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(c. 1500 BC-AD 1000)

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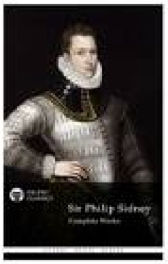
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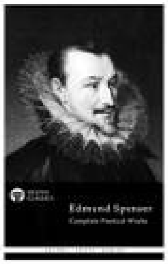
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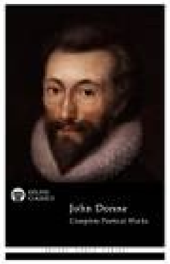
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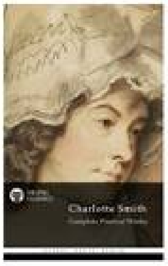
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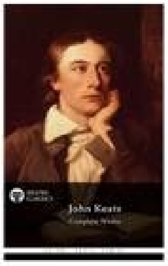
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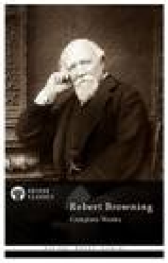
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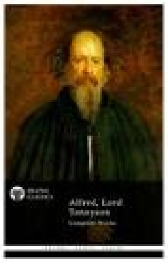
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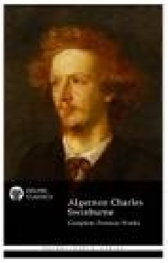
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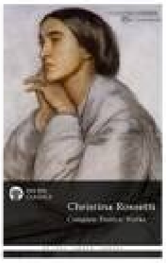
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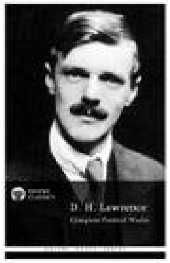
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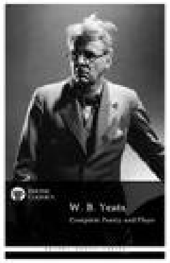
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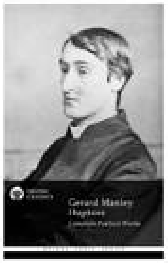
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DELPHI POETS SERIES

The Sanskrit Epics

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NOTE

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The Hindu Itihasa

Yamuna River , near Kalpi, a town and a municipal board in Jalaun district in the Indian state of Uttar Pradesh — according to Vishnu Purana, Vyasa , the composer of ‘Mahabharata’ was born on an island by Kalpi.

Ramayana by Valmiki

Translated by Ralph Thomas Hotchkin

Sanskrit literature is a large body of works produced by the Aryan peoples that entered the Indian subcontinent from the northwest, probably during the second millennium BC. It developed as the vehicle of expression for the Brahmanical society, gradually establishing itself as the main cultural force throughout the region in the period before the Muslim conquest. Throughout this period of 2,500 years the dating of most literary works is difficult due to the tendency to ascribe authorship to well-known or legendary names. The two main periods in the development of Sanskrit literature are the Vedic period, approximately 1500–200 BC and the classical period, approximately 500 BC–AD 1000.

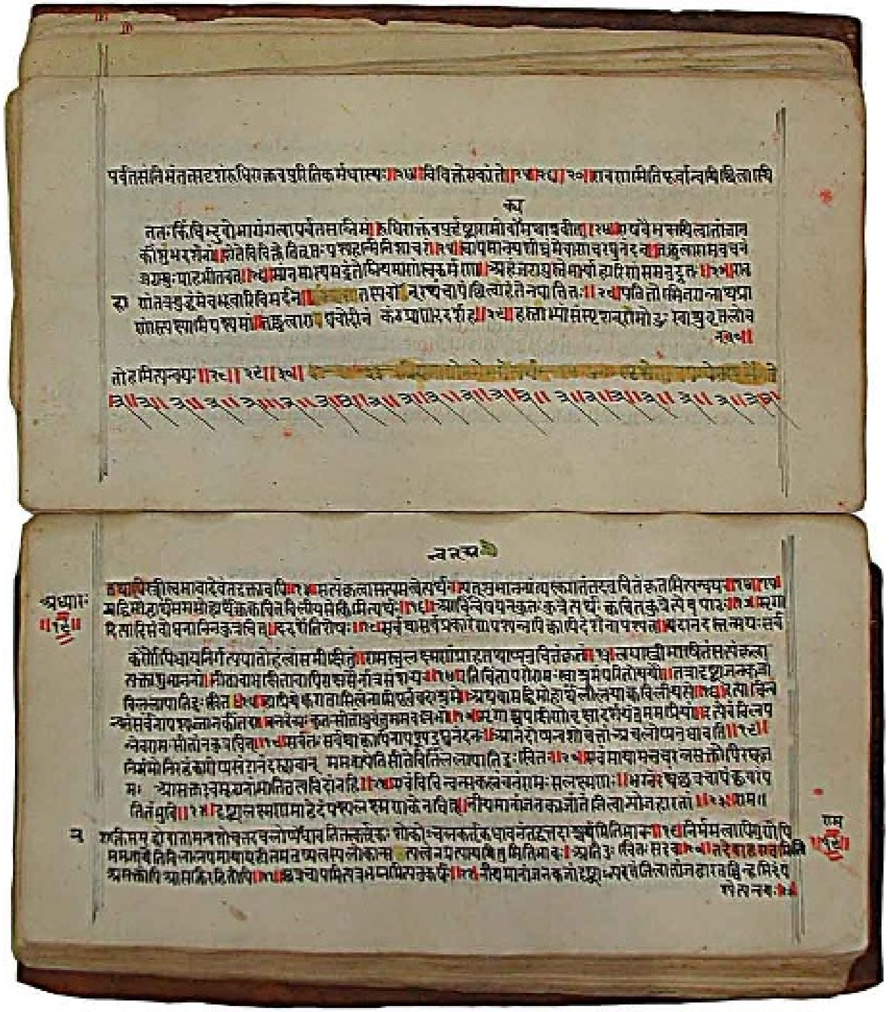
The epic poem *Ramayana* narrates the struggle of the divine prince Rama to rescue his wife Sita from the demon king Ravana. Along with the *Mahabharata*, it forms the *Hindu Itihasa*, the most revered series of Hindu scriptures and texts in Sanskrit literature. The classical Indian poets usually derived the story of their poetry and drama from the Itihasas. Traditionally ascribed to the Hindu sage Valmiki, *Ramayana* is one of the largest ancient epics in world literature, consisting of nearly 24,000 verses (mostly set in the Shloka meter), divided into seven Kandas (books) and about 500 sargas (chapters). In Hindu tradition, it is considered to be the adi-kavya (first poem). It depicts the duties of relationships, portraying model characters, such as the ideal father, the ideal servant, the ideal brother, the ideal wife and the ideal king. The epic was an important influence on later Sanskrit poetry and Hindu life and culture. Like *Mahabharata*, it is not just a story, but presents the teachings of ancient Hindu sages in narrative allegory, interspersing philosophical and ethical elements.

The epic narrates the birth of the god Rama in the kingdom of Ayodhya, his tutelage under the sage Vishvamitra and his success in bending Shiva's mighty bow at the bridegroom tournament of Sita, the daughter of King Janaka, therefore winning her for his wife. When Rama is banished from his position as heir to the kingdom, he retreats to the forest with his wife and his favourite half brother, Lakshmana, to spend fourteen years in exile.

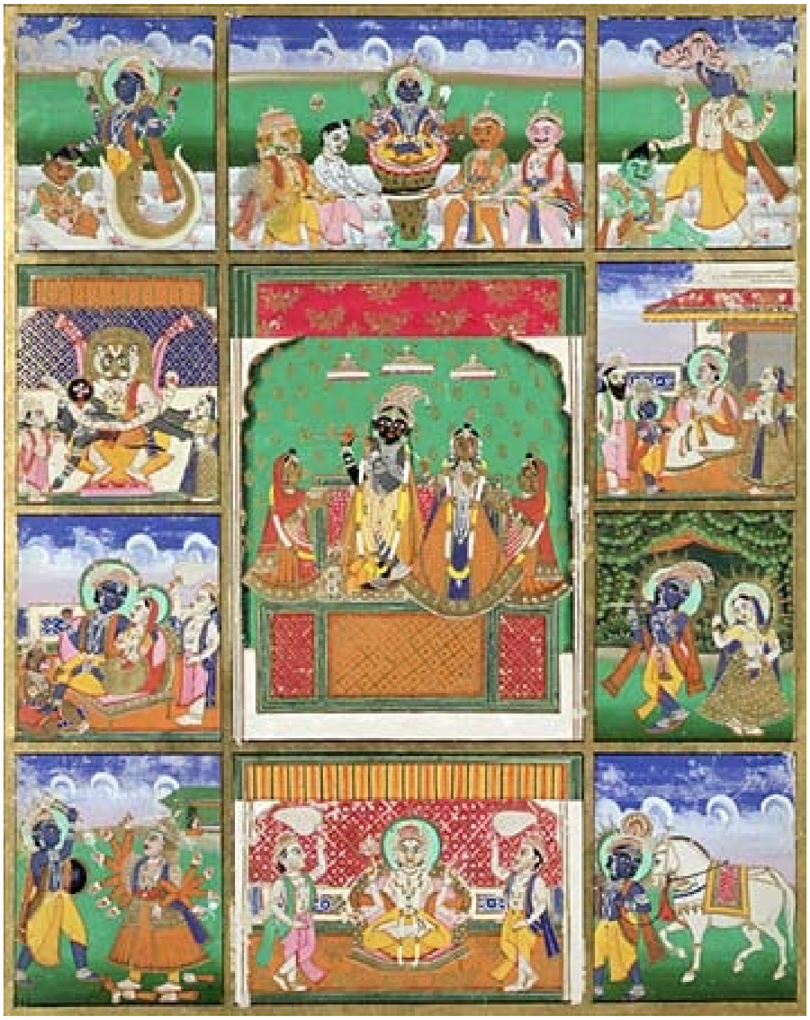
Ravana, the demon-king of Lanka, captures Sita, taking her to his capital, while her two protectors are pursuing a golden deer sent to mislead them. Sita resolutely rejects Ravana's attentions and Rama and his brother set out to rescue her. After numerous adventures, they forge an alliance with Sugriva, king of the monkeys, and, with the assistance of the monkey-general Hanuman and Ravana's own brother, Vibhishana, they attack Lanka. Rama slays Ravana and rescues Sita, who undergoes an ordeal by fire in order to clear herself of infidelity. When they return to Ayodhya, however, Rama learns that the people still question the queen's chastity and he banishes her to the forest. There she meets the sage Valmiki (the poem's author) and at his hermitage gives birth to Rama's two sons. The family is reunited when the sons come of age, but Sita, after again protesting her innocence, plunges into the earth, her mother, who receives her and swallows her up.

By tradition, the text belongs to the Treta Yuga, second of the four eons of Hindu chronology. Rama is said to have been born in the Treta yuga to king Dasharatha in the Ikshvaku dynasty. There is no consensus regarding the date the epic poem was first composed, though it is generally held to be no later than 300 BC. It enjoys enormous popularity in India, where its recitation is considered an act of great merit. Little is known of the poet Valmiki as a historical figure, though he is described as having been a thief named Ratnakara, before becoming a sage. The *Ramayana* was popular during the Mughal period (sixteenth century) and it was a favourite subject of Rajasthani and Pahari painters of the seventeenth and eighteenth centuries. The epic also spread in various forms throughout Southeast Asia in Cambodia, Indonesia and Thailand.

The heroes, together with the Pandava brothers of the *Mahabharata*, were also the heroes of traditional Javanese-Balinese theatre, dance and shadow plays.



Eighteenth century manuscript of the epic poem



Rama (left third from top) depicted in the Dashavatara, the ten avatars of Vishnu. Painting from Jaipur, now at the Victoria and Albert Museum

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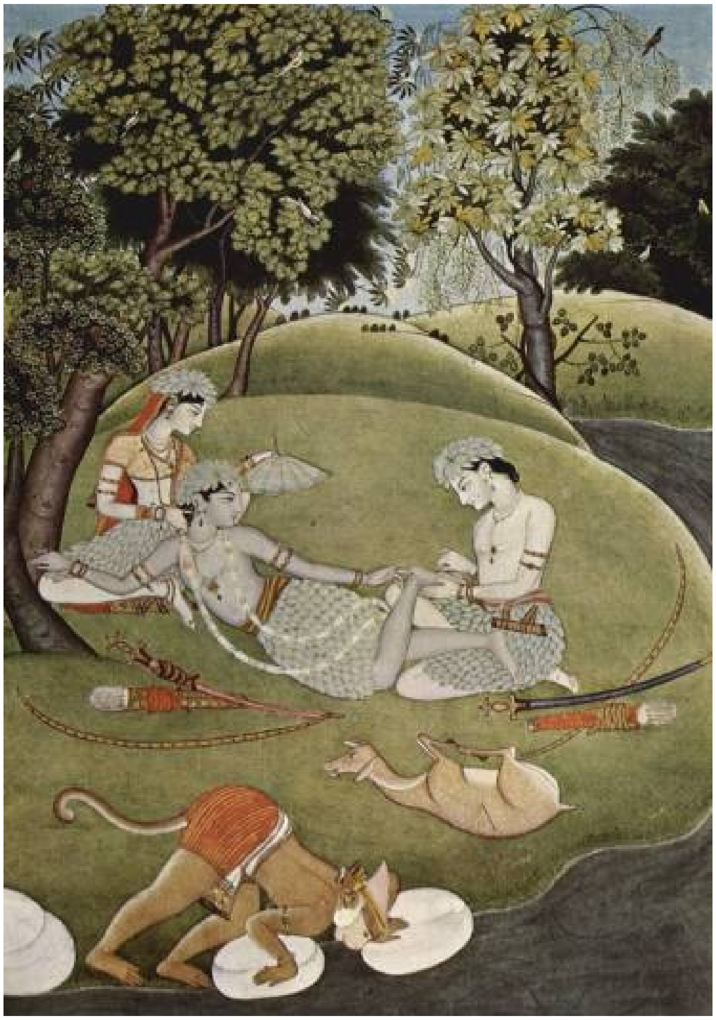
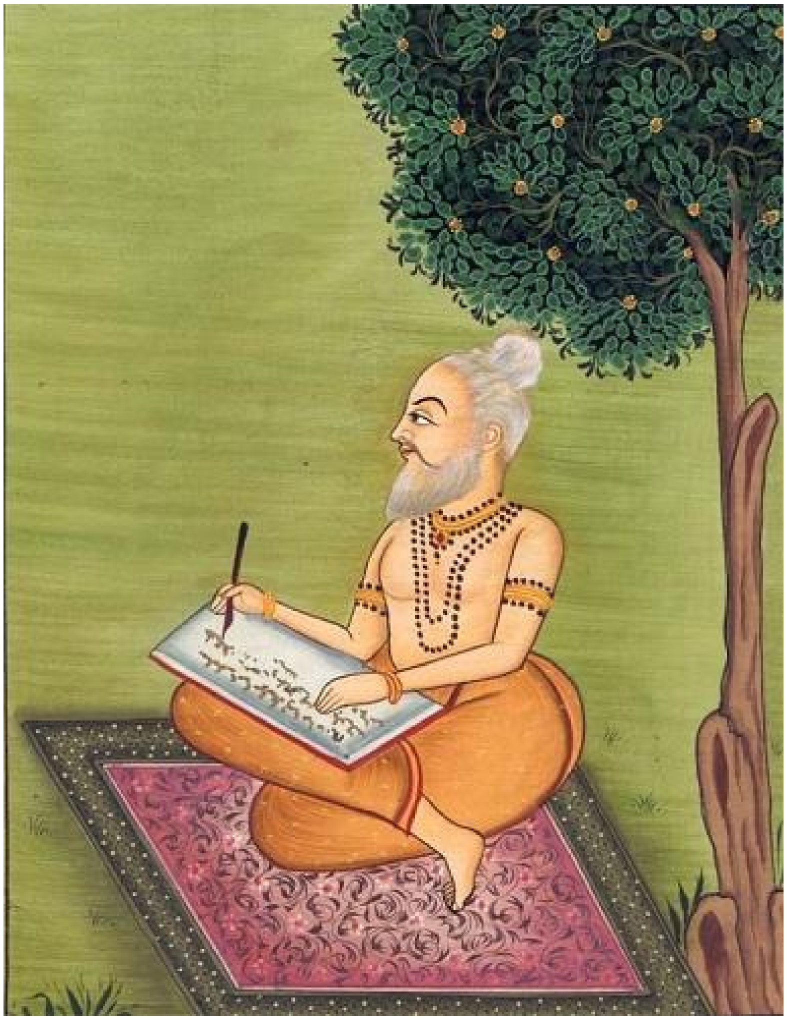
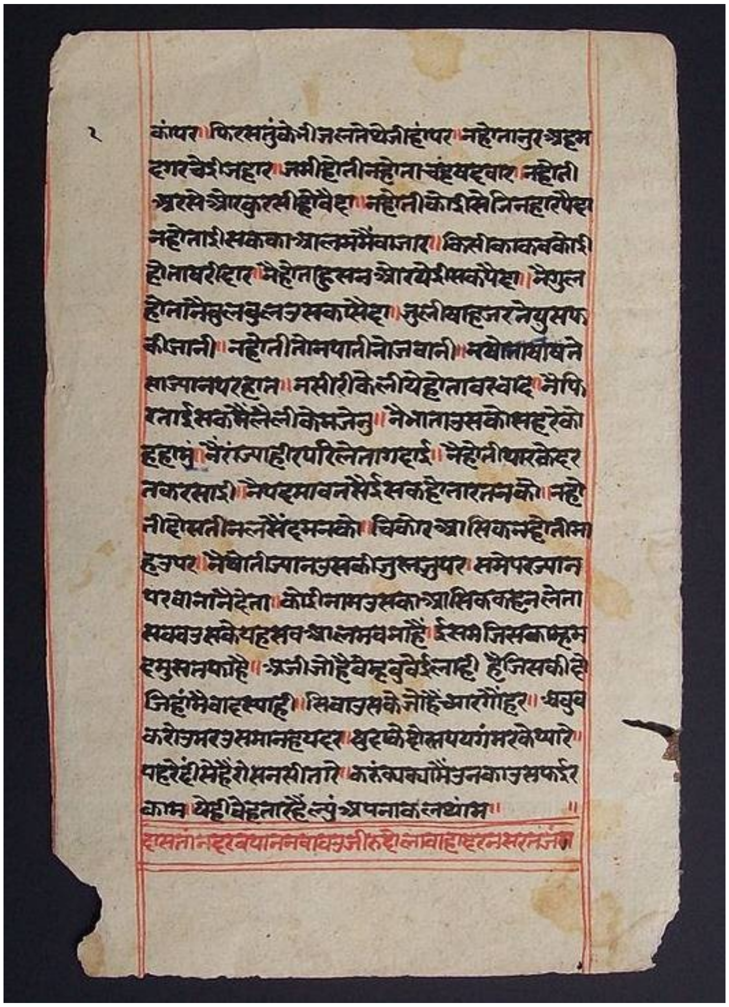


Rama with his wife Sita and brother Lakshmana during exile in forest, manuscript, c. 1780



An artist's impression of Valmiki Muni composing the Ramayana



Ancient Sanskrit on Hemp based Paper. Hemp Fiber was commonly used in the production of paper from 200 BC to the late 1800's.

Invocation.[1]

Praise to Válmíki,[2]bird of charming song,[3]
Who mounts on Poesy’s sublimest spray,
And sweetly sings with accent clear and strong Ráma, aye Ráma, in his deathless lay.
Where breathes the man can listen to the strain That flows in music from Válmíki’s tongue, Nor feel his feet the path of bliss attain When Ráma’s glory by the saint is sung!
The stream Rámáyan leaves its sacred fount The whole wide world from sin and stain to free.[4]
The Prince of Hermits is the parent mount, The lordly Ráma is the darling sea.
Glory to him whose fame is ever bright!
Glory to him, Prachetas’[5]holy son!
Whose pure lips quaff with ever new delight The nectar-sea of deeds by Ráma done.
Hail, arch-ascetic, pious, good, and kind!
Hail, Saint Válmíki, lord of every lore!
Hail, holy Hermit, calm and pure of mind!
Hail, First of Bards, Válmíki, hail once more!

BOOK I.[6]

Canto I. Nárad.[7]

OM.[8]
To sainted Nárad, prince of those
Whose lore in words of wisdom flows.
Whose constant care and chief delight
Were Scripture and ascetic rite,
The good Válmíki, first and best Of hermit saints, these words addressed:[9]
“In all this world, I pray thee, who
Is virtuous, heroic, true?
Firm in his vows, of grateful mind,
To every creature good and kind?
Bounteous, and holy, just, and wise,
Alone most fair to all men’s eyes?
Devoid of envy, firm, and sage,
Whose tranquil soul ne’er yields to rage?
Whom, when his warrior wrath is high,
Do Gods embattled fear and fly?
Whose noble might and gentle skill
The triple world can guard from ill?
Who is the best of princes, he
Who loves his people’s good to see?
The store of bliss, the living mine
Where brightest joys and virtues shine?
Queen Fortune’s[10] best and dearest friend, Whose steps her choicest gifts attend?
Who may with Sun and Moon compare,
With Indra,[11] Vishṇu,[12] Fire, and Air?
Grant, Saint divine,[13] the boon I ask, For thee, I ween, an easy task,

To whom the power is given to know
If such a man breathe here below.”
Then Nárad, clear before whose eye
The present, past, and future lie,[14]
Made ready answer: “Hermit, where
Are graces found so high and rare?
Yet listen, and my tongue shall tell
In whom alone these virtues dwell.
From old Ikshváku’s[15] line he came, Known to the world by Ráma’s name:
With soul subdued, a chief of might,
In Scripture versed, in glory bright,
His steps in virtue’s paths are bent,
Obedient, pure, and eloquent.
In each emprise he wins success,
And dying foes his power confess.
Tall and broad-shouldered, strong of limb, Fortune has set her mark on him.
Graced with a conch-shell’s triple line, His throat displays the auspicious sign.[16]

High destiny is clear impressed
On massive jaw and ample chest,
His mighty shafts he truly aims,
And foemen in the battle tames.
Deep in the muscle, scarcely shown,
Embedded lies his collar-bone.
His lordly steps are firm and free,
His strong arms reach below his knee;[17]
All fairest graces join to deck
His head, his brow, his stately neck,
And limbs in fair proportion set:
The manliest form e’er fashioned yet.
Graced with each high imperial mark,

His skin is soft and lustrous dark.
Large are his eyes that sweetly shine
With majesty almost divine.
His plighted word he ne’er forgets;
On erring sense a watch he sets.
By nature wise, his teacher’s skill
Has trained him to subdue his will.
Good, resolute and pure, and strong,
He guards mankind from scathe and wrong, And lends his aid, and ne’er in vain,
The cause of justice to maintain.
Well has he studied o’er and o’er
The Vedas[18]and their kindred lore.
Well skilled is he the bow to draw,[19]
Well trained in arts and versed in law; High-souled and meet for happy fate,
Most tender and compassionate;
The noblest of all lordly givers,
Whom good men follow, as the rivers
Follow the King of Floods, the sea:
So liberal, so just is he.
The joy of Queen Kauśalyá’s[20]heart, In every virtue he has part:
Firm as Himálaya’s[21] snowy steep, Unfathomed like the mighty deep:
The peer of Vishṇu’s power and might,
And lovely as the Lord of Night;[22]
Patient as Earth, but, roused to ire,
Fierce as the world-destroying fire;
In bounty like the Lord of Gold,[23]
And Justice self in human mould.
With him, his best and eldest son,
By all his princely virtues won
King Daśaratha[24] willed to share His kingdom as the Regent Heir.
But when Kaikeyí, youngest queen,

With eyes of envious hate had seen
The solemn pomp and regal state
Prepared the prince to consecrate,
She bade the hapless king bestow
Two gifts he promised long ago,
That Ráma to the woods should flee,
And that her child the heir should be.
By chains of duty firmly tied,
The wretched king perforce complied.

Ráma, to please Kaikeyí went
Obedient forth to banishment.
Then Lakshmaṇ's truth was nobly shown, Then were his love and courage known,
When for his brother's sake he dared
All perils, and his exile shared.
And Sítá, Ráma's darling wife,
Loved even as he loved his life,
Whom happy marks combined to bless,
A miracle of loveliness,
Of Janak's royal lineage sprung,
Most excellent of women, clung
To her dear lord, like Rohiṇí
Rejoicing with the Moon to be.[25]
The King and people, sad of mood,
The hero's car awhile pursued.
But when Prince Ráma lighted down
At Śringavera's pleasant town,
Where Gangá's holy waters flow,
He bade his driver turn and go.
Guha, Nishádas' king, he met,

And on the farther bank was set.
Then on from wood to wood they strayed, O’er many a stream, through constant shade, As Bharadvája bade them, till
They came to Chitrakúṭa’s hill.
And Ráma there, with Lakshmaṇ’s aid,
A pleasant little cottage made,
And spent his days with Sítá, dressed
In coat of bark and deerskin vest.[26]
And Chitrakúṭa grew to be
As bright with those illustrious three As Meru’s[27] sacred peaks that shine With glory, when the Gods recline
Beneath them: Śiva’s[28] self between The Lord of Gold and Beauty’s Queen.
The aged king for Ráma pined,
And for the skies the earth resigned.
Bharat, his son, refused to reign,
Though urged by all the twice-born[29] train.
Forth to the woods he fared to meet
His brother, fell before his feet,
And cried, “Thy claim all men allow:
O come, our lord and king be thou.”
But Ráma nobly chose to be
Observant of his sire’s decree.
He placed his sandals[30] in his hand A pledge that he would rule the land:
And bade his brother turn again.
Then Bharat, finding prayer was vain,
The sandals took and went away;
Nor in Ayodhyá would he stay.
But turned to Nandigráma, where
He ruled the realm with watchful care, Still longing eagerly to learn
Tidings of Ráma’s safe return.
Then lest the people should repeat

Their visit to his calm retreat,
Away from Chitrakúṭa's hill
Fared Ráma ever onward till Beneath the shady trees he stood
Of Daṇḍaká's primeval wood,
Virádha, giant fiend, he slew,
And then Agastya's friendship knew.
Counselled by him he gained the sword
And bow of Indra, heavenly lord:
A pair of quivers too, that bore
Of arrows an exhaustless store.
While there he dwelt in greenwood shade The trembling hermits sought his aid,
And bade him with his sword and bow
Destroy the fiends who worked them woe: To come like Indra strong and brave,
A guardian God to help and save.
And Ráma's falchion left its trace
Deep cut on Śúrpaṇakhá's face:
A hideous giantess who came
Burning for him with lawless flame.
Their sister's cries the giants heard.
And vengeance in each bosom stirred:
The monster of the triple head.
And Dúshaṇ to the contest sped.
But they and myriad fiends beside
Beneath the might of Ráma died.
When Rávaṇ, dreaded warrior, knew
The slaughter of his giant crew:
Rávaṇ, the king, whose name of fear
Earth, hell, and heaven all shook to hear: He bade the fiend Márícha aid
The vengeful plot his fury laid.
In vain the wise Márícha tried
To turn him from his course aside:

Not Rávaṇ’s self, he said, might hope
With Ráma and his strength to cope.
Impelled by fate and blind with rage
He came to Ráma’s hermitage.
There, by Márícha’s magic art,
He wiled the princely youths apart,
The vulture[31] slew, and bore away The wife of Ráma as his prey.
The son of Raghu[32] came and found Jaṭáyu slain upon the ground.
He rushed within his leafy cot;
He sought his wife, but found her not.
Then, then the hero’s senses failed;
In mad despair he wept and wailed.
Upon the pile that bird he laid,
And still in quest of Sítá strayed.
A hideous giant then he saw,
Kabandha named, a shape of awe.
The monstrous fiend he smote and slew, And in the flame the body threw;
When straight from out the funeral flame In lovely form Kabandha came,
And bade him seek in his distress
A wise and holy hermitess.
By counsel of this saintly dame
To Pampá’s pleasant flood he came,
And there the steadfast friendship won Of Hanumán the Wind-God’s son.
Counselled by him he told his grief
To great Sugríva, Vánar chief,
Who, knowing all the tale, before
The sacred flame alliance swore.
Sugríva to his new-found friend
Told his own story to the end:
His hate of Báli for the wrong
And insult he had borne so long.

And Ráma lent a willing ear
And promised to allay his fear.
Sugríva warned him of the might
Of Báli, matchless in the fight,
And, credence for his tale to gain,
Showed the huge fiend[33] by Báli slain.
The prostrate corse of mountain size
Seemed nothing in the hero's eyes;
He lightly kicked it, as it lay,
And cast it twenty leagues[34] away.
To prove his might his arrows through
Seven palms in line, uninjured, flew.
He cleft a mighty hill apart,
And down to hell he hurled his dart.
Then high Sugríva's spirit rose,
Assured of conquest o'er his foes.
With his new champion by his side
To vast Kishkindhá's cave he hied.
Then, summoned by his awful shout,
King Báli came in fury out,
First comforted his trembling wife,
Then sought Sugríva in the strife.
One shaft from Ráma's deadly bow
The monarch in the dust laid low.
Then Ráma bade Sugríva reign
In place of royal Báli slain.
Then speedy envoys hurried forth
Eastward and westward, south and north, Commanded by the grateful king
Tidings of Ráma's spouse to bring.
Then by Sampáti's counsel led,
Brave Hanumán, who mocked at dread,

Sprang at one wild tremendous leap
Two hundred leagues across the deep.
To Lanká's[35] town he urged his way, Where Rávaṇ held his royal sway.

There pensive 'neath Aśoka[36] boughs He found poor Sítá, Ráma's spouse.
He gave the hapless girl a ring,
A token from her lord and king.
A pledge from her fair hand he bore;
Then battered down the garden door.
Five captains of the host he slew,
Seven sons of councillors o'erthrew;
Crushed youthful Aksha on the field,
Then to his captors chose to yield.
Soon from their bonds his limbs were free, But honouring the high decree
Which Brahmá[37] had pronounced of yore, He calmly all their insults bore.
The town he burnt with hostile flame,
And spoke again with Ráma's dame,
Then swiftly back to Ráma flew
With tidings of the interview.
Then with Sugríva for his guide,
Came Ráma to the ocean side.
He smote the sea with shafts as bright As sunbeams in their summer height,
And quick appeared the Rivers' King[38]
Obedient to the summoning.
A bridge was thrown by Nala o'er
The narrow sea from shore to shore.[39]
They crossed to Lanká's golden town,
Where Ráma's hand smote Rávaṇ down.
Vibhishaṇ there was left to reign
Over his brother's wide domain.
To meet her husband Sítá came;

But Ráma, stung with ire and shame,
With bitter words his wife addressed
Before the crowd that round her pressed.
But Sítá, touched with noble ire,
Gave her fair body to the fire.
Then straight the God of Wind appeared, And words from heaven her honour cleared.
And Ráma clasped his wife again,
Uninjured, pure from spot and stain,
Obedient to the Lord of Fire
And the high mandate of his sire.
Led by the Lord who rules the sky,
The Gods and heavenly saints drew nigh, And honoured him with worthy meed,
Rejoicing in each glorious deed.
His task achieved, his foe removed,
He triumphed, by the Gods approved.
By grace of Heaven he raised to life
The chieftains slain in mortal strife; Then in the magic chariot through
The clouds to Nandigráma flew.
Met by his faithful brothers there,
He loosed his votive coil of hair:
Thence fair Ayodhyá's town he gained,
And o'er his father's kingdom reigned.
Disease or famine ne'er oppressed
His happy people, richly blest
With all the joys of ample wealth,
Of sweet content and perfect health.
No widow mourned her well-loved mate,
No sire his son's untimely fate.
They feared not storm or robber's hand; No fire or flood laid waste the land:
The Golden Age[40] had come again To bless the days of Ráma's reign.

From him, the great and glorious king, Shall many a princely scion spring.
And he shall rule, beloved by men,
Ten thousand years and hundreds ten,[41]
And when his life on earth is past
To Brahmá’s world shall go at last.”
Whoe’er this noble poem reads
That tells the tale of Ráma’s deeds,
Good as the Scriptures, he shall be
From every sin and blemish free.
Whoever reads the saving strain,
With all his kin the heavens shall gain.
Bráhmans who read shall gather hence
The highest praise for eloquence.
The warrior, o’er the land shall reign, The merchant, luck in trade obtain;
And Śúdras listening[42] ne’er shall fail To reap advantage from the tale.[43]

Canto II. Brahmá’s Visit

VÁLMÍKI, GRACEFUL SPEAKER, heard, To highest admiration stirred.
To him whose fame the tale rehearsed He paid his mental worship first;
Then with his pupil humbly bent
Before the saint most eloquent.
Thus honoured and dismissed the seer Departed to his heavenly sphere.
Then from his cot Válmíki hied
To Tamasá’s[44] sequestered side, Not far remote from Gangá’s tide.
He stood and saw the ripples roll
Pellucid o’er a pebbly shoal.
To Bharadvája[45] by his side He turned in ecstasy, and cried:
“See, pupil dear, this lovely sight, The smooth-floored shallow, pure and bright,
With not a speck or shade to mar,
And clear as good men’s bosoms are.
Here on the brink thy pitcher lay, And bring my zone of bark, I pray.
Here will I bathe: the rill has not, To lave the limbs, a fairer spot.
Do quickly as I bid, nor waste
The precious time; away, and haste.”
Obedient to his master’s hest
Quick from the cot he brought the vest; The hermit took it from his hand,
And tightened round his waist the band; Then duly dipped and bathed him there,
And muttered low his secret prayer.
To spirits and to Gods he made
Libation of the stream, and strayed Viewing the forest deep and wide
That spread its shade on every side.
Close by the bank he saw a pair

Of curlews sporting fearless there.
But suddenly with evil mind
An outcast fowler stole behind,
And, with an aim too sure and true, The male bird near the hermit slew.
The wretched hen in wild despair
With fluttering pinions beat the air, And shrieked a long and bitter cry When low on earth she saw him lie, Her loved companion, quivering, dead, His dear wings with his lifeblood red; And for her golden crested mate
She mourned, and was disconsolate.
The hermit saw the slaughtered bird, And all his heart with ruth was stirred.
The fowler's impious deed distressed His gentle sympathetic breast,
And while the curlew's sad cries rang Within his ears, the hermit sang:
"No fame be thine for endless time, Because, base outcast, of thy crime, Whose cruel hand was fain to slay
One of this gentle pair at play!"
E'en as he spoke his bosom wrought And laboured with the wondering thought What was the speech his ready tongue Had uttered when his heart was wrung.
He pondered long upon the speech,
Recalled the words and measured each, And thus exclaimed the saintly guide To Bharadvája by his side:
"With equal lines of even feet,
With rhythm and time and tone complete, The measured form of words I spoke In shock of grief be termed a śloke."[46]
And Bharadvája, nothing slow
His faithful love and zeal to show, Answered those words of wisdom, "Be The name, my lord, as pleases thee."
As rules prescribe the hermit took Some lustral water from the brook.
But still on this his constant thought Kept brooding, as his home he sought;
While Bharadvája paced behind,
A pupil sage of lowly mind,
And in his hand a pitcher bore

With pure fresh water brimming o’er.
Soon as they reached their calm retreat The holy hermit took his seat;
His mind from worldly cares recalled, And mused in deepest thought enthralled.
Then glorious Brahmá,[47] Lord Most High, Creator of the earth and sky, The four-faced God, to meet the sage Came to Válmíki’s hermitage.
Soon as the mighty God he saw,
Up sprang the saint in wondering awe.
Mute, with clasped hands, his head he bent, And stood before him reverent.
His honoured guest he greeted well, Who bade him of his welfare tell;
Gave water for his blessed feet,
Brought offerings,[48] and prepared a seat.
In honoured place the God Most High Sate down, and bade the saint sit nigh.
There sate before Válmíki’s eyes
The Father of the earth and skies; But still the hermit’s thoughts were bent On one thing only, all intent
On that poor curlew’s mournful fate Lamenting for her slaughtered mate; And still his lips, in absent mood, The verse that told his grief, renewed: “Woe to the fowler’s impious hand
That did the deed that folly planned; That could to needless death devote The curlew of the tuneful throat!”
The heavenly Father smiled in glee, And said, “O best of hermits, see, A verse, unconscious, thou hast made; No longer be the task delayed.
Seek not to trace, with labour vain, The unpremeditated strain.
The tuneful lines thy lips rehearsed Spontaneous from thy bosom burst.
Then come, O best of seers, relate The life of Ráma good and great,
The tale that saintly Nárad told,
In all its glorious length unfold.
Of all the deeds his arm has done
Upon this earth, omit not one,
And thus the noble life record
Of that wise, brave, and virtuous lord.

His every act to day displayed,
His secret life to none betrayed:
How Lakshmaṇ, how the giants fought; With high emprise and hidden thought:
And all that Janak's child[49] befell Where all could see, where none could tell.
The whole of this shall truly be
Made known, O best of saints, to thee.
In all thy poem, through my grace, No word of falsehood shall have place.
Begin the story, and rehearse
The tale divine in charming verse.
As long as in this firm-set land
The streams shall flow, the mountains stand, So long throughout the world, be sure, The great Rámáyan shall endure.[50]
While the Rámáyan's ancient strain Shall glorious in the earth remain, To higher spheres shalt thou arise And dwell with me above the skies."
He spoke, and vanished into air,
And left Válmíki wondering there.
The pupils of the holy man,
Moved by their love of him, began
To chant that verse, and ever more They marvelled as they sang it o'er: "Behold, the four-lined balanced rime, Repeated over many a time,
In words that from the hermit broke In shock of grief, becomes a śloke."
This measure now Válmíki chose
Wherein his story to compose.
In hundreds of such verses, sweet
With equal lines and even feet,
The saintly poet, lofty-souled,
The glorious deeds of Ráma told.

Canto III. The Argument.

The hermit thus with watchful heed Received the poem’s pregnant seed, And looked with eager thought around If fuller knowledge might be found.

His lips with water first bedewed,[51]
He sate, in reverent attitude
On holy grass,[52] the points all bent Together toward the orient;[53]
And thus in meditation he
Entered the path of poesy.
Then clearly, through his virtue’s might, All lay discovered to his sight,
Whate’er befell, through all their life, Ráma, his brother, and his wife:
And Daśaratha and each queen
At every time, in every scene:
His people too, of every sort;
The nobles of his princely court: Whate’er was said, whate’er decreed, Each time they sate each plan and deed: For holy thought and fervent rite Had so refined his keener sight
That by his sanctity his view
The present, past, and future knew, And he with mental eye could grasp, Like fruit within his fingers clasp, The life of Ráma, great and good, Roaming with Sítá in the wood.
He told, with secret-piercing eyes, The tale of Ráma’s high emprise,
Each listening ear that shall entice, A sea of pearls of highest price.
Thus good Válmíki, sage divine,
Rehearsed the tale of Raghu’s line, As Nárad, heavenly saint, before
Had traced the story’s outline o’er.

He sang of Ráma’s princely birth, His kindness and heroic worth;
His love for all, his patient youth, His gentleness and constant truth, And many a tale and legend old
By holy Viśvámitra told.
How Janak’s child he wooed and won, And broke the bow that bent to none.
How he with every virtue fraught
His namesake Ráma[54] met and fought.
The choice of Ráma for the throne; The malice by Kaikeyí shown,
Whose evil counsel marred the plan And drove him forth a banisht man.
How the king grieved and groaned, and cried, And swooned away and pining died.
The subjects’ woe when thus bereft; And how the following crowds he left: With Guha talked, and firmly stern Ordered his driver to return.
How Gangá’s farther shore he gained; By Bharadvája entertained,
By whose advice he journeyed still And came to Chitrakúṭa’s hill.
How there he dwelt and built a cot; How Bharat journeyed to the spot; His earnest supplication made;
Drink-offerings to their father paid; The sandals given by Ráma’s hand, As emblems of his right, to stand: How from his presence Bharat went And years in Nandigráma spent.
How Ráma entered Daṇḍak wood
And in Sutíkhṇa’s presence stood.
The favour Anasúyá showed,
The wondrous balsam she bestowed.
How Śarabhanga’s dwelling-place
They sought; saw Indra face to face; The meeting with Agastya gained;
The heavenly bow from him obtained.
How Ráma with Virádha met;
Their home in Panchavaṭa set.
How Śúrpaṇakhá underwent
The mockery and disfigurement.

Of Triśirá's and Khara's fall,
Of Rávaṇ roused at vengeance call, Márícha doomed, without escape;
The fair Videhan[55] lady's rape.
How Ráma wept and raved in vain,
And how the Vulture-king was slain.
How Ráma fierce Kabandha slew;
Then to the side of Pampá drew,
Met Hanumán, and her whose vows
Were kept beneath the greenwood boughs.
How Raghu's son, the lofty-souled, On Pampá's bank wept uncontrolled, Then journeyed, Rishyamúk to reach, And of Sugríva then had speech.
The friendship made, which both had sought: How Báli and Sugríva fought.
How Báli in the strife was slain, And how Sugríva came to reign.
The treaty, Tára's wild lament;
The rainy nights in watching spent.
The wrath of Raghu's lion son;
The gathering of the hosts in one.
The sending of the spies about,
And all the regions pointed out.
The ring by Ráma's hand bestowed; The cave wherein the bear abode.
The fast proposed, their lives to end; Sampati gained to be their friend.

The scaling of the hill, the leap Of Hanumán across the deep.
Ocean's command that bade them seek Mainaka of the lofty peak.
The death of Sinhiká, the sight
Of Lanká with her palace bright
How Hanumán stole in at eve;
His plan the giants to deceive.
How through the square he made his way To chambers where the women lay,
Within the Aśoka garden came
And there found Ráma's captive dame.

His colloquy with her he sought,
And giving of the ring he brought.
How Sítá gave a gem o’erjoyed;
How Hanumán the grove destroyed.
How giantesses trembling fled,
And servant fiends were smitten dead.
How Hanumán was seized; their ire When Lanká blazed with hostile fire.
His leap across the sea once more; The eating of the honey store.
How Ráma he consoled, and how
He showed the gem from Sítá’s brow.
With Ocean, Ráma’s interview;
The bridge that Nala o’er it threw.
The crossing, and the sitting down At night round Lanká’s royal town.
The treaty with Vibhíshaṇ made:
The plan for Rávaṇ’s slaughter laid.
How Kumbhakarṇa in his pride
And Meghanáda fought and died.
How Rávaṇ in the fight was slain, And captive Sítá brought again.
Vibhíshaṇ set upon the throne;
The flying chariot Pushpak shown.
How Brahmá and the Gods appeared, And Sítá’s doubted honour cleared.
How in the flying car they rode
To Bharadvája’s cabin abode.
The Wind-God’s son sent on afar;
How Bharat met the flying car.
How Ráma then was king ordained;
The legions their discharge obtained.
How Ráma cast his queen away;
How grew the people’s love each day.
Thus did the saint Válmíki tell
Whate’er in Ráma’s life befell,

And in the closing verses all
That yet to come will once befall.

Canto IV. The Rhapsodists.

When to the end the tale was brought, Rose in the sage’s mind the thought; “Now who throughout this earth will go, And tell it forth that all may know?”
As thus he mused with anxious breast, Behold, in hermit’s raiment dressed, Kuśá and Lava[56] came to greet Their master and embrace his feet.
The twins he saw, that princely pair Sweet-voiced, who dwelt beside him there None for the task could be more fit, For skilled were they in Holy Writ; And so the great Rámáyan, fraught With lore divine, to these he taught: The lay whose verses sweet and clear Take with delight the listening ear, That tell of Sítá’s noble life
And Rávaṇ’s fall in battle strife.
Great joy to all who hear they bring, Sweet to recite and sweet to sing.
For music’s sevenfold notes are there, And triple measure,[57] wrought with care With melody and tone and time,
And flavours[58] that enhance the rime; Heroic might has ample place,
And loathing of the false and base, With anger, mirth, and terror, blent With tenderness, surprise, content.
When, half the hermit’s grace to gain, And half because they loved the strain, The youth within their hearts had stored The poem that his lips outpoured, Válmíki kissed them on the head,
As at his feet they bowed, and said; “Recite ye this heroic song
In tranquil shades where sages throng: Recite it where the good resort,
In lowly home and royal court.”
The hermit ceased. The tuneful pair, Like heavenly minstrels sweet and fair, In music’s art divinely skilled,
Their saintly master’s word fulfilled.

Like Ráma’s self, from whom they came, They showed their sire in face and frame, As though from some fair sculptured stone Two selfsame images had grown.
Sometimes the pair rose up to sing, Surrounded by a holy ring,
Where seated on the grass had met Full many a musing anchoret.
Then tears bedimmed those gentle eyes, As transport took them and surprise, And as they listened every one
Cried in delight, Well done! Well done!
Those sages versed in holy lore
Praised the sweet minstrels more and more: And wondered at the singers’ skill, And the bard’s verses sweeter still, Which laid so clear before the eye The glorious deeds of days gone by.
Thus by the virtuous hermits praised, Inspirited their voice they raised.
Pleased with the song this holy man Would give the youths a water-can; One gave a fair ascetic dress,
Or sweet fruit from the wilderness.
One saint a black-deer’s hide would bring, And one a sacrificial string:
One, a clay pitcher from his hoard, And one, a twisted munja cord.[59]
One in his joy an axe would find, One braid, their plaited locks to bind.
One gave a sacrificial cup,
One rope to tie their fagots up;
While fuel at their feet was laid, Or hermit’s stool of fig-tree made.
All gave, or if they gave not, none Forgot at least a benison.
Some saints, delighted with their lays, Would promise health and length of days;
Others with surest words would add Some boon to make their spirit glad.
In such degree of honour then
That song was held by holy men:
That living song which life can give, By which shall many a minstrel live.
In seat of kings, in crowded hall, They sang the poem, praised of all.
And Ráma chanced to hear their lay, While he the votive steed[60] would slay, And sent fit messengers to bring

The minstrel pair before the king.
They came, and found the monarch high Enthroned in gold, his brothers nigh;
While many a minister below,
And noble, sate in lengthened row.
The youthful pair awhile he viewed Graceful in modest attitude,
And then in words like these addressed His brother Lakshmaṇ and the rest:
“Come, listen to the wondrous strain Recited by these godlike twain,
Sweet singers of a story fraught
With melody and lofty thought.”
The pair, with voices sweet and strong, Rolled the full tide of noble song, With tone and accent deftly blent To suit the changing argument.
Mid that assembly loud and clear
Rang forth that lay so sweet to hear, That universal rapture stole
Through each man’s frame and heart and soul.
“These minstrels, blest with every sign That marks a high and princely line, In holy shades who dwell,
Enshrined in Saint Válmíki’s lay, A monument to live for aye,
My deeds in song shall tell.”
Thus Ráma spoke: their breasts were fired, And the great tale, as if inspired, The youths began to sing,
While every heart with transport swelled, And mute and rapt attention held
The concourse and the king.

Canto V. Ayodhyá.

“Ikshváku’s sons from days of old Were ever brave and mighty-souled.
The land their arms had made their own Was bounded by the sea alone.
Their holy works have won them praise, Through countless years, from Manu’s days.
Their ancient sire was Sagar, he
Whose high command dug out the sea:[61]
With sixty thousand sons to throng Around him as he marched along.
From them this glorious tale proceeds: The great Rámáyan tells their deeds.
This noble song whose lines contain Lessons of duty, love, and gain,
We two will now at length recite,
While good men listen with delight.
On Sarjú’s[62] bank, of ample size, The happy realm of Kośal lies, With fertile length of fair champaign And flocks and herds and wealth of grain.
There, famous in her old renown,
Ayodhyá[63] stands, the royal town, In bygone ages built and planned
By sainted Manu’s[64] princely hand.
Imperial seat! her walls extend
Twelve measured leagues from end to end, And three in width from side to side,
With square and palace beautified.
Her gates at even distance stand;
Her ample roads are wisely planned.
Right glorious is her royal street Where streams allay the dust and heat.
On level ground in even row
Her houses rise in goodly show:
Terrace and palace, arch and gate

The queenly city decorate.
High are her ramparts, strong and vast, By ways at even distance passed,
With circling moat, both deep and wide, And store of weapons fortified.
King Daśaratha, lofty-souled,
That city guarded and controlled,
With towering Sál trees belted round,[65]
And many a grove and pleasure ground, As royal Indra, throned on high,
Rules his fair city in the sky.[66]
She seems a painted city, fair
With chess-board line and even square.[67]
And cool boughs shade the lovely lake Where weary men their thirst may slake.
There gilded chariots gleam and shine, And stately piles the Gods enshrine.
There gay sleek people ever throng To festival and dance and song.
A mine is she of gems and sheen,
The darling home of Fortune's Queen.
With noblest sort of drink and meat, The fairest rice and golden wheat, And fragrant with the chaplet's scent With holy oil and incense blent.
With many an elephant and steed,
And wains for draught and cars for speed.
With envoys sent by distant kings, And merchants with their precious things
With banners o'er her roofs that play, And weapons that a hundred slay;[68]
All warlike engines framed by man, And every class of artisan.
A city rich beyond compare
With bards and minstrels gathered there, And men and damsels who entrance
The soul with play and song and dance.
In every street is heard the lute, The drum, the tabret, and the flute, The Veda chanted soft and low,
The ringing of the archer's bow;
With bands of godlike heroes skilled In every warlike weapon, filled,
And kept by warriors from the foe, As Nágas guard their home below.[69]
There wisest Bráhmans evermore

The flame of worship feed,
And versed in all the Vedas’ lore, Their lives of virtue lead.
Truthful and pure, they freely give; They keep each sense controlled,
And in their holy fervour live
Like the great saints of old.

Canto VI. The King.

THERE REIGNED A king of name revered, To country and to town endeared, Great Daśaratha, good and sage, Well read in Scripture's holy page: Upon his kingdom's weal intent, Mighty and brave and provident; The pride of old Ikshváku's seed For lofty thought and righteous deed.

Peer of the saints, for virtues famed, For foes subdued and passions tamed: A rival in his wealth untold

Of Indra and the Lord of Gold.

Like Manu first of kings, he reigned, And worthily his state maintained.

For firm and just and ever true Love, duty, gain he kept in view, And ruled his city rich and free, Like Indra's Amarávatí.

And worthy of so fair a place There dwelt a just and happy race With troops of children blest.

Each man contented sought no more, Nor longed with envy for the store By richer friends possessed.

For poverty was there unknown, And each man counted as his own Kine, steeds, and gold, and grain.

All dressed in raiment bright and clean, And every townsman might be seen With earrings, wreath, or chain.

None deigned to feed on broken fare, And none was false or stingy there.

A piece of gold, the smallest pay, Was earned by labour for a day.

On every arm were bracelets worn, And none was faithless or forsworn, A braggart or unkind.

None lived upon another's wealth, None pined with dread or broken health, Or dark disease of mind.

High-souled were all. The slanderous word, The boastful lie, were never heard.

Each man was constant to his vows, And lived devoted to his spouse.
No other love his fancy knew, And she was tender, kind, and true.
Her dames were fair of form and face, With charm of wit and gentle grace, With modest raiment simply neat, And winning manners soft and sweet.
The twice-born sages, whose delight Was Scripture's page and holy rite, Their calm and settled course pursued, Nor sought the menial multitude.
In many a Scripture each was versed, And each the flame of worship nursed, And gave with lavish hand.
Each paid to Heaven the offerings due, And none was godless or untrue In all that holy band.
To Bráhmans, as the laws ordain, The Warrior caste were ever fain The reverence due to pay;
And these the Vaiśyas' peaceful crowd, Who trade and toil for gain, were proud To honour and obey;
And all were by the Śúdras[70] served, Who never from their duty swerved, Their proper worship all addressed To Bráhman, spirits, God, and guest.
Pure and unmixt their rites remained, Their race's honour ne'er was stained.[71]
Cheered by his grandsons, sons, and wife, Each passed a long and happy life.
Thus was that famous city held By one who all his race excelled, Blest in his gentle reign,
As the whole land aforetime swayed By Manu, prince of men, obeyed Her king from main to main.
And heroes kept her, strong and brave, As lions guard their mountain cave: Fierce as devouring flame they burned, And fought till death, but never turned.
Horses had she of noblest breed, Like Indra's for their form and speed, From Váhlí's[72] hills and Sindhu's[73] sand, Vanáyu[74] and Kámboja's land.[75]

Her noble elephants had strayed Through Vindhyan and Himálayan shade, Gigantic in their bulk and height, Yet gentle in their matchless might.
They rivalled well the world-spread fame Of the great stock from which they came, Of Váman, vast of size,

Of Mahápadma’s glorious line, Thine, Anjan, and, Airávat, thine.[76]
Upholders of the skies.
With those, enrolled in fourfold class, Who all their mighty kin surpass, Whom men Matangas name,
And Mrigas spotted black and white, And Bhadras of unwearied might, And Mandras hard to tame.[77]
Thus, worthy of the name she bore,[78]
Ayodhyá for a league or more
Cast a bright glory round,
Where Daśaratha wise and great Governed his fair ancestral state, With every virtue crowned.
Like Indra in the skies he reigned In that good town whose wall contained High domes and turrets proud, With gates and arcs of triumph decked, And sturdy barriers to protect Her gay and countless crowd.

Canto VII. The Ministers.

Two sages, holy saints, had he, His ministers and priests to be: Vaśishṭha, faithful to advise,
And Vámadeva, Scripture-wise.
Eight other lords around him stood, All skilled to counsel, wise and good: Jayanta, Vijay, Dhrishṭi bold
In fight, affairs of war controlled: Siddhárth and Arthasádhak true
Watched o'er expense and revenue, And Dharmapál and wise Aśok
Of right and law and justice spoke.
With these the sage Sumantra, skilled To urge the car, high station filled.
All these in knowledge duly trained Each passion and each sense restrained: With modest manners, nobly bred Each plan and nod and look they read, Upon their neighbours' good intent, Most active and benevolent:
As sit the Vasus[79] round their king, They sate around him counselling.
They ne'er in virtue's loftier pride Another's lowly gifts decried.
In fair and seemly garb arrayed, No weak uncertain plans they made.
Well skilled in business, fair and just, They gained the people's love and trust,
And thus without oppression stored The swelling treasury of their lord.
Bound in sweet friendship each to each, They spoke kind thoughts in gentle speech.
They looked alike with equal eye On every caste, on low and high.
Devoted to their king, they sought, Ere his tongue spoke, to learn his thought,
And knew, as each occasion rose, To hide their counsel or disclose.
In foreign lands or in their own Whatever passed, to them was known.
By secret spies they timely knew What men were doing or would do.

Skilled in the grounds of war and peace They saw the monarch's state increase, Watching his weal with conquering eye That never let occasion by,
While nature lent her aid to bless Their labours with unbought success.
Never for anger, lust, or gain, Would they their lips with falsehood stain.
Inclined to mercy they could scan The weakness and the strength of man.
They fairly judged both high and low, And ne'er would wrong a guiltless foe; Yet if a fault were proved, each one Would punish e'en his own dear son.
But there and in the kingdom's bound No thief or man impure was found: None of loose life or evil fame, No tempter of another's dame.
Contented with their lot each caste Calm days in blissful quiet passed; And, all in fitting tasks employed, Country and town deep rest enjoyed, With these wise lords around his throne The monarch justly reigned,
And making every heart his own
The love of all men gained.
With trusty agents, as beseems, Each distant realm he scanned,
As the sun visits with his beams Each corner of the land.
Ne'er would he on a mightier foe With hostile troops advance,
Nor at an equal strike a blow
In war's delusive chance.
These lords in council bore their part With ready brain and faithful heart, With skill and knowledge, sense and tact, Good to advise and bold to act.
And high and endless fame he won With these to guide his schemes, As, risen in his might, the sun Wins glory with his beams.

Canto VIII. Sumantra’s Speech.

But splendid, just, and great of mind, The childless king for offspring pined.

No son had he his name to grace, Transmitter of his royal race.

Long had his anxious bosom wrought, And as he pondered rose the thought: “A votive steed ‘twere good to slay, So might a son the gift repay.”

Before his lords his plan he laid, And bade them with their wisdom aid: Then with these words Sumantra, best Of royal counsellors, addressed: “Hither, Vaśishṭha at their head, Let all my priestly guides be led.”

To him Sumantra made reply:

“Hear, Sire, a tale of days gone by.

To many a sage in time of old, Sanatkumár, the saint, foretold How from thine ancient line, O King, A son, when years came round, should spring.

“Here dwells,” ’twas thus the seer began, “Of Kaśyap’s[80] race, a holy man, Vibháṇdak named: to him shall spring A son, the famous Rishyaśring.

Bred with the deer that round him roam, The wood shall be that hermit’s home.

To him no mortal shall be known Except his holy sire alone.

Still by those laws shall he abide Which lives of youthful Bráhmans guide, Obedient to the strictest rule That forms the young ascetic’s school: And all the wondering world shall hear Of his stern life and penance drear; His care to nurse the holy fire And do the bidding of his sire.

Then, seated on the Angas’[81] throne, Shall Lomapád to fame be known.

But folly wrought by that great king A plague upon the land shall bring; No rain for many a year shall fall And grievous drought shall ruin all.

The troubled king with many a prayer Shall bid the priests some cure declare: “The lore of Heaven ’tis yours to know, Nor are ye blind to things below:

Declare, O holy men, the way
This plague to expiate and stay.”
Those best of Bráhmans shall reply: “By every art, O Monarch, try
Hither to bring Vibháṇḍak’s child, Persuaded, captured, or beguiled.
And when the boy is hither led To him thy daughter duly wed.”
But how to bring that wondrous boy His troubled thoughts will long employ,
And hopeless to achieve the task He counsel of his lords will ask, And bid his priests and servants bring With honour saintly Rishyaśring.
But when they hear the monarch’s speech, All these their master will beseech,
With trembling hearts and looks of woe, To spare them, for they fear to go.
And many a plan will they declare And crafty plots will frame,
And promise fair to show him there, Unforced, with none to blame.
On every word his lords shall say, The king will meditate,
And on the third returning day Recall them to debate.
Then this shall be the plan agreed, That damsels shall be sent
Attired in holy hermits’ weed, And skilled in blandishment,
That they the hermit may beguile With every art and amorous wile Whose use they know so well,
And by their witcheries seduce The unsuspecting young recluse To leave his father’s cell.
Then when the boy with willing feet Shall wander from his calm retreat And in that city stand,
The troubles of the king shall end, And streams of blessed rain descend Upon the thirsty land.
Thus shall the holy Rishyaśring To Lomapád, the mighty king,
By wedlock be allied;
For Śántá, fairest of the fair, In mind and grace beyond compare, Shall be his royal bride.
He, at the Offering of the Steed, The flames with holy oil shall feed, And for King Daśaratha gain
Sons whom his prayers have begged in vain.”

“I have repeated, Sire, thus far, The words of old Sanatkumár,
In order as he spoke them then Amid the crowd of holy men.”
Then Daśaratha cried with joy, “Say how they brought the hermit boy.”

Canto IX. Rishyasring.

The wise Sumantra, thus addressed, Unfolded at the king's behest
The plan the lords in council laid To draw the hermit from the shade: "The priest, amid the lordly crowd, To Lomapád thus spoke aloud:
"Hear, King, the plot our thoughts have framed, A harmless trick by all unblamed.
Far from the world that hermit's child Lives lonely in the distant wild: A stranger to the joys of sense, His bliss is pain and abstinence; And all unknown are women yet
To him, a holy anchoret.
The gentle passions we will wake That with resistless influence shake The hearts of men; and he
Drawn by enchantment strong and sweet Shall follow from his lone retreat, And come and visit thee.
Let ships be formed with utmost care That artificial trees may bear, And sweet fruit deftly made;
Let goodly raiment, rich and rare, And flowers, and many a bird be there Beneath the leafy shade.
Upon the ships thus decked a band Of young and lovely girls shall stand, Rich in each charm that wakes desire, And eyes that burn with amorous fire; Well skilled to sing, and play, and dance And ply their trade with smile and glance Let these, attired in hermits' dress, Betake them to the wilderness, And bring the boy of life austere A voluntary captive here."
He ended; and the king agreed, By the priest's counsel won.
And all the ministers took heed To see his bidding done.
In ships with wondrous art prepared Away the lovely women fared,

And soon beneath the shade they stood Of the wild, lonely, dreary wood.
And there the leafy cot they found Where dwelt the devotee,
And looked with eager eyes around The hermit’s son to see.
Still, of Vibháṇḍak sore afraid, They hid behind the creepers’ shade.
But when by careful watch they knew The elder saint was far from view, With bolder steps they ventured nigh To catch the youthful hermit’s eye.
Then all the damsels, blithe and gay, At various games began to play.
They tossed the flying ball about With dance and song and merry shout, And moved, their scented tresses bound With wreaths, in mazy motion round.
Some girls as if by love possessed, Sank to the earth in feigned unrest, Up starting quickly to pursue
Their intermitted game anew.
It was a lovely sight to see
Those fair ones, as they played, While fragrant robes were floating free, And bracelets clashing in their glee A pleasant tinkling made.
The anklet’s chime, the Koïl’s[82] cry With music filled the place
As ‘twere some city in the sky Which heavenly minstrels grace.
With each voluptuous art they strove To win the tenant of the grove, And with their graceful forms inspire His modest soul with soft desire.
With arch of brow, with beck and smile, With every passion-waking wile Of glance and lotus hand,
With all enticements that excite The longing for unknown delight Which boys in vain withstand.
Forth came the hermit’s son to view The wondrous sight to him so new, And gazed in rapt surprise,
For from his natal hour till then On woman or the sons of men
He ne’er had cast his eyes.
He saw them with their waists so slim, With fairest shape and faultless limb, In variegated robes arrayed,
And sweetly singing as they played.

Near and more near the hermit drew, And watched them at their game, And stronger still the impulse grew To question whence they came.

They marked the young ascetic gaze With curious eye and wild amaze, And sweet the long-eyed damsels sang, And shrill their merry laughter rang.

Then came they nearer to his side, And languishing with passion cried: “Whose son, O youth, and who art thou, Come suddenly to join us now?

And why dost thou all lonely dwell In the wild wood? We pray thee, tell, We wish to know thee, gentle youth; Come, tell us, if thou wilt, the truth.”

He gazed upon that sight he ne’er Had seen before, of girls so fair, And out of love a longing rose His sire and lineage to disclose: “My father,” thus he made reply, “Is Kaśyap’s son, a saint most high, Vibháṇḍak styled; from him I came, And Rishyaśring he calls my name.

Our hermit cot is near this place: Come thither, O ye fair of face; There be it mine, with honour due, Ye gentle youths, to welcome you.”

They heard his speech, and gave consent, And gladly to his cottage went.

Vibháṇḍak’s son received them well Beneath the shelter of his cell With guest-gift, water for their feet, And woodland fruit and roots to eat, They smiled, and spoke sweet words like these, Delighted with his courtesies: “We too have goodly fruit in store, Grown on the trees that shade our door; Come, if thou wilt, kind Hermit, haste The produce of our grove to taste; And let, O good Ascetic, first This holy water quench thy thirst.”

They spoke, and gave him comfits sweet Prepared ripe fruits to counterfeit; And many a dainty cate beside

And luscious mead their stores supplied.

The seeming fruits, in taste and look, The unsuspecting hermit took,

For, strange to him, their form beguiled The dweller in the lonely wild.

Then round his neck fair arms were flung, And there the laughing damsels clung, And pressing nearer and more near With sweet lips whispered at his ear; While rounded limb and swelling breast The youthful hermit softly pressed.

The pleasing charm of that strange bowl, The touch of a tender limb,

Over his yielding spirit stole And sweetly vanquished him.

But vows, they said, must now be paid; They bade the boy farewell,
And, of the aged saint afraid, Prepared to leave the dell.
With ready guile they told him where Their hermit dwelling lay:
Then, lest the sire should find them there, Sped by wild paths away.
They fled and left him there alone By longing love possessed;
And with a heart no more his own He roamed about distressed.
The aged saint came home, to find The hermit boy distraught,
Revolving in his troubled mind One solitary thought.
“Why dost thou not, my son,” he cried, “Thy due obeisance pay?
Why do I see thee in the tide
Of whelming thought to-day?
A devotee should never wear
A mien so sad and strange.
Come, quickly, dearest child, declare The reason of the change.”
And Rishyaśring, when questioned thus, Made answer in this wise:
“O sire, there came to visit us Some men with lovely eyes.
About my neck soft arms they wound And kept me tightly held
To tender breasts so soft and round, That strangely heaved and swelled.
They sing more sweetly as they dance Than e’er I heard till now,
And play with many a sidelong glance And arching of the brow.”
“My son,” said he, “thus giants roam Where holy hermits are,
And wander round their peaceful home Their rites austere to mar.
I charge thee, thou must never lay Thy trust in them, dear boy:
They seek thee only to betray, And woo but to destroy.”
Thus having warned him of his foes That night at home he spent.
And when the morrow’s sun arose Forth to the forest went.
But Rishyaśring with eager pace Sped forth and hurried to the place Where he those visitants had seen Of daintly waist and charming mien.
When from afar they saw the son Of Saint Vibháṇḍak toward them run, To meet the hermit boy they hied, And hailed him with a smile, and cried: “O come, we

pray, dear lord, behold Our lovely home of which we told Due honour there to thee we'll pay, And speed thee on thy homeward way."

Pleased with the gracious words they said He followed where the damsels led.

As with his guides his steps he bent, That Bráhman high of worth,

A flood of rain from heaven was sent That gladdened all the earth.

Vibháṇdak took his homeward road, And wearied by the heavy load

Of roots and woodland fruit he bore Entered at last his cottage door.

Fain for his son he looked around, But desolate the cell he found.

He stayed not then to bathe his feet, Though fainting with the toil and heat, But hurried forth and roamed about Calling the boy with cry and shout, He searched the wood, but all in vain; Nor tidings of his son could gain.

One day beyond the forest's bound The wandering saint a village found, And asked the swains and neatherds there Who owned the land so rich and fair, With all the hamlets of the plain, And herds of kine and fields of grain.

They listened to the hermit's words, And all the guardians of the herds, With suppliant hands together pressed, This answer to the saint addressed: "The Angas' lord who bears the name Of Lomapád, renowned by fame,

Bestowed these hamlets with their kine And all their riches, as a sign Of grace, on Rishyaśring: and he Vibháṇdak's son is said to be."

The hermit with exulting breast The mighty will of fate confessed, By meditation's eye discerned; And cheerful to his home returned.

A stately ship, at early morn, The hermit's son away had borne.

Loud roared the clouds, as on he sped, The sky grew blacker overhead; Till, as he reached the royal town, A mighty flood of rain came down.

By the great rain the monarch's mind The coming of his guest divined.

To meet the honoured youth he went, And low to earth his head he bent.

With his own priest to lead the train, He gave the gift high guests obtain.

And sought, with all who dwelt within The city walls, his grace to win.

He fed him with the daintiest fare, He served him with unceasing care, And ministered with anxious eyes Lest anger in his breast should rise; And gave to be the Bráhman's bride His own fair daughter, lotus-eyed.

Thus loved and honoured by the king, The glorious Bráhman Rishyaśring Passed in that royal town his life With Śántá his beloved wife.”

Canto X. Rishyasring Invited.

“Again, O best of kings, give ear: My saving words attentive hear, And listen to the tale of old By that illustrious Bráhman told.
“Of famed Ikshváku’s line shall spring (’Twas thus he spoke) a pious king, Named Daśaratha, good and great, True to his word and fortunate.
He with the Angas’ mighty lord Shall ever live in sweet accord, And his a daughter fair shall be, Śántá of happy destiny.
But Lomapád, the Angas’ chief, Still pining in his childless grief, To Daśaratha thus shall say:
“Give me thy daughter, friend, I pray, Thy Śántá of the tranquil mind, The noblest one of womankind.”
The father, swift to feel for woe, Shall on his friend his child bestow; And he shall take her and depart To his own town with joyous heart.
The maiden home in triumph led, To Rishyaśring the king shall wed.
And he with loving joy and pride Shall take her for his honoured bride.
And Daśaratha to a rite
That best of Bráhmans shall invite With supplicating prayer,
To celebrate the sacrifice
To win him sons and Paradise,[83]
That he will fain prepare.

From him the lord of men at length The boon he seeks shall gain, And see four sons of boundless strength His royal line maintain.”
“Thus did the godlike saint of old The will of fate declare,
And all that should befall unfold Amid the sages there.
O Prince supreme of men, go thou, Consult thy holy guide,

And win, to aid thee in thy vow, This Bráhman to thy side.”
Sumantra’s counsel, wise and good, King Daśaratha heard,
Then by Vaśishṭha’s side he stood And thus with him conferred:
“Sumantra counsels thus: do thou My priestly guide, the plan allow.”
Vaśishṭha gave his glad consent, And forth the happy monarch went With lords and servants on the road That led to Rishyaśring’s abode.
Forests and rivers duly past, He reached the distant town at last Of Lomapád the Angas’ king,
And entered it with welcoming.
On through the crowded streets he came, And, radiant as the kindled flame, He saw within the monarch’s house The hermit’s son most glorious.
There Lomapád, with joyful breast, To him all honour paid,
For friendship for his royal guest His faithful bosom swayed.
Thus entertained with utmost care Seven days, or eight, he tarried there, And then that best of men thus broke His purpose to the king, and spoke: “O King of men, mine ancient friend, (Thus Daśaratha prayed)
Thy Śántá with her husband send My sacrifice to aid.”
Said he who ruled the Angas, Yea, And his consent was won:
And then at once he turned away To warn the hermit’s son.
He told him of their ties beyond Their old affection’s faithful bond: “This king,” he said, “from days of old A well beloved friend I hold.
To me this pearl of dames he gave From childless woe mine age to save, The daughter whom he loved so much, Moved by compassion’s gentle touch.
In him thy Śántás father see: As I am even so is he.
For sons the childless monarch yearns: To thee alone for help he turns.
Go thou, the sacred rite ordain To win the sons he prays to gain: Go, with thy wife thy succour lend, And give his vows a blissful end.”
The hermit’s son with quick accord Obeyed the Angas’ mighty lord, And with fair Śántá at his side To Daśaratha’s city hied.
Each king, with suppliant hands upheld, Gazed on the other’s face:
And then by mutual love impelled Met in a close embrace.

Then Daśaratha’s thoughtful care, Before he parted thence,
Bade trusty servants homeward bear The glad intelligence:
“Let all the town be bright and gay With burning incense sweet;
Let banners wave, and water lay The dust in every street.”
Glad were the citizens to learn The tidings of their lord’s return, And through the city every man Obediently his task began.
And fair and bright Ayodhyá showed, As following his guest he rode Through the full streets where shell and drum Proclaimed aloud the king was come.
And all the people with delight Kept gazing on their king,
Attended by that youth so bright, The glorious Rishyaśring.
When to his home the king had brought The hermit’s saintly son,
He deemed that all his task was wrought, And all he prayed for won.
And lords who saw that stranger dame So beautiful to view,
Rejoiced within their hearts, and came And paid her honour too.
There Rishyaśring passed blissful days, Graced like the king with love and praise And shone in glorious light with her, Sweet Śántá, for his minister, As Brahmá’s son Vaśishṭha, he Who wedded Saint Arundhatí.[84]

Canto XI. The Sacrifice Decreed.

The Dewy Season[85] came and went; The spring returned again:
Then would the king, with mind intent, His sacrifice ordain.

He came to Rishyaśring, and bowed To him of look divine,
And bade him aid his offering vowed For heirs, to save his line.
Nor would the youth his aid deny: He spake the monarch fair,
And prayed him for that rite so high All requisites prepare.
The king to wise Sumantra cried Who stood aye ready near;
“Go summon quick each holy guide, To counsel and to hear.”
Obedient to his lord’s behest Away Sumantra sped,
And brought Vaśishṭha and the rest, In Scripture deeply read.
Suyajṅa, Vámadeva came,
Jávali, Kaśyap’s son,
And old Vaśishṭha, dear to fame, Obedient every one.
King Daśaratha met them there And duly honoured each,
And spoke in pleasant words his fair And salutary speech:
“In childless longing doomed to pine, No happiness, O lords, is mine.
So have I for this cause decreed To slay the sacrificial steed.
Fain would I pay that offering high Wherein the horse is doomed to die, With Rishyaśring his aid to lend, And with your glory to befriend.”
With loud applause each holy man Received his speech, approved the plan, And, by the wise Vaśishṭha led, Gave praises to the king, and said: “The sons thou cravest shalt thou see, Of fairest glory, born to thee, Whose holy feelings bid thee take This righteous course for offspring’s sake.”

Cheered by the ready praise of those Whose aid he sought, his spirits rose, And thus the king his speech renewed With looks of joy and gratitude: “Let what the coming rites require Be ready as the priests desire, And let the horse, ordained to bleed, With fitting guard and priest, be freed,[86]

Yonder on Sarjú’s northern side The sacrificial ground provide; And let the saving rites, that naught Ill-omened may occur, be wrought.

The offering I announce to-day Each lord of earth may claim to pay, Provided that his care can guard The holy rite by flaws unmarred.

For wandering fiends, whose watchful spite Waits eagerly to spoil each rite, Hunting with keenest eye detect The slightest slip, the least neglect; And when the sacred work is crossed The workman is that moment lost.

Let preparation due be made: Your powers the charge can meet: That so the noble rite be paid In every point complete.”

And all the Bráhmans answered, Yea, His mandate honouring,

And gladly promised to obey The order of the king.

They cried with voices raised aloud: “Success attend thine aim!”

Then bade farewell, and lowly bowed, And hastened whence they came.

King Daśaratha went within, His well loved wives to see: And said: “Your lustral rites begin, For these shall prosper me.

A glorious offering I prepare That precious fruit of sons may bear.”

Their lily faces brightened fast Those pleasant words to hear, As lilies, when the winter’s past, In lovelier hues appear.

Canto XII. The Sacrifice Begun.

AGAIN THE SPRING with genial heat Returning made the year complete.
To win him sons, without delay
His vow the king resolved to pay: And to Vaśishṭha, saintly man,
In modest words this speech began: “Prepare the rite with all things fit As is ordained in Holy Writ,
And keep with utmost care afar
Whate’er its sacred forms might mar.
Thou art, my lord, my trustiest guide, Kind-hearted, and my friend beside; So is it meet thou undertake
This heavy task for duty’s sake.”
Then he, of twice-born men the best, His glad assent at once expressed: “Fain will I do whate’er may be
Desired, O honoured King, by thee.”
To ancient priests he spoke, who, trained In holy rites, deep skill had gained: “Here guards be stationed, good and sage Religious men of trusted age.
And various workmen send and call, Who frame the door and build the wall: With men of every art and trade,
Who read the stars and ply the spade, And mimes and minstrels hither bring, And damsels trained to dance and sing.”
Then to the learned men he said,
In many a page of Scripture read: “Be yours each rite performed to see According to the king’s decree.
And stranger Bráhmans quickly call To this great rite that welcomes all.
Pavilions for the princes, decked With art and ornament, erect,
And handsome booths by thousands made The Bráhman visitors to shade,

Arranged in order side by side,
With meat and drink and all supplied.
And ample stables we shall need
For many an elephant and steed:
And chambers where the men may lie, And vast apartments, broad and high, Fit to receive the countless bands Of warriors come from distant lands.
For our own people too provide
Sufficient tents, extended wide,
And stores of meat and drink prepare, And all that can be needed there.
And food in plenty must be found
For guests from all the country round.
Of various viands presents make,
For honour, not for pity's sake,
That fit regard and worship be
Paid to each caste in due degree.
And let not wish or wrath excite
Your hearts the meanest guest to slight; But still observe with special grace Those who obtain the foremost place, Whether for happier skill in art
Or bearing in the rite their part.
Do you, I pray, with friendly mind Perform the task to you assigned, And work the rite, as bids the law, Without omission, slip, or flaw"
They answered: "As thou seest fit So will we do and naught omit."
The sage Vaśiṣṭha then addressed
Sumantra called at his behest:
"The princes of the earth invite, And famous lords who guard the rite, Priest, Warrior, Merchant, lowly thrall, In countless thousands summon all.
Where'er their home be, far or near, Gather the good with honour here, And Janak, whose imperial sway
The men of Míthilá[87] obey.
The firm of vow, the dread of foes, Who all the lore of Scripture knows, Invite him here with honour high, King Daśaratha's old ally.

And Káśi's[88] lord of gentle speech, Who finds a pleasant word for each, In length of days our monarch's peer, Illustrious king, invite him here.
The father of our ruler's bride,
Known for his virtues far and wide, The king whom Kekaya's[89] realms obey, Him with his son invite, I pray.
And Lomapád the Angas' king,
True to his vows and godlike, bring.
For be thine invitations sent
To west and south and orient.
Call those who rule Suráshṭra's[90] land, Suvíra's[91] realm and Sindhu's strand, And all the kings of earth beside In friendship's bonds with us allied: Invite them all to hasten in
With retinue and kith and kin."
Vaśishṭha's speech without delay
Sumantra bent him to obey.
And sent his trusty envoys forth
Eastward and westward, south and north.
Obedient to the saint's request
Himself he hurried forth, and pressed Each nobler chief and lord and king To hasten to the gathering.
Before the saint Vaśishṭha stood
All those who wrought with stone and wood, And showed the work which every one In furtherance of the rite had done, Rejoiced their ready zeal to see, Thus to the craftsmen all said he: "I charge ye, masters, see to this, That there be nothing done amiss, And this, I pray, in mind be borne, That not one gift ye give in scorn: Whenever scorn a gift attends
Great sin is his who thus offends."
And now some days and nights had past, And kings began to gather fast,
And precious gems in liberal store As gifts to Daśaratha bore.
Then joy thrilled through Vaśishṭha's breast As thus the monarch he addressed:
"Obedient to thy high decree

The kings, my lord, are come to thee.

And it has been my care to greet
And honour all with reverence meet.
Thy servants’ task is ended quite, And all is ready for the rite.
Come forth then to the sacred ground Where all in order will be found.”
Then Rishyaśring confirmed the tale: Nor did their words to move him fail.
The stars propitious influence lent When forth the world’s great ruler went.
Then by the sage Vaśishṭha led
The priest begun to speed
Those glorious rites wherein is shed The lifeblood of the steed.

Canto XIII. The Sacrifice Finished.

The circling year had filled its course, And back was brought the wandering horse: Then upon Sarjú's northern strand
Began the rite the king had planned.
With Rishyaśring the forms to guide,
The Bráhmans to their task applied,
At that great offering of the steed
Their lofty-minded king decreed.
The priests, who all the Scripture knew, Performed their part in order due,
And circled round in solemn train
As precepts of the law ordain.
Pravargya rites[92] were duly sped: For Upasads[93] the flames were fed.
Then from the plant[94] the juice was squeezed, And those high saints with minds well pleased Performed the mystic rites begun
With bathing ere the rise of sun
They gave the portion Indra's claim,
And hymned the King whom none can blame.
The mid-day bathing followed next,
Observed as bids the holy text.
Then the good priests with utmost care, In form that Scripture's rules declare,
For the third time pure water shed
On high souled Daśaratha's head.
Then Rishyaśring and all the rest
To Indra and the Gods addressed
Their sweet-toned hymn of praise and prayer, And called them in the rite to share.

With sweetest song and hymn entoned
They gave the Gods in heaven enthroned, As duty bids, the gifts they claim,
The holy oil that feeds the flame.
And many an offering there was paid,
And not one slip in all was made.
For with most careful heed they saw
That all was done by Veda law.
None, all those days, was seen oppressed By hunger or by toil distressed.
Why speak of human kind? No beast
Was there that lacked an ample feast.
For there was store for all who came, For orphan child and lonely dame;
The old and young were well supplied, The poor and hungry satisfied.
Throughout the day ascetics fed,
And those who roam to beg their bread: While all around the cry was still,
“Give forth, give forth,” and “Eat your fill.”
“Give forth with liberal hand the meal, And various robes in largess deal.”
Urged by these cries on every side
Unweariedly their task they plied:
And heaps of food like hills in size
In boundless plenty met the eyes:
And lakes of sauce, each day renewed, Refreshed the weary multitude.
And strangers there from distant lands, And women folk in crowded bands
The best of food and drink obtained
At the great rite the king ordained.
Apart from all, the Bráhmans there,
Thousands on thousands, took their share Of various dainties sweet to taste,
On plates of gold and silver placed,
All ready set, as, when they willed,
The twice-born men their places filled.
And servants in fair garments dressed Waited upon each Bráhman guest.
Of cheerful mind and mien were they,

With gold and jewelled earrings gay.
The best of Bráhmans praised the fare Of countless sorts, of flavour rare:
And thus to Raghu's son they cried:
"We bless thee, and are satisfied."
Between the rites some Bráhmans spent The time in learned argument, With ready flow of speech, sedate,
And keen to vanquish in debate.[95]
There day by day the holy train
Performed all rites as rules ordain.
No priest in all that host was found
But kept the vows that held him bound: None, but the holy Vedas knew,
And all their six-fold science[96] too.
No Bráhman there was found unfit
To speak with eloquence and wit.
And now the appointed time came near
The sacrificial posts to rear.
They brought them, and prepared to fix Of Bel[97] and Khádir[98] six and six; Six, made of the Paláśa[99] tree, Of Fig-wood one, apart to be:
Of Sleshmát[100] and of Devadár[101]
One column each, the mightiest far:
So thick the two, the arms of man
Their ample girth would fail to span.
All these with utmost care were wrought By hand of priests in Scripture taught,
And all with gold were gilded bright
To add new splendour to the rite:
Twenty-and-one those stakes in all,
Each one-and-twenty cubits tall:
And one-and-twenty ribbons there
Hung on the pillars, bright and fair.
Firm in the earth they stood at last, Where cunning craftsmen fixed them fast;
And there unshaken each remained,

Octagonal and smoothly planed.
Then ribbons over all were hung,
And flowers and scent around them flung.
Thus decked they cast a glory forth
Like the great saints who star the north.[102]
The sacrificial altar then
Was raised by skilful twice-born men, In shape and figure to behold
An eagle with his wings of gold,
With twice nine pits and formed three-fold Each for some special God, beside
The pillars were the victims tied;
The birds that roam the wood, the air, The water, and the land were there,
And snakes and things of reptile birth, And healing herbs that spring from earth:
As texts prescribe, in Scripture found, Three hundred victims there were bound.
The steed devoted to the host
Of Gods, the gem they honour most,
Was duly sprinkled. Then the Queen
Kauśalyá, with delighted mien,
With reverent steps around him paced, And with sweet wreaths the victim graced; Then with three swords in order due
She smote the steed with joy, and slew.
That night the queen, a son to gain,
With calm and steady heart was fain
By the dead charger's side to stay
From evening till the break of day.
Then came three priests, their care to lead The other queens to touch the steed,
Upon Kauśalyá to attend,
Their company and aid to lend.
As by the horse she still reclined,
With happy mien and cheerful mind,
With Rishyaśring the twice-born came
And praised and blessed the royal dame.

The priest who well his duty knew,
And every sense could well subdue,
From out the bony chambers freed
And boiled the marrow of the steed.
Above the steam the monarch bent,
And, as he smelt the fragrant scent,
In time and order drove afar
All error that his hopes could mar.
Then sixteen priests together came
And cast into the sacred flame
The severed members of the horse,
Made ready all in ordered course.
On piles of holy Fig-tree raised The meaner victims’ bodies blazed:
The steed, of all the creatures slain, Alone required a pile of cane.
Three days, as is by law decreed,
Lasted that Offering of the Steed.
The Chatushṭom began the rite,
And when the sun renewed his light,
The Ukthya followed: after came
The Atirátra’s holy flame.
These were the rites, and many more
Arranged by light of holy lore,
The Aptoryám of mighty power,
And, each performed in proper hour,
The Abhijit and Viśvajit
With every form and service fit;
And with the sacrifice at night
The Jyotishṭom and Áyus rite.[103]
The task was done, as laws prescribe: The monarch, glory of his tribe,
Bestowed the land in liberal grants
Upon the sacred ministrants.

He gave the region of the east,
His conquest, to the Hotri priest.
The west, the celebrant obtained:
The south, the priest presiding gained: The northern region was the share
Of him who chanted forth the prayer,[104]
Thus did each priest obtain his meed
At the great Slaughter of the Steed,
Ordained, the best of all to be,
By self-existent deity.
Ikshváku's son with joyful mind
This noble fee to each assigned,
But all the priests with one accord
Addressed that unpolluted lord:
"Tis thine alone to keep the whole
Of this broad earth in firm control.

No gift of lands from thee we seek:
To guard these realms our hands were weak.
On sacred lore our days are spent:
Let other gifts our wants content."
The chief of old Ikshváku's line
Gave them ten hundred thousand kine,
A hundred millions of fine gold,
The same in silver four times told.
But every priest in presence there
With one accord resigned his share.
To Saint Vaśishṭha, high of soul,
And Rishyaśring they gave the whole.
That largess pleased those Bráhmans well, Who bade the prince his wishes tell.
Then Daśaratha, mighty king,
Made answer thus to Rishyaśring:

“O holy Hermit, of thy grace,
Vouchsafe the increase of my race.”
He spoke; nor was his prayer denied:
The best of Bráhmans thus replied:
“Four sons, O Monarch, shall be thine, Upholders of thy royal line.”

Canto XIV. Rávan Doomed.

The saint, well read in holy lore, Pondered awhile his answer o’er, And thus again addressed the king, His wandering thoughts regathering: “Another rite will I begin
Which shall the sons thou cravest win, Where all things shall be duly sped And first Atharva texts be read.”
Then by Vibháṇḍak’s gentle son
Was that high sacrifice begun,
The king’s advantage seeking still And zealous to perform his will.
Now all the Gods had gathered there, Each one for his allotted share: Brahmá, the ruler of the sky,
Stháṇu, Náráyaṇ, Lord most high, And holy Indra men might view
With Maruts[105] for his retinue; The heavenly chorister, and saint, And spirit pure from earthly taint, With one accord had sought the place The high-souled monarch’s rite to grace.
Then to the Gods who came to take Their proper share the hermit spake: “For you has Daśaratha slain
The votive steed, a son to gain; Stern penance-rites the king has tried, And in firm faith on you relied, And now with undiminished care
A second rite would fain prepare.
But, O ye Gods, consent to grant The longing of your supplicant.
For him beseeching hands I lift, And pray you all to grant the gift, That four fair sons of high renown The offerings of the king may crown.”
They to the hermit’s son replied: “His longing shall be gratified.
For, Bráhman, in most high degree We love the king and honour thee.”
These words the Gods in answer said, And vanished thence by Indra led.

Thus to the Lord, the worlds who made, The Immortals all assembled prayed: "O Brahmá, mighty by thy grace, Rávaṇ, who rules the giant race, Torments us in his senseless pride, And penance-loving saints beside.
For thou well pleased in days of old Gavest the boon that makes him bold, That God nor demon e'er should kill His charmed life, for so thy will.
We, honouring that high behest, Bear all his rage though sore distressed.
That lord of giants fierce and fell Scourges the earth and heaven and hell.
Mad with thy boon, his impious rage Smites saint and bard and God and sage.
The sun himself withholds his glow, The wind in fear forbears to blow; The fire restrains his wonted heat Where stand the dreaded Rávaṇ's feet, And, necklaced with the wandering wave, The sea before him fears to rave.
Kuvera's self in sad defeat
Is driven from his blissful seat.
We see, we feel the giant's might, And woe comes o'er us and affright.
To thee, O Lord, thy suppliants pray To find some cure this plague to stay."
Thus by the gathered Gods addressed He pondered in his secret breast, And said: "One only way I find
To slay this fiend of evil mind.
He prayed me once his life to guard From demon, God, and heavenly bard, And spirits of the earth and air, And I consenting heard his prayer.
But the proud giant in his scorn Recked not of man of woman born.
None else may take his life away, But only man the fiend may slay."
The Gods, with Indra at their head, Rejoiced to hear the words he said.
Then crowned with glory like a flame, Lord Vishṇu to the council came; His hands shell, mace, and discus bore, And saffron were the robes he wore.

Riding his eagle through the crowd, As the sun rides upon a cloud,
With bracelets of fine gold, he came Loud welcomed by the Gods' acclaim.
His praise they sang with one consent, And cried, in lowly reverence bent: "O Lord whose hand fierce Madhu[106] slew, Be thou our refuge, firm and true; Friend of the suffering worlds art thou, We pray thee help thy suppliants now."

Then Vishṇu spake: “Ye Gods, declare, What may I do to grant your prayer?”
“King Daśaratha,” thus cried they, “Fervent in penance many a day, The sacrificial steed has slain, Longing for sons, but all in vain.
Now, at the cry of us forlorn,
Incarnate as his seed be born.
Three queens has he: each lovely dame Like Beauty, Modesty, or Fame.
Divide thyself in four, and be
His offspring by these noble three.
Man’s nature take, and slay in fight Rávaṇ who laughs at heavenly might: This common scourge, this rankling thorn Whom the three worlds too long have borne For Rávaṇ in the senseless pride Of might unequalled has defied
The host of heaven, and plagues with woe Angel and bard and saint below, Crushing each spirit and each maid Who plays in Nandan’s[107] heavenly shade.
O conquering Lord, to thee we bow; Our surest hope and trust art thou.
Regard the world of men below,
And slay the Gods’ tremendous foe.”
When thus the suppliant Gods had prayed, His wise reply Náráyaṇ[108] made: “What task demands my presence there, And whence this dread, ye Gods declare.”
The Gods replied: “We fear, O Lord, Fierce Rávaṇ, ravener abhorred.
Be thine the glorious task, we pray, In human form this fiend to slay.
By thee of all the Blest alone
This sinner may be overthrown.
He gained by penance long and dire The favour of the mighty Sire.
Then He who every gift bestows
Guarded the fiend from heavenly foes, And gave a pledge his life that kept From all things living, man except.
On him thus armed no other foe
Than man may deal the deadly blow.
Assume, O King, a mortal birth, And strike the demon to the earth.”

Then Vishṇu, God of Gods, the Lord Supreme by all the worlds adored, To Brahmá and the suppliants spake: “Dismiss your fear: for your dear sake In battle will I smite him dead, The cruel fiend, the Immortal’s dread.
And lords and ministers and all His kith and kin with him shall fall.
Then, in the world of mortal men, Ten thousand years and hundreds ten I as a human king will reign,
And guard the earth as my domain.”
God, saint, and nymph, and minstrel throng With heavenly voices raised their song In hymns of triumph to the God
Whose conquering feet on Madhu trod: “Champion of Gods, as man appear, This cruel Rávaṇ slay,
The thorn that saints and hermits fear, The plague that none can stay.
In savage fury uncontrolled
His pride for ever grows:
He dares the Lord of Gods to hold Among his deadly foes.”

Canto XV. The Nectar.

When wisest Vishṇu thus had given His promise to the Gods of heaven, He pondered in his secret mind
A suited place of birth to find, Then he decreed, the lotus-eyed, In four his being to divide,
And Daśaratha, gracious king,
He chose as sire from whom to spring.
That childless prince of high renown, Who smote in war his foemen down, At that same time with utmost care Prepared the rite that wins an heir.[109]
Then Vishṇu, fain on earth to dwell, Bade the Almighty Sire farewell, And vanished while a reverent crowd Of Gods and saints in worship bowed.
The monarch watched the sacred rite, When a vast form of awful might, Of matchless splendour, strength, and size Was manifest before his eyes.

From forth the sacrificial flame, Dark, robed in red, the being came.
His voice was drumlike, loud and low, His face suffused with rosy glow.
Like a huge lion's mane appeared The long locks of his hair and beard.
He shone with many a lucky sign, And many an ornament divine;
A towering mountain in his height, A tiger in his gait and might.
No precious mine more rich could be, No burning flame more bright than he.
His arms embraced in loving hold, Like a dear wife, a vase of gold Whose silver lining held a draught Of nectar as in heaven is quaffed: A vase so vast, so bright to view, They scarce could count the vision true.
Upon the king his eyes he bent, And said: "The Lord of life has sent His servant down, O Prince, to be A messenger from heaven to thee."

The king with all his nobles by Raised reverent hands and made reply: “Welcome, O glorious being! Say How can my care thy grace repay.”
Envoy of Him whom all adore
Thus to the king he spake once more: “The Gods accept thy worship: they Give thee the blessed fruit to-day.
Approach and take, O glorious King, This heavenly nectar which I bring, For it shall give thee sons and wealth, And bless thee with a store of health.
Give it to those fair queens of thine, And bid them quaff the drink divine: And they the princely sons shall bear Long sought by sacrifice and prayer.”
“Yea, O my lord,” the monarch said, And took the vase upon his head, The gift of Gods, of fine gold wrought, With store of heavenly liquor fraught.
He honoured, filled with transport new, That wondrous being, fair to view, As round the envoy of the God
With reverential steps he trod.[110]
His errand done, that form of light Arose and vanished from the sight.
High rapture filled the monarch’s soul, Possessed of that celestial bowl, As when a man by want distressed With unexpected wealth is blest.
And rays of transport seemed to fall Illuminating bower and hall,
As when the autumn moon rides high, And floods with lovely light the sky.
Quick to the ladies’ bower he sped, And thus to Queen Kauśalyá said: “This genial nectar take and quaff,”
He spoke, and gave the lady half.
Part of the nectar that remained Sumitrá from his hand obtained.
He gave, to make her fruitful too, Kaikeyí half the residue.
A portion yet remaining there,
He paused awhile to think.
Then gave Sumitrá, with her share.
The remnant of the drink.
Thus on each queen of those fair three A part the king bestowed,
And with sweet hope a child to see Their yearning bosoms glowed.
The heavenly bowl the king supplied Their longing souls relieved,

And soon, with rapture and with pride, Each royal dame conceived.
He gazed upon each lady’s face, And triumphed as he gazed,
As Indra in his royal place
By Gods and spirits praised.

Canto XVI. The Vánars.

When Vishṇu thus had gone on earth, From the great king to take his birth,
The self-existent Lord of all
Addressed the Gods who heard his call: “For Vishṇu’s sake, the strong and true,
Who seeks the good of all of you,
Make helps, in war to lend him aid, In forms that change at will, arrayed, Of wizard skill and hero might,
Outstrippers of the wind in flight, Skilled in the arts of counsel, wise, And Vishṇu’s peers in bold emprise; With heavenly arts and prudence fraught, By no devices to be caught;
Skilled in all weapon’s lore and use As they who drink the immortal juice.[111]

And let the nymphs supreme in grace, And maidens of the minstrel race,
Monkeys and snakes, and those who rove Free spirits of the hill and grove, And wandering Daughters of the Air, In monkey form brave children bear.
So erst the lord of bears I shaped, Born from my mouth as wide I gaped.”
Thus by the mighty Sire addressed
They all obeyed his high behest,
And thus begot in countless swarms
Brave sons disguised in sylvan forms.
Each God, each sage became a sire,
Each minstrel of the heavenly quire,[112]
Each faun,[113] of children strong and good Whose feet should roam the hill and wood.
Snakes, bards,[114] and spirits,[115] serpents bold Had sons too numerous to be told.
Báli, the woodland hosts who led,

High as Mahendra's[116] lofty head, Was Indra's child. That noblest fire, The Sun, was great Sugríva's sire,
Tára, the mighty monkey, he
Was offspring of Vṛihaspati:[117]
Tára the matchless chieftain, boast For wisdom of the Vánar host.
Of Gandhamádan brave and bold
The father was the Lord of Gold.
Nala the mighty, dear to fame,
Of skilful Viśvakarmá[118] came.
From Agni,[119] Nila bright as flame, Who in his splendour, might, and worth, Surpassed the sire who gave him birth.
The heavenly Aśvins,[120] swift and fair, Were fathers of a noble pair,
Who, Dwivida and Mainda named,
For beauty like their sires were famed, Varuṇ[121] was father of Susheṇ, Of Sarabh, he who sends the rain,[122]
Hanúmán, best of monkey kind,
Was son of him who breathes the wind: Like thunderbolt in frame was he,
And swift as Garuḍ's[123] self could flee.
These thousands did the Gods create Endowed with might that none could mate,
In monkey forms that changed at will; So strong their wish the fiend to kill.
In mountain size, like lions thewed, Up sprang the wondrous multitude,
Auxiliar hosts in every shape,
Monkey and bear and highland ape.
In each the strength, the might, the mien Of his own parent God were seen.
Some chiefs of Vánar mothers came,
Some of she-bear and minstrel dame, Skilled in all arms in battle's shock; The brandished tree, the loosened rock; And prompt, should other weapons fail, To fight and slay with tooth and nail.
Their strength could shake the hills amain, And rend the rooted trees in twain, Disturb with their impetuous sweep
The Rivers' Lord, the Ocean deep,

Rend with their feet the seated ground, And pass wide floods with airy bound,
Or forcing through the sky their way The very clouds by force could stay.
Mad elephants that wander through
The forest wilds, could they subdue, And with their furious shout could scare
Dead upon earth the birds of air.
So were the sylvan chieftains formed; Thousands on thousands still they swarmed.
These were the leaders honoured most, The captains of the Vánar host,
And to each lord and chief and guide Was monkey offspring born beside.
Then by the bears' great monarch stood The other roamers of the wood, And turned, their pathless homes to seek, To forest and to mountain peak.
The leaders of the monkey band
By the two brothers took their stand, Sugríva, offspring of the Sun
And Báli, Indra's mighty one.
They both endowed with Garuḍ's might, And skilled in all the arts of fight,
Wandered in arms the forest through, And lions, snakes, and tigers, slew.
But every monkey, ape, and bear
Ever was Báli's special care;
With his vast strength and mighty arm He kept them from all scathe and harm.
And so the earth with hill, wood, seas, Was filled with mighty ones like these,
Of various shape and race and kind, With proper homes to each assigned, With Ráma's champions fierce and strong The earth was overspread,
High as the hills and clouds, a throng With bodies vast and dread.[124]

Canto XVII. Rishyasring’s Return.

Now when the high-souled monarch’s rite, The Aśvamedh, was finished quite, Their sacrificial dues obtained, The Gods their heavenly homes regained.
The lofty-minded saints withdrew, Each to his place, with honour due, And kings and chieftains, one and all, Who came to grace the festival.
And Daśaratha, ere they went,
Addressed them thus benevolent: “Now may you, each with joyful heart, To your own realms, O Kings, depart.
Peace and good luck attend you there, And blessing, is my friendly prayer; Let cares of state each mind engage To guard his royal heritage.
A monarch from his throne expelled No better than the dead is held.
So he who cares for power and might Must guard his realm and royal right.
Such care a meed in heaven will bring Better than rites and offering.
Such care a king his country owes As man upon himself bestows,
When for his body he provides
Raiment and every need besides.
For future days should kings foresee, And keep the present error-free.”
Thus did the king the kings exhort: They heard, and turned them from the court And, each to each in friendship bound, Went forth to all the realms around.
The rites were o’er, the guests were sped: The train the best of Bráhmans led, In which the king with joyful soul, With his dear wives, and with the whole Of his imperial host and train
Of cars and servants turned again, And, as a monarch dear to fame, Within his royal city came.
Next, Rishyaśring, well-honoured sage, And Śántá, sought their hermitage.
The king himself, of prudent mind, Attended him, with troops behind.

And all her men the town outpoured With Saint Vaśishṭha and their lord.
High mounted on a car of state, O'er canopied fair Śántá sate.
Drawn by white oxen, while a band Of servants marched on either hand.
Great gifts of countless price she bore, With sheep and goats and gems in store.
Like Beauty's self the lady shone With all the jewels she had on, As, happy in her sweet content, Peerless amid the fair she went.
Not Queen Paulomí's[125] self could be More loving to her lord than she.
She who had lived in happy ease, Honoured with all her heart could please, While dames and kinsfolk ever vied To see her wishes gratified,
Soon as she knew her husband's will Again to seek the forest, still Was ready for the hermit's cot, Nor murmured at her altered lot.
The king attended to the wild
That hermit and his own dear child, And in the centre of a throng
Of noble courtiers rode along.
The sage's son had let prepare
A lodge within the wood, and there While they lingered blithe and gay.
Then, duly honoured, went their way.
The glorious hermit Rishyaśring Drew near and thus besought the king: "Return, my honoured lord, I pray, Return, upon thy homeward way."
The monarch, with the waiting crowd, Lifted his voice and wept aloud, And with eyes dripping still to each Of his good queens he spake this speech: "Kauśalyá and Sumitrá dear,
And thou, my sweet Kaikeyí, hear.
All upon Śántá feast your gaze, The last time for a length of days."
To Śántá's arms the ladies leapt, And hung about her neck and wept, And cried, "O, happy be the life Of this great Bráhman and his wife.
The Wind, the Fire, the Moon on high, The Earth, the Streams, the circling Sky, Preserve thee in the wood, true spouse, Devoted to thy husband's vows.
And O dear Śántá, ne'er neglect To pay the dues of meek respect To the great saint, thy husband's sire, With all observance and with fire.

And, sweet one, pure of spot and blame, Forget not thou thy husband’s claim; In every change, in good and ill, Let thy sweet words delight him still, And let thy worship constant be: Her lord is woman’s deity.
To learn thy welfare, dearest friend, The king will many a Bráhman send.
Let happy thoughts thy spirit cheer, And be not troubled, daughter dear.”
These soothing words the ladies said.
And pressed their lips upon her head.
Each gave with sighs her last adieu, Then at the king’s command withdrew.
The king around the hermit went With circling footsteps reverent, And placed at Rishyaśring’s command Some soldiers of his royal band.
The Bráhman bowed in turn and cried, “May fortune never leave thy side.
O mighty King, with justice reign, And still thy people’s love retain.”
He spoke, and turned away his face, And, as the hermit went,
The monarch, rooted to the place, Pursued with eyes intent.
But when the sage had past from view King Daśaratha turned him too,
Still fixing on his friend each thought.
With such deep love his breast was fraught.
Amid his people’s loud acclaim
Home to his royal seat he came, And lived delighted there,
Expecting when each queenly dame, Upholder of his ancient fame,
Her promised son should bear.
The glorious sage his way pursued Till close before his eyes he viewed Sweet Champá, Lomapád’s fair town, Wreathed with her Champacs’[126] leafy crown.
Soon as the saint’s approach he knew, The king, to yield him honour due, Went forth to meet him with a band Of priests and nobles of the land: “Hail, Sage,” he cried, “O joy to me!
What bliss it is, my lord, to see Thee with thy wife and all thy train Returning to my town again.
Thy father, honoured Sage, is well, Who hither from his woodland cell Has sent full many a messenger
For tidings both of thee and her.”

Then joyfully, for due respect, The monarch bade the town be decked.
The king and Rishyaśring elate
Entered the royal city's gate:
In front the chaplain rode.
Then, loved and honoured with all care By monarch and by courtier, there The glorious saint abode.

Canto XVIII. Rishyasring’s Departure.

THE MONARCH CALLED a Bráhman near And said, “Now speed away
To Kaśyap’s son,[127] the mighty seer, And with all reverence say
The holy child he holds so dear,
The hermit of the noble mind,
Whose equal it were hard to find, Returned, is dwelling here.
Go, and instead of me do thou
Before that best of hermits bow,
That still he may, for his dear son, Show me the favour I have won.”
Soon as the king these words had said, To Kaśyap’s son the Bráhman sped.
Before the hermit low he bent
And did obeisance, reverent;
Then with meek words his grace to crave The message of his lord he gave:
“The high-souled father of his bride Had called thy son his rites to guide: Those rites are o’er, the steed is slain; Thy noble child is come again.”
Soon as the saint that speech had heard His spirit with desire was stirred To seek the city of the king
And to his cot his son to bring.

With young disciples at his side
Forth on his way the hermit hied, While peasants from their hamlets ran To reverence the holy man.
Each with his little gift of food, Forth came the village multitude, And, as they humbly bowed the head, “What may we do for thee?” they said.
Then he, of Bráhmans first and best, The gathered people thus addressed: “Now tell me for I fain would know, Why is it I am honoured so?”

They to the high-souled saint replied: “Our ruler is with thee allied.
Our master’s order we fulfil;
O Bráhman, let thy mind be still.”
With joy the saintly hermit heard Each pleasant and delightful word, And poured a benediction down
On king and ministers and town.
Glad at the words of that high saint Some servants hastened to acquaint Their king, rejoicing to impart
The tidings that would cheer his heart.
Soon as the joyful tale he knew
To meet the saint the monarch flew, The guest-gift in his hand he brought, And bowed before him and besought: “This day by seeing thee I gain
Not to have lived my life in vain, Now be not wroth with me, I pray, “Because I wiled thy son away.[128]
The best of Bráhmans answer made: “Be not, great lord of kings, afraid.
Thy virtues have not failed to win My favour, O thou pure of sin.”
Then in the front the saint was placed, The king came next in joyous haste, And with him entered his abode,
Mid glad acclaim as on they rode.
To greet the sage the reverent crowd Raised suppliant hands and humbly bowed.
Then from the palace many a dame
Following well-dressed Śántá came, Stood by the mighty saint and cried: “See, honour’s source, thy son’s dear bride.”
The saint, who every virtue knew, His arms around his daughter threw, And with a father’s rapture pressed The lady to his wondering breast.
Arising from the saint’s embrace
She bowed her low before his face, And then, with palm to palm applied, Stood by her hermit father’s side.
He for his son, as laws ordain,
Performed the rite that frees from stain,[129]
And, honoured by the wise and good, With him departed to the wood.

Canto XIX. The Birth Of The Princes.

The seasons six in rapid flight Had circled since that glorious rite.
Eleven months had passed away;
’Twas Chaitra’s ninth returning day.[130]
The moon within that mansion shone Which Aditi looks kindly on.
Raised to their apex in the sky
Five brilliant planets beamed on high.
Shone with the moon, in Cancer’s sign, Vṛihaspati[131] with light divine.
Kauśalyá bore an infant blest
With heavenly marks of grace impressed; Ráma, the universe’s lord,
A prince by all the worlds adored.
New glory Queen Kauśalyá won
Reflected from her splendid son.
So Aditi shone more and more,
The Mother of the Gods, when she
The King of the Immortals[132] bore, The thunder-wielding deity.

The lotus-eyed, the beauteous boy, He came fierce Rávaṇ to destroy;
From half of Vishṇu’s vigour born, He came to help the worlds forlorn.
And Queen Kaikeyí bore a child
Of truest valour, Bharat styled,
With every princely virtue blest, One fourth of Vishṇu manifest.
Sumitrá too a noble pair,
Called Lakshmaṇ and Śatrughna, bare, Of high emprise, devoted, true,
Sharers in Vishṇu’s essence too.
‘Neath Pushya’s[133] mansion, Mina’s[134] sign, Was Bharat born, of soul benign.

The sun had reached the Crab at morn When Queen Sumitrá’s babes were born,
What time the moon had gone to make His nightly dwelling with the Snake.
The high-souled monarch’s consorts bore At different times those glorious four,
Like to himself and virtuous, bright As Proshṭhapadá’s[135] four-fold light.
Then danced the nymphs’ celestial throng, The minstrels raised their strain; The drums of heaven pealed loud and long, And flowers came down in rain.
Within Ayodhyá, blithe and gay,
All kept the joyous holiday.
The spacious square, the ample road With mimes and dancers overflowed, And with the voice of music rang
Where minstrels played and singers sang, And shone, a wonder to behold,
With dazzling show of gems and gold.
Nor did the king his largess spare, For minstrel, driver, bard, to share; Much wealth the Bráhmans bore away, And many thousand dine that day.
Soon as each babe was twelve days old ’Twas time the naming rite to hold.
When Saint Vaśishṭha, rapt with joy, Assigned a name to every boy.
Ráma, to him the high-souled heir, Bharat, to him Kaikeyí bare:
Of Queen Sumitrá one fair son
Was Lakshmaṇ, and Śatrughna[136] one Ráma, his sire’s supreme delight, Like some proud banner cheered his sight, And to all creatures seemed to be The self-existent deity.
All heroes, versed in holy lore,
To all mankind great love they bore.
Fair stores of wisdom all possessed, With princely graces all were blest.
But mid those youths of high descent, With lordly light preëminent.
Like the full moon unclouded, shone Ráma, the world’s dear paragon.
He best the elephant could guide.[137]
Urge the fleet car, the charger ride: A master he of bowman’s skill,
Joying to do his father’s will.
The world’s delight and darling, he Loved Lakshmaṇ best from infancy
And Lakshmaṇ, lord of lofty fate, Upon his elder joyed to wait,

Striving his second self to please With friendship's sweet observances.
His limbs the hero ne'er would rest Unless the couch his brother pressed; Except beloved Ráma shared
He could not taste the meal prepared.
When Ráma, pride of Reghu's race, Sprang on his steed to urge the chase, Behind him Lakshmaṇ loved to go
And guard him with his trusty bow.
As Ráma was to Lakshmaṇ dear
More than his life and ever near, So fond Śatrughna prized above
His very life his Bharat's love.
Illustrious heroes, nobly kind
In mutual love they all combined, And gave their royal sire delight With modest grace and warrior might: Supported by the glorious four
Shone Daśaratha more and more,
As though, with every guardian God Who keeps the land and skies,
The Father of all creatures trod
The earth before men's eyes.

Canto XX. Visvámitra’s Visit.

Now Daśaratha’s pious mind Meet wedlock for his sons designed; With priests and friends the king began To counsel and prepare his plan.
Such thoughts engaged his bosom, when, To see Ayodhyá’s lord of men,
A mighty saint of glorious fame, The hermit Viśvámitra[138] came.
For evil fiends that roam by night Disturbed him in each holy rite, And in their strength and frantic rage Assailed with witcheries the sage.
He came to seek the monarch’s aid To guard the rites the demons stayed, Unable to a close to bring
One unpolluted offering.
Seeking the king in this dire strait He said to those who kept the gate: “Haste, warders, to your master run, And say that here stands Gádhi’s son.”
Soon as they heard the holy man, To the king’s chamber swift they ran With minds disordered all, and spurred To wildest zeal by what they heard.
On to the royal hall they sped,
There stood and lowly bowed the head, And made the lord of men aware
That the great saint was waiting there.
The king with priest and peer arose And ran the sage to meet,
As Indra from his palace goes
Lord Brahmá’s self to greet.
When glowing with celestial light The pious hermit was in sight,
The king, whose mien his transport showed, The honoured gift for guests bestowed.
Nor did the saint that gift despise, Offered as holy texts advise;
He kindly asked the earth’s great king How all with him was prospering.

The son of Kuśik[139] bade him tell If all in town and field were well, All well with friends, and kith and kin, And royal treasure stored within: “Do all thy neighbours own thy sway?
Thy foes confess thee yet?
Dost thou continue still to pay
To Gods and men each debt?”
Then he, of hermits first and best, Vaśishṭha with a smile[140] addressed, And asked him of his welfare too, Showing him honour as was due.
Then with the sainted hermit all Went joyous to the monarch’s hall, And sate them down by due degree, Each one, of rank and dignity.
Joy filled the noble prince’s breast Who thus bespoke the honoured guest: “As amrit[141] by a mortal found, As rain upon the thirsty ground, As to an heirless man a son
Born to him of his precious one, As gain of what we sorely miss,
As sudden dawn of mighty bliss,
So is thy coming here to me:
All welcome, mighty Saint, to thee.
What wish within thy heart hast thou?
If I can please thee, tell me how.
Hail, Saint, from whom all honours flow, Worthy of all I can bestow.
Blest is my birth with fruit to-day, Nor has my life been thrown away.
I see the best of Bráhman race
And night to glorious morn gives place.
Thou, holy Sage, in days of old
Among the royal saints enrolled, Didst, penance-glorified, within The Bráhman caste high station win.
’Tis meet and right in many a way That I to thee should honour pay.
This seems a marvel to mine eyes: All sin thy visit purifies;
And I by seeing thee, O Sage,
Have reaped the fruit of pilgrimage.
Then say what thou wouldst have me do, That thou hast sought this interview.

Favoured by thee, my wish is still, O Hermit, to perform thy will.
Nor needest thou at length explain The object that thy heart would gain.
Without reserve I grant it now:
My deity, O Lord, art thou.”
The glorious hermit, far renowned, With highest fame and virtue crowned, Rejoiced these modest words to hear Delightful to the mind and ear.

Canto XXI. Visvámitra’s Speech.

THE HERMIT HEARD with high content That speech so wondrous eloquent, And while each hair with joy arose,[142]

He thus made answer at the close: “Good is thy speech O noble King, And like thyself in everything.
So should their lips be wisdom-fraught Whom kings begot, Vaśishṭha taught.
The favour which I came to seek Thou grantest ere my tongue can speak.
But let my tale attention claim, And hear the need for which I came.
O King, as Scripture texts allow, A holy rite employs me now.
Two fiends who change their forms at will Impede that rite with cursed skill.[143]
Oft when the task is nigh complete, These worst of fiends my toil defeat, Throw bits of bleeding flesh, and o’er The altar shed a stream of gore.
When thus the rite is mocked and stayed, And all my pious hopes delayed, Cast down in heart the spot I leave, And spent with fruitless labour grieve.
Nor can I, checked by prudence, dare Let loose my fury on them there: The muttered curse, the threatening word, In such a rite must ne’er be heard.
Thy grace the rite from check can free.
And yield the fruit I long to see.
Thy duty bids thee, King, defend The suffering guest, the suppliant friend.
Give me thy son, thine eldest born, Whom locks like raven’s wings adorn.
That hero youth, the truly brave, Of thee, O glorious King, I crave.
For he can lay those demons low Who mar my rites and work me woe: My power shall shield the youth from harm, And heavenly might shall nerve his arm.

And on my champion will I shower Unnumbered gifts of varied power, Such gifts as shall ensure his fame And spread through all the worlds his name.
Be sure those fiends can never stand Before the might of Ráma's hand, And mid the best and bravest none Can slay that pair but Raghu's son.
Entangled in the toils of Fate
Those sinners, proud and obstinate, Are, in their fury overbold,
No match for Ráma mighty-souled.
Nor let a father's breast give way Too far to fond affection's sway.
Count thou the fiends already slain: My word is pledged, nor pledged in vain.
I know the hero Ráma well
In whom high thoughts and valour dwell; So does Vaśishṭha, so do these
Engaged in long austerities.
If thou would do the righteous deed, And win high fame, thy virtue's meed, Fame that on earth shall last and live, To me, great King, thy Ráma give.
If to the words that I have said, With Saint Vaśishṭha at their head Thy holy men, O King, agree,
Then let thy Ráma go with me.
Ten nights my sacrifice will last, And ere the stated time be past Those wicked fiends, those impious twain, Must fall by wondrous Ráma slain.
Let not the hours, I warn thee, fly, Fixt for the rite, unheeded by; Good luck have thou, O royal Chief, Nor give thy heart to needless grief."
Thus in fair words with virtue fraught The pious glorious saint besought.
But the good speech with poignant sting Pierced ear and bosom of the king, Who, stabbed with pangs too sharp to bear, Fell prostrate and lay fainting there.

Canto XXII. Dasaratha’s Speech.

His tortured senses all astray, While the hapless monarch lay, Then slowly gathering thought and strength To Viśvámitra spoke at length: “My son is but a child, I ween; This year he will be just sixteen.
How is he fit for such emprise, My darling with the lotus eyes?
A mighty army will I bring
That calls me master, lord, and king, And with its countless squadrons fight Against these rovers of the night.
My faithful heroes skilled to wield The arms of war will take the field; Their skill the demons’ might may break: Ráma, my child, thou must not take.
I, even I, my bow in hand,
Will in the van of battle stand, And, while my soul is left alive, With the night-roaming demons strive.
Thy guarded sacrifice shall be Completed, from all hindrance free.
Thither will I my journey make: Ráma, my child, thou must not take.
A boy unskilled, he knows not yet The bounds to strength and weakness set.
No match is he for demon foes
Who magic arts to arms oppose.

O chief of saints, I have no power, Of Ráma reft, to live one hour: Mine aged heart at once would break: Ráma, my child, thou must not take.
Nine thousand circling years have fled With all their seasons o’er my head, And as a hard-won boon, O sage, These sons have come to cheer mine age.
My dearest love amid the four
Is he whom first his mother bore, Still dearer for his virtues’ sake: Ráma, my child, thou must not take.

But if, unmoved by all I say,
Thou needs must bear my son away, Let me lead with him, I entreat, A four-fold army[144] all complete.
What is the demons' might, O Sage?
Who are they? What their parentage?
What is their size? What beings lend Their power to guard them and befriend?
How can my son their arts withstand?
Or I or all my armed band?
Tell me the whole that I may know To meet in war each evil foe
Whom conscious might inspires with pride."
And Viśvámitra thus replied:
"Sprung from Pulastya's race there came A giant known by Rávaṇ's name.
Once favoured by the Eternal Sire He plagues the worlds in ceaseless ire, For peerless power and might renowned, By giant bands encompassed round.
Viśravas for his sire they hold, His brother is the Lord of Gold.
King of the giant hosts is he, And worst of all in cruelty.
This Rávaṇ's dread commands impel Two demons who in might excel, Márícha and Suváhu hight,
To trouble and impede the rite."
Then thus the king addressed the sage: "No power have I, my lord, to wage War with this evil-minded foe; Now pity on my darling show,
And upon me of hapless fate,
For thee as God I venerate.
Gods, spirits, bards of heavenly birth,[145]
The birds of air, the snakes of earth Before the might of Rávaṇ quail, Much less can mortal man avail.
He draws, I hear, from out the breast The valour of the mightiest.
No, ne'er can I with him contend, Or with the forces he may send.
How can I then my darling lend, Godlike, unskilled in battle? No, I will not let my young child go.
Foes of thy rite, those mighty ones, Sunda and Upasunda's sons,

Are fierce as Fate to overthrow: I will not let my young child go.
Márícha and Suváhu fell
Are valiant and instructed well.
One of the twain I might attack.
With all my friends their lord to back.”

Canto XXIII. Vasishtha's Speech.

While thus the hapless monarch spoke, Paternal love his utterance broke.
Then words like these the saint returned, And fury in his bosom burned:
"Didst thou, O King, a promise make, And wishest now thy word to break?
A son of Raghu's line should scorn To fail in faith, a man forsworn.
But if thy soul can bear the shame I will return e'en as I came.
Live with thy sons, and joy be thine, False scion of Kakutstha's line."
As Viśvámitra, mighty sage,
Was moved with this tempestuous rage, Earth rocked and reeled throughout her frame, And fear upon the Immortals came.
But Saint Vaśishṭha, wisest seer, Observant of his vows austere,
Saw the whole world convulsed with dread, And thus unto the monarch said: "Thou, born of old Ikshváku's seed, Art Justice' self in mortal weed.
Constant and pious, blest by fate, The right thou must not violate.
Thou, Raghu's son, so famous through The triple world as just and true, Perform thy bounden duty still, Nor stain thy race by deed of ill.
If thou have sworn and now refuse Thou must thy store of merit lose.
Then, Monarch, let thy Ráma go, Nor fear for him the demon foe.
The fiends shall have no power to hurt Him trained to war or inexpert, Nor vanquish him in battle field, For Kuśik's son the youth will shield.
He is incarnate Justice, he
The best of men for bravery.
Embodied love of penance drear, Among the wise without a peer.

Full well he knows, great Kuśik's son, The arms celestial, every one,
Arms from the Gods themselves concealed, Far less to other men revealed.

These arms to him, when earth he swayed, Mighty Kriśáśva, pleased, conveyed.
Kriśáśva's sons they are indeed, Brought forth by Daksha's lovely seed,[146]
Heralds of conquest, strong and bold, Brilliant, of semblance manifold.
Jayá and Vijayá, most fair,
And hundred splendid weapons bare.
Of Jayá, glorious as the morn,
First fifty noble sons were born, Boundless in size yet viewless too, They came the demons to subdue.
And fifty children also came
Of Vijayá the beauteous dame,
Sanháras named, of mighty force, Hard to assail or check in course.
Of these the hermit knows the use, And weapons new can he produce.
All these the mighty saint will yield To Ráma's hand, to own and wield; And armed with these, beyond a doubt Shall Ráma put those fiends to rout.
For Ráma and the people's sake, For thine own good my counsel take, Nor seek, O King, with fond delay, The parting of thy son to stay."

Canto XXIV. The Spells.

Vaśishṭha thus was speaking still: The monarch, of his own free will, Bade with quick zeal and joyful cheer Ráma and Lakshmaṇ hasten near.
Mother and sire in loving care
Sped their dear son with rite and prayer: Vaśishṭha blessed him ere he went; O'er his loved head the father bent, And then to Kuśik's son resigned
Ráma with Lakshmaṇ close behind.
Standing by Viśvámitra's side,
The youthful hero, lotus-eyed,
The Wind-God saw, and sent a breeze Whose sweet pure touch just waved the trees.
There fell from heaven a flowery rain, And with the song and dance the strain Of shell and tambour sweetly blent As forth the son of Raghu went.
The hermit led: behind him came
The bow-armed Ráma, dear to fame,
Whose locks were like the raven's wing:[147]
Then Lakshmaṇ, closely following.
The Gods and Indra, filled with joy, Looked down upon the royal boy,
And much they longed the death to see Of their ten-headed enemy.[148]
Ráma and Lakshmaṇ paced behind
That hermit of the lofty mind,
As the young Aśvins,[149] heavenly pair, Follow Lord Indra through the air.
On arm and hand the guard they wore, Quiver and bow and sword they bore; Two fire-born Gods of War seemed they.[150]
He, Śiva's self who led the way.
Upon fair Sarjú's southern shore

They now had walked a league and more, When thus the sage in accents mild To Ráma said: “Beloved child,
This lustral water duly touch:
My counsel will avail thee much.
Forget not all the words I say,
Nor let the occasion slip away.
Lo, with two spells I thee invest, The mighty and the mightiest.
O’er thee fatigue shall ne’er prevail, Nor age or change thy limbs assail.
Thee powers of darkness ne’er shall smite In tranquil sleep or wild delight.
No one is there in all the land
Thine equal for the vigorous hand.

Thou, when thy lips pronounce the spell, Shalt have no peer in heaven or hell.
None in the world with thee shall vie, O sinless one, in apt reply,
In fortune, knowledge, wit, and tact, Wisdom to plan and skill to act.
This double science take, and gain Glory that shall for aye remain.
Wisdom and judgment spring from each Of these fair spells whose use I teach.
Hunger and thirst unknown to thee, High in the worlds thy rank shall be.
For these two spells with might endued, Are the Great Father’s heavenly brood,
And thee, O Chief, may fitly grace, Thou glory of Kakutstha’s race.
Virtues which none can match are thine, Lord, from thy birth, of gifts divine,
And now these spells of might shall cast Fresh radiance o’er the gifts thou hast.”
Then Ráma duly touched the wave,
Raised suppliant hands, bowed low his head, And took the spells the hermit gave, Whose soul on contemplation fed.
From him whose might these gifts enhanced, A brighter beam of glory glanced:
So shines in all his autumn blaze
The Day-God of the thousand rays.
The hermit’s wants those youths supplied, As pupils use to holy guide.
And then the night in sweet content On Sarjú’s pleasant bank they spent.

Canto XXV. The Hermitage Of Love.

Soon as appeared the morning light Up rose the mighty anchorite, And thus to youthful Ráma said, Who lay upon his leafy bed:
“High fate is hers who calls thee son: Arise, ’tis break of day;
Rise, Chief, and let those rites be done Due at the morning’s ray.”[151]
At that great sage’s high behest Up sprang the princely pair,
To bathing rites themselves addressed, And breathed the holiest prayer.
Their morning task completed, they To Viśvámitra came
That store of holy works, to pay The worship saints may claim.
Then to the hallowed spot they went Along fair Sarjú’s side
Where mix her waters confluent With three-pathed Gangá’s tide.[152]
There was a sacred hermitage
Where saints devout of mind
Their lives through many a lengthened age To penance had resigned.
That pure abode the princes eyed With unrestrained delight,
And thus unto the saint they cried, Rejoicing at the sight:
“Whose is that hermitage we see?
Who makes his dwelling there?
Full of desire to hear are we: O Saint, the truth declare.”
The hermit smiling made reply To the two boys’ request:
“Hear, Ráma, who in days gone by This calm retreat possessed.
Kandarpa in apparent form,
Called Káma[153] by the wise, Dared Umá’s[154] new-wed lord to storm And make the God his prize.
‘Gainst Stháṇu’s[155] self, on rites austere And vows intent,[156] they say, His bold rash hand he dared to rear, Though Stháṇu cried, Away!

But the God’s eye with scornful glare Fell terrible on him.
Dissolved the shape that was so fair And burnt up every limb.
Since the great God’s terrific rage Destroyed his form and frame, Káma in each succeeding age
Has borne Ananga’s[157] name.
So, where his lovely form decayed, This land is Anga styled:
Sacred to him of old this shade, And hermits undefiled.
Here Scripture-talking elders sway Each sense with firm control, And penance-rites have washed away All sin from every soul.
One night, fair boy, we here will spend, A pure stream on each hand,
And with to-morrow’s light will bend Our steps to yonder strand.
Here let us bathe, and free from stain To that pure grove repair,
Sacred to Káma, and remain
One night in comfort there.”
With penance’ far-discerning eye The saintly men beheld
Their coming, and with transport high Each holy bosom swelled.
To Kuśik’s son the gift they gave That honoured guest should greet, Water they brought his feet to lave, And showed him honor meet.
Ráma and Lakshmaṇ next obtained In due degree their share.
Then with sweet talk the guests remained, And charmed each listener there.
The evening prayers were duly said With voices calm and low:
Then on the ground each laid his head And slept till morning’s glow.

Canto XXVI. The Forest Of Tádaká.

When the fair light of morning rose The princely tamers of their foes Followed, his morning worship o’er, The hermit to the river’s shore.
The high-souled men with thoughtful care A pretty barge had stationed there.
All cried, “O lord, this barge ascend, And with thy princely followers bend To yonder side thy prosperous way With naught to check thee or delay.”
Nor did the saint their rede reject: He bade farewell with due respect, And crossed, attended by the twain, That river rushing to the main.
When now the bark was half way o’er, Ráma and Lakshmaṇ heard the roar, That louder grew and louder yet, Of waves by dashing waters met.
Then Ráma asked the mighty seer: “What is the tumult that I hear Of waters cleft in mid career?”
Soon as the speech of Ráma, stirred By deep desire to know, he heard, The pious saint began to tell
What paused the waters’ roar and swell: “On high Kailása’s distant hill There lies a noble lake
Whose waters, born from Brahmá’s will, The name of Mánas[158] take.
Thence, hallowing where’er they flow, The streams of Sarjú fall,
And wandering through the plains below Embrace Ayodhyá’s wall.
Still, still preserved in Sarjú’s name Sarovar’s[159] fame we trace.
The flood of Brahma whence she came To run her holy race.
To meet great Gangá here she hies With tributary wave:
Hence the loud roar ye hear arise, Of floods that swell and rave.
Here, pride of Raghu’s line, do thou In humble adoration bow.”
He spoke. The princes both obeyed, And reverence to each river paid.[160]
They reached the southern shore at last, And gaily on their journey passed.

A little space beyond there stood A gloomy awe-inspiring wood.
The monarch’s noble son began
To question thus the holy man: “Whose gloomy forest meets mine eye Like some vast cloud that fills the sky?
Pathless and dark it seems to be, Where birds in thousands wander free; Where shrill cicadas’ cries resound, And fowl of dismal note abound.
Lion, rhinoceros, and bear,
Boar, tiger, elephant, are there, There shrubs and thorns run wild: Dháo, Sál, Bignonia, Bel,[161] are found, And every tree that grows on ground.
How is the forest styled?”
The glorious saint this answer made: “Dear child of Raghu, hear
Who dwells within the horrid shade That looks so dark and drear.
Where now is wood, long ere this day Two broad and fertile lands,
Malaja and Karúsha lay,
Adorned by heavenly hands.
Here, mourning friendship’s broken ties, Lord Indra of the thousand eyes Hungered and sorrowed many a day, His brightness soiled with mud and clay, When in a storm of passion he
Had slain his dear friend Namuchi.
Then came the Gods and saints who bore Their golden pitchers brimming o’er With holy streams that banish stain, And bathed Lord Indra pure again.
When in this land the God was freed From spot and stain of impious deed For that his own dear friend he slew, High transport thrilled his bosom through.
Then in his joy the lands he blessed, And gave a boon they long possessed: “Because these fertile lands retain The washings of the blot and stain,”
’Twas thus Lord Indra sware,
“Malaja and Karúsha’s name
Shall celebrate with deathless fame My malady and care.”[162]
“So be it,” all the Immortals cried, When Indra’s speech they heard, And with acclaim they ratified The names his lips conferred.

Long time, O victor of thy foes, These happy lands had sweet repose, And higher still in fortune rose.
At length a spirit, loving ill, Táḍaká, wearing shapes at will, Whose mighty strength, exceeding vast, A thousand elephants, surpassed, Was to fierce Sunda, lord and head Of all the demon armies, wed.
From her, Lord Indra's peer in might Giant Márícha sprang to light: And she, a constant plague and pest, These two fair realms has long distressed.
Now dwelling in her dark abode A league away she bars the road: And we, O Ráma, hence must go
Where lies the forest of the foe.
Now on thine own right arm rely, And my command obey:
Smite the foul monster that she die, And take the plague away.
To reach this country none may dare Fallen from its old estate,
Which she, whose fury naught can bear, Has left so desolate.
And now my truthful tale is told How with accursed sway
The spirit plagued this wood of old, And ceases not to-day."

Canto XXVII. The Birth Of Tádaká.

When thus the sage without a peer Had closed that story strange to hear, Ráma again the saint addressed
To set one lingering doubt at rest: “O holy man, ’tis said by all
That spirits’ strength is weak and small: How can she match, of power so slight, A thousand elephants in might?”
And Viśvámitra thus replied
To Raghu’s son the glorified:
“Listen, and I will tell thee how She gained the strength that arms her now.
A mighty spirit lived of yore;
Suketu was the name he bore.
Childless was he, and free from crime In rites austere he passed his time.
The mighty Sire was pleased to show His favour, and a child bestow.
Táḍaká named, most fair to see,
A pearl among the maids was she, And matched, for such was Brahmá’s dower, A thousand elephants in power.
Nor would the Eternal Sire, although The spirit longed, a son bestow
That maid in beauty’s youthful pride Was given to Sunda for a bride.
Her son, Márícha was his name,
A giant, through a curse, became.
She, widowed, dared with him molest Agastya,[163] of all saints the best.
Inflamed with hunger’s wildest rage, Roaring she rushed upon the sage.
When the great hermit saw her near, On speeding in her fierce career, He thus pronounced Márícha’s doom: “A giant’s form and shape assume.”
And then, by mighty anger swayed, On Táḍaká this curse he laid:

“Thy present form and semblance quit, And wear a shape thy mood to fit; Changed form and feature by my ban, A fearful thing that feeds on man.”
She, by his awful curse possessed, And mad with rage that fills her breast, Has on this land her fury dealt
Where once the saint Agastya dwelt.
Go, Ráma, smite this monster dead, The wicked plague, of power so dread, And further by this deed of thine The good of Bráhmans and of kine.
Thy hand alone can overthrow,
In all the worlds, this impious foe.
Nor let compassion lead thy mind To shrink from blood of womankind; A monarch’s son must ever count
The people’s welfare paramount,
And whether pain or joy he deal
Dare all things for his subjects’ weal; Yea, if the deed bring praise or guilt, If life be saved or blood be spilt: Such, through all time, should be the care Of those a kingdom’s weight who bear.
Slay, Ráma, slay this impious fiend, For by no law her life is screened.
So Manthará, as bards have told, Virochan’s child, was slain of old By Indra, when in furious hate
She longed the earth to devastate.
So Kávya’s mother, Bhrigu’s wife, Who loved her husband as her life, When Indra’s throne she sought to gain, By Vishṇu’s hand of yore was slain.
By these and high-souled kings beside, Struck down, have lawless women died.”

Canto XXVIII. The Death Of Tádaká.

Thus spoke the saint. Each vigorous word The noble monarch’s offspring heard, And, reverent hands together laid, His answer to the hermit made: “My sire and mother bade me aye Thy word, O mighty Saint, obey So will I, O most glorious, kill This Táḍaká who joys in ill,
For such my sire’s, and such thy will.
To aid with mine avenging hand The Bráhmans, kine, and all the land, Obedient, heart and soul, I stand.”
Thus spoke the tamer of the foe, And by the middle grasped his bow.
Strongly he drew the sounding string That made the distant welkin ring.
Scared by the mighty clang the deer That roamed the forest shook with fear, And Táḍaká the echo heard,
And rose in haste from slumber stirred.
In wild amaze, her soul aflame With fury toward the spot she came.
When that foul shape of evil mien And stature vast as e’er was seen The wrathful son of Raghu eyed, He thus unto his brother cried: “Her dreadful shape, O Lakshmaṇ, see, A form to shudder at and flee.
The hideous monster’s very view Would cleave a timid heart in two.
Behold the demon hard to smite, Defended by her magic might.
My hand shall stay her course to-day, And shear her nose and ears away.
No heart have I her life to take: I spare it for her sex’s sake.
My will is but, with minished force, To check her in her evil course.”
While thus he spoke, by rage impelled Roaring as she came nigh,
The fiend her course at Ráma held With huge arms tossed on high.
Her, rushing on, the seer assailed With a loud cry of hate;
And thus the sons of Raghu hailed: “Fight, and be fortunate.”

Then from the earth a horrid cloud Of dust the demon raised,
And for awhile in darkling shroud Wrapt Raghu’s sons amazed.
Then calling on her magic power The fearful fight to wage,
She smote him with a stony shower, Till Ráma burned with rage.
Then pouring forth his arrowy rain That stony flood to stay, With winged darts, as she charged amain, He shore her hands away.
As Táḍaká still thundered near Thus maimed by Ráma’s blows,
Lakshmaṇ in fury severed sheer The monster’s ears and nose.
Assuming by her magic skill
A fresh and fresh disguise,
She tried a thousand shapes at will, Then vanished from their eyes.
When Gádhi’s son of high renown Still saw the stony rain pour down Upon each princely warrior’s head, With words of wisdom thus he said: “Enough of mercy, Ráma, lest
This sinful evil-working pest, Disturber of each holy rite,
Repair by magic arts her might.
Without delay the fiend should die, For, see, the twilight hour is nigh.
And at the joints of night and day Such giant foes are hard to slay.”
Then Ráma, skilful to direct
His arrow to the sound,
With shafts the mighty demon checked Who rained her stones around.
She sore impeded and beset
By Ráma and his arrowy net,
Though skilled in guile and magic lore, Rushed on the brothers with a roar.
Deformed, terrific, murderous, dread, Swift as the levin on she sped, Like cloudy pile in autumn’s sky, Lifting her two vast arms on high, When Ráma smote her with a dart, Shaped like a crescent, to the heart.
Sore wounded by the shaft that came With lightning speed and surest aim, Blood spouting from her mouth and side, She fell upon the earth and died.
Soon as the Lord who rules the sky Saw the dread monster lifeless lie, He called aloud, Well done! well done!

And the Gods honoured Raghu’s son.

Standing in heaven the Thousand-eyed, With all the Immortals, joying cried: “Lift up thine eyes, O Saint, and see The Gods and Indra nigh to thee.

This deed of Ráma’s boundless might Has filled our bosoms with delight, Now, for our will would have it so, To Raghu’s son some favour show.

Invest him with the power which naught But penance gains and holy thought, Those heavenly arms on him bestow To thee entrusted long ago

By great Kriśáśva best of kings, Son of the Lord of living things.

More fit recipient none can be Than he who joys it following thee; And for our sakes the monarch’s seed Has yet to do a mighty deed.”

He spoke; and all the heavenly train Rejoicing sought their homes again, While honour to the saint they paid.

Then came the evening’s twilight shade, The best of hermits overjoyed To know the monstrous fiend destroyed, His lips on Ráma’s forehead pressed, And thus the conquering chief addressed: “O Ráma gracious to the sight.

Here will we pass the present night, And with the morrow’s earliest ray Bend to my hermitage our way.”

The son of Daśaratha heard,

Delighted, Viśvámitra’s word, And as he bade, that night he spent In Táḍaká’s wild wood, content.

And the grove shone that happy day, Freed from the curse that on it lay, Like Chaitraratha[164] fair and gay.

Canto XXIX. The Celestial Arms.

That night they slept and took their rest; And then the mighty saint addressed, With pleasant smile and accents mild These words to Raghu’s princely child: “Well pleased am I. High fate be thine, Thou scion of a royal line.
Now will I, for I love thee so,
All heavenly arms on thee bestow.
Victor with these, whoe’er oppose, Thy hand shall conquer all thy foes, Though Gods and spirits of the air, Serpents and fiends, the conflict dare.
I’ll give thee as a pledge of love The mystic arms they use above,
For worthy thou to have revealed The weapons I have learnt to wield.[165]

First, son of Raghu, shall be thine The arm of Vengeance, strong, divine: The arm of Fate, the arm of Right, And Vishṇu’s arm of awful might: That, before which no foe can stand, The thunderbolt of Indra’s hand; And Śiva’s trident, sharp and dread, And that dire weapon Brahmá’s Head.
And two fair clubs, O royal child, One Charmer and one Pointed styled With flame of lambent fire aglow, On thee, O Chieftain, I bestow.
And Fate’s dread net and Justice’ noose That none may conquer, for thy use: And the great cord, renowned of old, Which Varuṇ ever loves to hold.
Take these two thunderbolts, which I Have got for thee, the Moist and Dry.
Here Śiva’s dart to thee I yield, And that which Vishṇu wont to wield.
I give to thee the arm of Fire,
Desired by all and named the Spire.
To thee I grant the Wind-God’s dart, Named Crusher, O thou pure of heart, This arm, the Horse’s Head, accept, And this, the Curlew’s Bill yclept, And these two spears, the best e’er flew, Named the Invincible and True.

And arms of fiends I make thine own, Skull-wreath and mace that smashes bone.
And Joyous, which the spirits bear, Great weapon of the sons of air.
Brave offspring of the best of lords, I give thee now the Gem of swords, And offer next, thine hand to arm, The heavenly bards' beloved charm.
Now with two arms I thee invest
Of never-ending Sleep and Rest,
With weapons of the Sun and Rain, And those that dry and burn amain; And strong Desire with conquering touch, The dart that Káma prizes much.
I give the arm of shadowy powers That bleeding flesh of men devours.
I give the arms the God of Gold
And giant fiends exult to hold.
This smites the foe in battle-strife, And takes his fortune, strength, and life.
I give the arms called False and True, And great Illusion give I too;
The hero's arm called Strong and Bright That spoils the foeman's strength in fight.
I give thee as a priceless boon
The Dew, the weapon of the Moon, And add the weapon, deftly planned, That strengthens Viśvakarmá's hand.
The Mortal dart whose point is chill, And Slaughter, ever sure to kill; All these and other arms, for thou Art very dear, I give thee now.
Receive these weapons from my hand, Son of the noblest in the land."
Facing the east, the glorious saint Pure from all spot of earthly taint, To Ráma, with delighted mind,
That noble host of spells consigned.
He taught the arms, whose lore is won Hardly by Gods, to Raghu's son.
He muttered low the spell whose call Summons those arms and rules them all And, each in visible form and frame, Before the monarch's son they came.
They stood and spoke in reverent guise To Ráma with exulting cries:
"O noblest child of Raghu, see,
Thy ministers and thralls are we."

With joyful heart and eager hand Ráma received the wondrous band, And thus with words of welcome cried: “Aye present to my will abide.”
Then hasted to the saint to pay
Due reverence, and pursued his way.

Canto XXX. The Mysterious Powers.[166]

PURE, WITH GLAD cheer and joyful breast, Of those mysterious arms possessed, Ráma, now passing on his way,
Thus to the saint began to say:
"Lord of these mighty weapons, I
Can scarce be harmed by Gods on high; Now, best of saints, I long to gain The powers that can these arms restrain."
Thus spoke the prince. The sage austere, True to his vows, from evil clear, Called forth the names of those great charms Whose powers restrain the deadly arms.
"Receive thou True and Truly famed, And Bold and Fleet: the weapons named Warder and Progress, swift of pace, Averted-head and Drooping-face;
The Seen, and that which Secret flies; The weapon of the thousand eyes;
Ten-headed, and the Hundred-faced, Star-gazer and the Layer-waste:
The Omen-bird, the Pure-from-spot, The pair that wake and slumber not: The Fiendish, that which shakes amain, The Strong-of-Hand, the Rich-in-Gain: The Guardian, and the Close-allied, The Gaper, Love, and Golden-side: O Raghu's son receive all these,
Bright ones that wear what forms they please; Kriśáśva's mystic sons are they,
And worthy thou their might to sway."
With joy the pride of Raghu's race Received the hermit's proffered grace, Mysterious arms, to check and stay, Or smite the foeman in the fray.
Then, all with heavenly forms endued, Nigh came the wondrous multitude.
Celestial in their bright attire
Some shone like coals of burning fire; Some were like clouds of dusky smoke; And suppliant thus they sweetly spoke: "Thy thralls, O Ráma, here we stand:

Command, we pray, thy faithful band”
“Depart,” he cried, “where each may list, But when I call you to assist,
Be present to my mind with speed, And aid me in the hour of need.”
To Ráma then they lowly bent,
And round him in due reverence went, To his command, they answered, Yea, And as they came so went away.
When thus the arms had homeward flown, With pleasant words and modest tone, E’en as he walked, the prince began To question thus the holy man:
“What cloudlike wood is that which near The mountain’s side I see appear?
O tell me, for I long to know;
Its pleasant aspect charms me so.
Its glades are full of deer at play, And sweet birds sing on every spray, Past is the hideous wild; I feel
So sweet a tremor o’er me steal,
And hail with transport fresh and new A land that is so fair to view.
Then tell me all, thou holy Sage, And whose this pleasant hermitage In which those wicked ones delight To mar and kill each holy rite.
And with foul heart and evil deed Thy sacrifice, great Saint, impede.
To whom, O Sage, belongs this land In which thine altars ready stand!
’Tis mine to guard them, and to slay The giants who the rites would stay.
All this, O best of saints, I burn From thine own lips, my lord, to learn.”

Canto XXXI. The Perfect Hermitage.

THUS SPOKE THE prince of boundless might, And thus replied the anchorite:
“Chief of the mighty arm, of yore Lord Vishṇu whom the Gods adore, For holy thought and rites austere Of penance made his dwelling here.
This ancient wood was called of old Grove of the Dwarf, the mighty-souled,
And when perfection he attained
The grove the name of Perfect gained.
Bali of yore, Virochan’s son,
Dominion over Indra won,
And when with power his proud heart swelled, O’er the three worlds his empire held.
When Bali then began a rite,
The Gods and Indra in affright
Sought Vishṇu in this place of rest, And thus with prayers the God addressed:
“Bali. Virochan’s mighty son,
His sacrifice has now begun:
Of boundless wealth, that demon king Is bounteous to each living thing.
Though suppliants flock from every side The suit of none is e’er denied.
Whate’er, where’er howe’er the call, He hears the suit and gives to all.
Now with thine own illusive art
Perform, O Lord, the helper’s part: Assume a dwarfish form, and thus From fear and danger rescue us.”[167]
Thus in their dread the Immortals sued: The God a dwarflike shape indued:[168]
Before Virochan’s son he came,
Three steps of land his only claim.

The boon obtained, in wondrous wise Lord Vishṇu's form increased in size; Through all the worlds, tremendous, vast, God of the Triple Step, he passed.[169]
The whole broad earth from side to side He measured with one mighty stride, Spanned with the next the firmament, And with the third through heaven he went.

Thus was the king of demons hurled By Vishṇu to the nether world,
And thus the universe restored
To Indra's rule, its ancient lord.
And now because the immortal God This spot in dwarflike semblance trod, The grove has aye been loved by me For reverence of the devotee.
But demons haunt it, prompt to stay Each holy offering I would pay.
Be thine, O lion-lord, to kill
These giants that delight in ill.
This day, beloved child, our feet Shall rest within the calm retreat: And know, thou chief of Raghu's line, My hermitage is also thine."
He spoke; and soon the anchorite, With joyous looks that beamed delight, With Ráma and his brother stood
Within the consecrated wood.
Soon as they saw the holy man,
With one accord together ran
The dwellers in the sacred shade, And to the saint their reverence paid, And offered water for his feet,
The gift of honour and a seat;
And next with hospitable care
They entertained the princely pair.
The royal tamers of their foes
Rested awhile in sweet repose:
Then to the chief of hermits sued Standing in suppliant attitude:
"Begin, O best of saints, we pray, Initiatory rites to-day.
This Perfect Grove shall be anew Made perfect, and thy words be true."

Then, thus addressed, the holy man, The very glorious sage, began
The high preliminary rite.
Restraining sense and appetite.
Calmly the youths that night reposed, And rose when morn her light disclosed,
Their morning worship paid, and took Of lustral water from the brook.
Thus purified they breathed the prayer, Then greeted Viśvámitra where
As celebrant he sate beside
The flame with sacred oil supplied.

Canto XXXII. Visvámitra’s Sacrifice.

THAT CONQUERING PAIR, of royal race, Skilled to observe due time and place, To Kuśik’s hermit son addressed, In timely words, their meet request: “When must we, lord, we pray thee tell, Those Rovers of the Night repel?
Speak, lest we let the moment fly, And pass the due occasion by.”
Thus longing for the strife, they prayed, And thus the hermits answer made: “Till the fifth day be come and past, O Raghu’s sons, your watch must last.
The saint his Dikshá[170] has begun, And all that time will speak to none.”
Soon as the steadfast devotees Had made reply in words like these, The youths began, disdaining sleep, Six days and nights their watch to keep.
The warrior pair who tamed the foe, Unrivalled benders of the bow, Kept watch and ward unwearied still To guard the saint from scathe and ill.
’Twas now the sixth returning day, The hour foretold had past away.
Then Ráma cried: “O Lakshmaṇ, now Firm, watchful, resolute be thou.
The fiends as yet have kept afar From the pure grove in which we are: Yet waits us, ere the day shall close, Dire battle with the demon foes.”
While thus spoke Ráma borne away By longing for the deadly fray, See! bursting from the altar came The sudden glory of the flame.
Round priest and deacon, and upon Grass, ladles, flowers, the splendour shone,
And the high rite, in order due, With sacred texts began anew.
But then a loud and fearful roar Re-echoed through the sky;
And like vast clouds that shadow o’er The heavens in dark July,
Involved in gloom of magic might Two fiends rushed on amain,
Márícha, Rover of the Night,
Suváhu, and their train.

As on they came in wild career Thick blood in rain they shed; And Ráma saw those things of fear Impending overhead.
Then soon as those accursed two Who showered down blood be spied, Thus to his brother brave and true Spoke Ráma lotus-eyed:
“Now, Lakshmaṇ, thou these fiends shalt see, Man-eaters, foul of mind,
Before my mortal weapon flee
Like clouds before the wind.”
He spoke. An arrow, swift as thought, Upon his bow he pressed,
And smote, to utmost fury wrought, Márícha on the breast.
Deep in his flesh the weapon lay Winged by the mystic spell, And, hurled a hundred leagues away, In ocean’s flood he fell.
Then Ráma, when he saw the foe Convulsed and mad with pain
Neath the chill-pointed weapon’s blow, To Lakshmaṇ spoke again:
“See, Lakshmaṇ, see! this mortal dart That strikes a numbing chill, Hath struck him senseless with the smart, But left him breathing still.
But these who love the evil way, And drink the blood they spill, Rejoicing holy rites to stay, Fierce plagues, my hand shall kill.”
He seized another shaft, the best, Aglow with living flame;
It struck Suváhu on the chest, And dead to earth he came.
Again a dart, the Wind-God’s own, Upon his string he laid,
And all the demons were o’erthrown, The saints no more afraid.
When thus the fiends were slain in fight, Disturbers of each holy rite, Due honour by the saints was paid To Ráma for his wondrous aid: So Indra is adored when he
Has won some glorious victory.
Success at last the rite had crowned, And Viśvámitra gazed around,
And seeing every side at rest, The son of Raghu thus addressed: “My joy, O Prince, is now complete: Thou hast obeyed my will:
Perfect before, this calm retreat Is now more perfect still.”

Canto XXXIII. The Sone.

Their task achieved, the princes spent That night with joy and full content.
Ere yet the dawn was well displayed Their morning rites they duly paid, And sought, while yet the light was faint, The hermits and the mighty saint.
They greeted first that holy sire Resplendent like the burning fire, And then with noble words began
Their sweet speech to the sainted man: “Here stand, O Lord, thy servants true: Command what thou wouldst have us do.”
The saints, by Viśvámitra led,
To Ráma thus in answer said:
“Janak the king who rules the land Of fertile Míthilá has planned
A noble sacrifice, and we
Will thither go the rite to see.
Thou, Prince of men, with us shalt go, And there behold the wondrous bow, Terrific, vast, of matchless might, Which, splendid at the famous rite, The Gods assembled gave the king.
No giant, fiend, or God can string That gem of bows, no heavenly bard: Then, sure, for man the task were hard.
When lords of earth have longed to know The virtue of that wondrous bow, The strongest sons of kings in vain Have tried the mighty cord to strain.
This famous bow thou there shalt view, And wondrous rites shalt witness too.
The high-souled king who lords it o’er The realm of Míthilá of yore
Gained from the Gods this bow, the price Of his imperial sacrifice.
Won by the rite the glorious prize Still in the royal palace lies,
Laid up in oil of precious scent With aloe-wood and incense blent.”
Then Ráma answering, Be it so,

Made ready with the rest to go.
The saint himself was now prepared, But ere beyond the grove he fared, He turned him and in words like these Addressed the sylvan deities:
“Farewell! each holy rite complete, I leave the hermits’ perfect seat: To Gangá’s northern shore I go
Beneath Himálaya’s peaks of snow.”
With reverent steps he paced around The limits of the holy ground,
And then the mighty saint set forth And took his journey to the north.
His pupils, deep in Scripture’s page, Followed behind the holy sage,
And servants from the sacred grove A hundred wains for convoy drove.
The very birds that winged that air, The very deer that harboured there, Forsook the glade and leafy brake And followed for the hermit’s sake.
They travelled far, till in the west The sun was speeding to his rest, And made, their portioned journey o’er, Their halt on Śona’s[171] distant shore.
The hermits bathed when sank the sun, And every rite was duly done,
Oblations paid to Fire, and then Sate round their chief the holy men.
Ráma and Lakshmaṇ lowly bowed
In reverence to the hermit crowd, And Ráma, having sate him down
Before the saint of pure renown, With humble palms together laid
His eager supplication made:
“What country, O my lord, is this, Fair-smiling in her wealth and bliss?
Deign fully, O thou mighty Seer, To tell me, for I long to hear.”
Moved by the prayer of Ráma, he
Told forth the country’s history.

Canto XXXIV. Brahmadatta.

“A KING OF Brahmá’s seed who bore The name of Kuśa reigned of yore.
Just, faithful to his vows, and true, He held the good in honour due.
His bride, a queen of noble name, Of old Vidarbha’s[172] monarchs came.
Like their own father, children four, All valiant boys, the lady bore.
In glorious deeds each nerve they strained, And well their Warrior part sustained.
To them most just, and true, and brave, Their father thus his counsel gave: “Beloved children, ne’er forget
Protection is a prince’s debt:
The noble work at once begin,
High virtue and her fruits to win.”
The youths, to all the people dear, Received his speech with willing ear; And each went forth his several way, Foundations of a town to lay.
Kuśámba, prince of high renown,
Was builder of Kauśámbí’s town,
And Kuśanábha, just and wise,
Bade high Mahodaya’s towers arise.
Amúrtarajas chose to dwell
In Dharmáraṇya’s citadel,
And Vasu bade his city fair
The name of Girivraja bear.[173]
This fertile spot whereon we stand Was once the high-souled Vasu’s land.
Behold! as round we turn our eyes, Five lofty mountain peaks arise.
See! bursting from her parent hill, Sumágadhí, a lovely rill,

Bright gleaming as she flows between The mountains, like a wreath is seen, And then through Magadh’s plains and groves With many a fair mæander roves.
And this was Vasu’s old domain,
The fertile Magadh’s broad champaign, Which smiling fields of tilth adorn And diadem with golden corn.
The queen Ghritáchí, nymph most fair, Married to Kuśanábha, bare
A hundred daughters, lovely-faced, With every charm and beauty graced.
It chanced the maidens, bright and gay As lightning-flashes on a day
Of rain time, to the garden went
With song and play and merriment, And there in gay attire they strayed, And danced, and laughed, and sang, and played.
The God of Wind who roves at will All places, as he lists, to fill, Saw the young maidens dancing there, Of faultless shape and mien most fair.
“I love you all, sweet girls,” he cried, “And each shall be my darling bride.
Forsake, forsake your mortal lot, And gain a life that withers not.
A fickle thing is youth’s brief span, And more than all in mortal man.
Receive unending youth, and be
Immortal, O my loves, with me.”
The hundred girls, to wonder stirred, The wooing of the Wind-God heard, Laughed, as a jest, his suit aside, And with one voice they thus replied: “O mighty Wind, free spirit who
All life pervadest, through and through, Thy wondrous power we maidens know; Then wherefore wilt thou mock us so?
Our sire is Kuśanábha, King;
And we, forsooth, have charms to bring A God to woo us from the skies;
But honour first we maidens prize.
Far may the hour, we pray, be hence, When we, O thou of little sense,
Our truthful father’s choice refuse, And for ourselves our husbands choose.
Our honoured sire our lord we deem, He is to us a God supreme,
And they to whom his high decree
May give us shall our husbands be.”

He heard the answer they returned, And mighty rage within him burned.
On each fair maid a blast he sent: Each stately form he bowed and bent.
Bent double by the Wind-God's ire They sought the palace of their sire, There fell upon the ground with sighs, While tears and shame were in their eyes.
The king himself, with troubled brow, Saw his dear girls so fair but now, A mournful sight all bent and bowed, And grieving thus he cried aloud: "What fate is this, and what the cause?
What wretch has scorned all heavenly laws?
Who thus your forms could curve and break?
You struggle, but no answer make."
They heard the speech of that wise king Of their misfortune questioning.
Again the hundred maidens sighed, Touched with their heads his feet, and cried: "The God of Wind, pervading space, Would bring on us a foul disgrace, And choosing folly's evil way
From virtue's path in scorn would stray.
But we in words like these reproved The God of Wind whom passion moved: "Farewell, O Lord! A sire have we, No women uncontrolled and free.
Go, and our sire's consent obtain If thou our maiden hands wouldst gain.
No self-dependent life we live:
If we offend, our fault forgive."
But led by folly as a slave,
He would not hear the rede we gave, And even as we gently spoke
We felt the Wind-God's crushing stroke."
The pious king, with grief distressed, The noble hundred thus addressed: "With patience, daughters, bear your fate, Yours was a deed supremely great
When with one mind you kept from shame The honour of your father's name.
Patience, when men their anger vent, Is woman's praise and ornament;
Yet when the Gods inflict the blow Hard is it to support the woe.
Patience, my girls, exceeds all price: 'Tis alms, and truth, and sacrifice.
Patience is virtue, patience fame: Patience upholds this earthly frame.
And now, I think, is come the time To wed you in your maiden prime.

Now, daughters, go where’er you will: Thoughts for your good my mind shall fill.”
The maidens went, consoled, away: The best of kings, that very day, Summoned his ministers of state
About their marriage to debate.
Since then, because the Wind-God bent The damsels’ forms for punishment, That royal town is known to fame
By Kanyákubja’s[174] borrowed name.
There lived a sage called Chúli then, Devoutest of the sons of men;
His days in penance rites he spent, A glorious saint, most continent.
To him absorbed in tasks austere
The child of Urmilá drew near,
Sweet Somadá, the heavenly maid
And lent the saint her pious aid.
Long time near him the maiden spent, And served him meek and reverent, Till the great hermit, pleased with her, Thus spoke unto his minister:
“Grateful am I for all thy care:
Blest maiden, speak, thy wish declare.”
The sweet-voiced nymph rejoiced to see The favour of the devotee,
And to that eloquent old man,
Most eloquent she thus began:
“Thou hast, by heavenly grace sustained, Close union with the Godhead gained.
I long, O Saint, to see a son
By force of holy penance won.
Unwed, a maiden life I live:
A son to me, thy suppliant, give.”
The saint with favour heard her prayer, And gave a son exceeding fair.
Him, Chúli’s spiritual child,
His mother Brahmadatta[175] styled.
King Brahmadatta, rich and great, In Kámpilí maintained his state,
Ruling, like Indra in his bliss,

His fortunate metropolis.
King Kuśanábha planned that he
His hundred daughters’ lord should be.
To him, obedient to his call,
The happy monarch gave them all.
Like Indra then he took the hand
Of every maiden of the band.
Soon as the hand of each young maid In Brahmadatta’s palm was laid,
Deformity and cares away,
She shone in beauty bright and gay.
Their freedom from the Wind-God’s might Saw Kuśanábha with delight.
Each glance that on their forms he threw Filled him with raptures ever new.
Then when the rites were all complete, With highest marks of honour meet The bridegroom with his brides he sent To his great seat of government.
The nymph received with pleasant speech Her daughters; and, embracing each, Upon their forms she fondly gazed, And royal Kuśanábha praised.

Canto XXXV. Visvámitra’s Lineage.

“The rites were o’er, the maids were wed, The bridegroom to his home was sped.
The sonless monarch bade prepare A sacrifice to gain an heir.
Then Kuśa, Brahmá’s son, appeared, And thus King Kuśanábha cheered: “Thou shalt, my child, obtain a son Like thine own self, O holy one.
Through him for ever, Gádhi named, Shalt thou in all the worlds be famed.”
He spoke, and vanished from the sight To Brahmá’s world of endless light.
Time fled, and, as the saint foretold, Gádhi was born, the holy-souled.
My sire was he; through him I trace My line from royal Kuśa’s race.
My sister — elder-born was she — The pure and good Satyavatí,[176]
Was to the great Richíka wed.
Still faithful to her husband dead, She followed him, most noble dame, And, raised to heaven in human frame, A pure celestial stream became.
Down from Himálaya’s snowy height, In floods for ever fair and bright, My sister’s holy waves are hurled To purify and glad the world.
Now on Himálaya’s side I dwell
Because I love my sister well.
She, for her faith and truth renowned, Most loving to her husband found, High-fated, firm in each pure vow, Is queen of all the rivers now.
Bound by a vow I left her side
And to the Perfect convent hied.
There, by the aid ’twas thine to lend, Made perfect, all my labours end.
Thus, mighty Prince, I now have told My race and lineage, high and old, And local tales of long ago
Which thou, O Ráma, fain wouldst know.

As I have sate rehearsing thus
The midnight hour is come on us.
Now, Ráma, sleep, that nothing may Our journey of to-morrow stay.
No leaf on any tree is stirred:
Hushed in repose are beast and bird: Where’er you turn, on every side, Dense shades of night the landscape hide, The light of eve is fled: the skies, Thick-studded with their host of eyes, Seem a star-forest overhead,
Where signs and constellations spread.
Now rises, with his pure cold ray, The moon that drives the shades away, And with his gentle influence brings Joy to the hearts of living things.
Now, stealing from their lairs, appear The beasts to whom the night is dear.
Now spirits walk, and every power That revels in the midnight hour.”
The mighty hermit’s tale was o’er, He closed his lips and spoke no more.
The holy men on every side,
“Well done! well done,” with reverence cried; “The mighty men of Kuśa’s seed Were ever famed for righteous deed.
Like Brahmá’s self in glory shine The high-souled lords of Kuśa’s line, And thy great name is sounded most, O Saint, amid the noble host.
And thy dear sister — fairest she Of streams, the high-born Kauśikí — Diffusing virtue where she flows, New splendour on thy lineage throws.”
Thus by the chief of saints addressed The son of Gádhi turned to rest; So, when his daily course is done, Sinks to his rest the beaming sun.
Ráma with Lakshmaṇ, somewhat stirred To marvel by the tales they heard, Turned also to his couch, to close His eyelids in desired repose.

Canto XXXVI. The Birth Of Gangá.

THE HOURS OF night now waning fast On Śona's pleasant shore they passed.
Then, when the dawn began to break, To Ráma thus the hermit spake:
"The light of dawn is breaking clear, The hour of morning rites is near.
Rise, Ráma, rise, dear son, I pray, And make thee ready for the way."
Then Ráma rose, and finished all His duties at the hermit's call, Prepared with joy the road to take, And thus again in question spake: "Here fair and deep the Śona flows, And many an isle its bosom shows: What way, O Saint, will lead us o'er And land us on the farther shore?"
The saint replied: "The way I choose Is that which pious hermits use."

For many a league they journeyed on Till, when the sun of mid-day shone, The hermit-haunted flood was seen Of Jáhnaví,[177] the Rivers' Queen.
Soon as the holy stream they viewed, Thronged with a white-winged multitude Of sárases[178] and swans,[179] delight Possessed them at the lovely sight; And then prepared the hermit band To halt upon that holy strand.
They bathed as Scripture bids, and paid Oblations due to God and shade.
To Fire they burnt the offerings meet, And sipped the oil, like Amrit sweet.
Then pure and pleased they sate around Saint Viśvámitra on the ground.
The holy men of lesser note,
In due degree, sate more remote, While Raghu's sons took nearer place By virtue of their rank and race.
Then Ráma said: "O Saint, I yearn The three-pathed Gangá's tale to learn."
Thus urged, the sage recounted both The birth of Gangá and her growth: "The mighty hill with metals stored, Himálaya, is the mountains' lord, The father of a lovely pair

Of daughters fairest of the fair: Their mother, offspring of the will Of Meru, everlasting hill,
Mená, Himálaya's darling, graced With beauty of her dainty waist.
Gangá was elder-born: then came
The fair one known by Umá's name.
Then all the Gods of heaven, in need Of Gangá's help their vows to speed, To great Himálaya came and prayed The mountain King to yield the maid.
He, not regardless of the weal
Of the three worlds, with holy zeal His daughter to the Immortals gave, Gangá whose waters cleanse and save, Who roams at pleasure, fair and free, Purging all sinners, to the sea.
The three-pathed Gangá thus obtained, The Gods their heavenly homes regained.
Long time the sister Umá passed
In vows austere and rigid fast,
And the king gave the devotee
Immortal Rudra's[180] bride to be, Matching with that unequalled Lord His Umá through the worlds adored.
So now a glorious station fills
Each daughter of the King of Hills: One honoured as the noblest stream, One mid the Goddesses supreme.
Thus Gangá, King Himálaya's child, The heavenly river, undefiled,
Rose bearing with her to the sky Her waves that bless and purify."
[I am compelled to omit Cantos XXXVII and XXXVIII, The Glory of Umá, and the Birth of Kártikeya, as both in subject and language offensive to modern taste. They will be found in Schlegel's Latin translation.]

Canto XXXIX. The Sons Of Sagar.

The saint in accents sweet and clear Thus told his tale for Ráma's ear, And thus anew the holy man
A legend to the prince began:
"There reigned a pious monarch o'er Ayodhyá in the days of yore:
Sagar his name: no child had he,
And children much he longed to see.
His honoured consort, fair of face, Sprang from Vidarbha's royal race, Keśini, famed from early youth
For piety and love of truth.
Aríshṭanemi's daughter fair,
With whom no maiden might compare In beauty, though the earth is wide, Sumati, was his second bride.
With his two queens afar he went, And weary days in penance spent,
Fervent, upon Himálaya's hill
Where springs the stream called Bhrigu' rill.
Nor did he fail that saint to please With his devout austerities.
And, when a hundred years had fled, Thus the most truthful Bhrigu said: "From thee, O Sagar, blameless King, A mighty host of sons shall spring, And thou shalt win a glorious name Which none, O Chief, but thou shall claim.
One of thy queens a son shall bear, Maintainer of thy race and heir;
And of the other there shall be
Sons sixty thousand born to thee."
Thus as he spake, with one accord, To win the grace of that high lord, The queens, with palms together laid, In humble supplication prayed:
"Which queen, O Bráhman, of the pair, The many, or the one shall bear?

Most eager, Lord, are we to know, And as thou sayest be it so.”

With his sweet speech the saint replied: “Yourselves, O Queens, the choice decide.
Your own discretion freely use
Which shall the one or many choose: One shall the race and name uphold, The host be famous, strong, and bold.
Which will have which?” Then Keśini The mother of one heir would be.
Sumati, sister of the king[181]
Of all the birds that ply the wing, To that illustrious Bráhman sued
That she might bear the multitude Whose fame throughout the world should sound For mighty enterprise renowned.
Around the saint the monarch went, Bowing his head, most reverent.
Then with his wives, with willing feet, Resought his own imperial seat.
Time passed. The elder consort bare A son called Asamanj, the heir.
Then Sumati, the younger, gave
Birth to a gourd,[182] O hero brave, Whose rind, when burst and cleft in two, Gave sixty thousand babes to view.
All these with care the nurses laid In jars of oil; and there they stayed, Till, youthful age and strength complete, Forth speeding from each dark retreat, All peers in valour, years, and might, The sixty thousand came to light.
Prince Asamanj, brought up with care, Scourge of his foes, was made the heir.
But liegemen’s boys he used to cast To Sarjú’s waves that hurried past, Laughing the while in cruel glee
Their dying agonies to see.
This wicked prince who aye withstood The counsel of the wise and good, Who plagued the people in his hate, His father banished from the state.
His son, kind-spoken, brave, and tall, Was Anśumán, beloved of all.
Long years flew by. The king decreed To slay a sacrificial steed.
Consulting with his priestly band He vowed the rite his soul had planned, And, Veda skilled, by their advice Made ready for the sacrifice.

Canto XL. The Cleaving Of The Earth.

THE HERMIT CEASED: the tale was done: Then in a transport Raghu's son
Again addressed the ancient sire
Resplendent as a burning fire:
"O holy man, I fain would hear
The tale repeated full and clear
How he from whom my sires descend Brought the great rite to happy end."
The hermit answered with a smile: "Then listen, son of Raghu, while My legendary tale proceeds
To tell of high-souled Sagar's deeds.
Within the spacious plain that lies From where Himálaya's heights arise To where proud Vindhya's rival chain Looks down upon the subject plain — A land the best for rites declared[183] — His sacrifice the king prepared.
And Anśumán the prince — for so
Sagar advised — with ready bow
Was borne upon a mighty car
To watch the steed who roamed afar.
But Indra, monarch of the skies,
Veiling his form in demon guise,
Came down upon the appointed day
And drove the victim horse away.
Reft of the steed the priests, distressed, The master of the rite addressed: "Upon the sacred day by force
A robber takes the victim horse.
Haste, King! now let the thief be slain; Bring thou the charger back again: The sacred rite prevented thus

Brings scathe and woe to all of us.
Rise, monarch, and provide with speed That naught its happy course impede.”
King Sagar in his crowded court
Gave ear unto the priests’ report.
He summoned straightway to his side His sixty thousand sons, and cried: “Brave sons of mine, I knew not how These demons are so mighty now:
The priests began the rite so well All sanctified with prayer and spell.
If in the depths of earth he hide, Or lurk beneath the ocean’s tide, Pursue, dear sons, the robber’s track; Slay him and bring the charger back.
The whole of this broad earth explore, Sea-garlanded, from shore to shore: Yea, dig her up with might and main Until you see the horse again.
Deep let your searching labour reach, A league in depth dug out by each.
The robber of our horse pursue,
And please your sire who orders you.
My grandson, I, this priestly train, Till the steed comes, will here remain.”
Their eager hearts with transport burned As to their task the heroes turned.
Obedient to their father, they
Through earth’s recesses forced their way.
With iron arms’ unflinching toil
Each dug a league beneath the soil.
Earth, cleft asunder, groaned in pain, As emulous they plied amain
Sharp-pointed coulter, pick, and bar, Hard as the bolts of Indra are.
Then loud the horrid clamour rose Of monsters dying neath their blows, Giant and demon, fiend and snake, That in earth’s core their dwelling make.
They dug, in ire that naught could stay, Through sixty thousand leagues their way, Cleaving the earth with matchless strength Till hell itself they reached at length.
Thus digging searched they Jambudvip[184]
With all its hills and mountains steep.
Then a great fear began to shake

The heart of God, bard, fiend, and snake, And all distressed in spirit went Before the Sire Omnipotent.
With signs of woe in every face
They sought the mighty Father’s grace, And trembling still and ill at ease Addressed their Lord in words like these: “The sons of Sagar, Sire benign,
Pierce the whole earth with mine on mine, And as their ruthless work they ply Innumerable creatures die.
“This is the thief,” the princes say, “Who stole our victim steed away.
This marred the rite, and caused us ill, And so their guiltless blood they spill.”

Canto XLI. Kapil.

The father lent a gracious ear And listened to their tale of fear,
And kindly to the Gods replied
Whom woe and death had terrified:
“The wisest Vásudeva,[185] who The Immortals’ foe, fierce Madhu, slew, Regards broad Earth with love and pride And guards, in Kapil’s form, his bride.[186]
His kindled wrath will quickly fall
On the king’s sons and burn them all.
This cleaving of the earth his eye
Foresaw in ages long gone by:
He knew with prescient soul the fate That Sagar’s children should await.”
The Three-and-thirty,[187] freed from fear, Sought their bright homes with hopeful cheer.
Still rose the great tempestuous sound As Sagar’s children pierced the ground.
When thus the whole broad earth was cleft, And not a spot unsearched was left,
Back to their home the princes sped, And thus unto their father said:
“We searched the earth from side to side, While countless hosts of creatures died.
Our conquering feet in triumph trod
On snake and demon, fiend and God;
But yet we failed, with all our toil, To find the robber and the spoil.
What can we more? If more we can,
Devise, O King, and tell thy plan.”
His children’s speech King Sagar heard, And answered thus, to anger stirred:
“Dig on, and ne’er your labour stay
Till through earth’s depths you force your way.

Then smite the robber dead, and bring The charger back with triumphing.”

The sixty thousand chiefs obeyed:
Deep through the earth their way they made.
Deep as they dug and deeper yet
The immortal elephant they met,
Famed Vírúpáksha[188] vast of size, Upon whose head the broad earth lies: The mighty beast who earth sustains
With shaggy hills and wooded plains.
When, with the changing moon, distressed, And longing for a moment’s rest,
His mighty head the monster shakes,
Earth to the bottom reels and quakes.
Around that warder strong and vast
With reverential steps they passed.
Nor, when the honour due was paid,
Their downward search through earth delayed.
But turning from the east aside
Southward again their task they plied.
There Mahápadma held his place,
The best of all his mighty race,
Like some huge hill, of monstrous girth, Upholding on his head the earth.
When the vast beast the princes saw, They marvelled and were filled with awe.
The sons of high-souled Sagar round
That elephant in reverence wound.
Then in the western region they
With might unwearied cleft their way.
There saw they with astonisht eyes
Saumanas, beast of mountain size.
Round him with circling steps they went With greetings kind and reverent.
On, on — no thought of rest or stay — They reached the seat of Soma’s sway.
There saw they Bhadra, white as snow, With lucky marks that fortune show,

Bearing the earth upon his head.
Round him they paced with solemn tread, And honoured him with greetings kind, Then downward yet their way they mined.
They gained the tract ‘twixt east and north Whose fame is ever blazoned forth,[189]
And by a storm of rage impelled,
Digging through earth their course they held.
Then all the princes, lofty-souled,
Of wondrous vigour, strong and bold, Saw Vásudeva[190] standing there In Kapil’s form he loved to wear,
And near the everlasting God
The victim charger cropped the sod.
They saw with joy and eager eyes
The fancied robber and the prize,
And on him rushed the furious band
Crying aloud, Stand, villain! stand!
“Avaunt! avaunt!” great Kapil cried, His bosom flusht with passion’s tide; Then by his might that proud array
All scorcht to heaps of ashes lay.[191]

Canto XLII. Sagar’s Sacrifice.

THEN TO THE prince his grandson, bright With his own fame’s unborrowed light, King Sagar thus began to say,
Marvelling at his sons’ delay:
“Thou art a warrior skilled and bold, Match for the mighty men of old.
Now follow on thine uncles’ course And track the robber of the horse.

To guard thee take thy sword and bow, for huge and strong are beasts below.
There to the reverend reverence pay, And kill the foes who check thy way; Then turn successful home and see My sacrifice complete through thee.”
Obedient to the high-souled lord Grasped Anśumán his bow and sword, And hurried forth the way to trace With youth and valour’s eager pace.
On sped he by the path he found
Dug by his uncles underground.
The warder elephant he saw
Whose size and strength pass Nature’s law, Who bears the world’s tremendous weight, Whom God, fiend, giant venerate, Bird, serpent, and each flitting shade,
To him the honour meet he paid
With circling steps and greeting due, And further prayed him, if he knew, To tell him of his uncles’ weal, And who had dared the horse to steal.
To him in war and council tried
The warder elephant replied:
“Thou, son of Asamanj, shalt lead In triumph back the rescued steed.”
As to each warder beast he came
And questioned all, his words the same, The honoured youth with gentle speech Drew eloquent reply from each,

That fortune should his steps attend, And with the horse he home should wend.
Cheered with the grateful answer, he Passed on with step more light and free, And reached with careless heart the place Where lay in ashes Sagar’s race.
Then sank the spirit of the chief Beneath that shock of sudden grief, And with a bitter cry of woe
He mourned his kinsmen fallen so.
He saw, weighed down by woe and care, The victim charger roaming there.
Yet would the pious chieftain fain Oblations offer to the slain:
But, needing water for the rite, He looked and there was none in sight His quick eye searching all around The uncle of his kinsmen found,
King Garuḍ, best beyond compare
Of birds who wing the fields of air.
Then thus unto the weeping man
The son of Vinatá[192] began: “Grieve not, O hero, for their fall Who died a death approved of all.
Of mighty strength, they met their fate By Kapil’s hand whom none can mate.
Pour forth for them no earthly wave, A holier flood their spirits crave.
If, daughter of the Lord of Snow, Gangá would turn her stream below, Her waves that cleanse all mortal stain Would wash their ashes pure again.
Yea, when her flood whom all revere Rolls o’er the dust that moulders here, The sixty thousand, freed from sin, A home in Indra’s heaven shall win.
Go, and with ceaseless labour try To draw the Goddess from the sky.
Return, and with thee take the steed; So shall thy grandsire’s rite succeed.”
Prince Anśumán the strong and brave Followed the rede Suparṇa[193] gave.
The glorious hero took the horse, And homeward quickly bent his course.
Straight to the anxious king he hied, Whom lustral rites had purified, The mournful story to unfold
And all the king of birds had told.
The tale of woe the monarch heard, Nor longer was the rite deferred: With care and just observance he Accomplished all, as texts decree.
The rites performed, with brighter fame, Mighty in counsel, home he came.

He longed to bring the river down, But found no plan his wish to crown.
He pondered long with anxious thought But saw no way to what he sought.
Thus thirty thousand years he spent, And then to heaven the monarch went.

Canto XLIII. Bhagírath.

When Sagar thus had bowed to fate, The lords and commons of the state Approved with ready heart and will Prince Anśumán his throne to fill.
He ruled, a mighty king, unblamed, Sire of Dilípa justly famed.
To him, his child and worthy heir, The king resigned his kingdom’s care, And on Himálaya’s pleasant side
His task austere of penance plied.
Bright as a God in clear renown
He planned to bring pure Gangá down.
There on his fruitless hope intent Twice sixteen thousand years he spent, And in the grove of hermits stayed Till bliss in heaven his rites repaid.
Dilípa then, the good and great,
Soon as he learnt his kinsmen’s fate, Bowed down by woe, with troubled mind, Pondering long no cure could find.
“How can I bring,” the mourner sighed, “To cleanse their dust, the heavenly tide?
How can I give them rest, and save Their spirits with the offered wave?”
Long with this thought his bosom skilled In holy discipline was filled.
A son was born, Bhagírath named,
Above all men for virtue famed.
Dilípa many a rite ordained,
And thirty thousand seasons reigned.
But when no hope the king could see His kinsmen from their woe to free, The lord of men, by sickness tried, Obeyed the law of fate, and died; He left the kingdom to his son,
And gained the heaven his deeds had won.

The good Bhagírath, royal sage,
Had no fair son to cheer his age.
He, great in glory, pure in will, Longing for sons was childless still.
Then on one wish, one thought intent, Planning the heavenly stream’s descent,
Leaving his ministers the care
And burden of his state to bear,
Dwelling in far Gokarna[194] he Engaged in long austerity.
With senses checked, with arms upraised, Five fires[195] around and o’er him blazed.
Each weary month the hermit passed Breaking but once his awful fast.
In winter’s chill the brook his bed, In rain, the clouds to screen his head.
Thousands of years he thus endured Till Brahmá’s favour was assured, And the high Lord of living things Looked kindly on his sufferings.
With trooping Gods the Sire came near The king who plied his task austere:
“Blest Monarch, of a glorious race, Thy fervent rites have won my grace.
Well hast thou wrought thine awful task: Some boon in turn, O Hermit, ask.”
Bhagírath, rich in glory’s light, The hero with the arm of might,
Thus to the Lord of earth and sky Raised suppliant hands and made reply: “If the great God his favour deigns, And my long toil its fruit obtains, Let Sagar’s sons receive from me
Libations that they long to see.
Let Gangá with her holy wave
The ashes of the heroes lave,
That so my kinsmen may ascend
To heavenly bliss that ne’er shall end.
And give, I pray, O God, a son,
Nor let my house be all undone.
Sire of the worlds! be this the grace Bestowed upon Ikshváku’s race.”
The Sire, when thus the king had prayed, In sweet kind words his answer made.
“High, high thy thought and wishes are, Bhagírath of the mighty car!
Ikshváku’s line is blest in thee, And as thou prayest it shall be.

Gangá, whose waves in Swarga[196] flow, Is daughter of the Lord of Snow.
Win Śiva that his aid be lent
To hold her in her mid descent,
For earth alone will never bear
Those torrents hurled from upper air; And none may hold her weight but He, The Trident wielding deity.”
Thus having said, the Lord supreme Addressed him to the heavenly stream; And then with Gods and Maruts[197] went To heaven above the firmament.

Canto XLIV. The Descent Of Gangá.

The Lord of life the skies regained: The fervent king a year remained With arms upraised, refusing rest While with one toe the earth he pressed, Still as a post, with sleepless eye, The air his food, his roof the sky.
The year had past. Then Umá's lord,[198]
King of creation, world adored, Thus spoke to great Bhagírath: "I, Well pleased thy wish will gratify, And on my head her waves shall fling The daughter of the Mountains' King!"
He stood upon the lofty crest That crowns the Lord of Snow, And bade the river of the Blest Descend on earth below.
Himálaya's child, adored of all, The haughty mandate heard,
And her proud bosom, at the call, With furious wrath was stirred.
Down from her channel in the skies With awful might she sped
With a giant's rush, in a giant's size, On Śiva's holy head.
"He calls me," in her wrath she cried, "And all my flood shall sweep And whirl him in its whelming tide To hell's profoundest deep."
He held the river on his head, And kept her wandering, where, Dense as Himálaya's woods, were spread The tangles of his hair.

No way to earth she found, ashamed, Though long and sore she strove, Condemned, until her pride were tamed, Amid his locks to rove.
There, many lengthening seasons through, The wildered river ran:
Bhagírath saw it, and anew
His penance dire began.
Then Śiva, for the hermit's sake, Bade her long wanderings end, And sinking into Vindu's lake Her weary waves descend.

From Gangá, by the God set free, Seven noble rivers came;
Hládiní, Pávaní, and she
Called Naliní by name:
These rolled their lucid waves along And sought the eastern side.
Suchakshu, Sítá fair and strong, And Sindhu's mighty tide — [199]
These to the region of the west With joyful waters sped:
The seventh, the brightest and the best, Flowed where Bhagírath led.
On Śiva's head descending first A rest the torrents found:
Then down in all their might they burst And roared along the ground.
On countless glittering scales the beam Of rosy morning flashed,
Where fish and dolphins through the stream Fallen and falling dashed.
Then bards who chant celestial lays And nymphs of heavenly birth
Flocked round upon that flood to gaze That streamed from sky to earth.
The Gods themselves from every sphere, Incomparably bright,
Borne in their golden cars drew near To see the wondrous sight.
The cloudless sky was all aflame With the light of a hundred suns Where'er the shining chariots came That bore those holy ones.
So flashed the air with crested snakes And fish of every hue
As when the lightning's glory breaks Through fields of summer blue.
And white foam-clouds and silver spray Were wildly tossed on high,
Like swans that urge their homeward way Across the autumn sky.
Now ran the river calm and clear With current strong and deep: Now slowly broadened to a mere, Or scarcely seemed to creep.
Now o'er a length of sandy plain Her tranquil course she held; Now rose her waves and sank again, By refluent waves repelled.
So falling first on Śiva's head, Thence rushing to their earthly bed, In ceaseless fall the waters streamed, And pure with holy lustre gleamed.
Then every spirit, sage, and bard, Condemned to earth by sentence hard, Pressed eagerly around the tide That Śiva's touch had sanctified.
Then they whom heavenly doom had hurled, Accursed, to this lower world, Touched the pure wave, and freed from sin Resought the skies and entered in.

And all the world was glad, whereon The glorious water flowed and shone, For sin and stain were banished thence By the sweet river's influence.

First, in a car of heavenly frame, The royal saint of deathless name, Bhagírath, very glorious rode, And after him fair Gangá flowed.

God, sage, and bard, the chief in place Of spirits and the Nága race, Nymph, giant, fiend, in long array Sped where Bhagírath led the way; And all the hosts the flood that swim Followed the stream that followed him.

Where'er the great Bhagírath led, There ever glorious Gangá fled, The best of floods, the rivers' queen, Whose waters wash the wicked clean.

It chanced that Jahnu, great and good, Engaged with holy offerings stood; The river spread her waves around Flooding his sacrificial ground.

The saint in anger marked her pride, And at one draught her stream he dried.

Then God, and sage, and bard, afraid, To noble high-souled Jahnu prayed, And begged that he would kindly deem His own dear child that holy stream.

Moved by their suit, he soothed their fears And loosed her waters from his ears.

Hence Gangá through the world is styled Both Jáhnavi and Jahnu's child.

Then onward still she followed fast, And reached the great sea bank at last.

Thence deep below her way she made To end those rites so long delayed.

The monarch reached the Ocean's side, And still behind him Gangá hied.

He sought the depths which open lay Where Sagar's sons had dug their way.

So leading through earth's nether caves The river's purifying waves, Over his kinsmen's dust the lord His funeral libation poured.

Soon as the flood their dust bedewed, Their spirits gained beatitude, And all in heavenly bodies dressed Rose to the skies' eternal rest.

Then thus to King Bhagírath said Brahmá, when, coming at the head Of all his bright celestial train, He saw those spirits freed from stain: "Well done! great Prince of men, well done!

Thy kinsmen bliss and heaven have won.

The sons of Sagar mighty-souled, Are with the Blest, as Gods, enrolled, Long as the Ocean's flood shall stand Upon the border of the land,

So long shall Sagar's sons remain, And, godlike, rank in heaven retain.

Gangá thine eldest child shall be, Called from thy name Bhágirathí; Named also — for her waters fell From heaven and flow through earth and hell — Tripathagá, stream of the skies, Because three paths she glorifies.
And, mighty King, ’tis given thee now To free thee and perform thy vow.
No longer, happy Prince, delay Drink-offerings to thy kin to pay.
For this the holiest Sagar sighed, But mourned the boon he sought denied.
Then Anśumán, dear Prince! although No brighter name the world could show, Strove long the heavenly flood to gain To visit earth, but strove in vain.
Nor was she by the sages’ peer, Blest with all virtues, most austere, Thy sire Dilípa, hither brought, Though with fierce prayers the boon he sought.
But thou, O King, earned success, And won high fame which God will bless.
Through thee, O victor of thy foes, On earth this heavenly Gangá flows, And thou hast gained the meed divine That waits on virtue such as thine.
Now in her ever holy wave
Thyself, O best of heroes, lave: So shalt thou, pure from every sin, The blessed fruit of merit win.
Now for thy kin who died of yore The meet libations duly pour.
Above the heavens I now ascend: Depart, and bliss thy steps attend.”
Thus to the mighty king who broke His foemens’ might, Lord Brahmá spoke, And with his Gods around him rose To his own heaven of blest repose.
The royal sage no more delayed, But, the libation duly paid,
Home to his regal city hied
With water cleansed and purified.
There ruled he his ancestral state, Best of all men, most fortunate.
And all the people joyed again In good Bhagírath’s gentle reign.
Rich, prosperous, and blest were they, And grief and sickness fled away.
Thus, Ráma, I at length have told How Gangá came from heaven of old.
Now, for the evening passes swift, I wish thee each auspicious gift.
This story of the flood’s descent Will give — for ’tis most excellent — Wealth, purity, fame, length of days, And to the skies its hearers raise”

Canto XLV. The Quest Of The Amrit.

High and more high their wonder rose As the strange story reached its close,
And thus, with Lakshmaṇ, Ráma, best Of Raghu's sons, the saint addressed:
"Most wondrous is the tale which thou Hast told of heavenly Gangá, how
From realms above descending she
Flowed through the land and filled the sea.
In thinking o'er what thou hast said The night has like a moment fled,
Whose hours in musing have been spent Upon thy words most excellent:
So much, O holy Sage, thy lore
Has charmed us with this tale of yore."
Day dawned. The morning rites were done And the victorious Raghu's son
Addressed the sage in words like these, Rich in his long austerities:
"The night is past: the morn is clear; Told is the tale so good to hear:
Now o'er that river let us go,
Three-pathed, the best of all that flow.
This boat stands ready on the shore To bear the holy hermits o'er,
Who of thy coming warned, in haste, The barge upon the bank have placed."
And Kuśik's son approved his speech, And moving to the sandy beach,
Placed in the boat the hermit band, And reached the river's further strand.
On the north bank their feet they set, And greeted all the saints they met.
On Gangá's shore they lighted down, And saw Viśálá's lovely town.
Thither, the princes by his side,
The best of holy hermits hied.
It was a town exceeding fair That might with heaven itself compare.
Then, suppliant palm to palm applied, Famed Ráma asked his holy guide:
"O best of hermits, say what race

Of monarchs rules this lovely place.
Dear master, let my prayer prevail, For much I long to hear the tale.”
Moved by his words, the saintly man Viśálá’s ancient tale began:
“List, Ráma, list, with closest heed The tale of Indra’s wondrous deed, And mark me as I truly tell
What here in ancient days befell.
Ere Krita’s famous Age[200] had fled, Strong were the sons of Diti[201] bred; And Aditi’s brave children too
Were very mighty, good, and true.
The rival brothers fierce and bold Were sons of Kaśyap lofty-souled.
Of sister mothers born, they vied, Brood against brood, in jealous pride.
Once, as they say, band met with band, And, joined in awful council, planned To live, unharmed by age and time, Immortal in their youthful prime.
Then this was, after due debate,
The counsel of the wise and great, To churn with might the milky sea[202]
The life-bestowing drink to free.
This planned, they seized the Serpent King, Vásuki, for their churning-string, And Mandar’s mountain for their pole, And churned with all their heart and soul.
As thus, a thousand seasons through, This way and that the snake they drew, Biting the rocks, each tortured head, A very deadly venom shed.
Thence, bursting like a mighty flame, A pestilential poison came,
Consuming, as it onward ran,
The home of God, and fiend, and man.
Then all the suppliant Gods in fear To Śankar,[203] mighty lord, drew near.
To Rudra, King of Herds, dismayed, “Save us, O save us, Lord!” they prayed.
Then Vishṇu, bearing shell, and mace, And discus, showed his radiant face, And thus addressed in smiling glee The Trident wielding deity:
“What treasure first the Gods upturn From troubled Ocean, as they churn, Should — for thou art the eldest — be Conferred, O best of Gods, on thee.
Then come, and for thy birthright’s sake, This venom as thy first fruits take.”

He spoke, and vanished from their sight, When Śiva saw their wild affright, And heard his speech by whom is borne The mighty bow of bending horn,[204]
The poisoned flood at once he quaffed As 'twere the Amrit's heavenly draught.
Then from the Gods departing went
Śiva, the Lord pre-eminent.
The host of Gods and Asurs still
Kept churning with one heart and will.
But Mandar's mountain, whirling round, Pierced to the depths below the ground.
Then Gods and bards in terror flew To him who mighty Madhu slew.
"Help of all beings! more than all, The Gods on thee for aid may call.
Ward off, O mighty-armed! our fate, And bear up Mandar's threatening weight."
Then Vishṇu, as their need was sore, The semblance of a tortoise wore,
And in the bed of Ocean lay
The mountain on his back to stay.
Then he, the soul pervading all,
Whose locks in radiant tresses fall, One mighty arm extended still,
And grasped the summit of the hill.
So ranged among the Immortals, he
Joined in the churning of the sea.
A thousand years had reached their close, When calmly from the ocean rose
The gentle sage[205] with staff and can, Lord of the art of healing man.
Then as the waters foamed and boiled, As churning still the Immortals toiled, Of winning face and lovely frame,
Forth sixty million fair ones came.
Born of the foam and water, these
Were aptly named Apsarases.[206]

Each had her maids. The tongue would fail — So vast the throng — to count the tale.
But when no God or Titan wooed
A wife from all that multitude,

Refused by all, they gave their love In common to the Gods above.
Then from the sea still vext and wild Rose Surá,[207] Varuṇ's maiden child.
A fitting match she sought to find: But Diti's sons her love declined, Their kinsmen of the rival brood
To the pure maid in honour sued.
Hence those who loved that nymph so fair The hallowed name of Suras bear.
And Asurs are the Titan crowd
Her gentle claims who disallowed.
Then from the foamy sea was freed
Uchchaihśravas,[208] the generous steed, And Kaustubha, of gems the gem,[209]
And Soma, Moon God, after them.
At length when many a year had fled, Up floated, on her lotus bed,
A maiden fair and tender-eyed,
In the young flush of beauty's pride.
She shone with pearl and golden sheen, And seals of glory stamped her queen,
On each round arm glowed many a gem, On her smooth brows, a diadem.
Rolling in waves beneath her crown The glory of her hair flowed down, Pearls on her neck of price untold, The lady shone like burnisht gold.
Queen of the Gods, she leapt to land, A lotus in her perfect hand,
And fondly, of the lotus-sprung,
To lotus-bearing Vishṇu clung.
Her Gods above and men below
As Beauty's Queen and Fortune know.[210]
Gods, Titans, and the minstrel train Still churned and wrought the troubled main.
At length the prize so madly sought, The Amrit, to their sight was brought.
For the rich spoil, 'twixt these and those A fratricidal war arose,
And, host 'gainst host in battle, set, Aditi's sons and Diti's met.
United, with the giants' aid,
Their fierce attack the Titans made, And wildly raged for many a day
That universe-astounding fray.
When wearied arms were faint to strike, And ruin threatened all alike,

Vishṇu, with art’s illusive aid,
The Amrit from their sight conveyed.
That Best of Beings smote his foes Who dared his deathless arm oppose: Yea,
Vishṇu, all-pervading God,
Beneath his feet the Titans trod
Aditi’s race, the sons of light,
slew Diti’s brood in cruel fight.
Then town-destroying[211] Indra gained His empire, and in glory reigned
O’er the three worlds with bard and sage Rejoicing in his heritage.

Canto XLVI. Diti's Hope.

But Diti, when her sons were slain, Wild with a childless mother's pain, To Kaśyap spake, Marícha's son,
Her husband: "O thou glorious one!

Dead are the children, mine no more, The mighty sons to thee I bore.
Long fervour's meed, I crave a boy Whose arm may Indra's life destroy.
The toil and pain my care shall be: To bless my hope depends on thee.
Give me a mighty son to slay
Fierce Indra, gracious lord! I pray."
Then glorious Kaśyap thus replied To Diti, as she wept and sighed: "Thy prayer is heard, dear saint! Remain Pure from all spot, and thou shalt gain A son whose arm shall take the life Of Indra in the battle strife.
For full a thousand years endure Free from all stain, supremely pure; Then shall thy son and mine appear, Whom the three worlds shall serve with fear."
These words the glorious Kaśyap said, Then gently stroked his consort's head, Blessed her, and bade a kind adieu, And turned him to his rites anew.
Soon as her lord had left her side, Her bosom swelled with joy and pride.
She sought the shade of holy boughs, And there began her awful vows.
While yet she wrought her rites austere, Indra, unbidden, hastened near,
With sweet observance tending her, A reverential minister.
Wood, water, fire, and grass he brought, Sweet roots and woodland fruit he sought, And all her wants, the Thousand-eyed, With never-failing care, supplied, With tender love and soft caress Removing pain and weariness.
When, of the thousand years ordained, Ten only unfulfilled remained,

Thus to her son, the Thousand-eyed, The Goddess in her triumph cried: “Best of the mighty! there remain But ten short years of toil and pain; These years of penance soon will flee, And a new brother thou shalt see.

Him for thy sake I’ll nobly breed, And lust of war his soul shall feed; Then free from care and sorrow thou Shalt see the worlds before him bow.”[212]

Canto XLVII. Sumati.

Thus to Lord Indra, Thousand-eyed, Softly beseeching Diti sighed.
When but a blighted bud was left, Which Indra’s hand in seven had cleft:[213]
“No fault, O Lord of Gods, is thine; The blame herein is only mine.
But for one grace I fain would pray, As thou hast reft this hope away.
This bud, O Indra, which a blight Has withered ere it saw the light — From this may seven fair spirits rise To rule the regions of the skies.
Be theirs through heaven’s unbounded space On shoulders of the winds to race,
My children, drest in heavenly forms, Far-famed as Maruts, Gods of storms.
One God to Brahmá’s sphere assign, Let one, O Indra, watch o’er thine; And ranging through the lower air, The third the name of Váyu[214] bear.
Gods let the four remaining be,
And roam through space, obeying thee.”
The Town-destroyer, Thousand-eyed, Who smote fierce Bali till he died, Joined suppliant hands, and thus replied: “Thy children heavenly forms shall wear; The names devised by thee shall bear, And, Maruts called by my decree,
Shall Amrit drink and wait on me.
From fear and age and sickness freed, Through the three worlds their wings shall speed.”
Thus in the hermits’ holy shade
Mother and son their compact made, And then, as fame relates, content, Home to the happy skies they went.
This is the spot — so men have told — Where Lord Mahendra[215] dwelt of old,
This is the blessed region where
His votaress mother claimed his care.
Here gentle Alambúshá bare

To old Ikshváku, king and sage,
Viśála, glory of his age,
By whom, a monarch void of guilt, Was this fair town Viśálá built.

His son was Hemachandra, still
Renowned for might and warlike skill.
From him the great Suchandra came; His son, Dhúmráśva, dear to fame.
Next followed royal Srinjay; then Famed Sahadeva, lord of men.
Next came Kuśáśva, good and mild, Whose son was Somadatta styled,
And Sumati, his heir, the peer
Of Gods above, now governs here.
And ever through Ikshváku's grace, Viśálá's kings, his noble race,
Are lofty-souled, and blest with length Of days, with virtue, and with strength.
This night, O prince, we here will sleep; And when the day begins to peep,
Our onward way will take with thee, The king of Míthilá to see."
Then Sumati, the king, aware
Of Viśvámitra's advent there,
Came quickly forth with honour meet The lofty-minded sage to greet.
Girt with his priest and lords the king Did low obeisance, worshipping,
With suppliant hands, with head inclined, Thus spoke he after question kind;
"Since thou hast deigned to bless my sight, And grace awhile thy servant's seat,
High fate is mine, great Anchorite, And none may with my bliss compete."

Canto XLVIII. Indra And Ahalyá

When mutual courtesies had past, Viśálá’s ruler spoke at last:
“These princely youths, O Sage, who vie In might with children of the sky, Heroic, born for happy fate,
With elephants’ or lions’ gait,
Bold as the tiger or the bull,
With lotus eyes so large and full, Armed with the quiver, sword, and bow, Whose figures like the Aśvins[216] show, Like children of the deathless Powers, Come freely to these shades of ours,[217] — How have they reached on foot this place?
What do they seek, and what their race?
As sun and moon adorn the sky,
This spot the heroes glorify.
Alike in stature, port, and mien, The same fair form in each is seen,”
He spoke; and at the monarch’s call The best of hermits told him all, How in the grove with him they dwelt, And slaughter to the demons dealt.
Then wonder filled the monarch’s breast, Who tended well each royal guest.
Thus entertained, the princely pair Remained that night and rested there, And with the morn’s returning ray To Mithilá pursued their way.
When Janak’s lovely city first
Upon their sight, yet distant, burst, The hermits all with joyful cries Hailed the fair town that met their eyes.
Then Ráma saw a holy wood,
Close, in the city’s neighbourhood, O’ergrown, deserted, marked by age, And thus addressed the mighty sage: “O reverend lord. I long to know
What hermit dwelt here long ago.”

Then to the prince his holy guide, Most eloquent of men, replied:
“O Ráma, listen while I tell
Whose was this grove, and what befell When in the fury of his rage
The high saint cursed the hermitage.
This was the grove — most lovely then — Of Gautam, O thou best of men,
Like heaven itself, most honoured by The Gods who dwell above the sky.
Here with Ahalyá at his side
His fervid task the ascetic plied.
Years fled in thousands. On a day It chanced the saint had gone away, When Town-destroying Indra came,
And saw the beauty of the dame.
The sage’s form the God endued,
And thus the fair Ahalyá wooed:
“Love, sweet! should brook no dull delay But snatch the moments when he may.”
She knew him in the saint’s disguise, Lord Indra of the Thousand Eyes,
But touched by love’s unholy fire, She yielded to the God’s desire.
“Now, Lord of Gods!” she whispered, “flee, From Gautam save thyself and me.”
Trembling with doubt and wild with dread Lord Indra from the cottage fled; But fleeing in the grove he met
The home-returning anchoret,
Whose wrath the Gods and fiends would shun, Such power his fervent rites had won.
Fresh from the lustral flood he came, In splendour like the burning flame, With fuel for his sacred rites,
And grass, the best of eremites.
The Lord of Gods was sad of cheer To see the mighty saint so near,
And when the holy hermit spied
In hermit’s garb the Thousand-eyed, He knew the whole, his fury broke Forth on the sinner as he spoke:

“Because my form thou hast assumed, And wrought this folly, thou art doomed, For this my curse to thee shall cling, Henceforth a sad and sexless thing.”
No empty threat that sentence came, It chilled his soul and marred his frame, His might and godlike vigour fled, And every nerve was cold and dead.
Then on his wife his fury burst,
And thus the guilty dame he cursed: “For countless years, disloyal spouse, Devoted to severest vows,
Thy bed the ashes, air thy food,
Here shalt thou live in solitude.
This lonely grove thy home shall be, And not an eye thy form shall see.
When Ráma, Daśaratha’s child,
Shall seek these shades then drear and wild, His coming shall remove thy stain, And make the sinner pure again.
Due honour paid to him, thy guest, Shall cleanse thy fond and erring breast, Thee to my side in bliss restore, And give thy proper shape once more.”[218]
Thus to his guilty wife he said,
Then far the holy Gautam fled,
And on Himálaya’s lovely heights
Spent the long years in sternest rites.”

Canto XLIX. Ahalyá Freed.

THEN RÁMA, FOLLOWING still his guide, Within the grove, with Lakshmaṇ, hied, Her vows a wondrous light had lent To that illustrious penitent.
He saw the glorious lady, screened From eye of man, and God, and fiend, Like some bright portent which the care Of Brahmá launches through the air, Designed by his illusive art
To flash a moment and depart:
Or like the flame that leaps on high To sink involved in smoke and die: Or like the full moon shining through The wintry mist, then lost to view: Or like the sun's reflection, cast Upon the flood, too bright to last: So was the glorious dame till then Removed from Gods' and mortals' ken, Till — such was Gautam's high decree — Prince Ráma came to set her free.
Then, with great joy that dame to meet, The sons of Raghu clapped her feet; And she, remembering Gautam's oath, With gentle grace received them both; Then water for their feet she gave, Guest-gift, and all that strangers crave.
The prince, of courteous rule aware, Received, as meet, the lady's care.
Then flowers came down in copious rain, And moving to the heavenly strain Of music in the skies that rang, The nymphs and minstrels danced and sang: And all the Gods with one glad voice Praised the great dame, and cried, "Rejoice!
Through fervid rites no more defiled, But with thy husband reconciled."
Gautam, the holy hermit knew —
For naught escaped his godlike view — That Ráma lodged beneath that shade, And hasting there his homage paid.
He took Ahalyá to his side,
From sin and folly purified,
And let his new-found consort bear In his austerities a share.

Then Ráma, pride of Raghu’s race, Welcomed by Gautam, face to face, Who every highest honour showed, To Mithilá pursued his road.

Canto L. Janak.

THE SONS OF Raghu journeyed forth, Bending their steps ‘twixt east and north.
Soon, guided by the sage, they found, Enclosed, a sacrificial ground.
Then to the best of saints, his guide, In admiration Ráma cried:
“The high-souled king no toil has spared, But nobly for his rite prepared, How many thousand Bráhmans here, From every region, far and near, Well read in holy lore, appear!
How many tents, that sages screen, With wains in hundreds, here are seen!
Great Bráhman, let us find a place Where we may stay and rest a space.”
The hermit did as Ráma prayed,
And in a spot his lodging made, Far from the crowd, sequestered, clear, With copious water flowing near.
Then Janak, best of kings, aware Of Viśvámitra lodging there,
With Śatánanda for his guide —
The priest on whom he most relied, His chaplain void of guile and stain — And others of his priestly train, Bearing the gift that greets the guest, To meet him with all honour pressed.
The saint received with gladsome mind Each honour and observance kind: Then of his health he asked the king, And how his rites were prospering, Janak, with chaplain and with priest, Addressed the hermits, chief and least, Accosting all, in due degree,
With proper words of courtesy.
Then, with his palms together laid, The king his supplication made:
“Deign, reverend lord, to sit thee down With these good saints of high renown.”
Then sate the chief of hermits there, Obedient to the monarch’s prayer.
Chaplain and priest, and king and peer, Sate in their order, far or near.

Then thus the king began to say: “The Gods have blest my rite to-day, And with the sight of thee repaid The preparations I have made.
Grateful am I, so highly blest,
That thou, of saints the holiest, Hast come, O Bráhman, here with all These hermits to the festival.
Twelve days, O Bráhman Sage, remain — For so the learned priests ordain — And then, O heir of Kuśik’s name, The Gods will come their dues to claim.”
With looks that testified delight Thus spake he to the anchorite,
Then with his suppliant hands upraised, He asked, as earnestly he gazed: “These princely youths, O Sage, who vie In might with children of the sky, Heroic, born for happy fate,
With elephants’ or lions’ gait,
Bold as the tiger and the bull,
With lotus eyes so large and full, Armed with the quiver, sword and bow, Whose figures like the Aśvins show, Like children of the heavenly Powers, Come freely to these shades of ours, — How have they reached on foot this place?
What do they seek, and what their race?
As sun and moon adorn the sky,
This spot the heroes glorify:
Alike in stature, port, and mien, The same fair form in each is seen.”[219]
Thus spoke the monarch, lofty-souled, The saint, of heart unfathomed, told How, sons of Daśaratha, they
Accompanied his homeward way,
How in the hermitage they dwelt, And slaughter to the demons dealt: Their journey till the spot they neared Whence fair Viśálá’s towers appeared: Ahalyá seen and freed from taint; Their meeting with her lord the saint; And how they thither came, to know The virtue of the famous bow.
Thus Viśvámitra spoke the whole
To royal Janak, great of soul,
And when this wondrous tale was o’er, The glorious hermit said no more.

Canto LI. Visvámitra.

Wise Viśvámitra’s tale was done: Then sainted Gautam’s eldest son, Great Śatánanda, far-renowned,
Whom long austerities had crowned With glory — as the news he heard The down upon his body stirred, — Filled full of wonder at the sight Of Ráma, felt supreme delight.
When Śatánanda saw the pair
Of youthful princes seated there, He turned him to the holy man
Who sate at ease, and thus began: “And didst thou, mighty Sage, in truth Show clearly to this royal youth
My mother, glorious far and wide, Whom penance-rites have sanctified?
And did my glorious mother — she, Heiress of noble destiny — Serve her great guest with woodland store, Whom all should honour evermore?
Didst thou the tale to Ráma tell
Of what in ancient days befell,
The sin, the misery, and the shame Of guilty God and faithless dame?
And, O thou best of hermits, say, Did Ráma’s healing presence stay
Her trial? was the wife restored
Again to him, my sire and lord?
Say, Hermit, did that sire of mine Receive her with a soul benign,
When long austerities in time
Had cleansed her from the taint of crime?

And, son of Kuśik, let me know,
Did my great-minded father show
Honour to Ráma, and regard,

Before he journeyed hitherward?”
The hermit with attentive ear
Marked all the questions of the seer: To him for eloquence far-famed,
His eloquent reply he framed:
“Yea, ’twas my care no task to shun, And all I had to do was done;
As Reṇuká and Bhrigu’s child,
The saint and dame were reconciled.”
When the great sage had thus replied, To Ráma Śatánanda cried:
“A welcome visit, Prince, is thine, Thou scion of King Raghu’s line.
With him to guide thy way aright, This sage invincible in might,
This Bráhman sage, most glorious-bright, By long austerities has wrought
A wondrous deed, exceeding thought: Thou knowest well, O strong of arm, This sure defence from scathe and harm.
None, Ráma, none is living now
In all the earth more blest than thou, That thou hast won a saint so tried In fervid rites thy life to guide.
Now listen, Prince, while I relate His lofty deeds and wondrous fate.
He was a monarch pious-souled.
His foemen in the dust he rolled; Most learned, prompt at duty’s claim, His people’s good his joy and aim.
Of old the Lord of Life gave birth To mighty Kuśa, king of earth.
His son was Kuśanábha, strong,
Friend of the right, the foe of wrong.
Gádhi, whose fame no time shall dim, Heir of his throne was born to him, And Viśvámitra, Gádhi’s heir,
Governed the land with kingly care.
While years unnumbered rolled away The monarch reigned with equal sway.
At length, assembling many a band, He led his warriors round the land — Complete in tale, a mighty force, Cars, elephants, and foot, and horse.
Through cities, groves, and floods he passed, O’er lofty hills, through regions vast.

He reached Vaśishṭha’s pure abode, Where trees, and flowers, and creepers glowed, Where troops of sylvan creatures fed; Which saints and angels visited.
Gods, fauns, and bards of heavenly race, And spirits, glorified the place; The deer their timid ways forgot, And holy Bráhmans thronged the spot.
Bright in their souls, like fire, were these, Made pure by long austerities,
Bound by the rule of vows severe, And each in glory Brahmá’s peer.
Some fed on water, some on air,
Some on the leaves that withered there.
Roots and wild fruit were others’ food; All rage was checked, each sense subdued, There Bálakhilyas[220] went and came, Now breathed the prayer, now fed the flame: These, and ascetic bands beside,
The sweet retirement beautified.
Such was Vaśishṭha’s blest retreat, Like Brahmá’s own celestial seat, Which gladdened Viśvámitra’s eyes, Peerless for warlike enterprise.

Canto LII. Vasishtha's Feast.

Right glad was Viśvámitra when He saw the prince of saintly men.
Low at his feet the hero bent,
And did obeisance, reverent.
The king was welcomed in, and shown A seat beside the hermit's own, Who offered him, when resting there, Fruit in due course, and woodland fare.
And Viśvámitra, noblest king,
Received Vaśishṭha's welcoming, Turned to his host, and prayed him tell That he and all with him were well.
Vaśishṭha to the king replied
That all was well on every side, That fire, and vows, and pupils throve, And all the trees within the grove.
And then the son of Brahmá, best Of all who pray with voice suppressed, Questioned with pleasant words like these The mighty king who sate at ease: "And is it well with thee? I pray; And dost thou win by virtuous sway Thy people's love, discharging all The duties on a king that fall?
Are all thy servants fostered well?
Do all obey, and none rebel?
Hast thou, destroyer of the foe, No enemies to overthrow?
Does fortune, conqueror! still attend Thy treasure, host, and every friend?
Is it all well? Does happy fate On sons and children's children wait?"
He spoke. The modest king replied That all was prosperous far and wide.

Thus for awhile the two conversed, As each to each his tale rehearsed, And as the happy moments flew,
Their joy and friendship stronger grew.

When such discourse had reached an end, Thus spoke the saint most reverend To royal Viśvámitra, while
His features brightened with a smile: “O mighty lord of men. I fain
Would banquet thee and all thy train In mode that suits thy station high: And do not thou my prayer deny.
Let my good lord with favour take The offering that I fain would make, And let me honour, ere we part, My royal guest with loving heart.”
Him Viśvámitra thus addressed:
“Why make, O Saint, this new request?
Thy welcome and each gracious word Sufficient honour have conferred.
Thou gavest roots and fruit to eat, The treasures of this pure retreat, And water for my mouth and feet; And — boon I prize above the rest — Thy presence has mine eyesight blest.
Honoured by thee in every way,
To whom all honour all should pay, I now will go. My lord, Good-bye!
Regard me with a friendly eye.”
Him speaking thus Vaśishṭha stayed, And still to share his banquet prayed.
The will of Gádhi’s son he bent, And won the monarch to consent, Who spoke in answer. “Let it be, Great Hermit, as it pleases thee.”
When, best of those who breathe the prayer, He heard the king his will declare, He called the cow of spotted skin, All spot without, all pure within.
“Come, Dapple-skin,” he cried, “with speed; Hear thou my words and help at need.
My heart is set to entertain
This monarch and his mighty train With sumptuous meal and worthy fare; Be thine the banquet to prepare.
Each dainty cate, each goodly dish, Of six-fold taste[221] as each may wish — All these, O cow of heavenly power, Rain down for me in copious shower: Viands and drink for tooth and lip, To eat, to suck, to quaff, to sip — Of these sufficient, and to spare, O plenty-giving cow, prepare.”

Canto LIII. Visvámitra’s Request.

Thus charged, O slayer of thy foes, The cow from whom all plenty flows,
Obedient to her saintly lord,
Viands to suit each taste, outpoured.
Honey she gave, and roasted grain, Mead sweet with flowers, and sugar-cane.
Each beverage of flavour rare,
An food of every sort, were there: Hills of hot rice, and sweetened cakes, And curdled milk and soup in lakes.
Vast beakers foaming to the brim
With sugared drink prepared for him, And dainty sweetmeats, deftly made, Before the hermit’s guests were laid.
So well regaled, so nobly fed,
The mighty army banqueted,
And all the train, from chief to least, Delighted in Vaśishṭha’s feast.
Then Viśvámitra, royal sage,
Surrounded by his vassalage,
Prince, peer, and counsellor, and all From highest lord to lowest thrall, Thus feasted, to Vaśishṭha cried
With joy, supremely gratified:
“Rich honour I, thus entertained, Most honourable lord, have gained: Now hear, before I journey hence, My words, O skilled in eloquence.
Bought for a hundred thousand kine, Let Dapple-skin, O Saint, be mine.
A wondrous jewel is thy cow,
And gems are for the monarch’s brow.[222]
To me her rightful lord resign
This Dapple-skin thou callest thine.”

The great Vaśishṭha, thus addressed, Arch-hermit of the holy breast,
To Viśvámitra answer made,
The king whom all the land obeyed: “Not for a hundred thousand, — nay, Not if ten million thou wouldst pay, With silver heaps the price to swell, — Will I my cow, O Monarch, sell.
Unmeet for her is such a fate.
That I my friend should alienate.
As glory with the virtuous, she
For ever makes her home with me.
On her mine offerings which ascend To Gods and spirits all depend:
My very life is due to her,
My guardian, friend, and minister.

The feeding of the sacred flame,[223]
The dole which living creatures claim.[224]
The mighty sacrifice by fire,
Each formula the rites require,[225]
And various saving lore beside,
Are by her aid, in sooth, supplied.
The banquet which thy host has shared, Believe it, was by her prepared,
In her mine only treasures lie,
She cheers mine heart and charms mine eye.
And reasons more could I assign
Why Dapple-skin can ne’er be thine.”
The royal sage, his suit denied,
With eloquence more earnest cried: “Tusked elephants, a goodly train, Each with a golden girth and chain, Whose goads with gold well fashioned shine — Of these be twice seven thousand thine.
And four-horse cars with gold made bright, With steeds most beautifully white, Whose bells make music as they go, Eight hundred, Saint, will I bestow.
Eleven thousand mettled steeds

From famous lands, of noble breeds — These will I gladly give, O thou
Devoted to each holy vow.
Ten million heifers, fair to view, Whose sides are marked with every hue —
These in exchange will I assign;
But let thy Dapple-skin be mine.
Ask what thou wilt, and piles untold Of priceless gems and gleaming gold, O best of Bráhmans, shall be thine; But let thy Dapple-skin be mine.”
The great Vaśishṭha, thus addressed, Made answer to the king’s request: “Ne’er will I give my cow away,
My gem, my wealth, my life and stay.
My worship at the moon’s first show, And at the full, to her I owe;
And sacrifices small and great,
Which largess due and gifts await.
From her alone, their root, O King, My rites and holy service spring.
What boots it further words to say?
I will not give my cow away
Who yields me what I ask each day.”

Canto LIV. The Battle.

As Saint Vaśishṭha answered so, Nor let the cow of plenty go,
The monarch, as a last resource, Began to drag her off by force.
While the king's servants tore away Their moaning, miserable prey,
Sad, sick at heart, and sore distressed, She pondered thus within her breast: "Why am I thus forsaken? why
Betrayed by him of soul most high.
Vaśishṭha, ravished by the hands Of soldiers of the monarch's bands?
Ah me! what evil have I done
Against the lofty-minded one,
That he, so pious, can expose
The innocent whose love he knows?"
In her sad breast as thus she thought, And heaved deep sighs with anguish fraught, With wondrous speed away she fled, And back to Saint Vaśishṭha sped.
She hurled by hundreds to the ground The menial crew that hemmed her round,
And flying swifter than the blast Before the saint herself she cast.
There Dapple-skin before the saint Stood moaning forth her sad complaint, And wept and lowed: such tones as come From wandering cloud or distant drum.
"O son of Brahmá," thus cried she, "Why hast thou thus forsaken me, That the king's men, before thy face, Bear off thy servant from her place?"
Then thus the Bráhman saint replied To her whose heart with woe was tried,
And grieving for his favourite's sake, As to a suffering sister spake:
"I leave thee not: dismiss the thought; Nor, duteous, hast thou failed in aught.
This king, o'erweening in the pride Of power, has reft thee from my side.
Little, I ween, my strength could do 'Gainst him, a mighty warrior too.
Strong, as a soldier born and bred, — Great, as a king whom regions dread.

See! what a host the conqueror leads, With elephants, and cars, and steeds.
O’er countless bands his pennons fly; So is he mightier far than I.”

He spoke. Then she, in lowly mood, To that high saint her speech renewed: “So judge not they who wisest are: The Bráhman’s might is mightier far.
For Bráhmans strength from Heaven derive, And warriors bow when Bráhmans strive.
A boundless power ’tis thine to wield: To such a king thou shouldst not yield,
Who, very mighty though he be, — So fierce thy strength, — must bow to thee.
Command me, Saint. Thy power divine Has brought me here and made me thine; And I, howe’er the tyrant boast, Will tame his pride and slay his host.”
Then cried the glorious sage: “Create A mighty force the foe to mate.”
She lowed, and quickened into life, Pahlavas,[226] burning for the strife, King Viśvámitra’s army slew
Before the very leader’s view.
The monarch in excessive ire,
His eyes with fury darting fire, Rained every missile on the foe
Till all the Pahlavas were low.
She, seeing all her champions slain, Lying by thousands on the plain.
Created, by her mere desire,
Yavans and Śakas, fierce and dire.
And all the ground was overspread With Yavans and with Śakas dread: A host of warriors bright and strong, And numberless in closest throng: The threads within the lotus stem, So densely packed, might equal them.
In gold-hued mail ‘against war’s attacks, Each bore a sword and battle-axe, The royal host, where’er these came, Fell as if burnt with ravening flame.
The monarch, famous through the world Again his fearful weapons hurled, That made Kámbojas,[227] Barbars,[228] all, With Yavans, troubled, flee and fall.

Canto LV. The Hermitage Burnt.

So o’er the field that host lay strown, By Viśvámitra’s darts o’erthrown.
Then thus Vaśishṭha charged the cow: “Create with all thy vigour now.”
Forth sprang Kámbojas, as she lowed; Bright as the sun their faces glowed, Forth from her udder Barbars poured, — Soldiers who brandished spear and sword, — And Yavans with their shafts and darts, And Śakas from her hinder parts.
And every pore upon her fell,
And every hair-producing cell,
With Mlechchhas[229] and Kirátas[230] teemed, And forth with them Háritas streamed.
And Viśvámitra’s mighty force,
Car, elephant, and foot, and horse, Fell in a moment’s time, subdued By that tremendous multitude.
The monarch’s hundred sons, whose eyes Beheld the rout in wild surprise, Armed with all weapons, mad with rage, Rushed fiercely on the holy sage.
One cry he raised, one glance he shot, And all fell scorched upon the spot: Burnt by the sage to ashes, they With horse, and foot, and chariot, lay.
The monarch mourned, with shame and pain, His army lost, his children slain, Like Ocean when his roar is hushed, Or some great snake whose fangs are crushed: Or as in swift eclipse the Sun
Dark with the doom he cannot shun: Or a poor bird with mangled wing — So, reft of sons and host, the king No longer, by ambition fired,
The pride of war his breast inspired.
He gave his empire to his son —
Of all he had, the only one:

And bade him rule as kings are taught Then straight a hermit-grove he sought.
Far to Himálaya’s side he fled,
Which bards and Nágas visited,
And, Mahádeva’s[231] grace to earn, He gave his life to penance stern.
A lengthened season thus passed by, When Śiva’s self, the Lord most High, Whose banner shows the pictured bull,[232]
Appeared, the God most bountiful: “Why fervent thus in toil and pain?
What brings thee here? what boon to gain?
Thy heart’s desire, O Monarch, speak: I grant the boons which mortals seek.”
The king, his adoration paid,
To Mahádeva answer made:
“If thou hast deemed me fit to win Thy favour, O thou void of sin,
On me, O mighty God, bestow
The wondrous science of the bow, All mine, complete in every part, With secret spell and mystic art.
To me be all the arms revealed
That Gods, and saints, and Titans wield, And every dart that arms the hands Of spirits, fiends and minstrel bands, Be mine, O Lord supreme in place, This token of thy boundless grace.”
The Lord of Gods then gave consent, And to his heavenly mansion went.
Triumphant in the arms he held,
The monarch’s breast with glory swelled.
So swells the ocean, when upon
His breast the full moon’s beams have shone.
Already in his mind he viewed
Vaśishṭha at his feet subdued.
He sought that hermit’s grove, and there Launched his dire weapons through the air, Till scorched by might that none could stay The hermitage in ashes lay.
Where’er the inmates saw, aghast, The dart that Viśvámitra cast,
To every side they turned and fled In hundreds forth disquieted.
Vaśishṭha’s pupils caught the fear, And every bird and every deer,

And fled in wild confusion forth Eastward and westward, south and north, And so Vaśishṭha's holy shade
A solitary wild was made,
Silent awhile, for not a sound
Disturbed the hush that was around.
Vaśishṭha then, with eager cry,
Called, "Fear not, friends, nor seek to fly.
This son of Gádhi dies to-day,
Like hoar-frost in the morning's ray."
Thus having said, the glorious sage Spoke to the king in words of rage: "Because thou hast destroyed this grove Which long in holy quiet throve, By folly urged to senseless crime, Now shalt thou die before thy time."

Canto LVI. Visvámitra’s Vow.

But Viśvámitra, at the threat Of that illustrious anchoret,
Cried, as he launched with ready hand A fiery weapon, “Stand, O Stand!”
Vaśishṭha, wild with rage and hate, Raising, as ‘twere the Rod of Fate, His mighty Bráhman wand on high,
To Viśvámitra made reply:
“Nay, stand, O Warrior thou, and show What soldier can, ‘gainst Bráhman foe.
O Gádhi’s son, thy days are told; Thy pride is tamed, thy dart is cold.
How shall a warrior’s puissance dare With Bráhman’s awful strength compare?
To-day, base Warrior, shall thou feel That Godsent might is more than steel.”
He raised his Bráhman staff, nor missed The fiery dart that near him hissed: And quenched the fearful weapon fell, As flame beneath the billow’s swell.
Then Gádhi’s son in fury threw
Lord Varuṇ’s arm and Rudra’s too: Indra’s fierce bolt that all destroys; That which the Lord of Herds employs: The Human, that which minstrels keep, The deadly Lure, the endless Sleep: The Yawner, and the dart which charms; Lament and Torture, fearful arms: The Terrible, the dart which dries, The Thunderbolt which quenchless flies, And Fate’s dread net, and Brahmá’s noose, And that which waits for Varuṇ’s use: The dart he loves who wields the bow Pináka, and twin bolts that glow
With fury as they flash and fly,
The quenchless Liquid and the Dry: The dart of Vengeance, swift to kill: The Goblins’ dart, the Curlew’s Bill: The discus both of Fate and Right, And Vishṇu’s, of unerring flight: The Wind-God’s dart, the Troubler dread, The weapon named the Horse’s Head.

From his fierce hand two spears were thrown, And the great mace that smashes bone; The dart of spirits of the air,
And that which Fate exults to bear: The Trident dart which slaughters foes, And that which hanging skulls compose:[233]
These fearful darts in fiery rain He hurled upon the saint amain,
An awful miracle to view.
But as the ceaseless tempest flew, The sage with wand of Godsent power Still swallowed up that fiery shower.
Then Gádhi's son, when these had failed, With Brahmá's dart his foe assailed.
The Gods, with Indra at their head, And Nágas, quailed disquieted,
And saints and minstrels, when they saw The king that awful weapon draw;
And the three worlds were filled with dread, And trembled as the missile sped.
The saint, with Bráhman wand, empowered By lore divine that dart devoured.
Nor could the triple world withdraw Rapt gazes from that sight of awe; For as he swallowed down the dart Of Brahmá, sparks from every part, From finest pore and hair-cell, broke Enveloped in a veil of smoke.
The staff he waved was all aglow
Like Yáma's sceptre, King below,
Or like the lurid fire of Fate
Whose rage the worlds will desolate.
The hermits, whom that sight had awed, Extolled the saint, with hymn and laud:
"Thy power, O Sage, is ne'er in vain: Now with thy might thy might restrain.
Be gracious, Master, and allow
The worlds to rest from trouble now; For Viśvámitra, strong and dread, By thee has been discomfited."
Then, thus addressed, the saint, well pleased, The fury of his wrath appeased.
The king, o'erpowered and ashamed, With many a deep-drawn sigh exclaimed:
"Ah! Warriors' strength is poor and slight; A Bráhman's power is truly might.
This Bráhman staff the hermit held The fury of my darts has quelled.
This truth within my heart impressed, With senses ruled and tranquil breast My task austere will I begin,

And Bráhmanhood will strive to win.”

Canto LVII. Trisanku.

Then with his heart consumed with woe, Still brooding on his overthrow By the great saint he had defied, At every breath the monarch sighed.
Forth from his home his queen he led, And to a land far southward fled.
There, fruit and roots his only food, He practised penance, sense-subdued, And in that solitary spot
Four virtuous sons the king begot: Havishyand, from the offering named, And Madhushyand, for sweetness famed, Mahárath, chariot-borne in fight, And Driḍhanetra strong of sight.
A thousand years had passed away, When Brahmá, Sire whom all obey, Addressed in pleasant words like these Him rich in long austerities:
“Thou by the penance, Kuśik’s son, A place ‘mid royal saints hast won.
Pleased with thy constant penance, we This lofty rank assign to thee.”
Thus spoke the glorious Lord most High Father of earth and air and sky, And with the Gods around him spread Home to his changeless sphere he sped.
But Viśvámitra scorned the grace, And bent in shame his angry face.
Burning with rage, o’erwhelmed with grief, Thus in his heart exclaimed the chief: “No fruit, I ween, have I secured By strictest penance long endured, If Gods and all the saints decree To make but royal saint of me.”
Thus pondering, he with sense subdued, With sternest zeal his vows renewed.

Then reigned a monarch, true of soul, Who kept each sense in firm control; Of old Ikshváku’s line he came, That glories in Triśanku’s[234] name.
Within his breast, O Raghu’s child, Arose a longing, strong and wild, Great offerings to the Gods to pay, And win, alive, to heaven his way.
His priest Vaśishṭha’s aid he sought, And told him of his secret thought.

But wise Vaśishṭha showed the hope Was far beyond the monarch's scope.

Triśanku then, his suit denied, Far to the southern region hied, To beg Vaśishṭha's sons to aid The mighty plan his soul had made.

There King Triśanku, far renowned, Vaśishṭha's hundred children found, Each on his fervent vows intent, For mind and fame preëminent.

To these the famous king applied, Wise children of his holy guide.

Saluting each in order due.

His eyes, for shame, he downward threw, And reverent hands together pressed, The glorious company addressed: "I as a humble suppliant seek

Succour of you who aid the weak.

A mighty offering I would pay, But sage Vaśishṭha answered, Nay.

Be yours permission to accord, And to my rites your help afford.

Sons of my guide, to each of you With lowly reverence here I sue; To each, intent on penance-vow, O Bráhmans, low my head I bow, And pray you each with ready heart In my great rite to bear a part, That in the body I may rise

And dwell with Gods within the skies.

Sons of my guide, none else I see Can give what he refuses me.

Ikshváku's children still depend Upon their guide most reverend; And you, as nearest in degree

To him, my deities shall be!"

Canto LVIII. Trisanku Cursed.

Triśanku’s speech the hundred heard, And thus replied, to anger stirred: “Why foolish King, by him denied, Whose truthful lips have never lied, Dost thou transgress his prudent rule, And seek, for aid, another school?[235]
Ikshváku’s sons have aye relied
Most surely on their holy guide: Then how dost thou, fond Monarch, dare Transgress the rule his lips declare?
“Thy wish is vain,” the saint replied, And bade thee cast the plan aside.
Then how can we, his sons, pretend In such a rite our aid to lend?
O Monarch, of the childish heart, Home to thy royal town depart.
That mighty saint, thy priest and guide, At noblest rites may well preside: The worlds for sacrifice combined A worthier priest could never find.”
Such speech of theirs the monarch heard, Though rage distorted every word, And to the hermits made reply:
“You, like your sire, my suit deny.
For other aid I turn from you:
So, rich in penance, Saints, adieu!”
Vaśishṭha’s children heard, and guessed His evil purpose scarce expressed, And cried, while rage their bosoms burned, “Be to a vile Chaṇḍála[236] turned!”

This said, with lofty thoughts inspired, Each to his own retreat retired.
That night Triśanku underwent
Sad change in shape and lineament.
Next morn, an outcast swart of hue, His dusky cloth he round him drew.
His hair had fallen from his head, And roughness o’er his skin was spread.
Such wreaths adorned him as are found To flourish on the funeral ground.

Each armlet was an iron ring:
Such was the figure of the king, That every counsellor and peer,
And following townsman, fled in fear.
Alone, unyielding to dismay,
Though burnt by anguish night and day, Great Viśvámitra's side he sought, Whose treasures were by penance bought.
The hermit with his tender eyes
Looked on Triśanku's altered guise, And grieving at his ruined state Addressed him thus, compassionate: "Great King," the pious hermit said, "What cause thy steps has hither led, Ayodhyá's mighty Sovereign, whom A curse has plagued with outcast's doom?"
In vile Chaṇḍála[237] shape, the king Heard Viśvámitra's questioning,
And, suppliant palm to palm applied, With answering eloquence he cried: "My priest and all his sons refused To aid the plan on which I mused.
Failing to win the boon I sought, To this condition I was brought.
I, in the body, Saint, would fain A mansion in the skies obtain.
I planned a hundred rites for this, But still was doomed the fruit to miss.
Pure are my lips from falsehood's stain, And pure they ever shall remain, — Yea, by a Warrior's faith I swear, — Though I be tried with grief and care.
Unnumbered rites to Heaven I paid, With righteous care the sceptre swayed; And holy priest and high-souled guide My modest conduct gratified.
But, O thou best of hermits, they Oppose my wish these rites to pay; They one and all refuse consent, Nor aid me in my high intent.
Fate is, I ween, the power supreme, Man's effort but an idle dream,
Fate whirls our plans, our all away; Fate is our only hope and stay;
Now deign, O blessed Saint, to aid Me, even me by Fate betrayed,
Who come, a suppliant, sore distressed, One grace, O Hermit, to request.
No other hope or way I see:
No other refuge waits for me.
Oh, aid me in my fallen state,
And human will shall conquer Fate."

Canto LIX. The Sons Of Vasishtha.

Then Kuśik’s son, by pity warmed, Spoke sweetly to the king transformed:
“Hail! glory of Ikshváku’s line: I know how bright thy virtues shine.
Dismiss thy fear, O noblest Chief, For I myself will bring relief.
The holiest saints will I invite To celebrate thy purposed rite: So shall thy vow, O King, succeed, And from thy cares shalt thou be freed.
Thou in the form which now thou hast, Transfigured by the curse they cast, — Yea, in the body, King, shalt flee, Transported, where thou fain wouldst be.
O Lord of men, I ween that thou Hast heaven within thy hand e’en now, For very wisely hast thou done, And refuge sought with Kuśik’s son.”
Thus having said, the sage addressed His sons, of men the holiest,
And bade the prudent saints whate’er Was needed for the rite prepare.
The pupils he was wont to teach He summoned next, and spoke this speech: “Go bid Vaśishṭha’a sons appear, And all the saints be gathered here.
And what they one and all reply When summoned by this mandate high, To me with faithful care report, Omit no word and none distort.”
The pupils heard, and prompt obeyed, To every side their way they made.
Then swift from every quarter sped The sages in the Vedas read.
Back to that saint the envoys came, Whose glory shone like burning flame, And told him in their faithful speech The answer that they bore from each: “Submissive to thy word, O Seer, The holy men are gathering here.
By all was meet obedience shown: Mahodaya[238] refused alone.

And now, O Chief of hermits, hear What answer, chilling us with fear, Vaśishṭha’s hundred sons returned, Thick-speaking as with rage they burned:

“How will the Gods and saints partake The offerings that the prince would make, And he a vile and outcast thing, His ministrant one born a king?
Can we, great Bráhmans, eat his food, And think to win beatitude,
By Viśvámitra purified?”
Thus sire and sons in scorn replied, And as these bitter words they said, Wild fury made their eyeballs red.
Their answer when the arch-hermit heard, His tranquil eyes with rage were blurred; Great fury in his bosom woke,
And thus unto the youths he spoke: “Me, blameless me they dare to blame, And disallow the righteous claim My fierce austerities have earned: To ashes be the sinners turned.
Caught in the noose of Fate shall they To Yáma’s kingdom sink to-day.
Seven hundred times shall they be born To wear the clothes the dead have worn.
Dregs of the dregs, too vile to hate, The flesh of dogs their maws shall sate.
In hideous form, in loathsome weed, A sad existence each shall lead.
Mahodaya too, the fool who fain My stainless life would try to stain, Stained in the world with long disgrace Shall sink into a fowler’s place.
Rejoicing guiltless blood to spill, No pity through his breast shall thrill.
Cursed by my wrath for many a day, His wretched life for sin shall pay.”
Thus, girt with hermit, saint, and priest, Great Viśvámitra spoke — and ceased.

Canto LX. Trisanku’s Ascension.

So with ascetic might, in ire, He smote the children and the sire.
Then Viśvámitra, far-renowned,
Addressed the saints who gathered round: “See by my side Triśanku stand, Ikshváku’s son, of liberal hand.
Most virtuous and gentle, he
Seeks refuge in his woe with me.
Now, holy men, with me unite,
And order so his purposed rite
That in the body he may rise
And win a mansion in the skies.”
They heard his speech with ready ear And, every bosom filled with fear Of Viśvámitra, wise and great,
Spoke each to each in brief debate: “The breast of Kuśik’s son, we know, With furious wrath is quick to glow.
Whate’er the words he wills to say, We must, be very sure, obey.
Fierce is our lord as fire, and straight May curse us all infuriate.
So let us in these rites engage, As ordered by the holy sage.
And with our best endeavour strive That King Ikshváku’s son, alive, In body to the skies may go
By his great might who wills it so.”
Then was the rite begun with care: All requisites and means were there: And glorious Viśvámitra lent
His willing aid as president.
And all the sacred rites were done By rule and use, omitting none.
By chaplain-priest, the hymns who knew, In decent form and order due.

Some time in sacrifice had past, And Viśvámitra made, at last,
The solemn offering with the prayer That all the Gods might come and share.
But the Immortals, one and all, Refused to hear the hermit's call.
Then red with rage his eyeballs blazed: The sacred ladle high he raised, And cried to King Ikshváku's son: "Behold my power, by penance won: Now by the might my merits lend, Ikshváku's child, to heaven ascend.
In living frame the skies attain, Which mortals thus can scarcely gain.
My vows austere, so long endured, Have, as I ween, some fruit assured.
Upon its virtue, King, rely,
And in thy body reach the sky."
His speech had scarcely reached its close, When, as he stood, the sovereign rose,
And mounted swiftly to the skies Before the wondering hermits' eyes.
But Indra, when he saw the king His blissful regions entering,
With all the army of the Blest
Thus cried unto the unbidden guest: "With thy best speed, Triśanku, flee: Here is no home prepared for thee.
By thy great master's curse brought low, Go, falling headlong, earthward go."
Thus by the Lord of Gods addressed, Triśanku fell from fancied rest, And screaming in his swift descent, "O, save me, Hermit!" down he went.
And Viśvámitra heard his cry,
And marked him falling from the sky, And giving all his passion sway, Cried out in fury, "Stay, O stay!"

By penance-power and holy lore, Like Him who framed the worlds of yore,
Seven other saints he fixed on high To star with light the southern sky.
Girt with his sages forth he went, And southward in the firmament
New wreathed stars prepared to set In many a sparkling coronet.
He threatened, blind with rage and hate, Another Indra to create,
Or, from his throne the ruler hurled, All Indraless to leave the world.
Yea, borne away by passion's storm, The sage began new Gods to form.

But then each Titan, God, and saint, Confused with terror, sick and faint, To high souled Viśvámitra hied, And with soft words to soothe him tried: “Lord of high destiny, this king, To whom his master’s curses cling, No heavenly home deserves to gain, Unpurified from curse and stain.”
The son of Kuśik, undeterred,
The pleading of the Immortals heard, And thus in haughty words expressed The changeless purpose of his breast: “Content ye, Gods: I soothly sware Triśanku to the skies to bear
Clothed in his body, nor can I
My promise cancel or deny.
Embodied let the king ascend
To life in heaven that ne’er shall end.
And let these new-made stars of mine Firm and secure for ever shine.
Let these, my work, remain secure Long as the earth and heaven endure.
This, all ye Gods, I crave: do you Allow the boon for which I sue.”
Then all the Gods their answer made: “So be it, Saint, as thou hast prayed.
Beyond the sun’s diurnal way
Thy countless stars in heaven shall stay: And ‘mid them hung, as one divine, Head downward shall Triśanku shine; And all thy stars shall ever fling Their rays attendant on the king.”[239]
The mighty saint, with glory crowned, With all the sages compassed round, Praised by the Gods, gave full assent, And Gods and sages homeward went.

Canto LXI. Sunahsepha.

Then Viśvámitra, when the Blest Had sought their homes of heavenly rest, Thus, mighty Prince, his counsel laid Before the dwellers of the shade: “The southern land where now we are Offers this check our rites to bar:[240]
To other regions let us speed,
And ply our tasks from trouble freed.
Now turn we to the distant west.
To Pushkar’s[241] wood where hermits rest, And there to rites austere apply, For not a grove with that can vie.”
The saint, in glory’s light arrayed, In Pushkar’s wood his dwelling made, And living there on roots and fruit Did penance stern and resolute.
The king who filled Ayodhyá’s throne, By Ambarísha’s name far known,
At that same time, it chanced, began A sacrificial rite to plan.
But Indra took by force away
The charger that the king would slay.
The victim lost, the Bráhman sped To Ambarísha’s side, and said:
“Gone is the steed, O King, and this Is due to thee, in care remiss.

Such heedless faults will kings destroy Who fail to guard what they enjoy.
The flaw is desperate: we need
The charger, or a man to bleed.
Quick! bring a man if not the horse, That so the rite may have its course.”
The glory of Ikshváku’s line
Made offer of a thousand kine,
And sought to buy at lordly price A victim for the sacrifice.

To many a distant land he drove, To many a people, town, and grove, And holy shades where hermits rest, Pursuing still his eager quest.
At length on Bhrigu’s sacred height The saint Richíka met his sight Sitting beneath the holy boughs.
His children near him, and his spouse.
The mighty lord drew near, assayed To win his grace, and reverence paid; And then the sainted king addressed The Bráhman saint with this request: “Bought with a hundred thousand kine, Give me, O Sage, a son of thine To be a victim in the rite,
And thanks the favour shall requite.
For I have roamed all countries round, Nor sacrificial victim found.
Then, gentle Hermit, deign to spare One child amid the number there.”
Then to the monarch’s speech replied The hermit, penance-glorified:
“For countless kine, for hills of gold, Mine eldest son shall ne’er be sold.”
But, when she heard the saint’s reply, The children’s mother, standing nigh, Words such as these in answer said To Ambarísha, monarch dread:
“My lord, the saint, has spoken well: His eldest child he will not sell.
And know, great Monarch, that above The rest my youngest born I love.
’Tis ever thus: the father’s joy Is centred in his eldest boy.
The mother loves her darling best Whom last she rocked upon her breast: My youngest I will ne’er forsake.”
As thus the sire and mother spake, Young Śunahśepha, of the three
The midmost, cried unurged and free: “My sire withholds his eldest son, My mother keeps her youngest one: Then take me with thee, King: I ween The son is sold who comes between.”
The king with joy his home resought, And took the prize his kine had bought.
He bade the youth his car ascend, And hastened back the rites to end.[242]

Canto LXII. Ambarísha's Sacrifice.

As thus the king that youth conveyed, His weary steeds at length he stayed
At height of noon their rest to take Upon the bank of Pushkar's lake.
There while the king enjoyed repose The captive Śunahśepha rose,
And hasting to the water's side His uncle Viśvámitra spied,
With many a hermit 'neath the trees Engaged in stern austerities.
Distracted with the toil and thirst, With woeful mien, away he burst, Swift to the hermit's breast he flew, And weeping thus began to sue:
"No sire have I, no mother dear, No kith or kin my heart to cheer: As justice bids, O Hermit, deign To save me from the threatened pain.
O thou to whom the wretched flee, And find a saviour, Saint, in thee, Now let the king obtain his will, And me my length of days fulfil, That rites austere I too may share, May rise to heaven and rest me there.
With tender soul and gentle brow Be guardian of the orphan thou, And as a father pities, so
Preserve me from my fear and woe."
When Viśvámitra, glorious saint, Had heard the boy's heart-rending plaint.
He soothed his grief, his tears he dried, Then called his sons to him, and cried:
"The time is come for you to show The duty and the aid bestow
For which, regarding future life, A man gives children to his wife.
This hermit's son, whom here you see A suppliant, refuge seeks with me.
O sons, the friendless youth befriend, And, pleasing me, his life defend.
For holy works you all have wrought, True to the virtuous life I taught.
Go, and as victims doomed to bleed, Die, and Lord Agni's hunger feed.
So shall the rite completed end, This orphan gain a saving friend, Due offerings to the Gods be paid, And your own father's voice obeyed."

Then Madhushyand and all the rest Answered their sire with scorn and jest: "What! aid to others' sons afford, And leave thine own to die, my lord!
To us it seems a horrid deed,
As 'twere on one's own flesh to feed."
The hermit heard his sons' reply, And burning rage inflamed his eye.
Then forth his words of fury burst: "Audacious speech, by virtue cursed!
It lifts on end each shuddering hair — My charge to scorn! my wrath to dare!
You, like Vaśishṭha's evil brood, Shall make the flesh of dogs your food A thousand years in many a birth, And punished thus shall dwell on earth."
Thus on his sons his curse he laid.
Then calmed again that youth dismayed, And blessed him with his saving aid: "When in the sacred fetters bound, And with a purple garland crowned, At Vishṇu's post thou standest tied, With lauds be Agni glorified.
And these two hymns of holy praise Forget not, Hermit's son, to raise In the king's rite, and thou shalt be Lord of thy wish, preserved, and free."
He learnt the hymns with mind intent, And from the hermit's presence went.
To Ambarísha thus he spake:
"Let us our onward journey take.
Haste to thy home, O King, nor stay The lustral rites with slow delay."
The boy's address the monarch cheered, And soon the sacred ground he neared.
The convocation's high decree
Declared the youth from blemish free; Clothed in red raiment he was tied A victim at the pillar's side.
There bound, the Fire-God's hymn he raised, And Indra and Upendra praised.
Thousand-eyed Vishṇu, pleased to hear The mystic laud, inclined his ear, And won by worship, swift to save, Long life to Śunahśepha gave.
The king in bounteous measure gained The fruit of sacrifice ordained, By grace of Him who rules the skies, Lord Indra of the thousand eyes.
And Viśvámitra evermore.
Pursued his task on Pushkar's shore Until a thousand years had past In fierce austerity and fast.

Canto LXIII. Menaká.

A THOUSAND YEARS had thus flown by When all the Gods within the sky,
Eager that he the fruit might gain Of fervent rite and holy pain,
Approached the great ascetic, now Bathed after toil and ended vow.
Then Brahmá speaking for the rest With sweetest words the sage addressed:
“Hail, Saint! This high and holy name Thy rites have won, thy merits claim.”
Thus spoke the Lord whom Gods revere, And sought again his heavenly sphere.
But Viśvámitra, more intent,
His mind to sterner penance bent.
So many a season rolled away,
When Menaká, fair nymph, one day
Came down from Paradise to lave
Her perfect limbs in Pushkar’s wave, The glorious son of Kuśik saw
That peerless shape without a flaw Flash through the flood’s translucent shroud
Like lightning gleaming through a cloud.
He saw her in that lone retreat,
Most beautiful from head to feet, And by Kandarpa’s[243] might subdued He thus addressed her as he viewed: “Welcome, sweet nymph! O deign, I pray, In these calm shades awhile to stay.
To me some gracious favour show,
For love has set my breast aglow.”
He spoke. The fairest of the fair Made for awhile her dwelling there, While day by day the wild delight Stayed vow austere and fervent rite There as the winsome charmer wove Her spells around him in the grove, And bound him in a golden chain,
Five sweet years fled, and five again.

Then Viśvámitra woke to shame,
And, fraught with anguish, memory came For quick he knew, with anger fired, That all the Immortals had conspired To lap his careless soul in ease, And mar his long austerities.
“Ten years have past, each day and night Unheeded in delusive flight.
So long my fervent rites were stayed, While thus I lay by love betrayed.”
As thus long sighs the hermit heaved, And, touched with deep repentance, grieved, He saw the fair one standing nigh With suppliant hands and trembling eye.
With gentle words he bade her go, Then sought the northern hills of snow.
With firm resolve he vowed to beat The might of love beneath his feet.
Still northward to the distant side Of Kauśikí[244], the hermit hide, And gave his life to penance there With rites austere most hard to bear.
A thousand years went by, and still He laboured on the northern hill
With pains so terrible and drear
That all the Gods were chilled with fear, And Gods and saints, for swift advice, Met in the halls of Paradise.
“Let Kuśik’s son,” they counselled, “be A Mighty saint by just decree.”
His ear to hear their counsel lent The Sire of worlds, omnipotent.
To him enriched by rites severe
He spoke in accents sweet to hear: “Hail, Mighty Saint! dear son, all hail!
Thy fervour wins, thy toils prevail.
Won by thy vows and zeal intense
I give this high preëminence.”
He to the General Sire replied,
Not sad, nor wholly satisfied:
“When thou, O Brahmá, shalt declare The title, great beyond compare,
Of Bráhman saint my worthy meed,
Hard earned by many a holy deed,
Then may I deem in sooth I hold
Each sense of body well controlled.”

Then Brahmá cried, “Not yet, not yet: Toil on awhile O Anchoret!”
Thus having said to heaven he went, The saint, upon his task intent,
Began his labours to renew,
Which sterner yet and fiercer grew.
His arms upraised, without a rest, With but one foot the earth he pressed; The air his food, the hermit stood Still as a pillar hewn from wood.
Around him in the summer days
Five mighty fires combined to blaze.
In floods of rain no veil was spread Save clouds, to canopy his head.
In the dank dews both night and day Couched in the stream the hermit lay.
Thus, till a thousand years had fled, He plied his task of penance dread.
Then Vishṇu and the Gods with awe The labours of the hermit saw,
And Śakra, in his troubled breast, Lord of the skies, his fear confessed.
And brooded on a plan to spoil
The merits of the hermit’s toil.
Encompassed by his Gods of Storm
He summoned Rambhá, fair of form, And spoke a speech for woe and weal, The saint to mar, the God to heal.

Canto LXIV. Rambhá.

“A GREAT EMPRISE, O lovely maid, To save the Gods, awaits thine aid: To bind the son of Kuśik sure,
And take his soul with love’s sweet lure.”
Thus order’d by the Thousand-eyed The suppliant nymph in fear replied: “O Lord of Gods, this mighty sage Is very fierce and swift to rage.
I doubt not, he so dread and stern On me his scorching wrath will turn.
Of this, my lord, am I afraid:
Have mercy on a timid maid.”
Her suppliant hands began to shake, When thus again Lord Indra spake: “O Rambhá, drive thy fears away, And as I bid do thou obey.
In Koïl’s form, who takes the heart When trees in spring to blossom start, I, with Kandarpa for my friend,
Close to thy side mine aid will lend.

Do thou thy beauteous splendour arm With every grace and winsome charm, And from his awful rites seduce
This Kuśik’s son, the stern recluse.”
Lord Indra ceased. The nymph obeyed: In all her loveliest charms arrayed, With winning ways and witching smile She sought the hermit to beguile.
The sweet note of that tuneful bird The saint with ravished bosom heard, And on his heart a rapture passed As on the nymph a look he cast.
But when he heard the bird prolong His sweet incomparable song,
And saw the nymph with winning smile, The hermit’s heart perceived the wile.
And straight he knew the Thousand-eyed A plot against his peace had tried.
Then Kuśik’s son indignant laid

His curse upon the heavenly maid: “Because thou wouldst my soul engage Who fight to conquer love and rage, Stand, till ten thousand years have flown, Ill-fated maid, transformed to stone.

A Bráhman then, in glory strong, Mighty through penance stern and long, Shall free thee from thine altered shape; Thou from my curse shalt then escape.”

But when the saint had cursed her so, His breast was burnt with fires of woe, Grieved that long effort to restrain His mighty wrath was all in vain.

Cursed by the angry sage’s power, She stood in stone that selfsame hour.

Kandarpa heard the words he said, And quickly from his presence fled.

His fall beneath his passion’s sway Had reft the hermit’s meed away.

Unconquered yet his secret foes, The humbled saint refused repose: “No more shall rage my bosom till, Sealed be my lips, my tongue be still.

My very breath henceforth I hold Until a thousand years are told: Victorious o’er each erring sense, I’ll dry my frame with abstinence, Until by penance duly done A Bráhman’s rank be bought and won.

For countless years, as still as death, I taste no food, I draw no breath, And as I toil my frame shall stand Unharmed by time’s destroying hand.”

Canto LXV. Visvámitra’s Triumph

Then from Himálaya’s heights of snow, The glorious saint prepared to go,
And dwelling in the distant east His penance and his toil increased.
A thousand years his lips he held Closed by a vow unparalleled,
And other marvels passing thought, Unrivalled in the world, he wrought.
In all the thousand years his frame Dry as a log of wood became.
By many a cross and check beset, Rage had not stormed his bosom yet.
With iron will that naught could bend He plied his labour till the end.
So when the weary years were o’er, Freed from his vow so stern and sore, The hermit, all his penance sped, Sate down to eat his meal of bread.
Then Indra, clad in Bráhman guise, Asked him for food with hungry eyes.
The mighty saint, with steadfast soul, To the false Bráhman gave the whole, And when no scrap for him remained, Fasting and faint, from speech refrained.
His silent vow he would not break: No breath he heaved, no word he spake, Then as he checked his breath, behold!
Around his brow thick smoke-clouds rolled And the three worlds, as if o’erspread With ravening flames, were filled with dread.
Then God and saint and bard, convened, And Nága lord, and snake, and fiend, Thus to the General Father cried, Distracted, sad, and terrified: “Against the hermit, sore assailed, Lure, scathe, and scorn have naught availed, Proof against rage and treacherous art He keeps his vow with constant heart.
Now if his toils assist him naught To gain the boon his soul has sought, He through the worlds will ruin send That fixt and moving things shall end, The regions now are dark with doom, No friendly ray relieves the gloom.
Each ocean foams with maddened tide, The shrinking hills in fear subside.
Trembles the earth with feverous throe The wind in fitful tempest blows.

No cure we see with troubled eyes: And atheist brood on earth may rise.
The triple world is wild with care, Or spiritless in dull despair.
Before that saint the sun is dim, His blessed light eclipsed by him.
Now ere the saint resolve to bring Destruction on each living thing, Let us appease, while yet we may, Him bright as fire, like fire to slay.
Yea, as the fiery flood of Fate Lays all creation desolate,
He o'er the conquered Gods may reign: O, grant him what he longs to gain."

Then all the Blest, by Brahmá led, Approached the saint and sweetly said: "Hail, Bráhman Saint! for such thy place: Thy vows austere have won our grace.
A Bráhman's rank thy penance stern And ceaseless labour richly earn.
I with the Gods of Storm decree Long life, O Bráhman Saint, to thee.
May peace and joy thy soul possess: Go where thou wilt in happiness."
Thus by the General Sire addressed, Joy and high triumph filled his breast.
His head in adoration bowed,
Thus spoke he to the Immortal crowd: "If I, ye Gods, have gained at last Both length of days and Bráhman caste, Grant that the high mysterious name, And holy Vedas, own my claim,
And that the formula to bless
The sacrifice, its lord confess.
And let Vaśishṭha, who excels
In Warriors' art and mystic spells, In love of God without a peer,
Confirm the boon you promise here."
With Brahmá's son Vaśishṭha, best Of those who pray with voice repressed, The Gods by earnest prayer prevailed, And thus his new-made friend he hailed: "Thy title now is sure and good To rights of saintly Bráhmanhood."
Thus spake the sage. The Gods, content, Back to their heavenly mansions went.
And Viśvámitra, pious-souled,
Among the Bráhman saints enrolled, On reverend Vaśishṭha pressed
The honours due to holy guest.
Successful in his high pursuit, The sage, in penance resolute,

Walked in his pilgrim wanderings o'er The whole broad land from shore to shore.
'Twas thus the saint, O Raghu's son, His rank among the Bráhmans won.
Best of all hermits, Prince, is he; In him incarnate Penance see.
Friend of the right, who shrinks from ill, Heroic powers attend him still."
The Bráhman, versed in ancient lore, Thus closed his tale, and said no more, To Śatánanda Kuśik's son
Cried in delight, Well done! well done!
Then Janak, at the tale amazed, Spoke thus with suppliant hands upraised: "High fate is mine, O Sage, I deem, And thanks I owe for bliss supreme, That thou and Raghu's children too Have come my sacrifice to view.
To look on thee with blessed eyes Exalts my soul and purifies.
Yea, thus to see thee face to face Enriches me with store of grace.
Thy holy labours wrought of old, And mighty penance, fully told, Ráma and I with great delight
Have heard, O glorious Anchorite.
Unrivalled thine ascetic deeds: Thy might, O Saint, all might exceeds.
No thought may scan, no limit bound The virtues that in thee are found.
The story of thy wondrous fate
My thirsty ears can never sate.
The hour of evening rites is near: The sun declines in swift career.
At early dawn, O Hermit, deign
To let me see thy face again.
Best of ascetics, part in bliss: Do thou thy servant now dismiss."
The saint approved, and glad and kind Dismissed the king with joyful mind Around the sage King Janak went With priests and kinsmen reverent.
Then Viśvámitra, honoured so,
By those high-minded, rose to go, And with the princes took his way To seek the lodging where they lay.

Canto LXVI. Janak’s Speech.

WITH CLOUDLESS LUSTRE rose the sun; The king, his morning worship done,
Ordered his heralds to invite
The princes and the anchorite.
With honour, as the laws decree,
The monarch entertained the three.
Then to the youths and saintly man Videha’s lord this speech began:
“O blameless Saint, most welcome thou!
If I may please thee tell me how.
Speak, mighty lord, whom all revere, ’Tis thine to order, mine to hear.”
Thus he on mighty thoughts intent; Then thus the sage most eloquent: “King Daśaratha’s sons, this pair Of warriors famous everywhere,
Are come that best of bows to see That lies a treasure stored by thee.
This, mighty Janak, deign to show, That they may look upon the bow,
And then, contented, homeward go.”
Then royal Janak spoke in turn:
“O best of Saints, the story learn Why this famed bow, a noble prize, A treasure in my palace lies.
A monarch, Devarát by name,
Who sixth from ancient Nimi came, Held it as ruler of the land,
A pledge in his successive hand.
This bow the mighty Rudra bore At Daksha’s[245] sacrifice of yore, When carnage of the Immortals stained The rite that Daksha had ordained.
Then as the Gods sore wounded fled, Victorious Rudra, mocking, said:
“Because, O Gods, ye gave me naught When I my rightful portion sought, Your dearest parts I will not spare, But with my bow your frames will tear.”

The Sons of Heaven, in wild alarm, Soft flatteries tried his rage to charm.
Then Bhava, Lord whom Gods adore, Grew kind and friendly as before, And every torn and mangled limb
Was safe and sound restored by him.
Thenceforth this bow, the gem of bows, That freed the God of Gods from foes, Stored by our great forefathers lay A treasure and a pride for aye.
Once, as it chanced, I ploughed the ground, When sudden, ‘neath the share was found An infant springing from the earth, Named Sítá from her secret birth.[246]
In strength and grace the maiden grew, My cherished daughter, fair to view.
I vowed her, of no mortal birth,
Meet prize for noblest hero’s worth.
In strength and grace the maiden grew, And many a monarch came to woo.
To all the princely suitors I
Gave, mighty Saint, the same reply: “I give not thus my daughter, she Prize of heroic worth shall be.[247]
To Míthilá the suitors pressed
Their power and might to manifest.
To all who came with hearts aglow I offered Śiva’s wondrous bow.
Not one of all the royal band
Could raise or take the bow in hand.
The suitors’ puny might I spurned, And back the feeble princes turned.
Enraged thereat, the warriors met, With force combined my town beset.
Stung to the heart with scorn and shame, With war and threats they madly came, Besieged my peaceful walls, and long To Míthilá did grievous wrong.
There, wasting all, a year they lay, And brought my treasures to decay, Filling my soul, O Hermit chief,
With bitter woe and hopeless grief.
At last by long-wrought penance I Won favour with the Gods on high, Who with my labours well content
A four-fold host to aid me sent.

Then swift the baffled heroes fled To all the winds discomfited — Wrong-doers, with their lords and host, And all their valour's idle boast.
This heavenly bow, exceeding bright, These youths shall see, O Anchorite.
Then if young Ráma's hand can string The bow that baffled lord and king, To him I give, as I have sworn,
My Sítá, not of woman born."

Canto LXVII. The Breaking Of The Bow.

THEN SPOKE AGAIN the great recluse: “This mighty bow, O King, produce.”
King Janak, at the saint’s request, This order to his train addressed: “Let the great bow be hither borne, Which flowery wreaths and scents adorn.”
Soon as the monarch’s words were said, His servants to the city sped,
Five thousand youths in number, all Of manly strength and stature tall, The ponderous eight-wheeled chest that held The heavenly bow, with toil propelled.
At length they brought that iron chest, And thus the godlike king addressed: “This best of bows, O lord, we bring, Respected by each chief and king, And place it for these youths to see, If, Sovereign, such thy pleasure be.”
With suppliant palm to palm applied King Janak to the strangers cried: “This gem of bows, O Bráhman Sage, Our race has prized from age to age, Too strong for those who yet have reigned, Though great in might each nerve they strained.

Titan and fiend its strength defies, God, spirit, minstrel of the skies.
And bard above and snake below
Are baffled by this glorious bow.
Then how may human prowess hope
With such a bow as this to cope?
What man with valour’s choicest gift This bow can draw, or string, or lift?
Yet let the princes, holy Seer,
Behold it: it is present here.”
Then spoke the hermit pious-souled: “Ráma, dear son, the bow behold.”
Then Ráma at his word unclosed
The chest wherein its might reposed, Thus crying, as he viewed it: “Lo!
I lay mine hand upon the bow:

May happy luck my hope attend
Its heavenly strength to lift or bend.”
“Good luck be thine,” the hermit cried: “Assay the task!” the king replied.
Then Raghu’s son, as if in sport, Before the thousands of the court, The weapon by the middle raised
That all the crowd in wonder gazed.
With steady arm the string he drew Till burst the mighty bow in two.
As snapped the bow, an awful clang, Loud as the shriek of tempests, rang.
The earth, affrighted, shook amain As when a hill is rent in twain.
Then, senseless at the fearful sound, The people fell upon the ground: None save the king, the princely pair, And the great saint, the shock could bear.
When woke to sense the stricken train, And Janak’s soul was calm again, With suppliant hands and reverent head, These words, most eloquent, he said: “O Saint, Prince Ráma stands alone: His peerless might he well has shown.
A marvel has the hero wrought
Beyond belief, surpassing thought.
My child, to royal Ráma wed,
New glory on our line will shed: And true my promise will remain
That hero’s worth the bride should gain.
Dearer to me than light and life, My Sítá shall be Ráma’s wife.
If thou, O Bráhman, leave concede, My counsellors, with eager speed, Borne in their flying cars, to fair Ayodhyá’s town the news shall bear, With courteous message to entreat The king to grace my royal seat.
This to the monarch shall they tell, The bride is his who won her well: And his two sons are resting here Protected by the holy seer.
So, at his pleasure, let them lead The sovereign to my town with speed.”
The hermit to his prayer inclined And Janak, lord of virtuous mind, With charges, to Ayodhyá sent
His ministers: and forth they went.

Canto LXVIII. The Envoys' Speech.

Three nights upon the road they passed To rest the steeds that bore them fast, And reached Ayodhyá's town at last.
Then straight at Daśaratha's call They stood within the royal hall, Where, like a God, inspiring awe, The venerable king they saw.
With suppliant palm to palm applied, And all their terror laid aside, They spoke to him upon the throne With modest words, in gentle tone: "Janak, Videha's king, O Sire, Has sent us hither to inquire
The health of thee his friend most dear, Of all thy priests and every peer.
Next Kuśik's son consenting, thus King Janak speaks, dread liege, by us: "I made a promise and decree
That valour's prize my child should be.
Kings, worthless found in worth's assay, With mien dejected turned away.
Thy sons, by Viśvámitra led,
Unurged, my city visited,
And peerless in their might have gained My daughter, as my vow ordained.
Full in a vast assembly's view Thy hero Ráma broke in two
The gem of bows, of monstrous size, That came a treasure from the skies.
Ordained the prize of hero's might, Sítá my child is his by right.
Fain would I keep my promise made, If thou, O King, approve and aid.
Come to my town thy son to see: Bring holy guide and priest with thee.
O lord of kings, my suit allow, And let me keep my promised vow.
So joying for thy children's sake Their triumph too shalt thou partake, With Viśvámitra's high consent."
Such words with friendship eloquent Spoke Janak, fair Videha's king, By Śatánanda's counselling."

The envoys thus the king addressed, And mighty joy his heart possessed.
To Vámadeva quick he cried,
Vaśishṭha, and his lords beside: “Lakshmaṇ, and he, my princely boy Who fills Kauśalyá’s soul with joy, By Viśvámitra guarded well
Among the good Videhans dwell.

Their ruler Janak, prompt to own The peerless might my child has shown, To him would knit in holy ties His daughter, valour’s lovely prize.
If Janak’s plan seem good to you, Come, speed we to his city too, Nor let occasion idly by.”
He ceased. There came a glad reply From priest and mighty saint and all The councillors who thronged the hall.
Then cried the king with joyous heart: “To-morrow let us all depart.”
That night the envoys entertained With honour and all care remained.

Canto LXIX. Dasaratha’s Visit.

Soon as the shades of night had fled, Thus to the wise Sumantra said The happy king, while priest and peer, Each in his place, were standing near: “Let all my treasurers to-day, Set foremost in the long array, With gold and precious gems supplied In bounteous store, together ride.
And send you out a mighty force, Foot, chariot, elephant, and horse.
Besides, let many a car of state, And noblest steeds, my will await.
Vaśishṭha, Vámadeva sage,
And Márkaṇdeya’s reverend age, Jáváli, Kaśyap’s godlike seed, And wise Kátyáyana, shall lead.
Thy care, Sumantra, let it be
To yoke a chariot now for me,
That so we part without delay: These envoys hasten me away.”
So fared he forth. That host, with speed, Quadruple, as the king decreed, With priests to head the bright array, Followed the monarch on his way.
Four days they travelled on the road, And eve Videha’s kingdom showed.
Janak had left his royal seat
The venerable king to greet,
And, noblest, with these words addressed That noblest lord, his happy guest: “Hail, best of kings: a blessed fate Has led thee, Monarch, to my state.
Thy sons, supreme in high emprise, Will gladden now their father’s eyes.
And high my fate, that hither leads Vaśishṭha, bright with holy deeds, Girt with these sages far-renowned, Like Indra with the Gods around.
Joy! joy! for vanquished are my foes: Joy! for my house in glory grows, With Raghu’s noblest sons allied, Supreme in strength and valour’s pride.
To-morrow with its early light Will shine on my completed rite.

Then, sanctioned by the saints and thee, The marriage of thy Ráma see.”
Then Daśaratha, best of those
Whose speech in graceful order flows, With gathered saints on every side, Thus to the lord of earth replied: “A truth is this I long have known, A favour is the giver’s own.
What thou shalt bid, O good and true, We, as our power permits, will do.”
That answer of the truthful lord, With virtuous worth and honour stored, Janak, Videha’s noble king,
Heard gladly, greatly marvelling.
With bosoms filled with pleasure met Long-parted saint and anchoret, And linked in friendship’s tie they spent The peaceful night in great content.
Ráma and Lakshmaṇ thither sped, By sainted Viśvámitra led,
And bent in filial love to greet Their father, and embraced his feet.
The aged king, rejoiced to hear And see again his children dear, Honoured by Janak’s thoughtful care, With great enjoyment rested there.
King Janak, with attentive heed, Consulted first his daughters’ need, And ordered all to speed the rite; Then rested also for the night.

Canto LXX. The Maidens Sought.

Then with the morn’s returning sun.
King Janak, when his rites were done, Skilled all the charms of speech to know,
Spoke to wise Śatánanda so:
“My brother, lord of glorious fame, My younger, Kuśadhwaj by name,
Whose virtuous life has won renown, Has settled in a lovely town,
Sánkáśyá, decked with grace divine, Whose glories bright as Pushpak’s shine,
While Ikshumatí rolls her wave
Her lofty rampart’s foot to lave.
Him, holy priest, I long to see: The guardian of my rite is he:
That my dear brother may not miss A share of mine expected bliss.”
Thus in the presence of the priest The royal Janak spoke, and ceased.
Then came his henchmen, prompt and brave, To whom his charge the monarch gave.
Soon as they heard his will, in haste With fleetest steeds away they raced, To lead with them that lord of kings, As Indra’s call Lord Vishṇu brings.
Sánkáśyá’s walls they duly gained, And audience of the king obtained.
To him they told the news they brought Of marvels past and Janak’s thought.
Soon as the king the story knew
From those good envoys swift and true, To Janak’s wish he gave assent,
And swift to Míthilá he went.
He paid to Janak reverence due,
And holy Śatánanda too,
Then sate him on a glorious seat For kings or Gods celestial meet.
Soon as the brothers, noble pair Peerless in might, were seated there, They gave the wise Sudáman, best Of councillors, their high behest: “Go, noble councillor,”

they cried, “And hither to our presence guide Ikshváku’s son, Ayodhyá’s lord,
Invincible by foeman’s sword,
With both his sons, each holy seer, And every minister and peer.”
Sudáman to the palace flew,
And saw the mighty king who threw Splendour on Raghu’s splendid race, Then bowed his head with seemly grace: “O King, whose hand Ayodhyá sways, My lord, whom Míthilá obeys,
Yearns with desire, if thou agree, Thee with thy guide and priest to see.”
Soon as the councillor had ceased, The king, with saint and peer and priest, Sought, speeding through the palace gate, The hall where Janak held his state.
There, with his nobles round him spread, Thus to Videha’s lord be said:
“Thou knowest, King, whose aid divine Protects Ikshváku’s royal line.
In every need, whate’er befall,
The saint Vaśishṭha speaks for all.
If Viśvámitra so allow,
And all the saints around me now, The sage will speak, at my desire, As order and the truth require.”
Soon as the king his lips had stilled, Up rose Vaśishṭha, speaker skilled.
And to Videha’s lord began
In flowing words that holy man:
“From viewless Nature Brahmá rose, No change, no end, no waste he knows.
A son had he Maríchi styled,
And Kaśyap was Maríchi’s child.
From him Vivasvat sprang: from him Manu whose fame shall ne’er be dim.
Manu, who life to mortals gave,
Begot Ikshváku good and brave.
First of Ayodhyá’s kings was he, Pride of her famous dynasty.
From him the glorious Kukshi sprang, Whose fame through all the regions rang.
Rival of Kukshi’s ancient fame,
His heir, the great Vikukshi, came, His son was Váṇa, lord of might; His Anaraṇya, strong to fight.

His son was Prithu, glorious name; From him the good Triśanku came.
He left a son renowned afar,
Known by the name of Dhundhumár.
His son, who drove the mighty car, Was Yuvanáśva, feared in war.
He passed away. Him followed then His son Mándhátá, king of men.
His son was blest in high emprise, Susandhi, fortunate and wise.
Two noble sons had he, to wit
Dhruvasandhi and Prasenajit.
Bharat was Dhruvasandhi's son,
And glorious fame that monarch won.
The warrior Asit he begot.
Asit had warfare, fierce and hot, With rival kings in many a spot, Haihayas, Tálajanghas styled,
And Śaśivindus, strong and wild.
Long time he strove, but forced to yield Fled from his kingdom and the field.
With his two wives away he fled
Where high Himálaya lifts his head, And, all his wealth and glory past, He paid the dues of Fate at last.
The wives he left had both conceived — So is the ancient tale believed — One, of her rival's hopes afraid Fell poison in her viands laid.
It chanced that Chyavan, Bhrigu's child, Had wandered to that pathless wild, And there Himálaya's lovely height Detained him with a strange delight.
There came the other widowed queen, With lotus eyes and beauteous mien, Longing a noble son to bear,
And wooed the saint with earnest prayer.
When thus Kálindi,[248] fairest dame, With reverent supplication came, To her the holy sage replied:
"Born with the poison from thy side, O happy Queen, shall spring ere long An infant fortunate and strong.
Then weep no more, and check thy sighs, Sweet lady of the lotus eyes."

The queen, who loved her perished lord, For meet reply, the saint adored, And, of her husband long bereaved, She bore a son by him conceived.
Because her rival mixed the bane To render her conception vain,
And fruit unripened to destroy,
Sagar[249] she called her darling boy.
To Sagar Asamanj was heir:
Bright Anśumán his consort bare.
Anśumán's son, Dilípa famed,
Begot a son Bhagírath named.
From him the great Kakutstha rose: From him came Raghu, feared by foes, Of him sprang Purushádak bold,
Fierce hero of gigantic mould:
Kalmáshapáda's name he bore,
Because his feet were spotted o'er.[250]
From him came Śankaṇ, and from him Sudarśan, fair in face and limb.
From beautiful Sudarśan came
Prince Agnivarṇa, bright as flame.
His son was Śíghraga, for speed
Unmatched; and Maru was his seed.
Praśuśruka was Maru's child;
His son was Ambarísha styled.
Nahush was Ambarísha's heir,
The mighty lord of regions fair: Nahush begot Yayáti: he,
Nábhág of happy destiny.
Son of Nábhág was Aja: his,
The glorious Daśaratha is,
Whose noble children boast to be Ráma and Lakshmaṇ, whom we see.
Thus do those kings of purest race Their lineage from Ikshváku trace: Their hero lives the right maintained, Their lips with falsehood ne'er were stained.
In Ráma's and in Lakshmaṇ's name Thy daughters as their wives I claim, So shall in equal bands be tied

Each peerless youth with peerless bride.”

Canto LXXI. Janak’s Pedigree.

THEN TO THE saint supremely wise King Janak spoke in suppliant guise: “Deign, Hermit, with attentive ear, Mv race’s origin to hear.
When kings a daughter’s hand bestow, ’Tis right their line and fame to show.
There was a king whose deeds and worth Spread wide his name through heaven and earth, Nimi, most virtuous e’en from youth, The best of all who love the truth.
His son and heir was Mithi, and His Janak, first who ruled this land.
He left a son Udávasu,
Blest with all virtues, good and true.
His son was Nandivardhan, dear For pious heart and worth sincere.
His son Suketu, hero brave,
To Devarát, existence gave.
King Devarát, a royal sage,
For virtue, glory of the age,
Begot Vrihadratha; and he
Begot, his worthy heir to be,
The splendid hero Mahábír
Who long in glory governed here.
His son was Sudhriti, a youth
Firm in his purpose, brave in sooth, His son was Dhrisṭaketu, blest With pious will and holy breast.
The fame of royal saint he won: Haryaśva was his princely son.
Haryaśva’s son was Maru, who
Begot Pratíndhak, wise and true.
Next Kírtiratha held the throne, His son, for gentle virtues known.

Then followed Devamidha, then
Vibudh, Mahándhrak, kings of men.
Mahándhrak’s son, of boundless might, Was Kírtirát, who loved the right.
He passed away, a sainted king, And Maháromá following
To Swarṇaromá left the state.
Then Hraśvaromá, good and great, Succeeded, and to him a pair
Of sons his royal consort bare, Elder of these I boast to be:
Brave Kuśadhwaj is next to me.[251]
Me then, the elder of the twain, My sire anointed here to reign.
He bade me tend my brother well, Then to the forest went to dwell.
He sought the heavens, and I sustained The burden as by law ordained, And noble Kuśadhwaj, the peer
Of Gods, I ever held most dear.
Then came Sánkáśyá’s mighty lord, Sudhanvá, threatening siege and sword, And bade me swift on him bestow Śiva’s incomparable bow, And Sítá of the lotus eyes:
But I refused each peerless prize.
Then, host to host, we met the foes, And fierce the din of battle rose, Sudhanvá, foremost of his band, Fell smitten by my single hand.
When thus Sánkáśyá’s lord was slain, I sanctified, as laws ordain,
My brother in his stead to reign, Thus are we brothers, Saint most high The younger he, the elder I.
Now, mighty Sage, my spirit joys To give these maidens to the boys.
Let Sítá be to Ráma tied.
And Urmilá be Lakshmaṇ’s bride.
First give, O King, the gift of cows, As dowry of each royal spouse, Due offerings to the spirits pay, And solemnize the wedding-day.
The moon tonight, O royal Sage, In Maghá’s[252] House takes harbourage; On the third night his rays benign In second Phálguni[253] will shine: Be that the day, with prosperous fate, The nuptial rites to celebrate.”

Canto LXXII. The Gift Of Kine.

When royal Janak’s words were done, Joined with Vaśishṭha Kuśik’s son,
The mighty sage began his speech: “No mind may soar, no thought can reach
The glories of Ikshváku’s line,
Or, great Videha’s King, of thine: None in the whole wide world may vie With
them in fame and honours high.
Well matched, I ween, in holy bands, These peerless pairs will join their hands.
But hear me as I speak once more; Thy brother, skilled in duty’s lore, Has at his
home a royal pair
Of daughters most divinely fair.
I for the hands of these sweet two For Bharat and Śatrughna sue,
Both princes of heroic mould,
Wise, fair of form, and lofty-souled.
All Daśaratha’s sons, I ween,
Own each young grace of form and mien: Brave as the Gods are they, nor yield
To the great Lords the worlds who shield.
By these, good Prince of merits high, Ikshváku’s house with thine ally.”
The suit the holy sage preferred, With willing ear the monarch heard:
Vaśishṭha’s lips the counsel praised: Then spake the king with hands upraised:
“Now blest indeed my race I deem, Which your high will, O Saints supreme,
With Daśaratha’s house unites
In bonds of love and marriage rites.
So be it done. My nieces twain
Let Bharat and Śatrughna gain,
And the four youths the selfsame day Four maiden hands in theirs shall lay.
No day so lucky may compare,

For marriage — so the wise declare — With the last day of Phálguni
Ruled by the genial deity.”
Then with raised hands in reverence due To those arch-saints he spoke anew: “I am your pupil, ever true:
To me high favour have ye shown; Come, sit ye on my royal throne, For Daśaratha rules these towers E’en as Ayodhyá now is ours.
Do with your own whate’er ye choose: Your lordship here will none refuse.”
He spoke, and to Videha’s king
Thus Daśaratha, answering:
“Boundless your virtues, lords, whose sway The realms of Mithilá obey.
With honouring care you entertain.
Both holy sage and royal train.
Now to my house my steps I bend — May blessings still on you at end — Due offerings to the shades to pay.”
Thus spoke the king, and turned away: To Janak first he bade adieu,
Then followed fast those holy two.
The monarch reached his palace where The rites were paid with solemn care.
When the next sun began to shine He rose and made his gift of kine.
A hundred thousand cows prepared For each young prince the Bráhmans shared.
Each had her horns adorned with gold; And duly was the number told,
Four hundred thousand perfect tale: Each brought a calf, each filled a pail.
And when that glorious task was o’er, The monarch with his children four, Showed like the Lord of Life divine When the worlds’ guardians round him shine.

Canto LXXIII. The Nuptials.

ON THAT SAME day that saw the king His gift of kine distributing,
The lord of Kekaya's son, by name Yudhájit, Bharat's uncle, came,
Asked of the monarch's health, and then Addressed the reverend king of men:
"The lord of Kekaya's realm by me Sends greeting, noble King, to thee: Asks if the friends thy prayers would bless Uninterrupted health possess.
Right anxious, mighty King, is he My sister's princely boy to see.
For this I sought Ayodhyá fair
The message of my sire to bear.
There learning, O my liege, that thou With sons and noble kinsmen now
Wast resting here, I sought the place Longing to see my nephew's face."
The king with kind observance cheered His friend by tender ties endeared, And every choicest honour pressed Upon his honourable guest.
That night with all his children spent, At morn King Daśaratha went,
Behind Vaśishṭha and the rest,
To the fair ground for rites addressed.
Then when the lucky hour was nigh Called Victory, of omen high,
Came Ráma, after vow and prayer
For nuptial bliss and fortune fair, With the three youths in bright attire, And stood beside his royal sire.
To Janak then Vaśishṭha sped,
And to Videha's monarch said:
"O King, Ayodhyá's ruler now
Has breathed the prayer and vowed the vow, And with his sons expecting stands
The giver of the maidens' hands.
The giver and the taker both

Must ratify a mutual oath.
Perform the part for which we wait, And rites of marriage celebrate.”
Skilled in the laws which Scriptures teach, He answered thus Vaśishṭha’s speech: “O Saint, what warder bars the gate?
Whose bidding can the king await?
In one’s own house what doubt is shown?
This kingdom, Sage, is all thine own.
E’en now the maidens may be found Within the sacrificial ground:
Each vow is vowed and prayed each prayer, And they, like fire, are shining there.
Here by the shrine my place I took Expecting thee with eager look,
No bar the nuptial rites should stay: What cause have we for more delay?”
When Janak’s speech the monarch heard, To sons and saints he gave the word, And set them in the holy ring,
Then to Vaśishṭha spoke the king Of Mithilá: “O mighty Sage,
Now let this task thy care engage, And lend thine aid and counsel wise The nuptial rites to solemnize.”
The saint Vaśishṭha gave assent, And quickly to the task he went, With Viśvámitra, nothing loth,
And Śatánanda aiding both.
Then, as the rules prescribe, they made An altar in the midst, and laid
Fresh wreaths of fragrant flowers thereon.
The golden ladles round it shone; And many a vase, which branches hid Fixed in the perforated lid,
And sprays, and cups, and censers there Stood filled with incense rich and rare; Shell-bowls, and spoons, and salvers dressed With gifts that greet the honoured guest; Piles of parched rice some dishes bore, Others with corn prepared ran o’er; And holy grass was duly spread
In equal lengths, while prayers were said.
Next chief of saints, Vaśishṭha came And laid the offering in the flame.
Then by the hand King Janak drew His Sítá, beautiful to view,

And placed her, bright in rich attire, Ráma to face, before the fire,
Thus speaking to the royal boy
Who filled Kauśalyá’s heart with joy: “Here Sítá stands, my daughter fair, The duties of thy life to share.
Take from her father, take thy bride; Join hand to hand, and bliss betide!
A faithful wife, most blest is she, And as thy shade will follow thee.”
Thus as he spoke the monarch threw O’er her young limbs the holy dew, While Gods and saints were heard to swell The joyous cry, ’Tis well! ’Tis well!
His daughter Sítá thus bestowed, O’er whom the sacred drops had flowed.
King Janak’s heart with rapture glowed.
Then to Prince Lakshmaṇ thus he cried: “Take Urmilá thine offered bride, And clasp her hand within thine own Ere yet the lucky hour be flown.”
Then to Prince Bharat thus cried he; “Come, take the hand of Mándavi.”
Then to Śatrughna: “In thy grasp The hand of Srutakírti clasp.
Now, Raghu’s sons, may all of you Be gentle to your wives and true; Keep well the vows you make to-day, Nor let occasion slip away.”
King Janak’s word the youths obeyed; The maidens’ hands in theirs they laid.
Then with their brides the princes went With ordered steps and reverent
Round both the fire and Janak, round The sages and the sacred ground.
A flowery flood of lucid dyes
In rain descended from the skies, While with celestial voices blent Sweet strains from many an instrument, And the nymphs danced in joyous throng Responsive to the minstrel’s song.
Such signs of exultation they
Saw on the princes’ wedding day.
Still rang the heavenly music’s sound When Raghu’s sons thrice circled round The fire, each one with reverent head, And homeward then their brides they led.
They to the sumptuous palace hied That Janak’s care had seen supplied.
The monarch girt with saint and peer Still fondly gazing followed near.

Canto LXXIV. Ráma With The Axe.[254]

Soon as the night had reached its close The hermit Viśvámitra rose;
To both the kings he bade adieu And to the northern hill withdrew.
Ayodhyá's lord of high renown
Received farewell, and sought his town.
Then as each daughter left her bower King Janak gave a splendid dower, Rugs, precious silks, a warrior force, Cars, elephants, and foot, and horse, Divine to see and well arrayed; And many a skilful tiring-maid, And many a young and trusty slave The father of the ladies gave.
Silver and coral, gold and pearls He gave to his beloved girls.
These precious gifts the king bestowed And sped his guest upon his road.
The lord of Mithilá's sweet town Rode to his court and lighted down.
Ayodhyá's monarch, glad and gay, Led by the seers pursued his way With his dear sons of lofty mind: The royal army marched behind.
As on he fared the voice he heard Around of many a dismal bird,
And every beast in wild affright Began to hurry to the right.
The monarch to Vaśishṭha cried: "What strange misfortune will betide?
Why do the beasts in terror fly, And birds of evil omen cry?
What is it shakes my heart with dread?
Why is my soul disquieted?"
Soon as he heard, the mighty saint Thus answered Daśaratha's plaint In sweetest tone: "Now, Monarch, mark, And learn from me the meaning dark.
The voices of the birds of air
Great peril to the host declare: The moving beasts the dread allay, So drive thy whelming fear away,"
As he and Daśaratha spoke

A tempest from the welkin broke, That shook the spacious earth amain And hurled high trees upon the plain.
The sun grew dark with murky cloud, And o'er the skies was cast a shroud, While o'er the army, faint with dread, A veil of dust and ashes spread.
King, princes, saints their sense retained, Fear-stupefied the rest remained.
At length, their wits returning, all Beneath the gloom and ashy pall Saw Jamadagni's son with dread, His long hair twisted round his head, Who, sprung from Bhrigu, loved to beat The proudest kings beneath his feet.
Firm as Kailása's hill he showed, Fierce as the fire of doom he glowed.
His axe upon his shoulder lay,
His bow was ready for the fray, With thirsty arrows wont to fly Like Lightnings from the angry sky.
A long keen arrow forth he drew, Invincible like those which flew From Śiva's ever-conquering bow And Tripura in death laid low.
When his wild form, that struck with awe, Fearful as ravening flame, they saw, Vaśishṭha and the saints whose care Was sacrifice and muttered prayer, Drew close together, each to each, And questioned thus with bated speech: "Indignant at his father's fate Will he on warriors vent his hate, The slayers of his father slay, And sweep the loathed race away?
But when of old his fury raged
Seas of their blood his wrath assuaged: So doubtless now he has not planned To slay all warriors in the land."
Then with a gift the saints drew near To Bhrigu's son whose look was fear, And Ráma! Ráma! soft they cried.
The gift he took, no word replied.
Then Bhrigu's son his silence broke And thus to Ráma Ráma spoke:

Canto LXXV. The Parle.

“Heroic Ráma, men proclaim The marvels of thy matchless fame, And I from loud-voiced rumour know The exploit of the broken bow,
Yea, bent and broken, mighty Chief, A feat most wondrous, past belief.
Stirred by thy fame thy face I sought: A peerless bow I too have brought.
This mighty weapon, strong and dire, Great Jamadagni owned, my sire.
Draw with its shaft my father’s bow, And thus thy might, O Ráma, show.
This proof of prowess let me see — The weapon bent and drawn by thee; Then single fight our strength shall try, And this shall raise thy glory high.”
King Daśaratha heard with dread
The boastful speech, and thus he said; Raising his hands in suppliant guise, With pallid cheek and timid eyes: “Forgetful of the bloody feud
Ascetic toils hast thou pursued;
Then, Bráhman, let thy children be Untroubled and from danger free.
Sprung of the race of Bhrigu, who Read holy lore, to vows most true, Thou swarest to the Thousand-eyed And thy fierce axe was cast aside.
Thou turnedst to thy rites away
Leaving the earth to Kaśyap’s sway, And wentest far a grove to seek
Beneath Mahendra’s[255] mountain peak.
Now, mighty Hermit, art thou here To slay us all with doom severe?
For if alone my Ráma fall,
We share his fate and perish all.”
As thus the aged sire complained
The mighty chief no answer deigned.
To Ráma only thus he cried:

“Two bows, the Heavenly Artist’s pride, Celestial, peerless, vast, and strong, By all the worlds were honoured long.
One to the Three-eyed God[256] was given, By glory to the conflict driven,
Thus armed fierce Tripura he slew: And then by thee ’twas burst in two.
The second bow, which few may brave, The highest Gods to Vishṇu gave.
This bow I hold; before it fall
The foeman’s fenced tower and wall.
Then prayed the Gods the Sire Most High By some unerring proof to try
Were praise for might Lord Vishṇu’s due, Or his whose Neck is stained with Blue.[257]
The mighty Sire their wishes knew, And he whose lips are ever true
Caused the two Gods to meet as foes.
Then fierce the rage of battle rose: Bristled in dread each starting hair As Śiva strove with Vishṇu there.
But Vishṇu raised his voice amain.
And Śiva’s bowstring twanged in vain; Its master of the Three bright Eyes Stood fixt in fury and surprise.
Then all the dwellers in the sky, Minstrel, and saint, and God drew nigh, And prayed them that the strife might cease, And the great rivals met in peace.
’Twas seen how Śiva’s bow has failed Unnerved, when Vishṇu’s might assailed, And Gods and heavenly sages thence To Vishnu gave preëminence.
Then glorious Śiva in his rage
Gave it to Devarát the sage
Who ruled Videha’s fertile land,
To pass it down from hand to hand.
But this my bow, whose shafts smite down The foeman’s fenced tower and town, To great Richíka Vishṇu lent
To be a pledge and ornament,
Then Jamadagni, Bráhman dread,
My sire, the bow inherited.
But Arjun stooped to treachery vile And slew my noble sire by guile,

Whose penance awful strength had gained, Whose hand the God-given bow retained.

I heard indignant how he fell
By mournful fate, too sad to tell.
My vengeful fury since that time
Scourges all Warriors for the crime.
As generations spring to life
I war them down in endless strife.
All earth I brought beneath my sway, And gave it for his meed and pay
To holy Kaśyap, when of yore
The rites performed by him were o’er.
Then to Mahendra’s hill I turned
Strong in the strength that penance earned, And toiled upon his lofty head
By Gods immortal visited.
The breaking of the bow I knew
From startled Gods conversing, through The airy regions, of thy deed,
And hither came with swiftest speed.
Now, for thy Warrior’s honour sake, This best of bows, O Ráma, take:
This, owned by Vishṇu’s self of old, My sire and grandsire loved to hold.
Drawn to its head upon the string, One town-destroying arrow bring;
If this thou can, O hero, I
In single fight thy strength will try.”

Canto LXXVI. Debarred From Heaven.

THE HAUGHTY CHALLENGE, undeterred The son of Daśaratha heard,
And cried, while reverence for his sire Checked the full torrent of his ire:
“Before this day have I been told The deed that stained thy hands of old.
But pity bids my soul forget:
Thy father, murdered, claimed the debt.
My strength, O Chief, thou deemest slight, Too feeble for a Warrior’s might.
Now will I show thy wondering eyes The prowess which they dare despise.”
He hastened then with graceful ease That mighty bow and shaft to seize.
His hand the weapon strung and swayed: The arrow on the string was laid.
Then Jamadagni’s son he eyed,
And thus in words of fury cried: “Thou art a Bráhman, still to be Most highly
honoured, Chief, by me.
For Viśvámitra’s sake beside
Shall reverence due be ne’er denied.
Though mine the power, I would not send A dart at thee thy life to end.
But thy great power to wander free, Which penance-rites have won for thee, Or
glorious worlds from thee to wrest, Is the firm purpose of my breast, And
Vishṇu’s dart which now I strain Can ne’er be shot to fall in vain: It strikes the
mighty, and it stuns The madness of the haughty ones.”
Then Gods, and saints and heavenly choir Preceded by the General Sire,
Met in the air and gazed below
On Ráma with that wondrous bow.
Nymph, minstrel, angel, all were there, Snake-God, and spirit of the air, Giant,
and bard, and gryphon, met, Their eyes upon the marvel set.

In senseless hush the world was chained While Ráma’s hand the bow retained,
And Jamadagni’s son amazed
And powerless on the hero gazed.
Then when his swelling heart had shrunk, And his proud strength in torpor sunk,
Scarce his voice ventured, low and weak, To Ráma lotus-eyed, to speak:
“When long ago I gave away
The whole broad land to Kaśyap’s sway He charged me never to remain
Within the limits of his reign.
Obedient to my guide’s behest
On earth by night I never rest.
My choice is made, I will not dim Mine honour and be false to him.
So, son of Raghu, leave me still The power to wander where I will, And swifter than the thought my flight Shall place me on Mahendra’s height.
My mansions of eternal joy,
By penance won, thou mayst destroy, My path to these thy shaft may stay.
Now to the work! No more delay!
I know thee Lord of Gods; I know Thy changeless might laid Madhu low.
All other hands would surely fail To bend this bow. All hail! all hail!
See! all the Gods have left the skies To bend on thee their eager eyes, With whose achievements none compete, Whose arm in war no God can meet.
No shame is mine, I ween, for thou, Lord of the Worlds, hast dimmed my brow.
Now, pious Ráma, ’tis thy part
To shoot afar that glorious dart: I, when the fatal shaft is shot, Will seek that hill and tarry not.”
He ceased. The wondrous arrow flew, And Jamadagni’s offspring knew
Those glorious worlds to him were barred, Once gained by penance long and hard.
Then straight the airy quarters cleared, And the mid regions bright appeared, While Gods and saints unnumbered praised Ráma, the mighty bow who raised.
And Jamadagni’s son, o’erawed.

Extolled his name with highest laud, With reverent steps around him strode, Then hastened on his airy road.
Far from the sight of all he fled, And rested on Mahendra’s head.

Canto LXXVII. Bharat’s Departure.

Then Ráma with a cheerful mind The bow to Varuṇ’s hand resigned.
Due reverence to the saints he paid, And thus addressed his sire dismayed: “As Bhrigu’s son is far from view, Now let the host its march pursue, And to Ayodhyá’s town proceed
In four-fold bands, with thee to lead.”
King Daśaratha thus addressed
His lips to Ráma’s forehead pressed, And held him to his aged breast.
Rejoiced in sooth was he to know That Bhrigu’s son had parted so, And hailed a second life begun
For him and his victorious son.
He urged the host to speed renewed, And soon Ayodhyá’s gates he viewed.
High o’er the roofs gay pennons played; Tabour and drum loud music made; Fresh water cooled the royal road, And flowers in bright profusion glowed.
Glad crowds with garlands thronged the ways Rejoicing on their king to gaze And all the town was bright and gay Exalting in the festive day.
People and Bráhmans flocked to meet Their monarch ere he gained the street.
The glorious king amid the throng Rode with his glorious sons along, And passed within his dear abode That like Himálaya’s mountain showed.
And there Kauśalyá, noble queen, Sumitrá with her lovely mien,
Kaikeyí of the dainty waist,
And other dames his bowers who graced, Stood in the palace side by side And welcomed home each youthful bride: Fair Sítá, lofty-fated dame,
Urmilá of the glorious fame,
And Kuśadhwaj’s children fair,
With joyous greeting and with prayer, As all in linen robes arrayed

With offerings at the altars prayed.
Due reverence paid to God above, Each princess gave her soul to love, And hidden in her inmost bower
Passed with her lord each blissful hour.
The royal youths, of spirit high, With whom in valor none could vie, Lived each within his palace bounds Bright as Kuvera’s pleasure-grounds, With riches, troops of faithful friends, And bliss that wedded life attends: Brave princes trained in warlike skill, And duteous to their father’s will.
At length the monarch called one morn Prince Bharat, of Kaikeyí born, And cried: “My son, within our gates Lord Yudhájit thine uncle waits.
The son of Kekaya’s king is he, And came, my child, to summon thee.”
Then Bharat for the road prepared, And with Śatrughna forth he fared.
First to his sire he bade adieu, Brave Ráma, and his mothers too.
Lord Yudhájit with joyful pride Went forth, the brothers by his side, And reached the city where he dwelt: And mighty joy his father felt.
Ráma and Lakshmaṇ honoured still Their godlike sire with duteous will.
Two constant guides for Ráma stood, His father’s wish, the people’s good.
Attentive to the general weal
He thought and wrought to please and heal.
His mothers too he strove to please With love and sonly courtesies.
At every time, in every spot,
His holy guides he ne’er forgot.
So for his virtues kind and true Dearer and dearer Ráma grew
To Daśaratha, Bráhmans, all
In town and country, great and small.
And Ráma by his darling’s side
Saw many a blissful season glide, Lodged in her soul, each thought on her, Lover, and friend, and worshipper.
He loved her for his father’s voice Had given her and approved the choice: He loved her for each charm she wore And her sweet virtues more and more.
So he her lord and second life

Dwelt in the bosom of his wife, In double form, that, e’en apart, Each heart could commune free with heart.
Still grew that child of Janak’s race, More goddess-fair in form and face, The loveliest wife that e’er was seen, In mortal mould sweet Beauty’s Queen.
Then shone the son Kauśalyá bore, With this bright dame allied,
Like Vishṇu whom the Gods adore, With Lakshmi by his side.

BOOK II.

Canto I. The Heir Apparent.

So Bharat to his grandsire went Obedient to the message sent,

And for his fond companion chose Śatrughna slayer of his foes.[258]

There Bharat for a time remained With love and honour entertained, King Aśvapati's constant care,

Beloved as a son and heir.

Yet ever, as they lived at ease, While all around combined to please, The aged sire they left behind

Was present to each hero's mind.

Nor could the king's fond memory stray From his brave children far away, Dear Bharat and Śatrughna dear, Each Varuṇ's match or Indra's peer.

To all the princes, young and brave, His soul with fond affection clave; Around his loving heart they clung Like arms from his own body sprung.[259]

But best and noblest of the four, Good as the God whom all adore, Lord of all virtues, undefiled, His darling was his eldest child.

For he was beautiful and strong, From envy free, the foe of wrong, With all his father's virtues blest, And peerless in the world confessed.

With placid soul he softly spoke: No harsh reply could taunts provoke.

He ever loved the good and sage Revered for virtue and for age, And when his martial tasks were o'er Sate listening to their peaceful lore.

Wise, modest, pure, he honoured eld, His lips from lying tales withheld; Due reverence to the Bráhmans gave, And ruled each passion like a slave.

Most tender, prompt at duty's call, Loved by all men he loved them all.

Proud of the duties of his race, With spirit meet for Warrior's place.

He strove to win by glorious deed, Throned with the Gods, a priceless meed.

With him in speech and quick reply Vrihaspati might hardly vie,

But never would his accents flow For evil or for empty show.

In art and science duly trained, His student vow he well maintained; He learnt the lore for princes fit, The Vedas and their Holy Writ,
And with his well-drawn bow at last His mighty father's fame surpassed.
Of birth exalted, truthful, just, With vigorous hand, with noble trust, Well taught by aged twice-born men Who gain and right could clearly ken, Full well the claims and bounds he knew Of duty, gain, and pleasure too: Of memory keen, of ready tact,
In civil business prompt to act.
Reserved, his features ne'er disclosed What counsel in his heart reposed.
All idle rage and mirth controlled, He knew the times to give and hold, Firm in his faith, of steadfast will, He sought no wrong, he spoke no ill: Not rashly swift, not idly slow, His faults and others' keen to know.
Each merit, by his subtle sense; He matched with proper recompense.
He knew the means that wealth provide, And with keen eye expense could guide.
Wild elephants could he reclaim, And mettled steeds could mount and tame.
No arm like his the bow could wield, Or drive the chariot to the field.
Skilled to attack, to deal the blow, Or lead a host against the foe: Yea, e'en infuriate Gods would fear To meet his arm in full career.
As the great sun in noontide blaze Is glorious with his world of rays, So Ráma with these virtues shone Which all men loved to gaze upon.
The aged monarch fain would rest, And said within his weary breast, "Oh that I might, while living yet, My Ráma o'er the kingdom set.
And see, before my course be run, The hallowed drops anoint my son; See all this spacious land obey, From side to side, my first-born's sway, And then, my life and joy complete, Obtain in heaven a blissful seat!"
In him the monarch saw combined The fairest form, the noblest mind, And counselled how his son might share, The throne with him as Regent Heir.
For fearful signs in earth and sky, And weakness warned him death was nigh: But Ráma to the world endeared

By every grace his bosom cheered, The moon of every eye, whose ray Drove all his grief and fear away.
So duty urged that hour to seize, Himself, his realm, to bless and please.
From town and country, far and near, He summoned people, prince, and peer.
To each he gave a meet abode,
And honoured all and gifts bestowed.
Then, splendid in his king’s attire, He viewed them, as the general Sire, In glory of a God arrayed,
Looks on the creatures he has made.
But Kekaya’s king he called not then For haste, nor Janak, lord of men; For after to each royal friend
The joyful tidings he would send.
Mid crowds from distant countries met The king upon his throne was set; Then honoured by the people, all The rulers thronged into the hall.
On thrones assigned, each king in place Looked silent on the monarch’s face.
Then girt by lords of high renown And throngs from hamlet and from town He showed in regal pride,
As, honoured by the radiant band Of blessed Gods that round him stand, Lord Indra, Thousand-eyed.

Canto II. The People's Speech.

Then to the full assembly bowed The monarch, and addressed the crowd
With gracious speech, in accents loud As heavenly drum or thunder-cloud:
"Needs not to you who know declare How ever with paternal care
My fathers of Ikshváku's line
Have ruled the realm which now is mine.
I too have taught my feet to tread The pathway of the mighty dead, And with fond care that never slept Have, as I could, my people kept.
So toiling still, and ne'er remiss For all my people's weal and bliss, Beneath the white umbrella's[260] shade.
Old age is come and strength decayed.
Thousands of years have o'er me flown, And generations round me grown
And passed away. I crave at length Repose and ease for broken strength.
Feeble and worn I scarce can bear The ruler's toil, the judge's care, With royal dignity, a weight
That tries the young and temperate.
I long to rest, my labour done, And in my place to set my son,
If to the twice-born gathered here My counsel wise and good appear.
For greater gifts than mine adorn Ráma my son, my eldest-born.
Like Indra brave, before him fall The foeman's cities, tower and wall.
Him prince of men for power and might, The best maintainer of the right, Fair as the moon when nothing bars His glory close to Pushya's stars, Him with to-morrow's light I fain Would throne the consort of my reign.
A worthy lord for you, I ween,
Marked as her own by Fortune's Queen.
The triple world itself would be Well ruled by such a king as he.

To such high bliss and happy fate Will I the country dedicate,
And my sad heart will cease to grieve If he the precious charge receive.
Thus is my careful plan matured, Thus for myself is rest secured; Lieges, approve the words I say, Or point ye out some wiser way.
Devise your prudent plan. My mind Is fondly to this thought inclined, But men by keen debating move
Some middle course which all approve.”
The monarch ceased. In answer came The joyous princes’ glad acclaim.
So peacocks in the rain rejoice And hail the cloud with lifted voice.
Murmurs of joy from thousands round Shook the high palace with the sound.
Then when the gathered throng had learned His will who right and gain discerned, Peasant and townsman, priest and chief, All met in consultation brief,
And soon agreed with one accord Gave answer to their sovereign lord: “King of the land, we know thee old: Thousands of years have o’er thee rolled, Ráma thy son, we pray, anoint,
And at thy side his place appoint Our gallant prince, so brave and strong, Riding in royal state along,
Our eyes with joyful pride will see Screened by the shade that shelters thee.”
Then spake the king again, as though Their hearts’ true wish he sought to know:
“These prayers for Ráma’s rule suggest One question to my doubting breast.
This thing, I pray, with truth explain: Why would ye, while I justly reign, That he, mine eldest son, should bear His part with me as ruling heir?”
Then all the people made reply, Peasant and townsman, low and high: “Each noblest gift of form and mind, O Monarch, in thy son we find.
Do thou the godlike virtues hear Which Ráma to our hearts endear.
So richly blest with graces, none In all the earth excels thy son: Nay, who to match with him may claim In truth, in justice, and in fame?
True to his promise, gentle, kind, Unenvious, of grateful mind,
Versed in the law and firm of soul, He keeps each sense with strict control.
With duteous care he loves to sit By Bráhmans skilled in Holy Writ.
Hence brightest glory, ne’er to end, And matchless fame his youth attend.

Skilled in the use of spear and shield, And arms which heavenly warriors wield, Supreme in war, unconquered yet By man, fiend, God in battle met, Whene'er in pomp of war he goes 'Gainst town or city of the foes, He ever comes with Lakshmaṇ back Victorious from the fierce attack.
Returning homeward from afar
Borne on his elephant or car,
He ever to the townsmen bends
And greets them as beloved friends, Asks how each son, each servant thrives, How fare our pupils, offerings, wives; And like a father bids us tell, Each for himself, that all is well.
If pain or grief the city tries His heart is swift to sympathize.
When festive scenes our thoughts employ He like a father shares the joy.
High is the fate, O King, that gave Thy Ráma born to bless and save, With filial virtues fair and mild Like Kaśyap old Maríchi's child.
Hence to the kingdom's distant ends One general prayer for him ascends.
Each man in town and country prays For Ráma's strength, health, length of days.
With hearts sincere, their wish the same, The tender girl, the aged dame, Subject and stranger, peasant, hind, One thought impressed on every mind, At evening and at dawning day
To all the Gods for Ráma pray.
Do thou, O King, of grace comply, And hear the people's longing cry, And let us on the throne by thee The lotus-tinted Ráma see.
O thou who givest boons, attend; A gracious ear, O Monarch, lend And for our weal install,
Consenting to our earnest prayer, Thy godlike Ráma Regent Heir,
Who seeks the good of all."

Canto III. Dasaratha’s Precepts.

The monarch with the prayer complied Of suppliant hands, on every side Uplifted like a lotus-bed:
And then these gracious words he said: “Great joy and mighty fame are mine Because your loving hearts incline, In full assembly clearly shown
To place my Ráma on the throne.”
Then to Vaśishṭha, standing near, And Vámadeva loud and clear
The monarch spoke that all might hear: “’Tis pure and lovely Chaitra now When flowers are sweet on every bough; All needful things with haste prepare That Ráma be appointed heir.”
Then burst the people’s rapture out In loud acclaim and joyful shout; And when the tumult slowly ceased The king addressed the holy priest: “Give order, Saint, with watchful heed For what the coming rite will need.
This day let all things ready wait Mine eldest son to consecrate.”
Best of all men of second birth
Vaśishṭha heard the lord of earth, And gave commandment to the bands Of servitors with lifted hands
Who waited on their master’s eye: “Now by to-morrow’s dawn supply
Rich gold and herbs and gems of price And offerings for the sacrifice,
Wreaths of white flowers and roasted rice, And oil and honey, separate;
New garments and a car of state,
An elephant with lucky signs,
A fourfold host in ordered lines, The white umbrella, and a pair
Of chowries,[261] and a banner fair; A hundred vases, row on row,
To shine like fire in splendid glow, A tiger’s mighty skin, a bull
With gilded horns most beautiful.

All these, at dawn of coming day, Around the royal shrine array,
Where burns the fire's undying ray.
Each palace door, each city gate
With wreaths of sandal decorate.
And with the garlands' fragrant scent Let clouds of incense-smoke be blent.
Let food of noble kind and taste
Be for a hundred thousand placed; Fresh curds with streams of milk bedewed To feed the Bráhman multitude.

With care be all their wants supplied.
And mid the twice-born chiefs divide Rich largess, with the early morn, And oil and curds and roasted corn.
Soon as the sun has shown his light Pronounce the prayer to bless the rite, And then be all the Bráhmans called And in their ordered seats installed.
Let all musicians skilled to play, And dancing-girls in bright array Stand ready in the second ring
Within the palace of the king.
Each honoured tree, each holy shrine With leaves and flowery wreaths entwine, And here and there beneath the shade Be food prepared and presents laid.
Then brightly clad, in warlike guise, With long swords girt upon their thighs, Let soldiers of the nobler sort
March to the monarch's splendid court."
Thus gave command the twice-born pair To active servants stationed there.
Then hastened to the king and said That all their task was duly sped, The king to wise Sumantra spake:
"Now quick, my lord, thy chariot take, And hither with thy swiftest speed My son, my noble Ráma lead."
Sumantra, ere the word was given, His chariot from the court had driven, And Ráma, best of all who ride
In cars, came sitting by his side.

The lords of men had hastened forth From east and west and south and north, Áryan and stranger, those who dwell In the wild wood and on the fell, And as the Gods to Indra, they
Showed honour to the king that day.
Like Vásav, when his glorious form Is circled by the Gods of storm,
Girt in his hall by kings he saw
His car-borne Ráma near him draw, Like him who rules the minstrel band Of heaven;[262] whose valour filled the land, Of mighty arm and stately pride
Like a wild elephant in stride,
As fair in face as that fair stone Dear to the moon, of moonbeams grown,[263]
With noble gifts and grace that took The hearts of all, and chained each look, World-cheering as the Lord of Rain When floods relieve the parching plain.
The father, as the son came nigh, Gazed with an ever-thirstier eye.
Sumantra helped the prince alight From the good chariot passing bright, And as to meet his sire he went
Followed behind him reverent.
Then Ráma clomb, the king to seek That terrace like Kailása's peak, And reached the presence of the king, Sumantra closely following.
Before his father's face he came, Raised suppliant hands and named his name,[264]
And bowing lowly as is meet
Paid reverence to the monarch's feet.
But soon as Daśaratha viewed
The prince in humble attitude,
He raised him by the hand in haste And his beloved son embraced,
Then signed him to a glorious throne, Gem-decked and golden, near his own.
Then Ráma, best of Raghu's line,
Made the fair seat with lustre shine As when the orient sun upsprings
And his pure beam on Meru flings.
The glory flashed on roof and wall, And with strange sheen suffused the hall, As when the moon's pure rays are sent Through autumn's star-lit firmament.
Then swelled his breast with joy and pride As his dear son the father eyed,

E’en as himself more fair arrayed In some clear mirror’s face displayed.
The aged monarch gazed awhile,
Then thus addressed him with a smile, As Kaśyap, whom the worlds revere, Speaks for the Lord of Gods to hear: “O thou of all my sons most dear, In virtue best, thy father’s peer, Child of my consort first in place, Mine equal in her pride of race,
Because the people’s hearts are bound To thee by graces in thee found,
Be thou in Pushya’s favouring hour Made partner of my royal power.
I know that thou by nature’s bent Both modest art and excellent,
But though thy gifts no counsel need My love suggests the friendly rede.
Mine own dear son, be modest still, And rule each sense with earnest will.
Keep thou the evils far away
That spring from love and anger’s sway.
Thy noble course alike pursue
In secret as in open view,
And every nerve, the love to gain Of ministers and subjects, strain.
The happy prince who sees with pride His thriving people satisfied;
Whose arsenals with arms are stored, And treasury with golden hoard, — His friends rejoice as joyed the Blest When Amrit crowned their eager quest.
So well, my child, thy course maintain, And from all ill thy soul refrain.”
The friends of Ráma, gathered nigh, Longing their lord to gratify,
Ran to Kauśalyá’s bower to tell
The tidings that would please her well.
She, host of dames, with many a gem, And gold, and kine rewarded them.
Then Ráma paid the reverence due, Mounted the chariot, and withdrew, And to his splendid dwelling drove While crowds to show him honour strove.
The people, when the monarch’s speech Their willing ears had heard,
Were wild with joy as though on each Great gifts had been conferred.
With meek and low salute each man Turned to his home away,
And there with happy heart began
To all the Gods to pray.

Canto IV. Ráma Summoned.

The crowd dismissed, to high debate The monarch called his peers of state,
And, counsel from their lips obtained, Firm in his will his will explained: “To-morrow with auspicious ray
The moon in Pushya’s sign will stay; Be that the time with happy fate Mine eldest son to consecrate,
And let my Ráma, lotus-eyed,
As Regent o’er the state preside.”
He sought, within, his charioteer, And cried “Again bring Ráma here.”
To Ráma’s home Sumantra hied
Again to be the prince’s guide.
His coming, told to Ráma’s ear,
Suggested anxious doubt and fear.
He bade the messenger be led
That instant in, and thus he said: “Tell me the cause, omitting naught, Why thou again my house hast sought.”
The envoy answered: “Prince, thy sire Has sent thy presence to require.
My sender known, ’tis thine to say If thou wilt go or answer nay.”
Then Ráma, when he heard his speech, Made haste the royal court to reach.
Soon as the monarch was aware
His dearest son was waiting there, Eager the parley to begin
He bade them lead the prince within, Soon as he passed the chamber door The hero bent him to the floor,
And at a distance from his seat
Raised his joined hands his sire to greet.

The monarch raised him from the ground, And loving arms about him wound, Then pointed to a seat that shone With gold for him to rest upon.
“Aged am I,” he said, “and worn; In life’s best joys my share have borne; Rites to the Gods, in hundreds, paid, With gifts of corn and largess made.
I yearned for sons: my life is blest With them and thee of sons the best.
No debt to saints or Bráhmans, no, Nor spirits, Gods, or self I owe.
One duty now remains alone,
To set thee on thy father’s throne.
Now therefore, Ráma, hear my rede, And mark my words with duteous heed: This day the peoples’ general voice, Elects thee king of love and choice, And I, consenting to the prayer, Will make thee, darling, Regent Heir.
Dread visions, each returning night, With evil omens scare my sight.
Red meteors with a fearful sound Shoot wildly downward to the ground, While tempests lash the troubled air; And they who read the stars declare That, leagued against my natal sign, Ráhu,[265] the Sun,[266] and Mars combine.
When portents dire as these appear, A monarch’s death or woe is near.
Then while my senses yet are spared, And thought and will are unimpaired, Be thou, my son, anointed king:
Men’s fancy is a fickle thing.
To-day the moon, in order due,
Entered the sign Punarvasu,[267]
To-morrow, as the wise foretell, In Pushya’s favouring stars will dwell: Then on the throne shalt thou be placed.
My soul, prophetic, counsels haste: Thee, O my son, to-morrow I
As Regent Heir will sanctify.
So till the coming night be passed Do thou and Sítá strictly fast:
From worldly thoughts thy soul refrain, And couched on holy grass remain.

And let thy trusted lords attend In careful watch upon their friend, For, unexpected, check and bar
Our weightiest counsels often mar.

While Bharat too is far away
Making with royal kin his stay,
I deem the fittest time of all
Thee, chosen Regent, to install.
It may be Bharat still has stood True to the counsels of the good, Faithful to thee with tender trust, With governed senses, pure and just.
But human minds, too well I know, Will sudden changes undergo,
And by their constant deeds alone The virtue of the good is shown.
Now, Ráma, go. My son, good night!
Fixt is to-morrow for the rite.”
Then Ráma paid the reverence due, And quickly to his home withdrew.
He passed within, nor lingered there, But sought his mother’s mansion, where The dame in linen robes arrayed
Devoutly in the chapel prayed
To Fortune’s Queen, with utterance checked, That she her Ráma would protect.
There was Sumitrá too, and there Was Lakshmaṇ led by loving care: And when the royal choice they knew Sítá in haste was summoned too.
Absorbed, with half-shut eyes, the queen Attended by the three was seen.
She knew that Pushya’s lucky hour Would raise her son to royal power, So fixed with bated breath each thought On God supreme, by all men sought.
To her, as thus she knelt and prayed, Ráma drew near, due reverence paid, And then to swell his mother’s joy, Thus spoke her own beloved boy;
“O mother dear, my sire’s decree Entrusts the people’s weal to me.
To-morrow I, for so his will,
Anointed king, the throne shall fill.
The few last hours till night shall end Sítá with me must fasting spend, For so my father has decreed,
And holy priests with him agreed.
What vows soever thou mayst deem My consecration’s eve beseem,
Do thou, sweet mother, for my sake And for beloved Sítá’s make.”

When the glad news Kauśalyá heard, So long desired, so long deferred, While tears of joy her utterance broke, In answer to her son she spoke:
“Long be thy life, my darling: now Thy prostrate foes before thee bow.
Live long and with thy bright success My friends and dear Sumitrá’s bless.
Surely the stars were wondrous fair When thee, sweet son, thy mother bare, That thy good gifts such love inspire And win the favour of thy sire.
With thee I travailed not in vain; Those lotus eyes reward my pain, And all the glory of the line
Of old Ikshváku will be thine.”
He smiled, and on his brother gazed Who sate with reverent hands upraised, And said: “My brother, thou must be Joint-ruler of this land with me.
My second self thou, Lakshmaṇ, art, And in my fortune bearest part.
Be thine, Sumitrá’s son, to know The joys from regal power that flow.
My life itself, the monarch’s seat, For thy dear sake to me are sweet.”
Thus Ráma to his brother said,
To both his mothers[268] bowed his head, And then with Sítá by his side
To his own house the hero hied.

Canto V. Ráma’s Fast.

Then Saint Vaśishṭha to the king Came ready at his summoning.
“Now go,” exclaimed the monarch, “thou Enriched by fervent rite and vow, For Ráma and his wife ordain
The fast, that joy may bless his reign.”
The best of those who Scripture know Said to the king, “My lord, I go.”
To Ráma’s house Vaśishṭha hied,
The hero’s fast by rule to guide, And skilled in sacred texts to tell Each step to him instructed well.
Straight to Prince Ráma’s high abode, That like a cloud pale-tinted showed, Borne in his priestly car he rode.
Two courts he passed, and in the third He stayed his car. Then Ráma heard The holy sage was come, and flew To honour him with honour due.
He hastened to the car and lent
His hand to aid the priest’s descent.
Then spoke Vaśishṭha words like these, Pleased with his reverent courtesies, With pleasant things his heart to cheer Who best deserved glad news to hear: “Prince, thou hast won thy father’s grace, And thine will be the Regent’s place: Now with thy Sítá, as is right,
In strictest fasting spend the night, For when the morrow’s dawn is fair The king will consecrate his heir: So Nahush,[269] as the wise relate, Yayáti joyed to consecrate.”
Thus having said, Vaśishṭha next Ordained the fast by rule and text, For Ráma faithful to his vows
And the Videhan dame his spouse.
Then from the prince’s house he hied With courteous honours gratified.

Round Ráma gathered every friend In pleasant talk a while to spend.
He bade good night to all at last, And to his inner chamber passed.
Then Ráma's house shone bright and gay With men and maids in glad array, As in the morning some fair lake When all her lotuses awake,
And every bird that loves the flood Flits joyous round each opening bud.
Forth from the house Vaśishṭha drove, That with the king's in splendour strove,
And all the royal street he viewed Filled with a mighty multitude
The eager concourse blocked each square, Each road and lane and thoroughfare,
And joyous shouts on every side
Rose like the roar of Ocean's tide, As streams of men together came
With loud huzza and glad acclaim.
The ways were watered, swept and clean, And decked with flowers and garlands green And all Ayodhyá shone arrayed
With banners on the roofs that played.
Men, women, boys with eager eyes, Expecting when the sun should rise, Stood longing for the herald ray Of Ráma's consecration day,
To see, a source of joy to all,
The people-honoured festival.
The priest advancing slowly through The mighty crowd he cleft in two, Near to the monarch's palace drew.
He sought the terrace, by the stair, Like a white cloud-peak high in air, The reverend king of men to meet Who sate upon his splendid seat: Thus will Vṛihaspati arise
To meet the monarch of the skies.
But when the king his coming knew, He left his throne and near him drew Questioned by him Vaśishṭha said That all his task was duly sped.
Then all who sate there, honouring Vaśishṭha, rose as rose the king.
Vaśishṭha bade his lord adieu,
And all the peers, dismissed, withdrew.
Then as a royal lion seeks
His cave beneath the rocky peaks, So to the chambers where abode

His consorts Daśaratha strode.
Full-thronged were those delightful bowers With women richly dressed,
And splendid as the radiant towers Where Indra loves to rest.
Then brighter flashed a thousand eyes With the light his presence lent, As, when the moon begins to rise The star thronged firmament.

Canto VI. The City Decorated.

Then Ráma bathed in order due, His mind from worldly thoughts withdrew,
And with his large-eyed wife besought Naráyaṇ, as a votary ought.
Upon his head the brimming cup
Of holy oil he lifted up,
Then placed within the kindled fire The offering to that heavenly Sire, And as he sipped the remnant prayed To Him for blessing and for aid.
Then with still lips and tranquil mind With his Videhan he reclined,
In Vishṇu's chapel, on a bed
Where holy grass was duly spread, While still the prince's every thought The God supreme, Náráyaṇ, sought.
One watch remained the night to close When Ráma from his couch arose,
And bade the men and maids adorn His palace for the solemn morn.
He heard the bards and heralds raise Auspicious strains of joy and praise; And breathed devout, with voice restrained, The hymn for morning rites ordained; Then, with his head in reverence bowed, Praised Madhu's conquering foe aloud, And, in pure linen robes arrayed, The priests to raise their voices prayed.
Obedient to the summons they
Proclaimed to all the festal day.
The Bráhmans' voices, deep and sweet, Resounded through the crowded street,
And echoed through Ayodhyá went
By many a loud-toned instrument.
Then all the people joyed to hear That Ráma with his consort dear
Had fasted till the morning light In preparation for the rite.
Swiftly the joyful tidings through Ayodhyá's crowded city flew,
And soon as dawn appeared, each man To decorate the town began.

In all the temples bright and fair As white clouds towering in the air, In streets, and where the cross-ways met, Where holy fig-trees had been set, In open square, in sacred shade, Where merchants' shops their wealth displayed, On all the mansions of the great, And householders of wealth and state, Where'er the people loved to meet, Where'er a tree adorned the street, Gay banners floated to the wind, And ribands round the staves were twined.

Then clear the singers' voices rang, As, charming mind and ear, they sang.

Here players shone in bright attire, There dancing women swelled the quire.

Each with his friend had much to say Of Ráma's consecration-day:

Yea, even children, as they played At cottage doors beneath the shade.

The royal street with flowers was strown Which loving hands in heaps had thrown, And here and there rich incense lent Its fragrance to the garland's scent; And all was fresh and fair and bright In honour of the coming rite.

With careful foresight to illume With borrowed blaze the midnight gloom, The crowds erected here and there Trees in each street gay lamps to bear.

The city thus from side to side

In festal guise was beautified.

The people of the town who longed To view the rite together thronged, And filling every court and square Praised the good king in converse there: "Our high-souled king! He throws a grace On old Ikshváku's royal race.

He feels his years' increasing weight, And makes his son associate.

Great joy to us the choice will bring Of Ráma for our lord and king.

The good and bad to him are known, And long will he protect his own.

No pride his prudent breast may swell, Most just, he loves his brothers well, And to us all that love extends, Cherished as brothers and as friends.

Long may our lord in life remain, Good Daśaratha, free from stain, By whose most gracious favour we Ráma anointed king shall see."

Such were the words the townsmen spoke Heard by the gathering countryfolk, Who from the south, north, east, and west, Stirred by the joyful tidings, pressed.

For by their eager longing led

To Ráma’s consecration sped
The villagers from every side,
And filled Ayodhyá’s city wide.
This way and that way strayed the crowd, While rose a murmur long and loud,
As when the full moon floods the skies And Ocean’s waves with thunder rise.
That town, like Indra’s city fair, While peasants thronged her ways, Tumultuous roared like Ocean, where Each flood-born monster plays.

Canto VII. Manthará’s Lament.

IT CHANCED A slave-born handmaid, bred With Queen Kaikeyí, fancy-led,
Mounted the stair and stood upon The terrace like the moon that shone.
Thence Manthará at ease surveyed Ayodhyá to her eyes displayed,
Where water cooled the royal street, Where heaps of flowers were fresh and sweet, And costly flags and pennons hung On roof and tower their shadow flung; With covered ways prepared in haste, And many an awning newly placed; With sandal-scented streams bedewed, Thronged by a new bathed multitude: Whose streets were full of Bráhman bands With wreaths and sweetmeats in their hands.
Loud instruments their music raised, And through the town, where’er she gazed,
The doors of temples glittered white, And the maid marvelled at the sight.
Of Ráma’s nurse who, standing by, Gazed with a joy-expanded eye,
In robes of purest white attired, The wondering damsel thus inquired: “Does Ráma’s mother give away
Rich largess to the crowds to-day, On some dear object fondly bent, Or blest with measureless content?
What mean these signs of rare delight On every side that meet my sight?
Say, will the king with joy elate Some happy triumph celebrate?”
The nurse, with transport uncontrolled, Her glad tale to the hump-back told: “Our lord the king to-morrow morn Will consecrate his eldest-born, And raise, in Pushya’s favouring hour, Prince Ráma to the royal power.”
As thus the nurse her tidings spoke, Rage in the hump-back’s breast awoke.
Down from the terrace, like the head Of high Kailása’s hill, she sped.
Sin in her thoughts, her soul aflame, Where Queen Kaikeyí slept, she came: “Why sleepest thou?” she cried, “arise, Peril is near, unclose thine eyes.
Ah, heedless Queen, too blind to know What floods of sin above thee flow!

Thy boasts of love and grace are o’er: Thine is the show and nothing more.
His favour is an empty cheat,
A torrent dried by summer’s heat.”
Thus by the artful maid addressed In cruel words from raging breast, The queen, sore troubled, spoke in turn; “What evil news have I to learn?
That mournful eye, that altered cheek Of sudden woe or danger speak.”
Such were the words Kaikeyí said: Then Manthará, her eyeballs red With fury, skilled with treacherous art To grieve yet more her lady’s heart, From Ráma, in her wicked hate,
Kaikeyí’s love to alienate,
Upon her evil purpose bent
Began again most eloquent:
“Peril awaits thee swift and sure, And utter woe defying cure;
King Daśaratha will create
Prince Ráma Heir Associate.
Plunged in the depths of wild despair, My soul a prey to pain and care, As though the flames consumed me, zeal Has brought me for my lady’s weal, Thy grief, my Queen, is grief to me: Thy gain my greatest gain would be.
Proud daughter of a princely line, The rights of consort queen are thine.
How art thou, born of royal race, Blind to the crimes that kings debase?
Thy lord is gracious, to deceive, And flatters, but thy soul to grieve, While thy pure heart that thinks no sin Knows not the snares that hem thee in.
Thy husband’s lips on thee bestow Soft soothing word, an empty show: The wealth, the substance, and the power This day will be Kauśalyá’s dower.
With crafty soul thy child he sends To dwell among thy distant friends, And, every rival far from sight, To Ráma gives the power and might.
Ah me! for thou, unhappy dame,
Deluded by a husband’s name,
With more than mother’s love hast pressed A serpent to thy heedless breast, And cherished him who works thee woe, No husband but a deadly foe.
For like a snake, unconscious Queen, Or enemy who stabs unseen,

King Daśaratha all untrue
Has dealt with thee and Bharat too.
Ah, simple lady, long beguiled
By his soft words who falsely smiled!
Poor victim of the guileless breast, A happier fate thou meritest.
For thee and thine destruction waits When he Prince Ráma consecrates.
Up, lady, while there yet is time; Preserve thyself, prevent the crime.
Up, from thy careless ease, and free Thyself, O Queen, thy son, and me!”
Delighted at the words she said, Kaikeyí lifted from the bed,
Like autumn’s moon, her radiant head, And joyous at the tidings gave
A jewel to the hump-back slave; And as she gave the precious toy She cried in her exceeding joy: “Take this, dear maiden, for thy news Most grateful to mine ear, and choose What grace beside most fitly may The welcome messenger repay.
I joy that Ráma gains the throne: Kauśalyá’s son is as mine own.”

Canto VIII. Manthará’s Speech.

The damsel’s breast with fury burned: She answered, as the gift she spurned: “What time, O simple Queen, is this For idle dreams of fancied bliss? Hast thou not sense thy state to know, Engulfed in seas of whelming woe; Sick as I am with grief and pain My lips can scarce a laugh restrain To see thee hail with ill-timed joy A peril mighty to destroy.
I mourn for one so fondly blind: What woman of a prudent mind
Would welcome, e’en as thou hast done, The lordship of a rival’s son,
Rejoiced to find her secret foe Empowered, like death, to launch the blow; I see that Ráma still must fear Thy Bharat, to his throne too near.
Hence is my heart disquieted,
For those who fear are those we dread.
Lakshmaṇ, the mighty bow who draws, With all his soul serves Ráma’s cause; And chains as strong to Bharat bind Śatrughna, with his heart and mind, Now next to Ráma, lady fair,
Thy Bharat is the lawful heir:
And far remote, I ween, the chance That might the younger two advance.
Yes, Queen, ’tis Ráma that I dread, Wise, prompt, in warlike science bred; And oh, I tremble when I think
Of thy dear child on ruin’s brink.

Blest with a lofty fate is she, Kauśalyá; for her son will be
Placed, when the moon and Pushya meet, By Bráhmans on the royal seat,
Thou as a slave in suppliant guise Must wait upon Kauśalyá’s eyes, With all her wealth and bliss secured And glorious from her foes assured.
Her slave with us who serve thee, thou Wilt see thy son to Ráma bow,

And Sítá’s friends exult o’er all, While Bharat’s wife shares Bharat’s fall.”
As thus the maid in wrath complained, Kaikeyí saw her heart was pained, And answered eager in defence
Of Ráma’s worth and excellence: “Nay, Ráma, born the monarch’s heir, By holy fathers trained with care, Virtuous, grateful, pure, and true, Claims royal sway as rightly due.
He, like a sire, will long defend Each brother, minister, and friend.
Then why, O hump-back, art thou pained To hear that he the throne has gained?
Be sure when Ráma’s empire ends, The kingdom to my son descends, Who, when a hundred years are flown, Shall sit upon his fathers’ throne.
Why is thine heart thus sad to see The joy that is and long shall be, This fortune by possession sure And hopes which we may count secure?
Dear as the darling son I bore
Is Ráma, yea, or even more.
Most duteous to Kauśalyá, he
Is yet more dutiful to me.
What though he rule, we need not fear: His brethren to his soul are dear.
And if the throne Prince Ráma fill Bharat will share the empire still.”
She ceased. The troubled damsel sighed Sighs long and hot, and thus replied: “What madness has possessed thy mind, To warnings deaf, to dangers blind?
Canst thou not see the floods of woe That threaten o’er thine head to flow: First Ráma will the throne acquire, Then Ráma’s son succeed his sire, While Bharat will neglected pine Excluded from the royal line.
Not all his sons, O lady fair,
The kingdom of a monarch share: All ruling when a sovereign dies Wild tumult in the state would rise.
The eldest, be he good or ill,
Is ruler by the father’s will.
Know, tender mother, that thy son Without a friend and all undone, Far from the joyous ease of home An alien from his race will roam.

I sped to thee for whom I feel, But thy fond heart mistakes my zeal, Thy hand a present would bestow Because thy rival triumphs so.
When Ráma once begins his sway
Without a foe his will to stay, Thy darling Bharat he will drive To distant lands if left alive.
By thee the child was sent away Beneath his grandsire’s roof to stay.
Even in stocks and stones perforce Will friendship spring from intercourse.
The young Śatrughna too would go With Bharat, for he loved him so.
As Lakshmaṇ still to Ráma cleaves, He his dear Bharat never leaves.
There is an ancient tale they tell: A tree the foresters would fell Was saved by reeds that round it stood, For love that sprang of neighbourhood.
So Lakshmaṇ Ráma will defend,
And each on each for aid depend.
Such fame on earth their friendship wins As that which binds the Heavenly Twins.
And Ráma ne’er will purpose wrong To Lakshmaṇ, for their love is strong.
But Bharat, Oh, of this be sure, Must evil at his hands endure.
Come, Ráma from his home expel
An exile in the woods to dwell.
The plan, O Queen, which I advise Secures thy weal if thou be wise.
So we and all thy kith and kin
Advantage from thy gain shall win.
Shall Bharat, meet for happier fate, Born to endure his rival’s hate, With all his fortune ruined cower And dread his brother’s mightier power!
Up, Queen, to save thy son, arise; Prostrate at Ráma’s feet he lies.
So the proud elephant who leads His trooping consorts through the reeds Falls in the forest shade beneath The lion’s spring and murderous teeth.
Scorned by thee in thy bliss and pride Kauśalyá was of old defied,
And will she now forbear to show The vengeful rancour of a foe?
O Queen, thy darling is undone
When Ráma’s hand has once begun Ayodhyá’s realm to sway,

Come, win the kingdom for thy child And drive the alien to the wild In banishment to-day.”

Canto IX. The Plot.

As fury lit Kaikeyí's eyes She spoke with long and burning sighs: "This day my son enthroned shall see, And Ráma to the woods shall flee.
But tell me, damsel, if thou can, A certain way, a skilful plan
That Bharat may the empire gain, And Ráma's hopes be nursed in vain."
The lady ceased. The wicked maid The mandate of her queen obeyed, And darkly plotting Ráma's fall Responded to Kaikeyí's call.
"I will declare, do thou attend, How Bharat may his throne ascend.
Dost thou forget what things befell?
Or dost thou feign, remembering well?
Or wouldst thou hear my tongue repeat A story for thy need so meet?
Gay lady, if thy will be so,
Now hear the tale of long ago,
And when my tongue has done its part Ponder the story in thine heart.
When Gods and demons fought of old, Thy lord, with royal saints enrolled, Sped to the war with thee to bring His might to aid the Immortals' King.
Far to the southern land he sped Where Daṇḍak's mighty wilds are spread, To Vaijayanta's city swayed
By Śambara, whose flag displayd The hugest monster of the sea.
Lord of a hundred wiles was be; With might which Gods could never blame Against the King of Heaven he came.
Then raged the battle wild and dread, And mortal warriors fought and bled; The fiends by night with strength renewed Charged, slew the sleeping multitude.
Thy lord, King Daśaratha, long
Stood fighting with the demon throng, But long of arm, unmatched in strength, Fell wounded by their darts at length.

Thy husband, senseless, by thine aid Was from the battle field conveyed, And wounded nigh to death thy lord Was by thy care to health restored.
Well pleased the grateful monarch sware To grant thy first and second prayer.
Thou for no favour then wouldst sue, The gifts reserved for season due; And he, thy high-souled lord, agreed To give the boons when thou shouldst need.
Myself I knew not what befell,
But oft the tale have heard thee tell, And close to thee in friendship knit Deep in my heart have treasured it.
Remind thy husband of his oath, Recall the boons and claim them both, That Bharat on the throne be placed With rites of consecration graced, And Ráma to the woods be sent
For twice seven years of banishment.
Go, Queen, the mourner's chamber[270] seek, With angry eye and burning cheek; And with disordered robes and hair On the cold earth lie prostrate there.
When the king comes still mournful lie, Speak not a word nor meet his eye, But let thy tears in torrent flow, And lie enamoured of thy woe.
Well do I know thou long hast been, And ever art, his darling queen.
For thy dear sake, O well-loved dame, The mighty king would brave the flame, But ne'er would anger thee, or brook To meet his favourite's wrathful look.
Thy loving lord would even die
Thy fancy, Queen, to gratify,
And never could he arm his breast To answer nay to thy request.
Listen and learn, O dull of sense, Thine all-resistless influence.
Gems he will offer, pearls and gold: Refuse his gifts, be stern and cold.
Those proffered boons at length recall, And claim them till he grants thee all.
And O my lady, high in bliss,
With heedful thought forget not this.
When from the ground his queen he lifts And grants again the promised gifts, Bind him with oaths he cannot break And thy demands unflnching, make.
That Ráma travel to the wild

Five years and nine from home exiled, And Bharat, best of all who reign, The empire of the land obtain.
For when this term of years has fled Over the banished Ráma's head,
Thy royal son to vigour grown
And rooted firm will stand alone.
The king, I know, is well inclined, And this the hour to move his mind.
Be bold: the threatened rite prevent, And force the king from his intent."
She ceased. So counselled to her bane Disguised beneath a show of gain, Kaikeyí in her joy and pride
To Manthará again replied:
"Thy sense I envy, prudent maid; With sagest lore thy lids persuade.
No hump-back maid in all the earth, For wise resolve, can match thy worth.
Thou art alone with constant zeal Devoted to thy lady's weal.
Dear girl, without thy faithful aid I had not marked the plot he laid.

Full of all guile and sin and spite Misshapen hump-backs shock the sight: But thou art fair and formed to please, Bent like a lily by the breeze.
I look thee o'er with watchful eye, And in thy frame no fault can spy; The chest so deep, the waist so trim, So round the lines of breast and limb.[271]
Thy cheeks with moonlike beauty shine, And the warm wealth of youth is thine.
Thy legs, my girl, are long and neat, And somewhat long thy dainty feet, While stepping out before my face Thou seemest like a crane to pace.
The thousand wiles are in thy breast Which Śambara the fiend possessed, And countless others all thine own, O damsel sage, to thee are known.
Thy very hump becomes thee too, O thou whose face is fair to view, For there reside in endless store Plots, wizard wiles, and warrior lore.
A golden chain I'll round it fling When Ráma's flight makes Bharat king: Yea, polished links of finest gold, When once the wished for prize I hold With naught to fear and none to hate, Thy hump, dear maid, shall decorate.
A golden frontlet wrought with care, And precious jewels shalt thou wear: Two lovely robes around thee fold, And walk a Goddess to behold,

Bidding the moon himself compare His beauty with a face so fair.
With scent of precious sandal sweet Down to the nails upon thy feet, First of the household thou shalt go And pay with scorn each battled foe."
Kaikeyí's praise the damsel heard, And thus again her lady stirred, Who lay upon her beauteous bed
Like fire upon the altar fed:
"Dear Queen, they build the bridge in vain When swollen streams are dry again.
Arise, thy glorious task complete, And draw the king to thy retreat."
The large-eyed lady left her bower Exulting in her pride of power, And with the hump-back sought the gloom And silence of the mourner's room.
The string of priceless pearls that hung Around her neck to earth she flung, With all the wealth and lustre lent By precious gem and ornament.
Then, listening to her slave's advice, Lay, like a nymph from Paradise.
As on the ground her limbs she laid Once more she cried unto the maid: "Soon must thou to the monarch say Kaikeyí's soul has past away,
Or, Ráma banished as we planned, My son made king shall rule the land.
No more for gold and gems I care, For brave attire or dainty fare.
If Ráma should the throne ascend, That very hour my life will end."
The royal lady wounded through
The bosom with the darts that flew Launched from the hump-back's tongue Pressed both her hands upon her side, And o'er and o'er again she cried With wildering fury stung:
"Yes, it shall be thy task to tell That I have hurried hence to dwell In Yáma's realms of woe,
Or happy Bharat shall be king,
And doomed to years of wandering Kauśalyá's son shall go.
I heed not dainty viands now
Fair wreaths of flowers to twine my brow, Soft balm or precious scent:
My very life I count as naught, Nothing on earth can claim my thought But Ráma's banishment."

She spoke these words of cruel ire; Then stripping off her gay attire, The cold bare floor she pressed.
So, falling from her home on high, Some lovely daughter of the sky Upon the ground might rest.
With darkened brow and furious mien, Stripped of her gems and wreath, the queen In spotless beauty lay,
Like heaven obscured with gathering cloud, When shades of midnight darkness shroud Each star's expiring ray.

Canto X. Dasaratha’s Speech.

As Queen Kaikeyí thus obeyed The sinful counsel of her maid
She sank upon the chamber floor, As sinks in anguish, wounded sore, An elephant beneath the smart
Of the wild hunter’s venomed dart.
The lovely lady in her mind
Revolved the plot her maid designed, And prompt the gain and risk to scan She step by step approved the plan.
Misguided by the hump-back’s guile She pondered her resolve awhile, As the fair path that bliss secured The miserable lady lured, Devoted to her queen, and swayed By hopes of gain and bliss, the maid Rejoiced, her lady’s purpose known, And deemed the prize she sought her own.
Then bent upon her purpose dire, Kaikeyí with her soul on fire,
Upon the floor lay, languid, down, Her brows contracted in a frown.
The bright-hued wreath that bound her hair, Chains, necklets, jewels rich and rare, Stripped off by her own fingers lay Spread on the ground in disarray, And to the floor a lustre lent
As stars light up the firmament.
Thus prostrate in the mourner’s cell, In garb of woe the lady fell,
Her long hair in a single braid, Like some fair nymph of heaven dismayed.[272]
The monarch, Ráma to install,
With thoughtful care had ordered all, And now within his home withdrew, Dismissing first his retinue.
Now all the town has heard, thought he, What joyful rite the morn will see.
So turned he to her bower to cheer With the glad news his darling’s ear.
Majestic, as the Lord of Night,

When threatened by the Dragon’s might, Bursts radiant on the evening sky Pale with the clouds that wander by, So Daśaratha, great in fame,
To Queen Kaikeyí’s palace came.
There parrots flew from tree to tree, And gorgeous peacocks wandered free, While ever and anon was heard
The note of some glad water-bird.
Here loitered dwarf and hump-backed maid, There lute and lyre sweet music played.
Here, rich in blossom, creepers twined O’er grots with wondrous art designed, There Champac and Aśoka flowers
Hung glorious o’er the summer bowers, And mid the waving verdure rose
Gold, silver, ivory porticoes.
Through all the months in ceaseless store The trees both fruit and blossom bore.
With many a lake the grounds were graced; Seats gold and silver, here were placed; Here every viand wooed the taste, It was a garden meet to vie
E’en with the home of Gods on high.
Within the mansion rich and vast The mighty Daśaratha passed:
Not there was his beloved queen
On her fair couch reclining seen.
With love his eager pulses beat
For the dear wife he came to meet, And in his blissful hopes deceived, He sought his absent love and grieved.
For never had she missed the hour Of meeting in her sumptuous bower, And never had the king of men
Entered the empty room till then.
Still urged by love and anxious thought News of his favourite queen he sought, For never had his loving eyes
Found her or selfish or unwise.
Then spoke at length the warder maid, With hands upraised and sore afraid: “My Lord and King, the queen has sought The mourner’s cell with rage distraught.”
The words the warder maiden said He heard with soul disquieted,

And thus as fiercer grief assailed, His troubled senses wellnigh failed.
Consumed by torturing fires of grief The king, the world's imperial chief, His lady lying on the ground
In most unqueenly posture, found.
The aged king, all pure within,
Saw the young queen resolved on sin, Low on the ground, his own sweet wife, To him far dearer than his life, Like some fair creeping plant uptorn, Or like a maid of heaven forlorn, A nymph of air or Goddess sent
From Swarga down in banishment.
As some wild elephant who tries
To soothe his consort as she lies Struck by the hunter's venomed dart, So the great king disturbed in heart, Strove with soft hand and fond caress To soothe his darling queen's distress, And in his love addressed with sighs The lady of the lotus eyes:
“I know not, Queen, why thou shouldst be Thus angered to the heart with me.
Say, who has slighted thee, or whence Has come the cause of such offence That in the dust thou liest low, And rendest my fond heart with woe, As if some goblin of the night
Had struck thee with a deadly blight, And cast foul influence on her
Whose spells my loving bosom stir?
I have Physicians famed for skill, Each trained to cure some special ill: My sweetest lady, tell thy pain, And they shall make thee well again.
Whom, darling, wouldst thou punished see?
Or whom enriched with lordly fee?

Weep not, my lovely Queen, and stay This grief that wears thy frame away; Speak, and the guilty shall be freed.
The guiltless be condemned to bleed, The poor enriched, the rich abased, The low set high, the proud disgraced.
My lords and I thy will obey,

All slaves who own thy sovereign sway; And I can ne’er my heart incline To check in aught one wish of thine.
Now by my life I pray thee tell
The thoughts that in thy bosom dwell.
The power and might thou knowest well, Should from thy breast all doubt expel.
I swear by all my merit won,
Speak, and thy pleasure shall be done.
Far as the world’s wide bounds extend My glorious empire knows no end.
Mine are the tribes in eastern lands, And those who dwell on Sindhu’s sands: Mine is Suráshṭra, far away,
Suvíra’s realm admits my sway.
My best the southern nations fear, The Angas and the Vangas hear.
And as lord paramount I reign
O’er Magadh and the Matsyas’ plain, Kośal, and Káśi’s wide domain:[273]
All rich in treasures of the mine, In golden corn, sheep, goats, and kine.
Choose what thou wilt. Kaikeyí, thence: But tell me, O my darling, whence Arose thy grief, and it shall fly Like hoar-frost when the sun is high.”
She, by his loving words consoled, Longed her dire purpose to unfold, And sought with sharper pangs to wring The bosom of her lord the king.

Canto XI. The Queen’s Demand.

To him enthralled by love, and blind, Pierced by his darts who shakes the mind,[274]
Kaikeyí with remorseless breast
Her grand purpose thus expressed: “O King, no insult or neglect
Have I endured, or disrespect.
One wish I have, and faith would see That longing granted, lord, by thee.
Now pledge thy word if thou incline To listen to this prayer of mine, Then I with confidence will speak, And thou shalt hear the boon I seek.”
Ere she had ceased, the monarch fell, A victim to the lady’s spell,
And to the deadly snare she set
Sprang, like a roebuck to the net.
Her lover raised her drooping head, Smiled, playing with her hair, and said: “Hast thou not learnt, wild dame, till now That there is none so dear as thou To me thy loving husband, save
My Ráma bravest of the brave?
By him my race’s high-souled heir, By him whom none can match, I swear, Now speak the wish that on thee weighs: By him whose right is length of days, Whom if my fond paternal eye
Saw not one hour I needs must die, — I swear by Ráma my dear son,
Speak, and thy bidding shall be done.
Speak, darling; if thou choose, request To have the heart from out my breast; Regard my words, sweet love, and name The wish thy mind thinks fit to frame.
Nor let thy soul give way to doubt: My power should drive suspicion out.
Yea, by my merits won I swear,
Speak, darling, I will grant thy prayer.”

The queen, ambitious, overjoyed
To see him by her plot decoyed,
More eager still her aims to reach, Spoke her abominable speech:
“A boon thou grantest, nothing loth, And swearest with repeated oath.
Now let the thirty Gods and three My witnesses, with Indra, be.
Let sun and moon and planets hear, Heaven, quarters, day and night, give ear.
The mighty world, the earth outspread, With bards of heaven and demons dread;
The ghosts that walk in midnight shade, And household Gods, our present aid, A every being great and small
To hear and mark the oath I call.”
When thus the archer king was bound, With treacherous arts and oaths enwound,
She to her bounteous lord subdued By blinding love, her speech renewed: “Remember, King, that long-past day Of Gods’ and demons’ battle fray.
And how thy foe in doubtful strife Had nigh bereft thee of thy life.
Remember, it was only I
Preserved thee when about to die, And thou for watchful love and care Wouldst grant my first and second prayer.
Those offered boons, pledged with thee then, I now demand, O King of men, Of thee, O Monarch, good and just, Whose righteous soul observes each trust.
If thou refuse thy promise sworn, I die, despised, before the morn.
These rites in Ráma’s name begun — Transfer them, and enthrone my son.
The time is come to claim at last The double boon of days long-past, When Gods and demons met in fight, And thou wouldst fain my care requite.
Now forth to Daṇḍak’s forest drive Thy Ráma for nine years and five, And let him dwell a hermit there With deerskin coat and matted hair.
Without a rival let my boy
The empire of the land enjoy,
And let mine eyes ere morning see Thy Ráma to the forest flee.”

Canto XII. Dasaratha’s Lament.

THE MONARCH, AS Kaikeyí pressed With cruel words her dire request, Stood for a time absorbed in thought While anguish in his bosom wrought.
“Does some wild dream my heart assail?
Or do my troubled senses fail?
Does some dire portent scare my view?
Or frenzy’s stroke my soul subdue?”
Thus as he thought, his troubled mind In doubt and dread no rest could find, Distressed and trembling like a deer Who sees the dreaded tigress near.
On the bare ground his limbs he threw, And many a long deep sigh he drew, Like a wild snake, with fury blind, By charms within a ring confined.
Once as the monarch’s fury woke, “Shame on thee!” from his bosom broke, And then in sense-bewildering pain He fainted on the ground again.
At length, when slowly strength returned, He answered as his eyeballs burned With the wild fury of his ire
Consuming her, as ‘twere, with fire: “Fell traitress, thou whose thoughts design The utter ruin of my line,
What wrong have I or Ráma done?
Speak murderess, speak thou wicked one, Seeks he not evermore to please
Thee with all sonlike courtesies?
By what persuasion art thou led
To bring this ruin on his head?
Ah me, that fondly unaware
I brought thee home my life to share, Called daughter of a king, in truth A serpent with a venomed tooth!
What fault can I pretend to find In Ráma praised by all mankind,

That I my darling should forsake?
No, take my life, my glory take: Let either queen be from me torn, But not my well-loved eldest-born.
Him but to see is highest bliss, And death itself his face to miss.
The world may sunless stand, the grain May thrive without the genial rain, But if my Ráma be not nigh
My spirit from its frame will fly.
Enough, thine impious plan forgo, O thou who plottest sin and woe.
My head before thy feet, I kneel, And pray thee some compassion feel.
O wicked dame, what can have led Thy heart to dare a plot so dread?
Perchance thy purpose is to sound The grace thy son with me has found; Perchance the words that, all these days, Thou still hast said in Ráma’s praise, Were only feigned, designed to cheer With flatteries a father’s ear.
Soon as thy grief, my Queen, I knew, My bosom felt the anguish too.
In empty halls art thou possessed, And subject to anothers’ hest?
Now on Ikshváku’s ancient race
Falls foul disorder and disgrace, If thou, O Queen, whose heart so long Has loved the good should choose the wrong.
Not once, O large-eyed dame, hast thou Been guilty of offence till now, Nor said a word to make me grieve, Now will I now thy sin believe.
With thee my Ráma used to hold
Like place with Bharat lofty-souled.
As thou so often, when the pair
Were children yet, wouldst fain declare.
And can thy righteous soul endure That Ráma glorious, pious, pure, Should to the distant wilds be sent For fourteen years of banishment?
Yea, Ráma Bharat’s self exceeds
In love to thee and sonlike deeds, And, for deserving love of thee, As Bharat, even so is he.
Who better than that chieftain may Obedience, love, and honour pay, Thy dignity with care protect,

Thy slightest word and wish respect?
Of all his countless followers none Can breathe a word against my son; Of many thousands not a dame
Can hint reproach or whisper blame.
All creatures feel the sweet control Of Ráma’s pure and gentle soul.
The pride of Manu’s race he binds To him the people’s grateful minds.
He wins the subjects with his truth, The poor with gifts and gentle ruth, His teachers with his docile will, The foemen with his archer skill.
Truth, purity, religious zeal,
The hand to give, the heart to feel, The love that ne’er betrays a friend, The rectitude that naught can bend, Knowledge, and meek obedience grace My Ráma pride of Raghu’s race.
Canst thou thine impious plot design ‘Gainst him in whom these virtues shine, Whose glory with the sages vies, Peer of the Gods who rule the skies!
From him no harsh or bitter word To pain one creature have I heard, And how can I my son address,
For thee, with words of bitterness?
Have mercy, Queen: some pity show To see my tears of anguish flow, And listen to my mournful cry,
A poor old man who soon must die.
Whate’er this sea-girt land can boast Of rich and rare from coast to coast, To thee, my Queen, I give it all: But O, thy deadly words recall:
O see, my suppliant hands entreat, Again my lips are on thy feet:
Save Ráma, save my darling child, Nor kill me with this sin defiled.”
He grovelled on the ground, and lay To burning grief a senseless prey, And ever and anon, assailed
By floods of woe he wept and wailed, Striving with eager speed to gain The margent of his sea of pain.
With fiercer words she fiercer yet The hapless father’s pleading met: “O Monarch, if thy soul repent

The promise and thy free consent, How wilt thou in the world maintain Thy fame for truth unsmirched with stain?
When gathered kings with thee converse, And bid thee all the tale rehearse, What wilt thou say, O truthful King, In answer to their questioning?
“She to whose love my life I owe, Who saved me smitten by the foe, Kaikeyí, for her tender care,
Was cheated of the oath I sware.”
Thus wilt thou answer, and forsworn Wilt draw on thee the princes’ scorn.
Learn from that tale, the Hawk and Dove,[275]
How strong for truth was Saivya’s love.
Pledged by his word the monarch gave His flesh the suppliant bird to save.
So King Alarka gave his eyes,
And gained a mansion in the skies.
The Sea himself his promise keeps, And ne’er beyond his limit sweeps.
My deeds of old again recall,
Nor let thy bond dishonoured fall.
The rights of truth thou wouldst forget, Thy Ráma on the throne to set,
And let thy days in pleasure glide, Fond King, Kauśalyá by thy side.
Now call it by what name thou wilt, Justice, injustice, virtue, guilt, Thy word and oath remain the same, And thou must yield what thus I claim.
If Ráma be anointed, I
This very day will surely die,
Before thy face will poison drink, And lifeless at thy feet will sink.
Yea, better far to die than stay Alive to see one single day
The crowds before Kauśalyá stand And hail her queen with reverent hand.
Now by my son, myself, I swear,
No gift, no promise whatsoe’er
My steadfast soul shall now content, But only Ráma’s banishment.”
So far she spake by rage impelled, And then the queen deep silence held.
He heard her speech full fraught with ill, But spoke no word bewildered still, Gazed on his love once held so dear Who spoke unlovely rede to hear; Then as

he slowly pondered o’er
The queen’s resolve and oath she swore.
Once sighing forth, Ah Ráma! he
Fell prone as falls a smitten tree.
His senses lost like one insane, Faint as a sick man weak with pain, Or like a wounded snake dismayed, So lay the king whom earth obeyed.
Long burning sighs he slowly heaved, As, conquered by his woe, he grieved, And thus with tears and sobs between His sad faint words addressed the queen:
“By whom, Kaikeyí, wast thou taught This flattering hope with ruin fraught?
Have goblins seized thy soul, O dame, Who thus canst speak and feel no shame?
Thy mind with sin is sicklied o’er, From thy first youth ne’er seen before.
A good and loving wife wast thou, But all, alas! is altered now.
What terror can have seized thy breast To make thee frame this dire request, That Bharat o’er the land may reign, And Ráma in the woods remain?
Turn from thine evil ways, O turn, And thy perfidious counsel spurn, If thou would fain a favour do
To people, lord, and Bharat too.
O wicked traitress, fierce and vile, Who lovest deeds of sin and guile, What crime or grievance dost thou see, What fault in Ráma or in me?
Thy son will ne’er the throne accept If Ráma from his rights be kept, For Bharat’s heart more firmly yet Than Ráma’s is on justice set.
How shall I say, Go forth, and brook Upon my Ráma’s face to look,
See his pale cheek and ashy lips Dimmed like the moon in sad eclipse?
How see the plan so well prepared When prudent friends my counsels shared, All ruined, like a host laid low Beneath some foeman’s murderous blow.
What will these gathered princes say, From regions near and far away?
“O’erlong endures the monarch’s reign, or now he is a child again.”
When many a good and holy sage
In Scripture versed, revered for age, Shall ask for Ráma, what shall I Unhappy, what shall I reply?
“By Queen Kaikeyí long distressed I drove him forth and dispossessed.”

Although herein the truth I speak, They all will hold me false and weak.
What will Kauśalyá say when she
Demands her son exiled by me?
Alas! what answer shall I frame, Or how console the injured dame?
She like a slave on me attends,
And with a sister's care she blends A mother's love, a wife's, a friend's.
In spite of all her tender care, Her noble son, her face most fair, Another queen I could prefer
And for thy sake neglected her,
But now, O Queen, my heart is grieved For love and care by thee received, E'en as the sickening wretch repents His dainty meal and condiments.
And how will Queen Sumitrá trust The husband whom she finds unjust, Seeing my Ráma driven hence
Dishonoured, and for no offence?
Ah! the Videhan bride will hear
A double woe, a double fear,
Two whelming sorrows at one breath, Her lord's disgrace, his father's death.
Mine aged bosom she will wring
And kill me with her sorrowing,
Sad as a fair nymph left to weep Deserted on Himálaya's steep.
For short will be my days, I ween, When I with mournful eyes have seen My Ráma wandering forth alone
And heard dear Sítá sob and moan.
Ah me! my fond belief I rue.
Vile traitress, loved as good and true, As one who in his thirst has quaffed, Deceived by looks, a deadly draught.
Ah! thou hast slain me, murderess, while Soothing my soul with words of guile, As the wild hunter kills the deer Lured from the brake his song to hear.
Soon every honest tongue will fling Reproach on the dishonest king;
The people's scorn in every street The seller of his child will meet, And such dishonour will be mine

As whelms a Bráhman drunk with wine.
Ah me, for my unhappy fate,
Compelled thy words to tolerate!
Such woe is sent to scourge a crime Committed in some distant time.
For many a day with sinful care
I cherished thee, thou sin and snare, Kept thee, unwitting, like a cord Destined to bind its hapless lord.
Mine hours of ease I spent with thee, Nor deemed my love my death would be, While like a heedless child I played, On a black snake my hand I laid.
A cry from every mouth will burst And all the world will hold me curst, Because I saw my high-souled son Unkinged, unfathered, and undone; "The king by power of love beguiled Is weaker than a foolish child,
His own beloved son to make
An exile for a woman's sake.
By chaste and holy vows restrained, By reverend teachers duly trained.
When he his virtue's fruit should taste He falls by sin and woe disgraced."
Two words will all his answer be When I pronounce the stern decree, "Hence, Ráma, to the woods away,"
All he will say is, I obey.
O, if he would my will withstand When banished from his home and land, This were a comfort in my woe;
But he will ne'er do this, I know.
My Ráma to the forest fled,
And curses thick upon my head,
Grim Death will bear me hence away, His world-abominated prey.
When I am gone and Ráma too.
How wilt thou those I love pursue?
What vengeful sin will be designed Against the queens I leave behind?
When thou hast slain her son and me Kauśalyá soon will follow: she
Will sink beneath her sorrows' weight, And die like me disconsolate.
Exist, Kaikeyí, in thy pride,

And let thy heart be gratified,
When thou my queens and me hast hurled, And children, to the under world.
Soon wilt thou rule as empress o’er My noble house unvext before.
But then to wild confusion left, Of Ráma and of me bereft.
If Bharat to thy plan consent
And long for Ráma’s banishment,
Ne’er let his hands presume to pay The funeral honours to my clay.
Vile foe, thou cause of all mine ill, Obtain at last thy cursed will.
A widow soon shalt thou enjoy
The sweets of empire with thy boy.
O Princess, sure some evil fate
First brought thee here to devastate, In whom the night of ruin lies
Veiled in a consort’s fair disguise.
The scorn of all and deepest shame Will long pursue my hated name,
And dire disgrace on me will press, Misled by thee to wickedness.
How shall my Ráma, whom, before, His elephant or chariot bore,
Now with his feet, a wanderer, tread The forest wilds around him spread?
How shall my son, to please whose taste, The deftest cooks, with earrings graced, With rivalry and jealous care
The dainty meal and cates prepare — How shall he now his life sustain With acid fruit and woodland grain?
He spends his time unvext by cares, And robes of precious texture wears: How shall he, with one garment round His limbs recline upon the ground?
Whose was this plan, this cruel thought Unheard till now, with ruin fraught, To make thy son Ayodhyá’s king,
And send my Ráma wandering?
Shame, shame on women! Vile, untrue, Their selfish ends they still pursue.
Not all of womankind I mean.
But more than all this wicked queen.
O worthless, cruel, selfish dame, I brought thee home, my plague and woe.
What fault in me hast thou to blame, Or in my son who loves thee so?

Fond wives may from their husbands flee, And fathers may their sons desert, But all the world would rave to see My Ráma touched with deadly hurt.
I joy his very step to hear,
As though his godlike form I viewed; And when I see my Ráma near
I feel my youth again renewed.
There might be life without the sun, Yea, e'en if Indra sent no rain, But, were my Ráma banished, none Would, so I think, alive remain.
A foe that longs my life to take, I brought thee here my death to be, Caressed thee long, a venomed snake, And through my folly die. Ah me!
Ráma and me and Lakshmaṇ slay,
And then with Bharat rule the state; So bring the kingdom to decay,
And fawn on those thy lord who hate, Plotter of woe, for evil bred,
For such a speech why do not all Thy teeth from out thy wicked head Split in a thousand pieces fall?
My Ráma's words are ever kind,
He knows not how to speak in ire: Then how canst thou presume to find A fault in him whom all admire?
Yield to despair, go mad, or die, Or sink within the rifted earth; Thy fell request will I deny,
Thou shamer of thy royal birth.
Thy longer life I scarce can bear, Thou ruin of my home and race,
Who wouldst my heart and heartstrings tear, Keen as a razor, false and base.
My life is gone, why speak of joy?
For what, without my son, were sweet?
Spare, lady, him thou canst destroy; I pray thee as I touch thy feet."
He fell and wept with wild complaint, Heart-struck by her presumptuous speech,
But could not touch, so weak and faint, The cruel feet he strove to reach.

Canto XIII. Dasaratha’s Distress.

UNWORTHY OF HIS mournful fate, The mighty king, unfortunate,
Lay prostrate in unseemly guise, As, banished from the blissful skies, Yayáti, in his evil day.
His merit all exhausted, lay.[276]
The queen, triumphant in the power Won by her beauty’s fatal dower, Still terrible and unsubdued,
Her dire demand again renewed:
“Great Monarch, ’twas thy boast till now To love the truth and keep the vow; Then wherefore would thy lips refuse The promised boon ’tis mine to choose?”
King Daśaratha, thus addressed, With anger raging in his breast, Sank for a while beneath the pain, Then to Kaikeyí spoke again: “Childless so long, at length I won, With mighty toil, from Heaven a son, Ráma, the mighty-armed; and how Shall I desert my darling now?
A scholar wise, a hero bold,
Of patient mood, with wrath controlled, How can I bid my Ráma fly,
My darling of the lotus eye?
In heaven itself I scarce could bear, When asking of my Ráma there,
To hear the Gods his griefs declare, And O, that death would take me hence Before I wrong his innocence!”
As thus the monarch wept and wailed, And maddening grief his heart assailed, The sun had sought his resting-place, And night was closing round apace.
But yet the moon-crowned night could bring No comfort to the wretched king.
As still he mourned with burning sighs And fixed his gaze upon the skies: “O Night whom starry fires adorn, I long not for the coming morn.
Be kind and show some mercy: see, My suppliant hands are raised to thee.

Nay, rather fly with swifter pace; No longer would I see the face
Of Queen Kaikeyí, cruel, dread, Who brings this woe upon mine head.”
Again with suppliant hands he tried To move the queen, and wept and sighed: “To me, unhappy me, inclined
To good, sweet dame, thou shouldst be kind; Whose life is well-nigh fled, who cling To thee for succour, me thy king.
This, only this, is all my claim: Have mercy, O my lovely dame.
None else have I to take my part, Have mercy: thou art good at heart.
Hear, lady of the soft black eye, And win a name that ne’er shall die: Let Ráma rule this glorious land, The gift of thine imperial hand.
O lady of the dainty waist,
With eyes and lips of beauty graced, Please Ráma, me, each saintly priest, Bharat, and all from chief to least.”
She heard his wild and mournful cry, She saw the tears his speech that broke, Saw her good husband’s reddened eye, But, cruel still, no word she spoke.
His eyes upon her face he bent, And sought for mercy, but in vain: She claimed his darling’s banishment, He swooned upon the ground again.

Canto XIV. Ráma Summoned.

THE WICKED QUEEN her speech renewed, When rolling on the earth she viewed Ikshváku’s son, Ayodhyá’s king,
For his dear Ráma sorrowing:
“Why, by a simple promise bound, Liest thou prostrate on the ground, As though a grievous sin dismayed Thy spirit! Why so sore afraid?
Keep still thy word. The righteous deem That truth, mid duties, is supreme: And now in truth and honour’s name I bid thee own the binding claim.
Śaivya, a king whom earth obeyed, Once to a hawk a promise made,
Gave to the bird his flesh and bone, And by his truth made heaven his own.[277]
Alarka, when a Bráhman famed
For Scripture lore his promise claimed, Tore from his head his bleeding eyes And unreluctant gave the prize.
His narrow bounds prescribed restrain The Rivers’ Lord, the mighty main, Who, though his waters boil and rave, Keeps faithful to the word he gave.
Truth all religion comprehends,
Through all the world its might extends: In truth alone is justice placed, On truth the words of God are based: A life in truth unchanging past
Will bring the highest bliss at last.
If thou the right would still pursue, Be constant to thy word and true: Let me thy promise fruitful see, For boons, O King, proceed from thee.
Now to preserve thy righteous fame, And yielding to my earnest claim — Thrice I repeat it — send thy child, Thy Ráma, to the forest wild.
But if the boon thou still deny, Before thy face, forlorn, I die.”
Thus was the helpless monarch stung By Queen Kaikeyí’s fearless tongue, As Bali strove in vain to loose

His limbs from Indra’s fatal noose.
Dismayed in soul and pale with fear, The monarch, like a trembling steer Between the chariot’s wheel and yoke, Again to Queen Kaikeyí spoke,
With sad eyes fixt in vacant stare, Gathering courage from despair:
“That hand I took, thou sinful dame, With texts, before the sacred flame, Thee and thy son, I scorn and hate, And all at once repudiate.

The night is fled: the dawn is near: Soon will the holy priests be here To bid me for the rite prepare
That with my son the throne will share, The preparation made to grace
My Ráma in his royal place —
With this, e’en this, my darling for My death the funeral flood shall pour.
Thou and thy son at least forbear In offerings to my shade to share, For by the plot thy guile has laid His consecration will be stayed.
This very day how shall I brook
To meet each subject’s altered look?
To mark each gloomy joyless brow That was so bright and glad but now?”
While thus the high-souled monarch spoke To the stern queen, the Morning broke, And holy night had slowly fled,
With moon and stars engarlanded.
Yet once again the cruel queen
Spoke words in answer fierce and keen, Still on her evil purpose bent,
Wild with her rage and eloquent: “What speech is this? Such words as these Seem sprung from poison-sown disease.
Quick to thy noble Ráma send
And bid him on his sire attend.
When to my son the rule is given; When Ráma to the woods is driven; When not a rival copes with me,
From chains of duty thou art free.”
Thus goaded, like a generous steed Urged by sharp spurs to double speed, “My senses are astray,” he cried, “And duty’s bonds my hands have tied.

I long to see mine eldest son,
My virtuous, my beloved one.”
And now the night had past away; Out shone the Maker of the Day,
Bringing the planetary hour
And moment of auspicious power.
Vaśishṭha, virtuous, far renowned, Whose young disciples girt him round, With sacred things without delay Through the fair city took his way.
He traversed, where the people thronged, And all for Ráma’s coming longed, The town as fair in festive show As his who lays proud cities low.[278]
He reached the palace where he heard The mingled notes of many a bird, Where crowded thick high-honoured bands Of guards with truncheons in their hands.
Begirt by many a sage, elate,
Vaśishṭha reached the royal gate, And standing by the door he found Sumantra, for his form renowned, The king’s illustrious charioteer And noble counsellor and peer.
To him well skilled in every part Of his hereditary art
Vaśishṭha said: “O charioteer,
Inform the king that I am here,
Here ready by my side behold
These sacred vessels made of gold, Which water for the rite contain From Gangá and each distant main.
Here for installing I have brought The seat prescribed of fig-wood wrought, All kinds of seed and precious scent And many a gem and ornament;
Grain, sacred grass, the garden’s spoil, Honey and curds and milk and oil; Eight radiant maids, the best of all War elephants that feed in stall; A four-horse car, a bow and sword.
A litter, men to bear their lord; A white umbrella bright and fair That with the moon may well compare; Two chouries of the whitest hair; A golden beaker rich and rare;
A bull high-humped and fair to view, Girt with gold bands and white of hue; A four-toothed steed with flowing mane, A throne which lions carved sustain; A

tiger’s skin, the sacred fire, Fresh kindled, which the rites require; The best musicians skilled to play, And dancing-girls in raiment gay; Kine, Bráhmans, teachers fill the court, And bird and beast of purest sort.

From town and village, far and near, The noblest men are gathered here; Here merchants with their followers crowd, And men in joyful converse loud, And kings from many a distant land To view the consecration stand.

The dawn is come, the lucky day; Go bid the monarch haste away,

That now Prince Ráma may obtain

The empire, and begin his reign.”

Soon as he heard the high behest The driver of the chariot pressed Within the chambers of the king, His lord with praises honouring.

And none of all the warders checked His entrance for their great respect Of him well known, in place so high, Still fain their king to gratify.

He stood beside the royal chief, Unwitting of his deadly grief,

And with sweet words began to sing The praises of his lord and king: “As, when the sun begins to rise, The sparkling sea delights our eyes, Wake, calm with gentle soul, and thus Give rapture, mighty King, to us.

As Mátali[279] this selfsame hour Sang lauds of old to Indra’s power, When he the Titan hosts o’erthrew, So hymn I thee with praises due.

The Vedas, with their kindred lore, Brahmá their soul-born Lord adore, With all the doctrines of the wise, And bid him, as I bid thee, rise.

As, with the moon, the Lord of Day Wakes with the splendour of his ray Prolific Earth, who neath him lies, So, mighty King, I bid thee rise.

With blissful words, O Lord of men, Rise, radiant in thy form, as when The sun ascending darts his light From Meru’s everlasting height.

May Śiva, Agni, Sun, and Moon

Bestow on thee each choicest boon, Kuvera, Varuṇa, Indra bless

Kakutstha’s son with all success.

Awake, the holy night is fled,

The happy light abroad is spread; Awake, O best of kings, and share The glorious task that claims thy care.

The holy sage Vaśishṭha waits,
With all his Bráhmans, at the gate.
Give thy decree, without delay,
To consecrate thy son today.
As armies, by no captain led,
As flocks that feed unshepherded, Such is the fortune of a state
Without a king and desolate.”
Such were the words the bard addressed, With weight of sage advice impressed;
And, as he heard, the hapless king Felt deeper yet his sorrow’s sting.
At length, all joy and comfort fled, He raised his eyes with weeping red, And, mournful for his Ráma’s sake, The good and glorious monarch spake: “Why seek with idle praise to greet The wretch for whom no praise is meet?
Thy words mine aching bosom tear, And plunge me deeper in despair.”
Sumantra heard the sad reply,
And saw his master’s tearful eye.
With reverent palm to palm applied He drew a little space aside.
Then, as the king, with misery weak, With vain endeavour strove to speak, Kaikeyí, skilled in plot and plan, To sage Sumantra thus began:
“The king, absorbed in joyful thought For his dear son, no rest has sought: Sleepless to him the night has past, And now o’erwatched he sinks at last.
Then go, Sumantra, and with speed The glorious Ráma hither lead:
Go, as I pray, nor longer wait;
No time is this to hesitate.”
“How can I go, O Lady fair,
Unless my lord his will declare?”
“Fain would I see him,” cried the king, “Quick, quick, my beauteous Ráma bring.”
Then rose the happy thought to cheer The bosom of the charioteer,
“The king, I ween, of pious mind, The consecration has designed.”
Sumantra for his wisdom famed,

Delighted with the thought he framed, From the calm chamber, like a bay Of crowded ocean, took his way.
He turned his face to neither side, But forth he hurried straight;
Only a little while he eyed
The guards who kept the gate.
He saw in front a gathered crowd Of men of every class,
Who, parting as he came, allowed The charioteer to pass.

Canto XV. The Preparations.

There slept the Bráhmans, deeply read In Scripture, till the night had fled; Then, with the royal chaplains, they Took each his place in long array.
There gathered fast the chiefs of trade, Nor peer nor captain long delayed, Assembling all in order due
The consecrating rite to view.
The morning dawned with cloudless ray On Pushya’s high auspicious day, And Cancer with benignant power Looked down on Ráma’s natal hour.
The twice-born chiefs, with zealous heed, Made ready what the rite would need.
The well-wrought throne of holy wood And golden urns in order stood.
There was the royal car whereon A tiger’s skin resplendent shone; There water, brought for sprinkling thence Where, in their sacred confluence, Blend Jumná’s waves with Gangá’s tide, From many a holy flood beside,
From brook and fountain far and near, From pool and river, sea and mere.
And there were honey, curd, and oil, Parched rice and grass, the garden’s spoil, Fresh milk, eight girls in bright attire, An elephant with eyes of fire;
And urns of gold and silver made, With milky branches overlaid,
All brimming from each sacred flood, And decked with many a lotus bud.

And dancing-women fair and free, Gay with their gems, were there to see, Who stood in bright apparel by
With lovely brow and witching eye.
White flashed the jewelled chouri there, And shone like moonbeams through the air; The white umbrella overhead
A pale and moonlike lustre shed, Wont in pure splendour to precede, And in such rites the pomp to lead.

There stood the charger by the side Of the great bull of snow-white hide; There was all music soft and loud, And bards and minstrels swelled the crowd.

For now the monarch bade combine Each custom of his ancient line With every rite Ayodhyá's state Observed, her kings to consecrate.

Then, summoned by the king's behest, The multitudes together pressed, And, missing still the royal sire, Began, impatient, to inquire:

"Who to our lord will tidings bear That all his people throng the square?

Where is the king? the sun is bright, And all is ready for the rite."

As thus they spoke, Sumantra, tried In counsel, to the chiefs replied, Gathered from lands on every side: "To Ráma's house I swiftly drave, For so the king his mandate gave.

Our aged lord and Ráma too

In honour high hold all of you: I in your words (be long your days!) Will ask him why he thus delays."

Thus spoke the peer in Scripture read, And to the ladies' bower he sped.

Quick through the gates Sumantra hied, Which access ne'er to him denied.

Behind the curtained screen he drew, Which veiled the chamber from the view.

In benediction loud he raised

His voice, and thus the monarch praised: "Sun, Moon, Kuvera, Śiva bless

Kakutstha's son with high success!

The Lords of air, flood, fire decree The victory, my King, to thee!

The holy night has past away,

Auspicious shines the morning's ray.

Rise, Lord of men, thy part to take In the great rite. Awake! awake!

Bráhmans and captains, chiefs of trade, All wait in festive garb arrayed; For thee they look with eager eyes: O Raghu's son, awake! arise."

To him in holy Scripture read,

Who hailed him thus, the monarch said, Upraising from his sleep his head: "Go, Ráma, hither lead as thou

Wast ordered by the queen but now.

Come, tell me why my mandate laid Upon thee thus is disobeyed.

Away! and Ráma hither bring;
I sleep not: make no tarrying.”
Thus gave the king command anew: Sumantra from his lord withdrew; With head in lowly reverence bent, And filled with thoughts of joy, he went.
The royal street he traversed, where Waved flag and pennon to the air, And, as with joy the car he drove, He let his eyes delighted rove.
On every side, where’er he came, He heard glad words, their theme the same, As in their joy the gathered folk Of Ráma and the throning spoke.
Then saw he Ráma’s palace bright And vast as Mount Kailása’s height, That glorious in its beauty showed As Indra’s own supreme abode:
With folding doors both high and wide; With hundred porches beautified: Where golden statues towering rose O’er gemmed and coralled porticoes.
Bright like a cave in Meru’s side, Or clouds through Autumn’s sky that ride: Festooned with length of bloomy twine, Flashing with pearls and jewels’ shine, While sandal-wood and aloe lent The mingled riches of their scent; With all the odorous sweets that fill The breezy heights of Dardar’s hill.
There by the gate the Sáras screamed, And shrill-toned peacocks’ plumage gleamed.
Its floors with deftest art inlaid, Its sculptured wolves in gold arrayed, With its bright sheen the palace took The mind of man and chained the look, For like the sun and moon it glowed, And mocked Kuvera’s loved abode.
Circling the walls a crowd he viewed Who stood in reverent attitude, With throngs of countrymen who sought Acceptance of the gifts they brought.
The elephant was stationed there, Appointed Ráma’s self to bear;
Adorned with pearls, his brow and cheek Were sandal-dyed in many a streak, While he, in stature, bulk, and pride, With Indra’s own Airávat[280] vied.
Sumantra, borne by coursers fleet, Flashing a radiance o’er the street, To Ráma’s palace flew,
And all who lined the royal road, Or thronged the prince’s rich abode, Rejoiced as near he drew.

And with delight his bosom swelled As onward still his course he held Through many a sumptuous court
Like Indra's palace nobly made, Where peacocks revelled in the shade, And beasts of silvan sort.
Through many a hall and chamber wide, That with Kailása's splendour vied.
Or mansions of the Blest,
While Ráma's friends, beloved and tried, Before his coming stepped aside, Still on Sumantra pressed.
He reached the chamber door, where stood Around his followers young and good, Bard, minstrel, charioteer,
Well skilled the tuneful chords to sweep, With soothing strain to lull to sleep, Or laud their master dear.
Then, like a dolphin darting through Unfathomed depths of ocean's blue With store of jewels decked,
Through crowded halls that rock-like rose, Or as proud hills where clouds repose, Sumantra sped unchecked — Halls like the glittering domes on high Reared for the dwellers of the sky By heavenly architect.

Canto XVI. Ráma Summoned.

SO THROUGH THE crowded inner door Sumantra, skilled in ancient lore, On to the private chambers pressed Which stood apart from all the rest.
There youthful warriors, true and bold, Whose ears were ringed with polished gold, All armed with trusty bows and darts, Watched with devoted eyes and hearts.
And hoary men, a faithful train, Whose aged hands held staves of cane, The ladies' guard, apparelled fair In red attire, were stationed there.
Soon as they saw Sumantra nigh, Each longed his lord to gratify, And from his seat beside the door Up sprang each ancient servitor.
Then to the warders quickly cried The skilled Sumantra, void of pride: "Tell Ráma that the charioteer
Sumantra waits for audience here."
The ancient men with one accord Seeking the pleasure of their lord, Passing with speed the chamber door To Ráma's ear the message bore.
Forthwith the prince with duteous heed Called in the messenger with speed, For 'twas his sire's command, he knew, That sent him for the interview.
Like Lord Kuvera, well arrayed, He pressed a couch of gold,
Wherefrom a covering of brocade Hung down in many a fold.
Oil and the sandal's fragrant dust Had tinged his body o'er
Dark as the stream the spearman's thrust Drains from the wounded boar.
Him Sítá watched with tender care, A chouri in her hand,
As Chitrá,[281] ever fond in fair, Beside the Moon will stand.
Him glorious with unborrowed light, A liberal lord, of sunlike might, Sumantra hailed in words like these, Well skilled in gentle courtesies, As, with joined

hands in reverence raised, Upon the beauteous prince he gazed: “Happy Kauśalyá! Blest is she,
The Mother of a son like thee.
Now rise, O Ráma, speed away.
Go to thy sire without delay:
For he and Queen Kaikeyí seek
An interview with thee to speak.”
The lion-lord of men, the best
Of splendid heroes, thus addressed, To Sítá spake with joyful cheer: “The king and queen, my lady dear, Touching the throning, for my sake Some salutary counsel take.
The lady of the full black eye
Would fain her husband gratify, And, all his purpose understood, Counsels the monarch to my good.
A happy fate is mine, I ween,
When he, consulting with his queen, Sumantra on this charge, intent Upon my gain and good, has sent.
An envoy of so noble sort
Well suits the splendour of the court.
The consecration rite this day
Will join me in imperial sway.
To meet the lord of earth, for so His order bids me, I will go.
Thou, lady, here in comfort stay, And with thy maidens rest or play.”
Thus Ráma spake. For meet reply The lady of the large black eye Attended to the door her lord,
And blessings on his head implored: “The majesty and royal state
Which holy Bráhmans venerate,
The consecration and the rite
Which sanctifies the ruler’s might, And all imperial powers should be Thine by thy father’s high decree, As He, the worlds who formed and planned, The kingship gave to Indra’s hand.

Then shall mine eyes my king adore When lustral rites and fast are o’er, And black deer’s skin and roebuck’s horn Thy lordly limbs and hand adorn.
May He whose hands the thunder wield Be in the east thy guard and shield; May Yáma’s care the south befriend, And Varuṇ’s arm the west defend; And let Kuvera, Lord of Gold,
The north with firm protection hold.”
Then Ráma spoke a kind farewell, And hailed the blessings as they fell From Sítá’s gentle lips; and then, As a young lion from his den
Descends the mountain’s stony side, So from the hall the hero hied.
First Lakshmaṇ at the door he viewed Who stood in reverent attitude, Then to the central court he pressed Where watched the friends who loved him best.
To all his dear companions there He gave kind looks and greeting fair.
On to the lofty car that glowed Like fire the royal tiger strode.
Bright as himself its silver shone: A tiger’s skin was laid thereon.
With cloudlike thunder, as it rolled, It flashed with gems and burnished gold, And, like the sun’s meridian blaze, Blinded the eye that none could gaze.
Like youthful elephants, tall and strong, Fleet coursers whirled the car along: In such a car the Thousand-eyed Borne by swift horses loves to ride.
So like Parjanya,[282] when he flies Thundering through the autumn skies, The hero from the palace sped,
As leaves the moon some cloud o’erhead.
Still close to Ráma Lakshmaṇ kept, Behind him to the car he leapt, And, watching with fraternal care, Waved the long chouri’s silver hair, As from the palace gate he came Up rose the tumult of acclaim.
While loud huzza and jubilant shout Pealed from the gathered myriads out.
Then elephants, like mountains vast, And steeds who all their kind surpassed, Followed their lord by hundreds, nay By thousands, led in long array.
First marched a band of warriors trained, With sandal dust and aloe stained; Well armed was each with sword and bow, And every breast with hope aglow, And ever, as they onward went,

Shouts from the warrior train,
And every sweet-toned instrument Prolonged the minstrel strain.
On passed the tamer of his foes, While well clad dames, in crowded rows, Each chamber lattice thronged to view, And chaplets on the hero threw.
Then all, of peerless face and limb, Sang Ráma's praise for love of him, And blent their voices, soft and sweet, From palace high and crowded street: "Now, sure, Kauśalyá's heart must swell To see the son she loves so well, Thee Ráma, thee, her joy and pride, Triumphant o'er the realm preside."
Then — for they knew his bride most fair Of all who part the soft dark hair, His love, his life, possessed the whole Of her young hero's heart and soul: — "Be sure the lady's fate repays Some mighty vow of ancient days,[283]
For blest with Ráma's love is she As, with the Moon's, sweet Rohiní."[284]
Such were the witching words that came From lips of many a peerless dame Crowding the palace roofs to greet The hero as he gained the street.

Canto XVII. Ráma’s Approach.

AS RÁMA, RENDERING blithe and gay His loving friends, pursued his way, He saw on either hand a press
Of mingled people numberless.
The royal street he traversed, where Incense of aloe filled the air,
Where rose high palaces, that vied With paly clouds, on either side; With flowers of myriad colours graced.
And food for every varied taste, Bright as the glowing path o’erhead Which feet of Gods celestial tread, Loud benedictions, sweet to hear, From countless voices soothed his ear.
While he to each gave due salute His place and dignity to suit:
“Be thou,” the joyful people cried, “Be thou our guardian, lord and guide.
Throned and anointed king to-day, Thy feet set forth upon the way
Wherein, each honoured as a God, Thy fathers and forefathers trod.
Thy sire and his have graced the throne, And loving care to us have shown: Thus blest shall we and ours remain, Yea still more blest in Ráma’s reign.

No more of dainty fare we need,
And but one cherished object heed, That we may see our prince today Invested with imperial sway.”
Such were the words and pleasant speech That Ráma heard, unmoved, from each Of the dear friends around him spread, As onward through the street he sped, For none could turn his eye or thought From the dear form his glances sought, With fruitless ardour forward cast Even when Raghu’s son had past.
And he who saw not Ráma nigh,

Nor caught a look from Ráma’s eye, A mark for scorn and general blame, Reproached himself in bitter shame.
For to each class his equal mind With sympathy and love inclined
Most fully of the princely four, So greatest love to him they bore.
His circling course the hero bent Round shrine and altar, reverent, Round homes of Gods, where cross-roads met, Where many a sacred tree was set.
Near to his father’s house he drew Like Indra’s beautiful to view,
And with the light his glory gave Within the royal palace drave.
Through three broad courts, where bowmen kept Their watch and ward, his coursers swept, Then through the two remaining went On foot the prince preëminent.
Through all the courts the hero passed, And gained the ladies’ bower at last; Then through the door alone withdrew, And left without his retinue.
When thus the monarch’s noble boy Had gone his sire to meet,
The multitude, elate with joy,
Stood watching in the street,
And his return with eager eyes
Expected at the gates,
As for his darling moon to rise
The King of Rivers[285] waits.

Canto XVIII. The Sentence.

With hopeless eye and pallid mien There sat the monarch with the queen.
His father’s feet with reverence due He clasped, and touched Kaikeyí’s too.
The king, with eyes still brimming o’er, Cried Ráma! and could do no more.
His voice was choked, his eye was dim, He could not speak or look on him.
Then sudden fear made Ráma shake As though his foot had roused a snake,
Soon as his eyes had seen the change So mournful, terrible, and strange.
For there his reason well-nigh fled, Sighing, with soul disquieted, To torturing pangs a prey,
Dismayed, despairing, and distraught, In a fierce whirl of wildering thought The hapless monarch lay,
Like Ocean wave-engarlanded
Storm-driven from his tranquil bed, The Sun-God in eclipse,
Or like a holy seer, heart-stirred With anguish, when a lying word Has passed his heedless lips.
The sight of his dear father, pained With woe and misery unexplained Filled Ráma with unrest,
As Ocean’s pulses rise and swell When the great moon he loves so well Shines full upon his breast.
So grieving for his father’s sake, To his own heart the hero spake: “Why will the king my sire to-day No kindly word of greeting say?
At other times, though wroth he be, His eyes grow calm that look on me.
Then why does anguish wring his brow To see his well-beloved now?”
Sick and perplexed, distraught with woe, To Queen Kaikeyí bowing low,
While pallor o’er his bright cheek spread, With humble reverence he said: “What have I done, unknown, amiss To make my father wroth like this?

Declare it, O dear Queen, and win His pardon for my heedless sin.
Why is the sire I ever find
Filled with all love to-day unkind?
With eyes cast down and pallid cheek This day alone he will not speak.
Or lies he prostrate neath the blow Of fierce disease or sudden woe?
For all our bliss is dashed with pain, And joy unmixt is hard to gain.
Does stroke of evil fortune smite Dear Bharat, charming to the sight, Or on the brave Śatrughna fall, Or consorts, for he loves them all?
Against his words when I rebel, Or fail to please the monarch well, When deeds of mine his soul offend, That hour I pray my life may end.
How should a man to him who gave His being and his life behave?
The sire to whom he owes his birth Should be his deity on earth.
Hast thou, by pride and folly moved, With bitter taunt the king reproved?
Has scorn of thine or cruel jest To passion stirred his gentle breast?
Speak truly, Queen, that I may know What cause has changed the monarch so.”
Thus by the high-souled prince addressed, Of Raghu’s sons the chief and best, She cast all ruth and shame aside, And bold with greedy words replied: “Not wrath, O Ráma, stirs the king, Nor misery stabs with sudden sting; One thought that fills his soul has he, But dares not speak for fear of thee.
Thou art so dear, his lips refrain From words that might his darling pain.
But thou, as duty bids, must still The promise of thy sire fulfil.
He who to me in days gone by
Vouchsafed a boon with honours high, Dares now, a king, his word regret, And caitiff-like disowns the debt.
The lord of men his promise gave To grant the boon that I might crave, And now a bridge would idly throw When the dried stream has ceased to flow.
His faith the monarch must not break In wrath, or e’en for thy dear sake.
From faith, as well the righteous know, Our virtue and our merits flow.
Now, be they good or be they ill, Do thou thy father’s words fulfil: Swear that his promise shall not fail, And I will tell thee all the tale.

Yes, Ráma, when I hear that thou Hast bound thee by thy father's vow, Then, not till then, my lips shall speak, Nor will he tell what boon I seek."

He heard, and with a troubled breast This answer to the queen addressed: "Ah me, dear lady, canst thou deem That words like these thy lips beseem?

I, at the bidding of my sire,

Would cast my body to the fire, A deadly draught of poison drink, Or in the waves of ocean sink: If he command, it shall be done, — My father and my king in one.

Then speak and let me know the thing So longed for by my lord the king.

It shall be done: let this suffice; Ráma ne'er makes a promise twice."

He ended. To the princely youth Who loved the right and spoke the truth, Cruel, abominable came

The answer of the ruthless dame: "When Gods and Titans fought of yore, Transfixed with darts and bathed in gore Two boons to me thy father gave For the dear life 'twas mine to save.

Of him I claim the ancient debt, That Bharat on the throne be set, And thou, O Ráma, go this day

To Daṇḍak forest far away.

Now, Ráma, if thou wilt maintain Thy father's faith without a stain, And thine own truth and honour clear, Then, best of men, my bidding hear.

Do thou thy father's word obey, Nor from the pledge he gave me stray.

Thy life in Daṇḍak forest spend Till nine long years and five shall end.

Upon my Bharat's princely head Let consecrating drops be shed, With all the royal pomp for thee Made ready by the king's decree.

Seek Daṇḍak forest and resign

Rites that would make the empire thine, For twice seven years of exile wear The coat of bark and matted hair.

Then in thy stead let Bharat reign Lord of his royal sire's domain, Rich in the fairest gems that shine, Cars, elephants, and steeds, and kine.

The monarch mourns thy altered fate And vails his brow compassionate: Bowed down by bitter grief he lies And dares not lift to thine his eyes.

Obey his word: be firm and brave, And with great truth the monarch save.”
While thus with cruel words she spoke, No grief the noble youth betrayed; But forth the father’s anguish broke, At his dear Ráma’s lot dismayed.

Canto XIX. Ráma’s Promise.

CALM AND UNMOVED by threatened woe The noble conqueror of the foe
Answered the cruel words she spoke, Nor quailed beneath the murderous stroke:
“Yea, for my father’s promise sake I to the wood my way will take,
And dwell a lonely exile there
In hermit dress with matted hair.
One thing alone I fain would learn, Why is the king this day so stern?
Why is the scourge of foes so cold, Nor gives me greeting as of old?
Now let not anger flush thy cheek: Before thy face the truth I speak, In hermit’s coat with matted hair To the wild wood will I repair.
How can I fail his will to do,
Friend, master, grateful sovereign too?
One only pang consumes my breast: That his own lips have not expressed His will, nor made his longing known That Bharat should ascend the throne.

To Bharat I would yield my wife,
My realm and wealth, mine own dear life, Unasked I fain would yield them all:
More gladly at my father’s call,
More gladly when the gift may free His honour and bring joy to thee.
Thus, lady, his sad heart release From the sore shame, and give him peace.
But tell me, O, I pray thee, why
The lord of men, with downcast eye, Lies prostrate thus, and one by one Down his pale cheek the tear-drops run.
Let couriers to thy father speed
On horses of the swiftest breed,
And, by the mandate of the king,

Thy Bharat to his presence bring.
My father's words I will not stay To question, but this very day
To Daṇḍak's pathless wild will fare, For twice seven years an exile there."
When Ráma thus had made reply
Kaikeyí's heart with joy beat high.
She, trusting to the pledge she held, The youth's departure thus impelled: "'Tis well. Be messengers despatched On coursers ne'er for fleetness matched, To seek my father's home and lead My Bharat back with all their speed.
And, Ráma, as I ween that thou
Wilt scarce endure to linger now, So surely it were wise and good
This hour to journey to the wood.
And if, with shame cast down and weak, No word to thee the king can speak, Forgive, and from thy mind dismiss A trifle in an hour like this.
But till thy feet in rapid haste
Have left the city for the waste, And to the distant forest fled,
He will not bathe nor call for bread."
"Woe! woe!" from the sad monarch burst, In surging floods of grief immersed; Then swooning, with his wits astray, Upon the gold-wrought couch he lay, And Ráma raised the aged king:
But the stern queen, unpitying,
Checked not her needless words, nor spared The hero for all speed prepared,
But urged him with her bitter tongue, Like a good horse with lashes stung, She spoke her shameful speech. Serene He heard the fury of the queen,
And to her words so vile and dread Gently, unmoved in mind, he said: "I would not in this world remain A grovelling thrall to paltry gain, But duty's path would fain pursue, True as the saints themselves are true.
From death itself I would not fly My father's wish to gratify,
What deed soe'er his loving son
May do to please him, think it done.
Amid all duties, Queen, I count
This duty first and paramount,

That sons, obedient, aye fulfil
Their honoured fathers' word and will.
Without his word, if thou decree, Forth to the forest will I flee,
And there shall fourteen years be spent Mid lonely wilds in banishment.
Methinks thou couldst not hope to find One spark of virtue in my mind,
If thou, whose wish is still my lord, Hast for this grace the king implored.
This day I go, but, ere we part,
Must cheer my Sítá's tender heart, To my dear mother bid farewell;
Then to the woods, a while to dwell.
With thee, O Queen, the care must rest That Bharat hear his sire's behest, And guard the land with righteous sway, For such the law that lives for aye."
In speechless woe the father heard, Wept with loud cries, but spoke no word.
Then Ráma touched his senseless feet, And hers, for honour most unmeet; Round both his circling steps he bent, Then from the bower the hero went.
Soon as he reached the gate he found His dear companions gathered round.
Behind him came Sumitrá's child
With weeping eyes so sad and wild.
Then saw he all that rich array
Of vases for the glorious day.
Round them with reverent stops he paced, Nor vailed his eye, nor moved in haste.
The loss of empire could not dim
The glory that encompassed him.
So will the Lord of Cooling Rays[286]
On whom the world delights to gaze, Through the great love of all retain Sweet splendour in the time of wane.
Now to the exile's lot resigned
He left the rule of earth behind: As though all worldly cares he spurned No trouble was in him discerned.
The chouries that for kings are used, And white umbrella, he refused,
Dismissed his chariot and his men, And every friend and citizen.

He ruled his senses, nor betrayed The grief that on his bosom weighed, And thus his mother’s mansion sought To tell the mournful news he brought.

Nor could the gay-clad people there Who flocked round Ráma true and fair, One sign of altered fortune trace Upon the splendid hero’s face.

Nor had the chieftain, mighty-armed, Lost the bright look all hearts that charmed, As e’en from autumn moons is thrown A splendour which is all their own.

With his sweet voice the hero spoke Saluting all the gathered folk,

Then righteous-souled and great in fame Close to his mother’s house he came.

Lakshmaṇ the brave, his brother’s peer In princely virtues, followed near, Sore troubled, but resolved to show No token of his secret woe.

Thus to the palace Ráma went

Where all were gay with hope and joy; But well he knew the dire event

That hope would mar, that bliss destroy.

So to his grief he would not yield Lest the sad change their hearts might rend, And, the dread tiding unrevealed, Spared from the blow each faithful friend.

Canto XX. Kausalyá’s Lament.

But in the monarch’s palace, when Sped from the bower that lord of men, Up from the weeping women went
A mighty wail and wild lament:
“Ah, he who ever freely did
His duty ere his sire could bid, Our refuge and our sure defence, This day will go an exile hence, He on Kauśalyá loves to wait
Most tender and affectionate,
And as he treats his mother, thus From childhood has he treated us.
On themes that sting he will not speak, And when reviled is calm and meek.
He soothes the angry, heals offence: He goes to-day an exile hence.
Our lord the king is most unwise, And looks on life with doting eyes, Who in his folly casts away
The world’s protection, hope, and stay.”
Thus in their woe, like kine bereaved Of their young calves,[287] the ladies grieved, And ever as they wept and wailed With keen reproach the king assailed.
Their lamentation, mixed with tears, Smote with new grief the monarch’s ears, Who, burnt with woe too great to bear, Fell on his couch and fainted there.
Then Ráma, smitten with the pain His heaving heart could scarce restrain, Groaned like an elephant and strode With Lakshmaṇ to the queen’s abode.
A warder there, whose hoary eld In honour high by all was held, Guarding the mansion, sat before The portal, girt with many more.
Swift to their feet the warders sprang, And loud the acclamation rang,
Hail, Ráma! as to him they bent, Of victor chiefs preëminent.
One court he passed, and in the next Saw, masters of each Veda text, A crowd of Bráhmans, good and sage, Dear to the king for lore and age.

To these he bowed his reverent head, Thence to the court beyond he sped.
Old dames and tender girls, their care To keep the doors, were stationed there.
And all, when Ráma came in view, Delighted to the chamber flew,
To bear to Queen Kauśalyá's ear The tidings that she loved to hear.
The queen, on rites and prayer intent, In careful watch the night had spent, And at the dawn, her son to aid, To Vishṇu holy offerings made.
Firm in her vows, serenely glad, In robes of spotless linen clad, As texts prescribe, with grace implored, Her offerings in the fire she poured.
Within her splendid bower he came, And saw her feed the sacred flame.
There oil, and grain, and vases stood, With wreaths, and curds, and cates, and wood, And milk, and sesamum, and rice, The elements of sacrifice.
She, worn and pale with many a fast And midnight hours in vigil past, In robes of purest white arrayed, To Lakshmí Queen drink-offerings paid.
So long away, she flew to meet
The darling of her soul:
So runs a mare with eager feet
To welcome back her foal.
He with his firm support upheld The queen, as near she drew,
And, by maternal love impelled, Her arms around him threw.
Her hero son, her matchless boy She kissed upon the head:
She blessed him in her pride and joy With tender words, and said: "Be like thy royal sires of old, The nobly good, the lofty-souled!
Their lengthened days and fame be thine, And virtue, as beseems thy line!
The pious king, thy father, see True to his promise made to thee: That truth thy sire this day will show, And regent's power on thee bestow."
She spoke. He took the proffered seat, And as she pressed her son to eat, Raised reverent bands, and, touched with shame, Made answer to the royal dame:
"Dear lady, thou hast yet to know That danger threats, and heavy woe: A grief that will with sore distress On Sítá, thee, and Lakshmaṇ press.
What need of seats have such as I?
This day to Daṇḍak wood I fly.

The hour is come, a time, unmeet For silken couch and gilded seat.
I must to lonely wilds repair,
Abstain from flesh, and living there On roots, fruit, honey, hermit's food, Pass twice seven years in solitude.
To Bharat's hand the king will yield The regent power I thought to wield, And me, a hermit, will he send
My days in Daṇḍak wood to spend."
As when the woodman's axe has lopped A Śal branch in the grove, she dropped:
So from the skies a Goddess falls Ejected from her radiant halls.
When Ráma saw her lying low,
Prostrate by too severe a blow, Around her form his arms he wound And raised her fainting from the ground.
His hand upheld her like a mare Who feels her load too sore to bear, And sinks upon the way o'ertoiled, And all her limbs with dust are soiled.
He soothed her in her wild distress With loving touch and soft caress.
She, meet for highest fortune, eyed The hero watching by her side,
And thus, while Lakshmaṇ bent to hear, Addressed her son with many a tear!
"If, Ráma, thou had ne'er been born My child to make thy mother mourn, Though reft of joy, a childless queen, Such woe as this I ne'er had seen.
Though to the childless wife there clings One sorrow armed with keenest stings,
"No child have I: no child have I,"
No second misery prompts the sigh.
When long I sought, alas, in vain, My husband's love and bliss to gain, In Ráma all my hopes I set
And dreamed I might be happy yet.
I, of the consorts first and best, Must bear my rivals' taunt and jest, And brook, though better far than they, The soul distressing words they say.
What woman can be doomed to pine In misery more sore than mine,
Whose hopeless days must still be spent In grief that ends not and lament?
They scorned me when my son was nigh; When he is banished I must die.
Me, whom my husband never prized, Kaikeyí's retinue despised

With boundless insolence, though she Tops not in rank nor equals me.
And they who do me service yet, Nor old allegiance quite forget, Whene’er they see Kaikeyí’s son, With silent lips my glances shun.
How, O my darling, shall I brook Each menace of Kaikeyí’s look,
And listen, in my low estate,
To taunts of one so passionate?
For seventeen years since thou wast born I sat and watched, ah me, forlorn!
Hoping some blessed day to see
Deliverance from my woes by thee.
Now comes this endless grief and wrong, So dire I cannot bear it long,
Sinking, with age and sorrow worn, Beneath my rivals’ taunts and scorn.
How shall I pass in dark distress My long lone days of wretchedness Without my Ráma’s face, as bright As the full moon to cheer my sight?
Alas, my cares thy steps to train, And fasts, and vows, and prayers are vain.
Hard, hard, I ween, must be this heart To hear this blow nor burst apart, As some great river bank, when first The floods of Rain-time on it burst.
No, Fate that speeds not will not slay, Nor Yama’s halls vouchsafe me room, Or, like a lion’s weeping prey, Death now had borne me to my doom.
Hard is my heart and wrought of steel That breaks not with the crushing blow, Or in the pangs this day I feel My lifeless frame had sunk below.
Death waits his hour, nor takes me now: But this sad thought augments my pain, That prayer and largess, fast and vow, And Heavenward service are in vain.
Ah me, ah me! with fruitless toil Of rites austere a child I sought: Thus seed cast forth on barren soil Still lifeless lies and comes to naught.
If ever wretch by anguish grieved Before his hour to death had fled, I mourning, like a cow bereaved, Had been this day among the dead.”

Canto XXI. Kausalyá Calmed.

WHILE THUS KAUŚALYÁ wept and sighed, With timely words sad Lakshmaṇ cried: “O honoured Queen I like it ill
That, subject to a woman’s will,
Ráma his royal state should quit
And to an exile’s doom submit.
The aged king, fond, changed, and weak, Will as the queen compels him speak.
But why should Ráma thus be sent
To the wild woods in banishment?
No least offence I find in him,
I see no fault his fame to dim.
Not one in all the world I know,
Not outcast wretch, not secret foe, Whose whispering lips would dare assail His spotless life with slanderous tale.
Godlike and bounteous, just, sincere, E’en to his very foemen dear:
Who would without a cause neglect
The right, and such a son reject?
And if a king such order gave,
In second childhood, passion’s slave, What son within his heart would lay The senseless order, and obey?
Come, Ráma, ere this plot be known Stand by me and secure the throne.
Stand like the King who rules below, Stand aided by thy brother’s bow:
How can the might of meaner men
Resist thy royal purpose then?
My shafts, if rebels court their fate, Shall lay Ayodhyá desolate.

Then shall her streets with blood be dyed Of those who stand on Bharat’s side:
None shall my slaughtering hand exempt, For gentle patience earns contempt.
If, by Kaikeyí’s counsel changed,
Our father’s heart be thus estranged, No mercy must our arm restrain,
But let the foe be slain, be slain.
For should the guide, respected long, No more discerning right and wrong, Turn in forbidden paths to stray,
’Tis meet that force his steps should stay.
What power sufficient can he see,
What motive for the wish has he,
That to Kaikeyí would resign
The empire which is justly thine?
Can he, O conqueror of thy foes,
Thy strength and mine in war oppose?
Can he entrust, in our despite,
To Bharat’s hand thy royal right?
I love this brother with the whole Affection of my faithful soul.
Yea Queen, by bow and truth I swear, By sacrifice, and gift, and prayer, If Ráma to the forest goes,
Or where the burning furnace glows, First shall my feet the forest tread, The flames shall first surround my head.
My might shall chase thy grief and tears, As darkness flies when morn appears.
Do thou, dear Queen, and Ráma too
Behold what power like mine can do.
My aged father I will kill,
The vassal of Kaikeyí’s will,
Old, yet a child, the woman’s thrall, Infirm, and base, the scorn of all.”
Thus Lakshmaṇ cried, the mighty-souled: Down her sad cheeks the torrents rolled, As to her son Kauśalyá spake:
“Now thou hast heard thy brother, take His counsel if thou hold it wise,

And do the thing his words advise, Do not, my son, with tears I pray, My rival's wicked word obey,
Leave me not here consumed with woe, Nor to the wood, an exile, go.
If thou, to virtue ever true,
Thy duty's path would still pursue, The highest duty bids thee stay
And thus thy mother's voice obey.
Thus Kaśyap's great ascetic son
A seat among the Immortals won:
In his own home, subdued, he stayed, And honour to his mother paid.
If reverence to thy sire be due,
Thy mother claims like honour too, And thus I charge thee, O my child, Thou must not seek the forest wild.
Ah, what to me were life and bliss, Condemned my darling son to miss?
But with my Ráma near, to eat
The very grass itself were sweet.
But if thou still wilt go and leave Thy hapless mother here to grieve, I from that hour will food abjure, Nor life without my son endure.
Then it will be thy fate to dwell
In depth of world-detested hell.
As Ocean in the olden time
Was guilty of an impious crime
That marked the lord of each fair flood As one who spills a Bráhman's blood."[288]
Thus spake the queen, and wept, and sighed: Then righteous Ráma thus replied:
"I have no power to slight or break Commandments which my father spake.
I bend my head, dear lady, low,
Forgive me, for I needs must go.
Once Kaṇdu, mighty saint, who made His dwelling in the forest shade, A cow — and duty's claims he knew — Obedient to his father, slew.
And in the line from which we spring, When ordered by their sire the king, Through earth the sons of Sagar cleft, And countless things of life bereft.[289]

So Jamadagní’s son[290] obeyed His sire, when in the wood he laid His hand upon his axe, and smote
Through Renuká his mother’s throat.
The deeds of these and more beside.
Peers of the Gods, my steps shall guide, And resolute will I fulfil
My father’s word, my father’s will.
Nor I, O Queen, unsanctioned tread This righteous path, by duty led:
The road my footsteps journey o’er Was traversed by the great of yore.
This high command which all accept Shall faithfully by me be kept,
For duty ne’er will him forsake
Who fears his sire’s command to break.”
Thus to his mother wild with grief: Then thus to Lakshmaṇ spake the chief Of those by whom the bow is bent,
Mid all who speak, most eloquent:
“I know what love for me thou hast, What firm devotion unsurpassed:
Thy valour and thy worth I know,
And glory that appals the foe.
Blest youth, my mother’s woe is great, It bends her ‘neath its matchless weight:
No claims will she, with blinded eyes, Of truth and patience recognize.
For duty is supreme in place,
And truth is duty’s noblest base.
Obedient to my sire’s behest
I serve the cause of duty best.
For man should truly do whate’er
To mother, Bráhman, sire, he sware: He must in duty’s path remain,
Nor let his word be pledged in vain.
And, O my brother, how can I
Obedience to this charge deny?
Kaikeyí’s tongue my purpose spurred, But ’twas my sire who gave the word.
Cast these unholy thoughts aside
Which smack of war and Warriors’ pride; To duty’s call, not wrath attend,

And tread the path which I commend.”
Ráma by fond affection moved
His brother Lakshmaṇ thus reproved; Then with joined hands and reverent head
Again to Queen Kauśalyá said:
“I needs must go — do thou consent — To the wild wood in banishment.
O give me, by my life I pray,
Thy blessing ere I go away.
I, when the promised years are o’er, Shall see Ayodhyá’s town once more.
Then, mother dear, thy tears restrain, Nor let thy heart be wrung by pain: In time, my father’s will obeyed,
Shall I return from greenwood shade.
My dear Videhan, thou, and I,
Lakshmaṇ, Sumitrá, feel this tie,
And must my father’s word obey,
As duty bids that rules for aye.
Thy preparations now forgo,
And lock within thy breast thy woe, Nor be my pious wish withstood
To go an exile to the wood.”
Calm and unmoved the prince explained His duty’s claim and purpose high, The mother life and sense regained, Looked on her son and made reply:
“If reverence be thy father’s due, The same by right and love is mine: Go not, my charge I thus renew,
Nor leave me here in woe to pine,
What were such lonely life to me,
Rites to the shades, or deathless lot?
More dear, my son, one hour with thee Than all the world where thou art not.”
As bursts to view, when brands blaze high, Some elephant concealed by night,
So, when he heard his mother’s cry, Burnt Ráma’s grief with fiercer might.
Thus to the queen, half senseless still, And Lakshmaṇ, burnt with heart-felt pain, True to the right, with steadfast will, His duteous speech he spoke again: “Brother, I know thy loving mind,

Thy valour and thy truth I know,
But now to claims of duty blind
Thou and my mother swell my woe.
The fruits of deeds in human life
Make love, gain, duty, manifest,
Dear when they meet as some fond wife With her sweet babes upon her breast.
But man to duty first should turn
Whene'er the three are not combined: For those who heed but gain we spurn,
And those to pleasure all resigned.
Shall then the virtuous disobey
Hosts of an aged king and sire,
Though feverous joy that father sway, Or senseless love or causeless ire?
I have no power, commanded thus,
To slight his promise and decree:
The honoured sire of both of us,
My mother's lord and life is he.
Shall she, while yet the holy king Is living, on the right intent, — Shall she, like some poor widowed thing, Go forth with me to banishment?
Now, mother, speed thy parting son, And let thy blessing soothe my pain, That I may turn, mine exile done,
Like King Yayáti, home again.
Fair glory and the fruit she gives, For lust of sway I ne'er will slight: What, for the span a mortal lives.
Were rule of faith without the right?"
He soothed her thus, firm to the last His counsel to his brother told:
Then round the queen in reverence passed, And held her in his loving hold.

Canto XXII. Lakshman Calmed.

So Ráma kept unshaken still His noble heart with iron will.
To his dear brother next he turned, Whose glaring eyes with fury burned, Indignant, panting like a snake, And thus again his counsel spake: “Thine anger and thy grief restrain, And firm in duty’s path remain.
Dear brother, lay thy scorn aside, And be the right thy joy and pride.
Thy ready zeal and thoughtful care To aid what rites should grace the heir, — These ’tis another’s now to ask; Come, gird thee for thy noble task, That Bharat’s throning rites may he Graced with the things prepared for me.
And with thy gentle care provide That her fond heart, now sorely tried With fear and longing for my sake, With doubt and dread may never ache.
To know that thoughts of coming ill One hour that tender bosom fill With agony and dark despair
Is grief too great for me to bear.
I cannot, brother, call to mind One wilful fault or undesigned, When I have pained in anything
My mothers or my sire the king.
The right my father keeps in view, In promise, word, and action true; Let him then all his fear dismiss, Nor dread the loss of future bliss.
He fears his truth herein will fail: Hence bitter thoughts his heart assail.
He trembles lest the rites proceed, And at his pangs my heart should bleed.
So now this earnest wish is mine, The consecration to resign,
And from this city turn away
To the wild wood with no delay.
My banishment to-day will free
Kaikeyí from her cares, that she, At last contented and elate,

May Bharat’s throning celebrate.

Then will the lady’s trouble cease, Then will her heart have joy and peace, When wandering in the wood I wear Deerskin, and bark, and matted hair.

Nor shall by me his heart be grieved Whose choice approved, whose mind conceived This counsel which I follow. No, Forth to the forest will I go.

’Tis Fate, Sumitrás son, confess, That sends me to the wilderness.

’Tis Fate alone that gives away To other hands the royal sway.

How could Kaikeyí’s purpose bring On me this pain and suffering,

Were not her change of heart decreed By Fate whose will commands the deed?

I know my filial love has been

The same throughout for every queen, And with the same affection she Has treated both her son and me.

Her shameful words of cruel spite To stay the consecrating rite,

And drive me banished from the throne, — These I ascribe to Fate alone,

How could she, born of royal race, Whom nature decks with fairest grace, Speak like a dame of low degree Before the king to torture me?

But Fate, which none may comprehend, To which all life must bow and bend, In her and me its power has shown, And all my hopes are overthrown.

What man, Sumitrá’s darling, may Contend with Fate’s resistless sway, Whose all-commanding power we find Our former deeds alone can bind?

Our life and death, our joy and pain, Anger and fear, and loss and gain, Each thing that is, in every state, All is the work of none but Fate.

E’en saints, inspired with rigid zeal, When once the stroke of Fate they feel, In sternest vows no more engage, And fall enslaved by love and rage.

So now the sudden stroke whose weight Descends unlooked for, comes of Fate, And with unpitying might destroys The promise of commencing joys.

Weigh this true counsel in thy soul: With thy firm heart thy heart control; Then, brother, thou wilt cease to grieve For hindered rites which now I leave.

So cast thy needless grief away, And strictly my commands obey.

Those preparations check with speed, Nor let my throning rites proceed.

Those urns that stand prepared to shed King-making drops upon my head, Shall, with their pure lustrations now Inaugurate my hermit's vow.

Yet what have I to do with things That touch the state and pomp of kings?
These hands of mine shall water take To sanctify the vow I make.
Now Lakshmaṇ, let thy heart no more My fortune changed and lost deplore.
A forest life more joys may bring Than those that wait upon a king, Now though her arts successful mar My consecrating rite,
Let not the youngest queen too far Thy jealous fear excite.
Nor let one thought suggesting ill Upon our father fall,
But let thy heart remember still That Fate is lord of all."

Canto XXIII. Lakshman’s Anger.

Thus Ráma to his brother said; And Lakshmaṇ bent his drooping head.
In turns by grief and pride impelled, A middle course of thought he held, Then in a frown of anger, bent
His brows that chief most excellent, And like a serpent in his hole, Breathed fierce and fast in wrath of soul.
His threatening brows so darkly frowned, His eyes so fiercely glanced around, They made his glare, which none might brook, Like some infuriate lion’s look.
Like some wild elephant, full oft He raised and shook his hand[291] aloft.
Now turned his neck to left and right Now bent, now raised its stately height.
Now in his rage that sword he felt Which mangling wounds to foemen dealt, With sidelong glance his brother eyed, And thus in burning words replied: “Thy rash resolve, thy eager haste, Thy mighty fear, are all misplaced: No room is here for duty’s claim, No cause to dread the people’s blame.
Can one as brave as thou consent To use a coward’s argument?
The glory of the Warrior race
With craven speech his lips debase?
Can one like thee so falsely speak, Exalting Fate, confessed so weak?
Canst thou, undoubting still restrain?
Suspicions of those sinful twain?
Canst thou, most duteous, fail to know Their hearts are set on duty’s show?
They with deceit have set their trains, And now the fruit rewards their pains.
Had they not long ago agreed,
O Ráma, on this treacherous deed, That promised boon, so long retained, He erst had given and she had gained.
I cannot, O my brother, bear

To see another throned as heir

With rites which all our people hate: Then, O, this passion tolerate.

This vaunted duty which can guide Thy steps from wisdom’s path aside, And change the counsel of thy breast, O lofty-hearted, I detest.

Wilt thou, when power and might are thine, Submit to this abhorred design?

Thy father’s impious hest fulfil, That vassal of Kaikeyí’s will?

But if thou still wilt shut thine eyes, Nor see the guile herein that lies, My soul is sad, I deeply mourn, And duty seems a thing to scorn.

Canst thou one moment think to please This pair who live for love and ease, And ‘gainst thy peace, as foes, allied, With tenderest names their hatred hide?

Now if thy judgment still refers To Fate this plot of his and hers, My mind herein can ne’er agree: And O, in this be ruled by me.

Weak, void of manly pride are they Who bend to Fate’s imputed sway: The choicest souls, the nobly great Disdain to bow their heads to Fate.

And he who dares his Fate control With vigorous act and manly soul, Though threatening Fate his hopes assail, Unmoved through all need never quail.

This day mankind shall learn aright The power of Fate and human might, So shall the gulf that lies between A man and Fate be clearly seen.

The might of Fate subdued by me This hour the citizens shall see, Who saw its intervention stay

Thy consecrating rites to-day.

My power shall turn this Fate aside, That threatens, as, with furious stride, An elephant who scorns to feel, In rage unchecked, the driver’s steel.

Not the great Lords whose sleepless might Protects the worlds, shall stay the rite Though earth, hell, heaven combine their powers: And shall we fear this sire of ours?

Then if their minds are idly bent To doom thee, King, to banishment, Through twice seven years of exile they Shall in the lonely forest stay.

I will consume the hopes that fire The queen Kaikeyí and our sire, That to her son this check will bring Advantage, making Bharat king.

The power of Fate will ne’er withstand The might that arms my vigorous hand;
If danger and distress assail,
My fearless strength will still prevail.
A thousand circling years shall flee: The forest then thy home shall be, And thy good sons, succeeding, hold The empire which their sire controlled.
The royal saints, of old who reigned, For aged kings this rest ordained: These to their sons their realm commit That they, like sires, may cherish it.
O pious soul, if thou decline
The empire which is justly thine, Lest, while the king distracted lies, Disorder in the state should rise, I, — or no mansion may I find
In worlds to hero souls assigned, — The guardian of thy realm will be, As the sea-bank protects the sea.
Then cast thine idle fears aside: With prosperous rites be sanctified.
The lords of earth may strive in vain: My power shall all their force restrain.
My pair of arms, my warrior’s bow Are not for pride or empty show: For no support these shafts were made; And binding up ill suits my blade: To pierce the foe with deadly breach — This is the work of all and each.
But small, methinks the love I show For him I count my mortal foe.
Soon as my trenchant steel is bare, Flashing its lightning through the air, I heed no foe, nor stand aghast Though Indra’s self the levin cast.
Then shall the ways be hard to pass, Where chariots lie in ruinous mass; When elephant and man and steed Crushed in the murderous onslaught bleed, And legs and heads fall, heap on heap, Beneath my sword’s tremendous sweep.
Struck by my keen brand’s trenchant blade, Thine enemies shall fall dismayed, Like towering mountains rent in twain, Or lightning clouds that burst in rain.
When armed with brace and glove I stand, And take my trusty bow in hand, Who then shall vaunt his might? who dare Count him a man to meet me there?
Then will I loose my shafts, and strike Man, elephant, and steed alike: At one shall many an arrow fly, And many a foe with one shall die.
This day the world my power shall see, That none in arms can rival me: My strength the monarch shall abase, And set thee, lord, in lordliest place.

These arms which breathe the sandal’s scent, Which golden bracelets ornament, These hands which precious gifts bestow, Which guard the friend and smite the foe, A nobler service shall assay,
And fight in Ráma’s cause to-day, The robbers of thy rights to stay.
Speak, brother, tell thy foeman’s name Whom I, in conquering strife,
May strip of followers and fame, Of fortune, or of life.
Say, how may all this sea-girt land Be brought to own thy sway:
Thy faithful servant here I stand To listen and obey.”
Then strove the bride of Raghu’s race Sad Lakshmaṇ’s heart to cheer,
While slowly down the hero’s face, Unchecked, there rolled a tear.
“The orders of my sire,” he cried, “My will shall ne’er oppose:
I follow still, whate’er betide, The path which duty shows.”

Canto XXIV. Kausalyá Calmed.

But when Kauśalyásaw that he Resolved to keep his sire’s decree, While tears and sobs her utterance broke, Her very righteous speech she spoke: “Can he, a stranger yet to pain, Whose pleasant words all hearts enchain, Son of the king and me the queen, Live on the grain his hands may glean; Can he, whose slaves and menials eat The finest cakes of sifted wheat — Can Ráma in the forest live

On roots and fruit which woodlands give; Who will believe, who will not fear When the sad story smites his ear, That one so dear, so noble held, Is by the king his sire expelled?

Now surely none may Fate resist, Which orders all as it may list, If, Ráma, in thy strength and grace, The woods become thy dwelling-place.

A childless mother long I grieved, And many a sigh for offspring heaved, With wistful longing weak and worn Till thou at last, my son, wast born.

Fanned by the storm of that desire Deep in my soul I felt the fire, Whose offerings flowed from weeping eyes, With fuel fed of groans and sighs, While round the flame the smoke grew hot Of tears because thou camest not.

Now reft of thee, too fiery fierce The flame of woe my heart will pierce, As, when the days of spring return, The sun’s hot beams the forest burn.

The mother cow still follows near The wanderings of her youngling dear.

So close to thine my feet shall be, Where’er thou goest following thee.”

Ráma, the noblest lord of men, Heard his fond mother’s speech, and then In soothing words like these replied To the sad queen who wept and sighed: “Nay, by Kaikeyí’s art beguiled, When I am banished to the wild, If thou, my mother, also fly,

The aged king will surely die.

When wedded dames their lords forsake, Long for the crime their souls shall ache.

Thou must not e'en in thought within Thy bosom frame so dire a sin.

Long as Kakutstha's son, who reigns Lord of the earth, in life remains, Thou must with love his will obey: This duty claims, supreme for aye.

Yes, mother, thou and I must be Submissive to my sire's decree, King, husband, sire is he confessed, The lord of all, the worthiest.

I in the wilds my days will spend Till twice seven years have reached an end, Then with great joy will come again, And faithful to thy hests remain."

Kauśalyá by her son addressed, With love and passion sore distressed, Afflicted, with her eyes bedewed, To Ráma thus her speech renewed: "Nay, Ráma, but my heart will break If with these queens my home I make.

Lead me too with thee; let me go And wander like a woodland roe."

Then, while no tear the hero shed, Thus to the weeping queen he said: "Mother, while lives the husband, he Is woman's lord and deity.

O dearest lady, thou and I

Our lord and king must ne'er deny; The lord of earth himself have we Our guardian wise and friend to be.

And Bharat, true to duty's call, Whose sweet words take the hearts of all, Will serve thee well, and ne'er forget The virtuous path before him set.

Be this, I pray, thine earnest care, That the old king my father ne'er, When I have parted hence, may know, Grieved for his son, a pang of woe.

Let not this grief his soul distress, To kill him with the bitterness.

With duteous care, in every thing, Love, comfort, cheer the aged king.

Though, best of womankind, a spouse Keeps firmly all her fasts and vows, Nor yet her husband's will obeys, She treads in sin's forbidden ways.

She to her husband's will who bends, Goes to high bliss that never ends, Yea, though the Gods have found in her No reverential worshipper.

Bent on his weal, a woman still Must seek to do her husband's will: For Scripture, custom, law uphold This duty Heaven revealed of old.

Honour true Bráhmans for my sake, And constant offerings duly make, With fire-oblations and with flowers, To all the host of heavenly powers.
Look to the coming time, and yearn For the glad hour of my return.
And still thy duteous course pursue, Abstemious, humble, kind, and true.
The highest bliss shalt thou obtain When I from exile come again,
If, best of those who keep the right, The king my sire still see the light."
The queen, by Ráma thus addressed, Still with a mother's grief oppressed, While her long eyes with tears were dim, Began once more and answered him: "Not by my pleading may be stayed The firm resolve thy soul has made.
My hero, thou wilt go; and none The stern commands of Fate may shun.
Go forth, dear child whom naught can bend, And may all bliss thy steps attend.
Thou wilt return, and that dear day Will chase mine every grief away.
Thou wilt return, thy duty done, Thy vows discharged, high glory won; From filial debt wilt thou be free, And sweetest joy will come on me.
My son, the will of mighty Fate At every time must dominate,
If now it drives thee hence to stray Heedless of me who bid thee stay.
Go, strong of arm, go forth, my boy, Go forth, again to come with joy, And thine expectant mother cheer With those sweet tones she loves to hear.
O that the blessed hour were nigh When thou shalt glad this anxious eye, With matted hair and hermit dress returning from the wilderness."
Kauśalyá's conscious soul approved, As her proud glance she bent
On Ráma constant and unmoved,
Resolved on banishment.
Such words, with happy omens fraught To her dear son she said,
Invoking with each eager thought A blessing on his head.

Canto XXV. Kausalyá’s Blessing.

HER GRIEF AND woe she cast aside, Her lips with water purified,
And thus her benison began
That mother of the noblest man:
“If thou wilt hear no words of mine, Go forth, thou pride of Raghu’s line.
Go, darling, and return with speed, Walking where noble spirits lead.
May virtue on thy steps attend,
And be her faithful lover’s friend.
May Those to whom thy vows are paid In temple and in holy shade,
With all the mighty saints combine To keep that precious life of thine.
The arms wise Viśvámitra[292] gave Thy virtuous soul from danger save.
Long be thy life: thy sure defence Shall be thy truthful innocence,
And that obedience, naught can tire, To me thy mother and thy sire.
May fanes where holy fires are fed, Altars with grass and fuel spread, Each sacrificial ground, each tree, Rock, lake, and mountain, prosper thee.
Let old Viráj,[293] and Him who made The universe, combine to aid;
Let Indra and each guardian Lord
Who keeps the worlds, their help afford, And be thy constant friend the Sun, Lord Púshá, Bhaga, Aryuman.[294]
Fortnights and seasons, nights and days, Years, months, and hours, protect thy ways, Vrihaspati shall still be nigh,
The War-God, and the Moon on high, And Nárad[295] and the sainted seven[296]
Shall watch thee from their starry heaven.
The mountains, and the seas which ring The world, and Varuṇa the King,
Sky, ether, and the wind, whate’er Moves not or moves, for thee shall care.
Each lunar mansion be benign,

With happier light the planets shine; All gods, each light in heaven that glows,
Protect my child where’er he goes.
The twilight hours, the day and night, Keep in the wood thy steps aright.
Watch, minute, instant, as they flee, Shall all bring happiness to thee.
Celestials and the Titan brood
Protect thee in thy solitude,
And haunt the mighty wood to bless The wanderer in his hermit dress.
Fear not, by mightier guardians screened, The giant or night-roving fiend;
Nor let the cruel race who tear
Man’s flesh for food thy bosom scare.
Far be the ape, the scorpion’s sting, Fly, gnat, and worm, and creeping thing.
Thee shall the hungry lion spare,
The tiger, elephant, and bear:
Safe, from their furious might repose, Safe from the horned buffaloes.
Each savage thing the forests breed, That love on human flesh to feed,
Shall for my child its rage abate, When thus its wrath I deprecate.
Blest be thy ways: may sweet success The valour of my darling bless.
To all that Fortune can bestow,
Go forth, my child, my Ráma, go.
Go forth, O happy in the love
Of all the Gods below, above;
And in those guardian powers confide Thy paths who keep, thy steps who guide.
May Śukra,[297] Yáma, Sun, and Moon, And He who gives each golden boon,[298]
Won by mine earnest prayers, be good To thee, my son, in Daṇḍak wood.
Fire, wind, and smoke, each text and spell From mouths of holy seers that fell,
Guard Ráma when his limbs he dips, Or with the stream makes pure his lips!
May the great saints and He, the Lord Who made the worlds, by worlds adored,
And every God in heaven beside
My banished Ráma keep and guide.”
Thus with due praise the long-eyed dame, Ennobled by her spotless fame,

With wreaths of flowers and precious scent Worshipped the Gods, most reverent.
A high-souled Bráhman lit the fire, And offered, at the queen's desire, The holy oil ordained to burn
For Ráma's weal and safe return.
Kauśalyá best of dames, with care
Set oil, wreaths, fuel, mustard, there.
Then when the rites of fire had ceased, For Ráma's bliss and health, the priest, Standing without gave what remained In general offering,[299] as ordained.

Dealing among the twice-horn train Honey, and curds, and oil, and grain, He bade each heart and voice unite To bless the youthful anchorite.
Then Ráma's mother, glorious dame
Bestowed, to meet the Bráhman's claim, A lordly fee for duty done:
And thus again addressed her son:
"Such blessings as the Gods o'erjoyed Poured forth, when Vritra[300] was destroyed, On Indra of the thousand eyes,
Attend, my child, thine enterprise!
Yea, such as Vinatá once gave
To King Suparṇa[301] swift and brave, Who sought the drink that cheers the skies,
Attend, my child, thine enterprise!
Yea, such as, when the Amrit rose,[302]
And Indra slew his Daitya foes,
The royal Aditi bestowed
On Him whose hand with slaughter glowed Of that dire brood of monstrous size,
Attend, my child, thine enterprise!
E'en such as peerless Vishṇu graced, When with his triple step he paced, Outbursting from the dwarf's disguise,[303]
Attend, my child, thine enterprise!
Floods, isles, and seasons as they fly, Worlds, Vedas, quarters of the sky, Combine, O mighty-armed, to bless

Thee destined heir of happiness!”
The long-eyed lady ceased: she shed Pure scent and grain upon his head.
And that prized herb whose sovereign power Preserves from dark misfortune’s hour, Upon the hero’s arm she set,
To be his faithful amulet.
While holy texts she murmured low, And spoke glad words though crushed by woe, Concealing with obedient tongue
The pangs with which her heart was wrung.
She bent, she kissed his brow, she pressed Her darling to her troubled breast: “Firm in thy purpose, go,” she cried, “Go Ráma, and may bliss betide.
Attain returning safe and well,
Triumphant in Ayodhyá, dwell.
Then shall my happy eyes behold
The empire by thy will controlled.
Then grief and care shall leave no trace, Joy shall light up thy mother’s face, And I shall see my darling reign,
In moonlike glory come again.
These eyes shall fondly gaze on thee So faithful to thy sire’s decree,
When thou the forest wild shalt quit On thine ancestral throne to sit.
Yea, thou shalt turn from exile back, Nor choicest blessings ever lack,
Then fill with rapture ever new
My bosom and thy consort’s too.
To Śiva and the heavenly host
My worship has been paid,
To mighty saint, to godlike ghost, To every wandering shade.
Forth to the forest thou wilt hie, Therein to dwell so long:
Let all the quarters of the sky
Protect my child from wrong.”
Her blessings thus the queen bestowed; Then round him fondly paced,
And often, while her eyes o’erflowed, Her dearest son embraced.
Kauśalyá’s honoured feet he pressed, As round her steps she bent,

And radiant with her prayers that blessed, To Sítá’s home he went.

Canto XXVI. Alone With Sítá.

So Ráma, to his purpose true, To Queen Kauśalyá bade adieu,
Received the benison she gave,
And to the path of duty clave.
As through the crowded street he passed, A radiance on the way he cast,
And each fair grace, by all approved, The bosoms of the people moved.
Now of the woeful change no word The fair Videhan bride had heard; The thought of that imperial rite Still filled her bosom with delight.
With grateful heart and joyful thought The Gods in worship she had sought, And, well in royal duties learned, Sat longing till her lord returned, Not all unmarked by grief and shame Within his sumptuous home he came, And hurried through the happy crowd With eye dejected, gloomy-browed.
Up Sítá sprang, and every limb
Trembled with fear at sight of him.
She marked that cheek where anguish fed, Those senses care-disquieted.
For, when he looked on her, no more Could his heart hide the load it bore, Nor could the pious chief control The paleness o'er his cheek that stole.
His altered cheer, his brow bedewed With clammy drops, his grief she viewed, And cried, consumed with fires of woe, "What, O my lord, has changed thee so?

Vrihaspati looks down benign,
And the moon rests in Pushya's sign, As Bráhmans sage this day declare: Then whence, my lord, this grief and care?
Why does no canopy, like foam
For its white beauty, shade thee home, Its hundred ribs spread wide to throw Splendour on thy fair head below?

Where are the royal fans, to grace The lotus beauty of thy face,
Fair as the moon or wild-swan's wing, And waving round the new-made king?
Why do no sweet-toned bards rejoice To hail thee with triumphant voice?
No tuneful heralds love to raise Loud music in their monarch's praise?
Why do no Bráhmans, Scripture-read, Pour curds and honey on thy head, Anointed, as the laws ordain,
With holy rites, supreme to reign?
Where are the chiefs of every guild?
Where are the myriads should have filled The streets, and followed home their king With merry noise and triumphing?
Why does no gold-wrought chariot lead With four brave horses, best for speed?
No elephant precede the crowd
Like a huge hill or thunder cloud, Marked from his birth for happy fate, Whom signs auspicious decorate?
Why does no henchman, young and fair, Precede thee, and delight to bear Entrusted to his reverent hold
The burthen of thy throne of gold?
Why, if the consecrating rite
Be ready, why this mournful plight?
Why do I see this sudden change, This altered mien so sad and strange?"
To her, as thus she weeping cried, Raghu's illustrious son replied: "Sítá, my honoured sire's decree Commands me to the woods to flee.
O high-born lady, nobly bred
In the good paths thy footsteps tread, Hear, Janak's daughter, while I tell The story as it all befell.
Of old my father true and brave Two boons to Queen Kaikeyí gave.
Through these the preparations made For me to-day by her are stayed, For he is bound to disallow
This promise by that earlier vow.
In Daṇḍak forest wild and vast
Must fourteen years by me be passed.

My father’s will makes Bharat heir, The kingdom and the throne to share.
Now, ere the lonely wild I seek, I come once more with thee to speak.
In Bharat’s presence, O my dame, Ne’er speak with pride of Ráma’s name: Another’s eulogy to hear
Is hateful to a monarch’s ear.
Thou must with love his rule obey To whom my father yields the sway.
With love and sweet observance learn His grace, and more the king’s, to earn.
Now, that my father may not break The words of promise that he spake, To the drear wood my steps are bent: Be firm, good Sítá, and content.
Through all that time, my blameless spouse, Keep well thy fasts and holy vows.
Rise from thy bed at break of day, And to the Gods due worship pay.
With meek and lowly love revere The lord of men, my father dear, And reverence to Kauśalyá show, My mother, worn with eld and woe: By duty’s law, O best of dames, High worship from thy love she claims, Nor to the other queens refuse
Observance, rendering each her dues: By love and fond attention shown They are my mothers like mine own.
Let Bharat and Śatrughna bear
In thy sweet love a special share: Dear as my life, O let them be
Like brother and like son to thee.
In every word and deed refrain
From aught that Bharat’s soul may pain: He is Ayodhyá’s king and mine,
The head and lord of all our line.
For those who serve and love them much With weariless endeavour, touch And win the gracious hearts of kings.
While wrath from disobedience springs.
Great monarchs from their presence send Their lawful sons who still offend, And welcome to the vacant place Good children of an alien race.
Then, best of women, rest thou here, And Bharat’s will with love revere.
Obedient to thy king remain,
And still thy vows of truth maintain.

To the wide wood my steps I bend: Make thou thy dwelling here;
See that thy conduct ne’er offend, And keep my words, my dear.”

Canto XXVII. Sítá's Speech.

His sweetly-speaking bride, who best Deserved her lord, he thus addressed.
Then tender love bade passion wake, And thus the fair Videhan spake: "What words are these that thou hast said?
Contempt of me the thought has bred.
O best of heroes, I dismiss
With bitter scorn a speech like this: Unworthy of a warrior's fame
It taints a monarch's son with shame, Ne'er to be heard from those who know The science of the sword and bow.
My lord, the mother, sire, and son Receive their lots by merit won; The brother and the daughter find The portions to their deeds assigned.
The wife alone, whate'er await, Must share on earth her husband's fate.
So now the king's command which sends Thee to the wild, to me extends.
The wife can find no refuge, none, In father, mother, self, or son: Both here, and when they vanish hence, Her husband is her sole defence.
If, Raghu's son, thy steps are led Where Daṇḍak's pathless wilds are spread, My foot before thine own shall pass Through tangled thorn and matted grass.
Dismiss thine anger and thy doubt: Like refuse water cast them out, And lead me, O my hero, hence — I know not sin — with confidence.
Whate'er his lot, 'tis far more sweet To follow still a husband's feet Than in rich palaces to lie,
Or roam at pleasure through the sky.
My mother and my sire have taught What duty bids, and trained each thought, Nor have I now mine ear to turn The duties of a wife to learn.

I’ll seek with thee the woodland dell And pathless wild where no men dwell, Where tribes of silvan creatures roam, And many a tiger makes his home.
My life shall pass as pleasant there As in my father’s palace fair.
The worlds shall wake no care in me; My only care be truth to thee.
There while thy wish I still obey, True to my vows with thee I’ll stray, And there shall blissful hours be spent In woods with honey redolent.
In forest shades thy mighty arm Would keep a stranger’s life from harm, And how shall Sítá think of fear When thou, O glorious lord, art near?
Heir of high bliss, my choice is made, Nor can I from my will be stayed.
Doubt not; the earth will yield me roots, These will I eat, and woodland fruits; And as with thee I wander there I will not bring thee grief or care.
I long, when thou, wise lord, art nigh, All fearless, with delighted eye To gaze upon the rocky hill,
The lake, the fountain, and the rill; To sport with thee, my limbs to cool, In some pure lily-covered pool, While the white swan’s and mallard’s wings Are plashing in the water-springs.
So would a thousand seasons flee Like one sweet day, if spent with thee.
Without my lord I would not prize A home with Gods above the skies: Without my lord, my life to bless, Where could be heaven or happiness?
Forbid me not: with thee I go
The tangled wood to tread.
There will I live with thee, as though This roof were o’er my head.
My will for thine shall be resigned; Thy feet my steps shall guide.
Thou, only thou, art in my mind: I heed not all beside.
Thy heart shall ne’er by me be grieved; Do not my prayer deny:
Take me, dear lord; of thee bereaved Thy Sítá swears to die.”
These words the duteous lady spake, Nor would he yet consent
His faithful wife with him to take To share his banishment.
He soothed her with his gentle speech; To change her will he strove;
And much he said the woes to teach Of those in wilds who rove.

Canto XXVIII. The Dangers Of The Wood.

THUS SÍTÁ SPAKE, and he who knew His duty, to its orders true,
Was still reluctant as the woes
Of forest life before him rose.
He sought to soothe her grief, to dry The torrent from each brimming eye, And then, her firm resolve to shake, These words the pious hero spake: “O daughter of a noble line,
Whose steps from virtue ne’er decline, Remain, thy duties here pursue,
As my fond heart would have thee do.
Now hear me, Sítá, fair and weak, And do the words that I shall speak.
Attend and hear while I explain
Each danger in the wood, each pain.
Thy lips have spoken: I condemn
The foolish words that fell from them.
This senseless plan, this wish of thine To live a forest life, resign.
The names of trouble and distress Suit well the tangled wilderness.
In the wild wood no joy I know,
A forest life is nought but woe.
The lion in his mountain cave
Answers the torrents as they rave, And forth his voice of terror throws: The wood, my love, is full of woes.

There mighty monsters fearless play, And in their maddened onset slay The hapless wretch who near them goes: The wood, my love, is full of woes.
’Tis hard to ford each treacherous flood, So thick with crocodiles and mud, Where the wild elephants repose: The wood, my love, is full of woes.

Or far from streams the wanderer strays Through thorns and creeper-tangled ways, While round him many a wild-cock crows: The wood, my love, is full of woes.
On the cold ground upon a heap
Of gathered leaves condemned to sleep, Toil-wearied, will his eyelids close: The wood, my love, is full of woes.
Long days and nights must he content His soul with scanty aliment,
What fruit the wind from branches blows: The wood, my love, is full of woes.
O Sítá, while his strength may last, The ascetic in the wood must fast, Coil on his head his matted hair, And bark must be his only wear.
To Gods and spirits day by day
The ordered worship he must pay, And honour with respectful care
Each wandering guest who meets him there.
The bathing rites he ne'er must shun At dawn, at noon, at set of sun, Obedient to the law he knows:
The wood, my love, is full of woes.
To grace the altar must be brought The gift of flowers his hands have sought — The debt each pious hermit owes: The wood, my love, is full of woes.
The devotee must be content
To live, severely abstinent,
On what the chance of fortune shows: The wood, my love, is full of woes.
Hunger afflicts him evermore:
The nights are black, the wild winds roar; And there are dangers worse than those: The wood, my love, is full of woes.
There creeping things in every form Infest the earth, the serpents swarm, And each proud eye with fury glows: The wood, my love, is full of woes.
The snakes that by the rives hide In sinuous course like rivers glide, And line the path with deadly foes: The wood, my love, is full of woes.
Scorpions, and grasshoppers, and flies Disturb the wanderer as he lies, And wake him from his troubled doze: The wood, my love, is full of woes.

Trees, thorny bushes, intertwined, Their branched ends together bind, And dense with grass the thicket grows: The wood, my dear, is full of woes, With many ills the flesh is tried, When these and countless fears beside Vex those who in the wood remain: The wilds are naught but grief and pain.
Hope, anger must be cast aside,
To penance every thought applied: No fear must be of things to fear: Hence is the wood for ever drear.
Enough, my love: thy purpose quit: For forest life thou art not fit.
As thus I think on all, I see
The wild wood is no place for thee.”

Canto XXIX. Sítá’s Appeal.

Thus Ráma spake. Her lord’s address The lady heard with deep distress, And, as the tear bedimmed her eye, In soft low accents made reply: “The perils of the wood, and all The woes thou countest to appal, Led by my love I deem not pain; Each woe a charm, each loss a gain.
Tiger, and elephant, and deer,
Bull, lion, buffalo, in fear,
Soon as thy matchless form they see, With every silvan beast will flee.
With thee, O Ráma, I must go:
My sire’s command ordains it so.
Bereft of thee, my lonely heart Must break, and life and I must part.
While thou, O mighty lord, art nigh, Not even He who rules the sky,
Though He is strongest of the strong, With all his might can do me wrong.
Nor can a lonely woman left
By her dear husband live bereft.
In my great love, my lord, I ween, The truth of this thou mayst have seen.
In my sire’s palace long ago
I heard the chief of those who know, The truth-declaring Bráhmans, tell My fortune, in the wood to dwell.
I heard their promise who divine The future by each mark and sign, And from that hour have longed to lead The forest life their lips decreed.
Now, mighty Ráma, I must share
Thy father’s doom which sends thee there; In this I will not be denied,
But follow, love, where thou shalt guide.
O husband, I will go with thee, Obedient to that high decree.
Now let the Bráhmans’ words be true, For this the time they had in view.

I know full well the wood has woes; But they disturb the lives of those Who in the forest dwell, nor hold Their rebel senses well controlled.

In my sire’s halls, ere I was wed, I heard a dame who begged her bread Before my mother’s face relate
What griefs a forest life await.
And many a time in sport I prayed To seek with thee the greenwood shade, For O, my heart on this is set, To follow thee, dear anchoret.
May blessings on thy life attend: I long with thee my steps to bend, For with such hero as thou art
This pilgrimage enchants my heart.
Still close, my lord, to thy dear side My spirit will be purified:
Love from all sin my soul will free: My husband is a God to me.
So, love, with thee shall I have bliss And share the life that follows this.
I heard a Bráhman, dear to fame, This ancient Scripture text proclaim: “The woman whom on earth below
Her parents on a man bestow,
And lawfully their hands unite
With water and each holy rite,
She in this world shall be his wife, His also in the after life.”
Then tell me, O beloved, why
Thou wilt this earnest prayer deny, Nor take me with thee to the wood, Thine own dear wife so true and good.
But if thou wilt not take me there Thus grieving in my wild despair, To fire or water I will fly,
Or to the poisoned draught, and die.”
So thus to share his exile, she Besought him with each earnest plea, Nor could she yet her lord persuade To take her to the lonely shade.
The answer of the strong-armed chief Smote the Videhan’s soul with grief, And from her eyes the torrents came bathing the bosom of the dame.

Canto XXX. The Triumph Of Love.

The daughter of Videha’s king, While Ráma strove to soothe the sting Of her deep anguish, thus began Once more in furtherance of her plan: And with her spirit sorely tried By fear and anger, love and pride, With keenly taunting words addressed Her hero of the stately breast: “Why did the king my sire, who reigns O’er fair Videha’s wide domains, Hail Ráma son with joy unwise,
A woman in a man’s disguise?
Now falsely would the people say, By idle fancies led astray,
That Ráma’s own are power and might, As glorious as the Lord of Light.
Why sinkest thou in such dismay?
What fears upon thy spirit weigh, That thou, O Ráma, fain wouldst flee From her who thinks of naught but thee?
To thy dear will am I resigned
In heart and body, soul and mind, As Sávitrí gave all to one,
Satyaván, Dyumatsena’s son.[304]
Not e’en in fancy can I brook
To any guard save thee to look: Let meaner wives their houses shame, To go with thee is all my claim.
Like some low actor, deemst thou fit Thy wife to others to commit — Thine own, espoused in maiden youth, Thy wife so long, unblamed for truth?
Do thou, my lord, his will obey For whom thou losest royal sway, To whom thou wouldst thy wife confide — Not me, but thee, his wish may guide.
Thou must not here thy wife forsake, And to the wood thy journey make, Whether stern penance, grief, and care, Or rule or heaven await thee there.
Nor shall fatigue my limbs distress When wandering in the wilderness: Each path which near to thee I tread Shall seem a soft luxurious bed.

The reeds, the bushes where I pass, The thorny trees, the tangled grass Shall feel, if only thou be near, Soft to my touch as skins of deer.
When the rude wind in fury blows, And scattered dust upon me throws, That dust, beloved lord, to me
Shall as the precious sandal be.
And what shall be more blest than I, When gazing on the wood I lie
In some green glade upon a bed
With sacred grass beneath us spread?
The root, the leaf, the fruit which thou Shalt give me from the earth or bough, Scanty or plentiful, to eat,
Shall taste to me as Amrit sweet.
As there I live on flowers and roots And every season's kindly fruits, I will not for my mother grieve, My sire, my home, or all I leave.
My presence, love, shall never add One pain to make the heart more sad; I will not cause thee grief or care, Nor be a burden hard to bear.
With thee is heaven, where'er the spot; Each place is hell where thou art not.
Then go with me, O Ráma; this
Is all my hope and all my bliss.
If thou wilt leave thy wife who still Entreats thee with undaunted will, This very day shall poison close The life that spurns the rule of foes.
How, after, can my soul sustain The bitter life of endless pain, When thy dear face, my lord, I miss?
No, death is better far than this.
Not for an hour could I endure
The deadly grief that knows not cure, Far less a woe I could not shun For ten long years, and three, and one."
While fires of woe consumed her, such Her sad appeal, lamenting much; Then with a wild cry, anguish-wrung, About her husband's neck she clung.
Like some she-elephant who bleeds Struck by the hunter's venomed reeds, So in her quivering heart she felt The many wounds his speeches dealt.
Then, as the spark from wood is gained,[305]

Down rolled the tear so long restrained: The crystal moisture, sprung from woe, From her sweet eyes began to flow, As runs the water from a pair
Of lotuses divinely fair.
And Sítá's face with long dark eyes, Pure as the moon of autumn skies, Faded with weeping, as the buds Of lotuses when sink the floods.
Around his wife his arms he strained, Who senseless from her woe remained, And with sweet words, that bade her wake To life again, the hero spake:
"I would not with thy woe, my Queen, Buy heaven and all its blissful sheen.
Void of all fear am I as He,
The self-existent God, can be.
I knew not all thy heart till now, Dear lady of the lovely brow,
So wished not thee in woods to dwell; Yet there mine arm can guard thee well.
Now surely thou, dear love, wast made To dwell with me in green wood shade.
And, as a high saint's tender mind Clings to its love for all mankind, So I to thee will ever cling,
Sweet daughter of Videha's king.
The good, of old, O soft of frame, Honoured this duty's sovereign claim, And I its guidance will not shun, True as light's Queen is to the Sun.
I cannot, pride of Janak's line, This journey to the wood decline: My sire's behest, the oath he sware, The claims of truth, all lead me there.
One duty, dear the same for aye, Is sire and mother to obey:
Should I their orders once transgress My very life were weariness.
If glad obedience be denied
To father, mother, holy guide,
What rites, what service can be done That stern Fate's favour may be won?
These three the triple world comprise, O darling of the lovely eyes.
Earth has no holy thing like these Whom with all love men seek to please.
Not truth, or gift, or bended knee, Not honour, worship, lordly fee, Storms heaven and wins a blessing thence Like sonly love and reverence.
Heaven, riches, grain, and varied lore, With sons and many a blessing more, All these are made their own with ease By those their elders' souls who please.

The mighty-souled, who ne’er forget, Devoted sons, their filial debt, Win worlds where Gods and minstrels are, And Brahmá’s sphere more glorious far.
Now as the orders of my sire,
Who keeps the way of truth, require, So will I do, for such the way
Of duty that endures for aye:
To take thee, love, to Daṇḍak’s wild My heart at length is reconciled, For thee such earnest thoughts impel To follow, and with me to dwell.
O faultless form from feet to brows, Come with me, as my will allows, And duty there with me pursue,
Trembler, whose bright eyes thrill me through.
In all thy days, come good come ill, Preserve unchanged such noble will, And thou, dear love, wilt ever be The glory of thy house and me.
Now, beauteous-armed, begin the tasks The woodland life of hermits asks.
For me the joys of heaven above Have charms no more without thee, love.
And now, dear Sítá, be not slow: Food on good mendicants bestow, And for the holy Bráhmans bring Thy treasures and each precious thing.
Thy best attire and gems collect, The jewels which thy beauty decked, And every ornament and toy
Prepared for hours of sport and joy: The beds, the cars wherein I ride, Among our followers, next, divide.”
She conscious that her lord approved Her going, with great rapture moved, Hastened within, without delay, Prepared to give their wealth away.

Canto XXXI. Lakshman’s Prayer.

When Lakshmaṇ, who had joined them there, Had heard the converse of the pair, His mien was changed, his eyes o’erflowed, His breast no more could bear its load.
The son of Raghu, sore distressed, His brother’s feet with fervour pressed, While thus to Sítá he complained, And him by lofty vows enchained: “If thou wilt make the woods thy home, Where elephant and roebuck roam, I too this day will take my bow
And in the path before thee go.
Our way will lie through forest ground Where countless birds and beasts are found, I heed not homes of Gods on high, I heed not life that cannot die, Nor would I wish, with thee away, O’er the three worlds to stretch my sway.”
Thus Lakshmaṇ spake, with earnest prayer His brother’s woodland life to share.
As Ráma still his prayer denied
With soothing words, again he cried: “When leave at first thou didst accord, Why dost thou stay me now, my lord?
Thou art my refuge: O, be kind,
Leave me not, dear my lord, behind.
Thou canst not, brother, if thou choose That I still live, my wish refuse.”
The glorious chief his speech renewed To faithful Lakshmaṇ as he sued, And on the eyes of Ráma gazed
Longing to lead, with hands upraised: “Thou art a hero just and dear,
Whose steps to virtue’s path adhere, Loved as my life till life shall end, My faithful brother and my friend.
If to the woods thou take thy way With Sítá and with me to-day,
Who for Kauśalyá will provide,

And guard the good Sumitrá’s side?
The lord of earth, of mighty power, Who sends good things in plenteous shower, As Indra pours the grateful rain, A captive lies in passion’s chain.
The power imperial for her son
Has Aśvapati’s daughter[306] won, And she, proud queen, will little heed Her miserable rivals’ need.
So Bharat, ruler of the land,
By Queen Kaikeyí’s side will stand, Nor of those two will ever think, While grieving in despair they sink.
Now, Lakshmaṇ, as thy love decrees, Or else the monarch’s heart to please, Follow this counsel and protect
My honoured mother from neglect.
So thou, while not to me alone
Thy great affection will be shown, To highest duty wilt adhere
By serving those thou shouldst revere.
Now, son of Raghu, for my sake
Obey this one request I make,
Or, of her darling son bereft,
Kauśalyá has no comfort left.”
The faithful Lakshmaṇ, thus addressed In gentle words which love expressed, To him in lore of language learned, His answer, eloquent, returned:
“Nay, through thy might each queen will share Attentive Bharat’s love and care, Should Bharat, raised as king to sway This noblest realm, his trust betray, Nor for their safety well provide, Seduced by ill-suggesting pride, Doubt not my vengeful hand shall kill The cruel wretch who counsels ill — Kill him and all who lend him aid, And the three worlds in league arrayed.
And good Kauśalyá well can fee
A thousand champions like to me.
A thousand hamlets rich in grain The station of that queen maintain.
She may, and my dear mother too, Live on the ample revenue.
Then let me follow thee: herein: Is naught that may resemble sin.

So shall I in my wish succeed,
And aid, perhaps, my brother's need.
My bow and quiver well supplied
With arrows hanging at my side,
My hands shall spade and basket bear, And for thy feet the way prepare.
I'll bring thee roots and berries sweet.
And woodland fare which hermits eat.
Thou shall with thy Videhan spouse Recline upon the mountain's brows; Be mine the toil, be mine to keep Watch o'er thee waking or asleep."
Filled by his speech with joy and pride, Ráma to Lakshmaṇ thus replied:
"Go then, my brother, bid adieu
To all thy friends and retinue.
And those two bows of fearful might, Celestial, which, at that famed rite, Lord Varuṇ gave to Janak, king
Of fair Vedeha with thee bring,
With heavenly coats of sword-proof mail, Quivers, whose arrows never fail, And golden-hilted swords so keen, The rivals of the sun in sheen.
Tended with care these arms are all Preserved in my preceptor's hall.
With speed, O Lakshmaṇ, go, produce, And bring them hither for our use."
So on a woodland life intent,
To see his faithful friends he went, And brought the heavenly arms which lay By Ráma's teacher stored away.
And Raghu's son to Ráma showed
Those wondrous arms which gleamed and glowed, Well kept, adorned with many a wreath Of flowers on case, and hilt, and sheath.
The prudent Ráma at the sight
Addressed his brother with delight: "Well art thou come, my brother dear, For much I longed to see thee here.
For with thine aid, before I go, I would my gold and wealth bestow Upon the Bráhmans sage, who school Their lives by stern devotion's rule.

And for all those who ever dwell Within my house and serve me well, Devoted servants, true and good, Will I provide a livelihood.
Quick, go and summon to this place The good Vaśishṭha’s son,
Suyajṅa, of the Bráhman race
The first and holiest one.
To all the Bráhmans wise and good Will I due reverence pay,
Then to the solitary wood
With thee will take my way.”

Canto XXXII. The Gift Of The Treasures.

That speech so noble which conveyed His friendly wish, the chief obeyed, With steps made swift by anxious thought The wise Suyajṅa's home he sought.
Him in the hall of Fire[307] he found, And bent before him to the ground: "O friend, to Ráma's house return, Who now performs a task most stern."
He, when his noonday rites were done, Went forth with fair Sumitrá's son, And came to Ráma's bright abode
Rich in the love which Lakshmí showed.
The son of Raghu, with his dame, With joined hands met him as he came, Showing to him who Scripture knew The worship that is Agni's due.
With armlets, bracelets, collars, rings, With costly pearls on golden strings, With many a gem for neck and limb The son of Raghu honoured him.
Then Ráma, at his wife's request, The wise Suyajṅa thus addressed: "Accept a necklace too to deck
With golden strings thy spouse's neck.
And Sítá here, my friend, were glad A girdle to her gift to add.
And many a bracelet wrought with care, And many an armlet rich and rare, My wife to thine is fain to give, Departing in the wood to live.
A bed by skilful workmen made,
With gold and various gems inlaid — This too, before she goes, would she Present, O saintly friend, to thee.
Thine be my elephant, so famed,
My uncle's present, Victor named; And let a thousand coins of gold, Great Bráhman, with the gift be told."
Thus Ráma spoke: nor he declined The noble gifts for him designed.
On Ráma, Lakshmaṇ, Sítá he

Invoked all high felicity.
In pleasant words then Ráma gave His best to Lakshmaṇ prompt and brave, As Brahmá speaks for Him to hear Who rules the Gods' celestial sphere: "To the two best of Bráhmans run; Agastya bring, and Kuśik's son,
And precious gifts upon them rain, Like fostering floods upon the grain.
O long-armed Prince of Raghu's line, Delight them with a thousand kine, And many a fair and costly gem,
With gold and silver, give to them.
To him, so deep in Scripture, who, To Queen Kauśalyá, ever true,
Serves her with blessing and respect, Chief of the Taittiríya sect[308] — To him, with women-slaves, present A chariot rich with ornament,
And costly robes of silk beside, Until the sage be satisfied.
On Chitraratha, true and dear,
My tuneful bard and charioteer,
Gems, robes, and plenteous wealth confer — Mine ancient friend and minister.
And these who go with staff in hand, Grammarians trained, a numerous band, Who their deep study only prize, Nor think of other exercise,
Who toil not, loving dainty fare, Whose praises e'en the good declare — On these be eighty cars bestowed, And each with precious treasures load.

A thousand bulls for them suffice, Two hundred elephants of price,
And let a thousand kine beside
The dainties of each meal provide.
The throng who sacred girdles wear, And on Kauśalyá wait with care — A thousand golden coins shall please, Son of Sumitrá, each of these.
Let all, dear Lakshmaṇ of the train These special gifts of honour gain: My mother will rejoice to know
Her Bráhmans have been cherished so."
Then Raghu's son addressed the crowd Who round him stood and wept aloud, When he to all who thronged the court Had dealt his wealth for their support: "In Lakshmaṇ's house and mine remain, And guard them till I come again."

To all his people sad with grief, In loving words thus spoke their chief, Then bade his treasure-keeper bring Gold, silver, and each precious thing.
Then straight the servants went and bore Back to their chief the wealth in store.
Before the people's eyes it shone, A glorious pile to look upon.
The prince of men with Lakshmaṇ's aid Parted the treasures there displayed, Gave to the poor, the young, the old, And twice-born men, the gems and gold.
A Bráhman, long in evil case,
Named Trijaṭ, born of Garga's race, Earned ever toiling in a wood
With spade and plough his livelihood.
The youthful wife, his babes who bore, Their indigence felt more and more.
Thus to the aged man she spake:
"Hear this my word: my counsel take.
Come, throw thy spade and plough away; To virtuous Ráma go to-day,
And somewhat of his kindness pray."
He heard the words she spoke: around His limbs his ragged cloth he wound, And took his journey by the road That led to Ráma's fair abode.
To the fifth court he made his way; Nor met the Bráhman check or stay.
Brighu, Angiras[309] could not be Brighter with saintly light than he.
To Ráma's presence on he pressed, And thus the noble chief addressed: "O Ráma, poor and weak am I,
And many children round me cry.
Scant living in the woods I earn: On me thine eye of pity turn."
And Ráma, bent on sport and jest, The suppliant Bráhman thus addressed: "O aged man, one thousand kine,
Yet undistributed, are mine.
The cows on thee will I bestow
As far as thou thy staff canst throw."
The Bráhman heard. In eager haste He bound his cloth around his waist.
Then round his head his staff he whirled, And forth with mightiest effort hurled.
Cast from his hand it flew, and sank To earth on Sarjú's farther bank, Where herds of kine in thousands fed Near to the well-stocked bullock shed.

And all the cows that wandered o’er The meadow, far as Sarjú’s shore, At Ráma’s word the herdsmen drove To Trijaṭ’s cottage in the grove.
He drew the Bráhman to his breast, And thus with calming words addressed: “Now be not angry, Sire. I pray: This jest of mine was meant in play.
These thousand kine, but not alone.
Their herdsmen too, are all thine own.
And wealth beside I give thee: speak, Thine shall be all thy heart can seek.”
Thus Ráma spake. And Trijaṭ prayed For means his sacrifice to aid.
And Ráma gave much wealth, required To speed his offering as desired.

Canto XXXIII. The People’s Lament.

Thus Sítá and the princes brave Much wealth to all the Bráhmans gave.
Then to the monarch’s house the three Went forth the aged king to see.
The princes from two servants took Those heavenly arms of glorious look, Adorned with garland and with band By Sítá’s beautifying hand.
On each high house a mournful throng Had gathered ere they passed along, Who gazed in pure unselfish woe From turret, roof, and portico.
So dense the crowd that blocked the ways, The rest, unable there to gaze, Were fain each terrace to ascend, And thence their eyes on Ráma bend.
Then as the gathered multitude
On foot their well-loved Ráma viewed, No royal shade to screen his head, Such words, disturbed in grief, they said: “O look, our hero, wont to ride Leading a host in perfect pride — Now Lakshmaṇ, sole of all his friends, With Sítá on his steps attends.
Though he has known the sweets of power, And poured his gifts in liberal shower, From duty’s path he will not swerve, But, still his father’s truth preserve.
And she whose form so soft and fair Was veiled from spirits of the air, Now walks unsheltered from the day, Seen by the crowds who throng the way.
Ah, for that gently-nurtured form!
How will it fade with sun and storm!
How will the rain, the cold, the heat Mar fragrant breast and tinted feet!
Surely some demon has possessed His sire, and speaks within his breast, Or how could one that is a king Thus send his dear son wandering?
It were a deed unkindly done

To banish e’en a worthless son: But what, when his pure life has gained The hearts of all, by love enchained?

Six sovereign virtues join to grace Ráma the foremost of his race:

Tender and kind and pure is he, Docile, religious, passion-free.

Hence misery strikes not him alone: In bitterest grief the people moan, Like creatures of the stream, when dry In the great heat the channels lie.

The world is mournful with the grief That falls on its beloved chief, As, when the root is hewn away, Tree, fruit, and flower, and bud decay.

The soul of duty, bright to see, He is the root of you and me;

And all of us, who share his grief, His branches, blossom, fruit, and leaf.

Now like the faithful Lakshmaṇ, we Will follow and be true as he;

Our wives and kinsmen call with speed, And hasten where our lord shall lead.

Yes, we will leave each well-loved spot, The field, the garden, and the cot, And, sharers of his weal and woe, Behind the pious Ráma go.

Our houses, empty of their stores, With ruined courts and broken doors, With all their treasures borne away.

And gear that made them bright and gay: O’errun by rats, with dust o’erspread, Shrines, whence the deities have fled, Where not a hand the water pours, Or sweeps the long-neglected floors, No incense loads the evening air, No Bráhmans chant the text and prayer, No fire of sacrifice is bright, No gift is known, no sacred rite; With floors which broken vessels strew, As if our woes had crushed them too — Of these be stern Kaikeyí queen, And rule o’er homes where we have been.

The wood where Ráma’s feet may roam Shall be our city and our home, And this fair city we forsake,

Our flight a wilderness shall make.

Each serpent from his hole shall hie, The birds and beasts from mountain fly, Lions and elephants in fear

Shall quit the woods when we come near, Yield the broad wilds for us to range, And take our city in exchange.

With Ráma will we hence, content If, where he is, our days be spent.”

Such were the varied words the crowd Of all conditions spoke aloud.
And Ráma heard their speeches, yet Changed not his purpose firmly set.
His father's palace soon he neared, That like Kailása's hill appeared.
Like a wild elephant he strode
Right onward to the bright abode.
Within the palace court he stepped, Where ordered bands their station kept, And saw Sumantra standing near
With down-cast eye and gloomy cheer.

Canto XXXIV. Ráma In The Palace.

THE DARK INCOMPARABLE chief Whose eye was like a lotus leaf, Cried to the mournful charioteer, “Go tell my sire that I am here.”
Sumantra, sad and all dismayed, The chieftain’s order swift obeyed.
Within the palace doors he hied And saw the king, who wept and sighed.
Like the great sun when wrapped in shade Like fire by ashes overlaid,
Or like a pool with waters dried, So lay the world’s great lord and pride, A while the wise Sumantra gazed On him whose senses woe has dazed, Grieving for Ráma. Near he drew With hands upraised in reverence due.
With blessing first his king he hailed; Then with a voice that well-nigh failed, In trembling accents soft and low Addressed the monarch in his woe: “The prince of men, thy Ráma, waits Before thee at the palace gates.
His wealth to Bráhmans he has dealt, And all who in his home have dwelt.
Admit thy son. His friends have heard His kind farewell and parting word, He longs to see thee first, and then Will seek the wilds, O King of men.
He, with each princely virtue’s blaze, Shines as the sun engirt by rays.”
The truthful King who loved to keep The law profound as Ocean’s deep, And stainless as the dark blue sky, Thus to Sumantra made reply: “Go then, Sumantra, go and call My wives and ladies one and all.
Drawn round me shall they fill the place When I behold my Ráma’s face.”
Quick to the inner rooms he sped, And thus to all the women said, “Come, at the summons of the king: Come all, and make no tarrying.”
Their husband’s word, by him conveyed, Soon as they heard, the dames obeyed,
And following his guidance all
Came thronging to the regal hall.

In number half seven hundred, they, All lovely dames, in long array, With their bright eyes for weeping red, To stand round Queen Kauśalyá, sped.
They gathered, and the monarch viewed One moment all the multitude,
Then to Sumantra spoke and said: “Now let my son be hither led.”
Sumantra went. Then Ráma came,
And Lakshmaṇ, and the Maithil dame, And, as he led them on, their guide Straight to the monarch’s presence hied.
When yet far off the father saw His son with raised palms toward him draw, Girt by his ladies, sick with woes, Swift from his royal seat he rose.
With all his strength the aged man To meet his darling Ráma ran,
But trembling, wild with dark despair, Fell on the ground and fainted there.
And Lakshmaṇ, wont in cars to ride, And Ráma, threw them by the side Of the poor miserable king,
Half lifeless with his sorrow’s sting.
Throughout the spacious hall up went A thousand women’s wild lament: “Ah Ráma!” thus they wailed and wept, And anklets tinkled as they stepped Around his body, weeping, threw Their loving arms the brothers two, And then, with Sítá’s gentle aid, The king upon a couch was laid.
At length to earth’s imperial lord, When life and knowledge were restored, Though seas of woe went o’er his head, With suppliant hand, thus Ráma said: “Lord of us all, great King, thou art: Bid me farewell before we part, To Daṇḍak wood this day I go:
One blessing and one look bestow.
Let Lakshmaṇ my companion be,
And Sítá also follow me.
With truthful pleas I sought to bend Their purpose; but no ear they lend.
Now cast this sorrow from thy heart, And let us all, great King, depart.
As Brahmá sends his children, so Let Lakshmaṇ, me, and Sítá go.”
He stood unmoved, and watched intent Until the king should grant consent.
Upon his son his eyes he cast,
And thus the monarch spake at last: “O Ráma, by her arts enslaved,

I gave the boons Kaikeyí craved, Unfit to reign, by her misled:
Be ruler in thy father's stead."
Thus by the lord of men addressed, Ráma, of virtue's friends the best, In lore of language duly learned, His answer, reverent, thus returned: "A thousand years, O King, remain O'er this our city still to reign.
I in the woods my life will lead: The lust of rule no more I heed.
Nine years and five I there will spend, And when the portioned days shall end, Will come, my vows and exile o'er, And clasp thy feet, my King, once more."
A captive in the snare of truth, Weeping, distressed with woe and ruth, Thus spake the monarch, while the queen Kaikeyí urged him on unseen:
"Go then, O Ráma, and begin
Thy course unvext by fear and sin: Go, my beloved son, and earn
Success, and joy, and safe return.
So fast the bonds of duty bind.
O Raghu's son, thy truthful mind, That naught can turn thee back, or guide Thy will so strongly fortified.
But O, a little longer stay,
Nor turn thy steps this night away, That I one little day — alas!
One only — with my son may pass.
Me and thy mother do not slight, But stay, my son, with me to-night; With every dainty please thy taste, And seek to-morrow morn the waste.
Hard is thy task, O Raghu's son, Dire is the toil thou wilt not shun, Far to the lonely wood to flee, And leave thy friends for love of me.
I swear it by my truth, believe, For thee, my son, I deeply grieve, Misguided by the traitress dame With hidden guile like smouldering flame.
Now, by her wicked counsel stirred, Thou fain wouldst keep my plighted word.
No marvel that my eldest born
Would hold me true when I have sworn."
Then Ráma having calmly heard
His wretched father speak each word, With Lakshmaṇ standing by his side Thus, humbly, to the King replied: "If dainties now my taste regale, To-morrow must

those dainties fail.
This day departure I prefer
To all that wealth can minister.
O’er this fair land, no longer mine, Which I, with all her realms, resign, Her multitudes of men, her grain, Her stores of wealth, let Bharat reign.
And let the promised boon which thou Wast pleased to grant the queen ere now, Be hers in full. Be true, O King, Kind giver of each precious thing.
Thy spoken word I still will heed, Obeying all thy lips decreed:
And fourteen years in woods will dwell With those who live in glade and dell.
No hopes of power my heart can touch, No selfish joys attract so much As son of Raghu, to fulfil
With heart and soul my father’s will.
Dismiss, dismiss thy needless woe, Nor let those drowning torrents flow: The Lord of Rivers in his pride Keeps to the banks that bar his tide.
Here in thy presence I declare; By thy good deeds, thy truth, I swear; Nor lordship, joy, nor lands I prize; Life, heaven, all blessings I despise.
I wish to see thee still remain Most true, O King, and free from stain.
It must not, Sire, it must not be: I cannot rest one hour with thee.
Then bring this sorrow to an end, For naught my settled will can bend.
I gave a pledge that binds me too, And to that pledge I still am true.
Kaikeyí bade me speed away:
She prayed me, and I answered yea.
Pine not for me, and weep no more; The wood for us has joy in store, Filled with the wild deer’s peaceful herds And voices of a thousand birds.
A father is the God of each,
Yea, e’en of Gods, so Scriptures teach: And I will keep my sire’s decree, For as a God I honour thee.
O best of men, the time is nigh, The fourteen years will soon pass by And to thine eyes thy son restore: Be comforted, and weep no more.
Thou with thy firmness shouldst support These weeping crowds who throng the court; Then why, O chief of high renown, So troubled, and thy soul cast down?”

Canto XXXV. Kaikeyí Reproached.

Wild with the rage he could not calm, Sumantra, grinding palm on palm, His head in quick impatience shook, And sighed with woe he could not brook.
He gnashed his teeth, his eyes were red, From his changed face the colour fled.
In rage and grief that knew no law, The temper of the king he saw.
With his word-arrows swift and keen He shook the bosom of the queen.
With scorn, as though its lightning stroke Would blast her body, thus he spoke:
“Thou, who, of no dread sin afraid, Hast Daśaratha’s self betrayed, Lord of the world, whose might sustains Each thing that moves or fixed remains, What direr crime is left thee now?
Death to thy lord and house art thou, Whose cruel deeds the king distress, Mahendra’s peer in mightiness,
Firm as the mountain’s rooted steep, Enduring as the Ocean’s deep.
Despise not Daśaratha, he
Is a kind lord and friend to thee.
A loving wife in worth outruns
The mother of ten million sons.
Kings, when their sires have passed away, Succeed by birthright to the sway.
Ikshváku’s son still rules the state, Yet thou this rule wouldst violate.
Yea, let thy son, Kaikeyí, reign, Let Bharat rule his sire’s domain.
Thy will, O Queen, shall none oppose: We all will go where Ráma goes.
No Bráhman, scorning thee, will rest Within the realm thou governest, But all will fly indignant hence: So great thy trespass and offence.
I marvel, when thy crime I see, Earth yawns not quick to swallow thee; And that the Bráhman saints prepare No burning scourge thy soul to scare, With cries of shame to smite thee, bent Upon our Ráma’s banishment.

The Mango tree with axes fell,
And tend instead the Neem tree well, Still watered with all care the tree Will never sweet and pleasant be.
Thy mother's faults to thee descend, And with thy borrowed nature blend.
True is the ancient saw: the Neem Can ne'er distil a honeyed stream.
Taught by the tale of long ago
Thy mother's hateful sin we know.
A bounteous saint, as all have heard, A boon upon thy sire conferred, And all the eloquence revealed
That fills the wood, the flood, the field.
No creature walked, or swam, or flew, But he its varied language knew.
One morn upon his couch he heard The chattering of a gorgeous bird.
And as he marked its close intent He laughed aloud in merriment.
Thy mother furious with her lord, And fain to perish by the cord, Said to her husband: "I would know, O Monarch, why thou laughest so."

The king in answer spake again: "If I this laughter should explain, This very hour would be my last, For death, be sure would follow fast."
Again thy mother, flushed with ire, To Kekaya spake, thy royal sire: "Tell me the cause; then live or die: I will not brook thy laugh, not I."
Thus by his darling wife addressed, The king whose might all earth confessed, To that kind saint his story told Who gave the wondrous gift of old.
He listened to the king's complaint, And thus in answer spoke the saint: "King, let her quit thy home or die, But never with her prayer comply."
The saint's reply his trouble stilled, And all his heart with pleasure filled.
Thy mother from his home he sent, And days like Lord Kuvera's spent.
So thou wouldst force the king, misled By thee, in evil paths to tread, And bent on evil wouldst begin, Through folly, this career of sin.
Most true, methinks, in thee is shown The ancient saw so widely known: The sons their fathers' worth declare And girls their mothers' nature share.
So be not thou. For pity's sake Accept the word the monarch spake.

Thy husband's will, O Queen, obey, And be the people's hope and stay, O, do not, urged by folly, draw The king to tread on duty's law.
The lord who all the world sustains, Bright as the God o'er Gods who reigns.
Our glorious king, by sin unstained, Will never grant what fraud obtained; No shade of fault in him is seen: Let Ráma be anointed, Queen.
Remember, Queen, undying shame
Will through the world pursue thy name, If Ráma leave the king his sire, And, banished, to the wood retire.
Come, from thy breast this fever fling: Of his own realm be Ráma king.
None in this city e'er can dwell To tend and love thee half so well.
When Ráma sits in royal place,
True to the custom of his race
Our monarch of the mighty bow
A hermit to the woods will go."[310]
Sumantra thus, palm joined to palm, Poured forth his words of bane and balm, With keen reproach, with pleading kind, Striving to move Kaikeyí's mind.
In vain he prayed, in vain reproved, She heard unsoftened and unmoved.
Nor could the eyes that watched her view One yielding look, one change of hue.

Canto XXXVI. Siddhárth's Speech.

Ikshváku's son with anguish torn For the great oath his lips had sworn,
With tears and sighs of sharpest pain Thus to Sumantra spake again:
"Prepare thou quick a perfect force, Cars, elephants, and foot, and horse, To
follow Raghu's scion hence
Equipped with all magnificence.
Let traders with the wealth they sell, And those who charming stories tell, And
dancing-women fair of face,
The prince's ample chariots grace.
On all the train who throng his courts, And those who share his manly sports,
Great gifts of precious wealth bestow, And bid them with their master go.
Let noble arms, and many a wain,
And townsmen swell the prince's train; And hunters best for woodland skill
Their places in the concourse fill.
While elephants and deer he slays, Drinking wood honey as he strays, And looks
on streams each fairer yet, His kingdom he may chance forget.
Let all my gold and wealth of corn With Ráma to the wilds be borne;
For it will soothe the exile's lot To sacrifice in each pure spot,
Deal ample largess forth, and meet Each hermit in his calm retreat.
The wealth shall Ráma with him bear, Ayodhyá shall be Bharat's share."
As thus Kakutstha's offspring spoke, Fear in Kaikeyí's breast awoke.
The freshness of her face was dried, Her trembling tongue was terror-tied.
Alarmed and sad, with bloodless cheek, She turned to him and scarce could
speak: "Nay, Sire, but Bharat shall not gain An empty realm where none remain.
My Bharat shall not rule a waste

Reft of all sweets to charm the taste — The wine-cup's dregs, all dull and dead, Whence the light foam and life are fled."
Thus in her rage the long-eyed dame Spoke her dire speech untouched by shame.

Then, answering, Daśaratha spoke: "Why, having bowed me to the yoke, Dost thou, must cruel, spur and goad Me who am struggling with the load?
Why didst thou not oppose at first This hope, vile Queen, so fondly nursed?"
Scarce could the monarch's angry speech The ears of the fair lady reach,
When thus, with double wrath inflamed, Kaikeyí to the king exclaimed:
"Sagar, from whom thy line is traced, Drove forth his eldest son disgraced, Called Asamanj, whose fate we know: Thus should thy son to exile go."
"Fie on thee, dame!" the monarch said; Each of her people bent his head, And stood in shame and sorrow mute: She marked not, bold and resolute.
Then great Siddhárth, inflamed with rage, The good old councillor and sage
On whose wise rede the king relied, To Queen Kaikeyí thus replied:
"But Asamanj the cruel laid
His hands on infants as they played, Cast them to Sarjú's flood, and smiled For pleasure when he drowned a child."[311]
The people saw, and, furious, sped Straight the the king his sire and said: "Choose us, O glory of the throne, Choose us, or Asamanj alone."
"Whence comes this dread?" the monarch cried; And all the people thus replied:
"In folly, King, he loves to lay
Fierce hands upon our babes at play, Casts them to Sarjú's flood and joys To murder our bewildered boys."
With heedful ear the king of men
Heard each complaining citizen.
To please their troubled minds he strove, And from the state his son he drove.
With wife and gear upon a car
He placed him quick, and sent him far.
And thus he gave commandment, "He Shall all his days an exile be."

With basket and with plough he strayed O’er mountain heights, through pathless shade, Roaming all lands a weary time,
An outcast wretch defiled with crime.
Sagar, the righteous path who held, His wicked offspring thus expelled.
But what has Ráma done to blame?
Why should his sentence be the same?
No sin his stainless name can dim; We see no fault at all in him.
Pure as the moon, no darkening blot On his sweet life has left a spot.
If thou canst see one fault, e’en one, To dim the fame of Raghu’s son,
That fault this hour, O lady, show, And Ráma to the wood shall go.
To drive the guiltless to the wild, Truth’s constant lover, undefiled, Would, by defiance of the right,
The glory e’en of Indra blight.
Then cease, O lady, and dismiss
Thy hope to ruin Ráma’s bliss,
Or all thy gain, O fair of face,
Will be men’s hatred, and disgrace.”

Canto XXXVII. The Coats Of Bark.

Thus spake the virtuous sage: and then Ráma addressed the king of men.
In laws of meek behaviour bred, Thus to his sire he meekly said: “King, I renounce all earthly care, And live in woods on woodland fare.
What, dead to joys, have I to do With lordly train and retinue!
Who gives his elephant and yet
Upon the girths his heart will set?
How can a cord attract his eyes Who gives away the nobler prize?
Best of the good, with me be led No host, my King with banners spread.
All wealth, all lordship I resign: The hermit’s dress alone be mine.
Before I go, have here conveyed A little basket and a spade.
With these alone I go, content, For fourteen years of banishment.”
With her own hands Kaikeyí took The hermit coats of bark, and, “Look,”
She cried with bold unblushing brow Before the concourse, “Dress thee now.”
That lion leader of the brave
Took from her hand the dress she gave, Cast his fine raiment on the ground, And round his waist the vesture bound.
Then quick the hero Lakshmaṇ too His garment from his shoulders threw, And, in the presence of his sire, Indued the ascetic’s rough attire.
But Sítá, in her silks arrayed, Threw glances, trembling and afraid, On the bark coat she had to wear, Like a shy doe that eyes the snare.
Ashamed and weeping for distress From the queen’s hand she took the dress.
The fair one, by her husband’s side Who matched heaven’s minstrel monarch,[312] cried: “How bind they on their woodland dress, Those hermits of the wilderness?”
There stood the pride of Janak’s race Perplexed, with sad appealing face.

One coat the lady's fingers grasped, One round her neck she feebly clasped, But failed again, again, confused By the wild garb she ne'er had used.
Then quickly hastening Ráma, pride Of all who cherish virtue, tied The rough bark mantle on her, o'er The silken raiment that she wore.
Then the sad women when they saw Ráma the choice bark round her draw, Rained water from each tender eye, And cried aloud with bitter cry: "O, not on her, beloved, not
On Sítá falls thy mournful lot.
If, faithful to thy father's will, Thou must go forth, leave Sítá still.
Let Sítá still remaining here
Our hearts with her loved presence cheer.
With Lakshmaṇ by thy side to aid Seek thou, dear son, the lonely shade.
Unmeet, one good and fair as she Should dwell in woods a devotee.
Let not our prayers be prayed in vain: Let beauteous Sítá yet remain;
For by thy love of duty tied
Thou wilt not here thyself abide."
Then the king's venerable guide Vaśishṭha, when he saw each coat Enclose the lady's waist and throat, Her zeal with gentle words repressed, And Queen Kaikeyí thus addressed: "O evil-hearted sinner, shame
Of royal Kekaya's race and name; Who matchless in thy sin couldst cheat Thy lord the king with vile deceit; Lost to all sense of duty, know Sítá to exile shall not go.
Sítá shall guard, as 'twere her own, The precious trust of Ráma's throne.
Those joined by wedlock's sweet control Have but one self and common soul.
Thus Sítá shall our empress be, For Ráma's self and soul is she.
Or if she still to Ráma cleave
And for the woods the kingdom leave: If naught her loving heart deter, We and this town will follow her.
The warders of the queen shall take Their wives and go for Ráma's sake, The nation with its stores of grain, The city's wealth shall swell his train.

Bharat, Śatrughna both will wear Bark mantles, and his lodging share, Still with their elder brother dwell In the wild wood, and serve him well.
Rest here alone, and rule thy state Unpeopled, barren, desolate;
Be empress of the land and trees, Thou sinner whom our sorrows please.
The land which Ráma reigns not o'er Shall bear the kingdom's name no more:
The woods which Ráma wanders through Shall be our home and kingdom too.
Bharat, be sure, will never deign O'er realms his father yields, to reign.
Nay, if the king's true son he be, He will not, sonlike, dwell with thee.
Nay, shouldst thou from the earth arise, And send thy message from the skies,
To his forefathers' custom true No erring course would he pursue.
So hast thou, by thy grievous fault, Offended him thou wouldst exalt.
In all the world none draws his breath Who loves not Ráma, true to death.
This day, O Queen, shalt thou behold Birds, deer, and beasts from lea and fold
Turn to the woods in Ráma's train.
And naught save longing trees remain."

Canto XXXVIII. Care For Kausalyá

THEN WHEN THE people wroth and sad Saw Sítá in bark vesture clad, Though wedded, like some widowed thing, They cried out, “Shame upon thee, King!” Grieved by their cry and angry look The lord of earth at once forsook All hope in life that still remained, In duty, self, and fame unstained.
Ikshváku’s son with burning sighs On Queen Kaikeyí bent his eyes, And said: “But Sítá must not flee In garments of a devotee.
My holy guide has spoken truth: Unfit is she in tender youth, So gently nurtured, soft and fair, The hardships of the wood to share.
How has she sinned, devout and true, The noblest monarch’s child,
That she should garb of bark indue And journey to the wild?
That she should spend her youthful days Amid a hermit band,
Like some poor mendicant who strays Sore troubled, through the land?
Ah, let the child of Janak throw Her dress of bark aside,
And let the royal lady go
With royal wealth supplied.
Not such the pledge I gave before, Unfit to linger here:
The oath, which I the sinner swore Is kept, and leaves her clear.
Won from her childlike love this too My instant death would be,
As blossoms on the old bamboo Destroy the parent tree.[313]
If aught amiss by Ráma done
Offend thee, O thou wicked one, What least transgression canst thou find In her, thou worst of womankind?
What shade of fault in her appears, Whose full soft eye is like the deer’s?
What canst thou blame in Janak’s child, So gentle, modest, true, and mild?
Is not one crime complete, that sent My Ráma forth to banishment?

And wilt thou other sins commit, Thou wicked one, to double it?

This is the pledge and oath I swore, What thou besoughtest, and no more, Of Ráma — for I heard thee, dame — When he for consecration came.

Now with this limit not content, In hell should be thy punishment, Who fain the Maithil bride wouldst press To clothe her limbs with hermit dress.”

Thus spake the father in his woe; And Ráma, still prepared to go, To him who sat with drooping head Spake in return these words and said: “Just King, here stands my mother dear, Kauśalyá, one whom all revere.

Submissive, gentle, old is she, And keeps her lips from blame of thee, For her, kind lord, of me bereft A sea of whelming woe is left.

O, show her in her new distress Still fonder love and tenderness.

Well honoured by thine honoured hand Her grief for me let her withstand, Who wrapt in constant thought of me In me would live a devotee.

Peer of Mahendra, O, to her be kind, And treat I pray, my gentle mother so, That, when I dwell afar, her life resigned, She may not pass to Yáma’s realm for woe.”

Canto XXXIX. Counsel To Sítá.

Scarce had the sire, with each dear queen, Heard Ráma’s pleading voice, and seen His darling in his hermit dress
Ere failed his senses for distress.
Convulsed with woe, his soul that shook, On Raghu’s son he could not look; Or if he looked with failing eye
He could not to the chief reply.
By pangs of bitter grief assailed, The long-armed monarch wept and wailed, Half dead a while and sore distraught, While Ráma filled his every thought.
“This hand of mine in days ere now Has reft her young from many a cow, Or living things has idly slain:
Hence comes, I ween, this hour of pain.
Not till the hour is come to die
Can from its shell the spirit fly.
Death comes not, and Kaikeyí still Torments the wretch she cannot kill, Who sees his son before him quit
The fine soft robes his rank that fit, And, glorious as the burning fire, In hermit garb his limbs attire.
Now all the people grieve and groan Through Queen Kaikeyí’s deed alone, Who, having dared this deed of sin, Strives for herself the gain to win.”
He spoke. With tears his eyes grew dim, His senses all deserted him.
He cried, O Ráma, once, then weak And fainting could no further speak.
Unconscious there he lay: at length Regathering his sense and strength, While his full eyes their torrents shed, To wise Sumantra thus he said:
“Yoke the light car, and hither lead Fleet coursers of the noblest breed, And drive this heir of lofty fate Beyond the limit of the state.

This seems the fruit that virtues bear, The meed of worth which texts declare — The sending of the brave and good By sire and mother to the wood.'"

He heard the monarch, and obeyed, With ready feet that ne'er delayed, And brought before the palace gate The horses and the car of state.

Then to the monarch's son he sped, And raising hands of reverence said That the light car which gold made fair, With best of steeds, was standing there.

King Daśaratha called in haste

The lord o'er all his treasures placed.

And spoke, well skilled in place and time, His will to him devoid of crime:

"Count all the years she has to live Afar in forest wilds, and give

To Sítá robes and gems of price

As for the time may well suffice."

Quick to the treasure-room he went, Charged by that king most excellent, Brought the rich stores, and gave them all To Sítá in the monarch's hall.

The Maithil dame of high descent

Received each robe and ornament,

And tricked those limbs, whose lines foretold High destiny, with gems and gold.

So well adorned, so fair to view, A glory through the hall she threw: So, when the Lord of Light upsprings, His radiance o'er the sky he flings.

Then Queen Kauśalyá spake at last, With loving arms about her cast,

Pressed lingering kisses on her head, And to the high-souled lady said: "Ah, in this faithless world below When dark misfortune comes and woe, Wives, loved and cherished every day, Neglect their lords and disobey.

Yes, woman's nature still is this: — After long days of calm and bliss When some light grief her spirit tries, She changes all her love, or flies.

Young wives are thankless, false in soul, With roving hearts that spurn control.

Brooding on sin and quickly changed, In one short hour their love estranged.

Not glorious deed or lineage fair, Not knowledge, gift, or tender care In chains of lasting love can bind A woman's light inconstant mind.

But those good dames who still maintain What right, truth, Scripture, rule ordain — No holy thing in their pure eyes

With one beloved husband vies.
Nor let thy lord my son, condemned To exile, be by thee contemned,
For be he poor or wealthy, he
Is as a God, dear child, to thee.”
When Sítá heard Kauśalyá’s speech Her duty and her gain to teach,
She joined her palms with reverent grace And gave her answer face to face: “All will I do, forgetting naught, Which thou, O honoured Queen, hast taught.
I know, have heard, and deep have stored The rules of duty to my lord.
Not me, good Queen, shouldst thou include Among the faithless multitude.
Its own sweet light the moon shall leave Ere I to duty cease to cleave.
The stringless lute gives forth no strain, The wheelless car is urged in vain; No joy a lordless dame, although
Blest with a hundred sons, can know.
From father, brother, and from son A measured share of joy is won:
Who would not honour, love, and bless Her lord, whose gifts are measureless?
Thus trained to think, I hold in awe Scripture’s command and duty’s law.
Him can I hold in slight esteem?
Her lord is woman’s God, I deem.”
Kauśalyá heard the lady’s speech, Nor failed those words her heart to reach.
Then, pure in mind, she gave to flow The tear that sprang of joy and woe.
Then duteous Ráma forward came
And stood before the honoured dame, And joining reverent hands addressed The queen in rank above the rest: “O mother, from these tears refrain; Look on my sire and still thy pain.
To thee my days afar shall fly
As if sweet slumber closed thine eye, And fourteen years of exile seem
To thee, dear mother, like a dream.
On me returning safe and well,
Girt by my friends, thine eyes shall dwell.”
Thus for their deep affection’s sake The hero to his mother spake,
Then to the half seven hundred too, Wives of his sire, paid reverence due.

Thus Daśaratha’s son addressed
That crowd of matrons sore distressed: “If from these lips, while here I dwelt,
One heedless taunt you e’er have felt, Forgive me, pray. And now adieu,
I bid good-bye to all of you.”
Then straight, like curlews’ cries, upwent The voices of their wild lament,
While, as he bade farewell, the crowd Of royal women wept aloud,
And through the ample hall’s extent.
Where erst the sound of tabour, blent With drum and shrill-toned instrument, In joyous concert rose,
Now rang the sound of wailing high, The lamentation and the cry,
The shriek, the choking sob, the sigh That told the ladies’ woes.

Canto XL. Ráma’s Departure.

Then Ráma, Sítá, Lakshmaṇ bent At the king’s feet, and sadly went Round him with slow steps reverent.
When Ráma of the duteous heart
Had gained his sire’s consent to part, With Sítá by his side he paid
Due reverence to the queen dismayed.
And Lakshmaṇ, with affection meet, Bowed down and clasped his mother’s feet.
Sumitrá viewed him as he pressed Her feet, and thus her son addressed: “Neglect not Ráma wandering there, But tend him with thy faithful care.
In hours of wealth, in time of woe, Him, sinless son, thy refuge know.
From this good law the just ne’er swerve, That younger sons the eldest serve, And to this righteous rule incline All children of thine ancient line — Freely to give, reward each rite, Nor spare their bodies in the fight.
Let Ráma Daśaratha be,
Look upon Sítá as on me,
And let the cot wherein you dwell Be thine Ayodhyá. Fare thee well.”
Her blessing thus Sumitrá gave
To him whose soul to Ráma clave, Exclaiming, when her speech was done, “Go forth, O Lakshmaṇ, go, my son.
Go forth, my son to win success, High victory and happiness.
Go forth thy foemen to destroy, And turn again at last with joy.”
As Mátali his charioteer
Speaks for the Lord of Gods to hear, Sumantra, palm to palm applied, In reverence trained, to Ráma cried: “O famous Prince, my car ascend, — May blessings on thy course attend, — And swiftly shall my horses flee And place thee where thou biddest me.

The fourteen years thou hast to stay Far in the wilds, begin to-day; For Oueen Kaikeyí cries, Away.”
Then Sítá, best of womankind,
Ascended, with a tranquil mind, Soon as her toilet task was done, That chariot brilliant as the sun.
Ráma and Lakshmaṇ true and bold Sprang on the car adorned with gold.
The king those years had counted o’er, And given Sítá robes and store
Of precious ornaments to wear
When following her husband there.
The brothers in the car found place For nets and weapons of the chase, There warlike arms and mail they laid, A leathern basket and a spade.
Soon as Sumantra saw the three
Were seated in the chariot, he
Urged on each horse of noble breed, Who matched the rushing wind in speed.
As thus the son of Raghu went
Forth for his dreary banishment, Chill numbing grief the town assailed, All strength grew weak, all spirit failed, Ayodhyá through her wide extent Was filled with tumult and lament: Steeds neighed and shook the bells they bore, Each elephant returned a roar.
Then all the city, young and old, Wild with their sorrow uncontrolled, Rushed to the car, as, from the sun The panting herds to water run.
Before the car, behind, they clung, And there as eagerly they hung, With torrents streaming from their eyes, Called loudly with repeated cries: “Listen, Sumantra: draw thy rein; Drive gently, and thy steeds restrain.
Once more on Ráma will we gaze, Now to be lost for many days.
The queen his mother has, be sure, A heart of iron, to endure
To see her godlike Ráma go,
Nor feel it shattered by the blow.
Sítá, well done! Videha’s pride, Still like his shadow by his side; Rejoicing in thy duty still
As sunlight cleaves to Meru’s hill.

Thou, Lakshmaṇ, too, hast well deserved, Who from thy duty hast not swerved, Tending the peer of Gods above, Whose lips speak naught but words of love.
Thy firm resolve is nobly great, And high success on thee shall wait.
Yea, thou shalt win a priceless meed — Thy path with him to heaven shall lead."
As thus they spake, they could not hold The tears that down their faces rolled, While still they followed for a space Their darling of Ikshváku's race.
There stood surrounded by a ring Of mournful wives the mournful king; For, "I will see once more," he cried, "Mine own dear son," and forth he hied.
As he came near, there rose the sound Of weeping, as the dames stood round.
So the she-elephants complain
When their great lord and guide is slain.
Kakutstha's son, the king of men, The glorious sire, looked troubled then, As the full moon is when dismayed By dark eclipse's threatening shade.
Then Daśaratha's son, designed
For highest fate of lofty mind, Urged to more speed the charioteer, "Away, away! why linger here?
Urge on thy horses," Rama cried, And "Stay, O stay," the people sighed.
Sumantra, urged to speed away,
The townsmen's call must disobey, Forth as the long-armed hero went, The dust his chariot wheels up sent Was laid by streams that ever flowed From their sad eyes who filled the road.
Then, sprung of woe, from eyes of all The women drops began to fall,
As from each lotus on the lake
The darting fish the water shake.
When he, the king of high renown, Saw that one thought held all the town, Like some tall tree he fell and lay, Whose root the axe has hewn away.
Then straight a mighty cry from those Who followed Ráma's car arose,
Who saw their monarch fainting there Beneath that grief too great to bear.
Then "Ráma, Ráma!" with the cry Of "Ah, his mother!" sounded high, As all the people wept aloud
Around the ladies' sorrowing crowd.

When Ráma backward turned his eye, And saw the king his father lie With troubled sense and failing limb, And the sad queen, who followed him, Like some young creature in the net, That will not, in its misery, let Its wild eyes on its mother rest, So, by the bonds of duty pressed, His mother's look he could not meet.
He saw them with their weary feet, Who, used to bliss, in cars should ride, Who ne'er by sorrow should be tried, And, as one mournful look he cast, "Drive on," he cried, "Sumantra, fast."
As when the driver's torturing hook Goads on an elephant, the look
Of sire and mother in despair
Was more than Ráma's heart could bear.
As mother kine to stalls return Which hold the calves for whom they yearn, So to the car she tried to run
As a cow seeks her little one.
Once and again the hero's eyes
Looked on his mother, as with cries Of woe she called and gestures wild, "O Sítá, Lakshmaṇ, O my child!"
"Stay," cried the king, "thy chariot stay:"
"On, on," cried Ráma, "speed away."
As one between two hosts, inclined To neither was Sumantra's mind.
But Ráma spake these words again: "A lengthened woe is bitterest pain.
On, on; and if his wrath grow hot, Thine answer be, 'I heard thee not.' "
Sumantra, at the chief's behest, Dismissed the crowd that toward him pressed, And, as he bade, to swiftest speed Urged on his way each willing steed.
The king's attendants parted thence, And paid him heart-felt reverence: In mind, and with the tears he wept, Each still his place near Ráma kept.
As swift away the horses sped,
His lords to Daśaratha said:
"To follow him whom thou again
Wouldst see returning home is vain."
With failing limb and drooping mien He heard their counsel wise:

Still on their son the king and queen Kept fast their lingering eyes.[314]

Canto XLI. The Citizens’ Lament.

The lion chief with hands upraised Was born from eyes that fondly gazed.
But then the ladies’ bower was rent With cries of weeping and lament: “Where goes he now, our lord, the sure Protector of the friendless poor, In whom the wretched and the weak Defence and aid were wont to seek?
All words of wrath he turned aside, And ne’er, when cursed, in ire replied.
He shared his people’s woe, and stilled The troubled breast which rage had filled.
Our chief, on lofty thoughts intent, In glorious fame preëminent:
As on his own dear mother, thus
He ever looked on each of us.
Where goes he now? His sire’s behest, By Queen Kaikeyí’s guile distressed, Has banished to the forest hence Him who was all the world’s defence.
Ah, senseless King, to drive away The hope of men, their guard and stay, To banish to the distant wood
Ráma the duteous, true, and good!”
The royal dames, like cows bereaved Of their young calves, thus sadly grieved.
The monarch heard them as they wailed, And by the fire of grief assailed For his dear son, he bowed his head, And all his sense and memory fled.
Then were no fires of worship fed, Thick darkness o’er the sun was spread.
The cows their thirsty calves denied, And elephants flung their food aside.

Triśanku,[315] Jupiter looked dread, And Mercury and Mars the red,
In direful opposition met,
The glory of the moon beset.

The lunar stars withheld their light, The planets were no longer bright, But meteors with their horrid glare, And dire Viśákhás[316] lit the air.
As troubled Ocean heaves and raves When Doom's wild tempest sweeps the waves, Thus all Ayodhyá reeled and bent When Ráma to the forest went.
And chilling grief and dark despair Fell suddenly on all men there.
Their wonted pastime all forgot, Nor thought of food, or touched it not.
Crowds in the royal street were seen With weeping eye and troubled mien: No more a people gay and glad,
Each head and heart was sick and sad.
No more the cool wind softly blew, The moon no more was fair to view, No more the sun with genial glow Cherished the world now plunged in woe.
Sons, brothers, husbands, wedded wives Forgot the ties that joined their lives; No thought for kith and kin was spared, But all for only Ráma cared.
And Ráma's friends who loved him best, Their minds disordered and distressed.
By the great burthen of their woes Turned not to slumber or repose.
Like Earth with all her hills bereft Of Indra's guiding care.
Ayodhyá in her sorrow left
By him, the high souled heir,
Was bowed by fear and sorrow's force, And shook with many a throe,
While warrior, elephant, and horse Sent up the cry of woe.

Canto XLII. Dasaratha’s Lament.

WHILE YET THE dust was seen afar That marked the course of Ráma’s car, The glory of Ikshváku’s race
Turned not away his eager face.
While yet his duteous son he saw He could not once his gaze withdraw, But rooted to the spot remained With eyes that after Ráma strained.
But when that dust no more he viewed, Fainting he fell by grief subdued.
To his right hand Kauśalyá went, And ready aid the lady lent,
While Bharat’s loving mother tried To raise him on the other side.
The king, within whose ordered soul Justice and virtue held control, To Queen Kaikeyí turned and said, With every sense disquieted:
“Touch me not, thou whose soul can plot All sin. Kaikeyí, touch me not.
No loving wife, no friend to me, I ne’er again would look on thee; Ne’er from this day have aught to do With thee and all thy retinue;
Thee whom no virtuous thoughts restrain, Whose selfish heart seeks only gain.
The hand I laid in mine, O dame, The steps we took around the flame,[317]
And all that links thy life to mine Here and hereafter I resign.
If Bharat too, thy darling son, Joy in the rule thy art has won, Ne’er may the funeral offerings paid By his false hand approach my shade.”
Then while the dust upon him hung, The monarch to Kauśalyá clung,
And she with mournful steps and slow Turned to the palace, worn with woe.
As one whose hand has touched the fire, Or slain a Bráhman in his ire,
He felt his heart with sorrow torn Still thinking of his son forlorn.
Each step was torture, as the road The traces of the chariot showed, And as the shadowed sun grows dim So care and anguish darkened him.
He raised a cry, by woe distraught, As of his son again he thought.

And judging that the car had sped Beyond the city, thus he said:

"I still behold the foot-prints made By the good horses that conveyed My son afar: these marks I see, But high-souled Ráma, where is he?

Ah me, my son! my first and best, On pleasant couches wont to rest, With limbs perfumed with sandal, fanned By many a beauty's tender hand: Where will he lie with log or stone Beneath him for a pillow thrown, To leave at morn his earthy bed, Neglected, and with dust o'erspread, As from the flood with sigh and pant Comes forth the husband elephant?

The men who make the woods their home Shall see the long-armed hero roam Roused from his bed, though lord of all, In semblance of a friendless thrall.

Janak's dear child who ne'er has met With aught save joy and comfort yet, Will reach to-day the forest, worn And wearied with the brakes of thorn.

Ah, gentle girl, of woods unskilled, How will her heart with dread be filled At the wild beasts' deep roaring there, Whose voices lift the shuddering hair!

Kaikeyí, glory in thy gain,

And, widow queen, begin to reign: No will, no power to live have I When my brave son no more is nigh."

Thus pouring forth laments, the king Girt by the people's crowded ring, Entered the noble bower like one New-bathed when funeral rites are done.

Where'er he looked naught met his gaze But empty houses, courts, and ways.

Closed were the temples: countless feet No longer trod the royal street, And thinking of his son he viewed Men weak and worn and woe-subdued.

As sinks the sun into a cloud,

So passed he on, and wept aloud, Within that house no more to be The dwelling of the banished three, Brave Ráma, his Vedehan bride,

And Lakshmaṇ by his brother's side: Like broad still waters, when the king Of all the birds that ply the wing Has swooped from heaven and borne away The glittering snakes that made them gay.

With choking sobs and voice half spent The king renewed his sad lament: With broken utterance faint and low Scarce could he speak these words of woe: "My

steps to Ráma's mother guide, And place me by Kauśalyá's side: There, only there my heart may know Some little respite from my woe."
The warders of the palace led
The monarch, when his words were said, To Queen Kauśalyá's bower, and there
Laid him with reverential care.
But while he rested on the bed
Still was his soul disquieted.
In grief he tossed his arms on high Lamenting with a piteous cry:
"O Ráma, Ráma," thus said he,
"My son, thou hast forsaken me.
High bliss awaits those favoured men Left living in Ayodhyá then,
Whose eyes shall see my son once more Returning when the time is o'er."
Then came the night, whose hated gloom Fell on him like the night of doom.
At midnight Daśaratha cried
To Queen Kauśalyá by his side:
"I see thee not, Kauśalyá; lay
Thy gentle hand in mine, I pray.
When Ráma left his home my sight Went with him, nor returns to-night."

Canto XLIII. Kausalyá’s Lament.

Kauśalyá saw the monarch lie With drooping frame and failing eye, And for her banished son distressed With these sad words her lord addressed: “Kaikeyí, cruel, false, and vile Has cast the venom of her guile On Ráma lord of men, and she

Will ravage like a snake set free; And more and more my soul alarm, Like a dire serpent bent on harm, For triumph crowns each dark intent, And Ráma to the wild is sent.

Ah, were he doomed but here to stray Begging his food from day to day, Or do, enslaved, Kaikeyí’s will, This were a boon, a comfort still.

But she, as chose her cruel hate, Has hurled him from his high estate, As Bráhmans when the moon is new Cast to the ground the demons’ due.[318]

The long-armed hero, like the lord Of Nágas, with his bow and sword Begins, I ween, his forest life With Lakshmaṇ and his faithful wife.

Ah, how will fare the exiles now, Whom, moved by Queen Kaikeyí, thou Hast sent in forests to abide,

Bred in delights, by woe untried?

Far banished when their lives are young, With the fair fruit before them hung, Deprived of all their rank that suits, How will they live on grain and roots?

O, that my years of woe were passed, And the glad hour were come at last When I shall see my children dear, Ráma, his wife, and Lakshmaṇ here!

When shall Ayodhyá, wild with glee, Again those mighty heroes see,

And decked with wreaths her banners wave To welcome home the true and brave?

When will the beautiful city view With happy eyes the lordly two

Returning, joyful as the main

When the dear moon is full again?
When, like some mighty bull who leads The cow exulting through the meads, Will Ráma through the city ride, Strong-armed, with Sítá at his side?
When will ten thousand thousand meet And crowd Ayodhyá’s royal street, And grain in joyous welcome throw Upon my sons who tame the foe?
When with delight shall youthful bands Of Bráhman maidens in their hands Bear fruit and flowers in goodly show, And circling round Ayodhyá go?
With ripened judgment of a sage, And godlike in his blooming age, When shall my virtuous son appear, Like kindly rain, our hearts to cheer?
Ah, in a former life, I ween,
This hand of mine, most base and mean, Has dried the udders of the kine And left the thirsty calves to pine.
Hence, as the lion robs the cow, Kaikeyí makes me childless now, Exulting from her feebler foe
To rend the son she cherished so.
I had but him, in Scripture skilled, With every grace his soul was filled.
Now not a joy has life to give, And robbed of him I would not live: Yea, all my days are dark and drear If he, my darling, be not near, And Lakshmaṇ brave, my heart to cheer.
As for my son I mourn and yearn, The quenchless flames of anguish burn And kill me with the pain,
As in the summer’s noontide blaze The glorious Day-God with his rays Consumes the parching plain.”

Canto XLIV. Sumitrá’s Speech.

KAUŚALYÁ CEASED HER sad lament, Of beauteous dames most excellent.
Sumitrá who to duty clave,
In righteous words this answer gave: “Dear Queen, all noble virtues grace Thy son, of men the first in place.
Why dost thou shed these tears of woe With bitter grief lamenting so?
If Ráma, leaving royal sway
Has hastened to the woods away,
’Tis for his high-souled father’s sake That he his premise may not break.
He to the path of duty clings
Which lordly fruit hereafter brings — The path to which the righteous cleave — For him, dear Queen, thou shouldst not grieve.
And Lakshmaṇ too, the blameless-souled, The same high course with him will hold, And mighty bliss on him shall wait, So tenderly compassionate.
And Sítá, bred with tender care, Well knows what toils await her there, But in her love she will not part From Ráma of the virtuous heart.
Now has thy son through all the world The banner of his fame unfurled; True, modest, careful of his vow, What has he left to aim at now?
The sun will mark his mighty soul, His wisdom, sweetness, self-control, Will spare from pain his face and limb, And with soft radiance shine for him.
For him through forest glades shall spring A soft auspicious breeze, and bring Its tempered heat and cold to play Around him ever night and day.
The pure cold moonbeams shall delight The hero as he sleeps at night,
And soothe him with the soft caress Of a fond parent’s tenderness.
To him, the bravest of the brave, His heavenly arms the Bráhman gave, When fierce Suváhu dyed the plain With his life-blood by Ráma slain.

Still trusting to his own right arm Thy hero son will fear no harm:
As in his father’s palace, he
In the wild woods will dauntless be.
Whene’er he lets his arrows fly
His stricken foemen fall and die: And is that prince of peerless worth Too weak to keep and sway the earth?
His sweet pure soul, his beauty’s charm, His hero heart, his warlike arm, Will soon redeem his rightful reign When from the woods he comes again.
The Bráhmans on the prince’s head King-making drops shall quickly shed, And Sítá, Earth, and Fortune share The glories which await the heir.
For him, when forth his chariot swept, The crowd that thronged Ayodhyá wept, With agonizing woe distressed.
With him in hermít’s mantle dressed In guise of Sítá Lakshmí went,
And none his glory may prevent.
Yea, naught to him is high or hard, Before whose steps, to be his guard, Lakshmaṇ, the best who draws the bow, With spear, shaft, sword rejoiced to go.
His wanderings in the forest o’er, Thine eyes shall see thy son once more, Quit thy faint heart, thy grief dispel, For this, O Queen, is truth I tell.
Thy son returning, moonlike, thence, Shall at thy feet do reverence,
And, blest and blameless lady, thou Shalt see his head to touch them bow, Yea, thou shalt see thy son made king When he returns with triumphing, And how thy happy eyes will brim With tears of joy to look on him!
Thou, blameless lady, shouldst the whole Of the sad people here console:
Why in thy tender heart allow
This bitter grief to harbour now?
As the long banks of cloud distil Their water when they see the hill, So shall the drops of rapture run From thy glad eyes to see thy son Returning, as he lowly bends
To greet thee, girt by all his friends.”
Thus soothing, kindly eloquent,
With every hopeful argument

Kauśalyá’s heart by sorrow rent, Fair Queen Sumitrá ceased.

Kauśalyá heard each pleasant plea, And grief began to leave her free, As the light clouds of autumn flee, Their watery stores decreased.

Canto XLV. The Tamasá.

THEIR TENDER LOVE the people drew To follow Ráma brave and true,
The high-souled hero, as he went
Forth from his home to banishment.
The king himself his friends obeyed, And turned him homeward as they prayed.
But yet the people turned not back, Still close on Ráma's chariot track.
For they who in Ayodhyá dwelt
For him such fond affection felt, Decked with all grace and glories high, The dear full moon of every eye.
Though much his people prayed and wept, Kakutstha's son his purpose kept, And still his journey would pursue To keep the king his father true.
Deep in the hero's bosom sank
Their love, whose signs his glad eye drank.
He spoke to cheer them, as his own Dear children, in a loving tone:
"If ye would grant my fond desire, Give Bharat now that love entire
And reverence shown to me by all
Who dwell within Ayodhyá's wall.
For he, Kaikeyí's darling son,
His virtuous career will run,
And ever bound by duty's chain
Consult your weal and bliss and gain.
In judgment old, in years a child, With hero virtues meek and mild,
A fitting lord is he to cheer
His people and remove their fear.
In him all kingly gifts abound,
More noble than in me are found:

Imperial prince, well proved and tried — Obey him as your lord and guide.
And grant, I pray, the boon I ask: To please the king be still your task, That his fond heart, while I remain Far in the wood, may feel no pain.”
The more he showed his will to tread The path where filial duty led,
The more the people, round him thronged, For their dear Ráma’s empire longed.
Still more attached his followers grew, As Ráma, with his brother, drew
The people with his virtues’ ties, Lamenting all with tear-dimmed eyes.
The saintly twice-born, triply old In glory, knowledge, seasons told, With hoary heads that shook and bowed, Their voices raised and spake aloud: “O steeds, who best and noblest are, Who whirl so swiftly Ráma’s car,
Go not, return: we call on you:
Be to your master kind and true.
For speechless things are swift to hear, And naught can match a horse’s ear, O generous steeds, return, when thus You hear the cry of all of us.
Each vow he keeps most firm and sure, And duty makes his spirit pure.
Back with our chief! not wood-ward hence; Back to his royal residence!”
Soon as he saw the aged band.
Exclaiming in their misery, stand, And their sad cries around him rang, Swift from his chariot Ráma sprang.
Then, still upon his journey bent, With Sítá and with Lakshmaṇ went
The hero by the old men’s side
Suiting to theirs his shortened stride.
He could not pass the twice-born throng As weariedly they walked along:
With pitying heart, with tender eye, He could not in his chariot fly.
When the steps of Ráma viewed
That still his onward course pursued, Woe shook the troubled heart of each, And burnt with grief they spoke this speech — “With thee, O Ráma, to the wood
All Bráhmans go and Bráhmanhood:
Borne on our aged shoulders, see, Our fires of worship go with thee.
Bright canopies that lend their shade In Vájapeya[319] rites displayed, In plenteous store are borne behind Like cloudlets in the autumn wind.

No shelter from the sun hast thou, And, lest his fury burn thy brow, These sacrificial shades we bear
Shall aid thee in the noontide glare.
Our hearts, who ever loved to pore On sacred text and Vedic lore,
Now all to thee, beloved, turn,
And for a life in forests yearn.
Deep in our aged bosoms lies
The Vedas' lore, the wealth we prize, There still, like wives at home, shall dwell,
Whose love and truth protect them well.

To follow thee our hearts are bent; We need not plan or argument.
All else in duty's law we slight, For following thee is following right.
O noble Prince, retrace thy way:
O, hear us, Ráma, as we lay,
With many tears and many prayers, Our aged heads and swan-white hairs Low in the dust before thy feet;
O, hear us, Ráma, we entreat.
Full many of these who with thee run, Their sacred rites had just begun.
Unfinished yet those rites remain; But finished if thou turn again.
All rooted life and things that move To thee their deep affection prove.
To them, when warmed by love, they glow And sue to thee, some favour show,
Each lowly bush, each towering tree Would follow too for love of thee.
Bound by its root it must remain; But — all it can — its boughs complain, As when the wild wind rushes by
It tells its woe in groan and sigh.
No more through air the gay birds flit, But, foodless, melancholy sit
Together on the branch and call
To thee whose kind heart feels for all."
As wailed the aged Bráhmans, bent To turn him back, with wild lament, Seemed Tamasá herself to aid,
Checking his progress, as they prayed.

Sumantra from the chariot freed
With ready hand each weary steed; He groomed them with the utmost heed,
Their limbs he bathed and dried,
Then led them forth to drink and feed At pleasure in the grassy mead
That fringed the river side.

Canto XLVI. The Halt.

When Ráma, chief of Raghu's race, Arrived at that delightful place, He looked on Sítá first, and then To Lakshmaṇ spake the lord of men: "Now first the shades of night descend Since to the wilds our steps we bend.
Joy to thee, brother! do not grieve For our dear home and all we leave.
The woods unpeopled seem to weep Around us, as their tenants creep Or fly to lair and den and nest, Both bird and beast, to seek their rest.
Methinks Ayodhyá's royal town
Where dwells my sire of high renown, With all her men and dames to-night Will mourn us vanished from their sight.
For, by his virtues won, they cling In fond affection to their king, And thee and me, O brave and true, And Bharat and Śatrughna too.
I for my sire and mother feel
Deep sorrow o'er my bosom steal, Lest mourning us, oppressed with fears, They blind their eyes with endless tears.
Yet Bharat's duteous love will show Sweet comfort in their hours of woe, And with kind words their hearts sustain, Suggesting duty, bliss, and gain.
I mourn my parents now no more: I count dear Bharat's virtues o'er, And his kind love and care dispel The doubts I had, and all is well.
And thou thy duty wouldst not shun, And, following me, hast nobly done; Else, bravest, I should need a band Around my wife as guard to stand.
On this first night, my thirst to slake, Some water only will I take:
Thus, brother, thus my will decides, Though varied store the wood provides."
Thus having said to Lakshmaṇ, he Addressed in turn Sumantra: "Be Most diligent to-night, my friend, And with due care thy horses tend."
The sun had set: Sumantra tied

His noble horses side by side,
Gave store of grass with liberal hand, And rested near them on the strand.
Each paid the holy evening rite, And when around them fell the night, The charioteer, with Lakshmaṇ's aid, A lowly bed for Ráma laid.
To Lakshmaṇ Ráma bade adieu,
And then by Sítá's side he threw His limbs upon the leafy bed
Their care upon the bank had spread.
When Lakshmaṇ saw the couple slept, Still on the strand his watch he kept, Still with Sumantra there conversed, And Ráma's varied gifts rehearsed.
All night he watched, nor sought repose, Till on the earth the sun arose: With him Sumantra stayed awake, And still of Ráma's virtues spake.
Thus, near the river's grassy shore Which herds unnumbered wandered o'er, Repose, untroubled, Ráma found, And all the people lay around.
The glorious hero left his bed, Looked on the sleeping crowd, and said To Lakshmaṇ, whom each lucky line Marked out for bliss with surest sign: "O brother Lakshmaṇ, look on these Reclining at the roots of trees; All care of house and home resigned, Caring for us with heart and mind, These people of the city yearn To see us to our home return:
To quit their lives will they consent, But never leave their firm intent.
Come, while they all unconscious sleep, Let us upon the chariot leap,
And swiftly on our journey speed Where naught our progress may impede, That these fond citizens who roam Far from Ikshváku's ancient home, No more may sleep 'neath bush and tree, Following still for love of me.
A prince with tender care should heal The self-brought woes his people feel, And never let his subjects share The burthen he is forced to bear."
Then Lakshmaṇ to the chief replied, Who stood like Justice by his side: "Thy rede, O sage, I well commend: Without delay the car ascend."
Then Ráma to Sumantra spoke:
"Thy rapid steeds, I pray thee, yoke.
Hence to the forest will I go:
Away, my lord, and be not slow."

Sumantra, urged to utmost speed, Yoked to the car each generous steed, And then, with hand to hand applied, He came before the chief and cried: “Hail, Prince, whom mighty arms adorn, Hail, bravest of the chariot-borne!
With Sítá and thy brother thou
Mayst mount: the car is ready now.”
The hero clomb the car with haste: His bow and gear within were placed, And quick the eddying flood he passed Of Tamasá whose waves run fast.
Soon as he touched the farther side, That strong-armed hero, glorified, He found a road both wide and clear, Where e’en the timid naught could fear.
Then, that the crowd might be misled, Thus Ráma to Sumantra said:
“Speed north a while, then hasten back, Returning in thy former track,
That so the people may not learn The course I follow: drive and turn.”
Sumantra, at the chief’s behest, Quick to the task himself addressed; Then near to Ráma came, and showed The chariot ready for the road.
With Sítá, then, the princely two, Who o’er the line of Raghu threw A glory ever bright and new,
Upon the chariot stood.
Sumantra fast and faster drove
His horses, who in fleetness strove Still onward to the distant grove, The hermit-haunted wood.

Canto XLVII. The Citizens' Return.

The people, when the morn shone fair, Arose to find no Ráma there.
Then fear and numbing grief subdued The senses of the multitude.
The woe-born tears were running fast As all around their eyes they cast, And sadly looked, but found no trace Of Ráma, searching every place.
Bereft of Ráma good and wise,
With drooping cheer and weeping eyes, Each woe-distracted sage gave vent To sorrow in his wild lament:
"Woe worth the sleep that stole our sense With its beguiling influence,
That now we look in vain for him Of the broad chest and stalwart limb!
How could the strong-armed hero, thus Deceiving all, abandon us?
His people so devoted see,
Yet to the woods, a hermit, flee?
How can he, wont our hearts to cheer, As a fond sire his children dear, — How can the pride of Raghu's race Fly from us to some desert place!
Here let us all for death prepare, Or on the last great journey fare;[320]
Of Ráma our dear lord bereft,
What profit in our lives is left?
Huge trunks of trees around us lie, With roots and branches sere and dry, Come let us set these logs on fire And throw our bodies on the pyre.
What shall we speak? How can we say We followed Ráma on his way,
The mighty chief whose arm is strong, Who sweetly speaks, who thinks no wrong?
Ayodhyá's town with sorrow dumb, Without our lord will see us come, And hopeless misery will strike
Elder, and child, and dame alike.

Forth with that peerless chief we came, Whose mighty heart is aye the same: How, reft of him we love, shall we Returning dare that town to see?”
Complaining thus with varied cry They tossed their aged arms on high, And their sad hearts with grief were wrung, Like cows who sorrow for their young.
A while they followed on the road Which traces of his chariot showed, But when at length those traces failed, A deep despair their hearts assailed.

The chariot marks no more discerned, The hopeless sages backward turned: “Ah, what is this? What can we more?
Fate stops the way, and all is o’er.”
With wearied hearts, in grief and shame They took the road by which they came, And reached Ayodhyá’s city, where From side to side was naught but care.
With troubled spirits quite cast down They looked upon the royal town, And from their eyes, oppressed with woe, Their tears again began to flow.
Of Ráma reft, the city wore
No look of beauty as before,
Like a dull river or a lake
By Garuḍ robbed of every snake.
Dark, dismal as the moonless sky, Or as a sea whose bed is dry,
So sad, to every pleasure dead,
They saw the town, disquieted.
On to their houses, high and vast, Where stores of precious wealth were massed,
The melancholy Bráhmans passed,
Their hearts with anguish cleft: Aloof from all, they came not near To stranger or to kinsman dear,
Showing in faces blank and drear That not one joy was left.

Canto XLVIII. The Women’s Lament.

WHEN THOSE WHO forth with Ráma went Back to the town their steps had bent, It seemed that death had touched and chilled Those hearts which piercing sorrow filled.

Each to his several mansion came, And girt by children and his dame, From his sad eyes the water shed That o’er his cheek in torrents spread.

All joy was fled: oppressed with cares No bustling trader showed his wares.

Each shop had lost its brilliant look, Each householder forbore to cook.

No hand with joy its earnings told, None cared to win a wealth of gold, And scarce the youthful mother smiled To see her first, her new-born child.

In every house a woman wailed, And her returning lord assailed With keen taunt piercing like the steel That bids the tusked monster kneel: “What now to them is wedded dame, What house and home and dearest aim, Or son, or bliss, or gathered store, Whose eyes on Ráma look no more!

There is but one in all the earth, One man alone of real worth,

Lakshmaṇ, who follows, true and good, Ráma, with Sítá, through the wood.

Made holy for all time we deem Each pool and fountain, lake and stream, If great Kakutstha’s son shall choose Their water for his bath to use.

Each forest, dark with lovely trees, Shall yearn Kakutstha’s son to please; Each mountain peak and woody hill, Each mighty flood and mazy rill, Each rocky height, each shady grove Where the blest feet of Ráma rove, Shall gladly welcome with the best Of all they have their honoured guest.

The trees that clustering blossoms bear, And bright-hued buds to gem their hair, The heart of Ráma shall delight, And cheer him on the breezy height.

For him the upland slopes will show The fairest roots and fruit that grow, And all their wealth before him fling Ere the due hour of ripening.

For him each earth-upholding hill Its crystal water shall distil, And all its floods shall be displayed In many a thousand-hued cascade.
Where Ráma stands is naught to fear, No danger comes if he be near; For all who live on him depend, The world's support, and lord, and friend.
Ere in too distant wilds he stray, Let us to Ráma speed away,
For rich reward on those will wait Who serve a prince of soul so great.
We will attend on Sítá there;
Be Raghu's son your special care."
The city dames, with grief distressed, Thus once again their lords addressed: "Ráma shall be your guard and guide, And Sítá will for us provide.
For who would care to linger here, Where all is sad and dark and drear?
Who, mid the mourners, hope for bliss In a poor soulless town like this?
If Queen Kaikeyí's treacherous sin, Our lord expelled, the kingdom win, We heed not sons or golden store, Our life itself we prize no more.
If she, seduced by lust of sway, Her lord and son could cast away, Whom would she leave unharmed, the base Defiler of her royal race?
We swear it by our children dear, We will not dwell as servants here; If Queen Kaikeyí live to reign, We will not in her realm remain.
Bowed down by her oppressive hand, The helpless, lordless, godless land, Cursed for Kaikeyí's guilt will fall, And swift destruction seize it all.

For, Ráma forced from home to fly, The king his sire will surely die, And when the king has breathed his last Ruin will doubtless follow fast.
Sad, robbed of merits, drug the cup And drink the poisoned mixture up, Or share the exiled Ráma's lot, Or seek some land that knows her not.
No reason, but a false pretence Drove Ráma, Sítá, Lakshmaṇ hence, And we to Bharat have been given Like cattle to the shambles driven."
While in each house the women, pained At loss of Ráma, still complained, Sank to his rest the Lord of Day, And night through all the sky held sway.
The fires of worship all were cold, No text was hummed, no tale was told, And shades of midnight gloom came down Enveloping the mournful town.

Still, sick at heart, the women shed, As for a son or husband fled,
For Ráma tears, disquieted:
No child was loved as he.
And all Ayodhyá, where the feast, Music, and song, and dance had ceased, And merriment and glee,
Where every merchant's store was closed That erst its glittering wares exposed,
Was like a dried up sea.

Canto XLIX. The Crossing Of The Rivers.

Now Ráma, ere the night was fled, O’er many a league of road had sped, Till, as his course he onward held, The morn the shades of night dispelled.
The rites of holy dawn he paid,
And all the country round surveyed.
He saw, as still he hurried through With steeds which swift as arrows flew, Hamlets and groves with blossoms fair, And fields which showed the tillers’ care, While from the clustered dwellings near The words of peasants reached his ear: “Fie on our lord the king, whose soul Is yielded up to love’s control!
Fie on the vile Kaikeyí! Shame
On that malicious sinful dame,
Who, keenly bent on cruel deeds, No bounds of right and virtue heeds, But with her wicked art has sent So good a prince to banishment,
Wise, tender-hearted, ruling well His senses, in the woods to dwell.
Ah cruel king! his heart of steel For his own son no love could feel, Who with the sinless Ráma parts, The darling of the people’s hearts.”
These words he heard the peasants say, Who dwelt in hamlets by the way, And, lord of all the realm by right, Through Kośala pursued his flight.
Through the auspicious flood, at last, Of Vedaśrutí’s stream he passed, And onward to the place he sped
By Saint Agastya tenanted.
Still on for many an hour he hied, And crossed the stream whose cooling tide Rolls onward till she meets the sea, The herd-frequented Gomatí.[321]
Borne by his rapid horses o’er,
He reached that river’s further shore.

And Syandiká's, whose swan-loved stream Resounded with the peacock's scream.
Then as he journeyed on his road To his Videhan bride he showed
The populous land which Manu old To King Ikshváku gave to hold.
The glorious prince, the lord of men Looked on the charioteer, and then Voiced like a wild swan, loud and clear, He spake these words and bade him hear: "When shall I, with returning feet My father and my mother meet?
When shall I lead the hunt once more In bloomy woods on Sarjú's shore?
Most eagerly I long to ride
Urging the chase on Sarjú's side.
For royal saints have seen no blame In this, the monarch's matchless game."
Thus speeding on, — no rest or stay, — Ikshváku's son pursued his way.
Oft his sweet voice the silence broke, And thus on varied themes he spoke.

Canto L. The Halt Under The Ingudí.[322]

So through the wide and fair extent Of Kośala the hero went.
Then toward Ayodhyá back he gazed, And cried, with suppliant hands upraised:
“Farewell, dear city, first in place, Protected by Kakutstha’s race!
And Gods, who in thy temples dwell, And keep thine ancient citadel!
I from his debt my sire will free, Thy well-loved towers again will see, And, coming from my wild retreat, My mother and my father meet.”

Then burning grief inflamed his eye, As his right arm he raised on high, And, while hot tears his cheek bedewed, Addressed the mournful multitude: “By love and tender pity moved,
Your love for me you well have proved; Now turn again with joy, and win Success in all your hands begin.”
Before the high souled chief they bent, With circling steps around him went, And then with bitter wailing, they Departed each his several way.
Like the great sun engulfed by night, The hero sped beyond their sight, While still the people mourned his fate And wept aloud disconsolate.
The car-borne chieftain passed the bound Of Kośala’s delightful ground,
Where grain and riches bless the land, And people give with liberal hand: A lovely realm unvexed by fear,
Where countless shrines and stakes[323] appear: Where mango-groves and gardens grow, And streams of pleasant water flow: Where dwells content a well-fed race, And countless kine the meadows grace: Filled with the voice of praise and prayer: Each hamlet worth a monarch’s care.
Before him three-pathed Gangá rolled Her heavenly waters bright and cold; O’er her pure breast no weeds were spread, Her banks were hermit-visited.

The car-borne hero saw the tide
That ran with eddies multiplied, And thus the charioteer addressed: “Here on the bank to-day we rest.
Not distant from the river, see!
There grows a lofty Ingudí
With blossoms thick on every spray: There rest we, charioteer, to-day.
I on the queen of floods will gaze, Whose holy stream has highest praise, Where deer, and bird, and glittering snake, God, Daitya, bard their pastime take.”
Sumantra, Lakshmaṇ gave assent,
And with the steeds they thither went.
When Ráma reached the lovely tree, With Sítá and with Lakshmaṇ, he
Alighted from the car: with speed Sumantra loosed each weary steed.
And, hand to hand in reverence laid, Stood near to Ráma in the shade.
Ráma’s dear friend, renowned by fame, Who of Nisháda lineage came,
Guha, the mighty chief, adored
Through all the land as sovereign lord, Soon as he heard that prince renowned Was resting on Nisháda ground,
Begirt by counsellor and peer
And many an honoured friend drew near.
Soon as the monarch came in view, Ráma and Lakshmaṇ toward him flew.
Then Guha, at the sight distressed, His arms around the hero pressed, Laid both his hands upon his head Bowed to those lotus feet, and said: “O Ráma, make thy wishes known,
And be this kingdom as thine own.
Who, mighty-armed, will ever see A guest so dear as thou to me?”
He placed before him dainty fare Of every flavour, rich and rare, Brought forth the gift for honoured guest, And thus again the chief addressed: “Welcome, dear Prince, whose arms are strong; These lands and all to thee belong.
Thy servants we, our lord art thou; Begin, good king, thine empire now.
See, various food before thee placed, And cups to drink and sweets to taste For thee soft beds are hither borne, And for thy horses grass and corn.”

To Guha as he pressed and prayed, Thus Raghu’s son his answer made: “’Twas aye thy care my heart to please With honour, love, and courtesies, And friendship brings thee now to greet Thy guest thus humbly on thy feet.”
Again the hero spake, as round
The king his shapely arms he wound: “Guha, I see that all is well
With thee and those who with thee dwell; That health and bliss and wealth attend Thy realm, thyself, and every friend.
But all these friendly gifts of thine, Bound to refuse, I must decline.
Grass, bark, and hide my only wear, And woodland roots and fruit my fare, On duty all my heart is set;
I seek the woods, an anchoret.
A little grass and corn to feed
The horses — this is all I need.
So by this favour, King, alone
Shall honour due to me be shown.
For these good steeds who brought me here Are to my sire supremely dear;
And kind attention paid to these Will honour me and highly please.”
Then Guha quickly bade his train Give water to the steeds, and grain.
And Ráma, ere the night grew dark, Paid evening rites in dress of bark, And tasted water, on the strand, Drawn from the stream by Lakshmaṇ’s hand.
And Lakshmaṇ with observance meet Bathed his beloved brother’s feet, Who rested with his Maithil spouse: Then sat him down ‘neath distant boughs.
And Guha with his bow sat near
To Lakshmaṇ and the charioteer,
And with the prince conversing kept His faithful watch while Ráma slept.
As Daśaratha’s glorious heir,
Of lofty soul and wisdom rare,
Reclining with his Sítá there
Beside the river lay —
He who no troubles e’er had seen, Whose life a life of bliss had been — That night beneath the branches green Passed pleasantly away.

Canto LI. Lakshman’s Lament.

AS LAKSHMAṆ STILL his vigil held By unaffected love impelled,
Guha, whose heart the sight distressed, With words like these the prince addressed: “Beloved youth, this pleasant bed Was brought for thee, for thee is spread; On this, my Prince, thine eyelids close, And heal fatigue with sweet repose.
My men are all to labour trained, But hardship thou hast ne’er sustained.
All we this night our watch will keep And guard Kakutstha’s son asleep.
In all the world there breathes not one More dear to me than Raghu’s son.
The words I speak, heroic youth,
Are true: I swear it by my truth.
Through his dear grace supreme renown Will, so I trust, my wishes crown.
So shall my life rich store obtain Of merit, blest with joy and gain.
While Raghu’s son and Sítá lie
Entranced in happy slumber, I
Will, with my trusty bow in hand, Guard my dear friend with all my band.
To me, who oft these forests range, Is naught therein or new or strange.
We could with equal might oppose
A four-fold army led by foes.”
Then royal Lakshmaṇ made reply:
“With thee to stand as guardian nigh, Whose faithful soul regards the right, Fearless we well might rest to-night.
But how, when Ráma lays his head
With Sítá on his lowly bed, —
How can I sleep? how can I care
For life, or aught that’s bright and fair?

Behold the conquering chief, whose might Is match for Gods and fiends in fight;
With Sítá now he rests his head
Asleep on grass beneath him spread.
Won by devotion, text, and prayer, And many a rite performed with care, Chief of our father's sons he shines Well marked, like him, with favouring signs.
Brief, brief the monarch's life will be Now his dear son is forced to flee; And quickly will the widowed state Mourn for her lord disconsolate.
Each mourner there has wept her fill; The cries of anguish now are still: In the king's hall each dame, o'ercome With weariness of woe is dumb.
This first sad night of grief, I ween, Will do to death each sorrowing queen:
Scarce is Kauśalyá left alive;
My mother, too, can scarce survive.
If when her heart is fain to break, She lingers for Śatrughna's sake, Kauśalyá, mother of the chief,
Must sink beneath the chilling grief.
That town which countless thousands fill, Whose hearts with love of Ráma thrill, — The world's delight, so rich and fair, — Grieved for the king, his death will share.
The hopes he fondly cherished, crossed Ayodhyá's throne to Ráma lost, — With mournful cries, Too late, too late!
The king my sire will meet his fate.
And when my sire has passed away, Most happy in their lot are they, Allowed, with every pious care,
Part in his funeral rites to bear.
And O, may we with joy at last, — These years of forest exile past, — Turn to Ayodhyá's town to dwell
With him who keeps his promise well!"
While thus the hero mighty-souled, In wild lament his sorrow told,
Faint with the load that on him lay, The hours of darkness passed away.
As thus the prince, impelled by zeal For his loved brother, prompt to feel Strong yearnings for the people's weal, His words of truth outspake,

King Guha grieved to see his woe, Heart-stricken, gave his tears to flow,
Tormented by the common blow,
Sad, as a wounded snake.

Canto LII. The Crossing Of Gangá.

SOON AS THE shades of night had fled, Uprising from his lowly bed,
Ráma the famous, broad of chest,
His brother Lakshmaṇ thus addressed: "Now swift upsprings the Lord of Light,
And fled is venerable night.

That dark-winged bird the Koïl now Is calling from the topmost bough, And sounding from the thicket nigh Is heard the peacock's early cry.
Come, cross the flood that seeks the sea, The swiftly flowing Jáhnaví."[324]
King Guha heard his speech, agreed, And called his minister with speed: "A boat," he cried, "swift, strong, and fair, With rudder, oars, and men, prepare,
And place it ready by the shore
To bear the pilgrims quickly o'er."
Thus Guha spake: his followers all Bestirred them at their master's call; Then told the king that ready manned A gay boat waited near the strand.
Then Guha, hand to hand applied,
With reverence thus to Ráma cried: "The boat is ready by the shore:
How, tell me, can I aid thee more?
O lord of men, it waits for thee
To cross the flood that seeks the sea.
O godlike keeper of thy vow,
Embark: the boat is ready now."
Then Ráma, lord of glory high,
Thus to King Guha made reply:
"Thanks for thy gracious care, my lord: Now let the gear be placed on board."

Each bow-armed chief, in mail encased, Bound sword and quiver to his waist,
And then with Sítá near them hied
Down the broad river's shelving side.
Then with raised palms the charioteer, In lowly reverence drawing near,
Cried thus to Ráma good and true:
"Now what remains for me to do?"
With his right hand, while answering The hero touched his friend:
"Go back," he said, "and on the king With watchful care attend.
Thus far, Sumantra, thou wast guide; Now to Ayodhyá turn," he cried:
"Hence seek we leaving steeds and car, On foot the wood that stretches far."
Sumantra, when, with grieving heart, He heard the hero bid him part,
Thus to the bravest of the brave,
Ikshváku's son, his answer gave:
"In all the world men tell of naught, To match thy deed, by heroes wrought —
Thus with thy brother and thy wife Thrall-like to lead a forest life.
No meet reward of fruit repays
Thy holy lore, thy saintlike days, Thy tender soul, thy love of truth, If woe like this afflicts thy youth.
Thou, roaming under forest boughs
With thy dear brother and thy spouse Shalt richer meed of glory gain
Than if three worlds confessed thy reign.
Sad is our fate, O Ráma: we,
Abandoned and repelled by thee,
Must serve as thralls Kaikeyí's will, Imperious, wicked, born to ill."
Thus cried the faithful charioteer, As Raghu's son, in rede his peer,
Was fast departing on his road, —
And long his tears of anguish flowed.
But Ráma, when those tears were dried His lips with water purified,
And in soft accents, sweet and clear, Again addressed the charioteer:
"I find no heart, my friend, like thine, So faithful to Ikshváku's line.
Still first in view this object keep, That ne'er for me my sire may weep.

For he, the world’s far-ruling king, Is old, and wild with sorrow’s sting; With love’s great burthen worn and weak: Deem this the cause that thus I speak Whate’er the high-souled king decrees His loved Kaikeyí’s heart to please, Yea, be his order what it may,
Without demur thou must obey,
For this alone great monarchs reign, That ne’er a wish be formed in vain.
Then, O Sumantra, well provide
That by no check the king be tried: Nor let his heart in sorrow pine:
This care, my faithful friend, be thine.
The honoured king my father greet, And thus for me my words repeat
To him whose senses are controlled, Untired till now by grief, and old; “I, Sítá, Lakshmaṇ sorrow not,
O Monarch, for our altered lot:
The same to us, if here we roam,
Or if Ayodhyá be our home,
The fourteen years will quickly fly, The happy hour will soon be nigh
When thou, my lord, again shalt see Lakshmaṇ, the Maithil dame, and me.”
Thus having soothed, O charioteer, My father and my mother dear,
Let all the queens my message learn, But to Kaikeyí chiefly turn.
With loving blessings from the three, From Lakshmaṇ, Sítá, and from me,
My mother, Queen Kauśalyá, greet
With reverence to her sacred feet.
And add this prayer of mine: “O King; Send quickly forth and Bharat bring, And set him on the royal throne
Which thy decree has made his own.
When he upon the throne is placed, When thy fond arms are round him laced, Thine aged heart will cease to ache With bitter pangs for Ráma’s sake.”

And say to Bharat: “See thou treat The queens with all observance meet: What care the king receives, the same Show thou alike to every dame.
Obedience to thy father’s will

Who chooses thee the throne to fill, Will earn for thee a store of bliss Both in the world to come and this.’ ”
Thus Ráma bade Sumantra go
With thoughtful care instructed so.
Sumantra all his message heard,
And spake again, by passion stirred: “O, should deep feeling mar in aught The speech by fond devotion taught, Forgive whate’er I wildly speak:
My love is strong, my tongue is weak.
How shall I, if deprived of thee,
Return that mournful town to see:
Where sick at heart the people are Because their Ráma roams afar.
Woe will be theirs too deep to brook When on the empty car they look,
As when from hosts, whose chiefs are slain, One charioteer comes home again.
This very day, I ween, is food
Forsworn by all the multitude,
Thinking that thou, with hosts to aid, Art dwelling in the wild wood’s shade.
The great despair, the shriek of woe They uttered when they saw thee go, Will, when I come with none beside, A hundred-fold be multiplied.
How to Kauśalyá can I say:
“O Queen, I took thy son away,
And with thy brother left him well: Weep not for him; thy woe dispel?”
So false a tale I cannot frame,
Yet how speak truth and grieve the dame?
How shall these horses, fleet and bold, Whom not a hand but mine can hold, Bear others, wont to whirl the car Wherein Ikshváku’s children are!
Without thee, Prince, I cannot, no, I cannot to Ayodhyá go.
Then deign, O Ráma, to relent,
And let me share thy banishment.
But if no prayers can move thy heart, If thou wilt quit me and depart,
The flames shall end my car and me, Deserted thus and reft of thee.

In the wild wood when foes are near, When dangers check thy vows austere,
Borne in my car will I attend,
All danger and all care to end.
For thy dear sake I love the skill That guides the steed and curbs his will: And soon a forest life will be
As pleasant, for my love of thee.
And if these horses near thee dwell, And serve thee in the forest well, They, for their service, will not miss The due reward of highest bliss.
Thine orders, as with thee I stray, Will I with heart and head obey,
Prepared, for thee, without a sigh, To lose Ayodhyá or the sky.
As one defiled with hideous sin,
I never more can pass within
Ayodhyá, city of our king,
Unless beside me thee I bring.
One wish is mine, I ask no more,
That, when thy banishment is o'er
I in my car may bear my lord,
Triumphant, to his home restored.
The fourteen years, if spent with thee, Will swift as light-winged moments flee;
But the same years, without thee told, Were magnified a hundred-fold.
Do not, kind lord, thy servant leave, Who to his master's son would cleave, And the same path with him pursue, Devoted, tender, just and true."
Again, again Sumantra made
His varied plaint, and wept and prayed.
Him Raghu's son, whose tender breast Felt for his servants, thus addressed: "O faithful servant, well my heart Knows how attached and true thou art.
Hear thou the words I speak, and know Why to the town I bid thee go.
Soon as Kaikeyí, youngest queen,
Thy coming to the town has seen,
No doubt will then her mind oppress That Ráma roams the wilderness.
And so the dame, her heart content With proof of Ráma's banishment,

Will doubt the virtuous king no more As faithless to the oath he swore.
Chief of my cares is this, that she, Youngest amid the queens, may see
Bharat her son securely reign
O’er rich Ayodhyá’s wide domain.
For mine and for the monarch’s sake Do thou thy journey homeward take, And, as I bade, repeat each word
That from my lips thou here hast heard.”
Thus spake the prince, and strove to cheer The sad heart of the charioteer,
And then to royal Guha said
These words most wise and spirited: “Guha, dear friend, it is not meet That people throng my calm retreat: For I must live a strict recluse,
And mould my life by hermits’ use.
I now the ancient rule accept
By good ascetics gladly kept.
I go: bring fig-tree juice that I
In matted coils my hair may tie.”
Quick Guha hastened to produce,
For the king’s son, that sacred juice.
Then Ráma of his long locks made,
And Lakshmaṇ’s too, the hermit braid.

And the two royal brothers there
With coats of bark and matted hair, Transformed in lovely likeness stood To hermit saints who love the wood.
So Ráma, with his brother bold,
A pious anchorite enrolled,
Obeyed the vow which hermits take, And to his friend, King Guha, spake: “May people, treasure, army share, And fenced forts, thy constant care: Attend to all: supremely hard
The sovereign’s task, to watch and guard.”
Ikshváku’s son, the good and brave, This last farewell to Guha gave,

And then, with Lakshmaṇ and his bride, Determined, on his way he hied.
Soon as he viewed, upon the shore, The bark prepared to waft them o’er Impetuous Gangá’s rolling tide,
To Lakshmaṇ thus the chieftain cried: “Brother, embark; thy hand extend, Thy gentle aid to Sítá lend:
With care her trembling footsteps guide, And place the lady by thy side.”
When Lakshmaṇ heard, prepared to aid, His brother’s words he swift obeyed.
Within the bark he placed the dame, Then to her side the hero came.
Next Lakshmaṇ’s elder brother, lord Of brightest glory, when on board, Breathing a prayer for blessings, meet For priest or warrior to repeat,
Then he and car-borne Lakshmaṇ bent, Well-pleased, their heads, most reverent, Their hands, with Sítá, having dipped, As Scripture bids, and water sipped, Farewell to wise Sumantra said,
And Guha, with the train he led.
So Ráma took, on board, his stand, And urged the vessel from the land.
Then swift by vigorous arms impelled Her onward course the vessel held, And guided by the helmsman through The dashing waves of Gangá flew.
Half way across the flood they came, When Sítá, free from spot and blame, Her reverent hands together pressed, The Goddess of the stream addressed: “May the great chieftain here who springs From Daśaratha, best of kings,
Protected by thy care, fulfil
His prudent father’s royal will.
When in the forest he has spent
His fourteen years of banishment,
With his dear brother and with me
His home again my lord shall see.
Returning on that blissful day,
I will to thee mine offerings pay, Dear Queen, whose waters gently flow, Who canst all blessed gifts bestow.
For, three-pathed Queen, though wandering here, Thy waves descend from Brahmá’s sphere, Spouse of the God o’er floods supreme, Though rolling here

thy glorious stream.
To thee, fair Queen, my head shall bend, To thee shall hymns of praise ascend,
When my brave lord shall turn again, And, joyful, o’er his kingdom reign.
To win thy grace, O Queen divine,
A hundred thousand fairest kine,
And precious robes and finest meal Among the Bráhmans will I deal.
A hundred jars of wine shall flow, When to my home, O Queen, I go;
With these, and flesh, and corn, and rice, Will I, delighted, sacrifice.
Each hallowed spot, each holy shrine That stands on these fair shores of thine,
Each fane and altar on thy banks
Shall share my offerings and thanks.
With me and Lakshmaṇ, free from harm, May he the blameless, strong of arm,
Reseek Ayodhyá from the wild,
O blameless Lady undefiled!”
As, praying for her husband’s sake, The faultless dame to Gangá spake, To the right bank the vessel flew
With her whose heart was right and true.
Soon as the bark had crossed the wave, The lion leader of the brave,
Leaving the vessel on the strand,
With wife and brother leapt to land.
Then Ráma thus the prince addressed Who filled with joy Sumitrá’s breast: “Be thine alike to guard and aid
In peopled spot, in lonely shade.
Do thou, Sumitrá’s son, precede:
Let Sítá walk where thou shalt lead.
Behind you both my place shall be, To guard the Maithil dame and thee.
For she, to woe a stranger yet,
No toil or grief till now has met; The fair Videhan will assay
The pains of forest life to-day.
To-day her tender feet must tread

Rough rocky wilds around her spread: No tilth is there, no gardens grow, No crowding people come and go.”
The hero ceased: and Lakshmaṇ led
Obedient to the words he said:
And Sítá followed him, and then
Came Raghu’s pride, the lord of men.
With Sítá walking o’er the sand
They sought the forest, bow in hand, But still their lingering glances threw Where yet Sumantra stood in view.
Sumantra, when his watchful eye
The royal youths no more could spy, Turned from the spot whereon he stood Homeward with Guha from the wood.

Still on the brothers forced their way Where sweet birds sang on every spray, Though scarce the eye a path could find Mid flowering trees where creepers twined.
Far on the princely brothers pressed, And stayed their feet at length to rest Beneath a fig tree’s mighty shade
With countless pendent shoots displayed.
Reclining there a while at ease,
They saw, not far, beneath fair trees A lake with many a lotus bright
That bore the name of Lovely Sight.
Ráma his wife’s attention drew,
And Lakshmaṇ’s, to the charming view: “Look, brother, look how fair the flood Glows with the lotus, flower and bud!”
They drank the water fresh and clear, And with their shafts they slew a deer.
A fire of boughs they made in haste, And in the flame the meat they placed.
So Raghu’s sons with Sítá shared
The hunter’s meal their hands prepared, Then counselled that the spreading tree Their shelter and their home should be.

Canto LIII. Ráma’s Lament.

When evening rites were duly paid, Reclined beneath the leafy shade, To Lakshmaṇ thus spake Ráma, best Of those who glad a people’s breast: “Now the first night has closed the day That saw us from our country stray, And parted from the charioteer;
Yet grieve not thou, my brother dear.
Henceforth by night, when others sleep, Must we our careful vigil keep,
Watching for Sítá’s welfare thus, For her dear life depends on us.
Bring me the leaves that lie around, And spread them here upon the ground, That we on lowly beds may lie,
And let in talk the night go by.”
So on the ground with leaves o’erspread, He who should press a royal bed, Ráma with Lakshmaṇ thus conversed, And many a pleasant tale rehearsed: “This night the king,” he cried, “alas!
In broken sleep will sadly pass.
Kaikeyí now content should be,
For mistress of her wish is she.
So fiercely she for empire yearns, That when her Bharat home returns, She in her greed, may even bring Destruction on our lord the king.
What can he do, in feeble eld,
Reft of all aid and me expelled, His soul enslaved by love, a thrall Obedient to Kaikeyí’s call?
As thus I muse upon his woe
And all his wisdoms overthrow,
Love is, methinks, of greater might To stir the heart than gain and right.

For who, in wisdom’s lore untaught, Could by a beauty’s prayer be bought To quit his own obedient son,
Who loves him, as my sire has done!
Bharat, Kaikeyí’s child, alone
Will, with his wife, enjoy the throne, And blissfully his rule maintain O’er happy Kośala’s domain.
To Bharat’s single lot will fall The kingdom and the power and all, When fails the king from length of days, And Ráma in the forest strays.
Whoe’er, neglecting right and gain, Lets conquering love his soul enchain, To him, like Daśaratha’s lot,
Comes woe with feet that tarry not.
Methinks at last the royal dame, Dear Lakshmaṇ, has secured her aim, To see at once her husband dead, Her son enthroned, and Ráma fled.
Ah me! I fear, lest borne away
By frenzy of success, she slay
Kauśalyá, through her wicked hate Of me, bereft, disconsolate;
Or her who aye for me has striven Sumitrá, to devotion given.
Hence, Lakshmaṇ, to Ayodhyá speed, Returning in the hour of need.
With Sítá I my steps will bend
Where Daṇḍak’s mighty woods extend.
No guardian has Kauśalyá now:
O, be her friend and guardian thou.
Strong hate may vile Kaikeyí lead To many a base unrighteous deed, Treading my mother ‘neath her feet When Bharat holds the royal seat.
Sure in some antenatal time
Were children, by Kauśalyá’s crime, Torn from their mothers’ arms away, And hence she mourns this evil day.
She for her child no toil would spare Tending me long with pain and care; Now in the hour of fruitage she
Has lost that son, ah, woe is me.
O Lakshmaṇ, may no matron e’er

A son so doomed to sorrow bear
As I, my mother’s heart who rend With anguish that can never end.
The Sáriká,[325] methinks, possessed More love than glows in Ráma’s breast.
Who, as the tale is told to us,
Addressed the stricken parrot thus: “Parrot, the capturer’s talons tear, While yet alone thou flutterest there, Before his mouth has closed on me:”
So cried the bird, herself to free.
Reft of her son, in childless woe, My mother’s tears for ever flow: Ill-fated, doomed with grief to strive, What aid can she from me derive?
Pressed down by care, she cannot rise From sorrow’s flood wherein she lies.
In righteous wrath my single arm Could, with my bow, protect from harm Ayodhyá’s town and all the earth: But what is hero prowess worth?
Lest breaking duty’s law I sin,
And lose the heaven I strive to win, The forest life today I choose,
And kingly state and power refuse.”
Thus mourning in that lonely spot The troubled chief bewailed his lot, And filled with tears, his eyes ran o’er; Then silent sat, and spake no more.
To him, when ceased his loud lament, Like fire whose brilliant might is spent, Or the great sea when sleeps the wave, Thus Lakshmaṇ consolation gave:
“Chief of the brave who bear the bow, E’en now Ayodhyá, sunk in woe,
By thy departure reft of light
Is gloomy as the moonless night.
Unfit it seems that thou, O chief, Shouldst so afflict thy soul with grief, So with thou Sítá’s heart consign To deep despair as well as mine.
Not I, O Raghu’s son, nor she
Could live one hour deprived of thee: We were, without thine arm to save, Like fish deserted by the wave.
Although my mother dear to meet, Śatrughna, and the king, were sweet, On them, or heaven, to feed mine eye Were nothing, if thou wert not by.”
Sitting at ease, their glances fell Upon the beds, constructed well, And there the sons of virtue laid Their limbs beneath the fig tree’s shade.

Canto LIV. Bharadvája’s Hermitage.

So there that night the heroes spent Under the boughs that o’er them bent,
And when the sun his glory spread, Upstarting, from the place they sped.
On to that spot they made their way, Through the dense wood that round them lay, Where Yamuná’s[326] swift waters glide To blend with Gangá’s holy tide.
Charmed with the prospect ever new The glorious heroes wandered through Full many a spot of pleasant ground, Rejoicing as they gazed around,
With eager eye and heart at ease, On countless sorts of flowery trees.
And now the day was half-way sped When thus to Lakshmaṇ Ráma said: “There, there, dear brother, turn thine eyes; See near Prayág[327] that smoke arise:
The banner of our Lord of Flames The dwelling of some saint proclaims.
Near to the place our steps we bend Where Yamuná and Gangá blend.
I hear and mark the deafening roar When chafing floods together pour.
See, near us on the ground are left Dry logs, by labouring woodmen cleft, And the tall trees, that blossom near Saint Bharadvája’s home, appear.”
The bow-armed princes onward passed, And as the sun was sinking fast
They reached the hermit’s dwelling, set Near where the rushing waters met.
The presence of the warrior scared The deer and birds as on he fared, And struck them with unwonted awe: Then Bharadvája’s cot they saw.
The high-souled hermit soon they found Girt by his dear disciples round: Calm saint, whose vows had well been wrought, Whose fervent rites keen sight had bought.
Duly had flames of worship blazed When Ráma on the hermit gazed:
His suppliant hands the hero raised, Drew nearer to the holy man
With his companions, and began,

Declaring both his name and race And why they sought that distant place: “Saint, Daśaratha’s children we, Ráma and Lakshmaṇ, come to thee.

This my good wife from Janak springs, The best of fair Videha’s kings; Through lonely wilds, a faultless dame, To this pure grove with me she came.

My younger brother follows still Me banished by my father’s will: Sumitrá’s son, bound by a vow, — He roams the wood beside me now.

Sent by my father forth to rove, We seek, O Saint, some holy grove, Where lives of hermits we may lead, And upon fruits and berries feed.”

When Bharadvája, prudent-souled, Had heard the prince his tale unfold, Water he bade them bring, a bull, And honour-gifts in dishes full, And drink and food of varied taste, Berries and roots, before him placed, And then the great ascetic showed A cottage for the guests’ abode.

The saint these honours gladly paid To Ráma who had thither strayed, Then compassed sat by birds and deer And many a hermit resting near.

The prince received the service kind, And sat him down rejoiced in mind.

Then Bharadvája silence broke,

And thus the words of duty spoke: “Kakutstha’s royal son, that thou Hadst sought this grove I knew ere now.

Mine ears have heard thy story, sent Without a sin to banishment.

Behold, O Prince, this ample space Near where the mingling floods embrace, Holy, and beautiful, and clear:

Dwell with us, and be happy here.”

By Bharadvája thus addressed,

Ráma whose kind and tender breast All living things would bless and save, In gracious words his answer gave: “My honoured lord, this tranquil spot, Fair home of hermits, suits me not: For all the neighbouring people here Will seek us when they know me near: With eager wish to look on me,

And the Videhan dame to see,

A crowd of rustics will intrude

Upon the holy solitude.

Provide, O gracious lord, I pray, Some quiet home that lies away,

Where my Videhan spouse may dwell Tasting the bliss deserved so well.”
The hermit heard the prayer he made: A while in earnest thought he stayed, And then in words like these expressed His answer to the chief’s request: “Ten leagues away there stands a hill Where thou mayst live, if such thy will: A holy mount, exceeding fair;
Great saints have made their dwelling there: There great Langúrs[328] in thousands play, And bears amid the thickets stray; Wide-known by Chitrakúṭa’s name, It rivals Gandhamádan’s[329] fame.
Long as the man that hill who seeks Gazes upon its sacred peaks,
To holy things his soul he gives And pure from thought of evil lives.
There, while a hundred autumns fled, Has many a saint with hoary head Spent his pure life, and won the prize, By deep devotion, in the skies:
Best home, I ween, if such retreat, Far from the ways of men, be sweet: Or let thy years of exile flee
Here in this hermitage with me.”
Thus Bharadvája spake, and trained In lore of duty, entertained
The princes and the dame, and pressed His friendly gifts on every guest.
Thus to Prayág the hero went,
Thus saw the saint preëminent,
And varied speeches heard and said: Then holy night o’er heaven was spread.
And Ráma took, by toil oppressed, With Sítá and his brother, rest; And so the night, with sweet content, In Bharadvája’s grove was spent.
But when the dawn dispelled the night, Ráma approached the anchorite,
And thus addressed the holy sire Whose glory shone like kindled fire: “Well have we spent, O truthful Sage, The night within thy hermitage:
Now let my lord his guests permit For their new home his grove to quit.”
Then, as he saw the morning break, In answer Bharadvája spake:
“Go forth to Chitrakúṭa’s hill,
Where berries grow, and sweets distil: Full well, I deem, that home will suit Thee, Ráma, strong and resolute.
Go forth, and Chitrakúṭa seek,

Famed mountain of the Varied Peak.

In the wild woods that gird him round All creatures of the chase are found: Thou in the glades shalt see appear Vast herds of elephants and deer.

With Sítá there shalt thou delight To gaze upon the woody height;

There with expanding heart to look On river, table-land, and brook, And see the foaming torrent rave Impetuous from the mountain cave.

Auspicious hill! where all day long The lapwing's cry, the Koïl's song Make all who listen gay:

Where all is fresh and fair to see, Where elephants and deer roam free, There, as a hermit, stay."

Canto LV. The Passage Of Yamuná.

The princely tamers of their foes Thus passed the night in calm repose,
Then to the hermit having bent
With reverence, on their way they went.
High favour Bharadvája showed,
And blessed them ready for the road.

With such fond looks as fathers throw On their own sons, before they go.
Then spake the saint with glory bright To Ráma peerless in his might:
“First, lords of men, direct your feet Where Yamuná and Gangá meet;
Then to the swift Kálindí[330] go, Whose westward waves to Gangá flow.
When thou shalt see her lovely shore Worn by their feet who hasten o’er, Then, Raghu’s son, a raft prepare, And cross the Sun born river there.
Upon her farther bank a tree,
Near to the landing wilt thou see.
The blessed source of varied gifts, There her green boughs that Fig-tree lifts: A tree where countless birds abide, By Śyáma’s name known far and wide.
Sítá, revere that holy shade:
There be thy prayers for blessing prayed.
Thence for a league your way pursue, And a dark wood shall meet your view, Where tall bamboos their foliage show, The Gum-tree and the Jujube grow.
To Chitrakúṭa have I oft
Trodden that path so smooth and soft, Where burning woods no traveller scare, But all is pleasant, green, and fair.”
When thus the guests their road had learned, Back to his cot the hermit turned,
And Ráma, Lakshmaṇ, Sítá paid

Their reverent thanks for courteous aid.
Thus Ráma spake to Lakshmaṇ, when The saint had left the lords of men: “Great store of bliss in sooth is ours On whom his love the hermit showers.”
As each to other wisely talked,
The lion lords together walked
On to Kálindí’s woody shore;
And gentle Sítá went before.
They reached that flood, whose waters flee With rapid current to the sea;
Their minds a while to thought they gave And counselled how to cross the wave.
At length, with logs together laid, A mighty raft the brothers made.
Then dry bamboos across were tied, And grass was spread from side to side.
And the great hero Lakshmaṇ brought Cane and Rose-Apple boughs and wrought, Trimming the branches smooth and neat, For Sítá’s use a pleasant seat.
And Ráma placed thereon his dame
Touched with a momentary shame,
Resembling in her glorious mien
All-thought-surpassing Fortune’s Queen.
Then Ráma hastened to dispose,
Each in its place, the skins and bows, And by the fair Videhan laid
The coats, the ornaments, and spade.
When Sítá thus was set on board,
And all their gear was duly stored, The heroes each with vigorous hand, Pushed off the raft and left the land.
When half its way the raft had made, Thus Sítá to Kálindí prayed:
“Goddess, whose flood I traverse now, Grant that my lord may keep his vow.
For thee shall bleed a thousand kine, A hundred jars shall pour their wine, When Ráma sees that town again
Where old Ikshváku’s children reign.”
Thus to Kálindí’s stream she sued And prayed in suppliant attitude.
Then to the river’s bank the dame, Fervent in supplication, came.

They left the raft that brought them o’er, And the thick wood that clothed the shore, And to the Fig-tree Śyáma made
Their way, so cool with verdant shade.
Then Sítá viewed that best of trees, And reverent spake in words like these: “Hail, hail, O mighty tree! Allow My husband to complete his vow;
Let us returning, I entreat,
Kauśalyá and Sumitrá meet.”
Then with her hands together placed Around the tree she duly paced.
When Ráma saw his blameless spouse A suppliant under holy boughs,
The gentle darling of his heart,
He thus to Lakshmaṇ spake apart:
“Brother, by thee our way be led; Let Sítá close behind thee tread: I, best of men, will grasp my bow, And hindmost of the three will go.
What fruits soe’er her fancy take, Or flowers half hidden in the brake, For Janak’s child forget not thou To gather from the brake or bough.”
Thus on they fared. The tender dame Asked Ráma, as they walked, the name Of every shrub that blossoms bore, Creeper, and tree unseen before:
And Lakshmaṇ fetched, at Sítá’s prayer, Boughs of each tree with clusters fair.
Then Janak’s daughter joyed to see The sand-discoloured river flee,
Where the glad cry of many a bird, The sáras and the swan, was heard.
A league the brothers travelled through The forest noble game they slew:
Beneath the trees their meal they dressed And sat them down to eat and rest.
A while in that delightful shade
Where elephants unnumbered strayed, Where peacocks screamed and monkeys played, They wandered with delight.
Then by the river’s side they found A pleasant spot of level ground,
Where all was smooth and fair around, Their lodging for the night.

Canto LVI. Chitrakúta

Then Ráma, when the morning rose, Called Lakshmaṇ gently from repose:
“Awake, the pleasant voices hear Of forest birds that warble near.
Scourge of thy foes, no longer stay; The hour is come to speed away.”
The slumbering prince unclosed his eyes When thus his brother bade him rise,
Compelling, at the timely cry,
Fatigue, and sleep, and rest to fly.
The brothers rose and Sítá too;
Pure water from the stream they drew, Paid morning rites, then followed still
The road to Chitrakúṭa’s hill.
Then Ráma as he took the road
With Lakshmaṇ, while the morning, glowed, To the Videhan lady cried,
Sítá the fair, the lotus-eyed:
“Look round thee, dear; each flowery tree Touched with the fire of morning see:
The Kinśuk, now the Frosts are fled, — How glorious with his wreaths of red!
The Bel-trees see, so loved of men, Hanging their boughs in every glen.
O’erburthened with their fruit and flowers: A plenteous store of food is ours.
See, Lakshmaṇ, in the leafy trees, Where’er they make their home.
Down hangs, the work of labouring bees The ponderous honeycomb.
In the fair wood before us spread The startled wild-cock cries:
Hark, where the flowers are soft to tread, The peacock’s voice replies.
Where elephants are roaming free, And sweet birds’ songs are loud, The glorious Chitrakúṭa see:
His peaks are in the cloud.
On fair smooth ground he stands displayed, Begirt by many a tree:
O brother, in that holy shade

How happy shall we be!”[331]
Then Ráma, Lakshmaṇ, Sítá, each
Spoke raising suppliant hands this speech To him, in woodland dwelling met, Válmíki, ancient anchoret:
“O Saint, this mountain takes the mind, With creepers, trees of every kind, With fruit and roots abounding thus, A pleasant life it offers us:
Here for a while we fain would stay, And pass a season blithe and gay.”
Then the great saint, in duty trained, With honour gladly entertained:
He gave his guests a welcome fair, And bade them sit and rest them there, Ráma of mighty arm and chest
His faithful Lakshmaṇ then addressed: “Brother, bring hither from the wood Selected timber strong and good, And build therewith a little cot; My heart rejoices in the spot
That lies beneath the mountain’s side, Remote, with water well supplied.”
Sumitrá’s son his words obeyed,
Brought many a tree, and deftly made, With branches in the forest cut, As Ráma bade, a leafy hut.
Then Ráma, when the cottage stood Fair, firmly built, and walled with wood, To Lakshmaṇ spake, whose eager mind To do his brother’s will inclined: “Now, Lakshmaṇ as our cot is made, Must sacrifice be duly paid
By us, for lengthened life who hope, With venison of the antelope.
Away, O bright-eyed Lakshmaṇ, speed: Struck by thy bow a deer must bleed: As Scripture bids, we must not slight The duty that commands the rite.”
Lakshmaṇ, the chief whose arrows laid His foemen low, his word obeyed; And Ráma thus again addressed
The swift performer of his hest: “Prepare the venison thou hast shot, To sacrifice for this our cot.
Haste, brother dear, for this the hour, And this the day of certain power.”
Then glorious Lakshmaṇ took the buck His arrow in the wood had struck; Bearing his mighty load he came, And laid it in the kindled flame.

Soon as he saw the meat was done, And that the juices ceased to run From the broiled carcass, Lakshmaṇ then Spoke thus to Ráma best of men:
“The carcass of the buck, entire, Is ready dressed upon the fire.
Now be the sacred rites begun
To please the God, thou godlike one.”
Ráma the good, in ritual trained, Pure from the bath, with thoughts restrained, Hasted those verses to repeat
Which make the sacrifice complete.
The hosts celestial came in view, And Ráma to the cot withdrew,
While a sweet sense of rapture stole Through the unequalled hero’s soul.
He paid the Viśvedevas[332] due.
And Rudra’s right, and Vishṇu’s too, Nor wonted blessings, to protect Their new-built home, did he neglect.
With voice repressed he breathed the prayer, Bathed duly in the river fair,
And gave good offerings that remove The stain of sin, as texts approve.
And many an altar there he made, And shrines, to suit the holy shade, All decked with woodland chaplets sweet, And fruit and roots and roasted meat, With muttered prayer, as texts require, Water, and grass and wood and fire.
So Ráma, Lakshmaṇ, Sítá paid
Their offerings to each God and shade, And entered then their pleasant cot That bore fair signs of happy lot.
They entered, the illustrious three, The well-set cottage, fair to see, Roofed with the leaves of many a tree, And fenced from wind and rain:
So, at their Father Brahmá’s call, The Gods of heaven, assembling all, To their own glorious council hall Advance in shining train.
So, resting on that lovely hill, Near the fair lily-covered rill, The happy prince forgot,
Surrounded by the birds and deer, The woe, the longing, and the fear That gloom the exile’s lot.

Canto LVII. Sumantra’s Return.

When Ráma reached the southern bank, King Guha’s heart with sorrow sank: He with Sumantra talked, and spent With his deep sorrow, homeward went.
Sumantra, as the king decreed,
Yoked to the car each noble steed, And to Ayodhyá’s city sped
With his sad heart disquieted.
On lake and brook and scented grove His glances fell, as on he drove: City and village came in view
As o’er the road his coursers flew.
On the third day the charioteer, When now the hour of night was near, Came to Ayodhyá’s gate, and found The city all in sorrow drowned.
To him, in spirit quite cast down, Forsaken seemed the silent town, And by the rush of grief oppressed He pondered in his mournful breast: “Is all Ayodhyá burnt with grief, Steed, elephant, and man, and chief?
Does her loved Ráma’s exile so
Afflict her with the fires of woe?”
Thus as he mused, his steeds flew fast, And swiftly through the gate he passed.
On drove the charioteer, and then In hundreds, yea in thousands, men Ran to the car from every side,
And, “Ráma, where is Ráma?” cried.
Sumantra said: “My chariot bore
The duteous prince to Gangá’s shore; I left him there at his behest,
And homeward to Ayodhyá pressed.”
Soon as the anxious people knew

That he was o’er the flood they drew Deep sighs, and crying, Ráma! all Wailed, and big tears began to fall.
He heard the mournful words prolonged, As here and there the people thronged:
“Woe, woe for us, forlorn, undone, No more to look on Raghu’s son!
His like again we ne’er shall see, Of heart so true, of hand so free, In gifts, in gatherings for debate, When marriage pomps we celebrate, What should we do? What earthly thing Can rest, or hope, or pleasure bring?”
Thus the sad town, which Ráma kept As a kind father, wailed and wept.
Each mansion, as the car went by, Sent forth a loud and bitter cry, As to the window every dame,
Mourning for banished Ráma, came.
As his sad eyes with tears o’erflowed, He sped along the royal road
To Daśaratha’s high abode.
There leaping down his car he stayed; Within the gates his way he made; Through seven broad courts he onward hied Where people thronged on every side.
From each high terrace, wild with woe, The royal ladies flocked below: He heard them talk in gentle tone, As each for Ráma made her moan:
“What will the charioteer reply
To Queen Kauśalyá’s eager cry?
With Ráma from the gates he went; Homeward alone, his steps are bent.
Hard is a life with woe distressed, But difficult to win is rest,
If, when her son is banished, still She lives beneath her load of ill.”
Such was the speech Sumantra heard From them whom grief unfeigned had stirred.
As fires of anguish burnt him through, Swift to the monarch’s hall he drew, Past the eighth court; there met his sight, The sovereign in his palace bright, Still weeping for his son, forlorn, Pale, faint, and all with sorrow worn.
As there he sat, Sumantra bent
And did obeisance reverent,
And to the king repeated o’er

The message he from Ráma bore.
The monarch heard, and well-nigh brake His heart, but yet no word he spake: Fainting to earth he fell, and dumb, By grief for Ráma overcome.
Rang through the hall a startling cry, And women's arms were tossed on high, When, with his senses all astray, Upon the ground the monarch lay.
Kauśalyá, with Sumitrá's aid,
Raised from the ground her lord dismayed: "Sire, of high fate," she cried, "O, why Dost thou no single word reply
To Ráma's messenger who brings
News of his painful wanderings?
The great injustice done, art thou Shame-stricken for thy conduct now?
Rise up, and do thy part: bestow Comfort and help in this our woe.
Speak freely, King; dismiss thy fear, For Queen Kaikeyí stands not near, Afraid of whom thou wouldst not seek Tidings of Ráma: freely speak."
When the sad queen had ended so, She sank, insatiate in her woe,
And prostrate lay upon the ground, While her faint voice by sobs was drowned.
When all the ladies in despair
Saw Queen Kauśalyá wailing there, And the poor king oppressed with pain, They flocked around and wept again.

Canto LVIII. Ráma’s Message.

THE KING A while had senseless lain, When care brought memory back again.
Then straight he called, the news to hear Of Ráma, for the charioteer,
With reverent hand to hand applied He waited by the old man’s side, Whose mind with anguish was distraught Like a great elephant newly caught.
The king with bitter pain distressed The faithful charioteer addressed, Who, sad of mien, with flooded eye, And dust upon his limbs, stood by: “Where will be Ráma’s dwelling now At some tree’s foot, beneath the bough; Ah, what will be the exile’s food, Bred up with kind solicitude?
Can he, long lapped in pleasant rest, Unmeet for pain, by pain oppressed, Son of earth’s king, his sad night spend Earth-couched, as one that has no friend?
Behind him, when abroad he sped, Cars, elephant, and foot were led: Then how shall Ráma dwell afar
In the wild woods where no men are?
How, tell me, did the princes there, With Sítá good and soft and fair, Alighting from the chariot, tread The forest wilds around them spread?
A happy lot is thine, I ween,
Whose eyes my two dear sons have seen Seeking on foot the forest shade, Like the bright Twins to view displayed, The heavenly Aśvins, when they seek The woods that hang ‘neath Mandar’s peak.
What words, Sumantra, quickly tell, From Ráma, Lakshmaṇ, Sítá fell?
How in the wood did Ráma eat?
What was his bed, and what his seat?
Full answer to my questions give, For I on thy replies shall live, As with the saints Yayáti held
Sweet converse, from the skies expelled.”

Urged by the lord of men to speak, Whose sobbing voice came faint and weak, Thus he, while tears his utterance broke, In answer to the monarch spoke:
“Hear then the words that Ráma said, Resolved in duty’s path to tread.
Joining his hands, his head he bent, And gave this message, reverent: “Sumantra, to my father go,
Whose lofty mind all people know: Bow down before him, as is meet, And in my stead salute his feet.
Then to the queen my mother bend, And give the greeting that I send: Ne’er may her steps from duty err, And may it still be well with her.
And add this word: “O Queen, pursue Thy vows with faithful heart and true; And ever at due season turn
Where holy fires of worship burn.
And, lady, on our lord bestow Such honour as to Gods we owe.
Be kind to every queen: let pride And thought of self be cast aside.
In the king’s fond opinion raise Kaikeyí, by respect and praise.
Let the young Bharat ever be
Loved, honoured as the king by thee: Thy king-ward duty ne’er forget: High over all are monarchs set.”
And Bharat, too, for me address: Pray that all health his life may bless.
Let every royal lady share,
As justice bids, his love and care.
Say to the strong-armed chief who brings Joy to Iksváku’s line of kings:
“As ruling prince thy care be shown Of him, our sire, who holds the throne.
Stricken in years he feels their weight; But leave him in his royal state.
As regent heir content thee still, Submissive to thy father’s will.’ ”
Ráma again his charge renewed,
As the hot flood his cheek bedewed: “Hold as thine own my mother dear Who drops for me the longing tear.”
Then Lakshmaṇ, with his soul on fire, Spake breathing fast these words of ire:
“Say, for what sin, for what offence Was royal Ráma banished thence?
He is the cause, the king: poor slave To the light charge Kaikeyí gave.

Let right or wrong the motive be, The author of our woe is he.
Whether the exile were decreed
Through foolish faith or guilty greed, For promises or empire, still
The king has wrought a grievous ill.
Grant that the Lord of all saw fit To prompt the deed and sanction it, In Ráma's life no cause I see
For which the king should bid him flee.
His blinded eyes refused to scan The guilt and folly of the plan, And from the weakness of the king Here and hereafter woe shall spring.
No more my sire: the ties that used To bind me to the king are loosed.
My brother Ráma, Raghu's son,
To me is lord, friend, sire in one.
The love of men how can he win,
Deserting, by the cruel sin,
Their joy, whose heart is swift to feel A pleasure in the people's weal?
Shall he whose mandate could expel The virtuous Ráma, loved so well, To whom his subjects' fond hearts cling — Shall he in spite of them be king?"
But Janak's child, my lord, stood by, And oft the votaress heaved a sigh.
She seemed with dull and wandering sense, Beneath a spirit's influence.
The noble princess, pained with woe Which till that hour she ne'er could know, Tears in her heavy trouble shed, But not a word to me she said.
She raised her face which grief had dried And tenderly her husband eyed,
Gazed on him as he turned to go
While tear chased tear in rapid flow."

Canto LIX. Dasaratha’s Lament.

As thus Sumantra, best of peers, Told his sad tale with many tears, The monarch cried, “I pray thee, tell At length again what there befell.”
Sumantra, at the king’s behest, Striving with sobs he scarce repressed, His trembling voice at last controlled, And thus his further tidings told: “Their locks in votive coils they wound, Their coats of bark upon them bound, To Gangá’s farther shore they went, Thence to Prayág their steps were bent.
I saw that Lakshmaṇ walked ahead To guard the path the two should tread.
So far I saw, no more could learn, Forced by the hero to return.
Retracing slow my homeward course, Scarce could I move each stubborn horse: Shedding hot tears of grief he stood When Ráma turned him to the wood.[333]
As the two princes parted thence I raised my hands in reverence, Mounted my ready car, and bore The grief that stung me to the core.
With Guha all that day I stayed, Still by the earnest hope delayed That Ráma, ere the time should end, Some message from the wood might send.
Thy realms, great Monarch, mourn the blow, And sympathize with Ráma’s woe.

Each withering tree hangs low his head, And shoot, and bud, and flower are dead.
Dried are the floods that wont to fill The lake, the river, and the rill.
Drear is each grove and garden now, Dry every blossom on the bough.
Each beast is still, no serpents crawl: A lethargy of woe on all.
The very wood is silent: crushed With grief for Ráma, all is hushed.
Fair blossoms from the water born, Gay garlands that the earth adorn, And every fruit that gleams like gold, Have lost the scent that charmed of old.
Empty is every grove I see,

Or birds sit pensive on the tree.
Where’er I look, its beauty o’er, The pleasance charms not as before.
I drove through fair Ayodhyá’s street: None flew with joy the car to meet.
They saw that Ráma was not there, And turned them sighing in despair.
The people in the royal way
Wept tears of bitter grief, when they Beheld me coming, from afar,
No Ráma with me in the car.
From palace roof and turret high Each woman bent her eager eye; She looked for Ráma, but in vain; Gazed on the car and shrieked for pain.
Their long clear eyes with sorrow drowned They, when this common grief was found, Looked each on other, friend and foe, In sympathy of levelling woe:
No shade of difference between Foe, friend, or neutral, there was seen.
Without a joy, her bosom rent
With grief for Ráma’s banishment, Ayodhyá like the queen appears Who mourns her son with many tears.”
He ended: and the king, distressed.
With sobbing voice that lord addressed: “Ah me, by false Kaikeyí led,
Of evil race, to evil bred,
I took no counsel of the sage, Nor sought advice from skill and age, I asked no lord his aid to lend, I called no citizen or friend.
Rash was my deed, bereft of sense Slave to a woman’s influence.
Surely, my lord, a woe so great Falls on us by the will of Fate; It lays the house of Raghu low, For Destiny will have it so.
I pray thee, if I e’er have done An act to please thee, yea, but one, Fly, fly, and Ráma homeward lead: My life, departing, counsels speed.
Fly, ere the power to bid I lack, Fly to the wood: bring Ráma back.
I cannot live for even one
Short hour bereaved of my son.
But ah, the prince, whose arms are strong, Has journeyed far: the way is long: Me, me upon the chariot place, And let me look on Ráma’s face.

Ah me, my son, mine eldest-born, Where roams he in the wood forlorn, The wielder of the mighty bow, Whose shoulders like the lion’s show?
O, ere the light of life be dim, Take me to Sítá and to him.
O Ráma, Lakshmaṇ, and O thou
Dear Sítá, constant to thy vow, Beloved ones, you cannot know
That I am dying of my woe.”
The king to bitter grief a prey, That drove each wandering sense away, Sunk in affliction’s sea, too wide To traverse, in his anguish cried: “Hard, hard to pass, my Queen, this sea Of sorrow raging over me:
No Ráma near to soothe mine eye, Plunged in its lowest deeps I lie.
Sorrow for Ráma swells the tide, And Sítá’s absence makes it wide: My tears its foamy flood distain, Made billowy by my sighs of pain: My cries its roar, the arms I throw About me are the fish below,
Kaikeyí is the fire that feeds Beneath: my hair the tangled weeds: Its source the tears for Ráma shed: The hump-back’s words its monsters dread: The boon I gave the wretch its shore, Till Ráma’s banishment be o’er.[334]
Ah me, that I should long to set My eager eyes to-day
On Raghu’s son, and he be yet
With Lakshmaṇ far away!”
Thus he of lofty glory wailed, And sank upon the bed.
Beneath the woe his spirit failed, And all his senses fled.

Canto LX. Kausalyá Consoled.

AS QUEEN KAUŚALYÁ, trembling much, As blighted by a goblin's touch, Still lying prostrate, half awoke To consciousness, 'twas thus she spoke: "Bear me away, Sumantra, far,
Where Ráma, Sítá, Lakshmaṇ are.
Bereft of them I have no power
To linger on a single hour.

Again, I pray, thy steps retrace, And me in Daṇḍak forest place,
For after them I needs must go, Or sink to Yama's realms below."
His utterance choked by tears that rolled Down from their fountains uncontrolled, With suppliant hands the charioteer Thus spake, the lady's heart to cheer: "Dismiss thy grief, despair, and dread That fills thy soul, of sorrow bred, For pain and anguish thrown aside, Will Ráma in the wood abide.
And Lakshmaṇ, with unfailing care Will guard the feet of Ráma there, Earning, with governed sense, the prize That waits on duty in the skies.
And Sítá in the wild as well
As in her own dear home will dwell; To Ráma all her heart she gives, And free from doubt and terror lives.
No faintest sign of care or woe The features of the lady show:
Methinks Videha's pride was made For exile in the forest shade.
E'en as of old she used to rove Delighted in the city's grove,
Thus, even thus she joys to tread The woodlands uninhabited.
Like a young child, her face as fair As the young moon, she wanders there.
What though in lonely woods she stray Still Ráma is her joy and stay: All his the heart no sorrow bends, Her very life on him depends.

For, if her lord she might not see, Ayodhyá like the wood would be.
She bids him, as she roams, declare The names of towns and hamlets there, Marks various trees that meet her eye, And many a brook that hurries by, And Janak's daughter seems to roam One little league away from home When Ráma or his brother speaks And gives the answer that she seeks.
This, Lady, I remember well,
Nor angry words have I to tell: Reproaches at Kaikeyí shot,
Such, Queen, my mind remembers not."
The speech when Sítá's wrath was high, Sumantra passed in silence by,
That so his pleasant words might cheer With sweet report Kauśalyá's ear.
"Her moonlike beauty suffers not Though winds be rude and suns be hot: The way, the danger, and the toil Her gentle lustre may not soil.
Like the red lily's leafy crown Or as the fair full moon looks down, So the Videhan lady's face
Still shines with undiminished grace.
What if the borrowed colours throw O'er her fine feet no rosy glow, Still with their natural tints they spread A lotus glory where they tread.
In sportive grace she walks the ground And sweet her chiming anklets sound.
No jewels clasp the faultless limb: She leaves them all for love of him.
If in the woods her gentle eye
A lion sees, or tiger nigh,
Or elephant, she fears no ill
For Ráma's arm supports her still.
No longer be their fate deplored, Nor thine, nor that of Kośal's lord, For conduct such as theirs shall buy Wide glory that can never die.
For casting grief and care away, Delighting in the forest, they
With joyful spirits, blithe and gay, Set forward on the ancient way
Where mighty saints have led:
Their highest aim, their dearest care To keep their father's honour fair, Observing still the oath he sware, They roam, on wild fruit fed."

Thus with persuasive art he tried To turn her from her grief aside, By soothing fancies won.

But still she gave her sorrow vent: “Ah Ráma,” was her shrill lament, “My love, my son, my son!”

Canto LXI. Kausalyá’s Lament.

When, best of all who give delight, Her Ráma wandered far from sight, Kauśalyá weeping, sore distressed, The king her husband thus addressed: “Thy name, O Monarch, far and wide Through the three worlds is glorified: Yet Ráma’s is the pitying mind, His speed is true, his heart is kind.
How will thy sons, good lord, sustain With Sítá, all their care and pain?
How in the wild endure distress, Nursed in the lap of tenderness?
How will the dear Videhan bear
The heat and cold when wandering there Bred in the bliss of princely state, So young and fair and delicate?
The large-eyed lady, wont to eat The best of finely seasoned meat — How will she now her life sustain With woodland fare of self-sown grain?
Will she, with joys encompassed long, Who loved the music and the song, In the wild wood endure to hear The ravening lion’s voice of fear?
Where sleeps my strong-armed hero, where, Like Lord Mahendra’s standard, fair?
Where is, by Lakshmaṇ’s side, his bed, His club-like arm beneath his head?
When shall I see his flower-like eyes, And face that with the lotus vies, Feel his sweet lily breath, and view His glorious hair and lotus hue?
The heart within my breast, I feel, Is adamant or hardest steel,
Or, in a thousand fragments split, The loss of him had shattered it, When those I love, who should be blest, Are wandering in the wood distressed, Condemned their wretched lives to lead In exile, by thy ruthless deed.
If, when the fourteen years are past, Ráma reseeks his home at last,
I think not Bharat will consent To yield the wealth and government.

At funeral feasts some mourners deal To kith and kin the solemn meal, And having duly fed them all
Some Bráhmans to the banquet call.
The best of Bráhmans, good and wise, The tardy summoning despise,
And, equal to the Gods, disdain Cups, e'en of Amrit, thus to drain.
Nay e'en when Bráhmans first have fed, They loathe the meal for others spread,
And from the leavings turn with scorn, As bulls avoid a fractured horn.
So Ráma, sovereign lord of men, Will spurn the sullied kingship then: He born the eldest and the best, His younger's leavings will detest, Turning from tasted food away,
As tigers scorn another's prey.
The sacred post is used not twice, Nor elements, in sacrifice.
But once the sacred grass is spread, But once with oil the flame is fed: So Ráma's pride will ne'er receive The royal power which others leave, Like wine when tasteless dregs are left, Or rites of Soma juice bereft.
Be sure the pride of Raghu's race Will never stoop to such disgrace: The lordly lion will not bear
That man should beard him in his lair.
Were all the worlds against him ranged His dauntless soul were still unchanged: He, dutiful, in duty strong,
Would purge the impious world from wrong.
Could not the hero, brave and bold, The archer, with his shafts of gold, Burn up the very seas, as doom
Will in the end all life consume?
Of lion's might, eyed like a bull, A prince so brave and beautiful, Thou hast with wicked hate pursued, Like sea-born tribes who eat their brood.
If thou, O Monarch, hadst but known The duty all the Twice-born own, If the good laws had touched thy mind, Which sages in the Scriptures find, Thou ne'er hadst driven forth to pine This brave, this duteous son of thine.
First on her lord the wife depends, Next on her son and last on friends: These three supports in life has she, And not a fourth for her may be.

Thy heart, O King, I have not won; In wild woods roams my banished son; Far are my friends: ah, hapless me, Quite ruined and destroyed by thee.”

Canto LXII. Dasaratha Consoled.

THE QUEEN'S STERN speech the monarch heard, As rage and grief her bosom stirred, And by his anguish sore oppressed Reflected in his secret breast.
Fainting and sad, with woe distraught, He wandered in a maze of thought; At length the queller of the foe
Grew conscious, rallying from his woe.
When consciousness returned anew
Long burning sighs the monarch drew, Again immersed in thought he eyed Kauśalyá standing by his side.
Back to his pondering soul was brought The direful deed his hand had wrought, When, guiltless of the wrong intent, His arrow at a sound was sent.
Distracted by his memory's sting, And mourning for his son, the king To two consuming griefs a prey,
A miserable victim lay.
The double woe devoured him fast, As on the ground his eyes he cast, Joined suppliant hands, her heart to touch, And spake in the answer, trembling much: "Kauśalyá, for thy grace I sue,
Joining these hands as suppliants do.
Thou e'en to foes hast ever been
A gentle, good, and loving queen.
Her lord, with noble virtues graced, Her lord, by lack of all debased, Is still a God in woman's eyes,
If duty's law she hold and prize.
Thou, who the right hast aye pursued, Life's changes and its chances viewed, Shouldst never launch, though sorrow-stirred, At me distressed, one bitter word."

She listened, as with sorrow faint He murmured forth his sad complaint: Her brimming eyes with tears ran o’er, As spouts the new fallen water pour; His suppliant hands, with fear dismayed She gently clasped in hers, and laid, Like a fair lotus, on her head,
And faltering in her trouble said: “Forgive me; at thy feet I lie,
With low bent head to thee I cry.
By thee besought, thy guilty dame Pardon from thee can scarcely claim.
She merits not the name of wife
Who cherishes perpetual strife
With her own husband good and wise, Her lord both here and in the skies.
I know the claims of duty well,
I know thy lips the truth must tell.
All the wild words I rashly spoke, Forth from my heart, through anguish, broke;
For sorrow bends the stoutest soul, And cancels Scripture’s high control.
Yea, sorrow’s might all else o’erthrows The strongest and the worst of foes.
’Tis thus with all: we keenly feel, Yet bear the blows our foemen deal, But when a slender woe assails
The manliest spirit bends and quails.
The fifth long night has now begun Since the wild woods have lodged my son:
To me whose joy is drowned in tears, Each day a dreary year appears.
While all my thoughts on him are set Grief at my heart swells wilder yet: With doubled might thus Ocean raves When rushing floods increase his waves.”
As from Kauśalyá reasoning well
The gentle words of wisdom fell,
The sun went down with dying flame, And darkness o’er the landscape came.
His lady’s soothing words in part Relieved the monarch’s aching heart, Who, wearied out by all his woes, Yielded to sleep and took repose.

Canto LXIII. The Hermit’s Son.

But soon by rankling grief oppressed The king awoke from troubled rest,
And his sad heart was tried again
With anxious thought where all was pain.
Ráma and Lakshmaṇ’s mournful fate
On Daśaratha, good and great
As Indra, pressed with crushing weight, As when the demon’s might assails
The Sun-God, and his glory pales.
Ere yet the sixth long night was spent, Since Ráma to the woods was sent,
The king at midnight sadly thought
Of the old crime his hand had wrought, And thus to Queen Kauśalyá cried
Who still for Ráma moaned and sighed: “If thou art waking, give, I pray,
Attention to the words I say.
Whate’er the conduct men pursue,
Be good or ill the acts they do,
Be sure, dear Queen, they find the meed Of wicked or of virtuous deed.
A heedless child we call the man
Whose feeble judgment fails to scan The weight of what his hands may do, Its lightness, fault, and merit too.
One lays the Mango garden low,
And bids the gay Paláśas grow:
Longing for fruit their bloom he sees, But grieves when fruit should bend the trees.
Cut by my hand, my fruit-trees fell, Paláśa trees I watered well.
My hopes this foolish heart deceive, And for my banished son I grieve.
Kauśalyá, in my youthful prime

Armed with my bow I wrought the crime, Proud of my skill, my name renowned, An archer prince who shoots by sound.
The deed this hand unwitting wrought This misery on my soul has brought, As children seize the deadly cup
And blindly drink the poison up.
As the unreasoning man may be
Charmed with the gay Paláśa tree,
I unaware have reaped the fruit
Of joying at a sound to shoot.
As regent prince I shared the throne, Thou wast a maid to me unknown,
The early Rain-time duly came,
And strengthened love's delicious flame.
The sun had drained the earth that lay All glowing 'neath the summer day,
And to the gloomy clime had fled
Where dwell the spirits of the dead.[335]
The fervent heat that moment ceased, The darkening clouds each hour increased
And frogs and deer and peacocks all Rejoiced to see the torrents fall.
Their bright wings heavy from the shower, The birds, new-bathed, had scarce the power To reach the branches of the trees
Whose high tops swayed beneath the breeze.
The fallen rain, and falling still, Hung like a sheet on every hill,
Till, with glad deer, each flooded steep Showed glorious as the mighty deep.
The torrents down its wooded side
Poured, some unstained, while others dyed Gold, ashy, silver, ochre, bore
The tints of every mountain ore.
In that sweet time, when all are pleased, My arrows and my bow I seized;
Keen for the chase, in field or grove, Down Sarjú's bank my car I drove.
I longed with all my lawless will
Some elephant by night to kill,
Some buffalo that came to drink,
Or tiger, at the river's brink.

When all around was dark and still, I heard a pitcher slowly fill,
And thought, obscured in deepest shade, An elephant the sound had made.
I drew a shaft that glittered bright, Fell as a serpent's venomed bite;
I longed to lay the monster dead,
And to the mark my arrow sped.
Then in the calm of morning, clear
A hermit's wailing smote my ear:
"Ah me, ah me," he cried, and sank, Pierced by my arrow, on the bank.
E'en as the weapon smote his side,
I heard a human voice that cried:
"Why lights this shaft on one like me, A poor and harmless devotee?
I came by night to fill my jar
From this lone stream where no men are.
Ah, who this deadly shaft has shot?
Whom have I wronged, and knew it not?
Why should a boy so harmless feel
The vengeance of the winged steel?
Or who should slay the guiltless son Of hermit sire who injures none,
Who dwells retired in woods, and there Supports his life on woodland fare?
Ah me, ah me, why am I slain,
What booty will the murderer gain?
In hermit coils I bind my hair,
Coats made of skin and bark I wear.
Ah, who the cruel deed can praise
Whose idle toil no fruit repays,
As impious as the wretch's crime
Who dares his master's bed to climb?
Nor does my parting spirit grieve
But for the life which thus I leave: Alas, my mother and my sire, — I mourn for them when I expire.
Ah me, that aged, helpless pair,

Long cherished by my watchful care, How will it be with them this day
When to the Five[336] I pass away?
Pierced by the self-same dart we die, Mine aged mother, sire, and I.
Whose mighty hand, whose lawless mind Has all the three to death consigned?”
When I, by love of duty stirred,
That touching lamentation heard,
Pierced to the heart by sudden woe, I threw to earth my shafts and bow.
My heart was full of grief and dread As swiftly to the place I sped,
Where, by my arrow wounded sore,
A hermit lay on Sarjú’s shore.
His matted hair was all unbound,
His pitcher empty on the ground,
And by the fatal arrow pained,
He lay with dust and gore distained.
I stood confounded and amazed:
His dying eyes to mine he raised,
And spoke this speech in accents stern, As though his light my soul would burn:
“How have I wronged thee, King, that I Struck by thy mortal arrow die?
The wood my home, this jar I brought, And water for my parents sought.
This one keen shaft that strikes me through Slays sire and aged mother too.
Feeble and blind, in helpless pain, They wait for me and thirst in vain.
They with parched lips their pangs must bear, And hope will end in blank despair.
Ah me, there seems no fruit in store For holy zeal or Scripture lore,
Or else ere now my sire would know
That his dear son is lying low.
Yet, if my mournful fate he knew,
What could his arm so feeble do?
The tree, firm-rooted, ne’er may be The guardian of a stricken tree.
Haste to my father, and relate
While time allows, my sudden fate,

Lest he consume thee as the fire
Burns up the forest, in his ire.
This little path, O King, pursue:
My father's cot thou soon wilt view.
There sue for pardon to the sage,
Lest he should curse thee in his rage.
First from the wound extract the dart That kills me with its deadly smart, E'en as the flushed impetuous tide
Eats through the river's yielding side."
I feared to draw the arrow out,
And pondered thus in painful doubt: "Now tortured by the shaft he lies, But if I draw it forth he dies."
Helpless I stood, faint, sorely grieved: The hermit's son my thought perceived;
As one o'ercome by direst pain
He scarce had strength to speak again.
With writhing limb and struggling breath, Nearer and ever nearer death
"My senses undisturbed remain,
And fortitude has conquered pain:
Now from one tear thy soul be freed.
Thy hand has made a Bráhman bleed.
Let not this pang thy bosom wring:
No twice-born youth am I, O King, For of a Vaiśya sire I came,
Who wedded with a Śúdra dame."
These words the boy could scarcely say, As tortured by the shaft he lay,
Twisting his helpless body round,
Then trembling senseless on the ground.
Then from his bleeding side I drew
The rankling shaft that pierced him through.
With death's last fear my face he eyed, And, rich in store of penance, died."

Canto LXIV. Dasaratha’s Death.

THE SON OF Raghu to his queen Thus far described the unequalled scene, And, as the hermit’s death he rued, The mournful story thus renewed: “The deed my heedless hand had wrought Perplexed me with remorseful thought, And all alone I pondered still
How kindly deed might salve the ill.
The pitcher from the ground I took, And filled it from that fairest brook, Then, by the path the hermit showed, I reached his sainted sire’s abode.
I came, I saw: the aged pair,
Feeble and blind, were sitting there, Like birds with clipped wings, side by side, With none their helpless steps to guide.
Their idle hours the twain beguiled With talk of their returning child, And still the cheering hope enjoyed, The hope, alas, by me destroyed.
Then spoke the sage, as drawing near The sound of footsteps reached his ear: “Dear son, the water quickly bring; Why hast thou made this tarrying?
Thy mother thirsts, and thou hast played, And bathing in the brook delayed.
She weeps because thou camest not; Haste, O my son, within the cot.
If she or I have ever done
A thing to pain thee, dearest son, Dismiss the memory from thy mind: A hermit thou, be good and kind.
On thee our lives, our all, depend: Thou art thy friendless parents’ friend.
The eyeless couple’s eye art thou: Then why so cold and silent now?”
With sobbing voice and bosom wrung I scarce could move my faltering tongue, And with my spirit filled with dread I looked upon the sage, and said, While mind, and sense, and nerve I strung To fortify my trembling tongue,
And let the aged hermit know

His son’s sad fate, my fear and woe: “High-minded Saint, not I thy child, A warrior, Daśaratha styled.
I bear a grievous sorrow’s weight Born of a deed which good men hate.
My lord, I came to Sarjú’s shore, And in my hand my bow I bore
For elephant or beast of chase
That seeks by night his drinking place.
There from the stream a sound I heard As if a jar the water stirred.
An elephant, I thought, was nigh: I aimed, and let an arrow fly.
Swift to the place I made my way, And there a wounded hermit lay
Gasping for breath: the deadly dart Stood quivering in his youthful heart.
I hastened near with pain oppressed; He faltered out his last behest.
And quickly, as he bade me do,
From his pierced side the shaft I drew.
I drew the arrow from the rent,
And up to heaven the hermit went, Lamenting, as from earth he passed, His aged parents to the last.
Thus, unaware, the deed was done: My hand, unwitting, killed thy son.
For what remains, O, let me win
Thy pardon for my heedless sin.”
As the sad tale of sin I told
The hermit’s grief was uncontrolled.
With flooded eyes, and sorrow-faint, Thus spake the venerable saint:
I stood with hand to hand applied, And listened as he spoke and sighed: “If thou, O King, hadst left unsaid By thine own tongue this tale of dread, Thy head for hideous guilt accursed Had in a thousand pieces burst.
A hermit’s blood by warrior spilt, In such a case, with purposed guilt, Down from his high estate would bring Even the thunder’s mighty King.
And he a dart who conscious sends Against the devotee who spends
His pure life by the law of Heaven — That sinner’s head will split in seven.
Thou livest, for thy heedless hand Has wrought a deed thou hast not planned, Else thou and all of Raghu’s line Had perished by this act of thine.

Now guide us," thus the hermit said, "Forth to the spot where he lies dead.
Guide us, this day, O Monarch, we For the last time our son would see: The hermit dress of skin he wore Rent from his limbs distained with gore; His senseless body lying slain,
His soul in Yama's dark domain."
Alone the mourning pair I led,
Their souls with woe disquieted, And let the dame and hermit lay Their hands upon the breathless clay.
The father touched his son, and pressed The body to his aged breast;
Then falling by the dead boy's side, He lifted up his voice, and cried: "Hast thou no word, my child, to say?
No greeting for thy sire to-day?
Why art thou angry, darling? why Wilt thou upon the cold earth lie?
If thou, my son, art wroth with me, Here, duteous child, thy mother see.
What! no embrace for me, my son?
No word of tender love — not one?
Whose gentle voice, so soft and clear, Soothing my spirit, shall I hear When evening comes, with accents sweet Scripture or ancient lore repeat?
Who, having fed the sacred fire, And duly bathed, as texts require, Will cheer, when evening rites are done, The father mourning for his son?
Who will the daily meal provide
For the poor wretch who lacks a guide, Feeding the helpless with the best Berries and roots, like some dear guest?
How can these hands subsistence find For thy poor mother, old and blind?
The wretched votaress how sustain, Who mourns her child in ceaseless pain?
Stay yet a while, my darling, stay, Nor fly to Yama's realm to-day.
To-morrow I thy sire and she
Who bare thee, child, will go with, thee.[337]
Then when I look on Yama, I
To great Vivasvat's son will cry: "Hear, King of justice, and restore Our child to feed us, I implore.

Lord of the world, of mighty fame, Faithful and just, admit my claim, And grant this single boon to free My soul from fear, to one like me.”
Because, my son, untouched by stain, By sinful hands thou fallest slain, Win, through thy truth, the sphere where those Who die by hostile darts repose.
Seek the blest home prepared for all The valiant who in battle fall,
Who face the foe and scorn to yield, In glory dying on the field.
Rise to the heaven where Dhundhumár And Nahush, mighty heroes, are,
Where Janamejay and the blest
Dilípa, Sagar, Saivya, rest:
Home of all virtuous spirits, earned By fervent rites and Scripture learned: By those whose sacred fires have glowed, Whose liberal hands have fields bestowed: By givers of a thousand cows,
By lovers of one faithful spouse: By those who serve their masters well, And cast away this earthly shell.
None of my race can ever know
The bitter pain of lasting woe.
But doomed to that dire fate is he Whose guilty hand has slaughtered thee.”
Thus with wild tears the aged saint Made many a time his piteous plaint, Then with his wife began to shed The funeral water for the dead.
But in a shape celestial clad,
Won by the merits of the lad,
The spirit from the body brake
And to the mourning parents spake: “A glorious home in realms above Rewards my care and filial love.
You, honoured parents, soon shall be Partakers of that home with me.”
He spake, and swiftly mounting high, With Indra near him, to the sky
On a bright car, with flame that glowed, Sublime the duteous hermit rode.
The father, with his consort’s aid, The funeral rites with water paid, And thus his speech to me renewed Who stood in suppliant attitude: “Slay me this day, O, slay me, King, For death no longer has a sting.
Childless am I: thy dart has done To death my dear, my only son.

Because the boy I loved so well
Slain by thy heedless arrow fell, My curse upon thy soul shall press With bitter woe and heaviness.
I mourn a slaughtered child, and thou Shalt feel the pangs that kill me now.
Bereft and suffering e’en as I,
So shalt thou mourn thy son, and die.
Thy hand unwitting dealt the blow That laid a holy hermit low,
And distant, therefore, is the time When thou shalt suffer for the crime.
The hour shall come when, crushed by woes Like these I feel, thy life shall close: A debt to pay in after days
Like his the priestly fee who pays.”
This curse on me the hermit laid, Nor yet his tears and groans were stayed.
Then on the pyre their bodies cast The pair; and straight to heaven they passed.
As in sad thought I pondered long Back to my memory came the wrong Done in wild youth, O lady dear, When ’twas my boast to shoot by ear.

The deed has borne the fruit, which now Hangs ripe upon the bending bough: Thus dainty meats the palate please, And lure the weak to swift disease.
Now on my soul return with dread The words that noble hermit said, That I for a dear son should grieve, And of the woe my life should leave.”
Thus spake the king with many a tear; Then to his wife he cried in fear: “I cannot see thee, love; but lay Thy gentle hand in mine, I pray.
Ah me, if Ráma touched me thus,
If once, returning home to us,
He bade me wealth and lordship give, Then, so I think, my soul would live.
Unlike myself, unjust and mean
Have been my ways with him, my Queen, But like himself is all that he, My noble son, has done to me.
His son, though far from right he stray, What prudent sire would cast away?
What banished son would check his ire, Nor speak reproaches of his sire?
I see thee not: these eyes grow blind, And memory quits my troubled mind.

Angels of Death are round me: they Summon my soul with speed away.
What woe more grievous can there be, That, when from light and life I flee, I may not, ere I part, behold
My virtuous Ráma, true and bold?
Grief for my son, the brave and true, Whose joy it was my will to do,
Dries up my breath, as summer dries The last drop in the pool that lies.
Not men, but blessed Gods, are they Whose eyes shall see his face that day; See him, when fourteen years are past, With earrings decked return at last.
My fainting mind forgets to think: Low and more low my spirits sink.
Each from its seat, my senses steal: I cannot hear, or taste, or feel.
This lethargy of soul o'ercomes
Each organ, and its function numbs: So when the oil begins to fail,
The torch's rays grow faint and pale.
This flood of woe caused by this hand Destroys me helpless and unmanned, Resistless as the floods that bore A passage through the river shore.
Ah Raghu's son, ah mighty-armed, By whom my cares were soothed and charmed, My son in whom I took delight,
Now vanished from thy father's sight!
Kauśalyá, ah, I cannot see;
Sumitrá, gentle devotee!
Alas, Kaikeyí, cruel dame,
My bitter foe, thy father's shame!"
Kauśalyá and Sumitrá kept
Their watch beside him as he wept.
And Daśaratha moaned and sighed, And grieving for his darling died.

Canto LXV. The Women’s Lament.

And now the night had past away, And brightly dawned another day; The minstrels, trained to play and sing, Flocked to the chamber of the king: Bards, who their gayest raiment wore, And heralds famed for ancient lore: And singers, with their songs of praise, Made music in their several ways.

There as they poured their blessings choice And hailed their king with hand and voice, Their praises with a swelling roar Echoed through court and corridor.

Then as the bards his glory sang, From beaten palms loud answer rang, As glad applauders clapped their hands, And told his deeds in distant lands.

The swelling concert woke a throng Of sleeping birds to life and song: Some in the branches of the trees, Some caged in halls and galleries.

Nor was the soft string music mute; The gentle whisper of the lute,

And blessings sung by singers skilled The palace of the monarch filled.

Eunuchs and dames of life unstained, Each in the arts of waiting trained, Drew near attentive as before,

And crowded to the chamber door: These skilful when and how to shed The lustral stream o’er limb and head, Others with golden ewers stood

Of water stained with sandal wood.

And many a maid, pure, young, and fair, Her load of early offerings bare, Cups of the flood which all revere, And sacred things, and toilet gear.

Each several thing was duly brought As rule of old observance taught, And lucky signs on each impressed Stamped it the fairest and the best.

There anxious, in their long array, All waited till the shine of day: But when the king nor rose nor spoke, Doubt and alarm within them woke.

Forthwith the dames, by duty led, Attendants on the monarch’s bed, Within the royal chamber pressed To wake their master from his rest.

Skilled in the lore of dreaming, they First touched the bed on which he lay.
But none replied; no sound was heard, Nor hand, nor head, nor body stirred.
They trembled, and their dread increased, Fearing his breath of life had ceased,
And bending low their heads, they shook Like the tall reeds that fringe the brook.
In doubt and terror down they knelt, Looked on his face, his cold hand felt, And then the gloomy truth appeared Of all their hearts had darkly feared.
Kauśalyá and Sumitrá, worn
With weeping for their sons, forlorn, Woke not, but lay in slumber deep And still as death's unending sleep.
Bowed down by grief, her colour fled, Her wonted lustre dull and dead, Kauśalyá shone not, like a star
Obscured behind a cloudy bar.
Beside the king's her couch was spread, And next was Queen Sumitrá's bed, Who shone no more with beauty's glow, Her face bedewed with tears of woe.
There lapped in sleep each wearied queen, There as in sleep, the king was seen;
And swift the troubling thought came o'er Their spirits that he breathed no more.
At once with wailing loud and high The matrons shrieked a bitter cry, As widowed elephants bewail
Their dead lord in the woody vale.
At the loud shriek that round them rang, Kauśalyá and Sumitrá sprang
Awakened from their beds, with eyes Wide open in their first surprise.
Quick to the monarch's side they came, And saw and touched his lifeless frame;
One cry, O husband! forth they sent, And prostrate to the ground they went.
The king of Kośal's daughter[338] there Writhed, with the dust on limb and hair Lustreless, as a star might lie
Hurled downward from the glorious sky.
When the king's voice in death was stilled, The women who the chamber filled Saw, like a widow elephant slain, Kauśalyá prostrate in her pain.
Then all the monarch's ladies led By Queen Kaikeyí at their head,
Poured forth their tears, and weeping so, Sank on the ground, consumed by woe.

The cry of grief so long and loud Went up from all the royal crowd, That, doubled by the matron train, It made the palace ring again.
Filled with dark fear and eager eyes, Anxiety and wild surmise;
Echoing with the cries of grief
Of sorrowing friends who mourned their chief, Dejected, pale with deep distress, Hurled from their height of happiness: Such was the look the palace wore Where lay the king who breathed no more.

Canto LXVI. The Embalming.

Kauśalyá’s eyes with tears o’erflowed, Weighed down by varied sorrows’ load; On her dead lord her gaze she bent, Who lay like fire whose might is spent, Like the great deep with waters dry, Or like the clouded sun on high.
Then on her lap she laid his head.
And on Kaikeyí looked and said:
“Triumphant now enjoy thy reign
Without a thorn thy side to pain.
Thou hast pursued thy single aim, And killed the king, O wicked dame.
Far from my sight my Ráma flies, My perished lord has sought the skies.
No friend, no hope my life to cheer, I cannot tread the dark path here.
Who would forsake her husband, who That God to whom her love is due, And wish to live one hour, but she Whose heart no duty owns, like thee?
The ravenous sees no fault: his greed Will e’en on poison blindly feed.
Kaikeyí, through a hump-back maid, This royal house in death has laid.
King Janak, with his queen, will hear Heart rent like me the tidings drear Of Ráma banished by the king,
Urged by her impious counselling.
No son has he, his age is great, And sinking with the double weight, He for his darling child will pine, And pierced with woe his life resign.
Sprung from Videha’s monarch, she A sad and lovely devotee,
Roaming the wood, unmeet for woe, Will toil and trouble undergo.
She in the gloomy night with fear The cries of beast and bird will hear, And trembling in her wild alarm
Will cling to Ráma’s sheltering arm.
Ah, little knows my duteous son

That I am widowed and undone —
My Ráma of the lotus eye,
Gone hence, gone hence, alas, to die.
Now, as a living wife and true,
I, e'en this day, will perish too: Around his form these arms will throw And to the fire with him will go."
Clasping her husband's lifeless clay A while the weeping votaress lay, Till chamberlains removed her thence O'ercome by sorrow's violence.
Then in a cask of oil they laid
Him who in life the world had swayed, And finished, as the lords desired, All rites for parted souls required.
The lords, all-wise, refused to burn The monarch ere his son's return; So for a while the corpse they set Embalmed in oil, and waited yet.
The women heard: no doubt remained, And wildly for the king they plained.
With gushing tears that drowned each eye Wildly they waved their arms on high, And each her mangling nails impressed Deep in her head and knee and breast: "Of Ráma reft, — who ever spake
The sweetest words the heart to take, Who firmly to the truth would cling, — Why dost thou leave us, mighty King?
How can the consorts thou hast left Widowed, of Raghu's son bereft,
Live with our foe Kaikeyí near,
The wicked queen we hate and fear?
She threw away the king, her spite Drove Ráma forth and Lakshmaṇ's might, And gentle Sítá: how will she
Spare any, whosoe'er it be?"
Oppressed with sorrow, tear-distained, The royal women thus complained.
Like night when not a star appears, Like a sad widow drowned in tears, Ayodhyá's city, dark and dim,
Reft of her lord was sad for him.
When thus for woe the king to heaven had fled, And still on earth his lovely wives remained.

With dying light the sun to rest had sped, And night triumphant o’er the landscape reigned.

Canto LXVII. The Praise Of Kings.

THAT NIGHT OF sorrow passed away, And rose again the God of Day.
Then all the twice-born peers of state Together met for high debate.
Jáválí, lord of mighty fame.
And Gautam, and Kátyáyan came,
And Márkandeya's reverend age,
And Vámadeva, glorious sage:
Sprung from Mudgalya's seed the one, The other ancient Kaśyap's son.
With lesser lords these Bráhmans each Spoke in his turn his several speech, And turning to Vaśishṭha, best
Of household priests him thus addressed: "The night of bitter woe has past, Which seemed a hundred years to last, Our king, in sorrow for his son, Reunion with the Five has won.
His soul is where the blessed are, While Ráma roams in woods afar, And Lakshmaṇ, bright in glorious deeds, Goes where his well-loved brother leads.
And Bharat and Śatrughna, they
Who smite their foes in battle fray, Far in the realm of Kekaya stay, Where their maternal grandsire's care Keeps Rájagriha's city fair.
Let one of old Ikshváku's race
Obtain this day the sovereign's place, Or havoc and destruction straight Our kingless land will devastate.
In kingless lands no thunder's voice, No lightning wreaths the heart rejoice, Nor does Parjanya's heavenly rain Descend upon the burning plain.
Where none is king, the sower's hand Casts not the seed upon the land; The son against the father strives.
And husbands fail to rule their wives.

In kingless realms no princes call Their friends to meet in crowded hall; No joyful citizens resort
To garden trim or sacred court.
In kingless realms no Twice-born care To sacrifice with text and prayer, Nor Bráhmans, who their vows maintain, The great solemnities ordain.
The joys of happier days have ceased: No gathering, festival, or feast Together calls the merry throng Delighted with the play and song.
In kingless lands it ne'er is well With sons of trade who buy and sell: No men who pleasant tales repeat Delight the crowd with stories sweet.
In kingless realms we ne'er behold Young maidens decked with gems and gold, Flock to the gardens blithe and gay To spend their evening hours in play.
No lover in the flying car
Rides with his love to woods afar.
In kingless lands no wealthy swain Who keeps the herd and reaps the grain, Lies sleeping, blest with ample store, Securely near his open door.
Upon the royal roads we see
No tusked elephant roaming free, Of three-score years, whose head and neck Sweet tinkling bells of silver deck.
We hear no more the glad applause When his strong bow each rival draws, No clap of hands, no eager cries That cheer each martial exercise.
In kingless realms no merchant bands Who travel forth to distant lands, With precious wares their wagons load, And fear no danger on the road.
No sage secure in self-control, Brooding on God with mind and soul, In lonely wanderings finds his home Where'er at eve his feet may roam.
In kingless realms no man is sure He holds his life and wealth secure.
In kingless lands no warriors smite The foeman's host in glorious fight.
In kingless lands the wise no more, Well trained in Scripture's holy lore, In shady groves and gardens meet To argue in their calm retreat.
No longer, in religious fear,
Do they who pious vows revere,
Bring dainty cates and wreaths of flowers As offerings to the heavenly powers.

No longer, bright as trees in spring, Shine forth the children of the king Resplendent in the people’s eyes With aloe wood and sandal dyes.
A brook where water once has been, A grove where grass no more is green, Kine with no herdsman’s guiding hand — So wretched is a kingless land.
The car its waving banner rears, Banner of fire the smoke appears: Our king, the banner of our pride, A God with Gods is glorified.
In kingless lands no law is known, And none may call his wealth his own, Each preys on each from hour to hour, As fish the weaker fish devour.
Then fearless, atheists overleap The bounds of right the godly keep, And when no royal powers restrain, Preëminence and lordship gain.
As in the frame of man the eye
Keeps watch and ward, a careful spy, The monarch in his wide domains Protects the truth, the right maintains.
He is the right, the truth is he, Their hopes in him the well-born see.
On him his people’s lives depend, Mother is he, and sire, and friend.
The world were veiled in blinding night, And none could see or know aright, Ruled there no king in any state The good and ill to separate.
We will obey thy word and will
As if our king were living still: As keeps his bounds the faithful sea, So we observe thy high decree.
O best of Bráhmans, first in place, Our kingless land lies desolate: Some scion of Ikshváku’s race
Do thou as monarch consecrate.”

Canto LXVIII. The Envoys.

Vaśishṭha heard their speech and prayer, And thus addressed the concourse there, Friends, Bráhmans, counsellors, and all Assembled in the palace hall:
“Ye know that Bharat, free from care, Still lives in Rájagriha[339] where The father of his mother reigns:
Śatrughna by his side remains.
Let active envoys, good at need,
Thither on fleetest horses speed,
To bring the hero youths away:
Why waste the time in dull delay?”
Quick came from all the glad reply: “Vaśishṭha, let the envoys fly!”
He heard their speech, and thus renewed His charge before the multitude:
“Nandan, Aśok, Siddhárth, attend,
Your ears, Jayanta, Vijay, lend:
Be yours, what need requires, to do: I speak these words to all of you.
With coursers of the fleetest breed To Rájagriha’s city speed.
Then rid your bosoms of distress,
And Bharat thus from me address:
“The household priest and peers by us Send health to thee and greet thee thus: Come to thy father’s home with haste: Thine absent time no longer waste.”
But speak no word of Ráma fled,
Tell not the prince his sire is dead, Nor to the royal youth the fate
That ruins Raghu’s race relate.
Go quickly hence, and with you bear Fine silken vestures rich and rare, And gems and many a precious thing As gifts to Bharat and the king.”

With ample stores of food supplied, Each to his home the envoys hied,
Prepared, with steeds of swiftest race, To Kekaya's land[340] their way to trace.
They made all due provision there, And every need arranged with care, Then ordered by Vaśishṭha, they
Went forth with speed upon their way.
Then northward of Pralamba, west
Of Apartála, on they pressed,
Crossing the Máliní that flowed
With gentle stream athwart the road.
They traversed Gangá's holy waves Where she Hástinapura[341] laves, Thence to Panchála[342] westward fast Through Kurujángal's land[343] they passed.
On, on their course the envoys held By urgency of task impelled.
Quick glancing at each lucid flood And sweet lake gay with flower and bud.
Beyond, they passed unwearied o'er, Where glad birds fill the flood and shore Of Śaradaṇḍá racing fleet
With heavenly water clear and sweet, Thereby a tree celestial grows
Which every boon on prayer bestows: To its blest shade they humbly bent, Then to Kulingá's town they went.
Then, having passed the Warrior's Wood, In Abhikála next they stood,
O'er sacred Ikshumatí[344] came, Their ancient kings' ancestral claim.
They saw the learned Bráhmans stand, Each drinking from his hollowed hand, And through Báhíka[345] journeying still They reached at length Sudáman's hill: There Vishṇu's footstep turned to see, Vipáśá[346] viewed, and Śálmalí, And many a lake and river met,
Tank, pool, and pond, and rivulet.
And lions saw, and tigers near,
And elephants and herds of deer,
And still, by prompt obedience led, Along the ample road they sped.
Then when their course so swift and long, Had worn their steeds though fleet and strong, To Girivraja's splendid town
They came by night, and lighted down.

To please their master, and to guard The royal race, the lineal right,
The envoys, spent with riding hard, To that fair city came by night.[347]

Canto LXIX. Bharat’s Dream.

THE NIGHT THOSE messengers of state Had past within the city’s gate, In dreams the slumbering Bharat saw A sight that chilled his soul with awe.
The dream that dire events foretold Left Bharat’s heart with horror cold, And with consuming woes distraught, Upon his aged sire he thought.
His dear companions, swift to trace The signs of anguish on his face, Drew near, his sorrow to expel, And pleasant tales began to tell.
Some woke sweet music’s cheering sound, And others danced in lively round.
With joke and jest they strove to raise His spirits, quoting ancient plays; But Bharat still, the lofty-souled, Deaf to sweet tales his fellows told, Unmoved by music, dance, and jest, Sat silent, by his woe oppressed.
To him, begirt by comrades near, Thus spoke the friend he held most dear: “Why ringed around by friends, art thou So silent and so mournful now?”
“Hear thou,” thus Bharat made reply, “What chills my heart and dims mine eye.
I dreamt I saw the king my sire Sink headlong in a lake of mire Down from a mountain high in air, His body soiled, and loose his hair.
Upon the miry lake he seemed
To lie and welter, as I dreamed; With hollowed hands full many a draught Of oil he took, and loudly laughed.
With head cast down I saw him make A meal on sesamum and cake;
The oil from every member dripped, And in its clammy flood he dipped.
The ocean’s bed was bare and dry, The moon had fallen from the sky, And all the world lay still and dead, With whelming darkness overspread.
The earth was rent and opened wide, The leafy trees were scorched, and died; I saw the seated mountains split, And wreaths of rising smoke emit.

The stately beast the monarch rode His long tusks rent and splintered showed; And flames that quenched and cold had lain Blazed forth with kindled light again.
I looked, and many a handsome dame, Arrayed in brown and sable came And bore about the monarch, dressed, On iron stool, in sable vest.
And then the king, of virtuous mind, A blood-red wreath around him twined, Forth on an ass-drawn chariot sped, As southward still he bent his head.
Then, crimson-clad, a dame appeared Who at the monarch laughed and jeered; And a she-monster, dire to view, Her hand upon his body threw.
Such is the dream I dreamt by night, Which chills me yet with wild affright: Either the king or Ráma, I
Or Lakshmaṇ now must surely die.
For when an ass-drawn chariot seems To bear away a man in dreams,
Be sure above his funeral pyre
The smoke soon rears its cloudy spire.
This makes my spirit low and weak, My tongue is slow and loth to speak: My lips and throat are dry for dread, And all my soul disquieted.
My lips, relaxed, can hardly speak, And chilling dread has changed my cheek I blame myself in aimless fears, And still no cause of blame appears.
I dwell upon this dream of ill
Whose changing scenes I viewed, And on the startling horror still My troubled thoughts will brood.
Still to my soul these terrors cling, Reluctant to depart,
And the strange vision of the king Still weighs upon my heart.”

Canto LXX. Bharat’s Departure.

WHILE THUS HE spoke, the envoys borne On horses faint and travel-worn Had gained the city fenced around With a deep moat’s protecting bound.
An audience of the king they gained, And honours from the prince obtained; The monarch’s feet they humbly pressed, To Bharat next these words addressed: “The household priest and peers by us Send health to thee and greet thee thus: “Come to thy father’s house with haste: Thine absent time no longer waste.”
Receive these vestures rich and rare, These costly gems and jewels fair, And to thy uncle here present
Each precious robe and ornament.
These for the king and him suffice — Two hundred millions is their price — These, worth a hundred millions, be Reserved, O large-eyed Prince, for thee.”
Loving his friends with heart and soul, The joyful prince received the whole, Due honour to the envoys paid,
And thus in turn his answer made: “Of Daśaratha tidings tell:
Is the old king my father well?
Is Ráma, and is Lakshmaṇ, he
Of the high-soul, from sickness free?
And she who walks where duty leads, Kauśalyá, known for gracious deeds, Mother of Ráma, loving spouse,
Bound to her lord by well kept vows?
And Lakshmaṇ’s mother too, the dame Sumitrá skilled in duty’s claim, Who brave Śatrughna also bare,
Second in age, — her health declare.

And she, in self-conceit most sage, With selfish heart most prone to rage, My mother, fares she well? has she Sent message or command to me?”

Thus Bharat spake, the mighty-souled, And they in brief their tidings told: “All they of whom thou askest dwell, O lion lord, secure and well:

Thine all the smiles of fortune are: Make ready; let them yoke the car.”

Thus by the royal envoys pressed, Bharat again the band addressed: “I go with you: no long delay,

A single hour I bid you stay.”

Thus Bharat, son of him who swayed Ayodhyás realm, his answer made, And then bespoke, his heart to please, His mother’s sire in words like these: “I go to see my father, King,

Urged by the envoys’ summoning; And when thy soul desires to see Thy grandson, will return to thee.”

The king his grandsire kissed his head, And in reply to Bharat said:

“Go forth, dear child: how blest is she, The mother of a son like thee!

Greet well thy sire, thy mother greet, O thou whose arms the foe defeat; The household priest, and all the rest Amid the Twice-born chief and best; And Ráma and brave Lakshmaṇ, who Shoot the long shaft with aim so true.”

To him the king high honour showed, And store of wealth and gifts bestowed, The choicest elephants to ride, And skins and blankets deftly dyed, A thousand strings of golden beads, And sixteen hundred mettled steeds: And boundless wealth before him piled Gave Kekaya to Kaikeyí’s child.

And men of counsel, good and tried, On whose firm truth he aye relied, King Aśvapati gave with speed

Prince Bharat on his way to lead.

And noble elephants, strong and young, From sires of Indraśira sprung, And others tall and fair to view Of great Airávat’s lineage true: And well yoked asses fleet of limb The prince his uncle gave to him.

And dogs within the palace bred, Of body vast and massive head,

With mighty fangs for battle, brave, The tiger’s match in strength, he gave.

Yet Bharat’s bosom hardly glowed To see the wealth the king bestowed; For he would speed that hour away, Such care upon his bosom lay:
Those eager envoys urged him thence, And that sad vision’s influence.
He left his court-yard, crowded then With elephants and steeds and men, And, peerless in immortal fame, To the great royal street he came.
He saw, as farther still he went, The inner rooms most excellent, And passed the doors, to him unclosed, Where check nor bar his way oppossd.
There Bharat stayed to bid adieu To grandsire and to uncle too,
Then, with Śatrughna by his side, Mounting his car, away he hied.
The strong-wheeled cars were yoked, and they More than a hundred, rolled away: Servants, with horses, asses, kine, Followed their lord in endless line.
So, guarded by his own right hand, Forth high-souled Bharat hied,
Surrounded by a lordly band
On whom the king relied.
Beside him sat Śatrughna dear,
The scourge of trembling foes:
Thus from the light of Indra’s sphere A saint made perfect goes.

Canto LXXI. Bharat’s Return.

THEN BHARAT’S FACE was eastward bent As from the royal town he went.
He reached Sudámá’s farther side, And glorious, gazed upon the tide; Passed Hládiní, and saw her toss Her westering billows hard to cross.
Then old Ikshváku’s famous son
O’er Śatadrú[348] his passage won, Near Ailadhána on the strand,
And came to Aparparyat’s land.
O’er Śilá’s flood he hurried fast, Akurvatí’s fair stream he passed, Crossed o’er Ágneya’s rapid rill, And Śalyakartan onward still.
Śilávahá’s swift stream he eyed, True to his vows and purified,
Then crossed the lofty hills, and stood In Chaitraratha’s mighty wood.
He reached the confluence where meet Sarasvatí[349] and Gangá fleet, And through Bháruṇḍa forest, spread Northward of Viramatsya, sped.
He sought Kálinda’s child, who fills The soul with joy, begirt by hills, Reached Yamuná, and passing o’er, Rested his army on the shore:
He gave his horses food and rest, Bathed reeking limb and drooping crest.
They drank their fill and bathed them there, And water for their journey bare.
Thence through a mighty wood he sped All wild and uninhabited,
As in fair chariot through the skies, Most fair in shape a Storm-God flies.
At Anśudhána Gangá, hard
To cross, his onward journey barred, So turning quickly thence he came To Prágvaṭ’s city dear to fame.
There having gained the farther side To Kuṭikoshṭiká he hied:
The stream he crossed, and onward then To Dharmavardhan brought his men.
Thence, leaving Toraṇ on the north, To Jambuprastha journeyed forth.
Then onward to a pleasant grove

By fair Varútha's town he drove, And when a while he there had stayed, Went eastward from the friendly shade.
Eastward of Ujjiháná where
The Priyak trees are tall and fair, He passed, and rested there each steed Exhausted with the journey's speed.
There orders to his men addressed, With quickened pace he onward pressed, A while at Sarvatírtha spent,
Then o'er Uttániká he went.
O'er many a stream beside he sped With coursers on the mountains bred, And passing Hastiprishṭhak, took The road o'er Kuṭiká's fair brook.
Then, at Lohitya's village, he
Crossed o'er the swift Kapívatí, Then passed, where Ekaśála stands, The Sthááṇumatí's flood and sands, And Gomatí of fair renown
By Vinata's delightful town.
When to Kalinga near he drew,
A wood of Sal trees charmed the view; That passed, the sun began to rise, And Bharat saw with happy eyes,
Ayodhyá's city, built and planned By ancient Manu's royal hand.
Seven nights upon the road had passed, And when he saw the town at last Before him in her beauty spread, Thus Bharat to the driver said:
"This glorious city from afar,
Wherein pure groves and gardens are, Seems to my eager eyes to-day
A lifeless pile of yellow clay.
Through all her streets where erst a throng Of men and women streamed along,
Uprose the multitudinous roar:
To-day I hear that sound no more.
No longer do mine eyes behold
The leading people, as of old,
On elephants, cars, horses, go
Abroad and homeward, to and fro.

The brilliant gardens, where we heard The wild note of each rapturous bird, Where men and women loved to meet, In pleasant shades, for pastime sweet, — These to my eyes this day appear Joyless, and desolate, and drear: Each tree that graced the garden grieves, And every path is spread with leaves.
The merry cry of bird and beast, That spake aloud their joy, has ceased: Still is the long melodious note That charmed us from each warbling throat.
Why blows the blessed air no more, The incense-breathing air that bore Its sweet incomparable scent
Of sandal and of aloe blent?
Why are the drum and tabour mute?
Why is the music of the lute
That woke responsive to the quill, Loved by the happy, hushed and still?
My boding spirit gathers hence
Dire sins of awful consequence,
And omens, crowding on my sight, Weigh down my soul with wild affright.
Scarce shall I find my friends who dwell Here in Ayodhyá safe and well:
For surely not without a cause
This crushing dread my soul o'erawes."
Heart sick, dejected, every sense Confused by terror's influence,
On to the town he quickly swept
Which King Ikshváku's children kept.
He passed through Vaijayanta's gate, With weary steeds, disconsolate, And all who near their station held, His escort, crying Victory, swelled, With heart distracted still he bowed Farewell to all the following crowd, Turned to the driver and began
To question thus the weary man:
"Why was I brought, O free from blame, So fast, unknown for what I came?
Yet fear of ill my heart appals, And all my wonted courage falls.
For I have heard in days gone by The changes seen when monarchs die; And all those signs, O charioteer, I see to-day surround me here:

Each kinsman’s house looks dark and grim, No hand delights to keep it trim: The beauty vanished, and the pride, The doors, unkept, stand open wide.
No morning rites are offered there, No grateful incense loads the air, And all therein, with brows o’ercast, Sit joyless on the ground and fast.
Their lovely chaplets dry and dead, Their courts unswept, with dust o’erspread, The temples of the Gods to-day
No more look beautiful and gay.
Neglected stands each holy shrine, Each image of a Lord divine.
No shop where flowery wreaths are sold Is bright and busy as of old.
The women and the men I mark
Absorbed in fancies dull and dark, Their gloomy eyes with tears bedewed, A poor afflicted multitude.”
His mind oppressed with woe and dread, Thus Bharat to his driver said,
Viewed the dire signs Ayodhyá showed, And onward to the palace rode.

Canto LXXII. Bharat’s Inquiry.

He entered in, he looked around, Nor in the house his father found; Then to his mother’s dwelling, bent To see her face, he quickly went.
She saw her son, so long away,
Returning after many a day,
And from her golden seat in joy Sprung forward to her darling boy.
Within the bower, no longer bright, Came Bharat lover of the right, And bending with observance sweet Clasped his dear mother’s lovely feet.
Long kisses on his brow she pressed, And held her hero to her breast, Then fondly drew him to her knees, And questioned him in words like these: “How many nights have fled, since thou Leftest thy grandsire’s home, till now?
By flying steeds so swiftly borne, Art thou not weak and travel-worn?
How fares the king my father, tell: Is Yudhájit thine uncle well?
And now, my son, at length declare The pleasure of the visit there.”
Thus to the offspring of the king She spake with tender questioning, And to his mother made reply
Young Bharat of the lotus eye:
“The seventh night has come and fled Since from my grandsire’s home I sped: My mother’s sire is well, and he, Yudhájit, from all trouble free.
The gold and every precious thing Presented by the conqueror king, The slower guards behind convey: I left them weary on the way.
Urged by the men my father sent, My hasty course I hither bent:
Now, I implore, an answer deign, And all I wish to know, explain.
Unoccupied I now behold
This couch of thine adorned with gold, And each of King Ikshváku’s race Appears with dark and gloomy face.

The king is aye, my mother dear, Most constant in his visits here.
To meet my sire I sought this spot: How is it that I find him not?
I long to clasp my father's feet: Say where he lingers, I entreat.
Perchance the monarch may be seen Where dwells Kauśalyá, eldest queen."
His father's fate, from him concealed, Kaikeyí to her son revealed:
Told as glad news the story sad, For lust of sway had made her mad: "Thy father, O my darling, know, Has gone the way all life must go: Devout and famed, of lofty thought, In whom the good their refuge sought."
When Bharat pious, pure, and true, Heard the sad words which pierced him through, Grieved for the sire he loved so well Prostrate upon the ground he fell: Down fell the strong-armed hero, high Tossing his arms, and a sad cry, "Ah, woe is me, unhappy, slain!"
Burst from his lips again, again, Afflicted for his father's fate By grief's intolerable weight,
With every sense amazed and cowed The splendid hero wailed aloud: "Ah me, my royal father's bed
Of old a gentle radiance shed,
Like the pure sky when clouds are past, And the moon's light is o'er it cast: Ah, of its wisest lord bereft,
It shows to-day faint radiance left, As when the moon has left the sky.
Or mighty Ocean's depths are dry."
With choking sobs, with many a tear, Pierced to the heart with grief sincere, The best of conquerors poured his sighs, And with his robe veiled face and eyes.
Kaikeyí saw him fallen there,
Godlike, afflicted, in despair, Used every art to move him thence, And tried him thus with eloquence: "Arise, arise, my dearest; why
Wilt thou, famed Prince, so lowly lie?
Not by such grief as this are moved Good men like thee, by all approved.
The earth thy father nobly swayed, And rites to Heaven he duly paid.
At length his race of life was run: Thou shouldst not mourn for him, my son."

Long on the ground he wept, and rolled From side to side, still unconsoled, And then, with bitter grief oppressed, His mother with these words addressed: “This joyful hope my bosom fed
When from my grandsire’s halls I sped — “The king will throne his eldest son, And sacrifice, as should be done.”
But all is changed, my hope was vain, And this sad heart is rent in twain, For my dear father’s face I miss, Who ever sought his loved ones’ bliss.
But in my absence, mother, say, What sickness took my sire away?
Ah, happy Ráma, happy they
Allowed his funeral rites to pay!
The glorious monarch has not learned That I his darling have returned, Or quickly had he hither sped,
And pressed his kisses on my head.
Where is that hand whose gentle touch, Most soft and kind I loved so much, The hand that loved to brush away The dust that on his darling lay?
Quick, bear the news to Ráma’s ear; Tell the great chief that I am here: Brother, and sire, and friend, and all Is he, and I his trusty thrall.
For noble hearts, to virtue true, Their sires in elder brothers view.
To clasp his feet I fain would bow: He is my hope and refuge now.
What said my glorious sire, who knew Virtue and vice, so brave and true?
Firm in his vows, dear lady, say, What said he ere he passed away?
What was his rede to me? I crave To hear the last advice he gave.”
Thus closely questioned by the youth, Kaikeyí spoke the mournful truth: “The high-souled monarch wept and sighed, For Ráma, Sítá, Lakshmaṇ, cried, Then, best of all who go to bliss, Passed to the world which follows this.
“Ah, blessed are the people who Shall Ráma and his Sítá view,
And Lakshmaṇ of the mighty arm, Returning free from scathe and harm.”
Such were the words, the last of all, Thy father, ere he died, let fall, By Fate and Death’s dread coils enwound, As some great elephant is bound.”
He heard, yet deeper in despair, Her lips this double woe declare, And with sad brow that showed his pain Questioned his mother thus again: “But where is he,

of virtue tried, Who fills Kauśalyá's heart with pride, Where is the noble Ráma? where
Is Lakshmaṇ brave, and Sítá fair?"
Thus pressed, the queen began to tell The story as each thing befell, And gave her son in words like these, The mournful news she meant to please: "The prince is gone in hermit dress To Daṇḍak's mighty wilderness,
And Lakshmaṇ brave and Sítá share The wanderings of the exile there."
Then Bharat's soul with fear was stirred Lest Ráma from the right had erred, And jealous for ancestral fame, He put this question to the dame: "Has Ráma grasped with lawless hold A Bráhman's house, or land, or gold?
Has Ráma harmed with ill intent Some poor or wealthy innocent?
Was Ráma, faithless to his vows, Enamoured of anothers spouse?
Why was he sent to Daṇḍak's wild, Like one who kills an unborn child?"
He questioned thus: and she began To tell her deeds and crafty plan.
Deceitful-hearted, fond, and blind As is the way of womankind:
"No Bráhman's wealth has Ráma seized, No dame his wandering fancy pleased; His very eyes he ne'er allows
To gaze upon a neighbour's spouse.
But when I heard the monarch planned To give the realm to Ráma's hand, I prayed that Ráma hence might flee, And claimed the throne, my son, for thee.
The king maintained the name he bare, And did according to my prayer, And Ráma, with his brother, sent, And Sítá, forth to banishment.
When his dear son was seen no more, The lord of earth was troubled sore: Too feeble with his grief to strive, He joined the elemental Five.
Up then, most dutiful! maintain The royal state, arise, and reign.
For thee, my darling son, for thee All this was planned and wrought by me.
Come, cast thy grief and pain aside, With manly courage fortified.
This town and realm are all thine own, And fear and grief are here unknown.
Come, with Vaśishṭha's guiding aid, And priests in ritual skilled
Let the king's funeral dues be paid, And every claim fulfilled.
Perform his obsequies with all

That suits his rank and worth,
Then give the mandate to install Thyself as lord of earth.”

Canto LXXIII. Kaikeyí Reproached.

BUT WHEN HE heard the queen relate His brothers' doom, his father's fate, Thus Bharat to his mother said
With burning grief disquieted: "Alas, what boots it now to reign, Struck down by grief and well-nigh slain?
Ah, both are gone, my sire, and he Who was a second sire to me.
Grief upon grief thy hand has made, And salt upon gashes laid:
For my dear sire has died through thee, And Ráma roams a devotee.
Thou camest like the night of Fate This royal house to devastate.
Unwitting ill, my hapless sire
Placed in his bosom coals of fire, And through thy crimes his death he met, O thou whose heart on sin is set.
Shame of thy house! thy senseless deed Has reft all joy from Raghu's seed.
The truthful monarch, dear to fame, Received thee as his wedded dame, And by thy act to misery doomed Has died by flames of grief consumed.
Kauśalyá and Sumitrá too
The coming of my mother rue,
And if they live oppressed by woe, For their dear sons their sad tears flow.
Was he not ever good and kind, — That hero of the duteous mind?
Skilled in all filial duties, he As a dear mother treated thee.
Kauśalyá too, the eldest queen, Who far foresees with insight keen, Did she not ever show thee all
A sister's love at duty's call?
And hast thou from the kingdom chased Her son, with bark around his waist, To the wild wood, to dwell therein, And dost not sorrow for thy sin?
The love I bare to Raghu's son

Thou knewest not, ambitious one, If thou hast wrought this impious deed For royal sway, in lawless greed.
With him and Lakshmaṇ far away, What power have I the realm to sway?
What hope will fire my bosom when I see no more these lords of men?
The holy king, who loved the right Relied on Ráma’s power and might, His guardian and his glory, so
Joys Meru in his woods below.
How can I bear, a steer untrained, The load his mightier strength sustained?
What power have I to brook alone This weight on feeble shoulders thrown?
But if the needful power were bought By strength of mind and brooding thought,
No triumph shall attend the dame Who dooms her son to lasting shame.
Now should no doubt that son prevent From quitting thee on evil bent.
But Ráma’s love o’erpowers my will, Who holds thee as his mother still.
Whence did the thought, O thou whose eyes Are turned to sinful deeds, arise —
A plan our ancient sires would hate, O fallen from thy virtuous state?
For in the line from which we spring The eldest is anointed king:
No monarchs from the rule decline, And, least of all, Ikshváku’s line.
Our holy sires, to virtue true, Upon our race a lustre threw,
But with subversive frenzy thou Hast marred our lineal honour now, Of lofty birth, a noble line
Of previous kings is also thine: Then whence this hated folly? whence This sudden change that steals thy sense?
Thou shalt not gain thine impious will, O thou whose thoughts are bent on ill, Thou from whose guilty hand descend These sinful blows my life to end.
Now to the forest will I go,
Thy cherished plans to overthrow, And bring my brother, free from stain, His people’s darling, home again.
And Ráma, when again he turns,
Whose glory like a beacon burns, In me a faithful slave shall find To serve him with contented mind.”

Canto LXXIV. Bharat’s Lament.

When Bharat’s anger-sharpened tongue Reproaches on the queen had flung, Again, with mighty rage possessed, The guilty dame he thus addressed: “Flee, cruel, wicked sinner, flee, Let not this kingdom harbour thee.
Thou who hast thrown all right aside, Weep thou for me when I have died.
Canst thou one charge against the king, Or the most duteous Ráma bring?
The one thy sin to death has sent, The other chased to banishment.
Our line’s destroyer, sin defiled Like one who kills an unborn child, Ne’er with thy lord in heaven to dwell, Thy portion shall be down in hell Because thy hand, that stayed for naught, This awful wickedness has wrought, And ruined him whom all held dear, My bosom too is stirred with fear.
My father by thy sin is dead,
And Ráma to the wood is fled;
And of thy deed I bear the stain, And fameless in the world remain.
Ambitious, evil-souled, in show
My mother, yet my direst foe.
My throning ne’er thine eyes shall bless, Thy husband’s wicked murderess.

Thou art not Aśvapati’s child,
That righteous king most sage and mild, But thou wast born a fiend, a foe My father’s house to overthrow.
Thou who hast made Kauśalyá, pure, Gentle, affectionate, endure
The loss of him who was her bliss, — What worlds await thee, Queen, for this?
Was it not patent to thy sense
That Ráma was his friends’ defence, Kauśalyá’s own true child most dear, The eldest and his father’s peer?

Men in the son not only trace
The father’s figure, form, and face, But in his heart they also find
The offspring of the father’s mind; And hence, though dear their kinsmen are, To mothers sons are dearer far.
There goes an ancient legend how Good Surabhí, the God-loved cow, Saw two of her dear children strain, Drawing a plough and faint with pain.
She saw them on the earth outworn, Toiling till noon from early morn, And as she viewed her children’s woe, A flood of tears began to flow.
As through the air beneath her swept The Lord of Gods, the drops she wept, Fine, laden with delicious smell, Upon his heavenly body fell.
And Indra lifted up his eyes
And saw her standing in the skies, Afflicted with her sorrow’s weight, Sad, weeping, all disconsolate.
The Lord of Gods in anxious mood Thus spoke in suppliant attitude: “No fear disturbs our rest, and how Come this great dread upon thee now?
Whence can this woe upon thee fall, Say, gentle one who lovest all?”
Thus spake the God who rules the skies, Indra, the Lord supremely wise;
And gentle Surabhí, well learned In eloquence, this speech returned: “Not thine the fault, great God, not thine And guiltless are the Lords divine: I mourn two children faint with toil, Labouring hard in stubborn soil.
Wasted and sad I see them now,
While the sun beats on neck and brow, Still goaded by the cruel hind, — No pity in his savage mind.
O Indra, from this body sprang
These children, worn with many a pang.
For this sad sight I mourn, for none Is to the mother like her son.”
He saw her weep whose offspring feed In thousands over hill and mead, And knew that in a mother’s eye
Naught with a son, for love, can vie.
He deemed her, when the tears that came From her sad eyes bedewed his frame, Laden with their celestial scent, Of living things most excellent.

If she these tears of sorrow shed Who many a thousand children bred, Think what a life of woe is left Kauśalyá, of her Ráma reft.
An only son was hers and she
Is rendered childless now by thee.
Here and hereafter, for thy crime, Woe is thy lot through endless time.
And now, O Queen, without delay, With all due honour will I pay
Both to my brother and my sire
The rites their several fates require.
Back to Ayodhyá will I bring
The long-armed chief, her lord and king, And to the wood myself betake
Where hermit saints their dwelling make.
For, sinner both in deed and thought!
This hideous crime which thou hast wrought I cannot bear, or live to see
The people's sad eyes bent on me.
Begone, to Daṇḍak wood retire,
Or cast thy body to the fire,
Or bind around thy neck the rope: No other refuge mayst thou hope.
When Ráma, lord of valour true,
Has gained the earth, his right and due, Then, free from duty's binding debt, My vanished sin shall I forget."
Thus like an elephant forced to brook The goading of the driver's hook, Quick panting like a serpent maimed, He fell to earth with rage inflamed.

Canto LXXV. The Abjuration.

A while he lay: he rose at length, And slowly gathering sense and strength, With angry eyes which tears bedewed, The miserable queen he viewed, And spake with keen reproach to her Before each lord and minister: “No lust have I for kingly sway, My mother I no more obey:
Naught of this consecration knew Which Daśaratha kept in view.
I with Śatrughna all the time
Was dwelling in a distant clime: I knew of Ráma’s exile naught, That hero of the noble thought: I knew not how fair Sítá went, And Lakshmaṇ, forth to banishment.”
Thus high-souled Bharat, mid the crowd, Lifted his voice and cried aloud.

Kauśalyá heard, she raised her head, And quickly to Sumitrá said:
“Bharat, Kaikeyí’s son is here, — Hers whose fell deeds I loathe and fear: That youth of foresight keen I fain Would meet and see his face again.”
Thus to Sumitrá spake the dame, And straight to Bharat’s presence came With altered mien, neglected dress, Trembling and faint with sore distress.
Bharat, Śatrughna by his side, To meet her, toward her palace hied.
And when the royal dame they viewed Distressed with dire solicitude, Sad, fallen senseless on the ground, About her neck their arms they wound.
The noble matron prostrate there, Embraced, with tears, the weeping pair, And with her load of grief oppressed, To Bharat then these words addressed: “Now all is thine, without a foe, This realm for which thou longest so.
Ah, soon Kaikeyí’s ruthless hand Has won the empire of the land, And made my guiltless Ráma flee Dressed like some lonely devotee.
Herein what profit has the queen, Whose eye delights in havoc, seen?

Me also, me ‘twere surely good To banish to the distant wood, To dwell amid the shades that hold My famous son with limbs like gold.
Nay, with the sacred fire to guide, Will I, Sumitrá by my side,
Myself to the drear wood repair And seek the son of Raghu there.
This land which rice and golden corn And wealth of every kind adorn, Car, elephant, and steed, and gem, — She makes thee lord of it and them.”
With taunts like these her bitter tongue The heart of blameless Bharat wrung And direr pangs his bosom tore Than when the lancet probes a sore.
With troubled senses all astray Prone at her feet he fell and lay.
With loud lament a while he plained, And slowly strength and sense regained.
With suppliant hand to hand applied He turned to her who wept and sighed, And thus bespake the queen, whose breast With sundry woes was sore distressed: “Why these reproaches, noble dame?
I, knowing naught, am free from blame.
Thou knowest well what love was mine For Ráma, chief of Raghu’s line.
O, never be his darkened mind
To Scripture’s guiding lore inclined, By whose consent the prince who led The good, the truthful hero, fled.
May he obey the vilest lord,
Offend the sun with act abhorred,[350]
And strike a sleeping cow, who lent His voice to Ráma’s banishment.
May the good king who all befriends, And, like his sons, the people tends, Be wronged by him who gave consent To noble Ráma’s banishment.
On him that king’s injustice fall, Who takes, as lord, a sixth of all, Nor guards, neglectful of his trust, His people, as a ruler must.
The crime of those who swear to fee, At holy rites, some devotee,
And then the promised gift deny, Be his who willed the prince should fly.
When weapons clash and heroes bleed, With elephant and harnessed steed, Ne’er, like the good, be his to fight Whose heart allowed the prince’s flight.
Though taught with care by one expert May he the Veda’s text pervert, With impious mind on evil bent, Whose voice approved the banishment.

May he with traitor lips reveal Whate'er he promised to conceal, And bruit abroad his friend's offence, Betrayed by generous confidence.

No wife of equal lineage born

The wretch's joyless home adorn: Ne'er may he do one virtuous deed, And dying see no child succeed.

When in the battle's awful day Fierce warriors stand in dread array, Let the base coward turn and fly, And smitten by the foeman, die.

Long may he wander, rags his wear, Doomed in his hand a skull to bear, And like an idiot beg his bread, Who gave consent when Ráma fled.

His sin who holy rites forgets, Asleep when shows the sun and sets, A load upon his soul shall lie Whose will allowed the prince to fly.

His sin who loves his Master's dame, His, kindler of destructive flame, His who betrays his trusting friend Shall, mingled all, on him descend.

By him no reverence due be paid To blessed God or parted shade: May sire and mother's sacred name In vain from him obedience claim.

Ne'er may he go where dwell the good, Nor win their fame and neighbourhood, But lose all hopes of bliss to-day, Who willed the prince should flee away.

May he deceive the poor and weak Who look to him and comfort seek, Betray the suppliants who complain, And make the hopeful hope in vain.

Long may his wife his kiss expect, And pine away in cold neglect.

May he his lawful love despise, And turn on other dames his eyes, Fool, on forbidden joys intent, Whose will allowed the banishment.

His sin who deadly poison throws To spoil the water as it flows, Lay on the wretch its burden dread Who gave consent when Ráma fled."[351]

Thus with his words he undeceived Kauśalyá's troubled heart, who grieved For son and husband reft away; Then prostrate on the ground he lay.

Him as he lay half-senseless there, Freed by the mighty oaths he sware, Kauśalyá, by her woe distressed, With melancholy words addressed: "Anew, my son, this sorrow springs To rend my heart with keener stings: These awful oaths which thou hast sworn My breast with double grief have torn.

Thy soul, and faithful Lakshmaṇ's too, Are still, thank Heaven! to virtue true.

True to thy promise, thou shalt gain The mansions which the good obtain.”
Then to her breast that youth she drew, Whose sweet fraternal love she knew,
And there in strict embraces held The hero, as her tears outwelled.
And Bharat’s heart grew sick and faint With grief and oft-renewed complaint,
And all his senses were distraught By the great woe that in him wrought.
Thus he lay and still bewailed With sighs and loud lament
Till all his strength and reason failed, The hours of night were spent.

Canto LXXVI. The Funeral.

The saint Vaśishṭha, best of all Whose words with moving wisdom fall, Bharat, Kaikeyí’s son, addressed, Whom burning fires of grief distressed: “O Prince, whose fame is widely spread, Enough of grief: be comforted.
The time is come: arise, and lay Upon the pyre the monarch’s clay.”
He heard the words Vaśishṭha spoke, And slumbering resolution woke.
Then skilled in all the laws declare, He bade his friends the rites prepare.
They raised the body from the oil, And placed it, dripping, on the soil; Then laid it on a bed, whereon
Wrought gold and precious jewels shone.
There, pallor o’er his features spread, The monarch, as in sleep, lay dead.
Then Bharat sought his father’s side, And lifted up his voice and cried: “O King, and has thy heart designed To part and leave thy son behind?
Make Ráma flee, who loves the right, And Lakshmaṇ of the arm of might?
Whither, great Monarch, wilt thou go And leave this people in their woe, Mourning their hero, wild with grief, Of Ráma reft, their lion chief?
Ah, who will guard the people well Who in Ayodhyá’s city dwell,
When thou, my sire, hast sought the sky, And Ráma has been forced to fly?
In widowed woe, bereft of thee, The land no more is fair to see: The city, to my aching sight,
Is gloomy as a moonless night.”
Thus, with o’erwhelming sorrow pained, Sad Bharat by the bed complained: And thus Vaśishṭha, holy sage,
Spoke his deep anguish to assuage: “O Lord of men, no longer stay; The last remaining duties pay:
Haste, mighty-armed, as I advise, The funeral rites to solemnize.”

And Bharat heard Vaśishṭha’s rede With due attention and agreed.
He summoned straight from every side Chaplain, and priest, and holy guide.
The sacred fires he bade them bring Forth from the chapel of the king, Wherein the priests in order due, And ministers, the offerings threw.
Distraught in mind, with sob and tear, They laid the body on a bier,
And servants, while their eyes brimmed o’er The monarch from the palace bore.
Another band of mourners led
The long procession of the dead: Rich garments in the way they cast, And gold and silver, as they passed.
Then other hands the corse bedewed With fragrant juices that exude From sandal, cedar, aloe, pine, And every perfume rare and fine.
Then priestly hands the mighty dead Upon the pyre deposited.
The sacred fires they tended next, And muttered low each funeral text; And priestly singers who rehearse The Śaman[352] sang their holy verse.
Forth from the town in litters came, Or chariots, many a royal dame, And honoured so the funeral ground, With aged followers ringed around.
With steps in inverse order bent,[353]
The priests in sad procession went Around the monarch’s burning pyre Who well had nursed each sacred fire: With Queen Kauśalyá and the rest, Their tender hearts with woe distressed.
The voice of women, shrill and clear As screaming curlews, smote the ear, As from a thousand voices rose
The shriek that tells of woman’s woes.
Then weeping, faint, with loud lament, Down Sarjú’s shelving bank they went.
There standing on the river side With Bharat, priest, and peer,
Their lips the women purified
With water fresh and clear.
Returning to the royal town,
Their eyes with tear-drops filled, Ten days on earth they laid them down, And wept till grief was stilled.

Canto LXXVII. The Gathering Of The Ashes.

THE TENTH DAY passed: the prince again Was free from every legal stain.
He bade them on the twelfth the great Remaining honour celebrate.
Much gold he gave, and gems, and food, To all the Bráhman multitude,
And goats whose hair was white and fine, And many a thousand head of kine:
Slaves, men and damsels, he bestowed, And many a car and fair abode:
Such gifts he gave the Bráhman race His father's obsequies to grace.
Then when the morning's earliest ray Appeared upon the thirteenth day, Again the hero wept and sighed
Distraught and sorrow-stupefied;
Drew, sobbing in his anguish, near, The last remaining debt to clear, And at the bottom of the pyre,
He thus bespake his royal sire:
"O father, hast thou left me so,
Deserted in my friendless woe,
When he to whom the charge was given To keep me, to the wood is driven?
Her only son is forced away
Who was his helpless mother's stay: Ah, whither, father, art thou fled; Leaving the queen uncomforted?"
He looked upon the pile where lay The bones half-burnt and ashes grey, And uttering a piteous moan,
Gave way, by anguish overthrown.
Then as his tears began to well,
Prostrate to earth the hero fell; So from its seat the staff they drag, And cast to earth some glorious flag.
The ministers approached again

The prince whom rites had freed from stain; So when Yayáti fell, each seer,
In pity for his fate, drew near.
Śatrughna saw him lying low
O'erwhelmed beneath the crush of woe, And as upon the king he thought,
He fell upon the earth distraught.
When to his loving memory came
Those noble gifts, that kingly frame, He sorrowed, by his woe distressed, As one by frenzied rage possessed: "Ah me, this surging sea of woe
Has drowned us with its overflow: The source is Manthará, dire and dark, Kaikeyí is the ravening shark:
And the great boons the monarch gave Lend conquering might to every wave.
Ah, whither wilt thou go, and leave Thy Bharat in his woe to grieve,
Whom ever 'twas thy greatest joy
To fondle as a tender boy?
Didst thou not give with thoughtful care Our food, our drink, our robes to wear?
Whose love will now for us provide, When thou, our king and sire, hast died?
At such a time bereft, forlorn,
Why is not earth in sunder torn,
Missing her monarch's firm control, His love of right, his lofty soul?
Ah me, for Ráma roams afar,
My sire is where the Blessed are; How can I live deserted? I
Will pass into the fire and die.
Abandoned thus, I will not brook
Upon Ayodhyá's town to look,
Once guarded by Ikshváku's race:
The wood shall be my dwelling place."
Then when the princes' mournful train Heard the sad brothers thus complain, And saw their misery, at the view Their grief burst wilder out anew.
Faint with lamenting, sad and worn, Each like a bull with broken horn, The brothers in their wild despair Lay rolling, mad with misery, there.

Then old Vaśishṭha good and true, Their father's priest, all lore who knew, Raised weeping Bharat on his feet, And thus bespake with counsel meet: "Twelve days, my lord, have past away Since flames consumed thy father's clay:
Delay no more: as rules ordain,
Gather what bones may yet remain.
Three constant pairs are ever found To hem all mortal creatures round:[354]
Then mourn not thus, O Prince, for none Their close companionship may shun."
Sumantra bade Śatrughna rise,
And soothed his soul with counsel wise, And skilled in truth, his hearer taught How all things are and come to naught.
When rose each hero from the ground, A lion lord of men, renowned,
He showed like Indra's flag,[355] whereon Fierce rains have dashed and suns have shone.
They wiped their red and weeping eyes, And gently made their sad replies: Then, urged to haste, the royal pair Performed the rites that claimed their care.

Canto LXXVIII. Manthará Punished.

Śatrughna thus to Bharat spake Who longed the forest road to take: “He who in woe was wont to give Strength to himself and all that live — Dear Ráma, true and pure in heart, Is banished by a woman’s art.

Yet here was Lakshmaṇ, brave and strong, Could not his might prevent the wrong?

Could not his arm the king restrain, Or make the banished free again?

One loving right and fearing crime Had checked the monarch’s sin in time, When, vassal of a woman’s will, His feet approached the path of ill.”

While Lakshmaṇ’s younger brother, dread Śatrughna, thus to Bharat said, Came to the fronting door, arrayed In glittering robes, the hump-back maid.

There she, with sandal-oil besmeared, In garments meet for queens appeared: And lustre to her form was lent By many a gem and ornament.

She girdled with her broidered zone, And many a chain about her thrown, Showed like a female monkey round Whose body many a string is bound.

When on that cause of evil fell The quick eye of the sentinel,

He grasped her in his ruthless hold, And hastening in, Śatrughna told: “Here is the wicked pest,” he cried, “Through whom the king thy father died, And Ráma wanders in the wood:

Do with her as thou deemest good.”

The warder spoke: and every word Śatrughna’s breast to fury stirred: He called the servants, all and each.

And spake in wrath his hasty speech: “This is the wretch my sire who slew, And misery on my brothers drew: Let her this day obtain the meed, Vile sinner, of her cruel deed.”

He spake; and moved by fury laid His mighty hand upon the maid,

Who as her fellows ringed her round, Made with her cries the hall resound.
Soon as the gathered women viewed Śatrughna in his angry mood,
Their hearts disturbed by sudden dread, They turned and from his presence fled.
"His rage," they cried, "on us will fall, And ruthless, he will slay us all.
Come, to Kauśalyá let us flee:
Our hope, our sure defence is she, Approved by all, of virtuous mind, Compassionate, and good, and kind."
His eyes with burning wrath aglow, Śatrughna, shatterer of the foe, Dragged on the ground the hump-back maid Who shrieked aloud and screamed for aid.
This way and that with no remorse He dragged her with resistless force, And chains and glittering trinkets burst Lay here and there with gems dispersed, Till like the sky of Autumn shone The palace floor they sparkled on.
The lord of men, supremely strong, Haled in his rage the wretch along: Where Queen Kaikeyí dwelt he came, And sternly then addressed the dame.
Deep in her heart Kaikeyí felt
The stabs his keen reproaches dealt, And of Śatrughna's ire afraid,
To Bharat flew and cried for aid.
He looked and saw the prince inflamed With burning rage, and thus exclaimed:
"Forgive! thine angry arm restrain: A woman never may be slain.
My hand Kaikeyí's blood would spill, The sinner ever bent on ill,
But Ráma, long in duty tried,
Would hate the impious matricide: And if he knew thy vengeful blade Had slaughtered e'en this hump-back maid, Never again, be sure, would he
Speak friendly word to thee or me."
When Bharat's speech Śatrughna heard He calmed the rage his breast that stirred, Releasing from her dire constraint The trembling wretch with terror faint.
Then to Kaikeyí's feet she crept, And prostrate in her misery wept.
Kaikeyí on the hump-back gazed, And saw her weep and gasp.
Still quivering, with her senses dazed, From fierce Śatrughna's grasp.
With gentle words of pity she
Assuaged her wild despair,

E’en as a tender hand might free A curlew from the snare.

Canto LXXIX. Bharat's Commands.

NOW WHEN THE sun's returning ray Had ushered in the fourteenth day, The gathered peers of state addressed To Bharat's ear their new request: "Our lord to heaven has parted hence, Long served with deepest reverence; Ráma, the eldest, far from home, And Lakshmaṇ, in the forest roam.
O Prince, of mighty fame, be thou Our guardian and our monarch now, Lest secret plot or foeman's hate Assail our unprotected state.
With longing eyes, O Lord of men, To thee look friend and citizen, And ready is each sacred thing
To consecrate our chosen king.
Come, Bharat, and accept thine own Ancient hereditary throne.
Thee let the priests this day install As monarch to preserve us all."
Around the sacred gear he bent
His circling footsteps reverent, And, firm to vows he would not break, Thus to the gathered people spake: "The eldest son is ever king:
So rules the house from which we spring: Nor should ye, Lords, like men unwise, With words like these to wrong advise.
Ráma is eldest born, and he
The ruler of the land shall be.
Now to the woods will I repair, Five years and nine to lodge me there.
Assemble straight a mighty force, Cars, elephants, and foot and horse, For I will follow on his track
And bring my eldest brother back.
Whate'er the rites of throning need Placed on a car the way shall lead: The sacred vessels I will take
To the wild wood for Ráma's sake.

I o’er the lion prince’s head
The sanctifying balm will shed, And bring him, as the fire they bring Forth from the shrine, with triumphing.
Nor will I let my mother’s greed In this her cherished aim succeed: In pathless wilds will I remain, And Ráma here as king shall reign.
To make the rough ways smooth and clear Send workman out and pioneer:
Let skilful men attend beside
Our way through pathless spots to guide.”
As thus the royal Bharat spake, Ordaining all for Ráma’s sake,
The audience gave with one accord Auspicious answer to their lord: “Be royal Fortune aye benign
To thee for this good speech of thine, Who wishest still thine elder’s hand To rule with kingly sway the land.”
Their glorious speech, their favouring cries Made his proud bosom swell:
And from the prince’s noble eyes The tears of rapture fell.[356]

Canto LXXX. The Way Prepared.

All they who knew the joiner’s art, Or distant ground in every part;
Each busied in his several trade, To work machines or ply the spade; Deft workmen skilled to frame the wheel, Or with the ponderous engine deal; Guides of the way, and craftsmen skilled, To sink the well, make bricks, and build; And those whose hands the tree could hew, And work with slips of cut bamboo, Went forward, and to guide them, they Whose eyes before had seen the way.
Then onward in triumphant mood
Went all the mighty multitude.
Like the great sea whose waves leap high When the full moon is in the sky.
Then, in his proper duty skilled, Each joined him to his several guild, And onward in advance they went
With every tool and implement.
Where bush and tangled creeper lay With trenchant steel they made the way; They felled each stump, removed each stone, And many a tree was overthrown.
In other spots, on desert lands,
Tall trees were reared by busy hands.
Where’er the line of road they took, They plied the hatchet, axe, and hook.

Others, with all their strength applied, Cast vigorous plants and shrubs aside, In shelving valleys rooted deep,
And levelled every dale and steep.
Each pit and hole that stopped the way They filled with stones, and mud, and clay, And all the ground that rose and fell With busy care was levelled well.
They bridged ravines with ceaseless toil, And pounded fine the flinty soil.

Now here, now there, to right and left, A passage through the ground they cleft, And soon the rushing flood was led Abundant through the new-cut bed, Which by the running stream supplied With ocean's boundless waters vied.
In dry and thirsty spots they sank Full many a well and ample tank,
And altars round about them placed To deck the station in the waste.
With well-wrought plaster smoothly spread, With bloomy trees that rose o'erhead, With banners waving in the air,
And wild birds singing here and there, With fragrant sandal-water wet,
With many a flower beside it set, Like the Gods' heavenly pathway showed That mighty host's imperial road.
Deft workmen, chosen for their skill To do the high-souled Bharat's will, In every pleasant spot where grew Trees of sweet fruit and fair to view, As he commanded, toiled to grace
With all delights his camping-place.
And they who read the stars, and well Each lucky sign and hour could tell, Raised carefully the tented shade Wherein high-minded Bharat stayed.
With ample space of level ground, With broad deep moat encompassed round; Like Mandar in his towering pride, With streets that ran from side to side; Enwreathed with many a palace tall Surrounded by its noble wall;
With roads by skilful workmen made, Where many a glorious banner played; With stately mansions, where the dove Sat nestling in her cote above.
Rising aloft supremely fair
Like heavenly cars that float in air, Each camp in beauty and in bliss
Matched Indra's own metropolis.
As shines the heaven on some fair night, With moon and constellations filled, The prince's royal road was bright, Adorned by art of workmen skilled.

Canto LXXXI. The Assembly.

Ere yet the dawn had ushered in The day should see the march begin, Herald and bard who rightly knew Each nice degree of honour due, Their loud auspicious voices raised, And royal Bharat blessed and praised.
With sticks of gold the drum they smote, Which thundered out its deafening note, Blew loud the sounding shell, and blent Each high and low-toned instrument.
The mingled sound of drum and horn Through all the air was quickly borne, And as in Bharat's ear it rang, Gave the sad prince another pang.
Then Bharat, starting from repose, Stilled the glad sounds that round him rose, "I am not king; no more mistake:"
Then to Śatrughna thus he spake: "O see what general wrongs succeed Sprung from Kaikeyí's evil deed!
The king my sire has died and thrown Fresh miseries on me alone.
The royal bliss, on duty based, Which our just high-souled father graced, Wanders in doubt and sore distress Like a tossed vessel rudderless.
And he who was our lordly stay
Roams in the forest far away,
Expelled by this my mother, who To duty's law is most untrue."
As royal Bharat thus gave vent
To bitter grief in wild lament, Gazing upon his face the crowd
Of pitying women wept aloud.
His lamentation scarce was o'er, When Saint Vaśishṭha, skilled in lore Of royal duty, dear to fame,
To join the great assembly came.
Girt by disciples ever true

Still nearer to that hall he drew, Resplendent, heavenly to behold, Adorned with wealth of gems and gold: E'en so a man in duty tried
Draws near to meet his virtuous bride.
He reached his golden seat o'erlaid With coverlet of rich brocade,
There sat, in all the Vedas read, And called the messengers, and said: "Go forth, let Bráhman, Warrior, peer, And every captain gather here:
Let all attentive hither throng: Go, hasten: we delay too long.
Śatrughna, glorious Bharat bring, The noble children of the king,[357]

Yudhájit[358] and Sumantra, all The truthful and the virtuous call."
He ended: soon a mighty sound
Of thickening tumult rose around, As to the hall they bent their course With car, and elephant, and horse, The people all with glad acclaim Welcomed Prince Bharat as he came: E'en as they loved their king to greet, Or as the Gods Lord Indra[359] meet.
The vast assembly shone as fair With Bharat's kingly face
As Daśaratha's self were there
To glorify the place.
It gleamed like some unruffled lake Where monsters huge of mould
With many a snake their pastime take O'er shells, sand, gems, and gold.

Canto LXXXII. The Departure.

THE PRUDENT PRINCE the assembly viewed Thronged with its noble multitude, Resplendent as a cloudless night When the full moon is in his height; While robes of every varied hue A glory o'er the synod threw.
The priest in lore of duty skilled Looked on the crowd the hall that filled, And then in accents soft and grave To Bharat thus his counsel gave: "The king, dear son, so good and wise, Has gone from earth and gained the skies, Leaving to thee, her rightful lord, This rich wide land with foison stored.
And still has faithful Ráma stood Firm to the duty of the good,
And kept his father's hest aright, As the moon keeps its own dear light.
Thus sire and brother yield to thee This realm from all annoyance free: Rejoice thy lords: enjoy thine own: Anointed king, ascend the throne.
Let vassal Princes hasten forth From distant lands, west, south, and north, From Kerala,[360] from every sea, And bring ten million gems to thee."
As thus the sage Vaśishṭha spoke, A storm of grief o'er Bharat broke.
And longing to be just and true, His thoughts to duteous Ráma flew.
With sobs and sighs and broken tones, E'en as a wounded mallard moans, He mourned with deepest sorrow moved, And thus the holy priest reproved: "O, how can such as Bharat dare The power and sway from him to tear, Wise, and devout, and true, and chaste, With Scripture lore and virtue graced?
Can one of Daśaratha's seed
Be guilty of so vile a deed?
The realm and I are Ráma's: thou, Shouldst speak the words of justice now.
For he, to claims of virtue true, Is eldest born and noblest too: Nahush, Dilípa could not be
More famous in their lives than he.

As Daśaratha ruled of right,

So Ráma’s is the power and right.

If I should do this sinful deed And forfeit hope of heavenly meed, My guilty act would dim the shine Of old Ikshváku’s glorious line.

Nay, as the sin my mother wrought Is grievous to my inmost thought, I here, my hands together laid, Will greet him in the pathless shade.

To Ráma shall my steps be bent, My King, of men most excellent, Raghu’s illustrious son, whose sway Might hell, and earth, and heaven obey.”

That righteous speech, whose every word Bore virtue’s stamp, the audience heard; On Ráma every thought was set, And with glad tears each eye was wet.

“Then, if the power I still should lack To bring my noble brother back, I in the wood will dwell, and share His banishment with Lakshmaṇ there.

By every art persuasive I

To bring him from the wood will try, And show him to your loving eyes, O Bráhmans noble, good, and wise.

E’en now, the road to make and clear, Each labourer pressed, and pioneer Have I sent forward to precede The army I resolve to lead.”

Thus, by fraternal love possessed, His firm resolve the prince expressed, Then to Sumantra, deeply read

In holy texts, he turned and said: “Sumantra, rise without delay, And as I bid my words obey.

Give orders for the march with speed, And all the army hither lead.”

The wise Sumantra, thus addressed, Obeyed the high-souled chief’s behest.

He hurried forth with joy inspired And gave the orders he desired.

Delight each soldier’s bosom filled, And through each chief and captain thrilled, To hear that march proclaimed, to bring Dear Ráma back from wandering.

From house to house the tidings flew: Each soldier’s wife the order knew, And as she listened blithe and gay Her husband urged to speed away.

Captain and soldier soon declared The host equipped and all prepared With chariots matching thought for speed, And wagons drawn by ox and steed.

When Bharat by Vaśishṭha’s side, His ready host of warriors eyed, Thus in Sumantra’s ear he spoke: “My car and horses quickly yoke.”
Sumantra hastened to fulfil
With ready joy his master’s will, And quickly with the chariot sped Drawn by fleet horses nobly bred.
Then glorious Bharat, true, devout, Whose genuine valour none could doubt, Gave in fit words his order out; For he would seek the shade
Of the great distant wood, and there Win his dear brother with his prayer: “Sumantra, haste! my will declare The host be all arrayed.
I to the wood my way will take, To Ráma supplication make,
And for the world’s advantage sake, Will lead him home again.”
Then, ordered thus, the charioteer Who listened with delighted ear, Went forth and gave his orders clear To captains of the train.
He gave the popular chiefs the word, And with the news his friends he stirred, And not a single man deferred
Preparing for the road.
Then Bráhman, Warrior, Merchant, thrall, Obedient to Sumantra’s call,
Each in his house arose, and all Yoked elephant or camel tall,
Or ass or noble steed in stall, And full appointed showed.

Canto LXXXIII. The Journey Begun.

THEN BHARAT ROSE at early morn, And in his noble chariot borne
Drove forward at a rapid pace
Eager to look on Ráma’s face.
The priests and lords, a fair array, In sun-bright chariots led the way.
Behind, a well appointed throng, Nine thousand elephants streamed along.
Then sixty thousand cars, and then, With various arms, came fighting men.
A hundred thousand archers showed In lengthened line the steeds they rode — A mighty host, the march to grace Of Bharat, pride of Raghu’s race.
Kaikeyí and Sumitrá came,
And good Kauśalyá, dear to fame: By hopes of Ráma’s coming cheered They in a radiant car appeared.
On fared the noble host to see
Ráma and Lakshmaṇ, wild with glee, And still each other’s ear to please, Of Ráma spoke in words like these: “When shall our happy eyes behold Our hero true, and pure, and bold, So lustrous dark, so strong of arm, Who keeps the world from woe and harm?
The tears that now our eyeballs dim Will vanish at the sight of him, As the whole world’s black shadows fly When the bright sun ascends the sky.”
Conversing thus their way pursued The city’s joyous multitude,
And each in mutual rapture pressed A friend or neighbour to his breast.
Thus every man of high renown,
And every merchant of the town,
And leading subjects, joyous went Toward Ráma in his banishment.
And those who worked the potter’s wheel, And artists skilled in gems to deal; And masters of the weaver’s art, And those who shaped the sword and dart; And

they who golden trinkets made, And those who plied the fuller’s trade; And servants trained the bath to heat, And they who dealt in incense sweet; Physicians in their business skilled, And those who wine and mead distilled; And workmen deft in glass who wrought, And those whose snares the peacock caught; With them who bored the ear for rings, Or sawed, or fashioned ivory things; And those who knew to mix cement, Or lived by sale of precious scent; And men who washed, and men who sewed, And thralls who mid the herds abode; And fishers of the flood, and they Who played and sang, and women gay; And virtuous Bráhmans, Scripture-wise, Of life approved in all men’s eyes; These swelled the prince’s lengthened train, Borne each in car or bullock wain.
Fair were the robes they wore upon Their limbs where red-hued unguents shone.
These all in various modes conveyed Their journey after Bharat made; The soldiers’ hearts with rapture glowed, Following Bharat on his road,
Their chief whose tender love would fain Bring his dear brother home again.
With elephant, and horse, and car, The vast procession travelled far, And came where Gangá’s waves below The town of Śringavera[361] flow.
There, with his friends and kinsmen nigh, Dwelt Guha, Ráma’s dear ally,
Heroic guardian of the land
With dauntless heart and ready hand.
There for a while the mighty force That followed Bharat stayed its course, Gazing on Gangá’s bosom stirred
By many a graceful water-bird.
When Bharat viewed his followers there, And Gangá’s water, blest and fair, The prince, who lore of words possessed, His councillors and lords addressed: “The captains of the army call:
Proclaim this day a halt for all, That so to-morrow, rested, we
May cross this flood that seeks the sea.
Meanwhile, descending to the shore, The funeral stream I fain would pour From Gangá’s fair auspicious tide To him, my father glorified.”
Thus Bharat spoke: each peer and lord Approved his words with one accord, And bade the weary troops repose In separate spots where’er they chose.

There by the mighty stream that day, Most glorious in its vast array
The prince's wearied army lay
In various groups reclined.
There Bharat's hours of night were spent, While every eager thought he bent On bringing home from banishment His brother, great of mind.

Canto LXXXIV. Guha’s Anger.

King Guha saw the host spread o’er The wide expanse of Gangá’s shore, With waving flag and pennon graced, And to his followers spoke in haste: “A mighty army meets my eyes,
That rivals Ocean’s self in size: Where’er I look my very mind
No limit to the host can find.
Sure Bharat with some evil thought His army to our land has brought.
See, huge of form, his flag he rears, That like an Ebony-tree appears.
He comes with bonds to take and chain, Or triumph o’er our people slain: And after, Ráma will he slay, — Him whom his father drove away:
The power complete he longs to gain, And — task too hard — usurp the reign.
So Bharat comes with wicked will His brother Ráma’s blood to spill.
But Ráma’s slave and friend am I; He is my lord and dear ally.
Keep here your watch in arms arrayed Near Gangá’s flood to lend him aid, And let my gathered servants stand And line with troops the river strand.
Here let the river keepers meet, Who flesh and roots and berries eat; A hundred fishers man each boat
Of the five hundred here afloat, And let the youthful and the strong Assemble in defensive throng.
But yet, if, free from guilty thought ‘Gainst Ráma, he this land have sought, The prince’s happy host to-day
Across the flood shall make its way.”
He spoke: then bearing in a dish A gift of honey, meat, and fish, The king of the Nishádas drew
Toward Bharat for an interview.
When Bharat’s noble charioteer

Observed the monarch hastening near, He duly, skilled in courteous lore, The tidings to his master bore:
“This aged prince who hither bends His footsteps with a thousand friends, Knows, firm ally of Ráma, all
That may in Daṇḍak wood befall:
Therefore, Kakutstha’s son, admit The monarch, as is right and fit: For doubtless he can clearly tell Where Ráma now and Lakshmaṇ dwell.”
When Bharat heard Sumantra’s rede, To his fair words the prince agreed: “Go quickly forth,” he cried, “and bring Before my face the aged king.”
King Guha, with his kinsmen near, Rejoiced the summoning to hear:
He nearer drew, bowed low his head, And thus to royal Bharat said:
“No mansions can our country boast, And unexpected comes thy host:
But what we have I give thee all: Rest in the lodging of thy thrall.
See, the Nishádas here have brought The fruit and roots their hands have sought: And we have woodland fare beside, And store of meat both fresh and dried.
To rest their weary limbs, I pray This night at least thy host may stay: Then cheered with all we can bestow To-morrow thou with it mayst go.”

Canto LXXXV. Guha And Bharat.

Thus the Nishádas’ king besought: The prince with spirit wisdom-fraught
Replied in seemly words that blent Deep matter with the argument:
“Thou, friend of him whom I revere, With honours high hast met me here, For
thou alone wouldst entertain And feed to-day so vast a train.”
In such fair words the prince replied, Then, pointing to the path he cried: “Which
way aright will lead my feet To Bharadvája’s calm retreat;
For all this land near Gangá’s streams Pathless and hard to traverse seems?”
Thus spoke the prince: King Guha heard Delighted every prudent word,
And gazing on that forest wide,
Raised suppliant hands, and thus replied: “My servants, all the ground who
know, O glorious Prince, with thee shall go With constant care thy way to guide,
And I will journey by thy side.
But this thy host so wide dispread Wakes in my heart one doubt and dread, Lest,
threatening Ráma good and great, Ill thoughts thy journey stimulate.”
But when King Guha, ill at ease, Declared his fear in words like these, As pure
as is the cloudless sky
With soft voice Bharat made reply: “Suspect me not: ne’er come the time For me
to plot so foul a crime!
He is my eldest brother, he
Is like a father dear to me.
I go to lead my brother thence
Who makes the wood his residence.
No thought but this thy heart should frame: This simple truth my lips proclaim.”
Then with glad cheer King Guha cried, With Bharat’s answer gratified:

“Blessed art thou: on earth I see None who may vie, O Prince, with thee, Who canst of thy free will resign The kingdom which unsought is thine.

For this, a name that ne’er shall die, Thy glory through the worlds shall fly, Who fain wouldst balm thy brother’s pain And lead the exile home again.”

As Guha thus, and Bharat, each

To other spoke in friendly speech, The Day-God sank with glory dead, And night o’er all the sky was spread.

Soon as King Guha’s thoughtful care Had quartered all the army there, Well honoured, Bharat laid his head Beside Śatrughna on a bed.

But grief for Ráma yet oppressed High-minded Bharat’s faithful breast — Such torment little was deserved By him who ne’er from duty swerved.

The fever raged through every vein And burnt him with its inward pain: So when in woods the flames leap free The fire within consumes the tree.

From heat of burning anguish sprung The sweat upon his body hung,

As when the sun with fervid glow On high Himálaya melts the snow.

As, banished from the herd, a bull Wanders alone and sorrowful.

Thus sighing and distressed,

In misery and bitter grief,

With fevered heart that mocked relief, Distracted in his mind, the chief Still mourned and found no rest.

Canto LXXXVI. Guha’s Speech.

Guha the king, acquainted well With all that in the wood befell, To Bharat the unequalled told

The tale of Lakshmaṇ mighty-souled: “With many an earnest word I spake To Lakshmaṇ as he stayed awake, And with his bow and shaft in hand To guard his brother kept his stand: “Now sleep a little, Lakshmaṇ, see This pleasant bed is strewn for thee: Hereon thy weary body lay,

And strengthen thee with rest, I pray, Inured to toil are men like these, But thou hast aye been nursed in ease.

Rest, duteous-minded! I will keep My watch while Ráma lies asleep: For in the whole wide world is none Dearer to me than Raghu’s son.

Harbour no doubt or jealous fear: I speak the truth with heart sincere: For from the grace which he has shown Will glory on my name be thrown: Great store of merit shall I gain, And duteous, form no wish in vain.

Let me enforced by many a row

Of followers, armed with shaft and bow For well-loved Ráma’s weal provide Who lies asleep by Sítá’s side.

For through this wood I often go, And all its shades conceal I know: And we with conquering arms can meet A four-fold host arrayed complete.”

“With words like these I spoke, designed To move the high-souled Bharat’s mind, But he upon his duty bent,

Plied his persuasive argument:

“O, how can slumber close mine eyes When lowly couched with Sítá lies The royal Ráma? can I give

My heart to joy, or even live?

He whom no mighty demon, no,

Nor heavenly God can overthrow, See, Guha, how he lies, alas, With Sítá couched on gathered grass.
By varied labours, long, severe, By many a prayer and rite austere, He, Daśaratha's cherished son,
By Fortune stamped, from Heaven was won.
Now as his son is forced to fly, The king ere long will surely die: Reft of his guardian hand, forlorn In widowed grief this land will mourn.
E'en now perhaps, with toil o'erspent, The women cease their loud lament, And cries of woe no longer ring Throughout the palace of the king.
But ah for sad Kauśalyá! how
Fare she and mine own mother now?
How fares the king? this night, I think, Some of the three in death will sink.
With hopes upon Śatrughna set
My mother may survive as yet,
But the sad queen will die who bore The hero, for her grief is sore.
His cherished wish that would have made Dear Ráma king, so long delayed, "Too late! too late!" the king will cry, And conquered by his misery die.
When Fate has brought the mournful day Which sees my father pass away, How happy in their lives are they Allowed his funeral rites to pay.
Our exile o'er, with him who ne'er Turns from the oath his lips may swear, May we returning safe and well
gain in fair Ayodhyá dwell."
Thus Bharat stood with many a sigh Lamenting, and the night went by.
Soon as the morning light shone fair In votive coils both bound their hair.
And then I sent them safely o'er And left them on the farther shore.
With Sítá then they onward passed, Their coats of bark about them cast, Their locks like hermits' bound, The mighty tamers of the foe,
Each with his arrows and his bow, Went over the rugged ground,
Proud in their strength and undeterred Like elephants that lead the herd, And gazing oft around."

Canto LXXXVII. Guha’s Story.

THAT SPEECH OF Guha Bharat heard With grief and tender pity stirred, And as his ears the story drank, Deep in his thoughtful heart it sank.
His large full eyes in anguish rolled, His trembling limbs grew stiff and cold; Then fell he, like a tree uptorn, In woe too grievous to be borne.
When Guha saw the long-armed chief Whose eye was like a lotus leaf, With lion shoulders strong and fair, High-mettled, prostrate in despair, — Pale, bitterly afflicted, he
Reeled as in earthquake reels a tree.
But when Śatrughna standing nigh Saw his dear brother helpless lie, Distraught with woe his head he bowed, Embraced him oft and wept aloud.
Then Bharat’s mothers came, forlorn Of their dear king, with fasting worn, And stood with weeping eyes around The hero prostrate on the ground.
Kauśalyá, by her woe oppressed, The senseless Bharat’s limbs caressed, As a fond cow in love and fear
Caresses oft her youngling dear: Then yielding to her woe she said, Weeping and sore disquieted:
“What torments, O my son, are these Of sudden pain or swift disease?
The lives of us and all the line Depend, dear child, on only thine.
Ráma and Lakshmaṇ forced to flee, I live by naught but seeing thee: For as the king has past away
Thou art my only help to-day.
Hast thou, perchance, heard evil news Of Lakshmaṇ, which thy soul subdues, Or Ráma dwelling with his spouse — My all is he — neath forest boughs?”
Then slowly gathering sense and strength The weeping hero rose at length, And words like these to Guha spake, That bade Kauśalyá comfort take: “Where

lodged the prince that night? and where Lakshmaṇ the brave, and Sítá fair?
Show me the couch whereon he lay, Tell me the food he ate, I pray.”
Then Guha the Nishádas’ king
Replied to Bharat’s questioning: “Of all I had I brought the best To serve my good and honoured guest Food of each varied kind I chose, And every fairest fruit that grows.
Ráma the hero truly brave
Declined the gift I humbly gave: His Warrior part he ne’er forgot, And what I brought accepted not: “No gifts, my friend, may we accept: Our law is, Give, and must be kept.”
The high-souled chief, O Monarch, thus With gracious words persuaded us.
Then calm and still, absorbed in thought, He drank the water Lakshmaṇ brought, And then, obedient to his vows, He fasted with his gentle spouse.
So Lakshmaṇ too from food abstained, And sipped the water that remained: Then with ruled lips, devoutly staid, The three[362] their evening worship paid.
Then Lakshmaṇ with unwearied care Brought heaps of sacred grass, and there With his own hands he quickly spread, For Ráma’s rest, a pleasant bed, And faithful Sítá’s too, where they Reclining each by other lay.
Then Lakshmaṇ bathed their feet, and drew A little distance from the two.
Here stands the tree which lent them shade, Here is the grass beneath it laid, Where Ráma and his consort spent The night together ere they went.
Lakshmaṇ, whose arms the foeman quell, Watched all the night as sentinel, And kept his great bow strung:
His hand was gloved, his arm was braced, Two well-filled quivers at his waist, With deadly arrows, hung.
I took my shafts and trusty bow, And with that tamer of the foe
Stood ever wakeful near,
And with my followers, bow in hand, Behind me ranged, a ready band, Kept watch o’er Indra’s peer.”

Canto LXXXVIII. The Ingudí Tree.

When Bharat with each friend and peer Had heard that tale so full and clear, They went together to the tree The bed which Ráma pressed to see.
Then Bharat to his mothers said: "Behold the high-souled hero's bed: These tumbled heaps of grass betray Where he that night with Sítá lay: Unmeet, the heir of fortune high Thus on the cold bare earth should lie, The monarch's son, in counsel sage, Of old imperial lineage.
That lion-lord whose noble bed With finest skins of deer was spread, — How can he now endure to press The bare earth, cold and comfortless!
This sudden fall from bliss to grief Appears untrue, beyond belief: My senses are distraught: I seem To view the fancies of a dream.
There is no deity so great,
No power in heaven can master Fate, If Ráma, Daśaratha's heir,
Lay on the ground and slumbered there; And lovely Sítá, she who springs From fair Videha's ancient kings, Ráma's dear wife, by all adored, Lay on the earth beside her lord.
Here was his couch, upon this heap He tossed and turned in restless sleep: On the hard soil each manly limb Has stamped the grass with signs of him.
That night, it seems, fair Sítá spent Arrayed in every ornament,
For here and there my eyes behold Small particles of glistering gold.
She laid her outer garment here, For still some silken threads appear, How dear in her devoted eyes
Must be the bed where Ráma lies, Where she so tender could repose And by his side forget her woes.
Alas, unhappy, guilty me!

For whom the prince was forced to flee, And chief of Raghu’s sons and best, A bed like this with Sítá pressed.

Son of a royal sire whose hand Ruled paramount o’er every land, Could he who every joy bestows, Whose body like the lotus shows, The friend of all, who charms the sight, Whose flashing eyes are darkly bright, Leave the dear kingdom, his by right, Unmeet for woe, the heir of bliss, And lie upon a bed like this?

Great joy and happy fate are thine, O Lakshmaṇ, marked with each fair sign, Whose faithful footsteps follow still Thy brother in his hour of ill.

And blest is Sítá, nobly good, Who dwells with Ráma in the wood.

Ours is, alas, a doubtful fate Of Ráma reft and desolate.

My royal sire has gained the skies, In woods the high-souled hero lies; The state is wrecked and tempest-tossed, A vessel with her rudder lost.

Yet none in secret thought has planned With hostile might to seize the land: Though forced in distant wilds to dwell, The hero’s arm protects it well.

Unguarded, with deserted wall, No elephant or steed in stall, My father’s royal city shows

Her portals open to her foes,

Of bold protectors reft and bare, Defenceless in her dark despair: But still her foes the wish restrain, As men from poisoned cates refrain.

I from this hour my nights will pass Couched on the earth or gathered grass, Eat only fruit and roots, and wear A coat of bark, and matted hair.

I in the woods will pass, content, For him the term of banishment; So shall I still unbroken save The promise which the hero gave.

While I remain for Ráma there, Śatrughna will my exile share, And Ráma in his home again,

With Lakshmaṇ, o’er Ayodhyá reign, for him, to rule and guard the state, The twice-born men shall consecrate.

O, may the Gods I serve incline To grant this earnest wish of mine!

If when I bow before his feet

And with all moving arts entreat, He still deny my prayer,
Then with my brother will I live: He must, he must permission give, Roaming in forests there.”

Canto LXXXIX. The Passage Of Gangá.

THAT NIGHT THE son of Raghu lay On Gangá's bank till break of day: Then with the earliest light he woke And thus to brave Śatrughna spoke.
"Rise up, Śatrughna, from thy bed: Why sleepest thou the night is fled.
See how the sun who chases night Wakes every lotus with his light.
Arise, arise, and first of all
The lord of Śringavera call,
For he his friendly aid will lend Our army o'er the flood to send."
Thus urged, Śatrughna answered: "I, Remembering Ráma, sleepless lie."
As thus the brothers, each to each, The lion-mettled, ended speech,
Came Guha, the Nishádas' king,
And spoke with kindly questioning: "Hast thou in comfort passed," he cried, "The night upon the river side?
With thee how fares it? and are these, Thy soldiers, healthy and at ease?"
Thus the Nishádas' lord inquired In gentle words which love inspired, And Bharat, Ráma's faithful slave, Thus to the king his answer gave: "The night has sweetly passed, and we Are highly honoured, King, by thee.
Now let thy servants boats prepare, Our army o'er the stream to bear."
The speech of Bharat Guha heard, And swift to do his bidding stirred.
Within the town the monarch sped And to his ready kinsmen said:
"Awake, each kinsman, rise, each friend!
May every joy your lives attend.
Gather each boat upon the shore
And ferry all the army o'er."
Thus Guha spoke: nor they delayed, But, rising quick, their lord obeyed, And soon, from every side secured, Five hundred boats were ready moored.

Some reared aloft the mystic sign,[363]
And mighty bells were hung in line: Of firmest build, gay flags they bore, And sailors for the helm and oar.
One such King Guha chose, whereon, Of fair white cloth, an awning shone, And sweet musicians charmed the ear, — And bade his servants urge it near.
Then Bharat swiftly sprang on board, And then Śatrughna, famous lord, To whom, with many a royal dame, Kauśalyá and Sumitrá came.
The household priest went first in place, The elders, and the Bráhman race, And after them the monarch’s train Of women borne in many a wain.
Then high to heaven the shouts of those Who fired the army’s huts,[364] arose, With theirs who bathed along the shore, Or to the boats the baggage bore.
Full freighted with that mighty force The boats sped swiftly on their course, By royal Guha’s servants manned, And gentle gales the banners fanned.
Some boats a crowd of dames conveyed, In others noble coursers neighed; Some chariots and their cattle bore, Some precious wealth and golden store.
Across the stream each boat was rowed, There duly disembarked its load, And then returning on its way,
Sped here and there in merry play.
Then swimming elephants appeared With flying pennons high upreared.
And as the drivers urged them o’er, The look of winged mountains wore.
Some men in barges reached the strand, Others on rafts came safe to land: Some buoyed with pitchers crossed the tide, And others on their arms relied.
Thus with the help the monarch gave The army crossed pure Gangá’s wave: Then in auspicious hour it stood Within Prayága’s famous wood.
The prince with cheering words addressed His weary men, and bade them rest Where’er they chose and he,
With priest and deacon by his side, To Bharadvája’s dwelling hied
That best of saints to see.

Canto XC. The Hermitage.

The prince of men a league away Saw where the hermit's dwelling lay, Then with his lords his path pursued, And left his warrior multitude.
On foot, as duty taught his mind, He left his warlike gear behind; Two robes of linen cloth he wore, And bade Vaśishṭha walk before.
Then Bharat from his lords withdrew When Bharadvája came in view,
And toward the holy hermit went
Behind Vaśishṭha, reverent.
When Bharadvája, saint austere,
Saw good Vaśishṭha drawing near, He cried, upspringing from his seat, "The grace-gift bring, my friend to greet."
When Saint Vaśishṭha near him drew, And Bharat paid the reverence due, The glorious hermit was aware
That Daśaratha's son was there.
The grace-gift, water for their feet He gave, and offered fruit to eat; Then, duty-skilled, with friendly speech In seemly order questioned each: "How fares it in Ayodhyá now
With treasury and army? how
With kith and kin and friends most dear, With councillor, and prince, and peer?"
But, for he knew the king was dead, Of Daśaratha naught he said.
Vaśishṭha and the prince in turn Would of the hermit's welfare learn: Of holy fires they fain would hear, Of pupils, trees, and birds, and deer.
The glorious saint his answer made That all was well in holy shade: Then love of Ráma moved his breast, And thus he questioned of his guest: "Why art thou here, O Prince, whose band With kingly sway protects the land?
Declare the cause, explain the whole, For yet some doubt disturbs my soul.

He whom Kauśalyá bare, whose might The foemen slays, his line's delight, He who with wife and brother sent Afar now roam in banishment,
Famed prince, to whom his father spake This order for a woman's sake:
"Away! and in the forest spend
Thy life till fourteen years shall end" — Has thou the wish to harm him, bent On sin against the innocent?
Wouldst thou thine elder's realm enjoy Without a thorn that can annoy?"
With sobbing voice and tearful eye Thus Bharat sadly made reply:
"Ah lost am I, if thou, O Saint, Canst thus in thought my heart attaint: No warning charge from thee I need; Ne'er could such crime from me proceed.
The words my guilty mother spake When fondly jealous for my sake — Think not that I, to triumph moved, Those words approve or e'er approved.
O Hermit, I have sought this place To win the lordly hero's grace,
To throw me at my brother's feet And lead him to his royal seat.
To this, my journey's aim and end, Thou shouldst, O Saint, thy favour lend: Where is the lord of earth? do thou, Most holy, say, where roams he now?"
Then, by the saint Vaśishṭha pressed, And all the gathered priests beside, To Bharat's dutiful request
The hermit graciously replied:
"Worthy of thee, O Prince, this deed, True son of Raghu's ancient seed.
I know thee reverent, well-controlled, The glory of the good of old.
I grant thy prayer: in this pursuit I know thy heart is resolute.
'Tis for thy sake those words I said That wider still thy fame may spread.
I know where Ráma, duty-tried,
His brother, and his wife abide.
Where Chitrakúṭa's heights arise Thy brother Ráma's dwelling lies.
Go thither with the morning's light, And stay with all thy lords tonight: For I would show thee honour high, And do not thou my wish deny."

Canto XCI. Bharadvája's Feast.

SOON AS HE saw the prince's mind To rest that day was well inclined, He sought Kaikeyí's son to please With hospitable courtesies.
Then Bharat to the saint replied: "Our wants are more than satisfied.
The gifts which honoured strangers greet, And water for our weary feet
Hast thou bestowed with friendly care, And every choice of woodland fare."
Then Bharadvája spoke, a smile
Playing upon his lips the while:
"I know, dear Prince, thy friendly mind Will any fare sufficient find,
But gladly would I entertain
And banquet all thine armed train: Such is my earnest wish: do thou
This longing of my heart allow,
Why hast thou hither bent thy way, And made thy troops behind thee stay?

Why unattended? couldst thou not
With friends and army seek this spot?"
Bharat, with reverent hands raised high, To that great hermit made reply:
"My troops, for awe of thee, O Sage, I brought not to thy hermitage:
Troops of a king or monarch's son A hermit's home should ever shun.
Behind me comes a mighty train
Wide spreading o'er the ample plain, Where every chief and captain leads Men, elephants, and mettled steeds.
I feared, O reverend Sage, lest these Might harm the holy ground and trees, Springs might be marred and cots o'erthrown, So with the priests I came alone."
"Bring all thy host," the hermit cried, And Bharat, to his joy, complied.

Then to the chapel went the sire, Where ever burnt the sacred fire, And first, in order due, with sips Of water purified his lips:
To Viśvakarmá, then he prayed,
His hospitable feast to aid:
“Let Viśvakarmá hear my call,
The God who forms and fashions all: A mighty banquet I provide,
Be all my wants this day supplied.
Lord Indra at their head, the three[365]
Who guard the worlds I call to me: A mighty host this day I feed,
Be now supplied my every need.
Let all the streams that eastward go, And those whose waters westering flow, Both on the earth and in the sky, Flow hither and my wants supply.
Be some with ardent liquor filled, And some with wine from flowers distilled, While some their fresh cool streams retain Sweet as the juice of sugar-cane.
I call the Gods, I call the band
Of minstrels that around them stand: I call the Háhá and Huhú,
I call the sweet Viśvávasu,
I call the heavenly wives of these With all the bright Apsarases,
Alambúshá of beauty rare,
The charmer of the tangled hair,
Ghritáchí and Viśváchi fair,
Hemá and Bhímá sweet to view,
And lovely Nágadantá too,
And all the sweetest nymphs who stand By Indra or by Brahmá’s hand — I summon these with all their train And Tumburu to lead the strain.
Here let Kuvera’s garden rise
Which far in Northern Kuru[366] lies: For leaves let cloth and gems entwine, And let its fruit be nymphs divine.
Let Soma[367] give the noblest food To feed the mighty multitude,
Of every kind, for tooth and lip, To chew, to lick, to suck, and sip.

Let wreaths, where fairest flowers abound, Spring from the trees that bloom around.
Each sort of wine to woo the taste, And meats of every kind be placed.”
Thus spake the hermit self-restrained, With proper tone by rules ordained, On deepest meditation bent,
In holy might preëminent.
Then as with hands in reverence raised Absorbed in thought he eastward gazed,
The deities he thus addressed
Came each in semblance manifest.
Delicious gales that cooled the frame From Malaya and Dardar came,
That kissed those scented hills and threw Auspicious fragrance where they blew.
Then falling fast in sweetest showers Came from the sky immortal flowers, And all the airy region round
With heavenly drums was made to sound.
Then breathed a soft celestial breeze, Then danced the bright Apsarases, The minstrels and the Gods advanced, And warbling lutes the soul entranced.
The earth and sky that music filled, And through each ear it softly thrilled, As from the heavenly quills it fell With time and tune attempered well.
Soon as the minstrels ceased to play And airs celestial died away,
The troops of Bharat saw amazed
What Viśvakarmá’s art had raised.
On every side, five leagues around, All smooth and level lay the ground, With fresh green grass that charmed the sight Like sapphires blent with lazulite.
There the Wood-apple hung its load, The Mango and the Citron glowed,
The Bel and scented Jak were there, And Apelá with fruitage fair.
There, brought from Northern Kuru, stood Rich in delights, the glorious wood,
And many a stream was seen to glide With flowering trees along its side.
There mansions rose with four wide halls, And elephants and chargers’ stalls,
And many a house of royal state,
Triumphal arc and bannered gate.

With noble doorways, sought the sky, Like a pale cloud, a palace high, Which far and wide rare fragrance shed, With wreaths of white engarlanded.
Square was its shape, its halls were wide, With many a seat and couch supplied, Drink of all kinds, and every meat Such as celestial Gods might eat.
Then at the bidding of the seer
Kaikeyí’s strong-armed son drew near, And passed within that fair abode Which with the noblest jewels glowed.
Then, as Vaśishṭha led the way,
The councillors, in due array,
Followed delighted and amazed
And on the glorious structure gazed.
Then Bharat, Raghu’s son, drew near The kingly throne, with prince and peer, Whereby the chouri in the shade
Of the white canopy was laid.
Before the throne he humbly bent
And honoured Ráma, reverent,
Then in his hand the chouri bore, And sat where sits a councillor.
His ministers and household priest Sat by degrees from chief to least, Then sat the captain of the host
And all the men he honoured most.
Then when the saint his order gave, Each river with enchanted wave
Rolled milk and curds divinely sweet Before the princely Bharat’s feet; And dwellings fair on either side, With gay white plaster beautified, Their heavenly roofs were seen to lift, The Bráhman Bharadvája’s gift.
Then straight by Lord Kuvera sent, Gay with celestial ornament
Of bright attire and jewels’ shine, Came twenty thousand nymphs divine: The man on whom those beauties glanced That moment felt his soul entranced.
With them from Nandan’s blissful shades Came twenty thousand heavenly maids.
Tumburu, Nárad, Gopa came,
And Sutanu, like radiant flame,

The kings of the Gandharva throng, And ravished Bharat with their song.
Then spoke the saint, and swift obeyed Alambúshá, the fairest maid,
And Miśrakeśí bright to view,
Ramaṇá, Puṇḍríká too,
And danced to him with graceful ease The dances of Apsarases.
All chaplets that by Gods are worn, Or Chaitraratha's graves adorn,
Bloomed by the saint's command arrayed On branches in Prayága's shade.
When at the saint's command the breeze Made music with the Vilva trees,
To wave in rhythmic beat began
The boughs of each Myrobolan,
And holy fig-trees wore the look
Of dancers, as their leaflets shook.
The fair Tamála, palm, and pine,
With trees that tower and plants that twine, The sweetly varying forms displayed
Of stately dame or bending maid.
Here men the foaming winecup quaffed, Here drank of milk full many a draught,
And tasted meats of every kind,
Well dressed, whatever pleased their mind.
Then beauteous women, seven or eight, Stood ready by each man to wait:
Beside the stream his limbs they stripped And in the cooling water dipped.
And then the fair ones, sparkling eyed, With soft hands rubbed his limbs and dried, And sitting on the lovely bank
Held up the winecup as he drank.
Nor did the grooms forget to feed Camel and mule and ox and steed,
For there were stores of roasted grain, Of honey and of sugar-cane.
So fast the wild excitement spread Among the warriors Bharat led,
That all the mighty army through
The groom no more his charger knew, And he who drove might seek in vain To tell his elephant again.
With every joy and rapture fired, Entranced with all the heart desired, The myriads of the host that night Revelled delirious with delight.

Urged by the damsels at their side In wild delight the warriors cried: “Ne’er will we seek Ayodhyá, no,
Nor yet to Daṇḍak forest go:
Here will we stay: may happy fate On Bharat and on Ráma wait.”
Thus cried the army gay and free
Exulting in their lawless glee,
Both infantry and those who rode
On elephants, or steeds bestrode, Ten thousand voices shouting, “This Is heaven indeed for perfect bliss.”
With garlands decked they idly strayed, And danced and laughed and sang and played.
At length as every soldier eyed,
With food like Amrit satisfied,
Each dainty cate and tempting meat, No longer had he care to eat.
Thus soldier, servant, dame, and slave Received whate’er the wish might crave.
As each in new-wrought clothes arrayed Enjoyed the feast before him laid.

Each man was seen in white attire Unstained by spot or speck of mire: None was athirst or hungry there, And none had dust upon his hair.
On every side in woody dells
Was milky food in bubbling wells, And there were all-supplying cows And honey dropping from the boughs.
Nor wanted lakes of flower-made drink With piles of meat upon the brink, Boiled, stewed, and roasted, varied cheer, Peachick and jungle-fowl and deer, There was the flesh of kid and boar, And dainty sauce in endless store, With juice of flowers concocted well, And soup that charmed the taste and smell, And pounded fruits of bitter taste, And many a bath was ready placed
Down by each river’s shelving side There stood great basins well supplied, And laid therein, of dazzling sheen, White brushes for the teeth were seen, And many a covered box wherein
Was sandal powdered for the skin.

And mirrors bright with constant care, And piles of new attire were there, And store of sandals and of shoes, Thousands of pairs, for all to choose: Eye-unguents, combs for hair and beard, Umbrellas fair and bows appeared.
Lakes gleamed, that lent digestive aid,[368]
And some for pleasant bathing made, With waters fair, and smooth incline For camels, horses, mules, and kine.
There saw they barley heaped on high The countless cattle to supply:
The golden grain shone fair and bright As sapphires or the lazulite.
To all the gathered host it seemed As if that magic scene they dreamed, And wonder, as they gazed, increased At Bharadvája's glorious feast.
Thus in the hermit's grove they spent That night in joy and merriment,
Blest as the Gods who take their ease Under the shade of Nandan's trees.
Each minstrel bade the saint adieu, And to his blissful mansion flew, And every stream and heavenly dame Returned as swiftly as she came.

Canto XCII. Bharat’s Farewell.

SO BHARAT WITH his army spent The watches of the night content, And gladly, with the morning’s light Drew near his host the anchorite.
When Bharadvája saw him stand
With hand in reverence joined to hand, When fires of worship had been fed, He looked upon the prince and said: “O blameless son, I pray thee tell, Did the past night content thee well?
Say if the feast my care supplied Thy host of followers gratified.”
His hands he joined, his head he bent And spoke in answer reverent
To the most high and radiant sage Who issued from his hermitage:
“Well have I passed the night: thy feast Gave joy to every man and beast; And I, great lord, and every peer Were satisfied with sumptuous cheer, Thy banquet has delighted all
From highest chief to meanest thrall, And rich attire and drink and meat Banished the thought of toil and heat.
And now, O Hermit good and great, A boon of thee I supplicate.
To Ráma’s side my steps I bend:
Do thou with friendly eye commend.
O tell me how to guide my feet
To virtuous Ráma’s lone retreat: Great Hermit, I entreat thee, say How far from here and which the way.”
Thus by fraternal love inspired
The chieftain of the saint inquired: Then thus replied the glorious seer Of matchless might, of vows austere: “Ere the fourth league from here be passed, Amid a forest wild and vast,
Stands Chitrakúṭa’s mountain tall, Lovely with wood and waterfall.

North of the mountain thou wilt see The beauteous stream Mandákiní,
Where swarm the waterfowl below, And gay trees on the margin grow.
Then will a leafy cot between
The river and the hill be seen:
’Tis Ráma’s, and the princely pair Of brothers live for certain there.
Hence to the south thine army lead, And then more southward still proceed, So shalt thou find his lone retreat, And there the son of Raghu meet.”
Soon as the ordered march they knew, The widows of the monarch flew,
Leaving their cars, most meet to ride, And flocked to Bharadvája’s side.
There with the good Sumitrá Queen Kauśalyá, sad and worn, was seen, Caressing, still with sorrow faint, The feet of that illustrious saint, Kaikeyí too, her longings crossed, Reproached of all, her object lost, Before the famous hermit came, And clasped his feet, o’erwhelmed with shame.
With circling steps she humbly went Around the saint preëminent,
And stood not far from Bharat’s side With heart oppressed, and heavy-eyed.
Then the great seer, who never broke One holy vow, to Bharat spoke:
“Speak, Raghu’s son: I fain would learn The story of each queen in turn.”
Obedient to the high request
By Bharadvája thus addressed,
His reverent hands together laid, He, skilled in speech, his answer made: “She whom, O Saint, thou seest here A Goddess in her form appear,
Was the chief consort of the king, Now worn with fast and sorrowing.
As Aditi in days of yore
The all-preserving Vishṇu bore,
Kauśalyá bore with happy fate
Lord Ráma of the lion’s gait.
She who, transfixed with torturing pangs, On her left arm so fondly hangs, As when her withering leaves decay Droops by the wood the Cassia spray, Sumitrá, pained with woe, is she, The consort second of the three: Two princely sons the lady bare, Fair as the Gods in heaven are fair.

And she, the wicked dame through whom My brothers' lives are wrapped in gloom, And mourning for his offspring dear, The king has sought his heavenly sphere, — Proud, foolish-hearted, swift to ire, Self-fancied darling of my sire, Kaikeyí, most ambitious queen,
Unlovely with her lovely mien,
My mother she, whose impious will Is ever bent on deeds of ill,
In whom the root and spring I see Of all this woe which crushes me."
Quick breathing like a furious snake, With tears and sobs the hero spake, With reddened eyes aglow with rage.
And Bharadvája, mighty sage,
Supreme in wisdom, calm and grave, In words like these good counsel gave: "O Bharat, hear the words I say; On her the fault thou must not lay: For many a blessing yet will spring From banished Ráma's wandering."
And Bharat, with that promise cheered, Went circling round that saint revered, He humbly bade farewell, and then Gave orders to collect his men.
Prompt at the summons thousands flew To cars which noble coursers drew, Bright-gleaming, glorious to behold, Adorned with wealth of burnished gold.
Then female elephants and male,
Gold-girthed, with flags that wooed the gale, Marched with their bright bells' tinkling chime Like clouds when ends the summer time: Some cars were huge and some were light, For heavy draught or rapid flight, Of costly price, of every kind,
With clouds of infantry behind.
The dames, Kauśalyá at their head, Were in the noblest chariots led, And every gentle bosom beat
With hope the banished prince to meet.
The royal Bharat, glory-crowned, With all his retinue around,
Borne in a beauteous litter rode, Like the young moon and sun that glowed.
The army as it streamed along,
Cars, elephants, in endless throng, Showed, marching on its southward way, Like autumn clouds in long array.

Canto XCIII. Chitrakúta In Sight.

As through the woods its way pursued That mighty bannered multitude,
Wild elephants in terror fled
With all the startled herds they led, And bears and deer were seen on hill, In forest glade, by every rill.
Wide as the sea from coast to coast, The high-souled Bharat’s mighty host Covered the earth as cloudy trains Obscure the sky when fall the rains.
The stately elephants he led,
And countless steeds the land o’erspread, So closely crowded that between
Their serried ranks no ground was seen.
Then when the host had travelled far, And steeds were worn who drew the car, The glorious Bharat thus addressed Vaśishṭha, of his lords the best: “The spot, methinks, we now behold Of which the holy hermit told,
For, as his words described, I trace Each several feature of the place: Before us Chitrakúṭa shows,
Mandákiní beside us flows:
Afar umbrageous woods arise
Like darksome clouds that veil the skies.
Now tread these mountain-beasts of mine On Chitrakúṭa’s fair incline.
The trees their rain of blossoms shed On table-lands beneath them spread, As from black clouds the floods descend When the hot days of summer end.
Śatrughna, look, the mountain see Where heavenly minstrels wander free, And horses browse beneath the steep, Countless as monsters in the deep.
Scared by my host the mountain deer Starting with tempest speed appear Like the long lines of cloud that fly In autumn through the windy sky.

See, every warrior shows his head With fragrant blooms engarlanded; All look like southern soldiers who Lift up their shields of azure hue.
This lonely wood beneath the hill, That was so dark and drear and still, Covered with men in endless streams Now like Ayodhyá’s city seems.
The dust which countless hoofs excite Obscures the sky and veils the light; But see, swift winds those clouds dispel As if they strove to please me well.
See, guided in their swift career By many a skilful charioteer,
Those cars by fleetest coursers drawn Race onward over glade and lawn.
Look, startled as the host comes near The lovely peacocks fly in fear, Gorgeous as if the fairest blooms Of earth had glorified their plumes.
Look where the sheltering covert shows The trooping deer, both bucks and does,
That occupy in countless herds
This mountain populous with birds.
Most lovely to my mind appears
This place which every charm endears: Fair as the road where tread the Blest; Here holy hermits take their rest.
Then let the army onward press
And duly search each green recess For the two lion-lords, till we
Ráma once more and Lakshmaṇ see.”
Thus Bharat spoke: and hero bands Of men with weapons in their hands Entered the tangled forest: then A spire of smoke appeared in ken.
Soon as they saw the rising smoke To Bharat they returned and spoke: “No fire where men are not: ’tis clear That Raghu’s sons are dwelling here.
Or if not here those heroes dwell Whose mighty arms their foeman quell, Still other hermits here must be Like Ráma, true and good as he.”
His ears attentive Bharat lent
To their resistless argument,
Then to his troops the chief who broke His foe’s embattled armies spoke: “Here let the troops in silence stay; One step beyond they must not stray.
Come Dhrishṭi and Sumantra, you
With me alone the path pursue.”

Their leader’s speech the warriors heard, And from his place no soldier stirred,
And Bharat bent his eager eyes
Where curling smoke was seen to rise.
The host his order well obeyed,
And halting there in silence stayed Watching where from the thicket’s shade
They saw the smoke appear.
And joy through all the army ran, “Soon shall we meet,” thought every man,
“The prince we hold so dear.”

Canto XCIV. Chitrakúta.

THERE LONG THE son of Raghu dwelt And love for hill and wood he felt.
Then his Videhan spouse to please And his own heart of woe to ease, Like some Immortal — Indra so
Might Swarga’s charms to Śachí show — Drew her sweet eyes to each delight Of Chitrakúṭa’s lovely height:
“Though reft of power and kingly sway, Though friends and home are far away, I cannot mourn my altered lot,
Enamoured of this charming spot.
Look, darling, on this noble hill Which sweet birds with their music fill, Bright with a thousand metal dyes His lofty summits cleave the skies.
See, there a silvery sheen is spread, And there like blood the rocks are red.
There shows a streak of emerald green, And pink and yellow glow between.
There where the higher peaks ascend, Crystal and flowers and topaz blend, And others flash their light afar Like mercury or some fair star: With such a store of metals dyed The king of hills is glorified.
There through the wild birds’ populous home The harmless bear and tiger roam: Hyænas range the woody slopes
With herds of deer and antelopes.
See, love, the trees that clothe his side All lovely in their summer pride, In richest wealth of leaves arrayed, With flower and fruit and light and shade, Look where the young Rose-apple glows; What loaded boughs the Mango shows; See, waving in the western wind The light leaves of the Tamarind, And mark that giant Peepul through The feathery clump of tall bamboo.[369]

Look, on the level lands above, Delighting in successful love

In sweet enjoyment many a pair
Of heavenly minstrels revels there, While overhanging boughs support Their swords and mantles as they sport: Then see that pleasant shelter where Play the bright Daughters of the Air.[370]
The mountain seems with bright cascade And sweet rill bursting from the shade, Like some majestic elephant o’er Whose burning head the torrents pour.
Where breathes the man who would not feel Delicious languor o’er him steal, As the young morning breeze that springs From the cool cave with balmy wings, Breathes round him laden with the scent Of bud and blossom dew-besprent?
If many autumns here I spent
With thee, my darling innocent, And Lakshmaṇ, I should never know The torture of the fires of woe, This varied scene so charms my sight, This mount so fills me with delight, Where flowers in wild profusion spring, And ripe fruits glow and sweet birds sing.
My beauteous one, a double good Springs from my dwelling in the wood: Loosed is the bond my sire that tied, And Bharat too is gratified.
My darling, dost thou feel with me Delight from every charm we see, Of which the mind and every sense Feel the enchanting influence?
My fathers who have passed away, The royal saints, were wont to say, That life in woodland shades like this Secures a king immortal bliss.
See, round the hill at random thrown, Huge masses lie of rugged stone Of every shape and many a hue,
Yellow and white and red and blue.
But all is fairer still by night: Each rock reflects a softer light, When the whole mount from foot to crest In robes of lambent flame is dressed; When from a million herbs a blaze Of their own luminous glory plays, And clothed in fire each deep ravine, Each pinnacle and crag is seen.
Some parts the look of mansions wear, And others are as gardens fair, While others seem a massive block Of solid undivided rock.
Behold those pleasant beds o’erlaid With lotus leaves, for lovers made, Where mountain birch and costus throw Cool shadows on the pair below.

See where the lovers in their play Have cast their flowery wreaths away, And fruit and lotus buds that crowned Their brows lie trodden on the ground.
North Kuru’s realm is fair to see, Vasvaukasárá,[371] Naliní,[372]
But rich in fruit and blossom still More fair is Chitrakúṭa’s hill.
Here shall the years appointed glide With thee, my beauty, by my side, And Lakshmaṇ ever near;
Here shall I live in all delight, Make my ancestral fame more bright, Tread in their path who walk aright, And to my oath adhere.”

Canto XCV. Mandákiní.

THEN RÁMA, LIKE the lotus eyed, Descended from the mountain side, And to the Maithil lady showed
The lovely stream that softly flowed.
And thus Ayodhyá's lord addressed His bride, of dames the loveliest, Child of Videha's king, her face Bright with the fair moon's tender grace: "How sweetly glides, O darling, look, Mandákiní's delightful brook,
Adorned with islets, blossoms gay, And sárases and swans at play!

The trees with which her banks are lined Show flowers and fruit of every kind: The match in radiant sheen is she Of King Kuvera's Naliní.[373]
My heart exults with pleasure new The shelving band and ford to view, Where gathering herds of thirsty deer Disturb the wave that ran so clear.
Now look, those holy hermits mark In skins of deer and coats of bark; With twisted coils of matted hair, The reverend men are bathing there, And as they lift their arms on high The Lord of Day they glorify:
These best of saints, my large-eyed spouse, Are constant to their sacred vows.
The mountain dances while the trees Bend their proud summits to the breeze, And scatter many a flower and bud From branches that o'erhang the flood.
There flows the stream like lucid pearl, Round islets here the currents whirl, And perfect saints from middle air Are flocking to the waters there.
See, there lie flowers in many a heap From boughs the whistling breezes sweep, And others wafted by the gale
Down the swift current dance and sail.
Now see that pair of wild-fowl rise, Exulting with their joyful cries: Hark, darling, wafted from afar

How soft their pleasant voices are.
To gaze on Chitrakúṭa's hill,
To look upon this lovely rill,
To bend mine eyes on thee, dear wife, Is sweeter than my city life.
Come, bathe we in the pleasant rill Whose dancing waves are never still, Stirred by those beings pure from sin, The sanctities who bathe therein: Come, dearest, to the stream descend, Approach her as a darling friend, And dip thee in the silver flood Which lotuses and lilies stud.
Let this fair hill Ayodhyá seem, Its silvan things her people deem, And let these waters as they flow Our own beloved Sarjú show.
How blest, mine own dear love, am I; Thou, fond and true, art ever nigh, And duteous, faithful Lakshmaṇ stays Beside me, and my word obeys.
Here every day I bathe me thrice, Fruit, honey, roots for food suffice, And ne'er my thoughts with longing stray To distant home or royal sway.
For who this charming brook can see Where herds of roedeer wander free, And on the flowery-wooded brink
Apes, elephants, and lions drink, Nor feel all sorrow fly?"
Thus eloquently spoke the pride
Of Raghu's children to his bride, And wandered happy by her side
Where Chitrakúṭa azure-dyed
Uprears his peaks on high.

Canto XCVI. The Magic Shaft.[374]

Thus Ráma showed to Janak’s child The varied beauties of the wild, The hill, the brook and each fair spot, Then turned to seek their leafy cot.

North of the mountain Ráma found A cavern in the sloping ground, Charming to view, its floor was strown With many a mass of ore and stone, In secret shadow far retired

Where gay birds sang with joy inspired, And trees their graceful branches swayed With loads of blossom downward weighed.

Soon as he saw the cave which took Each living heart and chained the look, Thus Ráma spoke to Sítá who

Gazed wondering on the silvan view: “Does this fair cave beneath the height, Videhan lady, charm thy sight?

Then let us resting here a while The languor of the way beguile.

That block of stone so smooth and square Was set for thee to rest on there, And like a thriving Keśar tree

This flowery shrub o’ershadows thee.”

Thus Ráma spoke, and Janak’s child, By nature ever soft and mild,

In tender words which love betrayed Her answer to the hero made:

“O pride of Raghu’s children, still My pleasure is to do thy will.

Enough for me thy wish to know: Far hast thou wandered to and fro.”

Thus Sítá spake in gentle tone, And went obedient to the stone, Of perfect face and faultless limb Prepared to rest a while with him.

And Ráma, as she thus replied,

Turned to his spouse again and cried: “Thou seest, love, this flowery shade For silvan creatures’ pleasure made, How the gum streams from trees and plants Torn by the tusks of elephants!

Through all the forest clear and high Resounds the shrill cicala's cry.

Hark how the kite above us moans, And calls her young in piteous tones; So may my hapless mother be

Still mourning in her home for me.

There mounted on that lofty Sál The loud Bhringráj[375] repeats his call: How sweetly now he tunes his throat Responsive to the Koïl's note.

Or else the bird that now has sung May be himself the Koïl's young, Linked with such winning sweetness are The notes he pours irregular.

See, round the blooming Mango clings That creeper with her tender rings, So in thy love, when none is near, Thine arms are thrown round me, my dear."

Thus in his joy he cried; and she, Sweet speaker, on her lover's knee, Of faultless limb and perfect face, Grew closer to her lord's embrace.

Reclining in her husband's arms, A goddess in her wealth of charms, She filled his loving breast anew With mighty joy that thrilled him through.

His finger on the rock he laid, Which veins of sanguine ore displayed, And painted o'er his darling's eyes The holy sign in mineral dyes.

Bright on her brow the metal lay Like the young sun's first gleaming ray, And showed her in her beauty fair As the soft light of morning's air.

Then from the Keśar's laden tree He picked fair blossoms in his glee, And as he decked each lovely tress, His heart o'erflowed with happiness.

So resting on that rocky seat

A while they spent in pastime sweet, Then onward neath the shady boughs Went Ráma with his Maithil spouse.

She roaming in the forest shade Where every kind of creature strayed Observed a monkey wandering near, And clung to Ráma's arm in fear.

The hero Ráma fondly laced

His mighty arms around her waist, Consoled his beauty in her dread, And scared the Monkey till he fled.

That holy mark of sanguine ore

That gleamed on Sítá’s brow before, Shone by that close embrace impressed Upon the hero’s ample chest.
Then Sítá, when the beast who led The monkey troop, afar had fled, Laughed loudly in light-hearted glee That mark on Ráma’s chest to see.
A clump of bright Aśokas fired
The forest in their bloom attired: The restless blossoms as they gleamed A host of threatening monkeys seemed.
Then Sítá thus to Ráma cried,
As longingly the flowers she eyed: “Pride of thy race, now let us go Where those Aśoka blossoms grow.”
He on his darling’s pleasure bent With his fair goddess thither went And roamed delighted through the wood Where blossoming Aśokas stood,
As Śiva with Queen Umá roves
Through Himaván’s majestic groves.
Bright with purpureal glow the pair Of happy lovers sported there,
And each upon the other set
A flower-inwoven coronet.
There many a crown and chain they wove Of blooms from that Aśoka grove, And in their graceful sport the two Fresh beauty o’er the mountain threw.
The lover let his love survey
Each pleasant spot that round them lay, Then turned they to their green retreat Where all was garnished, gay, and neat.
By brotherly affection led,
Sumitrá’s son to meet them sped, And showed the labours of the day Done while his brother was away.
There lay ten black-deer duly slain With arrows pure of poison stain, Piled in a mighty heap to dry,
With many another carcass nigh.
And Lakshmaṇ’s brother saw, o’erjoyed, The work that had his hands employed, Then to his consort thus he cried: “Now be the general gifts supplied.”

Then Sítá, fairest beauty, placed The food for living things to taste, And set before the brothers meat And honey that the pair might eat.
They ate the meal her hands supplied, Their lips with water purified: Then Janak's daughter sat at last And duly made her own repast.
The other venison, to be dried, Piled up in heaps was set aside, And Ráma told his wife to stay
And drive the flocking crows away.
Her husband saw her much distressed By one more bold than all the rest, Whose wings where'er he chose could fly, Now pierce the earth, now roam the sky.
Then Ráma laughed to see her stirred To anger by the plaguing bird:
Proud of his love the beauteous dame With burning rage was all aflame.
Now here, now there, again, again She chased the crow, but all in vain, Enraging her, so quick to strike With beak and wing and claw alike: Then how the proud lip quivered, how The dark frown marked her angry brow!
When Ráma saw her cheek aglow
With passion, he rebuked the crow.
But bold in impudence the bird, With no respect for Ráma's word, Fearless again at Sítá flew:
Then Ráma's wrath to fury grew.
The hero of the mighty arm
Spoke o'er a shaft the mystic charm, Laid the dire weapon on his bow And launched it at the shameless crow.
The bird, empowered by Gods to spring Through earth itself on rapid wing, Through the three worlds in terror fled Still followed by that arrow dread.
Where'er he flew, now here now there, A cloud of weapons filled the air.
Back to the high-souled prince he fled And bent at Ráma's feet his head, And then, as Sítá looked, began His speech in accents of a man: “O pardon, and for pity's sake
Spare, Ráma, spare my life to take!
Where'er I turn, where'er I flee, No shelter from this shaft I see.”

The chieftain heard the crow entreat Helpless and prostrate at his feet, And while soft pity moved his breast, With wisest speech the bird addressed: “I took the troubled Sítá’s part, And furious anger filled my heart.
Then on the string my arrow lay Charmed with a spell thy life to slay.
Thou seekest now my feet, to crave Forgiveness and thy life to save.
So shall thy prayer have due respect: The suppliant I must still protect.
But ne’er in vain this dart may flee; Yield for thy life a part of thee, What portion of thy body, say,
Shall this mine arrow rend away?
Thus far, O bird, thus far alone On thee my pity may be shown.
Forfeit a part thy life to buy: ’Tis better so to live than die.”
Thus Ráma spoke: the bird of air Pondered his speech with anxious care, And wisely deemed it good to give One of his eyes that he might live.
To Raghu’s son he made reply:
“O Ráma, I will yield an eye.
So let me in thy grace confide
And live hereafter single-eyed.”
Then Ráma charged the shaft, and lo, Full in the eye it smote the crow.
And the Videhan lady gazed
Upon the ruined eye amazed.
The crow to Ráma humbly bent,
Then where his fancy led he went.
Ráma with Lakshmaṇ by his side
With needful work was occupied.

Canto XCVII. Lakshman’s Anger.

Thus Ráma showed his love the rill Whose waters ran beneath the hill, Then resting on his mountain seat Refreshed her with the choicest meat.
So there reposed the happy two: Then Bharat’s army nearer drew: Rose to the skies a dusty cloud, The sound of trampling feet was loud.
The swelling roar of marching men Drove the roused tiger from his den, And scared amain the serpent race Flying to hole and hiding-place.
The herds of deer in terror fled, The air was filled with birds o’erhead, The bear began to leave his tree, The monkey to the cave to flee.
Wild elephants were all amazed
As though the wood around them blazed.
The lion oped his ponderous jaw, The buffalo looked round in awe.
The prince, who heard the deafening sound, And saw the silvan creatures round Fly wildly startled from their rest, The glorious Lakshmaṇ thus addressed: “Sumitrá’s noble son most dear, Hark, Lakshmaṇ, what a roar I hear, The tumult of a coming crowd,
Appalling, deafening, deep, and loud!
The din that yet more fearful grows Scares elephants and buffaloes, Or frightened by the lions, deer Are flying through the wood in fear.
I fain would know who seeks this place Comes prince or monarch for the chase?
Or does some mighty beast of prey Frighten the silvan herds away?
’Tis hard to reach this mountain height, Yea, e’en for birds in airy flight.
Then fain, O Lakshmaṇ, would I know What cause disturbs the forest so.”
Lakshmaṇ in haste, the wood to view, Climbed a high Sál that near him grew, The forest all around he eyed,
First gazing on the eastern side.

Then northward when his eyes he bent He saw a mighty armament
Of elephants, and cars, and horse, And men on foot, a mingled force, And banners waving in the breeze, And spoke to Ráma words like these: “Quick, quick, my lord, put out the fire, Let Sítá to the cave retire.

Thy coat of mail around thee throw, Prepare thine arrows and thy bow.”
In eager haste thus Lakshmaṇ cried, And Ráma, lion lord, replied:
“Still closer be the army scanned, And say who leads the warlike band.”
Lakshmaṇ his answer thus returned, As furious rage within him burned, Exciting him like kindled fire
To scorch the army in his ire:
“’Tis Bharat: he has made the throne By consecrating rites his own:
To gain the whole dominion thus He comes in arms to slaughter us.
I mark tree-high upon his car
His flagstaff of the Kovidár,[376]
I see his glittering banner glance, I see his chivalry advance:
I see his eager warriors shine
On elephants in lengthened line.
Now grasp we each the shafts and bow, And higher up the mountain go.
Or in this place, O hero, stand With weapons in each ready hand.
Perhaps beneath our might may fall This leader of the standard tall, And Bharat I this day may see
Who brought this mighty woe on thee, Sítá, and me, who drove away
My brother from the royal sway.
Bharat our foe at length is nigh, And by this hand shall surely die: Brother, I see no sin at all
If Bharat by my weapon fall.
No fault is his who slays the foe Whose hand was first to strike the blow: With Bharat now the crime begins Who against thee and duty sins.
The queen athirst for royal sway Will see her darling son to-day Fall by this hand, like some fair tree Struck by an elephant, slain by me.

Kaikeyí’s self shall perish too With kith and kin and retinue,
And earth by my avenging deed
Shall from this mass of sin be freed.
This day my wrath, too long restrained, Shall fall upon the foe, unchained, Mad as the kindled flame that speeds Destroying through the grass and reeds.
This day mine arrows keen and fierce The bodies of the foe shall pierce: The woods on Chitrakúṭa’s side
Shall run with torrents crimson-dyed.
The wandering beasts of prey shall feed On heart-cleft elephant and steed, And drag to mountain caves away The bodies that my arrows slay.
Doubt not that Bharat and his train Shall in this mighty wood be slain: So shall I pay the debt my bow
And these my deadly arrows owe.”

Canto XCVIII. Lakshman Calmed.

Then Ráma nobly calm allayed The wrath that Lakshmaṇ’s bosom swayed:
“What need have we the sword to wield, To bend the bow or lift the shield, If Bharat brave, and wise, and good, Himself has sought this sheltering wood?
I sware my father’s will to do,
And if I now my brother slew
What gain in kingship should I find, Despised and scorned by all mankind?
Believe me, e’en as I would shrink From poisoned meat or deadly drink, No power or treasure would I win By fall of friend or kith or kin.
Brother, believe the words I speak: For your dear sakes alone I seek Duty and pleasure, wealth and gain: A holy life, a happy reign.
If royal sway my heart desires,
My brothers’ weal the wish inspires: Their bliss and safety is my care, By this uplifted bow I swear.
‘Twere not so hard for me to gain This broad land girdled by the main, But even Indra’s royal might
Should ne’er be mine in duty’s spite.
If any bliss my soul can see
Deprived of dear Śatrughna, thee, And Bharat, may the flame destroy With ashy gloom the selfish joy.
Far dearer than this life of mine, Knowing the custom of our line,
His heart with fond affection fraught, Bharat Ayodhyá’s town resought
And hearing when he came that I, With thee and Sítá, forced to fly With matted hair and hermit dress Am wandering in the wilderness.
While grief his troubled senses storms, And tender love his bosom warms, From every thought of evil clear, Is come to meet his brother here.

Some grievous words perchance he spoke Kaikeyí’s anger to provoke,
Then won the king, and comes to lay Before my feet the royal sway.
Hither, methinks, in season due
Comes Bharat for an interview,
Nor in his secret heart has he
One evil thought ‘gainst thee or me.
What has he done ere now, reflect!
How failed in love or due respect To make thee doubt his faith and lay This evil to his charge to-day?
Thou shouldst not join with Bharat’s name So harsh a speech and idle blame.
The blows thy tongue at Bharat deals, My sympathizing bosom feels.
How, urged by stress of any ill, Should sons their father’s life-blood spill, Or brother slay in impious strife A brother dearer than his life?
If thou these cruel words hast said By strong desire of empire led,
My brother Bharat will I pray
To give to thee the kingly sway.
“Give him the realm,” my speech shall be, And Bharat will, methinks, agree.”
Thus spoke the prince whose chief delight Was duty, and to aid the right:
And Lakshmaṇ keenly felt the blame, And shrank within himself for shame: And then his answer thus returned, With downcast eye and cheek that burned: “Brother, I ween, to see thy face Our sire himself has sought this place.”
Thus Lakshmaṇ spoke and stood ashamed, And Ráma saw and thus exclaimed: “It is the strong-armed monarch: he Is come, methinks, his sons to see, To bid us both the forest quit
For joys for which he deems us fit: He thinks on all our care and pain, And now would lead us home again.
My glorious father hence will bear Sítá who claims all tender care.
I see two coursers fleet as storms, Of noble breed and lovely forms.
I see the beast of mountain size Who bears the king our father wise, The aged Victor, march this way
In front of all the armed array.

But doubt and fear within me rise, For when I look with eager eyes
I see no white umbrella spread,
World-famous, o’er the royal head.
Now, Lakshmaṇ, from the tree descend, And to my words attention lend.”
Thus spoke the pious prince: and he Descended from the lofty tree,
And reverent hand to hand applied, Stood humbly by his brother’s side.
The host, compelled by Bharat’s care, The wood from trampling feet to spare,
Dense crowding half a league each way Encamped around the mountain lay.
Below the tall hill’s shelving side Gleamed the bright army far and wide Spread o’er the ample space,
By Bharat led who firmly true
In duty from his bosom threw
All pride, and near his brother drew To win the hero’s grace.

Canto XCIX. Bharat’s Approach.

Soon as the warriors took their rest Obeying Bharat’s high behest,
Thus Bharat to Śatrughna spake: “A band of soldiers with thee take, And with these hunters o’er and o’er The thickets of the wood explore.
With bow, sword, arrows in their hands Let Guha with his kindred bands Within this grove remaining trace The children of Kakutstha’s race.
And I meanwhile on foot will through This neighbouring wood my way pursue, With elders and the twice-born men, And every lord and citizen.
There is, I feel, no rest for me Till Ráma’s face again I see,
Lakshmaṇ, in arms and glory great, And Sítá born to happy fate:
No rest, until his cheek as bright As the fair moon rejoice my sight, No rest until I see the eye
With which the lotus petals vie; Till on my head those dear feet rest With signs of royal rank impressed; None, till my kingly brother gain His old hereditary reign,
Till o’er his limbs and noble head The consecrating drops be shed.
How blest is Janak’s daughter, true To every wifely duty, who
Cleaves faithful to her husband’s side Whose realm is girt by Ocean’s tide!
This mountain too above the rest E’en as the King of Hills is blest, — Whose shades Kakutstha’s scion hold As Nandan charms the Lord of Gold.
Yea, happy is this tangled grove Where savage beasts unnumbered rove, Where, glory of the Warrior race, King Ráma finds a dwelling-place.”
Thus Bharat, strong-armed hero spake, And walked within the pathless brake.
O’er plains where gay trees bloomed he went, Through boughs in tangled network bent, And then from Ráma’s cot appeared The banner which the flame upreared.

And Bharat joyed with every friend To mark those smoky wreaths ascend: “Here Ráma dwells,” he thought; “at last The ocean of our toil is passed.”
Then sure that Ráma’s hermit cot Was on the mountain’s side
He stayed his army on the spot, And on with Guha hied.

Canto C. The Meeting.

Then Bharat to Śatrughna showed The spot, and eager onward strode, First bidding Saint Vaśishṭha bring The widowed consorts of the king.
As by fraternal love impelled
His onward course the hero held,
Sumantra followed close behind
Śatrughna with an anxious mind:
Not Bharat's self more fain could be To look on Ráma's face than he.
As, speeding on, the spot he neared, Amid the hermits' homes appeared
His brother's cot with leaves o'erspread, And by its side a lowly shed.
Before the shed great heaps were left Of gathered flowers and billets cleft, And on the trees hung grass and bark Ráma and Lakshmaṇ's path to mark: And heaps of fuel to provide
Against the cold stood ready dried.
The long-armed chief, as on he went In glory's light preëminent,
With joyous words like these addressed The brave Śatrughna and the rest: "This is the place, I little doubt, Which Bharadvája pointed out,
Not far from where we stand must be The woodland stream, Mandákiní.
Here on the mountain's woody side Roam elephants in tusked pride,
And ever with a roar and cry
Each other, as they meet, defy.
And see those smoke-wreaths thick and dark: The presence of the flame they mark, Which hermits in the forest strive By every art to keep alive.
O happy me! my task is done,
And I shall look on Raghu's son,
Like some great saint, who loves to treat His elders with all reverence meet."

Thus Bharat reached that forest rill, Thus roamed on Chitrakúṭa's hill; Then pity in his breast awoke,
And to his friends the hero spoke: "Woe, woe upon my life and birth!
The prince of men, the lord of earth Has sought the lonely wood to dwell Sequestered in a hermit's cell.
Through me, through me these sorrows fall On him the splendid lord of all:
Through me resigning earthly bliss He hides him in a home like this.
Now will I, by the world abhorred, Fall at the dear feet of my lord, And at fair Sítá's too, to win
His pardon for my heinous sin."
As thus he sadly mourned and sighed, The son of Daśaratha spied
A bower of leafy branches made,
Sacred and lovely in the shade,
Of fair proportions large and tall, Well roofed with boughs of palm, and Sál, Arranged in order due o'erhead
Like grass upon an altar spread.
Two glorious bows were gleaming there, Like Indra's[377] in the rainy air, Terror of foemen, backed with gold, Meet for the mightiest hand to hold: And quivered arrows cast a blaze
Bright gleaming like the Day-God's rays: Thus serpents with their eyes aglow Adorn their capital below.[378]
Great swords adorned the cottage, laid Each in a case of gold brocade;
There hung the trusty shields, whereon With purest gold the bosses shone.
The brace to bind the bowman's arm, The glove to shield his hand from harm, A lustre to the cottage lent
From many a golden ornament:
Safe was the cot from fear of men As from wild beasts the lion's den.
The fire upon the altar burned,
That to the north and east was turned.
Bharat his eager glances bent
And gazed within the cot intent;

In deerskin dress, with matted hair, Ráma his chief was sitting there: With lion-shoulders broad and strong, With lotus eyes, arms thick and long.
The righteous sovereign, who should be Lord paramount from sea to sea,
High-minded, born to lofty fate,
Like Brahmá's self supremely great; With Lakshmaṇ by his side, and her, Fair Sítá, for his minister.
And Bharat gazing, overcome
By sorrow for a while was dumb,
Then, yielding to his woe, he ran To Ráma and with sobs began:
"He who a royal seat should fill
With subjects round to do his will, My elder brother, — see him here, With silvan creatures waiting near.
The high-souled hero, wont to wear The costliest robes exceeding fair, Now banished, in a deerskin dress, Here keeps the path of righteousness.
How brooks the son of Raghu now
The matted locks which load his brow, Around whose princely head were twined Sweet blossoms of the rarest kind?
The prince whose merits grew, acquired By rites performed as he desired, Would now a store of merit gain
Bought by his body's toil and pain.
Those limbs to which pure sandal lent The freshness of its fragrant scent, Exposed to sun, and dust, and rain, Are now defiled with many a stain.
And I the wretched cause why this Falls on the prince whose right is bliss!
Ah me, that ever I was born
To be the people's hate and scorn!"
Thus Bharat cried: of anguish sprung, Great drops upon his forehead hung.
He fell o'erpowered — his grief was such — Ere he his brother's feet could touch.
As on the glorious prince he gazed In vain his broken voice he raised: "Dear lord" — through tears and sobbing came, The only words his lips could frame.
And brave Śatrughna wept aloud,

As low at Ráma’s feet he bowed.
Then Ráma, while his tears ran fast, His arms around his brothers cast.
Guha, Sumantra came to meet
The princes in their wild retreat.
Vrihaspati and Śukra bright
Their greeting thus rejoice to pay To the dear Lord who brings the night, And the great God who rules the day.
Then wept the dwellers of the shade, Whose eyes the princes, meet to ride On mighty elephants, surveyed;
And cast all thought of joy aside.

Canto CI. Bharata Questioned.

THEN RÁMA GAZED, and scarcely knew Bharat so worn and changed in hue.
He raised him, kissed him on the head, Embraced him, and thus kindly said:
“Where was thy father, brother dear, That thou art come to seek me here?
Unmeet, if he be living yet,
Thy feet within the wood to set.
I pray thee now the cause declare Why thou hast left the kingdom there, With matted locks and deerskin dress To roam the distant wilderness.”
Thus questioned by the prince, at length Kaikeyí’s son regained his strength, And hand to hand in reverence laid, To Ráma thus his answer made:
“The great-armed monarch, O my lord, Has dared to do a thing abhorred, Left us, and grieving for his son, A home among the Gods has won.
My mother Queen Kaikeyí gave
The order to the king her slave, And at the bidding of the dame
He wrought the sin which mars his fame.
Athirst for sway, her hopes are crossed, She mourns her son, her husband lost, And through her impious crime will go For punishment to hell below.
Now O my lord, forgive me all;
Be gracious to thy lowly thrall: Anointed king, accept to-day
Like Indra’s self, the royal sway.
Be gracious, Prince, to lord and peer, And widowed queens who seek thee here Accept the kingdom thine by right, And so thy faithful friends delight.
Let the broad land no longer be All widowed and forlorn of thee: Let the full moon of autumn reign Triumphant o’er the night again.
These lords and I before thee bend: O Ráma, to our prayer attend.
O do not thou this grace deny:

Thy brother, pupil, slave am I.
Look on this venerable ring,
Advisers of our sire the king,
From age to age so honoured: thou Shouldst grant their supplication now.”
As weeping thus the hero prayed, His head at Ráma’s feet he laid.
Like a mad elephant he sighed:
And Ráma gazed and thus replied: “How, brother, can a man of worth, True to his vows, of noble birth — A man like me, commit a sin
The lordship of the land to win?
No slightest shade of fault I see, O tamer of thy foes, in thee.
But ne’er shouldst thou in childish thought The queen thy mother blame in aught.
O brother wise and sinless, know The sacred laws would have it so, That from good wife and son require Obedience to their lord and sire.
And we are all the king’s, for thus The virtuous ever reckon us:
Yea brother, be it known to thee, His wives, and sons, and pupils we.
His is the right, if he deem fit, To bid me, throned as monarch, sit, Or in a coat of bark expel,
And deerskin, in the wood to dwell.
And O remember, best of all
Who act as claims of duty call, As to a virtuous sire is due,
Such honour claims a mother too.
So they whose lives have ever been By duty led, the king and queen, Said, “Ráma, seek the forest shade:”
And I (what could I else?) obeyed.
Thou must the royal power retain, And o’er the famed Ayodhyá reign: I dressed in bark my days will spend Where Daṇḍak’s forest wilds extend.
So Daśaratha spoke, our king,
His share to each apportioning
Before his honoured servants’ eyes: Then, heir of bliss, he sought the skies.

The righteous monarch’s honoured will, Whom all revered, must guide thee still,
And thou must still enjoy the share Assigned thee by our father’s care.
So I till twice seven years are spent Will roam this wood in banishment,
Contented with the lot which he, My high-souled sire, has given me.
The charge the monarch gave, endeared To all mankind, by all revered, Peer of the Lord Supreme,
Far better, richer far in gain
Of every blessing than to reign O’er all the worlds I deem.”

Canto CII. Bharat’s Tidings.

He spoke: and Bharat thus replied: “If, false to every claim beside, I ne’er in kingly duties fail,
What will my royal life avail?
Still should the custom be observed, From which our line has never swerved, Which to the younger son ne’er gives The kingdom while the elder lives.
Now to Ayodhyá rich and fair
With me, O Raghu’s son, repair,
And to protect and gladden all
Our house, thyself as king install.
A king the world’s opinion deems A man: to me a God he seems,
Whose life in virtuous thoughts and deeds The lives of other men exceeds.
When I in distant Kekaya stayed, And thou hadst sought the forest shade, Our father died, the saints’ delight, So constant in each holy rite.
Scarce with thy wife and Lakshmaṇ thou Hadst journeyed forth to keep the vow, When mourning for his son, forspent, To heavenly rest the monarch went.
Then up, O lord of men, away!
His funeral rites of water pay:
I and Śatrughna, ere we came,
Neglected not the sacred claim.
But in the spirit-world, they say, That gift alone is fresh for aye Which best beloved hands have poured; And thou his dearest art, my lord.
For thee he longed, for thee he grieved, His every thought on thee was bent, And crushed by woe, of thee bereaved, He thought of thee as hence he went.”

Canto CIII. The Funeral Libation.

When Ráma heard from Bharat each Dark sorrow of his mournful speech,
And tidings of his father dead,
His spirits fell, his senses fled.
For the sad words his brother spoke Struck on him like a thunder stroke, Fierce as the bolt which Indra throws, The victor of his Daitya foes.
Raising his arms in anguish, he, As when the woodman hews a tree
With its fair flowery branches crowned, Fainted and fell upon the ground.
Lord of the earth to earth he sank, Helpless, as when a towering bank With sudden ruin buries deep
An elephant who lay asleep.
Then swift his wife and brothers flew, And water, weeping, o'er him threw.
As slowly sense and strength he gained, Fast from his eyes the tears he rained, And then in accents sad and weak Kakutstha's son began to speak,
And mourning for the monarch dead, With righteous words to Bharat said: "What calls me home, when he, alas, Has gone the way which all must pass?
Of him, the best of kings bereft What guardian has Ayodhyá left?
How may I please his spirit? how Delight the high-souled monarch now, Who wept for me and went above
By me ungraced with mourning love?
Ah, happy brothers! you have paid Due offerings to his parting shade.
E'en when my banishment is o'er, Back to my home I go no more,
To look upon the widowed state
Reft of her king, disconsolate.
E'en then, O tamer of the foe,
If to Ayodhyá's town I go,

Who will direct me as of old,
Now other worlds our father hold?
From whom, my brother, shall I hear Those words which ever charmed mine ear And filled my bosom with delight Whene'er he saw me act aright?"
Thus Ráma spoke: then nearer came And looking on his moonbright dame, "Sítá, the king is gone," he said: "And Lakshmaṇ, know thy sire is dead, And with the Gods on high enrolled: This mournful news has Bharat told."
He spoke: the noble youths with sighs Rained down the torrents from their eyes.
And then the brothers of the chief With words of comfort soothed his grief: "Now to the king our sire who swayed The earth be due libations paid."
Soon as the monarch's fate she knew, Sharp pangs of grief smote Sítá through: Nor could she look upon her lord With eyes from which the torrents poured.
And Ráma strove with tender care To soothe the weeping dame's despair, And then, with piercing woe distressed, The mournful Lakshmaṇ thus addressed: "Brother, I pray thee bring for me The pressed fruit of the Ingudí, And a bark mantle fresh and new, That I may pay this offering due.
First of the three shall Sítá go, Next thou, and I the last: for so Moves the funereal pomp of woe."[379]
Sumantra of the noble mind,
Gentle and modest, meek and kind, Who, follower of each princely youth, To Ráma clung with constant truth, Now with the royal brothers' aid The grief of Ráma soothed and stayed, And lent his arm his lord to guide Down to the river's holy side.
That lovely stream the heroes found, With woods that ever blossomed crowned,
And there in bitter sorrow bent
Their footsteps down the fair descent.
Then where the stream that swiftly flowed A pure pellucid shallow showed,
The funeral drops they duly shed, And "Father, this be thine," they said.
But he, the lord who ruled the land, Filled from the stream his hollowed hand, And turning to the southern side Stretched out his arm and weeping cried: "This

sacred water clear and pure, An offering which shall aye endure To thee, O lord of kings, I give: Accept it where the spirits live!”
Then, when the solemn rite was o’er, Came Ráma to the river shore,
And offered, with his brothers’ aid, Fresh tribute to his father’s shade.
With jujube fruit he mixed the seed Of Ingudís from moisture freed,
And placed it on a spot o’erspread With sacred grass, and weeping said: “Enjoy, great King, the cake which we Thy children eat and offer thee!
For ne’er do blessed Gods refuse To share the food which mortals use.”
Then Ráma turned him to retrace
The path that brought him to the place, And up the mountain’s pleasant side Where lovely lawns lay fair, he hied.
Soon as his cottage door he gained His brothers to his breast he strained.
From them and Sítá in their woes So loud the cry of weeping rose, That like the roar of lions round The mountain rolled the echoing sound.
And Bharat’s army shook with fear The weeping of the chiefs to hear.
“Bharat,” the soldiers cried, “’tis plain, His brother Ráma meets again,
And with these cries that round us ring They sorrow for their sire the king.”
Then leaving car and wain behind, One eager thought in every mind, Swift toward the weeping, every man, As each could find a passage, ran.
Some thither bent their eager course With car, and elephant, and horse, And youthful captains on their feet With longing sped their lord to meet, As though the new-come prince had been An exile for long years unseen.
Earth beaten in their frantic zeal By clattering hoof and rumbling wheel, Sent forth a deafening noise as loud As heaven when black with many a cloud.
Then, with their consorts gathered near, Wild elephants in sudden fear
Rushed to a distant wood, and shed An odour round them as they fled.
And every silvan thing that dwelt Within those shades the terror felt, Deer, lion, tiger, boar and roe, Bison, wild-cow, and buffalo.
And when the tumult wild they heard, With trembling pinions flew each bird, From tree, from thicket, and from lake, Swan, koïl, curlew, crane, and drake.
With men the ground was overspread, With startled birds the sky o’erhead.

Then on his sacrificial ground
The sinless, glorious chief was found.
Loading with curses deep and loud The hump-back and the queen, the crowd Whose cheeks were wet, whose eyes were dim, In fond affection ran to him.
While the big tears their eyes bedewed, He looked upon the multitude, And then as sire and mother do,
His arms about his loved ones threw.
Some to his feet with reverence pressed, Some in his arms he strained:
Each friend, with kindly words addressed, Due share of honour gained.
Then, by their mighty woe o'ercome, The weeping heroes' cry
Filled, like the roar of many a drum, Hill, cavern, earth, and sky.

Canto CIV. The Meeting With The Queens.

VAŚISHṬHA WITH HIS soul athirst To look again on Ráma, first
In line the royal widows placed, And then the way behind them traced.
The ladies moving, faint and slow, Saw the fair stream before them flow, And by the bank their steps were led Which the two brothers visited.
Kauśalyá with her faded cheek And weeping eyes began to speak, And thus in mournful tones addressed The queen Sumitrá and the rest: “See in the wood the bank’s descent, Which the two orphan youths frequent, Whose noble spirits never fall, Though woes surround them, reft of all.
Thy son with love that never tires Draws water hence which mine requires.
This day, for lowly toil unfit, His pious task thy son should quit.”
As on the long-eyed lady strayed, On holy grass, whose points were laid Directed to the southern sky, The funeral offering met her eye.
When Ráma’s humble gift she spied Thus to the queens Kauśalyá cried: “The gift of Ráma’s hand behold, His tribute to the king high-souled, Offered to him, as texts require, Lord of Ikshváku’s line, his sire!
Not such I deem the funeral food Of kings with godlike might endued.
Can he who knew all pleasures, he Who ruled the earth from sea to sea, The mighty lord of monarchs, feed On Ingudí’s extracted seed?
In all the world there cannot be A woe, I ween, more sad to see, Than that my glorious son should make His funeral gift of such a cake.
The ancient text I oft have heard This day is true in every word: “Ne’er do the blessed Gods refuse To eat the food their children use.’ ”
The ladies soothed the weeping dame: To Ráma’s hermitage they came, And there the hero met their eyes Like a God fallen from the skies.
Him joyless, reft of all, they viewed, And tears their mournful eyes bedewed.

The truthful hero left his seat, And clasped the ladies' lotus feet, And they with soft hands brushed away The dust that on his shoulders lay.

Then Lakshmaṇ, when he saw each queen With weeping eyes and troubled mien, Near to the royal ladies drew And paid them gentle reverence too.

He, Daśaratha's offspring, signed The heir of bliss by Fortune kind, Received from every dame no less Each mark of love and tenderness.

And Sítá came and bent before The widows, while her eyes ran o'er, And pressed their feet with many a tear.

They when they saw the lady dear Pale, worn with dwelling in the wild, Embraced her as a darling child: "Daughter of royal Janak, bride Of Daśaratha's son," they cried, "How couldst thou, offspring of a king, Endure this woe and suffering In the wild forest? When I trace Each sign of trouble on thy face — That lotus which the sun has dried, That lily by the tempest tried, That gold whereon the dust is spread, That moon whence all the light is fled — Sorrow assails my heart, alas!

As fire consumes the wood and grass."

Then Ráma, as she spoke distressed, The feet of Saint Vaśishṭha pressed, Touched them with reverential love, Then near him took his seat:

Thus Indra clasps in realms above The Heavenly Teacher's[380] feet.

Then with each counsellor and peer, Bharat of duteous mind,

With citizens and captains near, Sat humbly down behind.

When with his hands to him upraised, In devotee's attire,

Bharat upon his brother gazed Whose glory shone like fire,

As when the pure Mahendra bends To the great Lord of Life,

Among his noble crowd of friends This anxious thought was rife: "What words to Raghu's son to-day Will royal Bharat speak,

Whose heart has been so prompt to pay Obeisance fond and meek?"

Then steadfast Ráma, Lakshmaṇ wise, Bharat for truth renowned, Shone like three fires that heavenward rise With holy priests around.

Canto CV. Ráma’s Speech.

A WHILE THEY sat, each lip compressed, Then Bharat thus his chief addressed: “My mother here was made content; To me was given the government.
This now, my lord, I yield to thee: Enjoy it, from all trouble free.
Like a great bridge the floods have rent, Impetuous in their wild descent, All other hands but thine in vain Would strive the burthen to maintain.
In vain the ass with steeds would vie, With Tárkshya,[381] birds that wing the sky; So, lord of men, my power is slight To rival thine imperial might.
Great joys his happy days attend On whom the hopes of men depend, But wretched is the life he leads Who still the aid of others needs.
And if the seed a man has sown, With care and kindly nurture grown, Rear its huge trunk and spring in time Too bulky for a dwarf to climb, Yet, with perpetual blossom gay, No fruit upon its boughs display, Ne’er can that tree, thus nursed in vain, Approval of the virtuous gain.
The simile is meant to be
Applied, O mighty-armed, to thee, Because, our lord and leader, thou Protectest not thy people now.
O, be the longing wish fulfilled Of every chief of house and guild, To see again their sun-bright lord Victorious to his realm restored!
As thou returnest through the crowd Let roars of elephants be loud.
And each fair woman lift her voice And in her new-found king rejoice.”
The people all with longing moved, The words that Bharat spoke approved, And crowding near to Ráma pressed The hero with the same request.
The steadfast Ráma, when he viewed His glorious brother’s mournful mood, With each ambitious thought controlled, Thus the lamenting prince consoled: “I cannot do the things I will, For Ráma is but mortal still.

Fate with supreme, resistless law This way and that its slave will draw, All gathered heaps must waste away, All lofty lore and powers decay.
Death is the end of life, and all, Now firmly joined, apart must fall.
One fear the ripened fruit must know, To fall upon the earth below;
So every man who draws his breath Must fear inevitable death.
The pillared mansion, high, compact, Must fall by Time's strong hand attacked;
So mortal men, the gradual prey Of old and ruthless death, decay.
The night that flies no more returns: Yamuná for the Ocean yearns:
Swift her impetuous waters flee, But roll not backward from the sea.
The days and nights pass swiftly by And steal our moments as they fly, E'en as the sun's unpitying rays Drink up the floods in summer blaze.
Then for thyself lament and leave For death of other men to grieve, For if thou go or if thou stay, Thy life is shorter day by day.
Death travels with us; death attends Our steps until our journey ends, Death, when the traveller wins the goal, Returns with the returning soul.
The flowing hair grows white and thin, And wrinkles mark the altered skin.
The ills of age man's strength assail: Ah, what can mortal power avail?
Men joy to see the sun arise,
They watch him set with joyful eyes: But ne'er reflect, too blind to see, How fast their own brief moments flee.
With lovely change for ever new The seasons' sweet return they view, Nor think with heedless hearts the while That lives decay as seasons smile.
As haply on the boundless main
Meet drifting logs and part again, So wives and children, friends and gold, Ours for a little time we hold: Soon by resistless laws of fate To meet no more we separate.
In all this changing world not one The common lot of all can shun: Then why with useless tears deplore The dead whom tears can bring no more?
As one might stand upon the way And to a troop of travellers say: "If ye allow it, sirs, I too
Will travel on the road with you:"

So why should mortal man lament When on that path his feet are bent Which all men living needs must tread, Where sire and ancestors have led?
Life flies as torrents downward fall Speeding away without recall,
So virtue should our thoughts engage, For bliss[382] is mortals’ heritage.

By ceaseless care and earnest zeal For servants and for people’s weal, By gifts, by duty nobly done,
Our glorious sire the skies has won.
Our lord the king, o’er earth who reigned, A blissful home in heaven has gained
By wealth in ample largess spent, And many a rite magnificent:
With constant joy from first to last A long and noble life he passed, Praised by the good, no tears should dim Our eyes, O brother dear, for him.
His human body, worn and tried
By length of days, he cast aside, And gained the godlike bliss to stray In Brahmá’s heavenly home for aye.
For such the wise as we are, deep In Veda lore, should never weep.
Those who are firm and ever wise Spurn vain lament and idle sighs.
Be self-possessed: thy grief restrain: Go, in that city dwell again.
Return, O best of men, and be
Obedient to our sire’s decree,
While I with every care fulfil
Our holy father’s righteous will, Observing in the lonely wood
His charge approved by all the good.”
Thus Ráma of the lofty mind
To Bharat spoke his righteous speech, By every argument designed
Obedience to his sire to teach.

Canto CVI. Bharat’s Speech.

Good Bharat, by the river side, To virtuous Ráma’s speech replied, And thus with varied lore addressed The prince, while nobles round him pressed: “In all this world whom e’er can we Find equal, scourge of foes, to thee?
No ill upon thy bosom weighs,
No thoughts of joy thy spirit raise.
Approved art thou of sages old,
To whom thy doubts are ever told.
Alike in death and life, to thee The same to be and not to be.
The man who such a soul can gain Can ne’er be crushed by woe or pain.
Pure as the Gods, high-minded, wise, Concealed from thee no secret lies.
Such glorious gifts are all thine own, And birth and death to thee are known, That ill can ne’er thy soul depress With all-subduing bitterness.
O let my prayer, dear brother, win Thy pardon for my mother’s sin.
Wrought for my sake who willed it not When absent in a distant spot.
Duty alone with binding chains
The vengeance due to crime restrains, Or on the sinner I should lift
My hand in retribution swift.
Can I who know the right, and spring From Daśaratha, purest king — Can I commit a heinous crime,
Abhorred by all through endless time?
The aged king I dare not blame,
Who died so rich in holy fame,
My honoured sire, my parted lord, E’en as a present God adored.
Yet who in lore of duty skilled

So foul a crime has ever willed, And dared defy both gain and right To gratify a woman's spite?
When death draws near, so people say, The sense of creatures dies away; And he has proved the ancient saw By acting thus in spite of law.
But O my honoured lord, be kind, Dismiss the trespass from thy mind, The sin the king committed, led
By haste, his consort's wrath, and dread.
For he who veils his sire's offence With tender care and reverence — His sons approved by all shall live: Not so their fate who ne'er forgive.
Be thou, my lord, the noble son, And the vile deed my sire has done, Abhorred by all the virtuous, ne'er Resent, lest thou the guilt too share.
Preserve us, for on thee we call, Our sire, Kaikeyí, me and all
Thy citizens, thy kith and kin;
Preserve us and reverse the sin.
To live in woods a devotee
Can scarce with royal tasks agree, Nor can the hermit's matted hair Suit fitly with a ruler's care.
Do not, my brother, do not still Pursue this life that suits thee ill.
Mid duties of a king we count
His consecration paramount,
That he with ready heart and hand May keep his people and his land.
What Warrior born to royal sway
From certain good would turn away, A doubtful duty to pursue,
That mocks him with the distant view?
Thou wouldst to duty cleave, and gain The meed that follows toil and pain.
In thy great task no labour spare: Rule the four castes with justest care.
Mid all the four, the wise prefer The order of the householder:[383]

Canst thou, whose thoughts to duty cleave, The best of all the orders leave?
My better thou in lore divine,

My birth, my sense must yield to thine: While thou, my lord, art here to reign,
How shall my hands the rule maintain?
O faithful lover of the right,
Take with thy friends the royal might, Let thy sires' realm, from trouble free,
Obey her rightful king in thee.
Here let the priests and lords of state Our monarch duly consecrate,
With prayer and holy verses blessed By saint Vaśishṭha and the rest.
Anointed king by us, again
Seek fair Ayodhyá, there to reign, And like imperial Indra girt
By Gods of Storm, thy might assert.
From the three debts[384] acquittance earn, And with thy wrath the wicked burn,
O'er all of us thy rule extend,
And cheer with boons each faithful friend.
Let thine enthronement, lord, this day Make all thy lovers glad and gay, And let all those who hate thee flee To the ten winds for fear of thee.
Dear lord, my mother's words of hate With thy sweet virtues expiate,
And from the stain of folly clear The father whom we both revere.
Brother, to me compassion show,
I pray thee with my head bent low, And to these friends who on thee call, — As the Great Father pities all.
But if my tears and prayers be vain, And thou in woods wilt still remain, I will with thee my path pursue
And make my home in forests too."
Thus Bharat strove to bend his will With suppliant head, but he,
Earth's lord, inexorable still
Would keep his sire's decree.
The firmness of the noble chief
The wondering people moved,
And rapture mingling with their grief, All wept and all approved.
"How firm his steadfast will," they cried, "Who Keeps his promise thus!
Ah, to Ayodhyá's town," they sighed, "He comes not back with us."

The holy priest, the swains who tilled The earth, the sons of trade,
And e’en the mournful queens were filled With joy as Bharat prayed,
And bent their heads, then weeping stilled A while, his prayer to aid.

Canto CVII. Ráma’s Speech.

Thus, by his friends encompassed round, He spoke, and Ráma, far renowned, To his dear brother thus replied, Whom holy rites had purified: “O thou whom Queen Kaikeyí bare The best of kings, thy words are fair, Our royal father, when of yore He wed her, to her father swore The best of kingdoms to confer, A noble dowry meet for her;

Then, grateful, on the deadly day Of heavenly Gods’ and demons’ fray, A future boon on her bestowed To whose sweet care his life he owed.

She to his mind that promise brought, And then the best of kings besought To bid me to the forest flee, And give the rule, O Prince, to thee.

Thus bound by oath, the king our lord Gave her those boons of free accord, And bade me, O thou chief of men, Live in the woods four years and ten.

I to this lonely wood have hied With faithful Lakshmaṇ by my side, And Sítá by no tears deterred, Resolved to keep my father’s word.

And thou, my noble brother, too Shouldst keep our father’s promise true: Anointed ruler of the state

Maintain his word inviolate.

From his great debt, dear brother, free Our lord the king for love of me, Thy mother’s breast with joy inspire, And from all woe preserve thy sire.

’Tis said, near Gayá’s holy town[385]

Gayá, great saint of high renown, This text recited when he paid Due rites to each ancestral shade: “A son is born his sire to free From Put’s infernal pains:

Hence, saviour of his father, he The name of Puttra gains.”[386]

Thus numerous sons are sought by prayer, In Scripture trained with graces fair, That of the number one some day May funeral rites at Gayá pay.

The mighty saints who lived of old This holy doctrine ever hold.

Then, best of men, our sire release From pains of hell, and give him peace.
Now Bharat, to Ayodhyá speed, The brave Śatrughna with thee lead, Take with thee all the twice-born men, And please each lord and citizen.
I now, O King, without delay
To Daṇḍak wood will bend my way, And Lakshmaṇ and the Maithil dame Will follow still, our path the same.
Now, Bharat, lord of men be thou, And o'er Ayodhyá reign:
The silvan world to me shall bow, King of the wild domain.
Yea, let thy joyful steps be bent To that fair town to-day,
And I as happy and content,
To Daṇḍak wood will stray.
The white umbrella o'er thy brow Its cooling shade shall throw: I to the shadow of the bough
And leafy trees will go.
Śatrughna, for wise plans renowned, Shall still on thee attend;
And Lakshmaṇ, ever faithful found, Be my familiar friend.
Let us his sons, O brother dear, The path of right pursue,
And keep the king we all revere Still to his promise true."

Canto CVIII. Jáváli’s Speech.

Thus Ráma soothed his brother’s grief: Then virtuous Jáváli, chief
Of twice-born sages, thus replied In words that virtue’s law defied: “Hail, Raghu’s princely son, dismiss A thought so weak and vain as this.
Canst thou, with lofty heart endowed, Think with the dull ignoble crowd?
For what are ties of kindred? can One profit by a brother man?
Alone the babe first opes his eyes, And all alone at last he dies.
The man, I ween, has little sense Who looks with foolish reverence On father’s or on mother’s name: In others, none a right may claim.
E’en as a man may leave his home And to a distant village roam,
Then from his lodging turn away And journey on the following day, Such brief possession mortals hold In sire and mother, house and gold, And never will the good and wise The brief uncertain lodging prize.
Nor, best of men, shouldst thou disown Thy sire’s hereditary throne,
And tread the rough and stony ground Where hardship, danger, woes abound.
Come, let Ayodhyá rich and bright See thee enthroned with every rite: Her tresses bound in single braid[387]
She waits thy coming long delayed.
O come, thou royal Prince, and share The kingly joys that wait thee there, And live in bliss transcending price As Indra lives in Paradise.
The parted king is naught to thee, Nor right in living man has he: The king is one, thou, Prince of men, Another art: be counselled then.
Thy royal sire, O chief, has sped On the long path we all must tread.
The common lot of all is this,
And thou in vain art robbed of bliss.
For those — and only those — I weep Who to the path of duty keep;

For here they suffer ceaseless woe, And dying to destruction go.

With pious care, each solemn day, Will men their funeral offerings pay: See, how the useful food they waste: He who is dead no more can taste.

If one is fed, his strength renewed Whene’er his brother takes his food, Then offerings to the parted pay: Scarce will they serve him on his way.

By crafty knaves these rules were framed, And to enforce men’s gifts proclaimed: “Give, worship, lead a life austere, Keep lustral rites, quit pleasures here.”

There is no future life: be wise, And do, O Prince, as I advise.

Enjoy, my lord, the present bliss, And things unseen from thought dismiss.

Let this advice thy bosom move, The counsel sage which all approve; To Bharat’s earnest prayer incline, And take the rule so justly thine.”

Canto CIX. The Praises Of Truth.

By sage Jáváli thus addressed, Ráma of truthful hearts the best, With perfect skill and wisdom high Thus to his speech made fit reply: “Thy words that tempt to bliss are fair, But virtue’s garb they falsely wear.

For he from duty’s path who strays To wander in forbidden ways, Allured by doctrine false and vain, Praise from the good can never gain.

Their lives the true and boaster show, Pure and impure, and high and low, Else were no mark to judge between Stainless and stained and high and mean; They to whose lot fair signs may fall Were but as they who lack them all, And those to virtuous thoughts inclined Were but as men of evil mind.

If in the sacred name of right I do this wrong in duty’s spite; The path of virtue meanly quit, And this polluting sin commit, What man who marks the bounds between Virtue and vice with insight keen, Would rank me high in after time Stained with this soul destroying crime?

Whither could I, the sinner, turn, How hope a seat in heaven to earn, If I my plighted promise break, And thus the righteous path forsake?

This world of ours is ever led To walk the ways which others tread, And as their princes they behold, The subjects too their lives will mould.

That truth and mercy still must be Beloved of kings, is Heaven’s decree.

Upheld by truth the monarch reigns, And truth the very world sustains.

Truth evermore has been the love Of holy saints and Gods above, And he whose lips are truthful here Wins after death the highest sphere.

As from a serpent’s deadly tooth, We shrink from him who scorns the truth.

For holy truth is root and spring Of justice and each holy thing, A might that every power transcends, Linked to high bliss that never ends.

Truth is all virtue’s surest base, Supreme in worth and first in place.

Oblations, gifts men offer here, Vows, sacrifice, and rites austere, And Holy Writ, on truth depend: So men must still that truth defend.

Truth, only truth protects the land, By truth unharmed our houses stand; Neglect of truth makes men distressed, And truth in highest heaven is blessed.

Then how can I, rebellious, break Commandments which my father spake — I ever true and faithful found, And by my word of honour bound?

My father's bridge of truth shall stand Unharmed by my destructive hand: Not folly, ignorance, or greed My darkened soul shall thus mislead.

Have we not heard that God and shade Turn from the hated offerings paid By him whose false and fickle mind No pledge can hold, no promise bind?

Truth is all duty: as the soul, It quickens and supports the whole.

The good respect this duty: hence Its sacred claims I reverence.

The Warrior's duty I despise That seeks the wrong in virtue's guise: Those claims I shrink from, which the base, Cruel, and covetous embrace.

The heart conceives the guilty thought, Then by the hand the sin is wrought, And with the pair is leagued a third, The tongue that speaks the lying word.

Fortune and land and name and fame To man's best care have right and claim; The good will aye to truth adhere, And its high laws must men revere.

Base were the deed thy lips would teach, Approved as best by subtle speech.

Shall I my plighted promise break, That I these woods my home would make?

Shall I, as Bharat's words advise, My father's solemn charge despise?

Firm stands the oath which then before My father's face I soothly swore, Which Queen Kaikeyí's anxious ear Rejoiced with highest joy to hear.

Still in the wood will I remain, With food prescribed my life sustain, And please with fruit and roots and flowers Ancestral shades and heavenly powers.

Here every sense contented, still Heeding the bounds of good and ill, My settled course will I pursue, Firm in my faith and ever true.

Here in this wild and far retreat Will I my noble task complete; And Fire and Wind and Moon shall be Partakers of its fruit with me.

A hundred offerings duly wrought His rank o'er Gods for Indra bought, And mighty saints their heaven secured By torturing years on earth endured."

That scoffing plea the hero spurned, And thus he spake once more, Chiding, the while his bosom burned, Jáváli's impious lore:
"Justice, and courage ne'er dismayed, Pity for all distressed,
Truth, loving honour duly paid To Bráhman, God, and guest — In these, the true and virtuous say, Should lives of men be passed: They form the right and happy way That leads to heaven at last.

My father's thoughtless act I chide That gave thee honoured place, Whose soul, from virtue turned aside, Is faithless, dark, and base.
We rank the Buddhist with the thief,[388]
And all the impious crew
Who share his sinful disbelief, And hate the right and true.
Hence never should wise kings who seek To rule their people well,
Admit, before their face to speak, The cursed infidel.
But twice-born men in days gone by, Of other sort than thou,
Have wrought good deeds, whose glories high Are fresh among us now:
This world they conquered, nor in vain They strove to win the skies: The twice-born hence pure lives maintain, And fires of worship rise.
Those who in virtue's path delight, And with the virtuous live, — Whose flames of holy zeal are bright, Whose hands are swift to give, Who injure none, and good and mild In every grace excel,
Whose lives by sin are undefiled, We love and honour well."
Thus Ráma spoke in righteous rage Jáváli's speech to chide,
When thus again the virtuous sage In truthful words replied:
"The atheist's lore I use no more, Not mine his impious creed:
His words and doctrine I abhor, Assumed at time of need.
E'en as I rose to speak with thee, The fit occasion came
That bade me use the atheist's plea To turn thee from thine aim.
The atheist creed I disavow, Unsay the words of sin,
And use the faithful's language now Thy favour, Prince, to win."

Canto CX. The Sons Of Ikshváku.[389]

Then spake Vaśishṭha who perceived That Ráma’s soul was wroth and grieved: “Well knows the sage Jáváli all
The changes that the world befall; And but to lead thee to revoke
Thy purpose were the words he spoke.
Lord of the world, now hear from me How first this world began to be.
First water was, and naught beside; There earth was formed that stretches wide.
Then with the Gods from out the same The Self-existent Brahmá came.
Then Brahmá[390] in a boar’s disguise Bade from the deep this earth arise; Then, with his sons of tranquil soul, He made the world and framed the whole.
From subtlest ether Brahmá rose: No end, no loss, no change he knows.
A son had he, Maríchi styled,
And Kaśyap was Maríchi’s child.
From him Vivasvat sprang: from him Manu, whose fame shall ne’er be dim.
Manu, who life to mortals gave,
Begot Ikshváku good and brave:
First of Ayodhyá’s kings was he, Pride of her famous dynasty.
From him the glorious Kukshi sprang, Whose fame through all the regions rang.
Rival of Kukshi’s ancient fame,
His heir the great Vikukshi came.
His son was Váṇa, lord of might, His Anaraṇya, strong in fight.
No famine marred his blissful reign, No drought destroyed the kindly grain; Amid the sons of virtue chief,
His happy realm ne’er held a thief, His son was Prithu, glorious name, From him the wise Triśanku came: Embodied to the skies he went
For love of truth preëminent.

He left a son renowned afar,
Known by the name of Dhundhumár.
His son succeeding bore the name Of Yuvanáśva dear to fame.
He passed away. Him followed then His son Mándhátá, king of men.
His son was blest in high emprise, Susandhi, fortunate and wise.
Two noble sons had he, to wit
Dhruvasandhi and Prasenajit.
Bharat was Dhruvasandhi's son:
His glorious arm the conquest won, Against his son King Asit, rose
In fierce array his royal foes,
Haihayas, Tálajanghas styled,
And Śaśivindhus fierce and wild.

Long time he strove, but forced to yield Fled from his kingdom and the field.
The wives he left had both conceived — So is the ancient tale believed: — One, of her rival's hopes afraid, Fell poison in the viands laid.
It chanced that Chyavan, Bhrigu's child, Had wandered to the pathless wild Where proud Himálaya's lovely height Detained him with a strange delight.
Then came the other widowed queen With lotus eyes and beauteous mien,
Longing a noble son to bear,
And wooed the saint with earnest prayer.
When thus Kálindí, fairest dame
With reverent supplication came, To her the holy sage replied:
"O royal lady, from thy side
A glorious son shall spring ere long, Righteous and true and brave and strong;
He, scourge of foes and lofty-souled, His ancient race shall still uphold."
Then round the sage the lady went, And bade farewell, most reverent.
Back to her home she turned once more, And there her promised son she bore.
Because her rival mixed the bane To render her conception vain,
And her unripened fruit destroy, Sagar she called her rescued boy.[391]
He, when he paid that solemn rite,[392]

Filled living creatures with affright: Obedient to his high decree
His countless sons dug out the sea.
Prince Asamanj was Sagar's child: But him with cruel sin defiled
And loaded with the people's hate His father banished from the state.
To Asamanj his consort bare
Bright Anśumán his valiant heir.
Anśumán's son, Dilípa famed,
Begot a son Bhagírath named.
From him renowned Kakutstha came: Thou bearest still the lineal name.
Kakutstha's son was Raghu: thou
Art styled the son of Raghu now.
From him came Purushádak bold,
Fierce hero of gigantic mould:
Kalmáshapáda's name he bore,
Because his feet were spotted o'er.
Śankhan his son, to manhood grown, Died sadly with his host o'erthrown, But ere he perished sprang from him Sudarśan fair in face and limb.
From beautiful Sudarśan came
Prince Agnivarṇa, bright as flame.
His son was Śíghraga, for speed
Unmatched; and Maru was his seed.
Prasusruka was Maru's child:
His son was Ambarísha styled.
Nahush was Ambarísha's heir
With hand to strike and heart to dare.
His son was good Nábhág, from youth Renowned for piety and truth.
From great Nábhág sprang children two Aja and Suvrat pure and true.
From Aja Daśaratha came,
Whose virtuous life was free from blame.
His eldest son art thou: his throne, O famous Ráma, is thine own.
Accept the sway so justly thine, And view the world with eyes benign.

For ever in Ikshváku's race
The eldest takes his father's place, And while he lives no son beside As lord and king is sanctified.
The rule by Raghu's children kept Thou must not spurn to-day.
This realm of peerless wealth accept, And like thy father sway."

Canto CXI. Counsel To Bharat.

Thus said Vaśishṭha, and again To Ráma spake in duteous strain: “All men the light of life who see With high respect should look on three: High honour ne’er must be denied To father, mother, holy guide.

First to their sires their birth they owe, Nursed with maternal love they grow: Their holy guides fair knowledge teach: So men should love and honour each.

Thy sire and thou have learned of me, The sacred guide of him and thee, And if my word thou wilt obey

Thou still wilt keep the virtuous way.

See, with the chiefs of every guild And all thy friends, this place is filled: All these, as duty bids, protect; So still the righteous path respect.

O, for thine aged mother feel,

Nor spurn the virtuous dame’s appeal: Obey, O Prince, thy mother dear, And still to virtue’s path adhere.

Yield thou to Bharat’s fond request, With earnest supplication pressed, So wilt thou to thyself be true, And faith and duty still pursue.”

Thus by his saintly guide addressed With pleas in sweetest tones expressed, The lord of men in turn replied

To wise Vaśishṭha by his side:

“The fondest son’s observance ne’er Repays the sire and mother’s care: The constant love that food provides, And dress, and every need besides: Their pleasant words still soft and mild, Their nurture of the helpless child: The words which Daśaratha spake, My king and sire, I ne’er will break.”

Then Bharat of the ample chest

The wise Sumantra thus addressed; “Bring sacred grass, O charioteer, And strew it on the level here.

For I will sit and watch his face Until I win my brother’s grace.
Like a robbed Bráhman will I lie,[393]
Nor taste of food nor turn my eye, In front of Ráma’s leafy cot,
And till he yield will leave him not.”
When Bharat saw Sumantra’s eye
Looked up to Ráma for reply,
The Prince himself in eager haste The sacred grass in order placed.
Him great and mighty Ráma, best
Of royal saints, in turn addressed: “What, Bharat, have I done, that thou Besiegest me,[394] a suppliant now?
Thus streched, to force redress for wrongs To men of Bráhman birth belongs, Not those upon whose kingly head The consecrating drops are shed.
Up, lord of men! arise, and quit This fearful vow for thee unfit.
Go, brother, seek Ayodhyá’s town, Fair city of supreme renown.”
But Bharat, as his seat he took, Cast all around an eager look:
“O people, join your prayers with mine, And so his stubborn heart incline.”
And all the people answered thus: “Full well is Ráma known to us.
Right is the word he speaks and he Is faithful to his sire’s decree: Nor can we rashly venture now
To turn him from his purposed vow.”
Then Ráma spoke: “O Bharat, heed Thy virtuous friends, and mark their rede.
Mark well what I and these advise, And duty view with clearer eyes.
Thy hand on mine, O hero, place, Touch water, and thy sin efface.”
Then Bharat rose: his hand he dipped, And purifying water sipped:
“Each citizen,” he cried, “give ear, Attend, each counsellor and peer.
My mother planned, by me untaught, To win the sway I never sought:
Ne’er Raghu’s son could I despise, In duty’s lore supremely wise.
Now if obedience to our sire
This dwelling in the woods require, I, till the destined years be spent, Will dwell alone in banishment.”

The virtuous Ráma, wonder-stirred, The faithful speech of Bharat heard, And thus the hero's feelings found Due utterance, as he gazed around: "Still to my father's word I hold, Whate'er he bought, or pledged, or sold: Ne'er shall his living promise be Annulled by Bharat or by me.
Not thus my task will I evade,
My exile on another laid:
Most wise was Queen Kaikeyí's rede, And just and good my father's deed.
Dear Bharat's patient soul I know, How reverence due he loves to show; In him, high-souled and faithful found, Must each auspicious grace abound.
When from the woods I turn again I with his aid shall nobly reign, With one so good, of peerless worth, A glorious lord of happy earth.
Her boon Kaikeyí sought and won.
I, as my father swore, have done: And O, do thou, my brother dear, The monarch's name from falsehood clear.

Canto CXII. The Sandals.

High wonder mingled with delight Took the great sages at the sight, Thrilling their breasts who came to view The meeting of the peerless two.
The saints and sages' holy train Departed to their home again.
And high each holy voice was raised, And thus the glorious brothers praised.
"High fate is his, the sire of two Most virtuous souls, so brave and true: With wonder and with joy intense Our ears have heard their conference."
Then the great sages, longing all To see the ten-necked tyrant[395] fall, To Bharat, bravest of the brave, Their salutary counsel gave:
"O thou of lofty lineage born, Whom wisdom, conduct, fame adorn, Thou for thy honoured father's sake Shouldst Ráma's righteous counsel take.

All debts to Queen Kaikeyí paid, Thy sire his home in heaven has made, So virtuous Ráma we would see
From filial obligation free."
Thus gave each royal sage advice, High saint, and bard of Paradise; Then quickly vanishing from view Each to his proper home withdrew.
Then Ráma's face his rapture showed, And his full heart with joy o'erflowed, While, as the sages parted thence, He paid his humble reverence.
Then Bharat shook in every limb As suppliant thus he spake to him: "The duty of a king respect,
Held by our race in high respect: And O, thy gracious ear incline To heed my mother's prayer and mine.
The mighty realm to rule and guard For me alone is task too hard.
No power have I the love to gain Of noble, citizen, and swain.

All those who know thee, warrior, friend, On thee their eager glances bend, As labouring hinds who till the plain Look fondly for the Lord of Rain.

O wisest Prince, thy realm secure, And make its firm foundations sure.

Kakutstha’s son, thy mighty arm Can keep the nation free from harm.”

He spoke, and fell in sorrow drowned At Ráma’s feet upon the ground, And there the hero sued and sighed, And “Hear me, Raghu’s son,” he cried.

Then Ráma raised him up, and pressed His brother to his loving breast, And sweetly as a wild swan cried To Bharat dark and lotus-eyed: “So just and true thy generous soul, Thy hand may well this earth control: But many a sage his aid will lend, With counsellor, and peer, and friend: With these advise: their counsel ask, And so perform thy arduous task.

The moon his beauty may forgo, The cold forsake the Hills of Snow, And Ocean o’er his banks may sweep, But I my father’s word will keep.

Now whether love of thee or greed Thy mother led to plan the deed, Forth from thy breast the memory throw, And filial love and reverence show.”

Thus spake Kauśalyá’s son: again Bharat replied in humble strain To him who matched the sun in might And lovely as the young moon’s light: “Put, noble brother, I entreat, These sandals on thy blessed feet: These, lord of men, with gold bedecked, The realm and people will protect.”

Then Ráma, as his brother prayed Beneath his feet the sandals laid, And these with fond affection gave To Bharat’s hand, the good and brave.

Then Bharat bowed his reverent head And thus again to Ráma said:

“Through fourteen seasons will I wear The hermit’s dress and matted hair: With fruit and roots my life sustain, And still beyond the realm remain, Longing for thee to come again.

The rule and all affairs of state I to these shoes will delegate.

And if, O tamer of thy foes,

When fourteen years have reached their close, I see thee not that day return, The kindled fire my frame shall burn.”

Then Ráma to his bosom drew

Dear Bharat and Śatrughna too: “Be never wroth,” he cried, “with her, Kaikeyí’s guardian minister:
This, glory of Ikshváku’s line, Is Sítá’s earnest prayer and mine.”
He spoke, and as the big tears fell, To his dear brother bade farewell.
Round Ráma, Bharat strong and bold In humble reverence paced,
When the bright sandals wrought with gold Above his brows were placed.
The royal elephant who led
The glorious pomp he found,
And on the monster’s mighty head Those sandals duly bound.
Then noble Ráma, born to swell The glories of his race,
To all in order bade farewell
With love and tender grace —
To brothers, counsellers, and peers, — Still firm, in duty proved,
Firm, as the Lord of Snow uprears His mountains unremoved.
No queen, for choking sobs and sighs, Could say her last adieu:
Then Ráma bowed, with flooded eyes, And to his cot withdrew.

Canto CXIII. Bharat’s Return.

BEARING THE SANDALS on his head Away triumphant Bharat sped,
And clomb, Śatrughna by his side, The car wherein he wont to ride.
Before the mighty army went
The lords for counsel eminent,
Vaśishṭha, Vámadeva next,
Jáváli, pure with prayer and text.

Then from that lovely river they Turned eastward on their homeward way: With reverent steps from left to right They circled Chitrakúṭa’s height, And viewed his peaks on every side With stains of thousand metals dyed.
Then Bharat saw, not far away,
Where Bharadvája’s dwelling lay, And when the chieftain bold and sage Had reached that holy hermitage, Down from the car he sprang to greet The saint, and bowed before his feet.
High rapture filled the hermit’s breast, Who thus the royal prince addressed: “Say, Bharat, is thy duty done?
Hast thou with Ráma met, my son?”
The chief whose soul to virtue clave This answer to the hermit gave: “I prayed him with our holy guide: But Raghu’s son our prayer denied, And long besought by both of us He answered Saint Vaśishṭha thus: “True to my vow, I still will be Observant of my sire’s decree:
Till fourteen years complete their course That promise shall remain in force.”
The saint in highest wisdom taught, These solemn words with wisdom fraught, To him in lore of language learned Most eloquent himself returned: “Obey my rede: let Bharat hold

This pair of sandals decked with gold: They in Ayodhyá shall ensure
Our welfare, and our bliss secure.”
When Ráma heard the royal priest He rose, and looking to the east Consigned the sandals to my hand That they for him might guard the land.
Then from the high-souled chief’s abode I turned upon my homeward road, Dismissed by him, and now this pair Of sandals to Ayodhyá bear.”
To him the hermit thus replied, By Bharat’s tidings gratified:
“No marvel thoughts so just and true, Thou best of all who right pursue, Should dwell in thee, O Prince of men, As waters gather in the glen.
He is not dead, we mourn in vain: Thy blessed father lives again, Whose noble son we thus behold
Like Virtue’s self in human mould.”
He ceased: before him Bharat fell To clasp his feet, and said farewell: His reverent steps around him bent, And onward to Ayodhyá went.
His host of followers stretching far With many an elephant and car,
Waggon and steed, and mighty train, Traversed their homeward way again.
O’er holy Yamuná they sped,
Fair stream, with waves engarlanded, And then once more the rivers’ queen, The blessed Gangá’s self was seen.
Then making o’er that flood his way, Where crocodiles and monsters lay, The king to Śringavera drew
His host and royal retinue.
His onward way he thence pursued, And soon renowned Ayodhyá viewed.
Then burnt by woe and sad of cheer Bharat addressed the charioteer: “Ah, see, Ayodhyá dark and sad, Her glory gone, once bright and glad: Of joy and beauty reft, forlorn, In silent grief she seems to mourn.”

Canto CXIV. Bharat's Departure.

Deep, pleasant was the chariot's sound As royal Bharat, far renowned,
Whirled by his mettled coursers fast Within Ayodhyá's city passed.
There dark and drear was every home Where cats and owls had space to roam,
As when the shades of midnight fall With blackest gloom, and cover all: As Rohiṇí, dear spouse of him
Whom Ráhu hates,[396] grows faint and dim, When, as she shines on high alone
The demon's shade is o'er her thrown: As burnt by summer's heat a rill
Scarce trickling from her parent hill, With dying fish in pools half dried, And fainting birds upon her side: As sacrificial flames arise
When holy oil their food supplies, But when no more the fire is fed
Sink lustreless and cold and dead: Like some brave host that filled the plain, With harness rent and captains slain, When warrior, elephant, and steed Mingled in wild confusion bleed:
As when, all spent her store of worth, Rocks from her base the loosened earth:
Like a sad fallen star no more
Wearing the lovely light it wore: So mournful in her lost estate
Was that sad town disconsolate.
Then car-borne Bharat, good and brave, Thus spake to him the steeds who drave:
"Why are Ayodhyá's streets so mute?
Where is the voice of lyre and lute?
Why sounds not, as of old, to-day The music of the minstrel's lay?

Where are the wreaths they used to twine?
Where are the blossoms and the wine?
Where is the cool refreshing scent Of sandal dust with aloe blent?

The elephant’s impatient roar,
The din of cars, I hear no more:
No more the horse’s pleasant neigh Rings out to meet me on my way.
Ayodhyá’s youths, since Ráma’s flight, Have lost their relish for delight: Her men roam forth no more, nor care Bright garlands round their necks to wear.
All grieve for banished Ráma: feast, And revelry and song have ceased: Like a black night when floods pour down, So dark and gloomy is the town.
When will he come to make them gay Like some auspicious holiday?
When will my brother, like a cloud At summer’s close, make glad the crowd?”
Then through the streets the hero rode, And passed within his sire’s abode, Like some deserted lion’s den,
Forsaken by the lord of men.
Then to the inner bowers he came, Once happy home of many a dame,
Now gloomy, sad, and drear,
Dark as of old that sunless day
When wept the Gods in wild dismay;[397]
There poured he many a tear.

Canto CXV. Nandigrám.[398]

Then when the pious chief had seen Lodged in her home each widowed queen, Still with his burning grief oppressed His holy guides he thus addressed:
“I go to Nandigrám: adieu,
This day, my lords to all of you: I go, my load of grief to bear,
Reft of the son of Raghu, there.
The king my sire, alas, is dead, And Ráma to the forest fled;
There will I wait till he, restored, Shall rule the realm, its rightful lord.”
They heard the high-souled prince’s speech, And thus with ready answer each
Of those great lords their chief addressed, With saint Vaśishṭha and the rest:
“Good are the words which thou hast said, By brotherly affection led,
Like thine own self, a faithful friend, True to thy brother to the end:
A heart like thine must all approve, Which naught from virtue’s path can move.”
Soon as the words he loved to hear Fell upon Bharat’s joyful ear,
Thus to the charioteer he spoke: “My car with speed, Sumantra, yoke.”
Then Bharat with delighted mien
Obeisance paid to every queen,
And with Śatrughna by his side
Mounting the car away he hied.
With lords, and priests in long array The brothers hastened on their way.
And the great pomp the Bráhmans led With Saint Vaśishṭha at their head.
Then every face was eastward bent As on to Nandigrám they went.
Behind the army followed, all
Unsummoned by their leader’s call, And steeds and elephants and men Streamed forth with every citizen.
As Bharat in his chariot rode

His heart with love fraternal glowed, And with the sandals on his head To Nandigrám he quickly sped.
Within the town he swiftly pressed, Alighted, and his guides addressed: “To me in trust my brother’s hand Consigned the lordship of the land, When he these gold-wrought sandals gave As emblems to protect and save.”
Then Bharat bowed, and from his head The sacred pledge deposited,
And thus to all the people cried Who ringed him round on every side: “Haste, for these sandals quickly bring The canopy that shades the king.
Pay ye to them all reverence meet As to my elder brother’s feet,
For they will right and law maintain Until King Ráma come again.
My brother with a loving mind
These sandals to my charge consigned: I till he come will guard with care The sacred trust for Raghu’s heir.
My watchful task will soon be done, The pledge restored to Raghu’s son; Then shall I see, his wanderings o’er, These sandals on his feet once more.
My brother I shall meet at last, The burthen from my shoulders cast, To Ráma’s hand the realm restore And serve my elder as before.
When Ráma takes again this pair
Of sandals kept with pious care, And here his glorious reign begins, I shall be cleansed from all my sins, When the glad people’s voices ring With welcome to the new-made king, Joy will be mine four-fold as great As if supreme I ruled the state.”
Thus humbly spoke in sad lament
The chief in fame preëminent:
Thus, by his reverent lords obeyed, At Nandigrám the kingdom swayed.
With hermit’s dress and matted hair He dwelt with all his army there.
The sandals of his brother’s feet Installed upon the royal seat,
He, all his powers to them referred, Affairs of state administered.
In every care, in every task,
When golden store was brought,
He first, as though their rede to ask, Those royal sandals sought.

Canto CXVI. The Hermit’s Speech.

When Bharat took his homeward road Still Ráma in the wood abode: But soon he marked the fear and care That darkened all the hermits there.

For all who dwelt before the hill Were sad with dread of coming ill: Each holy brow was lined by thought, And Ráma’s side they often sought.

With gathering frowns the prince they eyed, And then withdrew and talked aside.

Then Raghu’s son with anxious breast The leader of the saints addressed: “Can aught that I have done displease, O reverend Sage, the devotees?

Why are their loving looks, O say, Thus sadly changed or turned away?

Has Lakshmaṇ through his want of heed Offended with unseemly deed?

Or is the gentle Sítá, she

Who loved to honour you and me — Is she the cause of this offence, Failing in lowly reverence?”

One sage, o’er whom, exceeding old, Had many a year of penance rolled, Trembling in every aged limb

Thus for the rest replied to him: “How could we, O beloved, blame Thy lofty-souled Videhan dame, Who in the good of all delights, And more than all of anchorites?

But yet through thee a numbing dread Of fiends among our band has spread; Obstructed by the demons’ art The trembling hermits talk apart.

For Rávaṇ’s brother, overbold, Named Khara, of gigantic mould, Vexes with fury fierce and fell All those in Janasthán[399] who dwell.

Resistless in his cruel deeds, On flesh of men the monster feeds: Sinful and arrogant is he,

And looks with special hate on thee.

Since thou, beloved son, hast made Thy home within this holy shade, The fiends have vexed with wilder rage The dwellers of the hermitage.
In many a wild and dreadful form Around the trembling saints they swarm, With hideous shape and foul disguise They terrify our holy eyes.
They make our loathing souls endure Insult and scorn and sights impure, And flocking round the altars stay The holy rites we love to pay.
In every spot throughout the grove With evil thoughts the monsters rove, Assailing with their secret might Each unsuspecting anchorite.
Ladle and dish away they fling, Our fires with floods extinguishing, And when the sacred flame should burn They trample on each water-urn.
Now when they see their sacred wood Plagued by this impious brotherhood, The troubled saints away would roam And seek in other shades a home: Hence will we fly, O Ráma, ere The cruel fiends our bodies tear.
Not far away a forest lies
Rich in the roots and fruit we prize, To this will I and all repair And join the holy hermits there; Be wise, and with us thither flee Before this Khara injure thee.
Mighty art thou, O Ráma, yet
Each day with peril is beset.
If with thy consort by thy side Thou in this wood wilt still abide."
He ceased: the words the hero spake The hermit's purpose failed to break: To Raghu's son farewell he said, And blessed the chief and comforted; Then with the rest the holy sage Departed from the hermitage.
So from the wood the saints withdrew, And Ráma bidding all adieu
In lowly reverence bent:
Instructed by their friendly speech, Blest with the gracious love of each, To his pure home he went.
Nor would the son of Raghu stray A moment from that grove away From which the saints had fled.
And many a hermit thither came Attracted by his saintly fame And the pure life he led.

Canto CXVII. Anasúyá.

BUT DWELLING IN that lonely spot Left by the hermits pleased him not.
“I met the faithful Bharat here, The townsmen, and my mother dear: The painful memory lingers yet, And stings me with a vain regret.
And here the host of Bharat camped, And many a courser here has stamped, And elephants with ponderous feet Have trampled through the calm retreat.”
So forth to seek a home he hied, His spouse and Lakshmaṇ by his side.
He came to Atri’s pure retreat, Paid reverence to his holy feet, And from the saint such welcome won As a fond father gives his son.
The noble prince with joy unfeigned As a dear guest he entertained, And cheered the glorious Lakshmaṇ too And Sítá with observance due.
Then Anasúyá at the call
Of him who sought the good of all, His blameless venerable spouse, Delighting in her holy vows,
Came from her chamber to his side: To her the virtuous hermit cried: “Receive, I pray, with friendly grace This dame of Maithil monarchs’ race:”
To Ráma next made known his wife, The devotee of saintliest life: “Ten thousand years this votaress bent On sternest rites of penance spent; She when the clouds withheld their rain, And drought ten years consumed the plain, Caused grateful roots and fruit to grow And ordered Gangá here to flow: So from their cares the saints she freed, Nor let these checks their rites impede, She wrought in Heaven’s behalf, and made Ten nights of one, the Gods to aid:[400]
Let holy Anasúyá be
An honoured mother, Prince, to thee.
Let thy Videhan spouse draw near To her whom all that live revere, Stricken in years, whose loving mind Is slow to wrath and ever kind.”

He ceased: and Ráma gave assent, And said, with eyes on Sítá bent: “O Princess, thou hast heard with me This counsel of the devotee:
Now that her touch thy soul may bless, Approach the saintly votaress: Come to the venerable dame,
Far known by Anasúyá’s name:
The mighty things that she has done High glory in the world have won.”
Thus spoke the son of Raghu: she Approached the saintly devotee, Who with her white locks, old and frail, Shook like a plantain in the gale.
To that true spouse she bowed her head, And “Lady, I am Sítá,” said:
Raised suppliant hands and prayed her tell That all was prosperous and well.
The aged matron, when she saw Fair Sítá true to duty’s law, Addressed her thus: “High fate is thine Whose thoughts to virtue still incline.
Thou, lady of the noble mind, Hast kin and state and wealth resigned To follow Ráma forced to tread Where solitary woods are spread.
Those women gain high spheres above Who still unchanged their husbands love, Whether they dwell in town or wood, Whether their hearts be ill or good.
Though wicked, poor, or led away In love’s forbidden paths to stray, The noble matron still will deem Her lord a deity supreme.
Regarding kin and friendship, I Can see no better, holier tie, And every penance-rite is dim Beside the joy of serving him.
But dark is this to her whose mind Promptings of idle fancy blind, Who led by evil thoughts away Makes him who should command obey.
Such women, O dear Maithil dame, Their virtue lose and honest fame, Enslaved by sin and folly, led In these unholy paths to tread.
But they who good and true like thee The present and the future see, Like men by holy deeds will rise To mansions in the blissful skies.
So keep thee pure from taint of sin, Still to thy lord be true,
And fame and merit shalt thou win, To thy devotion due.”

Canto CXVIII. Anasúyá's Gifts.

THUS BY THE holy dame addressed Who banished envy from her breast, Her lowly reverence Sítá paid,
And softly thus her answer made: "No marvel, best of dames, thy speech The duties of a wife should teach; Yet I, O lady, also know
Due reverence to my lord to show.
Were he the meanest of the base, Unhonoured with a single grace,
My husband still I ne'er would leave, But firm through all to him would cleave:
Still rather to a lord like mine Whose virtues high-exalted shine, Compassionate, of lofty soul,
With every sense in due control, True in his love, of righteous mind, Like a dear sire and mother kind.
E'en as he ever loves to treat
Kauśalyá with observance meet,
Has his behaviour ever been
To every other honoured queen.
Nay, more, a sonlike reverence shows The noble Ráma e'en to those
On whom the king his father set
His eyes one moment, to forget.
Deep in my heart the words are stored, Said by the mother of my lord,
When from my home I turned away
In the lone fearful woods to stray.
The counsel of my mother deep
Impressed upon my soul I keep,
When by the fire I took my stand, And Ráma clasped in his my hand.
And in my bosom cherished yet,

My friends’ advice I ne’er forget: Woman her holiest offering pays
When she her husband’s will obeys.
Good Sávitrí her lord obeyed,
And a high saint in heaven was made, And for the self-same virtue thou Hast heaven in thy possession now.
And she with whom no dame could vie, Now a bright Goddess in the sky, Sweet Rohiṇí the Moon’s dear Queen, Without her lord is never seen:
And many a faithful wife beside
For her pure love is glorified.”
Thus Sítá spake: soft rapture stole Through Anasúyá’s saintly soul:
Kisses on Sítá’s head she pressed, And thus the Maithil dame addressed: “I by long rites and toils endured Rich store of merit have secured: From this my wealth will I bestow A blessing ere I let thee go.
So right and wise and true each word That from thy lips mine ears have heard, I love thee: be my pleasing task To grant the boon that thou shalt ask.”
Then Sítá marvelled much, and while Played o’er her lips a gentle smile, “All has been done, O Saint,” she cried, “And naught remains to wish beside.”
She spake; the lady’s meek reply Swelled Anasúyá’s rapture high.
“Sítá,” she said, “my gift to-day Thy sweet contentment shall repay.
Accept this precious robe to wear, Of heavenly fabric, rich and rare, These gems thy limbs to ornament, This precious balsam sweet of scent.
O Maithil dame, this gift of mine Shall make thy limbs with beauty shine, And breathing o’er thy frame dispense Its pure and lasting influence.
This balsam on thy fair limbs spread New radiance on thy lord shall shed, As Lakshmí’s beauty lends a grace To Vishṇu’s own celestial face.”
Then Sítá took the gift the dame Bestowed on her in friendship’s name, The balsam, gems, and robe divine, And garlands wreathed of bloomy twine; Then sat her down, with reverence meet, At saintly Anasúyá’s feet.
The matron rich in rites and vows Turned her to Ráma’s Maithil spouse, And questioned thus in turn to hear A pleasant tale to charm her ear: “Sítá, ’tis said that Raghu’s son Thy hand, mid gathered suitors, won.

I fain would hear thee, lady, tell The story as it all befell:
Do thou repeat each thing that passed, Reviewing all from first to last.”
Thus spake the dame to Sítá: she Replying to the devotee,
“Then, lady, thy attention lend,”
Rehearsed the story to the end:
“King Janak, just and brave and strong, Who loves the right and hates the wrong, Well skilled in what the law ordains For Warriors, o’er Videha reigns.
Guiding one morn the plough, his hand Marked out, for rites the sacred land, When, as the ploughshare cleft the earth, Child of the king I leapt to birth.
Then as the ground he smoothed and cleared, He saw me all with dust besmeared, And on the new-found babe, amazed The ruler of Videha gazed.
In childless love the monarch pressed The welcome infant to his breast: “My daughter,” thus he cried, “is she:”
And as his child he cared for me.
Forth from the sky was heard o’erhead As ‘twere a human voice that said: “Yea, even so: great King, this child Henceforth thine own be justly styled.”
Videha’s monarch, virtuous souled, Rejoiced o’er me with joy untold, Delighting in his new-won prize, The darling of his heart and eyes.
To his chief queen of saintly mind The precious treasure he consigned, And by her side she saw me grow, Nursed with the love which mothers know.

Then as he saw the seasons fly,
And knew my marriage-time was nigh, My sire was vexed with care, as sad As one who mourns the wealth he had: “Scorn on the maiden’s sire must wait From men of high and low estate: The virgin’s father all despise, Though Indra’s peer, who rules the skies.”
More near he saw, and still more near, The scorn that filled his soul with fear, On trouble’s billowy ocean tossed, Like one whose shattered bark is lost.
My father knowing how I came,
No daughter of a mortal dame,
In all the regions failed to see A bridegroom meet to match with me.

Each way with anxious thought he scanned, And thus at length the monarch planned: “The Bride’s Election will I hold, With every rite prescribed of old.”
It pleased King Varuṇ to bestow
Quiver and shafts and heavenly bow Upon my father’s sire who reigned, When Daksha his great rite ordained.
Where was the man might bend or lift With utmost toil that wondrous gift?
Not e’en in dreams could mortal king Strain the great bow or draw the string.
Of this tremendous bow possessed, My truthful father thus addressed The lords of many a region, all
Assembled at the monarch’s call: “Whoe’er this bow can manage, he The husband of my child shall be.”
The suitors viewed with hopeless eyes That wondrous bow of mountain size, Then to my sire they bade adieu, And all with humbled hearts withdrew.
At length with Viśvámitra came
This son of Raghu, dear to fame, The royal sacrifice to view.
Near to my father’s home he drew, His brother Lakshmaṇ by his side, Ráma, in deeds heroic tried.
My sire with honour entertained
The saint in lore of duty trained, Who thus in turn addressed the king: “Ráma and Lakshmaṇ here who spring From royal Daśaratha, long
To see thy bow so passing strong.”
Before the prince’s eyes was laid That marvel, as the Bráhman prayed.
One moment on the bow he gazed,
Quick to the notch the string he raised, Then, in the wandering people’s view, The cord with mighty force he drew.
Then with an awful crash as loud As thunderbolts that cleave the cloud, The bow beneath the matchless strain Of arms heroic snapped in twain.
Thus, giving purest water, he,
My sire, to Ráma offered me.
The prince the offered gift declined Till he should learn his father’s mind; So horsemen swift Ayodhyá sought And back her aged monarch brought.

Me then my sire to Ráma gave,
Self-ruled, the bravest of the brave.
And Urmilá, the next to me,
Graced with all gifts, most fair to see, My sire with Raghu's house allied, And gave her to be Lakshmaṇ's bride.
Thus from the princes of the land Lord Ráma won my maiden hand,
And him exalted high above
Heroic chiefs I truly love."

Canto CXIX. The Forest.

When Anasúyá, virtuous-souled, Had heard the tale by Sítá told, She kissed the lady's brow and laced Her loving arms around her waist.
"With sweet-toned words distinct and clear Thy pleasant tale has charmed mine ear, How the great king thy father held That Maiden's Choice unparalleled.
But now the sun has sunk from sight, And left the world to holy Night.
Hark! how the leafy thickets sound With gathering birds that twitter round: They sought their food by day, and all Flock homeward when the shadows fall.
See, hither comes the hermit band, Each with his pitcher in his hand: Fresh from the bath, their locks are wet, Their coats of bark are dripping yet.
Here saints their fires of worship tend, And curling wreaths of smoke ascend: Borne on the flames they mount above, Dark as the brown wings of the dove.
The distant trees, though well-nigh bare, Gloom thickened by the evening air, And in the faint uncertain light Shut the horizon from our sight.
The beasts that prowl in darkness rove On every side about the grove,
And the tame deer, at ease reclined Their shelter near the altars find.
The night o'er all the sky is spread, With lunar stars engarlanded,
And risen in his robes of light The moon is beautifully bright.
Now to thy lord I bid thee go:
Thy pleasant tale has charmed me so: One thing alone I needs must pray, Before me first thyself array:
Here in thy heavenly raiment shine, And glad, dear love, these eyes of mine."

Then like a heavenly Goddess shone Fair Sítá with that raiment on.
She bowed her to the matron's feet, Then turned away her lord to meet.
The hero prince with joy surveyed His Sítá in her robes arrayed,

As glorious to his arms she came With love-gifts of the saintly dame.
She told him how the saint to show Her fond affection would bestow That garland of celestial twine, Those ornaments and robes divine.
Then Ráma’s heart, nor Lakshmaṇ’s less, Was filled with pride and happiness, For honours high had Sítá gained, Which mortal dames have scarce obtained.
There honoured by each pious sage Who dwelt within the hermitage, Beside his darling well content That sacred night the hero spent.
The princes, when the night had fled, Farewell to all the hermits said, Who gazed upon the distant shade, Their lustral rites and offerings paid.
The saints who made their dwelling there In words like these addressed the pair: “O Princes, monsters fierce and fell Around that distant forest dwell: On blood from human veins they feed, And various forms assume at need, With savage beasts of fearful power That human flesh and blood devour.
Our holy saints they rend and tear When met alone or unaware,
And eat them in their cruel joy: These chase, O Ráma, or destroy.
By this one path our hermits go To fetch the fruits that yonder grow: By this, O Prince, thy feet should stray Through pathless forests far away.”
Thus by the reverent saints addressed, And by their prayers auspicious blessed, He left the holy crowd:
His wife and brother by his side, Within the mighty wood he hied.
So sinks the Day-God in his pride Beneath a bank of cloud.

BOOK III.

Canto I. The Hermitage.

WHEN RÁMA, VALIANT hero, stood In the vast shade of Daṇḍak wood,
His eyes on every side he bent
And saw a hermit settlement,
Where coats of bark were hung around, And holy grass bestrewed the ground.
Bright with Bráhmanic lustre glowed That circle where the saints abode: Like the hot sun in heaven it shone, Too dazzling to be looked upon.
Wild creatures found a refuge where The court, well-swept, was bright and fair,
And countless birds and roedeer made Their dwelling in the friendly shade.
Beneath the boughs of well-loved trees Oft danced the gay Apsarases.[401]
Around was many an ample shed
Wherein the holy fire was fed;
With sacred grass and skins of deer, Ladles and sacrificial gear,
And roots and fruit, and wood to burn, And many a brimming water-urn.
Tall trees their hallowed branches spread, Laden with pleasant fruit, o'erhead;
And gifts which holy laws require,[402]
And solemn offerings burnt with fire,[403]
And Veda chants on every side
That home of hermits sanctified.
There many a flower its odour shed, And lotus blooms the lake o'erspred.
There, clad in coats of bark and hide, — Their food by roots and fruit supplied, — Dwelt many an old and reverend sire Bright as the sun or Lord of Fire,
All with each worldly sense subdued, A pure and saintly multitude.
The Veda chants, the saints who trod The sacred ground and mused on God, Made that delightful grove appear
Like Brahmá's own most glorious sphere.
As Raghu's splendid son surveyed

That hermit home and tranquil shade, He loosed his mighty bow-string, then Drew nearer to the holy men.

With keen celestial sight endued
Those mighty saints the chieftain viewed, With joy to meet the prince they came,
And gentle Sítá dear to fame.
They looked on virtuous Ráma, fair
As Soma[404] in the evening air, And Lakshmaṇ by his brother’s side, And Sítá long in duty tried,
And with glad blessings every sage
Received them in the hermitage.
Then Ráma’s form and stature tall
Entranced the wondering eyes of all, — His youthful grace, his strength of limb,
And garb that nobly sat on him.
To Lakshmaṇ too their looks they raised, And upon Sítá’s beauty gazed
With eyes that closed not lest their sight Should miss the vision of delight.
Then the pure hermits of the wood,
Rejoicing in all creatures’ good,
Their guest, the glorious Ráma, led Within a cot with leaves o’erhead.
With highest honour all the best
Of radiant saints received their guest, With kind observance, as is meet,
And gave him water for his feet.
To highest pitch of rapture wrought Their stores of roots and fruit they brought.
They poured their blessings on his head, And “All we have is thine,” they said.
Then, reverent hand to hand applied,[405]
Each duty-loving hermit cried:
“The king is our protector, bright
In fame, maintainer of the right.
He bears the awful sword, and hence Deserves an elder’s reverence.
One fourth of Indra’s essence, he

Preserves his realm from danger free, Hence honoured by the world of right The king enjoys each choice delight.
Thou shouldst to us protection give, For in thy realm, dear lord, we live: Whether in town or wood thou be,
Thou art our king, thy people we.
Our wordly aims are laid aside,
Our hearts are tamed and purified.
To thee our guardian, we who earn
Our only wealth by penance turn.”
Then the pure dwellers in the shade To Raghu’s son due honour paid,
And Lakshmaṇ, bringing store of roots, And many a flower, and woodland fruits.
And others strove the prince to please With all attentive courtesies.

Canto II. Virádha.

Thus entertained he passed the night, Then, with the morning’s early light, To all the hermits bade adieu
And sought his onward way anew.
He pierced the mighty forest where Roamed many a deer and pard and bear: Its ruined pools he scarce could see.
For creeper rent and prostrate tree, Where shrill cicada’s cries were heard, And plaintive notes of many a bird.
Deep in the thickets of the wood With Lakshmaṇ and his spouse he stood, There in the horrid shade he saw A giant passing nature’s law:
Vast as some mountain-peak in size, With mighty voice and sunken eyes, Huge, hideous, tall, with monstrous face, Most ghastly of his giant race.
A tiger’s hide the Rákshas wore
Still reeking with the fat and gore: Huge-faced, like Him who rules the dead, All living things he struck with dread.
Three lions, tigers four, ten deer He carried on his iron spear,
Two wolves, an elephant’s head beside With mighty tusks which blood-drops dyed.
When on the three his fierce eye fell, He charged them with a roar and yell As furious as the grisly King
When stricken worlds are perishing.
Then with a mighty roar that shook The earth beneath their feet, he took The trembling Sítá to his side.
Withdrew a little space, and cried: “Ha, short lived wretches, ye who dare, In hermit dress with matted hair, Armed each with arrows, sword, and bow,

Through Daṇḍak’s pathless wood to go: How with one dame, I bid you tell, Can you among ascetics dwell?
Who are ye, sinners, who despise The right, in holy men’s disguise?
The great Virádha, day by day
Through this deep-tangled wood I stray, And ever, armed with trusty steel, I seize a saint to make my meal.
This woman young and fair of frame Shall be the conquering giant’s dame: Your blood, ye things of evil life, My lips shall quaff in battle strife.”
He spoke: and Janak’s hapless child, Scared by his speech so fierce and wild, Trembled for terror, as a frail
Young plantain shivers in the gale.
When Ráma saw Virádha clasp
Fair Sítá in his mighty grasp,
Thus with pale lips that terror dried The hero to his brother cried:
“O see Virádha’s arm enfold
My darling in its cursed hold, — The child of Janak best of kings, My spouse whose soul to virtue clings, Sweet princess, with pure glory bright, Nursed in the lap of soft delight.
Now falls the blow Kaikeyí meant, Successful in her dark intent:
This day her cruel soul will be
Triumphant over thee and me.
Though Bharat on the throne is set, Her greedy eyes look farther yet: Me from my home she dared expel, Me whom all creatures loved so well.
This fatal day at length, I ween, Brings triumph to the younger queen.
I see with bitterest grief and shame Another touch the Maithil dame.
Not loss of sire and royal power So grieves me as this mournful hour.”
Thus in his anguish cried the chief: Then drowned in tears, o’erwhelmed by grief, Thus Lakshmaṇ in his anger spake, Quick panting like a spell-bound snake: “Canst thou, my brother, Indra’s peer, When I thy minister am near,
Thus grieve like some forsaken thing, Thou, every creature’s lord and king?
My vengeful shaft the fiend shall slay, And earth shall drink his blood to-day.

The fury which my soul at first
Upon usurping Bharat nursed,
On this Virádha will I wreak
As Indra splits the mountain peak.
Winged by this arm’s impetuous might My shaft with deadly force
The monster in the chest shall smite, And fell his shattered corse.”

Canto III. Virádha Attacked.

Virádha with a fearful shout That echoed through the wood, cried out:
“What men are ye, I bid you say,
And whither would ye bend your way?”
To him whose mouth shot fiery flame The hero told his race and name:
“Two Warriors, nobly bred, are we, And through this wood we wander free.
But who art thou, how born and styled, Who roamest here in Daṇḍak’s wild?”
To Ráma, bravest of the brave,
His answer thus Virádha gave:
“Hear, Raghu’s son, and mark me well, And I my name and race will tell.
Of Śatahradá born, I spring
From Java as my sire, O King:
Me, of this lofty lineage, all
Giants on earth Virádha call.
The rites austere I long maintained From Brahmá’s grace the boon have gained
To bear a charmed frame which ne’er Weapon or shaft may pierce or tear.
Go as ye came, untouched by fear, And leave with me this woman here: Go, swiftly from my presence fly, Or by this hand ye both shall die.”
Then Ráma with his fierce eyes red With fury to the giant said:
“Woe to thee, sinner, fond and weak, Who madly thus thy death wilt seek!
Stand, for it waits thee in the fray: With life thou ne’er shalt flee away.”
He spoke, and raised the cord whereon A pointed arrow flashed and shone, Then, wild with anger, from his bow, He launched the weapon on the foe.
Seven times the fatal cord he drew, And forth seven rapid arrows flew, Shafts winged with gold that left the wind And e’en Suparṇa’s[406] self behind.

Full on the giant's breast they smote, And purpled like the peacock's throat, Passed through his mighty bulk and came To earth again like flakes of flame.
The fiend the Maithil dame unclasped; In his fierce hand his spear he grasped, And wild with rage, pierced through and through, At Ráma and his brother flew.
So loud the roar which chilled with fear, So massy was the monster's spear, He seemed, like Indra's flagstaff, dread As the dark God who rules the dead.
On huge Virádha fierce as He[407]
Who smites, and worlds have ceased to be, The princely brothers poured amain Their fiery flood of arrowy rain.
Unmoved he stood, and opening wide His dire mouth laughed unterrified, And ever as the monster gaped
Those arrows from his jaws escaped.
Preserving still his life unharmed, By Brahmá's saving promise charmed, His mighty spear aloft in air
He raised, and rushed upon the pair.
From Ráma's bow two arrows flew
And cleft that massive spear in two, Dire as the flaming levin sent
From out the cloudy firmament.
Cut by the shafts he guided well
To earth the giant's weapon fell: As when from Meru's summit, riven By fiery bolts, a rock is driven.
Then swift his sword each warrior drew, Like a dread serpent black of hue, And gathering fury for the blow
Rushed fiercely on the giant foe.
Around each prince an arm he cast, And held the dauntless heroes fast: Then, though his gashes gaped and bled, Bearing the twain he turned and fled.
Then Ráma saw the giant's plan,
And to his brother thus began:
"O Lakshmaṇ, let Virádha still
Hurry us onward as he will,
For look, Sumitrá's son, he goes

Along the path we freely chose.”
He spoke: the rover of the night
Upraised them with terrific might, Till, to his lofty shoulders swung, Like children to his neck they clung.
Then sending far his fearful roar, The princes through the wood he bore, — A wood like some vast cloud to view, Where birds of every plumage flew, And mighty trees o’erarching threw Dark shadows on the ground;
Where snakes and silvan creatures made Their dwelling, and the jackal strayed Through tangled brakes around.

Canto IV. Virádha’s Death.

But Sítá viewed with wild affright The heroes hurried from her sight.

She tossed her shapely arms on high, And shrieked aloud her bitter cry: “Ah, the dread giant bears away The princely Ráma as his prey, Truthful and pure, and good and great, And Lakshmaṇ shares his brother’s fate.

The brindled tiger and the bear My mangled limbs for food will tear.

Take me, O best of giants, me, And leave the sons of Raghu free.”

Then, by avenging fury spurred, Her mournful cry the heroes heard, And hastened, for the lady’s sake, The wicked monster’s life to take.

Then Lakshmaṇ with resistless stroke The foe’s left arm that held him broke, And Ráma too, as swift to smite, Smashed with his heavy hand the right.

With broken arms and tortured frame To earth the fainting giant came, Like a huge cloud, or mighty rock Rent, sundered by the levin’s shock.

Then rushed they on, and crushed and beat Their foe with arms and fists and feet, And nerved each mighty limb to pound And bray him on the level ground.

Keen arrows and each biting blade Wide rents in breast and side had made; But crushed and torn and mangled, still The monster lived they could not kill.

When Ráma saw no arms might slay The fiend who like a mountain lay, The glorious hero, swift to save In danger, thus his counsel gave: “O Prince of men, his charmed life No arms may take in battle strife: Now dig we in this grove a pit His elephantine bulk to fit,

And let the hollowed earth enfold The monster of gigantic mould.”

This said, the son of Raghu pressed His foot upon the giant’s breast.

With joy the prostrate monster heard Victorious Ráma’s welcome word, And straight Kakutstha’s son, the best Of men, in words like these addressed: “I yield, O chieftain, overthrown By might that vies with Indra’s own.

Till now my folly-blinded eyes Thee, hero, failed to recognize.
Happy Kauśalyá! blest to be
The mother of a son like thee!
I know thee well, O chieftain, now: Ráma, the prince of men, art thou.
There stands the high-born Maithil dame, There Lakshmaṇ, lord of mighty fame.
My name was Tumburu,[408] for song Renowned among the minstrel throng: Cursed by Kuvera's stern decree I wear the hideous shape you see.
But when I sued, his grace to crave, The glorious God this answer gave: "When Ráma, Daśaratha's son,
Destroys thee and the fight is won, Thy proper shape once more assume, And heaven again shall give thee room."
When thus the angry God replied, No prayers could turn his wrath aside, And thus on me his fury fell
For loving Rambhá's[409] charms too well.
Now through thy favour am I freed From the stern fate the God decreed, And saved, O tamer of the foe, By thee, to heaven again shall go.
A league, O Prince, beyond this spot Stands holy Śarabhanga's cot:
The very sun is not more bright Than that most glorious anchorite: To him, O Ráma, quickly turn,
And blessings from the hermit earn.
First under earth my body throw, Then on thy way rejoicing go.
Such is the law ordained of old For giants when their days are told: Their bodies laid in earth, they rise To homes eternal in the skies."
Thus, by the rankling dart oppressed, Kakutstha's offspring he addressed: In earth his mighty body lay,
His spirit fled to heaven away.
Thus spake Virádha ere he died; And Ráma to his brother cried: "Now dig we in this grove a pit His elephantine bulk to fit.
And let the hollowed earth enfold This mighty giant fierce and bold."
This said, the valiant hero put Upon the giant's neck his foot.

His spade obedient Lakshmaṇ plied, And dug a pit both deep and wide By lofty souled Virádha’s side.
Then Raghu’s son his foot withdrew, And down the mighty form they threw; One awful shout of joy he gave And sank into the open grave.
The heroes, to their purpose true, In fight the cruel demon slew, And radiant with delight
Deep in the hollowed earth they cast The monster roaring to the last, In their resistless might.
Thus when they saw the warrior’s steel No life-destroying blow might deal, The pair, for lore renowned,
Deep in the pit their hands had made The unresisting giant laid,
And killed him neath the ground.
Upon himself the monster brought From Ráma’s hand the death he sought With strong desire to gain:
And thus the rover of the night Told Ráma, as they strove in fight, That swords might rend and arrows smite Upon his breast in vain.
Thus Ráma, when his speech he heard, The giant’s mighty form interred, Which mortal arms defied.
With thundering crash the giant fell, And rock and cave and forest dell With echoing roar replied.
The princes, when their task was done And freedom from the peril won, Rejoiced to see him die.
Then in the boundless wood they strayed, Like the great sun and moon displayed Triumphant in the sky.[410]

Canto V. Sarabhanga.

Then Ráma, having slain in fight Virádha of terrific might,
With gentle words his spouse consoled, And clasped her in his loving hold.
Then to his brother nobly brave
The valiant prince his counsel gave: “Wild are these woods around us spread;
And hard and rough the ground to tread: We, O my brother, ne’er have viewed
So dark and drear a solitude:
To Śarabhanga let us haste,
Whom wealth of holy works has graced.”
Thus Ráma spoke, and took the road To Śarabhanga’s pure abode.
But near that saint whose lustre vied With Gods, by penance purified,
With startled eyes the prince beheld A wondrous sight unparalleled.
In splendour like the fire and sun He saw a great and glorious one.
Upon a noble car he rode,
And many a God behind him glowed: And earth beneath his feet unpressed[411]
The monarch of the skies confessed.
Ablaze with gems, no dust might dim The bright attire that covered him.
Arrayed like him, on every side
High saints their master glorified.
Near, borne in air, appeared in view His car which tawny coursers drew, Like
silver cloud, the moon, or sun Ere yet the day is well begun.
Wreathed with gay garlands, o’er his head A pure white canopy was spread,
And lovely nymphs stood nigh to hold Fair chouris with their sticks of gold,
Which, waving in each gentle hand, The forehead of their monarch fanned.
God, saint, and bard, a radiant ring, Sang glory to their heavenly King: Forth
into joyful lauds they burst As Indra with the sage conversed.

Then Ráma, when his wondering eyes Beheld the monarch of the skies, To Lakshmaṇ quickly called, and showed The car wherein Lord Indra rode:

“See, brother, see that air-borne car, Whose wondrous glory shines afar: Wherefrom so bright a lustre streams That like a falling sun it seems: These are the steeds whose fame we know, Of heavenly race through heaven they go: These are the steeds who bear the yoke Of Śakra,[412] Him whom all invoke.

Behold these youths, a glorious band, Toward every wind a hundred stand: A sword in each right hand is borne, And rings of gold their arms adorn.

What might in every broad deep chest And club-like arm is manifest!

Clothed in attire of crimson hue

They show like tigers fierce to view.

Great chains of gold each warder deck, Gleaming like fire beneath his neck.

The age of each fair youth appears Some score and five of human years: The ever-blooming prime which they Who live in heaven retain for aye: Such mien these lordly beings wear, Heroic youths, most bright and fair.

Now, brother, in this spot, I pray, With the Videhan lady stay,

Till I have certain knowledge who This being is, so bright to view.”

He spoke, and turning from the spot Sought Śarabhanga’s hermit cot.

But when the lord of Śachí[413] saw The son of Raghu near him draw,

He hastened of the sage to take

His leave, and to his followers spake: “See, Ráma bends his steps this way, But ere he yet a word can say,

Come, fly to our celestial sphere; It is not meet he see me here.

Soon victor and triumphant he

In fitter time shall look on me.

Before him still a great emprise, A task too hard for others, lies.”

Then with all marks of honour high The Thunderer bade the saint good-bye, And in his car which coursers drew Away to heaven the conqueror flew.

Then Ráma, Lakshmaṇ, and the dame, To Śarabhanga nearer came,

Who sat beside the holy flame.

Before the ancient sage they bent, And clasped his feet most reverent; Then at his invitation found
A seat beside him on the ground.
Then Ráma prayed the sage would deign Lord Indra’s visit to explain;
And thus at length the holy man
In answer to his prayer began:
“This Lord of boons has sought me here To waft me hence to Brahmá’s sphere,
Won by my penance long and stern, — A home the lawless ne’er can earn.
But when I knew that thou wast nigh, To Brahmá’s world I could not fly Until these longing eyes were blest With seeing thee, mine honoured guest.
Since thou, O Prince, hast cheered my sight, Great-hearted lover of the right, To heavenly spheres will I repair And bliss supreme that waits me there.
For I have won, dear Prince, my way To those fair worlds which ne’er decay, Celestial seat of Brahmá’s reign: Be thine, with me, those worlds to gain.”
Then master of all sacred lore,
Spake Ráma to the saint once more: “I, even I, illustrious sage,
Will make those worlds mine heritage: But now, I pray, some home assign Within this holy grove of thine.”
Thus Ráma, Indra’s peer in might, Addressed the aged anchorite:
And he, with wisdom well endued,
To Raghu’s son his speech renewed: “Sutíkshṇa’s woodland home is near, A glorious saint of life austere, True to the path of duty; he
With highest bliss will prosper thee.
Against the stream thy course must be Of this fair brook Mandákiní,
Whereon light rafts like blossoms glide; Then to his cottage turn aside.
There lies thy path: but ere thou go, Look on me, dear one, till I throw Aside this mould that girds me in, As casts the snake his withered skin.”
He spoke, the fire in order laid
With holy oil due offerings made, And Śarabhanga, glorious sire,
Laid down his body in the fire.

Then rose the flame above his head, On skin, blood, flesh, and bones it fed, Till forth, transformed, with radiant hue Of tender youth, he rose anew,
Far-shining in his bright attire
Came Śarabhanga from the pyre:
Above the home of saints, and those Who feed the quenchless flame,[414] he rose:
Beyond the seat of Gods he passed, And Brahmá's sphere was gained at last.

The noblest of the twice-born race, For holy works supreme in place,
The Mighty Father there beheld
Girt round by hosts unparalleled; And Brahmá joying at the sight
Welcomed the glorious anchorite.

Canto VI. Ráma’s Promise.

When he his heavenly home had found, The holy men who dwelt around
To Ráma flocked, whose martial fame Shone glorious as the kindled flame:
Vaikhánasas[415] who love the wild, Pure hermits Bálakhilyas[416] styled, Good
Samprakshálas,[417] saints who live On rays which moon and daystar give: Those
who with leaves their lives sustain And those who pound with stones their grain:
And they who lie in pools, and those Whose corn, save teeth, no winnow knows:
Those who for beds the cold earth use, And those who every couch refuse:
And those condemned to ceaseless pains, Whose single foot their weight
sustains: And those who sleep neath open skies, Whose food the wave or air
supplies, And hermits pure who spend their nights On ground prepared for
sacred rites; Those who on hills their vigil hold, Or dripping clothes around them
fold: The devotees who live for prayer,
Or the five fires[418] unflinching bear.
On contemplation all intent,
With light that heavenly knowledge lent, They came to Ráma, saint and sage, In
Śarabhanga’s hermitage.
The hermit crowd around him pressed, And thus the virtuous chief addressed:
“The lordship of the earth is thine, O Prince of old Ikshváku’s line.
Lord of the Gods is Indra, so
Thou art our lord and guide below.
Thy name, the glory of thy might,
Throughout the triple world are bright: Thy filial love so nobly shown,
Thy truth and virtue well are known.
To thee, O lord, for help we fly,
And on thy love of right rely:

With kindly patience hear us speak, And grant the boon we humbly seek.
That lord of earth were most unjust, Foul traitor to his solemn trust,
Who should a sixth of all[419] require, Nor guard his people like a sire.
But he who ever watchful strives
To guard his subjects' wealth and lives, Dear as himself or, dearer still,
His sons, with earnest heart and will, — That king, O Raghu's son, secures
High fame that endless years endures, And he to Brahmá's world shall rise, Made glorious in the eternal skies.
Whate'er, by duty won, the meed
Of saints whom roots and berries feed, One fourth thereof, for tender care Of subjects, is the monarch's share.
These, mostly of the Bráhman race, Who make the wood their dwelling-place,
Although a friend in thee they view, Fall friendless neath the giant crew.
Come, Ráma, come, and see hard by
The holy hermits' corpses lie,
Where many a tangled pathway shows The murderous work of cruel foes.
These wicked fiends the hermits kill — Who live on Chitrakúṭa's hill,
And blood of slaughtered saints has dyed Mandákiní and Pampá's side.
No longer can we bear to see
The death of saint and devotee
Whom through the forest day by day These Rákshasas unpitying slay.
To thee, O Prince, we flee, and crave Thy guardian help our lives to save.
From these fierce rovers of the night Defend each stricken anchorite.
Throughout the world 'twere vain to seek An arm like thine to aid the weak.
O Prince, we pray thee hear our call, And from these fiends preserve us all."
The son of Raghu heard the plaint
Of penance-loving sage and saint,
And the good prince his speech renewed To all the hermit multitude:
"To me, O saints, ye need not sue: I wait the hests of all of you.
I by mine own occasion led
This mighty forest needs must tread, And while I keep my sire's decree

Your lives from threatening foes will free.
I hither came of free accord
To lend the aid by you implored,
And richest meed my toil shall pay, While here in forest shades I stay.
I long in battle strife to close.
And slay these fiends, the hermits’ foes, That saint and sage may learn aright My prowess and my brother’s might.”
Thus to the saints his promise gave That prince who still to virtue clave With never-wandering thought:
And then with Lakshmaṇ by his side, With penance-wealthy men to guide, Sutíkshṇa’s home he sought.

Canto VII. Sutíkshna.

So Raghu’s son, his foemen’s dread, With Sítá and his brother sped,
Girt round by many a twice-born sage, To good Sutíkshṇa’s hermitage.[420]
Through woods for many a league he passed, O’er rushing rivers full and fast,
Until a mountain fair and bright As lofty Meru rose in sight.
Within its belt of varied wood
Ikshváku’s sons and Sítá stood,
Where trees of every foliage bore Blossom and fruit in endless store.
There coats of bark, like garlands strung, Before a lonely cottage hung,
And there a hermit, dust-besmeared, A lotus on his breast, appeared.
Then Ráma with obeisance due
Addressed the sage, as near he drew: “My name is Ráma, lord; I seek
Thy presence, saint, with thee to speak.
O sage, whose merits ne’er decay, Some word unto thy servant say.”
The sage his eyes on Ráma bent,
Of virtue’s friends preëminent;
Then words like these he spoke, and pressed The son of Raghu to his breast:
“Welcome to thee, illustrious youth, Best champion of the rights of truth!
By thine approach this holy ground A worthy lord this day has found.
I could not quit this mortal frame Till thou shouldst come, O dear to fame: To
heavenly spheres I would not rise, Expecting thee with eager eyes.
I knew that thou, unkinged, hadst made Thy home in Chitrakúṭa’s shade.
E’en now, O Ráma, Indra, lord
Supreme by all the Gods adored,
King of the Hundred Offerings,[421] said, When he my dwelling visited,
That the good works that I have done My choice of all the worlds have won.

Accept this meed of holy vows,
And with thy brother and thy spouse, Roam, through my favour, in the sky Which saints celestial glorify.”
To that bright sage, of penance stern, The high-souled Ráma spake in turn, As Vásava[422] who rules the skies To Brahmá’s gracious speech replies: “I of myself those worlds will win, O mighty hermit pure from sin:
But now, O saint, I pray thee tell Where I within this wood may dwell: For I by Śarabhanga old,
The son of Gautama, was told
That thou in every lore art wise, And seest all with loving eyes.”
Thus to the saint, whose glories high Filled all the world, he made reply: And thus again the holy man
His pleasant speech with joy began: “This calm retreat, O Prince, is blest With many a charm: here take thy rest.
Here roots and kindly fruits abound, And hermits love the holy ground.
Fair silvan beasts and gentle deer In herds unnumbered wander here: And as they roam, secure from harm, Our eyes with grace and beauty charm: Except the beasts in thickets bred, This grove of ours has naught to dread.”
The hermit’s speech when Ráma heard, — The hero ne’er by terror stirred, — On his great bow his hand he laid, And thus in turn his answer made: “O saint, my darts of keenest steel, Armed with their murderous barbs, would deal Destruction mid the silvan race
That flocks around thy dwelling-place.
Most wretched then my fate would be For such dishonour shown to thee: And only for the briefest stay
Would I within this grove delay.”
He spoke and ceased. With pious care He turned him to his evening prayer, Performed each customary rite,
And sought his lodging for the night, With Sítá and his brother laid Beneath the grove’s delightful shade, First good Sutíkshṇa, as elsewhere, when he saw The shades of night around them draw, With hospitable care

The princely chieftains entertained With store of choicest food ordained For holy hermit’s fare.

Canto VIII. The Hermitage.

So Ráma and Sumitrá’s son, When every honour due was done,
Slept through the night. When morning broke, The heroes from their rest awoke.
Betimes the son of Raghu rose,
With gentle Sítá, from repose,
And sipped the cool delicious wave Sweet with the scent the lotus gave, Then to the Gods and sacred flame The heroes and the lady came,
And bent their heads in honour meet Within the hermit’s pure retreat.
When every stain was purged away, They saw the rising Lord of Day: Then to Sutíkshṇa’s side they went, And softly spoke, most reverent: “Well have we slept, O holy lord, Honoured of thee by all adored:
Now leave to journey forth we pray: These hermits urge us on our way.
We haste to visit, wandering by, The ascetics’ homes that round you lie, And roaming Daṇḍak’s mighty wood To view each saintly brotherhood, For thy permission now we sue,
With these high saints to duty true, By penance taught each sense to tame, — In lustre like the smokeless flame.
Ere on our brows the sun can beat With fierce intolerable heat.
Like some unworthy lord who wins His power by tyranny and sins,
O saint, we fain would part.” The three Bent humbly to the devotee.
He raised the princes as they pressed His feet, and strained them to his breast;
And then the chief of devotees
Bespake them both in words like these: “Go with thy brother, Ráma, go,
Pursue thy path untouched by woe: Go with thy faithful Sítá, she
Still like a shadow follows thee.
Roam Daṇḍak wood observing well

The pleasant homes where hermits dwell, — Pure saints whose ordered souls adhere To penance rites and vows austere.
There plenteous roots and berries grow, And noble trees their blossoms show, And gentle deer and birds of air In peaceful troops are gathered there.
There see the full-blown lotus stud The bosom of the lucid flood,
And watch the joyous mallard shake The reeds that fringe the pool and lake.
See with delighted eye the rill
Leap sparkling from her parent hill, And hear the woods that round thee lie Reëcho to the peacock's cry.
And as I bid thy brother, so,
Sumitrá's child, I bid thee go.
Go forth, these varied beauties see, And then once more return to me."
Thus spake the sage Sutíkshṇa: both The chiefs assented, nothing loth, Round him with circling steps they paced, Then for the road prepared with haste.
There Sítá stood, the dame long-eyed, Fair quivers round their waists she tied, And gave each prince his trusty bow, And sword which ne'er a spot might know.
Each took his quiver from her hand.
And clanging bow and gleaming brand: Then from the hermits' home the two Went forth each woodland scene to view.
Each beauteous in the bloom of age, Dismissed by that illustrious sage, With bow and sword accoutred, hied Away, and Sítá by their side.

Canto IX. Sítá’s Speech.

Blest by the sage, when Raghu’s son His onward journey had begun,

Thus in her soft tone Sítá, meek With modest fear, began to speak: “One little slip the great may lead To shame that follows lawless deed: Such shame, my lord, as still must cling To faults from low desire that spring.

Three several sins defile the soul, Born of desire that spurns control: First, utterance of a lying word, Then, viler both, the next, and third: The lawless love of other’s wife, The thirst of blood uncaused by strife.

The first, O Raghu’s son, in thee None yet has found, none e’er shall see.

Love of another’s dame destroys

All merit, lost for guilty joys: Ráma, such crime in thee, I ween, Has ne’er been found, shall ne’er be seen: The very thought, my princely lord, Is in thy secret soul abhorred.

For thou hast ever been the same Fond lover of thine own dear dame, Content with faithful heart to do Thy father’s will, most just and true: Justice, and faith, and many a grace In thee have found a resting-place.

Such virtues, Prince, the good may gain Who empire o’er each sense retain; And well canst thou, with loving view Regarding all, each sense subdue.

But for the third, the lust that strives, Insatiate still, for others’ lives, — Fond thirst of blood where hate is none, — This, O my lord, thou wilt not shun.

Thou hast but now a promise made, The saints of Daṇḍak wood to aid: And to protect their lives from ill The giants’ blood in tight wilt spill: And from thy promise lasting fame Will glorify the forest’s name.

Armed with thy bow and arrows thou Forth with thy brother journeyest now, While as I think how true thou art Fears for thy bliss assail my heart, And all my

spirit at the sight
Is troubled with a strange affright.
I like it not — it seems not good — Thy going thus to Daṇḍak wood:
And I, if thou wilt mark me well, The reason of my fear will tell.
Thou with thy brother, bow in hand, Beneath those ancient trees wilt stand, And thy keen arrows will not spare Wood-rovers who will meet thee there.
For as the fuel food supplies
That bids the dormant flame arise, Thus when the warrior grasps his bow He feels his breast with ardour glow.
Deep in a holy grove, of yore,
Where bird and beast from strife forbore, Śuchi beneath the sheltering boughs, A truthful hermit kept his vows.
Then Indra, Śachí's heavenly lord, Armed like a warrior with a sword, Came to his tranquil home to spoil The hermit of his holy toil,
And left the glorious weapon there Entrusted to the hermit's care,
A pledge for him to keep, whose mind To fervent zeal was all resigned.
He took the brand: with utmost heed He kept it for the warrior's need: To keep his trust he fondly strove When roaming in the neighbouring grove: Whene'er for roots and fruit he strayed Still by his side he bore the blade: Still on his sacred charge intent, He took his treasure when he went.
As day by day that brand he wore, The hermit, rich in merit's store From penance rites each thought withdrew, And fierce and wild his spirit grew.
With heedless soul he spurned the right, And found in cruel deeds delight.
So, living with the sword, he fell, A ruined hermit, down to hell.
This tale applies to those who deal Too closely with the warrior's steel: The steel to warriors is the same As fuel to the smouldering flame.
Sincere affection prompts my speech: I honour where I fain would teach.
Mayst thou, thus armed with shaft and bow, So dire a longing never know
As, when no hatred prompts the fray, These giants of the wood to slay: For he who kills without offence Shall win but little glory thence.
The bow the warrior joys to bend Is lent him for a nobler end,

That he may save and succour those Who watch in woods when pressed by foes.
What, matched with woods, is bow or steel?
What, warrior’s arm with hermit’s zeal?
We with such might have naught to do: The forest rule should guide us too.
But when Ayodhyá hails thee lord, Be then thy warrior life restored: So shall thy sire[423] and mother joy In bliss that naught may e’er destroy.
And if, resigning empire, thou
Submit thee to the hermit’s vow, The noblest gain from virtue springs, And virtue joy unending brings.
All earthly blessings virtue sends: On virtue all the world depends.
Those who with vow and fasting tame To due restraint the mind and frame, Win by their labour, nobly wise, The highest virtue for their prize.
Pure in the hermit’s grove remain, True to thy duty, free from stain.
But the three worlds are open thrown To thee, by whom all things are known.
Who gave me power that I should dare His duty to my lord declare?
’Tis woman’s fancy, light as air, That moves my foolish breast.
Now with thy brother counsel take, Reflect, thy choice with judgment make, And do what seems the best.”

Canto X. Ráma’s Reply.

THE WORDS THAT Sítá uttered, spurred By truest love, the hero heard: Then he who ne’er from virtue strayed To Janak’s child his answer made: “In thy wise speech, sweet love, I find True impress of thy gentle mind, Well skilled the warrior’s path to trace, Thou pride of Janak’s ancient race.
What fitting answer shall I frame To thy good words, my honoured dame?
Thou sayst the warrior bears the bow That misery’s tears may cease to flow; And those pure saints who love the shade Of Daṇḍak wood are sore dismayed.
They sought me of their own accord, With suppliant prayers my aid implored: They, fed on roots and fruit, who spend Their lives where bosky wilds extend, My timid love, enjoy no rest
By these malignant fiends distressed.
These make the flesh of man their meat: The helpless saints they kill and eat.
The hermits sought my side, the chief Of Bráhman race declared their grief.
I heard, and from my lips there fell The words which thou rememberest well: I listened as the hermits cried, And to their prayers I thus replied: “Your favour, gracious lords, I claim, O’erwhelmed with this enormous shame That Bráhmans, great and pure as you, Who should be sought, to me should sue.”
And then before the saintly crowd, “What can I do?” I cried aloud.
Then from the trembling hermits broke One long sad cry, and thus they spoke: “Fiends of the wood, who wear at will Each varied shape, afflict us still.
To thee in our distress we fly: O help us, Ráma, or we die.
When sacred rites of fire are due, When changing moons are full or new, These fiends who bleeding flesh devour Assail us with resistless power.
They with their cruel might torment The hermits on their vows intent: We look around for help and see Our surest refuge, Prince, in thee.

We, armed with powers of penance, might Destroy the rovers of the night: But loth were we to bring to naught The merit years of toil have bought.
Our penance rites are grown too hard, By many a check and trouble barred, But though our saints for food are slain The withering curse we yet restrain.
Thus many a weary day distressed By giants who this wood infest, We see at length deliverance, thou With Lakshmaṇ art our guardian now.”
As thus the troubled hermits prayed, I promised, dame, my ready aid, And now — for truth I hold most dear — Still to my word must I adhere.
My love, I might endure to be
Deprived of Lakshmaṇ, life, and thee, But ne’er deny my promise, ne’er To Bráhmans break the oath I sware.
I must, enforced by high constraint, Protect them all. Each suffering saint In me, unasked, his help had found; Still more in one by promise bound.
I know thy words, mine own dear dame, From thy sweet heart’s affection came: I thank thee for thy gentle speech, For those we love are those we teach.
’Tis like thyself, O fair of face, ’Tis worthy of thy noble race:
Dearer than life, thy feet are set In righteous paths they ne’er forget.”
Thus to the Maithil monarch’s child, His own dear wife, in accents mild The high-souled hero said:
Then to the holy groves which lay Beyond them fair to see, their way The bow-armed chieftain led.

Canto XI. Agastya.

Ráma went foremost of the three, Next Sítá, followed, fair to see,
And Lakshmaṇ with his bow in hand
Walked hindmost of the little band.
As onward through the wood they went, With great delight their eyes were bent
On rocky heights beside the way
And lofty trees with blossoms gay; And streamlets running fair and fast The royal youths with Sítá passed.
They watched the sáras and the drake On islets of the stream and lake,
And gazed delighted on the floods
Bright with gay birds and lotus buds.
They saw in startled herds the roes, The passion-frenzied buffaloes,
Wild elephants who fiercely tore
The tender trees, and many a boar.
A length of woodland way they passed, And when the sun was low at last
A lovely stream-fed lake they spied, Two leagues across from side to side.
Tall elephants fresh beauty gave
To grassy bank and lilied wave, By many a swan and sáras stirred,
Mallard, and gay-winged water-bird.
From those sweet waters, loud and long, Though none was seen to wake the song, Swelled high the singer's music blent With each melodious instrument.
Ráma and car-borne Lakshmaṇ heard
The charming strain, with wonder stirred, Turned on the margent of the lake
To Dharmabhrit[424] the sage, and spake: "Our longing souls, O hermit, burn This music of the lake to learn:
We pray thee, noblest sage, explain The cause of the mysterious strain."

He, as the son of Raghu prayed,
With swift accord his answer made, And thus the hermit, virtuous-souled, The story of the fair lake told:
“Through every age ’tis known to fame, Panchápsaras[425] its glorious name, By holy Máṇḍakarṇi wrought
With power his rites austere had bought.
For he, great votarist, intent
On strictest rule his stern life spent.
Ten thousand years the stream his bed, Ten thousand years on air he fed.
Then on the blessed Gods who dwell In heavenly homes great terror fell: They gathered all, by Agni led,
And counselled thus disquieted:
“The hermit by ascetic pain
The seat of one of us would gain.”
Thus with their hearts by fear oppressed In full assembly spoke the Blest,
And bade five loveliest nymphs, as fair As lightning in the evening air,
Armed with their winning wiles, seduce From his stern vows the great recluse.
Though lore of earth and heaven he knew, The hermit from his task they drew,
And made the great ascetic slave
To conquering love, the Gods to save.
Each of the heavenly five became,
Bound to the sage, his wedded dame; And he, for his beloved’s sake,
Formed a fair palace neath the lake.
Under the flood the ladies live,
To joy and ease their days they give, And lap in bliss the hermit wooed
From penance rites to youth renewed.
So when the sportive nymphs within Those secret bowers their play begin, You hear the singers’ dulcet tones Blend sweetly with their tinkling zones.”
“How wondrous are these words of thine!”
Cried the famed chiefs of Raghu’s line, As thus they heard the sage unfold The marvels of the tale he told.

As Ráma spake, his eyes were bent
Upon a hermit settlement
With light of heavenly lore endued, With sacred grass and vesture strewed.
His wife and brother by his side,
Within the holy bounds he hied,
And there, with honour entertained By all the saints, a while remained.
In time, by due succession led,
Each votary's cot he visited,
And then the lord of martial lore, Returned where he had lodged before.
Here for the months, content, he stayed, There for a year his visit paid:
Here for four months his home would fix, There, as it chanced, for five or six.
Here for eight months and there for three The son of Raghu's stay would be:
Here weeks, there fortnights, more or less, He spent in tranquil happiness.
As there the hero dwelt at ease
Among those holy devotees,
In days untroubled o'er his head
Ten circling years of pleasure fled.
So Raghu's son in duty trained
A while in every cot remained,
Then with his dame retraced the road To good Sutíkshṇa's calm abode.
Hailed by the saints with honours due Near to the hermit's home he drew, And there the tamer of his foes
Dwelt for a time in sweet repose.
One day within that holy wood
By saint Sutíkshṇa Ráma stood,
And thus the prince with reverence meek To that high sage began to speak:
"In the wide woodlands that extend Around us, lord most reverend,
As frequent voice of rumour tells, Agastya, saintliest hermit, dwells.
So vast the wood, I cannot trace
The path to reach his dwelling place, Nor, searching unassisted, find
That hermit of the thoughtful mind.

I with my wife and brother fain
Would go, his favour to obtain,
Would seek him in his lone retreat And the great saint with reverence greet.
This one desire, O Master, long
Cherished within my heart, is strong, That I may pay of free accord
My duty to that hermit lord.”
As thus the prince whose heart was bent On virtue told his firm intent,
The good Sutíkshṇa’s joy rose high, And thus in turn he made reply:
“The very thing, O Prince, which thou Hast sought, I wished to urge but now, Bid thee with wife and brother see Agastya, glorious devotee.
I count this thing an omen fair
That thou shouldst thus thy wish declare, And I, my Prince, will gladly teach The way Agastya’s home to reach.
Southward, dear son, direct thy feet Eight leagues beyond this still retreat: Agastya’s hermit brother there
Dwells in a home most bright and fair.
’Tis on a knoll of woody ground,
With many a branching Pippal[426] crowned: There sweet birds’ voices ne’er are mute, And trees are gay with flower and fruit.
There many a lake gleams bright and cool, And lilies deck each pleasant pool, While swan, and crane, and mallard’s wings Are lovely in the water-springs.
There for one night, O Ráma, stay, And with the dawn pursue thy way.
Still farther, bending southward, by The thicket’s edge the course must lie, And thou wilt see, two leagues from thence Agastya’s lovely residence,
Set in the woodland’s fairest spot, All varied foliage decks the cot:
There Sítá, Lakshmaṇ thou, at ease May spend sweet hours neath shady trees, For all of noblest growth are found Luxuriant on that bosky ground.
If it be still thy firm intent
To see that saint preëminent,
O mighty counsellor, this day
Depart upon thine onward way.”

The hermit spake, and Ráma bent
His head, with Lakshmaṇ, reverent, And then with him and Janak’s child Set out to trace the forest wild.
He saw dark woods that fringed the road, And distant hills like clouds that showed, And, as the way he followed, met
With many a lake and rivulet.
So passing on with ease where led
The path Sutíkshṇa bade him tread, The hero with exulting breast
His brother in these words addressed: “Here, surely, is the home, in sight, Of that illustrious anchorite:
Here great Agastya’s brother leads A life intent on holy deeds.
Warned of each guiding mark and sign, I see them all herein combine:
I see the branches bending low
Beneath the flowers and fruit they show.
A soft air from the forest springs, Fresh from the odorous grass, and brings A spicy fragrance as it flees
O’er the ripe fruit of Pippal trees.
See, here and there around us high Piled up in heaps cleft billets lie, And holy grass is gathered, bright As strips of shining lazulite.
Full in the centre of the shade
The hermits’ holy fire is laid:
I see its smoke the pure heaven streak Dense as a big cloud’s dusky peak.
The twice-born men their steps retrace From each sequestered bathing-place, And each his sacred gift has brought Of blossoms which his hands have sought.
Of all these signs, dear brother, each Agrees with good Sutíkshṇa’s speech, And doubtless in this holy bound
Agastya’s brother will be found.
Agastya once, the worlds who viewed With love, a Deathlike fiend subdued, And armed with mighty power, obtained By holy works, this grove ordained To be a refuge and defence
From all oppressors’ violence.

In days of yore within this place
Two brothers fierce of demon race, Vátápi dire and Ilval, dwelt,
And slaughter mid the Bráhmans dealt.
A Bráhman’s form, the fiend to cloak, Fierce Ilval wore, and Sanskrit spoke,
And twice-born sages would invite
To solemnize some funeral rite.
His brother’s flesh, concealed within A ram’s false shape and borrowed skin, —
As men are wont at funeral feasts, — He dressed and fed those gathered priests.
The holy men, unweeting ill,
Took of the food and ate their fill.
Then Ilval with a mighty shout
Exclaimed “Vátápi, issue out.”
Soon as his brother’s voice he heard, The fiend with ram-like bleating stirred:
Rending in pieces every frame,
Forth from the dying priests he came.
So they who changed their forms at will Thousands of Bráhmans dared to kill,
— Fierce fiends who loved each cruel deed, And joyed on bleeding flesh to feed.
Agastya, mighty hermit, pressed
To funeral banquet like the rest,
Obedient to the Gods’ appeal
Ate up the monster at a meal.
“’Tis done, ’tis done,” fierce Ilval cried, And water for his hands supplied:
Then lifting up his voice he spake: “Forth, brother, from thy prison break.”
Then him who called the fiend, who long Had wrought the suffering Bráhmans wrong, Thus thoughtful-souled Agastya, best Of hermits, with a smile addressed:
“How, Rákshas, is the fiend empowered To issue forth whom I devoured?
Thy brother in a ram’s disguise
Is gone where Yáma’s kingdom lies.”

When from the words Agastya said

He knew his brother fiend was dead, His soul on fire with vengeful rage, Rushed the night-rover at the sage.
One lightning glance of fury, hot
As fire, the glorious hermit shot, As the fiend neared him in his stride, And straight, consumed to dust, he died.
In pity for the Bráhmans' plight
Agastya wrought this deed of might: This grove which lakes and fair trees grace In his great brother's dwelling place."
As Ráma thus the tale rehearsed,
And with Sumitrá's son conversed,
The setting sun his last rays shed, And evening o'er the land was spread.
A while the princely brothers stayed And even rites in order paid,
Then to the holy grove they drew
And hailed the saint with honour due.
With courtesy was Ráma met
By that illustrious anchoret,
And for one night he rested there
Regaled with fruit and hermit fare.
But when the night had reached its close, And the sun's glorious circle rose, The son of Raghu left his bed
And to the hermit's brother said:
"Well rested in thy hermit cell,
I stand, O saint, to bid farewell; For with thy leave I journey hence Thy brother saint to reverence."
"Go, Ráma go," the sage replied:
Then from the cot the chieftain hied.
And while the pleasant grove he viewed, The path the hermit showed, pursued.
Of every leaf, of changing hue.
Plants, trees by hundreds round him grew, With joyous eyes he looked on all, Then Jak,[427] the wild rice, and Sál;[428]
He saw the red Hibiscus glow,

He saw the flower-tipped creeper throw The glory of her clusters o'er
Tall trees that loads of blossom bore.
Some, elephants had prostrate laid, In some the monkeys leapt and played, And through the whole wide forest rang The charm of gay birds as they sang.
Then Ráma of the lotus eye
To Lakshmaṇ turned who followed nigh, And thus the hero youth impressed
With Fortune's favouring signs, addressed: "How soft the leaves of every tree, How tame each bird and beast we see!
Soon the fair home shall we behold Of that great hermit tranquil-souled.
The deed the good Agastya wrought
High fame throughout the world has bought: I see, I see his calm retreat
That balms the pain of weary feet.
Where white clouds rise from flames beneath, Where bark-coats lie with many a wreath, Where silvan things, made gentle, throng, And every bird is loud in song.
With ruth for suffering creatures filled, A deathlike fiend with might he killed, And gave this southern realm to be A refuge, from oppression free.
There stands his home, whose dreaded might Has put the giant crew to flight,
Who view with envious eyes afar
The peaceful shades they cannot mar.
Since that most holy saint has made His dwelling in this lovely shade, Checked by his might the giant brood Have dwelt in peace with souls subdued.
And all this southern realm, within Whose bounds no fiend may entrance win, Now bears a name which naught may dim, Made glorious through the worlds by him.
When Vindhya, best of hills, would stay The journey of the Lord of Day,
Obedient to the saint's behest
He bowed for aye his humbled crest.
That hoary hermit, world-renowned
For holy deeds, within this ground Has set his pure and blessed home, Where gentle silvan creatures roam.

Agastya, whom the worlds revere,
Pure saint to whom the good are dear, To us his guests all grace will show, Enriched with blessings ere we go.
I to this aim each thought will turn, The favour of the saint to earn,
That here in comfort may be spent
The last years of our banishment.
Here sanctities and high saints stand, Gods, minstrels of the heavenly band; Upon Agastya's will they wait,
And serve him, pure and temperate.
The liar's tongue, the tyrant's mind Within these bounds no home may find: No cheat, no sinner here can be:
So holy and so good is he.
Here birds and lords of serpent race, Spirits and Gods who haunt the place, Content with scanty fare remain,
As merit's meed they strive to gain.
Made perfect here, the saints supreme, On cars that mock the Day-God's gleam, — Their mortal bodies cast aside, —
Sought heaven transformed and glorified, Here Gods to living things, who win Their favour, pure from cruel sin, Give royal rule and many a good, Immortal life and spirithood.
Now, Lakshmaṇ, we are near the place: Do thou precede a little space,
And tell the mighty saint that I
With Sítá at my side am nigh."

Canto XII. The Heavenly Bow.

HE SPOKE: THE younger prince obeyed: Within the bounds his way he made,
And thus addressed, whom first he met, A pupil of the anchoret:
“Brave Ráma, eldest born, who springs, From Daśaratha, hither brings
His wife the lady Sítá: he
Would fain the holy hermit see.
Lakshmaṇ am I — if happy fame
E’er to thine ears has brought the name — His younger brother, prompt to do
His will, devoted, fond, and true.
We, through our royal sire’s decree, To the dread woods were forced to flee.
Tell the great Master, I entreat,
Our earnest wish our lord to greet.”
He spoke: the hermit rich in store
Of fervid zeal and sacred lore,
Sought the pure shrine which held the fire, To bear his message to the sire.
Soon as he reached the saint most bright In sanctity’s surpassing might,
He cried, uplifting reverent hands: “Lord Ráma near thy cottage stands.”
Then spoke Agastya’s pupil dear
The message for his lord to hear:
“Ráma and Lakshmaṇ, chiefs who spring From Daśaratha, glorious king,
Thy hermitage e’en now have sought, And lady Sítá with them brought.
The tamers of the foe are here
To see thee, Master, and revere.
’Tis thine thy further will to say: Deign to command, and we obey.”
When from his pupil’s lips he knew
The presence of the princely two,

And Sítá born to fortune high.
The glorious hermit made reply:
“Great joy at last is mine this day That Ráma hither finds his way,
For long my soul has yearned to see The prince who comes to visit me.
Go forth, go forth, and hither bring The royal three with welcoming:
Lead Ráma in and place him near:
Why stands he not already here?”
Thus ordered by the hermit, who,
Lord of his thought, all duty knew, His reverent hands together laid,
The pupil answered and obeyed.
Forth from the place with speed he ran, To Lakshmaṇ came and thus began:
“Where is he? let not Ráma wait,
But speed, the sage to venerate.”
Then with the pupil Lakshmaṇ went
Across the hermit settlement,
And showed him Ráma where he stood
With Janak’s daughter in the wood.
The pupil then his message spake
Which the kind hermit bade him take; Then led the honoured Ráma thence
And brought him in with reverence.
As nigh the royal Ráma came
With Lakshmaṇ and the Maithil dame, He viewed the herds of gentle deer
Roaming the garden free from fear.
As through the sacred grove he trod He viewed the seat of many a God,
Brahmá and Agni,[429] Sun and Moon, And His who sends each golden boon;[430]
Here Vishṇu’s stood, there Bhaga’s[431] shrine, And there Mahendra’s, Lord divine;
Here His who formed this earthly frame,[432]
His there from whom all beings came.[433]
Váyu’s,[434] and His who loves to hold The great noose, Varuṇ[435] mighty-souled:
Here was the Vasus’[436] shrine to see, Here that of sacred Gáyatrí,[437]

The king of serpents[438] here had place, And he who rules the feathered race.[439]
Here Kártikeya,[440] warrior lord, And there was Justice King adored.
Then with disciples girt about
The mighty saint himself came out:
Through fierce devotion bright as flame Before the rest the Master came:
And then to Lakshmaṇ, fortune blest, Ráma these hasty words addressed:
“Behold, Agastya’s self draws near, The mighty saint, whom all revere:
With spirit raised I meet my lord
With richest wealth of penance stored.”
The strong-armed hero spake, and ran Forward to meet the sunbright man.
Before him, as he came, he bent
And clasped his feet most reverent, Then rearing up his stately height
Stood suppliant by the anchorite,
While Lakshmaṇ’s strength and Sítá’s grace Stood by the pride of Raghu’s race.

The sage his arms round Ráma threw
And welcomed him with honours due,
Asked, was all well, with question sweet, And bade the hero to a seat.
With holy oil he fed the flame,
He brought the gifts which strangers claim, And kindly waiting on the three
With honours due to high degree,
He gave with hospitable care
A simple hermit’s woodland fare.
Then sat the reverend father, first Of hermits, deep in duty versed.
And thus to suppliant Ráma, bred
In all the lore of virtue, said:
“Did the false hermit, Prince, neglect To hail his guest with due respect, He must, — the doom the perjured meet, — His proper flesh hereafter eat.
A car-borne king, a lord who sways
The earth, and virtue’s law obeys,
Worthy of highest honour, thou

Hast sought, dear guest, my cottage now.”
He spoke: with fruit and hermit fare, With every bloom the branches bare,
Agastya graced his honoured guest,
And thus with gentle words addressed: “Accept this mighty bow, divine,
Whereon red gold and diamonds shine; ’Twas by the Heavenly Artist planned
For Vishṇu’s own almighty hand;
This God-sent shaft of sunbright hue, Whose deadly flight is ever true,
By Lord Mahendra given of yore:
This quiver with its endless store.
Keen arrows hurtling to their aim
Like kindled fires that flash and flame: Accept, in golden sheath encased,
This sword with hilt of rich gold graced.
Armed with this best of bows
Lord Vishṇu slew his demon foes,
And mid the dwellers in the skies
Won brilliant glory for his prize.
The bow, the quivers, shaft, and sword Received from me, O glorious lord:
These conquest to thine arm shall bring, As thunder to the thunder’s King.”
The splendid hermit bade him take
The noble weapons as he spake,
And as the prince accepted each
In words like these renewed his speech:

Canto XIII. Agastya’s Counsel.

“O Ráma, great delight I feel, Pleased, Lakshmaṇ, with thy faithful zeal, That you within these shades I see With Sítá come to honour me.
But wandering through the rough rude wild Has wearied Janak’s gentle child: With labours of the way oppressed The Maithil lady longs for rest.
Young, delicate, and soft, and fair, Such toils as these untrained to bear, Her wifely love the dame has led The forest’s troubled ways to tread.
Here, Ráma, see that naught annoy Her easy hours of tranquil joy:
A glorious task has she assayed, To follow thee through woodland shade.
Since first from Nature’s hand she came, A woman’s mood is still the same, When Fortune smiles, her love to show, And leave her lord in want and woe.
No pity then her heart can feel, She arms her soul with warrior’s steel, Swift as the storm or Feathered King, Uncertain as the lightning’s wing.
Not so thy spouse: her purer mind Shrinks from the faults of womankind; Like chaste Arundhatí[441] above, A paragon of faithful love.
Let these blest shades, dear Ráma, be A home for Lakshmaṇ, her, and thee.”
With raised hands reverently meek He heard the holy hermit speak,
And humbly thus addressed the sire Whose glory shone like kindled fire: “How blest am I, what thanks I owe That our great Master deigns to show His favour, that his heart can be Content with Lakshmaṇ, Sítá, me.
Show me, I pray, some spot of ground Where thick trees wave and springs abound, That I may raise my hermit cell
And there in tranquil pleasure dwell.”
Then thus replied Agastya, best
Of hermits, to the chief’s request: When for a little he had bent
His thoughts, upon that prayer intent: “Beloved son, four leagues away

Is Panchavaṭí bright and gay:
Thronged with its deer, most fair it looks With berries, fruit, and water-brooks.
There build thee with thy brother’s aid A cottage in the quiet shade,
And faithful to thy sire’s behest, Obedient to the sentence, rest.
For well, O sinless chieftain, well I know thy tale, how all befell: Stern penance and the love I bore Thy royal sire supply the lore.
To me long rites and fervid zeal The wish that stirs thy heart reveal, And hence my guest I bade thee be, That this pure grove might shelter thee.

So now, thereafter, thus I speak: The shades of Panchavaṭí seek;
That tranquil spot is bright and fair, And Sítá will be happy there.
Not far remote from here it lies, A grove to charm thy loving eyes, Godávarí’s pure stream is nigh:
There Sítá’s days will sweetly fly.
Pure, lovely, rich in many a charm, O hero of the mighty arm,
’Tis gay with every plant and fruit, And throngs of gay buds never mute.
Thou, true to virtue’s path, hast might To screen each trusting anchorite, And wilt from thy new home defend The hermits who on thee depend.
Now yonder, Prince, direct thine eyes Where dense Madhúka[442] woods arise: Pierce their dark shade, and issuing forth Turn to a fig-tree on the north: Then onward up a sloping mead
Flanked by a hill the way will lead: There Panchavaṭí, ever gay
With ceaseless bloom, thy steps will stay.”
The hermit ceased: the princely two With seemly honours bade adieu:
With reverential awe each youth
Bowed to the saint whose word was truth, And then, dismissed with Sítá, they To Panchavaṭí took their way.
Thus when each royal prince had grasped His warrior’s mighty bow, and clasped His quiver to his side,
With watchful eyes along the road The glorious saint Agastya showed, Dauntless in fight the brothers strode, And Sítá with them hied.

Canto XIV. Jatáyus.

Then as the son of Raghu made His way to Panchavaṭí's shade,
A mighty vulture he beheld
Of size and strength unparalleled.
The princes, when the bird they saw, Approached with reverence and awe, And as his giant form they eyed, "Tell who thou art," in wonder cried.
The bird, as though their hearts to gain, Addressed them thus in gentlest strain; "In me, dear sons, the friend behold Your royal father loved of old."
He spoke: nor long did Ráma wait His sire's dear friend to venerate: He bade the bird declare his name And the high race of which he came.
When Raghu's son had spoken, he Declared his name and pedigree, His words prolonging to disclose How all the things that be arose: "List while I tell, O Raghu's son, The first-born Fathers, one by one, Great Lords of Life, whence all in earth And all in heaven derive their birth.
First Kardam heads the glorious race Where Vikrit holds the second place, With Śesha, Sanśray next in line, And Bahuputra's might divine.
Then Stháṇu and Maríchi came,
Atri, and Kratu's forceful frame.
Pulastya followed, next to him
Angiras' name shall ne'er be dim.
Prachetas, Pulah next, and then Daksha, Vivasvat praised of men: Aríshṭanemi next, and last
Kaśyap in glory unsurpassed.
From Daksha, — fame the tale has told — : Three-score bright daughters sprang of old.

Of these fair-waisted nymphs the great Lord Kaśyap sought and wedded eight,
Aditi, Diti, Kálaká,
Támrá, Danú, and Analá,
And Krodhavasá swift to ire,
And Manu[443] glorious as her sire.
Then when the mighty Kaśyap cried Delighted to each tender bride: “Sons shalt thou bear, to rule the three Great worlds, in might resembling me.”

Aditi, Diti, and Danú
Obeyed his will as consorts true, And Kálaká; but all the rest
Refused to hear their lord’s behest.
First Aditi conceived, and she, Mother of thirty Gods and three, The Vasus and Ádityas bare,
Rudras, and Aśvins, heavenly pair.
Of Diti sprang the Daityas: fame Delights to laud their ancient name.
In days of yore their empire dread O’er earth and woods and ocean spread.
Danú was mother of a child,
O hero, Aśvagríva styled,
And Narak next and Kálak came
Of Kálaká, celestial dame.
Of Támrá, too, five daughters bright In deathless glory sprang to light.
Ennobling fame still keeps alive The titles of the lovely five:
Immortal honour still she claims For Kraunchí, Bhasí, Śyení’s names.
And wills not that the world forget Śukí or Dhritaráshtrí yet.
Then Kraunchí bare the crane and owl, And Bhásí tribes of water fowl: Vultures and hawks that race through air With storm-fleet pinions Śyení bare.
All swans and geese on mere and brook Their birth from Dhritaráshtrí took, And all the river-haunting brood Of ducks, a countless multitude.
From Śukí Nalá sprang, who bare Dame Vinatá surpassing fair.
From fiery Krodhavaśá, ten
Bright daughters sprang, O King of men: Mrigí and Mrigamandá named,

Hari and Bhadramadá famed,
Śárdúlí, Śvetá fair to see,
Mátangí bright, and Surabhí,
Surasá marked with each fair sign, And Kadrumá, all maids divine.
Mrigí, O Prince without a peer, Was mother of the herds of deer, The bear, the yak, the mountain roe Their birth to Mrigamandá owe;
And Bhadramadá joyed to be
Mother of fair Irávatí,
Who bare Airávat,[444] huge of mould, Mid warders of the earth enrolled, From Harí lordly lions trace,
With monkeys of the wild, their race.
From the great dame Śárdúlí styled Sprung pards, Lángúrs,[445] and tigers wild.
Mátangí, Prince, gave birth to all Mátangas, elephants strong and tall, And Śvetá bore the beasts who stand One at each wind, earth's warder band.[446]
Next Surabhí the Goddess bore
Two heavenly maids, O Prince, of yore, Gandharví — dear to fame is she — And her sweet sister Rohiṇí.
With kine this daughter filled each mead, And bright Gandharví bore the steed.[447]
Surasá bore the serpents:[448] all The snakes Kadrú their mother call.
Then Manu, high-souled Kaśyap's[449] wife, To all the race of men gave life, The Bráhmans first, the Kshatriya caste, Then Vaiśyas, and the Śúdras last.
Sprang from her mouth the Bráhman race; Her chest the Kshatriyas' natal place:
The Vaiśyas from her thighs, 'tis said, The Śúdras from her feet were bred.
From Analá all trees that hang
Their fair fruit-laden branches sprang.
The child of beauteous Śukí bore Vinatá, as I taught before:
And Surasá and Kadrú were
Born of one dame, a noble pair.
Kadrú gave birth to countless snakes That roam the earth in woods and brakes.
Aruṇ and Garuḍ swift of flight

By Vinatá were given to light,
And sons of Aruṇ red as morn
Sampati first, then I was born, Me then, O tamer of the foe,
Jaṭáyus, son of Śyení, know.
Thy ready helper will I be,
And guard thy house, if thou agree: When thou and Lakshmaṇ urge the chase By Sítá’s side shall be my place.”
With courteous thanks for promised aid, The prince, to rapture stirred, Bent low, and due obeisance paid, Embraced the royal bird.

He often in the days gone by
Had heard his father tell
How, linked with him in friendship’s tie, He loved Jaṭáyus well.
He hastened to his trusted friend His darling to confide,
And through the wood his steps to bend By strong Jaṭáyus’ side.
On to the grove, with Lakshmaṇ near, The prince his way pursued
To free those pleasant shades from fear And slay the giant brood.

Canto XV. Panchavatí.

Arrived at Panchavaṭí’s shade Where silvan life and serpents strayed, Ráma in words like these addressed Lakshmaṇ of vigour unrepressed:
“Brother, our home is here: behold The grove of which the hermit told: The bowers of Panchavaṭí see
Made fair by every blooming tree.
Now, brother, bend thine eyes around; With skilful glance survey the ground: Here be some spot selected, best Approved for gentle hermits’ rest, Where thou, the Maithil dame, and I May dwell while seasons sweetly fly.
Some pleasant spot be chosen where Pure waters gleam and trees are fair, Some nook where flowers and wood are found And sacred grass and springs abound.”
Then Lakshmaṇ, Sítá standing by, Raised reverent hands, and made reply: “A hundred years shall flee, and still Will I obey my brother’s will:
Select thyself a pleasant spot;
Be mine the care to rear the cot.”
The glorious chieftain, pleased to hear That loving speech that soothed his ear, Selected with observant care
A spot with every charm most fair.
He stood within that calm retreat, A shade for hermits’ home most meet, And thus Sumitrá’s son addressed, While his dear hand in his he pressed: “See, see this smooth and lovely glade Which flowery trees encircling shade: Do thou, beloved Lakshmaṇ rear
A pleasant cot to lodge us here.
I see beyond that feathery brake The gleaming of a lilied lake,
Where flowers in sunlike glory throw Fresh odours from the wave below.

Agastya’s words now find we true, He told the charms which here we view: Here are the trees that blossom o’er Godávarí’s most lovely shore.
Whose pleasant flood from side to side With swans and geese is beautified, And fair banks crowded with the deer That steal from every covert near.
The peacock’s cry is loud and shrill From many a tall and lovely hill, Green-belted by the trees that wave Full blossoms o’er the rock and cave.
Like elephants whose huge fronts glow With painted streaks, the mountains show Long lines of gold and silver sheen With copper’s darker hues between.
With every tree each hill is graced, Where creepers blossom interlaced.
Look where the Sál’s long branches sway, And palms their fanlike leaves display; The date-tree and the Jak are near, And their long stems Tamálas rear.
See the tall Mango lift his head, Aśokas all their glory spread,
The Ketak her sweet buds unfold, And Champacs hang their cups of gold.[450]
The spot is pure and pleasant: here Are multitudes of birds and deer.
O Lakshmaṇ, with our father’s friend What happy hours we here shall spend!”
He spoke: the conquering Lakshmaṇ heard, Obedient to his brother’s word.
Raised by his toil a cottage stood To shelter Ráma in the wood,
Of ample size, with leaves o’erlaid, Of hardened earth the walls were made.
The strong bamboos his hands had felled For pillars fair the roof upheld, And rafter, beam, and lath supplied Well interwrought from side to side.
Then Śamí[451] boughs he deftly spread Enlaced with knotted cord o’erhead, Well thatched above from ridge to eaves With holy grass, and reed, and leaves.
The mighty chief with careful toil Had cleared the ground and smoothed the soil Where now, his loving labour done, Rose a fair home for Raghu’s son.
Then when his work was duly wrought, Godávarís sweet stream he sought, Bathed, plucked the lilies, and a store Of fruit and berries homeward bore.
Then sacrifice he duly paid,
And wooed the Gods their hopes to aid, And then to Ráma proudly showed
The cot prepared for his abode.
Then Raghu’s son with Sítá gazed Upon the home his hands had raised, And transport thrilled his bosom through His leafy hermitage to view.

The glorious son of Raghu round
His brother’s neck his arms enwound, And thus began his sweet address Of deep-felt joy and gentleness: “Well pleased am I, dear lord, to see This noble work performed by thee.
For this, — sole grace I can bestow, — About thy neck mine arms I throw.
So wise art thou, thy breast is filled With grateful thoughts, in duty skilled, Our mighty father, free from stain, In thee, his offspring, lives again.”
Thus spoke the prince, who lent a grace To fortune, pride of Raghu’s race; Then in that spot whose pleasant shade Gave store of fruit, content he stayed.
With Lakshmaṇ and his Maithil spouse He spent his day’s neath sheltering boughs, As happy as a God on high
Lives in his mansion in the sky.

Canto XVI. Winter.

While there the high-souled hero spent His tranquil hours in sweet content,
The glowing autumn passed, and then Came winter so beloved of men.
One morn, to bathe, at break of day To the fair stream he took his way.
Behind him, with the Maithil dame Bearing a pitcher Lakshmaṇ came, And as he went the mighty man
Thus to his brother chief began: “The time is come, to thee more dear Than all the months that mark the year: The gracious seasons’ joy and pride, By which the rest are glorified.
A robe of hoary rime is spread
O’er earth, with corn engarlanded.
The streams we loved no longer please, But near the fire we take our ease.
Now pious men to God and shade
Offer young corn’s fresh sprouted blade, And purge away their sins with rice Bestowed in humble sacrifice.
Rich stores of milk delight the swain, And hearts are cheered that longed for gain, Proud kings whose breasts for conquests glow Lead bannered troops to smite the foe.
Dark is the north: the Lord of Day To Yáma’s south[452] has turned away: And she — sad widow — shines no more, Reft of the bridal mark[453] she wore.
Himálaya’s hill, ordained of old The treasure-house of frost and cold, Scarce conscious of the feebler glow, Is truly now the Lord of Snow.
Warmed by the noontide’s genial rays Delightful are the glorious days: But how we shudder at the chill
Of evening shadows and the rill!
How weak the sun, how cold the breeze!

How white the rime on grass and trees!
The leaves are sere, the woods have lost Their blossoms killed by nipping frost.
Neath open skies we sleep no more: December’s nights with rime are hoar: Their triple watch[454] in length extends With hours the shortened daylight lends.
No more the moon’s sun-borrowed rays Are bright, involved in misty haze, As when upon the mirror’s sheen
The breath’s obscuring cloud is seen.
E’en at the full the faint beams fail To struggle through the darksome veil: Changed like her hue, they want the grace That parts not yet from Sítá’s face.
Cold is the western wind, but how Its piercing chill is heightened now, Blowing at early morning twice
As furious with its breath of ice!
See how the dewy tears they weep The barley, wheat, and woodland steep, Where, as the sun goes up the sky, The curlew and the sáras cry.
See where the rice plants scarce uphold Their full ears tinged with paly gold, Bending their ripe heads slowly down Fair as the date tree’s flowery crown.
Though now the sun has mounted high Seeking the forehead of the sky, Such mist obscures his struggling beams, No bigger than the moon he seems.
Though weak at first, his rays at length Grow pleasant in their noonday strength, And where a while they chance to fall Fling a faint splendour over all.

See, o’er the woods where grass is wet With hoary drops that cling there yet, With soft light clothing earth and bough There steals a tender glory now.
Yon elephant who longs to drink, Still standing on the river’s brink, Plucks back his trunk in shivering haste From the cold wave he fain would taste.
The very fowl that haunt the mere Stand doubtful on the bank, and fear To dip them in the wintry wave
As cowards dread to meet the brave.
The frost of night, the rime of dawn Bind flowerless trees and glades of lawn: Benumbed in apathetic chill
Of icy chains they slumber still.

You hear the hidden sáras cry
From floods that wrapped in vapour lie, And frosty-shining sands reveal
Where the unnoticed rivers steal.
The hoary rime of dewy night,
And suns that glow with tempered light Lend fresh cool flavours to the rill That sparkles from the topmost hill.
The cold has killed the lily's pride: Leaf, filament, and flower have died: With chilling breath rude winds have blown, The withered stalk is left alone.
At this gay time, O noblest chief, The faithful Bharat, worn by grief, Lives in the royal town where he Spends weary hours for love of thee.
From titles, honour, kingly sway, From every joy he turns away:
Couched on cold earth, his days are passed With scanty fare and hermit's fast.
This moment from his humble bed
He lifts, perhaps, his weary head, And girt by many a follower goes To bathe where silver Sarjú flows.
How, when the frosty morn is dim, Shall Sarjú be a bath for him
Nursed with all love and tender care, So delicate and young and fair.
How bright his hue! his brilliant eye With the broad lotus leaf may vie.
By fortune stamped for happy fate, His graceful form is tall and straight.
In duty skilled, his words are truth: He proudly rules each lust of youth.
Though his strong arm smites down the foe, In gentle speech his accents flow.
Yet every joy has he resigned
And cleaves to thee with heart and mind.
Thus by the deeds that he has done A name in heaven has Bharat won, For in his life he follows yet
Thy steps, O banished anchoret.
Thus faithful Bharat, nobly wise, The proverb of the world belies: "No men, by mothers' guidance led, The footsteps of their fathers tread."
How could Kaikeyí, blest to be
Spouse of the king our sire, and see A son like virtuous Bharat, blot Her glory with so foul a plot!"

Thus in fraternal love he spoke, And from his lips reproaches broke: But Ráma grieved to hear him chide The absent mother, and replied:
“Cease, O beloved, cease to blame Our royal father’s second dame.
Still speak of Bharat first in place Of old Ikshváku’s princely race.
My heart, so firmly bent but now To dwell in woods and keep my vow, Half melting as I hear thee speak Of Bharat’s love, grows soft and weak, With tender joy I bring to mind
His speeches ever sweet and kind.
That dear as Amrit took the sense With most enchanting influence.
Ah, when shall I, no more to part, Meet Bharat of the mighty heart?
When, O my brother, when shall we The good and brave Śatrughna see?”
Thus as he poured his fond lament The son of Raghu onward went:
They reached the river, and the three Bathed them in fair Godávarí.
Libations of the stream they paid To every deity and shade,
With hymns of praise, the Sun on high And sinless Gods to glorify.
Fresh from the purifying tide
Resplendent Ráma came,
With Lakshmaṇ ever by his side,
And the sweet Maithil dame.
So Rudra shines by worlds adored, In glory undefiled,
When Nandi[455] stands beside his lord, And King Himálaya’s child.[456]

Canto XVII. Súrpanakhá.

THE BATHING AND the prayer were o'er; He turned him from the grassy shore,
And with his brother and his spouse Sought his fair home beneath the boughs.
Sítá and Lakshmaṇ by his side,
On to his cot the hero hied,
And after rites at morning due
Within the leafy shade withdrew.

Then, honoured by the devotees, As royal Ráma sat at ease,
With Sítá near him, o'er his head A canopy of green boughs spread, He shone as shines the Lord of Night By Chitrá's[457] side, his dear delight.
With Lakshmaṇ there he sat and told Sweet stories of the days of old, And as the pleasant time he spent With heart upon each tale intent, A giantess, by fancy led,
Came wandering to his leafy shed.
Fierce Śúrpaṇakhá, — her of yore The Ten-necked tyrant's mother bore, — Saw Ráma with his noble mien
Bright as the Gods in heaven are seen; Him from whose brow a glory gleamed, Like lotus leaves his full eyes beamed: Long-armed, of elephantine gait, With hair close coiled in hermit plait: In youthful vigour, nobly framed, By glorious marks a king proclaimed: Like some bright lotus lustrous-hued, With young Kandarpa's[458] grace endued: As there like Indra's self he shone, She loved the youth she gazed upon.
She grim of eye and foul of face Loved his sweet glance and forehead's grace:
She of unlovely figure, him
Of stately form and shapely limb: She whose dim locks disordered hung, Him whose bright hair on high brows clung: She whose fierce accents counselled

fear, Him whose soft tones were sweet to hear: She whose dire form with age was dried, Him radiant in his youthful pride: She whose false lips maintained the wrong, Him in the words of virtue strong: She cruel-hearted, stained with sin, Him just in deed and pure within.
She, hideous fiend, a thing to hate, Him formed each eye to captivate: Fierce passion in her bosom woke, And thus to Raghu's son she spoke: "With matted hair above thy brows, With bow and shaft and this thy spouse, How hast thou sought in hermit dress The giant-haunted wilderness?
What dost thou here? The cause explain: Why art thou come, and what to gain?"
As Śúrpaṇakhá questioned so,
Ráma, the terror of the foe,
In answer to the monster's call, With fearless candour told her all.
"King Daśaratha reigned of old, Like Gods celestial brave and bold.
I am his eldest son and heir,
And Ráma is the name I bear.
This brother, Lakshmaṇ, younger born, Most faithful love to me has sworn.
My wife, this princess, dear to fame, Is Sitá the Videhan dame.
Obedient to my sire's behest
And by the queen my mother pressed, To keep the law and merit win,
I sought this wood to harbour in.
But speak, for I of thee in turn Thy name, and race, and sire would learn.
Thou art of giant race, I ween.
Changing at will thy form and mien.
Speak truly, and the cause declare That bids thee to these shades repair."
Thus Ráma spoke: the demon heard, And thus replied by passion spurred: "Of giant race, what form soe'er My fancy wills, 'tis mine to wear.
Named Śúrpaṇakhá here I stray,
And where I walk spread wild dismay.
King Rávaṇ is my brother: fame
Has taught perchance his dreaded name, Strong Kumbhakarṇa slumbering deep In chains of never-ending sleep: Vibhíshaṇ of the duteous mind,

In needs unlike his giant kind: Dúshaṇ and Khara, brave and bold Whose fame by every tongue is told: Their might by mine is far surpassed; But when, O best of men, I cast These fond eyes on thy form, I see My chosen love and lord in thee.
Endowed with wondrous might am I: Where'er my fancy leads I fly.
The poor misshapen Sítá leave,
And me, thy worthier bride receive.
Look on my beauty, and prefer
A spouse more meet than one like her: I'll eat that ill-formed woman there: Thy brother too her fate shall share.
But come, beloved, thou shalt roam With me through all our woodland home; Each varied grove with me shalt seek, And gaze upon each mountain peak."
As thus she spoke, the monster gazed With sparkling eyes where passion blazed: Then he, in lore of language learned, This answer eloquent returned:

Canto XVIII. The Mutilation.

ON HER ENSNARED in Káma’s net His eyes the royal Ráma set, And thus, her passion to beguile, Addressed her with a gentle smile: “I have a wife: behold her here, My Sítá ever true and dear:
And one like thee will never brook Upon a rival spouse to look.
But there my brother Lakshmaṇ stands: Unchained is he by nuptial bands: A youth heroic, loved of all,
Gracious and gallant, fair and tall.
With winning looks, most nobly bred, Unmatched till now, he longs to wed.
Meet to enjoy thy youthful charms, O take him to thy loving arms.
Enamoured on his bosom lie,
Fair damsel of the radiant eye,
As the warm sunlight loves to rest Upon her darling Meru’s breast.”
The hero spoke, the monster heard, While passion still her bosom stirred.
Away from Ráma’s side she broke, And thus in turn to Lakshmaṇ spoke: “Come, for thy bride take me who shine In fairest grace that suits with thine.
Thou by my side from grove to grove Of Daṇḍak’s wild in bliss shalt rove.”
Then Lakshmaṇ, skilled in soft address, Wooed by the amorous giantess,
With art to turn her love aside, To Śúrpaṇakhá thus replied:
“And can so high a dame agree
The slave-wife of a slave to be?
I, lotus-hued! in good and ill
Am bondsman to my brother’s will.
Be thou, fair creature radiant-eyed, My honoured brother’s younger bride: With faultless tint and dainty limb, A happy wife, bring joy to him.

He from his spouse grown old and grey, Deformed, untrue, will turn away, Her withered charms will gladly leave, And to his fair young darling cleave.
For who could be so fond and blind, O loveliest of all female kind,
To love another dame and slight
Thy beauties rich in all delight?”
Thus Lakshmaṇ praised in scornful jest The long-toothed fiend with loathly breast, Who fondly heard his speech, nor knew His mocking words were aught but true.
Again inflamed with love she fled To Ráma, in his leafy shed
Where Sítá rested by his side,
And to the mighty victor cried:
“What, Ráma, canst thou blindly cling To this old false misshapen thing?
Wilt thou refuse the charms of youth For withered breast and grinning tooth!
Canst thou this wretched creature prize And look on me with scornful eyes?
This aged crone this very hour
Before thy face will I devour:
Then joyous, from all rivals free.
Through Daṇḍak will I stray with thee.”
She spoke, and with a glance of flame Rushed on the fawn-eyed Maithil dame:
So would a horrid meteor mar
Fair Rohiṇí’s soft beaming star.
But as the furious fiend drew near, Like Death’s dire noose which chills with fear, The mighty chief her purpose stayed, And spoke, his brother to upbraid:
“Ne’er should we jest with creatures rude, Of savage race and wrathful mood.
Think, Lakshmaṇ, think how nearly slain My dear Videhan breathes again.
Let not the hideous wretch escape Without a mark to mar her shape.
Strike, lord of men, the monstrous fiend, Deformed, and foul, and evil-miened.”
He spoke: then Lakshmaṇ’s wrath rose high, And there before his brother’s eye,
He drew that sword which none could stay, And cleft her nose and ears away.
Noseless and earless, torn and maimed, With fearful shrieks the fiend exclaimed,
And frantic in her wild distress Resought the distant wilderness.

Deformed, terrific, huge, and dread, As on she moved, her gashes bled, And groan succeeded groan as loud As roars, ere rain, the thunder cloud.
Still on the fearful monster passed, While streams of blood kept falling fast, And with a roar, and arms outspread Within the boundless wood she fled.
To Janasthán the monster flew;
Fierce Khara there she found,
With chieftains of the giant crew In thousands ranged around.
Before his awful feet she bent
And fell with piercing cries,
As when a bolt in swift descent
Comes flashing from the skies.
There for a while with senses dazed Silent she lay and scared:
At length her drooping head she raised, And all the tale declared,
How Ráma, Lakshmaṇ, and the dame Had reached that lonely place:
Then told her injuries and shame, And showed her bleeding face.

Canto XIX. The Rousing Of Khara.

When Khara saw his sister lie With blood-stained limbs and troubled eye, Wild fury in his bosom woke,
And thus the monstrous giant spoke; “Arise, my sister; cast away
This numbing terror and dismay,
And straight the impious hand declare That marred those features once so fair.
For who his finger tip will lay
On the black snake in childish play, And unattacked, with idle stroke
His poison-laden fang provoke?
Ill-fated fool, he little knows
Death’s noose around his neck he throws, Who rashly met thee, and a draught Of life-destroying poison quaffed.
Strong, fierce as death, ’twas thine to choose Thy way at will, each shape to use;
In power and might like one of us: What hand has maimed and marred thee thus?
What God or fiend this deed has wrought, What bard or sage of lofty thought Was armed with power supremely great Thy form to mar and mutilate?
In all the worlds not one I see
Would dare a deed to anger me:
Not Indra’s self, the Thousand-eyed, Beneath whose hand fierce Páka[459] died.
My life-destroying darts this day His guilty breath shall rend away, E’en as the thirsty wild swan drains Each milk-drop that the wave retains.
Whose blood in foaming streams shall burst O’er the dry ground which lies athirst, When by my shafts transfixed and slain He falls upon the battle plain?
From whose dead corpse shall birds of air The mangled flesh and sinews tear, And in their gory feast delight,

When I have slain him in the fight?
Not God or bard or wandering ghost, No giant of our mighty host
Shall step between us, or avail
To save the wretch when I assail.
Collect each scattered sense, recall Thy troubled thoughts, and tell me all.
What wretch attacked thee in the way, And quelled thee in victorious fray?”
His breast with burning fury fired, Thus Khara of the fiend inquired: And then with many a tear and sigh Thus Śúrpaṇakhá made reply:
“’Tis Daśaratha’s sons, a pair
Strong, resolute, and young, and fair: In coats of dark and blackdeer’s hide, And like the radiant lotus eyed:
On berries roots and fruit they feed, And lives of saintly virtue lead: With ordered senses undefiled,
Ráma and Lakshmaṇ are they styled.
Fair as the Minstrels’ King[460] are they, And stamped with signs of regal sway.
I know not if the heroes trace
Their line from Gods or Dánav[461] race.
There by these wondering eyes between The noble youths a dame was seen, Fair, blooming, young, with dainty waist, And all her bright apparel graced.
For her with ready heart and mind The royal pair their strength combined, And brought me to this last distress, Like some lost woman, comfortless.
Perfidious wretch! my soul is fain Her foaming blood and theirs to drain.
O let me head the vengeful fight, And with this hand my murderers smite.
Come, brother, hasten to fulfil
This longing of my eager will.
On to the battle! Let me drink
Their lifeblood as to earth they sink.”
Then Khara, by his sister pressed, Inflamed with fury, gave his hest To twice seven giants of his crew, Fierce as the God of death to view: ‘Two men equipped with arms, who wear Deerskin and bark and matted hair, Leading a beauteous dame, have strayed To the wild gloom of Daṇḍak’s shade.

These men, this cursed woman slay, And hasten back without delay,
That this my sister’s lips may be Red with the lifeblood of the three.
Giants, my wounded sister longs
To take this vengeance for her wrongs.
With speed her dearest wish fulfil, And with your might these creatures kill.
Soon as your matchless strength shall lay These brothers dead in battle fray, She in triumphant joy will laugh, And their hearts’ blood delighted quaff.”
The giants heard the words he said, And forth with Śúrpaṇakhá sped,
As mighty clouds in autumn fly
Urged by the wind along the sky.

Canto XX. The Giants' Death.

Fierce Śúrpaṇakhá with her train To Ráma's dwelling came again,
And to the eager giants showed
Where Sítá and the youths abode.
Within the leafy cot they spied
The hero by his consort's side,
And faithful Lakshmaṇ ready still To wait upon his brother's will.

Then noble Ráma raised his eye
And saw the giants standing nigh, And then, as nearer still they pressed.
His glorious brother thus addressed, "Be thine a while, my brother dear, To watch o'er Sítá's safety here, And I will slay these creatures who The footsteps of my spouse pursue."
He spoke, and reverent Lakshmaṇ heard Submissive to his brother's word.
The son of Raghu, virtuous-souled, Strung his great bow adorned with gold, And, with the weapon in his hand, Addressed him to the giant band: "Ráma and Lakshmaṇ we, who spring From Daśaratha, mighty king;
We dwell a while with Sítá here
In Daṇḍak forest wild and drear.
On woodland roots and fruit we feed, And lives of strictest rule we lead.
Say why would ye our lives oppress Who sojourn in the wilderness.
Sent hither by the hermits' prayer With bow and darts unused to spare, For vengeance am I come to slay
Your sinful band in battle fray.
Rest as ye are: remain content,
Nor try the battle's dire event.

Unless your offered lives ye spurn, O rovers of the night, return.”
They listened while the hero spoke, And fury in each breast awoke.
The Bráhman-slayers raised on high Their mighty spears and made reply: They spoke with eyes aglow with ire, While Ráma’s burnt with vengeful tire, And answered thus, in fury wild, That peerless chief whose tones were mild: “Nay thou hast angered, overbold, Khara our lord, the mighty-souled, And for thy sin, in battle strife Shalt yield to us thy forfeit life.
No power hast thou alone to stand Against the numbers of our band.
‘Twere vain to match thy single might Against us in the front of fight.
When we equipped for fight advance With brandished pike and mace and lance, Thou, vanquished in the desperate field, Thy bow, thy strength, thy life shalt yield.”
With bitter words and threatening mien Thus furious spoke the fierce fourteen, And raising scimitar and spear
On Ráma rushed in wild career.
Their levelled spears the giant crew Against the matchless hero threw.
His bow the son of Raghu bent,
And twice seven shafts to meet them sent, And every javelin sundered fell
By the bright darts he aimed so well.
The hero saw: his anger grew
To fury: from his side he drew
Fresh sunbright arrows pointed keen, In number, like his foes, fourteen.
His bow he grasped, the string he drew, And gazing on the giant crew,
As Indra casts the levin, so
Shot forth his arrows at the foe.
The hurtling arrows, stained with gore, Through the fiends’ breasts a passage tore, And in the earth lay buried deep As serpents through an ant-hill creep Like trees uptorn by stormy blast The shattered fiends to earth were cast, And there with mangled bodies they, Bathed in their blood and breathless, lay.
With fainting heart and furious eye The demon saw her champions die.
With drying wounds that scarcely bled Back to her brother’s home she fled.

Oppressed with pain, with loud lament At Khara’s feet the monster bent.
There like a plant whence slowly come The trickling drops of oozy gum, With her grim features pale with pain She poured her tears in ceaseless rain, There routed Śúrpaṇakhá lay,
And told her brother all,
The issue of the bloody fray,
Her giant champions’ fall.

Canto XXI. The Rousing Of Khara.

Low in the dust he saw her lie, And Khara's wrath grew fierce and high.
Aloud he cried to her who came
Disgracefully with baffled aim:
"I sent with thee at thy request
The bravest of my giants, best
Of all who feed upon the slain:
Why art thou weeping here again?
Still to their master's interest true, My faithful, noble, loyal crew,
Though slaughtered in the bloody fray, Would yet their monarch's word obey.
Now I, my sister, fain would know The cause of this thy fear and woe, Why like a snake thou writhest there, Calling for aid in wild despair.
Nay, lie not thus in lowly guise: Cast off thy weakness and arise!"
With soothing words the giant chief Assuaged the fury of her grief.
Her weeping eyes she slowly dried And to her brother thus replied:
"I sought thee in my shame and fear With severed nose and mangled ear: My gashes like a river bled,
I sought thee and was comforted.

Those twice seven giants, brave and strong, Thou sentest to avenge the wrong, To lay the savage Ráma low,
And Lakshmaṇ who misused me so.
But ah, the shafts of Ráma through The bodies of my champions flew:
Though madly fierce their spears they plied, Beneath his conquering might they died.
I saw them, famed for strength and speed, I saw my heroes fall and bleed:

Great trembling seized my every limb At the great deed achieved by him.
In trouble, horror, doubt, and dread, Again to thee for help I fled.
While terror haunts my troubled sight, I seek thee, rover of the night.
And canst thou not thy sister free From this wide waste of troublous sea Whose sharks are doubt and terror, where Each wreathing wave is dark despair?
Low lie on earth thy giant train
By ruthless Ráma’s arrows slain,
And all the mighty demons, fed
On blood, who followed me are dead.
Now if within thy breast may be
Pity for them and love for me,
If thou, O rover of the night,
Have valour and with him can fight, Subdue the giants’ cruel foe
Who dwells where Daṇḍak’s thickets grow.
But if thine arm in vain assay
This queller of his foes to slay, Now surely here before thine eyes, Wronged and ashamed thy sister dies.
Too well, alas, too well I see
That, strong in war as thou mayst be, Thou canst not in the battle stand When Ráma meets thee hand to hand.
Go forth, thou hero but in name,
Assuming might thou canst not claim; Call friend and kin, no longer stay: Away from Janasthán, away!
Shame of thy race! the weak alone Beneath thine arm may sink o’erthrown: Fly Ráma and his brother: they
Are men too strong for thee to slay.
How canst thou hope, O weak and base, To make this grove thy dwelling-place?
With Ráma’s might unmeet to vie,
O’ermastered thou wilt quickly die.
A hero strong in valorous deed
Is Ráma, Daśaratha’s seed:

And scarce of weaker might than he His brother chief who mangled me.”
Thus wept and wailed in deep distress The grim misshapen giantess:
Before her brother’s feet she lay O’erwhelmed with grief, and swooned away.

Canto XXII. Khara’s Wrath.

Roused by the taunting words she spoke, The mighty Khara’s wrath awoke, And there, while giants girt him round, In these fierce words an utterance found: “I cannot, peerless one, contain Mine anger at this high disdain, Galling as salt when sprinkled o’er The rawness of a bleeding sore.
Ráma in little count I hold,
Weak man whose days are quickly told.
The caitiff with his life to-day For all his evil deeds shall pay.
Dry, sister, dry each needless tear, Stint thy lament and banish fear, For Ráma and his brother go
This day to Yáma’s realm below.
My warrior’s axe shall stretch him slain, Ere set of sun, upon the plain, Then shall thy sated lips be red With his warm blood in torrents shed.”
As Khara’s speech the demon heard, With sudden joy her heart was stirred: She fondly praised him as the boast And glory of the giant host.
First moved to ire by taunts and stings, Now soothed by gentle flatterings, To Dúshaṇ, who his armies led,
The demon Khara spoke, and said: “Friend, from the host of giants call Full fourteen thousand, best of all, Slaves of my will, of fearful might, Who never turn their backs in fight: Fiends who rejoice to slay and mar, Dark as the clouds of autumn are: Make ready quickly, O my friend, My chariot and the bows I bend.
My swords, my shafts of brilliant sheen, My divers lances long and keen.
On to the battle will I lead
These heroes of Pulastya’s seed, And thus, O famed for warlike skill, Ráma my wicked foeman kill.”

He spoke, and ere his speech was done, His chariot glittering like the sun, Yoked and announced, by Dúshan’s care, With dappled steeds was ready there.
High as a peak from Meru rent
It burned with golden ornament: The pole of lazulite, of gold
Were the bright wheels whereon it rolled.
With gold and moonstone blazoned o’er, Fish, flowers, trees, rocks, the panels bore; Auspicious birds embossed thereon, And stars in costly emblem shone.
O’er flashing swords his banner hung, And sweet bells, ever tinkling, swung.

That mighty host with sword and shield And oar was ready for the field: And Khara saw, and Dúshan cried, “Forth to the fight, ye giants, ride.”
Then banners waved, and shield and sword Flashed as the host obeyed its lord.
From Janasthán they sallied out With eager speed, and din, and shout, Armed with the mace for close attacks, The bill, the spear, the battle-axe, Steel quoit and club that flashed afar, Huge bow and sword and scimitar, The dart to pierce, the bolt to strike, The murderous bludgeon, lance, and pike.
So forth from Janasthán, intent On Khara’s will, the monsters went.
He saw their awful march: not far Behind the host he drove his car.
Ware of his master’s will, to speed The driver urged each gold-decked steed.
Then forth the warrior’s coursers sprang, And with tumultuous murmur rang Each distant quarter of the sky And realms that intermediate lie.
High and more high within his breast His pride triumphant rose,
While terrible as Death he pressed Onward to slay his foes,
“More swiftly yet,” as on they fled, He cried in thundering tones
Loud as a cloud that overhead
Hails down a flood of stones.

Canto XXIII. The Omens.

As forth upon its errand went That huge ferocious armament,
An awful cloud, in dust and gloom, With threatening thunders from its womb Poured in sad augury a flood
Of rushing water mixt with blood.
The monarch’s steeds, though strong and fleet, Stumbled and fell: and yet their feet Passed o’er the bed of flowers that lay Fresh gathered on the royal way.
No gleam of sunlight struggled through The sombre pall of midnight hue,
Edged with a line of bloody red,
Like whirling torches overhead.
A vulture, fierce, of mighty size.
Terrific with his cruel eyes,
Perched on the staff enriched with gold, Whence hung the flag in many a fold.
Each ravening bird, each beast of prey Where Janasthán’s wild thickets lay, Rose with a long discordant cry
And gathered as the host went by.
And from the south long, wild, and shrill, Came spirit voices boding ill.
Like elephants in frantic mood,
Vast clouds terrific, sable-hued, Hid all the sky where’er they bore Their load of water mixt with gore.
Above, below, around were spread
Thick shades of darkness strange and dread, Nor could the wildered glance descry A point or quarter of the sky.
Then came o’er heaven a sanguine hue, Though evening’s flush not yet was due,
While each ill-omened bird that flies Assailed the king with harshest cries.
There screamed the vulture and the crane, And the loud jackal shrieked again.

Each hideous thing that bodes aright Disaster in the coming fight,
With gaping mouth that hissed and flamed, The ruin of the host proclaimed.
Eclipse untimely reft away
The brightness of the Lord of Day, And near his side was seen to glow A mace-like comet boding woe.
Then while the sun was lost to view A mighty wind arose and blew,
And stars like fireflies shed their light, Nor waited for the distant night.
The lilies drooped, the brooks were dried, The fish and birds that swam them died, And every tree that was so fair
With flower and fruit was stripped and bare.
The wild wind ceased, yet, raised on high, Dark clouds of dust involved the sky.
In doleful twitter long sustained The restless Sárikás[462] complained, And from the heavens with flash and flame Terrific meteors roaring came.
Earth to her deep foundation shook With rock and tree and plain and brook, As Khara with triumphant shout,
Borne in his chariot, sallied out.
His left arm throbbed: he knew full well That omen, and his visage fell.
Each awful sign the giant viewed, And sudden tears his eye bedewed.
Care on his brow sat chill and black, Yet mad with wrath he turned not back.
Upon each fearful sight that raised The shuddering hair the chieftain gazed, And laughing in his senseless pride Thus to his giant legions cried:
“By sense of mightiest strength upborne, These feeble signs I laugh to scorn.
I could bring down the stars that shine In heaven with these keen shafts of mine.
Impelled by warlike fury I
Could cause e’en Death himself to die.

I will not seek my home again
Until my pointed shafts have slain This Raghu’s son so fierce in pride, And Lakshmaṇ by his brother’s side.
And she, my sister, she for whom

These sons of Raghu meet their doom, She with delighted lips shall drain The lifeblood of her foemen slain.
Fear not for me: I ne’er have known Defeat, in battle overthrown.
Fear not for me, O giants; true
Are the proud words I speak to you.
The king of Gods who rules on high, If wild Airávat bore him nigh,
Should fall before me bolt in hand: And shall these two my wrath withstand!”
He ended and the giant host
Who heard their chief’s triumphant boast, Rejoiced with equal pride elate,
Entangled in the noose of Fate.
Then met on high in bright array, With eyes that longed to see the fray, God and Gandharva, sage and saint, With beings pure from earthly taint.
Blest for good works aforetime wrought, Thus each to other spake his thought:
“Now joy to Bráhmans, joy to kine, And all whom world count half divine!
May Raghu’s offspring slay in fight Pulastya’s sons who roam by night!”
In words like these and more, the best Of high-souled saints their hopes expressed, Bending their eager eyes from where Car-borne with Gods they rode in air.
Beneath them stretching far, they viewed The giants’ death-doomed multitude.
They saw where, urged with fury, far Before the host rolled Khara’s car, And close beside their leader came Twelve giant peers of might and fame.
Four other chiefs[463] before the rest Behind their leader Dúshaṇ pressed.
Impetuous, cruel, dark, and dread, All thirsting for the fray,
The hosts of giant warriors sped
Onward upon their way.
With eager speed they reached the spot Where dwelt the princely two, — Like planets in a league to blot
The sun and moon from view.

Canto XXIV. The Host In Sight.

While Khara, urged by valiant rage, Drew near that little hermitage, Those wondrous signs in earth and sky Smote on each prince’s watchful eye.
When Ráma saw those signs of woe Fraught with destruction to the foe, With bold impatience scarce repressed His brother chief he thus addressed: “These fearful signs, my brother bold, Which threaten all our foes, behold: All laden, as they strike the view, With ruin to the fiendish crew.
The angry clouds are gathering fast, Their skirts with dusty gloom o’ercast, And harsh with loud-voiced thunder, rain Thick drops of blood upon the plain.
See, burning for the coming fight, My shafts with wreaths of smoke are white, And my great bow embossed with gold Throbs eager for the master’s hold.
Each bird that through the forest flies Sends out its melancholy cries.
All signs foretell the dangerous strife, The jeopardy of limb and life.
Each sight, each sound gives warning clear That foemen meet and death is near.
But courage, valiant brother! well The throbbings of mine arm foretell That ruin waits the hostile powers, And triumph in the fight is ours.
I hail the welcome omen: thou
Art bright of face and clear of brow.
For Lakshmaṇ, when the eye can trace A cloud upon the warrior’s face
Stealing the cheerful light away, His life is doomed in battle fray.
List, brother, to that awful cry: With shout and roar the fiends draw nigh.
With thundering beat of many a drum The savage-hearted giants come.
The wise who value safety know
To meet, prepared, the coming blow: In paths of prudence trained aright They watch the stroke before it smite.
Take thou thine arrows and thy bow, And with the Maithil lady go

For shelter to the mountain cave Where thickest trees their branches wave.
I will not have thee, Lakshmaṇ, say One word in answer, but obey.
By all thy honour for these feet Of mine, dear brother, I entreat.
Thy warlike arm, I know could, smite To death these rovers of the night; But I this day would fight alone Till all the fiends be overthrown.”

He spake: and Lakshmaṇ answered naught: His arrows and his bow he brought, And then with Sítá following hied For shelter to the mountain side.
As Lakshmaṇ and the lady through The forest to the cave withdrew, “’Tis well,” cried Ráma. Then he braced His coat of mail around his waist.
When, bright as blazing fire, upon His mighty limbs that armour shone, The hero stood like some great light Uprising in the dark of night.
His dreadful shafts were by his side; His trusty bow he bent and plied, Prepared he stood: the bowstring rang, Filling the welkin with the clang.
The high-souled Gods together drew The wonder of the fight to view, The saints made free from spot and stain, And bright Gandharvas’ heavenly train.
Each glorious sage the assembly sought, Each saint divine of loftiest thought, And filled with zeal for Ráma’s sake.
Thus they whose deeds were holy spake: “Now be it well with Bráhmans, now Well with the worlds and every cow!
Let Ráma in the deadly fray
The fiends who walk in darkness slay, As He who bears the discus[464] slew The chieftains of the Asur crew.”
Then each with anxious glances viewed His fellow and his speech renewed: “There twice seven thousand giants stand With impious heart and cruel hand: Here Ráma stands, by virtue known: How can the hero fight alone?”
Thus royal sage and Bráhman saint, Spirit, and Virtue free from taint, And all the Gods of heaven who rode On golden cars, their longing showed.
Their hearts with doubt and terror rent, They saw the giants’ armament,
And Ráma clothed in warrior might, Forth standing in the front of fight.
Lord of the arm no toil might tire, He stood majestic in his ire,

Matchless in form as Rudra[465] when His wrath is fierce on Gods or men.
While Gods and saints in close array Held converse of the coming fray, The army of the fiends drew near With sight and sound that counselled fear.
Long, loud and deep their war-cry pealed, As on they rushed with flag and shield, Each, of his proper valour proud, Urging to fight the demon crowd.
His ponderous bow each warrior tried, And swelled his bulk with martial pride.
‘Mid shout and roar and trampling feet, And thunder of the drums they beat, Loud and more loud the tumult went Throughout the forest’s vast extent, And all the life that moved within The woodland trembled at the din.
In eager haste all fled to find
Some tranquil spot, nor looked behind.
With every arm of war supplied,
On-rushing wildly like the tide
Of some deep sea, the giant host Approached where Ráma kept his post.
Then he, in battle skilled and tried, Bent his keen eye on every side, And viewed the host of Khara face To face before his dwelling-place.
He drew his arrows forth, and reared And strained that bow which foemen feared, And yielded to the vengeful sway Of fierce desire that host to slay.
Terrific as the ruinous fire
That ends the worlds, he glowed in ire, And his tremendous form dismayed The Gods who roam the forest shade.
For in the furious wrath that glowed Within his soul the hero showed
Like Śiva when his angry might
Stayed Daksha’s sacrificial rite.[466]
Like some great cloud at dawn of day When first the sun upsprings,
And o’er the gloomy mass each ray A golden radiance flings:
Thus showed the children of the night, Whose mail and chariots threw,
With gleam of bows and armlets bright, Flashes of flamy hue.

Canto XXV. The Battle.

WHEN KHARA WITH the hosts he led Drew near to Ráma’s leafy shed,
He saw that queller of the foe
Stand ready with his ordered bow.
He saw, and burning at the view
His clanging bow he raised and drew, And bade his driver urge apace
His car to meet him face to face.
Obedient to his master’s hest
His eager steeds the driver pressed On to the spot where, none to aid, The strong-armed chief his weapon swayed.
Soon as the children of the night
Saw Khara rushing to the fight, His lords with loud unearthly cry
Followed their chief and gathered nigh.
As in his car the leader rode
With all his lords around, he showed Like the red planet fiery Mars
Surrounded by the lesser stars.
Then with a horrid yell that rent
The air, the giant chieftain sent
A thousand darts in rapid shower
On Ráma matchless in his power.
The rovers of the night, impelled
By fiery rage which naught withheld, Upon the unconquered prince, who strained His fearful bow, their arrows rained.
With sword and club, with mace and pike, With spear and axe to pierce and strike, Those furious fiends on every side The unconquerable hero plied.

The giant legions huge and strong, Like clouds the tempest drives along, Rushed upon Ráma with the speed
Of whirling car, and mounted steed, And hill-like elephant, to slay
The matchless prince in battle fray.
Then upon Ráma thick and fast
The rain of mortal steel they cast, As labouring clouds their torrents shed Upon the mountain-monarch's[467] head.
As near and nearer round him drew
The warriors of the giant crew,
He showed like Śiva girt by all
His spirits when night's shadows fall.
As the great deep receives each rill And river rushing from the hill,
He bore that flood of darts, and broke With well-aimed shaft each murderous stroke.
By stress of arrowy storm assailed, And wounded sore, he never failed, Like some high mountain which defies The red bolts flashing from the skies.
With ruddy streams each limb was dyed From gaping wounds in breast and side, Showing the hero like the sun
'Mid crimson clouds ere day is done.
Then, at that sight of terror, faint Grew God, Gandharva, sage, and saint, Trembling to see the prince oppose His single might to myriad foes.
But waxing wroth, with force unspent, He strained his bow to utmost bent, And forth his arrows keen and true In hundreds, yea in thousands flew, — Shafts none could ward, and none endure: Death's fatal noose was scarce so sure.
As 'twere in playful ease he shot
His gilded shafts, and rested not.
With swiftest flight and truest aim Upon the giant hosts they came.
Each smote, each stayed a foeman's breath As fatal as the coil of Death.
Each arrow through a giant tore
A passage, and besmeared with gore, Pursued its onward way and through The air with flamy brilliance flew.

Unnumbered were the arrows sent
From the great bow which Ráma bent, And every shaft with iron head
The lifeblood of a giant shed.
Their pennoned bows were cleft, nor mail Nor shield of hide could aught avail.
For Ráma's myriad arrows tore
Through arms, and bracelets which they wore, And severed mighty warriors' thighs Like trunks of elephants in size,
And cut resistless passage sheer
Through gold-decked horse and charioteer, Slew elephant and rider, slew
The horseman and the charger too,
And infantry unnumbered sent
To dwell 'neath Yáma's government.
Then rose on high a fearful yell
Of rovers of the night, who fell
Beneath that iron torrent, sore
Wounded by shafts that rent and tore.
So mangled by the ceaseless storm
Of shafts of every kind and form,
Such joy they found, as forests feel When scorched by flame, from Ráma's steel.
The mightiest still the fight maintained, And furious upon Ráma rained
Dart, arrow, spear, with wild attacks Of mace, and club, and battle-axe.
But the great chief, unconquered yet, Their weapons with his arrows met, Which severed many a giant's head, And all the plain with corpses spread.
With sundered bow and shattered shield Headless they sank upon the field, As the tall trees, that felt the blast Of Garuḍ's wing, to earth were cast.
The giants left unslaughtered there Where filled with terror and despair, And to their leader Khara fled
Faint, wounded, and discomfited.
These fiery Dúshaṇ strove to cheer, And poised his bow to calm their fear; Then fierce as He who rules the dead, When wroth, on angered Ráma sped.

By Dúshaṇ cheered, the demons cast Their dread aside and rallied fast With Sáls, rocks, palm-trees in their hands With nooses, maces, pikes, and brands,
Again upon the godlike man
The mighty fiends infuriate ran,
These casting rocks like hail, and these A whelming shower of leafy trees.
Wild, wondrous fight, the eye to scare, And raise on end each shuddering hair, As with the fiends who loved to rove By night heroic Ráma strove!
The giants in their fury plied
Ráma with darts on every side.
Then, by the gathering demons pressed From north and south and east and west, By showers of deadly darts assailed From every quarter fiercely hailed, Girt by the foes who swarmed around, He raised a mighty shout whose sound Struck terror. On the giant crew
His great Gandharva[468] arrow flew.
A thousand mortal shafts were rained From the orbed bow the hero strained, Till east and west and south and north Were filled with arrows volleyed forth.
They heard the fearful shout: they saw His mighty hand the bowstring draw, Yet could no wounded giant's eye
See the swift storm of arrows fly.
Still firm the warrior stood and cast His deadly missiles thick and fast.
Dark grew the air with arrowy hail Which hid the sun as with a veil.
Fiends wounded, falling, fallen, slain, All in a moment, spread the plain, And thousands scarce alive were left Mangled, and gashed, and torn, and cleft.
Dire was the sight, the plain o'erspread With trophies of the mangled dead.
There lay, by Ráma's missiles rent, Full many a priceless ornament,
With severed limb and broken gem,
Hauberk and helm and diadem.
There lay the shattered car, the steed, The elephant of noblest breed,
The splintered spear, the shivered mace, Chouris and screens to shade the face.
The giants saw with bitterest pain Their warriors weltering on the plain, Nor dared again his might oppose

Who scourged the cities of his foes.

Canto XXVI. Dúshan’s Death.

WHEN DÚSHAṆ SAW his giant band Slaughtered by Ráma’s conquering hand,
He called five thousand fiends, and gave His orders. Bravest of the brave,
Invincible, of furious might,
Ne’er had they turned their backs in flight.
They, as their leader bade them seize Spears, swords, and clubs, and rocks, and
trees, Poured on the dauntless prince again A ceaseless shower of deadly rain.
The virtuous Ráma, undismayed,
Their missiles with his arrows stayed, And weakened, ere it fell, the shock Of
that dire hail of tree and rock, And like a bull with eyelids closed, The pelting of
the storm opposed.
Then blazed his ire: he longed to smite To earth the rovers of the night.
The wrath that o’er his spirit came Clothed him with splendour as of flame,
While showers of mortal darts he poured Fierce on the giants and their lord.
Dúshaṇ, the foeman’s dusky dread, By frenzied rage inspirited,
On Raghu’s son his missiles cast Like Indra’s bolts which rend and blast.
But Ráma with a trenchant dart
Cleft Dúshaṇ’s ponderous bow apart.
And then the gold-decked steeds who drew The chariot, with four shafts he slew.
One crescent dart he aimed which shred Clean from his neck the driver’s head;
Three more with deadly skill addressed Stood quivering in the giant’s breast.
Hurled from his car, steeds, driver slain, The bow he trusted cleft in twain, He
seized his mace, strong, heavy, dread, High as a mountain’s towering head.
With plates of gold adorned and bound, Embattled Gods it crushed and ground.
Its iron spikes yet bore the stains Of mangled foemen’s blood and brains.
Its heavy mass of jagged steel

Was like a thunderbolt to feel.
It shattered, as on foes it fell, The city where the senses dwell.[469]
Fierce Dúshaṇ seized that ponderous mace Like monstrous form of serpent race,
And all his savage soul aglow
With fury, rushed upon the foe.
But Raghu's son took steady aim, And as the rushing giant came,
Shore with two shafts the arms whereon The demon's glittering bracelets shone.
His arm at each huge shoulder lopped, The mighty body reeled and dropped, And the great mace to earth was thrown Like Indra's staff when storms have blown.
As some vast elephant who lies
Shorn of his tusks, and bleeding dies, So, when his arms were rent away, Low on the ground the giant lay.
The spirits saw the monster die, And loudly rang their joyful cry, "Honour to Ráma! nobly done!
Well hast thou fought, Kakutstha's son!"

But the great three, the host who led, Enraged to see their chieftain dead, As though Death's toils were round them cast, Rushed upon Ráma fierce and fast,
Mahákapála seized, to strike
His foeman down, a ponderous pike: Sthúláksha charged with spear to fling, Pramáthi with his axe to swing.
When Ráma saw, with keen darts he Received the onset of the three, As calm as though he hailed a guest In each, who came for shade and rest.
Mahákapála's monstrous head
Fell with the trenchant dart he sped.
His good right hand in battle skilled Sthúláksha's eyes with arrows filled, And trusting still his ready bow He laid the fierce Pramáthi low, Who sank as some tall tree falls down With bough and branch and leafy crown.
Then with five thousand shafts he slew The rest of Dúshaṇ's giant crew: Five thousand demons, torn and rent, To Yáma's gloomy realm he sent.

When Khara knew the fate of all
The giant band and Dúshaṇ’s fall, He called the mighty chiefs who led His army, and in fury said:
“Now Dúshaṇ and his armèd train
Lie prostrate on the battle plain.
Lead forth an army mightier still, Ráma this wretched man, to kill.
Fight ye with darts of every shape, Nor let him from your wrath escape.”
Thus spoke the fiend, by rage impelled, And straight his course toward Ráma held.
With Śyenagámí and the rest
Of his twelve chiefs he onward pressed, And every giant as he went
A storm of well-wrought arrows sent.
Then with his pointed shafts that came With gold and diamond bright as flame, Dead to the earth the hero threw The remnant of the demon crew.
Those shafts with feathers bright as gold, Like flames which wreaths of smoke enfold, Smote down the fiends like tall trees rent By red bolts from the firmament.
A hundred shafts he pointed well: By their keen barbs a hundred fell: A thousand, — and a thousand more In battle’s front lay drenched in gore.
Of all defence and guard bereft, With sundered bows and harness cleft.
Their bodies red with bloody stain Fell the night-rovers on the plain, Which, covered with the loosened hair Of bleeding giants prostrate there, Like some great altar showed, arrayed For holy rites with grass o’erlaid.
The darksome wood, each glade and dell Where the wild demons fought and fell Was like an awful hell whose floor Is thick with mire and flesh and gore.
Thus twice seven thousand fiends, a band With impious heart and bloody hand, By Raghu’s son were overthrown,
A man, on foot, and all alone.
Of all who met on that fierce day, Khara, great chief, survived the fray, The monster of the triple head,[470]
And Raghu’s son, the foeman’s dread.

The other demon warriors, all
Skilful and brave and strong and tall, In front of battle, side by side, Struck down by Lakshmaṇ’s brother died.
When Khara saw the host he led
Triumphant forth to fight
Stretched on the earth, all smitten dead, By Ráma’s nobler might,
Upon his foe he fiercely glared, And drove against him fast,
Like Indra when his arm is bared His thundering bolt to cast.

Canto XXVII. The Death Of Trisirás.

But Triśirás,[471] a chieftain dread, Marked Khara as he onward sped.
And met his car and cried, to stay The giant from the purposed fray: “Mine be the charge: let me attack, And turn thee from the contest back.
Let me go forth, and thou shalt see The strong-armed Ráma slain by me.
True are the words I speak, my lord: I swear it as I touch my sword:
That I this Ráma’s blood will spill, Whom every giant’s hand should kill.
This Ráma will I slay, or he
In battle fray shall conquer me.
Restrain thy spirit: check thy car, And view the combat from afar.
Thou, joying o’er the prostrate foe, To Janasthán again shalt go,
Or, if I fall in battle’s chance, Against my conqueror advance.”
Thus Triśirás for death who yearned: And Khara from the conflict turned, “Go forth to battle,” Khara cried; And toward his foe the giant hied.
Borne on a car of glittering hue
Which harnessed coursers fleetly drew, Like some huge hill with triple peak He onward rushed the prince to seek.

Still, like a big cloud, sending out His arrowy rain with many a shout Like the deep sullen roars that come Discordant from a moistened drum.
But Raghu’s son, whose watchful eye Beheld the demon rushing nigh,
From the great bow he raised and bent A shower of shafts to meet him sent.
Wild grew the fight and wilder yet As fiend and man in combat met,
As when in some dark wood’s retreat An elephant and a lion meet.
The giant bent his bow, and true
To Ráma’s brow three arrows flew.

Then, raging as he felt the stroke, These words in anger Ráma spoke:
“Heroic chief! is such the power
Of fiends who rove at midnight hour?
Soft as the touch of flowers I feel The gentle blows thine arrows deal.
Receive in turn my shafts, and know What arrows fly from Ráma’s bow.”
Thus as he spoke his wrath grew hot, And twice seven deadly shafts he shot, Which, dire as serpent’s deadly fang, Straight to the giant’s bosom sprang.
Four arrows more, — each shaped to deal A mortal wound with barbèd steel, —
The glorious hero shot, and slew
The four good steeds the car that drew.
Eight other shafts flew straight and fleet, And hurled the driver from his seat, And in the dust the banner laid
That proudly o’er the chariot played.
Then as the fiend prepared to bound Forth from his useless car to ground, The hero smote him to the heart,
And numbed his arm with deadly smart.
Again the chieftain, peerless-souled, Sent forth three rapid darts, and rolled With each keen arrow, deftly sped, Low in the dust a monstrous head.
Then yielding to each deadly stroke, Forth spouting streams of blood and smoke, The headless trunk bedrenched with gore Fell to the ground and moved no more.
The fiends who yet were left with life, Routed and crushed in battle strife, To Khara’s side, like trembling deer Scared by the hunter, fled in fear.
King Khara saw with furious eye
His scattered giants turn and fly; Then rallying his broken train
At Raghu’s son he drove amain,
Like Ráhu[472] when his deadly might Comes rushing on the Lord of Night.

Canto XXVIII. Khara Dismounted.

But when he turned his eye where bled Both Triśirás and Dúshaṇ dead,
Fear o'er the giant's spirit came Of Ráma's might which naught could tame.
He saw his savage legions, those Whose force no creature dared oppose, — He saw the leader of his train
By Ráma's single prowess slain.
With burning grief he marked the few Still left him of his giant crew.
As Namuchi[473] on Indra, so Rushed the dread demon on his foe.
His mighty bow the monster strained, And angrily on Ráma rained
His mortal arrows in a flood,
Like serpent fangs athirst for blood.
Skilled in the bowman's warlike art, He plied the string and poised the dart.
Here, on his car, and there, he rode, And passages of battle showed,
While all the skyey regions grew Dark with his arrows as they flew.
Then Ráma seized his ponderous bow, And straight the heaven was all aglow With shafts whose stroke no life might bear That filled with flash and flame the air, Thick as the blinding torrents sent Down from Parjanya's[474] firmament.
In space itself no space remained, But all was filled with arrows rained Incessantly from each great bow
Wielded by Ráma and his foe.
As thus in furious combat, wrought To mortal hate, the warriors fought, The sun himself grew faint and pale, Obscured behind that arrowy veil.
As when beneath the driver's steel An elephant is forced to kneel,
So from the hard and pointed head Of many an arrow Ráma bled.
High on his car the giant rose

Prepared in deadly strife to close, And all the spirits saw him stand Like Yáma with his noose in hand.
For Khara deemed in senseless pride That he, beneath whose hand had died The giant legions, failed at length Slow sinking with exhausted strength.
But Ráma, like a lion, when
A trembling deer comes nigh his den, Feared not the demon mad with hate, — Of lion might and lion gait.
Then in his lofty car that glowed With sunlike brilliance Khara rode At Ráma: madly on he came
Like a poor moth that seeks the flame.
His archer skill the fiend displayed, And at the place where Ráma laid His hand, an arrow cleft in two
The mighty bow the hero drew.
Seven arrows by the giant sent,
Bright as the bolts of Indra, rent Their way through mail and harness joints, And pierced him with their iron points.
On Ráma, hero unsurpassed,
A thousand shafts smote thick and fast, While as each missile struck, rang out The giant's awful battle-shout.
His knotted arrows pierced and tore The sunbright mail the hero wore, Till, band and buckle rent away, Glittering on the ground it lay.
Then pierced in shoulder, breast, and side, Till every limb with blood was dyed, The chieftain in majestic ire
Shone glorious as the smokeless fire.
Then loud and long the war-cry rose Of Ráma, terror of his foes,
As, on the giant's death intent, A ponderous bow he strung and bent, — Lord Vishṇu's own, of wondrous size, — Agastya gave the heavenly prize.
Then rushing on the demon foe,
He raised on high that mighty bow, And with his well-wrought shafts, whereon Bright gold between the feathers shone, He struck the pennon fluttering o'er The chariot, and it waved no more.

That glorious flag whose every fold Was rich with blazonry and gold, Fell as the sun himself by all
The Gods' decree might earthward fall.
From wrathful Khara's hand, whose art Well knew each vulnerable part,
Four keenly-piercing arrows flew, And blood in Ráma's bosom drew,
With every limb distained with gore From deadly shafts which rent and tore, From Khara's clanging bowstring shots, The prince's wrath waxed wondrous hot.
His hand upon his bow that best
Of mighty archers firmly pressed, And from the well-drawn bowstring, true Each to its mark, six arrows flew.
One quivered in the giant's head, With two his brawny shoulders bled; Three, with the crescent heads they bore, Deep in his breast a passage tore.
Thirteen, to which the stone had lent The keenest point, were swiftly sent On the fierce giant, every one
Destructive, gleaming like the sun.
With four the dappled steeds he slew; One cleft the chariot yoke in two, One, in the heat of battle sped, Smote from the neck the driver's head.
The poles were rent apart by three; Two broke the splintered axle-tree.
Then from the hand of Ráma, while Across his lips there came a smile, The twelfth, like thunderbolt impelled, Cut the great hand and bow it held.
Then, scarce by Indra's self surpassed, He pierced the giant with the last.
The bow he trusted cleft in twain, His driver and his horses slain, Down sprang the giant, mace in hand, On foot against the foe to stand.
The Gods and saints in bright array Close gathered in the skies,
The prince's might in battle-fray Beheld with joyful eyes.
Uprising from their golden seats, Their hands in honour raised,
They looked on Ráma's noble feats, And blessed him as they praised.

Canto XXIX. Khara’s Defeat.

When Ráma saw the giant nigh, On foot, alone, with mace reared high, In mild reproof at first he spoke, Then forth his threatening anger broke: “Thou with the host ’twas thine to lead, With elephant and car and steed, Hast wrought an act of sin and shame, An act which all who live must blame.
Know that the wretch whose evil mind Joys in the grief of human kind, Though the three worlds confess him lord, Must perish dreaded and abhorred.
Night-rover, when a villain’s deeds Distress the world he little heeds, Each hand is armed his life to take, And crush him like a deadly snake.
The end is near when men begin
Through greed or lust a life of sin, E’en as a Bráhman’s dame, unwise, Eats of the fallen hail[475] and dies.

Thy hand has slain the pure and good, The hermit saints of Daṇḍak wood, Of holy life, the heirs of bliss; And thou shalt reap the fruit of this.
Not long shall they whose cruel breasts Joy in the sin the world detests Retain their guilty power and pride, But fade like trees whose roots are dried.
Yes, as the seasons come and go, Each tree its kindly fruit must show, And sinners reap in fitting time The harvest of each earlier crime.
As those must surely die who eat Unwittingly of poisoned meat,
They too whose lives in sin are spent Receive ere long the punishment.
And know, thou rover of the night, That I, a king, am sent to smite The wicked down, who court the hate Of men whose laws they violate.
This day my vengeful hand shall send Shafts bright with gold to tear and rend, And pass with fury through thy breast As serpents pierce an emmet’s nest.
Thou with thy host this day shalt be Among the dead below, and see

The saints beneath thy hand who bled, Whose flesh thy cruel maw has fed.
They, glorious on their seats of gold, Their slayer shall in hell behold.
Fight with all strength thou callest thine, Mean scion of ignoble line,
Still, like the palm-tree's fruit, this day My shafts thy head in dust shall lay."
Such were the words that Ráma said: Then Khara's eyes with wrath glowed red,
Who, maddened by the rage that burned Within him, with a smile returned:
"Thou Daśaratha's son, hast slain The meaner giants of my train:
And canst thou idly vaunt thy might And claim the praise not thine by right?
Not thus in self-laudation rave
The truly great, the nobly brave: No empty boasts like thine disgrace The foremost of the human race.
The mean of soul, unknown to fame, Who taint their warrior race with shame,
Thus speak in senseless pride as thou, O Raghu's son, hast boasted now.
What hero, when the war-cry rings, Vaunts the high race from which he springs,
Or seeks, when warriors meet and die, His own descent to glorify?
Weakness and folly show confessed In every vaunt thou utterest,
As when the flames fed high with grass Detect the simulating brass.
Dost thou not see me standing here Armed with the mighty mace I rear, Firm as an earth upholding hill
Whose summit veins of metal fill?
Lo, here I stand before thy face To slay thee with my murderous mace, As Death, the universal lord,
Stands threatening with his fatal cord.
Enough of this. Much more remains That should be said: but time constrains.
Ere to his rest the sun descend, And shades of night the combat end, The twice seven thousand of my band Who fell beneath thy bloody hand Shall have their tears all wiped away And triumph in thy fall to-day."
He spoke, and loosing from his hold His mighty mace ringed round with gold,
Like some red bolt alive with fire Hurled it at Ráma, mad with ire.
The ponderous mace which Khara threw Sent fiery flashes as it flew.
Trees, shrubs were scorched beneath the blast, As onward to its aim it passed.

But Ráma, watching as it sped
Dire as His noose who rules the dead, Cleft it with arrows as it came
On rushing with a hiss and flame.
Its fury spent and burnt away,
Harmless upon the ground it lay
Like a great snake in furious mood By herbs of numbing power subdued.

Canto XXX. Khara’s Death.

When Ráma, pride of Raghu’s race, Virtue’s dear son, had cleft the mace, Thus with superior smile the best Of chiefs the furious fiend addressed: “Thou, worst of giant blood, at length Hast shown the utmost of thy strength, And forced by greater might to bow, Thy vaunting threats are idle now.
My shafts have cut thy club in twain: Useless it lies upon the plain,
And all thy pride and haughty trust Lie with it levelled in the dust.
The words that thou hast said to-day, That thou wouldst wipe the tears away Of all the giants I have slain,
My deeds shall render void and vain.
Thou meanest of the giants’ breed, Evil in thought and word and deed, My hand shall take that life of thine As Garuḍ[476] seized the juice divine.

Thou, rent by shafts, this day shalt die: Low on the ground thy corse shall lie,
And bubbles from the cloven neck
With froth and blood thy skin shall deck.
With dust and mire all rudely dyed, Thy torn arms lying by thy side,
While streams of blood each limb shall steep, Thou on earth’s breast shalt take thy sleep Like a fond lover when he strains The beauty whom at length he gains.
Now when thy heavy eyelids close
For ever in thy deep repose,
Again shall Daṇḍak forest be
Safe refuge for the devotee.
Thou slain, and all thy race who held The realm of Janasthán expelled,
Again shall happy hermits rove,
Fearing no danger, through the grove.

Within those bounds, their brethren slain, No giant shall this day remain,
But all shall fly with many a tear And fearing, rid the saints of fear.
This bitter day shall misery bring On all the race that calls thee king.
Fierce as their lord, thy dames shall know, Bereft of joys, the taste of woe.
Base, cruel wretch, of evil mind, Plaguer of Bráhmans and mankind,
With trembling hands each devotee Feeds holy fires in dread of thee.”
Thus with wild fury unrepressed
Raghu’s brave son the fiend addressed; And Khara, as his wrath grew high, Thus thundered forth his fierce reply: “By senseless pride to madness wrought, By danger girt thou fearest naught, Nor heedest, numbered with the dead, What thou shouldst say and leave unsaid.
When Fate’s tremendous coils enfold The captive in resistless hold,
He knows not right from wrong, each sense Numbed by that deadly influence.”
He spoke, and when his speech was done Bent his fierce brows on Raghu’s son.
With eager eyes he looked around
If lethal arms might yet be found.
Not far away and full in view
A Sál-tree towering upward grew.
His lips in mighty strain compressed, He tore it up with root and crest, With huge arms waved it o’er his head And hurled it shouting, Thou art dead.
But Ráma, unsurpassed in might,
Stayed with his shafts its onward flight, And furious longing seized his soul The giant in the dust to roll.
Great drops of sweat each limb bedewed, His red eyes showed his wrathful mood.
A thousand arrows, swiftly sent,
The giant’s bosom tore and rent.
From every gash his body showed
The blood in foamy torrents flowed, As springing from their caverns leap Swift rivers down the mountain steep.

When Khara felt each deadened power Yielding beneath that murderous shower,
He charged, infuriate with the scent Of blood, in dire bewilderment.
But Ráma watched, with ready bow, The onset of his bleeding foe,
And ere the monster reached him, drew Backward in haste a yard or two.
Then from his side a shaft he took Whose mortal stroke no life might brook: Of peerless might, it bore the name Of Brahmá's staff, and glowed with flame: Lord Indra, ruler of the skies,
Himself had given the glorious prize.
His bow the virtuous hero drew,
And at the fiend the arrow flew.
Hissing and roaring like the blast Of tempest through the air it passed, And fixed, by Ráma's vigour sped, In the foe's breast its pointed head.
Then fell the fiend: the quenchless flame Burnt furious in his wounded frame.
So burnt by Rudra Andhak[477] fell In Śvetáraṇya's silvery dell:
So Namuchi and Vritra[478] died By steaming bolts that tamed their pride: So Bala[479] fell by lightning sent By Him who rules the firmament.
Then all the Gods in close array
With the bright hosts who sing and play, Filled full of rapture and amaze, Sang hymns of joy in Ráma's praise, Beat their celestial drums and shed Rain of sweet flowers upon his head.
For three short hours had scarcely flown, And by his pointed shafts o'erthrown The twice seven thousand fiends, whose will Could change their shapes, in death were still, With Triśirás and Dúshaṇ slain,
And Khara, leader of the train.
"O wondrous deed," the bards began, "The noblest deed of virtuous man!
Heroic strength that stood alone, And firmness e'en as Vishṇu's own!"
Thus having sung, the shining train Turned to their heavenly homes again.

Then the high saints of royal race And loftiest station sought the place, And by the great Agastya led,
With reverence to Ráma said:

“For this, Lord Indra, glorious sire, Majestic as the burning fire,
Who crushes cities in his rage,
Sought Śarabhanga’s hermitage.
Thou wast, this great design to aid, Led by the saints to seek this shade, And with thy mighty arm to kill
The giants who delight in ill.
Thou Daśaratha’s noble son,
The battle for our sake hast won, And saints in Daṇḍak’s wild who live Their days to holy tasks can give.”
Forth from the mountain cavern came The hero Lakshmaṇ with the dame.
And rapture beaming from his face, Resought the hermit dwelling-place.
Then when the mighty saints had paid Due honour for the victor’s aid,
The glorious Ráma honoured too
By Lakshmaṇ to his cot withdrew.
When Sítá looked upon her lord,
His foemen slain, the saints restored, In pride and rapture uncontrolled She clasped him in her loving hold.
On the dead fiends her glances fell: She saw her lord alive and well,
Victorious after toil and pain,
And Janak’s child was blest again.
Once more, once more with new delight Her tender arms she threw
Round Ráma whose victorious might Had crushed the demon crew.
Then as his grateful reverence paid Each saint of lofty soul,
O’er her sweet face, all fears allayed, The flush of transport stole.

Canto XXXI. Rávan.

BUT OF THE host of giants one, Akampan, from the field had run And sped to Lanká[480] to relate In Rávaṇ's ear the demons' fate: "King, many a giant from the shade Of Janasthán in death is laid:

Khara the chief is slain, and I Could scarcely from the battle fly."

Fierce anger, as the monarch heard, Inflamed his look, his bosom stirred, And while with scorching glance he eyed The messenger, he thus replied: "What fool has dared, already dead, Strike Janasthán, the general dread?

Who is the wretch shall vainly try In earth, heaven, hell, from me to fly?

Vaiśravaṇ,[481] Indra, Vishṇu, He Who rules the dead, must reverence me; For not the mightiest lord of these Can brave my will and live at ease.

Fate finds in me a mightier fate To burn the fires that devastate.

With unresisted influence I

Can force e'en Death himself to die, With all-surpassing might restrain The fury of the hurricane,

And burn in my tremendous ire

The glory of the sun and fire."

As thus the fiend's hot fury blazed, His trembling hands Akampan raised, And with a voice which fear made weak, Permission craved his tale to speak.

King Rávaṇ gave the leave he sought, And bade him tell the news he brought.

His courage rose, his voice grew bold, And thus his mournful tale he told: "A prince with mighty shoulders, sprung From Daśaratha, brave and young, With arms well moulded, bears the name Of Ráma with a lion's frame.

Renowned, successful, dark of limb, Earth has no warrior equals him.

He fought in Janasthán and slew Dúshaṇ the fierce and Khara too."

Rávaṇ the giants' royal chief.

Received Akampan’s tale of grief.
Then, panting like an angry snake, These words in turn the monarch spake: “Say quick, did Ráma seek the shade Of Janasthán with Indra’s aid,
And all the dwellers in the skies To back his hardy enterprise?”
Akampan heard, and straight obeyed His master, and his answer made.
Then thus the power and might he told Of Raghu’s son the lofty-souled: “Best is that chief of all who know With deftest art to draw the bow.
His are strange arms of heavenly might, And none can match him in the fight.
His brother Lakshmaṇ brave as he, Fair as the rounded moon to see, With eyes like night and voice that comes Deep as the roll of beaten drums, By Ráma’s side stands ever near, Like wind that aids the flame’s career.
That glorious chief, that prince of kings, On Janasthán this ruin brings.
No Gods were there, — dismiss the thought No heavenly legions came and fought.
His swift-winged arrows Ráma sent, Each bright with gold and ornament.
To serpents many-faced they turned: The giant hosts they ate and burned.
Where’er these fled in wild dismay Ráma was there to strike and slay.
By him O King of high estate,
Is Janasthán left desolate.”
Akampan ceased: in angry pride
The giant monarch thus replied: “To Janasthán myself will go
And lay these daring brothers low.”
Thus spoke the king in furious mood: Akampan then his speech renewed: “O listen while I tell at length The terror of the hero’s strength.
No power can check, no might can tame Ráma, a chief of noblest fame.
He with resistless shafts can stay The torrent foaming on its way.
Sky, stars, and constellations, all To his fierce might would yield and fall.
His power could earth itself uphold Down sinking as it sank of old.[482]
Or all its plains and cities drown, Breaking the wild sea’s barrier down; Crush the great deep’s impetuous will, Or bid the furious wind be still.
He glorious in his high estate

The triple world could devastate, And there, supreme of men, could place His creatures of a new-born race.

Never can mighty Ráma be

O'ercome in fight, my King, by thee.

Thy giant host the day might win From him, if heaven were gained by sin.

If Gods were joined with demons, they Could ne'er, I ween, that hero slay, But guile may kill the wondrous man; Attend while I disclose the plan.

His wife, above all women graced, Is Sítá of the dainty waist,

With limbs to fair proportion true, And a soft skin of lustrous hue, Round neck and arm rich gems are twined: She is the gem of womankind.

With her no bright Gandharví vies, No nymph or Goddess in the skies; And none to rival her would dare 'Mid dames who part the long black hair.

That hero in the wood beguile,

And steal his lovely spouse the while.

Reft of his darling wife, be sure, Brief days the mourner will endure."

With flattering hope of triumph moved The giant king that plan approved, Pondered the counsel in his breast, And then Akampan thus addressed: "Forth in my car I go at morn,

None but the driver with me borne, And this fair Sítá will I bring Back to my city triumphing."

Forth in his car by asses drawn The giant monarch sped at dawn, Bright as the sun, the chariot cast Light through the sky as on it passed.

Then high in air that best of cars Traversed the path of lunar stars, Sending a fitful radiance pale

As moonbeams shot through cloudy veil.

Far on his airy way he flew:

Near Táḍakeya's[483] grove he drew.

Márícha welcomed him, and placed Before him food which giants taste, With honour led him to a seat,

And brought him water for his feet; And then with timely words addressed Such question to his royal guest: "Speak, is it well with thee whose sway The giant

multitudes obey?
I know not all, and ask in fear The cause, O King, why thou art here.”
Ráva, the giants’ mighty king,
Heard wise Márícha’s questioning, And told with ready answer, taught In eloquence, the cause he sought: “My guards, the bravest of my band, Are slain by Ráma’s vigorous hand, And Janasthán, that feared no hate Of foes, is rendered desolate.
Come, aid me in the plan I lay
To steal the conqueror’s wife away.”
Márícha heard the king’s request, And thus the giant chief addressed: “What foe in friendly guise is he Who spoke of Sítá’s name to thee?
Who is the wretch whose thought would bring Destruction on the giants’ king?
Whose is the evil counsel, say, That bids thee bear his wife away, And careless of thy life provoke Earth’s loftiest with threatening stroke?
A foe is he who dared suggest
This hopeless folly to thy breast, Whose ill advice would bid thee draw The venomed fang from serpent’s jaw.
By whose unwise suggestion led
Wilt thou the path of ruin tread?
Whence falls the blow that would destroy Thy gentle sleep of ease and joy?
Like some wild elephant is he
That rears his trunk on high,
Lord of an ancient pedigree,
Huge tusks, and furious eye.
Rávaṇ, no rover of the night
With bravest heart can brook,
Met in the front of deadly fight, On Raghu’s son to look.

The giant hosts were brave and strong, Good at the bow and spear:
But Ráma slew the routed throng, A lion ‘mid the deer.
No lion’s tooth can match his sword, Or arrows fiercely shot:

He sleeps, he sleeps — the lion lord; Be wise and rouse him not.
O Monarch of the giants, well
Upon my counsel think,
Lest thou for ever in the hell
Of Ráma’s vengeance sink:
A hell, where deadly shafts are sent From his tremendous-bow,
While his great arms all flight prevent, Like deepest mire below:
Where the wild floods of battle rave Above the foeman’s head,
And each with many a feathery wave Of shafts is garlanded.
O, quench the flames that in thy breast With raging fury burn;
And pacified and self-possessed To Lanká’s town return.
Rest thou in her imperial bowers With thine own wives content,
And in the wood let Ráma’s hours With Sítá still be spent.”
The lord of Lanká’s isle obeyed The counsel, and his purpose stayed.
Borne on his car he parted thence And gained his royal residence.

Canto XXXII. Rávan Roused.

But Śúrpaṇakhá saw the plain Spread with the fourteen thousand slain,
Doers of cruel deeds o’erthrown
By Ráma’s mighty arm alone,
Add Triśirás and Dúshaṇ dead,
And Khara, with the hosts they led.
Their death she saw, and mad with pain, Roared like a cloud that brings the rain,
And fled in anger and dismay
To Lanká, seat of Rávaṇ’s sway.
There on a throne of royal state Exalted sat the potentate,
Begirt with counsellor and peer, Like Indra with the Storm Gods near.
Bright as the sun’s full splendour shone The glorious throne he sat upon, As when the blazing fire is red
Upon a golden altar fed.
Wide gaped his mouth at every breath, Tremendous as the jaws of Death.
With him high saints of lofty thought, Gandharvas, Gods, had vainly fought.
The wounds were on his body yet
From wars where Gods and demons met.
And scars still marked his ample chest By fierce Airávat’s[484] tusk impressed.
A score of arms, ten necks, had he, His royal gear was brave to see.
His massive form displayed each sign That marks the heir of kingly line.
In stature like a mountain height, His arms were strong, his teeth were white, And all his frame of massive mould Seemed lazulite adorned with gold.
A hundred seams impressed each limp Where Vishṇu’s arm had wounded him,
And chest and shoulder bore the print Of sword and spear and arrow dint, Where every God had struck a blow In battle with the giant foe.

His might to wildest rage could wake The sea whose faith naught else can shake,
Hurl towering mountains to the earth, And crush e'en foes of heavenly birth.
The bonds of law and right he spurned: To others' wives his fancy turned.
Celestial arms he used in fight, And loved to mar each holy rite.
He went to Bhogavatí's town,[485]
Where Vásuki was beaten down,
And stole, victorious in the strife, Lord Takshaka's beloved wife.
Kailása's lofty crest he sought, And when in vain Kuvera fought,
Stole Pushpak thence, the car that through The air, as willed the master, flew.
Impelled by furious anger, he
Spoiled Nandan's[486] shade and Naliní, And Chaitraratha's heavenly grove, The haunts where Gods delight to rove.
Tall as a hill that cleaves the sky, He raised his mighty arms on high To check the blessed moon, and stay The rising of the Lord of Day.
Ten thousand years the giant spent On dire austerities intent,
And of his heads an offering, laid Before the Self-existent, made.
No God or fiend his life could take, Gandharva, goblin, bird, or snake: Safe from all fears of death, except From human arm, that life was kept.
Oft when the priests began to raise Their consecrating hymns of praise, He spoiled the Soma's sacred juice Poured forth by them in solemn use.

The sacrifice his hands o'erthrew, And cruelly the Bráhmans slew.
His was a heart that naught could melt, Joying in woes which others felt.
She saw the ruthless monster there, Dread of the worlds, unused to spare.
In robes of heavenly texture dressed, Celestial wreaths adorned his breast.
He sat a shape of terror, like
Destruction ere the worlds it strike.
She saw him in his pride of place, The joy of old Pulastya's[487] race, Begirt by counsellor and peer,
Rávaṇ, the foeman's mortal fear, And terror in her features shown, The giantess approached the throne.

Then Śúrpaṇakhá bearing yet
Each deeply printed trace
Where the great-hearted chief had set A mark upon her face,
Impelled by terror and desire,
Still fierce, no longer bold,
To Rávaṇ of the eyes of fire
Her tale, infuriate, told.

Canto XXXIII. Súrpanakhá’s Speech.

Burning with anger, in the ring Of counsellors who girt their king, To Rávaṇ, ravener of man,

With bitter words she thus began: “Wilt thou absorbed in pleasure, still Pursue unchecked thy selfish will: Nor turn thy heedless eyes to see The coming fate which threatens thee?

The king who days and hours employs In base pursuit of vulgar joys Must in his people’s sight be vile As fire that smokes on funeral pile.

He who when duty calls him spares No time for thought of royal cares, Must with his realm and people all Involved in fatal ruin fall.

As elephants in terror shrink

From the false river’s miry brink, Thus subjects from a monarch flee Whose face their eyes may seldom see, Who spends the hours for toil ordained In evil courses unrestrained.

He who neglects to guard and hold His kingdom by himself controlled, Sinks nameless like a hill whose head Is buried in the ocean’s bed.

Thy foes are calm and strong and wise, Fiends, Gods, and warriors of the skies, — How, heedless, wicked, weak, and vain, Wilt thou thy kingly state maintain?

Thou, lord of giants, void of sense, Slave of each changing influence, Heedless of all that makes a king, Destruction on thy head wilt bring.

O conquering chief, the prince, who boasts, Of treasury and rule and hosts, By others led, though lord of all, Is meaner than the lowest thrall.

For this are monarchs said to be Long-sighted, having power to see Things far away by faithful eyes Of messengers and loyal spies.

But aid from such thou wilt not seek: Thy counsellors are blind and weak, Or thou from these hadst surely known Thy legions and thy realm o’erthrown.

Know, twice seven thousand, fierce in might, Are slain by Ráma in the fight, And they, the giant host who led, Khara and Dúshaṇ, both are dead.
Know, Ráma with his conquering arm Has freed the saints from dread of harm, Has smitten Janasthán and made Asylum safe in Daṇḍak’s shade.
Enslaved and dull, of blinded sight, Intoxicate with vain delight,
Thou closest still thy heedless eyes To dangers in thy realm that rise.
A king besotted, mean, unkind, Of niggard hand and slavish mind.
Will find no faithful followers heed Their master in his hour of need.
The friend on whom he most relies, In danger, from a monarch flies, Imperious in his high estate,
Conceited, proud, and passionate; Who ne’er to state affairs attends With wholesome fear when woe impends Most weak and worthless as the grass, Soon from his sway the realm will pass.
For rotting wood a use is found, For clods and dust that strew the ground, But when a king has lost his sway, Useless he falls, and sinks for aye.
As raiment by another worn,
As faded garland crushed and torn, So is, unthroned, the proudest king, Though mighty once, a useless thing.
But he who every sense subdues And each event observant views, Rewards the good and keeps from wrong, Shall reign secure and flourish long.
Though lulled in sleep his senses lie He watches with a ruler’s eye, Untouched by favour, ire, and hate, And him the people celebrate.
O weak of mind, without a trace Of virtues that a king should grace, Who hast not learnt from watchful spy That low in death the giants lie.
Scorner of others, but enchained By every base desire,
By thee each duty is disdained Which time and place require.
Soon wilt thou, if thou canst not learn, Ere yet it be too late,
The good from evil to discern, Fall from thy high estate.”
As thus she ceased not to upbraid The king with cutting speech,
And every fault to view displayed, Naming and marking each,

The monarch of the sons of night, Of wealth and power possessed, And proud of his imperial might, Long pondered in his breast.

Canto XXXIV. Súrpanakhá’s Speech.

Then forth the giant’s fury broke As Śúrpaṇakhá harshly spoke.
Girt by his lords the demon king Looked on her, fiercely questioning: “Who is this Ráma, whence, and where?
His form, his might, his deeds declare.
His wandering steps what purpose led To Daṇḍak forest, hard to tread?
What arms are his that he could smite In fray the rovers of the night, And Triśirás and Dúshaṇ lay
Low on the earth, and Khara slay?
Tell all, my sister, and declare Who maimed thee thus, of form most fair.”
Thus by the giant king addressed, While burnt her fury unrepressed, The giantess declared at length The hero’s form and deeds and strength: “Long are his arms and large his eyes: A black deer’s skin his dress supplies.
King Daśaratha’s son is he,
Fair as Kandarpa’s self to see.
Adorned with many a golden band, A bow, like Indra’s, arms his hand, And shoots a flood of arrows fierce As venomed snakes to burn and pierce.
I looked, I looked, but never saw His mighty hand the bowstring draw That sent the deadly arrows out, While rang through air his battle-shout.
I looked, I looked, and saw too well How with that hail the giants fell, As falls to earth the golden grain, Struck by the blows of Indra’s rain.
He fought, and twice seven thousand, all Terrific giants, strong and tall, Fell by the pointed shafts o’erthrown Which Ráma shot on foot, alone.
Three little hours had scarcely fled, — Khara and Dúshaṇ both were dead, And he had freed the saints and made Asylum sure in Daṇḍak’s shade.
Me of his grace the victor spared, Or I the giants’ fate had shared.

The high-souled Ráma would not deign His hand with woman's blood to stain.
The glorious Lakshmaṇ, justly dear, In gifts and warrior might his peer, Serves his great brother with the whole Devotion of his faithful soul: Impetuous victor, bold and wise, First in each hardy enterprise, Still ready by his side to stand, A second self or better hand.
And Ráma has a large-eyed spouse, Pure as the moon her cheek and brows, Dearer than life in Ráma's sight, Whose happiness is her delight.
With beauteous hair and nose the dame From head to foot has naught to blame.
She shines the wood's bright Goddess, Queen Of beauty with her noble mien.
First in the ranks of women placed Is Sítá of the dainty waist.
In all the earth mine eyes have ne'er Seen female form so sweetly fair.
Goddess nor nymph can vie with her, Nor bride of heavenly chorister.
He who might call this dame his own, Her eager arms about him thrown, Would live more blest in Sítá's love Than Indra in the world above.
She, peerless in her form and face And rich in every gentle grace, Is worthy bride, O King, for thee, As thou art meet her lord to be.
I even I, will bring the bride In triumph to her lover's side — This beauty fairer than the rest, With rounded limb and heaving breast.
Each wound upon my face I owe
To cruel Lakshmaṇ's savage blow.
But thou, O brother, shalt survey Her moonlike loveliness to-day, And Káma's piercing shafts shall smite Thine amorous bosom at the sight.
If in thy breast the longing rise To make thine own the beauteous prize, Up, let thy better foot begin
The journey and the treasure win.
If, giant Lord, thy favouring eyes Regard the plan which I advise, Up, cast all fear and doubt away And execute the words I say
Come, giant King, this treasure seek, For thou art strong and they are weak.

Let Sítá of the faultless frame Be borne away and be thy dame.
Thy host in Janasthán who dwelt Forth to the battle hied.

And by the shafts which Ráma dealt They perished in their pride.
Dúshaṇ and Khara breathe no more, Laid low upon the plain.
Arise, and ere the day be o’er Take vengeance for the slain.”

Canto XXXV. Rávan’s Journey.

When Rávaṇ, by her fury spurred, That terrible advice had heard,
He bade his nobles quit his side, And to the work his thought applied.
He turned his anxious mind to scan On every side the hardy plan:
The gain against the risk he laid, Each hope and fear with care surveyed, And in his heart at length decreed To try performance of the deed.
Then steady in his dire intent
The giant to the courtyard went.
There to his charioteer he cried, “Bring forth the car whereon I ride.”
Aye ready at his master’s word
The charioteer the order heard,
And yoked with active zeal the best Of chariots at his lord’s behest.
Asses with heads of goblins drew That wondrous car where’er it flew.
Obedient to the will it rolled
Adorned with gems and glistering gold.
Then mounting, with a roar as loud As thunder from a labouring cloud, The mighty monarch to the tide
Of Ocean, lord of rivers, hied.
White was the shade above him spread, White chouris waved around his head, And he with gold and jewels bright Shone like the glossy lazulite.
Ten necks and twenty arms had he: His royal gear was good to see.
The heavenly Gods’ insatiate foe, Who made the blood of hermits flow, He like the Lord of Hills appeared With ten huge heads to heaven upreared.
In the great car whereon he rode, Like some dark cloud the giant showed, When round it in their close array The cranes ‘mid wreaths of lightning play.
He looked, and saw, from realms of air, The rocky shore of ocean, where

Unnumbered trees delightful grew With flower and fruit of every hue.
He looked on many a lilied pool
With silvery waters fresh and cool, And shores like spacious altars meet For holy hermits' lone retreat.
The graceful palm adorned the scene, The plantain waved her glossy green.
There grew the sál and betel, there On bending boughs the flowers were fair.
There hermits dwelt who tamed each sense By strictest rule of abstinence: Gandharvas, Kinnars,[488] thronged the place, Nágas and birds of heavenly race.
Bright minstrels of the ethereal quire, And saints exempt from low desire, With Ájas, sons of Brahmá's line, Maríchipas of seed divine,
Vaikhánasas and Máshas strayed,
And Bálakhilyas[489] in the shade.
The lovely nymphs of heaven were there, Celestial wreaths confined their hair, And to each form new grace was lent By wealth of heavenly ornament.
Well skilled was each in play and dance And gentle arts of dalliance.
The glorious wife of many a God
Those beautiful recesses trod,
There Gods and Dánavs, all who eat The food of heaven, rejoiced to meet.
The swan and Sáras thronged each bay With curlews, ducks, and divers gay, Where the sea spray rose soft and white O'er rocks of glossy lazulite.
As his swift way the fiend pursued Pale chariots of the Gods he viewed, Bearing each lord whose rites austere Had raised him to the heavenly sphere.
Thereon celestial garlands hung, There music played and songs were sung.
Then bright Gandharvas met his view, And heavenly nymphs, as on he flew.
He saw the sandal woods below,
And precious trees of odorous flow, That to the air around them lent Their riches of delightful scent; Nor failed his roving eye to mark Tall aloe trees in grove and park.
He looked on wood with cassias filled, And plants which balmy sweets distilled, Where her fair flowers the betel showed And the bright pods of pepper glowed.
The pearls in many a silvery heap Lay on the margin of the deep.

And grey rocks rose amid the red Of coral washed from ocean’s bed.

High soared the mountain peaks that bore Treasures of gold and silver ore, And leaping down the rocky walls Came wild and glorious waterfalls.
Fair towns which grain and treasure held, And dames who every gem excelled,
He saw outspread beneath him far, With steed, and elephant, and car.
That ocean shore he viewed that showed Fair as the blessed Gods’ abode
Where cool delightful breezes played O’er levels in the freshest shade.
He saw a fig-tree like a cloud
With mighty branches earthward bowed.
It stretched a hundred leagues and made For hermit bands a welcome shade.
Thither the feathered king of yore An elephant and tortoise bore,
And lighted on a bough to eat
The captives of his taloned feet.
The bough unable to sustain
The crushing weight and sudden strain, Loaded with sprays and leaves of spring
Gave way beneath the feathered king.
Under the shadow of the tree
Dwelt many a saint and devotee,
Ájas, the sons of Brahmá’s line, Máshas, Maríchipas divine.
Vaikhánasas, and all the race
Of Bálakhilyas, loved the place.
But pitying their sad estate
The feathered monarch raised the weight Of the huge bough, and bore away The loosened load and captured prey.
A hundred leagues away he sped,
Then on his monstrous booty fed, And with the bough he smote the lands Where dwell the wild Nisháda bands.
High joy was his because his deed From jeopardy the hermits freed.
That pride for great deliverance wrought A double share of valour brought.
His soul conceived the high emprise To snatch the Amrit from the skies.

He rent the nets of iron first,
Then through the jewel chamber burst, And bore the drink of heaven away That watched in Indra’s palace lay.
Such was the hermit-sheltering tree Which Rávaṇ turned his eye to see.
Still marked where Garuḍ sought to rest, The fig-tree bore the name of Blest.
When Rávaṇ stayed his chariot o’er The ocean’s heart-enchanting shore, He saw a hermitage that stood
Sequestered in the holy wood.
He saw the fiend Márícha there
With deerskin garb, and matted hair Coiled up in hermit guise, who spent His days by rule most abstinent.
As guest and host are wont to meet, They met within that lone retreat.
Before the king Márícha placed
Food never known to human taste.
He entertained his guest with meat And gave him water for his feet, And then addressed the giant king With timely words of questioning: “Lord, is it well with thee, and well With those in Lanká’s town who dwell?
What sudden thought, what urgent need Has brought thee with impetuous speed?”
The fiend Márícha thus addressed Rávaṇ the king, his mighty guest, And he, well skilled in arts that guide The eloquent, in turn replied:

Canto XXXVI. Rávan’s Speech.

“Hear me, Máríсha, while I speak, And tell thee why thy home I seek.
Sick and distressed am I, and see My surest hope and help in thee.
Of Janasthán I need not tell,
Where Śúrpaṇakhá, Khara, dwell, And Dúshaṇ with the arm of might, And Triśirás, the fierce in fight, Who feeds on human flesh and gore, And many noble giants more,
Who roam in dark of midnight through The forest, brave and strong and true.
By my command they live at ease And slaughter saints and devotees.
Those twice seven thousand giants, all Obedient to their captain’s call, Joying in war and ruthless deeds Follow where mighty Khara leads.
Those fearless warrior bands who roam Through Janasthán their forest home, In all their terrible array
Met Ráma in the battle fray.
Girt with all weapons forth they sped With Khara at the army’s head.
The front of battle Ráma held: With furious wrath his bosom swelled.
Without a word his hate to show He launched the arrows from his bow.
On the fierce hosts the missiles came, Each burning with destructive flame, The twice seven thousand fell o’erthrown By him, a man, on foot, alone.
Khara the army’s chief and pride, And Dúshaṇ, fearless warrior, died, And Triśirás the fierce was slain, And Daṇḍak wood was free again.
He, banished by his angry sire, Roams with his wife in mean attire.
This wretch, his Warrior tribe’s disgrace Has slain the best of giant race.

Harsh, wicked, fierce and greedy-souled, A fool, with senses uncontrolled, No thought of duty stirs his breast: He joys to see the world distressed.

He sought the wood with fair pretence Of truthful life and innocence, But his false hand my sister left Mangled, of nose and ears bereft.
This Ráma’s wife who bears the name Of Sítá, in her face and frame Fair as a daughter of the skies, — Her will I seize and bring the prize Triumphant from the forest shade: For this I seek thy willing aid.
If thou, O mighty one, wilt lend Thy help and stand beside thy friend, I with my brothers may defy
All Gods embattled in the sky.
Come, aid me now, for thine the power To succour in the doubtful hour.
Thou art in war and time of fear, For heart and hand, without a peer.
For thou art skilled in art and wile, A warrior brave and trained in guile.
With this one hope, this only aim, O Rover of the Night, I came.
Now let me tell what aid I ask To back me in my purposed task.
In semblance of a golden deer
Adorned with silver spots appear.
Go, seek his dwelling: in the way Of Ráma and his consort stray.
Doubt not the lady, when she sees The wondrous deer amid the trees, Will bid her lord and Lakshmaṇ take The creature for its beauty’s sake.
Then when the chiefs have parted thence, And left her lone, without defence, As Ráhu storms the moonlight, I Will seize the lovely dame and fly.
Her lord will waste away and weep For her his valour could not keep.
Then boldly will I strike the blow And wreak my vengeance on the foe.”
When wise Márícha heard the tale His heart grew faint, his cheek was pale, He stared with open orbs, and tried To moisten lips which terror dried, And grief, like death, his bosom rent As on the king his look he bent.
The monarch’s will he strove to stay, Distracted with alarm,
For well he knew the might that lay In Ráma’s matchless arm.
With suppliant hands Márícha stood And thus began to tell
His counsel for the tyrant’s good, And for his own as well:

Canto XXXVII. Márícha's Speech.

MÁRÍCHA GAVE ATTENTIVE ear The ruler of the fiends to hear: Then, trained in all the rules that teach The eloquent, began his speech: "'Tis easy task, O King, to find Smooth speakers who delight the mind.
But they who urge and they who do Distasteful things and wise, are few.
Thou hast not learnt, by proof untaught, And borne away by eager thought, That Ráma, formed for high emprise, With Varuṇ or with Indra vies.
Still let thy people live in peace, Nor let their name and lineage cease, For Ráma with his vengeful hand Can sweep the giants from the land.
O, let not Janak's daughter bring Destruction on the giant king.
Let not the lady Sítá wake
A tempest, on thy head to break.
Still let the dame, by care untried, Be happy by her husband's side, Lest swift avenging ruin fall
On glorious Lanká, thee, and all.
Men such as thou with wills unchained, Advised by sin and unrestrained, Destroy themselves, the king, the state, And leave the people desolate.
Ráma, in bonds of duty held,
Was never by his sire expelled.
He is no wretch of greedy mind, Dishonour of his Warrior kind.
Free from all touch of rancorous spite, All creatures' good is his delight.
He saw his sire of truthful heart Deceived by Queen Kaikeyí's art, And said, a true and duteous son, "What thou hast promised shall be done."
To gratify the lady's will,
His father's promise to fulfil, He left his realm and all delight For Daṇḍak wood, an anchorite.

No cruel wretch, no senseless fool Is Ráma, unrestrained by rule.
This groundless charge has ne’er been heard, Nor shouldst thou speak the slanderous word.
Ráma in truth and goodness bold Is Virtue’s self in human mould, The sovereign of the world confessed As Indra rules among the Blest.
And dost thou plot from him to rend The darling whom his arms defend?
Less vain the hope to steal away The glory of the Lord of Day.

O Rávaṇ, guard thee from the fire Of vengeful Ráma’s kindled ire, — Each spark a shaft with deadly aim, While bow and falchion feed the flame.
Cast not away in hopeless strife Thy realm, thy bliss, thine own dear life.
O Rávaṇ of his might beware,
A God of Death who will not spare.
That bow he knows so well to draw Is the destroyer’s flaming jaw, And with his shafts which flash and glow He slays the armies of the foe.
Thou ne’er canst win — the thought forego — From the safe guard of shaft and bow King Janak’s child, the dear delight Of Ráma unapproached in might.
The spouse of Raghu’s son, confessed Lion of men with lion chest, — Dearer than life, through good and ill Devoted to her husband’s will,
The slender-waisted, still must be From thy polluting touches free.
Far better grasp with venturous hand The flame to wildest fury fanned.
What, King of giants, canst thou gain From this attempt so wild and vain?
If in the fight his eye he bend Upon thee, Lord, thy days must end, So life and bliss and royal sway, Lost beyond hope, will pass away.
Summon each lord of high estate, And chief, Vibhishaṇ[490] to debate.
With peers in lore of counsel tried Consider, reason, and decide
Scan strength and weakness, count the cost, What may be gained and what be lost.
Examine and compare aright
Thy proper power and Ráma’s might, Then if thy weal be still thy care, Thou wilt be prudent and forbear.

O giant King, the contest shun, Thy force is all too weak
The lord of Kosál’s mighty son
In deadly fray to seek.
King of the hosts that rove at night, O hear what I advise:
My prudent counsel do not slight; Be patient and be wise.”

Canto XXXVIII. Márícha’s Speech.

“Once in my strength and vigour’s pride I roamed this earth from side to side,
And towering like a mountain’s crest, A thousand Nágas’[491] might possessed.
Like some vast sable cloud I showed: My golden armlets flashed and glowed.
A crown I wore, an axe I swayed, And all I met were sore afraid.
I roved where Daṇḍak wood is spread; On flesh of slaughtered saints I fed.
Then Viśvámitra, sage revered,
Holy of heart, my fury feared.
To Daśaratha’s court he sped
And went before the king and said:[492]
“With me, my lord, thy Ráma send On holy days his aid to lend.
Márícha fills my soul with dread And keeps me sore disquieted.”
The monarch heard the saint’s request And thus the glorious sage addressed:
“My boy as yet in arms untrained The age of twelve has scarce attained.
But I myself a host will lead
To guard thee in the hour of need.
My host with fourfold troops complete, The rover of the night shall meet, And I,
O best of saints, will kill Thy foeman and thy prayer fulfil.”
The king vouchsafed his willing aid: The saint again this answer made: “By
Ráma’s might, and his alone, Can this great fiend be overthrown.
I know in days of yore the Blest Thy saving help in fight confessed.
Still of thy famous deeds they tell In heaven above, in earth, and hell, A mighty
host obeys thy hest:
Here let it still, I pray thee, rest.
Thy glorious son, though yet a boy, Will in the fight that fiend destroy.
Ráma alone with me shall go:

Be happy, victor of the foe.”
He spoke: the monarch gave assent, And Ráma to the hermit lent.
So to his woodland home in joy
Went Viśvámitra with the boy.
With ready bow the champion stood To guard the rites in Daṇḍak wood.
With glorious eyes, most bright to view, Beardless as yet and dark of hue; A single robe his only wear,
His temples veiled with waving hair, Around his neck a chain of gold, He grasped the bow he loved to hold; And the young hero’s presence made A glory in the forest shade.
Thus Ráma with his beauteous mien, Like the young rising moon was seen, I, like a cloud which tempest brings, My arms adorned with golden rings, Proud of the boon which lent me might, Approached where dwelt the anchorite.
But Ráma saw me venturing nigh, Raising my murderous axe on high; He saw, and fearless of the foe, Strung with calm hand his trusty bow.
By pride of conscious strength beguiled, I scorned him as a feeble child, And rushed with an impetuous bound On Viśvámitra’s holy ground.
A keen swift shaft he pointed well, The foeman’s rage to check and quell, And hurled a hundred leagues away Deep in the ocean waves I lay.
He would not kill, but, nobly brave, My forfeit life he chose to save.
So there I lay with wandering sense Dazed by that arrow’s violence.
Long in the sea I lay: at length Slowly returned my sense and strength, And rising from my watery bed
To Lanká’s town again I sped.
Thus was I spared, but all my band Fell slain by Ráma’s conquering hand, — A boy, untrained in warrior’s skill, Of iron arm and dauntless will.
If thou with Ráma still, in spite Of warning and of prayer, wilt fight, I see terrific woes impend,
And dire defeat thy days will end.
Thy giants all will feel the blow And share the fatal overthrow,
Who love the taste of joy and play, The banquet and the festal day.

Thine eyes will see destruction take Thy Lanká, lost for Sítá’s sake, And stately pile and palace fall With terrace, dome, and jewelled wall.

The good will die: the crime of kings Destruction on the people brings: The sinless die, as in the lake The fish must perish with the snake.

The prostrate giants thou wilt see Slain for this folly wrought by thee, Their bodies bright with precious scent And sheen of heavenly ornament; Or see the remnant of thy train Seek refuge far, when help is vain And with their wives, or widowed, fly To every quarter of the sky;

Thy mournful eyes, where’er they turn, Will see thy stately city burn, When royal homes with fire are red, And arrowy nets around are spread.

A sin that tops all sins in shame Is outrage to another’s dame,

A thousand wives thy palace fill, And countless beauties wait thy will.

O rest contented with thine own, Nor let thy race be overthrown.

If thou, O King, hast still delight In rank and wealth and power and might, In noble wives, in troops of friends, In all that royal state attends, I warn thee, cast not all away, Nor challenge Ráma to the fray.

If deaf to every friendly prayer, Thou still wilt seek the strife, And from the side of Ráma tear

His lovely Maithil wife,

Soon will thy life and empire end Destroyed by Ráma’s bow,

And thou, with kith and kin and friend, To Yáma’s realm must go.”

Canto XXXIX. Márícha’s Speech.

“I told thee of that dreadful day When Ráma smote and spared to slay.
Now hear me, Rávaṇ, while I tell What in the after time befell.
At length, restored to strength and pride, I and two mighty fiends beside Assumed the forms of deer and strayed Through Daṇḍak wood in lawn and glade, I reared terrific horns: beneath Were flaming tongue and pointed teeth.
I roamed where’er my fancy led, And on the flesh of hermits fed, In sacred haunt, by hallowed tree, Where’er the ritual fires might be.
A fearful shape, I wandered through The wood, and many a hermit slew.
With ruthless rage the saints I killed Who in the grove their tasks fulfilled.
When smitten to the earth they sank, Their flesh I ate, their blood I drank, And with my cruel deeds dismayed All dwellers in the forest shade, Spoiling their rites in bitter hate, With human blood inebriate.
Once in the wood I chanced to see Ráma again, a devotee,
A hermit, fed on scanty fare, Who made the good of all his care.
His noble wife was by his side, And Lakshmaṇ in the battle tried.
In senseless pride I scorned the might Of that illustrious anchorite, And heedless of a hermit foe, Recalled my earlier overthrow.

I charged him in my rage and scorn To slay him with my pointed horn, In heedless haste, to fury wrought As on my former wounds I thought.
Then from the mighty bow he drew Three foe-destroying arrows flew, Keen-pointed, leaping from the string, Swift as the wind or feathered king.
Dire shafts, on flesh of foemen fed, Like rushing thunderbolts they sped, With knots well smoothed and barbs well bent, Shot e’en as one, the arrows went.

But I who Ráma’s might had felt, And knew the blows the hero dealt, Escaped by rapid flight. The two Who lingered on the spot, he slew.
I fled from mortal danger, freed From the dire shaft by timely speed.
Now to deep thought my days I give, And as a humble hermit live.
In every shrub, in every tree I view that noblest devotee.
In every knotted trunk I mark His deerskin and his coat of bark, And see the bow-armed Ráma stand Like Yáma with his noose in hand.
I tell thee Rávaṇ, in my fright A thousand Rámas mock my sight, This wood with every bush and bough Seems all one fearful Ráma now.
Throughout the grove there is no spot So lonely where I see him not.
He haunts me in my dreams by night, And wakes me with the wild affright.
The letter that begins his name Sends terror through my startled frame.
The rapid cars whereon we ride, The rich rare jewels, once my pride, Have names[493] that strike upon mine ear With hated sound that counsels fear.
His mighty strength too well I know, Nor art thou match for such a foe.
Too strong were Raghus’s son in fight For Namuchi or Bali’s might.
Then Ráma to the battle dare, Or else be patient and forbear; But, wouldst thou see me live in peace, Let mention of the hero cease.
The good whose holy lives were spent In deepest thought, most innocent, With all their people many a time Have perished through another’s crime.
So in the common ruin, I
Must for another’s folly die, Do all thy strength and courage can, But ne’er will I approve the plan.
For he, in might supremely great, The giant world could extirpate, Since, when impetuous Khara sought The grove of Janasthán and fought For Śúrpaṇakhá’s sake, he died By Ráma’s hand in battle tried.
How has he wronged thee? Soothly swear, And Ráma’s fault and sin declare.
I warn thee, and my words are wise, I seek thy people’s weal:
But if this rede thou wilt despise, Nor hear my last appeal,
Thou with thy kin and all thy friends In fight this day wilt die,
When his great bow the hero bends, And shafts unerring fly.”

Canto XL. Rávan’s Speech.

BUT RÁVAṆ SCORNED the rede he gave In timely words to warn and save, E’en as the wretch who hates to live Rejects the herb the leeches give.
By fate to sin and ruin spurred, That sage advice the giant heard, Then in reproaches hard and stern Thus to Márícha spoke in turn:
“Is this thy counsel, weak and base, Unworthy of thy giant race?
Thy speech is fruitless, vain, thy toil Like casting seed on barren soil.
No words of thine shall drive me back From Ráma and the swift attack.
A fool is he, inured to sin,
And more, of human origin.
The craven, at a woman’s call
To leave his sire, his mother, all The friends he loved, the power and sway, And hasten to the woods away!
But now his anger will I rouse, Stealing away his darling spouse.
I in thy sight will ravish her
From Khara’s cruel murderer.
Upon this plan my soul is bent, And naught shall move my firm intent, Not if the way through demons led And Gods with Indra at their head.
’Tis thine, when questioned, to explain The hope and fear, the loss and gain, And, when thy king thy thoughts would know, The triumph or the danger show.
A prudent counsellor should wait, And speak when ordered in debate, With hands uplifted, calm and meek, If honour and reward he seek.
Or, when some prudent course he sees Which, spoken, may his king displease He should by hints of dexterous art His counsel to his lord impart.
But prudent words are said in vain When the blunt speech brings grief and pain.
A high-souled king will scarcely thank The man who shames his royal rank.

Five are the shapes that kings assume, Of majesty, of grace, and gloom: Like Indra now, or Agni, now
Like the dear Moon, with placid brow: Like mighty Varuṇ now they show, Now fierce as He who rules below.
O giant, monarchs lofty-souled
Are kind and gentle, stern and bold, With gracious love their gifts dispense And swiftly punish each offence.
Thus subjects should their rulers view With all respect and honour due.
But folly leads thy heart to slight Thy monarch and neglect his right.
Thou hast in lawless pride addressed With bitter words thy royal guest.
I asked thee not my strength to scan, Or loss and profit in the plan.
I only spoke to tell the deed
O mighty one, by me decreed,
And bid thee in the peril lend
Thy succour to support thy friend.
Hear me again, and I will tell
How thou canst aid my venture well.
In semblance of a golden deer
Adorned with silver drops, appear: And near the cottage in the way Of Ráma and his consort stray.
Draw nigh, and wandering through the brake With thy strange form her fancy take.
The Maithil dame with wondering eyes Will took upon thy fair disguise, And quickly bid her husband go
And bring the deer that charms her so, When Raghu’s son has left the place, Still pressing onward in the chase, Cry out, “O Lakshmaṇ! Ah, mine own!”
With voice resembling Ráma’s tone.
When Lakshmaṇ hears his brother’s cry, Impelled by Sítá he will fly,
Restless with eager love, to aid The hunter in the distant shade.
When both her guards have left her side, Even as Indra, thousand-eyed,
Clasps Śachí, will I bear away

The Maithil dame an easy prey.
When thou, my friend, this aid hast lent, Go where thou wilt and live content.
True servant, faithful to thy vow, With half my realm I thee endow.
Go forth, may luck thy way attend That leads thee to the happy end.
I in my car will quickly be
In Daṇḍak wood, and follow thee.
So will I cheat this Ráma’s eyes And win without a blow the prize; And safe return to Lanká’s town With thee, my friend, this day shall crown.
But if thou wilt not aid my will, My hand this day thy blood shall spill.
Yea, thou must share the destined task, For force will take the help I ask.
No bliss that rebel’s life attends Whose stubborn will his lord offends.
Thy life, if thou the task assay, In jeopardy may stand;
Oppose me, and this very day
Thou diest by this hand.
Now ponder all that thou hast heard Within thy prudent breast:
Reflect with care on every word, And do what seems the best.”

Canto XLI. Márícha's Reply.

AGAINST HIS JUDGMENT sorely pressed By his imperious lord's behest, Márícha threats of death defied And thus with bitter words replied: "Ah, who, my King, with sinful thought This wild and wicked counsel taught, By which destruction soon will fall On thee, thy sons, thy realm and all?
Who is the guilty wretch who sees With envious eye thy blissful ease, And by this plan, so falsely shown, Death's gate for thee has open thrown?
With souls impelled by mean desire Thy foes against thy life conspire.
They urge thee to destruction's brink, And gladly would they see thee sink.
Who with base thought to work thee woe This fatal road has dared to show, And, triumph in his wicked eye, Would see thee enter in and die?
To all thy counsellors, untrue, The punishment of death is due, Who see thee tempt the dangerous way, Nor strain each nerve thy foot to stay.
Wise lords, whose king, by passion led, The path of sin begins to tread, Restrain him while there yet is time: But thine, — they see nor heed the crime.
These by their master's will obtain Merit and fame and joy and gain.
'Tis only by their master's grace That servants hold their lofty place.
But when the monarch stoops to sin They lose each joy they strive to win, And all the people people high and low Fall in the common overthrow.

Merit and fame and honour spring, Best of the mighty, from the king.
So all should strive with heart and will To keep the king from every ill.
Pride, violence, and sullen hate Will ne'er maintain a monarch's state, And those who cruel deeds advise Must perish when their master dies, Like drivers with their cars o'erthrown In places rough with root and stone.
The good whose holy lives were spent On duty's highest laws intent,

With wives and children many a time Have perished for another’s crime.
Hapless are they whose sovereign lord, Opposed to all, by all abhorred, Is cruel-hearted, harsh, severe: Thus might a jackal tend the deer.
Now all the giant race await,
Destroyed by thee, a speedy fate, Ruled by a king so cruel-souled, Foolish in heart and uncontrolled.
Think not I fear the sudden blow That threatens now to lay me low: I mourn the ruin that I see
Impending o’er thy host and thee.
Me first perchance will Ráma kill, But soon his hand thy blood will spill.
I die, and if by Ráma slain
And not by thee, I count it gain.
Soon as the hero’s face I see
His angry eyes will murder me,
And if on her thy hands thou lay Thy friends and thou are dead this day.
If with my help thou still must dare The lady from her lord to tear, Farewell to all our days are o’er, Lanká and giants are no more.
In vain, in vain, an earnest friend, I warn thee, King, and pray.
Thou wilt not to my prayers attend, Or heed the words I say
So men, when life is fleeting fast And death’s sad hour is nigh,
Heedless and blinded to the last Reject advice and die.”

Canto XLII. Márícha Transformed.

Márícha thus in wild unrest With bitter words the king addressed.
Then to his giant lord in dread, “Arise, and let us go,” he said.
“Ah, I have met that mighty lord Armed with his shafts and bow and sword, And if again that bow he bend
Our lives that very hour will end.
For none that warrior can provoke And think to fly his deadly stroke.
Like Yáma with his staff is he,
And his dread hand will slaughter thee.
What can I more? My words can find No passage to thy stubborn mind.
I go, great King, thy task to share, And may success attend thee there.”
With that reply and bold consent The giant king was well content.
He strained Márícha to his breast And thus with joyful words addressed: “There spoke a hero dauntless still, Obedient to his master’s will,
Márícha’s proper self once more: Some other took thy shape before.
Come, mount my jewelled car that flies.
Will-governed, through the yielding skies.
These asses, goblin-faced, shall bear Us quickly through the fields of air.
Attract the lady with thy shape, Then through the wood, at will, escape.
And I, when she has no defence,
Will seize the dame and bear her thence.”
Again Márícha made reply,
Consent and will to signify.
With rapid speed the giants two
From the calm hermit dwelling flew, Borne in that wondrous chariot, meet For some great God’s celestial seat.

They from their airy path looked down On many a wood and many a town,
On lake and river, brook and rill, City and realm and towering hill.
Soon he whom giant hosts obeyed, Márícha by his side, surveyed
The dark expanse of Daṇḍak wood
Where Ráma's hermit cottage stood.
They left the flying car, whereon The wealth of gold and jewels shone, And thus the giant king addressed Márícha as his hand he pressed:
"Márícha, look! before our eyes
Round Ráma's home the plantains rise.
His hermitage is now in view:
Quick to the work we came to do!"
Thus Rávaṇ spoke, Márícha heard
Obedient to his master's word,
Threw off his giant shape and near The cottage strayed a beauteous deer.
With magic power, by rapid change, His borrowed form was fair and strange.
A sapphire tipped each horn with light; His face was black relieved with white.
The turkis and the ruby shed
A glory from his ears and head.
His arching neck was proudly raised, And lazulites beneath it blazed.
With roseate bloom his flanks were dyed, And lotus tints adorned his hide.
His shape was fair, compact, and slight; His hoofs were carven lazulite.
His tail with every changing glow Displayed the hues of Indra's bow.
With glossy skin so strangely flecked, With tints of every gem bedecked.
A light o'er Ráma's home he sent, And through the wood, where'er he went.
The giant clad in that strange dress That took the soul with loveliness, To charm the fair Videhan's eyes With mingled wealth of mineral dyes, Moved onward, cropping in his way, The grass and grain and tender spray.
His coat with drops of silver bright, A form to gaze on with delight,
He raised his fair neck as he went To browse on bud and filament.
Now in the Cassia grove he strayed, Now by the cot in plantains' shade.
Slowly and slowly on he came

To catch the glances of the dame, And the tall deer of splendid hue Shone full at length in Sítá's view.
He roamed where'er his fancy chose Where Ráma's leafy cottage rose.
Now near, now far, in careless ease, He came and went among the trees.
Now with light feet he turned to fly, Now, reassured, again drew nigh: Now gambolled close with leap and bound, Now lay upon the grassy ground:
Now sought the door, devoid of fear, And mingled with the troop of deer; Led them a little way, and thence Again returned with confidence.
Now flying far, now turning back Emboldened on his former track,
Seeking to win the lady's glance He wandered through the green expanse.
Then thronging round, the woodland deer Gazed on his form with wondering fear; A while they followed where he led, Then snuffed the tainted gale and fled.
The giant, though he longed to slay The startled quarry, spared the prey, And mindful of the shape he wore To veil his nature, still forbore.
Then Sítá of the glorious eye,
Returning from her task drew nigh; For she had sought the wood to bring Each loveliest flower of early spring.
Now would the bright-eyed lady choose Some gorgeous bud with blending hues, Now plucked the mango's spray, and now The bloom from an Aśoka bough.
She with her beauteous form, unmeet For woodland life and lone retreat, That wondrous dappled deer beheld Gemmed with rich pearls, unparalleled, His silver hair the lady saw,
His radiant teeth and lips and jaw, And gazed with rapture as her eyes Expanded in their glad surprise.
And when the false deer's glances fell On her whom Ráma loved so well,
He wandered here and there, and cast A luminous beauty as he passed;
And Janak's child with strange delight Kept gazing on the unwonted sight.

Canto XLIII. The Wondrous Deer.

SHE STOOPED, HER hands with flowers to fill, But gazed upon the marvel still:
Gazed on its back and sparkling side Where silver hues with golden vied.
Joyous was she of faultless mould, With glossy skin like polished gold.
And loudly to her husband cried And bow-armed Lakshmaṇ by his side: Again, again she called in glee: “O come this glorious creature see; Quick, quick, my lord, this deer to view.
And bring thy brother Lakshmaṇ too.”
As through the wood her clear tones rang, Swift to her side the brothers sprang.
With eager eyes the grove they scanned, And saw the deer before them stand.
But doubt was strong in Lakshmaṇ’s breast, Who thus his thought and fear expressed: “Stay, for the wondrous deer we see The fiend Márícha’s self may be.
Ere now have kings who sought this place To take their pastime in the chase, Met from his wicked art defeat, And fallen slain by like deceit.
He wears, well trained in magic guile, The figure of a deer a while,
Bright as the very sun, or place Where dwell the gay Gandharva race.
No deer, O Ráma, e’er was seen
Thus decked with gold and jewels’ sheen.
’Tis magic, for the world has ne’er, Lord of the world, shown aught so fair.”
But Sítá of the lovely smile,
A captive to the giant’s wile,
Turned Lakshmaṇ’s prudent speech aside And thus with eager words replied:
“My honoured lord, this deer I see With beauty rare enraptures me.
Go, chief of mighty arm, and bring For my delight this precious thing.
Fair creatures of the woodland roam Untroubled near our hermit home.

The forest cow and stag are there, The fawn, the monkey, and the bear, Where spotted deer delight to play, And strong and beauteous Kinnars[494] stray.

But never, as they wandered by, Has such a beauty charmed mine eye As this with limbs so fair and slight, So gentle, beautiful and bright.

O see, how fair it is to view

With jewels of each varied hue: Bright as the rising moon it glows, Lighting the wood where’er it goes.

Ah me, what form and grace are there!

Its limbs how fine, its hues how fair!

Transcending all that words express, It takes my soul with loveliness.

O, if thou would, to please me, strive To take the beauteous thing alive, How thou wouldst gaze with wondering eyes Delighted on the lovely prize!

And when our woodland life is o’er, And we enjoy our realm once more, The wondrous animal will grace

The chambers of my dwelling-place, And a dear treasure will it be

To Bharat and the queens and me, And all with rapture and amaze

Upon its heavenly form will gaze.

But if the beauteous deer, pursued, Thine arts to take it still elude, Strike it, O chieftain, and the skin Will be a treasure, laid within.

O, how I long my time to pass

Sitting upon the tender grass,

With that soft fell beneath me spread Bright with its hair of golden thread!

This strong desire, this eager will, Befits a gentle lady ill:

But when I first beheld, its look My breast with fascination took.

See, golden hair its flank adorns, And sapphires tip its branching horns.

Resplendent as the lunar way,

Or the first blush of opening day, With graceful form and radiant hue It charmed thy heart, O chieftain, too.”

He heard her speech with willing ear, He looked again upon the deer.

Its lovely shape his breast beguiled Moved by the prayer of Janak’s child, And yielding for her pleasure’s sake, To Lakshmaṇ Ráma turned and spake: “Mark,

Lakshmaṇ, mark how Sítá's breast With eager longing is possessed.
To-day this deer of wondrous breed Must for his passing beauty bleed, Brighter than e'er in Nandan strayed, Or Chaitraratha's heavenly shade.
How should the groves of earth possess Such all-surpassing loveliness!
The hair lies smooth and bright and fine, Or waves upon each curving line, And drops of living gold bedeck The beauty of his side and neck.
O look, his crimson tongue between His teeth like flaming fire is seen, Flashing, whene'er his lips he parts, As from a cloud the lightning darts.
O see his sunlike forehead shine With emerald tints and almandine, While pearly light and roseate glow Of shells adorn his neck below.
No eye on such a deer can rest
But soft enchantment takes the breast: No man so fair a thing behold
Ablaze with light of radiant gold, Celestial, bright with jewels' sheen, Nor marvel when his eyes have seen.
A king equipped with bow and shaft Delights in gentle forest craft, And as in boundless woods he strays The quarry for the venison slays.
There as he wanders with his train A store of wealth he oft may gain.
He claims by right the precious ore, He claims the jewels' sparkling store.
Such gains are dearer in his eyes Than wealth that in his chamber lies, The dearest things his spirit knows, Dear as the bliss which Śukra chose.
But oft the rich expected gain
Which heedless men pursue in vain, The sage, who prudent counsels know, Explain and in a moment show.
This best of deer, this gem of all, To yield his precious spoils must fall, And tender Sítá by my side
Shall sit upon the golden hide.
Ne'er could I find so rich a coat On spotted deer or sheep or goat.
No buck or antelope has such,
So bright to view, so soft to touch.
This radiant deer and one on high That moves in glory through the sky, Alike in heavenly beauty are,

One on the earth and one a star.
But, brother, if thy fears be true, And this bright creature that we view Be fierce Márícha in disguise,
Then by this hand he surely dies.
For that dire fiend who spurns control With bloody hand and cruel soul, Has roamed this forest and dismayed The holiest saints who haunt the shade.
Great archers, sprung of royal race, Pursuing in the wood the chase, Have fallen by his wicked art,
And now my shaft shall strike his heart.
Vatápi, by his magic power Made heedless saints his flesh devour, Then, from within their frames he rent Forth bursting from imprisonment.
But once his art in senseless pride Upon the mightiest saint he tried, Agastya's self, and caused him taste The baited meal before him placed.
Vátápi, when the rite was o'er, Would take the giant form he wore, But Saint Agastya knew his wile And checked the giant with smile.
"Vátápi, thou with cruel spite
Hast conquered many an anchorite The noblest of the Bráhman caste, — And now thy ruin comes at last."
Now if my power he thus defies, This giant, like Vátápi dies,
Daring to scorn a man like me,
A self subduing devotee.
Yea, as Agastya slew the foe,
My hand shall lay Márícha low
Clad in thine arms thy bow in hand, To guard the Maithil lady stand, With watchful eye and thoughtful breast Keeping each word of my behest
I go, and hunting through the brake This wondrous deer will bring or take.
Yea surely I will bring the spoil Returning from my hunter's toil See, Lakshmaṇ how my consort's eyes Are longing for the lovely prize.
This day it falls, that I may win The treasure of so fair a skin.
Do thou and Sítá watch with care Lest danger seize you unaware.

Swift from my bow one shaft will fly; The stricken deer will fall and die Then quickly will I strip the game And bring the trophy to my dame.
Jaṭáyus, guardian good and wise, Our old and faithful friend,
The best and strongest bird that flies, His willing aid will lend
The Maithil lady well protect,
For every chance provide,
And in thy tender care suspect
A foe on every side.”

Canto XLIV. Márícha's Death.

THUS HAVING WARNED his brother bold He grasped his sword with haft of gold, And bow with triple flexure bent, His own delight and ornament;
Then bound two quivers to his side, And hurried forth with eager stride.
Soon as the antlered monarch saw The lord of monarchs near him draw, A while with trembling heart he fled, Then turned and showed his stately head.
With sword and bow the chief pursued Where'er the fleeing deer he viewed Sending from dell and lone recess The splendour of his loveliness.
Now full in view the creature stood Now vanished in the depth of wood; Now running with a languid flight, Now like a meteor lost to sight.
With trembling limbs away he sped; Then like the moon with clouds o'erspread Gleamed for a moment bright between The trees, and was again unseen.
Thus in the magic deer's disguise Márícha lured him to the prize,
And seen a while, then lost to view, Far from his cot the hero drew.
Still by the flying game deceived The hunter's heart was wroth and grieved, And wearied with the fruitless chase He stayed him in a shady place.
Again the rover of the night
Enraged the chieftain, full in sight, Slow moving in the coppice near, Surrounded by the woodland deer.
Again the hunter sought the game That seemed a while to court his aim: But seized again with sudden dread, Beyond his sight the creature fled.
Again the hero left the shade,
Again the deer before him strayed.
With surer hope and stronger will The hunter longed his prey to kill.
Then as his soul impatient grew, An arrow from his side he drew,
Resplendent at the sunbeam's glow, The crusher of the smitten foe.

With skillful heed the mighty lord Fixed well shaft and strained the cord.
Upon the deer his eyes he bent,
And like a fiery serpent went
The arrow Brahma's self had framed, Alive with sparks that hissed and flamed, Like Indra's flashing levin, true To the false deer the missile flew Cleaving his flesh that wonderous dart Stood quivering in Márícha's heart.
Scarce from the ground one foot he sprang, Then stricken fell with deadly pang.
Half lifeless, as he pressed the ground, He gave a roar of awful sound
And ere the wounded giant died
He threw his borrowed form aside Remembering still his lord's behest He pondered in his heart how best Sítá might send her guard away,
And Rávaṇ seize the helpless prey.
The monster knew the time was nigh, And called aloud with eager cry, "Ho, Sítá, Lakshmaṇ" and the tone He borrowed was like Ráma's own.
So by that matchless arrow cleft, The deer's bright form Márícha left, Resumed his giant shape and size And closed in death his languid eyes.
When Ráma saw his awful foe
Gasp, smeared with blood, in deadly throe, His anxious thoughts to Sítá sped, And the wise words that Lakshmaṇ said, That this was false Márícha's art, Returned again upon his heart.
He knew the foe he triumphed o'er The name of great Márícha bore.
"The fiend," he pondered, 'ere he died, "Ho, Lakshmaṇ! ho, my Sítá!" cried Ah, if that cry has reached her ear, How dire must be my darling's fear!
And Lakshmaṇ of the mighty arm,
What thinks he in his wild alarm?
As thus he thought in sad surmise, Each startled hair began to rise, And when he saw the giant slain
And thought upon that cry again, His spirit sank and terror pressed Full sorely on the hero's breast.
Another deer he chased and struck, He bore away the the fallen buck, To Janasthán then turned his face And hastened to his dwelling place.

Canto XLV. Lakshman’s Departure.

But Sítá hearing as she thought, Her husband’s cry with anguish fraught, Called to her guardian, “Lakshmaṇ, run And in the wood seek Raghu’s son.

Scarce can my heart retain its throne, Scarce can my life be called mine own, As all my powers and senses fail At that long, loud and bitter wail.

Haste to the wood with all thy speed And save thy brother in his need.

Go, save him in the distant glade Where loud he calls, for timely aid.

He falls beneath some giant foe — A bull whom lions overthrow.”

Deaf to her prayer, no step he stirred Obedient to his mother’s word, Then Janak’s child, with ire inflamed, In words of bitter scorn exclaimed exclaimed “Sumitrá’s son, a friend in show, Thou art in truth thy brother’s foe, Who canst at such any hour deny Thy succour and neglect his cry.

Yes, Lakshmaṇ, smit with love of me Thy brother’s death thou fain wouldst see.

This guilty love thy heart has swayed And makes thy feet so loth to aid.

Thou hast no love for Ráma, no: Thy joy is vice, thy thoughts are low Hence thus unmoved thou yet canst stay While my dear lord is far away.

If aught of ill my lord betide Who led thee here, thy chief and guide, Ah, what will be my hapless fate Left in the wild wood desolate!”

Thus spoke the lady sad with fear, With many a sigh and many a tear, Still trembling like a captured doe: And Lakshmaṇ spoke to calm her woe: “Videhan Queen, be sure of this, — And at the thought thy fear dismiss, — Thy husband’s mightier power defies All Gods and angels of the skies, Gandharvas, and the sons of light, Serpents, and rovers of the night.

I tell thee, of the sons of earth, Of Gods who boast celestial birth, Of beasts and birds and giant hosts, Of demigods, Gandharvas, ghosts, Of awful fiends, O thou

most fair, There lives not one whose heart would dare To meet thy Ráma in the fight, Like Indra's self unmatched in might.
Such idle words thou must not say Thy Ráma lives whom none may slay.
I will not, cannot leave thee here In the wild wood till he be near.
The mightiest strength can ne'er withstand His eager force, his vigorous hand.
No, not the triple world allied With all the immortal Gods beside.
Dismiss thy fear, again take heart, Let all thy doubt and woe depart.
Thy lord, be sure, will soon be here And bring thee back that best of deer.
Not his, not his that mournful cry, Nor haply came it from the sky.
Some giant's art was busy there And framed a castle based on air.
A precious pledge art thou, consigned To me by him of noblest mind,
Nor can I fairest dame, forsake The pledge which Ráma bade me take.
Upon our heads, O Queen, we drew The giants' hate when Ráma slew Their chieftain Khara, and the shade Of Janasthán in ruin laid.
Through all this mighty wood they rove With varied cries from grove to grove On rapine bent they wander here: But O, dismiss thy causeless fear."
Bright flashed her eye as Lakshmaṇ spoke And forth her words of fury broke Upon her truthful guardian, flung With bitter taunts that pierced and stung: "Shame on such false compassion, base Defiler of thy glorious race!
'Twere joyous sight I ween to thee My lord in direst strait to see.
Thou knowest Ráma sore bested, Or word like this thou ne'er hadst said.
No marvel if we find such sin
In rivals false to kith and kin.
Wretches like thee of evil kind, Concealing crime with crafty mind.
Thou, wretch, thine aid wilt still deny, And leave my lord alone to die.
Has love of me unnerved thy hand, Or Bharat's art this ruin planned?
But be the treachery his or thine, In vain, in vain the base design.
For how shall I, the chosen bride Of dark-hued Ráma, lotus-eyed, The queen who once called Ráma mine, To love of other men decline?
Believe me, Lakshmaṇ, Ráma's wife Before thine eyes will quit this life, And not a moment will she stay If her dear lord have passed away."

The lady’s bitter speech, that stirred Each hair upon his frame, he heard.
With lifted hands together laid, His calm reply he gently made: “No words have I to answer now: My deity, O Queen, art thou.
But ’tis no marvel, dame, to find Such lack of sense in womankind.
Throughout this world, O Maithil dame, Weak women’s hearts are still the same.
Inconstant, urged by envious spite, They sever friends and hate the right.
I cannot brook, Videhan Queen, Thy words intolerably keen.
Mine ears thy fierce reproaches pain As boiling water seethes the brain.
And now to bear me witness all The dwellers in the wood I call, That, when with words of truth I plead, This harsh reply is all my meed.
Ah, woe is thee! Ah, grief, that still Eager to do my brother’s will, Mourning thy woman’s nature, I Must see thee doubt my truth and die.
I fly to Ráma’s side, and Oh,
May bliss attend thee while I go!
May all attendant wood-gods screen Thy head from harm, O large-eyed Queen!
And though dire omens meet my sight And fill my soul with wild affright, May I return in peace and see
The son of Raghu safe with thee!”
The child of Janak heard him speak, And the hot tear-drops down her cheek, Increasing to a torrent, ran,
As thus once more the dame began: “O Lakshmaṇ, if I widowed be
Godávarí’s flood shall cover me, Or I will die by cord, or leap, Life weary, from yon rocky steep; Or deadly poison will I drink, Or ‘neath the kindled flames will sink, But never, reft of Ráma, can
Consent to touch a meaner man.”
The Maithil dame with many sighs, And torrents pouring from her eyes, The faithful Lakshmaṇ thus addressed, And smote her hands upon her breast.
>Sumitrá’s son, o’erwhelmed by fears, Looked on the large-eyed queen: He saw that flood of burning tears, He saw that piteous mien.
He yearned sweet comfort to afford, He strove to soothe her pain;
But to the brother of her lord She spoke no word again.

His reverent hands once more he raised, His head he slightly bent,
Upon her face he sadly gazed,
And then toward Ráma went.

Canto XLVI. The Guest.

The angry Lakshmaṇ scarce could brook Her bitter words, her furious look.
With dark forebodings in his breast To Ráma's side he quickly pressed.
Then ten necked Rávaṇ saw the time Propitious for his purposed crime.
A mendicant in guise he came
And stood before the Maithil dame.
His garb was red, with tufted hair And sandalled feet a shade he bare, And from the fiend's left shoulder slung A staff and water-vessel hung.
Near to the lovely dame he drew, While both the chiefs were far from view, As darkness takes the evening air When neither sun nor moon is there.
He bent his eye upon the dame,
A princess fair, of spotless fame: So might some baleful planet be Near Moon-forsaken Rohiṇí.[495]
As the fierce tyrant nearer drew, The trees in Janasthán that grew Waved not a leaf for fear and woe, And the hushed wind forbore to blow.
Godávarí's waters as they fled, Saw his fierce eye-balls flashing red, And from each swiftly-gliding wave A melancholy murmur gave.
Then Rávaṇ, when his eager eye
Beheld the longed-for moment nigh, In mendicant's apparel dressed
Near to the Maithil lady pressed.

In holy guise, a fiend abhorred, He found her mourning for her lord.
Thus threatening draws Śaniśchar[496] nigh To Chitrá[497] in the evening sky; Thus the deep well by grass concealed Yawns treacherous in the verdant field.
He stood and looked upon the dame Of Ráma, queen of spotless fame With her bright teeth and each fair limb Like the full moon she seemed to him, Sitting

within her leafy cot,

Weeping for woe that left her not.

Thus, while with joy his pulses beat, He saw her in her lone retreat, Eyed like the lotus, fair to view In silken robes of amber hue.

Pierced to the core by Káma’s dart He murmured texts with lying art, And questioned with a soft address The lady in her loneliness.

The fiend essayed with gentle speech The heart of that fair dame to reach, Pride of the worlds, like Beauty’s Queen Without her darling lotus seen: “O thou whose silken robes enfold A form more fair than finest gold, With lotus garland on thy head, Like a sweet spring with bloom o’erspread, Who art thou, fair one, what thy name, Beauty, or Honour, Fortune, Fame, Spirit, or nymph, or Queen of love Descended from thy home above?

Bright as the dazzling jasmine shine Thy small square teeth in level line.

Like two black stars aglow with light Thine eyes are large and pure and bright.

Thy charms of smile and teeth and hair And winning eyes, O thou most fair, Steal all my spirit, as the flow Of rivers mines the bank below.

How bright, how fine each flowing tress!

How firm those orbs beneath thy dress!

That dainty waist with ease were spanned, Sweet lady, by a lover’s hand.

Mine eyes, O beauty, ne’er have seen Goddess or nymph so fair of mien, Or bright Gandharva’s heavenly dame, Or woman of so perfect frame.

In youth’s soft prime thy years are few, And earth has naught so fair to view.

I marvel one like thee in face

Should make the woods her dwelling-place.

Leave, lady, leave this lone retreat In forest wilds for thee unmeet, Where giants fierce and strong assume All shapes and wander in the gloom.

These dainty feet were formed to tread Some palace floor with carpets spread, Or wander in trim gardens where Each opening bud perfumes the air.

The richest robe thy form should deck, The rarest gems adorn thy neck, The sweetest wreath should bind thy hair, The noblest lord thy bed should share.

Art thou akin, O fair of form,

To Rudras,[498] or the Gods of storm,[499]
Or to the glorious Vasus[500]? How Can less than these be bright as thou?
But never nymph or heavenly maid Or Goddess haunts this gloomy shade.
Here giants roam, a savage race; What led thee to so dire a place?
Here monkeys leap from tree to tree, And bears and tigers wander free; Here ravening lions prowl, and fell Hyenas in the thickets yell,
And elephants infuriate roam,
Mighty and fierce, their woodland home.
Dost thou not dread, so soft and fair, Tiger and lion, wolf and bear?
Hast thou, O beauteous dame, no fear In the wild wood so lone and drear?
Whose and who art thou? whence and why Sweet lady, with no guardian nigh,
Dost thou this awful forest tread By giant bands inhabited?”
The praise the high-souled Rávaṇ spoke No doubt within her bosom woke.
His saintly look and Bráhman guise Deceived the lady’s trusting eyes.
With due attention on the guest Her hospitable rites she pressed.
She bade the stranger to a seat, And gave him water for his feet.
The bowl and water-pot he bare, And garb which wandering Bráhmans wear Forbade a doubt to rise.
Won by his holy look she deemed The stranger even as he seemed
To her deluded eyes.
Intent on hospitable care,
She brought her best of woodland fare, And showed her guest a seat.
She bade the saintly stranger lave His feet in water which she gave, And sit and rest and eat.
He kept his eager glances bent
On her so kindly eloquent,
Wife of the noblest king;
And longed in heart to steal her thence, Preparing by the dire offence,
Death on his head to bring.

The lady watched with anxious face For Ráma coming from the chase

With Lakshmaṇ by his side:
But nothing met her wandering glance Save the wild forest’s green expanse Extending far and wide.

Canto XLVII. Rávan's Wooing.

As, clad in mendicant's disguise, He questioned thus his destined prize, She to the seeming saintly man The story of her life began.
"My guest is he," she thought, "and I, To 'scape his curse, must needs reply:"
"Child of a noble sire I spring From Janak, fair Videha's king.
May every good be thine! my name Is Sítá, Ráma's cherished dame.
Twelve winters with my lord I spent Most happily with sweet content In the rich home of Raghu's line, And every earthly joy was mine.
Twelve pleasant years flew by, and then His peers advised the king of men, Ráma, my lord, to consecrate
Joint ruler of his ancient state.
But when the rites were scarce begun, To consecrate Ikshváku's son, The queen Kaikeyí, honoured dame, Sought of her lord an ancient claim.
Her plea of former service pressed, And made him grant her new request, To banish Ráma to the wild
And consecrate instead her child.
This double prayer on him, the best And truest king, she strongly pressed: "Mine eyes in sleep I will not close, Nor eat, nor drink, nor take repose.
This very day my death shall bring If Ráma be anointed king."
As thus she spake in envious ire, The aged king, my husband's sire, Besought with fitting words; but she Was cold and deaf to every plea.
As yet my days are few; eighteen The years of life that I have seen; And Ráma, best of all alive,
Has passed of years a score and five — Ráma the great and gentle, through All region famed as pure and true, Large-eyed and mighty-armed and tall, With tender heart that cares for all.

But Daśaratha, led astray
By woman’s wile and passion’s sway, By his strong love of her impelled, The consecrating rites withheld.
When, hopeful of the promised grace, My Ráma sought his father’s face, The queen Kaikeyí, ill at ease, Spoke to my lord brief words like these: “Hear, son of Raghu, hear from me The words thy father says to thee: “I yield this day to Bharat’s hand, Free from all foes, this ancient land.
Fly from this home no longer thine, And dwell in woods five years and nine.
Live in the forest and maintain Mine honour pure from falsehood’s stain.’ ”
Then Ráma spoke, untouched by dread: “Yea, it shall be as thou hast said.”
And answered, faithful to his vows, Obeying Daśaratha’s spouse:
“The offered realm I would not take, But still keep true the words he spake.”
Thus, gentle Bráhman, Ráma still Clung to his vow with firmest will.
And valiant Lakshmaṇ, dear to fame, His brother by a younger dame, Bold victor in the deadly fray, Would follow Ráma on his way.
On sternest vows his heart was set, And he, a youthful anchoret,
Bound up in twisted coil his hair And took the garb which hermits wear; Then with his bow to guard us, he Went forth with Ráma and with me.
By Queen Kaikeyí’s art bereft The kingdom and our home we left, And bound by stern religious vows We sought this shade of forest boughs.
Now, best of Bráhmans, here we tread These pathless regions dark and dread.
But come, refresh thy soul, and rest Here for a while an honoured guest, For he, my lord, will soon be here With fresh supply of woodland cheer, Large store of venison of the buck, Or some great boar his hand has struck.
Meanwhile, O stranger, grant my prayer: Thy name, thy race, thy birth declare, And why with no companion thou Roamest in Daṇḍak forest now.”
Thus questioned Sítá, Ráma’s dame.
Then fierce the stranger’s answer came: “Lord of the giant legions, he From whom celestial armies flee, — The dread of hell and earth and sky, Rávaṇ the Rákshas king am I.

Now when thy gold-like form I view Arrayed in silks of amber hue, My love, O thou of perfect mould, For all my dames is dead and cold.
A thousand fairest women, torn From many a land my home adorn.
But come, loveliest lady, be
The queen of every dame and me.
My city Lanká, glorious town, Looks from a mountain's forehead down Where ocean with his flash and foam Beats madly on mine island home.
With me, O Sítá, shalt thou rove Delighted through each shady grove, Nor shall thy happy breast retain Fond memory of this life of pain.
In gay attire, a glittering band, Five thousand maids shall round thee stand, And serve thee at thy beck and sign, If thou, fair Sítá, wilt be mine."
Then forth her noble passion broke As thus in turn the lady spoke: "Me, me the wife of Ráma, him The lion lord with lion's limb, Strong as the sea, firm as the rock, Like Indra in the battle shock.
The lord of each auspicious sign, The glory of his princely line, Like some fair Bodh tree strong and tall, The noblest and the best of all, Ráma, the heir of happy fate
Who keeps his word inviolate, Lord of the lion gait, possessed Of mighty arm and ample chest, Ráma the lion-warrior, him
Whose moon bright face no fear can dim, Ráma, his bridled passions' lord, The darling whom his sire adored, — Me, me the true and loving dame Of Ráma, prince of deathless fame — Me wouldst thou vainly woo and press?
A jackal woo a lioness!
Steal from the sun his glory! such Thy hope Lord Ráma's wife to touch.
Ha! Thou hast seen the trees of gold, The sign which dying eyes behold, Thus seeking, weary of thy life, To win the love of Ráma's wife.
Fool! wilt thou dare to rend away The famished lion's bleeding prey, Or from the threatening jaws to take The fang of some envenomed snake?
What, wouldst thou shake with puny hand Mount Mandar,[501] towering o'er the land, Put poison to thy lips and think The deadly cup a harmless drink?
With pointed needle touch thine eye, A razor to thy tongue apply,

Who wouldst pollute with impious touch The wife whom Ráma loves so much? Be round thy neck a millstone tied, And swim the sea from side to side; Or raising both thy hands on high Pluck sun and moon from yonder sky; Or let the kindled flame be pressed, Wrapt in thy garment, to thy breast; More wild the thought that seeks to win Ráma's dear wife who knows not sin.
The fool who thinks with idle aim To gain the love of Ráma's dame, With dark and desperate footing makes His way o'er points of iron stakes.
As Ocean to a bubbling spring, The lion to a fox, the king
Of all the birds that ply the wing To an ignoble crow
As gold to lead of little price, As to the drainings of the rice The drink they quaff in Paradise, The Amrit's heavenly flow,
As sandal dust with perfume sweet Is to the mire that soils our feet, A tiger to a cat,
As the white swan is to the owl, The peacock to the waterfowl, An eagle to a bat, Such is my lord compared with thee; And when with bow and arrows he, Mighty as Indra's self shall see His foeman, armed to slay,
Thou, death-doomed like the fly that sips The oil that on the altar drips, Shalt cast the morsel from thy lips And lose thy half-won prey."
Thus in high scorn the lady flung The biting arrows of her tongue In bitter words that pierced and stung The rover of the night.
She ceased. Her gentle cheek grew pale, Her loosened limbs began to fail, And like a plantain in the gale She trembled with affright.
He terrible as Death stood nigh, And watched with fierce exulting eye The fear that shook her frame.
To terrify the lady more,
He counted all his triumphs o'er, Proclaimed the titles that he bore, His pedigree and name.

Canto XLVIII. Rávan's Speech.

With knitted brow and furious eye The stranger made his fierce reply: "In me O fairest dame, behold
The brother of the King of Gold.
The Lord of Ten Necks my title, named Rávaṇ, for might and valour famed.
Gods and Gandharva hosts I scare; Snakes, spirits, birds that roam the air Fly from my coming, wild with fear, Trembling like men when Death is near.
Vaiśravaṇ once, my brother, wrought To ire, encountered me and fought, But yielding to superior might
Fled from his home in sore affright.
Lord of the man-drawn chariot, still He dwells on famed Kailása's hill.
I made the vanquished king resign The glorious car which now is mine, — Pushpak, the far-renowned, that flies Will-guided through the buxom skies.
Celestial hosts by Indra led
Flee from my face disquieted,
And where my dreaded feet appear The wind is hushed or breathless is fear.
Where'er I stand, where'er I go The troubled waters cease to flow, Each spell-bound wave is mute and still And the fierce sun himself is chill.
Beyond the sea my Lanká stands
Filled with fierce forms and giant bands, A glorious city fair to see
As Indra's Amarávatí.
A towering height of solid wall, Flashing afar, surrounds it all, Its golden courts enchant the sight, And gates aglow with lazulite.
Steeds, elephants, and cars are there, And drums' loud music fills the air, Fair trees in lovely gardens grow Whose boughs with varied fruitage glow.

Thou, beauteous Queen, with me shalt dwell In halls that suit a princess well, Thy former fellows shall forget Nor think of women with regret, No earthly joy thy soul shall miss, And take its fill of heavenly bliss.
Of mortal Ráma think no more,
Whose terms of days will soon be o'er.
King Daśaratha looked in scorn
On Ráma though the eldest born, Sent to the woods the weakling fool, And set his darling son to rule.
What, O thou large-eyed dame, hast thou To do with fallen Ráma now,
From home and kingdom forced to fly, A wretched hermit soon to die?
Accept thy lover, nor refuse
The giant king who fondly woos.
O listen, nor reject in scorn
A heart by Káma's arrows torn.
If thou refuse to hear my prayer, Of grief and coming woe beware; For the sad fate will fall on thee Which came on hapless Urvaśí,
When with her foot she chanced to touch Purúravas, and sorrowed much.[502]
My little finger raised in fight Were more than match for Ráma's might.
O fairest, blithe and happy be
With him whom fortune sends to thee."
Such were the words the giant said, And Sítá's angry eyes were red.
She answered in that lonely place The monarch of the giant race:
"Art thou the brother of the Lord Of Gold by all the world adored, And sprung of that illustrious seed Wouldst now attempt this evil deed?
I tell thee, impious Monarch, all The giants by thy sin will fall, Whose reckless lord and king thou art, With foolish mind and lawless heart.
Yea, one may hope to steal the wife Of Indra and escape with life.
But he who Ráma's dame would tear From his loved side must needs despair.
Yea, one may steal fair Śachí, dame Of Him who shoots the thunder flame, May live successful in his aim
And length of day may see;

But hope, O giant King, in vain, Though cups of Amrit thou may drain, To shun the penalty and pain
Of wronging one like me.”

Canto XLIX. The Rape Of Sítá.

The Rákshas monarch, thus addressed, His hands a while together pressed,
And straight before her startled eyes Stood monstrous in his giant size.
Then to the lady, with the lore
Of eloquence, he spoke once more: “Thou scarce,” he cried, “hast heard aright
The glories of my power and might.
I borne sublime in air can stand
And with these arms upheave the land, Drink the deep flood of Ocean dry And Death with conquering force defy, Pierce the great sun with furious dart And to her depths cleave earth apart.
See, thou whom love and beauty blind, I wear each form as wills my mind.”
As thus he spake in burning ire
His glowing eyes were red with fire.
His gentle garb aside was thrown
And all his native shape was shown.
Terrific, monstrous, wild, and dread As the dark God who rules the dead, His fiery eyes in fury rolled,
His limbs were decked with glittering gold.
Like some dark cloud the monster showed, And his fierce breast with fury glowed.
The ten-faced rover of the night, With twenty arms exposed to sight, His saintly guise aside had laid
And all his giant height displayed.

Attired in robes of crimson dye
He stood and watched with angry eye The lady in her bright array

Resplendent as the dawn of day
When from the east the sunbeams break, And to the dark-haired lady spake: “If thou would call that lord thine own Whose fame in every world is known, Look kindly on my love, and be
Bride of a consort meet for thee.
With me let blissful years be spent, For ne’er thy choice shalt thou repent.
No deed of mine shall e’er displease My darling as she lives at ease.
Thy love for mortal man resign,
And to a worthier lord incline.
Ah foolish lady, seeming wise
In thine own weak and partial eyes, By what fair graces art thou held To Ráma from his realm expelled?
Misfortunes all his life attend,
And his brief days are near their end.
Unworthy prince, infirm of mind!
A woman spoke and he resigned
His home and kingdom and withdrew From troops of friends and retinue.
And sought this forest dark and dread By savage beasts inhabited.”
Thus Rávaṇ urged the lady meet
For love, whose words were soft and sweet.
Near and more near the giant pressed As love’s hot fire inflamed his breast.
The leader of the giant crew
His arm around the lady threw:
Thus Budha[503] with ill-omened might Steals Rohiṇí’s delicious light.
One hand her glorious tresses grasped, One with its ruthless pressure clasped The body of his lovely prize,
The Maithil dame with lotus eyes.
The silvan Gods in wild alarm
Marked his huge teeth and ponderous arm, And from that Death-like presence fled, Of mountain size and towering head.
Then seen was Rávaṇ’s magic car

Aglow with gold which blazed afar, — The mighty car which asses drew
Thundering as it onward flew.
He spared not harsh rebuke to chide The lady as she moaned and cried, Then with his arm about her waist His captive in the car he placed.
In vain he threatened: long and shrill Rang out her lamentation still,
O Ráma! which no fear could stay: But her dear lord was far away.
Then rose the fiend, and toward the skies Bore his poor helpless struggling prize:
Hurrying through the air above
The dame who loathed his proffered love.
So might a soaring eagle bear
A serpent's consort through the air.
As on he bore her through the sky She shrieked aloud her bitter cry.
As when some wretch's lips complain In agony of maddening pain;
"O Lakshmaṇ, thou whose joy is still To do thine elder brother's will, This fiend, who all disguises wears, From Ráma's side his darling tears.
Thou who couldst leave bliss, fortune, all, Yea life itself at duty's call,
Dost thou not see this outrage done To hapless me, O Raghu's son?
'Tis thine, O victor of the foe,
To bring the haughtiest spirit low, How canst thou such an outrage see And let the guilty fiend go free?
Ah, seldom in a moment's time
Comes bitter fruit of sin and crime, But in the day of harvest pain
Comes like the ripening of the grain.
So thou whom fate and folly lead
To ruin for this guilty deed,
Shalt die by Ráma's arm ere long
A dreadful death for hideous wrong.
Ah, too successful in their ends
Are Queen Kaikeyí and her friends, When virtuous Ráma, dear to fame, Is mourning for his ravished dame.
Ah me, ah me! a long farewell

To lawn and glade and forest dell In Janasthán's wild region, where The Cassia trees are bright and fair With all your tongues to Ráma say That Rávaṇ bears his wife away.
Farewell, a long farewell to thee, O pleasant stream Godávarí,
Whose rippling waves are ever stirred By many a glad wild water-bird!
All ye to Ráma's ear relate
The giant's deed and Sítá's fate.
O all ye Gods who love this ground Where trees of every leaf abound, Tell Ráma I am stolen hence,
I pray you all with reverence.
On all the living things beside
That these dark boughs and coverts hide, Ye flocks of birds, ye troops of deer, I call on you my prayer to hear.
All ye to Ráma's ear proclaim
That Rávaṇ tears away his dame
With forceful arms, — his darling wife, Dearer to Ráma than his life.
O, if he knew I dwelt in hell,
My mighty lord, I know full well, Would bring me, conqueror, back to-day, Though Yáma's self reclaimed his prey."
Thus from the air the lady sent With piteous voice her last lament, And as she wept she chanced to see The vulture on a lofty tree.
As Rávaṇ bore her swiftly by,
On the dear bird she bent her eye, And with a voice which woe made faint Renewed to him her wild complaint: "O see, the king who rules the race Of giants, cruel, fierce and base, Rávaṇ the spoiler bears me hence
The helpless prey of violence.
This fiend who roves in midnight shade By thee, dear bird, can ne'er be stayed,
For he is armed and fierce and strong Triumphant in the power to wrong.
For thee remains one only task,
To do, kind friend, the thing I ask.
To Ráma's ear by thee be borne

How Sítá from her home is torn,
And to the valiant Lakshmaṇ tell
The giant’s deed and what befell.”

Canto L. Jatáyus.

The vulture from his slumber woke And heard the words which Sítá spoke
He raised his eye and looked on her, Looked on her giant ravisher.
That noblest bird with pointed beak, Majestic as a mountain peak,
High on the tree addressed the king Of giants, wisely counselling:
“O Ten-necked lord, I firmly hold To faith and laws ordained of old, And thou, my brother, shouldst refrain From guilty deeds that shame and stain.
The vulture king supreme in air, Jaṭáyus is the name I bear.
Thy captive, known by Sítá’s name, Is the dear consort and the dame Of Ráma, Daśaratha’s heir
Who makes the good of all his care.
Lord of the world in might he vies With the great Gods of seas and skies.
The law he boasts to keep allows No king to touch another’s spouse, And, more than all, a prince’s dame High honour and respect may claim.
Back to the earth thy way incline, Nor think of one who is not thine.
Heroic souls should hold it shame To stoop to deeds which others blame, And all respect by them is shown To dames of others as their own.
Not every case of bliss and gain The Scripture’s holy texts explain, And subjects, when that light is dim, Look to their prince and follow him.
The king is bliss and profit, he Is store of treasures fair to see, And all the people’s fortunes spring, Their joy and misery, from the king.
If, lord of giant race, thy mind Be fickle, false, to sin inclined, How wilt thou kingly place retain?
High thrones in heaven no sinners gain.
The soul which gentle passions sway Ne’er throws its nobler part away, Nor will the mansion of the base Long be the good man’s dwelling-place.

Prince Ráma, chief of high renown, Has wronged thee not in field or town.
Ne’er has he sinned against thee: how Canst thou resolve to harm him now?
If moved by Śúrpaṇakhá’s prayer The giant Khara sought him there, And fighting fell with baffled aim, His and not Ráma’s is the blame.
Say, mighty lord of giants, say What fault on Ráma canst thou lay?
What has the world’s great master done That thou should steal his precious one?
Quick, quick the Maithil dame release; Let Ráma’s consort go in peace, Lest scorched by his terrific eye Beneath his wrath thou fall and die Like Vritra when Lord Indra threw The lightning flame that smote and slew.
Ah fool, with blinded eyes to take Home to thy heart a venomed snake!
Ah foolish eyes, too blind to see That Death’s dire coils entangle thee!
The prudent man his strength will spare, Nor lift a load too great to bear.
Content is he with wholesome food Which gives him life and strength renewed, But who would dare the guilty deed That brings no fame or glorious meed, Where merit there is none to win And vengeance soon o’ertakes the sin?
My course of life, Pulastya’s son, For sixty thousand years has run.
Lord of my kind I still maintain Mine old hereditary reign.
I, worn by years, am older far
Than thou, young lord of bow and car, In coat of glittering mail encased And armed with arrows at thy waist, But not unchallenged shalt thou go, Or steal the dame without a blow.
Thou canst not, King, before mine eyes Bear off unchecked thy lovely prize, Safe as the truth of Scripture bent By no close logic’s argument.
Stay if thy courage let thee, stay And meet me in the battle fray, And thou shalt stain the earth with gore Falling as Khara fell before.
Soon Ráma, clothed in bark, shall smite Thee, his proud foe, in deadly fight, — Ráma, from whom have oft times fled The Daitya hosts discomfited.
No power have I to kill or slay: The princely youths are far away, But soon shalt thou with fearful eye Struck down beneath their arrows lie.
But while I yet have life and sense, Thou shalt not, tyrant, carry hence Fair Sítá, Ramá’s honoured queen, With lotus eyes and lovely mien.

Whate’er the pain, whate’er the cost, Though in the struggle life be lost, The will of Raghu’s noblest son And Daśaratha must be done.
Stay for a while, O Rávaṇ, stay, One hour thy flying car delay,
And from that glorious chariot thou Shalt fall like fruit from shaken bough, For I to thee, while yet I live, The welcome of a foe will give.”

Canto LI. The Combat.

Rávaṇ’s red eyes in fury rolled: Bright with his armlets’ flashing gold, In high disdain, by passion stirred He rushed against the sovereign bird.
With clash and din and furious blows Of murderous battle met the foes: Thus urged by winds two clouds on high Meet warring in the stormy sky.
Then fierce the dreadful combat raged As fiend and bird in war engaged, As if two winged mountains sped To dire encounter overhead.
Keen pointed arrows thick and fast, In never ceasing fury cast,
Rained hurtling on the vulture king And smote him on the breast and wing.
But still that noblest bird sustained The cloud of shafts which Rávaṇ rained, And with strong beak and talons bent The body of his foeman rent.
Then wild with rage the ten-necked king Laid ten swift arrows on his string, — Dread as the staff of Death were they, So terrible and keen to slay.
Straight to his ear the string he drew, Straight to the mark the arrows flew, And pierced by every iron head The vulture’s mangled body bled.
One glance upon the car he bent Where Sítá wept with shrill lament, Then heedless of his wounds and pain Rushed at the giant king again.
Then the brave vulture with the stroke Of his resistless talons broke The giant’s shafts and bow whereon The fairest pearls and jewels shone.
The monster paused, by rage unmanned: A second bow soon armed his hand, Whence pointed arrows swift and true In hundreds, yea in thousands, flew.
The monarch of the vultures, plied With ceaseless darts on every side, Showed like a bird that turns to rest Close covered by the branch-built nest.
He shook his pinions to repel
The storm of arrows as it fell; Then with his talons snapped in two The mighty bow which Rávaṇ drew.

Next with terrific wing he smote So fiercely on the giant's coat, The harness, glittering with the glow Of fire, gave way beneath the blow.
With storm of murderous strokes he beat The harnessed asses strong and fleet, — Each with a goblin's monstrous face And plates of gold his neck to grace.
Then on the car he turned his ire, — The will-moved car that shone like fire, And broke the glorious chariot, broke The golden steps and pole and yoke.
The chouris and the silken shade Like the full moon to view displayed, Together with the guards who held Those emblems, to the ground he felled.
The royal vulture hovered o'er The driver's head, and pierced and tore With his strong beak and dreaded claws His mangled brow and cheek and jaws.
With broken car and sundered bow, His charioteer and team laid low, One arm about the lady wound,
Sprang the fierce giant to the ground.
Spectators of the combat, all
The spirits viewed the monster's fall: Lauding the vulture every one
Cried with glad voice, Well done! well done!
But weak with length of days, at last The vulture's strength was failing fast.
The fiend again assayed to bear The lady through the fields of air.
But when the vulture saw him rise Triumphant with his trembling prize, Bearing the sword that still was left When other arms were lost or cleft, Once more, impatient of repose, Swift from the earth her champion rose, Hung in the way the fiend would take, And thus addressing Rávaṇ spake: "Thou, King of giants, rash and blind, Wilt be the ruin of thy kind,
Stealing the wife of Ráma, him With lightning scars on chest and limb.
A mighty host obeys his will
And troops of slaves his palace fill; His lords of state are wise and true, Kinsmen has he and retinue.
As thirsty travellers drain the cup, Thou drinkest deadly poison up.
The rash and careless fool who heeds No coming fruit of guilty deeds, A few short years of life shall see, And perish doomed to death like thee.

Say whither wilt thou fly to loose Thy neck from Death’s entangling noose, Caught like the fish that finds too late The hook beneath the treacherous bait?
Never, O King — of this be sure — Will Raghu’s fiery sons endure, Terrific in their vengeful rage, This insult to their hermitage.
Thy guilty hands this day have done A deed which all reprove and shun, Unworthly of a noble chief,
The pillage loved by coward thief.
Stay, if thy heart allow thee, stay And meet me in the deadly fray.
Soon shall thou stain the earth with gore, And fall as Khara fell before.
The fruits of former deeds o’erpower The sinner in his dying hour:
And such a fate on thee, O King, Thy tyranny and madness bring.
Not e’en the Self-existent Lord, Who reigns by all the worlds adored, Would dare attempt a guilty deed Which the dire fruits of crime succeed.”
Thus brave Jaṭáyus, best of birds, Addressed the fiend with moving words, Then ready for the swift attack Swooped down upon the giant’s back.
Down to the bone the talons went; With many a wound the flesh was rent: Such blows infuriate drivers deal Their elephants with pointed steel.
Fixed in his back the strong beak lay, The talons stripped the flesh away.
He fought with claws and beak and wing, And tore the long hair of the king.
Still as the royal vulture beat The giant with his wings and feet, Swelled the fiend’s lips, his body shook With furious rage too great to brook.
About the Maithil dame he cast One huge left arm and held her fast.
In furious rage to frenzy fanned He struck the vulture with his hand.
Jatáyus mocked the vain assay, And rent his ten left arms away.
Down dropped the severed limbs: anew Ten others from his body grew: Thus bright with pearly radiance glide Dread serpents from the hillock side, Again in wrath the giant pressed The lady closer to his breast, And foot and fist sent blow on blow In ceaseless fury at the foe.
So fierce and dire the battle, waged Between those mighty champions, raged: Here was the lord of giants, there The noblest of the birds of air.
Thus, as his love of Ráma taught, The faithful vulture strove and fought.

But Rávaṇ seized his sword and smote His wings and side and feet and throat.
At mangled side and wing he bled; He fell, and life was almost fled.
The lady saw her champion lie, His plumes distained with gory dye, And hastened to the vulture’s side Grieving as though a kinsman died.
The lord of Lanká’s island viewed The vulture as he lay:
Whose back like some dark cloud was hued, His breast a paly grey,
Like ashes, when by none renewed, The flame has died away.
The lady saw with mournful eye, Her champion press the plain, — The royal bird, her true ally
Whom Rávaṇ’s might had slain.
Her soft arms locked in strict embrace Around his neck she kept,
And lovely with her moon-bright face Bent o’er her friend and wept.

Canto LII. Rávan's Flight.

FAIR AS THE lord of silvery rays Whom every star in heaven obeys, The Maithil dame her plaint renewed O'er him by Rávaṇ's might subdued: "Dreams, omens, auguries foreshow Our coming lot of weal and woe:
But thou, my Ráma, couldst not see The grievous blow which falls on thee.
The birds and deer desert the brakes And show the path my captor takes, And thus e'en now this royal bird Flew to mine aid by pity stirred.
Slain for my sake in death he lies, The broad-winged rover of the skies.
O Ráma, haste, thine aid I crave: O Lakshmaṇ, why delay to save?
Brave sons of old Ikshváku, hear And rescue in this hour of fear."
Her flowery wreath was torn and rent, Crushed was each sparkling ornament.
She with weak arms and trembling knees Clung like a creeper to the trees, And like some poor deserted thing With wild shrieks made the forest ring.
But swift the giant reached her side, As loud on Ráma's name she cried.
Fierce as grim Death one hand he laid Upon her tresses' lovely braid.
"That touch, thou impious King, shall be The ruin of thy race and thee."
The universal world in awe
That outrage on the lady saw,
All nature shook convulsed with dread, And darkness o'er the land was spread.
The Lord of Day grew dark and chill, And every breath of air was still.
The Eternal Father of the sky
Beheld the crime with heavenly eye, And spake with solemn voice, "The deed, The deed is done, of old decreed."
Sad were the saints within the grove, But triumph with their sorrow strove.
They wept to see the Maithil dame Endure the outrage, scorn, and shame: They joyed because his life should pay The penalty incurred that day.

Then Rávaṇ raised her up, and bare His captive through the fields of air, Calling with accents loud and shrill On Ráma and on Lakshmaṇ still.
With sparkling gems on arm and breast, In silk of paly amber dressed,
High in the air the Maithil dame Gleamed like the lightning's flashing flame.
The giant, as the breezes blew
Upon her robes of amber hue,
And round him twined that gay attire, Showed like a mountain girt with fire.
The lady, fairest of the fair,
Had wreathed a garland round her hair; Its lotus petals bright and sweet Rained down about the giant's feet.
Her vesture, bright as burning gold, Gave to the wind each glittering fold, Fair as a gilded cloud that gleams Touched by the Day-God's tempered beams.
Yet struggling in the fiend's embrace, The lady with her sweet pure face, Far from her lord, no longer wore The light of joy that shone before.
Like some sad lily by the side
Of waters which the sun has dried; Like the pale moon uprising through An autumn cloud of darkest hue,
So was her perfect face between
The arms of giant Rávaṇ seen:
Fair with the charm of braided tress And forehead's finished loveliness; Fair with the ivory teeth that shed White lustre through the lips' fine red, Fair as the lotus when the bud
Is rising from the parent flood.
With faultless lip and nose and eye, Dear as the moon that floods the sky With gentle light, of perfect mould, She seemed a thing of burnished gold, Though on her cheek the traces lay Of tears her hand had brushed away.
But as the moon-beams swiftly fade Ere the great Day-God shines displayed, So in that form of perfect grace Still trembling in the fiend's embrace, From her beloved Ráma reft,
No light of pride or joy was left.
The lady with her golden hue

O’er the swart fiend a lustre threw, As when embroidered girths enfold An elephant with gleams of gold.
Fair as the lily’s bending stem, — Her arms adorned with many a gem, A lustre to the fiend she lent
Gleaming from every ornament,
As when the cloud-shot flashes light The shadows of a mountain height.
Whene’er the breezes earthward bore The tinkling of the zone she wore, He seemed a cloud of darkness hue Sending forth murmurs as it flew.
As on her way the dame was sped
From her sweet neck fair flowers were shed, The swift wind caught the flowery rain And poured it o’er the fiend again.
The wind-stirred blossoms, sweet to smell, On the dark brows of Rávaṇ fell, Like lunar constellations set
On Meru for a coronet.
From her small foot an anklet fair With jewels slipped, and through the air, Like a bright circlet of the flame Of thunder, to the valley came.
The Maithil lady, fair to see
As the young leaflet of a tree
Clad in the tender hues of spring, Flashed glory on the giant king, As when a gold-embroidered zone
Around an elephant is thrown.
While, bearing far the lady, through The realms of sky the giant flew, She like a gleaming meteor cast
A glory round her as she passed.
Then from each limb in swift descent Dropped many a sparkling ornament: On earth they rested dim and pale Like fallen stars when virtues fail.[504]
Around her neck a garland lay
Bright as the Star-God’s silvery ray: It fell and flashed like Gangá sent From heaven above the firmament.[505]
The birds of every wing had flocked To stately trees by breezes rocked: These bowed their wind-swept heads and said: “My lady sweet, be comforted.”

With faded blooms each brook within Whose waters moved no gleamy fin, Stole sadly through the forest dell Mourning the dame it loved so well.
From every woodland region near
Came lions, tigers, birds, and deer, And followed, each with furious look, The way her flying shadow took.
For Sítá's loss each lofty hill
Whose tears were waterfall, and rill, Lifting on high each arm-like steep, Seemed in the general woe to weep.
When the great sun, the lord of day, Saw Rávaṇ tear the dame away,
His glorious light began to fail And all his disk grew cold and pale.
"If Rávaṇ from the forest flies
With Ráma's Sítá as his prize,
Justice and truth have vanished hence, Honour and right and innocence."
Thus rose the cry of wild despair From spirits as they gathered there.
In trembling troops in open lawns Wept, wild with woe, the startled fawns, And a strange terror changed the eyes They lifted to the distant skies.
On silvan Gods who love the dell A sudden fear and trembling fell, As in the deepest woe they viewed The lady by the fiend subdued.
Still in loud shrieks was heard afar That voice whose sweetness naught could mar, While eager looks of fear and woe She bent upon the earth below.
The lady of each winning wile
With pearly teeth and lovely smile, Seized by the lord of Lanká's isle, Looked down for friends in vain.
She saw no friend to aid her, none, Not Ráma nor the younger son
Of Daśaratha, and undone
She swooned with fear and pain.

Canto LIII. Sítá’s Threats.

Soon as the Maithil lady knew That high through air the giant flew, Distressed with grief and sore afraid Her troubled spirit sank dismayed.
Then, as anew the waters welled
From those red eyes which sorrow swelled, Forth in keen words her passion broke, And to the fierce-eyed fiend she spoke: “Canst thou attempt a deed so base, Untroubled by the deep disgrace, — To steal me from my home and fly, When friend or guardian none was nigh?
Thy craven soul that longed to steal, Fearing the blows that warriors deal, Upon a magic deer relied
To lure my husband from my side, Friend of his sire, the vulture king Lies low on earth with mangled wing, Who gave his aged life for me
And died for her he sought to free.
Ah, glorious strength indeed is thine, Thou meanest of thy giant line,
Whose courage dared to tell thy name And conquer in the fight a dame.
Does the vile deed that thou hast done Cause thee no shame, thou wicked one —
A woman from her home to rend
When none was near his aid to lend?
Through all the worlds, O giant King, The tidings of this deed will ring, This deed in law and honour’s spite By one who claims a hero’s might.
Shame on thy boasted valour, shame!
Thy prowess is an empty name.
Shame, giant, on this cursed deed For which thy race is doomed to bleed!
Thou fliest swifter than the gale, For what can strength like thine avail?
Stay for one hour, O Rávaṇ, stay; Thou shalt not flee with life away.

Soon as the royal chieftains’ sight Falls on the thief who roams by night, Thou wilt not, tyrant, live one hour Though backed by all thy legions’ power.
Ne’er can thy puny strength sustain The tempest of their arrowy rain: Have e’er the trembling birds withstood The wild flames raging in the wood?
Hear me, O Rávaṇ, let me go,
And save thy soul from coming woe.
Or if thou wilt not set me free, Wroth for this insult done to me.
With his brave brother’s aid my lord Against thy life will raise his sword.
A guilty hope inflames thy breast His wife from Ráma’s home to wrest.
Ah fool, the hope thou hast is vain; Thy dreams of bliss shall end in pain.
If torn from all I love by thee
My godlike lord no more I see,
Soon will I die and end my woes, Nor live the captive of my foes.
Ah fool, with blinded eyes to choose The evil and the good refuse!
So the sick wretch with stubborn will Turns fondly to the cates that kill, And madly draws his lips away
From medicine that would check decay.
About thy neck securely wound The deadly coil of Fate is bound, And thou, O Rávaṇ, dost not fear Although the hour of death is near.
With death-doomed sight thine eyes behold The gleaming of the trees of gold, — See dread Vaitaraṇi, the flood
That rolls a stream of foamy blood, — See the dark wood by all abhorred — Its every leaf a threatening sword.
The tangled thickets thou shall tread Where thorns with iron points are spread.
For never can thy days be long,
Base plotter of this shame and wrong To Ráma of the lofty soul:
He dies who drinks the poisoned bowl.
The coils of death around thee lie: They hold thee and thou canst not fly.
Ah whither, tyrant, wouldst thou run The vengeance of my lord to shun?
By his unaided arm alone
Were twice seven thousand fiends o’erthrown: Yes, in the twinkling of an eye

He forced thy mightiest fiends to die.
And shall that lord of lion heart, Skilled in the bow and spear and dart, Spare thee, O fiend, in battle strife, The robber of his darling wife?”
These were her words, and more beside, By wrath and bitter hate supplied.
Then by her woe and fear o’erthrown She wept again and made her moan.
As long she wept in grief and dread, Scarce conscious of the words she said, The wicked giant onward fled
And bore her through the air.
As firm he held the Maithil dame, Still wildly struggling, o’er her frame With grief and bitter misery came The trembling of despair.

Canto LIV. Lanká.

He bore her on in rapid flight, And not a friend appeared in sight.
But on a hill that o'er the wood Raised its high top five monkeys stood.
From her fair neck her scarf she drew, And down the glittering vesture flew.
With earring, necklet, chain, and gem, Descending in the midst of them: "For these," she thought, "my path may show, And tell my lord the way I go."
Nor did the fiend, in wild alarm, Mark when she drew from neck and arm And foot the gems and gold, and sent To earth each gleaming ornament.
The monkeys raised their tawny eyes That closed not in their first surprise, And saw the dark-eyed lady, where She shrieked above them in the air.
High o'er their heads the giant passed Holding the weeping lady fast.
O'er Pampa's flashing flood he sped And on to Lanká's city fled.
He bore away in senseless joy
The prize that should his life destroy, Like the rash fool who hugs beneath His robe a snake with venomed teeth.
Swift as an arrow from a bow,
Speeding o'er lands that lay below, Sublime in air his course he took O'er wood and rock and lake and brook.
He passed at length the sounding sea Where monstrous creatures wander free, — Seat of Lord Varuṇ's ancient reign, Controller of the eternal main.
The angry waves were raised and tossed As Rávaṇ with the lady crossed, And fish and snake in wild unrest Showed flashing fin and gleaming crest.
Then from the blessed troops who dwell In air celestial voices fell:
"O ten-necked King," they cried, "attend: This guilty deed will bring thine end."
Then Rávaṇ speeding like the storm, Bearing his death in human form, The struggling Sítá, lighted down In royal Lanká's glorious town; A city bright and

rich, that showed Well-ordered street and noble road; Arranged with just division, fair With multitudes in court and square.
Thus, all his journey done, he passed Within his royal home at last.
There in a queenly bower he placed The black-eyed dame with dainty waist: Thus in her chamber Máyá laid
The lovely Máyá, demon maid.
Then Rávaṇ gave command to all
The dread she-fiends who filled the hall: “This captive lady watch and guard From sight of man and woman barred.
But all the fair one asks beside Be with unsparing hand supplied: As though ‘twere I that asked, withhold No pearls or dress or gems or gold.
And she among you that shall dare Of purpose or through want of care One word to vex her soul to say, Throws her unvalued life away.”
Thus spake the monarch of their race To those she-fiends who thronged the place, And pondering on the course to take Went from the chamber as he spake.
He saw eight giants, strong and dread, On flesh of bleeding victims fed, Proud in the boon which Brahmá gave, And trusting in its power to save.
He thus the mighty chiefs addressed Of glorious power and strength possessed: “Arm, warriors, with the spear and bow; With all your speed from Lanká go, For Janasthán, our own no more, Is now defiled with giants’ gore; The seat of Khara’s royal state Is left unto us desolate.
In your brave hearts and might confide, And cast ignoble fear aside.
Go, in that desert region dwell Where the fierce giants fought and fell.
A glorious host that region held, For power and might unparalleled, By Dúshaṇ and brave Khara led, — All, slain by Ráma’s arrows, bled.
Hence boundless wrath that spurns control Reigns paramount within my soul, And naught but Ráma’s death can sate The fury of my vengeful hate.
I will not close my slumbering eyes Till by this hand my foeman dies.
And when mine arm has slain the foe Who laid those giant princes low, Long will I triumph in the deed, Like one enriched in utmost need.
Now go; that I this end may gain, In Janasthán, O chiefs, remain.

Watch Ráma there with keenest eye, And all his deeds and movements spy.
Go forth, no helping art neglect, Be brave and prompt and circumspect, And be your one endeavour still To aid mine arm this foe to kill.
Oft have I seen your warrior might Proved in the forehead of the fight, And sure of strength I know so well Send you in Janasthán to dwell.”
The giants heard with prompt assent The pleasant words he said,
And each before his master bent For meet salute, his head.
Then as he bade, without delay, From Lanká’s gate they passed,
And hurried forward on their way Invisible and fast.

Canto LV. Sítá In Prison.

Thus Rávaṇ his commandment gave To those eight giants strong and brave,
So thinking in his foolish pride Against all dangers to provide.
Then with his wounded heart aflame With love he thought upon the dame, And took with hasty steps the way To the fair chamber where she lay.
He saw the gentle lady there
Weighed down by woe too great to bear, Amid the throng of fiends who kept Their watch around her as she wept: A pinnace sinking neath the wave When mighty winds around her rave: A lonely herd-forsaken deer,
When hungry dogs are pressing near.
Within the bower the giant passed: Her mournful looks were downward cast.
As there she lay with streaming eyes The giant bade the lady rise,
And to the shrinking captive showed The glories of his rich abode,
Where thousand women spent their days In palaces with gold ablaze;
Where wandered birds of every sort, And jewels flashed in hall and court.
Where noble pillars charmed the sight With diamond and lazulite,
And others glorious to behold
With ivory, crystal, silver, gold.
There swelled on high the tambour's sound, And burnished ore was bright around He led the mournful lady where
Resplendent gold adorned the stair, And showed each lattice fair to see With silver work and ivory:
Showed his bright chambers, line on line, Adorned with nets of golden twine.
Beyond he showed the Maithil dame His gardens bright as lightning's flame, And many a pool and lake he showed Where blooms of gayest colour glowed.
Through all his home from view to view The lady sunk in grief he drew.

Then trusting in her heart to wake Desire of all she saw, he spake: “Three hundred million giants, all Obedient to their master’s call, Not counting young and weak and old, Serve me with spirits fierce and bold.
A thousand culled from all of these Wait on the lord they long to please.
This glorious power, this pomp and sway, Dear lady, at thy feet I lay:
Yea, with my life I give the whole, O dearer than my life and soul.
A thousand beauties fill my hall: Be thou my wife and rule them all.
O hear my supplication! why
This reasonable prayer deny?
Some pity to thy suitor show,
For love’s hot flames within me glow.
This isle a hundred leagues in length, Encompassed by the ocean’s strength, Would all the Gods and fiends defy Though led by Him who rules the sky.
No God in heaven, no sage on earth, No minstrel of celestial birth, No spirit in the worlds I see
A match in power and might for me.
What wilt thou do with Ráma, him Whose days are short, whose light is dim, Expelled from home and royal sway, Who treads on foot his weary way?
Leave the poor mortal to his fate, And wed thee with a worthier mate.
My timid love, enjoy with me
The prime of youth before it flee.
Do not one hour the hope retain
To look on Ráma’s face again.
For whom would wildest thought beguile To seek thee in the giants’ isle?
Say who is he has power to bind
In toils of net the rushing wind.
Whose is the mighty hand will tame And hold the glory of the flame?
In all the worlds above, below,
Not one, O fair of form, I know
Who from this isle in fight could rend The lady whom these arms defend.
Fair Queen, o’er Lanká’s island reign, Sole mistress of the wide domain.

Gods, rovers of the night like me, And all the world thy slaves will be.
O’er thy fair brows and queenly head Let consecrating balm be shed,
And sorrow banished from thy breast, Enjoy my love and take thy rest.
Here never more thy soul shall know The memory of thy former woe,
And here shall thou enjoy the meed Deserved by every virtuous deed.
Here garlands glow of flowery twine, With gorgeous hues and scent divine.
Take gold and gems and rich attire: Enjoy with me thy heart’s desire.
There stand, of chariots far the best, The car my brother once possessed.
Which, victor in the stricken field, I forced the Lord of Gold to yield.
’Tis wide and high and nobly wrought, Bright as the sun and swift as thought.
Therein O Sítá, shalt thou ride
Delighted by thy lover’s side.
But sorrow mars with lingering trace The splendour of thy lotus face.
A cloud of woe is o’er it spread, And all the light of joy is fled.”
The lady, by her woe distressed, One corner of her raiment pressed To her sad cheek like moonlight clear, And wiped away a falling tear.
The rover of the night renewed
His eager pleading as he viewed
The lady stand like one distraught, Striving to fix her wandering thought: “Think not, sweet lady, of the shame Of broken vows, nor fear the blame.
The saints approve with favouring eyes This union knit with marriage ties.
O beauty, at thy radiant feet
I lay my heads, and thus entreat.
One word of grace, one look I crave: Have pity on thy prostrate slave.
These idle words I speak are vain, Wrung forth by love’s consuming pain, And ne’er of Rávaṇ be it said
He wooed a dame with prostrate head.”
Thus to the Maithil lady sued
The monarch of the giant brood,
And “She is now mine own,” he thought, In Death’s dire coils already caught.

Canto LVI. Sítá’s Disdain.

His words the Maithil lady heard Oppressed by woe but undeterred.
Fear of the fiend she cast aside, And thus in noble scorn replied: “His word of honour never stained King Daśaratha nobly reigned,
The bridge of right, the friend of truth.
His eldest son, a noble youth,
Is Ráma, virtue’s faithful friend, Whose glories through the worlds extend.
Long arms and large full eyes has he, My husband, yea a God to me.
With shoulders like the forest king’s, From old Ikshváku’s line he springs.
He with his brother Lakshmaṇ’s aid Will smite thee with the vengeful blade.
Hadst thou but dared before his eyes To lay thine hand upon the prize, Thou stretched before his feet hadst lain In Janasthán like Khara slain.
Thy boasted rovers of the night
With hideous shapes and giant might, — Like serpents when the feathered king Swoops down with his tremendous wing, — Will find their useless venom fail When Ráma’s mighty arms assail.
The rapid arrows bright with gold, Shot from the bow he loves to hold, Will rend thy frame from flank to flank As Gangá’s waves erode the bank.
Though neither God nor fiend have power To slay thee in the battle hour, Yet from his hand shall come thy fate, Struck down before his vengeful hate.
That mighty lord will strike and end The days of life thou hast to spend.
Thy days are doomed, thy life is sped Like victims to the pillar led.
Yea, if the glance of Ráma bright With fury on thy form should light, Thou scorched this day wouldst fall and die Like Káma slain by Rudra’s eye.[506]
He who from heaven the moon could throw, Or bid its bright rays cease to glow, — He who could drain the mighty sea Will set his darling Sítá free.

Fled is thy life, thy glory, fled Thy strength and power: each sense is dead.
Soon Lanká widowed by thy guilt
Will see the blood of giants spilt.
This wicked deed, O cruel King,
No triumph, no delight will bring.
Thou with outrageous might and scorn A woman from her lord hast torn.
My glorious husband far away,
Making heroic strength his stay, Dwells with his brother, void of fear, In Daṇḍak forest lone and drear.
No more in force of arms confide: That haughty strength, that power and pride
My hero with his arrowy rain
From all thy bleeding limbs will drain.
When urged by fate’s dire mandate, nigh Comes the fixt hour for men to die.
Caught in Death’s toils their eyes are blind, And folly takes each wandering mind.
So for the outrage thou hast done The fate is near thou canst not shun, — The fate that on thyself and all Thy giants and thy town shall fall.
I spurn thee: can the altar dight With vessels for the sacred rite, O’er which the priest his prayer has said, Be sullied by an outcaste’s tread?
So me, the consort dear and true Of him who clings to virtue too, Thy hated touch shall ne’er defile, Base tyrant lord of Lanká’s isle.
Can the white swan who floats in pride Through lilies by her consort’s side, Look for one moment, as they pass, On the poor diver in the grass?
This senseless body waits thy will, To torture, chain, to wound or kill.
I will not, King of giants, strive To keep this fleeting soul alive But never shall they join the name Of Sítá with reproach and shame.”
Thus as her breast with fury burned Her bitter speech the dame returned.
Such words of rage and scorn, the last She uttered, at the fiend she cast.
Her taunting speech the giant heard, And every hair with anger stirred.
Then thus with fury in his eye

He made in threats his fierce reply: “Hear Maithil lady, hear my speech: List to my words and ponder each.
If o’er thy head twelve months shall fly And thou thy love wilt still deny, My cooks shall mince thy flesh with steel And serve it for my morning meal.”
Thus with terrific threats to her Spake Rávaṇ, cruel ravener.
Mad with the rage her answer woke He called the fiendish train and spoke: “Take her, ye Rákshas dames, who fright With hideous form and mien the sight, Who make the flesh of men your food, — And let her pride be soon subdued.”
He spoke, and at his word the band Of fiendish monsters raised each hand In reverence to the giant king,
And pressed round Sítá in a ring.
Rávaṇ once more with stern behest To those she-fiends his speech addressed: Shaking the earth beneath his tread, He stamped his furious foot and said: “To the Aśoka garden bear
The dame, and guard her safely there Until her stubborn pride be bent By mingled threat and blandishment.
See that ye watch her well, and tame, Like some she-elephant, the dame.”
They led her to that garden where The sweetest flowers perfumed the air, Where bright trees bore each rarest fruit, And birds, enamoured, ne’er were mute.
Bowed down with terror and distress, Watched by each cruel giantess, — Like a poor solitary deer
When ravening tigresses are near, — The hapless lady lay distraught
Like some wild thing but newly caught, And found no solace, no relief
From agonizing fear and grief;
Not for one moment could forget
Each terrifying word and threat, Or the fierce eyes upon her set
By those who watched around.
She thought of Ráma far away,
She mourned for Lakshmaṇ as she lay In grief and terror and dismay
Half fainting on the ground.

Canto LVII. Sítá Comforted.

Soon as the fiend had set her down Within his home in Lanká’s town Triumph and joy filled Indra’s breast, Whom thus the Eternal Sire addressed:
“This deed will free the worlds from woe And cause the giants’ overthrow.
The fiend has borne to Lanká’s isle The lady of the lovely smile,
True consort born to happy fate With features fair and delicate.

She looks and longs for Ráma’s face, But sees a crowd of demon race, And guarded by the giant’s train Pines for her lord and weeps in vain.
But Lanká founded on a steep
Is girdled by the mighty deep,
And how will Ráma know his fair And blameless wife is prisoned there?
She on her woe will sadly brood And pine away in solitude,
And heedless of herself, will cease To live, despairing of release.
Yes, pondering on her fate, I see Her gentle life in jeopardy.
Go, Indra, swiftly seek the place, And look upon her lovely face.
Within the city make thy way:
Let heavenly food her spirit stay.”
Thus Brahma spake: and He who slew The cruel demon Páka, flew
Where Lanká’s royal city lay,
And Sleep went with him on his way.
“Sleep,” cried the heavenly Monarch, “close Each giant’s eye in deep repose.”
Thus Indra spoke, and Sleep fulfilled With joy his mandate, as he willed, To aid the plan the Gods proposed, The demons’ eyes in sleep she closed.
Then Śachí’s lord, the Thousand-eyed, To the Aśoka garden hied.
He came and stood where Sítá lay, And gently thus began to say:

“Lord of the Gods who hold the sky, Dame of the lovely smile, am I.
Weep no more, lady, weep no more; Thy days of woe will soon be o’er.
I come, O Janak’s child, to be
The helper of thy lord and thee.
He through my grace, with hosts to aid, This sea-girt land will soon invade.
’Tis by my art that slumbers close The eyelids of thy giant foes.
Now I, with Sleep, this place have sought, Videhan lady, and have brought
A gift of heaven’s ambrosial food To stay thee in thy solitude.
Receive it from my hand, and taste, O lady of the dainty waist:
For countless ages thou shall be From pangs of thirst and hunger free.”
But doubt within her bosom woke As to the Lord of Gods she spoke: “How may I know for truth that thou Whose form I see before me now
Art verily the King adored
By heavenly Gods, and Śachí’s lord?
With Raghu’s sons I learnt to know The certain signs which Godhead show.
These marks before mine eyes display If o’er the Gods thou bear the sway.”
The heavenly lord of Śachí heard, And did according to her word.
Above the ground his feet were raised; With eyelids motionless he gazed.
No dust upon his raiment lay,
And his bright wreath was fresh and gay.
Nor was the lady’s glad heart slow The Monarch of the Gods to know, And while the tears unceasing ran From her sweet eyes she thus began: “My lord has gained a friend in thee, And I this day thy presence see Shown clearly to mine eyes, as when Ráma and Lakshmaṇ, lords of men, Beheld it, and their sire the king, And Janak too from whom I spring.
Now I, O Monarch of the Blest,
Will eat this food at thy behest, Which thou hast brought me, of thy grace, To aid and strengthen Raghu’s race.”
She spoke, and by his words relieved, The food from Indra’s hand received, Yet ere she ate the balm he brought, On Lakshmaṇ and her lord she thought.

“If my brave lord be still alive, If valiant Lakshmaṇ yet survive, May this my taste of heavenly food Bring health to them and bliss renewed!”

She ate, and that celestial food Stayed hunger, thirst, and lassitude, And all her strength restored.

Great joy her hopeful spirit stirred At the glad tidings newly heard Of Lakshmaṇ and her lord.

And Indra’s heart was joyful too: He bade the Maithil dame adieu, His saving errand done.

With Sleep beside him parting thence He sought his heavenly residence To prosper Raghu’s son.

Canto LVIII. The Brothers' Meeting.

WHEN RÁMA'S DEADLY shaft had struck The giant in the seeming buck, The chieftain turned him from the place His homeward way again to trace.

Then as he hastened onward, fain To look upon his spouse again, Behind him from a thicket nigh Rang out a jackal's piercing cry.

Alarmed he heard the startling shriek That raised his hair and dimmed his cheek, And all his heart was filled with doubt As the shrill jackal's cry rang out: "Alas, some dire disaster seems Portended by the jackal's screams.

O may the Maithil dame be screened From outrage of each hungry fiend!

Alas, if Lakshmaṇ chanced to hear That bitter cry of woe and fear What time Márícha, as he died, With voice that mocked my accents cried, Swift to my side the prince would flee And quit the dame to succour me.

Too well I see the demon band

The slaughter of my love have planned.

Me far from home and Sítá's view The seeming deer Márícha drew.

He led me far through brake and dell Till wounded by my shaft he fell, And as he sank rang out his cry, "O save me, Lakshmaṇ, or I die."

May it be well with both who stayed In the great wood with none to aid, For every fiend is now my foe

For Janasthán's great overthrow, And many an omen seen to-day

Has filled my heart with sore dismay."

Such were the thoughts and sad surmise Of Ráma at the jackal's cries, And all his heart within him burned As to his cot his steps he turned.

He pondered on the deer that led His feet to follow where it fled, And sad with many a bitter thought His home in Janasthán he sought.

His soul was dark with woe and fear When flocks of birds and troops of deer Move round him from the left, and raised Discordant voices as they gazed.
The omens which the chieftain viewed The terror of his soul renewed, When lo, to meet him Lakshmaṇ sped With brows whence all the light had fled.
Near and more near the princes came, Each brother's heart and look the same;
Alike on each sad visage lay
The signs of misery and dismay, Then Ráma by his terror moved
His brother for his fault reproved In leaving Sítá far from aid
In the wild wood where giants strayed.
Lakshmaṇ's left hand he took, and then In gentle tones the prince of men, Though sharp and fierce their tenour ran, Thus to his brother chief began: "O Lakshmaṇ, thou art much to blame Leaving alone the Maithil dame, And flying hither to my side:
O, may no ill my spouse betide!
But ah, I know my wife is dead, And giants on her limbs have fed, So strange, so terrible are all The omens which my heart appal.
O Lakshmaṇ, may we yet return
The safety of my love to learn.
To find the child of Janak still Alive and free from scathe and ill!
Each bird with notes of warning screams, Though the hot sun still darts his beams.
The moan of deer, the jackal's yell Of some o'erwhelming misery tell.
O mighty brother, still may she, My princess, live from danger free!
That semblance of a golden deer Allured me far away,
I followed nearer and more near, And longed to take the prey.
I followed where the quarry fled: My deadly arrow flew,
And as the dying creature bled, The giant met my view.
Great fear and pain oppress my heart That dreads the coming blow,
And through my left eye keenly dart The throbs that herald woe.
Ah Lakshmaṇ, all these signs dismay, My soul that sinks with dread, I know my love is torn away,

Or, haply, she is dead.”

Canto LIX. Ráma’s Return.

When Ráma saw his brother stand With none beside him, all unmanned, Eager he questioned why he came So far without the Maithil dame: “Where is my wife, my darling, she Who to the wild wood followed me?
Where hast thou left my lady, where The dame who chose my lot to share?
Where is my love who balms my woe As through the forest wilds I go, Unkinged and banished and disgraced, — My darling of the dainty waist?
She nerves my spirit for the strife, She, only she gives zest to life, Dear as my breath is she who vies In charms with daughters of the skies.
If Janak’s child be mine no more, In splendour fair as virgin ore, The lordship of the skies and earth To me were prize of little worth.
Ah, lives she yet, the Maithil dame, Dear as the soul within this frame?
O, let not all my toil be vain, The banishment, the woe and pain!
O, let not dark Kaikeyí win
The guerdon of her treacherous sin, If, Sítá lost, my days I end,
And thou without me homeward wend!
O, let not good Kauśalyá shed
Her bitter tears to mourn me dead, Nor her proud rival’s hest obey, Strong in her son and queenly sway!
Back to my cot will I repair
If Sítá live to greet me there, But if my wife have perished, I Reft of my love will surely die.
O Lakshmaṇ, if I seek my cot,
Look for my love and find her not Sweet welcome with her smile to give, I tell thee, I will cease to live.
O answer, — let thy words be plain, — Lives Sítá yet, or is she slain?

Didst thou thy sacred trust betray Till ravening giants seized the prey?
Ah me, so young, so soft and fair, Lapped in all bliss, untried by care, Rent from her own dear husband, how Will she support her misery now?
That voice, O Lakshmaṇ smote thine ear, And filled, I ween, thy heart with fear, When on thy name for succour cried The treacherous giant ere he died.
That voice too like mine own, I ween, Was heard by the Videhan queen.
She bade thee seek my side to aid, And quickly was the hest obeyed, But ah, thy fault I needs must blame, To leave alone the helpless dame, And let the cruel giants sate
The fury of their murderous hate.
Those blood-devouring demons all Grieve in their souls for Khara's fall, And Sítá, none to guard her side, Torn by their cruel hands has died.
I sink, O tamer of thy foes,
Deep in the sea of whelming woes.
What can I now? I must endure
The mighty grief that mocks at cure."
Thus, all his thoughts on Sítá bent, To Janasthán the chieftain went, Hastening on with eager stride, And Lakshmaṇ hurried by his side.
With toil and thirst and hunger worn, His breast with doubt and anguish torn, He sought the well-known spot.
Again, again he turned to chide With quivering lips which terror dried: He looked, and found her not.
Within his leafy home he sped,
Each pleasant spot he visited
Where oft his darling strayed.
"'Tis as I feared," he cried, and there, Yielding to pangs too great to bear, He sank by grief dismayed.

Canto LX. Lakshman Reproved.

But Ráma ceased not to upbraid, His brother for untimely aid,
And thus, while anguish wrung his breast, The chief with eager question pressed: “Why, Lakshmaṇ, didst thou hurry hence And leave my wife without defence?
I left her in the wood with thee, And deemed her safe from jeopardy.
When first thy form appeared in view, I marked that Sítá came not too.
With woe my troubled soul was rent, Prophetic of the dire event.
Thy coming steps afar I spied,
I saw no Sítá by thy side,
And felt a sudden throbbing dart Through my left eye, and arm, and heart.”
Lakshmaṇ, with Fortune’s marks impressed, His brother mournfully addressed: “Not by my heart’s free impulse led, Leaving thy wife to thee I sped; But by her keen reproaches sent, O Ráma, to thine aid I went.
She heard afar a mournful cry,
“O save me, Lakshmaṇ, or I die.”
The voice that spoke in moving tone Smote on her ear and seemed thine own.
Soon as those accents reached her ear She yielded to her woe and fear, She wept o’ercome by grief, and cried, “Fly, Lakshmaṇ, fly to Ráma’s side.”
Though many a time she bade me speed, Her urgent prayer I would not heed.
I bade her in thy strength confide, And thus with tender words replied: “No giant roams the forest shade From whom thy lord need shrink dismayed.
No human voice, believe me, spoke Those words thy causeless fear that woke.
Can he whose might can save in woe The heavenly Gods e’er stoop so low, And with those piteous accents call For succour like a caitiff thrall?

And why should wandering giants choose The accents of thy lord to use, In alien tones my help to crave, And cry aloud, O Lakshmaṇ, save?
Now let my words thy spirit cheer, Compose thy thoughts and banish fear.
In hell, in earth, or in the skies There is not, and there cannot rise A champion whose strong arm can slay Thy Ráma in the battle fray.
To heavenly hosts he ne’er would yield Though Indra led them to the field.”
To soothe her thus I vainly sought: Her heart with woe was still distraught.
While from her eyes the waters ran Her bitter speech she thus began: “Too well I see thy dark intent: Thy lawless thoughts on me are bent.
Thou hopest, but thy hope is vain, To win my love, thy brother slain.
Not love, but Bharat’s dark decree To share his exile counselled thee, Or hearing now his bitter cry
Thou surely to his aid wouldst fly.
For love of me, a stealthy foe
Thou choosest by his side to go, And now thou longest that my lord Should die, and wilt no help afford.”
Such were the words the lady said: With angry fire my eyes were red.
With pale lips quivering in my rage I hastened from the hermitage.”
He ceased; and frenzied by his pain The son of Raghu spoke again:
“O brother, for thy fault I grieve, The Maithil dame alone to leave.
Thou knowest that my arm is strong To save me from the giant throng, And yet couldst leave the cottage, spurred To folly by her angry word.
For this thy deed I praise thee not, — To leave her helpless in the cot, And thus thy sacred charge forsake For the wild words a woman spake.
Yea thou art all to blame herein, And very grievous is thy sin.
That anger swayed thy faithless breast And made thee false to my behest.
An arrow speeding from my bow
Has laid the treacherous giant low, Who lured me eager for the chase Far from my hermit dwelling-place.
The string with easy hand I drew, The arrow as in pastime flew,
The wounded quarry bled.

The borrowed form was cast away, Before mine eye a giant lay
With bright gold braceleted.
My arrow smote him in the chest: The giant by the pain distressed Raised his loud voice on high.
Far rang the mournful sound: mine own, It seemed, were accent, voice, and tone,
They made thee leave my spouse alone And to my rescue fly.”

Canto LXI. Ráma’s Lament.

AS RÁMA SOUGHT his leafy cot Through his left eye keen throbbings shot, His wonted strength his frame forsook, And all his body reeled and shook.
Still on those dreadful signs he thought, — Sad omens with disaster fraught, And from his troubled heart he cried, “O, may no ill my spouse betide!”
Longing to gaze on Sítá’s face
He hastened to his dwelling-place, Then sinking neath his misery’s weight, He looked and found it desolate.
Tossing his mighty arms on high
He sought her with an eager cry, From spot to spot he wildly ran
Each corner of his home to scan.
He looked, but Sítá was not there; His cot was disolate and bare,
Like streamlet in the winter frost, The glory of her lilies lost.
With leafy tears the sad trees wept As a wild wind their branches swept.
Mourned bird and deer, and every flower Drooped fainting round the lonely bower.
The silvan deities had fled
The spot where all the light was dead, Where hermit coats of skin displayed, And piles of sacred grass were laid.
He saw, and maddened by his pain Cried in lament again, again:
“Where is she, dead or torn away, Lost, or some hungry giant’s prey?
Or did my darling chance to rove For fruit and blossoms though the grove?
Or has she sought the pool or rill, Her pitcher from the wave to fill?”
His eager eyes on fire with pain He roamed about with maddened brain.
Each grove and glade he searched with care, He sought, but found no Sítá there.

He wildly rushed from hill to hill; From tree to tree, from rill to rill, As bitter woe his bosom rent
Still Ráma roamed with fond lament: “O sweet Kadamba say has she
Who loved thy bloom been seen by thee?
If thou have seen her face most fair, Say, gentle tree, I pray thee, where.
O Bel tree with thy golden fruit Round as her breast, no more be mute, Where is my radiant darling, gay In silk that mocks thy glossy spray?
O Arjun, say, where is she now
Who loved to touch thy scented bough?
Do not thy graceful friend forget, But tell me, is she living yet?
Speak, Basil, thou must surely know, For like her limbs thy branches show, —
Most lovely in thy fair array
Of twining plant and tender spray.
Sweet Tila, fairest of the trees, Melodious with the hum of bees,
Where is my darling Sítá, tell, — The dame who loved thy flowers so well?
Aśoka, act thy gentle part, —
Named Heartsease,[507] give me what thou art, To these sad eyes my darling show And free me from this load of woe.
O Palm, in rich ripe fruitage dressed Round as the beauties of her breast, If thou have heart to know and feel, My peerless consort’s fate reveal.
Hast thou, Rose-apple, chanced to view My darling bright with golden hue?
If thou have seen her quickly speak, Where is the dame I wildly seek?
O glorious Cassia, thou art gay
With all thy loveliest bloom to-day, Where is my dear who loved to hold In her full lap thy flowery gold?”
To many a tree and plant beside, To Jasmin, Mango, Sál, he cried.
“Say, hast thou seen, O gentle deer, The fawn-eyed Sítá wandering here?
It may be that my love has strayed To sport with fawns beneath the shade, If thou, great elephant, have seen My darling of the lovely mien,
Whose rounded limbs are soft and fine As is that lissome trunk of thine, O noblest of wild creatures, show Where is the dame thou needs must know.

O tiger, hast thou chanced to see My darling? very fair is she,
Cast all thy fear away, declare, Where is my moon-faced darling, where?
There, darling of the lotus eye, I see thee, and ’tis vain to fly, Wilt thou not speak, dear love? I see Thy form half hidden by the tree.
Stay if thou love me, Sítá, stay In pity cease thy heartless play.
Why mock me now? thy gentle breast Was never prone to cruel jest.
’Tis vain behind yon bush to steal: Thy shimmering silks thy path reveal.
Fly not, mine eyes pursue thy way; For pity’s sake, dear Sítá, stay.
Ah me, ah me, my words are vain; My gentle love is lost or slain.
How could her tender bosom spurn Her husband on his home-return?
Ah no, my love is surely dead,
Fierce giants on her flesh have fed, Rending the soft limbs of their prey When I her lord was far away.
That moon-bright face, that polished brow, Red lips, bright teeth — what are they now?
Alas, my darling’s shapely neck
She loved with chains of gold to deck, — That neck that mocked the sandal scent, The ruthless fiends have grasped and rent.
Alas, ’twas vain those arms to raise Soft as the young tree’s tender sprays.
Ah, dainty meal for giants’ lips Were arms and quivering finger tips.
Ah, she who counted many a friend Was left for fiends to seize and rend, Was left by me without defence
From ravening giants’ violence.
O Lakshmaṇ of the arm of might,
Say, is my darling love in sight?
O dearest Sítá. where art thou?
Where is my darling consort now?”
Thus as he cried in wild lament
From grove to grove the mourner went, Here for a moment sank to rest,
Then started up and onward pressed.

Thus roaming on like one distraught Still for his vanished love he sought, He searched in wood and hill and glade, By rock and brook and wild cascade.
Through groves with restless step he sped And left no spot unvisited.
Through lawns and woods of vast extent Still searching for his love he went With eager steps and fast.
For many a weary hour he toiled, Still in his fond endeavour foiled, Yet hoping to the last.

Canto LXII. Ráma’s Lament.

When all the toil and search was vain He sought his leafy home again.
’Twas empty still: all scattered lay The seats of grass in disarray.
He raised his shapely arms on high And spoke aloud with bitter cry: “Where is the Maithil dame?” he said, “O, whither has my darling fled?
Who can have borne away my dame, Or feasted on her tender frame?
If, Sítá hidden by some tree,
Thou joyest still to mock at me, Cease, cease thy cruel sport, and take Compassion, or my heart will break.
Bethink thee, love, the gentle fawns With whom thou playest on the lawns, Impatient for thy coming wait
With streaming eyes disconsolate.
Reft of my love, I needs must go Hence to the shades weighed down by woe.
The king our sire will see me there, And cry, “O perjured Ráma, where, Where is thy faith, that thou canst speed From exile ere the time decreed?”
Ah Sítá, whither hast thou fled
And left me here disquieted,
A hapless mourner, reft of hope, Too feeble with my woe to cope?
E’en thus indignant Glory flies
The wretch who stains his soul with lies.
If thou, my love, art lost to view, I in my woe must perish too.”
Thus Ráma by his grief distraught Wept for the wife he vainly sought, And Lakshmaṇ whose fraternal breast Longed for his weal, the chief addressed Whose soul gave way beneath the pain When all his eager search was vain, Like some great elephant who stands Sinking upon the treacherous sands: “Not yet, O wisest chief, despair; Renew thy toil with utmost care.

This noble hill where trees are green Has many a cave and dark ravine.
The Maithil lady day by day
Delighted in the woods to stray, Deep in the grove she wanders still, Or walks by blossom-covered rill, Or fish-loved river stealing through Tall clusters of the dark bamboo.
Or else the dame with arch design To prove thy mood, O Prince, and mine, Far in some sheltering thicket lies To frighten ere she meet our eyes.
Then come, renew thy labour, trace The lady to her lurking-place,
And search the wood from side to side To know where Sítá loves to bide.
Collect thy thoughts, O royal chief, Nor yield to unavailing grief.”
Thus Lakshmaṇ, by attention stirred, To fresh attempts his brother spurred, And Ráma, as he ceased, began
With Lakshmaṇ’s aid each spot to scan.
In eager search their way they took Through wood, o’er hill, by pool and brook, They roamed each mount, nor spared to seek On ridge and crag and towering peak.
They sought the dame in every spot; But all in vain; they found her not.
Above, below, on every side
They ranged the hill, and Ráma cried, “O Lakshmaṇ, O my brother still
No trace of Sítá on the hill!”
Then Lakshmaṇ as he roamed the wood Beside his glorious brother stood, And while fierce grief his bosom burned This answer to the chief returned: “Thou, Ráma, after toil and pain Wilt meet the Maithil dame again, As Vishṇu, Bali’s might subdued, His empire of the earth renewed.”[508]
Then Ráma cried in mournful tone, His spirit by his woe o’erthrown; “The wood is searched from side to side, No distant spot remains untried, No lilied pool, no streamlet where The lotus buds are fresh and fair.
Our eyes have searched the hill with all His caves and every waterfall, — But ah, not yet I find my wife,
More precious than the breath of life.”

As thus he mourned his vanished dame A mighty trembling seized his frame, And by o'erpowering grief assailed, His troubled senses reeled and failed.

Too great to bear his misery grew, And many a long hot sigh he drew, Then as he wept and sobbed and sighed, “O Sítá, O my love!” he cried.

Then Lakshmaṇ, joining palm to palm, Tried every art his woe to calm.

But Ráma in his anguish heard

Or heeded not one soothing word, Still for his spouse he mourned, and shrill Rang out his lamentation still.

Canto LXIII. Ráma’s Lament.

Thus for his wife in vain he sought: Then, his sad soul with pain distraught,
The hero of the lotus eyes
Filled all the air with frantic cries.
O’erpowered by love’s strong influence, he His absent wife still seemed to see,
And thus with accents weak and faint Renewed with tears his wild complaint:
“Thou, fairer than their bloom, my spouse, Art hidden by Aśoka boughs.
Those blooms have power to banish care, But now they drive me to despair.
Thine arms are like the plantain’s stem: Why let the plantain cover them?
Thou art not hidden, love; thy feet Betray thee in thy dark retreat.
Thou runnest in thy girlish sport To flowery trees, thy dear resort.
But cease, O cease, my love, I pray, To vex me with thy cruel play.
Such mockery in a holy spot
Where hermits dwell beseems thee not.
Ah, now I see thy fickle mind
To scornful mood too much inclined, Come, large-eyed beauty, I implore; Lone is the cot so dear before.
No, she is slain by giants; they Have stolen or devoured their prey, Or surely at my mournful cry
My darling to her lord would fly.
O Lakshmaṇ, see those troops of deer: In each sad eye there gleams a tear.
Those looks of woe too clearly say My consort is the giants’ prey.
O noblest, fairest of the fair, Where art thou, best of women, where?
This day will dark Kaikeyí find Fresh triumph for her evil mind, When I, who with my Sítá came
Return alone, without my dame.

But ne’er can I return to see
Those chambers where my queen should be And hear the scornful people speak
Of Ráma as a coward weak.
For mine will be the coward’s shame Who let the foeman steal his dame.
How can I seek my home, or brook Upon Videha’s king to look?
How listen, when he bids me tell, My wanderings o’er, that all is well?
He, when I meet his eager view, Will mark that Sítá comes not too, And when he hears the mournful tale His wildered sense will reel and fail.
“O Daśaratha” will he cry,
“Blest in thy mansion in the sky!”
Ne’er to that town my steps shall bend, That town which Bharat’s arms defend,
For e’en the blessed homes above Would seem a waste without my love.
Leave me, my brother, here, I pray; To fair Ayodhyá bend thy way.
Without my love I cannot bear
To live one hour in blank despair.
Round Bharat’s neck thy fond arms twine, And greet him with these words of mine: “Dear brother, still the power retain, And o’er the land as monarch reign.”
With salutation next incline
Before thy mother, his, and mine.
Still, brother, to my words attend, And with all care each dame befriend.
To my dear mother’s ear relate
My mournful tale and Sítá’s fate.”
Thus Ráma gave his sorrow vent, And from a heart which anguish rent, Mourned for his wife in loud lament, — Her of the glorious hair,
From Lakshmaṇ’s cheek the colour fled, And o’er his heart came sudden dread,
Sick, faint, and sore disquieted By woe too great to bear.

Canto LXIV. Ráma’s Lament.

Reft of his love, the royal chief, Weighed down beneath his whelming grief, Desponding made his brother share His grievous burden of despair.
Over his sinking bosom rolled
The flood of sorrow uncontrolled.
And as he wept and sighed,
In mournful accents faint and slow With words congenial to his woe, To Lakshmaṇ thus he cried:
“Brother, I ween, beneath the sun, Of all mankind there lives not one So full of sin, whose hand has done Such cursed deeds as mine.
For my sad heart with misery bleeds, As, guerdon of those evil deeds, Still greater woe to woe succeeds In never-ending line.
A life of sin I freely chose,
And from my past transgression flows A ceaseless flood of bitter woes My folly to repay.
The fruit of sin has ripened fast, Through many a sorrow have I passed, And now the crowning grief at last Falls on my head to-day.
From all my faithful friends I fled, My sire is numbered with the dead, My royal rank is forfeited,
My mother far away.
These woes on which I sadly think Fill, till it raves above the brink, The stream of grief in which I sink, — The flood which naught can stay.
Ne’er, brother, ne’er have I complained; Though long by toil and trouble pained, Without a murmur I sustained
The woes of woodland life.

But fiercer than the flames that rise When crackling wood the food supplies, — Flashing a glow through evening skies, — This sorrow for my wife.
Some cruel fiend has seized the prey And torn my trembling love away, While, as he bore her through the skies, She shrieked aloud with frantic cries, In tones of fear which, wild and shrill, Retained their native sweetness still.
Ah me, that breast so soft and sweet, For sandal's precious perfume meet, Now all detained with dust and gore, Shall meet my fond caress no more.
That face, whose lips with tones so clear Made pleasant music, sweet to hear, — With soft locks plaited o'er the brow, — Some giant's hand is on it now.
It smiles not, as the dear light fails When Ráhu's jaw the moon assails.
Ah, my true love! that shapely neck She loved with fairest chains to deck, The cruel demons rend, and drain The lifeblood from each mangled vein.
Ah, when the savage monsters came And dragged away the helpless dame, The lady of the long soft eye
Called like a lamb with piteous cry.
Beneath this rock, O Lakshmaṇ, see, My peerless consort sat with me, And gently talked to thee the while, Her sweet lips opening with a smile.
Here is that fairest stream which she Loved ever, bright Godávarí.
Ne'er can the dame have passed this way: So far alone she would not stray, Nor has my darling, lotus-eyed, Sought lilies by the river's side, For without me she ne'er would go To streamlets where the wild flowers grow, Tell me not, brother, she has strayed To the dark forest's distant shade Where blooming boughs are gay and sweet, And bright birds love the cool retreat.
Alone my love would never dare, — My timid love, — to wander there.
O Lord of Day whose eye sees all We act and plan, on thee I call: For naught is hidden from thy sight, — Great witness thou of wrong and right.
Where is she, lost or torn away?
Dispel my torturing doubt and say.
And O thou Wind who blowest free, The worlds have naught concealed from thee.
List to my prayer, reveal one trace Of her, the glory of her race.

Say, is she stolen hence, or dead, Or do her feet the forest tread?”
Thus with disordered senses, faint With woe he poured his sad complaint, And then, a better way to teach, Wise Lakshmaṇ spoke in seemly speech: “Up, brother dear, thy grief subdue, With heart and soul thy search renew.
When woes oppress and dangers threat Brave effort ne’er was fruitless yet.”
He spoke, but Ráma gave no heed To valiant Lakshmaṇ’s prudent rede.
With double force the flood of pain Rushed o’er his yielding soul again.

Canto LXV. Ráma’s Wrath.

With piteous voice, by woe subdued, Thus Raghu’s son his speech renewed: “Thy steps, my brother, quickly turn To bright Godávarí and learn
If Sítá to the stream have hied
To cull the lilies on its side.”
Obedient to the words he said,
His brother to the river sped.
The shelving banks he searched in vain, And then to Ráma turned again.
“I searched, but found her not,” he cried; “I called aloud, but none replied.
Where can the Maithil lady stray,
Whose sight would chase our cares away?
I know not where, her steps untraced, Roams Sítá of the dainty waist.”
When Ráma heard the words he spoke Again he sank beneath the stroke,
And with a bosom anguish-fraught
Himself the lovely river sought.
There standing on the shelving side, “O Sítá, where art thou?” he cried.
No spirit voice an answer gave,
No murmur from the trembling wave
Of sweet Godávarí declared
The outrage which the fiend had dared.
“O speak!” the pitying spirits cried, But yet the stream their prayer denied, Nor dared she, coldly mute, relate To the sad chief his darling’s fate Of Rávaṇ’s awful form she thought, And the dire deed his arm had wrought, And still withheld by fear dismayed, The tale for which the mourner prayed.
When hope was none, his heart to cheer, That the bright stream his cry would hear While sorrow for his darling tore

His longing soul he spake once more: “Though I have sought with tears and sighs Godárvarí no word replies,
O say, what answer can I frame
To Janak, father of my dame?
Or how before her mother stand
Leading no Sítá by the hand?
Where is my loyal love who went
Forth with her lord to banishment?
Her faith to me she nobly held
Though from my realm and home expelled, — A hermit, nursed on woodland fare, — She followed still and soothed my care.
Of all my friends am I bereft,
Nor is my faithful consort left.
How slowly will the long nights creep While comfortless I wake and weep!
O, if my wife may yet be found,
With humble love I’ll wander round This Janasthán, Praśravaṇ’s hill,
Mandákiní’s delightful rill.
See how the deer with gentle eyes
Look on my face and sympathize.
I mark their soft expression: each Would soothe me, if it could, with speech.”
A while the anxious throng he eyed.
And “Where is Sítá, where?” he cried.
Thus while hot tears his utterance broke The mourning son of Raghu spoke.
The deer in pity for his woes
Obeyed the summons and arose.
Upon his right thy stood, and raised Their sad eyes up to heaven and gazed Each to that quarter bent her look Which Rávaṇ with his captive took.
Then Raghu’s son again they viewed, And toward that point their way pursued.
Then Lakshmaṇ watched their looks intent As moaning on their way they went,
And marked each sign which struck his sense With mute expressive influence,
Then as again his sorrow woke

Thus to his brother chief he spoke: “Those deer thy eager question heard And rose at once by pity stirred:
See, in thy search their aid they lend, See, to the south their looks they bend.
Arise, dear brother, let us go
The way their eager glances show,
If haply sign or trace descried
Our footsteps in the search may guide.”
The son of Raghu gave assent,
And quickly to the south they went; With eager eyes the earth he scanned, And Lakshmaṇ followed close at hand.
As each to other spake his thought, And round with anxious glances sought, Scattered before them in the way,
Blooms of a fallen garland lay.
When Ráma saw that flowery rain
He spoke once more with bitterest pain: “O Lakshmaṇ every flower that lies Here on the ground I recognize.
I culled them in the grove, and there My darling twined them in her hair.
The sun, the earth, the genial breeze Have spared these flowers my soul to please.”
Then to that woody hill he prayed, Whence flashed afar each wild cascade: “O best of mountains, hast thou seen A dame of perfect form and mien
In some sweet spot with trees o’ergrown, — My darling whom I left alone?”
Then as a lion threats a deer
He thundered with a voice of fear: “Reveal her, mountain, to my view
With golden limbs and golden hue.
Where is my darling Sítá? speak
Before I rend thee peak from peak.”
The mountain seemed her track to show, But told not all he sought to know.
Then Daśaratha’s son renewed
His summons as the mount he viewed: “Soon as my flaming arrows fly,
Consumed to ashes shall thou lie

Without a herb or bud or tree,
And birds no more shall dwell in thee.
And if this stream my prayer deny, My wrath this day her flood shall dry,
Because she lends no aid to trace
My darling of the lotus face.”
Thus Ráma spake as though his ire
Would scorch them with his glance of fire; Then searching farther on the ground
The footprint of a fiend he found, And small light traces here and there, Where Sítá in her great despair,
Shrieking for Ráma’s help, had fled Before the giant’s mighty tread.
His careful eye each trace surveyed Which Sítá and the fiend had made, — The quivers and the broken bow
And ruined chariot of the foe, —
And told, distraught by fear and grief, His tidings to his brother chief:
“O Lakshmaṇ, here,” he cried “behold My Sítá’s earrings dropped with gold.
Here lie her garlands torn and rent, Here lies each glittering ornament.
O look, the ground on every side
With blood-like drops of gold is dyed.
The fiends who wear each strange disguise Have seized, I ween, the helpless prize.
My lady, by their hands o’erpowered, Is slaughtered, mangled, and devoured.
Methinks two fearful giants came
And waged fierce battle for the dame.
Whose, Lakshmaṇ, was this mighty bow With pearls and gems in glittering row?
Cast to the ground the fragments lie, And still their glory charms the eye.
A bow so mighty sure was planned
For heavenly God or giant’s hand.
Whose was this coat of golden mail Which, though its lustre now is pale, Shone like the sun of morning, bright With studs of glittering lazulite?
Whose, Lakshmaṇ, was this bloom-wreathed shade With all its hundred ribs displayed?

This screen, most meet for royal brow, With broken staff lies useless now.
And these tall asses, goblin-faced, With plates of golden harness graced, Whose hideous forms are stained with gore Who is the lord whose yoke they bore?
Whose was this pierced and broken car That shoots a flame-like blaze afar?
Whose these spent shafts at random spread, Each fearful with its iron head, —
With golden mountings fair to see, Long as a chariot's axle-tree?
These quivers see, which, rent in twain, Their sheaves of arrows still contain.
Whose was this driver? Dead and cold, His hands the whip and reins still hold.
See, Lakshmaṇ, here the foot I trace Of man, nay, one of giant race.
The hatred that I nursed of old
Grows mightier now a hundred fold
Against these giants, fierce of heart, Who change their forms by magic art.
Slain, eaten by the giant press,
Or stolen is the votaress,
Nor could her virtue bring defence To Sítá seized and hurried hence.
O, if my love be slain or lost
All hope of bliss for me is crossed.
The power of all the worlds were vain To bring one joy to soothe my pain.
The spirits with their blinded eyes Would look in wonder, and despise
The Lord who made the worlds, the great Creator when compassionate.
And so, I ween, the Immortals turn Cold eyes upon me now, and spurn The weakling prompt at pity's call, Devoted to the good of all.
But from this day behold me changed, From every gentle grace estranged.
Now be it mine all life to slay,
And sweep these cursed fiends away.
As the great sun leaps up the sky, And the cold moonbeams fade and die, So vengeance rises in my breast,
One passion conquering all the rest.
Gandharvas in their radiant place, The Yakshas, and the giant race,
Kinnars and men shall look in vain For joy they ne'er shall see again.
The anguish of my great despair,

O Lakshmaṇ, fills the heaven and air; And I in wrath all life will slay
Within the triple world to-day.
Unless the Gods in heaven who dwell Restore my Sítá safe and well,
I armed with all the fires of Fate, The triple world will devastate.
The troubled stars from heaven shall fall, The moon be wrapped in gloomy pall,
The fire be quenched, the wind be stilled, The radiant sun grow dark and chilled;
Crushed every mountain's towering pride, And every lake and river dried,
Dead every creeper, plant, and tree, And lost for aye the mighty sea.
Thou shalt the world this day behold In wild disorder uncontrolled,
With dying life which naught defends From the fierce storm my bowstring sends.
My shafts this day, for Sítá's sake, The life of every fiend shall take.
The Gods this day shall see the force That wings my arrows on their course, And mark how far that course is held, By my unsparing wrath impelled.
No God, not one of Daitya strain,
Goblin or Rákshas shall remain.
My wrath shall end the worlds, and all Demons and Gods therewith shall fall.
Each world which Gods, the Dánav race, And giants make their dwelling place,
Shall fall beneath my arrows sent
In fury when my bow is bent.
The arrows loosened from my string Confusion on the worlds shall bring.
For she is lost or breathes no more, Nor will the Gods my love restore.
Hence all on earth with life and breath This day I dedicate to death.
All, till my darling they reveal,
The fury of my shafts shall feel."
Thus as he spake by rage impelled, Red grew his eyes, his fierce lips swelled.
His bark coat round his form he drew And coiled his hermit braids anew, Like Rudra when he yearned to slay The demon Tripur[509] in the fray.
So looked the hero brave and wise, The fury flashing from his eyes.
Then Ráma, conqueror of the foe,

From Lakshmaṇ’s hand received his bow, Strained the great string, and laid thereon A deadly dart that flashed and shone, And spake these words as fierce in ire As He who ends the worlds with fire: “As age and time and death and fate All life with checkless power await, So Lakshmaṇ in my wrath to-day
My vengeful might shall brook no stay, Unless this day I see my dame
In whose sweet form is naught to blame, — Yea, as before, my love behold
Fair with bright teeth and perfect mould, This world shall feel a deadly blow Destroyed with ruthless overthrow, And serpent lords and Gods of air, Gandharvas, men, the doom shall share.”

Canto LXVI. Lakshman’s Speech.

HE STOOD INCENSED with eyes of flame, Still mourning for his ravished dame,
Determined, like the fire of Fate, To leave the wide world desolate.
His ready bow the hero eyed,
And as again, again he sighed,
The triple world would fain consume Like Hara[510] in the day of doom.
Then Lakshmaṇ moved with sorrow viewed His brother in unwonted mood,
And reverent palm to palm applied, Thus spoke with lips which terror dried
“Thy heart was ever soft and kind, To every creature’s good inclined.
Cast not thy tender mood away,
Nor yield to anger’s mastering sway.
The moon for gentle grace is known, The sun has splendour all his own, The restless wind is free and fast, And earth in patience unsurpassed.
So glory with her noble fruit
Is thine eternal attribute.
O, let not, for the sin of one,
The triple world be all undone.
I know not whose this car that lies In fragments here before our eyes, Nor who the chiefs who met and fought, Nor what the prize the foemen sought; Who marked the ground with hoof and wheel, Or whose the hand that plied the steel Which left this spot, the battle o’er, Thus sadly dyed with drops of gore.
Searching with utmost care I view The signs of one and not of two.
Where’er I turn mine eyes I trace No mighty host about the place.
Then mete not out for one offence This all-involving recompense.
For kings should use the sword they bear, But mild in time should learn to spare,
Thou, ever moved by misery’s call, Wast the great hope and stay of all.

Throughout this world who would not blame This outrage on thy ravished dame?
Gandharvas, Dánavs, Gods, the trees, The rocks, the rivers, and the seas, Can ne’er in aught thy soul offend, As one whom holiest rites befriend.
But him who dared to steal the dame Pursue, O King, with ceaseless aim, With me, the hermits’ holy band, And thy great bow to arm thy hand By every mighty flood we’ll seek, Each wood, each hill from base to peak.
To the fair homes of Gods we’ll fly, And bright Gandharvas in the sky, Until we reach, where’er he be,
The wretch who stole thy spouse from thee.
Then if the Gods will not restore Thy Sítá when the search is o’er, Then, royal lord of Kośal’s land, No longer hold thy vengeful hand.
If meekness, prayer, and right be weak To bring thee back the dame we seek, Up, brother, with a deadly shower Of gold-bright shafts thy foes o’erpower, Fierce as the flashing levin sent From King Mahendra’s firmament.

Canto LXVII. Ráma Appeased.

As Ráma, pierced by sorrow’s sting, Lamented like a helpless thing,
And by his mighty woe distraught
Was lost in maze of troubled thought, Sumitrá’s son with loving care
Consoled him in his wild despair, And while his feet he gently pressed With words like these the chief addressed: “For sternest vow and noblest deed Was Daśaratha blessed with seed.
Thee for his son the king obtained, Like Amrit by the Gods regained.
Thy gentle graces won his heart,
And all too weak to live apart
The monarch died, as Bharat told, And lives on high mid Gods enrolled.
If thou, O Ráma, wilt not bear
This grief which fills thee with despair, How shall a weaker man e’er hope, Infirm and mean, with woe to cope?
Take heart, I pray thee, noblest chief: What man who breathes is free from grief?
Misfortunes come and burn like flame, Then fly as quickly as they came.
Yayáti son of Nahush reigned
With Indra on the throne he gained.
But falling for a light offence
He mourned a while the consequence.
Vaśishṭha, reverend saint and sage, Priest of our sire from youth to age, Begot a hundred sons, but they
Were smitten in a single day.[511]
And she, the queen whom all revere, The mother whom we hold so dear,
The earth herself not seldom feels Fierce fever when she shakes and reels.

And those twin lights, the world’s great eyes, On which the universe relies, —
Does not eclipse at times assail
Their brilliance till their fires grow pale?
The mighty Powers, the Immortal Blest Bend to a law which none contest.
No God, no bodied life is free
From conquering Fate’s supreme decree.
E’en Śakra’s self must reap the meed Of virtue and of sinful deed.
And O great lord of men, wilt thou Helpless beneath thy misery bow?
No, if thy dame be lost or dead,
O hero, still be comforted,
Nor yield for ever to thy woe
O’ermastered like the mean and low.
Thy peers, with keen far-reaching eyes, Spend not their hours in ceaseless sighs;
In dire distress, in whelming ill Their manly looks are hopeful still.
To this, great chief, thy reason bend, And earnestly the truth perpend.
By reason’s aid the wisest learn
The good and evil to discern.
With sin and goodness scarcely known Faint light by chequered lives is shown;
Without some clear undoubted deed We mark not how the fruits succeed.
In time of old, O thou most brave, To me thy lips such counsel gave.
Vṛihaspati[512] can scarcely find New wisdom to instruct thy mind.
For thine is wit and genius high
Meet for the children of the sky.
I rouse that heart benumbed by pain And call to vigorous life again.
Be manly godlike vigour shown;
Put forth that noblest strength, thine own.

Strive, best of old Ikshváku’s strain, Strive till the conquered foe be slain.
Where is the profit or the joy
If thy fierce rage the worlds destroy?
Search till thou find the guilty foe, Then let thy hand no mercy show.”

Canto LXVIII. Jatáyus.

Thus faithful Lakshmaṇ strove to cheer The prince with counsel wise and clear.
Who, prompt to seize the pith of all, Let not that wisdom idly fall.
With vigorous effort he restrained The passion in his breast that reigned, And leaning on his bow for rest His brother Lakshmaṇ thus addressed: “How shall we labour now, reflect; Whither again our search direct?
Brother, what plan canst thou devise To bring her to these longing eyes?”
To him by toil and sorrow tried The prudent Lakshmaṇ thus replied: “Come, though our labour yet be vain, And search through Janasthán again, — A realm where giant foes abound, And trees and creepers hide the ground.
For there are caverns deep and dread, By deer and wild birds tenanted, And hills with many a dark abyss, Grotto and rock and precipice.
There bright Gandharvas love to dwell, And Kinnars in each bosky dell.
With me thy eager search to aid Be every hill and cave surveyed.
Great chiefs like thee, the best of men, Endowed with sense and piercing ken, Though tried by trouble never fail, Like rooted hills that mock the gale.”
Then Ráma, pierced by anger’s sting, Laid a keen arrow on his string, And by the faithful Lakshmaṇ’s side Roamed through the forest far and wide.
Jaṭáyus there with blood-drops dyed, Lying upon the ground he spied, Huge as a mountain’s shattered crest, Mid all the birds of air the best.
In wrath the mighty bird he eyed, And thus the chief to Lakshmaṇ cried: “Ah me, these signs the truth betray; My darling was the vulture’s prey.
Some demon in the bird’s disguise Roams through the wood that round us lies.
On large-eyed Sítá he has fed,
And rests him now with wings outspread.

But my keen shafts whose flight is true, Shall pierce the ravenous monster through.”
An arrow on the string he laid, And rushing near the bird surveyed, While earth to ocean’s distant side Trembled beneath his furious stride.
With blood and froth on neck and beak The dying bird essayed to speak, And with a piteous voice, distressed, Thus Daśaratha’s son addressed: “She whom like some sweet herb of grace Thou seekest in this lonely place, Fair lady, is fierce Rávaṇ’s prey, Who took, beside, my life away.
Lakshmaṇ and thou had parted hence And left the dame without defence.
I saw her swiftly borne away
By Rávaṇ’s might which none could stay.
I hurried to the lady’s aid,
I crushed his car and royal shade, And putting forth my warlike might Hurled Rávaṇ to the earth in fight.
Here, Ráma, lies his broken bow, Here lie the arrows of the foe.
There on the ground before thee are The fragments of his battle car.
There bleeds the driver whom my wings Beat down with ceaseless buffetings.
When toil my aged strength subdued, His sword my weary pinions hewed.
Then lifting up the dame he bare His captive through the fields of air.
Thy vengeful blows from me restrain, Already by the giant slain.”
When Ráma heard the vulture tell The tale that proved his love so well, His bow upon the ground he placed, And tenderly the bird embraced: Then to the earth he fell o’erpowered, And burning tears both brothers showered, For double pain and anguish pressed Upon the patient hero’s breast.
The solitary bird he eyed
Who in the lone wood gasped and sighed, And as again his anguish woke
Thus Ráma to his brother spoke: “Expelled from power the woods I tread, My spouse is lost, the bird is dead.
A fate so sad, I ween, would tame The vigour of the glorious flame.
If I to cool my fever tried

To cross the deep from side to side, The sea, — so hard my fate, — would dry His waters as my feet came nigh.

In all this world there lives not one So cursed as I beneath the sun; So strong a net of misery cast

Around me holds the captive fast, Best of all birds that play the wing, Loved, honoured by our sire the king, The vulture, in my fate enwound, Lies bleeding, dying on the ground."

Then Ráma and his brother stirred By pity mourned the royal bird, And, as their hands his limbs caressed, Affection for a sire expressed.

And Ráma to his bosom strained

The bird with mangled wings distained, With crimson blood-drops dyed.

He fell, and shedding many a tear, "Where is my spouse than life more dear? Where is my love?" he cried.

Canto LXIX. The Death Of Jatáyus.

As Ráma viewed with heart-felt pain The vulture whom the fiend had slain,
In words with tender love impressed His brother chief he thus addressed: “This royal bird with faithful thought For my advantage strove and fought.
Slain by the fiend in mortal strife For me he yields his noble life.
See, Lakshmaṇ, how his wounds have bled; His struggling breath will soon have fled.
Faint is his voice, and near to die, He scarce can lift his trembling eye.
Jaṭáyus, if thou still can speak, Give, give the answer that I seek.
The fate of ravished Sítá tell, And how thy mournful chance befell.
Say why the giant stole my dame: What have I done that he could blame?
What fault in me has Rávaṇ seen That he should rob me of my queen?
How looked the lady’s moon-bright cheek?
What were the words she found to speak?
His strength, his might, his deeds declare: And tell the form he loves to wear.
To all my questions make reply: Where does the giant’s dwelling lie?”
The noble bird his glances bent On Ráma as he made lament,
And in low accents faint and weak With anguish thus began to speak: “Fierce Rávaṇ, king of giant race, Stole Sítá from thy dwelling-place.
He calls his magic art to aid
With wind and cloud and gloomy shade.
When in the fight my power was spent My wearied wings he cleft and rent.
Then round the dame his arms he threw, And to the southern region flew.
O Raghu’s son, I gasp for breath, My swimming sight is dim in death.
E’en now before my vision pass

Bright trees of gold with hair of grass, The hour the impious robber chose Brings on the thief a flood of woes.
The giant in his haste forgot
’Twas Vinda’s hour,[513] or heeded not.
Those robbed at such a time obtain Their plundered store and wealth again.
He, like a fish that takes the bait, In briefest time shall meet his fate.
Now be thy troubled heart controlled And for thy lady’s loss consoled, For thou wilt slay the fiend in fight And with thy dame have new delight.”
With senses clear, though sorely tried, The royal vulture thus replied, While as he sank beneath his pain Forth rushed the tide of blood again.
“Him,[514] brother of the Lord of Gold, Viśravas’ self begot of old.”
Thus spoke the bird, and stained with gore Resigned the breath that came no more.
“Speak, speak again!” thus Ráma cried, With reverent palm to palm applied, But from the frame the spirit fled And to the skiey regions sped.
The breath of life had passed away.
Stretched on the ground the body lay.
When Ráma saw the vulture lie,
Huge as a hill, with darksome eye, With many a poignant woe distressed His brother chief he thus addressed: “Amid these haunted shades content Full many a year this bird has spent.
His life in home of giants passed, In Daṇḍak wood he dies at last.
The years in lengthened course have fled Untroubled o’er the vulture’s head, And now he lies in death, for none The stern decrees of Fate may shun.
See, Lakshmaṇ, how the vulture fell While for my sake he battled well.
And strove to free with onset bold My Sítá from the giant’s hold.
Supreme amid the vulture kind
His ancient rule the bird resigned, And conquered in the fruitless strife Gave for my sake his noble life.
O Lakshmaṇ, many a time we see

Great souls who keep the law’s decree, With whom the weak sure refuge find, In creatures of inferior kind.
The loss of her, my darling queen, Strikes with a pang less fiercely keen Than now this slaughtered bird to see Who nobly fought and died for me.
As Daśaratha, good and great,
Was glorious in his high estate, Honoured by all, to all endeared, So was this royal bird revered.
Bring fuel for the funeral rite: These hands the solemn fire shall light And on the burning pyre shall lay The bird who died for me to-day.
Now on the gathered wood shall lie The lord of all the birds that fly, And I will burn with honours due My champion whom the giant slew.
O royal bird of noblest heart,
Graced with all funeral rites depart To bright celestial seats above, Rewarded for thy faithful love.
Dwell in thy happy home with those Whose constant fires of worship rose.
Live blest amid the unyielding brave, And those who land in largess gave.”
Sore grief upon his bosom weighed As on the pyre the bird he laid, And bade the kindled flame ascend To burn the body of his friend.
Then with his brother by his side The hero to the forest hied.
There many a stately deer he slew, The flesh around the bird to strew.
The venison into balls he made, And on fair grass before him laid.
Then that the parted soul might rise And find free passage to the skies, Each solemn word and text he said Which Bráhmans utter o’er the dead.
Then hastening went the princely pair To bright Godávarí, and there
Libations of the stream they poured In honour of the vulture lord,
With solemn ritual to the slain, As scripture’s holy texts ordain.
Thus offerings to the bird they gave And bathed their bodies in the wave.
The vulture monarch having wrought A hard and glorious feat,
Honoured by Ráma sage in thought, Soared to his blissful seat.
The brothers, when each rite was paid To him of birds supreme,
Their hearts with new-found comfort stayed, And turned them from the stream.

Like sovereigns of celestial race Within the wood they came,
Each pondering the means to trace, The captor of the dame.

Canto LXX. Kabandha.

When every rite was duly paid The princely brothers onward strayed, And eager in the lady’s quest
They turned their footsteps to the west.
Through lonely woods that round them lay Ikshváku’s children made their way,
And armed with bow and shaft and brand Pressed onward to the southern land.
Thick trees and shrubs and creepers grew In the wild grove they hurried through.
’Twas dark and drear and hard to pass For tangled thorns and matted grass.
Still onward with a southern course They made their way with vigorous force,
And passing through the mazes stood Beyond that vast and fearful wood.
With toil and hardship yet unspent Three leagues from Janasthán they went, And speeding on their way at last Within the wood of Krauncha[515] passed: A fearful forest wild and black
As some huge pile of cloudy rack, Filled with all birds and beasts, where grew Bright blooms of every varied hue.
On Sítá bending every thought
Through all the mighty wood they sought, And at the lady’s loss dismayed
Here for a while and there they stayed.
Then turning farther eastward they Pursued three leagues their weary way, Passed Krauncha’s wood and reached the grove Where elephants rejoiced to rove.
The chiefs that awful wood surveyed Where deer and wild birds filled each glade, Where scarce a step the foot could take For tangled shrub and tree and brake.
There in a mountain’s woody side
A cave the royal brothers spied,

With dread abysses deep as hell,
Where darkness never ceased to dwell.
When, pressing on, the lords of men Stood near the entrance of the den, They saw within the dark recess
A huge misshapen giantess;
A thing the timid heart that shook With fearful shape and savage look.
Terrific fiend, her voice was fierce, Long were her teeth to rend and pierce.
The monster gorged her horrid feast Of flesh of many a savage beast,
While her long locks, at random flung, Dishevelled o'er her shoulders hung.
Their eyes the royal brothers raised, And on the fearful monster gazed.
Forth from her den she came and glanced At Lakshmaṇ as he first advanced, Her eager arms to hold him spread, And "Come and be my love" she said, Then as she held him to her breast, The prince in words like these addressed: "Behold thy treasure fond and fair: Ayomukhi[516] the name I bear.

In thickets of each lofty hill,
On islets of each brook and rill, With me delighted shalt thou play, And live for many a lengthened day."
Enraged he heard the monster woo; His ready sword he swiftly drew,
And the sharp steel that quelled his foes Cut through her breast and ear and nose.
Thus mangled by his vengeful sword In rage and pain the demon roared, And hideous with her awful face
Sped to her secret dwelling place.
Soon as the fiend had fled from sight, The brothers, dauntless in their might, Reached a wild forest dark and dread Whose tangled ways were hard to tread.
Then bravest Lakshmaṇ, virtuous youth, The friend of purity and truth,
With reverent palm to palm applied Thus to his glorious brother cried: "My arm presaging throbs amain,
My troubled heart is sick with pain, And cheerless omens ill portend
Where'er my anxious eyes I bend.

Dear brother, hear my words: advance Resolved and armed for every chance,
For every sign I mark to-day
Foretells a peril in the way.
This bird of most ill-omened note, Loud screaming with discordant throat,
Announces with a warning cry
That strife and victory are nigh.”
Then as the chiefs their search pursued Throughout the dreary solitude,
They heard amazed a mighty sound
That broke the very trees around, As though a furious tempest passed Crushing the wood beneath its blast.
Then Ráma raised his trusty sword, And both the hidden cause explored.
There stood before their wondering eyes A fiend broad-chested, huge of size.
A vast misshapen trunk they saw
In height surpassing nature’s law.
It stood before them dire and dread Without a neck, without a head.
Tall as some hill aloft in air,
Its limbs were clothed with bristling hair, And deep below the monster’s waist His vast misshapen mouth was placed.
His form was huge, his voice was loud As some dark-tinted thunder cloud.
Forth from his ample chest there came A brilliance as of gushing flame.
Beneath long lashes, dark and keen The monster’s single eye was seen.
Deep in his chest, long, fiercely bright, It glittered with terrific light.
He swallowed down his savage fare Of lion, bird, and slaughtered bear, And with huge teeth exposed to view O’er his great lips his tongue he drew.
His arms unshapely, vast and dread, A league in length, he raised and spread.
He seized with monstrous hands a herd Of deer and many a bear and bird.
Among them all he picked and chose, Drew forward these, rejected those.
Before the princely pair he stood Barring their passage through the wood.
A league of shade the chiefs had passed When on the fiend their eyes they cast.
A monstrous shape without a head

With mighty arms before him spread, They saw that hideous trunk appear That struck the trembling eye with fear.
Then, stretching to their full extent His awful arms with fingers bent, Round Raghu's princely sons he cast Each grasping limb and held them fast.
Though strong of arm and fierce in fight, Each armed with bow and sword to smite, The royal brothers, brave and bold, Were helpless in the giant's hold.
Then Raghu's son, heroic still,
Felt not a pang his bosom thrill; But young, with no protection near, His brother's heart was sad with fear, And thus with trembling tongue he said To Ráma, sore disquieted:
"Ah me, ah me, my days are told:
O see me in the giant's hold.
Fly, son of Raghu, swiftly flee,
And thy dear self from danger free.
Me to the fiend an offering give; Fly at thine ease thyself and live.
Thou, great Kakutstha's son, I ween, Wilt find ere long thy Maithil queen, And when thou holdest, throned again, Thine old hereditary reign,
With servants prompt to do thy will, O think upon thy brother still."
As thus the trembling Lakshmaṇ cried, The dauntless Ráma thus replied:
"Brother, from causeless dread forbear.
A chief like thee should scorn despair."
He spoke to soothe his wild alarm: Then fierce Kabandha[517] long of arm, Among the Dánavs[518] first and best, The sons of Raghu thus addressed: "What men are you, whose shoulders show Broad as a bull's, with sword and bow, Who roam this dark and horrid place, Brought by your fate before my face?
Declare by what occasion led
These solitary wilds you tread,
With swords and bows and shafts to pierce, Like bulls whose horns are strong and fierce.
Why have you sought this forest land Where wild with hunger's pangs I stand?
Now as your steps my path have crossed Esteem your lives already lost."

The royal brothers heard with dread The words which fierce Kabandha said.
And Ráma to his brother cried,
Whose cheek by blanching fear was dried: “Alas, we fall, O valiant chief,
From sorrow into direr grief,
Still mourning her I hold so dear We see our own destruction near.
Mark, brother, mark what power has time O’er all that live, in every clime.
Now, lord of men, thyself and me
Involved in fatal danger see.
’Tis not, be sure, the might of Fate That crushes all with deadly weight.
Ne’er can the brave and strong, who know The use of spear and sword and bow,
The force of conquering time withstand, But fall like barriers built of sand.”
Thus in calm strength which naught could shake The son of Daśaratha spake,
With glory yet unstained
Upon Sumitrá’s son he bent
His eyes, and firm in his intent
His dauntless heart maintained.

Canto LXXI. Kabandha’s Speech.

Kabandha saw each chieftain stand Imprisoned by his mighty hand,
Which like a snare around him pressed And thus the royal pair addressed: “Why, warriors, are your glances bent On me whom hungry pangs torment?
Why stand with wildered senses? Fate Has brought you now my maw to sate.”
When Lakshmaṇ heard, a while appalled, His ancient courage he recalled,
And to his brother by his side
With seasonable counsel cried:
“This vilest of the giant race
Will draw us to his side apace.
Come, rouse thee; let the vengeful sword Smite off his arms, my honoured lord.
This awful giant, vast of size,
On his huge strength of arm relies, And o’er the world victorious, thus With mighty force would slaughter us.
But in cold blood to slay, O King, Discredit on the brave would bring, As when some victim in the rite
Shuns not the hand upraised to smite.”
The monstrous fiend, to anger stirred, The converse of the brothers heard.
His horrid mouth he opened wide
And drew the princes to his side.
They, skilled due time and place to note Unsheathed their glittering swords and smote, Till from the giant’s shoulders they Had hewn the mighty arms away.
His trenchant falchion Ráma plied And smote him on the better side, While valiant Lakshmaṇ on the left The arm that held him prisoned cleft.
Then to the earth dismembered fell The monster with a hideous yell,
And like a cloud’s his deep roar went Through earth and air and firmament.

Then as the giant's blood flowed fast, On his cleft limbs his eye he cast, And called upon the princely pair Their names and lineage to declare.
Him then the noble Lakshmaṇ, blest With fortune's favouring marks, addressed,
And told the fiend his brother's name And the high blood of which he came:
"Ikshváku's heir here Ráma stands, Illustrious through a hundred lands.
I, younger brother of the heir,
O fiend, the name of Lakshmaṇ bear.
His mother stole his realm away
And drove him forth in woods to stray.
Thus through the mighty forest he Roamed with his royal wife and me.
While glorious as a God he made
His dwelling in the greenwood shade, Some giant stole away his dame,
And seeking her we hither came.
But tell me who thou art, and why With headless trunk that towered so high,
With flaming face beneath thy chest, Thou liest crushed in wild unrest."
He heard the words that Lakshmaṇ spoke, And memory in his breast awoke,
Recalling Indra's words to mind
He spoke in gentle tones and kind: "O welcome best of men, are ye
Whom, blest by fate, this day I see.
A blessing on each trenchant blade That low on earth these arms has laid!
Thou, lord of men, incline thine ear The story of my woe to hear,
While I the rebel pride declare
Which doomed me to the form I wear."

Canto LXXII. Kabandha’s Tale.

“Lord of the mighty arm, of yore A shape transcending thought I wore, And through the triple world’s extent My fame for might and valour went.

Scarce might the sun and moon on high, Scarce Śakra, with my beauty vie.
Then for a time this form I took, And the great world with trembling shook.
The saints in forest shades who dwelt The terror of my presence felt.
But once I stirred to furious rage Great Sthúlaśiras, glorious sage.
Culling in woods his hermit food
My hideous shape with fear he viewed.
Then forth his words of anger burst That bade me live a thing accursed: “Thou, whose delight is others’ pain, This grisly form shalt still retain.”
Then when I prayed him to relent
And fix some term of punishment, — Prayed that the curse at length might cease, He bade me thus expect release:
“Let Ráma cleave thine arms away
And on the pyre thy body lay,
And then shalt thou, set free from doom, Thine own fair shape once more assume.”
O Lakshmaṇ, hear my words: in me
The world-illustrious Danu see.
By Indra’s curse, subdued in fight, I wear this form which scares the sight.
By sternest penance long maintained The mighty Father’s grace I gained.
When length of days the God bestowed, With foolish pride my bosom glowed.
My life, of lengthened years assured, I deemed from Śakra’s might secured.
Let by my senseless pride astray

I challenged Indra to the fray.
A flaming bolt with many a knot
With his terrific arm he shot,
And straight my head and thighs compressed Were buried in my bulky chest.
Deaf to each prayer and piteous call He sent me not to Yáma's hall.
"Thy prayers and cries," he said "are vain: The Father's word must true remain."
"But how may lengthened life be spent By one the bolt has torn and rent?
How can I live," I cried, "unfed, With shattered face and thighs and head?"
As thus I spoke his grace to crave, Arms each a league in length he gave, And opened in my chest beneath
This mouth supplied with fearful teeth.
So my huge arms I used to cast
Round woodland creatures as they passed, And fed within the forest here
On lion, tiger, pard, and deer.
Then Indra spake to soothe my grief: "When Ráma and his brother chief
From thy huge bulk those arms shall cleave, Then shall the skies thy soul receive."
Disguised in this terrific shape
I let no woodland thing escape,
And still my longing soul was pleased Whene'er my arms a victim seized, For in these arms I fondly thought Would Ráma's self at last be caught.
Thus hoping, toiling many a day
I yearned to cast my life away,
And here, my lord, thou standest now: Blessings be thine! for none but thou Could cleave my arms with trenchant stroke: True are the words the hermit spoke.
Now let me, best of warriors, lend My counsel, and thy plans befriend, And aid thee with advice in turn
If thou with fire my corse wilt burn."
As thus the mighty Danu prayed
With offer of his friendly aid,

While Lakshmaṇ gazed with anxious eye, The virtuous Ráma made reply:
“Lakshmaṇ and I through forest shade From Janasthán a while had strayed.
When none was near her, Rávaṇ came And bore away my glorious dame,
The giant’s form and size unknown, I learn as yet his name alone.
Not yet the power and might we know Or dwelling of the monstrous foe.
With none our helpless feet to guide We wander here by sorrow tried.
Let pity move thee to requite
Our service in the funeral rite.
Our hands shall bring the boughs that, dry Where elephants have rent them, lie,
Then dig a pit, and light the fire To burn thee as the laws require.
Do thou as meed of this declare
Who stole my spouse, his dwelling where.
O, if thou can, I pray thee say,
And let this grace our deeds repay.”
Danu had lent attentive ear
The words which Ráma spoke to hear, And thus, a speaker skilled and tried, To that great orator replied:
“No heavenly lore my soul endows, Naught know I of thy Maithil spouse.
Yet will I, when my shape I wear, Him who will tell thee all declare.
Then, Ráma, will my lips disclose His name who well that giant knows.
But till the flames my corse devour This hidden knowledge mocks my power.
For through that curse’s withering taint My knowledge now is small and faint.
Unknown the giant’s very name
Who bore away the Maithil dame.
Cursed for my evil deeds I wore
A shape which all the worlds abhor.
Now ere with wearied steeds the sun Through western skies his course have run,
Deep in a pit my body lay And burn it in the wonted way.
When in the grave my corse is placed, With fire and funeral honours graced, Then I, great chief, his name will tell Who knows the giant robber well.

With him, who guides his life aright, In league of trusting love unite, And he, O valiant prince, will be A faithful friend and aid to thee.
For, Ráma, to his searching eyes
The triple world uncovered lies.
For some dark cause of old, I ween, Through all the spheres his ways have been.”

Canto LXXIII. Kabandha’s Counsel.

The monster ceased: the princely pair Heard great Kabandha’s eager prayer.
Within a mountain cave they sped, Where kindled fire with care they fed.
Then Lakshmaṇ in his mighty hands Brought ample store of lighted brands, And to a pile of logs applied
The flame that ran from side to side.
The spreading glow with gentle force Consumed Kabandha’s mighty corse, Till the unresting flames had drunk The marrow of the monstrous trunk, As balls of butter melt away
Amid the fires that o’er them play.
Then from the pyre, like flame that glows Undimmed by cloudy smoke, he rose, In garments pure of spot or speck, A heavenly wreath about his neck.
Resplendent in his bright attire He sprang exultant from the pyre.
While from neck, arm, and foot was sent The flash of gold and ornament.
High on a chariot, bright of hue, Which swans of fairest pinion drew, He filled each region of the air With splendid glow reflected there.
Then in the sky he stayed his car And called to Ráma from afar:
“Hear, chieftain, while my lips explain The means to win thy spouse again.
Six plans, O prince, the wise pursue To reach the aims we hold in view.[519]
When evils ripening sorely press They load the wretch with new distress, So thou and Lakshmaṇ, tried by woe, Have felt at last a fiercer blow, And plunged in bitterest grief to-day Lament thy consort torn away.
There is no course but this: attend; Make, best of friends, that chief thy friend.
Unless his prospering help thou gain Thy plans and hopes must all be vain.
O Ráma, hear my words, and seek, Sugríva, for of him I speak.

His brother Báli, Indra’s son,
Expelled him when the fight was won.
With four great chieftains, faithful still, He dwells on Rishyamúka’s hill. — Fair mountain, lovely with the flow Of Pampá’s waves that glide below, — Lord of the Vánars[520] just and true, Strong, very glorious, bright to view, Unmatched in counsel, firm and meek, Bound by each word his lips may speak, Good, splendid, mighty, bold and brave, Wise in each plan to guide and save.
His brother, fired by lust of sway, Drove forth the prince in woods to stray.
In all thy search for Sítá he
Thy ready friend and help will be.
With him to aid thee in thy quest Dismiss all sorrow from thy breast.
Time is a mighty power, and none His fixed decree can change or shun.
So rich reward thy toil shall bless, And naught can stay thy sure success.
Speed hence, O chief, without delay, To strong Sugríva take thy way.
This hour thy footsteps onward bend, And make that mighty prince thy friend.
With him before the attesting flame In solemn truth alliance frame.
Nor wilt thou, if thy heart be wise, Sugríva, Vánar king, despise.
Of boundless strength, all shapes he wears, He hearkens to a suppliant’s prayers,
And, grateful for each kindly deed, Will help and save in hour of need.
And you, I ween, the power possess To aid his hopes and give redress.
He, let his cause succeed or fail, Will help you, and you must prevail.
A banished prince, in fear and woe He roams where Pampá’s waters flow, True offspring of the Lord of Light Expelled by Báli’s conquering might.
Go, Raghu’s son, that chieftain seek Who dwells on Rishyamúka’s peak.
Before the flame thy weapons cast And bind the bonds of friendship fast.
For, prince of all the Vánar race, He in his wisdom knows each place Where dwell the fierce gigantic brood Who make the flesh of man their food.
To him, O Raghu’s son, to him
Naught in the world is dark or dim, Where’er the mighty Day-God gleams Resplendent with a thousand beams.

He over rocky height and hill,
Through gloomy cave, by lake and rill, Will with his Vánars seek the prize, And tell thee where thy lady lies.
And he will send great chieftains forth To east and west and south and north, To seek the distant spot where she All desolate laments for thee.
He even in Rávaṇ’s halls would find Thy Sítá, gem of womankind.
Yea, if the blameless lady lay
On Meru’s loftiest steep,
Or, far removed from light of day, Where hell is dark and deep,
That chief of all the Vánar race His way would still explore,
Meet the cowed giants face to face And thy dear spouse restore.”

Canto LXXIV. Kabandha’s Death.

WHEN WISE KABANDHA thus had taught The means to find the dame they sought, And urged them onward in the quest, He thus again the prince addressed:
“This path, O Raghu’s son, pursue
Where those fair trees which charm the view, Extending westward far away,
The glory of their bloom display,
Where their bright leaves Rose-apples show, And the tall Jak and Mango grow.
Whene’er you will, those trees ascend, Or the long branches shake and bend, Their savoury fruit like Amrit eat, Then onward speed with willing feet.
Beyond this shady forest, decked
With flowering trees, your course direct.
Another grove you then will find
With every joy to take the mind,
Like Nandan with its charms displayed, Or Northern Kuru’s blissful shade; Where trees distil their balmy juice, And fruit through all the year produce; Where shades with seasons ever fair With Chaitraratha may compare:
Where trees whose sprays with fruit are bowed Rise like a mountain or a cloud.
There, when you list, from time to time, The loaded trees may Lakshmaṇ climb, Or from the shaken boughs supply
Sweet fruit that may with Amrit vie.
The onward path pursuing still
From wood to wood, from hill to hill, Your happy eyes at length will rest On Pampá’s lotus-covered breast.
Her banks with gentle slope descend, Nor stones nor weed the eyes offend, And o’er smooth beds of silver sand Lotus and lily blooms expand.

There swans and ducks and curlews play, And keen-eyed ospreys watch their prey, And from the limpid waves are heard Glad notes of many a water-bird.
Untaught a deadly foe to fear
They fly not when a man is near,
And fat as balls of butter they
Will, when you list, your hunger stay.
Then Lakshmaṇ with his shafts will take The fish that swim the brook and lake, Remove each bone and scale and fin, Or strip away the speckled skin,
And then on iron skewers broil
For thy repast the savoury spoil.
Thou on a heap of flowers shalt rest And eat the meal his hands have dressed, There shalt thou lie on Pampá's brink, And Lakshmaṇ's hand shall give thee drink, Filling a lotus leaf with cool
Pure water from the crystal pool,
To which the opening blooms have lent The riches of divinest scent.
Beside thee at the close of day
Will Lakshmaṇ through the woodland stray, And show thee where the monkeys sleep In caves beneath the mountain steep.
Loud-voiced as bulls they forth will burst And seek the flood, oppressed by thirst; Then rest a while, their wants supplied, Their well-fed bands on Pampá's side.
Thou roving there at eve shalt see Rich clusters hang on shrub and tree, And Pampá flushed with roseate glow, And at the view forget thy woe.
There shalt thou mark with strange delight Each loveliest flower that blooms by night, While lily buds that shrink from day Their tender loveliness display.
In that far wild no hand but thine Those peerless flowers in wreaths shall twine: Immortal in their changeless pride, Ne'er fade those blooms and ne'er are dried.
There erst on holy thoughts intent Their days Matanga's pupils spent.
Once for their master food they sought, And store of fruit and berries brought.
Then as they laboured through the dell From limb and brow the heat-drops fell: Thence sprang and bloomed those wondrous trees: Such holy power have

devotees.
Thus, from the hermits' heat-drops sprung, Their growth is ever fresh and young.
There Śavarí is dwelling yet,
Who served each vanished anchoret.

Beneath the shade of holy boughs
That ancient votaress keeps her vows.
Her happy eyes on thee will fall,
O godlike prince, adored by all,
And she, whose life is pure from sin, A blissful seat in heaven will win.
But cross, O son of Raghu, o'er,
And stand on Pampá's western shore.
A tranquil hermitage that lies
Deep in the woods will meet thine eyes.
No wandering elephants invade
The stillness of that holy shade,
But checked by saint Matanga's power They spare each consecrated bower.
Through many an age those trees have stood World-famous as Matanga's wood
Still, Raghu's son, pursue thy way: Through shades where birds are vocal stray,
Fair as the blessed wood where rove Immortal Gods, or Nandan's grove.
Near Pampá eastward, full in sight, Stands Rishyamúka's wood-crowned height.
'Tis hard to climb that towering steep Where serpents unmolested sleep.
The free and bounteous, formed of old By Brahmá of superior mould,
Who sink when day is done to rest
Reclining on that mountain crest, — What wealth or joy in dreams they view,
Awaking find the vision true.
But if a villain stained with crime That holy hill presume to climb,
The giants in their fury sweep
From the hill top the wretch asleep.
There loud and long is heard the roar Of elephants on Pampá's shore,

Who near Matanga’s dwelling stray
And in those waters bathe and play.
A while they revel by the flood,
Their temples stained with streams like blood, Then wander far away dispersed,
Dark as huge clouds before they burst.
But ere they part they drink their fill Of bright pure water from the rill, Delightful to the touch, where meet Scents of all flowers divinely sweet, Then speeding from the river side
Deep in the sheltering thicket hide.
Then bears and tigers shalt thou view Whose soft skins show the sapphire’s hue,
And silvan deer that wander nigh
Shall harmless from thy presence fly.
High in that mountain’s wooded side Is a fair cavern deep and wide,
Yet hard to enter: piles of rock
The portals of the cavern block.[521]
Fast by the eastern door a pool
Gleams with broad waters fresh and cool, Where stores of roots and fruit abound, And thick trees shade the grassy ground.
This mountain cave the virtuous-souled Sugríva, and his Vánars hold,
And oft the mighty chieftain seeks The summits of those towering peaks.”
Thus spake Kabandha high in air
His counsel to the royal pair.
Still on his neck that wreath he bore, And radiance like the sun’s he wore.
Their eyes the princely brothers raised And on that blissful being gazed:
“Behold, we go: no more delay;
Begin,” they cried, “thy heavenward way.”
“Depart,” Kabandha’s voice replied, “Pursue your search, and bliss betide.”
Thus to the happy chiefs he said,
Then on his heavenward journey sped.
Thus once again Kabandha won
A shape that glittered like the sun Without a spot or stain.

Thus bade he Ráma from the air
To great Sugríva’s side repair
His friendly love to gain.

Canto LXXV. Savarí.

Thus counselled by their friendly guide On through the wood the princes hied, Pursuing still the eastern road To Pampá which Kabandha showed, Where trees that on the mountains grew With fruit like honey charmed the view.
They rested weary for the night Upon a mountain's wooded height, Then onward with the dawn they hied And stood on Pampá's western side, Where Śavarí's fair home they viewed Deep in that shady solitude.
The princes reached the holy ground Where noble trees stood thick around, And joying in the lovely view
Near to the aged votaress drew.
To meet the sons of Raghu came, With hands upraised, the pious dame, And bending low with reverence meet Welcomed them both and pressed their feet.
Then water, as beseems, she gave, Their lips to cool, their feet to lave.
To that pure saint who never broke One law of duty Ráma spoke:
"I trust no cares invade thy peace, While holy works and zeal increase; That thou content with scanty food All touch of ire hast long subdued; That all thy vows are well maintained While peace of mind is surely gained, That reverence of the saints who taught Thy faithful heart due fruit has brought."
The aged votaress pure of taint, Revered by every perfect saint, Rose to her feet by Ráma's side And thus in gentle tones replied: "My penance meed this day I see Complete, my lord, in meeting thee.
This day the fruit of birth I gain, Nor have I served the saints in vain.
I reap rich fruits of toil and vow, And heaven itself awaits me now, When I, O chief of men, have done Honour to thee the godlike one.
I feel, great lord, thy gentle eye My earthly spirit purify,
And I, brave tamer of thy foes, Shall through thy grace in bliss repose.

Thy feet by Chitrakúṭa strayed
When those great saints whom I obeyed, In dazzling chariots bright of hue, Hence to their heavenly mansions flew.
As the high saints were borne away I heard their holy voices say:
“In this pure grove, O devotee, Prince Ráma soon will visit thee.
When he and Lakshmaṇ seek this shade, Be to thy guests all honour paid.
Him shalt thou see, and pass away To those blest worlds which ne’er decay.”
To me, O mighty chief, the best Of lofty saints these words addressed.
Laid up within my dwelling lie
Fruits of each sort which woods supply, — Food culled for thee in endless store From every tree on Pampá’s shore.”
Thus to her virtuous guest she sued And he, with heavenly lore endued, Words such as these in turn addressed To her with equal knowledge blest: “Danu himself the power has told Of thy great masters lofty-souled.
Now if thou will, mine eyes would fain Assurance of their glories gain.”
She heard the prince his wish declare: Then rose she, and the royal pair Of brothers through the wood she led That round her holy dwelling spread.
“Behold Matanga’s wood” she cried, “A grove made famous far and wide.
Dark as thick clouds and filled with herds Of wandering deer, and joyous birds.
In this pure spot each reverend sire With offerings fed the holy fire.
See here the western altar stands Where daily with their trembling hands The aged saints, so long obeyed By me, their gifts of blossoms laid.
The holy power, O Raghu’s son,
By their ascetic virtue won,
Still keeps their well-loved altar bright, Filling the air with beams of light.
And those seven neighbouring lakes behold Which, when the saints infirm and old, Worn out by fasts, no longer sought, Moved hither drawn by power of thought.
Look, Ráma, where the devotees
Hung their bark mantles on the trees, Fresh from the bath: those garments wet Through many a day are dripping yet.

See, through those aged hermits' power The tender spray, this bright-hued flower With which the saints their worship paid, Fresh to this hour nor change nor fade.

Here thou hast seen each lawn and dell, And heard the tale I had to tell: Permit thy servant, lord, I pray, To cast this mortal shell away, For I would dwell, this life resigned, With those great saints of lofty mind, Whom I within this holy shade

With reverential care obeyed."

When Ráma and his brother heard The pious prayer the dame preferred, Filled full of transport and amazed They marvelled as her words they praised.

Then Ráma to the votaress said

Whose holy vows were perfected: "Go, lady, where thou fain wouldst be, O thou who well hast honoured me."

Her locks in hermit fashion tied, Clad in bark coat and black deer-hide, When Ráma gave consent, the dame Resigned her body to the flame.

Then like the fire that burns and glows, To heaven the sainted lady rose, In all her heavenly garments dressed, Immortal wreaths on neck and breast, Bright with celestial gems she shone Most beautiful to look upon,

And like the flame of lightning sent A glory through the firmament.

That holy sphere the dame attained, By depth of contemplation gained, Where roam high saints with spirits pure In bliss that shall for aye endure.

Canto LXXVI. Pampá.

When Śavarí had sought the skies And gained her splendid virtue's prize, Ráma with Lakshmaṇ stayed to brood O'er the strange scenes their eyes had viewed.

His mind upon those saints was bent, For power and might preëminent

And he to musing Lakshmaṇ spoke The thoughts that in his bosom woke: "Mine eyes this wondrous home have viewed Of those great saints with souls subdued, Where peaceful tigers dwell and birds, And deer abound in heedless herds.

Our feet upon the banks have stood Of those seven lakes within the wood, Where we have duly dipped, and paid Libations to each royal shade.

Forgotten now are thoughts of ill And joyful hopes my bosom fill.

Again my heart is light and gay And grief and care have passed away.

Come, brother, let us hasten where Bright Pampá's flood is fresh and fair, And towering in their beauty near Mount Rishyamúka's heights appear, Which, offspring of the Lord of Light, Still fearing Báli's conquering might, With four brave chiefs of Vánar race Sugríva makes his dwelling-place.

I long with eager heart to find That leader of the Vánar kind,

For on that chief my hopes depend That this our quest have prosperous end."

Thus Ráma spoke, in battle tried, And thus Sumitrá's son replied: "Come, brother, come, and speed away: My spirit brooks no more delay."

Thus spake Sumitrá's son, and then Forth from the grove the king of men With his dear brother by his side To Pampá's lucid waters hied.

He gazed upon the woods where grew Trees rich in flowers of every hue.

From brake and dell on every side The curlew and the peacock cried, And flocks of screaming parrots made Shrill music in the bloomy shade.

His eager eyes, as on he went,

On many a pool and tree were bent.
Inflamed with love he journeyed on Till a fair flood before him shone.
He stood upon the water's side
Which streams from distant hills supplied: Matanga's name that water bore: There bathed he from the shelving shore.
Then, each on earnest thoughts intent, Still farther on their way they went.
But Ráma's heart once more gave way Beneath his grief and wild dismay.
Before him lay the noble flood
Adorned with many a lotus bud.
On its fair banks Aśoka glowed, And all bright trees their blossoms showed.
Green banks that silver waves confined With lovely groves were fringed and lined.
The crystal waters in their flow Showed level sands that gleamed below.
There glittering fish and tortoise played, And bending trees gave pleasant shade.
There creepers on the branches hung With lover-like embraces clung.
There gay Gandharvas loved to meet, And Kinnars sought the calm retreat.
There wandering Yakshas found delight, Snake-gods and rovers of the night.
Cool were the pleasant waters, gay Each tree with creeper, flower, and spray.
There flushed the lotus darkly red, Here their white glory lilies spread, Here sweet buds showed their tints of blue: So carpets gleam with many a hue.
A grove of Mangoes blossomed nigh, Echoing with the peacock's cry.
When Ráma by his brother's side The lovely flood of Pampá eyed, Decked like a beauty, fair to see With every charm of flower and tree, His mighty heart with woe was rent And thus he spoke in wild lament "Here, Lakshmaṇ, on this beauteous shore, Stands, dyed with tints of many an ore, The mountain Rishyamúka bright
With flowery trees that crown each height.
Sprung from the chief who, famed of yore, The name of Riksharajas bore,
Sugríva, chieftain strong and dread, Dwells on that mountain's towering head.
Go to him, best of men, and seek That prince of Vánars on the peak, I cannot longer brook my pain,

Or, Sítá lost, my life retain.”
Thus by the pangs of love distressed, His thoughts on Sítá bent,
His faithful brother he addressed, And cried in wild lament.
He reached the lovely ground that lay On Pampá’s wooded side,
And told in anguish and dismay, The grief he could not hide.
With listless footsteps faint and slow His way the chief pursued,
Till Pampá with her glorious show Of flowering woods he viewed.
Through shades where every bird was found The prince with Lakshmaṇ passed,
And Pampá with her groves around Burst on his eyes at last.

BOOK IV.

Canto I. Ráma’s Lament.

The princes stood by Pampá’s side[522]
Which blooming lilies glorified.
With troubled heart and sense o’erthrown There Ráma made his piteous moan.
As the fair flood before him lay
The reason of the chief gave way;
And tender thoughts within him woke, As to Sumitrá’s son he spoke:
“How lovely Pampá’s waters show,
Where streams of lucid crystal flow!
What glorious trees o’erhang the flood Which blooms of opening lotus stud!
Look on the banks of Pampá where
Thick groves extend divinely fair;
And piles of trees, like hills in size, Lift their proud summits to the skies.
But thought of Bharat’s[523] pain and toil, And my dear spouse the giant’s spoil,
Afflict my tortured heart and press
My spirit down with heaviness.
Still fair to me though sunk in woe
Bright Pampá and her forest show.
Where cool fresh waters charm the sight, And flowers of every hue are bright.
The lotuses in close array
Their passing loveliness display,
And pard and tiger, deer and snake
Haunt every glade and dell and brake.
Those grassy spots display the hue
Of topazes and sapphires’ blue,
And, gay with flowers of every dye,
With richly broidered housings vie.

What loads of bloom the high trees crown, Or weigh the bending branches down!
And creepers tipped with bud and flower Each spray and loaded limb o’erpower.
Now cool delicious breezes blow,
And kindle love’s voluptuous glow,
When balmy sweetness fills the air,
And fruit and flowers and trees are fair.
Those waving woods, that shine with bloom, Each varied tint in turn assume.
Like labouring clouds they pour their showers In rain or ever-changing flowers.
Behold, those forest trees, that stand High upon rock and table-land,
As the cool gales their branches bend, Their floating blossoms downward send.
See, Lakshmaṇ, how the breezes play
With every floweret on the spray.
And sport in merry guise with all
The fallen blooms and those that fall.
See, brother, where the merry breeze Shakes the gay boughs of flowery trees,
Disturbed amid their toil a throng
Of bees pursue him, loud in song.
The Koïls,[524] mad with sweet delight, The bending trees to dance invite;
And in its joy the wild wind sings
As from the mountain cave he springs.
On speed the gales in rapid course,
And bend the woods beneath their force, Till every branch and spray they bind
In many a tangled knot entwined.
What balmy sweets those gales dispense With cool and sacred influence!
Fatigue and trouble vanish: such
The magic of their gentle touch.
Hark, when the gale the boughs has bent In woods of honey redolent,
Through all their quivering sprays the trees Are vocal with the murmuring bees.
The hills with towering summits rise, And with their beauty charm the eyes, Gay with the giant trees which bright With blossom spring from every height: And as

the soft wind gently sways
The clustering blooms that load the sprays, The very trees break forth and sing
With startled wild bees' murmuring.
Thine eyes to yonder Cassias[525] turn Whose glorious clusters glow and burn.

Those trees in yellow robes behold,
Like giants decked with burnished gold.
Ah me, Sumitrá's son, the spring
Dear to sweet birds who love and sing, Wakes in my lonely breast the flame
Of sorrow as I mourn my dame.
Love strikes me through with darts of fire, And wakes in vain the sweet desire.
Hark, the loud Koïl swells his throat, And mocks me with his joyful note.
I hear the happy wild-cock call
Beside the shady waterfall.
His cry of joy afflicts my breast
By love's absorbing might possessed.
My darling from our cottage heard
One morn in spring this shrill-toned bird, And called me in her joy to hear
The happy cry that charmed her ear.
See, birds of every varied voice
Around us in the woods rejoice,
On creeper, shrub, and plant alight, Or wing from tree to tree their flight.
Each bird his kindly mate has found, And loud their notes of triumph sound,
Blending in sweetest music like
The distant warblings of the shrike.
See how the river banks are lined
With birds of every hue and kind.
Here in his joy the Koïl sings,
There the glad wild-cock flaps his wings.
The blooms of bright Aśokas[526] where The song of wild bees fills the air, And
the soft whisper of the boughs

Increase my longing for my spouse.
The vernal flush of flower and spray Will burn my very soul away.
What use, what care have I for life
If I no more may see my wife
Soft speaker with the glorious hair, And eyes with silken lashes fair?
Now is the time when all day long
The Koïls fill the woods with song.
And gardens bloom at spring's sweet touch Which my beloved loved so much.
Ah me, Sumitrá's son, the fire
Of sorrow, sprung from soft desire,
Fanned by the charms the spring time shows, Will burn my heart and end my woes,
Whose sad eyes look on each fair tree, But my sweet love no more may see.
Ah me, Ah me, from hour to hour
Love in my soul will wax in power,
And spring, upon whose charms I gaze, Whose breath the heat of toil allays,
With thoughts of her for whom I strain My hopeless eyes, increase my pain.
As fire in summer rages through
The forests thick with dry bamboo,
So will my fawn eyed love consume
My soul o'erwhelmed with thoughts of gloom.
Behold, beneath each spreading tree
The peacocks dance[527] in frantic glee, And, stirred by all the gales that blow,
Their tails with jewelled windows glow, Each bird, in happy love elate,
Rejoices with his darling mate.
But sights like these of joy and peace My pangs of hopeless love increase.
See on the mountain slope above
The peahen languishing with love.
Behold her now in amorous dance
Close to her consort's side advance.
He with a laugh of joy and pride

Displays his glittering pinions wide; And follows through the tangled dell The partner whom he loves so well.
Ah happy bird! no giant's hate
Has robbed him of his tender mate;
And still beside his loved one he
Dances beneath the shade in glee.
Ah, in this month when flowers are fair My widowed woe is hard to bear.
See, gentle love a home may find
In creatures of inferior kind.
See how the peahen turns to meet
Her consort now with love-drawn feet.

So, Lakshmaṇ, if my large-eyed dear, The child of Janak still were here,
She, by love's thrilling influence led, Upon my breast would lay her head.
These blooms I gathered from the bough Without my love are useless now.
A thousand blossoms fair to see
With passing glory clothe each tree
That hangs its cluster-burthened head Now that the dewy months[528] are fled, But, followed by the bees that ply
Their fragrant task, they fall and die.
A thousand birds in wild delight
Their rapture-breathing notes unite; Bird calls to bird in joyous strain, And turns my love to frenzied pain.
O, if beneath those alien skies,
There be a spring where Sítá lies,
I know my prisoned love must be
Touched with like grief, and mourn with me.
But ah, methinks that dreary clime
Knows not the touch of spring's sweet time.
How could my black eyed love sustain, Without her lord, so dire a pain?
Or if the sweet spring come to her

In distant lands a prisoner,
How may his advent and her met
On every side with taunt and threat?
Ah, if the springtide's languor came With soft enchantment o'er my dame,
My darling of the lotus eye,
My gently speaking love, would die;
For well my spirit knows that she
Can never live bereft of me
With love that never wavered yet
My Sítá's heart, on me is set,
Who, with a soul that ne'er can stray, With equal love her love repay.
In vain, in vain the soft wind brings Sweet blossoms on his balmy wings;
Delicious from his native snow,
To me like fire he seems to glow.
O, how I loved a breeze like this
When darling Sítá shared the bliss!
But now in vain for me it blows
To fan the fury of my woes.
That dark-winged bird that sought the skies Foretelling grief with warning cries,
Sits on the tree where buds are gay, And pours glad music from the spray.
That rover of the fields of air
Will aid my love with friendly care, And me with gracious pity guide
To my large-eyed Videhan's side.[529]
Hark, Lakshmaṇ, how the woods around With love-inspiring chants resound,
Where birds in every bloom-crowned tree Pour forth their amorous minstrelsy.
As though an eager gallant wooed
A gentle maid by love subdued,
Enamoured of her flowers the bee
Darts at the wind-rocked Tila tree.[530]
Aśoka, brightest tree that grows,
That lends a pang to lovers' woes,

Hangs out his gorgeous bloom in scorn And mocks me as I weep forlorn.
O Lakshmaṇ, turn thine eye and see
Each blossom-laden Mango tree,
Like a young lover gaily dressed
Whom fond desire forbids to rest.
Look, son of Queen Sumitrá through
The forest glades of varied hue,
Where blooms are bright and grass is green The Kinnars[531] with their loves are seen.
See, brother, see where sweet and bright Those crimson lilies charm the sight,
And o'er the flood a radiance throw
Fair as the morning's roseate glow.
See, Pampá, most divinely sweet,
The swan's and mallard's loved retreat, Shows her glad waters bright and clear,
Where lotuses their heads uprear
From the pure wave, and charm the view With mingled tints of red and blue.
Each like the morning's early beams
Reflected in the crystal gleams;
And bees on their sweet toil intent
Weigh down each tender filament.
There with gay lawns the wood recedes; There wildfowl sport amid the reeds,
There roedeer stand upon the brink,
And elephants descend to drink.
The rippling waves which winds make fleet Against the bending lilies beat,
And opening bud and flower and stem
Gleam with the drops that hang on them.
Life has no pleasure left for me
While my dear queen I may not see, Who loved so well those blooms that vie
With the full splendour of her eye.
O tyrant Love, who will not let
My bosom for one hour forget

The lost one whom I yearn to meet,
Whose words were ever kind and sweet.
Ah, haply might my heart endure
This hopeless love that knows not cure, If spring with all his trees in flower
Assailed me not with ruthless power.
Each lovely scene, each sound and sight Wherein, with her, I found delight,
Has lost the charm so sweet of yore, And glads my widowed heart no more.
On lotus buds I seem to gaze,
Or blooms that deck Paláśa[532] sprays;[533]
But to my tortured memory rise
The glories of my darling's eyes.
Cool breezes through the forest stray Gathering odours on their way,
Enriched with all the rifled scent
Of lotus flower and filament.
Their touch upon my temples falls
And Sítá's fragrant breath recalls.
Now look, dear brother, on the right Of Pampá towers a mountain height
Where fairest Cassia trees unfold
The treasures of their burnished gold.
Proud mountain king! his woody side
With myriad ores is decked and dyed, And as the wind-swept blossoms fall
Their fragrant dust is stained with all.
To yon high lands thy glances turn:
With pendent fire they flash and burn, Where in their vernal glory blaze
Paláśa flowers on leafless sprays.
O Lakshmaṇ, look! on Pampá's side
What fair trees rise in blooming pride!
What climbing plants above them show Or hang their flowery garlands low!
See how the amorous creeper rings
The wind-rocked trees to which she clings, As though a dame by love impelled
With clasping arms her lover held.

Drunk with the varied scents that fill The balmy air, from hill to hill,
From grove to grove, from tree to tree, The joyous wind is wandering free.
These gay trees wave their branches bent By blooms, of honey redolent.
There, slowly opening to the day,
Buds with dark lustre deck the spray.
The wild bee rests a moment where
Each tempting flower is sweet and fair, Then, coloured by the pollen dyes,
Deep in some odorous blossom lies.
Soon from his couch away he springs: To other trees his course he wings,
And tastes the honeyed blooms that grow Where Pampá's lucid waters flow.
See, Lakshmaṇ, see, how thickly spread With blossoms from the trees o'erhead,
That grass the weary traveller woos
With couches of a thousand hues,
And beds on every height arrayed
With red and yellow tints are laid,
No longer winter chills the earth:
A thousand flowerets spring to birth, And trees in rivalry assume
Their vernal garb of bud and bloom.
How fair they look, how bright and gay With tasselled flowers on every spray!
While each to each proud challenge flings Borne in the song the wild bee sings.
That mallard by the river edge
Has bathed amid the reeds and sedge: Now with his mate he fondly plays
And fires my bosom as I gaze.
Mandákiní[534] is far renowned: No lovelier flood on earth is found; But all her fairest charms combined
In this sweet stream enchant the mind.
O, if my love were here to look
With me upon this lovely brook,
Never for Ayodhyá would I pine,
Or wish that Indra's lot were mine.
If by my darling's side I strayed

O’er the soft turf which decks the glade, Each craving thought were sweetly stilled, Each longing of my soul fulfilled.
But, now my love is far away,
Those trees which make the woods so gay, In all their varied beauty dressed,
Wake thoughts of anguish in my breast.
That lotus-covered stream behold
Whose waters run so fresh and cold, Sweet rill, the wildfowl’s loved resort, Where curlew, swan, and diver sport; Where with his consort plays the drake, And tall deer love their thirst to slake, While from each woody bank is heard
The wild note of each happy bird.
The music of that joyous quire
Fills all my soul with soft desire;
And, as I hear, my sad thoughts fly
To Sítá of the lotus eye,
Whom, lovely with her moonbright cheek, In vain mine eager glances seek.
Now turn, those chequered lawns survey Where hart and hind together stray.
Ah, as they wander at their will
My troubled breast with grief they fill, While torn by hopeless love I sigh
For Sítá of the fawn-like eye.
If in those glades where, touched by spring, Gay birds their amorous ditties sing,
Mine own beloved I might see,
Then, brother, it were well with me: If by my side she wandered still,
And this cool breeze that stirs the rill Touched with its gentle breath the brows Of mine own dear Videhan spouse.
For, Lakshmaṇ, O how blest are those On whom the breath of Pampá blows,
Dispelling all their care and gloom
With sweets from where the lilies bloom!
How can my gentle love remain
Alive amid the woe and pain,
Where prisoned far away she lies, —
My darling of the lotus eyes?

How shall I dare her sire to greet
Whose lips have never known deceit?
How stand before the childless king
And meet his eager questioning?
When banished by my sire's decree,
In low estate, she followed me.
So pure, so true to every vow,
Where is my gentle darling now?
How can I bear my widowed lot,
And linger on where she is not,
Who followed when from home I fled
Distracted, disinherited?
My spirit sinks in hopeless pain
When my fond glances yearn in vain
For that dear face with whose bright eye The worshipped lotus scarce can vie.
Ah when, my brother, shall I hear
That voice that rang so soft and clear, When, sweetly smiling as she spoke,
From her dear lips gay laughter broke?
When worn with toil and love I strayed With Sítá through the forest shade,
No trace of grief was seen in her,
My kind and thoughtful comforter.
How shall my faltering tongue relate To Queen Kauśalyá Sítá's fate?
How answer when in wild despair
She questions, Where is Sítá, where?
Haste, brother, haste: to Bharat hie, On whose fond love I still rely.
My life can be no longer borne,
Since Sítá from my side is torn."
Thus like a helpless mourner, bent
By sorrow, Ráma made lament;
And with wise counsel Lakshmaṇ tried To soothe his care, and thus replied: "O best of men, thy grief oppose,

Nor sink beneath thy weight of woes.
Not thus despond the great and pure
And brave like thee, but still endure.
Reflect what anguish wrings the heart When loving souls are forced to part;
And, mindful of the coming pain,
Thy love within thy breast restrain.
For earth, though cooled by wandering streams, Lies scorched beneath the midday beams.
Rávaṇ his steps to hell may bend,
Or lower yet in flight descend;
But be thou sure, O Raghu's son,
Avenging death he shall not shun.
Rise, Ráma, rise: the search begin,
And track the giant foul with sin.
Then shall the fiend, though far he fly, Resign his prey or surely die.
Yea, though the trembling monster hide With Sítá close to Diti's[535] side, E'en there, unless he yield the prize, Slain by this wrathful hand he dies.
Thy heart with strength and courage stay, And cast this weakling mood away.
Our fainting hopes in vain revive
Unless with firm resolve we strive.
The zeal that fires the toiler's breast Mid earthly powers is first and best.
Zeal every check and bar defies,
And wins at length the loftiest prize, In woe and danger, toil and care,
Zeal never yields to weak despair.
With zealous heart thy task begin,
And thou once more thy spouse shalt win.
Cast fruitless sorrow from thy soul, Nor let this love thy heart control.
Forget not all thy sacred lore,
But be thy noble self once more."
He heard, his bosom rent by grief,
The counsel of his brother chief;

Crushed in his heart the maddening pain, And rose resolved and strong again.
Then forth upon his journey went
The hero on his task intent,
Nor thought of Pampá's lovely brook, Or trees which murmuring breezes shook,
Though on dark woods his glances fell, On waterfall and cave and dell;
And still by many a care distressed
The son of Raghu onward pressed.
As some wild elephant elate
Moves through the woods in pride,
So Lakshmaṇ with majestic gait
Strode by his brother's side.
He, for his lofty spirit famed,
Admonished and consoled;
Showed Raghu's son what duty claimed, And bade his heart be bold.
Then as the brothers strode apace
To Rishyamúka's height,
The sovereign of the Vánar race[536]
Was troubled at the sight.
As on the lofty hill he strayed
He saw the chiefs draw near:
A while their glorious forms surveyed, And mused in restless fear.
His slow majestic step he stayed
And gazed upon the pair.
And all his spirit sank dismayed
By fear too great to bear.
When in their glorious might the best Of royal chiefs came nigh,
The Vánars in their wild unrest
Prepared to turn and fly.
They sought the hermit's sacred home[537]
For peace and bliss ordained,
And there, where Vánars loved to roam, A sure asylum gained.

Canto II. Sugríva's Alarm.

Sugríva moved by wondering awe The high-souled sons of Raghu saw, In all their glorious arms arrayed; And grief upon his spirit weighed.
To every quarter of the sky
He turned in fear his anxious eye, And roving still from spot to spot With troubled steps he rested not.
He durst not, as he viewed the pair, Resolve to stand and meet them there; And drooping cheer and quailing breast The terror of the chief confessed.
While the great fear his bosom shook, Brief counsel with his lords he took; Each gain and danger closely scanned, What hope in flight, what power to stand, While doubt and fear his bosom rent, On Raghu's sons his eyes he bent, And with a spirit ill at ease
Addressed his lords in words like these: "Those chiefs with wandering steps invade The shelter of our pathless shade, And hither come in fair disguise
Of hermit garb as Báli's spies."
Each lord beheld with troubled heart Those masters of the bowman's art, And left the mountain side to seek Sure refuge on a loftier peak.
The Vánar chief in rapid flight
Found shelter on a towering height, And all the band with one accord
Were closely gathered round their lord.
Their course the same, with desperate leap Each made his way from steep to steep, And speeding on in wild career
Filled every height with sudden fear.
Each heart was struck with mortal dread, As on their course the Vánars sped, While trees that crowned the steep were bent And crushed beneath them as they went.

As in their eager flight they pressed For safety to each mountain crest, The wild confusion struck with fear Tiger and cat and wandering deer.
The lords who watched Sugríva’s will Were gathered on the royal hill,
And all with reverent hands upraised Upon their king and leader gazed.
Sugríva feared some evil planned, Some train prepared by Báli’s hand.
But, skilled in words that charm and teach, Thus Hanumán[538] began his speech:
“Dismiss, dismiss thine idle fear, Nor dread the power of Báli here.
For this is Malaya’s glorious hill[539]
Where Báli’s might can work no ill.
I look around but nowhere see
The hated foe who made thee flee, Fell Báli, fierce in form and face: Then fear not, lord of Vánar race.
Alas, in thee I clearly find
The weakness of the Vánar kind, That loves from thought to thought to range, Fix no belief and welcome change.
Mark well each hint and sign and scan, Discreet and wise, thine every plan.
How may a king, with sense denied, The subjects of his sceptre guide?”
Hanúmán,[540] wise in hour of need, Urged on the chief his prudent rede.
His listening ear Sugríva bent,
And spake in words more excellent: “Where is the dauntless heart that free From terror’s chilling touch can see Two stranger warriors, strong as those, Equipped with swords and shafts and bows, With mighty arms and large full eyes, Like glorious children of the skies?
Báli my foe, I ween, has sent
These chiefs to aid his dark intent.
Hence doubt and fear disturb me still, For thousands serve a monarch’s will, In borrowed garb they come, and those Who walk disguised are counted foes.
With secret thoughts they watch their time, And wound fond hearts that fear no crime.
My foe in state affairs is wise,
And prudent kings have searching eyes.

By other hands they strike the foe: By meaner tools the truth they know.
Now to those stranger warriors turn, And, less than king, their purpose learn.
Mark well the trick and look of each; Observe his form and note his speech.
With care their mood and temper sound, And, if their minds be friendly found,
With courteous looks and words begin Their confidence and love to win.
Then as my friend and envoy speak, And question what the strangers seek.
Ask why equipped with shaft and bow Through this wild maze of wood they go.
If they, O chief, at first appear Pure of all guile, in heart sincere, Detect in speech and look the sin And treachery that lurk within.”
He spoke: the Wind-God’s son obeyed.
With ready zeal he sought the shade, And reached with hasty steps the wood Where Raghu’s son and Lakshmaṇ stood.[541]

Canto III. Hanumán's Speech.

THE ENVOY IN his faithful breast Pondered Sugríva's high behest.
From Rishyamúka's peak he hied
And placed him by the princes' side.
The Wind-God's son with cautious art Had laid his Vánar form apart,
And wore, to cheat the strangers eyes, A wandering mendicant's disguise.[542]
Before the heroes' feet he bent
And did obeisance reverent,
And spoke, the glorious pair to praise, His words of truth in courteous phrase,
High honour duly paid, the best
Of all the Vánar kind addressed,
With free accord and gentle grace, Those glories of their warrior race: "O hermits, blest in vows, who shine Like royal saints or Gods divine,
O best of young ascetics, say
How to this spot you found your way, Scaring the troops of wandering deer And silvan things that harbour here Searching amid the trees that grow Where Pampá's gentle waters flow.
And lending from your brows a gleam Of glory to the lovely stream.
Who are you, say, so brave and fair, Clad in the bark which hermits wear?
I see you heave the frequent sigh, I see the deer before you fly.
While you, for strength and valour dread, The earth, like lordly lions, tread, Each bearing in his hand a bow,
Like Indra's own, to slay the foe.
With the grand paces of a bull,
So bright and young and beautiful.
The mighty arms you raise appear

Like trunks which elephants uprear, And as you move this mountain-king[543]
Is glorious with the light you bring.
How have you reached, like Gods in face, Best lords of earth, this lonely place,
With tresses coiled in hermit guise,[544]
And splendours of those lotus eyes?
As Gods who leave their heavenly sphere, Alike your beauteous forms appear.
The Lords of Day and Night[545] might thus Stray from the skies to visit us.
Heroic youth, so broad of chest,
Fair with the beauty of the Blest, With lion shoulders, tall and strong, Like bulls who lead the lowing throng, Your arms, unmatched for grace and length, With massive clubs may vie in strength.
Why do no gauds those limbs adorn
Where priceless gems were meetly worn?
Each noble youth is fit, I deem,
To guard this earth, as lord supreme, With all her woods and seas, to reign From Meru's peak to Vindhya's chain.
Your smooth bows decked with dyes and gold Are glorious in their masters' hold, And with the arms of Indra[546] vie Which diamond splendours beautify.
Your quivers glow with golden sheen, Well stored with arrows fleet and keen,
Each gleaming like a fiery snake
That joys the foeman's life to take.
As serpents cast their sloughs away And all their new born sheen display, So flash your mighty swords inlaid With burning gold on hilt and blade.
Why are you silent, heroes? Why
My questions hear nor deign reply?
Sugríva, lord of virtuous mind,
The foremost of the Vánar kind,
An exile from his royal state,
Roams through the land disconsolate.
I, Hanumán, of Vánar race,

Sent by the king have sought this place, For he, the pious, just, and true, In friendly league would join with you.
Know, godlike youths, that I am one Of his chief lords, the Wind-God's son.
With course unchecked I roam at will, And now from Rishyamúka's hill,
To please his heart, his hope to speed, I came disguised in beggar's weed."
Thus Hanúmán, well trained in lore Of language, spoke, and said no more.
The son of Raghu joyed to hear
The envoy's speech, and bright of cheer He turned to Lakshmaṇ by his side, And thus in words of transport cried: "The counselor we now behold
Of King Sugríva righteous-souled.
His face I long have yearned to see, And now his envoy comes to me
With sweetest words in courteous phrase Answer this mighty lord who slays
His foemen, by Sugríva sent,
This Vánar chief most eloquent.
For one whose words so sweetly flow The whole Rig-veda[547] needs must know,
And in his well-trained memory store The Yajush and the Sáman's lore.
He must have bent his faithful ear All grammar's varied rules to hear.
For his long speech how well he spoke!
In all its length no rule he broke.
In eye, on brow, in all his face
The keenest look no guile could trace.
No change of hue, no pose of limb
Gave sign that aught was false in him.
Concise, unfaltering, sweet and clear, Without a word to pain the ear.
From chest to throat, nor high nor low, His accents came in measured flow.
How well he spoke with perfect art That wondrous speech that charmed the heart, With finest skill and order graced In words that knew nor pause nor haste!
That speech, with consonants that spring From the three seats of uttering,[548]
Would charm the spirit of a foe
Whose sword is raised for mortal blow.
How may a ruler's plan succeed

Who lacks such envoy good at need?
How fail, if one whose mind is stored With gifts so rare assist his lord?
What plans can fail, with wisest speech Of envoy’s lips to further each?”
Thus Ráma spoke; and Lakshmaṇ taught In all the art that utters thought, To King Sugríva’s learned spy
Thus made his eloquent reply:
“Full well we know the gifts that grace Sugríva, lord of Vánar race,
And hither turn our wandering feet That we that high-souled king may meet.
So now our pleasant task shall be
To do the words he speaks by thee.”
His prudent speech the Vánar heard, And all his heart with joy was stirred.
And hope that league with them would bring Redress and triumph to his king.

Canto IV. Lakshman’s Reply.

Cheered by the words that Ráma spoke, Joy in the Vánar’s breast awoke, And, as his friendly mood he knew, His thoughts to King Sugríva flew: “Again,” he mused, “my high-souled lord Shall rule, to kingly state restored; Since one so mighty comes to save, And freely gives the help we crave.”
Then joyous Hanumán, the best
Of all the Vánar kind, addressed These words to Ráma, trained of yore In all the arts of speakers’ lore:[549]
“Why do your feet this forest tread By silvan life inhabited,
This awful maze of tree and thorn Which Pampá’s flowering groves adorn?”
He spoke: obedient to the eye
Of Ráma, Lakshmaṇ made reply,
The name and fortune to unfold
Of Raghu’s son the lofty-souled: “True to the law, of fame unstained, The glorious Daśaratha reigned,
And, steadfast in his duty, long Kept the four castes[550] from scathe and wrong.
Through his wide realm his will was done, And, loved by all, he hated none.
Just to each creature great and small, Like the Good Sire he cared for all.
The Ágnishṭom,[551] as priests advised, And various rites he solemnized, Where ample largess ever paid
The Bráhmans for their holy aid.
Here Ráma stands, his heir by birth, Whose name is glorious in the earth: Sure refuge he of all oppressed, Most faithful to his sire’s behest.
He, Daśaratha’s eldest born
Whom gifts above the rest adorn, Lord of each high imperial sign,[552]
The glory of his kingly line,

Reft of his right, expelled from home, Came forth with me the woods to roam.
And Sítá too, his faithful dame, Forth with her virtuous husband came, Like the sweet light when day is done Still cleaving to her lord the sun.
And me his sweet perfections drew To follow as his servant true.
Named Lakshmaṇ, brother of my lord Of grateful heart with knowledge stored Most meet is he all bliss to share, Who makes the good of all his care.
While, power and lordship cast away, In the wild wood he chose to stay, A giant came, — his name unknown, — And stole the princess left alone.
Then Diti's son[553] who, cursed of yore, The semblance of a Rákshas wore, To King Sugríva bade us turn
The robber's name and home to learn.
For he, the Vánar chief, would know The dwelling of our secret foe.
Such words of hope spake Diti's son, And sought the heaven his deeds had won.
Thou hast my tale. From first to last Thine ears have heard whate'er has past.
Ráma the mighty lord and I
For refuge to Sugríva fly.
The prince whose arm bright glory gained, O'er the whole earth as monarch reigned, And richest gifts to others gave, Is come Sugríva's help to crave; Son of a king the surest friend
Of virtue, him who loved to lend His succour to the suffering weak, Is come Sugríva's aid to seek.
Yes, Raghu's son whose matchless hand Protected all this sea-girt land, The virtuous prince, my holy guide, For refuge seeks Sugríva's side.
His favour sent on great and small Should ever save and prosper all.
He now to win Sugríva's grace
Has sought his woodland dwelling-place.

Son of a king of glorious fame; — Who knows not Daśaratha's name? — From whom all princes of the earth Received each honour due to worth; — Heir of that best of earthly kings, Ráma the prince whose glory rings Through realms below and earth and skies, For refuge to Sugríva flies.

Nor should the Vánar king refuse The boon for which the suppliant sues, But with his forest legions speed To save him in his utmost need.”
Sumitrá’s son, his eyes bedewed
With piteous tears, thus sighed and sued.
Then, trained in all the arts that guide The speaker, Hanumán replied:
“Yea, lords like you of wisest thought, Whom happy fate has hither brought, Who vanquish ire and rule each sense, Must of our lord have audience.
Reft of his kingdom, sad, forlorn, Once Báli’s hate now Báli’s scorn, Defeated, severed from his spouse, Wandering under forest boughs,
Child of the Sun, our lord and king Sugríva will his succours bring, And all our Vánar hosts combined Will trace the dame you long to find.”
With gentle tone and winning grace Thus spake the chief of Vánar race, And then to Raghu’s son he cried: “Come, haste we to Sugríva’s side.”
He spoke, and for his words so sweet Good Lakshmaṇ paid all honour meet; Then turned and cried to Raghu’s son: “Now deem thy task already done, Because this chief of Vánar kind, Son of the God who rules the wind, Declares Sugríva’s self would be Assisted in his need by thee.
Bright gleams of joy his cheek o’erspread As each glad word of hope he said; And ne’er will one so valiant deign To cheer our hearts with hope in vain.”
He spoke, and Hanumán the wise
Cast off his mendicant disguise, And took again his Vánar form,
Son of the God of wind and storm.
High on his ample back in haste
Raghu’s heroic sons he placed,
And turned with rapid steps to find The sovereign of the Vánar kind.

Canto V. The League.

From Rishyamúka’s rugged side To Malaya’s hill the Vánar hied, And to his royal chieftain there Announced the coming of the pair: “See, here with Lakshmaṇ Ráma stands Illustrious in a hundred lands.
Whose valiant heart will never quail Although a thousand foes assail; King Daśaratha’s son, the grace
And glory of Ikshváku’s race.
Obedient to his father’s will
He cleaves to sacred duty still.
With rites of royal pomp and pride His sire the Fire-God gratified; Ten hundred thousand kine he freed, And priests enriched with ample meed; And the broad land protected, famed For truthful lips and passions tamed.
Through woman’s guile his son has made His dwelling in the forest shade, Where, as he lived with every sense Subdued in hermit abstinence,
Fierce Rávaṇ stole his wife, and he Is come a suppliant, lord, to thee.
Now let all honour due be paid
To these great chiefs who seek thine aid.”
Thus spake the Vánar prince, and, stirred With friendly thoughts, Sugríva heard.
The light of joy his face o’erspread, And thus to Raghu’s son he said: “O Prince, in rules of duty trained, Caring for all with love unfeigned, Hanúmán’s tongue has truly shown The virtues that are thine alone.
My chiefest glory, gain, and bliss, O stranger Prince, I reckon this, That Raghu’s son will condescend To seek the Vánar for his friend.
If thou my true ally wouldst be
Accept the pledge I offer thee,
This hand in sign of friendship take, And bind the bond we ne’er will break.”

He spoke, and joy thrilled Ráma's breast; Sugríva's hand he seized and pressed
And, transport beaming from his eye, Held to his heart his new ally.
In wanderer's weed disguised no more, His proper form Hanúmán wore.
Then, wood with wood engendering,[554] came Neath his deft hands the kindled flame.
Between the chiefs that fire he placed With wreaths of flowers and worship graced.
And round its blazing glory went The friends with slow steps reverent.
Thus each to other pledged and bound In solemn league new transport found,
And bent upon his dear ally
The gaze he ne'er could satisfy.
"Friend of my soul art thou: we share Each other's joy, each other's care;"
Thus in the bliss that thrilled his breast Sugríva Raghu's son addressed.
From a high Sál a branch he tore Which many a leaf and blossom bore, And the fine twigs beneath them laid A seat for him and Ráma made.
Then Hanumán with joyous mind,
Son of the God who rules the wind, To Lakshmaṇ gave, his seat to be, The gay branch of a Sandal tree.
Then King Sugríva with his eyes
Still trembling with the sweet surprise Of the great joy he could not hide, To Raghu's noblest scion cried:
"O Ráma, racked with woe and fear, Spurned by my foes, I wander here.
Reft of my spouse, forlorn I dwell Here in my forest citadel.
Or wild with terror and distress Roam through the distant wilderness.
Vext by my brother Báli long
My soul has borne the scathe and wrong.
Do thou, whose virtues all revere, Release me from my woe and fear.
From dire distress thy friend to free Is a high task and worthy thee."
He spoke, and Raghu's son who knew All sacred duties men should do.
The friend of justice, void of guile, Thus answered with a gentle smile: "Great Vánar, friends who seek my aid Still find their trust with fruit repaid.

Báli, thy foe, who stole away
Thy wife this vengeful hand shall slay.
These shafts which sunlike flash and burn, Winged with the feathers of the hern, Each swift of flight and sure and dread, With even knot and pointed head, Fierce as the crashing fire-bolt sent By him who rules the firmament,[555]
Shall reach thy wicked foe and like Infuriate serpents hiss and strike.
Thou, Vánar King, this day shalt see The foe who long has injured thee Lie, like a shattered mountain, low, Slain by the tempest of my bow.”
Thus Ráma spake: Sugríva heard,
And mighty joy his bosom stirred: As thus his champion he addressed: “Now by thy favour, first and best Of heroes, shall thy friend obtain His realm and darling wife again Recovered from the foe.
Check thou mine elder brother’s might; That ne’er again his deadly spite May rob me of mine ancient right, Or vex my soul with woe.”
The league was struck, a league to bring To Sítá fiends, and Vánar king[556]
Apportioned bliss and bale.
Through her left eye quick throbbings shot,[557]
Glad signs the lady doubted not, That told their hopeful tale.
The bright left eye of Báli felt An inauspicious throb that dealt A deadly blow that day.
The fiery left eyes of the crew
Of demons felt the throb, and knew The herald of dismay.

Canto VI. The Tokens.

WITH JOY THAT sprang from hope restored To Ráma spake the Vánar lord:
“I know, by wise Hanúmán taught, Why thou the lonely wood hast sought.
Where with thy brother Lakshmaṇ thou Hast sojourned, bound by hermit vow; Have heard how Sítá, Janak’s child, Was stolen in the pathless wild, How by a roving Rákshas she
Weeping was reft from him and thee; How, bent on death, the giant slew The vulture king, her guardian true, And gave thy widowed breast to know A solitary mourner’s woe.
But soon, dear Prince, thy heart shall be From every trace of sorrow free; For I thy darling will restore,
Lost like the prize of holy lore.[558]
Yea, though in heaven the lady dwell, Or prisoned in the depths of hell, My friendly care her way shall track And bring thy ransomed darling back.
Let this my promise soothe thy care, Nor doubt the words I truly swear.
Saints, fiends, and dwellers of the skies Shall find thy wife a bitter prize, Like the rash child who rues too late The treacherous lure of poisoned cate.
No longer, Prince, thy loss deplore: Thy darling wife will I restore.
’Twas she I saw: my heart infers That shrinking form was doubtless hers, Which gaint Rávaṇ, fierce and dread, Bore swiftly through the clouds o’erhead Still writhing in his strict embrace Like helpless queen of serpent race,[559]
And from her lips that sad voice came Shrieking thine own and Lakshmaṇ’s name.
High on a hill she saw me stand
With comrades twain on either hand.
Her outer robe to earth she threw, And with it sent her anklets too.

We saw the glittering tokens fall, We found them there and kept them all.
These will I bring: perchance thine eyes The treasured spoils will recognize.”
He ceased: then Raghu’s son replied To the glad tale, and eager cried: “Bring them with all thy speed: delay No more, dear friend, but haste away.”
Thus Ráma spoke. Sugríva hied
Within the mountain’s caverned side, Impelled by love that stirred each thought The precious tokens quickly brought, And said to Raghu’s son: Behold
This garment and these rings of gold.
In Ráma’s hand with friendly haste The jewels and the robe he placed.
Then, like the moon by mist assailed, The tear-dimmed eyes of Ráma failed; That burst of woe unmanned his frame, Woe sprung from passion for his dame, And with his manly strength o’erthrown, He fell and cried, Ah me! mine own!
Again, again close to his breast The ornaments and robe he pressed, While the quick pants that shook his frame As from a furious serpent came.
On his dear brother standing nigh He turned at length his piteous eye; And, while his tears increasing ran, In bitter wail he thus began:
“Look, brother, and behold once more The ornaments and robe she wore, Dropped while the giant bore away In cruel arras his struggling prey, Dropped in some quiet spot, I ween, Where the young grass was soft and green; For still untouched by spot or stain Their former beauty all retain.”
He spoke with many a tear and sigh, And thus his brother made reply: “The bracelets thou hast fondly shown, And earrings, are to me unknown, But by long service taught I greet The anklets of her honoured feet.”[560]
Then to Sugríva Ráma, best
Of Raghu’s sons, these words addressed: “Say to what quarter of the sky
The cruel fiend was seen to fly, Bearing afar my captured wife,
My darling dearer than my life.
Speak, Vánar King, that I may know Where dwells the cause of all my woe; The fiend for whose transgression all The giants by this hand shall fall.
He who the Maithil lady stole
And kindled fury in my soul,

Has sought his fate in senseless pride And opened Death’s dark portal wide.
Then tell me, Vánar lord, I pray, The dwelling of my foe,
And he, beneath this hand, to-day To Yáma’s halls shall go.”

Canto VII. Ráma Consoled.

With longing love and woe oppressed The Vánar chief he thus addressed: And he, while sobs his utterance broke, Raised up his reverent hands and spoke:
“O Raghu’s son, I cannot tell
Where now that cruel fiend may dwell, Declare his power and might, or trace The author of his cursed race.
Still trust the promise that I make And let thy breast no longer ache.
So will I toil, nor toil in vain, That thou thy consort mayst regain.
So will I work with might and skill That joy anew thy heart shall fill: The valour of my soul display,
And Rávaṇ and his legions slay.
Awake, awake! unmanned no more
Recall the strength was thine of yore.
Beseems not men like thee to wear A weak heart yielding to despair.
Like troubles, too, mine eyes have seen, Lamenting for a long-lost queen; But, by despair unconquered yet, My strength of mind I ne’er forget.
Far more shouldst thou of lofty soul Thy passion and thy tears control, When I, of Vánar’s humbler strain, Weep not for her in ceaseless pain.
Be firm, be patient, nor forget
The bounds the brave of heart have set In loss, in woe, in strife, in fear, When the dark hour of death is near.
Up! with thine own brave heart advise: Not thus despond the firm and wise.
But he who gives his childish heart To choose the coward’s weakling part, Sinks, like a foundered vessel, deep In waves of woe that o’er him sweep.
See, suppliant hand to hand I lay, And, moved by faithful love, I pray.
Give way no more to grief and gloom, But all thy native strength resume.

No joy on earth, I ween, have they Who yield their souls to sorrow’s sway.
Their glory fades in slow decline: ’Tis not for thee to grieve and pine.
I do but hint with friendly speech The wiser part I dare not teach.
This better path, dear friend, pursue, And let not grief thy soul subdue.”
Sugríva thus with gentle art
And sweet words soothed the mourner’s heart, Who brushed off with his mantle’s hem Tears from the eyes bedewed with them.
Sugríva’s words were not in vain, And Ráma was himself again,
Around the king his arms he threw And thus began his speech anew:
“Whate’er a friend most wise and true, Who counsels for the best, should do, Whate’er his gentle part should be, Has been performed, dear friend, by thee.
Taught by thy counsel, O my lord, I feel my native strength restored.
A friend like thee is hard to gain, Most rare in time of grief and pain.
Now strain thine utmost power to trace The Maithil lady’s dwelling place, And aid me in my search to find
Fierce Rávaṇ of the impious mind.
Trust thou, in turn, thy loyal friend, And say what aid this arm can lend To speed thy hopes, as fostering rain Quickens in earth the scattered grain.
Deem not those words, that seemed to spring From pride, are false, O Vánar King.
None from these lips has ever heard, None e’er shall hear, one lying word.
Again I promise and declare,
Yea, by my truth, dear friend, I swear.”
Then glad was King Sugríva’s breast, And all his lords their joy confessed, Stirred by sure hope of Ráma’s aid, And promise which the prince had made.

Canto VIII. Ráma’s Promise.

Doubt from Sugríva’s heart had fled, And thus to Raghu’s son he said:
“No bliss the Gods of heaven deny.
Each views me with a favouring eye, When thou, whom all good gifts attend, Hast sought me and become my friend.
Leagued, friend, with thee in bold emprise My arm might win the conquered skies; And shall our banded strength be weak To gain the realm which now I seek?
A happy fate was mine above
My kith and kin and all I love,
When, near the witness fire, I won Thy friendship, Raghu’s glorious son.
Thou too in ripening time shall see Thy friend not all unworthy thee.
What gifts I have shall thus be shown: Not mine the tongue to make them known.
Strong is the changeless bond that binds The friendly faith of noble minds, In woe, in danger, firm and sure
Their constancy and love endure.
Gold, silver, jewels rich and rare They count as wealth for friends to share.

Yea, be they rich or poor and low, Blest with all joys or sunk in woe, Stained with each fault or pure of blame, Their friends the nearest place may claim; For whom they leave, at friendship’s call, Their gold, their bliss, their homes and all.”
He spoke by generous impulse moved, And Raghu’s son his speech approved Glancing at Lakshmaṇ by his side, Like Indra in his beauty’s pride.
The Vánar monarch saw the pair

Of mighty brothers standing there, And turned his rapid eye to view
The forest trees that near him grew.
He saw, not far from where he stood, A Sál tree towering o’er the wood.
Amid the thick leaves many a bee
Graced the scant blossoms of the tree, From whose dark shade a bough, that bore
A load of leafy twigs, he tore,
Which on the grassy ground he laid And seats for him and Ráma made.
Hanúmán saw them sit, he sought
A Sál tree’s leafy bough and brought The burthen, and with meek request
Entreated Lakshmaṇ, too, to rest.
There on the noble mountain’s brow, Strewn with the young leaves of the bough,
Sat Raghu’s son in placid ease
Calm as the sea when sleeps the breeze.
Sugríva’s heart with rapture swelled, And thus, by eager love impelled, He spoke in gracious tone, that, oft Checked by his joy, was low and soft: “I, by my brother’s might oppressed, By ceaseless woe and fear distressed, Mourning my consort far away,
On Rishyamúka’s mountain stray.
Expelled by Báli’s cruel hate
I wander here disconsolate.
Do thou to whom all sufferers flee, From his dread hand deliver me.”
He spoke, and Ráma, just and brave, Whose pious soul to virtue clave, Smiled as in conscious might he eyed The king of Vánars, and replied:
“Best fruit of friendship is the deed That helps the friend in hour of need; And this mine arm in death shall lay Thy robber ere the close of day.
For see, these feathered darts of mine Whose points so fiercely flash and shine, And shafts with golden emblem, came From dark woods known by Skanda’s name,[561]
Winged from the pinion of the hern Like Indra’s bolts they strike and burn.
With even knots and piercing head Each like a furious snake is sped; With these, to-day, before thine eye Shall, like a shattered mountain, lie Báli, thy dread and

wicked foe,
O’erwhelmed in hideous overthrow.”
He spoke: Sugríva’s bosom swelled With hope and joy unparalleled.
Then his glad voice the Vánar raised, And thus the son of Raghu praised: “Long have I pined in depth of grief; Thou art the hope of all, O chief.
Now, Raghu’s son, I hail thee friend, And bid thee to my woes attend;
For, by my truth I swear it, now
Not life itself is dear as thou,
Since by the witness fire we met
And friendly hand in hand was set.
Friend communes now with friend, and hence I tell with surest confidence,
How woes that on my spirit weigh
Consume me through the night and day.”
For sobs and sighs he scarce could speak, And his sad voice came low and weak,
As, while his eyes with tears o’erflowed, The burden of his soul he showed.
Then by strong effort, bravely made, The torrent of his tears he stayed, Wiped his bright eyes, his grief subdued, And thus, more calm, his speech renewed: “By Báli’s conquering might oppressed, Of power and kingship dispossessed, Loaded with taunts of scorn and hate I left my realm and royal state.
He tore away my consort: she
Was dearer than my life to me,
And many a friend to me and mine
In hopeless chains was doomed to pine.
With wicked thoughts, unsated still, Me whom he wrongs he yearns to kill; And spies of Vánar race, who tried To slay me, by this hand have died.
Moved by this constant doubt and fear I saw thee, Prince, and came not near.
When woe and peril gather round
A foe in every form is found.
Save Hanumán, O Raghu’s son,
And these, no friend is left me, none.

Through their kind aid, a faithful band Who guard their lord from hostile hand, Rest when their chieftain rests and bend Their steps where'er he lists to wend, — Through them alone, in toil and pain, My wretched life I still sustain.

Enough, for thou hast heard in brief The story of my pain and grief.
His mighty strength all regions know, My brother, but my deadly foe.
Ah, if the proud oppressor fell,
His death would all my woe dispel.
Yea, on my cruel conqueror's fall My joy depends, my life, my all.
This were the end and sure relief, O Ráma, of my tale of grief.
Fair be his lot or dark with woe, No comfort like a friend I know."
Then Ráma spoke: "O friend, relate Whence sprang fraternal strife and hate, That duly taught by thee, I may
Each foeman's strength and weakness weigh: And skilled in every chance restore The blissful state thou hadst before.
For, when I think of all the scorn And bitter woe thou long hast borne, My soul indignant swells with pain Like waters flushed with furious rain.
Then, ere I string this bended bow, Tell me the tale I long to know,
Ere from the cord my arrow fly,
And low in death thy foeman lie."
He spoke: Sugríva joyed to hear,
Nor less his lords were glad of cheer: And thus to Ráma mighty-souled
The cause that moved their strife he told:

Canto IX. Sugríva’s Story.[562]

“My brother, known by Báli’s name, Had won by might a conqueror’s fame.
My father’s eldest-born was he,
Well honoured by his sire and me.
My father died, and each sage lord Named Báli king with one accord; And he, by right of birth ordained, The sovereign of the Vánars reigned.
He in his royal place controlled The kingdom of our sires of old, And I all faithful service lent
To aid my brother’s government.
The fiend Máyáví, — him of yore
To Dundubhi[563] his mother bore, — For woman’s love in strife engaged, A deadly war with Báli waged.
When sleep had chained each weary frame To vast Kishkindhá[564] gates he came, And, shouting through the shades of night, Challenged his foeman to the fight.
My brother heard the furious shout, And wild with rage rushed madly out, Though fain would I and each sad wife Detain him from the deadly strife.
He burned his demon foe to slay, And rushed impetuous to the fray.
His weeping wives he thrust aside, And forth, impelled by fury, hied; While, by my love and duty led,
I followed where my brother sped.
Máyáví looked, and at the sight
Fled from his foes in wild affright.
The flying fiend we quickly viewed, And with swift feet his steps pursued.
Then rose the moon, whose friendly ray Cast light upon our headlong way.
By the soft beams was dimly shown A mighty cave with grass o’ergrown.

Within its depths he sprang, and we The demon’s form no more might see.
My brother’s breast was all aglow With fury when he missed the foe, And, turning, thus to me he said With senses all disquieted:
“Here by the cavern’s mouth remain; Keep ear and eye upon the strain, While I the dark recess explore
And dip my brand in foeman’s gore.”
I heard his angry speech, and tried To turn him from his plan aside.
He made me swear by both his feet, And sped within the dark retreat.
While in the cave he stayed, and I Watched at the mouth, a year went by.
For his return I looked in vain, And, moved by love, believed him slain.
I mourned, by doubt and fear distressed, And greater horror seized my breast When from the cavern rolled a flood, A carnage stream of froth and blood; And from the depths a sound of fear, The roar of demons, smote mine ear; But never rang my brother’s shout Triumphant in the battle rout.
I closed the cavern with a block, Huge as a hill, of shattered rock.
Gave offerings due to Báli’s shade, And sought Kishkindhá, sore dismayed.
Long time with anxious care I tried From Báli’s lords his fate to hide, But they, when once the tale was known, Placed me as king on Báli’s throne.
There for a while I justly reigned And all with equal care ordained, When joyous from the demon slain My brother Báli came again.
He found me ruling in his stead, And, fired with rage, his eyes grew red.
He slew the lords who made me king, And spoke keen words to taunt and sting.
The kingly rank and power I held My brother’s rage with ease had quelled, But still, restrained by old respect For claims of birth, the thought I checked.
Thus having struck the demon down Came Báli to his royal town.
With meek respect, with humble speech, His haughty heart I strove to reach.
But all my arts were tried in vain, No gentle word his lips would deign, Though to the ground I bent and set His feet upon my coronet:
Still Báli in his rage and pride All signs of grace and love denied.”

Canto X. Sugríva's Story.

“I STROVE TO soothe and lull to rest The fury of his troubled breast:
“Well art thou come, dear lord,” I cried.
“By whose strong arm thy foe has died.
Forlorn I languished here, but now My saviour and defence art thou.
Once more receive this regal shade[565]
Like the full moon in heaven displayed; And let the chouries,[566] thus restored, Wave glorious o’er the rightful lord.
I kept my watch, thy word obeyed, And by the cave a year I stayed.
But when I saw that stream of blood Rush from the cavern in a flood,
My sad heart broken with dismay,
And every wandering sense astray, I barred the entrance with a stone, — A crag from some high mountain thrown — Turned from the spot I watched in vain, And to Kishkindhá came again.
My deep distress and downcast mien By citizen and lord were seen.
They made me king against my will: Forgive me if the deed was ill.
True as I ever was I see
My honoured king once more in thee; I only ruled a while the state
When thou hadst left us desolate.
This town with people, lords, and lands, Lay as a trust in guardian hands: And now, my gracious lord, accept The kingdom which thy servant kept.
Forgive me, victor of the foe,
Nor let thy wrath against me glow.
See joining suppliant hands I pray, And at thy feet my head I lay.
Believe my words: against my will The royal seat they made me fill.
Unkinged they saw the city, hence They made me lord for her defence.”

But Báli, though I humbly sued,
Reviled me in his furious mood:
“Out on thee, wretch!” in wrath he cried With many a bitter taunt beside.
He summoned every lord, and all
His subjects gathered at his call.
Then forth his burning anger broke, And thus amid his friends he spoke: “I need not tell, for well ye know, How fierce Máyáví, fiend and foe, Came to Kishkindhá’s gate by night, And dared me in his wrath to fight.
I heard each word the demon said: Forth from my royal hall I sped;
And, foe in brother’s guise concealed, Sugríva followed to the field.
The mighty demon through the shade Beheld me come with one to aid:
Then shrinking from unequal fight, He turned his back in swiftest flight.
From vengeful foes his life to save He sought the refuge of a cave.
Then when I saw the fiend had fled Within that cavern dark and dread, Thus to my brother cruel-eyed,
Impatient in my wrath, I cried:
“I seek no more my royal town
Till I have struck the demon down.
Here by the cavern’s mouth remain Until my hand the foe have slain.”
Upon his faith my heart relied,
And swift within the depths I hied.
A year went by: in every spot
I sought the fiend, but found him not.
At length my foe I saw and slew,
Whom long I feared when lost to view; And all his kinsmen by his side
Beneath my vengeful fury died.
The monster, as he reeled and fell, Poured forth his blood with roar and yell; And, filling all the cavern, dyed The portal with the crimson tide.
Upon my foeman slain at last
One look, one pitying look, I cast.
I sought again the light of day:

The cave was closed and left no way.
To the barred mouth I sadly came, And called aloud Sugríva's name.
But all was still: no voice replied, And hope within my bosom died.
With furious efforts, vain at first, Through bars of rock my way I burst.
Then, free once more, the path that brought My feet in safety home I sought.
'Twas thus Sugríva dared despise
The claim of brothers' friendly ties.
With crags of rock he barred me in, And for himself the realm would win."
Thus Báli spoke in words severe;
And then, unmoved by ruth or fear, Left me a single robe and sent
His brother forth in banishment.
He cast me out with scathe and scorn, And from my side my wife was torn.
Now in great fear and ill at ease I roam this land with woods and seas, Or dwell on Rishyamúka's hill,
And sorrow for my consort still.
Thou hast the tale how first arose This bitter hate of brother foes.
Such are the griefs neath which I pine, And all without a fault of mine.
O swift to save in hour of fear,
My prayer who dread this Báli, hear With gracious love assistance deign, And mine oppressor's arm restrain."
Then Raghu's son, the good and brave, With a gay laugh his answer gave: "These shafts of mine which ne'er can fail, Before whose sheen the sun grows pale, Winged by my fury, fleet and fierce, The wicked Báli's heart shall pierce.
Yea, mark the words I speak, so long Shall live that wretch who joys in wrong, Until these angered eyes have seen The robber of thy darling queen.
I, taught by equal suffering, know What waves of grief above thee flow.
This hand thy captive wife shall free, And give thy kingdom back to thee."
Sugríva joyed as Ráma spoke,
And valour in his breast awoke.
His eye grew bright, his heart grew bold, And thus his wondrous tale he told:

Canto XI. Dundubhi.

"I doubt not, Prince, thy peerless might, Armed with these shafts so keen and bright, Like all-destroying fires of fate,
The worlds could burn and devastate.
But lend thou first thy mind and ear Of Báli's power and might to hear.
How bold, how firm, in battle tried, Is Báli's heart; and then decide.
From east to west, from south to north On restless errand hurrying forth,
From farthest sea to sea he flies
Before the sun has lit the skies.
A mountain top he oft will seek,
Tear from its root a towering peak, Hurl it aloft, as 'twere a ball,
And catch it ere to earth it fall.
And many a tree that long has stood In health and vigour in the wood,
His single arm to earth will throw, The marvels of his might to show.
Shaped like a bull, a monster bore
The name of Dundubhi of yore:
He matched in size a mountain height, A thousand elephants in might.
By pride of wondrous gifts impelled, And strength he deemed unparalleled, To Ocean, lord of stream and brook, Athirst for war, his way he took.
He reached the king of rolling waves Whose gems are piled in sunless caves, And threw his challenge to the sea; "Come forth, O King, and fight with me."
He spoke, and from his ocean bed
The righteous[567] monarch heaved his head, And gave, sedate, his calm reply
To him whom fate impelled to die:
"Not mine, not mine the power," he cried, "To cope with thee in battle tried; But listen to my voice, and seek

The worthier foe of whom I speak.
The Lord of Hills, where hermits live And love the home his forests give, Whose child is Śankar’s darling queen,[568]
The King of Snows is he I mean.
Deep caves has he, and dark boughs shade The torrent and the wild cascade.
From him expect the fierce delight
Which heroes feel in equal fight.”
He deemed that fear checked ocean’s king, And, like an arrow from the string, To the wild woods that clothe the side Of Lord Himálaya’s hills he hied.
Then Dundubhi, with hideous roar,
Huge fragments from the summit tore Vast as Airávat,[569] white with snow, And hurled them to the plains below.
Then like a white cloud soft, serene, The Lord of Mountains’ form was seen.
It sat upon a lofty crest,
And thus the furious fiend addressed: “Beseems thee not, O virtue’s friend, My mountain tops to rive and rend; For I, the hermit’s calm retreat,
For deeds of war am all unmeet.”
The demon’s eye with rage grew red, And thus in furious tone he said:
“If thou from fear or sloth decline To match thy strength in war with mine, Where shall I find a champion, say, To meet me burning for the fray?”
He spoke: Himálaya, skilled in lore Of eloquence, replied once more,
And, angered in his righteous mind, Addressed the chief of demon kind:
“The Vánar Báli, brave and wise,
Son of the God who rules the skies,[570]
Sways, glorious in his high renown, Kishkindhá his imperial town.
Well may that valiant lord who knows Each art of war his might oppose
To thine, in equal battle set,
As Namuehi[571] and Indra met.
Go, if thy soul desire the fray;
To Báli’s city speed away,
And that unconquered hero meet

Whose fame is high for warlike feat.”
He listened to the Lord of Snow,
And, his proud heart with rage aglow, Sped swift away and lighted down
By vast Kishkindhá, Báli’s town.
With pointed horns to strike and gore The semblance of a bull he bore,
Huge as a cloud that downward bends Ere the full flood of rain descends.
Impelled by pride and rage and hate, He thundered at Kishkindhá’s gate;
And with his bellowing, like the sound Of pealing drums, he shook the ground,
He rent the earth and prostrate threw The trees that near the portal grew.
King Báli from the bowers within
Indignant heard the roar and din.
Then, moonlike mid the stars, with all His dames he hurried to the wall;
And to the fiend this speech, expressed In clear and measured words, addressed:
“Know me for monarch. Báli styled,
Of Vánar tribes that roam the wild.
Say why dost thou this gate molest, And bellowing thus disturb our rest?
I know thee, mighty fiend: beware
And guard thy life with wiser care.”
He spoke: and thus the fiend returned, While red with rage his eyeballs burned:
“What! speak when all thy dames are nigh And hero-like thy foe defy?
Come, meet me in the fight this day, And learn my strength by bold assay.
Or shall I spare thee, and relent
Until the coming night be spent?
Take then the respite of a night
And yield thee to each soft delight.
Then, monarch of the Vánar race
With loving arms thy friends embrace.
Gifts on thy faithful lords bestow, Bid each and all farewell, and go.
Show in the streets once more thy face, Install thy son to fill thy place.
Dally a while with each dear dame;

And then my strength thy pride shall tame For, should I smite thee drunk with wine Enamoured of those dames of thine,
Beneath diseases bowed and bent,
Or weak, unarmed, or negligent,
My deed would merit hate and scorn
As his who slays the child unborn.”
Then Báli’s soul with rage was fired, Queen Tára and the dames retired;
And slowly, with a laugh of pride,
The king of Vánars thus replied:
“Me, fiend, thou deemest drunk with wine: Unless thy fear the fight decline,
Come, meet me in the fray, and test The spirit of my valiant breast.”
He spoke in wrath and high disdain; And, laying down his golden chain,
Gift of his sire Mahendra, dared
The demon, for the fray prepared;
Seized by the horns the monster, vast As a huge hill, and held him fast,
Then fiercely dragged him round and round, And, shouting, hurled him to the ground.
Blood streaming from his ears, he rose, And wild with fury strove the foes.
Then Báli, match for Indra’s might, With every arm renewed the fight.
He fought with fists, and feet, and knees, With fragments of the rock, and trees.
At last the monster’s strength, assailed By Śakra’s[572] conquering offspring, failed.
Him Báli raised with mighty strain
And dashed upon the ground again;
Where, bruised and shattered, in a tide Of rushing blood, the demon died.
King Báli saw the lifeless corse,
And bending, with tremendous force
Raised the huge bulk from where it lay, And hurled it full a league away.
As through the air the body flew,
Some blood-drops, caught by gales that blew, Welled from his shattered jaw and fell By Saint Matanga’s hermit cell:

Matanga saw, illustrious sage,
Those drops defile his hermitage, And, as he marvelled whence they came,
Fierce anger filled his soul with flame: “Who is the villain, evil-souled,
With childish thoughts unwise and bold, Who is the impious wretch,” he cried,
“By whom my grove with blood is dyed?”
Thus spoke Matanga in his rage,
And hastened from the hermitage,
When lo, before his wondering eyes
Lay the dead bull of mountain size.
His hermit soul was nothing slow
The doer of the deed to know,
And thus the Vánar in a burst
Of wild tempestuous wrath he cursed: “Ne’er let that Vánar wander here,
For, if he come, his death is near, Whose impious hand with blood has dyed The holy place where I abide,
Who threw this demon corse and made A ruin of the pleasant shade.
If e’er he plant his wicked feet
Within one league of my retreat;
Yea, if the villain come so nigh
That very hour he needs must die.
And let the Vánar lords who dwell
In the dark woods that skirt my cell Obey my words, and speeding hence
Find them some meeter residence.
Here if they dare to stay, on all
The terrors of my curse shall fall.
They spoil the tender saplings, dear As children which I cherish here,
Mar root and branch and leaf and spray, And steal the ripening fruit away.
One day I grant, no further hour,
To-morrow shall my curse have power, And then each Vánar I may see
A stone through countless years shall be.”
The Vánars heard the curse and hied From sheltering wood and mountain side.

King Báli marked their haste and dread, And to the flying leaders said:
“Speak, Vánar chiefs, and tell me why From Saint Matanga’s grove ye fly
To gather round me: is it well
With all who in those woodlands dwell?”
He spoke: the Vánar leaders told
King Báli with his chain of gold
What curse the saint had on them laid, Which drove them from their ancient shade.
Then royal Báli sought the sage,
With reverent hands to soothe his rage.
The holy man his suppliant spurned, And to his cell in anger turned.
That curse on Báli sorely pressed,
And long his conscious soul distressed.
Him still the curse and terror keep Afar from Rishyamúka’s steep.
He dares not to the grove draw nigh, Nay scarce will hither turn his eye.
We know what terrors warm him hence, And roam these woods in confidence.
Look, Prince, before thee white and dry The demon’s bones uncovered lie,
Who, like a hill in bulk and length, Fell ruind for his pride of strength.
See those high Sál trees seven in row That droop their mighty branches low,
These at one grasp would Báli seize, And leafless shake the trembling trees.
These tales I tell, O Prince, to show The matchless power that arms the foe.
How canst thou hope to slay him? how Meet Báli in the battle now?”
Sugríva spoke and sadly sighed:
And Lakshmaṇ with a laugh replied:
“What show of power, what proof and test May still the doubts that fill thy breast?”
He spoke. Sugríva thus replied:
“See yonder Sál trees side by side.
King Báli here would take his stand Grasping his bow with vigorous hand, And every arrow, keen and true,
Would strike its tree and pierce it through.

If Ráma now his bow will bend,
And through one trunk an arrow send; Or if his arm can raise and throw
Two hundred measures of his bow,
Grasped by a foot and hurled through air, The demon bull that moulders there,
My heart will own his might and fain Believe my foe already slain.”
Sugríva spoke inflamed with ire,
Scanned Ráma with a glance of fire, Pondered a while in silent mood.
And thus again his speech renewed:
“All lands with Báli’s glories ring, A valiant, strong, and mighty king; In conscious power unused to yield, A hero first in every field.
His wondrous deeds his might declare, Deeds Gods might scarcely do or dare;
And on this power reflecting still
I roam on Rishyamúka’s hill.
Awed by my brother’s might I rove,
In doubt and fear, from grove to grove, While Hanumán, my chosen friend,
And faithful lords my steps attend; And now, O true to friendship’s tie, I hail in thee my best ally.
My surest refuge from my foes,
And steadfast as the Lord of Snows.
Still, when I muse how strong and bold Is cruel Báli, evil-souled,
But ne’er, O chief of Raghu’s line, Have seen what strength in war is thine,
Though in my heart I may not dare
Doubt thy great might, despise, compare, Thoughts of his fearful deeds will rise
And fill my soul with sad surmise.
Speech, form, and trust which naught may move Thy secret strength and glory prove, As smouldering ashes dimly show
The dormant fires that live below.”
He ceased: and Ráma answered, while Played o’er his lips a gracious smile:
“Not yet convinced? This clear assay Shall drive each lingering doubt away.”
Thus Ráma spoke his heart to cheer, To Dundubhi’s vast frame drew near: He touched it with his foot in play And sent it twenty leagues away.

Sugríva marked what easy force
Hurled through the air that demon’s corse Whose mighty bones were white and dried, And to the son of Raghu cried:
“My brother Báli, when his might
Was drunk and weary from the fight, Hurled forth the monster body, fresh With skin and sinews, blood and flesh.
Now flesh and blood are dried away, The crumbling bones are light as hay, Which thou, O Raghu’s son, hast sent Flying through air in merriment.
This test alone is weak to show
If thou be stronger or the foe.
By thee a heap of mouldering bone,
By him the recent corse was thrown.
Thy strength, O Prince, is yet untried: Come, pierce one tree: let this decide.
Prepare thy ponderous bow and bring Close to thine ear the straining string.
On yonder Sál tree fix thine eye,
And let the mighty arrow fly,
I doubt not, chief, that I shall see Thy pointed shaft transfix the tree.
Then come, assay the easy task,
And do for love the thing I ask.
Best of all lights, the Day-God fills With glory earth and sky:
Himálaya is the lord of hills
That heave their heads on high.
The royal lion is the best
Of beasts that tread the earth;
And thou, O hero, art confessed
First in heroic worth.”

Canto XII. The Palm Trees.

Then Ráma, that his friend might know His strength unrivalled, grasped his bow, That mighty bow the foe’s dismay, — And on the string an arrow lay.
Next on the tree his eye he bent,
And forth the hurtling weapon went.
Loosed from the matchless hero’s hold, That arrow, decked with burning gold, Cleft the seven palms in line, and through The hill that rose behind them flew:
Six subterranean realms it passed,
And reached the lowest depth at last, Whence speeding back through earth and air It sought the quiver, and rested there.[573]
Upon the cloven trees amazed,
The sovereign of the Vánars gazed.
With all his chains and gold outspread Prostrate on earth he laid his head.
Then, rising, palm to palm he laid
In reverent act, obeisance made,
And joyously to Ráma, best
Of war-trained chiefs, these words addressed: “What champion, Raghu’s son, may hope With thee in deadly fight to cope,
Whose arrow, leaping from the bow,
Cleaves tree and hill and earth below?
Scarce might the Gods, arrayed for strife By Indra’s self, escape, with life
Assailed by thy victorious hand:
And how may Báli hope to stand?
All grief and care are past away,
And joyous thoughts my bosom sway,
Who have in thee a friend, renowned, As Varuṇ[574] or as Indra, found.

Then on! subdue,— ’tis friendship’s claim, — My foe who bears a brother’s name.
Strike Báli down beneath thy feet:
With suppliant hands I thus entreat.”
Sugríva ceased, and Ráma pressed
The grateful Vánar to his breast;
And thoughts of kindred feeling woke In Lakshmaṇ’s bosom, as he spoke:
“On to Kishkindhá, on with speed!
Thou, Vánar King, our way shalt lead, Then challenge Báli forth to fight.
Thy foe who scorns a brother’s right.”
They sought Kishkindhá’s gate and stood Concealed by trees in densest wood,
Sugríva, to the fight addressed,
More closely drew his cinctured vest, And raised a wild sky-piercing shout To call the foeman Báli out.
Forth came impetuous Báli, stirred
To fury by the shout he heard.
So the great sun, ere night has ceased, Springs up impatient to the east.
Then fierce and wild the conflict raged As hand to hand the foes engaged,
As though in battle mid the stars
Fought Mercury and fiery Mars.[575]
To highest pitch of frenzy wrought
With fists like thunderbolts they fought, While near them Ráma took his stand,
And viewed the battle, bow in hand.
Alike they stood in form and might, Like heavenly Aśvins[576] paired in fight, Nor might the son of Raghu know
Where fought the friend and where the foe; So, while his bow was ready bent,
No life-destroying shaft he sent.
Crushed down by Báli’s mightier stroke Sugríva’s force now sank and broke,
Who, hoping naught from Ráma’s aid, To Rishyamúka fled dismayed,
Weary, and faint, and wounded sore, His body bruised and dyed with gore, From Báli’s blows, in rage and dread, Afar to sheltering woods he fled.

Nor Báli farther dared pursue,
The curbing curse too well he knew.
“Fled from thy death!” the victor cried, And home the mighty warrior hied.
Hanúmán, Lakshmaṇ, Raghu’s son
Beheld the conquered Vánar run,
And followed to the sheltering shade Where yet Sugríva stood dismayed.
Near and more near the chieftains came, Then, for intolerable shame,
Not daring yet to lift his eyes,
Sugríva spoke with burning sighs:
“Thy matchless strength I first beheld, And dared my foe, by thee impelled.
Why hast thou tried me with deceit
And urged me to a sure defeat?
Thou shouldst have said, “I will not slay Thy foeman in the coming fray.”
For had I then thy purpose known
I had not waged the fight alone.”
The Vánar sovereign, lofty-souled,
In plaintive voice his sorrows told.
Then Ráma spake: “Sugríva, list,
All anger from thy heart dismissed, And I will tell the cause that stayed Mine arrow, and withheld the aid.
In dress, adornment, port, and height, In splendour, battle-shout, and might, No shade of difference could I see
Between thy foe, O King, and thee.
So like was each, I stood at gaze,
My senses lost in wildering maze,
Nor loosened from my straining bow
A deadly arrow at the foe,
Lest in my doubt the shaft should send To sudden death our surest friend.
O, if this hand in heedless guilt
And rash resolve thy blood had spilt, Through every land, O Vánar King,
My wild and foolish act would ring.

Sore weight of sin on him must lie
By whom a friend is made to die;
And Lakshmaṇ, I, and Sítá, best
Of dames, on thy protection rest.
On, warrior! for the fight prepare; Nor fear again thy foe to dare.
Within one hour thine eye shall view My arrow strike thy foeman through; Shall see the stricken Báli lie
Low on the earth, and gasp and die.
But come, a badge about thee bind,
O monarch of the Vánar kind,
That in the battle shock mine eyes
The friend and foe may recognize.
Come, Lakshmaṇ, let that creeper deck With brightest bloom Sugríva's neck,
And be a happy token, twined
Around the chief of lofty mind."
Upon the mountain slope there grew
A threading creeper fair to view,
And Lakshmaṇ plucked the bloom and round Sugríva's neck a garland wound.
Graced with the flowery wreath he wore, The Vánar chief the semblance bore
Of a dark cloud at close of day
Engarlanded with cranes at play,
In glorious light the Vánar glowed
As by his comrade's side he strode, And, still on Ráma's word intent,
His steps to great Kishkindhá bent.

Canto XIII. The Return To Kishkindhá.

Thus with Sugríva, from the side Of Rishyamúka, Ráma hied,
And stood before Kishkindhá’s gate Where Báli kept his regal state.
The hero in his warrior hold
Raised his great bow adorned with gold, And drew his pointed arrow bright As sunbeams, finisher of fight.
Strong-necked Sugríva led the way With Lakshmaṇ mighty in the fray.
Nala and Níla came behind
With Hanumán of lofty mind,
And valiant Tára, last in place, A leader of the Vánar race.
They gazed on many a tree that showed The glory of its pendent load, And brook and limpid rill that made Sweet murmurs as they seaward strayed.
They looked on caverns dark and deep, On bower and glen and mountain steep, And saw the opening lotus stud With roseate cup the crystal flood, While crane and swan and coot and drake Made pleasant music on the lake, And from the reedy bank was heard The note of many a happy bird.
In open lawns, in tangled ways, They saw the tall deer stand at gaze, Or marked them free and fearless roam, Fed with sweet grass, their woodland home.
At times two flashing tusks between The wavings of the wood were seen, And some mad elephant, alone,
Like a huge moving hill, was shown.
And scarcely less in size appeared Great monkeys all with dust besmeared.
And various birds that roam the skies, And silvan creatures, met their eyes, As through the wood the chieftains sped, And followed where Sugríva led.
Then Ráma, as their way they made, Saw near at hand a lovely shade, And, as he gazed upon the trees, Spake to Sugríva words like these; “Those stately trees in

beauty rise, Fair as a cloud in autumn skies.

I fain, my friend, would learn from thee What pleasant grove is that I see.”

Thus Ráma spake, the mighty souled; And thus his tale Sugríva told: “That, Ráma, is a wide retreat That brings repose to weary feet.

Bright streams and fruit and roots are there, And shady gardens passing fair.

There, neath the roof of hanging boughs, The sacred Seven maintained their vows.

Their heads in dust were lowly laid, In streams their nightly beds were made.

Each seventh night they broke their fast, But air was still their sole repast, And when seven hundred years were spent To homes in heaven the hermits went.

Their glory keeps the garden yet, With walls of stately trees beset.

Scarce would the Gods and demons dare, By Indra led, to enter there.

No beast that roams the wood is found, No bird of air, within the bound; Or, thither if they idly stray, They find no more their homeward way.

You hear at times mid dulcet tones The chime of anklets, rings, and zones.

You hear the song and music sound, And heavenly fragrance breathes around, There duly burn the triple fires[577]

Where mounts the smoke in curling spires, And, in a dun wreath, hangs above The tall trees, like a brooding dove.

Round branch and crest the vapours close Till every tree enveloped shows A hill of lazulite when clouds Hang round it with their misty shrouds.

With Lakshmaṇ, lord of Raghu’s line, In reverent guise thine head incline, And with fixt heart and suppliant hand Give honour to the sainted band.

They who with faithful hearts revere The holy Seven who harboured here, Shall never, son of Raghu, know In all their lives an hour of woe.”

Then Ráma and his brother bent, And did obeisance reverent

With suppliant hand and lowly head, Then with Sugríva onward sped.

Beyond the sainted Seven’s abode Far on their way the chieftains strode, And great Kishkindhá’s portal gained, The royal town where Báli reigned.

Then by the gate they took their stand All ready armed a noble band,

And burning every one

To slay in battle, hand to hand, Their foeman, Indra’s son.

Canto XIV. The Challenge.

THEY STOOD WHERE trees of densest green Wove round their forms a veiling screen.

O’er all the garden’s pleasant shade The eyes of King Sugríva strayed, And, as on grass and tree he gazed, The fires of wrath within him blazed.

Then like a mighty cloud on high, When roars the tempest through the sky, Girt by his friends he thundered out His dread sky-rending battle-shout Like some proud lion in his gait, Or as the sun begins his state,

Sugríva let his quick glance rest On Ráma whom he thus addressed:

“There is the seat of Báli’s sway, Where flags on wall and turret play, Which mighty bands of Vánars hold, Rich in all arms and store of gold.

Thy promise to thy mind recall

That Báli by thy hand shall fall.

As kindly fruits adorn the bough.

So give my hopes their harvest now.”

In suppliant tone the Vánar prayed, And Raghu’s son his answer made: “By Lakshmaṇ’s hand this flowery twine Was wound about thee for a sign.

The wreath of giant creeper throws About thy form its brillant glows, As though about the sun were set The bright stars for a coronet.

One shaft of mine this day, dear friend, Thy sorrow and thy fear shall end.

And, from the bowstring freed, shall be Giver of freedom, King, to thee.

Then come, Sugríva, quickly show, Where’er he lie, thy bitter foe; And let my glance the wretch descry Whose deeds, a brother’s name belie.

Yea, soon in dust and blood o’erthrown Shall Báli fall and gasp and groan.

Once let this eye the foeman see, Then, if he live to turn and flee, Despise my puny strength, and shame With foul opprobrium Ráma’s name.

Hast thou not seen his hand, O King, Through seven tall trees one arrow wing?
Still in that strength securely trust, And deem thy foeman in the dust.
In all my days, though surely tried By grief and woe, I ne’er have lied; And still by duty’s law restrained Will ne’er with falsehood’s charge be stained.
Cast doubt away: the oath I sware Its kindly fruit shall quickly bear, As smiles the land with golden grain By mercy of the Lord of rain.
Oh, warrior to the gate I defy
Thy foe with shout and battle-cry, Till Báli with his chain of gold Come speeding from his royal hold.
Proud hearts, with warlike fire aglow, Brook not the challenge of a foe: Each on his power and might relies, And most before his ladies eyes.
King Báli loves the fray too well To linger in his citadel,
And, when he hears thy battle-shout, All wild for war will hasten out.”
He spoke. Sugríva raised a cry
That shook and rent the echoing sky, A shout so fierce and loud and dread That stately bulls in terror fled, Like dames who fly from threatened stain In some ignoble monarch’s reign.
The deer in wild confusion ran
Like horses turned in battle’s van.
Down fell the birds, like Gods who fall When merits fail,[578] at that dread call.
So fiercely, boldened for the fray, The offspring of the Lord of Day Sent forth his furious shout as loud As thunder from a labouring cloud, Or, where the gale blows fresh and free, The roaring of the troubled sea.

Canto XV. Tárá.

THAT SHOUT, WHICH shook the land with fear, In thunder smote on Báli's ear,
Where in the chamber barred and closed The sovereign with his dame reposed.
Each amorous thought was rudely stilled, And pride and rage his bosom filled.
His angry eyes flashed darkly red, And all his native brightness fled, As when, by swift eclipse assailed, The glory of the sun has failed.
While in his fury uncontrolled
He ground his teeth, his eyeballs rolled, He seemed a lake wherein no gem
Of blossom decks the lotus stem.
He heard, and with indignant pride Forth from the bower the Vánar hied.
And the earth trembled at the beat And fury of his hastening feet.
But Tárá to her consort flew,
Her loving arms around him threw, And trembling and bewildered, gave Wise counsel that might heal and save: "O dear my lord, this rage control That like a torrent floods thy soul, And cast these idle thoughts away Like faded wreath of yesterday,
O tarry till the morning light,
Then, if thou wilt, go forth and fight.

Think not I doubt thy valour, no; Or deem thee weaker than thy foe, Yet for a while would have thee stay Nor see thee tempt the fight to-day.
Now list, my loving lord, and learn The reason why I bid thee turn.
Thy foeman came in wrath and pride, And thee to deadly fight defied.
Thou wentest out: he fought, and fled Sore wounded and discomfited.
But yet, untaught by late defeat, He comes his conquering foe to meet, And calls thee forth with cry and shout: Hence spring, my lord, this fear and doubt.

A heart so bold that will not yield, But yearns to tempt the desperate field, Such loud defiance, fiercely pressed, On no uncertain hope can rest.
So lately by thine arm o'erthrown, He comes not back, I ween, alone.
Some mightier comrade guards his side, And spurs him to this burst of pride.
For nature made the Vánar wise:
On arms of might his hope relies; And never will Sugríva seek
A friend whose power to save is weak.
Now listen while my lips unfold
The wondrous tale my Angad told.
Our child the distant forest sought, And, learnt from spies, the tidings brought.
Two sons of Daśaratha, sprung
From old Ikshváku, brave and young, Renowned in arms, in war untamed — Ráma and Lakshmaṇ are they named — Have with thy foe Sugríva made
A league of love and friendly aid.
Now Ráma, famed for exploit high, Is bound thy brother's firm ally, Like fires of doom[579] that ruin all He makes each foe before him fall.
He is the suppliant's sure defence, The tree that shelters innocence.
The poor and wretched seek his feet: In him the noblest glories meet.
With skill and knowledge vast and deep His sire's commands he loved to keep;
With princely gifts and graces stored As metals deck the Mountains' Lord.[580]
Thou canst not, O my hero, stand
Before the might of Ráma's hand;
For none may match his powers or dare With him in deeds of war compare.
Hear, I entreat, the words I say, Nor lightly turn my rede away.
O let fraternal discord cease,
And link you in the bonds of peace.
Let consecrating rites ordain
Sugríva partner of thy reign.
Let war and thoughts of conflict end, And be thou his and Ráma's friend, Each soft approach of love begin, And to thy soul thy brother win;
For whether here or there he be,

Thy brother still, dear lord, is he.
Though far and wide these eyes I strain A friend like him I seek in vain.
Let gentle words his heart incline, And gifts and honours make him thine, Till, foes no more, in love allied, You stand as brothers side by side.
Thou in high rank wast wont to hold Sugríva, formed in massive mould; Then come, thy brother's love regain, For other aids are weak and vain.
If thou would please my soul, and still Preserve me from all fear and ill, I pray thee by thy love be wise
And do the thing which I advise.
Assuage thy fruitless wrath, and shun The mightier arms of Raghu's son; For Indra's peer in might is he,
A foe too strong, my lord, for thee."

Canto XVI. The Fall Of Báli.

Thus Tárá with the starry eyes[581]
Her counsel gave with burning sighs.
But Báli, by her prayers unmoved, Spurned her advice, and thus reproved: “How may this insult, scathe, and scorn By me, dear love, be tamely born?
My brother, yea my foe, comes nigh And dares me forth with shout and cry.
Learn, trembler! that the valiant, they Who yield no step in battle fray, Will die a thousand deaths but ne’er An unavenged dishonour bear.
Nor, O my love, be thou dismayed
Though Ráma lend Sugríva aid,
For one so pure and duteous, one
Who loves the right, all sin will shun, Release me from thy soft embrace, And with thy dames thy steps retrace: Enough already, O mine own,
Of love and sweet devotion shown.
Drive all thy fear and doubt away; I seek Sugríva in the fray
His boisterous rage and pride to still, And tame the foe I would not kill.
My fury, armed with brandished trees, Shall strike Sugríva to his knees: Nor shall the humbled foe withstand The blows of my avenging hand,
When, nerved by rage and pride, I beat The traitor down beneath my feet.
Thou, love, hast lent thine own sweet aid, And all thy tender care displayed; Now by my life, by these who yearn To serve thee well, I pray thee turn.
But for a while, dear dame, I go
To come triumphant o’er the foe.”
Thus Báli spake in gentlest tone: Soft arms about his neck were thrown; Then round her lord the lady went With sad steps slow and reverent.

She stood in solemn guise to bless With prayers for safety and success, Then with her train her chamber sought By grief and racking fear distraught.
With serpent's pantings fierce and fast King Báli from the city passed.
His glance, as each quick breath he drew, Around to find the foe he threw,
And saw where fierce Sugríva showed His form with golden hues that glowed, And, as a fire resplendent, stayed To meet his foe in arms arrayed.
When Báli, long-armed chieftain, found Sugríva stationed on the ground,
Impelled by warlike rage he braced His warrior garb about his waist, And with his mighty arm raised high Rushed at Sugríva with a cry.
But when Sugríva, fierce and bold, Saw Báli with his chain of gold,
His arm he heaved, his hand he closed, And face to face his foe opposed.
To him whose eyes with fury shone, In charge impetuous rushing on,
Skilled in each warlike art and plan, Báli with hasty words began:
"My ponderous hand, to fight addressed With fingers clenched and arm compressed Shall on thy death doomed brow descend And, crashing down, thy life shall end."
He spoke; and wild with rage and pride, The fierce Sugríva thus replied:
"Thus let my arm begin the strife And from thy body crush the life."
Then Báli, wounded and enraged,
With furious blows the battle waged.
Sugríva seemed, with blood-streams dyed, A hill with fountains in his side.
But with his native force unspent A Sál tree from the earth he rent, And like the bolt of Indra smote
On Báli's head and chest and throat.
Bruised by the blows he could not shield, Half vanquished Báli sank and reeled,
As sinks a vessel with her freight Borne down by overwhelming weight.
Swift as Suparṇa's[582] swiftest flight In awful strength they rushed to fight: So might the sun and moon on high Encountering battle in the sky.
Fierce and more fierce, as fought the foes, The furious rage of combat rose.
They warred with feet and arms and knees, With nails and stones and boughs and trees, And blows descending fast as rain Dyed each dark form with crimson

stain, While like two thunder-clouds they met With battle-cry and shout and threat.
Then Ráma saw Sugríva quail,
Marked his worn strength grow weak and fail.
Saw how he turned his wistful eye To every quarter of the sky.
His friend’s defeat he could not brook, Bent on his shaft an eager look,
Then burned to slay the conquering foe, And laid his arrow on the bow.
As to an orb the bow he drew
Forth from the string the arrow flew Like Fate’s tremendous discus hurled By Yáma[583] forth to end the world.
So loud the din that every bird
The bow-string’s clans with terror heard, And wildly fled the affrighted deer As though the day of doom were near.
So, deadly as the serpent’s fang, Forth from the string the arrow sprang.
Like the red lightning’s flash and flame It flew unerring to its aim,
And, hissing murder through the air, Pierced Báli’s breast, and quivered there.
Struck by the shaft that flew so well The mighty Vánar reeled and fell, As earthward Indra’s flag they pull When Aśvíní’s fair moon is full.[584]

Canto XVII. Báli's Speech.

Like some proud tree before the blast Brave Báli to the ground was cast,
Where prostrate in the dust he rolled Clad in the sheen of glistening gold, As when uptorn the standard lies
Of the great God who rules the skies.
When low upon the earth was laid
The lord whom Vánar tribes obeyed,
Dark as a moonless sky no more
His land her joyous aspect wore.
Though low in dust and mire was rolled The form of Báli lofty-souled,
Still life and valour, might and grace Clung to their well-loved dwelling-place.
That golden chain with rich gems set, The choicest gift of Sákra,[585] yet Preserved his life nor let decay
Steal strength and beauty's light away.
Still from that chain divinely wrought His dusky form a glory caught,
As a dark cloud, when day is done,
Made splendid by the dying sun.
As fell the hero, crushed in fight,
There beamed afar a triple light
From limbs, from chain, from shaft that drank His life-blood as the warrior sank.
The never-failing shaft, impelled
By the great bow which Ráma held,
Brought bliss supreme, and lit the way To Brahmá's worlds which ne'er decay.[586]
Ráma and Lakshmaṇ nearer drew
The mighty fallen foe to view,

Mahendra’s son, the brave and bold,
The monarch with his chain of gold,
With lustrous face and tawny eyes,
Broad chest, and arms of wondrous size, Like Lord Mahendra fierce in fight,
Or Vishṇu’s never-conquered might,
Now fallen like Yayáti[587] sent From heaven, his store of merit spent, Like the bright flame that pales and dies, Like the great sun who fires the skies, Doomed in the general doom to fall
When time shall end and ruin all.
The wounded Báli, when he saw
Ráma and Lakshmaṇ nearer draw,
Keen words to Raghu’s son, impressed With justice’ holy stamp, addressed: “What fame, from one thou hast not slain In front of battle, canst thou gain,
Whose secret hand has laid me low
When madly fighting with my foe?
From every tongue thy glory rings,
A scion of a line of kings,
True to thy vows, of noblest race,
With every gentle gift and grace:
Whose tender heart for woe can feel, And joy in every creature’s weal:
Whose breast with high ambition swells, Knows duty’s claim and ne’er rebels.
They praise thy valour, patience, ruth, Thy firmness, self-restraint, and truth:
Thy hand prepared for sin’s control, All virtues of a princely soul.
I thought of all these gifts of thine, And glories of an ancient line,
I set my Tárá’s tears at naught,
I met Sugríva and we fought.
O Ráma, till this fatal morn
I held that thou wouldst surely scorn To strike me as I fought my foe
And thought not of a stranger’s blow, But now thine evil heart is shown,
A yawning well with grass o’ergrown.
Thou wearest virtue’s badge,[588] but guile And meanest sin thy soul defile.

I took thee not for treacherous fire, A sinner clad in saint's attire;
Nor deemed thou idly wouldst profess The show and garb of righteousness.
In fenced town, in open land,
Ne'er hast thou suffered at this hand, Nor canst of proud contempt complain:
Then wherefore is the guiltless slain?
My harmless life in woods I lead,
On forest fruits and roots I feed.
My foeman in the field I sought,
And ne'er with thee, O Ráma, fought.
Upon thy limbs, O King, I see
The raiment of a devotee;
And how can one like thee, who springs From a proud line of ancient kings,
Beneath fair virtue's mask, disgrace His lineage by a deed so base?
From Raghu is thy long descent,
For duteous deeds prëeminent:
Why, sinner clad in saintly dress,
Roamest thou through the wilderness?
Truth, valour, justice free from spot, The hand that gives and grudges not, The might that strikes the sinner down, These bring a prince his best renown.
Here in the woods, O King, we live
On roots and fruit which branches give.[589]

Thus nature framed our harmless race: Thou art a man supreme in place.
Silver and gold and land provoke
The fierce attack, the robber's stroke, Canst thou desire this wild retreat, The berries and the fruit we eat?
'Tis not for mighty kings to tread
The flowery path, by pleasure led.
Theirs be the arm that crushes sin,
Theirs the soft grace to woo and win: The steadfast will that guides the state,
Wise favour to the good and great;

And for all time are kings renowned
Who blend these arts and ne’er confound.
But thou art weak and swift to ire,
Unstable, slave of each desire.
Thou tramplest duty in the dust,
And in thy bow is all thy trust.
Thou carest naught for noble gain,
And treatest virtue with disdain,
While every sense its captive draws
To follow pleasure’s changing laws.
I wronged thee not in word or deed,
But by thy deadly dart I bleed.
What wilt thou, mid the virtuous, say To purge thy lasting stain away?
All these, O King, must sink to hell, The regicide, the infidel,
He who in blood and slaughter joys,
A Bráhman or a cow destroys,
Untimely weds in law’s despite
Scorning an elder brother’s right,[590]
Who dares his Teacher’s bed ascend,
The miser, spy, and treacherous friend.
These impious wretches, one and all, Must to the hell of sinners fall.
My skin the holy may not wear,
Useless to thee my bones and hair;
Nor may my slaughtered body be
The food of devotees like thee.
These five-toed things a man may slay And feed upon the fallen prey;
The mailed rhinoceros may die,
And, with the hare his food supply.
Iguanas he may kill and eat,
With porcupine and tortoise meat.[591]
But all the wise account it sin

To touch my bones and hair and skin.
My flesh they may not eat; and I
A useless prey, O Ráma, die.
In vain my Tárá reasoned well,
On dull deaf ears her counsel fell.
I scorned her words though sooth and sweet, And hither rushed my fate to meet.
Ah for the land thou rulest! she
Finds no protection, lord, from thee, Neglected like some noble dame
By a vile husband dead to shame.
Mean-hearted coward, false and vile, Whose cruel soul delights in guile,
Could Daśaratha, noblest king,
Beget so mean and base a thing?
Alas! an elephant, in form
Of Ráma, in a maddening storm
Of passion casting to the ground
The girth of law[592] that clipped him round, Too wildly passionate to feel
The prick of duty's guiding steel,[593]
Has charged me unawares, and dead
I fall beneath his murderous tread.
How, stained with this my base defeat, How wilt thou dare, where good men meet, To speak, when every tongue will blame With keen reproach this deed of shame?
Such hero strength and valour, shown Upon the innocent alone,
Thou hast not proved in manly strife On him who robbed thee of thy wife.
Hadst thou but fought in open field
And met me boldly unconcealed,
This day had been thy fate to fall,
Slain by this hand, to Yáma's hall.
In vain I strove, and struck by thee Fell by a hand I could not see.
Thus bites a snake, for sins of yore, A sleeping man who wakes no more.
Sugríva's foeman thou hast killed,

And thus his heart’s desire fulfilled; But, Ráma, hadst thou sought me first, And told the hope thy soul has nursed, That very day had I restored
The Maithil lady to her lord;
And, binding Rávaṇ with a chain,
Had laid him at thy feet unslain.

Yea, were she sunk in deepest hell,
Or whelmed beneath the ocean’s swell, I would have followed on her track
And brought the rescued lady back,
As Hayagríva[594] once set free From hell the white Aśvatarí.[595]
That when my spirit wings its flight Sugríva reign, is just and right.
But most unjust, O King, that I,
Slain by thy treacherous hand, should lie.
Be still, my heart: this earthly state Is darkly ruled by sovereign Fate.
The realm is lost and won: defy
Thy questioners with apt reply.”[596]

Canto XVIII. Ráma’s Reply.

HE CEASED: AND Ráma’s heart was stirred At every keen reproach he heard.
There Báli lay, a dim dark sun,
His course of light and glory run: Or like the bed of Ocean dried
Of his broad floods from side to side, Or helpless, as the dying fire,
Hushed his last words of righteous ire.
Then Ráma, with his spirit moved,
The Vánar king in turn reproved:
“Why dost thou, Báli, thus revile, And castest not a glance the while On claims of duty, love, and gain, And customs o’er the world that reign?
Why dost thou blame me, rash and blind, Fickle as all thy Vánar kind,
Slighting each rule of ancient days Which all the good and prudent praise?
This land, each hill and woody chase, Belongs to old Ikshváku’s race:
With bird and beast and man, the whole Is ours to cherish and control.
Now Bharat, prompt at duty’s call, Wise, just, and true, is lord of all.
Each claim of law, love, gain he knows, And wrath and favour duly shows.
A king from truth who never bends, And grace with vigour wisely blends; With valour worthy of his race,
He knows the claims of time and place.
Now we and other kings of might,
By his ensample taught aright,
The lands of every region tread
That justice may increase and spread.
While royal Bharat, wise and just, Rules the broad earth, his glorious trust, Who shall attempt, while he is lord, A deed by Justice held abhorred?
We now, as Bharat has decreed,

Let justice guide our every deed,
And toil each sinner to repress
Who scorns the way of righteousness.
Thou from that path hast turned aside, And virtue’s holy law defied,
Left the fair path which kings should tread, And followed pleasure’s voice instead.
The man who cleaves to duty’s law
Regards these three with filial awe — The sire, the elder brother, third Him from whose lips his lore he heard.
Thus too, for duty’s sake, the wise Regard with fond paternal eyes
The well-loved younger brother, one Their lore has ripened, and a son.
Fine are the laws which guide the good, Abstruse, and hardly understood;
Only the soul, enthroned within
The breast of each, knows right from sin.
But thou art wild and weak of soul, And spurnest, like thy race, control; The true and right thou canst not find, The blind consulting with the blind.
Incline thine ear and I will teach The cause that prompts my present speech.
This tempest of thy soul assuage,
Nor blame me in thine idle rage.
On this great sin thy thoughts bestow, The sin for which I lay thee low.
Thou, Báli, in thy brother’s life
Hast robbed him of his wedded wife, And keepest, scorning ancient right, His Rumá for thine own delight.
Thy son’s own wife should scarcely be More sacred in thine eyes than she.
All duty thou hast scorned, and hence Comes punishment for dire offence.
For those who blindly do amiss
There is, I ween, no way but this: To check the rash who dare to stray From customs which the good obey,
I may not, sprung of Kshatriya line, Forgive this heinous sin of thine: The laws for those who sin like thee The penalty of death decree.
Now Bharat rules with sovereign sway, And we his royal word obey.

There was no hope of pardon, none, For the vile deed that thou hast done, That wisest monarch dooms to die
The wretch whose crimes the law defy; And we, chastising those who err,
His righteous doom administer.
My soul accounts Sugríva dear
E’en as my brother Lakshmaṇ here.
He brings me blessing, and I swore His wife and kingdom to restore:
A bond in solemn honour bound
When Vánar chieftains stood around.
And can a king like me forsake
His friend, and plighted promise break?
Reflect, O Vánar, on the cause,
The sanction of eternal laws,
And, justly smitten down, confess
Thou diest for thy wickedness.
By honour was I bound to lend
Assistance to a faithful friend;
And thou hast met a righteous fate Thy former sins to expiate.
And thus wilt thou some merit win
And make atonement for thy sin.
For hear me, Vánar King, rehearse
What Manu[597] spake in ancient verse, — This holy law, which all accept
Who honour duty, have I kept:
“Pure grow the sinners kings chastise, And, like the virtuous, gain the skies; By pain or full atonement freed,
They reap the fruit of righteous deed, While kings who punish not incur
The penalties of those who err.”
Mándhátá[598] once, a noble king, Light of the line from which I spring, Punished with death a devotee
When he had stooped to sin like thee; And many a king in ancient time

Has punished frantic sinners' crime, And, when their impious blood was spilt, Has washed away the stain of guilt.
Cease, Báli, cease: no more complain: Reproaches and laments are vain,
For thou art justly punished: we
Obey our king and are not free.
Once more, O Báli, lend thine ear
Another weightiest plea to hear.
For this, when heard and pondered well, Will all complaint and rage dispel.
My soul will ne'er this deed repent, Nor was my shaft in anger sent.
We take the silvan tribes beset
With snare and trap and gin and net, And many a heedless deer we smite
From thickest shade, concealed from sight.
Wild for the slaughter of the game, At stately stags our shafts we aim.
We strike them bounding scared away, We strike them as they stand at bay, When careless in the shade they lie, Or scan the plain with watchful eye.
They turn away their heads; we aim, And none the eager hunter blame.
Each royal saint, well trained in law Of duty, loves his bow to draw
And strike the quarry, e'en as thou Hast fallen by mine arrow now,
Fighting with him or unaware, —
A Vánar thou. — I little care.[599]
But yet, O best of Vánars, know
That kings who rule the earth bestow Fruit of pure life and virtuous deed, And lofty duty's hard-won meed.
Harm not thy lord the king: abstain From act and word that cause him pain; For kings are children of the skies Who walk this earth in men's disguise.
But thou, in duty's claims untaught, Thy breast with blinding passion fraught, Assailest me who still have clung
To duty, with thy bitter tongue."
He ceased: and Báli sore distressed The sovereign claims of law confessed, And freed, o'erwhelmed with woe and shame, The lord of Raghu's race from blame.
Then, reverent palm to palm applied, To Ráma thus the Vánar cried:

“True, best of men, is every word
That from thy lips these ears have heard, It ill beseems a wretch like me
To bandy empty words with thee.
Forgive the angry taunts that broke From my wild bosom as I spoke.
And lay not to my charge, O King, My mad reproaches’ idle sting.
Thou, in the truth by trial trained, Best knowledge of the right hast gained: And layest, just and pure within,
The meetest penalty on sin.
Through every bond of law I burst, The boldest sinner and the worst.
O let thy right-instructing speech Console my heart and wisely teach.”
Like some sad elephant who stands
Fast sinking in the treacherous sands, Thus Báli raised despairing eyes;
Then spake again with sobs and sighs: “Not for myself, O King, I grieve, For Tárá or the friends I leave,
As for sweet Angad, my dear son,
My noble, only little one.
For, nursed in luxury and bliss,
His father he will mourn and miss, And like a stream whose fount is dry Will waste away and sink and die, — My own dear child, my only boy,
His mother Tárá’s hope and joy.
Spare him, O son of Raghu, spare
The child entrusted to thy care.
My Angad and Sugríva treat
E’en as thy heart considers meet,
For thou, O chief of men, art strong To guard the right and punish wrong.
O, if thou wilt thine ear incline
To hear these dying words of mine, He and Sugríva will to thee
As Bharat and as Lakshmaṇ be.
Let not my Tárá, left forlorn,
Weep for Sugríva’s wrathful scorn; Nor let him, for her lord’s offence, Condemn her faithful innocence.

And well and wisely may he reign
If thy dear grace his power sustain: If, following thee his friend and guide, He turn not from thy hest aside:
Thus may he reign with glory, nay
Thus to the skies will win his way.
Though stayed by Tárá's fond recall, By thy dear hand I longed to fall.
Against my brother rushed and fought, And gained the death I long have sought."
Then Ráma thus the prince consoled From whose clear eyes the mists were rolled: "Grieve not for those thou leavest thus, Nor tremble for thyself or us,
For we will deal with thine and thee As duty and the laws decree.
He who exacts and he who pays,
Is justly slain or justly slays,
Shall in the life to come have bliss; For each has done his task in this.
Thou, wandering from the right, art made Pure by the forfeit thou hast paid.
Thy weight of sins is cast aside,
And duty's claim is satisfied.
Then grieve no more, O Prince, but clear Thy bosom from all doubt and fear, For fate, inexorably stern,
Thou hast no power to move or turn.
Thy princely Angad still will share My tender love, Sugríva's care;
And to thy offspring shall be shown Affection that shall match thine own."

Canto XIX. Tárá’s Grief.

No answer gave the Vánar king To Ráma’s prudent counselling.
Battered and bruised by tree and stone, By Ráma’s arrow overthrown,
Fainting upon the ground he lay, Gasping his troubled life away.
But Tárá in the Vánar’s hall
Heard tidings of her husband’s fall; Heard that a shaft from Ráma’s bow Had laid the royal Báli low.
Her darling Angad by her side,
Distracted from her home she hied.
Then nigh the place of battle drew The Vánars, Angad’s retinue.
They saw the bow-armed Ráma: dread Fell on them, and they turned and fled.
Like helpless deer, their leaders slain, So wildly fled the startled train.
But Tárá saw, and nearer pressed, And thus the flying band addressed: “O Vánars, ye who ever stand
About our king, a trusty band,
Where is the lion master? why
Forsake ye thus your lord and fly?
Say, lies he dead upon the plain, A brother by a brother slain,
Or pierced by shafts from Ráma’s bow That rain from far upon the foe?”
Thus Tárá questioned, and was still: Then, wearers of each shape at will, The Vánars thus with one accord
Answered the Lady of their lord: “Turn, Tárá turn, and half undone Save Angad thy beloved son.
There Ráma stands in death’s disguise, And conquered Báli faints and dies.
He by whose strong arm, thick and fast, Uprooted trees and rocks were cast, Lies smitten by a shaft that came Resistless as the lightning flame.

When he, whose splendour once could vie With Indra’s, regent of the sky, Fell by that deadly arrow, all
The Vánars fled who marked his fall.
Let all our chiefs their succours bring, And Angad be anointed king; For all who come of Vánar race
Will serve him set in Báli’s place.
Or else our conquering foes to-day Within our wall will force their way, Polluting with their hostile feet The chambers of thy loved retreat.
Great fear is on us, all and one.
Those who have wives and who have none, They lust for power, are fierce and bold, Or hate us for the strife of old.”
She heard their speech as, sore afraid, Arrested in their flight, they stayed, And gave her answer as became
The spirit of so true a dame:
“Nay, what have I to do with pelf, With son, with kingdom, or with self, When he, my noble lord, who leads The Vánars like a lion, bleeds?
His high-souled victor will I meet, And throw me prostrate at his feet.”
She hastened forth, her bosom rent With anguish, weeping as she went, And striking, mastered by her woes, Her head and breast with frantic blows.
She hurried to the field and found Her husband prostrate on the ground, Who quelled the hostile Vánars’ might, Whose bank was never turned in flight: Whose arm a massy rock could throw As Indra hurls his bolts below:
Fierce as the rushing tempest, loud As thunder from a labouring cloud: Whene’er he roared his voice of fear Struck terror on the boldest ear: Now slain, as, hungry for the prey, A tiger might a lion slay:
Or when, his serpent foe to seek, Suparṇa[600] with his furious beak Tears up a sacred hillock, long
The reverence of a village throng, Its altar with their offerings spread, And the gay flag that waved o’erhead.
She looked and saw the victor stand Resting upon his bow his hand:
And fierce Sugríva she descried, And Lakshmaṇ by his brother’s side.

She passed them by, nor stayed to view, Swift to her husband's side she flew;
Then as she looked, her strength gave way, And in the dust she fell and lay.
Then, as if startled ere the close Of slumber, from the earth she rose.
Upon her dying husband, round
Whose soul the coils of Death were wound, Her eyes in agony she bent
And called him with a shrill lament.
Sugríva, when he heard her cries, And saw the queen with weeping eyes, And youthful Angad standing there, His load of grief could hardly bear.

Canto XX. Tárá’s Lament.

Again she bent her to the ground, Her arms about her husband wound.
Sobbed on his breast, and sick and faint With anguish poured her wild complaint: “Brave in the charge of battle, boast And glory of the Vánar host,
Why on the cold earth wilt thou lie And give no answer when I cry?
Up, warrior, from thy lowly bed!
A meeter couch for thee is spread.
It ill beseems a glorious king On the bare ground his limbs to fling.
Ah, surely must thy love be strong For her whom thou hast governed long, If thou, my hero, canst recline On her cold breast forsaking mine.
Or, famed for justice through the land, Thou on the road to heaven hast planned Some city fairer far than this To be thy new metropolis.
Are all our pleasures ended now, With those delicious hours which thou And I, dear lord, together spent In woods that breathed the honey’s scent?
Whelmed in my sorrow’s boundless sea, There is no joy, no hope, for me, When my beloved lord, who led
The Vánars to the fight, is dead, My widowed heart is stern and cold.
Or, at the sight mine eyes behold, O’ermastered would it end this ache And in a thousand fragments break.
Ah noble Vánar, doomed to pay
The penalty of all today —
Sugríva from his home expelled, And Rumá[601] from his arms withheld.
Our Vánar race and thee to save, Wise counsel for thy weal I gave; But thou, by wildest folly stirred, Wouldst give no credence to my word, And now wilt woo the nymphs above, And shake their souls with pangs of love.

Ah, never could it be that thou Beneath Sugríva's power shouldst bow, Thy conqueror is none but Fate Whose mandates all who breathe await.
And does no thrill of anguish run Through the stern breast of Raghu's son, Whose base hand dealt a coward's blow, And smote thee fighting with thy foe?
Reft of my lord my days, alas!

In bitter bitter woe will pass: And I, long blest with every good, Must bear my dreary widowhood.
And when his uncle's brow is stern, When his fierce eyes with fury burn, Ah, what will be my Angad's fate, So fair and young and delicate?
Come, darling, for the last sad sight, Of thy dear sire who loved the right; For soon thine eyes will long in vain A look at that loved face to gain.
And, hero, as thy child draws near, With tender words his spirit cheer; Thy dying wishes gently speak, And kiss him on the brows and cheek.
High fame, I ween, has Ráma won By this great deed his hand has done, His debt to brave Sugríva paid And kept the promise that he made.
Be happy, King Sugríva, lord
Of Ramá to thine arms restored: Enjoy uninterrupted reign,
For he, thy foe, at length is slain.
Dost thou not hear me speak, and why Hast thou no word of soft reply?
Will thou not lift thine eyes and see These dames who look to none but thee?"
From their sad eyes, as Tárá spoke, The floods of bitter sorrow broke: Then, pressing close to Angad's side, Each lifted up her voice and cried: "How couldst thou leave thine Angad thus, And go, for ever go, from us — Thy child so dear in brave attire, Graced with the virtues of his sire?
If e'er in want of thought, O chief, One deed of mine have caused thee grief, Forgive my folly, I entreat,
And with my head I touch thy feet."
Again the hapless Tárá wept
As to her husband's side she crept, And wild with sorrow and dismay Sat on the ground where Báli lay.

Canto XXI. Hanumán's Speech.

There, like a fallen star, the dame Fell by her lord's half lifeless frame; And Hanumán drew softly near,
And strove her grieving heart to cheer: "By changeless law our bliss and woe From ancient worth and folly flow.
What fruits soe'er we cull, the seeds Were scattered by our former deeds.[602]
Why mourn another's mournful fate, And weep, thyself unfortunate?
Be calm, O thou whose heart is wise, For none deserves another's sighs.
Look up, with idle sorrow strive: Thy child, his heir, is yet alive.
Let needful rites be duly done, Nor in thy woe forget thy son.
Regard the law which all obey:
They spring to life, they pass away.
Begin the task that bids thee rise, And stay these tears, for thou art wise.
Our lord the king is doomed to die, On whom ten million hearts rely.
Kind, liberal, patient, true, and just Was he in whom they place their trust, And now he seeks the land of those Who for the right subdue their foes.
Each Vánar lord with all his train, Each ranger of this wild domain, And Angad here, thy darling, see A governor and friend in thee.
These twain[603] whose hearts with sorrow ache The funeral rites shall undertake,
And Angad by his mother's care
Be king, his father's rightful heir.
Now let him pay, as laws require, His sacred duty to his sire,
Nor one solemnity omit
Of all that mighty kings befit.
And when thy fond eye sees thine own Dear Angad on his father's throne, Then, lightened of its load of pain, Thy spirit will have rest again."

She heard his speech, she heaved her head, Looked upon Hanumán and said:
“Sweeter my slain lord’s limbs to touch, Than Angad or a hundred such.
No rule or right, a widowed dame, O’er Angad or the realm I claim.
Sugríva is the uncle, he
In every act supreme must be.
I pray thee, chief, this plan resign, Nor claim from me what ne’er is mine.
The father with his tender care Guards the dear child the mother bare, Where’er I be, no sweeter task, No happier joy I hope or ask
Than thus to sit with loving eyes And watch the bed where Báli lies.

Canto XXII. Báli Dead.

There breathing still with slow faint sighs Lay Báli on the ground: his eyes, Damp with the tears of death, he raised, On conquering Sugríva gazed,
And then in clearest speech expressed The tender feelings of his breast: “Not to my charge, Sugríva, lay
Thine injuries avenged to-day;
But rather blame resistless Fate
That urged me on infuriate.
Fate ne’er agreed our lives to bless With simultaneous happiness:
To dwell like brothers side by side In tender love was still denied.
The Vánars’ realm is thine to-day: Begin, O King, thy rightful sway;[604]
For I must go at Yáma’s call
To sojourn in his gloomy hall;
Must part and leave this very hour My life, my realm, my kingly power, And go instead of these to gain
Bright glory free from spot and stain.
Now at thy hands one boon I seek
With the last words my lips shall speak, And, though it be no easy thing,
Perform the task I give thee, King.
This son of mine, no foolish boy,
Worthy of bliss and nursed in joy, — See, prostrate on the ground he lies, The hot tears welling from his eyes — The child I love so well, more sweet Than life itself, for woe unmeet, — To him be kindly favour shown:
O guard and keep him as thine own.
Retain him ever by thy side,
His father, helper, friend, and guide.

From fear and woe his young life save, And give him all his father gave.
Then Tárá’s son in time shall be
Brave, resolute, and famed like thee, And march before thee to the fight Where stricken fiends shall own his might.
While yet a tender stripling, fame Shall bruit abroad his warrior name, And brightly shall his glory shine For exploits worthy of his line.
Child of Susheṇ,[605] my Tárá well Obscurest lore can read and tell;
And, trained in wondrous art, divines Each mystery of boding signs.
Her solemn warning ne’er despise,
Do boldly what her lips advise;
For things to come her eye can see, And with her words events agree.
And for the son of Raghu’s sake
The toil and danger undertake:
For breach of faith were grievous wrong, Nor wouldst thou be unpunished long.
Now, brother, take this chain of gold, Gift of celestial hands of old,
Or when I die its charm will flee, And all its might be lost with me.”
The loving speech Sugríva heard,
And all his heart with woe was stirred.
Remorse and gentle pity stole
Each thought of triumph from his soul: Thus fades the light when Ráhu[606] mars The glory of the Lord of Stars.[607]
All angry thoughts were stayed and stilled And kindly love his bosom filled.
His brother’s word the chief obeyed And took the chain as Báli prayed.
On little Angad standing nigh
The dying hero fixed his eye,
And, ready from this world to part, Spoke the fond utterance of his heart: “Let time and place thy thoughts employ: In woe be strong, be meek in joy.
Accept both pain and pleasure, still Obedient to Sugríva’s will.
Thou hast, my darling, from the first With tender care been softly nursed; But harder days, if thou wouldst win Sugríva’s love, must now begin.
To those who hate him ne’er incline, Nor count his foe a friend of thine.

In all thy thoughts his welfare seek, Obedient, lowly, faithful, meek.
Let no rash suit his bosom pain,
Nor yet from due requests abstain.[608]
Each is a grievous fault, between
The two is found the happy mean.”
Then Báli ceased: his eyeballs rolled In stress of anguish uncontrolled
His massive teeth were bared to view, And from the frame the spirit flew.
Their lord and leader dead, the crowd Of noblest Vánars shrieked aloud:
“Since thou, O King, hast sought the skies All desolate Kishkindhá lies.
Her woods, where Vánars loved to rove, Are empty now, and hill and grove.
From every eye the light is fled,
Since thou, our mighty lord, art dead.
Thine was the unwearied arm that bore The brunt of deadly fight of yore
With Golabh the Gandharva, when,
Lasting through five long years and ten, The dreadful conflict knew no stay In gloom of night, in glare of day; And when the fifteenth year had past Thy dire opponent fell at last.
If such a foeman fell beneath
Our hero’s arm and awful teeth
Who freed us from our terror, how
Is conquering Báli fallen now?”
Then when they saw their leader slain Great anguish seized the Vánar train, Weeping their mighty chief, as when In pastures near a lion’s den
The cows by sudden fear are stirred, Slain the bold bull who led the herd.
And hapless Tárá sank below
The whelming waters of her woe,
Looked upon Báli’s face and fell
Beside him whom she loved go well, Like a young creeper clinging round A tall tree prostrate on the ground.

Canto XXIII. Tárá's Lament.

SHE KISSED HER lifeless husband's face, She clasped him in a close embrace, Laid her soft lips upon his head; Then words like these the mourner said: "No words of mine wouldst thou regard, And now thy bed is cold and hard.
Upon the rude rough ground o'erthrown, Beneath thee naught but sand and stone.
To thee the earth is dearer far Than I and my caresses are,
If thou upon her breast wilt lie, And to my words make no reply.
Ah my beloved, good and brave,
Bold to attack and strong to save, Fate is Sugríva's thrall, and we In him our lord and master see.
Lo, by thy bed, a mournful band, Thy Vánar chiefs lamenting stand.
O hear thy nobles' groans and cries, O mark thy Angad's weeping eyes, O list to my entreaties, break
The chains of slumber and awake.
Ah me, my lord, this lowly bed
Where rest thy limbs and fallen head, Is the cold couch where smitten lay Thy foemen in the bloody fray.
O noble heart from blemish free, Lover of war, beloved by me.
Why hast thou fled away and left Thy Tárá of all hope bereft?
Unwise the father who allows
His child to be a warrior's spouse, For, hero, see thy consort's fate, A widow now most desolate,
For ever broken is my pride,
My hope of lasting bliss has died, And sinking in the lowest deep
Of sorrow's sea I pine and weep.

Ah, surely not of earthly mould, This stony heart is stern and cold, Or, in a hundred pieces rent,
It had not lingered to lament.
Dead, dead! my husband, friend, and lord In whom my loving hopes were stored, First in the field, his foemen’s dread, My own victorious Báli, dead!
A woman when her lord has died, Though children flourish by her side, Though stores of gold her coffers fill, Is called a lonely widow still.
Alas, thy bleeding gashes make
Around thy limbs a purple lake: Thus slumbering was thy wont to lie On cushions bright with crimson dye.
Dark streams of welling blood besmear Thy limbs where dust and mire adhere,
Nor have I strength, weighed down by woe, Mine arms about thy form to throw.
The issue of this day has brought Sugríva all his wishes sought,
For Ráma shot one shaft and he
Is freed from fear and jeopardy.
Alas, alas, I may not rest
My head upon thy wounded breast, Obstructed by the massive dart
Deep buried in thy bleeding heart.”
Then Níla from his bosom drew
The fatal shaft that pierced him through, Like some tremendous serpent deep In caverns of a hill asleep.
As from the hero’s wound it came, Shot from the shaft a gleam of flame, Like the last flashes of the sun Descending when his course is run.
From the wide rent in crimson flood Rushed the full stream of Báli’s blood, Like torrents down a mountain’s side With golden ore and copper dyed.
Then Tárá brushed with tender care The dust of battle from his hair, While her sad eyes poured down their rain Upon her lord untimely slain.
Once more she looked upon the dead; Then to her bright-eyed child she said: “Turn hither, turn thy weeping eyes Where low in death thy father lies.
By sinful deed and bitter hate
Our lord has met his mournful fate.

Bright as the sun at early morn To Yáma’s halls is Báli borne.
Then go, my child, salute the king, From whom our bliss and honour spring.”
Obedient to his mother’s hest
His father’s feet he gently pressed With twining arms and lingering hands: “Father,” he cried, “here Angad stands.”
Then Tárá: “Art thou stern and mute, Regardless of thy child’s salute?
Hast thou no blessing for thy son, No word for little Angad, none?
O, hero, at thy lifeless feet
Here with my boy I take my seat, As some sad mother of the herd, By the fierce lion undeterred,
Lies moaning by the grassy dell Wherein her lord and leader fell.
How, having wrought that awful rite, The sacrifice of deadly fight,
Wherein the shaft by Ráma sped
Supplied the place of water shed, How hast thou bathed thee at the end Without thy wife her aid to lend?[609]
Why do mine eyes no more behold Thy bright beloved chain of gold, Which, pleased with thee, the Immortals’ King About thy neck vouchsafed to fling?
Still lingering on thy lifeless face I see the pride of royal race:
Thus when the sun has set, his glow Still rests upon the Lord of Snow.
Alas my hero! undeterred
Thou wouldst not listen to my word.
With tears and prayers I sued in vain: Thou wouldst not listen, and art slain.
Gone is my bliss, my glory: I
And Angad now with thee will die.”

Canto XXIV. Sugríva's Lament.

BUT WHEN SUGRÍVA saw her weep O'erwhelmed in sorrow's rushing deep,
Swift through his bosom pierced the sting Of anguish for the fallen king.
At the sad sight his eyes beheld A flood of bitter tears outwelled, And, with his bosom racked and rent, To Ráma with his train he went.
He came with faltering steps and slow Where Ráma held his mighty bow
And arrow like a venomed snake,
And to the son of Raghu spake:
"Well hast thou kept, O King, thy vow: The promised fruit is gathered now.
But life is marred, my soul to-day Turns sickening from all joy away.
For, while this queen laments and sighs Amid a mourning people's cries,
And Angad weeps his father slain, How can my heart delight to reign?
For outrage, fury, senseless pride, My brother, doomed of yore, has died.
Yet, Raghu's son, in bitter woe
I mourn his fated overthrow.
Ah, better far in pain and ill
To dwell on Rishyamúka still
Than gain the heaven of Gods and all Its pleasures by my brother's fall.
Did not he cry, — great-hearted foe, — "Go, for I will not slay thee, Go"?
With his brave soul those words agree: My speech, my deeds, are worthy me.
How can a brother counterweigh
His grievous loss with joys of sway, And see with dull unpitying eye
So brave and good a brother die?
His lofty soul was nobly blind:
My death alas, he ne'er designed; But I, urged blindly on by hate, Sought with his life my rage to sate.

He smote me with a splintered tree: I groaned aloud and turned to flee, From stern reproaches he forbore, And gently bade me sin no more.
Serene and dutiful and good
He kept the laws of brotherhood: I, fierce and greedy, vengeful, base, Showed all the vices of our race.
Ah me, dear friend, my brother’s fate Lays on my soul a crushing weight: A sin no heart should e’er conceive, But at the thought each soul should grieve: Sin such as Indra’s when his blow Laid heavenly Viśvarúpa[610] low.
Yet earth, the waters of the seas, The race of women and the trees
Were fain upon themselves to take The weight of sin for Indra’s sake.
But who a Vánar’s soul will free, Or ease the load that crushes me?
Wretch that I am, I may not claim The reverence due to royal name.
How shall I reign supreme, or dare Affect the power I should not share?
Ah me, I sorrow for my sin,
The ruin of my race and kin,
Polluted by a hideous crime
World-hated till the end of time.
Alas, the floods of sorrow roll
With whelming force upon my soul: So gathers the descending rain
In the deep hollow of the plain.”

Canto XXV. Ráma’s Speech.

Then Raghu’s son, whose feeling breast Shared the great woe that moved the rest, Strove with wise charm their grief to ease And gently spoke in words like these: “You ne’er can raise the dead to bliss By agony of grief like this.
Cease your lament, nor leave undone The funeral task you may not shun.
As nature orders o’er the dead.
Your tributary tears are shed,
But Fate, directing each event,
Is still the lord preëminent.
Yes, all obey the changeless laws Of Fate the universal cause.
By Fate, the lives of all proceed, That governs every word and deed, None acts, none sees his hest obeyed, But each and all by Fate are swayed.
The world its ordered course maintains, And o’er that course Fate ever reigns.
Fate ne’er exceeds the rule of Fate: Is ne’er too swift, is ne’er too late, And making nature its ally
Forgets no life, nor passes by.
No kith and kin, no power and force Can check or stay its settled course, No friend or client, grace or charm, That victor of the world disarm.
So all who see with prudent eyes The hand of Fate must recognize, For virtue rules, or love, or gain, As Fate’s unchanged decrees ordain.
Báli has died and won the meed
That waits in heaven on noble deed, Throned in the seats the brave may reach By liberal hand and gentle speech, True to a warrior’s duty, bold
In fight, the hero lofty-souled
Deigned not to guard his life: he died, And now in heaven is glorified.

Then cease these tears and wild despair: Turn to the task that claims your care,
For Báli's is the glorious fate
Which warriors count most fortunate."
When Ráma's speech had found a close, Brave Lakshmaṇ, terror of his foes, With wise and soothing words addressed Sugríva still with woe oppressed: "Arise Sugríva," thus he said,
"Perform the service of the dead.
Prepare with Tárá and her son
That Báli's rites be duly done.
A store of funeral wood provide
Which wind and sun and time have dried And richest sandal fit to grace
The pyre of one of royal race.
With words of comfort soft and kind Console poor Angad's troubled mind, Nor let thy heart be thus cast down, For thine is now the Vánars' town.
Let Angad's care a wreath supply, And raiment rich with varied dye, And oil and perfumes for the fire, And all the solemn rites require.
Go, hasten to the town, O King,
And Tárá's little quickly bring.
A virtue is despatch: and speed
Is best of all in hour of need.
Go, let a chosen band prepare
The litter of the dead to bear.
For stout and tall and strong of limb Must be the chiefs who carry him."
He spoke, — his friends' delight and pride, — Then stood again by Ráma's side.
When Tára[611] heard the words he said Within the town he quickly sped, And brought, on stalwart shoulders laid, The litter for the rites arrayed, Framed like a car for Gods, complete With painted sides and royal seat, With latticed windows deftly made, And golden birds and trees inlaid: Well joined and wrought in every part, A marvel of ingenious art.
Where pleasure mounds in carven wood And many a graven figure stood.

The best of jewels o’er it hung, And wreaths of flowers around it clung, And over all was raised on high
A canopy of saffron dye,
While like the sun of morning shone The brilliant blooms that lay thereon.
That glorious litter Ráma eyed.
And spake to Lakshmaṇ by his side: “Let Báli on the bier be placed
And with all funeral service graced.”
Sugríva then with many a tear
Drew Báli’s body to the bier
Whereon, with weeping Angad’s aid, The relics of the chief were laid Neath many a vesture’s varied fold, And wreaths and ornaments and gold.
Then King Sugríva bade them speed The obsequies by law decreed:
“Let Vánars lead the way and throw Rich gems around them as they go, And be the chosen bearers near
Behind them laden with the bier.
No costly rite may you deny,
Used when the proudest monarchs die: As for a king of widest sway.
Perform his obsequies to-day.”

Sugríva gave his high behest;
Then Princely Tára and the rest, With little Angad weeping, led
The long procession of the dead.
Behind the funeral litter came,
With Tárá first, each widowed dame, In tears and shrieks her loss deplored, Add cried aloud, My lord! My lord!
While wood and hill and valley sent In echoes back the shrill lament.
Then on a low and sandy isle
Was reared the hero’s funeral pile By crowds of toiling Vánars, where The mountain stream ran fresh and fair, The Vánar chiefs, a noble band,
Had laid the litter on the sand, And stood a little space apart,
Each mourning in his inmost heart.

But Tárá, when her weeping eye
Saw Báli, on the litter lie,
Laid his dear head upon her lap, And wailed aloud her dire mishap; “O mighty Vánar, lord and king,
To whose fond breast I loved to cling, Of goodly arms, wise, brave, and bold, Rise, look upon me as of old.
Rise up, my sovereign, dost thou see A crowd of subjects weep for thee?
Still o’er thy face, though breath has fled, The joyous light of life is spread: Thus around the sun, although he set, A crimson glory lingers yet.
Death clad in Ráma’s form to-day Hast dragged thee from the world away.
One shaft from his tremendous bow Dooms us to widowhood and woe.
Hast thou, O Vánar King, no eyes Thy weeping wives to recognize,
Who for the length of way unmeet Have followed thee with weary feet?
Yet every moon-faced beauty here By thee, O King was counted dear.
Lord of the Vánar race, hast thou No eyes to see Sugríva now?
About thee stands in mournful mood A sore-afflicted multitude,
And Tára and thy lords of state
Around their monarch weep and wait.
Arise my lord, with gentle speech, As was thy wont, dismissing each, Then in the forest will we play
And love shall make our spirits gay.”
The Vánar dames raised Tárá, drowned In floods of sorrow, from the ground; And Angad with Sugríva’s aid,
O’erwhelmed with anguish and dismayed, Weeping for his departed sire,
Placed Báli’s body on the pyre:
Then lit the flame, and round the dead Passed slowly with a mourner’s tread.
Thus with full rites the funeral train Performed the service for the slain, Then sought the flowing stream and made Libations to the parted shade.
There, setting Angad first in place, The chieftains of the Vánar race, With Tárá and Sugríva, shed
The water that delights the dead.

Canto XXVI. The Coronation.

EACH VÁNAR COUNCILLOR and peer In crowded numbers gathered near
Sugríva, mournful king, while yet
His vesture from the wave was wet, Before the chief of Raghu’s seed
Unwearied in each arduous deed,
They stood and raised the reverent hand As saints before Lord Brahmá stand.
Then Hanumán of massive mould,
Like some tall hill of glistering gold, Son of the God whose wild blasts shake
The forest, thus to Ráma spake:
“By thy kind favour, O my lord,
Sugríva, to his home restored
Triumphant, has regained to-day
His rank and power and royal sway.
He now will call each faithful friend, Enter the city, and attend
With sage advice and prudent care
To every task that waits him there.
Then balm and unguent shall anoint Our monarch, as the laws appoint,
And gems and precious wreaths shall be His grateful offering, King, to thee.
Do thou, O Ráma, with thy friend
Thy steps within the city bend;
Our ruler on his throne install,
And with thy presence cheer us all.”
Then, skilled in lore and arts that guide The speaker, Raghu’s son replied:
“For fourteen years I might not break The mandate that my father spake;
Nor can I, till that time be fled, The street of town or village tread.
Let King Sugríva seek the town

Most worthy of her high renown,
There let him be without delay
Anointed, and begin his sway.”
This answered, to Sugríva then
Thus spake anew the king of men:
“Do thou who knowest right ordain
Prince Angad consort of thy reign; For he is noble, true, and bold,
And trained a righteous course to hold Gifts like his sire’s that youth adorn Born eldest to the eldest born.

This is the month of Śrávaṇ,[612] first Of those that see the rain-clouds burst.
Four months, thou knowest well, extends The season when the rain descends.
No time for deeds of war is this:
Seek thou thy fair metropolis,
And I with Lakshmaṇ, O my friend,
The time upon this hill will spend.
An ample cavern opens there
Made lovely by the mountain air,
And lotuses and lilies fill
The pleasant lake and murmuring rill.
When Kártik’s[613] month shall clear the skies, Then tempt the mighty enterprise.
Now, chieftain to thy home repair, And be anointed sovereign there.”
Sugríva heard: he bowed his head:
Within the lovely town he sped
Which Báli’s royal will had swayed, Where thousand Vánar chiefs arrayed Gathered in order round their king, And led him on with welcoming.
Low on the earth the lesser crowd
Fell in prostration as they bowed.
Sugríva looked with grateful eyes, Spake to them all and bade them rise.
Then through the royal bowers he strode Wherein the monarch’s wives abode.
Soon from the inner chambers came

The Vánar of exalted fame;
And joyful friends drew near and shed King-making balm upon his head,
Like Gods anointing in the skies
Their sovereign of the thousand eyes.[614]
Then brought they, o'er their king to hold The white umbrella decked with gold,
And chouries with their waving hair In golden handles wondrous fair;
And fragrant herbs and seed and spice, And sparkling gems exceeding price, And every bloom from woods and leas, And gum distilled from milky trees; And precious ointment white as milk, And spotless robes of cloth and silk, Wreaths of sweet flowers whose glories gleam In grassy grove, on lake or stream.
And fragrant sandal and each scent That makes the soft breeze redolent; Grain, honey, odorous seed, and store Of oil and curd and golden ore;
A noble tiger's skin, a pair
Of sandals wrought with costliest care, Eight pairs of damsels drawing nigh Brought unguents stained with varied dye.
Then gems and cates and robes displayed Before the twice-born priests were laid, That they would deign in order due To consecrate the king anew.
The sacred grass was duly spread
And sacrificial flame was fed,
Which Scripture-learned priests supplied With oil which texts had sanctified.
Then, with all rites ordained of old, High on the terrace bright with gold, Whereon a glorious carpet lay,
And fresh-culled garlands sweet and gay, Placed on his throne, Sugríva bent His looks toward the Orient.
In horns from forehead of the bull, In pitchers bright and beautiful,
In urns of gold the Vánara took
Pure water brought from stream and brook, From every consecrated strand
And every sea that beats the land.
Then, as prescribed by sacred lore And many a mighty sage of yore,[615]
The leaders of the Vánars poured
The sacred water on their lord.[616]

From every Vánar at the close
Of that imperial rite arose
Shouts of glad triumph, loud and long Repeated by the high-souled throng.
Sugríva, when the rite was done,
Obeyed the hest of Raghu’s son,
Prince Angad to his breast he strained, And partner of his sway ordained.
Once more from all the host rang out The loud huzza and jovful shout.
“Well done! well done!” each Vánar cried, And good Sugríva glorified.

Then with glad voices loudly raised Were Ráma and his brother praised; And bright Kishkindhá shone that day With happy throngs and banners gay.

Canto XXVII. Ráma On The Hill.

But when the solemn rite was o’er, And bold Sugríva reigned once more, The sons of Raghu sought the hill, Praśravaṇ of the rushing rill,
Where roamed the tiger and the deer, And lions raised their voice of fear; Thick set with trees of every kind, With trailing shrubs and plants entwined; Home of the ape and monkey, lair Of mountain cat and pard and bear.
In cloudy gloom against the sky
The sanctifying hills rose high.
Pierced in their crest, a spacious cave To Raghu’s sons a shelter gave.
Then Ráma, pure from every crime, In words well suited to the time To Lakshmaṇ spake, whose faithful zeal Watched humbly for his brother’s weal: “I love this spacious cavern where There breathes a fresh and pleasant air.
Brave brother, let us here remain Throughout the season of the rain.
For in mine eyes this mountain crest Is above all, the loveliest.
Where copper-hued and black and white Show the huge blocks that face the height; Where gleams the shine of varied ore, Where dark clouds hang and torrents roar; Where waving woods are fair to see, And creepers climb from tree to tree; Where the gay peacock’s voice is shrill, And sweet birds carol on the hill; Where odorous breath is wafted far From Jessamine and Sinduvár;[617]
And opening flowers of every hue Give wondrous beauty to the view.
See, too, this pleasant water near Our cavern home is fresh and clear; And lilies gay with flower and bud Are glorious on the lovely flood.
This cave that fares north and east Will shelter us till rain has ceased; And towering hills that rise behind Will screen us from the furious wind.
Close by the cavern’s portal lies And level stone of ample size
And sable hue, a mighty block

Long severed from the parent rock.

Now let thine eye bent northward rest A while upon that mountain crest, High as a cloud that brings the rain, And dark as iron rent in twain.

Look southward, brother, now and view A cloudy pile of paler hue

Like Mount Kailása's topmost height Where ores of every tint are bright.

See, Lakshman, see before our cave That clear brook eastward roll its wave As though 'twere Gangá's infant rill Down streaming from the three-peaked hill.

See, by the water's gentle flow

Aśoka, sál, and sandal grow.

And every lovely tree most fair

With leaf and bud and flower is there.

See there, beneath the bending trees That fringe her bank, the river flees, Clothed with their beauty like a maid In all her robes and gems arrayed, While from the sedgy banks are heard The soft notes of each amorous bird.

O see what lovely islets stud

Like gems the bosom of the flood, And sárases and wild swans crowd About her till she laughs aloud.

See, lotus blooms the brook o'erspread, Some tender blue, some dazzling red, And opening lilies white as snow Their buds in rich profusion show.

There rings the joyous peacock's scream, There stands the curlew by the stream, And holy hermits love to throng

Where the sweet waters speed along.

Ranged on the grassy margin shine Gay sandal trees in glittering line, And all the wondrous verdure seems The offspring of creative dreams.

O conquering Prince, there cannot be A lovelier place than this we see.

Here sheltered on the beauteous height Our days will pass in calm delight.

Nor is Kishkindhá's city, gay

With grove and garden, far away.

Thence will the breeze of evening bring Sweet music as the minstrels sing; And, when the Vánars dance, will come The sound of tabour and of drum.

Again to spouse and realm restored, Girt by his friends, the Vánar lord Great glory has acquired; and how Can he be less than happy now?”
This said, the son of Raghu made His dwelling in that pleasant shade Upon the mountain’s shelving side That sweetly all his wants supplied.
But still the hero’s troubled mind No comfort in his woe could find, Yet mourning for his stolen wife Dearer to Ráma than his life,
Chief when he saw the Lord of Night Rise slowly o’er the eastern height, He tossed upon his leafy bed
With eyes by sleep unvisited.
Outwelled the tears in ceaseless flow, And every sense was numbed by woe.
Each pang that pierced the mourner through Smote Lakshmaṇ’s faithful bosom too, Who, troubled for his brother’s sake, With wisest words the prince bespake:
“Arise, my brother, and be strong: Thy hero heart has mourned too long.
Thou knowest well that tears and sighs Will mar the mightiest enterprise.
Thine was the soul that loved to dare: To serve the Gods was still thy care; And ne’er may sorrow’s sting subdue A heart so resolute and true.
How canst thou hope to slay in fight The giant cruel in his might?
Unwearied must the champion be
Who strives with such a foe as he.
Tear out this sorrow by the root; Again be bold and resolute.
Arise, my brother, and subdue
The demon and his wicked crew.
Thou canst destroy the earth, her seas, Her rooted hills and giant trees Unseated by thy furious hand:
And shall one fiend thy power withstand?
Wait through this season of the rain Till suns of autumn dry the plain, Then shall thy giant foe, and all His host and realm, before thee fall.
I wake thy valour that has slept Amid the tears thine eyes have wept; As drops of oil in worship raise The dormant flame to sudden blaze.”
The son of Raghu heard: he knew

His brother’s rede was wise and true; And, honouring his friendly guide, In gentle words he thus replied: “Whate’er a hero firm and bold,
Devoted, true, and lofty-souled
Should speak by deep affection led, Such are the words which thou hast said.
I cast away each pensive thought That brings the noblest plans to naught, And each uninjured power will strain Until the purposed end we gain.
Thy prudent words will I obey,
And till the close of rain-time stay, When King Sugríva will invite
To action, and the streams be bright.
The hero saved in hour of need
Repays the debt with friendly deed: But hated by the good are they
Who take the boon and ne’er repay.”

Canto XXVIII. The Rains.

“See, brother, see” thus Ráma cried On Mályavat’s[618] dark-wooded side,
“A chain of clouds, like lofty hills, The sky with gathering shadow fills.
Nine months those clouds have borne the load Conceived from sunbeams as they glowed, And, having drunk the seas, give birth, And drop their offspring on the earth.
Easy it seems at such a time
That flight of cloudy stairs to climb, And, from their summit, safely won, Hang flowery wreaths about the sun.
See how the flash of evening’s red Fringes the fleecy clouds o’erhead Till all the sky is streaked and lined With bleeding wounds incarnadined, Or the wide firmament above
Shows like a lover sick with love
And, pale with cloudlets, heaves a sigh In the soft breeze that wanders by.
See, by the fervent heat embrowned, How drenched with recent showers, the ground Pours out in floods her gushing tears, Like Sítá wild with torturing fears.
So softly blows this cloud-born breeze Cool through the boughs of camphor trees That one might hold it in the cup
Of hollowed hands and drink it up.
See, brother, where that rocky steep, Where odorous shrubs in rain-drops weep, Shows like Sugríva when they shed
Tne royal balm upon his head.
Like students at their task appear These hills whose misty peaks are near: Black deerskin[619] garments wrought of cloud Their forms with fitting mantles shroud, Each torrent from the summit poured Supplies the place of sacred cord.[620]
And winds that in their caverns moan Sound like the voice’s undertone.[621]

From east to west red lightnings flash, And, quivering neath the golden lash, The great sky like a generous steed Groans inly at each call to speed.
Yon lightning, as it flashes through The giant cloud of sable hue,
Recalls my votaress Sítá pressed
Mid struggles to the demon’s breast.
See, on those mountain ridges stand Sweet shrubs that bud and bloom expand.
The soft rain ends their pangs of grief, And drops its pearls on flower and leaf.
But all their raptures stab me through And wake my pining love anew.[622]
Now through the air no wild bird flies, Each lily shuts her weary eyes;
And blooms of opening jasmin show
The parting sun has ceased to glow.
No captain now for conquest burns, But homeward with his host returns; For roads and kings’ ambitious dreams Have vanished neath descending streams.
This is the watery month[623] wherein The Sámar’s[624] sacred chants begin.
Áshádha[625] past, now Kośal’s lord[626]
The harvest of the spring has stored,[627]
And dwells within his palace freed From every care of pressing need.
Full is the moon, and fierce and strong Impetuous Sarjú[628] roars along As though Ayodhyá’s crowds ran out To greet their king with echoing shout.
In this sweet time of ease and rest No care disturbs Sugríva’s breast, The foe that marred his peace o’erthrown, And queen and realm once more his own.
Alas, a harder fate is mine,
Reft both of realm and queen to pine, And, like the bank which floods erode, I sink beneath my sorrow’s load.
Sore on my soul my miseries weigh, And these long rains our action stay, While Rávan seems a mightier foe
Than I dare hope to overthrow.
I saw the roads were barred by rain, I knew the hopes of war were vain; Nor could I bid Sugríva rise,
Though prompt to aid my enterprise.

E’en now I scarce can urge my friend On whom his house and realm depend,
Who, after toil and peril past,
Is happy with his queen at last.
Sugríva after rest will know
The hour is come to strike the blow, Nor will his grateful soul forget
My succour, or deny the debt
I know his generous heart, and hence Await the time with confidence
When he his friendly zeal will show, And brooks again untroubled flow.”[629]

Canto XXIX. Hanumán’s Counsel.

NO FLASH OF lightning lit the sky, No cloudlet marred the blue on high.
The Saras[630] missed the welcome rain, The moon’s full beams were bright again.
Sugríva, lapped in bliss, forgot The claims of faith, or heeded not; And by alluring joys misled
The path of falsehood learned to tread.
In careless ease he passed each hour, And dallied in his lady’s bower.
Each longing of his heart was stilled, And every lofty hope fulfilled.
With royal Rumá by his side,
Or Tárá yet a dearer bride, He spent each joyous day and night In revelry and wild delight,
Like Indra whom the nymphs entice To taste the joys of Paradise.
The power to courtiers’ hands resigned, To all their acts his eyes were blind.
All doubt, all fear he cast aside And lived with pleasure for his guide.
But sage Hanúmán, firm and true, Whose heart the lore of Scripture knew, Well trained to meet occasion, trained In all by duty’s law ordained,
Strove with his prudent speech to find Soft access to the monarch’s mind.
He, skilled in every gentle art
Of eloquence that wins the heart, Sugríva from his trance to wake, His salutary counsel spake:
“The realm is won, thy name advanced, The glory of thy house enhanced, And now thy foremost care should be To aid the friends who succoured thee.
He who is firm and faithful found To friendly ties in honour bound, Will see his name and fame increase And his blest kingdom thrive in peace.
Wide sway is his who truly boasts That friends and treasure, self and hosts, All blent in one harmonious whole, Are subject to his firm control.

Do thou, whose footsteps never stray From the clear bounds of duty’s way, Assist, as honour bids thee, now Thy friends, observant of thy vow.
For if all cares we lay not by,
And to our friend’s assistance fly, We, after, toil in idle haste,
And all the late endeavour waste.
Up! nor the promised help delay
Until the hour have slipped away.
Up! and with Raghu’s son renew
The search for Sítá lost to view.
The hour is come: he hears the call, But not on thee reproaches fall
From him who labours to repress
His eager spirit’s restlessness.
Long joined to thee in friendly ties He made thy fame and fortune rise, In gentle gifts by none excelled.
In splendid might unparalleled.
Up, to his succour, King! repay
The favour of that prosperous day, And to thy bravest captains send Prompt mandates to assist thy friend.
The cry for help thou wilt not spurn Although no grace demands return: And wilt thou not thine aid afford To him who realm and life restored?
Exert thy power, and thou hast won The love of Daśaratha’s son:
And wilt thou for his summons wait, And, till he call thee, hesitate?
Think not the hero needs thy power To save him in the desperate hour: He with his arrows could subdue
The Gods and all the demon crew, And only waits that he may see
Redeemed the promise made by thee.
For thee he risked his life and fought, For thee that great deliverance wrought.
Then let us trace through earth and skies His lady wheresoe’er she lies.
Through realms above, beneath, we flee, And plant our footsteps on the sea.
Then why, O Lord of Vánars, still Delay us waiting for thy will?
Give thy commands, O King, and say What task has each and where the way.

Before thee myriad Vánars stand
To sweep through heaven, o’er seas and land.”
Sugríva heard the timely rede
That roused him in the day of need, And thus to Níla prompt and brave His hest the imperial Vánar gave: “Go, Níla, to the distant hosts
That keep in arms their several posts, And all the armies that protect
The quarters,[631] with their chiefs, collect.
To all the luminaries placed
In intermediate regions haste,
And bid each captain rise and lead His squadrons to their king with speed.
Do thou meanwhile with strictest care All that the time requires prepare.
The loitering Vánar who delays
To gather here ere thrice five days, Shall surely die for his offence, Condemned for sinful negligence.”

Canto XXX. Ráma’s Lament.

BUT RÁMA IN the autumn night Stood musing on the mountain height, While grief and love that scorned control Shook with wild storms the hero’s soul.
Clear was the sky, without a cloud The glory of the moon to shroud.
And bright with purest silver shone Each hill the soft beams looked upon.
He knew Sugríva’s heart was bent
On pleasure, gay and negligent.
He thought on Janak’s child forlorn From his fond arms for ever torn.
He mourned occasion slipping by,
And faint with anguish heaved each sigh.

He sat where many a varied streak
Of rich ore marked the mountain peak.
He raised his eyes the sky to view, And to his love his sad thoughts flew.
He heard the Sáras cry, and faint
With sorrow poured his love-born plaint: “She, she who mocked the softest tone Of wild birds’ voices with her own, — Where strays she now, my love who played So happy in our hermit shade?
How can my absent love behold
The bright trees with their flowers of gold, And all their gleaming glory see
With eyes that vainly look for me?
How is it with my darling when
From the deep tangles of the glen
Float carols of each bird elate
With rapture singing to his mate?
In vain my weary glances rove

From lake to hill, from stream to grove: I find no rapture in the scene,
And languish for my fawn-eyed queen.
Ah, does strong love with wild unrest, Born of the autumn, stir her breast?
And does the gentle lady pine
Till her bright eyes shall look in mine?”
Thus Raghu’s son in piteous tone,
O’erwhelmed with sorrow, made his moan.
E’en as the bird that drinks the rains[632]
To Indra thousand-eyed complains.
Then Lakshmaṇ who had wandered through The copses where the berries grew,
Returning to the cavern found
His brother chief in sorrow drowned, And pitying the woes that broke
The spirit of the hero spoke:
“Why cast thy strength of soul away, And weakly yield to passion’s sway?
Arise, my brother, do and dare
Ere action perish in despair.
Recall the firmness of thy heart,
And nerve thee for a hero’s part.
Whose is the hand unscathed to sieze The red flame quickened by the breeze?
Where is the foe will dare to wrong Or keep the Maithil lady long?”
Then with pale lips that sorrow dried The son of Raghu thus replied:
“Lord Indra thousand-eyed, has sent The sweet rain from the firmament, Sees the rich promise of the grain, And turns him to his rest again.
The clouds with voices loud and deep, Veiling each tree upon the steep,
Up on the thirsty earth have shed
Their precious burden and are fled.
Now in kings’ hearts ambition glows: They rush to battle with their foes;[633]
But in Sugríva’s sloth I see
No care for deeds of chivalry.
See, Lakshmaṇ, on each breezy height A thousand autumn blooms are bright.
See how the wings of wild swans gleam On every islet of the stream.

Four months of flood and rain are past: A hundred years they seemed to last To me whom toil and trouble tried, My Sítá severed from my side.
She, gentlest woman, weak and young, Still to her lord unwearied clung.
Still by the exile's side she stood In the wild ways of Daṇḍak wood,
Like a fond bird disconsolate
If parted from her darling mate.
Sugríva, lapped in soft repose,
Untouched by pity for my woes,
Scorns the poor exile, dispossessed, By Rávaṇ's mightier arm oppressed, The wretch who comes to sue and pray From his lost kingdom far away.
Hence falls on me the Vánar's scorn, A suitor friendless and forlorn.
The time is come: with heedless eye He sees the hour of action fly, — Unmindful, now his hopes succeed,
Of promise made in stress of need.
Go seek him sunk in bliss and sloth, Forgetful of his royal oath,
And as mine envoy thus upbraid
The monarch for his help delayed:
"Vile is the wretch who will not pay The favour of an earlier day,
Hope in the supplicant's breast awakes, And then his plighted promise breaks.
Noblest, mid all of women born,
Who keeps the words his lips have sworn, Yea, if those words be good or ill, Maintains his faith unbroken still.
The thankless who forget to aid
The friend who helped them when they prayed, Dishonoured in their death shall lie, And dogs shall pass their corpses by.
Sure thou wouldst see my strained arm hold My bow of battle backed with gold, Wouldst gaze upon its awful form
Like lightning flashing through the storm, And hear the clanging bowstring loud As thunder from a labouring cloud."
His valour and his strength I know: But pleasure's sway now sinks them low, With thee, my brother, for ally

That strength and valour I defy.

He promised, when the rains should end, The succour of his arm to lend.
Those months are past: he dares forget, And, lapped in pleasure, slumbers yet.
No thought disturbs his careless breast For us impatient and distressed,
And, while we sadly wait and pine, Girt by his lords he quaffs the wine.
Go, brother, go, his palace seek,
And boldly to Sugríva speak,
Thus give the listless king to know What waits him if my anger glow:
Still open, to the gloomy God,
Lies the sad path that Báli trod.
“Still to thy plighted word be true, Lest thou, O King, that path pursue.
I launched the shaft I pointed well.
And Báli, only Báli, fell.
But, if from truth thou dare to stray, Both thee and thine this hand shall slay.”
Thus be the Vánar king addressed,
Then add thyself what seems the best.”

Canto XXXI. The Envoy.

THUS RÁMA SPOKE, and Lakshmaṇ then Made answer to the prince of men:
“Yea, if the Vánar, undeterred
By fear of vengeance, break his word, Loss of his royal power ere long Shall pay the traitor for the wrong.
Nor deem I him so void of sense
To brave the bitter consequence.
But if enslaved to joy he lie,
And scorn thy grace with blinded eye, Then let him join his brother slain: Unmeet were such a wretch to reign.
Quick rises, kindling in my breast, The wrath that will not be repressed, And bids me in my fury slay
The breaker of his faith to-day.
Let Báli’s son thy consort trace With bravest chiefs of Vánar race.”
Thus spoke the hero, and aglow
With rage of battle seized his bow.
But Ráma thus in gentler mood
With fitting words his speech renewed: “No hero with a soul like thine
To paths of sin will e’er incline, He who his angry heart can tame
Is worthiest of a hero’s name.
Not thine, my brother, be the part So alien from the tender heart,
Nor let thy feet by wrath misled Forsake the path they loved to tread.
From harsh and angry words abstain: With gentle speech a hearing gain, And tax Sugríva with the crime
Of failing faith and wasted time.”
Then Lakshmaṇ, bravest of the brave, Obeyed the hest that Ráma gave,

To whom devoting every thought
The Vánar’s royal town he sought.
As Mandar’s mountain heaves on high His curved peak soaring to the sky, So Lakshmaṇ showed, his dread bow bent Like Indra’s[634] in the firmament.
His brother’s wrath, his brother’s woe Inflamed his soul to fiercest glow.
The tallest trees to earth were cast As furious on his way he passed, And where he stepped, so fiercely fleet, The stones were shivered by his feet.
He reached Kishkindhá’s city deep Embosomed where the hills were steep, Where street and open square were lined With legions of the Vánar kind.
Then, as his lips with fury swelled, The lord of Raghu’s line beheld
A stream of Vánar chiefs outpoured To do obeisance to their lord.
But when the mighty prince in view Of the thick coming Vánars drew, They turned them in amaze to seize Crags of the rock and giant trees.
He saw, and fiercer waxed his ire, As oil lends fury to the fire.
Scarce had the Vánar chieftains seen That wrathful eye, that troubled mien Fierce as the God’s who rules the dead, When, turned in wild affright, they fled.
Speeding in breathless terror all Sought King Sugríva’s council hall, And there made known their tale of fear, That Lakshmaṇ wild with rage, was near.
The king, untroubled by alarms,
Held Tárá in his amorous arms,
And in the distant bower with her Heard not each clamorous messenger.
Then, summoned at the lords’ behest Forth from the city portals pressed, Each like some elephant or cloud, The Vánars in a trembling crowd: Fierce warriors all with massive jaws And terrors of their tiger claws, Some matched ten elephants, and some A hundred’s strength could overcome.
Some chieftains, mightier than the rest, Ten times a hundred’s force possessed.
With eyes of fury Lakshmaṇ viewed The Vánars’ tree-armed multitude.
Thus garrisoned from side to side The city walls assault defied.
Beyond the moat that girt the wall Advanced the Vánar chiefs; and all Upon the plain in firm brigade,
Impetuous warriors, stood arrayed.

Red at the sight flashed Lakshmaṇ’s eyes, His bosom heaved tumultuous sighs, And forth the fire of fury broke Like flame that flashes through the smoke.
Like some fierce snake the hero stood: His bow recalled the expanded hood, And in his shaft-head bright and keen The flickering of its tongue was seen: And in his own all-conquering might The venom of its deadly bite.
Prince Angad marked his angry look, And every hope his heart forsook.
Then, his large eyes with fury red, To Angad Lakshmaṇ turned and said: “Go tell the king that Lakshmaṇ waits For audience at the city gates,
Whose heart, O tamer of thy foes, Is heavy with his brother’s woes.
Bid him to Ráma’s word attend,
And ask if he will aid his friend.
Go, let the king my message learn: Then hither with all speed return.”
Prince Angad heard and wild with grief Cried as he looked upon the chief: “’Tis Lakshmaṇ’s self: impelled by ire He seeks the city of my sire.”
At the fierce words and furious look Of Raghu’s son he quailed and shook.
Back through the city gates he sped, And, laden with the tale of dread, Sought King Sugríva, filled his ears And Rumá’s with his doubts and fears.
To Rumá and the king he bent,
And clasped their feet most reverent, Clasped the dear feet of Tárá, too, And told the startling tale anew.
But King Sugríva’s ear was dulled, By love and wine and languor lulled, Nor did the words that Angad spake The slumberer from his trance awake.
But soon as Raghu’s son came nigh The startled Vánars raised a cry, And strove to win his grace, while dread Each anxious heart disquieted.
They saw, and, as they gathered round, Rose from the mighty throng a sound Like torrents when they downward dash, Or thunder with the lightning’s flash.
The shouting of the Vánars broke Sugríva’s slumber, and he woke:
Still with the wine his eyes were red, His neck with flowers was garlanded.
Roused at the voice of Angad came Two Vánar lords of rank and fame; One Yaksha, one Prabháva hight, — Wise counsellors of gain and right.

They came and raised their voices high, And told that Raghu’s son was nigh: “Two brothers steadfast in their truth, Each glorious in the bloom of youth, Worthy of rule, have left the skies, And clothed their forms in men’s disguise.
One at thy gates, in warlike hands Holding his mighty weapon, stands.
His message is the charioteer
That brings the eager envoy near, Urged onward by his bold intent, And by the hest of Ráma sent.”
The gathered Vánars saw and fled, And raised aloud their cry of dread.
Son of Queen Tárá, Angad ran
To parley with the godlike man.
Still fiery-eyed with rage and hate Stands Lakshmaṇ at the city gate, And trembling Vánars scarce can fly Scathed by the lightning of his eye.
“Go with thy son, thy kith and kin, The favour of the prince to win, And bow thy reverent head that so His fiery wrath may cease to glow.
What righteous Ráma bids thee, do, And to thy plighted word be true.”

Canto XXXII. Hanumán’s Counsel.

Sugríva heard, and, trained and tried In counsel, to his lords replied: “No deed of mine, no hasty word
The anger of the prince has stirred.
But haply some who hate me still
And watch their time to work me ill, Have slandered me to Raghu’s son, Accused of deeds I ne’er have done.
Now, O my lords — for you are wise — Speak truly what your hearts advise, And, pondering each event, inquire The reason of the prince’s ire.
No fear have I of Lakshmaṇ: none: No dread of Raghu’s mightier son.
But wrath, that fires a friendly breast Without due cause, disturbs my rest.
With labour light is friendship gained, But with severest toil maintained.
And doubt is strong, and faith is weak, And friendship dies when traitors speak.
Hence is my troubled bosom cold
With fear of Ráma lofty-souled;
For heavy on my spirit weigh
His favours I can ne’er repay.”
He ceased: and Hanumán of all
The Vánars in the council hall
In wisdom first, and rank, expressed The thoughts that filled his prudent breast:
“No marvel thou rememberest yet
The service thou shouldst ne’er forget, How the brave prince of Raghu’s seed Thy days from fear and peril freed; And Báli for thy sake o’erthrew,
Whom Indra’s self might scarce subdue.
I doubt not Ráma’s anger burns
For the scant love thy heart returns.

For this he sends his brother, him Whose glory never waxes dim.
Sunk in repose thy careless eye
Marks not the seasons as they fly, Nor sees that autumn has begun
With dark blooms opening to the sun.
Clear is the sky: no cloudlet mars The splendour of the shining stars.
The balmy air is soft and still,
And clear and bright are lake and rill.
Thou heedest not with blinded eyes The hour for warlike enterprise.
Hence Lakshmaṇ hither comes to break Thy slothful trance and bid thee wake.
Then, Monarch, with a patient ear The high-souled Ráma’s message hear, Which, reft of wife and realm and friends, Thus by another’s mouth he sends.
Thou, Vánar King, hast done amiss: And now I see no way but this:
Before his envoy humbly stand
And sue for peace with suppliant hand.
High duty bids a courtier seek
His master’s weal, and freely speak.
So by no thought of fear controlled My speech, O King, is free and bold, For Ráma, if his anger glow,
Can, with the terrors of his bow
This earth with all the Gods subdue, Gandharvas,[635] and the demon crew.
Unwise to stir his wrathful mood
Whose favour must again be wooed.
And, most of all, unwise for one
Grateful like thee for service done.
Go with thy son and kinsmen: bend Thy humble head and greet thy friend.
And, like a fond obedient spouse, Be faithful to thy plighted vows.”

Canto XXXIII. Lakshman’s Entry.

Through the fair city Lakshmaṇ came, Invited in Sugríva’s name.
Within the gates the guardian bands, Of Vánars raised their suppliant hands, And in their ordered ranks, amazed, Upon the princely hero gazed,
They marked each burning breath he drew, The fury of his soul they knew.
Their hearts were chilled with sudden fear: They gazed, but dared not venture near, Before his eyes the city, gay
With gems and flowery gardens, lay, Where fane and palace rose on high, And things of beauty charmed the eye.
Where trees of every blossom grew
Yielding their fruit in season due To Vánars of celestial seed
Who wore each varied form at need, Fair-faced and glorious with the shine Of heavenly robes and wreaths divine.
There sandal, aloe, lotus bloomed, And there delicious breath perfumed The city’s broad street, redolent
Of sugary mead[636] and honey scent.
There many a lofty palace rose
Like Vindhya or the Lord of Snows, And with sweet murmur sparkling rills Leapt lightly down the sheltering hills.
On many a glorious palace, raised
For prince and noble,[637] Lakshmaṇ gazed: Like clouds of paly hue they shone With fragrant wreaths that hung thereon: There wealth of jewels was enshrined, And fairer gems of womankind.
There gleamed, of noble height and size, Like Indra’s mansion in the skies, Protected by a crystal fence
Of rock, the royal residence,

With roof and turret high and bright Like Mount Kailása's loftiest height.
There blooming trees, Mahendra's gift, High o'er the walls were seen to lift Their golden fruited boughs, that made With leaf and flower delicious shade.
He saw a band of Vánars wait, Wielding their weapons, at the gate Where golden portals flashed between Celestial garlands red and green.
Within Sugríva's fair abode
Unchecked the mighty hero strode,
As when the sun of autumn shrouds
His glory in a pile of clouds.
Through seven wide courts he quickly passed, And reached the royal tower at last, Where seats were set with couch and bed Of gold and silver richly spread.
While the young chieftain's feet drew near The sound of music reached his ear, As the soft breathings of the flute Came blending with the voice and lute.
Then beauty showed her youth and grace And varied charm of form and face: Soft bright-eyed creatures, fair and young, — Gay garlands round their necks were hung, And greater charms to each were lent By richest dress and ornament.
He saw the calm attendants wait
About their lord in careless state, Heard women's girdles chime in sweet Accordance with their tinkling feet.
He heard the anklet's silvery sound, He saw the calm that reigned around, And o'er him, as he listened, came A rush of rage, a flood of shame.
He drew his bowstring: with the clang From ease to west the welkin rang: Then in his modest mood withdrew
A little from the ladies' view.
And sternly silent stood apart,
While wrath for Ráma filled his heart.
Sugríva knew the sounding string,
And at the call the Vánar king
Sprang swiftly from his golden seat, And feared the coming prince to meet.
Then with cold lips that terror dried To beauteous Tárá thus he cried:
"What cause of anger, O my spouse

Fair with the charm of lovely brows, Sets Lakshmaṇ’s gentle breast on fire, And brings him in unwonted ire?
Say, canst thou see, O faultless dame, A cause to fill his soul with flame?
For there must be a reason when
Such fury stirs the king of men.
Reveal the sin, if sin of mine
Anger the lord of Raghu’s line.
Or go thyself, his rage subdue,
And with soft words his favour woo.
Soon as on thee his eyes are set
His heart this anger will forget,
For men like him of lofty mind
Are never stern with womankind.
First let thy gentle speech disarm His fury, and his spirit charm,
And I, from fear of peril free,
The conqueror of his foes will see.”
She heard: with faltering steps and slow, With eyes that shone with trembling glow, With gold-girt body gently bent
To meet the stranger prince she went.
When Lakshmaṇ saw the Vánar queen
With tranquil eyes and modest mien, Before the dame he bent his head,
And anger, at her presence, fled.
Made bold by draughts of wine, and cheered By Lakshmaṇ’s look no more she feared, And in the trust his favour lent
She thus addressed him eloquent:
“Whence springs thy burning fury? say: Who dares thy will to disobey?
Who checks the maddened flames that seize On forests full of withered trees?”
Then Lakshmaṇ spoke, her mind to ease, His kind reply in words like these: “Thy lord his days in pleasure spends, Heedless of duty and of friends,
Nor dost thou mark, though fondly true, The evil path his steps pursue.
He cares not for affairs of state, Nor us forlorn and desolate,

But sits a mere spectator still,
A sensual slave to pleasure's will.
Four months were fixed, the time agreed When he should help us in our need: But, bound in toils of pleasure fast, He sees not that the months are past.
Where beats the heart which draughts of wine To virtue or to gain incline?
Hast thou not heard those draughts destroy Virtue and gain and love and joy?
For those who, helped at need, refuse Their aid in turn, their virtue lose: And they who scorn a friend disdain A treasure naught may buy again.
Thy lord has cast his friend away, Nor feared from virtue's path to stray, If this be true, declare, O dame
Who knowest duty's every claim,
What further work remains for us
Deceived and disappointed thus."
She listened, for his words were kind, Where virtue showed with gain combined, And thus in turn the prince addressed, As hope was rising in his breast:
"No time, no cause of wrath I see
With those who live and honour thee: And thou shouldst bear without offence Thy servant's fitful negligence.
I know the seasons glide away,
While Ráma maddens at delay
I know what deed our thanks has earned, I know that grace should be returned.
But still I know, whate'er befall, That conquering love is lord of all; Know where Sugríva's thoughts, possessed By one absorbing passion, rest.
But he whom sensual joys debase
Heeds not the claim of time and place, And sees not with his blinded sight His duty or his gain aright.
O pardon him who loves me! spare
The Vánar caught in pleasure's snare, And once again let Ráma grace
With favour him who rules our race.
E'en royal saints, whose chief delight Was penance and austerest rite,
At love's commandment have unbent, Beguiled by sweetest blandishment.

And know, Sugríva, roused at last, The order to his lords has passed, And, long by love and bliss delayed, Wakes all on fire your hopes to aid.
A countless host his city fills,
New-gathered from a thousand hills: Impetuous chiefs, who wear at need Each varied form, his legions lead.
Come then, O hero, kept aloof
By modest awe, nor fear reproof:
A faithful friend untouched by blame May look upon another's dame."
He passed within, by Tárá pressed, And by his own impatient breast,
Refulgent there in sunlike sheen
Sugríva on his throne was seen.
Gay garlands round his neck were twined, And Rumá by her lord recline.

Canto XXXIV. Lakshman’s Speech.

SUGRÍVA STARTED FROM his rest With doubt and terror in his breast.
He heard the prince’s furious tread He saw his eyes glow fiercely red.
Swift sprang the monarch to his feet Upstarting from his golden seat.
Rose Rumá and her fellows, too,
And closely round Sugríva drew,
As round the moon’s full glory stand Attendant stars in glittering band.
Sugríva glanced with reddened eyes, Raised his joined hands in suppliant guise
Flew to the door, and rooted there Stood like the tree that grants each prayer.[638]
And Lakshmaṇ saw, and, fiercely moved, With angry speech the king reproved:
“Famed is the prince who loves the truth, Whose soul is touched with tender ruth, Who, liberal, keeps each sense subdued, And pays the debt of gratitude.
But all unmeet a king to be,
The meanest of the mean is he
Who basely breaks the promise made To trusting friends who lent him aid.
He sins who for a steed has lied, As if a hundred steeds had died:
Or if he lie, a cow to win,
Tenfold as heavy is the sin.
But if the lie a man betray,
Both he and his shall all decay.[639]
O Vánar King, the thankless man
Is worthy of the general ban,
Who takes assistance of his friends, And in his turn no service lends.
This verse of old by Brahmá sung
Is echoed now by every tongue.
Hear what He cried in angry mood

Bewailing man’s ingratitude:
“For draughts of wine, for slaughtered cows, For treacherous theft, for broken vows A pardon is ordained: but none
For thankless scorn of service done.”
Ungrateful, Vánar King, art thou, And faithless to thy plighted vow.
For Ráma brought thee help, and yet Thou shunnest to repay the debt:
Or, grateful, thou hadst surely pressed To aid the hero in his quest.
Thou art, in vulgar pleasures drowned, False to thy bond in honour bound.
Nor yet has Ráma’s guileless heart Discerned thee for the thing thou art — A snake who holds the frogs that cries And lures fresh victims as it dies.
Brave Ráma, born for glorious fate, Has set thee in thy high estate,
And to the Vánars’ throne restored, Great-souled himself, their mean-souled lord.
Now if thy pride disown what he,
High thoughted prince, has done for thee, Struck by his arrows shalt thou fall, And Báli meet in Yáma’s hall.
Still open, to the gloomy God,
Lies the sad path thy brother trod.
Then to thy plighted word be true, Nor let thy steps that path pursue.
Methinks the shafts of Ráma, shot Like thunderbolts, thou heedest not, Who canst, absorbed in sensual bliss, Thy promise from thy mind dismiss.”

Canto XXXV. Tárá’s Speech.

He ceased: and Tárá starry-eyed Thus to the angry prince replied: “Not to my lord shouldst thou address A speech so fraught with bitterness: Not thus reproached my lord should be, And least of all, O Prince, by thee.
He is no thankless coward — no — With spirit dead to valour’s glow.
From paths of truth he never strays, Nor wanders in forbidden ways.
Ne’er will Sugríva’s heart forget, By Ráma saved, the lasting debt.
Still in his grateful breast will live The succour none but he could give.
Restored to fame by Ráma’s grace, To empire o’er the Vánar race, From ceaseless dread and toil set free, Restored to Rumá and to me:
By grief and care and exile tried, New to the bliss so long denied, Like Viśvámitra once, alas,
He marks not how the seasons pass.
That saint ten thousand years remained, By sweet Ghritáchí’s[640] love enchained, And deemed those years, that flew away So lightly, but a single day.
O, if those years unheeded flew By him who times and seasons knew, Unequalled for his lofty mind, What marvel meaner eyes are blind?
Then be not angry, Raghu’s son, And let thy brother feel for one Who many a weary year has spent Stranger to love and blandishment.
Let not this wrath thy soul inflame, Like some mean wretch unknown to fame: For high and noble hearts like thine Love mercy and to ruth incline, Calm and deliberate, and slow
With anger’s raging fire to glow.
At length, O righteous prince, relent, Nor let my words in vain be spent, This sudden blaze of fury slake, I pray thee for Sugríva’s sake.
He would renounce at Ráma’s call Rumá and Angad, me and all

Who call him lord: his gold and grain, The favour of his friend to gain.
His arm shall slay the fiend more base In soul than all his impious race, And happy Ráma reunite
To Sítá, rival in delight
Of the triumphant Moon when he Rejoins his darling Rohiṇí.[641]
Ten million million demons guard The gates of Lanká firmly barred.
All hope until that host be slain, To smite the robber king is vain.
Nor with Sugríva's aid alone
May king and host be overthrown.
Thus ere he died — for well he knew — Spake Báli, and his words are true.
I know not what his proofs might be, But speak the words he spake to me.
Hence far and wide our lords are sent To raise the mightiest armament, For their return Sugríva waits Ere he can sally from his gates.
Still is the oath Sugríva swore Kept firmly even as before:
And the great host this day will be Assembled by the king's decree, Ten thousand thousand troops, who wear The form of monkey and of bear, Prepared for thee the war to wage: Then let thy wrath no longer rage.
The matrons of the Vánar race
See marks of fury in thy face; They see thine eyes like blood are red, And will not yet be comforted."

Canto XXXVI. Sugríva’s Speech.

She ceased: and Lakshmaṇ gave assent, Won by her gentle argument.
So Tárá’s pleading, just and mild, His softening heart had reconciled.
His altered mood Sugríva saw,
And cast aside the fear and awe Like raiment heavy with the rain Which on his troubled soul had lain.
Then quickly to the ground he threw His flowery garland, bright of hue, Which round his royal neck he wore, And, sobered, was himself once more.
Then turning to the princely man In soothing words the king began: “My glory, wealth, and royal sway To other hands had passed away: But Ráma to my rescue came,
And gave me back my power and fame.
O Lakshmaṇ, say, whose grateful heart Could nurse the hope to pay in part, By service of a life, the deed
Of Ráma sprung of heavenly seed?
His foeman Rávaṇ shall be slain, And Sítá shall be his again.
The hero’s side I will not leave, But he the conquest shall achieve.
What need of help has he who drew His bow, and one great arrow flew Through seven tall trees, a mountain rent, And cleft the earth with force unspent?
What aid needs he who shook his bow, And at the sound the earth below With hill and wood and rooted rock Quaked feverous with the thunder shock?
Yet all my legions will I bring, And follow close the warrior king Marching on his impetuous way
Fierce Rávaṇ and his hosts to slay.
If I be guilty of offence,

Careless through love or negligence, Let him his loyal slave forgive; For error cleaves to all who live.”

Thus king Sugríva, good and brave, In humble words his answer gave, Softened was Lakshmaṇ’s angry mood Who thus his friendly speech renewed: “My brother, Vánar King, will see A champion and a friend in thee.

So strong art thou, so brave and bold, So pure in thought, so humble-souled, That thou deservest well to reign And all a monarch’s bliss to gain.

Lend thou my brother aid, and all His foes beneath his arm will fall.

Full well the words thou speakest suit A chieftain wise and resolute.

With grateful heart that loves the right, And foot that never yields in fight.

O come, and my sad brother cheer Who mourns the wife he holds so dear.

O pardon, friend, my harsh address, And Ráma’s frantic bitterness.”

Canto XXXVII. The Gathering.

He ceased: and King Sugríva cried To sage Hanúmán[642] by his side:
“Summon the Vánar legions, those
Who dwell about the Lord of Snows:
Those who in Vindhyan groves delight, Kailása’s, or Mahendra’s height,
Dwell on the Five bright Peaks, or where Mandar’s white summit cleaves the air: Wherever they are wandring free
In highlands by the western sea,
On that east hill whence springs the sun, Or where he sinks when day is done.
Call the great chiefs whose legions fill The forests of the Lotus Hill,[643]
Where every one in strength and size With the stupendous Anjan[644] vies.
Call those, with tints of burnished gold Whom Maháśaila’s caverns hold:
Those who on Dhúmra roam, or hide
In the wild woods on Meru’s side.
Call those who, brilliant as the sun, On high Maháruṇ leap and run,
Quaffing sweet juices that distil
From odorous trees upon the hill,
Call those whom tranquil haunts delight, Where dwell the sage and anchorite
In groves that through their wide extent Exhale a thousand blossoms’ scent.
Send out, send out: from coast to coast Assemble all the Vánar host:
With force, with words, with gifts of price Compel, admonish and entice.
Already envoys have been sent
To warn them of their lord’s intent.
Let others urged by thee repeat
My mandate that their steps be fleet.

Those lords who yielding to the sway Of love’s delight would fain delay, Urge hither with the utmost speed,
Or with thee to my presence lead:
And those who linger to the last
Until ten days be come and passed,
And dare their sovereign to defy,
For their offence shall surely die.
Thousands, yea millions, shall there be, Obedient to their king’s decree,
The lions of the Vánar race,
Assembled from each distant place,
Forth shall they haste like hills in size, Or mighty clouds that veil the skies, And swiftly speeding on their way
Bring all our legions in array.”

He ceased: the son of Váyu[645] heard, Submissive to his sovereign’s word; And sent his rapid envoys forth
To east and west and south and north.
They bent their airy course afar
Along the paths of bird and star,
And sped through ether farther yet
Where Vishṇu’s splendid sphere is set.[646]
By sea, on hill, by wood and lake
They called to arms for Ráma’s sake, As each with terror in his breast
Obeyed his awful king’s behest.
Three million Vánars, fierce and strong As Anjan’s self, a wondrous throng
Sped from the spot where Ráma still Gazed restless from the woody hill.
Ten million others, brave and bold, With coats that shone like burning gold,
Came flying from the mountain crest Where sinks the weary sun to rest.
Impetuous from the northern skies,
Where Mount Kailása’s summits rise, Ten hundred millions hasted, hued
Like manes of lions, ne’er subdued: The dwellers on Himálaya’s side,

Whose food his roots and fruit supplied, With rangers of the Vindhyan chain
And neighbours of the Milky Main.[647]
Some from the palm groves where they fed, Some from the woods of betel sped:
In countless numbers, fierce and brave, They came from mountain, lake, and cave.
As on their way the Vánars went
To rouse each distant armament,
They chanced that wondrous tree to view That on Himálaya's summit grew.
Of old upon that sacred height
Was wrought Maheśvar's[648] glorious rite, Which every God in heaven beheld,
And his glad heart with triumph swelled.
There from pure seed at random sown Bright plants with luscious fruit had grown, And, sweet as Amrit to the taste,
The summit of the mountain graced.
Who once should eat the virtuous fruit That sprang from so divine a root,
One whole revolving moon should be
From every pang of hunger free.
The Vánars culled the fruit they found Ripe on the sacrificial ground
With rare celestial odours sweet,
To lay them at Sugríva's feet.
Those noble envoys scoured the land To summon every Vánar band
Then swiftly homeward at the head
Of countless armaments they sped.
They gathered by Kishkindhá's wall.
They thronged Sugríva's palace hall, And, richly laden, bare within
That fruit of heavenly origin.
Their gifts before their king they spread, And thus in tones of triumph said:
“Through every land our way we took To visit hill and wood and brook,
And all thy hosts from east to west Flock hither at their lord's behest.”
Sugríva with delighted look
The present of his envoys took,

Then bade them go, with gracious speech Rewarding and dismissing each.

Canto XXXVIII. Sugríva's Departure.

THUS ALL THE princely Vánars, true To their appointed tasks, withdrew.
Sugríva deemed already done
The work he planned for Raghu's son.
Then Lakshmaṇ gently spoke and cheered Sugríva for his valour feared:
"Now, chieftain, if thy will be so, Forth from Kishkindhá let us go."
Sugríva's heart swelled high with pride As to the prince he thus replied: "Come, speed we forth without delay: 'Tis mine thy mandate to obey."
Sugríva bade the dames adieu,
And Tárá and the rest withdrew.
Then at their chieftain's summons came The Vánars first in rank and fame, A trusty brave and reverent band, Meet e'en before a queen to stand.
They at his call made haste to bring The litter of the glorious king.
"Mount, O my friend." Sugríva cried, And straight Sumitrá's son complied.
Then took by Lakshmaṇ's side his place The sovereign of the woodland race, Upraised by Vánars, fleet and strong, Who bore the glittering load along.
On high above his royal head
A paly canopy was spread,
And chouries white in many a hand The forehead of the monarch fanned, And shell and drum and song and shout Pealed round him as the king passed out.

About the monarch went a throng Of Vánar warriors brave and strong, As onward to the mountain shade Where Ráma dwelt his way he made.
Soon as the lovely spot he viewed Where Ráma lived in solitude,
The Vánar monarch, far-renowed, With Lakshmaṇ, lightly stepped to ground,
And to the son of Raghu went

Joining his raised hands reverent.
As their great leader raised his hands, So suppliant stood the Vánar bands.
Well pleased the son of Raghu saw Those legions, hushed in reverent awe, Stand silent like the tranquil floods That raise their hands of lotus buds.
But Ráma, when the king, to greet His friend, had bowed him at his feet, Raised him who ruled the Vánar race, And held him in a close embrace: Then, when his arms he had unknit, Besought him by his side to sit, And thus with gentle words the best Of men the Vánar king addressed: “The prince who well his days divides, And knows aright the times and tides To follow duty, joy, or gain,
He, only he, deserves to reign.
But he who wealth and virtue leaves, And every hour to pleasure cleaves, Falls from his bliss like him who wakes From slumber on a branch that breaks.
True king is he who smites his foes, And favour to his servants shows, And of that fruit makes timely use Which virtue, wealth, and joy produce.
The hour is come that bids thee rise To aid me in my enterprise.
Then call thy nobles to debate, And with their help deliberate.”
“Lost was my power,” the king replied, “All strength had fled, all hope had died.
The Vánars owned another lord,
But by thy grace was all restored.
All this, O conqueror of the foe, To thee and Lakshmaṇ’s aid I owe.
And his should be the villain’s shame Who durst deny the sacred claim.
These Vánar chiefs of noblest birth Have at my bidding roamed the earth, And brought from distant regions all Our legions at their monarch’s call: Fierce bears with monkey troops combined, And apes of every varied kind,
Terrific in their forms, who dwell In grove and wood and bosky dell: The bright Gandharvas’ brood, the seed Of Gods,[649] they change their shapes at need.
Each with his legions in array, Hither, O Prince, they make their way.
They come: and tens of millions swell To numbers that no tongue may tell.[650]
For thee their armies will unite With chiefs, Mahendra’s peers in might.
From Meru and from Vindhya’s chain They come like clouds that bring the rain.

These round thee to the war will go, To smite to earth thy demon foe; Will slay the Rákshas and restore Thy consort when the fight is o’er.”

Canto XXXIX. The Vánar Host.

Then Ráma, best of all who guide Their steps by duty, thus replied: “What marvel if Lord Indra send
The kindly rain, O faithful friend?
If, thousand-rayed, the God of Day Drive every darksome cloud away?
Or, rising high, the Lord of Night Flood the broad heaven with silver light?
What marvel, King, that one like thee The glory of his friends should be?
No marvel, O my lord, that thou
Hast shown thy noble nature now.
Thy heart, Sugríva, well I know:
Naught from thy lips but truth may flow, With thee for friend and champion all My foes beneath my arm will fall.
The Rákshas, when my queen he stole, Brought sure destruction on his soul, Like Anuhláda[651] who beguiled Queen Śachí called Puloma’s child.
Yes, near, Sugríva, is the day
When I my demon foe shall slay,
As conquering Indra in his ire
Slew Queen Paulomí’s haughty sire.”[652]

He ceased: thick clouds of dust rose high To every quarter of the sky:
The very sun grew faint and pale
Behind the darkly-gathering veil.
The mighty clouds that hung o’erhead From east to west thick darkness spread, And earth to her foundations shook With hill and forest, lake and brook.
Then hidden was the ground beneath Fierce warriors armed with fearful teeth, Hosts numberless, each lord in size A match for him who rules the skies: From

many a sea and distant hill,
From rock and river, lake and rill.
Some like the morning sun were bright, Some, like the moon, were silver white:
These green as lotus fibres, those White-coated from their native snows.[653]
Then Śatabali came in view
Girt by a countless retinue.
Like some gold mountain high in air Tárá's illustrious sire[654] was there.
There Rumá`s father,[655] far-renowned, With tens of thousands ranged around.
There, tinted like the tender green Of lotus filaments, was seen,
Compassed by countless legions, one Whose face was as the morning sun,
Hanúmán's father good and great,
Kesarí,[656] wisest in debate.
There the proud king Gaváksha, feared For his strong warrior arm, appeared.
There Dhúmra, mighty lord, the dread Of foes, his ursine legions led.
There Panas, first for warlike fame, With twenty million warriors came.
There glorious Níla, dark of hue,
Arrayed his countless troops in view.
There moved lord Gavaya brave and bold, Resplendent like a hill of gold,
And near him Darímukha stood
With millions from the hill and wood And Dwivid famed for strength and speed,
And Mamda, both of Aśvin seed.
There Gaja, strong and glorious, led The countless troops around him spread,
And Jámbaván[657] the king whose sway The bears delighted to obey,
With swarming myriads onward pressed True to his lord Sugríva's hest;
And princely Ruman, dear to fame,
Led millions whom no hosts could tame, All these and many a chief beside[658]
Came onward fierce in warlike pride.
They covered all the plain, and still Pressed forward over wood and hill.
In rows for many a league around
They rested on the grassy ground;
Or to Sugríva made their way,

Like clouds about the Lord of Day, And to the king their proud heads bent In power and might preeminent.
Sugríva then to Ráma sped,
And raised his reverent hands, and said That every chief from coast to coast Was present with his warrior host.

Canto XL. The Army Of The East.

With practised eye the king reviewed The Vánars’ countless multitude,
And, joying that his hest was done,
Thus spake to Raghu’s mighty son:
“See, all the Vánar hosts who fear
My sovereign might are gathered here.
Chiefs strong as Indra’s self, who speed Wher’er they list, these armies lead.
Fierce and terrific to the view
As Daityas or the Dánav[659] crew, Famed in all lands for souls afire
With lofty thoughts, they never tire,
O’er hill and vale they wander free,
And islets of the distant sea.
And these gathered myriads, all
Will serve thee, Ráma, at thy call.
Whate’er thy heart advises, say:
Thy mandates will the host obey.”
Then answered Ráma, as he pressed
The Vánar monarch to his breast:
“O search for my lost Sítá, strive
To find her if she still survive:
And in thy wondrous wisdom trace
Fierce Rávaṇ to his dwelling-place.
And when by toil and search we know
Where Sítá lies and where the foe,
With thee, dear friend, will I devise
Fit means to end the enterprise.

Not mine, not Lakshmaṇ’s is the power
To guide us in the doubtful hour.
Thou, sovereign of the Vánars, thou
Must be our hope and leader now.”
He ceased: at King Sugríva’s call
Near came a Vánar strong and tall.
Huge as a towering mountain, loud
As some tremendous thunder cloud,
A prince who warlike legions led:
To him his sovereign turned and said:
“Go, take ten thousand[660] of our race Well trained in lore of time and place, And search the eastern region; through Groves, woods, and hills thy way pursue.
There seek for Sítá, trace the spot
Where Rávaṇ hides, and weary not.
Search for the captive in the caves
Of mountains, and by woods and waves.
To Sarjú,[661] Kauśikí,[662] repair, Bhagírath’s daughter[663] fresh and fair.
Search mighty Yamun’s[664] peak, explore Swift Yamuná’s[665] delightful shore, Sarasvati[666] and Sindhu’s[667] tide, And rapid Śona’s[668] pebbly side.
Then roam afar by Mahí’s[669] bed Where Kálamahí’s groves are spread.
Go where the silken tissue shines,
Go to the land of silver mines.[670]
Visit each isle and mountain steep
And city circled by the deep,
And distant villages that high
About the peaks of Mandar lie.
Speed over Yavadwipa’s land,[671]
And see Mount Śiśir[672] proudly stand Uplifting to the skies his head
By Gods and Dánavs visited.
Search each ravine and mountain pass,
Each tangled thicket deep in grass.

Search every cave with utmost care
If haply Ráma's queen be there.
Then pass beyond the sounding sea
Where heavenly beings wander free,
And Śona's[673] waters swift and strong With ruddy billows foam along.
Search where his shelving banks descend, Search where the hanging woods extend.
Try if the pathless thickets screen
The robber and the captive queen.
Search where the torrent floods that rend The mountain to the plains descend:
Search dark abysses where they rave,
Search mountain slope and wood and cave Then on with rapid feet and gain
The inlands of the fearful main
Where, tortured by the tempest's lash, Against rude rocks the billows dash:
An ocean like a sable cloud,
Whose margent monstrous serpents crowd: An ocean rising with a roar
To beat upon an iron shore.
On, onward still! your feet shall tread Shores of the sea whose waves are red,
Where spreading wide your eyes shall see The guilt-tormenting cotton tree[674]
And the wild spot where Garuḍ[675] dwells Which gems adorn and ocean shells,
High as Kailása, nobly decked,
Wrought by the heavenly architect.[676]
Huge giants named Mandehas[677] there In each foul shape they love to wear,
Numbing the soul with terror's chill,
Hang from the summit of the hill.
When darts the sun his earliest beam
They plunge them in the ocean stream,
New vigour from his rays obtain,
And hang upon the rocks again.
Speed onward still: your steps shall be At length beside the Milky Sea
Whose every ripple as it curls

Gleams glorious with its wealth of pearls.
Amid that sea like pale clouds spread
The white Mount Rishabh[678] rears his head.
About the mountain’s glorious waist
Woods redolent of bloom are braced.
A lake where lotuses unfold
Their silver buds with threads of gold, Sudarśan ever bright and fair
Where white swans sport, lies gleaming there, The wandering Kinnar’s[679] dear resort, Where heavenly nymphs and Yakshas[680] sport.
On! leave the Milky Sea behind:
Another flood your search shall find,
A waste of waters, wild and drear,
That chills each living heart with fear.
There see the horse’s awful head,
Wrath-born, that flames in Ocean’s bed.[681]
There rises up a fearful cry
From the sea things that move thereby, When, helpless, powerless for flight,
They gaze upon the horrid sight.
Past to the northern shore, and then
Beyond the flood three leagues and ten Your wondering glances will behold
Mount Játarúpa[682] bright with gold.
There like the young moon pale of hue
The monstrous serpent[683] will ye view, The earth’s supporter, whose bright eyes
Resemble lotus leaves in size.
He rests upon the mountain’s brow,
And all the Gods before him bow.
Ananta with a thousand heads
His length in robes of azure spreads.
A triple-headed palm of gold —
Meet standard for the lofty-souled —

Springs towering from the mountain’s crest Beneath whose shade he loves to rest,
So that in eastern realms each God
May use it as a measuring-rod.
Beyond, with burning gold aglow,
The eastern steep his peaks will show, Which in unrivalled glory rise
A hundred leagues to pierce the skies, And all the neighbouring air is bright
With golden trees that clothe the height.
A lofty peak uprises there
Ten leagues in height and one league square Saumanas, wrought of glistering gold,
Ne’er to be loosened from its hold.
There his first step Lord Vishṇu placed When through the universe he paced,
And with his second lightly pressed
The loftiest peak of Meru’s crest.
When north of Jambudwíp[684] the sun A portion of his course has run,
And hangs above this mountain height,
Then creatures see the genial light.
Vaikhánases,[685] saints far renowned, And Bálakhilyas[686] love the ground Where in their glory half divine,
Touched by the morning glow, they shine The light that flashes from that steep Illumines all Sudarśandwíp,[687]
And on each creature, as it glows,
The sight and strength of life bestows.
Search well that mountain’s woody side If Rávaṇ there his captive hide.
The rising sun, the golden hill
The air with growing splendours fill,
Till flashes from the east the red
Of morning with the light they shed.
This, where the sun begins his state,
Is earth and heaven’s most eastern gate.

Through all the mountain forest seek
By waterfall and cave and peak.
Search every nook and bosky dell,
If Rávaṇ there with Sítá dwell.
There, Vánars, there your steps must stay: No farther eastward can ye stray.
Beyond no sun, no moon gives light,
But all is sunk in endless night.
Thus far, O Vánar lords, may you
O’er sea and land your search pursue.
But wild and dark and known to none
Is the drear space beyond the sun.
That mountain whence the sun ascends
Your long and weary journey ends.[688]
Now go, and in a month return,
And let success my praises earn.
He who beyond tho month shall stay
Will with his life the forfeit pay.”

Canto XLI. The Army Of The South.

HE GATHERED NEXT a chosen band For service in the southern land.
He summoned Níla son of Fire,
And, offspring of the eternal Sire,
Jámbaván bold and strong and tall,
And Hanumán, the best of all,
And many a valiant lord beside,[689]
With Angad for their chief and guide.
"Go forth," he cried, "with all this host Exploring to the southern coast:
The thousand peaks that Vindhya shows Where every tree and creeper grows:
Where Narmadá's[690] sweet waters run, And serpents bask them in the sun:
Where Krishṇaveṇí's[691] currents flee, And sparkles fair Godávarí.[692]
Through Mekhal[693] pass and Utkal's[694] land: Go where Daśárṇa's[695] cities stand.
Avantí[696] seek, of high renown, And Abravanti's[697] glorious town.
Search every hill and brook and cave Where Daṇḍak's woods their branches wave Ayomukh's[698] woody hill explore Whose sides are bright with richest ore,
Lifting his glorious head on high
From bloomy groves that round him lie.

Search well his forests where the breeze Blows fragrant from the sandal trees.
Then will you see Káverí's[699] stream Whose pleasant waters glance and gleam,
And to the lovely banks entice
The sportive maids of Paradise.
High on the top of Malaya's[700] hill, In holy musing, calm and still,
Sits, radiant as the Lord of Light,
Agastya,[701] noblest anchorite.

Soon as that lofty-thoughted lord
His high permission shall accord,
Pass Támraparṇí's[702] flood whose isles Are loved by basking crocodiles.
The sandal woods that fringe her side Those islets and her waters hide;
While, like an amorous matron, she
Speeds to her own dear lord the sea.
Thence hasting on your way behold
The Páṇḍyas'[703] gates of pearl and gold.
Then, with your task maturely planned, On ocean's shore your feet will stand.
Where, by Agastya's high decree,
Mahendra,[704] planted in the sea, With tinted peaks against the tide
Rises in solitary pride,
And glorious in his golden glow
Spurns back the waves that beat below.
Fair mountain, bright with creepers' bloom And every tint that trees assume,
Where Yaksha, God, and heavenly maid Meet wandering in the lovely shade,
At changing moon and solemn tide
By Indra's presence glorified.
One hundred leagues in fair extent
An island[705] fronts the continent: No man may tread its glittering shore, With utmost heed that isle explore,
For the fair country owns the sway
Of Rávaṇ whom we burn to slay.
A mighty monster stands to keep
The passage of the southern deep.
Lifting her awful arms on high
She grasps e'en shadows as they fly.
Speed through that isle, and onward still Where in mid sea the Flowery Hill[706]
Raises on high his bloomy head
By saints and angels visited.

There, with a hundred gleaming peaks Bright as the sun, the sky he seeks, One glorious peak the Lord of Day
Gilds ever with his loving ray;
Thereon ne'er yet the glances fell
Of thankless wretch or infidel.
Bow to that hill in reverence due,
And then once more your search pursue.
Beyond that glorious mountain hie,
And Súryaván,[707] proud hill is nigh.
Your rapid course yet farther bend
Where Vaidyut's[708] airy peaks ascend.
There trees of noblest sort, profuse Of wealth, their kindly gifts produce.
Their precious fruits, O Vánars, taste, The honey sip, and onward haste.
Next will ye see Mount Kunjar rise,
Who cheers with beauty hearts and eyes.
There is Agastya's[709] mansion, decked By heaven's all moulding architect.
Near Bhogavatí[710] stands, the place Where dwell the hosts of serpent race: A broad-wayed city, walled and barred, Which watchful legions keep and guard,
The fiercest of the serpent youth,
Each awful for his venomed tooth:
And throned in his imperial hall
Is Vásuki[711] who rules them all.
Explore the serpent city well,
Search town and tower and citadel,
And scan each field and wood that lies Around it, with your watchful eyes.
Beyond that spot your way pursue:
A noble mountain shall ye view,
Named Rishabh, like a mighty bull,
With gems made bright and beautiful.

All trees of sandal flourish there

Of heavenly fragrance, rich and rare.
But, though they tempt your longing eyes, Avoid to touch them, and be wise.
For Rohitas, a guardian band
Of fierce Gandharvas, round them stand, Who five bright sovereign lords[712] obey, In glory like the God of Day.
Here by good deeds a home is won
With shapes like fire, the moon, the sun.
Here they who merit heaven by worth
Dwell on the confines of the earth.
There stay: beyond it, dark and drear, Lies the departed spirits' sphere,
And, girt with darkness, far from bliss, Is Yáma's sad metropolis.[713]
So far, my lords, o'er land and sea
Your destined course is plain and free.
Beyond your steps you may not set,
Where living thing ne'er journeyed yet.
With utmost care these realms survey, And all you meet upon the way.
And, when the lady's course is traced, Back to your king, O Vánars, haste.
And he who tells me he has seen.
After long search, the Maithil queen, Shall gain a noble guerdon: he
In power and bliss shall equal me.
Dear as my very life, above
His fellows in his master's love;
I call him, yea though stained with crime.
My kinsman from that happy time."

Canto XLII. The Army Of The West.

Then to Susheṇ Sugríva bent, And thus addressed him reverent:
“Two hundred thousand of our best
With thee, my lord, shall seek the west.
Explore Suráshṭra’s[714]] distant plain, Explore Váhlíka’s[715] wild domain, And all the pleasant brooks that flee Through mountains to the western sea.
Search clustering groves on mountain heights, And woods the home of anchorites.
Search where the breezy hills are high, Search where the desert regions lie.
Search all the western land beset
With woody mountains like a net.
The country`s farthest limit reach,
And stand upon the ocean beach.
There wander through the groves of palm Where the soft air is full of balm.
Through grassy dell and dark ravine
Seek Rávaṇ and the Maithil queen.
Go visit Somagiri’s[716] steep Where Sindhu[717] mingles with the deep.
There lions, borne on swift wings, roam The levels of their mountain home,
And elephants and monsters bear,
Caught from the ocean, to their lair.
You Vánars, changing forms at will,
With rapid search must scour the hill, And his sky-kissing peak of gold
Where loveliest trees their blooms unfold.
There golden-peaked, ablaze with light, Uprises Páriyátra’s[718] height Where wild Gandharvas, fierce and fell, In bands of countless myriads dwell.
Pluck ye no fruit within the wood;

Beware the impious neighbourhood,
Where, very mighty, strong, and hard To overcome, the fruit they guard.
Yet search for Janak’s daughter still, For Vánars there need fear no ill.
Near, bright as turkis, Vajra[719] named, There stands a hill of diamond framed.
Soaring a hundred leagues in pride,
With trees and creepers glorified.
Search there each cave and dark abyss By waterfall and precipice.
Far in that sea the wild waves beat
On Chakraván’s[720] firm-rooted feet.
Where the great discus,[721] thousand rayed, By Vísvakarmá’s[722] art was made.
When Panchajan[723] the fiend was slain.
And Hayagríva,[724] fierce in vain, Thence taking shell and discus went
Lord Vishṇu, God preëminent.
On! sixty thousand hills of gold
With wondering eyes shall ye behold, Where in his glory every one
Is brilliant as the morning sun.
Full in the midst King Meru,[725] best Of mountains, lifts his lofty crest, On whom of yore, as all have heard,
The sun well-pleased this boon conferred: “On thee, O King, on thee and thine
Light, day and night, shall ever shine.
Gandharvas, Gods who love thee well
And on thy sacred summits dwell,
Undimmed in lustre, bright and fair, The golden sheen shall ever share.”
The Viśvas,[726] Vasus,[727] they who ride The tempest,[728] every God beside, Draw nigh to Meru’s lofty crest
When evening darkens in the west,
And to the parting Lord of Day
The homage of their worship pay,
Ere yet a while, unseen of all,
Behind Mount Asta’s[729] peaks he fall.
Wrought by the heavenly artist’s care A glorious palace glitters there,

And round about it sweet birds sing
Where the gay trees are blossoming:
The home of Varuṇ[730] high-souled lord, Wrist-girded with his deadly cord.[731]
With ten tall stems, a palm between
Meru and Asta's hill is seen:
Pure silver from the base it springs, And far and wide its lustre flings.
Seek Rávaṇ and the dame by brook,
In pathless glen, in leafy nook
On Meru's crest a hermit lives
Bright with the light that penance gives: Sávarṇi[732] is he named, renowned As Brahmá's peer, with glory crowned.
There bowing down in reverence speak And ask him of the dame you seek.
Thus far the splendid Lord of Day
Pursues through heaven his ceaseless way, Shedding on every spot his light;
Then sinks behind Mount Asta's height, Thus far advance: the sunless sea
Beyond is all unknown to me.
Susheṇ of mighty arm, long tried
In peril, shall your legions guide.
Receive his words with high respect, And ne'er his lightest wish neglect.
He is my consort's sire, and hence
Deserves the utmost reverence."

Canto XLIII. The Army Of The North.

Forth went the legions of the west: And wise Sugríva addressed
Śatabal, summoned from the crowd.
To whom the sovereign cried aloud:
“Go forth, O Vánar chief, go forth,
Explore the regions of the north.
Thy host a hundred thousand be,
And Yáma’s sons[733] attend on thee.
With dauntless courage, strength, and skill Search every river, wood, and hill.
Through every land in order go
Right onward to the Hills of Snow.
Search mid the peaks that shine afar, In woods of Lodh and Deodár.[734]
Search if with Janak’s daughter, screened By sheltering rocks, there lie the fiend.

The holy grounds of Soma tread
By Gods and minstrels visited.
Reach Kála’s mount, and flats that lie Among the peaks that tower on high.
Then leave that hill that gleams with ore, And fair Sudarśan’s heights explore.
Then on to Devasakhá[735] hie, Loved by the children of the sky.
A dreary land you then will see
Without a hill or brook or tree,
A hundred leagues, bare, wild, and dread In lifeless desolation, spread.
Pursue your onward way, and haste
Through the dire horrors of the waste Until triumphant with delight
You reach Kailása’s glittering height.

There stands a palace decked with gold, For King Kuvera[736] wrought of old, A home the heavenly artist planned
And fashioned with his cunning hand.
There lotuses adorn the flood
With full-blown flower and opening bud Where swans and mallards float, and gay Apsarases[737] come down to play.
There King Vaiśravaṇ’s[738] self, the lord By all the universe adored,
Who golden gifts to mortals sends,
Lives with the Guhyakas[739] his friends.
Search every cavern in the steep,
And green glens where the moonbeams sleep, If haply in that distant ground
The robber and the dame be found.
Then on to Krauncha’s hill,[740] and through His fearful pass your way pursue:
Though dark and terrible the vale
Your wonted courage must not fail.
There through abyss and cavern seek, On lofty ridge, and mountain peak,
On, on! pursue your journey still
By valley, lake, and towering hill.
Reach the North Kurus’ land, where rest The holy spirits of the blest:
Where golden buds of lilies gleam
Resplendent on the silver stream,
And leaves of azure turkis throw
Soft splendour on the waves below.
Bright as the sun at early morn
Fair pools that happy clime adorn,
Where shine the loveliest flowers on stems Of crystal and all valued gems.
Blue lotuses through all the land
The glories of their blooms expand,
And the resplendent earth is strown
With peerless pearl and precious stone.

There stately trees can scarce uphold The burthen of their fruits of gold, And ever flaunt their gay attire
Of flower and leaf like flames of fire.
All there sweet lives untroubled spend In bliss and joy that know not end,
While pearl-decked maidens laugh, or sing To music of the silvery string.[741]
Still on your forward journey keep,
And rest you by the northern deep,
Where springing from the billows high Mount Somagiri[742] seeks the sky, And lightens with perpetual glow
The sunless realm that lies below.
There, present through all life’s extent, Dwells Brahmá Lord preëminent,
And round the great God, manifest
In Rudra[743] forms high sages rest.
Then turn, O Vánars: search no more, Nor tempt the sunless, boundless shore.”

Canto XLIV. The Ring.

But special counselling he gave To Hanumán the wise and brave: To him on whom his soul relied,
With friendly words the monarch cried: “O best of Vánars, naught can stay By land or sea thy rapid way,
Who through the air thy flight canst bend, And to the Immortals’ home ascend.
All realms, I ween, are known to thee With every mountain, lake, and sea.
In strength and speed which naught can tire Thou, worthy rival of thy sire
The mighty monarch of the wind,
Where’er thou wilt a way canst find.
Exert thy power, O swift and strong, Bring back the lady lost so long, For time and place, O thou most wise, Lie open to thy searching eyes.”
When Ráma heard that special hest To Hanumán above the rest,
He from the monarch’s favour drew Hope of success and trust anew
That he on whom his lord relied, In toil and peril trained and tried, Would to a happy issue bring
The task commanded by the king.
He gave the ring that bore his name, A token for the captive dame,
That the sad lady in her woe
The missive of her lord might know.
“This ring,” he said, “my wife will see, Nor fear an envoy sent by me.
Thy valour and thy skill combined, Thy resolute and vigorous mind,
And King Sugríva’s high behest,
With joyful hopes inspire my breast.”

Canto XLV. The Departure.

AWAY, AWAY THE Vánars sped Like locusts o'er the land outspread.
To northern realms where rising high The King of Mountains cleaves the sky,
Fierce Śatabal with vast array
Of Vánar warriors led the way.
Far southward, as his lord decreed, Wise Hanumán, the Wind-God's seed, With Angad his swift way pursued, And Tára's warlike multitude,
Strong Vinata with all his band
Betook him to the eastern land,
And brave Susheṇ in eager quest
Sped swiftly to the gloomy west.
Each Vánar chieftain sought with speed The quarter by his king decreed, While from his legions rose on high The shout and boast and battle cry: "We will restore the dame and beat The robber down beneath our feet.
My arm alone shall win the day
From Rávaṇ met in single fray,
Shall rob the robber of his life, And rescue Ráma's captive wife
All trembling in her fear and woe.
Here, comrades, rest: no farther go: For I will vanquish hell, and she Shall by this arm again be free.
The rooted mountains will I rend, The mightiest trees will break and bend, Earth to her deep foundations cleave, And make the calm sea throb and heave.
A hundred leagues from steep to steep In desperate bound my feet shall leap.
My steps shall tread unchecked and free, Through woods, o'er land and hill and sea, Range as they list from flood to fell, And wander through the depths of hell."

Canto XLVI. Sugríva’s Tale.

“How, King,” cried Ráma, “didst thou gain Thy lore of sea and hill and plain?”
“I told thee how,” Sugríva said,
“From Báli’s arm Máyáví fled[744]
To Malaya’s hill, and strove to save His life by hiding in the cave.
I told how Báli sought, to kill
His foe, the hollow of the hill;
Nor need I, King, again unfold
The wondrous tale already told.
Then, wandering forth, my way I took By many a town and wood and brook.
I roamed the earth from place to place, Till, like a mirror’s polished face, The whole broad disk, that lies between Its farthest bounds, mine eyes had seen.
I wandered first to eastern skies Where fairest trees rejoiced mine eyes, And many a cave and wooded hill
Where lilies robed the lake and rill.
There metal dyes that hill[745] adorn Whence springs the sun to light the morn.
There, too, I viewed the Milky sea, Where nymphs of heaven delight to be.
Then to the south I made my way
From regions of the rising day,
And roamed o’er Vindhya, where the breeze Is odorous of sandal trees.
Still in my fear I found no rest: I sought the regions of the west, And gazed on Asta,[746] where the sun Sinks when his daily course is run.
Then from that noblest hill I fled And to the northern country sped, Saw Himaván,[747] and Meru’s steep, And stood beside the northern deep.

But when, by Báli’s might oppressed, E’en in those wilds I could not rest, Came Hanumán the wise and brave,
And thus his prudent counsel gave: “‘I told thee how Matanga[748] cursed Thy tyrant, that his head should burst In pieces, should he dare invade
The precincts of that tranquil shade.
There may we dwell in peace and be From thy oppressor’s malice free.”
We went to Rishyamúka’s hill,
And spent our days secure from ill Where, with that curse upon his head, The cruel Báli durst not tread.”

Canto XLVII. The Return.

Thus forth in quest of Sítá went The legions King Sugríva sent.
To many a distant town they hied
By many a lake and river’s side.
As their great sovereign’s order taught, Through valleys, plains, and groves they sought.
They toiled unresting through the day: At night upon the ground they lay Where the tall trees, whose branches swayed Beneath their fruit, gave pleasant shade.
Then, when a weary month was spent, Back to Praśravaṇ’s hill they went, And stood with faces of despair
Before their king Sugríva there.
Thus, having wandered through the east, Great Vinata his labours ceased,
And weary of the fruitless pain
Returned to meet the king again,
Brave Śatabali to the north
Had led his Vánar legions forth.
Now to Sugríva he sped
With all his host dispirited.
Susheṇ the western realms had sought, And homeward now his legions brought.
All to Sugríva came, where still
He sat with Ráma on the hill.
Before their sovereign humbly bent And thus addressed him reverent:
“On every hill our steps have been, By wood and cave and deep ravine; And all the wandering brooks we know Throughout the land that seaward flow, Our feet by thy command have traced The tangled thicket and the waste, And dens and dingles hard to pass for creeping plants and matted grass.

Well have we searched with toil and pain, And monstrous creatures have we slain But Hanumán of noblest mind
The Maithil lady yet will find;
For to his quarter of the sky[749]
The robber fiend was seen to fly.”

Canto XLVIII. The Asur’s Death.

But Hanumán still onward pressed With Tára, Angad, and the rest,
Through Vindhya’s pathless glens he sped And left no spot unvisited.
He gazed from every mountain height, He sought each cavern dark as night, And wandered through the bloomy shade By pool and river and cascade,
But, though they sought in every place, Of Sítá yet they found no trace.
On fruit and woodland berries fed Through many a lonely wild they sped, And reached at last, untouched by fear, A desert terrible and drear:
A fruitless waste, a land of gloom Where trees were bare of leaf and bloom, Where every scanty stream was dried, And niggard earth her roots denied.
No elephants through all the ground, No buffaloes or deer are found.
There roams no tiger, pard, or bear, No creature of the wood is there.
No bird displays his glittering wings, No tree, no shrub, no creeper springs.
There rise no lilies from the flood, Resplendent with their flower and bud, Where the delighted bees may throng About the fragrance with their song.
There lived a hermit Kaṇdu named, For truth and wealth of penance famed.
Whom fervent zeal and holy rite
Had dowered with all-surpassing might.
His little son, a ten year child — So chanced it — perished in the wild.
His death with fury stirred the sage, Who cursed the forest in his rage, Doomed from that hour to shelter none, A waste for bird and beast to shun.

They searched by every forest edge, They searched each cave and mountain ledge, And thickets whence the water fell Wandering through the tangled dell.
Striving to do Sugríva’s will
They roamed along each leafy rill.

But vain were all endeavours, vain The careful search, the toil and pain.

Through one dark grove they scarce could wind, So thick were creepers intertwined.

There as they struggled through the wood Before their eyes an Asur[750] stood.

High as a towering hill, his pride The very Gods in heaven defied.

When on the fiend their glances fell Each braced him for the combat well.

The demon raised his arm on high, And rushed upon them with a cry.

Him Angad smote, — for, sure, he thought This was the fiend they long had sought.

From his huge mouth by Angad felled, The blood in rushing torrents welled, As, like a mountain from his base Uptorn, he dropped upon his face.

Thus fell the mighty fiend: and they Through the thick wood pursued their way; Then, weary with the toil, reclined Where leafy boughs to shade them twined.

Canto XLIX. Angad’s Speech.

THEN ANGAD SPAKE: “We Vánars well Have searched each valley, cave, and dell, And hill, and brook, and dark recess, And tangled wood, and wilderness.
But all in vain: no eye has seen
The robber or the Maithil queen.
A dreary time has passed away,
And stern is he we all obey.
Come, cast your grief and sloth aside: Again be every effort tried;
So haply may our toil attain
The sweet success that follows pain.
Laborious effort, toil, and skill, The firm resolve, the constant will Secure at last the ends we seek:
Hence, O my friends, I boldly speak.
Once more then, noble hearts, once more Let us to-day this wood explore,
And, languor and despair subdued, Purchase success with toil renewed.
Sugríva is a king austere,
And Ráma’s wrath we needs must fear.
Come, Vánars, ye think it wise,
And do the thing that I advise.”
Then Gandhamádan thus replied
With lips that toil and thirst had dried; “Obey his words, for wise and true Is all that he has counselled you.
Come, let your hosts their toil renew And search each grove and desert through,
Each towering hill and forest glade.
By lake and brook and white cascade, Till every spot, as our great lord Commanded, be again explored.”

Uprose the Vánars one and all,

Obedient to the chieftain's call, And over the southern region sped Where Vindhya's tangled forests spread.

They clomb that hill that towers on high Like a huge cloud in autumn's sky, Where many a cavern yawns, and streaks Of radiant silver deck the peaks.

In eager search they wandered through The forests where the Lodh trees grew, Where the dark leaves were thick and green, But found not Ráma's darling queen.

Then faint with toil, their hearts depressed, Descending from the mountain's crest, Their weary limbs a while to ease They lay beneath the spreading trees.

Canto L. The Enchanted Cave.

ANGAD AND TÁRA by his side, Again rose Hanumán and tried
Each mountain cavern, dark and deep, And stony pass and wooded steep,
The lion’s and the tiger’s home,
By rushing torrents white with foam.
Then with new ardour, south and west, O’er Vindhya’s height the search they pressed.
The day prescribed was near and they Still wandered on their weary way.
They reached the southern land beset With woody mountains like a net.
At length a mighty cave they spied That opened in a mountain’s side.
Where many a verdant creeper grew And o’er the mouth its tendrils threw.
Thence issued crane, and swan, and drake, And trooping birds that love the lake.
The Vánars rushed within to cool
Their fevered lips in spring or pool.
Vast was the cavern dark and dread, Where not a ray of light was shed; Yet not the more their eyesight failed, Their courage sank or valour quailed.
On through the gloom the Vánars pressed With hunger, thirst, and toil distressed,
Poor helpless wanderers, sad, forlorn, With wasted faces wan and worn.
At length, when life seemed lost for aye, They saw a splendour as of day,
A wondrous forest, fair and bright, Where golden trees shot flamy light.
And lotus-covered pools were there With pleasant waters fresh and fair, And streams their rippling currents rolled By seats of silver and of gold.
Fair houses reared their stately height Of burnished gold and lazulite,
And glorious was the lustre thrown Through lattices of precious stone.
And there were flowers and fruit on stems Of coral decked with rarest gems, And emerald leaves on silver trees, And honeycomb and golden bees.

Then as the Vánars nearer drew,
A holy woman met their view,
Around her form was duly tied
A garment of the blackdeer’s hide.[751]
Pure votaress she shone with light Of fervent zeal and holy rite.
Then Hanumán before the rest
With reverent words the dame addressed: “Who art thou? say: and who is lord
Of this vast cave with treasures stored?”

Canto LI. Svayamprabhá.

“Assailed by thirst and hunger, dame, Within a gloomy vault we came.
We saw the cavern opening wide, And straight within its depths we hied.
But utterly amazed are we
At all the marvels that we see.
Whose are the golden trees that gleam With splendour like the morning’s beam?
These cates of noblest sort? these roots?
This wondrous store of rarest fruits?
Whose are these calm and cool retreats, These silver homes and golden seats, And lattices of precious stones?
Who is the happy lord that owns The golden trees, of rarest scent, Neath loads of fruit and blossom bent?
Who, strong in holy zeal, had power To deck the streams with richest dower, And bade the lilies bright with gold The glory of their blooms unfold, Where fish in living gold below The sheen of changing colours show?
Thine is the holy power, I ween, That beautified the wondrous scene; But if another’s, lady, deign
To tell us, and the whole explain.”
To him the lady of the cave
In words like these her answer gave: “Skilled Maya framed in days of old This magic wood of growing gold.
The chief artificer in place
Was he of all the Dánav race.
He, for his wise enchantments famed, This glorious dwelling planned and framed He for a thousand years endured The sternest penance, and secured From Brahmá of all boons the best, The knowledge Uśanas[752] possessed.

Lord, by that boon, of all his will, He fashioned all with perfect skill; And, with his blissful state content, In this vast grove a season spent.
By Indra’s jealous bolt he fell For loving Hemá’s[753] charms too well.
And Brahmá on that nymph bestowed The treasures of this fair abode, Wherein her tranquil days to spend In happiness that ne’er may end.
Sprung of a lineage old and high, Merusávarṇi’s[754] daughter, I Guard ever for that heavenly dame This home, Svayamprabhá[755] my name, — For I have loved the lady long, So skilled in arts of dance and song.
But say what cause your steps has led The mazes of this grove to tread.

How, strangers did ye chance to spy The wood concealed from wanderer’s eye?
Tell clearly why ye come: but first Eat of this fruit and quench your thirst.”

Canto LII. The Exit.

“Ráma,” he cried, “a prince whose sway All peoples of the earth obey, To Daṇḍak’s tangled forest came With his brave brother and his dame.
From that dark shade of forest boughs The giant Rávaṇ stole his spouse.
Our king Sugríva’s orders send These Vánars forth to aid his friend, That so the lady be restored
Uninjured to her sorrowing lord.
With Angad and the rest, this band Has wandered through the southern land, With careful search in every place The lady and the fiend to trace.
We roamed the southern region o’er, And stood upon the ocean’s shore.
By hunger pressed our strength gave way; Beneath the spreading trees we lay, And cried, worn out with toil and woe, “No farther, comrades, can we go.”
Then as our sad eyes looked around We spied an opening in the ground, Where all was gloomy dark behind The creeping plants that o’er it twined.
Forth trooping from the dark-recess Came swans and mallards numberless, With drops upon their shining wings As newly bathed where water springs.
“On, comrades, to the cave,” I cried And all within the portal hied.
Each clasping fast another’s hand Far onward pressed the Vánar band; And still, as thirst and hunger drove, We traced the mazes of the grove.
Here thou with hospitable care Hast fed us with the noblest fare, Preserving us, about to die,
With this thy plentiful supply.
But how, O pious lady, say,
May we thy gracious boon repay?”
He ceased: the ascetic dame replied: “Well, Vánars, am I satisfied.
A life of holy works I lead,

And from your hands no service need.”

Then spake again the Vánar chief: “We came to thee and found relief.

Now listen to a new distress,

And aid us, holy votaress.

Our wanderings in this vasty cave Exhaust the time Sugríva gave.

Once more then, lady, grant release, And let thy suppliants go in peace Again upon their errand sped,

For King Sugríva’s ire we dread.

And the great task our sovereign set, Alas, is unaccomplished yet.”

Thus Hanumán their leader prayed, And thus the dame her answer made: “Scarce may the living find their way Returning hence to light of day; But I will free you through the might Of penance, fast, and holy rite.

Close for a while your eyes, or ne’er May you return to upper air.”

She ceased: the Vánars all obeyed; Their fingers on their eyes they laid, And, ere a moment’s time had fled, Were through the mazy cavern led.

Again the gracious lady spoke, And joy in every bosom woke:

“Lo, here again is Vindhya’s hill, Whose valleys trees and creepers fill; And, by the margin of the sea, Praśravaṇ where you fain would be.”

With blessings then she bade adieu, And swift within the cave withdrew.

Canto LIII. Angad’s Counsel.

THEY LOOKED UPON the boundless main The awful seat of Varuṇ’s reign.

And heard his waters roar and rave Terrific with each crested wave.

Then, in the depths of sorrow drowned, They sat upon the bosky ground,

And sadly, as they pondered, grieved For days gone by and naught achieved.

Pain pierced them through with sharper sting When, gazing on the trees of spring, They saw each waving bough that showed The treasures of its glorious load, And helpless, fainting with the weight Of woe they sank disconsolate.

Then, lion-shouldered, stout and strong, The noblest of the Vánar throng, Angad the prince imperial rose,

And, deeply stricken by the woes That his impetuous spirit broke, Thus gently to the chieftains spoke: “Mark ye not, Vánars, that the day Our monarch fixed has passed away?

The month is lost in toil and pain, And now, my friends, what hopes remain?

On you, in lore of counsel tried, Our king Sugríva most relied.

Your hearts, with strong affection fraught, His weal in every labour sought, And the true valour of your band Was blazoned wide in every land.

Forth on the toilsome search you sped, By me — for so he willed it — led, To us, of every hope bereft,

Death is the only refuge left.

For none a happy life may see

Who fails to do our king’s decree.

Come, let us all from food abstain, And perish thus, since hope is vain.

Stern is our king and swift to ire, Imperious, proud, and fierce like fire, And ne’er will pardon us the crime Of fruitless search and wasted time.

Far better thus to end our lives, And leave our wealth, our homes and wives, Leave our dear little ones and all, Than by his vengeful hand to fall.
Think not Sugríva’s wrath will spare Me Báli’s son, imperial heir:
For Raghu’s royal son, not he,
To this high place anointed me.
Sugríva, long my bitter foe,
With eager hand will strike the blow, And, mindful of the old offence, Will slay me now for negligence, Nor will my pitying friends have power To save me in the deadly hour.
No — here, O chieftains, will I lie By ocean’s marge, and fast and die.”
They heard the royal prince declare The purpose of his fixt despair; And all, by common terror moved, His speech in these sad words approved: “Sugríva’s heart is hard and stern, And Ráma’s thoughts for Sítá yearn.
Our forfeit lives will surely pay For idle search and long delay,
And our fierce king will bid us die The favour of his friend to buy.”
Then Tára softly spake to cheer
The Vánars’ hearts oppressed by fear: “Despair no more, your doubts dispel: Come in this ample cavern dwell.
There may we live in blissful ease Mid springs and fruit and bloomy trees, Secure from every foe’s assault, For magic framed the wondrous vault.
Protected there we need not fear Though Ráma and our king come near; Nor dread e’en him who batters down The portals of the foeman’s town.”[756]

Canto LIV. Hanumán’s Speech.

But Hanumán, while Tára, best Of splendid chiefs his thought expressed,
Perceived that Báli’s princely son A kingdom for himself had won.[757]
His keen eye marked in him combined The warrior’s arm, the ruler’s mind, And every noble gift should grace
The happy sovereign of his race:
Marked how he grew with ripening age More glorious and bold and sage, —
Like the young moon that night by night Shines on with ever waxing light, —
Brave as his royal father, wise
As he who counsels in the skies:[758]
Marked how, forwearied with the quest, He heeded not his liege’s hest,
But Tára’s every word obeyed
Like Indra still by Śukra[759] swayed.
Then with his prudent speech he tried To better thoughts the prince to guide,
And by division’s skilful art
The Vánars and the youth to part:
“Illustrious Angad, thou in fight
Hast far surpassed thy father’s might, Most worthy, like thy sire of old, The empire of our race to hold.
The Vánars’ fickle people range
From wish to wish and welcome change.
Their wives and babes they will not leave And to their new-made sovereign cleave.
No art, no gifts will draw away
The Vánars from Sugríva’s sway,
Through hope of wealth, through fear of pain Still faithful will they all remain.

Thou fondly hopest in this cave
The vengeance of the foe to brave.
But Lakshmaṇ’s arm a shower will send Of deadly shafts those walls to rend.
Like Indra’s bolts his shafts have power To cleave the mountain like a flower.
O Angad, mark my counsel well:
If in this cave thou choose to dwell, These Vánar hosts with one accord
Will quit thee for their lawful lord, And turn again with thirsty eyes
To wife and babe and all they prize.
Thou in the lonely cavern left
Of followers and friends bereft,
Wilt be in all thy woe, alas,
Weak as a blade of trembling grass: And Lakshmaṇ’s arrows, keen and fierce From his strong bow, thy heart will pierce.
But if in lowly reverence meek
Sugríva’s court with us thou seek, He, as thy birth demands, will share The kingdom with the royal heir.
Thy loving kinsman, true and wise, Looks on thee still with favouring eyes.
Firm in his promise, pure is he,
And ne’er will vex or injure thee.
He loves thy mother, lives for her A faithful friend and worshipper.
That mother’s love thou mayst not spurn: Her only child, return, return.”

Canto LV. Angad’s Reply.

“WHAT TRUTH OR justice canst thou find,”
Cried Angad, “in Sugríva’s mind?
Where is his high and generous soul, His purity and self-control?
How is he worthy of our trust,
Righteous, and true, and wise, and just, Who, shrinking not from sin and shame, Durst take his living brother’s dame?
Who, when, in stress of mortal strife His noble brother fought for life, Against the valiant warrior barred The portal which he stood to guard?
Can he be grateful — he who took The hand of Ráma, and forsook
That friend who saved him in his woes, To whom his life and fame he owes?
Ah no! his heart is cold and mean, What bids him search for Ráma’s queen?
Not honour’s law, not friendship’s debt, But angry Lakshmaṇ’s timely threat.
No prudent heart will ever place Its trust in one so false and base, Who heeds not friendship, kith or kin, Who scorns the law and cleaves to sin.
But true or false, whate’er he be, One consequence I clearly see;
Me, in my youth anointed heir
Against his wish, he will not spare, But strike with eager hand the blow That rids him of a household foe.
Shall I of power and friends despoiled, In all my purpose crossed and foiled, — Shall I Kishkindhá seek, and wait, Like some poor helpless thing, my fate?
The cruel wretch through lust of sway Will seize upon his hapless prey, And to a prison’s secret gloom
The remnant of my years will doom.
’Tis better far to fast and die Than hopeless bound in chains to lie, Your steps, O Vánars, homeward bend And leave me here my life to end.

Better to die of hunger here
Than meet at home the fate I fear.
Go, bow you at Sugríva’s feet,
And in my name the monarch greet.
Before the sons of Raghu bend,
And give the greeting that I send.
Greet kindly Rumá too, for she
A son’s affection claims from me, And gently calm with friendly care My mother Tárá’s wild despair;
Or when she hears her darling’s fate The queen will die disconsolate.”
Thus Angad bade the chiefs adieu: Then on the ground his limbs he threw Where sacred Darbha[760] grass was spread, And wept as every hope had fled.
The moving words of Angad drew
Down aged cheeks the piteous dew.
And, as the chieftains’ eyes grew dim, They swore to stay and die with him.
On holy grass whose every blade Was duly, pointing southward, laid, The Vánars sat them down and bent Their faces to the orient,
While “Here, O comrades, let us die With Angad,” was the general cry.

Canto LVI. Sampáti.

Then came the vultures’ mighty king Where sat the Vánars sorrowing, — Sampáti,[761] best of birds that fly On sounding pinions through the sky, Jaṭáyus’ brother, famed of old,
Most glorious and strong and bold.
Upon the slope of Vindhya’s hill
He saw the Vánars calm and still.

These words he uttered while the sight Filled his fierce spirit with delight: “Behold how Fate with changeless laws Within his toils the sinner draws, And brings me, after long delay,
A rich and noble feast to-day,
These Vánars who are doomed to die My hungry maw to satisfy.”
He spoke no more: and Angad heard The menace of the mighty bird;
And thus, while anguish filled his breast, The noble Hanumán addressed:
“Vivasvat’s[762] son has sought this place For vengeance on the Vánar race.
See, Yáma, wroth for Sítá’s sake, Is come our guilty lives to take.
Our king’s decree is left undone, And naught achieved for Raghu’s son.
In duty have we failed, and hence Comes punishment for dire offence.
Have we not heard the marvels wrought By King Jaṭáyus,[763] how he fought With Rávaṇ’s might, and, nobly brave, Perished, the Maithil queen to save?
There is no living creature, none, But loves to die for Raghu’s son, And in long toils and dangers we
Have placed our lives in jeopardy.
Blest is Jaṭáyus, he who gave

His life the Maithil queen to save, And proved his love for Ráma well When by the giant's hand he fell.
Now raised to bliss and high renown He fears not fierce Sugríva's frown.
Alas, alas! what miseries spring
From that rash promise of the king![764]
His own sad death, and Ráma sent
With Lakshmaṇ forth to banishment: The Maithil lady borne away:
Jaṭáyus slain in mortal fray:
The fall of Báli when the dart
Of Ráma quivered in his heart:
And, after toil and pain and care, Our misery and deep despair."
He ceased: the feathered monarch heard, His heart with ruth and wonder stirred:
"Whose is that voice," the vulture cried, "That tells me how Jaṭáyus died,
And shakes my inmost soul with woe For a loved brother's overthrow?
After long days at length I hear
The glorious name of one so dear.
Once more, O Vánar chieftains, tell How King Jaṭáyus fought and fell.
But first your aid, I pray you, lend, And from this peak will I descend.
The sun has burnt my wings, and I No longer have the power to fly."

Canto LVII. Angad’s Speech.

THOUGH GRIEF AND woe his utterance broke They trusted not the words he spoke; But, looking still for secret guile, Reflected in their hearts a while: “If on our mangled limbs he feed, We gain the death ourselves decreed.”
Then rose the Vánar chiefs, and lent Their arms to aid the bird’s descent; And Angad spake: “There lived of yore A noble Vánar king who bore
The name of Riksharajas, great
And brave and strong and fortunate.
His sons were like their father: fame Knows Báli and Sugríva’s name.
Praised in all lands, a glorious king Was Báli, and from him I spring.
Brave Ráma, Daśaratha’s heir,
A glorious prince beyond compare, His sire and duty’s law obeyed,
And sought the depths of Daṇḍak’ shade Sítá his well-beloved dame,
And Lakshmaṇ, with the wanderer came.
A giant watched his hour, and stole The sweet delight of Ráma’s soul.
Jaṭáyus, Daśaratha’s friend,
Swift succour to the dame would lend.
Fierce Rávaṇ from his car he felled, And for a time the prize withheld.
But bleeding, weak with years, and tired, Beneath the demon’s blows expired, Due rites at Ráma’s hands obtained, And bliss that ne’er shall minish, gained.
Then Ráma with Sugríva made
A covenant for mutual aid,
And Báli, to the field defied,
By conquering Ráma’s arrow died.
Sugríva then, by Ráma’s grace,
Was monarch of the Vánar race.

By his command a mighty host
Seeks Ráma's queen from coast to coast.
Sent forth by him, in every spot We looked for her, but find her not.
Vain is the toil, as though by night We sought to find the Day-God's light.
In lands unknown at length we found A spacious cavern under ground,
Whose vaults that stretch beneath the hill Were formed by Maya's magic skill.
Through the dark maze our steps were bent, And wandering there a month we spent, And lost, in fruitless error, thus The days our king allotted us.
Thus we though faithful have transgressed, And failed to keep our lord's behest.
No chance of safety can we see,
No lingering hope of life have we.
Sugríva's wrath and Ráma's hate
Press on our souls with grievous weight: And we, because 'tis vain to fly, Resolve at length to fast and die."

Canto LVIII. Tidings Of Sítá.

The piteous tears his eye bedewed As thus his speech the bird renewed;
“Alas my brother, slain in fight
By Rávaṇ’s unresisted might!
I, old and wingless, weak and worn, O’er his sad fate can only mourn.
Fled is my youth: in life’s decline My former strength no more is mine.
Once on the day when Vritra[765] died, We brothers, in ambitious pride,
Sought, mounting with adventurous flight, The Day-God garlanded with light.
On, ever on we urged our way
Where fields of ether round us lay, Till, by the fervent heat assailed, My brother’s pinions flagged and failed.
I marked his sinking strength, and spread My stronger wings to screen his head,
Till, all my feathers burnt away,
On Vindhya’s hill I fell and lay.
There in my lone and helpless state I heard not of my brother’s fate.”
Thus King Sampáti spoke and sighed: And royal Angad thus replied:
“If, brother of Jatáyus, thou
Hast heard the tale I told but now, Obedient to mine earnest prayer
The dwelling of that fiend declare.
O, say where cursed Rávaṇ dwells,
Whom folly to his death impels.”
He ceased. Again Sampáti spoke,
And hope in every breast awoke:
“Though lost my wings, and strength decayed, Yet shall my words lend Ráma aid.
I know the worlds where Vishṇu trod,[766]

I know the realm of Ocean’s God;
How Asurs fought with heavenly foes, And Amrit from the churning rose.[767]
A mighty task before me lies,
To prosper Ráma’s enterprise,
A task too hard for one whom length Of days has rifled of his strength.
I saw the cruel Rávaṇ bear
A gentle lady through the air.
Bright was her form, and fresh and young, And sparkling gems about her hung.
“O Ráma, Ráma!” cried the dame,
And shrieked in terror Lakshmaṇ’s name, As, struggling in the giant’s hold, She dropped her gauds of gems and gold.
Like sun-light on a mountain shone The silken garments she had on,
And glistened o’er his swarthy form As lightning flashes through the storm.
That giant Rávaṇ, famed of old,
Is brother of the Lord of Gold.[768]
The southern ocean roars and swells Round Lanká, where the robber dwells In his fair city nobly planned
And built by Viśvakarmá’s[769] hand.
Within his bower securely barred,
With monsters round her for a guard, Still in her silken vesture clad
Lies Sítá, and her heart is sad.
A hundred leagues your course must be Beyond this margin of the sea.
Still to the south your way pursue, And there the giant Rávaṇ view.
Then up, O Vánars, and away!
For by my heavenly lore I say,
There will you see the lady’s face, And hither soon your steps retrace.
In the first field of air are borne The doves and birds that feed on corn.
The second field supports the crows And birds whose food on branches grows.
Along the third in balanced flight Sail the keen osprey and the kite.
Swift through the fourth the falcon springs The fifth the slower vulture wings.
Up to the sixth the gay swans rise, Where royal Vainateya[770] flies.

We too, O chiefs, of vulture race, Our line from Vinatá may trace,
Condemned, because we wrought a deed Of shame, on flesh and blood to feed.
But all Suparṇa's[771] wondrous powers And length of keenest sight are ours, That we a hundred leagues away
Through fields of air descry our prey.
Now from this spot my gazing eye
Can Rávaṇ and the dame descry.
Devise some plan to overleap
This barrier of the briny deep.
Find the Videhan lady there,
And joyous to your home repair.
Me too, O Vánars, to the side
Of Varuṇ's[772] home the ocean, guide, Where due libations shall be paid
To my great-hearted brother's shade."

Canto LIX. Sampáti's Story.

THEY HEARD HIS counsel to the close, Then swiftly to their feet they rose; And Jámbaván with joyous breast The vulture king again addressed: "Where, where is Sítá? who has seen, Who borne away the Maithil queen?
Who would the lightning flight withstand by Lakshmaṇ's hand?"
Again Sampáti spoke to cheer
The Vánars as they bent to hear: "Now listen, and my words shall show What of the Maithil dame I know, And in what distant prison lies The lady of the long dark eyes.
Scorched by the fiery God of Day, High on this mighty hill I lay.
A long and weary time had passed, And strength and life were failing fast.
Yet, ere the breath had left my frame, My son, my dear Supárśva, came.
Each morn and eve he brought me food, And filial care my life renewed.
But serpents still are swift to ire, Gandharvas slaves to soft desire, And we, imperial vultures, need A full supply our maws to feed.
Once he turned at close of day, Stood by my side, but brought no prey.
He looked upon my ravenous eye, Heard my complaint and made reply: "Borne on swift wings ere day was light I stood upon Mahendra's[773] height, And, far below, the sea I viewed And birds in countless multitude.
Before mine eyes a giant flew
Whose monstrous form was dark of hue And struggling in his grasp was borne A lady radiant as the morn.
Swift to the south his course he bent, And cleft the yielding element.
The holy spirits of the air
Came round me as I marvelled there, And cried as their bright legions met: "O say, is Sítá living yet?"

Thus cried the saints and told the name Of him who held the struggling dame.
Then while mine eye with eager look Pursued the path the robber took, I marked the lady's streaming hair, And heard her cry of wild despair.
I saw her silken vesture rent
And stripped of every ornament, Thus, O my father, fled the time: Forgive, I pray, the heedless crime."
In vain the mournful tale I heard My pitying heart to fury stirred, What could a helpless bird of air, Reft of his boasted pinions, dare?
Yet can I aid with all that will And words can do, and friendly skill."

Canto LX. Sampáti's Story.

THEN FROM THE flood Sampáti paid Due offerings to his brother's shade.
He bathed him when the rites were done, And spake again to Báli's son:
"Now listen, Prince, while I relate How first I learned the lady's fate.
Burnt by the sun's resistless might I fell and lay on Vindhya's height.
Seven nights in deadly swoon I passed, But struggling life returned at last.
Around I bent my wondering view, But every spot was strange and new.
I scanned the sea with eager ken, And rock and brook and lake and glen, I saw gay trees their branches wave, And creepers mantling o'er the cave.
I heard the wild birds' joyous song, And waters as they foamed along, And knew the lovely hill must be Mount Vindhya by the southern sea.

Revered by heavenly beings, stood Near where I lay, a sacred wood, Where great Niśakar dwelt of yore And pains of awful penance bore.
Eight thousand seasons winged their flight Over the toiling anchorite — Upon that hill my days were spent, — And then to heaven the hermit went.
At last, with long and hard assay, Down from that height I made my way, And wandered through the mountain pass Rough with the spikes of Darbha grass.
I with my misery worn, and faint Was eager to behold the saint:
For often with Jaṭáyus I
Had sought his home in days gone by.
As nearer to the grove I drew
The breeze with cooling fragrance blew, And not a tree that was not fair, With richest flower and fruit was there.
With anxious heart a while I stayed Beneath the trees' delightful shade, And soon the holy hermit, bright With fervent penance, came in sight.

Behind him bears and lions, tame As those who know their feeder, came, And tigers, deer, and snakes pursued His steps, a wondrous multitude, And turned obeisant when the sage Had reached his shady hermitage.
Then came Niśakar to my side
And looked with wondering eyes, and cried: “I knew thee not, so dire a change
Has made thy form and feature strange.
Where are thy glossy feathers? where The rapid wings that cleft the air?
Two vulture brothers once I knew: Each form at will could they endue.
They of the vulture race were kings, And flew with Mátariśva’s[774] wings.
In human shape they loved to greet Their hermit friend, and clasp his feet.
The younger was Jaṭáyus, thou
The elder whom I gaze on now.
Say, has disease or foeman’s hate Reduced thee from thy high estate?”

Canto LXI. Sampáti's Story.

"AH ME! O'ERWHELMED with shame and weak With wounds," I cried, "I scarce can speak.
My hapless brother once and I
Our strength of flight resolved to try.
And by our foolish pride impelled Our way through realms of ether held.
We vowed before the saints who tread The wilds about Kailása's head,
That we with following wings would chase The swift sun to his resting place.
Up on our soaring pinions through The fields of cloudless air we flew.
Beneath us far, and far away,
Like chariot wheels bright cities lay, Whence in wild snatches rose the song Of women mid the gay-clad throng, With sounds of sweetest music blent And many a tinkling ornament.
Then as our rapid wings we strained The pathway of the sun we gained.
Beneath us all the earth was seen Clad in her garb of tender green, And every river in her bed
Meandered like a silver thread.
We looked on Meru far below
And Vindhya and the Lord of Snow, Like elephants that bend to cool Their fever in a lilied pool.
But fervent heat and toil o'ercame The vigour of each yielding frame, Our weary hearts began to quail, And wildered sense to reel and fail.
We knew not, fainting and distressed, The north or south or east or west.
With a great strain mine eyes I turned Where the fierce sun before me burned, And seemed to my astonished eyes The equal of the earth in size.[775]
At length, o'erpowered, Jaṭáyus fell Without a word to say farewell,

And when to earth I saw him hie
I followed headlong from the sky.[776]
With sheltering wings I intervened And from the sun his body screened, But lost, for heedless folly doomed, My pinions which the heat consumed.
In Janasthán, I hear them say,
My hapless brother fell and lay.
I, pinionless and faint and weak, Dropped upon Vindhya’s woody peak.
Now with my swift wings burnt away, Reft of my brother and my sway,
From this tall mountain’s summit I Will cast me headlong down and die.”

Canto LXII. Sampáti’s Story.

“As to the saint I thus complained My bitter tears fell unrestrained.
He pondered for a while, then broke The silence, and thus calmly spoke: “Forth from thy sides again shall spring, O royal bird, each withered wing, And all thine ancient power and might Return to thee with strength of sight.
A noble deed has been foretold
In prophecy pronounced of old:
Nor dark to me are future things, Seen by the light which penance brings.
A glorious king shall rise and reign, The pride of old Ikshváku’s strain.
A good and valiant prince, his heir, Shall the dear name of Ráma bear.
With his brave brother Lakshmaṇ he An exile in the woods shall be,
Where Rávaṇ, whom no God may slay,[777]
Shall steal his darling wife away.
In vain the captive will be wooed With proffered love and dainty food, She will not hear, she will not taste: But, lest her beauty wane and waste, Lord Indra’s self will come to her With heavenly food, and minister.
Then envoys of the Vánar race
By Ráma sent will seek this place.
To them, O roamer of the air,
The lady’s fate shalt thou declare.
Thou must not move — so maimed thou art Thou canst not from this spot depart.
Await the day and moment due,
And thy burnt wings will sprout anew.
I might this day the boon bestow And bid again thy pinions grow,
But wait until thy saving deed

The nations from their fear have freed.
Then for this glorious aid of thine The princes of Ikshváku’s line,
And Gods above and saints below
Eternal gratitude shall owe.
Fain would mine aged eyes behold That pair of whom my lips have told, Yet wearied here I must not stay, But leave my frame and pass away.”

Canto LXIII. Sampáti’s Story.

“WITH THIS AND many a speech beside My failing heart he fortified,
With glorious hope my breast inspired, And to his holy home retired.
I scaled the mountain height, to view The region round, and looked for you.
In ceaseless watchings night and day A hundred seasons passed away,
And by the sage’s words consoled
I wait the hour and chance foretold.
But since Niśakar sought the skies.
And cast away all earthly ties,
Full many a care and doubt has pressed With grievous weight upon my breast.
But for the saint who turned aside My purpose I had surely died.
Those hopeful words the hermit spake, That bid me live for Ráma’s sake, Dispel my anguish as the light
Of lamp and torch disperse the night.”
He ceased: and in the Vánars’ view Forth from his side young pinions grew, And boundless rapture filled his breast As thus the chieftains he addressed: “Joy, joy! the pinions, which the Lord Of Day consumed, are now restored Through the dear grace & boundless might Of that illustrious anchorite.
The fire of youth within me burns, And all my wonted strength returns.
Onward, ye Vánars, toil strive,
And you shall find the dame alive.
Look on these new-found wings, and hence Be strong in surest confidence.”
Swift from the crag he sprang to try His pinions in his native sky.
His words the chieftains’ doubts had stilled, And every heart with courage filled.[778]

Canto LXIV. The Sea.

Shouts of triumphant joy outrang As to their feet the Vánars sprang: And, on the mighty task intent, Swift to the sea their steps they bent.
They stood and gazed upon the deep, Whose billows with a roar and leap On the sea banks ware wildly hurled, — The mirror of the mighty world.
There on the strand the Vánars stayed And with sad eyes the deep surveyed, Here, as in play, his billows rose, And there he slumbered in repose.
Here leapt the boisterous waters, high As mountains, menacing the sky, And wild infernal forms between The ridges of the waves were seen.

They saw the billows rave and swell, And their sad spirits sank and fell; For ocean in their deep despair Seemed boundless as the fields of air.
Then noble Angad spake to cheer The Vánars and dispel their fear: “Faint not: despair should never find Admittance to a noble mind.
Despair, a serpent’s mortal bite, Benumbs the hero’s power and might.”
Then passed the weary night, and all Assembled at their prince’s call, And every lord of high estate
Was gathered round him for debate.
Bright was the chieftains’ glorious band Round Angad on the ocean strand, As when the mighty Storm-Gods meet Round Indra on his golden seat.
Then princely Angad looked on each, And thus began his prudent speech: “What chief of all our host will leap A hundred leagues across the deep?
Who, O illustrious Vánars, who
Will make Sugríva’s promise true, And from our weight of fear set free The leaders of our band and me?

To whom, O warriors, shall we owe A sweet release from pain and woe, And proud success, and happy lives With our dear children and our wives, Again permitted by his grace
To look with joy on Ráma’s face, And noble Lakshmaṇ, and our lord The king, to our sweet homes restored?”
Thus to the gathered lords he spoke; But no reply the silence broke.
Then with a sterner voice he cried: “O chiefs, the nation’s boast and pride, Whom valour strength and power adorn, Of most illustrious lineage born, Where’er you will you force a way, And none your rapid course can stay.
Now come, your several powers declare.
And who this desperate leap will dare?”

Canto LXV. The Council.

But none of all the host was found To clear the sea with desperate bound,
Though each, as Angad bade, declared His proper power and what he dared.[779]
Then spake good Jámbaván the sage, Chief of them all for reverend age; "I, Vánar chieftains, long ago
Limbs light to leap could likewise show, But now on frame and spirit weighs The burthen of my length of days.
Still task like this I may not slight, When Ráma and our king unite.
So listen while I tell, O friends, What lingering strength mine age attends.
If my poor leap may aught avail, Of ninety leagues, I will not fail.
Far other strength in youth's fresh prime I boasted, in the olden time,
When, at Prahláda's[780] solemn rite, I circled in my rapid flight
Lord Vishṇu, everlasting God,
When through the universe he trod.
But now my limbs are weak and old, My youth is fled, its fire is cold, And these exhausted nerves to strain In such a task were idle pain."
Then Angad due obeisance paid,
And to the chief his answer made: "Then I, ye noble Vánars, I
Myself the mighty leap will try: Although perchance the power I lack To leap from Lanká's island back."
Thus the impetuous chieftain cried, And Jámbaván the sage replied:
"Whate'er thy power and might may be, This task, O Prince, is not for thee.
Kings go not forth themselves, but send The servants who their best attend.
Thou art the darling and the boast, The honoured lord of all the host.
In thee the root, O Angad, lies
Of our appointed enterprise;

And thee, on whom our hopes depend, Our care must cherish and defend.”
Then Báli’s noble son replied:
“Needs must I go, whate’er betide, For, if no chief this exploit dare, What waits us all save blank despair, — Upon the ground again to lie
In hopeless misery, fast, and die?
For not a hope of life I see
If we neglect our king’s decree.”
Then spoke the aged chief again: “Nay our attempt shall not be vain, For to the task will I incite
A chieftain of sufficient might.”

Canto LXVI. Hanumán.

The chieftain turned his glances where The legions sat in mute despair;
And then to Hanumán, the best
Of Vánar lords, these words addressed: “Why still, and silent, and apart, O hero of the dauntless heart?
Thou keepest treasured in thy mind The laws that rule the Vánar kind, Strong as our king Sugríva, brave
As Ráma’s self to slay or save.
Through every land thy praise is heard, Famous as that illustrious bird,
Aríshṭanemi’s son,[781] the king Of every fowl that plies the wing.
Oft have I seen the monarch sweep
With sounding pinions o’er the deep, And in his mighty talons bear
Huge serpents struggling through the air.
Thy arms, O hero, match in might
The ample wings he spreads for flight; And thou with him mayest well compare
In power to do, in heart to dare.
Why, rich in wisdom, power, and skill, O hero, art thou lingering still?
An Apsaras[782] the fairest found Of nymphs for heavenly charms renowned, Sweet Punjikasthalá, became
A noble Vánar’s wedded dame.
Her heavenly title heard no more,
Anjaná was the name she bore,
When, cursed by Gods, from heaven she fell In Vánar form on earth to dwell,
New-born in mortal shape the child Of Kunjar monarch of the wild.
In youthful beauty wondrous fair,
A crown of flowers about her hair, In silken robes of richest dye

She roamed the hills that kiss the sky.
Once in her tinted garments dressed She stood upon the mountain crest, The God of Wind beside her came,
And breathed upon the lovely dame.
And as he fanned her robe aside
The wondrous beauty that he eyed
In rounded lines of breast and limb And neck and shoulder ravished him; And captured by her peerless charms He strained her in his amorous arms.
Then to the eager God she cried
In trembling accents, terrified:
“Whose impious love has wronged a spouse So constant in her nuptial vows?”
He heard, and thus his answer made: “O, be not troubled, nor afraid,
But trust, and thou shalt know ere long My love has done thee, sweet, no wrong,
So strong and brave and wise shall be The glorious child I give to thee.
Might shall be his that naught can tire, And limbs to spring as springs his sire.”
Thus spoke the God; the conquered dame Rejoiced in heart nor feared the shame.
Down in a cave beneath the earth
The happy mother gave thee birth.
Once o’er the summit of the wood
Before thine eyes the new sun stood.
Thou sprangest up in haste to seize What seemed the fruitage of the trees.
Up leapt the child, a wondrous bound, Three hundred leagues above the ground,
And, though the angered Day-God shot His fierce beams on him, feared him not.
Then from the hand of Indra came
A red bolt winged with wrath and flame.
The child fell smitten on a rock,
His cheek was shattered by the shock, Named Hanumán[783] thenceforth by all In memory of the fearful fall.
The wandering Wind-God saw thee lie With bleeding cheek and drooping eye,
And stirred to anger by thy woe

Forbade each scented breeze to blow.
The breath of all the worlds was stilled, And the sad Gods with terror filled Prayed to the Wind, to calm the ire And soothe the sorrow of the sire.
His fiery wrath no longer glowed,
And Brahmá's self the boon bestowed That in the brunt of battle none
Should slay with steel the Wind-God's son.
Lord Indra, sovereign of the skies, Bent on thee all his thousand eyes, And swore that ne'er the bolt which he Hurls from the heaven should injure thee.
'Tis thine, O mighty chief, to share The Wind-God's power, his son and heir.
Sprung from that glorious father thou, And thou alone, canst aid us now.
This earth of yore, through all her climes, I circled one-and-twenty times,
And gathered, as the Gods decreed, Great store of herbs from hill and mead, Which, scattered o'er the troubled wave, The Amrit to the toilers gave.

But now my days are wellnigh told, My strength is gone, my limbs are old, And thou, the bravest and the best, Art the sure hope of all the rest.
Now, mighty chief, the task assay: Thy matchless power and strength display.
Rise up, O prince, our second king, And o'er the flood of ocean spring.
So shall the glorious exploit vie
With his who stepped through earth and sky."[784]
He spoke: the younger chieftain heard, His soul to vigorous effort stirred, And stood before their joyous eyes Dilated in gigantic size.

Canto LXVII. Hanumán’s Speech.

Soon as his stature they beheld, Their fear and sorrow were dispelled; And joyous praises loud and long Rang out from all the Vánar throng.
On the great chief their eyes they bent In rapture and astonishment,
As, when his conquering foot he raised, The Gods upon Náráyaṇ[785] gazed.
He stood amid the joyous crowd,
Bent to the chiefs, and cried aloud: “The Wind-God, Fire’s eternal friend, Whose blasts the mountain summits rend, With boundless force that none may stay, Takes where he lists his viewless way.
Sprung from that glorious father, I In power and speed with him may vie, A thousand times with airy leap
Can circle loftiest Meru’s steep: With my fierce arms can stir the sea Till from their bed the waters flee And rush at my command to drown
This land with grove and tower and town.
I through the fields of air can spring Far swifter than the feathered King, And leap before him as he flies, On sounding pinions through the skies.
I can pursue the Lord of Light
Uprising from the eastern height, And reach him ere his course be sped With burning beams engarlanded.
I will dry up the mighty main,
Shatter the rocks and rend the plain.
O’er earth and ocean will I bound, And every flower that grows on ground, And bloom of climbing plants shall show Strewn on the ground, the way I go, Bright as the lustrous path that lies Athwart the region of the skies.[786]
The Maithil lady will I find, —
Thus speaks mine own prophetic mind, — And cast in hideous ruin down

The shattered walls of Lanká’s town.”
Still on the chief in rapt surprise The Vánar legions bent their eyes, And thus again sage Jámbaván
Addressed the glorious Hanumán:
“Son of the Wind, thy promise cheers The Vánars’ hearts, and calms their fears, Who, rescued from their dire distress, With prospering vows thy way will bless.
The holy saints their favour lend, And all our chiefs the deed commend Urging thee forward on thy way:
Arise then, and the task assay.
Thou art our only refuge; we,
Our lives and all, depend on thee.”
Then sprang the Wind-God’s son the best Of Vánars, on Mahendra’s crest,
And the great mountain rocked and swayed By that unusual weight dismayed, As reels an elephant beneath
The lion’s spring and rending teeth.
The shady wood that crowned him shook, The trembling birds the boughs forsook, And ape and pard and lion fled
From brake and lair disquieted.

BOOK V.[787]

Canto I. Hanumán’s Leap.

Thus Rávaṇ’s foe resolved to trace The captive to her hiding-place
Through airy pathways overhead
Which heavenly minstrels visited.
With straining nerve and eager brows, Like some strong husband of the cows, In ready might he stood prepared
For the bold task his soul has dared.
O’er gem-like grass that flashed and glowed The Vánar like a lion strode.
Roused by the thunder of his tread,
The beasts to shady coverts fled.
Tall trees he crushed or hurled aside, And every bird was terrified.
Around him loveliest lilies grew,
Pale pink, and red, and white, and blue, And tints of many a metal lent
The light of varied ornament.
Gandharvas, changing forms at will,
And Yakshas roamed the lovely hill,
And countless Serpent-Gods were seen Where flowers and grass were fresh and green.
As some resplendent serpent takes
His pastime in the best of lakes,
So on the mountain’s woody height
The Vánar wandered with delight.
Then, standing on the flowery sod,
He paid his vows to saint and God.
Svayambhu[788] and the Sun he prayed, And the swift Wind to lend him aid,
And Indra, sovereign of the skies,
To bless his hardy enterprise.

Then once again the chief addressed
The Vánars from the mountain crest:
“Swift as a shaft from Ráma’s bow
To Rávaṇ’s city will I go,
And if she be not there will fly
And seek the lady in the sky;
Or, if in heaven she be not found,
Will hither bring the giant bound.”
He ceased; and mustering his might
Sprang downward from the mountain height, While, shattered by each mighty limb, The trees unrooted followed him.
The shadow on the ocean cast
By his vast form, as on he passed,
Flew like a ship before the gale
When the strong breeze has filled the sail, And where his course the Vánar held
The sea beneath him raged and swelled.
Then Gods and all the heavenly train Poured flowerets down in gentle rain; Their voices glad Gandharvas raised, And saints in heaven the Vánar praised.
Fain would the Sea his succour lend
And Raghu’s noble son befriend.
He, moved by zeal for Ráma’s sake,
The hill Mainháka[789] thus bespake: “O strong Mainháka, heaven’s decree
In days of old appointed thee
To be the Asurs bar, and keep
The rebels in the lowest deep.
Thou guardest those whom heaven has cursed Lest from their prison-house they burst, And standest by the gates of hell
Their limitary sentinel.
To thee is given the power to spread Or spring above thy watery bed.
Now, best of noble mountains, rise
And do the thing that I advise.

E’en now above thy buried crest
Flies mighty Hanumán, the best
Of Vánars, moved for Ráma’s sake
A wonderous deed to undertake.
Lift up thy head that he may stay
And rest him on his weary way.”
He heard, and from his watery shroud, As bursts the sun from autumn cloud,
Rose swifty, crowned with plant and tree, And stood above the foamy sea.[790]
There with his lofty peaks upraised
Bright as a hundred suns he blazed,
And crest and crag of burnished gold Flashed on the flood that round him rolled.

The Vánar thought the mountain rose
A hostile bar to interpose,
And, like a wind-swept cloud, o’erthrew The glittering mountain as he flew.
Then from the falling hill rang out
A warning voice and joyful shout.
Again he raised him high in air
To meet the flying Vánar there,
And standing on his topmost peak
In human form began to speak:[791]
“Best of the Vánars’ noblest line,
A mighty task, O chief, is thine.
Here for a while, I pray thee, light And rest upon the breezy height.
A prince of Raghu’s line was he
Who gave his glory to the Sea,[792]
Who now to Ráma’s envoy shows
High honour for the debt he owes.
He bade me lift my buried head
Uprising from my watery bed,
And woo the Vánar chief to rest

A moment on my glittering crest.
Refresh thy weary limbs, and eat
My mountain fruits for they are sweet.
I too, O chieftain, know thee well;
Three worlds thy famous virtues tell; And none, I ween, with thee may vie
Who spring impetuous through the sky.
To every guest, though mean and low.
The wise respect and honour show;
And how shall I neglect thee, how
Slight the great guest so near me now?
Son of the Wind, 'tis thine to share The might of him who shakes the air; And, — for he loves his offspring, — he Is honoured when I honour thee.
Of yore, when Krita's age[793] was new, The little hills and mountains flew
Where'er they listed, borne on wings More rapid than the feathered king's.[794]
But mighty terror came on all
The Gods and saints who feared their fall.
And Indra in his anger rent
Their pinions with the bolts he sent.
When in his ruthless fury he
Levelled his flashing bolt at me,
The great-souled Wind inclined to save, And laid me neath the ocean's wave.
Thus by the favour of the sire
I kept my cherished wings entire;
And for this deed of kindness done
I honour thee his noble son.
O come, thy weary limbs relieve,
And honour due from me receive."
"I may not rest," the Vánar cried;
"I must not stay or turn aside.
Yet pleased am I, thou noblest hill, And as the deed accept thy will."
Thus as he spoke he lightly pressed

With his broad hand the mountain’s crest, Then bounded upward to the height
Of heaven, rejoicing in his might,
And through the fields of boundless blue, The pathway of his father, flew.
Gods, saints, and heavenly bards beheld That flight that none had paralleled,
Then to the Nágas’ mother[795] came And thus addressed the sun-bright dame:
“See, Hanumán with venturous leap
Would spring across the mighty deep, — A Vánar prince, the Wind-God’s seed:
Come, Surasá, his course impede.
In Rákshas form thy shape disguise,
Terrific, like a hill in size:
Let thy red eyes with fury glow,
And high as heaven thy body grow.
With fearful tusks the chief defy,
That we his power and strength may try.
He will with guile thy hold elude,
Or own thy might, by thee subdued.”
Pleased with the grateful honours paid, The godlike dame their words obeyed,
Clad in a shape of terror she
Sprang from the middle of the sea,
And, with fierce accents that appalled All creatures, to the Vánar called:
“Come, prince of Vánars, doomed to be My food this day by heaven’s decree.
Such boon from ages long ago
To Brahmá’s favouring will I owe.”
She ceased, and Hanumán replied,
By shape and threat unterrified:
“Brave Ráma with his Maithil spouse
Lodged in the shade of Daṇḍak’s boughs, Thence Rávan king of giants stole
Sítá the joy of Ráma’s soul.

By Ráma’s high behest to her
I go a willing messenger;

And never shouldst them hinder one
Who toils for Daśaratha's son.
First captive Sítá will I see,
And him who sent and waits for me,
Then come and to thy will submit,
Yea, by my truth I promise it."
"Nay, hope not thus thy life to save; Not such the boon that Brahmá gave.
Enter my mouth," was her reply,
"Then forward on thy journey hie!"[796]
"Stretch, wider stretch thy jaws," exclaimed The Vánar chief, to ire inflamed;
And, as the Rákshas near him drew,
Ten leagues in height his stature grew.
Then straight, her threatening jaws between, A gulf of twenty leagues was seen.
To fifty leagues he waxed, and still Her mouth grew wider at her will.
Then smaller than a thumb became,
Shrunk by his power, the Vánar's frame.[797]
He leaped within, and turning round
Sprang through the portal at a bound.
Then hung in air a moment, while
He thus addressed her with a smile:
"O Daksha's child,[798] farewell at last!
For I within thy mouth have passed.
Thou hast the gift of Brahmá's grace: I go, the Maithil queen to trace."
Then, to her former shape restored,
She thus addressed the Vánar lord:
"Then forward to the task, and may
Success and joy attend thy way!
Go, and the rescued lady bring
In triumph to her lord and king."
Then hosts of spirits as they gazed
The daring of the Vánar praised.

Through the broad fields of ether, fast Garuḍ’s royal self, he passed,
The region of the cloud and rain,
Loved by the gay Gandharva train,
Where mid the birds that came and went Shone Indra’s glorious bow unbent,
And like a host of wandering stars
Flashed the high Gods’ celestial cars.
Fierce Sinhiká[799] who joyed in ill And changed her form to work her will,
Descried him on his airy way
And marked the Vánar for her prey.
“This day at length,” the demon cried, “My hunger shall be satisfied,”
And at his passing shadow caught
Delighted with the cheering thought.
The Vánar felt the power that stayed And held him as she grasped his shade,
Like some tall ship upon the main
That struggles with the wind in vain.
Below, above, his eye he bent
And scanned the sea and firmament.
High from the briny deep upreared
The monster’s hideous form appeared, “Sugríva’s tale,” he cried, “is true: This is the demon dire to view
Of whom the Vánar monarch told,
Whose grasp a passing shade can hold.”
Then, as a cloud in rain-time grows
His form, dilating, swelled and rose.
Wide as the space from heaven to hell Her jaws she opened with a yell,
And rushed upon her fancied prey
With cloud-like roar to seize and slay.
The Vánar swift as thought compressed His borrowed bulk of limb and chest,
And stood with one quick bound inside The monstrous mouth she opened wide.
Hid like the moon when Ráhu draws
The orb within his ravening jaws.

Within that ample cavern pent
The demon's form he tore and rent,
And, from the mangled carcass freed, Came forth again with thought-like speed.[800]

Thus with his skill the fiend he slew, Then to his wonted stature grew.
The spirits saw the demon die
And hailed the Vánar from the sky:
"Well hast thou fought a wondrous fight Nor spared the fiend's terrific might,
On, on! perform the blameless deed,
And in thine every wish succeed.
Ne'er can they fail in whom combine
Such valour, thought, and skill as thine."
Pleased with their praises as they sang, Again through fields of air he sprang,
And now, his travail wellnigh done,
The distant shore was almost won.
Before him on the margent stood
In long dark line a waving wood,
And the fair island, bright and green With flowers and trees, was clearly seen,
And every babbling brook that gave
Her lord the sea a tribute wave.
He lighted down on Lamba's peak
Which tinted metals stain and streak, And looked where Lanká's splendid town
Shone on the mountain like a crown.

Canto II. Lanká.

THE GLORIOUS SIGHT a while he viewed, Then to the town his way pursued.
Around the Vánar as he went
Breathed from the wood delicious scent, And the soft grass beneath his feet With gem-like flowers was bright and sweet.
Still as the Vánar nearer drew
More clearly rose the town to view.
The palm her fan-like leaves displayed, Priyálas[801] lent their pleasant shade, And mid the lower greenery far
Conspicuous rose the Kovidár.[802]
A thousand trees mid flowers that glowed Hung down their fruit's delicious load,[803]
And in their crests that rocked and swayed Sweet birds delightful music made.
And there were pleasant pools whereon The glories of the lotus shone;
And gleams of sparkling fountains, stirred By many a joyous water-bird.
Around, in lovely gardens grew
Blooms sweet of scent and bright of hue, And Lanká, seat of Rávaṇ's sway,
Before the wondering Vánar lay:
With stately domes and turrets tall, Encircled by a golden wall,
And moats whose waters were aglow With lily blossoms bright below:
For Sítá's sake defended well
With bolt and bar and sentinel,
And Rákshases who roamed in bands With ready bows in eager hands.
He saw the stately mansions rise
Like pale-hued clouds in autumn skies; Where noble streets were broad and bright, And banners waved on every height.

Her gates were glorious to behold Rich with the shine of burnished gold: A lovely city planned and decked
By heaven's creative architect,[804]
Fairest of earthly cities meet
To be the Gods' celestial seat.
The Vánar by the northern gate
Thus in his heart began debate
"Our mightiest host would strive in vain To take this city on the main:
A city that may well defy
The chosen warriors of the sky;
A city never to be won
E'en by the arm of Raghu's son.
Here is no hope by guile to win
The hostile hearts of those within.
'Twere vain to war, or bribe, or sow Dissension mid the Vánar foe.
But now my search must I pursue
Until the Maithil queen I view:
And, when I find the captive dame, Make victory mine only aim.
But, if I wear my present shape,
How shall I enter and escape
The Rákshas troops, their guards and spies, And sleepless watch of cruel eyes?
The fiends of giant race who hold This mighty town are strong and bold; And I must labour to elude
The fiercely watchful multitude.
I in a shape to mock their sight
Must steal within the town by night, Blind with my art the demons' eyes, And thus achieve my enterprise.
How may I see, myself unseen
Of the fierce king, the captive queen, And meet her in some lonely place, With none beside her, face to face?"

When the bright sun had left the skies The Vánar dwarfed his mighty size, And, in the straitest bounds restrained, The bigness of a cat retained.[805]
Then, when the moon's soft light was spread, Within the city's walls he sped.

Canto III. The Guardian Goddess.

There from the circling rampart’s height He gazed upon the wondrous sight; Broad gates with burnished gold displayed, And courts with turkises inlaid; With gleaming silver, gems, and rows Of crystal stairs and porticoes.
In semblance of a Rákshas dame
The city’s guardian Goddess came, — For she with glances sure and keen The entrance of a foe had seen, — And thus with fury in her eye
Addressed him with an angry cry: “Who art thou? what has led thee, say, Within these walls to find thy way?
Thou mayst not enter here in spite Of Rávaṇ and his warriors’ might.”
“And who art thou?” the Vánar cried, By form and frown unterrified,
“Why hast thou met me by the gate, And chid me thus infuriate?”
He ceased: and Lanká made reply: “The guardian of the town am I,
Who watch for ever to fulfil
My lord the Rákshas monarch’s will.
But thou shalt fall this hour, and deep Shall be thy never-ending sleep.”
Again he spake: “In spite of thee This golden city will I see.
Her gates and towers, and all the pride Of street and square from side to side, And freely wander where I please Amid her groves of flowering trees; On all her beauties sate mine eye.
Then, as I came, will homeward hie.”
Swift with an angry roar she smote With her huge hand the Vánar’s throat.
The smitten Vánar, rage-impelled, With fist upraised the monster felled: But quick repented, stirred with shame And pity for a vanquished dame,
When with her senses troubled, weak With terror, thus she strove to speak: “O spare me thou whose arm is strong: O spare me, and forgive the wrong.

The brave that law will ne’er transgress That spares a woman’s helplessness.
Hear, best of Vánars, brave and bold, What Brahmá’s self of yore foretold;
“Beware,” he said, “the fatal hour When thou shalt own a Vánar’s power.
Then is the giants’ day of fear, For terror and defeat are near.”
Now, Vánar chief, o’ercome by thee, I own the truth of heaven’s decree.
For Sítá’s sake will ruin fall
On Rávaṇ, and his town, and all.”

Canto IV. Within The City.

THE GUARDIAN GODDESS thus subdued, The Vánar chief his way pursued,
And reached the broad imperial street Where fresh-blown flowers were bright and sweet.
The city seemed a fairer sky
Where cloud-like houses rose on high, Whence the soft sound of tabors came Through many a latticed window frame, And ever and anon rang out
The merry laugh and joyous shout.
From house to house the Vánar went And marked each varied ornament,
Where leaves and blossoms deftly strung About the crystal columns hung.
Then soft and full and sweet and clear The song of women charmed his ear, And, blending with their dulcet tones, Their anklets' chime and tinkling zones.
He heard the Rákshas minstrel sing The praises of their matchless king; And softly through the evening air Came murmurings of text and prayer.
Here moved a priest with tonsured head, And there an eager envoy sped,
Mid crowds with hair in matted twine Clothed in the skins of deer and kine, —
Whose only arms, which none might blame, Were blades of grass and holy flame[806]
There savage warriors roamed in bands With clubs and maces in their hands, Some dwarfish forms, some huge of size, With single ears and single eyes.
Some shone in glittering mail arrayed With bow and mace and flashing blade; Fiends of all shapes and every hue, Some fierce and foul, some fair to view.

He saw the grisly legions wait
In strictest watch at Rávaṇ's gate, Whose palace on the mountain crest Rose proudly towering o'er the rest, Fenced with high ramparts from the foe, And

lotus-covered moats below.
But Hanumán, unhindered, found
Quick passage through the guarded bound, Mid elephants of noblest breed,
And gilded car and neighing steed.

[I omit Canto V. which corresponds to chapter XI. in Gorresio's edition. That scholar justly observes: "The eleventh chapter, Description of Evening, is certainly the work of the Rhapsodists and an interpolation of later date. The chapter might be omitted without any injury to the action of the poem, and besides the metre, style, conceits and images differ from the general tenour of the poem; and that continual repetition of the same sounds at the end of each hemistich which is not exactly rime, but assonance, reveals the artificial labour of a more recent age." The following sample will probably be enough.

Fair shone the moon, as if to lend His cheering light to guide a friend, And, circled by the starry host,
Looked down upon the wild sea-coast.
The Vánar cheiftain raised his eyes, And saw him sailing through the skies Like a bright swan who joys to take His pastime on a silver lake;
Fair moon that calms the mourner's pain.
Heaves up the waters of the main, And o'er the life beneath him throws A tender light of soft repose,
The charm that clings to Mandar's hill, Gleams in the sea when winds are still, And decks the lilly's opening flower, Showed in that moon her sweetest power.

I am unable to show the difference of style in a translation.]

Canto VI. The Court.

THE PALACE GATES were guarded well By many a Rákshas sentinel,
And far within, concealed from view, Were dames and female retinue
For charm of form and face renowned; Whose tinkling armlets made a sound,
Clashed by the wearers in their glee, Like music of a distant sea.
The hall beyond the palace gate, Rich with each badge of royal state, Where lines of noble courtiers stood, Showed like a lion-guarded wood.
There the wild music rose and fell Of drum and tabor and of shell,
Through chambers at each holy tide By solemn worship sanctified.
Through grove and garden, undismayed, From house to house the Vánar strayed,
And still his wondering glances bent On terrace, dome, and battlement: Then with a light and rapid tread Prahasta’s[807] home he visited, And Kumbhakarṇa’s[808] courtyard where A cloudy pile rose high in air;
And, wandering o’er the hill, explored The garden of each Rákshas lord.
Each court and grove he wandered through, Then nigh to Rávaṇ’s palace drew.
She-demons watched it foul of face, Each armed with sword and spear and mace, And warrior fiends of every hue, A strange and fearful retinue.
There elephants in many a row,
The terror of the stricken foe.
Huge Airávat,[809] deftly trained In battle-fields, stood ready chained.
Fair litters on the ground were set Adorned with gems and golden net.
Gay bloomy creepers clothed the walls; Green bowers were there and picture halls, And chambers made for soft delight.
Broad banners waved on every height.
And from the roof like Mandar’s hill The peacock’s cry came loud and shrill.[810]

Canto VII. Rávan’s Palace.

HE PASSED WITHIN the walls and gazed On gems and gold that round him blazed, And many a latticed window bright With turkis and with lazulite.

Through porch and ante-rooms he passed Each richer, fairer than the last; And spacious halls where lances lay, And bows and shells, in fair array: A glorious house that matched in show All Paradise displayed below.
Upon the polished floor were spread Fresh buds and blossoms white and red, And women shone, a lovely crowd,
As lightning flashes through a cloud: A palace splendid as the sky
Which moon and planets glorify:
Like earth whose towering hills unfold Their zones and streaks of glittering gold; Where waving on the mountain brows The tall trees bend their laden boughs, And every bough and tender spray
With a bright load of bloom is gay, And every flower the breeze has bent Fills all the region with its scent.
Near the tall palace pale of hue
Shone lovely lakes where lilies blew, And lotuses with flower and bud
Gleamed on the bosom of the flood.
There shone with gems that flashed afar The marvel of the Flower-named[811] car,
Mid wondrous dwellings still confessed Supreme and nobler than the rest.
Thereon with wondrous art designed Were turkis birds of varied kind.
And many a sculptured serpent rolled His twisted coil in burnished gold.
And steeds were there of noblest form With flying feet as fleet as storm: And elephants with deftest skill

Stood sculptured by a silver rill, Each bearing on his trunk a wreath Of lilies from the flood beneath.

There Lakshmí,[812] beauty's heavenly queen, Wrought by the artist's skill, was seen Beside a flower-clad pool to stand Holding a lotus in her hand.

Canto VIII. The Enchanted Car.

There gleamed the car with wealth untold Of precious gems and burnished gold; Nor could the Wind-God’s son withdraw His rapt gaze from the sight he saw, By Viśvakarmá’s[813] self proclaimed The noblest work his hand had framed.
Uplifted in the air it glowed
Bright as the sun’s diurnal road.
The eye might scan the wondrous frame And vainly seek one spot to blame, So fine was every part and fair
With gems inlaid with lavish care.
No precious stones so rich adorn The cars wherein the Gods are borne, Prize of the all-resistless might That sprang from pain and penance rite,[814]
Obedient to the master’s will
It moved o’er wood and towering hill, A glorious marvel well designed
By Viśvakarmá’s artist mind,
Adorned with every fair device
That decks the cars of Paradise.
Swift moving as the master chose It flew through air or sank or rose,[815]
And in its fleetness left behind The fury of the rushing wind:
Meet mansion for the good and great, The holy, wise, and fortunate.
Throughout the chariot’s vast extent Were chambers wide and excellent, All pure and lovely to the eyes
As moonlight shed from cloudless skies.
Fierce goblins, rovers of the night Who cleft the clouds with swiftest flight In countless hosts that chariot drew, With earrings clashing as they flew.

Canto IX. The Ladies' Bower.

WHERE STATELY MANSIONS rose around, A palace fairer still he found,
Whose royal height and splendour showed Where Rávaṇ's self, the king, abode.
A chosen band with bow and sword Guarded the palace of their lord, Where Ráksha's dames of noble race And many a princess fair of face Whom Rávaṇ's arm had torn away
From vanquished kings in slumber lay.

There jewelled arches high o'erhead An ever-changing lustre shed
From ruby, pearl, and every gem
On golden pillars under them.
Delicious came the tempered air
That breathed a heavenly summer there, Stealing through bloomy trees that bore Each pleasant fruit in endless store.
No check was there from jealous guard, No door was fast, no portal barred; Only a sweet air breathed to meet The stranger, as a host should greet A wanderer of his kith and kin
And woo his weary steps within.
He stood within a spacious hall
With fretted roof and painted wall, The giant Rávaṇ's boast and pride, Loved even as a lovely bride.
'Twere long to tell each marvel there, The crystal floor, the jewelled stair, The gold, the silver, and the shine Of chrysolite and almandine.
There breathed the fairest blooms of spring; There flashed the proud swan's silver wing, The splendour of whose feathers broke Through fragrant wreaths of aloe smoke.

“’Tis Indra’s heaven,” the Vánar cried, Gazing in joy from side to side; “The home of all the Gods is this, The mansion of eternal bliss.”
There were the softest carpets spread, Delightful to the sight and tread, Where many a lovely woman lay
O’ercome by sleep, fatigued with play.
The wine no longer cheered the feast, The sound of revelry had ceased.
The tinkling feet no longer stirred, No chiming of a zone was heard.
So when each bird has sought her nest, And swans are mute and wild bees rest,
Sleep the fair lilies on the lake Till the sun’s kiss shall bid them wake.
Like the calm field of winter’s sky Which stars unnumbered glorify,
So shone and glowed the sumptuous room With living stars that chased the gloom.
“These are the stars,” the chieftain cried, “In autumn nights that earth-ward glide, In brighter forms to reappear
And shine in matchless lustre here.”
With wondering eyes a while he viewed Each graceful form and attitude.
One lady’s head was backward thrown, Bare was her arm and loose her zone.
The garland that her brow had graced Hung closely round another’s waist.
Here gleamed two little feet all bare Of anklets that had sparkled there, Here lay a queenly dame at rest
In all her glorious garments dressed.
There slept another whose small hand Had loosened every tie and band, In careless grace another lay
With gems and jewels cast away,
Like a young creeper when the tread Of the wild elephant has spread
Confusion and destruction round, And cast it flowerless to the ground.
Here lay a slumberer still as death, Save only that her balmy breath
Raised ever and anon the lace
That floated o’er her sleeping face.
There, sunk in sleep, an amorous maid Her sweet head on a mirror laid, Like a fair lily bending till

Her petals rest upon the rill.
Another black-eyed damsel pressed Her lute upon her heaving breast, As though her loving arms were twined Round him for whom her bosom pined.
Another pretty sleeper round
A silver vase her arms had wound, That seemed, so fresh and fair and young A wreath of flowers that o’er it hung.
In sweet disorder lay a throng
Weary of dance and play and song, Where heedless girls had sunk to rest One pillowed on another’s breast, Her tender cheek half seen beneath Bed roses of the falling wreath, The while her long soft hair concealed The beauties that her friend revealed.
With limbs at random interlaced
Round arm and leg and throat and waist, That wreath of women lay asleep
Like blossoms in a careless heap.

Canto X. Rávan Asleep.

Apart a dais of crystal rose With couches spread for soft repose, Adorned with gold and gems of price Meet for the halls of Paradise.
A canopy was o’er them spread
Pale as the light the moon beams shed, And female figures,[816] deftly planned, The faces of the sleepers fanned, There on a splendid couch, asleep On softest skins of deer and sheep.
Dark as a cloud that dims the day The monarch of the giants lay,
Perfumed with sandal’s precious scent And gay with golden ornament.

His fiery eyes in slumber closed, In glittering robes the king reposed Like Mandar’s mighty hill asleep With flowery trees that clothe his steep.
Near and more near the Vánar
The monarch of the fiends to view, And saw the giant stretched supine Fatigued with play and drunk with wine.
While, shaking all the monstrous frame, His breath like hissing serpents’ came.
With gold and glittering bracelets gay His mighty arms extended lay
Huge as the towering shafts that bear The flag of Indra high in air.
Scars by Airávat’s tusk impressed Showed red upon his shaggy breast.
And on his shoulders were displayed The dints the thunder-bolt had made.[817]
The spouses of the giant king
Around their lord were slumbering, And, gay with sparkling earrings, shone Fair as the moon to look upon.
There by her husband’s side was seen Mandodarí the favourite queen,
The beauty of whose youthful face Beamed a soft glory through the place.

The Vánar marked the dame more fair Than all the royal ladies there, And thought, “These rarest beauties speak The matchless dame I come to seek.
Peerless in grace and splendour, she The Maithil queen must surely be.”

Canto XI. The Banquet Hall.

BUT SOON THE baseless thought was spurned And longing hope again returned:
“No: Ráma’s wife is none of these, No careless dame that lives at ease.
Her widowed heart has ceased to care For dress and sleep and dainty fare.
She near a lover ne’er would lie
Though Indra wooed her from the sky.
Her own, her only lord, whom none Can match in heaven, is Raghu’s son.”
Then to the banquet hall intent
On strictest search his steps he bent.
He passed within the door, and found Fair women sleeping on the ground, Where wearied with the song, perchance, The merry game, the wanton dance, Each girl with wine and sleep oppressed Had sunk her drooping head to rest.
That spacious hall from side to side With noblest fare was well supplied, There quarters of the boar, and here Roast of the buffalo and deer,
There on gold plate, untouched as yet The peacock and the hen were set.
There deftly mixed with salt and curd Was meat of many a beast and bird, Of kid and porcupine and hare,
And dainties of the sea and air.
There wrought of gold, ablaze with shine Of precious stones, were cups of wine.
Through court and bower and banquet hall The Vánar passed and viewed them all; From end to end, in every spot,
For Sítá searched, but found her not.

Canto XII. The Search Renewed.

Again the Vánar chief began Each chamber, bower, and hall to scan.
In vain: he found not her he sought, And pondered thus in bitter thought: “Ah me the Maithil queen is slain: She, ever true and free from stain, The fiend’s entreaty has denied, And by his cruel hand has died.
Or has she sunk, by terror killed, When first she saw the palace filled With female monsters evil miened Who wait upon the robber fiend?
No battle fought, no might displayed, In vain this anxious search is made; Nor shall my steps, made slow by shame, Because I failed to find the dame, Back to our lord the king be bent, For he is swift to punishment.
In every bower my feet have been, The dames of Rávaṇ have I seen; But Ráma’s spouse I seek in vain, And all my toil is fruitless pain.
How shall I meet the Vánar band I left upon the ocean strand?
How, when they bid me speak, proclaim These tidings of defeat and shame?
How shall I look on Angad’s eye?
What words will Jámbaván reply?
Yet dauntless hearts will never fail To win success though foes assail, And I this sorrow will subdue
And search the palace through and through, Exploring with my cautious tread Each spot as yet unvisited.”
Again he turned him to explore
Each chamber, hall, and corridor, And arbour bright with scented bloom, And lodge and cell and picture-room.

With eager eye and noiseless feet He passed through many a cool retreat Where women lay in slumber drowned; But Sítá still was nowhere found.

Canto XIII. Despair And Hope.

THEN RAPID AS the lightning’s flame From Rávaṇ’s halls the Vánar came.
Each lingering hope was cold and dead, And thus within his heart he said: “Alas, my fruitless search is done: Long have I toiled for Raghu’s son; And yet with all my care have seen No traces of the ravished queen.
It may be, while the giant through The lone air with his captive flew, The Maithil lady, tender-souled, Slipped struggling from the robber’s hold, And the wild sea is rolling now
O’er Sítá of the beauteous brow.
Or did she perish of alarm
When circled by the monster’s arm?
Or crushed, unable to withstand
The pressure of that monstrous hand?
Or when she spurned his suit with scorn, Her tender limbs were rent and torn.
And she, her virtue unsubdued,
Was slaughtered for the giant’s food.
Shall I to Raghu’s son relate
His well-beloved consort’s fate, My crime the same if I reveal
The mournful story or conceal?
If with no happier tale to tell
I seek our mountain citadel,
How shall I face our lord the king, And meet his angry questioning?
How shall I greet my friends, and brook The muttered taunt, the scornful look?
How to the son of Raghu go
And kill him with my tale of woe?
For sure the mournful tale I bear Will strike him dead with wild despair.

And Lakshmaṇ ever fond and true, Will, undivided, perish too.
Bharat will learn his brother’s fate, And die of grief disconsolate,
And sad Śatrughna with a cry
Of anguish on his corpse will die.
Our king Sugríva, ever found
True to each bond in honour bound, Will mourn the pledge he vainly gave, And die with him he could not save.
Then Rumá his devoted wife
For her dead lord will leave her life, And Tárá, widowed and forlorn,
Will die in anguish, sorrow-worn.
On Angad too the blow will fall
Killing the hope and joy of all.
The ruin of their prince and king The Vánars’ souls with woe will wring.
And each, overwhelmed with dark despair, Will beat his head and rend his hair.
Each, graced and honoured long, will miss His careless life of easy bliss, In happy troops will play no more On breezy rock and shady shore,
But with his darling wife and child Will seek the mountain top, and wild With hopeless desolation, throw
Himself, his wife, and babe, below.
Ah no: unless the dame I find
I ne’er will meet my Vánar kind.
Here rather in some distant dell A lonely hermit will I dwell,
Where roots and berries will supply My humble wants until I die;
Or on the shore will raise a pyre And perish in the kindled fire.
Or I will strictly fast until
With slow decay my life I kill,
And ravening dogs and birds of air The limbs of Hanumán shall tear.
Here will I die, but never bring Destruction on my race and king.
But still unsearched one grove I see With many a bright Aśoka tree.
There will I enter in, and through The tangled shade my search renew.
Be glory to the host on high,

The Sun and Moon who light the sky, The Vasus[818] and the Maruts’[819] train, Ádityas[820] and the Aśvins[821] twain.
So may I win success, and bring
The lady back with triumphing.”

Canto XIV. The Asoka Grove.

He cleared the barrier at a bound; He stood within the pleasant ground, And with delighted eyes surveyed
The climbing plants and varied shade, He saw unnumbered trees unfold
The treasures of their pendent gold, As, searching for the Maithil queen, He strayed through alleys soft and green; And when a spray he bent or broke Some little bird that slept awoke.
Whene'er the breeze of morning blew, Where'er a startled peacock flew, The gaily coloured branches shed
Their flowery rain upon his head
That clung around the Vánar till
He seemed a blossom-covered hill,[822]
The earth, on whose fair bosom lay The flowers that fell from every spray, Was glorious as a lovely maid
In all her brightest robes arrayed, He saw the breath of morning shake The lilies on the rippling lake
Whose waves a pleasant lapping made On crystal steps with gems inlaid.
Then roaming through the enchanted ground, A pleasant hill the Vánar found,
And grottoes in the living stone
With grass and flowery trees o'ergrown.
Through rocks and boughs a brawling rill Leapt from the bosom of the hill, Like a proud beauty when she flies From her love's arms with angry eyes.
He clomb a tree that near him grew And leafy shade around him threw.
“Hence,” thought the Vánar, “shall I see The Maithil dame, if here she be, These lovely trees, this cool retreat Will surely tempt her wandering feet.
Here the sad queen will roam apart.

And dream of Ráma in her heart.”

Canto XV. Sítá.

FAIR AS KAILÁSA white with snow He saw a palace flash and glow,
A crystal pavement gem-inlaid,
And coral steps and colonnade,
And glittering towers that kissed the skies, Whose dazzling splendour charmed his eyes.
There pallid, with neglected dress, Watched close by fiend and giantess, Her sweet face thin with constant flow Of tears, with fasting and with woe; Pale as the young moon’s crescent when The first faint light returns to men: Dim as the flame when clouds of smoke The latent glory hide and choke; Like Rohiṇí the queen of stars
Oppressed by the red planet Mars; From her dear friends and husband torn, Amid the cruel fiends, forlorn,
Who fierce-eyed watch around her kept, A tender woman sat and wept.
Her sobs, her sighs, her mournful mien, Her glorious eyes, proclaimed the queen.
“This, this is she,” the Vánar cried, “Fair as the moon and lotus-eyed, I saw the giant Rávan bear
A captive through the fields of air.
Such was the beauty of the dame; Her form, her lips, her eyes the same.
This peerless queen whom I behold Is Ráma’s wife with limbs of gold.
Best of the sons of men is he,
And worthy of her lord is she.”

Canto XVI. Hanumán’s Lament.

Then, all his thoughts on Sítá bent, The Vánar chieftain made lament: “The queen to Ráma’s soul endeared, By Lakshmaṇ’s pious heart revered, Lies here, — for none may strive with Fate, A captive, sad and desolate.
The brothers’ might full well she knows, And bravely bears the storm of woes,
As swelling Gangá in the rains The rush of every flood sustains.
Her lord, for her, fierce Báli slew, Virádha’s monstrous might o’erthrew, For her the fourteen thousand slain In Janasthán bedewed the plain.
And if for her Ikshváku’s son
Destroyed the world ‘twere nobly done.
This, this is she, so far renowned, Who sprang from out the furrowed ground,[823]
Child of the high-souled king whose sway The men of Míthilá obey:
The glorious lady wooed and won By Daśaratha’s noblest son;
And now these sad eyes look on her Mid hostile fiends a prisoner.
From home and every bliss she fled By wifely love and duty led,
And heedless of a wanderer’s woes, A life in lonely forests chose.
This, this is she so fair of mould.
Whose limbs are bright as burnished gold.

Whose voice was ever soft and mild, Who sweetly spoke and sweetly smiled.
O, what is Ráma’s misery! how
He longs to see his darling now!
Pining for one of her fond looks As one athirst for water brooks.
Absorbed in woe the lady sees
No Rákshas guard, no blooming trees.
Her eyes are with her thoughts, and they Are fixed on Ráma far away.”

Canto XVII. Sítá’s Guard.

His pitying eyes with tears bedewed, The weeping queen again he viewed,
And saw around the prisoner stand Her demon guard, a fearful band.
Some earless, some with ears that hung Low as their feet and loosely swung:
Some fierce with single ears and eyes, Some dwarfish, some of monstrous size:
Some with their dark necks long and thin With hair upon the knotty skin:
Some with wild locks, some bald and bare, Some covered o’er with bristly hair:
Some tall and straight, some bowed and bent With every foul disfigurement:
All black and fierce with eyes of fire, Ruthless and stern and swift to ire: Some
with the jackal’s jaw and nose, Some faced like boars and buffaloes: Some with
the heads of goats and kine, Of elephants, and dogs, and swine: With lions’ lips
and horses’ brows, They walked with feet of mules and cows: Swords, maces,
clubs, and spears they bore In hideous hands that reeked with gore, And, never
sated, turned afresh
To bowls of wine and piles of flesh.
Such were the awful guards who stood Round Sítá in that lovely wood,
While in her lonely sorrow she
Wept sadly neath a spreading tree.
He watched the spouse of Ráma there Regardless of her tangled hair,
Her jewels stripped from neck and limb, Decked only with her love of him.

Canto XVIII. Rávan.

While from his shelter in the boughs The Vánar looked on Ráma’s spouse He heard the gathered giants raise The solemn hymn of prayer and praise. — Priests skilled in rite and ritual, who The Vedas and their branches[824] knew.
Then, as loud strains of music broke His sleep, the giant monarch woke.
Swift to his heart the thought returned Of the fair queen for whom he burned;
Nor could the amorous fiend control The passion that absorbed his soul.
In all his brightest garb arrayed He hastened to that lovely shade, Where glowed each choicest flower and fruit, And the sweet birds were never mute, And tall deer bent their heads to drink On the fair streamlet’s grassy brink.
Near that Aśoka grove he drew, — A hundred dames his retinue.
Like Indra with the thousand eyes Girt with the beauties of the skies.
Some walked beside their lord to hold The chouries, fans, and lamps of gold.
And others purest water bore
In golden urns, and paced before.
Some carried, piled on golden plates, Delicious food of dainty cates;
Some wine in massive bowls whereon The fairest gems resplendent shone.
Some by the monarch’s side displayed, Wrought like a swan, a silken shade: Another beauty walked behind,
The sceptre to her care assigned.
Around the monarch gleamed the crowd As lightnings flash about a cloud, And each made music as she went
With zone and tinkling ornament.
Attended thus in royal state
The monarch reached the garden gate, While gold and silver torches, fed With scented oil a soft light shed.[825]

He, while the flame of fierce desire Burnt in his eyes like kindled fire, Seemed Love incarnate in his pride, His bow and arrows laid aside.[826]
His robe, from spot and blemish free Like Amrit foamy from the sea,[827]
Hung down in many a loosened fold Inwrought with flowers and bright with gold.
The Vánar from his station viewed, Amazed, the wondrous multitude,
Where, in the centre of that ring Of noblest women, stood the king, As stands the full moon fair to view, Girt by his starry retinue.

Canto XIX. Sítá’s Fear.

Then o’er the lady’s soul and frame A sudden fear and trembling came, When, glowing in his youthful pride, She saw the monarch by her side.
Silent she sat, her eyes depressed, Her soft arms folded o’er her breast, And, — all she could, — her beauties screened From the bold gazes of the fiend.
There where the wild she-demons kept Their watch around, she sighed and wept.
Then, like a severed bough, she lay Prone on the bare earth in dismay.
The while her thoughts on love’s fleet wings Flew to her lord the best of kings.
She fell upon the ground, and there Lay struggling with her wild despair, Sad as a lady born again
To misery and woe and pain,
Now doomed to grief and low estate, Once noble fair and delicate:
Like faded light of holy lore,
Like Hope when all her dreams are o’er; Like ruined power and rank debased, Like majesty of kings disgraced: Like worship foiled by erring slips, The moon that labours in eclipse; A pool with all her lilies dead, An army when its king has fled: So sad and helpless wan and worn, She lay among the fiends forlorn.

Canto XX. Rávan’s Wooing.

With amorous look and soft address The fiend began his suit to press:
“Why wouldst thou, lady lotus-eyed, From my fond glance those beauties hide?
Mine eager suit no more repel:
But love me, for I love thee well.
Dismiss, sweet dame, dismiss thy fear; No giant and no man is near.
Ours is the right by force to seize What dames soe’er our fancy please.[828]
But I with rude hands will not touch A lady whom I love so much.
Fear not, dear queen: no fear is nigh: Come, on thy lover’s love rely,
Some little sign of favor show,
Nor lie enamoured of thy woe.
Those limbs upon that cold earth laid, Those tresses twined in single braid,[829]
The fast and woe that wear thy frame, Beseem not thee, O beauteous dame.
For thee the fairest wreaths were meant, The sandal and the aloe’s scent, Rich ornaments and pearls of price, And vesture meet for Paradise.
With dainty cates shouldst thou be fed, And rest upon a sumptuous bed.
And festive joys to thee belong, The music, and the dance and song.
Rise, pearl of women, rise and deck With gems and chains thine arms and neck.
Shall not the dame I love be seen In vesture worthy of a queen?
Methinks when thy sweet form was made His hand the wise Creator stayed; For never more did he design
A beauty meet to rival thine.
Come, let us love while yet we may, For youth will fly and charms decay, Come cast thy grief and fear aside, And be my love, my chosen bride.
The gems and jewels that my hand Has reft from every plundered land, — To thee I give them all this day, And at thy feet my kingdom lay.

The broad rich earth will I o'errun, And leave no town unconquered, none; Then of the whole an offering make To Janak,[830] dear, for thy sweet sake.
In all the world no power I see
Of God or man can strive with me.
Of old the Gods and Asurs set
In terrible array I met:
Their scattered hosts to earth I beat, And trod their flags beneath my feet.
Come, taste of bliss and drink thy fill, And rule the slave who serves thy will.
Think not of wretched Ráma: he
Is less than nothing now to thee.
Stript of his glory, poor, dethroned, A wanderer by his friends disowned, On the cold earth he lays his head, Or is with toil and misery dead.
And if perchance he lingers yet, His eyes on thee shall ne'er be set.
Could he, that mighty monarch, who Was named Hiraṇyakaśipu,
Could he who wore the garb of gold Win Glory back from Indra's hold?[831]
O lady of the lovely smile,
Whose eyes the sternest heart beguile, In all thy radiant beauty dressed My heart and soul thou ravishest.
What though thy robe is soiled and worn, And no bright gems thy limbs adorn, Thou unadorned art dearer far
Than all my loveliest consorts are.
My royal home is bright and fair; A thousand beauties meet me there, But come, my glorious love, and be The queen of all those dames and me."

Canto XXI. Sítá’s Scorn.

She thought upon her lord and sighed, And thus in gentle tones replied:
“Beseems thee not, O King, to woo A matron, to her husband true.
Thus vainly one might hope by sin And evil deeds success to win.
Shall I, so highly born, disgrace My husband’s house, my royal race?
Shall I, a true and loyal dame,
Defile my soul with deed of shame?”
Then on the king her back she turned, And answered thus the prayer she spurned: “Turn, Rávaṇ, turn thee from thy sin; Seek virtue’s paths and walk therein.
To others dames be honour shown; Protect them as thou wouldst thine own.
Taught by thyself, from wrong abstain Which, wrought on thee, thy heart would pain.[832]
Beware: this lawless love of thine Will ruin thee and all thy line; And for thy sin, thy sin alone,
Will Lanká perish overthrown.
Dream not that wealth and power can sway My heart from duty’s path to stray.
Linked like the Day-God and his shine, I am my lord’s and he is mine.
Repent thee of thine impious deed; To Ráma’s side his consort lead.
Be wise; the hero’s friendship gain, Nor perish in his fury slain.
Go, ask the God of Death to spare, Or red bolt flashing through the air, But look in vain for spell or charm To stay my Ráma’s vengeful arm.
Thou, when the hero bends his bow, Shalt hear the clang that heralds woe, Loud as the clash when clouds are rent And Indra’s bolt to earth is sent.
Then shall his furious shafts be sped, Each like a snake with fiery head, And in their flight shall hiss and flame Marked with the mighty archer’s name.[833]

Then in the fiery deluge all
Thy giants round their king shall fall.”

Canto XXII. Rávan’s Threat.

Then anger swelled in Rávaṇ’s breast, Who fiercely thus the dame addressed: “’Tis ever thus: in vain we sue
To woman, and her favour woo.
A lover’s humble words impel
Her wayward spirit to rebel.
The love of thee that fills my soul Still keeps my anger in control,
As charioteers with bit and rein
The swerving of the steed restrain.
The love that rules me bids me spare Thy forfeit life, O thou most fair.
For this, O Sítá, have I borne
The keen reproach, the bitter scorn, And the fond love thou boastest yet For that poor wandering anchoret; Else had the words which thou hast said Brought death upon thy guilty head.
Two months, fair dame, I grant thee still To bend thee to thy lover’s will.
If when that respite time is fled Thou still refuse to share my bed, My cooks shall mince thy limbs with steel And serve thee for my morning meal.”[834]
The minstrel daughters of the skies Looked on her woe with pitying eyes, And sun-bright children of the Gods[835]
Consoled the queen with smiles and nods.
She saw, and with her heart at ease, Addressed the fiend in words like these; “Hast thou no friend to love thee, none In all this isle to bid thee shun The ruin which thy crime will bring On thee and thine, O impious King?
Who in all worlds save thee could woo Me, Ráma’s consort pure and true, As though he tempted with his love Queen Śachí[836] on her throne above?

How canst thou hope, vile wretch, to fly The vengeance that e’en now is nigh,
When thou hast dared, untouched by shame, To press thy suit on Ráma’s dame?
Where woods are thick and grass is high A lion and a hare may lie;
My Ráma is the lion, thou
Art the poor hare beneath the bough.
Thou railest at the lord of men,
But wilt not stand within his ken.
What! is that eye unstricken yet
Whose impious glance on me was set?
Still moves that tongue that would not spare The wife of Daśaratha’s heir?”
Then, hissing like a furious snake, The fiend again to Sítá spake:
“Deaf to all prayers and threats art thou, Devoted to thy senseless vow.
No longer respite will I give,
And thou this day shalt cease to live; For I, as sunlight kills the morn, Will slay thee for thy scathe and scorn.”
The Rákshas guard was summoned: all The monstrous crew obeyed the call,
And hastened to the king to take
The orders which he fiercely spake: “See that ye guard her well, and tame, Like some wild thing, the stubborn dame, Until her haughty soul be bent
By mingled threat and blandishment.”[837]
The monsters heard: away he strode, And passed within his queens’ abode.

Canto XXIII. The Demons’ Threats.

Then round the helpless Sítá drew With fiery eyes the hideous crew, And thus assailed her, all and each, With insult, taunt, and threatening speech: “What! can it be thou prizest not This happy chance, this glorious lot, To be the chosen wife of one
So strong and great, Pulastya’s son?
Pulastya — thus have sages told — Is mid the Lords of Life[838] enrolled.
Lord Brahmá’s mind-born son was he, Fourth of that glorious company.
Viśravas from Pulastya sprang, — Through all the worlds his glory rang.
And of Viśravas, large-eyed dame!
Our king the mighty Rávaṇ came.
His happy consort thou mayst be: Scorn not the words we say to thee.”
One awful demon, fiery-eyed,
Stood by the Maithil queen and cried: ‘Come and be his, if thou art wise, Who smote the sovereign of the skies, And made the thirty Gods and three,[839]
O’ercome in furious battle, flee.

Thy lover turns away with scorn
From wives whom grace and youth adorn.
Thou art his chosen consort, thou Shall be his pride and darling now.”
Another, Vikatá by name,
In words like these addressed the dame: “The king whose blows, in fury dealt, The Nágas[840] and Gandharvas[841] felt, In battle’s fiercest brunt subdued, Has stood by thee and humbly wooed.
And wilt thou in thy folly miss
The glory of a love like this?

Scared by his eye the sun grows chill, The wanderer wind is hushed and still.
The rains at his command descend, And trees with new-blown blossoms bend.
His word the hosts of demons fear, And wilt thou, dame, refuse to hear?
Be counselled; with his will comply, Or, lady, thou shalt surely die.”

Canto XXIV. Sítá’s Reply.

Still with reproaches rough and rude Those fiends the gentle queen pursued: “What! can so fair a life displease, To dwell with him in joyous ease?
Dwell in his bowers a happy queen In silk and gold and jewels’ sheen?
Still must thy woman fancy cling To Ráma and reject our king?
Die in thy folly, or forget
That wretched wandering anchoret.
Come, Sítá, in luxurious bowers
Spend with our lord thy happy hours; The mighty lord who makes his own The treasures of the worlds o’erthrown.”
Then, as a tear bedewed her eye, The hapless lady made reply:
“I loathe, with heart and soul detest The shameful life your words suggest.
Eat, if you will, this mortal frame: My soul rejects the sin and shame.
A homeless wanderer though he be, In him my lord, my life I see,
And, till my earthly days be done, Will cling to great Ikshváku’s son.”
Then with fierce eyes on Sítá set They cried again with taunt and threat: Each licking with her fiery tongue The lip that to her bosom hung,
And menacing the lady’s life
With axe, or spear or murderous knife: “Hear, Sítá, and our words obey, Or perish by our hands to-day.
Thy love for Raghu’s son forsake, And Rávaṇ for thy husband take,
Or we will rend thy limbs apart
And banquet on thy quivering heart.
Now from her body strike the head, And tell the king the dame is dead.
Then by our lord’s commandment she A banquet for our band shall be.

Come, let the wine be quickly brought That frees each heart from saddening thought.
Then to the western gate repair, And we will dance and revel there.”

Canto XXV. Sítá’s Lament.

ON THE BARE earth the lady sank, And trembling from their presence shrank Like a strayed fawn, when night is dark, And hungry wolves around her bark.

Then to a shady tree she crept,
And thought upon her lord and wept.
By fear and bitter woe oppressed
She bathed the beauties of her breast With her hot tears’ incessant flow, And found no respite from her woe.
As shakes a plantain in the breeze She shook, and fell on trembling knees; While at each demon’s furious look Her cheek its native hue forsook.
She lay and wept and made her moan In sorrow’s saddest undertone,
And, wild with grief, with fear appalled, On Ráma and his brother called:
“O dear Kauśalyá,[842] hear me cry!
Sweet Queen Sumitrá,[843] list my sigh!
True is the saw the wise declare: Death comes not to relieve despair.
’Tis vain for dame or man to pray; Death will not hear before his day; Since I, from Ráma’s sight debarred, And tortured by my cruel guard,
Still live in hopeless woe to grieve And loathe the life I may not leave, Here, like a poor deserted thing, My limbs upon the ground I fling, And, like a bark beneath the blast, Shall sink oppressed with woes at last.
Ah, blest are they, supremely blest, Whose eyes upon my lord may rest; Who mark his lion port, and hear
His gentle speech that charms the ear.
Alas, what antenatal crime,
What trespass of forgotten time

Weighs on my soul, and bids me bow Beneath this load of misery now?”

Canto XXVI. Sítá’s Lament.

“I Ráma’s wife, on that sad day, By Rávaṇ’s arm was borne away,
Seized, while I sat and feared no ill, By him who wears each form at will.
A helpless captive, left forlorn To demons’ threats and taunts and scorn, Here for my lord I weep and sigh, And worn with woe would gladly die.
For what is life to me afar
From Ráma of the mighty car?
The robber in his fruitless sin Would hope his captive’s love to win.
My meaner foot shall never touch The demon whom I loathe so much.
The senseless fool! he knows me not, Nor the proud soul his love would blot.
Yea, limb from limb will I be rent, But never to his prayer consent; Be burnt and perish in the fire, But never meet his base desire.
My lord was grateful, true and wise, And looked on woe with pitying eyes; But now, recoiling from the strife He pities not his captive wife.
Alone in Janasthán he slew
The thousands of the Rákshas crew.
His arm was strong, his heart was brave, Why comes he not to free and save?
Why blame my lord in vain surmise?
He knows not where his lady lies.
O, if he knew, o’er land and sea His feet were swift to set me free; This Lanká, girdled by the deep, Would fall consumed, a shapeless heap, And from each ruined home would rise A Rákshas widow’s groans and cries.”

Canto XXVII. Trijatá’s Dream.

Their threats unfeared, their counsel spurned, The demons’ breasts with fury burned.
Some sought the giant king to bear The tale of Sítá’s fixt despair.
With threats and taunts renewed the rest Around the weeping lady pressed.
But Trijaṭá, of softer mould,
A Rákshas matron wise and old,
With pity for the captive moved, In words like these the fiends reproved: “Me, me,” she cried, “eat me, but spare The spouse of Daśaratha’s heir.
Last night I dreamt a dream; and still The fear and awe my bosom chill; For in that dream I saw foreshown Our race by Ráma’s hand o’erthrown.
I saw a chariot high in air,
Of ivory exceeding fair.
A hundred steeds that chariot drew As swiftly through the clouds it flew, And, clothed in white, with wreaths that shone, The sons of Raghu rode thereon.
I looked and saw this lady here, Clad in the purest white, appear High on the snow white hill whose feet The angry waves of ocean beat.
And she and Ráma met at last
Like light and sun when night is past.
Again I saw them side by side.
On Rávaṇ’s car they seemed to ride, And with the princely Lakshmaṇ flee To northern realms beyond the sea.

Then Rávaṇ, shaved and shorn, besmeared With oil from head to foot, appeared.
He quaffed, he raved: his robes were red: Fierce was his eye, and bare his head.
I saw him from his chariot thrust; I saw him rolling in the dust.

A woman came and dragged away
The stricken giant where he lay, And on a car which asses drew
The monarch of our race she threw.
He rose erect, he danced and laughed, With thirsty lips the oil he quaffed, Then with wild eyes and streaming mouth Sped on the chariot to the south.[844]
Then, dropping oil from every limb, His sons the princes followed him, And Kumbhakarṇa,[845] shaved and shorn, Was southward on a camel borne.
Then royal Lanká reeled and fell With gate and tower and citadel.
This ancient city, far-renowned: All life within her walls was drowned; And the wild waves of ocean rolled O'er Lanká and her streets of gold.
Warned by these signs I bid you fly; Or by the hand of Ráma die,
Whose vengeance will not spare the life Of one who vexed his faithful wife.
Your bitter taunts and threats forgo: Comfort the lady in her woe,
And humbly pray her to forgive;
For so you may be spared and live."

[I omit the 28th and 29th Cantos as an unmistakeable interpolation. Instead of advancing the story it goes back to Canto XVII, containing a lamentation of Sítá after Rávaṇ has left her, and describes the the auspicious signs sent to cheer her, the throbbing of her left eye, arm, and side. The Canto is found in the Bengal recension. Gorresio translates it. and observes: "I think that Chapter XXVIII. — The Auspicious Signs — is an addition, a later interpolation by the Rhapsodists. It has no bond of connexion either with what precedes or follows it, and may be struck out not only without injury to, but positively to the advantage of the poem. The metre in which this chapter is written differs from that which is generally adopted in the course of the poem."]

Canto XXX. Hanumán’s Deliberation.

THE VÁNAR WATCHED concealed: each word Of Sítá and the fiends he heard,
And in a maze of anxious thought His quick-conceiving bosom wrought.
“At length my watchful eyes have seen, Pursued so long, the Maithil queen,
Sought by our Vánar hosts in vain From east to west, from main to main.
A cautious spy have I explored
The palace of the Rákhshas lord, And thoroughly learned, concealed from sight,
The giant monarch’s power and might.
And now my task must be to cheer The royal dame who sorrows here.
For if I go, and soothe her not, A captive in this distant spot, She, when she finds no comfort nigh, Will sink beneath her woes and die.
How shall my tale, if unconsoled I leave her, be to Ráma told?
How shall I answer Raghu’s son, “No message from my darling, none?”
The husband’s wrath, to fury fanned, Will scorch me lifeless where I stand, Or if I urge my lord the king
To Lanká’s isle his hosts to bring, In vain will be his zeal, in vain The toil, the danger, and the pain.
Yea, this occasion must I seize That from her guard the lady frees,[846]
To win her ear with soft address And whisper hope in dire distress.
Shall I, a puny Vánar, choose
The Sanskrit men delight to use?
If, as a man of Bráhman kind,
I speak the tongue by rules refined, The lady, yielding to her fears, Will think ’tis Rávaṇ’s voice she hears.
I must assume my only plan —
The language of a common[847] man.

Yet, if the lady sees me nigh, In terror she will start and cry; And all the demon band, alarmed, Will come with various weapons armed, With their wild shouts the grove will fill, And strive to take me, or to kill.
And, at my death or capture, dies The hope of Ráma`s enterprise.
For none can leap, save only me, A hundred leagues across the sea.
It is a sin in me, I own,
To talk with Janak's child alone.
Yet greater is the sin if I
Be silent, and the lady die.
First I will utter Ráma's name, And laud the hero's gifts and fame.
Perchance the name she holds so dear Will soothe the faithful lady's fear."

Canto XXXI. Hanumán’s Speech.

THEN IN SWEET accents low and mild The Vánar spoke to Janak’s child: “A noble king, by sin unstained, The mighty Daśaratha reigned.
Lord of the warrior’s car and steed, The pride of old Ikshváku’s seed.
A faithful friend, a blameless king, Protector of each living thing.
A glorious monarch, strong to save, Blest with the bliss he freely gave.
His son, the best of all who know The science of the bended bow,
Was moon-bright Ráma, brave and strong, Who loved the right and loathed the wrong, Who ne’er from kingly duty swerved, Loved by the lands his might preserved.
His feet the path of law pursued; His arm rebellious foes subdued.
His sire’s command the prince obeyed And, banished, sought the forest shade, Where with his wife and brother he Wandered a saintly devotee.
There as he roamed the wilds he slew The bravest of the Rákshas crew.
The giant king the prince beguiled, And stole his consort, Janak’s child.
Then Ráma roamed the country round, And a firm friend, Sugríva, found, Lord of the Vánar race, expelled From his own realm which Báli held, He conquered Báli and restored
The kingdom to the rightful lord.
Then by Sugríva’s high decree
The Vánar legions searched for thee, Sampáti’s counsel bade me leap
A hundred leagues across the deep.
And now my happy eyes have seen
At last the long-sought Maithil queen.
Such was the form, the eye, the grace Of her whom Ráma bade me trace.”

He ceased: her flowing locks she drew To shield her from a stranger’s view; Then, trembling in her wild surprise, Raised to the tree her anxious eyes.

Canto XXXII. Sítá’s Doubt.

Her eyes the Maithil lady raised And on the monkey speaker gazed.
She looked, and trembling at the sight Wept bitter tears in wild affright.
She shrank a while with fear distraught, Then, nerved again, the lady thought:
“Is this a dream mine eyes have seen, This creature, by our laws unclean?
O, may the Gods keep Ráma, still, And Lakshmaṇ, and my sire, from ill!
It is no dream: I have not slept, But, trouble-worn, have watched and wept Afar from that dear lord of mine
For whom in ceaseless woe I pine, No art may soothe my wild distress Or lull me to forgetfulness.
I see but him: my lips can frame
No syllable but Ráma’s name.
Each sight I see, each sound I hear, Brings Ráma to mine eye or ear,
The wish was in my heart, and hence The sweet illusion mocked my sense.
’Twas but a phantom of the mind,
And yet the voice was soft and kind.
Be glory to the Eternal Sire,[848]
Be glory to the Lord of Fire,
The mighty Teacher in the skies,[849]
And Indra with his thousand eyes, And may they grant the truth to be E’en as the words that startled me.”

Canto XXXIII. The Colloquy.

Down from the tree Hanumán came And humbly stood before the dame.
Then joining reverent palm to palm Addressed her thus with words of balm:
“Why should the tears of sorrow rise, Sweet lady, to those lovely eyes, As when the wind-swept river floods Two half expanded lotus buds?
Who art thou, O most fair of face?
Of Asur,[850] or celestial race?
Did Nága mother give thee birth?
For sure thou art no child of earth.
Do Rudras[851] claim that heavenly form?
Or the swift Gods[852] who ride the storm?
Or art thou Rohiṇí[853] the blest, That star more lovely than the rest, — Reft from the Moon thou lovest well And doomed a while on earth to dwell?
Or canst thou, fairest wonder, be The starry queen Arundhatí,[854]
Fled in thy wrath or jealous pride From her dear lord Vaśishṭha’s side?
Who is the husband, father, son
Or brother, O thou loveliest one, Gone from this world in heaven to dwell, For whom those eyes with weeping swell?
Yet, by the tears those sweet eyes shed, Yet, by the earth that bears thy tread,[855]
By calling on a monarch’s name,
No Goddess but a royal dame.
Art thou the queen, fair lady, say, Whom Rávaṇ stole and bore away?
Yea, by that agony of woe,
That form unrivalled here below, That votive garb, thou art, I ween, King Janak’s child and Ráma’s queen.”
Hope at the name of Ráma woke,

And thus the gentle lady spoke:
“I am that Sítá wooed and won
By Daśaratha’s royal son,
The noblest of Ikshváku’s line;
And every earthly joy was mine.
But Ráma left his royal home
In Daṇḍak’s tangled wilds to roam.
Where with Sumitrá’s son and me, He lived a saintly devotee.
The giant Rávaṇ came with guile
And bore me thence to Lanká’s isle.
Some respite yet the fiend allows, Two months of life, to Ráma’s spouse.
Two moons of hopeless woe remain, And then the captive will be slain.”

Canto XXXIV. Hanumán’s Speech.

Thus spoke the dame in mournful mood, And Hanumán his speech renewed:
“O lady, by thy lord’s decree
I come a messenger to thee.
Thy lord is safe with steadfast friends, And greeting to his queen he sends, And Lakshmaṇ, ever faithful bows His reverent head to Ráma’s spouse.”
Through all her frame the rapture ran, As thus again the dame began:
“Now verily the truth I know
Of the wise saw of long ago:
“Once only in a hundred years
True joy to living man appears.”
He marked her rapture-beaming hue, And nearer to the lady drew,
But at each onward step he took
Suspicious fear her spirit shook.
“Alas, Alas,” she cried in fear.
“False is the tale I joyed to hear.
’Tis Rávaṇ, ’tis the fiend, who tries To mock me with a new disguise.
If thou, to wring my woman’s heart, Hast changed thy shape by magic art, And wouldst a helpless dame beguile, The wicked deed is doubly vile.
But no: that fiend thou canst not be: Such joy I had from seeing thee.
But if my fancy does not err,
And thou art Ráma’s messenger,
The glories of my lord repeat:
For to these ears such words are sweet.”
The Vánar knew the lady’s thought,[856]

And gave the answer fondly sought: “Bright as the sun that lights the sky Dear as the Moon to every eye.
He scatters blessings o’er the land Like bounties from Vaiśravaṇ’s[857] hand.
Like Vishṇu strong and unsubdued, Unmatched in might and fortitude.
Wise, truthful as the Lord of Speech, With gentle words he welcomes each.
Of noblest mould and form is he, Like love’s incarnate deity.
He quells the fury of the foe,
And strikes when justice prompts the blow.
Safe in the shadow of his arm
The world is kept from scathe and harm.
Now soon shall Rávaṇ rue his theft, And fall, of realm and life bereft.
For Ráma’s wrathful hand shall wing His shafts against the giant king.
The day, O Maithil Queen, is near When he and Lakshmaṇ will be here, And by their side Sugríva lead
His countless hosts of Vánar breed.
Sugríva’s servant, I, by name
Hanumán, by his order came.
With desperate leap I crossed the sea To Lanká’s isle in search of thee, No traitor, gentle dame, am I:
Upon my word and faith rely.”

Canto XXXV. Hanumán's Speech.

WITH JOYOUS HEART she heard him tell Of the great lord she loved so well, And in sweet accents, soft and low, Spoke, half forgetful of her woe: "How didst thou stand by Ráma's side?
How came my lord and thou allied?
How met the people of the wood
With men on terms of brotherhood?
Declare each grace and regal sign That decks the lords of Raghu's line.
Each circumstance and look relate: Tell Ráma's form and speech, and gait."
"Thy fear and doubt," he cried, "dispelled, Hear, lady, what mine eyes beheld.
Hear the imperial signs that grace The glory of Ikshváku's race.
With moon-bright face and lotus eyes, Most beautiful and good and wise, With sun-like glory round his head, Long-suffering as the earth we tread, He from all foes his realm defends.
Yea, o'er the world his care extends.
He follows right in all his ways, And ne'er from royal duty strays.
He knows the lore that strengthens kings; His heart to truth and honour clings.
Each grace and gift of form and mind Adorns that prince of human kind; And virtues like his own endue
His brother ever firm and true.
O'er all the land they roamed distraught, And thee with vain endeavour sought,
Until at length their wandering feet Trod wearily our wild retreat.
Our banished king Sugríva spied
The princes from the mountain side.
By his command I sought the pair And led them to our monarch there.
Thus Ráma and Sugríva met,

And joined the bonds that knit them yet, When each besought the other's aid,
And friendship and alliance made.
An arrow launched from Ráma's bow Laid Báli dead, Sugríva's foe.
Then by commandment of our lord
The Vánar hosts each land explored.
We reached the coast: I crossed the sea And found my way at length to thee."[858]

Canto XXXVI. Ráma's Ring.

"Receive," he cried, "this precious ring,[859]
Sure token from thy lord the king: The golden ring he wont to wear: See, Ráma's name engraven there."
Then, as she took the ring he showed, The tears that spring of rapture flowed.
She seemed to touch the hand that sent The dearly valued ornament,
And with her heart again at ease, Replied in gentle words like these: "O thou, whose soul no fears deter, Wise, brave, and faithful messenger!
And hast thou dared, o'er wave and foam, To seek me in the giants' home?
In thee, true messenger, I find The noblest of thy woodland kind.
Who couldst, unmoved by terror, brook On Rávaṇ, king of fiends, to look.

Now may we commune here as friends, For he whom royal Ráma sends
Must needs be one in danger tried, A valiant, wise, and faithful guide.
Say, is it well with Ráma still?
Lives Lakshmaṇ yet untouched by ill?
Then why should Ráma's hand be slow To free his consort from her woe?
Why spare to burn, in search of me, The land encircled by the sea?
Can Bharat send no army out
With banners, cars and battle shout?
Cannot thy king Sugríva lend
His legions to assist his friend?"
His hands upon his head he laid And thus again his answer made: "Not yet has Ráma learnt where lies His lady of the lotus eyes,
Or he like Indra from the sky
To Śachí's[860] aid, to thee would fly.

Soon will he hear the tale, and then, Roused to revenge, the lord of men Will to the giants' island lead Fierce myriads of the woodland breed, Bridging his conquering way, and make The town a ruin for thy sake.

Believe my words, sweet dame; I swear By roots and fruit, my woodland fare, By Meru's peak and Vindhva's chain, And Mandar of the Milky Main,

Soon shalt thou see thy lord, though now He waits upon Praśravaṇ's[861] brow, Come glorious as the breaking morn, Like Indra on Airávat[862] borne.

For thee he looks with longing eyes; The wood his scanty food supplies.

For thee his brow is pale and worn, For thee are meat and wine forsworn.

Thine image in his heart he keeps, For thee by night he wakes and weeps.

Or if perchance his eyes he close And win brief respite from his woes, E'en then the name of Sítá slips In anguish from his murmuring lips.

If lovely flowers or fruit he sees, Which women love, upon the trees, To thee, to thee his fancy flies.

And 'Sítá! O my love!' he cries."

Canto XXXVII. Sítá’s Speech.

“Thou bringest me,” she cried again, “A mingled draught of bliss and pain:
Bliss, that he wears me in his heart, Pain, that he wakes and weeps apart, O, see how Fate is king of all,
Now lifts us high, now bids us fall, And leads a captive bound with cord The meanest slave, the proudest lord, Thus even now Fate’s stern decree Has struck with grief my lord and me.
Say, how shall Ráma reach the shore Of sorrow’s waves that rise and roar, A shipwrecked sailor, well nigh drowned In the wild sea that foams around?
When will he smite the demon down, Lay low in dust the giants’ town, And, glorious from his foes’ defeat, His wife, his long-lost Sítá, meet?
Go, bid him speed to smite his foes Before the year shall reach its close.
Ten months are fled but two remain, Then Rávaṇ’s captive must be slain.
Oft has Vibhishaṇ,[863] just and wise, Besought him to restore his prize.
But deaf is Rávaṇ’s senseless ear: His brother’s rede he will not hear.
Vibhishaṇ’s daughter[864] loves me well: From her I learnt the tale I tell.
Avindhva[865] prudent, just, and old, The giant’s fall has oft foretold; But Fate impels him to despise
His word on whom he most relies.
In Ráma’s love I rest secure,
For my fond heart is true and pure, And him, my noblest lord, I deem In valour, power, and might supreme.”
As from her eyes the waters ran, The Vánar chief again began:
“Yea, Ráma, when he hears my tale, Will with our hosts these walls assail.
Or I myself, O Queen, this day

Will bear thee from the fiend away, Will lift thee up, and take thee hence To him thy refuge and defence;
Will take thee in my arms, and flee To Ráma far beyond the sea;
Will place thee on Praśravaṇ hill Where Raghu's son is waiting still."

"How canst thou bear me hence?" she cried, "The way is long, the sea is wide.
To bear my very weight would be
A task too hard for one like thee."[866]
Swift rose before her startled eyes The Vánar in his native size,
Like Mandar's hill or Meru's height, Encircled with a blaze of light.
"O come," he cried, "thy fears dispel, Nor doubt that I will bear thee well.
Come, in my strength and care confide, And sit in joy by Ráma's side."
Again she spake: "I know thee now, Brave, resolute, and strong art thou; In glory like the Lord of Fire
With storm-swift feet which naught may tire But yet with thee I may not fly: For, borne so swiftly through the sky, Mine eyes would soon grow faint and dim, My dizzy brain would reel and swim, My yielding arms relax their hold, And I in terror uncontrolled
Should fall into the raging sea
Where hungry sharks would feed on me.
Nor can I touch, of free accord, The limbs of any save my lord.
If, by the giant forced away,
In his enfolding arms I lay,
Not mine, O Vánar, was the blame; What could I do, a helpless dame?
Go, to my lord my message bear,
And bid him end my long despair."

Canto XXXVIII. Sítá’s Gem.

Again the Vánar chief replied, With her wise answer satisfied: “Well hast thou said: thou canst not brave The rushing wind, the roaring wave.
Thy woman’s heart would sink with fear Before the ocean shore were near.
And for thy dread lest limb of thine Should for a while be touched by mine, The modest fear is worthy one
Whose cherished lord is Raghu’s son.
Yet when I sought to bear thee hence I spoke the words of innocence, Impelled to set the captive free By friendship for thy lord and thee.
But if with me thou wilt not try The passage of the windy sky,
Give me a gem that I may show,
Some token which thy lord may know.”
Again the Maithil lady spoke,
While tears and sobs her utterance broke: “The surest of all signs is this, To tell the tale of vanished bliss.
Thus in my name to Ráma speak:
“Remember Chitrakúṭa’s peak
And the green margin of the rill[867]
That flows beside that pleasant hill, Where thou and I together strayed Delighting in the tangled shade.
There on the grass I sat with thee And laid my head upon thy knee.
There came a greedy crow and pecked The meat I waited to protect
And, heedless of the clods I threw, About my head in circles flew,
Until by darling hunger pressed He boldly pecked me on the breast.
I ran to thee in rage and grief And prayed for vengeance on the thief.
Then Ráma[868] from his slumber rose And smiled with pity at my woes.

Upon my bleeding breast he saw
The scratches made by beak and claw.
He laid an arrow on his bow,
And launched it at the shameless crow.
That shaft, with magic power endued, The bird, where'er he flew, pursued, Till back to Raghu's son he fled And bent at Ráma's feet his head.[869]
Couldst thou for me with anger stirred Launch that dire shaft upon a bird, And yet canst pardon him who stole The darling of thy heart and soul?
Rise up, O bravest of the brave, And come in all thy might to save.
Come with the thunders of thy bow, And smite to earth the Rákshas foe."
She ceased; and from her glorious hair She took a gem that sparkled there A token which her husband's eyes With eager love would recognize.
His head the Vánar envoy bent
In low obeisance reverent.
And on his finger bound the gem She loosened from her diadem.

[I omit two Cantos of dialogue. Sítá tells Hanumán again to convey her message to Ráma and bid him hasten to rescue her. Hanumán replies as before that there is no one on earth equal to Ráma, who will soon come and destroy Rávaṇ. There is not a new idea in the two Cantos: all is reiteration.]

Canto XLI. The Ruin Of The Grove.

DISMISSED WITH EVERY honour due The Vánar from the spot withdrew.
Then joyous thought the Wind-God’s son: “The mighty task is wellnigh done.
The three expedients I must leave; The fourth alone can I achieve.[870]
These dwellers in the giants’ isle No arts of mine can reconcile.
I cannot bribe: I cannot sow
Dissension mid the Rákshas foe.
Arts, gifts, address, these fiends despise; But force shall yet their king chastise.
Perchance he may relent when all
The bravest of his chieftains fall.
This lovely grove will I destroy, The cruel Rávaṇ’s pride and joy.
The garden where he takes his ease Mid climbing plants and flowery trees That lift their proud tops to the skies, Dear to the tyrant as his eyes.
Then will he rouse in wrath, and lead His legions with the car and steed And elephants in long array,
And seek me thirsty for the fray.
The Rákshas legions will I meet,
And all his bravest host defeat;
Then, glorious from the bloody plain, Turn to my lord the king again.”
Then every lovely tree that bore
Fair blossoms, from the soil he tore, Till each green bough that lent its shade To singing birds on earth was laid.
The wilderness he left a waste,
The fountains shattered and defaced: O’erthrew and levelled with the ground Each shady seat and pleasure-mound.

Each arbour clad with climbing bloom, Each grotto, cell, and picture room, Each lawn by beast and bird enjoyed, Each walk and terrace was destroyed.
And all the place that was so fair Was left a ruin wild and bare,
As if the fury of the blast
Or raging fire had o’er it passed.

Canto XLII. The Giants Roused.

The cries of startled birds, the sound Of tall trees crashing to the ground, Struck with amaze each giant's ear, And filled the isle with sudden fear.
Then, wakened by the crash and cries, The fierce shefiends unclosed their eyes, And saw the Vánar where he stood Amid the devastated wood.
The more to scare them with the view To size immense the Vánar grew; And straight the Rákshas warders cried Janak's daughter terrified
"Whose envoy, whence, and who is he, Why has he come to talk with thee?
Speak, lady of the lovely eyes, And let not fear thy joy disguise."
Then thus replied the Maithil dame Of noble soul and perfect frame.
"Can I discern, with scanty skill, These fiends who change their forms at will?
'Tis yours to say: your kin you meet; A serpent knows a serpent's feet.
I weet not who he is: the sight Has filled my spirit with affright."
Some pressed round Sítá in a ring; Some bore the story to their king: "A mighty creature of our race, In monkey form, has reached the place.
He came within the grove," they cried, "He stood and talked by Sítá's side, He comes from Indra's court to her, Or is Kuvera's messenger;
Or Ráma sent the spy to seek
His consort, and her wrongs to wreak.
His crushing arm, his trampling feet Have marred and spoiled that dear retreat, And all the pleasant place which thou So lovest is a ruin now.
The tree where Sítá sat alone
Is spared where all are overthrown.
Perchance he saved the dame from harm: Perchance the toil had numbed his arm."
Then flashed the giant's eye with fire Like that which lights the funeral pyre.

He bade his bravest Kinkars[871] speed And to his feet the spoiler lead.

Forth from the palace, at his hest, Twice forty thousand warriors pressed.

Burning for battle, strong and fierce, With clubs to crush and swords to pierce, They saw Hanúmán near a porch,

And, thick as moths around a torch, Rushed on the foe with wild attacks Of mace and club and battle-axe.

As round him pressed the Rákshas crowd, The wondrous monkey roared aloud, That birds fell headlong from the sky: Then spake he with a mighty cry: “Long life to Daśaratha’s heir, And Lakshmaṇ, ever-glorious pair!

Long life to him who rules our race, Preserved by noblest Ráma’s grace!

I am the slave of Kośal’s king,[872]

Whose wondrous deeds the minstrels sing.

Hanúmán I, the Wind-God’s seed: Beneath this arm the foemen bleed.

I fear not, unapproached in might, A thousand Rávaṇ’s ranged for fight, Although in furious hands they rear The hill and tree for sword and spear, I will, before the giants’ eyes, Their city and their king chastise; And, having communed with the dame, Depart in triumph as I came.”

At that terrific roar and yell

The heart of every giant fell.

But still their king’s command they feared And pressed around with arms upreared.

Beside the porch a club was laid: The Vánar caught it up, and swayed The weapon round his head, and slew The foremost of the Rákshas crew.

Thus Indra vanquished, thousand-eyed, The Daityas who the Gods defied.

Then on the porch Hanúmán sprang, And loud his shout of triumph rang.

The giants looked upon the dead, And turning to their monarch fled.

And Rávaṇ with his spirit wrought To frenzy by the tale they brought, Urged to the fight Prahasta’s son, Of all his chiefs the mightiest one.

Canto XLIII. The Ruin Of The Temple.

The Wind-God's son a temple[873] scaled Which, by his fury unassailed,
High as the hill of Meru, stood
Amid the ruins of the wood;
And in his fury thundered out
Again his haughty battle-shout:
"I am the slave of Kośal's King
Whose wondrous deeds the minstrels sing."
Forth hurried, by that shout alarmed, The warders of the temple armed
With every weapon haste supplied, And closed him in on every side, With bands that strove to pierce and strike With shaft and axe and club and pike.
Then from its base the Vánar tore A pillar with the weight it bore.
Against the wall the mass he dashed, And forth the flames in answer flashed, That wildly ran o'er roofs and wall In hungry rage consuming all.
He whirled the pillar round his head And struck a hundred giants dead.
Then high upheld on air he rose
And called in thunder to his foes: "A thousand Vánar chiefs like me Roam at their will o'er land and sea, Terrific might we all possess:
Our stormy speed is limitless.
And all, unconquered in the fray, Our king Sugríva's word obey.
Backed by his bravest myriads, he Our warrior lord will cross the sea.
Then Lanká's lofty towers, and all Your hosts and Rávaṇ's self shall fall.
None shall be left unslaughtered; none Who braves the wrath of Raghu's son."

Canto XLIV. Jambumáli’s Death.

Then Jambumáli, pride and boast For valour of the Rákshas host,
Prahasta’s son supremely brave,
Obeyed the hest that Rávaṇ gave:
Fierce warrior with terrific teeth, With saguine robes and brilliant wreath.
A bow like Indra’s own[874], and store Of glittering shafts the chieftain bore.
And ever as the string he tried
The weapon with a roar replied,
Loud as the crashing thunder sent By him who rules the firmament.
Soon as the foeman came in view
Borne on a car which asses drew,
The Vánar chieftain mighty-voiced Shouted in triumph and rejoiced.
Prahasta’s son his bow-string drew, And swift the winged arrows flew, One in the face the Vánar smote,
Another quivered in his throat.
Ten from the deadly weapon sent
His brawny arms and shoulders rent.
Then as he felt each galling shot The Vánar’s rage waxed fiercely hot.
He looked, and saw a mass of stone That lay before his feet o’erthrown.
The mighty block he raised and threw, And crashing through the air it flew.
But Jambumáli shunned the blow,
And rained fresh arrows from his bow.
The Vánar’s limbs were red with gore: A Sál tree from the earth he tore, And, ere he hurled it undismayed, Above his head the missile swayed.
But shafts from Jambumáli’s bow
Cut through it ere his hand could throw.

And thigh and arm and chest and side With streams of rushing blood were dyed.
Still unsubdued though wounded oft The shattered trunk he raised aloft, And down with well-directed aim
On Jambumáli's chest it came.
There crushed upon the trampled grass He lay an undistinguished mass,
The foeman's eye no more could see His head or chest or arm or knee.
And bow and car and steeds[875] and store Of glittering shafts were seen no more.
When Jambumáli's death he heard,
King Rávaṇ's heart with rage was stirred And forth his general's sons he sent, For power and might preeminent.

Canto XLV. The Seven Defeated.

FORTH WENT THE seven in brave attire, In glory brilliant as the fire,
Impetuous chiefs with massive bows, The quellers of a host of foes:
Trained from their youth in martial lore, And masters of the arms they bore:
Each emulous and fiercely bold,
And banners wrought with glittering gold Waved o'er their chariots, drawn at speed By coursers of the noblest breed.
On through the ruins of the grove At Hanumán they fiercely drove,
And from the ponderous bows they strained A shower of deadly arrows rained.
Then scarce was seen the Vánar's form Enveloped in the arrowy storm.
So stands half veiled the Mountains' King When rainy clouds about him cling.
By nimble turn, by rapid bound
He shunned the shafts that rained around, Eluding, as in air he rose,
The rushing chariots of his foes.
The mighty Vánar undismayed
Amid his archer foemen played,
As plays the frolic wind on high
Mid bow-armed[876] clouds that fill the sky.
He raised a mighty roar and yell
That fear on all the army fell,
And then, his warrior soul aglow
With fury, rushed upon the foe,
Some with his open hand he beat
To death and trampled with his feet; Some with fierce nails he rent and slew,
And others with his fists o'erthrew; Some with his legs, as on he rushed, Some with his bulky chest he crushed; While some struck senseless by his roar

Dropped on the ground and breathed no more, The remnant, seized with sudden dread, Turned from the grove and wildly fled.

The trampled earth was thickly strown With steed and car and flag o’erthrown, And the red blood in rivers flowed From slaughtered fiends o’er path and road.

Canto XLVI. The Captains.

MAD WITH THE rage of injured pride King Rávaṇ summoned to his side
The valiant five who led his host, Supreme in war and honoured most.
“Go forth,” he cried, “with car and steed, And to my feet this monkey lead,
But watch each chance of time and place To seize this thing of silvan race.
For from his wondrous exploits he No monkey of the woods can be, But some new kind of creature meant To work us woe, by Indra sent.
Gandharvas, Nágas, and the best
Of Yakshas have our might confessed.
Have we not challenged and subdued The whole celestial multitude?
Yet will you not, if you are wise, A chief of monkey race despise.
For I myself have Báli known,
And King Sugríva’s power I own.
But none of all their woodland throng Was half so terrible and strong.”
Obedient to the words he spake
They hastened forth the foe to take.
Swift were the cars whereon they rode, And bright their weapons flashed and glowed.
They saw: they charged in wild career With sword and mace and axe and spear.
From Durdhar’s bow five arrows sped And quivered in the Vánar’s head.
He rose and roared: the fearful sound Made all the region echo round.
Then from above his weight he threw On Durdhar’s car that near him drew.
The weight that came with lightning speed Crushed pole and axle, car and steed.
It shattered Durdhar’s head and neck, And left him lifeless mid the wreck.
Yúpáksha saw the warrior die,
And Virúpáksha heard his cry,

And, mad for vengeance for the slain, They charged their Vánar foe again.
He rose in air: they onward pressed And fiercely smote him on the breast.
In vain they struck his iron frame: With eagle swoop to earth he came, Tore from the ground a tree that grew Beside him, and the demons slew.
Then Bhásakama raised his spear,
And Praghas with a laugh drew near, And, maddened at the sight, the two Against the undaunted Vánar flew.
As from his wounds the torrents flowed, Like a red sun the Vánar showed.
He turned, a mountain peak to seize With all its beasts and snakes and trees.
He hurled it on the pair: and they Crushed, overwhelmed, beneath it lay.

Canto XLVII. The Death Of Aksha.

But Rávaṇ, as his fury burned, His eyes on youthful Aksha[877] turned, Who rose impetuous at his glance
And shouted for his bow and lance.
He rode upon a glorious car
That shot the light of gems afar.
His pennon waved mid glittering gold And bright the wheels with jewels rolled,
By long and fierce devotion won
That car was splendid as the sun.
With rows of various weapons stored; And thought-swift horses whirled their lord Racing along the earth, or rose
High through the clouds whene'er he chose.
Then fierce and fearful war between The Vánar and the fiend was seen.
The Gods and Asurs stood amazed,
And on the wondrous combat gazed.
A cry from earth rose long and shrill, The wind was hushed, the sun grew chill.
The thunder bellowed from the sky, And troubled ocean roared reply.
Thrice Aksha strained his dreadful bow, Thrice smote his arrow on the foe, And with full streams of crimson bled Three gashes in the Vánar's head.
Then rose Hanúmán in the air
To shun the shafts no life could bear.
But Aksha in his car pursued,
And from on high the fight renewed With storm of arrows, thick as hail When angry clouds some hill assail.
Impatient of that arrowy shower
The Vánar chief put forth his power, Again above his chariot rose

And smote him with repeated blows.
Terrific came each deadly stroke: Breast neck and arm and back he broke; And
Aksha fell to earth, and lay
With all his life-blood drained away.

Canto XLVIII. Hanumán Captured.

To Indrajít[878] the bold and brave The giant king his mandate gave: “O trained in warlike science, best In arms of all our mightiest,
Whose valour in the conflict shown To Asurs and to Gods is known,
The Kinkars whom I sent are slain, And Jambumálí and his train;
The lords who led our giant bands Have fallen by the monkey’s hands; With shattered cars the ground is spread, And Aksha lies amid the dead.
Thou art my best and bravest: go, Unmatched in power, and slay the foe.”

He heard the hest: he bent his head; Athirst for battle forth he sped.
Four tigers fierce, of tawny hue, With fearful teeth, his chariot drew.
Hanúmán heard his strong bow clang, And swiftly from the earth he sprang, While weak and ineffective fell The archer’s shafts though pointed well.
The Rákshas saw that naught might kill The wondrous foe who mocked his skill, And launched a magic shaft to throw A binding spell about his foe.
Forth flew the shaft: the mystic charm Stayed his swift feet and numbed his arm,
Through all his frame he felt the spell, And motionless to earth he fell.
Nor would the reverent Vánar loose The bonds that bound him as a noose.
He knew that Brahmá’s self had charmed The weapon that his might disarmed.
They saw him helpless on the ground, And all the giants pressed around, And bonds of hemp and bark were cast About his limbs to hold him fast.
They drew the ropes round feet and wrists; They beat him with their hands and fists, And dragged him as they strained the cord With shouts of triumph to their lord.[879]

Canto XLIX. Rávan.

On the fierce king Hanúmán turned His angry eyes that glowed and burned.
He saw him decked with wealth untold Of diamond and pearl and gold,
And priceless was each wondrous gem That sparkled in his diadem.
About his neck rich chains were twined, The best that fancy e’er designed, And a fair robe with pearls bestrung Down from his mighty shoulders hung.
Ten heads he reared,[880] as Mandar’s hill Lifts woody peaks which tigers fill, Bright were his eyes, and bright, beneath, The flashes of his awful teeth.
His brawny arms of wondrous size
Were decked with rings and scented dyes.
His hands like snakes with five long heads Descending from their mountain beds.
He sat upon a crystal throne
Inlaid with wealth of precious stone, Whereon, of noblest work, was set A gold-embroidered coverlet.
Behind the monarch stood the best Of beauteous women gaily dressed, And each her giant master fanned, Or waved a chourie in her hand.
Four noble courtiers[881] wise and good In counsel, near the monarch stood, As the four oceans ever stand
About the sea-encompassed land.
Still, though his heart with rage was fired, The Vánar marvelled and admired:
“O what a rare and wondrous sight!
What beauty, majesty, and might!
All regal pomp combines to grace
This ruler of the Rákshas race.

He, if he scorned not right and law, Might guide the world with tempered awe:
Yea, Indra and the Gods on high
Might on his saving power rely.”

Canto L. Prahasta’s Questions.

THEN FIERCE THE giant’s fury blazed As on Hanúmán’s form he gazed,
And shaken by each wild surmise
He spake aloud with flashing eyes: “Can this be Nandi[882] standing here, The mighty one whom all revere?
Who once on high Kailása’s hill
Pronounced the curse that haunts me still?
Or is the woodland creature one
Of Asur race, or Bali’s[883] son?
The wretch with searching question try: Learn who he is, and whence; and why He marred the glory of the grove, And with my captains fiercely strove.”

Prahasta heard his lord’s behest, And thus the Vánar chief addressed: “O monkey stranger be consoled:
Fear not, and let thy heart be bold.
If thou by Indra’s mandate sent
Thy steps to Lanká’s isle hast bent, With fearless words the cause explain, And freedom thou shalt soon regain.
Or if thou comest as a spy
Despatched by Vishṇu in the sky, Or sent by Yáma, or the Lord
Of Riches, hast our town explored; Proved by the prowess thou hast shown No monkey save in form alone;
Speak boldly all the truth, and be Released from bonds, unharmed and free.
But falsehood spoken to our king Swift punishment of death will bring.”
He ceased: the Vánar made reply; “Not Indra’s messenger am I,
Nor came I hither to fulfil

Kuvera’s hest or Vishṇu’s will.
I stand before the giants here
A Vánar e’en as I appear.
I longed to see the king: ’twas hard To win my way through gate and guard.
And so to gain my wish I laid
In ruin that delightful shade.
No fiend, no God of heavenly kind With bond or chain these limbs may bind.
The Eternal Sire himself of old
Vouchsafed the boon that makes me bold, From Brahmá’s magic shaft released[884]
I knew the captor’s power had ceased, The fancied bonds I freely brooked, And thus upon the king have looked.
My way to Lanká have I won,
A messenger from Raghu’s son.”

Canto LI. Hanumán’s Reply.

“My king Sugríva greets thee fair, And bids me thus his rede declare.
Son of the God of Wind, by name Hanumán, to this isle I came.
To set the Maithil lady free
I crossed the barrier of the sea.
I roamed in search of her and found Her weeping in that lovely ground.
Thou in the lore of duty trained, Who hast by stern devotion gained This wondrous wealth and power and fame Shouldst fear to wrong another’s dame.
Hear thou my counsel, and be wise: No fiend, no dweller in the skies Can bear the shafts by Lakshmaṇ shot, Or Ráma when his wrath is hot.
O Giant King, repent the crime And soothe him while there yet is time.
Now be the Maithil queen restored Uninjured to her sorrowing lord.
Soon wilt thou rue thy dire mistake: She is no woman but a snake,
Whose very deadly bite will be The ruin of thy house and thee.
Thy pride has led thy thoughts astray, That fancy not a hand may slay The monarch of the giants, screened From mortal blow of God and fiend.
Sugríva still thy death may be: No Yaksha, fiend, or God is he, And Ráma from a woman springs, The mortal seed of mortal kings.
O think how Báli fell subdued; Think on thy slaughtered multitude.
Respect those brave and strong allies; Consult thy safety, and be wise.
I, even I, no helper need
To overthrow, with car and steed, Thy city Lanká half divine:
The power but not the will is mine.
For Raghu’s son, before his friend The Vánar monarch, swore to end With his own conquering arm the life Of him who stole his darling wife.

Turn, and be wise, O Rávaṇ turn; Or thou wilt see thy Lanká burn, And with thy wives, friends, kith and kin Be ruined for thy senseless sin.”

Canto LII. Vibhishan’s Speech.

THEN RÁVAṆ SPAKE with flashing eye: “Hence with the Vánar: let him die.”
Vibhishaṇ heard the stern behest,
And pondered in his troubled breast; Then, trained in arts that soothe and please
Addressed the king in words like these: “Revoke, my lord, thy fierce decree,
And hear the words I speak to thee.
Kings wise and noble ne’er condemn To death the envoys sent to them.
Such deed the world’s contempt would draw On him who breaks the ancient law.[885]
Observe the mean where justice lies, And spare his life but still chastise.”

Then forth the tyrant’s fury broke, And thus in angry words he spoke:
“O hero, when the wicked bleed
No sin or shame attends the deed.
The Vánar’s blood must needs be spilt, The penalty of heinous guilt.”
Again Vibhishaṇ made reply:
“Nay, hear me, for he must not die.
Hear the great law the wise declare: “Thy foeman’s envoy thou shalt spare.”
’Tis true he comes an open foe:
’Tis true his hands have wrought us woe, But law allows thee, if thou wilt, A punishment to suit the guilt.
The mark of shame, the scourge, the brand, The shaven head, the wounded hand.
Yea, were the Vánar envoy slain,
Where, King of giants, were the gain?
On them alone, on them who sent
The message, be the punishment.

For spake he well or spake he ill, He spake obedient to their will,
And, if he perish, who can bear
Thy challenge to the royal pair?
Who, cross the ocean and incite
Thy death-doomed enemies to fight?”

Canto LIII. The Punishment.

King Rávaṇ, by his pleading moved, The counsel of the chief approved:
“Thy words are wise and true: to kill An envoy would beseem us ill.
Yet must we for his crime invent
Some fitting mode of punishment.
The tail, I fancy, is the part
Most cherished by a monkey’s heart.
Make ready: set his tail aflame,
And let him leave us as he came,
And thus disfigured and disgraced Back to his king and people haste.”
The giants heard their monarch’s speech; And, filled with burning fury, each Brought strips of cotton cloth, and round The monkey’s tail the bandage wound.
As round his tail the bands they drew His mighty form dilating grew
Vast as the flame that bursts on high Where trees are old and grass is dry.
Each band and strip they soaked in oil, And set on fire the twisted coil.
Delighted as they viewed the blaze, The cruel demons stood at gaze:
And mid loud drums and shells rang out The triumph of their joyful shout.
They pressed about him thick and fast As through the crowded streets he passed,
Observing with attentive care
Each rich and wondrous structure there, Still heedless of the eager cry
That rent the air, The spy! the spy!
Some to the captive lady ran,
And thus in joyous words began:
“That copper-visaged monkey, he
Who in the garden talked with thee, Through Lanká’s town is led a show, And round his tail the red flames glow.”

The mournful news the lady heard
That with fresh grief her bosom stirred.
Swift to the kindled fire she went And prayed before it reverent:
"If I my husband have obeyed,
And kept the ascetic vows I made, Free, ever free, from stain and blot, O spare the Vánar; harm him not."
Then leapt on high the flickering flame And shone in answer to the dame.
The pitying fire its rage forbore: The Vánar felt the heat no more.
Then, to minutest size reduced,
The bonds that bound his limbs he loosed, And, freed from every band and chain, Rose to his native size again.
He seized a club of ponderous weight That lay before him by the gate,
Rushed at the fiends that hemmed him round, And laid them lifeless on the ground.
Through Lanká's town again he strode, And viewed each street and square and road, — Still wreathed about with harmless blaze, A sun engarlanded with rays.

Canto LIV. The Burning Of Lanká.

"WHAT FURTHER DEED remains to do To vex the Rákshas king anew?
The beauty of his grove is marred, Killed are the bravest of his guard.
The captains of his host are slain; But forts and palaces remain,
Swift is the work and light the toil Each fortress of the foe to spoil."
Reflecting thus, his tail ablaze As through the cloud red lightning plays, He scaled the palaces and spread The conflagration where he sped.
From house to house he hurried on, And the wild flames behind him shone.
Each mansion of the foe he scaled, And furious fire its roof assailed Till all the common ruin shared: Vibhishaṇ's house alone was spared.
From blazing pile to pile he sprang, And loud his shout of triumph rang, As roars the doomsday cloud when all The worlds in dissolution fall.
The friendly wind conspired to fan The hungry flames that leapt and ran, And spreading in their fury caught The gilded walls with pearls inwrought, Till each proud palace reeled and fell As falls a heavenly citadel.
Loud was the roar the demons raised Mid walls that split and beams that blazed, As each with vain endeavour strove To stay the flames in house or grove.
The women, with dishevelled hair, Flocked to the roofs in wild despair, Shrieked out for succour, wept aloud, And fell, like lightning from a cloud.
He saw the flames ascend and curl Round turkis, diamond, and pearl, While silver floods and molten gold From ruined wall and latice rolled.
As fire grows fiercer as he feeds On wood and grass and crackling reeds, So Hanúmán the ruin eyed
With fury still unsatisfied.

Canto LV. Fear For Sítá.

BUT OTHER THOUGHTS resumed their sway When Lanká’s town in ruin lay;
And, as his bosom felt their weight He stood a while to meditate.
“What have I done?”, he thought with shame, “Destroyed the town with hostile flame.
O happy they whose firm control
Checks the wild passion of the soul; Who on the fires of anger throw
The cooling drops that check their glow.
But woe is me, whom wrath could lead To do this senseless shameless deed.
The town to fire and death I gave, Nor thought of her I came to save, — Doomed by my own rash folly, doomed To perish in the flames consumed.
If I, when anger drove me wild,
Have caused the death of Janak’s child, The kindled flame shall end my woe, Or the deep fires that burn below,[886]
Or my forsaken corse shall be
Food for the monsters of the sea.
How can I meet Sugríva? how
Before the royal brothers bow, —
I whose rash deed has madly foiled, The noble work in which we toiled?
Or has her own bright virtue shed Its guardian influence round her head?
She lives untouched, — the peerless dame; Flame has no fury for the flame.[887]
The very fire would ne’er consent To harm a queen so excellent, — The high-souled Ráma’s faithful wife, Protected by her holy life.
She lives, she lives. Why should I fear For one whom Raghu’s sons hold dear?
Has not the pitying fire that spared The Vánar for the lady cared?”

Such were his thoughts: he pondered long, And fear grew faint and hope grew strong.
Then round him heavenly voices rang, And, sweetly tuned, his praises sang: “O glorious is the exploit done
By Hanumán the Wind-God’s son.
The flames o’er Lanká’s city rise: The giants’ home in ruin lies.
O’er roof and wall the fires have spread, Nor harmed a hair of Sítá’s head.”

Canto LVI. Mount Arishta.

He looked upon the burning waste, Then sought the queen in joyous haste,
With words of hope consoled her heart, And made him ready to depart.

He scaled Arishṭa’s glorious steep Whose summits beetled o’er the deep.
The woods in varied beauty dressed Hung like a garland round his crest, And
clouds of ever changing hue
A robe about his shoulders threw.
On him the rays of morning fell
To wake the hill they loved so well, And bid unclose those splendid eyes That
glittered in his mineral dyes.
He woke to hear the music made
By thunders of the white cascade, While every laughing rill that sprang From
crag to crag its carol sang.
For arms, he lifted to the stars
His towering stems of Deodárs,
And morning heard his pealing call In tumbling brook and waterfall.
He trembled when his woods were pale And bowed beneath the autumn gale,
And when his vocal reeds were stirred His melancholy moan was heard.
Far down against the mountain’s feet The Vánar heard the wild waves beat;
Then turned his glances to the north.
Sprang from the peak and bounded forth, The mountain felt the fearful shock
And trembled through his mass of rock.
The tallest trees were crushed and rent And headlong to the valley sent,
And as the rocking shook each cave Loud was the roar the lions gave.

Forth from the shaken cavern came Fierce serpents with their tongues aflame; And every Yaksha, wild with dread, And Kinnar and Gandharva, fled.

Canto LVII. Hanumán’s Return.

STILL, LIKE A winged mountain, he Sprang forward through the airy sea,[888]
And rushing through the ether drew The clouds to follow as he flew,
Through the great host around him spread, Grey, golden, dark, and white, and red.
Now in a sable cloud immersed,
Now from its gloomy pall he burst, Like the bright Lord of Stars concealed A moment, and again revealed.
Sunábha[889] passed, he neared the coast Where waited still the Vánar host.
They heard a rushing in the skies, And lifted up their wondering eyes.
His wild triumphant shout they knew That louder still and louder grew, And Jámbaván with eager voice
Called on the Vánars to rejoice:
“Look he returns, the Wind-God’s son, And full success his toils have won; Triumphant is the shout that comes Like music of a thousand drums.”
Up sprang the Vánars from the ground And listened to the wondrous sound Of hurtling arm and thigh as through The region of the air he flew,
Loud as the wind, when tempests rave, Roars in the prison of the cave.
From crag to crag, from height to height; They bounded in their mad delight, And when he touched the mountain’s crest, With reverent welcome round him pressed.
They brought him of their woodland fruits, They brought him of the choicest roots, And laughed and shouted in their glee The noblest of their chiefs to see.
Nor Hanumán delayed to greet
Sage Jámbaván with reverence meet; To Angad and the chiefs he bent
For age and rank preëminent,

And briefly spoke: “These eyes have seen, These lips addressed, the Maithil queen.”
They sat beneath the waving trees, And Angad spoke in words like these: “O noblest of the Vánar kind
For valour power and might combined, To thee triumphant o’er the foe
Our hopes, our lives and all we owe.
O faithful heart in perils tried, Which toil nor fear could turn aside, Thy deed the lady will restore,
And Ráma’s heart will ache no more.”[890]

Canto LVIII. The Feast Of Honey.

THEY ROSE IN air: the region grew Dark with their shadow as they flew.
Swift to a lovely grove[891] they came That rivalled heavenly Nandan’s[892] fame;
Where countless bees their honey stored, — The pleasance of the Vánars’ lord,
To every creature fenced and barred, Which Dadhimukh was set to guard, A noble Vánar, brave and bold,
Sugríva’s uncle lofty-souled.
To Angad came with one accord
The Vánars, and besought their lord That they those honeyed stores might eat That made the grove so passing sweet.
He gave consent: they sought the trees Thronged with innumerable bees.
They rifled all the treasured store, And ate the fruit the branches bore, And still as they prolonged the feast Their merriment and joy increased.
Drunk with the sweets, they danced and bowed, They wildly sang, they laughed aloud, Some climbed and sprang from tree to tree, Some sat and chattered in their glee.
Some scaled the trees which creepers crowned, And rained the branches to the ground.
There with loud laugh a Vánar sprang Close to his friend who madly sang, In doleful mood another crept
To mix his tears with one who wept.
Then Dadhimukh with fury viewed
The intoxicated multitude.
He looked upon the rifled shade,
And all the ruin they had made;
Then called with angry voice, and strove To save the remnant of the grove.

But warning cries and words were spurned, And angry taunt and threat returned. Then fierce and wild contention rose: With furious words he mingled blows. They by no shame or fear withheld, By drunken mood and ire impelled, Used claws, and teeth, and hands, and beat The keeper under trampling feet.

[Three Cantos consisting of little but repetitions are omitted. Dadhimukh escapes from the infuriated monkeys and hastens to Sugríva to report their misconduct. Sugríva infers that Hanumán and his band have been successful in their search, and that the exuberance of spirits and the mischief complained of, are but the natural expression of their joy. Dadhimukh obtains little sympathy from Sugríva, and is told to return and send the monkeys on with all possible speed.]

Canto LXV. The Tidings.

On to Praśravaṇ's hill they sped Where blooming trees their branches spread.
To Raghu's sons their heads they bent And did obeisance reverent.
Then to their king, by Angad led, Each Vánar chieftain bowed his head; And Hanumán the brave and bold
His tidings to the monarch told; But first in Ráma's hand he placed The gem that Sítá's brow had graced: "I crossed the sea: I searched a while For Sítá in the giants' isle.
I found her vext with taunt and threat By demon guards about her set.
Her tresses twined in single braid, On the bare earth her limbs were laid.
Sad were her eyes: her cheeks were pale As shuddering flowers in winter's gale.
I stood beside the weeping dame, And gently whispered Ráma's name: With cheering words her grief consoled, And then the whole adventure told.
She weeps afar beyond the sea,
And her true heart is still with thee.
She gave a sign that thou wouldst know, She bids thee think upon the crow, And bright mark pressed upon her brow When none was nigh but she and thou.
She bids thee take this precious stone, The sea-born gem thou long hast known.
"And I," she said, "will dull the sting Of woe by gazing on the ring.
One little month shall I sustain This life oppressed with woe and pain: And when the month is ended, I
The giants' prey must surely die.' "

Canto LXVI. Ráma’s Speech.

There ceased the Vánar: Ráma pressed The treasured jewel to his breast,
And from his eyes the waters broke As to the Vánar king he spoke:
“As o’er her babe the mother weeps, This flood of tears the jewel steeps.
This gem that shone on Sítá’s head Was Janak’s gift when we were wed, And
the pure brow that wore it lent New splendour to the ornament.
This gem, bright offspring of the wave, The King of Heaven to Janak gave,
Whose noble sacrificial rite
Had filled the God with new delight.
Now, as I gaze upon the prize,
Methinks I see my father’s eyes.
Methinks I see before me stand
The ruler of Videha’s land.[893]
Methinks mine arms are folded now Round her who wore it on her brow.
Speak, Hanumán, O say, dear friend, What message did my darling send?
O speak, and let thy words impart Their gentle dew to cool my heart.
Ah, ’tis the crown of woe to see This gem and ask “Where, where is she?”
If for one month her heart be strong, Her days of life will yet be long.
But I, with naught to lend relief, This very day must die of grief.
Come, Hanumán, and quickly guide The mourner to his darling’s side.
O lead me — thou hast learnt the way — I cannot and I will not stay.
How can my gentle love endure,
So timid, delicate, and pure,
The dreadful demons fierce and vile Who watch her in the guarded isle?
No more the light of beauty shines From Sítá as she weeps and pines.
But pain and sorrow, cloud on cloud Her moonlight glory dim and shroud.

O speak, dear Hanumán, and tell
Each word that from her sweet lips fell, Her words, her words alone can give
The healing balm to make me live.”[894]

BOOK VI.[895]

Canto I. Ráma’s Speech.

THE SON OF Raghu heard, consoled, The wondrous tale Hanumán told;
And, as his joyous hope grew high, In friendly words he made reply:
“Behold a mighty task achieved,
Which never heart but his conceived.
Who else across the sea can spring, Save Váyu[896] and the Feathered King?[897]
Who, pass the portals strong and high Which Nágas,[898] Gods, and fiends defy,
Where Rávaṇ’s hosts their station keep, — And come uninjured o’er the deep?
By such a deed the Wind-God’s son Good service to the king has done, And saved from ruin and disgrace
Lakshmaṇ and me and Raghu’s race.
Well has he planned and bravely fought, And with due care my lady sought.
But of the sea I sadly think,
And the sweet hopes that cheered me sink.
How can we cross the leagues of foam That keep us from the giant’s home?
What can the Vánar legions more
Than muster on the ocean shore?”

Canto II. Sugríva’s Speech.

He ceased: and King Sugríva tried To calm his grief, and thus replied: “‘Be to thy nobler nature true, Nor let despair thy soul subdue.
This cloud of causeless woe dispel, For all as yet has prospered well, And we have traced thy queen, and know The dwelling of our Rákshas foe.
Arise, consult: thy task must be To cast a bridge athwart the sea, The city of our foe to reach
That crowns the mountain by the beach; And when our feet that isle shall tread, Rejoice and deem thy foeman dead.
The sea unbridged, his walls defy Both fiends and children of the sky, Though at the fierce battalions’ head Lord Indra’s self the onset led.
Yea, victory is thine before
The long bridge touch the farther shore, So fleet and fierce and strong are these Who limb them as their fancies please.
Away with grief and sad surmise That mar the noblest enterprise, And with their weak suspicion blight The sage’s plan, the hero’s might.
Come, this degenerate weakness spurn, And bid thy dauntless heart return, For each fair hope by grief is crossed When those we love are dead or lost.
Arise, O best of those who know, Arm for the giant’s overthrow.
None in the triple world I see
Who in the fight may equal thee; None who before thy face may stand And brave the bow that arms thy hand, Trust to these mighty Vánars: they With full success thy trust will pay, When thou shalt reach the robber’s hold, And loving arms round Sítá fold.”

Canto III. Lanká.

He ceased: and Raghu’s son gave heed, Attentive to his prudent rede:
Then turned again, with hope inspired, To Hanumán, and thus inquired:
“Light were the task for thee, I ween, To bridge the sea that gleams between The mainland and the island shore.
Or dry the deep and guide as o’er.
Fain would I learn from thee whose feet Have trod the stones of every street, Of fenced Lanká’s towers and forts, And walls and moats and guarded ports, And castles where the giants dwell, And battlemented citadel.
O Váyu’s son, describe it all,
With palace, fort, and gate, and wall.”
He ceased: and, skilled in arts that guide The eloquent, the chief replied:
“Vast is the city, gay and strong, Where elephants unnumbered throng, And countless hosts of Rákshas breed Stand ready by the car and steed.
Four massive gates, securely barred, All entrance to the city guard,
With murderous engines fixt to throw Bolt, arrow, rock to check the foe, And many a mace with iron head
That strikes at once a hundred dead.
Her golden ramparts wide and high With massy strength the foe defy, Where inner walls their rich inlay Of coral, turkis, pearl display.
Her circling moats are broad and deep, Where ravening monsters dart and leap.
By four great piers each moat is spanned Where lines of deadly engines stand.
In sleepless watch at every gate
Unnumbered hosts of giants wait,
And, masters of each weapon, rear The threatening pike and sword and spear.

My fury hurled those ramparts down, Filled up the moats that gird the town, The piers and portals overturned, And stately Lanká spoiled and burned.
Howe’er we Vánars force our way
O’er the wide seat of Varuṇ’s[899] sway, Be sure that city of the foe
Is doomed to sudden overthrow,
Nay, why so vast an army lead?
Brave Angad, Dwivid good at need, Fierce Mainda, Panas famed in fight, And Níla’s skill and Nala’s might, And Jámbaván the strong and wise, Will dare the easy enterprise.
Assailed by these shall Lanká fall With gate and rampart, tower and wall.
Command the gathering, chief: and they In happy hour will haste away.”

Canto IV. The March.

He ceased; and spurred by warlike pride The impetuous son of Raghu cried:
“Soon shall mine arm with wrathful joy That city of the foe destroy.
Now, chieftain, now collect the host, And onward to the southern coast!
The sun in his meridian tower
Gives glory to the Vánar power.
The demon lord who stole my queen
By timely flight his life may screen.
She, when she knows her lord is near, Will cling to hope and banish fear, Saved
like a dying wretch who sips
The drink of Gods with fevered lips.
Arise, thy troops to battle lead:
All happy omens counsel speed.
The Lord of Stars in favouring skies Bodes glory to our enterprise.
This arm shall slay the fiend; and she, My consort, shall again be free.

Mine upward-throbbing eye foreshows The longed-for triumph o’er my foes.
Far in the van be Níla’s post,
To scan the pathway for the host,
And let thy bravest and thy best,
A hundred thousand, wait his hest.
Go forth, O warrior Níla, lead
The legions on through wood and mead Where pleasant waters cool the ground,
And honey, flowers, and fruit abound.
Go, and with timely care prevent
The Rákshas foeman’s dark intent.

With watchful troops each valley guard Ere brooks and fruits and roots be marred And search each glen and leafy shade For hostile troops in ambuscade.
But let the weaklings stay behind:
For heroes is our task designed.
Let thousands of the Vánar breed
The vanguard of the armies lead:
Fierce and terrific must it be
As billows of the stormy sea.
There be the hill-huge Gaja's place, And Gavaya's, strongest of his race, And, like the bull that leads the herd, Gaváksha's, by no fears deterred
Let Rishabh, matchless in the might Of warlike arms, protect our right, And Gandhamádan next in rank
Defend and guide the other flank.
I, like the God who rules the sky
Borne on Airávat[900] mounted high On stout Hanúmán's back will ride,
The central host to cheer and guide.
Fierce as the God who rules below,
On Angad's back let Lakshmaṇ show
Like him who wealth to mortals shares,[901]
The lord whom Sárvabhauma[902] bears.
The bold Susheṇ's impetuous might,
And Vegadarśí's piercing sight,
And Jámbaván whom bears revere,
Illustrious three, shall guard the rear."
He ceased, the royal Vánar heard,
And swift, obedient to his word,
Sprang forth in numbers none might tell From mountain, cave, and bosky dell,
From rocky ledge and breezy height, Fierce Vánars burning for the fight.
And Ráma's course was southward bent Amid the mighty armament.
On, joyous, pressed in close array
The hosts who owned Sugríva's sway, With nimble feet, with rapid bound

Exploring, ere they passed, the ground, While from ten myriad throats rang out The challenge and the battle shout.
On roots and honeycomb they fed,
And clusters from the boughs o'erhead, Or from the ground the tall trees tore Rich with the flowery load they bore.
Some carried comrades, wild with mirth, Then cast their riders to the earth, Who swiftly to their feet arose
And overthrew their laughing foes.
While still rang out the general cry, "King Rávaṇ and his fiends shall die,"
Still on, exulting in the pride
Of conscious strength, the Vánars hied, And gazed where noble Sahya, best
Of mountains, raised each towering crest.
They looked on lake and streamlet, where The lotus bloom was bright and fair, Nor marched — for Ráma's hest they feared Where town or haunt of men appeared.
Still onward, fearful as the waves
Of Ocean when he roars and raves,
Led by their eager chieftains, went The Vánars' countless armament.
Each captain, like a noble steed
Urged by the lash to double speed.
Pressed onward, filled with zeal and pride, By Ráma's and his brother's side,
Who high above the Vánar throng
On mighty backs were borne along,
Like the great Lords of Day and Night Seized by eclipsing planets might.
Then Lakshmaṇ radiant as the morn,
On Angad's shoulders high upborne.
With sweet consoling words that woke New ardour, to his brother spoke:
"Soon shalt thou turn, thy queen regained And impious Rávaṇ's life-blood drained, In happiness and high renown
To dear Ayodhyá's happy town.
I see around exceeding fair

All omens of the earth and air.
Auspicious breezes sweet and low
To greet the Vánar army blow,
And softly to my listening ear
Come the glad cries of bird and deer.
Bright is the sky around us, bright Without a cloud the Lord of Light,
And Śukra[903] with propitious love Looks on thee from his throne above.
The pole-star and the Sainted Seven[904]
Shine brightly in the northern heaven, And great Triśanku,[905] glorious king, Ikshváku's son from whom we spring, Beams in unclouded glory near
His holy priest[906] whom all revere.
Undimmed the two Viśákhás[907] shine, The strength and glory of our line, And Nairrit's[908] influence that aids Our Rákshas foemen faints and fades.
The running brooks are fresh and fair, The boughs their ripening clusters bear, And scented breezes gently sway
The leaflet of the tender spray.
See, with a glory half divine
The Vánars' ordered legions shine,
Bright as the Gods' exultant train
Who saw the demon Tárak slain.
O let thine eyes these signs behold, And bid thy heart be glad and bold."
The Vánar squadrons densely spread
O'er all the country onward sped,
While rising from the rapid beat
Of bears' and monkeys' hastening feet.
Dust hid the earth with thickest veil, And made the struggling sunbeams pale.
Now where Mahendra's peaks arise
Came Ráma of the lotus eyes
And the long arm's resistless might, And clomb the mountain's wood-crowned height.
Thence Daśaratha's son beheld

Where billowy Ocean rose and swelled, Past Malaya’s peaks and Sahya’s chain The Vánar legions reached the main, And stood in many a marshalled band On loud-resounding Ocean’s strand.
To the fair wood that fringed the tide Came Daśaratha’s son, and cried:
“At length, my lord Sugríva, we
Have reached King Varuṇ’s realm the sea, And one great thought, still-vexing, how To cross the flood, awaits us now.
The broad deep ocean, that denies
A passage, stretched before us lies.
Then let us halt and plan the while How best to storm the giant’s isle.”
He ceased: Sugríva on the coast
By trees o’ershadowed stayed the host, That seemed in glittering lines to be The bright waves of a second sea.
Then from the shore the captains gazed On billows which the breezes raised To fury, as they dashed in foam
O’er Varuṇ’s realm, the Asurs’ home:[909]
The sea that laughed with foam, and danced With waves whereon the sunbeams glanced: Where, when the light began to fade, Huge crocodiles and monsters played; And, when the moon went up the sky, The troubled billows rose on high
From the wild watery world whereon
A thousand moons reflected shone:
Where awful serpents swam and showed Their fiery crests which flashed and glowed, Illumining the depths of hell,
The prison where the demons dwell.
The eye, bewildered, sought in vain The bounding line of sky and main:
Alike in shade, alike in glow
Were sky above and sea below.
There wave-like clouds by clouds were chased, Here cloud-like billows roared and raced: Then shone the stars, and many a gem That lit the waters answered them.
They saw the great-souled Ocean stirred To frenzy by the winds, and heard,

Loud as ten thousand drums, the roar Of wild waves dashing on the shore.
They saw him mounting to defy
With deafening voice the troubled sky.
And the deep bed beneath him swell
In fury as the billows fell.

Canto V. Ráma’s Lament.

There on the coast in long array The Vánars’ marshalled legions lay, Where Níla’s care had ordered well The watch of guard and sentinel,
And Mainda moved from post to post With Dwivid to protect the host.
Then Ráma stood by Lakshmaṇ’s side, And mastered by his sorrow cried: “My brother dear, the heart’s distress, As days wear on, grows less and less.
But my deep-seated grief, alas,
Grows fiercer as the seasons pass.
Though for my queen my spirit longs, And broods indignant o’er my wrongs, Still wilder is my grief to know
That her young life is passed in woe.
Breathe, gentle gale, O breathe where she Lies prisoned, and then breathe on me, And, though my love I may not meet, Thy kiss shall be divinely sweet.
Ah, by the giant’s shape appalled, On her dear lord for help she called, Still in mine ears the sad cry rings And tears my heart with poison stings.
Through the long daylight and the gloom Of night wild thoughts of her consume My spirit, and my love supplies
The torturing flame which never dies.
Leave me, my brother; I will sleep Couched on the bosom of the deep, For the cold wave may bring me peace And bid the fire of passion cease.
One only thought my stay must be, That earth, one earth, holds her and me, To hear, to know my darling lives Some life-supporting comfort gives, As streams from distant fountains run O’er meadows parching in the sun.
Ah when, my foeman at my feet,
Shall I my queen, my glory, meet, The blossom of her dear face raise And on her eyes enraptured gaze,

Press her soft lips to mine again, And drink a balm to banish pain!
Alas, alas! where lies she now,
My darling of the lovely brow?
On the cold earth, no help at hand, Forlorn amid the Rákshas band,
King Janak’s child still calls on me, Her lord and love, to set her free.
But soon in glory will she rise
A crescent moon in autumn skies,
And those dark rovers of the night, Like scattered clouds shall turn in flight.”

Canto VI. Rávan’s Speech.

But when the giant king surveyed His glorious town in ruin laid, And each dire sign of victory won By Hanumán the Wind-God’s son,
He vailed his angry eyes oppressed By shame, and thus his lords addressed: “The Vánar spy has passed the gate Of Lanká long inviolate,
Eluded watch and ward, and seen With his bold eyes the captive queen.
My royal roof with flames is red, The bravest of my lords are dead, And the fierce Vánar in his hate Has left our city desolate.
Now ponder well the work that lies Before us, ponder and advise.
With deep-observing judgment scan The peril, and mature a plan.
From counsel, sages say, the root, Springs victory, most glorious fruit.
First ranks the king, when woe impends Who seeks the counsel of his friends, Of kinsmen ever faithful found, Or those whose hopes with his are bound, Then with their aid his strength applies, And triumphs in his enterprise.
Next ranks the prince who plans alone, No counsel seeks to aid his own, Weighs loss and gain and wrong and right, And seeks success with earnest might.
Unwisest he who spurns delays,
Who counts no cost, no peril weighs, Speeds to his aim, defying fate, And risks his all, precipitate.
Thus too in counsel sages find
A best, a worst, a middle kind.
When gathered counsellors explore The way by light of holy lore,
And all from first to last agree, Is the best counsel of the three.
Next, if debate first waxes high, And each his chosen plan would try Till all agree at last, we deem This counsel second in esteem.

Worst of the three is this, when each Assails with taunt his fellow’s speech;
When all debate, and no consent Concludes the angry argument.
Consult then, lords; my task shall be To crown with act your wise decree.
With thousands of his wild allies The vengeful Ráma hither hies;
With unresisted might and speed Across the flood his troops will lead, Or for the Vánar host will drain The channels of the conquered main.”

Canto VII. Rávan Encouraged.

He ceased: they scorned, with blinded eyes, The foeman and his bold allies,
Raised reverent hands with one accord, And thus made answer to their lord:
“Why yield thee, King, to causeless fear?
A mighty host with sword and spear And mace and axe and pike and lance Waits
but thy signal to advance.
Art thou not he who slew of old
The Serpent-Gods, and stormed their hold; Scaled Mount Kailása and o’erthrew
Kuvera[910] and his Yaksha crew, Compelling Śiva’s haughty friend
Beneath a mightier arm to bend?
Didst thou not bring from realms afar The marvel of the magic car,
When they who served Kuvera fell
Crushed in their mountain citadel?
Attracted by thy matchless fame
To thee, a suppliant, Maya came,
The lord of every Dánav band,
And won thee with his daughter’s hand.
Thy arm in hell itself was felt,
Where Vásuki[911] and Śankha dwelt, And they and Takshak, overthrown, Were
forced thy conquering might to own.
The Gods in vain their blessing gave To heroes bravest of the brave,
Who strove a year and, sorely pressed, Their victor’s peerless might confessed.
In vain their magic arts they tried, In vain thy matchless arm defied
King Varuṇ’s sons with fourfold force, Cars, elephants, and foot, and horse, But
for a while thy power withstood, And, conquered, mourned their hardihood.
Thou hast encountered, face to face, King Yáma[912] with his murdering mace.

Fierce as the wild tempestuous sea, What terror had his wrath for thee, Though death in every threatening form, And woe and torment, urged the storm?
Thine arm a glorious victory won
O'er the dread king who pities none; And the three worlds, from terror freed, In joyful wonder praised thy deed.
The tribe of Warriors, strong and dread As Indra's self, o'er earth had spread; As giant trees that towering stand In mountain glens, they filled the land.
Can Raghu's son encounter foes
Fierce, numerous, and strong as those?
Yet, trained in war and practised well, O'ermatched by thee, they fought and fell, Stay in thy royal home, nor care
The battle and the toil to share; But let the easy fight be won
By Indrajít[913] thy matchless son.
All, all shall die, if thou permit, Slain by the hand of Indrajít."

Canto VIII. Prahasta’s Speech.

DARK AS A cloud of autumn, dread Prahasta joined his palms and said: “Gandharvas, Gods, the hosts who dwell In heaven, in air, in earth, in hell, Have yielded to thy might, and how Shall two weak men oppose thee now?
Hanúmán came, a foe disguised,
And mocked us heedless and surprised, Or never had he lived to flee
And boast that he has fought with me.
Command, O King, and this right hand Shall sweep the Vánars from the land, And hill and dale, to Ocean’s shore, Shall know the death-doomed race no more.
But let my care the means devise To guard thy city from surprise.”
Then Durmukh cried, of Rákshas race: “Too long we brook the dire disgrace.
He gave our city to the flames,
He trod the chambers of thy dames.
Ne’er shall so weak and vile a thing Unpunished brave the giants’ king.
Now shall this single arm attack And drive the daring Vánars back, Till to the winds of heaven they flee, Or seek the depths of earth and sea.”
Then, brandishing the mace he bore, Whose horrid spikes were stained with gore, While fury made his eyeballs red, Impetuous Vajradanshṭra said:
“Why waste a thought on one so vile As Hanúmán the Vánar, while
Sugríva, Lakshmaṇ, yet remain,
And Ráma mightier still, unslain?
This mace to-day shall crush the three, And all the host will turn and flee.
Listen, and I will speak: incline, O King, to hear these words of mine, For the deep plan that I propose Will swiftly rid thee of thy foes.
Let thousands of thy host assume The forms of men in youthful bloom, In war’s magnificent array

Draw near to Raghu’s son, and say: “Thy younger brother Bharat sends This army, and thy cause befriends.”
Then let our legions hasten near With bow and mace and sword and spear, And on the Vánar army rain
Our steel and stone till all be slain.
If Raghu’s sons will fain believe, Entangled in the net we weave,
The penalty they both must pay,
And lose their forfeit lives to-day.”

Then with his warrior soul on fire, Nikumbha spoke in burning ire:
“I, only I, will take the field, And Raghu’s son his life shall yield.
Within these walls, O Chiefs, abide, Nor part ye from our monarch’s side.”

Canto IX. Vibhishan’s Counsel.

A score of warriors[914] forward sprang, And loud the clashing iron rang Of mace and axe and spear and sword, As thus they spake unto their lord: “Their king Sugríva will we slay, And Raghu’s sons, ere close of day, And strike the wretch Hanúmán down, The spoiler of our golden town.”
But sage Vibhishaṇ strove to calm The chieftains’ fury; palm to palm He joined in lowly reverence, pressed[915]
Before them, and the throng addressed: “Dismiss the hope of conquering one So stern and strong as Raghu’s son.
In due control each sense he keeps With constant care that never sleeps.
Whose daring heart has e’er conceived The exploit Hanumán achieved,
Across the fearful sea to spring, The tributary rivers’ king?
O Rákshas lords, in time be wise, Nor Ráma’s matchless power despise.
And say, what evil had the son Of Raghu to our monarch done,
Who stole the dame he loved so well And keeps her in his citadel;
If Khara in his foolish pride
Encountered Ráma, fought, and died, May not the meanest love his life And guard it in the deadly strife?
The Maithil dame, O Rákshas King, Sore peril to thy realm will bring.
Restore her while there yet is time, Nor let us perish for thy crime.
O, let the Maithil lady go
Ere the avenger bend his bow
To ruin with his arrowy showers Our Lanká with her gates and towers.
Let Janak’s child again be free Ere the wild Vánars cross the sea, In their resistless might assail Our city and her ramparts scale.
Ah, I conjure thee by the ties Of brotherhood, be just and wise.

In all my thoughts thy good I seek, And thus my prudent counsel speak.
Let captive Sítá be restored
Ere, fierce as autumn's sun, her lord Send his keen arrows from the string To drink the life-blood of our king.
This fury from thy soul dismiss, The bane of duty, peace, and bliss.
Seek duty's path and walk therein, And joy and endless glory win.
Restore the captive, ere we feel The piercing point of Ráma's steel.
O spare thy city, spare the lives Of us, our friends, our sons and wives."
Thus spake Vibhishaṇ wise and brave: The Rákshas king no answer gave, But bade his lords the council close, And sought his chamber for repose.

Canto X. Vibhishan’s Counsel.

SOON AS THE light of morning broke, Vibhishaṇ from his slumber woke, And, duty guiding every thought, The palace of his brother sought.
Vast as a towering hill that shows His peaks afar, that palace rose.
Here stood within the monarch’s gate Sage nobles skilful in debate.
There strayed in glittering raiment through The courts his royal retinue,
Where in wild measure rose and fell The music of the drum and shell, And talk grew loud, and many a dame Of fairest feature went and came Through doors a marvel to behold, With pearl inlaid on burning gold: Therein Gandharvas or the fleet
Lords of the storm might joy to meet.
He passed within the wondrous pile, Chief glory of the giants’ isle: Thus, ere his fiery course be done, An autumn cloud admits the sun.

He heard auspicious voices raise With loud accord the note of praise, And sages, deep in Scripture, sing Each glorious triumph of the king.
He saw the priests in order stand, Curd, oil, in every sacred hand; And by them flowers were laid and grain, Due offerings to the holy train.
Vibhishaṇ to the monarch bowed,
Raised on a throne above the crowd: Then, skilled in arts of soft address, He raised his voice the king to bless, And sate him on a seat where he
Full in his brother’s sight should be.
The chieftain there, while none could hear, Spoke his true speech for Rávaṇ’s ear, And to his words of wisdom lent
The force of weightiest argument: “O brother, hear! since Ráma’s queen A captive in thy house has been, Disastrous omens day by day

Have struck our souls with wild dismay.
No longer still and strong and clear The flames of sacrifice appear,
But, restless with the frequent spark, Neath clouds of smoke grow faint and dark.
Our ministering priests turn pale To see their wonted offerings fail, And ants and serpents creep and crawl Within the consecrated hall.[916]
Dried are the udders of our cows, Our elephants have juiceless brows,[917]
Nor can the sweetest pasture stay The charger's long unquiet neigh.
Big tears from mules and camels flow Whose staring coats their trouble show,
Nor can the leech's art restore
Their health and vigour as before.
Rapacious birds are fierce and bold: Not single hunters as of old,
In banded troops they chase the prey, Or gathering on our temples stay.
Through twilight hours with shriek and howl Around the city jackals prowl,
And wolves and foul hyænas wait
Athirst for blood at every gate.
One sole atonement still may cure These evils, and our weal assure.
Restore the Maithil dame, and win An easy pardon for thy sin."
The Rákshas monarch heard, and moved To sudden wrath his speech reproved:
"No danger, brother, can I see:
The Maithil dame I will not free.
Though all the Gods for Ráma fight, He yields to my superior might."
Thus the tremendous king who broke The ranks of heavenly warriors spoke,
And, sternly purposed to resist, His brother from the hall dismissed.

Canto XI. The Summons.

Still Rávaṇ’s haughty heart rebelled, The counsel of the wise repelled,
And, as his breast with passion burned, His thoughts again to Sítá turned.
Thus, to each sign of danger blind, To love and war he still inclined.
Then mounted he his car that glowed With gems and golden net, and rode
Where, gathered at the monarch’s call, The nobles filled the council hall.
A host of warriors bright and gay With coloured robes and rich array, With
shield and mace and spear and sword, Followed the chariot of their lord.
Mid the loud voice of shells and beat Of drums he raced along the street, And,
ere he came, was heard afar
The rolling thunder of his car.
He reached the doors: the nobles bent Their heads before him reverent:
And, welcomed with their loud acclaim, Within the glorious hall he came.
He sat upon a royal seat
With golden steps beneath his feet, And bade the heralds summon all
His captains to the council hall.
The heralds heard the words he spake, And sped from house to house to wake
The giants where they slept or spent The careless hours in merriment.
These heard the summons and obeyed: From chamber, grove, and colonnade, On
elephants or cars they rode,
Or through the streets impatient strode.
As birds on rustling pinions fly
Through regions of the darkened sky, Thus cars and mettled coursers through
The crowded streets of Lanká flew.
The council hall was reached, and then, As lions seek their mountain den,
Through massy doors that opened wide, With martial stalk the captains hied.

Welcomed with honour as was meet
They stooped to press their monarch’s feet, And each a place in order found
On stool, on cushion, or the ground.
Nor did the sage Vibhishaṇ long
Delay to join the noble throng.
High on a car that shone like flame With gold and flashing gems he came, Drew near and spoke his name aloud, And reverent to his brother bowed.

Canto XII. Rávan’s Speech.

The king in counsel unsurpassed His eye around the synod cast,
And fierce Prahasta, first and best Of all his captains, thus addressed: “Brave master of each warlike art, Arouse thee and perform thy part.
Array thy fourfold forces[918] well To guard our isle and citadel.”
The captain of the hosts obeyed,
The troops with prudent skill arrayed; Then to the hall again he hied,
And stood before the king and cried: “Each inlet to the town is closed Without, within, are troops disposed.
With fearless heart thine aim pursue And do the deed thou hast in view.”
Thus spoke Prahasta in the zeal
That moved him for the kingdom’s weal.
And thus the monarch, who pursued His own delight, his speech renewed: “In ease and bliss, in toil and pain, In doubts of duty, pleasure, gain, Your proper path I need not tell, For of yourselves ye know it well.
The Storm-Gods, Moon, and planets bring New glory to their heavenly king,[919]
And, ranged about your monarch, ye Give joy and endless fame to me.
My secret counsel have I kept,
While senseless Kumbhakarṇa slept.
Six months the warrior’s slumbers last And bind his torpid senses fast;
But now his deep repose he breaks, The best of all our champions wakes.
I captured, Ráma’s heart to wring, This daughter of Videha’s king.
And brought her from that distant land[920]
Where wandered many a Rákshas band.
Disdainful still my love she spurns, Still from each prayer and offering turns,
Yet in all lands beneath the sun

No dame may rival Sítá, none,
Her dainty waist is round and slight, Her cheek like autumn's moon is bright,
And she like fruit in graven gold Mocks her[921] whom Maya framed of old.
Faultless in form, how firmly tread Her feet whose soles are rosy red!
Ah, as I gaze her beauty takes
My spirit, and my passion wakes.
Looking for Ráma far away
She sought with tears a year's delay Nor gazing on her love-lit eye
Could I that earnest prayer deny.
But baffled hopes and vain desire At length my patient spirit tire.
How shall the sons of Raghu sweep To vengeance o'er the pathless deep?
How shall they lead the Vánar train Across the monster-teeming main?
One Vánar yet could find a way
To Lanká's town, and burn and slay.
Take counsel then, remembering still That we from men need fear no ill; And give your sentence in debate, For matchless is the power of fate.
Assailed by you the Gods who dwell In heaven beneath our fury fell.
And shall we fear these creatures bred In forests, by Sugríva led?
E'en now on ocean's farther strand, The sons of Daśaratha stand,
And follow, burning to attack
Their giant foes, on Sítá's track.
Consult then, lords for ye are wise: A seasonable plan devise.
The captive lady to retain,
And triumph when the foes are slain.
No power can bring across the foam Those Vánars to our island home;
Or if they madly will defy
Our conquering might, they needs must die."
Then Kumbhakarṇa's anger woke,
And wroth at Rávaṇ's words he spoke: "O Monarch, when thy ravished eyes First looked upon thy lovely prize, Then was the time to bid us scan
Each peril and mature a plan.

Blest is the king who acts with heed, And ne’er repents one hasty deed; And hapless he whose troubled soul Mourns over days beyond control.

Thou hast, in beauty’s toils ensnared, A desperate deed of boldness dared; By fortune saved ere Ráma’s steel One wound, thy mortal bane, could deal.
But, Rávaṇ, as the deed is done,
The toil of war I will not shun.
This arm, O rover of the night,
Thy foemen to the earth shall smite, Though Indra with the Lord of Flame, The Sun and Storms, against me came.
E’en Indra, monarch of the skies, Would dread my club and mountain size, Shrink from these teeth and quake to hear The thunders of my voice of fear.
No second dart shall Ráma cast:
The first he aims shall be the last.
He falls, and these dry lips shall drain The blood of him my hand has slain; And Sítá, when her champion dies, Shall be thine undisputed prize.”

Canto XIII. Rávan's Speech.

BUT MAHÁPÁRŚVA SAW the sting Of keen reproach had galled the king; And humbly, eager to appease
His anger, spoke in words like these: "And breathes there one so cold and weak
The forest and the gloom to seek
Where savage beasts abound, and spare To taste the luscious honey there?
Art thou not lord? and who is he
Shall venture to give laws to thee?
Love thy Videhan still, and tread
Upon thy prostrate foeman's head.
O'er Sítá's will let thine prevail, And strength achieve if flattery fail.
What though the lady yet be coy
And turn her from the proffered joy?
Soon shall her conquered heart relent And yield to love and blandishment.
With us let Kumbhakarṇa fight,
And Indrajít of matchless might:
We need not other champions, they
Shall lead us forth to rout and slay.
Not ours to bribe or soothe or part The foeman's force with gentle art, Doomed, conquered by our might, to feel The vengeance of the warrior's steel."
The Rákshas monarch heard, and moved By flattering hopes the speech approved: "Hear me," he cried, "great chieftain, tell What in the olden time befell, — A secret tale which, long suppressed, Lies prisoned only in my breast.
One day — a day I never forget —
Fair Punjikasthalá[922] I met, When, radiant as a flame of fire,
She sought the palace of the Sire.

In passion’s eager grasp I tore
From her sweet limbs the robes she wore, And heedless of her prayers and cries
Strained to my breast the vanquised prize.
Like Naliní[923] with soil distained, The mansion of the Sire she gained, And weeping made the outrage known To Brahmá on his heavenly throne.
He in his wrath pronounced a curse, — That lord who made the universe:
“If, Rávaṇ, thou a second time
Be guilty of so foul a crime,
Thy head in shivers shall be rent: Be warned, and dread the punishment.”
Awed by the threat of vengeance still I force not Sítá’s stubborn will.
Terrific as the sea in might:
My steps are like the Storm-Gods’ flight; But Ráma knows not this, or he
Had never sought to war with me.
Where is the man would idly brave
The lion in his mountain cave,
And wake him when with slumbering eyes Grim, terrible as Death, he lies?
No, blinded Ráma knows me not:
Ne’er has he seen mine arrows shot; Ne’er marked them speeding to their aim Like snakes with cloven tongues of flame.
On him those arrows will I turn,
Whose fiery points shall rend and burn.
Quenched by my power when I assail The glory of his might shall fail, As stars before the sun grow dim
And yield their feeble light to him.”

Canto XIV. Vibhishan’s Speech.

He ceased: Vibhishaṇ ill at ease Addressed the king in words like these: “O Rávaṇ, O my lord, beware
Of Sítá dangerous as fair,
Nor on thy heedless bosom hang
This serpent with a deadly fang.
O King, the Maithil dame restore To Raghu’s matchless son before Those warriors of the woodlands, vast As mountain peaks, approaching fast, Armed with fierce teeth and claws, enclose Thy city with unsparing foes.
O, be the Maithil dame restored Ere loosened from the clanging cord The vengeful shafts of Ráma fly, And low in death thy princes lie.
In all thy legions hast thou one A match in war for Raghu’s son?
Can Kumbhakarṇa’s self withstand, Or Indrajít, that mighty hand?
In vain with Ráma wilt thou strive: Thou wilt not save thy soul alive Though guarded by the Lord of Day And Storm-Gods’ terrible array, In vain to Indra wilt thou fly, Or seek protection in the sky,
In Yáma’s gloomy mansion dwell, Or hide thee in the depths of hell.”
He ceased; and when his lips were closed Prahasta thus his rede opposed: “O timid heart, to counsel thus!
What terrors have the Gods for us?
Can snake, Gandharva, fiend appal The giants’ sons who scorn them all?
And shall we now our birth disgrace, And dread a king of human race?”
Thus fierce Prahasta counselled ill: But sage Vibhishaṇ’s constant will The safety of the realm ensued; Who thus in turn his speech renewed: “Yes, when a soul defiled with sin Shall mount to heaven and enter in, Then, chieftain, will experience teach The truth of thy disdainful speech.

Can I, or thou, or these or all Our bravest compass Ráma’s fall, The chief in whom all virtues shine, The pride of old Ikshváku’a line, With whom the Gods may scarce compare In skill to act, in heart to dare?
Yea, idly mayst thou vaunt thee, till Sharp arrows winged with matchless skill From Ráma’s bowstring, fleet and fierce As lightning’s flame, thy body pierce.
Nikumbha shall not save thee then, Nor Rávaṇ, from the lord of men.
O Monarch, hear my last appeal, My counsel for thy kingdom’s weal.
This sentence I again declare:
O giant King, beware, beware!
Save from the ruin that impends Thy town, thy people, and thy friends; O hear the warning urged once more: To Raghu’s son the dame restore.”

Canto XV. Indrajít’s Speech.

He ceased: and Indrajít the pride Of Rákshas warriors thus replied: “Is this a speech our king should hear, This counsel of ignoble fear?
A scion of our glorious race
Should ne’er conceive a thought so base, But one mid all our kin we find, Vibhishaṇ, whose degenerate mind No spark of gallant pride retains, Whose coward soul his lineage stains.
Against one giant what can two
Unhappy sons of Raghu do?
Away with idle fears, away!
Matched with our meanest, what are they?
Beneath my conquering prowess fell The Lord of earth and heaven and hell.[924]
Through every startled region dread Of my resistless fury spread;
And Gods in each remotest sphere Confessed the universal fear.
Rending the air with roar and groan, Airávat[925] to the earth was thrown.
From his huge head the tusks I drew, And smote the Gods with fear anew.
Shall I who tame celestials’ pride, By whom the fiends are terrified, Now prove a weakling little worth, And fail to slay those sons of earth?”
He ceased: Vibhishaṇ trained and tried In war and counsel thus replied “Thy speech is marked with scorn of truth, With rashness and the pride of youth.
Yea, to thy ruin like a child
Thou pratest, and thy words are wild.
Most dear, O Indrajít, to thee
Should Rávaṇ’s weal and safety be, For thou art called his son, but thou Art proved his direst foeman now, When warned by me thou hast not tried To turn the coming woe aside.

Both thee and him ‘twere meet to slay, Who brought thee to this hall to-day, And dared so rash a youth admit To council where the wisest sit.
Presumptuous, wild, devoid of sense, Filled full of pride and insolence, Thy reckless tongue thou wilt not rule That speaks the counsel of a fool.
Who in the fight may brook or shun The arrows shot by Raghu’s son
With flame and fiery vengeance sped, Dire as his staff who rules the dead?
O Rávaṇ, let thy people live,
And to the son of Raghu give
Fair robes and gems and precious ore, And Sítá to his arms restore.”

Canto XVI. Rávan's Speech.

THEN, WHILE HIS breast with fury swelled, Thus Rávaṇ spoke, as fate impelled: "Better with foes thy dwelling make, Or house thee with the venomed snake, Than live with false familiar friends Who further still thy foeman's ends.
I know their treacherous mood, I know Their secret triumph at thy woe.
They in their inward hearts despise The brave, the noble, and the wise, Grieve at their bliss with rancorous hate, And for their sorrows watch and wait: Scan every fault with curious eye, And each slight error magnify.
Ask elephants who roam the wild
How were their captive friends beguiled.
"For fire," they cry, "we little care, For javelin and shaft and snare: Our foes are traitors, taught to bind The trusting creatures of their kind."
Still, still, shall blessings flow from cows,[926]
And Bráhmans love their rigorous vows; Still woman change her restless will, And friends perfidious work us ill.
What though with conquering feet I tread On every prostrate foeman's head; What though the worlds in abject fear Their mighty lord in me revere?
This thought my peace of mind destroys And robs me of expected joys.
The lotus of the lake receives
The glittering rain that gems its leaves, But each bright drop remains apart: So is it still with heart and heart.
Deceitful as an autumn cloud
Which, though its thunderous voice be loud, On the dry earth no torrent sends, Such is the race of faithless friends.
No riches of the bloomy spray

Will tempt the wandering bee to stay That loves from flower to flower to range;
And friends like thee are swift to change.
Thou blot upon thy glorious line, If any giant's tongue but thine
Had dared to give this base advice, He should not live to shame me twice."
Then just Vibhishaṇ in the heat
Of anger started from his seat,
And with four captains of the band Sprang forward with his mace in hand; Then, fury flashing from his eye, Looked on the king and made reply: "Thy rights, O Rávaṇ, I allow:
My brother and mine elder thou.
Such, though from duty's path they stray, We love like fathers and obey,
But still too bitter to be borne Is thy harsh speech of cruel scorn.
The rash like thee, who spurn control, Nor check one longing of the soul, Urged by malignant fate repel
The faithful friend who counsels well.
A thousand courtiers wilt thou meet, With flattering lips of smooth deceit: But rare are they whose tongue or ear Will speak the bitter truth, or hear.
Unclose thy blinded eyes and see That snares of death encompass thee.
I dread, my brother, to behold
The shafts of Ráma, bright with gold, Flash fury through the air, and red With fires of vengeance strike thee dead.
Lord, brother, King, again reflect, Nor this mine earnest prayer reject, O, save thyself, thy royal town, Thy people and thine old renown."

Canto XVII. Vibhishan’s Flight.

Soon as his bitter words were said, To Raghu’s sons Vibhishaṇ fled.[927]
Their eyes the Vánar leaders raised And on the air-borne Rákhshas gazed, Bright as a thunderbolt, in size
Like Meru’s peak that cleaves the skies.
In gorgeous panoply arrayed
Like Indra’s self he stood displayed, And four attendants brave and bold Shone by their chief in mail and gold.
Sugríva then with dark surmise
Bent on their forms his wondering eyes, And thus in hasty words confessed The anxious doubt that moved his breast: “Look, look ye Vánars, and beware: That giant chief sublime in air
With other four in bright array
Comes armed to conquer and to slay.”

Soon as his warning speech they heard, The Vánar chieftains undeterred
Seized fragments of the rock and trees, And made reply in words like these: “We wait thy word: the order give, And these thy foes shall cease to live.
Command us, mighty King, and all
Lifeless upon the earth shall fall.”
Meanwhile Vibhishaṇ with the four Stood high above the ocean shore.
Sugríva and the chiefs he spied,
And raised his mighty voice and cried: “From Rávaṇ, lord of giants, I
His brother, named Vibhishaṇ, fly.
From Janasthán he stole the child Of Janak by his art beguiled,
And in his palace locked and barred Surrounds her with a Rákshas guard.

I bade him, plied with varied lore, His hapless prisoner restore.
But he, by Fate to ruin sent,
No credence to my counsel lent,
Mad as the fevered wretch who sees And scorns the balm to bring him ease.
He scorned the sage advice I gave, He spurned me like a base-born slave.
I left my children and my wife,
And fly to Raghu’s son for life.
I pray thee, Vánar chieftain, speed To him who saves in hour of need, And tell him famed in distant lands That suppliant here Vibhishaṇ stands.”
The Rákshas ceased: Sugríva hied
To Raghu’s noble son and cried:
“A stranger from the giant host,
Borne o’er the sea, has reached the coast; A secret foe, he comes to slay,
As owls attack their heedless prey.
’Tis thine, O King, in time of need To watch, to counsel, and to lead, Our Vánar legions to dispose,
And guard us from our crafty foes.
Vibhishaṇ from the giants’ isle,
King Rávaṇ’s brother, comes with guile And, feigning from his king to flee, Seeks refuge, Raghu’s son, with thee.
Arise, O Ráma, and prevent
By bold attack his dark intent.
Who comes in friendly guise prepared To slay thee by his arts ensnared.”
Thus urged Sugríva famed for lore Of moving words, and spoke no more.
Then Ráma thus in turn addressed
The bold Hanúmán and the rest:
“Chiefs of the Vánar legions each Of you heard Sugríva’s speech.
What think ye now in time of fear, When peril and distress are near, In every doubt the wise depend
For counsel on a faithful friend.”

They heard his gracious words, and then Spake reverent to the lord of men: “O Raghu’s son, thou knowest well All things of heaven and earth and hell.
’Tis but thy friendship bids us speak The counsel Ráma need not seek.
So duteous, brave, and true art thou, Heroic, faithful to thy vow.
Deep in the scriptures, trained and tried, Still in thy friends wilt thou confide.
Let each of us in turn impart
The secret counsel of his heart,
And strive to win his chief’s assent, By force of wisest argument.”
They ceased and Angad thus began: “With jealous eye the stranger scan: Not yet with trusting heart receive Vibhishaṇ, nor his tale believe.
These giants wandering far and wide Their evil nature falsely hide,
And watching with malignant skill Assail us when we fear no ill.
Well ponder every hope and fear
Until thy doubtful course be clear; Then own his merit or detect
His guile, and welcome or reject.”
Then Śarabha the bold and brave
In turn his prudent sentence gave: “Yea, Ráma, send a skilful spy
With keenest tact to test and try.
Then let the stranger, as is just, Obtain or be refused thy trust.”
Then he whose heart was rich in store Of scripture’s life-directing lore, King Jámbaván, stood forth and cried: “Suspect, suspect a foe allied
With Rávaṇ lord of Lanká’s isle,
And Rákshas sin and Rákshas guile.”
Then Mainda, wisest chief, who knew The wrong, the right, the false, the true, Pondered a while, then silence broke, And thus his sober counsel spoke: “Let one with gracious speech draw near And gently charm Vibhishaṇ’s ear, Till he the soothing witchery feel And all his secret heart reveal.
So thou his aims and hopes shalt know, And hail the friend or shun the foe.”
“Not he,” Hanúmán cried, “not he
Who taught the Gods[928] may rival thee, Supreme in power of quickest sense, First in the art of eloquence.

But hear me soothly speak, O King, And learn the hope to which I cling.
Vibhishaṇ comes no crafty spy:
Urged by his brother’s fault to fly.
With righteous soul that loathes the sin, He fled from Lanká and his kin.

If strangers question, doubt will rise And chill the heart of one so wise.
Marred by distrust the parle will end, And thou wilt lose a faithful friend.
Nor let it seem so light a thing
To sound a stranger’s heart, O King.
And he, I ween, whate’er he say,
Will ne’er an evil thought betray.
He comes a friend in happy time,
Loathing his brother for his crime.
His ear has heard thine old renown, The might that struck King Báli down, And set Sugríva on the throne.
And looking now to thee alone
He comes thy matchless aid to win And punish Rávaṇ for his sin.
Thus have I tried thy heart to move, And thus Vibhishaṇ’s truth to prove.
Still in his friendship I confide; But ponder, wisest, and decide.”

Canto XVIII. Ráma’s Speech.

THEN RÁMA’S RISING doubt was stilled, And friendly thoughts his bosom filled.
Thus, deep in Scripture’s lore, he spake: “The suppliant will I ne’er forsake, Nor my protecting aid refuse
When one in name of friendship sues.
Though faults and folly blot his fame, Pity and help he still may claim.”
He ceased: Sugríva bowed his head And pondered for a while, and said: “Past number be his faults or few, What think ye of the Rákshas who, When threatening clouds of danger rise, Deserts his brother’s side and flies?
Say, Vánars, who may hope to find True friendship in his faithless kind?”
The son of Raghu heard his speech: He cast a hasty look on each
Of those brave Vánar chiefs, and while Upon his lips there played a smile, To Lakshmaṇ turned and thus expressed The thoughts that moved his gallant breast:
“Well versed in Scripture’s lore, and sage And duly reverent to age,
Is he, with long experience stored, Who counsels like this Vánar lord.
Yet here, methinks, for searching eyes Some deeper, subtler matter lies.
To you and all the world are known The perils of a monarch’s throne, While foe and stranger, kith and kin By his misfortune trust to win.
By hope of such advantage led,
Vibhishaṇ o’er the sea has fled.
He in his brother’s stead would reign, And our alliance seeks to gain;
And we his offer may embrace,
A stranger and of alien race.
But if he comes a spy and foe,
What power has he to strike a blow In furtherance of his close design?

What is his strength compared with mine?
And can I, Vánar King, forget
The great, the universal debt,
Ever to aid and welcome those
Who pray for shelter, friends or foes?
Hast thou not heard the deathless praise Won by the dove in olden days,
Who conquering his fear and hate Welcomed the slayer of his mate, And gave a banquet, to refresh
The weary fowler, of his flesh?
Now hear me, Vánar King, rehearse What Kaṇḍu[929] spoke in ancient verse, Saint Kaṇva’s son who loved the truth And clave to virtue from his youth: “Strike not the suppliant when he stands And asks thee with beseeching hands For shelter: strike him not although He were thy father’s mortal foe.
No, yield him, be he proud or meek, The shelter which he comes to seek, And save thy foeman, if the deed Should cost thy life, in desperate need.”
And shall I hear the wretched cry, And my protecting aid deny?
Shall I a suppliant’s prayer refuse, And heaven and glory basely lose?
No, I will do for honour sake
E’en as the holy Kaṇḍu spake,
Preserve a hero’s name from stain, And bliss in heaven and glory gain.
Bound by a solemn vow I sware
That all my saving help should share Who sought me in distress and cried, “Thou art my hope, and none beside.”
Then go, I pray thee, Vánar King, Vibhishaṇ to my presence bring,
Yea, were he Rávaṇ’s self, my vow Forbids me to reject him now.”
He ceased: the Vánar king approved; And Ráma toward Vibhishaṇ moved.
So moves, a brother God to greet, Lord Indra from his heavenly seat.

Canto XIX. Vibhishan’s Counsel.

When Raghu’s son had owned his claim Down from the air Vibhishaṇ came, And with his four attendants bent At Ráma’s feet most reverent.
“O Ráma,” thus he cried, “in me Vibhishaṇ, Rávaṇ’s brother see.
By him disgraced thine aid I seek, Sure refuge of the poor and weak.
From Lanká, friends, and wealth I fly, And reft of all on thee rely.
On thee, the wretch’s firmest friend, My kingdom, joys, and life depend.”
With glance of favour Ráma eyed The Rákshas chief and thus replied: “First from thy lips I fain would hear Each brighter hope, each darker fear.
Speak, stranger, that I well may know The strength and weakness of the foe.”
He ceased: the Rákshas chief obeyed, And thus in turn his answer made: “O Prince, the Self-existent gave This boon to Rávaṇ; he may brave All foes in fight; no fiend or snake, Gandharva, God, his life may take.
His brother Kumbhakarṇa vies
In might with him who rules the skies.
The captain of his armies — fame Perhaps has taught the warrior’s name — Is terrible Prahasta, who
King Maṇibhadra’s[930] self o’erthrew.
Where is the warrior found to face Young Indrajít, when armed with brace And guard[931] and bow he stands in mail And laughs at spear and arrowy hail?
Within his city Lanká dwell
Ten million giants fierce and fell, Who wear each varied shape at will And eat the flesh of those they kill.
These hosts against the Gods he led, And heavenly might discomfited.”
Then Ráma cried: “I little heed Gigantic strength or doughty deed.

In spite of all their might has done The king, the captain, and the son Shall fall beneath my fury dead, And thou shalt reign in Rávaṇ’s stead.
He, though in depths of earth he dwell, Or seek protection down in hell, Or kneel before the Sire supreme, His forfeit life shall ne’er redeem.
Yea, by my brothers’ lives I swear, I will not to my home repair
Till Rávaṇ and his kith and kin Have paid in death the price of sin.”
Vibhishaṇ bowed his head and cried: “Thy conquering army will I guide To storm the city of the foe,
And aid the tyrant’s overthrow.”
Thus spake Vibhishaṇ: Ráma pressed The Rákshas chieftain to his breast, And cried to Lakshmaṇ: “Haste and bring Sea-water for the new-made king.”
He spoke, and o’er Vibhishaṇ’s head The consecrating drops were shed Mid shouts that hailed with one accord The giants’ king and Lanká’s lord.
“Is there no way,” Hanúmán cried, “No passage o’er the boisterous tide?
How may we lead the Vánar host
In triumph to the farther coast?”
“Thus,” said Vibhishaṇ, “I advise: Let Raghu’s son in suppliant guise Entreat the mighty Sea to lend
His succour and this cause befriend.
His channels, as the wise have told, By Sagar’s sons were dug of old,[932]
Nor will high-thoughted Ocean scorn A prince of Sagar’s lineage born.”
He ceased; the prudent counsel won The glad assent of Raghu’s son.
Then on the ocean shore a bed
Of tender sacred grass was spread, Where Ráma at the close of day
Like fire upon an altar lay.

Canto XX. The Spies.

Śárdúla, Rávaṇ’s spy, surveyed The legions on the strand arrayed.
And bore, his bosom racked with fear, These tidings to the monarch’s ear: “They come, they come. A rushing tide, Ten leagues they spread from side to side, And on to storm thy city press,
Fierce rovers of the wilderness.
Rich in each princely power and grace, The pride of Daśaratha’s race,
Ráma and Lakshmaṇ lead their bands, And halt them on the ocean sands.
O Monarch, rise, this peril meet; Risk not the danger of defeat.

First let each wiser art be tried; Bribe them, or win them, or divide.”
Such was the counsel of the spy: And Rávaṇ called to Śuka: “Fly,
Sugríva lord of Vánars seek,
And thus my kingly message speak: “Great power and might and fame are thine,
Brave scion of a royal line,
King Riksharajas’ son, in thee
A brother and a friend I see.
How wronged by me canst thou complain?
What profit here pretend to gain?
If from the wood the wife I stole Of Ráma of the prudent soul,
What cause hast thou to mourn the theft?
Thou art not injured or bereft.
Return, O King, thy steps retrace And seek thy mountain dwelling-place.
No, never may thy hosts within
My Lanká’s walls a footing win.
A mighty town whose strength defies The gathered armies of the skies.”

He ceased: obedient Śuka heard;
With wings and plumage of a bird He rose in eager speed and through The air upon his errand flew.
Borne o’er the sea with rapid wing He stood above the Vánar king,
And spoke aloud, sublime in air, The message he was charged to bear.
The Vánar heard the words he spoke, And quick redoubling stroke on stroke On head and pinions hemmed him round And bore him struggling to the ground.
The Rákshas wounded and distressed These words to Raghu’s son addressed: “Quick, quick! This Vánar host restrain, For heralds never must be slain.
To him alone, a wretch untrue,
The punishment of death is due
Who leaves his master’s speech unsaid And speaks another in its stead.”
Moved by the suppliant speech and prayer Up sprang the prince and cried, forbear.
Saved from his wild assailant’s blows Again the Rákshas herald rose
And borne on light wings to the sky Addressed Sugríva from on high:
“O Vánar Monarch, chief endued
With power and wonderous fortitude, What answer is my king, the fear And scourge of weeping worlds, to hear?”
“Go tell thy lord,” Sugríva cried, “Thou, Ráma’s foe, art thus defied.
His arm the guilty Báli slew;
Thus, tyrant, shalt thou perish too.
Thy sons, thy friends, proud King, and all Thy kith and kin with thee shall fall; And, emptied of the giant’s brood, Burnt Lanká be a solitude.
Fly to the Sun-God’s pathway, go And hide thee deep in hell below: In vain from Ráma shalt thou flee Though heavenly warriors fight for thee.
Thine arm subdued, securely bold, The Vulture-king infirm and old: But will thy puny strength avail When Raghu’s wrathful sons assail?
A captive in thy palace lies
The lady of the lotus eyes:
Thou knowest not how fierce and strong Is he whom thou hast dared to wrong.

The best of Raghu’s lineage, he
Whose conquering hand shall punish thee.”
He ceased: and Angad raised a cry; “This is no herald but a spy.
Above thee from his airy post
His rapid eye surveyed our host, Where with advantage he might scan Our gathered strength from rear to van.
Bind him, Vánars, bind the spy,
Nor let him back to Lanká fly.”
They hurled the Rákshas to the ground, They grasped his neck, his pinions bound, And firmly held him while in vain His voice was lifted to complain.
But Ráma’s heart inclined to spare, He listened to his plaint and prayer, And cried aloud: “O Vánars, cease; The captive from his bonds release.”

Canto XXI. Ocean Threatened.

His hands in reverence Ráma raised And southward o'er the ocean gazed;
Then on the sacred grass that made His lowly couch his limbs he laid.
His head on that strong arm reclined Which Sítá, best of womankind,
Had loved in happier days to hold With soft arms decked with pearls and gold.
Then rising from his bed of grass, "This day," he cried, "the host shall pass
Triumphant to the southern shore, Or Ocean's self shall be no more."
Thus vowing in his constant breast Again he turned him to his rest,
And there, his eyes in slumber closed, Silent beside the sea reposed.
Thrice rose the Day-God thrice he set, The lord of Ocean came not yet,
Thrice came the night, but Raghu's son No answer by his service won.
To Lakshmaṇ thus the hero cried,
His eyes aflame with wrath and pride: "In vain the softer gifts that grace The good are offered to the base.
Long-suffering, patience, gentle speech Their thankless hearts can never reach.
The world to him its honour pays
Whose ready tongue himself can praise, Who scorns the true, and hates the right,
Whose hand is ever raised to smite.
Each milder art is tried in vain: It wins no glory, but disdain.
And victory owns no softer charm
Than might which nerves a warrior's arm.
My humble suit is still denied
By Ocean's overweening pride.
This day the monsters of the deep In throes of death shall wildly leap.
My shafts shall rend the serpents curled In caverns of the watery world,
Disclose each sunless depth and bare The tangled pearl and coral there.

Away with mercy! at a time
Like this compassion is a crime.
Welcome, the battle and the foe!
My bow! my arrows and my bow!
This day the Vánars’ feet shall tread The conquered Sea’s exhausted bed, And he who never feared before
Shall tremble to his farthest shore.”
Red flashed his eyes with angry glow: He stood and grasped his mighty bow, Terrific as the fire of doom
Whose quenchless flames the world consume.
His clanging cord the archer drew, And swift the fiery arrows flew
Fierce as the flashing levin sent By him who rules the firmament.
Down through the startled waters sped Each missile with its flaming head.
The foamy billows rose and sank,
And dashed upon the trembling bank.
Sea monsters of tremendous form
With crash and roar of thunder storm.
Still the wild waters rose and fell Crowned with white foam and pearl and shell.
Each serpent, startled from his rest, Raised his fierce eyes and glowing crest.
And prisoned Dánavs[933] where they dwelt In depths below the terror felt.
Again upon his string he laid
A flaming shaft, but Lakshmaṇ stayed His arm, with gentle reasoning tried To soothe his angry mood, and cried: “Brother, reflect: the wise control The rising passions of the soul.
Let Ocean grant, without thy threat, The boon on which thy heart is set.
That gracious lord will ne’er refuse When Ráma son of Raghu sues.”
He ceased: and voices from the air Fell clear and loud, Spare, Ráma, spare.

Canto XXII. Ocean Threatened.

WITH ANGRY MENACE Ráma, best Of Raghu's sons, the Sea addressed: "With fiery flood of arrowy rain
Thy channels will I dry and drain.
And I and all the Vánar host
Will reach on foot the farther coast.
Thou shalt not from destruction save The creatures of the teeming wave,
And lapse of time shall ne'er efface The memory of the dire disgrace."
Thus spoke the warrior, and prepared The mortal shaft which never spared, Known mystic weapon, by the name
Of Brahmá, red with quenchless flame.
Great terror, as he strained the bow, Struck heaven above and earth below.
Through echoing skies the thunder pealed, And startled mountains rocked and reeled, The earth was black with sudden night And heaven was blotted from the sight.
Then ever and anon the glare
Of meteors shot through murky air,
And with a wild terrific sound
Red lightnings struck the trembling ground.
In furious gusts the fierce wind blew: Tall trees it shattered and o'erthrew, And, smiting with a giant's stroke, Huge masses from the mountain broke.
A cry of terror long and shrill
Came from each valley, plain, and hill.
Each ruined dale, each riven peak
Re-echoed with a wail or shriek.
While Raghu's son undaunted gazed,

The waters of the deep were raised, And, still uplifted more and more,
Leapt in wild flood upon the shore.
Still Ráma looked upon the tide
And kept his post unterrified.
Then from the seething flood upreared Majestic Ocean’s form appeared,
As rising from his eastern height
Springs through the sky the Lord of Light.
Attendant on their monarch came
Sea serpents with their eyes aflame.
Like lazulite mid burning gold
His form was wondrous to behold.
Bright with each fairest precious stone A chain about his neck was thrown.
Calm shone his lotus eyes beneath
The blossoms of his heavenly wreath, And many a pearl and sea-born gem
Flashed in the monarch’s diadem.
There Gangá, tributary queen,
And Sindhu[934] by his lord, were seen, And every stream and brook renowned In ancient story girt him round.
Then, as the waters rose and swelled, The king with suppliant hands upheld, His glorious head to Ráma bent
And thus addressed him reverent:
“Air, ether, fire, earth, water, true To nature’s will, their course pursue; And I, as ancient laws ordain,
Unfordable must still remain.
Yet, Raghu’s son, my counsel hear:
I ne’er for love or hope or fear
Will pile my waters in a heap
And leave a pathway through the deep.
Still shall my care for thee provide An easy passage o’er the tide,
And like a city’s paven street
Shall be the road beneath thy feet.”

He ceased: and Ráma spoke again:
“This spell is ne’er invoked in vain.
Where shall the magic shaft, to spend The fury of its might, descend?”
“Shoot,” Ocean cried, “thine arrow forth With all its fury to the north,
Where sacred Drumakulya lies,
Whose glory with thy glory vies.
There dwells a wild Abhíra[935] race, As vile in act as foul of face,
Fierce Dasyus[936] who delight in ill, And drink my tributary rill.
My soul no longer may endure
Their neighbourhood and touch impure.
At these, O son of Raghu, aim
Thine arrow with the quenchless flame.”
Swift from the bow, as Ráma drew
His cord, the fiery arrow flew.
Earth groaned to feel the wound, and sent A rush of water through the rent;
And famed for ever is the well
Of Vraṇa[937] where the arrow fell.
Then every brook and lake beside
Throughout the region Ráma dried.
But yet he gave a boon to bless
And fertilize the wilderness:
No fell disease should taint the air, And sheep and kine should prosper there:
Earth should produce each pleasant root, The stately trees should bend with fruit;
Oil, milk, and honey should abound, And fragrant herbs should clothe the ground.
Then spake the king of brooks and seas To Raghu’s son in words like these:
“Now let a wondrous task be done
By Nala, Viśvakarmá’s son,
Who, born of one of Vánar race,
Inherits by his father’s grace
A share of his celestial art.

Call Nala to perform his part,
And he, divinely taught and skilled, A bridge athwart the sea shall build.”
He spoke and vanished. Nala, best
Of Vánar chiefs, the king addressed: “O’er the deep sea where monsters play A bridge, O Ráma, will I lay;
For, sharer of my father’s skill,
Mine is the power and mine the will.
’Tis vain to try each gentler art
To bribe and soothe the thankless heart; In vain on such is mercy spent;
It yields to naught but punishment.
Through fear alone will Ocean now
A passage o’er his waves allow.
My mother, ere she bore her son,
This boon from Viśvakarmá won:
“O Mandarí, thy child shall be
In skill and glory next to me.”
But why unbidden should I fill
Thine ear with praises of my skill?
Command the Vánar hosts to lay
Foundations for the bridge to-day.”
He spoke: and swift at Ráma’s hest
Up sprang the Vánars from their rest, The mandate of the king obeyed
And sought the forest’s mighty shade.
Unrooted trees to earth they threw, And to the sea the timber drew.
The stately palm was bowed and bent, Aśokas from the ground were rent,
And towering Sáls and light bamboos, And trees with flowers of varied hues, With loveliest creepers wreathed and crowned, Shook, reeled, and fell upon the ground.
With mighty engines piles of stone
And seated hills were overthrown:
Unprisoned waters sprang on high,

In rain descending from the sky:
And ocean with a roar and swell
Heaved wildly when the mountains fell.
Then the great bridge of wondrous strength Was built, a hundred leagues in length.
Rocks huge as autumn clouds bound fast With cordage from the shore were cast,
And fragments of each riven hill,
And trees whose flowers adorned them still.
Wild was the tumult, loud the din
As ponderous rocks went thundering in.
Ere set of sun, so toiled each crew, Ten leagues and four the structure grew; The labours of the second day
Gave twenty more of ready way,
And on the fifth, when sank the sun, The whole stupendous work was done.
O’er the broad way the Vánars sped, Nor swayed it with their countless tread.

Exultant on the ocean strand
Vibhishaṇ stood, and, mace in hand, Longed eager for the onward way,
And chafed impatient at delay.
Then thus to Ráma trained and tried In battle King Sugríva cried:
“Come, Hanumán’s broad back ascend; Let Angad help to Lakshmaṇ lend.
These high above the sea shall bear Their burthen through the ways of air.”
So, with Sugríva, borne o’erhead
Ikshváku’s sons the legions led.
Behind, the Vánar hosts pursued
Their march in endless multitude.
Some skimmed the surface of the wave, To some the air a passage gave.
Amid their ceaseless roar the sound Of Ocean’s fearful voice was drowned, As o’er the bridge by Nala planned
They hastened on to Lanká’s strand, Where, by the pleasant brooks, mid trees Loaded with fruit, they took their ease.

Canto XXIII. The Omens.

Then Ráma, peerless in the skill That marks each sign of good and ill, Strained his dear brother to his breast, And thus with prudent words addressed: “Now, Lakshmaṇ, by the water’s side In fruitful groves the host divide, That warriors of each woodland race May keep their own appointed place.
Dire is the danger: loss of friends, Of Vánars and of bears, impends.
Distained with dust the breezes blow, And earth is shaken from below.
The tall hills rock from foot to crown, And stately trees come toppling down.
In threatening shape, with voice of fear, The clouds like cannibals appear, And rain in fitful torrents, red
With sanguinary drops, is shed.
Long streaks of lurid light invest The evening skies from east to west.
And from the sun at times a ball
Of angry fire is seen to fall.
From every glen and brake is heard The boding voice of beast and bird: From den and lair night-prowlers run And shriek against the falling sun.
Up springs the moon, but hot and red Kills the sad night with woe and dread; No gentle lustre, but the gloom
That heralds universal doom.
A cloud of dust and vapour mars
The beauty of the evening stars,
And wild and fearful is the sky
As though the wreck of worlds were nigh.
Around our heads in boding flight Wheel hawk and vulture, crow and kite; And every bird of happy note
Shrieks terror from his altered throat.

Sword, spear and shaft shall strew the plain Dyed red with torrents of the slain.
To-day the Vánar troops shall close Around the city of our foes.”

Canto XXIV. The Spy’s Return.

AS SHINE THE heavens with autumn’s moon Refulgent in the height of noon, So shone with light which Ráma gave That army of the bold and brave, As from the sea it marched away
In war’s magnificent array,
And earth was shaken by the beat And trampling of unnumbered feet.
Then to the giants’ ears were borne, The mingled notes of drum and horn, And clash of tambours smote the sky, And shouting and the battle cry.
The sound of martial strains inspired Each chieftain, and his bosom fired: While giants from their walls replied, And answering shouts the foe defied, Then Ráma looked on Lanká where
Bright banners floated in the air, And, pierced with anguish at the view, His loving thoughts to Sítá flew.
“There, prisoned by the giant, lies My lady of the tender eyes,
Like Rohiṇí the queen of stars
O’erpowered by the fiery Mars.”
Then turned he to his brother chief And cried in agony of grief:
“See on the hill, divinely planned And built by Viśvakarmá’s hand,
The towers and domes of Lanká rise In peerless beauty to the skies.
Bright from afar the city shines With gleam of palaces and shrines, Like pale clouds through the region spread By Vishṇu’s self inhabited.
Fair gardens grow, and woods between The stately domes are fresh and green, Where trees their bloom and fruit display, And sweet birds sing on every spray.
Each bird is mad with joy, and bees Sing labouring in the bloomy trees On branches by the breezes bowed, Where the gay Koïl’s voice is loud.”
This said, he ranged with warlike art Each body of the host apart.

“There in the centre,” Ráma cried, “Be Angad’s place by Níla’s side.
Let Rishabh of impetuous might
Be lord and leader on the right, And Gandhamádan, next in rank,
Be captain of the farther flank.
Lakshmaṇ and I the hosts will lead, And Jámbaván of ursine breed,
With bold Susheṇ unused to fear, And Vegadarśí, guide the rear.”
Thus Ráma spoke: the chiefs obeyed; And all the Vánar hosts arrayed
Showed awful as the autumn sky
When clouds embattled form on high.
Their arms were mighty trees o’erthrown, And massy blocks of mountain stone.
One hope in every warlike breast, One firm resolve, they onward pressed, To die in fight or batter down
The walls and towers of Lanká’s town.
Those marshalled legions Ráma eyed, And thus to King Sugríva cried:
“Now, Monarch, ere the hosts proceed, Let Śuka, Rávaṇ’s spy, be freed.”
He spoke: the Vánar gave consent And loosed him from imprisonment: And Śuka, trembling and afraid,
His homeward way to Rávaṇ made.
Loud laughed the lord of Lanká’s isle: “Where hast thou stayed this weary while?
Why is thy plumage marred, and why Do twisted cords thy pinions tie?
Say, comest thou in evil plight
The victim of the Vánars’ spite?”
He ceased: the spy his fear controlled, And to the king his story told:
“I reached the ocean’s distant shore, Thy message to the king I bore.
In sudden wrath the Vánars rose, They struck me down with furious blows; They seized me helpless on the ground, My plumage rent, my pinions bound.
They would not, headlong in their ire, Consider, listen, or inquire;
So fickle, wrathful, rough and rude Is the wild forest multitude.
There, marshalling the Vánar bands, King Ráma with Sugríva stands,

Ráma the matchless warrior, who
Virádha and Kabandha slew,
Khara, and countless giants more, And tracks his queen to Lanká’s shore.
A bridge athwart the sea was cast, And o’er it have his legions passed.
Hark! heralded by horns and drums The terrible avenger comes.
E’en now the giants’ isle he fills With warriors huge as clouds and hills, And burning with vindictive hate Will thunder soon at Lanká’s gate.
Yield or oppose him: choose between Thy safety and the Maithil queen.”
He ceased: the tyrant’s eyeballs blazed With fury as his voice he raised: “No, if the dwellers of the sky, Gandharvas, fiends assail me, I
Will keep the Maithil lady still, Nor yield her back for fear of ill.
When shall my shafts with iron hail My foeman, Raghu’s son, assail,
Thick as the bees with eager wing Beat on the flowery trees of spring?
O, let me meet my foe at length, And strip him of his vaunted strength, Fierce as the sun who shines afar Stealing the light of every star.
Strong as the sea’s impetuous might My ways are like the tempest’s flight; But Ráma knows not this, or he
In terror from my face would flee.”

Canto XXV. Rávan’s Spies.[938]

When Ráma and the host he led Across the sea had safely sped,
Thus Rávaṇ, moved by wrath and pride, To Śuka and to Sáraṇ cried:
“O counsellors, the Vánar host
Has passed the sea from coast to coast, And Daśaratha’s son has wrought
A wondrous deed surpassing thought.
And now in truth I needs must know The strength and number of the foe.
Go ye, to Ráma’s host repair
And count me all the legions there.
Learn well what power each captain leads His name and fame for warlike deeds.
Learn by what artist’s wondrous aid That bridge athwart the sea was made;
Learn how the Vánar host came o’er And halted on the island shore.
Mark Ráma son of Raghu well;
His valour, strength, and weapons tell.
Watch his advisers one by one,
And Lakshmaṇ, Raghu’s younger son.
Learn with observant eyes, and bring “Unerring tidings to your king.
He ceased: then swift in Vánar guise Forth on their errand sped the spies.
They reached the Vánars, and, dismayed, Their never-ending lines surveyd: Nor would they try, in mere despair, To count the countless legions there, That crowded valley, plain and hill, That pressed about each cave and rill.
Though sea-like o’er the land were spread The endless hosts which Ráma led,
The bridge by thousands yet was lined, And eager myriads pressed behind.
But sage Vibhishaṇ’s watchful eyes Had marked the giants in disguise.
He gave command the pair to seize, And told the tale in words like these: “O Ráma these, well known erewhile, Are giant sons of Lanká’s isle,

Two counsellors of Rávaṇ sent
To watch the invading armament.”
Vibhishaṇ ceased: at Ráma’s look The Rákshas envoys quailed and shook; Then suppliant hand to hand they pressed And thus Ikshváku’s son addressed: “O Ráma, bear the truth we speak: Our monarch Rávaṇ bade us seek
The Vánar legions and survey
Their numbers, strength, and vast array.”
Then Ráma, friend and hope and guide Of suffering creatures, thus replied: “Now giants, if your eyes have scanned Our armies, numbering every band, Marked lord and chief, and gazed their fill, Return to Rávaṇ when ye will.
If aught remain, if aught anew
Ye fain would scan with closer view, Vibhishaṇ, ready at your call,
Will lead you forth and show you all.
Think not of bonds and capture; fear No loss of life, no peril here:
For, captive, helpless and unarmed, An envoy never should be harmed.
Again to Lanká’s town repair,
Speed to the giant monarch there, And be these words to Rávaṇ told, Fierce brother of the Lord of Gold: “Now, tyrant, tremble for thy sin: Call up thy friends, thy kith and kin, And let the power and might be seen Which made thee bold to steal my queen.
To-morrow shall thy mournful eye Behold thy bravest warriors die, And Lanká’s city, tower and wall, Struck by my fiery shafts, will fall.
Then shall my vengeful blow descend Its rage on thee and thine to spend, Fierce as the fiery bolt that flew From heaven against the Dánav crew, Mid those rebellious demons sent By him who rules the firmament.”
Thus spake Ikshváku’s son, and ceased: The giants from their bonds released Lauded the King with glad accord, And hasted homeward to their lord.
Before the tyrant side by side
Śuka and Sáraṇ stood and cried:
“Vibhishaṇ seized us, King, and fain His helpless captives would have slain.
But glorious Ráma saw us; he,

Great-hearted hero, made us free.
There in one spot our eyes beheld Four chiefs on earth unparalleled, Who with the guardian Gods may vie Who rule the regions of the sky.
There Ráma stood, the boast and pride Of Raghu’s race, by Lakshmaṇ’s side.
There stood the sage Vibhishaṇ, there Sugríva strong beyond compare.
These four alone can batter down Gate, rampart, wall, and Lanká’s town.
Nay, Ráma matchless in his form, A single foe, thy town would storm: So wondrous are his weapons, he
Needs not the succour of the three.
Why speak we of the countless train That fills the valley, hill and plain, The millions of the Vánar breed
Whom Ráma and Sugríva lead?
O King, be wise, contend no more, And Sítá to her lord restore.”

Canto XXVI. The Vánar Chiefs.

“Not if the Gods in heaven who dwell, Gandharvas, and the fiends of hell In banded opposition rise
Against me, will I yield my prize.
Still trembling from the ungentle touch Of Vánar hands ye fear too much, And bid me, heedless of the shame, Give to her lord the Maithil dame.”
Thus spoke the king in stern reproof; Then mounted to his palace roof Aloft o’er many a story raised, And on the lands beneath him gazed.
There by his faithful spies he stood And looked on sea and hill and wood.
There stretched before him far away The Vánars’ numberless array:
Scarce could the meadows’ tender green Beneath their trampling feet be seen.
He looked a while with furious eye, Then questioned thus the nearer spy: “Bend, Sáraṇ, bend thy gaze, and show The leaders of the Vánar foe.
Tell me their heroes’ names, and teach The valour, power and might of each.”
Obedient Sáraṇ eyed the van,
The leaders marked, and thus began: “That chief conspicuous at the head Of warriors in the forest bred, Who hither bends his ruthless eye And shouts his fearful battle cry: Whose voice with pealing thunder shakes All Lanká, with the groves and lakes And hills that tremble at the sound, Is Níla, for his might renowned: First of the Vánar lords controlled By King Sugríva lofty-souled.
He who his mighty arm extends,
And his fierce eye on Lanká bends, In stature like a stately tower, In colour like a lotus flower,
Who with his wild earth-shaking cries Thee, Rávaṇ, to the field defies, Is Angad, by Sugríva’s care
Anointed his imperial heir:

In wondrous strength, in martial fire Peer of King Báli’s self, his sire; For Ráma’s sake in arms arrayed Like Varuṇ called to Śakra’s aid.
Behind him, girt by warlike bands, Nala the mighty Vánar stands,
The son of Viśvakarmá, he
Who built the bridge athwart the sea.
Look farther yet, O King, and mark That chieftain clothed in Sandal bark.
’Tis Śweta, famed among his peers, A sage whom all his race reveres.
See, in Sugríva’s ear he speaks, Then, hasting back, his post reseeks, And turns his practised eye to view The squadrons he has formed anew.
Next Kumud stands who roamed of yore On Gomatí’s[939] delightful shore, Feared where the waving woods invest His seat on Mount Sanrochan’s crest.
Next him a chieftain strong and dread, Comes Chaṇḍa at his legions’ head; Exulting in his warrior might
He hastens, burning for the fight, And boasts that his unaided powers Shall cast to earth thy walls and towers.
Mark, mark that chief of lion gait, Who views thee with a glance of hate As though his very eyes would burn The city walls to which they turn: ’Tis Rambha, Vánar king; he dwells In Krishṇagiri’s tangled dells, Where Vindhya’s pleasant slopes are spread And fair Sudarśan lifts his head.
There, listening with erected ears, Śarabha, mighty chief, appears.
His soul is burning for the strife, Nor dreads the jeopardy of life.
He trembles as he moves, for ire, And bends around his glance of fire.
Next, like a cloud that veils the skies, A chieftain of terrific size,
Conspicuous mid the Vánars, comes With battle shout like rolling drums, ’Tis Panas, trained in war and tried, Who dwells on Páriyátra’s side.
He, far away, the chief who throws A glory o’er the marshalled rows That ranged behind their captain stand Exulting on the ocean strand,
Is Vinata the fierce in fight,
Preëminent like Dardur’s height.
That chieftain bending down to drink On lovely Veṇá’s verdant brink, Is Krathan; now he lifts his eyes And thee to mortal fray defies.

Next Gavaya comes, whose haughty mind Scorns all the warriors of his kind.
He comes to trample — such his boast — On Lanká with his single host.”

Canto XXVII. The Vánar Chiefs.

“Yet more remain, brave chiefs who stake Their noble lives for Ráma’s sake.
See, glorious, golden-coated, one Who glisters like the morning sun, Whom thousands of his race surround, ’Tis Hara for his strength renowned.
Next comes a mighty chieftain, he Whose legions, armed with rock and tree, Press on, in numbers passing tale, The ramparts of our town to scale.
O Rávaṇ, see the king advance
Terrific with his fiery glance,
Girt by the bravest of his train, Majestic as the God of Rain,
Parjanya, when his host of clouds About the king, embattled, crowds: On Rikshaván’s high mountain nursed, In Narmadá[940] he slakes his thirst, Dhúmra, proud ursine chief, who leads Wild warriors whom the forest breeds.
His brother, next in strength and age, In Jámbaván the famous sage.
Of yore his might and skill he lent To him who rules the firmament,
And Indra’s liberal boons repaid The chieftain for the timely aid.
There like a gloomy cloud that flies Borne by the tempest through the skies, Pramáthí stands: he roamed of yore The forest wilds on Gangá’s shore, Where elephants were struck with dread And trembling at his coming fled.
There on his foes he loved to sate The old hereditary hate.[941]

Look, Gaja and Gaváksha show
Their lust of battle with the foe.
See Nala burning for the fray,
And Níla chafing at delay.
Behind the eager captains press

Wild hosts in numbers numberless, And each for Ráma’s sake would fall Or force his way through Lanká’s wall.”

Canto XXVIII. The Chieftains.

There Sáraṇ ceased: then Śuka broke The silence and to Rávaṇ spoke:
“O Monarch, yonder chiefs survey: Like elephants in size are they, And tower like stately trees that grow Where Gangá’s nursing waters flow; Yea, tall as mountain pines that fling Long shadows o’er the snow-crowned king.
They all in wild Kishkindhá dwell And serve their lord Sugríva well.
The Gods’ and bright Gandharvas’ seed, They take each form that suits their need.
Now farther look, O Monarch, where Those chieftains stand, a glorious pair, Conspicuous for their godlike frames; Dwivid and Mainda are their names.
Their lips the drink of heaven have known, And Brahmá claims them for his own.
That chieftain whom thine eyes behold Refulgent like a hill of gold,
Before whose wrathful might the sea Roused from his rest would turn and flee,
The peerless Vánar, he who came
To Lanká for the Maithil dame,
The Wind-God’s son Hanumán; thou Hast seen him once, behold him now.
Still nearer let thy glance be bent, And mark that prince preëminent
Mid chieftains for his strength and size And splendour of his lotus eyes.
Far through the worlds his virtues shine, The glory of Ikshváku’s line.
The path of truth he never leaves, And still through all to duty cleaves.
Deep in the Vedas, skilled to wield The mystic shafts to him revealed: Whose flaming darts to heaven ascend, And through the earth a passage rend: In might like him who rules the sky; Like Yáma, when his wrath grows high: Whose queen, the darling of his soul, Thy magic art deceived and stole: There royal Ráma stands and longs For battle to avenge his wrongs.

Near on his right a prince, in hue Like pure gold freshly burnished, view: Broad is his chest, his eye is red, His black hair curls about his head: ’Tis Lakshmaṇ, faithful friend, who shares His brother’s joys, his brother’s cares.
By Ráma’s side he loves to stand And serve him as his better hand, For whose dear sake without a sigh The warrior youth would gladly die.
On Ráma’s left Vibhishaṇ view,
With giants for his retinue:
King-making drops have dewed his head, Appointed monarch in thy stead.
Behold that chieftain sternly still, High towering like a rooted hill, Supreme in power and pride of place, The monarch of the Vánar race.
Raised high above his woodland kind, In might and glory, frame and mind, His head above his host he shows Conspicuous as the Lord of Snows.
His home is far from hostile eyes Where deep in woods Kishkindhá lies.
A glistering chain which flowers bedeck With burnished gold adorns his neck.
Queen Fortune, loved by Gods and kings, To him her chosen favourite clings.
That chain he owes to Ráma’s grace, And Tárá and his kingly place.
In him the great Sugríva know,
Whom Ráma rescued from his foe.”[942]

Canto XXIX. Sárdúla Captured.

THE GIANT VIEWED with earnest ken The Vánars and the lords of men; Then thus, with grief and anger moved, In bitter tone the spies reproved: “Can faithful servants hope to please Their master with such fates as these?
Or hope ye with wild words to wring The bosom of your lord and king?
Such words were better said by those Who come arrayed our mortal foes.
In vain your ears have heard the sage, And listened to the lore of age, Untaught, though lectured many a day, The first great lesson, to obey, ’Tis marvel Rávaṇ reigns and rules Whose counsellors are blind and fools.
Has death no terrors that ye dare To tempt your monarch to despair, From whose imperial mandate flow Disgrace and honour, weal and woe?
Yea, forest trees, when flames are fanned About their scorching trunks, may stand; But naught can set the sinner free When kings the punishment decree.
I would not in mine anger spare
The traitorous foe-praising pair, But years of faithful service plead For pardon, and they shall not bleed.
Henceforth to me be dead: depart, Far from my presence and my heart.”
Thus spoke the angry king: the two Cried, Long live Rávaṇ, and withdrew, The giant monarch turned and cried To strong Mahodar at his side:
“Go thou, and spies more faithful bring.
More duteous to their lord the king.”
Swift at his word Mahodar shed,
And came returning at the head
Of long tried messengers, who bent Before their monarch reverent.
“Go quickly hence,” said Rávaṇ “scan With keenest eyes the foeman’s plan.
Learn who, as nearest friends, advise And mould each secret enterprise.

Learn when he wakes and goes to rest, Sound every purpose of his breast.
Learn what the prince intends to-day: Watch keenly all, and come away.”
With joy they heard the words he said: Then with Śárdúla at their head
About the giant king they went
With circling paces reverent.
By fair Suvela’s grassy side
The chiefs of Raghu’s race they spied, Where, shaded by the waving wood, Vibhishaṇ and Sugríva stood.
A while they rested there and viewed The Vánars’ countless multitude.
Vibhishaṇ with observant eyes
Knew at a glance the giant spies, And bade the warriors of his train Bind the rash foes with cord and chain: “Śárdúla’s is the sin,” he cried.
He neath the Vánars’ hands had died, But Ráma from their fury freed
The captive in his utmost need,
And, merciful at sight of woe,
Loosed all the spies and bade them go.
Then home to Lanká’s monarch fled The giant chiefs discomfited.

Canto XXX. Sárdúla's Speech.

THEY TOLD THEIR lord that Ráma still Lay waiting by Suvela's hill.
The tyrant, flushed with angry glow, Heard of the coming of the foe,
And thus with close inquiry pressed Śárdúla spokesman for the rest:
"Why art thou sad, night-rover? speak: Has grief or terror changed thy cheek?
Have the wild Vánars' hostile bands Assailed thee with their mighty hands?"
Śárdúla heard, but scarce might speak; His trembling tones were faint and weak:
"O Giant King, in vain we try
The purpose of the foe to spy.
Their strength and number none may tell, And Ráma guards his legions well.
He leaves no hope to prying eyes, And parley with the chiefs denies: Each road and path a Vánar guard, Of mountain size, has closed and barred.
Soon as my feet an entrance found By giants was I seized and bound, And wounded sore I fell beneath
Their fists and knees and hands and teeth.
Then trembling, bleeding, wellnigh dead To Ráma's presence was I led.
He in his mercy stooped to save, And freedom to the captive gave.
With rocks and shattered mountains he Has bridged his way athwart the sea,
And he and all his legions wait
Embattled close to Lanká's gate.
Soon will the host thy wall assail, And, swarming on, the rampart scale.
Now, O my King, his consort yield, Or arm thee with the sword and shield.
This choice is left thee: choose between Thy safety and the Maithil queen."[943]

Canto XXXI. The Magic Head.

THE TYRANT'S TROUBLED eye confessed The secret fear that filled his breast.
With dread of coming woe dismayed He called his counsellors to aid; Then sternly silent, deep in thought, His chamber in the palace sought.
Then, as the surest hope of all,
The monarch bade his servants call Vidyujjihva, whom magic skill
Made master of the means of ill.
Then spake the lord of Lanká's isle: "Come, Sítá with thine arts beguile.
With magic skill and deftest care A head like Ráma's own prepare.
This head, long shafts and mighty bow, To Janak's daughter will we show."
He ceased: Vidyujjihva obeyed,
And wondrous magic skill displayed; And Rávaṇ for the art he showed
An ornament of price bestowed.
Then to the grove where Sítá lay
The lord of Lanká took his way.
Pale, wasted, weeping, on the ground The melancholy queen he found,
Whose thoughts in utmost stress of ill Were fixed upon her husband still.
The giant king approached the dame, Declared in tones of joy his name; Then heeding naught her wild distress Bespake her, stern and pitiless:
"The prince to whom thy fancies cling Though loved and wooed by Lanká's king, Who slew the noble Khara, — he
Is slain by warriors sent by me.
Thy living root is hewn away,
Thy scornful pride is tamed to-day.
Thy lord in battle's front has died, And Sítá shall be Rávaṇ's bride.
Hence, idle thoughts: thy hope is fled; What wilt thou, Sítá, with the dead?

Rise, child of Janak, rise and be The queen of all my queens and me.
Incline thine ear, and I will tell, Dear lady, how thy husband fell.
He bridged his way across the sea With countless troops to fight with me.
The setting sun had flushed the west When on the shore they took their rest.
Weary with toil no watch they kept, Securely on the sands they slept.
Prahasta's troops assailed our foes, And smote them in their deep repose.
Scarce could their bravest prove their might: They perished in the dark of night.
Axe, spear, and sword, directed well, Upon the sleeping myriads fell.
First in the fight Prahasta's sword Reft of his head thy slumbering lord.
Roused at the din Vibhishaṇ rose, The captive of surrounding foes,
And Lakshmaṇ through the woods that spread Around him with his Vánars fled.
Hanúmán fell: one deadly stroke
The neck of King Sugríva broke,
And Mainda sank, and Dwivid lay
Gasping in blood his life away.
The Vánars died, or fled dispersed Like cloudlets when the storm has burst.
Some rose aloft in air, and more
Ran to the sea and filled the shore.
On shore, in woods, on hill and plain Our conquering giants left the slain.
Thus my victorious host o'erthrew The Vánars, and thy husband slew: See, rudely stained with dust, and red With dropping blood, the severed head."
Then, turning to a Rákshas slave, The ruthless king his mandate gave, And straight Vidyujjihva who bore The head still wet with dripping gore, The arrows and the mighty bow,
Bent down before his master low.
"Vidyujjihva," cried Rávaṇ, "place The head before the lady's face,
And let her see with weeping eyes That low in death her husband lies."
Before the queen the giant laid
The beauteous head his art had made.
And Rávaṇ cried: "Thine eyes will know These arrows and the mighty bow.
With fame of this by Ráma strung

The earth and heaven and hell have rung.
Prahasta brought it hither when
His hand had slain thy prince of men.
Now, widowed Queen, thy hopes resign: Forget thy husband and be mine.”

Canto XXXII. Sítá's Lament.

AGAIN HER EYES with tears o'erflowed: She gazed upon the head he showed, Gazed on the bow so famed of yore, The glorious bow which Ráma bore.
She gazed upon his cheek and brows, The eyes of her beloved spouse;
His lips, the lustre of his hair, The priceless gem that glittered there.
The features of her lord she knew, And, pierced with anguish at the view, She lifted up her voice and cried: "Kaikeyí, art thou satisfied?
Now all thy longings are fulfilled; The joy of Raghu's race is killed, And ruined is the ancient line,
Destroyer, by that fraud of thine.
Ah, what offence, O cruel dame,
What fault in Ráma couldst thou blame, To drive him clad in hermit dress With Sítá to the wilderness?"
Great trembling seized her frame, and she Fell like a stricken plantain tree.
As lie the dead she lay; at length Slowly regaining sense and strength, On the dear head she fixed her eye And cried with very bitter cry:
"Ah, when thy cold dead cheek I view, My hero, I am murdered too.
Then first a faithful woman's eyes See sorrow, when her husband dies.
When thou, my lord, wast nigh to save, Some stealthy hand thy death wound gave.
Thou art not dead: rise, hero, rise; Long life was thine, as spake the wise Whose words, I ween, are ever true, For faith lies open to their view.
Ah lord, and shall thy head recline On earth's cold breast, forsaking mine, Counting her chill lap dearer far Than I and my caresses are?
Ah, is it thus these eyes behold Thy famous bow adorned with gold, Whereon of yore I loved to bind

Sweet garlands that my hands had twined?
And hast thou sought in heaven a place Amid the founders of thy race,
Where in the home deserved so well Thy sires and Daśaratha dwell?
Or dost thou shine a brighter star In skies where blest immortals are, Forsaking in thy lofty scorn
The race wherein thy sires were born?
Turn to my gaze, O turn thine eye: Why are thy cold lips silent, why?
When first we met as youth and maid, When in thy hand my hand was laid, Thy promise was thy steps should be Through life in duty's path with me.
Remember, faithful still, thy vow, And take me with thee even now.
Is that broad bosom where I hung, That neck to which I fondly clung, Where flowery garlands breathed their scent By hungry dogs and vultures rent?
Shall no funereal honours grace
The parted lord of Raghu's race, Whose bounty liberal fees bestowed, For whom the fires of worship glowed?
Kauśalyá wild with grief will see One sole survivor of the three
Who in their hermit garments went To the dark woods in banishment.
Then at her cry shall Lakshmaṇ tell How, slain by night, the Vánars fell; How to thy side the giants crept, And slew the hero as he slept.
Thy fate and mine the queen will know, And broken-hearted die of woe.
For my unworthy sake, for mine,
Ráma, the glory of his line,
Who bridged his way across the main, Is basely in a puddle slain;
And I, the graceless wife he wed, Have brought this ruin on his head.
Me, too, on him, O Rávaṇ, slay:
The wife beside her husband lay.
By his dear body let me rest,
Cheek close to cheek and breast to breast, My happy eyes I then will close, And follow whither Ráma goes."
Thus cried the miserable dame;
When to the king a warder came,

Before the giant monarch bowed
And said that, followed by a crowd Of counsellors and lords of state, Prahasta stood before the gate,
And, sent by some engrossing care, Craved audience of his master there.
The anxious tyrant left his seat And hastened forth the chief to meet: Then summoning his nobles all,
Took counsel in his regal hall.
When Lanká's lord had left the queen, The head and bow no more were seen.
The giant king his nobles eyed,
And, terrible as Yáma, cried:
"O faithful lords, the time is come: Gather our hosts with beat of drum.
Nigh to the town our foeman draws: Be prudent, nor reveal the cause."
The nobles listened and obeyed:
Swift were the gathered troops arrayed, And countless rovers of the night Stood burning for the hour of fight.

Canto XXXIII. Saramá.

But Saramá, of gentler mood, With pitying eyes the mourner viewed, Stole to her side and softly told Glad tidings that her heart consoled, Revealing with sweet voice and smile The secret of the giant’s guile.
She, one of those who night and day Watching in turns by Sítá lay,
Though Rákshas born felt pity’s touch, And loved the hapless lady much.
“I heard,” she said, “thy bitter cry, Heard Rávaṇ’s speech and thy reply, For, hiding in the thicket near, No word or tone escaped mine ear.
When Rávaṇ hastened forth I bent My steps to follow as he went,
And learnt the secret cause that drove The monarch from the Aśoka grove.
Believe me, Queen, thou needst not weep For Ráma slaughtered in his sleep.
Thy lion lord of men defies
By day attack, by night surprise.
Can even giants slay with ease
Vast hosts who fight with brandished trees, For whom, with eye that never sleeps, His constant watch thy Ráma keeps?

Lord of the mighty arm and chest, Of earthly warriors first and best, Whose fame through all the regions rings, Proud scion of a hundred kings;
Who guards his life and loves to lend His saving succour to a friend:
Whose bow no hand but his can strain, — Thy lord, thy Ráma is not slain.
Obedient to his master’s will,
A great magician, trained in ill, With deftest art surpassing thought That marvellous illusion wrought.
Let rising hope thy grief dispel: Look up and smile, for all is well, And gentle Lakshmí, Fortune’s Queen, Regards thee with a favouring mien.

Thy Ráma with his Vánar train
Has thrown a bridge athwart the main, Has led his countless legions o’er, And ranged them on this southern shore.
These eyes have seen the hero stand Girt by his hosts on Lanká’s strand, And breathless spies each moment bring Fresh tidings to the giant king; And every peer and lord of state Is called to counsel and debate.”
She ceased: the sound, long loud and clear, Of gathering armies smote her ear, Where call of drum and shell rang out, The tambour and the battle shout; And, while the din the echoes woke, Again to Janak’s child she spoke: “Hear, lady, hear the loud alarms That call the Rákshas troops to arms, From stable and from stall they lead The elephant and neighing steed, Brace harness on with deftest care, And chariots for the fight prepare.
Swift o’er the trembling ground career Mailed horsemen armed with axe and spear, And here and there in road and street The terrible battalions meet.
I hear the gathering near and far, The snorting steed, the rattling car.
Bold chieftains, leaders of the brave, Press densely on, like wave on wave, And bright the evening sunbeams glance On helm and shield, on sword and lance.
Hark, lady, to the ringing steel, Hark to the rolling chariot wheel: Hark to the mettled courser’s neigh And drums’ loud thunder far away.
The Queen of Fortune holds thee dear, For Lanká’s troops are struck with fear, And Ráma with the lotus eyes,
Like Indra monarch of the skies, With conquering arm will slay his foe And free his lady from her woe.
Soon will his breast support thy head, And tears of joy thine eyes will shed.
Soon by his mighty arm embraced
The long-lost rapture wilt thou taste, And Ráma, meet for highest bliss, Will gain his guerdon in thy kiss.”

Canto XXXIV. Saramá’s Tidings.

Thus Saramá her story told: And Sítá’s spirit was consoled,
As when the first fresh rain is shed The parching earth is comforted.
Then, filled with zeal for Sítá’s sake, Again in gentle tones she spake, And, skilled in arts that soothe and please, Addressed the queen in words like these: “Thy husband, lady, will I seek, Say the fond words thy lips would speak, And then, unseen of any eye,
Back to thy side will swiftly fly.
My airy flights are speedier far Than Garuḍa’s and the tempest are.”
Then Sítá spake: her former woe
Still left her accents faint and low: “I know thy steps, which naught can stay, Can urge through heaven and hell their way.
Then if thy love and changeless will Would serve the helpless captive still, Go forth and learn each plot and guile Planned by the lord of Lanká’s isle.
With magic art like maddening wine He cheats these weeping eyes of mine, Torments me with his suit, nor spares Reproof or flattery, threats or prayers.
These guards surround me night and day; My heart is sad, my senses stray; And helpless in my woe I fear
The tyrant Rávaṇ even here.”
Then Saramá replied: “I go
To learn the purpose of thy foe, Soon by thy side again to stand
And tell thee what the king has planned.”
She sped, she heard with eager ears The tyrant speak his hopes and fears, Where, gathered at their master’s call, The nobles filled the council hall; Then swiftly, to her promise true, Back to the Aśoka grove she flew.
The lady on the grassy ground,

Longing for her return, she found; Who with a gentle smile, to greet The envoy, led her to a seat.
Through her worn frame a shiver ran As Saramá her tale began:
“There stood the royal mother: she Besought her son to set thee free, And to her counsel, tears and prayers, The elder nobles added theirs:
“O be the Maithil queen restored With honour to her angry lord,
Let Janasthán’s unhappy fight
Be witness of the hero’s might.
Hanúmán o’er the waters came
And looked upon the guarded dame.
Let Lanká’s chiefs who fought and fell The prowess of the leader tell.”
In vain they sued, in vain she wept, His purpose still unchanged he kept, As clings the miser to his gold, He would not loose thee from his hold.
No, never till in death he lies, Will Lanká’s lord release his prize.
Soon slain by Ráma’s arrows all
The giants with their king will fall, And Ráma to his home will lead
His black-eyed queen from bondage freed.”
An awful sound that moment rose
From Lanká’s fast-approaching foes, Where drum and shell in mingled peal Made earth in terror rock and reel.
The hosts within the walls arrayed Stood trembling, in their hearts dismayed; Thought of the tempest soon to burst, And Lanká’s lord, their ruin, cursed.

Canto XXXV. Malyaván’s Speech.

THE FEARFUL NOTES of drum and shell Upon the ear of Rávaṇ fell.
One moment quailed his haughty look, One moment in his fear he shook, But soon recalling wonted pride, His counsellors he sternly eyed, And with a voice that thundered through The council hall began anew:
“Lords, I have heard — your tongues have told — How Raghu’s son is fierce and bold.
To Lanká’s shore has bridged his way And hither leads his wild array.
I know your might, in battle tried, Fighting and conquering by my side.
Why now, when such a foe is near, Looks eye to eye in silent fear?”
He ceased, his mother’s sire well known For wisdom in the council shown, Malyaván, sage and faithful guide.
Thus to the monarch’s speech replied: “Long reigns the king in safe repose, Unmoved by fear of vanquished foes, Whose feet by saving knowledge led In justice path delight to tread: Who knows to sheath the sword or wield, To order peace, to strike or yield: Prefers, when foes are stronger, peace, And bids a doubtful conflict cease.
Now, King, the choice before thee lies, Make peace with Ráma, and be wise.
This day the captive queen restore Who brings the foe to Lanká’s shore.
The Sire by whom the worlds are swayed Of yore the Gods and demons made.
With these Injustice sided; those Fair Justice for her champions chose.
Still Justice dwells with Gods above; Injustice, fiends and giants love.
Thou, through the worlds that fear thee, long Hast scorned the right and loved the wrong, And Justice, with thy foes allied, Gives might resistless to their side.
Thou, guided by thy wicked will, Hast found delight in deeds of ill, And sages in their holy rest

Have trembled, by thy power oppressed.
But they, who check each vain desire, Are clothed with might which burns like fire.
In them the power and glory live Which zeal and saintly fervour give.
Their constant task, their sole delight Is worship and each holy rite,
To chant aloud the Veda hymn,
Nor let the sacred fires grow dim.
Now through the air like thunder ring The echoes of the chants they sing.
The vapours of their incense rise And veil with cloudy pall the skies, And Rákshas might grows weak and faint Killed by the power of sage and saint.
By Brahmá's boon thy life was screened From God, Gandharva, Yaksha, fiend; But Vánars, men, and bears, arrayed Against thee now, thy shores invade.
Red meteors, heralds of despair
Flash frequent through the lurid air, Foretelling to my troubled mind
The ruin of the Rákshas kind.
With awful thundering overhead
Clouds black as night are densely spread, And oozing from the gloomy pall
Great drops of blood on Lanká fall.
Dogs roam through house and shrine to steal The sacred oil and curd and meal, Cats pair with tigers, hounds with swine, And asses' foals are born of kine.
In these and countless signs I trace The ruin of the giant race.
'Tis Vishṇu's self who comes to storm Thy city, clothed in Ráma's form; For, well I ween, no mortal hand The ocean with a bridge has spanned.
O giant King, the dame release,
And sue to Raghu's son for peace"

Canto XXXVI. Rávan’s Reply.

But Rávaṇ’s breast with fury swelled, And thus he spake by Death impelled, While, under brows in anger bent, Fierce glances from his eyes were sent: “The bitter words which thou, misled By friendly thought, hast fondly said, Which praise the foe and counsel fear, Unheeded fall upon mine ear.
How canst thou deem a mighty foe This Ráma who, in stress of woe, Seeks, banished as his sire decreed, Assistance from the Vánar breed?
Am I so feeble in thine eyes,
Though feared by dwellers of the skies, — Whose might in many a battle shown The glorious race of giants own?
Shall I for fear of him restore The lady whom I hither bore,
Exceeding fair like Beauty’s Queen[944]
Without her well-loved lotus seen?
Around the chief let Lakshmaṇ stand, Sugríva, and each Vánar band,
Soon, Malyaván, thine eyes will see This boasted Ráma slain by me.
I in the brunt of war defy
The mightiest warriors of the sky; And if I stoop to combat men,
Shall I be weak and tremble then?
This mangled trunk the foe may rend, But Rávaṇ ne’er can yield or bend, And be it vice or virtue, I
This nature never will belie.
What marvel if he bridged the sea?
Why should this deed disquiet thee?
This, only this, I surely know, Back with his life he shall not go.”
Thus in loud tones the king exclaimed, And mute stood Malyaván ashamed, His reverend head he humbly bent, And slowly to his mansion went.

But Rávaṇ stayed, and deep in care Held counsel with his nobles there, All entrance to secure and close, And guard the city from their foes.
He bade the chief Prahasta wait, Commander at the eastern gate,
To fierce Mahodar, strong and brave, To keep the southern gate, he gave, Where Mahápárśva's might should aid The chieftain with his hosts arrayed.
To guard the west — no chief more fit — He placed the warrior Indrajít, His son, the giant's joy and boast, Surrounded by a Rákshas host:
And mighty Sáraṇ hastened forth With Śuka to protect the north.[945]
"I will myself," the monarch cried, "Be present on the northern side."
These orders for the walls' defence The tyrant gave, then parted thence, And, by the hope of victory fired, To chambers far within, retired.

Canto XXXVII. Preparations.

LORDS OF THE legions of the wood, The chieftains with Vibhishaṇ stood, And, strangers in the foeman’s land, Their hopes and fears in council scanned: “See, see where Lanká’s towers ascend, Which Rávaṇ’s power and might defend, Which Gods, Gandharvas, fiends would fail To conquer, if they durst assail.
How shall our legions pass within, The city of the foe to win,
With massive walls and portals barred Which Rávaṇ keeps with surest guard?”
With anxious looks the walls they eyed: And sage Vibhishaṇ thus replied:
“These lords of mine[946] can answer: they Within the walls have found their way,
The foeman’s plan and order learned, And hither to my side returned.
Now, Ráma, let my tongue declare
How Rávaṇ’s hosts are stationed there.
Prahasta heads, in warlike state, His legions at the eastern gate.
To guard the southern portal stands Mahodar, girt by Rákshas bands,
Where mighty Mahápárśva, sent
By Rávaṇ’s hest, his aid has lent.
Guard of the gate that fronts the west Is valiant Indrajít, the best
Of warriors, Rávaṇ’s joy and pride; And by the youthful chieftain’s side Are giants, armed for fierce attacks With sword and mace and battle-axe.
North, where approach is dreaded most, The king, encompassed with a host Of giants trained in war, whose hands Wield maces, swords and lances, stands.

All these are chiefs whom Rávaṇ chose As mightiest to resist his foes;
And each a countless army[947] leads With elephants and cars and steeds.”
Then Ráma, while his spirit burned For battle, words like these returned: “The eastern gate be Níla’s care, Opponent of Prahasta there.

The southern gate, with troops arrayed Let Angad, Báli’s son, invade.
The gate that fronts the falling sun Shall be by brave Hanúmán won;
Soon through its portals shall he lead His myriads of Vánar breed.
The gate that fronts the north shall be Assailed by Lakshmaṇ and by me,
For I myself have sworn to kill
The tyrant who delights in ill.
Armed with the boon which Brahmá gave, The Gods of heaven he loves to brave, And through the trembling worlds he flies, Oppressor of the just and wise.
Thou, Jámbaván, and thou, O King
Of Vánars, all your bravest bring, And with your hosts in dense array Straight to the centre force your way.
But let no Vánar in the storm
Disguise him in a human form,
Ye chiefs who change your shapes at will, Retain your Vánar semblance still.
Thus, when we battle with the foe, Both men and Vánars will ye know, In human form will seven appear;
Myself, my brother Lakshmaṇ here; Vibhishaṇ, and the four he led
From Lanká’s city when he fled.”
Thus Raghu’s son the chiefs addressed: Then, gazing on Suvela’s crest,
Transported by the lovely sight,
He longed to climb the mountain height.

Canto XXXVIII. The Ascent Of Suvela.

“Come let us scale,” the hero cried, “This hill with various metals dyed.
This night upon the breezy crest Sugríva, Lakshmaṇ, I, will rest, With sage Vibhishaṇ, faithful friend, His counsel and his lore to lend.
From those tall peaks each eager eye The foeman’s city shall espy,
Who from the wood my darling stole And brought long anguish on my soul.”
Thus spake the lord of men, and bent His footsteps to the steep ascent, And Lakshmaṇ, true in weal and woe, Next followed with his shafts and bow.
Vibhishaṇ followed, next in place, The sovereign of the Vánar race, And hundreds of the forest kind Thronged with impetuous feet, behind.
The chiefs in woods and mountains bred Fast followed to Suvela’s head, And gazed on Lanká bright and fair As some gay city in the air.
On glittering gates, on ramparts raised By giant hands, the chieftains gazed.
They saw the mighty hosts that, skilled In arts of war, the city filled, And ramparts with new ramparts lined, The swarthy hosts that stood behind.
With spirits burning for the fight They saw the giants from the height, And from a hundred throats rang out Defiance and the battle shout.
Then sank the sun with dying flame, And soft the shades of twilight came, And the full moon’s delicious light Was shed upon the tranquil night.

Canto XXXIX. Lanká.

THEY SLEPT SECURE: the sun arose And called the chieftains from repose.
Before the wondering Vánars, gay
With grove and garden, Lanká lay, Where golden buds the Champak showed, And bright with bloom Aśoka glowed, And palm and Sál and many a tree
With leaf and flower were fair to see.
They looked on wood and lawn and glade, On emerald grass and dusky shade, Where creepers filled the air with scent, And luscious fruit the branches bent, Where bees inebriate loved to throng, And each sweet bird was loud in song.
The wondering Vánars passed the bound That circled that enchanting ground, And as they came a sweet breeze through The odorous alleys softly blew.
Some Vánars, at their king's behest, Onward to bannered Lanká pressed, While, startled by the strangers' tread, The birds and deer before them fled.
Earth trembled at each step they took, And Lanká at their shouting shook.
Bright rose before their wondering eyes Trikúṭa's peak that kissed the skies, And, clothed with flowers of every hue, Afar its golden radiance threw.
Most fair to see the mountain's head A hundred leagues in length was spread.
There Rávaṇ's town, securely placed, The summit of Trikúṭa graced.
O'er leagues of land she stretched in pride, A hundred long and twenty wide.
They saw a lofty wall enfold
The city, built of blocks of gold, They saw the beams of morning fall On dome and fane within the wall, Bright with the shine that mansion gives Where Vishṇu in his glory lives.
White-crested like the Lord of Snows Before them Rávaṇ's palace rose.
High on a thousand pillars raised With gold and precious stone it blazed, Guarded by giant warders, crown

And ornament of Lanká’s town.

Canto XL. Rávan Attacked.

STILL STOOD THE son of Raghu where Suvela’s peak rose high in air,
And with Sugríva turned his eye
To scan each quarter of the sky.
There on Trikúṭa, nobly planned
And built by Viśvakarmá’s hand,
He saw the lovely Lanká, dressed
In all her varied beauty, rest.
High on a tower above the gate
The tyrant stood in kingly state.
The royal canopy displayed
Above him lent its grateful shade, And servants, from the giant band, His cheek with jewelled chowries fanned.
Red sandal o’er his breast was spread, His ornaments and robe were red:
Thus shows a cloud of darksome hue With golden sunbeams flashing through.
While Ráma and the chiefs intent
Upon the king their glances bent, Up sprang Sugríva from the ground And reached the turret at a bound.
Unterrified the Vánar stood,
And wroth, with wondrous hardihood, The king in bitter words addressed, And thus his scorn and hate expressed: “King of the giant race, in me
The friend and slave of Ráma see.
Lord of the world, he gives me power To smite thee in thy fenced tower.”
While through the air his challenge rang, At Rávaṇ’s face the Vánar sprang.
Snatched from his head the kingly crown And dashed it in his fury down.
Straight at his foe the giant flew, His mighty arms about him threw.

With strength resistless swung him round And dashed him panting to the ground.
Unharmed amid the storm of blows
Swift to his feet Sugríva rose.
Again in furious fight they met:
With streams of blood their limbs were wet, Each grasping his opponent's waist.
Thus with their branches interlaced, Which, crimson with the flowers of spring,
From side to side the breezes swing, In furious wrestle you may see
The Kinśuk and the Seemal tree.[948]
They fought with fists and hands, alike Prepared to parry and to strike.
Long time the doubtful combat, waged With matchless strength and fury, raged.
Each fiercely struck, each guarded well, Till, closing, from the tower they fell,
And, grasping each the other's throat, Lay for an instant in the moat.
They rose, and each in fiercer mood The sanguinary strife renewed.
Well matched in size and strength and skill They fought the dubious battle still.
While sweat and blood their limbs bedewed They met, retreated, and pursued:
Each stratagem and art they tried, Stood front to front and swerved aside.
His hand a while the giant stayed And called his magic to his aid.
But brave Sugríva, swift to know
The guileful purpose of the foe,
Gained with light leap the upper air, And breath and strength and spirit there;
Then, joyous as for victory won,
Returned to Raghu's royal son.

Canto XLI. Ráma’s Envoy.

When Ráma saw each bloody trace On King Sugríva’s limbs and face, He cried, while, sorrowing at the view, His arms about his friend he threw: “Too venturous chieftain, kings like us Bring not their lives in peril thus; Nor, save when counsel shows the need, Attempt so bold, so rash a deed.

Remember, I, Vibhishaṇ all

Have sorrowed fearing for thy fall.

O do not — for us all I speak — These desperate adventures seek.”

“I could not,” cried Sugríva, “brook Upon the giant king to look, Nor challenge to the deadly strife The fiend who robbed thee of thy wife.”

“Now Lakshmaṇ, marshal,” Ráma cried, “Our legions where the woods are wide, And stand we ready to oppose

The fury of our giant foes.

This day our armies shall ascend The walls which Rávaṇ’s powers defend, And floods of Rákshas blood shall stain The streets encumbered with the slain.”

Down from the peak he came, and viewed The Vánars’ ordered multitude.

Each captain there for battle burned, Each fiery eye to Lanká turned.

On, where the royal brothers led To Lanká’s walls the legions sped.

The northern gate, where giant foes Swarmed round their monarch, Ráma chose Where he in person might direct The battle, and his troops protect.

What arm but his the post might keep Where, strong as he who sways the deep,[949]

Mid thousands armed with bow and mace, Stood Rávaṇ mightiest of his race?

The eastern gate was Níla’s post, Where marshalled stood his Vánar host, And Mainda with his troops arrayed, And Dwivid stood to lend him aid.

The southern gate was Angad’s care, Who ranged his bold battalions there.

Hanúmán by the port that faced
The setting sun his legions placed, And King Sugríva held the wood
East of the gate where Rávaṇ stood.
On every side the myriads met,
And Lanká’s walls of close beset That scarce the roving gale could win A passage to the hosts within.
Loud as the angry ocean’s roar
When wild waves lash the rocky shore, Ten thousand thousand throats upsent A shout that tore the firmament, And Lanká with each grove and brook And tower and wall and rampart shook.
The giants heard, and were appalled: Then Raghu’s son to Angad called, And, led by kingly duty,[950] gave This order merciful as brave:
“Go, Angad, Rávaṇ’s presence seek, And thus my words of warning speak: “How art thou changed and fallen now, O Monarch of the giants, thou
Whose impious fury would not spare Saint, nymph, or spirit of the air; Whose foot in haughty triumph trod On Yaksha, king, and Serpent God: How art thou fallen from thy pride Which Brahmá’s favour fortified!
With myriads at thy Lanká’s gate I stand my righteous ire to sate, And punish thee with sword and flame, The tyrant fiend who stole my dame.
Now show the might, employ the guile, O Monarch of the giants’ isle,
Which stole a helpless dame away: Call up thy power and strength to-day.
Once more I warn thee, Rákshas King, This hour the Maithil lady bring, And, yielding while there yet is time, Seek, suppliant, pardon for the crime, Or I will leave beneath the sun No living Rákshas, no, not one.
In vain from battle wilt thou fly, Or borne on pinions seek the sky; The hand of Ráma shall not spare; His fiery shaft shall smite thee there.’ ”
He ceased: and Angad bowed his head; Thence like embodied flame he sped, And lighted from his airy road
Within the Rákshas king’s abode.
There sate, the centre of a ring Of counsellors, the giant king.

Swift through the circle Angad pressed, And spoke with fury in his breast: “Sent by the lord of Kośal’s land, His envoy here, O King, I stand, Angad the son of Báli: fame
Has haply taught thine ears my name.
Thus in the words of Ráma I
Am come to warn thee or defy:
Come forth, and fighting in the van Display the spirit of a man.
This arm shall slay thee, tyrant: all Thy nobles, kith and kin shall fall: And earth and heaven, from terror freed, Shall joy to see the oppressor bleed.
Vibhishaṇ, when his foe is slain, Anointed king in peace shall reign.
Once more I counsel thee: repent, Avoid the mortal punishment,
With honour due the dame restore, And pardon for thy sin implore.”
Loud rose the king’s infuriate cry: “Seize, seize the Vánar, let him die.”
Four of his band their lord obeyed, And eager hands on Angad laid.
He purposing his strength to show Gave no resistance to the foe,
But swiftly round his captors cast His mighty arms and held them fast.
Fierce shout and cry around him rang: Light to the palace roof he sprang, There his detaining arms unwound, And hurled the giants to the ground.
Then, smiting with a fearful stroke, A turret from the roof he broke, — As when the fiery levin sent By Indra from the clouds has rent The proud peak of the Lord of Snow, — And flung the stony mass below.
Again with loud terrific cry
He sprang exulting to the sky,
And, joyous for his errand done, Stood by the side of Raghu’s son.

Canto XLII. The Sally.

Still was the cry, “The Vánar foes Around the leaguered city close.”
King Rávaṇ from the terrace gazed And saw, with eyes where fury blazed, The Vánar host in serried ranks
Press to the moat and line the banks, And, first in splendour and in place, The lion lord of Raghu’s race.
And Ráma looked on Lanká where
Gay flags were streaming to the air, And, while keen sorrow pierced him through, His loving thoughts to Sítá flew: “There, there in deep affliction lies My darling with the fawn-like eyes.
There on the cold bare ground she keeps Sad vigil and for Ráma weeps.”
Mad with the thought, “Charge, charge,” he cried.
“Let earth with Rákshas blood be dyed.”
Responsive to his call rang out
A loud, a universal shout,
As myriads filled the moat with stone, Trees, rocks, and mountains overthrown,
And charging at their leader’s call Pressed forward furious to the wall.
Some in their headlong ardour scaled The rampart’s height, the guard assailed,
And many a ponderous fragment rent From portal, tower, and battlement.
Huge gates adorned with burnished gold Were loosed and lifted from their hold;
And post and pillar, with a sound Like thunder, fell upon the ground.
At every portal, east and west
And north and south, the chieftains pressed Each in his post appointed led
His myriads in the forest bred.
“Charge, let the gates be opened wide: Charge, charge, my giants,” Rávaṇ cried.

They heard his voice, and loud and long Rang the wild clamour of the throng, And shell and drum their notes upsent, And every martial instrument.
Forth, at the bidding of their lord From every gate the giants poured, As, when the waters rise and swell, Huge waves preceding waves impel.
Again from every Vánar throat
A scream of fierce defiance smote The welkin: earth and sea and sky Reëchoed with the awful cry.
The roar of elephants, the neigh Of horses eager for the fray.
The frequent clash of warriors’ steel, The rattling of the chariot wheel.
Fierce was the deadly fight: opposed In terrible array they closed,
As when the Gods of heaven enraged With rebel fiends wild battle waged.
Axe, spear, and mace were wielded well: At every blow a Vánar fell.
But shivered rock and brandished tree Brought many a giant on his knee, To perish in his turn beneath
The deadly wounds of nails and teeth.

Canto XLIII. The Single Combats.

BRAVE CHIEFS OF each opposing side Their strength in single combat tried.
Fierce Indrajít the fight began With Angad in the battle’s van.
Sampáti, strongest of his race, Stood with Prajangha face to face.
Hanúmán, Jambumáli met
In mortal opposition set.
Vibhishaṇ, brother of the lord Of Lanká, raised his threatening sword And singled out, with eyes aglow With wrath, Śatrughna for his foe.
The mighty Gaja Tapan sought,
And Níla with Nikumbha fought.
Sugríva, Vánar king, defied
Fierce Praghas long in battle tried, And Lakshmaṇ fearless in the fight Encountered Vírúpáksha’s might.
To meet the royal Ráma came
Wild Agniketu fierce as flame; Mitraghana, he who loved to strike His foeman and his friend alike: With Raśmiketu, known and feared Where’er his ponderous flag was reared; And Yajnakopa whose delight
Was ruin of the sacred rite.
These met and fought, with thousands more, And trampled earth was red with gore.
Swift as the bolt which Indra sends When fire from heaven the mountain rends Smote Indrajít with furious blows On Angad queller of his foes.
But Angad from his foeman tore The murderous mace the warrior bore, And low in dust his coursers rolled, His driver, and his car of gold.
Struck by the shafts Prajangha sped, The Vánar chief Sampáti bled,
But, heedless of his gashes he Crushed down the giant with a tree.

Then car-borne Jambumáli smote Hanumán on the chest and throat; But at the car the Vánar rushed, And chariot, steeds, and rider crushed.
Sugríva whirled a huge tree round, And struck fierce Praghas to the ground.
One arrow shot from Lakshmaṇ’s bow Laid mighty Vírúpáksha low.
His giant foes round Ráma pressed And shot their shafts at head and breast; But, when the iron shower was spent, Four arrows from his bow he sent, And every missile, deftly sped; Cleft from the trunk a giant head.[951]

Canto XLIV. The Night.

THE LORD OF Light had sunk and set: Night came; the foeman struggled yet;
And fiercer for the gloom of night Grew the wild fury of the fight.
Scarce could each warrior's eager eye The foeman from the friend descry.
"Rákshas or Vánar? say;" cried each, And foe knew foeman by his speech.
"Why wilt thou fly? O warrior, stay: Turn on the foe, and rend and slay:"
Such were the cries, such words of fear Smote through the gloom each listening ear.
Each swarthy rover of the night
Whose golden armour flashed with light, Showed like a towering hill embraced By burning woods about his waist.
The giants at the Vánars flew,
And ravening ate the foes they slew: With mortal bite like serpent's fang, The Vánars at the giants sprang,
And car and steeds and they who bore The pennons fell bedewed with gore.
No serried band, no firm array
The fury of their charge could stay.
Down went the horse and rider, down Went giant lords of high renown.
Though midnight's shade was dense and dark, With skill that swerved not from the mark Their bows the sons of Raghu drew, And each keen shaft a chieftain slew.
Uprose the blinding dust from meads Ploughed by the cars and trampling steeds,
And where the warriors fell the flood Was dark and terrible with blood.
Six giants[952] singled Ráma out, And charged him with a furious shout Loud as the roaring of the sea
When every wind is raging free.

Six times he shot: six heads were cleft; Six giants dead on earth were left.
Nor ceased he yet: his bow he strained, And from the sounding weapon rained A storm of shafts whose fiery glare Filled all the region of the air;
And chieftains dropped before his aim Like moths that perish in the flame.
Earth glistened where the arrows fell, As shines in autumn nights a dell
Which fireflies, flashing through the gloom, With momentary light illume.
But Indrajít, when Báli's son[953]
The victory o'er the foe had won,
Saw with a fury-kindled eye
His mangled steeds and driver die; Then, lost in air, he fled the fight, And vanished from the victor's sight.
The Gods and saints glad voices raised, And Angad for his virtue praised;
And Raghu's sons bestowed the meed Of honour due to valorous deed.
Compelled his shattered car to quit, Rage filled the soul of Indrajít,
Who brooked not, strong by Brahmá's grace Defeat from one of Vánar race.
In magic mist concealed from view
His bow the treacherous warrior drew, And Raghu's sons were first to feel The tempest of his winged steel.
Then when his arrows failed to kill The princes who defied him still,
He bound them with the serpent noose,[954]
The magic bond which none might loose.

Canto XLV. Indrajít’s Victory.

Brave Ráma, burning still to know The station of his artful foe, Gave to ten chieftains, mid the best Of all the host, his high behest.
Swift rose in air the Vánar band: Each region of the sky they scanned: But Rávaṇ’s son by magic skill
Checked them with arrows swifter still, When streams of blood from chest and side The dauntless Vánars’ limbs had dyed, The giant in his misty shroud
Showed like the sun obscured by cloud.
Like serpents hissing through the air, His arrows smote the princely pair; And from their limbs at every rent A stream of rushing blood was sent.
Like Kinśuk trees they stood, that show In spring their blossoms’ crimson glow.
Then Indrajít with fury eyed
Ikshváku’s royal sons, and cried: “Not mighty Indra can assail
Or see me when I choose to veil
My form in battle: and can ye,
Children of earth, contend with me?
The arrowy noose this hand has shot Has bound you with a hopeless knot; And, slaughtered by my shafts and bow, To Yáma’s hall this hour ye go.”
He spoke, and shouted. Then anew The arrows from his bowstring flew, And pierced, well aimed with perfect art, Each limb and joint and vital part.
Transfixed with shafts in every limb, Their strength relaxed, their eyes grew dim.
As two tall standards side by side, With each sustaining rope untied, Fall levelled by the howling blast, So earth’s majestic lords at last Beneath the arrowy tempest reeled, And prostrate pressed the battle field.

Canto XLVI. Indrajít’s Triumph.

The Vánar chiefs whose piercing eyes Scanned eagerly the earth and skies, Saw the brave brothers wounded sore Transfixed with darts and stained with gore.
The monarch of the Vánar race,
With wise Vibhishaṇ, reached the place; Angad and Níla came behind,
And others of the forest kind,
And standing with Hanúmán there
Lamented for the fallen pair.
Their melancholy eyes they raised; In fruitless search a while they gazed.
But magic arts Vibhishaṇ knew;
Not hidden from his keener view, Though veiled by magic from the rest, The son of Rávaṇ stood confessed.
Fierce Indrajít with savage pride The fallen sons of Raghu eyed,
And every giant heart was proud
As thus the warrior cried aloud: “Slain by mine arrows Ráma lies, And closed in death are Lakshmaṇ’s eyes.
Dead are the mighty princes who
Dúshaṇ and Khara smote and slew.
The Gods and fiends may toil in vain To free them from the binding chain.
The haughty chief, my father’s dread, Who drove him sleepless from his bed, While Lanká, troubled like a brook In rain time, heard his name and shook: He whose fierce hate our lives pursued Lies helpless by my shafts subdued.
Now fruitless is each wondrous deed Wrought by the race the forests breed, And fruitless every toil at last Like cloudlets when the rains are past.”

Then rose the shout of giants loud As thunder from a bursting cloud, When, deeming Ráma, dead, they raised Their voices and the conqueror praised.
Still motionless, as lie the slain, The brothers pressed the bloody plain, No sigh they drew, no breath they heaved, And lay as though of life bereaved.
Proud of the deed his art had done, To Lanká's town went Rávaṇ's son, Where, as he passed, all fear was stilled, And every heart with triumph filled.
Sugríva trembled as he viewed
Each fallen prince with blood bedewed, And in his eyes which overflowed With tears the flame of anger glowed.
"Calm," cried Vibhishaṇ, "calm thy fears, And stay the torrent of thy tears.
Still must the chance of battle change, And victory still delight to range.
Our cause again will she befriend And bring us triumph in the end.
This is not death: each prince will break The spell that holds him, and awake; Nor long shall numbing magic bind The mighty arm, the lofty mind."
He ceased: his finger bathed in dew Across Sugríva's eyes he drew;
From dulling mist his vision freed, And spoke these words to suit the need: "No time is this for fear: away
With fainting heart and weak delay.
Now, e'en the tear which sorrow wrings From loving eyes destruction brings.
Up, on to battle at the head
Of those brave troops which Ráma led.
Or guardian by his side remain
Till sense and strength the prince regain.
Soon shall the trance-bound pair revive, And from our hearts all sorrow drive.
Though prostrate on the earth he lie, Deem not that Ráma's death is nigh; Deem not that Lakshmí will forget Or leave her darling champion yet.
Rest here and be thy heart consoled; Ponder my words, be firm and bold.
I, foremost in the battlefield,
Will rally all who faint or yield.
Their staring eyes betray their fear; They whisper each in other's ear.

They, when they hear my cheering cry And see the friend of Ráma nigh, Will cast their gloom and fears away Like faded wreaths of yesterday.”

Thus calmed he King Sugríva’s dread; Then gave new heart to those who fled.

Fierce Indrajít, his soul on fire With pride of conquest, sought his sire, Raised reverent hands, and told him all, The battle and the princes’ fall.

Rejoicing at his foes’ defeat

Upsprang the monarch from his seat, Girt by his giant courtiers: round His warrior son his arms he wound, Close kisses on his head applied, And heard again how Ráma died.

Canto XLVII. Sítá.

STILL ON THE ground where Ráma slept Their faithful watch the Vánars kept.
There Angad stood o’erwhelmed with grief And many a lord and warrior chief;
And, ranged in densest mass around, Their tree-armed legions held the ground.
Far ranged each Vánar’s eager eye, Now swept the land, now sought the sky, All fearing, if a leaf was stirred, A Rákshas in the sound they heard.
The lord of Lanká in his hall,
Rejoicing at his foeman’s fall,
Commanded and the warders came
Who ever watched the Maithil dame.
“Go,” cried the Rákshas king, “relate To Janak’s child her husband’s fate.
Low on the earth her Ráma lies,
And dark in death are Lakshmaṇ’s eyes.
Bring forth my car and let her ride To view the chieftains side by side.
The lord to whom her fancy turned For whose dear sake my love she spurned, Lies smitten, as he fiercely led The battle, with his brother dead.
Lead forth the royal lady: go
Her husband’s lifeless body show.
Then from all doubt and terror free Her softening heart will turn to me.”
They heard his speech: the car was brought; That shady grove the warders sought Where, mourning Ráma night and day, The melancholy lady lay.
They placed her in the car and through The yielding air they swiftly flew.
The lady looked upon the plain,
Looked on the heaps of Vánar slain, Saw where, triumphant in the fight, Thronged the fierce rovers of the night, And Vánar chieftains, mournful-eyed, Watched by the fallen brothers’ side.

There stretched upon his gory bed Each brother lay as lie the dead, With shattered mail and splintered bow Pierced by the arrows of the foe.

When on the pair her eyes she bent, Burst from her lips a wild lament Her eyes o’erflowed, she groaned and sighed And thus in trembling accents cried:

Canto XLVIII. Sítá’s Lament.

“False are they all, proved false to-day, The prophets of my fortune, they
Who in the tranquil time of old
A blessed life for me foretold,
Predicting I should never know
A childless dame’s, a widow’s woe, False are they all, their words are vain, For thou, my lord and life, art slain.
False was the priest and vain his lore Who blessed me in those days of yore By Ráma’s side in bliss to reign:
For thou, my lord and life, art slain.
They hailed me happy from my birth, Proud empress of the lord of earth.
They blessed me — but the thought is pain — For thou, my lord and life, art slain.
Ah, fruitless hope! each glorious sign That stamps the future queen is mine, With no ill-omened mark to show
A widow’s crushing hour of woe.
They say my hair is black and fine, They praise my brows’ continuous line; My even teeth divided well,
My bosom for its graceful swell.
They praise my feet and fingers oft; They say my skin is smooth and soft, And call me happy to possess
The twelve fair marks that bring success.[955]
But ah, what profit shall I gain?
Thou, O my lord and life, art slain.
The flattering seer in former days My gentle girlish smile would praise, And swear that holy water shed

By Bráhman hands upon my head
Should make me queen, a monarch’s bride: How is the promise verified?
Matchless in might the brothers slew In Janasthán the giant crew.
And forced the indomitable sea
To let them pass to rescue me.
Theirs was the fiery weapon hurled By him who rules the watery world;[956]
Theirs the dire shaft by Indra sped; Theirs was the mystic Brahmá’s Head.[957]
In vain they fought, the bold and brave: A coward’s hand their death-wounds gave.
By secret shafts and magic spell
The brothers, peers of Indra, fell.
That foe, if seen by Ráma’s eye
One moment, had not lived to fly.
Though swift as thought, his utmost speed Had failed him in the hour of need.
No might, no tear, no prayer may stay Fate’s dark inevitable day.
Nor could their matchless valour shield These heroes on the battle field.
I sorrow for the noble dead,
I mourn my hopes for ever fled;
But chief my weeping eyes o’erflow For Queen Kauśalyá’s hopeless woe.
The widowed queen is counting now
Each hour prescribed by Ráma’s vow, And lives because she longs to see Once more her princely sons and me.”
Then Trijaṭá,[958] of gentler mould Though Rákshas born, her grief consoled: “Dear Queen, thy causeless woe dispel: Thy husband lives, and all is well.
Look round: in every Vánar face
The light of joyful hope I trace.
Not thus, believe me, shine the eyes Of warriors when their leader dies.
An Army, when the chief is dead,
Flies from the field dispirited.
Here, undisturbed in firm array,
The Vánars by the brothers stay.

Love prompts my speech; no longer grieve; Ponder my counsel, and believe.
These lips of mine from earliest youth Have spoken, and shall speak, the truth.
Deep in my heart thy gentle grace
And patient virtues hold their place.
Turn, lady, turn once more thine eye: Though pierced with shafts the heroes lie,
On brows and cheeks with blood-drops wet The light of beauty lingers yet.
Such beauty ne’er is found in death, But vanishes with parting breath.
O, trust the hope these tokens give: The heroes are not dead, but live.”
Then Sítá joined her hands, and sighed, “O, may thy words be verified!”
The car was turned, which fleet as thought The mourning queen to Lanká brought.
They led her to the garden, where
Again she yielded to despair,
Lamenting for the chiefs who bled
On earth’s cold bosom with the dead.

Canto XLIX. Ráma’s Lament.

RANGED ROUND THE spot where Ráma fell Each Vánar chief stood sentinel.
At length the mighty hero broke
The trance that held him, and awoke.
He saw his senseless brother, dyed With blood from head to foot, and cried:
“What have I now to do with life Or rescue of my prisoned wife,
When thus before my weeping eyes, Slain in the fight, my brother lies?
A queen like Sítá I may find
Among the best of womankind,
But never such a brother, tried
In war, my guardian, friend, and guide.
If he be dead, the brave and true, I will not live but perish too.
How, reft of Lakshmaṇ, shall I meet My mother, and Kaikeyí greet?
My brother’s eager question brook, And fond Sumitrá’s longing look?
What shall I say, o’erwhelmed with shame To cheer the miserable dame?
How, when she hears her son is dead, Will her sad heart be comforted?
Ah me, for longer life unfit
This mortal body will I quit;
For Lakshmaṇ slaughtered for my sake, From sleep of death will never wake.
Ah when I sank oppressed with care, Thy gentle voice could soothe despair.
And art thou, O my brother, killed?
Is that dear voice for ever stilled?
Cold are those lips, my brother, whence Came never word to breed offence?
Ah stretched upon the gory plain My brother lies untimely slain:
Numbed is the mighty arm that slew The leaders of the giant crew.

Transfixed with shafts, with blood-streams red, Thou liest on thy lowly bed: So sinks to rest, his journey done, Mid arrowy rays the crimson sun.
Thou, when from home and sire I fled, The wood’s wild ways with me wouldst tread: Now close to thine my steps shall be, For I in death will follow thee.
Vibhishaṇ now will curse my name, And Ráma as a braggart blame,
Who promised — but his word is vain — That he in Lanká’s isle should reign.
Return, Sugríva: reft of me
Lead back thy Vánars o’er the sea, Nor hope to battle face to face
With him who rules the giant race.
Well have ye done and nobly fought, And death in desperate combat sought.
All that heroic might can do,
Brave Vánars, has been done by you.
My faithful friends I now dismiss: Return: my last farewell is this.”
Bedewed with tears was every cheek As thus the Vánars heard him speak.
Vibhishaṇ on the field had stayed The Vánar hosts who fled dismayed.
Now lifting up his mace on high
With martial step the chief drew nigh.
The hosts who watched by Ráma’s side Beheld his shape and giant stride.
’Tis he, ’tis Rávaṇ’s son, they thought: And all in flight their safety sought.

Canto L. The Broken Spell.

SUGRÍVA VIEWED THE flying crowd, And thus to Angad cried aloud:
“Why run the trembling hosts, as flee Storm-scattered barks across the sea?”
“Dost thou not mark,” the chief replied, “Transfixed with shafts, with bloodstreams dyed, With arrowy toils about them wound, The sons of Raghu on the ground?”
That moment brought Vibhishaṇ near.
Sugríva knew the cause of fear,
And ordered Jámbaván, who led
The bears, to check the hosts that fled.
The king of bears his hest obeyed: The Vánars’ headlong flight was stayed.
A little while Vibhishaṇ eyed
The brothers fallen side by side.
His giant fingers wet with dew
Across the heroes’ eyes he drew,
Still on the pair his sad look bent, And spoke these word in wild lament: “Ah for the mighty chiefs brought low By coward hand and stealthy blow!
Brave pair who loved the open fight, Slain by that rover of the night.
Dishonest is the victory won
By Indrajít my brother’s son.
I on their might for aid relied,
And in my cause they fought and died.
Lost is the hope that soothed each pain: I live, but live no more to reign, While Lanká’s lord, untouched by ill, Exults in safe defiance still.”
“Not thus,” Sugríva said, “repine, For Lanká’s isle shall still be thine.
Nor let the tyrant and his son

Exult before the fight be done.
These royal chiefs, though now dismayed, Freed from the spell by Garuḍ’s aid,
Triumphant yet the foe shall meet
And lay the robber at their feet.”
His hope the Vánar monarch told,
And thus Vibhishaṇ’s grief consoled.
Then to Susheṇ who at his side
Expectant stood, Sugríva cried:
“When these regain their strength and sense, Fly, bear them to Kishkindhá hence.
Here with my legions will I stay,
The tyrant and his kinsmen slay,
And, rescued from the giant king,
The Maithil lady will I bring,
Like Glory lost of old, restored
By Śakra, heaven’s almighty lord.”
Susheṇ made answer: “Hear me yet:
When Gods and fiends in battle met, So fiercely fought the demon crew, So wild a storm of arrows flew,
That heavenly warriors faint with pain, Sank smitten by the ceaseless rain.
Vṛihaspati,[959] with herb and spell, Cured the sore wounds of those who fell.
And, skilled in arts that heal and save, New life and sense and vigour gave.
Far, on the Milky Ocean’s shore,
Still grow those herbs in boundless store; Let swiftest Vánars thither speed
And bring them for our utmost need.
Those herbs that on the mountain spring Let Panas and Sampáti bring,
For well the wondrous leaves they know, That heal each wound and life bestow.
Beside that sea which, churned of yore, The amrit on its surface bore,
Where the white billows lash the land, Chandra’s fair height and Droṇa stand.
Planted by Gods each glittering steep Looks down upon the milky deep.
Let fleet Hanúmán bring us thence

Those herbs of wondrous influence.”
Meanwhile the rushing wind grew loud, Red lightnings flashed from banks of cloud.
The mountains shook, the wild waves rose, And smitten with resistless blows Unrooted fell each stately tree
That fringed the margin of the sea.
All life within the waters feared
Then, as the Vánars gazed, appeared King Garuḍ’s self, a wondrous sight, Disclosed in flames of fiery light.
From his fierce eye in sudden dread All serpents in a moment fled.
And those transformed to shaft that bound The princes vanished in the ground.
On Raghu’s sons his eyes he bent,
And hailed the lords armipotent.
Then o’er them stooped the feathered king, And touched their faces with his wing.
His healing touch their pangs allayed, And closed each rent the shafts had made.
Again their eyes were bright and bold, Again the smooth skin shone like gold.
Again within their shell enshrined Came memory and each power of mind: And, from those numbing bonds released, Their spirit, zeal, and strength increased.
Firm on their feet they stood, and then Thus Ráma spake, the lord of men:
“By thy dear grace in sorest need
From deadly bonds we both are freed.
To these glad eyes as welcome now
As Aja[960] or my sire art thou.
Who art thou, mighty being? say,
Thus glorious in thy bright array.”
He ceased: the king of birds replied, While flashed his eye with joy and pride:
“In me, O Raghu’s son, behold
One who has loved thee from of old: Garuḍ, the lord of all that fly,
Thy guardian and thy friend am I.

Not all the Gods in heaven could loose These numbing bonds, this serpent noose, Wherewith fierce Rávaṇ’s son, renowned For magic arts, your limbs had bound.
Those arrows fixed in every limb
Were mighty snakes, transformed by him.
Blood thirsty race, they live beneath The earth, and slay with venomed teeth.
On, smite the lord of Lanká’s isle, But guard you from the giants’ guile Who each dishonest art employ
And by deceit brave foes destroy.
So shall the tyrant Rávaṇ bleed,
And Sítá from his power be freed.”
Thus Garuḍ spake: then, swift as thought, The region of the sky he sought,
Where in the distance like a blaze Of fire he vanished from the gaze.
Then the glad Vánars’ joy rang out In many a wild tumultuous shout,
And the loud roar of drum and shell Startled each distant sentinel.

Canto LI. Dhúmráksha's Sally.

King Rávaṇ, where he sat within, Heard from his hall the deafening din,
And with a spirit ill at ease
Addressed his lords in words like these: "That warlike shout, those joyous cries,
Loud as the thunder of the skies, Upsent from every Vánar throat,
Some new-born confidence denote.
Hark, how the sea and trembling shore Re-echo with the Vánars' roar.
Though arrowy chains, securely twined Both Ráma and his brother bind,
Still must the fierce triumphant shout Disturb my soul with rising doubt.
Swift envoys to the army send,
And learn what change these cries portend."
Obedient, at their master's call, Fleet giants clomb the circling wall.
They saw the Vánars formed and led: They saw Sugríva at their head,
The brothers from their bonds released: And hope grew faint and fear increased.
Their faces pale with doubt and dread, Back to the giant king they sped, And to his startled ear revealed
The tidings of the battle field.
The flush of rage a while gave place To chilling fear that changed his face: "What?" cried the tyrant, "are my foes Freed from the binding snakes that close
With venomed clasp round head and limb, Bright as the sun and fierce like him:
The spell a God bestowed of yore, The spell that never failed before?
If arts like these be useless, how Shall giant strength avail us now?
Go forth, Dhúmráksha, good at need, The bravest of my warriors lead:
Force through the foe thy conquering way, And Ráma and the Vánars slay."
Before his king with reverence due Dhúmráksha bowed him, and withdrew.
Around him at his summons came

Fierce legions led by chiefs of fame.
Well armed with sword and spear and mace, They hurried to the gathering place,
And rushed to battle, borne at speed By elephant and car and steed.

Canto LII. Dhúmráksha’s Death.

THE VÁNARS SAW the giant foe Pour from the gate in gallant show, Rejoiced with warriors’ fierce delight And shouted, longing for the fight.
Near came the hosts and nearer yet: Dire was the tumult as they met,
As, serried line to line opposed, The Vánars and the giants closed.
Fierce on the foe the Vánars rushed, And, wielding trees, the foremost crushed; But, feathered from the heron’s wing, With eager flight from sounding string, Against them shot with surest aim A ceaseless storm of arrows came: And, pierced in head and chest and side, Full many a Vánar fell and died.
They perished slain in fierce attacks With sword and pike and battle-axe; But myriads following undismayed
Their valour in the fight displayed.
Unnumbered Vánars rent and torn
With shaft and spear to earth were borne.
But crushed by branchy trees and blocks Of jagged stone and shivered rocks Which the wild Vánars wielded well The bravest of the giants fell.
Their trampled banners strewed the fields, And broken swords and spears and shields; And, crushed by blows which none might stay, Cars, elephants, and riders lay.
Dhúmráksha turned his furious eye And saw his routed legions fly.
Still dauntless, with terrific blows, He struck and slew his foremost foes.
At every blow, at every thrust,
He laid a Vánar in the dust.
So fell they neath the sword and lance In battle’s wild Gandharva[961] dance, Where clang of bow and clash of sword Did duty for the silvery chord,
And hoofs that rang and steeds that neighed Loud concert for the dancers made.

So fiercely from Dhúmráksha’s bow His arrows rained in ceaseless flow, The Vánar legions turned and fled To all the winds discomfited.
Hanúmán saw the Vánars fly;
He heaved a mighty rock on high.
His keen eyes flashed with wrathful fire, And, rapid as the Wind his sire,
Strong as the rushing tempests are, He hurled it at the advancing car.
Swift through the air the missile sang: The giant from the chariot sprang, Ere crushed by that terrific blow Lay pole and wheel and flag and bow.
Hanúmán’s eyes with fury blazed:
A mountain’s rocky peak he raised, Poised it on high in act to throw, And rushed upon his giant foe.
Dhúmráksha saw: he raised his mace And smote Hanúmán on the face,
Who maddened by the wound’s keen pang Again upon his foeman sprang;
And on the giant’s head the rock
Descended with resistless shock.
Crushed was each limb: a shapeless mass He lay upon the blood-stained grass.

Canto LIII. Vajradanshtra’s Sally.

When Rávaṇ in his palace heard The mournful news, his wrath was stirred;
And, gasping like a furious snake, To Vajradanshṭra thus he spake:
“Go forth, my fiercest captain, lead The bravest of the giants’ breed.
Go forth, the sons of Raghu slay
And by their side Sugríva lay.”
He ceased: the chieftain bowed his head And forth with gathered troops he sped.
Cars, camels, steeds were well arrayed, And coloured banners o’er them played.
Rings decked his arms: about his waist The life-protecting mail was braced, And on the chieftain’s forehead set Glittered his cap and coronet.
Borne on a bannered car that glowed With golden sheen the warrior rode, And footmen marched with spear and sword And bow and mace behind their lord.
In pomp and pride of warlike state They sallied from the southern gate, But saw, as on their way they sped, Dread signs around and overhead.
For there were meteors falling fast, Though not a cloud its shadow cast; And each ill-omened bird and beast, Forboding death, the fear increased, While many a giant slipped and reeled, Falling before he reached the field.
They met in mortal strife engaged, And long and fierce the battle raged.
Spears, swords uplifted, gleamed and flashed, And many a chief to earth was dashed.
A ceaseless storm of arrows rained, And limbs were pierced and blood-distained.
Terrific was the sound that filled The air, and every heart was chilled, As hurtling o’er the giants flew
The rocks and trees which Vánars threw.
Fierce as a hungry lion when
Unwary deer approach his den, Angad, his eyes with fury red,

Waving a tree above his head,
Rushed with wild charge which none could stay Where stood the giants’ dense array.
Like tall trees levelled by the blast Before him fell the giants fast,
And earth that streamed with blood was strown With warriors, steeds, and cars o’erthrown.

Canto LIV. Vajradanshtra’s Death.

THE GIANT LEADER fiercely rained His arrows and the fight maintained.
Each time the clanging cord he drew His certain shaft a Vánar slew.
Then, as the creatures he has made Fly to the Lord of Life for aid, To Angad for protection fled
The Vánar hosts dispirited.
Then raged the battle fiercer yet When Angad and the giant met.
A hundred thousand arrows, hot
With flames of fire, the giant shot; And every shaft he deftly sent
His foeman’s body pierced and rent.
From Angad’s limbs ran floods of gore: A stately tree from earth he tore, Which, maddened as his gashes bled, He hurled at his opponent’s head.
His bow the dauntless giant drew; To meet the tree swift arrows flew, Checked the huge missile’s onward way, And harmless on the earth it lay.
A while the Vánar chieftain gazed, Then from the earth a rock he raised Rent from a thunder-splitten height, And cast it with resistless might.
The giant marked, and, mace in hand, Leapt from his chariot to the sand, Ere the rough mass descending broke The seat, the wheel, the pole and yoke.
Then Angad seized a shattered hill, Whereon the trees were flowering still, And with full force the jagged peak Fell crashing on the giant’s cheek.
He staggered, reeled, and fell: the blood Gushed from the giant in a flood.
Reft of his might, each sense astray, A while upon the sand he lay.
But strength and wandering sense returned Again his eyes with fury burned, And with his mace upraised on high He wounded Angad on the thigh.
Then from his hand his mace he threw, And closer to his foeman drew.

Then with their fists they fought, and smote On brow and cheek and chest and throat.

Worn out with toil, their limbs bedewed, With blood, the strife they still renewed, Like Mercury and fiery Mars

Met in fierce battle mid the stars.

A while the deadly fight was stayed: Each armed him with his trusty blade Whose sheath with tinkling bells supplied, And golden net, adorned his side; And grasped his ponderous leather shield To fight till one should fall or yield.

Unnumbered wounds they gave and took: Their wearied bodies reeled and shook.

At length upon the sand that drank Streams of their blood the warriors sank, But as a serpent rears his head

Sore wounded by a peasant's tread, So Angad, fallen on his knees,

Yet gathered strength his sword to seize; And, severed by the glittering blade, The giant's head on earth was laid.

[I omit Cantos LV, LVI, LVII, and LVIII, which relate how Akampan and Prahasta sally out and fall. There is little novelty of incident in these Cantos and the results are exactly the same as before. In Canto LV, Akampan, at the command of Rávaṇ, leads forth his troops. Evil omens are seen and heard. The enemies meet, and many fall on each side, the Vánars transfixed with arrows, the Rákshases crushed with rocks and trees.

In Canto LVI Akampan sees that the Rákshases are worsted, and fights with redoubled rage and vigour. The Vánars fall fast under his "nets of arrows." Hanumán comes to the rescue. He throws mountain peaks at the giant which are dexterously stopped with flights of arrows; and at last beats him down and kills him with a tree.

In Canto LVII, Rávaṇ is seriously alarmed. He declares that he himself, Kumbhakarṇa or Prahasta, must go forth. Prahasta sallies out vaunting that the fowls of the air shall eat their fill of Vánar flesh.

In Canto LVIII, the two armies meet. Dire is the conflict; ceaseless is the rain of stones and arrows. At last Níla meets Prahasta and breaks his bow. Prahasta leaps from his car, and the giant and the Vánar fight on foot. Níla with a huge tree crushes his opponent who falls like a tree when its roots are cut.]

Canto LIX. Rávan’s Sally.

THEY TOLD HIM that the chief was killed, And Rávaṇ’s breast with rage was filled.
Then, fiercely moved by wrath and pride, Thus to his lords the tyrant cried: “No longer, nobles, may we show
This lofty scorn for such a foe
By whom our bravest, with his train Of steeds and elephants, is slain.
Myself this day will take the field, And Raghu’s sons their lives shall yield.”
High on the royal car, that glowed With glory from his face, he rode; And tambour shell and drum pealed out, And joyful was each giant’s shout.
A mighty host, with eyeballs red
Like flames of kindled fire, he led.
He passed the city gate, and viewed, Arrayed, the Vánar multitude,
Those wielding massy rocks, and these Armed with the stems of uptorn trees, And Ráma with his eyes aglow
With warlike ardour viewed the foe, And thus the brave Vibhishaṇ, best Of weapon-wielding chiefs, addressed: “What captain leads this bright array Where lances gleam and banners play, And thousands armed with spear and sword Await the bidding of their lord?”
“Seest, thou,” Vibhishaṇ answered, “one Whose face is as the morning sun,
Preëminent for hugest frame?
Akampan[962] is the giant’s name.
Behold that chieftain, chariot-borne, Whom Brahmá’s chosen gifts adorn.
He wields a bow like Indra’s own;
A lion on his flag is shown,
His eyes with baleful fire are lit: ’Tis Rávaṇ’s son, ’tis Indrajít.

There, brandishing in mighty hands His huge bow, Atikáya stands.
And that proud warrior o'er whose head A moon-bright canopy is spread:
Whose might, in many a battle tried, Has tamed imperial Indra's pride;
Who wears a crown of burnished gold, Is Lanká's lord the lofty-souled."
He ceased: and Ráma knew his foe,
And laid an arrow on his bow:
"Woe to the wretch," he cried, "whom fate Abandons to my deadly hate."
He spoke, and, firm by Lakshmaṇ's side, The giant to the fray defied.
The lord of Lanká bade his train
Of warriors by the gates remain,
To guard the city from surprise
By Ráma's forest born allies.
Then as some monster of the sea
Cleaves swift-advancing billows, he Charged with impetuous onset through The foe, and cleft the host in two.
Sugríva ran, the king to meet:
A hill uprooted from its seat
He hurled, with trees that graced the height Against the rover of the night:
But cleft with shafts that checked its way Harmless upon the earth it lay.
Then fiercer Rávaṇ's fury grew,
An arrow from his side he drew,
Swift as a thunderbolt, aglow
With fire, and launched it at the foe.
Through flesh and bone a way it found, And stretched Sugríva on the ground.
Susheṇ and Nala saw him fall,
Gaváksha, Gavaya heard their call, And, poising hills, in act to fling They charged amain the giant king.
They charged, they hurled the hills in vain, He checked them with his arrowy rain, And every brave assailant felt
The piercing wounds his missiles dealt, Then smitten by the shafts that came Keen, fleet, and thick, with certain aim, They fled to Ráma, sure defence

Against the oppressor’s violence,
Then, reverent palm to palm applied, Thus Lakshmaṇ to his brother cried: “To me, my lord, the task entrust
To lay this giant in the dust.”
“Go, then,” said Ráma, “bravely fight; Beat down this rover of the night.
But he, unmatched in bold emprise, Fears not the Lord of earth and skies, Keep on thy guard: with keenest eye Thy moments of attack espy.
Let hand and eye in due accord
Protect thee with the bow and sword.”
Then Lakshmaṇ round his brother threw His mighty arms in honour due,
Bent lowly down his reverent head, And onward to the battle sped.
Hanúmán from afar beheld
How Rávaṇ’s shafts the Vánars quelled: To meet the giant’s car he ran,
Raised his right arm and thus began: “If Brahmá’s boon thy life has screened From Yaksha, God, Gandharva, fiend, With these contending fear no ill, But tremble at a Vánar still.”
With fury flashing from his eye
The lord of Lanká made reply:
“Strike, Vánar, strike: the fray begin, And hope eternal fame to win.
This arm shall prove thee in the strife And end thy glory and thy life.”
“Remember,” cried the Wind-God’s son, “Remember all that I have done,
My prowess, King, thou knowest well, Shown in the fight when Aksha[963] fell.”
With heavy hand the giant smote
Hanúmán on the chest and throat,
Who reeled and staggered to and fro, Stunned for a moment by the blow.
Till, mustering strength, his hand he reared And struck the foe whom Indra feared.
His huge limbs bent beneath the shock, As mountains, in an earthquake, rock,
And from the Gods and sages pealed Shouts of loud triumph as he reeled.
But strength returning nerved his frame: His eyeballs flashed with fiercer flame.
No living creature might resist

That blow of his tremendous fist
Which fell upon Hanúmán’s flank:
And to the ground the Vánar sank,
No sign of life his body showed:
And Rávaṇ in his chariot rode
At Níla; and his arrowy rain
Fell on the captain and his train.
Fierce Níla stayed his Vánar band, And, heaving with his single hand
A mountain peak, with vigorous swing Hurled the huge missile at the king.
Hanúmán life and strength regained, Burned for the fight and thus complained:
“Why, coward giant, didst thou flee And leave the doubtful fight with me?”
Seven mighty arrows keen and fleet The giant launched, the hill to meet; And, all its force and fury stayed, The harmless mass on earth was laid.
Enraged the Vánar chief beheld
The mountain peak by force repelled, And rained upon the foe a shower
Of trees uptorn with branch and flower.
Still his keen shafts which pierced and rent Each flying tree the giant sent:
Still was the Vánar doomed to feel The tempest of the winged steel.
Then, smarting from that arrowy storm, The Vánar chief condensed his form,[964]
And lightly leaping from the ground On Rávaṇ’s standard footing found; Then springing unimpeded down
Stood on his bow and golden crown.
The Vánar’s nimble leaps amazed
Ikshváku’s son who stood and gazed.
The giant, raging in his heart,
Laid on his bow a fiery dart;
The Vánar on his flagstaff eyed,
And thus in tones of fury cried:
“Well skilled in magic lore art thou: But will thine art avail thee now?
See if thy magic will defend
Thy life against the dart I send.”

Thus Rávaṇ spake, the giant king,
And loosed the arrow from the string.
It pierced, with direst fury sped, The Vánar with its flaming head.
His father’s might, his power innate Preserved him from the threatened fate.
Upon his knees he fell, distained
With streams of blood, but life remained.
Still Rávaṇ for the battle burned: At Lakshmaṇ next his car he turned, And charged amain with furious show, Straining in mighty hands his bow.
“Come,” Lakshmaṇ cried, “assay the fight: Leave foes unworthy of thy might.”
Thus Lakshmaṇ spoke: and Lanká’s lord Heard the dread thunder of the cord.
And mad with burning rage and pride In hasty words like these replied: “Joy, joy is mine, O Raghu’s son:
Thy fate to-day thou canst not shun.
Slain by mine arrows thou shalt tread The gloomy pathway of the dead.”
Thus as he spoke his bow he drew,
And seven keen shafts at Lakshmaṇ flew, But Raghu’s son with surest aim
Cleft every arrow as it came.
Thus with fleet shafts each warrior shot Against his foe, and rested not.
Then one choice weapon from his store, By Brahmá’s self bestowed of yore, Fierce as the flames that end the world, The giant king at Lakshmaṇ hurled.
The hero fell, and racked with pain, Scarce could his hand his bow retain.
But sense and strength resumed their seat And, lightly springing to his feet, He struck with one tremendous stroke And Rávaṇ’s bow in splinters broke.
From Lakshmaṇ’s cord three arrows flew And pierced the giant monarch through.
Sore wounded Rávaṇ closed, and round Ikshváku’s son his strong arms wound.
With strength unrivalled, Brahmá’s gift, He strove from earth his foe to lift.
“Shall I,” he cried, “who overthrow Mount Meru and the Lord of Snow,
And heaven and all who dwell therein, Be foiled by one of Ráma’s kin?”
But though he heaved, and toiled, and strained, Unmoved Ikshváku’s son remained.

His frame by those huge arms compressed The giant's God-given force confessed, But conscious that himself was part Of Vishṇu, he was firm in heart.
The Wind-God's son the fight beheld, And rushed at Rávaṇ, rage-impelled.
Down crashed his mighty hand; the foe Full in the chest received the blow.
His eyes grew dim, his knees gave way, And senseless on the earth he lay.
The Wind-God's son to Ráma bore
Deep-wounded Lakshmaṇ stained with gore.
He whom no foe might lift or bend
Was light as air to such a friend.
The dart that Lakshmaṇ's side had cleft, Untouched, the hero's body left,
And flashing through the air afar
Resumed its place in Rávaṇ's car;
And, waxing well though wounded sore, He felt the deadly pain no more.
And Rávaṇ, though with deep wounds pained, Slowly his sense and strength regained, And furious still and undismayed
On bow and shaft his hand he laid.
Then Hanumán to Ráma cried:
"Ascend my back, great chief, and ride Like Vishṇu borne on Garuḍ's wing, To battle with the giant king."
So, burning for the dire attack,
Rode Ráma on the Vánar's back,
And with fierce accents loud and slow Thus gave defiance to the foe,
While his strained bowstring made a sound Like thunder when it shakes the ground: "Stay, Monarch of the giants, stay, The penalty of sin to pay.
Stay! whither wilt thou fly, and how Escape the death that waits thee now?"
No word the giant king returned:
His eyes with flames of fury burned.
His arm was stretched, his bow was bent, And swift his fiery shafts were sent.
Red torrents from the Vánar flowed: Then Ráma near to Rávaṇ strode,
And with keen darts that never failed, The chariot of the king assailed.
With surest aim his arrows flew:

The driver and the steeds he slew.
And shattered with the pointed steel Car, flag, and pole and yoke and wheel.
As Indra hurls his bolt to smite
Mount Meru’s heaven-ascending height, So Ráma with a flaming dart
Struck Lanká’s monarch near the heart, Who reeled and fell beneath the blow
And from loose fingers dropped his bow.
Bright as the sun, with crescent head, From Ráma’s bow an arrow sped,
And from his forehead, proud no more, Cleft the bright coronet he wore.
Then Ráma stood by Rávaṇ’s side
And to the conquered giant cried:
“Well hast thou fought: thine arm has slain Strong heroes of the Vánar train.
I will not strike or slay thee now, For weary, faint with fight art thou.
To Lanká’s town thy footsteps bend, And there the night securely spend.
To-morrow come with car and bow,
And then my prowess shalt thou know.”
He ceased: the king in humbled pride Rose from the earth and naught replied.
With wounded limbs and shattered crown He sought again his royal town.

Canto LX. Kumbhakarna Roused.

With humbled heart and broken pride Through Lanká’s gate the giant hied,
Crushed, like an elephant beneath
A lion’s spring and murderous teeth, Or like a serpent ‘neath the wing
And talons of the Feathered King.
Such was the giant’s wild alarm
At arrows shot by Ráma’s arm;
Shafts with red lightning round them curled, Like Brahmá’s bolts that end the world.
Supported on his golden throne,
With failing eye and humbled tone, “Giants,” he cried, “the toil is vain, Fruitless the penance and the pain, If I whom Indra owned his peer,
Secure from Gods, a mortal fear.
My soul remembers, now too late,
Lord Brahmá’s words who spoke my fate: “Tremble, proud Giant,” thus they ran, “And dread thy death from slighted man.
Secure from Gods and demons live,
And serpents, by the boon I give.
Against their power thy life is charmed, But against man is still unarmed.”
This Ráma is the man foretold
By Anaraṇya’s[965] lips of old: “Fear, Rávaṇ, basest of the base:
For of mine own imperial race
A prince in after time shall spring And thee and thine to ruin bring.
And Vedavatí,[966] ere she died Slain by my ruthless insult, cried: “A scion of my royal line
Shall slay, vile wretch, both thee and thine.”

She in a later birth became
King Janak’s child, now Ráma’s dame.
Nandíśvara[967] foretold this fate, And Umá[968] when I moved her hate, And Rambhá,[969] and the lovely child Of Varuṇ[970] by my touch defiled.
I know the fated hour is nigh:
Hence, captains, to your stations fly.
Let warders on the rampart stand:
Place at each gate a watchful band; And, terror of immortal eyes,
Let mightiest Kumbhakarṇa rise.
He, slumbering, free from care and pain, By Brahmá’s curse, for months has lain.
But when Prahasta’s death he hears, Mine own defeat and doubts and fears, The chief will rise to smite the foe And his unrivalled valour show.
Then Raghu’s royal sons and all
The Vánars neath his might will fall.”
The giant lords his hest obeyed,
They left him, trembling and afraid, And from the royal palace strode
To Kumbhakarṇa’s vast abode.
They carried garlands sweet and fresh, And reeking loads of blood and flesh.
They reached the dwelling where he lay, A cave that reached a league each way,
Sweet with fair blooms of lovely scent And bright with golden ornament.
His breathings came so fierce and fast, Scarce could the giants brook the blast.
They found him on a golden bed
With his huge limbs at length outspread.
They piled their heaps of venison near, Fat buffaloes and boars and deer.
With wreaths of flowers they fanned his face, And incense sweetened all the place.
Each raised his mighty voice as loud As thunders of an angry cloud,
And conchs their stirring summons gave That echoed through the giant’s cave.
Then on his breast they rained their blows, And high the wild commotion rose
When cymbal vied with drum and horn.

And war cries on the gale upborne.
Through all the air loud discord spread, And, struck with fear, the birds fell dead.
But still he slept and took his rest.
Then dashed they on his shaggy chest Clubs, maces, fragments of the rock: He moved not once, nor felt the shock.
The giants made one effort more
With shell and drum and shout and roar.
Club, mallet, mace, in fury plied, Rained blows upon his breast and side.
And elephants were urged to aid,
And camels groaned and horses neighed.
They drenched him with a hundred pails, They tore his ears with teeth and nails.
They bound together many a mace
And beat him on the head and face; And elephants with ponderous tread Stamped on his limbs and chest and head.
The unusual weight his slumber broke: He started, shook his sides, and woke; And, heedless of the wounds and blows, Yawning with thirst and hunger rose, His jaws like hell gaped fierce and wide, Dire as the flame neath ocean’s tide.
Red as the sun on Meru’s crest
The giant’s face his wrath expressed, And every burning breath he drew
Was like the blast that rushes through The mountain cedars. Up he raised
His awful head with eyes that blazed Like comets, dire as Death in form Who threats the worlds with fire and storm.
The giants pointed to their stores Of buffaloes and deer and boars,
And straight he gorged him with a flood Of wine, with marrow, flesh, and blood.
He ceased: the giants ventured near And bent their lowly heads in fear.
Then Kumbhakar[n.]a glared with eyes Still heavy in their first surprise, Still drowsy from his troubled rest, And thus the giant band addressed.
“How have ye dared my sleep to break?
No trifling cause should bid me wake.
Say, is all well? or tell the need That drives you with unruly speed

To wake me. Mark the words I say,
The king shall tremble in dismay, The fire be quenched and Indra slain Ere ye shall break my rest in vain.”
Yúpáksha answered: “Chieftain, hear; No God or fiend excites our fear.
But men in arms our walls assail:
We tremble lest their might prevail.
For vengeful Ráma vows to slay
The foe who stole his queen away,
And, matchless for his warlike deeds, A host of mighty Vánars leads.
Ere now a monstrous Vánar came,
Laid Lanká waste with ruthless flame, And Aksha, Rávaṇ’s offspring, slew With all his warrior retinue.
Our king who never trembled yet
For heavenly hosts in battle met,
At length the general dread has shared, O’erthrown by Ráma’s arm and spared.”
He ceased: and Kumbhakarṇa spake:
“I will go forth and vengeance take; Will tread their hosts beneath my feet, Then triumph-flushed our king will meet.
Our giant bands shall eat their fill Of Vánars whom this arm shall kill.
The princes’ blood shall be my draught, The chieftains’ shall by you be quaffed.”
He spake, and, with an eager stride That shook the earth, to Rávaṇ hied.

Canto LXI. The Vánars’ Alarm.

The son of Raghu near the wall Saw, proudly towering over all,
The mighty giant stride along
Attended by the warrior throng;
Heard Kumbhakarṇa’s heavy feet
Awake the echoes of the street;
And, with the lust of battle fired, Turned to Vibhishaṇ and inquired: “Vibhishaṇ, tell that chieftain’s name Who rears so high his mountain frame; With glittering helm and lion eyes, Preëminent in might and size
Above the rest of giant birth,
He towers the standard of the earth; And all the Vánars when they see
The mighty warrior turn and flee.”
“In him,” Vibhishaṇ answered, “know Viśravas’ son, the Immortals’ foe, Fierce Kumbhakarṇa, mightier far
Than Gods and fiends and giants are.
He conquered Yáma in the fight,
And Indra trembling owned his might.
His arm the Gods and fiends subdued, Gandharvas and the serpent brood.
The rest of his gigantic race
Are wondrous strong by God-giving grace; But nature at his birth to him
Gave matchless power and strength of limb.
Scarce was he born, fierce monster, when He killed and ate a thousand men.
The trembling race of men, appalled, On Indra for protection called;
And he, to save the suffering world, His bolt at Kumbhakarṇa hurled.
So awful was the monster’s yell

That fear on all the nations fell, He, rushing on with furious roar, A tusk from huge Airávat tore,
And dealt the God so dire a blow
That Indra reeling left his foe,
And with the Gods and mortals fled To Brahmá's throne dispirited.
"O Brahmá," thus the suppliants cried, "Some refuge for this woe provide.
If thus his maw the giant sate
Soon will the world be desolate."
The Self-existent calmed their woe, And spake in anger to their foe:
"As thou wast born, Pulastya's son, That worlds might weep by thee undone, Thou like the dead henceforth shalt be: Such is the curse I lay on thee."
Senseless he lay, nor spoke nor stirred; Such was the power of Brahmá's word.
But Rávaṇ, troubled for his sake, Thus to the Self-existent spake:
"Who lops the tree his care has reared When golden fruit has first appeared?
Not thus, O Brahmá, deal with one Descended from thine own dear son.[971]
Still thou, O Lord, thy word must keep, He may not die, but let him sleep.
Yet fix a time for him to break
The chains of slumber and awake."
He ceased: and Brahmá made reply; "Six months in slumber shall he lie And then arising for a day
Shall cast the numbing bonds away."
Now Rávaṇ in his doubt and dread
Has roused the monster from his bed, Who comes in this the hour of need On slaughtered Vánars flesh to feed.
Each Vánar, when his awe-struck eyes Behold the monstrous chieftain, flies.
With hopeful words their minds deceive, And let our trembling hosts believe They see no giant, but, displayed, A lifeless engine deftly made."
Then Ráma called to Níla: "Haste, Let troops near every gate be placed, And, armed with fragments of the rock And trees, each lane and alley block."

Thus Ráma spoke: the chief obeyed, And swift the Vánars stood arrayed, As when the black clouds their battle form, The summit of a hill to storm.

Canto LXII. Rávan’s Request.

Along bright Lanká’s royal road The giant, roused from slumber, strode,
While from the houses on his head A rain of fragrant flowers was shed.
He reached the monarch’s gate whereon Rich gems and golden fretwork shone.
Through court and corridor that shook Beneath his tread his way he took, And
stood within the chamber where His brother sat in dark despair.
But sudden, at the grateful sight The monarch’s eye again grew bright.
He started up, forgot his fear,
And drew his giant brother near.
The younger pressed the elder’s feet And paid the King observance meet, Then
cried: “O Monarch, speak thy will, And let my care thy word fulfil.
What sudden terror and dismay
Have burst the bonds in which I lay?”
Fierce flashed the flame from Rávaṇ’s eye, As thus in wrath he made reply:
“Fair time, I ween, for sleep is this, To lull thy soul in tranquil bliss, Unheeding,
in oblivion drowned,
The dangers that our lives surround.
Brave Ráma, Daśaratha’s son,
A passage o’er the sea has won,
And, with the Vánar monarch’s aid, Round Lanká’s walls his hosts arrayed.
Though never in the deadly field My Rákshas troops were known to yield, The
bravest of the giant train
Have fallen by the Vánars slain.
Hence comes my fear. O fierce and brave, Go forth, our threatened Lanká save.
Go forth, a dreadful vengeance take: For this, O chief, I bade thee wake.
The Gods and trembling fiends have felt The furious blows thine arm has dealt.

Earth has no warrior, heaven has none To match thy might, Paulastya’s son.”

Canto LXIII. Kumbhakarna’s Boast.

Then Kumbhakarṇa laughed aloud And cried; “O Monarch, once so proud, We warned thee, but thou wouldst not hear; And now the fruits of sin appear.
We warned thee, I, thy nobles, all Who loved thee, in thy council hall.
Those sovereigns who with blinded eyes Neglect the foe their hearts despise, Soon, falling from their high estate Bring on themselves the stroke of fate.
Accept at length, thy life to save, The counsel sage Vibhishaṇ gave,
The prudent counsel spurned before, And Sítá to her lord restore.”[972]
The monarch frowned, by passion moved And thus in angry words reproved: “Wilt thou thine elder brother school, Forgetful of the ancient rule
That bids thee treat him as the sage Who guides thee with the lore of age?
Think on the dangers of the day,
Nor idly throw thy words away:
If, led astray, by passion stirred, I in the pride of power have erred; If deeds of old were done amiss,
No time for vain reproach is this.
Up, brother; let thy loving care
The errors of thy king repair.”
To calm his wrath, his soul to ease, The younger spake in words like these: “Yea, from our bosoms let us cast All idle sorrow for the past.
Let grief and anger be repressed: Again be firm and self-possessed.
This day, O Monarch, shalt thou see The Vánar legions turn and flee,
And Ráma and his brother slain
With their hearts’ blood shall dye the plain.
Yea, if the God who rules the dead, And Varuṇ their battalions led;

If Indra with the Storm-Gods came Against me, and the Lord of Flame, Still would I fight with all and slay Thy banded foes, my King, to-day.
If Raghu’s son this day withstand The blow of mine uplifted hand,
Deep in his breast my darts shall sink, And torrents of his life-blood drink.
O fear not, in my promise trust:
This arm shall lay him in the dust, Shall leave the fierce Sugríva dyed With gore, and Lakshmaṇ by his side, And strike the great Hanúmán down, The spoiler of our glorious town.”[973]

Canto LXIV. Mahodar’s Speech.

He ceased: and when his lips were closed Mahodar thus his rede opposed:
“Why wilt thou shame thy noble birth And speak like one of little worth?
Why boast thee thus in youthful pride Rejecting wisdom for thy guide?
How will thy single arm oppose
The victor of a thousand foes,
Who proved in Janasthán his might And slew the rovers of the night?
The remnant of those legions, they Who saw his power that fatal day, Now in this leaguered city dread
The mighty chief from whom they fled.
And wouldst thou meet the lord of men, Beard the great lion in his den,
And, when thine eyes are open, break The slumber of a deadly snake?
Who may an equal battle wage
With him, so awful in his rage,
Fierce as the God of Death whom none May vanquish, Daśaratha’s son?
But, Rávaṇ, shall the lady still
Refuse compliance with thy will?
No, listen, King, to this design
Which soon shall make the captive thine.
This day through Lanká’s streets proclaim That four of us[974] of highest fame
With Kumbhakarṇa at our head
Will strike the son of Raghu dead.
Forth to the battle will we go
And prove our prowess on the foe.
Then, if our bold attempt succeed, No further plans thy hopes will need.
But if in vain our warriors strive, And Raghu’s son be left alive,

We will return, and, wounded sore, Our armour stained with gouts of gore, Will show the shafts that rent each frame, Keen arrows marked with Ráma’s name,
And say we giants have devoured
The princes whom our might o’erpowered.
Then let the joyful tidings spread That Raghu’s royal sons are dead.
To all around thy pleasure show,
Gold, pearls, and precious robes, bestow.
Gay garlands round the portals twine, Enjoy the banquet and the wine.
Then go, the scornful lady seek,
And woo her when her heart is weak.
Rich robes and gold and gems display, And gently wile her grief away.
Then will she feel her hopeless state, Widowed, forlorn, and desolate;
Know that on thee her bliss depends, Far from her country and her friends; Then, her proud spirit overthrown, The lady will be all thine own.”

Canto LXV. Kumbhakarna’s Speech.

But haughty Kumbhakarṇa spurned His counsel, and to Rávaṇ turned:
“Thy life from peril will I free And slay the foe who threatens thee.
A hero never vaunts in vain,
Like bellowing clouds devoid of rain, Nor, Monarch, be thine ear inclined To
counsellors of slavish kind,
Who with mean arts their king mislead And mar each gallant plan and deed.
O, let not words like his beguile The glorious king of Lanká’s isle.”
Thus scornful Kumbhakarṇa cried, And Rávaṇ with a laugh replied:
“Mahodar fears and fain would shun The battle with Ikshváku’s son.
Of all my giant warriors, who
Is strong as thou, and brave and true?
Ride, conqueror, to the battle ride, And tame the foeman’s senseless pride.
Go forth like Yáma to the field, And let thine arm thy trident wield.
Scared by the lightning of thine eye The Vánar hosts will turn and fly; And
Ráma, when he sees thee near, With trembling heart will own his fear.”
The champion heard, and, well content, Forth from the hall his footsteps bent.
He grasped his spear, the foeman’s dread, Black iron all, both shaft and head,
Which, dyed in many a battle, bore Great spots of slaughtered victims’ gore.
The king upon his neck had thrown The jewelled chain which graced his own.
And garlands of delicious scent
About his limbs for ornament.
Around his arms gay bracelets clung, And pendants in his ears were hung.
Adorned with gold, about his waist His coat of mail was firmly braced, And like
Náráyaṇ[975] or the God Who rules the sky he proudly trod.
Behind him went a mighty throng

Of giant warriors tall and strong, On elephants of noblest breeds.
With cars, with camels, and with steeds: And, armed with spear and axe and sword Were fain to battle for their lord.[976]

Canto LXVI. Kumbhakarna’s Sally.

In pomp and pride of warlike state The giant passed the city gate.
He raised his voice: the hills, the shore Of Lanká’s sea returned the roar.
The Vánars saw the chief draw nigh Whom not the ruler of the sky,
Nor Yáma, monarch of the dead,
Might vanquish, and affrighted fled.
When royal Angad, Báli’s son,
Saw the scared Vánars turn and run, Undaunted still he kept his ground, And shouted as he gazed around:
“O Nala, Níla, stay nor let
Your souls your generous worth forget, O Kumud and Gaváksha, why
Like base-born Vánars will ye fly?
Turn, turn, nor shame your order thus: This giant is no match for us”
They heard his voice: the flight was stayed; Again for war they stood arrayed, And hurled upon the foe a shower Of mountain peaks and trees in flower.
Still on his limbs their missiles rained: Unmoved, their blows he still sustained, And seemed unconscious of the stroke When rocks against his body broke.
Fierce as the flame when woods are dry He charged with fury in his eye.
Like trees consumed with fervent heat They fell beneath the giant’s feet.
Some o’er the ground, dyed red with gore, Fled wild with terror to the shore, And, deeming that all hope was lost, Ran to the bridge they erst had crossed.
Some clomb the trees their lives to save, Some sought the mountain and the cave; Some hid them in the bosky dell, And there in deathlike slumber fell.
When Angad saw the chieftains fly He called them with a mighty cry: “Once more, O Vánars, charge once more, On to the battle as before.
In all her compass earth has not, To hide you safe, one secret spot.

What! leave your arms? each nobler dame Will scorn her consort for the shame.
This blot upon your names efface, And keep your valour from disgrace.
Stay, chieftains; wherefore will ye run, A band of warriors scared by one?”
Scarce would they hear: they would not stay, And basely spoke in wild dismay:
“Have we not fought, and fought in vain Have we not seen our mightiest slain?
The giant’s matchless force we fear, And fly because our lives are dear.”
But Báli’s son with gentle art
Dispelled their dread and cheered each heart.
They turned and formed and waited still Obedient to the prince’s will.

Canto LXVII. Kumbhakarna’s Death.

Thus from their flight the Vánars turned, And every heart for battle burned,
Determined on the spot to die
Or gain a warrior’s meed on high.
Again the Vánars stooped to seize
Their weapons, rocks and fallen trees; Again the deadly fight began,
And fiercely at the giant ran.
Unmoved the monster kept his place: He raised on high his awful mace,
Whirled the huge weapon round his head And laid the foremost Vánars dead.
Eight thousand fell bedewed with gore, Then sank and died seven hundred more.
Then thirty, twenty, ten, or eight
At each fierce onset met their fate, And fast the fallen were devoured
Like snakes by Garuḍ’s beak o’erpowered.
Then Dwivid from the Vánar van,
Armed with an uptorn mountain, ran, Like a huge cloud when fierce winds blow,
And charged amain the mountain foe.
With wondrous force the hill he threw: O’er Kumbhakarṇa’s head it flew,
And falling on his host afar
Crushed many a giant, steed, and car.
Rocks, trees, by fierce Hanúmán sped, Rained fast on Kumbhakarṇa’s head.
Whose spear each deadlier missile stopped, And harmless on the plain it dropped.

Then with his furious eyes aglow
The giant rushed upon the foe,
Where, with a woody hill upheaved,

Hanúmán's might his charge received.
Through his vast frame the giant felt The angry blow Hanúmán dealt.
He reeled a moment, sore distressed, Then smote the Vánar on the breast, As when the War-God's furious stroke Through Krauncha's hill a passage broke.[977]
Fierce was the blow, and deep and wide The rent: with crimson torrents dyed, Hanúmán, maddened by the pain,
Roared like a cloud that brings the rain, And from each Rákshas throat rang out Loud clamour and exultant shout.
Then Níla hurled with mustered might The fragment of a mountain height;
Nor would the rock the foe have missed, But Kumbhakarṇa raised his fist
And smote so fiercely that the mass Fell crushed to powder on the grass.
Five chieftains of the Vánar race[978]
Charged Kumbhakarṇa face to face,
And his huge frame they wildly beat With rocks and trees and hands and feet.
Round Rishabh first the giant wound His arms and hurled him to the ground, Where speechless, senseless, wounded sore, He lay his face besmeared with gore.
Then Níla with his fist he slew,
And Śarabh with his knee o'erthrew, Nor could Gaváksha's strength withstand The force of his terrific hand.
At Gandhamádan's eager call
Rushed thousands to avenge their fall, Nor ceased those Vánars to assail
With knee and fist and tooth and nail.
Around his foes the giant threw
His mighty arms, and nearer drew
The captives subject to his will:
Then snatched them up and ate his fill.
There was no respite then, no pause: Fast gaped and closed his hell-like jaws: Yet, prisoned in that gloomy cave,
Some Vánars still their lives could save: Some through his nostrils found a way, Some through his ears resought the day.

Like Indra with his thunder, like
The God of Death in act to strike,
The giant seized his ponderous spear, And charged the foe in swift career.
Before his might the Vánars fell,
Nor could their hosts his charge repel.
Then trembling, nor ashamed to run, They turned and fled to Raghu's son.
When Báli's warrior son[979] beheld Their flight, his heart with fury swelled.
He rushed, with his terrific shout, To meet the foe and stay the rout.
He came, he hurled a mountain peak, And smote the giant on the cheek.
His ponderous spear the giant threw: Fierce was the cast, the aim was true; But Angad, trained in war and tried, Saw ere it came, and leapt aside.
Then with his open hand he smote
The giant on the chest and throat.
That blow the giant scarce sustained; But sense and strength were soon regained.
With force which nothing might resist He caught the Vánar by the wrist,
Whirled him, as if in pastime, round, And dashed him senseless on the ground.
There low on earth his foe lay crushed: At King Sugríva next he rushed,
Who, waiting for the charge, stood still, And heaved on high a shattered hill, He looked on Kumbhakarṇa dyed
With streams of blood, and fiercely cried: "Great glory has thine arm achieved,
And thousands of their lives bereaved.
Now leave a while thy meaner foes,
And brook the hill Sugríva throws."
He spoke, and hurled the mass he held: The giant's chest the stroke repelled,
Then on the Vánars fell despair,
And Rákshas clamour filled the air.
The giant raised his arm, and fast
Came the tremendous[980] spear he cast.
Hanúmán caught it as it flew,
And knapped it on his knee in two.
The giant saw the broken spear:

His clouded eye confessed his fear; Yet at Sugríva's head he sent
A peak from Lanká's mountain rent.

The rushing mass no might could stay: Sugríva fell and senseless lay.
The giant stooped his foe to seize, And bore him thence, as bears the breeze A cloud in autumn through the sky.
He heard the sad Immortals sigh,
And shouts of triumph long and loud Went up from all the Rákshas crowd.
Through Lanká's gate the giant passed Holding his struggling captive fast,
While from each terrace, house, and tower Fell on his haughty head a shower
Of fragrant scent and flowery rain, Blossoms and leaves and scattered grain.[981]
By slow degrees the Vánars' lord
Felt life and sense and strength restored.
He heard the giants' joyful boast:
He thought upon his Vánar host.
His teeth and feet he fiercely plied, And bit and rent the giant's side,
Who, mad with pain and smeared with gore, Hurled to the ground the load he bore.
Regardless of a storm of blows
Swift to the sky the Vánar rose,
Then lightly like a flying ball
High overleapt the city wall,
And joyous for deliverance won
Regained the side of Raghu's son.
And Kumbhakarṇa, mad with hate
And fury, sallied from the gate,
The carnage of the foe renewed
And filled his maw with gory food.
Slaying, with headlong frenzy blind, Both Vánar foes and giant kind.
Nor would Sumitrá's valiant son[982]
The might of Kumbhakarṇa shun,

Who through his harness felt the sting Of keen shafts loosened from the string.
His heart confessed the warrior’s power, And, bleeding from the ceaseless shower That smote him on the chest and side, With words like these the giant cried: “Well fought, well fought, Sumitrá’s son; Eternal glory hast thou won,
For thou in desperate fight hast met The victor never conquered yet,
Whom, borne on huge Airávat’s back, E’en Indra trembles to attack.
Go, son of Queen Sumitrá, go:
Thy valour and thy strength I know.
Now all my hope and earnest will
Is Ráma in the fight to kill.
Let him beneath my weapons fall,
And I will meet and conquer all.”
The chieftain, of Sumitrá born,
Made answer as he laughed in scorn: “Yea, thou hast won a victor’s fame From trembling Gods and Indra’s shame.
There waits thee now a mightier foe Whose prowess thou hast yet to know.
There, famous in a hundred lands,
Ráma the son of Raghu stands.”
Straight at the king the giant sped, And earth was shaken at his tread.
His bow the hero grasped and strained, And deadly shafts in torrents rained.
As Kumbhakarṇa felt each stroke
From his huge mouth burst fire and smoke; His hands were loosed in mortal pain
And dropped his weapons on the plain.
Though reft of spear and sword and mace No terror changed his haughty face.
With heavy hands he rained his blows And smote to death a thousand foes.
Where’er the furious monster strode While down his limbs the red blood flowed
Like torrents down a mountain’s side, Vánars and bears and giants died.
High o’er his head a rock he swung, And the huge mass at Ráma flung.
But Ráma’s arrows bright as flame
Shattered the mountain as it came.
Then Raghu’s son, his eyes aglow

With burning anger, charged the foe, And as his bow he strained and tried With fearful clang the cord replied.
Wroth at the bowstring's threatening clang To meet his foe the giant sprang.
High towering with enormous frame
Huge as a wood-crowned hill he came.
But Ráma firm and self-possessed
In words like these the foe addressed: "Draw near, O Rákshas lord, draw near,
Nor turn thee from the fight in fear.
Thou meetest Ráma face to face,
Destroyer of the giant race.
Come, fight, and thou shalt feel this hour, Laid low in death, thy conqueror's power."
He ceased: and mad with wrath and pride The giant champion thus replied:
"Come thou to me and thou shalt find A foeman of a different kind.
No Khara, no Virádha, — thou
Hast met a mightier warrior now.
The strength of Kumbhakarṇa fear,
And dread the iron mace I rear
This mace in days of yore subdued
The Gods and Dánav multitude.
Prove, lion of Ikshváku's line,
Thy power upon these limbs of mine.
Then, after trial, shalt thou bleed, And with thy flesh my hunger feed."
He ceased: and Ráma, undismayed,
Upon his cord those arrows laid Which pierced the stately Sál trees through, And Báli king of Vánars slew.
They flew, they smote, but smote in vain Those mighty limbs that felt no pain.
Then Ráma sent with surest aim
The dart that bore the Wind-God's name.
The missile from the giant tore
His huge arm and the mace it bore,

Which crushed the Vánars where it fell: And dire was Kumbhakarṇa’s yell.
The giant seized a tree, and then
Rushed madly at the lord of men.
Another dart, Lord Indra’s own,
To meet his furious onset thrown,
His left arm from the shoulder lopped, And like a mountain peak it dropped.
Then from the bow of Ráma sped
Two arrows, each with crescent head; And, winged with might which naught could stay, They cut the giant’s legs away.
They fell, and awful was the sound
As those vast columns shook the ground; And sky and sea and hill and cave
In echoing roars their answer gave.
Then from his side the hero drew
A dart that like the tempest flew — No deadlier shaft has ever flown
Than that which Indra called his own — Nor could the giant’s mail-armed neck
The fury of the missile check.
Through skin and flesh and bone it smote And rent asunder head and throat.
Down with the sound of thunder rolled The head adorned with rings of gold,
And crushed to pieces in its fall
A gate, a tower, a massive wall.
Hurled to the sea the body fell:
Terrific was the ocean’s swell,
Nor could swift fin and nimble leap Save the crushed creatures of the deep.
Thus he who plagued in impious pride The Gods and Bráhmans fought and died.
Glad were the hosts of heaven, and long The air re-echoed with their song.[983]

Canto LXVIII. Rávan’s Lament.

They ran to Rávaṇ in his hall And told him of his brother’s fall: “Fierce as the God who rules the dead, Upon the routed foe he fed;
And, victor for a while, at length Fell slain by Ráma’s matchless strength.
Now like a mighty hill in size
His mangled trunk extended lies, And where he fell, a bleeding mass, Blocks Lanká’s gate that none may pass.”
The monarch heard: his strength gave way; And fainting on the ground he lay.
Grieved at the giants’ mournful tale, Long, shrill was Atikáya’s wail; And Triśirás in sorrow bowed
His triple head, and wept aloud.
Mahodar, Mahápárśva shed
Hot tears and mourned their brother dead.
At length, his wandering sense restored, In loud lament cried Lanká’s lord: “Ah chief, for might and valour famed, Whose arm the haughty foeman tamed, Forsaking me, thy friends and all, Why hast thou fled to Yáma’s hall?
Why hast thou fled to taste no more The slaughtered foeman’s flesh and gore?
Ah me, my life is done to-day:
My better arm is lopped away.
Whereon in danger I relied,
And, fearless, Gods and fiends defied.
How could a shaft from Ráma’s bow The matchless giant overthrow,
Whose iron frame so strong of yore The crushing bolt of Indra bore?
This day the Gods and sages meet And triumph at their foe’s defeat.
This day the Vánar chiefs will boast And, with new ardour fired, their host In fiercer onset will assail

Our city, and the ramparts scale.
What care I for a monarch’s name, For empire, or the Maithil dame?
What joy can power and riches give, Or life that I should care to live, Unless this arm in mortal fray
The slayer of my brother slay?
For me, of Kumbhakarṇa reft,
Death is the only solace left;
And I will seek, o’erwhelmed with woes, The realm to which my brother goes.
Ah me ill-minded, not to take
His counsel when Vibhishaṇ spake When he this evil day foretold
My foolish heart was overbold:
I drove my sage adviser hence,
And reap the fruits of mine offence.”

Canto LXIX. Narántak's Death.

Pierced to the soul by sorrow's sting Thus wailed the evil-hearted king.
Then Triśirás stood forth and cried: "Yea, father, he has fought and died, Our bravest: and the loss is sore:
But rouse thee, and lament no more.
Hast thou not still thy coat of mail, Thy bow and shafts which never fail?
A thousand asses draw thy car
Which roars like thunder heard afar.
Thy valour and thy warrior skill,
Thy God-given strength, are left thee still.
Unarmed, thy matchless might subdued The Gods and Dánav multitude.
Armed with thy glorious weapons, how Shall Raghu's son oppose thee now?
Or, sire, within thy palace stay;
And I myself will sweep away
Thy foes, like Garuḍ when he makes
A banquet of the writhing snakes.
Soon Raghu's son shall press the plain, As Narak[984] fell by Vishṇu slain, Or Śambar[985] in rebellious pride Who met the King of Gods[986] and died."
The monarch heard: his courage grew, And life and spirit came anew.
Devántak and Narántak heard,
And their fierce souls with joy were stirred; And Atikáya[987] burned to fight, And heard the summons with delight; While from the rest loud rang the cry, "I too will fight," "and I," "and I."
The joyous king his sons embraced,
With gold and chains and jewels graced, And sent them forth with stirring speech Of benison and praise to each.

Forth from the gate the princes sped And ranged for war the troops they led.
The Vánar legions charged anew,
And trees and rocks for missiles flew.
They saw Narántak's mighty form
Borne on a steed that mocked the storm.
To check his charge in vain they strove: Straight through their host his way he clove, As springs a dolphin through the tide: And countless Vánars fell and died, And mangled limbs and corpses lay
To mark the chief's ensanguined way, Sugríva saw them fall or fly
When fierce Narántak's steed was nigh, And marked the giant where he sped
O'er heaps of dying or of dead.
He bade the royal Angad face
That bravest chief of giant race.
As springs the sun from clouds dispersed, So Angad from the Vánars burst.
No weapon for the fight he bore
Save nails and teeth, and sought no more.
"Leave, giant chieftain," thus he spoke, "Leave foes unworthy of thy stroke, And bend against a nobler heart
The terrors of thy deadly dart."
Narántak heard the words he spake:
Fast breathing, like an angry snake, With bloody teeth his lips he pressed And hurled his dart at Angad's breast.
True was the aim and fierce the stroke, Yet on his breast the missile broke.
Then Angad at the giant flew,
And with a blow his courser slew:
The fierce hand crushed through flesh and bone, And steed and rider fell o'erthrown.
Narántak's eyes with fury blazed:
His heavy hand on high he raised
And struck in savage wrath the head Of Báli's son, who reeled and bled, Fainted a moment and no more:

Then stronger, fiercer than before
Smote with that fist which naught could stay, And crushed to death the giant lay.

Canto LXX. The Death Of Trisirás.

Then raged the Rákshas chiefs, and all Burned to avenge Narántak’s fall.
Devántak raised his club on high
And rushed at Angad with a cry.
Behind came Triśirás, and near
Mahodar charged with levelled spear.
There Angad stood to fight with three: High o’er his head he waved a tree, And at Devántak, swift and true
As Indra’s flaming bolt, it flew.
But, cut by giant shafts in twain, With minished force it flew in vain.
A shower of trees and blocks of stone From Angad’s hand was fiercely thrown;
But well his club Devántak plied
And turned each rock and tree aside.
Nor yet, by three such foes assailed, The heart of Angad sank or quailed.
He slew the mighty beast that bore Mahodar: from his head he tore
A bleeding tusk, and blow on blow Fell fiercely on his Rákshas foe.
The giant reeled, but strength regained, And furious strokes on Angad rained, Who, wounded by the storm of blows, Sank on his knees, but swiftly rose.
Then Triśirás, as up he sprang,
Drew his great bow with awful clang, And fixed three arrows from his sheaf Full in the forehead of the chief.
Hanúmán saw, nor long delayed
To speed with Níla to his aid,
Who at the three-faced giant sent A peak from Lanká’s mountain rent.
But Triśirás with certain aim
Shot rapid arrows as it came:

And shivered by their force it broke And fell to earth with flash and smoke.
Then as the Wind-God’s son came nigh, Devántak reared his mace on high.
Hanúmán smote him on the head
And stretched the monstrous giant dead.
Fierce Triśirás with fury strained His bow, and showers of arrows rained That smote on Níla’s side and chest: He sank a moment, sore distressed; But quickly gathered strength to seize A mountain with its crown of trees.
Crushed by the hill, distained with gore, Mahodar fell to rise no more.
Then Triśirás raised high his spear Which chilled the trembling foe with fear And, like a flashing meteor through The air at Hanúmán it flew.
The Vánar shunned the threatened stroke, And with strong hands the weapon broke.
The giant drew his glittering blade: Dire was the wound the weapon made Deep in the Vánar’s ample chest,
Who, for a moment sore oppressed, Raised his broad hand, regaining might, And struck the rover of the night.
Fierce was the blow: with one wild yell Low on the earth the monster fell.
Hanúmán seized his fallen sword
Which served no more its senseless lord, And from the monster triple-necked Smote his huge heads with crowns bedecked.
Then Mahápárśva burned with ire;
Fierce flashed his eyes with vengeful fire.
A moment on the dead he gazed,
Then his black mace aloft was raised, And down the mass of iron came
That struck and shook the Vánar’s frame.
Hanúmán’s chest was wellnigh crushed, And from his mouth red torrents gushed: Yet served one instant to restore His spirit: from the foe he tore
His awful mace, and smote, and laid The giant in the dust dismayed.
Crushed were his jaws and teeth and eyes: Breathless and still he lay as lies A summit from a mountain rent
By him who rules the firmament.

Canto LXXI. Atikáya’s Death.

But Atikáya’s wrath grew high To see his noblest kinsmen die.
He, fiercest of the giant race,
Presuming still on Brahmá’s grace; Proud tamer of the Immortals’ pride, Whose power and might with Indra’s vied, For blood and vengeful carnage burned, And on the foe his fury turned.
High on a car that flashed and glowed Bright as a thousand suns he rode.
Around his princely brows was set A rich bejewelled coronet.
Gold pendants in his ears he wore; He strained and tried the bow he bore, And ever, as a shaft he aimed,
His name and royal race proclaimed.
Scarce might the Vánars brook to hear His clanging bow and voice of fear: To Raghu’s elder son they fled,
Their sure defence in woe and dread.
Then Ráma bent his eyes afar
And saw the giant in his car
Fast following the flying crowd
And roaring like a rainy cloud.
He, with the lust of battle fired, Turned to Vibhishaṇ and inquired: “Say, who is this, of mountain size, This archer with the lion eyes?
His car, which strikes our host with awe, A thousand eager coursers draw.
Surrounded by the flashing spears Which line his car, the chief appears Like some huge cloud when lightnings play About it on a stormy day;
And the great bow he joys to hold Whose bended back is bright with gold, As Indra’s bow makes glad the skies, That best of chariots glorifies.

O see the sunlike splendour flung From the great flag above him hung, Where, blazoned with refulgent lines, Ráhu[988] the dreadful Dragon shines.
Full thirty quivers near his side, His car with shafts is well supplied: And flashing like the light of stars Gleam his two mighty scimitars.
Say, best of giants, who is he
Before whose face the Vánars flee?”
Thus Ráma spake. Vibhishaṇ eyed
The giants’ chief, and thus replied: “This Ráma, this is Rávaṇ’s son:
High fame his youthful might has won.
He, best of warriors, bows his ear The wisdom of the wise to hear.
Supreme is he mid those who know
The mastery of sword and bow.
Unrivalled in the bold attack
On elephant’s or courser’s back,
He knows, beside, each subtler art, To win the foe, to bribe, or part.
On him the giant hosts rely,
And fear no ill when he is nigh.
This peerless chieftain bears the name Of Atikáya huge of frame,
Whom Dhanyamáliní of yore
To Rávaṇ lord of Lanká bore.”
Roused by his bow-string’s awful clang, To meet their foes the Vánars sprang.
Armed with tall trees from Lanká’s wood, And rocks and mountain peaks, they stood.
The giant’s arrows, gold-bedecked, The storm of hurtling missiles checked; And ever on his foemen poured
Fierce tempest from his clanging cord; Nor could the Vánar chiefs sustain His shafts’ intolerable rain.
They fled: the victor gained the place Where stood the lord of Raghu’s race, And cried with voice of thunder: “Lo, Borne on my car, with shaft and bow, I, champion of the giants, scorn
To fight with weaklings humbly born.

Come forth your bravest, if he dare, And fight with one who will not spare.”
Forth sprang Sumitrá’s noble child,[989]
And strained his ready bow, and smiled; And giants trembled as the clang
Through heaven and earth reëchoing rang.
The giant to his string applied
A pointed shaft, and proudly cried; “Turn, turn, Sumitrá’s son and fly, For terrible as Death am I.
Fly, nor that youthful form oppose, Untrained in war, to warriors’ blows.
What! wilt thou waste thy childish breath And wake the dormant fire of death?
Cast down, rash boy, that useless bow: Preserve thy life, uninjured go.”
He ceased: and stirred by wrath & pride Sumitrá’s noble son replied:
“By warlike deed, not words alone, The valour of the brave is shown.
Cease with vain boasts my scorn to move, And with thine arm thy prowess prove.
Borne on thy car, with sword and bow, With all thine arms, thy valour show.
Fight, and my deadly shafts this day Low in the dust thy head shall lay, And, rushing fast in ceaseless flood, Shall rend thy flesh and drink thy blood.”
His giant foe no answer made,
But on his string an arrow laid.
He raised his arm, the cord he drew, At Lakshmaṇ’s breast the arrow flew.
Sumitrá’s son, his foemen’s dread, Shot a fleet shaft with crescent head, Which cleft that arrow pointed well, And harmless to the earth it fell.
A shower of shafts from Lakshmaṇ’s bow Fell fast and furious on the foe
Who quailed not as the missiles smote With idle force his iron coat.
Then came the friendly Wind-God near, And whispered thus in Lakshmaṇ’s ear:
“Such shafts as these in vain assail Thy foe’s impenetrable mail.
A more tremendous missile try,
Or never may the giant die.
Employ the mighty spell, and aim
The weapon known by Brahmá’s name.”
He ceased; Sumitrá’s son obeyed:

On his great bow the shaft was laid, And with a roar like thunder, true As Indra’s flashing bolt, it flew.

The giant poured his shafts like rain To check its course, but all in vain.

With spear and mace and sword he tried To turn the fiery dart aside.

Winged with a force which naught could check, It smote the monster in the neck, And, sundered from his shoulders, rolled To earth his head and helm of gold.

Canto LXXII. Rávan’s Speech.

The giants bent, in rage and grief, Their eyes upon the fallen chief: Then flying wild with fear and pale To Rávaṇ bore the mournful tale.
He heard how Atikáya died,
Then turned him to his lords, and cried: “Where are they now — my bravest — where, Wise to consult and prompt to dare?
Where is Dhúmráksha, skilled to wield All weapons in the battle field?
Akampan, and Prahasta’s might,
And Kumbhakarṇa bold in fight?
These, these and many a Rákshas more, Each master of the arms he bore, Who every foe in fight o’erthrew, The victors none could e’er subdue, Have perished by the might of one, The vengeful arm of Raghu’s son.
In vain I cast mine eyes around,
No match for Ráma here is found,
No chief to stand before that bow Whose deadly shafts have caused our woe.
Now, warriors, to your stations hence; Provide ye for the wall’s defence, And be the Aśoka garden, where
The lady lies, your special care.
Be every lane and passage barred, Set at each gate a chosen guard.
And with your troops, where danger calls, Be ready to defend the walls.
Each movement of the Vánars mark; Observe them when the skies grow dark;
Be ready in the dead of night,
And ere the morning bring the light.
Taught by our loss we may not scorn These legions of the forest-born.”
He ceased: the Rákshas lords obeyed; Each at his post his troops arrayed: And, torn with pangs that pierced him through The monarch from the hall withdrew.

Canto LXXIII. Indrajít's Victory.

BUT INDRAJÍT THE fierce and bold With words like these his sire consoled:
"Dismiss, O King, thy grief and dread, And be not thus disquieted.
Against this numbing sorrow strive, For Indrajít is yet alive;
And none in battle may withstand The fury of his strong right hand.
This day, O sire, thine eyes shall see The sons of Raghu slain by me."
He ceased: he bade the king farewell: Clear, mid the roar of drum and shell, The clash of sword and harness rang As to his car the warrior sprang.
Close followed by his Rákshas train Through Lanká's gate he reached the plain.
Then down he leapt, and bade a band Of giants by the chariot stand:
Then with due rites, as rules require, Did worship to the Lord of Fire.
The sacred oil, as texts ordain, With wreaths of scented flowers and grain, Within the flame in order due,
That mightiest of the giants threw.
There on the ground were spear and blade, And arrowy leaves and fuel laid; An iron ladle deep and wide,
And robes with sanguine colours dyed.
Beside him stood a sable goat:
The giant seized it by the throat, And straight from the consuming flame Auspicious signs of victory came.
For swiftly, curling to the right, The fire leapt up with willing light Undimmed by smoky cloud, and, red Like gold, upon the offering fed.
They brought him, while the flame yet glowed, The dart by Brahmá's grace bestowed, And all the arms he wielded well Were charmed with text and holy spell.

Then fiercer for the fight he burned, And at the foe his chariot turned, While all his followers lifting high Their maces charged with furious cry.
Dire, yet more dire the battle grew, As rocks and trees and arrows flew.
The giant shot his shafts like rain, And Vánars fell in myriads slain, Sugríva, Angad, Níla felt
The wounds his hurtling arrows dealt.
His shafts the blood of Gaya drank; Hanúmán reeled and Mainda sank.
Bright as the glances of the sun Came the swift darts they could not shun.
Caught in the arrowy nets he wove, In vain the sons of Raghu strove; And Ráma, by the darts oppressed, His brother chieftain thus addressed: “See, first this giant warrior sends Destruction, mid our Vánar friends, And now his arrows thick and fast Their binding net around us cast.
To Brahmá’s grace the chieftain owes The matchless power and might he shows; And mortal strength in vain contends With him whom Brahmá’s self befriends.
Then let us still with dauntless hearts Endure this storm of pelting darts.
Soon must we sink bereaved of sense; And then the victor, hurrying hence, Will seek his father in his hall And tell him of his foemen’s fall.”
He ceased: o’erpowered by shaft and spell The sons of Raghu reeled and fell.
The Rákshas on their bodies gazed; And, mid the shouts his followers raised, Sped back to Lanká to relate
In Rávaṇ’s hall the princes’ fate.

Canto LXXIV. The Medicinal Herbs.

THE SHADES OF falling night concealed The carnage of the battle field, Which, bearing each a blazing brand, Hanúmán and Vibhishaṇ scanned,
Moving with slow and anxious tread
Among the dying and the dead.
Sad was the scene of slaughter shown Where'er the torches' light was thrown.
Here mountain forms of Vánars lay
Whose heads and limbs were lopped away, Arms, legs and fingers strewed the ground, And severed heads lay thick around.
The earth was moist with sanguine streams, And sighs were heard and groans and screams.
There lay Sugríva still and cold,
There Angad, once so brave and bold.
There Jámbaván his might reposed,
There Vegadarśí's eyes were closed; There in the dust was Nala's pride, And Dwivid lay by Mainda's side.
Where'er they looked the ensanguined plain Was strewn with myriads of the slain;[990]
They sought with keenly searching eyes King Jámbaván supremely wise.
His strength had failed by slow decay, And pierced with countless shafts he lay.
They saw, and hastened to his side, And thus the sage Vibhishaṇ cried:
"Thee, monarch of the bears, we seek: Speak if thou yet art living, speak."
Slow came the aged chief's reply;
Scarce could he say with many a sigh: "Torn with keen shafts which pierce each limb, My strength is gone, my sight is dim; Yet though I scarce can raise mine eyes, Thy voice, O chief, I recognize.

O, while these ears can hear thee, say, Has Hanúmán survived this day?”
“Why ask,” Vibhishaṇ cried, “for one Of lower rank, the Wind-God’s son?
Hast thou forgotten, first in place, The princely chief of Raghu’s race?
Can King Sugríva claim no care,
And Angad, his imperial heir?”
“Yea, dearer than my noblest friends Is he on whom our hope depends.
For if the Wind-God’s son survive,
All we though dead are yet alive.
But if his precious life be fled
Though living still we are but dead: He is our hope and sure relief.”
Thus slowly spoke the aged chief:
Then to his side Hanúmán came,
And with low reverence named his name.
Cheered by the face he longed to view The wounded chieftain lived anew.
“Go forth,” he cried, “O strong and brave, And in their woe the Vánars save.
No might but thine, supremely great, May help us in our lost estate.
The trembling bears and Vánars cheer, Calm their sad hearts, dispel their fear.
Save Raghu’s noble sons, and heal
The deep wounds of the winged steel.
High o’er the waters of the sea
To far Himálaya’s summits flee.
Kailása there wilt thou behold,
And Rishabh, with his peaks of gold.
Between them see a mountain rise
Whose splendour will enchant thine eyes; His sides are clothed above, below, With all the rarest herbs that grow.
Upon that mountain’s lofty crest
Four plants, of sovereign powers possessed, Spring from the soil, and flashing there Shed radiance through the neighbouring air.
One draws the shaft: one brings again The breath of life to warm the slain; One heals each wound; one gives anew To faded cheeks their wonted hue.

Fly, chieftain, to that mountain’s brow And bring those herbs to save us now.”
Hanúmán heard, and springing through The air like Vishṇu’s discus[991] flew.
The sea was passed: beneath him, gay With bright-winged birds, the mountains lay, And brook and lake and lonely glen, And fertile lands with toiling men.
On, on he sped: before him rose
The mansion of perennial snows.
There soared the glorious peaks as fair As white clouds in the summer air.
Here, bursting from the leafy shade, In thunder leapt the wild cascade.
He looked on many a pure retreat
Dear to the Gods’ and sages’ feet:
The spot where Brahmá dwells apart, The place whence Rudra launched his dart;[992]
Vishṇu’s high seat and Indra’s home, And slopes where Yáma’s servants roam.
There was Kuvera’s bright abode;
There Brahmá’s mystic weapon glowed.
There was the noble hill whereon Those herbs with wondrous lustre shone, And, ravished by the glorious sight, Hanúmán rested on the height.
He, moving down the glittering peak, The healing herbs began to seek:
But, when he thought to seize the prize, They hid them from his eager eyes.
Then to the hill in wrath he spake: “Mine arm this day shall vengeance take, If thou wilt feel no pity, none,
In this great need of Raghu’s son.”
He ceased: his mighty arms he bent
And from the trembling mountain rent His huge head with the life it bore, Snakes, elephants, and golden ore.
O’er hill and plain and watery waste His rapid way again he traced.
And mid the wondering Vánars laid
His burthen through the air conveyed, The wondrous herbs’ delightful scent To all the host new vigour lent.
Free from all darts and wounds and pain The sons of Raghu lived again,
And dead and dying Vánars healed

Rose vigorous from the battle field.

Canto LXXV. The Night Attack.

Sugríva spake in words like these: “Now, Vánar lords, the occasion seize.
For now, of sons and brothers reft, To Rávaṇ little hope is left:
And if our host his gates assail
His weak defence will surely fail.”
At dead of night the Vánar bands
Rushed on with torches in their hands.
Scared by the coming of the host
Each giant warder left his post.
Where’er the Vánar legions came
Their way was marked with hostile flame That spread in fury to devour
Palace and temple, gate and tower.
Down came the walls and porches, down Came stately piles that graced the town.
In many a house the fire was red, On sandal wood and aloe fed.
And scorching flames in billows rolled O’er diamonds and pearls and gold.
On cloth of wool, on silk brocade, On linen robes their fury preyed.
Wheels, poles and yokes were burned, and all The coursers’ harness in the stall;
And elephants’ and chariots’ gear, The sword, the buckler, and the spear.
Scared by the crash of falling beams, Mid lamentations, groans and screams, Forth rushed the giants through the flames And with them dragged bewildered dames, Each, with o’erwhelming terror wild, Still clasping to her breast a child.
The swift fire from a cloud of smoke Through many a gilded lattice broke, And, melting pearl and coral, rose O’er balconies and porticoes.
The startled crane and peacock screamed As with strange light the courtyard gleamed, And fierce unusual glare was thrown On shrinking wood and heated

stone.
From burning stall and stable freed Rushed frantic elephant and steed, And goaded by the driving blaze
Fled wildly through the crowded ways.
As earth with fervent heat will glow When comes her final overthrow;
From gate to gate, from court to spire Proud Lanká was one blaze of fire, And every headland, rock and bay
Shone bright a hundred leagues away.
Forth, blinded by the heat and flame Ran countless giants huge of frame; And, mustering for fierce attack, The Vánars charged to drive them back, While shout and scream and roar and cry Reëchoed through the earth and sky.
There Ráma stood with strength renewed, And ever, as the foe he viewed,
Shaking the distant regions rang
His mighty bow’s tremendous clang.
Then through the gates Nikumbha hied, And Kumbha by his brother’s side, Sent forth — the bravest and the best — To battle by the king’s behest.
There fought the chiefs in open field, And Angad fell and Dwivid reeled.
Sugríva saw: by rage impelled
He crushed the bow which Kumbha held.
About his foe Sugríva wound
His arms, and, heaving from the ground The giant hurled him o’er the bank; And deep beneath the sea he sank.
Like mandar hill with furious swell Up leapt the waters where he fell.
Again he rose: he sprang to land
And raised on high his threatening hand: Full on Sugríva’s chest it came
And shook the Vánar’s massy frame, But on the wounded bone he broke
His wrist — so furious was the stroke.
With force that naught could stay or check, Sugríva smote him neath the neck.
The fierce blow crashed through flesh and bone And Kumbha lay in death o’erthrown.
Nikumbha saw his brother die,

And red with fury flashed his eye.
He dashed with mighty sway and swing His axe against the Vánar king;
But shattered on that living rock It split in fragments at the shock.
Sugríva, rising to the blow,
Raised his huge hand and smote his foe.
And in the dust the giant lay
Gasping in blood his soul away.

[I have briefly despatched Kumbha and Nikumbha, each of whom has in the text a long Canto to himself. When they fall Rávaṇ sends forth Makaráksha or Crocodile-Eye, the son of Khara who was slain by Ráma in the forest before the abduction of Sítá. The account of his sallying forth, of his battle with Ráma and of his death by the fiery dart of that hero occupies two Cantos which I entirely pass over. Indrajít again comes forth and, rendered invisible by his magic art slays countless Vánars with his unerring arrows. He retires to the city and returns bearing in his chariot an effigy of Sítá, the work of magic, weeping and wailing by his side. He grasps the lovely image by the hair and cuts it down with his scimitar in the sight of the enraged Hanúmán and all the Vánar host. At last after much fighting of the usual kind Indrajít's chariot is broken in pieces, his charioteer is slain, and he himself falls by Lakshmaṇ's hand, to the inexpressible delight of the high-souled saints, the nymphs of heaven and other celestial beings.]

Canto XCIII. Rávan’s Lament.

THEY SOUGHT THE king, a mournful train, And cried, “My lord, thy son is slain.
By Lakshmaṇ’s hand, before these eyes, The warrior fell no more to rise.
No time is this for vain regret: Thy hero son a hero met;
And he whose might in battle pressed Lord Indra and the Gods confessed, Whose power was stranger to defeat, Has gained in heaven a blissful seat.”
The monarch heard the mournful tale: His heart was faint, his cheek was pale; His fleeting sense at length regained, In trembling tones he thus complained:
“Ah me, my son, my pride: the boast And glory of the giant host.
Could Lakshmaṇ’s puny might defeat The foe whom Indra feared to meet?
Could not thy deadly arrows split Proud Mandar’s peaks, O Indrajít, And the Destroyer’s self destroy?
And wast thou conquered by a boy?
I will not weep: thy noble deed Has blessed thee with immortal meed Gained by each hero in the skies Who fighting for his sovereign dies.
Now, fearless of all meaner foes, The guardian Gods[993] will taste repose: But earth to me, with hill and plain, Is desolate, for thou art slain.
Ah, whither hast thou fled, and left Thy mother, Lanká, me bereft;
Left pride and state and wives behind, And lordship over all thy kind?
I fondly hoped thy hand should pay Due honours on my dying day:
And couldst thou, O beloved, flee And leave thy funeral rites to me?
Life has no comfort left me, none, O Indrajít my son, my son.”
Thus wailed he broken by his woes: But swift the thought of vengeance rose.
In awful wrath his teeth he gnashed, And from his eyes red lightning flashed.

Hot from his mouth came fire and smoke, As thus the king in fury spoke: “Through many a thousand years of yore The penance and the pain I bore, And by fierce torment well sustained The highest grace of Brahmá gained, His plighted word my life assured, From Gods of heaven and fiends secured.
He armed my limbs with burnished mail Whose lustre turns the sunbeams pale, In battle proof gainst heavenly bands With thunder in their threatening hands.
Armed in this mail myself will go With Brahmá’s gift my deadly bow, And, cleaving through the foes my way, The slayers of my son will slay.”
Then, by his grief to frenzy wrought, The captive in the grove he sought.
Swift through the shady path he sped: Earth trembled at his furious tread.
Fierce were his eyes: his monstrous hand Held drawn for death his glittering brand.

There weeping stood the Maithil dame: She shuddered as the giant came.
Near drew the rover of the night And raised his sword in act to smite; But, by his nobler heart impelled, One Rákshas lord his arm withheld: “Wilt thou, great Monarch,” thus he cried, “Wilt thou, to heavenly Gods allied, Blot for all time thy glorious fame, The slayer of a gentle dame?
What! shall a woman’s blood be spilt To stain thee with eternal guilt, Thee deep in all the Veda’s lore?
Far be the thought for evermore.
Ah look, and let her lovely face This fury from thy bosom chase.”
He ceased: the prudent counsel pleased The monarch, and his wrath appeased; Then to his council hall in haste The giant lord his steps retraced.
[I omit two Cantos in the first of which Ráma with an enchanted Gandharva weapon deals destruction among the Rákshases sent out by Rávaṇ, and in the second the Rákshas dames lament the slain and mourn over the madness of Rávaṇ.]

Canto XCVI. Rávan’s Sally.

THE GROANS AND cries of dames who wailed The ears of Lanká’s lord assailed, For from each house and home was sent The voice of weeping and lament.

In troubled thought his head he bowed, Then fiercely loosing on the crowd Of nobles near his throne he broke The silence, and in fury spoke:

“This day my deadly shafts shall fly, And Raghu’s sons shall surely die.

This day shall countless Vánars bleed And dogs and kites and vultures feed.

Go, bid them swift my car prepare, Bring the great bow I long to bear: And let my host with sword and shield And spear be ready for the field.”

From street to street the captains passed And Rákshas warriors gathered fast.

With spear and sword to pierce and strike, And axe and club and mace and pike.

[I omit several weapons for which I cannot find distinctive names, and among them the *Sataghní* or *Centicide*, supposed by some to be a kind of fire-arms or rocket, but described by a commentator on the Mahábhárata as a stone or cylindrical piece of wood studded with iron spikes.]

Then Rávaṇ’s warrior chariot[994] wrought With gold and rich inlay was brought.

Mid tinkling bells and weapons’ clang The monarch on the chariot sprang, Which, decked with gems of every hue, Eight steeds of noble lineage drew.

Mid roars of drum and shell rang out From countless throats a joyful shout.

As, girt with hosts in warlike pride, Through Lanká’s streets the tyrant hied.

Still, louder than the roar of drums, Went up the cry “He comes, he comes, Our ever conquering lord who trod

Beneath his feet both fiend and God.”

On to the gate the warriors swept

Where Raghu’s sons their station kept.

When Rávaṇ’s car the portal passed The sun in heaven was overcast.
Earth rocked and reeled from side to side And birds with boding voices cried.
Against the standard of the king
A vulture flapped his horrid wing.
Big gouts of blood before him dropped, His trembling steeds in terror stopped.
The hue of death was on his cheek, And scarce his flattering tongue could speak,
When, terrible with flash and flame, Through murky air a meteor came.
Still by the hand of Death impelled His onward way the giant held.
The Vánars in the field afar
Heard the loud thunder of his car.
And turned with warriors’ fierce delight To meet the giant in the fight.
He came: his clanging bow he drew
And myriads of the Vánars slew.
Some through the side and heart he cleft, Some headless on the plain were left.
Some struggling groaned with mangled thighs, Or broken arms or blinded eyes.

[I omit Cantos XCVII, XCVIII, and XCIX, which describe in the usual way three single combats between Sugríva and Angad on the Vánar side and Virúpáksha, Mahodar, and Mahápárśva on the side of the giants. The weapons of the Vánars are trees and rocks; the giants fight with swords, axes, and bows and arrows. The details are generally the same as those of preceding duels. The giants fall, one in each Canto.]

Canto C. Rávan In The Field.

The plain with bleeding limbs was spread, And heaps of dying and of dead.
His mighty bow still Ráma strained, And shafts upon the giants rained.
Still Angad and Sugríva, wrought
To fury, for the Vánars fought.
Crushed with huge rocks through chest and side Mahodar, Mahápárśva died,
And Virúpáksha stained with gore
Dropped on the plain to rise no more.
When Rávaṇ saw the three o'erthrown He cried aloud in furious tone:
"Urge, urge the car, my charioteer, The haughty Vánars' death is near.
This very day shall end our griefs For leaguered town and slaughtered chiefs.
Ráma the tree whose lovely fruit
Is Sítá, shall this arm uproot, — Whose branches with protecting shade Are Vánar lords who lend him aid."
Thus cried the king: the welkin rang As forth the eager coursers sprang, And earth beneath the chariot shook With flowery grove and hill and brook.
Fast rained his shafts: where'er he sped The conquered Vánars fell or fled, On rolled the car in swift career Till Raghu's noble sons were near.
Then Ráma looked upon the foe
And strained and tried his sounding bow, Till earth and all the region rang Re-echoing to the awful clang.
His bow the younger chieftain bent, And shaft on shaft at Rávaṇ sent.
He shot: but Rávaṇ little recked; Each arrow with his own he checked, And headless, baffled of its aim, To earth the harmless missile came; And Lakshmaṇ stayed his arm o'erpowered By the thick darts the giant showered.
Fierce waxed the fight and fiercer yet, For Rávaṇ now and Ráma met,

And each on other poured amain
The tempest of his arrowy rain.
While all the sky above was dark
With missiles speeding to their mark Like clouds, with flashing lightning twined
About them, hurried by the wind.
Not fiercer was the wondrous fight When Vritra fell by Indra’s might.
All arts of war each foeman knew, And trained alike, his bowstring drew.
Red-eyed with fury Lanká’s king
Pressed his huge fingers on the string, And fixed in Ráma’s brows a flight Of arrows winged with matchless flight.
Still Raghu’s son endured, and bore That crown of shafts though wounded sore.
O’er a dire dart a spell he spoke With mystic power to aid the stroke.
In vain upon the foe it smote
Rebounding from the steelproof coat.
The giant armed his bow anew,
And wondrous weapons hissed and flew, Terrific, deadly, swift of flight, Beaked like the vulture and the kite, Or bearing heads of fearful make, Of lion, tiger, wolf and snake.[995]
Then Ráma, troubled by the storm
Of flying darts in every form
Shot by an arm that naught could tire, Launched at the foe his dart of fire, Which, sacred to the Lord of Flame, Burnt and consumed where’er it came.
And many a blazing shaft beside
The hero to his string applied.
With fiery course of dazzling hue Swift to the mark each missile flew, Some flashing like a shooting star, Some as the tongues of lightning are; One like a brilliant plant, one
In splendour like the morning sun.
Where’er the shafts of Ráma burned The giant’s darts were foiled and turned.
Far into space his weapons fled,
But as they flew struck thousands dead.

Canto CI. Lakshman’s Fall.

When Rávaṇ saw his darts repelled, With double rage his bosom swelled.
He summoned, wroth but undismayed, A mightier charm to lend its aid.
And, fierce as fire before the blast, A storm of missiles thick and fast, Spear, pike and javelin, mace and brand, Came hurtling from the giant’s hand.
But, mightier still, the arms employed By Raghu’s son their force destroyed,
And every dart fell dulled and spent By powers the bards of heaven had lent.
With his huge mace Vibhishaṇ slew
The steeds that Rávaṇ’s chariot drew.

Then Rávaṇ hurled in deadly ire
A ponderous spear that flashed like fire: But Ráma’s arrows checked its way,
And harmless on the earth it lay,
The giant seized a mightier spear, Which Death himself would shun with fear.
Vibhishaṇ with the stroke had died, But Lakshmaṇ’s hand his bowstring plied,
And flying arrows thick as hail
Smote fiercely on the giant’s mail.
Then Rávaṇ turned his aim aside,
On Lakshmaṇ looked and fiercely cried: “Thou, thou again my wrath hast braved, And from his death Vibhishaṇ saved.
Now in his stead this spear receive Whose deadly point thy heart shall cleave.”
He ceased: he hurled the mortal dart By Maya forged with magic art.
The spear, with all his fury flung, Swift, flickering like a serpent’s tongue,
Adorned with many a tinkling bell, Smote Lakshmaṇ, and the hero fell.
When Ráma saw, he heaved a sigh,
A tear one moment dimmed his eye.

But tender grief was soon repressed And thoughts of vengeance filled his breast.
The air around him flashed and gleamed As from his bow the arrows streamed;
And Lanká’s lord, the foeman’s dread, O’erwhelmed with terror turned and fled.

Canto CII. Lakshman Healed.

But Ráma, pride of Raghu's race, Gazed tenderly on Lakshmaṇ's face, And, as the sight his spirit broke, Turned to Susheṇ and sadly spoke: "Where is my power and valour? how Shall I have heart for battle now, When dead before my weeping eyes
My brother, noblest Lakshmaṇ, lies?
My tears in blinding torrents flow, My hand unnerved has dropped my bow.
The pangs of woe have blanched my cheek, My heart is sick, my strength is weak.
Ah me, my brother! Ah, that I
By Lakshmaṇ's side might sink and die: Life, war and conquest, all are vain If Lakshmaṇ lies in battle slain.
Why will those eyes my glances shun?
Hast thou no word of answer, none?
Ah, is thy noble spirit flown
And gone to other worlds alone?
Couldst thou not let thy brother seek Those worlds with thee? O speak, O speak!
Rise up once more, my brother, rise, Look on me with thy loving eyes.
Were not thy steps beside me still In gloomy wood, on breezy hill?
Did not thy gentle care assuage
Thy brother's grief and fitful rage?
Didst thou not all his troubles share, His guide and comfort in despair?"
As Ráma, vanquished, wept and sighed The Vánar chieftain thus replied: "Great Prince, unmanly thoughts dismiss, Nor yield thy soul to grief like this.
In vain those burning tears are shed: Our glory Lakshmaṇ is not dead.
Death on his brow no mark has set, Where beauty's lustre lingers yet.

Clear is the skin, and tender hues Of lotus flowers his palms suffuse.

O Ráma, cheer thy trembling heart; Not thus do life and body part.

Now, Hanumán, to thee I speak:

Hie hence to tall Mahodaya's[996] peak Where herbs of sovereign virtue grow Which life and health and strength bestow Bring thou the leaves to balm his pain, And Lakshmaṇ shall be well again."

He ceased: the Wind-God's son obeyed Swift through the clouds his way he made.

He reached the hill, nor stayed to find The wondrous herbs of healing kind, From its broad base the mount he tore With all the shrubs and trees it bore, Sped through the clouds again and showed To wise Susheṇ his woody load.[997]

Susheṇ in wonder viewed the hill, And culled the sovereign salve of ill.

Soon as the healing herb he found, The fragrant leaves he crushed and ground.

Then over Lakshmaṇ's face he bent, Who, healed and strengthened by the scent Of that blest herb divinely sweet, Rose fresh and lusty on his feet.

Canto CIII. Indra’s Car.

THEN RAGHU’S SON forgot his woe: Again he grasped his fallen bow
And hurled at Lanká’s lord amain The tempest of his arrowy rain.

Drawn by the steeds his lords had brought, Again the giant turned and fought.
And drove his glittering chariot nigh As springs the Day-God through the sky.
Then, as his sounding bow he bent, Like thunderbolts his shafts were sent, As when dark clouds in rain time shed Fierce torrents on a mountain’s head.
High on his car the giant rode,
On foot the son of Raghu strode.
The Gods from their celestial height Indignant saw the unequal fight.
Then he whom heavenly hosts revere, Lord Indra, called his charioteer: “Haste, Mátali,” he cried, “descend; To Raghu’s son my chariot lend.
With cheering words the chief address; And all the Gods thy deed will bless.”
He bowed; he brought the glorious car Whose tinkling bells were heard afar; Fair as the sun of morning, bright With gold and pearl and lazulite.
He yoked the steeds of tawny hue That swifter than the tempest flew.
Then down the slope of heaven he hied And stayed the car by Ráma’s side.
“Ascend, O Chief,” he humbly cried, “The chariot which the Gods provide.
The mighty bow of Indra see,
Sent by the Gods who favour thee; Behold this coat of glittering mail, And spear and shafts which never fail.”
Cheered by the grace the Immortals showed The chieftain on the chariot rode.
Then as the car-borne warriors met The awful fight raged fiercer yet.
Each shaft that Rávaṇ shot became A serpent red with kindled flame, And round the limbs of Ráma hung With fiery jaws and quivering tongue.

But every serpent fled dismayed
When Raghu’s valiant son displayed The weapon of the Feathered King,[998]
And loosed his arrows from the string.
But Rávaṇ armed his bow anew,
And showers of shafts at Ráma flew, While the fierce king in swift career Smote with a dart the charioteer.
An arrow shot by Rávaṇ’s hand
Laid the proud banner on the sand, And Indra’s steeds of heavenly strain Fell by the iron tempest slain.
On Gods and spirits of the air
Fell terror, trembling, and despair.
The sea’s white billows mounted high With froth and foam to drench the sky.
The sun by lurid clouds was veiled, The friendly lights of heaven were paled; And, fiercely gleaming, fiery Mars Opposed the beams of gentler stars.
Then Ráma’s eyes with fury blazed As Indra’s heavenly spear he raised.
Loud rang the bells: the glistering head Bright flashes through the region shed.
Down came the spear in swift descent: The giant’s lance was crushed and bent.
Then Rávaṇ’s horses brave and fleet Fell dead beneath his arrowy sleet.
Fierce on his foeman Ráma pressed, And gored with shafts his mighty breast.
And spouting streams of crimson dyed The weary giant’s limbs and side.
[I omit Cantos CIV and CV in which the fight is renewed and Rávaṇ severely reprimands his charioteer for timidity and want of confidence in his master’s prowess, and orders him to charge straight at Ráma on the next occasion.]

Canto CVI. Glory To The Sun.

THERE FAINT AND bleeding fast, apart Stood Rávaṇ raging in his heart.
Then, moved with ruth for Ráma’s sake, Agastya[999] came and gently spake:
“Bend, Ráma, bend thy heart and ear The everlasting truth to hear
Which all thy hopes through life will bless And crown thine arms with full success.
The rising sun with golden rays,
Light of the worlds, adore and praise: The universal king, the lord
By hosts of heaven and fiends adored.
He tempers all with soft control,
He is the Gods’ diviner soul;
And Gods above and fiends below
And men to him their safety owe.
He Brahmá, Vishṇu, Śiva, he
Each person of the glorious Three,
Is every God whose praise we tell,
The King of Heaven,[1000] the Lord of Hell:[1001]
Each God revered from times of old, The Lord of War,[1002] the King of Gold:[1003]

Mahendra, Time and Death is he,
The Moon, the Ruler of the Sea.[1004]
He hears our praise in every form, — The manes,[1005] Gods who ride the storm,[1006]
The Aśvins,[1007] Manu,[1008] they who stand Round Indra,[1009] and the Sádhyas’[1010] band He is the air, and life and fire,
The universal source and sire:

He brings the seasons at his call,
Creator, light, and nurse of all.
His heavenly course he joys to run, Maker of Day, the golden sun.
The steeds that whirl his car are seven,[1011]
The flaming steeds that flash through heaven.
Lord of the sky, the conqueror parts The clouds of night with glistering darts.
He, master of the Vedas' lore,
Commands the clouds' collected store: He is the rivers' surest friend;
He bids the rains, and they descend.
Stars, planets, constellations own
Their monarch of the golden throne.
Lord of twelve forms,[1012] to thee I bow, Most glorious King of heaven art thou.
O Ráma, he who pays aright
Due worship to the Lord of Light
Shall never fall oppressed by ill,
But find a stay and comfort still.
Adore with all thy heart and mind
This God of Gods, to him resigned;
And thou his saving power shalt know Victorious o'er thy giant foe."

[This Canto does not appear in the Bengal recension. It comes in awkwardly and may I think be considered as an interpolation, but I paraphrase a portion of it as a relief after so much fighting and carnage, and as an interesting glimpse of the monotheistic ideas which underlie the Hindu religion. The hymn does not readily lend itself to metrical translation, and I have not attempted here to give a faithful rendering of the whole. A literal version of the text and the commentary given in the Calcutta edition will be found in the Additional Notes.

A canto is here omitted. It contains fighting of the ordinary kind between Ráma and Rávaṇ, and a description of sights and sounds of evil omen foreboding the destruction of the giant.]

Canto CVIII. The Battle.

HE SPOKE, AND vanished: Ráma raised His eyes with reverence meet, and praised The glorious Day-God full in view: Then armed him for the fight anew.
Urged onward by his charioteer
The giant's foaming steeds came near, And furious was the battle's din
Where each resolved to die or win.
The Rákshas host and Vánar bands
Stood with their weapons in their hands, And watched in terror and dismay
The fortune of the awful fray.
The giant chief with rage inflamed His darts at Ráma's pennon aimed;
But when they touched the chariot made By heavenly hands their force was stayed.
Then Ráma's breast with fury swelled; He strained the mighty bow he held, And straight at Rávaṇ's banner flew An arrow as the string he drew — A deadly arrow swift of flight,
Like some huge snake ablaze with light, Whose fury none might e'er repel, — And, split in twain, the standard fell.
At Ráma's steeds sharp arrows, hot With flames of fire, the giant shot.
Unmoved the heavenly steeds sustained The furious shower the warrior rained, As though soft lotus tendrils smote Each haughty crest and glossy coat.
Then volleyed swift by magic art,
Tree, mountain peak and spear and dart, Trident and pike and club and mace Flew hurtling straight at Ráma's face.
But Ráma with his steeds and car
Escaped the storm which fell afar
Where the strange missiles, as they rushed To earth, a thousand Vánars crushed.

Canto CIX. The Battle.

WITH WONDROUS POWER and might and skill The giant fought with Ráma still.
Each at his foe his chariot drove, And still for death or victory strove.
The warriors’ steeds together dashed, And pole with pole reëchoing clashed.
Then Ráma launching dart on dart Made Rávaṇ’s coursers swerve and start.
Nor was the lord of Lanká slow
To rain his arrows on the foe,
Who showed, by fiery points assailed, No trace of pain, nor shook nor quailed.
Dense clouds of arrows Ráma shot With that strong arm which rested not, And spear and mace and club and brand Fell in dire rain from Rávaṇ’s hand.
The storm of missiles fiercely cast Stirred up the oceans with its blast, And Serpent-Gods and fiends who dwell Below were troubled by the swell.
The earth with hill and plain and brook And grove and garden reeled and shook:
The very sun grew cold and pale, And horror stilled the rising gale.
God and Gandharva, sage and saint Cried out, with grief and terror faint: “O may the prince of Raghu’s line Give peace to Bráhmans and to kine, And, rescuing the worlds, o’erthrow The giant king our awful foe.”
Then to his deadly string the pride Of Raghu’s race a shaft applied.
Sharp as a serpent’s venomed fang Straight to its mark the arrow sprang, And from the giant’s body shred
With trenchant steel the monstrous head.
There might the triple world behold That severed head adorned with gold.
But when all eyes were bent to view, Swift in its stead another grew.
Again the shaft was pointed well: Again the head divided fell;
But still as each to earth was cast Another head succeeded fast.

A hundred, bright with fiery flame, Fell low before the victor’s aim, Yet Rávaṇ by no sign betrayed
That death was near or strength decayed.
The doubtful fight he still maintained, And on the foe his missiles rained.
In air, on earth, on plain, on hill, With awful might he battled still; And through the hours of night and day The conflict knew no pause or stay.

Canto CX. Rávan’s Death.

Then Mátali to Ráma cried: “Let other arms the day decide.
Why wilt thou strive with useless toil And see his might thy efforts foil?
Launch at the foe thy dart whose fire Was kindled by the Almighty Sire.”
He ceased: and Raghu’s son obeyed: Upon his string the hero laid
An arrow, like a snake that hissed.
Whose fiery flight had never missed: The arrow Saint Agastya gave
And blessed the chieftain’s life to save That dart the Eternal Father made The Monarch of the Gods to aid;
By Brahmá’s self on him bestowed
When forth to fight Lord Indra rode.
’Twas feathered with the rushing wind; The glowing sun and fire combined To the keen point their splendour lent; The shaft, ethereal element,
By Meru’s hill and Mandar, pride
Of mountains, had its weight supplied.
He laid it on the twisted cord,
He turned the point at Lanká’s lord, And swift the limb-dividing dart
Pierced the huge chest and cleft the heart, And dead he fell upon the plain
Like Vritra by the Thunderer slain.
The Rákahas host when Rávaṇ fell
Sent forth a wild terrific yell,
Then turned and fled, all hope resigned, Through Lanká’s gates, nor looked behind.
His voice each joyous Vánar raised, And Ráma, conquering Ráma, praised.
Soft from celestial minstrels came The sound of music and acclaim.

Soft, fresh, and cool, a rising breeze Brought odours from the heavenly trees, And ravishing the sight and smell A wondrous rain of blossoms fell: And voices breathed round Raghu’s son: “Champion of Gods, well done, well done.”

Canto CXI. Vibhishan’s Lament.

VIBHISHAṆ SAW HIS brother slain, Nor could his heart its woe contain.
O’er the dead king he sadly bent
And mourned him with a loud lament: “O hero, bold and brave,” he cried, “Skilled in all arms, in battle tried.
Spoiled of thy crown, with limbs outspread, Why wilt thou press thy gory bed?
Why slumber on the earth’s cold breast, When sumptuous couches woo to rest?
Ah me, my brother over bold,
Thine is the fate my heart foretold: But love and pride forbade to hear The friend who blamed thy wild career.
Fallen is the sun who gave us light, Our lordly moon is veiled in night.
Our beacon fire is dead and cold
A hundred waves have o’er it rolled.
What could his light and fire avail Against Lord Ráma’s arrowy hail?
Woe for the giants’ royal tree,
Whose stately height was fair to see.
His buds were deeds of kingly grace, His bloom the sons who decked his race.
With rifled bloom and mangled bough The royal tree lies prostrate now.”
“Nay, idly mourn not,” Ráma cried, “The warrior king has nobly died, Intrepid hero, firm through all,
So fell he as the brave should fall; And ill beseems it chiefs like us To weep for those who perish thus.
Be firm: thy causeless grief restrain, And pay the dues that yet remain.”
Again Vibhishaṇ sadly spoke:
“His was the hero arm that broke
Embattled Gods’ and Indra’s might, Unconquered ere to-day in fight.

He rushed against thee, fought and fell, As Ocean, when his waters swell,
Hurling his might against a rock, Falls spent and shattered by the shock.
Woe for our king's untimely end,
The generous lord the trusty friend: Our sure defence when fear arose, A dreaded scourge to stubborn foes.
O, let the king thy hand has slain The honours of the dead obtain."
Then Ráma answered. "Hatred dies
When low in dust the foeman lies.
Now triumph bids the conflict cease, And knits us in the bonds of peace.
Let funeral rites be duly paid.
And be it mine thy toil to aid."

Canto CXII. The Rákshas Dames.

High rose the universal wail That mourned the monarch’s death, and, pale
With crushing woe, her hair unbound, Her eyes in floods of sorrow drowned,
Forth from the inner chambers came With trembling feet each royal dame,
Heedless of those who bade them stay They reached the field where Rávaṇ lay;
There falling by their husband’s side, “Ah, King! ah dearest lord!” they cried.
Like creepers shattered by the storm They threw them on his mangled form.
One to his bleeding bosom crept
And lifted up her voice and wept.
About his feet one mourner clung, Around his neck another hung,
One on the giant’s severed head,
Her pearly tears in torrents shed Fast as the drops the summer shower Pours
down upon the lotus flower.
“Ah, he whose arm in anger reared The King of Gods and Yáma feared, While
panic struck their heavenly train, Lies prostrate in the battle slain.
Thy haughty heart thou wouldst not bend, Nor listen to each wiser friend.
Ah, had the dame, as they implored, Been yielded to her injured lord, We had
not mourned this day thy fall, And happy had it been for all.
Then Ráma and thy friends content In blissful peace their days had spent.
Thine injured brother had not fled, Nor giant chiefs and Vánars bled.
Yet for these woes we will not blame.
Thy fancy for the Maithil dame,
Fate, ruthless Fate, whom none may bend Has urged thee to thy hapless end.”

Canto CXIII. Mandodarí’s Lament.

WHILE THUS THEY wept, supreme in place, The loveliest for form and face, Mandodarí drew near alone,
Looked on her lord and made her moan: “Ah Monarch, Indra feared to stand In fight before thy conquering hand.
From thy dread spear the Immortals ran; And art thou murdered by a man?
Ah, ’twas no child of earth, I know, That smote thee with that mortal blow.
’Twas Death himself in Ráma’s shape, That slew thee: Death whom none escape.
Or was it he who rules the skies Who met thee, clothed in man’s disguise?
Ah no, my lord, not Indra: he
In battle ne’er could look on thee.
One only God thy match I deem:
’Twas Vishṇu’s self, the Lord Supreme, Whose days through ceaseless time extend And ne’er began and ne’er shall end: He with the discus, shell, and mace, Brought ruin on the giant race.
Girt by the Gods of heaven arrayed Like Vánar hosts his strength to aid, He Ráma’s shape and arms assumed And slew the king whom Fate had doomed.
In Janasthán when Khara died
With giant legions by his side, No mortal was the unconquered foe In Ráma’s form who struck the blow.
When Hanumán the Vanár came
And burnt thy town with hostile flame, I counselled peace in anxious fear: I counselled, but thou wouldst not hear.
Thy fancy for the foreign dame
Has brought thee death and endless shame.

Why should thy foolish fancy roam?
Hadst thou not wives as fair at home?
In beauty, form and grace could she, Dear lord, surpass or rival me?
Now will the days of Sítá glide In tranquil joy by Ráma's side: And I — ah me, around me raves
A sea of woe with whelming waves.
With thee in days of old I trod Each spot beloved by nymph and God; I stood with thee in proud delight On Mandar's side and Meru's height; With thee, my lord, enchanted strayed In Chaitraratha's[1013] lovely shade, And viewed each fairest scene afar Transported in thy radiant car.
But source of every joy wast thou, And all my bliss is ended now."
Then Ráma to Vibhishaṇ cried:
"Whate'er the ritual bids, provide.
Obsequial honours duly pay,
And these sad mourners' grief allay."
Vibhishaṇ answered, wise and true, For duty's changeless law he knew: "Nay one who scorned all sacred vows And dared to touch another's spouse, Fell tyrant of the human race,
With funeral rites I may not grace."
Him Raghu's royal son, the best Of those who love the law, addressed: "False was the rover of the night, He loved the wrong and scorned the right.
Yet for the fallen warrior plead The dauntless heart, the valorous deed.
Let him who ne'er had brooked defeat, The chief whom Indra feared to meet, The ever-conquering lord, obtain The honours that should grace the slain."
Vibhishaṇ bade his friends prepare The funeral rites with thoughtful care.
Himself the royal palace sought Whence sacred fire was quickly brought, With sandal wood and precious scents And pearl and coral ornaments.
Wise Bráhmans, while the tears that flowed Down their wan cheeks their sorrow sowed, Upon a golden litter laid
The corpse in finest ropes arrayed.

Thereon were flowers and pennons hung, And loud the monarch’s praise was sung.

Then was the golden litter raised, While holy fire in order blazed.

And first in place Vibhishaṇ led The slow procession of the dead, Behind, their cheeks with tears bedewed, Came sad the widowed multitude.

Where, raised as Bráhmans ordered, stood Piled sandal logs, and scented wood, The body of the king was set

High on a deerskin coverlet.

Then duly to the monarch’s shade The offerings for the dead they paid, And southward on the eastern side An altar formed and fire supplied.

Then on the shoulder of the dead The oil and clotted milk were shed.

All rites were done as rules ordain: The sacrificial goat was slain.

Next on the corpse were perfumes thrown And many a flowery wreath was strown; And with Vibhishaṇ’s ready aid

Rich vesture o’er the king was laid.

Then while the tears their cheeks bedewed Parched grain upon the dead they strewed; Last, to the wood, as rules require, Vibhishaṇ set the kindling fire.

Then having bathed, as texts ordain, To Lanká went the mourning train.

Vibhishaṇ, when his task was done, Stood by the side of Raghu’s son.

And Ráma, freed from every foe, Unstrung at last his deadly bow, And laid the glittering shafts aside, And mail by Indra’s love supplied.

Canto CXIV. Vibhishan Consecrated.

Joy reigned in heaven where every eye Had seen the Lord of Lanká die.
In cars whose sheen surpassed the sun’s Triumphant rode the radiant ones: And Rávaṇ’s death, by every tongue, And Ráma’s glorious deeds were sung.
They praised the Vánars true and brave, The counsel wise Sugríva gave.
The deeds of Hanúmán they told, The valiant chief supremely bold, The strong ally, the faithful friend, And Sítá’s truth which naught could bend.
To Mátali, whom Indra sent,
His head the son of Raghu bent: And he with fiery steeds who clove The clouds again to Swarga drove.

Round King Sugríva brave and true His arms in rapture Ráma threw, Looked on the host with joy and pride, And thus to noble Lakshmaṇ cried: “Now let king-making drops be shed, Dear brother, on Vibhishaṇ’s head For truth and friendship nobly shown, And make him lord of Rávaṇ’s throne.”
This longing of his heart he told: And Lakshmaṇ took an urn of gold And bade the wind-fleet Vánars bring Sea water for the giants’ king.
The brimming urn was swiftly brought: Then on a throne superbly wrought Vibhishaṇ sat, the giants’ lord, And o’er his brows the drops were poured.
As Raghu’s son the rite beheld
His loving heart with rapture swelled: But tenderer thoughts within him woke, And thus to Hanúmán he spoke:
“Go to my queen: this message give: Say Lakshmaṇ and Sugríva live.
The death of Lanká’s monarch tell, And bid her joy, for all is well.”

Canto CXV. Sítá's Joy.

The Vánar chieftain bowed his head, Within the walls of Lanká sped,
Leave from the new-made king obtained, And Sítá's lovely garden gained.
Beneath a tree the queen he found, Where Rákshas warders watched around.
Her pallid cheek, her tangled hair, Her raiment showed her deep despair, Near and more near the envoy came And gently hailed the weeping dame.
She started up in sweet surprise, And sudden joy illumed her eyes.
For well the Vánar's voice she knew, And hope reviving sprang and grew.
"Fair Queen," he said, "our task is done: The foe is slain and Lanká won.
Triumphant mid triumphant friends Kind words of greeting Ráma sends.
"Blest for thy sake, O spouse most true, My deadly foe I met and slew.
Mine eyes are strangers yet to sleep: I built a bridge athwart the deep And crossed the sea to Lanká's shore To keep the mighty oath I swore.
Now, gentle love, thy cares dispel, And weep no more, for all is well.
Fear not in Rávaṇ's house to stay For good Vibhishaṇ now bears sway, For constant truth and friendship known Regard his palace as thine own."
He greets thee thus thy heart to cheer, And urged by love will soon be here."
Then flushed with joy the lady's cheek.
Her eyes o'erflowed, her voice was weak; But struggling with her sobs she broke Her silence thus, and faintly spoke: "So fast the flood of rapture came, My trembling tongue no words could frame.
Ne'er have I heard in days of bliss A tale that gave such joy as this.
More precious far than gems and gold The message which thy lips have told."
His reverent hands the Vánar raised And thus the lady's answer praised: "Sweet are the words, O Queen, which thou True to thy lord, hast spoken now, Better than gems and pearls of price, Yea, or the throne of Paradise.

But, lady, ere I leave this place, Grant me, I pray, a single grace.
Permit me, and this vengeful hand Shall slay thy guards, this Rákshas band, Whose cruel insult threat and scorn Thy gentle soul too long has borne.”
Thus, stern of mood, Hanúmán cried: The Maithil lady thus replied:
“Nay, be not wroth with servants: they, When monarchs bid must needs obey.
And, vassals of their lords, fulfil Each fancy of their sovereign will.
To mine own sins the blame impute, For as we sow we reap the fruit.
The tyrant’s will these dames obeyed When their fierce threats my soul dismayed.”
She ceased: with admiration moved The Vánar chief her words approved: “Thy speech,” he cried, “is worthy one Whom love has linked to Raghu’s son.
Now speak, O Queen, that I may know Thy pleasure, for to him I go.”
The Vánar ceased: then Janak’s child Made answer as she sweetly smiled: “‘My first, my only wish can be,
O chief, my loving lord to see.”
Again the Vánar envoy spoke,
And with his words new rapture woke: “Queen, ere this sun shall cease to shine Thy Ráma’s eyes shall look in thine.
Again the lord of Raghu’s race
Shall turn to thee his moon-bright face.
His faithful brother shall thou see And every friend who fought for thee, And greet once more thy king restored Like Śachí[1014] to her heavenly lord.”
To Raghu’s son his steps he bent
And told the message that she sent.

Canto CXVI. The Meeting.

HE LOOKED UPON that archer chief Whose full eye mocked the lotus leaf, And thus the noble Vánar spake:
“Now meet the queen for whose dear sake Thy mighty task was first begun, And now the glorious fruit is won.
O’erwhelmed with woe thy lady lies, The hot tears streaming from her eyes.
And still the queen must long and pine Until those eyes be turned to thine.”
But Ráma stood in pensive mood,
And gathering tears his eyes bedewed.
His sad looks sought the ground: he sighed And thus to King Vibhishaṇ cried: “Let Sítá bathe and tire her head And hither to my sight be led
In raiment sweet with precious scent, And gay with golden ornament.”
The Rákshas king his palace sought, And Sítá from her bower was brought.
Then Rákshas bearers tall and strong, Selected from the menial throng, Through Lanká’s gate the queen, arrayed In glorious robes and gems, conveyed.
Concealed behind the silken screen, Swift to the plain they bore the queen, While Vánars, close on every side, With eager looks the litter eyed.
The warders at Vibhishaṇ’s hest
The onward rushing throng repressed, While like the roar of ocean loud Rose the wild murmur of the crowd.
The son of Raghu saw and moved
With anger thus the king reproved: “Why vex with hasty blow and threat The Vánars, and my rights forget?
Repress this zeal, untimely shown: I count this people as mine own.
A woman’s guard is not her bower, The lofty wall, the fenced tower: Her conduct is her best defence, And not a king’s magnificence.

At holy rites, in war and woe,

Her face unveiled a dame may show; When at the Maiden’s Choice[1015] they meet, When marriage troops parade the street.

And she, my queen, who long has lain In prison racked with care and pain, May cease a while her face to hide, For is not Ráma by her side?

Lay down the litter: on her feet Let Sítá come her lord to meet.

And let the hosts of woodland race Look near upon the lady’s face.”

Then Lakshmaṇ and each Vánar chief Who heard his words were filled with grief.

The lady’s gentle spirit sank,

And from each eye in fear she shrank, As, her sweet eyelids veiled for shame, Slowly before her lord she came.

While rapture battled with surprise She raised to his her wistful eyes.

Then with her doubt and fear she strove, And from her breast all sorrow drove.

Regardless of the gathering crowd, Bright as the moon without a cloud, She bent her eyes, no longer dim, In joy and trusting love on him.

Canto CXVII. Sítá’s Disgrace.

He saw her trembling by his side, And looked upon her face and cried: “Lady, at length my task is done, And thou, the prize of war, art won, This arm my glory has retrieved, And all that man might do achieved; The insulting foe in battle slain And cleared mine honour from its stain.
This day has made my name renowned And with success my labour crowned.
Lord of myself, the oath I swore Is binding on my soul no more.
If from my home my queen was reft, This arm has well avenged the theft, And in the field has wiped away The blot that on mine honour lay.
The bridge that spans the foaming flood, The city red with giants’ blood; The hosts by King Sugríva led
Who wisely counselled, fought and bled; Vibhishaṇ’s love, our guide and stay — All these are crowned with fruit to-day.
But, lady, ’twas not love for thee That led mine army o’er the sea.
’Twas not for thee our blood was shed, Or Lanká filled with giant dead.
No fond affection for my wife
Inspired me in the hour of strife.
I battled to avenge the cause
Of honour and insulted laws.
My love is fled, for on thy fame Lies the dark blot of sin and shame; And thou art hateful as the light That flashes on the injured sight.
The world is all before thee: flee: Go where thou wilt, but not with me.
How should my home receive again A mistress soiled with deathless stain?
How should I brook the foul disgrace, Scorned by my friends and all my race?
For Rávaṇ bore thee through the sky, And fixed on thine his evil eye.

About thy waist his arms he threw, Close to his breast his captive drew, And kept thee, vassal of his power, An inmate of his ladies’ bower.”

Canto CXVIII. Sítá’s Reply.

STRUCK DOWN WITH overwhelming shame She shrank within her trembling frame.
Each word of Ráma’s like a dart
Had pierced the lady to the heart; And from her sweet eyes unrestrained The torrent of her sorrows, rained.
Her weeping eyes at length she dried, And thus mid choking sobs replied: “Canst thou, a high-born prince, dismiss A high-born dame with speech like this?
Such words befit the meanest hind, Not princely birth and generous mind, By all my virtuous life I swear
I am not what thy words declare.
If some are faithless, wilt thou find No love and truth in womankind?
Doubt others if thou wilt, but own The truth which all my life has shown.
If, when the giant seized his prey, Within his hated arms I lay,
And felt the grasp I dreaded, blame Fate and the robber, not thy dame.
What could a helpless woman do?
My heart was mine and still was true, Why when Hanúmán sent by thee
Sought Lanká’s town across the sea, Couldst thou not give, O lord of men, Thy sentence of rejection then?
Then in the presence of the chief Death, ready death, had brought relief, Nor had I nursed in woe and pain This lingering life, alas in vain.
Then hadst thou shunned the fruitless strife Nor jeopardied thy noble life,
But spared thy friends and bold allies Their vain and weary enterprise.
Is all forgotten, all? my birth, Named Janak’s child, from fostering earth?
That day of triumph when a maid

My trembling hand in thine I laid?
My meek obedience to thy will,
My faithful love through joy and ill, That never failed at duty's call — O King, is all forgotten, all?"
To Lakshmaṇ then she turned and spoke While sobs and sighs her utterance broke: "Sumitrá's son, a pile prepare,
My refuge in my dark despair.
I will not live to bear this weight Of shame, forlorn and desolate.
The kindled fire my woes shall end And be my best and surest friend."
His mournful eyes the hero raised And wistfully on Ráma gazed,
In whose stern look no ruth was seen, No mercy for the weeping queen.
No chieftain dared to meet those eyes, To pray, to question or advise.
The word was passed, the wood was piled And fain to die stood Janak's child.
She slowly paced around her lord, The Gods with reverent act adored, Then raising suppliant hands the dame Prayed humbly to the Lord of Flame: "As this fond heart by virtue swayed From Raghu's son has never strayed, So, universal witness, Fire
Protect my body on the pyre,
As Raghu's son has idly laid
This charge on Sítá, hear and aid."
She ceased: and fearless to the last Within the flame's wild fury passed.
Then rose a piercing cry from all Dames, children, men, who saw her fall Adorned with gems and gay attire Beneath the fury of the fire.

Canto CXIX. Glory To Vishnu.

THE SHRILL CRY pierced through Ráma’s ears And his sad eyes o’erflowed with tears, When lo, transported through the sky A glorious band of Gods was nigh.
Ancestral shades,[1016] by men revered, In venerable state appeared,
And he from whom all riches flow,[1017]
And Yáma Lord who reigns below:
King Indra, thousand-eyed, and he Who wields the sceptre of the sea.[1018]
The God who shows the blazoned bull,[1019]
And Brahmá Lord most bountiful
By whose command the worlds were made All these on radiant cars conveyed, Brighter than sun-beams, sought the place Where stood the prince of Raghu’s race, And from their glittering seats the best Of blessed Gods the chief addressed: “Couldst thou, the Lord of all, couldst thou, Creator of the worlds, allow
Thy queen, thy spouse to brave the fire And give her body to the pyre?
Dost thou not yet, supremely wise, Thy heavenly nature recognize?”
They ceased: and Ráma thus began: “I deem myself a mortal man.
Of old Ikshváku’s line, I spring
From Daśaratha Kośal’s king.”
He ceased: and Brahmá’s self replied: “O cast the idle thought aside.
Thou art the Lord Náráyaṇ, thou
The God to whom all creatures bow.
Thou art the saviour God who wore Of old the semblance of a boar;
Thou he whose discus overthrows

All present, past and future foes; Thou Brahmá, That whose days extend Without beginning, growth or end; The God, who, bears the bow of horn, Whom four majestic arms adorn;
Thou art the God who rules the sense And sways with gentle influence;
Thou all-pervading Vishṇu Lord
Who wears the ever-conquering sword; Thou art the Guide who leads aright, Thou Krishṇa of unequalled might.
Thy hand, O Lord, the hills and plains, And earth with all her life sustains; Thou wilt appear in serpent form
When sinks the earth in fire and storm.
Queen Sítá of the lovely brows
Is Lakshmí thy celestial spouse.
To free the worlds from Rávaṇ thou Wouldst take the form thou wearest now.
Rejoice: the mighty task is done: Rejoice, thou great and glorious one.
The tyrant, slain, thy labours end: Triumphant now to heaven ascend.
High bliss awaits the devotee
Who clings in loving faith to thee, Who celebrates with solemn praise The Lord of ne'er beginning days.
On earth below, in heaven above
Great joy shall crown his faith and love.
And he who loves the tale divine
Which tells each glorious deed of thine Through life's fair course shall never know The fierce assault of pain and woe."[1020]

Canto CXX. Sítá Restored.

THUS SPOKE THE Self-existent Sire: Then swiftly from the blazing pyre The circling flames were backward rolled, And, raising in his gentle hold
Alive unharmed the Maithil dame, The Lord of Fire embodied came.
Fair as the morning was her sheen, And gold and gems adorned the queen.
Her form in crimson robes arrayed, Her hair was bound in glossy braid.
Her wreath was fresh and sweet of scent, Undimmed was every ornament.
Then, standing close to Ráma'a side, The universal witness cried:
"From every blot and blemish free Thy faithful queen returns to thee.
In word or deed, in look or mind Her heart from thee has ne'er declined.
By force the giant bore away
From thy lone cot his helpless prey; And in his bowers securely kept
She still has longed for thee and wept.
With soft temptation, bribe and threat, He bade the dame her love forget: But, nobly faithful to her lord, Her soul the giant's suit abhorred.
Receive, O King, thy queen again, Pure, ever pure from spot and stain."
Still stood the king in thoughtful mood And tears of joy his eyes bedewed.
Then to the best of Gods the best Of warrior chiefs his mind expressed: "'Twas meet that mid the thousands here The searching fire my queen should clear; For long within the giant's bower She dwelt the vassal of his power.
For else had many a slanderous tongue Reproaches on mine honour flung, And scorned the king who, love-impelled, His consort from the proof withheld.
No doubt had I, but surely knew
That Janak's child was pure and true, That, come what might, in good and ill Her faithful heart was with me still.
I knew that Rávaṇ could not wrong My queen whom virtue made so strong.

I knew his heart would sink and fail, Nor dare her honour to assail,
As Ocean, when he raves and roars, Fears to o’erleap his bounding shores.
Now to the worlds her truth is shown, And Sítá is again mine own.
Thus proved before unnumbered eyes, On her pure fame no shadow lies.
As heroes to their glory cleave, Mine own dear spouse I ne’er will leave.”

He ceased: and clasped in fond embrace On his dear breast she hid her face.

Canto CXXI. Dasaratha.

To him Maheśvar thus replied: “O strong-armed hero, lotus-eyed, Thou, best of those who love the right, Hast nobly fought the wondrous fight.
Dispelled by thee the doom that spread Through trembling earth and heaven is fled.
The worlds exult in light and bliss, And praise thy name, O chief, for this.
Now peace to Bharat’s heart restore, And bid Kausalyá weep no more.
Thy face let Queen Kaikeyí see, Let fond Sumitrá gaze on thee.
The longing of thy friends relieve, The kingdom of thy sires receive.
Let sons of gentle Sítá born
Ikshváku’s ancient line adorn.
Then from all care and foemen freed Perform the offering of the steed.
In pious gifts thy wealth expend, Then to the home of Gods ascend, Thy sire, this glorious king, behold, Among the blest in heaven enrolled.
He comes from where the Immortals dwell: Salute him, for he loves thee well.”
His mandate Raghu’s sons obeyed, And to their sire obeisance made, Where high he stood above the car In wondrous light that shone afar, His limbs in radiant garments dressed Whereon no spot of dust might rest.
When on the son he loved so well The eyes of Daśaratha fell,
He strained the hero to his breast And thus with gentle words addressed: “No joy to me is heavenly bliss, For there these eyes my Ráma miss.
Enrolled on high with saint and sage, Thy woes, dear son, my thoughts engage.
Kaikeyí’s guile I ne’er forget: Her cruel words will haunt me yet, Which sent thee forth, my son, to roam The forest far from me and home.
Now when I look on each dear face, And hold you both in fond embrace, My heart is full of joy to see

The sons I love from danger free.
Now know I what the Gods designed, And how in Ráma’s form enshrined The might of Purushottam lay,
The tyrant of the worlds to slay.
Ah, how Kausalyá will rejoice
To hear again her darling’s voice, And, all thy weary wanderings o’er, To gaze upon thy face once more.
Ah blest, for ever blest are they Whose eyes shall see the glorious day Of thy return in joy at last,
Thy term of toil and exile past.
Ayodhyá’s lord, begin thy reign, And day by day new glory gain.”
He ceased: and Ráma thus replied: “Be not this grace, O sire, denied.
Those hasty words, that curse revoke Which from thy lips in anger broke: “Kaikeyí, be no longer mine:
I cast thee off, both thee and thine.”
O father, let no sorrow fall
On her or hers: thy curse recall.”
“Yea, she shall live, if so thou wilt,”
The sire replied, “absolved from guilt.”
Round Lakshmaṇ then his arms he threw, And moved by love began anew:
“Great store of merit shall be thine, And brightly shall thy glory shine; Secure on earth thy brother’s grace.
And high in heaven shall be thy place.
Thy glorious king obey and fear: To him the triple world is dear.
God, saint, and sage, by Indra led, To Ráma bow the reverent head,
Nor from the Lord, the lofty-souled, Their worship or their praise withhold.
Heart of the Gods, supreme is he, The One who ne’er shall cease to be.”
On Sítá then he looked and smiled; “List to my words” he said, “dear child, Let not thy gentle breast retain One lingering trace of wrath or pain.
When by the fire thy truth be proved, By love for thee his will was moved.

The furious flame thy faith confessed Which shrank not from the awful test: And thou, in every heart enshrined, Shalt live the best of womankind.”
He ceased: he bade the three adieu, And home to heaven exulting flew.

Canto CXXII. Indra’s Boon.

THEN INDRA, HE whose fiery stroke Slew furious Páka, turned and spoke: “A glorious day, O chief, is this, Rich with the fruit of lasting bliss.
Well pleased are we: we love thee well Now speak, thy secret wishes tell.”
Thus spake the sovereign of the sky, And this was Ráma’s glad reply:
“If I have won your grace, incline To grant this one request of mine.
Restore, O King: the Vánar dead
Whose blood for me was nobly shed.

To life and strength my friends recall, And bring them back from Yáma’s hall.
When, fresh in might the warriors rise, Prepare a feast to glad their eyes.
Let fruits of every season glow, And streams of purest water flow.”
Thus Raghu’s son, great-hearted, prayed, And Indra thus his answer made:
“High is the boon thou seekest: none Should win this grace but Raghu’s son.
Yet, faithful to the word I spake, I grant the prayer for thy dear sake.
The Vánars whom the giants slew
Their life and vigour shall renew.
Their strength repaired, their gashes healed Whose torrents dyed the battle field,
The warrior hosts from death shall rise Like sleepers when their slumber flies.”
Restored from Yáma’s dark domain The Vánar legions filled the plain, And, round the royal chief arrayed, With wondering hearts obeisance paid.
Each God the son of Raghu praised, And cried as loud his voice he raised:
“Turn, King, to fair Ayodhyá speed, And leave thy friends of Vánar breed.
Thy true devoted consort cheer
After long days of woe and fear.
Bharat, thy loyal brother, see,

A hermit now for love of thee.
The tears of Queen Kauśalyá dry, And light with joy each stepdame’s eye; Then consecrated king of men
Make glad each faithful citizen.”
They ceased: and borne on radiant cars Sought their bright home amid the stars.

Canto CXXIII. The Magic Car.

Then slept the tamer of his foes And spent the night in calm repose.
Vibhishaṇ came when morning broke, And hailed the royal chief, and spoke:
“Here wait thee precious oil and scents, And rich attire and ornaments.
The brimming urns are newly filled, And women in their duty skilled, With lotus-eyes, thy call attend, Assistance at thy bath to lend.”
“Let others,” Ráma cried, “desire These precious scents, this rich attire, I heed not such delights as these, For faithful Bharat, ill at ease, Watching for me is keeping now
Far far away his rigorous vow.
By Bharat’s side I long to stand, I long to see my fatherland.
Far is Ayodhyá: long, alas,
The dreary road and hard to pass.”
“One day,” Vibhishaṇ cried, “one day Shall bear thee o’er that length of way.
Is not the wondrous chariot mine, Named Pushpak, wrought by hands divine.
The prize which Rávaṇ seized of old Victorious o’er the God of Gold?
This chariot, kept with utmost care, Will waft thee through the fields of air, And thou shalt light unwearied down In fair Ayodhyá’s royal town.
But yet if aught that I have done Has pleased thee well, O Raghu’s son; If still thou carest for thy friend, Some little time in Lanká spend; There after toil of battle rest Within my halls an honoured guest.”
Again the son of Raghu spake:
“Thy life was perilled for my sake.
Thy counsel gave me priceless aid: All honours have been richly paid.
Scarce can my love refuse, O best Of giant kind, thy last request.

But still I yearn once more to see My home and all most dear to me; Nor can I brook one hour’s delay: Forgive me, speed me on my way.”
He ceased: the magic car was brought.
Of yore by Viśvakarmá wrought.
In sunlike sheen it flashed and blazed; And Raghu’s sons in wonder gazed.

Canto CXXIV. The Departure.

THE GIANT LORD the chariot viewed, And humbly thus his speech renewed: “Behold, O King, the car prepared: Now be thy further will declared.”
He ceased: and Ráma spake once more: “These hosts who thronged to Lanká’s shore Their faith and might have nobly shown, And set thee on the giants’ throne.
Let pearls and gems and gold repay The feats of many a desperate day, That all may go triumphant hence Proud of their noble recompense.”
Vibhishaṇ, ready at his call,
With gold and gems enriched them all.
Then Ráma clomb the glorious car That shone like day’s resplendent star.
There in his lap he held his dame Vailing her eyes in modest shame.
Beside him Lakshmaṇ took his stand, Whose mighty bow still armed his hand,
“O King Vibhishaṇ,” Ráma cried,
“O Vánar chiefs, so long allied, My comrades till the foemen fell, List, for I speak a long farewell.
The task, in doubt and fear begun, With your good aid is nobly done.
Leave Lanká’s shore, your steps retrace, Brave warriors of the Vánar race.
Thou, King Sugríva, true, through all, To friendship’s bond and duty’s call, Seek far Kishkindhá with thy train And o’er thy realm in glory reign.
Farewell, Vibhishaṇ, Lanká’s throne Won by our arms is now thine own, Thou, mighty lord, hast nought to dread From heavenly Gods by Indra led.
My last farewell, 0 King, receive, For Lanká’s isle this hour I leave.”
Loud rose their cry in answer: “We, O Raghu’s son, would go with thee.
With thee delighted would we stray Where sweet Ayodhyá’s groves are gay, Then in the joyous synod view

King-making balm thy brows bedew; Our homage to Kauśalyá pay,
And hasten on our homeward way.”
Their prayer the son of Raghu heard, And spoke, his heart with rapture stirred:
“Sugríva, O my faithful friend,
Vibhishaṇ and ye chiefs, ascend.
A joy beyond all joys the best
Will fill my overflowing breast, If girt by you, O noble band,
I seek again my native land.”
With Vánar lords in danger tried Sugríva sprang to Ráma’s side,
And girt by chiefs of giant kind Vibhíshan’s step was close behind.
Swift through the air, as Ráma chose, The wondrous car from earth arose.
And decked with swans and silver wings Bore through the clouds its freight of kings.

Canto CXXV. The Return.

THEN RÁMA, SPEEDING through the skies, Bent on the earth his eager eyes:
“Look, Sítá, see, divinely planned And built by Viśvakarmá’s hand,
Lanká the lovely city rest
Enthroned on Mount Trikúṭa’s crest Behold those fields, ensanguined yet,
Where Vánar hosts and giants met.
There, vainly screened by charm and spell, The robber Rávan fought and fell.
There knelt Mandodarí[1021] and shed Her tears in floods for Rávan dead.
And every dame who loved him sent
From her sad heart her wild lament.
There gleams the margin of the deep, Where, worn with toil, we sank to sleep.
Look, love, the unconquered sea behold, King Varuṇ’s home ordained of old,
Whose boundless waters roar and swell Rich with their store of pearl and shell.
O see, the morning sun is bright
On fair Hiraṇyanábha’s[1022] height, Who rose from Ocean’s sheltering breast That
Hanumán might stay and rest.
There stretches, famed for evermore, The wondrous bridge from shore to shore.
The worlds, to life’s remotest day, Due reverence to the work shall pay, Which
holier for the lapse of time Shall give release from sin and crime.
Now thither bend, dear love, thine eyes Where green with groves Kishkindhá
lies, The seat of King Sugríva’s reign,
Where Báli by this hand was slain.[1023]
There Ríshyamúka’s hill behold
Bright gleaming with embedded gold.
There too my wandering foot I set, There King Sugríva first I met.
And, where yon trees their branches wave, My promise of assistance gave.

There, flushed with lilies, Pampá shines With banks which greenest foliage lines, Where melancholy steps I bent
And mourned thee with a mad lament.
There fierce Kabandha, spreading wide His giant arms, in battle died.
Turn, Sítá, turn thine eyes and see In Janasthán that glorious tree:
There Rávaṇ, lord of giants slew
Our friend Jaṭáyus brave and true, Thy champion in the hopeless strife, Who gave for thee his noble life.
Now mark that glade amid the trees Where once we lived as devotees.
See, see our leafy cot between
Those waving boughs of densest green, Where Rávaṇ seized his prize and stole My love the darling of my soul.
O, look again: beneath thee gleams Godávarí the best of streams,
Whose lucid waters sweetly glide
By lilies that adorn her side.
There dwelt Agastya, holy sage,
In plantain-sheltered hermitage.
See Śarabhanga's humble shed Which sovereign Indra visited.
See where the gentle hermits dwell Neath Atri's rule who loved us well; Where once thine eyes were blest to see His sainted dame who talked with thee.
Now rest thine eyes with new delight On Chitrakúṭa's woody height,
See Jumna flashing in the sun
Through groves of brilliant foliage run.
Screened by the shade of spreading boughs.
There Bharadvája keeps his vows,
There Gangá, river of the skies,
Rolls the sweet wave that purifies, There Śringavera's towers ascend
Where Guha reigns, mine ancient friend.
I see, I see thy glittering spires, Ayodhyá, city of my sires.
Bow down, bow down thy head, my sweet, Our home, our long-lost home to greet."

Canto CXXVI. Bharat Consoled.

But Ráma bade the chariot stay, And halting in his airy way,
In Bharadvája’s holy shade
His homage to the hermit paid.
“O saint,” he cried, “I yearn to know My dear Ayodhyá’s weal and woe.
O tell me that the people thrive, And that the queens are yet alive.”
Joy gleamed in Bhardvája’s eye,
Who gently smiled and made reply: “Thy brother, studious of thy will, Is faithful and obedient still.
In tangled twine he coils his hair: Thy safe return is all his care.
Before thy shoes he humbly bends, And to thy house and realm attends.
When first these dreary years began, When first I saw the banished man, With Sítá, in his hermit coat,
At this sad heart compassion smote.
My breast with tender pity swelled: I saw thee from thy home expelled, Reft of all princely state, forlorn, A hapless wanderer travel-worn,
Firm in thy purpose to fulfil
Thy duty and thy father’s will.
But boundless is my rapture now: Triumphant, girt with friends, art thou.
Where’er thy wandering steps have been, Thy joy and woe mine eyes have seen.
Thy glorious deeds to me art known, The Bráhmans saved, the foes o’erthrown.
Such power have countless seasons spent In penance and devotion lent.
Thy virtues, best of chiefs, I know, And now a boon would fain bestow.
This hospitable gift[1024] receive: Then with the dawn my dwelling leave.”
The bended head of Ráma showed

His reverence for the grace bestowed; Then for each brave companion’s sake He sought a further boon and spake: “O let that mighty power of thine The road to fair Ayodhyá line

With trees where fruit of every hue The Vánars’ eye and taste may woo, And flowers of every season, sweet With stores of honeyed juice, may meet.”

The hero ceased: the hermit bent His reverend head in glad assent; And swift, as Bharadvája willed, The prayer of Ráma was fulfilled.

For many a league the lengthening road Trees thick with fruit and blossom showed With luscious beauty to entice

The taste like trees of Paradise.

The Vánars passed beneath the shade Of that delightful colonnade,

Still tasting with unbounded glee The treasures of each wondrous tree.

Canto CXXVII. Ráma’s Message.

But Ráma, when he first looked down And saw afar Ayodhyá’s town,
Had called Hanumán to his side, The chief on whom his heart relied, And said:
“Brave Vánar, good at need, Haste onward, to Ayodhyá speed, And learn, I pray, if all be well With those who in the palace dwell.
But as thou speedest on thy way Awhile at Śringavera stay.
Tell Guha the Nishádas’ lord,
That victor, with my queen restored, In health and strength with many a friend Homeward again my steps I bend.
Thence by the road that he will show On to Ayodhyá swiftly go.
There with my love my brother greet, And all our wondrous tale repeat.
Say that victorious in the strife I come with Lakshmaṇ and my wife, Then mark with keenest eye each trace Of joy or grief on Bharat’s face.
Be all his gestures closely viewed, Each change of look and attitude.
Where breathes the man who will not cling To all that glorifies a king?
Where beats the heart that can resign An ancient kingdom, nor repine
To lose a land renowned for breeds Of elephants and warrior steeds?
If, won by custom day by day,
My brother Bharat thirsts for sway, Still let him rule the nations, still The throne of old Ikshváku fill.
Go, mark him well: his feelings learn, And, ere we yet be near return.”
He ceased: and, garbed in human form, Forth sped Hanúmán swift as storm.
Sublime in air he rose, and through The region of his father flew.
He saw far far beneath his feet Where Gangá’s flood and Jumna meet.
Descending from the upper air
He entered Śringavera, where

King Guha’s heart was well content To hear the message Ráma sent.
Then, with his mighty strength renewed, The Vánar chief his way pursued, Válúkiní was far behind,
And Gomatí with forests lined,
And golden fields and pastures gay With flocks and herds beneath him lay.
Then Nandigráma charmed his eye Where flowers were bright with every dye, And trees of lovely foliage made With meeting boughs delightful shade, Where women watched in trim array Their little sons’ and grandsons’ play.
His eager eye on Bharat fell
Who sat before his lonely cell.
In hermit weed, with tangled hair, Pale, weak, and worn with ceaseless care.
His royal pomp and state resigned For Ráma still he watched and pined, Still to his dreary vows adhered, And royal Ráma’s shoes revered.
Yet still the terror of his arm Preserved the land from fear and harm.
The Wind-God’s son, in form a man, Raised reverent hands and thus began: “Fond greeting, Prince, I bring to thee, And Ráma’s self has sent it: he For whom thy spirit sorrows yet As for a hapless anchoret
In Daṇḍak wood, in dire distress, With matted hair and hermit dress.
This sorrow from thy bosom fling, And hear the tale of joy I bring.
This day thy brother shalt thou meet Exulting in his foe’s defeat,
Freed from his toil and lengthened vow, The light of victory on his brow, With Sítá, Lakshmaṇ and his friends Homeward at last his steps he bends.”
Then joy, too mighty for control, Rushed in full flood o’er Bharat’s soul; His reeling sense and strength gave way, And fainting on the earth he lay, At length upspringing from the ground, His arms about Hanúmán wound,
With tender tears of rapture sprung, He dewed the neck to which he clung: “Art thou a God or man,” he cried, “Whom love and pity hither guide?
For this a hundred thousand kine, A hundred villages be thine.
A score of maids of spotless lives To thee I give to be thy wives, Of golden hue and bright of face, Each lovely for her tender grace.”
He ceased a while by joy subdued, And then his eager speech renewed.

Canto CXXVIII. Hanumán’s Story.

“In doubt and fear long years have passed And glorious tidings come at last.
True, true is now the ancient verse Which men in time of bliss rehearse: “Once only in a hundred years
Great joy to mortal men appears.”
But now his woes and triumph tell, And loss and gain as each befell.”
He ceased: Hanúmán mighty-souled The tale of Ráma’s wanderings told From that first day on which he stood In the drear shade of Daṇḍak wood.
He told how fierce Virádha fell; He told of Śarabhanga’s cell
Where Ráma saw with wondering eyes Indra descended from the skies.
He told how Śúrpaṇakhí came,
Her soul aglow with amorous flame, And fled repulsed, with rage and tears, Reft of her nose and severed ears.
He told how Ráma’s might subdued The giants’ furious multitude;
How Khara with the troops he led And Triśirás and Dúshaṇ bled:
How Ráma, tempted from his cot, The golden deer pursued and shot, And Rávaṇ came and stole away
The Maithil queen his hapless prey, When, as he fought, the dame to save, His noble life Jatáyus gave:
How Ráma still the the search renewed, The robber to his hold pursued, Bridging the sea from shore to shore, And found his queen to part no more.[1025]

Canto CXXIX. The Meeting With Bharat.

O'ERWHELMED WITH RAPTURE Bharat heard The tale that all his being stirred,
And, heralding the glad event,
This order to Śatrughna sent:
"Let every shrine with flowers be gay Let incense burn and music play.
Go forth, go forth to meet your king, Let tabours sound and minstrels sing, Let bards swell high the note of praise Skilled in the lore of ancient days, Call forth the royal matrons: call Each noble from the council hall.
Send all we love and honour most, Send Bráhmans and the warrior host, A glorious company to bring
In triumph home our lord the king."
Great rapture filled Śatrughna's breast, Obedient to his brother's hest.
"Send forth ten thousand men" he cried, "Let brawny arms be stoutly plied, And, smoothing all with skilful care, The road for Kośal's king prepare.
Then o'er the earth let thousands throw Fresh showers of water cool as snow, And others strew with garlands gay With loveliest blooms our monarch's way.
On tower and temple porch and gate Let banners wave in royal state, And be each roof and terrace lined With blossoms loose and chaplets twined."
The nobles hasting forth fulfilled His order as Śatrughna willed.
Sublime on elephants they rode
Whose gilded girths with jewels glowed.
Attended close by thousands more Gay with the gear and flags they bore.
A thousand chiefs their steeds bestrode, Their glittering cars a thousand showed.
And countless hosts in rich array Pursued on foot their eager way.
Veiled from the air with silken screens In litters rode the widowed queens.

Kausalyá first, acknowledged head And sovereign of the household, led: Sumitrá next, and after, dames
Of lower rank and humbler names.
Then compassed by a white-robed throng Of Bráhmans, heralded with song, With shouts of joy from countless throats, And shells' and tambours' mingled notes, And drums resounding long and loud, Exulting Bharat joined the crowd.
Still on his head, well-trained in lore Of duty, Ráma's shoes he bore.
The moon-white canopy was spread With flowery twine engarlanded,
And jewelled cheuries, meet to hold O'er Ráma's brow, shone bright with gold,
Though Nandigráma's town they neared, Of Ráma yet no sign appeared.
Then Bharat called the Vánar chief And questioned thus in doubt and grief: "Hast thou uncertain, like thy kind, A sweet delusive guile designed?
Where, where is royal Ráma? show The hero, victor of the foe.
I gaze, but see no Vánars still
Who wear each varied shape at will."
In eager love thus Bharat cried, And thus the Wind-God's son replied: "Look, Bharat, on those laden trees That murmur with the song of bees; For Ráma's sake the saint has made Untimely fruits, unwonted shade.
Such power in ages long ago
Could Indra's gracious boon bestow.
O, hear the Vánars' voices, hear The shouting which proclaims them near.
E'en now about to cross they seem Sweet Gomatí's delightful stream.
I see, I see the car designed
By Brahmá's own creative mind,
The car which, radiant as the moon, Moves at the will by Brahmá's boon; The car which once was Rávan's pride, The victor's spoil when Rávan died.
Look, there are Raghu's sons: between The brothers stands the rescued queen.
There is Vibhishaṇ full in view, Sugríva and his retinue."
He ceased: then rapture loosed each tongue: From men and dames, from old and young, One long, one universal cry,
'Tis he, 'tis Ráma, smote the sky.

All lighted down with eager speed From elephant and car and steed, And every joyful eye intent
On Ráma’s moonbright face was bent.
Entranced a moment Bharat gazed: Then reverential hands he raised, And on his brother humbly pressed The honours due to welcome guest.
Then Bharat clomb the car to greet His king and bowed him at his feet, Till Ráma raised him face to face And held him in a close embrace.
Then Lakshmaṇ and the Maithil dame He greeted as he spoke his name[1026]
He greeted next, supreme in place, The sovereign of the Vánar race, And Jámbaván and Báli’s son, And lords and chiefs, omitting none.[1027]
Sugríva to his heart he pressed
And thus with grateful words addressed: “Four brothers, Vánar king, were we, And now we boast a fifth in thee.
By kindly acts a friend we know: Offence and wrong proclaim the foe.”
To King Vibhishaṇ then he spake: “Well hast thou fought for Ráma’s sake.”
Nor was the brave Śatrughna slow His reverential love to show
To both his brothers, as was meet, And venerate the lady’s feet.
Then Ráma to his mother came,
Saw her pale cheek and wasted frame, With gentle words her heart consoled, And clasped her feet with loving hold.
Then at Sumitrá’s feet he bent,
And fair Kaikeyí’s, reverent,
Greeted each dame from chief to least, And bowed him to the household priest.
Up rose a shout from all the throng: “O welcome, Ráma, mourned so long.
Welcome, Kausalyá’s joy and pride,”
Ten hundred thousand voices cried.
Then Bharat placed, in duty taught, On Ráma’s feet the shoes he brought: “My King,” he cried, “receive again The pledge preserved through years of pain, The rule and lordship of the land Entrusted to my weaker hand.
No more I sigh o’er sorrows past, My birth and life are blest at last In the glad sight this day has shown, When Ráma comes to rule his own.”

He ceased: the faithful love that moved The prince's soul each heart approved; Nor could the Vánar chiefs refrain From tender tears that fell like rain.
Then Ráma, stirred with joy anew, His arms about his brother threw, And to the grove his course he bent Where Bharat's hermit days were spent.
Alighting in that pure retreat
He pressed the earth with eager feet.
Then, at his hest, the car rose high And sailing through the northern sky Sped homeward to the Lord of Gold Who owned the wondrous prize of old.[1028]

Canto CXXX. The Consecration.

THEN, REVERENT HAND to hand applied, Thus Bharat to his brother cried:
“Thy realm, O King, is now restored, Uninjured to the rightful lord.
This feeble arm with toil and pain, The weighty charge could scarce sustain.
And the great burthen wellnigh broke The neck untrained to bear the yoke.
The royal swan outspeeds the crow: The steed is swift, the mule is slow, Nor can my feeble feet be led
O’er the rough ways where thine should tread.
Now grant what all thy subjects ask: Begin, O King, thy royal task.
Now let our longing eyes behold
The glorious rite ordained of old, And on the new-found monarch’s head Let consecrating drops be shed.”
He ceased; victorious Ráma bent
His head in token of assent.
He sat, and tonsors trimmed with care His tangles of neglected hair
Then, duly bathed, the hero shone With all his splendid raiment on.
And Sítá with the matrons’ aid
Her limbs in shining robes arrayed, Sumantra then, the charioteer,
Drew, ordered by Śatrughna near, And stayed within the hermit grove The chariot and the steeds he drove.
Therein Sugríva’s consorts, graced With gems, and Ráma’s queen were placed,
All fain Ayodhyá to behold:
And swift away the chariot rolled.
Like Indra Lord of Thousand Eyes, Drawn by fleet lions through the skies.
Thus radiant in his glory showed King Ráma as he homeward rode,
In power and might unparalleled.

The reins the hand of Bharat held.
Above the peerless victor’s head The snow-white shade Śatrughna spread, And Lakshmaṇ’s ever-ready hand
His forehead with a chourie fanned.
Vibhishaṇ close to Lakshmaṇ’s side Sharing his task a chourie plied.
Sugríva on Śatrunjay came,
An elephant of hugest frame:
Nine thousand others bore, behind, The chieftains of the Vánar kind All gay, in forms of human mould, With rich attire and gems and gold.

Thus borne along in royal state
King Ráma reached Ayodbyá’s gate With merry noise of shells and drums And joyful shouts, He comes, he comes, A Bráhman host with solemn tread, And kine the long procession led, And happy maids in ordered bands Threw grain and gold with liberal hands.
Neath gorgeous flags that waved in rows On towers and roofs and porticoes.
Mid merry crowds who sang and cheered The palace of the king they neared.
Then Raghu’s son to Bharat, best Of duty’s slaves, these words addressed: “Pass onward to the monarch’s hall.
The high-souled Vánars with thee call, And let the chieftains, as is meet, The widows of our father greet.
And to the Vánar king assign
Those chambers, best of all, which shine With lazulite and pearl inlaid,
And pleasant grounds with flowers and shade.”
He ceased: and Bharat bent his head; Sugríva by the hand he led
And passed within the palace where Stood couches which Śatrughna’s care, With robes and hangings richly dyed, And burning lamps, had seen supplied.
Then Bharat spake: “I pray thee, friend, Thy speedy messengers to send,
Each sacred requisite to bring
That we may consecrate our king.”
Sugríva raised four urns of gold, The water for the rite to hold,

And bade four swiftest Vánars flee And fill them from each distant sea.
Then east and west and south and north The Vánar envoys hastened forth.
Each in swift flight an ocean sought And back through air his treasure brought,
And full five hundred floods beside Pure water for the king supplied.
Then girt by many a Bráhman sage, Vaśishṭha, chief for reverend age, High on a throne with jewels graced King Ráma and his Sítá placed.
There by Jábáli, far revered,
Vijay and Kaśyap’s son appeared; By Gautam’s side Kátváyan stood, And Vámadeva wise and good,
Whose holy hands in order shed
The pure sweet drops on Ráma’s head.
Then priests and maids and warriors, all Approaching at Vaśishṭha’s call, With sacred drops bedewed their king, The centre of a joyous ring,
The guardians of the worlds, on high, And all the children of the sky
From herbs wherewith their hands were filled Rare juices on his brow distilled.
His brows were bound with glistering gold Which Manu’s self had worn of old,
Bright with the flash of many a gem His sire’s ancestral diadem.
Śatrughna lent his willing aid
And o’er him held the regal shade: The monarchs whom his arm had saved The chouries round his forehead waved.
A golden chain, that flashed and glowed With gems the God of Wind bestowed:
Mahendra gave a glorious string
Of fairest pearls to deck the king, The skies with acclamation rang, The gay nymphs danced, the minstrels sang.
On that blest day the joyful plain Was clothed anew with golden grain.
The trees the witching influence knew, And bent with fruits of loveliest hue, And Ráma’s consecration lent
New sweetness to each flowret’s scent.
The monarch, joy of Raghu’s line, Gave largess to the Bráhmans, kine And steeds unnumbered, wealth untold Of robes and pearls and gems and gold.
A jewelled chain, whose lustre passed The glory of the sun, he cast

About his friend Sugríva’s neck; And, Angad Báli’s son to deck,
He gave a pair of armlets bright With diamond and lazulite.
A string of pearls of matchless hue Which gleams like tender moonlight threw Adorned with gems of brightest sheen, He gave to grace his darling queen.
The offering from his hand received A moment on her bosom heaved;
Then from her neck the chain she drew, A glance on all the Vánars threw, And wistful eyes on Ráma bent
As still she held the ornament.
Her wish he knew, and made reply To that mute question of her eye: “Yea, love; the chain on him bestow Whose wisdom truth and might we know, The firm ally, the faithful friend Through toil and peril to the end.”
Then on Hanúmán’s bosom hung
The chain which Sítá’s hand had flung: So may a cloud, when winds are still With moon-lit silver gird a hill.
To every Vánar Ráma gave
Rich treasures from the mine and wave.
And with their honours well content Homeward their steps the chieftains bent.
Ten thousand years Ayodhyá, blest With Ráma’s rule, had peace and rest, No widow mourned her murdered mate, No house was ever desolate.
The happy land no murrain knew,
The flocks and herds increased and grew.

The earth her kindly fruits supplied, No harvest failed, no children died.
Unknown were want, disease, and crime: So calm, so happy was the time.[1029]

APPENDIX.

Section XIII. Rávan Doomed.

Afterwards Rishyaśring said again to the King "I will perform another sacrificial act to secure thee a son." Then the son of Vibháṇḍak, of subdued passions, seeking the happiness of the king, proceeded to perform the sacrifice for the accomplishment of his wishes. Hither were previously collected the gods, with the Gandharvas, the Siddhas and the sages, for the sake of receiving their respective shares, Brahmá too, the sovereign of the gods, with Stháṇu, and Náráyaṇa, chief of beings and the four supporters of the universe, and the divine mothers of all the celestials, met together there. To the Aśvamedha, the great sacrifice of the magnanimous monarch, came also Indra the glorious one, surrounded by the Maruts. Rishyaśring then supplicated the gods assembled for their share of the sacrifice (saying), "This devout king Daśaratha, who, through the desire of offspring, confiding in you, has performed sacred austerities, and who has offered to you the sacrifice called Aśvamedha, is about to perform another sacrifice for the sake of obtaining sons: To him thus desirous of offspring be pleased to grant the blessing: I supplicate you all with joined hands. May he have four sons, renowned through the universe." The gods replied to the sage's son supplicating with joined hands, "Be it so: thou, O Bráhman, art ever to be regarded by us, as the king is in a peculiar manner. The lord of men by this sacrifice shall obtain the great object of his desires." Having thus said, the gods preceded by Indra, disappeared.

They all then having seen that (sacrifice) performed by the great sage according to the ordinance went to Prajápati the lord of mankind, and with joined hands addressed Brahmá the giver of blessings, "O Brahmá, the Ráksha Rávaṇa by name, to whom a blessing was awarded by thee, through pride troubleth all of us the gods, and even the great sages, who perpetually practise sacred austerities. We, O glorious one, regarding the promise formerly granted by thy kindness that he should be invulnerable to the gods, the Dánavas and the Yakshas have born (*sic*) all, (his oppression); this lord of Rákshas therefore distresses the universe; and, inflated by this promise unjustly vexes the divine sages, the Yakshas, and Gandharvas, the Asuras, and men: where Rávaṇa remains there the sun loses his force, the winds through fear of him do not blow; the fire ceases to burn; the rolling ocean, seeing him, ceases to move its waves. Viśravas, distressed by his power, has abandoned Lanká and fled. O divine one save us from Rávaṇa, who fills the world with noise and tumult. O giver of desired things, be pleased to contrive a way for his destruction.”

Brahmá thus informed by the devas, reflecting, replied, “Oh! I have devised the method for slaying this outrageous tyrant. Upon his requesting, ‘May I be invulnerable to the divine sages, the Gaundharvas, the Yakshas, the Rákshasas and the serpents,’ I replied ‘Be it so.’ This Ráksha, through contempt, said nothing respecting man; therefore this wicked one shall be destroyed by man.” The gods, preceded by Śakra, hearing these words spoken by Brahmá, were filled with joy.

At this time Vishṇu the glorious, the lord of the world, arrayed in yellow, with hand ornaments of glowing gold, riding on Vinateya, as the sun on a cloud, arrived with his conch, his discus, and his club in his hand. Being adored by the excellent celestials, and welcomed by Brahmá, he drew near and stood before him. All the gods then addressed Vishṇu, “O Madhusudana, thou art able to abolish the distress of the distressed. We intreat thee, be our sanctuary, O Vishṇu.” Vishṇu replied, “Say, what shall I do?” The celestials hearing these his words added further. “The virtuous, the encourager of excellence, eminent for truth, the firm observer of his vows, being childless, is performing an Aśvamedha for the purpose of obtaining offspring. For the sake of the good of the universe, we intreat thee, O Vishṇu, to become his son. Dividing thyself into four parts, in the wombs of his three consorts equal to Hari, Śrí, and Kirti, assume the sonship of king Daśaratha, the lord of Ayodhyá, eminent in the knowledge of duty, generous and illustrious, as the great sages. Thus becoming man, O Vishṇu, conquer in battle Rávaṇa, the terror of the universe, who is invulnerable to the gods. This ignorant Rákshasa Rávaṇa, by the exertion of his power, afflicts the gods, the Gandharvaa, the Siddhas, and the most excellent sages; these sages, the Gandharvas, and the Apsaras, sporting in the forest Nandana have been destroyed by that furious one. We, with the sages, are come to thee seeking his destruction. The Siddhas, the Gandharvas, and the Yakshas betake themselves to thee, thou art our only refuge; O Deva, afflicter of enemies, regard the world of men, and destroy the enemy of the gods."

Vishṇu, the sovereign of the gods, the chief of the celestials, adored by all beings, being thus supplicated, replied to all the assembled gods (standing) before Brahmá, "Abandon fear; peace be with you; for your benefit having killed Rávaṇa the cruel, destructively active, the cause of fear to the divine sages, together with all his posterity, his courtiers and counsellors, and his relations, and friends, protecting the earth, I will remain incarnate among men for the space of eleven thousand years."

Having given this promise to the gods, the divine Vishṇu, ardent in the work, sought a birth-place among men. Dividing himself into four parts, he whose eyes resemble the lotus and the pulasa, the lotus petal-eyed, chose for his father Daśaratha the sovereign of men. The divine sages then with the Gandharvas, the Rudras, and the (different sorts of) Apsaras, in the most excellent strains, praised the destroyer of Madhu, (saying) "Root up Rávaṇa, of fervid energy, the devastator, the enemy of Indra swollen with pride. Destroy him, who causes universal lamentation, the annoyer of the holy ascetics, terrible, the terror of the devout Tapaswis. Having destroyed Rávaṇa, tremendously powerful, who causes universal weeping, together with his army and friends, dismissing all sorrow, return to heaven, the place free from stain and sin, and protected by the sovereign of the celestial powers."

Thus far the Section, containing the plan for the death of Rávaṇ.

Carey and Marshman.

Caput XIV. RATIO NECANDI RAVANAE EXCOGITATA.

PRUDENS ILLE, VOLUMINUM sacrorum gnarus, responsum quod dederat aliquamdiu meditatus, mente ad se revocata regem deuno est effatus: Parabo tibi aliud sacrum, genitale, prolis masculae adipiscendae gratia, cum carminibus in Atharvanis exordio expressis rite peragendum. Tum coepit modestus Vibhândaci filius, regis commodis intentus, parare sacrum, quo eius desiderium expleret. Iam'antea eo convenerant, ut suam quisque portionem acciperent, Dî cum fidicinum coelestium choris, Beatique cum Sapientibus; Brachman Superûm regnator, Sthânus nec non augustus Nârâyanus, Indrasque almus, coram visendus Ventorum cohorte circumdatus, in magno isto sacrificio equino regis magnanimi. Ibidem vates ille deos, qui portiones suas accipiendi gratia advenerant, apprecatus, En inquit, hicce ex Dasarathus filiorum desiderio castimoniis adstrictus, fidei plenus, vestrum numen adoravit sacrificio equino. Nunc iterum accingit se ad aliud sacrum peragendum: quamobrem aequum est, ut filios cupienti vos faveatis. Ille ego, qui manus supplices tendo, vos universos pro eo apprecor: nascantur ei filii quatuor, faina per triplicem mundum clari. Divi supplicem vatis filium invicem affari: Fiat quod petis! Tu nobis, virsancte, imprimis es venerandus, nee minus rex ille; compos fiet voti sui egregii hominum princeps. Ita locuti Dî Indra duce, ex oculis evanuerunt.

Superi vero, legitime in concilio congregati. Brachmanem mundi creatorem his verbis compellarunt: Tuo munere auctus, O Brachman! gigas nomine Râvanas, prae superbia nos omnes vexat, pariterque Sapientes castimoniis gaudentes. A te propitio olim ex voto ei hoc munus concessum fuit, ut ne a diis, Danuidis, Geniisve necari posset. Nos, oraculum tuum reveriti, facinora eius qualiacunque toleramus. At ille gigantum tyrannus ternos mundos gravibus iniuriis vexat Deos, Sapientes, Genios, Fidicines coelestes, Titanes, mortales denique, exsuperat ille aegre cohibendus, tuoque munere demens. Non ibi calet sol, neque Ventus prae timore spirat, nee flagrat ignis, ubi Râvanas versatur. Ipse oceanus, vagis fluctibus redimitus, isto viso stat immotus; eiectus fuit e sede sua Cuvêrus, huius robore vexatus. Ergo ingens nobis periculum imminet ab hoc gigante visu horribili; tuum est, alme Parens! auxilium parare, quo hic deleatur. Ita admonitus ille a diis universis, paulisper meditatus, Ehem! inquit, hancce inveni rationem nefarium istum necandi. Petierat is a me, ut a Gandharvis, a Geniis, a Divis, Danuibus Gigantibusque necari non posset et me annuente voto suo potitus est. Prae contemptu vero monstrum illud homines non commemoravit: ideo ab homine est necandus: nullum aliud exstat leti genus, quod ei sit fatale. Postquam audiverant gratum hunc sermonem Brachmanis ore prolatum, Dî cum duce suo Indra summopere gaudio erecti sunt. Eodem temporis momento Vishnus, istuc accessit, splendore insignis, concham, discum et clavum manibus gestans, croceo vestitu, mundi dominus, vulturis Vinateii dorso, sicuti sol nimbo, vectus, armillas ex auro candente gerens, salutatus a Superûm primoribus. Quem laudibus celebratum reverenter Dî universi compellarunt. Tu animantium afflictorum es vindex, Madhûs interfector! quamobrem nos afflicti te apprecamur. Sis praesidio nobis numine tuo inconcusso. Dicite, inquit Vishnus, quid pro vobis facere me oporteat. Audito eius sermone, Dî hunc in modum respondent: Rex quidam, nomine Dasarathus, austeris castimoniis sese castigavit, litavit sacrificio equino, prolis cupidus et prole carens. Nostro hortatu tu, Vishnus, conditionem natorum eius subeas: ex tribus eius uxoribus, Pudicitiae, Venustatis et Famae similibus, nasci, velis, temetipsum quadrifariam dividens. Ibi tu in humanam naturam conversus Râvanam, gravissimam mundi pestem, diis insuperabilem, O Vishnus! proelio caede. Gigas ille vecors Râvanas Deos cum Fidicinum choris, Beatos et Sapientes praestantissimos vexat, audacia superbiens. Etenim ab hoc furioso Sapientes Fidicines et nymphae, ludentes in Nandano viridario, sunt proculcati. Tu es nostrum omnium summa salus, divine bellator! Ut deoram hostes extinguas, ad sortem humanam animum converte. Augustus ille Nârâyanus, diis hunc in modum coram hortantibus, eosdem apto hoc sermone compellavit:

Quare, quaeso, hac in re negotium vestrum a me potissimum, corporea specie palam facto, est peragendum aut unde tantus vobis terror fuit iniectus? His verbis a Vishnû interrogati Dî talia proferre: Terror nobis instat, O Vishnus! a Râvana mundi direptore; a quo nos vindicare, corpore humano assumpto, tuum est. Nemo alius coelicoiarum praeter te hunc scelestum enecare potis est. Nimirum ille, O hostium domitor! per diuturnum tempus sese excruciaverat severissima abstinentia, qua magnus hicce rerum Parens propitius ipsi redditus est. Itaque almus votorum sponsor olim ei concessit securitatem ab ommibus animantibus, hominibus tamen exceptis. Hinc ilium, voti compotem, non aliunde quam ab homine necis periculum urget: tu ergo, humanitate assumpta eum intertice. Sic monitus Vishnus, Superûm princeps, quem mundus universus adorat, magnum Parentem oeterosque deos, in concilio congregatos, recti auctores, affatur: Mittite timorem; bene bobis eveniat! Vestrae salutis gratia, postquam praelio necavero Râvanam cum filiis nepotibusque, cum amicis, ministris, cognatis sociisque, crudelem istum aegre cohibendum, qui divinis Sapientibus terrorem meutit, per decem millia annorum decies centenis additis, commorabor in mortalium sedibus, orbem terrarum imperio regens. Tum divini sapientes et Fidicines conjuncti cum Rudris nympharumque choris celebravere Madhûs interfectorem hymnis, quales sedem aetheriam decent.

“Râvanam ilium insolentem, acri impetu actum, superbia elatum, Superûm hostem, tumultus cientem, bonorum piorumque pestem, humanitate assumpta pessamdare tuum est.”

Schlegel.

Caput XIV. IL MEZZO STABILITO PER UCCIDERE RÁVANO.

Ma Riseyasringo soggiunse poscia al re: Tappresterò io un altro rito santissimo, genitale, onde tu conseguisca la prole che tu bramí. E in quel punto stesso il saggio figliulo di Vibhândaco, intento alla prosperità del re, pose mano al sacro rito per condurre ad effetto il suo desiderio. Già erano prima, per ricevere ciascuno la sua parte, qui convenuti al gran sacrifizio del re magnanimo l'Asvamedha, i Devi coi Gandharvi, i Siddhi e i Muni, Brahma Signor dei Sari, Sthânu e l' Augusto Nârâyana, i quattio custodi dell' universo e le Madri degli Iddu, i Yacsi insieme cogli Dei, e il sovrano, venerando Indra, visibile, circondato dalla schiera dei Maruti. Quivi così parlò Riscyasringo agli Dei venuti a partecipare del sacrifizio: Questo è il re Dasaratha, che per desiderio di progenie già s' astrinse ad osservanze austeré, e testè pieno di fede ha a voi, O eccelsi, sacrificato con un Asvamedha. Ora egli, sollecito d' aver figli, si dispone ad adempiere un nuovo rito; vogliate essere favorevole a lui che sospira progenie. Io alzo a voi supplici le mani, e voi tutti per lui imploro: nascano a lui quattro figli degni d'essere celebrati pei tre mondi. Risposero gli Dei al supplichevole figliuolo del Risci: Sia fatto ciò che chiedi; a te ed al re parimente si debbe da noi, O Brahmano, sommo pregio; canseguirà il re per questo sacro rito il suo suppremo desiderio. Ciò detto disparvero i Numi preceduti da Indra.

Poichè videro gli Dei compiersi debitamente dal gran Risci l'oblazione, venuti al cospetto di Brahma facitor del mondo, signor delle creature, così parlarono reverenti a lui dator di grazie: O Brahma, un Racsaso per nome Râvano, eui tu fosti largo del tuo favore, è per superbia infesto a noi tutti e ai grandi Saggi penitenti. Un di, O Nume, augusto, tu propizio a lui gli accordasti il favore, ch' egli bramava, di non poter essere ucciso dagli Dei, dai Dânavi nè dai Yacsi: noi venerando i tuoi oracoli, ogni cosa sopportiamo da costui. Quindi il signor dei Racsasi infesta con perpetue offese i tre mondi, i Devi, i Risci, i Yacsi ed i Gandharvi, gli Asuri e gli uomini: tutti egli opprime indegnamente inorgoglito pel tuo dono. Colà dove si trova Râvano, più non isfavilla per timore il sole, più non spira il vento, più non fiammeggia il fuoco: l' oceano stesso cui fan corona i vasti flutti, veggendo costui, tutto si turba e si commuove. Stretto dalla forza di costui e ridotto allo stremo dovette Vaisravano abbandonare Lancâ. Da questo Râvano, terror del mondo, tu ne proteggi, O almo Nume: degna, O dator d'ogni bene, trovar modo ad estirpar costui. Fatto di queste cose conscio dai Devi, stette alquanto meditando, poi rispose Brahma: Orsù! è stabilito il modo onde distruggere questo iniquo. Egli a me chiese, ed io gliel concessi, di non poter essere ucciso dai Devi, dai Risci, dai Gandharvi, dai Yacsi, dai Racsasi nè dai Serpenti; ma per disprezzo non fece menzione degli uomini quel Racso: or bene, sarà quell' empio ucciso da un uomo. Udite le fauste parole profferte da Brahma, furono per ogni parte liete gli Iddii col loro duce Indra. In questo mezzo quì sopravvenne raggiante d'immensa luce il venerando Visnu, pensato da Brahma nell' immortal sua mente, siccome atto ad estirpar colui; Allora Brahma colla schiera de' Celesti così parlò a Visnu: Tu sei il conforto delle gente oppresse, O distruttor di Madhu: noi quindi a te supplichiamo afflitti: sia tu nostro sostegno, O Aciuto. Dite, loro rispose Visnu, quale cosa io debba far per voi; e gli Dei, udite queste parole, cosi soggiunsero: Un re per nome Dasaratha, giusto, virtuoso, veridico e pio, non ha progenie e la desidera: ei già s' impose durissime penitenze, ed ora ha sacrificato con un Asvamedha: tu, per nostro consiglio, O Visnu, consenti a divenir suo figlio: fatte di te quattro parti, ti manifesta, O invocato dalle genti, nel seno delle quattro sue consorti, simili alla venusta Dea. Così esortato dagli Dei quivi presenti, l'augusto Nârâyana loro rispose queste opportune parole: Quale opra s'ha da me, fatto visible nel mondo, a compiere per voi, O Devi? e d'onde in voi cotal terrore? Intese le parole di Visnu, così risposero gli Dei: Il nostro terrore. O Visnu, nasce da un Racsaso per nome Râvano, spavento dell' universo. Vestendo umano corpo, tu debbi esterminar costui. Nessuno fra i Celesti, fuorchè tu solo, è valevole ad uccidere quell' iniquo. Egli, O domator de' tuoi nemici, sostenne per lungo tempo acerbissime macerazioni: per esse fu di lui contento l'augusto sommo Genitore: e un di gli accordò propizio la sicurezza da tutti gli esseri, eccettutine gli uomini. Per questo favore a lui concesso nou ha egli a temere offesa da alcuna parte, fuorchè dall' uomo, perciò, assumendo la natura umana, costui tu uccidi. Egli, il peggior di tutti i Racsasi, insano per la forza che gli infonde il dono avuto, da travaglio ai Devi ed ai Gaudharvi, ai Risci, ai Muni ed ai mortali. Egli, sicuro da morte pel favore ottenuto, è turbatore dei sacrifizj, nemico ed uccisor dei Brahmi, divoratore degli uomini, peste del mondo. Da lui furono assaliti re coi loro carri ed elefanti; altri percessi e fugati si dispersero per ogni dove. Da lui furono divorati Risci ed Apsarase: egli insomma oltracotato continuamente e quasi per ischerzo tutti travaglia i sette mondi. Perciò, O terribile ai nemici è stabilita la morte di costui per opra d'un uomo; poich' un di per superbia del dono tutti sprezzò gli uomini. Tu, O supremo fra i Numi, dei, umanandoti, estirpare questo tremendo, superbo Ràvano, oltracotato, a noi nemico, terrore e flagello dei penitenti.

Gorresio.

XIV.

De nouveau Rishyaçringa tint ce langage au Monarque: "Je vais célébrer un autre sacrifice, afin que le ciel accorde à tes vœux les enfants que tu souhaites." Cela dit, cherchant le bonheur du roi et pour l'accomplissement de son désir, le fils puissant de Vibhándaka se mit à célébrer ce nouveau sacrifice.

Là auparavant, étaient venus déjà recevoir une part de l' offrande les Dieux, accompagnés des Gaudharvas, et les Siddhas avec les Mounis divins, Brahma, le monarque des Souras, l' immuable Śiva, et l' auguste Náráyana, et les quatre gardiens vigilants du monde, et les mères des Immortels, et tous les Dieux, escortés des Yakshas, et le maître éminent du ciel, Indra, qui se manifestait aux yeux, environné par l' essaim des Maroutes. Alors ce jeune anachorète avait supplié tous les Dieux, que le désir d'une part dans l' offrande avait conduits á l' açwamédha, cette grande cérémonie de ce roi magnanime; *et, dans ce moment, l'*

époux de Śántá les conjurait ainsi pour la seconde fois: “Cet homme *en prières*, c’est le roi Daçaratha, qui est privé de fils. Il est rempli d’ une foi vive; il s’est infligé de pénibles austérités; il vous a déjà servi, divinités augustes, le sacrifice d’un açwamédha, et maintenant il s’étudie encore à vous plaire avec ce nouveau sacrifice dans l’espérance que vous lui donnerez les fils, où tendent ses désirs. Versez donc sur lui votre bienveillance et daignez sourire à son vœu pour des fils. C’est pour lui que moi ici, les mains jointes, je vous adresse à tous mes supplications: envoyez-lui quatre fils, qui soient vantés dans les trois mondes!”

“Ouí! répondirent les Dieux au fils suppliant du rishi; tu mérites que nous t’écoutions avec faveur, toi, brahme saint, et même, en premier lieu, ce roi. Comme récompense de ces différents sacrifices, le monarque obtendra cet objet le plus cher de ses désirs.”

Ayant aussi parlé et vu que le grand saint avait mis fin suivant les rites à son *pieux* sacrifice, les Dieux, Indra à leur tête, s’évanouissent dans le vide des airs et se rendent vers l’ architecte des mondes, le souverain des créatures, le donateur des biens, vers Brahma enfin, auquel tous, les mains jointes, ils adressent les paroles suivantes: “O Brahma, un rakshasa, nommé Râvana, tourne su mal les grâces, qu’il a reçues de toi. Dans son orgueil, il nous opprime tous; il opprime avec nous les grands anchorètes, qui se font un bonheur des macérations: car jadis, ayant su te plaire, O Bhagavat, il a reçu de toi ce don incomparable. ‘Oui, as-tu dit, exauçant le vœu du mauvais Génie; Dieu. Yaksha ou Démon ne pourra jamais causer ta mort!’ Et nous, par qui ta parole est respectée, nous avons tout supporté de ce roi des rakshasas, qui écrase de sa tyrannie les trois mondes, ou il promène l’ injure impunément. Enorgueilli de ce don victorieux, il opprime indignement les Dieux, les rishis, les Yakshas, les Gandharvas, les Asouras et les enfants de Manou. Là ou se tient Râvana, la peur empêche le soleil d’échauffer, le vent craint de souffler, et le feu n’ose flamboyer. A son aspect, la guirlande même des grands flots tremble au sein de la mer. Accablé par sa vigueur indomptable, Kouvéra défait lui a cédé Lanká. Suave-nous donc, ô toi, qui reposes daus le bonheur absolu; sauve-nous de Râvana, le fléau des mondes. Daigne, ô toi, qui souris aux vœux du suppliant, daigne imaginer un expedient pour ôter la vie à ce cruel Démon." Les Dieux ayant ainsi dénoncé leurs maux à Brahma, il réfléchit un instant et leur tint ce langage: "Bien, voici que j'ai découvert un moyen pour tuer ce Génie scélérat. Que ni les Dieux, a-t-il dit, ni les rishis, ni les Gandharvas ni les Yakshas, ni les rakshasas, ni les Nágas même ne puissent me donner la mort! Soit lui ai-je répondu. Mais, par dédain pour la force humaine, les hommes n'ont pas été compris dans sa demande. C'est donc par la main d' un homme, qu'il faut immoler ce méchant." Ainsi tombée de la bouche du créateur, cette parole salutaire satisfit pleinement le roi des habitants du ciel et tous les Dieux avec lui. Lá, dans ce même instant, survint le fortuné Visnou, revêtu d' une splendeur infinie; car c'était a lui, que Brahma avait pensé dans son âme pour la mort du tyran. Celui-ci donc avec l'essaim des Immortels adresse à Vishnou ces paroles: "Meurtrier de Madhou, comme tu aimes á tirer de l'affliction les êtres malheureux, nous te supplions, nous qui sommes plongés dans la tristesse, Divinité auguste, sois notre asyle!" "Dites! reprit Vishnou; que dois-je faire?" "Ayant oui les paroles de l'ineffable, tous les Dieux repondirent: Il est un roi nommé Daçaratha; il a embrassé une très-duré pénitence; il a célébré même le sacrifice d'un açwa-medha, parce qu'il n'a point de fils et qu'il veut en obtenir du ciel. Il est inébranlable dans sa piété, il est vanté pour ses vertus; la justice est son caractère, la verite est sa parole. Acquiesce donc à notre demande, ô toi, Vishnou, et consens à naître comme son fils. Divisé en quatre portions de toi-même, daigne, ô toi, qui foules aux pieds tes ennemis, daigne t' incarner dans le sein de ses trois épouses, belles comme la déesse de la beauté." Náráyana, le maître, *non perceptible aux sens, mais qui alors s' était rendu* visible, Nárávana répondit cette parole salutaire aux Dieux, qui i invitaient à cet *heroique avatára*. Quelle chose, une fois revêtu de cette incarnation, faudra-t-il encore que je fasse pour vous, et de quelle part vient la terreur, qui vous trouble ainsi? A ces mots du grand Vishnou: "C'est le démon Rávana, reprirent les Dieux; c'est lui, Vishnou, cette désolation des mondes, qui nous inspire un tel effroi. Enveloppe-toi d'un corps, humain, et qu'il te plaise arrâcher du monde cette blessante epine; car nul autre que toi parmi les habitants du ciel n'est capable d'immoler ce pécheur. *Sache que* longtemps il s'est imposé la plus austére pénitence, et *que* par elle il s'est rendu agreable au suprême ayeul de toutes les créatures. Aussi le distributeur ineffable des gràces lui a-t-il accordé ce don insigne d'être invulnérable à tous les êtres, l' homme seul excepté. Puisque, doué ainsi de cette faveur, la mort terrible et sûre ne peut venir à lui de nulle autre part que de l'homme, va, dompteur *puissant* de tes ennemis, va dans la condition humaine, et tue-le. Car ce don, auquel on ne peut résister, élevant au plus haut point l'ivresse de sa force, le vil rakshasa tourmente les Dieux, les rishis, les Gandharvas, les hommes sanctifiés par la pénitence; et, quoique, destructeur des sacrifices, lacérateur des Saintes Ecritures, ennemi des brahmes, dévorateur des hommes, cette faveur incomparable sauve de la mort Rávana le triste fléau des mondes. Il ose attaquer les rois, que défendant les chars de guerre, que remparent les élephants: d'autres blessés et mis en fuite, sont dissipés ça et là devant lui. Il a dévoré des saints, il a dévoré même une foule d'apsaras. Sans cesse, dans son délire, il s'amuse à tourmenter les sept mondes. Comme *on vient de nous apprendre qu'* il n'a point daigné parler d'eux ce jour, que lui fut donnée cette faveur, *dont il abuse*, entre dans un corps humain, ô toi, qui peux briser tes ennemis, et jette sans vie à tes pieds, roi puissant des treize Dieux, ce Rávana superbe, d'une force épouvantable, d'un orgueil immense, l'ennemi de tous les ascètes, ce ver, *qui les ronge*, cette cause de leurs gémissements."

Ici, dans le premier tome du saint Râmâyana, Finit le quatorzième chapitre, nommé: Un Expédient pour tuer Rávana.

Hippolyte Fauche.

Uttarakánda.

The Rámáyan ends, epically complete, with the triumphant return of Ráma and his rescued queen to Ayodhyá and his consecration and coronation in the capital of his forefathers. Even if the story were not complete, the conclusion of the last Canto of the sixth Book, evidently the work of a later hand than Válmíki's, which speaks of Ráma's glorious and happy reign and promises blessings to those who read and hear the Rámáyan, would be sufficient to show that, when these verses were added, the poem was considered to be finished. The Uttarakáṇḍa or Last Book is merely an appendix or a supplement and relates only events antecedent and subsequent to those described in the original poem. Indian scholars however, led by reverential love of tradition, unanimously ascribe this Last Book to Válmíki, and regard it as part of the Rámáyan.

Signor Gorresio has published an excellent translation of the Uttarakáṇḍa, in Italian prose, from the recension current in Bengal;[1030] and Mr. Muir has epitomized a portion of the book in the Appendix to the Fourth Part of his Sanskrit Texts (1862). From these scholars I borrow freely in the following pages, and give them my hearty thanks for saving me much wearisome labour.

"After Ráma had returned to Ayodhyá and taken possession of the throne, the rishis [saints] assembled to greet him, and Agastya, in answer to his questions recounted many particulars regarding his old enemies. In the Krita Yuga (or Golden Age) the austere and pious Brahman rishi Pulastya, a son of Brahmá, being teased with the visits of different damsels, proclaimed that any one of them whom he again saw near his hermitage should become pregnant. This had not been heard by the daughter of the royal rishi Triṇavindu, who one day came into Pulastya's neighbourhood, and her pregnancy was the result (Sect. 2, vv. 14

ff.). After her return home, her father, seeing her condition, took her to Pulastya, who accepted her as his wife, and she bore a son who received the name of Viśravas. This son was, like his father, an austere and religious sage. He married the daughter of the muni Bharadvája, who bore him a son to whom Brahmá gave the name of Vaiśravaṇ-Kuvera (Sect. 3, vv. 1 ff.). He performed austerities for thousands of years, when he obtained from Brahmá as a boon that he should be one of the guardians of the world (along with Indra, Varuṇa, and Yáma) and the god of riches. He afterwards consulted his father Viśravas about an abode, and at his suggestion took possession of the city of Lanká, which had formerly been built by Viśvakarmán for the Rákshasas, but had been abandoned by them through fear of Vishṇu, and was at that time unoccupied. Ráma then (Sect. 4) says he is surprised to hear that Lanká had formerly belonged to the Rákshasas, as he had always understood that they were the descendants of Pulastya, and now he learns that they had also another origin. He therefore asks who was their ancestor, and what fault they had committed that they were chased away by Vishṇu. Agastya replies that when Brahmá created the waters, he formed certain beings, — some of whom received the name of Rákshasas, — to guard them. The first Rákshasas kings were Heti and Praheti. Heti married a sister of Kála (Time). She bore him a son Vidyutkeśa, who in his turn took for his wife Lankatanka[t.]á, the daughter of Sandhyá (V. 21). She bore him a son Sukeśa, whom she abandoned, but he was seen by Śiva as he was passing by with his wife Párvatí, who made the child as old as his mother, and immortal, and gave him a celestial city. Sukeśa married a Gandharví called Devavatí who bore three sons, Mályavat, Sumáli and Máli. These sons practised intense austerities, when Brahmá appeared and conferred on them invincibility and long life. They then harassed the gods. Viśvakarmá gave them a city, Lanká, on the mountain Trikúṭa, on the shore of the southern ocean, which he had built at the command of Indra.… The three Rákshasa, Mályavat and his two brothers, then began to oppress the gods, rishis, etc.; who (Sect. 6, v. 1 ff.) in consequence resort for aid to Mahádeva, who having regard to his protégé Sukeśa the father of Mályavat, says that he cannot kill the Rákshasas, but advises the suppliants to go to Vishṇu, which they do, and receive from him a promise that he will destroy their enemies. The three Rákshasa kings, hearing of this, consult together, and proceed to heaven to attack the gods. Vishṇu prepares to meet them. The battle is described in the seventh section. The Rákshasas are defeated by Vishṇu with great slaughter, and driven back to Lanká, one of their leaders, Máli, being slain. Mályavat remonstrates with Vishṇu, who was assaulting the rear of the fugitives, for his unwarrior-like conduct, and wishes to renew the combat (Sect. 8, v. 3 ff.). Vishṇu replies that he must fulfil his promise to the gods by slaying the Rákshasas, and that he would destroy them even if they fled to Pátála. These Rákshasas, Agastya says, were more powerful than Rávaṇa, and, could only be destroyed by Náráyaṇa, *i.e.* by Ráma himself, the eternal, indestructible god. Sumáli with his family lived for along time in Pátála, while Kuvera dwelt in Lanká. In section 9 it is related that Sumáli once happened to visit the earth, when he observed Kuvera going in his chariot to see his father Viśravas. This leads him to consider how he might restore his own fortunes. He consequently desires his daughter Kaikasí to go and woo Viśravas, who receives her graciously. She becomes the mother of the dreadful Rávaṇa, of the huge Kumbhakarṇa, of Śúrpaṇakhá, and of the righteous Vibhishaṇa, who was the last son. These children grow up in the forest. Kumbhakarṇa goes about eating rishis. Kuvera comes to visit his father, when Kaikasí takes occasion to urge her son Rávaṇa to strive to become like his brother (Kuvera) in splendour. This Rávaṇa promises to do. He then goes to the hermitage of Gokarna with his brothers to perform austerity. In section 10 their austere observances are described: after a thousand years' penance Rávaṇa throws his head into the fire. He repeats this oblation nine times after equal intervals, and is about to do it the tenth time, when Brahmá appears, and offers a boon. Rávaṇa asks immortality, but is refused. He then asks that he may be indestructible by all creatures more powerful than men; which boon is accorded by Brahmá together with the recovery of all the heads he had sacrificed and the power of assuming any shape he pleased. Vibhishaṇa asks as his boon that even amid the greatest calamities he may think only of righteousness, and that the weapon of Brahmá may appear to him unlearnt, *etc.* The god grants his request, and adds the gift of immortality. When Brahmá is about to offer a boon to Kumbhakarṇa, the gods interpose, as, they say, he had eaten seven Apsarases and ten followers of Indra, besides rishis and men; and beg that under the guise of a boon stupefaction may be inflicted on him. Brahmá thinks on Sarasvatí, who arrives and, by Brahmá's command, enters into Kumbhakarṇa's mouth that she may speak for him. Under this influence he asks that he may receive the boon of sleeping for many years, which is granted. When however Sarasvatí has left him, and he recovers his own consciousness, he perceives that he has been deluded. Kuvera by his father's advice, gives up the city of Lanká to Rávaṇ."[1031] Rávaṇa marries (Sect. 12) Mandodarí the beautiful daughter of the Asur Maya whose name has several times occurred in the Rámáyan as that of an artist of wonderful skill. She bears a son Meghanáda or the Roaring Cloud who was afterwards named Indrajít from his victory over the sovereign of the skies. The conquest of Kuvera, and the acquisition of the magic self-moving chariot which has done much service in the Rámáyan, form the subject of sections XIII., XIV. and XV. "The rather pretty story of Vedavatí is related in the seventeenth section, as follows: Rávaṇa in the course of his progress through the world, comes to the forest on the Himálaya, where he sees a damsel of brilliant beauty, but in ascetic garb, of whom he straightway becomes enamoured. He tells her that such an austere life is unsuited to her youth and attractions, and asks who she is and why she is leading an ascetic existence. She answers that she is called Vedavatí, and is the vocal daughter of Vṛihaspati's son, the rishi Kuśadhwaja, sprung from him during his constant study of the Veda. The gods, gandharvas, etc., she says, wished that she should choose a husband, but her father would give her to no one else than to Vishṇu, the lord of the world, whom he desired for his son-in-law. Vedavatí then proceeds: 'In order that I may fulfil this desire of my father in respect of Náráyaṇa, I wed him with my heart. Having entered into this engagement I practise great austerity. Náráyaṇa and no other than he, Purushottama, is my husband. From the desire of obtaining him, I resort to this severe observance.' Rávaṇa's passion is not in the least diminished by this explanation and he urges that it is the old alone who should seek to become distinguished by accumulating merit through austerity, prays that she who is so young and beautiful shall become his bride; and boasts that he is superior to Vishṇu. She rejoins that no one but he would thus contemn that deity. On receiving this reply he touches the hair of her head with the tip of his finger. She is greatly incensed, and forthwith cuts off her hair and tells him that as he has so insulted her, she cannot continue to live, but will enter into the fire before his eyes. She goes on 'Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction. For a man of evil desire cannot be slain by a woman; and the merit of my austerity would be lost if I were to launch a curse against thee. But if I have performed or bestowed or sacrificed aught may I be born the virtuous daughter, not produced from the womb, of a righteous man.' Having thus spoken she entered the blazing fire. Then a shower of celestial flowers fell (from every part of the sky). It is she, lord, who, having been Vedavatí in the Krita age, has been born (in the Treta age) as the daughter of the king of the Janakas, and (has become) thy [Ráma's] bride; for thou art the eternal Vishṇu. The mountain-like enemy who was [virtually] destroyed before by her wrath, has now been slain by her having recourse to thy superhuman energy." On this the commentator remarks: "By this it is signified that Sítá was the principal cause of Rávaṇa's death; but the function of destroying him is ascribed to Ráma." On the words, "thou art Vishṇu," in the preceding verse the same commentator remarks: "By this it is clearly affirmed that Sítá was Lakshmí." This is what Paráśara says: "In the god's life as Ráma, she became Sítá, and in his birth as Krishṇa [she became] Rukminí."[1032]

In the following section (XVIII.) "Rávaṇa is described as violently interrupting a sacrifice which is being performed by king Marutta, and the assembled gods in terror assume different shapes to escape; Indra becomes a peacock, Yáma a crow, Kuvera a lizard, and Varuṇa a swan; and each deity bestows a boon on the animal he had chosen. The peacock's tail recalls Indra's thousand eyes; the swan's colour becomes white, like the foam of the ocean (Varuṇa being its lord); the lizard obtains a golden colour; and the crow is never to die except when killed by a violent death, and the dead are to enjoy the funeral oblations when they have been devoured by the crows.”[1033]

Rávaṇ then attacks Arjuna or Kárttavírya the mighty king of Máhishmati on the banks of the Narmadá, and is defeated, captured and imprisoned by Arjuna. At the intercession of Pulastya (Sect. XXII.) he is released from his bonds. He then visits Kishkindhá where he enters into alliance with Báli the King of the Vánars: “We will have all things in common,” says Rávaṇ, “dames, sons, cities and kingdoms, food, vesture, and all delights.” His next exploit is the invasion of the kingdom of departed spirits and his terrific battle with the sovereign Yáma. The poet in his description of these regions with the detested river with waves of blood, the dire lamentations, the cries for a drop of water, the devouring worm, all the tortures of the guilty and the somewhat insipid pleasures of the just, reminds one of the scenes in the under world so vividly described by Homer, Virgil, and Dante. Yáma is defeated (Sect. XXVI.) by the giant, not so much by his superior power as because at the request of Brahmá Yáma refrains from smiting with his deadly weapon the Rákshas enemy to whom that God had once given the promise that preserved him. In the twenty-seventh section Rávaṇ goes “under the earth into Pátála the treasure-house of the waters inhabited by swarms of serpents and Daityas, and well defended by Varuṇ.” He subdues Bhogavatí the city ruled by Vásuki and reduces the Nágas or serpents to subjection. He penetrates even to the imperial seat of Varuṇ. The God himself is absent, but his sons come forth and do battle with the invader. The giant is victorious and departs triumphant. The twenty-eighth section gives the details of a terrific battle between Rávaṇ and Mándhátá King of Ayodhyá, a distinguished ancestor of Ráma. Supernatural weapons are employed on both sides and the issue of the conflict is long doubtful. But at last Mándhátá prepares to use the mighty weapon “acquired by severe austerities through the grace and favour of Rudra.” The giant would inevitably have been slain. But two pre-eminent Munis Pulastya and Gálava beheld the fight through the power given by contemplation, and with words of exhortation they parted King Mándhátá and the sovereign of the Rákshases. Rávaṇ at last (Sect. XXXII.) returns homeward carrying with him in his car Pushpak the virgin daughters of kings, of Rishis, of Daityas, and Gandharvas whom he has seized upon his way. The thirty-sixth section describes a battle with Indra, in which the victorious Meghanáda son of the giant, makes the King of the Gods his prisoner, binds him with his magic art, and carries him away (Sect. XXVII.) in triumph to Lanká. Brahmá intercedes (Sect. XXXVIII.) and Indrajít releases his prisoner on obtaining in return the boon that sacrifice to the Lord of Fire shall always make him invincible in the coming battle. In sections XXXIX., XL, “we have a legend related to Ráma by the sage Agastya to account for the stupendous strength of the monkey Hanumán, as it had been described in the *Rámáyaṇa*. Rama naturally wonders (as perhaps many readers of the *Rámáyaṇa* have done since) why a monkey of such marvellous power and prowess had not easily overcome Báli and secured the throne for his friend Sugríva. Agastya replies that Hanumán was at that time under a curse from a Rishi, and consequently was not conscious of his own might.”[1034] The whole story of the marvellous Vánar is here given at length, but nothing else of importance is added to the tale already given in the Rámáyaṇa. The Rishis or saints then (Sect. XL.) return to their celestial seats, and the Vánars, Rákshases and bears also (Sect. XLIII.) take their departure. The chariot Pushpak is restored to its original owner Kuvera, as has already been related in the Rámáyaṇ.

The story of Ráma and Sítá is then continued, and we meet with matter of more human interest. The winter is past and the pleasant spring-time is come, and Ráma and Sítá sit together in the shade of the Aśoka trees happy as Indra and Śachí when they drink in Paradise the nectar of the Gods. “Tell me, my beloved,” says Ráma, “for thou wilt soon be a mother, hast thou a wish in thy heart for me to gratify?” And Sítá smiles and answers: “I long, O son of Raghu, to visit the pure and holy hermitages on the banks of the Ganges and to venerate the feet of the saints who there perform their rigid austerities and live on roots and berries. This is my chief desire, to stand within the hermits’ grove were it but for a single day.” And Ráma said: “Let not the thought trouble thee: thou shalt go to the grove of the ascetics.” But slanderous tongues have been busy in

Ayodhyá, and Sítá has not been spared. Ráma hears that the people are lamenting his blind folly in taking back to his bosom the wife who was so long a captive in the palace of Rávaṇ. Ráma well knows her spotless purity in thought, word, and deed, and her perfect love of him; but he cannot endure the mockery and the shame and resolves to abandon his unsuspecting wife. He orders the sad but still obedient Lakshmaṇ to convey her to the hermitage which she wishes to visit and to leave her there, for he will see her face again no more. They arrive at the hermitage, and Lakshmaṇ tells her all. She falls fainting on the ground, and when she recovers her consciousness sheds some natural tears and bewails her cruel and undeserved lot. But she resolves to live for the sake of Ráma and her unborn son, and she sends by Lakshmaṇ a dignified message to the husband who has forsaken her: "I grieve not for myself," she says "because I have been abandoned on account of what the people say, and not for any evil that I have done. The husband is the God of the wife, the husband is her lord and guide; and what seems good unto him she should do even at the cost of her life."

Sítá is honourably received by the saint Válmíki himself, and the holy women of the hermitage are charged to entertain and serve her. In this calm retreat she gives birth to two boys who receive the names of Kuśa and Lava. They are carefully brought up and are taught by Válmíki himself to recite the Rámáyaṇ. The years pass by: and Ráma at length determines to celebrate the Aśvamedha or Sacrifice of the Steed. Válmíki, with his two young pupils, attends the ceremony, and the unknown princes recite before the delighted father the poem which recounts his deeds. Ráma inquires into their history and recognizes them as his sons. Sítá is invited to return and solemnly affirm her innocence before the great assembly.

"But Sítá's heart was too full; this second ordeal was beyond even her power to submit to, and the poet rose above the ordinary Hindu level of women when he ventured to paint her conscious purity as rebelling: 'Beholding all the spectators, and clothed in red garments, Sítá clasping her hands and bending low her face, spoke thus in a voice choked with tears: "as I, even in mind, have never thought of any other than Ráma, so may Mádhaví the goddess of Earth, grant me a hiding-place.” As Sítá made this oath, lo! a marvel appeared. Suddenly cleaving the earth, a divine throne of marvellous beauty rose up, borne by resplendent dragons on their heads: and seated on it, the goddess of Earth, raising Sítá with her arm, said to her, “Welcome to thee!” and placed her by her side. And as the queen, seated on the throne, slowly descended to Hades, a continuous shower of flowers fell down from heaven on her head.’[1035]“

“Both the great Hindu epics thus end in disappointment and sorrow. In the *Mahábhárata* the five victorious brothers abandon the hardly won throne to die one by one in a forlorn pilgrimage to the Himálaya; and in the same way Ráma only regains his wife, after all his toils, to lose her. It is the same in the later Homeric cycle — the heroes of the *Iliad* perish by ill-fated deaths. And even Ulysses, after his return to Ithaca, sets sail again to Thesprotia, and finally falls by the hand of his own son. But in India and Greece alike this is an afterthought of a self-conscious time, which has been subsequently added to cast a gloom on the strong cheerfulness of the heroic age.”[1036]

“The termination of Ráma’s terrestrial career is thus told in Sections 116 ff. of the Uttarakáṇḍa. Time, in the form of an ascetic, comes to his palace gate, and asks, as the messenger of the great rishi (Brahmá) to see Ráma. He is admitted and received with honour, but says, when he is asked what he has to communicate, that his message must be delivered in private, and that any one who witnesses the interview is to lose his life. Ráma informs Lakshmaṇ of all this, and desires him to stand outside. Time then tells Ráma that he has been sent by Brahmá, to say that when he (Ráma, *i.e.* Vishṇu) after destroying the worlds was sleeping on the ocean, he had formed him (Brahmá) from the lotus springing from his navel, and committed to him the work of creation; that he (Brahmá) had then entreated Ráma to assume the function of Preserver, and that the latter had in consequence become Vishṇu, being born as the son of Aditi, and had determined to deliver mankind by destroying Rávaṇa, and to live on earth ten thousand and ten hundred years; that period, adds Time, was now on the eve of expiration, and Ráma could either at his pleasure prolong his stay on earth, or ascend to heaven and rule over the gods. Ráma replies, that he had been born for the good of the three worlds, and would now return to the place whence he had come, as it was his function to fulfil the purposes of the gods. While they are speaking the irritable rishi Durvásas comes, and insists on seeing Ráma immediately, under a threat, if refused, of cursing Ráma and all his family."

Lakshmaṇ, preferring to save his kinsman, though knowing that his own death must be the consequence of interrupting the interview of Ráma with Time, enters the palace and reports the rishi's message to Ráma. Ráma comes out, and when Durvásas has got the food he wished, and departed, Ráma reflects with great distress on the words of Time, which require that Lakshmaṇ should die. Lakshmaṇ however exhorts Ráma not to grieve, but to abandon him and not break his own promise. The counsellors concurring in this advice, Ráma abandons Lakshmaṇ, who goes to the river Sarayú, suppresses all his senses, and is conveyed bodily by Indra to heaven. The gods are delighted by the arrival of the fourth part of Vishṇu. Ráma then resolves to install Bharata as his successor and retire to the forest and follow Lakshmaṇ. Bharata however refuses the succession, and determines to accompany his brother. Ráma's subjects are filled with grief, and say they also will follow him wherever he goes. Messengers are sent to Śatrughna, the other brother, and he also resolves to accompany Ráma; who at length sets out in procession from his capital with all the ceremonial appropriate to the "great departure," silent, indifferent to external objects, joyless, with Śrí on his right, the goddess Earth on his left, Energy in front, attended by all his weapons in human shapes, by the Vedas in the forms of Bráhmans, by the Gáyatrí, the Omkára, the Vashaṭkára, by rishis, by his women, female slaves, eunuchs, and servants. Bharata with his family, and Śatrughna, follow together with Bráhmans bearing the sacred fire, and the whole of the people of the country, and even with animals, etc., *etc.* Ráma, with all these attendants, comes to the banks of the Sarayú. Brahmá, with all the gods and innumerable celestial cars, now appears, and all the sky is refulgent with the divine splendour. Pure and fragrant breezes blow, a shower of flowers falls. Ráma enters the waters of the Sarayú; and Brahmá utters a voice from the sky, saying: "Approach, Vishṇu; Rághava, thou hast happily arrived, with thy godlike brothers. Enter thine own body as Vishṇu or the eternal ether. For thou art the abode of the worlds: no one comprehends thee, the inconceivable and imperishable, except the large-eyed Máyá thy primeval spouse.” Hearing these words, Ráma enters the glory of Vishṇu with his body and his followers. He then asks Brahmá to find an abode for the people who had accompanied him from devotion to his person, and Brahmá appoints them a celestial residence accordingly.[1037]

ADDITIONAL NOTES.

Queen Fortune.

“A curious festival is celebrated in honour of this divinity (Lakshmî) on the fifth lunar day of the light half of the month Mâgha (February), when she is identified with Saraswatí the consort of Brahmá, and the goddess of learning. In his treatise on festivals, a great modern authority, Raghunandana, mentions, on the faith of a work called *Samvatsara-sandipa*, that Lakshmî is to be worshipped in the forenoon of that day with flowers, perfumes, rice, and water; that due honour is to be paid to inkstand and writing-reed, and no writing to be done. Wilson, in his essay on the *Religious Festivals of the Hindus* (works, vol. ii, p. 188. ff.) adds that on the morning of the 2nd February, the whole of the pens and inkstands, and the books, if not too numerous and bulky, are collected, the pens or reeds cleaned, the inkstands scoured, and the books wrapped up in new cloth, are arranged upon a platform, or a sheet, and strewn over with flowers and blades of young barley, and that no flowers except white are to be offered. After performing the necessary rites, … all the members of the family assemble and make their prostrations; the books, the pens, and ink having an entire holiday; and should any emergency require a written communication on the day dedicated to the divinity of scholarship, it is done with chalk or charcoal upon a black or white board.”

Chambers’s Encyclopædia. *Lakshmî.*

Indra.

“The Hindu Jove or Jupiter Tonans, chief of the secondary deities. He presides over swarga or paradise, and is more particularly the god of the atmosphere and winds. He is also regent of the east quarter of the sky. As chief of the deities he is called Devapati, Devadeva, Surapati, etc.; as lord of the atmosphere Divaspati; as lord of the eight Vasus or demigods, Fire, etc., Vásava; as breaking cities into fragments, Purandara, Puranda; as lord of a hundred sacrifices (the performance of a hundred Aśvamedhas elevating the sacrificer to the rank of Indra) Śatakratu, Śatamakha; as having a thousand eyes, Sahasráksha; as husband of Śachí, Śachípati. His wife is called Śachí, Indráṇí, Sakráṇí, Maghoni, Indraśakti, Pulomajá, and Paulomí. His son is Jayanta. His pleasure garden or elysium is Nandana; his city, Amarávatí; his palace, Vaijayanta; his horse, Uchchaihśravas, his elephant, Airávata; his charioteer, Mátali."

Professor M. Williams's English-Sanskrit Dictionary. *Indra*.

Vishnu.

"The second person of the Hindu triad, and the most celebrated and popular of all the Indian deities. He is the personification of the preserving power, and became incarnate in nine different forms, for the preservation of mankind in various emergencies. Before the creation of the universe, and after its temporary annihilation, he is supposed to sleep on the waters, floating on the serpent Śesha, and is then identified with Náráyaṇa. Brahmá, the creator, is fabled to spring at that time from a lotus which grows from his navel, whilst thus asleep.… His ten avatárs or incarnations are:

"1. The Matsya, or fish. In this avatár Vishṇu descended in the form of a fish to save the pious king Satyavrata, who with the seven Rishis and their wives had taken refuge in the ark to escape the deluge which then destroyed the earth. 2, The Kúrma, or Tortoise. In this he descended in the form of a tortoise, for the purpose of restoring to man some of the comforts lost during the flood. To this end he stationed himself at the bottom of the ocean, and allowed the point of the great mountain Mandara to be placed upon his back, which served as a hard axis, whereon the gods and demons, with the serpent Vásuki twisted round the mountain for a rope, churned the waters for the recovery of the amrita or nectar, and fourteen other sacred things. 3. The Varáha, or Boar. In this he descended in the form of a boar to rescue the earth from the power of a demon called ‘golden-eyed,’ Hiraṇyáksha. This demon had seized on the earth and carried it with him into the depths of the ocean. Vishṇu dived into the abyss, and after a contest of a thousand years slew the monster. 4. The Narasinha, or Manlion. In this monstrous shape of a creature half-man, half-lion, Vishṇu delivered the earth from the tyranny of an insolent demon called Hiraṇyakaśipu. 5. Vámana, or Dwarf. This avatár happened in the second age of the Hindús or Tretáyug, the four preceding are said to have occurred in the first or Satyayug; the object of this avatár was to trick Bali out of the dominion of the three worlds. Assuming the form of a wretched dwarf he appeared before the king and asked, as a boon, as much land as he could pace in three steps. This was granted; and Vishṇu immediately expanding himself till he filled the world, deprived Bali at two steps of heaven and earth, but in consideration of some merit, left Pátála still in his dominion. 6. Paraśuráma. 7. Rámchandra. 8. Krishṇa, or according to some Balaráma. 9. Buddha. In this avatár Vishṇu descended in the form of a sage for the purpose of making some reform in the religion of the Brahmins, and especially to reclaim them from their proneness to animal sacrifice. Many of the Hindús will not allow this to have been an incarnation of their favourite god. 10. Kalki, or White Horse. This is yet to come. Vishṇu mounted on a white horse, with a drawn scimitar, blazing like a comet, will, according to prophecy, end this present age, *viz.* the fourth or Kaliyug, by destroying the world, and then renovating creation by an age of purity.”

William’s Dictionary. *Vishṇu.*

Siva.

“A celebrated Hindú God, the Destroyer of creation, and therefore the most formidable of the Hindú Triad. He also personifies reproduction, since the Hindú philosophy excludes the idea of total annihilation without subsequent regeneration. Hence he is sometimes confounded with Brahmá, the creator or first person of the Triad. He is the particular God of the Tántrikas, or followers of the books called Tantras. His worshippers are termed Śaivas, and although not so numerous as the Vaishṇavas, exalt their god to the highest place in the heavens, and combine in him many of the attributes which properly belong to the other deities. According to them Śiva is Time, Justice, Fire, Water, the Sun, the Destroyer and Creator. As presiding over generation, his type is the Linga, or Phallus, the origin probably of the Phallic emblem of Egypt and Greece. As the God of generation and justice, which latter character he shares with the god Yama, he is represented riding a white bull. His own colour, as well as that of the bull, is generally white, referring probably to the unsullied purity of Justice. His throat is dark-blue; his hair of a light reddish colour, and thickly matted together, and gathered above his head like the hair of an ascetic. He is sometimes seen with two hands, sometimes with four, eight, or ten, and with five faces. He has three eyes, one being in the centre of his forehead, pointing up and down. These are said to denote his view of the three divisions of time, past, present, and future. He holds a trident in his hand to denote, as some say, his relationship to water, or according to others, to show that the three great attributes of Creator, Destroyer, and Regenerator are combined in him. His loins are enveloped in a tiger's skin. In his character of Time, he not only presides over its extinction, but also its astronomical regulation. A crescent or half-moon on his forehead indicates the measure of time by the phases of the moon; a serpent forms one of his necklaces to denote the measure of time by years, and a second necklace of human skulls marks the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He is often represented as entirely covered with serpents, which are the emblems of immortality. They are bound in his hair, round his neck, wrists, waist, arms and legs; they serve as rings for his fingers, and earrings for his ears, and are his constant companions. Śiva has more than a thousand names which are detailed at length in the sixty-ninth chapter of the Śiva Puráṇa." — Williams's Dictionary, *Śiva*.

Apsarases.

“Originally these deities seem to have been personifications of the vapours which are attracted by the sun, and form into mist or clouds: their character may be thus interpreted in the few hymns of the Rigveda where mention is made of them. At a subsequent period when the Gandharva of the Rigveda who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life; thus in the *Yajurveda* Sunbeams are called the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas connected with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the Apsarasas of the Gandharva Wind, *etc.* etc. … In the last Mythological epoch when the Gandharvas have saved from their elementary nature merely so much as to be musicians in the paradise of Indra, the Apsarasas appear among other subordinate deities which share in the merry life of Indra’s heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the Rigveda, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would otherwise have acquired through unbroken austerities.” — Goldstücker’s *Sanskrit Dictionary*.

Vishnu’s Incarnation As Ráma.

“Here is described one of the *avatárs*, descents or manifestations of Vishṇu in a visible form. The word *avatár* signifies literally *descent*. The *avatár* which is here spoken of, that in which, according to Indian traditions, Vishṇu descended and appeared upon earth in the corporeal form of Ráma, the hero of the Rámáyana, is the seventh in the series of Indian *avatárs*. Much has been said before now of these avatárs, and through deficient knowledge of the ideas and doctrines of India, they have been compared to the sublime dogma of the Christian Incarnation. This is one of the grossest errors that ignorance of the ideas and beliefs of a people has produced. Between the *avatárs* of India and the Christian Incarnation there is such an immensity of difference that it is impossible to find any reasonable analogy that can approximate them. The idea of the *avatárs* is intimately united with that of the Trimúrti; the bond of connection between these two ideas is an essential notion common to both, the notion of Vishṇu. What is the Trimúrti? I have already said that it is composed of three Gods, Brahmá (masculine), Vishṇu the God of *avatárs*, and Śiva. These three Gods, who when reduced to their primitive and most simple expression are but three cosmogonical personifications, three powers or forces of nature, these Gods, I say, are here found, according to Indian doctrines, entirely external to the true God of India, or Brahma in the neuter gender. Brahma is alone, unchangeable in the midst of creation: all emanates from him, he comprehends all, but he remains extraneous to all: he is Being and the negation of beings. Brahma is never worshipped; the indeterminate Being is never invoked; he is inaccessible to the prayers as the actions of man; humanity, as well as nature, is extraneous to him. External to Brahma rises the Trimúrti, that is to say, Brahmá (masculine) the power which creates, Vishṇu the power which preserves, and Śiva the power which destroys: theogony here commences at the same time with cosmogony. The three divinities of the Trimúrti govern the phenomena of the universe and influence all nature. The real God of India is by himself without power; real efficacious power is attributed only to three divinities who exist externally to him. Brahmá, Vishṇu, and Śiva, possessed of qualities in part contradictory and attributes that are mutually exclusive, have no other accord or harmony than that which results from the power of things itself, and which is found external to their own thoughts. Such is the Indian Trimúrti. What an immense difference between this Triad and the wonderful Trinity of Christianity! Here there is only one God, who created all, provides for all, governs all. He exists in three Persons equal to one another, and intimately united in one only infinite and eternal substance. The Father represents the eternal thought and the power which created, the Son infinite love, the Holy Spirit universal sanctification. This one and triune God completes by omnipotent power the great work of creation which, when it has come forth from His hands, proceeds in obedience to the laws which He has given it, governed with certain order by His infinite providence.

"The immense difference between the Trimúrti of India and the Christian Trinity is found again between the *avatárs* of Vishṇu and the Incarnation of Christ. The *avatár* was effected altogether externally to the Being who is in India regarded as the true God. The manifestation of one essentially cosmogonical divinity wrought for the most part only material and cosmogonical prodigies. At one time it takes the form of the gigantic tortoise which sustains Mount Mandar from sinking in the ocean; at another of the fish which raises the lost Veda from the bottom of the sea, and saves mankind from the waters. When these *avatárs* are not cosmogonical they consist in some protection accorded to men or Gods, a protection which is neither universal nor permanent. The very manner in which the *avatár* is effected corresponds to its material nature, for instance the mysterious vase and the magic liquor by means of which the *avatár* here spoken of takes place. What are the forms which Vishṇu takes in his descents? They are the simple forms of life; he becomes a tortoise, a boar, a fish, but he is not obliged to take the form of intelligence and liberty, that is to say, the form of man. In the *avatár* of Vishṇu is discovered the inpress of pantheistic ideas which have always more or less prevailed in India. Does the *avatár* produce a permanent and definitive result in the world? By no means. It is renewed at every catastrophe either of nature or man, and its effects are only transitory.... To sum up then, the Indian *avatár* is effected externally to the true God of India, to Brahma; it has only a cosmogonical or historical mission which is neither lasting nor decisive; it is accomplished by means of strange prodigies and magic transformations; it may assume promiscuously all the forms of life; it may be repeated indefinitely. Now let the whole of this Indian idea taken from primitive tradition be compared with the Incarnation of Christ and it will be seen that there is between the two an irreconcilable difference. According to the doctrines of

Christianity the Everlasting Word, Infinite Love, the Son of God, and equal to Him, assumed a human body, and being born as a man accomplished by his divine act the great miracle of the spiritual redemption of man. His coming had for its sole object to bring erring and lost humanity back to Him; this work being accomplished, and the divine union of men with God being re-established, redemption is complete and remains eternal.

"The superficial study of India produced in the last century many erroneous ideas, many imaginary and false parallels between Christianity and the Brahmanical religion. A profounder knowledge of Indian civilization and religion, and philological studies enlarged and guided by more certain principles have dissipated one by one all those errors. The attributes of the Christian God, which by one of those intellectual errors, which Vico attributes to the vanity of the learned, had been transferred to Vishṇu, have by a better inspired philosophy been reclaimed for Christianity, and the result of the two religions, one immovable and powerless, the other diffusing itself with all its inherent force and energy, has shown further that there is a difference, a real opposition, between the two principles." — Gorresio.

Kusa and Lava.

As the story of the banishment of Sítá and the subsequent birth in Válmíki's hermitage of Kuśa and Lava the rhapsodists of the Rámáyan, is intimately connected with the account in the introductory cantos of Válmíki's composition of the poem, I shall, I trust, be pardoned for extracting it from my rough translation of Kálidása's Raghuvaṇśa, parts only of which have been offered to the public.

"Then, day by day, the husband's hope grew high,
Gazing with love on Sítá's melting eye:
With anxious care he saw her pallid cheek,
And fondly bade her all her wishes speak.
"Once more I fain would see," the lady cried,

“The sacred groves that rise on Gangá’s side,

Where holy grass is ever fresh and green,
And cattle feeding on the rice are seen:
There would I rest awhile, where once I strayed
Linked in sweet friendship to each hermit maid.”
And Ráma smiled upon his wife, and sware,
With many a tender oath, to grant her prayer.
It chanced, one evening, from a lofty seat
He viewed Ayodhyá stretched before his feet:
He looked with pride upon the royal road
Lined with gay shops their glittering stores that showed,
He looked on Sarjú’s silver waves, that bore
The light barks flying with the sail and oar;
He saw the gardens near the town that lay,
Filled with glad citizens and boys at play.
Then swelled the monarch’s bosom with delight,
And his heart triumphed at the happy sight.
He turned to Bhadra, standing by his side, —
Upon whose secret news the king relied. —
And bade him say what people said and thought
Of all the exploits that his arm had wrought.
The spy was silent, but, when questioned still,
Thus spake, obedient to his master’s will:
“For all thy deeds in peace and battle done
The people praise thee, King, except for one:
This only act of all thy life they blame, —
Thy welcome home of her, thy ravished dame.”
Like iron yielding to the iron’s blow,
Sank Ráma, smitten by those words of woe.
His breast, where love and fear for empire vied,

Swayed, like a rapid swing, from side to side.
Shall he this rumour scorn, which blots his life,
Or banish her, his dear and spotless wife?
But rigid Duty left no choice between
His perilled honour and his darling queen.
Called to his side, his brothers wept to trace
The marks of anguish in his altered face.
No longer bright and glorious as of old,
He thus addressed them when the tale was told:
“Alas! my brothers, that my life should blot
The fame of those the Sun himself begot:
As from the labouring cloud the driven rain
Leaves on the mirror’s polished face a stain.
E’en as an elephant who loathes the stake
And the strong chain he has no power to break,
I cannot brook this cry on every side,
That spreads like oil upon the moving tide.
I leave the daughter of Videha’s King,
And the fair blossom soon from her to spring,

As erst, obedient to my sire’s command,
I left the empire of the sea-girt land.
Good is my queen, and spotless; but the blame
Is hard to bear, the mockery and the shame.
Men blame the pure Moon for the darkened ray,
When the black shadow takes the light away.
And, O my brothers, if ye wish to see
Ráma live long from this reproach set free,
Let not your pity labour to control
The firm sad purpose of his changeless soul.”
Thus Ráma spake. The sorrowing brothers heard

His stern resolve, without an answering word;
For none among them dared his voice to raise,
That will to question: — and they could not praise.
“Beloved brother,” thus the monarch cried
To his dear Lakshmaṇ, whom he called aside. —
Lakshmaṇ, who knew no will save his alone
Whose hero deeds through all the world were known: —
“My queen has told me that she longs to rove
Beneath the shade of Saint Válmíki’s grove:
Now mount thy car, away my lady bear;
Tell all, and leave her in the forest there.”
The car was brought, the gentle lady smiled,
As the glad news her trusting heart beguiled.
She mounted up: Sumantra held the reins;
And forth the coursers bounded o’er the plains.
She saw green fields in all their beauty dressed,
And thanked her husband in her loving breast.
Alas! deluded queen! she little knew
How changed was he whom she believed so true;
How one she worshipped like the Heavenly Tree
Could, in a moment’s time, so deadly be.
Her right eye throbbed, — ill-omened sign, to tell
The endless loss of him she loved so well,
And to the lady’s saddening heart revealed
The woe that Lakshmaṇ, in his love, concealed.
Pale grew the bloom of her sweet face, — as fade
The lotus blossoms, — by that sign dismayed.
“Oh, may this omen,” — was her silent prayer, —
“No grief to Ráma or his brothers bear!”
When Lakshmaṇ, faithful to his brother, stood
Prepared to leave her in the distant wood,

The holy Gangá, flowing by the way,
Raised all her hands of waves to bid him stay.
At length with sobs and burning tears that rolled
Down his sad face, the king's command he told;
As when a monstrous cloud, in evil hour,

Rains from its labouring womb a stony shower.
She heard, she swooned, she fell upon the earth,
Fell on that bosom whence she sprang to birth.
As, when the tempest in its fury flies,
Low in the dust the prostrate creeper lies,
So, struck with terror sank she on the ground,
And all her gems, like flowers, lay scattered round.
But Earth, her mother, closed her stony breast,
And, filled with doubt, denied her daughter rest.
She would not think the Chief of Raghu's race
Would thus his own dear guiltless wife disgrace.
Stunned and unconscious, long the lady lay,
And felt no grief, her senses all astray.
But gentle Lakshmaṇ, with a brother's care,
Brought back her sense, and with her sense, despair.
But not her wrongs, her shame, her grief, could wring
One angry word against her lord the King:
Upon herself alone the blame she laid,
For tears and sighs that would not yet be stayed.
To soothe her anguish Lakshmaṇ gently strove;
He showed the path to Saint Válmíki's grove;
And craved her pardon for the share of ill
He wrought, obedient to his brother's will.
"O, long and happy, dearest brother, live!
I have to praise," she cried, "and not forgive:

To do his will should be thy noblest praise;
As Vishṇu ever Indra's will obeys.
Return, dear brother: on each royal dame
Bestow a blessing in poor Sítá's name,
And bid them, in their love, kind pity take
Upon her offspring, for the father's sake.
And speak my message in the monarch's ear,
The last last words of mine that he shall hear:
"Say, was it worthy of thy noble race
Thy guiltless queen thus lightly to disgrace?
For idle tales to spurn thy faithful bride,
Whose constant truth the searching fire had tried?
Or may I hope thy soul refused consent,
And but thy voice decreed my banishment?
Hope that no care could turn, no love could stay
The lightning stroke that falls on me to-day?
That sins committed in the life that's fled
Have brought this evil on my guilty head?
Think not I value now my widowed life,
Worthless to her who once was Ráma's wife.
I only live because I hope to see
The dear dear babe that will resemble thee.
And then my task of penance shall be done,

With eyes uplifted to the scorching sun;
So shall the life that is to come restore
Mine own dear husband, to be lost no more."
And Lakshmaṇ swore her every word to tell,
Then turned to go, and bade the queen farewell.
Alone with all her woes, her piteous cries
Rose like a butchered lamb's that struggling dies.

The reverend sage who from his dwelling came
For sacred grass and wood to feed the flame,
Heard her loud shrieks that rent the echoing wood,
And, quickly following, by the mourner stood.
Before the sage the lady bent her low,
Dried her poor eyes, and strove to calm her woe.
With blessings on her hopes the blameless man
In silver tones his soothing speech began:
“First of all faithful wives, O Queen, art thou;
And can I fail to mourn thy sorrows now?
Rest in this holy grove, nor harbour fear
Where dwell in safety e’en the timid deer.
Here shall thine offspring safely see the light,
And be partaker of each holy rite.
Here, near the hermits’ dwellings, shall thou lave
Thy limbs in Tonse’s sin-destroying wave,
And on her isles, by prayer and worship, gain
Sweet peace of mind, and rest from care and pain.
Each hermit maiden with her sweet soft voice,
Shall soothe thy woe, and bid thy heart rejoice:
With fruit and early flowers thy lap shall fill,
And offer grain that springs for us at will.
And here, with labour light, thy task shall be
To water carefully each tender tree,
And learn how sweet a nursing mother’s joy
Ere on thy bosom rest thy darling boy.…”
That very night the banished Sítá bare
Two royal children, most divinely fair.…
The saint Válmíki, with a friend’s delight,
Graced Sítá’s offspring with each holy rite.
Kuśa and Lava — such the names they bore —

Learnt, e’en in childhood, all the Vedas’ lore;
And then the bard, their minstrel souls to train,
Taught them to sing his own immortal strain.
And Ráma’s deeds her boys so sweetly sang,
That Sítá’s breast forgot her bitterest pang.…

Then Sítá’s children, by the saint’s command,
Sang the Rámáyan, wandering through the land.
How could the glorious poem fail to gain
Each heart, each ear that listened to the strain!
So sweet each minstrel’s voice who sang the praise
Of Ráma deathless in Válmíki’s lays.
Ráma himself amid the wondering throng
Marked their fair forms, and loved the noble song,
While, still and weeping, round the nobles stood,
As, on a windless morn, a dewy wood.
On the two minstrels all the people gazed,
Praised their fair looks and marvelled as they praised;
For every eye amid the throng could trace
Ráma’s own image in each youthful face.
Then spoke the king himself and bade them say
Who was their teacher, whose the wondrous lay.
Soon as Válmíki, mighty saint, he saw,
He bowed his head in reverential awe.
“These are thy children” cried the saint, “recall
Thine own dear Sítá, pure and true through all.”
“O holy father,” thus the king replied,
“The faithful lady by the fire was tried;
But the foul demon’s too successful arts
Raised light suspicions in my people’s hearts.
Grant that their breasts may doubt her faith no more,

And thus my Sítá and her sons restore."
Raghuvaṇśa Cantos XIV, XV.

Parasuráma, Page 87.

"He cleared the earth thrice seven times of the Kshatriya caste, and filled with their blood the five large lakes of Samanta, from which he offered libations to the race of Bhrigu. Offering a solemn sacrifice to the King of the Gods Paraśuráma presented the earth to the ministering priests. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides; and in this manner was there enmity between him and the race of the Kshatriyas, and thus was the whole earth conquered by Paraśuráma." The destruction of the Kshatriyas by Paraśuráma had been provoked by the cruelty of the Kshatriyas. *Chips from a German Workshop*, *Vol.* II. p. 334.

The scene in which he appears is probably interpolated for the sake of making him declare Ráma to be Vishṇu. "Herr von Schlegel has often remarked to me," says Lassen, "that without injuring the connexion of the story all the chapters [of the Rámáyan] might be omitted in which Ráma is regarded as an incarnation of Vishṇu. In fact, where the incarnation of Vishṇu as the four sons of Daśaratha is described, the great sacrifice is already ended, and all the priests remunerated at the termination, when the new sacrifice begins at which the Gods appear, then withdraw, and then first propose the incarnation to Vishṇu. If it had been an original circumstance of the story, the Gods would certainly have deliberated on the matter earlier, and the celebration of the sacrifice would have continued without interruption." Lassen, *Indische Alterthumskunde, Vol. I.* p. 489.

Yáma, Page 68.

Son of Vivasvat=Jima son of Vivanghvat, the Jamshíd of the later Persians.

Fate, Page 68.

“The idea of fate was different in India from that which prevailed in Greece. In Greece fate was a mysterious, inexorable power which governed men and human events, and from which it was impossible to escape. In India Fate was rather an inevitable consequence of actions done in births antecedent to one’s present state of existence, and was therefore connected with the doctrine of metempsychosis. A misfortune was for the most part a punishment, an expiation of ancient faults not yet entirely cancelled.” Gorresio.

Visvámitra, Page 76.

“Though of royal extraction, Viśvámitra conquered for himself and his family the privileges of a Brahman. He became a Brahman, and thus broke through all the rules of caste. The Brahmans cannot deny the fact, because it forms one of the principal subjects of their legendary poems. But they have spared no pains to represent the exertions of Viśvámitra, in his struggle for Brahmanhood, as so superhuman that no one would easily be tempted to follow his example. No mention is made of these monstrous penances in the Veda, where the struggle between Viśvámitra, the leader of the Kuśikas or Bharatas, and the Brahman Vaśishtha, the leader of the white-robed Tritsus, is represented as the struggle of two rivals for the place of Purohita or chief priest and minister at the court of King Sudás, the son of Pijavana.” *Chips from a German Workshop*, *Vol. II.* p. 336.

Household Gods, Page 102.

“No house is supposed to be without its tutelary divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary and family worship, the *Kuladevatá*, is always one of the leading personages of the Hindu mythology, as Śiva, Vishṇu or Durgá, but the *Grihadevatá* rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the *Sálagrám* stone, sometimes the *tulasi* plant, sometimes a basket with a little rice in it, and sometimes a water-jar — to either of which a brief adoration is daily addressed, most usually by the females of the family. Occasionally small images of Lakshmi or Chaṇdi fulfil the office, or should a snake appear, he is venerated as the guardian of the dwelling. In general, however, in former times, the household deities were regarded as the unseen spirits of ill, the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. Offerings were made to them in the open air, by scattering a little rice with a short formula at the close of all ceremonies to keep them in good humour.

"The household gods correspond better with the genii locorum than with the lares or penates of autiquity."

H. H. Wilson.

Page 107.

Śaivya, a king whom earth obeyed,
Once to a hawk a promise made.

The following is a free version of this very ancient story which occurs more than once in the *Mahábhárat*: The Suppliant Dove.

Chased by a hawk there came a dove
With worn and weary wing,
And took her stand upon the hand
Of Káśí's mighty king.
The monarch smoothed her ruffled plumes
And laid her on his breast,
And cried, "No fear shall vex thee here,
Rest, pretty egg-born, rest!
Fair Káśí's realm is rich and wide,
With golden harvests gay,
But all that's mine will I resign
Ere I my guest betray."

But panting for his half won spoil
The hawk was close behind.
And with wild cry and eager eye
Came swooping down the wind:
“This bird,” he cried, “my destined prize,
’Tis not for thee to shield:
’Tis mine by right and toilsome flight
O’er hill and dale and field.
Hunger and thirst oppress me sore,
And I am faint with toil:
Thou shouldst not stay a bird of prey
Who claims his rightful spoil.
They say thou art a glorious king,
And justice is thy care:
Then justly reign in thy domain,
Nor rob the birds of air.”
Then cried the king: “A cow or deer
For thee shall straightway bleed,
Or let a ram or tender lamb
Be slain, for thee to feed.
Mine oath forbids me to betray
My little twice-born guest:
See how she clings with trembling wings
To her protector’s breast.”
“No flesh of lambs,” the hawk replied,
“No blood of deer for me;
The falcon loves to feed on doves
And such is Heaven’s decree.
But if affection for the dove

Thy pitying heart has stirred,

Let thine own flesh my maw refresh,
Weighed down against the bird.”
He carved the flesh from off his side,
And threw it in the scale,
While women’s cries smote on the skies
With loud lament and wail.
He hacked the flesh from side and arm,
From chest and back and thigh,
But still above the little dove
The monarch’s scale stood high.
He heaped the scale with piles of flesh,
With sinews, blood and skin,
And when alone was left him bone
He threw himself therein.
Then thundered voices through the air;
The sky grew black as night;
And fever took the earth that shook
To see that wondrous sight.
The blessed Gods, from every sphere,
By Indra led, came nigh:
While drum and flute and shell and lute
Made music in the sky.
They rained immortal chaplets down,
Which hands celestial twine,
And softly shed upon his head
Pure Amrit, drink divine.
Then God and Seraph, Bard and Nymph
Their heavenly voices raised,
And a glad throng with dance and song
The glorious monarch praised.
They set him on a golden car

That blazed with many a gem;
Then swiftly through the air they flew,
And bore him home with them.
Thus Káśí's lord, by noble deed,
Won heaven and deathless fame:
And when the weak protection seek
From thee, do thou the same.
Scenes from the Rámáyan, &c.

Page 108.

The ceremonies that attended the consecration of a king (*Abhikshepa lit. Sprinkling over*) are fully described in Goldstücker's Dictionary, from which the following extract is made: "The type of the inauguration ceremony as practised at the Epic period may probably be recognized in the history of the inauguration of *Ráma*, as told in the *Rámáyana*, and in that of the inauguration of *Yudhishṭhira*, as told in the *Mahábháratha*. Neither ceremony is described in these poems with the full detail which is given of the vaidik rite in the *Aitareya-Bráhmaṇam*; but the allusion that Ráma was inaugurated by *Vaśishṭha* and the other Bráhmanas in the same manner as Indra by the Vasus … and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule' … admit of the conclusion that the ceremony was supposed to have taken place in conformity with the vaidik injunction.… As the inauguration of *Ráma* was intended and the necessary preparations for it were made when his father Daśaratha was still alive, but as the ceremony itself, through the intrigues of his step-mother *Kaikeyí*, did not take place then, but fourteen years later, after the death of *Daśaratha*, an account of the preparatory ceremonies is given in the *Ayodhyákáṇḍa* (Book II) as well as in the *Yuddha-Káṇḍa* (Book VI.) of the Rámáyaṇa, but an account of the complete ceremony in the latter book alone. According to the *Ayodhyákáṇḍa*, on the day preceding the intended inauguration

Ráma and his wife *Sítá* held a fast, and in the night they performed this preliminary rite: *Ráma* having made his ablutions, approached the idol of *Náráyaṇa*, took a cup of clarified butter, as the religious law prescribes, made a libation of it into the kindled fire, and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity he lay, silent and composed, together with *Sítá*, on a bed of Kuśa-grass, which was spread before the altar of Vishṇu, until the last watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the meantime the town Ayodhyá had assumed a festive appearance and the inauguration implements had been arranged … golden water-jars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the Ganges and Jumna, as well as from other sacred rivers, tanks, wells, lakes, and from all oceans, honey, curd, clarified butter, fried grain, Kuśa-grass, flowers, milk; besides, eight beautiful damsels, and a splendid furious elephant, golden and silver jars, filled with water, covered with *Udumbara* branches and various lotus flowers, besides a white jewelled *chourie*, a white splendid parasol, a white bull, a white horse, all manner of musical instruments and bards.… In the preceding chapter … there are mentioned *two* white *chouries* instead of one, and all kinds of seeds, perfumes and jewels, a scimitar, a bow, a litter, a golden vase, and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtesans, and besides the eight damsels, professors of divinity, Bráhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town and country-people and the citizens with their train.”

Page 109.

Then with the royal chaplains they
  Took each his place in long array.
  The twice born chiefs, with zealous heed,

Made ready what the rite would need.

"Now about the office of a Purohita (house priest). The gods do not eat the food offered by a king, who has no house-priest (Purohita). Thence the king even when (not) intending to bring a sacrifice, should appoint a Bráhman to the office of house-priest." Haug's *Autareya Bráhmanam. Vol. II. p. 528.*

Page 110.

There by the gate the Sáras screamed.

The Sáras or Indian Crane is a magnificent bird easily domesticated and speedily constituting himself the watchman of his master's house and garden. Unfortunately he soon becomes a troublesome and even dangerous dependent, attacking strangers with his long bill and powerful wings, and warring especially upon "small infantry" with unrelenting ferocity.

Page 120.

My mothers or my sire the king.

All the wives of the king his father are regarded and spoken of by Ráma as his mothers.

Page 125.

Such blessings as the Gods o'erjoyed
Poured forth when Vritra was destroyed.

"Mythology regards Vritra as a demon or Asur, the implacable enemy of Indra, but this is not the primitive idea contained in the name of Vritra. In the hymns of the Veda Vritra appears to be the thick dark cloud which Indra the God of the firmament attacks and disperses with his thunderbolt." Gorresio.

"In that class of Rigveda hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the firmament, and his principal feat is that of conquering the demon *Vritra*, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the fructifying rain from the earth. In his battles with Vritra he is therefore described as 'opening the receptacles of the waters,' as 'cleaving the cloud' with his 'far-whirling thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is in consequence 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.' " Chambers's Cyclopædia, *Indra*.

"Throughout these hymns two images stand out before us with overpowering distinctness. On one side is the bright god of the heaven, as beneficent as he is irresistible: on the other the demon of night and of darkness, as false and treachorous as he is malignant.… The latter (as his name Vritra, from var, to veil, indicates) is pre-eminently the thief who hides away the rain-clouds.… But the myth is yet in too early a state to allow of the definite designations which are brought before us in the conflicts of Zeus with Typhôn and his monstrous progeny, of Apollôn with the Pythôn, of Bellerophôn with Chimaira of Oidipous with the Sphinx, of Hercules with Cacus, of Sigurd with the dragon Fafnir; and thus not only is Vritra known by many names, but he is opposed sometimes by Indra, sometimes by Agni the fire-god, sometimes by Trita, Brihaspati, or other deities; or rather these are all names of one and the same god." Cox's *Mythology of the Aryan Nations. Vol. II. p. 326.*

Page 125.

And that prized herb whose sovereign power
Preserves from dark misfortune's hour.
"And yet more medicinal is it than that Moly,
That Hermes once to wise Ulysses gave;
He called it Hæmony, and gave it me,
And bade me keep it as of sovereign use

‘Gainst all enchantment, mildew, blast, or damp,
Or ghastly furies’ apparition.” *Comus.*

The *Moly* of Homer, which Dierbach considers to have been the *Mandrake*, is probably a corruption of the Sanskrit *Múla* a root.

Page 136.

True is the ancient saw: the Neem
Can ne’er distil a honeyed stream.

The Neem tree, especially in the Rains, emits a strong unpleasant smell like that of onions. Its leaves however make an excellent cooling poultice, and the Extract of Neem is an admirable remedy for cutaneous disorders.

Page 152.

Who of Nisháda lineage came.

The following account of the origin of the Nishádas is taken from Wilson’s *Vishṇu Puráṇa*, Book I. Chap. 15. “Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh: ‘What is this?’ And the people answered and said: ‘Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey.’ The sages, hearing this, consulted, and together rubbed the thigh of the king (Vena), who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features like a negro, and of dwarfish stature. ‘What am I to do,’ cried he eagerly to the Munis. ‘Sit down (nishída),’ said they. And thence his name was Nisháda. His descendants, the inhabitants of the Vindhyá mountain, great Muni, are still called Nishádas and are characterized by the exterior tokens of depravity.” Professor Wilson adds, in his note on the passage: “The Matsya says that there were born outcast or barbarous races, Mlechchhas, as black as collyrium. The Bhágavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair, whose descendants were mountaineers and foresters. The Padma (Bhúmi Khaṇḍa) has a similar deccription; adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kirátas, Bhillas, and other barbarians and Mlechchhas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Gonds, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of Central India from Behar to Khandesh, and who are, not improbably, the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character."

Manu gives a different origin of the Nishádas as the offspring of a Bráhman father and a Súdra mother. See Muir's *Sanskrit Texts*, Vol. I. p. 481.

Page 157.

Beneath a fig-tree's mighty shade,
With countless pendent shoots displayed.
"So counselled he, and both together went
Into the thickest wood; there soon they chose
The fig-tree: not that kind for fruit renowned,
But such as at this day, to Indians known,
In Malabar or Deccan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High overarched, and echoing walks between."
Paradise Lost, Book IX.

Page 161.

Now, Lakshmaṇ, as our cot is made,
Must sacrifice be duly paid.

The rites performed in India on the completion of a house are represented in modern Europe by the familiar “house-warming.”

Page 169.

I longed with all my lawless will
Some elephant by night to kill.

One of the regal or military caste was forbidden to kill an elephant except in battle.

Thy hand has made no Bráhman bleed.

“The punishment which the Code of Manu awards to the slayer of a Brahman was to be branded in the forehead with the mark of a headless corpse, and entirely banished from society; this being apparently commutable for a fine. The poem is therefore in accordance with the Code regarding the peculiar guilt of killing Brahmans; but in allowing a hermit who was not a *Divija* (twice-born) to go to heaven, the poem is far in advance of the Code. The youth in the poem is allowed to read the Veda, and to accumulate merit by his own as well as his father’s pious acts; whereas the exclusive Code reserves all such privileges to *Divijas* invested with the sacred cord.” Mrs. Speir’s *Life in Ancient India*, p. 107.

Page 174. The Praise Of Kings

“Compare this magnificent eulogium of kings and kingly government with what Samuel says of the king and his authority: And Samuel told all the words of the Lord unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen: and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties, and will set them to work his ground, and to reap his harvest, and to make his instrument of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you. I. *Samuel*, VIII.

In India kingly government was ancient and consecrated by tradition: whence to change it seemed disorderly and revolutionary: in Judæa theocracy was ancient and consecrated by tradition, and therefore the innovation which would substitute a king was represented as full of dangers." Gorresio.

Page 176. Sálmalí.

According to the Bengal recension Śálmalí appears to have been another name of the Vipáśá. Śálmalí may be an epithet signifying rich in Bombax heptaphyllon. The commentator makes another river out of the word.

Page 178. Bharat's Return.

"Two routes from Ayodhyá to Rájagriha or Girivraja are described. That taken by the envoys appears to have been the shorter one, and we are not told why Bharat returned by a different road. The capital of the Kekayas lay to the west of the Vipáśá. Between it and the Śatadru stretched the country of the Báhíkas.

Upon the remaining portion of the road the two recensions differ. According to that of Bengal there follow towards the east the river Indamatí, then the town Ajakála belonging to the Bodhi, then Bhulingá, then the river Śaradaṇḍá. According to the other instead of the first river comes the Ikshumatí … instead of the first town Abhikála, instead of the second Kulingá, then the second river. According to the direction of the route both the above-mentioned rivers must be tributaries of the Śatadrú.… The road then crossed the Yamuná (Jumna), led beyond that river through the country of the Panchálas, and reached the Ganges at Hástinapura, where the ferry was. Thence it led over the Rámagangá and its eastern tributaries, then over the Gomati, and then in a southern direction along the Málini, beyond which it reached Ayodhyá. In Bharat's journey the following rivers are passed from west to east: *Kutikoshṭiká*, *Uttániká*, *Kuṭiká*, *Kapívatí*, *Gomatí* according to Schlegel, and *Hiraṇyavatí*, *Uttáriká*, *Kuṭilá*, *Kapívatí*, *Gomatí* according to Gorresio. As these rivers are to be looked for on the east of the Ganges, the first must be the modern *Koh*, a small affluent of the Rámagangá, over which the highway cannot have gone as it bends too far to the north. The Uttániká or Uttáriká must be the Rámagangá, the Kuṭiká or Kuṭilá its eastern tributary, Kośilá, the Kapívatí the next tributary which on the maps has different names, *Gurra* or above Kailas, lower down *Bhaigu*. The Gomatí (Goomtee) retains its old name. The Máliní, mentioned only in the envoys' journey, must have been the western tributary of the Sarayú now called Chuká." Lassen's *Indische Alterthumskunde*, Vol. II. P. 524.

Page 183.

What worlds await thee, Queen, for this?

"Indian belief divided the universe into several worlds (*lokáh*). The three principal worlds were heaven, earth, and hell. But according to another division there were seven: Bhúrloka or the earth, Bhuvarloka or the space between the earth and the sun, the seat of the Munis, Siddhas, &c., Svarloka or the heaven of Indra between the sun and the polar star, and the seventh Brahmaloka or the world of Brahma. Spirits which reached the last were exempt from being born again.” Gorresio.

Page 203.

When from a million herbs a blaze
Of their own luminous glory plays.

This mention of lambent flames emitted by herbs at night may be compared with Lucan’s description of a similar phenomenon in the Druidical forest near Marseilles, (*Pharsalia*, III. 420.).

Non ardentis fulgere incendia silvae.

Seneca, speaking of Argolis, (Thyestes, Act IV), says: —

Tota solet
Micare flamma silva, et excelsae trabes
Ardent sine igni.

Thus also the bush at Horeb (Exod. II.) flamed, but was not consumed.

The Indian explanation of the phenomenon is, that the sun before he sets deposits his rays for the night with the deciduous plants. See *Journal of R. As. S. Bengal*, Vol. II. p. 339.

Page 219.

We rank the Buddhist with the thief.

Schlegel says in his Preface: “Lubrico vestigio insistit V. Cl. *Heerenius, prof. Gottingensis*, in libro suo de commerciis veterum populorum (Opp. Vol. Hist. XII, pag. 129,) dum putat, ex mentione sectatorum Buddhae secundo libro Rameidos iniecta de tempore, quo totum carmen sit conditum, quicquam legitime concludi posse.… Sunt versus spurii, reiecti a Bengalis in sola commentatorum recensione leguntur. Buddhas quidem mille fere annis ante Christum natun vixit: sed post multa demumsecula, odiointernecivo inter Brachmanos et Buddhae sectatores orto, his denique ex India pulsis, fingi potuit iniquissima criminatio, eos animi immortalitatem poenasque et praemia in vita futura negare. Praeterea metrum, quo concinnati sunt hi versus, de quo metro mox disseram, recentiorem aetatem arguit.… Poenitet me nunc mei consilii, quod non statim ab initio, … eiecerim cuncta disticha diversis a sloco vulgari metris composita. Metra sunt duo: pariter ambo constant quatuor hemistichiis inter se aequalibus, alterum undenarum syllabarum, alterum duodenarum, hunc in modum:

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Cuius generis versus in primo et secundo Rameidos libro nusquam nisi ad finem capitum apposita inveniuntur, et huic loco unice sunt accommodata, quasi peroratio, lyricis numeris assurgens, quo magis canorae cadant clausulae: sicut musici in concentibus extremis omnium vocum instrumentorumque ictu fortiore aures percellere amant. Igitur disticha illa non ante divisionem per capita illatam addi potuerunt: hanc autem grammaticis deberi argumento est ipse recensionum dissensus, manifesto inde ortus, quod singuli editores in ea constituenda suo quisque iudicio usi sunt; praeterquam quod non credibile est, poetam artis suae peritum narrationem continuam in membra tam minuta dissecuisse. Porro discolor est dictio: magniloquentia affectatur, sed nimis turgida illa atque effusa, nec sententiarum pondere satis suffulta. Denique nihil fere novi affertur: ampli ficantur prius dicta, rarius aliquid ex capite sequente anticipatur. Si quis appendices hosce legendo transiliat, sentiet slocum ultimum cum primo capitis proximi apte coagmentatum, nec sine vi quadam inde avulsum. Eiusmodi versus exhibet utraque recensio, sed modo haec modo illa plures paucioresve numero, et lectio interdum magnopere variat.”

“The narrative of Ráma’s exile in the jungle is one of the most obscure portions of the Rámáyana, inasmuch as it is difficult to discover any trace of the original tradition, or any illustration of actual life and manners, beyond the artificial life of self-mortification and selfdenial said to have been led by the Brahman sages of olden time. At the same time, however, the story throws some light upon the significance of the poem, and upon the character in which the Brahmanical author desired to represent Ráma; and consequently it deserves more serious consideration than the nature of the subject-matter would otherwise seem to imply.

“According to the Rámáyana, the hero Ráma spent more than thirteen years of his exile in wandering amongst the different Brahmanical settlements, which appear to have been scattered over the country between the Ganges and the Godáveri; his wanderings extending from the hill of Chitra-kúṭa in Bundelkund, to the modern town of Nasik on the western side of India, near the source of the Godáveri river, and about seventy-five miles to the north-west of Bombay. The appearance of these Brahmanical hermitages in the country far away to the south of the Raj of Kasala, seems to call for critical inquiry. Each hermitage is said to have belonged to some particular sage, who is famous in Brahmanical tradition. But whether the sages named were really contemporaries of Ráma, or whether they could possibly have flourished at one and the same period, is open to serious question. It is of course impossible to fix with any degree of certainty the relative chronology of the several sages, who are said to have been visited by Ráma; but still it seems tolerably clear that some belonged to an age far anterior to that in which the Rámáyana was composed, and probably to an age anterior to that in which Ráma existed as a real and living personage; whilst, at least, one sage is to be found who could only have existed in the age during which the Rámáyana was produced in its present form. The main proofs of these inferences are as follows. An interval of many centuries seems to have elapsed between the composition of the Rig-Veda and that of the Rámáyana: a conclusion which has long been proved by the evidence of language, and is generally accepted by Sanskrit scholars. But three of the sages, said to have been contemporary with Ráma, namely, Viśvámitra, Atri and Agastya, are frequently mentioned in the hymns of the Rig-Veda; whilst Válmíki, the sage dwelling at Chitra-kúṭa, is said to have been himself the composer of the Rámáyana. Again, the sage Atri, whom Ráma visited immediately after his departure from Chitra-kúṭa, appears in the genealogical list preserved in the Mahá Bhárata, as the progenitor of the Moon, and consequently as the first ancestor of the Lunar race: whilst his grandson Buddha [Budha] is said to have married Ilá, the daughter of Ikhsváku who was himself the remote ancestor of the Solar race of Ayodhyá, from whom Ráma was removed by many generations. These conclusions are not perhaps based upon absolute proof, because they are drawn from untrustworthy authorities; but still the chronological difficulties have been fully apprehended by the Pundits, and an attempt has been made to reconcile all contradictions by representing the sages to have lived thousands of years, and to have often re-appeared upon earth in different ages widely removed from each other. Modern science refuses to accept such explanations; and consequently it is impossible to escape the conclusion that if Válmíki composed the Rámáyana in the form of Sanskrit in which it has been preserved, he could not have flourished in the same age as the sages who are named in the Rig-Veda.” Wheeler’s *History of India, Vol.* II, 229.

Page 249.

And King Himálaya’s Child.

Umá or Párvatí, was the daughter of Himálaya and Mená. She is the heroine of Kálidása’s *Kumára-Sambhava* or *Birth of the War-God*.

Page 250.

Strong Kumbhakarṇa slumbering deep
  In chains of never-ending sleep.

“Kumbhakarṇa, the gigantic brother of the titanic Rávaṇ, — named from the size of his ears which could contain a *Kumbha* or large water-jar — had such an appetite that he used to consume six months’ provisions in a single day. Brahmá, to relieve the alarm of the world, which had begun to entertain serious apprehensions of being eaten up, decreed that the giant should sleep six months at a time and wake for only one day during which he might consume his six months’ allowance without trespassing unduly on the reproductive capabilities of the “ *Scenes front the Rámáyan*, p. 153, 2nd Edit.

Page 257.

Like Śiva when his angry might
  Stayed Daksha’s sacrificial rite.

The following spirited version of this old story is from the pen of Mr. W. Waterfield: “This is a favorite subject of Hindú sculpture, especially on the temples of Shiva, such as the caves of Elephanta and Ellora. It, no doubt, is an allegory of the contest between the followers of Shiva and the worshippers of the Elements, who observed the old ritual of the Vedas; in which the name of Shiva is never mentioned.

Daksha for devotion
Made a mighty feast:
Milk and curds and butter,
Flesh of bird and beast,
Rice and spice and honey,
Sweetmeats ghí and gur,[1038]
Gifts for all the Bráhmans,
Food for all the poor.
At the gates of Gangá[1039]
Daksha held his feast;
Called the gods unto it,
Greatest as the least.

All the gods were gathered
Round with one accord;
All the gods but Umá,
All but Umá’s lord.
Umá sat with Shiva
On Kailása hill:

Round them stood the Rudras
Watching for their will.

Who is this that cometh
Lilting to his lute?

All the birds of heaven
Heard his music, mute.

Round his head a garland
Rich of hue was wreathed:

Every sweetest odour
From its blossoms breathed.
’Tis the Muni Nárad;
‘Mong the gods he fares,

Ever making mischief
By the tales he bears.
“Hail to lovely Umá!
Hail to Umá’s lord!

Wherefore are they absent
For her father’s board?

Multiplied his merits
Would be truly thrice,

Could he gain your favour
For his sacrifice.”
Worth of heart was Umá;
To her lord she spake: —
“Why dost thou, the mighty,
Of no rite partake?

Straight I speed to Daksha
Such a sight to see:
If he be my father,
He must welcome thee.”

Wondrous was in glory
Daksha’s holy rite;

Never had creation
Viewed so brave a sight.
Gods, and nymphs, find fathers,
Sages, Bráhmans, sprites, —

Every diverge creature
Wrought that rite of rites.

Quickly then a quaking
Fell on all from far;
Umá stood among them
On her lion car.
“Greeting, gods and sages,
Greeting, father mine!
Work hath wondrous virtue,
Where such aids combine.
Guest-hall never gathered
Goodlier company:
Seemeth all are welcome.
All the gods but me.”
Spake the Muni Daksha,
Stern and cold his tone: —
“Welcome thou, too, daughter,
Since thou com’st alone.

But thy frenzied husband
Suits another shrine;

He is no partaker
Of this feast of mine.

He who walks in darkness
Loves no deeds of light:

He who herds with demons
Shuns each kindly sprite.
Let him wander naked. —
Wizard weapons wield, —

Dance his frantic measure
Round the funeral field.

Art thou yet delighted
With the reeking hide,
Body smeared with ashes.
Skulls in necklace tied?
Thou to love this monster?
Thou to plead his part!
Know the moon and Gangá

Share that faithless heart

Vainly art thou vying
With thy rivals’ charms.

Are not coils of serpents
Softer than thine arms?”

Words like these from Daksha
Daksha’s daughter heard:

Then a sudden passion
All her bosom stirred.
Eyes with fury flashing.
Speechless in her ire,

Headlong did she hurl her
‘Mid the holy fire.

Then a trembling terror
Overcame each one,

And their minds were troubled
Like a darkened sun;

And a cruel Vision,
Face of lurid flame,
Umá’s Wrath incarnate,
From the altar came.

Fiendlike forms by thousands
Started from his side,
‘Gainst the sacrificers
All their might they plied:

Till the saints availed not
Strength like theirs to stay,

And the gods distracted
Turned and fled away.
Hushed were hymns and chanting,
Priests were mocked and spurned;
Food defiled and scattered;
Altars overturned. —
Then, to save the object
Sought at such a price,

Like a deer in semblance
Sped the sacrifice.
Soaring toward the heavens,
Through the sky it fled?

But the Rudras chasing
Smote away its head.

Prostrate on the pavement
Daksha fell dismayed: —
“Mightiest, thou hast conquered
Thee we ask for aid.

Let not our oblations
All be rendered vain;

Let our toilsome labour
Full fruition gain.”

Bright the broken altars
Shone with Shiva’s form;
“Be it so!” His blessing
Soothed that frantic storm.
Soon his anger ceases,
Though it soon arise; —
But the Deer’s Head ever
Blazes in the skies.”
Indian Ballads and other Poems.

Page 286. Urvasí.

“The personification of Urvasî herself is as thin as that of Eôs or Selênê. Her name is often found in the Veda as a mere name for the morning, and in the plural number it is used to denote the dawns which passing over men bring them to old age and death. Urvasî is the bright flush of light overspreading the heaven before the sun rises, and is but another form of the many mythical beings of Greek mythology whose names take us back to the same idea or the same root. As the dawn in the Vedic hymns is called Urûkî, the far-going (Têlephassa, Têlephos), so is she also Uruasî, the wide-existing or wide-spreading; as are Eurôpê, Euryanassa, Euryphassa, and many more of the sisters of Athênê and Aphroditê. As such she is the mother of Vasishtha, the bright being, as Oidipous is the son of Iokastê; and although Vasishtha, like Oidipous, has become a mortal bard or sage, he is still the son of Mitra and Varuṇa, of night and day. Her lover Purûravas is the counterpart of the Hellenic Polydeukês; but the continuance of her union with him depends on the condition that she never sees him unclothed. But the Gandharvas, impatient of her long sojourn among mortal men resolved to bring her back to their bright home; and Purûravas is thus led unwitingly to disregard her warning. A ewe with two lambs was tied to her couch, and the Gandharvas stole one of them; Urvasî said, ‘They take away my darling, as if I lived in a land where there is no hero and no man.’ They stole the second, and she upbraided her husband again. Then Purûravas looked and said, ‘How can that be a land without heroes or men where I am?’ And naked he sprang up; he thought it was too long to put on his dress. Then the Gandharvas sent a flash of lighting, and Urvasî saw her husband naked as by daylight. Then she vanished. ‘I come back,’ she said, and went. ‘Then he bewailed his vanished love in bitter grief.’ Her promise to return was fulfilled, but for a moment only, at the Lotos-lake, and Purûravas in vain beseeches her to tarry longer. ‘What shall I do with thy speech?’ is the answer of Urvasî. ‘I am gone like the first of the dawns. Purûravas, go home again. I am hard to be caught like the winds.’ Her lover is in utter despair; but when he lies down to die, the heart of Urvasî was melted, and she bids him come to her on the last night of the year. On that night only he might be with her; but a son should be born to him. On that day he went up to the golden seats, and there Urvasî told him that the Gandharvas would grant him one wish, and that he must make his choice. ‘Choose thou for me,’ he said: and she answered, ‘Say to them, Let me be one of you.’ ”

Cox’s *Mythology of the Aryan Nations.* Vol. I. p. 397.

Page 324.

The sovereign of the Vánar race.

“Vánar is one of the most frequently occurring names by which the poem calls the monkeys of Ráma’s army. Among the two or three derivations of which the word Vánar is susceptible, one is that which deduces it from vana which signifies a wood, and thus Vánar would mean a forester, an inhabitant of the wood. I have said elsewhere that the monkeys, the Vánars, whom Ráma led to the conquest of Ceylon were fierce woodland tribes who occupied the mountainous regions of the south of India, where their descendants may still be seen. I shall hence forth promiscuously employ the word *Vánar* to denote those monkeys, those fierce combatants of Ráma’s army.” Gorresio.

Page 326.

No change of hue, no pose of limb
Gave sign that aught was false in him.
Concise, unfaltering, sweet and clear,
Without a word to pain the ear,
From chest to throat, nor high nor low,
His accents came in measured flow.

Somewhat similarly in *The Squire's Tale*:

"He with a manly voice said his message,
After the form used in his language,
Withouten vice of syllable or of letter.
And for his talë shouldë seem the better
Accordant to his wordës was his chere,
As teacheth art of speech them that it lere."

Page 329. Ráma's Alliance With Sugríva.

"The literal interpretation of this portion of the Rámáyana is indeed deeply rooted in the mind of the Hindu. He implicitly believes that Ráma is Vishnu, who became incarnate for the purpose of destroying the demon Rávana: that he permitted his wife to be captured by Rávana for the sake of delivering the gods and Bráhmans from the oppressions of the Rákshasa; and that he ultimately assembled an army of monkeys, who were the progeny of the gods, and led them against the strong-hold of Rávana at Lanká, and delivered the world from the tyrant Rákshasa, whilst obtaining ample revenge for his own personal wrongs.

One other point seems to demand consideration, namely, the possibility of such an alliance as that which Ráma is said to have concluded with the monkeys. This possibility will of course be denied by modern critics, but still it is interesting to trace out the circumstances which seem to have led to the acceptance of such a wild belief by the dreamy and marvel loving Hindi. The south of India swarms with monkeys of curious intelligence and rare physical powers. Their wonderful instinct for organization, their attachment to particular localities, their occasional journeys in large numbers over mountains and across rivers, their obstinate assertion of supposed rights, and the ridiculous caricature which they exhibit of all that is animal and emotional in man, would naturally create a deep impression.… Indeed the habits of monkeys well deserve to be patiently studied; not as they appear in confinement, when much that is revolting in their nature is developed, but as they appear living in freedom amongst the trees of the forest, or in the streets of crowded cities, or precincts of temples. Such a study would not fail to awaken strange ideas; and although the European would not be prepared to regard monkeys as sacred animals he might be led to speculate as to their origin by the light of data, which are at present unknown to the naturalist whose observations have been derived from the menagerie alone.

Whatever, however, may have been the train of ideas which led the Hindú to regard the monkey as a being half human and half divine, there can be little doubt that in the Rámáyana the monkeys of southern India have been confounded with what may be called the aboriginal people of the country. The origin of this confusion may be easily conjectured. Perchance the aborigines of the country may have been regarded as a superior kind of monkeys; and to this day the features of the Marawars, who are supposed to be the aborigines of the southern part of the Carnatic, are not only different from those of their neighbours, but are of a character calculated to confirm the conjecture. Again, it is probable that the army of aborigines may have been accompanied by outlying bands of monkeys impelled by that magpie-like curiosity and love of plunder which are the peculiar characteristics of the monkey race; and this incident may have given rise to the story that the army was composed of Monkeys.”

Wheeler’s *History of India. Vol. II. pp. 316 ff.*

Page 342. The Fall Of Báli.

“As regards the narrative, it certainly seems to refer to some real event amongst the aboriginal tribes: namely, the quarrel between an elder and younger brother for the possession of a Ráj; and the subsequent alliance of Ráma with the younger brother. It is somewhat remarkable that Ráma appears to have formed an alliance with the wrong party, for the right of Báli was evidently superior to that of Sugríva; and it is especially worthy of note that Ráma compassed the death of Báli by an act contrary to all the laws of fair fighting. Again, Ráma seems to have tacitly sanctioned the transfer of Tárá from Báli to Sugríva, which was directly opposed to modern rule, although in conformity with the rude customs of a barbarous age; and it is remarkable that to this day the marriage of both widows and divorced women is practised by the Marawars, or aborigines of the southern Carnatic, contrary to the deeply-rooted prejudice which exists against such unions amongst the Hindús at large."

Wheeler's *History of India, Vol. II. 324*.

Page 370. The Vánar Host.

"The splendid Marutas form the army of Indras, the red-haired monkeys and bears that of Râmas; and the mythical and solar nature of the monkeys and bears of the Râmâyaṇam manifests itself several times. The king of the monkeys is a sun-god. The ancient king was named Bâlin, and was the son of Indras. His younger brother Sugrívas, he who changes his shape at pleasure (Kâmarúpas), who, helped by Râmas, usurped his throne, is said to be own child of the sun. Here it is evident that the Vedic antagonism between Indras and Vishṇus is reproduced in a zoological and entirely apish form. The old Zeus must give way to the new, the moon to the sun, the evening to the morning sun, the sun of winter to that of spring; the young son betrays and overthrows the old one.… Râmas, who treacherously kills the old king of the monkeys, Bâlin, is the equivalent of Vishṇus, who hurls his predecessor Indras from his throne; and Sugrívas, the new king of the monkeys resembles Indras when he promises to find the ravished Sítá, in the same way as Vishṇus in one of his incarnations finds again the lost vedás. And there are other indications in the Râmâyaṇam of opposition between Indras and the monkeys who assist Râmas. The great monkey Hanumant, of the reddish colour of gold, has his jaw broken, Indras having struck him with his thunderbolt and caused him to fall upon a mountain, because, while yet a child, he threw himself off a mountain into the air in order to arrest the course of the sun, whose rays had no effect upon him. (The cloud rises from the mountain and hides the sun, which is unable of itself to disperse it; the tempest comes, and brings flashes of lightning and thunderbolts, which tear the cloud in pieces.) The whole legend of the monkey Hanumant represents the sun entering into the cloud or darkness, and coming out of it. His father is said to be now the wind, now the elephant of the monkeys (Kapikunjaras), now Keśarin, the long-haired sun, the sun with a mane, the lion sun (whence his name of *Keśariṇah putrah*). From this point of view, Hanumant would seem to be the brother of Sugrívas, who is also the offspring of the sun.…

All the epic monkeys of the *Râmâyaṇam* are described in the twentieth canto of the first book by expressions which very closely resemble those applied in the Vedic hymns to the Marutas, as swift as the tempestuous wind, changing their shape at pleasure, making a noise like clouds, sounding like thunder, battling, hurling mountain-peaks, shaking great uprooted trees, stirring up the deep waters, crushing the earth with their arms, making the clouds fall. Thus Bâlin comes out of the cavern as the sun out of the cloud.…

But the legend of the monkey Hanumant presents another curious resemblance to that of Samson. Hanumant is bound with cords by Indrajit, son of Rávaṇas; he could easily free himself, but does not wish to do so. Rávaṇas to put him to shame, orders his tail to be burned, because the tail is the part most prized by monkeys.…

The tail of Hanumant, which sets fire to the city of the monsters, is probably a personification of the rays of the morning or spring sun, which sets fire to the eastern heavens, and destroys the abode of the nocturnal or winter monsters."

De Gubernatis, *Zoological Mythology*, Vol. II. pp. 100 ff.

“The Jaitwas of Rajputana, a tribe politically reckoned as Rajputs, nevertheless trace their descent from the monkey-god Hanuman, and confirm it by alleging that their princes still bear its evidence in a tail-like prolongation of the spine; a tradition which has probably a real ethnological meaning, pointing out the Jaitwas as of non-Aryan race.”[1040] Tylor’s *Primitive Culture*, Vol. I. p. 341.

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The names of peoples occurring in the following *ślokas* are omitted in the metrical translation: “Go to the Brahmamálas,[1041] the Videhas,[1042] the Málavas,[1043] the Káśikośalas,[1044] the Mágadnas,[1045] the Puṇḍras,[1046] and the Angas,[1047] and the land of the weavers of silk, and the land of the mines of silver, and the hills that stretch into the sea, and the towns and the hamlets that are about the top of Mandar, and the Karṇaprávaraṇas,[1048] and the Oshṭhakarṇakas,[1049] and the Ghoralohamukhas,[1050] and the swift Ekapádakas,[1051] and the strong imperishable Eaters of Men, and the Kirátas[1052] with stiff hair-tufts, men like gold and fair to look upon: And the Eaters of Raw Fish, and the Kirátas who dwell in islands, and the fierce Tiger-men[1053] who live amid the waters.”

Page 374.

“Go to the Vidarbhas[1054] and the Rishṭikas[1055] and the Mahishikas,[1056] and the Matsyas[1057] and Kalingas[1058] and the Kauśikas[1059] … and the Andhras[1060] and the Puṇḍras[1061] and the Cholas[1062] and the Paṇḍyas[1063] and the Keralas,[1064] Mlechchhas[1065] and the Pulindas[1066] and the Śúrasenas,[1067] and the Prasthalas and the Bharatas and Madrakas[1068] and the Kámbojas[1069] and the Yavanas[1070] and the towns of the Śakas[1071] and the Varadas.”[1072]

Page 378. Northern Kurus.

Professor Lassen remarks in the Zeitschrift für die Kunde des Morgenlandes, ii. 62: "At the furthest accessible extremity of the earth appears Harivarsha with the northern Kurus. The region of Hari or Vishṇu belongs to the system of mythical geography; but the case is different with the Uttara Kurus. Here there is a real basis of geographical fact; of which fable has only taken advantage, without creating it. The Uttara Kurus were formerly quite independent of the mythical system of *dvípas*, though they were included in it at an early date." Again the same writer says at p. 65: "That the conception of the Uttara Kurus is based upon an actual country and not on mere invention, is proved (1) by the way in which they are mentioned in the Vedas; (2) by the existence of Uttara Kuru in historical times as a real country; and (3) by the way in which the legend makes mention of that region as the home of primitive customs. To begin with the last point the Mahábhárata speaks as follows of the freer mode of life which women led in the early world, Book I. verses 4719-22: 'Women were formerly unconfined and roved about at their pleasure, independent. Though in their youthful innocence they abandoned their husbands, they were guilty of no offence; for such was the rule in early times. This ancient custom is even now the law for creatures born as brutes, which are free from lust and anger. This custom is supported by authority and is observed by great rishis, and it is *still practiced among the northern Kurus*.'

"The idea which is here conveyed is that of the continuance in one part of the world of that original blessedness which prevailed in the golden age. To afford a conception of the happy condition of the southern Kurus it is said in another place (M.-Bh, i. 4346.) 'The southern Kurus vied in happiness with the northern Kurus and with the divine rishis and bards.'

Professor Lassen goes on to say: 'Ptolemy (vi. 16.) is also acquainted with *Uttara Kuru*. He speaks of a mountain, a people, and a city called *Ottorakorra*. Most of the other ancient authors who elsewhere mention this name, have it from him. It is a part of the country which he calls Serica; according to him the city lies twelve degrees west from the metropolis of Sera, and the mountain extends from thence far to the eastward. As Ptolemy has misplaced the whole of eastern

Asia beyond the Ganges, the *relative* position which he assigns will guide us better that the absolute one, which removes *Ottorakorra* so far to the east that a correction is inevitable. According to my opinion the *Ottorakorra* of Ptolemy must be sought for to the east of Kashgar.’ Lassen also thinks that Magasthenes had the Uttara Kurus in view when he referred to the Hyperboreans who were fabled by Indian writers to live a thousand years. In his Indian antiquities, (Ind. Alterthumskunde, i. 511, 512. and note,) the same writer concludes that though the passages above cited relative to the Uttara Kurus indicate a belief in the existence of a really existing country of that name in the far north, yet that the descriptions there given are to be taken as pictures of an ideal paradise, and not as founded on any recollections of the northern origin of the Kurus. It is probable, he thinks, that some such reminiscences originally existed, and still survived in the Vedic era, though there is no trace of their existence in latter times.” Muir’s *Sanskrit Texts*, Vol. II. pp. 336, 337.

Page 428.

Trust to these mighty Vánars.

The corresponding passage in the Bengal recension has “these silvans in the forms of monkeys, vánaráh kapirupinah.” “Here it manifestly appears,” says Gorresio, “that these hosts of combatants whom Ráma led to the conquest of Lanká (Ceylon) the kingdom and seat of the Hamitic race, and whom the poem calls monkeys, were in fact as I have elsewhere observed, inhabitants of the mountainous and southern regions of India, who were wild-looking and not altogether unlike monkeys. They were perhaps the remote ancestors of the Malay races.”

Page 431.

“Art thou not he who slew of old
The Serpent-Gods, and stormed their hold.”

All these exploits of Rávaṇ are detailed in the *Uttarakáṇḍa*, and epitomized in the Appendix.

Page 434.

Within the consecrated hall.

The Bráhman householder ought to maintain three sacred fires, the *Gárhapatya*, the *Ahavaniya* and the *Dakshiṇa*. These three fires were made use of in many Brahmanical solemnities, for example in funeral rites when the three fires were arranged in prescribed order.

Page 436.

Fair Punjikasthalá I met.

“I have not noticed in the Úttara Káṇda any story about the daughter of Varuṇa, but the commentator on the text (VI 60, 11) explains the allusion to her thus: “The daughter of Varuṇa was Punjikasthalí. On her account, a curse of Brahmá, involving the penalty of death, [was pronounced] on the rape of women.” Muir, *Sanskrit Texts*, Part IV. Appendix.

Page 452.

“Shall no funereal honours grace
The parted lord of Raghu’s race?”

“Here are indicated those admirable rites and those funeral prayers which Professor Müller has described in his excellent work, *Die Todtenbestattung bei den Brahmanen*, Sítá laments that the body of Ráma will not be honoured with those rites and prayers, nor will the Bráhman priest while laying the ashes from the pile in the bosom of the earth, pronounce over them those solemn and magnificent words: ‘Go unto the earth, thy mother, the ample, wide, and blessed earth.… And do thou, O Earth, open and receive him as a friend with sweet greeting: enfold him in thy bosom as a mother wraps her child in her robes.’ ” Gorresio.

Page 462.

Each glorious sign
That stamps the future queen is mine.

We read in Josephus that Caesar was so well versed in chiromancy that when one day a *soi-disant* son of Herod had audience of him, he at once detected the impostor because his hand was destitute of all marks of royalty.

Page 466.

In battle's wild Gandharva dance.

"Here the commentator explains: 'the battle resembled the dance of the Gandharvas,' in accordance with the notion of the Gandharvas entertained in his day. They were regarded as celestial musicians enlivening with their melodies Indra's heaven and the banquets of the Gods. But the Gandharvas before becoming celestial musicians in popular tradition, were in the primitive and true signification of the name heroes, spirited and ardent warriors, followers of Indra, and combined the heroical character with their atmospherical deity. Under this aspect the dance of the Gandharvas may be a very different thing from what the commentator means, and may signify the horrid dance of war." Gorresio.

The Homeric expression is similar, "to dance a wardance before Ares."

Page 470.

By Anaraṇya's lips of old.

"The story of Anaraṇya is told in the Uttara Kaṇḍa of the Rámáyaṇa.… Anaraṇya a descendant of Ixváku and King of Ayodhyá, when called upon to fight with Rávaṇa or acknowledge himself conquered, prefers the former alternative; but his army is overcome, and he himself is thrown from his chariot.

When Rávaṇa triumphs over his prostrate foe, the latter says that he has been vanquished not by him but by fate, and that Rávaṇa is only the instrument of his overthrow; and he predicts that Rávaṇa shall one day be slain by his descendant Ráma." *Sanskrit Texts*, IV., Appendix.

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“With regard to the magic image of Sítá made by Indrajit, we may observe that this thoroughly oriental idea is also found in Greece in Homer’s Iliad, where Apollo forms an image of Æneas to save that hero beloved by the Gods: it occurs too in the Æneid of Virgil where Juno forms a fictitious Æneas to save Turnus: Tum dea nube cava tenuem sine viribus umbram
In faciem Æneæ (visu mirabile monstrum)
Dardaniis ornat telis; clipeumque jubasque
Divini assimulat capitis; dat inania verba;
Dat sine mente sonum, gressusque effingit euntis.
(*Æneidos*, lib. X.)” Gorresio.

Page 489.

“To Raghu’s son my chariot lend.”

“Analogous to this passage of the Rámáyana, where Indra sends to Ráma his own chariot, his own charioteer, and his own arms, is the passage in the Æneid where Venus descending from heaven brings celestial arms to her son Æneas when he is about to enter the battle: At Venus æthereos inter dea candida nimbos
Dona fereus aderat;…
…
Arma sub adversa posuit radiantia quercum.
Ille, deæ donis et tanto lætus honore,
Expleri nequit, atque oculus per singula volvit,
Miraturque, interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex ære rigentem.
(*Æneidos*, lib. VIII)” Gorresio.

Page 489.

Agastya came and gently spake.

“The Muni or saint Agastya, author of several Vedic hymns, was celebrated in Indo-Sanskrit tradition for having directed the first brahmanical settlements in the southern regions of India; and the Mahábhárata gives him the credit of having subjected those countries, expelled the Rákshases. and given security to the solitary ascetics, who were settled there. Hence Agastya was regarded in ancient legend as the conqueror and ruler of the southern country. This tradition refers to the earliest migrations made by the Sanskrit Indians towards the south of India. To Agastya are attributed many marvellous mythic deeds which adumbrate and veil ancient events; some of which are alluded to here and there in the Rámáyana.” Gorresio.

The following is the literal translation of the Canto, text and commentary, from the Calcutta edition: Having found Ráma weary with fighting and buried in deep thought, and Rávaṇ standing before him ready to engage in battle, the holy Agastya, who had come to see the battle, approached Ráma and spoke to him thus: “O mighty Ráma, listen to the old mystery by which thou wilt conquer all thy foes in the battle. Having daily repeated the Ádityahridaya (the delighter of the mind of the Sun) the holy prayer which destroys all enemies (of him who repeats it) gives victory, removes all sins, sorrows and distress, increases life, and which is the blessing of all blessings, worship the rising and splendid sun who is respected by both the Gods and demons, who gives light to all bodies and who is the rich lord of all the worlds, (To the question why this prayer claims so great reverence; the sage answers) Since yonder[1073] sun is full of glory and all gods reside in him (he being their material cause) and bestows being and the active principle on all creatures by his rays; and since he protects all deities, demons and men with his rays.

He is Brahmá,[1074] Vishṇu,[1075] Śiva,[1076] Skanda,[1077] Prajápati,[1078] Mahendra,[1079] Dhanada,[1080] Kála,[1081] Yáma,[1082] Soma,[1083] Apàm Pati *i.e.* The lord of waters, Pitris,[1084] Vasus,[1085] Sádhyas,[1086] Aśvins,[1087] Maruts,[1088] Manu,[1089] Váyu,[1090] Vahni,[1091] Prajá,[1092] Práṇa,[1093] Ritukartá,[1094] Prabhákara,[1095] (Thou,[1096] art) Aditya,[1097] Savitá,[1098] Súrya,[1099] Khaga,[1100] Púshan,[1101] Gabhastimán,[1102] Śuvarṇasadriśa,[1103] Bhánu,[1104] Hiraṇyaretas,[1105] Divákara,[1106] Haridaśva,[1107] Sahasrárchish,[1108] Saptasapti,[1109] Marichimán,[1110] Timironmathana,[1111] Sambhu,[1112] Twashtá,[1113] Mártanda,[1114] Anśumán,[1115] Hiranyagarbha,[1116] Siśira,[1117] Tapana,[1118] Ahaskara,[1119] Ravi,[1120] Agnigarbha,[1121] Aditiputra,[1122] Sankha,[1123] Siśiranáśana,[1124] Vyomanátha,[1125] Tamobhedí,[1126] Rigyajussámapáraga,[1127] Ghanavríshti,[1128] Apám-Mitra,[1129] Vindhyavíthíplavangama,[1130] Átapí,[1131] Mandalí,[1132] Mrityu (death), Pingala,[1133] Sarvatápana,[1134] Kavi,[1135] Viśva,[1136] Mahátejas,[1137] Rakta,[1138] Sarvabhavodbhava.[1139] The Lord of stars, planets, and other luminous bodies, Viśvabhávana,[1140] Tejasvinám-Tejasvi,[1141] Dwádaśátman:[1142] I salute thee. I salute thee who art the eastern mountain. I salute thee who art the western mountain. I salute thee who art the Lord of all the luminous bodies. I salute thee who art the Lord of days.

I respectfully salute thee who art Jaya,[1143] Jayabhadra,[1144] Haryaśa,[1145] O Thou who hast a thousand rays, I repeatedly salute thee. I repeatedly and respectfully salute thee who art Áditya, I repeatedly salute thee who art Ugra,[1146] Víra,[1147] and Sáranga.[1148] I salute thee who openest the lotuses (or the lotus of the heart). I salute thee who art furious. I salute thee who art the Lord of Brahmá, Śiva and Vishṇu. I salute thee who art the sun, Ádityavarchas,[1149] splendid, Sarvabhaksha,[1150]and Raudravapush.[1151]

I salute thee who destroyest darkness, cold and enemies: whose form is boundless, who art the destroyer of the ungrateful; who art Deva;[1152] who art the Lord of the luminous bodies, and who appearest like the heated gold. I salute thee who art Hari,[1153] Viśvakarman,[1154] the destroyer of darkness, and who art splendid and Lokasákshin.[1155] Yonder sun destroys the whole of the material world and also creates it. Yonder sun dries (all earthly things), destroys them and causes rain with his rays. He wakes when our senses are asleep; and resides within all beings. Yonder sun is Agnihotra[1156] and also the fruit obtained by the performer of Agnihotra. He is identified with the gods, sacrifices, and the fruit of the sacrifices. He is the Lord of all the duties known to the world, if any man, O Rághava, in calamities, miseries, forests and dangers, prays to yonder sun, he is never overwhelmed by distress.

Worship, with close attention Him the God of gods and the Lord of the world; and recite these verses thrice, whereby thou wilt be victorious in the battle. O brave one, thou wilt kill Rávaṇa this very instant.”

Thereupon Agastya having said this went away as he came. The glorious Ráma having heard this became free from sorrow. Rághava whose senses were under control, being pleased, committed the hymn to memory, recited it facing the sun, and obtained great delight. The brave Ráma having sipped water thrice and become pure took his bow, and seeing Rávaṇa, was delighted, and meditated on the sun.

Page 492. Rávan’s Funeral.

“In the funeral ceremonies of India the fire was placed on three sides of the pyre; the *Dakshiṇa* on the south, the *Gárhapatya* on the west, and the *Áhavaníya* on the east. The funeral rites are not described in detail here, and it is therefore difficult to elucidate and explain them. The poem assigns the funeral ceremonies of Aryan Brahmans to the Rákshases, a race different from them in origin and religion, in the same way as Homer sometimes introduces into Troy the rites of the Grecian cult.” Gorresio.

Mr. Muir translates the description of the funeral from the Calcutta edition, as follows: “They formed, with Vedic rites, a funeral pile of faggots of sandal-wood, with *padmaka* wood, *uśira* grass, and sandal, and covered with a quilt of deer’s hair. They then performed an unrivalled obsequial ceremony for the Ráxasa prince, placing the sacrificial ground to the S.E. and the fire in the proper situation. They cast the ladle filled with curds and ghee on the shoulder[1157] of the deceased; he (?) placed the car on the feet, and the mortar between the thighs. Having deposited all the wooden vessels, the [upper] and lower fire-wood, and the other pestle, in their proper places, they departed. The Ráxasas having then slain a victim to their prince in the manner prescribed in the Śástras, and enjoined by great rishis, cast [into the fire] the coverlet of the king saturated with ghee. They then, Vibhíshaṇa included, with afflicted hearts, adorned Rávaṇa with perfumes and garlands, and with various vestments, and besprinkled him with fried grain. Vibhíshaṇa having bathed, and having, with his clothes wet, scattered in proper form *tila* seeds mixed with *darbha* grass, and moistened with water, applied the fire [to the pile].”

Page 496.

The following is a literal translation of Brahmá’s address to Ráma according to the Calcutta edition, text and commentary: “O Ráma, how dost thou, being the creator of all the world, best of all those who have profound knowledge of the Upanishads and all-powerful as thou art, suffer Sítá to fall in the fire? How dost thou not know thyself as the best of the gods? Thou art one of the primeval Vasus,[1158] and also their lord and creator. Thou art thyself the lord and first creator of the three worlds. Thou art the eighth (that is Mahádeva) of the Rudras,[1159] and also the fifth[1160] of the Sádhyas.[1161] (The poet describes Ráma as made of the following gods) The Aśvinikumáras (the twin divine physicians of the gods) are thy ears; the sun and the moon are thy eyes; and thou hast been seen in the beginning and at the end of creation. How dost thou neglect the daughter of Videha (Janaka} like a man whose actions are directed by the dictates of nature?” Thus addressed by Indra, Brahmá and the other gods, Ráma the descendant of Raghu, lord of the world and the best of the virtuous, spoke to the chief of the gods. “As I take myself to be a man of the name of Ráma and son of Daśaratha, therefore, sir, please tell me who I am and whence have I come.” “O thou whose might is never failing,” said Brahmá to Kákutstha the foremost of those who thoroughly know Brahmá, “Thou art Náráyaṇa,[1162] almighty, possessed of fortune, and armed with the discus. Thou art the boar[1163] with one tusk; the conqueror of thy past and future foes. Thou art Brahmá true and eternal or undecaying. Thou art Viśvaksena,[1164] having four arms; Thou art Hrishíkeśa,[1165] whose bow is made of horn; Thou art Purusha,[1166] the best of all beings; Thou art one who is never defeated by any body; Thou art the holder of the sword (named Nandaka). Thou art Vishṇu (the pervader of all); blue in colour: of great might; the commander of armies; and lord of villages. Thou art truth. Thou art embodied intelligence, forgiveness, control over the senses, creation, and destruction. Thou art Upendra[1167] and Madhusúdana.[1168] Thou art the creator of Indra, the ruler over all the world, Padmanábha,[1169] and destroyer of enemies in the battle. The divine Rishis call thee shelter of refugees, as well as the giver of shelter. Thou hast a thousand horns,[1170] a hundred heads.[1171] Thou art respected of the respected; and the lord and first creator of the three worlds. Thou art the forefather and shelter of Siddhas,[1172] and Sádhyas.[1173] Thou art sacrifices; Vashaṭkára,[1174] Omkára.[1175] Thou art beyond those who are beyond our senses. There is none who knows who thou art and who knows thy beginning and end. Thou art seen in all material objects, in Bráhmans, in cows, and also in all the quarters, sky and streams. Thou hast a thousand feet, a hundred heads, and a thousand eyes. Thou hast borne the material objects and the earth with the mountains; and at the bottom of the ocean thou art seen the great serpent. O Ráma, Thou hast borne the three worlds, gods, Gandharvas,[1176] and demons. I am, O Ráma, thy heart; the goddess of learning is thy tongue; the gods are the hairs of thy body; the closing of thy eyelids is called the night: and their opening is called the day. The Vedas are thy Sanskáras.[1177] Nothing can exist without thee. The whole world is thy body; the surface of the earth is thy stability.”

O Śrívatsalakshaṇa, fire is thy anger, and the moon is thy favour. In the time of thy incarnation named Vámana, thou didst pervade the three worlds with thy three steps; and Mahendra was made the king of paradise by thee having confined the fearful Bali.[1178] Sítá (thy wife) is Lakshmí; and thou art the God Vishṇu,[1179] Krishṇa,[1180] and Prajápati. To kill Rávaṇ thou hast assumed the form of a man; therefore, O best of the virtuous, thou hast completed this task imposed by us (gods). O Ráma, Rávaṇa has been killed by thee: now being joyful (i.e. having for some time reigned in the kingdom of Ayodhyá,) go to paradise. O glorious Ráma, thy power and thy valour are never failing. The visit to thee and the prayers made to thee are never fruitless. Thy devotees will never be unsuccessful. Thy devotees who obtain thee (thy favour) who art first and best of mankind, shall obtain their desires in this world as well as in the next. They who recite this prayer, founded on the Vedas (or first uttered by the sages), and the old and divine account of (Ráma) shall never suffer defeat.”

Page 503. The Meeting.

The *Bharat-Miláp* or meeting with Bharat, is the closing scene of the dramatic representation of Ráma’s great victory and triumphant return which takes place annually in October in many of the cities of Northern India. The Rám-Lalá or Play of Ráma, as the great drama is called, is performed in the open air and lasts with one day’s break through fifteen successive days. At Benares there are three nearly simultaneous performances, one provided by H. H. the Maharajah of Benares near his palace at Ramnaggur, one by H. H. the Maharajah of Vizianagram near the Missionary settlement at Sigra and at other places in the city, and one by the leading gentry of the city at Chowká Ghát near the College. The scene especially on the great day when the brothers meet is most interesting: the procession of elephants with their gorgeous howdahs of silver and gold and their magnificently dressed riders with priceless jewels sparkling in their turbans, the enthusiasm of the thousands of spectators who fill the streets and squares, the balconies and the housetops, the flowers that are rained down upon the advancing car, the wild music, the shouting and the joy, make an impression that is not easily forgotten.

Still on his head, well trained in lore
Of duty, Ráma’s shoes he bore.

Ráma’s shoes are here regarded as the emblems of royalty or possession. We may compare the Hebrew “Over Edom will I cast forth my shoe.” A curiously similar passage occurs in Lyschander’s *Chronicon Greenlandiæ Rhythmicon*:
“Han sendte til Irland sin skiden skoe,
Og böd den Konge. Som der monne boe,

Han skulde dem hæderlig bære
Pan Juuledag i sin kongelig Pragt,
Og kjende han havde sit Rige og Magt
Af Norges og Quernes Herre."

He sent to Ireland his dirty shoes,
And commanded the king who lived there

To wear them with honour
On Christmas Day in his royal state,
And to own that he had his kingdom and power
From the Lord of Norway and the Isles.
Notes & Queries, March 30, 1872.

Final Notes.

I end these notes with an extract which I translate from Signor Gorresio's Preface to the tenth volume of his Rámáyan, and I take this opportunity of again thankfully acknowledging my great obligations to this eminent Śanskritist from whom I have so frequently borrowed. As Mr. Muir has observed, the Bengal recension which Signor Gorresio has most ably edited is throughout an admirable commentary on the genuine Rámáyan of northern India, and I have made constant reference to the faithful and elegant translation which accompanies the text for assistance and confirmation in difficulties: "Towards the southern extremity and in the island of Lanká (Ceylon) there existed undoubtedly a black and ferocious race, averse to the Aryans and hostile to their mode of worship: their ramifications extended through the islands of the Archipelago, and some traces of them remain in Java to this day.

The Sanskrit-Indians, applying to this race a name expressive of hatred which occurs in the Vedas as the name of hostile, savage and detested beings, called it the Rákshas race: it is against these Rákshases that the expedition of Ráma which the Rámáyan celebrates is directed. The Sanskrit-Indians certainly altered in their traditions the real character of this race: they attributed to it physical and moral qualities not found in human nature; they transformed it into a race of giants; they represented it as monstrous, hideous, truculent, changing forms at will, blood-thirsty and ravenous, just as the Semites represented the races that opposed them as impious, horrible and of monstrous size. But notwithstanding these mythical exaggerations, which are partly due to the genius of the Aryans so prone to magnify everything without measure, the Rámáyan in the course of its epic narration has still preserved and noted here and there some traits and peculiarities of the race which reveal its true character. It represents the Rákshases as black of hue, and compares them with black clouds and masses of black collyrium; it attributes to them curly woolly hair and thick lips, it depicts them as loaded with chains, collars and girdles of gold, and the other bright ornaments which their race has always loved, and in which the kindred races of the Soudan still delight. It describes them as worshippers of matter and force. They are hostile to the religion of the Aryans whose rites and sacrifices they disturb and ruin … Such is the Rákshas race as represented in the Rámáyan; and the war of the Aryan Ráma forms the subject of the epic, a subject certainly real and historical as far as regards its substance, but greatly exaggerated by the ancient myth. In Sanskrit-Indian tradition are found traces of another struggle of the Aryans with the Rákshas races, which preceded the war of Ráma. According to some pauranic legends, Kárttavírya, a descendant of the royal tribe of the Yádavas, contemporary with Parasurama and a little anterior to Ráma, attacked Lanká and took Rávaṇ prisoner. This well shows how ancient and how deeply rooted in the Aryan race is the thought of this war which the Rámáyan celebrates.

"But," says an eminent Indianist[1181] whose learning I highly appreciate, "the Rámáyan is an allegorical epic, and no precise and historical value can be assigned to it. Sítá signifies the furrow made by the plough, and under this symbolical aspect has already appeared honoured with worship in the hymns of the Rigveda; Ráma is the bearer of the plough (this assertion is entirely gratuitous); these two allegorical personages represented agriculture introduced to the southern regions of India by the race of the Kosalas from whom Ráma was descended; the Rákshases on whom he makes war are races of demons and giants who have little or nothing human about them; allegory therefore predominates in the poem, and the exact reality of an historical event must not be looked for in it." Such is Professor Weber's opinion. If he means to say that mythical fictions are mingled with real events, Forsan in alcun vero suo arco percuote,

as Dante says, and I fully concede the point. The interweaving of the myth with the historical truth belongs to the essence, so to speak, of the primitive epopeia. If Sítá is born, as the Rámáyan feigns, from the furrow which King Janak opened when he ploughed the earth, not a whit more real is the origin of Helen and Æneas as related in Homer and Virgil, and if the characters in the Rámáyan exceed human nature, and in a greater degree perhaps than is the case in analogous epics, this springs in part from the nature of the subject and still more from the symbol-loving genius of the orient. Still the characters of the Rámáyan, although they exceed more or less the limits of human nature, act notwithstanding in the course of the poem, speak, feel, rejoice and grieve according to the natural impulse of human passions. But if by saying that the Rámáyan is an allegorical epic, it is meant that its fundamental subject is nothing but allegory, that the war of the Aryan Ráma against the Rákshas race is an allegory, that the conquest of the southern region and of the island of Lanká is an allegory, I do not hesitate to answer that such a presumption cannot be admitted and that the thing is in my opinion impossible. Father Paolíno da S. Bartolommeo,[1182] had already, together with other strange opinions of his own on Indian matters, brought forward a similar idea, that is to say that the exploit of Ráma which is the subject of the Rámáyan was a symbol and represented the course of the sun: thus he imagined that Brahmá was the earth, Vishṇu the water, and that his avatárs were the blessings brought by the fertilizing waters, *etc.* But such ideas, born at a time when Indo-sanskrit antiquities were enveloped in darkness, have been dissipated by the light of new studies. How could an epic so dear in India to the memory of the people, so deeply rooted for many centuries in the minds of all, so propagated and diffused through all the dialects and languages of those regions, which had become the source of many dramas which are still represented in India, which is itself represented every year with such magnificence and to such crowds of people in the neighbourhood of Ayodhyá, a poem welcomed at its very birth with such favour, as the legend relates, that the recitation of it by the first wandering Rhapsodists has consecrated and made famous all the places celebrated by them, and where Ráma made a shorter or longer stay, how, I ask, could such an epic have been purely allegorical? How, upon a pure invention, upon a simple allegory, could a poem have been composed of about fifty thousand verses, relating with such force and power the events, and giving details with such exactness? On a theme purely allegorical there may easily be composed a short mythical poem, as for example a poem on Proserpine or Psyche: but never an epic so full of traditions and historical memories, so intimately connected with the life of the people, as the Rámáyan.[1183] Excessive readiness to find allegory whenever some traces of symbolism occur, where the myth partly veils the historical reality, may lead and often has led to error. What poetical work of mythical times could stand this mode of trial? could there not be made, or rather has there not been made a work altogether allegorical, out of the Homeric poems? We have all heard of the ingenious idea of the anonymous writer, who in order to prove how easily we may pass beyond the truth in our wish to seek and find allegory everywhere, undertook with keen subtlety to prove that the great personality of Napoleon I. was altogether allegorical and represented the sun. Napoleon was born in an island, his course was from west to east, his twelve marshals were the twelve signs of the zodiac, *etc.*

I conclude then, that the fundamental theme of the Rámáyan, that is to say the war of the Aryan Ráma against the Rákshases, an Hamitic race settled in the south, ought to be regarded as real and historical as far as regards its substance, although the mythic element intermingled with the true sometimes alters its natural and genuine aspect.

How then did the Indo-Sanskrit epopeia form and complete itself? What elements did it interweave in its progress? How did it embody, how did it clothe the naked and simple primitive datum? We must first of all remember that the Indo-European races possessed the epic genius in the highest degree, and that they alone in the different regions they occupied produced epic poetry … But other causes and particular influences combined to nourish and develop the epic germ of the Sanskrit-Indians. Already in the Rigveda are found hymns in which the Aryan genius preluded, so to speak, to the future epopeia, in songs that celebrated the heroic deeds of Indra, the combats and the victories of the tutelary Gods of the Aryan races over enemies secret or open, human or superhuman, the exploits and the memories of ancient heroes. More recently, at certain solemn occasions, as the very learned A. Weber remarks, at the solemnity, for example of the Aśvamedha or sacrifice of the horse, the praises of the king who ordained the great rite were sung by bards and minstrels in songs composed for the purpose, the memories of past times were recalled and honourable mention was made of the just and pious kings of old. In the *Bráhmaṇas*, a sort of prose commentaries annexed to the Vedas, are found recorded stories and legends which allude to historical events of the past ages, to ancient memories, and to mythical events. Such popular legends which the *Bráhmaṇas* undoubtedly gathered from tradition admirably suited the epic tissue with which they were interwoven by successive hands.… Many and various mythico-historical traditions, suitable for epic development, were diffused among the Aryan races, those for example which are related in the four chapters containing the description of the earth, the Descent of the Ganges, *etc.* The epic genius however sometimes created beings of its own and gave body and life to ideal conceptions. Some of the persons in the Rámáyan must be, in my opinion, either personifications of the forces of nature like those which are described with such vigour in the *Sháhnámah*, or if not exactly created, exaggerated beyond human proportions; others, vedic personages much more ancient than Ráma, were introduced into the epic and woven into its narrations, to bring together men who lived in different and distant ages, as has been the case in times nearer to our own, in the epics, I mean, of the middle ages.

In the introduction I have discussed the antiquity of the Rámáyan; and by means of those critical and inductive proofs which are all that an antiquity without precise historical dates can furnish I have endeavoured to establish with all the certainty that the subject admitted, that the original composition of the Rámáyan is to be assigned to about the twelfth century before the Christian era.

Not that I believe that the epic then sprang to life in the form in which we now possess it; I think, and I have elsewhere expressed the opinion, that the poem during the course of its rhapsodical and oral propagation appropriated by way of episodes, traditions, legends and ancient myths.… But as far as regards the epic poem properly so called which celebrates the expedition of Ráma against the Rákshases I think that I have sufficiently shown that its origin and first appearance should be placed about the twelfth century B.C.; nor have I hitherto met with anything to oppose this chronological result, or to oblige me to rectify or reject it.… But an eminent philologist already quoted, deeply versed in these studies, A. Weber, has expressed in some of his writings a totally different opinion; and the authority of his name, if not the number and cogency of his arguments, compels me to say something on the subject. From the fact or rather the assumption that Megasthenes[1184] who lived some time in India has made no mention either of the Mahábhárat or the Rámáyan Professor Weber argues that neither of these poems could have existed at that time; as regards the Rámáyan, the unity of its composition, the chain that binds together its different parts, and its allegorical character, show it, says Professor Weber, to be much more recent than the age to which I have assigned it, near to our own era, and according to him, later than the Mahábhárat. As for Megasthenes it should be observed, that he did not write a history of India, much less a literary history or anything at all resembling one, but a simple description, in great part physical, of India: whence, from his silence on literary matters to draw inferences regarding the history of Sanskrit literature would be the same thing as from the silence of a geologist with respect to the literature of a country whose valleys, mountains, and internal structure he is exploring, to conjecture that such and such a poem or history not mentioned by him did not exist at his time. We have only to look at the fragments of Megasthenes collected and published by Schwanbeck to see what was the nature and scope of his *Indica*.… But only a few fragments of Megasthenes are extant; and to pretend that they should be argument and proof enough to judge the antiquity of a poem is to press the laws of criticism too far. To Professor Weber's argument as to the more or less recent age of the

Rámáyan from the unity of its composition, I will make one sole reply, which is that if unity of composition were really a proof of a more recent age, it would be necessary to reduce by a thousand years at least the age of Homer and bring him down to the age of Augustus and Virgil; for certainly there is much more unity of composition, a greater accord and harmony of parts in the Iliad and the Odyssey than in the Rámáyan. But in the fine arts perfection is no proof of a recent age: while the experience and the continuous labour of successive ages are necessary to extend and perfect the physical or natural sciences, art which is spontaneous in its nature can produce and has produced in remote times works of such perfection as later ages have not been able to equal.”

ENDNOTES

1

The MSS. vary very considerably in these stanzas of invocation: many lines are generally prefixed in which not only the poet, but those who play the chief parts in the poem are panegyrized. It is self-apparent that they are not by the author of the Rámáyan himself.

2

“Válmíki was the son of Varuṇa, the regent of the waters, one of whose names is Prachetas. According to the *Adhyátmá Rámáyaṇa*, the sage, although a Bráhman by birth, associated with foresters and robbers. Attacking on one occasion the seven Rishis, they expostulated with him successfully, and taught him the *mantra* of Ráma reversed, or *Mará, Mará*, in the inaudible repetition of which he remained immovable for thousands of years, so that when the sages returned to the same spot they found him still there, converted into a *valmík* or ant-hill, by the nests of the termites, whence his name of Válmíki.”

Wilson. *Specimens of the Hindu Theatre, Vol. I. p. 313*.

“Válmíki is said to have lived a solitary life in the woods: he is called both a *muni* and a *rishi*. The former word properly signifies an anchorite or hermit; the latter has reference chiefly to wisdom. The two words are frequently used promiscuously, and may both be rendered by the Latin *vates* in its earliest meaning of *seer*: Válmíki was both poet and seer, as he is said to have sung the exploits of Ráma by the aid of divining insight rather than of knowledge naturally acquired.” Schlegel.

3

Literally, *Kokila*, the Koïl, or Indian Cuckoo. Schlegel translates “luscinium.”

4

Comparison with the Ganges is implied, that river being called the purifier of the world.

5

“This name may have been given to the father of Válmíki allegorically. If we look at the derivation of the word (*pra*, before, and *chetas*, mind) it is as if the poet were called the son of Prometheus, the Forethinker.” Schlegel.

[6]

Called in Sanskrit also *Bála-Káṇḍa*, and in Hindí *Bál-Káṇḍ*, *i.e.* the Book describing Ráma’s childhood, *bála* meaning a boy up to his sixteenth year.

[7]

A divine saint, son of Brahmá. He is the eloquent messenger of the Gods, a musician of exquisite skill, and the inventor of the *víṇá* or Indian lute. He bears a strong resemblance to Hermes or Mercury.

[8]

This mystic syllable, said to typify the supreme Deity, the Gods collectively, the Vedas, the three spheres of the world, the three holy fires, the three steps of Vishṇu etc., prefaces the prayers and most venerated writings of the Hindus.

[9]

This colloquy is supposed to have taken place about sixteen years after Ráma’s return from his wanderings and occupation of his ancestral throne.

[10]

Called also Śrí and Lakshmí, the consort of Vishṇu, the Queen of Beauty as well as the Dea Fortuna. Her birth “from the full-flushed wave” is described in Canto XLV of this Book.

[11]

One of the most prominent objects of worship in the Rigveda, Indra was superseded in later times by the more popular deities Vishṇu and Śiva. He is the God of the firmament, and answers in many respects to the Jupiter Pluvius of the Romans. See *Additional Notes*.

[12]

The second God of the Trimúrti or Indian Trinity. Derived from the root *viś* to penetrate, the meaning of the name appears to be *he who penetrates or pervades all things*. An embodiment of the preserving power of nature, he is worshipped as a Saviour who has nine times been incarnate for the good of the world and will descend on earth once more. See *Additional Notes* and Muir’s Sanskrit Texts *passim*.

[13]

In Sanskrit *devarshi*. *Rishi* is the general appellation of sages, and another word is frequently prefixed to distinguish the degrees. A *Brahmarshi* is a theologian or Bráhmanical sage; a Rájarshi is a royal sage or sainted king; a *Devarshi* is a divine or deified sage or saint.

14

Trikálajṅa. Literally *knower of the three times*. Both Schlegel and Gorresio quote Homer's.

Ὃς ἤδη τ' ἐόντα, τά τ' ἐσσόμενα,

πρό τ' ἐόντα.

"That sacred seer, whose comprehensive view,

The past, the present, and the future knew."

The Bombay edition reads *trilokajṅa, who knows the three worlds* (earth, air and heaven.) "It is by *tapas* (austere fervour) that rishis of subdued souls, subsisting on roots, fruits and air, obtain a vision of the three worlds with all things moving and stationary." Manu, XI. 236.

15

Son of Manu, the first king of Kośala and founder of the solar dynasty or family of the Children of the Sun, the God of that luminary being the father of Manu.

16

The Indians paid great attention to the art of physiognomy and believed that character and fortune could be foretold not from the face only but from marks upon the neck and hands. Three lines under the chin like those at the mouth of a conch (*Śaṅkha*) were regarded as a peculiarly auspicious sign indicating, as did also the mark of Vishṇu's discus on the hand, one born to be a *chakravartin* or universal emperor. In the palmistry of Europe the line of fortune, as well as the line of life, is in the hand. Cardan says that marks on the nails and teeth also show what is to happen to us: "Sunt etiam in nobis vestigia quædam futurorum eventuum in unguibus atque etiam in dentibus." Though the palmy days of Indian chiromancy have passed away, the art is still to some extent studied and believed in.

17

Long arms were regarded as a sign of heroic strength.

18

"Veda means originally knowing or knowledge, and this name is given by the Bráhmans not to one work, but to the whole body of their most ancient sacred literature. Veda is the same word which appears in the

Greek οίδα, I know, and in the English wise, wisdom, to wit. The name of Veda is commonly given to four collections of hymns, which are respectively known by the names of Rigveda, Yajur-veda, Sáma-veda, and Atharva-veda.”

“As the language of the Veda, the Sanskrit, is the most ancient type of the English of the present day, (Sanskrit and English are but varieties of one and the same language,) so its thoughts and feelings contain in reality the first roots and germs of that intellectual growth which by an unbroken chain connects our own generation with the ancestors of the Aryan race, — with those very people who at the rising and setting of the sun listened with trembling hearts to the songs of the Veda, that told them of bright powers above, and of a life to come after the sun of their own lives had set in the clouds of the evening. These men were the true ancestors of our race, and the Veda is the oldest book we have in which to study the first beginnings of our language, and of all that is embodied in language. We are by nature Aryan, Indo-European, not Semitic: our spiritual kith and kin are to be found in India, Persia, Greece, Italy, Germany: not in Mesopotamia, Egypt, or Palestine.”

Chips from a German Workshop, Vol. I. pp. 8. 4.

19

As with the ancient Persians and Scythians, Indian princes were carefully instructed in archery which stands for military science in general, of which, among Hindu heroes, it was the most important branch.

20

Chief of the three queens of Daśaratha and mother of Ráma.

21

From *hima* snow, (Greek χειμ-ών, Latin hiems) and *álaya* abode, the Mansion of snow.

22

The moon (*Soma*, *Indu*, *Chandra etc.*) is masculine with the Indians as with the Germans.

23

Kuvera, the Indian Plutus, or God of Wealth.

24

The events here briefly mentioned will be related fully in the course of the poem. The first four cantos are introductory, and are evidently the work of a later hand than Valmiki’s.

25

“Chandra, or the Moon, is fabled to have been married to the twenty-seven daughters of the patriarch Daksha, or Aśviní and the rest, who are in fact personifications of the Lunar Asterisms. His favourite amongst them was Rohiṇí to whom he so wholly devoted himself as to neglect the rest. They complained to their father, and Daksha repeatedly interposed, till, finding his remonstrances vain, he denounced a curse upon his son-in-law, in consequence of which he remained childless and became affected by consumption. The wives of Chandra having interceded in his behalf with their father, Daksha modified an imprecation which he could not recall, and pronounced that the decay should be periodical only, not permanent, and that it should alternate with periods of recovery. Hence the successive wane and increase of the Moon. *Padma*, *Puráṇa*, *Swarga-Khaṇḍa,* Sec. II. *Rohiṇí* in Astronomy is the fourth lunar mansion, containing five stars, the principal of which is Aldebaran.” Wilson, *Specimens of the Hindu Theatre. Vol. I. p.* 234.

The Bengal recension has a different reading:

“Shone with her husband like the light

Attendant on the Lord of Night.”

26

The garb prescribed for ascetics by Manu.

27

“Mount Meru, situated like Kailása in the lofty regions to the north of the Himálayas, is celebrated in the traditions and myths of India. Meru and Kailása are the two Indian Olympi. Perhaps they were held in such veneration because the Sanskrit-speaking Indians remembered the ancient home where they dwelt with the other primitive peoples of their family before they descended to occupy the vast plains which extend between the Indus and the Ganges.” Gorresio.

28

The third God of the Indian Triad, the God of destruction and reproduction. See *Additional Notes*.

29

The epithet *dwija*, or *twice-born*, is usually appropriate to Bráhmans, but is applicable to the three higher castes. Investiture with the sacred thread and initiation of the neophyte into certain religious mysteries are regarded as his regeneration or second birth.

30

His shoes to be a memorial of the absent heir and to maintain his right. Kálidása (Raghuvaṅśa, XII. 17.) says that they were to be *adhidevate* or guardian deities of the kingdom.

31

Jaṭáyu, a semi-divine bird, the friend of Ráma, who fought in defence of Sítá.

32

Raghu was one of the most celebrated ancestors of Ráma whose commonest appellation is, therefore, Rághava or descendant of Raghu. Kálidása in the *Raghuraṇśa* makes him the son of Dilípa and great-grandfather of Ráma. See *Idylls from the Sanskrit*, “Aja” and “Dilípa.”

33

Dundhubi.

34

Literally *ten yojanas*. The yojana is a measure of uncertain length variously reckoned as equal to nine miles, five, and a little less.

35

Ceylon.

36

The Jonesia Aśoka is a most beautiful tree bearing a profusion of red blossoms.

37

Brahmá, the Creator, is usually regarded as the first God of the Indian Trinity, although, as Kálidása says:

“Of Brahmá, Vishṇu, Śiva, each may be

First, second, third, amid the blessed Three.”

Brahmá had guaranteed Rávaṇ’s life against all enemies except man.

38

Ocean personified.

39

The rocks lying between Ceylon and the mainland are still called Ráma’s Bridge by the Hindus.

40

“The Bráhmans, with a system rather cosmogonical than chronological, divide the present mundane period into four ages or *yugas* as they call them: the Krita, the Tretá, the Dwápara, and the Kali. The Krita, called also the Deva-yuga or that of the Gods, is the age of truth, the perfect age, the Tretá is the age of the three sacred fires, domestic and sacrificial; the Dwápara is the age of doubt; the Kali, the present age, is the age of evil.” Gorresio.

41

The ancient kings of India enjoyed lives of more than patriarchal length as will appear in the course of the poem.

42

Śúdras, men of the fourth and lowest pure caste, were not allowed to read the poem, but might hear it recited.

43

The three *ślokes* or distichs which these twelve lines represent are evidently a still later and very awkward addition to the introduction.

44

There are several rivers in India of this name, now corrupted into *Tonse*. The river here spoken of is that which falls into the Ganges a little below Allahabad.

45

“In Book II, Canto LIV, we meet with a saint of this name presiding over a convent of disciples in his hermitage at the confluence of the Ganges and the Jumna. Thence the later author of these introductory cantos has borrowed the name and person, inconsistently indeed, but with the intention of enhancing the dignity of the poet by ascribing to him so celebrated a disciple.” Schlegel.

46

The poet plays upon the similarity in sound of the two words: *śoka*, means grief, *śloka*, the heroic measure in which the poem is composed. It need scarcely be said that the derivation is fanciful.

47

Brahmá, the Creator, is usually regarded as the first person of the divine triad of India. The four heads with which he is represented are supposed to have allusion to the four corners of the earth which he is sometimes considered to personify. As an object of adoration Brahmá has been entirely superseded by Śiva and Vishṇu. In the whole of India there is, I believe, but one temple dedicated to his worship. In this point the first of the Indian triad curiously resembles the last of the divine fraternity of Greece, Aïdes the brother of Zeus and Poseidon. “In all Greece, says Pausanias, there is no single temple of Aïdes, except at a single spot in Elis.” See Gladstone’s Juventus Mundi, p. 253.

48

The *argha* or *arghya* was a libation or offering to a deity, a Bráhman, or other venerable personage. According to one authority it consisted of water, milk, the points of Kúsa-grass, curds, clarified butter, rice, barley, and white mustard, according to another, of saffron, bel, unbroken grain, flowers, curds, dúrbá-grass, kúsa-grass, and sesamum.

49

Sítá, daughter of Janak king of Míthilá.

50

“I congratulate myself,” says Schlegel in the preface to his, alas, unfinished edition of the Rámáyan, “that, by the favour of the Supreme Deity, I have been allowed to begin so great a work; I glory and make my boast that I too after so many ages have helped to confirm that ancient oracle declared to Válmíki by the Father of Gods and men:

Dum stabunt montes, campis dum flumina current,

Usque tuum toto carmen celebrabitur orbe.”

51

“The sipping of water is a requisite introduction of all rites: without it, says the Sámha Purána, all acts of religion are vain.” Colebrooke.

52

The *darhha* or *kuśa* (Pea cynosuroides), a kind of grass used in sacrifice by the Hindus as *cerbena* was by the Romans.

53

The direction in which the grass should be placed upon the ground as a seat for the Gods, on occasion of offerings made to them.

54

Paraśuráma or Ráma with the Axe. See Canto LXXIV.

55

Sítá. Videha was the country of which Míthilá was the capital.

56

The twin sons of Ráma and Sítá, born after Ráma had repudiated Sítá, and brought up in the hermitage of Válmíki. As they were the first rhapsodists the combined name Kuśílava signifies a reciter of poems, or an improvisatore, even to the present day.

57

Perhaps the bass, tenor, and treble, or quick, slow and middle times. we know but little of the ancient music of the Hindus.

58

Eight flavours or sentiments are usually enumerated, love, mirth, tenderness, anger, heroism, terror, disgust, and surprise; tranquility or content, or paternal tenderness, is sometimes considered the ninth. Wilson. See the *Sáhitya Darpaṇa* or *Mirror of Composition* translated by Dr. Ballantyne and Bábú Pramadádása Mittra in the *Bibliotheca Indica.*

59

Saccharum Munja is a plant from whose fibres is twisted the sacred string which a Bráhman wears over one shoulder after he has been initiated by a rite which in some respects answers to confirmation.

60

A description of an Aśvamedha or Horse Sacrifice is given in Canto XIII. of this Book.

61

This exploit is related in Canto XL.

62

The Sarjú or Ghaghra, anciently called Sarayú, rises in the Himalayas, and after flowing through the province of Oudh, falls into the Ganges.

63

The ruins of the ancient capital of Ráma and the Children of the Sun may still be traced in the present Ajudhyá near Fyzabad. Ajudhyá is the Jerusalem or Mecca of the Hindus.

64

A legislator and saint, the son of Brahmá or a personification of Brahmá himself, the creator of the world, and progenitor of mankind. Derived from the root *man* to think, the word means originally *man*, the thinker, and is found in this sense in the Rigveda.

Manu as a legislator is identified with the Cretan Minos, as progenitor of mankind with the German Mannus: "Celebrant carminibus antiquis, quod unum apud illos memoriæ et annalium genus est, Tuisconem deum terra editum, et filium Mannum, originem gentis conditoresque." Tacitus, *Germania*, Cap. II.

65

The Sál (Shorea Robusta) is a valuable timber tree of considerable height.

66

The city of Indra is called Amarávatí or Home of the Immortals.

67

Schlegel thinks that this refers to the marble of different colours with which the houses were adorned. It seems more natural to understand it as implying the regularity of the streets and houses.

68

The *Śataghní i.e. centicide*, or slayer of a hundred, is generally supposed to be a sort of fire-arms, or the ancient Indian rocket; but it is also described as a stone set round with iron spikes.

69

The Nágas (serpents) are demigods with a human face and serpent body. They inhabit Pátála or the regions under the earth. Bhogavatí is the name of their capital city. Serpents are still worshipped in India. See Fergusson's *Tree and Serpent Worship*.

70

The fourth and lowest pure caste whose duty was to serve the three first classes.

71

By forbidden marriages between persons of different castes.

72

Váhlí or Váhlíka is Bactriana; its name is preserved in the modern Balkh.

73

The Sanskrit word Sindhu is in the singular the name of the river Indus, in the plural of the people and territories on its banks. The name appears as *Hidku* in the cuneiform inscription of Darius' son of Hystaspes, in which the nations tributary to that king are enumerated.

The Hebrew form is *Hodda* (Esther, I. 1.). In Zend it appears as *Hendu* in a somewhat wider sense. With the Persians later the signification of *Hind* seems to have co-extended with their increasing acquaintance with the country. The weak Ionic dialect omitted the Persian *h*, and we find in Hecatæus and Herodotus Ἴνδος and ἡ Ἰνδική. In this form the Romans received the names and transmitted them to us. The Arabian geographers in their ignorance that Hind and Sind are two forms of the same word have made of them two brothers and traced their decent from Noah. See Lassen's Indische Alterthumskunde Vol. I. pp. 2, 3.

74

The situation of Vanáyu is not exactly determined: it seems to have lain to the north-west of India.

75

Kámboja was probably still further to the north-west. Lassen thinks that the name is etymologically connected with *Cambyses* which in the cuneiform inscription of Behistun is written Ka(m)bujia.

76

The elephants of Indra and other deities who preside over the four points of the compass.

77

"There are four kinds of elephants. 1 *Bhaddar*. It is well proportioned, has an erect head, a broad chest, large ears, a long tail, and is bold and can bear fatigue. 2 *Mand*. It is black, has yellow eyes, a uniformly sized body, and is wild and ungovernable. 3 *Mirg*. It has a whitish skin, with black spots. 4 *Mir*. It has a small head, and obeys readily. It gets frightened when it thunders." *Aín-i-Akbarí.*. Translated by H. Blochmann, Aín 41, *The Imperial Elephant Stables*.

78

Ayodhyá means *not to be fought against*.

79

Attendants of Indra, eight Gods whose names signify fire, light and its phenomena.

80

Kaśyap was a grandson of the God Brahmá. He is supposed to have given his name to Kashmír = Kaśyapa-míra, Kaśyap's Lake.

81

The people of Anga. "Anga is said in the lexicons to be Bengal; but here certainly another region is intended situated at the confluence of the Sarjú with the Ganges, and not far distant from Daśaratha's dominions." Gorresio. It comprised part of Behar and Bhagulpur.

82

The Koïl or *kokila* (Cuculus Indicus) as the harbinger of spring and love is a universal favourite with Indian poets. His voice when first heard in a glorious spring morning is not unpleasant, but becomes in the hot season intolerably wearisome to European ears.

83

"Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained." Gorresio.

84

One of the Pleiades and generally regarded as the model of wifely excellence.

85

The Hindu year is divided into six seasons of two months each, spring, summer, rains, autumn, winter, and dews.

86

It was essential that the horse should wander free for a year before immolation, as a sign that his master’s paramount sovereignty was acknowledged by all neighbouring princes.

87

Called also Vidcha, later Tirabhukti, corrupted into the modern Tirhut, a province bounded on the west and east by the Gaudakí and Kauśikí rivers, on the south by the Ganges, and on the north by the skirts of the Himálayas.

88

The celebrated city of Benares. See Dr. Hall’s learned and exhaustive Monograph in the *Sacred City of the Hindus*, by the Rev. M. A. Sherring.

89

Kekaya is supposed to have been in the Panjáb. The name of the king was Aśvapati (Lord of Horses), father of Daśaratha’s wife Kaikeyí.

90

Surat.

91

Apparently in the west of India not far from the Indus.

92

“The Pravargya ceremony lasts for three days, and is always performed twice a day, in the forenoon and afternoon. It precedes the animal and Soma sacrifices. For without having undergone it, no one is allowed to take part in the solemn Soma feast prepared for the gods.” Haug’s *Aitareya Bráhmaṇam*. Vol. II. p. 41. note *q.v.*

93

Upasads. “The Gods said, Let us perform the burnt offerings called Upasads (*i.e.* besieging). For by means of an *Upasad*, *i.e.* besieging, they conquer a large (fortified) town.” — *Ibid.* p. 32.

94

The Soma plant, or Asclepias Acida. Its fermented juice was drunk in sacrifice by the priests and offered to the Gods who enjoyed the intoxicating draught.

95

“Tum in cærimoniarum intervallis Brachmanæ facundi, sollertes, crebros sermones de rerum causis instituebant, alter alterum vincendi cupidi. This public disputation in the assembly of Bráhmans on the nature of things, and the almost fraternal connexion between theology and philosophy deserves some notice; whereas the priests of some religions are generally but little inclined to show favour to philosophers, nay, sometimes persecute them with the most rancorous hatred, as we are taught both by history and experience.… This śloka is found in the MSS. of different recensions of the Rámáyan, and we have, therefore, the most trustworthy testimony to the antiquity of philosophy among the Indians.” Schlegel.

96

The *Angas* or appendices of the Vedas, pronunciation, prosody, grammar, ritual, astronomy, and explanation of obscurities.

97

In Sanskrit *vilva*, the *Ægle Marmelos*. “He who desires food and wishes to grow fat, ought to make his Yúpa (sacrificial post) of Bilva wood.” Haug’s *Aítareya Bráhmanam. Vol. II.* p. 73.

98

The *Mimosa Catechu*. “He who desires heaven ought to make his Yúpa of Khádira wood.” — *Ibid.*

99

The *Butea Frondosa*. “He who desires beauty and sacred knowledge ought to make his Yúpa of Paláśa wood.” — *Ibid.*

100

The *Cardia Latifolia*.

101

A kind of pine. The word means literally the tree of the Gods. Compare the Hebrew עצי יהוה “trees of the Lord.”

102

The Hindus call the constellation of Ursa Major the Seven Rishis or Saints.

103

A minute account of these ancient ceremonies would be out of place here. “Ágnishṭoma is the name of a sacrifice, or rather a series of offerings to fire for five days. It is the first and principal part of the Jyotishṭoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of obtaining Swarga or heaven.” Goldstücker’s Dictionary. “The *Ágnishṭoma* is Agni. It is called so because they (the gods) praised him with this Stoma. They called it so to hide the proper meaning of the word: for the gods like to hide the proper meaning of words.”

“On account of four classes of gods having praised Agni with four Stomas, the whole was called *Chatushṭoma* (containing four Stomas).”

“It (the Ágnishṭoma) is called *Jyotishṭoma*, for they praised Agni when he had risen up (to the sky) in the shape of a light (*jyotis*).”

“This (Ágnishṭoma) is a sacrificial performance which has no beginning and no end.” Haug’s *Aitareya Bráhmaṇam*.

The Atirátra, literally *lasting through the night*, is a division of the service of the Jyotishṭoma.

The Abhijit, *the everywhere victorious*, is the name of a sub-division of the great sacrifice of the Gavámanaya.

The Viśvajit, or *the all-conquering*, is a similar sub-division.

Áyus is the name of a service forming a division of the Abhiplava sacrifice.

The *Aptoryám*, is the seventh or last part of the Jyotishṭoma, for the performance of which it is not essentially necessary, but a voluntary sacrifice instituted for the attainment of a specific desire. The literal meaning of the word would be in conformity with the *Prauḍhamanoramá*, “a sacrifice which procures the attainment of the desired object.” Goldstücker’s Dictionary.

“The *Ukthya* is a slight modification of the Ágnishṭoma sacrifice. The noun to be supplied to it is *kratu*. It is a Soma sacrifice also, and one of the seven Saṇsthas or component parts of the Jyotishṭoma. Its name indicates its nature. For *Ukthya* means ‘what refers to the Uktha,’ which is an older name for Shástra, *i.e.* recitation of one of the Hotri priests at the time of the Soma libations. Thus this sacrifice is only a kind of supplement to the Ágnishṭoma.” Haug. *Ai. B.*

104

“Four classes of priests were required in India at the most solemn sacrifices. 1. The officiating priests, manual labourers, and acolytes, who had chiefly to prepare the sacrificial ground, to dress the altar, slay the victims, and pour out the libations. 2. The choristers, who chant the sacred hymns. 3. The reciters or readers, who repeat certain hymns. 4. The overseers or bishops, who watch and superintend the proceedings of the other priests, and ought to be familiar with all the Vedas. The formulas and verses to be muttered by the first class are contained in the Yajur-veda-sanhitá. The hymns to be sung by the second class are in the Sama-veda-sanhitá. The Atharva-veda is said to be intended for the Brahman or overseer, who is to watch the proceedings of the sacrifice, and to remedy any mistake that may occur. The hymns to be recited by the third class are contained in the Rigveda," *Chips from a German Workshop.*

105

The Maruts are the winds, deified in the religion of the Veda like other mighty powers and phenomena of nature.

106

A Titan or fiend whose destruction has given Vishṇu one of his well-known titles, Mádhava.

107

The garden of Indra.

108

One of the most ancient and popular of the numerous names of Vishṇu. The word has been derived in several ways, and may mean *he who moved on the (primordial) waters*, or *he who pervades or influences men or their thoughts*.

109

The Horse-Sacrifice, just described.

110

To walk round an object keeping the right side towards it is a mark of great respect. The Sanskrit word for the observance is *pradakshiṇá*, from pra pro, and *daksha* right, Greek δεξίος, Latin dexter, Gaelic deas-il. A similar ceremony is observed by the Gaels.

"In the meantime she traced around him, with wavering steps, the propitiation, which some have thought has been derived from the Druidical mythology. It consists, as is well known, in the person who makes the *deasil* walking three times round the person who is the object of the ceremony, taking care to move according to the course of the sun."

Scott. *The Two Drovers.*

111

The *Amrit*, the nectar of the Indian Gods.

112

Gandharvas (Southey's Glendoveers) are celestial musicians inhabiting Indra's heaven and forming the orchestra at all the banquets of the principal deities.

113

Yakshas, demigods attendant especially on Kuvera, and employed by him in the care of his garden and treasures.

114

Kimpurushas, demigods attached also to the service of Kuvera, celestial musicians, represented like centaurs reversed with human figures and horses' heads.

115

Siddhas, demigods or spirits of undefined attributes, occupying with the *Vidyádharas* the middle air or region between the earth and the sun.

Schlegel translates: "Divi, Sapientes, Fidicines, Præpetes, illustres Genii, Præconesque procrearunt natos, masculos, silvicolas; angues porro, Hippocephali Beati, Aligeri, Serpentesque frequentes alacriter generavere prolem innumerabilem."

116

A mountain in the south of India.

117

The preceptor of the Gods and regent of the planet Jupiter.

118

The celestial architect, the Indian Hephæstus, Mulciber, or Vulcan.

119

The God of Fire.

120

Twin children of the Sun, the physicians of Swarga or Indra’s heaven.

121

The deity of the waters.

122

Parjanya, sometimes confounded with Indra.

123

The bird and vehicle of Vishṇu. He is generally represented as a being something between a man and a bird and considered as the sovereign of the feathered race. He may be compared with the Simurgh of the Persians, the ‘Anká of the Arabs, the Griffin of chivalry, the Phœnix of Egypt, and the bird that sits upon the ash Yggdrasil of the Edda.

124

This Canto will appear ridiculous to the European reader. But it should be remembered that the monkeys of an Indian forest, the “bough-deer” as the poets call them, are very different animals from the “turpissima bestia” that accompanies the itinerant organ-grinder or grins in the Zoological Gardens of London. Milton has made his hero, Satan, assume the forms of a cormorant, a toad, and a serpent, and I cannot see that this creation of semi-divine Vánars, or monkeys, is more ridiculous or undignified.

125

The consort of Indra, called also Śachí and Indráṇí.

126

The *Michelia champaca*. It bears a scented yellow blossom:

“The maid of India blest again to hold

In her full lap the Champac’s leaves of gold.”

Lallah Rookh.

127

Vibháṇdak, the father of Rishyaśring

128

A hemiśloka is wanting in Schlegel's text, which he thus fills up in his Latin translation.

129

Rishyaśring, a Bráhman, had married Śántá who was of the Kshatriya or Warrior caste and an expiatory ceremony was necessary on account of this violation of the law.

130

“The poet no doubt intended to indicate the vernal equinox as the birthday of Ráma. For the month *Chaitra* is the first of the two months assigned to the spring; it corresponds with the latter half of March and the former half of April in our division of the year. *Aditi*, the mother of the Gods, is lady of the seventh lunar mansion which is called *Punarvasu*. The five planets and their positions in the Zodiac are thus enumerated by both commentators: the Sun in Aries, Mars in Capricorn, Saturn in Libra, Jupiter in Cancer, Venus in Pisces.… I leave to astronomers to examine whether the parts of the description agree with one another, and, if this be the case, thence to deduce the date. The Indians place the nativity of Ráma in the confines of the second age (tretá) and the third (dwápara): but it seems that this should be taken in an allegorical sense. … We may consider that the poet had an eye to the time in which, immediately before his own age, the aspects of the heavenly bodies were such as he has described.” Schlegel.

131

The regent of the planet Jupiter.

132

Indra = Jupiter Tonans.

133

“*Pushya* is the name of a month; but here it means the eighth mansion. The ninth is called *Asleshá*, or the snake. It is evident from this that Bharat, though his birth is mentioned before that of the twins, was the youngest of the four brothers and Ráma's junior by eleven months.” Schlegel.

134

A fish, the Zodiacal sign *Pisces*.

135

One of the constellations, containing stars in the wing of Pegasus.

136

Ráma means the Delight (of the World); Bharat, the Supporter; Lakshmaṇ, the Auspicious; Śatrughna, the Slayer of Foes.

137

Schlegel, in the *Indische Bibliothek*, remarks that the proficiency of the Indians in this art early attracted the attention of Alexander's successors, and natives of India were so long exclusively employed in this service that the name Indian was applied to any elephant-driver, to whatever country he might belong.

138

The story of this famous saint is given at sufficient length in Cantos LI-LV.

This saint has given his name to the district and city to the east of Benares. The original name, preserved in a land-grant on copper now in the Museum of the Benares College, has been Moslemized into Ghazeepore (the City of the Soldier-martyr).

139

The son of Kuśik is Viśvámitra.

140

At the recollection of their former enmity, to be described hereafter.

141

The Indian nectar or drink of the Gods.

142

Great joy, according to the Hindu belief, has this effect, not causing each particular hair to stand on end, but gently raising all the down upon the body.

143

The Rákshasas, giants, or fiends who are represented as disturbing the sacrifice, signify here, as often elsewhere, merely the savage tribes which placed themselves in hostile opposition to Bráhmanical institutions.

144

Consisting of horse, foot, chariots, and elephants.

145

“The Gandharvas, or heavenly bards, had originally a warlike character but were afterwards reduced to the office of celestial musicians cheering the banquets of the Gods. Dr. Kuhn has shown their identity with the Centaurs in name, origin and attributes.” Gorresio.

146

These mysterious animated weapons are enumerated in Cantos XXIX and XXX. Daksha was the son of Brahmá and one of the Prajápatis, Demiurgi, or secondary authors of creation.

147

Youths of the Kshatriya class used to leave unshorn the side locks of their hair. These were called *Káka-paksha*, or raven’s wings.

148

The Rákshas or giant Rávaṇ, king of Lanká.

149

“The meaning of Aśvins (from *aśva* a horse, Persian asp, Greek ἵππος, Latin *equus*, Welsh ech) is Horsemen. They were twin deities of whom frequent mention is made in the Vedas and the Indian myths. The Aśvins have much in common with the Dioscuri of Greece, and their mythical genealogy seems to indicate that their origin was astronomical. They were, perhaps, at first the morning star and evening star. They are said to be the children of the sun and the nymph Aśviní, who is one of the lunar asterisms personified. In the popular mythology they are regarded as the physicians of the Gods.” Gorresio.

150

The word Kumára (a young prince, a Childe) is also a proper name of Skanda or Kártikeya God of War, the son of Śiva and Umá. The babe was matured in the fire.

151

“At the rising of the sun as well as at noon certain observances, invocations, and prayers were prescribed which might under no circumstances be omitted. One of these observances was the recitation of the Sávitrí, a Vedic hymn to the Sun of wonderful beauty.” Gorresio.

152

Tripathaga, *Three-path-go,* flowing in heaven, on earth, and under the earth. See Canto XLV.

153

Tennyson's "Indian Cama," the God of Love, known also by many other names.

154

Umá, or *Parvatí*, was daughter of Himálaya, Monarch of mountains, and wife of Śiva. See Kálidasa's *Kumára Sambhava*, or *Birth of the War-God*.

155

Stháṇu. The Unmoving one, a name of Śiva.

156

"The practice of austerities, voluntary tortures, and mortifications was anciently universal in India, and was held by the Indians to be of immense efficacy. Hence they mortified themselves to expiate sins, to acquire merits, and to obtain superhuman gifts and powers; the Gods themselves sometimes exercised themselves in such austerities, either to raise themselves to greater power and grandeur, or to counteract the austerities of man which threatened to prevail over them and to deprive them of heaven.… Such austerities were called in India *tapas* (burning ardour, fervent devotion) and he who practised them *tapasvin*." Gorresio.

157

The Bodiless one.

158

"A celebrated lake regarded in India as sacred. It lies in the lofty region between the northern highlands of the Himálayas and mount Kailása, the region of the sacred lakes. The poem, following the popular Indian belief, makes the river Sarayú (now Sarjú) flow from the Mánasa lake; the sources of the river are a little to the south about a day's journey from the lake. See Lassen, *Indische Alterthumshunde*, page 34." Gorresio. *Manas* means mind; *mánasa*, mental, mind-born.

159

Sarovar means best of lakes. This is another of the poet's fanciful etymologies.

160

The confluence of two or more rivers is often a venerated and holy place. The most famous is Prayág or Allahabad, where the Sarasvatí by an underground course is believed to join the Jumna and the Ganges.

161

The botanical names of the trees mentioned in the text are Grislea Tormentosa, Shorea Robusta, Echites Antidysenterica, Bignonia Suaveolens, Œgle Marmelos, and Diospyrus Glutinosa. I have omitted the *Kutaja* (Echites) and the *Tiṇḍuka* (Diospyrus).

162

Here we meet with a fresh myth to account for the name of these regions. *Malaja* is probably a non-Aryan word signifying a hilly country: taken as a Sanskrit compound it means *sprung from defilement*. The word *Karúsha* appears to have a somewhat similar meaning.

163

“This is one of those indefinable mythic personages who are found in the ancient traditions of many nations, and in whom cosmogonical or astronomical notions are generally figured. Thus it is related of Agastya that the Vindhyan mountains prostrated themselves before him; and yet the same Agastya is believed to be regent of the star Canopus.” Gorresio.

He will appear as the friend and helper of Ráma farther on in the poem.

164

The famous pleasure-garden of Kuvera the God of Wealth.

165

“The whole of this Canto together with the following one, regards the belief, formerly prevalent in India, that by virtue of certain spells, to be learnt and muttered, secret knowledge and superhuman powers might be acquired. To this the poet has already alluded in Canto xxiii. These incorporeal weapons are partly represented according to the fashion of those ascribed to the Gods and the different orders of demigods, partly are the mere creations of fancy; and it would not be easy to say what idea the poet had of them in his own mind, or what powers he meant to assign to each.” Schlegel.

166

“In Sanskrit *Sankára*, a word which has various significations but the primary meaning of which is *the act of seizing*. A magical power seems to be implied of employing the weapons when and where required. The remarks I have made on the preceding Canto apply with still greater force to this. The MSS. greatly vary in the enumeration of these *Sankáras*, and it is not surprising that copyists have incorrectly written the names which they did not well understand. The commentators throw no light upon the subject.” Schlegel. I have taken the liberty of omitting four of these which Schlegel translates “Scleromphalum, Euomphalum, Centiventrem, and Chrysomphalum.”

167

I omit, after this line, eight *ślokes* which, as Schlegel allows, are quite out of place.

168

This is the fifth of the *avatárs*, descents or incarnations of Vishṇu.

169

This is a solar allegory. Vishṇu is the sun, the three steps being his rising, culmination, and setting.

170

Certain ceremonies preliminary to a sacrifice.

171

A river which rises in Budelcund and falls into the Ganges near Patna. It is called also *Hiraṇyaráhu*, Golden-armed, and *Hiraṇyaráha*, Auriferous.

172

The modern Berar.

173

According to the Bengal recension the first (Kuśámba) is called Kuśáśva, and his city Kauśáśví. This name does not occur elsewhere. The reading of the northern recension is confirmed by Foê Kouê Ki; p. 385, where the city *Kiaoshangmi* is mentioned. It lay 500 *lis* to the south-west of *Prayága*, on the south bank of the Jumna. *Mahodaya* is another name of Kanyakubja: *Dharmáraṇya*, the wood to which the God of Justice is said to have fled through fear of Soma the Moon-God was in Magadh. Girivraja was in the same neighbourhood. See Lasson’s I, A. Vol. I. p. 604.

174

That is, the City of the Bent Virgins, the modern Kanauj or Canouge.

175

Literally, Given by *Brahma* or devout contemplation.

176

Now called Kośí (Cosy) corrupted from Kauśikí, daughter of Kuś]a.

“This is one of those personifications of rivers so frequent in the Grecian mythology, but in the similar myths is seen the impress of the genius of each people, austere and profoundly religious in India, graceful and devoted to the worship of external beauty in Greece.” Gorresio.

177

One of the names of the Ganges considered as the daughter of Jahnu. See Canto XLIV.

178

The Indian Crane.

179

Or, rather, geese.

180

A name of the God Śiva.

181

Garuḍa.

182

Ikshváku, the name of a king of Ayodhyá who is regarded as the founder of the Solar race, means also a *gourd*. Hence, perhaps, the myth.

183

“The region here spoken of is called in the Laws of Manu *Madhyadeśa* or the middle region. ‘The region situated between the Himálaya and the Vindhya Mountains … is called *Madhyadeśa*, or the middle region; the space comprised between these two mountains from the eastern to the western sea is called by sages Áryávartta, *the seat of honourable men*.’ (Manu, II, 21, 22.) The Sanskrit Indians called themselves Áryans, which means *honourable*, *noble*, to distinguish themselves from the surrounding nations of different origin.” Gorresio.

184

Said to be so called from the Jambu, or Rose Apple, abounding in it, and signifying according to the Purànas the central division of the world, the known world.

185

Here used as a name of Vishṇu.

186

Kings are called the husbands of their kingdoms or of the earth; “She and his kingdom were his only brides.” *Raghuvaṅśa.*

“Doubly divorced! Bad men, you violate

A double marriage, ‘twixt my crown and me,

And then between me and my married wife.”

King Richard II. Act V. Sc. I.

187

The thirty-three Gods are said in the *Aitareya Bráhmaṇa*, Book I. ch. II. 10. to be the eight Vasus, the eleven Rudras, the twelve Ádityas, Prajápati, either Brahmá or Daksha, and Vashatkára or deified oblation. This must have been the actual number at the beginning of the Vedic religion gradually increased by successive mythical and religious creations till the Indian Pantheon was crowded with abstractions of every kind. Through the reverence with which the words of the Veda were regarded, the immense host of multiplied divinities, in later times, still bore the name of the Thirty-three Gods.

188

“One of the elephants which, according to an ancient belief popular in India, supported the earth with their enormous backs; when one of these elephants shook his wearied head the earth trembled with its woods and hills. An idea, or rather a mythical fancy, similar to this, but reduced to proportions less grand, is found in Virgil when he speaks of Enceladus buried under Ætna:”

“adi semiustum fulmine corpus

Urgeri mole hac, ingentemque insuper Ætnam

Impositam, ruptis flammam expirare caminis;

Et fessum quoties mutat latus, intre mere omnem

iam, et cœlum subtexere fumo.”

Æneid. Lib. III. Gorresio.

189

“The Devas and Asuras (Gods and Titans) fought in the east, the south, the west, and the north, and the Devas were defeated by the Asuras in all these directions. They then fought in the north-eastern direction; there the Devas did not sustain defeat. This direction is *aparájitá*, *i.e.* unconquerable. Thence one should do work in this direction, and have it done there; for such a one (alone) is able to clear off his debts.” Haug’s *Aitareya Bráhmanam*, Vol. II, p. 33.

The debts here spoken of are a man’s religious obligations to the Gods, the Pitaras or Manes, and men.

190

Vishṇu.

191

“It appears to me that this mythical story has reference to the volcanic phenomena of nature. Kapil may very possibly be that hidden fiery force which suddenly unprisons itself and bursts forth in volcanic effects. Kapil is, moreover, one of the names of Agni the God of Fire.” Gorresio.

192

Garuḍ was the son of Kaśyap and Vinatá.

193

Garuḍ.

194

A famous and venerated region near the Malabar coast.

195

That is four fires and the sun.

196

Heaven.

197

Wind-Gods.

198

Śiva.

199

The lake Vindu does not exist. Of the seven rivers here mentioned two only, the Ganges and the Sindhu or Indus, are known to geographers. Hládiní means the Gladdener, Pávaní the Purifier, Naliní the Lotus-Clad, and Suchakshu the Fair-eyed.

200

The First or Golden Age.

201

Diti and Aditi were wives of Kaśyap, and mothers respectively of Titans and Gods.

202

One of the seven seas surrounding as many worlds in concentric rings.

203

Śankar and Rudra are names of Śiva.

204

“Śárṅgin, literally *carrying a bow of horn*, is a constantly recurring name of Vishṇu. The Indians also, therefore, knew the art of making bows out of the hons of antelopes or wild goats, which Homer ascribes to the Trojans of the heroic age.” Schlegel.

205

Dhanvantari, the physician of the Gods.

206

The poet plays upon the word and fancifully derives it from *apsu*, the locative case plural of *ap*, water, and *rasa*, taste.… The word is probably derived from *ap*, water, and *sri*, to go, and seems to signify *inhabitants of the water*, nymphs of the stream; or, as Goldstücker thinks (Dict. s.v.) these divinities were originally personifications of the vapours which are attracted by the sun and form into mist or clouds.

207

“*Surá*, in the feminine comprehends all sorts of intoxicating liquors, many kinds of which the Indians from the earliest times distilled and prepared from rice, sugar-cane, the palm tree, and various flowers and plants. Nothing is considered more disgraceful among orthodox Hindus than drunkenness, and the use of wine is forbidden not only to Bráhmans but the two other orders as well.… So it clearly appears derogatory to the dignity of the Gods to have received a nymph so pernicious, who ought rather to have been made over to the Titans. However the etymological fancy has prevailed. The word *Sura*, a God, is derived from the indeclinable *Swar* heaven.” Schlegel.

208

Literally, high-eared, the horse of Indra. Compare the production of the horse from the sea by Neptune.

209

“And Kaustubha the best

Of gems that burns with living light

Upon Lord Vishṇu’s breast.”

Churning of the Ocean.

210

“That this story of the birth of Lakshmí is of considerable antiquity is evident from one of her names *Kshírábdhi-tanayá*, daughter of the Milky Sea, which is found in *Amarasinha* the most ancient of Indian lexicographers. The similarity to the Greek myth of Venus being born from the foam of the sea is remarkable.”

“In this description of Lakshmí one thing only offends me, that she is said to have four arms. Each of Vishṇu’s arms, single, as far as the elbow, there branches into two; but Lakshmí in all the brass seals that I possess or remember to have seen has two arms only. Nor does this deformity of redundant limbs suit the pattern of perfect beauty.” Schlegel. I have omitted the offensive epithet.

211

Purandhar, a common title of Indra.

212

A few verses are here left untranslated on account of the subject and language being offensive to modern taste.

213

“In this myth of Indra destroying the unborn fruit of Diti with his thunderbolt, from which afterwards came the Maruts or Gods of Wind and Storm, geological phenomena are, it seems, represented under mythical images. In the great Mother of the Gods is, perhaps, figured the dry earth: Indra the God of thunder rends it open, and there issue from its rent bosom the Maruts or exhalations of the earth. But such ancient myths are difficult to interpret with absolute certainty.” Gorresio.

214

Wind.

215

Indra, with *mahá*, great, prefixed.

216

The Heavenly Twins.

217

Not banished from heaven as the inferior Gods and demigods sometimes were.

218

Kumárila says: “In the same manner, if it is said that Indra was the seducer of Ahalyá this does not imply that the God Indra committed such a crime, but Indra means the sun, and Ahalyá (from ahan and lí) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyá.” Max Muller, *History of Ancient Sanskrit Literature, p. 530.*

219

“The preceding sixteen lines have occurred before in Canto XLVIII. This Homeric custom of repeating a passage of several lines is strange to our poet. This is the only instance I remember. The repetition of single lines is common enough.” Schlegel.

220

Divine personages of minute size produced from the hair of Brahmá, and probably the origin of

“That small infantry

Warred on by cranes.”

221

Sweet, salt, pungent, bitter, acid, and astringent.

222

“Of old hoards and minerals in the earth, the king is entitled to half by reason of his general protection, and because he is the lord paramount of the soil.” Manu, Book VIII. 39.

223

Ghí or clarified butter, “holy oil,” being one of the essentials of sacrifice.

224

“A Bráhman had five principal duties to discharge every day: study and teaching the Veda, oblations to the manes or spirits of the departed, sacrifice to the Gods, hospitable offerings to men, and *a gift of food to all creatures*. The last consisted of rice or other grain which the Bráhman was to offer every day outside his house in the open air. Manu, Book III. 70.” Gorresio.

225

These were certain sacred words of invocation such a *sváhá*, *vashaṭ*, etc., pronounced at the time of sacrifice.

226

“It is well known that the Persians were called Pahlavas by the Indians. The *Śakas* are nomad tribes inhabiting Central Asia, the Scythes of the Greeks, whom the Persians also, as Herodotus tells us, called

Sakæ just as the Indians did. Lib. VII 64 ὁι γὰρ Πέρσαι πάντας τοὺς Σύθας. καλέουσι Σάκας. The name Yavans seems to be used rather indefinitely for nations situated beyond Persia to the west.… After the time of Alexander the Great the Indians as well as the Persians called the Greeks also Yavans.” Schlegel.

Lassen thinks that the Pahlavas were the same people as the Πάκτυες of Herodotus, and that this non-Indian people dwelt on the north-west confines of India.

227

See page 13, note 6.

228

Barbarians, non-Sanskrit-speaking tribes.

229

A comprehensive term for foreign or outcast races of different faith and language from the Hindus.

230

The Kirátas and Härítas are savage aborigines of India who occupy hills and jungles and are altogether different in race and character from the Hindus. Dr. Muir remarks in his Sanskrit Texts, Vol. I. p. 488 (second edition) that it does not appear that it is the object of this legend to represent this miraculous creation as the origin of these tribes, and that nothing more may have been intended than that the cow called into existence large armies, of the same stock with particular tribes previously existing.

231

The Great God, Śiva.

232

Nandi, the snow-white bull, the attendant and favourite vehicle of Śiva.

233

“The names of many of these weapons which are mythical and partly allegorical have occurred in Canto XXIX. The general signification of the story is clear enough. It is a contest for supremacy between the regal or military order and Bráhmanical or priestly authority, like one of those struggles which our own Europe saw in the middle ages when without employing warlike weapons the priesthood frequently gained the victory.” Schlegel.

For a full account of the early contests between the Bráhmans and the Kshattriyas, see Muir's Original Sanskrit Texts (Second edition) Vol. I. Ch. IV.

234

"Triśanku, king of Ayodhyá, was seventh in descent from Ikshváku, and Daśaratha holds the thirty-fourth place in the same genealogy. See Canto LXX. We are thrown back, therefore, to very ancient times, and it occasions some surprise to find Vaśishṭha and Viśvámitra, actors in these occurences, still alive in Rama's time."

235

"It does not appear how Triśanku, in asking the aid of Vaśishṭha's sons after applying in vain to their father, could be charged with resorting to another *śákhá* (School) in the ordinary sense of that word; as it is not conceivable that the sons should have been of another Śákhá from the father, whose cause they espouse with so much warmth. The commentator in the Bombay edition explains the word *Śákhantaram* as Yájanádiná rakshántaram, 'one who by sacrificing for thee, etc., will be another protector.' Gorresio's Gauḍa text, which may often be used as a commentary on the older one, has the following paraphrase of the words in question, ch. 60, 3. Múlam utsṛijya kasmát tvam sákhásv ichhasi lambitum. 'Why, forsaking the root, dost thou desire to hang upon the branches?' " Muir, Sanskrit Texts, Vol. I., p. 401.

236

A Chaṇḍála was a man born of the illegal and impure union of a Śúdra with a woman of one of the three higher castes.

237

"The Chaṇḍála was regarded as the vilest and most abject of the men sprung from wedlock forbidden by the law (Mánavadharmaśástra, Lib. X. 12.); a kind of social malediction weighed upon his head and rejected him from human society." Gorresio.

238

This appellation, occuring nowhere else in the poem except as the name of a city, appears twice in this Canto as a name of Vaśishṭha.

239

"The seven ancient rishis or saints, as has been said before, were the seven stars of Ursa Major. The seven other new saints which are here said to have been created by Viśvámitra should be seven new southern stars, a sort of new Ursa. Von Schlegel thinks that this mythical fiction of new stars created by Viśvámitra may signify that these southern stars, unknown to the Indians as long as they remained in the neighbourhood of the Ganges, became known to them at a later date when they colonized the southern regions of India.” Gorresio.

240

“This cannot refer to the events just related: for Viśvámitra was successful in the sacrifice performed for Triśanku. And yet no other impediment is mentioned. Still his restless mind would not allow him to remain longer in the same spot. So the character of Viśvámitra is ingeniously and skilfully shadowed forth: as he had been formerly a most warlike king, loving battle and glory, bold, active, sometimes unjust, and more frequently magnanimous, such also he always shows himself in his character of anchorite and ascetic.” Schlegel.

241

Near the modern city of Ajmere. The place is sacred still, and the name is preserved in the Hindí. Lassen, however, says that this Pushkala or Pushkara, called by the Grecian writers Πευκελίτις, the earliest place of pilgrimage mentioned by name, is not to be confounded with the modern Pushkara in Ajmere.

242

“Ambarísha is the twenty-ninth in descent from Ikshváku, and is therefore separated by an immense space of time from Triśanku in whose story Viśvámitra had played so important a part. Yet Richíka, who is represented as having young sons while Ambarísha was yet reigning being himself the son of Bhrigu and to be numbered with the most ancient sages, is said to have married the younger sister of Viśvámitra. But I need not again remark that there is a perpetual anachronism in Indian mythology.” Schlegel..

“In the mythical story related in this and the following Canto we may discover, I think, some indication of the epoch at which the immolation of lower animals was substituted for human sacrifice.… So when Iphigenia was about to be sacrificed at Aulis, one legend tells us that a hind was substituted for the virgin.” Gorresio.

So the ram caught in the thicket took the place of Isaac, or, as the Musalmáns say, of Ishmael.

243

The Indian Cupid.

244

“The same as she whose praises Viśvámitra has already sung in Canto XXXV, and whom the poet brings yet alive upon the scene in Canto LXI. Her proper name was *Satyavatí* (Truthful); the patronymic, Kauśikí was preserved by the river into which she is said to have been changed, and is still recognized in the corrupted forms Kuśa and Kuśí. The river flows from the heights of the Himálaya towards the Ganges, bounding on the east the country of Videha (Behar). The name is no doubt half hidden in the *Cosoagus* of Pliny and the *Kossounos* of Arrian. But each author has fallen into the same error in his enumeration of these rivers (Condochatem, Erannoboam, Cosoagum, Sonum). The Erannoboas, (Hiraṇyaváha) and the Sone are not different streams, but well-known names of the same river. Moreover the order is disturbed, in which on the right and left they fall into the Ganges. To be consistent with geography it should be written: Erannoboam sive Sonum, Condochatem (Gandakí), Cosoagum.” Schlegel.

245

“Daksha was one of the ancient Progenitors or Prajápatis created by Brahmá. The sacrifice which is here spoken of and in which Śankar or Śiva (called also here Rudra and Bhava) smote the Gods because he had not been invited to share the sacred oblations with them, seems to refer to the origin of the worship of Śiva, to its increase and to the struggle it maintained with other older forms of worship.” Gorresio.

246

Sítá means a furrow.

“Great Erectheus swayed,

That owed his nurture to the blue-eyed maid,

But from the teeming furrow took his birth,

The mighty offspring of the foodful earth.”

Iliad, Book II.

247

“The whole story of Sítá, as will be seen in the course of the poem has a great analogy with the ancient myth of Proserpine.” Gorresio.

248

A different lady from the Goddess of the Jumna who bears the same name.

249

This is another fanciful derivation, *Sa* — with, and *gara* — poison.

250

Purushádak means a cannibal. First called *Kalmáshapáda* on account of his spotted feet he is said to have been turned into a cannibal for killing the son of Vaśishṭha.

251

“In the setting forth of these royal genealogies the Bengal recension varies but slightly from the Northern. The first six names of the genealogy of the Kings of Ayodhyá are partly theogonical and partly cosmogonical; the other names are no doubt in accordance with tradition and deserve the same amount of credence as the ancient traditional genealogies of other nations.” Gorresio.

252

The tenth of the lunar asterisms, composed of five stars.

253

There are two lunar asterisms of this name, one following the other immediately, forming the eleventh and twelfth of the lunar mansions.

254

This is another Ráma, son of Jamadagni, called Paraśuráma, or Ráma with the axe, from the weapon which he carried. He was while he lived the terror of the Warrior caste, and his name recalls long and fierce struggles between the sacerdotal and military order in which the latter suffered severely at the hands of their implacable enemy.

255

“The author of the *Raghuvańśa* places the mountain Mahendra in the territory of the king of the Kalingans, whose palace commanded a view of the ocean. It is well known that the country along the coast to the south of the mouths of the Ganges was the seat of this people. Hence it may be suspected that this Mahendra is what Pliny calls ‘promontorium Calingon.’ The modern name, *Cape Palmyras*, from the palmyras Borassus flabelliformis, which abound there agrees remarkably with the description of the poet who speaks of the groves of these trees. *Raghuvańśa*, VI. 51.” Schlegel.

256

Śiva.

257

Siva. God of the Azure Neck.

258

Śatrughna means slayer of foes, and the word is repeated as an intensive epithet.

259

Alluding to the images of Vishṇu, which have four arms, the four princes being portions of the substance of that God.

260

Chief of the insignia of imperial dignity.

261

Whisks, usually made of the long tails of the Yak.

262

Chitraratha, King of the Gandharvas.

263

The Chandrakánta or Moonstone, a sort of crystal supposed to be composed of congealed moonbeams.

264

A customary mark of respect to a superior.

265

Ráhu, the ascending node, is in mythology a demon with the tail of a dragon whose head was severed from his body by Vishṇu, but being immortal, the head and tail retained their separate existence and being transferred to the stellar sphere became the authors of eclipses; the first especially by endeavouring to swallow the sun and moon.

266

In eclipse.

267

The seventh of the lunar asterisms.

268

Kauśalyá and Sumitrá.

269

A king of the Lunar race, and father of Yayáti.

270

Literally *the chamber of wrath,* a “*growlery*,” a small, dark, unfurnished room to which it seems, the wives and ladies of the king betook themselves when offended and sulky.

271

In these four lines I do not translate faithfully, and I do not venture to follow Kaikeyí farther in her eulogy of the hump-back’s charms.

272

These verses are evidently an interpolation. They contain nothing that has not been already related: the words only are altered. As the whole poem could not be recited at once, the rhapsodists at the beginning of a fresh recitation would naturally remind their hearers of the events immediately preceding.

273

The *śloka* or distich which I have been forced to expand into these nine lines is evidently spurious, but is found in all the commented MSS. which Schlegel consulted.

274

Manmatha, Mind-disturber, a name of Káma or Love.

275

This story is told in the Mahábhárat. A free version of it may be found in *Scenes from the Rámáyan, etc.*

276

Only the highest merit obtains a home in heaven for ever. Minor degrees of merit procure only leases of heavenly mansions terminable after periods proportioned to the fund which buys them. King Yayáti went to heaven and when his term expired was unceremoniously ejected, and thrown down to earth.

277

See *Additional Notes*, The Suppliant Dove.

278

Indra, called also Purandara, Town-destroyer.

279

Indra’s charioteer.

280

The elephant of Indra.

281

A star in the spike of Virgo: hence the name of the mouth Chaitra or Chait.

282

The Rain-God.

283

In a former life.

284

One of the lunar asterisms, represented as the favourite wife of the Moon. See p. 4, note.

285

The Sea.

286

The Moon.

287

The comparison may to a European reader seem a homely one. But Spenser likens an infuriate woman to a cow "That is berobbed of her youngling dere." Shakspeare also makes King Henry VI compare himself to the calf's mother that "Runs lowing up and down, Looking the way her harmless young one went." "Cows," says De Quincey, "are amongst the gentlest of breathing creatures; none show more passionate tenderness to their young, when deprived of them, and, in short, I am not ashamed to profess a deep love for these gentle creatures."

288

The commentators say that, in a former creation, Ocean grieved his mother and suffered in consequence the pains of hell.

289

As described in Book I Canto XL.

290

Parasúráma.

291

The Sanskrit word *hasta* signifies both *hand*, and the trunk of "The beast that bears between his eyes a serpent for a head."

292

See P. 41.

293

The first progeny of Brahmá or Brahmá himself.

294

These are three names of the Sun.

295

See P. 1.

296

The saints who form the constellation of Ursa Major.

297

The regent of the planet Venus.

298

Kuvera.

299

Bali, or the presentation of food to all created beings, is one of the five great sacraments of the Hindu religion: it consists in throwing a small parcel of the offering, *Ghee*, or rice, or the like, into the open air at the back of the house.

300

In mythology, a demon slain by Indra.

301

Called also Garuḍ, the King of the birds, offspring of Vinatá. See p. 53.

302

See P. 56.

303

See P. 43.

304

The story of Sávitrí, told in the Mahábhárat, has been admirably translated by Rückert, and elegantly epitomized by Mrs. Manning in *India, Ancient and Mediæval*. There is a free rendering of the story in *Idylls from the Sanskrit*.

305

Fire for sacrificial purposes is produced by the attrition of two pieces of wood.

306

Kaikeyí.

307

The chapel where the sacred fire used in worship is kept.

308

The students and teachers of the Taittiríya portion of the Yajur Veda.

309

Two of the divine personages called *Prajápatis* and *Brahmádikas* who were first created by Brahmá.

310

It was the custom of the kings of the solar dynasty to resign in their extreme old age the kingdom to the heir, and spend the remainder of their days in holy meditation in the forest:

“For such through ages in their life’s decline

Is the good custom of Ikshváku’s line.”

Raghuranśa.

311

See Book I, Canto XXXIX. An Indian prince in more modern times appears to have diverted himself in a similar way.

It is still reported in Belgaum that Appay Deasy was wont to amuse himself “by making several young and beautiful women stand side by side on a narrow balcony, without a parapet, overhanging the deep reservoir at the new palace in Nipani. He used then to pass along the line of trembling creatures, and suddenly thrusting one of them headlong into the water below, he used to watch her drowning, and derive pleasure from her dying agonies.” — History of the Belgaum District. By H. J. Stokes, M. S. C.

312

Chitraratha, King of the celestial choristers.

313

It is said that the bamboo dies after flowering.

314

“Thirty centuries have passed since he began this memorable journey. Every step of it is known and is annually traversed by thousands: hero worship is not extinct. What can Faith do! How strong are the ties of religion when entwined with the legends of a country! How many a cart creeps creaking and weary along the road from Ayodhyá to Chitrakúṭ. It is this that gives the Rámáyan a strange interest, the story still lives.” *Calcutta Review: Vol. XXIII.*

315

See p. 72.

316

Four stars of the sixteenth lunar asterism.

317

In the marriage service.

318

The husks and chaff of the rice offered to the Gods.

319

An important sacrifice at which seventeen victims were immolated.

320

The great pilgrimage to the Himálayas, in order to die there.

321

Known to Europeans as the Goomtee.

322

A tree, commonly called *Ingua*.

323

Sacrificial posts to which the victims were tied.

324

Daughter of Jahnu, a name of the Ganges. See p. 55.

325

The *Mainá* or Gracula religiosa, a favourite cage-bird, easily taught to talk.

326

The Jumna.

327

The Hindu name of Allahabad.

328

The Langúr is a large monkey.

329

A mountain said to lie to the east of Meru.

330

Another name of the Jumna, daughter of the Sun.

331

“We have often looked on that green hill: it is the holiest spot of that sect of the Hindu faith who devote themselves to this incarnation of Vishṇu. The whole neighbourhood is Ráma’s country. Every headland has some legend, every cavern is connected with his name; some of the wild fruits are still called *Sítáphal*, being the reputed food of the exile. Thousands and thousands annually visit the spot, and round the hill is a raised foot-path, on which the devotee, with naked feet, treads full of pious awe.” *Calcutta Review*, Vol. XXIII.

332

Deities of a particular class in which five or ten are enumerated. They are worshipped particularly at the funeral obsequies in honour of deceased progenitors.

333

“So in Homer the horses of Achilles lamented with many bitter tears the death of Patroclus slain by Hector:”

““Ἵπποι δ’ Αἰακίδαο, μάχης ἀπάνευθεν ἐότες,

Κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνιόχοιο

Ἐν κονίνσι πεσόντος ὑφ’ Ἕκτορος ἀνδροφόνοιο”

Iliad. XVII. 426.

“Ancient poesy frequently associated nature with the joys and sorrows of man.” Gorresio.

334

The lines containing this heap of forced metaphors are marked as spurious by Schlegel.

335

The southern region is the abode of Yama the Indian Pluto, and of departed spirits.

336

The five elements of which the body consists, and to which it returns.

337

So dying York cries over the body of Suffolk:

“Tarry, dear cousin Suffolk!

My soul shall thine keep company to heaven:

Tarry, sweet soul, for mine, then fly abreast.”

King Henry V, Act IV, 6.

338

Kauśalyá, daughter of the king of another Kośal.

339

Rájagriha, or Girivraja was the capital of Aśvapati, Bharat’s maternal grandfather.

340

The Kekayas or Kaikayas in the Punjab appear amongst the chief nations in the war of the Mahábhárata; their king being a kinsman of Krishṇa.

341

Hástinapura was the capital of the kingdom of Kuru, near the modern Delhi.

342

The Panchálas occupied the upper part of the Doab.

343

“Kurujángala and its inhabitants are frequently mentioned in the *Mahábhárata*, as in the *Ádi-parv.* 3789, 4337, *et al.*” Wilson’s *Vishṇu Puráṇa,* Vol. II. p. 176. Dr. Hall’s Note.

344

“The Ὀξύματις of Arrian. See *As. Res.* Vol. XV. p. 420, 421, also *Indische Alterthumskunde*, Vol. I. p. 602, first footnote.” Wilson’s *Vishṇu Puráṇa*, Vol. I. p. 421. Dr. Hall’s Edition. The Ikshumatí was a river in Kurukshetra.

345

“The Báhíkas are described in the Mahábhárata, Karṇa Parvan, with some detail, and comprehend the different nations of the Punjab from the Sutlej to the Indus.” Wilson’s *Vishṇu Puráṇa*, Vol. I. p. 167.

346

The Beas, Hyphasis, or Bibasis.

347

It would be lost labour to attempt to verify all the towns and streams mentioned in Cantos LXVIII and LXXII. Professor Wilson observes (*Vishṇu Puráṇa*, p. 139. Dr. Hall’s Edition) “States, and tribes, and cities have disappeared, even from recollection; and some of the natural features of the country, especially the rivers, have undergone a total alteration.… Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country. They have, consequently, put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Baráhanagar, Dakshineśwar is metamorphosed into Duckinsore, Ulubaría into Willoughbury.… There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps, a national defect.”

For further information regarding the road from Ayodhyá to Rájagriha, see *Additional Notes*.

348

“The Śatadrú, ‘the hundred-channeled’ — the Zaradrus of Ptolemy, Hesydrus of Pliny — is the Sutlej.” Wilson’s *Vishṇu Puráṇa*, Vol. II. p. 130.

349

The Sarasvatí or Sursooty is a tributary of the Caggar or Guggur in Sirhind.

350

Súryamcha pratimehatu, adversus solem mingat. An offence expressly forbidden by the Laws of Manu.

351

Bharat does not intend these curses for any particular person: he merely wishes to prove his own innocence by invoking them on his own head if he had any share in banishing Ráma.

352

The Sáma-veda, the hymns of which are chanted aloud.

353

Walking from right to left.

354

Birth and death, pleasure and pain, loss and gain.

355

Erected upon a tree or high staff in honour of Indra.

356

I follow in this stanza the Bombay edition in preference to Schlegel’s which gives the tears of joy to the courtiers.

357

The commentator says “Śatrughna accompanied by the other sons of the king.”

358

Not Bharat’s uncle, but some councillor.

359

Śatakratu, Lord of a hundred sacrifices, the performance of a hundred *Aśvamedhas* or sacrifices of a horse entitling the sacrificer to this exalted dignity.

360

The modern Malabar.

361

Now Sungroor, in the Allahabad district.

362

Ráma, Lakshmaṇ, and Sumantra.

363

The *svastika*, a little cross with a transverse line at each extremity.

364

When an army marched it was customary to burn the huts in which it had spent the night.

365

Yáma, Varuṇa, and Kuvera.

366

“A happy land in the remote north where the inhabitants enjoy a natural pefection attended with complete happiness obtained without exertion. There is there no vicissitude, nor decrepitude, nor death, nor fear: no distinction of virtue and vice, none of the inequalities denoted by the words best, worst, and intermediate, nor any change resulting from the succession of the four Yugas.” See Muir’s *Sanskrit Texts*, Vol. I. p. 492.

367

The Moon.

368

The poet does not tell us what these lakes contained.

369

These ten lines are a substitution for, and not a translation of the text which Carey and Marshman thus render: “This mountain adorned with mango, jumboo, usuna, lodhra, piala, punusa, dhava, unkotha, bhuvya, tinisha, vilwa, tindooka, bamboo, kashmaree, urista, uruna, madhooka, tilaka, vuduree, amluka, nipa, vetra, dhunwuna, veejaka, and other trees affording flowers, and fruits, and the most delightful shade, how charming does it appear!”

370

Vidyadharis, Spirits of Air, sylphs.

371

A lake attached either to Amarávatí the residence of Indra, or Alaká that of Kuvera.

372

The Ganges of heaven.

373

Naliní, as here, may be the name of any lake covered with lotuses.

374

This canto is allowed, by Indian commentators, to be an interpolation. It cannot be the work of Válmíki.

375

A fine bird with a strong, sweet note, and great imitative powers.

376

Bauhinea variegata, a species of ebony.

377

The rainbow is called the bow of Indra.

378

Bhogavatí, the abode of the Nágas or Serpent race.

379

“The order of the procession on these occasions is that the children precede according to age, then the women and after that the men according to age, the youngest first and the eldest last: when they descend into the water this is reversed and resumed when they come out of it.” Carey and Marshman.

380

Vṛihaspati, the preceptor of the Gods.

381

Garuḍ, the king of birds.

382

To be won by virtue.

383

The four religious orders, referable to different times of life are, that of the student, that of the householder, that of the anchorite, and that of the mendicant.

384

To Gods, men, and Manes.

385

Gayá is a very holy city in Behar. Every good Hindu ought once in his life to make funeral offerings in Gayá in honour of his ancestors.

386

Put is the name of that region of hell to which men are doomed who leave no son to perform the funeral rites which are necessary to assure the happiness of the departed. *Putra*, the common word for a son is said by the highest authority to be derived from *Put* and *tra* deliverer.

387

It was the custom of Indian women when mourning for their absent husbands to bind their hair in a long single braid.

Carey and Marshman translate, “the one-tailed city.”

388

The verses in a different metre with which some cantos end are all to be regarded with suspicion. Schlegel regrets that he did not exclude them all from his edition. These lines are manifestly spurious. See *Additional Notes*.

389

This genealogy is a repetition with slight variation of that given in Book I, Canto LXX.

390

In Gorresio’s recension identified with Vishṇu. See Muir’s *Sanskrit Texts, Vol. IV. pp 29, 30*.

391

From *sa* with, and *gara* poison.

392

See Book I. Canto XL.

393

A practice which has frequently been described, under the name of *dherna*, by European travellers in India.

394

Compare Milton’s “*beseeching or beseiging*.”

395

Ten-headed, ten-necked, ten faced, are common epithets of Rávaṇ the giant king of Lanká.

396

The spouse of Rohiṇí is the Moon: Ráhu is the demon who causes eclipses.

397

“Once,” says the Commentator Tírtha, “in the battle between the Gods and demons the Gods were vanquished, and the sun was overthrown by Ráhu. At the request of the Gods Atri undertook the management of the sun for a week.”

398

Now Nundgaon, in Oudh.

399

A part of the great Daṇḍak forest.

400

When the saint Máṇḍavya had doomed some saint’s wife, who was Anasúyá’s friend, to become a widow on the morrow.

401

Heavenly nymphs.

402

The *ball* or present of food to all created beings.

403

The clarified butter &c. cast into the sacred fire.

404

The Moon-God: “he is,” says the commentator, “the special deity of Bráhmans.”

405

“Because he was an incarnation of the deity,” says the commentator, “otherwise such honour paid by men of the sacerdotal caste to one of the military would be improper.”

406

The king of birds.

407

Kálántakayamopamam, resembling Yáma the destroyer.

408

Somewhat inconsistently with this part of the story Tumburu is mentioned in Book II, Canto XII as one of the Gandharvas or heavenly minstrels summoned to perform at Bharadvája’s feast.

409

Rambhá appears in Book I Canto LXIV as the temptress of Viśvámitra.

410

The conclusion of this Canto is all a vain repetition: it is manifestly spurious and a very feeble imitation of Válmíki’s style. See *Additional Notes*.

411

“Even when he had alighted,” says the commentator: The feet of Gods do not touch the ground.

412

A name of Indra.

413

Śachí is the consort of Indra.

414

The spheres or mansions gained by those who have duly performed the sacrifices required of them. Different situations are assigned to these spheres, some placing them near the sun, others near the moon.

415

Hermits who live upon roots which they dig out of the earth: literally *diggers*, derived from the prefix *vi* and *khan* to dig.

416

Generally, divine personages of the height of a man’s thumb, produced from Brahmá’s hair: here, according to the commentator followed by Gorresio, hermits who when they have obtained fresh food throw away what they had laid up before.

417

Sprung from the washings of Vishṇuu’s feet.

418

Four fires burning round them, and the sun above.

419

The tax allowed to the king by the Laws of Manu.

420

Near the celebrated Rámagiri or Ráma’s Hill, now Rám-ṭek, near Nagpore — the scene of the Yaksha’s exile in the *Messenger Cloud*.

421

A hundred *Aśvamedhas* or sacrifices of a horse raise the sacrificer to the dignity of Indra.

422

Indra.

423

Gorresio observes that Daśaratha was dead and that Sítá had been informed of his death. In his translation he substitutes for the words of the text “thy relations and mine.” This is quite superfluous. Daśaratha though in heaven still took a loving interest in the fortunes of his son.

424

One of the hermits who had followed Ráma.

425

The lake of the five nymphs.

426

The holy fig-tree.

427

The bread-fruit tree, Artocarpus integrifolia.

428

A fine timber tree, Shorea robusta.

429

The God of fire.

430

Kuvera, the God of riches.

431

The Sun.

432

Brahmá, the creator.

433

Śiva.

434

The Wind-God.

435

The God of the sea.

436

A class of demigods, eight in number.

437

The holiest text of the Vedas, deified.

438

Vásuki.

439

Garuḍ.

440

The War-God.

441

One of the Pleiades generally regarded as the model of wifely excellence.

442

The Madhúka, or, as it is now called, Mahuwá, is the Bassia latifolia, a tree from whose blossoms a spirit is extracted.

443

“I should have doubted whether Manu could have been the right reading here, but that it occurs again in verse 29, where it is in like manner followed in verse 31 by Analá, so that it would certainly seem that the name Manu is intended to stand for a female, the daughter of Daksha. The Gauḍa recension, followed by Signor Gorresio (III 20, 12), adopts an entirely different reading at the end of the line, *viz. Balám Atibalám api*, ‘Balá and Atibilá,’ instead of Manu and Analá. I see that Professor Roth s.v. adduces the authority of the Amara Kosha and of the Commentator on Páṇini for stating that the word sometimes means ‘the wife of Manu.’ In the following text of the Mahábhárata I. 2553. also, Manu appears to be the name of a female: ‘*Anaradyam*, *Manum*, *Vañsám*, *Asurám*, *Márgaṇapriyám*, *Anúpám*, *Subhagám*, *Bhásím iti*, *Prádhá vyajayata*. Prádhá (daughter of Daksha) bore Anavadyá, Manu, Vanśá, Márgaṇapriyá, Anúpá, Subhagá. and Bhásí.’ ” *Muir’s Sanskrit Text*, Vol. I. p. 116.

444

The elephant of Indra.

445

Golángúlas, described as a kind of monkey, of a black colour, and having a tail like a cow.

446

Eight elephants attached to the four quarters and intermediate points of the compass, to support and guard the earth.

447

Some scholars identify the centaurs with the Gandharvas.

448

The hooded serpents, says the commentator Tírtha, were the offspring of Surasá: all others of Kadrú.

449

The text reads Kaśyapa, "a descendant of Kaśyapa," who according to Rám. II. l0, 6, ought to be Vivasvat. But as it is stated in the preceding part of this passage III. 14, 11 f. that Manu was one of Kaśyapa's eight wives, we must here read Kaśyap. The Ganda recension reads (III, 20, 30) *Manur manushyáms cha tatha janayámása Rághana*, instead of the corresponding line in the Bombay edition. *Muir's Sanskrit Text, Vol I, p. 117.*

450

The original verses merely name the trees. I have been obliged to amplify slightly and to omit some quas versu dicere non est; *e.g.* the *tiniśa* (Dalbergia ougeiniensis), *punnága* (Rottleria tinctoria), *tilaka* (not named), *syandana* (Dalbergia ougeiniensis again), *vandana* (unknown), *nípa* (Nauclea Kadamba), *lakucha* (Artœarpus lacucha), *dhava* (Grislea tomentosa), Aśvakarna (another name for the Sál), *Śamí* (Acacia Suma), *khadira* (Mimosa catechu), *kinśuka* (Butea frondosa), *pátala* (Bignonia suaveolens).

451

Acacia Suma.

452

The south is supposed to be the residence of the departed.

453

The sun.

454

The night is divided into three watches of four hours each.

455

The chief chamberlain and attendant of Śiva or Rudra.

456

Umá or Párvati, the consort of Śiva.

457

A star, one of the favourites of the Moon.

458

The God of love.

459

A demon slain by Indra.

460

Chitraratha, King of the Gandharvas.

461

Titanic.

462

The Sáriká is the Maina, a bird like a starling.

463

Mahákapála, Sthúláksha, Pramátha, Triśiras.

464

Vishṇu, who bears a *chakra* or discus.

465

Śiva.

466

See *Additional Notes* — Daksha’s Sacrifice.

467

Himálaya.

468

One of the mysterious weapons given to Ráma.

469

A periphrasis for the body.

470

Triśirás.

471

The Three-headed.

472

The demon who causes eclipses.

473

“This Asura was a friend of Indra, and taking advantage of his friend’s confidence, he drank up Indra’s strength along with a draught of wine and Soma. Indra then told the Aśvins and Sarasvatí that Namuchi had drunk up his strength. The Aśvins in consequence gave Indra a thunderbolt in the form of a foam, with which he smote off the head of Namuchi.” Garrett’s *Classical Dictionary of India*. See also Book I. p. 39.

474

Indra.

475

Popularly supposed to cause death.

476

Garuḍ, the King of Birds, carried off the Amrit or drink of Paradise from Indra’s custody.

477

A demon, son of Kaśyap and Diti, slain by Rudra or Śiva when he attempted to carry off the tree of Paradise.

478

Namuchi and Vritra were two demons slain by Indra. Vritra personifies drought, the enemy of Indra, who imprisons the rain in the cloud.

479

Another demon slain by Indra.

480

The capital of the giant king Rávaṇ.

481

Kuvera, the God of gold.

482

In the great deluge.

483

The giant Márícha, son of Táḍaká. Táḍaká was slain by Ráma. See p. 39.

484

Indra’s elephant.

485

Bhogavatí, in Pátála in the regions under the earth, is the capital of the serpent race whose king is Vásuki.

486

the grove of Indra.

487

Pulastya is considered as the ancestor of the Rakshases or giants, as he is the father of Viśravas, the father of Rávaṇ and his brethren.

488

Beings with the body of a man and the head of a horse.

489

Ájas, Maríchipas, Vaikhánasas, Máshas, and Bálakhilyas are classes of supernatural beings who lead the lives of hermits.

490

“The younger brother of the giant Rávaṇ; when he and his brother had practiced austerities for a long series of years, Brahmá appeared to offer them boons: Vibhishaṇa asked that he might never meditate any unrighteousness.… On the death of Rávaṇ Vibhishaṇa was installed as Rája of Lanká.” Garrett’s *Classical Dictionary of India*.

491

Serpent-gods.

492

See p. 33.

493

The Sanskrit words for car and jewels begin with *ra*.

494

A race of beings of human shape but with the heads of horses, like centaurs reversed.

495

The favourite wife of the Moon.

496

The planet Saturn.

497

Another favourite of the Moon; one of the lunar mansions.

498

The Rudras, agents in creation, are eight in number; they sprang from the forehead of Brahmá.

499

Maruts, the attendants of Indra.

500

Radiant demigods.

501

The mountain which was used by the Gods as a churning stick at the Churning of the Ocean.

502

The story will be found in Garrett’s *Classical Dictionary*. See Additional Notes.

503

Mercury: to be carefully distinguished from Buddha.

504

The spirits of the good dwell in heaven until their store of accumulated merit is exhausted. Then they redescend to earth in the form of falling stars.

505

See The Descent of Gangá, Book I Canto XLIV.

506

See Book I Canto XXV.

507

Aśoka is compounded of *a* not and *śoka* grief.

508

See Book I Canto XXXI.

509

An Asur or demon, king of Tripura, the modern Tipperah.

510

Śiva.

511

See Book I, Canto LIX.

512

The preceptor of the Gods.

513

From the root *vid*, to find.

514

Rávaṇ.

515

Or Curlews' Wood.

516

Iron-faced.

517

Kabandha means a trunk.

518

A class of mythological giants. In the Epic period they were probably personifications of the aborigines of India.

519

Peace, war, marching, halting, sowing dissensions, and seeking protection.

520

See Book I, Canto XVI.

521

Or as the commentator Tírtha says, Śilápidháná, rock-covered, may be the name of the cavern.

522

Pampá is said by the commentator to be the name both of a lake and a brook which flows into it. The brook is said to rise in the hill Rishyamúka.

523

Who was acting as Regent for Ráma and leading an ascetic life while he mourned for his absent brother.

524

The Indian Cuckoo.

525

The Cassia Fistula or Amaltás is a splendid tree like a giant laburnum covered with a profusion of chains and tassels of gold. Dr. Roxburgh well describes it as “uncommonly beautiful when in flower, few trees surpassing it in the elegance of its numerous long pendulous racemes of large bright-yellow flowers intermixed with the young lively green foliage.” It is remarkable also for its curious cylindrical black seed-pods about two feet long, which are called monkeys’ walking-sticks.

526

“The Jonesia Asoca is a tree of considerable size, native of southern India. It blossoms in February and March with large erect compact clusters of flowers, varying in colour from pale-orange to scarlet, almost to be mistaken, on a hasty glance, for immense trusses of bloom of an Ixora. Mr. Fortune considered this tree, when in full bloom, superior in beauty even to the Amherstia.

The first time I saw the Asoc in flower was on the hill where the famous rock-cut temple of Kárlí is situated, and a large concourse of natives had assembled for the celebration of some Hindoo festival. Before proceeding to the temple the Mahratta women gathered from two trees, which were flowering somewhat below, each a fine truss of blossom, and inserted it in the hair at the back of her head.… As they moved about in groups it is impossible to imagine a more delightful effect than the rich scarlet bunches of flowers presented on their fine glossy jet-black hair.” Firminger, *Gardening for India*.

527

No other word can express the movements of peafowl under the influence of pleasing excitement, especially when after the long drought they hear the welcome roar of the thunder and feel that the rain is near.

528

The Dewy Season is one of the six ancient seasons of the Indian year, lasting from the middle of January to the middle of March.

529

Ráma appears to mean that on a former occasion a crow flying high overhead was an omen that indicated his approaching separation from Sítá; and that now the same bird’s perching on a tree near him may be regarded as a happy augury that she will soon be restored to her husband.

530

A tree with beautiful and fragrant blossoms.

531

A race of semi-divine musicians attached to the service of Kuvera, represented as centaurs reversed with human figures and horses’ heads.

532

Butea Frondosa. A tree that bears a profusion of brilliant red flowers which appear before the leaves.

533

I omit five *ślokas* which contain nothing but a list of trees for which, with one or two exceptions, there are no equivalent names in English. The following is Gorresio's translation of the corresponding passage in the Bengal recension: —

"Oh come risplendono in questa stagione di primavera i vitici, le galedupe, le bassie, le dalbergie, i diospyri … le tile, le michelie, le rottlerie, le pentaptere ed i pterospermi, i bombaci, le grislee, gli abri, gli amaranti e le dalbergie; i sirii, le galedupe, le barringtonie ed i palmizi, i xanthocymi, il pepebetel, le verbosine e le ticaie, le nauclee le erythrine, gli asochi, e le tapie fanno d'ogni intorno pompa de' lor fiori."

534

A sacred stream often mentioned in the course of the poem. See Book II, Canto XCV.

535

A daughter of Daksha who became one of the wives of Kaśyapa and mother of the Daityas. She is termed the general mother of Titans and malignant beings. See Book I Cantos XLV, XLVI.

536

Sugríva, the ex-king of the Vánars, foresters, or monkeys, an exile from his home, wandering about the mountain Rishyamúka with his four faithful ex-ministers.

537

The hermitage of the Saint Matanga which his curse prevented Báli, the present king of the Vánars, from entering. The story is told at length in Canto XI of this Book.

538

Hanumán, Sugríva's chief general, was the son of the God of Wind. See Book I, Canto XVI.

539

A range of hills in Malabar; the Western Ghats in the Deccan.

540

Válmíki makes the second vowel in this name long or short to suit the exigencies of the verse. Other Indian poets have followed his example, and the same licence will be used in this translation.

541

I omit a recapitulatory and interpolated verse in a different metre, which is as follows: — Reverencing with the words, So be it, the speech of the greatly terrified and unequalled monkey king, the magnanimous Hanumán then went where (stood) the very mighty Ráma with Lakshmaṇ.

542

The semi divine Hanumán possesses, like the Gods and demons, the power of wearing all shapes at will. He is one of the *Kámarúpís*.

Like Milton’s good and bad angels “as they please

They limb themselves, and colour, shape, or size

Assume as likes them best, condense or rare.”

543

Himálaya is of course *par excellence* the Monarch of mountains, but the complimentary title is frequently given to other hills as here to Malaya.

544

Twisted up in a matted coil as was the custom of ascetics.

545

The sun and moon.

546

The rainbow.

547

The Vedas are four in number, the Rich or Rigveda, the Yajush or Yajur-veda; the Sáman or Sáma-veda, and the Atharvan or Atharva-veda. See p. [1185]1185 Note.

548

The chest, the throat, and the head.

549

“In our own metrical romances, or wherever a poem is meant not for readers but for chanters and oral reciters, these *formulæ*, to meet the same recurring case, exist by scores. Thus every woman in these metrical romances who happens to be young, is described as ‘so bright of ble,’ or complexion; always a man goes ‘the mountenance of a mile’ before he overtakes or is overtaken. And so on through a vast bead-roll of cases. In the same spirit Homer has his eternal τον δ’αρ’ ὑποδρα ιδων, or τον δ’απαμειβομενος προσφη, &c.

To a reader of sensibility, such recurrences wear an air of child-like simplicity, beautifully recalling the features of Homer’s primitive age. But they would have appeared faults to all commonplace critics in literary ages.”

De Quincey. *Homer and the Homeridæ*.

550

Bráhmans the sacerdotal caste. Kshatriyas the royal and military, Vaiśyas the mercantile, and Śúdras the servile.

551

A protracted sacrifice extending over several days. See Book I, p. 24 Note.

552

Possessed of all the auspicious personal marks that indicate capacity of universal sovereignty. See Book I. p. 2, and Note 3.

553

Kabandha. See Book III. Canto LXXIII.

554

Fire for sacred purposes is produced by the attrition of two pieces of wood. In marriage and other solemn covenants fire is regarded as the holy witness in whose presence the agreement is made. Spenser in a description of a marriage, has borrowed from the Roman rite what he calls the housling, or “matrimonial rite.”

“His owne two hands the holy knots did knit

That none but death forever can divide.

His owne two hands, for such a turn most fit,

The housling fire did kindle and provide.”

Faery Queen, Book I. XII. 37.

555

Indra.

556

Báli the king *de facto*.

557

With the Indians, as with the ancient Greeks, the throbbing of the right eye in a man is an auspicious sign, the throbbing of the left eye is the opposite. In a woman the significations of signs are reversed.

558

The Vedas stolen by the demons Madhu and Kaiṭabha.

“The text has [Sanskrit text] which signifies literally ‘the lost vedic tradition.’ It seems that allusion is here made to the Vedas submerged in the depth of the sea, but promptly recovered by Vishṇu in one of his incarnations, as the brahmanic legend relates, with which the orthodoxy of the Bráhmans intended perhaps to allude to the prompt restoration and uninterrupted continuity of the ancient vedic tradition.”

Gorresio.

559

Like the wife of a Nága or Serpent-God carried off by an eagle. The enmity between the King of birds and the serpent is of very frequent occurrence. It seems to be a modification of the strife between the Vedic Indra and the Ahi, the serpent or drought-fiend; between Apollôn and the Python, Adam and the Serpent.

560

He means that he has never ventured to raise his eyes to her arms and face, though he has ever been her devoted servant.

561

The wood in which Skanda or Kártikeva was brought up:

“The Warrior-God

Whose infant steps amid the thickets strayed

Where the reeds wave over the holy sod.”

See also Book I, Canto XXIX.

562

“Sugríva’s story paints in vivid colours the manners, customs and ideas of the wild mountain tribes which inhabited Kishkindhya or the southern hills of the Deccan, of the people whom the poem calls monkeys, tribes altogether different in origin and civilization from the Indo-Sanskrit race.” Gorresio.

563

A fiend slain by Báli.

564

Báli’s mountain city.

565

The canopy or royal umbrella, one of the usual Indian regalia.

566

Whisks made of the hair of the Yak or Bos grunniers, also regal insignia.

567

Righteous because he never transgresses his bounds, and

“over his great tides

Fidelity presides.”

568

Himálaya, the Lord of Snow, is the father of Umá the wife of Śiva or Śankar.

569

Indra’s celestial elephant.

570

Báli was the son of Indra. See p. 28.

571

An Asur slain by Indra. See p. 261 Note. He is, like Vritra, a form of the demon of drought destroyed by the beneficent God of the firmament.

572

Another name of Indra or Mahendra.

573

The Bengal recension makes it return in the form of a swan.

574

Varuṇa is one of the oldest of the Vedic Gods, corresponding in name and partly in character to the Οὐρανός of the Greeks and is often regarded as the supreme deity. He upholds heaven and earth, possesses extraordinary power and wisdom, sends his messengers through both worlds, numbers the very winkings of men’s eyes, punishes transgressors whom he seizes with his deadly noose, and pardons the sins of those who are penitent. In later mythology he has become the God of the sea.

575

Budha, not to be confounded with the great reformer Buddha, is the son of Soma or the Moon, and regent of the planet Mercury. Angára is the regent of Mars who is called the red or the fiery planet. The encounter between Michael and Satan is similarly said to have been as if

“Two planets rushing from aspect malign

Of fiercest opposition in midsky

Should combat, and their jarring spheres compound.”

Paradise Lost. Book VI.

576

The Aśvins or Heavenly Twins, the Dioskuri or Castor and Pollux of the Hindus, have frequently been mentioned. See p. 36, Note.

577

Called respectively Gárhapatya, Áhavaniya, and Dakshiṇa, household, sacrificial, and southern.

578

The store of merit accumulated by a holy or austere life secures only a temporary seat in the mansion of bliss. When by the lapse of time this store is exhausted, return to earth is unavoidable.

579

The conflagration which destroys the world at the end of a Yuga or age.

580

Himálaya.

581

Tárá means “star.” The poet plays upon the name by comparing her beauty to that of the Lord of stars, the Moon.

582

Suparṇa, the Well-winged, is another name of Garuḍa the King of Birds. See p. 28, Note.

583

The God of Death.

584

The flag-staff erected in honour of the God Indra is lowered when the festival is over. Aśvíní in astronomy is the head of Aries or the first of the twenty-eight lunar mansions or asterisms.

585

Indra the father of Báli.

586

It is believed that every creature killed by Ráma obtained in consequence immediate beatitude.

“And blessed the hand that gave so dear a death.”

587

“Yayáti was invited to heaven by Indra, and conveyed on the way thither by Mátali, Indra’s charioteer. He afterwards returned to earth where, by his virtuous administration he rendered all his subjects exempt from passion and decay.” Garrett’s C. D. of India.

588

The ascetic’s dress which he wore during his exile.

589

There is much inconsistency in the passages of the poem in which the Vánars are spoken of, which seems to point to two widely different legends. The Vánars are generally represented as semi-divine beings with preternatural powers, living in houses and eating and drinking like men sometimes as here, as monkeys pure and simple, living is woods and eating fruit and roots.

590

For a younger brother to marry before the elder is a gross violation of Indian law and duty. The same law applied to daughters with the Hebrews: “It must not be so done in our country to give the younger before the first-born.” Genesis xix. 26.

591

“The hedgehog and porcupine, the lizard, the rhinoceros, the tortoise, and the rabbit or hare, wise legislators declare lawful food among five-toed animals.” Manu, v. 18.

592

“He can not buckle his distempered cause

Within the belt of rule.”

Macbeth.

593

The *Ankuś* or iron hook with which an elephant is driven and guided.

594

Hayagríva, Horse-necked, is a form of Vishṇu.

595

“Aśvatara is the name of a chief of the Nágas or serpents which inhabit the regions under the earth; it is also the name of a Gandharva. Aśvatarí ought to be the wife of one of the two, but I am not sure that this conjecture is right. The commentator does not say who this Aśvatarí is, or what tradition or myth is alluded to. Vimalabodha reads Aśvatarí in the nominative case, and explains, Aśvatarí is the sun, and as the sun with his rays brings back the moon which has been sunk in the ocean and the infernal regions, so will I bring back Sítá.” Gorresio.

596

That is, “Consider what answer you can give to your accusers when they charge you with injustice in killing me.”

597

Manu, Book VIII. 318. “But men who have committed offences and have received from kings the punishment due to them, go pure to heaven and become as clear as those who have done well.”

598

Mándhátá was one of the earlier descendants of Ikshváku. His name is mentioned in Ráma’s genealogy, p. 81.

599

I cannot understand how Válmíki could put such an excuse as this into Ráma’s mouth. Ráma with all solemn ceremony, has made a league of alliance with Báli’s younger brother whom he regards as a dear friend and almost as an equal, and now he winds up his reasons for killing Báli by coolly saying: “Besides you are only a monkey, you know, after all, and as such I have every right to kill you how, when, and where I like.”

600

A name of Garuḍa the king of birds, the great enemy of the Serpents.

601

Sugríva’s wife.

602

“Our deeds still follow with us from afar. And what we have been makes us what we are.”

603

Sugríva and Angad.

604

Angad himself, being too young to govern, would be Yuvarája or heir-apparent.

605

Susheṇa was the son of Varuṇa the God of the sea.

606

A demon with the tail of a dragon, that causes eclipses by endeavouring to swallow the sun and moon.

607

The Lord of Stars is the Moon.

608

Or the passage may be interpreted: “Be neither too obsequious or affectionate, nor wanting in due respect or love.”

609

Sacrifices and all religious rites begin and end with ablution, and the wife of the officiating Bráhman takes an important part in the performance of the holy ceremonies.

610

Viśvarúpa, a son of Twashṭri or Viśvakarmá the heavenly architect, was a three-headed monster slain by Indra.

611

The Vánar chief, not to be confounded with Tárá.

612

Śrávaṇ: July-August. But the rains begin a month earlier, and what follows must not be taken literally. The text has *púrvo' yam várshiko másah Śrávaṇah salilágamdh*. The Bengal recension has the same, and Gorresio translates: “Equesto ilmese Srâvana (luglio-agosto) primo della stagione piovosa, in cui dilagano le acque.”

613

Kártik: October-November.

614

“Indras, as the nocturnal sun, hides himself, transformed, in the starry heavens: the stars are his eyes. The hundred-eyed or all-seeing (panoptês) Argos placed as a spy over the actions of the cow beloved by Zeus, in the Hellenic equivalent of this form of Indras.” De Gubernatis, *Zoological Mythology*, Vol. I, p. 418.

615

Baudháyana and others.

616

Sugríva appears to have been consecrated with all the ceremonies that attended the *Abhisheka* or coronation of an Indian prince of the Aryan race. Compare the preparations made for Ráma’s consecration, Book II, Canto III. Thus Homer frequently introduces into Troy the rites of Hellenic worship.

617

Vitex Negundo.

618

Mályavat: “The name of this mountain appears to me to be erroneous, and I think that instead of Mályavat should be read Malayavat, Malaya is a group of mountains situated exactly in that southern part of India where Ráma now was, while Mályavat is placed to the north east.” Gorresio.

619

Mantles of the skin of the black antelope were the prescribed dress of ascetics and religious students.

620

The sacred cord worn as the badge of religious initiation by men of the three twice-born castes.

621

The hum with which students conduct their tasks.

622

I omit here a long general description of the rainy season which is not found in the Bengal recension and appears to have been interpolated by a far inferior and much later hand than Valmiki’s. It is composed in a metre different from that of the rest of the Canto, and contains figures of poetical rhetoric and commonplaces which are the delight of more recent poets.

623

Praushthapada or Bhadra, the modern Bhadon, corresponds to half of August and half of September.

624

The Sáman or Sáma-veda, the third of the four Vedas, is really merely a reproduction of parts of the Rigveda, transposed and scattered about piece-meal, only 78 verses in the whole being, it is said, untraceable to the present recension of the Rigveda.

625

Áshádha is the month corresponding to parts of June and July.

626

Bharat, who was regent during Ráma’s absence.

627

Or with Gorresio, following the gloss of another commentary: “Has completed every holy rite and accumulated stores of merit.”

628

The river on which Ayodhyá was built.

629

I omit a *śloka* or four lines on gratitude and ingratitude repeated word for word from the last Canto.

630

The Indian crane; a magnificent bird easily domesticated.

631

The troops who guard the frontiers on the north, south, east and west.

632

The Chátaka, Cuculus, Melanoleucus, is supposed to drink nothing but the water for the clouds.

633

The time for warlike expeditions began when the rains had ceased.

634

The rainbow.

635

Indra’s associates in arms, and musicians of his heaven.

636

Maireya, a spirituous liquor from the blossoms of the Lythrum fruticosum, with sugar, &c.

637

Their names are as follows: Angad, Maínda, Dwida, Gavaya, Gaváksha, Gaja, Śarabha, Vidyunmáli, Sampáti, Súryáksa, Hanumán, Vírabáhu, Subáhu, Nala, Kúmuda, Susheṇa, Tára, Jámbuvatu, Dadhivakra, Níla, Supátala, and Sunetra.

638

The Kalpadruma or Wishing-tree is one of the trees of Svarga or Indra’s Paradise: it has the power of granting all desires.

639

The meaning is that if a man promises to give a horse and then breaks his word he commits a sin as great as if he had killed a hundred horses.

640

The story is told in Book I, Canto LXIII, but the charmer there is called Menaká.

641

Rohiṇí is the name of the ninth Nakshatra or lunar asterism personified as a daughter of Daksha, and the favourite wife of the Moon. Aldebaran is the principal star in the constellation.

642

Válmíki and succeeding poets make the second vowel in this name long or short at their pleasure.

643

Some of the mountains here mentioned are fabulous and others it is impossible to identify. Sugríva means to include all the mountains of India from Kailás the residence of the God Kuvera, regarded as one of the loftiest peaks of the Himálayas, to Mahendra in the extreme south, from the mountain in the east where the sun is said to rise to Astáchal or the western mountain where he sets. The commentators give little assistance: that Maháśaila, &c. are certain mountains is about all the information they give.

644

One of the celestial elephants of the Gods who protect the four quarters and intermediate points of the compass.

645

Váyu or the Wind was the father of Hanumán.

646

The path or station of Vishṇu is the space between the seven Rishis or Ursa Major, and Dhruva or the polar star.

647

One of the seven seas which surround the earth in concentric circles.

648

The title of Maheśvar or Mighty Lord is sometimes given to Indra, but more generally to Śiva whom it here denotes.

649

See Book I, Canto XVI.

650

The numbers are unmanageable in English verse. The poet speaks of hundreds of *arbudas*; and an *arbuda* is a hundred millions.

651

Anuhláda or Anuhráda is one of the four sons of the mighty Hiraṇyakaśipu, an Asur or a Daitya son of Kaśyapa and Diti and killed by Vishṇu in his incarnation of the Man-Lion *Narasinha*. According to the Bhágavata Puráṇa the Daitya or Asur Hiraṇyakaśipu and Hiraṇyáksha his brother, both killed by Vishṇu, were born again as Rávaṇ and Kumbhakarṇa his brother.

652

Puloma, a demon, was the father-in-law of Indra who destroyed him in order to avert an imprecation. Paulomí is a patronymic denoting Śachí the daughter of Puloma.

653

“Observe the variety of colours which the poem attributes to all these inhabitants of the different mountainous regions, some white, others yellow, &c. Such different colours were perhaps peculiar and distinctive characteristics of those various races.” Gorressio.

654

Susheṇ.

655

Tára.

656

Kesarí was the husband of Hanúmán's mother, and is here called his father.

657

"I here unite under one heading two animals of very diverse nature and race, but which from some gross resemblances, probably helped by an equivoque in the language, are closely affiliated in the Hindoo myth … a reddish colour of the skin, want of symmetry and ungainliness of form, strength in hugging with the fore paws or arms, the faculty of climbing, shortness of tail(?), sensuality, capacity of instruction in dancing and in music, are all characteristics which more or less distinguish and meet in bears as well as in monkeys. In the *Rámáyaṇam*, the wise Jámnavant, the Odysseus of the expedition of Lanká, is called now king of the bears (rikshaparthivah), now great monkey (*Mahákapih*)." De Gubernatis: *Zoological Mythology*, Vol. II. p. 97.

658

Gandhamádana, Angad, Tára, Indrajánu, Rambha, Durmukha, Hanumán, Nala, Da mukha, Śarabha, Kumuda, Vahni.

659

Daityas and Dánavas are fiends and enemies of the Gods, like the Titans of Greek mythology.

660

I reduce the unwieldy numbers of the original to more modest figures.

661

Sarayú now Sarjú is the river on which Ayodhyá was built.

662

Kauśikí is a river which flows through Behar, commonly called Kosi.

663

Bhagírath’s daughter is Gangá or the Ganges. The legend is told at length in Book I Canto XLIV. *The Descent of Gangá*.

664

A mountain not identified.

665

The Jumna. The river is personified as the twin sister of Yáma, and hence regarded as the daughter of the Sun.

666

The Sarasvatí (corruptly called Sursooty, is supposed to join the Ganges and Jumna at Prayág or Allahabad. It rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert.

667

The Sindhu is the Indus, the Sanskrit *s* becoming *h* in Persian and being in this instance dropped by the Greeks.

668

The Sone which rises in the district of Nagpore and falls into the Ganges above Patna.

669

Mahí is a river rising in Malwa and falling into the gulf of Cambay after a westerly course of 280 miles.

670

There is nothing to show what parts of the country the poet intended to denote as silk-producing and silver-producing.

671

Yavadwipa means the island of Yava, wherever that may be.

672

Śiśir is said to be a mountain ridge projecting from the base of Meru on the south. Wilson’s *Vishnu Puráṇa*, ed. Hall, Vol. II. p. 117.

673

This appears to be some mythical stream and not the well-known Śone. The name means red-coloured.

674

A fabulous thorny rod of the cotton tree used for torturing the wicked in hell. The tree gives its name, Śálmalí, to one of the seven Dwípas, or great divisions of the known continent: and also to a hell where the wicked are tormented with the pickles of the tree.

675

The king of the feathered creation.

676

Viśvakarmá, the Mulciber of the Indian heaven.

677

“The terrific fiends named Mandehas attempt to devour the sun: for Brahmá denounced this curse upon them, that without the power to perish they should die every day (and revive by night) and therefore a fierce contest occurs (daily) between them and the sun.” Wilson’s Vishṇu Puráṇa. Vol. II. p. 250.

678

Said in the *Vishṇu Puráṇa* to be a ridge projecting from the base of Meru to the north.

679

Kinnars are centaurs reversed, beings with equine head and human bodies.

680

Yakshas are demigods attendant on Kuvera the God of wealth.

681

Aurva was one of the descendants of Bhrigu. From his wrath proceeded a flame that threatened to destroy the world, had not Aurva cast it into the ocean where it remained concealed, and having the face of a horse.

The legend is told in the *Mahábhárat*. I. 6802.

682

The word Játarúpa means gold.

683

The celebrated mythological serpent king Sesha, called also Ananta or the infinite, represented as bearing the earth on one of his thousand heads.

684

Jambudwípa is in the centre of the seven great *dwípas* or continents into which the world is divided, and in the centre of Jambudwípa is the golden mountain Meru 84,000 yojans high, and crowned by the great city of Brahmá. See Wilson's *Vishṇu Puráṇa*, Vol. II. p. 110.

685

Vaikhánases are a race of hermit saints said to have sprung from the nails of Prajápati.

686

"The wife of Kratu, Samnati, brought forth the sixty thousand Válakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the Sun." Wilson's *Vishṇu Puráṇa*.

687

The continent in which Sudarśan or Meru stands, *i.e.* Jambudwíp.

688

The names of some historical peoples which occur in this Canto and in the Cantos describing the south and north will be found in the Additional Notes. They are bare lists, not susceptible of a metrical version.

689

Suhotra, Śarári, Śaragulma, Gayá, Gaváksha, Gavaya, Susheṇa, Gandhamádana, Ulkámukha, and Ananga.

690

The modern Nerbudda.

691

Krishṇaveṇí is mentioned in the *Vishṇu Puráṇa* as “the deep Krishṇaveṇí” but there appears to be no clue to its identification.

692

The modern Godavery.

693

The Mekhalas or Mekalas according to the Paráṇas live in the Vindhya hills, but here they appear among the peoples of the south.

694

Utkal is still the native name of Orissa.

695

The land of the people of the “ten forts.” Professor Hall in a note on Wilson’s *Vishṇu Puráṇa*, Vol. II. p. 160 says: “The oral traditions of the vicinity to this day assign the name of Daśárna to a region lying to the east of the District of Chundeyree.”

696

Avantí is one of the ancient names of the celebrated Ujjayin or Oujein in Central India.

697

Not identified.

698

Ayomukh means iron faced. The mountain is not identified.

699

The Káverí or modern Cauvery is well known and has always borne the same appellation, being the Chaberis of Ptolemy.

700

One of the seven principal mountain chains: the southern portion of the Western Gháts.

701

Agastya is the great sage who has already frequently appeared as Ráma’s friend and benefactor.

702

Támraparṇí is a river rising in Malaya.

703

The Páṇḍyas are a people of the Deccan.

704

Mahendra is the chain of hills that extends from Orissa and the northern Sircars to Gondwána, part of which near Ganjam is still called Mahendra Malay or hills of Mahendra.

705

Lanká, Sinhaladvípa, Sarandib, or Ceylon.

706

The Flowery Hill of course is mythical.

707

The whole of the geography south of Lanká is of course mythical. Súryaván means Sunny.

708

Vaidyut means connected with lightning.

709

Agastya is here placed far to the south of Lanká. Earlier in this Canto he was said to dwell on Malaya.

710

Bhogavatí has been frequently mentioned: it is the capital of the serpent Gods or demons, and usually represented as being in the regions under the earth.

711

Vásuki is according to some accounts the king of the Nágas or serpent Gods.

712

Śailúsha, Gramiṇi, Siksha, Suka, Babhru.

713

The distant south beyond the confines of the earth is the home of departed spirits and the city of Yáma the God of Death.

714

Suráshṭra, the “good country,” is the modern Sura

715

A country north-west of Afghanistan, Baíkh.

716

The Moon-mountain here is mythical.

717

Sindhu is the Indus.

718

Páriyátra, or as more usually written Páripátra, is the central or western portion of the Vindhya chain which skirts the province of Malwa.

719

Vajra means both diamond and thunderbolt, the two substances being supposed to be identical.

720

Chakraván means the discus-bearer.

721

The discus is the favourite weapon of Vishṇu.

722

The Indian Hephaistos or Vulcan.

723

Panchajan was a demon who lived in the sea in the form of a conch shell. Wilson's *Vishṇu Puráṇa*, V. 21.

724

Hayagríva, Horse-necked, is the name of a Daitya who at the dissolution of the universe caused by Brahmá's sleep, seized and carried off the Vedas. Vishṇu slew him and recovered the sacred treasures.

725

Meru stands in the centre of Jambudwípa and consequently of the earth. "The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending on the position of the spectator with regard to the Sun and Meru." Wilson's *Vishṇu Puráṇa*, Vol. II. p. 243. Note.

726

The Viśvadevas are a class of deities to whom sacrifices should be daily offered, as part of the ordinary worship of the householder. According to the *Váyu Puráṇa*, this is a privilege conferred on them by Brahmá and the Pitris as a reward for religious austerities practised by them upon Himálaya.

727

The eight Vasus were originally personifications like other Vedic deities, of natural phenomena, such as Fire, Wind, &c. Their appellations are variously given by different authorities.

728

The Maruts or Storm-Gods, frequently addressed and worshipped as the attendants and allies of Indra.

729

The mountain behind which the sun sets.

730

One of the oldest and mightiest of the Vedic deities; in later mythology regarded as the God of the sea.

731

The knotted noose with which he seizes and punishes transgressors.

732

Sávarṇi is a Manu, offspring of the Sun by Chháyá.

733

The poet has not said who the sons of Yáma are.

734

The Lodhra or Lodh (Symplocos Racemosa) and the Devadáru or Deodar are well known trees.

735

The hills mentioned are not identifiable. Soma means the Moon. Kála, black; Sudaraśan, fair to see; and Devasakhá friend of the Gods.

736

The God of Wealth.

737

The nymphs of Paradise.

738

Kuvera the son of Viśravas.

739

A class of demigods who, like the Yakshas, are the attendants of Kuvera, and the guardians of his treasures.

740

Situated in the eastern part of the Himálaya chain, on the north of Assam. The mountain was torn asunder and the pass formed by the War-God Kártikeya and Paraśuráma.

741

“The Uttara Kurus, it should be remarked, may have been a real people, as they are mentioned in the Aitareya Bráhmaṇa, VIII. 14.… Wherefore the several nations who dwell in this northern quarter, beyond the Himavat, the Uttara Kurus and the Uttara Madras are consecrated to glorious dominion, and people term them the glorious. In another passage of the same work, however, the Uttara Kurus are treated as belonging to the domain of mythology.” Muir’s *Sanskrit Texts*. Vol. I. p. 494. See Additional Notes.

742

The Moon-mountain.

743

The Rudras are the same as the storm winds, more usually called Maruts, and are often associated with Indra. In the later mythology the Rudras are regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva.

744

Canto IX.

745

Udayagiri or the hill from which the sun rises.

746

Asta is the mountain behind which the sun sets.

747

Himálaya, the Hills of Snow.

748

Canto XI.

749

Hanumán was the leader of the army of the south which was under the nominal command of Angad the heir apparent.

750

The Bengal recension — Gorresio's edition — calls this Asur or demon the son of Márícha.

751

The skin of the black antelope was the ascetic's proper garb.

752

Uśanas is the name of a sage mentioned in the Vedas. In the epic poems he is identified with Śukra, the regent of the planet Venus, and described as the preceptor of the Asuras or Daityas, and possessor of vast knowledge.

753

Hemá is one of the nymphs of Paradise.

754

Merusávarṇi is a general name for the last four of the fourteen Manus.

755

Svayamprabhá, the “self-luminous,” is according to De Gubernatis the moon: “In the *Svayamprabhá* too, we meet with the moon as a good fairy who, from the golden palace which she reserves for her friend Hemá (the golden one:) is during a month the guide, in the vast cavern of Hanumant and his companions, who have lost their way in the search of the dawn Sítá.” This is is not quite accurate: Hanumán and his companions wander for a month in the cavern without a guide, and then Svayamprabhá leads them out.

756

Purandara, the destroyer of cities; the cities being the clouds which the God of the firmament bursts open with his thunderbolts, to release the waters imprisoned in these fortresses of the demons of drought.

757

Perceived that Angad had secured, through the love of the Vánars, the reversion of Sugríva’s kingdom; or, as another commentator explains it, perceived that Angad had obtained a new kingdom in the enchanted cave which the Vánars, through love of him, would consent to occupy.

758

Vṛihaspati, Lord of Speech, the Preceptor of the Gods.

759

Śukra is the regent of the planet Venus, and the preceptor of the Daityas.

760

The name of various kinds of grass used at sacrificial ceremonies, especially, of the Kuśa grass, Poa cynosuroides, which was used to strew the ground in preparing for a sacrifice, the officiating Brahmans being purified by sitting on it.

761

Sampáti is the eldest son of the celebrated Garuḍa the king of birds.

762

Vivasvat or the Sun is the father of Yáma the God of Death.

763

Book III, Canto LI.

764

Daśaratha's rash oath and fatal promise to his wife Kaikeyí.

765

Vritra, "the coverer, hider, obstructer (of rain)" is the name of the Vedic personification of an imaginary malignant influence or demon of darkness and drought supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters. Indra is represented as battling with this evil influence, and the pent-up clouds being practically represented as mountains or castles are shattered by his thunderbolt and made to open their receptacles.

766

Frequent mention has been made of the three steps of Vishṇu typifying the rising, culmination, and setting of the sun.

767

For the *Churning of the Sea*, see Book I, Canto XLV.

768

Kuvera, the God of Wealth.

769

The architect of the gods.

770

Garuḍa, son of Vinatá, the sovereign of the birds.

771

"The well winged one," Garuḍa.

772

The god of the sea.

773

Mahendra is chain of mountains generally identified with part of the Gháts of the Peninsula.

774

Mátariśva is identified with Váyu, the wind.

775

Of course not equal to the whole earth, says the Commentator, but equal to Janasthán.

776

This appears to be the Indian form of the stories of Phaethon and Dædalus and Icarus.

777

According to the promise, given him by Brahmá. See Book I, Canto XIV.

778

In the Bengal recension the fourth Book ends here, the remaining Cantos being placed in the fifth.

779

Each chief comes forward and says how far he can leap. Gaja says he can leap ten yojans. Gavaksha can leap twenty. Gavaya thirty, and so on up to ninety.

780

Prahláda, the son of Hiraṇyakaśipu, was a pious Datya remarkable for his devotion to Vishṇu, and was on this account persecuted by his father.

781

The Bengal recension calls him Aríshṭanemi's brother. "The commentator says 'Aríshṭanemi is Aruṇa.' Aruṇa the charioteer of the sun is the son of Kaśyapa and Vinatá and by consequence brother of Garuḍa, called Vainateya from Vinatá, his mother." Gorressio.

782

A nymph of Paradise.

783

Hanu or Hanú means jaw. Hanumán or Hanúmán means properly one with a large jaw.

784

Vishṇu, the God of the Three Steps.

785

Náráyaṇ, “He who moved upon the waters,” is Vishnu. The allusion is to the famous three steps of that God.

786

The Milky Way.

787

This Book is called Sundar or the Beatiful. To a European taste it is the most intolerably tedious of the whole poem, abounding in repetition, overloaded description, and long and useless speeches which impede the action of the poem. Manifest interpolations of whole Cantos also occur. I have omitted none of the action of the Book, but have occasionally omitted long passages of commonplace description, lamentation, and long stories which have been again and again repeated.

788

Brahmá the Self-Existent.

789

Mainúka was the son of Himálaya and Mená or Menaká.

790

Thus Milton makes the hills of heaven self-moving at command:

“At his command the uprooted hills retired

Each to his place, they heard his voice and went

Obsequious”

791

The spirit of the mountain is separable from the mountain. Himalaya has also been represented as standing in human form on one of his own peaks.

792

Ságar or the Sea is said to have derived its name from Sagar. The story is fully told in Book I, Cantos XLII, XLIII, and XLIV.

793

Kritu is the first of the four ages of the world, the golden age, also called Satya.

794

Parvata means a mountain and in the Vedas a cloud. Hence in later mythology the mountains have taken the place of the clouds as the objects of the attacks of Indra the Sun-God. The feathered king is Garuḍa.

795

"The children of Surasá were a thousand mighty many-headed serpents, traversing the sky." Wilson's *Vishṇu Puráṇa*, Vol. II. p. 73.

796

She means, says the Commentator, pursue thy journey if thou can.

797

If Milton's spirits are allowed the power of infinite self-extension and compression the same must be conceded to Válmíki's supernatural beings. Given the power as in Milton the result in Válmíki is perfectly consistent.

798

"Daksha is the son of Brahmá and one of the Prajápatis or divine progenitors. He had sixty daughters, twenty-seven of whom married to Kaśyapa produced, according to one of the Indian cosmogonies, all mundane beings. Does the epithet, Descendant of Daksha, given to Surasá, mean that she is one of those daughters? I think not. This epithet is perhaps an appellation common to all created beings as having sprung from Daksha." Gorressio.

799

Sinhiká is the mother of Ráhu the dragon's head or ascending node, the chief agent in eclipses.

800

According to De Gubernatis, the author of the very learned, ingenious, and interesting though too fanciful *Zoological Mythology*. Hanumán here represents the sun entering into and escaping from a cloud. The biblical Jonah, according to him, typifies the same phenomenon. Sá'dí, speaking of sunset, says *Yùnas andar-i-dihán-imáhi shud*: Jonas was within the fish's mouth. See Additional Notes.

801

The Buchanania Latifolia.

802

The Bauhinia Variegata.

803

Through the power that Rávaṇ's stern mortifications had won for him his trees bore flowers and fruit simultaneously.

804

Viśvakarmá is the architect of the Gods.

805

So in Paradise Lost Satan when he has stealthily entered the garden of Eden assumes the form of a cormorant.

806

Priests who fought only with the weapons of religion, the sacred grass used like the verbena of the Romans at sacred rites and the consecrated fire to consume the offering of ghee.

807

One of the Rákshas lords.

808

The brother Rávaṇ.

809

Indra's elephant.

810

Rávaṇ’s palace appears to have occupied the whole extent of ground, and to have contained within its outer walls the mansions of all the great Rákshas chiefs. Rávaṇ’s own dwelling seems to have been situated within the enchanted chariot Pushpak: but the description is involved and confused, and it is difficult to say whether the chariot was inside the palace or the palace inside the chariot.

811

Pushpak from *pushpa* a flower. The car has been mentioned before in Rávaṇ’s expedition to carry off Sítá, Book III, Canto XXXV.

812

Lakshmí is the wife of Vishṇu and the Goddess of Beauty and Felicity. She rose, like Aphrodite, from the foam of the sea. For an account of her birth and beauty, see Book I, Canto XLV.

813

Viśvakarmá is the architect of the Gods, the Hephaestos or Mulciber of the Indian heaven.

814

Rávaṇ in the resistless power which his long austerities had endowed him with, had conquered his brother Kuvera the God of Gold and taken from him his greatest treasure this enchanted car.

815

Like Milton’s heavenly car, “Itself instinct with spirit.”

816

Women, says Válmíki. But the Commentator says that automatic figures only are meant. Women would have seen Hanumán and given the alarm.

817

Rávaṇ had fought against Indra and the Gods, and his body was still scarred by the wounds inflicted by the tusks of Indra’s elephant and by the fiery bolts of the Thunderer.

818

The Vasus are a class of eight deities, originally personifications of natural phenomena.

819

The Maruts are the winds or Storm-Gods.

820

The Ádityas originally seven deities of the heavenly sphere of whom Varuṇa is the chief. The name Áditya was afterwards given to any God, specially to Súrya the Sun.

821

The Aśvins are the Heavenly Twins, the Castor and Pollux of the Hindus.

822

The poet forgets that Hanumán has reduced himself to the size of a cat.

823

Sítá “not of woman born,” was found by King Janak as he was turning up the ground in preparation for a sacrifice. See Book II, Canto CXVIII.

824

The six *Angas* or subordinate branches of the Vedas are 1. *Sikshá*, the science of proper articulation and pronunciation: 2. *Chhandas*, metre: 3. *Vyákarana*, linguistic analysis or grammar: 4. *Nirukta*, explanation of difficult Vedic words: 5. *Jyotishṭom*, Astronomy, or rather the Vedic Calendar: 6. *Kalpa*, ceremonial.

825

There appears to be some confusion of time here. It was already morning when Hanumán entered the grove, and the torches would be needless.

826

Rávaṇ is one of those beings who can “climb them as they will,” and can of course assume the loveliest form to please human eyes as well as the terrific shape that suits the king of the Rákshases.

827

White and lovely as the Arant or nectar recovered from the depths of the Milky Sea when churned by the assembled Gods. See Book I, Canto XLV.

828

Rávaṇ in his magic car carrying off the most beautiful women reminds us of the magician in *Orlando Furioso*, possesor of the flying horse.

“Volando talor s’alza ne le stelle,

E poi quasi talor la terra rade;

E ne porta con lui tutte le belle

Donne che trova per quelle contrade.”

829

Indian women twisted their long hair in a single braid as a sign of mourning for their absent husbands.

830

Janak, king of Míthilá, was Sítá’s father.

831

Hiraṇyakaśipu was a king of the Daityas celebrated for his blasphemous impieties. When his pious son Prahlada praised Vishṇu the Daitya tried to kill him, when the God appeared in the incarnation of the man-lion and tore the tyrant to pieces.

832

Do unto others as thou wouldst they should do unto thee, is a precept frequently occurring in the old Indian poems. This charity is to embrace not human beings only, but bird and beast as well: “He prayeth best who loveth best all things both great and small.”

833

It was the custom of Indian warriors to mark their arrows with their ciphers or names, and it seems to have been regarded as a point of honour to give an enemy the satisfaction of knowing who had shot at him. This passage however contains, if my memory serves me well, the first mention in the poem of this practice, and as arrows have been so frequently mentioned and described with almost every conceivable epithet, its occurrence here seems suspicious. No mention of, or allusion to writing has hitherto occurred in the poem.

834

This threat in the same words occurs in Book III, Canto LVI.

835

Rávaṇ carried off and kept in his palace not only earthly princesses but the daughters of Gods and Gandharvas.

836

The wife of Indra.

837

These four lines have occurred before. Book III, Canto LVI.

838

Prajápatis are the ten lords of created beings first created by Brahmá; somewhat like the Demiurgi of the Gnostics.

839

“This is the number of the Vedic divinities mentioned in the Rig-veda. In Ashṭaka I. Súkta XXXIV, the Rishi Hiraṇyastúpa invoking the Aśvins says: Á Násatyá tribhirekádaśairiha devebniryátam: ‘O Násatyas (Aśvins) come hither with the thrice eleven Gods.’ And in Súkta XLV, the Rishi Praskanva addressing his hymn to Agni (ignis, fire), thus invokes him: ‘Lord of the red steeds, propitiated by our prayers lead hither the thirty-three Gods.’ This number must certainly have been the actual number in the early days of the Vedic religion: although it appears probable enough that the thirty-three Vedic divinities could not then be found co-ordinated in so systematic a way as they were arranged more recently by the authors of the Upanishads. In the later ages of Bramanism the number went on increasing without measure by successive mythical and religious creations which peopled the Indian Olympus with abstract beings of every kind. But through lasting veneration of the word of the Veda the custom regained of giving the name of ‘the thirty-three Gods’ to the immense phalanx of the multiplied deities.” Gorresio.

840

Serpent-Gods who dwell in the regions under the earth.

841

In the mythology of the epics the Gandharvas are the heavenly singers or musicians who form the orchestra at the banquets of the Gods, and they belong to the heaven of India in whose battles they share.

842

The mother of Ráma.

843

The mother of Lakshmaṇ.

844

In the south is the region of Yáma the God of Death, the place of departed spirits.

845

Kumbhakarṇa was one of Rávaṇ's brothers.

846

The guards are still in the grove, but they are asleep; and Sítá has crept to a tree at some distance from them.

847

"As the reason assigned in these passages for not addressing Sítá in Sanskrit such as a Bráhman would use is not that she would not understand it, but that it would alarm her and be unsuitable to the speaker, we must take them as indicating that Sanskrit, if not spoken by women of the upper classes at the time when the Rámáyaṇa was written (whenever that may have been), was at least understood by them, and was commonly spoken by men of the priestly class, and other educated persons. By the Sanskrit proper to an [ordinary] man, alluded to in the second passage, may perhaps be understood not a language in which words different from Sanskrit were used, but the employment of formal and elaborate diction." Muir's *Sanskrit Texts*, Part II. p. 166.

848

Svayambhu, the Self-existent, Brahmá.

849

Vṛihaspati or Váchaspati, the Lord of Speech and preceptor of the Gods.

850

The Asurs were the fierce enemies of the Gods.

851

The Rudras are manifestations of Śiva.

852

The Maruts or Storm Gods.

853

Rohiṇí is an asterism personified as the daughter of Daksha and the favourite wife of the Moon. The chief star in the constellation is Aldebaran.

854

Arundhatí was the wife of the great sage Vaśishṭha, and regarded as the pattern of conjugal excellence. She was raised to the heavens as one of the Pleiades.

855

The Gods do not shed tears; nor do they touch the ground when they walk or stand. Similarly Milton's angels marched above the ground and "the passive air upbore their nimble tread." Virgil's "vera incessu patuit dea" may refer to the same belief.

856

That a friend of Ráma would praise him as he should be praised, and that if the stranger were Rávaṇ in disguise he would avoid the subject.

857

Kuvera the God of Gold.

858

Sítá of course knows nothing of what has happened to Ráma since the time when she was carried away by Rávaṇ. The poet therefore thinks it necessary to repeat the whole story of the meeting between Ráma and Sugríva, the defeat of Bálí, and subsequent events. I give the briefest possible outline of the story.

859

De Gubernatis thinks that this ring which the Sun Ráma sends to the Dawn Sítá is a symbol of the sun's disc.

860

Śachí is the loved and lovely wife of Indra, and she is taken as the type of a woman protected by a jealous and all-powerful husband.

861

The mountain near Kishkindhá.

862

Airávat is the mighty elephant on which Indra delights to ride.

863

Vibhishaṇ is the wicked Rávaṇ’s good brother.

864

Her name is Kalá, or in the Bengal recension Nandá.

865

One of Rávaṇ’s chief councillors.

866

Hanumán when he entered the city had in order to escape observation condensed himself to the size of a cat.

867

The brook Mandákiní, not far from Chitrakúṭa where Ráma sojourned for a time.

868

The poet here changes from the second person to the third.

869

The whole long story is repeated with some slight variations and additions from Book II, Canto XCVI. I give here only the outline.

870

The expedients to vanquish an enemy or to make him come to terms are said to be four: conciliation, gifts, disunion, and force or punishment. Hanumán considers it useless to employ the first three and resolves to punish Rávaṇ by destroying his pleasure-grounds.

871

Kinkar means the special servant of a sovereign, who receives his orders immediately from his master. The Bengal recension gives these Rákshases an epithet which the Commentator explains “as generated in the mind of Brahmá.”

872

Ráma *de jure* King of Kośal of which Ayodhyá was the capital.

873

Chaityaprásáda is explained by the Commentator as the place where the Gods of the Rákshases were kept. Gorresio translates it by “un grande edificio.”

874

The bow of Indra is the rainbow.

875

We were told a few lines before that the chariot of Jambumáli was drawn by asses. Here horses are spoken of. The Commentator notices the discrepancy and says that by horses asses are meant.

876

Armed with the bow of Indra, the rainbow.

877

Rávaṇ’s son.

878

Conqueror of Indra, another of Rávaṇ’s sons.

879

The *śloka* which follows is probably an interpolation, as it is inconsistent with the questioning in Canto L.: He looked on Rávaṇ in his pride,

And boldly to the monarch cried:

“I came an envoy to this place

From him who rules the Vánar race.”

880

The ten heads of Rávaṇ have provoked much ridicule from European critics. It should be remembered that Spenser tells us of “two brethren giants, the one of which had two heads, the other three;” and Milton speaks of the “four-fold visaged Four,” the four Cherubic shapes each of whom had four faces.

881

Durdhar, or as the Bengal recension reads Mahodara, Prahasta, Mahápárśva, and Nikumbha.

882

The chief attendant of Śiva.

883

Bali, not to be confounded with Báli the Vánar, was a celebrated Daitya or demon who had usurped the empire of the three worlds, and who was deprived of two thirds of his dominions by Vishṇu in the Dwarf-incarnation.

884

When Hanumán was bound with cords, Indrajít released his captive from the spell laid upon him by the magic weapon.

885

“One who murders an ambassador (*rája bhata*) goes to Taptakumbha, the hell of heated caldrons.” Wilson’s *Vishṇu Puraṇa*, Vol. II. p. 217.

886

The fire which is supposed to burn beneath the sea.

887

Sítá is likened to the fire which is an emblem of purity.

888

I omit two stanzas which continue the metaphor of the sea or lake of air. The moon is its lotus, the sun its wild-duck, the clouds are its water-weeds, Mars is its shark and so on. Gorresio remarks: “This comparison of a great lake to the sky and of celestial to aquatic objects is one of those ideas which the view and qualities of natural scenery awake in lively fancies. Imagine one of those grand and splendid lakes of India covered with lotus blossoms, furrowed by wild-ducks of the most vivid colours, mantled over here and there with flowers and water weeds &c. and it will be understood how the fancy of the poet could readily compare to the sky radiant with celestial azure the blue expanse of the water, to the soft light of the moon the inner hue of the lotus, to the splendour of the sun the brilliant colours of the wild-fowl, to the stars the flowers, to the cloud the weeds that float upon the water &c.”

889

Sunábha is the mountain that rose from the sea when Hanumán passed over to Lanká.

890

Three Cantos of repetition are omitted.

891

Madhuvan the “honey-wood.”

892

Indra’s pleasure-ground or elysium.

893

Janak was king of Videha or Mithilá in Behar.

894

The original contains two more Cantos which end the Book. Canto LXVII begins thus: “Hanumán thus addressed by the great-souled son of Raghu related to the son of Raghu all that Sítá had said.” And the two Cantos contain nothing but Hanumán’s account of his interview with Sítá, and the report of his own speeches as well as of hers.

895

The Sixth Book is called in Sanskrit *Yuddha-Káṇḍa* or *The War*, and *Lanká-Káṇda*. It is generally known at the present day by the latter title.

896

Váyu is the God of Wind.

897

Garuḍa the King of Birds.

898

Serpent-Gods.

899

The God of the sea.

900

Indra’s elephant.

901

Kuvera, God of wealth.

902

Kuvera’s elephant.

903

The planet Venus, or its regent who is regarded as the son of Bhrigu and preceptor of the Daityas.

904

The seven *rishis* or saints who form the constellation of the Great Bear.

905

Triśanku was raised to the skies to form a constellation in the southern hemisphere. The story in told in Book I, Canto LX.

906

The sage Viśvámitra, who performed for Triśanku the great sacrifice which raised him to the heavens.

907

One of the lunar asterisms containing four or originally two stars under the regency of a dual divinity Indrágni, Indra and Agni.

908

The lunar asterism Múla, belonging to the Rákshases.

909

The Asurs or demons dwell imprisoned in the depths beneath the sea.

910

The God of Riches, brother and enemy of Rávaṇ and first possessor of Pushpak the flying car.

911

King of the Serpents. Śankha and Takshak are two of the eight Serpent Chiefs.

912

The God of Death, the Pluto of the Hindus.

913

Literally Indra's conqueror, so called from his victory over that God.

914

Their names are Nikumbha, Rabhasa, Súryaśatru, Suptaghna, Yajnakopa, Mahápárśva, Mahodara, Agniketu, Raśmiketu, Durdharsha, Indraśatru, Prahasta, Virúpáksha, Vajradanshṭra, Dhúmráksha, Durmukha, Mahábala.

915

Similarly Antenor urges the restoration of Helen:

“Let Sparta’s treasures be this hour restored,

And Argive Helen own her ancient lord.

As this advice ye practise or reject,

So hope success, or dread the dire effect,”

Pope’s *Homer’s Iliad*, Book VII.

916

The *Agnisálá* or room where the sacrificial fire was kept.

917

The exudation of a fragrant fluid from the male elephant’s temples, especially at certain seasons, is frequently spoken of in Sanskrit poetry. It is said to deceive and attract the bees, and is regarded as a sign of health and masculine vigour.

918

Consisting of warriors on elephants, warriors in chariots, charioteers, and infantry.

919

Indra, generally represented as surrounded by the Maruts or Storm-Gods.

920

Janasthán, where Ráma lived as an ascetic.

921

Máyá, regarded as the paragon of female beauty, was the creation of Maya the chief artificer of the Daityas or Dánavs.

922

One of the Nymphs of Indra’s heaven.

923

The Lotus River, a branch of the heavenly Gangá.

924

Trilokanátha, Lord of the Three Worlds, is a title of Indra.

925

The celestial elephant that carries Indra.

926

As producers of the *ghi*, clarified butter or sacrificial oil, used in fire-offerings.

927

This desertion to the enemy is somewhat abrupt, and is narrated with brevity not usual with Válmíki. In the Bengal recension the preceding speakers and speeches differ considerably from those given in the text which I follow. Vibhishaṇ is kicked from his seat by Rávaṇ, and then, after telling his mother what has happened, he flies to Mount Kailása where he has an interview with Śiva, and by his advice seeks Ráma and the Vánar army.

928

Vṛihaspati the preceptor of the Gods.

929

In Book II, Canto XXI, Kaṇdu is mentioned by Ráma as an example of filial obedience. At the command of his father he is said to have killed a cow.

930

A King of the Yakshas, or Kuvera himself, the God of Gold.

931

The brace protects the left arm from injury from the bow-string, and the guard protects the fingers of the right hand.

932

The story is told in Book I, Cantos XL, XLI, XLII.

933

Fiends and enemies of the Gods.

934

The Indus.

935

Cowherds, sprung from a Bráhman and a woman of the medical tribe, the modern Ahírs.

936

Barbarians or outcasts.

937

Vraṇa means wound or rent.

938

Here in the Bengal recension (Gorresio's edition), begins Book VI.

939

The Goomtee.

940

The Anglicized Nerbudda.

941

According to a Pauranik legend Keśarí Hanumán's putative father had killed an Asur or demon who appeared in the form of an elephant, and hence arose the hostility between Vánars and elephants.

942

Here follows the enumeration of Sugríva's forces which I do not attempt to follow. It soon reaches a hundred thousand billions.

943

I omit the rest of this canto, which is mere repetition. Rávaṇ gives in the same words his former answer that the Gods, Gandharvas and fiends combined shall not force him to give up Sítá. He then orders Śárdúla to tell him the names of the Vánar chieftains whom he has seen in Ráma’s army. These have already been mentioned by Śuka and Sáraṇ.

944

Lakshmí is the Goddess both of beauty and fortune, and is represented with a lotus in her hand.

945

The poet appears to have forgotten that Śuka and Sáraṇ were dismissed with ignominy in Canto XXIX, and have not been reinstated.

946

The four who fled with him. Their names are Anala, Panasa, Sampáti, and Pramati.

947

The numbers here are comparatively moderate: ten thousand elephants, ten thousand chariots, twenty thousand horses and ten million giants.

948

The Kinśuk, also called Paláśa, is Butea Frondosa, a tree that bears beautiful red crescent shaped blossoms and is deservedly a favorite with poets. The Seemal or Śálmalí is the silk cotton tree which also bears red blossoms.

949

Varuṇa.

950

The duty of a king to save the lives of his people and avoid bloodshed until milder methods have been tried in vain.

951

I have omitted several of these single combats, as there is little variety in the details and each duel results in the victory of the Vánar or his ally.

952

Yajnaśatru, Mahápárśva, Mahodar, Vajradanshṭra, Śuka, and Sáraṇ.

953

Angad.

954

A mysterious weapon consisting of serpents transformed to arrows which deprived the wounded object of all sense and power of motion.

955

On each foot, and at the root of each finger.

956

Varuṇ.

957

The name of one of the mystical weapons the command over which was given by Viśvámitra to Ráma, as related in Book I.

958

One of Sítá's guard, and her comforter on a former occasion also.

959

The preceptor of the Gods.

960

Ráma's grandfather.

961

The Gandharvas are warriors and Minstrels of Indra's heaven.

962

“It is to be understood,” says the commentator, “that this is not the Akampan who has already been slain.”

963

Rávaṇ’s son, whom Hanumán killed when he first visited Lanká.

964

Níla was the son of Agni the God of Fire, and possessed, like Milton’s demons, the power of dilating and condensing his form at pleasure.

965

An ancient king of Ayodhyá said by some to have been Prithu’s father.

966

The daughter of King Kuśadhwaja. She became an ascetic, and being insulted by Rávaṇ in the woods where she was performing penance, destroyed herself by entering fire, but was born again as Sítá to be in turn the destruction of him who had insulted her.

967

Nandíśvara was Śiva’s chief attendant. Rávaṇ had despised and laughed at him for appearing in the form of a monkey and the irritated Nandíśvara cursed him and foretold his destruction by monkeys.

968

Rávaṇ once upheaved and shook Mount Kailása the favourite dwelling place of Śiva the consort of Umá, and was cursed in consequence by the offended Goddess.

969

Rambhá, who has several times been mentioned in the course of the poem, was one of the nymphs of heaven, and had been insulted by Rávaṇ.

970

Punjikasthalá was the daughter of Varuṇ. Rávaṇ himself has mentioned in this book his insult to her, and the curse pronounced in consequence by Brahmá.

971

Pulastya was the son of Brahmá and father of Viśravas or Paulastya the father of Rávaṇ and Kumbhakarṇa.

972

I omit a tedious sermon on the danger of rashness and the advantages of prudence, sufficient to irritate a less passionate hearer than Rávaṇ.

973

The Bengal recension assigns a very different speech to Kumbhakarṇa and makes him say that Nárad the messenger of the Gods had formerly told him that Vishṇu himself incarnate as Daśaratha's son should come to destroy Rávaṇ.

974

Mahodar, Dwijihva, Sanhráda, and Vitardan.

975

A name of Vishṇu.

976

There is so much commonplace repetition in these Sallies of the Rákshas chieftains that omissions are frequently necessary. The usual ill omens attend the sally of Kumbhakarṇa, and the Canto ends with a description of the terrified Vánars' flight which is briefly repeated in different words at the beginning of the next Canto.

977

Kártikeya the God of War, and the hero and incarnation Paraśuráma are said to have cut a passage through the mountain Krauncha, a part of the Himálayan range, in the same way as the immense gorge that splits the Pyrenees under the towers of Marboré was cloven at one blow of Roland's sword Durandal.

978

Rishabh, Śarabh, Níla, Gaváksha, and Gandhamádan.

979

Angad. The text calls him the son of the son of him who holds the thunderbolt, *i.e.* the grandson of Indra.

980

Literally, weighing a thousand *bháras*. The *bhára* is a weight equal to 2000 *palas*, the *pala* is equal to four *karśas*, and the *karśa* to 11375 French grammes or about 176 grains troy. The spear seems very light for a warrior of Kumbhakarṇa's strength and stature and the work performed with it.

981

The custom of throwing parched or roasted grain, with wreaths and flowers, on the heads of kings and conquerors when they go forth to battle and return is frequently mentioned by Indian poets.

982

Lakshmaṇ.

983

I have abridged this long Canto by omitting some vain repetitions, commonplace epithets and similes and other unimportant matter. There are many verses in this Canto which European scholars would rigidly exclude as unmistakeably the work of later rhapsodists. Even the reverent Commentator whom I follow ventures to remark once or twice: *Ayam śloka prak shipta iti bahavah*, "This *śloka* or verse is in the opinion of many interpolated."

984

Narak was a demon, son of Bhúmi or Earth, who haunted the city Prágjyotisha.

985

Śambar was a demon of drought.

986

Indra.

987

Devántak (Slayer of Gods) Narántak (Slayer of Men) Atikáya (Huge of Frame) and Triśirás (Three Headed) were all sons of Rávaṇ.

988

The demon of eclipse who seizes the Sun and Moon.

989

Lakshmaṇ.

990

In such cases as this I am not careful to reproduce the numbers of the poet, which in the text which I follow are 670000000; the Bengal recension being content with thirty million less.

991

The discus or quoit, a sharp-edged circular missile is the favourite weapon of Vishṇu.

992

To destroy Tripura the triple city in the sky, air and earth, built by Maya for a celebrated Asur or demon, or as another commentator explains, to destroy Kandarpa or Love.

993

The Lokapálas are sometimes regarded as deities appointed by Brahmá at the creation of the word to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1, Indra, guardian of the East; 2, Agni, of the South-east; 3, Yáma, of the South; 4, Súrya, of the South-west; 5, Varuṇa, of the West; 6, Pavana or Váyu, of the North-west; 7, Kuvera, of the North; 8, Soma or Chandra, of the North-east.

994

The chariots of Rávaṇ's present army are said to have been one hundred and fifty million in number with three hundred million elephants, and twelve hundred million horses and asses. The footmen are merely said to have been "unnumbered."

995

It is not very easy to see the advantage of having arrows headed in the way mentioned. Fanciful names for war-engines and weapons derived from their resemblance to various animals are not confined to India. The "War-wolf" was used by Edward I. at the siege of Brechin, the "Cat-house" and the "Sow" were used by Edward III. at the siege of Dunbar.

996

Apparently a peak of the Himalaya chain.

997

This exploit of Hanumán is related with inordinate prolixity in the Bengal recension (Gortesio's text). Among other adventures he narrowly escapes being shot by Bharat as he passes over Nandigrama near Ayodhyá. Hanumán stays Bharat in time, and gives him an account of what has befallen Ráma and Sítá in the forest and in Lanká.

998

As Garuḍ the king of birds is the mortal enemy of serpents the weapon sacred to him is of course best calculated to destroy the serpent arrows of Rávaṇ.

999

The celebrated saint who has on former occasions assisted Ráma with his gifts and counsel.

1000

Indra.

1001

Yáma.

1002

Kártikeya.

1003

Kubera.

1004

Varuṇ.

1005

The Pitris, forefathers or spirits of the dead, are of two kinds, either the spirits of the father, grandfathers and great-grandfathers of an individual or the progenitors of mankind generally, to both of whom obsequial worship is paid and oblations of food are presented.

1006

The Maruts or Storm-Gods.

1007

The Heavenly Twins, the Castor and Pollux of the Hindus.

1008

The Man *par excellence*, the representative man and father of the human race regarded also as God.

1009

The Vasus, a class of deities originally personifications of natural phenomena.

1010

A class of celestial beings who dwell between the earth and the sun.

1011

The seven horses are supposed to symbolize the seven days of the week.

1012

One for each month in the year.

1013

The garden of Kuvera, the God of Riches.

1014

The consort of Indra.

1015

The Swayamvara, Self-choice or election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose. For a description of the ceremony see *Nala and Damayantí* an episode of the Mahábhárat translated by the late Dean Milman, and *Idylls from the Sanskrit*.

1016

The Pitris or Manes, the spirits of the dead.

1017

Kuvera, the God of Wealth.

1018

Varuṇ, God of the sea.

1019

Mahádeva or Śiva whose ensign is a bull.

1020

The Address to Ráma, both text and commentary, will be found literally translated in the Additional Notes. A paraphrase of a portion is all that I have attempted here.

1021

Rávaṇ's queen.

1022

Or Mainóka.

1023

Here, in the North-west recension, Sítá expresses a wish that Tárá and the wives of the Vánar chiefs should be invited to accompany her to Ayodhyá. The car decends, and the Vánar matrons are added to the party. The Bengal recension ignores this palpable interruption.

1024

The *arghya*, a respectful offering to Gods and venerable men consisting of rice, dúivá grass, flowers etc., with water.

1025

I have abridged Hanumán's outline of Ráma's adventures, with the details of which we are already sufficiently acquainted.

1026

In these respectful salutations the person who salutes his superior mentions his own name even when it is well known to the person whom he salutes.

1027

I have omitted the chieftains' names as they could not be introduced without padding. They are Mainda, Dwivid, Níla, Rishabh, Sushen̩, Nala, Gaváksha, Gandhamádan, Śarabh, and Panas.

1028

The following addition is found in the Bengal recension: But Vaiśravaṇ (Kuvera) when he beheld his chariot said unto it: "Go, and carry Ráma, and come unto me when my thought shall call thee, And the chariot returned unto Ráma;" and he honoured it when he had heard what had passed.

1029

Here follows in the original an enumeration of the chief blessings which will attend the man or woman who reads or hears read this tale of Ráma. These blessings are briefly mentioned at the end of the first Canto of the first book, and it appears unnecessary to repeat them here in their amplified form. The Bengal recension (Gorresio's edition) gives them more concisely as follows: "This is the great first poem blessed and glorious, which gives long life to men and victory to kings, the poem which Válmíki made. He who listens to this wondrous tale of Ráma unwearied in action shall be absolved from all his sins. By listening to the deeds of Ráma he who wishes for sons shall obtain his heart's desire, and to him who longs for riches shall riches be given. The virgin who asks for a husband shall obtain a husband suited to her mind, and shall meet again her dear kinsfolk who are far away. They who hear this poem which Válmíki made shall obtain all their desires and all their prayers shall be fulfilled."

1030

The Academy, Vol. III., No 43, contains an able and interesting notice of this work from the pen of the Professor of Sanskrit in the University of Cambridge: "The *Uttarakáṇḍa*," Mr. Cowell remarks, "bears the same relation to the *Rámáyaṇa* as the Cyclic poems to the *Iliad*. Just as the *Cypria* of Stasinus, the *Æthiopis* of Arctinus, and the little *Iliad* of Lesches completed the story of the *Iliad*, and not only added the series of events which preceded and followed it, but also founded episodes of their own on isolated allusions in Homer, so the *Uttarakáṇḍa* is intended to complete the *Rámáyaṇa*, and at the same time to supplement it by intervening episodes to explain casual allusions or isolated incidents which occur in it. Thus the early history of the giant Rávaṇa and his family fills nearly forty Chapters, and we have a full account of his wars with the gods and his conquest of Lanká, which all happened long before the action of the poem commences, just as the *Cypria* narrated the birth and early history of Helen, and the two expeditions of the Greeks against Troy; and the latter chapters continue the history of the hero Ráma after his triumphant return to his paternal kingdom, and the poem closes with his death and that of his brothers, and the founding by their descendants of various kingdoms in different parts of India."

1031

Muir, *Sanskrit Texts,* Part IV., pp. 414 ff.

1032

Muir, *Sanskrit Texts*, Part IV., 391, 392.

1033

See *Academy*, III., 43.

1034

Academy, Vol. III., No. 43.

1035

E. B. Cowell. *Academy*, No. 43. The story of Sítá's banishment will be found roughly translated from the *Raghuvaṇśa*, in the Additional Notes.

1036

E. B. Cowell. *Academy*, Vol, III, No. 43.

1037

Muir, *Sanskrit Texts*, Part IV., Appendix.

1038

Ghí: clarified butter. Gur: molasses.

1039

Haridwar (Anglicè Hurdwar) where the Ganges enters the plain country.

1040

Campbell in "Journ. As. Soc. Bengal," 1866, Part ii. p. 132; Latham, "Descr. Eth." Vol. ii. p. 456; Tod, "Annals of Rajasthan," Vol. i. p. 114.

1041

Said by the commentator to be an eastern people between the Himálayan and Vindhyan chains.

1042

Videha was a district in the province of Behar, the ancient Mithilá or the modern Tirhoot.

1043

The people of Malwa.

1044

“The Káśikośalas are a central nation in the Váyu Puráṇa. The Rámáyaṇa places them in the east. The combination indicates the country between Benares and Oude.… Kośala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayú, the kingdom of Ráma, of which Ayodhyá was the capital.… In the Mahábhárata we have one Kośala in the east and another in the south, besides the Prák-Kośalas and Uttara Kośalas in the east and north. The Puráṇas place the Kośalas amongst the people on the back of Vindhya; and it would appear from the Váyu that Kuśa the son of Ráma transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kúśasthali of Kuśavatí, built upon the Vindhyan precipices.” Wilson’s *Vishnṇu Púraṇa*, Vol. II. pp. 157, 172.

1045

The people of south Behar.

1046

The Puṇḍras are said to be the inhabitants of the western provinces of Bengal. “In the *Aitareyabráhmaṇa*, VII. 18, it is said that the elder sons of Viśvamitra were cursed to become progenitors of most abject races, such as Andhras, Puṇḍras, Śabaras, Pulindas, and Mútibas.” Wilson’s *Vishṇu Puráṇa* Vol. II. 170.

1047

Anga is the country about Bhagulpore, of which Champá was the capital.

1048

A fabulous people, “men who use their ears as a covering.” So Sir John Maundevile says: “And in another Yle ben folk that han gret Eres and long, that hangen down to here knees,” and Pliny, lib. iv. c. 13: “In quibus nuda alioquin corpora prægrandes ipsorum aures tota contegunt.” Isidore calls them Panotii.

1049

“Those whose ears hang down to their lips.”

1050

“The Iron-faces.”

1051

“The One-footed.”

“In that Contree,” says Sir John Maundevile, “ben folk, that han but o foot and thei gon so fast that it is marvaylle: and the foot is so large that it schadeweth alle the Body azen the Sonne, when thei wole lye and rest hem.” So Pliny, Natural History, lib. vii. c. 2: speaks of “Hominumn gens … singulis cruribus, miræ pernicitatis ad saltum; eosdemque Sciopodas vocari, quod in majori æstu, humi jacentes resupini, umbrâ se pedum protegant.”

These epithets are, as Professor Wilson remarks, “exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times.”

Vishṇu Puráṇa, Vol. II. p. 162.

1052

The Kirrhadæ of Arrian: a general name for savage tribes living in woods and mountains.

1053

Said by the commentator to be half tigers half men.

1054

The kingdom seems to have corresponded with the greater part of Berar and Khandesh.

1055

The Bengal recension has Kishikas, and places them both in the south and the north.

1056

The people of Mysore.

1057

“There are two Matsyas, one of which, according to the Yantra Samráj, is identifiable with Jeypoor. In the Digvijaya of Nakula he subdues the Matsyas further to the west, or Gujerat.” Wilson’s *Vishṇu Puráṇa*, Vol. II. 158. Dr. Hall observes: “In the *Mahábhárata Sabhá-parwan*, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyas figure as an eastern people. They are placed among the nations of the south in the *Rámáyaṇa Kishkindhá-káṇda*, XLI., II, while the Bengal recension, *Kishkindhá-káṇḍa*, XLIV., 12, locates them in the north.”

1058

The Kalingas were the people of the upper part of the Coromandel Coast, well known, in the traditions of the Eastern Archipelago, as Kling. Ptolemy has a city in that part, called Caliga; and Pliny Calingæ proximi mari. Wilson’s *Vishṇu Puráṇa*, Vol. II. 156, Note.

1059

The Kauśikas do not appear to be identifiable.

1060

The Andhras probably occupied the modern Telingana.

1061

The Puṇḍras have already been mentioned in Canto XL.

1062

The inhabitants of the lower part of the Coromandel Coast; so called, after them, Cholamaṇḍala.

1063

A people in the Deccan.

1064

The Keralas were the people of Malabar proper.

1065

A generic term for persons speaking any language but Sanskrit and not conforming to the usual Hindu institutions.

1066

“Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bheels and Gonds. So Ptolemy places the Pulindas along the banks of the Narmadá, to the frontiers of Larice, the Látá or Lár of the Hindus, — Khandesh and part of Gujerat.” Wilson’s *Vishṇu Puráṇa*, Vol. II. 159, Note.

Dr. Hall observes that “in the Bengal recension of the *Rámáyaṇa* the Pulindas appear both in the south and in the north. The real *Rámáyaṇa* K.-k., XLIII., speaks of the northern Pulindas.”

1067

The Śúrasenas were the inhabitants of Mathurá, the Suraseni of Arrian.

1068

These the Mardi of the Greeks and the two preceding tribes appear to have dwelt in the north-west of Hindustan.

1069

The Kámbojas are said to be the people of Arachosia. They are always mentioned with the north-western tribes.

1070

“The term Yavanas, although, in later times, applied to the Mohammedans, designated formerly the Greeks. … The Greeks were known throughout Western Asia by the term Yavan, or Ion. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kámbojas, Daradas, Páradas, Báhlíkas, Śakas &c., in the Rámáyaṇa. Mahábhárata, Puránas, Manu, and in various poems and plays.” Wilson’s *Vishṇu Puráṇa* Vol. II. p. 181, Note.

1071

These people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Kosh to the mouths of the Indus.

1072

The corresponding passage in the Bengal recension has instead of Varadas Daradas the Dards or inhabitants of the modern Dardistan along the course of the Indus, above the Himálayas, just before it descends to India.

1073

From the word yonder it would appear that the prayer is to be repeated at the rising of the Sun.

1074

The creator of the world and the first of the Hindu triad.

1075

He who pervades all beings; or the second of the Hindu triad who preserves the world.

1076

The bestower of blessings; the third of the Hindu triad and the destroyer of the world.

1077

A name of the War-God; also one who urges the senses to action.

1078

The lord of creatures; or the God of sacrifices.

1079

A name of the King of Gods; also all-powerful.

1080

The giver of wealth. A name of the God of riches.

1081

One who directly urges the mental faculties to action.

1082

One who moderates the senses, also the God of the regions of the dead.

1083

One who produces nectar (amrita) or one who is always possessed of light; or one together with Umá (Ardhanáríśvara).

1084

The names or spirits of departed ancestors.

1085

Name of a class of eight Gods, also wealthy.

1086

They who are to be served by Yogís; or a class of Gods named Sádhyas.

1087

The two physicians of the Gods: or they who pervade all beings.

1088

They who are immortal; or a class of Gods forty-nine in number.

1089

Omniscient; or the first king of the world.

1090

He that moves; life; or the God of wind.

1091

The God of fire.

1092

Lord of creatures.

1093

One who prolongs our lives.

1094

The material cause of knowledge and of the seasons.

1095

One who shines. The giver of light.

1096

The hymn entitled the Ádityahridaya begins from this verse and the words, thou art, are understood in the beginning of this verse.

1097

One who enjoys all (pleasurable) objects; The son of Aditi, the lord of the solar disk.

1098

One who creates the world, i.e., endows beings with life or soul, and by his rays causes rain and thereby produces corn.

1099

One who urges the world to action or puts the world in motion, who is omnipresent.

1100

One who walks through the sky; or pervades the soul.

1101

One who nourishes the world, i.e., is the supporter.

1102

One having rays (Gabhasti) or he who is possessed of the all-pervading goddess Lakshmí.

1103

One resembling gold.

1104

One who is resplendent or who gives light to other objects.

1105

One whose seed (Retas) is gold; or quicksilver, the material cause of gold.

1106

One who is the cause of day.

1107

One whose horses are of tawny colour; or one who pervades the whole space or quarters.

1108

One whose knowledge is boundless or who has a thousand rays.

1109

One who urges the seven (Práṇas) that is the two eyes, the two ears, the nostrils and the organ of speech, or whose chariot, is drawn by seven horses.

1110

Vide Gabhastimán.

1111

One who destroys darkness, or ignorance.

1112

One from whom our blessings or the enjoyments of Paradise come.

1113

The architect of the gods; or one who lessens the miseries of our birth and death.

1114

One who gives life to the lifeless world.

1115

One who pervades the internal and external worlds; or one who is resplendent.

1116

He who is identified with the Hindu triad, *i.e.* the creator (Brahmá) the supporter (Vishnu) and the destroyer (Śiva).

1117

Cold or good natured. He is so called because he allays the three sorts of pain.

1118

One who is the lord of all.

1119

Vide Divákara.

1120

One who teaches Brahmá and others the Vedas.

1121

One from whom Rudra the destroyer or the third of the Hindu triad springs.

1122

One who is knowable through Aditi, i.e., the eternal Brahmavidyá.

1123

Great happiness or the sky.

1124

The destroyer of cold or stupidity.

1125

The Lord of the sky.

1126

Vide Timironmathana.

1127

One who is known through the Upanishads.

1128

He who is the cause of heavy rain.

1129

He who is a friend to the good, or who is the cause of water.

1130

One who moves in the solar orbit.

1131

One who determines the creation of the world; or who is possessed of heat.

1132

One who has a mass of rays; or who has Kaustubha and other precious stones as his ornaments.

1133

He who urges all to action; or who is yellow in colour.

1134

One who is the destroyer of all.

1135

One who is omniscient; or a poet.

1136

One who is identified with the whole world.

1137

One who is of huge form.

1138

One who pleases all by giving nourishment; or who is red in colour.

1139

One who is the cause of the whole world.

1140

One who protects the whole world.

1141

The most glorious of all that are glorious.

1142

One who is identical with the twelve months.

1143

One who gives victory over all the worlds to those who are faithfully devoted to him; or the porter of Brahmá, named Jaya.

1144

One who is identical with the blessing which can be obtained by conquering all the worlds; or with the porter of Brahmá named Jayabhadra.

1145

One who has Hanúmán as his conveyance.

1146

One who controls the senses; or is furious with those who are not his devotees.

1147

He who is free in moving the senses; or urges all beings to action.

1148

He who can be known through the Pranava (the mystical Om-kára.)

1149

One who is the knowledge of Brahmá.

1150

One who devours all things.

1151

He who is the destroyer of all pains; and of love, and hate, the causes of pain; and ignorance which is the cause of love and hate.

1152

One who is bliss; or the mover.

1153

One who destroys ignorance and its effects.

1154

The doer of all actions.

1155

One who beholds the universe; who is a witness of good and bad actions.

1156

Sacrifice of the five sensual fires.

1157

According to Ápastamba (says the commentator) “it should have been placed on the nose: this must therefore have been done in conformity with some other Sútras.”

1158

A class of eight gods.

1159

A class of eleven gods called Rudras.

1160

Named Víryaván.

1161

A class of divine devotees named Sádhyas.

1162

One who resides in the water.

1163

The third incarnation of Vishṇu, that bore the earth on his tusk.

1164

One whose armies are everywhere.

1165

One who controls the senses.

1166

He who resides in the heart, or who is full, or all-pervading.

1167

Vámana, or the Dwarf incarnation of Vishṇu.

1168

The killer of Madhu, a demon.

1169

He from whose navel, the lotus, from which Brahmá was born, springs.

1170

He who has a thousand horns. The horns are here the Sákhás of the Sáma-veda.

1171

One who has a hundred heads. The heads are here meant to devote a hundred commandments of the Vedas.

1172

Siddhas are those who have already gained the summit of their desires.

1173

Sádhyas are those that are still trying to gain the summit.

1174

A mystic syllable uttered in Mantras.

1175

A mystic syllable made of the letters which respectively denote Brahmá, Vishṇu, and Śiva.

1176

A class of divine gods.

[1177] Sanskáras are those sacred writings through which the divine commands and prohibitions are known.

[1178] Bali, a demon whom Vámana confined in Pátála.

[1179] Vishṇu, the second of the Hindu triad.

[1180] Krishṇa, (black coloured) one of the ten incarnations of Vishṇu.

[1181] A. Weber, *Akademische Vorlesungen*, p. 181.

[1182] Systema brahmanicum, liturgicum, mythologicum, civile, exmonumentis Indicis, *etc.*

[1183] Not only have the races of India translated or epitomized it, but foreign nations have appropriated it wholly or in part, Persia, Java, and Japan itself.

[1184] In the third century B.C.

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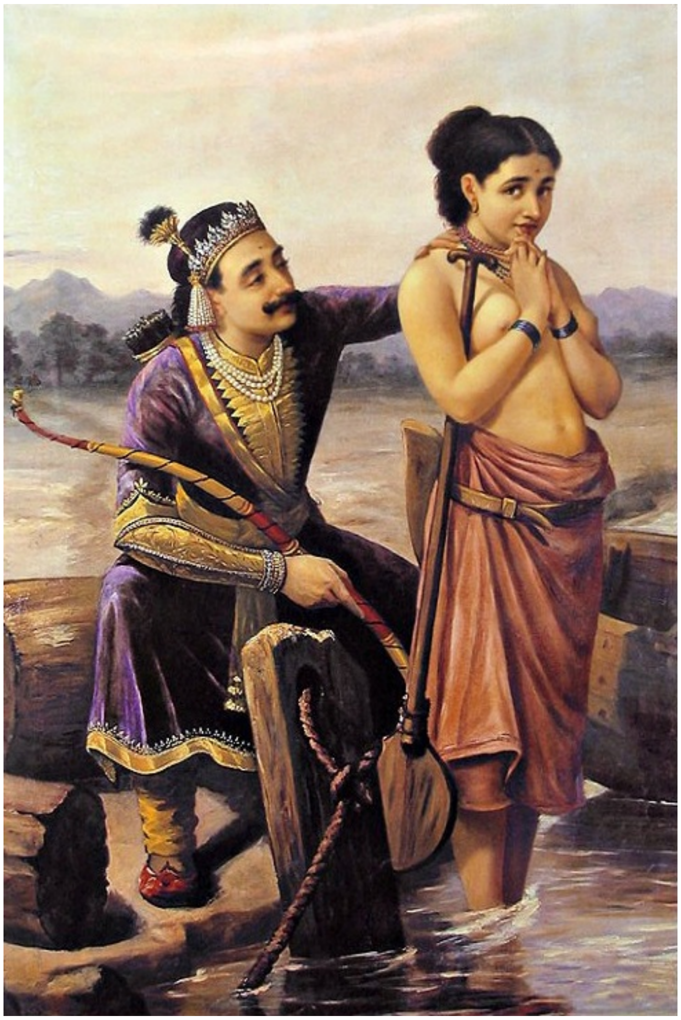
Mahabharata by Vyasa

Translated by Kisari Mohan Ganguli One of the two major Sanskrit epics of ancient India, the *Mahabharata* is traditionally ascribed to the sage Vyāsa, who is also a major character in the narrative. There have been many attempts to unravel its historical growth and compositional layers. The oldest preserved parts of the text are thought to be not much older than 400 BC, though the origins of the epic most likely fall between the eighth and ninth centuries BC. Divided into 18 *parvas* or books, the text probably reached its final form by the fourth century AD. According to the text itself, the tale is extended from a shorter version of 24,000 verses called simply *Bhārata*. The longest epic poem of world literature, *Mahabharata* consists of over 200,000 individual verse lines, compared to the *Iliad's* 15,693 lines. At about 1.8 million words in total, the Sanskrit epic is in fact ten times the length of Homer's *Iliad* and *Odyssey* combined and about four times the length of the *Ramayaṇa*.

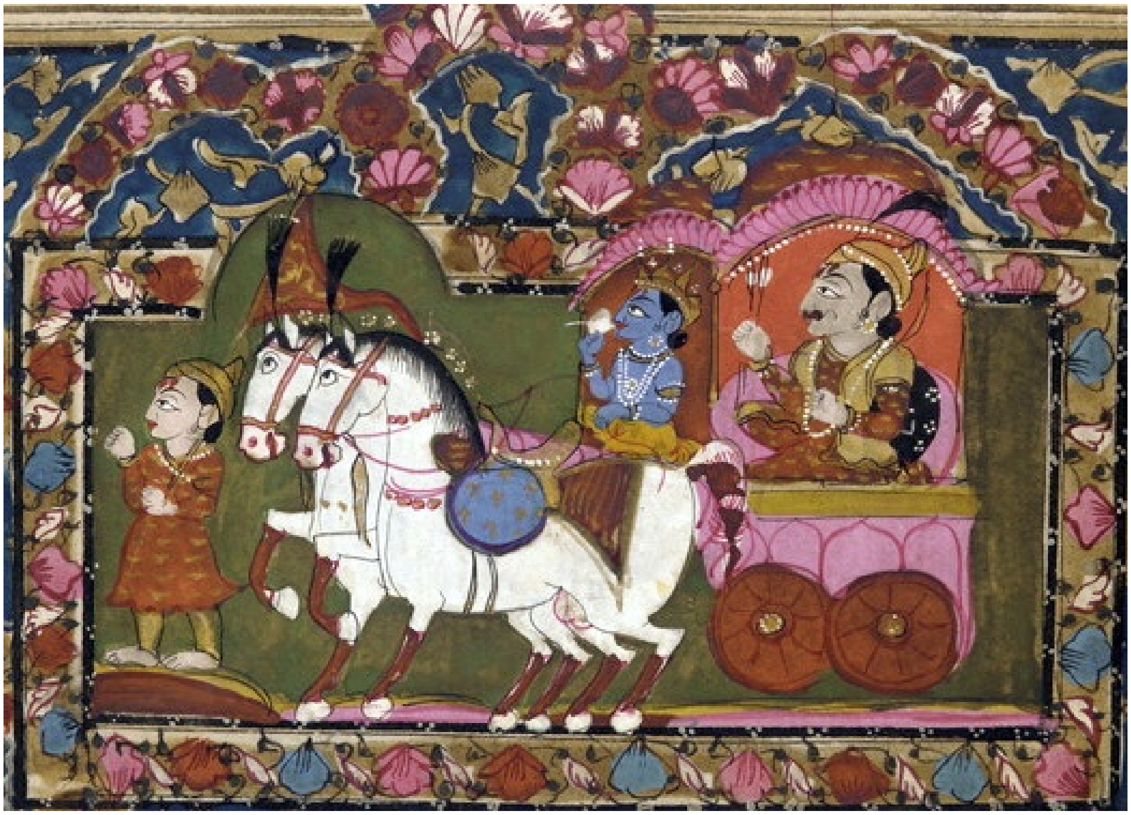
The plot opens with the blindness of Dhritarashtra, the elder of two princes, causing him to be passed over in favour of his brother Pandu as king, following their father's death. However, a curse prevents Pandu from fathering children and his wife Kunti asks the gods to father children in Pandu's name. The god Dharma fathers Yudhishtira, the Wind fathers Bhima, Indra fathers Arjuna and the Ashvins (twins) father Nakula and Sahadeva (also twins; born to Pandu's second wife, Madri). The enmity that develops between the cousins results in the Pandavas leaving the kingdom when their father dies. During their exile, the five jointly marry Draupadi and meet their cousin Krishna, who remains their companion from then on. Although the Pandavas return to the kingdom, they are once more exiled to the forest for 12 years, when Yudhishthira loses everything in a game of dice with Duryodhana, the eldest of the Kauravas.

The central plot comprises little more than one fifth of the total work, as the remainder of the poem chronicles a range of ancient myths and legends, including the romance of Damayanti and her husband Nala and the legend of Savitri, whose devotion to her dead husband persuades Yama, the god of death, to return him to life. The *Mahabharata* charts the evolution of Hinduism and its relations with other religions during its composition. The period during which the epic took shape was one of transition from Vedic sacrifice to sectarian Hinduism, as well as a time of interaction, both benign and hostile, with Buddhism and Jainism. Different sections of the epic express conflicting beliefs, often in creative tension. Overall, the extant text is an exposition of *dharma* (codes of conduct), including the correct conduct of a king, a warrior and an individual living in times of great unrest.

The first complete English translation was the Victorian prose version by Kisari Mohan Ganguli, published between 1883 and 1896. Many critics consider the translation by Ganguli to be faithful to the original text.



‘Shantanu woos Satyavati, the fisherwoman’ by Raja Ravi Varma



Krishna and Arjuna at Kurukshetra, as depicted in an eighteenth century painting

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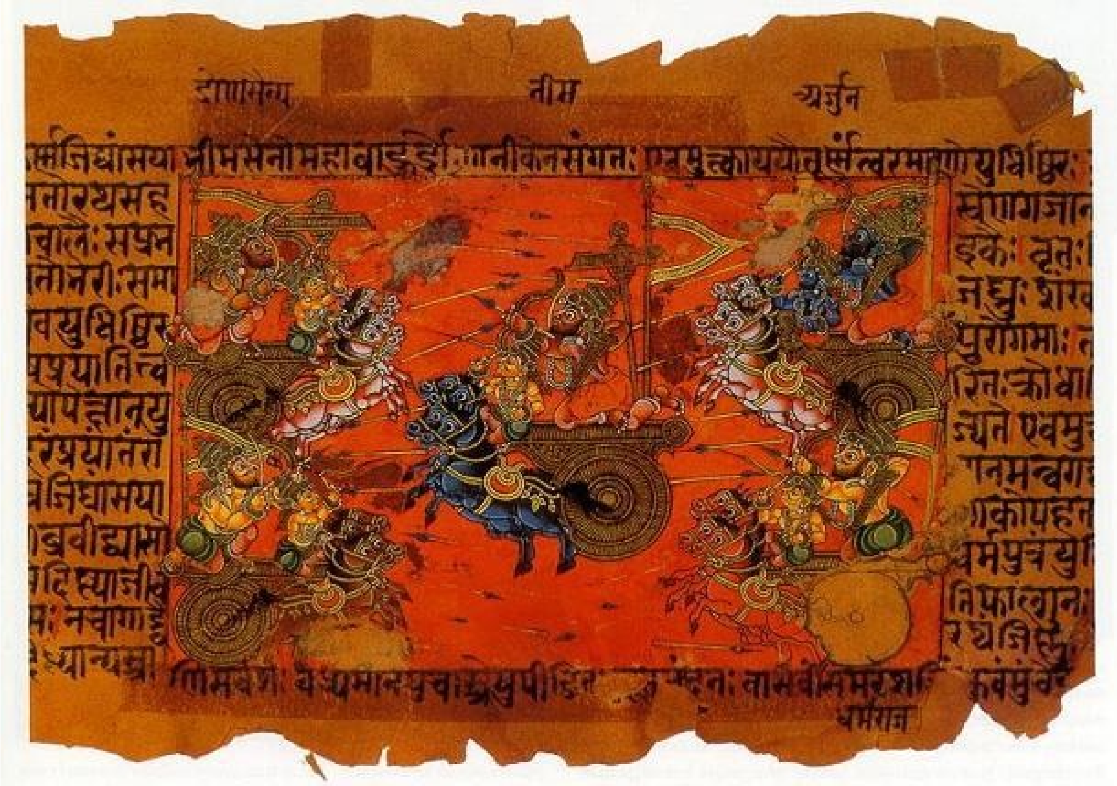
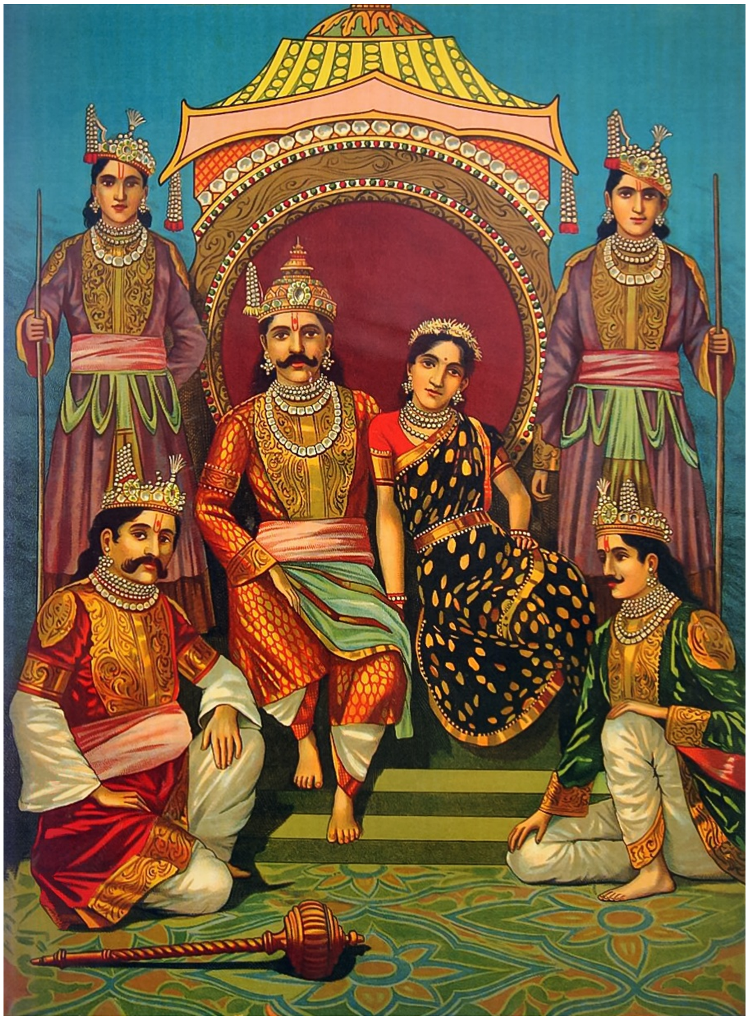

द्रोणसैन्य
भीम
अर्जुन
धर्मराज

Manuscript illustration of the Battle of Kurukshetra



Draupadi with her five husbands — the Pandavas. The central figure is Yudhishthira; the two on the bottom are Bhima and Arjuna. Nakula and Sahadeva, the twins, are standing — painting by Raja Ravi Varma, c. 1900.

TRANSLATOR’S PREFACE

The object of a translator should ever be to hold the mirror upto his author. That being so, his chief duty is to represent so far as practicable the manner in which his author’s ideas have been expressed, retaining if possible at the sacrifice of idiom and taste all the peculiarities of his author’s imagery and of language as well. In regard to translations from the Sanskrit, nothing is easier than to dish up Hindu ideas, so as to make them agreeable to English taste. But the endeavour of the present translator has been to give in the following pages as literal a rendering as possible of the great work of Vyasa. To the purely English reader there is much in the following pages that will strike as ridiculous. Those unacquainted with any language but their own are generally very exclusive in matters of taste. Having no knowledge of models other than what they meet with in their own tongue, the standard they have formed of purity and taste in composition must necessarily be a narrow one. The translator, however, would ill-discharge his duty, if for the sake of avoiding ridicule, he sacrificed fidelity to the original. He must represent his author as he is, not as he should be to please the narrow taste of those entirely unacquainted with him. Mr. Pickford, in the preface to his English translation of the Mahavira Charita, ably defends a close adherence to the original even at the sacrifice of idiom and taste against the claims of what has been called ‘Free Translation,’ which means dressing the author in an outlandish garb to please those to whom he is introduced.

In the preface to his classical translation of Bhartrihari’s Niti Satakam and Vairagya Satakam, Mr. C.H. Tawney says, “I am sensible that in the present attempt I have retained much local colouring. For instance, the ideas of worshipping the feet of a god of great men, though it frequently occurs in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with

Sanskrit, especially if they happen to belong to that class of readers who revel their attention on the accidental and remain blind to the essential. But a certain measure of fidelity to the original even at the risk of making oneself ridiculous, is better than the studied dishonesty which characterises so many translations of oriental poets."

We fully subscribe to the above although, it must be observed, the censure conveyed to the class of translators last indicated is rather undeserved, there being nothing like a 'studied dishonesty' in their efforts which proceed only from a mistaken view of their duties and as such betray only an error of the head but not of the heart. More than twelve years ago when Babu Pratapa Chandra Roy, with Babu Durga Charan Banerjee, went to my retreat at Seebpore, for engaging me to translate the Mahabharata into English, I was amazed with the grandeur of the scheme. My first question to him was, — whence was the money to come, supposing my competence for the task. Pratapa then unfolded to me the details of his plan, the hopes he could legitimately cherish of assistance from different quarters. He was full of enthusiasm. He showed me Dr. Rost's letter, which, he said, had suggested to him the undertaking. I had known Babu Durga Charan for many years and I had the highest opinion of his scholarship and practical good sense. When he warmly took Pratapa's side for convincing me of the practicability of the scheme, I listened to him patiently. The two were for completing all arrangements with me the very day. To this I did not agree. I took a week's time to consider. I consulted some of my literary friends, foremost among whom was the late lamented Dr. Sambhu C. Mookherjee. The latter, I found, had been waited upon by Pratapa. Dr. Mookherjee spoke to me of Pratapa as a man of indomitable energy and perseverance. The result of my conference with Dr. Mookherjee was that I wrote to Pratapa asking him to see me again. In this second interview estimates were drawn up, and everything was arranged as far as my portion of the work was concerned. My friend left with me a specimen of translation which he had received from Professor Max Muller. This I began to study, carefully comparing it sentence by sentence with the original. About its literal character there could be no doubt, but it had no flow and, therefore, could not be perused with pleasure by the general reader. The translation had been executed thirty years ago by a young German friend of the great Pundit. I had to touch up every sentence. This I did without at all impairing faithfulness to the original. My first ‘copy’ was set up in type and a dozen sheets were struck off. These were submitted to the judgment of a number of eminent writers, European and native. All of them, I was glad to see, approved of the specimen, and then the task of translating the Mahabharata into English seriously began.

Before, however, the first fasciculus could be issued, the question as to whether the authorship of the translation should be publicly owned, arose. Babu Pratapa Chandra Roy was against anonymity. I was for it. The reasons I adduced were chiefly founded upon the impossibility of one person translating the whole of the gigantic work. Notwithstanding my resolve to discharge to the fullest extent the duty that I took up, I might not live to carry it out. It would take many years before the end could be reached. Other circumstances than death might arise in consequence of which my connection with the work might cease. It could not be desirable to issue successive fasciculus with the names of a succession of translators appearing on the title pages. These and other considerations convinced my friend that, after all, my view was correct. It was, accordingly, resolved to withhold the name of the translator. As a compromise, however, between the two views, it was resolved to issue the first fasciculus with two prefaces, one over the signature of the publisher and the other headed—‘Translator’s Preface.’ This, it was supposed, would effectually guard against misconceptions of every kind. No careful reader would then confound the publisher with the author.

Although this plan was adopted, yet before a fourth of the task had been accomplished, an influential Indian journal came down upon poor Pratapa Chandra Roy and accused him openly of being a party to a great literary imposture, viz., of posing before the world as the translator of Vyasa’s work when, in fact, he was only the publisher. The charge came upon my friend as a surprise, especially as he had never made a secret of the authorship in his correspondence with Oriental scholars in every part of the world. He promptly wrote to the journal in question, explaining the reasons there were for anonymity, and pointing to the two prefaces with which the first fasciculus had been given to the world. The editor readily admitted his mistake and made a satisfactory apology.

Now that the translation has been completed, there can no longer be any reason for withholding the name of the translator. The entire translation is practically the work of one hand. In portions of the Adi and the Sabha Parvas, I was assisted by Babu Charu Charan Mookerjee. About four forms of the Sabha Parva were done by Professor Krishna Kamal Bhattacharya, and about half a fasciculus during my illness, was done by another hand. I should however state that before passing to the printer the copy received from these gentlemen I carefully compared every sentence with the original, making such alterations as were needed for securing a uniformity of style with the rest of the work.

I should here observe that in rendering the Mahabharata into English I have derived very little aid from the three Bengali versions that are supposed to have been executed with care. Every one of these is full of inaccuracies and blunders of every description. The Santi in particular which is by far the most difficult of the eighteen Parvas, has been made a mess of by the Pundits that attacked it. Hundreds of ridiculous blunders can be pointed out in both the Rajadharma and the Mokshadharma sections. Some of these I have pointed out in footnotes.

I cannot lay claim to infallibility. There are verses in the Mahabharata that are exceedingly difficult to construe. I have derived much aid from the great commentator Nilakantha. I know that Nilakantha's authority is not incapable of being challenged. But when it is remembered that the interpretations given by Nilakantha came down to him from preceptors of olden days, one should think twice before rejecting Nilakantha as a guide.

About the readings I have adopted, I should say that as regards the first half of the work, I have generally adhered to the Bengal texts; as regards the latter half, to the printed Bombay edition. Sometimes individual sections, as occurring in the Bengal editions, differ widely, in respect of the order of the verses, from the corresponding ones in the Bombay edition. In such cases I have adhered to the Bengal texts, convinced that the sequence of ideas has been better preserved in the Bengal editions than the Bombay one.

I should express my particular obligations to Pundit Ram Nath Tarkaratna, the author of 'Vasudeva Vijayam' and other poems, Pundit Shyama Charan Kaviratna, the learned editor of Kavyaprakasha with the commentary of Professor Mahesh Chandra Nayaratna, and Babu Aghore Nath Banerjee, the manager of the Bharata Karyalaya. All these scholars were my referees on all points of difficulty. Pundit Ram Nath's solid scholarship is known to them that have come in contact with him. I never referred to him a difficulty that he could not clear up. Unfortunately, he was not always at hand to consult. Pundit Shyama Charan Kaviratna, during my residence at Seebpore, assisted me in going over the Mokshadharma sections of the Santi Parva. Unostentatious in the extreme, Kaviratna is truly the type of a learned Brahman of ancient India. Babu Aghore Nath Banerjee also has from time to time, rendered me valuable assistance in clearing my difficulties.

Gigantic as the work is, it would have been exceedingly difficult for me to go on with it if I had not been encouraged by Sir Stuart Bayley, Sir Auckland Colvin, Sir Alfred Croft, and among Oriental scholars, by the late lamented Dr. Reinhold Rost, and *Mons.* A. Barth of Paris. All these eminent men know from the beginning that the translation was proceeding from my pen. Notwithstanding the enthusiasm, with which my poor friend, Pratapa Chandra Roy, always endeavoured to fill me. I am sure my energies would have flagged and patience exhausted but for the encouraging words which I always received from these patrons and friends of the enterprise.

Lastly, I should name my literary chief and friend, Dr. Sambhu C. Mookherjee. The kind interest he took in my labours, the repeated exhortations he addressed to me inculcating patience, the care with which he read every fasciculus as it came out, marking all those passages which threw light upon topics of antiquarian interest, and the words of praise he uttered when any expression particularly happy met his eyes, served to stimulate me more than anything else in going on with a task that sometimes seemed to me endless.

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BOOK 1. ADI PARVA

SECTION I

OM! HAVING BOWED down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

Ugrasrava, the son of Lomaharshana, surnamed Sauti, well-versed in the Puranas, bending with humility, one day approached the great sages of rigid vows, sitting at their ease, who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired about the progress of their asceticism. Then all the ascetics being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated, and recovered from fatigue, one of the Rishis beginning the conversation, asked him, 'Whence comest thou, O lotus-eyed Sauti, and where hast thou spent the time? Tell me, who ask thee, in detail.'

Accomplished in speech, Sauti, thus questioned, gave in the midst of that big assemblage of contemplative Munis a full and proper answer in words consonant with their mode of life.

"Sauti said, 'Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of Princes, the son of Parikshit, and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka where formerly was fought the battle between the children of Kuru and Pandu, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed who shine in this place of sacrifice with the splendour of the solar fire: ye who have concluded the silent meditations and have fed the holy fire; and yet who are sitting — without care, what, O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

"The Rishi replied, 'The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, being the most eminent narrative that exists, diversified both in diction and division, possessing subtile meanings logically combined, and gleaned from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history also called Bharata, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaisampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejaya?'

"Sauti then said, 'Having bowed down to the primordial being Isana, to whom multitudes make offerings, and who is adored by the multitude; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal; who is both a non-existing and an existing-non-existing being; who is the universe and also distinct from the existing and non-existing universe; who is the creator of high and low; the ancient, exalted, inexhaustible one; who is Vishnu, beneficent and the beneficence itself, worthy of all preference, pure and immaculate; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvellous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in detailed and compendious forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places; the invisible and subtile cause, whose nature partaketh of entity and non-entity. From this egg came out the lord Pitamaha Brahma, the one only Prajapati; with Suraguru and Sthanu. Then appeared the twenty-one Prajapatis, viz., Manu, Vasishtha and Parameshthi; ten Prachetas, Daksha, and the seven sons of Daksha. Then appeared the man of inconceivable nature whom all the Rishis know and so the Viswe-devas, the Adityas, the Vasus, and the twin Aswins; the Yakshas, the Sadhyas, the Pisachas, the Guhyakas, and the Pitris. After these were produced the wise and most holy Brahmarshis, and the numerous Rajarshis distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

And what is seen in the universe, whether animate or inanimate, of created things, will at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated, and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

The generation of Devas, in brief, was thirty-three thousand, thirty-three hundred and thirty-three. The sons of Div were Brihadbhanu, Chakshus, Atma

Vibhavasu, Savita, Richika, Arka, Bhanu, Asavaha, and Ravi. Of these Vivaswans of old, Mahya was the youngest whose son was Deva-vrata. The latter had for his son, Su-vrata who, we learn, had three sons, — Dasa-jyoti, Sata-jyoti, and Sahasra-jyoti, each of them producing numerous offspring. The illustrious Dasa-jyoti had ten thousand, Sata-jyoti ten times that number, and Sahasra-jyoti ten times the number of Sata-jyoti's offspring. From these are descended the family of the Kurus, of the Yadus, and of Bharata; the family of Yayati and of Ikshwaku; also of all the Rajarshis. Numerous also were the generations produced, and very abundant were the creatures and their places of abode. The mystery which is threefold — the Vedas, Yoga, and Vijnana Dharma, Artha, and Kama — also various books upon the subject of Dharma, Artha, and Kama; also rules for the conduct of mankind; also histories and discourses with various srutis; all of which having been seen by the Rishi Vyasa are here in due order mentioned as a specimen of the book.

The Rishi Vyasa published this mass of knowledge in both a detailed and an abridged form. It is the wish of the learned in the world to possess the details and the abridgement. Some read the Bharata beginning with the initial mantra (invocation), others with the story of Astika, others with Uparichara, while some Brahmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others, in remembering its contents.

The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history, when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, knowing of the anxiety of the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefiting the people. And when Vyasa, surrounded by all the tribes of Munis, saw him, he was surprised; and, standing with joined palms, he bowed and ordered a seat to be brought. And Vyasa having gone round him who is called Hiranyagarbha seated on that distinguished seat stood near it; and being commanded by Brahma Parameshthi, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshthi, said, “O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various rituals of the Upanishads with the Angas; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future; the determination of the nature of decay, fear, disease, existence, and non-existence, a description of creeds and of the various modes of life; rule for the four castes, and the import of all the Puranas; an account of asceticism and of the duties of a religious student; the dimensions of the sun and moon, the planets, constellations, and stars, together with the duration of the four ages; the Rik, Sama and Yajur Vedas; also the Adhyatma; the sciences called Nyaya, Orthoephy and Treatment of diseases; charity and Pasupatadharma; birth celestial and human, for particular purposes; also a description of places of pilgrimage and other holy places of rivers, mountains, forests, the ocean, of heavenly cities and the kalpas; the art of war; the different kinds of nations and languages: the nature of the manners of the people; and the all-pervading spirit; — all these have been represented. But, after all, no writer of this work is to be found on earth.’

“Brahma said. ‘I esteem thee for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a poem, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even, as the three other modes called Asrama are ever unequal in merit to the domestic Asrama. Let Ganesa be thought of, O Muni, for the purpose of writing the poem.’

“Sauti said, ‘Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to mind Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus, ‘O guide of the Ganas! be thou the writer of the Bharata which I have formed in my imagination, and which I am about to repeat.”

“Ganesa, upon hearing this address, thus answered, ‘I will become the writer of thy work, provided my pen do not for a moment cease writing.” And Vyasa said unto that divinity, ‘Wherever there be anything thou dost not comprehend, cease to continue writing.’ Ganesa having signified his assent, by repeating the word Om! proceeded to write; and Vyasa began; and by way of diversion, he knit the knots of composition exceeding close; by doing which, he dictated this work according to his engagement.

I am (continued Sauti) acquainted with eight thousand and eight hundred verses, and so is Suka, and perhaps Sanjaya. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider; while Vyasa, however, continued to compose other verses in great abundance.

The wisdom of this work, like unto an instrument of applying collyrium, hath opened the eyes of the inquisitive world blinded by the darkness of ignorance. As the sun dispelleth the darkness, so doth the Bharata by its discourses on religion, profit, pleasure and final release, dispel the ignorance of men. As the full-moon by its mild light expandeth the buds of the water-lily, so this Purana, by exposing the light of the Sruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of nature is properly and completely illuminated.

This work is a tree, of which the chapter of contents is the seed; the divisions called Pauloma and Astika are the root; the part called Sambhava is the trunk; the books called Sabha and Aranya are the roosting perches; the books called Arani is the knitting knots; the books called Virata and Udyoga the pith; the book named Bhishma, the main branch; the book called Drona, the leaves; the book called Karna, the fair flowers; the book named Salya, their sweet smell; the books entitled Stri and Aishika, the refreshing shade; the book called Santi, the mighty fruit; the book called Aswamedha, the immortal sap; the denominated Asramavasika, the spot where it groweth; and the book called Mausala, is an epitome of the Vedas and held in great respect by the virtuous Brahmanas. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

"Sauti continued, 'I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipayana, by the injunctions of Bhishma, the wise son of Ganga and of his own mother, became the father of three boys who were like the three fires by the two wives of Vichitra-virya; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse abode to prosecute his religious exercise.

It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the Bharata in this region of mankind; when being solicited by Janamejaya and thousands of Brahmanas, he instructed his disciple Vaisampayana, who was seated near him; and he, sitting together with the Sadasyas, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

Vyasa hath fully represented the greatness of the house of Kuru, the virtuous principles of Gandhari, the wisdom of Vidura, and the constancy of Kunti. The noble Rishi hath also described the divinity of Vasudeva, the rectitude of the sons of Pandu, and the evil practices of the sons and partisans of Dhritarashtra.

Vyasa executed the compilation of the Bharata, exclusive of the episodes originally in twenty-four thousand verses; and so much only is called by the learned as the Bharata. Afterwards, he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son Suka; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of those, thirty hundred thousand are known in the world of the Devas; fifteen hundred thousand in the world of the Pitris: fourteen hundred thousand among the Gandharvas, and one hundred thousand in the regions of mankind. Narada recited them to the Devas, Devala to the Pitris, and Suka published them to the Gandharvas, Yakshas, and Rakshasas: and in this world they were recited by Vaisampayana, one of the disciples of Vyasa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

Yudhishthira is a vast tree, formed of religion and virtue; Arjuna is its trunk; Bhimasena, its branches; the two sons of Madri are its full-grown fruit and flowers; and its roots are Krishna, Brahma, and the Brahmanas.

Pandu, after having subdued many countries by his wisdom and prowess, took up his abode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, in order that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vayu, Sakra, and the divinities the twin Aswins. And when their offspring grew up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse-abodes of religious men, they were conducted by Rishis into the presence of Dhritarashtra and his sons, following as students in the habit of Brahmacharis, having their hair tied in knots on their heads. ‘These our pupils’, said they, ‘are as your sons, your brothers, and your friends; they are Pandavas.’ Saying this, the Munis disappeared.

When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu; others said, they were; while a few asked how they could be his offspring, seeing he had been so long dead. Still on all sides voices were heard crying, ‘They are on all accounts welcome! Through divine Providence we behold the family of Pandu! Let their welcome be proclaimed!’ As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

Having studied the whole of the Vedas and sundry other shastras, the Pandavas resided there, respected by all and without apprehension from any one.

The principal men were pleased with the purity of Yudhishthira, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins, Nakula and Sahadeva; and all the people rejoiced in their heroic virtues.

After a while, Arjuna obtained the virgin Krishna at the swayamvara, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen; and in fields of battle also, like the sun, he was hard to behold by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called Rajasuya.

Yudhishthira, after having, through the wise counsels of Vasudeva and by the valour of Bhimasena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of Rajasuya abounding in provisions and offering and fraught with transcendent merits. And Duryodhana came to this sacrifice; and when he beheld the vast wealth of the Pandavas scattered all around, the offerings, the precious stones, gold and jewels; the wealth in cows, elephants, and horses; the curious textures, garments, and mantles; the precious shawls and furs and carpets made of the skin of the Ranku; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhimasena in the presence of Vasudeva, like one of mean descent.

And it was represented to Dhritarashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarashtra, some time after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And Vasudeva coming to know of this, became exceedingly wroth. And being dissatisfied, he did nothing to prevent the disputes, but overlooked the gaming and sundry other horried unjustifiable transactions arising therefrom: and in spite of Vidura, Bhishma, Drona, and Kripa, the son of Saradwan, he made the Kshatriyas kill each other in the terrific war that ensued.'

"And Dhritarashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Kama, and Sakuni, pondered for a while and addressed to Sanjaya the following speech: —

'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well-versed in the shastras, intelligent and endowed with wisdom. My inclination was never to war, not did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish alter the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertion, with the help of the king of Gandhara he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say, recollecting everything as it fell out, thou shall then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it down to the ground, and bore away in triumph the maiden Krishna, in the sight of the assembled princes, then, O Sanjaya I had no hope of success. When I heard that

Subhadra of the race of Madhu had, after forcible seizure been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama the brothers of Subhadra) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrow preventing the downpour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha, and blazing in the midst of the Kshatriyas, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors, she had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duhsasana, was striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten by Saubala at the game of dice and deprived of his kingdom as a consequence thereof, had still been attended upon by his brothers of incomparable prowess, then, O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

‘When I heard that Yudhishthira had been followed into the wilderness by Snatakas and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having, in combat, pleased the god of gods, Tryambaka (the three-eyed) in the disguise of a hunter, obtained the great weapon Pasupata, then O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna after having been to the celestial regions, had there obtained celestial weapons from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vaisravana had arrived at that country which is inaccessible to man then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayatra, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishthira then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva of the race of Madhu, who covered this whole earth by one foot, was heartily interested in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya, had offered his virtuous daughter Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten at dice, deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven Akshauhinis, then, O Sanjaya, I had no hope of success. When I heard Narada, declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna, anxious to bring about peace, for the welfare of mankind had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Kama and Duryodhana resolved upon imprisoning Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. Then I heard that at the time of his departure, Pritha (Kunti) standing, full of sorrow, near his chariot received consolation from Krishna, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Bhishma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Kama said unto Bhishma — I will not fight when thou art fighting — and, quitting the army, went away, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Arjuna and the bow Gandiva of immeasurable prowess, these three of dreadful energy had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the desolator of foes, killing ten thousand charioteers every day in the field of battle, had not slain any amongst the Pandavas then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the righteous son of Ganga, had himself indicated the means of his defeat in the field of battle and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having placed Sikhandin before himself in his chariot, had wounded Bhishma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that the aged hero Bhishma, having reduced the numbers of the race of shomaka to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhishma's lying on the ground with thirst for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Bayu together with Indra and Suryya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the Maharatha Sansaptakas of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our Maharathas, unable to overcome Arjuna, with jubilant faces after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then, O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vasudeva releasing them made them drink water and bringing them back and reharnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying in his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial Sakti given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that Sakti was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya. I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula. the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called Narayana but failed to achieve the destruction of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Bhimasena drank the blood of his brother Duhsasana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious even to the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, the Just, overcame the heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishthira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vasudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while, displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, he was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Aswatthaman while being pursued by Bhimasena had discharged the first of weapons called Aishika, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon Brahmashira (discharged by Aswatthaman) was repelled by Arjuna with another weapon over which he had pronounced the word "Sasti" and that Aswatthaman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthaman with a mighty weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and the Pandavas, seven, in that dreadful conflict eighteen Akshauhinis of Kshatriyas have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted."

"Sauti said, 'Dhritarashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words.

"After what hath come to pass, O Sanjaya, I wish to put an end to my life without delay; I do not find the least advantage in cherishing it any longer."

"Sauti said, 'The wise son of Gavalgana (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly tainting, in words of deep import.

"Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of Indra; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmanas), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya; the valiant Maharatha; Srinjaya, great amongst conquerors. Suhotra; Rantideva, and Kakshivanta, great in glory; Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and Bharata; Rama the son of Dasaratha; Sasavindu, and Bhagiratha; Kritavirya, the greatly fortunate, and Janamejaya too; and Yayati of good deeds who performed sacrifices, being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and uninhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narada unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas had gone before, still more powerful than they, mighty charioteers noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Sura and Viswasrawa of great glory; Anuha, Yuvanaswu, Kakutstha, Vikrami, and Raghu; Vijava, Virihorta, Anga, Bhava, Sweta, and Vripadguru; Usinara, Sata-ratha, Kanka, Duliduha, and Druma; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Parasu, Pundra, Sambhu, and holy Deva-Vridha; Devahuya, Supratika, and Vrihad-ratha; Mahatsaha, Vinitatma, Sukratu, and Nala, the king of the Nishadas; Satyavrata, Santabhaya, Sumitra, and the chief Subala; Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirmardda, Ketusringa, and Brhidbala; Dhrishtaketu, Brihatketu, Driptaketu, and Niramaya; Abikshit, Chapala, Dhurta, Kritbandhu, and Dridhe-shudhi; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These, O chief, and other Rajas, we hear enumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments met death as thy sons have done! Their heavenly deeds, valour, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent, inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the Sastras, O Bharata, and art intelligent and wise; they never sink under misfortunes whose understandings are guided by the Sastras. Thou art acquainted, O prince, with the lenity and severity of fate; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen: for who can avert, by his wisdom, the decrees of fate? No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep: indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason.’

“Sauti said, ‘The son of Gavalgana having in this manner administered comfort to the royal Dhritarashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipayana composed a holy Upanishad that has been published to the world by learned and sacred bards in the Puranas composed by them.

“The study of the Bharata is an act of piety. He that readeth even one foot, with belief, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakshas and great Uragas (Nagas). Herein also hath been described the eternal Vasudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned recount; from whom hath proceeded the non-existent and existent-non-existent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh of the attributes of the five elements. That also hath been described who is purusha being above such epithets as 'undisplayed' and the like; also that which the foremost yatis exempt from the common destiny and endued with the power of meditation and Tapas behold dwelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins contracted during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is in curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmanas during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Puranas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should it. The learned man who recites to other this Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the four Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the great Bharata). Being esteemed superior both in substance and gravity of import it is denominated Mahabharata on account of such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

'Tapa is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless; but when they are abused in their practices it is then that they become sources of evil.'"

SECTION II

"The Rishis said, 'O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaya.'

"Sauti said, 'Listen, O ye Brahmanas, to the sacred descriptions I utter O ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treta and Dwapara Yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus, 'O Rama, O blessed Rama, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valour, O mighty one! Blessings be upon thee. O thou illustrious one, ask the boon that thou mayst desire.'

"Rama said, 'If, O fathers, ye are favourably disposed towards me, the boon I ask is that I may be absolved from the sins born of my having annihilated the Kshatriyas in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwapara and the Kali Yugas there happened at

Samanta-panchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled eighteen Akshauhinis of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brahmanas, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds.'

"The Rishis said, 'We have a desire to know, O son of Suta, what is implied by the term Akshauhini that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed.'

"Sauti said, 'One chariot, one elephant, five foot-soldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three vahinis together are called a Pritana; three pritanas form a Chamu; three chamus, one Anikini; and an anikini taken ten times forms, as it is styled by those who know, an Akshauhini. O ye best of Brahmanas, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty-one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O ye pure, you must know that the number of foot-soldiers is one hundred and nine thousand, three hundred and fifty, the number of horse is sixty-five thousand, six hundred and ten. These, O Brahmanas, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmanas, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice of weapons, fought for ten days. Drona protected the Kaurava Vahinis for five days. Kama the desolator of hostile armies fought for two days; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthaman and Kripa destroyed the army of Yudishthira in the night while sleeping without suspicion of danger.

'O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into several sections; in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valour and renown of kings. It is a work whose description, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise, as the state called Vairagya is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the sastras. There is not a story current in this world but doth depend upon this history even as the body upon the foot that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

'Listen, O ye ascetics, to the outlines of the several divisions (parvas) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connections, and embellished with the substance of the Vedas.

'The first parva is called Anukramanika; the second, Sangraha; then Paushya; then Pauloma; the Astika; then Adivansavatarana. Then comes the Sambhava of wonderful and thrilling incidents. Then comes Jatugrihadaha (setting fire to the house of lac) and then Hidimbabadha (the killing of Hidimba) parvas; then comes Baka-badha (slaughter of Baka) and then Chitraratha. The next is called Swayamvara (selection of husband by Panchali), in which Arjuna by the exercise of Kshatriya virtues, won Draupadi for wife. Then comes Vaivahika (marriage). Then comes Viduragamana (advent of Vidura), Rajyalabha (acquirement of kingdom), Arjuna-banavasa (exile of Arjuna) and Subhadra-harana (the carrying away of Subhadra). After these come Harana-harika, Khandava-daha (the burning of the Khandava forest) and Maya-darsana (meeting with Maya the Asura architect). Then come Sabha, Mantra, Jarasandha, Digvijaya (general campaign). After Digvijaya come Raja-suyaka, Arghyaviharana (the robbing of the Arghya) and Sisupala-badha (the killing of Sisupala). After these, Dyuta (gambling), Anudyuta (subsequent to gambling), Aranyaka, and Krimira-badha (destruction of Krimira). The Arjuna-vigamana (the travels of Arjuna), Kairati. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this Indra-lokavigamana (the journey to the regions of Indra); then that mine of religion and virtue, the highly pathetic Nalopakhyana (the story of Nala). After this last, Tirtha-yatra or the pilgrimage of the wise prince of the Kurus, the death of Jatasura, and the battle of the Yakshas. Then the battle with the Nivatakavachas, Ajagara, and Markandeya-Samasya (meeting with Markandeya). Then the meeting of Draupadi and Satyabhama, Ghoshayatra, Mirga-Swapna (dream of the deer). Then the story of Brihadaranyaka and then Aindradrumna. Then Draupadi-harana (the abduction of Draupadi), Jayadratha-bimoksana (the release of Jayadratha). Then the story of ‘Savitri’ illustrating the great merit of connubial chastity. After this last, the story of ‘Rama’. The parva that comes next is called ‘Kundala-harana’ (the theft of the ear-rings). That which comes next is ‘Aranya’ and then ‘Vairata’. Then the entry of the Pandavas and the fulfilment of their promise (of living unknown for one year). Then the destruction of the ‘Kichakas’, then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Abhimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of ‘Sanjaya-yana’ (the arrival of Sanjaya). Then comes ‘Prajagara’ (the sleeplessness of Dhritarashtra owing to his anxiety). Then Sanatsujata, in which are the mysteries of spiritual philosophy. Then ‘Yanasaddhi’, and then the arrival of Krishna. Then the story of ‘Matali’ and then of ‘Galava’. Then the stories of ‘Savitri’, ‘Vamadeva’, and ‘Vainya’. Then the story of ‘Jamadagnya and Shodasarajika’. Then the arrival of Krishna at the court, and then Bidulaputrasasana. Then the muster of troops and the story of Sheta. Then, must you know, comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the Rathis and Atirathas. Then comes the arrival of the messenger Uluka which kindled the wrath (of the Pandavas). The next that comes, you must know, is the story of Amba. Then comes the thrilling story of the installation of Bhishma as commander-in-chief. The next is called the creation of the insular region Jambu; then Bhumi; then the account about the formation of islands. Then comes the 'Bhagavat-gita'; and then the death of Bhishma. Then the installation of Drona; then the destruction of the 'Sansaptakas'. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then, must you know, comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called Narayana. Then, you know, is Karna, and then Salya. Then comes the immersion in the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes Saraswata, and then the descriptions of holy shrines, and then genealogies. Then comes Sauptika describing incidents disgraceful (to the honour of the Kurus). Then comes the 'Aisika' of harrowing incidents. Then comes 'Jalapradana' oblations of water to the manes of the deceased, and then the wailings of the women. The next must be known as 'Sraddha' describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasa Charvaka who had assumed the disguise of a Brahmana (for deceiving Yudhishthira). Then the coronation of the wise Yudhishthira. The next is called the 'Grihapravibhaga'. Then comes 'Santi', then 'Rajadharmanusasana', then 'Apaddharma', then 'Mokshadharma'. Those that follow are called respectively 'Suka-prasna-abhigamana', 'Brahma-prasnanusana', the origin of 'Durvasa', the disputations with Maya. The next is to be known as 'Anusasanika'. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the 'Anugita' in which are words of spiritual philosophy. Those that follow are called 'Asramvasa', 'Puttradarshana' (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called ‘Mausala’ which abounds with terrible and cruel incidents. Then comes ‘Mahaprasthanika’ and ascension to heaven. Then comes the Purana which is called Khilvansa. In this last are contained ‘Vishnuparva’, Vishnu’s frolics and feats as a child, the destruction of ‘Kansa’, and lastly, the very wonderful ‘Bhavishyaparva’ (in which there are prophecies regarding the future).

The high-souled Vyasa composed these hundred parvas of which the above is only an abridgement: having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows:

‘In the Adi parva are contained Paushya, Pauloma, Astika, Adivansavatara, Samva, the burning of the house of lac, the slaying of Hidimba, the destruction of the Asura Vaka, Chitraratha, the Swayamvara of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna’s exile, the abduction of Subhadra, the gift and receipt of the marriage dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The Paushya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the Nagas (snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaihsrava, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The Sambhava parva narrates the birth of various kings and heroes, and that of the sage, Krishna Dwaipayana: the partial incarnations of deities, the generation of Danavas and Yakshas of great prowess, and serpents, Gandharvas, birds, and of all creatures; and lastly, of the life and adventures of king Bharata — the progenitor of the line that goes by his name — the son born of Sakuntala in the hermitage of the ascetic Kanwa. This parva also describes the greatness of Bhagirathi, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhishma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne: the birth of Dharma among men in consequence of the curse of Animondavya; the births of Dhritarashtra and Pandu through the potency of Vyasa's blessings (?) and also the birth of the Pandavas; the plottings of Duryodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhritarashtra in regard to the Pandavas; then the advice administered to Yudhishthira on his way by that well-wisher of the Pandavas — Vidura — in the mlechchha language — the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac; the meeting of the Pandavas in the dreadful forest with Hidimba, and the slaying of her brother Hidimba by Bhima of great prowess. The birth of Ghatotkacha; the meeting of the Pandavas with Vyasa and in accordance with his advice their stay in disguise in the house of a Brahmana in the city of Ekachakra; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extraordinary births of Krishna and Dhrishtadyumna; the departure of the Pandavas for Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana; victory of Arjuna over a Gandharva, called Angaraparna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasishtha and Aurva. This parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajas, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Kama, and all the other crowned heads at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarama and Krishna, at the sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhritarashtra as envoy to the Pandavas; the arrival of Vidura and his sight to Krishna; the abode of the

Pandavas in Khandava-prastha, and then their rule over one half of the kingdom; the fixing of turns by the sons of Pandu, in obedience to the injunction of Narada, for connubial companionship with Krishna. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishthira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent); it then relates his visits to several sacred spots; the birth of Vabhruvahana; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana, the meeting of Madhava and Arjuna on the holy spot called Prabhasa; the carrying away of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land and water, and through mid-air, according to the wish of the rider; the departure for Indraprastha, with the dower; the conception in the womb of Subhadra of that prodigy of prowess, Abhimanyu; Yajnaseni's giving birth to children; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamuna and the acquisition by them of the discus and the celebrated bow Gandiva; the burning of the forest of Khandava; the rescue of Maya by Arjuna, and the escape of the serpent, — and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird Sarngi. This parva is divided by Vyasa into two hundred and twenty-seven chapters. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four slokas.

The second is the extensive parva called Sabha or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas; their review of their retainers; the description of the lokapalas by Narada well-acquainted with the celestial regions; the preparations for the Rajasuya sacrifice; the destruction of Jarasandha; the deliverance by Vasudeva of the princes confined in the mountain-pass; the campaign of universal conquest by the Pandavas; the arrival of the princes at the Rajasuya sacrifice with tribute; the destruction of Sisupala on the occasion of the sacrifice, in connection with offering of arghya; Bhimasena's ridicule of Duryodhana in the assembly; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made; the indignation of Duryodhana in consequence, and the preparations for the game of dice; the defeat of Yudhishthira at play by the wily Sakuni; the deliverance by Dhritarashtra of his afflicted daughter-in-law Draupadi plunged in the sea of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryodhana to engage Yudhishthira again in the game; and the exile of the defeated Yudhishthira with his brothers. These constitute what has been called by the great Vyasa the Sabha Parva. This parva is divided into seventh-eight sections, O best of Brahmanas, of two thousand, five hundred and seven slokas.

Then comes the third parva called Aranyaka (relating to the forest) This parva treats of the wending of the Pandavas to the forest and the citizens, following the wise Yudhishthira, Yudhishthira's adoration of the god of day; according to the injunctions of Dhaumya, to be gifted with the power of maintaining the dependent Brahmanas with food and drink: the creation of food through the grace of the Sun: the expulsion by Dhritarashtra of Vidura who always spoke for his master's good; Vidura's coming to the Pandavas and his return to Dhritarashtra at the solicitation of the latter; the wicked Duryodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna; the appearance of Vyasa and his dissuasion of Duryodhana bent on going to the forest; the history of Surabhi; the arrival of Maitreya; his laying down to Dhritarashtra the course of action; and his curse on Duryodhana; Bhima's slaying of Kirmira in battle; the coming of the Panchalas and the princes of the Vrishni race to Yudhishthira on hearing of his defeat at the unfair gambling by Sakuni; Dhananjaya's allaying the wrath of Krishna; Draupadi's lamentations before Madhava; Krishna's cheering her; the fall of Sauva also has been here described by the Rishi; also Krishna's bringing Subhadra with her son to Dwaraka; and Dhrishtadyumna's bringing the son of Draupadi to Panchala; the entrance of the sons of Pandu into the romantic Dwaita wood; conversation of Bhima, Yudhishthira, and Draupadi; the coming of Vyasa to the Pandavas and his endowing Yudhishthira with the power of Pratismriti; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka; the wanderings of Arjuna of immeasurable prowess in search of weapons; his battle with Mahadeva in the guise of a hunter; his meeting with the lokapalas and receipt of weapons from them; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarashtra; the wailings and lamentations of Yudhishthira on the occasion of his meeting with the worshipful great sage Brihadaswa. Here occurs the holy and highly pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhishthira of the mysteries of dice from the same great sage; then the arrival of the Rishi Lomasa from the heavens to where the Pandavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staving in the heavens; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage; then the pilgrimage of the great sage Narada to the shrine Putasta; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connection with Lopamudra from the desire of offspring. Then the story of Rishyasringa who adopted Brahmacharya mode of life from his very boyhood; then the history of Rama of great prowess, the son of Jamadagni, in which has been narrated the death of Kartavirya and the Haihayas; then the meeting between the Pandavas and the Vrishnis in the sacred spot called Prabhasa; then the story of Su-kanya in which Chyavana, the son of Bhrigu, made the twins, Aswinis, drink, at the sacrifice of king Saryati, the Soma juice (from which they had been excluded by the other gods), and in which besides is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinis). Then hath been described the history of king Mandhata; then the history of prince Jantu; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others; then the excellent history of the hawk and the pigeon; then the examination of king Sivi by Indra, Agni, and Dharma; then the story of Ashtavakra, in which occurs the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna; the defeat of Vandi by the great Ashtavakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya: then the departure (of the Pandavas) for Gandhamadana and their abode in the asylum called Narayana; then Bhimasena's journey to Gandhamadana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bananas, with Hanuman, the son of Pavana of great prowess; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of); his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Hanuman; the destruction of the Asura Jata by Bhima; the meeting (of the Pandavas) with the royal sage Vrishaparva; their departure for the asylum of Arshtishena and abode therein: the incitement of Bhima (to acts of vengeance) by Draupadi. Then is narrated the ascent on the hills of Kailasa by Bhimasena, his terrific battle with the mighty Yakshas headed by Hanuman; then the meeting of the Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purpose of Yudhishthira many celestial weapons; then Arjuna's terrible encounter with the Nivatakavachas dwelling in Hiranyaparva, and also with the Paulomas, and the Kalakeyas; their destruction at the hands of Arjuna; the commencement of the display of the celestial weapons by Arjuna before Yudhishthira, the prevention of the same by Narada; the descent of the Pandavas from Gandhamadana; the seizure of Bhima in the forest by a mighty serpent huge as the mountain; his release from the coils of the snake, upon Yudhishthira's answering certain questions; the return of the Pandavas to the Kamyaka woods. Here is described the reappearance of Vasudeva to see the mighty sons of Pandu; the arrival of Markandeya, and various recitals, the history of Prithu the son of Vena recited by the great Rishi; the stories of Saraswati and the Rishi Tarkhya. After these, is the story of Matsya; other old stories recited by Markandeya; the stories of

Indradyumna and Dhundhumara; then the history of the chaste wife; the history of Angira, the meeting and conversation of Draupadi and Satyabhama; the return of the Pandavas to the forest of Dwaita; then the procession to see the calves and the captivity of Duryodhana; and when the wretch was being carried off, his rescue by Arjuna; here is Yudhishthira's dream of the deer; then the re-entry of the Pandavas into the Kamyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvasa; then the abduction by Jayadratha of Draupadi from the asylum; the pursuit of the ravisher by Bhima swift as the air and the ill-shaving of Jayadratha's crown at Bhima's hand. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri; then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a Sakti (missile weapon) which had the virtue of killing only one person against whom it might be hurled; then the story called Aranya in which Dharma (the god of justice) gave advice to his son (Yudhishthira); in which, besides is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of slokas is eleven thousand, six hundred and sixty-four.

"The extensive Parva that comes next is called Virata. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large shami tree whereon they kept their weapons. Here hath been recited their entry into the city and their stay there in disguise. Then the slaying by Bhima of the wicked Kichaka who, senseless with lust, had sought Draupadi; the appointment by prince Duryodhana of clever spies; and their despatch to all sides for tracing the Pandavas; the failure of these to discover the mighty sons of Pandu; the first seizure of Virata's kine by the Trigartas and the terrific battle that ensued; the capture of Virata by the enemy and his rescue by Bhimasena; the release also of the kine by the Pandava (Bhima); the seizure of Virata's kine again by the Kurus; the defeat in battle of all the Kurus by the single-handed Arjuna; the release of the king's kine; the bestowal by Virata of his daughter Uttara for

Arjuna’s acceptance on behalf of his son by Subhadra — Abhimanyu — the destroyer of foes. These are the contents of the extensive fourth Parva — the Virata. The great Rishi Vyasa has composed in these sixty-seven sections. The number of slokas is two thousand and fifty.

“Listen then to (the contents of) the fifth Parva which must be known as Udyoga. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vasudeva, and said, “You should render us assistance in this war.” The high-souled Krishna, upon these words being uttered, replied, “O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you?” Blind to his own interests, the foolish Duryodhana asked for the troops; while Arjuna solicited Krishna as an unfighting counsellor. Then is described how, when the king of Madra was coming for the assistance of the Pandavas, Duryodhana, having deceived him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle; how Salya, having passed his word to Duryodhana, went to the Pandavas and consoled them by reciting the history of Indra’s victory (over Vritra). Then comes the despatch by the Pandavas of their Purohita (priest) to the Kauravas. Then is described how king Dhritarashtra of great prowess, having heard the word of the purohita of the Pandavas and the story of Indra’s victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire for peace. Here hath been described the sleeplessness of Dhritarashtra from anxiety upon hearing all about the Pandavas and their friends, Vasudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarashtra various counsels that were full of wisdom. It was here also that Sanatsujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of Vasudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and a desire for peace, went himself to the Kaurava capital, Hastinapura, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of

Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of Damvodvava; then the story of the high-souled Matuli's search for a husband for his daughter: then the history of the great sage Galava; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his Yoga powers upon learning the evil counsels of Duryodhana and Karna; then Krishna's taking Karna in his chariot and his tendering to him of advice, and Karna's rejection of the same from pride. Then the return of Krishna, the chastiser of enemies from Hastinapura to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapura, for battle, of foot-soldiers, horses, charioteers and elephants. Then the tale of the troops by both parties. Then the despatch by prince Duryodhana of Uluka as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of Amba. These all have been described in the fifth Parva called Udyoga of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty-six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand, six hundred and ninety-eight.

"Then is recited the Bhishma Parva replete with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as Jambu. Here hath been described the great depression of Yudhishthira's army, and also a fierce fight for ten successive days. In this the high-souled Vasudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying). In this the magnanimous Krishna, attentive to the welfare of Yudhishthira, seeing the loss inflicted (on the Pandava army), descended swiftly from his chariot himself and ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna, the bearer of the Gandiva and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing Shikandin before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand, eight hundred and eighty-four as told by Vyasa conversant with the Vedas.

"Then is recited the wonderful Parva called Drona full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona: then the vow made by that great master of weapons of seizing the wise Yudhishthira in battle to please Duryodhana; then the retreat of Arjuna from the field before the Sansaptakas, then the overthrow of Bhagadatta like to a second Indra in the field, with the elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna, in battle of seven Akshauhinis of troops and then of Jayadratha; then the entry, by Bhima of mighty arms and by that foremost of warriors-in-chariot, Satyaki, into the Kaurava ranks impenetrable even to the gods, in search of Arjuna in obedience to the orders of Yudhishthira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alambusha, of Srutayus, of Jalasandha, of Shomadatta, of Virata, of the great warrior-in-chariot Drupada, of Ghatotkacha and others; in this Parva, Aswatthaman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon Narayana. Then the glory of Rudra in connection with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa, the son of Parasara and the possessor of true knowledge after much meditation, is eight thousand, nine hundred and nine.

“Then comes the most wonderful Parva called Karna. In this is narrated the appointment of the wise king of Madra as (Karna’s) charioteer. Then the history of the fall of the Asura Tripura. Then the application to each other by Karna and Salya of harsh words on their setting out for the field, then the story of the swan and the crow recited in insulting allusion: then the death of Pandya at the hands of the high-souled Aswatthaman; then the death of Dandasena; then that of Darda; then Yudhishthira’s imminent risk in single combat with Karna in the presence of all the warriors; then the mutual wrath of Yudhishthira and Arjuna; then Krishna’s pacification of Arjuna. In this Parva, Bhima, in fulfilment of his vow, having ripped open Dussasana’s breast in battle drank the blood of his heart. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty-nine and the number of slokas is four thousand, nine hundred and sixty-tour.

“Then hath been recited the wonderful Parva called Salya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters one after another, of charioteers, have been here described. Then comes the fall of the great Salya at the hands of Yudhishthira, the Just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers: then is narrated how, moved by the insulting speeches of the intelligent Yudhishthira, Duryodhana ever unable to bear affronts, came out of the waters. Then comes the encounter with clubs, between Duryodhana and Bhima; then the arrival, at the time of such encounter, of Balarama: then is described the sacredness of the Saraswati; then the progress of the encounter with clubs; then the fracture of Duryodhana’s thighs in battle by Bhima with (a terrific hurl of) his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty-nine and the number of slokas composed by the great Vyasa — the spreader of the fame of the Kauravas — is three thousand, two hundred and twenty.

“Then shall I describe the Parva called Sauptika of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, ‘without killing all the Panchalas including Drishtadyumna, and the Pandavas also with all their allies, I will not take off armour.’ Having spoken those words, the three warriors leaving Duryodhana’s side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At the sight of this, Aswatthaman, his heart full of rage at the thought of his father’s fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he saw there a Rakshasa of frightful visage, his head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa he slew all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. Those escaped owing to Krishna’s counsels, then the charioteer of Dhrishtadyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved, to please her; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying, ‘This is for the destruction of all the Pandavas’; then Krishna saying. ‘This shall not be’, neutralised Aswatthaman’s speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswatthaman’s destructive intentions, Dwaipayana and Krishna pronounced curses on him which the latter returned. Pandava then deprived the mighty warrior-in-chariot Aswatthaman, of the jewel on his head, and became exceedingly glad, and, boastful of their success, made a present of it to the sorrowing Draupadi. Thus the tenth Parva, called Sauptika, is recited. The great Vyasa hath composed this in eighteen sections. The number of slokas also composed (in this) by the great reciter of sacred truths is eight hundred and seventy. In this Parva has been put together by the great Rishi the two Parvas called Sauptika and Aishika.

"After this hath been recited the highly pathetic Parva called Stri, Dhritarashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute of Bhima). Then Vidura, removing the distressed Dhritarashtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhritarashtra and their loss of consciousness. Then the Kshatriya ladies saw those heroes, — their unreturning sons, brothers, and fathers, — lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajas with due rites by that monarch (Yudhishthira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water of the manes of the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. Those have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eyes. The number of sections composed is twenty-seven. The number of slokas is seven hundred and seventy-five.

"Twelfth in number cometh the Santi Parva, which increaseth the understanding and in which is related the despondency of Yudhishthira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhishma expounded various systems of duties worth the study of kings desirous of knowledge; this Parva expounded the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favourite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand, seven hundred and thirty-two slokas.

“Next in order is the excellent Anusasana Parva. In it is described how Yudhishthira, the king of the Kurus, was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhagirathi. This Parva treats of rules in detail and of Dharma and Artha; then the rules of charity and its merits; then the qualifications of donees, and the supreme ride-regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct and the matchless merit of truth. This Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called Anusasana of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections, in this is one hundred and forty-six. The number of slokas is eight thousand.

“Then comes the fourteenth Parva Aswamedhika. In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasuries; and then the birth of Parikshit who was revived by Krishna after having been burnt by the (celestial) weapon of Aswatthaman. The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shown the great risk of Arjuna in his encounter with Vabhruvahana the son of Chitrangada (by Arjuna) the appointed daughter of the chief of Manipura. Then the story of the mongoose during the performance of the horse-sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed (in this) by Vyasa of true knowledge is three thousand, three hundred and twenty.

"Then comes the fifteenth Parva called Asramvasika. In this, Dhritarashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the king (Dhritarashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya, also of passions under full control, and the foremost of ministers, attained, in the Parva, to the blessed state. In this, Yudhishthira the just met Narada and heard from him about the extinction of the race of Vrishnis. This is the very wonderful Parva called Asramvasika. The number of sections in this is forty-two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the Maushala of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason from drink, impelled by the fates, slew each other on the shores of the Salt Sea with the Eraka grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balarama and Kesava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarama and of the principal members of the Vrishni race. Then as he was journeying from Dwaraka with the women and children, the old and the decrepit — the remnants of the Yadu race — he was met on the way by a heavy calamity. He witnessed also the disgrace of his bow Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and, pursuant to Vyasa's advice, went to Yudhishthira and solicited permission to adopt the Sannyasa mode of life. This is the sixteenth Parva called Maushala The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

"The next is Mahaprasthanika, the seventeenth Parva.

"In this, those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthana. In this, they came across Agni, having arrived on the shore of the sea of red waters. In this, asked by Agni himself, Arjuna worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishthira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognisant of truth is three hundred and twenty.

"The Parva that comes after this, you must know, is the extraordinary one called Svarga of celestial incidents. Then seeing the celestial car come to take him, Yudhishthira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishthira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishthira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishthira, the soul of justice, heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhishthira the region appointed for sinners. Then Yudhishthira, after leaving the human body by a plunge in the celestial Ganges, attained to that region which his acts merited, and began to live in joy respected by Indra and all other gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (Khita) are the Harivansa and the Vavishya. The number of slokas contained in the Harivansa is twelve thousand."

These are the contents of the section called Parva-sangraha. Sauti continued, "Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the Angas and Upanishads, but does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence, has spoken of the Mahabharata as a treatise on Artha, on Dharma, and on Kama. Those who have listened to his history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male Kokila can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahman, as the four kinds of creatures (viviparous, oviparous, born of hot moisture and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Asrama can never be surpassed by the three other Asramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make these their own, nor are these possessions lasting. The Bharata uttered by the lips of Dwaipayana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading Bharata in the first twilight (morning). He that giveth a hundred kine with horns mounted with gold to a Brahmana well-posted up in the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called Parva sangraha."

Thus endeth the section called Parva-sangraha of the Adi Parva of the blessed Mahabharata.

SECTION III

(Paushya Parva)

SAUTI SAID, “JANAMEJAYA, the son of Parikshit, was, with his brothers, attending his long sacrifice on the plains of Kurukshetra. His brothers were three, Srutasena, Ugrasena, and Bhimasena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Sarama (the celestial bitch). And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, ‘Why criest thou so? Who hath beaten thee? And being thus questioned, he said unto his mother, ‘I have been belaboured by the brothers of Janamejaya.’ And his mother replied, ‘Thou hast committed some fault for which hast thou been beaten!’ He answered, ‘I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.’ His mother Sarama hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she addressed Janamejaya in anger, saying, ‘This my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beaten?’ They said not a word in reply; whereupon she said, ‘As ye have beaten my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.’

“Janamejaya, thus addressed by the celestial bitch, Sarama, became exceedingly alarmed and dejected. And after the sacrifice was concluded returned to Hastinapura, and began to take great pains in searching for a Purohita who could by procuring absolution for his sin, neutralise the effect of the curse.

“One day Janamejaya, the son of Parikshit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of fame, Srutasrava. He had a son named Somasrava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his Purohita, Janamejaya, the son of Parikshit, saluted the Rishi and addressed him, saying, ‘O possessor of the six attributes, let this thy son be my purohita.’ The Rishi thus addressed, answered Janamejaya, ‘O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, *viz.* he would grant to any Brahmana whatever might be begged of him. If thou canst put up with it, then thou take him.’ Janamejaya thus addressed replied to the Rishi, ‘It shall be even so.’ And accepting him for his Purohita, he returned to his capital; and he then addressed his brothers saying, ‘This is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.’ And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards Takshyashila and brought that country under his authority.

“About this time there was a Rishi, Ayoda-Dhaumya by name. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples, Aruni of Panchala, to go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor’s bidding. But at length he saw a way and said, ‘Well, I will do it in this way.’ He then went down into the breach and lay down himself there. And the water was thus confined.

“And some time after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, ‘Sir, he hath been sent by yourself saying, ‘Go, stop up the breach in the water-course of the field,’ Thus reminded, Dhaumya, addressing his pupils, said, ‘Then let us all go to the place where he is.’

“And having arrived there, he shouted, ‘Ho Aruni of Panchala! Where art thou? Come hither, my child.’ And Aruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Aruni said, ‘Here I am in the breach of the water-course. Not having been able to devise any other means, I entered myself for the purpose of preventing the water running out. It is only upon hearing thy voice that, having left it and allowed the waters to escape, I have stood before thee. I salute thee, Master; tell me what I have to do.’

“The preceptor, thus addressed, replied, ‘Because in getting up from the ditch thou hast opened the water-course, thenceforth shalt thou be called Uddalaka as a mark of thy preceptor’s favour. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the Dharmasastras also.’ And Aruni, thus addressed by his preceptor, went to the country after his heart.

“The name of another of Ayoda-Dhaumya’s disciples was Upamanyu. And Dhaumya appointed him saying, ‘Go, my child, Upamanyu, look after the kine.’ And according to his preceptor’s orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor’s house and standing before him he saluted him respectfully. And his preceptor seeing him in good condition of body asked him, ‘Upamanyu, my child, upon what dost thou support thyself? Thou art exceedingly plump.’ And he answered, ‘Sir, I support myself by begging’. And his preceptor said, ‘What is obtained in alms should not be used by thee without offering it to me.’ And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went to attend the cattle. And having watched them all day, he returned in the evening to his preceptor’s abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, ‘Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without leaving anything for thee. How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go a-begging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey the preceptor. By this thou art diminishing the support of others that live by begging. Truly having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go a-begging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'It is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go a-begging a second time, not even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now? And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out, while sucking their mother's teats.' And the preceptor said, 'These generous calves, I suppose, out of compassion for thee, throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou hast done? Know that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest, ate of the leaves of the Arka (Asclepias gigantea). And his eyes being affected by the pungent, acrimonious, crude, and saline properties of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, and therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout, saying, 'Ho Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'Here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'Having eaten of the leaves of the Arka plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'Glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Aswins, in the following words of the Rig Veda:

'Ye have existed before the creation! Ye first-born beings, ye are displayed in this wondrous universe of five elements! I desire to obtain you by the help of the knowledge derived from hearing, and of meditation, for ye are Infinite! Ye are the course itself of Nature and intelligent Soul that pervades that course! Ye are birds of beauteous feathers perched on the body that is like to a tree! Ye are without the three common attributes of every soul! Ye are incomparable! Ye, through your spirit in every created thing, pervade the Universe!

"Ye are golden Eagles! Ye are the essence into which all things disappear! Ye are free from error and know no deterioration! Ye are of beauteous beaks that would not unjustly strike and are victorious in every encounter! Ye certainly prevail over time! Having created the sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night! And with the cloth so woven, ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by

Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness! They that are in deep ignorance, as long as they are under delusions of their senses, suppose you, who are independent of the attributes of matter, to be gifted with form! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf!

"The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusions and knows no deterioration. It affects all creatures whether to this or of the other worlds. Ye Aswins, this wheel of time is set in motion by you!

"The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all things. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements! Ye are the objects that are enjoyed in this and in the other world! Make me independent of the five elements! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses afford.

"In the beginning, ye created the ten points of the universe! Then have ye placed the Sun and the Sky above! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts!

"Mixing the three colours, ye have produced all the objects of sight! It is from these objects that the Universe hath sprung whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life!

“Ye Aswins, I adore you! I also adore the Sky which is your handiwork! Ye are the ordainers of the fruits of all acts from which even the gods are not free! Ye are yourselves free from the fruits of your acts!

“Ye are the parents of all! As males and females it is ye that swallow the food which subsequently develops into the life creating fluid and blood! The new-born infant sucks the teat of its mother. Indeed it is ye that take the shape of the infant! Ye Aswins, grant me my sight to protect my life!”

The twin Aswins, thus invoked, appeared and said, ‘We are satisfied. Here is a cake for thee. Take and eat it.’ And Upamanyu thus addressed, replied, ‘Your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.’ And the Aswins thereupon told him, ‘Formerly, thy preceptor had invoked us. We thereupon gave him a cake like this; and he took it without offering it to his master. Do thou do that which thy preceptor did.’ Thus addressed, Upamanyu again said unto them, ‘O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.’ The Aswins then said, ‘O, we are pleased with this devotion of thine to thy preceptor. Thy master’s teeth are of black iron. Thine shall be of gold. Thou shall be restored to sight and shall have good fortune.’

“Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor’s presence he saluted him and told him all. And his preceptor was well-pleased with him and said unto him, ‘Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharmasastras.’ And this was the trial of Upamanyu.

“Then Veda the other disciple of Ayoda-Dhaumya was called. His preceptor once addressed him, saying, ‘Veda, my child, tarry some time in my house and serve thy preceptor. It shall be to thy profit.’ And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times without a murmur. And it was not long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

“And Veda, having received permission from his preceptor, and leaving the latter’s residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests; for having himself experienced much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

“After a certain time, Janamejaya and Paushya, both of the order of Kshatriyas, arriving at his residence appointed the Brahman. Veda, as their spiritual guide (Upadhyaya). And one day while about to depart upon some business related to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. ‘Utanka’, said he, ‘whatsoever should have to be done in my house, let it be done by thee without neglect.’ And having given these orders to Utanka, he went on his journey.

“So Utanka always mindful of the injunction of his preceptor took up his abode in the latter’s house. And while Utanka was residing there, the females of his preceptor’s house having assembled addressed him and said, ‘O Utanka, thy mistress is in that season when connubial connection might be fruitful. The preceptor is absent; then stand thou in his place and do the needful.’ And Utanka, thus addressed, said unto those women, ‘It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.’

“After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well-pleased and, addressing Utanka, said, ‘Utanka, my child, what favour shall I bestow on thee? I have been served by thee duly; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished!’

“Utanka, thus addressed, replied, saying, “Let me do something that you wish, for it hath been said, ‘He who bestoweth instruction contrary to usage and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two. — I, therefore, who have received thy leave to depart, am desirous of bringing thee some honorarium due to a preceptor. His master, upon hearing this, replied, ‘Utanka, my child, wait a while.’ Sometime after, Utanka again addressed his preceptor, saying, ‘Command me to bring that for honorarium, which you desire.’ And his preceptor then said, ‘My dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring. And bring thou that which she directs.’ And thus directed by his preceptor Utanka addressed his preceptress, saying, ‘Madam, I have obtained my master’s leave to go home, and I am desirous of bringing something agreeable to thee as honorarium for the instruction I have received, in order that I may not depart as his debtor. Therefore, please command me what I am to bring.’ Thus addressed, his preceptress replied, ‘Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. The fourth day hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee; if not, what good canst thou expect?’

“Utanka thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, ‘Eat thou of the dung of this bull.’ Utanka, however, was unwilling to comply. The man said again, ‘O Utanka, eat of it without scrutiny. Thy master ate of it before.’ And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

‘On arriving at the palace, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, ‘I am come as a petitioner to thee.’ And King Paushya, having returned Utanka’s salutations, said, ‘Sir, what shall I do for thee?’ And Utanka said, ‘I came to beg of thee a pair of ear-rings as a present to my preceptor. It behoveth thee to give me the ear-rings worn by the Queen.’

"King Paushya replied, 'Go, Utanka, into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'It is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The king thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou art not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression, purification is not properly effected by one in a standing posture, not by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the east, and washed his face, hands, and feet thoroughly. And he then, without a noise, sipped thrice of water free from scum and froth, and not warm, and just sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, etc.). And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully and said, 'Welcome, Sir, command me what I have to do.' And Utanka said unto her, 'It behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'These ear-rings are very much sought after by Takshaka, the King of the serpents. Therefore shouldst thou carry them with the greatest care.'

"And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the serpents, is not able to overtake me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, ‘Paushya, I am gratified.’ Then Paushya said to Utanka, ‘A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a sraddha. Tarry thou a little. And Utanka replied, ‘Yes, I will tarry, and beg that the clean provisions that are ready may be soon brought in.’ And the king having signified his assent, entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, ‘Thou givest me food that is unclean, therefore shalt thou lose thy sight.’ And Paushya in answer said, ‘And because dost thou impute uncleanliness to food that is clean, therefore shalt thou be without issue.’ And Utanka thereupon rejoined, ‘It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by ocular proof.’

“And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanliness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, ‘Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.’ And Utanka answered, ‘What I say must come to pass. Having become blind, thou mayst, however, recover the sight before long. Grant that thy curse also doth not take effect on me.’ And Paushya said unto him, ‘I am unable to revoke my curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana’s heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of these with the Kshatriya. His words are soft as new-churned butter, but his heart is like a sharp-edged tool, such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy own way.’ To this Utanka made answer, “I showed thee the uncleanliness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanliness to food that was clean I should be without issue. But the food truly unclean, thy curse cannot affect me. Of this I am sure.’ And Utanka having said this departed with the ear-rings.

“On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the thief with the utmost speed. And having with great difficulty overtaken him, he seized him by force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, viz., that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

“Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it, he beheld the region of the serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gate-ways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas:

“Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons in the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many coloured ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When Dhritarashtra (Airavata’s brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who move near him and ye who stay at a distance from him, I adore all of you that have Airavata for your elder brother.

“I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtaining the chiefship of the serpents.

“The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women at a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following mantras:

“This wheel whose circumference is marked by twenty-four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them! Thou wielder of the thunder, the protector of the universe, the slayer of Vritra and Namuchi, thou illustrious one who wearest the black cloth and displayest truth and untruth in the universe, thou who ownest for thy carrier the horse which was received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara!’

“Then the man with the horse said unto Utanka, ‘I am gratified by this thy adoration. What good shall I do to thee?’ And Utanka replied, ‘Even let the serpents be brought under my control.’ Then the man rejoined, ‘Blow into this horse.’ And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O, this is that sacred day of my preceptress. I am at a distance. How can I, therefore, show my regard for her? And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signified his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But, in the meantime, Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka', said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child; thou art innocent and therefore I do not curse thee! Good fortune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka, the King of serpents. Therefore I had to go to the region of the Nagas. There I saw two damsels sitting at a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who is also the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus, 'Utanka, eat of the dung of this bull, which was also eaten by thy master?' So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

“And his preceptor thus addressed said unto him, ‘The two damsels thou hast seen are Dhata and Vidhata; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signified the year comprising six seasons. The man is Parjanya, the deity of rain, and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was Amrita. It was certainly for this (last) that thou hast not met with death in the region of the Nagas; and Indra who is my friend having been mercifully inclined showed thee favour. It is for this that thou returnest safe, with the ear-rings about thee. Then, O thou amiable one, I give thee leave to depart. Thou shall obtain good fortune.’

“And Utanka, having obtained his master’s leave, moved by anger and resolved to avenge himself on Takshaka, proceeded towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had some time before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in a proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, ‘O thou the best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?’”

“Sauti said, ‘The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, ‘In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.’

“The foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, ‘O King! the business is thy own that demandeth thy attention; therefore do it, please. O thou King of kings! Thy father was deprived of life by Takshaka; therefore do thou avenge thy father’s death on that vile serpent. The time hath come, I think, for the act of vengeance ordained by the Fates. Go then avenge the death of thy magnanimous father who, being bitten without cause by that vile serpent, was reduced to five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, that god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a snake-sacrifice. O King! Give instant orders for the sacrifice. It is thus thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was, on one occasion, obstructed, while proceeding on account of my preceptor."

"Sauti continued, The monarch, having heard these words, was enraged with Takshaka. By the speech of Utanka was inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka, the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all about the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow.

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahabharata."

SECTION IV

(Pauloma Parva)

‘UGRASRAVA SAUTI, THE son of Lomaharshana, versed in the Puranas, while present in the forest of Naimisha, at the twelve years’ sacrifice of Saunaka, surnamed Kulapati, stood before the Rishis in attendance. Having studied Puranas with meticulous devotion and thus being thoroughly acquainted with them, he addressed them with joined hands thus, ‘I have graphically described to you the history of Utanka which is one of the causes of King Janamejaya’s Snake-sacrifice. What, revered Sirs, do ye wish to hear now? What shall I relate to you?’ The holy men replied, ‘O son of Lomaharshana, we shall ask thee about what we are anxious to hear and thou wilt recount the tales one by one. Saunaka, our revered master, is at present attending the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the Sastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the authoritative decrees. He is respected by us all. It behoveth us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee.’

“Sauti said, ‘Be it so. And when the high-souled master hath been seated I shall narrate, questioned by him, sacred stories on a variety of subjects.” After a while that excellent Brahmana (Saunaka) having duly finished all his duties, and having propitiated the gods with prayers and the manes with oblations of water, came back to the place of sacrifice, where with Sauti seated before was the assembly of saints of rigid vows sitting at ease. And when Saunaka was seated in the midst of the Ritwiks and Sadhyas, who were also in their seats, he spake as followeth.”

SECTION V

(Pauloma Parva continued)

“Saunaka said, ‘Child, thy father formerly read the whole of the Puranas, O son of Lomaharshana, and the Bharata with Krishna-Dwaipayana. Hast thou also made them thy study? In those ancient records are chronicled interesting stories and the history of the first generations of the wise men, all of which we heard being rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history, we shall attentively listen to thee.”

“Sauti answered, ‘By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Maruts (Winds). O great Muni, I shall first properly recount the story of this family, as told in the Puranas.

“The great and blessed saint Bhrigu, we are informed, was produced by the self-existing Brahma from the fire at the sacrifice of Varuna. And Bhrigu had a son, named Chyavana, whom he dearly loved. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghritachi (the celestial dancer). And to Ruru also by his wife Pramadvara, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, proficient in law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well-regulated fare.’

“Saunaka said, ‘O son of Suta, I ask thee why the illustrious son of Bhrigu was named Chyavana. Do tell me all.’

“Sauti replied, ‘Bhrigu had a wife named Puloma whom he dearly loved. She became big with child by Bhrigu. And one day while the virtuous continent Puloma was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that the Rakshasa called Puloma came to Bhrigu’s abode. And entering the Rishi’s abode, the Rakshasa saw the wife of Bhrigu, irreproachable in everything. And seeing her he became filled with lust and lost his senses. The beautiful Puloma entertained the Rakshasa thus arrived, with roots and fruits of the forest. And the Rakshasa who burnt with desire upon seeing her, became very much delighted and resolved, O good sage, to carry her away who was so blameless in every respect.

‘My design is accomplished,’ said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles, had been betrothed by her father himself, to him, although the former subsequently bestowed her, according to due rites, on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rakshasa’s mind and he thought the present moment very opportune for carrying the lady away.

“And the Rakshasa saw the apartment in which the sacrificial fire was kept burning brightly. The Rakshasa then asked the flaming element ‘Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of gods; therefore thou art bound to answer my question. This lady of superior complexion had been first accepted by me as wife, but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone, I have resolved to take her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist, first betrothed to me.’”

“Sauti continued, ‘In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu’s wife. And the god was afraid to return an answer. ‘Thou, O god of fire,’ said he, residest constantly within every creature, as witness of her or his merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in sight of thee. Therefore answer thou truly.'"

"Sauti continued, 'The Seven flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Puloma was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu as a gift from desire of blessing. She was not bestowed on thee O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she — I know her. I dare not speak a falsehood. O thou best of the Rakshasas, falsehood is never respected in this world.'"

SECTION VI

(Pauloma Parva continued)

“Sauti said, ‘O Brahmana, having heard these words from the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind — even of thought. Then the child of Bhrigu lying in her body enraged at such violence, dropped from his mother’s womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother’s womb, shining like the sun, quitted his grasp of the woman, fell down and was instantly converted into ashes. And the beautiful Pauloma, distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana, the son of Bhrigu and walked away. And Brahma, the Grandfather of all, himself saw her, the faultless wife of his son, weeping. And the Grandfather of all comforted her who was attached to her son. And the drops of tears which rolled down her eyes formed a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grandfather of the worlds seeing that river follow the path of his son’s wife gave it a name himself, and he called it Vadhusara. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

“And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, ‘By whom wast thou made known to that Rakshasa who resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee as my wile. Therefore tell me who it was that told the Rakshasa so, in order that I may curse him through anger.’ And Pauloma replied, ‘O possessor of the six attributes! I was identified to the Rakshasa by Agni (the god of fire). And he (the Rakshasa) bore me away, who cried like the Kurari (female osprey). And it was only by the ardent splendour of this thy son that I was rescued, for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'

"Sauti continued, 'Bhrigu, upon hearing this account from Pauloma, became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth section called "the curse on Agni" in the Adi Parva.

SECTION VII

(Pauloma Parva continued)

“Sauti said, ‘the god of fire enraged at the curse of Bhrigu, thus addressed the Rishi, ‘What meaneth this rashness, O Brahmana, that thou hast displayed towards me? What transgression can be imputed to me who was labouring to do justice and speak the truth impartially? Being asked I gave the true answer. A witness who when interrogated about a fact of which he hath knowledge, representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He, too, who, being fully cognisant of all the particulars of an affair, doth not disclose what he knoweth, when asked, is undoubtedly stained with guilt. I can also curse thee, but Brahmanas are held by me in high respect. Although these are known to thee, O Brahmana, I will yet speak of them, so please attend! Having, by ascetic power, multiplied myself, I am present in various forms, in places of the daily homa, at sacrifices extending for years, in places where holy rites are performed (such as marriage, etc.), and at other sacrifices. With the butter that is poured upon my flame according to the injunctions prescribed in the Vedas, the Devas and the Pitris are appeased. The Devas are the waters; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called Darshas and Purnamasas. The Devas therefore are the Pitris and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is poured on me.

Being, as I am, their mouth, how am I to be an eater of all things (clean and unclean)?

"Then Agni, alter reflecting for a while, withdrew himself from all places; from places of the daily homa of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their Oms and Vashats, and deprived of their Swadhas and Swahas (sacrificial mantras during offerings), the whole body of creatures became much distressed at the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus, 'Ye immaculate beings! The three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire! Ordain what is to be done in tins matter, so that there may be no loss of time.' Then the Rishis and the gods went together to the presence of Brahma. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate! Once Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how will Agni be reduced to the condition of one who eateth of all things promiscuously?' And the creator of the universe hearing these words of theirs summoned Agni to his presence. And Brahma addressed Agni, the creator of all and eternal as himself, in these gentle words, 'Thou art the creator of the worlds and thou art their destroyer! Thou preserves! the three worlds and thou art the promoter of all sacrifices and ceremonies! Therefore behave thyself so that ceremonies be not interrupted. And, O thou eater of the sacrificial butter, why dost thou act so foolishly, being, as thou art, the Lord of all? Thou alone art always pure in the universe and thou art its stay! Thou shall not, with all thy body, be reduced to the state of one who eateth of all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. The body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's rays becometh pure, so shall everything be pure that shall be burnt by thy flames. Thou art, O fire, the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse come true. Continue to 'receive thy own portion and that of the gods, offered at thy mouth.'

'Sauti continued, 'Then Agni replied to the Grandfather, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also returned in delight to the place whence they had come. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in the days of yore by Bhrigu. And such is the ancient history connected with the destruction of the Rakshasa, Pauloma and the birth of Chyavana.'"

Thus endeth the seventh section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION VIII

(Pauloma Parva continued)

“Sauti said, ‘O Brahmana, Chyavana, the son of Bhrigu, begot a son in the womb of his wife Sukanya. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghritachi a son called Ruru. And Ruru begot on his wife Pramadvara a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full!

“Formerly there was a great Rishi called Sthulakesa possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswavasu, the King of the Gandharvas, it is said, had intimacy with Menaka, the celestial dancing-girl. And the Apsara, Menaka, O thou of the Bhrigu race, when her time was come, brought forth an infant near the hermitage of Sthulakesa. And dropping the newborn infant on the banks of the river, O Brahmana, Menaka, the Apsara, being destitute of pity and shame, went away. And the Rishi, Sthulakesa, of great ascetic power, discovered the infant lying forsaken in a lonely part of the river-side. And he perceived that it was a female child, bright as the offspring of an Immortal and blazing, as it were, with beauty: And the great Brahmana, Sthulakesa, the first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed Rishi Sthulakesa performing in due succession all the ceremonies beginning with that at birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvara. And the pious Ruru having seen Pramadvara in the hermitage of

Sthulakesa became one whose heart was pierced by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthulakesa for his son. And her foster-father betrothed the virgin Pramadvara to Ruru, fixing the nuptials for the day when the star Varga-Daivata (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent which she did not perceive as it lay in coil. And the reptile, urged to execute the will of Fate, violently darted its envenomed fangs into the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her colour faded and all the graces of her person went off. And with dishevelled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became on her death what was too painful to look at. And the girl of slender waist lying on the ground like one asleep — being overcome with the poison of the snake-once more became more beautiful than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhamekhala, Uddalaka, Katha, and Sweta of great renown, Bharadwaja, Kaunakutsya, Arshtishena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had bitten her, they all wept filled with compassion. But Ruru, mortified beyond measure, retired from the scene.'"

So ends the eighth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION IX

(Pauloma Parva continued)

“Sauti said, ‘While those illustrious Brahmanas were sitting around the dead body of Pramadvara, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And overwhelmed with grief he indulged in much piteous lamentation. And, remembering his beloved Pramadvara, he gave vent to his sorrow in the following words, ‘Alas! The delicate fair one that increaseth my affliction lieth upon the bare ground. What can be more deplorable to us, her friends? If I have been charitable, if I have performed acts of penance, if I have ever revered my superiors, let the merit of these arts restore to life my beloved one! If from my birth I have been controlling my passions, adhered to my vows, let the fair Pramadvara rise from the ground.

“And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus, ‘The words thou utterest, O Ruru, in thy affliction are certainly ineffectual. For, O pious man, one belonging to this world whose days have run out can never come back to life. This poor child of a Gandharva and Apsara has had her days run out! Therefore, O child, thou shouldst not consign thy heart to sorrow. The great gods, however, have provided beforehand a means of her restoration to life. And if thou compliest with it, thou mayest receive back thy Pramadvara.’

“And Ruru replied, O messenger of heaven! What is that which the gods have ordained. Tell me in full so that (on hearing) I may comply with it. It behoveth thee to deliver me from grief!’ And the celestial messenger said unto Ruru, ‘Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhrigu, thy Pramadvara shall rise from the ground.’ ‘O best of celestial messengers, I most willingly offer a moiety of my own life in favour of my bride. Then let my beloved one rise up once more in her dress and lovable form.’

“Sauti said, ‘Then the king of Gandharvas (the father of Pramadvara) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, ‘If it be thy will, O Dharmaraja, let the amiable Pramadvara, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru’s life.’ And Dharmaraja answered, ‘O messenger of the gods, if it be thy wish, let Pramadvara, the betrothed wife of Ruru, rise up endued with a moiety of Ruru’s life.’

“Sauti continued, ‘And when Dharmaraja had said so, that maiden of superior complexion, Pramadvara, endued with a moiety of Ruru’s life, rose as from her slumber. This bestowal by Ruru of a moiety of his own span of life to resuscitate his bride afterwards led, as it would be seen, to a curtailment of Ruru’s life.

“And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days, devoted to each other. And Ruru having obtained such a wife, as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent-race. And whenever he saw a serpent he became filled with great wrath and always killed it with a weapon.

“One day, O Brahmana, Ruru entered an extensive forest. And there he saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff, even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, ‘I have done thee no harm, O Brahmana! Then wherefore wilt thou slay me in anger?’”

So ends the ninth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION X

(Pauloma Parva continued)

Sauti said, 'And Ruru, on hearing those words, replied, 'My wife, dear to me as life, was bit by a snake; upon which, I took, O snake, a dreadful vow, viz., that I would kill every snake that I might come across. Therefore shall I smite thee and thou shalt be deprived of life.'

"And the Dundubha replied, 'O Brahmana, the snakes that bite man are quite different in type. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject like other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee under any misconception.'

"Sauti continued, 'And the Rishi Ruru hearing these words of the serpent, and seeing that it was bewildered with fear, albeit a snake of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O snake, who art thou thus metamorphosed?' And the Dundubha replied, 'O Ruru! I was formerly a Rishi by name Sahasrapat. And it is by the curse of a Brahmana that I have been transformed into a snake. And Ruru asked, 'O thou best of snakes, for what wast thou cursed by a Brahmana in wrath? And how long also will thy form continue so?'"

And so ends the tenth section of the Pauloma Parva of the Adi Parva.

SECTION XI

(Pauloma Parva continued)

“SAUTI CONTINUED ‘THE Dundubha then said, ‘In former times, I had a friend Khagama by name. He was impetuous in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he fell into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed, ‘Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.’ O ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, bending low with joined hands, ‘Friend, I did this by way of a joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.’ And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard. ‘What I have said must come to pass. Listen to what I say and lay it to thy heart. O pious one! when Ruru the pure son of Pramati, will appear, thou shall be delivered from the curse the moment thou seest him. Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.

“And that illustrious man and the best of Brahmanas then left his snake-body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power, ‘O thou first of created beings, verily the highest virtue of man is sparing the life of others. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with belief in God. He should be benevolent to all creatures, truthful, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects properly are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and might in spiritual energy.'"

And so ends the eleventh section of the Pauloma Parva of the Adi Parva.

SECTION XII

(Pauloma Parva continued)

“Sauti continued, ‘Ruru then asked, ‘O best of Dwijas, why was king Janamejaya bent upon destroying the serpents? — And why and how were they saved by the wise Astika? I am anxious to hear all this in detail.’

“The Rishi replied, ‘O Ruru, the important history of Astika you will learn from the lips of Brahmanas.’ Saying this, he vanished.

“Sauti continued, ‘Ruru ran about in search of the missing Rishi, and having failed to find him in all the woods, fell down on the ground, fatigued. And revolving in his mind the words of the Rishi, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father to relate the history in question. Thus asked, his father related all about the story.’”

So ends the twelfth section in the Pauloma Parva of the Adi Parva.

SECTION XIII

(Astika Parva)

“Saunaka said, ‘For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of a sacrifice? O Sauti, tell us in full the true story. Tell us also why Astika, that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire. Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?’

“Sauti said, ‘O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!’

“Saunaka said, ‘I am desirous of hearing at length the charming story of that Rishi, that illustrious Brahmana named Astika.’

“Sauti said, ‘This history (first) recited by Krishna-Dwaipayana, is called a Purana by the Brahmanas. It was formerly narrated by my wise father, Lomaharshana, the disciple of Vyasa, before the dwellers of the Naimisha forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I shall narrate the history of Astika exactly as I heard it. O listen, as I recite in full that sin-destroying story.

“The father of Astika was powerful like Prajapati. He was a Brahma-charin, always engaged in austere devotions. He ate sparingly, was a great ascetic, and had his lust under complete control. And he was known by the name of Jaratkaru. That foremost one among the Yayavaras, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse places, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities, hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed them, saying:

‘Who are you thus hanging heads down in this hole by a rope of virana fibres that is again secretly eaten into on all sides by a rat living here?’

“The ancestors said, ‘We are Rishis of rigid vows, called Yayavaras. We are sinking low into the earth for want of offspring. We have a son named Jaratkaru. Woe to us! That wretch hath entered upon a life of austerities only! The fool doth not think of raising offspring by marriage! It is for that reason, viz., the fear of extinction of our race, that we are suspended in this hole. Possessed of means, we fare like unfortunates that have none! O excellent one, who art thou that thus sorrowest as a friend on our account? We desire to learn, O Brahmana, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate.’

“Jaratkaru said, ‘Ye are even my sires and grandsires I am that Jaratkaru! O, tell me, how I may serve you.’

“The fathers then answered, ‘Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious art for both thyself and us. Not by the fruits of virtue, not by ascetic penances well hoarded up, acquireth the merit which one doth by becoming a father. Therefore, O child, by our command, set thy heart upon marriage and offspring. Even this is our highest good.’

“Jaratkaru replied, ‘I shall not marry for my sake, nor shall I earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the Sastric ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife. I shall, however, accept any daughter given to me as alms. I shall endeavour, ye sires, even thus to wed a girl! Having given my word, I will not act otherwise. Upon her I will raise offspring for your redemption, so that, ye fathers, ye may attain to eternal regions (of bliss) and may rejoice as ye like.'"

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION XIV

(Astika Parva continued)

“Sauti said, ‘That Brahmana of rigid vows then wandered over the earth for a wife but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice prayed in a faint voice for a bride. Thereupon Vasuki rose and offered his sister for the Rishi’s acceptance. But the Brahmana hesitated to accept her, thinking her not to be of the same name with himself. The high-souled Jaratkaru thought within himself, ‘I will take none for wife who is not of the same name with myself.’ Then that Rishi of great wisdom and austere penances asked him, saying, ‘Tell me truly what is the name of this thy sister, O snake.’

“Vasuki replied, ‘O Jaratkaru, this my younger sister is called Jaratkaru. Given away by me, accept this slender-waisted damsel for thy spouse. O best of Brahmanas, for thee I reserved her. Therefore, take her.’ Saying this, he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites.’”

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION XV

(Astika Parva continued)

“Sauti said, ‘O foremost of persons acquainted with Brahma, the mother of the snakes had cursed them of old, saying, ‘He that hath the Wind for his charioteer (viz., Agni) shall burn you all in Janamejaya’s sacrifice!’ It was to neutralise that curse that the chief of the snakes married his sister to that high-souled Rishi of excellent vows. The Rishi wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called Astika. An illustrious ascetic; versed in the Vedas and their branches, he regarded all with an even eye, and removed the fears of both his parents.

“Then, after a long space of time, a king descending from the Pandava line celebrated a great sacrifice known as the Snake-sacrifice, After that sacrifice had commenced for the destruction of the snakes, Astika delivered the Nagas, viz., his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brahmana, and various vows and study of the Vedas, he freed himself from all his debts. By sacrifices, at which various kinds of offerings were made, he propitiated the gods. By practising the Brahmacharya mode of life he conciliated the Rishis; and by begetting offspring he gratified his ancestors.

“Thus Jaratkaru of rigid vows discharged the heavy debt he owed to his sires who being thus relieved from bondage ascended to heaven. Thus having acquired great religious merit, Jaratkaru, after a long course of years, went to heaven, leaving Astika behind. There is the story of Astika that I have related duly Now, tell me, O tiger of Bhrigu’s race, what else I shall narrate.”

So ends the fifteenth section in the Astika Parva of the Adi Parva.

SECTION XVI

(Astika Parva continued)

“Saunaka said, ‘O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity for hearing it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis; and we are well-pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it.’

“Sauti said, ‘O thou that art blest with longevity, I shall narrate the history of Astika as I heard it from my father. O Brahmana, in the golden age, Prajapati had two daughters. O sinless one, the sisters were endowed with wonderful beauty. Named Kadru and Vinata, they became the wives of Kasyapa. Kasyapa derived great pleasure from his two wedded wives and being gratified he, resembling Prajapati himself, offered to give each of them a boon. Hearing that their lord was willing to confer on them their choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinata wished to bring forth two sons surpassing the thousand offsprings of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offspring. And unto Vinata also, Kasyapa said, ‘Be it so!’ Then Vinata, having; obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. ‘Bear the embryos carefully,’ said Kasyapa, and then he went into the forest, leaving his two wives pleased with his blessings.’

“Sauti continued, ‘O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinata did not appear. Vinata was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower one undeveloped. At this, the child in the egg became angry and cursed his mother, saying. 'Since thou hast prematurely broken this egg, thou shall serve as a slave. Shouldst thou wait five hundred years and not destroy, or render the other egg half-developed, by breaking it through impatience, then the illustrious child within it will deliver thee from slavery! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time!' Thus cursing his mother, the child rose to the sky. O Brahmana, even he is the charioteer of Surya, always seen in the hour of morning!

"Then at the expiration of the five hundred years, bursting open the other egg, out came Garuda, the serpent-eater. O tiger of Bhrigu's race, immediately on seeing the light, that son of Vinata left his mother. And the lord of birds, feeling hungry, took wing in quest of the food assigned to him by the Great Ordainer of all.".

So ends the sixteenth section in the Astika Parva of the Adi Parva.

SECTION XVII

(Astika Parva continued)

“Sauti said, ‘O ascetic, about this time the two sisters saw approaching near, that steed of complacent appearance named Uchchaihsravas who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation’s master-piece, and of irresistible vigour, it was blest with every auspicious mark.’

“Saunaka asked, ‘Why did the gods churn the Ocean for nectar, and under what circumstances and when as you say, did that best of steeds so powerful and resplendent spring?’

“Sauti said, ‘There is a mountain named Meru, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable and unapproachable by men of manifold sins. Dreadful beasts of prey wander over its breasts, and it is illuminated by many divine life-giving herbs. It stands kissing the heavens by its height and is the first of mountains. Ordinary people cannot even think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Once the celestials sat on its begemmed peak — in conclave. They who had practised penances and observed excellent vows for amrita now seemed to be eager seekers alter amrita (celestial ambrosia). Seeing the celestial assembly in anxious mood Nara-yana said to Brahman, ‘Do thou churn the Ocean with the gods and the Asuras. By doing so, amrita will be obtained as also all drugs and gems. O ye gods, chum the Ocean, ye will discover amrita.’”

So ends the seventeenth section in the Astika Parva of the Adi Parva.

SECTION XVIII

(Astika Parva continued)

“Sauti said, ‘There is a mountain called Mandara adorned with cloud-like peaks. It is the best of mountains, and is covered all over with intertwining herbs. There countless birds pour forth their melodies, and beasts of prey roam about. The gods, the Apsaras and the Kinnaras visit the place. Upwards it rises eleven thousand yojanas, and descends downwards as much. The gods wanted to tear it up and use it as a churning rod but failing to do so same to Vishnu and Brahman who were sitting together, and said unto them, ‘Devise some efficient scheme, consider, ye gods, how Mandara may be dislodged for our good.’

“Sauti continued, ‘O son of Bhrigu! Vishnu with Brahman assented to it. And the lotus-eyed one (Vishnu) laid the hard task on the mighty Ananta, the prince of snakes. The powerful Ananta, directed thereto both by Brahman and Narayana, O Brahmana, tore up the mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta and addressed the Ocean, saying, ‘O Ocean; we have come to churn thy waters for obtaining nectar.’ And the Ocean replied, ‘Be it so, as I shall not go without a share of it. I am able to bear the prodigious agitation of my waters set up by the mountain.’ The gods then went to the king of tortoises and said to him, ‘O Tortoise-king, thou wilt have to hold the mountain on thy back!’ The Tortoise-king agreed, and Indra contrived to place the mountain on the former’s back.

“And the gods and the Asuras made of Mandara a churning staff and Vasuki the cord, and set about churning the deep for amrita. The Asuras held Vasuki by the hood and the gods held him by the tail. And Ananta, who was on the side of the gods, at intervals raised the snake's hood and suddenly lowered it. And in consequence of the stretch Vasuki received at the hands of the gods and the Asuras, black vapours with flames issued from his mouth. These, turned into clouds charged with lightning, poured showers that refreshed the tired gods. And flowers that also fell on all sides of the celestials from the trees on the whirling Mandara, refreshed them.

"Then, O Brahmana, out of the deep came a tremendous roar like unto the roar of the clouds at the Universal Dissolution. Diverse aquatic animals being crushed by the great mountain gave up the ghost in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. Large trees with birds on the whirling Mandara were torn up by the roots and fell into the water. The mutual friction of those trees also produced fires that blazed up frequently. The mountain thus looked like a mass of dark clouds charged with lightning. O Brahmana, the fire spread, and consumed the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring down heavy showers.

"After the churning, O Brahmana, had gone on for some time, gummy exudations of various trees and herbs vested with the properties of amrita mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums and with the liquid extract of gold. By degrees, the milky water of the agitated deep turned into clarified butter by virtue of those gums and juices. But nectar did not appear even then. The gods came before the boon-granting Brahman seated on his seat and said, 'Sire, we are spent up, we have no strength left to churn further. Nectar hath not yet arisen so that now we have no resource save Narayana.'

"On hearing them, Brahman said to Narayana, 'O Lord, condescend to grant the gods strength to churn the deep afresh.'

"Then Narayana agreeing to grant their various prayers, said, 'Ye wise ones, I grant you sufficient strength. Go, put the mountain in position again and churn the water.'

‘Re-established thus in strength, the gods recommenced churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter sprung forth Lakshmi dressed in white, then Soma, then the White Steed, and then the celestial gem Kaustubha which graces the breast of Narayana. Then Lakshmi, Soma and the Steed, fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the Asuras set up a loud cry, saying, ‘It be ours.’

“And at length rose the great elephant, Airavata, of huge body and with two pair of white tusks. And him took Indra the wielder of the thunderbolt. But with the churning still going on, the poison Kalakuta appeared at last. Engulfing the Earth it suddenly blazed up like a fire attended with fumes. And by the scent of the fearful Kalakuta, the three worlds were stupefied. And then Siva, being solicited by Brahman, swallowed that poison for the safety of the creation. The divine Maheswara held it in his throat, and it is said that from that time he is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and got themselves prepared for entering into hostilities with the gods for the possession of Lakshmi and Amrita. Thereupon Narayana called his bewitching Maya (illusive power) to his aid, and assuming the form of an enticing female, coquetted with the Danavas. The Danavas and the Daityas charmed with her exquisite beauty and grace lost their reason and unanimously placed the Amrita in the hands of that fair damsel.’”

So ends the eighteenth section in the Astika Parva of the Adi Parva.

SECTION XIX

(Astika Parva continued)

“Sauti said, ‘Then the Daityas and the Danauas equipped with first-class armours and various weapons attacked the gods. In the meantime the valiant Lord Vishnu in the form of an enchantress accompanied by Nara deceived the mighty Danavas and took away the Amrita from their hands.

“And all the gods at that time of great fright drank the Amrita with delight, receiving it from Vishnu. And while the gods were partaking of it, after which they had so much hankered, a Danava named Rahu was also drinking it among them in the guise of a god. And when the Amrita had reached Rahu’s throat only, Surya and Soma (recognised him and) intimated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the Amrita without permission. And the huge head of the Danava, cut off by the discus and resembling a mountain peak, then rose up to the sky and began to utter dreadful cries. And the Danava’s headless trunk, falling upon the ground and rolling thereon, made the Earth tremble with her mountains, forests and islands. And from that time there is a long-standing quarrel between Rahu’s head and Surya and Soma. And to this day it swalloweth Surya and Soma (during solar and lunar eclipses).

“Then Narayana quitting his enchanting female form and hurling many terrible weapons at the Danavas, made them tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold, fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,— 'cut', 'pierce', 'at them', 'hurl down', 'advance'.

'And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the celestial bow in the hand of Nara, called to mind his own weapon, the Danava-destroying discus. And lo! the discus, Sudarsana, destroyer of enemies, like to Agni in effulgence and dreadful in battle, came from the sky as soon as thought of. And when it came, Narayana of fierce energy, possessing arms like the trunk of an elephant, hurled with great force that weapon of extraordinary lustre, effulgent as blazing fire, dreadful and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of Yuga, hurled with force from the hands of Narayana, and falling constantly everywhere, destroyed the Daityas and the Danavas by thousands. Sometimes it blazed like fire and consumed them all; sometimes it struck them down as it coursed through the sky; and sometimes, falling on the earth, it drank their life-blood like a goblin.

"On the other hand, the Danavas, white as the clouds from which the rain hath dropped, possessing great strength and bold hearts, ascended the sky, and by hurling down thousands of mountains, continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission in the field of battle and mountains with the woods thereon began to fall around, the earth with her forests trembled. Then the divine Nara appeared at the scene of the dreadful conflict between the Asuras and the Ganas (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, he covered the heavens with dust. Thus discomfited by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the earth, while others plunged into the sea of salt-waters.

"And having gained the victory, the gods offered due respect to Mandara and placed him again on his own base. And the nectar-bearing gods made the heavens resound with their shouts, and went to their own abodes. And the gods, on returning to the heavens, rejoiced greatly, and Indra and the other deities made over to Narayana the vessel of Amrita for careful keeping.'"

And so ends the nineteenth section in the Astika Parva of the Adi Parva.

SECTION XX

(Astika Parva continued)

“Sauti said, ‘Thus have I recited to you the whole story of how Amrita was churned out of the Ocean, and the occasion on which the horse Uchchaihsravas of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinata, saying, ‘Tell me, amiable sister, without taking much time, of what colour Uchchaishravas is.’ And Vinata answered, ‘That prince of steeds is certainly white. What dost thou think, sister? Say thou what is its colour. Let us lay a wager upon it.’ Kadru replied, then, ‘O thou of sweet smiles. I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other’s slave.’

‘Sauti continued, ‘Thus wagering with each other about menial service as a slave, the sisters went home, and resolved to satisfy themselves by examining the horse next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse’s tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying, ‘During the snake-sacrifice of the wise king Janamejaya of the Pandava race, Agni shall consume you all.’ And the Grandsire (Brahman) himself heard this exceedingly cruel curse pronounced by Kadru, impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grandsire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, as the snakes were of virulent poison, great prowess and excess of strength, and ever bent on biting other creatures, their mother’s conduct towards them — those persecutors of all creatures, — was very proper for the good of all creatures. Fate always inflicts punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, supported Kadru's action (and went away). And Brahman, calling Kasyapa to him, spake unto him these words, 'O thou pure one who overcomest all enemies, these snakes begotten by you, who are of virulent poison and huge bodies, and ever intent on biting other creatures, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been ordained long ago' Saying this, the divine Creator of the Universe comforted Kasyapa and imparted to that illustrious one the knowledge of neutralising poison."

And so ends the twentieth section in the Astika Parva of the Adi Parva.

SECTION XXI

(Astika Parva continued)

“Sauti said. ‘Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinata, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaishravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, rolling and tremendously roaring, full of fishes large enough to swallow the whale, and abounding with huge makaras and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals, abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-God), the excellent and beautiful residence of the Nagas, the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the Asuras, the terror of all creatures, the grand reservoir of water, and ever immutable. It is holy, beneficial to the gods, and is the great source of nectar; without limits, inconceivable, sacred, and highly wonderful. It is dark, terrible with the sound of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high, agitated and disturbed, it seems to dance everywhere with uplifted hands represented by its surges. Full of swelling billows caused by the waxing and waning of the moon the parent of Vasudeva’s great conch called Panchajanya, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow observing regenerate Rishi Atri could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-naveled Vishnu when at the termination of every Yuga that deity of immeasurable power enjoys yoga-nidra, the deep sleep under the spell of spiritual meditation. It is the refuge of Mainaka fearful of falling thunder, and the retreat of the Asuras overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire issuing from the mouth of Varava (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands with proud gait, like amorous competitors, each eager for meeting it, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce whales and makaras. And it resounded constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of water.'"

And so ends the twenty-first section in the Astika Parva of the Adi Parva.

SECTION XXII

(Astika Parva continued)

“Sauti said, ‘The Nagas after consultation arrived at the conclusion that they should do their mother’s bidding, for if she failed in obtaining her desire she might withdraw her affection and burn them all. If, on the other hand, she were graciously inclined, she might free them from her curse. They said, ‘We will certainly render the horse’s tail black.’ And it is said that they then went and became hairs in the horse’s tail.

“Now the two co-wives had laid the wager. And having laid the wager, O best of Brahmanas, the two sisters Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the Ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all of a sudden by the wind, and roaring tremendously; abounding with fishes capable of swallowing the whale and full of makaras; containing also creatures of diverse forms counted by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible, the mine of all kinds of gems, the home of Varuna (the water-god), the wonderful habitations of the Nagas, the lord of rivers, the abode of the subterranean fire; the residence of the Asuras and of many dreadful creatures; the reservoir of water, not subject to decay, aromatic, and wonderful, the great source of the amrita of the celestials; immeasurable and inconceivable, containing waters that are holy, filled to the brim by many thousands of great rivers, dancing as it were in waves. Such was the Ocean, full of rolling waves, vast as the expanse of the sky, deep, of body lighted with the flames of subterranean fire, and roaring, which the sisters quickly passed over.’”

And so ends the twenty-second section in the Astika Parva of the Adi Parva.

SECTION XXIII

(Astika Parva continued)

“Sauti said, ‘Having crossed the Ocean, Kadru of swift speed, accompanied by Vinata, soon alighted near the horse. They then both beheld that foremost of steeds of great speed, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinata, who was deeply dejected, into slavery. And thus Vinata having lost the wager, entered into a state of slavery and became exceedingly sorry.

“In the meantime, when his time came, burst forth from the egg without (the help of his) mother, Garuda of great splendour, enkindling all the points of the universe, that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the Yuga, his eyes were bright like the lightning-flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and vehemently roaring, he looked as terrible as second Ocean-fire. And all the deities seeing him, sought the protection of Vibhavasu (Agni). And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words, ‘O Agni, extend not thy body! Wilt thou consume us? Lo, this huge heap of thy flames is spreading wide!’ And Agni replied, ‘O, ye persecutors of the Asuras, it is not as ye imagine. This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of this heap of effulgence hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the Nagas, engaged in the well-being of the gods, and the foe of the Daityas and the Rakshasas. Be not afraid of it in the least. Come with me and see.' Thus addressed, the gods from a distance.

"The gods said, 'Thou art a Rishi (i.e., one cognisant of all mantras), share of the largest portion in sacrifices, ever resplendent, the controller along with the Rishi wended their way towards Garuda and adored him of birds, the presiding spirit of the animate and the inanimate universe. Thou art the destroyer of all, the creator of all; thou art the very Hiranyagarbha; thou art the progenitor of creation in the form of Daksha and the other Prajapatis; thou art Indra (the king of the gods), thou art Hayagriva the steed necked incarnation of Vishnu; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva at the burning of Tripura); thou art the lord of the universe; thou art the mouth of Vishnu; thou art the four-faced Padmaja; thou art the Brahmana (i.e., wise), thou art Agni, Pavana, *etc.* (i.e., the presiding deity of every object in the universe). Thou art knowledge, thou art the illusion to which we are all subject; thou art the all-pervading spirit; thou art the lord of the gods; thou art the great Truth; thou art fearless; thou art ever unchanged; thou art Brahma without attributes; thou art the energy of the Sun; thou art the intellectual functions; thou art our great protector; thou art the ocean of holiness; thou art purity; thou art bereft of the attributes of darkness; thou art the possessor of the six high attributes; thou art he who cannot be withstood in contest. From thee have emanated all things; thou art of excellent deeds; thou art all that hath not been and all that hath been. Thou art pure knowledge; thou displayest to us, as Surya does by his rays, this animate and inanimate universe; thou darkenest the splendour of Surya at every moment, and thou art the destroyer of all; thou art all that is perishable and all that is imperishable. O thou resplendent as Agni, thou burnest all even as Surya in his anger burneth all creatures. O terrible one, thou resistest even as the fire that destroys everything at the time of the Universal Dissolution. O mighty Garuda who movest in the skies, we seek thy protection. O lord of birds thy energy is extraordinary, thy splendour is that of fire, thy brightness is like that of the lightning that no darkness can approach. Thou reachest the very clouds, and art both the cause and the effect; the dispenser of boons and invincible in prowess. O Lord, this whole universe is rendered hot by thy splendour, bright as the lustre of heated gold. Protect these high-souled gods, who overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars. O thou best of birds, thou Lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa; therefore, be not wroth but have mercy on the universe. Thou art Supreme. O pacify thy anger and preserve us. At thy voice, loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth and our hearts, O bird, thou art continuously shaking. O, diminish this thy body resembling Agni. At the sight of the splendour resembling that of Yama when in wrath, our hearts lose all equanimity and quake. O thou lord of birds, be propitious to us who solicit thy mercy! O illustrious one, bestow on us good fortune and joy.'

And that bird of fair feathers, thus adored by the deities and diverse sections of Rishis, reduced his own energy and splendour.'"

And thus ends the twenty-third section in the Astika Parva of the Adi Parva.

SECTION XXIV

(Astika Parva continued)

“Sauti said, ‘Then hearing of and beholding his own body, that bird of beautiful feathers diminished its size.’

“And Garuda said, ‘Let no creature be afraid; as ye are in a fright at the sight of my terrible form, I shall diminish my energy.’

“Sauti continued, ‘Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father’s home and arrived at his mother’s side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, just at a time when Surya had resolved to burn the worlds with his fierce rays.’

“Saunaka said, ‘When did the revered Surya resolve at the time to burn the worlds? What wrong was done to him by the gods that provoked his ire?’

“Sauti said, ‘O sinless one, when Rahu was drinking nectar among the gods at the time of the churning of the ocean he was pointed out to the gods by Surya and Soma, and from that time he conceived an enmity towards those deities. And upon this Rahu sought to devour his afflictor (Surya), became wroth, and thought, ‘Oh, this enmity of Rahu towards me hath sprung from my desire of benefiting the gods. And this dire consequence I alone have to sustain. Indeed, at this pass help I obtain not. And before the very eyes of the denizens of heaven I am going to be devoured and they brook it quietly. Therefore, for the destruction of the worlds must I strive.’ And with this resolution he went to the mountains of the west.

“And from that place he began to radiate his heat around for the destruction of the world. And then the great Rishis, approaching the gods, spake unto them, ‘Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds.’ Then the gods, accompanied by the Rishis, wended to the Grandsire, and said unto him, ‘O what is this great heat today that causeth such panic? Surya hath not yet risen, still the destruction (of the world) is obvious. O Lord, what will happen when he doth rise?” The Grandsire replied, ‘Indeed, Surya is prepared to rise today for the destruction of the world. As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kasyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay in front of Surya, doing the duty of his charioteer and taking away all the energy of the former. And this will ensure the welfare of the worlds, of the Rishis, and of the dwellers in heaven.’

“Sauti continued, ‘Aruna, at the behest of the Grandsire, did all that he was ordered to do. And Surya rose veiled by Aruna’s person. I have told thee now why Surya was in wrath, and how Aruna, the brother of Garuda, was appointed as his charioteer. Hear next of that other question asked by thee a little while ago.’”

And so ends the twenty-fourth section in the Astika Parva of the Adi Parva.

SECTION XXV

(Astika Parva continued)

“SAUTI SAID, ‘THEN that bird of great strength and energy and capable of going at will to every place repaired to his mother’s side on the other shore of the great ocean. Thither lived Vinata in affliction, defeated in wager and put into a state of slavery. Once Kadru calling Vinata who had prostrated herself before the former, addressed her these words in the presence of her son, ‘O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas. Bear me thither!’ At this that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother’s words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra, saying, ‘I bow to thee, thou Lord of all the gods! I bow to thee, thou slayer of Vritra! I bow to thee, thou slayer of Namuchi! O thou of a thousand eyes, consort of Sachi! By thy showers, be thou the protector of the snakes scorched by the Sun. O thou best of the deities, thou art our great protector. O Purandara, thou art able to grant rain in torrents. Thou art Vayu (the air), the clouds, fire, and the lightning of the skies. Thou art the propeller of the clouds, and hast been called the great cloud (i.e., that which will darken the universe at the end of Yuga). Thou art the fierce and incomparable thunder, and the roaring clouds. Thou art the Creator of the worlds and their Destroyer. Thou art unconquered. Thou art the light of all creatures, Aditya, Vibhavasu, and the wonderful elements. Thou art the ruler of all the gods. Thou art Vishnu. Thou hast a thousand eyes. Thou art a god, and the final resource. Thou art, O deity, all amrita, and the most adored Soma. Thou art the moment, the lunar day, the bala (minute), thou art the kshana (4 minutes). Thou art the lighted fortnight, and also the dark fortnight. Thou art kala, thou kashtha, and thou Truti. Thou art the year, the seasons, the months, the nights, and the days. Thou art the fair Earth with her mountains and forests. Thou art also the firmament, resplendent with the Sun. Thou art the great Ocean with heaving billows and abounding with whales, swallowers of whales, and makaras, and various fishes. Thou art of great renown, always adored by the wise and by the great Rishis with minds rapt in contemplation. Thou drinkest, for the good of all creatures, the Soma juice in sacrifices and the clarified butter offered with sacred invocation. Thou art always worshipped at sacrifices by Brahmanas moved by desire of fruit. O thou of incomparable mass of strength, thou art sung in the Vedas and Vedangas. It is for that reason that learned Brahmanas bent upon performing sacrifices, study the Vedas with every care.'"

And so ends the twenty-fifth section in the Astika Parva of the Adi Parva.

SECTION XXVI

(Astika Parva continued)

“Sauti said, ‘And then Indra, the king of gods, having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, Pour ye, your vivifying and blessed drops!’ And those clouds, luminous with lightning, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terribly-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of Yuga had come. And in consequence of the myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. The sky became overcast, and the rays of the Sun and the Moon totally disappeared in consequence of that incessant downpour.

“And upon Indra’s causing that downpour, the Nagas became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless waves of water all over the Earth. And the snakes with their mother reached (in safety) the island called Ramaniyaka.”

And so ends the twenty-sixth section in the Astika Parva of the Adi Parva.

SECTION XXVII

(Astika Parva continued)

“Sauti said, ‘And then the Nagas drenched by that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been fixed by the Creator of the Universe as the abode of the makaras. There they saw the terrible Lavana Samudra (ocean of salt). On arriving there with Garuda, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around laden with various fruits and flowers. And there were also fair mansions all around; and many tanks full of lotuses. And it was also adorned with many lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grew only on the hills of Malaya, and seemed by their tallness to reach the very heavens. And there were also various other trees whose flowers were scattered all around by the breeze. And that forest was charming and dear to the Gandharvas and always gave them pleasure. And it was full of bees maddened with the honey they sucked. And the sight of all this was exceedingly delightful. And in consequence of many things there, capable of charming everybody, that forest was fair, delightful, and holy. And, echoing with the notes of various birds, it delighted greatly the sons of Kadru.

“And the snakes, after arriving at that forest, began to enjoy themselves. And they commanded the lord of birds, viz., Garuda, of great energy, saying, ‘Convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions while coursing (through the air).’ Garuda, alter reflecting for a few moments, asked his mother Vinata, saying, ‘Why, mother, have I to do the bidding of the snakes?’ Vinata thus questioned by him spake unto that ranger of the skies, her son, invested with every virtue, of great energy, and great strength, as follows: “Vinata said, ‘O thou best of birds, I have become, from misfortune, the slave of my co-wife. The snakes, by an act of deception, caused me to lose my bet and have made me so.’ When his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying, ‘Tell me, ye snakes, by bringing what thing, gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.’” Sauti continued, ‘The snakes, hearing him, said, ‘Bring thou amrita by force. Then O bird, shall you be freed from bondage.’” And so ends the twenty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXVIII

(Astika Parva continued)

“Sauti said, ‘Garuda, thus addressed by the snakes, then said unto his mother, ‘I shall go to bring amrita, I desire to eat something in the way. Direct me to it.’ Vinata replied, ‘In a remote region in the midst of the ocean, the Nishadas have their fair home. Having eaten the thousands of Nishadas that live there, bring thou amrita. But let not thy heart be ever set on taking the life of a Brahmana. Of all creatures a Brahmana must not be slain. He is, indeed, like fire. A Brahmana, when angry, becomes like fire or the Sun, like poison or an edged weapon. A Brahmana, it has been said, is the master of all creatures. For these and other reasons, a Brahmana is the adored of the virtuous. O child, he is never to be slain by thee even in anger. Hostility with Brahmanas, therefore, would not be proper under any circumstances. O sinless one, neither Agni nor Surya truly can consume so much as does a Brahmana of rigid vows, when angry. By these various indications must thou know a good Brahmana. Indeed, a brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all.’” Garuda then asked, ‘O mother, of what form is a Brahmana, of what behaviour, and of what prowess? Doth he shine like fire, or is he of tranquil mien? And, O mother, it behoveth thee to tell my inquiring self, those auspicious signs by which I may recognise a Brahmana.’” Vinata replied, saying, ‘O child, him shouldst thou know as the best amongst Brahmanas who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A Brahmana must never be slain by thee even in anger.’ And Vinata out of affection for her son, again told him these words, ‘Him shouldst thou know as a good Brahmana who would not be digested in thy stomach.’

Although she knew the incomparable strength of her son, yet she blessed him heartily, for, deceived by the snakes, she was very much afflicted by woe. And she said. ‘Let Marut (the god of the winds) protect thy wings, and Surya and Soma thy vertebral regions; let Agni protect thy head, and the Vasus thy whole body. I also, O child (engaged in beneficial ceremonies), shall sit here for your welfare. Go then, O child, in safety to accomplish thy purpose.’

“Sauti continued, ‘Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon fell upon the Nishadas, hungry and like another Yama. And bent upon slaying the Nishadas, he raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thoroughfares of the town of the Nishadas by his mouth, increasing its orifice at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousand into the skies when the trees in a forest are shaken by the winds, so those Nishadas blinded by the dust raised by the storm entered the wide-extending cleft of Garuda’s mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with greatest celerity to achieve his end, closed his mouth, killing innumerable Nishadas following the occupation of fishermen.’”

So ends the twenty-eighth section in the Astika Parva of Adi Parva.

SECTION XXIX

(Astika Parva continued)

“SAUTI CONTINUED, ‘A certain Brahmana with his wife had entered the throat of that ranger of the skies. The former began to burn the bird’s throat like a piece of flaming charcoal. Him Garuda addressed, saying, ‘O best of Brahmanas, come out soon from my mouth which I open for thee. A Brahmana must never be slain by me, although he may be always engaged in sinful practices.’ Unto Garuda who had thus addressed him that Brahmana said, ‘O, let this woman of the Nishada caste, who is my wife, also come out with me.’ And Garuda said, ‘Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.’

“Sauti continued, ‘And then that Brahmana, accompanied by his wife of the Nishada caste, came out, and praising Garuda wended whatever way he liked. And when that Brahmana had come out with his wife, that lord of birds, fleet as the mind, stretching his wings ascended the skies. He then saw his father, and, hailed by him, Garuda, of incomparable prowess made proper answers. And the great Rishi (Kasyapa) then asked him, ‘O child, is it well with thee? Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?’

“Garuda replied, ‘My mother is ever well. And so is my brother, and so am I. But, father, I do not always obtain plenty of food, for which my peace is incomplete. I am sent by the snakes to fetch the excellent amrita. Indeed, I shall fetch it today for emancipating my mother from her bondage. My mother command me, saying, ‘Eat thou the Nishadas.’ I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away amrita by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.'

"Kasyapa replied, 'This lake thou seest is sacred. It hath been heard, of even in the heavens. There is an elephant, with face downwards, who continually draggeth a tortoise, his elder brother. I shall speak to you in detail of their hostility in former life. Just listen as I tell you why they are here.

"There was of old a great Rishi of the name of Vibhavasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keeping his wealth jointly with his brother's. And Supritika would always speak of partition. After some time his brother Vibhavasu told Supritika, 'It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men alter they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons the wise never speak approvingly of partition amongst brothers who, when divided, do not regard the most authoritative Sastras and live always in fear of each other. But as thou, Supritika, without regarding my advice impelled by desire of separation, always wishest to make an arrangement about your property, thou shall become an elephant.' Supritika, thus cursed, then spake unto Vibhavasu, 'Thou also shall become a tortoise moving in the midst of the waters.'

"And thus on account of wealth those two fools, Supritika and Vibhavasu, from each other's curse, have become an elephant and a tortoise respectively. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according to their former hostility. Look here, one amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him the elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and fore-part of his trunk and tail and feet, he agitates the water of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six yojanas in height and twice that measure in circumference. And the height of the tortoise also is three yojanas and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slaying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou amrita.'

"Sauti continued, 'Having said so unto Garuda, he (Kasyapa) blessed him, saying, 'Blest be thou when thou art in combat with the gods. Let water pitchers filled to the brim, Brahmanas, kine, and other auspicious objects, bless thee, thou oviparous one. And, O thou of great strength, when thou art engaged with the gods in combat, let the Riks, the Yajus, the Samas, the sacred sacrificial butter, all the mysteries (Upanishads), constitute thy strength.'

"Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called Alamva and saw many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the water of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of bird coursing towards it with the fleetness of the mind, ‘Sit thou on this large branch of mine extending a hundred yojanas and eat the elephant and the tortoise.’ When that best of birds, of great swiftness and of body resembling a mountain, quickly alighted upon a bough of that banian tree, the resort of thousands of winged creatures-that bough also full of leaves shook and broke down.’”

So ends the twenty-ninth section in the Astika Parva of the Adi Parva.

SECTION XXX

(Astika Parva continued)

“Sauti said, ‘At the very touch by Garuda of great might with his feet, the branch of the tree broke as it was caught by Garuda. Casting his eyes around in wonder he saw Valakhilya Rishis hanging therefrom with heads downwards and engaged in ascetic penances. Reflecting that if that bough fell down, the Rishis would be slain, the mighty one held the elephant and the tortoise still more firmly with his claws. And from fear of slaying the Rishis and desire of saving them, held that bough in his beaks, and rose on his wings. The great Rishis were struck with wonder at the sight of that act of his which was beyond even the power of the gods, and gave that mighty bird a name. And they said, ‘As this ranger of the skies rises on its wings bearing a heavy burden, let this foremost of birds having snakes for his food be called Garuda (bearer of heavy weight).’

“And shaking the mountains by his wings, Garuda leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Valakhilyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamadana. There he saw his father Kasyapa engaged in ascetic devotions. Kasyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with the speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, Danavas, and invincible Rakshasas, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kasyapa, seeing him approach and knowing also his motive, spoke unto him these words:

“Kasyapa said, ‘O child, do not commit a rash act, for then thou wouldst have to suffer pain. The Valakhilyas, supporting themselves by drinking the rays of the sun, might, if angry, blast thee.’

“Sauti continued, ‘Kasyapa then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances.’ And Kasyapa said, ‘Ye whose wealth is asceticism, the essay of Garuda is for the good of all creatures. The task is great that he is striving to accomplish. It behoveth you to accord him your permission.’

“Sauti continued, ‘Those ascetics thus addressed by the illustrious Kasyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those Rishis had gone away, the son of Vinata, with voice obstructed by the bough in his beaks, asked his father Kasyapa saying, ‘O illustrious one, where shall I throw this arm of the tree? O illustrious one, indicate to me some region without human beings.’ Then Kasyapa spoke of a mountain without human beings with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundreds of thousand of yojanas within — the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that Prince of mountains shook, struck with the storm raised by Garuda’s wings. And the trees thereon dropped showers of flowers. And the peaks decked with gems and gold adorning that great mountain itself, were loosened and tell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and, dyed with mountain metals, shone as if they were bathed in the rays of the sun.

"Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise, rose on his wings with great speed from the top of the mountain.

"And various omens began to appear among the gods foreboding fear. Indra's favourite thunderbolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Adityas, the Sabhyas, the Maruts, and other gods, began to spend their force against one another. Such a thing had never happened even during the war between the gods and the Asuras. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods shed showers of blood. And the flowery garlands on the necks of the gods faded and their prowess suffered diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at the sight of those dark forebodings spoke unto Vrihaspati thus, 'Why, O worshipful one, have these natural disturbances suddenly arisen? No foe do I behold who would oppress us in war.' Vrihaspati answered, 'O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great Rishis, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the Soma. And that bird, foremost among all endued with great strength, is able to rob you of the Soma. Everything is possible with him; the unachievable he can achieve.'

"Sauti continued, 'Indra, having heard these words, then spoke unto those that guarded the amrita, saying, 'A bird endued with great strength and energy has set his heart on taking away the amrita. I warn you beforehand so that he may not succeed in taking it away by force. Vrihaspati has told me that his strength is immeasurable.’ And the gods hearing of it were amazed and took precautions. And they stood surrounding the amrita and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, battle-axe, and various kinds of sharp-pointed missiles and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the amrita. Capable of splitting the towns of the Asuras, all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that (would be) battle-field, owing to hundreds of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun.’”

So ends the thirtieth section in the Astika Parva of the Adi Parva.

SECTION XXXI

(Astika Parva continued)

“Saunaka said, ‘O son of Suta, what was Indra’s fault, what his act of carelessness? How was Garuda born in consequence of the ascetic penances of the Valakhilyas? Why also Kasyapa — a Brahman — had the king of birds for a son? Why, too, was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the Purana, I should like to hear them.’

“Sauti said, ‘What thou askest me is, indeed, the subject of the Purana. O twice-born one, listen as I briefly recite it all.

“Once upon a time, when the lord of creation, Kasyapa, was engaged in a sacrifice from desire of offspring, the Rishis, the gods, and the Gandharvas, all gave him help. And Indra was appointed by Kasyapa to bring the sacrificial fuel; and with him those ascetics the Valakhilyas, and all the other deities. And the lord Indra, taking up according to his own strength, a weight that was mountain-like, brought it without any fatigue. And he saw on the way some Rishis, of bodies of the measure of the thumb, all together carrying one single stalk of a Palasa (Butea frondosa) leaf. And those Rishis were, from want of food, very lean and almost merged in their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road produced by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind insulting them, besides, by passing over their heads. And those Rishis being thus insulted were filled with rage and sorrow. And they made preparations for a great sacrifice at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter of the sacrificial fire with loudly uttered mantras, ‘There shall be another Indra of all gods, capable of going everywhere at will, and of mustering at will any measure of energy, and striking tear into the (present) king of the gods. By the fruit of our ascetic penance, let one arise, fleet as the mind, and fierce withal.’ And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kasyapa. And the Prajapati Kasyapa, hearing everything from Indra, went to the Valakhilyas and asked them if their sacrifice had been successful. And those truth-speaking Rishis replied to him, saying, ‘Let it be as thou sayest!’ And the Prajapati Kasyapa pacifying them, spake unto them as follows, ‘By the word of Brahman, this one (Indra) hath been made the Lord of the three worlds. Ye ascetics, ye also are striving to create another Indra! Ye excellent ones, it behoveth you not to falsify the word of Brahman. Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile. Let there spring an Indra (Lord) of winged creatures, endued with excess of strength! Be gracious unto Indra who is a suppliant before you.’ And the Valakhilyas, thus addressed by Kasyapa, after offering reverence to that first of the Munis, viz., the Prajapati Kasyapa, spake unto him:

“The Valakhilyas said, ‘O Prajapati, this sacrifice of us all is for an Indra! Indeed this hath also been meant for a son being born unto thee! Let this task be now left to thee. And in this matter do whatsoever thou seest to be good and proper.’

“Sauti continued, ‘Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when connubial companionship might prove fruitful, approached her lord. And Kasyapa spake unto her, ‘Respected one, the sacrifice commenced by me hath borne fruit. What hath been desired by thee shall come to pass. Two heroic sons, shall be born unto thee, who shall be the lords of the three worlds. By the penances of the Valakhilyas and by virtue of the desire with which I commenced my sacrifice, those sons shall be of exceedingly good fortune and worshipped in the three worlds!' And the illustrious Kasyapa spake unto her again, 'Bear thou these auspicious seeds with great care. These two will be the lords of all winged creatures. These heroic rangers of the skies will be respected in all the worlds, and capable of assuming any form at will.

"And the Prajapati, gratified with all that took place, then addressed Indra of a hundred sacrifices, saying, 'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the helpmates. From them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all. Let not, however, the utterers of the name of Brahma be ever again slighted by thee. Nor let the very wrathful ones, whose words are even the thunderbolt, be ever again insulted by thee. Indra, thus addressed, went to heaven, his fears dispelled. And Vinata also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, Aruna and Garuda. And Aruna, of undeveloped body, became the fore-runner of the Sun. And Garuda was vested with the lordship over the birds. O thou of Bhrigu's race, hearken now to the mighty achievement of Garuda.'"

"So ends the thirty-first section in the Astika Parva of the Adi Parva.

SECTION XXXII

(Astika Parva continued)

"Sauti said, 'O foremost of Brahmanas, the gods having prepared for battle in that way, Garuda, the king of birds, soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the Soma was Brahmana (the celestial architect), of measureless might, effulgent as the electric fire and of great energy. And after a terrific encounter lasting only a moment, managed by the lord of birds with his talons, beak, and wings, he lay as dead on the fields. And the ranger of the skies making the worlds dark with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the amrita, blinded by that dust, could no longer see Garuda. Even thus did Garuda agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beak.

"Then the god of a thousand eyes commanded Vayu (the god of wind), saying, 'Dispel thou this shower of dust soon. O Maruta, this is indeed, thy task. Then the mighty Vayu soon drove away that dust. And when the darkness had disappeared, the celestials attacked Garuda. And as he of great might was attacked by the gods, he began to roar aloud, like the great cloud that appeareth in the sky at the end of the Yuga, frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. All the wise ones (the celestials) with Indra amongst them armed with double-edged broad swords, iron maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun, saw him over head. And the king of birds, attacked them on all sides with showers of various weapons and fought exceedingly hard without wavering for a moment. And the son of Vinata, of great prowess blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Aswins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Garuda had encounters with the Yakshas, Aswakranda of great courage, Rainuka, the bold Krathanaka, Tapana, Uluka, Swasanaka, Nimesha, Praruja, and Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like Siva himself, that chastiser of enemies, and the holder of Pinaka in rage at the end of the Yuga. And those Yakshas of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

"And Garuda, depriving them of life, and then went to where the amrita was. And he saw that it was surrounded on all sides by fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths and quickly drinking the waters of many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle extinguished that fire with that water. And extinguishing that fire, he assumed a very small form, desirous of entering into (the place where the Soma was).'"

So ends the thirty-second section in the Astika Parva of the Adi Parva.

SECTION XXXIII

(Astika Parva continued)

“Santi said, ‘And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region where the Soma was), like a torrent entering the ocean. And he saw, placed near the Soma, a wheel of steel keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting in pieces all robbers of the Soma. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the line of the wheel, he beheld, stationed there for guarding the Soma two great snakes of the effulgence of blazing fire, with tongues bright as the lightning-flash, of great energy, with mouth emitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the Soma without loss of time. Then the mighty son of Vinata, taking up the Amrita from the place where it was kept, rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the Amrita but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

“And the son of Vinata then met Vishnu on his way along the sky. And Narayana was gratified at that act of self-denial on the part of Garuda. And that deity, knowing no deterioration, said unto the ranger of the skies, ‘O, I am inclined to grant thee a boon.’ The ranger of the skies thereupon said, ‘I shall stay above thee.’ And he again spake unto Narayana these words, ‘I shall be immortal and free from disease without (drinking) Amrita.’ Vishnu said unto the son of Vinata, ‘Be it so.’ Garuda, receiving those two boons, told Vishnu, ‘I also shall grant thee a boon; therefore, let the possessor of the six attributes ask of me.’ Vishnu then asked the mighty Garuda to become his carrier. And he made the bird sit on the flagstaff of his car, saying, ‘Even thus thou shalt stay above me.’ And the ranger of the skies, of great speed, saying unto Narayana, ‘Be it so,’ swiftly wended on his way, mocking the wind with his fleetness.

“And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after wresting the Amrita, Indra hurled at him his thunderbolt. Then Garuda, the lord of birds, struck with thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying, ‘I shall respect the Rishi (Dadhichi) of whose bone the Vajra hath been made. I shall also respect the Vajra, and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.’ And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off. And seeing that the feather was very beautiful, they said, ‘Let this bird be called Suparna (having fair feathers). And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus.’

“And Indra said, ‘O best of birds, I desire to know the limit of thy great strength. I also desire eternal friendship with thee.’”

So ends the thirty-third section in the Astika Parva of the Adi Parva.

SECTION XXXIV

(Astika Parva continued)

‘Sauti continued, ‘Garuda then said, ‘O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Sakra, this Earth, with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.’

“Sauti continued, ‘O Saunaka, after Garuda of great courage had thus spoken, Indra the chief of the gods, the wearer of the (celestial) crown, ever bent upon the good of the worlds, replied, saying, ‘It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no concern with the Soma, return it to me. Those to whom thou wouldst give it would always oppose us.’ Garuda answered, ‘There is a certain reason for which the Soma is being carried by me. I shall not give the Soma to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away.’ Indra then said, ‘O oviparous one, I am highly gratified with these words now spoken by thee. O best of all rangers of the skies; accept from me any boon that thou desirest.’

“Sauti continued, ‘Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception owing to the well-known reason (viz., the curse of Aruna), said, ‘Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food.’ The slayer of the Danavas having said unto him, ‘Be it so,’ then went to Hari, the god of gods, of great soul, and the lord of Yogins. And the latter sanctioned everything that had been said by Garuda. And the illustrious lord of heaven again said unto Garuda, ‘I shall bring away the Soma when thou placest it down.’ And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.

“And Garuda in joy then spake unto all the snakes, ‘Here have I brought the Amrita. Let me place it on some Kusa grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become, from this day, free, for I have accomplished your bidding.’ The snakes having said unto Garuda, ‘Be it so,’ then went to perform their ablutions. Meanwhile, Sakra taking up the Amrita, wended back to heaven. The snakes after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the Amrita. They saw that the bed of kusa grass whereon the Amrita had been placed was empty, the Amrita itself having been taken away by a counter-act of deception. And they began to lick with their tongues the kusa grass, as the Amrita had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the kusa grass, too, from the contact with Amrita, became sacred thenceforth. Thus did the illustrious Garuda bring Amrita (from the heavens) for the snakes, and thus were the tongues of snakes divided by what Garuda did.

“Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply reverenced by all rangers of the skies, he gratified his mother by devouring the snakes.

“That man who would listen to this story, or read it out to an assembly of good Brahmanas, must surely go to heaven, acquiring great merit from the recitation of (the feats of) Garuda.’”

And so ends the thirty-fourth section in the Astika Parva of the Adi Parva.

SECTION XXXV

(Astika Parva continued)

"Saunaka said, 'O son of Suta, thou hast told us the reason why the snakes were cursed by their mother, and why Vinata also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on Kadru and Vinata. Thou hast likewise told us the names of Vinata's sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones.'

"Sauti said, O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me!

"Sesha was born first, and then Vasuki. (Then were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, the serpent Mani, Purana, Pinjaraka, and Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugra, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Samkha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarashtra, Sankhapinda, Virajas, Suvahu, Salipinda, Prabhakara, Hastipinda, Pitharaka, Sumuksha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudaksha, Tittri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara, and Mahodara.

"Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I do not give names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best ascetics, in this world the number of snakes baffles calculation, there being many thousands and millions of them.'"

So ends the thirty-fifth section in the Astika Parva of the Adi Parva.

SECTION XXXVI

(Astika Parva continued)

"Saunaka said, 'O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?'

"Sauti said, 'The illustrious Sesha amongst them, of great renown, leaving his mother practised hard penances, living upon air and rigidly observing his vows. He practised these ascetic devotions, repairing to Gandhamadana, Vadri, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their water and others for their soil in the rigid observance of his vows, with singleness of aim, and his passions under complete control. And the Grandsire of all, Brahma, saw that ascetic with knotted hair, clad in rags, and his flesh, skin, and sinews dried up owing to the hard penances he was practising. And the Grandsire addressing him, that penance-practising one of great fortitude, said, 'What is that thorn doest, O Sesha? Let the welfare of the creatures of the worlds also engage thy thoughts. O sinless one, thou art afflicting all creatures by thy hard penances. O Sesha, tell me the desire implanted in thy breast.'

"And Sesha replied, 'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata's son capable of ranging through the skies, is another brother of ours. They always envy him. And he, too, is much stronger owing to the bestowal of that boon by our father, the high-souled Kasyapa. For these, I engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life.’

“Unto Sesha who had said so, the Grandsire said, ‘O Sesha, I know the behaviour of all thy brothers and their great danger owing to their offence against their mother. But O Snake, a remedy (for this) hath been provided by me even beforehand. It behoveth thee not to grieve for thy brothers. O Sesha, ask of me the boon thou desirest. I have been highly gratified with thee and I will grant thee today a boon. O best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue.’

“Then Sesha replied, ‘O divine Grandsire, this is the boon desired by me; viz., may my heart always delight in virtue and in blessed ascetic penances, O Lord of all!’

“Brahman said, ‘O Sesha, I am exceedingly gratified with this thy self-denial and love of peace. But, at my command, let this act be done by thee for the good of my creatures. Bear thou, O Sesha, properly and well this Earth so unsteady with her mountains and forests, her seas and towns and retreats, so that she may be steady.’

“Sesha said, ‘O divine Lord of all creatures, O bestower of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest hold the Earth steady. Therefore, O lord of all creatures, place her on my head.’

“Brahman said, ‘O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly.’

“Sauti continued, ‘Then the elder brother of the king of the snakes, entering a hole, passed to the other side of the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.’

“Brahman said, ‘O Sesha, O best of snakes, thou art the god Dharma, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can.’

“Sauti continued, ‘The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, viz., the son of Vinata, for Ananta’s help.’”

So ends the thirty-sixth section in the Astika Parva of the Adi Parva.

SECTION XXXVII

(Astika Parva continued)

“SAUTI SAID, ‘THAT best of snakes, viz., Vasuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airavata and others, intent upon doing what they deemed best for themselves.’

“And Vasuki said, ‘O ye sinless ones, the object of this curse is known to you. It behoveth us to strive to neutralise it. Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother. Hearing that this curse hath been uttered in the presence of the Immutable, the Infinite, and the True one, my heart trembleth. Surely, our annihilation hath come. Otherwise why should not the Immutable Lord prevent our mother while uttering the curse? Therefore, let us consult today how we may secure the safety of the snakes. Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that Janamejaya’s sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction.’

“Sauti continued, ‘Thus addressed all the offspring of Kadru assembled together, and, wise in counsels, submitted their opinions to one another. One party of the serpents said, ‘We should assume the guise of superior Brahmanas, and beseech Janamejaya, saying, ‘This (intended) sacrifice of yours ought not to take place.’ Other snakes thinking themselves wise, said, ‘We should all become his favourite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth will certainly ask us about his sacrifice. We will say, ‘It must not be!’ And pointing to many serious evils in this and the next worlds, we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the person who, intending the monarch’s good, and well-acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice, may be appointed Ritwiks of the sacrifice, and by that means attain our object.’ Other snakes, more virtuous and kind, said, ‘O, this counsel of yours is evil. It is not meet to kill Brahmanas. In danger, that remedy is proper, which is blessed on the practices of the righteous. Unrighteousness finally destroyeth the world.’ Other serpents said, ‘We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.’ Other snakes, the best of their kind, proposed, ‘Going, by night, let us steal away the vessel of Soma juice. That will disturb the rite. Or, at that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung.’ Others said, ‘Let us become the king’s Ritwiks, and obstruct his sacrifice by saying at the outset, ‘Give us the sacrificial fee.’ He (the king), being placed in our power, will do whatever we like.’ Others there said, ‘When the king will sport in the waters, we will carry him to our home and bind him, so that that sacrifice will not take place!’ Other serpents who deemed themselves wise, said, ‘Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest with thy eyes! Then, do speedily what thou deemest proper.’ Having said this, they looked intently at Vasuki, that best of snakes. And Vasuki also, after reflecting, answered saying, ‘Ye snakes, this final determination of you doth not seem worthy of adoption. The advice of you all is not to my liking. What shall I say which would be for your good? I think the grace of the illustrious Kasyapa (our father) can alone do us good. Ye snakes, my heart doth not know which of all your suggestions is to be adopted for the welfare of my race as also of me. That must be done by me which would be to your weal. It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone.'"

So ends the thirty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXXVIII

(Astika Parva continued)

“Sauti said, ‘Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, ‘That sacrifice is not one that can be prevented. Nor is king Janamejaya of the Pandava race from whom this fear proceedeth, such that he can be hindered. The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge. Ye best of snakes, this fear of ours hath fate for its root. Fate alone must be our refuge in this. Listen to what I say. When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire. The gods said, ‘O Grandsire, thou god of gods who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence? And, O Grandsire, by thee also hath been spoken, with reference to those words of hers, ‘Be it so.’ We wish to know the reason why thou didst not prevent her.’ Brahman replied, ‘The snakes have multiplied. They are cruel, terrible in form and highly poisonous. From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents and others who are sinful, biting others for no faults, shall, indeed, be destroyed, but not they who are harmless and virtuous. And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by the name of Jaratkaru, intelligent, with passions under complete control. That Jaratkaru shall have a son of the name of Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom. The gods said, ‘O thou truth-knowing one, on whom will Jaratkaru, that foremost Muni, gifted with great energy and asceticism, beget that illustrious son?’ Brahma answered, ‘Gifted with great energy, that best Brahmana shall beget a son possessed of great energy on a wife of the same name as his. Vasuki, the king of the snakes, hath a sister of the name of Jaratkaru; the son, of whom I speak, shall be born of her, and he shall liberate the snakes.’

“Elapatra continued, ‘The gods then said unto the Grandsire, ‘Be it so.’ And the lord Brahman, having said so unto the gods, went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For relieving us from fear, give her as alms unto him (i.e., the Rishi), Jaratkaru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me!’”

SECTION XXXIX

(Astika Parva continued)

"Sauti said, 'O best of regenerate ones, hearing these words of Elapatra, all the serpents, in great delight, exclaimed, 'Well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, viz., his sister Jaratkaru. And he took great delight in rearing her.

"And much time did not elapse from this, when the gods and the Asuras, assembling together, churned the abode of Varuna. And Vasuki, the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by Vasuki, addressed the Grandsire, saying, 'O lord, Vasuki is suffering great affliction from fear of (his mother's curse). It behoveth thee to root out the sorrow, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race. The king of the snakes is ever our friend and benefactor. O Lord of the gods, be gracious unto him and assuage his mind's fever.'

"Brahman replied, 'O ye immortals, I have thought, in my mind, of what ye have said. Let the king of the snakes do that which hath been communicated to him before by Elapatra. The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous. Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise.'

"Sauti continued, 'Then the king of the snakes, Vasuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister of the Rishi Jaratkaru, commanded all the serpents, a large numbers of whom were ever attentive to their duties, to watch the Rishi Jaratkaru, saying, ‘When the lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.’”

SECTION XL

(Astika Parva continued)

“Saunaka said, ‘O son of Suta, I desire to know the reason why the illustrious Rishi whom thou hast named Jaratkaru came to be so called on earth. It behoveth thee to tell us the etymology of the name Jaratkaru.’

“Sauti said, ‘Jara is said to mean waste, and Karu implies huge. This Rishi’s body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmanas, the sister of Vasuki was called Jaratkaru.’

The virtuous Saunaka, when he heard this, smiled and addressing Ugrasravas said, ‘It is even so.’

Saunaka then said, ‘I have heard all that thou hast before recited. I desire to know how Astika was born.’

Sauti, on hearing these words, began to relate according to what was written in the Sastras.

“Sauti said, ‘Vasuki, desirous of bestowing his sister upon the Rishi Jaratkaru, gave the snakes (necessary) orders. But days went on, yet that wise Muni of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife. That high-souled Rishi, engaged in studies and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole earth and had no wish for a wife.

“Afterwards, once upon a time, there was a king, O Brahmana, of the name of Parikshit, born in the race of the Kauravas. And, like his great-grandfather Pandu of old, he was of mighty arms, the first of all bearers of bows in battle, and fond of hunting. And the monarch wandered about, hunting deer, and wild boars, and wolves, and buffaloes and various other kinds of wild animals. One day, having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice, itself turned into that shape, after the piercing. No deer that was pierced by Parikshit had ever escaped in the wood with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment to heaven. And the deer that Parikshit — that king of men — had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came across a Muni, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that Muni of rigid vows, saying, 'O Brahmana, I am king Parikshit, the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that Muni observing then the vow of silence, spoke not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The Muni suffered him to do it without protest. And he spoke not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital but the Rishi continued in the same state. The forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not, though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also did not know that the person whom he had so insulted was a virtuous Rishi. It was for this that he had so insulted him.

"That Rishi had a son by name Sringin, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor seated with ease on his seat and ever engaged in the good of creatures.

"And commanded by his preceptor, he was coming home when, O best of Brahmanas, a companion of his, a Rishi's son named Krisa in a playful mood laughingly spoke unto him. And Sringin, wrathful and like unto poison itself, hearing these words in reference to his father, blazed up in rage.’

“And Krisa said, ‘Be not proud, O Sringin, for ascetic as thou art and possessed of energy, thy father bears on his shoulders a dead snake. Henceforth speak not a word to sons of Rishis like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the Munis, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine.’”

SECTION XLI

(Astika Parva continued)

“Sauti said, ‘Being thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringin burned with wrath. And looking at Krisa, and speaking softly, he asked him, ‘Pray, why doth my father bear today a dead snake?’ And Krisa replied, ‘Even as king Parikshit was roving, for purpose of hunting, O dear one, he placed the dead snake on the shoulder of thy sire.’

“And Sringin asked, ‘What wrong was done to that wicked monarch by my father? O Krisa, tell me this, and witness the power of my asceticism.’

“And Krisa answered, ‘King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire’s shoulder with the end of his bow. O Sringin, thy sire engaged in devotion is in the same posture still. And the king also hath gone to his capital which is named after the elephant!’

“Sauti continued, ‘Having heard of a dead snake placed upon his (father’s) shoulders, the son of the Rishi, his eyes reddened with anger, blazed up with rage. And possessed by anger, the puissant Rishi then cursed the king, touching water and overcome with wrath.’

“And Sringin said, ‘That sinful wretch of a monarch who hath placed a dead snake on the shoulders of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama (Death) by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words!'

"Sauti continued, 'And having thus cursed (the king) from anger, Sringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying, 'Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him; and that worst of Kurus hath richly deserved my potent curse. Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible abode of Death.' And the father said to the enraged son, 'Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conducteth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion — establisheth the kingdom of heaven. The king protecteth sacrifices from disturbance, and sacrifices to please the gods. The gods cause rain, and rain produceth grains and herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten Veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action through childishness? O son, in no way doth the king deserve a curse from us.'"

SECTION XLII

(Astika Parva continued)

“Sauti said, ‘And Sringin then replied to his father, saying, ‘Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be in vain. O father, I tell thee (a curse) can never be otherwise. I have never spoken a lie even in jest.’

“And Samika said, ‘Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts in this way. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahman himself. Having adopted peacefulness myself, and with a desire also for doing good as much as lies in my power, I must do something; even must I send to that king, telling him, ‘O monarch, thou hast been cursed by my son of tender years and undeveloped intellect, in wrath, at seeing thy act of disrespect towards myself.'

"Sauti continued, 'And that great ascetic, observer of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.

"And the twice-born Gaurmukha was duly worshipped by the monarch. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Samika, of cruel import, exactly as he had been instructed.'

"And Gaurmukha said, 'O king of kings, there is a Rishi, Samika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions! By thee, O tiger among men, was placed on the shoulders of that Rishi observing at present the vow of silence, a dead snake, with the end of thy bow! He himself forgave thee that act. But his son could not. And by the latter hast thou today been cursed, O king of kings, without the knowledge of his father, to the effect that within seven nights hence, shall (the snake) Takshaka cause thy death. And Samika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed by anger, therefore have I been sent to thee, O king, for thy good!'

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of Rishis in the forest had been observing the vow of silence, was doubly afflicted with sorrow and seeing the kindness of the Rishi Samika, and considering his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the Rishi.'

“And then the king sent away Gaurmukha, saying, ‘Let the worshipful one (Samika) be gracious to me!’ And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted his ministers. And having consulted them, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. It was well-guarded day and night. And for its protection were placed there physicians and medicines, and Brahmanas skilled in mantras all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering.

“And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa was coming (towards the king’s residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, viz., that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama (Death). And he thought, I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.’ But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull among Munis, Kasyapa, saying, ‘Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?’

“And Kasyapa, thus addressed, replied, ‘Takshaka, by his poison, will today burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time, the king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.’ And Takshaka answered, ‘I am that Takshaka, O Brahmana, who shall burn that lord of the earth. Stop, for thou art unable to cure one bit by me.’ And Kasyapa rejoined, ‘I am sure that, possessed (that I am) of the power of learning, going thither I shall cure that monarch bit by thee.’”

SECTION XLIII

(Astika Parva continued)

“Sauti said, ‘And Takshaka, after this, answered, ‘If, indeed, thou art able to cure any creature bitten by me, then, O Kasyapa, revive thou this tree bit by me. O best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in mantras of which thou hast spoken.’

“And Kasyapa said, If thou art so minded, bite thou then, O king of snakes, this tree. O snake, I shall revive it, though bit by thee.

“Sauti continued, ‘That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying, ‘O first of Brahmanas, try thy best and revive this lord of the forest.’

“Sauti continued, ‘The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kasyapa spoke these words. ‘O king of snakes, behold the power of my knowledge as applied to this lord of the forest! O snake, under thy very nose I shall revive it.’ And then that best of Brahmanas, the illustrious and learned Kasyapa, revived, by his vidya, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kasyapa, said unto him, ‘It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desirous of what wealth, goest thou thither? The reward thou hopest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana's curse and whose span of life itself hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of the eclipse).'

"Kasyapa said, 'I go there for wealth, give it unto me, O snake, so that taking thy gold. I may return.' Takshaka replied, 'O best of regenerate ones, even I will give thee more than what thou expectest from that king. Therefore do not go.'

"Sauti continued, 'That best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in yoga meditation over the king. And that foremost of Munis, viz., Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really run out, returned, receiving from Takshaka as much wealth as he desired.

"And upon the illustrious Kasyapa's retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapura. And on his way he heard that the king was living very cautiously, protected by means of poison-neutralising mantras and medicines.'

"Sauti continued, 'The snake thereupon reflected thus, 'The monarch must be deceived by me with power of illusion. But what must be the means?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, kusa grass, and water (as presents). And Takshaka, addressing them, said, 'Go ye all to the king, on the pretext of pressing business, without any sign of impatience, as if to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him).'

"Sauti continued, 'Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king, Kusa grass and water, and fruits. And that foremost of kings, of great prowess, accepted those offerings. And after their business was finished, he said upto them, 'Retire.' Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying, 'Eat ye, with me, all these fruits of excellent taste brought by the ascetics.’ Impelled by Fate and the words of the Rishi, the king, with his ministers, felt the desire of eating those fruits. The particular fruit, within which Takshaka had entered, was taken by the king himself for eating. And when he was eating it, there appeared, O Saunaka, an ugly insect out of it, of shape scarcely discernible, of eyes black, and of coppery colour. And that foremost of kings, taking that insect, addressed his councillors, saying, ‘The sun is setting; today I have no more tear from poison. Therefore, let this insect become Takshaka and bite me, so that my sinful act may be expiated and the words of the ascetic rendered true.’ And those councillors also, impelled by Fate, approved of that speech. And then the monarch smiled, losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled himself round the neck of the monarch. And quickly coiling round the king’s neck and uttering a tremendous roar, Takshaka, that lord of snakes, bit that protector of the earth.’”

SECTION XLIV

(Astika Parva continued)

“Sauti said, ‘Then the councillors beholding the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes, that wonderful serpent, coursing through the blue sky like a streak of the hue of the lotus, and looking very much like the vermilion-coloured line on a woman’s crown dividing the dark masses of her hair in the middle.

“And the mansion in which the king was living blazed up with Takshaka’s poison. And the king’s councillors, on beholding it, fled away in all directions. And the king himself fell down, as if struck by lightning.

“And when the king was laid low by Takshaka’s poison, his councillors with the royal priest — a holy Brahmana — performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru race, by the name of Janamejaya. And that best of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son Parikshita, that bull amongst the Kurus, ruled the kingdom like his heroic great-grand-father (Yudhishthira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarman, the king of Kasi, and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries, bestowed with ordained rites, his daughter Vapushtama on that mighty hero of Kuru race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did, on receiving the celestial damsel Urvasi. Herself fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure.'"

SECTION XLV

(Astika Parva continued)

“MEANWHILE THE GREAT ascetic Jaratkaru wandered over the whole earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immature, and bathing also in various sacred waters. And the Muni had air alone for his food and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors, heads down, in a hole, by a cord of virana roots having only one thread entire. And that even single thread was being gradually eaten away by a large rat dwelling in that hole. And the Pitris in that hole were without food, emaciated, pitiable, and eagerly desirous of salvation. And Jaratkaru, approaching the pitiable one, himself in humble guise, asked them, ‘Who are ye hanging by this cord of virana roots? The single weak root that is still left in this cord of virana roots already eaten away by the rat, dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you. Tell me quickly whether this calamity can be averted by a fourth, a third, or even by the sacrifice of a half of this my asceticism, O, relieve yourselves even with the whole of my asceticism. I consent to all this. Do ye as ye please.’

“The Pitris said, ‘Venerable Brahmacharin, thou desirest to relieve us. But, O foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism. O child, O first of speakers, we too have the fruits of our asceticism. But, O Brahmana, it is for the loss of children that we are falling down into this unholy hell. The grandsire himself hath said that a son is a great merit. As we are about to be cast in this hole, our ideas are no longer clear. Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted. O Brahmana, listen, who we are. We are Rishis of the Yayavara sect, of rigid vows. And, O Muni, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed; we have a thread yet. But we have only one thread now. It matters little, however, whether he is or is not. Unfortunate as we are, we have a thread in one, known as Jaratkaru. The unfortunate one has gone through the Vedas and their branches and is practising asceticism alone. He being one with soul under complete control, desires set high, observant of vows, deeply engaged in ascetic penances, and free from greed for the merits or asceticism, we have been reduced to this deplorable state. He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness lost, like men having none to take care of them. If thou meetest him, O, tell him, from thy kindness to ourselves, Thy Pitris, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors. O Brahmana, the cord of virana roots that thou seest we are hanging by, is the cord representing our multiplied race. And, O Brahmana, these threads of the cord of virana roots that thou seest as eaten away, are ourselves who have been eaten up by Time. This root thou seest hath been half-eaten and by which we are hanging in this hole is he that hath adopted asceticism alone. The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches. And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell. O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards us, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend? We wish to hear who thou art that stayest here.'"

SECTION XLVI

(Astika Parva continued)

"Sauti said. 'Jaratkaru, hearing all this, became excessively dejected. And from sorrow he spoke unto those Pitris in words obstructed by tears.' And Jaratkaru said, 'Ye are even my fathers and grand-fathers gone before. Therefore, tell me what I must do for your welfare. I am that sinful son of yours, Jaratkaru! Punish me for my sinful deeds, a wretch that I am.'

"The Pitris replied, saying, 'O son, by good luck hast thou arrived at this spot in course of thy rambles. O Brahmana, why hast thou not taken a wife?'

"Jaratkaru said. 'Ye Pitris, this desire hath always existed in my heart that I would, with vital seed drawn up, carry this body to the other world. My mind hath been possessed with the idea that I would not take a wife. But ye grandsires, having seen you hanging like birds, I have diverted my mind from the Brahmacharya mode of life. I will truly do what you like. I will certainly marry, if ever I meet with a maiden of my own name. I shall accept her who, bestowing herself of her own accord, will be as aims unto me, and whom I shall not have to maintain. I shall marry if I get such a one; otherwise, I shall not. This is the truth, ye grandsires! And the offspring that will be begot upon her shall be your salvation. And ye Pitris of mine, ye shall live for ever in blessedness and without fear.'

'Sauti continued, 'The Muni, having said so unto the Pitris, wandered over the earth again. And, O Saunaka, being old, he obtained no wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, ‘I will ask for a bride,’ distinctly repeating these words thrice. And he said, ‘Whatever creatures are here, mobile and immobile, so whoever there be that are invisible, O, hear my words! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying, ‘Marry thou for (the acquisition of) a son.’ ‘O ye, being directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms. Let that creature, amongst those I have addressed, who hath a daughter, bestow on me that am roaming far and near. Such a bride as is of same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me!’ Then those snakes that had been set upon Jaratkaru track, ascertaining his inclination, gave information to Vasuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that Rishi. And, O Brahmana, Vasuki, the king of the snakes, having gone there, offered that maiden as alms unto that high-souled Rishi. But the Rishi did not at once accept her. And the Rishi, thinking her not to be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden’s name, and also said unto him, ‘I shall not maintain her.’”

SECTION XLVII

(Astika Parva continued)

“Sauti said, ‘Then Vasuki spake unto the Rishi Jaratkaru these words, ‘O best of Brahmanas, this maiden is of the same name with thee. She is my sister and hath ascetic merit. I will maintain thy wife; accept her. O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of the great Munis, she hath been reared by me for thee.’ And the Rishi replied, ‘This is agreed between us that I shall not maintain her; and she shall not do aught that I do not like. If she do, I leave her!’

“Sauti continued, ‘When the snake had promised, saying, ‘I shall maintain my sister,’ Jaratkaru then went to the snake’s house. Then that first of mantra-knowing Brahmanas, observing rigid vows, that virtuous and veteran ascetic, took her hand presented to him according to shastric rites. And taking his bride with him, adored by the great Rishi, he entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bed-stead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent Rishi made an agreement with his wife, saying, ‘Nothing must ever be done or said by thee that is against my liking. And in case of thy doing any such thing, I will leave thee and no longer continue to stay in thy house. Bear in mind these words that have been spoken by me.’

“And then the sister of the king of the snakes in great anxiety and grieving exceedingly, spoke unto him, saying, ‘Be it so.’ And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of a dog, the timidity of a deer, and knowledge of signs possessed by the crow. And one day, after the menstrual period, the sister of Vasuki, having purified herself by a bath according to custom, approached her lord the great Muni; And thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the bright fortnight.

“And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the Western mountain and was about to set. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband’s virtue. And she thought, ‘What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I act as not to offend him? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue.’

‘And having resolved at last, the sweet-speeched Jaratkaru, the sister of Vasuki, spake softly unto that Rishi resplendent with ascetic penances, and lying prostrate like a flame of fire, ‘O thou of great good fortune, awake, the sun is setting. O thou of rigid vows, O illustrious one, do your evening prayer after purifying yourself with water and uttering the name of Vishnu. The time for the evening sacrifice hath come. Twilight, O lord, is even now gently covering the western side.’

“The illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger, ‘O amiable one of the Naga race, thou hast insulted me. I shall no longer abide with thee, but shall go where I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me.’ Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying, ‘O Brahmana, I have not waked thee from desire of insult; but I have done it so that thy virtue may not sustain any loss.'

"The Rishi Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying, O thou fair one, never have I spoken a falsehood. Therefore, go I shall. This was also settled between ourselves. O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother, when I am gone, that I have left thee. And upon my going away, it behoveth thee not to grieve for me.'

"Thus addressed Jaratkaru, the fair sister of Vasuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto Rishi Jaratkaru. Her words were obstructed with tears and her face was pale with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said, 'It behoveth thee not to leave me without a fault. Thou treadest over the path of virtue. I too have been in the same path, with heart fixed on the good of my relatives. O best of Brahmanas, the object for which I was bestowed on thee hath not been accomplished yet. Unfortunate that I am, what shall Vasuki say unto me? O excellent one, the offspring desired of by my relatives afflicted by a mother's curse, do not yet appear! The welfare of my relatives dependeth on the acquisition of offspring from thee. And in order that my connection with thee may not be fruitless, O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee. O excellent one, high-souled thou art; so why shall thou leave me who am faultless? This is what is not just clear to me.'

"Thus addressed, the Muni of great ascetic merit spake unto his wife Jaratkaru these words that were proper and suitable to the occasion. And he said, 'O fortunate one, the being thou hast conceived, even like unto Agni himself is a Rishi of soul highly virtuous, and a master of the Vedas and their branches.'

"Having said so, the great Rishi, Jaratkaru of virtuous soul, went away, his heart firmly fixed on practising again the severest penances.'"

SECTION XLVIII

(Astika Parva continued)

“Sauti said, ‘O thou of ascetic wealth, soon after her lord had left her, Jaratkaru went to her brother. And she told him everything that had happened. And the prince of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.’

“And he said, ‘Thou knowest, ‘O amiable one, the purpose of thy bestowal, the reason thereof. If, from that union, for the welfare of the snakes, a son be born, then he, possessed of energy, will save us all from the snake-sacrifice. The Grandsire had said so, of old, in the midst of the gods. O fortunate one, hast thou conceived from thy union with that best of Rishis? My heart’s desire is that my bestowal of thee on that wise one may not be fruitless. Truly, it is not proper for me to ask thee about this. But from the gravity of the interests I ask thee this. Knowing also the obstinacy of thy lord, ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract that terribly afflicting dart that lies implanted for a long time past in my heart.’

“Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, at length replied, saying, ‘Asked by me about offspring, the high-souled and mighty ascetic said, ‘There is,’ — and then he went away. I do not remember him to have ever before speak even in jest aught that is false. Why should he, O king, speak a falsehood on such a serious occasion? He said, ‘Thou shouldst not grieve, O daughter of the snake race, about the intended result of our union. A son shall be born to thee, resplendent as the blazing sun.’ O brother, having said this to me, my husband of ascetic wealth went away — Therefore, let the deep sorrow cherished in thy heart disappear.'

"Sauti continued, 'Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said, 'Be it so!' And the chief of the snakes then adored his sister with his best regards, gift of wealth, and fitting eulogies. Then, O best of Brahmanas, the embryo endued with great splendour, began to develop, like the moon in the heavens in the bright fortnight.

And in due time, the sister of the snakes, O Brahmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the Vedas and their branches with the ascetic Chyavana, the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known to the world was Astika. And he was known by the name of Astika (whoever is) because his father had gone to the woods, saying. 'There is', when he was in the womb. Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the snakes. And he was like the illustrious lord of the celestials, Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes.'"

SECTION XLIX

(Astika Parva continued)

“Saunaka said, ‘Tell me again, in detail, — all that king Janamejaya had asked his ministers about his father’s ascension to heaven.’

‘Sauti said, ‘O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshit.’

“Janamejaya asked, ‘Know ye all that befell my father. How did that famous king, in time, meet with his death? Hearing from you the incidents of my father’s life in detail, I shall ordain something, if it be for the benefit of the world. Otherwise, I shall do nothing.’

‘The minister replied, ‘Hear, O monarch, what thou hast asked, viz., an account of thy illustrious father’s life, and how also that king of kings left this world. Thy father was virtuous and high-souled, and always protected his people. O, hear, how that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the discharge of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. There was none who hated him and he himself hated none. Like unto Prajapati (Brahma) he was equally disposed towards all creatures. O monarch, Brahmanas and Kshatriyas and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially protected by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like a second Soma. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of immense prowess, he was the disciple of Saradwat in the science of arms. And, O Janamejaya, thy father was dear unto Govinda. Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called Parikshit (born in an extinct line). Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. With passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of his six passions of powerful mind, surpassing all, and fully acquainted with the science of morality and political science, the father had ruled over these subjects for sixty years. And he then died, mourned by all his subjects. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus for the last thousand years. Thou wast installed while a child, and art thus protecting every creature.'

"Janamejaya said, 'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements. How did my father, blessed with many virtues, meet with his death? Describe everything to me as it happened. I am desirous of hearing it from you!'

"Sauti continued, 'Thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it had occurred.'

'And the councillors said, 'O king, that father of thine, that protector of the whole earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pandu of mighty arms, that foremost of all bearers of the bow in battle. He made over to us all the affairs of state from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods a high-souled Rishi. The Rishi was then observing the vow of silence. The king asked him about the deer, but, though asked, he made no reply. At last the king, already tired with exertion and hunger, suddenly became angry with that Rishi sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a Muni observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that Muni of pure soul. But the Muni spake not a word good or bad and was without anger. He continued in the same posture, bearing the dead snake.'"

SECTION L

(Astika Parva continued)

‘Sauti continued, ‘The ministers said, ‘That king of kings then, spent with hunger and exertion, and having placed the snake upon the shoulders of that Muni, came back to his capital. The Muni had a son, born of a cow, of the name of Sringin. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, Sringin was returning home, when he heard from a friend of his about the insult of his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulders a dead snake placed thereon. O king, the Rishi insulted by thy father was severe in ascetic penances, the foremost of Munis, the controller of passions, pure, and ever engaged in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under complete control. His practices and his speech were both very nice. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and used to observe the vow of silence. And he was the refuge whom all creatures might seek in distress.

“Such was the Rishi insulted by thy father. The son, however, of that Rishi, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, burning as it were with spiritual energy and rage, these words in allusion to thy father, ‘Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn, with his poison the wretch that hath placed the dead snake upon my un-offending father.’

And having said this, he went to where his father was. And seeing his father he told him of his curse. The tiger among Rishis thereupon sent to thy father a disciple of his, named Gaurmukha, of amiable manners and possessed of every virtue. And having rested a while (after arrival at court) he told the king everything, saying in the words of his master, ‘Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison! Therefore, O king, be careful.’ O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

“And when the seventh day had arrived, a Brahmana Rishi, named Kasyapa, desired to come to the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying, ‘Where dost thou go so quickly, and what is the business on which thou goest?’ Kasyapa replied, saying, ‘O Brahmana, I am going whither king Parikshit, that best of the Kurus, is. He shall today be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death.’ Takshaka answered, saying, ‘Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brahmana, behold the wonderful power of my poison. Thou art incapable of reviving that monarch when bit by me.’ So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kasyapa, O king, revived it. Takshaka thereupon tempted him, saying, ‘Tell me thy desire.’ And Kasyapa, too, thus addressed, spake again unto Takshaka, saying, ‘I go there from desire of wealth.’ And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words, ‘O sinless one, take from me more wealth than what thou expectest from that monarch, and go back!’ And Kasyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended his way back.

“And Kasyapa going back, Takshaka, approaching in disguise, blasted, with the fire of his poison, thy virtuous father, the first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account is. And hearing all about the discomfiture of thy royal father, and of the insult to the Rishi Utanka, decide thou that which should follow!

‘Sauti continued, ‘King Janamejaya, that chastiser of enemies, then spake upto all his ministers. And he said, ‘When did ye learn all that happened upon that, banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kasyapa? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his mantras. That worst of snakes, of sinful soul, thought within his mind that if Kasyapa resuscitated the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, what ye saw or heard, what happened in the deep solitude of the forest, — viz., the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race.’

“The ministers said, ‘Hear, O monarch of him who told us before of the meeting between that foremost Brahmana and that prince of snakes in the woods. A certain person, O monarch, had climbed up that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man, a Brahmana’s menial, having come to us, represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O king, all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow.’

“Sauti continued, ‘King Janamejaya, having listened to the words of his ministers, was sorely afflicted with grief, and began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe a long and hot breath, shed tears, and shrieked aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all ministers, said these words.

‘I have heard your account of my father’s ascension to heaven. Know ye now what my fixed resolve is. I think no time must be lost in avenging this injury upon the wretch Takshaka that killed my father. He burnt my father making Sringin only a secondary cause. From malignity alone he made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers? From ignorance of the effects of my wrath, he prevented Kasyapa — that excellent of Brahmanas — whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge myself on my father’s enemy to please myself, the Rishi Utanka and you all.’”

SECTION LI

(Astika Parva continued)

‘Sauti said, ‘King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination to perform a snake-sacrifice. And that lord of the Earth — that tiger of the Bharata race — the son of Parikshit, then called his priest and Ritwiks. And accomplished in speech, he spake unto them these words relating to the accomplishment of his great task. ‘I must avenge myself on the wretch Takshaka who killed my father. Tell me what I must do. Do you know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he burnt, of yore, by the fire of his poison, my father.’

‘The chief priest answered, ‘There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the Puranas. O king, thou alone canst accomplish it, and no one else. Men versed in the Puranas have told us, there is such a sacrifice.’

“Sauti continued, ‘Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of Agni, the eater of the sacrificial butter. The king then said unto those Brahmanas versed in mantras, ‘I shall make preparations for that sacrifice. Tell me the things that are necessary.’ And the king’s Ritwiks, O excellent Brahmana, versed in the Vedas and acquainted with the rites of that sacrifice measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with valuable articles and with Brahmanas. And it was full of precious things and paddy. And the Ritwika sat upon it at ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king at the snake-sacrifice for the attainment of its object. And before the commencement of the snake-Sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a Suta by caste, well-acquainted with the Puranas, said, ‘The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.’ Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge.”

SECTION LII

(Astika Parva continued)

“Sauti said, ‘The snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering the appropriate mantras. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young — all fell alike into the fire, uttering various cries. Those measuring a krosa, and those measuring a yojana, and those of the measure of a gokarna, fell continuously with great violence into that first of all fires. And hundreds and thousands and tens of thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, other like trunks of elephants, and others of huge bodies and strength like maddened elephants Of various colours and virulent poison, terrible and looking like maces furnished with iron-spikes, of great strength, ever inclined to bite, the snakes, afflicted with their mother’s curse, fell into the fire.’”

SECTION LIII

(Astika Parva continued)

“Saunaka asked, ‘What great Rishis became the Ritwiks at the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the Sadasyas in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee to describe all these in detail, so that, O son of Suta, we may know who were acquainted with the rituals of the snake-sacrifice.’

“Sauti replied, ‘I will recite the names of those wise ones who became the monarch’s Ritwiks and Sadasyas. The Brahmana Chandabhargava became the Hotri in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the Vedas. The learned old Brahmana, Kautsa, became the Udgatri, the chanter of the Vedic hymns. Jaimini became the Brahmana, and Sarngarva and Pingala the Adhvaryus, Vyasa with his son and disciples, and Uddalaka, Pramataka, Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, the Brahmana Kalaghata, Vatsya, old Srutasravas ever engaged in japa and the study of the Vedas. Kohala Devasarman, Maudgalya, Samasaurava, and many other Brahmanas who had got through the Vedas became the Sadasyas at that sacrifice of the son of Parikshit.

“When the Ritwiks in that snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear into every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and those in the air about to fall into it.

‘Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was engaged in the sacrifice, went to the palace of Purandara (Indra). And that best of snakes, having represented all that had taken place, sought in terror the protection of Indra after having acknowledged his fault. And Indra, gratified, told him, ‘O prince of snakes, O Takshaka, here thou hast no fear from that snake-sacrifice. The Grandsire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fear of thy heart be allayed.’

Sauti continued, ‘Thus encouraged by him, that best of snakes began to dwell in Indra’s abode in joy and happiness. But Vasuki, seeing that the snakes were incessantly falling into the fire and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was afflicted with great grief, and his heart was about to break. And summoning his sister, he spake unto her, saying, ‘O amiable one, my limbs are burning and I no longer see the points of the heavens. I am about to fall down from loss of consciousness. My mind is turning, my sight is falling and my heart is breaking. Benumbed, I may fall today into that blazing fire! This sacrifice of the son of Parikshit is for the extermination of our race. It is evident I also shall have to go to the abode of the king of the dead. The time is come, O my sister, on account of which thou wert bestowed by me on Jaratkaru to protect us with our relatives. O best of the women of the snake race, Astika will put an end to the sacrifice that is going on. The Grandsire told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the Vedas and regarded even by the old, for the protection of myself and also of those dependent on me.”’

SECTION LIV

(Astika Parva continued)

“SAUTI SAID, ‘THEN the snake-dame Jaratkaru, calling her own son, told him the following words according to the directions of Vasuki, the king of the snakes. ‘O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother. Therefore, do thou that which should be done.’

“Astika asked, ‘Why wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that on hearing it, I may do what is proper.’

“Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and even desirous of the welfare of her relatives, said unto him, ‘O son, it is said that the mother of all the snakes is Kadru. Know thou why she cursed in anger her sons.’ Addressing the snakes she said, ‘As ye have refused to falsely represent Uchchaihsravas, the prince of horses, for bringing about Vinata’s bondage according to the wager, therefore, shall he whose charioteer is Vayu burn you all in Janamejaya’s sacrifice. And perishing in that sacrifice, ye shall go to the region of the unredeemed spirits.’ The Grandsire of all the worlds spake unto her while uttering this curse, ‘Be it so,’ and thus approved of her speech. Vasuki, having heard that curse and then the words of the Grandsire, sought the protection of the gods, O child, on the occasion when the amrita was being churned for. And the gods, their object fulfilled, for they had obtained the excellent amrita, with Vasuki ahead, approached the Grandsire. And all the gods, with king Vasuki, sought to incline Him who was born of the lotus to be propitious, so that the curse might be made abortive.’

“And the gods said, ‘O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother’s curse prove abortive?’

“Brahman thereupon replied, saying, ‘Jaratkaru will take unto himself a wife of the name of Jaratkaru; the Brahmana born of her will relieve the snakes.’

“Vasuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father some time before the commencement of the sacrifice. And from that marriage thou art born of me. That time has come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, viz., our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son?’

“Sauti continued, ‘Thus addressed, Astika said unto his mother, ‘Yes, I will.’ And he then addressed the afflicted Vasuki, and as if infusing life into him, said, ‘O Vasuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse. Be easy, O snake! There is no fear any longer. I shall strive earnestly so that good may come! Nobody hath ever said that my speech, even in jest, hath proved false. Hence on serious occasions like this, I need not say anything more, O uncle, going thither today I shall gratify, with words mixed with blessings, the monarch Janamejaya installed at the sacrifice, so that, O excellent one, the sacrifice may stop. O highminded one, O king of the snakes, believe all that I say. Believe me, my resolve can never be unfulfilled.’

“And Vasuki then said, ‘O Astika, my head swims and my heart breaks. I cannot discern the points of the earth, as I am afflicted with a mother’s curse.’

“And Astika said, ‘Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispel this fear of thine from the blazing fire. This terrible punishment, capable of burning like the fire at the end of the Yuga, I shall extinguish. Nurse not thy fear any longer.’

“Sauti continued, ‘Then that best of Brahmanas, Astika, quelling the terrible fear of the Vasuki’s heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya’s sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound with numerous Sadasyas on it whose splendour was like unto that of the Sun or Agni. But that best of Brahmanas was refused admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brahmanas, that foremost of all virtuous men, having entered the excellent sacrificial compound, began to adore the king of infinite achievements, Ritwiks, the Sadasyas, and also the sacred fire.'"

SECTION LV

(Astika Parva continued)

“ASTIKA SAID, ‘SOMA and Varuna and Prajapati performed sacrifices of old in Prayaga. But thy sacrifice, O foremost one of Bharata’s race, O son of Parikshit, is not inferior to any of those. Let those dear unto us be blessed! Sakra performed a hundred sacrifices. But this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit, is fully equal to ten thousand sacrifices of Sakra. Let those dear unto us be blessed! Like the sacrifice of Yama, of Harimedha, or of king Rantideva, is the sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Maya, of king Sasavindu, or of king Vaisravana, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Satyavati, in which he himself was the chief priest, is this sacrifice of Nriga, of Ajamida, of the son of Dasaratha, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of king Yudhishthira, the son of a god and belonging to Ajamida race, heard of (even) in the heavens, is this sacrifice of thine. O foremost one of Bharata’s race, O son of Parikshit, let those dear unto us be blessed! Like the sacrifice of Krishna (Dwaipayana), the son of Satyavati, in which he himself was the chief priest, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit Let those dear unto us be blessed! These (Ritwiks and Sadasyas) that are here engaged in making thy sacrifice, like unto that of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit). It is my conviction that there is no Ritwik in all the worlds who is equal to thy Ritwik, Dwaipayana. His disciples, becoming Ritwiks, competent for their duties, travel over the earth. The high-souled bearer of libation (viz., Agni), called also Vibhavasu and Chitrabhanu, having gold for his vital seed and having his path, marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods. In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well-pleased with thy abstinence. Indeed, thou art either Varuna, or Yama, the god of Justice. Like Sakra himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou and no monarch who is thy equal in sacrifice. Thou art like Khatwanga, Nabhaga, and Dilipa. In prowess thou art like Yayati and Mandhatri. In splendour equal to the sun, and of excellent vows, thou art O monarch, like Bhishma! Like Valmiki thou art of energy concealed. Like Vasishtha thou hast controlled thy wrath. Like Indra is thy lordship. Thy splendour also shines like that of Narayana. Like Yama art thou conversant with the dispensation of justice. Thou art like Krishna adorned with every virtue. Thou art the home of the good fortune that belongs to the Vasus. Thou art also the refuge of the sacrifices. In strength thou art equal to Damvodbhava. Like Rama (the son of Jamadagni) thou art conversant with the scriptures and arms. In energy thou art equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha.’

“Sauti said, ‘Astika, having thus adored them, gratified them all, viz., the king, the Sadasyas, the Ritwiks and the sacrificial fire. And king Janamejaya beholding the signs and indications manifested all around, addressed them as follows.’”

SECTION LVI

(Astika Parva continued)

Janamejaya said, ‘Though this one is but a boy, he speaks yet like a wise old man. He is not a boy but one wise and old. I think, I desire to bestow on him a boon. Therefore, ye Brahmanas, give me the necessary permission.’

“The Sadasyas said, ‘A Brahmana, though a boy, deserves the respect of kings. The learned ones do more so. This boy deserves every desire of his being fulfilled by thee, but not before Takshaka comes with speed.’

“Sauti continued, ‘The king, being inclined to grant the Brahmana a boon, said ‘Ask thou a boon.’ The Hotri, however, being rather displeased, said, ‘Takshaka hath not come as yet into this sacrifice.’

“Janamejaya replied, ‘Exert ye to the best of your might, so that this sacrifice of mine may attain completion, and Takshaka also may soon come here. He is my enemy.’

“The Ritwiks replied, ‘As the scriptures declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear.’

“Sauti continued, ‘The illustrious Suta named Lohitaksha also, conversant with the Puranas, had said so before.

“Asked by the king on the present occasion he again told the monarch, ‘Sire, it is even so as the Brahmanas have said — Knowing the Puranas, I say, O monarch, that Indra hath granted him this boon, saying, ‘Dwell with me in concealment, and Agni shall not burn thee.’

‘Sauti continued, ‘Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with mantras, began to pour clarified butter into the fire Indra himself appeared on the scene. And the illustrious one came in his car, adorned by all the gods standing around, followed by masses of clouds, celestial singers, and the several bevies of celestial dancing girls. And Takshaka anxious with fear, hid himself in the upper garment of Indra and was not visible. Then the king in his anger again said unto his mantra-knowing Brahmanas these words, bent upon the destruction of Takshaka, 'If the snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself.'

'Sauti continued, 'Urged thus by the king Janamejaya about Takshaka, the Hotri poured libations, naming that snake then staying there. And even as the libations were poured, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. Then Purandara, seeing that sacrifice, became much alarmed, and quickly casting Takshaka off, went back to his own abode. After Indra had gone away, Takshaka, the prince of snakes, insensible with fear, was by virtue of the mantras, brought near enough the flames of the sacrificial fire.'

"The Ritwiks then said, 'O king of kings, the sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas.'

"Janamejaya then said, 'Thou immeasurable one of such handsome and child-like features, I desire to grant thee a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable.'

'The Ritwiks said, 'O monarch, behold, Takshaka is soon coming under thy control! His terrible cries, and loud roar is being heard. Assuredly, the snake hath been forsaken by the wielder of thunder. His body being disabled by your mantras, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly.'

'Sauti continued, 'While Takshaka, the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spoke as follows, 'O

Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire.’

‘O Brahmana, the son of Parikshit, being thus addressed by Astika, became exceedingly sorry and replied unto Astika thus, ‘O illustrious one, gold, silver, kine, whatever other possessions thou desirest I shall give unto thee. But let not my sacrifice come to an end.’

“Astika thereupon replied, ‘Gold, silver or kine, I do not ask of thee, O monarch! But let thy sacrifice be ended so that my maternal relations be relieved.’

“Sauti continued, ‘The son of Parikshit, being thus addressed by Astika, repeatedly said this unto that foremost of speakers, ‘Best of the Brahmanas, ask some other boon. O, blessed be thou!’ But, O thou of Bhrigu’s race, he did not beg any other boon. Then all the Sadasyas conversant with the Vedas told the king in one voice, ‘Let the Brahmana receive his boon!’”

SECTION LVII

(Astika Parva continued)

“Saunaka said, ‘O son of a Suta, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice!’

“Sauti replied, ‘Many thousands and tens of thousands and billions of snakes fell into the fire. O most excellent Brahmana, so great is the number that I am unable to count them all. So far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki’s race alone, of colour blue, red and white of terrible form and huge body and deadly poison. Helpless and miserable and afflicted with their mother’s curse, they fell into the sacrificial fire like libations of butter.

“Kotisa, Manasa, Purna, Cala, Pala Halmaka, Pichchala, Kaunapa, Cakra, Kalavega, Prakalana, Hiranyavahu, Carana, Kakshaka, Kaladantaka — these snakes born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names. Puchchandaka, Mandalaka, Pindasektri, Ravenaka; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara and Sisuroman, Suroman and Mahahanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisa, Vihanga, Sarabha, Meda, Pramoda, Sauhatapana — these born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the names of the snakes I mention born in the race of Kauravya: Eraka, Kundala Veni, Veniskandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Pratara and Astaka. There born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra: Sankukarna, Pitharaka, Kuthara, Sukhana, and Shechaka; Purnangada, Purnamukha, Prahasa, Sakuni, Dari, Amahatha, Kumathaka, Sushena, Vyaya, Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka; Raktanga, Sarvasaranga, Samriddha, Patha and Vasaka; Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni.

"O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements — I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were burnt having fallen into the fire, I am unable to mention. They are so many! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the yuga and terrible in form, — they were burnt by thousands!

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a yama, of a yojana, and of two yojanas, capable of assuming at will any form and of mastering at will any degree of strength, of poison like unto blazing fire, afflicted by the curse of a mother, were burnt in that great 'sacrifice.'"

SECTION LVIII

(Astika Parva, continued)

"Sauti said, 'Listen now to another very wonderful incident in connection with Astika. When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka), thrown off Indra's hands, remained in mid air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial Agni in his name.'

"Saunaka said, 'Was it, O Suta, that the mantras of those wise Brahmanas were not potent; since Takshaka did not fall into the fire?'

"Sauti replied, 'Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra's hands, Astika had thrice said, 'Stay,' 'Stay,' 'Stay.' And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the earth.

"The king then, on being repeatedly urged by his Sadasyas, said, 'Let it be done as Astika hath said. Let the sacrifice be ended, let the snakes be safe, let this Astika also be gratified, O Suta, thy words also be true.' When the boon was granted to Astika, plaudits expressive of joy rang through the air. Thus the sacrifice of the son of Parikshit — that king of the Pandava race — came to an end. The king Janamejaya of the Bharata race was himself pleased, and on the Ritwiks with the Sadasyas, and on all who had come there, the king, bestowed money by hundreds and thousands. And unto Suta Lohitaksha — conversant with the rules of building and foundations — who had at the commencement said that a Brahmana would be the cause of the interruption of the snake-sacrifice, the king gave much wealth. The king, of uncommon kindness, also gave him various things, with food and wearing apparel, according to his desire, and became very much pleased. Then he concluded his sacrifice according to the prescribed rites, and after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified, for he had attained his object. And the king said unto him, ‘Thou must come again to become a Sadasya in my great Horse-sacrifice.’ And Astika said, ‘yes’ and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened.’

“Sauti continued, ‘Hearing all he had said, the snakes that had come thither became very much delighted, and their fears were allayed. They were much pleased with Astika and asked him to solicit a boon, saying, ‘O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee. What shall we accomplish for thee, O child!’

“Astika said, ‘Let those Brahmanas, and other men, who shall, in the morning or in the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you.’ And the snakes in joy thereupon said, ‘O nephew, in the nature of thy boon, let it be exactly as thou sayest. That which thou askest we all shall cheerfully do, O nephew! And those also that call to mind Astika, Artiman and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say, ‘I call to mind the famous Astika born of Jaratkaru, that Astika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake sacrifice of Janamejaya. That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundredfold like the fruit of Sinsa tree.’

“Sauti continued, ‘That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.

“And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

‘Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes’

‘Sauti continued, ‘O Brahmanas, O foremost one of Bhrigu’s race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika. And, O Brahmana, O oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied.’”

SECTION LIX

(Adivansavatarana Parva)

“Saunaka said, ‘O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu. O son of Suta, I have been much gratified with thee. I ask thee again, to recite to me, O son of a Suta, the history composed by Vyasa. The varied and wonderful narrations that were recited amongst those illustrious Sadasyas assembled at the sacrifice, in the intervals of their duties of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a Suta! Recite therefore, all those to me fully.’

‘Sauti said, ‘The Brahmanas, in the intervals of the duties, spoke of many things founded upon the Vedas. But Vyasa recited the wonderful and great history called the Bharata.’

“Saunaka said, ‘That sacred history called the Mahabharata, spreading the fame of the Pandavas, which Krishna-Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice. I desire to hear duly. That history hath been born of the ocean-like mind of the great Rishi of soul purified by yoga. Thou foremost of good men, recite it unto me, for, O son of a Suta, my thirst hath not been appeased by all thou hast said.’

‘Sauti said, ‘I shall recite to thee from the beginning of that great and excellent history called the Mahabharata composed by Vyasa. O Brahmana, listen to it in full, as I recite it. I myself feel a great pleasure in reciting it.’”

SECTION LX

(Adivansavatarana Parva continued)

‘SAUTI SAID, ‘HEARING that Janamejaya was installed in the snake-sacrifice, the learned Rishi Krishna-Dwaipayana went thither on the occasion. And he, the grandfather of the Pandavas, was born in an island of the Yamuna, of the virgin Kali by Sakti’s son, Parasara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the Vedas with their branches, and all the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the Vedas, by vows, by fasts, by progeny, and by sacrifice. And the first of Veda-knowing ones, he divided the Vedas into four parts. And the Brahmana Rishi had knowledge of the supreme Brahma, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begot Pandu and Dhritarashtra and Vidura in order to continue the line of Santanu.

“And the high-souled Rishi, with his disciples all conversant with the Vedas and their branches, entered the sacrificial pavilion of the royal sage, Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial region like the god Indra, surrounded by numerous Sadasyas, by kings of various countries whose coronal locks had undergone the sacred bath, and by competent Ritwiks like unto Brahman himself. And that foremost one of Bharata’s race, the royal sage Janamejaya, beholding the Rishi come, advanced quickly with his followers and relatives in great joy. And the king with the approval of his Sadasyas, gave the Rishi a golden seat as Indra did to Vrihaspati. And when the Rishi, capable of granting boons and adored by the celestial Rishis themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him — his grandfather Krishna — who fully deserved them, water to wash his feet and mouth, and the Arghya, and kine. And accepting those offerings from the Pandava Janamejaya and ordering the kine also not to be slain, Vyasa became much gratified. And the king, after those adorations bowed to his great-grandfather, and sitting in joy asked him about his welfare. And the illustrious Rishi also, casting his eyes upon him and asking him about his welfare, worshipped the Sadasyas, having been before worshipped by them all. And after all this, Janamejaya with all his Sadasyas, questioned that first of Brahmanas, with joined palms as follows:

‘O Brahmana, thou hast seen with thy own eyes the acts of the Kurus and the Pandavas. I am desirous of hearing thee recite their history. What was the cause of the disunion amongst them that was fruitful of such extraordinary deeds? Why also did that great battle, which caused the death of countless creatures occur between all my grandfathers — their clear sense over-clouded by fate? O excellent Brahmana, tell me all this in full as everything had happened.’

“Hearing those words of Janamejaya, Krishna-Dwaipayana directed his disciple Vaisampayana seated by his side, saying, ‘The discord that happened between the Kurus and the Pandavas of old, narrate all to the king even as thou hast heard from me.’

“Then that blessed Brahmana, at the command of his preceptor recited the whole of that history unto the king, the Sadasyas, and all the chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas.’”

SECTION LXI

(Adivansavatarana Parva continued)

“Vaisampayana said, ‘Bowing down in the first place to my preceptor with the eight parts of my body touching the ground, with devotion and reverence, and with all my heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full what I have heard from the high-souled and great Rishi Vyasa, the first of intelligent men in the three worlds. And having got it within thy reach, O monarch, thou also art a fit person to hear the composition called Bharata. Encouraged by the command of my preceptor my heart feeleth no fear.

“Hear, O monarch, why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule. I shall relate all to thee who askest it thou best of the Bharata race!

“On the death of their father those heroes (the Pandavas) came to their own home. And within a short time they became well-versed in archery. And the Kurus beholding the Pandavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crookedminded Duryodhana, and Karna, with (the former’s uncle) the son of Suvala began to persecute them and devise means for their exile. Then the wicked Duryodhana, guided by the counsels of Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarashtra gave poison to Bhima, but Bhima of the stomach of the wolf digested the poison with the food. Then the wretch again tied the sleeping Bhima on the margin of the Ganges and, casting him into the water, went away. But when Bhimasena of strong arms, the son of Kunti woke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water black snakes of virulent poison bit him in every part of his body. But that slayer of foes did not still perish. And in all those persecutions of the Pandavas by their cousins, the Kurus, the high-minded Vidura attentively engaged himself neutralising those evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the world of men, so did Vidura always keep the Pandavas from evil.

"When Duryodhana, with various means, both secret and open, found himself incapable of destroying the Pandavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), then called together his counsellors consisting of Vrisha (Karna), Duhsasana and others, and with the knowledge of Dhritarashtra caused a house of lac to be constructed. And king Dhritarashtra, from affection for his children, and prompted by the desire of sovereignty, sent the Pandavas tactfully into Varanavata. And the Pandavas then went away with their mother from Hastinapura. And when they were leaving the city, Vidura gave them some idea of impending danger and how they could come out of it.

'The sons of Kunti reached the town of Varanavata and lived there with their mother. And, agreeably to the command of Dhritarashtra, those illustrious slayers of all enemies lived in the palace of lac, while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rakshasa. But, alarmed at the risk they ran of exposure by such an act the Pandavas fled in the darkness, out of fear from the sons of Dhritarashtra. It was here that Bhima gained Hidimva (the sister of the Rakshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the

Pandavas, of rigid vows, and conversant with the Vedas wended to a town of the name of Ekachakra and dwelt there in the guise of Brahmacharins. And those bulls among men dwelt in that town in the house of a Brahmana for some time, with temperance and abstinence. And it was here that Bhima of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima, the son of Pandu, that tiger among men, slew him speedily with the strength of his arms and made the citizens safe and free from fear. Then they heard of Krishna (the princess of Panchala) having become disposed to select a husband from among the assembled princes. And, hearing of it, they went to Panchala, and there they obtained the maiden. And having obtained Draupadi (as their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastinapura. And they were then told by king Dhritarashtra and the son of Santanu (Bhishma) as follows: 'In order, O dear ones, dissensions may not take place between you and your cousins, we have settled that Khandavaprastha should be your abode. Therefore, go ye, casting off all jealousy, to Khandavaprastha which contains many towns served by many broad roads, for dwelling there.' And accordingly the Pandavas went, with all their friends and followers, to Khandavaprastha taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many a prince under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unruffled by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose to power. And Bhima of great reputation subjugated the East, the heroic Arjuna, the North, Nakula, the West; Sahadeva that slayer of all hostile heroes, the South. And this having been done, their domination was spread over the whole world. And with the five Pandavas, each like unto the Sun, the Earth looked as if she had six Suns.

"Then, for some reason, Yudhishthira the just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with every virtue, lived in the woods for eleven years and months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwaravati. And Vibhatsu (Arjuna) there obtained for a wife the lotus-eyed and sweet-speeched younger sister of Vasudeva, Subhadra by name. And she became united, in gladness, with Arjuna, the son of Pandu, like Sachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vasudeva, gratified Agni; the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that woods to cure Agni of his indigestion). And to Arjuna, assisted as he was by Kesava, the task did not at all appear heavy even as nothing is heavy to Vishnu with immense design and resources in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow Gandiva and a quiver that was inexhaustible, and a war-chariot bearing the figure of Garuda on its standard. And it was on this occasion that Arjuna relieved the great Asura (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pandavas) a celestial palace decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it. And deceiving Yudhishthira by means of the dice played through the hands of the son of Suvala, Duryodhana sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

"And the fourteenth year, O monarch, when the Pandavas returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatriyas and slaying king Duryodhana, obtained back their devastated kingdom.

"This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas.'"

SECTION LXII

(Adivansavatarana Parva continued)

“Janamejaya said, ‘O excellent Brahmana, thou hast, indeed, told me, in brief, the history, called Mahabharata, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in a nutshell the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the persecution of the wicked Kurus? Why also, O best of Brahmanas, did Bhima of mighty arms and of the strength of ten thousand elephants, control his anger, though wronged? Why also did the chaste Krishna, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarashtra with her wrathful eyes? Why also did the two other sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishthira who was greatly addicted to the evil habit of gambling? Why also did Yudhishthira, that foremost of all virtuous men, the son of Dharma himself, fully acquainted with all duties, suffer that excess of affliction? Why also did the Pandava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men (suffer such persecution)? O thou of ascetic wealth, speak to me of all these as they took place, and everything that those mighty charioteers achieved.’

“Vaisampayana said, ‘O monarch, appoint thou a time for hearing it. This history told by Krishna-Dwaipayana is very extensive. This is but the beginning. I shall recite it. I shall repeat the whole of the composition in full, of the illustrious and great Rishi Vyasa of immeasurable mental power, and worshipped in all the worlds. This Bharata consists of a hundred thousand sacred slokas composed by the son of Satyavati, of immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of Brahman and become equal to the very gods. This Bharata is equal unto the Vedas, is holy and excellent; is the worthiest of all to be listened to, and is a Purana worshipped by the Rishis. It contains much useful instruction on Artha and Kama (profit and pleasure). This sacred history maketh the heart desire for salvation. Learned persons by reciting this Veda of Krishna-Dwaipayana to those that are liberal, truthful and believing, earn much wealth. Sins, such as killing the embryo in the womb, are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rahu (after the eclipse is over). This history is called Jaya. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history in itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of Dharma, Artha, and also of Moksha; it hath been so said by Vyasa himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it, read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave them that hear this history. They who hear, without the spirit of fault finding, the story of the birth of the Bharata princes, can have no fear of maladies, let alone the fear of the other world.

“For extending the fame of the high-souled Pandavas and of other Kshatriyas versed in all branches of knowledge, high spirited, and already known in the world for their achievements, Krishna-Dwaipayana, guided also by the desire of doing good to the world, hath composed this work. It is excellent, productive of fame, grants length of life, is sacred and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brahmanas, acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified and acquireth a large family himself, and becometh respected in the world. That Brahmana who regularly studies this sacred Bharata for the four months of the rainy season, is cleansed from all his sins. He that has read the Bharata may be regarded as one acquainted with the Vedas.

"This work presents an account of the gods and royal sages and sacred regenerate Rishis, the sinless Kesava; the god of gods, Mahadeva and the goddess Parvati; the birth of Kartikeya who sprang from union of Parvati with Mahadeva and was reared by many mothers; the greatness of Brahmanas and of kine. This Bharata is a collection of all the Srutis, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh cleansed of all sins, and, not caring for heaven as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a Sraddha, maketh that Sraddha inexhaustible, the Pitris becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the Mahabharata. The history of the exalted birth of the Bharata princes is called the Mahabharata. He who knoweth this etymology of the name is cleansed of all his sins. And as this history of the Bharata race is so wonderful, that, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipayana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this Mahabharata. Therefore, this should be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds, good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth from attaining to heaven is scarcely equal to that which one deriveth from hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the Rajasuya and the horse-sacrifice. The Bharata is said to be as much a mine of gems as the vast Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the Vedas, worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the Bharata to one that asketh for it doth indeed make a present of the whole earth with her belt of seas. O son of Parikshit, this pleasant narration that giveth virtue and victory I am about to recite in its entirety: listen to it. The sage Krishna-Dwaipayana regularly rising for three years, composed this wonderful history called Mahabharata. O bull amongst the Bharata monarchs, whatever is spoken about virtue, wealth, pleasure, and salvation may be seen elsewhere; but whatever is not contained in this is not to be found anywhere.'"

SECTION LXIII

(Adivansavatarana Parva continued)

“Vaisampayana said, ‘There was a king of the name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Some time after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods, by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.’

“The gods said, ‘O lord of the earth, thou shouldst take care so that virtue may not sustain a diminution on earth! Protected by thee, virtue itself will in return protect the universe.’ And Indra said, ‘O king, protect virtue on earth attentively and rigidly. Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions. And though I am of Heaven, and thou art of earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise; on the other hand, they are well-fed and fattened. In Chedi the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone are capable of carrying the car through mid air. Thou alone, of all mortals on earth, riding on that best of cars, shall course through mid-air like a celestial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses, with which on, in battle, thou shall not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on earth as Indra's garland, shall be thy distinctive badge.

"The slayer of Vritra (Indra) also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiry of a year, the king planted it in the ground for the purpose of worshipping the giver thereof, viz., Sakra. From that time forth, O monarch, all kings, following Vasu's example, began to plant a pole for the celebration of Indra's worship. After erecting the pole they decked it with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him, 'Those men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom. Their cities also shall expand and be ever in joy.'

"King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of Sakra to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lord of Chedis bestowing boons and performing great sacrifices and observing the festivity of Sakra, was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.

“And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.

“And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. Another son of his was Pratyagraha; and another, Kusamva, who was also called Manivahana. And the two others were Mavella, and Yadu of great prowess and invincible in battle.

“These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns after their own names and founded separate dynasties that lasted for long ages.

“And when king Vasu took his seat in that crystal car, with the gift of Indra, and coursed through the sky, he was approached by Gandharvas and Apsaras (the celestial singers and dancers). And as he coursed through the upper regions, he was called Uparichara. And by his capital flowed a river called Suktimati. And that river was once attacked by a life-endued mountain called Kolahala maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu’s stamp, the river came out (of the embraces of Kolahala). But the mountain begat on the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala’s embraces, gave them both to Vasu. And the son was made the generalissimo to his forces by Vasu, that best of royal sages and giver of wealth and punisher of enemies. And the daughter called Girika, was wedded by Vasu.

‘And Girika, the wife of Vasu, after her menstrual course, purifying herself by a bath, represented her state unto her lord. But that very day the Pitris of Vasu came unto that best of monarchs and foremost of wise men, and asked him to slay deer (for their Sraddha). And the king, thinking that the command of the Pitris should not be disobeyed, went a-hunting thinking of Girika alone who was gifted with great beauty and like unto another Sri herself. And the season being the spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the Gandharvas himself. There were Asokas and Champakas and Chutas and Atimuktas in abundance: and there were Punnagas and Karnikaras and Vakulas and Divya Patalas and Patalas and

Narikelas and Chandanas and Arjunas and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the kokila and echoed with the hum of maddened bees. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire he was roaming hither and thither, when he saw a beautiful Asoka decked with dense foliage, its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep his mind away from the thought of the beautiful Girika. And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of Dharma and Artha, went unto him and said, ‘Amiable one, carry thou this seed (semen) for my wife Girika and give it unto her. Her season hath arrived.’

“The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beaks. While they were fighting, the seed fell into the waters of the Yamuna. And in those waters dwelt an Apsara of the higher rank, known by the name of Adrika, transformed by a Brahmana’s curse into a fish. As soon as Vasu’s seed fell into the water from the claws of the hawk, Adrika rapidly approached and swallowed it at once. That fish was, some time after, caught by the fishermen. And it was the tenth month of the fish’s having swallowed the seed. From the stomach of that fish came out a male and a female child of human form. The fishermen wondered much, and wending unto king Uparichara (for they were his subjects) told him all. They said, ‘O king, these two beings of human shape have been found in the body of a fish!’ The male child amongst the two was taken by Uparichara. That child afterwards became the virtuous and truthful monarch Matsya.

“After the birth of the twins, the Apsara herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and been killed by the fishermen, she left her fish-form and assumed her own celestial shape. The Apsara then rose up on the path trodden by the Siddhas, the Rishis and the Charanas.

"The fish-smelling daughter of the Apsara in her piscatorial form was then given by the king unto the fishermen, saying, 'Let this one be thy daughter.' That girl was known by the name of Satyavati. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of the fishy smell. Wishing to serve her (foster) father she plied a boat on the waters of the Yamuna.

"While engaged in this vocation, Satyavati was seen one day by the great Rishi Parasara, in course of his wanderings. As she was gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst Munis addressed the daughter of Vasu of celestial beauty and tapering thighs, saying, 'Accept my embraces, O blessed one!' Satyavati replied, 'O holy one, behold the Rishis standing on either bank of the river. Seen by them, how can I grant thy wish?'

"Thus addressed by her, the ascetic thereupon created a fog (which existed not before and) which enveloped the whole region in darkness. And the maiden, beholding the fog that was created by the great Rishi wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said, 'O holy one, note that I am a maiden under the control of my father. O sinless one, by accepting your embraces my virginity will be sullied. O best of Brahmanas, my virginity being sullied, how shall I, O Rishi, be able to return home? Indeed, I shall not then be able to bear life. Reflecting upon all this, O illustrious one, do that which should be done.' That best of Rishis, gratified with all she said, replied, "Thou shall remain a virgin even if thou grantest my wish. And, O timid one, O beauteous lady, solicit the boon that thou desirest. O thou of fair smiles, my grace hath never before proved fruitless.' Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fish-odour that it had). And the illustrious Rishi thereupon granted that wish of her heart.

"Having obtained her boon, she became highly pleased, and her season immediately came. And she accepted the embraces of that Rishi of wonderful deeds. And she thenceforth became known among men by the name of Gandhavati (the sweet-scented one). And men could perceive her scent from the distance of a yojana. And for this she was known by another name which was Yojanagandha (one who scatters her scent for a yojana all around). And the illustrious Parasara, after this, went to his own asylum.

"And Satyavati gratified with having obtained the excellent boon in consequence of which she became sweet-scented and her virginity remained unsullied conceived through Parasara's embraces. And she brought forth the very day, on an island in the Yamuna, the child begot upon her by Parasara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And he went away saying, 'As soon as thou rememberest me when occasion comes, I shall appear unto thee.'

"And it was thus that Vyasa was born of Satyavati through Parasara. And because he was born in an island, he was called Dwaipayana (Dwaipa or islandborn). And the learned Dwaipayana, beholding that virtue is destined to become lame by one leg each yuga (she having four legs in all) and that the period of life and the strength of men followed the yugas, and moved by the desire of obtaining the favour of Brahman and the Brahmanas, arranged the Vedas. And for this he came to be called Vyasa (the arranger or compiler). The boon-giving great one then taught Sumanta, Jaimini, Paila, his son Suka, and Vaisampayana, the Vedas having the Mahabharata for their fifth. And the compilation of the Bharata was published by him through them separately.

"Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the Vasus, was born in the womb of Ganga through king Santanu. And there was a Rishi of the name of Animandavya of great fame. And he was conversant with the interpretations of the Vedas, was illustrious, gifted with great energy, and of great reputation. And, accused of theft, though innocent, the old Rishi was impaled. He thereupon summoned Dharma and told him these words, ‘In my childhood I had pierced a little fly on a blade of grass, O Dharma! I recollect that one sin: but I cannot call to mind any other. I have, however, since practised penances a thousandfold. Hath not that one sin been conquered by this my asceticism? And because the killing of a Brahmana is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful. Thou shalt, therefore, be born on earth in the Sudra order.’ And for that curse Dharma was born a Sudra in the form of the learned Vidura of pure body who was perfectly sinless. And the Suta was born of Kunti in her maidenhood through Surya. And he came out of his mother’s womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, of radiant splendour, the Creator of the universe and the Lord of all! Indeed, he who is the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which everything moveth, the substance in which the three attributes of Sattwa, Rajas and Tamas co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object, progenitor of this universe of five elements, who is united with the six high attributes, is the Pranava or Om of the Vedas, is infinite, incapable of being moved by any force save his own will, illustrious, the embodiment of the mode of life called Sannyasa, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the uncreate, the invisible essence of all, the great immutable, bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay, — is possessed of infinite wealth, that Grandsire of all creatures, became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue.

“And Satyaki and Kritavarma, conversant with (the use of) weapons possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, had their births from Satyaka and Hridika. And the seed of the great Rishi Bharadwaja of severe penances, kept in a pot, began to develop. And from that seed came Drona (the pot-born). And from the seed of Gautama, fallen upon a clump of reeds, were born two that were twins, the mother of Aswatthaman (called Kripi), and Kripa of great strength. Then was born Dhrishtadyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishna (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of Prahlada, viz., Nagnajit, and also Suvala. And from Suvala was born a son, Sakuni, who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gandhari), the mother of Duryodhana. And both were well-versed in the arts of acquiring worldly profits. And from Krishna was born, in the soil of Vichitravirya, Dhritarashtra, the lord of men, and Pandu of great strength. And from Dwaipayana also born, in the Sudra caste, the wise and intelligent Vidura, conversant with both religion and profit, and free from all sins. And unto Pandu by his two wives were born five sons like the celestials. The eldest of them was Yudhishthira. And Yudhishthira was born (of the seed) of Dharma (Yama, the god of justice); and Bhima of the wolf's stomach was born of Marut (the god of wind), and Dhananjaya, blessed with good fortune and the first of all wielders of weapons, was born of Indra; and Nakula and Sahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Aswins. And unto the wise Dhritarashtra were born a hundred sons, viz., Duryodhana and others, and another, named Yuyutsu, who was born of a vaisya woman. And amongst those hundred and one, eleven, viz., Duhsasana, Duhsaha, Durmarshana, Vikarna, Chitrasena, Vivinsati, Jaya, Satyavrata, Purumitra, and Yuyutsu by a Vaisya wife, were all Maharathas (great car-warriors). And Abhimanyu was born of Subhadra, the sister of Vasudeva through Arjuna, and was, therefore, the grandson of the illustrious Pandu. And unto the five Pandavas were born five sons by (their common wife) Panchali.

And these princes were all very handsome and conversant with all branches of knowledge. From Yudhishthira was born Pritivindhya; from Vrikodara, Sutasoma; from Arjuna, Srutakirti; from Nakula, Satanika; and from Sahadeva, Srutasena of great prowess; and Bhima, in the forest begot on Hidimva a son named Ghatotkacha. And from Drupada was born a daughter Sikhandin who was afterwards transformed into a male child. Sikhandini was so transformed into a male by Yaksha named Sthuna from the desire of doing her good.

"In that great battle of the Kurus came hundreds of thousands of monarchs for fighting against one another. The names of the innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history.'"

SECTION LXIV

(Adivansavatarana Parva continued)

"Janamejaya said, 'O Brahmana, those thou hast named and those thou hast not named, I wish to hear of them in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those Maharathas, equal unto the celestials themselves, were born on earth.'

"Vaisampayana said, 'It hath been heard by us, O monarch, that what thou askest is a mystery even to the gods. I shall, however, speak of it unto thee, after bowing down (to the self-born). The son of Jamadagni (Parasurama), after twenty-one times making the earth bereft of Kshatriyas wended to that best of mountains Mahendra and there began his ascetic penances. And at that time when the earth was bereft of Kshatriyas, the Kshatriya ladies, desirous of offspring, used to come, O monarch, to the Brahmanas and Brahmanas of rigid vows had connection with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriya ladies by thousands conceived from such connection with Brahmanas. Then, O monarch, were born many Kshatriyas of greater energy, boys and girls, so that the Kshatriya race, might thrive. And thus sprang the Kshatriya race from Kshatriya ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus were the four orders having Brahmanas at their head re-established. And every man at that time went in unto his wife during her season and never from lust and out of season. And, O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds went in unto their wives during the season alone. And, O protector of the earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshatriyas. And when the earth began to be again governed virtuously by the Kshatriyas, the other orders having Brahmanas for their first were filled with great joy. And the kings giving up all vices born of lust and anger and justly awarding punishments to those that deserved them protected the earth. And he of a hundred sacrifices, possessed also of a thousand eyes, beholding that the Kshatriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the earth, to the very coasts of the ocean, became filled with men that were all long-lived. The Kshatriyas performed great sacrifices bestowing much wealth. And the Brahmanas also all studied the Vedas with their branches and the Upanishads. And, O king, no Brahmana in those days ever sold the Vedas (i.e., taught for money) or ever read aloud the Vedas in the presence of a Sudra. The Vaisyas, with the help of bullocks, caused the earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long as the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And, O tiger among men, all persons, holding to the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of their own respective duties. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruit duly according to the seasons. And thus, O king, the krita age having then duly set in, the whole earth was filled with numerous creatures.

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the Asuras, O lord of men, began to be born in kingly lines. And the sons of Diti (Daityas) being repeatedly defeated in war by the sons of

Aditi (celestials) and deprived also of sovereignty and heaven, began to be incarnated on the earth. And, O king, the Asuras being possessed of great powers, and desirous of sovereignty began to be born on earth amongst various creatures, such as kine, horses, asses, camels, buffaloes, among creatures such as Rakshasas and others, and among elephants and deer. And, O protector of the earth, owing to those already born and to those that were being born, the earth became incapable of supporting herself. And amongst the sons of Diti and of Danu, cast out of heaven, some were born on the earth as kings of great pride and insolence. Possessed of great energy, they covered the earth in various shapes. Capable of oppressing all foes, they filled the earth having the ocean for its boundaries. And by their strength they began to oppress Brahmanas and Kshatriyas and Vaisyas and Sudras and all other creatures also. Terrifying and killing all creatures, they traversed the earth, O king, in bands of hundreds and thousands. Devoid of truth and virtue, proud of their strength, and intoxicated with (the wine of) insolence, they even insulted the great Rishis in their hermitages.

"And the earth, thus oppressed by the mighty Asuras endued with great strength and energy and possessed of abundant means, began to think of waiting on Brahman. The united strength of the creatures (such as Sesha, the Tortoise, and the huge Elephant), and of many Seshas too, became capable of supporting the earth with her mountains, burdened as she was with the weight of the Danavas. And then, O king, the earth, oppressed with weight and afflicted with fear, sought the protection of the Grandsire of all creatures. And she beheld the divine Brahman — the Creator of the worlds who knoweth no deterioration — surrounded by the gods, Brahmanas, and great Rishis, of exceeding good fortune, and adored by delighted Gandharvas and Apsaras always engaged in the service of the celestials. And the Earth, desirous of protection, then represented everything to him, in the presence, O Bharata, of all the Regents of the worlds. But, O king, the Earth's object had been known beforehand to the Omniscient, Self-create, and Supreme Lord. And, O Bharata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the Asuras? O king, the Lord of the Earth, the Creator of all creatures, also called Isa, Sambhu, Prajapati, then spake unto her. And Brahman said, ‘O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers in the heavens.’

“Vaisampayana continued, ‘Having said so unto the Earth, O king, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying, ‘To ease the Earth of her burden, go ye and have your births in her according to your respective parts and seek ye strife (with the Asuras already born there)’. And the Creator of all, summoning also all the tribes of the Gandharvas and the Apsaras, spake unto them these words of deep import, ‘Go ye and be born amongst men according to your respective parts in forms that ye like.’

“And all the gods with Indra, on hearing these words of the Lord of the celestials — words that were true, desirable under the circumstances, and fraught with benefit, — accepted them. And they all having resolved to come down on earth in their respected parts, then went to Narayana, the slayer of all foes, at Vaikunth — the one who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in yoga attitude), who is the lord of the Prajapati himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one’s faculties and who is adored by all the gods. Him, Indra the most exalted of persons, addressed, saying, “Be incarnate.” And Hari replied,— ‘Let it be.’”

SECTION LXV

(Sambhava Parva)

“Vaisampayana said, ‘Then Indra had a consultation with Narayana about the latter’s descent on the earth from heaven with all the gods according to their respective parts. And, having commanded all the dwellers in heaven, Indra returned from the abode of Narayana. And the dwellers in heaven gradually became incarnate on earth for the destruction of the Asuras and for the welfare of the three worlds. And then, O tiger among kings, the celestials had their births, according as they pleased, in the races of Brahmarshis and royal sages. And they slew the Danavas, Rakshasas, Gandharvas and Snakes, other man-eaters, and many other creatures. And, O bull in the Bharata race, the Danavas, Rakshasas and Gandharvas and Snakes, could not slay the incarnate celestials even in their infancy, so strong they were.’

“Janamejaya said, ‘I desire to hear from the beginning of the births of the gods, the Danavas, the Gandharvas, the Apsaras, men, Yakshas and Rakshasas. Therefore, it behoveth thee to tell me about the births of all creatures.’

“Vaisampayana said, ‘Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahman hath six spiritual sons, viz., Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. And Marichi’s son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the Prajapatis) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, are countless. From Aditi have sprung the twelve

Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhatri, Mitra, Aryaman, Sakra, Varuna, Ansa, Vaga, Vivaswat, Usha, Savitri, Tvashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranyakasipu. And the illustrious Hiranyakasipu had five sons, all famous throughout the world. The eldest of them all was Prahlada, the next was Sahradha; the third was Anuhrada; and after him were Sivi and Vashkala. And, O Bharata, it is known everywhere that Prahlada had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great Asura, Vana. And blessed with good fortune, Vana was a follower of Rudra, and was known also by the name of Mahakala. And Danu had forty sons, O Bharata! The eldest of them all was Viprachitti of great fame Samvara, and Namuchi and Pauloman; Asiloman, and Kesi and Durjaya; Ayahsiras, Aswasiras, and the powerful Aswasanku; also Gaganamardhan, and Vegavat, and he called Ketumat; Swarbhanu, Aswa, Aswapati, Vrishaparvan, and then Ajaka; and Aswagriva, and Sukshama, and Tuhunda of great strength, Ekapada, and Ekachakra, Virupaksha, Mahodara, and Nichandra, and Nikumbha, Kupata, and then Kapata; Sarabha, and Sulabha, Surya, and then Chandramas; these in the race of Danu are stated to be well-known. The Surya and Chandramas (the Sun and the Moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten, gifted with great strength and vigour, were also, O king, born in the race of Danu; — Ekaksha, Amritapa of heroic courage, Pralamva and Naraka, Vatrapi, Satrutapana, and Satha, the great Asura; Gavishtha, and Vanayu, and the Danava called Dirghajiva. And, O Bharata, the sons and the grandsons of these were known to be countless. And Sinhika gave birth to Rahu, the persecutor of the Sun and the Moon, and to three others, Suchandra, Chandrahantri, and Chandrapramardana. And the countless progeny of Krura (krodha) were as crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the Asuras. They were Vikshara, Vala, Vira, and Vritra the great Asura. And the sons of Kala were all like Yama himself and smiter of all foes. And they were of great energy, and oppressors of all foes. And the sons of Kala were Vinasana and Krodha, and then Krodhahantri, and Krodhasatru. And there were many others among the sons of Kala. And Sukra, the son of a Rishi, was the chief priest of the Asuras. And the celebrated Sukra had four sons who were priests of the Asuras. And they were Tashtadhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman.

“Thus hath been recited by me, as heard in the Purana, of progeny of the gods and the Asuras, both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are, are not much known to fame.

“And the sons of Vinata were Tarkhya and Arishtanemi, and Garuda and Aruna, and Aruni and Varuni. And Sesha or Ananta, Vasuki, Takshaka, Kumara, and Kulika are known to be the sons of Kadru; and Bhimasena, Ugrasena, Suparna, Varuna, Gopati, and Dhritarashtra, and Suryavarchas the seventh, Satyavachas, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Kalisiras, and, O king, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Narada, the sixteenth — these Devas and Gandharvas are known to be the sons of Muni (Daksha’s daughter as mentioned before). I shall recount many others, O Bharata! Anavadya Manu, Vansa, Asura, Marganapria, Anupa, Subhaga, Vasi, were the daughters brought forth by Pradha, Siddha, and Purna, and Varhin, and Purnayus of great fame, Brahmacharin, Ratiguna, and Suparna who was the seventh; Viswavasu, Bhanu, and Suchandra who was the tenth, were also the sons of Pradha. All these were celestial Gandharvas. And it is also known that this Pradha of great fortune, through the celestial Rishi (Kasyapa, her husband), brought forth the sacred of the Apsaras, Alamvusha, Misrakesi, Vidyutparna, Tilottama, Aruna, Rakshita, Rambha, Manorama, Kesini, Suvahu, Surata, Suraja, and Supria were the daughters, and Ativahu and the celebrated Haha and Huhu, and Tumvuru were the sons — the best of Gandharvas — of Pradha and

Amrita. The Brahmanas, kine, Gandharvas, and Apsaras, were born of Kapila as stated in the Purana.

“Thus hath been recited to thee by me the birth of all creatures duly — of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brahmanas blessed with great good fortune, and of sacred deeds. And this account (if read) extendeth the span of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.

“He who duly readeth this account of the birth of all high-souled creatures in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter.’”

SECTION LXVI

(Sambhava Parva continued)

“Vaisampayana said, ‘It is known that the spiritual sons of Brahman were the six great Rishis (already mentioned). There was another of the name of Sthanu. And the sons of Sthanu, gifted with great energy, were, it is known, eleven. They were Mrigavayadha, Sarpa, Niriti of great fame: Ajaikapat, Ahivradhna, and Pinaki, the oppressor of foes; Dahana and Iswara, and Kapali of great splendour; and Sthanu, and the illustrious Bharga. These are called the eleven Rudras. It hath been already said, that Marichi, Angiras. Atri, Pulastya, Pulaha, and Kratu — these six great Rishis of great energy — are the sons of Brahman. It is well-known in the world that Angiras’s sons are three, — Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And, being great Rishis, they are all conversant with the Vedas, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are Rakshasas, Monkeys, Kinnaras (half-men and half-horses), and Yakshas. And, O king, the son of Pulaha were, it is said, the Salabhas (the winged insects), the lions, the Kimpurushas (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, are the companions of Surya, (the Valikhilyas), known in three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious Rishi Daksha, of soul in complete peace, and of great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha. And the Muni begat upon her fifty daughters; and all those daughters were of faultless features and limbs and of eyes like lotus-petals. And the lord Daksha, not having any sons, made those daughters his Putrikas (so that their sons might belong both to himself and to their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kasyapa. Listen as I recount the wives of Dharma according to their names. They are ten in all — Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria, Buddhi, Lajja, and Mali. These are the wives of Dharma as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time; and they are the Nakshatras and the Yoginis and they became so for assisting the courses of the worlds.

"And Brahman had another son named Manu. And Manu had a son of the name of Prajapati. And the sons of Prajapati were eight and were called Vasus whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhasa. These eight are known as the Vasus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra; Chandramas (Soma) and Swasana (Anila) were born of the intelligent Swasa; Aha was the son of Rata: and Hutasana (Anala) of Sandilya; and Pratyusha and Prabhasa were the sons of Prabhata. And Dhara had two sons, Dravina and Huta-havya-vaha. And the son of Dhruva is the illustrious Kala (Time), the destroyer of the worlds. And Soma's son is the resplendent Varchas. And Varchas begot upon his wife Manohara three sons — Sisira, and Ramana. And the son of Aha were Jyotih, Sama, Santa, and also Muni. And the son of Agni is the handsome Kumara born in a forest of reeds. And, he is also called Kartikeya because he was reared by Krittika and others. And, after Kartikeya, there were born his three brothers Sakha, Visakha, Naigameya. And the wife of Anila is Siva, and Siva's son were Manojava and Avijnataagati. These two were the sons of Anila. The son of Pratyusha, you must know, is the Rishi named Devala; and Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihaspati, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole earth; and she became the wife of Prabhasa, the eighth Vasu. And she brought forth the illustrious Viswakarman, the founder of all arts. And he was the originator of a thousand arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods, and mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped, for that reason, by men. And he is eternal and immutable, this Viswakarman.

"And the illustrious Dharma, the dispenser of all happiness, assuming a human countenance, came out through the right breast of Brahman. And Ahasta (Dharma) hath three excellent sons capable of charming every creature. And they are Sama, Kama, Harsha (Peace, Desire, and Joy). And by their energy they are supporting the worlds. And the wife of Kama is Rati, of Sama is Prapti; and the wife of Harsha is Nanda. And upon them, indeed, are the worlds made to depend.

"And the son of Marichi is Kasyapa. And Kasyapa's offspring are the gods and the Asuras. And, therefore, is Kasyapa, the Father of the worlds. And Tvashtri, of the form of Vadava (a mare), became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins, the Aswins. And, O king, the sons of Aditi are twelve with Indra heading them all. And the youngest of them all was Vishnu upon whom the worlds depend.

"These are the thirty-three gods (the eight Vasus, the eleven Rudras, the twelve Adityas, Prajapati, and Vashatkara). I shall now recount their progeny according to their Pakshas, Kulas, and Ganas. The Rudras, the Saddhyas, the Maruts, the Vasus, the Bhargavas, and the Viswedevas are each reckoned as a Paksha. Garuda the son of Vinata and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Adityas. The twin Aswins, all annual plants, and all inferior animals, are reckoned among the Guhyakas.

"These are the Ganas of the gods recited to thee, O king! This recitation washes men of all sins.

"The illustrious Bhrigu came out, ripping open the breast of Brahman. The learned Sukra is Bhrigu's son. And the learned Sukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in dispensing and remitting calamities, traverses, for sustaining the lives of all the creatures in the three worlds, through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a Brahmacharin, divided himself in twain by power of asceticism, and became the spiritual guide of both the Daityas and the gods. And after Sukra was thus employed by Brahman in seeking the welfare (of the gods and the Asuras), Bhrigu begot another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king (from the hands of the Rakshasas). And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And, on her was begotten Aurva of great reputation. And he came out, ripping open the thigh of Arushi. And Aurva begot Richika. And Richika even in his boyhood became possessed of great power and energy, and of every virtue. And Richika begot Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (Parasurama). And Rama was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the slayer of the Kshatriyas. And he had his passions under complete control. And Aurva had a hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this earth.

"And Brahman had two other sons, viz., Dhatri and Vidhatri who stayed with Manu. Their sister is the auspicious Lakshmi having her abode amid lotuses. And the spiritual sons of Lakshmi are the sky-ranging horses. And the daughter born of Sukra, named Divi, became the eldest wife of Varuna. Of her were born a son named Vala and a daughter named Sura (wine), to the joy of the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour one another. And Adharma always destroys every creature. And Adharma hath Niriti for his wife, whence the Rakshasas who are called Nairitas (offspring of Niriti). And she hath also three other cruel sons always engaged in sinful deeds. They are Bhaya (fear), Mahabhaya (terror), and Mrityu (Death) who is always engaged in slaying every created thing. And, as he is all-destroying, he hath no wife, and no son. And Tamra brought forth five daughters known throughout the worlds. They are Kaki (crow), Syeni (hawk), Phasi (hen), Dhritarashtri (goose), and Suki (parrot). And Kaki brought forth the crows; Syeni, the hawks, the cocks and vultures, Dhritarashtri, all ducks and swans; and she also brought forth all Chakravakas; and the fair Suki, of amiable qualities, and possessing all auspicious signs brought forth all the parrots. And Krodha gave birth to nine daughters, all of wrathful disposition. And their names were Mrigi, Mrigamanda, Hari, Bhadramana, Matangi, Sarduli, Sweta, Surabhi, and the agreeable Surasa blessed with every virtue. And, O foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamanda are all animals of the bear species and those called Srimara (sweet-footed). And Bhadramana begot the celestial elephants, Airavata. And the offspring of Hari are all animals of the simian species endued with great activity, so also all the horses. And those animals also, that are called Go-langula (the cow-tailed), are said to be the offspring of Hari. And Sarduli begot lions and tigers in numbers, and also leopards and all other strong animals. And, O king, the offspring of Matangi are all the elephants. And Sweta begat the large elephant known by the name of Sweta, endued with great speed. And, O king, Surabhi gave birth to two daughters, the amiable Rohini and the far-famed Gandharvi. And, O Bharata, she had also two other daughters named Vimala and Anala. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Anala begat the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the hintala, the tali, the little date, the nut, and the cocoanut.) And she had also another daughter called Suki (the mother of the parrot species). And Surasa bore a son called Kanka (a species of long-feathered birds). And Syeni, the wife of Aruna, gave birth to two sons of great energy and strength, named Sampati and the mighty Jatayu. Surasa also bore the Nagas, and Kadru, the Punnagas (snakes). And Vinata had two sons Garuda and Aruna, known far and wide. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after-life!'"

SECTION LXVII

(Sambhava Parva continued)

"Janamejaya said, 'O worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the Danavas, the Gandharvas, the Rakshasas, the lions, the tigers, and the other animals, the snakes, the birds, and in fact, of all creatures. I wish also to hear about the acts and achievements of those, in due order, after they became incarnate in human forms.'

"Vaisampayana said, 'O king of men, I shall first tell thee all about those celestials and Danavas that were born among men — The first of Danavas, who was known by the name of Viprachitti, became that bull among men, noted as Jarasandha. And, O king, that son of Diti, who was known as Hiranyakasipu, was known in this world among men as the powerful Sisupala. He who had been known as Samhlada, the younger brother of Prahlada, became among men the famous Salya, that bull amongst Valhikas. The spirited Anuhlada who had been the youngest became noted in the world as Dhrishtaketu. And, O king, that son of Diti who had been known as Sivi became on earth the famous monarch Druma. And he who was known as the great Asura Vashkala became on earth the great Bhagadatta. The five great Asuras gifted with great energy, Ayahsira, Aswasira, the spirited Aysanku, Gaganamurdhan, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other Asura of mighty energy who was known by the name of Ketumat became on earth the monarch Amitaujas of terrible deeds. That great Asura who was known as Swarbhanu became on earth the monarch Ugrasena of fierce deeds. That great Asura who was known as Aswa became on earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of

Aswa who was known as Aswapati, a son of Diti, became on earth the mighty monarch Hardikya. The great and fortunate Asura who was known as Vrishaparvan became noted on earth as king Dirghaprajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on earth as king Salwa. The powerful and mighty Asura who was known as Aswagriva became noted on earth as king Rochamana. And, O king, the Asura who was known as Sukshma, endued with great intelligence and whose achievements also were great, became on earth the famous king Vrihadratha. And that first of Asuras who was known by the name of Tuhunda, became noted on earth as the monarch, Senavindu. That Asura of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great Asura who was known as Ekachakra became noted on earth as Pritivindhya. The great Asura Virupaksha capable of displaying various modes of fight became noted on earth as king Chitravarman. The first of Danavas, the heroic Hara, who humbled the pride of all foes became on earth the famous and fortunate Suvahu. The Asura Suhtra of great energy and the destroyer of foemen, became noted on earth as the fortunate monarch, Munjakesa. That Asura of great intelligence called Nikumbha, who was never vanquished in battle was born on earth as king Devadhipa, the first among monarchs. That great Asura known amongst the sons of Diti by the name of Sarabha became on earth the royal sage called Paurava. And, O king, the great Asura of exceeding energy, the fortunate Kupatha, was born on earth as the famous monarch Suparswa. The great Asura, O king, who was called Kratha, was born on earth as the royal sage Parvateya of form resplendent like a golden mountain. He amongst the Asura who was known as Salabha the second, became on earth the monarch Prahlada in the country of the Valhikas. The foremost, among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on earth noted as Chandravarman, the king of the Kamvojas. That bull amongst the Danavas who was known by the name of Arka became on earth, O king, the royal sage Rishika. That best of Asuras who was known as Mritapa became on earth, O best of kings, the monarch, Pascimanupaka. That great Asura of surpassing energy known as Garishtha became noted on earth as king Drumasena. The great Asura who was known as Mayura became noted on earth as the monarch Viswa. He who was the younger brother of Mayura and called Suparna became noted on earth as the monarch, Kalakirti. The mighty Asura who was known as Chandrahantri became on earth the royal sage Sunaka. The great Asura who was called Chandravinasana became noted on earth as the monarch, Janaki. That bull amongst the Danavas, O prince of the Kuru race, who was called Dhirghajihva, became noted on earth as Kasiraja. The Graha who was brought forth by Sinhika and who persecuted the Sun and the Moon became noted on earth as the monarch Kratha. The eldest of the four sons of Danayu, who was known by the name of Vikshara, became known on earth the spirited monarch, Vasumitra. The second brother of Vikshara, the great Asura, was born on earth as the king of the country, called Pandya. That best of Asuras who was known by the name of Valina became on earth the monarch Paundramatsyaka. And, O king, that great Asura who was known as Vritra became on earth the royal sage known by the name of Manimat. That Asura who was the younger brother of Vritra and known as Krodhahantri became noted on earth as king Danda. That other Asura who was known by the name Krodhavardhana became noted on earth as the monarch, Dandadhara. The eight sons of the Kaleyas that were born on earth all became great kings endued with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess, like Indra, became noted on earth as Aparajita. The third of them, endued with great energy and power of producing deception, was born on earth as the king of the Nishadas gifted with great prowess. That other amongst them who was known as the fourth was noted on earth as Srenimat, that best of royal sages. That great Asura amongst them who was the fifth, became noted on earth as king Mahanjas, the oppressor of enemies. That great Asura possessing great intelligence who was the sixth of them became noted on earth as Abhiru, that best of royal sages. The seventh of them became known throughout earth, from the centre to the sea, as king Samudrasena well acquainted with the truths of the scriptures. The eighth of the Kaleyas known as Vrihat became on earth a virtuous king ever engaged in the good of all creatures. The mighty Danava known by the name of Kukshi became on earth as Parvatiya from his brightness as of a golden mountain. The mighty Asura Krathana gifted with great energy became noted on earth as the monarch Suryaksha. The great Asura of handsome features known by the name of Surya, became on earth the monarch of the Valhikas by name Darada, that foremost of all kings. And, O king, from the tribe of Asuras called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on earth. Madraka, and Karnaveshta, Siddhartha, and also Kitaka; Suvira, and Suvahu, and Mahavira, and also Valhika, Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravasa, and Bhumipala; and Dantavakra, and he who was called Durjaya; that tiger amongst kings named Rukmi; and king Janamejaya, Ashada, and Vayuvega, and also Bhuritejas; Ekalavya, and Sumitra, Vatadhana, and also Gomukha; the tribe of kings called the Karushakas, and also Khemadhurti; Srutayu, and Udvaha, and also Vrihatsena; Kshema, Ugratirtha, the king of the Kalingas; and Matimat, and he was known as king Iswara; these first of kings were all born of the Asura class called Krodhavasa.

“There was also born on earth a mighty Asura known amongst the Danavas by the name of Kalanemi, endued with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on earth by the name of Kansa. And he who was known among the Asuras by the name of Devaka and was besides in splendour like unto Indra himself, was born on earth as the foremost king of the Gandharvas. And, O monarch, know thou that Drona, the son of Bharadwaja, not born of any woman, sprung from a portion of the celestial Rishi Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well-acquainted with the Vedas and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswatthaman, of eyes like the lotus-petals, gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born on earth, of the united portions of Mahadeva, Yama, Kama, and Krodha. And from the curse of

Vasishtha and the command also of Indra, the eight Vasus were born of Ganga by her husband Santanu. The youngest of them was Bhishma, the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the Vedas, the first speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rama himself, the son of Jamadagni of the Bhrigu race. And, O king, that Brahman sage who, on earth, was known by the name of Kripa and was the embodiment of all manliness was born of the tribe of the Rudras. And the mighty chariot-fighter and king who on earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third yuga). And he who was Satyaki of sure aim, that upholder of the pride of Vrishni race, that oppressor of foes, begotten of the portion of gods called the Maruts. And that royal sage Drupada who on earth was a monarch, the first among all persons bearing arms, was also born of the same tribe of the celestials. And, O king, thou shouldst also know that Kritavarman, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Kshatriyas, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa, was born in the Kuru race and became the monarch of the Gandharvas. He who was known as Dhritarashtra born of the seed of Krishna-Dwaipayana, and gifted with long arms and great energy, also a monarch, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the Rishi. His younger brother who was possessed of great strength and was really a great being known as Pandu, devoted to truth and virtue, was Purity's self. And, O king, thou shouldst know that he who was known on earth as Vidura, who was the first of all virtuous men, who was the god of Justice himself, was the excellent and greatly fortunate son of the Rishi Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus, was born of a portion of Kali on earth. He it was who caused all creatures to be slain and the earth to be wasted; and he it was who fanned the flame of hostility that ultimately consumed all. They who had been the sons of Pulastya (the Rakshasas) were born on earth among men of Duryodhana's brothers, that century of wicked individuals commencing with Duhasasana as their first. And, O bull among the Bharata princes, Durmukha, Duhsaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhritarashtra had one son named Yuyutsu born of a Vaisya wife.'

"Janamejaya said, 'O illustrious one, tell me the names of Dhritarashtra's sons according to the order of their birth beginning from the eldest.'

"Vaisampayana said, 'O king, they are as follows: Duryodhana, and Yuyutsu, and also Duhsasana; Duhsaha and Duhshala, and then Durmukha; Vivinsati, and Vikarna, Jalasandha, Sulochna, Vinda and Anuvinda, Durdharsha, Suvahu, Dushpradharshana; Durmarshana, and Dushkarna, and Karna; Chitra and Vipachitra, Chitraksha, Charuchitra, and Angada, Durmada, and Dushpradharsha, Vivitsu, Vikata, Sama; Urananabha, and Padmanabha, Nanda and Upanandaka; Sanapati, Sushena, Kundodara; Mahodara; Chitravahu, and Chitravarman, Suvarman, Durvirochana; Ayovahu, Mahavahu, Chitrachapa and Sukundala, Bhimavega, Bhimavala, Valaki, Bhimavikrama, Ugrayudha, Bhimaeara, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra Somakirti, Anadara; Jarasandha, Dridhasandha, Satyasandha, Sahasravaeh; Ugrasravas, Ugrasena, and Kshemamurti; Aprajita, Panditaka, Visalaksha, Duradhara, Dridhahasta, and Suhasta, Vatavega, and Suvarchasa; Adityaketu, Vahvasin, Nagadatta and Anuyaina; Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha; Ugra, Bhimaratha, Vira, Viravahu, Alolupa; Abhaya, and Raudrakarman, also he who was Dridharatha; Anadhrishya, Kundaveda, Viravi, Dhirghalochana; Dirghavahu; Mahavahu; Vyudhoru, Kanakangana; Kundaja and Chitraka. There was also a daughter named Duhsala who was over and above the hundred. And Yuyutsu who was Dhritarashtra's son by a Vaisya wife, was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and also that of the daughter (of Dhritarashtra). Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of warfare. Besides, all of them were versed in the Vedas, and, O king, all of them had got through the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to them in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Duhsala on Jayadratha, the king of the Sindhus, agreeably to the counsels of Sakuni.

"And, O monarch, learn that king Yudhishthira was a portion of Dharma; that Bhimasena was of the deity of wind; that Arjuna was of Indra, the chief of the celestials; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled for beauty on earth, were similarly portions of the twin Aswins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials, 'I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it be not transgressed. The destruction of the Asuras on earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Narayana, will be born as Indra's son and indeed, will be known as Arjuna, the mighty son of Pandu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of immortals, stay on earth for sixteen years. And when he attaineth to his sixteenth year, the battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it). And, indeed, your portions, ye celestials, shall fight, having made that disposition of the forces which is known by the name of the Chakra-vyuha. And my son shall compel all foes to retreat before him. The boy of mighty arms having penetrated the impenetrable array, shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms, shall reappear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bharata race.' Hearing these words of Soma, the dwellers in heaven replied, 'So be it.' And then all together applauded and worshipped (Soma) the king of stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father.

"Know also, O monarch, that the mighty car-warrior Dhrishtadyumna was a portion of Agni. And know also that Sikhandin, who was at first a female, was (the incarnation of) a Rakshasa. And, O bull in Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Viswas. Their names were Pritivindhya, Sutasoma, Srutakirti, Satanika, Nakula, and Srutasena, endued with mighty energy.

"Sura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Pritha, who for her beauty, was unrivalled on earth. And Sura, having promised in the presence of fire that he would give his firstborn child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto the monarch in expectation of his favours. Kuntibhoja thereupon made her his daughter. And she became, thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to wait upon the wrathful ascetic of rigid vows, Durvasa by name, acquainted with truth and fully conversant with the mysteries of religion. And Pritha with all possible care gratified the wrathful Rishi with soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her, 'I am satisfied, O fortunate one, with thee! By this mantra (that I am about to give thee), thou shall be able to summon (to thy side) whatever celestials thou likest. And, by their grace, shall thou also obtain children.' Thus addressed, the girl (a little while after), seized with curiosity, summoned, during the period of her maiden-hood, the god Surya. And the lord of light thereupon made her conceive and begot on her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in secrecy that child who had come out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well-adorned. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be adopted by her as their son. And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And, as he grew up, he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his strength recited the Vedas, there was nothing he would not then give to the Brahmanas. At that time Indra, the originator of all things, moved by the desire of benefiting his own son Arjuna, assumed the guise of a Brahmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gift) presented to the giver a dart, surprised (at his open handedness), and addressed him in these words, ‘O invincible one, amongst the celestials, Asuras, men, Gandharvas, Nagas, and Rakshasas, he at whom thou hurlest (this weapon), that one shall certainly be slain.’ And the son of Surya was at first known in the world by the name of Vasusena. But, for his deeds, he subsequently came to be called Karna. And because that hero of great fame had taken off his natural armour, therefore was he — the first son of Pritha — called Kama. And, O best of kings, the hero began to grow up in the Suta caste. And, O king, know thou that Kama — the first of all exalted men — the foremost of all wielders of weapons — the slayer of foes — and the best portion of the maker of day — was the friend and counsellor of Duryodhana. And he, called Vasudeva, endued with great valour, was among men a portion of him called Narayana — the god of gods — eternal. And Valadeva of exceeding strength was a portion of the Naga, Sesha. And, O monarch, know that Pradyumna of great energy was Sanatkumara. And in this way the portion of various other dwellers in heaven became exalted men in the race of Vasudeva, increasing the glory thereof. And, O king, the portions of the tribe of Apsaras which I have mentioned already, also became incarnate on earth according to Indra’s commands — And sixteen thousand portions of those goddesses became, O king, in this world of men, the wives of Vasudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Sachi (the queen of the celestials), in the line of Drupada. And she was neither low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala.

"Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the Asuras, the Gandharvas, the Apsaras, and of the Rakshasas. They who were born on earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brahmanas and Kshatriyas and Vaisyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be listened to in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, Gandharvas, and Rakshasas, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never cast down even under the most engrossing sorrows.'"

SECTION LXVIII

(Sambhava Parva continued)

“Janamejaya said, ‘O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the Danavas, the Rakshasas, and also of the Gandharvas and the Apsaras. I however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these regenerate Rishis.’

“Vaisampayana said, ‘O exalted one of Bharata’s race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the Mlechchhas.

“And during his rule there were no men of mixed castes, no tillers of the soil (for the land, of itself, yielded produce), no workers of mines (for the surface of the earth yielded in abundance), and no sinful men. All were virtuous, and did everything from virtuous motives, O tiger among men. There was no fear of thieves, O dear one, no fear of famine, no fear off disease. And all four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjanya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the earth was full of all kinds of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as the thunderbolt, so that he could, taking up the mountain Mandara with its forests and bushes, support it on his arms. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before). And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the ocean, and in patience, like unto the earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously.'"

SECTION LXIX

(Sambhava Parva continued)

“JANAMEJAYA SAID, ‘I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O holy one, I also desire to hear all about Dushmanta — that lion among men — and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything.’

“Vaisampayana said, ‘Once on a time (king Dushmanta) of mighty arms, accompanied by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants) — heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their hands, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty beheld from the terraces of goodly mansions that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the elephants of foes — And they believed that he was the wielder of the thunderbolt himself. And they said, ‘This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.’ And saying this, the ladies from affection gratified the monarch by showering flowers on his head.

And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest, eager for slaying the deer. And many Brahmanas, Kshatriyas, Vaisyas, and Sudras, followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going farther at the command of the king. And the king, then, ascending his chariot of winged speed, filled the whole earth and even the heavens, with the rattle of his chariot wheels. And, as he went, he saw around him a forest like unto Nandana itself (the celestial garden). And it was full of Vilwa, Arka, Khadira (catechu), Kapittha (wood-apple) and Dhava trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many Yojanas around. And it was full of deer, and lions, and other terrible beasts of prey.

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well-conversant with the art of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about, killing the denizens of the wilderness sometimes with his sword and sometimes by fast-descending blows of his mace and heavy club.

"And when the forest was so disturbed by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with running, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them. And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks raised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomiting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his bands of followers and with sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness.'"

SECTION LXX

(Sambhava Parva continued)

“Vaisampayana said, ‘Then the king with his followers, having killed thousands of animals, entered another forest with a view to hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delightful to the heart and of cool agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male Kokila and of the shrill cicala. And it was full of magnificent trees with outstretched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

“Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters began to wave gently at the soft breeze and rain their flowers over the monarch’s head. And the trees, clad in their flowery attires of all colours, with sweet-throated warblers perched on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endued with great energy, beholding innumerable spots covered with bowers of creepers decked with clusters of flowers, from excess of gladness, became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rainbows for gaudiness and variety of colour. And it was the resort of bands of Siddhas, of the Charanas, of tribes of Gandharvas, and Apsaras, of monkeys and Kinnaras drunk with delight. Delicious cool, and fragrant breezes, conveying the fragrance from fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situated in a delta of the river, and the cluster of high trees standing together lent the place the look of a gaudy pole erected to Indra's honour.

"And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw seated in it numerous Yotis, Valakhilyas and other Munis. And it was adorned with many chambers containing sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Malini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all that he saw.

"And the monarch, the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it stood on the margin of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its bank sported the Chakravaka, and waves of milkwhite foam. And there stood also the habitations of Kinnaras. And monkeys and bears too disported themselves in numbers. And there lived also holy ascetics engaged in studies and meditation. And there could be seen also elephants and tigers and snakes. And it was on the banks of that stream that the excellent asylum of the illustrious Kasyapa stood, offering a home to numerous Rishis of great ascetic merit. And beholding that river, and also the asylum washed by that river which was studded with many islands and which possessed banks of so much beauty, — an asylum like unto that of Nara and Narayana laved by the water of the Ganga — the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great Rishi of ascetic wealth, the illustrious Kanwa of the race of Kasyapa, one who possessed every virtue and who, for his splendour, could be gazed at with difficulty, approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great Gandharva, Chitraratha, himself. And halting his army consisting of flags, cavalry, infantry, and elephants at the entrance of the forest, the monarch spoke as follows, 'I shall go to behold the mighty ascetic of Kasyapa's race, one who is without darkness. Stay ye here until my return!'

"And the king having entered that forest which was like unto Indra's garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that Rishi who was an indestructible mass of ascetic merit. And the king saw that the asylum was like unto the region of Brahman. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chanting of Rik hymns by first-rate Brahmanas according to the just rules of intonation. Other places again were graced with Brahmanas acquainted with ordinances of sacrifice, of the Angas and of the hymns of the Yajurveda. Other places again were filled with the harmonious strains of Saman hymns sung by vow-observing Rishis. At other places the asylum was decked with Brahmanas learned in the Atharvan Veda. At other places again Brahmanas learned in the Atharvan Veda and those capable of chanting the sacrificial hymns of the Saman were reciting the Samhitas according to the just rules of voice. And at other places again, other Brahmanas well-acquainted with the science of orthoepy were reciting mantras of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahman himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of Krama in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the Vedas. There were those also who were fully acquainted with the meanings of all kinds of expressions; those that were conversant with all special rites, those also that were followers of Moksha-Dharma; those again that were well-skilled in establishing propositions; rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of Nirukta; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkeys, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard their voices. And the retreat resounded also with voice of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in Japa (the repeated muttering of the names of gods) and Homa (burnt-offering). And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that best of monarchs, at the sight of the rites with which those Brahmanas worshipped the gods and the great Rishis, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of Kasyapa protected by that Rishi's ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kasyapa inhabited all around by Rishis of ascetic wealth and exalted vows.'"

SECTION LXXI

(Sambhava Parva continued)

“Vaisampayana said, ‘The monarch then, as he proceeded, left even his reduced retinue at the entrance of the hermitage. And entering quite alone he saw not the Rishi (Kanwa) of rigid vows. And not seeing the Rishi and finding that the abode was empty, he called loudly, saying, ‘What ho, who is here?’ And the sound of his voice was echoed back. And hearing the sound of his voice, there came out of the Rishi’s abode a maiden beautiful as Sri herself but dressed as an ascetic’s daughter. And the black-eyed fair one, as she saw king Dushmanta, bade him welcome and received him duly. And, showing him due respect by the offer of a seat, water to wash his feet, and Arghya, she enquired about the monarch’s health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked, ‘What must be done, O king! I await your commands.’ The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech, ‘I have come to worship the highly-blessed Rishi Kanwa. Tell me, O amiable and beautiful one, where has the illustrious Rishi gone?’

“Sakuntala then answered, ‘My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives.’

“Vaisampayana continued, ‘The king not seeing the Rishi and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked with the beauty of her faultless features, her ascetic penances, and her humility. And he saw that she was in the bloom of youth. He therefore asked her, ‘Who art thou? And whose daughter, O beautiful one? Why hast thou come into the woods also? O handsome one, gifted with so much beauty and such virtues, whence hast thou come? O charming one, at the very first glance hast thou stolen my heart! I desire to learn all about thee; therefore tell me all.' And thus addressed by the monarch, the maiden smilingly replied in these sweet words, 'O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa.'

"Dushmanta, hearing this, replied, 'The universally-worshipped and highly-blessed Rishi is one whose seed hath been drawn up. Even Dharma himself might fall off from his course but an ascetic of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born as his daughter? This great doubt of mine it behoveth thee to dispel.'

"Sakuntala then replied, 'Hear, O king, what I have learnt regarding all that befell me of old and how I became the daughter of the Muni. Once on a time, a Rishi came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now from me, O king!

"My father Kanwa, in answer to that Rishi's enquiries, said, 'Viswamitra, of old, having been engaged in the austerest penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in heaven.' Indra, thus alarmed, summoned Menaka and told her, 'Thou, O Menaka, art the first of celestial Apsaras. Therefore, O amiable one, do me this service. Hear what I say. This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances. My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business. Thou must see that Viswamitra of soul rapt in contemplation and engaged in the austerest penances, who might hurl me down from my seat. Go and tempt him and frustrating his continued austerities accomplish my good. Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech.' Hearing all this, Menaka replied, 'The illustrious Viswamitra is endued with great energy and is a mighty ascetic. He is very short-tempered too, as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should I not also be anxious? He it was who made even the illustrious Vasishtha bear the pangs of witnessing the premature death of his children. He it was who, though at first born as Kshatriya, subsequently became a Brahmana by virtue of his ascetic penances. He it was who, for purposes of his ablutions, created a deep river that can with difficulty be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife, in a season of distress, was maintained by the royal sage Matanga (Trisanku) who was then living under a father's curse as a hunter. It was Viswamitra who, on returning after the famine was over, changed the name of the stream having his asylum from Kausik into Para. It was Viswamitra who in return for the services of Matanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to drink the Soma juice. It was Viswamitra who in anger created a second world and numerous stars beginning with Sravana. He it was who granted protection to Trisanku smarting under a superior's curse. I am frightened to approach him of such deeds. Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp (of his foot), cause the earth to quake. He can sever the great Meru from the earth and hurl it to any distance. He can go round the ten points of the earth in a moment. How can a woman like me even touch such a one full of ascetic virtues, like unto a blazing fire, and having his passions under complete control? His mouth is like unto a blazing fire; the pupils of his eyes are like the Sun and the Moon; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like me even touch him? At the thought of his prowess Yama, Soma, the great Rishis, the Saddhyas, the Viswas, Valakhilyas, are terrified! How can a woman like me gaze at him without alarm? Commanded, however, by thee, O king of the celestials, I shall somehow approach that Rishi. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that Rishi. I think that when I begin to play before the Rishi, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from the woods to tempt the Rishi.’ Saying this and seeing that all she had spoken about had been duly provided, Menaka went to the retreat of the great Kausika.’”

SECTION LXXII

(Sambhava Parva continued)

Kanwa continued, 'And Sakra, thus addressed by her, then commanded him who could approach every place (viz., the god of the wind) to be present with Menaka at the time she would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begat on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himavat. And there she gave birth to that daughter. And she left the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No Rakshasas or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I went there to perform my ablution and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, fathers in their order, according to the scriptures. And because she was surrounded in the solitude of the wilderness, by Sakuntas (birds), therefore, hath she been named by me Sakuntala (bird-protected). O Brahman, learn that it is thus that Sakuntala hath become my daughter. And the faultless Sakuntala also regards me as her father.'

"This is what my father had said unto the Rishi, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth!'"

SECTION LXXIII

(Sambhava Parva continued)

“VAISAMPAYANA CONTINUED, ‘KING Dushmanta, hearing all this, said, ‘Well-spoken, O princess, this that thou hast said! Be my wife, O beautiful one! What shall I do for thee? Golden garlands, robes, ear-rings of gold, white and handsome pearls, from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine today, O beautiful one! Come to me, O timid one, wedding me, O beautiful one, according to the Gandharva form. O thou of tapering thighs, of all forms of marriage, the Gandharva one is regarded as the first.’

“Sakuntala, hearing this, said, ‘O king, my father hath gone away from this asylum to bring fruit. Wait but a moment; he will bestow me on thee.’

“Dushmanta replied, ‘O beautiful and faultless one, I desire that thou shouldst be my life’s companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one’s own friend, and one certainly may depend upon one’s own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriages. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paisacha, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshatriyas. As regards kings, even the Rakshasa form is permissible. The Asura form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The Paisacha and the Asura forms should never be practised. These are the institutes of religion, and one should act according to them. The Gandharva and the

Rakshasa form are consistent with the practices of Kshatriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire I am, thou also in a similar mood mayst become my wife according to the Gandharva form.'

"Sakuntala, having listened to all this, answered, 'If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear, O thou foremost one of Puru's race, what my terms are. Promise truly to give me what I ask thee. The son that shall be begotten on me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place.'

"Vaisampayana continued, 'The monarch, without taking time to consider at once told her, 'Let it be so. I will even take thee, O thou of agreeable smiles, with me to my capital. I tell thee truly. O beautiful one, thou deservest all this.' And so saying, that first of kings wedded the handsome Sakuntala of graceful gait, and knew her as a husband. And assuring her duly, he went away, telling her repeatedly, 'I shall send thee, for thy escort, my troops of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles!"

"Vaisampayana continued, 'O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kasyapa. And he asked himself, 'What will the illustrious ascetic say, after he has known all?' Thinking of this, he entered his capital.

"The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spiritual knowledge, knew all. Indeed beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said, 'Amiable one, what hath been done by thee today in secret, without, having waited for me — viz., intercourse with a man — hath not been destructive of thy virtue. Indeed, union according to the Gandharva form, of a wishful woman with a man of sensual desire, without mantras of any kind, it is said, is the best for Kshatriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the sea. And the forces of that illustrious king of kings, while he goeth out against his foes shall be irresistible.’

“Sakuntala then approached her fatigued father and washed his feet. And taking down the load he had with him and placing the fruits in proper order, she told him, ‘It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as his ministers!’

“Kanwa replied, ‘O thou of the fairest complexion, for thy sake I am inclined to bless him. But receive from me, O blessed one, the boon that thou desirest.’

“Vaisampayana continued, ‘Sakuntala, thereupon, moved by desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never deprived of their thrones.’”

SECTION LXXIV

(Sambhava Parva continued)

"VAISAMPAYANA SAID, 'AFTER Dushmanta had left the asylum having made those promises unto Sakuntala, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was three years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed in respect of that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs on his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endued with great strength he used to seize and bind to the trees that stood around that asylum, lions and tigers and bears and buffaloes and elephants. And he rode on some animals, and pursued others in sportive mood. The dwellers at Kanwa's asylum thereupon bestowed on him a name. And they said, because he seizes and restrains an animals however strong, let him, be called Sarvadamana (the subduer of all). And it was thus that the boy came to be named Sarvadamana, endued as he was with prowess, and energy and strength. And the Rishi seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying, 'Bear ye without delay this Sakuntala with her son from this abode to that of her husband, blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.' These disciples of the Rishi thereupon, saying 'So be it,' went towards the city named after an elephant (Hastinapura) with Sakuntala and her son ahead of them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endued with eyes like lotus petals, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the Rishi having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him, 'This is thy son, O king! Let him be installed as thy heir-apparent. O king, this child, like unto a celestial, hath been begotten by thee upon me. Therefore, O best of men, fulfil now the promise thou gavest me. Call to mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa.'

"The king, hearing these her words, and remembering everything said, 'I do not remember anything. Who art thou, O wicked woman in ascetic guise? I do not remember having any connection with thee in respect of Dharma, Kama and Arthas. Go or stay or do as thou pleasest.' Thus addressed by him, the fair-coloured innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Collecting her thoughts in a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him, 'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest it not? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself. He who being one thing representeth himself as another thing to others, is like a thief and a robber of his own self. Of what sin is he not capable? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscient one (Narayana) liveth in thy heart? He knoweth all thy sins, and thou sinnest in His presence. He that sins thinks that none observes him. But he is observed by the gods and by Him also who is in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama, the son of Surya, takes no account of the sins of him with whom Narayana the witness of all acts, is gratified. But he with whom Narayana is not gratified is tortured for his sins by Yama. Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully. Wilt thou not treat me so, because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wilderness. Dost thou not hear me? But if thou refuse to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst into a hundred pieces! The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant of the Vedas as Jaya (she of whom one is born). And the son that is so born unto persons cognisant of the Vedic Mantras rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call Put, therefore, hath he been called by the Self-create himself as Puttra (the rescuer from Put). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son great-grand-fathers enjoy everlasting happiness. She is a true wife who is skilful in household affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are friends on occasions of joy. They are as fathers on occasions of religious acts. They are mothers in sickness and woe. Even in the deep woods to a traveller a wife is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him thither. A wife going before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyth the companionship of the wife both in this and in the other worlds. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath borne a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man, on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue, — everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even Rishis cannot create creatures without women. What happiness is greater than what the father feeleth when the son running towards him, even though his body be covered with dust, claspeth his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wistful glances towards thee for climbing thy knees? Even ants support their own eggs without destroying them; then why shouldst not thou, a virtuous man that thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow, the foremost of all quadrupeds, a protector, the foremost of all superiors, so is the son the foremost of all objects, agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows after bearing him in my womb for full three years. O monarch of Puru's race, 'He shall perform a hundred horse-sacrifices' — these were the words uttered from the sky when I was in the lying-in room. Indeed, men going into places remote from their homes take up there others' children on their laps and smelling their heads feel great happiness. Thou knowest that Brahmanas repeat these Vedic mantras on the occasion of the consecrating rites of infancy. — Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of a son. Live thou to a hundred years! My life dependeth on thee, and the continuation of my race also, on thee. Therefore, O son, live thou in great happiness to a hundred years. He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake. As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee. Though one, thou hast divided thyself. In course of hunting while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father. Urvasi, Purvachitti, Sahajanya, Menaka, Viswachi and Ghritachi, these are the six foremost of Apsaras. Amongst them again, Menaka, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viswamitra, she gave birth to me. That celebrated Apsara, Menaka, brought me forth in a valley of Himavat. Bereft of all affection, she went away, cast me there as if I were the child of somebody else. What sinful act did I do, of old, in some other life that I was in infancy cast away by my parents and at present am cast away by thee! Put away by thee, I am ready to return to the refuge of my father. But it behoveth thee not to cast off this child who is thy own.'

"Hearing all this, Dushmanta said, 'O Sakuntala, I do not know having begot upon thee this son. Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, and she cast thee off on the surface of the Himavat as one throws away, after the worship is over, the flowery offering made to his gods. Thy father too of the Kshatriya race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all affection. However, Menaka is the first of Apsaras, and thy father also is the first of Rishis. Being their daughter, why dost thou speak like a lewd woman?

Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great Rishis, where also is that Apsara Menaka? And why art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he soon grown like a Sala sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go withersoever thou choosest.'

"Sakuntala replied, 'Thou seest, O king, the fault of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Vilwa fruit. Menaka is one of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always look for dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, on hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk only, though it be mixed with water. As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. As the honest always feel pleasure in showing regard for the old, so do the wicked always take delight in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former, even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The Pitris have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. Manu hath said that there are five kinds of sons; those begotten by one's self upon his own wife, those obtained (as gift) from others, those purchased for a consideration, those reared with affection and those begotten upon other women than upon wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue by cherishing thy son. O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of a hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than a hundred sons. A hundred horse-sacrifices had once been weighed against Truth, and Truth was found heavier than a hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of, the entire Vedas and ablutions in all holy places. There is no virtue equal to Truth: there is nothing superior to Truth. O king, Truth is God himself; Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be even united. If thou placest no credit in my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned with the king of the mountains."

"Vaisampayana continued, 'Sakuntala having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke unto Dushmanta as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said, 'The mother is but the sheath of flesh; the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Sakuntala. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the region of Yama. Thou art the progenitor of this boy. Sakuntala hath spoken the truth. The husband, dividing his body in twain, is born of his wife in the form of son. Therefore, O Dushmanta, cherish, O monarch, thy son born of Sakuntala. To live by forsaking one's living son is a great, misfortune. Therefore, O thou of Puru's race, cherish thy high-souled son born of Sakuntala — And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of Bharata (the cherished).' Hearing these words uttered by the dwellers in heaven, the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers, 'Hear ye these words uttered by the celestial messenger? I myself know this one to be my son. If I had taken him as my son on the strength of Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.'

"Vaisampayana continued, 'The monarch, then, O thou of Bharata's race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received mat wife of his with affection. And he told her these words, pacifying her affectionately, 'O goddess, my union with the? took place privately Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife, and therefore, this son that I would have installed as my heir apparent would only have been regarded as one of impure birth. And dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest!' And the royal sage Dushmanta, having spoken thus unto his dear wife, O Bharata, received her with offerings of perfume, food, and drink. And king Dushmanta, then, bestowed the name of Bharata upon his child, and formally installed him as the heir apparent. And the famous and bright wheels of Bharata's car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of Dushmanta reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of Chakravarti and Sarvabhauma. And he performed many sacrifices like Sakra, the lord of the Maruts. And Kanwa was the chief priest at those sacrifices, in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow and the horse-sacrifices. And Bharata gave unto Kanwa a thousand gold coins as the sacerdotal fee. It is that Bharata from whom have emanated so many mighty achievements. It is from him that the great race called after him in his race are called after him. And in the Bharata race there have been born many godlike monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty.'"

SECTION LXXV

(Sambhava Parva continued)

“Vaisampayana said, ‘Hear now, as I recite the recorded genealogy, that is sacred and subservient to religion, profit and pleasure, of these royal sages — Daksha, the lord of creation, Manu, the son of Surya, Bharata, Ruru, Puru, and Ajamidha. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus and of the king of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation conferreth wealth, fame and long life. And, O sinless one, all these I have named shone in their splendour and were equal unto the great Rishis in energy.

“Prachetas had ten sons who were all devoted to asceticism and possessed of every virtue. They burnt, of old, by the fire emanating from their mouths, several plants of poisonous and innumerable large trees that had covered the Earth and became a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grandfather. Born of Prachetas the Muni Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya as a means of salvation. And, O Janamejaya, the lord of creation, Daksha, then, from the desire of making creatures, begat fifty daughters. And he made all of them his appointed daughters (so that their sons might be his sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichi, begat on the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head and also Vivaswat (the Sun). And of Vivaswat was born the lord Yama. And Martanda (Vivaswat) also begat another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshatriyas, and others have been descended, and are, therefore, all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshatriyas. And those sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another. The learned Pururavas was born of Ila. It hath been heard by us that Ila was both his mother and father. And the great Pururavas had sway over thirteen islands of the sea. And, though a human being, he was always surrounded by companions that were superhuman. And Pururavas intoxicated with power quarrelled with the Brahmanas and little caring for their anger robbed them of their wealth. Beholding all this Sanatkumara came from the region of Brahman and gave him good counsel, which was, however, rejected by Pururavas. Then the wrath of the great Rishis was excited, and the avaricious monarch, who intoxicated with power, had lost his reason, was immediately destroyed by their curse.

"It was Pururavas who first brought from the region of the Gandharvas the three kinds of fire (for sacrificial purpose). And he brought thence, the Apsara Urvasi also. And the son of Ila begat upon Urvasi six sons who were called Ayus, Dhimat, Amavasu and Dhridhayus, and Vanayus, and Satayus. And it is said that Ayus begat four sons named Nahusha, Vriddhasarman, Rajingaya, and Anenas, on the daughter of Swarbhanu. And, O monarch, Nahusha, of all the sons of Ayus, being gifted with great intelligence and prowess ruled his extensive kingdom virtuously. And king Nahusha supported evenly the Pitris, the celestials, the Rishis, the Brahmanas, the Gandharvas, the Nagas, the Rakshasas, the Kshatriyas, and the Vaisyas. And he suppressed all robber-gangs with a mighty hand. But he made the Rishis pay tribute and carry him on their backs like bests of burden. And, conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begat six sons, all of sweet speech, named Yati, Yayati, Sanyati, Ayati, and Dhruva. Yati betaking himself to asceticism became a Muni like unto Brahman himself. Yayati became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the Pitris with great reverence, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayati were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayani and Sarmishtha. And of Devayani were born Yadu and Turvasu, and of Sarmishtha were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayati was attacked with a hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvasu and Drahyu and Anu these words, ‘Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me therein.’ To him his eldest son born of Devayani then said, ‘What needest thou, O king? Dost thou want to have your youth?’ Yayati then told him, ‘Accept thou my decrepitude, O son! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the Muni Usanas (Sukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom. I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude.’ But none of his sons accepted his decrepitude. Then his youngest son Puru said unto him, ‘O king, enjoy thyself thou once again with a renovated body and returned youth! I shall take thy decrepitude and at thy command rule thy kingdom.’ Thus addressed, the royal sage, by virtue of his ascetic power then transferred his own decrepitude unto that high-souled son of his and with the youth of Puru became a youth; while with the monarch’s age Puru ruled his kingdom.

“Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitraratha (the king of Gandharvas), the king also enjoyed the company of the Apsara Viswachi. But even after all this, the great king found his appetites unsatiated. The king, then recollected the following truths contained in the Puranas, ‘Truly, one’s appetites are never satiated by enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin in respect of any living thing, in thought, deed, or speech, it is then that he attaineth to purity as that of Brahman. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of Brahman.’ The wise monarch seeing this and satisfied that one’s appetites are never satiated, set his mind at rest by meditation, and took back from his son his own decrepitude. And giving him back his youth, though his own appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus, ‘Thou art my true heir, thou art my true son by whom my race is to be continued. In the world shall my race be known by thy name.’

“Vaisampayana continued, ‘Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrigu for devoting himself to asceticism. And, having acquired great ascetic merit, after long years, he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives.’”

SECTION LXXVI

(Sambhava Parva continued)

“Janamejaya said, ‘O thou of the wealth of asceticism, tell me how our ancestor Yayati, who is the tenth from Prajapati, obtained for a wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who were the founders of dynasties.’

“Vaisampayana said, ‘The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vrishaparvan bestowed upon him, with due rites, their daughters, and how his union took place with Devayani in special.

“Between the celestials and the Asuras, there happened, of yore, frequent encounters for the sovereignty of the three worlds with everything in them. The gods, then, from desire of victory, installed the son of Angiras (Vrihaspati) as their priest to conduct their sacrifices; while their opponents installed the learned Usanas as their priest for the same purpose. And between those two Brahmanas there are always much boastful rivalry. Those Danavas assembled for encounter that were slain by the gods were all revived by the seer Sukra by the power of his knowledge. And then starting again, into life, — these fought with the gods. The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kavya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart and entertaining a fear of the learned Usanas, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, saying, ‘We pay court to thee, be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra, that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt find the Brahmana in the court of Vrishaparvan. He always protects the Danavas but never us, their opponents. Thou art his junior in age, and, therefore, capable of adoring him with reverence. Thou canst also adore Devayani, the favourite daughter of that high-souled Brahmana. Indeed, thou alone art capable of propitiating them both by worship. There is none else that can do so. By gratifying Devayani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge.' The son of Vrihaspati, thus solicited by the gods, said 'So be it, and went to where Vrishaparvan was. Kacha, thus sent by the gods, soon went to the capital of the chief of the Asuras, and beheld Sukra there. And beholding him, he thus spoke unto him, 'Accept me as thy disciple. I am the grandson of the Rishi Angiras and son of Vrihaspati. By name I am known as Kacha. Thyself becoming my preceptor, I shall practise the Brahmacharya mode of life for a thousand years. Command me, then, O Brahmana!'

"Sukra (hearing this) said, 'Welcome art thou, O Kacha! I accept thy speech. I will treat thee with regard; for by so doing, it is Vrihaspati who will be regarded.'

"Vaisampayana continued, 'Kacha commanded by Kavya or Usanas himself, called also Sukra, then said, 'So be it,' and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayani. Indeed, he began to conciliate both. And as he was young, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified the maiden Devayani who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayani also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the Danavas came to learn his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha in a solitary part of the woods engaged in tending (his preceptor's) kine. They then slew Kacha from their hatred of Vrihaspati and also from their desire of protecting the knowledge of reviving the dead from being conveyed by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayani, seeing the kine returned from the woods without Kacha, spoke, O Bharata, unto her father thus:

'Thy evening-fire hath been kindled. The Sun also hath set, O father! The kine have returned without him who tendeth them. Kacha is, indeed, not to be seen. It is plain that Kacha hath been lost, or is dead. Truly do I say, O father, that without him I will not live.'

"Sukra hearing this said, I will revive him by saying, 'Let this one come.' Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in the gladness of heart tearing by virtue of his preceptor's science the bodies of the wolves (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhargava's daughter. Indeed, asked by that Brahman's daughter, he told her, 'I was dead. O thou of pure manners, burdened with sacrificial fuel, Kusa grass, and logs of wood, I was coming towards our abode. I sat under a banian tree. The kine also, having been brought together, were staying under the shade of that same banian tree. The Asuras, beholding me, asked 'Who art thou?' They heard me answer, 'I am the son of Vrihaspati.' As soon as I said this, the Danavas slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in the gladness of heart. O amiable one, summoned by the high-souled Bhargava, I after all come before thee fully revived.'

"On another occasion, asked by Devayani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the Danavas beheld him. They again slew him, and pounding him into a paste they mixed it with the water of the ocean. Finding him long still (in coming), the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before his preceptor and his daughter told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the Asuras gave those ashes to the preceptor himself, mixing them with his wine. And Devayani again spoke unto her father, saying, ‘O father, Kacha was sent to gather flowers. But he is not to be seen. It is plain he hath been lost, or has died. I tell thee truly, I would not live without him.’

“Sukra hearing this said, ‘O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do? O Devayani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Thou art indeed, O daughter, in consequence of my prowess, worshipped thrice a day during the ordained hours of prayer, by Brahmanas, the gods with Indra, the Vasus, the Aswins, the Asuras, in fact, by the whole universe. It is impossible to keep him alive, for revived by me he is often killed.’ To all this Devayani replied, ‘Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic merit, who is the grandson of a Rishi and the son also of a Rishi? He himself too was a Brahmacharin and an ascetic; always wakeful and skilled in everything. I will starve and follow the way Kacha has gone. The handsome Kacha is, O father, dear unto me.’

“Vaisampayana continued, ‘The great Rishi Kavya, then, afflicted by what Devayani said, cried in anger, ‘Certainly, the Asuras seek to injure me, for they slay my disciple that stayeth with me. These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime. Truly, this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.’ Having said this, the Brahmana Sukra, urged by Devayani, began to summon Kacha who had entered the jaws of Death. But Kacha, summoned with the aid of science, and afraid of the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying, ‘Be graceful unto me, O lord! I am Kacha that worshippeth thee. Behave unto me as to thy own dearly-loved son.’

“Vaisampayana continued, ‘Sukra then said, ‘By what path, O Brahmana, hast thou entered my stomach, where thou stayest now? Leaving the Asuras this very moment, I shall go over to the gods.” Kacha replied, ‘By thy grace, memory hath not failed me. Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is, therefore, that I am able to bear this almost insufferable pain. O Kavya, slain by the Asuras and burnt and reduced to powder, I have been given to thee with thy wine. When thou art present, O Brahmana, the art of the Asuras will never be able to vanquish, the science of the Brahmana.’

“Hearing this, Sukra said, ‘O daughter, what good can I do to thee? It is with my death that Kacha can get his life back. O Devayani, Kacha is even within me. There is no other way of his coming out except by ripping open my stomach.’ Devayani replied, ‘Both evils shall, like fire, burn me! The death of Kacha and thy own death are to me the same! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear my life.’ Then Sukra said, ‘O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayani regards thee so well. Accept the science that I will today impart to thee, if, indeed, thou be not Indra in the form of Kacha. None can come out of my stomach with life. A Brahmana, however, must not be slain, therefore, accept thou the science I impart to thee. Start thou into life as my son. And possessed of the knowledge received from me, and revived by me, take care that, on coming out of my body, thou dost act gracefully.’

“Vaisampayana continued, ‘Receiving the science imparted to him by his preceptor the handsome Kacha, ripped open his stomach, came out like the moon at evening on the fifteenth day of the bright fort-night. And beholding the remains of his preceptor lying like a heap of penances, Kacha revived him, aided by the science he had learned. Worshipping him with regard, Kacha said unto his preceptor, ‘Him who poureth the nectar of knowledge into one’s ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, come to be hated on Earth and finally go to the regions of the sinful.'

"Vaisampayana continued, 'The learned Sukra, having been deceived while under the influence of wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of Brahmanas. The high-souled Usanas rising up from the ground in anger, then spoke as follows: "The wretched Brahmana who from this day, unable to resist the temptation, will drink wine shall be regarded as having lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana, shall be hated both in this and the other worlds. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those with regard for their superiors, let the gods, let the three worlds, listen!' Having said these words that high-souled one, that ascetic of ascetics, then summoning the Danavas who had been deprived by fate of the good sense, told them these words, Ye foolish Danavas, know ye that Kacha hath obtained his wishes. He will henceforth dwell with me. Having obtained the valuable knowledge of reviving the dead, that Brahmana hath, indeed, become in prowess even as Brahman himself!'

"Vaisampayana continued, 'Bhargava having said so much cut short his speech. The Danavas were surprised and went away to their homes. Kacha, too, having stayed with his preceptor for a full thousand years, then prepared to return to the abode of the celestials, after having obtained his preceptor's permission.'"

SECTION LXXVII

(Sambhava Parva continued)

“Vaisampayana said, ‘After the expiry of the period of his vow, Kacha, having obtained his preceptor’s leave, was about to return to the abode of the celestials, when Devayani, addressing him, said, ‘O grandson of the Rishi Angiras, in conduct and birth, in learning, asceticism and humility, thou shinest most brightly. As the celebrated Rishi Angiras is honoured and regarded by my father, so is thy father regarded and worshipped by me. O thou of ascetic wealth, knowing this, listen to what I say. Recollect my conduct towards thee during the period of thy vow (Brahmacharya). Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained mantras.’

“Kacha replied, ‘Thou art to me an object of regard and worship even as thy father! O thou of faultless features, thou art, indeed, even an object of greater reverence! Thou art dearer than life to the high-souled Bhargava, O amiable one! As the daughter of my preceptor, thou art ever worthy of my worship! As my preceptor Sukra, thy father, is ever deserving of my regards, so art thou, O Devayani! Therefore, it behoveth thee not to say so.’ Hearing this, Devayani replied, ‘Thou, too, art the son of my father’s preceptor’s son. Therefore, O best of Brahmanas, thou art deserving of my regards and worship. O Kacha, when thou wert slain so many times by the Asuras, recollect today the affection I showed for thee. Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault. I am truly devoted to thee.’

“Hearing all this, Kacha said, ‘O thou of virtuous vows, do not urge me into such a sinful course. O thou of fair eye-brows, be gracious unto me. Beautiful one, thou art to me an object of greater regard than my preceptor. Full of virtuous resolves, O large-eyed one, of face as handsome, as moon, the place where thou hadst resided, viz., the body of Kavya, hath also been my abode. Thou art truly my sister. Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us. I ask thy leave to return to my abode. Therefore, bless me so that my journey may be safe. I must be remembered by thee, when thou recallest me in connection with topics of conversation, as one that hath not transgressed virtue. Always attend upon my preceptor with readiness and singleness of heart.' To all this, Devaniya answered, 'Solicited, by me, if, indeed, thou truly refusest to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit.'

"Hearing this, Kacha said, 'I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault. Nor hath my preceptor in this respect issued any command. Curse me if it please thee. I have told thee what the behaviour should be of a Rishi. I do not deserve thy curse, O Devayani. But yet thou hast cursed me! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire will not be fulfilled. No Rishi's son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in respect of him it shall bear fruit to whom I may impart it.'

"Vaisampayana continued, 'That first of Brahmanas, Kacha, having said so unto Devayani speedily wended his way unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him, spoke unto him as follows, 'Thou hast indeed, performed an act of great benefit for us. Wonderful hath been thy achievement! Thy fame shall never die! Thou shall be a sharer with us in sacrificial offerings.'"

SECTION LXXVIII

(Sambhava Parva continued)

“Vaisampayana said, ‘The dwellers in heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata’s race, the celestials then learnt that science from Kacha and considered their object already achieved. And assembling together, they spoke unto him of a hundred sacrifices, saying, ‘The time hath come for showing prowess. Slay thy foes, O Purandara!’ And thus addressed, Maghavat, then accompanied by the celestials, set out, saying, ‘So be it.’ But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the Gandharva Chitraratha. Changing himself into wind, he soon mixed up the garments of those maidens which they had laid on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, got mixed up with one another. And it so happened that from the intermingled heap, the garments of Devayani were appropriated by Sarmishtha, the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, thereupon, between them, Devayani and Sarmishtha, then ensued a dispute. And Devayani said, ‘O daughter of the Asura (chief), why dost thou take my attire, being, as thou art, my disciple? As thou art destitute of good behaviour, nothing good can happen to thee!’ Sarmishtha, however, quickly replied, ‘Thy father occupying a lower seat, always adoreth with downcast looks, like a hired chanter of praises, my father, whether he sitteth at his ease or reclineth at full length! Thou art the daughter of one that chanteth the praises of others, of one that accepteth alms. I am the daughter of one who is adored, of one who bestoweth alms instead of ever accepting them! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath. Acceptress of alms, thou weepest tears of anger in vain! If so minded, I can harm thee, but thou canst not. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal!'

"Vaisampayana continued, 'Hearing these words, Devayani became exceedingly angry and began to pull at her clothes. Sarmishtha thereupon threw her into a well and went home. Indeed, the wicked Sarmishtha believing that Devayani was dead, bent her steps home-wards in a wrathful mood.

"After Sarmishtha had left, Yayati the son of Nahusha soon came to that spot. The king had been out a-hunting. The couple of horses harnessed to his car and the other single horse with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking down into it, he saw a maiden who in splendour was like a blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials, soothing her with sweet words. And he said, 'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly perturbed. Why dost thou weep in affliction? How, indeed, hast thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art.

"Devayani then replied, 'I am the daughter of Sukra who brings back into life the Asuras slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-born; I ask thee, to take and raise me up! I know thou art of good behaviour, of great prowess, and of wide fame! It behoveth thee, therefore, to raise me from this well.'

"Vaisampayana continued, 'King Yayati, learning that she was a Brahmana's daughter, raised her from that well by catching hold of her right hand. And the monarch promptly raising her from the pit and squinting to her tapering thighs, sweetly and courteously returned to his capital.

“When the son of Nahusha had gone away, Devayani of faultless features, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her then. And she said, ‘O Ghurnika, go thou quickly and speak to my father without loss of time of everything as it hath happened. I shall not now enter the city of Vrishaparvan.’

“Vaisampayana continued, ‘Ghurnika, thus commanded, repaired quickly to the mansion, of the Asura chief, where she saw Kavya and spoke unto him with her perception dimmed by anger. And she said, ‘I tell thee, O great Brahmana, that Devayani hath been ill-used, O fortunate one, in the forest by Sarmishtha, the daughter of Vrishaparvan.’ And Kavya, hearing that his daughter had been ill-used by Sarmishtha speedily went out with a heavy heart, seeking her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief, ‘O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast therefore some fault, I ween, which hath been expiated thus.’ Hearing this Devayani replied, ‘Be it a penalty or not, listen to me with attention. O, hear that all Sarmishtha, the daughter of Vrishaparvan, hath said unto me. Really hath she said that thou art only the hired chanter of the praises of the Asura king! Even thus hath she — that Sarmishtha, Vrishaparvan’s daughter, — spoken to me, with reddened eyes, these piercing and cruel words, ‘Thou art the daughter of one that ever chanteth for hire the praises of others, of one that asketh for charities, of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything as gift!’ These have been the words repeatedly spoken unto me by the proud Sarmishtha, the daughter of Vrishaparvan, with eyes red with anger. If, O father, I am really the daughter of a hired chanter of praises, of one that accepteth gifts, I must offer my adorations in the hope of obtaining her grace! Oh, of this I have already told her!’

“Sukra replied, ‘Thou art, O Devayani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts. Thou art the daughter of one that adores none, but of one that is adored by all! Vrishaparvan himself knoweth it, and Indra, and king Yayati too. That inconceivable Brahma, that unopposable

Godhead, is my strength! The self-create, himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in Heaven! I tell thee truly that it is I who pour rain for the good of creatures and who nourish the annual plants that sustain all living things!’

“Vaisampayana continued, ‘It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger.’”

SECTION LXXIX

(Sambhava Parva continued)

“Sukra continued, ‘Know, then, O Devayani, that he that mindeth not the evil speeches of others, conquereth everything! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging in his rising wrath. Know thou, O Devayani, that by him is everything conquered, who calmly subdueth his rising anger. He is regarded as a man who by having recourse to forgiveness, shaketh off his rising anger like a snake casting off its slough He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry, though there be cause, certainly acquireth the four objects for which we live (viz., virtue, profit, desire, and salvation) Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth angry at anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.’ Devayani, on hearing this speech of her father, said, ‘O father, I know, also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is really desirous of benefiting the former. Therefore, I do not desire to live any longer in a country where evil behaviour is at a premium. The wise man desirous of good, should not dwell among those sinfully inclined men who always speak ill of good behaviour and high birth. But there should one live, — indeed, that hath been said to be the best of dwelling places, — where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan’s daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one’s enemies blessed with good fortune, himself possessing none. It hath been indeed said by the learned that for such a man even death would be better.’”

SECTION LXXX

(Sambhava Parva continued)

"Vaisampayana said, 'Then Kavya, the foremost of Bhrigu's line, became angry himself. And approaching Vrishaparvan where the latter was seated, began to address him without weighing his words, 'O king,' he said, 'sinful acts do not, like the Earth, bear fruit immediately! But gradually and secretly do they extirpate their doers. Such fruit visiteth either in one's own self, one's son, or one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grandson of Angiras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter — and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives! Indeed, O king, for this, I can no longer stay with thee! Dost thou, O Asura chief, think that I am a raving liar? Thou makest light of thy offence without seeking to correct it!'.

"Vrishaparvan then said, 'O son of Bhrigu, never have I attributed want of virtue, of falsehood, to thee. Indeed, virtue and truth ever dwell in thee. Be kind to me! O Bhargava, if, leaving us, thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do.'

"Sukra then replied, 'Ye Asuras, whether ye go into the depths of the ocean or fly away to all directions. I care little. I am unable to bear my daughter's grief. My daughter is ever dear to me. My life dependeth on her. Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits.'

“Vrishaparvan then said, ‘O Bhargava, thou art the absolute master of whatever is possessed by the Asura chiefs in this world-their elephants, kine and horses, and even my humble self!’

“Sukra then answered, ‘If it is true, O great Asura, that I am the lord of all the wealth of the Asuras, then go and gratify Devayani.’

“Vaisampayana continued, ‘when the great Kavya was so addressed by Vrishaparvan, he then went to Devayani and told her all. Devayani, however, quickly replied, ‘O Bhargava, if thou art truly the lord of the Asura king himself and of all his wealth, then let the king himself come to me and say so in my presence.’ Vrishaparvan then approached Devayani and told her, ‘O Devayani of sweet smiles, whatever thou desirest I am willing to give thee, however difficult it may be to grant the same.’ Devayani answered, ‘I desire Sarmishtha with a thousand maids to wait on me! She must also follow me to where my father may give me away.’

“Vrishaparvan then commanded a maid-servant in attendance on him, saying, ‘Go and quickly bring Sarmishtha hither. Let her also accomplish what Devayani wisheth.’

“Vaisampayana continued, ‘The maid-servant then repaired to Sarmishtha and told her, ‘O amiable Sarmishtha, rise and follow me. Accomplish the good of thy relatives. Urged by Devayani, the Brahmana (Sukra) is on the point of leaving his disciples (the Asuras). O sinless one, thou must do what Devayani wisheth.’ Sarmishtha replied, ‘I shall cheerfully do what Devayani wisheth. Urged by Devayani Sukra is calling me. Both Sukra and Devayani must not leave the Asuras through my fault.’

“Vaisampayana continued, ‘Commanded by her father, then, Sarmishtha, accompanied by a thousand maidens, soon came, in a palanquin, out of her father’s excellent mansion. And approaching Devayani she said, ‘With my thousand maids, I am thy waiting-maid! And I shall follow thee where thy father may give thee away.’ Devayani replied, ‘I am the daughter of one who chanteth the praises of thy father, and who beggeth and accepteth alms; thou, on the other hand, art the daughter of one who is adored. How canst thou be my waiting-maid?’

“Sarmishtha answered, ‘One must by all means contribute to the happiness of one’s afflicted relatives. Therefore shall I follow thee wherever thy father may give thee away.’

“Vaisampayana continued, ‘When Sarmishtha thus promised to be Devayani’s waiting-maid the latter, O king, then spoke unto her father thus, ‘O best of all excellent Brahmanas, I am gratified. I shall now enter the Asura capital! I now know that thy science and power of knowledge are not futile!’

“Vaisampayana continued, ‘That best of Brahmanas, of great reputation, thus addressed by his daughter, then, entered the Asura capital in the gladness of his heart. And the Danavas worshipped him with great reverence.’”

SECTION LXXXI

(Sambhava Parva continued)

Vaisampayana said, 'After some length of time, O best of monarchs, Devayani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sarmishtha with her thousand maids she reached the same spot and began to wander freely. And waited upon by all those companions she felt supremely happy. And sporting with light hearts, they began drinking the honey in flowers, eating various kinds of fruit and biting some. And just at that time, king Yayati, the son of Nahusha, again came there tired and thirsty, in course of his wanderings, in search of deer. And the king saw Devayani and Sarmishtha, and those other maidens also, all decked with celestial ornaments and full of voluptuous languor in consequence of the flower-honey they drank. And Devayani of sweet smiles, unrivalled for beauty and possessed of the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sarmishtha who was gently kneading her feet.

"And Yayati seeing all this, said, 'O amiable ones, I would ask you both your names and parentage. It seems that these two thousand maids wait on you two.' 'Hearing the monarch, Devayani then answered, 'Listen to me, O best of men. Know that I am the daughter of Sukra, the spiritual guide of the Asuras. This my companion is my waiting-maid. She attendeth on me wherever I go. She is Sarmishtha, the daughter of the Asura king Vrishaparvan.'

"Yayati then asked, 'I am curious to know why is this thy companion of fair eye-brows, this maiden of the fairest complexion, the daughter of the Asura chief thy waiting-maid!' Devayani replied, 'O best of king, everything resulteth from Fate. Knowing this also to be the result of Fate, wonder not at it. Thy feature and attire are both like a king’s. Thy speech also is fair and correct as that of the Vedas. Tell me thy name, whence thou art and whose son also.’

“The monarch replied, ‘During my vow of Brahmacharya, the whole Vedas entered my ears. I am known as Yayati, a king’s son and myself a king.’ Devayani then enquired, ‘O king, what hast thou come here for? Is it to gather lotuses or to angle or to hunt?’ Yayati said, ‘O amiable one, thirsty from the pursuit of deer, I have come hither in search of water. I am very much fatigued. I await but your commands to leave this spot.’

“Devayani answered, ‘With my two thousand damsels and my waiting-maid Sarmishtha, I wait but your commands. Prosperity to thee. Be thou my friend and lord.’

“Yayati, thereupon, replied, ‘Beautiful one, I do not deserve thee. Thou art the daughter of Sukra far superior to me. Thy father cannot bestow thee even on a great king.’ To this Devayani replied, ‘Brahmanas had before this been united with the Kshatriyas, and Kshatriyas with Brahmanas. Thou art the son of a Rishi and thyself a Rishi. Therefore, O son of Nahusha, marry me.’ Yayati, however, replied, ‘O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same, the Brahmana being truly superior to all.’ Devayani answered, ‘This hand of mine hath never been touched before by any man save thee. Therefore, do I accept thee for my lord. How, indeed, shall any other man touch my hand which had before been touched by thyself who art a Rishi? Yayati then said, ‘The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.’ Devayani then told the monarch, ‘O bull amongst men, why dost thou, indeed, say that Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames?’ The monarch answered, ‘The snake killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, when angry destroyeth whole cities and kingdoms! Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me. Devayani then said, ‘Thou art, indeed, chosen by me. And, O king, it is understood that thou wilt accept me if my father bestoweth me on thee. Thou needst not fear to accept my poor self bestowed on thee. Thou dost not, indeed, ask for me.’

“Vaisampayana continued, ‘After this, Devayani quickly sent a maidservant to her father. The maid represented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati worshipped and adored that Brahmana, and stood with joined palms in expectation of his commands.’

“And Devayani then said, ‘This O father, is the son of Nahusha. He took hold of my hand, when I was in distress. I bow to thee. Bestow me upon him. I shall not wed any other person in the world.’ Sukra exclaimed, ‘O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter. I bestow her on thee. Therefore, O son of Nahusha, accept her as thy wife.’

“Yayati then said, ‘I solicit the boon, O Brahmana, that by so doing, the sin of begetting a half-breed might not touch me.’ Sukra, however, assured him by saying, ‘I shall absolve thee from the sin. Ask thou the boon that thou desirest. Fear not to wed her. I grant thee absolution. Maintain virtuously thy wife — the slender-waisted Devayani. Transports of happiness be thine in her company. This other maiden, Vrishaparvan’s daughter, Sarmishtha should ever be regarded by thee. But thou shall not summon her to thy bed.’

“Vaisampayana continued, ‘Thus addressed by Sukra, Yayati then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Sukra this rich treasure of the excellent Devayani with Sarmishtha and those two thousand maidens, and duly honoured also by Sukra himself and the Asuras, the best of monarchs, then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart.’”

SECTION LXXXII

(Sambhava Parva continued)

“Vaisampayana said, ‘Yayati then, on returning to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayani. And the monarch, directed by Devayani, established Vrishaparvan’s daughter Sarmishtha in a mansion especially erected near the artificial woods of Asokas in his gardens. And the king surrounded Vrishaparvan’s daughter Sarmishtha with a thousand maids and honoured her by making every arrangement for her food and garments. But it was with Devayani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayani conceived. And she brought forth as her first child a fine boy. And when a thousand years had passed away, Vrishaparvan’s daughter Sarmishtha having attained to puberty saw that her season had come. She became anxious and said to herself, ‘My season hath arrived. But I have not yet chosen a husband. O, what hath happened, what should I do? How am I to obtain the fruition of my wishes? Devayani hath become mother. My youth is doomed to pass away in vain. Shall I choose him also for my husband whom Devayani hath chosen? This is, indeed, my resolve: that monarch should give me a son. Will not the virtuous one grant me a private interview?’

“Vaisampayana continued, ‘While Sarmishtha was thus busy with her thoughts, the king wandering listlessly came to that very wood of Asokas, and beholding Sarmishtha before him, stood there in silence. Then Sarmishtha of sweet smiles seeing the monarch before her with nobody to witness what might pass, approached him and said with joined palms, ‘O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thee! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived. See that it goeth not in vain.’

“Yayati answered, ‘Well do I know that honour of birth is thine, born as thou art in the proud race of the Danavas. Thou art also gifted with beauty. I do not, indeed, see even the speck of a fault in thy feature. But Usanas commanded me, while I was united with Devayani, that never should Vrishaparvan’s daughter he summoned to my bed.’

“Sarmishtha then said, ‘It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one’s whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that you wouldst confine thyself to one only amongst as, that was a lie thou hadst spoken.’ Yayati replied, ‘A king should ever be a model in the eyes of his people. That monarch certainly meets with destruction who speaks an untruth. As for myself, I dare not speak an untruth even if the greatest loss threatens me!’ Sarmishtha answered, ‘O monarch, one may look upon her friend’s husband as her own. One’s friend’s marriage is the same as one’s own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore.’ Yayati then said, ‘It is, indeed my vow always to grant what one asketh. As thou askest me, tell me then what I am to do.’ Sarmishtha then said, ‘Absolve me, O king, from sin. Protect my virtue. Becoming a mother by thee, let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son can never earn wealth for themselves. What they earn always belongeth to him who owneth them. I am, indeed, the slave of Devayani. Thou art Devayani’s master and lord. Thou art, therefore, O king, my master and lord as much as Devayani’s! I solicit thee! O, fulfil my wishes!’

“Vaisampayana continued, ‘Thus addressed by Sarmishtha, the monarch was persuaded into the truth of all she spoke. He therefore, honoured Sarmishtha by protecting her virtue. And they passed some time together. And taking affectionate farewell of each other, they then parted, each returning to whence he or she had come.

“And it came to pass that Sarmishtha of sweet smiles and fair eyebrows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due course of time brought forth a son of the splendour of a celestial child and of eyes like-lotus-petals.’”

SECTION LXXXIII

(Sambhava Parva continued)

“Vaisampayana said, ‘When Devayani of sweet smiles heard of the birth of this child, she became jealous, and O Bharata, Sarmishtha became an object of her unpleasant reflections. And Devayani, repairing to her, addressed her thus, ‘O thou of fair eye-brows, what sin is this thou hast committed by yielding to the influence of lust?’ Sarmishtha replied, ‘A certain Rishi of virtuous soul and fully conversant with the Vedas came to me. Capable of granting boons he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that Rishi!’ Devayani answered, ‘It is all right if that be the case, O timid one! But if the lineage, name, and family of that Brahmana be known to thee, I should like to hear them.’ Sarmishtha replied, ‘O thou of sweet smiles, in asceticism and energy, that Rishi is resplendent like the Sun himself. Beholding him, I had not, any need to make these enquiries—’ Devayani then said, ‘If this is true, if indeed, thou hast obtained thy child from such a superior Brahmana, then, O Sarmishtha, I have no cause of anger.’

“Vaisampayana continued, ‘Having thus talked and laughed with each other, they separated, Devayani returning to the palace with the knowledge imparted to her by Sarmishtha. And, O king, Yayati also begot on Devayani two sons called Yadu and Turvasu, who were like Indra and Vishnu. And Sarmishtha, the daughter of Vrishaparvan, became through the royal sage the mother of three sons in all, named Drahyu, Anu, and Puru.

“And, O king, it so came to pass that one day Devayani of sweet smiles, accompanied by Yayati, went into a solitary part of the woods, (in the king’s extensive park). And there she saw three children of celestial beauty playing with perfect trustfulness. And Devayani asked in surprise, ‘Whose children are they, O king, who are so handsome and so like unto the children of the celestials? In splendour and beauty they are like thee, I should think.’

“Vaisampayana continued, ‘And Devayani without waiting for a reply from the king, asked the children themselves, ‘Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all.’ Those children then pointed at the king (with their forefingers) and spoke of Sarmishtha as their mother.

“And having so said, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayani. The boys then left the place, and made towards their mother, weeping in grief. And the king, at this conduct of the boys, became very much abashed. But Devayani, marking the affection of the children for the king learnt the secret and addressing Sarmishtha, said, ‘How hast thou dared to do me an injury, being, as thou art, dependent on me? Dost thou not fear to have recourse once more to that Asura custom of thine?’

“Sarmishtha said, ‘O thou of sweet smiles, all that I told thee of a Rishi is perfectly true. I have acted rightly and according to the precepts of virtue, and therefore, do I not fear thee. When thou hadst chosen the king for thy husband, I, too, chose him as mine. O beautiful one, a friend’s husband is, according to usage, one’s own husband as well. Thou art the daughter of a Brahmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still?’

“Vaisampayana said, ‘Devayani then, hearing those words of hers, exclaimed, O king, thus, ‘Thou hast wronged me, O monarch! I shall not live here any longer.’ And saying this, she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus, and alarmed greatly, followed in her foot-steps, endeavouring to appease her wrath. But Devayani, with eyes red with anger, would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Usanas, the son of Kavi. And beholding her father, she stood before him, after due salutations. And Yayati also, immediately after, saluted and worshipped Bhargava.'

"And Devayani said, 'O father, virtue hath been vanquished by vice. The low have risen, and the high have fallen. I have been offended again by Sarmishtha, the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayati. But, O father, being luckless I have got only two sons! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude.'

"Sukra, hearing all this, said, 'O monarch, since thou hast made vice thy beloved pursuit, though fully acquainted with the precepts of religion, invincible decrepitude shall paralyse thee!' Yayati answered, 'Adorable one, I was solicited by the daughter of the Danava king to fructify her season. I did it from a sense of virtue and not from other motives. That male person, who being solicited by a woman in her season doth not grant her wishes, is called, O Brahmana, by those conversant with the Vedas, a slayer of the embryo. He who, solicited in secret by a woman full of desire and in season, goeth not in unto her, loseth virtue and is called by the learned a killer of the embryo, O son of Bhrigu, for these reasons, and anxious to avoid sin, I went into Sarmishtha.' Sukra then replied, 'Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft.'

"Vaisampayana continued, 'Yayati, the son of Nahusha, thus cursed by the angry Usanas, was then divested of his youth and immediately overcome by decrepitude. And Yayati said, 'O son of Bhrigu, I have not yet been satiated with youth or with Devayani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me.' Sukra then answered, 'I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another.' Yayati said, 'O Brahmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame.' Sukra replied, 'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor to the throne. He shall also have long life, wide fame, and numerous progeny!'"

SECTION LXXXIV

(Sambhava Parva continued)

“Vaisampayana said, ‘Yayati, then, overcome with decrepitude, returned to his capital and summoning his eldest son Yadu who was also the most accomplished, addressed him thus, ‘Dear child, from the curse of Kavya called also Usanas, decrepitude and wrinkles and whiteness of hair have come over me. But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude. I shall enjoy with thy youth. And when a full thousand years will have elapsed, returning to thee thy youth, I shall take back my weakness with this decrepitude!’

“Yadu replied, ‘There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness and relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions — these are the consequences of decrepitude. Therefore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue. Ask some other son of thine to take thy decrepitude.

“Yayati replied, ‘Thou art sprung from my heart, O son, but thou givest me not thy youth. Therefore, thy children shall never be kings.’ And he continued, addressing another son of his, ‘O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasure of life. After the lapse of a full thousand years I shall give back to thee thy youth, and take back from thee my weakness and decrepitude.’

"Turvasu replied, 'I do not like decrepitude, O father, it takes away all appetites and enjoyments, strength and beauty of person, intellect, and even life.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou givest me not thy youth! Therefore, O Turvasu, thy race shall be extinct. Wretch, thou shall be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of blue blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are those of birds and beasts, who are sinful, and non-Aryan.'

"Vaisampayana said, 'Yayati, having thus cursed his son Turvasu, then, addressed Sarmishtha's son Drahyu thus, 'O Drahyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth. When a thousand years have passed away, I shall return thee thy youth and take back my own weakness, and decrepitude.' To this Drahyu replied, 'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou refusest to give me thy youth. Therefore, thy most cherished desires shall never be fulfilled. Thou shalt be king only in name, of that region where there are no roads for (the passage of) horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats.' Yayati next addressed Anu and said, 'O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied, 'Those that are decrepit always eat like children and are always impure. They cannot pour libations upon fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, thou givest not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee! And, O Anu, thy progeny also as soon as they attain to youth, shall die. And thou shalt also not be able to perform sacrifices before fire.'

“Yayati at last turned to his youngest child, Puru, and addressing him said, ‘Thou art, O Puru, my youngest son! But thou shall be the first of all! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usanas. I have not yet however, been satiated with my youth. O Puru, take thou this my weakness and decrepitude! With thy youth I shall enjoy for some years the pleasures of life. And when a thousand years have passed away, I shall give back to thee thy youth and take back my own decrepitude.’

“Vaisampayana said, ‘Thus addressed by the king, Puru answered with humility, ‘I shall do, O monarch, as thou bidest me. I shall take, O king, thy weakness and decrepitude. Take thou my youth and enjoy as thou listest the pleasures of life. Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth.’ Yayati then said, ‘O Puru, I have been gratified with thee. And being gratified, I tell thee that the people in thy kingdom shall have all their desires fulfilled.’

“And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru.’”

SECTION LXXXV

(Sambhava Parva continued)

“Vaisampayana said, ‘The excellent monarch Yayati, the son of Nahusha, having received Puru’s youth, became exceedingly gratified. And with it he once more began to indulge in his favourite pursuits to the full extent of his desires and to the limit of his powers, according to seasons, so as to derive the greatest pleasure therefrom. And, O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the pitris, by Sraddhas; the poor, by his charities; all excellent Brahmanas, by fulfilling their desires; all persons entitled to the rites of hospitality, with food and drink; the Vaisyas, by protection; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desires. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper Kalas and Kashthas sported with (the celestial damsel) Viswachi, sometimes in the beautiful garden of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son, Puru, and addressed him thus, ‘O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season to the full extent of my desires, to the limit of my powers. Our desires, however, are never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter. If a single person were owner of everything on Earth — all her yields of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content. Thirst of enjoyment, therefore, should be given up. Indeed, true happiness belongeth to them that have cast off their thirst for worldly objects — a thirst which is difficult to be thrown off by the wicked and the sinful, which faileth not with the failing life, and which is truly the fatal disease of man. My heart hath for a full thousand years been fixed upon the objects of desires. My thirst for these, however, increaseth day by day without abating. Therefore, I shall cast it off, and fixing my mind on Brahma I shall pass the rest of my days with the innocent deer in the forest peacefully and with no heart for any worldly objects. And O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest services.'

"Vaisampayana continued, 'Then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru received back his own youth. And Yayati was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brahmanas at their head, then addressed the monarch thus, 'O king, how shall thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayani, and, therefore, the grandson of the great Sukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Sarmishtha's sons, the first is Drahyu, then Anu and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over? This we represent to thee! O, conform to virtuous practice.'

"Yayati then said, 'Ye four orders with Brahmanas at their head, hear my words as to why my kingdom should not be given to my eldest son. My commands have been disobeyed by my eldest son, Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is indeed, the best of sons. I have been disregarded by Yadu and by Turvasu, too. Much I have been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend. He did what was so agreeable to me. It hath also been commanded by Sukra himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway. I, therefore, beseech thee, let Puru be installed on the throne.'

"The people then said, 'True it is, O king, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest. Therefore, doth Puru, who hath done the good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it.'

"Vaisampayana continued., 'The son of Nahusha, thus addressed by the contented people, then installed his son, Puru, on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmanas and ascetics.

"The sons of Yadu are known by the name of the Yadavas: while those of Turvasu have come to be called the Yavanas. And the sons of Drahyu are the Bhojas, while those of Anu, the Mlechchhas. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control.'"

SECTION LXXXVI

(Sambhava Parva continued)

“Vaisampayana said, ‘King Yayati, the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time into forest in the company of Brahmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that, though hurled from heaven, Yayati, without reaching the surface of the Earth, stayed in the firmament. I have heard that some time after he again entered the region of the celestials in company with Vasuman, Ashtaka, Pratarddana, and Sivi.’

“Janamejaya said, ‘I desire to hear from thee in detail why Yayati, having first obtained admission into heaven, was hurled therefrom, and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these regenerate sages. Yayati, lord of Earth, was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun. I desire to hear in full the story of his life both in heaven and on Earth, as he was illustrious, and of world-wide celebrity and of wonderful achievements.’

“Vaisampayana said, ‘Indeed, I shall recite to thee the excellent story of Yayati’s adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.

“King Yayati, the son of Nahusha, having installed his youngest son, Puru, on the throne after casting his sons with Yadu for their eldest amongst the Mlechchhas, entered the forest to lead the life of a hermit. And the king eating fruits and roots lived for some time in the forest. Having his mind and passions under complete control, the king gratified by sacrifices the Pitris and the gods. And he poured libations of clarified butter upon the fire according to the rites prescribed for those leading the Vanaprastha mode of life. And the illustrious one entertained guests and strangers with the fruit of the forest and clarified butter, while he himself supported life by gleaning scattered corn seeds. And the king; led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And, living upon air alone, he stood erect upon one leg for six months. And the king of sacred deeds ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements).’”

SECTION LXXXVII

(Sambhava Parva continued)

“Vaisampayana said, ‘While that king of kings dwelt in heaven — the home of the celestials, he was reverenced by the gods, the Sadhyas, the Maruts, and the Vasus. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for a long time in heaven.

“One day that best of kings, Yayati, went to Indra and there in course of conversation the lord of Earth was asked by Indra as follows: ‘What didst thou say, O king, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom?’

“Yayati answered, ‘I told him that the whole country between the rivers Ganga and Yamuna was his. That is, indeed, the central region of the Earth, while the out-lying regions are to be the dominions of thy brothers. I also told him that those without anger were ever superior to those under its sway, those disposed to forgive were ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the un-learned. If wronged, thou shouldst not wrong in return. One’s wrath, if disregarded, burneth one’s own self; but he that regardeth it not taketh away all the virtues of him that exhibiteh it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He that pricketh as if with thorns men by means of hard and cruel words, thou must know, ever carrieth in his mouth the Rakshasas. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models; thou shouldst ever with retrospective eye compare thy acts with those of the virtuous; thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech hurled from one’s lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore the wise never fling these arrows at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity and sweet speeches unto all. Therefore, shouldst thou always utter words that soothe, and not those that scorch. And thou shouldst regard those that deserve, thy regards, and shouldst always give but never beg!”’

SECTION LXXXVIII

(Sambhava Parva continued)

"Vaisampayana said, 'Alter this Indra again asked Yayati, 'Thou didst retire into the woods, O king, after accomplishing all thy duties. O Yayati, son of Nahusha, I would ask thee to whom thou art equal in ascetic austerities.' Yayati answered, 'O Vasava, I do not, in the matter of ascetic austerities, behold my equal among men, the celestials, the Gandharvas, and the great Rishis.' Indra then said, 'O monarch, because thou disregardest those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, thy virtues have suffered diminution and thou must fall from heaven.' Yayati then said, 'O Sakra, if, indeed, my virtues have really sustained diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.' Indra replied, 'O king, thou shall fall among those that are virtuous and wise, and thou shall acquire also much renown. And after this experience of thine, O Yayati, never again disregard those that are thy superiors or even thy equals.'

"Vaisampayana continued, 'Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, viz., Ashtaka, the protector of his own religion. Ashtaka beholding him, enquired, 'Who art thou, O youth of a beauty equal to that of Indra, in splendour blazing as the fire, thus falling from on high? Art thou that foremost of sky-ranging bodies — the sun — emerging from, dark masses of clouds? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is curious as to what it is that is so falling, and is, besides, deprived of consciousness! Beholding thee in the path of the celestials, possessed of energy like that of Sakra, or Surya, or Vishnu, we have approached thee to ascertain the truth. If thou hast first asked us who we were, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why thou approachest hither. Let thy fears be dispelled; let thy woes and afflictions cease. Thou art now in the presence of the virtuous and the wise. Even Sakra himself — the slayer of Vala — cannot here do thee any injury. O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethren in grief. Here there are none but the wise and virtuous like thee assembled together. Therefore, stay thou here in peace. Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise.'"

SECTION LXXXIX

(Sambhava Parva continued)

“Yayati said, ‘I am Yayati, the son of Nahusha and the father of Puru. Cast off from the region of the celestials and of Siddhas and Rishis for having disregarded every creature, I am falling down, my righteousness having sustained diminution. In years I am older than you; therefore, I have not saluted you first. Indeed, the Brahmanas always reverence him who is older in years or superior in learning or in ascetic merit.’

“Ashtaka then replied, ‘Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.’

“Yayati replied to this, ‘It is said that sin destroyeth the merits of four virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the footsteps of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit, but all that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon (achieving) his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire Vedas devoteth himself to asceticism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult in having acquired great wealth. None should be vain of having studied the entire Vedas. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all-powerful, the wise, whatever their portions may be, should neither exult nor grieve. When creatures know that their weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in the water, stones, grass, wood — in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul. Happiness and misery are both transient. Therefore, O Ashtaka, why should I grieve? We can never know how we are to act in order to avoid misery. Therefore, none should grieve for misery.'

"Possessed of every virtue, king Yayati who was the maternal grandfather of Ashtaka, while staying in the welkin, at the conclusion of his speech, was again questioned by Ashtaka. The latter said, 'O king of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the period for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings!' Yayati replied, 'I was a great king on Earth, owning the whole world for my dominion. Leaving it, I acquired by dint of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region the abode of Indra, of extraordinary beauty having a thousand gates, and extending over a hundred yojanas all round. There too, I dwelt a full thousand years and then attained to a higher region still. That is the region of perfect beatitude, where decay never exists, the region, viz., that of the Creator and the Lord of Earth, so difficult of attainment. There also I dwelt for a full thousand years, and then attained to another very high region viz., that of the god of gods (Vishnu) where, too, I had lived in happiness. Indeed, I dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I lived for a million years in the gardens of Nandana sporting with the Apsaras and beholding numberless beautiful trees clad in flowery vesture and sending forth delicious perfume all round. And after many, many years had elapsed, while still residing there in enjoyment of perfect beatitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me — Ruined! Ruined! Ruined! — O lion among kings, this much do I remember. I was then fallen from Nandana, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief, — Alas! What a misfortune! Yayati, with his religious merits destroyed, though virtuous and of sacred deeds, is falling! — And as I was falling, I asked them loudly, 'Where, ye celestials, are those wise ones amongst whom I am to fall?' They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and smelling the perfume of clarified butter poured incessantly upon fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.'"

SECTION XC

(Sambhava Parva continued)

“Ashtaka said, ‘Capable of assuming any form at will, thou hast lived for a million years in the gardens of Nandana. For what cause, O foremost of those that flourished in the Krita age, hast thou been compelled to leave that region and come hither?’ Yayati answered, ‘As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears so, in the other world, the celestials with Indra as their chief, forsake him who hath lost his righteousness.’ Ashtaka said, ‘I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings.”

“Yayati answered, ‘O pious one, they that speak of their own merits are doomed to suffer the hell called Bhauma. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.’

“Ashtaka said, ‘When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called Bhauma on Earth!’

“Yayati answered, ‘After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape reappeareth in the world and walketh on its surface. This is that Earth-hell (Bhauma) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thousand years, some, for eighty-thousand years in heaven, and then they fall. And as they fall, they are attacked by certain Rakshasas in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.’

“Ashtaka asked, ‘For what sin are beings, when they fall from heaven, attacked by these fierce and sharp-toothed Rakshasas? Why are they not reduced to annihilation? How do they again enter the womb, furnished with senses?’

“Yayati answered, ‘After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother’s womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life assumeth the quadrupedal or bipedal form. This is the case with all creatures that you see.’

“Ashtaka said, ‘O tell me, I ask thee because I have my doubts. Doth a being that hath received a human form enter the womb in its own shape or in some other? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well? Questioned by me, O, explain it all! Thou art, O father, one acquainted with the acts and sayings of great beings.’ Yayati answered, ‘According to the merits of one’s acts, the being that in a subtile form co-inheres in the seed that is dropped into the womb is attracted by the atmospheric force for purposes of re-birth. It then developeth there in course of time; first it becomes the embryo, and is next provided with the visible physical organism. Coming out of the womb in due course of time, it becometh conscious of its existence as man, and with his ears becometh sensible of sound; with his eyes, of colour and form; with his nose, of scent; with his tongue, of taste; by his whole body, of touch; and by his mind, of ideas. It is thus, O Ashtaka, that the gross and visible body developeth from the subtile essence.’

“Ashtaka asked, ‘After death, the body is burnt, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived?’ Yayati said, ‘O lion among kings, the person that dies assumes a subtil form; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul! I have told thee how beings are born, after development of embryonic forms, as four-footed, six-footed creatures and others with more feet. What more wilt thou ask me?'

"Ashtaka said, 'How, O father, do men attain to those superior regions whence there is no return to earthly life? Is it by asceticism or by knowledge? How also can one gradually attain to felicitous regions? Asked by me, O answer it in full.'

"Yayati answered, 'The wise say that for men there are seven gates through which admission may be gained into Heaven. There are asceticism, benevolence, tranquillity of mind, self-command, modesty, simplicity, and kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyed the reputation of others, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to Brahma. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing it, they cause fear. The wise should never exult at (receiving) honours nor should they grieve at insults. For it is the wise alone that honour the wise; the wicked never act like the virtuous. I have given away so much — I have performed so many sacrifices, — I have studied so much, — I have observed these vows, — such vanity is the root of fear. Therefore, thou must not indulge in such feelings. Those learned men who accept as their support the unchangeable, inconceivable Brahma alone that ever showereth blessings on persons virtuous like thee, enjoy perfect peace here and hereafter.'"

SECTION XCI

(Sambhava Parva continued)

“Ashtaka said, ‘Those cognisant of the Vedas differ in opinion as to how the followers of each of the four modes of life, viz., Grihasthas, Bhikshus, Brahmacharins, and Vanaprashthas, should conduct themselves in order to acquire religious merit.”

“Yayati answered, ‘These are what a Brahmacharin must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so; he must attend to the service of his preceptor without waiting for the latter’s command; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor hath gone to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to studies. It is then only that he can achieve success. It hath been said in the oldest Upanishad that a grihastha, acquiring wealth by honest means, should perform sacrifices; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others. A Muni, without search for woods, depending on his own vigour, should abstain from all vicious acts, should give away something in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true Bhikshu who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a householder’s roof, who is without wife, and who going a little way every day, travelleth over a large extent of the country. A learned man should adopt the

Vanaprastha mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the Vanaprastha mode of life, he maketh his ancestors and the successors, numbering ten generations including himself, mix with the Divine essence.'

"Ashtaka asked, 'How many kinds of Munis are there (observers of the vow of the silence)?'

"Yayati answered, 'He is, indeed, a Muni who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what is meant by Muni.' Yayati replied, 'A Muni withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surround himself with those objects that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. He may truly be said to dwell in the woods having an inhabited place near to himself. Again a wise man withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth or learning. Clad in the scantiest robes, he may yet regard himself as attired in the richest vestments. He may rest content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.

"The person again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who stands in the splendour of ascetic attributes, who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities and reduced in flesh, marrow and blood, such a one conquereth not only this but the highest world. And when the Muni sits in yoga meditation, becoming indifferent to happiness and misery, honour and insult, he then leaveth the world and enjoyeth communion with Brahma. When the Muni taketh food like wine and other animals, i. e., without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's lap), then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation.'"

SECTION XCII

(Sambhava Parva continued)

"Ashtaka asked, 'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with Brahma, the ascetic or the man of knowledge?'

"Yayati answered, 'The wise, with the help of the Vedas and of Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence. While they that devote themselves to Yoga meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of quality. Hence the wise attain to salvation first. Then again if the person devoted to Yoga find not sufficient time in one life to attain success, being led astray by the attractions of the world, in his next life he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of knowledge ever beholdeth the indestructible unity, and, is, therefore, though steeped in worldly enjoyments, never affected by them at heart. Therefore, there is nothing to impede his salvation. He, however, who faileth to attain to knowledge, should yet devote himself to piety as dependent on action (sacrifices &c.). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety which is dependent on action that proceedeth not from the desire of fruit, is, in case of such men Yoga itself.'

"Ashtaka said, 'O king, thou lookest like a young man; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going down into the Earth?'

"Yayati said, 'Fallen from heaven upon the loss of all my religious merits, I am doomed to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you. Even now the regents of the points of the universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the earth, yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here.'

"Ashtaka said, 'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shalt not fall, though falling.'

"Yayati answered, 'O king, there are as many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and on the hills.'

"Ashtaka said, 'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee. Therefore, though falling, thou shalt not fall. O, take thou soon all those, wherever they be, in heaven or in the firmament. Let thy sorrow cease.'

"Yayati answered, 'O best of kings, a Brahma-knowing Brahmana alone can take in gift, but not one like ourselves. And, O monarch, I myself have given away to Brahmanas as one should. Let no man who, is not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts. While on earth, I ever desired to perform virtuous acts. Having never done so before, how shall I now accept a gift?'

"Pratardana who was amongst them asked, 'O thou of the handsomest form, I am Pratardana by name. I ask thee if there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament? Answer me, thou art acquainted with everything.'

"Yayati said, 'O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never dwell, await thee. If thou dwellest in each but for seven days, they would not yet be exhausted.'

“Pratardana said, ‘These then I give unto thee. Therefore, though falling, thou must not fall. Let the worlds that are mine be thine, whether they be in the firmament or heaven. O, soon take them. Let thy woes cease.’

“Yayati answered, ‘O monarch, no king of equal energy should ever desire to receive as gift the religious merits of another king acquired by Yoga austerities. And no king who is afflicted with calamity through the fates should, if wise, act in a censurable way. A king keeping his eye fixed for ever on virtue should walk along the path of virtue like myself and, knowing what his duties are, should not act so meanly as thou directest. When others desirous of acquiring religious merits do not accept gifts, how can I do what they themselves do not? On the conclusion of this speech, that best of kings, Yayati, was then addressed by Vasumat in the following words.’”

SECTION XCIII

(Sambhava Parva continued)

“Vasumat said, ‘I am Vasumat, the son of Oshadaswa. I would ask thee, O king, whether there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions.’

“Yayati answered, ‘There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth and the ten points of the universe illumined by the Sun.’

“Vasumat then said, ‘I give them to thee. Let those regions that are for me be thine. Therefore, though falling, thou shall not fall. If to accept them as gift be improper for thee, then, O monarch, buy them for a straw?’

“Yayati answered, ‘I do not remember having ever bought and sold anything unfairly. This has never been done by other kings. How shall I therefore do it?’

“Vasumat said, ‘If buying them, O king, be regarded by thee as improper, then take them as gilt from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine.’

“Sivi then addressed the king thus, I am, O king, Sivi by name, the son of Usinara. O father, are there in the firmament or in heaven any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit.’

“Yayati said, ‘Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning.’ Sivi then said, ‘If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, viz., those regions where the wise never feel the least disquiet.’

Yayati answered, ‘O Sivi, thou hast indeed, obtained for thyself, possessed of the prowess of Indra, infinite worlds. But I do not desire to enjoy regions given to me by others. Therefore, I accept not thy gift.’

“Ashtaka then said, ‘O king, each of us has expressed his desire to give thee worlds that each of us has acquired by his religious merits. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.’

“Yayati answered, ‘Ye all are truth-loving and wise. Give me that which I deserve. I shall not be able to do what I have never done before.’

“Ashtaka then said, ‘Whose are those five golden cars that we see? Do men that repair to these regions of everlasting bliss ride in them?’

“Yayati answered, ‘Those five golden cars displayed in glory, and blazing as fire, would indeed, carry you to regions of bliss.’

“Ashtaka said, ‘O king, ride on those cars thyself and repair to heaven. We can wait. We follow thee in time.’

“Yayati said, ‘We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible.”

“Vaisampayana continued, ‘Then all those excellent monarchs riding in those cars set out for heaven for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.’

“Then Ashtaka, breaking the silence asked, ‘I had always thought that Indra was my especial friend, and that I, of all others, should first obtain admittance into heaven. But how is it that Usinara’s son, Sivi hath already left us behind?’

“Yayati answered, ‘This Usinara’s son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among us. Besides, Sivi’s liberality, asceticism, truth, virtue, modesty, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them!’

“Vaisampayana continued, ‘After this, Ashtaka, impelled by curiosity, again asked his maternal grandfather resembling Indra himself, saying, ‘O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son? Is there any other Brahmana or Kshatriya who hath done what thou didst on earth?' Yayati answered, 'I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives; I tell thee truly, I am the maternal grandfather of you all. Having conquered the whole earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue, the gods became propitious to those that perform them. I also gave to Brahmanas this whole earth with her horses and elephants and kine and gold all kinds of wealth, along with a hundred Arbudas of excellent milch cows. Both the earth and the firmament exist owing to my truth and virtue; fire yet burneth in the world of men owing to my truth and virtue. Never hath a word spoken by me been untrue. It is for this that the wise adore Truth. O Ashtaka, all I have told thee, Pratardana, and Vasumat, is Truth itself. I know it for certain that the gods and the Rishis and all the mansions of the blessed are adorable only because of Truth that characteriseth them all. He that will without malice duly read unto good Brahmanas his account of our ascension to heaven shall himself attain to the same worlds with us.'

"Vaisampayana continued, 'It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the earth and covering the three worlds with the fame of his deeds.'"

SECTION XCIV

(Sambhava Parva continued)

"Janamejaya said, 'O adorable one, I desire to hear the histories of those kings who were descended from Puru. O tell me of each as he was possessed of prowess and achievements. I have, indeed, heard that in Puru's line there was not a single one who was wanting in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments.'

"Vaisampayana said, 'Asked by thee, I shall tell thee all about the heroic-kings in Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.

"Puru had by his wife Paushti three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty car-warriors. Amongst them, Pravira was the perpetuator of the dynasty. Pravira had by his wife Suraseni a son named Manasyu. And the latter of eyes like lotus-petals had his sway over the whole Earth bounded by the four seas. And Manasyu had for his wife Sauviri. And he begat upon her three sons called Sakta, Sahana, and Vagmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Kaudraswa begat upon the Apsara Misrakesi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honour of the gods. And they all had sons, were learned in all branches of knowledge and ever devoted to virtue. They are Richeyu, and Kaksreyu and Vrikeyu of great prowess; Sthandileyu, and Vaneyu, and Jaleyu of great fame; Tejeyu of great strength and intelligence; and Satyeyu of the prowess of Indra; Dharmeyu, and Sannateyu the tenth of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava amongst the celestials. And Anadhristi had a son of the name of Matinara who became a famous and virtuous king and performed the Rajasuya and the horse-sacrifice. And Matinara had four sons of immeasurable prowess, viz., Tansu, Mahan, Atiratha, and Druhyu of immeasurable glory. (Amongst them, Tansu of great prowess became the perpetrator of Puru's line). And he subjugated the whole earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Ilina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Ilina begat upon his wife Rathantara five sons with Dushmanta at their head, all equal in might unto the five elements. They were Dushmanta, Sura, Bhima, Pravasu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And Dushmanta had by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons in all. But none of them were like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through the grace of Bharadwaja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanyu begat upon his wife, Pushkarini six sons named Suhotra, Suhotri, Suhavih, Sujeya, Diviratha and Kichika. The eldest of them all, Suhotra, obtained the throne and performed many Rajasuyas and horse-sacrifices. And Suhotra brought under his sway the whole earth surrounded by her belt of seas and full of elephants, kine and horses, and all her wealth of gems of gold. And the earth afflicted with the weight of numberless human beings and elephants, horses, and cats, was, as it were, about to sink. And during the virtuous reign of Suhotra the surface of the whole earth was dotted all over with hundreds and thousands, of sacrificial stakes. And the lord of the earth, Suhotra, begat, upon his wife Aikshaki three sons, viz., Ajamidha, Sumidha, and Purumidha. The eldest of them, Ajamidha, was the perpetuator of the royal line. And he begat six sons, — Riksha was born of the womb of Dhumini, Dushmanta and Parameshthin, of Nili, and Jahnu, Jala and Rupina were born in that of Kesini. All the tribes of the Panchalas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnu of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana, the perpetuator of the royal line. And, O king, it hath been heard by us that while Samvarana, the son of Riksha, was ruling the earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole earth with their four kinds of troops soon brought the whole earth under their sway. And with their ten Akshauhinis the king of the Panchalas defeated the Bharata prince. Samvarana then with his wife and ministers, sons and relatives, fled in fear, and took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years, within their fort. And after they had lived there a thousand years, one day the illustrious Rishi Vasishtha approached the exiled Bharatas, who, on going out, saluted the Rishi and worshipped him by the offer of Arghya. And entertaining him with reverence, they represented everything unto that illustrious Rishi. And after he was seated on his seat, the king himself approached the Rishi and addressed him, saying, ‘Be thou our priest, O illustrious one! We will endeavour to regain our kingdom.’ And Vasishtha answered the Bharatas by saying, ‘Om’ (the sign of consent). It hath been heard by us that Vasishtha then installed the Bharata prince in the sovereignty of all the Kshatriyas on earth, making by virtue of his Mantras this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephants. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole earth, performed many sacrifices at which the presents to the Brahmanas were great.

“Samvarana begat upon his wife, Tapati, the daughter of Surya, a son named Kuru. This Kuru was exceedingly virtuous, and therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (Kurukshetra) sacred by practising asceticism there. And it has been heard by us that Kuru’s highly intelligent wife, Vahini, brought forth five sons, viz., Avikshit, Bhavishyanta, Chaitraratha, Muni and the celebrated Janamejaya. And Avikshit begat Parikshit the powerful, Savalaswa, Adhiraja, Viraja, Salmali of great physical strength, Uchaihsravas, Bhangakara and Jitari the eighth. In the race of these were born, as the fruit of their pious acts seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with (the secrets of) religion and profit. And they were named Kakshasena and Ugrasena, and Chitrasena endued with great energy, and Indrasena and Sushena and Bhimasena. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world. And they were Dhritarashtra who was the eldest, and Pandu and Valhika, and Nishadha endued with great energy, and then the mighty Jamvunada, and then Kundodara and Padati and then Vasati the eighth. And they were all proficient in morality and profit and were kind to all creatures. Among them Dhritarashtra became king. And Dhritarashtra had eight sons, viz., Kundika, Hasti, Vitarka, Kratha the fifth, Havihsravas, Indrabha, and Bhumanyu the invincible, and Dhritarashtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmanetra, Sunetra. Among these three, Pratipa became unrivalled on earth. And, O bull in Bharata’s race, Pratipa begat three sons, viz., Devapi, Santanu, and the mighty car-warrior Valhika. The eldest Devapi adopted the ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

“O monarch, besides, there were born in the race of Bharata numberless other excellent monarchs endued with great energy and like unto the celestial Rishis themselves in virtue and ascetic power. And so also in the race of Manu were born many mighty car-warriors like unto the celestials themselves, who by their number swelled the Aila dynasty into gigantic proportions.'"

SECTION XCV

(Sambhava Parva continued)

“Janamejaya said, ‘O Brahmana, I have now heard from thee this great history of my ancestors. I had also heard from thee about the great monarchs that were born in this line. But I have not been gratified, this charming account being so short. Therefore, be pleased, O Brahmana, to recite the delightful narrative just in detail commencing from Manu, the lord of creation. Who is there that will not be charmed with such an account, as it is sacred? The fame of these monarchs increased by their wisdom, virtue, accomplishments, and high character, hath so swelled as to cover the three worlds. Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigour, energy, and perseverance, I have not been satiated!’

“Vaisampayana said, ‘Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I had heard it from Dwaipayana before.

“Daksha begat Aditi, and Aditi begat Vivaswat, and Vivaswat begat Manu, and Manu begat Ha and Ha begat Pururavas. And Pururavas begat Ayus, and Ayus begat Nahusha, and Nahusha begat Yayati. And Yayati had two wives, viz., Devayani, the daughter of Usanas, and Sarmishtha the daughter of Vrishaparvan. Here occurs a sloka regarding (Yayati’s) descendants, ‘Devayani gave birth to Yadu and Turvasu; and Vrishaparvan’s daughter, Sarmishtha gave birth to Druhyu, Anu, and Puru., And the descendants of Yadu are the Yadavas and of Puru are the Pauravas. And Puru had a wife of the name of Kausalya, on whom he begat a son named Janamejaya who performed three horse-sacrifices and a sacrifice called Viswajit. And then he entered into the woods. And Janamejaya had married Ananta, the daughter of Madhava, and begat upon her a son called Prachinwat. And the prince was so called because he had conquered all the eastern countries up to the very confines of the region where the Sun rises. And Prachinwat married Asmaki, a daughter of the Yadavas and begat upon her a son named Sanyati. And Sanyati married Varangi, the daughter of Drishadwata and begat upon her a son named Ahayanti. And Ahayanti married Bhanumati, the daughter of Kritavirya and begat upon her a son named Sarvabhauma. And Sarvabhauma married Sunanda, the daughter of the Kekaya prince, having obtained her by force. And he begat upon her a son named Jayatsena, who married Susrava, the daughter of the Vidarbha king and begat upon her Avachina, And Avachina also married another princess of Vidarbha, Maryada by name. And he begat on her a son named Arihan. And Arihan married Angi and begat on her Mahabhauma. And Mahabhauma married Suyajna, the daughter of Prasenajit. And of her was born Ayutanayi. And he was so called because he had performed a sacrifice at which the fat of an Ayuta (ten thousands) of male beings was required. And Ayutanayi took for a wife Kama, the daughter of Prithusravas. And by her was born a son named Akrodhana, who took to wife Karambha, the daughter of the king of Kalinga. And of her was born Devatithi, and Devatithi took for his wife Maryada, the princess of Videha. And of her was born a son named Arihan. And Arihan took to wife Sudeva, the princess of Anga, and upon her he begat a son named Riksha. And Riksha married Jwala, the daughter of Takshaka, and he begat upon her a son of the name of Matinara, who performed on the bank of Saraswati the twelve years' sacrifice said to be so efficacious. On conclusion of the sacrifice, Saraswati appeared in person before the king and chose him for husband. And he begat upon her a son named Tansu. Here occurs a sloka descriptive of Tansu's descendants.

"Tansu was born of Saraswati by Matinara. And Tansu himself begat a son named Ilina on his wife, the princess Kalingi.

"Ilina begat on his wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took to wife Sakuntala, the daughter of Viswamitra. And he begat on her a son named Bharata. Here occurs two slokas about (Dushmanta's) descendants.

"The mother is but the sheath of flesh in which the father begets the son. Indeed the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O god among men, the father himself becoming the son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.

"It is for this (i.e., because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called Bharata (the supported). And Bharata married Sunanda, the daughter of Sarvasena, the king of Kasi, and begat upon her the son named Bhumanyu. And Bhumanyu married Vijaya, the daughter of Dasarha. And he begat upon her a son Suhotra who married Suvarna, the daughter of Ikshvaku. To her was born a son named Hasti who founded this city, which has, therefore, been called Hastinapura. And Hasti married Yasodhara, the princess of Trigarta. And of her was born a son named Vikunthana who took for a wife Sudeva, the princess of Dasarha. And by her was born a son named Ajamidha. And Ajamidha had four wives named Raikeyi, Gandhari, Visala and Riksha. And he begat on them two thousand and four hundred sons. But amongst them all, Samvarana became the perpetuator of the dynasty. And Samvarana took for his wife Tapati, the daughter of Vivaswat. And of her was born Kuru, who married Subhangi, the princess of Dasarha. And he begat on her a son named Viduratha, who took to wife Supriya, the daughter of the Madhavas. And he begat upon her a son named Anaswan. And Anaswan married Amrita, the daughter of the Madhavas. And of her was born a son named Parikshit, who took for his wife Suvasa, the daughter of the Vahudas, and begat upon her a son named Bhimasena. And Bhimasena married Kumari, the princess of Kekaya and begat upon her Pratisravas whose son was Pratipa. And Pratipa married Sunanda, the daughter of Sivi, and begat upon her three sons, viz., Devapi, Santanu and Valhika. And Devapi, while still a boy, entered the woods as a hermit. And Santanu became king. Here occurs a sloka in respect of Santanu.

“Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Santanu.

“And Santanu married Ganga, who bore him a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, got him married to Satyavati who was also called Gandhakali. And in her maidenhood she had a son by Parasara, named Dwaipayana. And upon her Santanu begat two other sons named Chitrangada and Vichitravirya. And before they attained to majority, Chitrangada had been slain by the Gandharvas. But Vichitravirya became king, and married the two daughters of the king of Kasi, named Amvika and Amvalika. But Vichitravirya died childless. Then Satyavati began to think as to how the dynasty of Dushmanta might be perpetuated. Then she recollected the Rishi Dwaipayana. The latter coming before her, asked, ‘What are thy commands?’ ‘She said, ‘Thy brother Vichitravirya hath gone to heaven childless. Beget virtuous children for him.’ Dwaipayana, consenting to this, begat three children, viz., Dhritarashtra, Pandu, and Vidura. King Dhritarashtra had a hundred sons by his wife, Gandhari in consequence of the boon granted by Dwaipayana. And amongst those hundred sons of Dhritarashtra, four became celebrated. They are Duryodhana, Duhsasana, Vikarna, and Chitrasena. And Pandu had two jewels of wives, viz., Kunti, also called Pritha, and Madri. One day Pandu, while out a-hunting, saw a deer covering its mate. That was really a Rishi in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows, before its desire was gratified. Pierced with the king’s arrow, the deer quickly changed its form and became a Rishi, and said unto Pandu, ‘O Pandu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one’s desire. My desire unsatisfied, thou hast slain me! Therefore, thou also, when so engaged and before thou art gratified, shalt die!’ Pandu, hearing this curse, became pale, and from that time would not go in unto his wives. And he told them these words, ‘Through my own fault, I have been cursed! But I have heard that for the childless there are no regions hereafter.’ Therefore, he solicited Kunti to have offspring raised for him. And Kunti said, ‘Let it be’, So she raised up offspring. By Dharma she had Yudhishthira; by Maruta, Bhima: and by Sakra, Arjuna. And Pandu, well-pleased with her, said, ‘This thy co-wife is also childless. Therefore, cause her also to bear children.’ Kunti saying, ‘So be it,’ imparted unto Madri the mantra of invocation. And on Madri were raised by the twin Aswins, the twins Nakula and Sahadeva. And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti, ‘Let these twins of mine be brought up by thee with affection.’ After some time those five Pandavas were taken by the ascetics of the woods to Hastinapura and there introduced to Bhishma and Vidura. And after introducing them, the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot, and the celestial drums also were beaten in the skies. The Pandavas were then taken (by Bhishma). They then represented the death of their father and performed his last honours duly. And as they were brought up there, Duryodhana became exceedingly jealous of them. And the sinful Duryodhana acting like Rakshasa tried various means to drive them away. But what must be can never be frustrated. So all Duryodhana’s efforts proved futile. Then Dhritarashtra sent them, by an act of deception to Varanavata, and they went there willingly. There an endeavour was made to burn them to death; but it proved abortive owing to the warning counsels of Vidura. After that the Pandavas slew Hidimva, and then they went to a town called Ekachakra. There also they slew a Rakshasa of the name of Vaka and then went to Panchala. And there obtaining Draupadi for a wife they returned to Hastinapura. And there they dwelt for some time in peace and begat children. And Yudhishthira begat Prativindhya; Bhima, Sutasoma; Arjuna, Srutakriti; Nakula, Satanika; and Sahadeva, Srutakarman. Besides these, Yudhishthira, having obtained for his wife Devika, the daughter of Govasana of the Saivya tribe, in a self-choice ceremony, begat upon her a son named Yaudheya. And Bhima also obtaining for a wife Valandhara, the daughter of the king of Kasi, offered his own prowess as dower and begat upon her a son named Sarvaga. And Arjuna also, repairing to

Dwaravati, brought away by force Subhadra. the sweet-speeched sister of Vasudeva, and returned in happiness to Hastinapura. And he begat upon her a son named Abhimanyu endued with all accomplishments and dear to Vasudeva himself. And Nakula obtaining for his wife Karenumati, the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijaya, the daughter of Dyutimat, the king of Madra, obtaining her in a self-choice ceremony and begat upon her a son named Suhotra. And Bhimasena had some time before begat upon Hidimva a son named Ghatotkacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttara, the daughter of Virata, who brought forth a dead child whom Kunti took up on her lap at the command of Vasudeva who said, 'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Aswatthaman's weapon) and, therefore, deprived of strength and energy he was revived by Vasudeva and endued with strength, energy and prowess. And after reviving him, Vasudeva said, 'Because this child hath been born in an extinct race, therefore, he shall be called Parikshit'. And Parikshit married Madravati, thy mother, O king, and thou art born to her, O Janamejaya! Thou hast also begotten two sons on thy wife Vapushtama, named Satanika and Sankukarna. And Satanika also hath begotten one son named Aswamedhadatta upon the princess of Videha.

"Thus have I, O king, recited the history of the descendants of Puru and of the Pandavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow-observing Brahmanas, by Kshatriyas devoted to the practices of their order and ready to protect their subjects; by Vaisyas with attention, and by Sudras with reverence, whose chief occupation is to wait upon the three other orders. Brahmanas conversant in the Vedas and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the abode of the blessed. They are also always respected and adored by the gods, Brahamanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. Veda-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merits and conquer the heavens. Though sinning, they are not disregarded by any one. Here occurs a sloka, ‘This (Bharata) is equal unto the Vedas: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention.’”

SECTION XCVI

(Sambhava Parva continued)

“Vaisampayana said, ‘There was a king known by the name of Mahabhisha born in the race of Ikshvaku. He was the lord of all the earth, and was truthful (in speech) and of true prowess. By a thousand horse-sacrifices and a hundred Rajasuyas he had gratified the chief of the celestials and ultimately attained to heaven.

“One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahabhisha also were present on the spot. And Ganga, the queen of rivers, also came there to pay her adorations to the Grandsire. And her garments white as the beams of the moon was displaced by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahabhisha rudely stared at the queen of rivers. And Mahabhisha was for this cursed by Brahman, who said, ‘Wretch, as thou hast forgotten thyself at the sight of Ganga, thou shalt be re-born on earth. But thou shall again and again attain to these regions. And she, too, shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse.’

“Vaisampayana continued, ‘King Mahabhisha then recollecting all the monarchs and ascetics on earth, wished to be born as son to Pratipa of great prowess. And the queen of rivers, too, seeing king Mahabhisha lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers in heaven, the Vasus, also pursuing the same path. And the queen of rivers beholding them in the predicament, asked them, ‘Why look ye so dejected? Ye dwellers in heaven, is everything right with you?’ Those celestials, the Vasus, answered her, saying, ‘O queen of rivers, we have been cursed, for a venial fault, by the illustrious Vasishtha in anger. The foremost of excellent Rishis, Vasishtha, had been engaged in his twilight adorations and seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying, Be ye born among men!’ It is beyond our power to frustrate what hath been said by that utterance of Brahma. Therefore, O river, thyself becoming a human female make us the Vasus, thy children. O amiable one, we are unwilling to enter the womb of any human female.’ Thus addressed, the queen of rivers told them, ‘Be it so and asked them, ‘On earth, who is that foremost of men whom ye will make your father?’

“The Vasus replied, ‘On earth, unto Pratipa shall be born a son, Santanu, who will be a king of world-wide fame.’ Ganga then said, ‘Ye celestials, that is exactly my wish which ye sinless ones have expressed. I shall, indeed, do good to that Santanu. That is also your desire as just expressed.’ The Vasus then said, ‘It behoveth thee to throw thy children after birth, into the water, so that, O thou of three courses (celestial, terrestrial, and subterranean) we may be rescued soon without having to live on earth for any length of time.’ Ganga then answered, ‘I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live.’ The Vasus then replied, ‘We shall each contribute an eighth part of our respective energies With the sum thereof, thou shall have one son according to thy and his wishes. But this son shall not begat any children on earth. Therefore, that son of thine endued with great energy, shall be childless.’

“The Vasus, making this arrangement with Ganga, went away without Waiting to the place they liked.’”

SECTION XCVII

(Sambhava Parva continued)

“Vaisampayana said. ‘There was a king of the name of Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganga. The accomplished and lovely Ganga, one day, assuming the form of a beautiful female, and rising from the waters, made up to the monarch. The celestial maiden, endued with ravishing beauty, approached the royal sage engaged in ascetic austerities, and sat upon his right thigh that was, for manly strength, a veritable Sala tree. When the maiden of handsome face had so sat upon his lap, the monarch said unto her, ‘O amiable one, what dost thou desire? What shall I do?’ The damsel answered, ‘I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise.’ Pratipa answered, ‘O thou of the fairest complexion, moved by lust, I never go in unto others’ wives or women that are not of my order. This, indeed, is my virtuous vow.’ The maiden rejoined, ‘I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty; I desire thee for my husband. Refuse me not, O king.’ To this Pratipa answered, ‘I am, ‘O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and kill me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that this is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!’

“The damsel then said, ‘O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on earth! I am incapable of numbering the virtues of this race even within a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless. O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bear him, and of his virtues and good conduct.’

“Vaisampayana continued, ‘O king, having said so, the celestial damsel disappeared then and there. And the king, too, waited for the birth of his son in order to fulfil his promise.’

“About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, was engaged, along with his wife, in austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhisha. And the child was called Santanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Santanu, knowing that region of indestructible bliss can be acquired by one’s deeds alone, became devoted to virtue. When Santanu grew up into a youth, Pratipa addressed him and said, ‘Some time ago, O Santanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of her action and ask not who she is, or whose or whence, but accept her as thy wife at my command!’” Vaisampayana continued, ‘Pratipa, having thus commanded his son Santanu and installed him on his throne, retired into the woods. And king Santanu endued with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And the best of monarchs always slew deer and buffaloes. And one day, as he was wandering along the bank of the Ganges, he came upon a region frequented by Siddhas and

Charanas. And there he saw a lovely maiden of blazing beauty and like unto another Sri herself; of faultless and pearly teeth and decked with celestial ornaments, and attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, on beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze on him evermore. The monarch then in soft words addressed her and said, ‘O slender-waisted one, be thou a goddess or the daughter of a Danava, be thou of the race of the Gandharvas, or Apsaras, be thou of the Yakshas or the Nagas, or be thou of human origin, O thou of celestial beauty, I solicit thee to be my wife!’”

SECTION XCVIII

(Sambhava Parva continued)

“Vaisampayana said, ‘The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless features, the damsel sending a thrill of pleasure into the heart by every word she uttered, said, ‘O king, I shall become thy wife and obey thy commands. But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shall thou ever address me unkindly. As long as thou shalt behave kindly I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.’ The king answered, ‘Be it so.’ And thereupon the damsel obtaining that excellent monarch, that foremost one of the Bharata race for her husband, became highly pleased. And king Santanu also, obtaining her for his wife, enjoyed to the full the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of earth, Santanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Santanu, having as the fruit of her virtuous acts, obtained for her husband, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, by her wiles and love, by her music and dance, and became herself gratified. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled on without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestials themselves. But, O Bharata, those children, one after another, as soon as they were born, were thrown into the river by Ganga who said, ‘This is for thy good.’ And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king with a sorrowful countenance and desirous of saving it from destruction, addressed her and said, ‘Kill it not! Who art thou and whose? Why dost thou kill thy own children? Murderess of thy sons, the load of thy sins is great!’” His wife, thus addressed, replied, ‘O thou desirous of offspring, thou hast already become the first of those that have children. I shall not destroy this child of thine. But according to our agreement, the period of my stay with thee is at an end. I am Ganga, the daughter of Jahnu. I am ever worshipped by the great sages; I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vasishtha’s curse, to assume human forms. On earth, besides thee, there was none else to deserve the honour of being their begetter. There is no woman also on earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the Rishi Apava. Blest be thou; I leave thee, O king! But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called Gangadatta.’”

SECTION XCIX

(Sambhava Parva continued)

"Santanu asked, 'What was the fault of the Vasus and who was Apava, through whose curse the Vasus had to be born among men? What also hath this child of thine, Gangadatta, done for which he shall have to live among men? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men? O daughter of Jahnu, tell me all.'

"Vaisampayana continued, 'Thus addressed, the celestial daughter of Jahnu, Ganga, then replied unto the monarch, her husband, that bull amongst men, saying, 'O best of Bharata's race, he who was obtained as son by Varuna was called Vasishtha, the Muni who afterwards came to be known as Apava. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And, O best of Bharata's race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and water.

"Daksha had a daughter known by the name of Surabhi, who, O bull of Bharata's race, for benefiting the world, brought forth, by her connection with Kasyapa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire). The virtuous son of Varuna obtained Nandini for his Homa rites. And Nandini, dwelling in that hermitage which was adored by Munis, roamed about fearlessly in those sacred and delightful woods.

"One day, O bull of Bharata's race, there came into those woods adored by the gods and celestial Rishis, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini, the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyu. O thou of the prowess of the first of elephants, when Dyu was shown that cow, he began to admire her several qualities and addressing his wife, said, 'O black-eyed girl of fair thighs, this excellent cow belongeth to that Rishi whose is this delightful asylum. O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years.' O best of monarchs, hearing this, the slender-waisted goddess of faultless features then addressed her lord of blazing splendour and said, 'There is on earth a friend of mine, Jitavati by name, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara, endued with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on earth free from disease and decrepitude. O illustrious and blameless one, it behoveth thee to grant me this desire of mine. There is nothing that would be more agreeable to me.' On hearing these words of his wife, Dyu, moved by the desire of humouring her, stole that cow, aided by his brothers Prithu and the others. Indeed, Dyu, commanded by his lotus-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the Rishi who owned her. He did not think at the time that he was going to fall by committing the sin of stealing the cow.

"When the son of Varuna returned to his asylum in the evening with fruits he had collected, he beheld not the cow with her calf there. He began to search for them in the woods, but when the great ascetic of superior intelligence found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus, saying, ‘Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on earth!’

“O thou bull of Bharata’s race, the illustrious Rishi Apava thus cursed the Vasus in wrath. And having cursed them, the illustrious one set his heart once more on ascetic meditation. And after that Brahmarshi of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the Rishi, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Apava — that Rishi conversant, with all rules of virtue. The virtuous Apava, however, said, ‘Ye Vasus, with Dhava and others, ye have been cursed by me. But ye shall be freed from my curse within a year of your birth among men. But he for whose deed ye have been cursed by me he, viz., Dyu, shall for his sinful act, have to dwell on earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyu, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship.’

“Thus addressing the Vasus, the great Rishi went away. The Vasus then together came to me. And, O king, the begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And O best of kings, from the Rishi’s curse, this one only, viz., Dyu, himself, is to live on earth for some time.’

“Vaisampayana continued, ‘Having said this, the goddess disappeared then and there. And taking with her the child, she went away to the region she chose. And that child of Santanu was named both Gangeya and Devavrata and excelled his father in all accomplishments.

“Santanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Santanu of the Bharata race. Indeed, it is this splendid history that is called the Mahabharata.’”

SECTION C

(Sambhava Parva continued)

“Vaisampayana said, ‘The monarch Santanu, the most adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness (of speech). The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that bull among men, viz., Santanu, that great being endued with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines, like a conch-shell; his shoulders were broad, and he resembled in prowess an infuriated elephant. It would seem that all the auspicious signs of royalty dwelt in his person, considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements came to know that virtue was ever superior to pleasure and profit. These were the attributes that dwelt in that great being — that bull among men — Santanu. And truly there was never a king like Santanu. All the kings of the earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the earth during the time of that lord-protector of the Bharata race, were without woe and fear and anxiety of any kind. And they all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the earth became virtuous and devoted to liberality, religious acts and sacrifices. And when the earth was ruled by Santanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatriyas served the Brahmanas; the Vaisyas waited upon the Kshatriyas, and the Sudras adoring the

Brahmanas and the Kshatriyas, waited upon the Vaisyas. And Santanu residing in Hastinapura, the delightful capital of the Kurus, ruled the whole earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion and asceticism, he acquired a great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valour like Vayu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Santanu ruled the earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy, and void of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honour of the gods, the Rishis, and Pitris commenced, and no creature was deprived of life sinfully. And Santanu was the king and father of all — of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus — of that king of kings — speech became united with truth, and the minds of men were directed towards liberality and virtue. And Santanu, having enjoyed domestic felicity for six and thirty years, retired into the woods.

“And Santanu’s son, the Vasu born of Ganga, named Devavrata resembled Santanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge worldly or spiritual his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact he was a great king.

“One day, while pursuing along the banks of the Ganges a deer that he had struck with his arrow, king Santanu observed that the river had become shallow. On observing this, that bull among men, viz., Santanu, began to reflect upon this strange phenomenon. He mentally asked why that first of rivers ran out so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, well-built and amiable person, like Indra himself, had, by his keen celestial weapon, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga having been checked in her course near where that youth stood, became very much surprised. This youth was no other than Santanu's son himself. But as Santanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once, but instead of disclosing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

"King Santanu, wondering much at what he saw and imagining the youth to be his own son then addressed Ganga and said, 'Show me that child.' Ganga thus addressed, assuming a beautiful form, and holding the boy decked with ornaments in her right arm, showed him to Santanu. And Santanu did not recognise that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said, 'O tiger among men, that eighth son whom thou hadst some time before begat upon me is this. Know that this excellent child is conversant with all weapons, O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee. Endued with superior intelligence, he has studied with Vasishtha the entire Vedas with their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bharata, both the gods and the Asuras look upon him with favour. Whatever branches of knowledge are known to Usanas, this one knoweth completely. And so is he the master of all those Sastras that the son of Angiras (Vrihaspati) adored by the gods and the Asuras, knoweth. And all the weapons known to the powerful and invincible Rama, the son of Jamadagni are known to this thy illustrious son of mighty arms. O king of superior courage, take this thy own heroic child given unto thee by me. He is a mighty bowman and conversant with the interpretation of all treatises on the duties of a king.' Thus commanded by Ganga, Santanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent. And O bull of Bharata's race, the prince soon gratified by his behaviour his father and the other members of the Paurava race: in fact, all the subjects of the kingdom. And the king of incomparable prowess lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the bank of the Yamuna. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said, 'Who art thou, and whose daughter? What dost thou do here, O timid one?' She answered, 'Blest be thou! I am the daughter of the chief of the fishermen. At his command, I am engaged for religious merit, in rowing passengers across this river in my boat.' And Santanu, beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for his wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying, 'O king, as soon as my daughter of superior complexion was born, it was of course, understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful: if thou desirest to obtain this maiden as a gift from me, give, me then this pledge. If, indeed, thou givest the pledge, I will of course bestow my daughter upon thee for truly I can never obtain a husband for her equal to thee.'

"Santanu, hearing this, replied, 'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise how shall I grant it.' The fisherman said, 'O king, what I ask of thee is this: the son born of this maiden shall be installed by thee on thy throne and none else shall thou make thy successor.'

"Vaisampayana continued, 'O Bharata, when Santanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king with his heart afflicted by desire returned to Hastinapura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day, Devavrata approaching his afflicted father said, 'All is prosperity with thee; all chiefs obey thee; then how is it that thou grievest thus? Absorbed in thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now; thou lookest pale and emaciated, having lost all animation. I wish to know the disease thou sufferest from, so that I may endeavour to apply a remedy.' Thus addressed by his son, Santanu answered, 'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess. But, O son, I am always thinking of the instability of human life. If any danger overtake thee, O child of Ganga, the result is that we become sonless. Truly thou alone art to me as a century of sons. I do not, therefore, desire to wed again. I only desire and pray that prosperity may ever attend thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three Vedas yield, it is true, everlasting religious merit, but all these, in point of religious merit, do not, come up to a sixteenth part of the religious merit attainable on the birth of a son. Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain a shadow of doubt that one attains to heaven in consequence of his having begotten a son. The Vedas which constitute the root of the Puranas and are regarded as authoritative even by the gods, contain numerous proof of this. O thou of Bharata's race, thou art a hero of excitable temper, who is always engaged in the exercise of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty, It is this thought that hath made me so melancholy. I have now told thee fully the causes of my sorrow.'

"Vaisampayana continued, 'Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king’s grief. O bull of Bharata’s race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, personally repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and, O thou of Bharata’s race, when the prince took his seat in the court of the chief, the latter addressed him and said, ‘O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Santanu. Thy power is great. But I have something to tell thee. If the bride’s father was Indra himself, even then he would have to repent of rejecting such an exceedingly honourable and desirable proposal of marriage. The great man of whose seed this celebrated maiden named Satyavati was born, is, indeed, equal to you in virtue. He hath spoken to me on many occasions of the virtues of thy father and told me that, the king alone is worthy of (marrying) Satyavati. Let me tell you that I have even rejected the solicitations of that best of Brahmarshis — the celestial sage Asita — who, too, had often asked for Satyavati’s hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival in the person of a co-wife’s son. O oppressor of all foes, he hath no security, even if he be an Asura or a Gandharva, who hath a rival in thee. There is this only objection to the proposed marriage, and nothing else. Blest be thou! But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati.’

“Vaisampayana continued, ‘O thou of Bharata’s race, Devavrata, having heard these words, and moved by the desire of benefiting his father thus answered in the hearing of the assembled chiefs, ‘O foremost of truthful men, listen to the vow I utter! The man has not been or will not be born, who will have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.’ Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (for his daughter’s son), to achieve the almost impossible, then said, ‘O thou of virtuous soul, thou art come hither as full agent on behalf of thy father Santanu of immeasurable glory; be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter. But, O amiable one, there is something else to be said, something else to be reflected upon by thee. O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say. O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati, hath, indeed, been worthy of thee. O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayst beget.'

"Vaisampayana continued, 'O king, the son of Ganga, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father, 'Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings. Ye kings, I have already relinquished my right to the throne, I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of Brahmacharya (study and meditation in celibacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven!'

"Vaisampayana continued, 'Upon these words of the son of Ganga, the hair on the fisherman's body stood on end from glee, and he replied, 'I bestow my daughter!' Immediately after, the Apsaras and the gods with diverse tribes of Rishis began to rain down flowers from the firmament upon the head of Devavrata and exclaimed, 'This one is Bhishma (the terrible).' Bhishma then, to serve his father, addressed the illustrious damsel and said, 'O mother, ascend this chariot, and let us go unto our house.'

"Vaisampayana continued, 'Having said this, Bhishma helped the beautiful maiden into his chariot. On arriving with her at Hastinapura, he told Santanu everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said, 'He is really Bhishma (the terrible)!' And Santanu also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the high-souled prince the boon of death at will, saying, 'Death shall never come to thee as long as thou desirest to live. Truly death shall approach thee, O sinless one, having first obtained thy command.’”

SECTION CI

(Sambhava Parva continued)

“VAISAMPAYANA SAID, ‘O monarch, after the nuptials were over, king Santanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Santanu named Chitrangada. He was endued with great energy and became an eminent man. The lord Santanu of great prowess also begat upon Satyavati another son named Vichitravirya, who became a mighty bowman and who became king after his father. And before that bull among men, viz., Vichitravirya, attained to majority, the wise king Santanu realised the inevitable influence of Time. And after Santanu had ascended to heaven. Bhishma, placing himself under the command of Satyavati, installed that suppressor of foes, viz., Chitrangada, on the throne, who, having soon vanquished by his prowess all monarchs, considered not any man as his equal. And beholding that he could vanquish men, Asuras, and the very gods, his namesake, the powerful king of the Gandharvas, approached him for an encounter. Between that Gandharva and that foremost one of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat which lasted full three years on the banks of the Saraswati. In that terrible encounter characterised by thick showers of weapons and in which the combatants ground each other fiercely, the Gandharva, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrangada — that first of men and oppressor of foes — the Gandharva ascended to heaven. When that tiger among men endued with great prowess was slain, Bhishma, the son of Santanu, performed, O king, all his obsequies. He then installed the boy Vichitravirya of mighty arms, still in his minority, on the throne of the Kurus.

And Vichitravirya, placing himself under the command of Bhishma, ruled the ancestral kingdom. And he adored Santanu's son Bhishma who was conversant with all the rules of religion and law; so, indeed, Bhishma also protected him that was so obedient to the dictates of duty.'"

SECTION CII

(Sambhava Parva continued)

“Vaisampayana said, ‘O thou of Kuru’s race, after Chitrangada was slain, his successor Vichitravirya being a minor, Bhishma ruled the kingdom, placing himself under the command of Satyavati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhishma set his heart upon marrying Vichitravirya. At this time he heard that the three daughters of the king of Kasi, all equal in beauty to the Apsaras themselves, would be married on the same occasion, selecting their husbands at a self-choice ceremony. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Varanasi in a single chariot. There Bhishma, the son of Santanu, saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would select their own husbands. And when the (assembled) kings were each being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them upon his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds, ‘The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens’ parents and obtaining their sanction. Some again obtain wives as presents for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the Swyamvara (the fifth form as above) and themselves wed according to it. But the sages have said that, that wife is dearly to be prized who is taken away by force, after the slaughter of opponents, from amidst the concourse of princes and kings invited to a self-choice ceremony. Therefore, ye monarchs, I bear away these maidens hence by force. Strive ye, to the best of your might, to vanquish me or to be vanquished. Ye monarchs, I stand here resolved to fight!' Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kasi, took upon his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to a fight.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced, as, in a great hurry, they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red with rage, the monarchs moved in impatience, their armour and ornaments dazzling or waving with their agitated steps. The charioteers soon brought handsome cars with fine horses harnessed thereto. Those splendid warriors then, equipped with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time. Bhishma, however speedily checked those numberless arrows before they could come at him by means of a shower of his own arrows as innumerable as the down on the body. Then those kings surrounded him from all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhishma, arresting with his shafts the course of that arrowy downpour, pierced each of the monarchs with three shafts. The latter, in their turn pierced Bhishma, each with five shafts. But, O king, Bhishma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense shower of arrows and other missiles that it looked very much like the encounter between the celestials and the Asuras of old, and men of courage who took no part in it were struck with fear even to look at the scene. Bhishma cut off, with his arrows, on the field of battle, bows, and flagstaffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand, and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that mighty car-warrior, king Salya of immeasurable prowess, from behind summoned Bhishma, the son of Santanu, to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at the sight of a female elephant in heat. And Salya of mighty arms, moved by wrath addressed Bhishma and said, 'Stay, Stay.' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage having checked its course in expectation of the enemy. All the monarchs seeing him stop, stood there to become spectators of the coming encounter between him and Salya. The two then began to exhibit their prowess (upon each other) like roaring bulls of great strength at the sight of a cow in rut. Then that foremost of men, king Salya covered Bhishma, the son of Santanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Salya thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of regal spectators became very glad and applauded Salya greatly. That subjugator of hostile towns, Bhishma, then, on hearing those shouts of the Kshatriyas, became very angry and said, 'Stay, Stay'. In wrath, he commanded his charioteer, saying, 'Lead thou my car to where Salya is, so that I may slay him instantly as

Garuda slays a serpent.’ Then the Kuru chief fixed the Varuna weapon on his bow-string, and with it afflicted the four steeds of king Salya. And, O tiger among kings, the Kuru chief, then, warding off with his weapons those of his foe, slew Salya’s charioteer. Then that first of men, Bhishma, the son of Santanu, fighting for the sake of those damsels, slew with the Aindra weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata’s race, Salya, after his defeat, returned to his kingdom and continued to rule it virtuously. And O conqueror of hostile towns, the other kings also, who had come to witness, the self-choice ceremony returned to their own kingdoms.

“That foremost of smiters, viz., Bhishma, after defeating those monarchs, set out with those damsels, for Hastinapura whence the virtuous Kuru prince Vichitravirya ruled the earth like that best of monarchs, viz., his father Santanu. And, O king, passing through many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kasi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Santanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother’s wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyavati, the eldest daughter of the king of Kasi, with a soft smile, told him these words, ‘At heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also approved by my father. At the self-choice ceremony also I would have chosen him as my lord. Thou art conversant with all the dictates of virtue, knowing all this, do as thou likest.’ Thus addressed by that maiden in the presence of the Brahmanas, the heroic Bhishma began to reflect as to what should be done. As he was conversant with the rules of virtue, he consulted with the Brahmanas who had mastered the Vedas, and permitted Amba, the eldest daughter of the ruler of Kasi to do as she liked. But he bestowed with due rites the two other daughters, Ambika and Ambalika on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Ambika and Ambalika were of tall stature, and of the complexion of molten gold. And their heads were covered with black curly hair, and their finger-nails were high and red; their hips were fat and round, and their breasts full and deep. And endued with every auspicious mark, the amiable young ladies considered themselves to be wedded to a husband who was every way worthy of themselves, and extremely loved and respected Vichitravirya. And Vichitravirya also, endued with the prowess of the celestials and the beauty of the twin Aswins, could steal the heart of any beautiful woman. And the prince passed seven years uninterruptedly in the company of his wives. He was attacked while yet in the prime of youth, with phthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged into anxiety and grief, and in consultation with Satyavati caused the obsequial rites of the deceased to be performed by learned priests and the several of the Kuru race.'"

SECTION CIII

(Sambhava Parva continued)

“Vaisampayana said, ‘The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in-law the funeral rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma, that foremost of all wielders of weapons. And turning her eyes to religion, and to the paternal and maternal lines (of the Kurus), she addressed Bhishma and said ‘The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Santanu of Kuru’s race, all now depend on thee. As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee. O virtuous one, thou art well-acquainted, in detail and in the abstract, with the dictates of virtue, with various Srutis, and with all the branches of the Vedas; know very well that thou art equal unto Sukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of inventions under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly, I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kasi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise offspring on them for the perpetuation of our line. It behoveth thee to guard virtue against loss. Install thyself on the throne and rule the kingdom of the Bharatas. Wed thou duly a wife. Plunge not thy ancestors into hell.’

“Vaisampayana continued, ‘Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue, ‘O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children. Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave, viz., I would renounce three worlds, the empire of heaven, anything that may be greater than that, but truth I would never renounce. The earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, air may renounce its attribute of touch, the sun may renounce his glory, fire, its heat, the moon, his cooling rays, space, its capacity of generating sound, the slayer of Vritra, his prowess, the god of justice, his impartiality; but I cannot renounce truth.’ Thus addressed by her son endued with wealth of energy, Satyavati said unto Bhishma, ‘O thou whose prowess is truth, I know of thy firmness in truth. Thou canst, if so minded, create, by the help of thy energy, three worlds other than those that exist. I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors. O punisher of foes, act in such a way that the lineal link may not be broken and our friends and relatives may not grieve.’ Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said, ‘O Queen, turn not thy eyes away from virtue. O, destroy us not. Breach of truth by a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Santanu’s line becoming extinct on earth. Hearing me, reflect on what should be done in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.’”

SECTION CIV

(Sambhava Parva continued)

“Bhishma continued, ‘In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle axe the king of the Haihayas. And Rama, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrigu’s race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times.

“And when the earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.

“In this connection there is another old history that I will recite to you. There was in olden days a wise Rishi of the name of Utathya. He had a wife of the name Mamata whom he dearly loved. One day Utathya’s younger brother Vrihaspati, the priest of the celestials, endued with great energy, approached Mamata. The latter, however, told her husband’s younger brother — that foremost of eloquent men — that she had conceived from her connection with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued, ‘O illustrious Vrihaspati, the child that I have conceived hath studied in his mother’s womb the Vedas with the six

Angas, Semen tuum frustra perdi non potest. How can then this womb of mine afford room for two children at a time? Therefore, it behoveth thee not to seek for the consummation of thy desire at such a time. Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. Quum auten jam cum illa coiturus esset, the child in the womb then addressed him and said, ‘O father, cease from thy attempt. There is no space here for two. O illustrious one, the room is small. I have occupied it first. Semen tuum perdi non potest. It behoveth thee not to afflict me.’ But Vrihaspati without listening to what that child in the womb said, sought the embraces of Mamata possessing the most beautiful pair of eyes. Ille tamen Muni qui in venture erat punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen ita exhisum, excidit et in terram projectumest. And the illustrious Vrihaspati, beholding this, became indignant, and reproached Utathya’s child and cursed him, saying, ‘Because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee.’ And from this curse of the illustrious Vrishaspati Utathya’s child who was equal unto Vrihaspati in energy, was born blind and came to be called Dirghatamas (enveloped in perpetual darkness). And the wise Dirghatamas, possessed of a knowledge of the Vedas, though born blind, succeeded yet by virtue of his learning, in obtaining for a wife a young and handsome Brahmana maiden of the name of Pradweshi. And having married her, the illustrious Dirghatamas, for the expansion of Utathya’s race, begat upon her several children with Gautama as their eldest. These children, however, were all given to covetousness and folly. The virtuous and illustrious Dirghatamas possessing complete mastery over the Vedas, soon after learnt from Surabhi’s son the practices of their order and fearlessly betook himself to those practices, regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention). Then those best of Munis that dwelt in the same asylum, beholding him transgress the limits of propriety became indignant, seeing sin where sin was not. And they said, ‘O, this man, transgresseth the limit of propriety. No longer doth he deserve a place amongst us. Therefore, shall we all cast this sinful wretch off.' And they said many other things regarding the Muni Dirghatamas. And his wife, too, having obtained children, became indignant with him.

"The husband then addressing his wife Pradweshi, said, 'Why is it that thou also hast been dissatisfied with me?' His wife answered, 'The husband is called the Bhartri because he supporteth the wife. He is called Pati because he protecteth her. But thou art neither, to me! O thou of great ascetic merit, on the other hand, thou hast been blind from birth, it is I who have supported thee and thy children. I shall not do so in future.'

"Hearing these words of his wife, the Rishi became indignant and said unto her and her children, 'Take me unto the Kshatriyas and thou shalt then be rich.' His wife replied (by saying), 'I desire not wealth that may be procured by thee, for that can never bring me happiness. O best of Brahmanas, do as thou likest. I shall not be able to maintain thee as before.' At these words of his wife, Dirghatamas said, 'I lay down from this day as a rule that every woman shall have to adhere to one husband for her life. Be the husband dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy she shall not be able to enjoy that wealth truly. Calumny and evil report shall ever dog her.' Hearing these words of her husband Pradweshi became very angry, and commanded her sons, saying, 'Throw him into the waters of Ganga!' And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaiming, 'Indeed, why should we support this old man?— 'tied the Muni to a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft, passed through the territories of many kings. One day a king named Vali conversant with every duty went to the Ganges to perform his ablutions. And as the monarch was thus engaged, the raft to which the Rishi was tied, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said, ‘O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise.’ Thus addressed, the Rishi endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest. And beholding those eleven sons with Kakshivat as the eldest, who had studied all the Vedas and who like Rishis were utterers of Brahma and were possessed of great power, king Vali one day asked the Rishi saying, ‘Are these children mine?’ The Rishi replied, ‘No, they are mine. Kakshivat and others have been begotten by me upon a Sudra woman. Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse.’ The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person said to her, ‘Thou shalt have five children named Anga, Vanga, Kalinga, Pundra and Suhma, who shall be like unto Surya (Sun) himself in glory. And after their names as many countries shall be known on earth. It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pundra and Suhma.’

“It was thus that the line of Vali was perpetuated, in days of old, by a great Rishi. And it was thus also that many mighty bowmen and great car-warriors wedded to virtue, sprung in the Kshatriya race from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand.’”

SECTION CV

(Sambhava Parva continued)

“Bhishma, continued, ‘Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated. Let an accomplished Brahmana be invited by an offer of wealth, and let him raise offspring upon the wives of Vichitravirya.’

“Vaisampayana continued, ‘Satyavati, then, smiling softly and in voice broken in bashfulness, addressed Bhishma saying, ‘O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shall not be able to reject it, being conversant, as thou art, with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art, too, our sole refuge. Therefore hearing what I say truly, do what may be proper.

“My father was a virtuous man. For virtue’s sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the Rishi’s curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body; but the Rishi dispelled it and gave me my present fragrance. The Rishi also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood hath become a great Rishi endued with large ascetic powers and known by the name of Dwaipayana (the island-born). That illustrious Rishi having by his ascetic power divided the Vedas into four parts hath come to be called on earth by the name of Vyasa (the divider or arranger), and for his dark colour, Krishna (the dark). Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away, 'Mother, think of me when thou art in difficulty.' I will now call him up, if thou, O Bhishma of mighty arms so desirest. If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field.'

"Vaisampayana continued, 'Mention being made of the great Rishi, Bhishma with joined palms said, 'That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure, and who after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit and pleasure to future pleasure. Therefore, that which hath been said by thee and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhishma had said this, O thou of Kuru's race, Kali (Satyavati) thought of the Muni Dwaipayana and Dwaipayana who was then engaged in interpreting the Vedas, learning that he was being called up by his mother, came instantly unto her without anybody's knowing it. Satayavati then duly greeted her son and embraced him with arms, bathing him in her tears, for the daughter of the fisherman wept bitterly at the sight of her son after so long a time. And her first son, the great Vyasa, beholding her weeping, washed her with cool water, and bowing unto her, said, 'I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great Rishi duly, and the latter accepted the offerings of worship, uttering the usual mantras. And gratified with the worship he received, he took his seat. Satyavati, beholding him seated at his ease, after the usual inquiries, addressed him and said, ‘O learned one, sons derive their birth both from the father and the mother. They are, therefore, the common property of both parents. There cannot be the least doubt about it that the mother, hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O Brahmarshi, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya’s brother on the father’s side, so art thou his brother on the same mother’s side. I do not know what you may think, but this is what, O son, I think. This Bhishma, the son of Santanu, devoted to truth, doth not, for the sake, of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma’s request and my command, for kindness to all creatures, for the protection of the people and from the liberality of thy heart, O sinless one, it behoveth thee to do what I say. Thy younger brother hath left two widows like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore beget upon them children worthy of our race and for the continuance of our line.’

“Vyasa, hearing this, said, ‘O Satyavati, thou knowest what virtue is both in respect of this life and the other. O thou of great wisdom, thy affections also are set on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me, I shall give unto my brother children that shall be like unto Mitra and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No women shall ever approach me without having observed a rigid vow.’

“Satyavati then said, ‘O sinless one, it must be as thou sayest. Take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection; sacrifices and other holy acts are suspended; the clouds send no showers; and the gods disappear. How can a kingdom be protected that hath no king? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they are in their mother's wombs.

"Vyasa replied, 'If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That in itself shall, in their case, be the austerest of penances. If the princess of Kosala can bear my strong odour, my ugly and grim visage, my attire and body, she shall then conceive an excellent child.'"

"Vaisampayana continued, 'Having spoken thus unto Satyavati, Vyasa of great energy addressed her and said, 'Let the princess of Kosala clad in clean attire and checked with ornaments wait for me in her bed-chamber.' Saying this, the Rishi disappeared, Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import, 'O princess of Kosala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion, which suggestion, however, for its accomplishment is dependent on thee. Accomplish it, O daughter, and restore the lost line of the Bharatas. O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials. He shall bear the onerous burden of this our hereditary kingdom.'

"Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brahmanas and Rishis and numberless guests who arrived on die occasion.'"

SECTION CVI

(Sambhava Parva continued)

“Vaisampayana said, ‘Soon after the monthly season of the princess of Kosala had been over, Satyavati, purifying her daughter-in-law with a bath, led her into the sleeping apartment. There seating her upon a luxurious bed, she addressed her, saying, ‘O Princess of Kosala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him tonight without dropping off to sleep.’ Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the Rishi of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, blazing eyes, his grim beard, closed her eyes in fear. The Rishi, from desire of accomplishing his mother’s wishes, however knew her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother, who asked him, ‘Shall the princess have an accomplished son?’ Hearing her, he replied, ‘The son of the princess she will bring forth shall be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in his time a century of sons. But from the fault of his mother he shall be blind ‘At these words of her son, Satyavati said, ‘O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus? How can one that is blind become the protector of his relatives and family, and the glory of his father’s race? It behoveth thee to give another king unto the Kurus.' Saying, 'So be it,' Vyasa went away. And the first princess of Kosala in due time brought forth a blind son.

"Soon after Satyavati, O chastiser of foes, summoned Vyasa, after having secured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Ambalika beholding the Rishi, became pale with fear And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said, 'Because thou hast been pale with fear at the sight of my grim visage, therefore, thy child shall be pale in complexion. O thou of handsome face, the name also thy child shall bear will be Pandu (the pale).' 'Saying this, the illustrious and best of Rishis came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be-child. The Rishi told her that the child would be of pale complexion and known by the name of Pandu. Satyavati again begged of the Rishi another child, and the Rishi told her in reply, 'So be it.' Ambalika, then, when her time came, brought forth a son of pale complexion. Blazing with beauty the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty archers, the Pandavas.

"Some time after, when the oldest of Vichitravirya's widows again had her monthly season, she was solicited by Satyavati to approach Vyasa once again. Possessed of beauty like a daughter of a celestial, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong odour of the Rishi. She, however, sent unto him, a maid of hers, endued with the beauty of an Apsara and decked with her own ornaments. And when the Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great Rishi of rigid vows, was well-pleased with her, and when he rose to go away, he addressed her and said, 'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on earth!' And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name of Vidura. He was thus the brother of Dhritarashtra and the illustrious Pandu. And Vidura was free from desire and passion and was conversant with the rules of government, and was the god of justice born on earth under the curse of the illustrious Rishi Mandavya. And Krishna-Dwaipayana, when he met his mother as before, informed her as to how he had been deceived by the seniormost of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother the Rishi disappeared from her sight.

“Thus were born, in the field of Vichitravirya, even of Dwaipayana those sons of the splendour of celestial children, those propagators of the Kuru race.’”

SECTION CVII

(Sambhava Parva continued)

“Janamejaya said, ‘What did the god of justice do for which he was cursed? And who was the Brahmana ascetic from whose curse the god had to be born in the Sudra caste?’

“Vaisampayana said, ‘There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth and asceticism. The great ascetic used to sit at the entrance of his hermitage at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull in Bharata’s race, those robbers were then being pursued by a superior body as guardians of the peace. The thieves, on entering that asylum, hid their booty there, and in fear concealed themselves thereabout before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came to the spot. The latter, observing the Rishi sitting under the tree, questioned him, O king, saying, ‘O best of Brahmanas, which way have the thieves taken? Point it out to us so that we may follow it without loss of time.’ Thus questioned by the guardians of peace the ascetic, O king, said not a word, good or otherwise, in reply. The officers of the king, however, on searching that asylum soon discovered the thieves concealed thereabout together with the plunder. Upon this, their suspicion fell upon the Muni, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated Rishi. And having impaled him, they went to the king with the booty they had recovered. But the virtuous Rishi, though impaled and kept without food, remained in that state for a long time without dying. And the Rishi by his ascetic power not only preserved his life but summoned other Rishi to the scene. And they came there in the night in the forms of birds, and beholding him engaged in ascetic meditation though fixed on that stake, became plunged into grief. And telling that best of Brahmanas who they were, they asked him saying, ‘O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement!’”

SECTION CVIII

(Sambhava Parva continued)

“Vaisampayana said, ‘Thus asked, the tiger among Munis then answered those Rishis of ascetic wealth, ‘Whom shall I blame for this? In fact, none else (than my own self) hath offended against me!’ After this, O monarch, the officers of justice, seeing him alive, informed the king of it. The latter hearing what they said, consulted with his advisers, and came to the place and began to pacify the Rishi. fixed on the stake. And the king said, ‘O thou best of Rishis, I have offended against thee in ignorance. I beseech thee to pardon me for the same. It behoveth thee not to be angry with me.’ Thus addressed by the king, the Muni was pacified. And beholding him free from wrath, the king took him up with the stake and endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The Muni, with a portion of the stake within his body, walked about, and in that state practised the austerest of penances and conquered numberless regions unattainable by others. And for the circumstances of a part of the stake being within his body, he came to be known in the three worlds by the name of Ani-Mandavya (Mandavya with the stake within). And one day that Brahamana acquainted with the highest truth of religion went unto the abode of the god of justice. And beholding the god there seated on his throne, the Rishi reproached him and said, ‘What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O, tell me soon, and behold the power of my asceticism.’

“The god of justice, thus questioned, replied, ‘O thou of ascetic wealth, a little insect was once pierced by thee on a blade of grass. Thou bearest now the consequence of the act. O Rishi, as a gift, however small, multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe it bringeth in its train.' On hearing this, Ani-Mandavya asked, 'O tell me truly when this act was committed by me. Told in reply by the god of justice that he had committed it, when a child, the Rishi said, 'That shall not be a sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brahmana involves a sin that is heavier than the killing of any other living being. Thou shall, therefore, O god of justice, have to be born among men even in the Sudra order. And from this day I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen. But when committed by one above that age, it shall be regarded as sin.'

"Vaisampayana continued, 'Cursed for this fault by that illustrious Rishi, the god of justice had his birth as Vidura in the Sudra order. And Vidura was well-versed in the doctrines of morality and also politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquillity of mind, Vidura was ever devoted to the welfare of the Kurus.'"

SECTION CIX

(Sambhava Parva continued)

“Vaisampayana said, ‘Upon the birth of those three children, Kurujangala, Kurukshetra, and the Kurus grew in prosperity. The earth began to yield abundant harvest, and the crops also were of good flavour. And the clouds began to pour rain in season and trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became sweet; the cities and towns became filled with merchants, artisans, traders and artists of every description. And the people became brave, learned, honest and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people devoted to virtuous acts, sacrifices and truth, and regarding one another with love and affection grew in prosperity. And free from pride, wrath and covetousness, they rejoiced in perfectly innocent sports. And the capital of the Kurus, full as the ocean, was a second Amaravati, teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds. And men in great cheerfulness sported constantly on rivers, lakes and tanks, and in fine groves and charming woods. And the southern Kurus, in their virtuous rivalry with their northern kinsmen, walked about in the company of Siddhas and Charanas and Rishis. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no widowed women. And the wells and lakes were ever full; the groves abounded with trees, and the houses and abodes of Brahmanas were full of wealth and the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhishma, and the country became so contented that the subjects of other kingdoms, quitting their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope, upon seeing the youthful acts of their illustrious princes. And, O king, in the house of the Kuru chiefs as also of the principal citizens, ‘give’, ‘eat’ were the only words constantly heard. And Dhritarashtra and Pandu and Vidura of great intelligence were from their birth brought up by Bhishma, as if they were his own sons. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine young men skilled in the Vedas and all athletic sports. And they became well-skilled in the practice of bow, in horsemanship, in encounters with mace, sword and shield, in the management of elephants in battle, and in the science of morality. Well-read in history and the Puranas and various branches of learning, and acquainted with the truths of the Vedas and their branches they acquired knowledge, which was versatile and deep. And Pandu, possessed of great prowess, excelled all men in archery while Dhritarashtra excelled all in personal strength, while in the three worlds there was no one equal to Vidura in devotion to virtue and in the knowledge of the dictates of morality. And beholding the restoration of the extinct line of Santanu, the saying became current in all countries that among mothers of heroes, the daughters of the king of Kasi were the first; that among countries Kurujangala was the first; that among virtuous men, Vidura was the first; that among cities Hastinapura was the first. Pandu became king, for Dhritarashtra, owing to the blindness, and Vidura, for his birth by a Sudra woman, did not obtain the kingdom. One day Bhishma, the foremost of those acquainted with the duties of a statesman and dictates of morality, properly addressing Vidura conversant with the truth of religion and virtue, said as follows.”

SECTION CX

(Sambhava Parva continued)

“Bhishma said, ‘This our celebrated race, resplendent with every virtue and accomplishment, hath all along sovereignty over all other monarchs on earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana) and Satyavati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens worthy of being allied to our race. One is the daughter of (Surasena of) the Yadava race; the other is the daughter of Suvala; and the third is the princess of Madra. O son, all these maidens are of course of blue blood. Possessed of beauty and pure blood, they are eminently fit for an alliance with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest.’ Thus addressed, Vidura replied, ‘Thou art our father and thou art our mother, too. Thou art our respected spiritual instructor. Therefore, do thou what may be best for us in thy eyes.’

“Vaisampayana continued, ‘Soon after Bhishma heard from the Brahmanas that Gandhari, the amiable daughter of Suvala, having worshipped Hara (Siva) had obtained from the deity the boon that she should have a century of sons. Bhishma, the grandfather of the Kurus, having heard this, sent messengers unto the king of Gandhara. King Suvala at first hesitated on account of the blindness of the bridegroom, but taking into consideration the blood of the Kurus, their fame and behaviour, he gave his virtuous daughter unto Dhritarashtra and the chaste Gandhari hearing that Dhritarashtra was blind and that her parents had consented to marry her to him, from love and respect for her future husband, blindfolded her own eyes. Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarashtra. And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhishma's directions. And the heroic Sakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma's adorations, returned to his own city. And, O thou of Bharata's race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified her superiors by her good conduct; and as she was chaste, she never referred even by words to men other than her husband or such superiors.'"

SECTION CXI

(Sambhava Parva continued)

"Vaisampayana continued, 'There was amongst the Yadavas a chief named Sura. He was the father of Vasudeva. And he had a daughter called Pritha, who was unrivalled for beauty on earth. And, O thou of Bharata's race, Sura, always truthful in speech, gave from friendship this his firstborn daughter unto his childless cousin and friend, the illustrious Kuntibhoja — the son of his paternal aunt — pursuant to a former promise. And Pritha in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmanas and other guests. Once she gratified by her attentions the terrible Brahmana of rigid vows, who was known by the name of Durvasa and was well-acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spiritual power the future (season of) distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer while serving its mate) imparted to her a formula of invocation for summoning any of the celestials she liked to give her children. And the Rishi said, 'Those celestials that thou shall summon by this Mantra shall certainly approach thee and give thee children.' 'Thus addressed by the Brahmana, the amiable Kunti (Pritha) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as he pronounced the Mantra, she beheld that effulgent deity — that beholder of everything in the world — approaching her. And beholding that extraordinary sight, the maiden of faultless features was overcome with surprise. But the god Vivaswat (Sun) approaching her, said, 'Here I am, O black-eyed girl! Tell me what I am to do for thee.'

“Hearing this, Kunti said, ‘O slayer of foes, a certain Brahamana gave me this formula of invocation as a boon, and, O lord, I have summoned thee only to test its efficacy. For this offence I bow to thee. A woman, whatever be her offence, always deserveth pardon.’ Surya (Sun) replied, ‘I know that Durvasa hath granted this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile; it must bear fruit. Thou hast summoned me, and if it be for nothing, it shall certainly be regarded as thy transgression.’

“Vaisampayana continued, ‘Vivaswat thus spoke unto her many things with a view to allay her fears, but, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And, O bull of Bharata’s race, Arka addressed her again and said, ‘O princess, for my sake, it shall not be sinful for thee to grant my wish.’ Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapana — the illuminator of the universe — gratified his wish. And of this connection there was immediately born a son known all over the world as Karna accountred with natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapana granted unto Pritha her maidenhood and ascended to heaven. And the princess of the Vrishni race beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her folly. And she cast her offspring endued with great physical strength into the water. Then the well-known husband of Radha, of the Suta caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radha and her husband bestowed on him the name of Vasusena (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was born with great strength, as he grew up, he became skilled in all weapons. Possessed of great energy, he used to adore the sun until his back was heated by his rays (i.e., from dawn to midday), and during the hours of worship, there was nothing on earth that the heroic and intelligent

Vasusena would not give unto the Brahmanas. And Indra desirous of benefiting his own son Phalguni (Arjuna), assuming the form of a Brahmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore, gave unto him a fine dart, saying, 'That one (and one only) among the celestials, the Asuras, men, the Gandharvas, the Nagas, and the Rakshasas, whom thou desirest to conquer, shall be certainly slain with this dart.'

"The son of Surya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called Karna (the cutter or peeler of his own cover).'"

SECTION CXII

(Sambhava Parva continued)

“VAISAMPAYANA SAID. ‘THE large-eyed daughter of Kuntibhoja, Pritha by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue and possessed of every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked-for her hand. Her father Kuntibhoja seeing this, invited, O best of monarchs, the princes and kings of other countries and desired his daughter to select her husband from among her guests. The intelligent Kunti, entering the amphitheatre, beheld Pandu — the foremost of the Bharatas — that tiger among kings — in that concourse of crowned heads. Proud as the lion, broad-chested, bull-eyed, endued with great strength, and outshining all other monarchs in splendour, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pandu — that best of men — in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland about Pandu’s neck. The other monarchs, seeing Kunti choose Pandu for her lord, returned to their respective kingdoms on elephants, horses and cars, as they had come. Then, O king, the bride’s father caused the nuptial rites to be performed duly. The Kuru prince blessed with great good fortune and the daughter of Kuntibhoja formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and pennons, and eulogised by

Brahmanas and great Rishis pronouncing benedictions, reached his capital. And after arriving at his own palace, he established his queen therein.'"

SECTION CXIII

(Sambhava Parva continued)

"Vaisampayana continued, 'Some time after, Bhishma the intelligent son of Santanu set his heart upon getting Pandu married to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great Rishis, he went to the capital of the king of Madra. And that bull of the Valhikas — the king of Madra — hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he got him to enter his palace. Arriving there, the king of Madra offered unto Bhishma a white carpet for a seat; water to wash his feet with, and usual oblation of various ingredients indicative of respect. And when he was seated at ease, the king asked him about the reason of his visit. Then Bhishma — the supporter of the dignity of the Kurus — addressed the king of Madra and said, 'O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Madri celebrated for her beauty and endued with every virtue; I would chose her for Pandu. Thou art, O king, in every respect worthy of an alliance with us, and we also are worthy of thee. Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhishma, replied, 'To my mind, there is none else than one of thy family with whom I can enter into an alliance. But there is a custom in our family observed by our ancestors, which, be it good or bad, I am incapable of transgressing. It is well-known, and therefore is known to thee as well, I doubt not. Therefore, it is not proper for thee to say to me, — Bestow thy sister. The custom to which I allude is our family custom. With us that is a virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.’ On hearing this, Bhishma answered the king of Madra, saying, ‘O king, this, no doubt,’ is a virtue. The self-create himself hath said it. Thy ancestors were observant of custom. There is no fault to find with it. It is also well-known, O Salya, that this custom in respect of family dignity hath the approval of the wise and the good.’ Saying this Bhishma of great energy, gave unto Salya much gold both coined and uncoined, and precious stones of various colours by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Salya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the oceangoing Ganga, rejoiced at the issue of his mission, took Madri with him, and returned to the Kuru capital named after the elephant.

“Then selecting on auspicious day and moment as indicated by the wise for the ceremony, King Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race, and with adieus to Dhritarashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men — that spreader of the fame of the Kurus — first subjugated the robber tribes of asarna. He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colours against Dhirga — the ruler of the kingdom of Maghadha who was proud of his strength, and offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into Mithila and subjugated the Videhas. And then, O bull among men, Pandu led his army against Kasi, Sumbha, and Pundra, and by the strength and prowess of his arms spread the fame of the Kurus. And Pandu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pandu at the head of his army, were made the vassals of the Kurus. And all kings of the world, thus vanquished by him, regarded him as the one single hero on earth even as the celestials regard Indra in heaven. And the kings of earth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffaloes, and goats and sheep, and blankets and beautiful hides, and cloths woven out of furs. And the king of Hastinapura accepting those offerings retraced his steps towards his capital, to the great delight of his subjects. And the citizens and others filled with joy, and kings and ministers, all began to say, ‘O, the fame of the achievements of Santanu, that tiger among kings, and of the wise Bharata, which were about to die, hath been revived by Pandu. They who robbed before the Kurus of both territory and wealth have been subjugated by Pandu — the tiger of Hastinapura — and made to pay tribute.’ And all the citizens with Bhishma at their head went out to receive the victorious king. They had not proceeded far when they saw the attendants of the king laden with much wealth, and the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels and other animals, was so long that they saw not its end. Then Pandu, beholding Bhishma, who was a father to him, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma, too, embracing Pandu as his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu, instilling joy into the hearts of his people with a flourish of trumpets and conchs and kettle-drums, entered his capital.’”

SECTION CXIV

(Sambhava Parva continued)

“Vaisampayana said, ‘Pandu, then, at the command of Dhritarashtra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyavati and their mothers. And he sent portion of his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyavati and Bhishma and the Kosala princes were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Ambalika in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven upon embracing Jayanta. And with the wealth acquired by that hero Dhritarashtra performed five great sacrifices that were equal unto a hundred great horse-sacrifices, at all of which the offerings to Brahmanas were by hundreds and thousands.

“A little while after, O bull of Bharata’s race, Pandu who had achieved a victory over sloth and lethargy, accompanied by his two wives, Kunti and Madri, retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge sala trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu with his two wives wandered in those woods like Airavata accompanied by two she-elephants. And the dwellers in those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, clad with his beautiful armour, and skilled in all excellent weapons, regarded him as the very god wandering amongst them.

“And at the command of Dhritarashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

“Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endued with youth and beauty and begotten upon a Sudra wife. Bringing her from her father’s abode, Bhishma married her to Vidura of great wisdom. And Vidura begot upon her many children like unto himself in accomplishments.’”

SECTION CXV

(Sambhava Parva continued)

“Vaisampayana said, ‘Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Vaisya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line.’

“Janamejaya said, ‘O best of Brahmanas, how did Gandhari bring forth those hundred sons and in how many years? What were also the periods of life allotted to each? How did Dhritarashtra also beget another son in a Vaisya wife? How did Dhritarashtra behave towards his loving obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu, those mighty charioteers, even though Pandu himself laboured under the curse of the great Rishi (he slew)? Tell me all this in detail, for my thirst for hearing everything relating to my own ancestor hath not been slaked.’

“Vaisampayana said, ‘One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode, exhausted with hunger and fatigue. Gratified with Gandhari’s hospitality, the Rishi gave her the boon she asked for, viz., that she should have a century of sons each equal unto her lord in strength and accomplishments. Some time after Gandhari conceived and she bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Impatient of the period of gestation which had prolonged so long, and deprived of reason by grief, she struck her womb with great violence without the knowledge of her husband. And thereupon came out of her womb, after two years' growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipayana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh, addressed the daughter of Suvala thus, 'What hast thou done?' Gandhari, without endeavouring to disguise her feelings, addressed the Rishi and said, 'Having heard that Kunti had brought forth a son like unto Surya in splendour, I struck in grief at my womb. Thou hadst, O Rishi, granted me the boon that I should have a hundred sons, but here is only a ball of flesh for those hundred sons!' Vyasa then said, 'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled over this ball of flesh.'

"Vaisampayana continued, 'That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this and made these arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

"Then in time, king Duryodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishthira was the oldest. The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. The day that the haughty Duryodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritarashtra in great fear, summoning Bhishma and Vidura and other well-wishers and all the Kurus, and numberless Brahmanas, addressed them and said, 'The oldest of those princes, Yudhishthira, is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.’ As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied, ‘O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet thy nine and ninety sons. If thou desirest the good of thy race, abandon him, O Bharata! O king, do good to the world and thy own race by casting off this one child of thine. It hath been said that an individual should be cast off for the sake of the family; that a family should be cast off for the sake of a village; that a village may be abandoned for the sake of the whole country; and that the earth itself may be abandoned for the sake of the soul.’ When Vidura and those Brahmanas had stated so, king Dhritarashtra out of affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhritarashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a maid servant of the Vaisya class who used to attend on Dhritarashtra. During that year, O king, was begotten upon her by the illustrious Dhritarashtra a son endued with great intelligence who was afterwards named Yuvutsu. And because he was begotten by a Kshatriya upon a Vaisya woman, he came to be called Karna.

“Thus were born unto the wise Dhritarashtra a hundred sons who were all heroes and mighty chariot-fighters, and a daughter over and above the hundred, and another son Yuyutsu of great energy and prowess begotten upon a Vaisya woman.’”

SECTION CXVI

(Sambhava Parva continued)

"Janamejaya said, 'O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritarashtra's hundred sons owing to the boon granted by the Rishi. But thou hast not told me as yet any particulars about the birth of the daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutsu begotten upon a Vaisya woman, and a daughter. The great Rishi Vyasa of immeasurable energy said unto the daughter of the king of Gandhara that she would become the mother of a hundred sons. Illustrious one, how is that thou sayest Gandhari had a daughter over and above her hundred sons? If the ball of flesh was distributed by the great Rishi only into a hundred parts, and if Gandhari did not conceive on any other occasion, how was then Duhsala born. Tell me this, O Rishi! my curiosity hath been great."

"Vaisampayana said, 'O descendant of the Pandavas, thy question is just, and I will tell thee how it happened. The illustrious and great Rishi himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows, realising the affection that one feeleth for a daughter, began to think within herself, 'There is no doubt that I shall have a hundred sons, the Muni having said so. It can never be otherwise. But I should be very happy if a daughter were born of me over and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of a daughter's sons conferreth. Then again, the affection the women feel for their sons-in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given anything in charity, if I have ever performed the homa (through Brahamanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of those acts) let a daughter be born unto me.' All this while that illustrious and best of Rishis, Krishna-Dwaipayana himself was dividing the ball of flesh; and counting a full hundred of the parts, he said unto the daughter of Suvala, 'Here are thy hundred sons. I did not speak aught unto thee that was false. Here, however, is one part in excess of the hundred, intended for giving thee a daughter's son. This part shall develop into an amiable and fortunate daughter, as thou hast desired' Then that great ascetic brought another pot full of clarified butter, and put the part intended for a daughter into it.

"Thus have I, O Bharata, narrated unto thee all about the birth of Duhsala. Tell me, O sinless one, what more I am now to narrate.'"

SECTION CXVII

(Sambhava Parva continued)

“Janamejaya said, ‘Please recite the names of Dhritarashtra’s sons according to the order of their birth.’

“Vaisampayana said, ‘Their names, O king, according to the order of birth, are Duryodhana, Yuyutsu, Duhsasana, Duhsaha, Duhsala, Jalasandha, Sama, Saha, Vinda and Anuvinda, Durdharsha, Suvahu, Dushpradharshana, Durmarshana and Durmukha, Dushkarna, and Karna; Vivinsati and Vikarna, Sala, Satwa, Sulochana, Chitra and Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada and Durvigaha, Vivitsu, Vikatanana; Urnanabha and Sunabha, then Nandaka and Upanandaka; Chitravana, Chitravarman, Suvarman, Durvimochana; Ayovahu, Mahavahu, Chitranga, Chitrakundala, Bhimavega, Bhimavala, Balaki, Balavardhana, Ugrayudha; Bhima, Karna, Kanakaya, Dridhayudha, Dridhavarman, Dridhakshatra, Somakitri, Anudara; Dridhasandha, Jarasandha, Satyasandha, Sada, Suvak, Ugrasravas, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara; Dridhahasta, Suhasta, Vatavega, and Suvarchas; Adityaketu, Vahvashin, Nagadatta, Agrayayin; Kavachin, Krathana, Kunda, Kundadhara, Dhanurdhara; the heroes, Ugra and Bhimaratha, Viravahu, Alolupa; Abhaya, and Raudrakarman, and Dridharatha; Anadhrishya, Kundabhedin, Viravi, Dhirghalochana Pramatha, and Pramathi and the powerful Dhirgharoma; Dirghavahu, Mahavahu, Vyudhoru, Kanakadhvaja; Kundasi and Virajas. Besides these hundred sons, there was a daughter named Duhsala. All were heroes and Atirathas, and were well-skilled in warfare. All were learned in the Vedas, and all kinds of weapons. And, O, king, worthy wives were in time selected for all of them by Dhritarashtra after proper examination. And king Dhritarashtra, O monarch, also bestowed Duhsala, in proper time and with proper rites, upon Jayadratha (the king of Sindhu).’

SECTION CXVIII

(Sambhava Parva continued)

“Janamejaya said, ‘O utterer of Brahma, thou hast recited (everything about) the extraordinary birth among men, of the sons of Dhritarashtra in consequence of the Rishi’s grace. Thou hast also said what their names are, according to the order of their birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on earth of the celestial, the Asuras, and the beings of other classes, thou saidst that the Pandavas were all illustrious and endued with the prowess of gods, and that they were incarnate portion of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements beginning from the moment of their birth. O Vaisampayana, recite thou their achievements.’

“Vaisampayana said, ‘O king, one day Pandu, while roaming about in the woods (on the southern slopes of the Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi’s son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly.

“The deer then addressed Pandu and said, ‘O king, even men that are slaves to lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this. Individual judgment prevaileth not against the ordinance, the ordinance prevaileth against individual judgment. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that hath ever been virtuous. How is it, therefore, that even thou, suffering thyself to be overpowered by passion and wrath losest thy reason?' Hearing this, Pandu replied, 'O deer, kings behave in the matter of slaying animals of thy species exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance. Animals of thy species are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the Rishi Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer in the forest unto the gods in general. Thou hast been slain, pursuant to the usage sanctioned by such precedent. Wherefore reprovest us then? For his especial sacrifices Agastya performed the homa with fat of the deer.'

"The deer then said, 'O king, men do not let fly their arrows at their enemies when the latter are unprepared. But there is a time for doing it (viz., after declaration of hostilities). Slaughter at such a time is not censurable.'

"Pandu replied, 'It is well-known that men slay deer by various effective means without regarding whether the animals are careful or careless. Therefore, O deer, why dost thou reprove me?'

"The deer then said, 'O, king, I did not blame thee for thy having killed a deer, or for the injury thou hast done to me. But, instead of acting so cruelly, thou shouldst have waited till the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, with this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee. O king of the Kurus, as thou art born in the race of the Pauravas ever noted for white (virtuous) deeds, such an act hath scarcely been worthy of thee. O Bharata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teaching of morality and dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell. O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices and who have thrown to the winds religion, profit, and pleasure as explained in the scriptures. What hast thou done, O best of men, in killing me who have given thee no offence? I am, O king, a Muni who liveth on fruits and roots, though disguised as a deer. I was living in the woods in peace with all. Yet thou hast killed me, O king, for which I will curse thee certainly. As thou hast been cruel unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of sexual desire. I am a Muni of the name of Kindama, possessed of ascetic merit. I was engaged in sexual intercourse with this deer, because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine. When, approaching thy wife lustfully, thou wilt unite with her even as I had done with mine, in that very state shalt thou have to go to the world of the spirits. And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead. Thou hast brought me grief when I was happy. So shall grief come to thee when thou art in happiness.’

“Vaisampayana continued, ‘Saying this, that deer, afflicted with grief gave up the ghost; and Pandu also was plunged in woe at the sight.’”

SECTION CXIX

(Sambhava Parva continued)

“Vaisampayana said, ‘After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed, ‘The wicked, even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Santanu of virtuous soul, was cut off while still a youth, only because he had become a slave to his lust. In the soil of that lustful king, the illustrious Rishi Krishna-Dwaipayana himself, of truthful speech, begot me. A son though I am of such a being, with my wicked heart wedded to vice, I am yet leading a wandering life in the woods in the chase of the deer. Oh, the very gods have forsaken me! I shall seek salvation now. The great impediments to salvation are the desire to beget children, and other concerns of the world. I shall now adopt the Brahmacharya mode of life and follow in the imperishable wake of my father. I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be at peace with all, and shall not accept gifts. I shall not mock anybody, nor shall I knit my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, viz., oviparous and viviparous creatures and worms and vegetables. But on the contrary, preserve an equality of behaviour towards all, as if they were, my own children. Once a day shall I beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness, I shall not enlarge my round. Whether I obtain or fail to obtain alms. I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness, that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. Freed from all sins and snares of the world, I shall be like the wind subject to none. Following the path of fearlessness and bearing myself in this way I shall at last lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children).’

“Vaisampayana continued, ‘The king, having thus wept in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said, ‘Let the princess of Kosala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhishma, the priests of our family, illustrious Soma-drinking Brahmanas of rigid vows and all elderly citizens depending on us be informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asceticism.’ Hearing these words of their lord who had set his heart on a life of asceticism in the woods, both Kunti and Madri addressed him in these proper words, ‘O bull of Bharata’s race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest penances along with us, thy wedded wives — in which for the salvation of thy body (freedom from re-birth), thou mayest obtain heaven. We also, in the company of our lord, and for his benefit, controlling our passions and bidding adieu to all luxuries, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world.’

Pandu replied, ‘If, indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my fathers. Abandoning the luxuries of cities and towns, clad in barks of trees, and living on fruits and roots, I shall wander in deep woods, practising the severest penances. Bathing morning and evening, I shall perform the homa. I shall reduce my body by eating very sparingly and shall wear rags and skins and knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by severe ascetic penances, I shall live in solitude and I shall give myself up to contemplation; I shall eat fruit, ripe or green, that I may find. I shall offer oblations to the Pitris (manes) and the gods with speech, water and the fruits of the wilderness. I shall not see, far less harm, any of the denizens of the woods, or any of my relatives, or any of the residents of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the Vanaprastha scriptures, always searching for severer ones that they may contain.’

“Vaisampayana continued, ‘The Kuru king, having said this unto his wives, gave away to Brahmanas the big jewel in his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes and all the ornaments of his wives. Then summoning his attendants, he commended them, saying, ‘Return ye to Hastinapura and proclaim unto all that Pandu with his wives hath gone into the woods, foregoing wealth, desire, happiness, and even sexual appetite.’ Then those followers and attendants, hearing these and other soft words of the king, set up a loud wail, uttering, ‘Oh, we are undone!’ Then with hot tears trickling down their cheeks they left the monarch and returned to Hastinapura with speed carrying that wealth with them (that was to be distributed in charity). Then Dhritarashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pandu (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of Nagasata. He next went to Chaitraratha, and then crossed the Kalakuta, and finally, crossing the Himavat, he arrived at Gandhamadana. Protected by Mahabhutas, Siddhas, and great Rishis, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of Indradyumna, whence crossing the mountains of Hansakuta, he went to the mountain of hundred peaks (Sata-sringa) and there continued to practise ascetic austerities.'"

SECTION CXX

(Sambhava Parva continued)

“Vaisampayana said, ‘Pandu, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favourite of the whole body of the Siddhas and Charanas residing there. And, O Bharata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the Rishis would call him brother, some friend, while others cherished him as their son. And, O bull of Bharata’s race, having acquired after a long time great ascetic merit coupled with complete singleness, Pandu became even like a Brahmarshi (though he was a Kshatriya by birth).

“On a certain day of the new moon, the great Rishis of rigid vows assembled together, and desirous of beholding Brahman were on the point of starting on their expedition. Seeing them about to start, Pandu asked those ascetics, saying, ‘Ye first of eloquent men, where shall we go?’ The Rishis answered, ‘There will be a great gathering today, in the abode of Brahman, of celestials, Rishis and Pitris. Desirous of beholding the Self-create we shall go there today.’

“Vaisampayana continued, ‘Hearing this, Pandu rose up suddenly, desirous of visiting heaven along with the great Rishis. Accompanied by his two wives, when he was on the point of following the Rishis in the northerly direction from the mountain of hundred peaks, those ascetics addressed him saying, ‘In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, and Gandharvas and Apsaras, with palatial mansions by hundreds clustering thick around and resounding with the sweet notes of celestial music, the gardens of Kuvera laid out on even and uneven grounds, banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the downpour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, Siddhas and great Rishis. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O bull of Bharata's race!'

"Pandu replied, 'Ye fortunate ones, it is said that for the sonless there is no admittance into heaven. I am sonless! I In affliction I speak' unto you! I am afflicted because I have not been able to discharge the debt I owe to my ancestors. It is certain that with the dissolution of this my body my ancestors perish! Men are born on this earth with four debts, *viz.* those due unto the (deceased) ancestors, the gods, the Rishis, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices, the Rishis, by study, meditation, and asceticism, the (deceased) ancestors, by begetting children and offering the funeral cake, and, lastly other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the Rishis, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors. The best of men are born in this world to beget children for discharging that debt. I would ask you, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent Rishi?'

"The Rishis said, 'O king of virtuous soul, there is progeny in store for thee, that is sinless and blest with good fortune and like unto the gods. We behold it all with our prophetic eyes. Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits; it behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny.'

"Vaisampayana continued, 'Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private, 'Strive thou to raise offspring at this time of distress. The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, charitable gifts, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man. O thou of sweet smiles, knowing all this, I am certain that as I am sonless, I shall not obtain regions of true felicity. O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led, my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me. They are: 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring through some person who is either equal or superior to me. O Kunti, listen to the history of the daughter of Saradandayana who was appointed by her lord to raise offspring. That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of Punsavana) she brought forth three sons that were mighty car-warriors and of whom Durjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring out of the seed of some Brahmana of high ascetic merit.'"

SECTION CXXI

(Sambhava Parva continued)

"Vaisampayana said, 'Thus addressed, Kunti replied unto her heroic lord, king Pandu, that bull amongst the Kurus, saying, 'O virtuous one, it behoveth thee not to say so unto me. I am, O thou lotus-eyed one, thy wedded wife, devoted to thee. O, Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy. Then I shall ascend to heaven with thee; O prince of Kuru's race, receive me in thy embrace for begetting children. I shall not certainly, even in imagination, accept any other man except thee in my embraces. What other man is there in this world superior to thee? O virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate.

"There was, in ancient times, a king in the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice the gods with Indra and the great Rishis came to him, and Indra was so intoxicated with the Soma juice he drank and the Brahmanas with the large presents they received, that both the gods and the great Rishis began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endued with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all. There is an anecdote, O best of the Kurus, that is sung by all reciters of the Puranas, in connection with that first of all men, the illustrious Vyushitaswa. — Having conquered the whole Earth up to the coast of the sea, Vyushitaswa protected every class of his subjects as a father does his own begotten sons. — Performing many great sacrifices he gave away much wealth to the Brahmanas. After collecting unlimited jewels and precious stones he made arrangements for performing still greater ones. And he performed also the Agnishtoma, and other special Vedic sacrifices, extracting great quantities of Soma juice. And, O king, Vyushitaswa had for his dear wife, Bhadra, the daughter of Kakshivat, unrivalled for beauty on earth. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sexual excess, however, brought on an attack of phthisis and the king died within a few days, sinking like the Sun in his glory. Then Bhadra, his beautiful queen, was plunged into woe, and as she was sonless, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Bhadra said with bitter tears trickling down her cheeks. 'O virtuous one', she said, 'Women serve no purpose when their husbands are dead. She who liveth after her husband is dead, draggeth on a miserable existence that can hardly be called life. O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone. Be kind and take me with thee. In thy absence, I am unable to bear life even for a moment. Be kind to me, O king and take me hence pretty soon. O tiger among men, I shall follow thee over the even and uneven ground. Thou hast gone away, O lord, never to return. I shall follow thee, O king, as thy own shadow. O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good. O thou of eyes like lotus-petals, without thee, from this day, mental agonies will overwhelm me and eat into my heart. A wretch that I am, some loving couple had doubtless been separated by me in a former life, for which, in this life, I am made to suffer the pangs of separation from thee. O king, that wretched woman who liveth even for a moment separated from her lord, liveth in woe and suffereth the pangs of hell even here. Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee. O king, from this day I will lay myself down on a bed of Kusa grass and abstain from every luxury, hoping to behold thee once more. O tiger among men, show thyself to me. O king, O lord, command once more thy wretched and bitterly weeping wife plunged in woe.'

"Kunti continued, 'It was thus, O Pandu, that the beautiful Bhadra wept over the death of her lord. And the weeping Bhadra clasped in her arms the corpse in anguish of heart. Then she was addressed by an incorporeal voice in these words, "Rise up, O Bhadra, and leave this place. O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon.' Thus addressed by the incorporeal voice, the chaste Bhadra did, as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children viz., three Salwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitaswa, by the exercise of that ascetic power which thou possessest.'"

SECTION CXXII

(Sambhava Parva continued)

“Vaisampayana said, ‘Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import, ‘O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said. Indeed he was equal unto the celestials themselves. But I shall now tell thee about the practices of old indicated by illustrious Rishis, fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying themselves as best as they liked. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any (exhibition of) jealousy. That practice, sanctioned by precedent, is applauded by great Rishis. O thou of taper thighs, the practice is yet regarded with respect amongst the Northern Kurus. Indeed, that usage, so lenient to women, hath the sanction of antiquity. The present practice, however (of women’s being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

“It hath been heard by us that there was a great Rishi of the name of Uddalaka, who had a son named Swetaketu who also was an ascetic of merit. O thou of eyes like lotus-petals, the present virtuous practice hath been established by that Swetaketu from anger. Hear thou the reason. One day, in the presence of Swetaketu’s father a Brahmana came and catching Swetaketu’s mother by the hand, told her, ‘Let us go.’ Beholding his mother seized by the hand and taken away apparently by force, the son was greatly moved by wrath. Seeing his son indignant, Uddalaka addressed him and said, ‘Be not angry. O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free, O son; men in this matter, as regards their respective orders, act as kine.’ The Rishi’s son, Swetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the Rishi became guilty of slaying the embryo. And, men, too, violating a chaste and loving wife who hath from her maidenhood observed the vow of purity, became guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful.

“Thus, O timid one, was the existing usage established of old by Swetaketu, the son of Uddalaka, in defiance of antiquity. O thou of taper thighs, it hath also been heard by us that Madayanti, the wife of Saudasa, commanded by her husband to raise offspring went unto Rishi Vasishtha. And on going in unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of lotus-eyes, thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna-Dwaipayana. O faultless one, beholding all these precedents it behoveth thee to do my bidding, which is not inconsistent with virtue, O princess, who is devoted to her husband, it hath also been said by those acquainted with the rules of morality that a wife, when her monthly season cometh, must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But, be the act sinful or sinless, those acquainted with the Vedas have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless features, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my palms furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee. O thou of lair looks, it behoveth thee to raise offspring, at my command, through some Brahmana possessed of high ascetic merit. For then, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children.'

"Vaisampayana continued, 'Thus addressed by Pandu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying, 'In my girlhood, O lord, I was in my father's house engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasa, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a mantra (formula of invocation) for calling into my presence any one of the celestials I liked. And the Rishi, addressing me, said, 'Anyone among the celestials whom thou callest by this shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shall also have offspring through his grace.' O Bharata, that Brahmana told me this when I lived in my father's house. The words uttered by the Brahmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that mantra summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I await your commands.'

"Hearing this, Pandu replied, 'O handsome one, strive duly this very day to gratify our wishes. Fortunate one, summon thou the god of justice. He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations.'

"Vaisampayana continued, 'Then Kunti, that best of women, thus addressed by her lord, said, 'So be it.' And bowing down to him and reverently circumambulating his person, she resolved to do his bidding.'"

SECTION CXXIII

(Sambhava Parva continued)

“VAISAMPAYANA SAID, ‘O Janamejaya, when Gandhari’s conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her some time before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked, ‘O Kunti, what am I to give thee?’ And Kunti too smiling in her turn, replied, ‘Thou must even give me offspring.’ Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought his excellent child, who lived to acquire a great fame, at the eighth Muhurta called Abhijit, of the hour of noon of that very auspicious day of the seventh month (Kartika), viz., the fifth of the lighted fortnight, when the star Jyeshtha in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (from the skies) said, ‘This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the earth. And this first child of Pandu shall be known by the name of Yudhishthira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds.’

“Pandu, having obtained that virtuous son, again addressed his wife and said. ‘The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya.’ Therefore, ask thou for an offspring of superior strength. Thus commanded by her lord, Kunti then invoked Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said, ‘What, O Kunti, am I to give thee? Tell me what is in thy heart” Smiling in modesty, she said to him, ‘Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body.’ The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said, ‘This child shall be the foremost of all endued with strength.’ I must tell you, O Bharata, of another wonderful event that occurred alter the birth of Vrikodara (Bhima). While he fell from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother’s lap because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birthday of Duryodhana who afterwards became the ruler of the whole earth.’

“After the birth of Vrikodara, Pandu again began to think, ‘How am I to obtain a very superior son who shall achieve world-wide fame? Every, thing in the world dependeth on destiny and exertion. But destiny can never be successful except by timely exertion. We have heard it said that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities, with heart, deed and speech.’

“After this, the Kuru king Pandu, taking counsel with the great Rishis commanded Kunti to observe an auspicious vow for one full year, while he himself commenced, O Bharata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pandu and, addressing him, said, 'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brahmanas, kine and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vasava (the king of the celestials), the virtuous king of the Kuru race, well-recollecting those words, said unto Kunti, 'O fortunate one, thy vow hath become successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame. He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto the Sun, invincible in battles, and of great achievements, he will also be extremely handsome. O thou of fair hips and sweet smiles, the lord of the celestials hath become gracious to thee. Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues.'

"Vaisampayana continued, 'The celebrated Kunti, thus addressed by her lord, invoked Sakra (the king of the gods) who thereupon came unto her and begat him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum, 'This child of thine, O Kunti, will be equal unto Kartavirya in energy and Siva in prowess. Invincible like Sakra himself he will spread thy fame far and wide. As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy. Subjugating the Madras, the Kurus along with the Somakas, and the people of Chedi, Kasi and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Swetaketu), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the might of this one's arms. This mighty hero, vanquishing all the effeminate monarchs of the earth, will, with his brothers perform three great sacrifices. In prowess, O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endued with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Sankara, the god of gods (Mahadeva), and will receive from him the great weapon named Pasupata. This thy son of mighty arms will also slay, at the command of Indra, those Daityas called the Nivatakavachas who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the fortunes of his race.'

'Kunti heard these extraordinary words, while lying in the room. And hearing those words uttered so loudly, the ascetics dwelling on the mountain of a hundred peaks, and the celestials with Indra sitting in their cars, became exceedingly glad. The sounds of the (invisible) drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials assembled together, began to offer their respectful adorations to the son of Pritha. The sons of Kadru (Nagas), the son of Vinata, the Gandharvas, the lords of the creation, and the seven great Rishis, viz., Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vasishtha, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha the lord of creation, the Gandharvas, and Apsaras, came there also. The various tribes of Apsaras, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chanting the praises of Vibhatsu (Arjuna). All around, the great Rishis began to utter propitiatory formulas. And Tumvuru accompanied by the Gandharvas began to sing in charming notes. And Bhimasena and Ugrasena, Urnayus and Anagha. Gopati and Dhritarashtra and Suryavarchas the eighth, Yugapa and Trinapa, Karshni, Nandi, and Chitraratha, Salisirah the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Narada the sixteenth in this list, Vrihatta, Vrihaka, Karala of great soul, Brahmacharin, Vahuguna, Suvarna of great fame, Viswavasu, Bhumanyu, Suchandra, Sam and the celebrated tribes of Haha and Huhu gifted with wonderful melody of voice, — these celestial Gandharvas, O king, all went there. Many illustrious Apsaras also of large eyes, decked with every ornament came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misrakesi and Alambusha, Marichi and Suchika, Vidyutparna and Tilottama and Ambika, Lakshmana, Kshema Devi, Rambha, Manorama, Asita, Suvahu, Supriya, Suvapuh, Pundarika, Sugandha, Surasa, Pramathini, Kamya and Saradwati, all danced there together. And Menaka, Sahajanya, Karnika, Punjikasthala, Ritusthala, Ghritachi, Viswachi, Purvachiti, the celebrated Umlocha, Pramlocha the tenth and Urvasi the eleventh, — these large-eyed dancing girls of heaven, — came there and sang in chorus. And Dharti and Aryaman and Mitra and Varuna, Bhaga and Indra, Vivaswat, Pushan, Tvastri and Parjanya or Vishnu, these twelve Adityas came there to glorify Pandu’s son. And, O king, Mrigavyadha, Sarpa, the celebrated Niriti, Ajaikapada, Ahivradhna, Pinakin, Dahana, Iswara, Kapalin, Sthanu and the illustrious Bhaga — these eleven Rudras, — also came there. And the twin Aswins, the eight Vasus, the mighty Maruts, the Viswedevas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kachchhapa, Kunda and the great Naga Takshaka, — these mighty and wrathful snakes possessed of high ascetic merit also came there. And Tarkshya, Arishtanemi, Garuda, Asitadvaja, — these and many other Nagas, came there, so also Aruna and Aruni of Vinata’s race also came there. And only great Rishis crowned with ascetic success and not others saw those celestials and other beings seated in their cars or waiting on the mountain peaks. Those best of Munis beholding that wonderful sight, became amazed, and their love and affection for the children of Pandu was in consequence enhanced.

“The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, ‘The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

SECTION CXXIV

(Sambhava Parva continued)

“Vaisampayana said, ‘After the birth of Kunti’s sons and also of the hundred sons of Dhritarashtra the daughter of the king of the Madras privately addressed Pandu, saying, ‘O slayer of foes, I have no complaint even if thou beest unpropitious to me. I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station. I do not grieve, O thou of Kuru’s race, that Gandhari hath obtained a hundred sons. This, however, is my great grief that while Kunti and I are equal, I should be childless, while it should so chance that thou shouldst have offspring by Kunti alone. If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favour and benefiting thee likewise. She being my rival, I feel a delicacy in soliciting any favour of her. If thou beest, O king, propitiously disposed to me, then ask her to grant my desire.’

“Hearing her, Pandu replied, ‘O Madri, I do revolve this matter often in my own mind, but I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes are, I shall certainly strive after that end. I think that, asked by me, Kunti will not refuse.’

“Vaisampayana continued, ‘After this, Pandu addressed Kunti in private, saying, ‘O Kunti, grant me some more offspring for the expansion of my race and for the benefit of the world. O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us. O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits. O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame. Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices. O handsome one, Brahmanas, well-acquainted with the Vedas, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence. So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feat. Therefore, O blameless one, rescue this Madri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children.'

"Thus addressed by her lord, Kunti readily yielded, and said unto Madri, 'Think thou, without loss of time, of some celestial, and thou shall certainly obtain from him a child like unto him.' Reflecting for a few moments. Madri thought of the twin Aswins, who coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on earth for personal beauty. And as soon as they were born, an incorporeal voice said, 'In energy and beauty these twins shall transcend even the twin Aswins themselves.' Indeed possessed of great energy and beauty, they illumined the whole region.

"O king, after all the children were born the Rishis dwelling on the mountain of a hundred peaks uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti's children was called Yudhishthira, the second Bhimasena, and the third Arjuna, and of Madri's sons, the first-born of the twins was called Nakula and the next Sahadeva. And those foremost sons born at an interval of one year after one another, looked like an embodied period of five years. And king Pandu, beholding his children of celestial beauty and of super-abundant energy, great strength and prowess, and of largeness of soul, rejoiced exceedingly. And the children became great favourites of the Rishis, as also of their wives, dwelling on the mountain of a hundred peaks.

"Some time after, Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied, 'Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her, I fear, O king, that she will soon surpass me in the number of her children. This, indeed, is the way of all wicked women. Fool that I was, I did not know that by invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further. Let this be the boon granted (by thee) to me.'

"Thus, O king, were born unto Pandu five sons who were begotten by celestials and were endued with great strength, and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues growing with years, the great Rishis dwelling on that snowcapped sacred mountain were filled with wonder. And the five Pandavas and the hundred sons of Dhritarashtra — that propagator of the Kuru race — grew up rapidly like a cluster of lotuses in a lake.'"

SECTION CXXV

(Sambhava Parva continued)

“Vaisampayana said, “Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the last might of his arms revive once more. One day in the season of spring which maddens every creature the king accompanied by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around Palasas and Tilakas and Mangoes and Champakas and Parihadrakas and Karnikaras, Asokas and Kesaras and Atimuktas and Kuruvakas with swarms of maddened bees sweetly humming about. And there were flowers of blossoming Parijatas with the Kokilas pouring forth their melodies from under every twig echoing with the sweet hums of the black bees. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pools of water overgrown with hundreds of fragrant lotuses. Beholding all these, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amidst such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired, the king’s desire flamed up like a forest-fire. And ill-able to suppress his desire thus kindled at the sight of his wife of eyes like lotus-petals, he was completely overpowered. The king then seized her against her will, but Madri trembling in fear resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru’s race unrestrained by the fear of (the Rishi’s) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Madri, as if he wished to put an end to his own life. His reason, thus beguiled by the great Destroyer himself by intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of virtuous soul, thus succumbed to the inevitable influence of Time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. And Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said, 'Come hither alone, O Kunti, and let the children stay there.' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming, 'Woe to me!' And beholding both Pandu and Madri lying prostrate on the ground she went in grief and affliction, saying, 'Of passions under complete control, this hero, O Madri, had all along been watched by me with care. How did he then forgetting the Rishi's curse, approach thee with enkindled desire? O Madri, this foremost of men should have been protected by thee. Why didst thou tempt him into solitude? Always melancholy at the thought of the Rishi's curse, how came he to be merry with thee in solitude? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord suffused with gladness and joy.'

"Madri then replied, saying, 'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, bent on, as it were making the Rishi's curse true.'

"Kunti then said, 'I am the older of his wedded wives; the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved. I must follow our lord to the region of the dead. Rise up, O Madri, and yield me his body. Rear thou these children.' Madri replied, saying, 'I do clasp our lord yet, and have not allowed him to depart; therefore, I shall follow him. My appetite hath not been appeased. Thou art my older sister, O let me have thy sanction. This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him in the region of Yama to gratify him? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Will not sin touch me on that account? But, thou, O Kunti, shall be able to bring my sons up as if they were thine. The king, in seeking me wishfully, hath gone to the region of spirits; therefore, my body should be burnt with his. O revered sister, withhold not thy sanction to this which is agreeable to me. Thou wilt certainly bring up the children carefully. That indeed, would be very agreeable to me. I have no other direction to give!'

"Vaisampayana continued, 'Having said this, the daughter of the king of Madras, the wedded wife of Pandu, ascended the funeral pyre of her lord, that bull among men.'"

SECTION CXXVI

(Sambhava Parva continued)

“Vaisampayana said, ‘The godlike Rishis, wise in counsels, beholding the death of Pandu, consulted with one another, and said, ‘The virtuous and renowned king Pandu, abandoning both sovereignty, and kingdom came hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven, leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, and his wife.’

“Vaisampayana continued, ‘Then those godlike Rishis of magnanimous hearts, and crowned with ascetic success, summoning one another, resolved to go to Hastinapura with Pandu’s children ahead, desiring to place them in the hands of Bhishma and Dhritarashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Having arrived at Kurujangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message in a trice to the court. And the citizens of Hastinapura, hearing of the arrival of thousands of Charanas and Munis, were filled with wonder. And it was soon after sunrise that they began to come out in numbers with their wives and children to behold those ascetics. Seated in all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brahmanas with theirs came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma, the son of Santanu, and Somadatta or Valhika and the royal sage (Dhritarashtra) endued with the vision of knowledge and Vidura himself and the venerable Satyavati and the illustrious princess of Kosala and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhritarashtra, decked with various ornaments, also came out.

“The Kauravas, then, accompanied by their priest, saluted the Rishis by lowering their heads, and took their seats before them. The citizens also saluting the ascetics and bowing down unto them with touching the ground, took their seats there. Then Bhishma, setting that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet with and the customary Arghya. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics with matted locks on head and loins covered with animal skin, stood up, and with the concurrence of the other Rishis, spoke as follows, ‘You all know that that possessor of the sovereignty of the Kurus who was called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the mountain of a hundred peaks. He adopted the Brahmacharya mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishthira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son — the foremost of all mighty men — called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Madri by the twin Aswins. Leading in righteousness the life of a Vanaprastha in the woods, illustrious Pandu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give you great pleasure. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu departed hence seventeen days ago. His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children — these oppressors of foes — with their mother. Let these be now received with due honours. After the completion of the first rites in honour of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual Sraddha (sapindakarana) performed with a view to installing him formally among the Pitris.'

"Vaisampayana continued, 'The ascetics with Guhyakas, having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the Rishis and the Siddhas thus vanish in their sight like vapoury forms appearing and disappearing in the skies, the citizens filled with wonder returned to their homes.'"

SECTION CXXVII

(Sambhava Parva continued)

“Vaisampayana continued, ‘Dhritarashtra then said, ‘O Vidura, celebrate the funeral ceremonies of that lion among kings viz., Pandu, and of Madri also, in right royal style. For the good of their souls, distribute cattle, cloths, gems and diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for Kunti’s performing the last rites of Madri in such a style as pleaseth her. And let Madri’s body be so carefully wrapped up that neither the Sun nor Vayu (god of wind) may behold it. Lament not for the sinless Pandu. He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves.’

“Vaisampayana continued, ‘Then Vidura, O Bharata, saying, ‘So be it,’ in consultation with Bhishma, fixed upon a sacred spot for the funeral rites of Pandu. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up in cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse with waving yak-tails and sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas and larger yak-tails, were brought for the great ceremony. The priests clad in white walked in the van of the procession pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras by thousands followed the deceased king, loudly wailing in these accents, ‘O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever?’ And Bhishma, and Vidura, and the Pandavas, also all wept aloud. At last they came to a romantic wood on the banks of the Ganga. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the prince’s body besmeared before with several kinds of fragrant paste, and again smeared it over with sandal paste. They then dressed it in a white dress made of indigenous fabrics. And with the new suit on, the king seemed as if he was living and only sleeping on a costly bed.

“When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

“Then seeing the bodies aflame, Kausalya burst out, ‘O my son, my son!’ — and fell down senseless on the ground. And seeing her down the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Santanu, and the wise Vidura, and the others also that were there, became disconsolate.

“Thus weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru ladies, all performed the watery ceremony of the king. And when all this was over, the people, themselves filled with sorrow, began to console the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this the Brahmanas and the other citizens also renounced their beds. Young and old, all the citizens grieved on account of the sons of king Pandu, and passed twelve days in mourning with the weeping Pandavas.’”

SECTION CXXVIII

(Sambhava Parva continued)

“VAISAMPAYANA SAID, ‘THEN Bhishma and Kunti with their friends celebrated the Sraddha of the deceased monarch, and offered the Pinda. And they feasted the Kauravas and thousands of Brahmanas unto whom they also gave gems and lands. Then the citizens returned to Hastinapura with the sons of Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

“When the Sraddha had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyavati, ‘Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through Yoga. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age.’

“Acquiescing in the words of Vyasa, Satyavati entered the inner apartments and addressed her daughter-in-law, saying, ‘O Ambika, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish. If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son.’ O king, saying this the queen, taking the permission of Bhishma also, went to the forest. And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven.’

“Vaisampayana continued, ‘Then the sons of king Pandu, having gone through all the purifying rites prescribed in the Vedas, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarashtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and scattering dust, Bhimasena beat all the sons of Dhritarashtra. The son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pandava used to seize them by the hair, and throwing them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in water, till they were nearly dead. When the sons of Dhritarashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruitpluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

“Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought, ‘There is no other individual who can compare with Bhima, the second son of Pandu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudhishthira and his younger brother Arjuna, I shall reign sole king without molestation.’ Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bharata, at length at a beautiful place called Pramanakoti on the banks of the Ganga, he built a palace decorated with hangings of broad-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was ‘the water-sport house.’ Skilful cooks prepared various kinds of viands. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pandavas, ‘Let us all go to the banks of the Ganga graced with trees and crowned with flowers and sport there in the water.’ And upon Yudhishthira agreeing to this, the sons of Dhritarashtra, taking the Pandavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

“On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarashtra and Pandu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasurehouse belonging to the garden. Having made the other youths take exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the Naga kingdom. Nagas, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

“On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vasuki, represented, ‘O king of snakes, a man drowned under the water, bound in chords of shrubs; probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please Your Majesty to enquire who is.’

“Then Vasuki, in accordance with the prayer of the inferior Nagas, went to the place and saw Bhimasena. Of the serpents, there was one, named Aryaka. He was the grandfather of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction, ‘How are we to please him? Let him have money and gems in profusion.”

“On hearing the words of Vasuki, Aryaka said, ‘O king of serpents, when Your Majesty is pleased with him, no need of wealth for him! Permit him to drink of rasakunda (nectar-vessels) and thus acquire immeasurable strength. There is the strength of a thousand elephants in each one of those vessels. Let this prince drink as much as he can.’

“The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena facing the east began to drink nectar. At one breath, he quaffed off the contents of a whole vessel, and in this manner drained off eight successive jars, till he was full. At length, the serpents prepared an excellent bed for him, on which he lay down at ease.'"

SECTION CXXIX

(Sambhava Parva continued)

“Vaisampayana said, ‘Meanwhile the Kauravas and the Pandavas, after having thus sported there, set out, without Bhima, for Hastinapura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another, ‘Perhaps, Bhima hath gone before us.’ And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

“The virtuous Yudhishthira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son of Pritha, filled with fraternal love, going unto his mother, said, after making obeisance to her, ‘O mother, hath Bhima come? O good mother, I don’t find him here. Where may he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him nowhere. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we came hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima. He had been asleep and hath not come. I conclude he is no more.’

“Hearing these words of the highly intelligent Yudhishthira, Kunti shrieked, in alarm, and said, ‘Dear son, I have not seen Bhima. He did not come to me. O, return in haste, and with your brothers search for him.’

“Having said this in affliction to her eldest son, she summoned Vidura, and said, ‘O illustrious Kshattri, Bhimasena is missing! Where has he gone? The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and imprudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling. This afflicts me sorely, indeed, it burns my heart.’

“Vidura replied, ‘Blessed dame, say not so! Protect thy other sons with care. If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart.’

“Vaisampayana continued, ‘The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

“Meanwhile, Bhimasena awoke from that slumber on the eighth day, and felt strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the Nagas began to console and cheer him, saying, ‘O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight. O bull of Kuru’s race, do thou bath in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.’

“Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the paramanna (rice and sugar pudding) offered to him by the Nagas. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the Nagas placed him in the selfsame gardens wherein he had been sporting, and vanished in his very sight.

“The mighty Bhimasena, arrived on the surface of the earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed, ‘What is our joy today, O what joy!’

‘Then Bhima, endued with great strength and prowess, related to his brothers everything about the villainy of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhishthira said, ‘Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care.’ Thus cautioned by the righteous Yudhishthira, they all, with Yudhishthira himself, became very vigilant from that day. And lest negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

“Some time after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhritarashtra’s son by a Vaisya wife), moved by his friendship for the Pandavas, informed them of this. Vrikodara, however, swallowed it without any hesitation, and digested it completely. And, though virulent the poison produced no effects on Bhima.

“When that terrible poison intended for the destruction of Bhima failed of its effect, Duryodhana. Karna and Sakuni, without giving up their wicked design had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

“Meanwhile, the king (Dhritarashtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the Vedas and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms.’”

SECTION CXXX

(Sambhava Parva continued)

“Janamejaya said, ‘O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa. How did he spring from a clump of heath? Whence also did he obtain his weapons?’

“Vaisampayana said, ‘O king, the great sage Gautama had a son named Saradwat. This Saradwat was born with arrows (in hand). O oppressor of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Saradwat acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of Vedas. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru’s race, the chief of the gods summoned a celestial damsel named Janapadi and sent her unto Gautama, saying, ‘Do thy best to disturb the austerities of Gautama.’ Repairing unto the charming asylum of Saradwat, the damsel began to tempt the ascetic equipped with bow and arrows. Beholding that Apsara, of figure unrivalled on earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwat’s eyes expanded with delight. At the sight of the damsel, his bow and arrows slipped from his hand and his frame shook all over with emotion; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the Apsara. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

“And it happened that a soldier in attendance upon king Santanu while the monarch was out a-hunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had to the king. Beholding them the king was moved with pity, and saying, ‘Let these become my children,’ brought them to his palace. Then that first of men, Santanu, the son of Pratipa having brought Gautama’s twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them Kripa and Kripi, in allusion to the fact that he brought them up from motives of pity (Kripa). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Santanu. He thereupon went to the monarch and represented everything about his lineage. He then taught Kripa the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time Kripa became an eminent professor of the science (of arms). And the hundred sons of Dhritarashtra, and the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science.’”

SECTION CXXXI

(Sambhava Parva continued)

“Vaisampayana said, ‘Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of godlike might, should be the instructor of the Kuru (princes), the son of Ganga, O tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja’s son, the intelligent Drona skilled in all the Vedas. Pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, viz., illustrious Drona of world-wide fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms.’

“Janamejaya asked, ‘O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was his son Aswatthaman, the foremost of all skilled in arms born? I wish to hear all this! Please recite them in detail.’

“Vaisampayana said, ‘There dwelt at the source of the Ganga, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the Agnihotra sacrifice he went along with many great Rishis to the Ganga to perform his ablutions. Arrived at the bank of the stream, he saw Ghritachi herself, that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a drona. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the Vedas and their branches. Before now Bharadwaja of great prowess and the foremost of those possessing a knowledge of arms, had communicated to the illustrious Agnivesa, a knowledge of the weapon called Agneya. O foremost one of Bharata's race, the Rishi (Agnivesa) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

"There was a king named Prishata who was a great friend of Bharadwaja. About this time Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, viz., Drupada, the son of Prishata, used every day to come to the hermitage of Bharadwaja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the Vedas and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring married Kripi, the daughter of Saradwat. And this woman, ever engaged in virtuous acts and the Agnihotra, and the austerest of penances, obtained a son named Aswatthaman. And as soon as Aswatthaman was born, he neighed like the (celestial) steed Ucchaihsravas. Hearing that cry, an invisible being in the skies said, 'The voice of this child hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of Aswatthaman, (the horse-voiced). The son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.

"O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, that slayer of foes, that foremost one among all wielders of weapons, versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race Drona, giving him his name, told him of his birth in the line of Angiras. And touching the ground with his head, he worshipped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said, 'Know me to have sprung from Bharadwaja, but not in any woman's womb! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth.'

"On hearing him, that illustrious grinder of the Kshatriya race replied, Thou art welcome, O best of regenerate ones! Tell me what thou desirest. Thus addressed by Rama, the son of Bharadwaja replied unto that foremost of all smiters, desirous of giving away the whole of his wealth, 'O thou of multifarious vows, I am a candidate for thy eternal wealth,' 'O thou of ascetic wealth, returned Rama, 'My gold and whatever other wealth I had, have all been given away unto Brahmanas! This earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kasyapa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have! I would give it thee! Say quickly!'

“Drona answered, O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them.’

“Saying, ‘So be it,’ the son of Bhrigu gave all his weapons unto Drona, — indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada.’”

SECTION CXXXII

(Sambhava Parva continued)

“Vaisampayana said, ‘Then, O king, the mighty son of Bharadyaja presented himself before Drupada, and addressing that monarch, said, ‘Know me for thy friend.’ Thus addressed by his friend, the son of Bharadwaja, with a joyous heart, the lord of the Panchalas was ill-able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona, ‘O Brahmana, thy intelligence is scarcely of a high order, inasmuch as thou sayest unto me, all on a sudden, that thou art my friend! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou! It is true there had been friendship between thee and me before, for we were then both equally circumstanced. But Time that impaireth everything in its course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee, O first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered mind, between a hero and a coward. Why dost thou desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a car-warrior can never be a friend to one who is so; and one who is not a king never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?’

“Vaisampayana continued, ‘Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital Drona bent his steps towards the capital of the Kurus, named after the elephant.’”

SECTION CXXXIII

(Sambhava Parva continued)

“VAISAMPAYANA SAID, ‘ARRIVED at Hastinapura, that best of Brahmanas, the son of Bharadwaja, continued to live privately in the house of Gautama (Kripa). His mighty son (Aswatthaman) at intervals of Kripa’s teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswatthaman’s prowess.

“Drona had thus lived privately for some time in the house of Kripa when one day the heroic princes, all in a company, came out of Hastinapura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brahmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the Agnihotra and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said, ‘Shame on your Kshatriya might, and shame also on your skill in arms! You have been born in the race of Bharata! How is it that ye cannot recover the ball (from the bottom of this well)? If ye promise me a dinner today, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down!’ Thus saying, Drona that oppressor of foes, taking off his ring, threw it down into the dry well. Then Yudhishthira, the son of Kunti, addressing Drona, said, ‘O Brahmana (thou askest for a trifle)! Do thou, with Kripa’s permission, obtain of us that which would last thee for life!’ Thus addressed, Drona with smiles replied unto the Bharata princes, saying, ‘This handful of long grass I would invest, by my mantras, with the virtue of weapons. Behold these blades possess virtues that other weapons, have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.’

“Vaisampayana continued, ‘Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said, O learned Brahmana, do thou bring up the ring also without loss of time.’

“Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said, ‘We bow to thee, O Brahmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?’

“Thus addressed, Drona replied unto the princes, saying, ‘Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.’ The princes then saying, ‘So be it,’ repaired unto Bhishma and telling him of the purport of that Brahmana’s speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brahmana was none else than Drona, and thinking that he would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the place. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastinapura. Asked by him, Drona represented everything as it had happened, saying, ‘O sir, in times past I went to the great Rishi Agnivesa for obtaining from him his weapons, desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of a Brahmacharin, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many, many years. O thou of Kuru's race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me, 'O Drona, I am the favourite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise. My dominion, wealth and happiness, shall all be dependent on thee.' At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"Some time after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripi of short hair, who gifted with great intelligence, had observed many rigid vows, and was ever engaged in the Agnihotra and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Aswatthaman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Aswatthaman as much as my father had been on obtaining me.

"And it so happened that one day the child Aswatthaman observing some rich men's sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the point of the compass. Instead of asking him who had only a few kine (so that if he gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of my son's playmates gave him water mixed with powdered rice. Drinking this, the poor boy, was deceived into the belief that he had taken milk, and began to dance in joy, saying, 'O, I have taken milk. I have taken milk!' Beholding him dance with joy amid these playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busy-bodies who said, ‘Fie upon the indigent Drona, who strives not to earn wealth, whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, ‘I have taken milk, — I have taken milk!’ — I was quite beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody’s servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blessed beyond compare. Joyfully I went unto that dear friend of mine seated on the throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said, ‘O tiger among men, know me for thy friend!’ — Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision cast me off as if I were a vulgar fellow. Addressing me he said, ‘Thy intelligence scarcely seemeth to be of a high order inasmuch as approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in my heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire, the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wight as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night.' — Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath, I have come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastinapura to gratify thy wishes. O, tell me what I am to do.'

"Vaisampayana continued, 'Thus addressed by the son of Bharadwaja, Bhishma said unto him, 'String thy bow, O Brahmana, and make the Kuru princes accomplished in arms. Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode. Thou art the absolute lord, O Brahmana, of what ever wealth the Kurus have and of their sovereignty and kingdom! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck. Indeed, the favour thou hast conferred upon me by thy arrival is great.'

SECTION CXXXIV

(Sambhava Parva continued)

“Vaisampayana said, ‘Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested a while, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him as pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well-filled with paddy and every kind of wealth. And that first of archers, Drona, thereupon joyfully, accepted the Kauravas, viz., the sons of Pandu and Dhritarashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, said to them with a swelling heart, ‘I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it.’

“Vaisampayana continued, ‘Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Radha of the Suta caste, (Karna), all became pupils of Drona. But of them all, the Suta child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the

Pandavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow-pupils. And Drona was convinced that none of his pupils would (at any time) be able to be equal to that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in order that much time may be spent in filling them, he gave unto his own son Aswatthaman a broad-mouthed vessel, so that, filling it quickly, he might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow-mouthed vessel with water by means of the Varuna weapon he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Pritha, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great and he soon became the favourite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret, 'Never give Arjuna his food in the dark, nor tell him that I have told thee this.' A few days after, however, when Arjuna was taking his food, a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bharata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said, 'Truly do I tell thee that I shall do that unto thee by which there shall not be an archer equal to thee in this world.'

"Vaisampayana continued, 'Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. Amongst those that came there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the Nishadas (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a Nishada who might (in time) excel all his high-born pupils. But, O oppressor of all enemies, the Nishada prince, touching Drona's feet with bent head, wended his way into the forest, and there he made a clay-image of Drona, and began to worship it respectfully, as if it was his real preceptor, and practised weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor and his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy for him.

"And one day, O grinder of foes, the Kuru and the Pandava princes, with Drona's leave, set out in their cars on a hunting excursion. A servant, O king, followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the Nishada prince (Ekalavya). And beholding the Nishada of dark hue, of body besmeared with filth, dressed in black and bearing matted locks on head, the dog began to bark aloud.

"Thereupon the Nishada prince, desirous of exhibiting his lightness of hand, sent seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pandavas. Those heroes, who beheld that sight, were filled with wonder, and, ashamed of their own skill, began to praise the lightness of hand and precision of aim by auricular precision (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller therein that had shown such skill. And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was totally a stranger to them, they asked, ‘Who art thou and whose son?’ Thus questioned, the man replied, ‘Ye heroes, I am the son of Hiranyadhanus, king of the Nishadas. Know me also for a pupil of Drona, labouring for the mastery of the art of arms.’

“Vaisampayana continued, ‘The Pandavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in particular, thinking all the while, O king, Ekalavya, saw Drona in private and relying upon his preceptor’s affection for him, said, ‘Thou hadst lovingly told me, clasping me, to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, the mighty son of the Nishada king, superior to me?”

‘Vaisampayana continued, ‘On hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, he went a few steps forward, and touched his feet and prostrated himself on the ground. And the son of the Nishada king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying, ‘If, O hero, thou art really my pupil, give me then my fees.’ On hearing these words, Ekalavya was very much gratified, and said in reply, ‘O illustrious preceptor, what shall I give? Command me; for there is nothing, O foremost of all persons conversant with the Vedas, that I may not give unto my preceptor.’ Drona answered, ‘O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.’

“Vaisampayana continued, ‘Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart cut off without ado his thumb, and gave it unto Drona. After this, when the

Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And at this Arjuna became happy, the fever (of jealousy) having left him.

“Two of Drona’s pupils became very much accomplished in the use of mace. These were Druvodhana and Bhima, who were, however, always jealous of each other. Aswatthaman excelled everyone (in the mysteries of the science of arms). The twins (Nakula and Sahadeva) excelled everybody in handling the sword. Yudhishthira surpassed everybody as a car-warrior; but Arjuna, however, outdistanced everyone in every respect — in intelligence, resourcefulness, strength and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors; and his fame spread all over the earth to the verge of the sea. And although the instruction was the same, the mighty Arjuna excelled all (the princes in lightness of hand). Indeed, in weapons as in devotion to his preceptor, he became the foremost of them all. And amongst all the princes, Arjuna alone became an Atiratha (a car-warrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarashtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

“O bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them, ‘Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird’s head, as soon as I give the order. I shall give each of you a turn, one by one, my children.’

“Vaisampayana continued, ‘Then Drona, that foremost of all Angira’s sons first addressed Yudhishthira saying, ‘O irrepressible one, aim with thy arrow and shoot as soon as I give the order. Yudhishthira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata’s race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said, ‘Behold, O prince, that bird on top of the tree.’ Yudhishthira replied unto his preceptor, saying, ‘I do.’ But the next instant Drona again asked him, ‘What dost thou see now, O prince? Seest thou the tree, myself or thy brothers?’ Yudhishthira answered, ‘I see the tree, myself, my brothers, and the bird.’ Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishthira, reproachingly said, ‘Stand thou apart. It is not for thee to strike the aim.’ Then Drona repeated the experiment with Duryodhana and the other sons of Dhritarashtra, one after another, as also with his other pupils, Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishthira’s viz., ‘We behold the tree, thyself, our fellow-pupils, and the bird.’ And reproached by their preceptor, they were all ordered, one after another, to stand apart.’”

SECTION CXXXV

(Sambhava Parva continued)

“Vaisampayana said, ‘When everyone had failed, Drona smilingly called Arjuna and said unto him, ‘By thee the aim must be shot; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.’ Thus addressed, Arjuna stood aiming at the bird as desired by his preceptor, with his bow bent. An instant after Drona asked him as in the case of others, ‘Seest thou, O Arjuna, the bird there, the tree, and myself?’ Arjuna replied, ‘I see the bird only, but nor the tree, or thyself.’ Then the irrepressible Drona, well-pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas, ‘If thou seest the vulture, then describe it to me.’ Arjuna said, I see only the head of the vulture, not its body.’ At these words of Arjuna, the hair (on Drona’s body) stood on end from delight. He then said to Partha, ‘Shoot.’ And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it down to the ground. No sooner was the deed done than Drona clasped Phalguna to his bosom and thought Drupada with his friends had already been vanquished in fight.

“Some time after, O bull of Bharata’s race, Drona, accompanied by all of his pupils, went to the bank of the Ganga to bathe in that sacred stream. And when Drona had plunged into the stream, a strong alligator, sent as it were, by Death himself seized him by the thigh. And though himself quite capable, Drona in a seeming hurry asked his pupil to rescue him. And he said, ‘O, kill this monster and rescue me.’ Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded, each at his place. Beholding Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime cut into pieces by the arrows of Arjuna, released the thigh of illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty car-warrior Arjuna and said, 'Accept, O thou of mighty arms, this very superior and irresistible weapon called Brahmasira with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three worlds. Keep it, therefore, with great care, and listen to what I say. If ever, O hero, any foe, not human, contendeth against thee thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon.

The preceptor then, addressing him again, said, 'None else in this world will ever become a superior bowman to thee. Vanquished thou shall never be by any foe, and thy achievements will be great.'"

SECTION CXXXVI

(Sambhava Parva continued)

“Vaisampayana said, ‘O thou of Bharata’s race, beholding the sons of Dhritarashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhritarashtra, in the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhishma), Vyasa, and Vidura, and said, ‘O best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.’ Hearing him, the king said with a gladdened heart, ‘O best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those who, blessed with sight, will behold my children’s prowess in arm. O Kshatri (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.’ Then Vidura, giving the necessary assurance to the king, went out to do what he was bid. And Drona endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods in the presence of the citizens assembled by proclamation to witness the same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures, and it was furnished with all kinds of weapons. They also built another elegant hall for the lady-spectators. And the citizens constructed many platforms while the wealthier of them pitched many spacious and high tents all around.

"When the day fixed for the Tournament came, the king accompanied by his ministers, with Bhishma and Kripa, the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty constructed of pure gold, and decked with strings of pearls and stones of lapis lazuli. And, O first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal house-hold, in gorgeous attire and accompanied by their waiting women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brahmanas and Kshatriyas, desirous of beholding the princes' skill in arms, left the city and came running to the spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the sounds of trumpets and drums and the noise of many voices, that vast concourse appeared like an agitated ocean.

"At last, Drona accompanied by his son, dressed in white (attire), with a white sacred thread, white locks, white beard, white garlands, and white sandal-paste rubbed over his body, entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering Bharadwaja performed timely worship and caused Brahmanas versed in mantras to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had been struck up as a propitiatory ceremony, some persons entered, equipped with various arms. And then having girded up their loins, those mighty warriors, those foremost ones of Bharata's race (the princes) entered, furnished with finger-protectors (gauntlet), and bows, and quivers. And with Yudhishthira at their head, the valiant princes entered in order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows while others fearlessly gazed on with wonder. And riding swiftly on horses and managing them 'dexterously' the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were beholding the city of the Gandharvas, became filled with amazement. And, O Bharata, all on a sudden, some hundreds and thousands, with eyes wide open in wonder, exclaimed, ‘Well done! Well done!’ And having repeatedly displayed their skill and dexterity in the use of bows and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their deftness in the use of sword and buckler. Then Vrikodara and Suyodhana, internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriate elephants contending for a cow-elephant; and like two infuriated elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arm) careered right and left, circling the lists. And Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) and Gandhari, all the feats of the princes.’”

SECTION CXXXVII

(Sambhava Parva continued)

“Vaisampayana continued, ‘Upon the Kuru king and Bhima, the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties in consequence of the partiality swaying their affections. Some cried, ‘Behold the heroic king of the Kurus!’ — some— ‘Behold Bhima!’ — And on account of these cries, there was, all on a sudden, a loud uproar. And seeing the place become like a troubled ocean, the intelligent Bharadwaja said unto his dear son, Aswatthaman, ‘Restrain both these mighty warriors so proficient in arms. Let not the ire of the assembly be provoked by this combat of Bhima and Duryodhana.’

“Vaisampayana continued, ‘Then the son of the preceptor of the princes restrained those combatants with their maces uplifted and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words, ‘Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra, (Vishnu)! And having performed the propitiatory rites, the youthful Phalguna, equipped with the finger protector (gauntlet) and his quiver full of shafts and bow in hand, donning his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.

“On seeing Arjuna, the whole assembly were delighted and conchs began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators' exclaiming,— 'This is the graceful son of Kunti!'— 'This is the middle (third) Pandava!'— 'This is the son of the mighty Indra!'— 'This is the protector of the Kurus'— 'This is the foremost of those versed in arms!'— 'This is the foremost of all cherishers of virtue!'— 'This is the foremost of the persons of correct behaviour, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, wetted her bosom. And his ears being filled with that uproar, that first of men, Dhritarashtra, asked Vidura in delight, 'O Kshatri, what is this great uproar for, like unto that of the troubled ocean, arising all on a sudden and rending the very heavens?' Vidura replied, 'O mighty monarch, the son of Pandu and Pritha, Phalguna, clad in mail hath entered the lists. And hence this uproar!' Dhritarashtra said, 'O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favoured and protected!'

"Vaisampayana continued, 'When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display his lightness in the use of weapons. By the Agneya weapon, he created fire, and by the Varuna weapon he created water, by the Vayavya weapon, he created air, and by the Parjanya weapon he created clouds. And by the Bhauma weapon, he created land, and by the Parvatya weapon, he brought mountains into being. By the Antardhana weapon all these were made to disappear. Now the beloved one of his preceptor (Arjuna) appeared tall and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favoured by his practised dexterity, hit with his various butts — some tender, some fine and some of thick composition. And like one shaft, he let fly at a time into the mouth of a moving iron-boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of sword, bow, and mace, walking over the lists in circles.

“And, O Bharata, when the exhibition had well-nigh ended, the excitement of the spectators had cooled, and the sounds of instruments had died out there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And, O king, as soon as this sound was heard, the assembled multitude instantly thought, ‘Are the mountains splitting or is the earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds? And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Pritha, and looked like the moon in conjunction with the five-starred constellation Hasta. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswatthaman amongst them. And that prince, mace in hand, thus surrounded by his hundred brothers with uplifted weapons appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the Danavas.’”

SECTION CXXXVIII

(Sambhava Parva continued)

"Vaisampayana continued, 'When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, that hero with his natural mail and face brightened with ear-rings, took up his bow and girded on his sword, and then entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed Karna, was born of Pritha in her maidenhood. He was a portion of the hot-beamed Sun and his energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. In splendour he resembled the Sun, in loveliness the Moon, and in energy the fire. Begotten by the Sun himself, he was tall in stature like a golden palm tree, and, endued with the vigour of youth, he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought, 'Who is he?' And they became agitated in their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the Asura, Paka (Indra), saying, 'O Partha, I shall perform feats before this gazing multitude; excelling all thou hast performed! Beholding them, thou shall be amazed.' And, O thou best of those blest with speech, he had hardly done when the spectators stood up all at once, uplifted by some instrument, as it were. And, O tiger among men, Duryodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karna, delighting in battle, there did all that Partha had done before.

And, O Bharata, Duryodhana with his brothers thereupon embraced Karna in joy and then addressed him saying, ‘Welcome O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command me, and the kingdom of the Kurus.’ Kama replied, ‘When thou hast said it, I regard it as already accomplished. I only long for thy friendship. And, O lord, my wish is even for a single combat with Arjuna.’ Duryodhana said, ‘Do thou with me enjoy the good things of life! Be thou the benefactor of thy friend, and, O represser of enemies, place thou thy feet on the heads of all foes.”

“Vaisampayanacontinued, ‘Arjuna, after this, deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff, ‘That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, for thou shall be slain by me.’ Karna replied, ‘This arena is meant for all, not for thee alone, O Phalguna! They are kings who are superior in energy; and verily the Kshatriya regardeth might and might alone. What need of altercation which is the exercise of the weak? O Bharata, speak then in arrows until with arrows I strike off thy head today before the preceptor himself!’

“Vaisampayana continued, ‘Hastily embraced by his brothers, Partha that subduer of hostile cities, with the permission of Drona, advanced for the combat. On the other side, Karna, having been embraced by Duryodhana with his brothers, taking up his bow and arrows, stood ready for the fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh on account of the rows of white cranes that were then on the wing. And seeing Indra thus viewing the arena from affection (for his son), the sun too dispersed the clouds from over his own offspring. And Phalguna remained deep hid under cover of the clouds, while Karna remained visible, being surrounded by the rays of the Sun. And the son of Dhritarashtra stood by Karna, and Bharadwaja and Kripa and Bhishma remained with Partha. And the assembly was divided, as also the female spectators. And knowing the state of things, Kunti the daughter of Bhoja, swooned away. And by the help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal-paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail, was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands the son of Saradwat, viz., Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karna, saying 'This Pandava, who is the youngest son of Kunti, belongeth to the Kaurava race: he will engage in combat with thee. But, O mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother and the royal line of which thou art the ornament. Learning all this, Partha will fight with thee or not (as he will think fit). Sons of kings never fight with men of inglorious lineage.'

"Vaisampayana continued, 'When he was thus addressed by Kripa, Karna's countenance became like unto a lotus pale and torn with the pelting showers in the rainy season. Duryodhana said, 'O preceptor, verily the scriptures have it that three classes of persons can lay claim to royalty, viz., persons of the blood royal, heroes, and lastly, those that lead armies. If Phalguna is unwilling to fight with one who is not a king, I will install Karna as king of Anga.'

"Vaisampayana said, 'At that very moment, seated on a golden seat, with parched paddy and with flowers and water-pots and much gold, the mighty warrior Karna was installed king by Brahmanas versed in mantras. And the royal umbrella was held over his head, while Yak-tails waved around that redoubtable hero of graceful mien. And the cheers, having ceased, king (Karna) said unto the Kaurava Duryodhana, 'O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom? O king, I will do all thou biddest!' And Suyodhana said unto him, 'I eagerly wish for thy friendship.' Thus spoken to, Karna replied, 'Be it so.' And they embraced each other in joy, and experienced great happiness.'"

SECTION CXXXIX

(Sambhava Parva continued)

"Vaisampayana said, 'After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

"Seeing him, Karna left his bow and impelled by filial regard bowed down his head still wet with the water of inauguration. And them the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of the coronation as king of Anga. Seeing the charioteer, the Pandava Bhimasena took Karna for a charioteer's son, and said by way of ridicule, 'O son of a charioteer, thou dost not deserve death in fight at the hands of Partha. As befits thy race take thou anon the whip. And, O worst of mortals, surely thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire.' Karna, thus addressed, with slightly quivering lips fetched a deep sigh, looked at the God of the day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryodhana rose in wrath from among his brothers, and addressed that performer of dreadful deeds, Bhimasena, present there, 'O Vrikodara, it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of a lordly river, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the Danavas was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities is of a lineage unknown. Some call him the offspring of Agni; some, of Krittika, some, of Rudra, and some of Ganga. It hath been heard by us that persons born in the Kashatriya order have become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons, the preceptor Drona hath been born in a waterpot and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karna), of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings? This prince among men deserveth the sovereignty of the world, not of Anga only, in consequence of the might of his arm and my swearing to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'

"Vaisampayana continued, 'Then there arose a confused murmur amongst the spectators approving of Duryodhana's speech. The sun, however, went down, but prince Duryodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhishma, returned to their abodes. And the people, too, came away, some naming Arjuna, some Karna, and some Duryodhana (as the victor of the day). And Kunti, recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga, was from motherly affection, very pleased. And Duryodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryodhana by sweet speeches, while Yudhishthira was impressed with the belief that there was no warrior on earth like unto Karna.'"

SECTION CXL

(Sambhava Parva continued)

“Vaisampayana continued, ‘Beholding the Pandavas and the son of Dhritarashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying, ‘Seize Drupada, the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee.’ Those warriors then answering, ‘So be it’, speedily mounted up on their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smiting the Panchalas on their way, laid siege to the capital of the great Drupada. And Duryodhana and Karna and the mighty Yuyutsu, and Duhsasana and Vikarna and Jalasandha and Sulochana, — these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding in first class chariots and following the cavalry, entered the hostile capital, and proceeded along the streets.

“Meanwhile, the king of Panchala, beholding that mighty force and hearing its loud clamour, came out of his palace, accompanied by his brothers. Though king Yajnasena was well-armed, the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, not easy to be subdued in battle, approaching the Kurus upon his white chariot, began to rain his fierce arrows around.

“Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brahmanas, Drona, and said, ‘We shall exert ourselves after these have displayed their prowess. The king of Panchala can never be taken on the field of the battle by any of these. Having said this, the sinless son of Kunti surrounded by his brothers, waited outside the town at a distance of a mile from it. Meanwhile Drupada beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that, though he was fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conchs and trumpets and drums by thousands began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bowstrings seemed to rend the very heavens. Then Duryodhana and Vikarna, Suvahu and Dirghalochana and Duhsasana becoming furious, began to shower their arrows upon the enemy. But the mighty bowman, Prishata's son, invincible in battle, though very much pierced with the arrows of the enemy, instantly began, O Bharata, to afflict the hostile ranks with greater vigour. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryodhana and Vikarna and even the mighty Karna and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. Young and old, they all rushed to battle, assailing the Kurus with vigour. The Kauravas, then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishthira not to engage in the fight, rushed forward, appointing the sons of Madri (Nakula and Sahadeva) the protectors of his chariot-wheels, while Bhimasena ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a Makara entering the sea, the mighty-armed Bhima, resembling a second

Yama, mace in hand, entered the Panchala ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in battle, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, struck with Bhima's mace, had their heads broken into pieces. Covered with stream of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pandavas prostrated on the ground elephants and horses and cars by thousands and slew many foot-soldiers and many car-warriors. Indeed, as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile, Phalguna, impelled by the desire of doing good unto Bharadwaja's son, assailed the son of Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the Yuga, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shouts, the son of Indra was filled with wrath and assailing the hostile host with a thick shower of arrows, rushed towards it furiously afflicting it with renewed vigour. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Panchalas, accompanied by (the generalissimo of his forces) Satyajit, rushed with speed at Arjuna like the Asura Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala to seize him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the Asura Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bowstring to increase the force and velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of the Panchalas, but Satyajit, quickly taking up a tougher bow, pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain, desisted from the fight.

"The king of the Panchalas, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors, crowned with success, began to fight furiously, and quickly cutting his enemy's bow in twain as also his flagstaff which he caused to fall down, pierced his antagonist's horses, and charioteer also with five arrows. Then throwing aside his bow Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the ocean. At the sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them Arjuna said, 'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers. Let us only give unto our preceptor his fee.'

"Vaisampayana continued, 'O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control — humiliated and deprived of wealth — remembered that monarch's former hostility and addressing him said, 'Thy kingdom and capital have been laid waste by me. But fear not for thy life, though it dependeth now on the will of thy foe. Dost thou now desire to revive thy friendship (with me)?' Having said this, he smiled a little and again said, 'Fear not for thy life, brave king! We, Brahmanas, are ever forgiving. And, O bull among Kshatriyas, my affection and love for thee have grown with me in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine). Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O Yajnasena, that I retain half thy kingdom. Thou art the king of all the territory lying on the southern side of the Bhagirathi, while I become king of all the territory on the north of that river. And, O Panchala, if it pleaseth thee, know me hence for thy friend.'

"On hearing these words, Drupada answered, 'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou doest. I am very much gratified with thee, and I desire thy eternal friendship.'

"Vaisampayana continued, 'After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganga filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the bank of the Charmanwati river. And Drupada from that day was well-convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power.

And he, therefore, began to wander over the whole earth to find out the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile Drona continued to reside in Ahicchatra. Thus, O king, was the territory of Ahicchatra full of towns and cities, obtained by Arjuna, and bestowed upon Drona.'

SECTION CXLI

(Sambhava Parva continued)

“Vaisampayana continued, ‘After the expiration, O king, of a year from this, Dhritarashtra, moved by kindness for the people, installed Yudhishthira, the son of Pandu, as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness and unswerving honesty (of heart). And within a short time Yudhishthira, the son of Kunti, by his good behaviour, manners and close application to business, overshadowed the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Valarama) in encounters with the sword and the mace and on the chariot. And after Bhima’s education was finished, he became in strength like unto Dyumatsena himself and continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the Kshura, Naracha, Vala and Vipatha weapons, indeed, of all weapons, whether straight or crooked or heavy. And Drona certified that there was none in the world who was equal to Arjuna in lightness of hand and general proficiency.

“One day, Drona, addressing Arjuna before the assembled Kaurava princes, said, ‘There was a disciple of Agastya in the science of arms called Agnivesa. He was my preceptor and I, his disciple. By ascetic merit I obtained from him a weapon called Brahmasira which could never be futile and which was like unto thunder itself, capable of consuming the whole earth. That weapon, O Bharata, from what I have done, may now pass from disciple to disciple. While imparting it to me, my preceptor said, ‘O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of poor energy. Thou hast, O hero, obtained that celestial weapon. None else deserveth it. But obey the command of the Rishi (Agnivesa). And, look here, Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives.' When Arjuna, on hearing this, pledged his word that he would give what the preceptor demanded, the latter said, 'O sinless one, thou must fight with me when I fight with thee.' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet, went away northward. Then there arose a loud shout covering the whole earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot as also with the bow, acquired wonderful proficiency. Sahadeva obtained the whole science of morality and duties from (Vrihaspati) the spiritual chief of celestials, and continued to live under the control of his brothers. And Nakula, the favourite of his brothers taught by Drona, became known as a skilful warrior and a great car-warrior (Ati-ratha). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending over three years, undaunted by the raids of the Gandharvas. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then again Vipula, the king of the Sauviras, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra who had resolutely sought an encounter with him. The third of the Pandava princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the whole of the south, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pandavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could hardly sleep.'"

SECTION CXLII

(Sambhava Parva continued)

"Vaisampayana continued, 'On hearing that the heroic sons of Pandu endued with excess of energy had become so mighty, king Dhritarashtra became very miserable with anxiety. Then summoning unto his side Kanika, that foremost of minister, well-versed in the science of politics and an expert in counsels the king said, 'O best of Brahmanas, the Pandavas are daily overshadowing the earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest.

"Vaisampayana continued, 'That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science."

"Listen to me, O sinless king, as I answer thee. And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever increase their prowess. Carefully avoiding all faults themselves they should ceaselessly watch over the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore the king should ever have recourse to chastisement in all he doeth. He should so conduct himself that, his foe may not detect any weak side in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise concealing its body, his means and ends, and he should always keep back his own weakness from, the sight of others. And having begun a particular act, he should ever accomplish it thoroughly. Behold, a thorn, if not extracted wholly, produceth a festering sore. The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour of his disaster and then kill him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O sire, an enemy should never be scorned, however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise, they should pretend not to notice the faults that call for chastisement. On occasions, such as these, let them regard their bows as made of straw. But they should be always on the alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy, although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money, if necessary, for by killing him thou mayest be at thy ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes root and branch. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principal be destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom, always anxiously watching thy foes. By maintaining the perpetual fire by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou has gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed on the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown down with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou show him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By creating disunion amongst his allies, or by the employment of force, indeed by every means in thy power shouldst thou destroy thy foe.'

"Dhritarashtra said, 'Tell me truly how a foe can be destroyed by the arts of conciliation or the expenditure of money, or by producing disunion or by the employment of force.'

"Kanika replied, 'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests who lived in the company of four friends, viz., a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer, the leader of a herd, whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal opening the proceedings said, 'O tiger, thou hast made many an effort to seize this deer, but all in vain simply because this deer is young, fleet and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure feast on it.' Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions, 'Blessed be ye! Go and perform your ablutions. In the meantime I will look after the deer.' Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said, 'Why art thou so sorrowful, O wise one! Thou art the foremost of all intelligent beings. Let us enjoy ourselves today by feasting on this carcass.' The jackal said, 'Hear, O mighty-armed one, what the mouse hath said. He hath even said, O, fie on the strength of the king of the beasts! This deer hath been slain by me. By might of my arm he will today gratify his hunger.' When he hath boasted in such a language, I, for my part, do not wish to touch this food.' The tiger replied, 'If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay with the might of my own arms, creatures ranging the forest and then feast on their flesh.' Having said this, the tiger went away.

"And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said, 'Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said, The carcass of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him.' Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed his ablutions. And seeing the wolf come, the jackal said unto him, 'The king of the beasts hath been angry with thee. Evil is certain to overtake thee. He is expected here with his wife. Do as thou pleasest.' Thus was the wolf also, fond of animal flesh, got rid of by the jackal. And the wolf fled, contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king, the jackal, seeing him come, said, 'By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this flesh as you please.' The mongoose replied, 'When, indeed, the tiger, the wolf, and the intelligent mouse have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still. I do not desire to fight with thee.' Saying this, the mongoose also went away.

"Kanika continued, 'When they all had thus left the place, the jackal, well-pleased with the success of his policy, alone ate up that flesh. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued, 'If thy son, friend, brother, father, or even the spiritual preceptor, anyone becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with diligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove any one with indications of anger (in thy speech). And O Bharata, speak soft words before thou smitest and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smile the heinous offender who liveth by the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayest act with the greatest cruelty. Thou shouldst make thy teeth sharp to give a fatal bite. And thou should ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is such. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) tirthas (viz., the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons in the inner apartments, the jailor, the chief surveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and in rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts — humility, oath, conciliation. Worshipping the feet of others by lowering thy head, inspiring hope, and the like. And, a person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit; or, if bearing fruit, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth and pleasure, in such a way that thou mayest not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled with hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, reposeth at ease as if he hath nothing more to do, is very like a person who awaketh, fallen down from the top of a tree whereon he had slept. A king should ever keep to himself his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence; and when one's purpose hath been accomplished, one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou doest anything never do it completely, but ever leave something to be desired for by others (whose services thou mayest need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his motive before the commencement of his acts. Let them know all when the act hath been commenced or ended, and as long as danger doth not come, so long only shall thou act as if thou art afraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the future act as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayest overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adopting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by mantras and sacrificial rites; and to virtue, wealth, and pleasure. It is well-known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots or like a spark of fire in the deep woods that may soon burst into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred before it is fulfilled; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular; unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayest not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu! O king, the sons of Pandu are stronger than their cousins (thy sons); therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear for thee from the Pandavas. Indeed, adopt such measures consonant with the science of policy that thou mayest not have to grieve in the future.’

“Vaisampayana continued, ‘Having delivered himself thus Kanika returned to his abode, while the Kuru king Dhritarashtra became pensive and melancholy.’”

SECTION CXLIII

(Jatugriha Parva)

“Vaisampayana said, ‘Then the son of Suvala (Sakuni), king Duryodhana, Duhsasana and Kama, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarashtra, the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But that wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked persons by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat strong enough to withstand both wind and wave, he addressed Kunti and said, ‘This Dhritarashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue. O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you.’

“Vaisampayana continued, ‘Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata’s race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while at Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishada woman who had come there for some purpose, was, with her children burnt to death. And that worst of Mlechchhas, the wretched Purochana (who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhirtarashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) knew not of their safety. And the citizens of Varanavata, seeing the house of lac consumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarashtra to represent everything that had happened. And they said to the monarch, 'Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy children. O king of the Kurus, the kingdom.' Hearing this, Dhritarashtra with his children, made a show of grief, and along with his relatives, including Kshattri (Vidura) and Bhishma the foremost of the Kurus, performed the last honours of the Pandavas.'

"Janamejaya said, 'O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas there from. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened. I am burning with curiosity to hear it.'

"Vaisampayana said, 'O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pandavas. The wicked Duryodhana, beholding Bhimasena surpass (everybody) in strength and Arjuna highly accomplished in arms became pensive and sad. Then Karna, the offspring of the Sun, and Sakuni, the son of Suvala, endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pandu possessed of accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pandu (Yudhishthira) as possessed of the qualifications for ruling the kingdom. And they said, 'Dhritarashtra, though possessed of the eye of knowledge, having been (born) blind, had not obtained the kingdom before. How can he (therefore) become king now? Then Bhishma, the son of Santanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty would never accept it now. We shall, therefore, now install (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in battle, versed in the Vedas, and truthful and kind. Worshipping Bhishma, the son of Santanu and Dhritarashtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.

"The wretched Duryodhana, hearing these words of the parting partisans of Yudhishthira, became very much distressed. Deeply afflicted, the wicked prince could not put up with those speeches. Inflamed with jealousy, he went unto Dhritarashtra, and finding him alone he saluted him with reverence and distressed at (the sight of) the partiality of the citizens for Yudhishthira, he addressed the monarch and said, 'O father, I have heard the parting citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pandu to be their king. Bhishma will sanction this, for he will not rule the kingdom. It seems, therefore, that the citizens are endeavouring to inflict a great injury on us. Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments, but thou, from blindness, didst not obtain the kingdom, though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritance from Pandu, his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men. Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependent on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us.'"

SECTION CXLIV

(Jatugriha Parva continued)

“Vaisampayana continued, “King Dhritarashtra whose knowledge only was his eyes, on hearing these words of his son and recollecting everything that Kanika had, said unto him, became afflicted with sorrow, and his mind also thereupon began to waver. Then Duryodhana and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, held a consultation together. Prince Duryodhana said unto Dhritarashtra, ‘Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata. We shall then have no fear of them.’ Dhritarashtra, on hearing these words uttered by his son, reflected for a moment and replied unto Duryodhana, saying, ‘Pandu, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards me. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. He is possessed of allies; how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pandu. Thus benefited of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishthira?”

“Duryodhana replied, ‘What thou sayest, O father, is perfectly true. But in view of the evil that is looming on the future as regards thyself, if we conciliate the people with wealth and honours, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata; O king, when the sovereignty shall have been vested in me, then, O Bharata, may Kunti with her children come back from that place.’

“Dhritarashtra replied, ‘This, O Duryodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Kshattri, nor Gautama (Kripa) will ever sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world?’

“Duryodhana answered, ‘Bhishma hath no excess of affection for either side, and will, therefore, be neutral (in case of dispute). The son of Drona (Aswatthaman) is on my side. There is no doubt that where the son is, there the father will be. Kripa, the son of Saradwat, must be on the side on which Drona and Aswatthaman are. He will never abandon Drona and his sister’s son (Aswatthaman). Kshattri (Vidura) is dependent on us for his means of life, though he is secretly with the foe. It he sides the Pandavas, he alone can do us no injury, Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. By this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that pierces my heart even like a terrible dart.’”

SECTION CXLV

(Jatugriha Parva continued)

“Vaisampayana said, Then prince Duryodhana, along with his brothers began to gradually win over the people to his side by grants of wealth and honours. Meanwhile, some clever councillors, instructed by Dhritarashtra, one day began to describe (in court) the town of Varanavata as a charming place. And they said, The festival of Pasupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmed the hearts of all spectators.’ Thus did those councillors, instructed by Dhritarashtra, speak of Varanavata, and whilst they were so speaking, the Pandavas, O king, felt the desire of going to that delightful town. And when the king (Dhritarashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Ambika addressed them, saying, ‘These men of mine often speak of Varanavata as the most delightful town in the world. If therefore, ye children, ye desire to witness that festival, go to Varanavata with your followers and friends and enjoy yourselves there like the celestials. And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for some time as ye please like the resplendent celestials and enjoying as much pleasure as ye like, return ye to Hastinapura again.’

“Vaisampayana continued, ‘Yudhishthira, fully understanding the motives of Dhritarashtra and considering that he himself was weak and friendless, replied unto the king, saying, ‘So be it.’ Then addressing Bhishma, the son of Santanu, the wise Vidura, Drona, Valhika, the Kaurava, Somadatta, Kripa, Aswatthaman, Bhurisravas, and the other councillors, and Brahmanas and ascetics, and the priests and the citizens, and the illustrious Gandhari, he said slowly and humbly, ‘With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhritarashtra. Cheerfully give us your benedictions so that acquiring prosperity, therewith we may not be touched by sin.’ Thus addressed by the eldest of Pandu’s sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying, ‘Ye sons of Pandu, let all the elements bless you along your way and let not the slightest evil befall you.’

“The Pandavas, having performed propitiatory rites for obtaining (their share of) the kingdom, and finishing their preparations, set out for Varanavata.’”

SECTION CXLVI

(Jatugriha Parva continued)

"Vaisampayana said, 'The wicked Duryodhana became very pleased when the king, O Bharata, had said so unto Pandavas. And, O bull of Bharata's race, Duryodhana, then, summoning his counsellor, Purochana in private, took hold of his right hand and said, 'O Purochana, this world, so full of wealth, is mine. But it is thine equally with me. It behoveth thee, therefore, to protect it. I have no more trustworthy counsellor than thee with whom to consult. Therefore, O sire, keep my counsel and exterminate my foes by a clever device. O, do as I bid thee. The Pandavas have, by Dhritarashtra, been sent to Varanavata, where they will, at Dhritarashtra's command, enjoy themselves during the festivities. Do that by which thou mayest this very day reach Varanavata in a car drawn by swift mules. Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in the materials and furniture, and guard thou the mansion well (with prying eyes). And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large quantity of lac, make thou a plaster for lining the walls, and scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny behold them there or conclude the house to be an inflammable one. And having erected such mansion, cause thou the Pandavas, after worshipping them with great reverence, to dwell in it with Kunti and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhritarashtra may have no reason to complain. Thou must also so manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.

"Saying, 'So be it' unto the Kuru prince, Purochana repaired to Varanavata in a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryodhana, did everything that the prince had bid him do."

SECTION CXLVII

(Jatugriha Parva continued)

“Vaisampayana said, ‘Meanwhile the Pandavas got into their cars, yoking thereto some fine horses endued with the speed of wind. While they were on the point of entering their cars, they touched, in great sorrow, the feet of Bhishma, of king Dhritarashtra, of the illustrious Drona, of Kripa, of Vidura and of the other elders of the Kuru race. Then saluting with reverence all the older men, and embracing their equals, receiving the farewell of even the children, and taking leave of all the venerable ladies in their household, and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindful of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, from great affliction, followed those tigers among men to some distance. And some amongst the citizens and the country people, who followed the Pandavas, afflicted beyond measure at beholding the sons of Pandu in such distress, began to say aloud, ‘King Dhritarashtra of wicked soul seeth no things with the same eye. The Kuru monarch casteth not his eye on virtue. Neither the sinless Yudhishthira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Madri do anything? Having inherited the kingdom from their father, Dhritarashtra could not bear them. How is that Bhishma who suffers the exile of the Pandavas to that wretched place, sanctions this act of great injustice? Vichitravirya, the son of Santanu, and the royal sage Pandu of Kuru’s race both cherished us of old with fatherly care. But now that Pandu that tiger among men, hath ascended to heaven, Dhritarashtra cannot bear with these princes his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, where Yudhishthira will go.’

“Unto those distressed citizens talking in this way, the virtuous Yudhishthira, himself afflicted with sorrow, reflecting for a few moments said, ‘The king is our father, worthy of regard, our spiritual guide, and our superior. To carry out with unsuspicious hearts whatever he biddeth, is indeed, our duty. Ye are our friends. Walking round us and making us happy by your blessings, return ye to your abodes. When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us.’ Thus addressed, the citizens walked round the Pandavas and blessed them with their blessings and returned to their respective abodes.

“And after the citizens had ceased following the Pandavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers), addressed him in these words. The learned Vidura, conversant with the jargon (of the Mlechchhas), addressed the learned Yudhishthira who also was conversant with the same jargon, in the words of the Mlechchha tongue, so as to be unintelligible to all except Yudhishthira. He said, ‘He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way: the blind man hath no knowledge of direction. He that hath no firmness never acquireth prosperity. Remembering this, be upon your guard. The man who taketh a weapon not made of steel (i.e., an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackal (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the direction, and he that keepeth his five (senses) under control can never be oppressed y his enemies.'

"Thus addressed, Pandu's son, Yudhishthira the just replied unto Vidura, that foremost of all learned men, saying, 'I have understood thee.' Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishthira and said, 'The words that Kshattri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper; for us to know them I should then like to hear everything that had passed between him and thee.'

"Yudhishthira replied, 'The virtuous Vidura said unto me that we should know that the mansion (for our accommodation at Varanavata) hath been built of inflammable materials. He said unto me, 'The path of escape too shall not be unknown to thee,' — and further,— 'Those that can control their senses can acquire the sovereignty of the whole world.' — The reply that I gave unto Vidura was, 'I have understood thee.'

"Vaisampayana continued, 'The Pandavas set out on the eighth day of the month of Phalguna when the star Rohini was in the ascendant, and arriving at Varanavata they beheld the town and the people.'"

SECTION CXLVIII

(Jatugriha Parva continued)

“Vaisampayana said, ‘Then all the citizens (of Varanavata) on hearing that the son of Pandu had come, were filled with joy at the tidings, speedily came out of Varanavata, in vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the Sastras, for receiving those foremost of men. And the people of Varanavata, approaching the sons of Kunti blessed them by uttering the Jaya and stood surrounding them. That tiger among men, viz., the virtuous Yudhishthira thus surrounded by them looked resplendent like him having the thunderbolt in his hands (viz., Indra) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Varanavata decked with every ornament. Entering the town those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the Sutas and the Vaisyas and then to those of even the Sudras, O bull of Bharata’s race, thus adored by the citizens, the Pandavas at last went with Purochana going before them, to the palace that had been built for them, Purochana then began to place before them food and drink and beds and carpets, all of the first and most agreeable order. The Pandavas attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Varanavata.

“After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called ‘The Blessed Home,’ but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at the instance of Purochana like Guhyakas entering the palace (of Siva) on the Kailasa mount. The foremost of all virtuous men, Yudhishthira, inspecting the house, said unto Bhima that it was really built of inflammable materials. Smelling the scent of fat mixed with clarified butter and preparations of lac, he said unto Bhima, ‘O chastiser of foes, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter. This wicked wretch, Purochana, acting under the instruction of Duryodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence, knew of this danger, and, therefore, hath warned me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryodhana acting in secrecy.’

“Hearing this, Bhima replied, ‘If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.’ Yudhishthira replied, ‘It seems to me that we should rather continue to live here in seeming unsuspiciousness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The wretch stayeth here acting under the instruction of Duryodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bull of Kuru’s race, regarding indignation at such a sinful act to be virtuous, may become wrathful. If however, from fear of being burnt, we fly from here, Duryodhana, ambitious of sovereignty will certainly compass our death by means of spies. While we have no rank and power, Duryodhana hath both; while we have no friends and allies, Duryodhana hath both; while we are without wealth, Duryodhana hath at his command a full treasury. Will he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, by deceiving this wretch (Purochana) and that other wretch Duryodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here, actively doing everything for our safety but with such privacy that neither Purochana nor any of the citizens of Varanavata may know what we are after.'"

SECTION CXLIX

(Jatugriha Parva continued)

“VAISAMPAYANA CONTINUED, ‘A friend of Vidura’s, well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying, ‘I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye. From the trust he reposeth in me Vidura hath said unto me, ‘Go thou unto the Pandavas and accomplish thou their good. What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this dark fortnight. To burn to death those tigers among men, the Pandavas, with their mother, is the design of that wicked wretch, the son of Dhritarashtra. O son of Pandu, Vidura also told thee something in the Mlechchha tongue to which thou also didst reply in same language. I state these particulars as my credentials.’ Hearing these words, Yudhishthira, the truthful son of Kunti replied, ‘O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know. As his, so ours art thou. Make no difference between him and us. We are as much thine as his. O, protect us as the learned Vidura ever protecteth us. I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarashtra’s son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration. If we are burnt to death here, Duryodhana’s most cherished desire will be satisfied. Here is that wretch’s well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryodhana was known to Vidura from the first, and he it was who enlightened us beforehand. The danger of which Kshattri had foreknowledge is now at our door. Save us from it without Purochana’s knowledge thereof.’ On hearing these words, the miner said, ‘So be it,’ and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. The mouth was so covered from fear of Purochana, that wicked wretch who kept a constant watch at the door of the house. The Pandavas used to sleep within their chambers with arms ready for use, while, during the day, they went a-hunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura’s friend, that good miner.’”

SECTION CL

(Jatugriha Parva continued)

“Vaisampayana said, ‘Seeing the Pandavas living there cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishthira, the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said, ‘The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unobserved by all!’

“Vaisampayana continued, ‘Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies who while eating and drinking, enjoyed there as they pleased, and with Kunti’s leave returned to their respective homes. Desirous of obtaining food, there came, as though impelled by fate, to that feast, in course of her wanderings, a Nishada woman, the mother of five children, accompanied by all her sons. O king, she, and her children, intoxicated with the wine they drank, became incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pandu set fire to the door of that house of lac. Then he set fire to the mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts those chastisers of foes with their mother, entered the subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople.

Beholding the house in flames, the citizens with sorrowful faces began to say, ‘The wretch (Purochana) of wicked soul had under the instruction of Duryodhana built his house for the destruction of his employer’s relatives. He indeed hath set fire to it. O, fie on Dhritarashtra’s heart which is so partial. He hath burnt to death, as if he were their foe, the sinless heirs of Pandu! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspicious princes, hath himself been burnt to death as fate would have it.’

“Vaisampayana continued, ‘The citizens of Varanavata thus bewailed (the fate of the Pandavas), and waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother coming out of the subterranean passage, fled in haste unnoticed. But those chastisers of foes, for sleepiness and fear, could not with their mother proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Placing his mother on his shoulder, the twins on his sides, and Yudhishthira and Arjuna on both his arms, Vrikodara of great energy and strength and endued with the speed of the wind, commenced his march, breaking the trees with his breast and pressing deep the earth with his stamp.’”

SECTION CLI

(Jatugriha Parva continued)

“Vaisampayana said, ‘About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest employed in a certain place in measuring the depth of a river. The design that the wicked Duryodhana had formed had been, through his spies, known to Vidura of great intelligence, and, therefore, he had sent that prudent person unto the Pandavas. Sent by Vidura unto them, he showed the Pandavas on the sacred banks of the Ganga a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or of thought. He then addressed the Pandavas in these words to show that he had really been sent by Vidura, ‘O Yudhishthira, he said, “listen to these words the learned Vidura had said (unto thee) as a proof of the fact that I come from him. Neither the consumer of straw and the wood nor the drier of dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, etc.’ By these credentials know me to be the person who has been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said, ‘O son of Kunti, thou shalt surely defeat in battle Karna, and Duryodhana with his brothers, and Sakuni.’ This boat is ready on the waters, and it will glide pleasantly thereon, and shall certainly bear you all from these regions!’

“Then beholding those foremost of men with their mother pensive and sad he caused them to go into the boat that was on the Ganga, and accompanied them himself. Addressing them again, he said, ‘Vidura having smelt your heads and embraced you (mentally), hath said again that in commencing your auspicious journey and going alone you should never be careless.’

“Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men over to the other side of the Ganga in his boat. And having taken them over the water and seen them all safe on the opposite bank, he uttered the word ‘Jaya’ (victory) to their success and then left them and returned to the place whence he had come.

“The illustrious Pandavas also sending through that person some message to Vidura, began, after having crossed the Ganga, to proceed with haste and in great secrecy.’”

SECTION CLII

(Jatugriha Parva continued)

“Vaisampayana said, ‘Then, when the night had passed away, a large concourse of the townspeople came there in haste to see the sons of Pandu. After extinguishing the fire, they saw that the house just burnt down had been built of lac in materials and that (Duryodhana’s) counsellor Purochana had been burnt to death. And the people began to bewail aloud saying, ‘Indeed, this had been contrived by the sinful Duryodhana for the destruction of the Pandavas. There is little doubt that Duryodhana hath, with Dhritarashtra’s knowledge, burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt that even Bhishma, the son of Santanu, and Drona and Vidura and Kripa and other Kauravas have not, any of them, followed the dictates of duty. Let us now send to Dhritarashtra to say, ‘Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!’

“They then began to extinguish the members to obtain some trace of the Pandavas, and they saw the innocent Nishada woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

“The citizens then sent to Dhritarashtra to inform him that the Pandavas along with (Duryodhana’s) counsellor Purochana had been burnt to death. King Dhritarashtra, on hearing the evil news of the death of the Pandavas, wept in great sorrow. And he said, ‘King Pandu, my brother of great fame, hath, indeed, died today when those heroic sons of his together with their mother have been burnt to death. Ye men, repair quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased be sanctified with the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pandavas and Kunti be accomplished by wealth.'

"Having said this, Dhritarashtra, the son of Ambika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming, 'O Yudhishthira! Oh prince of the Kuru race!' — While others cried aloud, 'Oh, Bhima! — O Phalguna!' — while some again,— 'Oh, the twins! — Oh, Kunti!' — Thus did they sorrow for the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas but Vidura did not weep much, because he knew the truth.

"Meanwhile the Pandavas endued with great strength with their mother forming a company of six going out of the town of Varanavata arrived at the banks of the Ganga. They then speedily reached the opposite bank aided by the strength of the boatmen's arms, the rapidity of the river's current, and a favourable wind. Leaving the boat, they proceeded in the southern direction finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty; sleep was closing their eyes every moment. Then Yudhishthira, addressing Bhima endued with great energy, said, 'What can be more painful than this? We are now in the deep woods. We know not which side is which, nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers unseen by others? O Bharata, taking us on thyself, proceed thou as before. Thou alone amongst us art strong and swift as the wind.'

"Thus addressed by Yudhishthira the just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity.'"

SECTION CLIII

(Jatugriha Parva continued)

“Vaisampayana said,” As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of their clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of Jyaishtha and Ashadha (May and June). And the mighty Bhima proceeded, making a path for himself, but treading down the trees and creepers before him. In fact, he broke (by the pressure of his body) the large trees and plants, with their flowers and fruits, standing on his way. Even so passeth through the woods breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickle down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind), proceeded that the Pandavas seemed to faint in consequence. Frequently swimming across streams difficult of being crossed, the Pandavas disguised themselves on their way from fear of the sons of Dhritarashtra. And Bhima carried on his shoulder his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening, O bull of Bharata’s race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries of birds and beasts. The twilight deepened the cries of birds and beasts became fiercer, darkness shrouded everything from the view and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes, afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti, smitten with thirst, said unto her sons, ‘I am the mother of the five Pandavas and am now in their midst. Yet I am burning with thirst!’ Kunti repeatedly said this unto her sons. Hearing these words, Bhima’s heart, from affection for his mother, was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian tree with widespreading branches. Setting down there his brothers and mother, O bull of Bharata’s race; he said unto them, ‘Rest you here, while I go in quest of water. I hear the sweet cries of aquatic fowls. I think there must be a large pool here.’ Commanded, O Bharata, by his elder brother who said unto him, ‘Go’, Bhima proceeded in the direction whence the cries of those aquatic fowls were coming. And, O bull of Bharata’s race, he soon came upon a lake and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep, ‘Oh, wretch that I am, who behold my brothers asleep on the bare ground, what can befall me more painful than this? Alas, they who formerly at Varanavata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti — the sister of Vasudeva, that grinder of hostile hosts — the daughter of Kuntiraja, — herself decked with every auspicious mark, the daughter-in-law of Vichitravirya, — the wife of the illustrious Pandu, — the mother of us (five brothers), — resplendent as the filaments of the lotus and delicate and tender and fit to sleep on the costliest bed — thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Maruta — she who hath ever slept within palaces — now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishthira, who deserveth the sovereignty of the three worlds, sleepeth, fatigued, like an ordinary man, on the bare ground! This Arjuna of the darkish hue of blue clouds, and unequalled amongst men sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh the twins, who in beauty are like the twin Aswins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of other of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live, depending on each other, like tall trees growing in the same forest. We, however, have been forced in exile by the wicked Dhritarashtra and his sons having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree. Having already suffered so much, where now are we to go? Ye sons of Dhritarashtra of little foresight, ye wicked fellows, enjoy your temporary success. The gods are certainly auspicious to you. But ye wicked wretches, ye are alive yet, only because Yudhishthira doth not command me to take your lives. Else this very day, filled with wrath, I would send thee, (O Duryodhana), to the regions of Yama (Pluto) with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do, for, ye sinful wretches, the virtuous king Yudhishthira, the eldest of the Pandavas, is not yet angry with you?'

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself, 'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And this will slake their thirst after they rise refreshed from sleep.’ Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers.’”

SECTION CLIV

(Hidimva-vadha Parva)

“VAISAMPAYANA SAID, ‘NOT far from the place where the Pandavas were asleep, a Rakshasa by name Hidimva dwelt on the Sala tree. Possessed of great energy and prowess, he was a cruel cannibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human flesh. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree; his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, while casting his glances around, the sons of Pandu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pandu yawning wistfully at times. Of huge body and great strength, of complexion like the colour of a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human flesh. And scenting the odour of man, he addressed his sister, saying, ‘O sister, it is after a long time that such agreeable food hath approached me! My mouth waters at the anticipated relish of such food. My eight teeth, so sharp-pointed and incapable of being resisted by any substance, I shall, today, after a long time, put into the most delicious flesh. Attacking the human throat and even opening the veins, I shall (today) drink a plentiful quantity of human blood, hot and fresh and frothy. Go and ascertain who these are, lying asleep in these woods. The strong scent of man pleaseth my nostrils. Slaughtering all these men, bring them unto me. They sleep within my territory. Thou needest have no fear from them. Do my bidding soon, for we shall then together eat their flesh, tearing off their bodies at pleasure. And after feasting to our fill on human flesh we shall then dance together to various measures!'

"Thus addressed by Hidimva in those woods, Hidimva, the female cannibal, at the command of her brother, went, O bull of Bharata's race, to the spot where the Pandavas were. And on going there, she beheld the Pandavas asleep with their mother and the invincible Bhimasena sitting awake. And beholding Bhimasena unrivalled on earth for beauty and like unto a vigorous Sala tree, the Rakshasa woman immediately fell in love with him, and she said to herself, 'This person of hue like heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus-petals, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy, with him for ever and ever.' Thus saying, the Rakshasa woman, capable of assuming form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked with celestial ornaments she advanced with smiles on her lips and a modest gait, and addressing Bhima said, 'O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a Rakshasa. Truly do I say, here liveth the wicked Rakshasa called Hidimva. Ye beings of celestial beauty, I have been sent hither even by that Rakshasa — my brother — with the cruel intent of killing you for his food. But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper. My heart as well as my body hath been pierced by (the shafts of) Kama (Cupid). O, as I am desirous of obtaining thee, make me thine. O thou of mighty arms, I will rescue thee from the Rakshasa who eateth human flesh. O sinless one, be thou my husband. We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayest enjoy great felicity with me in those regions.'

"Hearing these words of hers, Bhima replied, 'O Rakshasa woman, who can, like a Muni having all his passions under control, abandon his sleeping mother and elder and younger brothers? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a Rakshasa?'

"The Rakshasa woman replied, 'O, awaken all these, I shall do unto you all that is agreeable to thee! I shall certainly rescue you all from my cannibal brother?'

"Bhima then said, 'O Rakshasa woman, I will not, from fear of thy wicked brother, awaken my brothers and mother sleeping comfortably in the woods. O timid one, Rakshasas are never able to bear the prowess of my arms. And, O thou of handsome eyes, neither men, nor Gandharvas, nor Yakshas are able to bear my might. O amiable one, thou mayst stay or go as thou likest, or mayst even send thy cannibal brother, O thou of delicate shape. I care not.'"

SECTION CLV

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Hidimva, the chief of the Rakshasas, seeing that his sister returned not soon enough, alighted from the tree, proceeded quickly to the spot where the Pandavas were. Of red eyes and strong arms and the arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, teeth long and sharp-pointed, he was terrible to behold. And Hidimva, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said, 'The wicked cannibal is coming hither in wrath. I entreat thee, do with thy brothers, as I bid thee. O thou of great courage, as I am endued with the powers of a Rakshasa, I am capable of going whithersoever I like. Mount ye on my hips, I will carry you all through the skies. And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my body, I will convey you through the skies.'

"Bhima then said, 'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no Rakshasa capable of injuring any of these, O thou of slender waist. I will slay this (cannibal) before thy very eyes. This worst of Rakshasas, O timid one, is no worthy antagonist of mine, nor can all the Rakshasas together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant. Behold also these thighs of mine like unto iron maces, and this broad and adamantine chest. O beautiful one, thou shall today behold my prowess like unto that of Indra. O thou of fair hips, hate me not, thinking that I am a man.'

"Hidimva replied saying, 'O tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt. But I have seen the prowess that Rakshasas exert upon men.’

“Vaisampayana continued, ‘Then, O Bharata, the wrathful Rakshasa eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. The cannibal, beholding her in that charming human form, suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the Rakshasa dilated his eyes and addressing her said, ‘What senseless creature wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O Hidimva, that thou fearest not my wrath? Fie on thee, thou unchaste woman! Thou art even now desirous of carnal intercourse and solicitous of doing me an injury. Thou art ready to sacrifice the good name and honour of all the Rakshasas, thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee.’ Addressing his sister thus, Hidimva, with eyes red with anger and teeth pressing against teeth, ran at her to kill her then and there. But beholding him rush at his sister, Bhima, that foremost of smiter, endued with great energy, rebuked him and said, Stop — Stop!”

“Vaisampayana continued, ‘And Bhima, beholding the Rakshasa angry with his sister, smiled (in derision), and said, addressing him, ‘O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably? O wicked cannibal, approach me first without loss of time. Smite me first, — it behoveth thee not to kill a woman, especially when she hath been sinned against instead of sinning. This girl is scarcely responsible for her act in desiring intercourse with me. She hath, in this, been moved by the deity of desire that pervadeth every living form. Thou wicked wretch and the most infamous of Rakshasas, thy sister came here at thy command. Beholding my person, she desireth me. In that the timid girl doth no injury to thee. It is the deity of desire that hath offended. It behoveth thee not to injure her for this offence. O wicked wretch, thou shalt not slay a woman when I am here. Come with me, O cannibal, and fight with myself singly. Singly shall I send thee today to the abode of Yama (Pluto). O Rakshasa, let thy head today, pressed by my might, be pounded to pieces, as though pressed by the tread of a mighty elephant. When thou art slain by me on the field of battle, let herons and hawks and jackals tear in glee thy limbs today on the ground. In a moment I shall today make this forest destitute of Rakshasas, — this forest that had so long been ruled by thee, devourer of human beings! Thy sister, O Rakshasa, shall today behold thyself, huge though thou art like a mountain, like a huge elephant repeatedly dragged by a lion, O worst of Rakshasas, thyself slain by me, men ranging these woods will henceforth do so safely and without fear.’

“Hearing these words, Hidimva said, ‘What need is there, O man, for this thy vaunt and this thy boast? Accomplish all this first, and then mayst thou vaunt indeed. Therefore, delay thou not. Thou knowest thyself to be strong and endued with prowess, so thou shalt rightly estimate thy strength today in thy encounter with me. Until that, I will not slay these (thy brothers). Let them sleep comfortably. But I will, as thou art a fool and the utterer of evil speeches, slay thee first. After drinking thy blood, I will slay these also, and then last of all, this (sister of mine) that hath done me an injury.’

“Vaisampayana continued, ‘Saying this, the cannibal, extending his arms ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as though in sport, with great force, the extended arms of the Rakshasa who had rushed at him. Then seizing the struggling Rakshasa with violence, Bhima dragged him from that spot full thirty-two cubits like a lion dragging a little animal. Then the Rakshasa, thus made to feel the weight of Bhima’s strength, became very angry and clasping the Pandava, sent forth a terrible yell. The mighty Bhima then dragged with force the Rakshasa to a greater distance, lest his yells should awaken his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full-grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pandavas) woke up with their mother, and saw Hidimva sitting before them.'"

SECTION CLVI

(Hidimva-vadha Parva continued)

“Vaisampayana said, ‘Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimva, were filled with wonder. And Kunti, gazing at her with wonder at her beauty, addressed her sweetly and gave her every assurance. She asked, ‘O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, on what business hast thou come hither and whence hast thou come? If thou art the deity of these woods or an Apsara, tell me all regarding thyself and also why thou stayest here?’ Thereupon Hidimva replied, ‘This extensive forest that thou seest, of the hue of blue cloud, is the abode of a Rakshasa of the name of Hidimva. O handsome lady, know me as the sister of that chief of the Rakshasa. Revered dame, I had been sent by that brother of mine to kill thee with all thy children. But on arriving here at the command of that cruel brother of mine, I beheld thy mighty son. Then, O blessed lady, I was brought under the control of thy son by the deity of love who pervadeth the nature of every being, and I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son’s opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine — my husband. Behold now that couple — man and Rakshasa — both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.’

“Vaisampayana continued, ‘Hearing those words of hers, Yudhishthira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy and they beheld Bhima and the Rakshasa already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the Rakshasa, slowly, said with smiles on his lips, 'Fear not, O Bhima of mighty arms! We (had been asleep and therefore) knew not that thou wast engaged with a terrible Rakshasa and tired in fight. Here do I stand to help thee, let me slay the Rakshasa, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said, 'Look on this encounter, O brother, like a stranger. Fear not for the result. Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said, 'What need, O Bhima, for keeping the Rakshasa alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. The Rakshasa became stronger by break of day, therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasas always put forth their powers of deception. Use all the strength of thy arms.

"Vaisampayana continued, 'At this speech of Arjuna, Bhima blazing up with anger, summoned the might that Vayu (his father) puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the Rakshasa's body, blue as the clouds of heaven, and whirled it a hundred times. Then addressing the cannibal, Bhima said, 'O Rakshasa, thy intelligence was given thee in vain, and in vain hast thou grown and thriven on unsanctified flesh. Thou deservest, therefore, an unholy death and I shall reduce thee today to nothing. I shall make this forest blessed today, like one without prickly plants. And, O Rakshasa, thou shalt no longer slay human beings for thy food.' Arjuna at this juncture, said, 'O Bhima, if thou thinkest it a hard task for thee to overcome this Rakshasa in combat, let me render thee help, else, slay him thyself without loss of time. Or, O Vrikodara, let me alone slay the Rakshasa. Thou art tired, and hast almost finished the affair. Well dost thou deserve rest.'

“Vaisampayana continued, ‘Hearing these words of Arjuna, Bhima was fired with rage and dashing the Rakshasa on the ground with all his might slew him as if he were an animal. The Rakshasa, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima, that chastiser of all foes. Then Arjuna worshipping the illustrious Bhima of terrible prowess, addressed him again and said, ‘Revered senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryodhana may not trace us.’

“Then all those mighty car-warriors, those tigers among men, saying, ‘So be it,’ proceeded along with their mother, followed by Hidimva, the Rakshasa woman.’”

SECTION CLVII

(Hidimva-vadha Parva continued)

“Vaisampayana said, ‘Bhima, beholding Hidimva following them, addressed her, saying, ‘Rakshasas revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimva, go thou the way on which thy brother hath gone.’ Then Yudhishthira beholding Bhima in rage, said, ‘O Bhima, O tiger among men, however enraged, do not slay a woman. O Pandava, the observance of virtue is a higher duty than the protection of life. Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that Rakshasa, what can she do to us even if she were angry?’

“Vaisampayana continued, ‘Then Hidimva reverentially saluting Kunti and her son Yudhishthira also, said, with joined palms, ‘O revered lady, thou knowest the pangs that women are made to feel at the hands of the deity of love. Blessed dame, these pangs, of which Bhimasena hath been the cause, are torturing me. I had hitherto borne these insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy. Casting off my friends and relations and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband. I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine. Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave. O illustrious dame, unite me with this thy son, my husband. Endued as he is with the form of a celestial, let me go taking him with me wherever I like. Trust me, O blessed lady, I will again bring him back unto you all. When you think of me I will come to you immediately and convey you whithersoever ye may command. I will rescue you from all dangers and carry you across inaccessible and uneven regions. I will carry you on my back whenever ye desire to proceed with swiftness. O, be gracious unto me and make Bhima accept me. It hath been said that in a season of distress one should protect one’s life by any means. He, that seeketh to discharge that duty should not scruple about the means. He, that in a season of distress keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life; therefore is virtue called the giver of life. Hence the means by which virtue or the observance of a duty is secured can never be censurable.’

“Hearing these words of Hidimva, Yudhishthira said. ‘It is even so, O Hidimva, as thou sayest. There is no doubt of it. But, O thou of slender waist, thou must act even as thou hast said. Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest during the day, O thou that art endued with the speed of the mind! But thou must bring back Bhimasena hither every day at nightfall.’

“Vaisampayana continued, ‘Then Bhima, expressing his assent to all that Yudhishthira said, addressed Hidimva, saying, ‘Listen to me, O Rakshasa woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son.’ Then Hidimva, saying, ‘So be it,’ took Bhima upon her body and sped through the sides. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains. Hidimva sported with the Pandava and studied to make him happy. So also, in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain-currents, in picturesque woods with blossoming trees and creepers in Himalayan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of Guhyakas and ascetics, on the banks of Manasarovara abounding with fruits and flowers of every season Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance, though born of man. And he excelled (in strength and prowess) all Pisachas and kindred tribes as well as all Rakshasas. And, O monarch, though a little child, he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in the use of all weapons. The Rakshasa women bring forth the very day they conceive, and capable of assuming any forms at will, they always change their forms. And the bald-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a Ghata (water-pot), both his parents thereupon called him Ghatotkacha (the pot-headed). And Ghatotkacha who was exceedingly devoted to the Pandavas, became a great favourite with them, indeed almost one of them.

“Then Hidimva, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also — that foremost of Rakshasas — promising unto his father that he would come when wanted on business, saluted them and went away northward. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist of Karna of unrivalled energy, in consequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled).'"

SECTION CLVIII

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Those mighty car-warriors, the heroic Pandavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in the course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company those illustrious heroes were attired in the garbs of ascetics. And those mighty car-warriors sometimes proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the Rik and the other Vedas and also all the Vedangas as well as the sciences of morals and politics. And the Pandavas, conversant with the science of morals, met, in course of their wanderings their grandfather (Vyasa). And saluting the illustrious Krishna-Dwaipayana, those chastisers of enemies, with their mother, stood before him with joined hands.'

"Vyasa then said, 'Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarashtra. Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness. Undoubtedly, the sons of Dhritarashtra and you are all equal in my eye. But men are always partial to those who are in misfortune or of tender years. It is therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise, waiting for my return.’

‘Vaisampayana continued, ‘Vyasa, the son of Satyavati, thus comforting the Pandavas, led them into the town of Ekachakra. And the master also comforted Kunti, saying, ‘Live, O daughter! This son of thine, Yudhishthira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the earth. There is little doubt that, having by means of Bhima’s and Arjuna’s prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as those of Madri — mighty car-warriors all — will cheerfully sport as pleaseth them in their dominions. These tigers among men will also perform various sacrifices, such as the Rajasuya and the horse-sacrifice, in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.’

“Vaisampayana continued, ‘With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi, addressing the eldest of the Pandavas, said, ‘Wait here for me! I will come back to you! By adapting yourselves to the country and the occasion you will succeed in becoming very happy.’

“Then, O king, the Pandavas with joined hands said unto the Rishi, ‘So be it.’ And the illustrious master, the Rishi Vyasa, then went away to the region whence he had come.’”

SECTION CLIX

(Vaka-vadha Parva)

“Janamejaya asked, ‘O first of Brahmanas, what did the Pandavas, those mighty car-warriors, the sons of Kunti, do after arriving at Ekachakra?’

“Vaisampayana said, ‘Those mighty car-warriors, the sons of Kunti, on arriving at Ekachakra, lived for a short time in the abode of a Brahmana. Leading an eleemosynary life, they behold (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes, and they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours, and Kunti used to divide the whole amongst them, each taking what was allotted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata’s race, the illustrious Pandavas lived there for some time.

“One day, while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Pritha. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. Hearing the inmates of the Brahmana’s house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Pritha, addressing Bhima, said these words full of compassion. ‘Our woes assuaged, we are, O son, living happily in the house of this Brahmana, respected by him and unknown to Dhritarashtra’s son. O son, I always think of the good I should do to this

Brahmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favours are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt, some affliction hath overtaken this Brahmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said, 'Ascertain, O mother the nature of the Brahmana's distress and whence also it hath arisen. Learning all about it, relieve it I will however difficult may the task prove.'

"Vaisampayana continued 'While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards her tethered calf. She beheld the Brahmana with his wife, son and daughter, sitting with a woeful face, and she heard the Brahmana say, 'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all which is based on sorrow and hath no freedom, and which hath misery for its lot! Life is sorrow and disease; life is truly a record of misery! The soul is one: but it hath to pursue virtue, wealth and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the source of much misery. Some say that salvation is the highest object of our desire. But I believe it can never be attained. The acquisition of wealth is hell; the pursuit of wealth is attended with misery; there is more misery after one has acquired it, for one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence, with my wife to some region free from danger. Remember, O wife, that I endeavoured to migrate to some other place where we would be happy, but thou didst not then listen to me. Though frequently solicited by me, thou, O simple woman, said to me, 'I have been born here, and here have I grown old; this is my ancestral homestead.' Thy venerable father, O wife, and thy mother also, have, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh why then didst thou yet like to live here? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me! Or perhaps the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my prime stay. Thou hast, by my parents, been made the participator in my domestic concerns. Thou art of pure lineage and good disposition, the mother of children, devoted to me, and so innocent; having chosen and wedded thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my life. How shall I myself be able to sacrifice my son a child of tender years and yet without the hirsute appendages (of manhood)? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the Creator himself for bestowal on a husband and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons? Some people think that the father's affection for a son is greater; others, that his affection for a daughter is greater, mine, however, is equal. How can I be prepared to give up the innocent daughter upon whom rest the regions of bliss obtainable by me in after life and my own lineage and perpetual happiness? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that, left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish. The distress into which I have fallen is great; nor do I know the means of escape. Alas, what course shall I take today with my near ones. It is well that I should die with all these, for I can live no longer.'"

SECTION CLX

(Vaka-vadha Parva continued)

“Vaisampayana said, “On hearing these words of the Brahmana, his wife said, ‘Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning; thou knowest that all men are sure to die; none should grieve for that which is inevitable. Wife, son, and daughter, all these are sought for one’s own self. As thou art possessed of a good understanding, kill thou thy sorrows. I will myself go there. This indeed, is the highest and the eternal duty of a woman, viz., that by sacrificing her life she should seek the good of her husband. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee, and thou mayest, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children, but I however, can never support and cherish them like thee. Thou art my life, wealth, and lord; bereft of thee, how shall these children of tender years — how also shall I myself, exist? Widowed and masterless, with two children depending on me, how shall I, without thee, keep alive the pair, myself leading an honest life? If the daughter of thine is solicited (in marriage) by persons dishonourable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brahmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house — this innocent girl — in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of want when I shall become masterless? Overpowering myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the Vedas. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows carrying away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy persons, I shall be despised in the world by even persons that are dishonourable, and I will certainly die. These children also, bereft of me and thee, their father, will, I doubt not, perish like fish when the water drieth up. There is no doubt that bereft of thee the three will perish: therefore it behoveth thee to sacrifice me. O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for thee. For a woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard one's wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by (means of) his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing against accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, revered sir, protect thy own self by abandoning me. O, give me leave to sacrifice myself, and cherish thou my children. Those that are conversant with the morals have, in their treatises, said, that women should never be slaughtered and that Rakshasas are not ignorant of the rules of morality. Therefore, while it is certain that the Rakshasa will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, being conversant with the rules of morality, to place me before the Rakshasa. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore, it grieveth not me to die. I have borne thee children and have also grown old; I am ever desirous of doing good to thee; remembering all these I have come to this resolution. O revered sir, abandoning me thou mayest obtain another wife. By her thou mayest again acquire religious merit. There is no sin in this. For a man polygamy is an act of merit, but for a woman it is very sinful to betake herself to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate today without loss of time thy own self, thy race, and these thy children (by abandoning me).'

"Vaisampayana continued, 'Thus addressed by her, O Bharata, the Brahmana embraced her, and they both began to weep in silence, afflicted with grief.'"

SECTION CLXI

(Vaka-vadha Parva continued)

“Vaisampayana said, ‘On hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them, saying, ‘Why are you so afflicted and why do you so weep, as if you have none to look after you? O, listen to me and do what may be proper. There is little doubt that you are bound in duty to abandon me at a certain time. Sure to abandon me once, O, abandon me now and save every thing at the expense of me alone. Men desire to have children, thinking that children would save them (in this world as well as in the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft. A child rescueth his parents in this and the other regions; therefore is the child called by the learned Putra (rescuer). The ancestors desire daughter’s sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father. This my brother is of tender years, so there is little doubt that he will perish if thou diest now. If thou, my father, diest and my brother followeth thee, the funeral cake of the Pitris will be suspended and they will be greatly injured. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son) I shall be plunged deeper and deeper in woe and ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one’s own self; the wife is one’s friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by removing that source of trouble, and do thou thereby set me in the path of virtue. As I am a girl, O father, destitute of thee, I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the Rakshasa), leaving me here, then I shall be very much pained. Therefore, O father, be kind to me. O thou best of men, for our sake, for that of virtue and also thy race, save thyself, abandoning me, whom at one time thou shall be constrained to part from. There need be no delay, O father, in doing that which is inevitable. What can be more painful than that, when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers. But if thou art rescued with thy relations from these difficulties, I shall then live happily in the region of the celestials. It hath been heard by us that if after bestowing thy daughter in this way, thou offerest oblations to the gods and the celestials, they will certainly be propitious.'

"Vaisampayana continued, 'The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together. Their son, then, of tender years, beholding them and their daughter thus weeping together, lisped these words in a sweet tone, his eyes having dilated with delight, 'Weep not, O father, nor thou, O mother, nor thou O sister!' And smilingly did the child approach each of them, and at last taking up a blade of grass said in glee, 'With this will I slay the Rakshasa who eateth human beings!' Although all of them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead.'"

SECTION CLXII

(Vaka-vadha Parva continued)

‘Kunti said, ‘I desire to learn from you the cause of this grief, for I will remove it, if possible.’

“The Brahmana replied, ‘O thou of ascetic wealth, thy speech is, indeed worthy of thee. But this grief is incapable of being removed by any human being. Not far from this town, there liveth a Rakshasa of the name of Vaka, which cannibal is the lord of this country and town. Thriving on human flesh, that wretched Rakshasa endued with great strength ruleth this country. He being the chief of the Asuras, this town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or indeed from any living soul. The fee, however, fixed for that cannibal is his food, which consists of a cart-load of rice, two buffaloes, and a human being who conveyeth them unto him. One after another, the house-holders have to send him this food. The turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the Rakshasa slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government, and possessed of little intelligence, he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody, they live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged into a sea of danger, am suffering sorely. That turn, destructive of one’s family, hath now devolved upon me. I shall have to give unto the Rakshasa as his fee the food of the aforesaid description and one human being to boot. I have no wealth to buy a man with. I cannot by any means consent to part with any one of my family, nor do I see any way of escape from (the clutches of) that Rakshasa. I am now sunk in an ocean of grief from which there is no escape. I shall go to that Rakshasa today, attended by all my family in order that that wretch might devour us all at once’”

SECTION CLXIII

(Vaka-vadha Parva continued)

“Kunti said, Grieve not at all, O Brahmana, on account of this danger. I see a way by which to rescue thee from that Rakshasa. Thou hast only one son, who, besides, is of very tender years, also only one daughter, young and helpless, so I do not like that any of these, or thy wife, or even thyself should go unto the Rakshasa. I have five sons, O Brahmana, let one of them go, carrying in thy behalf tribute of that Rakshasa.’

“Hearing this, the Brahmana replied, ‘To save my own life I shall never suffer this to be done. I shall never sacrifice, to save myself, the life of a Brahmana or of a guest. Indeed, even those that are of low origin and of sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice one’s self and one’s offspring for the benefit of a Brahmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin, and there is no expiation for it. I think a reluctant sacrifice of one’s own self is better than the reluctant sacrifice of a Brahmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brahmana, it would be a cruel and sinful act, from the consequence of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should today perish myself with my wife, but I would never sanction the death of a Brahmana.'

"Kunti said, 'I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had a hundred instead of the five I have. But this Rakshasa will not be able to kill my son, for that son of mine is endued with great prowess and energy, and skilled in mantras. He will faithfully deliver to the Rakshasa his food, but will, I know to a certainty, rescue himself. I have seen before many mighty Rakshasas of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brahmana, do not disclose this fact to anybody, for if it be known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Pritha, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as nectar. Then Kunti, accompanied by the Brahmana, went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying, 'So be it.'"

SECTION CLXIV

(Vaka-vadha Parva continued)

“Vaisampayana said, ‘After Bhima had pledged himself to accomplish the task, saying, ‘I will do it,’ the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhishthira, the son of Pandu from Bhima’s countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishthira asked her in private, ‘What is the task, O mother, that Bhima of terrible prowess seeketh to accomplish? Doth he do so at thy command or of his own accord?’ Kunti replied, ‘Bhima, that chastiser of foes, will at my command, do this great deed for the good of the Brahmana and the liberation of this town.’

“Yudhishthira said, ‘What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud the abandonment of one’s own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another’s? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the Vedas, That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarashtra, that hero of immeasurable energy, remembering whose prowess Duryodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of Dhritarashtra and acquired the whole earth with all her wealth, upon what considerations, O mother, hast thou resolved upon abandoning him?

Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?'

"On hearing these words of her son, Kunti said, 'O Yudhishthira, thou needst not be at all anxious on account of Vrikodara. I have not come to this resolve owing to any weakness of understanding. Respected by him, and with our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhritarashtra. For requiting, O son, that Brahmana, I have resolved to do this. He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimva, my confidence in Vrikodara is great. The might of Bhima's arms is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying you all, each heavy as an elephant, from Varanavata. There is no one on earth equal unto Bhima in might; he may even overcome that foremost of warriors, the holder of the thunderbolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell down broke in pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not acted in this from foolishness or ignorance or from motive of gain. I have deliberately resolved to do this virtuous deed. By this act, O Yudhishthira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brahmana in anything acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth that great fame in this world as in the other. A Kshatriya rendering help unto a Vaisya also on this earth certainly acquires world-wide popularity. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doeth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race, the illustrious Vyasa of wisdom acquired by hard ascetic toil told me so in bygone days. It is therefore, that I have resolved upon accomplishing this.'"

SECTION CLXV

(Vaka-vadha Parva continued)

“Having heard these words of his mother, Yudhishthira said, ‘What thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas. But tell the Brahmana, O mother, that he doth not do anything whereby the dwellers in this town may know all about it, and make him promise to keep thy request.’

“Vaisampayana continued, ‘Then, when the night passed away, Bhimasena, the son of Pandu, taking with him the Rakshasa’s food set out for the place where the cannibal lived. The mighty son of Pandu, approaching the forest where the Rakshasa dwelt, began to eat himself the food he carried, calling loudly to the Rakshasa by name. The Rakshasa, inflamed with anger at Bhima’s words, came out and approached the place where Bhima was.

“Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the earth with his tread. The opening of his mouth, was from ear to ear and his ears themselves were straight as arrows. Of grim visage, he had a forehead furrowed into three lines. Beholding Bhima eating his food, the Rakshasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said, ‘Who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me?’ Hearing these words, Bhima, O Bharata, smiled in derision and disregarding the Rakshasa, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at

Bhima desiring to kill him, there and then. Even then disregarding the Rakshasa and casting only a single glance at him, Vrikodara, that slayer of hostile heroes continued to eat the Rakshasa’s food. Filled with wrath at this, the Rakshasa struck, from behind with both his arms a heavy blow on the back of Vrikodara, the son of Kunti. But Bhima, though struck heavily by the mighty Rakshasa, with both his hands, did not even look up at the Rakshasa but continued to eat as before. Then the mighty Rakshasa, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bharata, possessed of great energy, Bhima, smiling in derision, caught with his left hand the tree hurled at him by the Rakshasa in wrath. Then that mighty Rakshasa, tearing up many more trees, hurled them at Bhima, and the Pandava also hurled as many at the Rakshasa. Then, O king, the combat with trees between that human being and the Rakshasa, became so terrible that the region around soon became destitute of trees. Then the Rakshasa, saying that he was none else than Vaka, sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also clasping with his own strong arms the strong-armed Rakshasa, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke in pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rakshasa’s back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima’s knee.’”

SECTION CLXVI

(Vaka-vadha Parva continued)

“Vaisampayana said ‘Then Vaka, huge as a mountain, thus broken (on Bhima’s knee), died, uttering frightful yells. Terrified by these sounds, the relatives of that Rakshasa came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them and made them promise (to give up cannibalism), saying, ‘Do not ever again kill human beings. If ye kill men, ye will have to die even as Vaka.’ Those Rakshasas hearing this speech of Bhima, said, ‘So be it,’ and gave, O king, the desired promise. From that day, O Bharata, the Rakshasas (of the region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

“Meanwhile Bhima, having slain the Rakshasa, returned to the Brahmana’s abode and related to Yudhishthira all that had happened, in detail. The next morning the inhabitants of the town in coming out saw the Rakshasa lying dead on the ground, his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakra, they soon gave the intelligence. Then, O king, the citizens by thousands accompanied by their wives, young and old, all began to come to the spot for beholding the Vaka and they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the Rakshasa. And ascertaining this, they all came to that

Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens, ‘A certain high-souled Brahmana, skilled in mantras, beheld me weeping with my relatives after I had been ordered to supply the Rakshasa’s food. Asking me the cause and ascertaining the distress of the town, that first of Brahmanas gave me every assurance and with smiles said, ‘I shall carry the food for that wretched Rakshasa today. Do not fear for me.’ Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.’

Then those Brahmanas and Kshatriyas (of the city), hearing this, wondered much. And the Vaisyas and the Sudras also became exceedingly glad, and they all established a festival in which the worship of Brahmanas was the principal ceremony (in remembrance of this Brahmana who had relieved them from their fears of Vaka).

SECTION CLXVII

(Chaitraratha Parva)

AFTER THIS CITIZENS returned to their respective houses and the Pandavas continued to dwell at Ekachakra as before.

“Janamejaya said, ‘O Brahmana, what did those tigers among men, the Pandavas, do after they had slain the Rakshasa Vaka?’

“Vaisampayana said, ‘The Pandavas, O king, after slaying the Rakshasa Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the Vedas. Within a few days there came a Brahmana of rigid vows unto the abode of their host to take up his quarters there. Their host, that bull among Brahmanas, ever hospitable unto all guests, worshipping the newly-arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pandavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brahmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after this narration was over, that Brahmana, O Janamejaya, also spoke of the wonderful self-choice of Yajnasena’s daughter, the princes of Panchala, and of the births of Dhrishtadyumna and Sikhandi, and of the birth, without the intervention of a woman, of Krishna (Draupadi) at the great sacrifice of Drupada.

“Then those bulls among men, the Pandavas, hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. The Pandavas said, ‘How, O Brahmana, did the birth of Dhrishtadyumna the son of Drupada, take place from the (sacrificial) fire? How also did the extraordinary birth of Krishna take place from the centre of the sacrificial platform? How also did Drupada’s son learn all weapons from the great bowman Drona? And, O Brahmana, how and for whom and for what reason was the friendship between Drona and Drupada broken off?’

“Vaisampayana continued, ‘Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all the particulars about the birth of Draupadi.’”

SECTION CLXVIII

(Chaitraratha Parva continued)

“The Brahmana said, ‘At that region where the Ganga entered the plains there lived a great Rishi, devoted to the austerest of penances. Of rigid vows and great wisdom, he bore the name Bharadwaja. One day, on coming to the Ganga to perform his ablutions, the Rishi saw the Apsara Ghritachi, who had come before, standing on the bank after her ablutions were over. And it so happened that a wind arose and disrobed the Apsara standing there. And the Rishi beholding her thus disrobed, felt the influence of desire. Though practising the vow of continence from his very youth, as soon as he felt the influence of desire, the Rishi’s vital fluid came out. And as it came out, he held it in a pot (drana), and of that fluid thus preserved in a pot was born a son who came to be called Drona (the pot-born). And Drona studied all the Vedas and their several branches. And Bharadwaja had a friend named Prishata who was the king of Panchalas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas, Prishata’s son, going every day to that asylum of Bharadwaja, played and studied with Drona. And after Prishata’s death, Drupada succeeded him on the throne. Drona about this time heard that (the great Brahmana hero) Rama (on the eve of his retiring into the weeds) was resolved to give away all his wealth. Hearing this, the son of Bharadwaja repaired unto Rama who was about to retire into the woods and addressing him, said, ‘O best of Brahmanas, know me to be Drona who hath come to thee to obtain thy wealth.’ Rama replied, saying, ‘I have given away everything. All that I now have is this body of mine and my weapons. O Brahmana, thou mayest ask of me one of these two, either my body or my weapons.’ Then Drona said, ‘It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.’

“The Brahmana continued, ‘Then Rama of Bhrigu’s race, saying, ‘So be it,’ gave all his weapons unto Drona, who obtaining them regarded himself as crowned with success. Drona obtaining from Rama the most exalted of all weapons, called the Brahma weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwaja, endued with great prowess went to king Drupada, and approaching that monarch, that tiger among men, said, ‘Know me for thy friend.’ Hearing this Drupada said, ‘One of low birth can never be the friend of one whose lineage is pure, nor can one who is not a car-warrior have a car-warrior for his friend. So also one who is not a king cannot have a king as his friend. Why dost thou, therefore, desire (to revive our) former friendship?’

“The Brahmana continued, ‘Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchala he went to the capital of the Kurus, called after the name of an elephant. Then Bhishma, taking with him his grandsons, presented them unto the wise son of Bharadwaja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada, called together his disciples and addressed them, ‘Ye sinless ones, it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart.’ Then Arjuna and others said unto their preceptor, ‘So be it.’ — After a time when the Pandavas became skilled in arms and sure aims, demanding of them his fee, he again told them these words, ‘Drupada, the son of Prishata, is the king of Chhatravati. Take away from him his kingdom, and give it unto me.’ Then the Pandavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona, who beholding the vanquished monarch, said, ‘O king, I again solicit thy friendship; and because none who is not a king deserveth to be the friend of a king, therefore, O Yajnasena, I am resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of Bhagirathi (Ganga), I will rule the country to the north.’

“The Brahmana continued, ‘The king of the Panchalas, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words, ‘O high-souled son of Bharadwaja, blest be thou, let it be so, let there be eternal friendship between us as thou desirest!’ Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Panchala, both of them chastisers of foes, went away to the places they came from. But the thought of that humiliation did not leave the king’s mind for a single moment. Sad at heart, the king began to waste away.’”

SECTION CLXIX

(Chaitraratha Parva continued)

“The Brahmana continued, ‘King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly yearning for children, the king always said, ‘Oh, I have no offspring surpassing all in accomplishments.’ And the monarch, from great despondency, always said ‘Oh, fie on those children that I have and on my relatives!’ And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplishment of Drona. Wandering along the banks of the Yamuna and the Ganga, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a Snataka, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well-able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brahmanas. Ascertaining the superior accomplishments of the younger of the two the king courted in private Upayaja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet of Upayaja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that

Brahmana, addressed him (one day), saying, ‘O Upayaja, O Brahmana, if thou, performest those sacrificial rites by (virtue of) which I may obtain a son who may slay Drona, I promise thee ten thousand kine, or whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to make gifts to thee.’ Thus addressed by the king, the Rishi replied, saying, ‘I cannot (perform such rites).’ But Drupada without accepting this reply as final, once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja, that first of Brahmanas, O monarch, addressing Drupada in sweet tone, said, ‘My elder brother (Yaja), one day, while wandering through the deep woods, took up a fruit that had fallen upon a spot the purity of which he cared not to enquire about. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of sinful nature: Indeed, he who observeth not purity (in one instance) is not very likely to observe it in the other instances. When he lived in the house of his preceptor, employed in studying the institutes, he always used to eat (impure) remnants of other people’s feasts. He always speaks approvingly of food and entertains no dislike for anything. Arguing from these, I believe that my brother covets earthy acquisitions. Therefore, O king, go unto him; he will perform spiritual offices for thee.’ Hearing these words of Upayaja, king Drupada, though entertaining a low opinion of Yaja, nevertheless went to his abode. Worshipping Yaja who was (still) worthy of homage, Drupada said unto him, ‘O master, perform thou spiritual offices for me and I will give thee eighty thousand kine! Enmity with Drona burneth my heart; it behoveth thee therefore to cool that heart of mine. Foremost of those conversant with the Vedas, Drona is also skilled in the Brahma weapon and for this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable, and his shafts are capable of slaying every living being. That great bowman, the high-souled son of Bharadwaja, habited as a Brahmana, is destroying the Kshatriya power all over the earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed of Brahma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshatriya might. Therefore, as I am inferior (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force, having obtained thee so superior to Drona in knowledge of Brahma. O Yaja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona. Ready am I to give thee ten thousand kine.' Hearing these words of Drupada, Yaja said, 'So be it.' Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then the great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said, 'O king, a child shall be born unto thee, endued, as thou desirest, with great prowess, great energy, and great strength.'

"The Brahmana continued, 'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying, 'Come hither, O queen, O daughter-in-law of Prishata! A son and a daughter have arrived for thee!' Hearing this, the queen said, 'O Brahmana, my mouth is yet filled with saffron and other perfumed things. My body also beareth many sweet scents; I am hardly fit for accepting (the sanctified butter which is to give me offspring). Wait for me a little, O Yaja! Wait for that happy consummation.' Yaja, however, replied, 'O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayaja's invocations?'

"The Brahmana continued, 'Having said this, Yaja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial who possessing the effulgence of fire, was terrible to behold. With a crown on this head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about in it for some time. Then the Panchalas in great joy shouted, 'Excellent, Excellent.' The very earth seemed at that time unable to bear the weight of the Panchalas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said, 'This prince hath been born for the destruction of Drona. He shall dispel all the fears of the Panchalas and spread their fame. He shall also remove the sorrow of the king.' And there arose, after this from the centre of the sacrificial platform, a daughter also, called Panchali, who, blest with great good fortune, was exceedingly handsome. Her eyes were black, and large as lotus-petals, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex, and bright as burnished copper; her eye-brows were fair, and bosom was deep. Indeed, she resembled the veritable daughter of a celestial born among men. Her body gave out fragrance like that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired (in marriage) by a celestial, a Danava, or a: Yaksha. When this girl of fair hips was born an incorporeal voice said, 'This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. This slender-waisted one will, in time, accomplish the purpose of the gods, and along with her many a danger will overtake the Kauravas.' On hearing these words, the Panchalas uttered a loud leonine roar, and the earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said, 'Let not these know any one else except myself as their mother.' Yaja, desiring to do good unto the king said, ‘So be it!’ Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new-born pair, ‘Let this son of king Drupada, they said, be called Dhrishtadyumna, because of his excessive audacity and because of his being born like Dyumna with a natural mail and weapon.’ And they also said, ‘Because this daughter is so dark in complexion, she should be called Krishna (the dark).’

“The Brahmana continued, ‘Thus were born those twins of the great sacrifice of Drupada. And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.’”

SECTION CLXX

(Chaitraratha Parva continued)

“Vaisampayana said, ‘Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were, pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive, addressed Yudhishthira and said, ‘We have now lived many nights in the abode of this Brahmana. We have passed our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, as we have now seen often and often all the agreeable woods and gardens that are in this part of the country, seeing them again would no longer give any pleasure. O heroic scion of Kuru’s race, alms also are not now obtainable here as easily as before. If thou wishest it would be well for us now to go to Panchala; we have not seen that country, it will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Panchala, and that Yajnasena, the king thereof, is devoted to Brahmanas. I am of opinion that it is not good to live long in one place. Therefore, O son, if thou likest, it is good for us to go there.’

“Hearing these words, Yudhishthira said, ‘It is our duty to obey thy command, which, besides, must be for our good, I do not, however, know whether my younger brothers are willing to go.’”

SECTION CLXXI

(Chaitraratha Parva continued)

“Vaisampayana continued, ‘Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said, ‘So be it.’ Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada.’

“Vaisampayana said, ‘While the illustrious Pandavas were living disguised in the abode of the Brahmana, Vyasa, the son of Satyavati, once went to see them. Those chastisers of foes, beholding him coming rose up and stepped onward to receive him. Saluting him reverentially and worshipping him also the Pandavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said, ‘Ye slayers of foes, are ye living in the path of virtue and according to the scriptures? Do ye worship the Brahmanas? Ye are not, I hope, backward in paying homage unto those that deserve your homage?’ The illustrious Rishi, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he said, ‘An illustrious Rishi, living in a certain hermitage, had a daughter of tender waist, fair lips, and fine eye-brows, and possessing every accomplishment. As a consequence of her own acts (in a past life) the fair maid became very unfortunate. Though chaste and beautiful, the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva), who became propitious unto her and said unto that illustrious damsel, ‘Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask.’ Desirous of benefiting herself, the maid repeatedly said unto the supreme lord, ‘O give me, a husband endued with every accomplishment.’ Then Isana (Mahadeva), that foremost of all speakers, replied unto her, saying, ‘O blessed one, thou shall have five husbands from among the Bharata princes.’ Thus told, the maiden said unto the god who had given her that boon, ‘O lord, I desire to have only one husband through thy grace.’ The god then addressed her again and said these excellent words, ‘Thou hast, O girl, said full five times, ‘Give me (a) husband.’ Thou shalt, therefore, in another life have five husbands!’ Ye princes of Bharata’s line, that damsel of celestial beauty hath been born in the line of Drupada. The faultless Krishna of Prishata’s line hath been appointed to be the wife of you all. Ye mighty ones, go therefore, to the capital of the Panchalas and dwell ye there. There is no doubt that having obtained her as wife ye shall be very happy.’

“Vaisampayana continued, ‘Having said so unto the Pandavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them and went to the place whence he had come.’”

SECTION CLXXII

(Chaitraratha Parva continued)

“Vaisampayana said, ‘After Vyasa had gone away, those bulls among men, the Pandavas, saluted the Brahmana and bade him farewell, and proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night till they reached a sacred shrine of Siva with the crescent mark on his brow. Then those tigers among men, the sons of Pandu, arrived at the banks of the Ganga. Dhananjaya, that mighty car-warrior, walking before them, torch in hand, for showing the way and guarding them (against wild animals). And it so happened that at that time the proud king of the Gandharvas, with his wives, was sporting in that solitary region in the delightful waters of the Ganga. The king of the Gandharvas heard the tread of the Pandavas as they approached the river. On hearing the sounds of their foot-steps, the mighty Gandharvas were inflamed with wrath, and beholding those chastisers of foes, the Pandavas, approach towards him with their mother, he drew his frightful bow to a circle and said, ‘It is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wandering of the Yakshas, the Gandharvas and the Rakshasas, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If therefore, men, wandering during those moments from greed of gain, come near us, both we and the Rakshasas slay those fools. Therefore, persons acquainted with the Vedas never applaud those men — not even kings at the head of their troops — who approach any pools of water at such a time. Stay ye at a distance, and approach me not. Know ye not that I am bathing in the waters of the Bhagirathi? Know that I am Angaraparna the Gandharva, ever relying on my own strength! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganga, where I sport to gratify all my senses, is called Angaraparna after my own name. Here neither gods, nor Kapalikas, nor Gandharvas nor Yakshas, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera?'

"Hearing these words of the Gandharva, Arjuna said, 'Blockhead, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for anybody to come to the Ganga — that foremost of all rivers. As regards ourselves endued with might, we care not when we disturb thee. Wicked being, those who are weak in fighting worship thee. This Ganga, issuing out of the golden peaks of Himavat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, viz., Ganga, Yamuna, Saraswati, Vitashtha, Sarayu, Gomati, and Gandaki, are, cleansed of all their sins. O Gandharva, this sacred Ganga again, flowing through the celestial region is called there the Alakananda, It hath again in the region of the Pitris become the Vaitarani, difficult of being crossed by sinners, and, Krishna-Dwaipayana himself hath said so. The auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not in consonance with eternal virtue. Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathi free from all dangers and from which none can bar us?'

"Vaisampayana continued, 'Hearing these words of Arjuna, Angaraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya, the son of Pandu, wielding a good shield and the torch he held in his hand, warded off all those arrows and addressing the Gandharva again said, 'O Gandharva, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O Gandharva, that ye are superior (in prowess) to men;

therefore shall I fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati the revered preceptor of Indra, gave unto Bharadwaja, from whom it was obtained by Agnivesya, and from Agnivesya by my preceptor, that foremost of Brahmanas, Drona, who gave it away to me.'

"Vaisampayana continued, 'Saying these words, the Pandava wrathfully hurled at the Gandharva that blazing weapon made of fire which burnt the Gandharva's chariot in a trice. Deprived of consciousness by the force of that weapon, the mighty Gandharva was falling, head downward, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers and thus dragged the unconscious Gandharva towards his brothers. Beholding this, that Gandharva's wife Kumbhinasi, desirous of saving her husband, ran towards Yudhishthira and sought his protection. The Gandharvi said, 'O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinasi by name, the wife of this Gandharva, who seeketh thy protection!' Beholding her (so afflicted), the mighty Yudhishthira addressed Arjuna and said, 'O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying, 'Keep thou thy life, O Gandharva! Go hence, and grieve not I Yudhishthira, the king of the Kurus, commandeth me to show thee mercy.'

"The Gandharva replied, 'I have been vanquished by thee, I shall, therefore, abandon my former name Angaraparna (the blazing vehicle). In name alone, O friend, I should not be boastful when my pride in my strength hath been overcome: I have been fortunate in that I have obtained thee; O Arjuna, that wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which Gandharvas alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science of producing illusions that I have spoken of was formerly obtained by me by ascetic penances. That science I will today impart to the giver of my life-thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called Chakshushi. It was communicated by Manu unto Soma and by Soma unto Viswavasu, and lastly by Viswavasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And as we are capable of seeing everything by spiritual sight, we are equal to the gods. O best of men, I intend to give thee and each of thy brothers a hundred steeds born in the country of the Gandharvas. Of celestial colour and endued with the speed of the mind, those horses are employed in bearing the celestial, and the Gandharvas. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunderbolt was created for the chief of the celestials in order that he might slay (the Asura) Vritra with it. But hurled at Vritra's head it broke in a thousand pieces. The celestials worship with reverence those fragments of the thunderbolt. That which is known in the three worlds as glory is but a portion of the thunderbolt. The hand of the Brahmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service of the Sudra rendered unto the three other classes, are all fragments of the thunderbolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again horses which form a portion of the Kshatriya's chariot, are the offspring of Vadava. Those amongst them that are born in the region of the Gandharvas can go everywhere and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes."

“On hearing these words of the Gandharva, Arjuna said, ‘O Gandharva, if from satisfaction for having obtained thy life at my hands in a situation of danger, thou givest me thy science, and these horses, I would not accept thy gift.’ The Gandharva replied, saying, ‘A meeting with an illustrious person is ever a source of gratification; besides thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull in Bharata’s race, thy excellent and eternal weapon of fire!’

“Arjuna said, ‘I would accept thy horses in exchange for my weapon. Let our friendship last for ever. O friend, tell us for what we human beings have to stand in fear of the Gandharvas. Chastisers of foes that we are and virtuous and conversant with the Vedas, tell us, O Gandharva, why in travelling in the night-time we have been censured by thee.’

“The Gandharva said, ‘Ye are without wives (though ye have completed the period of study). Ye are without a particular Asrama (mode of life). Lastly, ye are out without a Brahmana walking before, therefore, ye sons of Pandu, ye have been censured by me. The Yakshas, Rakshasas, Gandharvas, Pisachas, Uragas and Danavas, are possessed of wisdom and intelligence, and acquainted with the history of the Kuru race. O hero, I have heard too from Narada and other celestial Rishis about the good deeds of your wise ancestors. I myself, too, while roaming over the whole earth bounded by her belt of seas, have witnessed the prowess of thy great race. O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwaja, celebrated throughout the three worlds for his knowledge of the Vedas and the science of arms. O tiger in Kuru’s race, O son of Pritha, I also know Dharma, Vayu, Sakra, the twin Aswins, and Pandu, — these six perpetuators of Kuru race, — these excellent celestials and human progenitors of you all. I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you. For, O thou of Kuru’s race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife. Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied by my wife I was filled with wrath. O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture. The Brahmacharya is a very superior mode of life, and as thou art in that mode now, it is for this, O Partha, that I have been defeated by thee in battle. O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape, with life. But, O Partha, a married Kshatriya, who is sanctified with Brahma, and who hath assigned the cares of his State to a priest, might vanquish! all wanderers in the night. O child of Tapati, men should therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is learned in the Vedas and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brahmana conversant with the rules of morality, who is a master of words, and is pure and of good behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain ever the whole earth surrounded by her belt of seas. O son of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or glory of birth alone. Know, therefore, O perpetuator of Kuru's race, that the kingdom lasteth for ever in which Brahmanas have power.'"

SECTION CLXXIII

(Chaitraratha Parva continued)

"Arjuna said, 'Thou hast addressed me (more than once) as Tapatya. I therefore wish to know what the precise significance of this word is, O virtuous Gandharva, being sons of Kunti, we are, indeed, Kaunteyas. But who is Tapati that we should be called Tapatyas?'

"Vaisampayana continued, 'Thus addressed, the Gandharva related to Dhananjaya, the son of Kunti, the (following) story well-known in the three worlds.'

"The Gandharva said, 'O son of Pritha, O foremost of all intelligent men, I will duly recite to you in full this charming narrative. O, listen with attention to what I say in explanation of why I have addressed thee as Tapatya. That one in heaven who pervadeth by his light the whole firmament had a daughter named Tapati equal unto himself. Tapati, the daughter of the god Vivaswat, was the younger sister of Savitri, and she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the Asuras, the Yakshas, the Rakshasas, the Apsaras, and the Gandharvas, who was equal to her in beauty. Of perfect, symmetrical and faultless features, of black and large eyes, and in beautiful attire, the girl was chaste and of perfect conduct. And, O Bharata, seeing her Savitri (the sun) thought that there was none in the three worlds who, for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son, that bull amongst the Kurus, the mighty king Samvarana, was duly worshipping Surya with offerings of Arghya and flower-garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping Surya constantly in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on earth for beauty, Surya regarded him as the fit husband for his daughter, Tapati. And, O thou of Kuru's race, Vivaswat then resolved to bestow his daughter on that best of kings, viz., Samvarana, the scion of a race of world-wide fame. As Surya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on earth fill every region with the splendour of his good achievements. And all men, O Partha, except Brahmanas, worshipped Samvarana. Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Surya in scorching the hearts of foes. And, O Kaurava, Tapana (Surya) himself was resolved upon bestowing his daughter Tapati upon king Samvarana, who was possessed of such virtues and accomplishments.

"Once on a time, O Partha, king Samvarana, endued with beauty (of person) and immeasurable prowess, went on a hunting expedition to the under-woods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander about upon the mountain-breast on foot and in course of his wandering the monarch saw a maiden of large eyes and unrivalled beauty, That grinder of hostile host — that tiger among kings — himself without a companion, beholding there that maiden without a companion, stood motionless gazing at her steadfastly. For her beauty, the monarch for some moment believed her to be (the goddess) Sri herself. Next he regarded her to be the embodiment of the rays emanating from Surya. In splendour of her person she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, because of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. By beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king's heart and eyes were captivated by that damsel, as if they were bound with a cord and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods Asuras and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden as unrivalled in the three worlds for wealth of beauty.

"And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama's (Cupid's) shafts and lost his peace of mind. Burnt with the strong flame of desire the king asked that charming maiden, still innocent, though in her full youth, saying, 'Who art thou and whose? Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked with every ornament, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or Asura or Yaksha or Rakshasa or Naga or Gandharva or human origin. O excellent lady, the best of women that I have ever seen or heard of would not compare with thee in beauty! O thou of handsome face, at sight of thee lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me.'

"King Samvarana thus addressed that damsel in the forest, who however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petals. Failing to find her, that best of monarchs indulged in copious lamentations and for a time stood motionless with grief.'"

SECTION CLXXIV

(Chaitraratha Parva continued)

"The Gandharva continued, 'When that maiden disappeared, that feller of hostile ranks deprived of his senses by Kama (concupiscence) himself fell down on the earth. And as the monarch fell down, that maiden of sweet smiles and prominent and round hips appeared again before him, and smiling sweetly, said unto that perpetuator of Kuru's race these honeyed words, 'Rise, rise, O chastiser of foes! Blest be thou; it behoveth thee not, O tiger among kings, to lose thy reason, a celebrated man as thou art in the world.' Addressed in these honeyed words, the king opened his eyes and saw before him that selfsame girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents, weak with emotion, and said, 'Blest be thou O excellent woman of black eyes! As I am burning with desire and paying thee court, O, accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour of the filaments of the lotus, that Kama is incessantly piercing me with his keen shafts without stopping for a moment! O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous viper. O thou of swelling and large hips, have mercy on me! O thou of handsome and faultless features, O thou of face like unto the lotus-petal or the moon, O thou of voice sweet as that of singing Kinnaras, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-petals, Kama is piercing me incessantly! O large-eyed girl, be merciful unto me! It becometh thee not, O black-eyed maid, to cast me off; O handsome girl, it behoveth thee to relieve me from such affliction by giving me thy love! At first sight thou hast attracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful! I am thy obedient slave — thy adorer! O, accept me! O beautiful lady, O large-eyed girl at the sight of thee, the god of desire hath entered my heart, and is piercing me with his shafts! O thou of lotus-eyes, the flame of desire burneth within me! O, extinguish that flame with the water of thy love poured on it! O beautiful lady, by becoming mine, pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that is piercing me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the Gandharva form, for, O thou of tapering hips, of all forms of marriage the Gandharva hath been said to be the best.'

"The Gandharva continued, 'Hearing those words of the monarch, Tapati made answer, 'O king, I am not the mistress of my own self! Be it known that I am a maiden under the control of my father. If thou really entertainest an affection for me, demand me of my father. Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart; I am not the mistress of my body, and therefore, O best of kings, I do not approach thee; women are never independent. What girl is there in the three worlds that would not desire thee for her husband, as thou art kind unto all thy dependents and as thou art born in a pure race? Therefore, when the opportunity comes, ask my father Aditya for my hand with worship, ascetic penances, and vows. If my father bestoweth me upon thee, then, O king, I shall ever be thy obedient wife. My name is Tapati and I am the younger sister of Savitri, and the daughter, O bull amongst Kshatriyas of Savitri, of (Sun) the illuminator of the universe.'"

SECTION CLXXV

(Chaitraratha Parva continued)

"The Gandharva continued, 'Saying this, Tapati of faultless features, ascended the skies. The monarch thereupon again fell down on the earth. His ministers and followers searching for him throughout the forest at length came upon him lying on that solitary spot, and beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire. Old in wisdom as in age, old in achievements as in policy, the minister, after having raised the prostrate monarch, became easy (in mind). Addressing the king in sweet words that were also for his good, he said, 'Blest be thou, O sinless one! Fear not, O tiger among kings!' The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled over the crownless head of the monarch water that was cold and rendered fragrant with lotus-petals. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister only. After those attendants had retired at his command, the king sat upon the mountain-breast. Having purified himself duly, the king sat upon that chief of mountains, and began, with joined palms and upturned face, to worship Surya. King Samvarana, that smiter of all foes, thought also of his chief priest Vasishtha, that best of Rishis. The king continued to sit there day and night without intermission. The Brahmana sage Vasishtha came there on the twelfth day: that great Rishi of soul under perfect command knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of Munis, as soon as he knew this, desirous of benefiting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious Rishi, in the very sight of that monarch, ascended upward to interview Surya, himself possessed of the splendour of that luminary. The Brahmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying, 'I am Vasishtha.' Then Vivaswat of great energy said unto that best of Rishis, 'Welcome art thou, O great Rishi! Tell me what is in thy mind. O thou of great good fortune, whatever thou demandest of me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me!' Thus addressed by Surya, the Rishi of great ascetic merit, bowing unto the god of light, replied, saying, 'O Vibhavasu, this thy daughter, Tapati, the younger sister of Savitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O firmament-ranger, Samvarana will make a worthy husband for thy daughter.' Thus addressed by the Rishi Vibhakara, resolved upon bestowing his daughter upon Samvarana, saluted the Rishi, and replied unto him, saying, 'Oh, Samvarana is the best of monarchs, thou art the best of Rishis, Tapati is the best of women. What should we do, therefore, but bestow her on Samvarana?' With these words, the god Tapana, made over his daughter, Tapati, of every feature perfectly faultless, unto the illustrious Vasishtha to bestow her upon Samvarana. And the great Rishi then accepted the girl, Tapati, and taking leave of Surya, came back to the spot, where that bull amongst the Kurus, of celestial achievements, was. King Samvarana, possessed by love and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vasishtha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of the heavens. And the illustrious Rishi Vasishtha of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife after having worshipped with like the full moon. And that mighty bowman, that foremost one in Kuru's race having his curiosity greatly excited by what he heard of Vasishtha’s ascetic power, asked the Gandharva, saying, ‘I desire to hear of the Rishi whom thou hast mentioned as Vasishtha. O, tell me in full about him! O chief of the Gandharvas, tell me who this illustrious Rishi was that was the priest of our forefathers.’ The Gandharva replied, ‘Vasishtha is Brahma’s spiritual (lit, mind-born) son and Arundhati’s husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vasishtha’s ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra’s offence, that high-souled Rishi did not yet exterminate Kusikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, he did not, as though powerless, though really otherwise, do any dreadful act destructive of Viswamitra, Like the ocean transgressing not its continents, Vasishtha transgressed not (the laws of) Yama by bringing back his children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshvaku and other great monarchs acquired the whole earth. And, O prince of Kuru’s race, it was by obtaining Vasishtha, that best of Rishis as their priest, that those monarchs performed many grand sacrifices. And, O best of the Pandavas, that regenerate Rishi assisted these monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the Vedas and in whose heart virtue prevails, to appoint as your priest. A Kshatriya of good lineage, desirous of extending his dominions by conquering the earth, should, O Partha, first appoint a priest. He who is desirous of conquering the earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, who has his senses under complete control and who is conversant with religion, profit and pleasure, be your priest.’”

Section CLXXVII

(Chaitraratha Parva continued)

“Vaisampayana continued, ‘Hearing this, Arjuna said, ‘O Gandharva, whence arose the hostility between Viswamitra and Vasishtha both of whom dwelt in a celestial hermitage? O, tell us all about it.’

“The Gandharva replied, ‘O Partha, the story of Vasishtha is regarded as a Purana (legend) in all the three worlds. Listen to me as I recite it fully. There was, in Kanyakuvja, O bull of Bharata’s race, a great king of worldwide fame named Gadhi, the son of Kusika. The virtuous Gadhi had a son named Viswamitra, that grinder of foes, possessing a large army and many animals and vehicles. And Viswamitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marascetic penances the propitious lord Vivaswat, by the help of Vasishtha’s (ascetic power). And Samvarana, that bull among men with due rites took Tapati’s hand on that mountain-breast which was resorted to by the celestials and the Gandharvas. The royal sage, with the permission of Vasishtha, desired to sport with his wife on that mountain. And the king caused Vasishtha, to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vasishtha left him and went away. Samvarana, who sported on that mountain like a celestial, sported with his wife in the woods and the under-woods on that mountain for twelve full years. And, O best of the Bharatas, the god of a thousand eyes poured no rain for twelve years on the capital and on the kingdom of that monarch. Then, O chastiser of enemies, when that season of drought broke out, the people of that kingdom, as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn grew. And the inhabitants in despair, and afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. The people being afflicted with hunger, without a morsel of food and reduced to skeletons, the capital looked very much like the city of the king of the dead, full of only ghostly beings. On beholding the capital reduced to such a state, the illustrious and virtuous and best of Rishis, Vasishtha was resolved upon applying a remedy and brought back unto the city that tiger among kings, Samvarana, along with his wife, after the latter had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before, for, when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of Asuras, poured rain in abundance and caused corn to grow. Revivified by the foremost of virtuous souls the capital and the country became animated with extreme joy. The monarch, with his wife, Tapati, once more performed sacrifices for twelve years, like the lord Indra (god of rain) performing sacrifices with his wife, Sachi.'

"The Gandharva continued, 'This, O Partha, is the history of Tapati of old, the daughter of Vivaswat. It is for her that thou art (called) Tapatya. King Samvarana begot upon Tapati a son named Kuru, who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called Tapatya.'"

SECTION CLXXVI

(Chaitraratha Parva continued)

"Vaisampayana said, 'That bull among the Bharatas, Arjuna, hearing these words of the Gandharva, was inspired with feelings of devotion and stood shes (??? — JBH), killing deer and wild boars. Once on a time, while out in quest of deer, the king became weak with exertion and thirst. The monarch arrived in that state at the asylum of Vasishtha, and the blessed and illustrious Rishi beholding him arrive, reverenced with his homage that best of men, king Viswamitra. And O Bharata, the Rishi saluted the monarch by offering him water to wash his face and feet with, and Arghya, and wild fruits, and clarified butter. For the illustrious Rishi had a cow yielding anything that was desired of her. When she was addressed, saying, 'O give', — she always yielded the article that was sought. And she yielded various fruits and corn, wild or grown in gardens and fields, and milk, and many excellent nutritive viands full of six different kinds of juice (taste?) and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial taste for drinking and eating, and for licking and sucking, and also many precious gems and robes of various kinds. With these desirable objects in profusion the monarch was worshipped. And the king with his minister and troops became highly pleased. And the monarch wondered much, beholding that cow with six elevated limbs and the beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.

“And, O prince, the son of Gadhi, gratified with everything and applauding the cow named Nandini, addressed the Rishi, saying, ‘O Brahmana, O great Muni, give me thy Naridini in exchange for ten thousand kine, or my kingdom. Enjoy thou my kingdom (giving me thy cow).’

“Hearing these words of Viswamitra, Vasishtha said, ‘O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the Pitris, as also for my sacrifices. I cannot give Nandini in exchange for even thy kingdom.’ Viswamitra replied, ‘I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire in exchange even for ten thousand cows, I will not abandon the practice of my order; I will take thy cow even by force!’

“Vasishtha said, ‘Thou art a Kshatriya endued with might of arms. Thou art a powerful monarch. O, do in haste what thou desirest; and stop not to consider its propriety.’

“The Gandharva continued, ‘Thus addressed by Vasishtha, Viswamitra, O Partha, then forcibly seized Nandini, that cow (white) like the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Partha, to low piteously, and approaching the illustrious Vasishtha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the Rishi’s asylum.’

“Beholding her in that plight, Vasishtha said, ‘O amiable one, thou art lowing repeatedly and I am hearing thy cries. But, O Nandini, even Viswamitra is taking thee away by force, what can I do in this matter, as I am a forgiving Brahmana?’

“The Gandharva continued, ‘Then, O bull in Bharata’s race, Nandini, alarmed at the sight of Viswamitra’s troops and terrified by Viswamitra himself, approached the Rishi still closer, and said, ‘O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswamitra and crying so piteously as if I were masterless?’ Hearing these words of the crying and persecuted Nandini, the great Rishi lost not his patience nor turned from his vow of forgiveness. He replied, ‘The Kshatriya’s might lies in physical strength, the Brahmana's in forgiveness. Because I cannot give up forgiveness, go thou, O Nandini, if thou choosest.' Nandini answered, 'Castest thou me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force.' Vasishtha said, 'O blessed one, I do not cast thee off! Stay if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!'

"The Gandharva continued, 'Then the cow of Vasishtha, hearing the word stay, raised her head and neck upward, and became terrible to behold. With eyes red with rage and lowing repeatedly, she then attacked Viswamitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with rage, she soon became terrible to behold like unto the sun in his midday glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas, and from her udders, an army of Dravidas and Sakas; and from her womb, an army of Yavanas, and from her dung, an army of Savaras; and from her urine, an army of Kanchis; and from her sides, an army of Savaras. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Sinhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chinas and Hunas with Keralas, and numerous other Mlechchhas. And that vast army of Mlechchhas in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswamitra, attacked that monarch's soldiers. And so numerous was that Mlechchha host that each particular soldier of Viswamitra was attacked by a band of six or seven of their enemies. Assailed with a mighty shower of weapons, Viswamitra's troops broke and fled, panic-stricken, in all directions, before his very eyes. But, O bull in Bharata's race, the troops of Vasishtha, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) twenty-seven full miles, panic-stricken, they shrieked aloud and beheld not anyone that could protect them. Viswamitra, beholding this wonderful feat that resulted from Brahmana prowess, became disgusted with

Kshatriya prowess and said, ‘O, fie on Kshatriya prowess! Brahmana prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength.’ Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. The son of Kusika at last drank Soma with Indra himself (in Heaven).’”

SECTION CLXXVIII

(Chaitraratha Parva continued)

“The Gandharva continued, ‘There was, O Partha, a king in this world, named Kalmashapada, who was of the race of Ikshvaku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting, and this grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued and at last he gave up the chase, desiring to rest awhile.

“The great Viswamitra, endued with energy, had, a little while ago, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thirst, was proceeding through the woods, he came across that best of Rishis, the illustrious son of Vasishtha, coming along the same path. The king ever victorious in battle saw that Muni bearing the name of Saktri, that illustrious propagator of Vasishtha’s race, the eldest of the high-souled Vasishtha’s hundred sons, coming along from opposite direction. The king, beholding him said, ‘Stand out of our way.’ The Rishi, addressing the monarch in a conciliatory manner, said unto him sweetly, ‘O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, viz., that a king should ever make way for Brahmanas.’ Thus did they address each other respecting their right of way. ‘Stand aside, stand aside’, were the words they said unto each other. The Rishi, who was in the right, did not yield, nor did the king yield to him from pride and anger. That best of monarchs, enraged at the Rishi, refusing to yield him the way, acted like a Rakshasa, striking him with his whip. Thus whipped by the monarch, that best of Rishis, the son of Vasishtha, was deprived of his senses by anger, and speedily cursed that first of monarchs, saying, ‘O worst of kings, since thou persecutest like a Rakshasa an ascetic, thou shalt from this day, became a Rakshasa subsisting on human flesh! Hence, thou worst of kings! thou shalt wander over the earth, affecting human form!’ Thus did the Rishi Sakti, endued with great prowess, speak unto king Kalmashapada. At this time Viswamitra, between whom and Vasishtha there was a dispute about the discipleship of Kalmashapada, approached the place where that monarch and Vasishtha’s son were. And, O Partha, that Rishi of severe ascetic penances, viz., Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarrelling with each other). After the curse had been pronounced, that best of monarchs knew that Rishi to be Vasishtha’s son and equal unto Vasishtha himself in energy. And, O Bharata, Viswamitra, desirous of benefiting himself, remained on that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Saktri, desiring to propitiate the Rishi began to humbly beseech him. And, O chief of the Kurus, Viswamitra, ascertaining the disposition of the king (and fearing that the difference might be made up), ordered a Rakshasa to enter the body of the king. And a Rakshasa of the name of Kinkara then entered the monarch’s body in obedience to Saktri’s curse and Viswamitra’s command. And knowing, O chastiser of foes, that the Rakshasa had possessed himself of the monarch, that best of Rishis, Viswamitra, then left the spot and went away.

“Shortly after, O Partha, the monarch, possessed by the Rakshasa and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in the woods. Afflicted with hunger, that Brahmana begged of the king some food with meat. The royal sage, Kalmashapada, that cherisher of friends, answered the Brahmana, saying, ‘Stay thou here, O Brahmana for a moment. On my return, I will give thee whatever food thou desirest.’ Having said this, the monarch went away, but the Brahmana stayed on there. The high-minded king having roved for some time at pleasure and according to his will, at last entered his inner apartment. Thus waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brahmana staying in the forest. And he commanded him, saying, ‘Hie thee to that forest. A Brahmana waiteth for me in the hope of food. Go and entertain him with food and meat.’

“The Gandharva continued, ‘Thus commanded, the cook went out in search of meat. Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the Rakshasa, repeatedly said, without scruple of any kind, ‘Feed him with human flesh.’ The cook, saying, ‘So be it,’ went to the place where the (king’s) executioners were, and thence taking human flesh and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red with anger, ‘Because that worst of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food. And becoming fond of human flesh as cursed by Saktri of old, the wretch shall wander over the earth, alarming and otherwise troubling all creatures.’ The curse, therefore, on that king, thus repeated a second time, became very strong, and the king, possessed by a Rakshasa disposition, soon lost all his senses.

“A little while after, O Bharata, that best of monarchs, deprived of all his senses by the Rakshasa within him, beholding Saktri who had cursed him, said, ‘Because thou hast pronounced on me this extraordinary curse, therefore, I shall begin my life of cannibalism by devouring thee.’ Having said this, the king immediately slew Saktri and ate him up, like a tiger eating the animal it was fond of. Beholding Saktri thus slain and devoured, Viswamitra repeatedly urged that Rakshasa (who was within the monarch) against the other sons of Vasishtha. Like a wrathful lion devouring small animals, that Rakshasa soon devoured the other sons of the illustrious Vasishtha that were junior to Saktri in age. But Vasishtha, learning that all his sons had been caused to be slain by Viswamitra, patiently bore his grief like the great mountain that bears the earth. That best of Munis, that foremost of intelligent men, was resolved rather to sacrifice his own life than exterminate (in anger) the race of Kusikas. The illustrious Rishi threw himself down from the summit of Meru, but he descended on the stony ground as though on a heap of cotton. And, O son of Pandu, when the illustrious one found that death did not result from that fall, he kindled a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great Muni under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum.'"

SECTION CLXXIX

(Chaitraratha Parva continued)

“The Gandharva continued, ‘Beholding his asylum bereft of his children, the Muni afflicted with great grief left it again. And in course of his wandering he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numberless trees and plants that had grown on its margin. Beholding this, O thou of Kuru’s race, the distressed Muni thinking that he would certainly be drowned if he fell into the waters of that river, he tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the Rishi ashore. And the Rishi rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken off by the violence of the current, the Rishi called the stream by the name of Vipasa (the cord-breaker). For his grief the Muni could not, from that time, stay in one place; he began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from Himavat) of terrible aspect and full of fierce crocodiles and other (aquatic) monsters, the Rishi threw himself into it, but the river mistaking the Brahmana for a mass of (unquenchable) fire, immediately flew in a hundred different directions, and hath been known ever since by the name of the Satadru (the river of a hundred courses). Seeing himself on the dry land even there he exclaimed, ‘O, I cannot die by my own hands!’ Saying this, the Rishi once more bent his steps towards his asylum. Crossing numberless mountains and countries, as he was about to re-enter his asylum, he was followed by his daughter-in-law named Adrisyanti. As she neared him, he heard the sound from behind of a very intelligent recitation of the Vedas with the six graces of elocution. Hearing that sound, the Rishi asked, ‘Who is it that followeth me?’ His daughter-in-law then answered, ‘I am Adrisyanti, the wife of Saktri. I am helpless, though devoted to asceticism.’ Hearing her, Vasishtha said, ‘O daughter, whose is this voice that I heard, repeating the Vedas along with the Angas like unto the voice of Saktri reciting the Vedas with the Angas?’ Adrisyanti answered, ‘I bear in my womb a child by thy son Saktri. He hath been here full twelve years. The voice thou hearest is that of the Muni, who is reciting the Vedas.’

“The Gandharva continued, ‘Thus addressed by her the illustrious Vasishtha became exceedingly glad. And saying, ‘O, there is a child (of my race)!’ — he refrained, O Partha, from self-destruction. The sinless one accompanied by his daughter-in-law, then returned to his asylum. And the Rishi saw one day in the solitary woods (the Rakshasa) Kalmashapada. The king, O Bharata, possessed by fierce Rakshasa, as he saw the Rishi, became filled with wrath and rose up, desiring to devour him. And Adrisyanti beholding before her that the Rakshasa of cruel deeds, addressed Vasishtha in these words, full of anxiety and fear, ‘O illustrious one, the cruel Rakshasa, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on earth, except thee, O illustrious one, and, O foremost of all that are conversant with the Vedas to restrain him today. Protect me, O illustrious one, from this cruel wretch of terrible mien. Surely, the Rakshasa cometh hither to devour us’ Vasishtha, hearing this, said, ‘Fear not, O daughter, there is no need of any fear from any Rakshasa. This one is no Rakshasa from whom thou apprehendest such imminent danger. This is king Kalmashapada endued with great energy and celebrated on earth. That terrible man dwelleth in these woods.’

“The Gandharva continued, ‘Beholding him advancing, the illustrious Rishi Vasishtha, endued with great energy, restrained him, O Bharata, by uttering the sound Hum. Sprinkling him again with water sanctified with incantations the Rishi freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of Vasishtha’s son like Surya seized by the planet (Rahu) during the season of an eclipse. Freed from the Rakshasa the monarch illumined that large forest by his splendour like the sun illumining the evening clouds. Recovering his power of reason, the king saluted that best of Rishis with joined palms and said, ‘O illustrious one, I am the son of Sudasa and thy disciple, O best of Munis! O, tell me what is thy pleasure and what I am to do.’ Vasishtha replied, saying, ‘My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And, O chief of men, never insult Brahmanas any more.’ The monarch replied, ‘O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But, O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshvaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshvaku’s race, a desirable son possessing beauty and accomplishments and good behaviour.’

“The Gandharva continued, ‘Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a monarch, saying, ‘I will give you.’ After some time, O prince of men, Vasishtha, accompanied by the monarch, went to the latter’s capital known all over the earth by the name of Ayodhya. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers in heaven coming out to receive their chief. The monarch, accompanied by Vasishtha, re-entered his auspicious capital after a long time. The citizens of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhya, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch’s heart. And, O prince of Kuru’s race, the city filled as it was with joyous and healthy souls, in consequence of his presence, looked gay like Amaravati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king’s command, approached Vasishtha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya.'"

SECTION CLXXX

(Chaitraratha Parva continued)

“The Gandharva continued, ‘Then, O Partha, Adrisyanti, who had been residing in Vasishtha’s asylum, brought forth (when the time came) a son who was the perpetuator of Saktri’s race and who was a second Saktri in everything. O foremost of Bharatas, that best of Munis, the illustrious Vasishtha himself performed the usual after-birth ceremonies of his grandson. And, because the Rishi Vasishtha had resolved on self-destruction but had abstained therefrom as soon as he knew of the existence of that child, that child, when born, was called Parasara (the vivifier of the dead). The virtuous Parasara, from the day of his birth, knew Vasishtha for his father and behaved towards the Muni as such. One day, O son of Kunti, the child addressed Vasishtha, that first of Brahmana sages, as father, in the presence of his mother Adrisyanti. Adrisyanti, hearing the very intelligible sound father sweetly uttered by her son, addressed him with tearful eyes and said, ‘O child, do not address this thy grandfather as father? Thy father, O son, has been devoured by a Rakshasa in a different forest. O innocent one, he is not thy father whom thou regardest so. The revered one is the father of that celebrated father of thine.’ Thus addressed by his mother that best of Rishis of truthful speech, gave way to sorrow, but soon fired up and resolved to destroy the whole creation. Then that illustrious and great ascetic Vasishtha, that foremost of all persons conversant with Brahma, that son of Mitravaruna, that Rishi acquainted with positive truth, addressed his grandson who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vasishtha succeeded in driving out that resolution from his grandson’s mind.’

"The Gandharva continued, 'Then Vasishtha said, 'There was a celebrated king of the name of Kritavirya. That bull among the kings of the earth was the disciple of the Veda-knowing Bhrigus. That king, O child, after performing the Soma sacrifice, gratified the Brahmanas with great presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under earth; and some from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of particular Bhargava, came upon a large treasure. And the treasure was seen by all those bulls among Kshatriyas who had been there. Enraged at what they regarded as the deceitful behaviour of the Bhrigus, the Kshatriyas insulted the Brahmanas, though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavat. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported the matter unto them. And the Kshatriyas then went to destroy that embryo. Arrived at the place, they beheld the would-be mother blazing with inborn energy, and the child that was in her thigh came out tearing up the thigh and dazzling the eyes of those Kshatriyas like the midday sun. Thus deprived of their eyes, the Kshatriyas began to wander over those inaccessible mountains. And distressed at the loss of sight, the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow, and from loss of sight like unto a fire that hath gone out, addressed with anxious hearts that illustrious lady, saying, ‘By thy grace. O lady, we wish to be restored to sight. We shall then return to our homes all together and abstain for ever from our sinful practice. O handsome one, it behoveth thee with thy child to show us mercy. It behoveth thee to favour these kings by granting them their eye-sight.’”

SECTION CLXXXI

(Chaitraratha Parva continued)

“Vasishtha continued, ‘The Brahmana lady, thus addressed by them, said, ‘Ye children, I have not robbed you of your eye-sight, nor am I angry with you. This child, however, of the Bhrigu race hath certainly been angry with you. There is little doubt, ye children, that ye have been robbed of your sight by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race. Ye children, while ye were destroying even the embryos of the Bhrigu race, this child was held by me in my thigh for a hundred years! And in order that the prosperity of Bhrigu’s race might be restored, the entire Vedas with their branches came unto this one even while he was in the womb. It is plain that this scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay you! It is by his celestial energy that your eyes have been scorched. Therefore, ye children, pray ye unto this my excellent child born of my thigh. Propitiated by your homage he may restore your eye-sight.’

“Vasishtha continued, ‘Hearing those words of the Brahmana lady, all these princes addressed the thigh-born child, saying, ‘Be propitious!’ And the child became propitious unto them. And that best of Brahmana Rishis, in consequence of his having been born after tearing open his mother’s thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sight went away. But the Muni Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-souled Rishi set his heart, O child, upon the destruction of every creature in the world. And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world. And desirous of gratifying his ancestors, the Rishi afflicted by his severe asceticism the three worlds with the celestials, the Asuras and human beings. The Pitris, then, learning what the child of their race was about, all came from their own region unto the Rishi and addressing him said:

'Aurva, O son, fierce thou hast been in thy asceticism. Thy power hath been witnessed by us. Be propitious unto the three worlds. O, control thy wrath. O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas. O child, when we grew weary of the long periods of life alloted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas. The wealth that the Bhrigus had placed in their house underground had been placed only with the object of enraging the Kshatriyas and picking a quarrel with them. O thou best of Brahmanas, as we were desirous of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera) had kept a large treasure for us. When we found that death could not, by any means, overtake us all, it was then, O child, that we regarded this as the best means (of compassing our desire). They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore thou desirest to do is not agreeable to us. Restrain thy mind, therefore, from the sinful act of destroying the whole world. O child, destroy not the Kshatriyas nor the seven worlds. O, kill this wrath of thine that staineth thy ascetic energy.'"

SECTION CLXXXII

(Chaitraratha Parva continued)

“THE GANDHARVA SAID, ‘Vasishtha after this, continued the narration saying, ‘Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect:

‘Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not go in vain. I cannot consent to be one whose anger and vows are futile. Like fire consuming dry woods, this rage of mine will certainly consume me if I do not accomplish my vow. The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (viz., religion, profit and pleasure). The wrath that kings desirous of subjugating the whole earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother’s thigh, I heard the doleful cries of my mother and other women of the Bhrigu race who were then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with unborn children of their race, it was then that wrath filled my soul. My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector. Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs. If there be a punisher of crimes in the worlds no one in all the worlds would dare commit a crime; if he findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protect them not, postponing that duty preferring the pleasures of life, I have just cause to be enraged with them. I am the lord of the creation, capable of punishing its iniquity. I am incapable of obeying your command. Capable of punishing this crime, if I abstain from so doing, men will once more have to undergo a similar persecution. The fire of my wrath too that is ready to consume the worlds, if repressed, will certainly consume by its own energy my own self. Ye masters, I know that ye ever seek the good of the worlds: direct me, therefore, as to what may benefit both myself and the worlds.'

"Vasishtha continued, 'The Pitris replied saying, O, throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water, indeed the whole universe is made of water. Therefore, O thou best of Brahmanas, cast thou this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed.'

"Vasishtha continued, 'Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire which consumeth the waters of the great ocean, became like unto a large horse's head which persons conversant with the Vedas call by the name of Vadavamukha. And emitting itself from that mouth it consumeth the waters of the mighty ocean. Blest be thou! It behoveth not thee, therefore, to destroy the worlds. O thou Parasara, who art acquainted with the higher regions, thou foremost of wise men!'"

SECTION CLXXXIII

(Chaitraratha Parva continued)

“THE GANDHARVA CONTINUED, ‘The Brahmana sage (Parasara) thus addressed by the illustrious Vasishtha restrained his wrath from destroying the worlds. But the Rishi Parasara endued with great energy — the son of Saktri — the foremost of all persons acquainted with the Vedas — performed a grand Rakshasa sacrifice. And remembering the slaughter of (his father) Saktri, the great Muni began to consume the Rakshasas, young and old, in the sacrifice he performed. And Vasishtha did not restrain him from this slaughter of the Rakshasa, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great Muni Parasara sat before three blazing fires, himself like unto a fourth fire. And the son of Saktri, like the Sun just emerging from the clouds, illuminated the whole firmament by that stainless sacrifice of his into which large were the libations poured of clarified butter. Then Vasishtha and the other Rishis regarded that Muni blazing with his own energy as if he were the second Sun. Then the great Rishi Atri of liberal soul desirous of ending that sacrifice, an achievement highly difficult for others, — came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha, and Kratu the performer of many great sacrifices, all influenced by the desire of saving the Rakshasas. And, O thou bull of the Bharata race, Pulastya then, seeing that many Rakshasas had already been slain, told these words unto Parasara that oppressor of all enemies:

‘There is no obstruction, I hope, to this sacrifice of thine, O child! Takest thou any pleasure, O child, in this slaughter of even all those innocent Rakshasas that know nothing of thy father’s death. It behoveth thee not to destroy any creatures thus. This, O child, is not the occupation of a Brahmana devoted to asceticism. Peace is the highest virtue. Therefore, O Parasara, establish thou peace. How hast thou, O Parasara, being so superior, engaged thyself in such a sinful practice? It behoveth not thee to transgress against Saktri himself who was well-acquainted with all rules of morality. It behoveth not thee to extirpate any creatures. O descendant of Vasishtha's race, that which befell thy father was brought about by his own curse. It was for his own fault that Saktri was taken hence unto heaven. O Muni, no Rakshasa was capable of devouring Saktri; he himself provided for his own death. And, O Parasara, Viswamitra was only a blind instrument in that matter. Both Saktri and Kalmashapada, having ascended to heaven are enjoying great happiness. And, the other sons also of the great Rishi Vasishtha who were younger than Saktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vasishtha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent Rakshasas. O, blest be thou! Abandon this sacrifice of thine. Let it come to an end.'

"The Gandharva continued, 'Thus addressed by Pulastya, as also by the intelligent Vasishtha, that mighty Muni — the son of Saktri then brought that sacrifice to an end. And the Rishi cast the fire that he had ignited for the purpose of the Rakshasas' sacrifice into the deep woods on the north of the Himavat. And that fire may be seen to this day consuming Rakshasas and trees and stones in all seasons.'"

SECTION CLXXXIV

(Chaitraratha Parva continued)

“ARJUNA ASKED, ‘WHAT for, O Gandharva, did king Kalmashapada command his queen to go unto that foremost of all persons conversant with the Vedas — the master Vasishtha? Why also did that illustrious and great Rishi Vasishtha himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vasishtha? It behoveth thee to remove the doubts I entertain and refer to thee for solution.’

“The Gandharva replied, saying, ‘O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vasishtha and king Kalmashapada that cherisher of friends. O thou best of the Bharatas, I have told thee all about the curse of king Kalmashapada by Saktri, the illustrious son of Vasishtha. Brought under the influence of the curse, that smiter of all foes — king Kalmashapada — with eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander about. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Pinched with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife enjoying each other. Alarmed at beholding the monarch the couple ran away, their desire ungratified. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying, ‘Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors. It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the Rishi’s) curse. My season hath come, and wishful of my husband’s company I was connected with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband.’ The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage Kalmashapada, ‘Vile wretch, since thou hast today cruelly devoured under my very nose my illustrious husband dear unto me, even before my desires have been gratified, therefore shall thou, O wicked one afflicted by my curse, meet with instant death when thou goest in for thy wife in season. And thy wife, O wretch, shall bring forth a son uniting herself with that Rishi Vasishtha whose children have been devoured by thee. And that child, O worst of kings, shall be the perpetuator of thy race.’ And cursing the monarch thus, that lady of Angira’s house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vasishtha by his ascetic power and spiritual insight immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanati when her season came. But Madayanati softly sent him away. Under the influence of passion the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. It was for this reason, O thou best of men, that the monarch infected with the Brahmani’s curse, appointed Vasishtha to beget a son upon his queen.’”

SECTION CLXXXV

(Chaitraratha Parva continued)

“Arjuna asked, ‘O Gandharva, thou art acquainted with everything. Tell us, therefore, which Veda-knowing Brahmana is worthy to be appointed as our priest.’

“The Gandharva replied, ‘There is in these woods a shrine of the name of Utkochaka. Dhaumya, the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest.”

“Vaisampayana said, ‘Then Arjuna, highly pleased with everything that had happened, gave unto that Gandharva, his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said, ‘O thou best of Gandharvas, let the horses thou givest us remain with thee for a time. When the occasion cometh, we will take them from thee. Blest be thou.’ Then the Gandharva and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhagirathi and went wheresoever they desired. Then, O Bharata, the Pandavas going to Utkochaka, the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya, the foremost of all conversant with the Vedas, receiving them with presents of wild fruits and (edible) roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Panchala king as already obtained in the Swayamavara. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the Vedas and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his Yajamanas (spiritual disciples). And that Brahmana, beholding those heroes endued with intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of their own accomplishments to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompanied by him, to the Swayamvara of the Princess of Panchala.'"

SECTION CLXXXVI

(Swayamvara Parva)

“Vaisampayana said, ‘Then those tigers among men — those brothers — the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivities (in view of her marriage). And those tigers among men — those oppressors of all enemies — in going along with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all Brahmacharis beholding the Pandavas, O king, asked them, ‘Where are ye going to? Whence also are ye come?’ And Yudhishthira replied unto them, saying, ‘Ye bulls among Brahmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakra.’ The Brahmanas then said, ‘Go ye this very day to the abode of Drupada in the country of the Panchalas. A great Swayamvara takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us all go together. Extraordinary festivities will take place (in Drupada’s abode). The illustrious Yajnasena, otherwise called Drupada, had a daughter risen from the centre of the sacrificial altar. Of eyes like lotus-petals and of faultless features endued with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for two full miles around, is the sister of the strong-armed Dhrishtadyumna gifted with great prowess — the (would-be) slayer of Drona — who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto the second Fire. And that daughter of Yajnasena will select a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that Swayamvara will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large: who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty car-warriors and accomplished in arms. Desirous of winning (the hand of) the maiden those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all they will give away and witnessing the Swayamvara, and enjoying the festivities, we shall go wheresoever we like. And there will also come unto that Swayamvara, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athletes. And beholding all these sights and taking what will be given away to illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding you, Krishna may, by chance, choose some one amongst you superior to the rest. This thy brother of mighty arms and handsome and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth.'

"On hearing these words of the Brahmanas, Yudhishthira replied, 'Ye Brahmanas, we will all go with you to witness that maiden's Swayamvara — that excellent jubilee.'"

SECTION CLXXXVII

(Swayamvara Parva continued)

"Vaisampayana said, 'Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by the king Drupada. And on their way those heroes beheld the illustrious Dwaipayana — that Muni of pure soul, and perfectly sinless. And duly saluting the Rishi and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty chariot-fighters proceeded by slow stages staying for some time within those beautiful woods and by fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pandavas at last entered the country of the Panchalas. And beholding the capital, as also the fort, they took up their quarters in the house of a potter, Adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajnasena always cherished the desire of bestowing his daughter on Kiriti (Arjuna), the son of Pandu. But he never spoke of it to anybody. And, O Janamejaya, the king of Panchala thinking of Arjuna caused a very stiff bow to be made that was incapable of being bent by any except Arjuna. Causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said, 'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.'

"Vaisampayana continued, 'With these words king Drupada proclaimed the Swayamvara. On hearing of them, O Bharata, the kings of other lands came to his capital. And there came also many illustrious Rishis desirous of beholding the Swayamvara. And there came also, O king, Duryodhana and the Kurus accompanied by Kama. There also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. Desirous of beholding the Swayamvara, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. The monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre which itself had been erected on an auspicious and level plain to the north-east of Drupada's capital, was surrounded by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched doorways here and there. The vast amphitheatre was also shaded by a canopy of various colours. And resounding with the notes of thousands of trumpets, it was scented with black aloes and sprinkled all over with water mixed with sandal-paste and decorated with garlands of flowers. It was surrounded with high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. The windows of those mansions were covered with net works of gold; the walls were set with diamonds and precious costly carpets and cloths. All those mansions adorned with wreaths and garlands of flowers and rendered fragrant with excellent aloes, were all white and spotless, like unto the necks of swans. And the fragrance therefrom could be perceived from the distance of a Yojana (eight miles). And they were each furnished with a hundred doors wide enough to admit a crowd of persons; they were adorned with costly beds and carpets, and beautified with various metals; they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs invited by Drupada whose persons were adorned with every ornament and who were possessed with the desire of excelling one another. And the inhabitants of the city and the country who had come to behold Krishna and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were loved by the whole world.

"The Pandavas, too, entering that amphitheatre, sat with the Brahmanas and beheld the unequalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay at the performances of actors and dancers (large presents of every kind of wealth being constantly made), began to swell day by day. And it lasted, O king, several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean entered the amphitheatre, richly attired and adorned with every ornament and bearing in her hand a dish of gold (whereon were the usual offerings of Arghya) and a garland of flowers. Then the priest of the lunar race — a holy Brahmana conversant with all mantras — ignited the sacrificial fire and poured on it with due rites libations of clarified butter. And gratifying Agni by these libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, became perfectly still, Dhrishtadyumna possessed of a voice deep as the sound of the kettledrum or the clouds, taking hold of his sister's arm, stood in the midst of that concourse, and said, with a voice loud and deep as the roar of the clouds, these charming words of excellent import, 'Hear ye assembled kings, this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these five sharpened arrows. Truly do I say that, possessed of lineage, beauty of persons, and strength whoever achieveth this great feat shall obtain today this my sister, Krishna for his wife.' Having thus spoken unto the assembled monarchs Drupada's son then addressed his sister, reciting unto her the names and lineages and achievements of those assembled lords of the earth.'"

SECTION CLXXXVIII

(Swayamvara Parva continued)

“DHRISHTADYUMNA SAID, ‘DURYODHANA, Durvisaha, Durmukha and Dushpradharshana, Vivinsati, Vikarna, Saha, and Duhsasana; Yuyutsu and Vayuvega and Bhimavegarava; Ugrayudha, Valaki, Kanakayu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhwaja; Nandaka, and Vahusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarashtra — all heroes — accompanied by Karna, have come for thy hand. Innumerable other illustrious monarchs all bulls among Kshatriyas — have also come for thee. Sakuni, Sauvala, Vrisaka, and Vrihadvala, — these sons of the king Gandhara — have also come. Foremost of all wielders of weapons — the illustrious Aswatthaman and Bhoja, adorned with every ornament have also come for thee. Vrihanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara, Vardhakshemi, Susarma, Senavindu, Suketu with his two sons Sunama and Suvarcha, Suchitra, Sukumara, Vrika, Satyadhriti, Suryadhwaja, Rochamana, Nila, Chitrayudha, Agsuman, Chekitana, the mighty Sreniman, Chandrasena the mighty son of Samudrasena, Jarasandha, Vidanda, and Danda — the father and son, Paundraka, Vasudeva, Bhagadatta endued with great energy, Kalinga, Tamralipta, the king of Pattana, the mighty car-warrior Salya, the king of Madra, with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty chariot-fighters and heroes, viz., Bhuri, Bhurisrava, and Sala, Sudakshina, Kamvoja of the Puru race, Vrihadvala, Sushena, Sivi, the son of Usinara, Patcharanihanta, the king of Karusha, Sankarshana (Valadeva), Vasudeva (Krishna) the mighty son of Rukmini, Samva, Charudeshna, the son of Pradyumna with Gada, Akrura, Satyaki, the high-souled Uddhava, Kritavarman, the son of Hridika, Prithu, Viprithu, Viduratha, Kanka, Sanku with Gaveshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapi Jhilli Pindaraka, the powerful Usinara, all these of the Vrishni race, Bhagiratha, Vrihatkshatra, Jayadratha the son of Sindhu, Vrihadratha, Valhika, the mighty charioteer Srutayu, Uluka, Kaitava, Chitrangada and Suvangada, the highly intelligent Vatsaraja, the king of Kosala, Sisupala and the powerful Jarasandha, these and many other great kings — all Kshatriyas celebrated throughout the world — have come, O blessed one, for thee. Endued with prowess, these will shoot the mark. And thou shalt choose him for thy husband who amongst these will shoot the mark.'"

SECTION CLXXXIX

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those youthful princes adorned with ear-rings, vying with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himalayan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming 'Krishna shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of winning the daughter of Drupada, looked like the celestial (of old) standing round Uma, the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishna, those princes descended into the amphitheatre for winning the Panchala maiden and began to regard even their best friends with jealousy. And there came also the celestials on their cars, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Suparnas, the great Nagas and the celestial Rishis, the Guhyakas and the Charanas and Viswavasu and Narada and Parvata, and the principal Gandharvas with Apsaras. And Halayudha (Valadeva) and Janardana (Krishna) and the chief of the Vrishni, Andhaka, and Yadava tribes who obeyed the leadership of Krishna were also there, viewing the scene. And beholding those elephants in rut — the five (Pandavas) — attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of

Yadu heroes began to reflect. And he said unto Rama (Valadeva), 'That is Yudhishthira; that is Bhima with Jishnu (Arjuna); and those are the twin heroes.' And Rama surveying them slowly cast a glance of satisfaction at Krishna. Biting their nether lips in wrath, the other heroes there — sons and grandsons of kings — with their eyes and hearts and thoughts set on Krishna, looked with expanded eyes on Draupadi alone without noticing the Pandavas. And the sons of Pritha also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of Kama. And crowded with celestial Rishis and Gandharvas and Suparnas and Nagas and Asuras and Siddhas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials could scarcely find a passage through the firmament. Then those princes — Karna, Duryodhana, Salwa, Salya, Aswatthaman, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Pandya, Paundra, the ruler of Videha, the chief of the Yavanas, and many other sons and grandsons of kings, — sovereigns of territories with eyes like lotus-petals, — one after another began to exhibit prowess for (winning) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigour and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

"And (some amongst) those kings in exerting with swelling lips each according to his strength, education, skill, and energy, — to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of winning that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs, their hope of obtaining Krishna gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it strung it and placed the arrows on the string. And beholding the son of Surya — Karna of the Suta tribe — like unto fire, or Soma, or Surya himself, resolved to shoot the mark, those foremost of bowmen — the sons of Pandu — regarded the mark as already shot and brought down upon the ground. But seeing Karna, Draupadi loudly said, ‘I will not select a Suta for my lord.’ Then Karna, laughing in vexation and casting glance at the Sun, threw aside the bow already drawn to a circle.

Then when all those Kshatriyas gave up the task, the heroic king of the Chedis — mighty as Yama (Pluto) himself — the illustrious and determined Sisupala, the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarasandha endued with great strength and powers, approaching the bow stood there for some moment, fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground, and rising up, the monarch left the amphitheatre for (returning to) his kingdom. Then the great hero Salya, the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become subjects of derisive talk that foremost of heroes — Jishnu, the son of Kunti — desired to string the bow and placed the arrows on the bow-string.’”

SECTION CLXL

(Swayamvara Parva continued)

“Vaisampayana continued, ‘When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Partha possessing the complexion of Indra’s banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said, ‘Ye Brahmanas, how can a Brahmana stripling unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others endued with might and accomplished in the science and practice of arms could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish unsteadiness, the entire body of Brahmanas here will be rendered ridiculous in the eyes of the assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he is even now desirous of doing from vanity, childish daring, or mere unsteadiness.’ Others replied, ‘We shall not be made ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns. Some remarked, ‘This handsome youth is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, that it is probable that he will accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe. Rama the son of Jamadagni defeated in battle, all the Kshatriyas. Agastya by his Brahma energy drank off the fathomless ocean. Therefore, say ye, 'Let this youth bend the bow and string it with ease' (and many said), 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons — the lord Isana — and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Radha's son, Duryodhana, Salya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna, the son of Indra, that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, strung in the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Partha the slayer of foes. And thousands of Brahmanas began to wave their upper garments in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in concert. Bards and heralds began to chant in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada — that slayer of foes, — was filled with joy. And the monarch desired to assist with his forces the hero if the occasion arose. And when the uproar was at its height, Yudhishthira, the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishna beholding the mark shot and beholding Partha also like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife.'"

SECTION CLXLI

(Swayamvara Parva continued)

“Vaisampayana said, ‘When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the Swayamvara, looking at one another, were suddenly filled with wrath. And they said, ‘Passing us by and treating the assembled monarchs as straw this Drupada desireth to bestow his daughter — that first of women, — on a Brahmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slay him. He deserveth not our respect nor the veneration due to age. Owing to such qualities of his, we shall, therefore, slay this wretch that insulteth all kings, along with his son. Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the Swayamvara is for the Kshatriyas. The Brahmanas have no claim in respect of a selection of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to select any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from officiousness or avarice, done this injury to the monarchs, he should not yet be slain; for our kingdoms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Something must be done here (even unto him), so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other Swayamvaras may not terminate in this way.’

“Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada to slay him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bows and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pandavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with gloved fingers and upraised weapons rushed in anger at the Kuru princes, Bhima and Arjuna, to slay them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima, the son of Pritha, that grinder of foes, stood, like unto the mace-bearing king of the dead (Yama) armed with his fierce mace, near Arjuna that bull amongst men. And beholding that feat of his brother, Jishnu of extraordinary intelligence, himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, shaking off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Damodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halayudha (Valadeva) of fierce energy, said, ‘That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand four full cubits in length, is Arjuna! There is no doubt, O Sankarshana, about this, if I am Vasudeva. That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs is Vrikodara! For no one in the world, except Vrikodara, could today perform such a feat in the field of battle. And that other youth of eyes like unto lotus-petals, of full four cubits height, of gait like that of a mighty lion, and humble withal, of fair complexion and prominent and shining nose, who had, a little before, left the amphitheatre, is Dharma’s son (Yudhishthira). The two other youths, like unto Kartikeya, are, I suspect, the sons of the twin Aswins. I heard that the sons of Pandu along with their mother Pritha had all escaped from the conflagration of the house of lac.’ Then Halayudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction, ‘O, I am happy to hear, as I do from sheer good fortune, that our father’s sister Pritha with the foremost of the Kaurava princes have all escaped (from death)!’”

SECTION CLXLII

(Swayamvara Parva continued)

“Vaisampayana said, ‘Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocoanut-shells exclaimed, ‘Fear not, we will fight the foe!’ Arjuna smilingly addressing those Brahmanas exclaiming thus, said, ‘Stand ye aside as spectators (of the fray) Showering hundreds of arrows furnished with straight points even I shall check, like snakes with mantras, all those angry monarchs.’ Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a hostile elephant. Then those monarchs eager for the fight fiercely exclaimed, ‘The slaughter in battle of one desiring to fight is permitted.’ And saying this, the monarchs suddenly rushed against the Brahmanas. And Karna endued with great energy rushed against Jishnu for fight. And Salya the mighty king of Madra rushed against Bhima like an elephant rushing against another for the sake of a she-elephant in heat; while Duryodhana and others engaged with the Brahmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna, the son of Vikartana (Surya), advancing towards him, drew his tough bow and pieced him with his sharp arrows. And the impetus of those whetted arrows furnished with fierce energy made Radheya (Karna) faint. Recovering consciousness Karna attacked Arjuna with greater care than before. Then Karna and Arjuna, both foremost of victorious warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms.'— 'Mark, how I have counteracted that feat,' — those were the words — intelligible to heroes alone — in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on the earth, Karna, the son of Surya, fought with greater vigour. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou foremost of Brahmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou Rama that best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Sachi or Kiriti, the son of Pandu, is capable of fighting with me when I am angry on the field of battle.' Then hearing those words of his, Phalguna replied, saying, 'O Karna, I am neither the science of arms (personified), nor Rama endued with superhuman powers. I am only a Brahmana who is the foremost of all warriors and all wielders of weapons. By the grace of my preceptor I have become accomplished in the Brahma and the Paurandara weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little.'

"Vaisampayana continued, 'Thus addressed (by Arjuna), Karna the adopted son of Radha desisted from the fight, for that mighty chariot-fighter thought that Brahma energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Salya and Vrikodara, well-skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in rut. And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down; face downward, and sometimes on the sides, they fought on, striking, each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Salya on his arms hurled him to a distance. And Bhimasena, that bull amongst men, surprised all (by the dexterity of his feat) for though he threw Salya on the ground he did it without hurting him much. And when Salya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima and exclaimed, ‘Surely these bulls amongst Brahmanas are excellent (warriors)! Ascertain in what race they have been born and where they abide. Who can encounter Karna, the son of Radha, in fight, except Rama or Drona, or Kiriti, the son of Pandu? Who also can encounter Duryodhana in battle except Krishna, the son of Devaki, and Kripa, the son of Saradwan? Who also can overthrow in battle Salya, that first of mighty warriors, except the hero Valadeva or Vrikodara, the son of Pandu, or the heroic Duryodhana? Let us, therefore, desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.’

“Vaisampayana continued, ‘And Krishna, having beheld that feat of Bhima, believed them both to be the son of Kunti. And gently addressing the assembled monarchs, saying, ‘This maiden hath been justly acquired (by the Brahmana),’ he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who had come there went away saying. ‘The festive scene hath terminated in the victory of the Brahmanas. The princess of Panchala hath become the bride of a Brahmana.’ And surrounded by Brahmanas dressed in skins of deer and other wild animals, Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishna, on coming at last out of that throng, looked like the full moon and the sun emerging from the clouds.

“Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. She began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhritarashtra having recognised her sons had slain them. Next she feared that some cruel and strong Rakshasas endued with powers of deception had slain them. And she asked herself, ‘Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?’ Thus reflected Pritha in consequence of her affection for her offspring. Then in the stillness of the late afternoon, Jishnu, accompanied by a body of Brahmanas, entered the abode of the potter, like the cloud-covered sun appearing on a cloudy day.’”

SECTION CLXIII

(Swayamvara Parva continued)

“Vaisampayana said, ‘Then those illustrious sons of Pritha, on returning to the potter’s abode, approached their mother. And those first of men represented Yajnaseni unto their mother as the alms they had obtained that day. And Kunti who was there within the room and saw not her sons, replied, saying, ‘Enjoy ye all (what ye have obtained).’ The moment after, she beheld Krishna and then she said, ‘Oh, what have I said?’ And anxious from fear of sin, and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishthira said, ‘The daughter of king Yajnasena upon being represented to me by thy younger brothers as the alms they had obtained, from ignorance, O king, I said what was proper, viz., ‘Enjoy ye all what hath been obtained. O thou bull of the Kuru race, tell me how my speech may not become untrue; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy.’

“Vaisampayana continued, ‘Thus addressed by his mother that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishthira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said, ‘By thee, O Phalguna, hath Yajnaseni been won. It is proper, therefore, that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire, take thou her hand with due rites.’

“Arjuna, hearing this, replied, ‘O king, do not make me a participator in sin. Thy behest is not conformable to virtue. That is the path followed by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva endued with great activity.

Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, and conformable virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest.'

"Vaisampayana continued, 'Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala. And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishna, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the God of Desire invaded their hearts and continued to crush all their senses. As the lavishing beauty of Panchali who had been modelled by the Creator himself, was superior to that of all other women on earth, it could captivate the heart of every creature. And Yudhishthira, the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the king, then, from fear of a division amongst the brothers, addressing all of them, said, 'The auspicious Draupadi shall be the common wife of us all.'

"Vaisampayana continued, 'The sons of Pandu, then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. The hero of the Vrishni race (Krishna suspecting the five persons he had seen at the Swayamvara to be none else than the heroes of the Kuru race), came accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. On arriving there, Krishna and Valadeva beheld seated in that potter's house Ajatasanu (Yudhishthira) of well developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vasudeva approaching that foremost of virtuous men — the son of Kunti — and touching the feet of that prince of the Ajamida race, said, 'I am Krishna.' And the son of Rohini (Valadeva) also approaching Yudhishthira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of Kunti, their father's sister. And Ajatasatru, that foremost of the Kuru race, beholding Krishna, enquired after his well-being and asked, 'How, O Vasudeva, hast thou been able to trace us, as we are living in disguise?' And Vasudeva, smilingly answered, 'O king, fire, even if it is covered, can be known. Who else among men than the Pandavas could exhibit such might? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire. And it is by sheer good fortune alone that the wicked son of Dhritarashtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around. And lest any of the monarchs recognise ye, let us return to our tent.' Then, obtaining Yudhishthira's leave, Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode.'"

SECTION CLXLIV

(Swayamvara Parva continued)

“Vaisampayana said, ‘When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhrishtadyumna, the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter’s house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, on returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishthira. Then the kind-hearted Kunti addressing the daughter of Drupada said, ‘O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and give unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion — equal unto a king of elephants — this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.’ Then the princess hearing those instructive words of her mother-in-law cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishna. Then Sahadeva, the son of Madri, endued with great activity, spread on the ground a bed of kusa grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru princes lay down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishna along that of their feet. And Krishna though she lay with the sons of Pandu on that bed of kusa grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with one another. And the conversations of those princes, each worthy to lead an army, was exceedingly interesting they being upon celestial cars and weapons and elephants, and swords and arrows, and battle-axes. And the son of the Panchala king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishna in that state.

"When morning came, the prince Dhristadyumna set out from his place of concealment with great haste in order to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes speak amongst themselves during the night. The king of Panchala had been sad because he knew not the Pandavas as those who had taken away his daughter. And the illustrious monarch asked Dhristadyumna on his return, 'Oh, where hath Krishna gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreath of flowers been thrown away on a grave-yard? Hath any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Partha that foremost of men! O thou exalted one, tell me truly who hath won my daughter today? O, are the sons of that foremost of Kurus, Vichitravirya's son alive? Was it Partha (Arjuna) that took up the bow and shot the mark?'"

SECTION CLXLV

(Vaivahika Parva)

“Vaisampayana said, ‘Thus addressed Dhrishtadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom Krishna had been won. And the prince said, ‘With large, red eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who strung that foremost of bows and brought down to the ground the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And surrounded by the Brahmanas he resembled the thunder-wielding Indra standing in the midst of the celestials, and the Rishis. And like a she-elephant following the leader of a herd, Krishna cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight lose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed at that concourse of kings, felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless and looked at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishna with them, left the amphitheatre and went into the abode of a potter in the suburbs of the town, and there at the potter’s abode sat a lady like unto a flame of fire who, I think, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishna also to do the same. And keeping Krishna with her, those foremost of men all went the round of eleemosynary visits. Some time after when they returned, Krishna taking from them what they had obtained as alms, devoted a portion thereof to the gods, and gave another portion away (in gift) to Brahmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishna lying along the line of their feet as their nether pillow. And the bed on which they lay was made of kusa grass upon which was spread their deer-skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. The talk of those heroes indicated them to be neither Vaisyas nor Sudras, nor Brahmanas. Without doubt, O monarch, they are bulls amongst Kshatriyas, their discourse having been on military subjects. It seems, O father, that our hope hath been fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was strung by him, and the manner in which I have heard them talk with one another proves conclusively, O monarch, that they are the sons of Pritha wandering in disguise.'

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying, 'Ye who are worthy of preference in everything, the boon-giving king of the earth — Drupada — is desirous of ascertaining who ye are. Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala mid his men and mine also. King Pandu was the dear friend of Drupada and was regarded by him as his counterself. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better; nothing more beneficial; nothing more conducive to fame and virtue, so far as Drupada is concerned.’

“Having said this, the priest remained silent and humbly waited for an answer. Beholding him sitting thus, the king Yudhishthira commanded Bhima who sat near, saying, ‘Let water to wash his feet with and the Arghya be offered unto this Brahmana. He is king Drupada’s priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence.’ Then, O monarch, Bhima did as directed. Accepting the worship thus offered unto him, the Brahmana with a joyous heart sat at his ease. Then Yudhishthira addressed him and said, ‘The king of the Panchalas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishna from among the assembled monarchs. In these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy without mending matters in the least. The desire that king Drupada hath all along cherished will be accomplished for his handsome princess who beareth, I think, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of the Panchalas to grieve for his daughter today. Nor can anybody in the world undo that act of shooting down the mark. Therefore the king should not grieve for what must take its course.’

“While Yudhishthira was saying all this, another messenger from the king of the Panchalas, coming thither in haste, said, ‘The (nuptial), feast is ready.’”

SECTION CLXLVI

(Vaivahika Parva continued)

“Vaisampayana continued, ‘The messenger said, ‘King Drupada hath, in view of his daughter’s nuptials prepared a good feast for the bride-groom’s party. Come ye thither after finishing your daily rites. Krishna’s wedding will take place there. Delay ye not. These cars adorned with golden lotuses drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Panchalas.’

“Vaisampayana continued, ‘Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishna to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada’s place. Meanwhile, O Bharata, hearing from his priest the words that Yudhishthira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparatus of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars, of fine temper, and beautiful chariots and horses, and first-class bows and well-adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various sorts. When the party went to Drupada’s abode, Kunti taking with her the virtuous

Krishna entered the inner apartments of the king. The ladies of the king's household with joyous hearts worshipped the queen of the Kurus. Beholding, O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long-hanging arms like unto the bodies of mighty snakes, the king, and the king's ministers, and the king's son, and the king's friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats, furnished with footstools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. After those heroes were seated, well-dressed servants male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well-pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood became exceedingly glad.'"

SECTION CLXLVII

(Vaivahika Parva continued)

“Vaisampayana said, ‘Then the illustrious king of Panchala, addressing prince Yudhishthira in the form applicable to Brahmanas, cheerfully enquired of that illustrious son of Kunti, saying, ‘Are we to know you as Kshatriyas, or Brahamanas, or are we to know you as celestials who disguising themselves as Brahmanas are ranging the earth and come hither for the hand of Krishna? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been removed? O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue. O thou of the beauty of a celestial, O chastiser of foes, hearing thy reply I shall make arrangements for my daughter’s wedding according to the order to which ye belong.’

“Hearing these words of Drupada, Yudhishthira answered, saying ‘Be not cheerless, O king; let joy fill thy heart! The desire cherished by thee hath certainly been accomplished. We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these to be Bhima and Arjuna. By these, O king, was thy daughter won amid the concourse of monarchs. The twins (Nakula and Sahadeva) and Kunti wait where Krishna is. O bull amongst men, let grief be driven from thy heart, for we are Kshatriyas. Thy daughter, O monarch, hath like a lotus been transferred only from one lake into another. O king, thou art our revered superior and chief refuge. I have told thee the whole truth.’

“Vaisampayana continued, ‘Hearing those words, the king Drupada’s eyes rolled in ecstasy. And. filled with delight the king could not, for some moments answer Yudhishthira. Checking his emotion with great effort, that chastiser of foes at last replied unto Yudhishthira in proper words. The virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. The son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac. Hearing everything that the son of Kunti said, king Drupada censured Dhritarashtra, that ruler of men. And the monarch gave every assurance unto Yudhishthira, the son of Kunti. And that foremost of eloquent men then and there vowed to restore Yudhishthira to his paternal throne.

“Then Kunti and Krishna and Bhima and Arjuna and the twins, commanded by the king, to reside there, treated by Yajnasena with due respect. Then king Drupada with his sons, assured by all that had happened, approaching Yudhishthira, said, ‘O thou of mighty arms, let the Kuru prince Arjuna take with due rites, the hand of my daughter on this auspicious day, and let him, therefore, perform the usual initiatory rites of marriage.’

“Vaisampayana continued, ‘Hearing these words of Drupada, the virtuous king Yudhishthira replied, saying, ‘O great king, I also shall have to marry.’ Hearing him, Drupada said, ‘If it pleaseth thee, take thou the hand of my daughter thyself with due rites. Or, give Krishna in marriage unto whomsoever of thy brothers thou likest.’ Yudhishthira said, ‘Thy daughter, O king, shall be the common wife of us all! Even thus it hath been ordered, O monarch, by our mother. I am unmarried still, and Bhima also is so amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us; to ever enjoy equally a jewel that we may obtain. O best of monarchs, that rule of conduct we cannot now abandon. Krishna, therefore, shall become the wedded wife of us all. Let her take our hands, one after another before the fire.’

‘Drupada answered, ‘O scion of Kuru’s race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands! O son of Kunti, as thou art pure and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the Vedas. Why, O prince, hath thy understanding become so?’ Yudhishthira said in reply, ‘O monarch, morality is subtle. We do not know its course. Let us follow the way trodden by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to what is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, about this matter.’

“Drupada said, ‘O son of Kunti thy mother, and my son Dhrishtadyumna and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and tomorrow I will do what is proper.’

“Vaisampayana continued, ‘After this, O Bharata, Yudhishthira, Kunti and Dhrishtadyumna discoursed upon this matter. Just at that time, however, the island-born (Vyasa), O monarch, came there in course of his wanderings.’”

SECTION CLXLVIII

(Vaivahika Parva continued)

“Vaisampayana said, ‘Then all the Pandavas and the illustrious king of the Panchalas and all others there present stood up and saluted with reverence the illustrious Rishi Krishna (Dwaipayana). The high-souled Rishi, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (Dwaipayana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in sweet accents asked the illustrious Rishi about the wedding of his daughter. And he said, ‘How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this.’ Hearing these words Vyasa replied, ‘This practice, O king, being opposed to usage and the Vedas, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.’

“Hearing these words of the Rishi, Drupada spoke first, saying, ‘The practice is sinful in my opinion, being opposed to both usage and the Vedas. O best of Brahmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such a usage amongst them. The wise should never commit a sin. I, therefore, can never make up mind to act in this way. This practice always appeareth to me to be of doubtful morality.

“After Drupada had ceased, Dhrishtadyumna spoke, saying ‘O bull amongst Brahmanas, O thou of ascetic wealth, how can, O Brahmana, the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and, therefore, we know them not. We cannot, therefore, say what is conformable to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say, ‘Let Draupadi become the common wife of five brothers.’

“Yudhishthira then spoke, saying, ‘My tongue never uttereth an untruth and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the Purana that a lady of name Jatila, the foremost of all virtuous women belonging to the race of Gotama had married seven Rishis. So also an ascetic’s daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of Prachetas and who were all of souls exalted by asceticism. O foremost of all that are acquainted with the rules of morality, it is said that obedience to superior is ever meritorious. Amongst all superiors, it is well-known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as alms. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.’

“Kunti then said, ‘The act is even so as the virtuous Yudhishthira hath said. I greatly fear, O Brahmana, lest my speech should become untrue. How shall I be saved from untruth?’

“When they had all finished speaking, Vyasa said, ‘O amiable one, how shall thou be saved from the consequence of untruth? Even this is eternal virtue! I will not, O king of the Panchalas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishthira hath said is quite conformable to virtue.’

“Vaisampayana continued, ‘Then the illustrious Vyasa — the master Dwaipayana — rose, and taking hold of Drupada’s hand led him to a private apartment. The Pandavas and Kunti and Dhrishtadyumna of Prishata’s race sat there, waiting for the return of Vyasa and Drupada. Meanwhile, Dwaipayana began his discourse with illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful.’”

SECTION CLXLIX

(Vaivahika Parva continued)

“Vaisampayana said, ‘Vyasa continued, ‘In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. At that sacrifice, O king, Yama, the son of Vivaswat, became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not (during that period), O king, kill a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Sakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswins, — these and other celestials went unto Prajapati, the Creator of the universe. Struck with fear for the increase of the human population of the world they addressed the Master of creation and said, ‘Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief. Indeed, we crave thy protection.’ Hearing those words the Grandsire said, ‘Ye have little cause to be frightened at this increase of human beings. Ye all are immortal. It behoveth you not to take fright at human beings.’ The celestials replied, ‘The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them.’ The Creator then said, ‘The son of Vivaswat is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama’s work in connection with the sacrifice terminates, men will again begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants on earth who will scarcely have then any energy left in them.’

“Vyasa continued, ‘Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty one sitting by the side of the Bhagirathi saw a (golden) lotus being carried along by the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, viz., Indra, desirous of ascertaining whence it came, proceeded up along the course of the Bhagirathi. And reaching that spot whence the goddess Ganga issues perennially, Indra beheld a woman possessing the splendour of fire. The woman who had come there to take water was washing herself in the stream, weeping all the while. The tear-drops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunderbolt, beholding that wonderful sight, approached the woman and asked her, ‘Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O, tell me everything.’

“Vyasa continued, ‘The woman thereupon answered, ‘O Sakra, thou mayest know who I am and why, unfortunate that I am, I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shall then see what it is I weep for.” Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat and playing at dice. Beholding that youth, the thief of the celestials said, ‘Know, intelligent youth, that this universe is under my sway.’ Seeing, however, that the person addressed was so engrossed in dice that he took no notice of what he said, Indra was possessed by anger and repeated, ‘I am the lord of the universe. The youth who was none else than the god Mahadeva (the god of the gods), seeing Indra filled with wrath, only smiled, having cast a glance at him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Isana addressing the weeping woman said, ‘Bring Sakra hither, for I shall soon so deal with him that pride may not again enter his heart.’ As soon as Sakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down on the earth. The illustrious Isana of fierce energy then said unto him, ‘Act not, O Sakra, ever again in this way. Remove this huge stone, for thy strength and energy are immeasurable, and enter the hole (it will disclose) where await some others possessing the splendour of the sun and who are all like unto thee.' Indra, then, on removing that stone, beheld a cave in the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Sakra became seized with grief and exclaimed, 'Shall I be even like these?' Then the god Girisha, looking full at Indra with expanded eyes, said in anger, 'O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast from folly insulted me.' Thus addressed by the lord Isana, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multi-form manifestations, saving, 'Thou art, O Bhava, the over-looker of the infinite Universe!' Hearing these words the god of fiery energy smiled and said, 'Those that are of disposition like thine never obtain my grace. These others (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of you all shall certainly be the same. All of you shall have to take your birth in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more besides, of other kinds of work.' Then those Indras, of their shorn glory said, 'We shall go from our celestial regions even unto the region of men where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vayu, Maghavat, and the twin Aswins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra.'

"Vyasa continued, 'Hearing these words of the former Indras, the wielder of the thunderbolt once more addressed that foremost of gods, saying, 'Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest) to form the fifth among these!’ Vishwabhuk, Bhutadhaman, Sivi of great energy, Santi the fourth, and Tejaswin, these it is said were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, who was none else than celestial Sri (goddess of grace) herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Isana then went unto Narayana of immeasurable energy, the Infinite, the Immaterial, the Uncreate, the Old, the Eternal, and the Spirit of these universes without limits. Narayana approved of everything. Those Indras then were born in the world of men. And Hari (Narayana) took up two hairs from his body, one of which hairs was black and the other white. And those two hairs entered the wombs of two of the Yadu race, by name Devaki and Rohini. And one of these hairs viz., that which was white, became Valadeva. And the hair that was black was born as Kesava’s self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pandu, endued with great energy. And Arjuna amongst the Pandavas, called also Savyasachin (using both hands with equal dexterity) is a portion of Sakra.’

“Vyasa continued, ‘Thus, O king, they who have been born as the Pandavas are none else than those Indras of old. And the celestial Sri herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take her birth in any other than an extraordinary way, viz., from within the earth, by virtue of the sacrificial rites? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old!’

“Vaisampayana continued, ‘Saying this, that sacred Brahmana Vyasa of generous deeds, by means of his ascetic power, granted celestial sight unto the king. Thereupon the king beheld all the Pandavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. Endued with every accomplishment, and decked with celestial robes of great beauty and fragrant garlands of excellent making the king beheld them as so many three-eyed gods (Mahadeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pandavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Sakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. The king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming, 'O great Rishi, nothing is miraculous in thee!' The Rishi then cheerfully continued, 'In a certain hermitage there was an illustrious Rishi's daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Sankara (Mahadeva). The lord Sankara, gratified at her penances, told her himself. 'Ask thou the boon thou desirest' Thus addressed, the maiden repeatedly said unto the boon-giving Supreme Lord, 'I desire to obtain a husband possessed of every accomplishment. Sankara, the chief of the gods, gratified with her, gave her the boon she asked, saying, 'Thou shall have, amiable maiden, five husbands.' The maiden, who had succeeded in gratifying the god, said again, 'O Sankara, I desire to have from thee only one husband possessed of every virtue?' The god of gods, well-pleased with her, spake again, saying, 'Thou hast, O maiden, addressed me five full times, repeating, 'Give me a husband.' Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou. All this, however, will happen in a future life of thine!'

"Vyasa continued, 'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishna sprung from Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sri, having undergone severe ascetic penances, hath, for the sake of the Pandavas, had her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts becomes the (common) wife of five husbands. It is for this that the self-create had created her. Having listened to all this, O king Drupada, do what thou desirest.'"

SECTION CC

(Vaivahika Parva continued)

“Vaisampayana said, ‘Drupada, on hearing this, observed, O great Rishi, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bridegroom hath now terminated in favour of many. As Krishna (in a former life) had repeatedly said, ‘O, give me a husband!’ the great god himself even gave her the boon she had asked. The god himself knows the right or wrong of this. As regards myself, when Sankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishna with the rites.’

“Vaisampayana continued, ‘Then the illustrious Vyasa, addressing Yudhishthira the just, said, ‘This day is an auspicious day, O son of Pandu! This day the moon has entered the constellation called Pushya. Take thou the hand of Krishna today, thyself first before thy brothers!’ When Vyasa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. Then he brought out his daughter Krishna, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brahmanas and citizens. And they all took their seats according to their respective ranks. Adorned with that concourse of principal men, with its yard decked with lotuses and lilies scattered thereupon, and beautified with lines of troops, king Drupada’s palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandal-paste, bathed and performed the usual religious rites and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall one after another in due order, and with glad hearts, like mighty bulls entering a cow-pen. Then Dhaumya, well-conversant with the Vedas, igniting the sacred fire, poured with due mantras libations of clarified butter into that blazing element. And calling Yudhishthira there, Dhaumya, acquainted with mantras, united him with Krishna. Walking round the fire the bridegroom and the bride took each other’s hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishthira, that ornament of battles, went out of the palace. Then those mighty car-warriors, — those perpetuators of the Kuru line, — those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that priest. O king, the celestial Rishi told me of a very wonderful and extraordinary thing in connection with these marriages, viz., that the illustrious princess of slender waist regained her virginity every day after a previous marriage. After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the Lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, much wealth and many costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their wedding were over, and after they had obtained Krishna like unto a second Sri along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas,’”

SECTION CCI

(Vaivahika Parva continued)

"Vaisampayana said, 'King Drupada, after his alliance with the Pandavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear even of the gods. The ladies of the illustrious Drupada's household approached Kunti and introduced themselves unto her, mentioning their respective names, and worshipped her feet with heads touching the ground. Krishna also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. Pritha, out of affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying, 'Be thou unto thy husband as Sachi unto Indra, Swaha unto Vibhavasu, Rohini unto Soma, Damayanti unto Nala, Bhadra unto Vaisravana, Arundhati unto Vasishtha, Lakshmi unto Narayana! O amiable one, be thou the mother of long-lived and heroic children, and possessed of everything that can make thee happy! Let luck and prosperity ever wait on thee! Wait thou ever on husbands engaged in the performance of grand sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old; children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujangala, with thy husband Yudhishthira the just! O daughter, let the whole earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brahmanas at horse-sacrifice! O accomplished one whatever gems there are on earth possessed of superior virtues, obtain them, O lucky one, and be thou happy for a full hundred years! And, O daughter-in-law, as I rejoice today beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son!'

"Vaisampayana continued, 'After the sons of Pandu had been married, Hari (Krishna) sent unto them (as presents) various gold ornaments set with pearls and black gems (lapis lazuli). And Madhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. He also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth and accomplishments and decked with every ornament. He also gave them many well-trained elephants brought from the country of Madra, and many excellent horses in costly harness, cars drawn by horses of excellent colours and large teeth. The slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishthira the just, desirous of gratifying Govinda, accepted all those presents with great joy.'"

SECTION CCII

(Viduragamana Parva)

“Vaisampayana said, ‘The news was carried unto all the monarchs (who had come to the Self-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the mighty warrior who had dashed Salya, the king of Madra, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the lives out of all foes. The monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmanas, wondered much. They even heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had come back from the region of the dead. And recollecting the cruel scheme contrived by Purochana, they began to say, ‘O, fie on Bhishma, fie on Dhritarashtra of the Kuru race!’

“After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions. And Duryodhana, hearing that Draupadi had selected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompanied by his brothers, Aswatthaman, his uncle (Sakuni), Karna and Kripa the prince set out with a heavy heart for his capital. Then Duhsasana, blushing with shame, addressed his brother softly and said, ‘If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Fate, I ween, is ever supreme. Exertion is fruitless; fie on our exertions, O brother! The Pandavas are still alive!’ Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastinapura, with cheerless and sorrowful hearts. Beholding the mighty sons of Pritha, escaped from the burning house of lac and allied with Drupada, and thinking of Dhrishtadyumna and Sikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

“Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra had come back (to Hastinapura) in shame, their pride humiliated, became filled with joy. And, O king, approaching Dhritarashtra, Kshattri said, ‘The Kurus are prospering by good luck!’ Hearing those words of Vidura, the son of Vichitravirya, wondering, said in great glee, ‘What good luck, O Vidura! What good luck!’ From ignorance, the blind monarch understood that his eldest son Duryodhana had been chosen by Drupada’s daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryodhana should be brought with pomp to Hastinapura. It was then that Vidura told the monarch that Draupadi had chosen the Pandavas for her lords, and that those heroes were all alive and at peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarashtra that the Pandavas had been united with the many relatives and friends of Drupada, each owning large armies, and with many others who had come to that self-choice.

“Hearing these words of Vidura, Dhritarashtra said, ‘Those children are to me as dear as they were to Pandu. Nay, more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well and at ease. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as an ally?’

“Vaisampayana continued, ‘Having heard these words of the monarch, Vidura said, ‘O king, let thy understanding remain so without change for a hundred years!’ Having said this Vidura returned to his own abode. Then, O monarch, there came unto Dhritarashtra, Duryodhana and the son of Radha, Karna. Addressing the monarch, they said, ‘We cannot, O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hast been applauding the Pandavas, O foremost of men, in the presence of Vidura? O sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken (the strength of) the Pandavas. The time hath come, O father, for us to take counsel together, so that the Pandavas may not swallow us all with our children and friends and relatives.’”

SECTION CCIII

(Viduragamana Parva continued)

"VAISAMPAYANA SAID, 'DHRITARASHTRA replied saying, I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana (Duryodhana), for telling me what thou hast hit upon, and what, O Radheya (Karna), thou too hast hit upon.'

"Duryodhana said. 'Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and Madri. Or, let king Drupada and his sons, and all his ministers of state, be plied with presents of large wealth, so that they may abandon the cause of Yudhishthira, the son of Kunti. Or, let our spies induce the Pandavas to settle in Drupada's dominions, by describing to them, separately, the inconvenience of residing in Hastinapura, so that, separated from as, they may permanently settle in Panchala. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or, let them incite Krishna against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pandavas themselves dissatisfied with Krishna, in which case Krishna also will be dissatisfied with them. Or, let, O king, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the Pandavas used to disregard us, of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he be slain, the others will be deprived of strength and energy. Deprived of Bhima who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Radheya. Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Radheya, let messengers be despatched to bring them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive, O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada — that bull amongst kings — is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pandavas. Judge whether they be good or bad. What, O Karna, dost thou think?'"

SECTION CCIV

(Viduragamana Parva continued)

“Vaisampayana said, ‘Thus addressed by Duryodhana, Karna said, ‘It doth not seem to me, O Duryodhana, that thy reasoning is well-founded. O perpetuator of the Kuru race, no method will succeed against the Pandavas. O brave prince, thou hast before, by various subtle means, striven to carry out thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years, but thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. As they are aided by the very Fates, and as they are desirous of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishna from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides women always like to have many husbands, Krishna hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchala is honest and virtuous; he is not avaricious. Even if we offer him our whole kingdom he will not abandon the Pandavas. Drupada’s son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured by any subtle means in thy power. But, O bull amongst men, this is what is good and advisable for us now, viz., to attack and smite them till they are exterminated. Let this course recommend itself to thee. As long as our party is strong and that of the king of the Panchalas is weak, so long strike them without any scruple. O son of Gandhari, as long as their innumerable vehicles and animals, friends, and friendly tribes are not mustered together, continue, O king, to exhibit thy prowess. As long as the king of the Panchalas together with his sons gifted with great prowess, setteth not his heart upon fighting with us, so long, O king, exhibit thy prowess. And, O king, exert thy prowess before he of the Vrishni race (Krishna) cometh with the Yadava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas. The illustrious Bharata had acquired the whole earth by his prowess alone. Indra hath acquired sovereignty of the three worlds by prowess alone. O king, prowess is always applauded by the Kshatriyas. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pandavas. Indeed, the Pandavas are incapable of being discomfited by any policy of conciliation, of gift, of wealth and bribery, or of disunion. Vanquish them, therefore, by thy prowess. And vanquishing them by thy prowess, rule thou this wide earth. O monarch, I see not any other means by which we may accomplish our end.'

"Vaisampayana continued, 'Hearing these words of Radheya, Dhritarashtra, endued with great strength, applauded him highly. The monarch then addressed him and said, 'Thou, O son of a Suta, art gifted with great wisdom and accomplished in arms. This speech, therefore, favouring the exhibition of prowess suiteth thee well. But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'

Vaisampayana continued, "'Then king Dhritarashtra called unto him, all those celebrated ministers and took counsel with them.'"

SECTION CCV

(Viduragamana Parva continued)

“VAISAMPAYANA SAID, ‘ASKED by Dhritarashtra to give his opinion, Bhishma replied, ‘O Dhritarashtra, a quarrel with the Pandavas is what I can never approve of. As thou art to me, so was Pandu without doubt. And the sons of Gandhari are to me, as those of Kunti. I should protect them as well as I should thy sons, O Dhritarashtra! And, O king, the Pandavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is without doubt, the paternal kingdom of those foremost ones of the Kuru race. And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or that of any other descendant of the Bharata race? If thou regardest thyself as one that hath lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee. Give them half the kingdom quietly. This, O tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shall be covered with dishonour. O Duryodhana, strive to maintain thy good name. A good name is, indeed, the source of one’s strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth. One liveth as long as one’s fame endureth, and dieth when one’s fame is gone. Follow thou, O son of Gandhari, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors. We are fortunate that the

Pandavas have not perished. We are fortunate that Kunti liveth. We are fortunate that the wretch Purochana without being able to accomplish his purpose hath himself perished. From that time when I heard that the sons of Kuntibhoja's daughter had been burnt to death, I was, O son of Gandhari, ill able to meet any living creature. O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee. O king, the escape, therefore, of the sons of Pandu with life from that conflagration and their re-appearance, do away with thy evil repute. Know, O thou of Kuru's race, that as long as those heroes live, the wielder of the thunder himself cannot deprive them of their ancestral share in the kingdom. The Pandavas are virtuous and united. They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them.'"

SECTION CCVI

(Viduragamana Parva continued)

“Vaisampayana said, ‘After Bhishma had concluded, Drona spoke, saying, ‘O king Dhritarashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conductive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma. Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bridegrooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man know also that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna. And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself being worthy of it. And let the man repeatedly propitiate the sons of Kunti and those of Madri (in proper words). And at thy command, O king, let plenty of ornaments of pure gold be given unto Draupadi. And let, O bull of Bharata’s race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hastinapura. After the heroes will have been permitted (by Drupada), to come hither, let Duhsasana and Vikarna go out with a handsome train to receive them. And when they will have arrived at Hastinapura, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I think should be thy behaviour towards the Pandavas who are to thee even as thy own sons.'

"Vaisampayana continued, 'After Drona had ceased, Karna spake again, 'Both Bhishma and Drona have been pampered with wealth that is thine and favours conferred by thee! They are also always regarded by thee as thy trusted friends! What can therefore be more amusing than that they both should give thee advice which is not for thy good? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart? Indeed, in a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is foolish, he that is young (in years) and he that is old, he that hath allies and he that hath none, all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was, of old, a king by name Amvuvicha. Having his capital at Rajagriha, he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling the air. All his affairs were in the hands of his minister. And his minister, named Mahakarni, became the supreme authority in the state. Regarding himself all powerful, he began to disregard the king. And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame him the more. Having appropriated everything belonging to the king, he even coveted the throne. But it hath been heard by us that with all his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that monarch's sovereignty was dependent on destiny? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy enemy! If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers. Ascertain also who amongst them are wicked and who have spoken wisely and well.'

"Vaisampayana continued, 'Hearing these words of Karna, Drona replied, 'As thou art wicked it is evident thou sayest so in consequence of the wickedness of thy intent. It is for injuring the Pandavas that thou findest fault with us. But know, O Karna, what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.'"

SECTION CCVII

(Viduragamana Parva continued)

“Vaisampayana said, ‘After Drona had ceased, Vidura spoke, saying, ‘O monarch, thy friends without doubt, are saying unto thee what is for thy good. But as thou art unwilling to listen to what they say, their words scarcely find a place in thy ears. What that foremost one of Kuru’s race, viz., Bhishma, the son of Santanu, hath said, is excellent and is for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good which however Karna, the son of Radha, doth not regard to be such. But, O king, reflecting hard I do not find any one who is better a friend to thee than either of these two lions among men (viz., Bhishma and Drona), or any one who excels either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. Without doubt, O king of Bharata’s race, they are both, in virtue and truthfulness, not inferior to Rama, the son of Dasaratha, and Gaya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, especially when thou hast never injured them? Endued with wisdom these foremost of men, O king, will never give thee counsels that are crooked. O scion of Kuru’s rate, this is my firm conviction that these two, acquainted with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partisanship. What they have said, O Bharata, I regard highly beneficial to thee. Without doubt, O monarch, the Pandavas are thy sons as much as Duryodhana and others are. Those ministers, therefore, that give thee any counsel fraught with evil unto the Pandavas, do not really look to thy interests. If there is any partiality in thy heart, O king, for thy own children, they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endued with great splendour, have not I think, said anything that leadeth to evil. Thou, however, dost not understand it. What these bulls among men have said regarding the invincibility of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men. Blest be thou! Can the handsome Dhananjaya, the son of Pandu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves? Who also that desireth to live can overcome in battle the twins (Nagula and Sahadeva) like unto the sons of Yama himself, and well-skilled in fight? How too can the eldest one of the Pandavas in whom patience, mercy, forgiveness, truth, and prowess always live together, be vanquished? They who have Rama (Valadeva) as their ally, and Janardana (Krishna) as their counsellor, and Satyaki as their partisan, have already defeated everybody in war. They who have Drupada for their father-in-law, and Drupada's sons — the heroic brothers, viz., Dhristadyumna and others of Prishata's race for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards the Pandavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order! We had formerly warred with king Drupada; if we can now secure him as an ally, it will strengthen our party. The Dasarhas, O king, are numerous and strong. Know where Krishna is, all of them must be, and where Krishna is, there victory also must be! O king, who, unless cursed by the gods, would seek, to effect that by means of war which can be effected by conciliation? Hearing that the sons of Pritha are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Sakuni, the son of Suvala, are sinful, foolish and young; listen not to them. Possessed of every virtue thou art I long ago told thee, O monarch that for Duryodhana's fault, the subjects of this kingdom would be exterminated.'"

SECTION CCVIII

(Viduragamana Parva continued)

"Vaisampayana said, 'Hearing these various speeches, Dhritarashtra said, The learned Bhishma, the son of Santanu, and the illustrious Rishi Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me. Indeed, as those mighty car-warriors, the heroic sons of Kunti. are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu certainly entitled to it. Therefore, hasten to bring hither the Pandavas along with their mother, treating them with affectionate consideration. O thou of Bharata's race, bring also Krishna of celestial beauty along with them. From sheer good fortune the sons of Pritha are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada. It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour, it is from good fortune that my great grief hath been killed!'

"Vaisampayana continued, 'Then Vidura, at the command of Dhritarashtra, repaired, O Bharata, unto Yajnasena and the Pandavas. And he repaired thither carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajnasena also. Arrived at Drupada's abode, Vidura conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they both enquired after each other's welfare. Vidura then saw there the Pandavas and Vasudeva. As soon as he saw them he embraced them from affection and enquired after their well being. The Pandavas also along with

Vasudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarashtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus:

"With thy ministers and sons, O monarch, listen to what I say. King Dhritarashtra, with ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare. And, O monarch, he hath been highly pleased with this alliance with thee. So also, O king, Bhishma of great wisdom, the son of Santanu, with all the Kurus, enquired after thy welfare in every respect. Drona also of great wisdom the son of Bharadwaja and thy dear friend, embracing thee mentally, enquired of thy happiness. And, O king of Panchalas, Dhritarashtra and all the Kurus, in consequence of this alliance with thee regard themselves supremely blest. O Yajnasena, the establishment of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to re-visit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu. These bulls among men have been long absent (from their kingdom). They as well as Pritha must be very eager to behold their city. And all the Kuru ladies and the citizens and our subjects are eagerly waiting to behold Krishna the Panchala Princess. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with their wife. And after the illustrious Pandavas, O king, will have received thy permission to go thither, I shall send information unto Dhritarashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishna.'"

SECTION CCIX

(Viduragamana Parva continued)

“Vaisampayana said, ‘Hearing these words of Vidura, Drupada said, ‘It is even so as thou, O Vidura of great wisdom, hast said. Venerable one, I too have been exceedingly happy in consequence of this alliance. It is highly proper that these illustrious princes should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti viz., Yudhishthira, if Bhima and Arjuna, if these bulls among men, viz., the twins, themselves desire to go and if Rama (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.’

“Hearing this, Yudhishthira said, ‘We are now, O monarch, with all our younger brothers, dependent on thee. We shall cheerfully do what thou art pleased to command.’

“Vaisampayana continued, ‘Then Vasudeva said, ‘I am of opinion that the Pandavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.’

“Drupada then spoke, ‘I certainly agree with what this foremost of men, thinketh, having regard to the circumstances. For the illustrious sons of Pandu now are to me as they are, without doubt, to Vasudeva. Kunti’s son Yudhishthira himself doth not seek the welfare of the Pandavas so earnestly as, Kesava, that tiger among men.’

“Vaisampayana continued, ‘Commanded by the illustrious Drupada, the Pandavas, then, O king, and Krishna and Vidura, taking with them Krishna, the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. King Dhritarashtra, hearing that those heroes had neared the capital sent out the Kauravas to receive them. They who were thus sent out were, O Bharata, Vikarna of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama’s line. Surrounded by these, those mighty heroes, their splendour enhanced by that throng slowly entered the city of Hastinapura. The whole city became radiant, as it were, with the gay throng of sight-seers animated by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations with the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. Some exclaimed, ‘Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives.’ And elsewhere they said, ‘It seems that king Pandu — the beloved of his people — returneth today from the forest, doubtless to do what is agreeable to us.’ And there were some that said, ‘What good is not done to us today when the heroic sons of Kunti come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pandavas, by virtue of all those acts stay in our town for a hundred years.’

“At last the Pandavas, on arriving at the place, worshipped the feet of Dhritarashtra, as also those of the illustrious Bhishma. They also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarashtra they entered the chambers that had been assigned to them.

“After they had rested there for some time, they were summoned (to the court) by king Dhritarashtra and Bhishma, the son of Santanu. When they came, king Dhritarashtra addressing Yudhishthira, said, ‘Listen, O son of Kunti, with thy brothers, to what I say. Repair ye to Khandavaprastha so that no difference may arise again (between you and your cousins). If you take up your quarters there no one will be able to do you any injury. Protected by Partha (Arjuna), like the celestials by the thunderbolt, reside ye at Khandavaprastha, taking half of the kingdom.'

"Vaisampayana continued, 'Agreeing to what Dhritarashtra said, those bulls among men worshipping the king set out from Hastinapura. And content with half the kingdom, they removed to Khandavaprastha, which was in unreclaimed desert. Then those heroes of unfading splendour, viz., the Pandavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipayana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the Nagas. And it stood adorned with palatial mansions and numerous gates, each furnished with a couple of panels resembling the out-stretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well-furnished with numerous weapons of attack the missiles of the foes could not make slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. The turrets along the walls were filled with armed men in course of training; and the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and Sataghnis (machines slaying a century of warriors) and numerous other machines on the battlements. There were also large iron wheels planted on them. And with all these was that foremost of cities adorned. The streets were all wide and laid out excellently; and there was no fear in them of accident. And decked with innumerable mansions, the city became like unto Amaravati and came to be called Indraprastha (like unto Indra's city). In a delightful and auspicious part of the city rose the palace of the Pandavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like a mass of clouds charged with lightning.

“When the city was built, there came, O king, numerous Brahmanas well-acquainted with all the Vedas and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in the hope of earning wealth. There also came numerous persons well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. There were Amras (mango trees) and Amaratakas, and Kadamvas and Asokas, and Champakas; and Punnagas and Nagas and Lakuchas and Panasas; and Salas and Talas (palm trees) and Tamalas and Vakulas, and Ketakas with their fragrant loads; beautiful and blossoming and grand Amalakas with branches bent down with the weight of fruits and Lodhras and blossoming Ankolas; and Jamvus (blackberry trees) and Patalas and Kunjakas and Atimuktas; and Karaviras and Parijatas and numerous other kinds of trees always adorned with flowers and fruits and alive with feathery creatures of various species. And those verdant groves always resounded with the notes of maddened peacocks and Kokilas (blackbirds). And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim of crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and chakravakas (brahminy ducks). And there were many delicious pools overgrown with fine aquatic plants. And there were also diverse ponds of great beauty and large dimension. And, O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

“Thus in consequence of the virtuous behaviour of Bhishma and king Dhritarashtra towards them, the Pandavas took up their abode in Khandavaprastha. Adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the Nagas. And, O monarch, having settled the Pandavas there, the heroic Krishna, obtaining their leave, came back with Rama to Dwaravati.’”

SECTION CCX

(Rajya-labha Parva)

“Janamejaya said, ‘O thou possessed of ascetic wealth, what did those high-souled ones, my grandsires, the illustrious Pandavas, do, after obtaining the kingdom of Indraprastha? How did their wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to one wife, viz., Krishna? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishna.’

“Vaisampayana said, ‘Those scorchers of foes, the Pandavas, having obtained their kingdom, at the command of Dhritarashtra, passed their days in joy and happiness at Khandavaprastha with Krishna. And Yudhishthira. endued with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers. And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial Rishi Narada, in course of his wanderings. Beholding the Rishi, Yudhishthira offered him his own handsome seat. And after the celestial Rishi had been seated, the wise Yudhishthira duly offered him the Arghya with his own hands. And the king also informed the Rishi of the state of his kingdom. The Rishi accepting the worship, became well-pleased, and eulogising him with benedictions, commanded the king to take his seat. Commanded by the Rishi, the king took his seat. Then the king sent word unto

Krishna (in the inner apartments) of the arrival of the illustrious one. Hearing of the Rishi’s arrival Draupadi, purifying herself properly, came with a respectful attitude to where Narada was with the Pandavas. The virtuous princess of Panchala, worshipping the celestial Rishi’s feet, stood with joined hands before him, properly veiled, The illustrious Narada, pronouncing various benedictions on her, commanded the princess to retire. After Krishna had retired, the illustrious Rishi, addressing in private all the Pandavas with Yudhishthira at their head, said, ‘The renowned princess of Panchala is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate from the same dish. And yet they killed each for the sake of Tilottama. Therefore, O Yudhishthira, preserve your friendship for one another and do that which may not produce disunion amongst you.’

“On hearing this, Yudhishthira asked, ‘O great Muni, whose sons were Asuras called Sunda and Upasunda? Whence arose that dissension amongst them, and why did they slay each other? Whose daughter also was this Tilottama for whose love the maddened brothers killed each other? Was she an Apsara (water nymph) or the daughter of any celestial? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it happened. Indeed, our curiosity hath become great.’”

SECTION CCXI

(Rajya-labha Parva continued)

“Vaisampayana said, ‘Hearing these words of Yudhishthira, Narada replied, ‘O son of Pritha, listen with thy brothers to me as I recite this old story, O Yudhishthira, exactly as everything happened. In olden days, a mighty Daitya named Nikumbha, endued with great energy and strength was born in the race of the great Asura, Hiranyakasipu. Unto this Nikumbha, were born two sons called Sunda and Upasunda. Both of them were mighty Asuras endued with great energy and terrible prowess. The brothers were both fierce and possessed of wicked hearts. And those Daityas were both of the same resolution, and ever engaged in achieving the same tasks and ends. They were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never were unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three worlds, the brothers, after due initiation, went to the mountains of Vindhya. And severe were the ascetic penances they performed there. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, they acquired sufficient ascetic merit at length. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they threw pieces of the flesh of their bodies into the fire. Their arms upraised, and eye fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident occurred there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their bodies. And beholding the severity of their austerities, the celestials became alarmed. The gods began to cause numerous obstructions to impede the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. The brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with disordered hair and ornaments and robes, were running towards them in terror, pursued and struck by a Rakshasa with a lance in hand. And it seemed that the women implored the help of the brothers crying, 'O save us!' But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the Rakshasa vanished from sight. At last the Grandsire himself, the Supreme Lord ever seeking the welfare of all, came unto those great Asuras and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined palms. And the brothers both said unto the God, 'O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion. Let us be endued with great strength, and let us be able to assume any form at will. And last of all, let us also be immortal.' Hearing these words of theirs, Brahman said, 'Except the immortality you ask for, you shall be given all that you desire. Solicit you some form of death by which you may still be equal unto the immortals. And since you have undergone these severe ascetic austerities from desire of sovereignty alone I cannot confer on you the boon of immortality. You have performed your ascetic penances even for the subjugation of the three worlds. It is for this, O mighty Daityas, that I cannot grant you what you desire.'

"Narada continued, 'Hearing these words of Brahman, Sunda and Upasunda said, 'O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other!' The Grandsire then said, 'I grant you what you have asked for, even this your desire'. And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty Daityas, having received those several boons became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those Daityas of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. Attired in costly robes and ornaments, they looked exceedingly handsome. They caused the moon to rise over their city every night even out of his season. And friends and relatives gave themselves up to joy and merriment with happy hearts. Eat, feed, give, make merry, sing, drink — these were the sounds heard everyday in every house. And here and there arose loud uproars of hilarity mixed with clappings of hands which filled the whole city of the Daityas, who being capable of assuming any form at will, were engaged in every kind of amusement and sport and scarcely noticed the flight of time, even regarding a whole year as a single day.'"

SECTION CCXII

(Rajya-labha Parva continued)

‘Narada continued, ‘As soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the Sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the Daitya race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation Magha was in the ascendant. The brothers set out with a large Daitya force clad in mail and armed with maces and axes and lances and clubs. The Daitya heroes set out on their expedition with joyous hearts, the charanas (bards) chanting auspicious panegyrics indicative of their future triumphs. Furious in war, the Daitya brothers, capable of going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming and acquainted also with the boons granted unto them by the Supreme Deity left heaven and sought refuge in the region of Brahman. Endued with fierce prowess, the Daitya heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of Yakshas and Rakshasas and every creature ranging the skies, came away. Those mighty car-warriors next subjugated the Nagas of the nether region, and then the inmates of the ocean and then all the tribes of the Mlechchhas. Desirous next of subjugating the whole earth, those heroes of irresistible sway, summoning their soldiers, issued these cruel commands, ‘Brahmanas and royal sages (on earth) with their libations and other food offered at grand sacrifices, increase the energy and strength of the gods, as also their prosperity. Engaged in such acts, they are the enemies of the Asuras. All of us, therefore, mustering together should completely slaughter them off the face of the earth!' Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the Asura brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. Whilst their soldiers threw into the water the sacrificial fires that were in the asylums of Munis with souls under complete control, the curses uttered by the illustrious Rishis in wrath, rendered abortive by the boons granted (by Brahman), affected not the Asura brothers. When the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones they fled in all directions, forsaking their rites and vows. Even those Rishis on earth that were crowned with ascetic success, and had their passions under complete control and were wholly engrossed in meditation of the Deity, from fear of the Asura brothers, fled like snakes at the approach of Vinata's son (Garuda the snake-eater). The sacred asylums were all trodden down and broken. The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And, O king, after the Rishis had all disappeared and made themselves invisible both the great Asuras, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples rent from excess of juice, the Asura pair, searching out the Rishis who had sheltered themselves in caves, sent them to the region of Yama. Sometimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel couple, seeing the Rishis, slew them instantly. Sacrifice and study ceased, and kings and Brahmanas were exterminated. The earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of Oh and Alas and all buying and selling were stopped. All religious rites ceased, and the earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and cattle were no longer tended. Towns and asylums became desolate. And scattered over with bones and skeletons, the earth assumed a frightful aspect. All ceremonies in honour of the Pitris were suspended, and the sacred sound of Vashat and the whole circle of auspicious rites ceased. The earth became frightful to behold. The Sun and the Moon, the Planets and Stars, and Constellations, and the other dwellers in the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the Asura brothers took up their abode in Kurukshetra, without a single rival.'"

SECTION CCXIII

(Rajya-labha Parva continued)

“Narada continued, ‘Then the celestial Rishis, the Siddhas, and the high-souled Rishis possessing the attributes of tranquillity and self-restraint, beholding that act of universal slaughter, were afflicted with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated with gods, Siddhas, and Brahmarshis around him. There were present that God of gods, viz., Mahadeva, and Agni, accompanied by Vayu, and Soma and Surya and Sakra, and Rishis devoted to the contemplation of Brahma, and the Vaikhanasas, the Valakhilyas, the Vanaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those Rishis were sitting with the Grandsire, when the celestial and other Rishis, approaching Brahman with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the Asura brothers had done, and how they had done it, and in what order. Then all the celestials and the great Rishis pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled in his mind what he should do. Resolving to compass the destruction of the Asura brothers, he summoned Viswakarman (the celestial architect). Seeing Viswakarman before him, the Grandsire possessed of supreme ascetic merit commanded him, saying, ‘Create thou a damsel capable of captivating all hearts.’ Bowing down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention. Viswakrit first collected all handsome features upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viswakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not attract the gaze of beholders. And like unto the embodied Sri herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken in minute measures, the Grandsire bestowed upon her the name of Tilottama. And as soon as he started it into life, the damsel bowed to Brahman and with joined palms said, 'Lord of every created thing, what task am I to accomplish and what have I been created for?' The Grandsire answered, 'Go, O Tilottama, unto the Asuras, Sunda and Upasunda. O amiable one, tempt them with thy captivating beauty. And, O damsel, conduct thyself there in such a way that the Asura brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee.'

"Narada continued, 'Bowing unto the Grandsire and saying, 'So be it,' — the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahadeva with face also towards the east, and all the celestials with faces northwards, and the Rishis with faces towards all directions. While Tilottama walked round the conclave of the celestials, Indra and the illustrious Sthanu (Mahadeva) were the only ones that succeeded in preserving their tranquillity of mind. But exceedingly desirous as Mahadeva was (of beholding Tilottama) when the damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahadeva (who was eager to behold the damsel) came also to have a thousand eyes, each large and slightly reddish, before, behind and on his flanks. And it was thus that Sthanu the great god came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the Rishis, they turned their faces towards all directions as Tilottama walked round them. Except the divine Grandsire himself, the glances of those illustrious personages, even of all of them fell upon Tilottama's body. And when Tilottama set out (for the city of the Asuras) with the wealth of her beauty, all regarded the task as already accomplished. After Tilottama had gone away, the great god who was the First Cause of the Universe, dismissed all the celestials and the Rishis.'"

SECTION CCXIV

(Rajya-labha Parva continued)

“Narada continued, ‘Meanwhile the Asura brothers having subjugated the earth were without a rival. The fatigue of exertion gone, they, having brought the three worlds under equal sway, regarded themselves as persons that had nothing more to do. Having brought all the treasures of the gods, the Gandharvas, the Yakshas, the Nagas, the Rakshasas, and the kings of the earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes and floral wreaths and viands, and drinks and many other agreeable objects all in profusion. In houses and woods and gardens, on hills and in forests, wherever they liked they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a tableland of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all of the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment to music, and sweetly chanted many a song in praise of the mighty pair.’

“Meanwhile Tilottama attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty Asuras were. The Asura brothers, intoxicated with the large portions they had imbibed, were smitten upon beholding that maiden of transcendent beauty. Leaving their seats they went quickly to where the damsel was. Both of them being under the influence of lust, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by wishful desire, they addressed each other, each contracting his bow in anger, 'She is my wife, and therefore your superior,' said Sunda. 'She is my wife, and therefore your sister-in-law', replied Upasunda. And they said unto each other, 'She is mine not yours.' And soon they were under the influence of rage. Maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by passion, then took up their fierce maces. Each repeating, I was the first, I was the first,' (in taking her hand) struck the other. And the fierce Asuras, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns dislodged from the firmament. And beholding this, the women that had come there, and the other Asuras there present, all fled away trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself of pure soul, then came there, accompanied by the celestials, and the great Rishis. And the illustrious Grandsire applauded Tilottama and expressed his wish of granting her a boon. The Supreme Deity, before Tilottama spoke, desirous of granting her a boon, cheerfully said, 'O beautiful damsel, thou shalt roam in the region of the Adityas. Thy splendour shall be so great that nobody will ever be able to look at thee for any length of time!' The Grandsire of all creatures, granting this boon unto her, establishing the three worlds in Indra as before, returned to his own region.'

"Narada continued, 'It was thus that Asuras, ever united and inspired by the same purpose slew each other in wrath for the sake of Tilottama. Therefore, from affection I tell you, ye foremost ones of Bharata's line, that if you desire to do anything agreeable to me, make some such arrangements that you may not quarrel with one another for the sake of Draupadi.'

“Vaisampayana continued, ‘The illustrious Pandavas, thus addressed by the great Rishi Narada, consulting with one another, established a rule amongst themselves in the presence of the celestial Rishi himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve years, passing his days as a Brahmacharin. After the virtuous Pandavas had established that rule amongst themselves, the great Muni Narada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pandavas urged by Narada, established a rule amongst themselves in regard to their common wife. And it was for this, O Bharata, that no dispute ever arose between them.’”

SECTION CCXV

(Arjuna-vanavasa Parva)

“Vaisampayana said, ‘The Pandavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishna became obedient unto all the five sons of Pritha, those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, which again take pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin, and happy, grew in prosperity.

“After some time, O king, it so happened that certain robbers lifted the cattle of a Brahmana, and while they were carrying away the booty, the Brahmana, deprived of his senses by anger, repaired to Khandavaprastha, and began to reprove the Pandavas in accents of woe. The Brahmana said, ‘Ye Pandavas, from this your dominion, my kine are even now being taken away by force by despicable and wicked wretches! Pursue ye the thieves. Alas, the sacrificial butter of a peaceful Brahmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of a lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world. The wealth of a Brahmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas for I am plunged in grief!”

“Vaisampayana continued, ‘Dhananjaya, the son of Kunti, heard those accents of the Brahmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brahmana, saying, ‘No fear!’ But it so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhishthira the just with Krishna. Arjuna, therefore, was incapable of entering it or, going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected, with a sorrowful heart, Alas, this innocent Brahmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate, and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference; our own irreligiousness will be cited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body and lasteth after the body hath perished!' Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishthira. Coming out with the bow, he cheerfully told the Brahmana, 'Proceed, O Brahmana, with haste, so that those wretched robbers may not go much ahead of us. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves.' Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding in his war-chariot decked with a standard, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. Benefiting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Partha at last approached Yudhishthira, and addressing him, said, 'Give me leave, O lord, to observe the vow I took. In beholding thee sitting with Draupadi, I have violated the rule established by ourselves. I shall therefore go into the woods, for this is even our understanding.' Then Yudhishthira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice, 'Why!' A little while after, king Yudhishthira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words, ‘O sinless one, if I am an authority worthy of regard, listen to what I say. O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest to be an act disagreeable to me. But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose. Do what I say. Thy virtue hath sustained no diminution. Thou hast not disregarded me.’

“Arjuna, hearing this, replied, ‘I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon.’

“Vaisampayana continued, ‘Obtaining then the king’s permission, Arjuna prepared himself for a forest-life; and he went to the forest to live there for twelve years.’”

SECTION CCXVI

(Arjuna-vanavasa Parva continued)

“Vaisampayana said, ‘When that spreader of the renown of Kuru’s race, the strong-armed Arjuna, set out (for the forest), Brahmanas conversant with the Vedas walked behind that illustrious hero to a certain distance. Followed by Brahmanas conversant with the Vedas and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of Puranas, by narrators of sacred stories by devotees leading celibate lives, by Vanaprasthas, by Brahmanas sweetly reciting celestial histories, and by various other classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata’s race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At length, on arriving at the source of the Ganges the mighty hero thought of settling there.

“Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did, while living there. When that son of Kunti, O Bharata, and the Brahmanas who had followed him, took up their residence in that region, the latter performed innumerable Agnihotras (sacrificial rites by igniting the sacred fire). And, O king, in consequence of those learned vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing and igniting with mantras on the banks of that sacred stream, after the performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful. One day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges to perform his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, he was about to get up from the stream to perform his sacrificial rites before the fire, when the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the Nagas, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya, the king of the Nagas. Arjuna saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the Nagas, addressed her smilingly and said, 'O handsome girl, what an act of rashness hast thou done. O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered, 'There is a Naga of the name of Kauravya, born in the line of Airavata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream to perform thy ablutions, I was deprived of reason by the god of desire. O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me today by giving thyself up to me.'

"Arjuna replied, 'Commanded by king Yudhishthira, O amiable one, I am undergoing the vow of Brahmacharin for twelve years. I am not free to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can). I have never spoken an untruth in my life. Tell me, therefore, O Naga maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty.'

"Ulupi answered, 'I know, O son of Pandu, why thou wanderest over the earth, and why thou hast been commanded to lead the life of a Brahmacharin by the superior. Even this was the understanding to which all of you had been pledged, viz., that amongst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a Brahmacharin in the woods for twelve years. The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed. Thy virtue suffereth no diminution by relieving me. Oh, if (by this act), O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Partha! Therefore, yield thyself up to me! Even this, O lord, is the opinion of the wise (viz., that one should accept a woman that wooeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty arms, earn great merit by saving my life. I seek thy shelter, O best of men! Thou protectest always, O son of Kunti, the afflicted and the masterless. I seek thy protection, weeping in sorrow. I woo thee, being filled with desire. Therefore, do what is agreeable to me. It behoveth thee to gratify my wish by yielding thy self up to me.'

"Vaisampayana said, 'Thus addressed by the daughter of the king of the Nagas, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the Naga rose with the sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking her leave there, returned to her own abode. And, O Bharata, she granted unto Arjuna a boon making him invincible in water, saying, 'Every amphibious creature shall, without doubt, be vanquishable by thee.'"

SECTION CCXVII

(Arjuna-vanavasa Parva continued)

“Vaisampayana said, ‘Then the son of the wielder of the thunderbolt narrated everything unto those Brahmanas (residing with him there), set out for the breast of Himavat. Arriving at the spot called Agastyavata, he next went to Vasishtha’s peak. Thence the son of Kunti proceeded to the peak of Bhrigu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of cows and many houses. Thence that best of men proceeded to the sacred asylum called Hiranyavindu. Performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. Descending from those heights that chief of men, O Bharata, accompanied by the Brahmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. That foremost one of Kuru’s race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river Utpalini (full of lotuses) and the Nanda and the Apara Nanda, the far-famed Kausiki, and the mighty rivers Gaya and Ganga, and all the regions of sacred water, he purified himself, O Bharata, (with the usual rites), and gave away many cows unto Brahmanas. Whatever regions of sacred waters and whatever other holy palaces there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bharata, all those Brahmanas following the son of Pandu, bade him farewell at the gate of the kingdom of Kalinga and desisted from proceeding with him any further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountain adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the sea-shore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitravahana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrangada. And it so happened that Arjuna beheld her in her father's palace roving at pleasure. Beholding the handsome daughter of Chitravahana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. He said. 'Give away unto me thy daughter, O king! I am an illustrious Kshatriya's son.' Hearing this, the king asked him, 'Whose son art thou?' Arjuna replied, 'I am Dhananjaya, the son of Pandu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents, 'There was in our race a king of the name of Prabhanjana, who was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Partha, he gratified that god of gods, Mahadeva, the husband of Uma, that supreme Lord holding (the mighty bow called) Pinaka. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon only one child is born unto every successive descendant of this race. All my ancestors (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a Putrika. Therefore, one amongst the sons that may be begotten upon her by thee, O Bharata, shall be the perpetuator of my race. That son is the dower for which I may give away my daughter. O son of Pandu, if them choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying, 'So be it.' Taking Chitravahana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrangada at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again.'"

SECTION CCXVIII

(Arjuna-vanavasa Parva continued)

“Vaisampayana said, ‘Then that bull of Bharata’s race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra and Pauloma of great holiness, and Karandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bharadwaja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying, ‘Why O ascetics, are these five sacred waters shunned by utterers of Brahma?’ Hearing him, the ascetics replied, ‘There dwell in these waters five large crocodiles which take away the ascetics that may happen to bathe in them. It is for this, O son of Kuru’s race, that these waters are shunned.’

“Vaisampayana continued, ‘Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great Rishi, the brave scorcher of all foes suddenly plunged into it to have a bath. As soon as that tiger among men had plunged into the water a great crocodile (that was in it) seized him by the leg. But the strong-armed Dhananjaya the son of Kunti, that foremost of all men endued with might, seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel bedecked with ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya, the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart, ‘Who art thou, O beautiful one? Why hast thou been a ranger of the waters? Why also didst thou commit such a dreadful sin?’ The damsel replied, saying, ‘I am, O mighty-armed one, an Apsara that sported in the celestial woods. I am, O mighty one, Varga by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana of rigid vows, and exceedingly handsome, studying the Vedas in solitude. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and Saurabheyi and Samichi and Vudvuda and Lata, approached that Brahmana, O Bharata, at the same time. We began to sing and smile and otherwise tempt that Brahmana. But, O hero, that Brahmana (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver, O bull among Kshatriyas, the glance he cast upon us was one of wrath. And he said, staring at us, ‘Becoming crocodiles, range ye the waters for a hundred years.’”

SECTION CCXIX

(Arjuna-vanavasa Parva continued)

“Vaisampayana said, ‘Varga continued, ‘We were then, O foremost one of Bharata’s race, deeply distressed at this curse. We sought to propitiate that Brahmana of ascetic wealth that departed not from his vow. Addressing him, we said, ‘Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brahmana, to pardon us! Truly, O Brahmana, it was death to us that we had at all come hither to tempt thee of rigid vows and ascetic wealth. The virtuous, however, have said that women should never be slain. Therefore grow thou in virtue. It behoveth thee not to slay us so. O thou that art conversant with virtue, it hath been said that a Brahmana is ever the friend of every creature. O thou of great prosperity, let this speech of the wise become true. The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon.’

“Vaisampayana continued, ‘Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, O hero, unto the sun or the moon, became propitious unto them. And the Brahmana said, ‘The words hundred and hundred thousand are all indicative of eternity. The word hundred, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles, seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over the world by the name of Nari-tirthas (or sacred waters connected with the sufferings and the deliverance of females), and all of them shall become sacred and sin cleansing in the eyes of the virtuous and the wise.’

“Vaisampayana continued, ‘Varga then addressing Arjuna, finished her discourse, saying, ‘Hearing these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded, ‘Where shall we all soon meet with that man who will give us back our own shapes (after our transformation)?’ As we were thinking of it, in almost a moment, O Bharata, we beheld even the eminent celestial Rishi Narada. Beholding that Rishi of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Partha, we stood before him, with blushing faces. He asked of us the cause of our sorrow and we told him all. Hearing what had happened the Rishi said, ‘In the low-lands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya, the son of Pandu of pure soul, will soon deliver you, without doubt, from this sad plight.’ O hero, hearing the Rishi’s words, all of us came hither. O sinless one, true it is that I have today been delivered by thee. But those four friends of mine are still within the other waters here. O hero, do a good deed by delivering them also.’

“Vaisampayana continued, ‘Then, O monarch, that foremost of the Pandavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those Apsaras then, O king, all looked as before. Freeing those sacred waters (from the danger for which they had been notorious), and giving the Apsaras leave to go where they chose, Arjuna became desirous of once more beholding Chitrangada. He, therefore, proceeded towards the city of Manipura. Arrived there, he beheld on the throne the son he had begotten upon Chitrangada, and who was called by the name of Vabhruvahana. Seeing Chitrangada once more, Arjuna proceeded, O monarch, towards the spot called Gokarna.'"

SECTION CCXX

(Arjuna-vanavasa Parva continued)

“Vaisampayana said, ‘Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the western ocean. Vibhatsu reached the sacred spot called Prabhasa. When the invisible Arjuna arrived at that sacred and delightful region, the slayer of Madhu (Krishna) heard of it. Madhava soon went there to see his friend, the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other’s welfare. Those dear friends, who were none else than the Rishis Nara and Narayana of old, sat down. Vasudeva asked Arjuna about his travels, saying, ‘Why, O Pandava art thou wandering over the earth, beholding all the sacred waters and other holy places?’ Then Arjuna told him everything that had happened. Hearing everything, that mighty hero of Vrishni’s race said, ‘This is as it should be.’ And Krishna and Arjuna having sported as they liked, for some time at Prabhasa, went to the Raivataka mountain to pass some days there. Before they arrived at Raivataka, that mountain had, at the command of Krishna been well-adorned by many artificers. Much food also had, at Krishna’s command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vasudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred waters, the lakes and the mountains, the rivers and the forests he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awakened, by sweet songs and melodious notes of the Vina (guitar) and the panegyrics and benedictions of the bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwaraka, the capital of the Yadavas. And, O Janamejaya, for honouring the son of Kunti, the city of Dwaraka, was well-adorned, even all the gardens and houses within it. The citizens of Dwaraka, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. Arjuna was welcomed with respect by all the sons of Bhojas, the Vrishnis, and the Andhakas. And he, in his turn, worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of the Yadava tribe. He repeatedly embraced all that were equal to him in age. Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days.'"

SECTION CCXXI

(Subhadra-harana Parva)

“Vaisampayana said, ‘O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. At the mountain-festival of the Bhojas, the Vrishnis and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youth of the Vrishni race, endued with great energy, adorned with every ornament, and riding in their gold-decked cars, looked extremely handsome. The citizens, some on foot and some in excellent cars, with their wives and followers were there by hundreds and thousands. And there was the lord Haladhara (Valarama), roving at will, hilarious with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of he Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shamva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and with costly attires, and disported themselves like a pair of celestials. And Akrura and Sarana and Gada, and Vabhru, and Nisatha, and Charudeshna, and Prithu, Viprithu, and Satyaka, and Satyaki, and Bhangakara, and Maharava, and Hardikya, and Uddhava, and many others whose names are not given, accompanied by their wives that followed by bands of singers, adorned that mountain-festival. When that delightful festival of immense grandeur commenced, Vasudeva and Partha went about, together, beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadra by name, decked with every ornament, in the midst of her maids. As soon as Arjuna beheld her he was possessed by the god of desire. Then, O Bharata, that tiger among men, Krishna, observing Partha contemplate her with absorbed attention, said with a smile, ‘How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Partha, and the uterine sister of Sarana. Blest be thou, her name is Bhadra and she is the favourite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself.’

“Arjuna answered, ‘She is Vasudeva’s daughter and Vasudeva’s (Krishna) sister; endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything. Tell me, O Janardana, by what means I may obtain her. To get her I will achieve anything that is achievable by man.’

“Vasudeva answered, ‘O bull amongst men, self-choice hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Partha, as we do not know this girl’s temper and disposition. In the case of Kshatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore O Arjuna, carry away this my beautiful sister by force, for who knows what she may do at a self-choice.’ Then Krishna and Arjuna, having thus settled as to what should be done sent some speedy messengers unto Yudhishthira at Indraprastha, informing him of everything. The strong-armed Yudhishthira, as soon as he heard it, gave his assent to it.’”

SECTION CCXXII

(Subhadra-harana Parva continued)

"Vaisampayana said, 'Then Dhananjaya, informed of the assent of Yudhishthira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vasudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding in his well-built car of gold equipped with rows of small bells and with every kind of weapon and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Saivya and Sugriva, himself accoutred in mail and armed with sword and his fingers encased in leathern gloves, set out, as it were, on a hunting expedition. Meanwhile Subhadra, having paid her homage unto that prince of hills, Raivataka and having worshipped the deities and made the Brahmanas utter benedictions upon her, and having also walked round the hill, was coming towards Dwaravati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yadava girl of faultless features and forcibly took her into his car. Having seized that girl of sweet smiles, that tiger among men proceeded in his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadra, beholding her thus seized and taken away, all ran, crying towards the city of Dwaraka. Reaching all together the Yadava court called by the name of Sudharma, they represented everything about the prowess of Partha unto the chief officer of the court. The chief officer of the court, having heard everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhojas, the Vrishnis, and the Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes, took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed they took their seats upon those thrones, like blazing fires receiving faggots to increase their splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said, 'Yoke our cars', and some, 'Bring our weapons' and some said, 'Bring our costly bows and strong coats of mail; and some loudly called upon their charioteers to harness their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the peak of Kailasa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:

'Ye senseless men, what are ye doing, when Janardana sitteth silent? Without knowing what is in his mind, vainly do we roar in wrath! Let the high-souled Krishna give out what he proposeth. Accomplish promptly what he desireth to do.' Then all of them, hearing those words of Halayudha that deserved to be accepted, exclaimed, 'Excellent! Excellent!' They then all became silent. Silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. Then Rama, that oppressor of foes, spoke unto Vasudeva, saying, 'Why, O Janardana, sittest thou, gazing silently? O Achyuta, it was for thy sake that the son of Pritha had been welcomed and honoured by us. It seemeth, however, that that vile wretch deserved not our homage. What man is there born of a respectable family that would break the plate after having dined from it! Even if one desireth to make such an alliance, yet remembering all the services he hath received, who is there, desirous of happiness, that acts so rashly? That Pandava disregarding us and thee too hath today outraged Subhadra, desiring (to compass) his own death. He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trodden upon? Alone shall I today make the earth destitute of Kauravas! Never shall I put up with this transgression by Arjuna.' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds.'"

SECTION CCXXIII

(Haranaharana Parva)

“VAISAMPAYANA SAID, ‘WHEN the heroes of the Vrishni race began to speak repeatedly in this strain, Vasudeva uttered these words pregnant with deep import and consistent with true morality. Gudakesa (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath without doubt, rather enhanced our respect. Partha knoweth that we of the Satwata race are never mercenary. The son of Pandu also regardeth a self-choice as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadra is a renowned girl. Partha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, who is born in the race of Bharata and the renowned Santanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Partha in battle, except the three-eyed god Mahadeva. His car is well-known. Yoked thereunto are those steeds of mine. Partha as a warrior is well-known; and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion: go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Partha goes to his city after having vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.’ Hearing, O monarch, those words of Vasudeva, they did as he directed. Stopped by them, Arjuna returned to Dwaraka and was united in marriage with Subhadra.

Worshipped by the sons of Vrishni's race, Arjuna, sporting there as he pleased, passed a whole year in Dwaraka. The last year of his exile the exalted one passed at the sacred region of Pushkara. After the twelve years were complete he came back to Khandavaprastha. He approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying, 'Why tarriest thou here, O son of Kunti? Go where the daughter of the Satwata race is! A second tie always relaxeth the first one upon a faggot!' And Krishna lamented much in this strain. But Dhananjaya pacified her repeatedly and asked for her forgiveness. And returning soon unto where Subhadra, attired in red silk, was staying, Arjuna, sent her into the inner apartments dressed not as a queen but in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadra looked handsomer in that dress. The celebrated Bhadra of large and slightly red eyes first worshipped Pritha. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessing upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying, 'I am thy maid!' Krishna rose hastily and embraced the sister of Madhava from affection, and said, 'Let thy husband be without a foe!' Bhadra then, with a delighted heart, said unto Draupadi, 'So be it!' From that time, O Janamejaya, those great warriors, the Pandavas, began to live happily, and Kunti also became very happy.'

"Vaisampayana continued, 'When that scorcher of foes, viz., Kesava of pure soul and eyes, like lotus-petals, heard that the foremost of the Pandavas, viz., Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rama and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Saurin came accompanied by a large army that protected him. And there came with Saurin, that oppressor of foes, viz., the exceedingly liberal Akrura of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anadhrishti of great prowess, and Uddhava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself. And there also came Satyaka and Salyaka and Kritavarman and Satwata; and Pradyumna and Samva and Nisatha and Sanku; and Charudeshna, and Jhilli of great prowess, and Viprithu also and Sarana of mighty arms and Gada, the foremost of learned men. These and many other Vrishnis and Bhojas, and Andhakas came to Indraprastha, bringing with them many nuptial presents. King Yudhishthira, hearing that Madhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khandavaprastha well-adorned with flags and ensigns. The streets were well-swept and watered and decked with floral wreaths and bunches. These were, again, sprinkled over with sandalwood water that was fragrant and cooling. Every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, viz., Kesava of mighty arms, accompanied by Rama and many of the Vrishnis, Andhakas and Bhojas, having entered the town, was worshipped by the citizens and Brahmanas by thousands. At last Kesava entered the palace of the king which was like unto the mansion of Indra himself. Beholding Rama, Yudhishthira received him with due ceremonies. The king smelt the head of Kesava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishthira. He also paid homage unto Bhima, that tiger among men. Yudhishthira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishthira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were put four steeds driven by well-trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent colour. Well-pleased, Janardana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janardana also gave unto them hundreds of thousands of draft horses from the country of the Valhikas as Subhadra's excellent dower. That foremost one of Dasarha's race also gave unto Subhadra as her peculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus) each large as a mountain summit, irresistible in battle, decked with coverlets and bells, well-adorned with other golden ornaments, and equipped with excellent thrones on their backs. And that large wave of wealth and gems that the Yadavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds swelling into large proportions, mingled with the Pandu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishthira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kurus and the Vrishnis with joyous hearts amused themselves there, setting up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kurus all the while, the Vrishni heroes endued with great energy then returned to the city of Dwaravati. And the great warriors of the Vrishni and the Andhaka races set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bharata, the high-souled Vasudeva remained there with

Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna piercing with his shafts deer and wild boars. Then Subhadra, the favourite sister of Kesava, gave birth to an illustrious son, like Puloma's daughter, (the queen of heaven) bringing forth Jayanta. And the son that Subhadra brought forth was of long arms, broad chest, and eyes as large as those of a bull. That hero and oppressor of foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Satwata race by Dhananjaya, like fire produced in a sacrifice from within the sami wood by the process of rubbing. Upon the birth of this child, Yudhishthira, the powerful son of Kunti, gave away unto Brahmanas ten thousand cows and coins of gold. The child from his earliest years became the favourite of Vasudeva and of his father and uncles, like the moon of all the people of the world. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon of the bright fortnight. That grinder of foes soon became conversant with the Vedas and acquired from his father the science of weapon both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand and fleetness of motion forward and backward and transverse and wheeling. Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. He was invisible in battle and broad-shouldered as the bull. Possessing a broad face as (the hood of) the snake, he was proud like the lion. Wielding a large bow, his prowess was like that of an elephant in rut. Possessed of a face handsome as the full-moon, and of a voice deep as the sound of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Panchali also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Prativindhya by Yudhishthira, Sutasoma by Vrikodara, Srutakarman by Arjuna, Satanika by Nakula, and Srutasena by Sahadeva, — these were the five heroes and great warriors that Panchali brought forth, like Aditi bringing forth the Adityas. And the Brahmanas, from their foreknowledge, said unto Yudhishthira that as the son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called Prativindhya. And because the child that Draupadi bore to Bhimasena was born after Bhima had performed a thousand Soma sacrifices, he came to be called Sutasoma. And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called Srutakarman. While Nakula named his son Satanika after a royal sage of that name, in the illustrious race of Kuru. Again the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Krittika), therefore was he called after the generalissimo of the celestial host, Srutasena (Kartikeya). The sons of Draupadi were born, each at the interval of one year, and all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and childhood, such as Chudakarana and Upanayana (first shave of the head and investiture with the sacred threads) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the Vedas, acquired from Arjuna a knowledge of all the weapons, celestial and human. And, O tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy.'"

SECTION CCXXIV

(Khandava-daha Parva)

“Vaisampayana said, ‘The Pandavas, after they had taken up their abode at Indraprastha at the command of Dhritarashtra and Bhishma began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily depending upon Yudhishthira the just, like a soul living happily depending upon a body blest with auspicious marks and pious deeds. And, O bull in Bharata’s race, Yudhishthira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits — virtue, pleasure, and profit — became personified on earth, and amongst them the king shone as a fourth. The subjects having obtained Yudhishthira as their king, obtained in their monarch one that was devoted to the study of the Vedas, one that was performer of the great sacrifices, and one that was protector of all good people. In consequence of Yudhishthira’s influence, the good fortune of all the monarchs of the earth became stationary, and their hearts became devoted to the meditation of the Supreme Spirit, and virtue itself began to grow every way all round. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four Vedas. Many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishthira who was even as the full moon without a stain. The people took delight in him not only because he was their king but also from sincere affection. The king always did what was agreeable to them. The sweet-speeched Yudhishthira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. The best of monarchs of the Bharata race, endued with great energy, passed his days happily for the welfare of all as his own. His brothers also bringing by their energy other kings under their sway, passed their days in happiness, without a foe to disturb their peace.

"After a few days, Vibhatsu, addressing Krishna, said, 'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamuna. O slayer of Madhu, sporting there in the company of friends, we will, O Janardana, return in the evening'. Thereupon Vasudeva said, 'O son of Kunti, this is also my wish. Let us, O Partha, sport in the waters as we please, in the company of friends.'

"Vaisampayana continued, 'Then, O Bharata, having consulted thus with each other, Partha and Govinda, with Yudhishthira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamuna) suitable for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Partha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays. Entering those apartments, everybody, O Bharata, began to sport, according to his pleasure. The women of the party, all of full rotund hips and deep bosoms and handsome eyes, and gait unsteady with wine began to sport there at the command of Krishna and Partha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Partha and Govinda. Draupadi and Subhadra, exhilarated with wine, began to give away unto the women so sporting, their costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines. Some began to obstruct one another's progress and some to fight with one another, and to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettledrums, became the scene of Prosperity personified.

"When such was the state of things there, Arjuna and Vasudeva went to a certain charming spot (in those woods) not far from the place where the others were. O monarch, the high-souled Krishna, and that subjugators of hostile cities, viz., Arjuna, going thither, sat down upon two very costly seats. Vasudeva and Partha amused themselves there with discoursing upon many past achievements of prowess and other topics. Unto Vasudeva and Dhananjaya happily sitting there like the Aswins in heaven, a certain Brahmana came. The Brahmana that came there looked like a tall Sala tree. His complexion was like unto molten gold; his beard was bright yellow tinged with green; and the height and the thickness of the body were in just proportion. Of matted locks and dressed in rags, he resembled the morning sun in splendour. Of eyes like lotus-petals and of a tawny hue, he seemed to be blazing with effulgence. Beholding that foremost of Brahmanas blazing with splendour approach towards them both Arjuna and Vasudeva, hastily rising from their seats, stood, waiting (for his commands).'"

SECTION CCXXV

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Then that Brahmana addressed Arjuna and Vasudeva of the Satwata race, saying, ‘Ye who are now staying so near unto Khandava are the two foremost of heroes on earth. I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Partha, I solicit you to gratify me by giving me sufficient food.’ Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying, ‘O, tell us what kind of food will gratify thee so that we may endeavour to give it thee.’ The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought, ‘I do not desire to eat ordinary food. Know that I am Agni! Give me that food which suiteth me. This forest of Khandava is always protected by Indra. And as it is protected by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a Naga, called Takshaka, who is the friend of Indra. It is for him that the wielder of the thunderbolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra’s prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khandava, although I desire very much to do so. I have now come to you — you who are both skilled in weapons! If you help me I will surely consume this forest: for even this is the food that is desired by me! As ye are conversant with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!’

“Janamejaya said, ‘Why did the illustrious Agni desire to consume the forest of Khandava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khandava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee. Tell me, O sage, how the Khandava forest was consumed in days of yore.’

“Vaisampayana said, ‘O chief of men, I will narrate to you the story of the conflagration of Khandava as told by Rishis in the Purana. It hath been heard, O king, in the Purana that there was a celebrated king of the name of Swetaki who was endued with strength and prowess and who was equal unto Indra himself. No one on earth has equalled him in sacrifices, charity, and intelligence. Swetaki performed the five great sacrifices and many others, at all of which the presents unto Brahmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his Ritwiks performed sacrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those Ritwiks to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, invited at the command of his own Ritwiks, others like unto them, and completed the sacrifice that he had begun. After some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him in it. The celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said, ‘If, ye Brahmanas, I were a fallen person, or, if, I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brahmanas at the same time. But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason. I seek, ye Brahmanas, your protection! It behoveth you to be propitious unto me. But, ye foremost of Brahmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it.' Having said this, the monarch became silent. And, O chastiser of foes, when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs said, 'O best of kings, thy sacrifices are incessant! By assisting thee always, we have all been fatigued. And as we have been wearied in consequence of these labours, it behoveth thee to give us leave. O sinless one, from loss of judgment thou canst not wait (but urgest us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Swetaki became angry. And the monarch wending to the mountains of Kailasa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and by observing the most rigid vows. And foregoing all food at times, he passed a long period. The monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day. King Swetaki stood for six months, rapt in attention, with arms upraised and steadfast eyes, like the trunk of a tree or a column rooted to the ground. And, O Bharata, Sankara at last gratified with that tiger among kings, who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave voice, saying, 'O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest.' Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that deity and replied, saying, 'O illustrious one, O thou that art worshipped by the three worlds, if thou hast been gratified with me, then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said, ‘We do not ourselves assist at sacrifices: but as thou, O king, hast undergone severe penances, desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition.’ And Rudra continued, ‘If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a Brahmacharin with rapt attention, then thou shalt obtain from me what thou askest.’ King Swetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheswara. And Sankara, the Creator of the worlds upon seeing Swetaki, that excellent monarch, immediately said, in great gratification, ‘I have been gratified by thee, O best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice today. There is on earth an exalted Brahmana who is even a portion of my own self. He is known by the name of Durvasa. Even that Brahmana endued with great energy will assist you in thy sacrifice. Let, therefore, every preparation be made.’ Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said, ‘Every necessary article hath been collected, and all my preparations are complete, through thy grace, O god of gods! Let me, therefore, be installed at the sacrifice tomorrow.’ Having heard these words of that illustrious king, Rudra summoned Durvasa before him and said. ‘This, O Durvasa, is that best of monarchs called Swetaki. At my command, O best of Brahmanas, assist even this king in his sacrifice.’ And the Rishi Durvasa said unto Rudra, ‘So be it.’ Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch’s sacrifice was performed according to the ordinance and in proper season. And the gifts, on that occasion, unto the Brahmanas were large. And after that monarch’s sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvasa’s leave. All other Sadasyas also of immeasurable energy, who had been installed at that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted Brahmanas conversant with the Vedas, eulogised by chanters of panegyrical hymns and congratulated by the citizens.

"Such was the history of that best of monarchs, the royal sage Swetaki, who, when the time came, ascended to heaven, having won great renown on earth, and accompanied by the Ritwiks and the Sadasyas that had helped him in life.'

"Vaisampayana continued, 'At that sacrifice of Swetaki, Agni had drunk clarified butter for twelve years. Indeed, clarified butter had been poured into Agni's mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of anybody else at any other sacrifice. Agni became pale, having lost his colour, and he could not shine as before. He felt a loss of appetite from surfeit, and his energy itself decreased and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman that is worshipped by all. Approaching the great Deity seated on his seat, Agni said, 'O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. O Lord of the universe, I am being reduced both in splendour and strength. I desire to regain, through thy grace, my own permanent nature.' Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying, 'O exalted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath seized thee. But, O Agni, grieve not for it. Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine and the time for it is even come. The dreadful forest Khandava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou will have eaten the fat of those creatures, thou shalt regain thy own nature. Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady.' Hearing the words that fell from the lips of the Supreme Deity, Hutasana proceeded with great speed and soon reached the forest of Khandava in great vigour. Arrived there, he suddenly blazed forth in anger, assisted by Vayu. Beholding Khandava on fire the dwellers (in the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds of thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many-hooded snakes, mad with anger, hastily began to scatter upon fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khandava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the denizens of that forest.'"

SECTION CCXXVI

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Then Havyavahana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandsire. And he represented unto Brahman all that had happened: The illustrious deity, reflecting for a moment, said unto him, ‘O sinless one. I see a way by which thou mayest consume the forest of Khandava today in the very sight of Indra. Those old deities, Nara and Narayana, have become incarnate in the world of men to accomplish the business of the celestials. They are called on earth Arjuna and Vasudeva. They are even now staying in the forest of Khandava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khandava from escaping, and thwart Indra also (in aiding any one in the escape). I have no doubt of this!’ Hearing these words, Agni came in haste unto Krishna and Partha. O king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khandava against the will of Indra, Vibhatsu said unto him these words well-suited to the occasion, I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But, O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also I require arrows that must never be exhausted. My car also is scarcely able to bear load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna's energy and with which Madhava can slay Nagas and Pisachas. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra in pouring his showers upon that extensive forest. O Pavaka, we are ready to do all that manliness and prowess can do. But, O exalted one, it behoveth thee to give us the adequate means.'"

SECTION CCXXVII

(Khandava-daha Parva continued)

“Vaisampayana, said, ‘Thus addressed by Arjuna, the smoke-bannered Hutasana, desirous of an interview with Varuna, recollected that son of Aditi, — that deity protecting one of the points of the heavens and having his home in the water and ruling that element. Varuna, knowing that he was thought of by Pavaka, immediately appeared before that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the Lokapalas, said unto that eternal god of gods, ‘Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma. Partha will achieve a great task with Gandiva, and Vasudeva also with the discus! Give both, therefore, unto me today.’ Hearing these words, Varuna replied unto Pavaka, saying, ‘Well, I am giving them.’ He then gave that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile armies and was alone equal to a hundred thousand bows. It was the multiplier of kingdoms, and was variegated with excellent colours. It was well-adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the Gandharvas. Varuna also gave two inexhaustible quivers, and he also gave a car furnished with celestial weapons and whose banner bore a large ape. Yoked unto that car were steeds white as silver of the fleecy clouds, and born in the region of the Gandharvas, and decked with golden harness, and resembling in fleetness the wind or the mind. And it was equipped with implement of war, and was incapable of being vanquished by the celestials or the Asuras. Its splendour was great and the sounds of its wheels was tremendous. It delighted the heart of every creature that looked at it. It had been made by Viswakarman, the architect of the universe and one of the lords of creation, after severe ascetic meditation. Its splendour, like that of the sun, was so great that no one could gaze at it. It was the very car from which the lord Soma had vanquished the Danavas. Resplendent with beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. It was furnished with an excellent flagstaff of golden colour and great beauty. And there sat upon that flagstaff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accoutred in mail and armed with the sword, and his fingers cased in leathern gloves, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding in the celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called Gandiva, Arjuna was filled with joy. And bowing unto Hutasana, Partha endued with great energy, took up the bow and strung it forcibly. Those who heard the noise that was made while the mighty Pandava strung that bow, quaked with fear. And having obtained that car and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pavaka then gave unto Krishna a discus with an iron pole attached to a hole in the centre. And it was a fiery weapon and became his favourite. Having obtained that weapon, Krishna also became equal to the task. Pavaka then, addressing Krishna, said, 'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou shalt be superior in battle to men and gods, and Rakshasas and Pisachas, and Daityas and Nagas. And thou shalt certainly be able with this to smite all. And, O Madhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto

Krishna a mace, of name Kaumodaki, capable of slaying every Daitya and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pavaka, ‘O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flagstaffs, we are now able to fight with even all the celestials and the Asuras (together), let alone the wielder of the thunderbolt desirous of fighting for the sake of the Naga (his friend Takshaka).’ Arjuna also said, ‘O Pavaka, while Hrishikesa, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to consume by hurling this weapon. Having obtained the bow Gandiva and this couple of inexhaustible quivers I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee.’

“Vaisampayana continued, ‘Thus addressed both by Dasarha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume the forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khandava, exhibiting his all-consuming form like that at the end of the Yuga (cycle). And, O bull of Bharata’s race, surrounding that forest and catching it from all sides with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bharata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the sun fallen thereupon.’”

SECTION CCXXVIII

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Then those foremost of car-warriors (Krishna and Arjuna), riding in their cars and placing themselves on opposite sides of that forest, began a great slaughter, on all sides, of the creatures dwelling in Khandava. At whatever point any of the creatures residing in Khandava could be seen attempting to escape, thither rushed those mighty heroes (to prevent its flight). Indeed those two excellent cars seemed to be but one, and the two warriors also therein but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all directions. Some had particular limbs burnt, some were scorched with excessive heat, and some came out, and some ran about from fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon these that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. These creatures were all seen to perish there almost soon enough. The tanks and ponds within that forest, heated by the fire around, began to boil; the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took wings to escape from that conflagration were pierced by Arjuna with his shafts, and cut into pieces, they fell down into the burning element below. Pierced all over with Arjuna’s shafts, the birds dropped down into the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they raised was like unto the frightful uproar heard during the churning of the ocean (in days of yore). The mighty flames of the blazing fire reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers in heaven went in a body unto him of a hundred sacrifices and thousand eyes, viz., their chief, that grinder of Asuras. Approaching Indra, the celestial said, ‘Why, O lord of immortals, doth Agni burn these creatures below? Hath the time come for the destruction of the world?’

“Vaisampayana continued, ‘Hearing these words of the gods, and himself beholding what Agni was doing, the slayer of Vritra set out for the protection of the forest of Khandava. And Vasava, the chief of the celestials soon covering the sky with masses of clouds of every kind began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra began to pour rain upon Khandava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all! Then the slayer of Namuchi, getting angry with Agni, collected huge masses of clouds and caused them to yield a heavy downpour. Then with the flames contending with those heavy showers, and with masses of clouds overhead, that forest, filled with smoke and flashes of lightning, became terrible to behold.’”

SECTION CCXXIX

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then Vibhatsu, the son of Pandu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khandava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the Nagas, was not there, having gone at that time to the field of Kurukshetra. But Aswasena, the mighty son of Takshaka, was there. He made great efforts to escape from that fire; but confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daughter of a snake, determined to save him by swallowing him first. His mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose (up from the earth) while still employed in swallowing her son's tail. But Arjuna as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunderbolt, by raising a violent wind, deprived Arjuna of consciousness. During those few moments, Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much enraged. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying, 'Never shalt thou be famous!' And Jishnu remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunderclap. Then Arjuna possessing a knowledge of means, hurled the excellent weapon called Vayavya with proper mantras to dispel those clouds. With that weapon the energy and force of Indra's thunderbolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious, cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that the forest was protected by Krishna and Arjuna, descended filled with pride, from the upper skies, desirous of striking those heroes with their thunderlike wings, beaks and claws. Innumerable Nagas also, with faces emitting fire descending from high, approached Arjuna, vomiting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable Asuras with Gandharvas and Yakshas and Rakshasas and Nagas sending forth terrific yells. Armed with machines vomiting from their throats (mouths?) iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached to strike Krishna and Partha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproachfully, struck off their heads with his own sharp arrows.

That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the Daitya and the Danava with his discus. Many Asuras of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Sakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunderbolt which could never go in vain, hurled it with great force. And the slayer of Asuras said unto the gods, 'These two are slain.' Beholding the fierce thunderbolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his long lance and stood motionless like the mountain of Meru. The Aswins stood there with resplendent plants in their hands. Dhatri stood, bow in hand, and Jaya with a thick club. Tvashtri of great strength took up in wrath, a huge mountain and Surya stood with a bright dart, and Mrityu with a battle-axe. Aryaman stalked about with a terrible bludgeon furnished with sharp spikes, and Mitra stood there with a discus sharp as a razor. And, O monarch, Pusha and Bhaga and Savitri, in wrath, rushed at Krishna and Partha with bows and scimitars in hand. And Rudras and the Vasus, the mighty Maruts and the Viswedevas and the Sadhyas, all resplendent with their own energy, — these and many other celestials, armed with various weapons rushed against those exalted of men, Krishna and Partha, for smiting them down. Then were seen in that great conflict wonderful portents all around robbing every creature of his sense, and resembling those that appeared at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Sakra and the other celestials prepared for fight, calmly waited, bows in hands. Skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunderlike arrows. The celestials repeatedly routed by Krishna and Arjuna, at last left the field of battle for fear and sought the protection of Indra. The Munis who were witnessing the battle from the skies, beholding the celestials defeated by Madhava and Arjuna, were filled with wonder. Sakra also repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Paka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow even with his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Paka (viz., Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Sakra, desirous of smiting down the son of Pandu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain-peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, displaced from their positions fell down on earth. That huge peak fell down upon that forest and by its fall killed numerous living creatures that dwelt in Khandava.'"

SECTION CCXXX

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Then the inhabitants of the forest of Khandava, the Danavas and Rakshasas and Nagas and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes and deer and buffaloes by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons. Frightened at the terrible sounds that were audible there those creatures lost their power of movement. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as it were, with the voice of portentous clouds. Kesava of dark hue and mighty arms, in order to compass their destruction, hurled at them his large and fierce discus resplendent with its own energy. The forest-dwellers including the Danavas and the Rakshasas, afflicted by that weapon, were cut in hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna’s discus, the Asuras were besmeared with blood and fat and looked like evening clouds. And, O Bharata, he of the Vrishni race moved able like death itself, slaying Pisachas and birds and Nagas and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. The face and form of Krishna that soul of every created thing — became fierce to behold while he was thus employed in the slaughter of the Pisachas, Nagas and Rakshasas. No one among the celestials, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said, ‘Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khandava he had journeyed to Kurukshetra. Know from my words, O Vasava, that Vasudeva and Arjuna are incapable of being vanquished in battle by any one! They are Nara and Narayana — those gods of old heard of in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old Rishis are unconquerable by any one in all the worlds! They deserve the most reverential worship of all the celestials and Asuras; of Yakshas and Rakshasas and Gandharvas, of human beings and Kinnaras and Nagas. Therefore, O Vasava, it behoveth thee to go hence with all the celestials. The destruction of Khandava hath been ordained by Fate!’ Then the chief of the immortals, ascertaining those words to be true abandoned his wrath and jealousy, and went back to heaven. The dwellers in heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vasudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Kesava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna scattered the celestials like the wind scattering the clouds, and slew with showers of his arrows, numberless creatures that dwelt in Khandava. Cut off by Arjuna’s arrows, no one amongst the innumerable creatures could escape from the burning forest. Far from fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved about in his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni (god of fire), struck down as it were by death itself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khandava) found no ease, for wherever they sought shelter there they were afflicted by the heat. And hosts of creatures roared in pain, and elephants and deer and wolves set up cries of affliction. At that sound the fishes of the Ganges and the sea, and the various tribes of Vidyadharas dwelling in that forest all became frightened. O thou of mighty arms, let alone battling with them, no one, could even gaze at Arjuna and Janardana of dark hue. Hari slew with his discus those Rakshasas and Danavas and Nagas that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutasana (fire-god) with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all fiery, drinking, with the help of Krishna and Arjuna, that nectar-like stream of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. Agni having Vayu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the Asura, desirous of consuming him. Beholding the Asura, Vasudeva stood with his weapon upraised, ready to smite him down, seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said 'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice Arjuna said, 'Fear not!' That voice of Arjuna, O Bharata, seemed to give Maya his life. As the merciful son of Pritha said unto Maya that there was nothing to fear, he of the Dasarha race no longer desired to slay Maya who was the brother of Namuchi, and Agni also burned him not.'

"Vaisampayana continued, 'Protected from Indra by Krishna and Partha, Agni gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, viz., Aswasena, Maya, and four birds called Sarngakas.'"

SECTION CCXXXI

(Khandava-daha Parva continued)

“Janamejaya said, ‘O Brahmana, tell me why and when that forest burnt in that way, Agni consumed not the birds called Sarngakas? Thou hast, O Brahmana, recited (to us) the cause of Aswasena and the Danava Maya not having been consumed. But thou hast not as yet said what the cause was of the escape of the Sarngakas? The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration.’

“Vaisampayana said, ‘O slayer of all foes, I shall tell thee all as to why Agni did not burn up those birds during the conflagration. There was, O king, a great Rishi known by the name of Mandapala, conversant with all the shastras, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of Rishis that had drawn up their virile fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bharata, he left his human form and went to the region of the Pitris. But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that sat around the king of the dead as to the cause of his treatment, saying, ‘Why have these regions become unattainable by me, — regions that I had thought had been acquired by me by my ascetic devotions? Have I not performed those acts whose fruits are these regions? Ye inhabitants of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances.’

“The celestials answered, ‘Hear, O Brahmana, of those acts and things on account of which men are born debtors. Without doubt, it is for religious rites, studies according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices; but thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity. The Vedas declared that the son rescueth the father from a hell called Put. Then, O best of Brahmanas, strive to beget offspring.’

“Vaisampayana continued, ‘Mandapala, having heard these words of the dwellers in heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. The Rishi, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a Sarngaka the Rishi had connection with a female bird of the same species called by the name of Jarita. And he begat upon her four sons who were all reciters of the Vedas. Leaving all those sons of his with their mother in that forest, while they were still within eggs, the ascetic went to (another wife called by the name of) Lapita. And, O Bharata, when the exalted sage went away for the company of Lapita, moved by affection for her offspring, Jarita became very thoughtful. Though forsaken by their father in the forest of Khandava, Jarita, anxious in her affection for them, could not forsake her offspring, those infant Rishis encased in eggs. Moved by parental affection, she brought up these children born of her, herself following the pursuits proper to her own species. Some time after, the Rishi, in wandering over that forest in the company of Lapita, saw Agni coming towards Khandava to burn it down. Then the Brahmana Mandapala, knowing the intention of Agni and remembering also that his children were all young moved by fear, gratified the god, of the burning element, that regent of the universe, endued with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing Agni, the Rishi said, ‘Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (of all sins), thou movest invisible with the frame of every creature! The learned have spoken of thee as an One, and again as possessed of triple nature. The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths). The great Rishis declare that this universe hath been created by thee. O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed in a single day. Bowing to thee, the Brahmanas, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds. O Agni, the learned represent thee as the clouds in the heavens charged with lightning. O Agni, the flames put forth by thee consume every creature. O thou of great splendour, this universe hath been created by thee. The Vedas are thy word. All creatures, mobile and immobile, depend upon thee. Water primarily dependeth on thee, so also the whole of this universe. All offerings of clarified butter and oblations of food to the pitris have been established in thee. O god, thou art the consumer, and thou art the creator and thou art Vrihaspati himself (in intelligence). Thou art the twin Aswins; thou art Surya; thou art Soma; thou art Vayu.

"Vaisampayana continued, 'O monarch, thus praised by Mandapala, Agni was gratified with that Rishi of immeasurable energy; and the god, well-pleased, replied, 'What good can I do to thee?' Then Mandapala with joined palms said unto the carrier of clarified butter, 'While thou burnest the forest of Khandava, spare my children.' The illustrious bearer of clarified butter replied, 'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khandava, for the destruction of Mandapala's children.'"

SECTION CCXXXII

(Khandava-daha Parva continued)

“Vaisampayana said, ‘When the fire blazed forth in the forest of Khandava, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless Jarita, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said, ‘Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe. These infants with immature understanding, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me. Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees. But my unfledged children are incapable of effecting their escape. I myself am not capable of escaping, taking all these with me. Nor am I capable of abandoning them, for my heart is distressed on their account. Whom amongst my sons, shall I leave behind, and whom shall I carry with me? What (act) should I do now that is consistent with duty? What also do you, my infant sons, think? I do not, even by reflection, see any way of escape for you. I shall even cover you with my wings and die with you. Your cruel father left me some time before, saying, ‘Upon this Jaritari, because he is the eldest of my sons, will my race depend. My second Sarisrikka will beget progeny for the expansion of my ancestors’ race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the foremost of those acquainted with the Vedas.’ But how hath this terrible calamity overtaken us! Whom shall I take with me? As I am deprived of judgment what should I do that is consistent with duty? I do not see, by the exercise of my own judgment, the escape of my children from the fire!’

“Vaisampayana said, ‘Unto their mother indulging in these lamentations, the infant ones said. ‘O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayest have other children born to thee. If thou, O mother be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race. Do not be influenced by affection for thy offspring, which promises to destroy both us and thee. If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified.’

“Hearing what the infants said. Jarita replied, ‘There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be put out, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration.’

“The infant birds replied, ‘Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from the fire or from the mouse. We do not see how our father’s act of procreation may be prevented from becoming futile, and how also our mother may be saved. If we enter the hole, the mouse will destroy us; we remain where we are and the sky-ranging fire will destroy us. Reflecting upon both the calamities, a death by fire is preferable to a death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.’”

SECTION CCXXXIII

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Hearing those words of her sons Jarita continued, ‘The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.’ The young ones replied, ‘We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers in the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest thou mayest obtain other children as good.’

“Their mother then said, ‘Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessing on him for his having taken away the mouse from the hole. I said unto him. ‘O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayest thou, without a foe, live in heaven with a golden body.’ Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore, ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the hawk in my sight.’ The young ones again said, ‘O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.’ Their mother said, ‘I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear; do what I say.' The young ones again said, 'We do not, O mother, say that thou art dispelling our fears with a false story. For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayest come back and obtain us again.'

"Vaisampayana said, 'The parent bird then, thus addressed by her sons, left them in Khandava and hastily went to the spot where there was no fire and there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapala were. The young birds saw the blazing fire come towards them. Then Jaritari, the eldest of the four, in the hearing of Agni, began to speak.'"

SECTION CCXXXIV

(Khandava-daha Parva continued)

“Jaritari said, ‘The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.’

“The second brother Sarisrikka, said, ‘Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave.’

“The third brother, Stamvamitra, said, ‘The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?’

“The fourth and the youngest brother, Drona said, ‘The cruel god of fire, with seven tongues and seven mouths quickly cometh towards our habitation, blazing forth in splendour and licking up everything in his path.’

“Vaisampayana continued, ‘Having addressed one another thus, the sons of Mandapala then each devotedly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.’

“Jaritari said, ‘Thou art, O fire, the soul of air! Thou art the body of the Earth’s vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on each side.’

“Sarisrikka said, ‘O smoke-bannered god, our mother is not to be seen, and we know not our father! Our feathers have not grown as yet. We have none to protect us save thee. Therefore, O Agni, infants that we are protect us! O Agni, as we are distressed, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands. Thou alone, O Agni, art the giver of heat (in the universe). O lord, there is none else (save thee) that giveth heat to the rays of the sun. O, protect us who are young and who are Rishis. O Havyavaha (carrier of sacrificial butter), be pleased to go hence by some other route.’

“Stamvamitra said, ‘Thou alone, O Agni, art everything! This whole universe is established in thee! Thou sustainest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be one (as cause) and many (as effects)! Having created the three worlds, thou, O Havyavaha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!’

“Drona said, ‘O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested. Everything therefore, is established in thee. O Sukra, O thou from whose mouth the Vedas have sprung, it is thou who assumests the form of the sun, and sucking up the waters of the earth and every liquid juice that the earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Sukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of copper-hued eyes, O thou of red neck, O thou whose path is marked by a black colour, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!’

“Vaisampayana continued, ‘Thus addressed by Drona — that utterer of Brahma — Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapala, replied unto him, saying, ‘Thou art a Rishi, O Drona! For what thou hast said is Brahma (Vedic truth). I shall do your pleasure. Fear not! Indeed, Mandapala had spoken to me of you to the effect that I should spare his sons, while consuming the forest. The words he spoke and thy speech also are entitled to great weight to me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana!'

"Drona said, 'O Sukra, these cats trouble us every day. O Hutasana; consume them with their friends and relatives.'

"Vaisampayana continued, 'Then Agni did what the Sarngakas; asked him to do, telling them of his intentions. And, O Janamejaya, growing in strength, he began then to consume the forest of Khandava.'"

SECTION CCXXXV

(Khandava-daha Parva continued)

"VAISAMPAYANA SAID, 'O thou of Kuru's race, the Rishi Mandapala became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapita (his second wife with whom he then was), saying, 'O Lapita, as my children are incapable of the power of moving, how are they? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves. How will their mother be able to rescue them? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring. Oh, how will she compose herself, uttering various lamentations on account of my children who are all incapable of taking wing or rising up into the air. Oh, how is Jaritari, my son, and how is Sarisrikka, and how is Stamvamitra, and how is Drona, and how also is their helpless mother?'

"Unto the Rishi Mandapala thus weeping in the forest, Lapita, O Bharata, thus replied, under the influence of jealousy, 'Thou need not worry for thy children who, as thou hast assured me, are all Rishis endued with energy and prowess! They can have no fear from fire. Didst thou not speak to Agni in my presence, in their behalf? Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her — my rival (Jarita) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of those suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jarita, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.’

“Hearing these words, Mandapala replied, ‘I do not wander over the earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must). As for thyself thou art free to do what thou choosest. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein evil presentiments.’

“Vaisampayana continued, ‘Meanwhile, after the fire had left the spot where the Sarngakas dwelt, Jarita, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bharata, the Rishi Mandapala arrived there. But none of his sons expressed joy, upon beholding him. The Rishi, however, began to speak to them one after another and unto Jarita also, repeatedly. But neither his sons nor Jarita spoke anything well or ill unto him in return.’

“Mandapala then said, ‘Who amongst these is thy first born, and who the next after him? And who is the third, and who the youngest? I am speaking unto thee woefully; why dost thou not reply to me? I left thee, it is true, but I was not happy where I was.’

“Jarita then said, ‘What hast thou to do with the eldest of these, and what with him that is next? And what with the third and what with the youngest? Go now unto that Lapita of sweet smiles and endued with youth, unto whom thou didst go of old, beholding me deficient in everything!’ Mandapala replied, ‘As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that, inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vasishtha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even the wise Muni amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good (amongst a constellation of seven bright stars representing the seven Rishis). I look to thee for the sake of children. I never wronged thee, like Vasishtha who never wronged his wife. Thou hast, therefore, by thy jealousy behaved towards me like Arundhati of old towards Vasishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.'

"Vaisampayana continued, 'After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance.'"

SECTION CCXXXVI

(Khandava-daha Parva continued)

“Vaisampayana said, ‘Mandapala then addressed his children, saying, ‘I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother, as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all Rishis acquainted with the Vedas. Even Agni knoweth you well.’

“Vaisampayana continued, ‘Having given such assurances unto his sons, the Brahmana Mandapala took with him his wife and sons, and leaving that region, went away to some other country.

“It was thus that the illustrious god of fierce rays, having grown in strength consumed the forest of Khandava with the help of Krishna and Arjuna, for the good of the world. And Agni having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Partha and Kesava said, ‘Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you.’

“Vaisampayana continued, ‘Then Partha asked from Indra all his weapons. At this Sakra of great splendour, having fixed the time for giving them, said, ‘When the illustrious Madhava becomes pleased with thee, then, O son of Pandu, I will give thee all my weapons! O prince of Kuru’s race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my Vayavya weapons, and thou also wilt accept them all of me.’ Then

Vasudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutasana (one whose food is sacrificial butter). Agni also, having burnt that forest with its animals and birds for five and ten days, became gratified and ceased to burn. Having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said, ‘I have been gratified by you two tigers among men. At my command, ye heroes, ye shall be competent to go wheresoever ye choose!’ Thus addressed by the illustrious Agni, Arjuna and Vasudeva and the Danava Maya also — these three, — having wandered a little at last sat themselves down on the delightful banks of a river.’”

END OF ADI PARVA

BOOK 2. SABHA PARVA

SECTION I

(Sabhakriya Parva)

Om! After having bowed down to Narayana, and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

“Vaisampayana said,— “Then, in the presence of Vasudeva, Maya Danava, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words,— ‘O son of Kunti, saved have I been by thee from this Krishna in spate and from Pavaka (fire) desirous of consuming me. Tell me what I have to do for thee.

“Arjuna said,— ‘O great Asura, everything hath already been done by thee (even by this offer of thine). Blest be thou. Go whithersoever thou likest. Be kind and well-disposed towards me, as we are even kind to and well-pleased with thee!’

“Maya said,— ‘O bull amongst men, what thou hast said is worthy of thee, O exalted one. But O Bharata, I desire to do something for thee cheerfully. I am a great artist, a Viswakarma among the Danavas. O son of Pandu, being what I am, I desire to do something for thee.’

“Arjuna said,— ‘O sinless one, thou regardest thyself as saved (by me) from imminent death. Even if it hath been so, I cannot make thee do anything for me. At the same time, O Danava, I do not wish to frustrate thy intentions. Do thou something for Krishna. That will be a sufficient requital for my services to thee.’

Vaisampayana said,— “Then, O bull of the Bharata race, urged by Maya, Vasudeva reflected for a moment as to what he should ask Maya to accomplish. Krishna, the Lord of the universe and the Creator of every object, having reflected in his mind, thus commanded Maya,— ‘Let a palatial sabha (meeting hall) as thou choosest, be built (by thee), if thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishthira the just. Indeed, build thou such a palace that persons belonging to the world of men may not be able to imitate it even after examining it with care, while seated within. And, O Maya, build thou a mansion in which we may behold a combination of godly, asuric and human designs.'"

Vaisampayana continued,— "Having heard those words, Maya became exceedingly glad. And he forthwith built a magnificent palace for the son of Pandu like unto the palace of the celestials themselves. Then Krishna and Partha (Arjuna) after having narrated everything unto king Yudhishthira the just, introduced Maya unto him. Yudhishthira received Maya with respect, offering him the honour he deserved. And, O Bharata, Maya accepted that honour thinking highly of it. O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pandu the history of the Danava Vrisha-parva, and that foremost of artists then, having rested awhile, set himself after much thoughtful planning to build a palace for the illustrious sons of Pandu. Agreeably to the wishes of both Krishna and the sons of Pritha, the illustrious Danava of great prowess, having performed on an auspicious day the initial propitiatory rites of foundation and having also gratified thousands of well-versed Brahmanas with sweetened milk and rice and with rich presents of various kinds, measured out a plot of land five thousand cubits square, which was delightful and exceedingly handsome to behold and which was favourable for construction of a building well-suited to the exigencies of every season."

SECTION II

“Vaisampayana said,— “Janardana deserving the worship of all, having lived happily at Khandavaprastha for some time, and having been treated all the while with respectful love and affection by the sons of Pritha, became desirous one day of leaving Khandavaprastha to behold his father. That possessor of large eyes, unto whom was due the obeisance of the universe, then saluted both Yudhishthira and Pritha and made obeisance with his head unto the feet of Kunti, his father’s sister. Thus revered by Kesava, Pritha smelt his head and embraced him. The illustrious Hrishikesa approached his own sister Subhadra affectionately, with his eyes filled with tears, and spoke unto her words of excellent import and truth, terse proper, unanswerable and fraught with good. The sweet-speeched Subhadra also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives on the paternal side. And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Draupadi and Dhaumya. That best of men duly made obeisance unto Dhaumya, and consoling Draupadi obtained leave from her. Then the learned and mighty Krishna, accompanied by Partha, went to his cousins. And surrounded by the five brothers, Krishna shone like Sakra in the midst of the celestials. He whose banner bore the figure of Garuda, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. The bull of the Yadu race then worshipped the gods and Brahmanas with floral wreaths, mantras, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner to the outer apartment, and issuing thence he made unto Brahmanas, deserving of worship, offerings of vessel-fulls of curd and fruits, and parched-grain and caused them to pronounce benedictions upon him. And making unto them presents also of wealth, he went round them. Then ascending his excellent car of gold endued with great speed and adorned with banner bearing the figure of Tarkhya (Garuda) and furnished also with mace, discus, sword, his bow Sharnga and other weapons, and yoking thereunto his horses Saivya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishthira, the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteer Daruka to stand aside, himself took the reins. And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him with a white chamara furnished with a handle of gold. And the mighty Bhimasena accompanied by the twin brothers Nakula and Sahadeva and the priests and citizens all followed Krishna from behind. And Kesava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favourite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhisthira and Bhima, embraced the twins. And embraced in return by the three elder Pandavas, he was reverentially saluted by the twins. After having gone about half a Yojana (two miles), Krishna, that subjugator of hostile towns, respectfully addressed Yudhishthira and requested him, O Bharata, to stop following him further. And Govinda, conversant with every duty, then reverentially saluted Yudhishthira and took hold of his feet. But Yudhishthira soon raised Kesava and smelt his head. King Yudhishthira the just, the son of Pandu, having raised Krishna endued with eyes like lotus-petals and the foremost of the Yadava race, gave him leave, saying,— ‘Good bye!’ Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pandavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amravati. Out of the love and affection they bore him, the Pandavas gazed on Krishna as long as he was within sight, and their minds also followed him when he got out of sight. And Kesava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. Those bulls among men, the sons of Pritha, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna in his car soon reached Dwaraka followed by that hero Satyaki. Then Sauri, the son of Devaki, accompanied by his charioteer Daruka reached Dwaraka with the speed of Garuda."

Vaisampayana continued,— "Meanwhile king Yudhishthira of unfading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the company of Draupadi. And Kesava also, worshipped by the principal Yadavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his illustrious mother, and saluting (his brother) Valadeva, he of eyes like lotus-petals took his seat. Embracing Pradyumna, Shamva, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu, and obtaining the leave of all the elderly men, Janardana entered the apartments of Rukmini."

SECTION III

“VAISAMPAYANA SAID,— “THEN Maya Danava addressed Arjuna, that foremost of successful warriors, saying,— ‘I now go with thy leave, but shall come back soon. On the north of the Kailasa peak near the mountains of Mainaka, while the Danavas were engaged in a sacrifice on the banks of Vindu lake, I gathered a huge quantity of delightful and variegated vanda (a kind of rough materials) composed of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it be yet existing, I shall come back, O Bharata, with it. I shall then commence the construction of the delightful palace of the Pandavas, which is to be adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the King (of the Danavas) after slaughtering therewith all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of bearing great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee. There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I shall no doubt give all these to thee. Having spoken thus unto Partha, the Asura went away in a north-easterly direction. On the north of Kailasa in the mountains of Mainaka, there is a huge peak of gems and jewels called Hiranya-sringa. Near that peak is a delightful lake of the name of Vindu. There, on its banks, previously dwelt king Bhagiratha for many years, desiring to behold the goddess Ganga, since called Bhagirathee after that king’s name. And there, on its banks, O thou best of the Bharatas, Indra the illustrious lord of every created thing, performed one hundred great sacrifices. There, for the sake of beauty, though not according to the dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, after performing those sacrifices, the thousand-eyed lord of Sachi became crowned with success. There the fierce Mahadeva, the eternal lord of every creature, has taken up his abode after having created all the worlds and there he dwelleth, worshipped with reverence by thousands of spirits. There Nara and Narayana, Brahma and Yama and Sthanu the fifth, perform their sacrifices at the expiration of a thousand yugas. There, for the establishment of virtue and religion, Vasudeva, with pious devotion, performed his sacrifices extending for many, many long years. There were placed by Keshava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bharata, Maya brought back the club and the conch-shell and the various crystalline articles that had belonged to king Vrishaparva. And the great Asura, Maya, having gone thither, possessed himself of the whole of the great wealth which was guarded by Yakshas and Rakshasas. Bringing them, the Asura constructed therewith a peerless palace, which was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna the most excellent conch-shell at whose sound all creatures trembled in awe. And the palace that Maya built consisted of columns of gold, and occupied, O monarch, an area of five thousand cubits. The palace, possessing an exceedingly beautiful form, like unto that of Agni or Suryya, or Soma, shone in great splendour, and by its brilliance seemed to darken even the bright rays of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. Like unto a mass of new clouds conspicuous in the sky, the palace rose up coming into view of all. Indeed, the palace that the dexterous Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was withal so rich and well-built, that in beauty it far surpassed Sudharma of the Dasarha race, or the mansion of Brahma himself. And eight thousand Rakshasas called Kinkaras, fierce, huge-bodied and endued with great strength, of red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and protect that palace. Within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-coloured gems and stalks of bright jewels, and other flowers also of golden leaves. And aquatic fowls of various species sported on its bosom. Itself variegated with full-blown lotuses and stocked with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of crystal stairs leading from the banks to the edge of the water. The gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land and fell into it with eyes open. Many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever blossoming, they were all very charming to behold. Artificial woods were laid around, always emitting a delicious fragrance. And there were many tanks also that were adorned with swans and Karandavas and Chakravakas (Brahminy ducks) in the grounds lying about the mansion. And the breeze bearing the fragrance of lotuses growing in water and (of those growing on land) ministered unto the pleasure and happiness of the Pandavas. And Maya having constructed such a palatial hall within fourteen months, reported its completion unto Yudhishthira."

SECTION IV

“Vaisampayana said,— “Then that chief of men, king Yudhishthira, entered that palatial sabha having first fed ten thousand Brahmanas with preparations of milk and rice mixed with clarified butter and honey with fruits and roots, and with pork and venison. The king gratified those superior Brahmanas, who had come from various countries with food seasoned with seasamum and prepared with vegetables called jibanti, with rice mixed with clarified butter, with different preparations of meat — with indeed various kinds of other food, as also numberless viands that are fit to be sucked and innumerable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brahmanas a thousand kine. And, O Bharata, the voice of the gratified Brahmanas uttering,— ‘What an auspicious day is this! became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial sabha having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began to gratify that illustrious son of Dharma by exhibiting their skill. And thus celebrating his entry into the palace, Yudhishthira with his brothers sported within that palace like Sakra himself in heaven. Upon the seats in that palace sat, along with the Pandavas, Rishis and kings that came from various countries, viz., Asita and Devala, Satya, Sarpamali and Mahasira; Arvavasu, Sumitra, Maitreya, Sunaka and Vali; Vaka, Dalvya, Sthulasira, Krishna-Dwaipayana, and Suka Sumanta, Jaimini, Paila, and the disciples of Vyasa, viz., ourselves; Tittiri, Yajanavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animandavya; and Kausika; Damoshnisha and Traivali, Parnada, and Varayanuka, Maunjayana, Vayubhaksha, Parasarya, and Sarika;

Valivaka, Silivaka, Satyapala, and Krita-srama; Jatukarna, and Sikhavat. Alamva and Parijataka; the exalted Parvata, and the great Muni Markandeya; Pavitrapani, Savarna, Bhaluki, and Galava. Janghabandhu, Raibhya, Kopavega, and Bhrigu: Harivabhru, Kaundinya, Vabhrumali, and Sanatana, Kakshivat, and Ashija, Nachiketa, and Aushija, Nachiketa, and Gautama; Painga, Varaha, Sunaka, and Sandilya of great ascetic merit: Kukkura, Venujangha, Kalapa and Katha; — these virtuous and learned Munis with senses and souls under complete control, and many others as numerous, all well-skilled in the Vedas and Vedangas and conversant with (rules of) morality and pure and spotless in behaviour, waited on the illustrious Yudhishthira, and gladdened him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Mujaketu, Vivarddhana, Sangramjit, Durmukha, the powerful Ugrasena; Kakshasena, the lord of the Earth, Kshemaka the invincible; Kamatha, the king of Kamvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god that wieldeth the thunder-bolt maketh those Asuras, the Kalakeyas, tremble before him; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pandrya, and the king of Udhara, and Andhaka; Sumitra, and Saivya that slayer of foes; Sumanas, the king of the Kiratas, and Chanur the King of the Yavanas, Devarata, Bhoja, and the so called Bhimaratha, Srutayudha — the king of Kalinga, Jayasena the king of Magadha; and Sukarman, and Chekitana, and Puru that slayer of foes; Ketumata, Vasudana, and Vaideha and Kritakshana: Sudharman, Aniruddha, Srutayu endued with great strength; the invincible Anuparaja, the handsome Karmajit; Sisupala with his son, the king of Karusha; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, viz., Ahuka, Viprithu, Sada, Sarana, Akrura, Kritavarman, and Satyaka, the son of Sini; and Bhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen viz., the Kaikeyas and Yajnasena of the Somaka race; these Kshatriyas endured with great might, all well-armed and wealthy, and many others also regarded as the foremost, all waited upon Yudhishthira, the son of Kunti, in that Sabha, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishthira. And O king, the princes also of the Vrishni race, viz., Pradyumna (the son of Rukmini) and Samva, and Yuyudhana the son of Satyaki and Sudharman and Aniruddha and Saivya that foremost of men who had learnt the science of arms under Arjuna these and many other kings, O lord of the Earth, used to wait on Yudhishthira on that occasion. And that friend of Dhananjaya, Tumvuru, and the Gandharva Chittasena with his ministers, any many other Gandharvas and Apsaras, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pandu and the Rishis who sat in that Sabha. And seated in that Sabha, those bull among men, of rigid vows and devoted to truth, all waited upon Yudhishthira like the celestials in heaven waiting upon Brahma."

SECTION V

(Lokapala Sabhakhayana Parva)

“Vaisampayana said,— “While the illustrious Pandavas were seated in that Sabha along with the principal Gandharvas, there came, O Bharata, unto that assembly the celestial Rishi Narada, conversant with the Vedas and Upanishadas, worshipped by the celestials acquainted with histories and Puranas, well-versed in all that occurred in ancient kalpas (cycles), conversant with Nyaya (logic) and the truth of moral science, possessing a complete knowledge of the six Angas (viz., pronunciation, grammar, prosody, explanation of basic terms, description of religious rites, and astronomy). He was a perfect master in reconciling contradictory texts and differentiating in applying general principles to particular cases, as also in interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory. He was acquainted with the science of morals and politics, learned, proficient in distinguishing inferior things from superior ones, skilled in drawing inference from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions. He was capable of answering successively Vrihaspati himself while arguing, with definite conclusions properly framed about religion, wealth, pleasure and salvation, of great soul and beholding this whole universe, above, below, and around, as if it were present before his eyes. He was master of both the Sankhya and Yoga systems of philosophy, ever desirous of humbling the celestials and Asuras by fomenting quarrels among them, conversant with the sciences of war and treaty, proficient in drawing conclusions by judging of things not within direct ken, as also in the six sciences of treaty, war, military campaigns, maintenance of posts against the enemy and stratagems by ambuscades and reserves. He was a thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any course, of action, and possessed of these and numberless other accomplishments. The Rishi, having wandered over the different worlds, came into that Sabha. And the celestial Rishi of immeasurable splendour, endued with great energy was accompanied, O monarch, by Parijata and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the Rishi came thither and was filled with gladness upon beholding the Pandavas. The Brahmana, on arriving there, paid homage unto Yudhishthira by uttering blessings on him and wishing him victory. Beholding the learned Rishi arrive, the eldest of the Pandavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the Rishi, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the Arghya including honey and the other ingredients. Conversant with every duty the monarch also worshipped the Rishi with gems and jewels with a whole heart. Receiving that worship from Yudhishthira in proper form, the Rishi became gratified. Thus worshipped by the Pandavas and the great Rishis, Narada possessing a complete mastery over the Vedas, said unto Yudhishthira the following words bearing upon religion, wealth, pleasures and salvation.

"Narada said— 'Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Doth not thy mind sink under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and wealth practised by thy ancestors towards the three classes of subjects, (viz., good, indifferent, and bad)? Never injurest thou religion for the sake of wealth, or both religion and wealth for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, wealth, pleasure and salvation dividing thy time judiciously? O sinless one, with the six attributes of kings (viz., cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (viz., sowing dissensions, chastisement, conciliation, gifts, incantations, medicine and magic)? Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? These are the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food supply, computations of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officers of state (viz., the governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, become idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee. Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral towards thee? And, O hero, hast thou made persons like thyself, persons that are old, continent in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bharata, the victories of kings can be attributed to good counsels. O child, is thy kingdom protected by ministers learned in Sastras, keeping their counsels close? Are thy foes unable to injure it? Thou hast not become the slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou, during the small hours of night, as to what thou shouldst do and what thou shouldst not do the next day? Thou settlest nothing alone, nor takest counsels with many? The counsels thou hast resolved upon, do not become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou the agriculturists not out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted incorruptible, and possessed of practical experience? And, O brave king. I hope, people only know the measures already accomplished by thee and those that have been partially accomplished and are awaiting completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the causes of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned conferreth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, with his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, whether there is even one such minister with thee? Seekest thou to know everything about the eighteen Tirthas of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honourest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath any well-behaved, intelligent, and guileless Brahmana, well-up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remind thee in proper time as to when thy homa should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent to neutralise the effect of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed to high offices ministers that are guileless and of well conduct for generations and above the common run? Oppressest thou not thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom under thy orders? Do thy ministers ever slight thee like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of welfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops their sanctioned rations and pay in the appointed time? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations driveth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal high-born men devoted to thee, and ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule as he likes a number of concerns at the same time appertaining to the army? Is any servant of thine, who hath accomplished well a particular business by the employment of special ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge with gifts of wealth and honour proportionate to their qualifications. Dost thou support, O bull in the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Pritha, with paternal affection the foe that hath been weakened, or him also that hath sought thy shelter, having been vanquished in battle? O lord of Earth, art thou equal unto all men, and can every one approach thee without fear, as if thou wert their mother and father? And O bull of the Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces, against thy foe when thou hearest that he is in distress? O subjugator of all foes beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, the resolutions thou hast made, and that the ultimate victory depends upon the twelve mandalas (such as reserves, ambuscades, &c, and payment of pay to the troops in advance)? And, O persecutor of all foes, givest thou gems and jewels, unto the principal officers of enemy, as they deserve, without thy enemy's knowledge? O son of Pritha, seekest thou to conquer thy incensed foes that are slaves to their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of reconciliation, gift (of wealth) producing disunion, and application of force? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy army consisting of four kinds of forces, viz., the regular troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients, viz., cars, elephants, horses, offices, infantry, camp-followers, spies possessing a thorough knowledge of the country, and ensigns led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food, the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then from those servants of thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagant expenditure in respect of thy drinks, sports, and women? Is thy expenditure always covered by a fourth, a third or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other proteges, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always appraise thee every day in the forenoon of thy income and expenditure?

Dismissest thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bharata, dost thou employ superior, indifferent, and low men, after examining them well in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented. Are large tanks and lakes constructed all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? Are the agriculturists in thy kingdom wanting in either seed or food? Grantest thou with kindness loans (of seed-grains) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending at interest, carried on by honest men? Upon these O monarch, depends the happiness of thy people. O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? Are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy town pursued by thy police over the even and uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner apartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully. O son of Pandu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O represser of all foes, do men dressed in red and armed with swords and adorned with ornaments stand by thy side to protect thy person? O monarch! behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Pritha, seekest thou to cure bodily diseases by medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are well conversant with the eight kinds of treatment and are all attached and devoted to thee. Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, through covetousness or folly, of their pensions the proteges who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of troops that are strong, by the help of both counsels and troops? Are all the principal chieftains (of thy empire) all devoted to thee? Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brahmanas and wise men according to their merits in respect of various branches of learning? I tell thee, such worship is without doubt, highly beneficial to thee. Hast thou faith in the religion based on the three Vedas and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brahmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passions under complete control and with singleness of mind, strive to perform the sacrifices called Vajapeya and Pundarika with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brahmanas, and the tall trees (banian) in villages, that are of so much benefit to people? O sinless one, causest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand by thy side? O sinless one, are thy inclinations and practices such as I have described them, and as always enhance the duration of life and spread one's renown and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken, on a false charge or theft, by thy ministers ignorant of Sastras and acting from greed? And, O bull among men, I hope thy ministers never from covetousness set free a real thief, knowing him to be such and having apprehended him with the booty about him? O Bharata, I hope, thy ministers are never won over by bribes, nor do they wrongly decide the disputes that arise between the rich and the poor. Dost thou keep thyself free from the fourteen vices of kings, viz., atheism, untruthfulness, anger, incautiousness, procrastination, non-visit to the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, non-accomplishment of beneficial projects, and undertaking everything without reflection? By these, O king, even monarchs firmly seated on their thrones are ruined. Hath thy study of the Vedas, thy wealth and knowledge of the Sastras and marriage been fruitful?

“Vaisampayana continued, — After the Rishi had finished, Yudhishthira asked,— “How, O Rishi, do the Vedas, wealth, wife, and knowledge of the Sastras bear fruit?”

“The Rishi answered,— “The Vedas are said to bear fruit when he that hath studied them performeth the Agnihotra and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is useful and when she beareth children. Knowledge of the Sastras is said to bear fruit when it resulteth in humility and good behaviour.”

“Vaisampayana continued, — The great ascetic Narada, having answered Yudhishthira thus, again asked that just ruler,-”Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)?

Listenest thou always, O monarch, to the words, fraught with instructions in religion and wealth, of old men acquainted with economic doctrines? Are gifts of honey and clarified butter made to the Brahmanas intended for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O king, regularly unto all the artisans and artists employed by thee the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them, having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sage) in respect of every concern particularly those relating to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare — so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all mysterious incantations, and with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and Rakshasas? As acquainted thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes. Hast thou banished these six evils, O monarch, viz., sleep, idleness, fear, anger, weakness of mind, and procrastination?’

“Vaisampayana continued, — The illustrious bull among the Kurus, having heard these words of that best of Brahmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Narada of celestial form,— “I shall do all that thou hast directed, for my knowledge hath expanded under thy advice!’ Having said this the king acted conformably to that advice, and gained in time the whole Earth bounded by her belt of seas. Narada again spoke, saying,— “That king who is thus employed in the protection of four orders, Brahmanas, Kshatriyas, Vaishyas, and Sudras, passeth his days here happily and attaineth hereafter to the region of Sakra (heaven).’”

SECTION VI

“Vaisampayana said, — At the conclusion of Narada’s words, king Yudhishthira the just worshipped him duly; and commanded by him the monarch began to reply succinctly to the questions the Rishi had asked.

“Yudhishthira said— ‘O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without doubt, to be regarded as bearing proper fruit, and undertaken from solid reasons for the attainment of proper objects. O master, we desire to walk in the virtuous path of those rulers that had, besides, their souls under complete control.”

“Vaisampayana continued,— “Yudhishthira, the son of Pandu, possessed of great glory, having received with reverence the words of Narada and having also answered the Rishi thus, reflected for a moment. And perceiving a proper opportunity, the monarch, seated beside the Rishi, asked Narada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,— ‘Possessed of the speed of mind, thou wanderest over various and many worlds created in days of yore by Brahma, beholding everything. Tell me, I ask thee, if thou hast, O Brahmana, ever beheld before anywhere an assembly room like this of mine or superior to it!’ Hearing these words of Yudhishthira the just, Narada smilingly answered the son of Pandu in these sweet accents, —

“Narada said,— ‘O child, O king I did neither see nor hear of ever before amongst men, any assembly room built of gems and precious stones like this of thine, O Bharata. I shall, however, describe unto thee the rooms of the king of the departed (Yama), of Varuna (Neptune) of great intelligence, of Indra, the

King of Gods and also of him who hath his home in Kailasha (Kuvera). I shall also describe unto thee the celestial Sabha of Brahma that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the Pitris, the Sadhyas, (under-deities called Gana), by ascetics offering sacrifices, with souls under complete command, by peaceful Munis engaged without intermission in Vedic sacrifices with presents to Brahmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclinations to listen to me!'"

"Vaisampayana continued,— "Thus addressed by Narada, the high-souled king Yudhishthira the just, with his brothers and all those foremost of Brahmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Narada, saying,— 'Describe unto us all those assembly rooms. We desire to listen to thee. O Brahmana, what are the articles with which each of the Sabhas are made of? What is the area of each, and what is the length and breadth of each? Who wait upon the Grandsire in that assembly room? And who also upon Vasava, the Lord of the celestials and upon Yama, the son of Vivaswana? Who wait upon Varuna and upon Kuvera in their respective assembly rooms. O Brahmana Rishi, tell us all about these. We all together desire to hear thee describe them. Indeed, our curiosity is great.' Thus addressed by the son of Pandu, Narada replied, saying,— 'O monarch, hear ye all about those celestial assembly rooms one after another."

SECTION VII

“Narada said, — the celestial assembly room of Sakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Sakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty yojanas in length, and hundred yojanas in breadth, and five yojanas in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Pritha, on an excellent seat, the Lord of celestials, with his wife Sachi endowed with beauty and affluence. Assuming a form incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white and decked with floral wreaths of many hues, there he sitteth with beauty, fame, and glory by his side. And the illustrious deity of a hundred sacrifices is daily waited upon. O monarch, in that assembly by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the Siddhyas, celestial Rishis, the Sadhyas in all, the gods, and Marutas of brilliant complexion and adorned with golden garlands, — all of them in celestial form and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty represser of all foes. And O son of Pritha, the celestial Rishis also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety, and all performers of the Soma sacrifice, also wait upon and worship Indra. And Parasara and Parvata and Savarni and Galava; and Sankha, and the Muni, Gaursiras, and Durvasa, and Krodhana and Swena and the Muni Dhirghatamas; and Pavitrapani, Savarni, Yajnavalkya and Bhaluki; and Udyalaka, Swetaketu, and Tandya, and also Bhandayani; and Havishmat, and Garishta, and king Harischandra; and Hridya, Udarshandilya. Parasarya, Krishivala; Vataskandha, Visakha, Vidhatas and Kala. Karaladanta, Tastri, and Vishwakarman, and Tumuru; and other Rishis, some born of women and others living upon air, and others again living upon fire, these all worship Indra, the wielder of the thunderbolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Valmiki of great ascetic merit; and Samika of truthful speech, and Prachetas ever fulfilling their promises, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu; and Maruta and Marichi, and Sthanu of great ascetic merit; and Kakshivat, and Gautama, and Tarkhya, and also the Muni Vaishwanara; and the Muni Kalakavrikhiya and Asravya, and also Hiranmaya, and Samvartta, and Dehavya, and Viswaksena of great energy; and Kanwa, and Katyayana, O king, and Gargya, and Kaushika; — all are present there along with the celestial waters and plants; and faith, and intelligence, and the goddess of learning, and wealth, religion, and pleasure; and lightning. O son of Pandu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Soma, and the fire of Indra, and Mitra, and Savitri, and Aryaman; Bhaga, Viswa the Sadhyas, the preceptor (Vrihaspati), and also Sukra; and Vishwavasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the gifts to Brahmanas, the planets, and the stars, O Bharata, and the mantras that are uttered in sacrifices — all these are present there. And, O King, many Apsaras and Gandharvas, by various kinds of dances and music both instrumental and vocal, and by the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials — Satakratu — the illustrious slayer of Vala and Vritra. Besides these, many other Brahmanas and royal and celestial Rishis, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly, riding on celestial cars of various kinds. And Vrihaspati and Sukra are present there on all occasions. These and many other illustrious ascetics of rigid wows, and Bhrigu and the seven Rishis who are equal, O king, unto Brahma himself, come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright therein as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkaramalini, of Indra of a hundred sacrifices that I have seen. Listen now to the account of Yama's assembly house."

SECTION VIII

“Narada said,— ‘O Yudhisthira, I shall now describe the assembly house of Yama, the son of Vivaswat, which, O son of Pritha, was built by Viswakarma. Listen now to me. Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred yojanas. Possessed of the splendour of the sun, it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable, and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies. The floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brahmana sages also of great purity, cheerfully wait upon, O child, and worship Yama, the son of Vivaswat. And Yayati, Nahusha, Puru, Mandhatri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Sautasravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratarddana, Sivi, Matsya, Prithulaksha, Vrihadratha, Vartta, Marutta, Kusika, Sankasya, Sankriti, Dhruva, Chaturaswa, Sadaswormi and king Kartavirya; Bharata and Suratha, Sunitha, Nisatha, Nala, Divodasa, and Sumanas, Amvarisha, Bhagiratha; Vyaswa, Vadhraswa, Prithuvega, Prithusravas, Prishadaswa, Vasumanas, Kshupa, and Sumahavala, Vrishadgu, and Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dwilipa, and the high-souled Ushinara; Ausinari, Pundarika, Saryati, Sarava, and Suchi; Anga, Rishta, Vena, Dushmanta, Srinjaya and Jaya; Bhangasuri, Sunitha, and Nishada, and Bahinara; Karandhama, Valhika, Sudymna, and the mighty Madhu; Aila and the mighty king of earth Maruta; Kapota, Trinaka, and Shadeva, and Arjuna also. Vysawa; Saswa and Krishaswa, and king Sasavindu; Rama the son of Dasaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gauraswa; Rama the son of Jamadagnya, Nabhaga, and Sagara; Bhuridyumna and Mahaswa, Prithaswa, and also Janaka; king Vainya, Varisena, Purujit, and Janamejaya; Brahmadatta, and Trigarta, and king Uparichara also; Indradyumna, Bhimajanu, Gauraprishta, Nala, Gaya; Padma and Machukunda, Bhuridyumna, Prasenajit; Aristanemi, Sudymna, Prithulauswa, and Ashtaka also; a hundred kings of the Matsya race and hundred of the Vipa and a hundred of the Haya races; a hundred kings of the name of Dhritarashtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadatta, and a hundred kings of the name of Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prativindhyas, a hundred Nagas, and a hundred Palasas, and a hundred called Kasa and Kusa; that king of kings Santanu, and thy father Pandu, Usangava, Sata-ratha, Devaraja, Jayadratha; the intelligent royal sage Vrishadarva with his ministers; and a thousand other kings known by the name of Sasavindu, and who have died, having performed many grand horse-sacrifices with large presents to the Brahmanas — these holy royal sages of grand achievements and great knowledge of the Sastras, wait upon, O King, and worship the son of Vivaswat in that assembly house. And Agastya and Matanga, and Kala, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the Prtris (belonging to the classes — called Agniswattas, Fenapa, Ushampa, Swadhavat, and Verhishada), as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter; all sinners among human beings, as also those that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of everybody and everything; the Singsapa, Palasa, Kasa, and Kusa trees and plants, in their embodied forms, these all, O king, wait upon and worship the god of justice in that assembly house of his. These and many others are present at the Sabha of the king of the Pitris (manes). So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Pritha, the delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viswakarma after a long course of ascetic penances. And, O Bharata, resplendent with his own effulgence, it stands glorified in all its beauty. Sannyasis of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds, of shining bodies and attired in spotless robes, decked with bracelets and floral garlands, with ear-rings of burnished gold, and adorned with their own holy acts as with the marks of their order (painted over their bodies), constantly visit that Sabha (Assembly). Many illustrious Gandharvas, and many Apsaras fill every part of that mansion with music; both instrumental and vocal and with sounds of laughter and dance. And, O son of Pritha, excellent perfumes, and sweet sounds and garlands of celestial flowers always contribute towards making that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious Yama, the lord of created beings in that assembly house. Such, O monarch, is the Sabha, of the illustrious king of the Pitris! I shall now describe unto the assembly house of Varuna also called Pushkaramalini!”

SECTION IX

‘NARADA SAID — O Yudhishthira, the celestial Sabha of Varuna is unparalleled in splendour. In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viswakarma (the celestial architect) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, or excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assembly house of pure white consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robe, decked in celestial ornaments and jewels, with his queen, adorned with celestial scents and besmeared with paste of celestial fragrance. The Adityas wait upon and worship the illustrious Varuna, the lord of the waters. And Vasuki and Takshaka, and the Naga called Airavana; Krishna and Lohita; Padma and Chitra endued with great energy; the Nagas called Kamvala and Aswatara; and Dhritarashtra and Valahaka; Matimat and Kundadhara and Karkotaka and Dhananjaya; Panimat and the mighty Kundaka, O lord of the Earth; and Prahlada and Mushikada, and Janamejaya, — all having auspicious marks and mandalas and extended hoods; — these and many other snakes. O Yudhishthira, without anxiety of any kind, wait upon and worship the illustrious Varuna. And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; Sanghraha and Viprachitti, and those Danavas called Kalakanja; and Suhanu and Durmukha and Sankha and Sumanas and also Sumati; and Ghatodara, and Mahaparswa, and

Karthana and also Pithara and Viswarupa, Swarupa and Virupa, Mahasiras; and Dasagriva, Vali, and Meghavasas and Dasavara; Tittiva, and Vitabhuta, and Sanghrada, and Indratapana — these Daityas and Danavas, all bedecked with ear-rings and floral wreaths and crowns, and attired in the celestial robes, all blessed with boons and possessed of great bravery, and enjoying immortality, and all well of conduct and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there are also the four oceans, the river Bhagirathee, the Kalindi, the Vidisa, the Venwa, the Narmada of rapid current; the Vipasa, the Satadu, the Chandrabhaga, the Saraswati; the Iravati, the Vitasta, the Sindhu, the Devanadi; the Godavari, the Krishnavenwa and that queen of rivers the Kaveri; the Kimpuna, the Visalya and the river Vaitarani also; the Tritiya, the Jeshthila, and the great Sone (Soane); the Charmanwati and the great river Parnasa; the Sarayu, the Varavatya, and that queen of rivers the Langali, the Karatoya, the Atreyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and also the Trisrotasi — these and other rivers which are all sacred and are world-renowned places of pilgrimage, as also other rivers and sacred waters and lakes and wells and springs, and tanks, large or small, in their personified form, O Bharata, wait upon and worship the lord Varuna. The points of the heavens, the Earth, and all the Mountains, as also every species of aquatic animals, all worship Varuna there. And various tribes of Gandharvas and Apsaras, devoted to music, both vocal and instrumental, wait upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabha, enjoying sweet converse with one another. And the chief minister of Varuna, Sunabha by name, surrounded by his sons and grandsons, also attend upon his master, along with (the personified form) of a sacred water called go. These all, in their personified forms, worship the deity. O bull of the Bharata race, such is the assembly room of Varuna seen by me before, in the course of my wanderings. Listen now to the account I give of the assembly room of Kuvera.'”

SECTION X

“Narada said,— ‘Possessed of great splendour, the assembly house of Vaisravana, O king, is a hundred yojanas in length and seventy yojanas in breadth. It was built, O king, by Vaisravana himself using his ascetic power. Possessing the splendour of the peaks of Kailasa, that mansion eclipses by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament. Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds, it seems to be floating in the air. Painted with colours of celestial gold, it seems to be decked with streaks of lightning. Within that mansion sitteth on an excellent seat bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaisravana of agreeable person, attired in excellent robes and adorned with costly ornaments and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cooling breezes murmuring through forests of tall Mandaras, and bearing fragrance of extensive plantations of jasmine, as also of the lotuses on the bosom of the river Alaka and of the Nandana-gardens, always minister to the pleasure of the King of the Yakshas. There the deities with the Gandharvas surrounded by various tribes of Apsaras, sing in chorus, O king, notes of celestial sweetness. Misrakesi and Rambha, and Chitrasena, and Suchismita; and Charunetra, and Gritachi and Menaka, and Punjikasthala; and Viswachi Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Sauraveyi, and Samichi, and Vududa, and Lata — these and a thousand other Apsaras and Gandharvas, all well-skilled in music and dance, attend upon Kuvera, the lord of treasures. And that mansion, always filled with the notes of instrumental and vocal music, as also with the sounds of dance of various tribes of Gandharvas, and Apsaras hath become extremely charming and delicious. The Gandharvas called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Swetabhadra and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Pisacha, Gajakarna, and Visalaka, Varaha-Karna, Tamraushtica, Falkaksha, and Falodaka; Hansachuda, Sikhavarta, Vibhishana, Pushpanana, Pingalaka, Sonitoda and Pravalaka; Vrikshavaspa-niketa, and Chiravasas — these O Bharata, and many other Yakshas by hundred and thousands always wait upon Kuvera. The goddess Lakshmi always stayeth there, also Kuvera’s son Nalakuvera. Myself and many others like myself often repair thither. Many Brahmana Rishis and celestial Rishis also repair there often. Many Rakshasas, and many Gandharvas, besides those that have been named, wait upon the worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Uma and lord of created things, the three-eyed Mahadeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra, the mighty god of the fierce bow, surrounded by multitudes of spirits in their hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, but all armed with various weapons and endued with the speed of wind, with the goddess (Parvati) ever cheerful and knowing no fatigue, always waiteth here upon their friend Kuvera, the lord of treasures. And hundreds of Gandharva chiefs, with cheerful hearts and attired in their respective robes and Viswavasu, and Haha and Huhu; and Tumvuru and Parvatta, and Sailusha; and Chitrasena skilled in music and also Chitraratha, — these and innumerable Gandharvas worship the lord of treasures. And Chakradhaman, the chief of the Vidyadharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma, the chief of the Kimpurushas, and Mahendra, the chief of the Rakshasas, and Gandhamadana accompanied by many Yakshas and Gandharvas and many Rakshasas wait upon the lord of treasures. The virtuous Vibhishana also worshippeth there his elder brother the lord Kuvera (Croesus). The mountains of Himavat, Paripatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunava, and Eastern and the Western hills — these and many other mountains, in their personified forms, with Meru standing before all, wait upon and worship the illustrious lord of treasures. The illustrious Nandiswaras, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these many other Rakshasas and Pisachas (devils) worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit, with permission obtained, beside the god of gods, Siva, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava (Siva) made friendship with Kuvera. From that time, O king, Mahadeva always sitteth on the mansion of his friend, the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, viz., Sankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera.”

“This delightful assembly house of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king. Listen now to the Sabha I describe unto thee, belonging to Brahma the Grandsire.”

SECTION XI

“Narada said, — Listen to me, O child, as I tell thee of the assembly house of the Grandsire, that house which none can describe, saying it is such. In the Krita (golden) age of old, O king, the exalted deity Aditya (once) came down from heaven into the world of men. Having seen before the assembly-house of Brahma the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pandu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial Sabha (assembly) of the Grandsire, immeasurable and immaterial and indescribable, as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that Sabha, I became, O king, desirous of beholding it. I then asked Aditya, saying, — O exalted one, I desire to behold the sacred Sabha of the Grandsire. O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms or by what rites, I may be enabled to behold that excellent sin-cleaning Sabha.” — Hearing these words of mine, Aditya the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, thus: Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years. Repairing then to the breast of the Himavat, I commenced that great vow, and after I had completed it the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabha of the Grandsire. O king, it is impossible to describe that Sabha, saying — it is such, for within a moment it assumes a different form that language fails to paint. O Bharata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns, it knoweth no deterioration, being eternal. That self effulgent mansion, by its numerous blazing, celestial indications of unrivalled splendour, seems to surpass the moon, the sun and the fire in splendour. Stationed in heaven, it blazes forth, censuring as it were the maker of the day. In that mansion O king, the Supreme Deity, the Grandsire of all created things, having himself created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kasyapa, Bhrigu, Atri, and Vasistha and Gautama, and also Angiras, and Pulastya, Kraut, Prahlada, and Kardama, these Prajapatis, and Angirasa of the Atharvan Veda, the Valikhilyas, the Marichipas; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent; Nature, and the Modes (of Nature), and the elemental and prime causes of the world, — all stay in that mansion beside the lord Brahma. And Agastya of great energy, and Markandeya, of great ascetic power, and Jamadagni and Bharadwaja, and Samvarta, and Chyavana, and exalted Durvasa, and the virtuous Rishyasringa, the illustrious Sanatkumara of great ascetic merit and the preceptor in all matters affecting Yoga; Asita and Devala, and Jaigishavya acquainted with truth; Rishava, Ajitasatru, and Mani of great energy; and the Science of healing with its eight branches — all in their personified forms, O Bharata; the moon with all the stars and the stellar conjunctions; Aditya with all his rays; the winds; the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles, — these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, attend all upon Brahma in that mansion. Wealth and Religion and Desire, and Joy, and Aversion, and Asceticism and Tranquillity — all wait together upon the Supreme Deity in that palace. The twenty tribes of the Gandharvas and Apsaras, as also their seven other tribes, and all the Lokapalas (chief protectors of several regions), and Sukra, and Vrihaspati, and Vudha, and Angaraka (Mangala), Sani, Rahu, and the other planets; the Mantras (of the Sama Veda), the special Mantras (of the same Veda); (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (viz. Agnisoma and Indragni), the Marutas, Viswakarman, and the Vasus, O Bharata; the Pitris, and all kinds of sacrificial libations, the four Vedas. viz., Rig, Sama, Yajuh, and Atharva; all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the Vedas; the planets, the Sacrifices, the Soma, all the deities; Savitri (Gayatri), the seven kinds of rhyme; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sama Veda; the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments; — all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses — these also, and many others wait upon the Supreme Deity in that Sabha, Kshanas, Lavas, Muhurtas, Day, Night, Fortnights, Months, the six Seasons, O Bharata, Years, Yugas, the four kinds of Days and Nights (viz., appearing to man, to the Pitris, to the gods, and to Brahma) and that eternal, indestructible, undeteriorating, excellent Wheel of Time and also the Wheel of Virtue, — these always wait there. O Yudhishthira; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Suravi, Devi, Sarama, Gautami and the goddesses Pradha, and Kadru; — these mothers of the celestials, and Rudrani, Sree, Lakshmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushti, Arundhati, Samvritti, Asa, Niyati, Srishti, Rati, — these and many other goddesses wait upon the Creator of all. The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas Sadhyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grandsire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three without embodied forms. It is well known that the illustrious Vairajas and Agniswattas and Garhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapas, the Ekasringras, the Chaturvedas, and the Kalas, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice), first, these gratify Soma afterwards. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And Rakshasas, Pisachas, the

Danavas and Guhyakas; Nagas, Birds, and various animals; and all mobile and immobile great beings; — all worship the Grandsire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahadeva accompanied by Uma, always repair thither. And, O king of kings, Mahasena (Kartikeya) also adoreth there the Grandsire. Narayana himself, and the celestial Rishis, and those Rishis called Valakhillyas, and all beings born of females and all those not born of females, and whatever else is seen in the three worlds — both mobile and immobile, were all seen by me there, know O king. And eighty thousand Rishis with vital seed drawn up, and O Pandu, fifty thousand Rishis having sons, were all seen by me there. And all the dwellers in heaven repairing thither behold the Supreme Deity when they please, and worshipping him with a bow of their head return whence they came. And, O king of men, the Grandsire of all created beings, the Soul of the universe, the Self create Brahma of immeasurable intelligence and glory, equally kind unto all creatures, honoureth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Birds, the Kaleyas, the Gandharvas, the Apsaras, and all other exalted beings that came to him as his guests. And that delicious Sabha, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by Brahmarshis, that celestial Sabha blazes forth with the graceful possessions of Brahma and looks extremely handsome, O tiger among kings as this Sabha of yours is unrivalled in the world of men, so is that Sabha of Brahma, seen by me unrivalled in all the worlds. I have seen these Sabhas, O Bharata, in regions of the celestials. This thy Sabha is unquestionably the foremost in the world of men!”

SECTION XII

“YUDHISHTHIRA SAID,— ‘O thou foremost of eloquent men, as thou hast described the different Sabhas unto me, it appeareth that almost all the monarchs of the earth are to be found in the Sabha of Yama. And, O master, almost all the Nagas, and principal Daityas, and rivers, and oceans, are to be found in the Sabha of Varuna. And so the Yakshas, the Guhyakas, the Rakshasas, the Gandharvas and Apsaras and the Deity (Yama) having the bull for his vehicle, are to be found in the Sabha of the lord of treasures. Thou hast said that in the Sabha of the Grandsire are to be seen all the great Rishis, all the gods, all the branches of learning. As regards the Sabha of Sakra, however, thou hast named, O Muni, all the gods, the Gandharvas, and various Rishis. But, O great Muni, thou hast mentioned one and only one king, viz., the royal Rishi Harishchandra as living in the Sabha of the illustrious chief of the gods. What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brahmana, how didst thou also meet with my father, the exalted Pandu, now a guest in the region of the Pitris? O exalted one of excellent vows hath he told thee anything? O tell me all as I am exceedingly curious to hear all this from thee.”

“Narada said,— ‘O king of kings, I shall tell thee all that thou askest me about Harischandra, I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, mounted alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rajasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brahmanas that were fed on the occasion. At that sacrifice king Harishchandra gave away unto all who asked, wealth that was five times what each had solicited. At the conclusion of the sacrifice, the king gratified the Brahmanas that came from various countries with large presents of various kinds of wealth. The Brahmanas gratified with various kinds of food and enjoyable articles, given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say, — King Harischandra is superior to all kings in energy and renown. — And know, O monarch, O bull of the Bharata race, it was for this reason that Harischandra shone more brightly than thousands of other kings. The powerful Harischandra having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs that perform the sacrifice of Rajasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pandu, beholding the good fortune of Harischandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said, — Thou shouldst tell Yudhishthira, O Rishi, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this let him commence the grand sacrifice called Rajasuya. He is my son; if he performeth that sacrifice, I may, like Harischandra, soon attain to the region of Indra, and there in his Sabha pass countless years in continuous joy. I told him in reply, — O King, I shall tell thy son all this, if I go to the world of man. I have now told thee what he said, O tiger among men. Accomplish then, O son of Pandu, the desires of thy father. If thou performest that sacrifice, thou shall then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said, — O king, that the performance of this great sacrifice is attended with many obstacles. A class of Rakshasas called Brahma Rakshasas, employed in obstructing all sacrifices, always search for loop-holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow, thou in prosperity, and enjoy thou felicity. Gratify thou the Brahmanas with gifts of wealth. I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwaravati) of that Dasarhas."

Vaisampayana said,— 'O Janamejaya, having said this unto the son of Pritha, Narada went away, accompanied by those Rishis with whom he had come. And after Narada had gone away, king Yudhishthira, O thou of the Kuru race, began to think, along with his brothers, of that foremost of sacrifices called Rajasuya.'

SECTION XIII

Vaisampayana said,— “Yudhishthira, having heard these words of Narada, began to sigh heavily. And, O Bharata, engaged in his thoughts about the Rajasuya, the king had no peace of mind. Having heard of this glory of the illustrious monarchs (of old) and being certain about the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Harischandra who had performed the great sacrifice king Yudhishthira desired to make preparations for the Rajasuya sacrifice. Then worshipping his counsellors and others present at his Sabha, and worshipped by them in return, he began to discuss with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rajasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishthira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, shaking off both anger and arrogance, Yudhishthira always said, — Give unto each what is due to each, — and the only sounds that he could hear were, — Blessed be Dharma! Blessed be Dharma! Yudhishthira! conducting himself thus and giving paternal assurance to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He therefore came to be called Ajatasatru (one with no enemy at all). The king cherished every one as belonging to his family, and Bhima ruled over all justly. Arjuna, used to employing both his hands with equal skill, protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rain became so abundant as to leave no room for desiring more; and the kingdom grew in prosperity. And in consequence of the virtues of the king, money-lenders, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishthira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favourites ever behaved wrongfully towards the king or towards one another amongst themselves. Kings conquered on the six occasions (of war, treaty, &c.) were wont to wait upon him in order to do good unto the monarch and worship him ever, while the traders of different classes came to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishthira who was ever devoted to virtue, his dominion grew in prosperity. Indeed, the prosperity of the kingdom was increased not by these alone but even by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhishthira, whose sway extended over all, was possessed of every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brahmanas to swains, were all more attached to him than to their own fathers and mothers.'

Vaisampayana said,— "King Yudhishthira, then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rajasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishthira desirous of performing the sacrifice, then told him these words of grave import,— 'One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of Kuru race, thy friends think that as thou art worthy of the attributes of an emperor, the time is even come for thee for the performance of the Rajasuya sacrifice. The time for the performance of that sacrifice in which Rishis of austere vows kindle six fires with mantras of the Sama Veda, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rajasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the Agnihotra. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice. All of us are obedient to thee. Soon will you be able, O great king, to perform the Rajasuya sacrifice. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion. Thus, spoke unto the king all his friends and counsellors separately and jointly. And, O king, Yudhishthira that slayer of all enemies, having heard these virtuous, bold, agreeable and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bharata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishthira, wise in counsel, again consulted with his brothers, with the illustrious Ritwijas about him, with his ministers and with Dhaumya and Dwaipayana and others.

'Yudhishthira said,— "How may this wish that I entertain of performing the excellent sacrifice of Rajasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone.'"

Vaisampayana said,— "O thou of eyes like lotus-petals, thus asked by the king, they replied at that time unto Yudhishthira the just in these words, — Being conversant with the dictates of morality, thou art, O king, worthy to perform the grand sacrifice of Rajasuya. After the Ritwijas and the Rishis had told these words unto the king, his ministers and brothers highly approved of the speech. The king, however, possessed of great wisdom, and with mind under complete control, actuated by the desire of doing good unto the world, again resolved the matter in his mind, thinking of his own strength and means, the circumstances of time and place and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full deliberation. Thinking that the sacrifice should not be commenced, pursuant to his own resolution only, Yudhishthira, carefully bearing upon his shoulder the weight of affairs thought of Krishna that persecutor of all sinners as the fittest person to decide the matter, in as much as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth but born amongst men from Will alone. Reflecting upon his god-like feats the son of Pandu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear, and Yudhishthira, the son of Pritha, having come to this settled resolution soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding in a swift car arrived amongst the Yadavas and approached Krishna who was then residing in Dwaravati. And Achyuta (Krishna) hearing that the son of Pritha had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha, accompanied by Indrasena. And having arrived at Indraprastha, Janardana approached Yudhisthira without loss of time. And Yudhisthira received Krishna with paternal-affection, and Bhima also received him likewise. And Janardana then went with a cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was overjoyed at seeing him. And after he had rested awhile in a pleasant apartment and had been fully refreshed, Yudhishthira approached him at his leisure and informed him all about the Rajasuya sacrifice.

"Yudhishthira said,— 'I have wished to perform the Rajasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, even thing about the means by which it may be accomplished. He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellers some from friendship do not notice the difficulties; others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus on matters awaiting decision. But thou, O Krishna, art above such motives. Thou hast conquered both desire and anger. It behoveth thee to tell me what is most beneficial to the world.”

SECTION XIV

(Rajasuyarambha Parva)

“KRISHNA SAID,— ‘O great king, thou art a worthy possessor of all the qualities essential for the performance of the Rajasuya sacrifice. Thou knowest everything, O Bharata. I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rama, the son of Jamadagnya, exterminated.’ O lord of the earth, O bull of the Bharata race, thou knowest what form of rule these Kshatriyas, guided by the instructions traditionally handed down from generation to generation, have established amongst their own order, and how far they are competent to perform the Rajasuya sacrifice. The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwaku. The descendants of Aila, O king, as, indeed, the kings of Ikshwaku’s race, are, know O bull of the Bharata race, each divided into a hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are to-day scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarasandha, overcoming that prosperity enjoyed by their whole order, and overpowering them by his energy hath set himself over the heads of all these kings. And Jarasandha, enjoying the sovereignty over the middle portion of the earth (Mathura), resolved to create a disunion amongst ourselves. O monarch, the king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called an emperor. And, O monarch, king Sisupala endued with great energy, hath placed himself under his protection and hath become the generalissimo of his forces. And, O great king, the mighty Vaka, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, upon Jarasandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, who have sought the shelter of the mighty Jarasandha. There are others also viz., Dantavakra, Karusha, Karava, Meghavahana, that wait upon Jarasandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas, who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath bowed his head before Jarasandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of the earth who hath his dominions on the west and the south, who is thy maternal uncle and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis, who represented himself in this world as a divine personage and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me that king of Vanga Pundra and the Kiratas, endowed with great strength, and who is known on earth by the names of Paundraka and Vasudeva hath also espoused the side of Jarasandha. And, O king of kings, Bhishmaka, the mighty king of the Bhojas — the friend of Indra — the slayer of hostile heroes — who governs a fourth part of the world, who by his learning conquered the Pandyas and the Kratha-Kausikas, whose brother the brave Akriti was like Rama, the son of Jamdagni, hath become a servitor to the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongeth, he hath placed himself under Jarasandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarasandha, have all fled towards the west; so also have the

Surasenas, the Bhadrakas, the Vodhas, the Salwas, the Patachchavas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the king of the Salwayana tribe with their brethren and followers; and the southern Panchalas and the eastern Kosalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapadas, overcome with fear, leaving their dominions in the north, have fled into the southern country. And so all the Panchalas, alarmed at the power of Jarasandha, have left their own kingdom and fled in all directions. Some time before, the foolish Kansa, having persecuted the Yadavas, married two of the daughters of Jarasandha. They are called Asti and Prapti and are the sister of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendency over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but they, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunaman were slain by me assisted by Rama. But after the immediate cause of fear was removed (by the death of Kansa), Jarasandha, his father-in-law, took up arms. Ourselves consisting of the eighteen younger branches of the Yadavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foes, we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarasandha, being united with them, becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men, this is not our opinion alone but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa, who was slain by Rama (Valadeva) after a battle of eighteen days. But, O Bharata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamuna and killed himself. Afterwards when Hansa, the subjugator of hostile heroes, heard that Dimvaka, had killed himself, he went to the Yamuna and jumped into its waters. Then, O bull of the Bharata race, king Jarasandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarasandha had returned, O slayer of all foes, we were filled with pleasure and continued to live at Mathura. Then the widow of Hansa and the daughter of Jarasandha, that handsome woman with eyes like lotus-petals, grieved at the death of her lord, went unto her father, and repeatedly urged, O Monarch, the king of Magadha, saying, — O slayer of all foes, kill thou the slayer of my husband. — Then, O great king, remembering the conclusion to which we had come of old we became exceedingly cheerless and fled from Mathura. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarasandha, with our cousins and relatives. Reflecting upon everything, we fled towards the west. There is a delightful town towards the west called Kusasthali, adorned by the mountains of Raivata. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it has become impregnable even to the Gods. And from within it even the women might fight the foe, what to speak of the Yadava heroes without fear of any kind? O slayer of all foes, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarasandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though possessed of strength and energy, yet from the oppressions of Jarasandha we have been obliged to repair to the mountains of Gomanta, measuring three Yojanas in length. Within each yojana have been established one and twenty posts of armed men. And at intervals of each yojana are hundred gates with arches which are defended by valourous heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yadavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahuka hath had a hundred sons, each of whom is almost like a god (in prowess), Charudeshna with his brother Chakradeva, Satyaki, myself, Valadeva the son of

Rohini, and my son Samva who is equal unto me in battle — these seven, O king are Atirathas. Besides these, there are others, O king, whom I shall presently name. They are Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti. These seven are Maharathas. There are also two sons of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes, each mighty as the thunderbolt. These Maharathas, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bharata, to establish thy empire over all the Kshatriyas. But this is my judgment, O king, that thou wilt not be able to celebrate the Rajasuya sacrifice as long as the mighty Jarasandha liveth. By him have been immured in his hillfort numerous monarchs, like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarasandha, desirous of offering in sacrifice hundred monarchs, adored for his fierce ascetic penances the illustrious god of gods, the lord of Uma. It is by this means that the kings of the earth have been vanquished by Jarasandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating the kings with their troops and bringing all of them as captives into this city, he had swelled its crowds enormously. We also, O king, from fear of Jarasandha, at one time had to leave Mathura and fly to the city of Dwaravati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarasandha, as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men if the Rajasuya is to be performed by thee, you must do this in this way and not otherwise. This, O king, is my view (on the matter). Do, O sinless one, as thou thinkest. Under these circumstances, O king, having reflected upon everything, taking note of causes, tell us what thou thyself thinkest proper.”

SECTION XV

“Yudhishthira said,— “Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But no one amongst them hath been able to achieve the imperial dignity. Indeed, the title emperor is difficult of acquisition. He that knoweth the valour and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who, engaged in encounters with his enemies, beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man’s desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one’s home, so salvation can never be attained except by acting according to principles that are very high, compared with the ordinary level of our desire and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity. In my judgment, if I undertake to celebrate this sacrifice, I shall never win the highest reward. O Janardana, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at one time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarasandha and, O sinless one, by the wickedness of that monarch. O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou taken fright at Jarasandha’s might, how should I regard myself strong in comparison with him? Madhava, O thou of the Vrishni race, I am repeatedly depressed by the thought whether Jarasandha is capable or not of being slain by thee, by Rama, by Bhimasena, or by Arjuna. But what shall I say, O Keshava? Thou art my highest authority on everything.’

“On hearing these words, Bhima well-skilled in speech said,— ‘That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak may vanquish an enemy that is strong and obtain the fruition of all his wishes, by wakefulness and by the application of policy. In Krishna is policy, in myself strength, in Arjuna triumphs. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha.”

“Krishna then said,— ‘One that is immature in understanding seeketh the fruition of his desire without an eye to what may happen to him in future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the krita age, having brought every one under their subjection, Yauvanaswin by the abolition of all taxes, Bhagiratha by his kind treatment to his subjects, Kartavirya by the energy of his asceticism, the lord Bharata by his strength and valour, and Maruta by his prosperity, all these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deserves it, not by one but by all these qualities, viz., victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarasandha, the son of Vrihadratha, is even such (i.e., a candidate for the imperial dignity). A hundred dynasties of kings have become unable to oppose Jarasandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarasandha (with presents of jewels). But, wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Pritha, any weak monarch approach him with hostile intentions? Confined in the temple of Shiva and offered as sacrifice unto him like so many animals, do not these monarchs dedicated unto that god feel the most poignant misery, O bull of the Bharata race? A Kshatriya that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarsandha in battle? He hath already brought eighty-six kings; fourteen only are wanting to complete one hundred. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be to obstruct that act will surely win blazing renown. And he that will vanquish Jarasandha will surely become the emperor of all the Kshatriyas.'"

SECTION XVI

"Yudhishthira said,— 'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarasandha)? Both Bhima and Arjuna, I regard as my eyes, and thee, O Janardana as my mind. How shall I live, deprived of my eyes and mind. Yama himself cannot vanquish in battle the mighty host of Jarasandha that is endued, besides, with terrible valour. What valour can ye exhibit against it. This affair that promises to terminate otherwise may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think. O Janardana, desisting from this act seemeth to me to be beneficial. My heart to-day is afflicted. The Rajasuya appeareth to me difficult of accomplishment.'"

"Vaisampayana said,— "Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishthira and said,— 'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. Those are always difficult of acquisition, however much they may be desired. Learned men of repute always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for its valour, one that is without valour is scarcely worthy of regard. One, however, possessed of valour, that is born in a race not noted for it, is much superior to the former. He, O king, is a Kshatriya in every thing who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valour, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valour, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valour in an incipient state. Concentration of attention, exertion and destiny exist as the three causes of victory. One, however, that is possessed of valour doth not yet deserve success if he acts carelessly. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should avoid both these causes of destruction. If, for the purpose of our sacrifice, we endeavour to slay Jarasandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves in. If, however, we do not undertake the task, the world will always think us incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become Munis desirous of achieving tranquillity of souls, obtain yellow robes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore fight the foe."

SECTION XVII

“Vasudeva said,— ‘Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or in the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, viz., to attack all enemies in accordance with the principles laid down in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by Destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendency over the other, for both cannot win or lose. A battle however, if directed by bad policy which again is destitute of the well-known arts, ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, directly approach the foe; and destroy him, like the current of the river uprooting a tree? If, disguising our own faults, we attack the enemy taking advantage of his loopholes, why should we not succeed? Indeed, the policy of intelligent men, is that one should not fight openly with foes that are exceedingly powerful and are at the head of their well-arrayed forces. This too is my opinion. If, however, we accomplish our purpose secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men — Jarasandha — alone enjoyeth unfaded glory, like unto him who is the self in the heart of every created being. But I see his destruction before me. Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him.’

Yudhishthira said— "O Krishna, who is this Jarasandha? What is his energy and what is his prowess, that having touched thee he hath not been burnt like an insect at the touch of fire?"

Krishna said,— 'Hear, O monarch, who Jarasandha is; what his energy; and what is his prowess; and why also he hath been spared by us, Even though he hath repeatedly offended us. There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three Akshauhinis of troops. Handsome and endued with energy, possessed of affluence and prowess beyond measure, and always bearing on his person marks indicating installation at sacrifices. He was like a second Indra. In glory he was like unto Suryya, in forgiveness like unto the Earth, in wrath like unto the destroyer Yama and in wealth like unto Vaisravana. And O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended upon him from a long line of ancestors, like the rays emerging from the sun. And, O bull of the Bharata race, endued with great energy that monarch married two twin daughters of the king of Kasi, both endued with the wealth of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly loved wives, both of whom suited him well, passed his days in joy like a mighty elephant in the company of two cow-elephants, or like the ocean in his personified form between Ganga and Yamuna (also in their personified forms). The monarch's youth however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarch failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and homas, and sacrifices performed with the desire for having an offspring. One day the king heard that the high-souled Chanda-kausika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings to his capital and had taken his seat under the shade of a mango tree. The king went unto that Muni accompanied by his two wives, and worshipping him with jewels and valuable presents gratified him highly. That best of Rishis truthful in speech and firmly attached to truth, then told the king, — O king of kings, I have been pleased with thee. O thou of excellent vows, solicit thou a boon. King Vrihadratha then, with his wives, bending low unto that Rishi, spoke these words choked with tears in consequence of his despair of obtaining a child.— 'O holy one forsaking my kingdom I am about to go into the woods to practise ascetic penances. I am very unfortunate for I have no son. What shall I do, therefore, with my kingdom or with a boon?'

Krishna continued,— "Hearing these words (of the king), the Muni controlling his outer senses entered into meditation, sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated Muni a mango that was juicy and untouched by the beak of a parrot or any other bird. That best of Munis, taking up the fruit and mentally pronouncing certain mantras over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great Muni, possessed also of extraordinary wisdom, addressing the monarch, said,— "Return, O king, thy wish is fulfilled. Desist, O king, from going (into the woods)". — Hearing these words of the Muni and worshipping his feet, the monarch possessed of great wisdom, returned to his own abode. And recollecting his former promise (unto them) the king gave, O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the Muni's words and his truthfulness, both of them conceived, as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, some time after, when the time came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted each other, and sorrowfully abandoned those fragments endued with life. The two midwives (that waited upon the queens) then carefully wrapping up the still-born (?) fragments went out of the inner apartments (of the palace) by the back door and throwing away the bodies, returned in haste. A little while after, O tiger among men, a Rakshasa woman of the name of Jara living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying them away. And, O bull among men, as soon as the fragments were united they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with eyes expanded in wonder, found herself unable to carry away that child having a body as hard and strong as the thunder-bolt. That infant then closing his fists red as copper and inserting them into its mouth, began to roar terribly as rain-charged clouds. Alarmed at the sound, the inmates of the palace, O tiger among men, suddenly came out with the king, O slayer of all foes. The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal beholding the queens in that condition and the king too so desirous of an offspring, and the child was possessed of such strength thought within herself — I live within dominions of the king who is so desirous of an offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch. The Rakshasa woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words, — O Vrihadratha, this is thy child. Given to thee by me, O, take it. It hath been born of both thy wives by virtue of the command of the great Brahmana. Cast away by the midwives, it hath been protected by me!

"Krishna continued, — O thou foremost of the Bharata race, the handsome daughters of the king of Kasi, having obtained the child, soon drenched it with their lacteal streams. The king ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked, — O thou of the complexion of the filament of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!"

SECTION XVIII

“Krishna continued,— ‘hearing these words of the king, the Rakshasa woman answered — Blessed be thou, O king of kings. Capable of assuming any form at will. I am a Rakshasa woman called Jara. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and was named Grihadevi (the household goddess)’. Of celestial beauty I was placed (in the world) for the destruction of the Danavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode; otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these happened to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone. I have been only the instrument, I am capable of swallowing the mountain of Meru itself, what shall I say of the child? I have, however, been gratified with thee in consequence of the worship I receive in thy house. It is, therefore, O king, that I have bestowed this child on thee.

“Krishna continued, — Having spoken these words, O king, Jara disappeared there and then. The king having obtained the child then entered the palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in Honour of that Rakshasa woman. And the monarch equal unto Brahma himself then bestowed a name on his child. And he said that because the child had been united by Jara, he should be called (Jarasandha i.e., united by Jara). And the son of the king of Magadha endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libation of clarified butter. And increasing day by day like the moon in the bright fortnight, the child began to enhance the joy of his parents.'"

SECTION XIX

“Krishna said, — some time after this, the great ascetic, the exalted Chandakausika, again came into the country of the Magadhas. Filled with joy at the advent of the Rishi, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bharata, worshipping the Rishi with water to wash his feet and face, and with the offerings of Arghya the king then offered his whole kingdom along with his son for the acceptance of the Rishi. The adorable Rishi accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart, — O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be in future, as also what his beauty, excellence, strength, and valour will be. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinata’s son (Garuda), the other monarchs of the earth will not be able to equal in energy this thy son, who will be endued with great valour. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that dims the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful and own large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the water of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will live in obedience to the commands of this child just as every creature endued with body live in dependence upon Vayu that is dear as self unto beings. This prince of Magadha — the mightiest of all men in the world — will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura. O thou slayer of all foes, saying this, the Rishi, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarasandha, on the throne. King Vrihadratha then came to feel a great distaste for worldly pleasures. And after the installation of Jarasandha king Vrihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mothers had retired into the woods, Jarasandha by his valour brought numerous kings under his sway.'"

"Vaisampayana continued,— 'King Vrihadratha, having lived for some time in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarasandha, also, as uttered by Kausika, having received those numerous boons ruled his kingdom like a father. Some time after when king Kansa was slain by Vasudeva, an enmity arose between him and Krishna. Then, O Bharata, the mighty king of Magadha from his city of Girivraja, whirling a mace ninety-nine times, hurled it towards Mathura. At that time Krishna of wonderful deeds was residing at Mathura. The handsome mace hurled by Jarasandha fell near Mathura at a distance of ninety-nine yojanas from Gririvraja The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathura and is called Gadavasan. Jarasandha had two supporters called Hansa and Dimvaka, both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have already told thee everything about that mighty pair. They two and Jarasandha, I believe, are more than a match for three worlds. O brave king, it was for this reason that the powerful Kukkura, Andhaka and Vrishni tribes, acting from motives of policy, did not deem it proper to fight with him.'"

SECTION XX

(Jarasandhta-badha Parva)

“KRISHNA SAID, — both Hansa and Dimvaka have fallen; Kansa also with all his followers has been slain. The time hath, therefore come for the destruction of Jarasandha. He is incapable of being vanquished in battle even by all the celestials and the Asuras (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength and in Arjuna is triumph; and therefore, as prelude to performing the Rajasuya, we will certainly achieve the destruction of the ruler of Magadha. When we three approach that monarch in secret, and he will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, and from pride of strength he will certainly summon Bhima to the encounter. Like death himself that slays a person however swollen with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time!”

“Vaisampayana continued, — Thus addressed by the exalted one, Yudhishthira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying— ‘O Achyuta, O Achyuta, thou slayer of all enemies, say not so. Thou art the lord of the Pandavas! We are dependent on thee. What thou sayest, O Govinda, is consistent with wise counsels. Thou never leadest those upon whom Prosperity hath turned her back. I who stay under thy command regard that Jarasandha is already slain, that the monarchs confined by him have already been set free, that the Rajasuya hath already been accomplished by me. O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then I dare not live, like a sorrowful man afflicted with disease, and bereft of the three attributes of morality, pleasure and wealth. Partha cannot live without Sauri (Krishna), nor can Sauri live without Partha. Nor is there anything in the world that is unconquerable by these two, viz., Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what can he not achieve when with ye two? Troops, when properly led, always do excellent service. A force without a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the loopholes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread all over the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna, the son of Pritha, follow Krishna the foremost of the Yadavas and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valour.' Vaisampayana said,— 'Thus addressed by Yudhishthira, the trio Krishna, Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of Snataka Brahmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and the Fire, inflamed with wrath at the sad lot of their relative kings, those bodies of theirs became much more blazing. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarasandha as already slain. For the illustrious pair (Krishna and Arjuna) were masters that directed every operation (in the universe), as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jangala and arrived at the charming lake of lotuses. Passing over the hills of Kalakuta, they then went on crossing the Gandaki, the Sadanira (Karatoya), and the Sarkaravarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of Eastern Kosala. Passing over that country they went to Mithila and then crossing the Mala and Charamanwati, the three heroes crossed the Ganges and the Sone and went on towards the east. At last those heroes of unfaded glory arrived at Magadha in the heart of (the country of) Kushamva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there.'"

SECTION XXI

“VASUDEVA SAID,— ‘BEHOLD, O Partha, the great capital of Magadha, standing in all its beauty. Filled with flocks and herds and its stock of water never exhausted, and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihara, Varaha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade and connected with one another, seem to be jointly protecting the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant Lodhras having the ends of their branches covered with flowers. It was here that the illustrious Gautama of rigid vows begat on the Sudra woman Ausinari (the daughter of Usinara) Kakshivat and other celebrated sons. That the race sprung from Gautama doth yet live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama’s kindness to kings. And, O Arjuna, it was here that in olden times the mighty monarchs of Anga, and Vanga and other countries, came to the abode of Gautama, and passed their days in joy and happiness. Behold, O Partha, those forests of delightful Pippalas and beautiful Lodhras standing near the side of Gautama’s abode. There dwelt in old days those Nagas, Arvuda and Sakravapin, those persecutors of all enemies, as also the Naga Swastika and that other excellent Naga called Manu. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favoured the country. Owning such a delightful and impregnable city, Jarasandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him to-day humble his pride.”

Vaisampayana said, — Thus saying those brothers of abundant energy, viz., he of the Vrishni race and the two Pandavas entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. On arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha, as also by the citizens and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava and having slain the monster made of his hide three drums which he placed in his own city. And those drums were such that once beaten their sound lasted one full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarasandha they seemed by that act of theirs to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brahmanas residing within the city saw many evil omens which they reported to Jarasandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarasandha also, possessed of great prowess, with a view to warding of those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bharata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarasandha, entered the capital in the guise of Brahmanas. They beheld the extraordinary beauty of the shops full of various edibles and floral wreaths, and supplied with articles of every variety of various qualities that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endued with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colours and decked in garlands and ear-rings the heroes entered the abode of Jarasandha possessed of great intelligence, like Himalayan lions eyeing cattle-folds. And the arms of those warriors, O king, besmeared with sandal paste, looked like the trunks of sala trees. The people of Magadha, beholding those heroes looking like elephants, with necks broad like those of trees and wide chests, began to wonder much. Those bull among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarasandha rising up in haste received them with water to wash their feet with, and honey and the other ingredients of the Arghya — with gifts of kine, and with other forms of respect. The great king addressing them said,— 'Ye are welcome'! And, O Janamejaya, both Partha and Bhima remained silent at this. And addressing the monarch Krishna said,— 'O king of kings these two are now in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight After that hour they will speak with thee!' The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight arrived, the monarch arrived at the place where his guests attired as Brahmanas were. For, O King, that ever victorious monarch observed this vow which was known throughout the Worlds that as soon as he should hear of the arrival of Snataka Brahmanas at his place, should it be even at midnight, he would immediately, O Bharata, come out and grant them an audience. Beholding the strange attire of his guests that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarasandha, said,— 'Let salvation be attained by thee, O king, without difficulty.' And, O tiger among kings, having said this unto the monarch, they stood looking at each other. And, O king of kings, Jarasandha then said unto those sons of Pandu and him of the Yadu race, all disguised as Brahmanas— 'Take your seats.' And those bulls among men sat themselves down, and like the three priests of a great sacrifice blazed forth in their beauty. And king Jarasandha, O thou of the Kuru race, firmly devoted to truth, censuring the disguised guests, said unto them,— 'It is well known to me that in the whole world Brahmanas in the observance of Snataka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked with flowers, and with hands bearing the marks of the bow-string? Attired in coloured robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brahmanas, although ye bear Kshatriya energy. Tell me truly who ye are. Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brahmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us therefore, the end ye have in view. Arrived here by such an improper way, why accept ye not the worship I offer? What is your motive for coming to me? Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,— 'O king, know us for Snataka Brahmanas. Brahmanas and Kshatriyas and Vaishyas are all, O monarch, competent to observe the vow of Snataka. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always achieve prosperity. Therefore, have we decked ourselves with flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son of Vrihadratha, that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the aim of the Kshatriya. If thou wishest to behold it, thou shalt certainly behold it today. These are the rules of the ordinance, viz., that an enemy's abode should be entered through a wrong gate and a friend's abode through the right one. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!"

SECTION XXII

“Jarasandha said,— ‘I do not recollect if I ever acted injuriously towards ye! Even upon a careful mental scrutiny I fail to see the injury I did unto ye. When I have never done ye an injury, why, ye Brahmanas do ye regard me, who am innocent, as your foe? O, answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained at the injury to one’s pleasure and morality. That Kshatriya who injures an innocent man’s (sources of) pleasure and morality even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without any doubt the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best of those that are honest in the three worlds Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously!’

“Krishna said,— ‘O thou of mighty arms, there is a certain person of the head of a (royal) line who upholdeth the dignity of his race At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city.) Having perpetrated that wicked wrong how dost thou regard thyself as innocent? O best of monarchs, how can a king act wrongfully towards other virtuous kings? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra! O son of Vrihadratha, this sin committed by thee may touch even us, for as we are virtuous in our practices, we are capable of protecting virtue. The slaughter of human being as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto god Sankara by slaughtering human beings? Thou art addressing persons belonging to thy own order as animals (fit for sacrifice)! Fool as thou art, who else, O Jarasandha, is capable of behaving in this way? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee, the slaughterer of our relatives. Thou thinkest that there is no man among the Kshatriyas (equal to thee). This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight? Know O bull among men, that Kshatriyas engage themselves in battle, as persons installed in sacrifices, with heaven in view, and vanquish the whole world! Study of the Vedas, great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle hath that for its certain consequence. Death in battle is the sure cause of triumph like Indra's. It is graced by numerous merits. It is for this reason that he of a hundred sacrifices (Indra) hath become what he is, and by vanquishing the Asuras he ruleth the universe. Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast Magadha host? Don't disregard others, O king. Valour dwelleth in every man. O king of men, there are many men whose valour may be equal or superior to thine. As long as these are not known, so long only art thou noted for thy valour. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals. Go not, O king, with thy children and ministers and army, into the regions of Yama. Damvodhava, Kartavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors. Desirous of liberating the captive monarchs from thee, know that we are certainly not Brahmanas. I am Hrishesha otherwise called Sauri, and these two heroes among men are the sons of Pandu. O king of Magadha, we challenge thee. Fight standing before us. Either set free all the monarchs, or go thou to the abode of Yama.

"Jarasandha said,— 'I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, viz., to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs with the intention of offering them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them to-day, when I recollect also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to fight.'"

Vaisampayana said,— "Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarasandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kausika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Sauri ever devoted to truth, the slayer of Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahma and remembering that the ruler of Magadha was destined to be slain in battle by Bhima and not by the descendant of Madhu (Yadavas), desired not to slay himself king Jarasandha, that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valour."

SECTION XXIII

VAISAMPAYANA SAID,— 'THEN that foremost of all speakers, Krishna of the Yadava race, addressing king Jarasandha who was resolved upon fighting, said, — 'O king, with whom amongst us three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)?' Thus addressed, the ruler of Magadha, king Jarasandha of great splendour, expressed his desire for fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow and garlands of flowers and other auspicious articles, as also various excellent medicines for restoring lost consciousness and alleviating pain, approached Jarasandha, panting for battle. The king Jarasandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brahmana, remembering the duty of a Kshatriya dressed himself for battle. Taking off his crown and binding his hair properly, Jarasandha stood up like an ocean bursting its continents. Then the monarch possessed of terrible prowess, addressing Bhima. said, 'I will fight with thee. It is better to be vanquished by a superior person.' And saying this, Jarasandha, that represser of all foes endued, rushed with great energy at Bhimasena like the Asura Vala or old who rushed at the chief of the celestials. And the mighty Bhimasena, on whose behalf the gods had been invoked by Krishna, that cousin of his, having consulted with advanced towards Jarasandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged themselves in the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at time). And sometimes stretching their arms and sometimes drawing them close, and now raising them up and now dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to come out like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to affect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow, they fought on dragging and pushing each other and fiercely looking at each other like two wrathful lions. And each striking every limb of the other with his own and using his arms also against the other, and catching hold of each other's waist, they hurled each other to a distance. Accomplished in wrestling, the two heroes clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. The heroes then performed those grandest of all feats in wrestling called Prishtabhanga, which consisted in throwing each other down with face towards the earth and maintaining the one knocked down in that position as long as possible. And employing his arms, each also performed the feats called Sampurna-murchcha and Purna-kumbha. At times they twisted each other's arms and other limbs as if these were vegetable fibres that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to aim at particular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. The citizens consisting of thousands, of Brahmanas, Kshatriyas and Vaisyas and Sudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. The sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and the grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs.

Both of them were foremost of mighty men, and both took great delight in such encounter. Desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarasandha fought terribly on in those lists, driving the crowd at times by the motions of their hands like Vritra and Vasava of old. Thus two heroes, dragging each other forward and pressing each other backward and with sudden jerks throwing each other face downward and sideways, mangled each other dreadfully. And at times they struck each other with their knee-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon each other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic (October) and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And O king, Janardana beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,— 'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die. Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him With thy arms, putting forth as much strength only as thy antagonist hath now left!' Then that slayer of hostile heroes, the son of Pandu, thus addressed by Krishna, understood the plight of Jarasandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarasandha, mustered all his strength and courage."

SECTION XXIV

Vaisampayana said,— “Thus addressed, Bhima firmly resolved upon slaying Jarasandha, replied unto Krishna of the Yadu race, saying, — O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and bent upon fight, should not be forgiven by me. Hearing these words of Vrikodara (Bhima), that tiger among men, Krishna, desiring to encourage that hero to accomplish the death of Jarasandha without any delay, answered,— ‘O Bhima, exhibit today upon Jarasandha the strength thou hast luckily derived, the might thou hast obtained from (thy father), the god Maruta.’ Thus addressed by Krishna, Bhima, that slayer of foes, holding up in the air the powerful Jarasandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him in the air full hundred times, Bhima pressed his knee against Jarasandha’s backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pandava mingling with that death knell of Jarasandha, while he was being broken on Bhima’s knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were even prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was tumbling down or the earth itself was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna, causing Jarasandha’s car furnished with an excellent flagstaff to be made ready and making the brothers (Bhima and Arjuna) ride in it, went in and released his (imprisoned) relatives. And those kings rescued from terrible fate, rich in the possession of jewels, approaching Krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding in that celestial car (of Jarasandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs on earth, who was exceedingly handsome in person and well-skilled in the destruction of the foe, accompanied by the possessor of great strength (Bhima), came out of that tort with Krishna driving the car whereon he rode. And that best of cars, incapable of being vanquished by any king, ridden in by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the Asuras) in which Taraka (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells and furnished with wheels whose clatter was like the roar of clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine Asuras of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, behold the long-armed Krishna along with the two brothers, seated in that car (of Jarasandha) wondered much. O Bharata, that car, whereunto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flagstaff without being visibly attached thereto, and which was the product of celestial skill. And the handsome flagstaff, possessed of the splendour of the rainbow, could be seen from the distance of a yojana. And Krishna while, coming out, thought of Garuda. And Garuda, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. Garuda of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flagstaff. And thereupon that best of cars became still more dazzling with its splendour and was as incapable of being looked at by created being as the midday sun surrounded by a thousand rays. And, O king, such was that best of flagstaffs of celestial make that it never struck against any tree nor could any weapon injure it at all even though visible to men’s eyes. And Achyuta, that tiger among men, riding with the two sons of Pandu upon that celestial car, the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. The car upon which Krishna rode had been obtained by king Vasu from Vasava, and from Vasu by Vrihadratha, and from the latter in due course by king Jarasandha. And he of long arms and eyes like lotus-petals and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brahmanas at their head, hastened thither to adore him with due religious rites. And the kings who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies said, — O thou of long arms, thou hast to-day rescued us, sunk in the deep mire of sorrow in the hand of Jarasandha. Such an act of virtue by thee, O son of Devaki, assisted by the might of Bhima and Arjuna, is most extraordinary. O Vishnu, languishing as we all were in the terrible hill-fort of Jarasandha, it was verily from sheer good fortune alone that thou hast rescued us, O son of the Yadu race, and achieved thereby a remarkable reputation. O tiger among men, we bow down to thee. O, command us what we shall do. However difficult of accomplishment, thy command being made known to us, O lord (Krishna), it will at once be accomplished by us. Thus addressed by the monarchs, the high-souled Hrishikesa gave them every assurance and said,— ‘Yudhishthira is desirous of performing the sacrifice of Rajasuya. That monarch, ever guided by virtue, is solicitous of acquiring the imperial dignity. Having known this from me assist ye him in his endeavours. Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,— ‘So be it! And saying this, those lords of earth made presents of jewels unto him of the Dasarha race. And Govinda, moved by kindness towards them, took a portion of those presents,

“Then the son of Jarasandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in front came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vasudeva, that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarasandha, thus installed on the throne by those most exalted of men and having obtained the friendship of Krishna and treated with respect and kindness by the two sons of Pritha, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the sons of Pritha and graced with great good fortune, left the city of Magadha, laden with numerous jewels. Accompanied by the two sons of Pandu, Achyuta (Krishna) arrived at Indraprastha, and approaching Yudhishthira joyfully addressing that monarch said,— 'O best of kings, from good fortune, the mighty Jarasandha hath been slain by Bhima, and the kings confined (at Girivraja) have been all set free. From good fortune also, these two, Bhima and Dhananjaya, are well and arrived, O Bharata, it their own city unwounded. Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarasandha, gave himself up to pleasure and merriment with all his brothers. And the oldest son of Pandu (Yudhisthira) together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. Commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men. Janardana of great intelligence, caused his foe Jarasandha to be slain through the instrumentality of the Pandavas. And, O Bharata, that chastiser of all foes having thus caused Jarasandha to be slain, took leave of Yudhishthira and Pritha, and Draupadi and Subhadra, and Bhimasena and Arjuna and the twins Nakula and Sahadeva. After taking leave of Dhananjaya also, he set out for his own city (of Dwarka), riding upon that best of cars of celestial make, possessed of the speed of the mind and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as Krishna was on the point of setting out, the Pandavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.’

“And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bharata, swelled the fame of the Pandavas. And, O king, the Pandavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects.”

SECTION XXV

(Digvijaya Parva)

VAISAMPAYANA SAID, — Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly-house, addressing Yudhisthira said, — Bow, weapons, great energy, allies, territory, fame, army-those, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is for the swelling up of our treasury. I desire, O best of monarchs, to make the kings (of the earth) pay tributes to us. I desire to set out, in an auspicious moment of a holy day of the moon under a favourable constellation for the conquest of the direction that is presided over by the Lord of treasures (viz. the North)."

Vaisampayana continued,— "King Yudhisthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected tone, saying, — O bull of the Bharata race, set thou out, having made holy Brahmanas utter benedictions on thee, to plunge thy enemies in sorrow and to fill thy friend with joy. Victory, O son of Pritha, will surely be thine, and thou wilt surely obtain thy desires fulfilled.

"Thus addressed, Arjuna, surrounded by a large host, set out in that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bull among men, the twins, dismissed with affection by Yudhishthira the just set out, each at the head of a large army. And Arjuna, the son of the chastiser of Paka then brought under subjugation that direction (the North) which was presided over by the Lord of treasures. And Bhimasena overcome by force the East and Sahadeva the South, and Nakula, O king, acquainted with all the weapons, conquered the West. Thus while his brothers were so employed, the exalted king Yudishthira the just stayed within Khandavaprastha in the enjoyment of great affluence in the midst of friends and relatives."

"Bhagadatta, hearing this, said,— 'O thou who hast Kunto for thy mother, as thou art to me, so is Yudhishthira also. I shall do all this. Tell me, what else I may do for thee."

SECTION XXVI

Vaisampayana continued, — thus addressed, Dhananjaya replied unto Bhagadatta, saying,— 'If thou wilt give thy promise to do this, thou hast done all I desire. And having thus subjugated the king of Pragjyotisha, Dhananjaya of long arms, the son of Kunti, then marched towards the north — the direction presided over by the lord of treasures. That bull amongst men, that son of Kunti, then conquered the mountainous tracts and their outskirts, as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tributes from all. And winning the affections of those kings and uniting himself with them, he next marched, O king, against Vrihanta, the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city followed by his army consisting of four kinds of troops, gave battle to Falguna (Arjuna). And the fight that took place between Vrihanta and Dhananjaya was terrible. It so happened that Vrihanta was unable to bear the prowess of the son of Pandu. Then that invincible king of the mountainous region regarding the son of Kunti irresistible, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senavindu whom he soon expelled from his kingdom. After this he subjugated Modapura, Vamadeva, Sudaman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. Hereafter at the command of Yudhishthira, O monarch, Arjuna, did not move from the city of Senavindu but sent his troops only and brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senavindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he had subjugated, the hero marched against king Viswagaswa — that bull of Puru's race. Having vanquished in battle the brave mountaineers, who were all great warriors, the son of Pandu, O king, then occupied with the help of his troops, the town protected by the Puru king. Having vanquished in battle the Puru king, as also the robber tribes, of the mountains, the son of Pandu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kashmira and also king Lohita along with ten minor chiefs. Then the Trigartas, the Daravas, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pandu. That Prince of the Kuru race then took the delightful town of Avisari, and then brought under his sway Rochamana ruling in Uraga. Then the son of Indra (Arjuna), putting forth his might, pressed the delightful town of Singhapura that was well-protected with various weapons. Then Arjuna, that bull amongst the son of Pandu, at the head of all his troops, fiercely attacked the regions called Suhma and Sumala. Then the son of Indra, endued with great prowess, after pressing them with great force, brought the Valhikas always difficult of being vanquished, under his sway. Then Falguna, the son of Pandu, taking with him a select force, defeated the Daradas along with the Kambojas. Then the exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kambojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Pritha was equal to that between the gods and the Asuras in which Taraka (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas in the field of battle, Arjuna took from them as tribute eight horses that were of the colour of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with high speed. At last having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

SECTION XXVII

VAISAMPAYANA SAID,— “THAT heroic and foremost of the Pandavas endued with great energy, crossing the White mountains, subjugated the country of the Limpurushas ruled by Durmaputra, after a collision involving a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced that country, the son of Indra (Arjuna) with a collected mind marched at the head of his troops to the country called Harataka, ruled by the Guhakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lakes called Manasa and various other lakes and tanks sacred to the Rishis. And the exalted prince having arrived at the lake Manasa conquered the regions ruled by the Gandharvas that lay around the Harataka territories. Here the conqueror took, as tribute from the country, numerous excellent horses called Tittiri, Kalmasha, Manduka. At last the son of the slayer of Paka, arriving in the country of North Harivarsha desired to conquer it. Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with gallant hearts, said, ‘O son of Pritha, this country can be never conquered by thee. If thou seekest thy good, return hence. He that entereth this region, if human, is sure to perish. We have been gratified with thee; O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee. The Northern Kurus live here. There cannot be war here. Even if thou enterest it, thou will not be able to behold anything, for with human eyes nothing can be seen here. If, however thou seekest anything else, O Bharata tell us, O tiger among men, so that we may do thy bidding. Thus addressed by them, Arjuna smilingly addressing them, said,— ‘I desire the acquisition of the imperial dignity by Yudhishthira the just, of great intelligence. If your land is shut against human beings, I shall not enter it. Let something be paid unto Yudhishthira by ye as tribute. Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make, silks of celestial texture and skins of celestial origin.

“It was thus that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished the chiefs and brought them under his sway he exacted from them much wealth, various gems and jewels, the horses of the species called Tittiri and Kalmasha, as also those of the colour of the parrot’s wings and those that were like the peacocks in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Sakraprastha. And Partha offered the whole of that wealth, together with the animals he had brought, unto Yudhishthira the just. And commanded by the monarch, the hero retired to a chamber of the palace for rest.”

SECTION XXVIII

VAISAMPAYANA SAID, — in the meantime, Bhimasena also endued with great energy, having obtained the assent of Yudhishthira the just marched towards the eastern direction. And the tiger among the Bharatas, possessed of great valour and ever increasing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well-armed and capable of crushing all hostile kingdoms. That tiger among men, the son of Pandu, going first into the great country of the Panchalas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time, vanquished the Gandakas and the Videhas. That exalted one then subjugated the Dasarnas. There in the country of the Dasarnas, the king called Sudharman with his bare arms fought a fierce battle with Bhimasena. And Bhimasena, beholding that feat of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men defeated in battle Rochamana, the king of Aswamedha, at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumara and the king Sumitra under his sway. Then, O Janamejaya, that bull in the Bharata race, at the command of Yudhishthira the just marched against Sisupala of great energy. The king of Chedi, hearing of the intentions of the son of Pandu, came out of his city. And that chastiser of all foes then received the son of Pritha with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other’s welfare. Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly,— ‘O sinless one, upon what art thou bent?’ And Bhima thereupon represented unto him the intentions of king Yudhishthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Sisupala. And after this he set out from Chedi with his troops and vehicles.”

SECTION XXIX

Vaisampayana said, — that chastiser of all foes then vanquished king Srenimat of the country of Kumara, and then Vrihadvala, the king of Kosala. Then the foremost of the sons of Pandu, by performing feats excelling in fierceness, defeated the virtuous and mighty king Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopalakaksha and the northern Kosalas and also the king of Mallas. And the mighty one, arriving then in the moist region at the foot of the Himalayas soon brought the whole country under his sway. And that bull of Bharata race brought under control in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pandu next conquered the country of Bhallata, as also the mountain of Suktimanta that was by the side of Bhallata. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvahu the king of Kasi, brought him under complete sway. Then that bull among the sons of Pandu overcame in battle, by sheer force, the great king Kratha reigning in the region lying about Suparsa. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Pasubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madahara, Mahidara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishadas and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion and very soon, vanquished the southern Mallas and the Bhagauanta mountains. And the hero next vanquished, by policy alone, the Sarmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated strategically the Sakas and the barbarians living in that part of the country. And the son of Pandu, sending forth expeditions from Videha, conquered the seven kings of the Kiratas living about the Indra mountain. The mighty hero then, endued with abundant energy, vanquished in battle the Submas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha. On his way he subjugated the monarchs known by the names of Danda and Dandadhara, And accompanied by those monarchs, the son of Pandu marched against Girivraja. After bringing the son of Jarasandha under his sway by conciliation and making him pay tribute, the hero then accompanied by the monarchs he had vanquished, marched against Kansa. And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pandavas then encountered Karna that slayer of foes. And, O Bharata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful king of the mountainous regions. And the son of Pandu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Madagiri. And the Pandava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, viz., the heroic and mighty Vasudeva, the king of Pundra and king Mahaujah who reigned in Kausika-kachchha, and then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tamralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea-shore, that bull among the Bharatas then conquered all Mlechchha tribes. The mighty son of the wind-god having thus conquered various countries, and exacting tributes from them all advanced towards Lohity. And the son of Pandu then made all the Mlechchha kings dwelling in the marshy regions on the sea-coast, pay tributes and various kinds of wealth, and sandal wood and aloes, and clothes and gems, and pearls and blankets and gold and silver and valuable corals. The Mlechchha kings showered upon the illustrious son of Kunti a thick downpour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhisthira the just.”

SECTION XXX

VAISAMPAYANA SAID,— “THUS also Sahadeva, dismissed with affection by king Yudhisthira the just, marched towards the southern direction accompanied by a mighty host. Strong in strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra, the mighty king of the Adhirajas and making him pay tribute, re-established him on his throne. The prince then brought under his sway Sukumara and then king Sumitra, and he next vanquished the other Matsyas and then the Patacharas. Endued with great intelligence, the Kuru warrior then conquered soon enough the country of the Nishadas and also the high hill called Gosringa, and that lord of earth called Srenimat. And subjugating next the country called Navarashtra, the hero marched against Kuntibhoja, who with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vasudeva. O Bharata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. The mighty warrior then vanquished the Sekas and others, and exacted tributes from them and also various kinds of gems and wealth. Allying himself with the vanquished tribes the prince then marched towards the countries that lay on the banks of the Narmada. And defeating there in battle the two heroic kings of Avanti, called Vinda and Anuvinda, supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. After this the hero marched towards the town of Bhojakata, and there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Madri, vanquishing the invincible Bhismaka, then defeated in battle the king of Kosala and the ruler of the territories lying on the banks of the Venwa, as also the Kantarakas and the kings of the eastern Kosalas. The hero then defeating both the Natakeyas and the Heramvaks in battle, and subjugating the country of Marudha, reduced Munjagrama by sheer strength. And the son of Pandu then vanquished the mighty monarchs of the Nachinas and the Arvukas and the various forest king of that part of the country. Endued with great strength the hero then reduced to subjection king Vatadhipa. And defeating in battle the Pulindas, the hero then marched southward. And the younger brother of Nakula then fought for one whole day with the king of Pandrya. The long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings however, without being tired an the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,— ‘O tiger among the sons of Pandu, go hence, taking with the tribute from us all. Let the mission of the king Yudhishthira the just possessed of great intelligence, be accomplished without hindrance. And taking jewels and gems from them all, the hero marched towards the city of Mahishmati, and there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pandu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail of Sahadeva’s army all appeared to be on fire. And beholding this the prince of the Kuru race became exceedingly anxious. And, O Janamejaya, at sight of this the hero could not resolve upon what he should do.

Janamejaya said, — O regenerate one, why was it that the god Agni become hostile in battle unto Sahadeva, who was fighting simply for the accomplishment of a sacrifice (and therefore, for the gratification of Agni himself)?

Vaisampayana said,— ‘It is said, O Janamejaya, that the god Agni while residing in Mahishmati, earned the reputation of a lover. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigour. And it so happened that king Nila's fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in King Nila's palace and in the house of all his subjects that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. One day the deity assuming the form of a Brahmana, was happily enjoying the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brahmana to be punished according to law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king bowing low bestowed the daughter of his upon the god Agni, disguised as a Brahmana. And the god Vibhabasu (Agni) accepting that fair-browed daughter of king Nila, became gracious unto that monarch. And Agni, the illustrious gratifier of all desires also asked the monarch to beg a boon of him. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarchs who from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutasana (Agni). And from that time, O perpetuator of the Kuru race, the girls of the city of Mahishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unbound to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero (Sahadeva) then addressed Agni, the god that sanctifieth everything, in these words, —

'I bow unto thee, O thou whose track is always marked with smoke. These my exertions are all for thee. O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified. Thou art called Pavaka because thou sanctifiest everything, and thou art Havyavahana, because thou carriest the clarified butter that is poured on thee. The Veda have sprung for ministering unto thee, and, therefore, thou art called Jataveda. Chief of the gods as thou art, thou art called Chitrabhanu, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejah. Thou art he from whom Kumara (Kartikeya) had his origin; thou art holy; thou art called Rudragarva and Hiranyakrit. Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity. O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the Vedas have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth. Rishis and Brahmanas, Deities and Asuras pour clarified butter every day, according to the ordinance into thee during sacrifices. Let the rays of truth emanating from thee, while thou exhibitest thyself in those sacrifices, purify me. Smoke-bannered as thou art and possessed of flames, thou great purifier from all sins born of Vayu and ever present as thou art in all creatures, O purify me by the rays of thy truth. Having cleansed myself thus cheerfully, O exalted one, do I pray unto thee. O Agni, grant me now contentment and prosperity, and knowledge and gladness.

Vaisampayana continued.— ‘He that will pour clarified butter into Agni reciting these mantras, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

“Sahadeva, addressing Agni again, said,— ‘O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!’ Having said this, that tiger among men — the son of Madri — spreading some kusa grass on earth sat down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni, too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand approaching Sahadeva quietly and addressing that prince of the Kuru race, Agni that god of men gave him every assurance and said,— ‘O thou of the Kuru race, rise up from this posture. O rise up, I was only trying thee. I know all thy purpose, as also those of the son of Dharma (Yudhisthira). But, O best of the Bharata race, as long as there is a descendant of king Nila’s line, so long should this town be protected by me. I will, however O son of Pandu, gratify the desires of thy heart. And at these words of Agni, O bull of the Bharata race, the son of Madri rose up with a cheerful heart, and joining his hands and bending his head worshipped that god of fire, sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva, that tiger among men — that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Madri then went further towards the south. The long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti, the king of Saurashtra and preceptor of the Kausikas under his sway. The virtuous prince, while staying in the kingdom of Saurashtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And the monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pandu. And the master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And, endued with great energy and great strength, the hero then, reduced to subjection, Surparaka and Talakata, and the Dandakas also. The Kuru warrior then vanquished and brought under his subjection numberless kings of the Mlechchha tribe living on the sea coast, and the Nishadas and the cannibals and even the Karnapravarnas, and those tribes also called the Kalamukhas who were a cross between human beings and Rakshasas, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Ramaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas who were men with one leg. The son of Pandu also conquered the town of Sanjayanti and the country of the Pashandas and the Karahatakas by means of his messengers alone, and made all of them pay tributes to him. The hero brought under his subjection and exacted tributes from the Paundrayas and the Dravidas along with the Udrakeralas and the Andhras and the Talavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of Madri having arrived at the sea-shore, then despatched with great assurance messengers unto the illustrious Vibhishana, the grandson of Pulastya. And the monarch willingly accepted the sway of the son of Pandu, for that intelligent and exalted king regarded it all as the act of Time. And he sent unto the son of Pandu diverse kinds of jewels and gems, and sandal and also wood, and many celestial ornaments, and much costly apparel, and many valuable pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

“Thus it was, O king, that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. The bull of the Bharata race, having presented the whole of that wealth unto king Yudhisthira the just regarded himself, O Janamejaya, as crowned with success and continued to live happily.”

SECTION XXXI

VAISAMPAYANA SAID,— “I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vasudeva. The intelligent Nakula, surrounded by a large host, set out from Khandavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kartikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pandu had with the Mattamyurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty, as also that other one called Mahetta. And the hero had a fierce encounter with the royal sage Akrosa. And the son of Pandu left that part of the country having subjugated the Dasarnas, the Sivis, the Trigartas, the Amvashtas, the Malavas, the five tribes of the Karnatas, and those twice born classes that were called the Madhyamakeyas and Vattadhanas. And making circuitous journey that bull among men then conquered the (Mlechcha) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Gramaniya that dwelt on the shore of the sea, and the Sudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttarayotisha and the city of Divyakutta and the tribe called Dwarapala. And the son of Pandu, by sheer force, reduced to subjection the Ramathas, the Harahunas, and various kings of the west. And while staying there Nakula sent. O Bharata, messengers unto

Vasudeva. And Vasudeva with all the Yadavas accepted his sway. And the mighty hero, proceeding thence to Sakala, the city of the Madras, made his uncle Salya accept from affection the sway of the Pandavas. And, O monarch, the illustrious prince deserving the hospitality and entertainment at his uncle's hands, was well entertained by his uncle. And skilled in war, the prince, taking from Salya a large quantity of jewels and gems, left his kingdom. And the son of Pandu then reduced to subjection the fierce Mlechchas residing on the sea coast, as also the wild tribes of the Palhavas, the Kiratas, the Yavanas, and the Sakas. And having subjugated various monarchs, and making all of them pay tributes, Nakula that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula brought that ten thousand camels could carry it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Madri presented the whole of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west — the direction that is presided over by the god Varuna, and that had once before been subjugated by Vasudeva himself!"

SECTION XXXII

(Rajasuyika Parva)

Vaisampayana said,— “In consequence of the protection afforded by Yudhisthira the just, and of the truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And by reason of the equitable taxation and the virtuous rule of the monarch, clouds in his kingdom poured as much rain as the people desired, and the cities and the town became highly prosperous. Indeed as a consequence of the monarch’s acts; every affair of the kingdom, especially cattle bleeding, agriculture and trade prospered highly. O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favourites of the monarch. There were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tributes that would not impoverish, that other kings used to approach Yudhisthira (and not for hostility or battle.) The large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. His friends and officers, each separately and all together, approaching him said,— ‘The time hath come, O exalted one, for thy sacrifice. Let arrangements, therefore, be made without loss of time.’ While they were thus talking, Hari (Krishna), that omniscient and ancient one, that soul of the Vedas, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that lord of the past, the future, and the present Kesava — the slayer of Kesi, and the bulwark of all Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vasudeva to the command of the (Yadava) army, and bringing with him for the king Yudhishthira just a large mass of treasure; entered that excellent city of cities. Khandava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot-wheels. And Madhava, that tiger among men enhancing that limitless mass of wealth the Pandavas had by that inexhaustible ocean of gems he had brought, enhanced the sorrows of the enemies of the Pandavas. The capital of the Bharata was gladdened by Krishna's presence just as a dark region is rendered joyful by the sun or a region of still air by a gentle breeze. Approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at ease, that bull among men, the son of Pandu, with Dhaumya and Dwaipayana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus, —

'O Krishna it is for thee that the whole earth is under my sway. And, O thou of the Vrishni race, it is through thy grace that vast wealth had been got by me. And, O son of Devaki, O Madhava, I desire to devote that wealth according to the ordinance, unto superior Brahmanas and the carrier of sacrificial libations. And, O thou of the Dasarha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers. Therefore, O Govinda, O thou of long arms, install thyself at that sacrifice; for, O thou of the Dasarha race, if thou performed the sacrifice, I shall be cleansed of sin. Or, O exalted one, grant permission for myself being installed at the sacrifice along with these my younger brothers, for permitted by thee, O Krishna. I shall be able to enjoy the fruit of an excellent sacrifice.

Vaisampayana continued,— "Unto Yudhisthira after he had said this, Krishna, extolling his virtues, said.— 'Thou, O tiger among kings, deservest imperial dignity. Let, therefore, the great sacrifice be performed by thee. And if thou performest that sacrifice an obtainest its fruit we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou then the sacrifice thou desirest. Employ me also in some office for that purpose, for I should obey all thy commands. Yudhisthira replied — O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Harishikesa, hast arrived here agreeably to my wish!'

Vaisampayana continued,— "Commanded by Krishna, the son of Pandu along with his brothers set himself upon collecting the materials for the performance of the Rajasuya sacrifice. And that chastiser of all foes, the son of Pandu, then commanded Sahadeva that foremost of all warriors and all ministers also, saying, — Let persons be appointed to collect without loss of time, all those articles which the Brahmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessaries that Dhaumya may order as required for it, each of the kind needed and one after another in due order. Let Indrasena and Visoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. Let these foremost of the Kurus also gather every article of agreeable taste and smell that may delight and attract the hearts of the Brahmanas.'

"Simultaneously with these words of king Yudhisthira the just, Sahadeva that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipayana, O king, then appointed as sacrificial priests exalted Brahmanas that were like the Vedas themselves in embodied forms. The son of Satyavati became himself the Brahma of that sacrifice. And that bull of the Dhananjaya race, Susaman, became the chanter of the Vedic (Sama) hymns. Yajnavalkya devoted to Brahma became the Adhyaryu, and Paila — the son of Vasu and Dhaumya became the Hotris. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the Vedas and the branches of the Vedas, became Hotragts. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance the large sacrificial compound. Commanded by the Brahmanas, builders and artificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. After these were finished, that best of kings and that bull among men Yudhishthira. commanded his chief adviser Sahadeva, saying,— ‘Despatch thou, without loss of time, messengers endued with speed to invite all to the sacrifice. And Sahadeva, hearing these words of the king, despatched messengers telling them,— ‘Invite ye all the Brahmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaisyas and also all the respectable Sudras, and bring them hither!’

Vaisampayana continued,— “Endued with speed, these messengers then, thus commanded, invited everybody according to the orders of the Pandava, without losing any time, and brought with them many persons, both friends and strangers. Then, O Bharata, the Brahmanas at the proper time installed Yudhishthira the son of Kunti at the Rajasuya sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brahmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings who had come from various countries, and by the officers of State. Numerous Brahmanas, well-skilled in all branches of knowledge and versed in the Vedas and their several branches, began to pour in from various countries. Thousands of craftsmen, at the command of king Yudhishthira the just, erected for those Brahmanas with their attendants separate habitations well-provided with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brahmanas continued to reside there passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brahmanas, cheerfully eating and talking, was heard there without intermission. ‘Give,’ and ‘Eat’ were the words that were heard there incessantly and every day. And, O Bharata, king Yudhishthira the just gave unto each of those Brahmanas thousands of kine and beds and gold coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pandu, like the sacrifice in heaven of Sakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pandu unto Hastinapura to bring Bhishma and Drona, Dhritarashtra and Vidura and Kripa and those amongst his cousins that were well-disposed towards him.”

SECTION XXXIII

VAISAMPAYANA SAID,— “THE ever-victorious Nakula, the son of Pandu, having reached Hastinapura, formally invited Bhishma and Dhritarashtra. The elder of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brahmanas walking before them. And, O hull of the Bharata race, having heard of king Yudhishthira’s sacrifice, hundreds of other Kshatriyas acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pandu and his sacrificial mansion, and brought with them many costly jewels of various kinds. And Dhritarashtra and Bhishma and Vidura of high intelligence; and all Kaurava brothers with Duryyodhana at their head; and Suvala the king of Gandhara and Sakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Salya endued with great might and the strong Valhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas and Sala; and Aswatthama, Kripa, Drona, and Jayadratha, the ruler of Sindhu; and Yajnasena with his sons, and Salya that lord of earth and that great car warrior king Bhagadatta of Pragjyotisha accompanied by all Mlechcha tribes inhabiting the marshy regions on the sea-shore; and many mountain kings, and king Vrihadvala; and Vasudeva the king of the Paundrayas, and the kings of Vanga and Kalinga; and Akastha and Kuntala and the kings of the Malavas and the Andhrakas; and the Dravidas and the Singhalas and the king of Kashmira, and king Kuntibhoja of great energy and king Gauravahana, and all the other heroic kings of Valhika; and Virata with his two sons, and Mavella endued with great might; and various kings and princes ruling in various countries; and, O Bharata king Sisupala endued with great energy and invincible in battle accompanied by his son — all of them came to the sacrifice of the son of Pandu. And Rama and Aniruddha and Kanaka and Sarana; and Gada, Pradyumna, Shamva, and Charudeshna of great energy; and Ulmuka and Nishatha and the brave Angavaha; and innumerable other Vrishnis — all mighty car-warriors — came there.

"These and many other kings from the middle country came, O monarch, to that great Rajasuya sacrifice of the son of Pandu. And, O king, at the command of king Yudhishthira the just, mansions were assigned to all those monarchs, that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs as they deserved. Worshipped by the king they retired to mansions that were assigned to them. Those mansions were (white and high) like the cliffs of Kailasa, and delightful to behold, and furnished with every kind of furniture. They were enclosed on all sides with well-built and high white-washed walls; their windows were covered with net-works of gold and their interiors were furnished with rows of pearls, their flights of stairs were easy of ascent and the floors were all laid over with costly carpets. They were all hung over with garlands of flowers and perfumed with excellent aloes. White as snow or the moon, they looked extremely handsome even from the distance of a yojana. Their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built with various metals, they looked like peaks of the Himavat. Having rested a while in those mansions the monarchs beheld king Yudhishthira the just surrounded by numerous Sadasyas (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brahmanas. That sacrificial mansion wherein were present the kings and Brahmanas and great Rishis looked, O king, as handsome as heaven itself crowded with the gods!"

Thus ends the thirty-fourth section in the Rajasuyika Parva of the Sabha Parva.

SECTION XXXIV

Vaisampayana said,— “Then, O king, Yudhishthira, having approached and worshipped his grandfather and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryyodhana and Vivingsati, and said,—‘Help me ye all in the mater of this sacrifice. This large treasure that is here is yours. Consult ye with one another and guide me as ye desire.

“The eldest of the sons of Pandu, who had been installed at the sacrifice, having said this unto all, appointed every one of them to suitable offices. He appointed Dussasana to superintend the department of food and other enjoyable articles. Aswatthama was asked to attend on the Brahmanas. Sanjaya was appointed to offer return-worship unto the kings. Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what was left undone. And the king appointed Kripa to look after the diamonds and gold and the pearls and gems, as also after the distribution of gifts to Brahmanas. And so other tigers among men were appointed to similar offices. Valhika and Dhritarashtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. Duryyodhana became the receiver of the tributes that were brought by the kings. Krishna who was himself the centre of all worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brahmanas.

“And desirous of beholding that sacrificial mansion, as also king Yudhishthira the just, none came there with tribute less than a thousand (in number, weight or measure). Everyone honoured the king Yudhishthira the just with large presents of jewels. And each of the kings made a present of his wealth, flattering himself with the proud belief that the jewels he gave would enable the Kuru king Yudhisthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome — with the multitude of palaces built so as to last for ever and crowded with guards and warriors. These were so high that their tops touched the cars of the gods that came to behold that sacrifice; as also with the cars themselves of the celestials, and with the dwelling of the Brahmanas and the mansions made there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. Yudhisthira, as though vying with Varuna himself in wealth, commenced the sacrifice (of Rajasuya) distinguished by six fires and large gifts to Brahmanas. The King gratified everybody with presents of great value and indeed with every kind of object that one could desire. With abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to the full. The gods also were gratified at the sacrifice by the Ida, clarified butter, Homa and libations poured by the great Rishis versed in mantras and pronunciation. Like the gods, the Brahmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified at that sacrifice and filled with joy.”

SECTION XXXV

(Arghyaharana Parva)

“Vaisampayana said, — On the last day of the sacrifice when the king was to be sprinkled over with the sacred water, the great Brahmana Rishis ever deserving of respectful treatment, along with the invited kings, entered together the inner enclosure of the sacrificial compound. And those illustrious Rishis with Narada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of Brahma in the company of the celestial Rishis. Endued with immeasurable energy those Rishis, having obtained leisure, started various topics of conversation. ‘This is so,’ ‘This is not so,’ ‘This is even so.’ ‘This cannot be otherwise,’ — thus did many of them engage in discussions with one another. Some amongst the disputants, by well-chosen arguments made the weaker position appear the stronger and the stronger the weaker. Some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown up into the air, while some amongst them versed in the interpretations of religious treatises and others of rigid vows, and well-acquainted with every commentary and gloss engaged themselves in pleasant converse. And, O king, that platform crowded with gods, Brahmanas and great Rishis looked extremely handsome like the wide expanse of the firmament studded with stars. O monarch, there was then no Sudra near that platform of Yudhisthira’s mansion, nor anybody that was without vows.

“And Narada, beholding the fortunate Yudhisthira’s prosperity that was born of that sacrifice, became highly gratified. Beholding that vast concourse all the Kshatriyas, the Muni Narada, O king of men, became thoughtful. And, O bull amongst men, the Rishi began to recollect the words he had heard of old in the mansion of Brahma regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse (of incarnate) gods, Narada thought in his mind of Hari with eyes like lotus-petals. He knew that that creator himself of every object one, that exalted of all gods — Narayana — who had formerly commanded the celestials, saying,— 'Be ye born on earth and slay one another and come back to heaven' — that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to fulfil his own promise, had been born in the Kshatriya order. And Narada knew that the exalted and holy Narayana, also called Sambhu the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadus and that foremost of all perpetuator of races, having sprung from the line of the Andhaka-Vrishnis on earth was graced with great good fortune and was shining like the moon herself among stars. Narada knew that Hari the grinder of foes, whose strength of arm was ever praised by all the celestials with Indra among them, was then living in the world in human form. Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength. Such was the vision of Narada the omniscient who knew Hari or Narayana to be that Supreme Lord whom everybody worshipped with sacrifice. And Narada, gifted with great intelligence and the foremost of all persons and conversant with morality, thinking of all this, sat at that sacrifice of the wise king Yudhisthira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhisthira the just, said, "O Bharata, let Arghya (an article of respect) be offered unto the kings as each of them deserveth. Listen, O Yudhishthira, the preceptor, the sacrificial priest, the relative, the Snataka, the friend, and the king, it hath been said are the six that deserve Arghya. The wise have said that when any of these dwell with one for full one year he deserveth to be worshipped with Arghya. These kings have been staying with us for some time. Therefore, O king, let Arghyas be procured to be offered unto each of them. And let an Arghya be presented first of all unto him among those present who is the foremost.

“Hearing these words of Bhishma, Yudhishthira said— ‘O Grandsire, O thou of the Kuru race, whom thou deemest the foremost amongst these and unto whom the Arghya should be presented by us, O tell me.’

“Vaisampayana continued, — Then, O Bharata, Bhishma the son of Santanu, judged it by his intelligence that on earth Krishna was the foremost of all. And he said— ‘As is the sun among all luminous objects, so is the one (meaning Krishna) (who shines like the sun) among us all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him as a sunless region by the sun, or a region of still air by a gust of breeze. Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first Arghya of excellent ingredients unto Krishna of the Vrishni race. Krishna also accepted it according to the forms of the ordinance. But Sisupala could not bear to see that worship offered unto Vasudeva. And this mighty king of Chedi, reproving in the midst of that assembly both Bhishma and. Yudhishthira, censured Vasudeva thereafter.”

SECTION XXXVI

“Sisupala said— ‘O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs. O son of Pandu, this conduct of thine in thus willingly worshipping him with eyes like lotus-petals is not worthy of the illustrious Pandavas. Ye sons of Pandu. Ye are children. Ye know not what morality is, for that is very subtle. Bhishma, this son also of Ganga is of little knowledge and hath transgressed the rules of morality (by giving ye such counsel). And, O Bhishma, if one like thee, possessed of virtue and morality acteth from motives of interest, he is deserving of censure among the honest and the wise. How doth he of the Dasarha race, who is not even a king, accept worship before these kings and how is it that he hath been worshipped by ye? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vasudeva, and how can his son be said so in his presence? Or, if thou regardest Vasudeva as your well-wisher and supporter, here is Drupada; how then can Madhava deserve the (first) worship? Or, O son of Kuru, regardest thou Krishna as preceptor? When Drona is here, how hast thou worshipped him of the Vrishni race? Or, O son of Kuru, regardest thou Krishna as the Ritwija? When old Dwaipayana is here, how hath Krishna been worshipped by thee? Again when old Bhishma, the son of Santanu, that foremost of men who is not to die save at his own wish is here, why, O king, hath Krishna been worshipped by thee? When the brave Aswatthaman, versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee? When that King of kings, Duryyodhana, that foremost of men, is here, as also Kripa the preceptor of the Bharata princes, why hath Krishna been worshipped by thee? How, O son of Pandu, passing over Druma, the preceptor of the Kimpurusas, hast thou worshipped Krishna? When the invincible Bhishmaka and king Pandya possessed of every auspicious mark, and that foremost of kings — Rukmi and Ekalavya and Salya, the king of the Madras, are here, how, O son of Pandu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength amongst all kings, and (really) endued with great might, the favourite disciple of the Brahmana Jamadagnya, the hero who vanquished in battle all monarchs by his own strength alone. How, O Bharata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither a sacrificial priest nor a preceptor, nor a king. That thou hast notwithstanding all these worshipped him, O chief of the Kurus, could only have been from motives of gain. If, O Bharata, it was your wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We have not paid tributes to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us. O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the Arghya in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such undue worship unto one that hath fallen off from virtue. This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarasandha. Righteousness hath today been abandoned by Yudhishthira and meanness only hath been displayed by him in consequence of his having offered the Arghya to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Madhava, ought to have enlightened them as to thy claims to the first worship? Why also, O Janarddana, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that it hath obtained. O Janarddana, this is really no insult offered unto the monarchs; on the other hand it is thou whom the Kurus have insulted. Indeed, O slayer of Madhu, as a wife is to one that is without virile power, as a fine show is to one that is blind, so is this royal worship to thee who art no king. What Yudhishthira is, hath been seen; what Bhishma is, hath been seen; and what this Vasudeva is hath been seen. Indeed, all these have been seen as they are!"

"Having spoken these words, Sisupala rose from his excellent seat, and accompanied by the kings, went out of that assembly."

SECTION XXXVII

“Vaisampayana said, — Then the king Yudhishthira hastily ran after Sisupala and spoke unto him sweetly and in a conciliating tone the following words,— ‘O lord of earth, what thou hast said is scarcely proper for thee. O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna. It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race.’”

“Bhishma also, after this, said, — He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. The chief of warriors of the Kshatriya rare who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the guru (preceptor or master) of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of this son of the Satwata race. This one (meaning Krishna) here, of undefiled glory, deserveth to be worshipped not by ourselves alone, but being of mighty arms, he deserveth to be worshipped by the three worlds also. Innumerable warriors among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limit is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so. Let thy understanding be never so. I have, O king, waited upon many persons that are old in knowledge. I have heard from all those wise men, while talking; of the numerous much-regarded attributes of the accomplished Sauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not from caprice, or keeping in view our relationship or the benefits he may confer on us, worship Janarddana who is worshipped by the good on earth and who is the source of the happiness of every creature. We have offered unto him the first worship because of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, we have regarded Hari as deserving of the first worship. Amongst the Brahmanas one that is superior in knowledge, amongst the Kshatriyas one that is superior in strength, amongst the Vaisyas one that is superior in possessions and wealth, and amongst the Sudras one that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reason, viz., knowledge of the Vedas and their branches, and also excess of strength. Who else is there in the world of men save Kesava that is so distinguished? Indeed, liberality, cleverness, knowledge of the Vedas, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity — all dwell for ever in Achyuta. Therefore, ye kings; it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who as the preceptor, the father, the guru, is worthy of the Arghya and deserving of (everybody's) worship. Hrishikesa is the sacrificial priest, the guru, worthy of being solicited to accept one's daughter in marriage, the Snataka, the king, the friend: therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence from Krishna only. He is the unmanifest primal cause (Avyakta Prakriti), the creator, the eternal, and beyond the ken of all creatures. Therefore doth he of unfading glory deserve highest worship. The intellect, the seat of sensibility, the five elements, air, heat, water, ether, earth, and the four species of beings (oviparous, viviparous, born of filthy damp and vegetal) are all established in Krishna. The sun, the moon, the constellations, the planets, all the principal directions, the intermediate directions, are all established in Krishna. As the Agnihotra is the foremost among all Vedic sacrifices, as the Gayatri is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Garuda is the foremost among all birds, so as long as the upward, downward, and sideway course of the universe lasteth, Kesava is the foremost in all the worlds including the regions of the celestials. This Sisupala is a mere boy and hence he knoweth not Krishna, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which one that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth that doth not regard Krishna as deserving of worship or that doth not worship Krishna? If Sisupala regardeth this worship as undeserved, it behoveth him to do what is proper in this matter.'"

SECTION XXXVIII

“Vaisampayana said, — The mighty Bhishma ceased, having said this. Sahadeva then answered (Sisupala) in words of grave import, saying,— ‘If amongst ye there be any king that cannot bear to see Kesava of dark hue, the slayer of Kesi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this, let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of Krishna who is the preceptor, the father, the guru, and deserveth the Arghya and the worship (already offered unto him).’

“When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva’s head, and an incorporeal voice said— ‘Excellent, excellent.’ Then Narada clad in black deer-skin, speaking of both the future and the past, that dispeller of all doubts, fully acquainted with all the worlds, said in the midst of innumerable creatures, these words of the clearest import,— ‘Those men that will not worship the lotus-eyed Krishna should be regarded as dead though moving, and should never be talked to on any occasion.’”

“Vaisampayana continued, — Then that god among men, Sahadeva cognisant of the distinction between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Sisupala) that mower of foes — with eyes red as copper from anger, addressed those rulers of men and said,— ‘When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pandavas?’ And the bull of the Chedis, having thus stirred the kings up, began to consult with them how to obstruct the completion of the sacrifice. All the invited monarchs who had come to the sacrifice, with Sunitha as their chief, looked angry and their faces became pale. They all said, ‘We must so act that the final sacrificial rite performed by Yudhishthira and the worship of Krishna may not be regarded as having been acquiesced in by us. And impelled by a belief in their power and great assurance, the kings, deprived of reason through anger, began to say this. And being moved by self-confidence and smarting under the insult offered unto them, the monarchs repeatedly exclaimed thus. Though their friends sought to appease them, their faces glowed with anger like those of roaring lions driven away from their preys. Krishna then understood that the vast sea of monarchs with its countless waves of troops was preparing for a terrific rush.”

SECTION XXXIX

(Sisupala-badha Parva)

“Vaisampayana said, — Beholding that vast assembly of kings agitated with wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishthira addressing the aged Bhishma, that chief of intelligent men and the grandsire of the Kurus, even like Puruhita (Indra) that slayer of foes, of abundant energy addressing Vrihaspati, said,— ‘This vast ocean of kings, hath been agitated by wrath. Tell me, O Grandsire, what I should do in view of this. O Grandsire, now what I should do that my sacrifice may not be obstructed and my subjects may not be injured.’

“When king Yudhishthira the just, conversant with morality, said this, Bhishma the grandsire of the Kurus, spoke these words in reply,— ‘Fear not, O tiger of the Kurus. Can the dog slay the lion? I have before this found out a way that is both beneficial and comfortable to practise. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth. Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race. Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the Chedis — this lion among men — maketh these monarchs look like lions. O child, O thou foremost of all monarchs, this Sisupala possessed of little intelligence is desirous of taking along with him all these kings, through the agency of him who is the soul of the universe, to the regions of Yama. Assuredly, O Bharata Vishnu hath been desirous of taking back unto himself the energy that existeth in this Sisupala. O Chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis, as also of all these monarchs, hath become perverse.

Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis. O Yudhishthira, Madhava is the progenitor as also the destroyer of all created beings of the four species, (oviparous, etc.,) existing in the three worlds.'"

"Vaisampayana continued — Then the ruler of Chedis, having heard these words of Bhishma, addressed the latter, O Bharata, in words that were stern and rough."

SECTION XL

‘Sisupala said,— ‘Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors! Thou art the foremost of the Kurus, and living as thou dost in the third state (celibacy) it is but fit for thee that thou shouldst give such counsel that is so wide of morality. Like a boat tied to another boat or the blind following the blind, are the Kurus who have thee for their guide. Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putana and others. Arrogant and ignorant as thou art, and desirous of praising Kesava, why doth not this tongue of thine split up into a hundred parts? How dost thou, superior as thou art in knowledge, desire to praise that cow-boy in respect of whom even men of little intelligence may address invectives? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma, viz., in his slaughter of Aswa and Vrishava, both of whom were unskilled in battle? If this one threw drown by a kick an inanimate piece of wood, viz., a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one’s having supported for a week the Govardhan mount which is like an anthill? ‘While sporting on the top of a mountain this one ate a large quantity of food,’ — hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this still more wrongful that that great person, viz., Kansa, whose food this one ate, hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality. Hast thou not ever heard, from wise men speaking unto thee, what I would now tell thee? The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brahmanas and upon those whose food hath been taken, as also upon those whose shelter hath been enjoyed. It seemeth, O Bhishma, that all these teachings hath been thrown away by thee. O infamous one of the Kuru race, desiring to praise Kesava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women (meaning Putana) and kine be worshipped, then what is to become of this great lesson? How can one who is such, deserve praise, O Bhishma? 'This one is the foremost of all wise men,— 'This one is the lord of the universe' — hearing these words of thine, Janarddana believeth that these are all true. But surely, they are all false. The verses that a chanter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird Bhulinga (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pandu who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore thou art sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast done from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou. Why then, O Bhishma, was that virtuous girl Amva, who had set her heart upon another, carried off by thee, so proud of wisdom and virtue? Thy brother Vichitravirya conformably to the ways of the honest and the virtuous, knowing that girl's condition, did not marry her though brought by thee. Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest. Where is thy virtue, O Bhishma? This thy celebacy, which thou leadest either from ignorance or from impotence, is fruitless. O thou who art conversant with virtue, I do not behold thy well-being. Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study, — sacrifices distinguished by large gifts to the Brahmanas, — these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in the story, thou shalt now die at the hands of thy relatives. Other men possessed of knowledge have said this of old. I will presently recite it fully in thy hearing.

“There lived of yore an old swan on the sea-coast. Ever speaking of morality, but otherwise in his conduct, he used to instruct the feathery tribe. Practise ye virtue and forego sin, — these were the words that other truthful birds, O Bhishma, constantly heard him utter And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma use for virtue’s sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs, with him, ranged and dived in the waters of the sea. And the sinful old swan, attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, a bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the old swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached that wretch of false conduct and slew him.

“Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb, O Bhishma, as regards this occurrence, I shall, O Bharata, repeat it to thee fully. It is even this: O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!”

SECTION XLI

“Sisupala said,— “That mighty king Jarasandha who desired not to fight with Krishna, saying ‘He is a slave,’ was worthy of my greatest esteem. Who will regard as praiseworthy the act which was done by Kesava, as also by Bhima and Arjuna, in the matter of Jarasandha’s death? Entering by an improper gate, disguised as a Brahmana, thus Krishna observed the strength of king Jarasandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brahmanahood from seeming motives of virtue. And when Jarasandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch’s request. If this one is the lord of the universe, as this fool representeth him to be, why doth he not regard himself as a Brahmana? This, however, surpriseth me greatly that though thou leadest the Pandavas away from the path of the wise, they yet regard thee as honest. Or, perhaps, this is scarcely a matter of surprise in respect of those that have thee, O Bharata, womanish in disposition and bent down with age, for their counsellor in everything.”

“Vaisampayana continued, — Hearing these words of Sisupala, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy became angry. And his eyes, naturally large and expanding and like unto lotus leaves became still more extended and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Ganga of treble currents on the treble-peaked mountain. When Bhimasena began to grind his teeth in rage, the monarchs beheld his face resembling that of Death himself, at the end of the Yuga, prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahadeva seizing Mahasena (the celestial generalissimo). And, O Bharata, Bhima's wrath was soon appeased by Bhishma, the grand-sire of the Kurus, with various kinds of counsel. And Bhima, that chastiser of foes, could not disobey Bhishma's words, like the ocean that never transgresseth (even when swollen with the waters of the rainy season) its continents. But, O king, even though Bhima was angry, the brave Sisupala depending on his own manhood, did not tremble in fear. And though Bhima was leaping up impetuously every moment, Sisupala bestowed not a single thought on him, like a lion that recks not a little animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,— 'Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.' Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

SECTION XLII

“Bhishma said, — This Sisupala was born in the line of the king of Chedi with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words,— ‘This thy son, O king, that hath been born will become both fortunate and superior in strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in childhood). His time is not yet come. He that will slay him with weapons hath also been born.’ Hearing these words, the mother, rendered anxious by affection for her son, addressed the invisible Being and said, — I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word, I desire to hear who will be the slayer of this my son. The invisible Being then said,— ‘He upon whose lap this child being placed the superfluous arms of his will fall down upon the ground like a pair of five-headed snakes, and at the sight of whom his third eye on the forehead will disappear, will be his slayer?’ Hearing of the child’s three eyes and four arms as also of the words of the invisible Being, all the kings of the earth went to Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings, one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwaravati, the mighty Yadava heroes Sankarshana and Janarddana also went to the capital of the Chedis, to see their father’s sister — that daughter of the Yadavas (the queen of Chedi) And saluting everybody according to his rank and the king and queen also, and enquiring after every body's welfare, both Rama and Kesava took their seats. And after those heroes had been worshipped, the queen with great pleasure herself placed the child on the lap of Damodara. As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,— 'O mighty-armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and that the dispeller of everybody's fear. Thus addressed by her. Krishna, that son of the Yadu race, said— 'Fear not, O respected one. Thou art acquainted with morality. Thou needest have no fear from me. What boon shall I give thee? What shall I do, O aunt? Whether able or not, I shall do thy bidding.' — Thus spoken to by Krishna, the queen said, 'O thou of great strength, thou wilt have to pardon the offences of Sisupala for my sake. O tiger of the Yadu race. Know O lord, even this is the boon that I ask.' Krishna then said, 'O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his. Grieve thou not.'

"Bhishma continued,— 'Even thus, O Bhima, is this wretch of a king — Sisupala of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!'"

SECTION XLIII

"Bhishma said, — The will under which the ruler of Chedi summoneth thee to fight though thou art of strength that knoweth no deterioration, is scarcely his own intention. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus, as this wretch of his race, already possessed by Death, hath done to-day? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own. In consequence of this, O tiger of the Kuru race, this tiger-like king of Chedi, so wicked of heart, roareth in such a way caring little for us all."

"Vaisampayana continued,— "Hearing these words of Bhishma, the king of Chedi could bear no more, He then replied in rage unto Bhishma in these words. —

'Let our foes, O Bhishma, be endued with that prowess which this Kesava hath, whom thou like a professional chanter of hymns praisest, rising repeatedly from thy seat. If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings, leaving off Krishna. Praise thou this excellent of kings, Darada, the ruler of Valhika, who rent this earth as soon as he was born. Praise thou, O Bhishma, this Karna, the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarasandha equal unto Vasava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Aswatthaman, who both father and son, are mighty warriors, worthy of praise, and the best of Brahmanas, and either of whom, O Bhishma, if enraged could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Aswatthaman. Why wishest thou not to praise them? Passing over Duryyodhana, that mighty-armed king of kings, who is unequalled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Druma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Saradwata's son, old Kripa, the preceptor of the Bharata princes and endued with great energy, why dost thou praise Kesava? Passing over that foremost of bowmen — that excellent of kings, Rukmin of great energy, why praisest thou Kesava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virata and Drupada, and Sakuni and Vrihadvala, and Vinda and Anuvinda of Avant Pandya, Sweta Uttama Sankhya of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great charioteer Kalinga of abundant energy, why dost thou praise Kesava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Salya and other rulers of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not practices of those that are respectable? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, Kesava so unworthy of praise. How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kansa)? Perhaps, O Bharata, this thy inclination is not conformable to thy true nature, like to what may be in the bird Bhulinga, as hath already been said by me. There is a bird called Bhulinga living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. Never do anything rash, — this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the pieces of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!"

"Vaisampayana continued, — Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said in the hearing of the king of Chedi,— 'Truly am I alive at the pleasure of these rulers of earth. But I do regard these kings as not equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them, that were wielders of large bows exclaimed, 'This wretched Bhishma, though old, is exceedingly boastful. He deserveth not our pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal, or, mustering together, let us burn him in a fire of grass or straw.' Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,— 'I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say. Whether I be slain like an animal or burnt in a fire of grass and straw, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Madhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!"

SECTION XLIV

“Vaisampayana said, — Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vasudeva addressed him and said, — O Janarddana, I challenge thee. Come, fight with me until I slay thee today with all the Pandavas. For, O Krishna, the sons of Pandu also, who disregarding the claims of all these kings, have worshipped thee who art no king, deserve to be slain by me along with thee. Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it, although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.’ Having said this, that tiger among kings stood there roaring in anger. And after Sisupala had ceased, Krishna addressing all the kings in the presence of the Pandavas, spoke these words in a soft voice.— ‘Ye kings, this wicked-minded one, who is the son of a daughter of the Satwata race, is a great enemy of us of the Satwata race; and though we never seek to injure him, he ever seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Pragjyotisha, came and burnt Dwaraka, although he is the son of my father’s sister. While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purpose, this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let loose under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akrura) on her way from Dwaraka to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Karusha, ravished also the innocent Bhadra, the princess of Visala, the intended bride of king Karusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not, like a Sudra failing to obtain the audition of the Vedas."

Vaisampayana continued,— "Hearing these words of Vasudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Sisupala, having heard these words, laughed aloud and spoke thus,— 'O Krishna, art thou not ashamed in saying in this assembly, especially before all these kings that Rukmini (thy wife) had been coveted by me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for some body else? O Krishna, pardon me if thou pleasest, or pardon me not. But angry or friendly, what canst thou do unto me?'

"And while Sisupala was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbleth the pride of the Asuras. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words,— 'Listen ye lords of earth, why this one had hitherto been pardoned by me. As asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked, and even this I granted her. That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs.' Having said this, the chief of the Yadus, that slayer of all foes, in anger, instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi, and O king, that energy then adored Krishna, possessed of eyes like lotus leaves and worshipped by all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky, though cloudless, poured showers of rain, and blasting thunders were hurled, and the earth itself began to tremble. There were some among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janarddana. And some there were that rubbed in rage their palms with their forefingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger; while others became mediators. The great Rishis with pleased hearts praised Kesava and went away. And all the high-souled Brahmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishthira then commanded his brothers to perform without delay the funeral rites of king Sisupala, the brave son of Damaghosha, with proper respect. The sons of Pandu obeyed the behest of their brother. And Yudhishthira then, with all the kings, installed the son of king Sisupala in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was properly watched by Kesava. And Yudhishthira in due time completed the great sacrifice. And the mighty-armed Janarddana, the exalted Sauri, with his bow called Saranga and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishthira who had bathed after the conclusion of the sacrifice, said these words: 'By good fortune thou hast come out successful. O virtuous one, thou hast obtained the imperial dignity. O thou of the Ajamida race, by thee hath been spread the fame of thy whole race. And, O king of kings, by this act of thine, thou hast also acquired great religious merit. We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission.’

“Hearing these words of the monarchs, king Yudhishthira the just, worshipping each as he deserved, commanded his brothers, saying, ‘These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell. Blest be ye, follow ye these excellent kings to the confines of our own dominions.’ Hearing these words of their brother, the virtuous Pandava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata: and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarashtra: and Sahadeva, that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadra followed those mighty warriors — the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brahmanas by thousands also went away, duly worshipped.

“After all the Kings and the Brahmanas had gone away, the powerful Vasudeva addressing Yudhishthira said,— ‘O son of the Kuru race, with thy leave, I also desire to go to Dwaraka. By great good fortune, thou hast accomplished the foremost of sacrifices — Rajasuya!’ Thus addressed by Janarddana, Yudhishthira replied, ‘Owing to thy grace, O Govinda. I have accomplished the great sacrifice. And it is owing to thy grace that the whole Kshatriya world having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwaraka.’ The virtuous Hari of worldwide fame, thus addressed by Yudhishthira, cheerfully went with his cousin to Pritha and said,— ‘O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwaraka.’ After this, Kesava bade farewell to

Draupadi and Subhadra. Coming out then of the inner apartments accompanied by Yudhishthira, he performed his ablutions and went through the daily rites of worship, and then made the Brahmanas utter benedictions. Then the mighty armed Daruka came there with a car of excellent design and body resembling the clouds. And beholding that Garuda-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwaravati. And king Yudhishthira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vasudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishthira the son of Kunti, said,— 'O king of kings, cherishest thou thy subjects with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough is unto birds, as he of a thousand eyes is unto the immortals, be thou the refuge and support of thy relatives. And Krishna and Yudhishthira having thus talked unto each other took each other's leave and returned to their respective homes. And, O king, after the chief of the Satwata race had gone to Dwaravati, king Duryodhana alone, with king Suvala's son, Sakuni, — these bulls among men, — continued to live in that celestial assembly house.

SECTION XLV

(Dyuta Parva)

VAISAMPAYANA SAID,— “WHEN that foremost of sacrifices, the Rajasuya so difficult of accomplishment, was completed, Vyasa surrounded by his disciples presented himself before Yudhishthira. And Yudhishthira, upon beholding him quickly rose from his seat, surrounded by his brothers, and worshipped the Rishi who was his grandfather, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishthira the just and said.— ‘Take thy seat’. And after the king had taken his seat surrounded by his brothers, the illustrious Vyasa, truthful in speech said,— ‘O son of Kunti, thou growest from good fortune. Thou hast obtained imperial sway so difficult of acquisition. And O perpetuator of the Kuru race, all the Kauravas have prospered in consequence of thee. O Emperor, I have been duly worshipped. I desire now to go with thy leave! King Yudhishthira the just, thus addressed by the Rishi of dark hue, saluted (him) his grandfather and touching his feet said,— ‘O chief of men, a doubt difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious Rishi Narada said that (as a consequence of the Rajasuya sacrifice) three kinds of portents, viz., celestial, atmospherical and terrestrial ones happen. O grandsire, have those portents been ended by the fall of the kind of the Chedis?’’

Vaisampayana continued,— “Hearing these words of the king, the exalted son of Parasara, the island-born Vyasa of dark hue, spoke these words,— ‘For thirteen years, O king, those portents will bear mighty consequences ending in destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bharata race, making thee the sole cause, the assembled Kshatriyas of the world will be destroyed, O Bharata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings thou wilt behold towards the end of this might the blue throated Bhava, the slayer of Tripura, ever absorbed in meditation, having the bull for his mark, drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Uma, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called Pinaka, and attired in tiger skin. And thou wilt behold Siva, tall and white as the Kailasa cliff and seated on his bull, gazing unceasingly towards the direction (south) presided over by the king of the Pitris. Even this will be the dream thou wilt dream today, O king of kings. Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailasa mountain. Rule thou the earth with vigilance and steadiness, patiently bearing every privation!'"

Vaisampayana continued,— "Having said this, the illustrious and island-born Vyasa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailasa. And after the grandfather had thus gone away, the king afflicted with anxiety and grief, began to think continuously upon what the Rishi hath said. And he said to himself, 'Indeed what the Rishi hath said must come to pass. We will succeed in warding off the fates by exertion alone?' Then Yudhishthira endued with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born Rishi hath told me. Having heard the words of the Rishi, I have arrived at this firm resolution viz., that I should die, as I am ordained to be the cause of the destruction of all Kshatriyas. Ye my dear ones, if Time hath intended so what need is there for me to live?' Hearing these words of the king, Arjuna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason. Mustering fortitude, O great king, do what would be beneficial.' Yudhishthira then, firm in truth, thinking all the while of Dwaipayana's words answered his brothers thus, — 'Blest be ye. Listen to my vow from this day. For thirteen years, what ever purpose have I to live for, I shall not speak a hard word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men. Hearing these words of their eldest brother, the Pandavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishthira the just, having pledged so, along with his brothers in the midst of that assembly, gratified his priests as also the gods with due ceremonies. And, O bull of the Bharata race, after all the monarchs had gone away, Yudhishthira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Sakuni, the son of Suvala, continued to dwell in that delightful assembly house.

SECTION XLVI

VAISAMPAYANA SAID,— “THAT bull among men, Duryodhana, continued to dwell in that, assembly house (of the Pandavas). And with Sakuni, the Kuru prince slowly examined the whole of that mansion, and the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastinapore). And one day king Duryodhana in going round that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a pool of water, drew up his clothes. And afterwards finding out his mistake the king wandered about the mansion in great sorrow. And sometime after, the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Duryodhana fallen into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins — all laughed aloud. Being unused to putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even did not cast his looks on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook a closed door made of crystal as open. And as he was about to pass through it his head struck against it, and he stood with his brain reeling. And mistaking as closed another door made of crystal that was really open, the king in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king thinking it as closed, went away from it. And, O monarch, king Duryodhana beholding that vast wealth in the Rajasuya sacrifice and having become the victim of those numerous errors within the assembly house at last returned, with the leave of the Pandavas, to Hastinapore.

And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pandavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pandavas happy and all the kings of the earth paying homage to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pandu, Duryodhana, the son of Dhritarashtra, became pale. In proceeding (to his city) with an efflicted heart, the prince thought of nothing else but that assembly house and that unrivalled prosperity of the wise Yudhishthira. And Duryodhana, the son of Dhritarashtra, was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addressed him repeatedly. And Sakuni, beholding him absent-minded, said,— 'O Duryodhana, why art thou proceeding thus'?

"Duryodhana replied, — O uncle, beholding this whole earth owning the sway of Yudhishthira in consequence of the might of the illustrious Arjuna's weapons and beholding also that sacrifice of the son of Pritha like unto the sacrifice of Sakra himself of great glory among the celestials, I, being filled with jealousy and burning day and night, am being dried up like a shallow tank in the summer season. Behold, when Sisupala was slain by the chief of the Satwatas, there was no man to take the side of Sisupala. Consumed by the fire of the Pandava, they all forgave that offence; otherwise who is there that could forgive it? That highly improper act of grave consequence done by Vasudeva succeeded in consequence of the power of the illustrious son of Pandu. And so many monarchs also brought with them various kinds of wealth for king Yudhishthira, the son of Kunti, like tribute-paying Vaisyas! Beholding Yudhishthira's prosperity of such splendour, my heart burneth, efflicted with jealously, although it behoveth me not to be jealous.'

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gandhara again and said,— 'I shall throw myself upon a flaming fire or swallow poison or drown myself in water. I cannot live. What man is there in the world possessed of vigour who can bear to see his foes in the enjoyment of prosperity and himself in destitution? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world and vast affluence, as also that sacrifice, who is there like me that would not smart under all that? Alone I am incapable of acquiring such royal prosperity; nor do I behold allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertions fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertions fruitless. Behold, the sons of Dhritarashtra are decaying and the sons of Pritha are growing day by day. Beholding that prosperity of the Pandavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieved and filled with jealousy, and speak of it to Dhritarashtra.

SECTION XLVII

“Sakuni said.— ‘O Duryodhana, thou shouldst not be jealous of Yudhishthira. The sons of Pandu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly devising numberless plans, many of which thou hadst even put to practice. Those tigers among men out of sheer luck escaped all those machinations. They have obtained Draupadi for wife and Drupada with his sons as also Vasudeva of great prowess as allies, capable of helping them in subjugating the whole world. And O king, having inherited the paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hustasana, Dhananjaya hath obtained the bow Gandiva and the couple of inexhaustible quivers and many celestial weapons. With that unique bow and by the strength of his own arms also he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the Asura Maya from a conflagration, Arjuna, that slayer of foes, using both his hands with equal skill, caused him to build that assembly house. And it is for this also that commanded by Maya, those grim Rakshasas called Kinkaras supported that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bharata, is not true. These thy brothers are obedient to thee. Drona of great prowess and wielding the large bow along with his son, Radha’s son Karna, the great warrior Gautama (Kripa), myself with my brothers and king Saumadatti — these are thy allies. Uniting thyself with these, conquer thou the whole of the earth.’

“Duryodhana said,— ‘O king, with thee, as also with these great warriors, I shall subjugate the Pandavas, if it pleases thee. If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.’

“Sakuni replied,— ‘Dhananjaya and Vasudeva, Bhimasena and Yudhishthira, Nakula and Sahadeva and Drupada with his sons, — these cannot be vanquished in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishthira himself may be vanquished. Listen to me and adopt it.’

“Duryodhana said,— ‘without danger to our friends and other illustrious men, O uncle, tell me if there is any way by which I may vanquish him.’

“Sakuni said,— ‘The son of Kunti is very fond of dice-play although he doth not know how to play. That king if asked to play, is ill able to refuse. I am skillful at dice. There is none equal to me in this respect on earth, no, not even in the three worlds, O son of Kuru. Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his for thee, O bull among men. But, O Duryodhana, represent all this unto the king (Dhritarashtra). Commanded by thy father I will win without doubt the whole of Yudhishthira’s possessions.’

“Duryodhana said ‘O son of Suvala, thou thyself represent properly all this to Dhritarashtra, the chief of the Kurus. I shall not be able to do so.

SECTION XLVIII

VAISAMPAYANA SAID— "O king, impressed with the great Rajasuya sacrifice of king Yudhishthira, Sakuni, the son of Suvala, having learnt before the intentions of Duryodhana, while accompanying him in the way from the assembly house, and desirous of saying what was agreeable to him, approached Dhritarashtra endued with great wisdom, and finding the monarch deprived of his eye seated (in his throne), told him these words,— 'Know, O great king, O bull of the Bharata race, that Duryodhana, having lost colour, hath become pale and emaciated and depressed and a prey to anxiety. Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?'

"Dhritarashtra said,— 'Duryodhana, what is the reason of thy great affliction. O son of the Kuru race? If it is fit for me to hear it, then tell me the reason. This Sakuni here says that thou hast lost colour, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of the sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee. Thou wearest the best apparel and eatest the best food that is prepared with meat. The best of horse carries thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the delightful kind, without doubt these all wait but at thy command, as in the case of the gods themselves Therefore, O proud one, why dost thou grieve, O son, as if thou wert destitute.'

"Duryodhana said,— 'I eat and dress myself like a wretch and pass my time all the while a prey to fierce jealousy. He indeed is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentment, as also pride, O Bharata, are destructive of prosperity; and those other two qualities also, viz., compassion and fear. One who acteth under the influence of these, never obtaineth anything high. Having beheld Yudhishthira's prosperity, whatever I enjoy brings me no gratification. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me. Therefore, have I lost colour and become melancholy, pale and emaciated. Yudhishthira supporteth eighty-eight thousand Snataka Brahmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brahmanas daily eat at his palace the best of food on golden plates. The king of Kambhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer Kadali, as also numberless blankets of excellent textures. And hundreds and thousands and thousands of she-elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pandavas. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels and gems for the son of Kunti. Never before did I see or hear of such enormous wealth as was brought unto the sacrifice of the intelligent sons of Pandu. And, O king, beholding that enormous collection of wealth belonging to the foe, I can not enjoy peace of mind. Hundreds of Brahmanas supported by the grants that Yudhishthira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute but were prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome Kamandalus made of gold, they did not obtain admission into the palace, and Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is much superior to that which flowers and annual plants produce for Sakra. And Vasudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed the Sun of Pritha with sea water brought in thousand jars of gold, all well adorned with numerous gems. Beholding all this I became feverish with jealousy. Those jars had been taken to the Eastern and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me. When a hundred thousand Brahmanas were fed, it had been arranged that to notify this act every day conches would be blown in a chorus. But, O Bharata, I continually heard conches blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pandu bringing with them every kind of wealth. And the kings that came there became like Vaisyas the distributors of food unto the Brahmanas that were fed. And O king, the prosperity that I beheld of Yudhishthira was such that neither the chief himself of the celestials, nor Yama or Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pandu, my heart burneth and I cannot enjoy peace.

“Hearing these words of Duryodhana, Sakuni replied,— ‘Hear how thou mayest obtain this unrivalled prosperity that thou beholdest in the son of Pandu, O thou that hast truth for thy prowess. O Bharata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have special knowledge of the game. The Son of Kunti also is fond of dice playing though he possesseth little skill in it. Summoned to play or battle, he is sure to come forward, and I will defeat him repeatedly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same.’”

Vaisampayana continued,— “King Duryodhana, thus addressed by Sakuni, without allowing a moment to elapse, said unto Dhritarashtra,— ‘This, Sakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pandu. It behoveth thee to grant him permission to do so.’

“Dhritarashtra replied,— ‘I always follow the counsels of Kshatta, my minister possessed of great wisdom. Having consulted with him, I will inform thee what my judgment is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.’

“Duryodhana said,— ‘If thou consultest with Kshatta he will make thee desist. And if thou desist, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?’”

Vaisampayana continued,— “Dhritarashtra, hearing these words of affliction uttered by Duryodhana from mixed feeling, himself ready to what Duryodhana had dictated, commanded his servant, saying,— ‘Let artificers be employed to erect without delay a delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it handsome and easy of access, report to me when everything is complete. And, O monarch, king Dhritarashtra having made this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura never did the monarch form any resolution. But as regards the matter at hand, the king although he knew the evils of gambling, was yet attracted towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarashtra. And Vidura approaching his illustrious eldest brother and bowing down unto his feet, said these words:

‘O exalted king, I do not approve of this resolution that thou hast formed. It behave thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.’

Dhritarashtra replied,— ‘O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed. Even this without doubt is what fate hath ordained for us. And, O son of the Bharata race, when I am near, and Drona and Bhishma and thou too, nothing evil that even Fate might have ordained is likely to happen. Therefore, go thou on a car yoking thereto horses endued with the speed of the wind, so that thou mayest reach Khandavaprastha even today and bring thou Yudhishthira with thee. And, O Vidura, I tell that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarashtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma with great wisdom."

SECTION XLIX

Janamejaya said,— "O thou foremost of all conversant with the Vedas, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the son of Pandu, were plunged into such sorrow? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world."

Santi said,— "Thus addressed by the king, the disciple of Vyasa, endued with great energy and conversant with the entire Vedas, narrated everything that had happened."

Vaisampayana said,— "O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail.

"Ascertaining the opinion of Vidura, Dhritarashtra the son of Amvika, calling Duryodhana told him again in private— 'O son of Gandhari, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati, the celestial Rishi who is the spiritual guide of Vasava — had unfolded unto the wise chief of the immortals. And O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon this idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and a mother should give unto their son, viz., ancestral rank and possessions. Thou art educated and clever in every branch of knowledge, and hast been brought up with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within thy own kingdom, why regardest thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet. O son, O mighty-armed one, ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven. Thou art possessed of wisdom. It behoveth thee to tell me what can be the root of this grief that hath made thee so melancholy.

"Duryodhana replied,— 'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that man is a wretch who is not filled with jealousy at the sight of his enemy's prosperity. O exalted one, this kind of prosperity of mine doth not gratify me. Beholding that blazing prosperity of the son of Kunti, I am very much pained. I tell thee strong must be my vitality, in as much as I am living even at the sight of the whole earth owning the sway of Yudhishthira. The Nipas, the Chitrakas, the Kukkuras, the Karaskaras, and the Lauha-janghas are living in the palace of Yudhishthira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledged superiority of the mansion of Yudhishthira in respect of wealth it containeth. And, O Monarch, regarding me as the eldest and entitled to respect, Yudhishthira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bharata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen. And O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable articles from distant regions used to wait till I was able to resume my labour. Bringing jewels from the lake Vindu, the Asura architect Maya constructed (for the Pandavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king for water. And seeing me draw up my clothes (while about to cross it), Vrikodara (Bhima) laughed at me, regarding me as wanting in jewels and having lost my head at the sight of the affluence of my enemy. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Sisupala. O Bharata, that insult by the foe burneth me. Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed derisively, and Draupadi also accompanied by other females joined in the laughter. That paineth my heart exceedingly. My apparel having been wet, the menials at the command of the king gave me other clothes. That also is my great sorrow. And O king, hear now of another mistake that I speak of. In attempting to pass through what is exactly of the shape of a door but through which there was really no passage, I struck my forehead against stone and injured myself. The twins Nakula and Sahadeva beholding from a distance that I was so hit at the head came and supported me in their arms, expressing great concern for me. And Sahadeva repeatedly told me, as if with a smile,— 'This O king, is the door. Go this way!' And Bhimasena, laughing aloud, addressed me and said,— 'O son of Dhritarashtra, this is the door. And, O king I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart so acheth."

SECTION L

Duryodhana said,— ‘Listen now, O Bharata, about all the most costly articles I saw, belonging unto the sons of Pandu, and brought one after another by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bharata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kamboja gave innumerable skins of the best king, and blankets made of wool, of the soft fur of rodents and other burroughers, and of the hair of cats, — all inlaid with threads of gold. And he also gave three hundred horses of the Titteti and the Kalmasha species possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olives and the Pilusha. And innumerable Brahmanas engaged in rearing cattle and occupied in low offices for the gratification of the illustrious king Yudhishthira the just waited at the gate with three hundred millions of tribute but they were denied admission into the palace. And hundred upon hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden Kamandalus filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Sudra kings that dwelt in the regions on the seacoast, brought with them, O king, hundred thousands of serving girls of the Karpasika country, all of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and also many skins of the Ranku deer worthy even of Brahmanas as tribute unto king Yudhishthira. And the tribes Vairamas, Paradas, Tungas, with the Kitavas who lived upon crops that depended on water from the sky or of the river and also they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable, honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Pragjyotisha and the mighty sovereign of the mlechchas, at the head of a large number of Yavanas waited at the gate unable to enter, with a considerable tribute comprising of horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, of whom some possess two eyes, some three and some had eyes on their foreheads, and those also called Aushmikas, and Nishadas, and Romakas, some cannibals and many possessing only one leg. I say, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful colour. And they were all bred on the coast of Vankhu. And there were many kings that gave unto Yudhishthira much gold and silver. And having given much tribute they obtained admission into the palace of Yudhishthira. The people that came there possessing only one leg gave unto Yudhishthira many wild horses, some of which were as red as the cochineal, and some white, and some possessing the hues of the rainbow and some looking like evening clouds, and some that were of variegated colour. And they were all endued with the speed of the mind. And they also gave unto the king enough gold of superior quality. I also saw numberless Chins and Sakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Harahunas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the seacoast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles, And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent colour, their skins were pleasant to the touch. And the Valhikas also presented numerous blankets of woollen texture manufactured in Chin and numerous skins of the Ranku deer, and clothes manufactured from jute, and others woven with the threads spun by insects. And they also gave thousands of other clothes not made of cotton, possessing the colour of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Sakas and Tukhatas and Tukharas and Kankas and Romakas and men with horns bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses trimmed with tiger skins, and rich and variegated blankets for caprisoning elephants, and various kinds of jewels and gems, arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pandava!'"

SECTION LI

DURYODHANA SAID,— 'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishthira by the kings of the earth. They that dwell by the side of the river Sailoda flowing between the mountains of Mer and Mandara and enjoy the delicious shade of topes of the Kichaka bamboo, viz., the Khashas, Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in dronas (jars) and raised from underneath the earth by ants and therefore called after these creatures. The mountain tribes endued with great strength having brought as tribute numerous Chamaras (long brushes) soft and black and others white as moon-beam and sweet honey extracted from the flowers growing on the Himavat as also from the Mishali champaka and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north even from Kailasa, waited with their heads bent down at the gate of king Yudhishthira, being refused permission to enter. I also beheld there numberless chiefs of the Kiratas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Karusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, the Kiratas waited at the gate, being refused permission to enter. The Kairatas, the Daradas, the Darvas, the Suras, the

Vaiamakas, the Audumvaras, the Durvibhagas, the Kumaras, the Paradas along with the Vahlikas, the Kashmiras, the Ghorakas, the Hansakayanas, the Sivis, the Trigartas, the Yauddheyas, the ruler of Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tarkshyas, the Vastrapas along with the Palhavas, the Vashatayas, the Mauleyas along with the Kshudrakas, and the Malavas, the Paundrayas, the Kukkuras, the Sakas, the Angas, the Vangas, the Punras, the Sanavatyas, and the Gayas — these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhishthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kamyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha, also the king of Gandharvas, the friend of Indra, gave four hundred horses gifted with the speed of the wind. And the Gandharva Tumvuru gladly gave a hundred horses of the colour of mango leaf and decked in gold. And, O thou of the Kuru race, the celebrated king of the Mlechcha tribe, called the Sukaras, gave many hundreds of excellent elephants. And Virata, the king of Matsya, gave as tribute two thousand elephants decked in gold. And king Vasudana from the kingdom of Pansu presented unto the son of Pandu six and twenty elephants and two thousand horses. O king, all decked in gold and endued with speed and strength and in full vigour of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pandu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vasudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abandoning heaven itself for the sake of Arjuna. and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the Kings of Chola and Pandya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy and fine cloths inlaid with gold, did not obtain permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the lapis lazuli, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-coloured men with the ends of their, eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brahmanas and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, from love of Yudhishthira, brought tribute unto the son of Pandu. And even all the Mlechchas, from love and respect, came unto Yudhishthira. And all orders of men, good, indifferent and low, belonging to numberless races, coming from diverse lands made Yudhishthira's habitation the epitome of the world.

"And beholding the kings of the earth to present unto the foes such excellent and valuable presents, I wished for death out of grief. And O king, I will now tell thee of the servants of the Pandavas, people for whom Yudhishthira supplieth food, both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars and countless foot soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the foods are being distributed. And the notes of festivity are being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishthira that had not food and drink and ornaments. And eighty-eight thousands of Snataka Brahmanas leading domestic lives, all supported by Yudhishthira, with thirty serving-girls given unto each, gratified by the king, always pray with complacent hearts for the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat of golden plates in Yudhishthira’s palace. And, O king, Yajnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bharata, only two do not pay tribute unto the son of Kunti, viz., the Panchalas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.

SECTION LII

Duryodhana said,— “Those king that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows, who are possessed of great learning and eloquence, who are fully conversant with the Vedas and their branches as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and who have enjoyed the grand rites of coronation, all wait upon and worship Yudhishthira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them, brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishthira unto the Brahmana. And, O Bharata, for bathing Yudhishthira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vahlika brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of Kamboja breed, and Sunitha of great might fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the Southern country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head-gear; the great warrior Vasudana with a sixty years old elephant, the king of Matsya, with the side-fittings of the car, all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitana, with the quiver; the king of Kasi, with the bow; and Salya; with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyasa, of great ascetic merit, with Narada and Asita’s son Devala, standing before performed the ceremony of sprinkling the sacred water over the king. And the great Rishis with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious Rishis conversant with the

Vedas, with Jamadagni’s son among them, approached Yudhishthira, the giver of large sacrificial presents, uttering mantras all the while, like the seven Rishis, approaching the great India in heaven. And Satyaki of unbaffled prowess held the umbrella (over the king’s head). And Dhananjaya and Bhima were engaged in tanning the king; while the twins held a couple of chamaras in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viswakarman had constructed with a thousand Nishkas of gold, and which Prajapati had in a former Kalpa, presented unto India. It was with that conch that Krishna bathed Yudhishthira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the Western seas and also to the Southern one. But, O father, none except birds can ever go to the Northern sea. But the Pandavas have spread their dominion even there, for I heard hundreds of conches that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conches blew simultaneously, my hair stood on end. And those among the kings, who were weak in strength fell down. And Dhrishtadyumna and Satyaki and the sons of Pandu and Kesava, — those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bharata, unto the principal Brahmanas five hundred bullocks with horns plated with gold. And king Yudhishthira, the son of Kunti, having completed the Rajasuya sacrifice, obtained like the exalted Harishchandra such prosperity that neither Rantideva nor Nabhaga, nor Jauvanaswa, nor Manu, nor king Prithu the son of Vena, nor Bhagiratha, Yayati, nor Nahusha, had obtained its like. And beholding, O exalted one, such prosperity, in the son of Pritha which is even like that which Harishchandra had, I do not see the least good in continuing to live, O Bharata! O ruler of men, a yoke that is tied (to the bullock’s shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated.”

SECTION LIII

“DHRITRASHTRA SAID, — Thou art my eldest son and born also of my eldest wife. Therefore, O son, be not jealous of the Pandavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishthira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee. Why shouldst thou, therefore, be jealous of him? O king, in respect of friends and allies thou art equal unto Yudhishthira. Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous. Do not grieve. O bull of the Bharata race, it thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice, called the Saptatantu. The kings of the earth will then, cheerfully and with great respect, bring for thee also much wealth and gems and ornaments. O child, coveting other’s possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one’s own affairs, and protecting what hath been earned, — these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting vigilant and humble, always beholdeth prosperity. The sons of Pandu are as thy arms. Do not lop off those arms of thine. Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pandu. Thy wealth is equal unto that of thy brothers in his entirety. There is great sin in quarrelling with friends. They that are thy grandsires are theirs also. Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace.’”

SECTION LIV

“Duryodhana said,— ‘He that is devoid of intellect but hath merely heard of many things, can scarcely understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me. Like a boat fastened to another, thou and I are tied to each other. Art thou unmindful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for thou describest as attainable in the future what is to be done at the present moment. He often trippeth whose guide acts under the instructions of others. How then can his followers expect to come across a right path? O king, thou art of mature wisdom; thou hast the opportunity to listen to the words of old, and thy senses also are under thy control. It behoveth thee not to confound us who are ready to seek our own interests. Vrihaspati hath said that the usage of kings are different from those of common people. Therefore kings should always attend to their own interests with vigilance. The attainment of success is the sole criterion that should guide the conduct of a Kshatriya. Whether, therefore, the means is virtuous or sinful, what scruples can there be in the duties of one’s own order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those used to handling weapons say that, a weapon is not simply an instrument that cuts but is a means, whether covert or overt, that can defeat a foe. Who is to be reckoned a foe and who a friend, doth not depend on one’s figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should be attached to wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a period of peace that Sakra cut off the head of Namuchi after having given a pledge to the contrary, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brahmana that stirreth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherished without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants at the root of a tree eating off the tree itself. O Bharata, O Ajamida, let not the prosperity of the foe be acceptable to thee. This policy (of neglecting the foe) should always be borne on their heads by the wise even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pandavas. I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king when the state of my mind is such, what do I care now for life, for the Pandavas are daily growing while our possessions know no increase?'"

SECTION LV

“Sakuni said, — O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishthira, the son of Pandu, at the sight of which thou grievest so. Therefore, O king, let Yudhishthira the son of Kunti be summoned. By throwing dice a skilful man, himself uninjured, may vanquish one that hath no skill. Know, O Bharata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car.

“Duryodhana said,— ‘This Sukuni skilled at dice, is ready, O king, to snatch the prosperity of the son of Pandu by means of dice. It behoveth thee to give him permission.

“Dhritarashtra said,— ‘I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall tell what should be done in this matter.

“Duryodhana said,— ‘Vidura is always engaged in doing good to the sons of Pandu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru’s race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.’

“Dhritarashtra said,— ‘O son, hostility with those that are strong, is what never recommendeth itself to me. Hostility bringeth about a change of feelings, and that itself is a weapon though not made of steel. Thou regardest, O Prince, as a great blessing what will bring in its train the terrible consequences of war.

What is really fraught with mischief. If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,— 'Men of the most ancient times invented the use of dice. There is no destruction in it, nor is there any striking with, weapons. Let the words of Sakuni, therefore, be acceptable to thee, and let thy command be issued for the speedy construction of the assembly house. The door of heaven, leading us to such happiness, will be opened to us by gambling. Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pandavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pandavas.

"Dhritarashtra said.— 'The words uttered by thee do not recommend themselves to me. Do what may be agreeable to thee, O ruler of men. But thou shall have to repent for acting according to these words; for, words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of truth and wisdom. Even the great calamity, destructive of the lives of the Kshatriyas, cometh as destined by fate.'"

Vaisampayana continued— "Having said this, the weak-minded Dhritarashtra regarded fate as supreme and unavoidable. And the king deprived of reason by Fate, and obedient to the counsels of his son, commanded his men in loud voice, saying— 'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the crystal-arched palace with a thousand columns, decked with gold and lapis lazuli, furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endued with intelligence and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it as delightful and handsome and furnished with every kind of gems and covered with many-coloured carpets inlaid with gold. Then king Dhritarashtra, possessed of learning, summoning Vidura the chief of his ministers, said:— 'Repairing, (to Khandavaprastha), bring prince

Yudhishthira here without loss of time. Let him come hither with his brothers, and behold his handsome assembly house of mine, furnished with countless jewels and gems, and costly beds and carpets, and let a friendly match at dice commence here.’”

SECTION LVI

VAISAMPAYANA SAID,— “KING Dhritarashtra, ascertaining the inclinations of his son and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother’s words and spoke thus, ‘I approve not, O king, of this command of thine. Do not act so. I fear, this will bring about the destruction of our race. When thy sons lose their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice.’

“Dhritarashtra said,— ‘If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishthira at my command, bring thou soon that invincible son of Kunti.’”

SECTION LVII

VAISAMPAYANA SAID,— “VIDURA then, thus commanded against his will by king Dhritarashtra, set out, with the help of horses of high mettle and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pandu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pandavas. And having arrived at the city of king Yudhishthira, he entered it and proceeded towards the palace, worshipped by numberless Brahmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached Yudhishthira, the son of Dharma. Then the illustrious Ajamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarashtra and his sons. And Yudhishthira said, “O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarashtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarashtra’s rule.’

“Vidura said,— ‘The illustrious king, with his sons, is well and happy, and surrounded by his relatives he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastinapore with thy brothers and to say, after beholding king Dhritarashtra’s newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Pritha, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as the Kurus have already arrived there. And thou wilt see there those gamblers and cheats that the illustrious king Dhritarashtra hath already brought thither. It is for this, O king, that I have come hither. Let the king's command be approved by thee.

"Yudhishthira said,— 'O Kshatta, if we sit to a match at dice, we may quarrel. What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels.'

"Vidura said,— 'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial.

"Yudhishthira said,— 'Besides the sons of Dhritarashtra what other dishonest gamblers are there ready for play? Tell us, O Vidura, who they are and with whom we shall have to play, staking hundreds upon hundreds of our possessions.'

"Vidura said,— 'O monarch, Sakuni, the king of Gandhara, an adept at dice, having great skill of hand and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra and Jaya, these, O king, are there.'

"Yudhishthira said,— 'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of fate. It is not free. O learned one, I do not desire, at the command of king Dhritarashtra to engage myself in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura. Tell me what is proper for us. Unwilling as I am to gamble, I will not do so, if the wicked Sakuni doth not summon me to it in the Sabha? If, however, he challengeth me, I will never refuse. For that, as settled, is my eternal vow."

Vaisampayana continued,— "King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king accompanied by his relatives and attendants and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus. 'Like some brilliant body falling before the eyes, Fate depriveth us of reason, and man, tied as it were with a cord, submitteth to the sway of Providence,' saying this, king Yudhishthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarashtra. And that slayer of hostile heroes, the son of Pandu and Pritha, riding upon the car that had been given him by the king of Valhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brahmanas walking before him, set out from his city, summoned by Dhritarashtra and impelled by what hath been ordained by Kala (Time). And arriving at Hastinapore he went to the palace of Dhritarashtra. And going there, the son of Pandu approached the king. And the exalted one then approached Bhishma and Drona and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess, then approached Somadatta, and then Duryodhana and Salya, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dusshasana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the apartment of the wise king Dhritarashtra. And then Yudhishthira beheld the reverend Gandhari, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gandhari and blessed by her in return, the king then beheld his old uncle, that illustrious monarch whose wisdom was his eye. King Dhritarashtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, viz., the sons of Pandu with Bhimasena as their eldest. And, O king, beholding — the handsome Pandava those tigers among men, all the Kurus became exceedingly glad. And commanded by the king, the Pandavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into the chambers, the women of Dhritarashtra's household with Dussala taking the lead visited them. And the daughters-in-law of Dhritarashtra beholding the blazing and splendid beauty and prosperity of Yajnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity they caused (by gifts) the Brahmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were put to sleep with music by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delightful night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds, and having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling."

SECTION LVIII

VAISAMPAYANA SAID,— “THE sons of Pritha with Yudhishthira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Sakuni the son of Suvala addressed Yudhishthira and said, ‘O king, the assembly is full. All had been waiting for thee. Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishthira.’

‘Yudhishthira replied, ‘Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamesters feel in deceitful play. O Sakuni, vanquish us, not like a wretch, by deceitful means.’

Sakuni said,— ‘That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his confrere, who is united in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Pritha, it is the staking at dice, which may be lost or won that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not. Let the stakes be fixed. Delay not!’

“Yudhishthira said,— ‘That best of Munis, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or stratagem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the Mlechchas, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning, this is the act of men that are honest. Do not, O Sakuni, playing desperately, win of us that wealth with which according to our abilities, we strive to learn how to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Sakuni said,— 'O Yudhishthira, it is from a desire of winning, which is not a very honest motive, that one high-born person approacheth another (in a contest of race superiority). So also it is from a desire of defeating, which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishthira, a person skilled at dice approacheth one that is not so skilled from a desire of vanquishing him. One also who is conversant with the truths of science approacheth another that is not from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishthira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishthira. If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play.'

"Yudhishthira said,— 'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful. We all are under the control of Destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,— 'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Sakuni, my uncle, will play.'

"Yudhishthira said,— 'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.'"

SECTION LIX

VAISAMPAYANA SAID,— “WHEN the play commenced, all those kings with Dhritarashtra at their head took their seats in that assembly. And, O Bharata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and colour. And, O king, that mansion looked resplendent with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the Vedas and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

Yudhishthira said,— “O king, this excellent wealth of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold, this, O king, is my stake. What is thy counter stake, O great king, — the wealth with which thou wishest to play with me?”

“Duryodhana said,— ‘I have many jewels and much wealth. But I am not vain of them. Win thou this stake.’

Vaisampayana continued,— “Then Sakuni, well-skilled at dice, took up the dice and (casting them) said unto Yudhishthira, ‘Lo, I have won!’”

SECTION LX

Yudhishthira said,— “Thou hast won this stake of me by unfair means. But be not so proud, O Sakuni. Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand Nishkas in my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!’”

Vaisampayana continued,— “Thus addressed, Sakuni said unto the chief of the perpetuators of the Kuru race, the eldest of the sons of Pandu, king Yudhishthira, of glory incapable of sustaining any diminution. ‘Lo, I have won!’”

Yudhishthira said,— ‘This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flag-staffs which is handsome, and decked with strings of little bells, whose clatter is even like the roar of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the moon-beam and from whose hoofs no terrestrial creature can escape — this, O king, is my wealth with which I will stake with thee!’”

Vaisampayana continued,— “Hearing these words, Sakuni ready with the dice, and adopting unfair means, said unto Yudhishthira, ‘Lo, I have won!’

“Yudhishthira said,— ‘I have a hundred thousand serving-girls, all young, and decked with golden bracelets on their wrists and upper arms, and with nishkas round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snataka Brahmanas, and kings. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,— 'Hearing these words, Sakuni ready with the dice, adopting unfair means, said unto Yudhishthira. 'Lo, I have won!'

Yudhishthira said,— "I have thousands of serving-men, skilled in waiting upon guests, always attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked with ear-rings, and who serve all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,— "Hearing these words, Sakuni, ready with the dice, adopting unfair means said unto Yudhishthira, 'Lo, I have won!'

"Yudhishthira said,— 'I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the colour of new-formed clouds, and each possessing eight she-elephants. With this wealth, O king, I will stake with thee.'"

Vaisampayana continued,— "Unto Yudhishthira who had said so, Sakuni, the son of Suvala, laughingly said, 'Lo, I have won it!'

Yudhishthira said,— 'I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee!'"

Vaisampayana continued,— "When these words had been spoken, the wretch Sakuni, pledged to enmity, said unto Yudhishthira, 'Lo, I have won it.'

Yudhishthira said.— 'The steeds of the Tittiri, Kalmasha, and Gandharva breeds, decked with ornaments, which Chitraratha having been vanquished in battle and subdued cheerfully gave unto Arjuna, the wielder of the Gandiva. With this wealth, O king, I will stake with thee."

Vaisampayana continued, “Hearing this, Sakuni, ready at dice, adopting unfair means, said unto Yudhishthira: ‘Lo, I have won!’

Yudhishthira said,— ‘I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with prowess like heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee.’

Vaisampayana continued,— “Hearing this, Sakuni ready at dice, adopting unfair means said unto Yudhishthira, ‘Lo, I have won!’

Yudhishthira said,— ‘I have four hundred Nidis (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five draunikas of the costliest and purest leaf gold of the Jatarupa kind. With this wealth, O king, I will stake with thee.’”

Vaisampayana continued,— “Hearing this, Sakuni ready at dice, adopting foul means, said unto Yudhishthira, ‘Lo, I have won it!’”

SECTION LXI

VAISAMPAYANA SAID,— “DURING the course of this gambling, certain to bring about utter ruin (on Yudhishthira), Vidura, that dispeller of all doubts, (addressing Dhritarashtra) said, ‘O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last. When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the cause of death of ye all. A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of the Poet (Sukra) which I will quote. They that collect honey (in mountains), having received what they seek, do not notice that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey, abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens a son that was unworthy of their race. The Andhakas, the Yadavas, and the Bhojas uniting together, abandoned Kansa. And afterwards, when at the command of the whole tribe, the same Kansa had been slain by Krishna that slayer of foes, all the men of the tribe became exceedingly happy for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. In exchange of a crow, O great king, buy these peacocks — the Pandavas; and in exchange of a jackal, buy these tigers.

For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed, for the sake of a province a village may be sacrificed and for the sake of one’s own soul the whole earth may be sacrificed. Even this was what the omniscient Kavya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambha at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomited gold to take up their quarters in his own house, afterwards killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of gold, the king destroyed at the same time both his present and future gains. Therefore, O king, prosecute not the Pandavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bharata, to pluck flowers day by day from the Pandavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black charcoal. Go not, O king, unto the region of Yama, with thy sons and troops, for who is there that is capable of fighting with the sons of Pritha, together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of doing so?”

SECTION LXII

“Vidura said,— “Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarashtra’s son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and Santanu, with their fierce troops and their allies the Vahlikas, will, for the sins of Duryodhana meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an infuriate bull breaking his own horns himself. That brave and learned person who disregarding his own foresight, followeth, O king, (the bent of) another man’s heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pandu, and thou art in raptures that he is winning. And it is such success that begeteth war, which endeth in the destruction of men. This fascination (of gambling) that thou has well-devised only leadeth to dire results. Thus hast thou simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira, who is so closely related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Santanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom. Enter ye not into the terrible fire that hath blazed forth following the wretch. When Ajatasatru, the son of Pandu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pandavas their vast wealth? Win the Pandavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Sakuni return whence he came. War not, O Bharata, with the sons of Pandu!’

SECTION LXIII

DURYODHANA SAID,— 'O Kshatta, thou art always boasting of the fame of our enemies, deprecating the sons of Dhritarashtra. We know, O Vidura, of whom thou art really fond. Thou always disregardest us as children, That man standeth confest, who wisheth for success unto those that are near to him and defeat unto those that are not his favourites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, O Kshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not. We know thy mind. Go and learn sitting at the feet of the old. Keen up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura. We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands. There is only one Controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by Him. Like water that always floweth in a downward course, I am acting precisely in the way in which He is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellect. (Therefore, in this matter I am guided by my own intelligence). He becometh a foe who seeketh to control others by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such a highly inflammable object as camphor, beholdeth not its ashes. If he runneth immediately to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector or to another who is evil-minded. Therefore, O Vidura, go whither-so-ever thou pleasest. A wife that is unchaste, however well-treated, forsaketh her husband yet.'

"Vidura addressing Dhritarashtra, said, 'O monarch, tell us (impartially) like a witness what thou thinkest of the conduct of those who abandon their serving-men thus for giving instruction to them. The hearts of kings are, indeed, very fickle. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him. An evil-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though sound as regimen, or a hearer of the same, is very rare. He indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but necessary as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable, and revolting. And drinking it, O king, regain thou thy sobriety. I always wish Dhritarashtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brahmanas wish me well. O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such as adders as have venom in their very glances!”

SECTION LXIV

"Sakuni said,— 'Thou hast, O Yudhishthira, lost much wealth of the Pandavas. If thou hast still anything that thou hast not yet lost to us, O son of Kunti, tell us what it is!"

"Yudhishthira said, — O son of Suvala, I know that I have untold wealth. But why is it, O Sakuni, that thou askest me of my wealth? Let tens of thousands and millions and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee."

Vaisampayana said,— "Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira, 'Lo, I have won!'

'Yudhishthira said,— 'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnasa to the eastern bank of the Sindu. With this wealth, O king, I will play with thee.

Vaisampayana said,— "Hearing this Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira, 'Lo, I have won!'

Yudhishthira said,— 'I have my city, the country, land, the wealth of all dwelling therein except of the Brahmanas, and all those persons themselves except Brahmanas still remaining to me. With this wealth, O king, I will play with thee.'

Vaisampayana said,— "Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

“Yudhishthira said, — These princes here, O king, who look resplendent in their ornaments and their ear-rings and Nishkas and all the royal ornaments on their persons are now my wealth. With this wealth, O king, I play with thee.

Vaisampayana said,— “Hearing this, Sakuni, ready with his dice, adopting foul means, said unto Yudhishthira, ‘Lo! I have won them.’

“Yudhishthira said,— ‘This Nakula here, of mighty arms and leonine neck, of red eyes and endued with youth, is now my one stake. Know that he is my wealth.’

Sakuni said,— ‘O king Yudhishthira, prince Nakula is dear to thee. He is already under our subjection. With whom (as stake) wilt thou now play?”

Vaisampayana said,— “Saying this, Sakuni cast those dice, and said unto Yudhishthira, ‘Lo! He hath been won by us.’

Yudhishthira said,— “This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear object as it, indeed, he were not so!”

Vaisampayana said,— “Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, ‘Lo! I have won.’

“Sakuni continued,— ‘O king, the sons of Madri, dear unto thee, have both been won by me. It would seem, however, that Bhimasena and Dhananjaya are regarded very much by thee.’

“Yudhishthira said,— ‘Wretch! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.’

“Sakuni said,— ‘One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessed of the highest accomplishments. O bull of the Bharata race, I (beg my pardon and) bow to thee. Thou knowest, O Yudhishthira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.’

“Yudhishthira said, — He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity, he who is the one hero in this world, (is here). With that Falguna as stake, however, undeserving of being made so, I will now play with thee.'"

Vaisampayana said,— "Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

"Sakuni continued,— 'This foremost of all wielders of the bow, this son of Pandu capable of using both his hands with equal activity hath now been won by me. O play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pandu.

"Yudhishthira said,— 'O king, however, undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight, — even like the wielder of the thunderbolt — the one enemy of the Danavas, — the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes,'"

"Vaisampayana said,— "Hearing this, Sakuni, ready with the dice adopting foul means, said unto Yudhishthira. 'Lo! I have won.'

Sakuni continued, — Thou hast, O son of Kunti, lost much wealth, horses and elephants and thy brothers as well. Say, if thou hast anything which thou hast not lost.'

Yudhishthira, said— 'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.'"

Vaisampayana said,— "Hearing this Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira, 'Lo! I have won.'

'Sakuni continued,— 'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king. Therefore, thy having lost thyself is certainly sinful.'"

Vaisampayana continued,— "Having said this, Sakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pandavas. The son of Suvala then, addressing Yudhishthira said,— 'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishna, the princess of Panchala. By her, win thyself back.'

"Yudhishthira said,— 'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee. Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace she is such a woman as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues. Possessed of every accomplishment and compassionate and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue and pleasure and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waist like that of the wasp, of long flowing locks, of red lips, and body without down, is the princess of Panchala. O king, making the slender-waisted Draupadi, who is even such as my stake, I will play with thee, O son of Suvala.'"

Vaisampayana continued,— 'When the intelligent king Yudhishthira the just has spoken thus,— 'Fie!' 'Fie!' were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving way to his reflections and sighing like a snake. But Dhritarashtra glad, at heart, asked repeatedly, 'Hath the stake been won?' 'Hath the stake been won?' and could not conceal his emotions. Karna with Dussassana and others laughed aloud, while tears began to flow from the eyes of all other present in the assembly. And the son of Suvala, proud of success and flurried with excitement and repeating. Thou hast one stake, dear to thee, *etc.* said,— 'Lo! I have won' and took up the dice that had been cast."

SECTION LXV

Duryodhana said,— ‘Come, Kshatta, bring hither Draupadi the dear and loved wife of the Pandavas. Let her sweep the chambers, force her thereto, and let the unfortunate one stay where our serving-women are.’

“Vidura said,— ‘Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou art hanging on the edge of a precipice? Dost thou not know that being a deer thou provokest so many tigers to rage? Snakes of deadly venom, provoked to ire, are on thy head! Wretch, do not further provoke them lest thou goest to the region of Yama. In my judgement, slavery does not attach to Krishna, in as much as she was staked by the King after he had lost himself and ceased to be his own master. Like the bamboo that beareth fruit only when it is about to die, the son of Dhritarashtra winneth this treasure at play. Intoxicated, he perceiveth nor in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of the others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words as are disapproved by the Vedas and lead to hell and annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pandavas. Make them not thy enemies. The sons of Pritha never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, viz., those that have retired to the woods, those leading domestic lives, those employed in ascetic devotions and those that are of great learning. Alas! the son of Dhritarashtra knoweth not that dishonesty is one of the frightful doors of hell. Alas! many of the Kurus with Dussasana amongst them have followed him in the path of dishonesty in the matter of this play at dice. Even gourds may sink and stones may float, and boats also may always sink in water, still this foolish king, the son of Dhritarashtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus.”

SECTION LXVI

Vaisampayana said,— “Intoxicated with pride, the son of Dhritarashtra spake,— ‘Fie on Kshatta! and casting his eyes upon the Pratikamin in attendance, commanded him, in the midst of all those reverend seniors, saying, — ‘Go Pratikamin, and bring thou Draupadi hither. Thou hast no fear from the sons of Pandu. It is Vidura alone that raveth in fear. Besides, he never wisheth our prosperity!’”

Vaisampayana continued,— “Thus commanded, the Pratikamin, who was of the Suta caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pandavas, like a dog in a lion’s den, approached the queen of the sons of Pandu. And he said,— ‘Yudhishthira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee. Come now, therefore, to the abode of Dhritarashtra. I will take thee, O Yajnaseni, and put thee in some menial work.’

Draupadi said,— ‘Why, O Pratikamin, dost thou say so? What prince is there who playeth staking his wife? The king was certainly intoxicated with dice. Else, could he not find any other object to stake?’

“The Pratikamin said,— ‘When he had nothing else to stake, it was then that Ajatasatru, the son of Pandu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess.’

“Draupadi said,— ‘O son of the Suta race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the Suta race.’

Vaisampayana continued,— “The messenger coming back to the assembly told all present the words of Draupadi. And he spoke unto Yudhishthira sitting in the midst of the kings, these words, — Draupadi hath asked thee, Whose lord wert thou at the time thou lost me in play? Didst thou lose thyself first or me? Yudhishthira, however sat there like one demented and deprived of reason and gave no answer good or ill to the Suta.

"Duryodhana then said,— 'Let the princess of Panchala come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishthira.'

Vaisampayana continued,— "The messenger, obedient to the command of Duryodhana, going once again to the palace, himself much distressed, said unto Draupadi,— 'O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,— 'The great ordainer of the world hath, indeed, ordained so. Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest object in the world. If cherished, that will certainly dispense blessings to us. Let not that morality now abandon the Kauravas. Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me.

Vaisampayana continued,— "The Suta, hearing these words of Yajnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarashtra's son.

"Yudhishthira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although she was attired in one piece of cloth with her navel itself exposed, in consequence of her season having come, she should come before her father-in-law weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishthira. The illustrious Pandavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king

Duryodhana, glad at heart, addressed the Suta and said,— ‘O Pratikamin, bring her hither. Let the Kauravas answer her question before her face. The Suta, then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, disregarding his reputation for intelligence, once again said to those that were in the assembly, — what shall I say unto Krishna?’

“Duryodhana, hearing this, said,— ‘O Dussasana, this son of my Suta, of little intelligence, feareth Vrikodara. Therefore, go thou thyself and forcibly bring hither the daughter of Yajnasena, Our enemies at present are dependent on our will. What can they do thee?’ Hearing the command of his brother, prince Dussasana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, ‘Come, come, O Krishna, princess of Panchala, thou hast been won by us. And O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.’ At these words, Draupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarashtra’s household were. At this, Dussasana roaring in anger, ran after her and seized the queen by her locks, so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with mantras in the great Rajasuya sacrifice, were now forcibly seized by the son of Dhritarashtra disregarding the prowess of the Pandavas. And Dussasana dragging Krishna of long long locks unto the presence of the assembly — as if she were helpless though having powerful protectors — and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent, she faintly cried— ‘Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire. But Dussasana dragging Draupadi forcibly by her black locks while she was praying piteously unto Krishna and Vishnu who were Narayana and Nara (on earth), said unto her— ‘Whether thy season hath come or not, whether thou art attired in one piece of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest.”

Vaisampayana continued,— “With hair dishevelled and half her attire loosened, all the while dragged by Dussasana, the modest Krishna consumed with anger, faintly said— “In this assembly are persons conversant with all the branches of learning devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superiors and others who deserve to be respected as such. I can not stay before them in this state. O wretch! O thou of cruel deeds, drag me not so. Uncover me not so. The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies. The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes. This is truly an unworthy act. But no one here rebuketh thee. Assuredly, all these are of the same mind with thee. O fie! Truly hath the virtue of the Bharata gone! Truly also hath the usage of those acquainted with the Kshatriya practice disappeared! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshatta, and so also this king. Else, why do these foremost of the Kuru elders look silently on this great crime?”

Vaisampayana continued,— “Thus did Krishna of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords — the Pandavas — who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishna moved by modesty and anger. And Dussasana, beholding Krishna looking at her helpless lords, dragging her still more forcibly, and addressed her, ‘Slave, Slave’ and laughed aloud. And at those words Karna became very glad and approved of them by laughing aloud. And Sakuni, the son of Suvala, the Gandhara king, similarly applauded Dussasana. And amongst all those that were in the assembly except these three and Duryodhana, every one was filled with sorrow at beholding Krishna thus dragged in sight of that assembly. And beholding it all, Bhishma said, ‘O blessed one, morality is subtle. I therefore am unable to duly decide this point that thou hast put, beholding that on the one hand one that hath no wealth cannot stake the wealth belonging to others, while on the other hand wives are always under the orders and at the disposal of their lords. Yudhishthira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pandu hath said— ‘I am won.’ Therefore, I am unable to decide this matter. Sakuni hath not his equal among men at dice-play. The son of Kunti still voluntarily staked with him. The illustrious Yudhishthira doth not himself regard that Sakuni hath played with him deceitfully. Therefore, I can not decide this point.”

“Draupadi said,— “The king was summoned to this assembly and though possessing no skill at dice, he was made to play with skilful, wicked, deceitful and desperate gamblers. How can he be said then to have staked voluntarily? The chief of the Pandavas was deprived of his senses by wretches of deceitful conduct and unholy instincts, acting together, and then vanquished. He could not understand their tricks, but he hath now done so. Here, in this assembly, there are Kurus who are the lords of both their sons and their daughters-in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put.

Vaisampayana continued,— ‘Unto Krishna who was thus weeping and crying piteously, looking at times upon her helpless lord, Dussasana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, his eyes fixed upon Yudhishthira, gave way to wrath.”

“Bhima said,— ‘O Yudhishthira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kasi gave, whatever, gems, animals, wealth, coats of mail and weapons that other kings of the earth gave, our kingdom, thyself and ourselves, have all been won by the foes. At all this my wrath was not excited for thou art our lord. This, however, I regard as a highly improper act — this act of staking Draupadi. This innocent girl deserveth not this treatment. Having obtained the Pandavas as her lords, it is for thee alone that she is being thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee. I shall burn those hands of thine. Sahadeva, bring some fire.”

‘Arjuna hearing this, said,— ‘Thou hast never, O Bhimasena, before this uttered such words as these. Assuredly thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy. Practise thou the highest morality. Whom doth it behave to transgress his virtuous eldest brother? The king was summoned by the foe, and remembering the usage of the Kshatriyas, he played at dice against his will. That is certainly conducive to our great fame.

‘Bhima said,— ‘If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire.”

Vaisampayana continued,— “Beholding the Pandavas thus distressed and the princess of Panchala also thus afflicted, Vikarna the son of Dhritarashtra said— ‘Ye kings, answer ye the question that hath been asked by Yajnaseni. If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. How is that Bhishma and Dhritarashtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwaja who is the preceptor of us, as also Kripa, is here. Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions answer according to their judgment this question, leaving aside all motives of gain and anger. Ye kings, answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare after reflection on which side each of ye is.’ Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answered him not one word, good or ill. And Vikarna having repeatedly appealed to all the kings began to rub his hands and sigh like a snake. And at last the prince said— ‘Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man, that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pandu. And the king, having first lost himself offered her as a stake. And Suvala himself desirous of a stake, indeed prevailed upon the king to stake this Krishna. Reflecting upon all these circumstances, I regard Draupadi as not won."

"Hearing these words, a loud uproar rose from among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Radha, deprived of his senses by anger, waving his well-shaped arms, said these words,— 'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee. These personages here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarashtra in consequence of thy immature years, art bursting with wrath, for though but a boy thou speakest in the assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishna who hath been (justly) won as not won at all. O son of Dhritarashtra, how dost thou regard Krishna as not won, when the eldest of the Pandavas before this assembly staked all his possessions? O bull of the Bharata race, Draupadi is included in all the possessions (of Yudhishthira). Therefore, why regardest thou Krishna who hath been justly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pandavas. For what reason then dost thou yet regard her as not won? Or, if thou thinkest that bringing her hither attired in a single piece of cloth, is an action of impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. To bring her, therefore, into this assembly attired though she be in one piece of cloth — even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pandavas had — she herself and these Pandavas themselves, — have all been justly won by the son of Suvala. O Dussasana, this Vikarna speaking words of (apparent) wisdom is but a boy. Take off the robes of the Pandavas as also the attire of Draupadi. Hearing these words the Pandavas, O Bharata, took of their upper garments and throwing them down sat in that assembly. Then Dussasana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaisampayana continued,— "When the attire of Draupadi was being thus dragged, the thought of Hari, (And she herself cried aloud, saying), 'O Govinda, O thou who dwellest in Dwaraka, O Krishna, O thou who art fond of cow-herdesses (of Vrindavana). O Kesava, seest thou not that the Kauravas are humiliating me. O Lord, O husband of Lakshmi, O Lord of Vraja (Vrindavana), O destroyer of all afflictions, O Janarddana, rescue me who am sinking in the Kaurava Ocean. O Krishna, O Krishna, O thou great yogin, thou soul of the universe, Thou creator of all things, O Govinda, save me who am distressed, — who am losing my senses in the midst of the Kurus.' Thus did that afflicted lady resplendent still in her beauty, O king covering her face cried aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat, the benevolent one from compassion, arrived there on foot. And while Yajnaseni was crying aloud to Krishna, also called Vishnu and Hari and Nara for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch as the attire of Draupadi was being dragged, after one was taken off, another of the same kind, appeared covering her. And thus did it continue till many clothes were seen. And, O exalted on, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many many voices. And the kings present in that assembly beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarashtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said, — Hear these words of mine, ye Kshatriyas of the world. Words such as these were never before uttered by other men, nor will anybody in the future ever utter them. Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the region of my deceased ancestors. Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race, if I do not drink his life-blood, let me not obtain the region of my ancestors."

Vaisampayana continued,— "Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarashtra. And when a mass of clothes had been gathered in that assembly, all dragged from the person of Draupadi, Dussasana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons — those gods among men — that were in that assembly all uttered the word 'Fie!'(on the son of Dhritarashtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end. And all the honest men that were in that assembly began to say,— 'Alas! the Kauravas answer not the question that hath been put to them by Draupadi. And all censuring Dhritarashtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words;— 'Ye that are in this assembly, Draupadi having put her question is weeping helplessly. Ye are not answering her. Virtue and morality are being persecuted by such conduct. An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights, as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment. Ye should also answer it as ye think proper.

Knowing the rules of morality, and having attended an assembly, he that doth not answer a query that is put, incurreth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having joined an assembly answereth falsely, assuredly incurreth the sin of a lie. The learned quote as an example in this connection the old history of Prahlada and the son of Angirasa.

"There was of old a chief of the Daityas of the name Prahlada. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angiras. It hath been heard by us that they mutually wagered their lives, saying — I am superior, — I am superior, — for the sake of obtaining a bride. And after they had thus quarrelled with each other, they both made Prahlada the arbitrator to decide between them. And they asked him, saying; — Who amongst us is superior (to the other)? Answer this question. Speak not falsely. Frightened at this quarrel, Prahlada cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama, told him, — If thou answerest falsely, or dost not answer at all thy head will then be split into a hundred pieces by the wielder of the thunderbolt with that bolt of his. — Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kasyapa of great energy, for taking counsel with him. And Prahlada said,— 'Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras and the Brahmanas as well. Here, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not, or answer it falsely. Kasyapa thus asked answered.— 'He that knoweth, but answereth not a question from temptation, anger or fear, casteth upon himself a thousand nooses of Varuna. And the person who, cited as a witness with respect to any matter of ocular or auricular knowledge, speaketh carelessly, casteth a thousand nooses of Varuna upon his own person. On the completion of one full year, one such noose is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of every body in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlada, they who answer falsely those that ask them about morality destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a co-wife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.' Hearing these words of Kasyapa, Prahlada told his son, "Sudhanwan is superior to thee, as indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore, O Virochana, this Sudhanwan is now the lord of the life." At these words of Prahlada, Sudhanwan said, "Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years."

"Vidura continued, — Let all the persons, therefore, present in this assembly hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi".

Vaisampayana continued,— "The kings that were there hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dussasana, telling him. Take away this serving-woman Krishna into the inner apartments. And thereupon Dussasana began to drag before all the spectators the helpless and modest Draupadi, trembling and crying piteously unto the Pandavas her lords.”

SECTION LXVIII

Draupadi said,— ‘Wait a little, thou worst of men, thou wicked-minded Dussasana. I have an act to perform — a high duty that hath not been performed by me yet. Dragged forcibly by this wretch’s strong arms, I was deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do this before cannot be my fault.’”

Vaisampayana said,— “Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus, —

“‘Alas, only once before, on the occasion of the Swayamvara, I was beheld by the assembled kings in the amphitheatre, and never even once beheld afterwards. I am to-day brought before this assembly. She whom even the winds and the sun had seen never before in her palace is to-day before this assembly and exposed to the gaze of the crowd. Alas, she whom the sons of Pandu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by the Pandavas to be seized and dragged by this wretch. Alas, these Kauravas also suffer their daughter-in-law, so unworthy of such treatment, to be thus afflicted before them. It seemeth that the times are out of joint. What can be more distressing to me, than that though high-born and chaste, I should yet be compelled to enter this public court? Where is that virtue for which these kings were noted? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas, that eternal usage hath disappeared from among the Kauravas. Else, how is it that the chaste wife of the Pandavas, the sister of Prishata’s son, the friend of Vasudeva, is brought before this assembly? Ye Kauravas, I am the wedded wife of king Yudhishthira the just, hailing from the same dynasty to which the King belonged. Tell me now if I am a serving-maid or otherwise. I will cheerfully accept your answer. This mean wretch, this destroyer of the name of the Kurus, is afflicting me hard. Ye Kauravas, I cannot bear it any longer. Ye kings, I desire ye to answer whether ye regard me as won or unwon. I will accept your verdict whatever it be.'

"Hearing these words, Bhishma answered, I have already said, O blessed one that the course of morality is subtle. Even the illustrious wise in this world fail to understand it always. What in this world a strong man calls morality is regarded as such by others, however otherwise it may really be; but what a weak man calls morality is scarcely regarded as such even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked. However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Panchala, this conduct of thine also, *viz.* that though sunk in distress, thou still easiest thy eyes on virtue and morality, is assuredly worthy of thee. These persons, Drona and others, of mature years and conversant with morality, sit heads downwards like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishthira is an authority on this question. It behoveth him to declare whether thou art won or not won."

SECTION LXIX

VAISAMPAYANA SAID,— “THE kings present in that assembly, from tear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarashtra beholding those kings and sons and grand sons of kings all remaining silent, smiled a little, and addressing the daughter of the king of Panchala, said, — O Yajnaseni, the question thou hast put dependeth on thy husbands — on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva. Let them answer thy question. O Panchali, let them for thy sake declare in the midst of these respectable men that Yudhishthira is not their lord, let them thereby make king Yudhishthira the just a liar. Thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is not thy lord. At his words, accept thou the Pandavas or ourselves without delay. Indeed, all the Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands.’”

Vaisampayana continued,— “Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as ‘O! and ‘Alas!” were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, with faces turned sideways, looked upon Yudhishthira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Arjuna, the son of Pandu never defeated in battle, and what Bhimasena, and what the twins also would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandalpaste spake these words,— ‘If this high-souled king Yudhishthira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this). He is the lord of all our religious and ascetic merits, the lord of even our lives. If he regardeth himself as won, we too have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life after having touched those locks of the princess of Panchala? Behold these mighty, well-formed arms of mine, even like maces of iron. Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape. Bound by the ties of virtue and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If however, I am once commanded by king Yudhishthira the just, I would slay these wretched sons of Dhritarashtra, making slaps do the work of swords, like a lion slaying a number of little animals.”

Vaisampayana continued,— “Unto Bhima who had spoken these words Bhishma and Drona and Vidura said, ‘Forbear, O Bhima. Everything is possible with thee.’”

SECTION LXX

“Karna said,— ‘Of all the persons in the assembly, three, viz., Bhishma, Vidura, and the preceptor of the Kurus (Drona) appear to be independent; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner apartments of king Dhritarashtra and serve the king’s relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarashtra and not the sons of Pritha are now thy masters. O handsome one, select thou another husband now, — one who will not make thee a slave by gambling. It is well-known that women, especially that are slaves, are not censurable if they proceed with freedom in electing husbands. Therefore let it be done by thee. Nakula hath been won, as also Bhimasena, and Yudhishthira also, and Sahadeva, and Arjuna. And, O Yajnaseni, thou art now a slave. Thy husbands that are slaves cannot continue to be thy lords any longer. Alas, doth not the son of Pritha regards life, prowess and manhood as of no use that he offereth this daughter of Drupada, the king of Panchala, in the presence of all this assembly, as a stake at dice?’”

Vaisampayana continued,— “Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said, — ‘O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude. But O king, could our enemies have said so unto me, it thou hadst not played staking this princess?’”

Vaisampayana continued,— “Hearing these words of Bhimasena king Duryodhana addressed Yudhishthira who was silent and deprived of his senses, saying,— ‘O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi). Say, whether thou regardest Krishna as unwon.’ And having spoken thus unto the son of Kunti, Duryodhana. desirous of encouraging the son of Radha and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimasena expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),— ‘Let not Vrikodara attain to the regions, obtained by his ancestors, if he doth not break that thigh of thine in the great conflict. And sparkles of fire began to be emitted from every organ of sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

Vidura then, addressing everybody, said,— ‘Ye kings of Pratipa’s race, behold the great danger that ariseth from Bhimasena. Know ye for certain that this great calamity that threatens to overtake the Bharatas hath been sent by Destiny itself. The sons of Dhritarashtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household). The prosperity of our kingdom is at an end. Alas, the Kauravas are even now engaged in sinful consultations. Ye Kauravas, take to your heart this high precept that I declare. If virtue is persecuted, the whole assembly becometh polluted. If Yudhishthira had staked her before he was himself won, he would certainly have been regarded as her master. If, however a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream. Listening to the words of the king of Gandhara, fall ye not off from this undoubted truth.’

“Duryodhana, hearing Vidura thus speak, said,— ‘I am willing to abide by the words of Bhima, of Arjuna and of the twins. Let them say that Yudhishthira is not their master. Yajnaseni will then be freed from her state of bondage."

"Arjuna at this, said,— "This illustrious son of Kunti, king Yudhishthira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he could be after that."

Vaisampayana continued,— "Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarashtra's palace. And, O king, unto the jackal that howled so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried, — Swashti! Swashti![1] Then Gandhari and the learned Vidura beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarashtra) thereupon said, —

'Thou wicked-minded Duryodhana, thou wretch, destruction hath all ready overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially their wedded wife Draupadi. And having spoken those words, the wise Dhritarashtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishna, the princess of Panchala, and addressing her, the monarch said,— 'Ask of me any boon, O princess of Panchala, that thou desirest, Chaste and devoted to virtue, thou art the first of all my daughters-in-law.

"Draupadi said,— 'O bull of the Bharata race, if thou will grant me a boon, I ask the handsome Yudhishthira, obedient to every duty, be freed from slavery. Let not unthinking children call my child Prativindhya endued with great energy of mind as the son of a slave. Having been a prince, so superior to all men, and nurtured by kings it is not proper that he should be called the child of a slave.

"Dhritarashtra said unto her,— 'O auspicious one, let it be as thou sayest. O excellent one, ask thou another boon, for I will give it. My heart inclineth to give thee a second boon. Thou dost not deserve only one boon.

“Draupadi said,— ‘I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regain their liberty.’

‘Dhritarashtra said,— ‘O blessed daughter, let it be as thou desirest. Ask thou a third boon, for thou hast not been sufficiently honoured with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law.

Draupadi said,— ‘O best of kings, O illustrious one, covetousness always bringeth about loss of virtue. I do not deserve a third boon. Therefore I dare not ask any. O king of kings, it hath been said that a Vaisya may ask one boon; a Kshatriya lady, two boons; a Kshatriya male, three, and a Brahmana, a hundred. O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts!’”

SECTION LXXI

“Karna said,— ‘We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty. When the sons of both Pandu and Dhritarashtra were excited with wrath, this Draupadi became unto the sons of Pandu as their salvation. Indeed the princess of Panchala, becoming as a boat unto the sons of Pandu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore.’”

Vaisampayana continued,— “Hearing these words of Karna in the midst of the Kurus, — viz., that the sons of Pandu were saved by their wife, — the angry Bhimasena in great affliction said (unto Arjuna),— ‘O Dhananjaya, it hath been said by Devala three lights reside in every person, viz., offspring, acts and learning, for from these three hath sprung creation. When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person. But the light that is in us hath been dimmed by this act of insult to our wife. How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?

“Arjuna replied,— ‘Superior persons, O Bharata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.’

‘Bhima said,— ‘Shall I, O king, slay, without loss of time all these foes assembled together, even here, or shall I destroy them, O Bharata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival. And saying this, Bhima with his younger brothers, like a lion in the midst of a herd of inferior animals, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, this fire began to issue out of Vrikodara’s ears and other senses with smoke and sparks and flames. And his face became terrible to behold in consequence of his furrowed brows like those of Yama himself at the time of the universal destruction. Then Yudhishthira forbade the mighty hero, embracing him with his arms and telling him ‘Be not so. Stay in silence and peace.’ And having pacified the mighty-armed one with eyes red in wrath, the king approached his uncle Dhritarashtra, with hands joined in entreaty.”

SECTION LXXII

"Yudhishthira said,— 'O king, thou art our master. Command us as to what we shall do. O Bharata, we desire to remain always in obedience to thee.

"Dhritarashtra replied.— 'O Ajatasatru, blest be thou. Go thou in peace and safety. Commanded by me, go, rule thy own kingdom with thy wealth. And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen. O Yudhishthira, O child, thou knowest the subtle path of morality. Possessed of great wisdom, thou art also humble, and thou waitest also upon the old. Where there is intelligence, there is forbearance. Therefore, O Bharata, follow thou counsels of peace. The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana). They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishthira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own feelings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of virtue, wealth, pleasure and salvation. O child, remember not the harsh words of Duryodhana. Look at thy mother Gandhari and myself also, if thou desirest to remember only what is good. O Bharata, look at me, who am thy father unto you and am old and blind, and still alive. It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for. In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and the twins, those foremost of men, is pure reverence for superiors. Blest be thou, O Ajatasatru. Return to Khandavaprastha, and let there be brotherly love between thee and thy cousins. Let thy heart also be ever fixed on virtue.'"

Vaisampayana continued,— "That foremost of the Bharatas — king Yudhishthira the just — then, thus addressed by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khandavaprastha. And accompanied by Draupadi and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

SECTION LXXIII

JANAMEJAYA SAID,— “HOW did the sons of Dhritarashtra feel, when they came to know that the Pandavas had, with Dhritarashtra’s leave, left Hastinapore with all their wealth and jewels?”

Vaisampayana said,— “O king, learning that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital, Dussasana went without loss of time unto his brother. And, O bull of the Bharata race, having arrived before Duryodhana with his counsellor, the prince, afflicted with grief, began to say,— ‘Ye mighty warriors, that which we had won after so much trouble, the old man (our father) hath thrown away. Know ye that he hath made over the whole of that wealth to the foes. At these words, Duryodhana and Karna and Sakuni, the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pandu, approaching in haste saw privately the wise king Dhritarashtra — the son of Vichitravirya and spake unto him these pleasing and artful words. Duryodhana said, —

‘Hast thou not heard, O king, what the learned Vrihaspati the preceptor of the celestials, said in course of counselling Sakra about mortals and politics? Even these, O slayer of foes, were the words of Vrihaspati, ‘Those enemies that always do wrong by stratagem or force, should be slain by every means.’ If, therefore, with the wealth of the Pandavas, we gratify the kings of the earth and then fight with the sons of Pandu, what reverses can overtake us? When one hath placed on the neck and back of venomous snakes full of wrath for encompassing his destruction, is it possible for him to take them off? Equipped with weapon and seated on their cars, the angry sons of Pandu like wrathful and venomous snakes will assuredly annihilate us, O father. Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gandiva and breathing hard and casting angry glances around. It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace. Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand. And Sahadeva and the king (Yudhishthira) have made signs clearly testifying to their intentions. Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khandava soon) and assembling their forces. Persecuted thus by us they are incapable of forgiving us those injuries. Who is there among them that will forgive that insult to Draupadi? Blest be thou. We will again gamble with the son of Pandu for sending them to exile. O bull among men, we are competent to bring them thus under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years. The thirteenth year shall have to be spent in some inhabited country unrecognised; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin, casting the dice, let the sons of Pandu once more play. O bull of the Bharata race, O king, even this is our highest duty. This Sakuni knoweth well the whole science of dice. Even if they succeed in observing this vow for thirteen years, we shall be in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pandu if they reappear. Let this plan recommend itself to thee, O slayer of foes.

“Dhritarashtra said, — Bring back the Pandavas then, indeed, even if they have gone a great way. Let them come at once again to cast dice.”

Vaisampayana continued,— “Then Drona, Somadatta and Valhika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarashtra by his Vaisya wife, Bhurisravas, and Bhishma, and that mighty warrior Vikarna, — all said, ‘Let not the play commence. Let there be peace. But Dhritarashtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pandu.”

SECTION LXXIV

Vaisampayana said,— ‘O monarch, it was then that the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarashtra and said, “When Duryodhana was born, Vidura of great intelligence had said, ‘It is well to send this disgrace of the race to the other world. He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart, O king of the Kurus. O Bharata, sink not, for thy own fault, into an ocean of calamity. O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race. Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Pritha? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know that the time hath come for the destruction of race through him. Err not, O king. Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation.”

“The king, thus addressed by Gandhari who pointed out to him in such language the path of virtue, replied unto her, saying,— ‘If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pandavas return. And let my sons again gamble with the sons of Pandu.”

SECTION LXXV

VAISAMPAYANA SAID,— 'THE royal messenger, agreeably to the commands of the intelligent king Dhritarashtra, coming upon Yudhishthira, the son of Pritha who had by that time gone a great way, addressed the monarch and said,— 'Even these are the words of thy father-like uncle, O Bharata, spoken unto thee, 'The assembly is ready. O son of Pandu, O king Yudhisthira, come and cast the dice.'

Yudhishthira said,— 'Creatures obtain fruits good and ill according to the dispensation of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.'

Vaisampayana continued,— "Although (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, became deranged and out of order. Yudhishthira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Sakuni, the son of Pritha came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And compelled by Fate they once more sat down at ease for gambling for the destruction of themselves."

"Sakuni then said,— 'The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value. Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years passing the whole of the thirteenth year in some inhabited region, unrecognised, and if recognised return to an exile of another twelve years; or vanquished by us, dressed in deer skins ye shall, with Krishna, live for twelve years in the woods passing the whole of the thirteenth year unrecognised, in some inhabited region. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other. O Yudhishthira, with this resolution, play with us, O Bharata, casting the dice.'

"At these words, they that were in that assembly, raising up their arms said in great anxiety of mind, and from the strength of their feelings these words,— 'Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger. Whether he, O bull among the Bharatas, (Dhritarashtra) understandeth or not, of his own sense, it is thy duty to tell him plainly."

"Vaisampayana continued, — King Yudhishthira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishthira said,— 'How can, O Sakuni, a king like me, always observant of the uses of his own order, refuse, when summoned to dice? Therefore I play with thee."

"Sakuni answered,— 'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasures and gold and slaves both male and female. All these were staked by us before but now let this be our one stake, viz., exile into the woods, — being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play."

"O Bharata, this proposal about a stay in the woods was uttered but once. The son of Pritha, however, accepted it and Sakuni took up the dice. And casting them he said unto Yudhishthira,— 'Lo, I have won."

SECTION LXXVI

Vaisampayana said,— “Then the vanquished sons of Pritha prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dussasana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed ‘The absolute sovereignty of the illustrious king Duryodhana hath commenced. The sons of Pandu have been vanquished, and plunged into great affliction. Now have we attained the goal either by broad or narrow paths. For today becoming superior to our foes in point of prosperity as also of duration of rule have we become praiseworthy of men. The sons of Pritha have all been plunged by us into everlasting hell. They have been deprived of happiness and kingdom for ever and ever. They who, proud of their wealth, laughed in derision at the son of Dhritarashtra, will now have to go into the woods, defeated and deprived by us of all their wealth. Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without the kernel. Although in this dress of theirs the Pandavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise. The wise Yajnasena of the Somake race, having bestowed his daughter — the princess of Panchala — on the sons of Pandu, acted most unfortunately for the husbands of Yajnaseni — these sons of Pritha are as eunuchs. And O Yajnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here. These Kurus assembled here, are all forbearing and self-controlled, and possessed of great wealth. Elect thou one amongst these as thy lord, so that these great calamity may not drag thee to wretchedness. ‘The sons of Pandu now are even like grains of sesame without the kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou then longer wait upon the fallen sons of Pandu? Vain is the labour used upon pressing the sesame grain devoid of the kernel!’

“Thus did Dussasana, the son of Dhritarashtra, utter in the hearing of the Pandavas, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himalayan lion upon a jackal, loudly and chastisingly rebuked him in these words, — Wicked-minded villain, ravest thou so in words that are uttered alone by the sinful? Boastest thou thus in the midst of the kings, advanced as thou art by the skill of the king of Gandhara. As thou piercest our hearts hear with these thy arrowy words, so shall I pierce thy heart in battle, recalling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors, — them also shall I send to the abode of Yama with their descendants and relatives.”

Vaisampayana continued, — Unto Bhima dressed in deer-skins and uttering these words of wrath without doing any thing, for he could not deviate from the path of virtue, Dussasana abandoning all sense of shame, dancing around the Kurus, loudly said, ‘O cow! O cow!’

Bhima at this once more said, — Wretch darest thou, O Dussasana, use harsh words as these? Whom doth it behove to boast, thus having won wealth by foul means? I tell thee that if Vrikodara, the son of Pritha, drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness, I tell thee truly that by slaying the sons of Dhritarashtra in battle, before the very eyes of all the warriors, I shall pacify this wrath of mine soon enough.’”

Vaisampayana continued,— “And as the Pandavas were going away from the assembly, the wicked king Duryodhana from excess of joy mimiced by his own steps the playful leonine trade of Bhima. Then Vrikodara, half turning towards the king said, Think not ye fool that by this thou gainest any ascendency over me slay thee shall I soon with all thy followers, and answer thee, recalling all this to thy mind. And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishthira, also spake these words while going out of the Kaurava court, 'I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Sakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good, if ever we engage in battle with the Kurus, I will slay this wretched Duryodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head. And as regards this (other) wicked person — Dussasana who is audacious in speech, I will drink his blood like a lion.

"And Arjuna said, — O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth.

"And Bhima again said,— 'The earth shall drink the blood of Duryodhana, and Karna, and the wicked Sakuni, and Dussasana that maketh the fourth.'

"And Arjuna said,— 'O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeched and vain. For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers. And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me. The mountains of Himavat might be removed from where they are, the maker of the day lose his brightness, the moon his coldness, but this vow of mine will ever be cherished. And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom.'"

Vaisampayana continued,— "After Arjuna had said this, Sahadeva the handsome son of Madri, endued with great energy, desirous of slaying Sakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger— 'Thou disgrace of the Gandhara kings, those whom thou thinkest as defeated are not really so. Those are even sharp-pointed arrows from whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers. If therefore thou hast anything to do, do it before that day cometh. I shall assuredly slay thee in battle with all thy followers soon enough, it thou, O son of Suvala, stayest in the light pursuant to the Kshatriya usage.'

"'Then, O monarch hearing these words of Sahadeva, Nakula the handsomest of men spake these words,— 'I shall certainly send unto the abode of Yama all those wicked sons of Dhritarashtra, who desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter o Yajnasena at the gambling match. Soon enough shall I, at the command of Yudhishthira and remembering the wrongs to Draupadi, make the earth destitute of the sons of Dhritarashtra.'

Vaisampayana continued,— "And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises approached king Dhritarashtra."

SECTION LXXVII

YUDHISHTHIRA SAID,— 'I bid farewell unto all the Bharatas, unto my old grand-sire (Bhishma), king Somadatta, the great king Vahlika, Drona, Kripa, all the other kings, Aswathaman, Vidura, Dhritarashtra, all the sons of Dhritarashtra, Yayutsu, Sanjaya, and all the courtiers, I bid fare well, all of ye and returning again I shall see you."

Vaisampayana continued,— "Overcome with shame none of those that were present there, could tell Yudhishthira anything. Within their hearts, however, they prayed for the welfare of that intelligent prince.

Vidura then said, — The reverend Pritha is a princess by birth. It behoveth her not to go into the woods. Delicate and old and ever known to happiness the blessed one will live, respected by me, in my abode. Known this, ye sons of Pandu. And let safety be always yours.'

Vaisampayana continued,— 'The Pandavas thereupon said, — O sinless one, let it be as thou sayest. Thou art our uncle, and, therefore like as our father. We also are all obedient to thee. Thou art, O learned one, our most respected superior. We should always obey what thou choosest to command. And, O high-souled one, order thou whatever else there is that remaineth to be done.

"Vidura replied,— 'O Yudhishthira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhananjaya is ever victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents, Dhaumya is the foremost of all conversant with the vedas; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another, and ye are contented. Therefore, who is there that will not envy ye? O Bharata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to sakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru Savarni; in the town of Varanavata by Krishna Dwaipayana; on the cliff of Bhrigu by Rama; and on the banks of the Dhrishadwati by Sambhu himself. Thou hast also listened to the instruction of the great Rishi Asita on the hills of Anjana; and thou becamest a disciple of Bhrigu on the banks of the Kalmashi. Narada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the Rishis. O son of Pandu. thou surpassest in intelligence even Pururavas, the son of Ila; in strength, all other monarchs, and in virtue, even the Rishis. Therefore, resolve thou earnestly to win victory, which belongeth to Indra; to control thy wrath, which belongeth to Yama; to give in charity, which belongeth to Kuvera; and to control all passions, which belongeth to Varuna. And, O Bharata, obtain thou the power of gladdening from the moon, the power of sustaining all from water; forbearance from the earth; energy from the entire solar disc; strength from the winds, and affluence from the other elements. Welfare and immunity from ailment be thine; I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons, — in those of distress — in those of difficulty, — indeed, in respect of everything, O son of Kunti, with our leave go hence. O Bharata, blessing be thine. No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crowned with success.”

Vaisampayana continued,— “Thus addressed by Vidura, Yudhishthira the son of Pandu, of prowess incapable of being baffled, saying, ‘So be it,’ bowing low unto Bhishma and Drona, went away.”

SECTION LXXVIII

Vaisampayana said,— 'Then when Draupadi was about to set out she went unto the illustrious Pritha and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged into grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner apartments of the Pandavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief, —

'O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be. It behoveth me not, O thou of sweet smiles, to instruct thee as to thy duties towards thy lords. Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage. Fortunate are the Kauravas that they have not been burnt by thy wrath. O child, safely go thou blest by my prayers. Good women never suffer their hearts to the unstung at what is inevitable. Protected by virtue that is superior to everything, soon shalt thou obtain good fortune. While living in the woods, keep thy eye on my child Sahadeva. See that his heart sinketh not under this great calamity.'

"Saying 'So be it!' the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishevelled left her mother-in-law. And as she went away weeping and wailing Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deerskins, and their heads down with shame. And she beheld them surrounded by rejoicing foes' and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe, She said these words, —

"Ye are virtuous and good-mannered, and adorned with all excellent qualities and respectful behaviour. Ye are all high-minded, and engaged in the service of your superiors. And ye are also devoted to the gods and the performance of sacrifices. Why, then, hath this calamity overtaken you. Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas I have brought you forth. All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might, ye are not wanting. How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye were destined to live in the woods, I would not have on Pandit's death come from the mountains of Satasringa to Hastinapore. Fortunate was your father, as I now regard, for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending heaven, without having to feel any pain on account of his sons. Fortunate also was the virtuous Madri, as I regard her today, who had, it seems, a fore-knowledge of what would happen and who on that account, obtained the high path of emancipation and every blessing therewith. All, Madri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh, fie on my desire of life, owing to which suffer all this woe. Ye children, ye are all excellent and dear unto me. I have obtained you alter much suffering. I cannot leave you. Even I will go with you. Alas, O Krishna, (Draupadi), why dost thou leave me so? Everything endued with life is sure to perish. Hath Dhata (Brahma) himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me. O Krishna, O thou who dwellest in Dwaraka, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue. These my sons are ever attached to virtue and nobility and good fame and prowess. They deserve not to suffer affliction. Oh, show them mercy. Alas, when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such calamity at all come? O Pandu, O king, where art thou? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice? O Sahadeva, desist from going. Thou art my dearest child, dearer, O son of Madri, than my body itself. Forsake me not. It behoveth thee to have some kindness for me. Bound by the ties of virtue, let these thy brothers go. But then, earn thou that virtue which springeth from waiting upon me.'"

Vaisampayana continued,— "The Pandavas then consoled their weeping mother and with hearts plunged in grief set out for the woods. And Vidura himself also much afflicted, consoling the distressed Kunti with reasons, and led her slowly to his house. And the ladies of Dhritarashtra's house, hearing everything as it happened, viz., the exile (of the Pandavas) and the dragging of Krishna into the assembly where the princes had gambled, loudly wept censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarashtra also thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind. And anxiously meditating on everything, and with mind deprived of its equanimity through grief, he sent a messenger unto Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarashtra's palace. And as soon as he came, the monarch asked him with great anxiety how the Pandavas had left Hastinapore."

SECTION LXXIX

Vaisampayana said,— “As soon as Vidura endued with great foresight came unto him king Dhritarashtra, the son of Amvika, timidly asked his brother, — ‘How doth Yudhishthira, the son of Dharma, proceed along? And how Arjuna? And how the twin sons of Madri? And how, O Kshatta, doth Dhaumya proceed along? And how the illustrious Draupadi? I desire to hear everything, O Kshatta; describe to me all their acts.’

Vidura replied,— ‘Yudhishthira, the son of Kunti, hath gone away covering his face with his cloth. And Bhima, O king, hath gone away looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king spreading sand-grains around. And Sahadeva, the son of Madri, hath gone away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishna hath gone away, covering her face with her dishevelled hair following in the wake of the king, weeping and in tears. And O monarch, Dhaumya goeth along the road, with kusa grass in hand, and uttering the aweful mantras of Sama Veda that relate to Yama.’

Dhritarashtra asked,— “Tell me, O Vidura, why is it that the Pandavas are leaving Hastinapore in such varied guise.”

“Vidura replied,— ‘Though persecuted by thy sons and robbed of his kingdom and wealth the mind of the wise king Yudhishthira the just hath not yet deviated from the path of virtue. King Yudhishthira is always kind, O Bharata, to thy children. Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open eyes. ‘I should not burn the people by looking at them with angry eyes,’ — thinking so, the royal son of Pandu goeth covering his face. Listen to me as I tell thee, O bull of the Bharata race, why

Bhima goeth so. ‘There is none equal to me in strength of arms,’ thinking so Bhima goeth repeatedly stretching forth his mighty arms. And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms. And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gandiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. O Bharata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his lace, thinking ‘None may recognise me in this day of trouble.’ And, O exalted one, Nakula goeth staining himself with dust thinking, ‘Lest otherwise I steal the hearts of the ladies that may look at me.’ And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying— ‘The wives of those for whom I have been reduced to such a plight, shall on the fourteenth year hence be deprived of husbands, sons and relatives and dear ones and smeared all over with blood, with hair dishevelled and all in their feminine seasons enter Hastinapore having offered oblations of water (unto the manes of those they will have lost). And O Bharata, the learned Dhaumya with passions under full control, holding the kusa grass in his hand and pointing the same towards the south-west, walketh before, singing the mantras of the Sama Veda that relate to Yama. And, O monarch, that learned Brahamana goeth, also signifying, ‘When the Bharatas shall be slain in battle, the priests of the Kurus will thus sing the Soma mantras (for the benefit of the deceased).’ And the citizens, afflicted with great grief, are repeatedly crying out, ‘Alas, alas, behold our masters are going away! O fie on the Kuru elders that have acted like foolish children in thus banishing heirs of Pandu from covetousness alone. Alas, separated from the son of Pandu we all shall become masterless. What love can we bear to the wicked and avaricious Kurus? Thus O king, have the sons of Kunti, endued with great energy of mind, gone away, — indicating, by manner and signs, the resolutions that are in their hearts. And as those foremost of men had gone away from Hastinapore, flashes of lightning appeared in the sky though without clouds and the earth itself began to tremble.

And Rahu came to devour the Sun, although it was not the day of conjunction And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bharatas as the consequence of thy evil counsels."

Vaisampayana continued,— "And, O monarch, while king Dhritarashtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the best of the celestial Rishis. And appealing before them all, he uttered these terrible words, On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna'. And having said this, that best of celestial Rishis, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and Sakuni, the son of Suvala regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dussasana and Karna and all the Bharata, said, 'The Brahamanas have said that the Pandavas being of celestial origin are incapable of being slain. The sons of Dhritarashtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme, I cannot abandon them. The sons of Pandu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the Brahmacharyya mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bharata, the king performed a sacrifice for obtaining a son (that should slay me). Aided by the ascetic power of Yaja and Upayaja, Drupada obtained from the (sacrificial) fire a son named Dhrishtadyumna and a daughter, viz., the faultless Krishna, both risen from the sacrificial platform. That Dhrishtadyumna is the brother-in-law of the sons of Pandu by marriage, and dear unto them. It is for him, therefore that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore it is for him that I have great fear. That slayer of all foes, the son of Parshatta, hath taken the side of the Pandavas. I shall have to lose my life, if he and I ever encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas that Dhrishtadyumna is the destined slayer of Drona — this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come. Do without loss of time, what may be beneficial unto thee. Think not that everything hath been accomplished by sending the Pandavas into exile. This thy happiness will last for but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base. Perform various kinds of sacrifices, and enjoy, and give O Bharata, everything thou likest. On the fourteenth year hence, a great calamity will overwhelm thee.'"

Vaisampayana continued,— "Hearing these words of Drona, Dhritarashtra said,— 'O Kshatta, the preceptor hath uttered what is true. Go thou and bring back the Pandavas. If they do not come back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing.'"

SECTION LXXX

Vaisampayana said,— “defeated at dice, after the Pandavas had gone to the woods, Dhritarashtra, O king, was overcome with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, ‘O lord of the earth having now obtained the whole earth with all its wealth and sent away the sons of Pandu into exile, why is it, O king, that thou grievest so?”

Dhritarashtra said,— ‘What have they not to grieve for who will have to encounter in battle those bulls among warriors — the sons of Pandu — fighting on great cars and aided by allies?’

“Sanjaya said,— “O king, all this great hostility is inevitable on account of thy mistaken action, and this will assuredly bring about the wholesale destruction of the whole world. Forbidden by Bhishma, by Drona, and by Vidura, thy wicked-minded and shameless son Duryodhana sent his Suta messenger commanding him to bring into court the beloved and virtuous wife of the Pandavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and the man adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh. The time that bringeth on destruction doth not come with upraised club and smash one’s head. On the other hand the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Panchala into the court. Who else than Duryodhana — that false player of dice could bring into the assembly, with insults, the daughter of

Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishna, then in her season, attired in one piece of stained cloth when brought into the court cast her eyes upon the Pandavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every enjoyment, and plunged into a state of bondage. Bound by the tie of virtue, they were then unable to exert their prowess. And before all the assembled kings Duryodhana and Karna spake cruel and harsh words unto the distressed and enraged Krishna undeserving of such treatment. O monarch, all this appeareth to me as foreboding fearful consequences.'

Dhritarashtra said,— 'O Sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth. Can it be possible that even a single son of mine will live? The wives of the Bharatas, uniting with Gandhari upon beholding virtuous Krishna, the wedded wife of the Pandavas, endued with beauty and youth, dragged into the court, set up frightful wail. Even now, along with all my subjects, they weep every day. Enraged at the ill treatment of Draupadi, the Brahmanas in a body did not perform that evening their Agnihotra ceremony. The winds blew mightily as they did at the time of the universal dissolution. There was a terrible thunder-storm also. Meteors fell from the sky, and Rahu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaffs fell down foreboding evil unto the Bharatas. Jackals began to cry frightfully from within the sacred fire-chamber of Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vahlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishna and said, 'I will grant thee boons, O Krishna, indeed, whatever thou wouldst ask? The princess of the Panchala there begged of me the liberation of the Pandavas. Out of my own motion I then set free the Pandavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me, 'Even this will prove the destruction of the Bharata race, viz., this dragging of Krishna into the court. This daughter of the King of Panchala is the faultless Sree herself. Of celestial origin, she is the wedded wife of the Pandavas. The wrathful sons of Pandu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Panchalas suffer this in silence. Supported by Vasudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Panchala host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. These kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pandu is what seemeth to me to be the best. The sons of Pandu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarasandha was slain in battle by Bhima with his bare arms alone. Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pandu. Without scruples of any kind, unite the two parties, O king. And it thou actest in this way, thou art sure to obtain good luck, O king. It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son."

The End of Sabha Parva

BOOK 3. VANA PARVA

SECTION I

(Aranyaka Parva)

OM! HAVING BOWED down to Narayana, and Nara the foremost of male beings, and the goddess Saraswati also, must the word Jaya be uttered.

“Janamejaya said, ‘O thou foremost of regenerate ones, deceitfully defeated at dice by the sons of Dhritarashtra and their counsellors, incensed by those wicked ones that thus brought about a fierce animosity, and addressed in language that was so cruel, what did the Kuru princes, my ancestors — the sons of Pritha — (then) do? How also did the sons of Pritha, equal unto Sakra in prowess, deprived of affluence and suddenly over whelmed with misery, pass their days in the forest? Who followed the steps of those princes plunged in excess of affliction? And how did those high souled ones bear themselves and derive their sustenance, and where did they put up? And, O illustrious ascetic and foremost of Brahmanas, how did those twelve years (of exile) of those warriors who were slayers of foes, pass away in the forest? And undeserving of pain, how did that princess, the best of her sex, devoted to her husbands, eminently virtuous, and always speaking the truth, endure that painful exile in the forest? O thou of ascetic wealth tell me all this in detail, for, O Brahmana, I desire to hear thee narrate the history of those heroes possessed of abundant prowess and lustre. Truly my curiosity is great.’

“Vaisampayana said, ‘Thus defeated at dice and incensed by the wicked sons of Dhritarashtra and their counsellors, the sons of Pritha set out from Hastinapura. And issuing through Vardhamana gate of the city, the Pandavas bearing their weapons and accompanied by Draupadi set out in a northernly direction. Indrasena and others, with servants numbering altogether fourteen, with their wives, followed them on swift cars. And the citizens learning of their departure became overwhelmed with sorrow, and began to censure Bhishma and Vidura and Drona and Gautama. And having met together they thus addressed one another fearlessly.

‘Alas, our families, we ourselves, and our homes are all gone, when the wicked Duryodhana, backed by the son of Suvala, by Karna and Dussasana, aspireth to this kingdom. And, Oh, our families, our (ancestral) usages, our virtue and prosperity, are all doomed where this sinful wretch supported by wretches as sinful aspireth to the kingdom! And, Oh, how can happiness be there where these are not! Duryodhana beareth malice towards all superiors, hath taken leave of good conduct, and quarreleth with those that are near to him in blood. Covetous and vain and mean, he is cruel by nature. The whole earth is doomed when Duryodhana becometh its ruler. Thither, therefore, let us proceed whither the merciful and high-minded sons of Pandu with passions under control and victorious over foes, and possessed of modesty and renown, and devoted to pious practices, repair!’

“Vaisampayana said, ‘And saying this, the citizens went after the Pandavas, and having met them, they all, with joined hands, thus addressed the sons of Kunti and Madri.

‘Blest be ye! Where will ye go, leaving us in grief? We will follow you whithersoever ye will go! Surely have we been distressed upon learning that ye have been deceitfully vanquished by relentless enemies! It behoveth you not to forsake us that are your loving subjects and devoted friends always seeking your welfare and employed in doing what is agreeable to you! We desire not to be overwhelmed in certain destruction living in the dominions of the Kuru king. Ye bulls among men, listen as we indicate the merits and demerits springing respectively from association with what is good and bad! As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association. Verily association with fools produceth an illusion that entangleth the mind, as daily communion with the good and the wise leadeth to the practice of virtue. Therefore, they that desire emancipation should associate with those that are wise and old and honest and pure in conduct and possessed of ascetic merit. They should be waited upon whose triple possessions, viz., knowledge (of the Vedas), origin and acts, are all pure, and association with them is even superior to (the study of the) scriptures. Devoid of the religious acts as we are, we shall yet reap religious merit by association with the righteous, as we should come by sin by waiting upon the sinful. The very sight and touch of the dishonest, and converse and association with them; cause diminution of virtue, and men (that are doomed to these), never attain purity of mind. Association with the base impaireth the understanding, as, indeed, with the indifferent maketh it indifferent, while communion with the good ever exalteth it. All those attributes which are spoken of in the world as the sources of religious merit, of worldly prosperity and sensual pleasures, which are regarded by the people, extolled in the Vedas, and approved by the well-behaved, exist in you, separately and jointly! Therefore, desirous of our own welfare, we wish to live amongst you who possess those attributes!

"Yudhishthira said, 'Blessed are we since the people with the Brahmanas at their head, moved by affection and compassion credit us with merits we have not. I, however, with my brothers, would ask all of you to do one thing. Ye should not, through affection and pity for us, act otherwise! Our grandfather Bhishma, the king (Dhritarashtra), Vidura, my mother and most of my well-wishers, are all in the city of Hastinapura. Therefore, if ye are minded to seek our welfare, cherish ye them with care, uniting together as they are overwhelmed with sorrow and afflictions. Grieved at our departure, ye have come far! Go ye back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges! This, of all others, is the one act upon which my heart is set, and by doing this ye would give me great satisfaction and pay me your best regards!

"Vaisampayana continued, 'Thus exhorted by Yudhishthira the just, the people in a body set up a loud wail exclaiming, — Alas, O king! And afflicted and overwhelmed with sorrow on remembering the virtues of Pritha's son, they unwillingly retraced their steps asking leave of the Pandavas.

‘The citizens having ceased to follow, the Pandavas ascended their cars, and setting out reached (the site of) the mighty banian tree called Pramana on the banks of the Ganges. And reaching the site of the banian tree about the close of the day, the heroic sons of Pandu purified themselves by touching the sacred water, and passed the night there. And afflicted with woe they spent that night taking water alone as their sole sustenance. Certain Brahmanas belonging to both classes, viz., those that maintained the sacrificial fire and those that maintained it not, who had, with their disciples and relatives, out of affection followed the Pandavas thither also passed the night with them. And surrounded by those utterers of Brahma, the king shone resplendent in their midst. And that evening, at once beautiful and terrible, those Brahmanas having lighted their (sacred) fires, began to chant the Vedas and hold mutual converse. And those foremost of Brahmanas, with swan-sweet voices spent the night, comforting that best of Kurus — the king.”

SECTION II

“Vaisampayana said, ‘When that night passed away and day broke in, those Brahmamas who supported themselves by mendicancy, stood before the Pandavas of exalted deeds, who were about to enter the forest. Then king Yudhishthira, the son of Kunti, addressed them, saying, “Robbed of our prosperity and kingdom, robbed of everything, we are about to enter the deep woods in sorrow, depending for our food on fruits and roots, and the produce of the chase. The forest too is full of dangers, and abounds with reptiles and beasts of prey. It appeareth to me that ye will certainly have to suffer much privation and misery there. The sufferings of the Brahmanas might overpower even the gods. That they would overwhelm me is too certain. Therefore, O Brahmana, go ye back whithersoever ye list!’

“The Brahmanas replied, ‘O king, our path is even that on which ye are for setting out! It behoveth thee not, therefore, to forsake us who are thy devoted admirers practising the true religion! The very gods have compassion upon their worshippers, — specially upon Brahmanas of regulated lives!’

“Yudhishthira said, ‘We regenerate ones, I too am devoted to the Brahmanas! But this destitution that hath overtaken me overwhelmed me with confusion! These my brothers that are to procure fruits and roots and the deer (of the forest) are stupefied with grief arising from their afflictions and on account of the distress of Draupadi and the loss of our kingdom! Alas, as they are distressed, I cannot employ them in painful tasks!’

“The Brahmanas said, ‘Let no anxiety, O king, in respect of our maintenance, find a place in thy heart! Ourselves providing our own food, we shall follow thee, and by meditation and saying our prayers we shall compass thy welfare while by pleasant converse we shall entertain thee and be cheered ourselves.’

“Yudhishthira said, ‘Without doubt, it must be as ye say, for I am ever pleased with the company of the regenerate ones! But my fallen condition maketh me behold in myself an object of reproach! How shall I behold you all, that do not deserve to bear trouble, out of love for me painfully subsisting upon food procured by your own toil? Oh, fie upon the wicked sons of Dhritarashtra!’

“Vaisampayana continued. ‘Saying this, the weeping king sat himself down upon the ground. Then a learned Brahmana, Saunaka by name versed in self-knowledge and skilled in the Sankhya system of yoga, addressed the king, saying, ‘Causes of grief by thousands, and causes of fear by hundreds, day after day, overwhelm the ignorant but not the wise. Surely, sensible men like thee never suffer themselves to be deluded by acts that are opposed to true knowledge, fraught with every kind of evil, and destructive of salvation. O king, in thee dwelleth that understanding furnished with the eight attributes which is said to be capable of providing against all evils and which resulteth from a study of the Sruti (Vedas) and scriptures! And men like unto thee are never stupefied, on the accession of poverty or an affliction overtaking their friends, through bodily or mental uneasiness! Listen, I shall tell the slokas which were chanted of old by the illustrious Janaka touching the subject of controlling the self! This world is afflicted with both bodily and mental suffering. Listen now to the means of allaying it as I indicate them both briefly and in detail. Disease, contact with painful things, toil and want of objects desired. — these are the four causes that induce bodily suffering. And as regards disease, it may be allayed by the application of medicine, while mental ailments are cured by seeking to forget them yoga-meditation. For this reason, sensible physicians first seek to allay the mental sufferings of their patients by agreeable converse and the offer of desirable objects And as a hot iron bar thrust into a jar maketh the water therein hot, even so doth mental grief bring on bodily agony. And as water quencheth fire, so doth true knowledge allay mental disquietude. And the mind attaining ease, the body findeth ease also. It seemeth that affection is the root of all mental sorrow. It is affection that maketh every creature miserable and bringeth on every kind of woe. Verily affection is the root of all misery and of all fear, of joy and grief of every kind of pain. From affection spring all purposes, and it is from affection that spring the love of worldly goods! Both of these (latter) are sources of evil, though the first (our purposes) is worse than the second. And as (a small portion of) fire thrust into the hollow of a tree consumeth the tree itself to its roots, even so affection, ever so little, destroyeth both virtue and profit. He cannot be regarded to have renounced the world who hath merely withdrawn from worldly possessions. He, however, who though in actual contact with the world regardeth its faults, may be said to have truly renounced the world. Freed from every evil passion, soul dependent on nothing with such a one hath truly renounced the world. Therefore, should no one seek to place his affections on either friends or the wealth he hath earned. And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the everlasting, of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge, can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldly possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin that leaneth unto unrighteous acts. Those find happiness that can renounce this thirst, which can never be renounced by the wicked, which decayeth not with the decay of the body, and which is truly a fatal disease! It hath neither beginning nor end. Dwelling within the heart, it destroyeth creatures, like a fire of incorporeal origin. And as a faggot of wood is consumed by the fire that is fed by itself, even so doth a person of impure soul find destruction from the covetousness born of his heart. And as creatures endued with life have ever a dread of death, so men of wealth are in constant apprehension of the king and the thief, of water and fire and even of their relatives. And as a morsel of meat, if in air, may be devoured by birds; if on ground by beasts of prey; and if in water by the fishes; even so is the man of wealth exposed to dangers wherever he may be. To many the wealth they own is their bane, and he that beholding happiness in wealth becometh wedded to it, knoweth not true happiness. And hence accession of wealth is viewed as that which increaseth covetousness and folly. Wealth alone is the root of niggardliness and boastfulness, pride and fear and anxiety! These are the miseries of men that the wise see in riches! Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth! The abandonment of wealth produces misery, and even they that are cherished by one's wealth become enemies for the sake of that wealth! When, therefore, the possession of wealth is fraught with such misery, one should not mind its loss. It is the ignorant alone who are discontented. The wise, however, are always content. The thirst of wealth can never be assuaged. Contentment is the highest happiness; therefore, it is, that the wise regard contentment as the highest object of pursuit. The wise knowing the instability of youth and beauty, of life and treasure-hoards, of prosperity and the company of the loved ones, never covet them. Therefore, one should refrain from the acquisition of wealth, bearing the pain incident to it. None that is rich free from trouble, and it is for this that the virtuous applaud them that are free from the desire of wealth. And as regards those that pursue wealth for purposes of virtue, it is better for them to refrain altogether from such pursuit, for, surely, it is better not to touch mire at all than to wash it off after having been besmeared with it. And, O Yudhishthira, it behoveth thee not to covet anything! And if thou wouldst have virtue, emancipate thyself from desire of worldly possessions!'

"Yudhishthira said, 'O Brahmana, this my desire of wealth is not for enjoying it when obtained. It is only for the support of the Brahmanas that I desire it and not because I am actuated by avarice! For what purpose, O Brahmana, doth one like us lead a domestic life, if he cannot cherish and support those that follow him? All creatures are seen to divide the food (they procure) amongst those that depend on them. So should a person leading a domestic life give a share of his food to Yatis and Brahmacharins that have renounced cooking for themselves. The houses of the good men can never be in want of grass (for seat), space (for rest), water (to wash and assuage thirst), and fourthly, sweet words. To the weary a bed, — to one fatigued with standing, a seat, — to the thirsty, water, — and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him. Even this is eternal morality. They that perform not the Agnihotra[2] not wait upon bulls, nor cherish their kinsmen and guests and friends and sons and wives and servants, are consumed with sin for such neglect. None should cook his food for himself alone and none should slay an animal without dedicating it to the gods, the pitris, and guests. Nor should one eat of that food which hath not been duly dedicated to the gods and pitris. By scattering food on the earth, morning and evening, for (the behoof of) dogs and Chandalas and birds, should a person perform the Viswedeva sacrifice.[3] He that eateth the Vighasa, is regarded as eating ambrosia. What remaineth in a sacrifice after dedication to the gods and the pitris is regarded as ambrosia; and what remaineth after feeding the guest is called Vighasa and is equivalent to ambrosia itself. Feeding a guest is equivalent to a sacrifice, and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him, and the food and drink with which he treateth him, are the five Dakshinas[4] in that sacrifice. He who giveth without stint food to a fatigued wayfarer never seen before, obtaineth merit that is great, and he who leading a domestic life, followeth such practices, acquireth religious merit that is said to be very great. O Brahmana, what is thy opinion on this?”

“Saunaka said, ‘Alas, this world is full of contradictions! That which shameth the good, gratifieth the wicked! Alas, moved by ignorance and passion and slaves of their own senses, even fools perform many acts of (apparent merit) to gratify in after-life their appetites! With eyes open are these men led astray by their seducing senses, even as a charioteer, who hath lost his senses, by restive and wicked steeds! When any of the six senses findeth its particular object, the desire springeth up in the heart to enjoy that particular object. And thus when one’s heart proceedeth to enjoy the objects of any particular sense a wish is entertained which in its turn giveth birth to a resolve. And finally, like unto an insect falling into a flame from love of light, the man falleth into the fire of temptation, pierced by the shafts of the object of enjoyment discharged by the desire constituting the seed of the resolve! And thenceforth blinded by sensual pleasure which he seeketh without stint, and steeped in dark ignorance and folly which he mistaketh for a state of happiness, he knoweth not himself! And like unto a wheel that is incessantly rolling, every creature, from ignorance and deed and desire, falleth into various states in this world, wandering from one birth to another, and rangeth the entire circle of existences from a Brahma to the point of a blade of grass, now in water, now on land, and now against in the air!

'This then is the career of those that are without knowledge. Listen now to the course of the wise they that are intent on profitable virtue, and are desirous of emancipation! The Vedas enjoin act but renounce (interest in) action. Therefore, shouldst thou act, renouncing Abhimana,[5] performance of sacrifices, study (of the Vedas), gifts, penance, truth (in both speech and act), forgiveness, subduing the senses, and renunciation of desire, — these have been declared to be the eight (cardinal) duties constituting the true path. Of these, the four first pave the way to the world of the pitris. And these should be practised without Abhimana. The four last are always observed by the pious, to attain the heaven of the gods. And the pure in spirit should ever follow these eight paths. Those who wish to subdue the world for purpose of salvation, should ever act fully renouncing motives, effectually subduing their senses, rigidly observing particular vows, devotedly serving their preceptors, austerely regulating their fare, diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversion the gods have attained prosperity. It is by virtue of their wealth of yoga[6] that the Rudras, and the Sadhyas, and the Adityas and the Vasus, and the twin Aswins, rule the creatures. Therefore, O son of Kunti, like unto them, do thou, O Bharata, entirely refraining from action with motive, strive to attain success in yoga and by ascetic austerities. Thou hast already achieved such success so far as thy debts to thy ancestors, both male and female concerned, and that success also which is derived from action (sacrifices). Do thou, for serving the regenerate ones endeavour to attain success in penances.

Those that are crowned with ascetic success, can, by virtue of that success, do whatever they list; do thou, therefore, practising asceticism realise all thy wishes.”

SECTION III

“Vaisampayana said, ‘Yudhishthira the son of Kunti, thus addressed by Saunaka, approached his priest and in the midst of his brothers said, ‘The Brahmanas versed in the Vedas are following me who am departing for the forest. Afflicted with many calamities I am unable to support them. I cannot abandon them, nor have I the power to offer them sustenance: Tell me, O holy one, what should be done by me in such a pass.’

“Vaisampayana said, ‘After reflecting for a moment seeking to find out the (proper) course by his yoga powers, Dhaumya, that foremost of all virtuous men, addressed Yudhishthira, in these words, ‘In days of old, all living beings that had been created were sorely afflicted with hunger. And like a father (unto all of them), Savita (the sun) took compassion upon them. And going first into the northern declension, the sun drew up water by his rays, and coming back to the southern declension, stayed over the earth, with his heat centered in himself. And while the sun so stayed over the earth, the lord of the vegetable world (the moon), converting the effects of the solar heat (vapours) into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the sun himself, who, drenched by the lunar influence, is transformed, upon the sprouting of seeds, into holy vegetable furnished with the six tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the sun is, therefore, the father of all creatures. Do thou, hence, O Yudhishthira, take refuge even in him. All illustrious monarchs of pure descent and deeds are known to have delivered their people by practising high asceticism. The great Karttavirya, and Vainya and Nahusha, had all, by virtue of ascetic meditation preceded by vows, delivered their people from heavy afflictions. Therefore, O virtuous one, as thou art purified by the acts do thou likewise, entering upon a file of austerities. O Bharata, virtuously support the regenerate ones.'

"Janamejaya said, 'How did that bull among the Kurus, king Yudhishthira, for the sake of the Brahmanas adore the sun of wonderful appearance?"

"Vaisampayana said, 'Listen attentively, O king, purifying thyself and withdrawing thy mind from every other thing. And, O king of kings, appoint thou a time. I will tell thee everything in detail, And, O illustrious one, listen to the one hundred and eight names (of the sun) as they were disclosed of old by Dhaumya to the high-souled son of Pritha. Dhaumya said, 'Surya, Aryaman, Bhaga, Twastri, Pusha, Arka, Savitri. Ravi,

Gabhastimat, Aja, Kala, Mrityu, Dhatri, Prabhakara, Prithibi, Apa, Teja, Kha, Vayu, the sole stay, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivaswat, Diptanshu, Suchi, Sauri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindhna, Tejasampati, Dharmadhwaja, Veda-karttri, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, full of every impurity, Kala, Kastha, Muhurtta, Kshapa, Yama, and Kshana; Samvatsara-kara, Aswattha, Kalachakra, Bibhavasu, Purusha, Saswata, Yogin, Vyaktavyakta, Sanatana, Kaladhyaksha, Prajadhyaksha, Viswakarma, Tamounda, Varuna, Sagara, Ansu, Jimuta, Jivana, Arihan, Bhutasraya, Bhutapati, Srastri, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamada, Sarvatomukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Prandharana, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwadasatman, Aravindaksha, Pitri, Matri, Pitamaha, Swarga-dwara, Prajadwara, Mokshadwara, Tripistapa, Dehakarti, Prasantatman, Viswatman, Viswatomukha, Characharatman, Sukhsmatman, the merciful Maitreya. These are the hundred and eight names of Surya of immeasurable energy, as told by the self-create (Brahma). For the acquisition of prosperity, I bow down to thee, O Bhaskara, blazing like unto gold or fire, who is worshipped of the gods and the Pitris and the Yakshas, and who is adored by Asuras, Nisacharas, and Siddhas. He that with fixed attention reciteth this hymn at sunrise, obtaineth wife and offspring and riches and the memory of his former existence, and by reciting this hymn a person attaineth patience and memory. Let a man concentrating his mind, recite this hymn. By doing so, he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.’

“Vaisampayana continued, ‘Having heard from Dhaumya these words suitable to the occasion, Yudhishthira the just, with heart concentrated within itself and purifying it duly, became engaged in austere meditation, moved by the desire of supporting the Brahmanas. And worshipping the maker of day with offerings of flowers and other articles, the king performed his ablutions. And standing in the stream, he turned his face towards the god of day. And touching the water of the Ganges the virtuous Yudhishthira with senses under complete control and depending upon air alone for his sustenance, stood there with rapt soul engaged in pranayama.[7] And having purified himself and restrained his speech, he began to sing the hymn of praise (to the sun).’

‘Yudhishthira said, “Thou art, O sun, the eye of the universe. Thou art the soul of all corporeal existences. Thou art the origin of all things. Thou art the embodiment of the acts of all religious men. Thou art the refuge of those versed in the Sankhya philosophy (the mysteries of the soul), and thou art the support of the Yogins. Thou art a door unfastened with bolts. Thou art the refuge of those wishing for emancipation. Thou sustainest and discoverest the world, and sanctifiest and supportest it from pure compassion. Brahmanas versed in the Vedas appearing before thee, adore thee in due time, reciting the hymns from the respective branches (of the Vedas) they refer. Thou art the adored of the Rishis. The Siddhas, and the Charanas and the Gandharvas and the Yakshas, and the Guhyakas, and the Nagas, desirous of obtaining boons follow thy car coursing through the skies. The thirty-three gods[8] with Upendra (Vishnu) and Mahendra, and the order of Vaimanikas[9] have attained success by worshipping thee. By offering thee garlands of the celestial Mandaras[10] the best of the Vidyadharas have obtained all their desires. The Guhyas and the seven orders of the Pitris — both divine and human — have attained superiority by adoring thee alone. The Vasus, the Manilas, and the Rudras, the Sadhyas, the Marichipas, the Valikhilyas, and the Siddhas, have attained pre-eminence by bowing down unto thee. There is nothing that I know in the entire seven worlds, including that of Brahma which is beyond thee. There are other beings both great and endued with energy; but none of them hath thy lustre and energy. All light is in thee, indeed, thou art the lord of all light. In thee are the (five) elements and all intelligence, and knowledge and asceticism and the ascetic properties.[11] The discus by which the wielder of the Saranga[12] humbleth the pride of Asuras and which is furnished with a beautiful nave, was forged by Viswakarman with thy energy. In summer thou drawest, by thy rays, moisture from all corporeal existences and plants and liquid substances, and pourest it down in the rainy season. Thy rays warm and scorch, and becoming as clouds roar and flash with lightning and pour down showers when the season cometh. Neither fire nor shelter, nor woolen cloths give greater comfort to one suffering from chilling blasts than thy rays. Thou illuminest by thy rays the whole Earth with her thirteen islands. Thou alone are engaged in the welfare of the three worlds. If thou dost not rise, the universe becometh blind and the learned cannot employ themselves in the attainment of virtue, wealth and profit. It is through thy grace that the (three) orders of Brahmanas, Kshatriyas and Vaisyas are able to perform their various duties and sacrifices.[13] Those versed in chronology say that thou art the beginning and thou the end of a day of Brahma, which consisteth of a full thousand Yugas. Thou art the lord of Manus and of the sons of the Manus, of the universe and of man, of the Manwantaras, and their lords. When the time of universal dissolution cometh, the fire Samvartaka born of thy wrath consumeth the three worlds and existeth alone And clouds of various hues begotten of thy rays, accompanied by the elephant Airavata and the thunderbolt, bring about the appointed deluges. And dividing thyself into twelve parts and becoming as many suns, thou drinkest up the ocean once more with thy rays. Thou art called Indra, thou art Vishnu, thou art Brahma, thou art Prajapati. Thou art fire and thou art the subtle mind. And thou art lord and the eternal Brahma. Thou art Hansa, thou art Savitri, thou art Bhanu, Ansumalin, and Vrishakapi. Thou art Vivaswan, Mihira, Pusha, Mitra, and Dharma. Thou art thousand-rayed, thou art Aditya, and Tapana, and the lord of rays. Thou art Martanda, and Arka, and Ravi, and Surya and Saranya and maker of day, and Divakara and Suptasaspti, and Dhumakeshin and Virochana. Thou art spoken of as swift of speed and the destroyer of darkness, and the possessor of yellow steeds. He that reverentially adoreth thee on the sixth or the seventh lunar day with humility and tranquillity of mind, obtaineth the grace of Lakshmi. They that with undivided attention adore and worship thee, are delivered from all dangers, agonies, and afflictions. And they that hold that thou art everywhere (being the soul of all things) living long, freed from sin and enjoying an immunity from all diseases. O lord of all food, it behoveth thee to grant food in abundance unto me who am desirous of food even for entertaining all my guests with reverence. I bow also to all those followers of thine that have taken refuge at thy feet — Mathara and Aruna and Danda and others, including Asani and Kshuva and the others. And I bow also to the celestial mothers of all creatures, viz., Kshuva and Maitri and the others of the class. O, let them deliver me their supplient.'

"Vaisampayana said, 'Thus, O great king, was the sun that purifier of the world, adored (by Yudhishthira). And pleased with the hymn, the maker of day, self-luminous, and blazing like fire showed himself to the son of Pandu. And Vivaswan said, 'Thou shall obtain all that thou desirest. I shall provide thee with food for five and seven years together. And, O king, accept this copper-vessel which I give unto thee. And, O thou of excellent vows, as long as Panchali will hold this vessel, without partaking of its contents fruits and roots and meat and vegetables cooked in thy kitchen, these four kinds of food shall from this day be inexhaustible. And, on the fourteenth year from this, thou shall regain thy kingdom.'

"Vaisampayana continued, 'Having said this, the god vanished away. He that, with the desire of obtaining a boon, reciteth this hymn concentrating his mind with ascetic abstraction, obtaineth it from the sun, however difficult of acquisition it may be that he asketh for. And the person, male or female, that reciteth or heareth this hymn day after day, if he or she desireth for a son, obtaineth one, and if riches, obtaineth them, and if learning acquireth that too. And the person male or female, that reciteth this hymn every day in the two twilights, if overtaken by danger, is delivered from it, and if bound, is freed from the bonds. Brahma himself had communicated this hymn to the illustrious Sakra, and from Sakra was it obtained by Narada and from Narada, by Dhaumya. And Yudhishthira, obtaining it from Dhaumya, attained all his wishes. And it is by virtue of this hymn that one may always obtain victory in war, and acquire immense wealth also. And it leadeth the reciter from all sins, to the solar region.'

"Vaisampayana continued, 'Having obtained the boon, the virtuous son of Kunti, rising from the water, took hold of Dhaumya's feet and then embraced his brother's. And, O exalted one, wending then with Draupadi to the kitchen, and adored by her duly, the son of Pandu set himself to cook (their day's) food. And the clean food, however little, that was dressed, furnished with the four tastes, increased and became inexhaustible. And with it Yudhishthira began to feed the regenerate ones. And after the Brahmanas had been fed, and his younger brothers also, Yudhishthira himself ate of the food that remained, and which is called Vighasa. And after Yudhishthira had eaten, the daughter of Prishata took what remained. And after she had taken her meal, the day's food became exhausted.

'And having thus obtained the boon from the maker of day, the son of Pandu, himself as resplendent as that celestial, began to entertain the Brahmanas agreeably to their wishes. And obedient to their priest, the sons of Pritha, on auspicious lunar days and constellations and conjunctions, performed sacrifices according to the ordinance, the scriptures, and the Mantras. After the sacrifices, the sons of Pandu, blessed by the auspicious rites performed by Dhaumya and accompanied by him, and surrounded also by the Brahmanas set out for the woods of Kamyaka.'"

SECTION IV

“Vaisampayana said,— “After the Pandavas had gone to the forest, Dhritarashtra the son of Amvika, whose knowledge was his eye,[14] became exceedingly sorrowful. And seated at his ease the king addressed these words to the virtuous Vidura of profound intelligence, ‘Thy understanding is as clear as that of Bhargava.[15] Thou knowest also all the subtleties or morality, and thou lookest on all the Kauravas with an equal eye. O, tell me what is proper for me and them. O Vidura, things having thus taken their course, what should we do now? How may I secure the goodwill of the citizens so that they may not destroy us to the roots? O, tell us all, since thou art conversant with every excellent expedient.’

“Vidura said, ‘The three-fold purposes, O king (viz., profit, pleasure, and salvation), have their foundations in virtue, and the sages say that a kingdom also standeth on virtue as its basis. Therefore, O monarch, according to the best of thy power, cherish thou virtuously thy own sons and those of Pandu. That virtue had been beguiled by wicked souls with Suvala’s son at their head, when thy sons invited the righteous Yudhishthira and defeated him in the match at dice. O king, of this deed of utter iniquity I behold this expiation whereby, O chief of the Kurus, thy son, freed from sin, may win back his position among good men. Let the sons of Pandu, obtain that which was given unto them by thee. For, verily, even this is the highest morality that a king should remain content with his own, and never covet another’s possessions. Thy good name then would not suffer nor would family dissensions ensue, nor unrighteousness be thine. This then is thy prime duty now, — to gratify the Pandavas and disgrace Sakuni. If thou wishest to restore to thy sons the good fortune they have lost, then, O king, do thou speedily adopt this line of conduct. If thou dost not act so, the Kurus will surely meet with destruction, for neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in the world which is unattainable to those who cannot among their warriors Savyasachin skilled in arms; who have the Gandiva, the most powerful of all weapons in the world, for their bow; and who have amongst them the mighty Bhima also as a warrior? Formerly, as soon as thy son was born, I told thee, — Forsake thou this inauspicious child of thine. Herein lieth the good of thy race. — But thou didst not then act accordingly. Nor also, O king, have I pointed out to thee the way of thy welfare. If thou doest as I have counselled, thou shalt not have to repent afterwards. If thy son consent to reign in peace jointly with the sons of Pandu, passing thy days in joy thou shalt not have to repent. Should it be otherwise, abandon thou thy child for thy own happiness. Putting Duryodhana aside, do thou install the son of Pandu in the sovereignty, and let, O king, Ajatasatru, free from passion, rule the earth virtuously. All the kings of the earth, then, like Vaisyas, will, without delay, pay homage unto us. And, O king, let Duryodhana and Sakuni and Karna with alacrity wait upon the Pandavas. And let Dussasana, in open court, ask forgiveness of Bhimasena and of the daughter of Drupada also. And do thou pacify Yudhishthira by placing him on the throne with every mark of respect. Asked by thee, what else can I counsel thee to do? By doing this, O monarch, thou wouldst do what was proper.'

'Dhritarashtra said, 'These words, O Vidura, then thou hast spoken in this assembly, with reference to the Pandavas and myself, are for their good but not for ours. My mind doth not approve them. How hast thou settled all this in thy mind now? When thou hast spoken all this on behalf of the Pandavas, I perceive that thou art not friendly to me. How can I abandon my son for the sake of the sons of Pandu? Doubtless they are my sons, but Duryodhana is sprung from my body. Who then, speaking with impartiality, will ever counsel me to renounce my own body for the sake of others? O Vidura, all that thou sayest is crooked, although I hold thee in high esteem. Stay or go as thou likest. However much may she be humoured, an unchaste will forsaketh her husband.'

“Vaisampayana said, O king, saying this Dhritarashtra rose suddenly and went into the inner apartments. And Vidura, saying ‘This race is doomed’ went away to where the sons of Pritha were.’”

SECTION V

“Vaisampayana said, ‘Desirous of living in the forest, those bulls of the Bharata race, the Pandavas, with their followers, setting out from the banks of the Ganges went to the field of Kurukshetra. And performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they went from one forest to another, travelling in an westernly direction. And at length they saw before them the woods, Kamyaka, the favourite haunt of Munis, situated by a level and wild plain on the banks of the Saraswati. And in those woods, O Bharata, abounding in birds and deer, those heroes began to dwell, entertained and comforted by the Munis. And Vidura always longing to see the Pandavas, went in a single car to the Kamyaka woods abounding in every good thing. And arriving at Kamyaka on a car drawn by swift steeds, he saw Yudhishthira the just, sitting with Draupadi at a retired spot, surrounded by his brothers and the Brahmanas. And seeing Vidura approach from a distance with swift steps, the virtuous king addressed brother, Bhimasena, saying, ‘With what message doth Kshatta come to us? Doth he come hither, despatched by Sakuni, to invite us again to a game of dice? Doth the little-minded Sakuni intend to win again our weapons at dice? O Bhimasena, challenged by any one addressing me, — Come, I am unable to stay. And if our possession of the Gandiva becomes doubtful, will not the acquisition of our kingdom also be so.’

“Vaisampayana said, ‘O king, the Pandavas then rose up and welcomed Vidura. And received by them, that descendant of the Ajamida line (Vidura) sat in their midst and made the usual enquiries. And after Vidura had rested awhile, those bulls among men asked him the reason of his coming. And Vidura began to relate unto them in detail everything connected with the bearing of Dhritarashtra the son of Amvika.’

“Vidura said, ‘O Ajatasatru, Dhritarashtra called me, his dependant, before him and honouring me duly said, ‘Things have fared thus. Now, do thou tell me what is good for the Pandavas as well as for me. I pointed out what was beneficial to both the Kauravas and Dhritarashtra. But what I said was not relished by him, nor could I hit upon any other course. What I advised was, O Pandavas, highly beneficial, but the son of Amvika heeded me not. Even as medicine recommendeth itself not to one that is ill, so my words failed to please the king. And, O thou without a foe, as all unchaste wile in the family of a man of pure descent cannot be brought back to the path of virtue, so I failed to bring Dhritarashtra back. Indeed, as a young damsel doth not like a husband of three score, even so Dhritarashtra did not like my words. Surely, destruction will overtake the Kuru race, surely Dhritarashtra will never acquire good fortune. For, as water dropped on a lotus-leaf doth not remain there, my counsels will fail to produce any effect to Dhritarashtra. The incensed Dhritarashtra told me, O Bharata, go thou thither where thou likest Never more shall I seek thy aid in ruling the earth or my capital, — O best of monarchs, forsaken by king Dhritarashtra, I come to thee for tendering good counsel. What I had said in the open court, I will now repeat unto thee. Listen, and bear my words in mind, — that wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideth his time, and multiplieth his resources “even as men by degrees turn a small fire: into a large one, ruleth alone this entire earth. He that (in prosperity) enjoyeth his substance with his adherents findeth in them sharers of his adversity, — this is the best means of securing adherents, and it is said that he that hath adherents, winneth the sovereignty of the world! And, O Pandava, divided thy prosperity with thy adherents, behave truthfully towards them, and converse with them agreeably! Share also your food with them! And never boast thyself in their presence! This behaviour increaseth the prosperity of kings!’

“Yudhishthira said, ‘Having recourse to such high intelligence, undisturbed by passion, I will do as thou counsellest! And whatever else thou mayst counsel in respect of time and place, I will carefully follow entirely.’”

SECTION VI

"VAISAMPAYANA SAID, 'O king, after Vidura had gone to the abode of the Pandavas, Dhritarashtra, O Bharata, of profound wisdom, repented of his action. And thinking of the great intelligence of Vidura in matters connected with both war and peace, and also of the aggrandisement of the Pandavas in the future, Dhritarashtra, pained at the recollection of Vidura, having approached the door of the hall of state fell down senseless in the presence of the monarchs (in waiting) And regaining consciousness, the king rose from the ground and thus addressed Sanjaya standing by, 'My brother and friend is even like the god of justice himself! Recollecting him today, my heart burneth in grief! Go, bring unto me without delay my brother well-versed in morality!' Saying this, the monarch wept bitterly. And burning in repentance, and overwhelmed with sorrow at the recollection of Vidura, the king, from brotherly affection, again addressed Sanjaya saying, 'O Sanjaya, go thou and ascertain whether my brother, expelled by my wretched self through anger, liveth still! That wise brother of mine of immeasurable intelligence hath never been guilty of even the slightest transgression, but, on the other hand, he it is who hath come by grievous wrong at my hands! Seek him, O wise one, and bring him hither; else, O Sanjaya, I will lay down my life!"

"Vaisampayana continued, 'Hearing these words of the king, Sanjaya expressed his approbation, and saying 'So be it,' went in the direction of the Kamyaka woods. And arriving without loss of time at the forest where the sons of Pandu dwelt, he beheld Yudhishthira clad in deer-skin, seated with Vidura, in the midst of Brahmanas by thousands and guarded by his brothers, even like Purandara in the midst of the celestials! And approaching Yudhishthira, Sanjaya worshipped him duly and was received with due respect by Bhima and Arjuna and the twins. And Yudhishthira made the usual enquiries about his welfare and when he had been seated at his ease, he disclosed the reason of his visit, in these words, ‘King Dhritarashtra, the son of Amvika, hath, O Kshatta! remembered thee! Returning unto him without loss of time, do thou revive the king! And, O thou best of men, with the permission of these Kuru princes — these foremost of men — it behoveth thee, at the command of that lion among kings, to return unto him!

Vaisampayana continued, ‘Thus addressed by Sanjaya, the intelligent Vidura, ever attached to his relatives, with the permission of Yudhishthira returned to the city named after the elephant. And after he had approached the king, Dhritarashtra of great energy, the son of Amvika, addressed him, saying, ‘From my good luck alone, O Vidura, thou, O sinless one, of conversant with morality, hast come here remembering me! And, O thou bull of the Bharata race, in thy absence I was beholding myself, sleepless through the day and the night, as one that hath been lost on earth!’ And the king then took Vidura on his lap and smelt his head, and said, ‘Forgive me, O sinless one, the words in which thou wert addressed by me!’ And Vidura said, ‘O king, I have forgiven thee. Thou art my superior, worthy of the highest reverence! Here am I, having come back, eagerly wishing to behold thee! All virtuous men, O tiger among men, are (instinctively) partial towards those that are distressed! This, O king, is scarcely the result of deliberation! (My partiality to the Pandavas proceedeth from this cause)! O Bharata, thy sons are as dear to me as the sons of Pandu, but as the latter are now in distress, my heart yearneth after them!

“Vaisampayana continued, ‘And addressing each other thus in apologetic speeches, the two illustrious brothers, Vidura and Dhritarashtra, felt themselves greatly happy!’”

SECTION VII

“Vaisampayana said, ‘Hearing that Vidura had returned, and that the king had consoled him, the evil-minded son of Dhritarashtra began to burn in grief. His understanding clouded by ignorance, he summoned the son of Suvala, and Karna and Dussasana, and addressed them saying, ‘The learned Vidura, the minister of the wise Dhritarashtra, hath returned! The friend of the sons of Pandu, he is ever engaged in doing what is beneficial to them. So long as this Vidura doth not succeed in inducing the king to bring them back, do ye all think of what may benefit me! If ever I behold the sons of Pritha return to the city, I shall again be emaciated by renouncing food and drink, even though there be no obstacle in my path! And I shall either take poison or hang myself, either enter the pyre or kill myself with my own weapons. But I shall never be able to behold the sons of Pandu in prosperity!

“Sakuni said, ‘O king, O lord of the earth, what folly hath taken possession of thee! The Pandavas have gone to the forest, having given a particular pledge, so that what thou apprehendest can never take place! O bull of the Bharata race, the Pandavas ever abide by the truth. They will never, therefore, accept the words of thy father! If however, accepting the commands of the king, they come back to the capital, violating their vow, even this would be our conduct, viz., assuming, an aspect of neutrality, and in apparent obedience to the will of the monarch, we will closely watch the Pandavas, keeping our counsels!’

“Dussasana said, ‘O uncle of great intelligence, it is even as thou sayest! The words of wisdom thou utterest always recommend themselves to me!’”Karna said, ‘O Duryodhana, all of us seek to accomplish thy will and, O king, I see that unanimity at present prevaileth among us! The sons of Pandu, with passions under complete control, will never return without passing away the promised period. If, however, they do return from failing sense, do thou defeat them again at dice.'

"Vaisampayana said, 'Thus addressed by Karna, king Duryodhana with cheerless heart, averted his face from his counsellors. Marking all this, Karna expanding his beautiful eyes, and vehemently gesticulating in anger, haughtily addressed Duryodhana and Dussasana and Suvala's son saying, 'Ye princes, know ye my opinion! We are all servants of the king (Duryodhana) waiting upon him with joined palms! We should, therefore, do what is agreeable to him! But we are not always able to seek his welfare with promptness and activity (owing to our dependence on Dhritarashtra)! But let us now, encased in mail and armed with our weapons, mount our cars and go in a body to slay the Pandavas now living in the forest! After the Pandavas have been quieted and after they have gone on the unknown journey, both ourselves and the sons of Dhritarashtra will find peace! As long as they are in distress, as long as they are in sorrow, as long as they are destitute of help, so long are we a match for them! This is my mind!'

'Hearing those words of the charioteer's son, they repeatedly applauded him, and at last exclaimed, 'Very well!' And saying this each of them mounted his car, and sanguine of success, they rushed in a body to slay the sons of Pandu. And knowing by his spiritual vision that they had gone out, the master Krishna-Dwaipayana of pure soul came upon them, and commanded them to desist. And sending them away, the holy one, worshipped by all the worlds, quickly appeared before the king whose intelligence served the purposes of eye-sight, and who was then seated (at his ease). And the holy one addressed the monarch thus.'"

SECTION VIII

“Vyasa said, ‘O wise Dhritarashtra, hear what I say! I will tell thee that which is for the great good of all the Kauravas! O thou of mighty arms, it hath not pleased me that the Pandavas have gone to the forest dishonestly defeated (at dice) by Duryodhana and others! O Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower death-dealing weapons, even like virulent poison, upon the Kauravas! Why doth thy sinful son of wicked heart, ever inflamed with ire, seek to slay the sons of Pandu for the sake of their kingdom? Let the fool be restrained; let thy son remain quiet! In attempting to slay the Pandavas in exile, he will only lose his own life. Thou art as honest as the wise Vidura, or Bhishma, or ourselves, or Kripa, or Drona, O thou of great wisdom, dissension with one’s own kin are forbidden, sinful and reprehensible! Therefore, O king, it behoveth thee to desist from such acts! And, O Bharata, Duryodhana looketh with such jealousy towards the Pandavas that great harm would be the consequence, if thou didst not interfere. Or let this wicked son of thine, O monarch, along and unaccompanied, himself go to the forest and live with the sons of Pandu. For then, if the Pandavas, from association, feel an attachment for Duryodhana, then, O king of men, good fortune may be thine. (This, however, may not be)! For it hath been heard that one’s congenital nature leaveth him not till death. But what do Bhishma and Drona and Vidura think? What also dost thou think? That which is beneficial should be done while there is time, else thy purposes will be unrealised.’”

SECTION IX

“Dhritarashtra said, ‘O holy one, I did not like this business of gambling, but, O Muni, I think, I was made to consent to it drawn by fate! Neither Bhishma, nor Drona, nor Vidura, nor Gandhari liked this game at dice. No doubt, it was begot of folly. And, O thou who delightest in the observance of vows, O illustrious one, knowing everything yet influenced by paternal affection, I am unable to cast off my senseless son, Duryodhana!’

“Vyasa said, ‘O king, O son of Vichitravirya, what thou sayest is true! We know it well that a son is the best of all things and that there is nothing that is so good as a son. Instructed by the tears of Suravi, Indra came to know that the son surpasseth in worth other valuable possessions. O monarch, I will, in this connection, relate to thee that excellent and best of stories, the conversation between Indra and Suravi. In days of yore, Suravi, the mother of cows was once weeping in the celestial regions. O child, Indra took compassion upon her, and asked her, saying, ‘O auspicious one! why dost thou weep? Is everything well with the celestials? Hath any misfortune, ever so little, befallen the world of men or serpents?’ Suravi replied, ‘No evil hath befallen thee that I perceive. But I am aggrieved on account of my son, and it is therefore, O Kausika, that I weep! See, O chief of the celestials, yonder cruel husbandman is belabouring my weak son with the wooden stick, and oppressing him with the (weight of the) plough, in consequence of which my child agitated with agony is falling upon the ground and is at the point of death. At sight of this, O lord of the celestials, I am filled with compassion, and my mind is agitated! The one that is the stronger of the pair is bearing his burthen of greater weight (with ease), but, O Vasava, the other is lean, and weak and is a mass of veins and arteries! He beareth his burthen with difficulty! And it is for him that I grieve. See, O Vasava, sore inflicted with the whip, and harassed exceedingly, he is unable to bear his burthen. And it is for him that, moved by grief, I weep in heaviness of heart and these tears of compassion trickle down my eyes!'

"Sakra said, 'O fair one, when thousands of thy son are (daily) oppressed, why dost thou grieve for one under infliction?' Suravi replied. 'Although I have a thousand offspring, yet my affections flow equally towards all! But, O Sakra, I feel greater compassion for one that is weak and innocent!'

"Vyasa continued, 'Then Indra having heard these words of Suravi, was much surprised, and O thou of the Kuru race, he became convinced that a son is dearer than one's life! And the illustrious chastiser of Paka thereupon suddenly poured there a thick shower and caused obstruction to the husbandman's work. And as Suravi said, thy affections, O king, equally flow towards all thy sons. Let them be greater towards those that are weak! And as my son Pandu is to me, so art thou, O son, and so also Vidura of profound wisdom! It is out of affection that I tell you all this! O Bharata, thou art possessed of a hundred and one sons, but Pandu hath only five. And they are in a bad plight and passing their days in sorrow. How may they save their lives, how may they thrive such thoughts regarding the distressed sons of Pritha continually agitate my soul! O king of the earth, if thou desirest all the Kauravas to live, let thy son Duryodhana make peace with the Pandavas!'"

SECTION X

“Dhritarashtra said, ‘O Muni of profound wisdom, it is even as thou sayest! I know it well as do all these kings! Indeed, what thou considerest to be beneficial for the Kurus was pointed out to me, O Muni, by Vidura and Bhishma and Drona. And, if I deserve thy favour, and if thou hast kindness for the Kurus, do thou exhort my wicked son Duryodhana!’

“Vyasa said, ‘O king, after having seen the Pandava brothers, here cometh the holy Rishi Maitreya, with the desire of seeing us. That mighty Rishi, O king, will admonish thy son for the welfare of this race. And, O Kauravya, what he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the sage will curse thy son in anger.’

“Vaisampayana continued, ‘Saying this, Vyasa departed, and Maitreya made his appearance. And the king with his son respectfully received that way-worn chief of Munis, with offerings of the Arghya and other rites. And king Dhritarashtra, the son of Amvika, in words of respect thus addressed the sage, ‘O holy one, hath journey from the Kuru-jangala been a pleasant one? Are those heroes, the five Pandavas living happily? Do those bulls of the Kuru race intend to stay out their time? Will the brotherly affection of the Kauravas ever be impaired?’

“Maitreya said, ‘Setting out on a pilgrimage to the different shrines, I arrived at Kuru-jangala, and there I unexpectedly saw Yudhishthira the just in the woods of Kamyaka. And, O exalted one, many Munis had come there to behold the high-souled Yudhishthira, dwelling in an ascetic asylum, clad in deer-skin and wearing matted locks. It was there, O king of kings, that I heard of the grave error committed by thy sons and the calamity and terrible danger arisen from dice that had overtaken them. Therefore, it is that I have come to thee, for the good of the Kauravas, since, O exalted one, my affection is great for thee and I am delighted with thee! O king, it is not fit that thy sons should on any account quarrel with one another, thyself and Bhishma living. Thou art, O king, the stake at which bulls are tied (in treading cord), and thou art competent to punish and reward! Why dost thou overlook then this great evil that is about to overtake all? And, O descendant of the Kurus, for those wrongs that have been perpetrated in thy court, which are even like the acts of wretched outcasts, thou art not well-thought amongst the ascetics!'

"Vaisampayana continued, 'Then turning to the wrathful prince Duryodhana, the illustrious Rishi Maitreya addressed him in these soft words, 'O mighty-armed Duryodhana, O best of all eloquent men, O illustrious one, give heed unto the words I utter for my good! O king, seek not to quarrel with the Pandavas! And, O bull among men, compass thou thy own good as also of the Pandavas, of the Kurus and of the world! All those tigers among men are heroes of high prowess in war, gifted with the strength of ten thousand elephants, with bodies hard as the thunderbolt, holding fast by their promises, and proud of their manliness! they have slain the enemies of the celestials — those Rakshasas capable of assuming any form at will, such as were headed by Hidimva and Kirmira! When those high-souled ones went from hence that Rakshasa of fierce soul obstructed their nocturnal path even like an immoveable hill. And even as a tiger slayeth a little deer, Bhima, that foremost of all endued with strength, and ever delighted in fight, slew that monster. Consider also, O king, how while out on his campaign of conquest, Bhima slew in battle that mighty warrior, Jarasandha, possessing the strength of ten thousand elephants. Related to Vasudeva and having the sons of king Drupada as their brothers-in-law, who that is subject to decrepitude and death would undertake to cope with them in battle? O bull of the Bharata race, let there be peace between thee and Pandavas! Follow thou my counsels and surrender not thyself to anger!

'O king, thus admonished by Maitreya, Duryodhana began to slap his thigh resembling the trunk of the elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word, but hung down his head.

And, O monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya became angry. And, as if commissioned by fate, Maitreya, the best of Munis, overwhelmed by wrath, set his mind upon cursing Duryodhana! And then, with eyes red in anger, Maitreya, touching water, caused the evil-minded son of Dhritarashtra, saying, 'Since, slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence! In the great war which shall spring out of the wrongs perpetrated by thee, the mighty Bhima shall smash that thigh of thine with a stroke of his mace!

'When the Muni had spoken so, king Dhritarashtra began to pacify the sage, in order that what he had said might not happen. But Maitreya said, 'O king, if thy son concludeth peace with the Pandavas, this curse of mine, O child, will not take effect, otherwise it must be as I have said!'

"Vaisampayana said, 'Desirous of ascertaining the might of Bhima, that foremost of kings, the father of Duryodhana, then asked Maitreya, saying, 'How was Kirmira slain by Bhima?'

"Maitreya said, 'I shall not speak again unto thee, O king, for my words are not regarded by thy son. After I have gone away, Vidura will relate everything unto thee!' And saying this, Maitreya went away to the place whence he had come. And Duryodhana also went out perturbed at the tidings of Kirmira's death (at the hand of Bhima).'"

SECTION XI

(Kirmirabadha Parva)

“Dhritarashtra said, ‘O Kshatta, I am desirous to hear of the destruction of Kirmira! Do thou tell me how the encounter took place between the Rakshasa and Bhimasena!’

“Vidura said, ‘Listen to the story of that feat of Bhimasena of super human achievements! I have often heard of it in course of my conversation with the Pandavas (while I was with them)

‘O foremost of kings, defeated at dice the Pandavas departed from hence and travelling for three days and nights they at length reached those woods that go by the name of Kamyaka. O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rakshasas of terrible deeds begin to wander, the ascetics and the cowherds and other rangers of the forest used to shun the woods of Kamyaka and fly to a distance from fear of cannibals. And, O Bharata, as the Pandavas were at this hour entering those woods a fearful Rakshasa of flaming eyes appeared before them with a lighted brand, obstructing their path. And with outstretched arms and terrible face, he stood obstructing the way on which those perpetuators of the Kuru race were proceeding. With eight teeth standing out, with eyes of coppery hue, and with the hair of his head blazing and standing erect, the fiend looked like a mass of clouds reflecting the rays of the sun or mingled with lightning flashes and graced with flocks of cranes underneath on their wings. And uttering frightful yells and roaring like a mass of clouds charged with rain, the fiend began to spread the illusion proper to his species. Hearing that terrible roar, birds along with other creatures that live on land or in water, began to drop down in all directions, uttering cries of fear. And in consequence of the deer and the leopards and the buffaloes and the bears flying about in all directions, it seemed as if the forest itself was in motion. And swayed by the wind raised by the sighs of the Rakshasa, creepers growing at a great distance seemed to embrace the trees with their arms of coppery leaves. And at that moment, a violent wind began to blow, and the sky became darkened with the dust that covered it. And as grief is the greatest enemy of the object of the five senses, even so appeared before the Pandavas that unknown foe of theirs. And beholding the Pandavas from a distance clad in black deer-skins, the Rakshasa obstructed their passage through the forest even like the Mainaka mountain. And at the sight of him never seen before the lotus-eyed Krishna, agitated with fear, closed her eyes. And she whose braids had been dishevelled by the hand of Dussasana, stationed in the midst of the five Pandavas, looked like a stream chafing amid five hills. And seeing her overwhelmed with fear the five Pandavas supported her as the five senses influenced by desire adhere to the pleasures relating to their objects. And Dhaumya of great (ascetic) energy, in the presence of the sons of Pandu, destroyed the fearful illusion that had been spread by the Rakshasa, by applying various mantras, calculated to destroy the Rakshasa. And beholding his illusion dispelled, the mighty Rakshasa of crooked ways, capable of assuming any form at will, expanded his eyes in wrath and seemed like death himself. Then king Yudhishthira, endued with great wisdom, addressed him saying, ‘Who art thou, and whose (son)? Tell us what we should do for thee.’ The Rakshasa thus addressed, answered Yudhishthira the just, saying, ‘I am the brother of Vaka, the celebrated Kirmira. I live at ease in these deserted woods of Kamyaka, daily procuring my food by vanquishing men in fight. Who are ye that have come near me in the shape of my food? Defeating ye all in fight, I will eat ye with pleasure.’

“Vaisampayana continued, ‘O Bharata, hearing these words of the wretch, Yudhishthira announced his own name and lineage, saying, ‘I am king Yudhishthira the just, the son of Pandu, of whom thou mayst have heard. Deprived of my kingdom, I have with my brothers Bhimasena and Arjuna and the others, in course of my wanderings, come into this terrible forest which is thy dominion, desirous of passing my period of exile here!'

"Vidura continued, 'Kirmira said unto Yudhishthira, 'By good luck it is that fate hath accomplished today my long-accomplished desire! With weapons upraised have I been continually ranging the entire earth with the object of slaying Bhima. But Bhima I had found not. By good luck it is that slayer of my brother, whom I had been seeking so long, hath come before me! It was he who in the disguise of a Brahmana slew my dear brother Vaka in the Vetrakiya forest by virtue of his science. He hath truly no strength of arms! It is also this one of wicked soul who formerly slew my dear friend Hidimva, living in this forest and ravished his sister! And that fool hath now come into this deep forest of mine, when the night is half spent, even at the time when we wander about! Today I will wreak my long-cherished vengeance upon him, and I will today gratify (the manes of) Vaka with his blood in plenty! By slaying this enemy of the Rakshasas, I shall today be freed from the debt I owe to my friend and my brother, and thereby attain supreme happiness! If Bhimasena was let free formerly by Vaka, today, I will devour him in thy sight, O Yudhishthira! And even as Agastya ate up and digested the mighty Asura (Vatapi) I will eat up and digest this Bhima!'

"Vidura continued, 'Thus addressed by the Rakshasa, the virtuous Yudhishthira, steadfast in his pledges, said, 'It can never be so, — and in anger rebuked the Rakshasa.' The mighty-armed Bhima then tore up in haste a tree of the length of ten Vyasas and stripped it of its leaves. And in the space of a moment the ever-victorious Arjuna stringed his bow Gandiva possessing the force of the thunderbolt. And, O Bharata, making Jishnu desist, Bhima approached that Rakshasa still roaring like the clouds and said unto him, 'Stay! Stay!' And thus addressing the cannibal, and tightening the cloth around his waist, and rubbing his palms, and biting his nether lip with his teeth, and armed with the tree, the powerful Bhima rushed towards the foe. And like unto Maghavat hurling his thunderbolt, Bhima made that tree, resembling the mace of Yama himself descend with force on the head of the cannibal. The Rakshasa, however, was seen to remain unmoved at that blow, and wavered not in the conflict. On the other hand, he hurled his lighted brand, flaming like lightning, at Bhima. But that foremost of warriors turned it off with his left foot in such a way that it went back towards the Rakshasa. Then the fierce Kirmira on his part, all on a sudden uprooting a tree darted to the encounter like unto the mace bearing Yama himself. And that fight, so destructive of the trees, looked like the encounter in days of yore between the brothers Vali and Sugriva for the possession of the same woman. And the trees struck at the heads of the combatants, were broken into shivers, like lotus-stalks thrown on the temples of infuriate elephants. And in that great forest, innumerable trees, crushed like unto reeds, lay scattered as rags. That encounter with trees between that foremost of Rakshasas and that best of men, O thou bull of the Bharata race, lasted but for a moment. Then taking up a crag, the angry Rakshasa hurled it at Bhima standing before him, but the latter wavered not. Then like unto Rahu going to devour the sun dispersing his rays with extended arms, the Rakshasa with outstretched arms darted towards Bhima, who had remained firm under the blow inflicted with the crag. And tugging at and grappling with each other in diverse ways they appeared like two infuriate bulls struggling with each other. Or like unto two mighty tigers armed with teeth and claws, the encounter between them waxed fierce and hard. And remembering their (late) disgrace at the hands of Duryodhana, and proud of the strength of his arms, and conscious also of Krishna looking at him, Vrikodara began to swell in vigour. And fried with anger, Bhima seized the Rakshasa with his arms, as one elephant in rut seizeth another. And the powerful Rakshasa also in his turn seized his adversary, but Bhimasena that foremost of all men endued with strength, threw the cannibal down with violence. The sounds that in consequence of those mighty combatants pressing each other’s hands, were frightful and resembled the sounds of splintering bamboos. And hurling the Rakshasa down, seized him by the waist, and began to whirl him about, even as fierce hurricane shaketh a tree. And thus seized by the mighty Bhima, the fatigued Rakshasa, became faint, and trembling all over, he still pressed the (Pandava) with all his strength. And finding him fatigued, Vrikodara, twined his own arms round the foe, even as one bindeth a beast with cord. And the monster thereupon began to roar frightfully, as a trumpet out of order. And the mighty Vrikodara for a long while whirled the Rakshasa till the latter appeared to be insensible, and began to move convulsively. And finding the Rakshasa exhausted, the son of Pandu without loss of time took him up in his arms, and slew him like a beast. And placing his knee on the waist of that wretch of Rakshasa, Vrikodara began to press the neck of the foe with his hands. Then Bhima, dragging along the earth the bruised body of the Rakshasa with the eye-lids about to close, said, ‘O sinful wretch, thou wilt no more have to wipe away the tears of Hidimva or Vaka, for thou too art about to go to the mansions of Yama!’ And saying this, that foremost of men, his heart filled with wrath, beholding the Rakshasa destitute of clothing and ornaments, and insensible, and undergoing convulsions, let him dead. And after that Rakshasa of hue like the clouds had been slain, the son of that best of kings (Pandu) praised Bhima for his many qualities, and placing Krishna in their front, set out for the Dwaita woods.”

Vidura said, ‘It was thus, O lord of men, that Kirmira was slain in combat by Bhima, in obedience, O Kaurava, to the commands of Yudhishthira the just! And having rid the forest of its pest, the victorious Yudhishthira the just, began to live in that dwelling of theirs, with Draupadi. And those bulls of the Bharata race comforting Draupadi began to cheerfully extol Bhima with glad hearts. And after the Rakshasa had been slain, borne down by the might of Bhima’s arms, those heroes entered into the peaceful forest freed from its annoyance. Passing through the great forest I saw lying the body of the wicked and fearless Rakshasa slain by Bhima’s might. And, O Bharata, there I heard of this achievement of Bhima from those Brahmanas who have assembled round the Pandavas.’

Vaisampayana continued, ‘Hearing the account of the slaughter in combat of Kirmira, that foremost of Rakshasas, the king sighed in sorrow and became absorbed in thought.’”

SECTION XII

(Arjunabhigamana Parva)

VAISAMPAYANA SAID, ‘HEARING that the Pandavas had been banished, the Bhojas, the Vrishnis, and the Andhakas went to those heroes residing in affliction in the great forest. And the consanguineous relatives of Panchala, and Dhrishtaketu the king of Chedi, and those celebrated and powerful brothers — the Kaikeyas, their hearts fired with wrath, went to the forest to see the sons of Pritha. And reproaching the sons of Dhritarashtra, they said, ‘What should we do?’ And those bulls of the Kshatriya race, with Vasudeva at their head, sat themselves down round Yudhishthira the just. And respectfully saluting that foremost of the Kurus, Kesava mournfully said, ‘The earth shall drink the blood of Duryodhana and Karna, of Dussasana and the wicked Sakuni! Slaying these in battle and defeating their followers along with their royal allies, will we all install Yudhishthira the just on the throne! The wicked deserve to be slain! Verily, this is eternal morality.’

Vaisampayana continued, ‘And when on account of the wrongs of Pritha’s sons, Janardana had thus got into a passion, and seemed bent upon consuming all created things, Arjuna exerted himself to pacify him. And beholding Kesava angry, Falguna began to recite the feats achieved in his former lives by that soul of all things, himself immeasurable, the eternal one, of infinite energy, the lord of Prajapati himself, the supreme ruler of the worlds, Vishnu of profound wisdom!’

“Arjuna said, ‘In days of old, thou, O Krishna, hadst wandered on the Gandhamadana mountains for ten thousand years as a Muni having his home where evening fell! Living upon water alone, thou hadst, in days of old, O

Krishna, also dwelt for full eleven thousand years by the lake of Pushkara! And, O slayer of Madhu, with arms upraised and standing on one leg, thou hadst passed a hundred years on the high hills of Vadari,[16] living all the while upon air! And leaving aside thy upper garment, with body emaciated and looking like a bundle of veins, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice extending for twelve years! And, O Krishna of mighty energy, in observance of thy vow thou hadst stood on one leg for the length of a thousand years of the celestials, on the plains of Prabhasa which it behoveth the virtuous to visit! Vyasa hath told me that thou art the cause of the creation and its course! And, O Kesava, the lord of Kshetra,[17] thou art the mover of all minds, and the beginning and end of all things! All asceticism resteth in thee, and thou too art the embodiment of all sacrifices, and the eternal one! Slaying the Asura Naraka, offspring of the Earth-first begotten, thou hadst obtained his ear-rings, and performed, O Krishna, the first horse-sacrifice (offering up that Asura as the sacrificial horse)! And, O bull of all the worlds, having performed that feat, thou hast become victorious over all! Thou hadst slain all the Daityas and Danavas mustered in battle, and giving the lord of Sachi (Indra) the sovereignty of the universe, thou hast, O Kesava of mighty arms, taken thy birth among men! O slayer of all foes, having floated on the primordial waters, thou subsequently becamest Hari,[18] and Brahma and Surya and Dharma, and Dhatri and Yama and Anala and Vasu, and Vaisravana, and Rudra, and Kala and the firmament the earth, and the ten directions! Thyself increate, thou art the lord of the mobile and the immobile universe, the Creator of all, O thou foremost of all existences! And, O slayer of Madhu, O thou of abundant energy, in the forest of Chitraratha thou didst, O Krishna, gratify with thy sacrifice the chief of all the gods, the highest of the high! O Janardana, at each sacrifice thou didst offer, according to shares, gold by hundreds and thousands. And, O son of the Yadava race, becoming the son of Aditi, O exalted one of the supreme attributes, thou hast been known as the younger brother of Indra! And, O thou chastiser of foes, even while a child thou didst, O Krishna, in consequence of thy energy, fill by three steps only the heaven, the firmament, and the earth! And, O thou soul of all covering the heaven and the firmament (while thou wert thus transformed), thou didst dwell in the body of the sun and afflict him with thy own splendour! And, O exalted one, in thy incarnations on those thousand occasions, thou hadst slain, O Krishna, sinful Asuras by hundreds! By destroying the Mauravas and the Pashas, and slaying Nisunda and Naraka. Thou hast again rendered safe the road to Pragjyotisha! Thou hast slain Ahvriti at Jaruthi, and Kratha and Sisupala with his adherents, and Jarasandha and Saivya and Satadhanwan! And on thy car roaring like unto clouds and effulgent like the sun, thou didst obtain for thy queen the daughter of Bhoja, defeating Rukmi in battle! Thou didst in fury slay Indradyumna and the Yavana called Kaseruman! And slaying Salwa the lord of Saubha, thou didst destroy that city of Saubha itself! These have all been slain in battle; listen to me as I speak of others (also slain by thee)! At Iravati thou hast slain king Bhoja equal unto Karttavirya in battle, and both Gopati and Talaketu also have been slain by thee! And, O Janardana, thou hast also appropriate unto thyself the sacred city of Dwarka, abounding in wealth and agreeable unto the Rishi themselves, and thou wilt submerge it at the end within the ocean! O slayer of Madhu, how can crookedness be in thee, devoid as thou art, O thou of the Dasarha race, of anger and envy and untruth and cruelty? O thou who knowest no deterioration, all the Rishis, coming unto thee seated in thy glory on the sacrificial ground, seek protection of thee! And, O slayer of Madhu, thou stayest at the end of the Yuga, contracting all things and withdrawing this universe into thy own self, thou repressor of all foes! O thou of the Vrishni race, at the beginning of the Yuga, there sprang from thy lotus-like navel, Brahma himself, and lord of all mobile and immobile things, and whose is this entire universe! When the dreadful Danavas Madhu and Kaitava were bent on slaying Brahma, beholding their impious endeavour thou wert angry, and from thy forehead, O Hari, sprang Sambhu, the holder of the trident. Thus these two foremost of the deities have sprung from thy body in order to do thy work! Even Narada it was who hath told me this! O Narayana, thou didst, in the forest of Chaitraratha, celebrate with plentiful gifts a grand sacrifice consisting of a multitude of rites! O God, O thou of eyes like lotus leaves, the deeds thou hast performed while still a boy, having recourse to thy might and aided by Baladeva, have never been done by others, nor are they capable of being achieved by others in the future! Thou didst even dwell in Kailasa, accompanied by Brahmanas!'

"Vaisampayana continued, 'Having addressed Krishna thus, the illustrious Pandava, who was the soul of Krishna, became dumb, when Janardana (in reply addressed that son of Pritha) saying, 'Thou art mine and I am thine, while all that is mine is thine also! He that hateth thee hateth me as well, and he that followeth thee followeth me! O thou irrepressible one, thou art Nara and I am Narayana or Hari! We are the Rishis Nara and Narayana born in the world of men for a special purpose. O Partha, thou art from me and I am from thee! O bull of the Bharata race, no one can understand the difference that is between us!'

"Vaisampayana continued, 'When the illustrious Kesava had said so in the midst of that assembly of brave kings, all excited with anger, Panchali surrounded by Dhrishtadyumna and her other heroic brothers, approached him of eyes like lotus leaves seated with his cousins, and, desirous of protection, addressed in angry accents that refuge of all, saying, 'Asita and Devala have said that in the matter of the creation of all things, thou hast been indicated (by the sages) as the only Prajapati and the Creator of all the worlds! And, O irrepressible one, Jamadagnya sayeth that thou art Vishnu, and, O slayer of Madhu, that thou art (embodiment of) Sacrifice, Sacrificer and he for whom the sacrifice is performed! And, O best of male beings, the Rishis indicate thee as Forgiveness and Truth! Kasyapa hath said that thou art Sacrifice sprung from Truth! O exalted one, Narada calleth thee the god of the Sadhyas, and of the Sivas, as alone the Creator and the Lord of all things. And, O tiger among men, thou repeatedly sportest with the gods including, Brahma and Sankara and Sakra even as children sporting with their toys! And, O exalted one, the firmament is covered by thy head, and the earth by thy feet; these worlds are as thy womb and thou art the Eternal one! With Rishis sanctified by Vedic lore and asceticism, and whose souls have been purified by penance, and who are contented with soul-vision, thou art the best of all objects! And, O chief of all male beings; thou art the refuge of all royal sages devoted to virtuous acts, never turning their backs on the field of the battle, and possessed of every accomplishment! Thou art the Lord of all, thou art Omnipresent, thou art the Soul of all things, and thou art the active power pervading everything! The rulers of the several worlds, those worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the moon, and the sun, are all established in thee! And, O mighty-armed one, the morality of (earthly) creatures, the immortality of the universe, are established in thee! Thou art the Supreme lord of all creatures, celestial or human! Therefore it is, O slayer of Madhu, that impelled by the affection thou bearest me that I will relate to thee my griefs! O Krishna, how could one like me, the wife of Pritha's sons, the sister of Dhrishtadyumna, and the friend of thee, be dragged to the assembly! Alas, during my season, stained with blood, with but a single cloth on, trembling all over, and weeping, I was dragged to the court of the Kurus! Beholding me, stained with blood in the presence of those kings in the assembly, the wicked sons of Dhritarashtra laughed at me! O slayer of Madhu, while the sons of Pandu and the Panchalas and the Vrishnis lived, they dared express the desire of using me as their slave! O Krishna, I am according to the ordinance, the daughter in-law of both Dhritarashtra and Bhishma! Yet, O slayer of Madhu, they wished to make of me a slave by force! I blame the Pandavas who are mighty and foremost in battle, for they saw (without stirring) their own wedded wife known over all the world, treated with such cruelty! Oh, fie on the might of Bhimasena, fie on the Gandiva of Arjuna, for they, O Janardana, both suffered me to be thus disgraced by little men! This eternal course of morality is ever followed by the virtuous — viz., that the husband, however weak, protecteth his wedded wife! By protecting the wife one protecteth his offspring and by protecting the offspring one protecteth his own self! One's own self is begotten on one's wife, and therefore it is that the wife is called Jaya. A wife also should protect her lord, remembering that he is to take his birth in her womb! The Pandavas never forsake the person that soliciteth their protection, and yet they abandoned me who solicited it! By my five husbands five sons of exceeding energy have been born of me: Prativindhya by Yudhishthira, Sutasoma by Vrikodara, Srutakirti by Arjuna, Satanika by Nakula and Srutakarman by the youngest, all of them of energy that cannot be baffled. For their sake, O Janardana, it was necessary to protect me! Even as (thy son) Pradyumna, they are, O Krishna, mighty warriors all! They are foremost of bowmen, and invincible in battle by any foe! Why do they bear the wrongs inflicted (on me) by the sons of Dhritarashtra of such contemptible strength? Deprived of their kingdom by deception, the Pandavas were made bondsmen and I myself was dragged to the assembly while in my season, and having only a single cloth on! Fie on that Gandiva which none else can string save Arjuna and Bhima and thyself, O slayer of Madhu! Fie on the strength of Bhima, and fie on the prowess of Arjuna, since, O Krishna, Duryodhana (after what he had done) hath drawn breath even for a moment! He it is, O slayer of Madhu, who formerly drove the guileless Pandavas with their mother from the kingdom, while they were children still engaged in study and the observance of their vows. It is that sinful wretch, who, horrible to relate, mixed in Bhima's food fresh and virulent poison in full dose. But, O Janardana, Bhima digested that poison with the food, without sustaining any injury, for, O best of men and mighty-armed one, Bhima's days had not been ended! O Krishna, it is Duryodhana who at the house standing by the banyan called Pramana bound Bhima sleeping unsuspectingly, and casting him into the Ganges returned to the city. But the powerful Bhimasena the son of Kunti, possessed of mighty arms, on waking from sleep, tore his bonds and rose from the water. It is Duryodhana, who caused venomous black-cobras to bite all over the body of Bhimasena, but that slayer of foes died not. Awaking, the son of Kunti smashed all the serpents and with his left hand killed (the agent, viz.) the favourite charioteer of Duryodhana. Again, while the children were asleep at Varanavata with their mother, it is he who set fire to the house intending to burn them to death. Who is there capable of doing such an act? It was then that the illustrious Kunti, overtaken by this calamity, and surrounded by the flames, began to cry out in terror, speaking to the children, 'Alas, I am undone! How shall we escape from this fire today! Alas, I shall meet with destruction with my little children!' Then Bhima, possessed of mighty arms, and prowess like unto the force of the wind, comforted his illustrious mother as also his brothers, saying, ‘Like that king of birds, Garuda, the son of Vinata, I will spring up into the air. We have no fear from this fire’. And then taking his mother on his left flank, and the king in his right, and the twins on each shoulder, and Vivatsu on his back, the mighty Vrikodara, thus taking all of them, at one leap cleared the fire and delivered his mother and brother from the conflagration. Setting out that night with their renowned mother, they came near the forest of Hidimva. And while fatigued and distressed, they were sleeping fast with her, a Rakshasa woman called Hidimva approached them. Beholding the Pandavas with their mother asleep on the ground, influenced by desire she sought to have Bhimasena for her lord. The weak one then took up Bhima’s feet on her lap to press them with her soft hands. The mighty Bhima of immeasurable energy, of prowess that could not be baffled, then woke from sleep, and asked her, saying, ‘O thou of faultless features, what dost thou wish here?’ Thus asked by him, the Rakshasa lady of faultless features, capable, besides, of assuming any form at will, replied unto the high-souled Bhima, saying, ‘Do ye speedily fly from this place! My brother gifted with strength will come to slay ye! Therefore speed and tarry not!’ But Bhima haughtily said, ‘I do not fear him! If he cometh here, I will slay him!’ Hearing their converse, that vilest of cannibals came to the spot. Of frightful form and dreadful to behold, uttering loud cries as he came, the Rakshasa said, ‘O Hidimva, with whom dost thou converse? Bring him unto me, I will eat him up. It behoveth thee to tarry not.’ But moved by compassion, the Rakshasa lady of faultless features and pure heart said nothing out of pity. Then the man-eating monster, uttering dreadful cries, rushed at Bhima with great force. And approaching him furiously, the mighty cannibal, possessed with rage, caught hold of Bhima’s hand with his own and clenching fast his other hand and making it hard as the thunder-bolt of Indra, suddenly struck Bhima a blow that descended with the force of lightning. His hand having been seized by the Rakshasa, Vrikodara, without being able to brook it, flew into a rage. Then a dreadful combat took place between Bhimasena and Hidimva, both skilled in all weapons and which was like unto the encounter of Vasava with Vritra. And, O sinless one, after sporting with the Rakshasa for a long while the powerful

Bhima of mighty energy slew the cannibal when the latter had become weak with exertion. Then having slain Hidimva, and taking (his sister) Hidimva at their head, of whom was (subsequently) born Ghatotkacha, Bhima and his brothers went away. Then all those repressors of their foes, accompanied by their mother and surrounded by many Brahmanas proceeded towards Ekachakra. In the matter of this their journey, Vyasa ever engaged in their welfare had become their counsellor. Then arriving at Ekachakra, the Pandavas of rigid vows there also slew a mighty cannibal, Vaka by name, terrible as Hidimva himself. And having slain that fierce cannibal, Bhima that foremost of smiters, went with all his brothers to the capital of Drupada. And, O Krishna, as thou hadst acquired Rukmini, the daughter of Bhishmaka, even so Savyasachin, while residing there, obtained me! O slayer of Madhu, Arjuna won me in the Swayamvara, having performed a feat difficult of achievement by others and having fought also with the assembled kings!

‘Thus, O Krishna, afflicted with numerous griefs, and in great distress, am I living, with Dhaumya at our head, but deprived of the company of the adorable Kunti! Why do these that are gifted with strength and possessed of the prowess of the lion, sit indifferently, beholding me thus afflicted by enemies so despicable? Suffering such wrongs at the hands of wicked and evil-doing foes of small strength, am I to burn in grief so long? Born I was in a great race, coming into the world in an extraordinary way! I am also the beloved wife of the Pandavas, and the daughter-in-law of the illustrious Pandu! The foremost of women and devoted to my husbands, even I, O Krishna, was seized by hair, O slayer of Madhu, in the sight of the Pandavas, each of whom is like an Indra himself!

‘Saying this the mild-speeched Krishna hid her face with her soft hands like the buds of lotus, and began to weep. And the tears of Panchali begot of grief washed her deep, plump and graceful breasts crowned with auspicious marks. And wiping her eyes and sighing frequently she said these words angrily and in a choked voice, ‘Husbands, or sons, or friends, or brothers, or father, have I none! Nor have I thee, O thou slayer of Madhu, for ye all, beholding me treated so cruelly by inferior foes, sit still unmoved! My grief at Karna's ridicule is incapable of being assuaged! On these grounds I deserve to be ever protected by thee, O Kesava, viz., our relationship, thy respect (for me), our friendship, and thy lordship (over me)

"Vaisampayana continued, 'In that assembly of heroes Vasudeva then spake unto the weeping Draupadi as follows, 'O fair lady, the wives of those with whom thou art angry, shall weep even like thee, beholding their husbands dead on the ground, weltering in blood and their bodies covered with the arrows of Vivatsu! Weep not, lady, for I will exert to the utmost of my powers for the sons of Pandu! I promise thou shalt (once more) be the queen of kings! The heavens might fall, or the Himavat might split, the earth might be rent, or the waters of the ocean might dry up, but my words shall never be futile!' Hearing those words of Achyuta in reply, Draupadi looked obliquely at her third husband (Arjuna). And, O mighty king, Arjuna said unto Draupadi, 'O thou of beautiful coppery eyes, grieve not! O illustrious one, it shall be even as the slayer of Madhu hath said! It can never be otherwise, O beautiful one!'

"Dhrishtadyumna said, 'I will slay Drona, Sikhandin will slay the grandfather. And Bhimasena will slay Duryodhana, and Dhananjaya will slay Karna. And, O sister, assisted by Rama and Krishna, we are invincible in battle by even the slayer himself of Vritra — what are the sons of Dhritarashtra?'

"Vaisampayana continued, 'After these words had been spoken, all the heroes there turned their faces towards Vasudeva, who then in their midst began to speak as follows.'"

SECTION XIII

“Vasudeva said, O lord of earth, if I had been present at Dwaraka, then, O king, this evil would not have befallen thee! And, O irrepressible one, coming unto the gambling-match, even if uninvited by the son of Amvika (Dhritarashtra), or Duryodhana, or by the other Kauravas, I would have prevented the game from taking place, by showing its many evils, summoning to my aid Bhishma and Drona and Kripa, and Vahlika! O exalted one, for thy sake I would have told the son of Vichitravirya — O foremost of monarchs, let thy sons have nothing to do with dice! — I would have shown the many evils (of dice) through which thou hast fallen into such distress and the son of Virasena was formerly deprived of his kingdom! O king, unthought of evils, befall a man from dice! I would have described how a man once engaged in the game continueth to play (from desire of victory). Women, dice, hunting and drinking to which people become addicted in consequence of temptation, have been regarded as the four evils that deprive a man of prosperity. And those versed in the Sastras are of opinion that evils attend upon all these. They also that are addicted to dice know all its evils. O thou of mighty arms, appearing before the son of Amvika, I would have pointed out that through dice men in a day lose their possessions, and fall into distress, and are deprived of their untasted wealth, and exchange harsh words! O perpetuator of the Kuru race, I would have pointed out these and other attendant evils! If he had accepted my words thus addressed, the welfare of the Kurus as also virtue itself would both have been secured! And, O foremost of kings, if he had rejected my gentle counsels offered as medicine, then, O best of the Bharata race, I would have compelled him by force! And, if those who wait at his court, professing to be his friends but in reality his foes, had supported him, then I would have slain them all, along with those gamblers, there present! O Kauravya, it is owing to my absence from the Anartta country at that time that thou hast fallen into such distress begot of dice! O thou best of Kurus, O son of Pandu, on arriving at Dwarka I learnt from Yuyudhana all about thy calamity! And, O foremost of kings, directly I heard it with a heart sore agitated by grief, have I speedily come here wishing to see thee, O king! Alas! O bull of the Bharata race, ye have all fallen into dire distress! I see thee with thy brothers plunged in misfortune!”

SECTION XIV

“YUDHISHTHIRA SAID, ‘O Krishna, why wert thou absent (from the Anartta country)? And, O descendant of the Vrishni race, while thou wert away, where didst thou dwell? And what didst thou do while out of thy kingdom?’

“Krishna said, ‘O bull of the Bharata race, I had gone for the purpose of destroying the (arranging) city Salwa. And, O foremost of the Kauravas, listen to the reasons I had for so doing! The heroic son of Damaghosha, the well-known king Sisupala of mighty arms and great energy, was slain by me, O best of Bharatas, at thy Rajasuya sacrifice, because that wicked one could not from anger bear to see the first worship offered to me! Hearing that he had been slain, Salwa, burning with fierce anger, came to Dwaraka, while, O Bharata, it was empty, myself being away, residing with you here. And having arrived there on a car made of precious metals and hence called the Souva, he had an encounter with the youthful princes of the Vrishni race — those bulls of that line — and fought With them mercilessly. And slaughtering many youthful Vrishnis of heroic valour, the wicked one devastated all the gardens of the city. And, O thou of mighty arms, he said, ‘Where is that wretch of the Vrishni race, Vasudeva, the evil-souled son of Vasudeva? I will humble in battle the pride of that person so eager for fight! Tell me truly, O Anarttas! I will go there where he is. And after killing that slayer of Kansa and Kesi, will I return! By my weapon I swear that I will not return with out slaying him!’ And exclaiming repeatedly — Where is he? Where is he? the lord of Saubha rusheth to this place and that, desirous of encountering me in battle? And Salwa also said, ‘Impelled by wrath for the destruction of Sisupala I shall today send to the mansion of Yama that treacherous miscreant of mean mind?’ And, O king, he further said, ‘That Janardana shall I slay, who, wretch that he is, hath killed my brother who was but a boy of tender years, and who was slain not on the field of battle, unprepared as he was!' Having, O great king, wailed thus, and having, O son of the Kuru race, abused me thus, he rose into the sky on his car of precious metals capable of going anywhere at will! On returning (to my kingdom) I heard what, O Kaurava, the evil-minded and wicked king of Maticka had said regarding myself! And, O descendant of the Kuru race, I was agitated with wrath, and, O king, having reflected upon everything, I set my heart upon slaying him! And, learning, O Kauravya, of his oppression of the Anarttas, of his abuse of myself, and of his excessive arrogance, I resolved upon the destruction of that wretch! And, O lord of earth, I accordingly set out (from my city), for slaying the (lord of) the Saubha. And searching him here and there, I found him in an island in the midst of the ocean! Then, O king, blowing my conch called the Panchajanya obtained from the sea, and challenging Salwa to combat, I stood for the fight! At that instant, I had an encounter with numerous Danavas, all of whom, however, I subdued and prostrated on the ground. O mighty-armed one, it was owing to this affair that I could not then come (unto thee)! As soon as I heard of the unfair game of dice at Hastinapur, I have come here desirous of seeing ye who have been plunged in distress.'"

SECTION XV

"Yudhishthira said, 'O illustrious Vasudeva of mighty arms, tell thou in detail of the death of the lord of Saubha. My curiosity hath not been appeased by the narration.'

"Vasudeva said, 'O mighty-armed king, hearing that the son of Srutasravas (Sisupala) had been slain by me, Salwa, O best of the Bharata race, came to the city of Dwaravati! And, O son of Pandu, the wicked king, stationing his forces in array, besieged that city around and above. And stationing himself in the upper regions, the king began his fight with the city. And that encounter commenced with a thick shower of weapons from all sides. And, O bull of the Bharata race, the city at that time was well-fortified on all sides, according to the science (of fortification), with pennons, and arches, and combatants, and walls and turrets, and engines, and miners, and streets barricaded with spiked wood-works and towers and edifices with gate-ways well-filled with provisions, and engines for hurling burning brands and fires, and vessels, of deer-skins (for carrying water), and trumpets, tabors, and drums, lances and forks, and Sataghnis, and plough-shares, rockets, balls of stone and battle-axes and other weapons and shield embossed with iron, and engines for hurling balls and bullets and hot liquids! And the city was also well-defended by numerous cars, and, O tiger among Kurus, by Gada and Shamva and Uddhava and others, and by warriors of prowess tried in battle, all well-born and capable of encountering any foe! And these all placing themselves on commanding posts, aided by cavalry and standard-bearers, began to defend the town. And Ugrasena and Uddhava and others, to prevent carelessness, Proclaimed throughout the city that nobody should drink. And all the Vrishnis and the Andhakas, well-knowing that they would be slain by Salwa if they behaved carelessly, remained sober and watchful. And the police soon drove out of the city all mimes and dancers and singers of the Anartta country. And all the bridges over rivers were destroyed, and boats forbidden to ply, and the trenches (around the city) were spiked with poles at the bottom. And the land around the city for full two miles was rendered uneven, and holes and pits were dug thereon, and combustibles were secreted below the surface. Our fort, O sinless one, is naturally strong and always well-defended and filled with all kinds of weapons! And in consequence of the preparations made, our city was more prepared than ever to meet the foe. And, O chief of the Bharatas, in consequence of all this, the city looked like that of Indra himself. And, O king, at the time of Salwa's approach, nobody could either enter or leave the town of the Vrishnis and the Andhakas without presenting the sign that had been agreed upon. And all the streets of the town and the open spaces were filled with numerous elephants and horses! And, O thou of mighty arms, the combatants were all specially gratified with allowances and wages, and rations, and weapons, and dresses! And amongst the combatants there was none who was not paid in gold, and none who was not paid at all, and none who was not somehow obliged, and none who was not of tried valour! And, O thou of eyes like lotus-leaves, it was thus Dwaraka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena)!'"

SECTION XVI

“Vasudeva continued, ‘O king of kings, Salwa, the lord of Saubha, came towards our city with an immense force consisting of infantry, cavalry and elephants! And the army headed by king Salwa, consisting of four kings of forces, occupied a level ground commanding a copious water-supply. And forsaking cemeteries and temples dedicated to the gods, and sacred trees, and grounds covered by ant-hills, that host occupied every other place. And the roads (leading to the city) were blocked up by the divisions of the army, and the secret entrances also were all blocked up by the enemy’s camp. And, O Kauravya, like unto the lord of birds (Garuda), the ruler of Saubha rushed towards Dwaraka, bringing with him, O bull among men, his host equipped with all kinds of arms, skilled in all weapons, consisting of a dense display of cars and elephants and cavalry abounding in banners, and well-paid and well-fed foot-soldiers possessed of great strength and bearing every mark of heroism and furnished with wonderful chariots and bows. And beholding the army of Salwa, the youthful princess of the Vrishni race resolved to encounter it sallying out of the city. And, O king, Charudeshna, Samva, and the mighty warrior Pradyumna, O descendant of the Kuru race, sailed out, ascending on their chariots, and clad in mail, and decked with ornaments, with colours flying, resolved to encounter the mighty and countless host of Salwa! And Samva taking up his bows eagerly attacked on the field of battle Kshemavriddhi, the commander of Salwa’s forces and his chief counsellor also! And, O thou foremost of Bharatas, the son of Jambavati then began to shower arrows in a continuous stream even as Indra showereth down rain! And, O mighty king, then Kshemavriddhi, the commander of Salwa’s forces, bore that shower of arrows, immovable as the Himavat! And, O foremost of kings, Kshemavriddhi on his part, discharged at Samva mightier volley of shafts, aided by his powers of illusion! And dispersing by counter illusion that discharge inspired by illusion, Samva showered on his (adversary's) car a thousand arrows! Then pierced by the shafts on Samva and overwhelmed there with Kshemavriddhi, the commander of the hostile host, left the field by the help of his fleet-steed! And when the wicked general of Salwa had left the field, a mighty Daitya called Vegavat rushed at my son! And, O best of monarchs, thus attacked, the heroic Samva, the perpetuator of the Vrishni race, bore that onset of Vegavat, keeping his ground. And, O son of Kunti, the heroic Samva, of prowess incapable of being baffled, whirling a quickly-going mace, hurled it speedily at Vegavat! And, O king, struck with that mace, Vegavat fell down on the ground, like a weather-beaten and faded lord of the forest of decayed roots! And on that heroic Asura of mighty energy, being slain with the mace, my son entered within that mighty host and began to fight with all. And, O great king, a well-known Danava named Vivindhya, a mighty warrior wielding a large and powerful bow, encountered Charudeshna! And, O monarch, the encounter between Charudeshna and Vivindhya was as fierce as that in days of yore between Vritra and Vasava! And enraged with each other the combatants pierced each other with their arrows, uttering loud roars like unto two powerful lions! Then the son of Rukmini fixed on his bow-string a mighty weapon possessing the splendour of fire or the sun, and capable of destroying all foes, having first vivified it with incantations! Then, O monarch, that mighty warrior my son, fired with wrath, challenged Vivindhya and discharged the weapon at him. And the Danava struck with that weapon, fell down on the ground a lifeless corpse! And beholding Vivindhya slain, and the whole host waver, Salwa advanced again on his beautiful car capable of going everywhere. And, O king of mighty arms, beholding Salwa on that beautiful car of his, the combatants of Dwaraka wavered with fear! But, O thou of the Kuru race, Pradyumna sailed out, and, O great king, bidding the Anarttas be of good cheer, said, 'Waver ye not, and staying behold me fight I Even I shall, by force, repell that car with Salwa on it! Ye Yadavas, this day, I shall, with my weapons like unto serpents discharged from my bow with my hand, destroy this host of the lord of Saubha!

Be of good cheer, ye all! Fear not! The lord of Saubha will be slain today! Attached by me, the wretch will meet with destruction together with his car!’ O son of Pandu, upon Pradyumna speaking thus with cheerful heart, the Yadava host, O hero, remained on the field, and began to fight cheerfully!’”

SECTION XVII

“VASUDEVA CONTINUED, ‘O bull of the Bharata race, having spoken thus unto the Yadavas, the son of Rukmini (Pradyumna) ascended his golden car. And the car he rode was drawn by excellent steeds in mail. And over it stood a standard bearing the figure of a Makara with gaping mouth and fierce as Yama. And with his steeds, more flying than running on the ground, he rushed against the foe And the hero equipped with quiver and sword, with fingers cased in leather, twanged his bow possessed of the splendour of the lightning, with great strength, and transferring it from hand to hand, as if in contempt of the enemy, spread confusion among the Danavas and other warriors of the city of Saubha. And as hot in contempt of the, foe, and continuously slew the Danavas in battle, no one could mark the slightest interval between his successive shafts. And the colour of his face changed not, and his limbs trembled not. And people only heard his loud leonine roars indicative of wonderful valour. And the aquatic monster with mouth wide open, that devourer of all fishes, placed on golden flag-staff of that best of cars, struck terror into the hearts of Salwa’s warriors. And, O king, Pradyumna, the mower of foes rushed with speed against Salwa himself so desirous of an encounter! And, O perpetuator of the Kuru race, braved by the heroic Pradyumna in that mighty battle, the angry Salwa could ill bear the challenge! And that conqueror of hostile cities, Salwa, maddened by anger, descended from his beautiful car of unchecked speed, resolved to encounter Pradyumna. And the people beheld the fight between Salwa and the foremost of Vrishni heroes, which was even like unto the encounter between Vasava with Vali. And, O hero, mounting on his beautiful car decked with gold and furnished with flags and flag-staffs and quivers, the illustrious and mighty Salwa began to discharge his arrows at Pradyumna! Pradyumna also by the energy of his arms, overwhelmed Salwa in the combat by a thick shower of arrows. The king of Saubha, however, thus attacked in battle by Pradyumna, endured him not, but discharged at my son arrows that were like blazing fire. But the mighty Pradyumna parried off that arrowy shower. Beholding this, Salwa rained on my son other weapons of blazing splendour. Then, O foremost of monarchs, pierced by the shafts of Salwa, the son of Rukmini discharged without loss of time an arrow that was capable of entering the vitals of a foe in fight. And that winged shaft shot by my son, piercing Salwa's mail, entered his heart — whereupon he fell down, in a swoon. And beholding the heroic king Salwa fallen down deprived of sense, the foremost of the Danavas fled away rending the ground beneath their feet. And, O lord of the earth, the army of Salwa sent up exclamations of Oh! and Alas! seeing their king, the lord of Saubha, drop down bereft of sense! And O son of the Kuru race, regaining his senses, the mighty Salwa rose and all of a sudden discharged his arrows on Pradyumna. Then the heroic and mighty armed Pradyumna, sorely pierced by his adversary about his throat, was enfeebled on his car. And, O mighty king, wounding the son of Rukmini, Salwa sent up a shout like unto the roar of a lion, and filling the entire earth with it! And, O Bharata, when my son became senseless, Salwa, without losing a moment, again discharged at him other shafts difficult to bear. And pierced with numberless arrows and deprived of his senses, Pradyumna, O chief of the Kuru race, became motionless on the field of battle!'"

SECTION XVIII

"Vasudeva continued, 'O king, afflicted with the arrows of Salwa, when Pradyumna became senseless the Vrishnis who had come to the fight were all disheartened and filled with grief! And the combatants of the Vrishni and Andhaka races burst into exclamations of Oh! and Alas! while great joy was felt by the enemy and beholding him thus deprived of sense, his trained charioteer, the son of Daruka, soon carried him off the field by the help of his steeds. The car had not gone far when that best of warriors regained his senses, and taking up his bow addressed his charioteer, saying, 'O son of the Suta tribe, what hast thou done? Why dost thou go leaving the field of battle? This is not the custom of the Vrishni heroes in battle! O son of a Suta, hast thou been bewildered at the sight of a Salwa in that fierce encounter? Or hast thou been disheartened, beholding the fight? O! tell me truly thy mind!' The charioteer answered. 'O son of Janardana, I have not been confounded, nor hath fear taken possession of me. On the other hand, O son of Kesava, the task, I ween, of vanquishing Salwa is difficult for thee! Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than thou art! It behoveth a charioteer to protect the warrior on the car, however, when he is deprived of his senses! O thou gifted with length of days, thou shouldst always be protected by me, even as it behoveth thee to protect me! Thinking that the warrior on the car should always be protected (by his charioteer), I am carrying thee away! Further, O thou of mighty arms, thou art alone, while the Danavas are many. Thinking, O son of Rukmini, that thou art not equal to them in the encounter, I am going away!'

"Vasudeva continued, 'When the charioteer had spoken thus, he, O Kauravya, who hath the makara for his mark replied unto him, saying, 'Turn the car! O son of Daruka, never do so again; never, O Suta, turn thou from the fight, while I am alive! He is no son of the Vrishni race who forsaketh the field or slayeth the foe fallen at his feet and crying I am thine! or killeth a woman, a boy, or an old man, or a warrior in distress, deprived of his car or with his weapons broken! Thou art born in the race of charioteers and trained to thy craft! And, O son of Daruka, thou art acquainted with the customs of the Vrishnis in battle! Versed as thou art with all the customs of the Vrishnis in battle, do thou, O Suta, never again fly from the field as thou hast done! What will the irrepressible Madhava, the elder brother of Gada, say to me when he heareth that I have left the field of battle in bewilderment or that I have been struck on the back — a run-away from the combat! What will the elder brother of Kesava, the mighty-armed Baladeva, clad in blue and inebriate with wine, say, when he returneth? What also, O Suta, will that lion among men, the grand-son of Sini (Satyaki), that great warrior, say on hearing that I have forsaken the fight? And, O charioteer, what will the ever-victorious Shamva, the irrepressible Charudeshna. and Gada, and Sarana, and Akrura also of mighty arms, say unto me! What also will the wives of the Vrishni heroes when they meet together, say of me who had hitherto been considered as brave and well-conducted, respectable and possessed of manly pride? They will even say This Pradyumna is a coward who cometh here, leaving the battle! Fie on him! They will never say, Well done! Ridicule, with exclamation of Fie, is to me or a person like me O Suta, more than death! Therefore, do thou never again leave the field of battle! Reposing the charge on me, Hari the slayer of Madhu, hath gone to the sacrifice of the Bharata lion (Yudhishthira)! Therefore, I cannot bear to be quiet now! O Suta, when the brave Kritavarman was sallying out to encounter Salwa, I prevented him, saying I will resist Salwa. Do thou stay! For honouring me the son of Hridika desisted! Having left the field of battle, what shall I say unto that mighty warrior when I meet him? When that irrepressible one of mighty arms — the holder of the conch, the discus, and the mace — returneth, what shall I say unto him of eyes like lotus leaves? Satyaki, and Valadeva, and others of the Vrishni and Andhaka races always boast of me! What shall I say unto them? O Suta, having left the field of battle and with wounds of arrows on my back while being carried away by thee, I shall, by no means, be able to live! Therefore, O son of Daruka, turn that car speedily, and never do so again even in times of greatest danger! I do not, O Suta, think life worth much, having fled from the field like a coward, and my back pierced, with the arrows (of the enemy)! Hast thou ever seen me. O son of Suta, fly in fear from the field of battle like coward? O son of Daruka, it behoved thee not to forsake the battle, while my desire of fight was not yet gratified! Do thou, therefore, go back to the field.'"

SECTION XIX

Vasudeva continued, Thus addressed, the son of Suta race replied in haste unto Pradyumna, that foremost of all endued with strength, in these sweet words, ‘O son of Rukmini, I fear not to guide the horses on the field of battle, and I am acquainted also with the customs of the Vrishnis in war! It is not otherwise in the least! But, O thou blest with length of days, those that guide the car are taught that the warrior on the car is, by all means, to be protected by his charioteer! Thou wert also much afflicted! Thou wert much wounded by the arrows shot by Salwa. Thou wert also deprived of thy senses, O hero! Therefore is it that I retired from the field.’ But, O chief of the Satwatas, now that thou hast regained thy senses without much ado, do thou, O son of Kesava, witness my skill in guiding the horses! I have been begotten by Daruka, and I have been duly trained! I will now penetrate into the celebrated array of Salwa without fear!

“Vasudeva continued, ‘Saying this, O hero, the charioteer, pulling the reins, began to lead the horses with speed towards the field of battle. And, O king, struck with the whip and pulled by the reins those excellent steeds seemed to be flying in the air, performing various beautiful motion, now circular, now similar, now dissimilar, now to the right, now to the left. And, O king, those steeds understanding as it were the intention of Daruka’s son endued with such lightness of hand, burned with energy, and seemed to go without touching the ground with their feet! That bull among men wheeled round Salwa’s host so easily that they who witnessed it wondered exceedingly. And the lord of Saubha, unable to bear that manoeuvre of Pradyumna, instantly sent three shafts at the charioteer of his antagonist! The charioteer, however, without taking any note of the force of those arrows, continued to go along the right. Then the lord of Saubha, O hero, again discharged at my son by Rukmini, a shower of various kinds of weapons! But that slayer of hostile heroes, the son of Rukmini, showing with a smile his lightness of hand, cut all those weapons off as they reached him. Finding his arrows cut by Pradyumna, the lord of Saubha, having recourse to the dreadful illusion natural to Asuras began to pour a thick shower of arrows. But cutting into pieces those powerful Daitya weapons shot at him in mid-career by means of his Brahma weapon, Pradyumna discharged winged shafts of other kings. And these delighting in blood, warding off the shafts of Daitya, pierced his head, bosom and face. And at those wounds Salwa fell down senseless. And on the mean-minded Salwa falling down, afflicted with Pradyumna's arrows, the son of Rukmini aimed another arrow at him, capable of destroying every foe. And beholding that arrow worshipped by all the Dasarhas, and flaming like fire and fatal as a venomous snake, fixed on the bow-string, the firmament was filled with exclamations of Oh! and Alas! Then all the celestials with Indra and the lord of treasures (Kubera) at their head sent Narada and the god of wind endued with the speed of the mind. And these two approaching the son of Rukmini delivered unto him the message of the celestial, saying, O hero, king Salwa is nor to be slain by thee! Do thou draw back the arrow. He is unslayable by thee in fight! There breatheth not a person who cannot be killed by that arrow! O thou of mighty arms, the Creator hath ordained his death at the hands of Krishna, the son of Devaki! Let this be not falsified! — Thereupon with a glad heart, Pradyumna withdrew that best of arrows from his excellent bow and deposited it back in his quiver. And then, O foremost of kings, the mighty Salwa, afflicted with the arrows of Pradyumna, rose disheartened, and speedily went away. Then O king, the wicked Salwa, thus afflicted by the Vrishnis, mounted on his car of precious metals, and leaving Dwaraka scudded through the skies!'"

SECTION XX

“Vasudeva said, ‘When Salwa had left the city of the Anarttas, I returned to it, O king, on the completion of thy great Rajasuya sacrifice! On my arrival I found Dwaraka shorn of its splendour, and, O great monarch, there were not sounds of Vedic recitation or sacrificial offering, And the excellent damsels were all destitute of ornaments, and the gardens were devoid of beauty. And alarmed by the aspect, I asked the son of Hridika saying, ‘Why is it that the men and women of the city of the Vrishnis are so woe-begone, O tiger among men?’ O thou best of kings thus asked the son of Hridika (Kritavarman) relate to me in detail the invasion of the city by Salwa, and his subsequent departure from it. And, O thou foremost of Bharatas, hearing all, even then I made up my mind to slay Salwa. And encouraging the citizens, O best of Bharatas, I cheerfully addressed king Ahuka, and Anakdundhuvi, and the chief heroes of the Vrishni race, saying, ‘Do ye, O bulls among the Yadavas, stay in the city, taking every care, and know that I go to slay Salwa! I return not to the city of Dwaravati without slaying him. I will again come to ye having compassed the destruction of Salwa together with his car of precious metals. Do ye strike up the sharp and middle and flat notes of the Dundhuvi so dreadful to foes!’ And O thou bull of the Bharata race, thus adequately encouraged by me, those heroes cheerfully said unto me, ‘Go and slay the enemies!’ And thus receiving the benedictions of those warriors with glad hearts, and causing the Brahmanas to utter auspicious words and bowing down to the best of the regenerate ones, and to Siva also, I set out on my car unto which were yoked the horses Saivya, and Sugriva, filling all sides with the clatter (of my wheels) and blowing that best of conchs, the Panchajanya! And, O king, O tiger among men, accompanied by my redoubted and victorious army consisting of the four kinds of the forces so persevering in battle, I set out. And leaving many countries, and mountains, crowned with trees, and pieces of water, and streams, I at last arrived at the country of Matrikavarta. It is there, O thou tiger among men, that I heard that Salwa was coursing on his car of precious metals near the ocean, and I followed in his pursuit. And, O thou slayer of thy foes, having reached the main, Salwa on his car of costly metals was in the midst of the deep heaving with billows! And on seeing me from a distance, O Yudhishthira, that one of wicked soul himself challenged me repeatedly to the fight. And many arrows capable of piercing to the quick, discharged from my bow reached not his car. And at this I was wroth! And, O king, that essentially sinful wretch of a Daitya's son of irrepressible energy, on his part began to shoot thousand upon thousands of arrows in torrents! And, O Bharata, he rained shafts upon my soldiers and upon my charioteer and upon my steeds! But without thinking of the shafts, we continued the conflict. Then the warriors following Salwa poured on me straight arrows by thousands. And the Asuras covered my horses and my car and Daruka with arrows capable of piercing the very vitals. And, O hero, I could not at that time see either my horses, or my car, or my charioteer Daruka! And I with my army was covered with weapons. And, O son of Kunti, superhumanly skilled in weapons, I also let fly from my bow arrows by tens of thousands, inspiring them with mantras! But as that car of costly metals was in the sky, full two miles off, it could not, O Bharata, be seen by my troops. They could therefore only remaining on the field of battle look on like spectators in a place of amusement, cheering me on by shouts loud as the roar of the lion, and also by the sound of their clapping. And the tinted arrows shot by the fore-part of hand penetrated into the bodies of the Danavas like biting insects. And then arose cries in the car of precious metals from those that were dying of wounds by those sharp arrows and falling into the waters of the mighty ocean. And the Danavas deprived of their arms, necks, and wearing the form of Kavandhas, — fell, sending up tremendous roars. And as they fell they were devoured by animals living in the waters of the ocean. And then I powerfully blew the Panchajanya obtained from the waters and graceful as the lotus-stalk and white as milk or the Kunda flower or the moon or silver. And seeing his soldiers fall, Salwa the possessor of the car of precious metals, began to fight with the help of illusion. And then he began to ceaselessly hurl at me maces, and ploughshares, and winged darts and lances, and javelins, and battle-axes, and swords and arrows blazing like javelins and thunderbolts, and nooses, and broad swords, and bullets from barrels, and shafts, and axes, and rockets. And permitting them to come towards me, I soon destroyed them all by counter-illusion. And on this illusion being rendered ineffectual, he began the contest with mountain peaks. And, O Bharata, then there was darkness and light alternately, and the day was now fair, and now gloomy, and now hot, and now cold. And there was a perfect shower of coals, and ashes, and weapons. And creating such illusion the enemy fought with me. And ascertaining it I destroyed his illusion by counter-illusion. And in the due time I showered arrows all round. And then, O mighty king, the dome of heaven blazed as with a hundred suns, and, O son of Kunti with one hundred moons, and thousands and ten thousands of stars! And then none could ascertain whether it was day or night, or distinguish the points of the horizon. And, becoming bewildered, I fixed on my bowstring the weapon called Pragnastra. And, O son of Kunti, the weapon went like unto flakes of pure cotton blown away by the winds! And a great fight took place, calculated to make the down on one's body stand on end. And O best of monarchs, having regained, light, I again fought with the enemy!'"

SECTION XXI

“Vasudeva said, ‘O thou tiger among men, my great enemy king Salwa, thus encountered by me in battle, again ascended the sky. And O mighty monarch, inspired with the desire of victory, that wicked one hurled at me Sataghnis, and mighty maces, and flaming lances, and stout clubs, and as the weapons came along the sky, I speedily resisted them with my swift arrows, and cut them in two or three pieces before they came at me. And there was a great noise in the welkins. And Salwa covered Daruka, and my steeds, and my car also with hundreds of straight shafts. Then, O hero, Daruka, evidently about to faint, said unto me, ‘Afflicted with the shafts of Salwa I stay in the field, because it is my duty to do so. But I am incapable of doing so (any longer). My body hath become weak!’ Hearing these piteous words of my charioteer, I looked at him, and found the driver wounded with arrows. Nor was there a spot on his breasts or the crown of his head, or body or his arms which was not, O thou foremost of sons of Pandu, covered with shafts! And blood flowed profusely from his wounds inflicted by arrows, and he looked like unto a mountain of red chalk after a heavy shower. And, O thou of mighty arms, seeing the charioteer with the reins in his hands thus pierced and enfeebled by the shafts of Salwa in the field of battle, I cheered him up!

“‘And, O Bharata, about this time, a certain person, having his home in Dwaraka quickly coming to my car, addressed me like a friend, delivering to me, O hero, a message from Ahuka! He seemed to be one of Ahuka’s followers. And sadly and in a voice choked in sorrow, know, O Yudhishthira, he said words’ — O warrior, Ahuka, the lord of Dwaraka, hath said these words unto thee! O Kesava, hear what thy father’s friend sayeth: O son of the Vrishni race, O thou irrepressible one, in thy absence today Salwa, coming to Dwaraka, hath by main force killed Vasudeva! Therefore, no need of battle any more. Cease, O Janardana! Do thou defend Dwaraka! This is thy principal duty! — Hearing these words of his, my heart became heavy, and I could not ascertain what I should do and what I should not. And, O hero, hearing of that great misfortune, I mentally censured Satyaki, and Baladeva, and also that mighty pradyumna. Having reposed on them the duty of protecting Dwaraka and Vasudeva, I had gone, O son of the Kuru race, to effect the destruction of Salwa's city. And in a sorrowful heart, I asked myself, — Doth that destroyer of foes, the mighty-armed Baladeva, live, and Satyaki, and the son of Rukmini and Charudeshna possessed of prowess, and Shamva and others? For, O thou tiger among men, these living, even the bearer himself of the thunderbolt could by no means destroy Suta's son (Vasudeva)! And thought, I, It is plain that Vasudeva is dead and equally plain that the others with Baladeva at their head have been deprived of life — This was my certain conclusion. And, O mighty king, thinking of the destruction of those all, I was overwhelmed with grief! And it was in this state of mind that I encountered Salwa afresh. And now I saw, O great monarch, Vasudeva himself falling from the car of precious metals! And, O warrior I swooned away, and, O king of men, my sire seemed like unto Yayati after the loss of his merit, falling towards the earth from heaven! And like unto a luminary whose merit hath been lost saw my father falling, his head-gear foul and flowing loosely, and his hair and dress disordered. And then the bow Sharanga dropped from my hand, and, O son of Kunti I swooned away! I sat down on the side of the car. And, O thou descendant of the Bharata race, seeing me deprived of consciousness on the car, and as if dead, my entire host exclaimed Oh! and Alas! And my prone father with out-stretched arms and lower limbs, appeared like a dropping bird. And him thus falling, O thou of mighty arms, O hero, the hostile warriors bearing in their hands lances and axes struck grievously! And (beholding this) my heart trembled! and soon regaining my consciousness, O warrior, I could not see in that mighty contest either the car of costly metals, or the enemy Salwa, or my old father! Then I concluded in my mind that it was certainly illusion. And recovering my senses, I again began to discharge arrows by hundreds.”

SECTION XXII

“Vasudeva continued, ‘Then O thou foremost of the Bharata race, taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials, from off that car of costly metals! And I began to discharge from the Sharanga many well-looking arrows of the forms of snakes, capable of going at a great height and possessing intense energy. And, O perpetuator of the Kuru race, I could not then see the car of costly metals, for it had vanished, through illusion! I was then filled with wonder! That host of Danvas then, O Bharata, of frightful visages and hair, set up a loud howl while I was waiting for it. In that fierce battle. I then, with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foes if but his sound was inaudible. Upon this, their shouts ceased. But those Danavas that had sent up that shout were all slain by those shafts of mine blazing as the Sun himself, and capable of striking at the perception of sound alone. And after the shout had ceased at one place, O mighty king, another yell proceeded from another quarter. Thitherto also I sent my shafts. In this way, O Bharata, the Asuras began to send up yells in all the ten quarters above and across. These were all slain by me, viz., those that were in the skies and that were invisible, with arrows of diverse forms, and celestial weapons inspired with mantras. Then, O hero, that car of precious metals capable of going anywhere at will, bewildering my eyes, reappeared at Pragjyotisha! And then the destroying Danavas of fierce forms suddenly drowned me with a mighty shower of rocks. And, O thou foremost of monarchs, torrents of rocks falling upon me covered me up, and I began to grow like an ant-hill (with its summits and peaks)! And covered along with my horses and charioteer and flagstaffs, with crags on all sides, I disappeared from sight altogether. Then those foremost of heroes of the Vrishni race who were of my army were, struck with panic, and all on a sudden began to fly in all directions. And beholding me in that plight, O king, the heaven, the firmament, and the earth were filled with exclamation of Oh! and Alas! And then, O monarch, my friends filled with sorrow and grief began to weep and wail with heavy hearts! And delight filled the hearts of the enemies. And O thou who never waverest, I heard of this after I had defeated the foe! And then wielding the thunderbolt, that favourite (weapon) of Indra, capable of riving stones, I destroyed that entire mass of crags! But my steeds, afflicted with the weight of the stones and almost on the point of death began to tremble. And beholding me, all my friends rejoiced again even as men rejoice on seeing the sun rise in the sky, dispersing the clouds. And seeing my horses almost in their last gasp for breath, afflicted with that load of stones, my charioteer said unto me in words suitable to the occasion, 'O thou of the Vrishni race, behold Salwa the owner of the car of precious metals sitting (yonder). Do not disregard him! Do thou exert thyself! Do thou abandon thy mildness and consideration for Salwa. Slay Salwa, O thou of mighty arms! O Kesava, do not let him live! O hero, O thou destroyer of those that are not thy friends (enemies), an enemy should be slain with every exertion! Even a weak enemy who is under the feet of a man endued with strength, should not be disregarded by the latter: that (shall I say) of one that dareth us to the fight? Therefore, O thou tiger among men, putting forth every exertion, slay him, O lord, O thou foremost of the Vrishni race! Do thou not delay again! This one is not capable of being vanquished by milder measures. And he cannot in my opinion be thy friend who is fighting thee and who devastated Dwaraka!' O Kaunteya, hearing such words of my charioteer, and knowing that what he said was true, I directed my attention to the fight (afresh), with the view of slaying Salwa and destroying the car of costly metals! And, O hero, saying unto Daruka, 'Stay a moment' I fixed on my bow-string my favourite weapon of fire, blazing and of celestial origin, of irresistible force, and incapable of being baffled, bursting with energy, capable of penetrating into everything, and of great splendour! And saying, 'Destroy the car of precious metals together with all those enemies that are in it.' I launched with the might of my arms and in wrath with mantras, the great powerful discus Sudarsana which reduceth to ashes in battle Yakshas and Rakshasas and Danavas and kings born in impure tribes, sharp-edged like the razor, and without stain, like unto Yama the destroyer, and incomparable, and which killeth enemies. And rising into the sky, it seemed like a second sun of exceeding effulgence at the end of the Yuga. And approaching the town of Saubha whose splendour had disappeared, the discus went right through it, even as a saw divideth a tall tree. And cut in twain by the energy of the Sudarsana it fell like the city of Tripura shaken by the shafts of Maheswara. And after the town of Saubha had fallen, the discus came back into my hands, And taking it up I once more hurled it with force saying, 'Go thou unto Salwa.' The discus then cleft Salwa in twain who in that fierce conflict was at the point of hurling a heavy mace. And with its energy it set the foe ablaze. And after that brave warrior was slain, the disheartened Danava women fled in all directions, exclaiming Oh! and Alas! And taking my chariot in front of the town of Saubha I cheerfully blew my conch and gladdened the hearts of my friends. And beholding their town, high as the peak of the Meru, with its palaces and gateways utterly destroyed, and all ablaze, the Danavas fled in fear. And having thus destroyed the town of Saubha and slain Salwa, I returned to the Anarttas and delighted my friends. And, O king, it is for this reason that I could not come to the city named after the elephant (Hastinapura), O destroyer of hostile heroes! O warrior, if I had come, Suyodhana would not have been alive or the match at dice would not have taken place. What can I do now? It is difficult to confine the waters after the dam is broken!'"

Vaisampayana continued, "Having addressed the Kaurava thus, that foremost of male persons, of mighty arms, the slayer of Madhu, possessed of every grace, saluting the Pandavas, prepared for departure. And the mighty-armed hero reverentially saluted Yudhishthira the just, and the king in return and Bhima also smelt the crown of his head. And he was embraced by Arjuna, and the twins saluted him with reverence. And he was duly honoured by Dhaumya, and worshipped with tears by Draupadi. And causing Subhadra and Abhimanyu to ascend his golden car, Krishna, mounted it himself, worshipped by the Pandavas.

And consoling Yudhishthira, Krishna set out for Dwaraka on his car resplendent as the sun and unto which were yoked the horses Saivya and Sugriva. And after he of the Dasharha race had departed, Dhristadyumna, the son of Prishata, also set out for his own city, taking with him the sons of Draupadi. And the king of Chedi, Dhrishtaketu also, taking his sister with him set out for his beautiful city of Suktimati, after bidding farewell to the Pandavas. And, O Bharata, the Kaikeyas also, with the permission of Kunti's son possessed of immeasurable energy, having reverentially saluted all the Pandavas, went away. But Brahmanas and the Vaisyas and the dwellers of Yudhishthira's kingdom though repeatedly requested to go, did not leave the Pandavas. O foremost of king, O bull of the Bharata race, the multitude that surrounded those high-souled ones in the forest of Kamyaka looked extraordinary. And Yudhishthira, honouring those high-minded Brahmanas, in due time ordered his men, saying 'Make ready the car.'"

SECTION XXIII

Vaisampayana continued, “After the chief of the Dasharhas had departed, the heroic Yudhishthira, and Bhima, and Arjuna, and the twins, each looking like unto Shiva, and Krishna, and their priest, ascending costly cars unto which were yoked excellent steeds, together went into the forest. And at time of going they distributed Nishkas of gold and clothes and kine unto Brahmanas versed in Siksha and Akshara and mantras. And twenty attendants followed them equipped with bows, and bowstrings, and blazing weapons, and shafts and arrows and engines of destruction. And taking the princess’s clothes and the ornaments, and the nurses and the maid-servants, Indrasena speedily followed the princes on a car. And then approaching the best of Kurus, the high-minded citizens walked round him. And the principal Brahmanas of Kurujangala cheerfully saluted him. And together with his brothers, Yudhishthira the just, on his part saluted them cheerfully. And the illustrious king stopped there a little, beholding the concourse of the inhabitants of Kurujangala. And the illustrious bull among the Kurus felt for them as a father feeleth for his sons, and they too felt for the Kuru chief even as sons feel for their father! And that mighty concourse, approaching the Kuru hero, stood around him. And, O king, affected, with bashfulness, and with tears in their eyes, they all exclaimed, ‘Alas, O lord! O Dharma!’ And they said, ‘Thou art the chief of the Kurus, and the king of us, thy subjects! Where dost thou go, O just monarch, leaving all these citizens and the inhabitants of the country, like a father leaving his sons? Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Suvala! Fie on Karna! For, O foremost of monarchs, those wretches ever wish unto thee who art firm in virtue! Having thyself established the unrivalled city of Indraprastha of the splendour of Kailasa itself, where dost thou go, leaving it, O illustrious and just king, O achiever of extraordinary deeds! O illustrious one, leaving that peerless palace built by Maya, which possesseth the splendour of the palace of the celestials themselves, and is like unto a celestial illusion, ever guarded by the gods, where dost thou go, O son of Dharma?' And Vibhatsu knowing the ways of virtue, pleasure, and profit said unto them in a loud voice, 'Living in the forest, the king intendeth to take away the good name of his enemies! O we with the regenerate ones at your head, versed in virtue and profit, do you approaching the ascetics separately and inclining them to grace, represent unto them what may be for our supreme good!' Upon hearing these words of Arjuna, the Brahmanas and the other orders, O king, saluting him cheerfully walked round the foremost of virtuous men! And bidding farewell unto the son of Pritha, and Vrikodara, and Dhananjaya and Yajnaseni, and the twins, and commanded by Yudhishthira, they returned to their respective abodes in the kingdom with heavy hearts."

SECTION XXIV

VAISAMPAYANA SAID, “AFTER they had departed, Yudhishthira the virtuous son of Kunti, unwavering in his promises, addressed all his brothers, saying, ‘We shall have to dwell in the solitary forest for these twelve years. Search ye, therefore, in this mighty forest for some spot abounding in birds and deer and flowers and fruits, beautiful to behold, and auspicious, and inhabited by virtuous persons and where we may dwell pleasantly for all these years!’ Thus addressed by Yudhishthira, Dhananjaya replied unto the son of Dharma, after reverencing the illustrious king as if he were his spiritual preceptor. And Arjuna said, ‘Thou hast respectfully waited upon all the great and old Rishis. There is nothing unknown to thee in the world of men. And O bull of the Bharata race, thou hast always waited with reverence upon Brahmanas including Dwaipayana and others, and Narada of great ascetic merit, who with senses under control, ever goeth to the gates of all the world from the world of the gods unto that of Brahma, including that of the Gandharvas and Apsaras! And thou knowest, without doubt, the opinions of the Brahmanas, and, O king, their prowess also! And O monarch, thou knowest what is calculated to do us good! And O great king, we will live wherever thou likest! Here is this lake, full of sacred water, called Dwaitavana, abounding with flowers, and delightful to look at, and inhabited by many species of birds. If, O king, it pleaseth thee, here should we like to dwell these twelve years! Thinkest thou otherwise?’ Yudhishthira replied, ‘O Partha, what thou hast said recommendeth itself to me! Let us go that sacred and celebrated and large lake called Dwaitavana!”

“Vaisampayana continued, “Then the virtuous son of Pandu, accompanied by numerous Brahmanas, all went to the sacred lake called Dwaitavana. And Yudhishthira was surrounded by numerous Brahmanas some of whom sacrificed with fire and some without it and some of whom, devoted to the study of the Vedas, lived upon alms or were of the class called Vanaprasthas. And the king was also surrounded by hundreds of Mahatmas crowned with ascetic success and of rigid vows. And those bulls of the Bharata race, the sons of Pandu setting out with those numerous Brahmanas, entered the sacred and delightful woods of Dwaita. And the king saw that mighty forest covered on the close of summer with Salas, and palms, and mangoes, and Madhukas, and Nipas and Kadamvas and Sarjjas and Arjunas, and Karnikars, many of them covered with flowers. And flocks of peacocks and Datyuhas and Chakoras and Varhins and Kokilas, seated on the tops of the tallest trees of that forest were pouring forth their mellifluous notes. And the king also saw in that forest mighty herds of gigantic elephants huge as the hills, with temporal juice trickling down in the season of rut, accompanied by herds of she-elephants. And approaching the beautiful Bhogavati (Saraswati), the king saw many ascetics crowned with success in the habitations in that forest, and virtuous men of sanctified souls clad in barks of trees and bearing matted locks on their heads. And descending from their cars, the king that foremost of virtuous men with his brothers and followers entered that forest like Indra of immeasurable energy entering heaven. And crowds of Charanas and Siddhas, desirous of beholding the monarch devoted to truth, came towards him. And the dwellers of that forest stood surrounding that lion among king possessed of great intelligence. And saluting all the Siddhas, and saluted by them in return as a king or a god should be, that foremost of virtuous men entered the forest with joined hands accompanied by all those foremost of regenerate ones. And the illustrious and virtuous king, saluted in return by those virtuous ascetics that had approached him, sat down in their midst at the foot of a mighty tree decked with flowers, like his father (Pandu) in days before. And those chiefs of the Bharata race viz., Bhima and Dhananjaya and the twins and Krishna and their followers, all fatigued, leaving their vehicles, sat themselves down around that best of kings. And that mighty tree bent down with the weight of creepers, with those five illustrious bowmen who had come there for rest sitting under it, looked like a mountain with (five) huge elephants resting on its side.”

SECTION XXV

Vaisampayana said, “Having fallen into distress, those princes thus obtained at last a pleasant habitation in that forest. And there in those woods abounding with Sala trees and washed by the Saraswati, they who were like so many Indras, began to sport themselves. And the illustrious king, that bull of the Kuru race, set himself to please all the Yatis and Munis and the principal Brahmanas in that forest, by offerings of excellent fruits and roots. And their priest, Dhaumya endued with great energy, like unto a father to those princes, began to perform the sacrificial rites of Ishti and Paitreya for the Pandavas residing in that great forest. And there came, as a guest, unto the abode of the accomplished Pandavas living in the wood after loss of their kingdom, the old Rishi Markandeya, possessed of intense and abundant energy. And that bull of the Kuru race, the high-souled Yudhishthira, possessed of unrivalled strength and prowess, paid his homage unto that great Muni, reverenced by celestials and Rishis of men, and possessed of the splendour of blazing fire. And that illustrious and all-knowing Muni, of unrivalled energy, beholding Draupadi and Yudhishthira and Bhima and Arjuna, in the midst of the ascetics, smiled, recollecting Rama in his mind. And Yudhishthira the just, apparently grieved at this, asked him, saying, ‘All these ascetics are sorry for seeing me here. Why is it that thou alone smilest, as if an glee, in the presence of these?’ Markandeya replied, ‘O child’, I too am sorry and do not smile in glee! Nor doth pride born of joy possess my heart! Beholding to-day the calamity, I recollect Rama, the son of Dasaratha, devoted to truth! Even that Rama, accompanied by Lakshman, dwelt in the woods at the command of his father. O son of Pritha, I beheld him in days of old ranging with his bow on the top of the Rishyamuka hills! The illustrious Rama was like unto Indra, the lord of Yama himself, and the slayer of

Namuchi! Yet that sinless one had to dwell in the forest at the command of his father, accepting it as his duty. The illustrious Rama was equal unto Sakra in prowess, and invincible in battle. And yet he had to range the forest renouncing all pleasures! Therefore should no one act unrighteously, saying, — I am mighty! Kings Nabhaga and Bhagiratha and others, having subjugated by truth this world bounded by the seas, (finally) obtained, O child, all the region hereafter. Therefore, should no one act unrighteously, saying, — I am mighty! And, O exalted of men, the virtuous and truthful king of Kasi and Karusha was called a mad dog for having renounced his territories and riches! Therefore, should no one act unrighteously, saying, — I am mighty! O best of men, O son of Pritha, the seven righteous Rishis, for having observed the ordinance prescribed by the Creator himself in the Vedas, blaze in the firmament. Therefore, should no one act unrighteously, saying, — I am mighty! Behold, O king, the mighty elephants, huge as mountain cliffs and furnished with tusks, transgress not, O exalted of men, the laws of the Creator! Therefore, should none act unrighteously saying, Might is mine! And, O foremost of monarchs, behold all the creatures acting according to their species, as ordained by the Creator. Therefore, should none act unrighteously, saying, Might is mine. O son of Pritha, in truth, and virtue, and proper behaviour, and modesty, thou hast surpassed all creatures, and thy fame and energy are as bright as fire or the Sun! Firm in thy promises, O illustrious one, having passed in the woods thy painful exile, thou wilt again, O king, snatch from the Kauravas thy blazing prosperity with the help of thy own energy!'”

Vaisampayana continued, “Having spoken these words unto Yudhishthira (seated) in the midst of the ascetics with friends, the great Rishi having also saluted Dhaumya and all the Pandavas set out in a northerly direction!”

SECTION XXVI

Vaisampayana said, “While the illustrious son of Pandu continued to dwell in the Dwaita woods, that great forest became filled with Brahmanas. And the lake within that forest, ever resounding with Vedic recitations, became sacred like a second region of Brahma. And the sounds of the Yajus, the Riks, the Samas, and other words uttered by the Brahmanas, were exceedingly delightful to hear. And the Vedic recitations of the Brahmanas mingling with the twang of bows of the sons of Pritha, produced a union of the Brahmana and Kshatriya customs that was highly beautiful. And one evening the Rishi Vaka of the Dalvya family addressed Yudhishthira, the son of Kunti seated in the midst of the Rishis, saying, ‘Behold, O chief of the Kurus, O son of Pritha, the homa time is come of these Brahmanas devoted to ascetic austerities, the time when the (sacred) fires have all been lit up! These all, of rigid vows, protected by thee, are performing the rites of religion in this sacred region! The descendants of Bhrigu and Angiras, along with those of Vasishta and Kasyapa, the illustrious sons of Agastya, the offspring of Atri all of excellent vows, in fact, all the foremost Brahmanas of the whole, are now united with thee! Listen, O son of the Kuru race born of Kunti, thyself with thy brothers, to the words I speak to thee! As are aided by the wind consumeth the forest, so Brahma energy mingling with Kshatriya energy, and Kshatriya might mingling with Brahma power, might, when they gathered force, consume all enemies! O child, he should never desire to be without Brahmanas who wisheth to subdue this and the other world for length of days! Indeed, a king slayeth his enemies having obtained a Brahmana conversant, with religion and worldly affairs and freed from passion and folly. King Vali cherishing his subjects practised those duties that lead to salvation, and knew not of any other means in this world than Brahmanas. It was for this that all the desires of Virochana's son, the Asura (Vali), were ever gratified, and his wealth was ever inexhaustible. Having obtained the whole earth through the aid of the Brahmanas, he met with destruction when he began to practise wrong on them! This earth with her wealth never adoreth long as her lord a Kshatriya living without a Brahmana! The earth, however, girt by the sea, boweth unto him who is ruled by a Brahmana and taught his duties by him! Like an elephant in battle without his driver, a Kshatriya destitute of Brahmanas decreaseth in strength! The Brahmana's sight is without compare, and the Kshatriya's might also is unparalleled. When these combine, the whole earth itself cheerfully yieldeth to such a combination. As fire becoming mightier with the wind consumeth straw and wood, so kings with Brahmanas consume all foes! An intelligent Kshatriya, in order to gain what he hath not, and increase what he hath, should take counsel of Brahmanas! Therefore, O son of Kunti, for obtaining what thou hast not and increasing what thou hast, and spending what thou hast on proper objects and persons, keep thou with thee a Brahmana of reputation, of a knowledge of the Vedas, of wisdom and experience! O Yudhishthira. Thou hast ever highly regarded the Brahmanas. It is for this that thy fame is great and blazeth in the three worlds!"

Vaisampayana continued, "Then all those Brahmanas who were with Yudhishthira worshipped Vaka of the Dalvya race, and having heard him praise Yudhishthira became highly pleased. And Dwaipayana and Narada and Jamadagnya and Prithusravas; and Indradyumna and Bhalaki and Kritachetas and Sahasrapat; and Karnasravas and Munja and Lavanaswa and Kasyapa; and Harita and Sthulakarana and Agnivesya and Saunaka; and Kritavak and Suvakana Vrihadaswa and Vibhavasu; and Urdharetas and Vrishamitra and Suhotra and Hotravahana; these and many other Brahmanas of rigid vows then adored Yudhishthira like Rishis adoring Purandara in heaven!"

SECTION XXVII

Vaisampayana said, “Exiled to the woods the sons of Pritha with Krishna seated in the evening, conversed with one another afflicted with sorrow and grief. And the handsome and well informed Krishna dear unto her lords and devoted to them, thus spake unto Yudhishthira, Then sinful, cruel, and wicked-minded son of Dhritarashtra certainly feeleth no sorrow for us, when, O king, that evil-hearted wretch having sent thee with myself into the woods dressed in deer-skin feeleth no regret! The heart of that wretch of evil deeds must surely be made of steel when he could at that time address thee, his virtuous eldest brother, in words so harsh! Having brought thee who deservest to enjoy every happiness and never such woe, into such distress, alas, that wicked-minded and sinful wretch joyeth with his friends! O Bharata, when dressed in deer-skin thou hast set out for the woods, only four persons, O monarch, viz., Duryodhana, Karna, the evil-minded Sakuni, and Dussasana that bad and fierce brother of Duryodhana, did not shed tears! With the exception of these, O thou best of the Kurus, all other Kurus filled with sorrow shed tears from their eyes! Beholding this thy bed and recollecting what thou hadst before, I grieve, O king, for thee who deservest not woe and hast been brought up in every luxury! Remembering that seat of ivory in thy court, decked with jewels and beholding this seat of kusa grass, grief consumeth me, O king! I saw thee, O king, surrounded in thy court by kings! What peace can my heart know in not beholding thee such now? I beheld thy body, effulgent as the sun, decked with sandal paste! Alas, grief depriveth me of my senses in beholding thee now besmeared with mud and dirt! I saw thee before, O king, dressed in silken clothes of pure white! But I now behold thee dressed in rags? Formerly, O king, pure food of every kind was carried from thy house on plates of gold for Brahmanas by thousands! And, O king, food also of the best kind was formerly given by thee unto ascetics both houseless and living in domesticity! Formerly, living in dry mansion thou hadst ever filled with food of every kind plates by thousands, and worshipped the Brahmanas gratifying every wish of theirs! What peace, O king, can my heart know in not beholding all this now? And, O great king, these thy brothers, endued with youth and decked with ear-rings, were formerly fed by cook with food of the sweet flavour and dressed with skill! Alas, O king, I now behold them all, so undeserving of woe, living in the woods and upon what the wood may yield! My heart, O King knoweth no peace! Thinking of this Bhimasena living in sorrow in the woods, doth not thy anger blaze up, even though it is time? Why doth not thy anger, O king, blaze up upon beholding the illustrious Bhimasena who ever performeth everything unaided, so fallen into distress, though deserving of every happiness? Why, O king, doth not thy anger blaze up on beholding that Bhima living in the woods who was formerly surrounded with numerous vehicles and dressed in costly apparel? This exalted personage is ready to slay all the Kurus in battle. He beareth, however, all this sorrow, only because he waiteth for the fufilment of thy promise! This Arjuna, O king, though possessed of two hands, is equal, for the lightness of his hand in discharging shafts, to (Kartavirya) Arjuna of a thousand arms! He Is even (to foes), like unto Yama himself at the end of the Yuga! It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brahmanas at thy sacrifice? Beholding that Arjuna that tiger among men worshipped by both the celestials and the Danavas so anxious, why, O king, dost thou not feel indignant? I grieve, O Bharata, that thy wrath doth not blaze up at sight of that son of Pritha in exile, that prince who deserveth not such distress and who hath been brought up in every luxury! Why doth not thy wrath blaze up at sight of that Arjuna in exile, who, on a single car, hath vanquished celestials and men and serpents? Why, O king, doth not thy wrath blaze up at sight of that Arjuna in exile who, honoured with offerings of cars and vehicles of various forms and horses and elephants, forcibly took from the kings of the earth their treasures, who is the chastiser of all foes, and who at one impetus can throw full five hundred arrows? Why, O king, doth not thy wrath blaze up at sight of Nakula, in exile, who so fair and able-bodied and young, is the foremost of all swordsmen? Why, O king, dost thou pardon the foe. O Yudhishthira, at sight of Madri's son, the handsome and brave Sahadeva in exile? Why doth not thy anger blaze up, O king, it sight of both Nakula and Sahadeva overwhelmed with grief, though so undeserving of distress? Why also, O king, dost thou pardon the foe at sight of myself in exile who, born in the race of Drupada and, therefore, the sister of Dhrishtadyumna, am the daughter-in-law of the illustrious Pandu and the devoted wife of heroes? Truly, O thou best of the Bharatas, thou hast no anger, else why is it that thy mind is not moved at sight of thy brothers and myself (in such distress)? It is said that there is no Kshatriya in the world who is bereft of anger. I now behold in thee, however, a refutation of the proverb! That Kshatriya, O son of Pritha, who discovereth not his energy when the opportunity cometh, is ever disregarded by all creatures! Therefore, O king, thou shouldst not extend thy forgiveness to the foe. Indeed, with thy energy, without doubt, thou, mayst slay them all! So also, O king, that Kshatriya who is not appeased when the time for forgiveness cometh, becometh unpopular with every creature and meeteth with destruction both in this and the other world!'"

SECTION XXVIII

“Draupadi continued, ‘On this subject, the ancient story of the conversation between Prahlada and Vali, the son of Virochana, is quoted as an example. One day Vali asked his grandfather Prahlada, the chief of the Asuras and the Danavas, possessed of great wisdom and well-versed in the mysteries of the science of duty, saying, ‘O sire, is forgiveness meritorious or might and energy such? I am puzzled as regards this; O sire, enlighten me who ask thee this! O thou conversant with all duties, tell me truly which of these is meritorious? I will strictly obey whatever thy command may be! Thus asked (by Vali), his wise grandfather, conversant with every conclusion, replied upon the whole subject unto his grand-son who had sought at his hands the resolution of his doubts. And Prahlada said, ‘Know, O child, these two truths with certainty, viz., that might is not always meritorious and forgiveness also is not always meritorious! He that forgiveth always suffereth many evils. Servants and strangers and enemies always disregard him. No creature ever bendeth down unto him. Therefore it is, O child, that the learned applaud not a constant habit of forgiveness! The servants of an ever-forgiving person always disregard him, and contract numerous faults. These mean-minded men also seek to deprive him of his wealth. Vile souled servants also appropriate to themselves his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use. They do not also at the command of their master, give unto others the things they are directed to give Nor do they even worship their master with that respect which is their master’s due. Disregard in this world is worse than death. O child, sons and servants and attendants and even strangers speak harsh words unto the man who always forgiveth. Persons, disregarding the man of an ever-forgiving temper, even desire his wife, and his wife also, becometh ready to act as she willeth. And servants also that are ever fond of pleasure, if they do not receive even slight punishments from their master, contract all sorts of vices, and the wicked ever injure such a master. These and many other demerits attach to those that are ever-forgiving!

"Listen now, O son of Virochana, to the demerits of those that are never forgiving! The man of wrath who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishment on persons whether they deserve them or not, is necessarily separated from his friends in consequence of that energy of his. Such a man is hated by both relatives and strangers. Such a man, because he insulteth others, suffereth loss of wealth and reapeth disregard and sorrow and hatred and confusion and enemies. The man of wrath, in consequence of his ire, inflicteth punishments on men and obtaineth (in return) harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that putteth forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that hath taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world? People always do him an injury when they find a hole. Therefore, should men never exhibit might in excess nor forgiveness on all occasions. One should put forth his might and show his forgiveness on proper occasions. He that becometh forgiving at the proper time and harsh and mighty also at the proper time, obtaineth happiness both in this world and the other.

"'I shall now indicate the occasions in detail of forgiveness, as laid down by the learned, and which should ever be observed by all. Hearken unto me as I speak! He that hath done thee a service, even if he is guilty of a grave wrong unto thee, recollecting his former service, shouldst thou forgive that offender. Those also that have become offenders from ignorance and folly should be forgiven for learning and wisdom are not always easily attainable by man. They that having offended thee knowingly, plead ignorance should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial. If, however, a person commiteth an offence unwillingly, it hath been said that examining his plea well by a judicious enquiry, he should be pardoned. Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seemeth)! One should act with reference to place and time, taking note of his own might or weakness. Nothing can succeed that hath been undertaken without reference to place and time. Therefore, do thou ever wait for place and time! Sometimes offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. And it hath been said that on occasions besides these, might should be put forth against transgressors.'

"Draupadi continued, 'I, therefore, regard, O king, that the time hath come for thee to put forth thy might! Unto those Kurus the covetous sons of Dhritarashtra who injure us always, the present is not the time for forgiveness! It behoveth thee to put forth thy might. The humble and forgiving person is disregarded; while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time!'"

SECTION XXIX

Yudhishthira said, 'Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. O thou beautiful one, he that suppresseth his anger earneth prosperity. That man, again, who always giveth way to anger, reapeth adversity from his fierce anger. It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world? The angry man commiteth sin. The angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. The man that is angry faileth to distinguish between what should be said and what should not. There is no act that an angry man may not do, no word that an angry man may not utter. From anger a man may slay one that deserveth not to be slain, and may worship one that deserveth to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this that they of tranquil souls have banished wrath. How can one like us indulge in it then? O daughter of Drupada, reflecting upon all this, my anger is not excited One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two (viz., himself and angry man). If a weak man, persecuted by others, foolishly becometh angry towards men that are mightier than he, he then becometh himself the cause of his own destruction. And in respect of one who thus deliberately throweth away his life, there are no regions hereafter to gain. Therefore, O daughter of Drupada, it hath been said that a weak man should always suppress his wrath. And the wise man also who though presecuted, suffereth not his wrath to be roused, joyeth in the other world — having passed his persecutor over in indifference. It is for this reason hath it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in the straits. It is for this, O Krishna, that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious. Truth is more beneficial than untruth; and gentleness than cruel behaviour. How can one like me, therefore, even for the purpose of slaying Duryodhana, exhibit anger which hath so many faults and which the virtuous banish from their souls? They that are regarded by the learned of foresight, as possessed of (true) force of character, are certainly those who are wrathful in outward show only. Men of learning and of true insight call him to be possessed of force of character who by his wisdom can suppress his risen wrath. O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way, nor respecteth persons. The angry man killeth even those that deserve not to be killed. The man of wrath slayeth even his preceptors. Therefore, the man possessing force of character should ever banish wrath to a distance. The man that is overwhelmed with wrath acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger can exhibit proper energy, whereas, O wise one, it is highly difficult for the angry man to exhibit his energy at the proper time! The ignorant always regard anger as equivalent to energy. Wrath, however hath been given to man for the destruction of the world. The man, therefore, who wisheth to behave properly, must ever forsake anger. Even one who hath abandoned the excellent virtues of his own order, it is certain, indulgeth in wrath (if behaveth properly). If fools, of mind without light, transgress in every respect, how, O faultless one, can one like me transgress (like them)? If amongst men there were not persons equal unto the earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superior were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another, returneth those speeches afterwards; if the injured man returneth his injuries: if the chastised person chastiseth in return; if fathers slay sons, and sons fathers and if husbands slay wives, and wives husbands; then, O Krishna, how can birth take place in a world where anger prevaileth so! For, O thou of handsome face, know that the birth of creatures is due to peace! If the kings also, O Draupadi, giveth way to wrath, his subjects soon meet with destruction. Wrath, therefore, hath for its consequence the destruction and the distress of the people. And because it is seen that there are in the world men who are forgiving like the Earth, it is therefore that creatures derive their life and prosperity. O beautiful one, one should forgive under every injury. It hath been said that the continuation of species is due to man being forgiving. He, indeed, is a wise and excellent person who hath conquered his wrath and who showeth forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controleth his wrath, hath (for his enjoyment) numerous everlasting regions; while he that is angry, is called foolish, and meeteth with destruction both in this and the other world. O Krishna, the illustrious and forgiving Kashyapa hath, in this respect, sung the following verses in honour of men that are ever forgiving, 'Forgiveness is virtue; forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is the Shruti. He that knoweth this is capable of forgiving everything. Forgiveness is Brahma; forgiveness is truth; forgiveness is stored ascetic merit; forgiveness protecteth the ascetic merit of the future; forgiveness is asceticism; forgiveness is holiness; and by forgiveness is it that the universe is held together. Persons that are forgiving attain to the regions obtainable by those that have preformed meritorious sacrifices, or those that are well-conversant with the Vedas, or those that have high ascetic merit. Those that perform Vedic sacrifices as also those that perform the meritorious rites of religion obtain other regions. Men of forgiveness, however, obtain those much-adored regions that are in the world of Brahma. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. How, O Krishna, can one like us abandon forgiveness, which is such, and in which are established Brahma, and truth, and wisdom and the worlds? The man of wisdom should ever forgive, for when he is capable of forgiving everything, he attaineth to Brahma. The world belongeth to those that are forgiving; the other world is also theirs. The forgiving acquire honours here, and a state of blessedness hereafter. Those men that ever conquer their wrath by forgiveness, obtain the higher regions. Therefore hath it been said that forgiveness is the highest virtue.' Those are the verses sung by Kashyapa in respect of those that are everforgiving. Having listened, O Draupadi, to these verses in respect of forgiveness, content thyself! Give not way to thy wrath! Our grandsire, the son of Santanu, will worship peace; Krishna, the son of Devaki, will worship peace; the preceptor (Drona) and Vidura called Kshatri will both speak of peace; Kripa and Sanjaya also will preach peace. And Somadatta and Yuyutshu and Drona's son and our grandsire Vyasa, every one of them speaketh always of peace. Ever urged by these towards peace, the king (Dhritarashtra) will, I think, return us our kingdom. If however, he yieldeth to temptation, he will meet with destruction. O lady, a crisis hath come in the history of Bharatas for plunging them into calamity! This hath been my certain conclusion from some time before! Suyodhana deserveth not the kingdom. Therefore hath he been unable to acquire forgiveness. I, however, deserve the sovereignty and therefore is it that forgiveness hath taken possession of me. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue. I shall, therefore, truly adopt those qualities."

SECTION XXX

“Draupadi said, ‘I bow down unto Dhatri and Vidhatri who have thus clouded thy sense! Regarding the burden (thou art to bear) thou thinkest differently from the ways of thy fathers and grand-fathers! Influenced by acts men are placed in different situations of life. Acts, therefore, produce consequences that are inevitable; emancipation is desired from mere folly. It seemeth that man can never attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure! If this were not so, O Bharata, this insufferable calamity would never have overtaken thee who art so undeserving of it, and these thy brothers of great energy! Neither in those days of prosperity nor in these days of thy adversity, thou, O Bharata, hath ever known anything so dear to thee as virtue, which thou hast even regarded as dearer to thee than life? That thy kingdom is for virtue alone, that thy life also is for virtue alone, is known to Brahmanas and thy superiors and even the celestials! I think thou canst abandon Bhimasena and Arjuna and these twin sons of Madri along with myself but thou canst not abandon virtue! I have heard that the king protecteth virtue; and virtue, protected by him, protecteth him (in return)! I see, however, that virtue protecteth thee not! Like the shadow pursuing a man, thy heart, O tiger among men, with singleness of purpose, ever seeketh virtue. Thou hast never disregarded thy equals, and inferiors and superiors. Obtaining even the entire world, thy pride never increased! O son of Pritha, thou ever worshippest Brahmanas, and gods, and the Pitris, with Swadhas, and other forms of worship! O son of Pritha, thou hast ever gratified the Brahmanas by fulfilling every wish of theirs! Yatis and Sannyasins and mendicants of domestic lives have always been fed in thy house from off plates of gold where I have distributed (food) amongst them. Unto the Vanaprasthas thou always givest gold and food. There is nothing in thy house thou mayest not give unto the Brahmanas! In the Viswadeva sacrifice, that is, for thy peace, performed in thy house, the things consecrated are first offered unto guests and all creatures while thou livest thyself with what remaineth (after distribution)! Ishtis Pashubandhas, sacrifices for obtaining fruition of desire, the religions rites of (ordinary) domesticity, Paka sacrifices, and sacrifices of other kinds, are ever performed in thy house. Even in this great forest, so solitary and haunted by robbers, living in exile, divested of thy kingdom, thy virtue hath sustained no diminution! The Aswamedha, the Rajasuya, the Pundarika, and Gosava, these grand sacrifices requiring large gifts have all been performed by thee! O monarch, impelled by a perverse sense during that dire hour of a losing match at dice, thou didst yet stake and loss thy kingdom, thy wealth, thy weapons, thy brothers, and myself! Simple, gentle, liberal, modest, truthful, how, O king could thy mind be attracted to the vice of gambling? I am almost deprived of my sense, O king, and my heart is overwhelmed with grief, beholding this thy distress, and this thy calamity! An old history is cited as an illustration for the truth that men are subjects to the will of God and never to their own wishes! The Supreme Lord and Ordainer of all ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births guided by the acts of each, which are even like a seed (destined to sprout forth into the tree of life). O hero amongst men, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all. O Bharata, like space that covereth every object, God, pervading every creature, ordaineth its weal or woe. Like a bird tied with a string, every creature is dependent on God. Every one is subject to God and none else. No one can be his own ordainer. Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the Creator, because imbued with His Spirit and because established in Him. And man himself, dependent on the Universal Soul, cannot pass a moment independently. Enveloped in darkness, creatures are not masters of their own weal or woe. They go to heaven or hell urged by God Himself. Like light straws dependent on strong winds, all creatures, O Bharatas, are dependent on God! And God himself, pervading all creatures and engaged in acts right and wrong, moveth in the universe, though none can say This is God! This body with its physical attributes is only the means by which God — the Supreme Lord of all maketh (every creature) to reap fruits that are good or bad. Behold the power of illusion that hath been spread by God, who confounding with his illusion, maketh creatures slay their fellows! Truth-knowing Munis behold those differently. They appear to them in a different light, even like the rays of the Sun (which to ordinary eyes are only a pencil of light, while to eyes more penetrating seem fraught with the germs of food and drink). Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. And, O Yudhishthira, the Self-create Grandsire, Almighty God, spreading illusion, slayeth his creatures by the instrumentality of his creatures, as one may break a piece of inert and senseless wood with wood, or stone with stone, or iron with iron. And the Supreme Lord, according to his pleasure, sporteth with His creatures, creating and destroying them, like a child with his toy (of soft earth). O king, it doth seem to me that God behaveth towards his creatures like a father or mother unto them. Like a vicious person, He seemeth to bear himself towards them in anger! Beholding superior and well-behaved and modest persons persecuted, while the sinful are happy, I am sorely troubled. Beholding this thy distress and the prosperity of Suyodhana, I do not speak highly of the Great Ordainer who suffereth such inequality! O sir, what fruits doth the Great Ordainer reap by granting prosperity to Dhritarashtra’s son who transgresseth the ordinances, who is crooked and covetous, and who injureth virtue and religion! If the act done pursueth the doer and none else, then certainly it is God himself who is stained with the sin of every act. If however, the sin of an act done doth not attach to the doer, then (individual) might (and not God) is the true cause of acts, and I grieve for those that have no might!’”

SECTION XXXI

“Yudhishthira said, ‘Thy speech, O Yajnaseni, is delightful, smooth and full of excellent phrases. We have listened to it (carefully). Thou speakest, however, the language of atheism. O princess, I never act, solicitous of the fruits of my actions. I give away, because it is my duty to give; I sacrifice because it is my duty to sacrifice! O Krishna, I accomplish to the best of my power whatever a person living in domesticity should do, regardless of the fact whether those acts have fruits or not. O thou of fair hips, I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Veda, and beholding also the conduct of the good and wise! My heart, O Krishna, is naturally attracted towards virtue. The man who wisheth to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted amongst the virtuous. Nor doth he ever obtain the fruits of his virtues! Nor doth he of sinful heart, who having accomplished a virtuous act doubteth in his mind, obtain the fruits of his act, in consequence of that scepticism of his! I speak unto thee, under the authority of the Vedas, which constitute the highest proof in such matters, that never shouldst thou doubt virtue! The man that doubteth virtue is destined to take his birth in the brute species. The man of weak understanding who doubteth religion, virtue or the words of the Rishis, is precluded from regions of immortality and bliss, like Sudras from the Vedas! O intelligent one, if a child born of a good race studieth the Vedas and beareth himself virtuously, royal sages of virtuous behaviour regard him as an aged sage (not withstanding his years)! The sinful wretch, however, who doubteth religion and transgresseth the scriptures, is regarded as lower even than Sudras and robbers! Thou hast seen with thy own eyes the great ascetic Markandeya of immeasurable soul come to us! It is by virtue alone that he hath acquired immortality in the flesh. Vyasa, and

Vasistha and Maitreya, and Narada and Lomasa, and Suka, and other Rishis have all, by virtue alone, become of pure soul! Thou beholdest them with thy own eyes as furnished with prowess of celestial asceticism, competent to curse or bless (with effect), and superior to the very gods! O sinless one, these all, equal to the celestials themselves, behold with their eyes what Is written in the Vedas, and describe virtue as the foremost duty! It behoveth thee not, therefore, O amiable Queen, to either doubt or censure God or act, with a foolish heart. The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning, regardeth not other proofs and holdeth the Rishis, who are capable of knowing the future as present as mad men. The fool regardeth only the external world capable of gratifying his senses, and is blind to everything else. He that doubteth religion hath no expiation for his offence. That miserable wretch is full of anxiety and acquireth not regions of bliss hereafter. A rejector of proofs, a slanderer of the interpretation of the Vedic scriptures, a transgressor urged by lust and covetousness, that fool goeth to hell. O amiable one, he on the other hand, who ever cherisheth religion with faith, obtaineth eternal bliss in the other world. The fool who cherisheth not religion, transgressing the proofs offered by the Rishis, never obtaineth prosperity in any life, for such transgression of the scriptures. It is certain, O handsome one, that with respect to him who regardeth not the words of the Rishis or the conduct of the virtuous as proof, neither this nor the other world existeth. Doubt not, O Krishna, the ancient religion that is practised by the good and framed by Rishis of universal knowledge and capable of seeing all things! O daughter of Drupada, religion is the only raft for those desirous of going to heaven, like a ship to merchants desirous of crossing the ocean. O thou faultless one, if the virtues that are practised by the virtuous had no fruits, this universe then would be enveloped in infamous darkness. No one then would pursue salvation, no one would seek to acquire knowledge not even wealth, but men would live like beasts. If asceticism, the austerities of celibate life, sacrifices, study of the Vedas, charity, honesty, — these all were fruitless, men would not have practised virtue generation after generation. If acts were all fruitless, a dire confusion would ensue. For what then do Rishis and gods and Gandharvas and Rakshasas who are all independent of human conditions, cherish virtue with such affection? Knowing it for certain that God is the giver of fruits in respect of virtue, they practise virtue in this world. This, O Krishna, is the eternal (source of) prosperity. When the fruits of both knowledge and asceticism are seen, virtue and vice cannot be fruitless. Call to thy mind, O Krishna, the circumstances of thy own birth as thou that heard of them, and recall also the manner in which Dhrishtadyumna of great prowess was born! These, O thou of sweet smiles, are the best proofs (of the fruits of virtue)! They that have their minds under control, reap the fruits of their acts and are content with little. Ignorant fools are not content with even that much they get (here), because they have no happiness born of virtue to acquire to in the world hereafter. The fruitlessness of virtuous acts ordained in the Vedas, as also of all transgressions, the origin and destruction of acts are, O beautiful one, mysterious even to the gods. These are not known to any body and everybody. Ordinary men are ignorant in respect of these. The gods keep up the mystery, for the illusion covering the conduct of the gods is unintelligible. Those regenerate ones that have destroyed all aspirations, that have built all their hopes on vows and asceticism, that have burnt all their sins and have acquired minds where quest and peace and holiness dwell, understand all these. Therefore, though you mayst not see the fruits of virtue, thou shouldst not yet doubt religion or gods. Thou must perform sacrifices with a will, and practise charity without insolence. Acts in this world have their fruits, and virtue also is eternal. Brahma himself told this unto his (spiritual) sons, as testified to by Kashyapa. Let thy doubt, therefore, O Krishna, be dispelled like mist. Reflecting upon all this, let thy scepticism give way to faith. Slander not God, who is the lord of all creatures. Learn how to know him. Bow down unto him. Let not thy mind be such. And, O Krishna, never disregard that Supreme Being through whose grace mortal man, by piety, acquireth immortality!'"

SECTION XXXII

“DRAUPADI SAID, ‘I do not ever disregard or slander religion, O son of Pritha! Why should I disregard God, the lord of all creatures? Afflicted with woe, know me, O Bharata, to be only raving I will once more indulge in lamentations; listen to me with attention O persecutor of all enemies, every conscious creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mothers’ teat. Persons feel pain in consequence of incantations performed with their statues. It seemeth, therefore, O Yudhishthira, that creatures derive the character of their lives from their acts of former lives. Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even the Creator and the Ordainer of the universe, like a crane that liveth on the water (untaught by any one.) If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. Thou also shouldest act, and not incur censure by abandoning action. Cover thyself up, as with an armour, with action. There may or may not be even one in a thousand who truly knoweth the utility of acts or work. One must act for protecting as also increasing his wealth; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a hoard huge as Himavat, would soon be exhausted. All the creatures in the world would have been exterminated, if there were no action. If also acts bore no fruits, creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts the course of life itself would be impossible. Those persons in the world who believe in destiny, and those again who believe in chance, are both the worst among men. Those only that believe in the efficacy of acts are laudable. He that lieth at ease, without activity, believing in destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in chance, i.e., sitteth inactive though capable of activity liveth not long, for his life is one of weakness and helplessness. If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. And, O son of Pritha, whatever of good fortune a person obtaineth in consequence of religious rites, that is called providential. The fruit, however that a person obtaineth by acting himself, and which is the direct result of those acts of his, is regarded as proof of personal ability. And, O best of men, know that the wealth one obtaineth spontaneously and without cause is said to be a spontaneous acquisition. Whatever is thus obtained by chance, by providential dispensation, spontaneously, of as the result of one's acts is, however, the consequence of the acts of a former life. And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts, good or bad, a person performeth, know that they are the result of God's, arrangements agreeably to the acts of a former life. This body is only the instruments in the hands of God, for doing the acts that are done. Itself, inert, it doth as God urgeth it to do. O son of Kunti, it is the Supreme Lord of all who maketh all creatures do what they do. The creatures themselves are inert. O hero, man, having first settled some purpose in his mind, accomplisheth it, himself working with the aid of his intelligence. We, therefore, say that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman, it is executed well. From differences (in characteristics), another work may be said to be that of an unskilful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case nor would any body be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieved success. So the doer is censured if he faileth. If a man were not himself the cause of his acts, how would all this be justified? Some say that everything is the result of Providential dispensation; others again, that this is not so, but that everything which is supposed to be the result of destiny or chance is the result of the good or the bad acts of former lives. It is seen, possessions are obtained from chance, as also from destiny Something being from destiny and something from chance, something is obtained by exertion. In the acquisition of his objects, there is no fourth cause in the case of man. Thus say those that are acquainted with truth and skilled in knowledge. If, however, God himself were not the giver of good and bad fruits, then amongst creatures there would not be any that was miserable. If the effect of former acts be a myth, then all purposes for which man would work should be successful. They, therefore, that regard the three alone (mentioned above) as the doors of all success and failure in the world, (without regarding the acts of former life), are dull and inert like the body itself. For all this, however, a person should act. This is the conclusion of Manu himself. The person that doth not act, certainly succumbeth, O Yudhishthira. The man of action in this world generally meeteth with success. The idle, however, never achieveth success. If success, becometh impossible, then should one seek to remove the difficulties that bar his way to success. And, O king, if a person worketh (hard), his debt (to the gods) is cancelled (whether he achieveth success or not). The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skillful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are diffident as doubting and unsuccessful. The confident and faithful, however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to action, that misery will certainly be removed. If thou meetest failure, then that will furnish a proof unto thee and Vrikodara and Vivatsu and the twins (that ye are unable to snatch the kingdom from the foe). The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequence will be? Having exerted thyself thou wilt know what the fruit of thy exertion will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then sitteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If however, the clouds favour him not, the tiller is absolved from all blame. He sayeth unto himself, 'What others do, I have done. If, notwithstanding this, I meet with failure, no blame can attach to me.' Thinking so, he containeth himself and never indulgeth in self-reproach. O Bharata, no one should despair saying, 'Oh, I am acting, yet success is not mine! For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union; of many circumstances. If one important element is wanting, success doth not become commensurate, or doth not come at all. If however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might bring place, time, means, auspicious rites, for the acquisition of prosperity. With carefulness and vigilance should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief. When the man of intelligence seeth his enemy superior to him in many qualities, he should seek the accomplishment of his purposes by means, of the arts of conciliation and proper appliances. He should also wish evil unto his foe and his banishment. Without speaking of mortal man, if his foe were even the ocean or the hills, he should be guided by such motives. A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. No man should ever disparage himself for the man that disparageth himself never earneth high prosperity. O Bharata, success in this world is attainable on such conditions! In fact, success in the

World is said to depend on acting according to time and circumstances. My father formerly kept a learned Brahmana with him. O bull of the Bharata race, he said all this unto my father. Indeed, these instructions as to duty, uttered by Vrihaspati himself, were first taught to my brothers. It was from them that I heard these afterwards while in my father’s house. And, O Yudhishthira, while at intervals of business, I went out (of the inner apartments) and sat on the lap of my father, that learned Brahmana used to recite unto me these truths, sweetly consoling me therewith!”

SECTION XXXIII

‘Vaisampayana said, “Hearing these words of Yajnaseni, Bhimasena, sighing in wrath, approached the king and addressed him, saying, ‘Walk, O monarch, in the customary path trodden by good men, (before thee) in respect of kingdoms. What do we gain by living in the asylum of ascetics, thus deprived of virtue, pleasure, and profit? It is not by virtue, nor by honesty, nor by might, but by unfair dice, that our kingdom hath been snatched by Duryodhana. Like a weak offal-eating jackal snatching the prey from mighty lions, he hath snatched away our kingdom. Why, O monarch, in obedience to the trite merit of sticking to a promise, dost thou suffer such distress, abandoning that wealth which is the source of both virtue and enjoyments? It was for thy carelessness, O king, that our kingdom protected by the wielder of the Gandiva and therefore, incapable of being wrested by Indra himself, was snatched from us in our very sight. It was for thee, O monarch, that, ourselves living, our prosperity was snatched away from us like a fruit from one unable to use his arms, or like kine from one incapable of using his legs. Thou art faithful in the acquisition of virtue. It was to please thee, O Bharata, that we have suffered ourselves to be overwhelmed with such dire calamity. O bull of the Bharata race, it was because we were subject to thy control that we are thus tearing the hearts of our friends and gratifying our foes. That we did not, in obedience to thee, even then slay the sons of Dhritarashtra, is an act of folly on our part that grieveth me sorely. This thy abode, O king, in the woods, like that of any wild animal, is what a man of weakness alone would submit to. Surely, no man of might would ever lead such a life. This thy course of life is approved neither by Krishna, nor Vibhatsu, nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri. Afflicted with the vows, thy cry is Religion! Religion! Hast thou from despair been deprived of thy manliness? Cowards alone, unable to win back their prosperity, cherish despair, which is fruitless and destructive of one's purposes. Thou hast ability and eyes. Thou seest that manliness dwelleth in us. It is because thou hast adopted a life of peace that thou feelest not this distress. These Dhritarashtras regard us who are forgiving, as really incompetent. This, O king, grieveth me more than death in battle. If we all die in fair fight without turning our backs on the foe, even that would be better than this exile, for then we should obtain regions of bliss in the other world. Or, if, O bull of the Bharata race, having slain them all, we acquire the entire earth, that would be prosperity worth the trial. We who ever adhere to the customs of our order, who ever desire grand achievements, who wish to avenge our wrongs, have this for our bounden duty. Our kingdom wrested from us, if we engage in battle, our deeds when known to the world will procure for us fame and not slander. And that virtue, O king, which tortureth one's own self and friends, is really no virtue. It is rather vice, producing calamities. Virtue is sometimes also the weakness of men. And though such a man might ever be engaged in the practice of virtue, yet both virtue and profit forsake him, like pleasure and pain forsaking a person that is dead. He that practiseth virtue for virtue's sake always suffereth. He can scarcely be called a wise man, for he knoweth not the purposes of virtue like a blind man incapable of perceiving the solar light. He that regardeth his wealth to exist for himself alone, scarcely understandeth the purposes of wealth. He is really like a servant that tendeth kine in a forest. He again that pursueth wealth too much without pursuing virtue and enjoyments, deserveth to be censured and slain by all men. He also that ever pursueth enjoyments without pursuing virtue and wealth, loseth his friends and virtue and wealth also. Destitute of virtue and wealth such a man, indulging in pleasure at will, at the expiration of his period of indulgence, meeteth with certain death, like a fish when the water in which it liveth hath been dried up. It is for these reasons that they that are wise are ever careful of both virtue and wealth, for a union of virtue and wealth is the essential requisite of pleasure, as fuel is the essential requisite of fire. Pleasure hath always virtue for its root, and virtue also is united with pleasure. Know, O monarch, that both are dependent on each other like the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean. The joy that one feeleth in consequence of contact with objects of touch or of possession of wealth, is what is called pleasure. It existeth in the mind, having no corporeal existence that one can see. He that wisheth (to obtain) wealth, seeketh for a large share of virtue to crown his wish with success. He that wisheth for pleasure, seeketh wealth, (so that his wish may be realised). Pleasure however, yieldeth nothing in its turn. One pleasure cannot lead to another, being its own fruit, as ashes may be had from wood, but nothing from those ashes in their turn. And, O king, as a fowler killeth the birds we see, so doth sin slay the creatures of the world. He, therefore, who misled by pleasure or covetousness, beholdeth not the nature of virtue, deserveth to be slain by all, and becometh wretched both here and hereafter. It is evident, O king, that thou knowest that pleasure may be derived from the possession of various objects of enjoyment. Thou also well knowest their ordinary states, as well as the great changes they undergo. At their loss or disappearance occasioned by decrepitude or death, ariseth what is called distress. That distress, O king, hath now overtaken us. The joy that ariseth from the five senses, the intellect and the heart, being directed to the objects proper to each, is called pleasure. That pleasure, O king, is, as I think, one of the best fruits of our actions.

"Thus, O monarch, one should regard virtue, wealth and pleasure one after another. One should not devote one self to virtue alone, nor regard wealth as the highest object of one's wishes, nor pleasure, but should ever pursue all three. The scriptures ordain that one should seek virtue in the morning, wealth at noon, and pleasure in the evening. The scriptures also ordain that one should seek pleasure in the first portion of life, wealth in the second, and virtue in the last. And, O thou foremost of speakers, they that are wise and fully conversant with proper division of time, pursue all three, virtue, wealth, and pleasure, dividing their time duly. O son of the Kuru race, whether independence of these (three), or their possession is the better for those that desire happiness, should be settled by thee after careful thought. And thou shouldst then, O king, unhesitatingly act either for acquiring them, or abandoning them all. For he who liveth wavering between the two doubtingly, leadeth a wretched life. It is well known that thy behaviour is ever regulated by virtue. Knowing this thy friends counsel thee to act. Gift, sacrifice, respect for the wise, study of the Vedas, and honesty, these, O king, constitute the highest virtue and are efficacious both here and hereafter. These virtues, however, cannot be attained by one that hath no wealth, even if, O tiger among men, he may have infinite other accomplishments. The whole universe, O king, dependeth upon virtue. There is nothing higher than virtue. And virtue, O king, is attainable by one that hath plenty of wealth. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth, however, can be earned by intelligence directed by virtue. In thy case, O king, begging, which is successful with Brahmanas, hath been forbidden. Therefore, O bull amongst men, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Sudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya in especial. Adopt thou, therefore, the virtue of thy order and slay the enemies. Destroy the might of Dhritarashtra's sons, O son of Pritha, with my and Arjuna's aid. They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, for it behoveth thee not to live in a state of inferiority. Awake, O king, and understand the eternal virtues (of the order). By birth thou belongest to an order whose deeds are cruel and are a source of pain to man. Cherish thy subjects and reap the fruit thereof. That can never be a reproach. Even this, O king, is the virtue ordained by God himself for the order to which thou belongest! If thou tallest away therefrom, thou wilt make thyself ridiculous. Deviation from the virtues of one's own order is never applauded. Therefore, O thou of the Kuru race, making thy heart what it ought to be, agreeably to the order to which thou belongest, and casting away this course of feebleness, summon thy energy and bear thy weight like one that beareth it manfully. No king, O monarch, could ever acquire the sovereignty of the earth or prosperity or affluence by means of virtue alone. Like a fowler earning his food in the shape of swarms of little easily-tempted game, by offering them some attractive food, doth one that is intelligent acquire a kingdom, by offering bribes unto low and covetous enemies. Behold, O bull among kings, the Asuras, though elder brothers in possession of power and affluence, were all vanquished by the gods through stratagem. Thus, O king, everything belongeth to those that are mighty. And, O mighty-armed one, slay thy foes, having recourse to stratagem. There is none equal unto Arjuna in wielding the bow in battle. Nor is there anybody that may be equal unto me in wielding the mace. Strong men, O monarch, engage in battle depending on their might, and not on the force of numbers nor on information of the enemy's plans procured through spies. Therefore, O son of Pandu exert thy might. Might is the root of wealth. Whatever else is said to be its root is really not such. As the shade of the tree in winter goeth for nothing, so without might everything else becometh fruitless. Wealth should be spent by one who wisheth to increase his wealth, after the manner, O son of Kunti, of scattering seeds on the ground. Let there be no doubt then in thy mind. Where, however, wealth that is more or even equal is not to be gained, there should be no expenditure of wealth. For investment of wealth are like the ass, scratching, pleasurable at first but painful afterwards. Thus, O king of men, the person who throweth away like seeds a little of his virtue in order to gain a larger measure of virtue, is regarded as wise. Beyond doubt, it is as I say. They that are wise alienate the friends of the foe that owneth such, and having weakened him by causing those friends to abandon him thus, they then reduce him to subjection. Even they that are strong, engage in battle depending on their courage. One cannot by even continued efforts (uninspired by courage) or by the arts of conciliation, always conquer a kingdom. Sometimes, O king, men that are weak, uniting in large numbers, slay even a powerful foe, like bees killing the despoiler of the honey by force of numbers alone. (As regards thyself), O king, like the sun that sustaineth as well as slayeth creatures by his rays, adopt thou the ways of the sun. To protect one's kingdom and cherish the people duly, as done by our ancestors, O king, is, it hath been heard by us, a kind of asceticism mentioned even in the Vedas. By ascetism, O king, a Kshatriya cannot acquire such regions of blessedness as he can by fair fight whether ending in victory or defeat. Beholding, O king, this thy distress, the world hath come to the conclusion that light may forsake the Sun and grace the Moon. And, O king, good men separately as well as assembling together, converse with one another, applauding thee and blaming the other. There is this, moreover, O monarch, viz., that both the Kurus and the Brahmanas, assembling together, gladly speak of thy firm adherence to truth, in that thou hast never, from ignorance, from meanness, from covetousness, or from fear, uttered an untruth. Whatever sin, O monarch, a king committeth in acquiring dominion, he consumeth it all afterwards by means of sacrifices distinguished by large gifts. Like the Moon emerging from the clouds, the king is purified from all sins by bestowing villages on Brahmanas and kine by thousands. Almost all the citizens as well as the inhabitants of the country, young or old, O son of the Kuru race, praise thee, O Yudhishthira! This also, O Bharata, the people are saying amongst themselves, viz., that as milk in a bag of dog's hide, as the Vedas in a Sudra, as truth in a robber, as strength in a woman, so is sovereignty in Duryodhana. Even women and children are repeating this, as if it were a lesson they seek to commit to memory. O represser of foes, thou hast fallen into this state along with ourselves. Alas, we also are lost with thee for this calamity of thine. Therefore, ascending in thy car furnished with every implement, and making the superior Brahmanas utter benedictions on thee, march thou with speed, even this very day, upon Hastinapura, in order that thou mayst be able to give unto Brahmanas the spoils of victory. Surrounded by thy brothers, who are firm wielders of the bow, and by heroes skilled in weapons and like unto snakes of virulent poison, set thou out even like the slayer Vritra surounded by the Marutas. And, O son of Kunti, as thou art powerful, grind thou with thy might thy weak enemies, like Indra grinding the Asuras; and snatch thou from Dhritarashtra's son the prosperity he enjoyeth. There is no mortal that can bear the touch of the shafts furnished with the feathers of the vulture and resembling snakes of virulent poison, that would be shot from the Gandiva. And, O Bharata, there is not a warrior, nor an elephant, nor a horse, that is able to bear the impetus of my mace when I am angry in battle. Why, O son of Kunti, should we not wrest our kingdom from the foe, fighting with the aid of the Srinjayas and Kaikeyas, and the bull of the Vrishni race? Why, O king, should we not succeed in wresting the (sovereignty of the) earth that is now in the hands of the foe, if, aided by a large force, we do but strive?”

SECTION XXXIV

VAISAMPAYANA SAID, “THUS addressed by Bhimasena, the high-souled king Ajatasatru firmly devoted to truth, mustering his patience, after a few moments said these words, ‘No doubt, O Bharata, all this is true. I cannot reproach thee for thy torturing me thus by piercing me with thy arrowy words. From my folly alone hath this calamity come against you. I sought to cast the dice desiring to snatch from Dhritarashtra’s son his kingdom with the sovereignty. It was therefore that, that cunning gambler — Suvala’s son — played against me on behalf of Suyodhana. Sakuni, a native of the hilly country, is exceedingly artful. Casting the dice in the presence of the assembly, unacquainted as I am with artifices of any kind, he vanquished me artfully. It is, therefore, O Bhimasena, that we have been overwhelmed with this calamity. Beholding the dice favourable to the wishes of Sakuni in odds and evens, I could have controlled my mind. Anger, however, driveth off a person’s patience. O child, the mind cannot be kept under control when it is influenced by hauteur, vanity, or pride. I do not reproach thee, O Bhimasena, for the words thou usest. I only regard that what hath befallen us was pre-ordained. When king Duryodhana, the son of Dhritarashtra, coveting our kingdom, plunged us into misery and even slavery, then, O Bhima, it was Draupadi that rescued us. When summoned again to the assembly for playing once more, thou knowest as well as Arjuna what Dhritarashtra’s son told me, in the presence of all the Bharatas, regarding the stake for which we were to play. His words were, O prince Ajatsatru, (if vanquished), thou shalt have with all thy brothers, to dwell, to the knowledge of all men, for twelve years in the forest of thy choice, passing the thirteenth year in secrecy. If during the latter period, the spies of the Bharatas, hearing of thee, succeed in discovering thee, thou shalt have again to live in the forest for the same period, passing once more the last year in secrecy. Reflecting upon this, pledge thyself to it. As regards myself, I promise truly in this assembly of the Kurus, that if thou canst pass this time confounding my spies and undiscovered by them, then, O Bharata, this kingdom of the five rivers is once more thine. We also, O Bharata, if vanquished by thee, shall, all of us, abandoning all our wealth, pass the same period, according to the same rules. Thus addressed by the prince, I replied unto him in the midst of all the Kurus, 'So be it!' The wretched game then commenced. We were vanquished and have been exiled. It is for this that we are wandering miserably over different woody regions abounding with discomfort. Suyodhana, however, still dissatisfied, gave himself up to anger, and urged the Kurus as also all those under his sway to express their joy at our calamity. Having entered into such an agreement in the presence of all good men, who dareth break it for the sake of a kingdom on earth? For a respectable person, I think, even death itself is lighter than the acquisition of sovereignty by an act of transgression. At the time of the play, thou hadst desired to burn my hands. Thou wert prevented by Arjuna, and accordingly didst only squeeze thy own hands. If thou couldst do what thou hadst desired, could this calamity befall us? Conscious of thy prowess, why didst thou not, O Bhima, say so before we entered into such an agreement? Overwhelmed with the consequence of our pledge, and the time itself having passed, what is the use of thy addressing me these harsh words? O Bhima, this is my great grief that we could not do anything even beholding Draupadi persecuted in that way. My heart burneth as if I have drunk some poisonous liquid. Having, however, given that pledge in the midst of the Kuru heroes, I am unable to violate it now. Wait, O Bhima, for the return of our better days, like the scatterer of seeds waiting for the harvest. When one that hath been first injured, succeedeth in revenging himself upon his foe at a time when the latter's enmity hath borne fruit and flowers, he is regarded to have accomplished a great thing by his prowess. Such a brave person earneth undying fame. Such a man obtaineth great prosperity. His enemies bow down unto him, and his friends gather round him, like the celestials clustering round Indra for protection. But know, O Bhima, my promise can never be untrue. I regard virtue as superior to life itself and a blessed state of celestial existence. Kingdom, sons, fame, wealth, — all these do not come up to even a sixteenth part of truth.’

SECTION XXXV

Bhima said, ‘O king, unsubstantial as thou art like froth, unstable like a fruit (falling when ripe), dependent on time, and mortal, having entered into an agreement in respect of time, which is infinite and immeasurable, quick like a shaft or flowing like a stream, and carrying everything before it like death itself, how canst regard it as available by thee? How can he, O son of Kunti, wait whose life is shortened every moment, even like a quantity of collyrium that is lessened each time a grain is taken up by the needle? He only whose life is unlimited or who knoweth with certitude what the period of his life is, and who knoweth the future as if it were before his eyes, can indeed wait for the arrival of (an expected) time. If we wait, O king, for thirteen years, that period, shortening our lives, will bring us nearer to death. Death is sure to overtake every creature having a corporeal existence. Therefore, we should strive for the possession of our kingdom before we die. He that faileth to achieve fame, by failing to chastise his foes, is like an unclean thing. He is a useless burden on the earth like an incapacitated bull and perisheth ingloriously. The man who, destitute of strength, and courage, chastiseth not his foes, liveth in vain, I regard such a one as low-born. Thy hand can rain gold; thy fame spreadeth over the whole earth; slaying thy foes, therefore, in battle, enjoy thou the wealth acquired by the might of thy arms. O repressor of all foes, O king, if a man slaying his injurer, goeth the very day into hell, that hell becometh heaven to him. O king, the pain one feeleth in having to suppress one’s wrath is more burning than fire itself. Even now I burn with it and cannot sleep in the day or the night. This son of Pritha, called Vibhatsu, is foremost in drawing the bow-string. He certainly burneth with grief, though he liveth here like a lion in his den. This one that desireth to slay without aid all wielders of the bow on earth, represseth the wrath that riseth in his breast, like a mighty elephant. Nakula, Sahadeva, and old Kunti — that mother of heroes, are all dumb, desiring to please thee. And all our friends along with the Srinjayas equally desire to please thee. I alone, and Prativindhya's mother speak unto thee burning with grief. Whatever I speak unto thee is agreeable to all of them, for all of them plunged in distress, eagerly wish for battle. Then, O monarch, what more wretched a calamity can overtake us that our kingdom should be wrested from us by weak and contemptible foes and enjoyed by them? O king, from the weakness of thy disposition thou feelest shame in violating thy pledge. But, O slayer of foes, no one applaudeth thee for thus suffering such pain in consequence of the kindliness of thy disposition. Thy intellect, O king, seeth not the truth, like that of a foolish and ignorant person of high birth who hath committed the words of the Vedas to memory without understanding their sense. Thou art kind like a Brahmana. How hast thou been born in the Kshatriya order? They that are born in the Kshatriya order are generally of crooked hearts. Thou hast heard (recited) the duties of kings, as promulgated by Manu, fraught with crookedness and unfairness and precepts opposed to tranquillity and virtue. Why dost thou then, O king, forgive the wicked sons of Dhritarashtra? Thou hast intelligence, prowess, learning and high birth. Why dost thou then, O tiger among men, act in respect of thy duties, like a huge snake that is destitute of motion? O son of Kunti, he that desireth to conceal us, only wisheth to conceal the mountains of Himavat by means of a handful of grass. O son of Pritha, known as thou art over whole earth, thou wilt not be able to live unknown, like the sun that can never course through the sky unknown to men. Like a large tree in a well-watered region with spreading branches and flowers and leaves, or like Indra's elephant, how will Jishnu live unknown? How also will these children, the brothers, Nakula and Sahadeva, equal unto a couple of young lions, both live in secret? How, O son of Pritha, will Krishna — the daughter of Drupada — a princess and mother of heroes, of virtuous deeds and known over all the world, live unknown? Me also, everybody knoweth from my boyhood. I do not see how I can live unknown. As well mighty mountains of Meru be sought to be concealed. Then, again, many kings had been expelled by us from their kingdom. These kings and princes will all follow the bad son of Dhritarashtra, for robbed and exiled by us, they have not still become friendly. Desiring to do good unto Dhritarashtra, they will certainly seek to injure us. They will certainly set against us numerous spies in disguise. If these discover us and report their discovery, a great danger will overtake us. We have already lived in the woods full thirteen months. Regard them, O king, for their length as thirteen years. The wise have said that a month is a substitute for a year, like the pot-herb that is regarded as a substitute for the Soma. Or, (if thou breakest thy pledge), O king, thou mayst free thyself from this sin by offering good savoury food to a quiet bull carrying sacred burdens. Therefore, O king resolve thou to slay thy enemies. There is no virtue higher than fighting, for every Kshatriya!"

SECTION XXXVI

Vaisampayana said, “Hearing those words of Bhima, Yudhishthira. the son of Kunti — tiger among men and slayer of all foes — began to sigh heavily, and reflect in silence. And he thought within himself, ‘I have heard recited the duties of kings, also all truths about the duties of the different orders. He is said to observe those duties truly who keepeth them before his eyes, so as to regulate his conduct both in the present and the future. Knowing as I do the true course of virtue, which, however is so very difficult of being known, how can I forcibly grind virtue down like grinding the mountains of Meru? Having reflected so for a moment, and settled what he should do, he replied unto Bhima as follows without allowing him another word:

“O thou of mighty arms, it is even so as thou hast said. But, O thou foremost of speakers, listen now to another word I say. Whatever sinful deeds, O Bhima, one seeketh to achieve, depending on his courage alone, become always a source of pain. But, O thou of mighty arms, whatever is begun with deliberation, with well-directed prowess, with all appliances, and much previous thought, is seen to succeed. The gods themselves favour such designs. Hear from me something about what, proud of thy might, O Bhima, and led away by thy restlessness, thou thinkest should be immediately begun. Bhurisravas, Sala, the mighty Jarasandha, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarashtra’s sons — Duryodhana and others — so difficult of being vanquished, are all accomplished in arms and ever ready for battle with us. Those kings and chiefs of the earth also who have been injured by us, have all adopted the side of the Kauravas, and are bound by ties of affection to them. O Bharata, they are engaged in seeking the good of Duryodhana and not of us. With full treasures and aided by large forces, they will certainly strive their best in battle. All the officers also of the

Kuru army together with their sons and relatives, have been honoured by Duryodhana with wealth and luxuries. Those heroes are also much regarded by Duryodhana. This is my certain conclusion that they will sacrifice their lives for Duryodhana in battle. Although the behaviour of Bhishma, Drona, and the illustrious Kripa, is the same towards us as towards them, yet, O thou of mighty arms, this is my certain conclusion that in order to pay off the royal favours they enjoy, they will throw their very lives, than which there is nothing dearer, in battle. All of them are masters of celestial weapons, and devoted to the practice of virtue. I think they are incapable of being vanquished even by gods led by Vasava himself. There is again amongst them that mighty warrior — Karna — impetuous, and ever wrathful, master of all weapons, and invincible, and encased in impenetrable mail. Without first vanquishing in battle all those foremost of men, unaided as thou art, how canst thou slay Duryodhana? O Vrikodara, I cannot sleep thinking of the lightness of hand of that Suta's son, who, I regard, is the foremost of all wielders of the bow!"

"Vaisampayana continued, "Hearing these words of Yudhishthira, the impetuous Bhima became alarmed, and forbore from speaking anything. And while the sons of Pandu were thus conversing with each other, there came to that spot the great ascetic Vyasa, the son of Satyavati. And as he came, the sons of Pandu worshipped him duly. Then that foremost of all speakers, addressing Yudhishthira, said, O, Yudhishthira, O thou of mighty arms, knowing by spiritual insight what is passing in thy heart, I have come to thee, O thou bull among men! The fear that is in thy heart, arising from Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and prince Duryodhana, and Dussasana, I will dispell, O slayer of all foes, by means of an act enjoined by the ordinance. Hearing it from me, accomplish it thou with patience, and having accomplished it, O king, quell this fever of thine soon.'"

That foremost of speakers then, the son of Parasara, taking Yudhishthira to a corner, began to address him in words of deep import, saying, 'O best of the Bharatas, the time is come for thy prosperity, when, indeed Dhananjaya — that son of Pritha — will slay all thy foes in battle. Uttered by me and like unto success personified, accept from me this knowledge called Pratismriti that I impart to thee, knowing thou art capable of receiving it. Receiving it (from thee), Arjuna will be able to accomplish his desire. And let Arjuna, O son of Pandu, go unto Mahendra and Rudra, and Varuna, and Kuvera, and Yama, for receiving weapon from them. He is competent to behold the gods for his asceticism and prowess. He is even a Rishi of great energy, the friend of Narayana; ancient, eternal a god himself, invincible, ever successful, and knowing no deterioration. Of mighty arms, he will achieve mighty deeds, having obtained weapons from Indra, and Rudra, and the Lokapalas, O son of Kunti, think also of going from this to some other forest that may, O king, be fit for thy abode. To reside in one place for any length of time is scarcely pleasant. In thy case, it might also be productive of anxiety to the ascetics. And as thou maintainest numerous Brahmanas versed in the Vedas and the several branches thereof, continued residence here might exhaust the deer of this forest, and be destructive of the creepers and plants.'"

Vaisampayana continued, "Having addressed him thus, that illustrious and exalted ascetic Vyasa, of great wisdom, acquired with the mysteries of the world, then imparted unto the willing Yudhishthira the just, who had meanwhile purified himself, that foremost of sciences. And bidding farewell unto the son of Kunti, Vyasa disappeared then and there. The virtuous and intelligent Yudhishthira, however, having obtained that knowledge carefully retained it in his mind and always recited it on proper occasions. Glad of the advice given him by Vyasa, the son of Kunti then, leaving the wood Dwaitavana went to the forest of Kamyaka on the banks of the Saraswati. And, O king, numerous Brahmanas of ascetic merit and versed in the science of orthoepy and orthography, followed him like the Rishis following the chief of the celestials. Arrived at Kamyaka, those illustrious bulls amongst the Bharata took up their residence there along with their friends and attendants. And possessed of energy, those heroes, O king, lived there for some time, devoted to the exercise of the bow and hearing all the while the chanting of the Vedas. And they went about those woods every day in search of deer, armed with pure arrows. And they duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas.”

SECTION XXXVII

VAISAMPAYANA SAID, “AFTER some time, Yudhishthira the just, remembering the command of the Muni (Vyasa) and calling unto himself that bull among men — Arjuna — possessed of great wisdom, addressed him in private. Taking hold of Arjuna’s hands, with a smiling face and in gentle accents, that chastiser of foes — the virtuous Yudhishthira — apparently after reflecting for a moment, spake these words in private unto Dhananjaya, ‘O Bharata, the whole science of arms dwelleth in Bhishma, and Drona, and Kripa, and Karna, and Drona’s son. They fully know all sorts of Brahma and celestial and human and Vayavya weapons, together with the modes of using and warding them off. All of them are conciliated and honoured and gratified by Dhritarashtra’s son who behaveth unto them as one should behave unto his preceptor. Towards all his warriors Dhritarashtra’s son behaveth with great affection; and all the chiefs honoured and gratified by him, seek his good in return. Thus honoured by him, they will not fail to put forth their might. The whole earth, besides, is now under Duryodhana’s sway, with all the villages and towns, O son of Pritha, and all the seas and woods and mines! Thou alone art our sole refuge. On thee resteth a great burden. I shall, therefore, O chastiser of all foes, tell thee what thou art to do now. I have obtained a science from Krishna Dwaipayana. Used by thee, that science will expose the whole universe to thee. O child, attentively receive thou that science from me, and in due time (by its aid) attain thou the grace of the celestials. And, O bull of the Bharata race, devote thyself to fierce asceticism. Armed with the bow and sword, and cased in mail, betake thyself to austerities and good vows, and go thou northwards, O child, without giving way to anybody. O Dhananjaya, all celestial weapons are with Indra. The celestials, from fear of Vritra, imparted at the time all their might to Sakra. Gathered together in one place, thou wilt obtain all weapons. Go thou unto Sakra, he will give thee all his weapons. Taking the bow set thou out this very day in order to behold Purandara."

Vaisampayana continued, "Having said this, the exalted Yudhishthira the just, imparted that science unto Arjuna. And the elder brother having communicated with due rites the knowledge unto his heroic brother, with speech and body and mind under perfect control, commanded him to depart. And at the command of Yudhishthira, the strong-armed Arjuna, taking up the Gandiva as also his inexhaustible quivers, and accoutred in mail and gauntlets and finger-protectors made of the skin of the guana, and having poured oblations into the fire and made the Brahmanas to utter benedictions after gifts, set out (from Kamyaka) with the objects of beholding Indra. And armed with the bow, the hero, at the time of setting out heaved a sigh and cast a look upwards for achieving the death of Dhritarashtra's sons. And beholding Kunti's son thus armed and about to set out, the Brahmanas and Siddhas and invisible spirits addressed him, saying, 'O son of Kunti, obtain thou soon what thou wishest.' And the Brahmanas, also uttering benedictions said, 'Achieve thou the object thou hast in view. Let victory be truly thine.' And beholding the heroic Arjuna, of thighs stout as the trunks of the Sala, about to set out taking away with him the hearts of all, Krishna addressed him saying, 'O thou strong-armed one, let all that Kunti had desired at thy birth, and let all that thou desirest, be accomplished, O Dhananjaya! Let no one amongst us be ever again born in the order of Kshatriyas. I always bow down unto the Brahmanas whose mode of living is mendicancy. This is my great grief that the wretch Duryodhana beholding me in the assembly of princes mockingly called me a cow! Besides this he told me in the midst of that assembly many other hard things. But the grief I experience at parting with thee is far greater than any I felt at those insults. Certainly, in thy absence, thy brothers will while away their waking hours in repeatedly talking of thy heroic deeds! If, however, O son of Pritha, thou stayest away for any length of time, we shall derive no pleasure from our enjoyments or from wealth. Nay, life itself will be distasteful to us. O son of Pritha, our weal, and woe, life and death, our kingdom and prosperity, are all dependent on thee. O Bharata, I bless thee, let success be thine. O sinless one, thy (present) task thou wilt be able to achieve even against powerful enemies. O thou of great strength, go thou to win success with speed. Let dangers be not thine. I bow to Dhatri and Vidhatri! I bless thee. Let prosperity be thine. And, O Dhananjaya, let Hri, Sree, Kirti, Dhriti, Pushti, Uma, Lakshmi, Saraswati, all protect thee on thy way, for thou ever worshippest thy elder brother and ever obeyest his commands. And, O bull of the Bharata race, I bow to the Vasus, the Rudras and Adityas, the Manilas, the Viswadevas, and the Sadhyas, for procuring thy welfare. And, O Bharata, be thou safe from all spirits of mischief belonging to the sky, the earth, and the heaven, and from such other spirits generally.'"

Vaisampayana continued, "Krishna, the daughter of Yajnasena, having uttered these benedictions, ceased. The strong-armed son of Pandu then, having walked round his brothers and round Dhaumya also, and taking up his handsome bow, set out. And all creatures began to leave the way that Arjuna of great energy and prowess, urged by the desire of beholding Indra, took. And that slayer of foes passed over many mountains inhabited by ascetics, and then reached the sacred Himavat, the resort of the celestials. And the high-souled one reached the sacred mountain in one day, for like the winds he was gifted with the speed of the mind, in consequence of his ascetic austerities. And having crossed the Himavat, as also the Gandhamadana, he passed over many uneven and dangerous spots, walking night and day without fatigue. And having reached Indrakila, Dhananjaya stopped for a moment. And then he heard a voice in the skies, saying, 'Stop!' And hearing that voice, the son of Pandu cast his glances all around. And Arjuna, capable of using his left hand with skill equal to that of his right hand, then beheld before him an ascetic under the shade of a tree, blazing with Brahma brilliancy, of a tawny colour, with matted locks, and thin. And the mighty ascetic, beholding Arjuna stop at that place, addressed him, saying, 'Who art thou, O child, arrived hither with bow and arrows, and cased in mail and accoutred in scabbard and gauntlet, and (evidently) wedded to the customs of the Kshatriya? There is no need of weapons here. This is the abode of peaceful Brahmanas devoted to ascetic austerities without anger or joy. There is no use for the bow here, for there is no dispute in this place of any kind. Therefore throw away, O child, this bow of thine. Thou hast obtained a pure state of life by coming here. O hero, there is no man who is like thee in energy and prowess.' That Brahmana thus addressed Arjuna, with a smiling face, repeatedly. But he succeeded not in moving Arjuna, firmly devoted to his purpose. The regenerate one, glad at heart, smilingly addressed Arjuna once more, saying, 'O slayer of foes, blest be thou! I am Sakra: ask thou the boon thou desirest.' Thus addressed, that perpetuator of the Kuru race, the heroic Dhananjaya bending his head and joining his hands, replied unto him of a thousand eyes, saying, 'Even this is the object of my wishes; grant me this boon, O illustrious one. I desire to learn from thee all the weapons.' The chief of the celestials then, smiling, replied unto him cheerfully, saying, 'O Dhananjaya, when thou hast reached this region, what need is there of weapons? Thou hast already obtained a pure state of life. Ask thou for the regions of bliss that thou desirest.' Thus addressed, Dhananjaya replied unto him o a thousand eyes, saying, 'I desire not regions of bliss, nor objects of enjoyment, nor the state of a celestial; what is this talk about happiness? O chief of the celestials, I do not desire the prosperity of all the gods. Having left my brothers behind me in the forest, and without avenging myself on the foe, shall I incur the opprobrium for all ages of all the world." Thus addressed, the slayer of Vritra, worshipped of the worlds, consoling him with gentle words, spare unto the son of Pandu, saying, 'When thou art able to behold the three-eyed trident-bearing Siva, the lord of all creatures, it is then, O child, that I will give thee all the celestial weapons. Therefore, strive thou to obtain the sight of the highest of the gods; for it is only after thou hast seen him. O son of Kunti, that thou will obtain all thy wishes.' Having spoken thus unto Phalguna, Sakra disappeared then and there, and Arjuna, devoting himself to asceticism, remained at that spot."

SECTION XXXVIII

(Kairata Parva)

Janemejaya said, "O illustrious one, I desire to hear in detail the history of the acquisition of weapons by Arjuna of spotless deeds. O tell me how that tiger among men, Dhananjaya, of mighty arms and possessed of great energy, entered that solitary forest without fear. And, O thou foremost of those acquainted with the Veda, what also did Arjuna do while dwelling there? How also were the illustrious Sthanu and the chief of the celestials gratified by him? O thou best of regenerate ones, I desire to hear all this under thy favour. Thou art omniscient; thou knowest all about the gods and all about men. O Brahmana, the battle that took place of old between Arjuna — that foremost of smiters never defeated in battle — and Bhava was highly extraordinary and without parallel. It maketh one's hair stand on end to hear of it. Even the hearts of those lions among men — the brave sons of Pritha — trembled in consequence of wonder and joy and a sense of their own inferiority. O tell me in full what else Arjuna, did I do not see even the most trivial thing to Jishnu that is censurable. Therefore, recite to me in full the history of that hero."

Vaisampayana said, "O tiger among Kurus, I shall recite to thee that narration, excellent and extensive and unrivalled, in connection with the illustrious hero. O sinless one, hear in detail the particulars about Arjuna's meeting with the three-eyed god of gods, and his contact with the illustrious god's person!

"At Yudhishthira's command, Dhananjaya of immeasurable prowess set out (from Kamyaka) to obtain a sight of Sakra, the chief of the celestials and of Sankara, the god of gods. And the strong-armed Arjuna of great might set out armed with his celestial bow and a sword with golden hilt, for the success of the object he had in view, northwards, towards the summit of the Himavat. And, O king, that first of all warriors in the three worlds, the son of Indra, with a calm mind, and firmly adhering to his purpose, then devoted himself, without the loss of any time, to ascetic austerities. And he entered, all alone, that terrible forest abounding with thorny plants and trees and flowers and fruits of various kinds, and inhabited by winged creatures of various species, and swarming with animals of diverse kinds, and resorted to by Siddhas and Charanas. And when the son of Kunti entered that forest destitute of human beings, sounds of conchs and drums began to be heard in the heavens. And a thick shower of flowers fell upon the earth, and the clouds spreading over the firmament caused a thick shade. Passing over those difficult and woody regions at the foot of the great mountains, Arjuna soon reached the breast of the Himavat; and staying there for sometime began to shine in his brilliancy. And he beheld there numerous trees with expanding verdure, resounding with the melodious notes of winged warblers. And he saw there rivers with currents of the lapis lazuli, broken by the fierce eddies here and there, and echoing with the notes of swans and ducks and cranes. And the banks of those rivers resounded with the mellifluous strains of the male Kokilas and the notes of peacocks and cranes. And the mighty warrior, beholding those rivers of sacred and pure and delicious water and their charming banks, became highly delighted. And the delighted Arjuna of fierce energy and high soul then devoted himself to rigid austerities in that delightful and woody region. Clad in rags made of grass and furnished with a black deerskin and a stick, he commenced to eat withered leaves fallen upon the ground. And he passed the first month, by eating fruits at the interval of three nights; and the second by eating at the interval of the six nights; and the third by eating at the interval of a fortnight. When the fourth month came, that best of the Bharatas — the strong-armed son of Pandu — began to subsist on air alone. With arms upraised and leaning upon nothing and standing on the tips of his toes, he continued his austerities. And the illustrious hero’s locks, in consequence of frequent bathing took the hue of lightning or the lotus. Then all the great Rishis went together unto the god of the Pinaka for representing unto him about the fierce asceticism of Pritha's son. And bowing unto that god of gods, they informed him of Arjuna's austerities saying, 'This son of pritha possessed of great energy is engaged in the most difficult of ascetic austerities on the breast of the Himavat. Heated with his asceticism, the earth is smoking all round, O god of gods. We do not know what his object is for which he is engaged in these austerities. He, however, is causing us pain. It behoveth thee to prevent him!' Hearing these words of those munis with souls under perfect control, the lord of all creatures — the husband of Uma said, 'It behoveth you not to indulge in any grief on account of Phalguna! Return ye all cheerfully and with alacrity to the places whence ye have come. I know the desire that is in Arjuna's heart. His wish is not for heaven, nor for prosperity, nor for long life. And I will accomplish, even, this day, all that is desired by him.'"

Vaisampayana continued, "The truth-speaking Rishis, having heard these words of Mahadeva, became delighted, and returned to their respective abodes."

SECTION XXXIX

VAISAMPAYANA SAID, “AFTER all those illustrious ascetics had gone away, that wielder of the Pinaka and cleanser of all sins — the illustrious Hara — assuming the form of a Kirata resplendent as a golden tree, and with a huge and stalwart form like a second Meru, and taking up a hand some bow and a number of arrows resembling snakes of virulent poison, and looking like an embodiment of fire, came quickly down on the breast of Himavat. And the handsome god of gods was accompanied by Uma in the guise of a Kirata woman, and also by a swarm of merry spirits of various forms and attire, and by thousands of women in the form and attire of Kiratas. And, O king, that region suddenly blazed up in beauty, in consequence of the arrival of the god of gods in such company. And soon enough a solemn stillness pervaded the place. The sounds of springs, and water-courses, and of birds suddenly ceased. And as the god of gods approached Pritha’s son of blameless deeds, he beheld a wonderful sight, even that of a Danava named Muka, seeking, in the form of a boar, to slay Arjuna. Phalguna, at the sight of the enemy seeking to slay him, took up the Gandiva and a number of arrows resembling snakes of virulent poison. And stringing his bow and filling the air with its twang, he addressed the boar and said, ‘I have come here but done thee no injury. As thou seekest to slay me, I shall certainly send thee to the abode of Yama.’ And beholding that firm wielder of the bow — Phalguna — about to slay the boar, Sankara in the guise of a Kirata suddenly bade him stop saying, ‘The boar like the mountain of Indrakila in hue hath been aimed at by me first’; Phalguna, however, disregarding these words, struck the boar. The Kirata also blazing splendour, let fly an arrow like flaming fire and resembling the thunderbolt at the same object. And the arrows thus shot by both fell at the same instant of time upon the wide body of Muka, hard as adamant. And the two shafts fell upon the boar with a loud sound, even like that of Indra's thunderbolt and the thunder of the clouds falling together upon the breast of a mountain. And Muka, thus struck by two shafts which produced numerous arrows resembling snakes of blazing mouths, yielded up his life, assuming once more his terrible Rakshasa form. Jishnu — that slayer of foes — then beheld before him that person, of form blazing as god, and attired in the dress of a Kirata and accompanied by many women. And beholding him, the son of Kunti with a joyous heart addressed him smilingly and said, 'Who art thou that thus wanderest in these solitary woods, surrounded by women? thou of the splendour of gold, art thou not afraid of this terrible forest? Why, again, didst thou shoot the boar that was first aimed at by me? This Rakshasa that came hither, listlessly or with the object, of slaying me, had been first aimed at by me. Thou shalt not, therefore, escape from me with life. Thy behaviour towards me is not consistent with the customs of the chase. Therefore, O mountaineer, I will take thy life.' Thus addressed by the son of Pandu, the Kirata, smiling replied unto his capable of wielding the bow with his left hand, in soft words, saying, 'O hero, thou needst not be anxious on my account. This forest land is proper abode for us who always dwell in the woods. Respecting thyself, however, I may inquire, why thou hast selected thy abode here amid such difficulties. We, O ascetic, have our habitation in these woods abounding in animals of all kinds. Why dost thou, so delicate and brought up in luxury and possessed of the splendour of fire, dwell alone in such a solitary region?' Arjuna said, 'Depending on the Gandiva and arrows blazing like fire, I live in this great forest, like a second Pavaki. Thou hast seen how this monster — this terrible Rakshasa — that came hither in the form of an animal, hath been slain by me.' The Kirata replied, 'This Rakshasa, first struck with the shot from my bow, was killed and sent to the regions of Yama by me. He was first aimed at by me. And it is with my shot that he has been deprived of life. Proud of thy strength, it behoveth thee not to impute thy own fault to others. Thou art thyself in fault, O wretch, and, therefore, shalt not escape from me with life. Stay thou: I will shoot at thee shafts like thunderbolts. Strive thou also and shoot, to the best of thy power, thy arrows at me.' Hearing these words of the Kirata, Arjuna became angry, and attacked him with arrows. The Kirata, however, with a glad heart received all those shafts upon himself, repeatedly saying, ‘Wretch, wretch, shoot thou best arrows capable of piercing into the very vitals.’ Thus addressed, Arjuna, began to shower his arrows on him. Both of them then became angry and, engaging in fierce conflict, began to shoot at each other showers of arrows, each resembling a snake of virulent poison. And Arjuna rained a perfect shower of arrows on the Kirata, Sankara, however, bore that downpour on him with a cheerful heart. But the wielder of the Pinaka, having borne that shower of arrows for a moment, stood unwounded, immovable like a hill. Dhananjaya, beholding his arrowy shower become futile, wondered exceedingly, repeatedly saying, ‘Excellent! Excellent! Alas, this mountaineer of delicate limbs, dwelling on the heights of the Himavat, beareth, without wavering, the shafts shot from the Gandiva! Who is he? Is he Rudra himself, or some other god, or a Yaksha, or an Asura? The gods sometimes do descend on the heights of the Himavat. Except the god who wieldeth the Pinaka, there is none rise that can bear the impetuosity of the thousands of arrows shot by me from the Gandiva. Whether he is a god or a Yaksha, in fact, anybody except Rudra, I shall soon send him, with my shafts, to the regions of Yama.’ Thus thinking, Arjuna, with a cheerful heart, began, O king, to shoot arrows by hundreds, resembling in splendour the rays of the sun. That downpour of shafts, however, the illustrious Creator of the worlds — the wielder of the trident — bore with a glad heart, like a mountain bearing a shower of rocks. Soon, however, the arrows of Phalguna were exhausted. And noticing this fact, Arjuna became greatly alarmed. And the son of Pandu then began to think of the illustrious god Agni who had before, during the burning of the Khandava, given him a couple of inexhaustible quivers. And he began to think, ‘Alas, my arrows are all exhausted. What shall I shoot now from my bow? Who is this person that swalloweth my arrows? Slaying him with the end of my bow, as elephants are killed with lances, I shall send him to the domains of the mace-bearing Yama.’ The illustrious Arjuna then, taking up his bow and dragging the Kirata with his bow-string, struck him some fierce blows that descended like thunderbolts.

When, however, that slayer of hostile heroes — the son of Kunti — commenced the conflict with the end of the bow, the mountaineer snatched from his hands that celestial bow. And beholding his bow snatched from him, Arjuna took up his sword, and wishing to end the conflict, rushed at his foe. And then the Kuru prince, with the whole might of his arms, struck that sharp weapon upon the head of the Kirata, a weapon that was incapable of being resisted even by solid rocks. But that first of swords, at touch of the Kirata's crown, broke into pieces. Phalguna then commenced the conflict with trees and stones. The illustrious god in the form of the huge-bodied Kirata, however, bore that shower of trees and rocks with patience. The mighty son of Pritha then, his mouth smoking with wrath, struck the invincible god in the form of a Kirata, with hi clenched fists, blows that descended like thunderbolts. The god in the Kirata form returned Phalguna's blows with fierce blows resembling the thunderbolts of Indra. And in consequence of that conflict of blows between the son of Pandu and the Kirata, there arose in that place loud and frightful sounds. That terrible conflict of blows, resembling the conflict of yore between Vritra and Vasava, lasted but for a moment. The mighty Jishnu clasping the Kirata began to press him with his breast, but the Kirata, possessed of great strength pressed the insensible son of Pandu with force. And in consequence of the pressure of their arms and of their breasts, their bodies began to emit smoke like charcoal in fire. The great god then, smiting the already smitten son of Pandu, and attacking him in anger with his full might, deprived him of his senses. Then, O Bharata, Phalguna, thus pressed by the god of the gods, with limbs, besides, bruised and mangled, became incapable of motion and was almost reduced to a ball of flesh. And struck by the illustrious god, he became breathless and, falling down on earth without power of moving, looked like one that was dead. Soon, however, he regained consciousness, and, rising from his prostrate position, with body covered with blood, became filled with grief. Mentally prostrating himself before the gracious god of gods, and making a clay image of that deity, he worshipped it, with offerings of floral garlands. Beholding, however, the garland that he had offered to the clay image of Bhava, decking the crown of the Kirata, that best of Pandu’s sons became filled with joy and regained his ease. And he prostrated himself thereupon at the feet of Bhava, and the god also was pleased with him. And Hara, beholding the wonder of Arjuna and seeing that his body had been emaciated with ascetic austerities, spake unto him in a voice deep as the roaring of the clouds, saying, ‘O Phalguna, I have been pleased with thee for thy act is without a parallel. There is no Kshatriya who is equal to thee in courage, and patience. And, O sinless one, thy strength and prowess are almost equal to mine. O mighty-armed one, I have been pleased with thee. Behold me, O bull of the Bharata race! O large-eyed one! I will grant thee eyes (to see me in my true form). Thou wert a Rishi before. Thou wilt vanquish all thy foes, even the dwellers of heaven; I will as I have been pleased with thee, grant thee an irresistible weapon. Soon shall thou be able to wield that weapon of mine.”

Vaisampayana continued, “Phalguna then beheld him — Mahadeva — that god of blazing splendour-that wielder of the Pinaka-that one who had his abode on the mountains (of Kailasa) — accompanied by Uma. Bending down on his knee and bowing with his head, that conqueror of hostile cities-the son of Pritha-worshipped Hara and inclined him to grace. And Arjuna said, ‘O Kapardin, O chief of all gods, O destroyer of the eyes of Bhaga, O god of gods, O Mahadeva, O thou of blue throat, O thou of matted locks, I know thee as the Cause of all causes. O thou of three eyes, O lord of all! Thou art the refuge of all the gods! This universe hath sprung from thee. Thou art incapable of being vanquished by the three worlds of the celestials, the Asuras, and men. Thou art Siva in the form of Vishnu, and Vishnu in the form of Siva. Thou destroyedest of old the great sacrifice of Daksha. O Hari, O Rudra, I bow to thee. Thou hast an eye on thy forehead. O Sarva, O thou that rainest objects of desire, O bearer of the trident, O wielder of the Pinaka, O Surya, O thou of pure body, O Creator of all, I bow to thee. O lord of all created things, I worship thee to obtain thy grace. Thou art the lord of the Ganas, the source of universal blessing, the Cause of the causes of the universe. Thou art beyond the foremost of male beings, thou art the highest, thou art the subtlest, O Hara! O illustrious Sankara, it behoveth thee to pardon my fault. It was even to obtain a sight of thyself that I came to this great mountain, which is dear to thee and which is the excellent abode of ascetics. Thou art worshipped of all worlds. O lord, I worship thee to obtain thy grace. Let not this rashness of mine be regarded as a fault — this combat in which I was engaged with thee from ignorance. O Sankara, I seek thy protection. Pardon me all I have done.”

Vaisampayana continued, “Endued with great might, the god whose sign was the bull, taking into his the handsome hands of Arjuna, smilingly replied unto him, saying, ‘I have pardoned thee. And the illustrious Hara, cheerfully clasping Arjuna with his arms, once more consoling Arjuna said as follows.”

SECTION XL

“Mahadeva said, ‘Thou wert in thy former life Nara, the friend of Narayana. In Vadari wert thou engaged in fierce ascetic austerities for several thousands of years. In thee as well as in Vishnu — that first of male beings — dwelleth great might. Ye both, by your might, hold the universe; O lord, taking up that fierce bow whose twang resembled the deep roar of the clouds, thou, as well as Krishna, chastisedest the Danavas during the coronation of Indra. Even this Gandiva is that bow, O son of Pritha, fit for thy hands. O foremost of male beings, I snatched it from thee, helped by my powers of illusion. This couple of quivers, fit for thee, will again be inexhaustible, O son of Pritha! And, O son of the Kuru race, thy body will be free from pain and disease. Thy prowess is incapable of being baffled. I have been pleased with thee. And, O first of male beings, ask thou of me the boon that thou desirest. O chastiser of all foes, O giver of proper respect, (to those deserving it) not even in heaven is there any male being who is equal to thee, nor any Kshatriya who is thy superior.’

“Arjuna said, ‘O illustrious god having the bull for thy sign, if thou wilt grant me my desire, I ask of thee, O lord that fierce celestial weapon wielded by thee and called Brahmasira — that weapon of terrific prowess which destroyeth, at the end of the Yuga the entire universe — that weapon by the help of which, O god of gods, I may under thy grace, obtain victory in the terrible conflict which shall take place between myself (on one side), and Karna and Bhishma and Kripa and Drona (on the other) — that weapon by which I may consume in battle Danavas and Rakshasas and evil spirits and Pisachas and Gandharvas and Nagas — that weapon which when hurled with Mantras produceth darts by thousands and fierce-looking maces and arrows like snakes of virulent poison, and by means of which I may fight with Bhishma and Drona and Kripa and

Karna of ever abusive tongue, O illustrious destroyer of the eyes of Bhaga, even this is my foremost desire, viz., that I may be able to fight with them and obtain success.'

Bhava replied, 'O powerful one. I will give to thee that favourite weapon of mine called the Pasuputa. O son of Pandu, thou art capable of holding, hurling, and withdrawing it. Neither the chief himself of the gods, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu, knoweth it. How could men know anything of it? But, O son of Pritha, this weapon should not be hurled without adequate cause; for if hurled at any foe of little might it may destroy the whole universe. In the three worlds with all their mobile and immobile creatures, there is none who is incapable of being slain by this weapon. And it may be hurled by the mind, by the eye, by words, and by the bow.'"

Vaisampayana continued, "Hearing these words, the son of Pritha purified himself. And approaching the lord of the universe with rapt attention, he said, 'Instruct me!' Mahadeva then imparted unto that best of Pandu's son the knowledge of that weapon looking like the embodiment of Yama, together with all the mysteries about hurling and withdrawing it. And that weapon thence began to wait upon Arjuna as it did upon Sankara, the lord of Uma. And Arjuna also gladly accepted it. And at the moment the whole earth, with its mountains and woods and trees and seas and forests and villages and towns and mines, trembled. And the sounds of conchs and drums and trumpets by thousands began to be heard. And at that moment hurricanes and whirlwinds began to blow. And the gods and the Danavas beheld that terrible weapon in its embodied form stay by the side of Arjuna of immeasurable energy. And whatever of evil there had been in the body of Phalguna of immeasurable energy was all dispelled by the touch of the three-eyed deity. And the three eyed god then commanded Arjuna, saying, 'Go thou into heaven.' Arjuna then, O king, worshipping the god with bent head, gazed at him, with joined hands. Then the lord of all the dwellers of heaven, the deity of blazing splendour having his abode on mountain-breasts, the husband of Uma, the god of passions under complete control, the source of all blessings, Bhava gave unto Arjuna, that foremost of men, the great bow called

Gandiva, destructive of Danavas and Pisachas. And the god of gods, then leaving that blessed mountain with snowy plateaus and vales and caves, favourite resort of sky-ranging great Rishis, went up, accompanied by Uma into the skies, in the sight of that foremost of men.”

SECTION XLI

Vaisampayana said, “The wielder of the Pinaka, having the bull for his sign, thus disappeared in the very sight of the gazing son of Pandu, like the sun setting in the sight of the world. Arjuna, that slayer of hostile heroes, wondered much at this, saying, ‘O, I have seen the great god of gods. ‘Fortunate, indeed I am, and much favoured, for I have both beheld and touched with my hand the three-eyed Hara the wielder of the Pinaka, in his boon-giving form. I shall win success. I am already great. My enemies have already been vanquished by me. My purposes have been already achieved.’ And while the son of Pritha, endued with immeasurable energy, was thinking thus, there came to that place Varuna the god of waters, handsome and of the splendour of the lapis lazuli accompanied by all kinds of aquatic creatures, and filling all the points of the horizon with a blazing effulgence. And accompanied by Rivers both male and female, and Nagas, and Daityas and Sadhyas and inferior deities, Varuna, the controller and lord of all aquatic creatures, arrived at that spot. There came also the lord Kuvera of body resembling pure gold, seated on his car of great splendour, and accompanied by numerous Yakshas. And the lord of treasures, possessed of great beauty, came there to see Arjuna, illuminating the firmament with his effulgence. And there came also Yama himself, of great beauty, the powerful destroyer of all the worlds, accompanied by those lords of the creation — the Pitris — both embodied and disembodied. And the god of justice, of inconceivable soul, the son of Surya, the destroyer of all creatures, with the mace in hand, came there on his car, illuminating the three worlds with regions of the Guhyakas, the Gandharvas and the Nagas, like a second Surya as he riseth at the end of the Yuga. Having arrived there, they beheld, from the effulgent and variegated summits of the great mountain, Arjuna engaged in ascetic austerities.

And there came in a moment the illustrious Sakra also, accompanied by his queen, seated on the back of (the celestial elephant) Airavata, and surrounded also by all the deities. And in consequence of the white umbrella being held over his head, he looked like the moon amid fleecy clouds. And eulogised by Gandharvas, and Rishis endued with wealth of asceticism, the chief of the celestials alighted on a particular summit of the mountain, like a second sun. Then Yama possessed of great intelligence, and fully conversant with virtue, who had occupied a summit on the south, in a voice deep as that of the clouds, said these auspicious words, ‘Arjuna, behold us, the protectors of the worlds, arrive here! We will grant thee (spiritual) vision, for thou deservest to behold us. Thou wert in thy former life a Rishi of immeasurable soul, known as Nara of great might At the command, O child, of Brahma, thou hast been born among men! O sinless one, by thee shall be vanquished in battle the highly virtuous grandsire of the Kurus — Bhishma of great energy — who is born of the Vasus. Thou shalt also defeat all the Kshatriyas of fiery energy commanded by the son of Bharadwaja in battle. Thou shalt also defeat those Danavas of fierce prowess that have been born amongst men, and those Danavas also that are called Nivatakavachas. And, O son of the Kuru race, O Dhananjaya, thou shalt also slay Karna of fierce prowess, who is even a portion of my father Surya, of energy celebrated throughout the worlds. And, O son of Kunti, smiter of all foes, thou shalt also slay all the portions of celestials and Danavas and the Rakshasas that have been incarnate on earth. And slain by thee, these shall attain to the regions earned by them according to their acts. And, O Phalguna, the fame of thy achievements will last for ever in the world: thou hast gratified Mahadeva himself in conflict. Thou shalt, with Vishnu himself, lighten the burden of the earth. O accept this weapon of mine — the mace I wield incapable of being baffled by any body. With this weapon thou wilt achieve great deeds.’”

Vaisampayana continued, “O Janamejaya, the son of Pritha then received from Yama that weapon duly, along with the Mantras and rite, and the mysteries of hurling and withdrawing it. Then Varuna, the lord of all aquatic creatures, blue as the clouds, from a summit he had occupied on the west, uttered these words, ‘O son of Pritha, thou art the foremost of Kshatriyas, and engaged in Kshatriya practices. O thou of large coppery eyes, behold me! I am Varuna, the lord of waters. Hurled by me, my nooses are incapable of being resisted. O son of Kunti, accept of me these Varuna weapons along with the mysteries of hurling and withdrawing them. With these, O hero, in the battle that ensued of your on account of Taraka (the wife of Vrihaspati), thousands of mighty Daityas were seized and tied. Accept them of me. Even if Yama himself by thy foe, with these in thy hands, he will not be able to escape from thee. When thou wilt armed with these, range over the field of battle, the land, beyond doubt, will be destitute of Kshatriyas.’”

Vaisampayana continued, “After both Varuna and Yama had given away their celestial weapons, the lord of treasures having his home on the heights of Kailasa, then spake, ‘O son of Pandu, O thou of great might and wisdom, I too have been pleased with thee. And this meeting with thee giveth me as much pleasure as a meeting with Krishna. O wielder of the bow with the left hand, O thou of mighty arms, thou wert a god before, eternal (as other gods). In ancient Kalpas, thou hadst every day gone through ascetic austerities along with us. O best of men, I grant thee celestial vision. O thou of mighty arms, thou wilt defeat even invincible Daityas and Danavas. Accept of me also without loss of time, an excellent weapon. With this thou wilt be able to consume the ranks of Dhritarashtra. Take then this favourite weapon of mine called Antarddhana. Endued with energy and prowess and splendour, it is capable of sending the foe to sleep. When the illustrious Sankara slew Tripura, even this was the weapon which he shot and by which many mighty Asuras were consumed. O thou of invincible prowess I take it up for giving it to thee. Endued with the dignity of the Meru, thou art competent to hold this weapon.’”

“After these words had been spoken, the Kuru prince Arjuna endued with great strength, duly received from Kuvera that celestial weapon. Then the chief of the celestials addressing Pritha’s son of ceaseless deeds in sweet words, said, in a voice deep as that the clouds or the kettle-drum, ‘O thou mighty-armed son of Kunti, thou art an ancient god. Thou hast already achieved the highest success, and acquired the statue of a god. But, O represser of foes, thou hast yet to accomplish the purposes of the gods. Thou must ascend to heaven. Therefore prepare thou O hero of great splendour! My own car with Matali as charioteer, will soon descend on the earth. Taking thee, O Kaurava, to heaven, I will grant thee there all my celestial weapons.'"

"Beholding those protectors of the worlds assembled together on the heights of Himavat, Dhananjaya, the son of Kunti, wondered much, Endued with great energy, he then duly worshipped the assembled Lokapalas, with words, water, and fruits. The celestials then returning that worship, went away. And the gods capable of going everywhere at will, and endued with the speed of the mind, returned to the places whence they had come."

"That bull among men — Arjuna — having obtained weapons thus, was filled with pleasure. And he regarded himself as one whose desires had been fulfilled and who was crowned with success."

SECTION XLII

(Indralokagamana Parva)

Vaisampayana said, “After the Lokapalas had gone away, Arjuna — that slayer of all foes — began to think, O monarch, of the car of Indra! And as Gudakesa gifted with great intelligence was thinking of it, the car endued with great effulgence and guided by Matali, came dividing the clouds and illuminating the firmament and filling the entire welkin with its rattle deep as the roar of mighty masses of clouds. Swords, and missiles of terrible forms and maces of frightful description, and winged darts of celestials splendour and lightnings of the brightest effulgence, and thunderbolts, and propellors furnished with wheels and worked with atmosphere expansion and producing sounds loud as the roar of great masses of clouds, were on that car. And there were also on that car fierce and huge-bodied Nagas with fiery mouths, and heaps of stones white as the fleecy clouds. And the car was drawn by ten thousands of horses of golden hue, endued with the speed of the wind. And furnished with prowess of illusion, the car was drawn with such speed that the eye could hardly mark its progress. And Arjuna saw on that car the flag-staff called Vaijayanta, of blazing effulgence, resembling in hue the emerald or the dark-blue lotus, and decked with golden ornaments and straight as the bamboo. And beholding a charioteer decked in gold seated on that car, the mighty-armed son of Pritha regarded it as belonging to the celestials. And while Arjuna was occupied with his thoughts regarding the car, the charioteer Matali, bending himself after descending from the car, addressed him, saying, ‘O lucky son of Sakra! Sakra himself wisheth to see thee. Ascend thou without loss of time this car that hath been sent by Indra. The chief of the immortals, thy father — that god of a hundred sacrifices — hath commanded me, saying, ‘Bring the son of Kunti hither. Let the gods behold him.’ And Sankara himself, surrounded by the celestials and Rishis and Gandharvas and Apsaras, waiteth to behold thee. At the command of the chastiser of Paka, therefore, ascend thou with me from this to the region of the celestials. Thou wilt return after obtaining weapons.’”

“Arjuna replied, ‘O Matali, mount thou without loss of time this excellent car, a car that cannot be attained even by hundreds of Rajasuya and horse sacrifices. Even kings of great prosperity who have performed great sacrifices distinguished by large gifts (to Brahmanas), even gods and Danavas are not competent to ride this car. He that hath not ascetic merit is not competent to even see or touch this car, far less to ride on it. O blessed one, after thou hast ascended, it, and after the horses have become still, I will ascend it, like a virtuous man stepping into the high-road of honesty.’”

Vaisampayana continued, “Matali, the charioteer of Sakra, hearing these words of Arjuna, soon mounted the car and controlled the horses. Arjuna then, with a cheerful heart, purified himself by a bath in the Ganges. And the son of Kunti then duly repeated (inaudibly) his customary prayers. He then, duly and according to the ordinance, gratified the Pitris with oblations of water. And, lastly, he commenced to invoke the Mandara — that king of mountains — saying, ‘O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials. O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines. Happily have I dwelt on thy heights. I leave thee now, bidding thee farewell. Oft have I seen thy tablelands and bowers, thy springs and brooks, and the sacred shrines on thy breast. I have also eaten the savoury fruits growing on thee, and have slated my thirst with draughts of perfumed water oozing from the body. I have also drunk the water of thy springs, sweet as amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O excellent one, sported on thy breast, echoing with the notes of Apsaras and the chanting of the

Vedas. O mountain, every day have I lived happily on thy tablelands.’ Thus having bidden farewell to the mountain, that slayer of hostile heroes — Arjuna — blazing like the Sun himself, ascended the celestial car. And the Kuru prince gifted with great intelligence, with a glad heart, coursed through the firmament on that celestial car effulgent as the sun and of extra-ordinary achievements. And after he had become invisible to the mortals of the earth, he beheld thousands of cars of extra-ordinary beauty. And in that region there was no sun or moon or fire to give light, but it blazed in light of its own, generated by virtue of ascetic merit. And those brilliant regions that are seen from the earth in the form of stars, like lamps (in the sky) — so small in consequence of their distance, though very large — were beheld by the son of Pandu, stationed in their respective places, full of beauty and effulgence and blazing with splendour all their own. And there he beheld royal sages crowned with ascetic success, and heroes who had yielded up their lives in battle, and those that had acquired heaven by their ascetic austerities, by hundreds upon hundreds. And there were also Gandharvas, of bodies blazing like the sun, by thousands upon thousands, as also Guhyakas and Rishis and numerous tribes of Apsaras. And beholding those self-effulgent regions, Phalguna became filled with wonder, and made enquiries of Matali. And Matali also gladly replied unto him, saying, ‘These, O son of Pritha, are virtuous persons stationed in their respective places. It is these whom thou hast seen, O exalted one, as stars, from the earth.’ Then Arjuna saw standing at the gates (Indra’s region) the handsome and ever victorious elephant — Airavata — furnished with four tusks, and resembling the mountain of Kailasa with its summits. And coursing along that path of the Siddhas, that foremost of the Kurus and the son of Pandu, sat in beauty like Mandhata — that best of kings. Endued with eyes like lotus leaves, he passed through the region set apart for virtuous kings. And the celebrated Arjuna having thus passed through successive regions of heaven at last beheld Amaravati, the city of Indra.”

SECTION XLIII

VAISAMPAYANA SAID, “AND the city of Indra which Arjuna saw was delightful and was the resort of Siddhas and Charanas. And it was adorned with the flowers of every season, and with sacred trees of all kinds. And he beheld also celestial gardens called Nandana — the favourite resort of Apsaras. And fanned by the fragrant breezes charged with the farina of sweet-scented flowers, the trees with their lord of celestial blossoms seemed to welcome him amongst them. And the region was such that none could behold it who had not gone through ascetic austerities, or who had not poured libations on fire. It was a region for the virtuous alone, and not for those who had turned their back on the field of battle. And none were competent to see it who had not performed sacrifices or observed rigid vows, or who were without a knowledge of the Vedas, or who had not bathed in sacred waters, or who were not distinguished for sacrifices and gifts. And none were competent to see it who were disturbers of sacrifices, or who were low, or who drank intoxicating liquors, or who were violators of their preceptors’ bed, or who were eaters of (unsanctified) meat, or who were wicked. And having beheld those celestial gardens resounding with celestial music, the strong-armed son of Pandu entered the favourite city of Indra. And he beheld there celestial cars by thousands, capable of going everywhere at will, stationed in proper places. And he saw tens of thousands of such cars moving in every direction. And fanned by pleasant breezes charged with the perfumes of flowers, the son of Pandu was praised by Apsaras and Gandharvas. And the celestials then, accompanied by the Gandharvas and Siddhas and great Rishis, cheerfully reverenced Pritha’s son of white deeds. Benedictions were poured upon him, accompanied by the sounds of celestial music. The strong-armed son of Pritha then heard around him the music of conchs and drums. And praised all around, the son of Pritha then went, at the command of Indra, to that large and extensive starry way called by the name of Suravithi. There he met with the Sadhyas, the Viswas, the Marutas, the twin Aswins, the Adityas, the Vasus, the Rudras, the Brahmarshis of the great splendour, and numerous royal sages with Dilipa at their head, and Tumvura and Narada, and that couple of Gandharvas known by the names of Haha and Huhu. And the Kuru prince — that chastiser of foes — having met and duly saluted them, last of all beheld the chief of the celestials — the god of a hundred sacrifices. Then the strong-armed son of Pritha, alighting from the car approached the lord himself of the gods — his father — that chastiser of Paka. And a beautiful white umbrella furnished with a golden staff was held over the chief of the celestials. And he was fanned with a Chamara perfumed with celestial scents. And he was eulogised by many Gandharvas headed by Viswavasu and others, by bards and singers, and by foremost Brahmanas chanting Rik and Yajus hymns. And the mighty son of Kunti, approaching Indra, saluted him by bending his head to the ground. And Indra thereupon embraced him with his round and plump arms. And taking his hand, Sakra made him sit by him on a portion of his own seat, that sacred seat which was worshipped by gods and Rishis. And the lord of the celestials-that slayer of hostile heroes — smelt the head of Arjuna bending in humility, and even took him upon his lap. Seated on Sakra's seat at the command of that god of a thousand eyes, Pritha's son of immeasurable energy began to blaze in splendour like a second Indra. And moved by affection, the slayer of Vritra, consoling Arjuna, touched his beautiful face with his own perfumed hands. And the wielder of the thunderbolt, patting and rubbing gently again and again with his own hands which bore the marks of the thunderbolt the handsome and huge arms of Arjuna which resembled a couple of golden columns and which were hard in consequence of drawing the bowstring and son enhanced the beauty of the assembly, like the sun and moon god of a thousand eyes — eyeing his son of curly locks smilingly and with eyes expanded with delight, seemed scarcely to be gratified. The more he gazed, the more he liked to gaze on. And seated on one seat, the father and son enhanced the beauty of the assembly, like the sun and moon beautifying the firmament together on the fourteenth day of the dark fortnight. And a band of Gandharvas headed by Tumvuru skilled in music sacred and profane, sang many verses in melodious notes. And Ghritachi and Menaka and Rambha and Purvachitti and Swayamprabha and Urvasi and Misrakesi and Dandagauri and Varuthini and Gopali and Sahajanya and Kumbhayoni and Prajagara and Chitrasena and Chitralekha and Saha and Madhuraswana, these and others by thousands, possessed of eyes like lotus leaves, who were employed in enticing the hearts of persons practising rigid austerities, danced there. And possessing slim waists and fair large hips, they began to perform various evolutions, shaking their deep bosoms, and casting their glances around, and exhibiting other attractive attitude capable of stealing the hearts and resolutions and minds of the spectators."

SECTION XLIV

Vaisampayana said, “The gods and the Gandharvas then, understanding the wishes of India, procured an excellent Arghya and reverenced the son of Pritha in a hurry. And giving water to wash both his feet and face, they caused the prince to enter the palace of Indra. And thus worshipped, Jishnu continued to live in the abode of his father. And the son of Pandu continued all the while to acquire celestial weapons, together with the means of withdrawing them. And he received from the hands of Sakra his favourite weapon of irresistible force, viz., the thunder-bolt and those other weapons also, of tremendous roar, viz., the lightnings of heaven, whose flashes are inferable from the appearance of clouds and (the dancing of) peacocks. And the son of Pandu, after he had obtained those weapons, recollected his brothers. And at the command of Indra, however, he lived for full five years in heaven, surrounded by every comfort and luxury.

“After some time, when Arjuna had obtained all the weapons. Indra addressed him in due time, saying, ‘O son of Kunti, learn thou music and dancing from Chitrasena. Learn the instrumental music that is current among the celestials and which existeth not in the world of men, for, O son of Kunti, it will be to thy benefit. And Purandara gave Chitrasena as a friend unto Arjuna. And the son of Pritha lived happily in peace with Chitrasena. And Chitrasena instructed Arjuna all the while in music; vocal and instrumental and in dancing. But the active Arjuna obtained no peace of mind, remembering the unfair play at dice of Sakuni, the son of Suvala, and thinking with rage of Dussasana and his death. When however, his friendship with Chitrasena had ripened fully, he at times learned the unrivalled dance and music practised among the Gandharvas. And at last having learnt various kinds of dance and diverse species of music, both vocal and instrumental, that slayer of hostile heroes obtained no peace of mind remembering his brothers and mother Kunti.”

SECTION XLV

Vaisampayana said, “One day, knowing that Arjuna’s glances were cast upon Urvasi, Vasava, calling Chitrasena to himself, addressed him in private saying, ‘O king of Gandharvas, I am pleased; go thou as my messenger to that foremost of Apsaras, Urvasi, and let her wait upon that tiger among men, Phalguna. Tell her, saying these words of mine, ‘As through my instrumentality Arjuna hath learnt all the weapons and other arts, worshipped by all, so shouldst thou make him conversant with the arts of acquitting one’s self in female company.’ Thus addressed by Indra, the chief of the Gandharvas in obedience to that command of Vasava, soon went to Urvasi that foremost of Apsaras. And as he saw her, she recognised him and delighted him by the welcome she offered and the salutation she gave. And seated at ease he then smilingly addressed Urvasi, who also was seated at ease, saying, ‘Let it be known, O thou of fair hips, that I come hither despatched by the one sole lord of heaven who asketh of thee a favour. He who is known amongst gods and men for his many inborn virtues, for his grace, behaviour, beauty of person, vows and self-control; who is noted for might and prowess, and respected by the virtuous, and ready-witted; who is endued with genius and splendid energy, is of a forgiving temper and without malice of any kind; who hath studied the four Vedas with their branches, and the Upanishads, and the Puranas also; who is endued with devotion to his preceptors and with intellect possessed of the eight attributes, who by his abstinence, ability, origin and age, is alone capable of protecting the celestial regions like Mahavat himself; who is never boastful; who showeth proper respect to all; who beholdeth the minutest things as clearly as if those were gross and large; who is sweet-speeched; who showereth diverse kinds of food and drink on his friends and dependents; who is truthful, worshipped of all, eloquent, handsome, and without pride; who is kind to those devoted to him, and universally pleasing and dear to all; who is firm in promise; who is equal to even Mahendra and Varuna in respect of every desirable attribute, viz., Arjuna, is known to thee. O Urvasi, know thou that hero is to be made to taste the joys of heaven. Commanded by Indra, let him today obtain thy feet. Do this, O amiable one, for Dhananjaya is inclined to thee.’

“Thus addressed, Urvasi of faultless features assumed a smiling face, and receiving the words of the Gandharva with high respect, answered with a glad heart, saying, ‘Hearing of the virtues that should adorn men, as unfolded by thee, I would bestow my favours upon any one who happened to possess them. Why should I not then, choose Arjuna for a lover? At the command of Indra, and for my friendship for thee, and moved also by the numerous virtues of Phalguna, I am already under the influence of the god of love. Go thou, therefore, to the place thou desirest. I shall gladly go to Arjuna.’”

SECTION XLVI

Vaisampayana said, 'Having thus sent away the Gandharva successful in his mission, Urvasi of luminous smiles, moved by the desire of possessing Phalguna, took a bath. And having performed her ablutions, she decked herself in charming ornaments and splendid garlands of celestial odour. And inflamed by the god of love, and her heart pierced through and through by the shafts shot by Manmatha keeping in view the beauty of Arjuna, and her imagination wholly taken up by the thoughts of Arjuna, she mentally sported with him on a wide and excellent bed laid over with celestial sheets. And when the twilight had deepened and the moon was up, that Apsara of high hips sent out for the mansions of Arjuna. And in that mood and with her crisp, soft and long braids decked with bunches of flowers, she looked extremely beautiful. With her beauty and grace, and the charm of the motions of her eye-brows and of her soft accents, and her own moon like face, she seemed to tread, challenging the moon himself. And as she proceeded, her deep, finely tapering bosoms, decked with a chain of gold and adorned with celestial unguents and smeared with fragrant sandal paste, began to tremble. And in consequence of the weight of her bosoms, she was forced to slightly stoop forward at every step, bending her waist exceedingly beautiful with three folds. And her loins of faultless shape, the elegant abode of the god of love, furnished with fair and high and round hips and wide at their lower part as a hill, and decked with chains of gold, and capable of shaking the saintship of anchorites, being decked with thin attire, appeared highly graceful. And her feet with fair suppressed ankles, and possessing flat soles and straight toes of the colour of burnished copper and dorsum high and curved like tortoise back and marked by the wearing of ornaments furnished with rows of little bells, looked exceedingly handsome. And exhilarated with a little liquor which she had taken, and excited by desire, and moving in diverse attitudes and expressing a sensation of delight, she looked more handsome than usual. And though heaven abounded with many wonderful objects, yet when Urvasi proceeded in this manner, the Siddhas and Charanas and Gandharvas regarded her to be the handsomest object they had cast their eyes upon. And the upper half of her body clad in an attire of fine texture and cloudy hues, she looked resplendent like a digit of the moon in the firmament shrouded by fleecy clouds. And endued with the speed of the winds or the mind, she of luminous smiles soon reached the mansion of Phalguna, the son of Pandu. And, O best of men, Urvasi of beautiful eyes, having arrived at the gate of Arjuna's abode, sent word through the keeper in attendance. And (on receiving permission), she soon entered that brilliant and charming palace. But, O monarch, upon beholding her at night in his mansion, Arjuna, with a fearstricken heart, stepped up to receive her with respect and as soon as he saw her, the son of Pritha, from modesty, closed his eyes. And saluting her, he offered the Apsara such worship as is offered unto a superior. And Arjuna said, 'O thou foremost of the Apsaras, I reverence thee by bending my head down. O lady, let me know thy commands. I wait upon thee as thy servant.'"

Vaisampayana continued, 'Hearing these words of Phalguna, Urvasi became deprived of her senses. And she soon represented unto Arjuna all that had passed between her and the Gandharva, Chitrasena. And she said, 'O best of men, I shall tell thee all that hath passed between me and Chitrasena, and why I have come hither. On account of thy coming here, O Arjuna, Mahendra had convened a large and charming assembly, in which celestial festivities were held. Unto that assembly came, O best of men, the Rudras and the Adityas and the Aswins and the Vasus. And there came also numbers of great Rishis and royal sages and Siddhas and Charanas and Yakshas and great Nagas. And, O thou of expansive eyes, the members of the assembly resplendent as fire or the sun or the moon, having taken their seats according to rank, honour, and prowess, O son of Sakra, the Gandharvas began to strike the Vinas and sing charming songs of celestial melody. And, O perpetuator of the Kuru race, the principal Apsaras also commenced to dance. Then, O son of Pritha, thou hadst looked on me only with a steadfast gaze. When that assembly of the celestials broke, commanded by thy father, the gods went away to their respective places. And the principal Apsaras also went away to their abodes, and others also, O slayer of foes, commanded by thy father and obtaining his leave. It was then that Chitrasena sent to me by Sakra, and arriving at my abode. O thou of eyes like lotus leaves, he addressed me, saying, ‘O thou of the fairest complexion, I have been sent unto thee by the chief of the celestials. Do thou something that would be agreeable to Mahendra and myself and to thyself also. O thou of fair hips, seek thou to please Arjuna, who is brave in battle even like Sakra himself, and who is always possessed of magnanimity.’ Even these, O son of Pritha, were his words. Thus, O sinless one, commanded by him and thy father also, I come to thee in order to wait upon thee, O slayer of foes. My heart hath been attracted by thy virtues, and am already under the influence of the god of love. And, O hero, even this is my wish, and I have cherished it for ever!”

Vaisampayana continued, “While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness. And shutting his ears with his hands, he said, ‘O blessed lady, fie on my sense of hearing, when thou speakest thus to me. For, O thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior. Even as Kunti here even this is my wish, and I have cherished it for ever!”

[Some text is obviously missing here — JBH] of high fortune or Sachi the queen of Indra, art thou to me, O auspicious one, of this there is no doubt! That I had gazed particularly at thee, O blessed one, is true. There was a reason for it. I shall truly tell it to thee, O thou of luminous smiles! In the assembly I gazed at thee with eyes expanded in delight, thinking, ‘Even this blooming lady is the mother of the Kaurava race.’ O blessed Apsara, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race.’”

“Hearing these words of Arjuna, Urvasi answered, saying, ‘O son of The chief of the celestials, we Apsaras are free and unconfined in our choice. It behoveth thee not, therefore, to esteem me as thy superior. The sons and grandsons of Puru's race, that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, O hero, it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, O thou giver of proper respect.'"

"Arjuna replied, 'O beautiful lady of features perfectly faultless, listen. I truly tell thee. Let the four directions and the transverse directions, let also the gods listen. O sinless one, as Kunti, or Madri, or Sachi, is to me, so art thou, the parent of my race, an object of reverence to me. Return, O thou of the fairest complexion: I bend my head unto thee, and prostrate myself at thy feet. Thou deservest my worship as my own mother; and it behoveth thee to protect me as a son.'"

Vaisampayana continued, "Thus addressed by Partha, Urvasi was deprived of her senses by wrath. Trembling with rage, and contracting her brows, she cursed Arjuna, saying, 'Since thou disregardest a woman come to thy mansion at the command of thy father and of her own motion — a woman, besides, who is pierced by the shafts of Kama, therefore, O Partha, thou shalt have to pass thy time among females unregarded, and as a dancer, and destitute of manhood and scorned as a eunuch.'"

Vaisampayana continued, "Having cursed Arjuna thus, Urvasi's lips still quivered in anger, herself breathing heavily all the while. And she soon returned to her own abode. And that slayer of foes, Arjuna also sought Chitrasena without loss of time. And having found him, he told him all that had passed between him and Urvasi in the night. And he told Chitrasena everything as it had happened, repeatedly referring to the curse pronounced upon him. And Chitrasena also represented everything unto Sakra. And Harivahana, calling his son unto himself in private, and consoling him in sweet words, smilingly said, 'O thou best of beings, having obtained thee, O child, Pritha hath to-day become a truly blessed mother. O mighty-armed one, thou hast now vanquished even Rishis by the patience and self-control. But, O giver of proper respect, the curse that Urvasi hath denounced on thee will be to thy benefit, O child, and stand thee in good stead. O sinless one, ye will have on earth to pass the thirteenth year (of your exile), unknown to all. It is then that thou shalt suffer the curse of Urvasi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term.'"

"Thus addressed by Sakra, that slayer of hostile heroes, Phalguna, experienced great delight and ceased to think of the curse. And Dhananjaya, the son of Pandu, sported in regions of heaven with the Gandharva Chitrasena of great celebrity."

"The desires of the man that listeneth to this history of the son of Pandu never run after lustful ends. The foremost of men, by listening to this account of the awfully pure conduct of Phalguna, the son of the lord of the celestials, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss."

SECTION XLVII

Vaisampayana said, “One day, the great Rishi Lomasa in course of his wanderings, went to the abode of Indra, desirous of beholding the lord of the celestials. And the great Muni, having approached the chief of the gods, bowed to him respectfully. And he beheld the son of Pandu occupying half of the seat of Vasava. And worshipped by the great Rishis, that foremost of Brahmanas sat on an excellent seat at the desire of Sakra. And beholding Arjuna seated on Indra’s seat, the Rishi began to think as to how Arjuna who was a Kshatriya had attained to the seat of Sakra himself. What acts of merit had been performed by him and what regions, had been conquered by him (by ascetic merit), that he had obtained a seat that was worshipped by the gods themselves? And as the Rishi was employed with these thoughts, Sakra, the slayer of Vritra, came to know of them. And having known them, the lord of Sachi addressed Lomasa with a smile and said, ‘Listen, O Brahmarshi, about what is now passing in thy mind. This one is no mortal though he hath taken his birth among men. O great Rishi, the mighty-armed hero is even my son born of Kunti. He hath come hither, in order to acquire weapons for some purpose. Alas! dost thou not recognise him as an ancient Rishi of the highest merit? Listen to me, O Brahamana, as I tell thee who is and why he hath come to me. Those ancient and excellent Rishis who were known by the names of Nara and Narayana are, know, O Brahmana, none else than Hrishikesa and Dhananjaya. And those Rishis, celebrated throughout the three worlds, and known by the names of Nara and Narayana have, for the accomplishment of a certain purpose, been born on earth — for the acquisition of virtue. That sacred asylum which even gods and illustrious Rishis are not competent to behold, and which is known throughout the world by the name of Vadari, and situate by the source of the Ganga, which is worshipped by the

Siddhas and the Charanas, was the abode, O Brahmana, of Vishnu and Jishnu. Those Rishis of blazing splendour have, O Brahmarshi, at my desire, been born on earth, and endued with mighty energy, will lighten the burden thereof. Besides this, there are certain Asuras known as Nivatakavachas, who, proud of the boon they have acquired, are employed in doing us injuries. Boastful of their strength, they are even now planning the destruction of the gods, for, having received a boon, they no longer regard the gods. Those fierce and mighty Danavas live in the nether regions. Even all the celestials together are incapable of fighting with them. The blessed Vishnu — the slayer of Madhu — he, indeed who is known on earth as Kapila, and whose glance alone, O exalted one, destroyed the illustrious sons of Sagara, when they approached him with loud sounds in the bowels of the earth, — that illustrious and invincible Hari is capable, O Brahmana of doing us a great service. Either he or Partha or both may do us that great service, without doubt. Verily as the illustrious Hari had slain the Nagas in the great lake, he, by sight alone, is capable of slaying those Asuras called the Nivatakavachas, along with their followers. But the slayer of Madhu should not be urged when the task is insignificant. A mighty mass of energy that he is. It swelleth to increasing proportions, it may consume the whole universe. This Arjuna also is competent to encounter them all, and the hero having slain them in battle, will go back to the world of men. Go thou at my request to earth. Thou wilt behold the brave Yudhishthira living in the woods of Kamyaka. And for me tell thou the virtuous Yudhishthira of unbaffled prowess in battle, that he should not be anxious on account of Phalguna, for that hero will return to earth a thorough master of weapons, for without sanctified prowess of arms, and without skill in weapons, he would not be able to encounter Bhishma and Drona and others in battle. Thou wilt also represent unto Yudhishthira that the illustrious and mighty-armed Gudakesa, having obtained weapons, hath also mastered the science of celestial dancing and music both instrumental and vocal. And thou wilt also tell him, O king of men, O slayer of foes, thyself also, accompanied by all thy brothers, should see the various sacred shrines. For having bathed in different sacred waters, thou wilt be cleansed from thy sins, and the fever of thy heart will abate. And then thou wilt be able to enjoy thy kingdom, happy in the thought that thy sins have been washed off. And, O foremost of Brahmanas, endued with ascetic power, it behoveth thee also to protect Yudhishthira during his wandering over the earth. Fierce Rakshasas ever live in mountain fastnesses and rugged steppes. Protect thou the king from those cannibals.'

"After Mahendra had spoken thus unto Lomasa, Vibhatsu also reverently addressed that Rishi, saying, 'Protect thou ever the son of Pandu. O best of men, let the king, O great Rishi, protected by thee, visit the various places of pilgrimage and give away unto Brahmanas in charity.'"

Vaisampayana continued, "The mighty ascetic Lomasa, having answered both saying, 'So be it,' set out for the earth, desirous of arriving at Kamvaka. And having arrived at those woods, he beheld the slayer of foes and son of Kunti, king Yudhishthira the just, surrounded by ascetics and his younger brothers."

SECTION XLVIII

Janamejaya said, “These feats of Pritha’s son endued with immeasurable energy, were certainly marvellous. O Brahmana, what did Dhritarashtra of great wisdom say, when he heard of them?”

Vaisampayana said, “Amvika’s son, king Dhritarashtra, having heard of Arjuna’s arrival and stay at Indra’s abode, from Dwaipayana, that foremost of Rishis, spake unto Sanjaya, saying, ‘O charioteer, dost thou know in detail the acts of the intelligent Arjuna, of which I have heard from beginning to end? O charioteer, my wretched and sinful son is even now engaged in a policy of the most vulgar kind. Of wicked soul, he will certainly depopulate the earth. The illustrious person whose words even in jest are true, and who hath Dhananjaya to fight for him, is sure to win the three worlds. Who that is even beyond the influence of Death and Decay will be able to stay before Arjuna, when he will scatter his barbed and sharp-pointed arrows whetted on stone? My wretched sons, who have to fight with the invincible Pandavas are indeed, all doomed. Reflecting day and night, I see not the warrior amongst us that is able to stay in battle before the wielder of the Gandiva. If Drona, or Karna, or even Bhishma advance against him in battle, a great calamity is likely to befall the earth. But even in that case, I see not the way to our success Karna is kind and forgetful. The preceptor Drona is old, and the teacher (of Arjuna) Arjuna, however, is wrathful, and strong, and proud, and of firm and steady prowess. As all these warriors are invincible, a terrible fight will take place between them. All of them are heroes skilled in weapons and of great reputation. They would not wish for the sovereignty of the world, if it was to be purchased by defeat. Indeed, peace will be restored only on the death of these or of Phalguna. The slayer of Arjuna, however, existeth not, nor doth one that can vanquish him. Oh, how shall that wrath of his which hath myself for its object be pacified. Equal unto the chief of the celestials, that hero gratified Agni at Khandava and vanquished all the monarchs of the earth on the occasion of the great Rajasuya. O Sanjaya, the thunder-bolt falling on the mountain top, leaveth a portion unconsumed; but the shafts, O child, that are shot by Kiriti leave not a rack behind. As the rays of the sun heat this mobile and immobile universe, so will the shafts shot by Arjuna's hands scorch my sons. It seemeth to me that the Chamus of the Bharatas, terrified at the clatter of Arjuna's chariot-wheels, are already broken through in all directions. Vidhatri hath created Arjuna as an all-consuming Destroyer. He stayeth in battle as a foe, vomitting and scattering swarms of arrows. Who is there that will defeat him?"

SECTION XLIX

"Sanjaya said, 'That which hath been uttered by thee, O king, with respect to Duryodhana is all true. Nothing that thou hast said, O lord of the earth, is untrue. The Pandavas of immeasurable energy have been filled with rage at the sight of Krishna their wedded wife of pure fame — brought in the midst of the assembly. Hearing also those cruel words of Dussasana and Karna, they have been so incensed, O king, that they will not, I ween, forgive (the Kurus) on my account. I have heard, O king, how Arjuna hath gratified in battle by means of his bow the god of gods — Sthanu of eleven forms. The illustrious lord of all the gods — Kapardin himself — desirous of testing Phalguna, fought with him, having assumed the guise of a Kirata. And there it was that the Lokapala, in order to give away their weapons unto that bull of the Kuru race, showed themselves unto him of undeteriorating prowess. What other man on earth, except Phalguna, would strive to have a sight of these gods in their own forms? And, O king, who is there that will weaken in battle Arjuna, who could not be weakened by Maheswara himself possessed of eight forms? Thy sons, having dragged Draupadi, and thereby incensed the sons of Pandu, have brought this frightful and horrifying calamity upon themselves. Beholding Duryodhana showing both his thighs unto Draupadi, Bhima said with quivering lips, 'wretch! those thighs of thine will I smash with my fierce descending mace, on the expiration of thirteen years.' All the sons of Pandu are the foremost of smiters; all of them are of immeasurable energy; all of them are well-versed in every kind of weapons. For these, they are incapable of being vanquished even by the gods. Incensed at the insult offered to their wedded wife, Pritha's sons, urged by wrath, will, I ween, slay all thy sons in battle.'

“Dhritarashtra said, ‘O charioteer, what mischief hath been done by Karna uttering those cruel words, to the sons of Pandu! Was not the enmity sufficient that was provoked by bringing Krishna into the assembly? How can my wicked sons live, whose eldest brother and preceptor walketh not in the path of righteousness? Seeing me void of eye-sight, and incapable of exerting myself actively, my wretched son, O charioteer, believeth me to be a fool, and listeneth not to my words. Those wretches also that are his counsellors, viz., Karna and Suvala, and others, always pander to his vices, as he is incapable of understanding things rightly. The shafts that Arjuna of immeasurable prowess may lightly shoot, are capable of consuming all my sons, leave alone those shafts that he will shoot, impelled by anger. The arrows urged by the might of Arjuna’s arms and shot from his large bow, and inspired with mantras capable of converting them into celestial weapons can chastise the celestials themselves. He who hath for his counsellor and protector and friend that smiter of sinful men — the lord of the three worlds — Hari himself — encountereth nothing that he cannot conquer. This, O Sanjaya, is most marvellous in Arjuna that, as we have heard, he hath been clasped by Mahadeva in his arms. That also which Phalguna, assisted by Damodara did of old towards helping Agni in the conflagration of Khandava, hath been witnessed by all the world. When, therefore, Bhima and Partha and Vasudeva of the Satwata race become enraged, surely my sons along with their friends and the Suvalas are all unequal to fight with them.’”

SECTION L

Janamejaya said, “Having sent the heroic sons of Pandu into exile, these lamentations, O Muni, of Dhritarashtra were perfectly futile. Why did the king permit his foolish son Duryodhana to thus incense those mighty warriors, the sons of Pandu? Tell us now, O Brahmana, what was the food of the sons of Pandu, while they lived in the woods? Was it of the wilderness, or was it the produce of cultivation?”

Vaisampayana said, “Those bulls among men, collecting the produce of the wilderness and killing the deer with pure arrows, first dedicated a portion of the food to the Brahmanas, and themselves are the rest. For, O king, while those heroes wielding large bows lived in the woods, they were followed by Brahmanas of both classes, viz., those worshipping with fire and those worshipping without it. And there were ten thousand illustrious Snataka Brahmanas, all conversant with the means of salvation, whom Yudhishthira supported in the woods. And killing with arrows Rurus and the black deer and other kinds of clean animals of the wilderness, he gave them unto those Brahmanas. And no one that lived with Yudhishthira looked pale or ill, or was lean or weak, or was melancholy or terrified. And the chief of the Kurus — the virtuous king Yudhishthira — maintained his brothers as if they were his sons, and his relatives as if they were his uterine brothers. And Draupadi of pure fame fed her husbands and the Brahmanas, as if she was their mother; and last of all took her food herself. And the king himself wending towards the east, and Bhima, towards the south, and the twins, towards the west and the north, daily killed with bow in hand the deer of the forest, for the sake of meat. And it was that the Pandavas lived for five years in the woods of Kamyaka, in anxiety at the absence of Arjuna, and engaged all the while in study and prayers and sacrifices.”

SECTION LI

Vaisampayana said, “That bull among men — Dhritarashtra — the son of Amvika, having heard of this wonderful way of life — so above that of men — of the sons of Pandu, was filled with anxiety and grief. And overwhelmed with melancholy and sighing heavily and hot, that monarch, addressing his charioteer Sanjaya, said, ‘O charioteer, a moment’s peace I have not, either during the day or the night, thinking of the terrible misbehaviour of my sons arising out of their past gambling, and thinking also of the heroism, the patience, the high intelligence, the unbearable prowess, and the extraordinary love unto one another of the sons of Pandu. Amongst the Pandavas, the illustrious Nakula and Sahadeva, of celestial origin and equal unto the chief himself of the celestials in splendour, are invincible in battle. They are firm in the wielding of weapons, capable of shooting at a long distance, resolute in battle, of remarkable lightness of hand, of wrath that is not easily quelled, possessed of great steadiness, and endued with activity. Possessed of the prowess of lions and unbearable as the Aswins themselves, when they will come to the field of battle with Bhima and Arjuna in front, I see, O Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors of celestial origin, unrivalled in battle by anybody, filled with rage at the remembrance of that insult to Draupadi, will show no forgiveness. The mighty warriors of the Vrishnis also, and the Panchalas of great energy, and the sons of Pritha themselves, led by Vasudeva of unbaffled prowess, will blast my legions. O charioteer, all the warriors on my side assembled together, are not competent to bear the impetus of the Vrishnis alone when commanded by Rama and Krishna. And amongst them will move that great warrior Bhima of terrible prowess, armed with his iron mace held on high and capable of slaying every hero. And high above the din will be heard the twang of the Gandiva loud as the thunder of heaven. The impetus of Bhima's mace and the loud twang of the Gandiva are incapable of being stood against by any of the kings on my side. It is then, O Sanjaya, that obedient as I have been to the voice of Duryodhana, I shall have to call back the rejected counsels of my friends — counsels that I should have attended to in time.'"

Sanjaya said, "This hath been thy great fault, O king, viz., that though capable, thou didst not, from affection prevent thy son from doing what he hath done. The slayer of Madhu, that hero of unfading glory, hearing that the Pandavas had been defeated at dice, soon went to the woods of Kamyaka and consoled them there. And Draupadi's sons also headed by Dhrishtadyumna, and Virata, and Dhrishtaketu, and those mighty warriors, the Kekayas, all went there. All that was said by these warriors at the sight of Pandu's son defeated at dice, was learnt by me through our spies. I have also told thee all, O king. When the slayer of Madhu met the Pandavas, they requested him to become the charioteer of Phalguna in battle. Hari himself, thus requested, answered them, saying, 'so be it.' And even Krishna himself beholding the sons of Pritha dressed in deer skins, became filled with rage, and addressing Yudhishthira, said, 'That prosperity which the sons of Pritha had acquired at Indraprastha, and which, unobtainable by other kings, was beheld by me at the Rajasuya sacrifice, at which, besides, I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sinhalas, the barbarous mlecchas, the natives of Lanka, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira, afraid of the prowess of your weapons, present in obedience to your invitation, performing various offices, — that prosperity, O king, so unstable and waiting at present on the foe, I shall restore to thee, depriving thy foe of his very life. I shall, O chief of the Kurus, assisted by Rama and Bhima and Arjuna and the twins and Akrura and Gada and Shamva and Pradyumna and Ahuka and the heroic Dhrishtadyumna and the son of Sisupala, slay in battle in course of a day Duryodhana and Karna and Dussasana and Suvala's son and all others who may fight against us. And thou shalt, O Bharata, living at Hastinapura along with thy brothers, and snatching from Dhritarashtra's party the prosperity they are enjoying, rule this earth.' Even these, O king, were Krishna's words unto Yudhishthira, who, on the conclusion of Krishna's speech, addressed him in that meeting of heroes and in the hearing of all those brave warriors headed by Dhrishtadyumna, saying, 'O Janardana, I accept these words of thine as truth. O thou of mighty arms, do thou, however, slay my enemies along with all their followers on the expiry of thirteen years. O Kesava, promise this truly unto me. I promised in the presence of the king to live in the forest as I am now living.' Consenting to these words of king Yudhishthira the just, his counsellors headed by Dhrishtadyumna soon pacified the incensed Kesava with sweet words and expressions suitable to the occasion. And they also said unto Draupadi of pure deeds in the hearing of Vasudeva himself, these words, 'O lady, in consequence of thy anger, Duryodhana shall lay down his life. We promise it, O thou of the fairest complexion. Therefore, grieve no more. O Krishna, those that mocked thee, beholding thee won at dice, shall reap the fruit of their act. Beasts of prey and birds shall eat their flesh, and mock them thus. Jackals and vultures will drink their blood. And, O Krishna, thou shalt behold the bodies of those wretches that dragged thee by the hair prostrate on the earth, dragged and eaten by carnivorous animals. They also that gave thee pain and disregarded thee shall lie on the earth destitute of their heads, and the earth herself shall drink their blood.' These and other speeches of various kinds were uttered there, O king, by those bulls of the Bharata race. All of them are endued with energy and bravery, and marked with the marks of battle. On the expiration of the thirteenth year, those mighty warriors, chosen by Yudhishthira and headed by Vasudeva, will come (to the field of battle). Rama and Krishna and Dhananjaya and Pradyumna and Shamva and Yuyudhana and Bhima and the sons of Madri and the Kekaya princes and the Panchala princes, accompanied by the king of Matsya, these all, illustrious and celebrated and invincible heroes, with their followers and troops, will come. Who is there that, desiring to live, will encounter these in battle, resembling angry lions of erect manes?'

"Dhritarashtra said, "What Vidura told me at the time of the game at dice, 'If thou seekest, O king, to vanquish the Pandavas (at dice), then certainly a terrible blood-shed ending in the destruction of all the Kurus will be the result,' I think it is about to be realised. As Vidura told me of old, without doubt a terrible battle will take place, as soon as the pledged period of the Pandavas expireth.'"

SECTION LII

(Nalopakhyana Parva)

Janamejaya said, “When the high-souled Partha went to Indra’s region for obtaining weapons, what did Yudhishthira and the other sons of Pandu do?”

Vaisampayana said, “When the high-souled Partha went to Indra’s region for obtaining weapons, those bulls of the Bharata race continued to dwell with Krishna in (the woods of) Kamyaka. One day, those foremost of the Bharatas, afflicted with grief, were seated with Krishna on a clean and solitary sward. Grieving for Dhananjaya, overwhelmed with sorrow, their voices were choked with weeping. Tortured by Dhananjaya’s absence, grief afflicted them equally. And filled with sorrow at their separation from Arjuna and at the loss of their kingdom, the mighty-armed Bhima among them addressed Yudhishthira, saying, “That Bull of the Bharata race, Arjuna, O great king, on whom depend the lives of Pandu’s sons, and on whose death the Panchalas as also ourselves with our sons and Satyaki and Vasudeva are sure to die, hath gone away at thy behest. What can be sadder than this that the virtuous Vibhatsu hath gone away at thy command, thinking of his many griefs? Depending upon the might of that illustrious hero’s arms, regard our foes as already vanquished in battle, and the whole earth itself as already acquired by us. It was for the sake of that mighty warrior that I refrained from sending to the other world all the Dhartarashtras along with the Suvalas, in the midst of the assembly. Gifted with might of arms, and supported by Vasudeva, we have to suppress the wrath that hath been roused in us, because thou art the root of that wrath. Indeed, with Krishna’s help, slaying our foes headed by Karna, we are able to rule the entire earth (thus) conquered by our own arms. Endued with manliness, we are yet overwhelmed with calamities, in consequence of thy gambling vice, while the foolish null of Dhritarashtra are growing stronger with the tributes (gathered from dependent kings). O mighty monarch, it behoveth thee to keep in view the duties of the Kshatriya. O great king, it is not the duty of a Khsatriya to live in the woods. The wise are of the opinion that to rule is the foremost duty of a Kshatriya. O king, thou art conversant with Kshatriya morality. Do not, therefore, deviate from the path of duty. Turning away from the woods, let us, summoning Partha and Janardana, slay, O king, the sons of Dhritarashtra, even before the twelve years are complete. O illustrious monarch O king of kings, even if these Dhartarashtras be surrounded by soldiers in array of battle, I shall send them to the other world by dint of might alone. I shall slay all the sons of Dhritarashtra along with the Sauvalas, indeed, Duryodhana, Karna, and any one else that will fight with me. And after I shall have slain all our foes, thou mayst come back unto the woods. By acting thus, O king, no fault will be thine. (Or if any sin be thine), O represser of foes, O mighty monarch, washing it off, O sire, by various sacrifices, we may ascend to a superior heaven. Such a consummation may come to pass, if our king proveth not unwise or procrastinating. Thou art, however, virtuous. Verily the deceitful should be destroyed by deceit. To slay the deceitful by deceit, is not regarded as sinful. O Bharata, it is, also said by those versed in morality that one day and night is, O great prince, equal unto a full year. The Veda text also, exalted one, is often heard, signifying that a year is equivalent to a day when passed in the observance of certain difficult vows. O thou of unfading glory, if the Vedas are an authority with thee, regard thou the period of a day and something more as the equivalent of thirteen years. O represser of foes, this is the time to slay Duryodhana with his adherents. Else, O king, he will beforehand bring the whole earth obedient to his will. O foremost of monarchs, all this is the result of thy addiction to gambling. We are on the verge of destruction already, in consequence of thy promise of living one year undiscovered. I do not find the country where, if we live, the wicked-minded Suyodhana may not be able to trace us by his spies. And finding us out, that wretch will again deceitfully send us into such exile in the woods. Or if that sinful one beholdeth us emerge, after the expiry of the pledged period of non-discovery, he will again invite thee, O great king, to dice, and the play will once more begin. Summoned once more, thou wilt again efface thyself at dice. Thou art not skilled at dice, and when summoned at play, thou wilt be deprived of thy senses. Therefore, O mighty monarch thou wilt have to lead a life in the woods again. If, O mighty king, it behoveth thee not to make us wretched for life, observe thou fully the ordinance of the Vedas, (which inculcateth that) verily the deceitful ought to be slain by deceit. If I but have thy command I would go (to Hastinapura) and, even as fire falling upon a heap of grass consumeth it, would slay Duryodhana, putting forth my utmost might. It behoveth thee, therefore, to grant me the permission.'"

Vaisampayana continued, "Thus addressed by Bhima, king Yudhishthira the just, smelt the crown of that son of Pandu, and pacifying him said, 'O mighty-armed one, without doubt, thou wilt, assisted by the wielder of the Gandiva, slay Suyodhana at the expiry of the thirteenth year. But, O son of Pritha, as for thy assertion, 'O Lord, the time is complete', I cannot dare tell an untruth, for untruth is not in me. O son of Kunti, without the help of fraud, wilt thou kill the wicked and irrepressible Duryodhana, with his allies.'

"While Yudhishthira the just, was speaking unto Bhima thus, there came the great and illustrious Rishi Vrihadaswa before them. And beholding that virtuous ascetic before him, the righteous king worshipped him according to the ordinance, with the offering of Madhuparka. And when the ascetic was seated and refreshed, the mighty-armed Yudhishthira sat by him, and looking up at the former, addressed him thus in exceedingly piteous accents:

'O holy one, summoned by cunning gamblers skilled at dice, I have been deprived of wealth and kingdom through gambling. I am not an adept at dice, and am unacquainted with deceit. Sinful men, by unfair means, vanquished me at play. They even brought into the public assembly my wife dearer unto me than life itself. And defeating me a second time, they have sent me to distressful exile in this great forest, clad in deer skins. At present I am leading a distressful life in the woods in grief of heart. Those harsh and cruel speeches they addressed me on the occasion of that gambling match, and the words of my afflicted friends relating to the match at dice and other subjects, are all stored up in my remembrance. Recollecting them I pass the whole night in (sleepless) anxiety. Deprived also (of the company) of the illustrious wielder of the Gandiva, on whom depend the lives of us all, I am almost deprived of life. Oh, when shall I see the sweet-speeched and large-hearted Vibhatsu so full of kindness and activity, return to us, having obtained all weapons? Is there a king on this earth who is more unfortunate than myself? Hast thou ever seen or heard of any such before? To my thinking, there is no man more wretched than I am.'

"Vrihadaswa said, 'O great king, O son of Pandu, thou sayest, 'There is no person more miserable than I am' O sinless monarch, if thou wilt listen, I will relate unto thee the history of a king more wretched than thyself?

Vaisampayana continued, "And thereupon the king said unto the ascetic, 'O illustrious one, tell me, I desire to hear the history of the king who had fallen into such a condition.'

"Vrihadaswa said, 'O king, O thou that never fallest off, listen attentively with thy brothers, I will narrate the history of a prince more miserable than thyself. There was a celebrated king among the Nishadhas, named Virasena. He had a son named Nala, versed in (the knowledge of) virtue and wealth. It hath been heard by us that, that king was deceitfully defeated by Pushkara, and afflicted with calamity, he dwelt in the woods with his spouse. And, O king, while he was living in the forest, he had neither slaves nor cars, neither brother nor friends with him. But thou art surrounded by thy heroic brothers like unto the celestials, and also by foremost regenerate ones like unto Brahma himself. Therefore, it behoveth thee not to grieve.'

"Yudhishthira said, 'I am anxious to hear in detail, O thou foremost of eloquent men, the history of the illustrious Nala. It behoveth thee therefore to relate it unto me.'

SECTION LIII

Vrihadaswa said, "There was a king named Nala, the son of Virasena. And he was strong, and handsome, and well-versed in (the knowledge of) horses, and possessed of every desirable accomplishment. And he was at the head of all the kings, even like the lord of the celestials. And exalted over all, he resembled the sun in glory. And he was the king of the Nishadhas, intent on the welfare of the Brahmanas, versed in the Vedas, and possessed of heroism. And he was truth-telling, fond of dice, and the master of a mighty army. And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidarbhas (a king named) Bhima, of terrible prowess, heroic and well-disposed towards his subjects and possessed of every virtue. (But withal) he was childless. And with a fixed mind, he tried his utmost for obtaining issue. And. O Bharata there came unto him (once) a Brahmarshi named Damana. And, O king of kings, desirous of having offspring, Bhima, versed in morality, with his queen gratified that illustrious Rishi by a respectful reception. And Damana, well-pleased, granted unto the king and his consort a boon in the form of a jewel of a daughter, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayanti, and Dama and Danta, and illustrious Damana. And the three sons were possessed of every accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayanti, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like Sachi herself. And Bhima's daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds.

And the large-eyed damsel was possessed of great beauty like that of Sree herself. And neither among celestials, nor among Yakshas, nor among men was anybody possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not his peer in the (three) worlds: for in beauty he was like Kandarpa himself in his embodied form. And moved by admiration, the heralds again and again celebrated the praises of Nala before Damayanti and those of Damayanti before the ruler of the Nishadhas. And repeatedly hearing of each other's virtues they conceived an attachment towards each other not begot of sight, and that attachment, O son of Kunti began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass much of his time in solitude in the gardens adjoining the inner apartment (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala. 'Deserve I not to be slain by thee. O king. I will do something that is agreeable to thee. O king of the Nishadhas. I will speak of thee before Damayanti in such a way that she will not ever desire to have any other person (for her lord).' Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidarbhas. And on arriving at the city of the Vidarbhas the birds alighted before Damayanti, who beheld them all. And Damayanti in the midst of her maids, beholding those birds of extraordinary appearance was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayanti ran, having led her to a secluded spot, addressed her in human speech, saying, O Damayanti, there is a king amongst the Nishadhas named Nala. He is equal unto the Aswins in beauty, not having his peer among men. Indeed, in comeliness, he is like Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials and Gandharvas, and Nagas, and Rakshasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy.’ Thus addressed by the swan. Damayanti, O monarch, replied unto him there, saying, ‘Do thou speak thus unto Nala also, ‘Saying So be it, to the daughter of Vidarbha, the oviparous one, O king, returned to the country of the Nishadhas, and related everything unto Nala.”

SECTION LIV

“Vrihadaswa said, ‘O Bharata, hearing those words of the swan, Damayanti thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs she was filled with anxiety, and became melancholy and pale-faced and lean. And with her heart possessed by the god of love, she soon lost colour, and with her upturned gaze and modes of abstraction, looked like one demented. And she lost all inclination for beds and seats and object of enjoyment. And she ceased to lie down by day or night, always weeping with exclamation of Oh! and Alas! And beholding her uneasy and fallen into that condition, her handmaids represented, O king, the matter of her illness unto the ruler of Vidarbha by indirect hints. And king Bhima, hearing of this from the handmaids of Damayanti, regarded the affair of his daughter to be serious. And he asked himself, ‘Why is it that my daughter seemeth to be so ill now?’ And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayanti’s Swayamvara should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying, Ye heroes, know that Damayanti’s Swayamvara is at hand, And all the kings, hearing of Damayanti’s Swayamvara, came unto Bhima, agreeable to his message, filling the earth with the clatter of their cars, the roar of their elephants, and the neighing of their horses, and accompanied with their fine-looking battalions decked in ornaments and graceful garlands. And the mighty-armed Bhima paid due reverence unto those illustrious monarchs. And duly honoured by him they took up their quarters there.’

“And at the juncture, those foremost of celestial Rishis possessed of great splendour, of great wisdom and great vows — namely, Narada and Parvata — having arrived in course of their wandering at the regions of Indra entered the mansion of the lord of the immortals, receiving proper worship. And Maghavat having worshipped them reverentially, inquired after their undisturbed peace and welfare as regards all respects. And Narada said, ‘O lord, O divine one, peace attendeth us in every respect. And, O Maghavat, peace attendeth also O exalted one, the kings of the whole world.’

“Vrihadaswa continued. ‘Hearing the words of Narada the slayer of Vala and Vritra said, ‘Those righteous rulers of the earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the field, — theirs is this region, everlasting unto them and granting all desires, even as it is to me. Where be those Kshatriya heroes? I do not see those kings approach (now) Where are my favourite guests?’ Thus addressed by Sakra, Narada replied, ‘Listen, O Mahavat, why seest not thou the kings (now)? The ruler of the Vidarbhas hath a daughter — the celebrated Damayanti. In beauty she transcendeth all the women of the earth. Her Swayamvara, O Sakra, will take place shortly. Thither are going all the kings and Princes from all directions. And all the lords of the earth desire to have that pearl of the earth, — desire to have her eagerly, O slayer of Vala and Vritra.’ And while they were talking thus, those foremost of the immortals, the Lokapalas with Agni among them, appeared before the lord of the celestials. And all of them heard the words of Narada fraught with grave import. And as soon as they heard them, they exclaimed in rapture, We also will go there. And, O mighty monarch, accompanied by their attendants and mounted on their (respective) vehicles, they set out for the country of Vidarbhas, whither (had gone) all the kings. And, O son of Kunti, the high-souled king Nala also hearing of that concourse of kings, set out with a cheerful heart, full of Damayanti’s love. And (it came to pass) that the gods saw Nala on the way treading on the earth. And his form owing to its beauty was like that of the god of love himself. And beholding him resplendent as the sun, the Lokapalas were filled with astonishment at his wealth of beauty, and abandoned their intention. And, O king, leaving their cars in the sky the dwellers of heaven alighted from the welkin and spake unto the ruler of the Nishadhas, saying, ‘O foremost of monarchs ruling the Nishadhas, O Nala, thou art devoted to truth. Do thou help us. O best of men, be thou our messenger.'"

SECTION LV

“Vrihadaswa continued, ‘O Bharata, Nala pledged his word to the celestials saying, ‘I will do it.’ And then approaching these, he asked with folded hands. ‘Who are ye? And who also is he that desireth me to be his messenger? And what, further, shall I have to do for you? O tell me truly!’ — When the king of the Nishadhas spoke thus, Maghavat replied, saying, ‘Know us as the immortals come hither for Damayanti’s sake. I am Indra, this one is Agni, this the lord of waters, and this, O king, is even Yama the destroyer of the bodies of men. Do thou inform Damayanti of our arrival, saying, ‘The guardians of the world, (consisting of) the great Indra and the others, are coming to the assembly, desirous of beholding (the Swayamvara). The gods, Sakra and Agni and Varuna and Yama, desire to obtain thee. Do thou, therefore, choose one of them for thy lord.’ Thus addressed by Sakra, Nala said with joined hands, ‘I have come here with the self same object. It behoveth thee not to send me (on this errand). How can a person who is himself under the influence of love bring himself to speak thus unto a lady on behalf of others? Therefore, spare me, ye gods’ The gods, however, said, ‘O ruler of the Nishadhas, having promised first, saying, ‘I will! why wilt thou not act accordingly now? O ruler of the Nishadhas, tell us this without delay.’

“Vrihadaswa continued, ‘Thus addressed by those celestials, the ruler of Nishadhas spake again, saying, ‘Those mansions are well-guarded. How can I hope to enter them?’ Indra replied, ‘Thou shalt be able to enter.’ And, saying, So be it.’ Nala thereupon went to the palace of Damayanti. And having arrived there, he beheld the daughter of the king of Vidarbha surrounded by her handmaids, blazing in beauty and excelling in symmetry of form, of limbs exceedingly delicate, of slender waist and fair eyes. And she seemed to rebuke the light of the moon by her own splendour. And as he gazed on that lady of sweet smiles. Nala’s love increased, but desirous of keeping his truth, he suppressed his passion. And at the sight of Naishadha, overpowered by his effulgence, those first of women sprang up from their seats in amazement. And filled with wonder (at his sight), they praised Nala in gladness of heart. And without saying anything, they mentally paid him homage, ‘Oh, what comeliness! Oh, what gentleness belongeth to this high-souled one! Who is he? Is he some god or Yaksha or Gandharva?’ And those foremost of women, confounded by Nala’s splendour and bashfulness would not accost him at all in speech. And Damayanti although herself struck with amazement, smilingly addressed the warlike Nala who also gently smiled at her, saying, ‘What art thou, O thou of faultless features, that hast come here awakening my love? O sinless one, O hero of celestial form, I am anxious to know who thou art that hast come hither. And why hast thou come hither? And how is it that thou hast not been discovered by any one, considering that my apartments are well-guarded and the king’s mandates are stern.’ Thus addressed by the daughter of the king of the Vidarbhas, Nala replied, ‘O beauteous lady, know that my name is Nala. I come here as the messenger of the gods. The celestials, Sakra, Agni, Varuna and Yama, desire to have thee. O beautiful lady, do thou choose one of them for thy lord. It is through their power that I have entered here unperceived, and it is for this reason that none saw me on my way or obstructed my entrance. O gentle one, I have been sent by the foremost of the celestials even for this object. Hearing this, O fortunate one, do what thou pleasest.’”

SECTION LVI

"Vrihadaswa said, 'Damayanti, having bowed down unto the gods, thus addressed Nala with a smile, 'O king, love me with proper regard, and command me what I shall do for thee. Myself and what else of wealth is mine are thine. Grant me, O exalted one, thy love in full trust. O king, the language of the swans in burning me. It is for thy sake, O hero, that I have caused the kings to meet. O giver of proper honour, if thou forsake me who adore thee, for thy sake will I resort to poison, or fire, or water or the rope.' Thus addressed by the daughter of the king of the Vidarbhas, Nala answered her saying, 'With the Lokapalas present, choosest thou a man? Do thou turn thy heart to those high-souled lords, the creators of the worlds, unto the dust of whose feet I am not equal. Displeasing the gods, a mortal cometh by death. Save me, O thou of faultless limbs! Choose thou the all-excelling celestials. By accepting the gods, do thou enjoy spotless robes, and celestial garlands of variegated hues, and excellent ornaments. What woman would not choose as her lord Hutasana — the chief of the celestials, who compassing the earth swalloweth it? What woman would not choose him as her lord the dread of whose mace induceth all creatures to tread the path of virtue? And what woman would not choose as her lord the virtuous and high-souled Mahendra, the lord of the celestials, the chastiser of Daityas and Danavas? Or, if thou couldst choose in thy heart Varuna amongst the Lokapalas, do so unhesitatingly. O accept this friendly advice.' Thus addressed by Naishadha, Damayanti, with eyes bathed in tears of grief spake thus unto Nala, 'O lord of the earth, bowing to all the gods, I choose thee for my lord. Truly do I tell thee this.' The king, who had come as the messenger of the gods, replied unto the trembling Damayanti standing with folded hands, 'O amiable one, do as thou pleasest. Having given my pledge, O blessed one, unto the gods in especial, how can I, having come on other's mission, dare seek my own interest? If seeking my own interest consists with virtue, I will seek it, and do thou also, O beauteous one, act accordingly.' Then Damayanti of luminous smiles slowly spake unto king Nala, in words choked with tears, 'O lord of men I see a blameless way, by which no sin whatever will attach unto thee. O king, do thou, O foremost of men, come to the Swayamvara in company with all the gods headed by Indra. There, O Monarch, in the presence of the Lokapalas I will, O tiger among men, choose thee — at which no blame will be thine.' Thus addressed, O monarch, by the daughter of Vidarbha, king Nala returned to where the gods were staying together. And beholding him approach those great gods, the Lokapalas, eagerly asked him about all that had happened saying, 'Hast thou, O king, seen Damayanti of sweet smiles? What hath she said unto us all? O sinless monarch, tell us everything.' Nala answered, 'Commanded by you I entered Damayanti's palace furnished with lofty portals guarded by veteran warders bearing wands. And as I entered, no one perceived me, by virtue of your power, except the princess. And I saw her hand-maids, and they also saw me. And, O exalted celestials, seeing me, they were filled with wonder. And as I spake unto her of you, the fair-faced maiden, her will fixed on me, O ye best of the gods, chose me (for her spouse).' And the maiden said, 'Let the gods, O tiger among men, come with thee to the Swayamvara, I will in their presence, choose thee. At this, O thou of mighty arms, no blame will attach to thee.' 'This is all, ye gods, that took place, as I have said. Finally, everything rests with you, ye foremost of celestials.'"

SECTION LVII

“Vrihadaswa continued, ‘Then at the sacred hour of the holy lunar day of the auspicious season, king Bhima summoned the kings to the Swayamvara. And hearing of it, all the lords of earth smit with love speedily came thither, desirous of (possessing) Damayanti. And the monarchs entered the amphitheatre decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds. And those lords of earth decked with fragrant garlands and polished ear-rings hung with jewels seated themselves on their several seats. And that sacred assembly of Kings, graced by those tigers among men, resembled the Bhogavati swarming with the Nagas, or a mountain cavern with tigers. And their arms were robust, and resembling iron maces, and well-shaped, and graceful, and looking like five-headed snakes. And graced with beautiful locks and fine noses and eyes and brows, the countenance of the kings shone like stars in the firmament. And (when the time came), Damayanti of beauteous face, stealing the eyes and hearts of the princes by her dazzling light, entered the hall. And the glances of those illustrious kings were rivetted to those parts of her person where they had chanced to fall first, without moving at all. And when, O Bharata, the names of the monarchs were proclaimed, the daughter of Bhima saw five persons all alike in appearance. And beholding them seated there, without difference of any kind in form, doubt filled her mind, and she could not ascertain which of them was king Nala. And at whomsoever (among them) she looked, she regarded him to be the king of the Nishadhas. And filled with anxiety, the beauteous one thought within herself, ‘Oh, how shall I distinguish the celestials, and how discern the royal Nala?’ And thinking thus, the daughter of Vidarbha became filled with grief. And, O Bharata, recollecting the marks belonging to the celestials, of which she had heard, she thought, ‘Those attributes of the celestials, of which I have heard from the aged, do not pertain to any of these deities present here upon the earth.’ And revolving the matter long in her mind, and reflecting upon it repeatedly, she decided upon seeking the protection of the gods themselves. And bowing down unto them with mind and speech, with folded hands, she addressed them trembling, ‘Since I heard the speech of the swans, I chose the king of the Nishadhas as my lord. For the sake of truth, O, let the gods reveal him to me. And as in thought or word I have never swerved from him, O, let the gods, for the sake of that truth, reveal him to me. And as the gods themselves have destined the ruler of the Nishadhas to be my lord, O, let them, for the sake of that truth, reveal him to me. And as it is for paying homage unto Nala that I have adopted this vow, for the sake of that truth, O, let the gods reveal him unto me, O, let the exalted guardians of the worlds assume their own proper forms, so that I may know the righteous king.’ Hearing these piteous words of Damayanti, and ascertaining her fixed resolve, and fervent love for the king of Nishadhas, the purity of her heart and her inclination and regard and affection for Nala, the gods did as they had been adjured, and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. And Naishadha stood revealed to his shadow, his fading garlands, himself stained with dust and sweat, resting on the ground with winking eyes. And, O Bharata, discerning the gods and the virtuous Nala the daughter of Bhima chose Naishadha according to her truth. And the large-eyed damsel then bashfully caught the hem of his garment and placed round his neck a floral wreath of exceeding grace. And when that fair-complexioned maiden had thus chosen Nala for her husband, the kings suddenly broke out into exclamations of Oh! and Alas! And, O Bharata, the gods and the great Rishis in wonder cried Excellent! Excellent!, applauding the king the while. And, O Kauravya, the royal son of Virasena, with heart filled with gladness, comforted the beauteous Damayanti, saying, ‘Since thou, O blessed one, hast chosen a mortal in the presence of the celestials, know me for a husband even obedient to thy command. And, O thou of sweet smiles, truly do I tell thee this that as long as life continueth in this body of mine, I will remain thine and thine alone. Damayanti also, with folded hands paid homage unto Nala in words of like import. And the happy pair beholding Agni and the other gods mentally sought their protection. And after the daughter of Bhima had chosen Naishadha as her husband, the Lokapalas of exceeding effulgence with pleased hearts, bestowed on Nala eight boons. And Sakra, the lord of Sachi, bestowed on Nala the boon that he should be able to behold his godship in sacrifices and that he should attain to blessed legions thereafter, and Hutasana bestowed on him the boon of his own presence whenever Naishadha wished, and regions also bright as himself. And Yama granted him subtle taste in food as well as pre-eminence in virtue. And the lord of waters granted Nala his own presence whenever he desired, and also garlands of celestial fragrance. And thus each of them bestowed upon him a couple of boons. And having bestowed these the gods went to heaven. And the kings also, having witnessed with wonder Damayanti's selection of Nala, returned delighted whence they had come. And on the departure of those mighty monarchs, the high-souled Bhima, well pleased, celebrated the wedding of Nala and Damayanti. And having stayed there for a time according to his desire, Naishadha, the best of men, returned to his own city with the permission of Bhima. And having attained that pearl of a woman, the virtuous king, O monarch, began to pass his days in joy, like the slayer of Vala and Vritra in the company of Sachi. And resembling the sun in glory, the king, full of gladness, began to rule his subjects righteously, and give them great satisfaction. And like unto Yayati, the son of Nahusha, that intelligent monarch celebrated the horse sacrifice and many other sacrifices with abundant gifts to Brahmanas. And like unto a very god, Nala sported with Damayanti in romantic woods and groves. And the high-minded king begat upon Damayanti a son named Indrasena, and a daughter named Indrasena. And celebrating sacrifice, and sporting (with Damayanti) thus, the king ruled the earth abounding in wealth.'"

SECTION LVIII

“Vrihadaswa said, ‘When the blazing guardians of the worlds were returning after the daughter of Bhima had chosen Naishadha, on their way they met Dwapara with Kali approaching towards them. And seeing Kali, Sakra the slayer of Vala and Vritra, said, ‘O Kali, say whither thou art going with Dwapara.’ And thereupon Kali replied unto Sakra, ‘Going to Damayanti’s Swayamvara, will I obtain her (for my wife), as my heart is fixed upon that damsel.’ Hearing this, Indra said with a smile, ‘That Swayamvara is already ended. In our sight she hath chosen Nala for her husband.’ Thus answered by Sakra, Kali, that vilest of the celestials, filled with wrath, addressing all those gods spake, ‘Since in the presence of the celestials she hath chosen a mortal for her lord, it is meet that she should undergo a heavy doom.’ Upon hearing these words of Kali, the celestials answered, ‘It is with our sanction that Damayanti hath chosen Nala. What damsel is there that would not choose king Nala endued with every virtue? Well-versed in all duties, always conducting himself with rectitude, he hath studied the four Vedas together with the Puranas that are regarded as the fifth. Leading a life of harmlessness unto all creatures, he is truth-telling and firm in his vows, and in his house the gods are ever gratified by sacrifices held according to the ordinance. In that tiger among men — that king resembling a Lokapala, is truth, and forbearance, and knowledge, and asceticism, and purity and self-control, and perfect tranquillity of soul. O Kali, the fool that wisheth to curse Nala bearing such a character, curseth himself, and destroyeth himself by his own act. And, O Kali, he that seeketh to curse Nala crowned with such virtues, sinketh into the wide bottomless pit of hell rife with torments.’ Having said this to Kali and Dwapara, the gods went to heaven. And when the gods had gone away, Kali said unto Dwapara, ‘I am ill able, O

Dwapara, to suppress my anger. I shall possess Nala, deprive him of his kingdom, and he shall no more sport with Bhima’s daughter. Entering the dice, it behoveth thee to help me.’”

SECTION LIX

“Vrihadaswa said, ‘Having made this compact with Dwapara, Kali came to the place where the king of the Nishadhas was. And always watching for a hole, he continued to dwell in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali saw a hole. For one day after answering the call of nature, Naishadha touching water said his twilight prayers, without having previously washed his feet. And it was through this (omission) that Kali entered his person. And having possessed Nala, he appeared before Pushkara, and addressed him, saying, ‘Come and play at dice with Nala. Through my assistance thou wilt surely win at the play. And defeating king Nala and acquiring his kingdom, do thou rule the Nishadhas.’ Thus exhorted by Kali, Pushkara went to Nala. And Dwapara also approached Pushkara, becoming the principal die called Vrisha. And appearing before the warlike Nala, that slayer of hostile heroes, Pushkara, repeatedly said, ‘Let us play together with dice.’ Thus challenged in the presence of Damayanti, the lofty-minded king could not long decline it. And he accordingly fixed the time for the play. And possessed by Kali, Nala began to lose, in the game, his stakes in gold, and silver, and cars with the teams thereof, and robes. And maddened at dice, no one amongst his friends could succeed in dissuading that represser of foes from the play that went on. And thereupon, O Bharata, the citizens in a body, with the chief councillors, came thither to behold the distressed monarch and make him desist. And the charioteer coming to Damayanti spake to her of this, saying, ‘O lady, the citizens and officers of the state wait at the gate. Do thou inform the king of the Nishadhas that the citizens have come here, unable to bear the calamity that hath befallen their king conversant with virtue and wealth.’ Thereupon Bhima’s daughter, overwhelmed with grief and almost deprived of reason by it, spake unto Nala in choked accents, ‘O king, the citizens with the councillors of state, urged by loyalty, stay at the gate desirous of beholding thee. It behoveth thee to grant them an interview.’ But the king, possessed by Kali, uttered not a word in reply unto his queen of graceful glances, uttering thus her lamentations. And at this, those councillors of state as also the citizens, afflicted with grief and shame, returned to their homes, saying, ‘He liveth not.’ And, O Yudhishthira, it was thus that Nala and Pushkara gambled together for many months, the virtuous Nala being always worsted.’”

SECTION LX

Vrihadaswa said. “Bhima’s daughter, the cool-headed Damayanti, seeing the righteous king maddened and deprived of his senses at dice, was filled, O king, with alarm and grief. And she thought the affair to be a serious one with the king. And apprehensive of the calamity that threatened Nala, yet seeking his welfare and at last understanding that her lord had lost everything, she said unto her nurse and maid-servant Vrihatsena of high fame, intent upon her good, dexterous in all duties, faithful and sweet-speeched, these words, ‘O Vrihatsena, go thou and summon the councillors in the name of Nala, and tell them also what of wealth and other things hath been lost and what remaineth.’ The councillors then, hearing of Nala’s summons, said, ‘This is fortunate for us’ and approached the king. And when the subjects in a body had (thus) come a second time, the daughter of Bhima informed Nala of it. But the king regarded her not. Finding her husband disregarding her words, Damayanti, filled with shame, returned to her apartments. And hearing that the dice were uniformly unfavourable to the virtuous Nala, and that he had lost everything, she again spake unto her nurse, saying, ‘O Vrihatsena, go thou again in Nala’s name to bring hither, O blessed one, the charioteer, Varshneya. The matter at hand is very serious.’ And Vrihatsena, hearing those words of Damayanti caused Varshneya to be summoned by trusty servants. And the blameless daughter of Bhima, acquainted with conduct suitable to time and place, addressing soft words said according to the occasion, ‘Thou knowest how the king hath always behaved towards thee. He is now in difficulty, and it behoveth thee to assist him. The more the king loseth to Pushkara, the greater becometh his ardour for the play. And as the dice fall obedient to Pushkara, it is seen that they are adverse to Nala in the matter of the play. And absorbed in the play, he heedeth not the words of his friends and relatives, nor even those of mine. I do not think, however, that in this the high-souled Naishadha is to blame, in as much as the king regarded not my words, being absorbed in play. O Charioteer, I seek thy protection. Do my behest. My mind misgiveth me. The king may come to grief. Yoking Nala's favourite horses endued with the fleetness of the mind, do thou take these twins (my son and daughter) on the car and hie thou to Kundina. Leaving the children there with my kindred as also the car and the horses, either stay thou there, or go to any other place as it listeth thee.' Varshneya, the charioteer of Nala, then reported in detail these words of Damayanti unto the chief officers of the king. And having settled (the matter) in consultation with them, and obtaining their assent, O mighty monarch, the charioteer started for Vidarbha, taking the children on that car. And leaving there the boy Indrasena and the girl Indrasena, as also that best of cars and those steeds, the charioteer, with a sad heart grieving for Nala, bade farewell unto Bhima. And wandering for some time, he arrived at the city of Ayodhya. And there he appeared with a sorrowful heart before king Rituparna, and entered the service of that monarch as charioteer."

SECTION LXI

“Vrihadaswa said, ‘After Varshneya had gone away, Pushkara won from the righteous Nala that latter’s kingdom and what else of wealth he had. And unto Nala, O king, who had lost his kingdom, Pushkara laughingly said, ‘Let the play go on. But what stake hast thou now? Damayanti only remaineth; all else of thine hath been won by me. Well, if thou likest, that Damayanti be our stake now.’ Hearing these words of Pushkara the virtuous king felt as if his heart would burst in rage, but he spake not a word. And gazing at Pushkara in anguish, king Nala of great fame took all the ornaments off every part of his body. And attired in a single piece of cloth, his body uncovered, renouncing all his wealth, and enhancing the grief of friends, the king set out. And Damayanti, clad in one piece of cloth, followed him behind as he was leaving the city. And coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara, O king, proclaimed through the city that he that should show any attention to Nala, would be doomed to death. And on account of these words of Pushkara and knowing his malice towards Nala, the citizens, O Yudhishthira, no longer showed him hospitable regards. And unregarded though deserving of hospitable regards, Nala passed three nights in the outskirts of the city, living on water alone. And afflicted with hunger, the king went away in search of fruit and roots, Damayanti following him behind. And in agony of famine, after many days, Nala saw some birds with plumage of golden hue. And thereupon the mighty lord of the Nishadhas thought within himself, ‘These will be my banquet today and also my wealth.’ And then he covered them with the cloth he had on — when bearing up that garment of his, the birds rose up to the sky. And beholding Nala nude and melancholy, and standing with face turned towards the ground, those rangers of the sky addressed him, saying, ‘O thou of small sense, we are even those dice. We had come hither wishing to take away thy cloth, for it pleased us not that thou shouldst depart even with thy cloth on.’ And finding himself deprived of his attire, and knowing also that the dice were departing (with it), the virtuous Nala, O king, thus spake unto Damayanti, ‘O faultless one, they through whose anger I have been despoiled of my kingdom, they through whose influence distressed and afflicted with hunger, I am unable to procure sustenance, they for whom the Nishadhas offered me not any hospitality, they, O timid one, are carrying off my cloth, assuming the form of birds. Fallen into this dire disaster, I am afflicted with grief and deprived of my senses, I am thy lord, do thou, therefore, listen to the words I speak for thy good. These many roads lead to the southern country, passing by (the city of) Avanti and the Rikshavat mountains. This is that mighty mountain called Vindhya; yon, the river Payasvini running sea-wards, and yonder are the asylums of the ascetics, furnished with various fruit and roots. This road leadeth to the country of the Vidarbhas — and that, to the country of the Kosalas. Beyond these roads to the south is the southern country.’ Addressing Bhima’s daughter, O Bharata, he distressed king Nala spake those words unto Damayanti over and over again. Thereupon afflicted with grief, in a voice choked with tears, Damayanti spake unto Naishadha these piteous words, ‘O king, thinking of thy purpose, my heart trembleth, and all my limbs become faint. How can I go, leaving thee in the lone woods despoiled of thy kingdom and deprived of thy wealth, thyself without a garment on, and worn with hunger and toil? When in the deep woods, fatigued and afflicted with hunger, thou thinkest of thy former bliss, I will, O great monarch, soothe thy weariness. In every sorrow there is no physic equal unto the wife, say the physicians. It is the truth, O Nala, that I speak unto thee.’ Hearing those words of his queen, Nala replied, ‘O slender-waisted Damayanti, it is even as thou hast said. To a man in distress, there is no friend or medicine that is equal unto a wife. But I do not seek to renounce thee, wherefore, O timid one, dost thou dread this? O faultless one, I can forsake myself but thee I cannot forsake.’ Damayanti then said, ‘If thou dost not, O mighty king, intend to forsake me, why then dost thou point out to me the way to the country of the

Vidarbhas? I know, O king, that thou wouldst not desert me. But, O lord of the earth, considering that thy mind is distracted, thou mayst desert me. O best of men, thou repeatedly pointest out to me the way and it is by this, O god-like one, that thou enhancest my grief. If it is thy intention that I should go to my relatives, then if it pleaseth thee, both of us will wend to the country of the Vidarbhas. O giver of honours, there the king of the Vidarbhas will receive thee with respect. And honoured by him, O king, thou shall live happily in our home.'"

SECTION LXII

“Nala said, ‘Surely, thy father’s kingdom is as my own. But thither I will not, by any means, repair in this extremity. Once I appeared there in glory, increasing thy joy. How can I go there now in misery, augmenting thy grief?’

“Vrihadaswa continued, ‘Saying this again and again unto Damayanti, king Nala, wrapped in half a garment, comforted his blessed wife. And both attired in one cloth and wearied with hunger and thirst, in course of their wanderings, at last they came to a sheltered shed for travellers. And arrived at this place, the king of the Nishadhas sat down on the bare earth with the princes of Vidarbha. And wearing the same piece of cloth (with Damayanti), and dirty, and haggard, and stained with dust, he fell asleep with Damayanti on the ground in weariness. And suddenly plunged in distress, the innocent and delicate Damayanti with every mark of good fortune, fell into a profound slumber. And, O monarch, while she slept, Nala, with heart and mind distraught, could not slumber calmly as before. And reflecting on the loss of his kingdom, the desertion of his friends, and his distress in the woods, he thought with himself, ‘What availeth my acting thus? And what if I act not thus? Is death the better for me now? Or should I desert my wife? She is truly devoted to me and suffereth this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stayeth with me, distress will surely be hers; while it is doubtful, if I desert her. On the other hand, it is not unlikely that she may even have happiness some time.’ Reflecting upon this repeatedly, and thinking of it again and again, he concluded, O monarch, that the desertion of Damayanti was the best course for him. And he also thought, ‘Of high fame and auspicious fortune, and devoted to me, her husband, she is incapable of being injured by any one on the way on account of her energy.’ Thus his mind that was influenced by the wicked Kali, dwelling upon Damayanti, was made up for deserting her. And then thinking of his own want of clothing, and of her being clad in a single garment, he intended to cut off for himself one half of Damayanti's attire. And he thought, 'How shall I divide this garment, so that my beloved one may not perceive?' And thinking of this, the royal Nala began to walk up and down that shed. And, O Bharata, pacing thus to and fro, he found a handsome sword lying near the shed, unsheathed. And that repressor of foes, having, with that sword cut off one half of the cloth, and throwing the instrument away, left the daughter of Vidharbha insensible in her sleep and went away. But his heart failing him, the king of the Nishadhas returned to the shed, and seeing Damayanti (again), burst into tears. And he said, 'Alas! that beloved one of mine whom neither the god of wind nor the sun had seen before, even she sleepeth to-day on the bare earth, like one forlorn. Clad in this severed piece of cloth, and lying like one distracted, how will the beauteous one of luminous smiles behave when she awaketh? How will the beautiful daughter of Bhima, devoted to her lord, all alone and separated from me, wander through these deep woods inhabited by beasts and serpents? O blessed one, may the Adityas and the Vasus, and the twin Aswins together with the Marutas protect thee, thy virtue being thy best guard.' And addressing thus his dear wife peerless on earth in beauty, Nala strove to go, reft of reason by Kali. Departing and still departing, king Nala returned again and again to that shed, dragged away by Kali but drawn back by love. And it seemed as though the heart of the wretched king was rent in twain, and like a swing, he kept going out from cabin and coming back into it. At length after lamenting long and piteously, Nala stupefied and bereft of sense by Kali went away, forsaking that sleeping wife of his. Reft of reason through Kali's touch, and thinking of his conduct, the king departed in sorrow, leaving his, wife alone in that solitary forest.'"

SECTION LXIII

VRIHADASWA SAID, “O king, after Nala had gone away, the beauteous Damayanti, now refreshed, timorously awoke in that lonely forest. And O mighty monarch, not finding her lord Naishadha, afflicted with grief and pain, she shrieked aloud in fright, saying, ‘O lord? O mighty monarch! O husband, dost thou desert me? Oh, I am lost and undone, frightened in this desolate place. O illustrious prince, thou art truthful in speech, and conversant with morality. How hast thou then, having pledged thy word, deserted me asleep in the woods? Oh, why hast thou deserted thy accomplished wife, even devoted to thee, particularly one that hath not wronged thee, though wronged thou hast been by others? O king of men, it behoveth thee to act faithfull, according to those words thou hadst spoken unto me before in the presence of the guardians of the worlds. O bull among men, that thy wife liveth even a moment after thy desertion of her, is only because mortals are decreed to die at the appointed time. O bull among men, enough of this joke! O irrepressible one, I am terribly frightened. O lord, show thyself. I see thee! I see thee, o king! Thou art seen, O Naishadha, Hiding thyself behind those shrubs, why dost thou not reply unto me? It is cruel of thee, O great king, that seeing me in this plight and so lamenting, thou dost not, O king, approach and comfort me. I grieve not for myself, nor for anything else. I only grieve to think how thou wilt pass thy days alone, O king. In the evening oppressed with hunger and thirst and fatigue, underneath the trees, how wilt it take with thee when thou seest me not?’ And then Damayanti, afflicted with anguish and burning with grief, began to rush hither and thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor; and now she shrank in terror, and now she wept and wailed aloud. And Bhima’s daughter devoted to her husband, burning in anguish and sighing ever more, and faint and weeping exclaimed, ‘That being through whose imprecation the afflicted Naishadha suffereth this woe, shall bear grief that is greater than ours. May that wicked being who hath brought Nala of sinless heart this, lead a more miserable life bearing greater ills.’

“Thus lamenting, the crowned consort of the illustrious (king) began to seek her lord in those woods, inhabited by beasts of prey. And the daughter of Bhima, wailing bitterly, wandered hither and thither like a maniac, exclaiming, ‘Alas! Alas! Oh king!’ And as she was wailing loudly like a female osprey, and grieving and indulging in piteous lamentations unceasingly, she came near a gigantic serpent. And that huge and hungry serpent thereupon suddenly seized Bhima’s daughter, who had come near and was moving about within its range. And folded within serpent’s coils and filled with grief, she still wept, not for herself but for Naishadha. And she said ‘O lord, why dost thou not rush towards me, now that I am seized, without anybody to protect me, by this serpent in these desert wilds? And, O Naishadha, how will it fare with thee when thou rememberest me? O lord, why hast thou gone away, deserting me today in the forest? Free from thy course, when thou wilt have regained thy mind and senses and wealth, how will it be with thee when thou thinkest of me? O Naishadha, O sinless one, who will soothe thee when thou art weary, and hungry, and fainting, O tiger among kings?’ And while she was wailing thus, a certain huntsman ranging the deep woods, hearing her lamentations, swiftly came to the spot. And beholding the large-eyed one in the coils of the serpent, he rushed towards it and cut off its head with his sharp weapon. And having struck the reptile dead, the huntsman set Damayanti free. And having sprinkled her body with water and fed and comforted her. O Bharata, he addressed her saying, ‘O thou with eyes like those of a young gazelle, who art thou? And why also hast thou come into the woods? And, O beauteous one, how hast thou fallen into this extreme misery’ And thus accosted, O monarch, by that man, Damayanti, O Bharata, related unto him all that had happened. And beholding that beautiful woman clad in half a garment, with deep bosom and round hips, and limbs delicate and faultless, and face resembling the full moon, and eyes graced with curved eye-lashes, and speech sweet as honey, the hunter became inflamed with desire. And afflicted by the god of love, the huntsman began to soothe her in winning voice and soft words. And as soon as the chaste and beauteous Damayanti, beholding him understood his intentions, she was filled with fierce wrath and seemed to blaze up in anger. But the wicked-minded wretch, burning with desire became wroth, attempted to employ force upon her, who was unconquerable as a flame of blazing fire. And Damayanti already distressed upon being deprived of husband and kingdom, in that hour of grief beyond utterance, cursed him in anger, saying, ‘I have never even thought of any other person than Naishadha, therefore let this mean-minded wrath subsisting on chase, fall down lifeless.’ And as soon as she said this, the hunter fell down lifeless upon the ground, like a tree consumed by fire.” 131

SECTION LXIV

“Vrihadaswa continued, ‘Having destroyed that hunter Damayanti of eyes like lotus leaves, went onwards through that fearful and solitary forest ringing with the chirp of crickets. And it abounded with lions, and leopards, and Rurus and tigers, and buffaloes, and bears and deer. And it swarmed with birds of various species, and was infested by thieves and mlechchha tribes. And it contained Salas, and bamboos and Dhavas, and Aswatthas, and Tindukas and Ingudas, and Kinsukas, and Arjunas, and Nimvas, and Tinisas and Salmalas, and Jamvus, and mango trees, and Lodhras, and the catechu, and the cane, and Padmakas, and Amalahas, and Plakshas, and Kadamvas, and Udumvaras and Vadaris, and Vilwas, and banians, and Piyalas, and palms, and date-trees, and Haritakas and Vibhitakas. And the princess of Vidarbha saw many mountains containing ores of various kinds, and groves resounding with the notes of winged choirs, and many glens of wondrous sight, and many rivers and lakes and tanks and various kinds of birds and beasts. And she saw numberless snakes and goblins and Rakshasas of grim visage, and pools and tanks and hillocks, and brooks and fountains of wonderful appearance. And the princess of Vidarbha saw there herds of buffaloes. And boars, and bears as well as serpents of the wilderness. And safe in virtue and glory and good fortune and patience, Damayanti wandered through those woods alone, in search of Nala. And the royal daughter of Bhima, distressed only at her separation from her lord, was not terrified at aught in that fearful forest. And, O king, seating herself down upon a stone and filled with grief, and every limb of hers trembling with sorrow on account of her husband, she began to lament thus: ‘O king of the Nishadhas, O thou of broad chest and mighty arms, whither hast thou gone, O king, leaving me in this lone forest? O hero, having performed the Aswamedha and other sacrifices, with gifts in profusion (unto the Brahmanas), why hast thou, O tiger among men, played false with me alone? O best of men, O thou of great splendour, it behoveth thee. O auspicious one, to remember what thou didst declare before me, O bull among kings! And, O monarch, it behoveth thee also to call to mind what the sky-ranging swans spake in thy presence and in mine. O tiger among men, the four Vedas in all their extent, with the Angas and the Upangas, well-studied, on one side, and one single truth on the other, (are equal). Therefore, O slayer of foes, it behoveth thee, O lord of men, to make good what thou didst formerly declare before me. Alas, O hero! warrior! O Nala! O sinless one being thine, I am about to perish in this dreadful forest. Oh! wherefore dost thou not answer me? This terrible lord of the forest, of grim visage and gaping jaws, and famishing with hunger, filleth me with fright. Doth it not behove thee to deliver me? Thou wert wont to say always, 'Save thee there existeth not one dear unto me.' O blessed one, O king, do thou now make good thy words so spoken before. And, O king, why dost thou not return an answer to thy beloved wife bewailing and bereft of sense, although thou lovest her, being loved in return? O king of the earth, O respected one, O represser of foes, O thou of large eyes, why dost thou not regard me, emaciated, and distressed and pale, and discoloured, and clad in a half piece of cloth, and alone, and weeping, and lamenting like one forlorn, and like unto a solitary doe separated from the herd? O illustrious sovereign, it is, I, Damayanti, devoted to thee, who, alone in this great forest, address thee. Wherefore, then, dost thou not reply unto me? Oh, I do not behold thee today on this mountain, O chief of men, O thou of noble birth and character with every limb possesed of grace! In this terrible forest, haunted by lions and tigers, O king of the Nishadhas, O foremost of men, O enhancer of my sorrows, (Wishing to know) whether thou art lying down, or sitting, or standing, or gone, whom shall I ask, distressed and woe-stricken on thy account, saying, 'Hast thou seen in this woods the royal Nala?' Of whom shall I in this forest enquire alter the departed Nala, handsome and of high soul, and the destroyer of hostile arrays? From whom shall I today hear the sweet words, viz., 'That royal Nala, of eyes like lotus-leaves, whom thou seekest, is even here?'

Yonder cometh the forest-king, that tiger of graceful mien, furnished with four teeth and prominent cheeks. Even him will I accost fearlessly: Thou art the lord of all animals, and of this forest the king. Know me for Damayanti, the daughter of the king of the Vidarbhas, and the wife of Nala, destroyer of foes, and the king of the Nishadhas. Distressed and woe-stricken, I am seeking my husband alone in these woods. Do thou, O king of beasts, comfort me (with news of Nala) if thou hast seen him. Or, O lord of the forest, if thou cannot speak of Nala, do thou, then, O best of beasts, devour me, and free me from this misery. Alas! hearing my plaintive appeal in the wilderness, this king of mountains, this high and sacred hill, crested with innumerable [...?-JBH] rolleth towards the sea. Let me, then, for tidings of the king, ask this king of mountains, this high and sacred hill, crested with innumerable heaven-kissing and many-hued and beauteous peaks, and abounding in various ores, and decked with gems of diverse kings, and rising like a banner over this broad forest, and ranged by lions and tigers and elephants and boars and bears and stags, and echoing all around with (the notes of) winged creatures of various species, and adorned with kinsukas and Asokas and Vakulas and Punnagas, with blossoming Karnikaras, and Dhavas and Plakshas, and with streams haunted by waterfowls of every kind, and abounding in crested summits, O sacred one! O best of mountains! O thou of wondrous sight! O celebrated hill! O refuge (of the distressed)! O highly auspicious one! I bow to thee, O pillar of the earth! Approaching, I bow to thee. Know me for a king's daughter, and a king's daughter-in-law, and king's consort, Damayanti by name that lord of earth who ruleth the Vidarbhas, that mighty warrior-king Bhima by name, who protecteth the four orders, is my sire. That best of kings celebrated the Rajasuya and Aswamedha sacrifices, with profuse gifts to the Brahmanas. Possessed of beautiful and large eyes, distinguished for devotion to the Vedas, of unblemished character, truth-telling, devoid of guile, gentle, endued with prowess, lord of immense wealth, versed in morality, and pure, he having vanquished all his foes, effectually protecteth the inhabitants of Vidarbha. Know me, O holy one, for his daughter, thus come to thee. That best of men — the celebrated ruler of the Nishadha — known by the name of

Virasena of high fame, was my father-in-law. The son of that king, heroic and handsome and possessed of energy incapable of being baffled, who ruleth well the kingdom which hath descended to him from his father, is named Nala. Know, O mountain, that of that slayer of foes, called also Punyasloka, possessed of the complexion of gold, and devoted to the Brahmanas, and versed in the Vedas, and gifted with eloquence, — of that righteous and Soma-quaffing and fire-adoring king, who celebrateth sacrifices and is liberal and warlike and who adequately chastiseth (criminals), I am the innocent spouse — the chief of his queens — standing before thee. Despoiled of prosperity and deprived of (the company of my) husband without a protector, and afflicted with calamity, hither have I come, O best of mountains, seeking my husband. Hast thou, O foremost of mountains, with thy hundreds of peaks towering (into the sky) seen king Nala in this frightful forest? Hast thou seen my husband, that ruler of the Nishadhas, the illustrious Nala, with the tread of a mighty elephant, endued with intelligence, long-armed, and of fiery energy, possessed of prowess and patience and courage and high fame? Seeing me bewailing alone, overwhelmed with sorrow, wherefore, O best of mountains, dost thou not today soothe me with thy voice, as thy own daughter in distress? O hero, O warrior of prowess, O thou versed in every duty, O thou adhering to truth — O lord of the earth, if thou art in this forest, then, O king, reveal thyself unto me. Oh, when shall I again hear the voice of Nala, gentle and deep as that of the clouds, that voice, sweet as Amrita, of the illustrious king, calling me Vidharva’s daughter, with accents distinct, and holy, and musical as the chanting of the Vedas and rich, and soothing all my sorrows. O king, I am frightened. Do thou, O virtuous one, comfort me.’

“Having addressed that foremost of mountain thus, Damayanti then went in a northerly direction. And having proceeded three days and nights, that best of women came to an incomparable penance grove of ascetics, resembling in beauty a celestial grove. And the charming asylum she beheld was inhabited and adorned by ascetics like Vasishtha and Bhrigu and Atri, self-denying and strict in diet, with minds under control, endued with holiness, some living on water, some on air, and some on (fallen) leaves, with passions in check, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins, and with senses subdued. And beholding that hermitage inhabited by ascetics, and abounding in herds of deer and monkeys, Damayanti was cheered. And that best of women, the innocent and blessed Damayanti, with graceful eye-brows, and long tresses, with lovely hips and deep bosom, and face graced with fine teeth and with fine black and large eyes, in her brightness and glory entered that asylum. And saluting those ascetics grown old in practising austerities, she stood in an attitude of humility. And the ascetics living in that forest, said, ‘Welcome!’ And those men of ascetic wealth, paying her due homage, said, ‘Sit ye down, and tell us what we may do for thee.’ That best of women replied unto them, saying, ‘Ye sinless and eminently blessed ascetics, is it well with your austerities, and sacrificial fire, and religious observances, and the duties of your own order? And is it well with the beasts and birds of this asylum? And they answered, ‘O beauteous and illustrious lady, prosperity attendeth us in every respect. But, O thou of faultless limbs, tell us who thou art, and what thou seekest. Beholding thy beauteous form and thy bright splendour, we have been amazed. Cheer up and mourn not. Tell us, O blameless and blessed one, art thou the presiding deity of this forest, or of this mountain, or of this river?’ Damayanti replied unto those ascetics, saying, ‘O Brahmanas, I am not the goddess of this forest, or of this mountain, or of this stream. O Rishis of ascetic wealth, know that I am a human being. I will relate my history in detail. Do ye listen to me. There is a king — the mighty ruler of the Vidarbhas — Bhima by name. O foremost of regenerate ones, know me to be his daughter. The wise ruler of the Nishadhas, Nala by name, of great celebrity, heroic, and ever victorious in battle, and learned, is my husband. Engaged in the worship of the gods, devoted to the twice-born ones, the guardian of the line of the Nishadhas, of mighty energy, possessed of great strength, truthful, conversant with all duties, wise, unwavering in promise, the crusher of foes, devout, serving the gods, graceful, the conqueror of hostile towns, that foremost of kings, Nala by name, equal in splendour unto the lord of celestials, the slayer of foes, possessed of large eyes, and a hue resembling the full moon, is my husband. The celebrator of great sacrifices, versed in the Vedas and their branches, the destroyer of enemies in battle, and like unto the sun and the moon in splendour, is he. That king devoted to truth and religion was summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways, and skilful in gambling, and was deprived of wealth and kingdom. Know that I am the wife of that bull among kings, known to all by the name of Damayanti, anxious to find out my (missing) lord. In sadness of heart am I wandering among woods, and mountains, and lakes, and rivers, and tanks and forests, in search of that husband of mine — Nala, skilled in battle, high-souled, and well-versed in the use of weapons, O hath king Nala, the lord of the Nishadhas, come to this delightful asylum of your holy selves? It is for him, O Brahmanas, that I have come to this dreary forest full of terrors and haunted by tigers and other beasts. If I do not see king Nala within a few days and nights, I shall seek my good by renouncing this body. Of what use is my life without that bull among men? How shall I live afflicted with grief on account of my husband?'

Unto Bhima's daughter, Damayanti, lamenting forlorn in that forest, the truth-telling ascetics replied, saying, 'O blessed and beauteous one, we see by ascetic power that the future will bring happiness to thee, and that thou wilt soon behold Naishadha. O daughter of Bhima, thou wilt behold Nala, the lord of the Nishadhas, the slayer of foes, and the foremost of the virtuous freed from distress. And O blessed lady, thou wilt behold the king — thy lord — freed from all sins and decked with all kinds of gems, and ruling the selfsame city, and chasting his enemies, and striking terror into the hearts of foes, and gladdening the hearts of friends, and crowned with every blessing.'

"'Having spoken unto that princess — the beloved queen of Nala — the ascetics with their sacred fires and asylum vanished from sight. And beholding that mighty wonder, the daughter-in-law of king Virasena, Damayanti of faultless limbs, was struck with amazement. And she asked herself, 'Was it a dream that I saw? What an occurrence hath taken place! Where are all those ascetics? And where is that asylum? Where, further, is that delightful river of sacred waters — the resort of diverse kinds of fowls? And where, again, are those charming trees decked with fruits and flowers?' And after thinking so for some time, Bhima's daughter, Damayanti of sweet smiles melancholy and afflicted with grief on account of her lord, lost the colour of her face (again). And going to another part of the wood, she saw an Asoka tree. And approaching that first of trees in the forest, so charming with blossoms and its load of foliage, and resounding with the notes of birds, Damayanti, with tears in her eyes and accents choked in grief, began to lament, saying, 'Oh, this graceful tree in the heart of the forest, decked in flowers, looketh beautiful, like a charming king of hills. O beauteous Asoka, do thou speedily free me from grief. Hast thou seen king Nala, the slayer of foes and the beloved husband of Damayanti, — freed from fear and grief and obstacles? Hast thou seen my beloved husband, the ruler of the Nishadhas, clad in half a piece of cloth, with delicate skin, that hero afflicted with woe and who hath come into this wilderness? O Asoka tree, do thou free me from grief! O Asoka, vindicate thy name, for Asoka meaneth destroyer of grief. And going round that tree thrice, with an afflicted heart, that best of women, Bhima's daughter, entered a more terrible part of the forest. And wandering in quest of her lord, Bhima's daughter beheld many trees and streams and delightful mountains, and many beasts and birds, and caves, and precipices, and many rivers of wonderful appearance. And as she proceeded she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river, full of clear and cool water, and lovely and charming to behold, and broad, and covered with bushes of canes, and echoing with the cries of cranes and ospreys and Chakravakas, and abounding in tortoises and alligators and fishes, and studded with innumerable islets. And as soon as as she saw that caravan, the beauteous and celebrated wife of Nala, wild like a maniac, oppressed with grief, clad in half a garment, lean and pale and smutted, and with hair covered with dust, drew near and entered into its midst. And beholding her, some fled in fear, and some became extremely anxious, and some cried aloud, and some laughed at her, and some hated her. And some, O Bharata, felt pity for, and even addressed, her, saying, 'O blessed one, who art thou, and whose? What seekest thou in woods? Seeing thee here we have been terrified. Art thou human? Tell us truly, O blessed one if thou art the goddess of this wood or of this mountain or of the points of the heaven. We seek thy protection. Art thou a female Yaksha, or a female Rakshasa, or a celestial damsel? O thou of faultless features, do thou bless us wholly and protect us. And, O blessed one, do thou so act that his caravan may soon go hence in prosperity and that the welfare of all of us may be secured.' Thus addressed by that caravan, the princess Damayanti, devoted to her husband and oppressed by the calamity that had befallen her, answered, saying, 'O leader of the caravan, ye merchants, ye youths, old men, and children, and ye that compose this caravan, know me for a human being. I am the daughter of a king, and the daughter in-law of a king, and the consort also of a king, eager for the sight of my lord. The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, named Nala. Even now I am seeking that unvanquished and blessed one. If ye have chanced to see my beloved one, king Nala, that tiger among men, that destroyer of hostile hosts, O tell me quick.' Thereupon the leader of that great caravan, named Suchi, replied unto Damayanti of faultless limbs, saying, 'O blessed one, listen to my words. O thou of sweet smiles, I am a merchant and the leader of this caravan. O illustrious lady, I have not seen any man of the name of Nala. In this extensive forest uninhabited by men, there are only elephants and leopards and buffaloes, and tigers and bears and other animals. Except thee, I have not met with any man or woman here, so help us now Manibhadra, the king of Yakshas!' Thus addressed by them she asked those merchants as well as the leader of the host saying, 'It behoveth you to tell me whither this caravan is bound.' The leader of the band said, 'O daughter of a great king, for the purpose of profit this caravan is bound direct for the city of Suvahu, the truth-telling ruler of the Chedis.'"

SECTION LXV

“Vrihadaswa said, ‘Having heard the words of the leader of that caravan, Damayanti of faultless limbs proceeded with that caravan itself anxious to behold her lord. And after having proceeded for many days the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. And it was beautiful all over, and exceedingly delightful, (with banks) abounding in grass and fuel and fruits and flowers. And it was inhabited by various kinds of fowls and birds, and fall of water that was pure and sweet. And it was cool and capable of captivating the heart. And the caravan, worn out with toil, resolved to halt there. And with the permission of their leader, they spread themselves around those beautiful woods. And that mighty caravan finding it was evening halted at that place. And (it came to pass that) at the hour of midnight when everything was hushed and still and the tired caravan had fallen asleep, a herd of elephants in going towards a mountain stream to drink of its water befouled by their temporal juice, saw that caravan as also the numerous elephants belonging to it. And seeing their domesticated fellows the wild elephants infuriated and with the temporal juice trickling down rushed impetuously on the former, with the intention of killing them. And the force of the rush of those elephants was hard to bear, like the impetuosity of peaks lessened from mountain summits rolling towards the plain. The rushing elephants found the forest paths to be all blocked up, for the goodly caravan was sleeping obstructing the paths around that lake of lotuses. And the elephants all of a sudden, began to crush the men lying insensible on the ground. And uttering cries of ‘Oh!’ and ‘Alas!’ the merchants, blinded by sleep, fled, in order to escape that danger, to copses and woods for refuge. And some were slain by the tusks, and some by the trunks, and some by the legs of those elephants. And innumerable camels and horses were killed, and crowds of men on foot, running in fright, killed one another. And uttering loud cries some fell down on the ground, and some in fear climbed on trees, and some dropped down on uneven ground. And, O king, thus accidentally attacked by that large herd of elephants, that goodly caravan suffered a great loss. And there arose a tremendous uproar calculated to frighten the three worlds, 'Lo! a great fire hath broken out. Rescue us.

Do ye speedily fly away. Why do ye fly? Take the heaps of jewels scattered around. All this wealth is a trifle. I do not speak falsely, 'I tell you again, (exclaimed some one) think on my words, O ye distracted one!' With such exclamation they ran about in fright. And Damayanti awoke in fear and anxiety, while that terrible slaughter was raging there. And beholding slaughter capable of awaking the fear of all the worlds, and which was so unforeseen, the damsel of eyes like lotus leaves rose up, wild with fright, and almost out of breath. And those of the caravan that had escaped unhurt, met together, and asked one another, 'Of what deed of ours is this the consequence? Surely, we have failed to worship the illustrious Manibhadras, and likewise the exalted and graceful Vaisravana, the king of the Yaksha. Perhaps, we have not worshipped the deities that cause calamities, or perhaps, we have not paid them the first homage. Or, perhaps, this evil is the certain consequence of the birds (we saw). Our stars are not unpropitious. From what other cause, then hath this disaster come?' Others, distressed and bereft of wealth and relatives, said, 'That maniac-like woman who came amongst this mighty caravan in guise that was strange and scarcely human, alas, it is by her that this dreadful illusion had been pre-arranged. Of a certainty, she is a terrible Rakshasa or a Yaksha or a Pisacha woman. All this evil is her work, what need of doubts? If we again see that wicked destroyer of merchants, that giver of innumerable woes, we shall certainly slay that injurer of ours, with stones, and dust, and grass, and wood, and cuffs.' And hearing these dreadful words of the merchants, Damayanti, in terror and shame and anxiety, fled into the woods apprehensive of evil. And reproaching herself she said, 'Alas! fierce and great is the wrath of God on me. Peace followeth not in my track. Of what misdeed is this the consequence? I do not remember that I did ever so little a wrong to any one in thought, word, or deed. Of what deed, then, is this the consequence? Certainly, it is on account of the great sins I had committed in a former life that such calamity hath befallen me, viz., the loss of my husband's kingdom, his defeat at the hands of his own kinsmen, this separation from my lord and my son and daughter, this my unprotected state, and my presence in this forest abounding in innumerable beasts of prey!'"

"The next day, O king, the remnant of that caravan left the place bewailing the destruction that had overtaken them and lamenting for their dead brothers and fathers and sons and friends. And the princess of Vidarbha began to lament, saying, 'Alas! What misdeed have I perpetrated! The crowd of men that I obtained in this lone forest, hath been destroyed by a herd of elephants, surely as a consequence of my ill luck. Without doubt, I shall have to suffer misery for a long time. I have heard from old men that no person dieth ere his time; it is for this that my miserable self hath not been trodden to death by that herd of elephants. Nothing that befalleth men is due to anything else than Destiny, for even in my childhood I did not commit any such sin in thought, word, or deed, whence might come this calamity. Methinks, I suffer this severance from my husband through the potency of those celestial Lokapalas, who had come to the Swayamvara but whom I disregarded for the sake of Nala.' Bewailing thus, O tiger among kings, that excellent lady, Damayanti, devoted to her husband, went, oppressed with grief and (pale) as the autumnal moon, with those Brahmanas versed in the Vedas that had survived the slaughter of the caravan. And departing speedily, towards evening, the damsel came to the mighty city of the truth-telling Suvahu, the king of the Chedis. And she entered that excellent city clad in half a garment. And the citizens saw her as she went, overcome with fear, and lean, melancholy, her hair dishevelled and soiled with dust, and maniac-like. And beholding her enter the city of the king of the Chedis, the boys of the city, from curiosity, began to follow her. And surrounded by them, she came before the palace of the king. And from the terrace the queen-mother saw her surrounded by the crowd. And she said to her nurse, 'Go and bring that woman before me. She is forlorn and is being vexed by the crowd. She hath fallen into distress and standeth in need of succour. I find her beauty to be such that it illumineth my house. The fair one, though looking like a maniac, seemeth a very Sree with her large eyes.’ Thus commanded, the nurse went out and dispersing the crowd brought Damayanti to that graceful terrace. And struck with wonder, O king, she asked Damayanti, saying, ‘Afflicted though thou art with such distress, thou ownest a beautiful form. Thou shinest like lightning in the midst of the clouds. Tell me who thou art, and whose. O thou possessed of celestial splendour, surely, thy beauty is not human, bereft though thou art of ornaments. And although thou art helpless, yet thou art unmoved under the outrage of these men.’ Hearing these words of the nurse, the daughter of Bhima said, Know that I am a female belonging to the human species and devoted to my husband. I am a serving woman of good lineage. I live wherever I like, subsisting on fruit and roots, and whom a companion, and stay where evening overtaketh me. My husband is the owner of countless virtues and was ever devoted to me. And I also, on my part, was deeply attached to him, following him like his shadow. It chanced that once he became desperately engaged at dice. Defeated at dice, he came along into the forest. I accompanied my husband into the woods, comforting the hero clad in a single piece of cloth and maniac-like and overwhelmed with calamity. Once on a time for some cause, that hero, afflicted with hunger and thirst and grief, was forced to abandon that sole piece of covering in the forest. Destitute of garment and maniac-like and deprived of his senses as he was, I followed him, myself in a single garment. Following him, I did not sleep for nights together. Thus passed many days, until at last while I was sleeping, he cut off half of my cloth, and forsook me who had done him no wrong. I am seeking my husband but unable to find him who is of hue like the filaments of the lotus, without being able to cast my eyes on that delight of my heart, that dear lord who owneth my heart and resembleth the celestials in mien, day and night do I burn in grief.”

“Unto Bhima’s daughter thus lamenting with tearful eyes, and afflicted and speaking in accents choked in grief, the queen-mother herself said, ‘O blessed damsel, do thou stay with me. I am well pleased with thee. O fair lady, my men shall search for thy husband. Or, perhaps he may come here of his own accord in course of his wanderings. And, O beautiful lady, residing here thou wilt regain thy (lost) lord.' Hearing these words of the queen mother, Damayanti replied, 'O mother of heroes, I may stay with thee on certain conditions. I shall not eat the leavings on any dish, nor shall I wash anybody's feet, nor shall I have to speak with other men. And if anybody shall seek me (as a wife or mistress) he should be liable to punishment at thy hands. And, further, should he solicit me over and over again, that wicked one should be punished with death. This is the vow I have made. I intend to have an interview with those Brahmanas that will set out to search for my husband. If thou canst do all this, I shall certainly live with thee. If it is otherwise, I cannot find it in my heart to reside with thee.' The queen-mother answered her with a glad heart, saying, 'I will do all this. Thou hast done well in adopting such a vow!'"

"Vrihadaswa continued, 'O king, having spoken so unto the daughter of Bhima, the queen-mother, O Bharata, said to her daughter named Sunanda, 'O Sunanda, accept this lady like a goddess as thy Sairindhri! Let her be thy companion, as she is of the same age with thee. Do thou, with heart free from care, always sport with her in joy.' And Sunanda cheerfully accepted Damayanti and led her to her own apartment accompanied by her associates. And treated with respect, Damayanti was satisfied, and she continued to reside there without anxiety of any kind, for all her wishes were duly gratified.'"

SECTION LXVI

“Vrihadaswa said, ‘O monarch, having deserted Damayanti, king Nala saw a mighty conflagration that was raging in that dense forest. And in the midst of that conflagration, he heard the voice of some creature, repeatedly crying aloud, ‘O righteous Nala, come hither.’ And answering, ‘Fear not,’ he entered into the midst of the fire and beheld a mighty Naga lying in coils. And the Naga with joined hands, and trembling, spake unto Nala, saying, ‘O king, that I am a snake, Karkotaka by name. I had deceived the great Rishi Narada of high ascetic merit, and by him have I been cursed in wrath, O king of men, even in words such as these: ‘Stay thou here like an immobile thing, until one Nala taketh thee hence. And, indeed, on the spot to which he will carry thee, there shalt thou he freed from my curse. It is for that curse of his that I am unable to stir one step. I will instruct thee in respect of thy welfare. It behoveth thee to deliver me. I will be thy friend. There is no snake equal to me. I will be light in thy hands. Taking me up, do thou speedily go hence.’ Having said this, that prince of snakes became as small as the thumb. And taking him up, Nala went to a spot free from fire. Having reached an open spot where there was no fire, Nala intended to drop the serpent, upon which Karkotaka again addressed him, saying, ‘O king of the Nishadhas, proceed thou yet, counting a few steps of thine; meanwhile, O mighty-armed one, I will do thee great good.’ And as Nala began to count his steps, the snake bit him at the tenth step. And, lo! As he was bit, his form speedily underwent a change. And beholding his change of form, Nala was amazed. And the king saw the snake also assume his own form. And the snake Karkotaka, comforting Nala, spake unto him, ‘I have deprived thee of thy beauty, so that people may not recognise thee. And, O Nala, he by whom thou hast been deceived and cast into distress, shall dwell in thee tortured by my venom. And, O monarch, as long as he doth not leave thee, he will have to dwell in pain in thy body with thee every limb filled with my venom. And, O ruler of men I have saved from the hands of him who from anger and hate deceived thee, perfectly innocent though thou art and undeserving of wrong. And, O tiger among men, through my grace, thou shalt have (no longer) any fear from animals with fangs from enemies, and from Brahmanas also versed in the Vedas, O king! Nor shalt thou, O monarch, feel pain on account of my poison. And, O foremost of kings, thou shalt be ever victorious in battle. This very day, O prince, O lord of Nishadhas, go to the delightful city of Ayodhya, and present thyself before Rituparna skilled in gambling, saying, ‘I am a charioteer, Vahuka by name.’ And that king will give thee his skill in dice for thy knowledge of horses. Sprung from the line of Ikswaku, and possessed of prosperity, he will be thy friend. When thou wilt be an adept at dice, thou shalt then have prosperity. Thou wilt also meet with thy wife and thy children, and regain thy kingdom. I tell thee this truly. Therefore, let not thy mind be occupied by sorrow. And, O lord of men, when thou shouldst desire to behold thy proper form, thou shouldst remember me, and wear this garment. Upon wearing this, thou shalt get back thy own form.’ And saying this, that Naga then gave unto Nala two pieces of celestial cloth. And, O son of the Kuru race, having thus instructed Nala, and presented him with the attire, the king of snakes, O monarch, made himself invisible there and then!’”

SECTION LXVII

"Vrihadaswa said, 'After the snake had vanquished, Nala, the ruler of the Nishadhas, proceeded, and on the tenth day entered the city of Rituparna. And he approached the king, saying, 'My name is Vahuka. There is no one in this world equal to me in managing steeds. My counsel also should be sought in matters of difficulty and in all affairs of skill. I also surpass others in the art of cooking. In all those arts that exists in this world, and also in every thing difficult of accomplishment, I will strive to attain success, O Rituparna, do thou maintain me.' And Rituparna replied, 'O Vahuka, stay with me! May good happen to thee. Thou wilt even perform all this. I have always particularly desired to be driven fast. Do thou concert such measures that my steeds may become fleet. I appoint thee the superintendent of my stables. Thy pay shall be ten thousand (coins). Both Varshneya and Jivala shall always be under thy direction. Thou wilt live pleasantly in their company. Therefore, O Vahuka, stay thou with me.'"

"Vrihadaswa continued, 'Thus addressed by the king, Nala began to dwell in the city of Rituparna, treated with respect and with Varshneya and Jivala as his companions. And residing there, the king (Nala), remembering the princess of Vidarbha, recited every evening the following sloka: 'Where lieth that helpless one afflicted with hunger and thirst and worn with toil, thinking of that wretch? And upon whom also doth she now wait?' And once as the king was reciting this in the night, Jivala asked him saying, 'O Vahuka, whom dost thou lament thus daily? I am curious to hear it. O thou blest with length of days, whose spouse is she whom thus lamentest?' Thus questioned, king Nala answered him, saying, 'A certain person devoid of sense had a wife well-known to many. That wretch was false in his promises. For some reason that wicked person was separated from her. Separated from her, that wretch wandered about oppressed with woe, and burning with grief he resteth not by day or night. And at night, remembering her, he singeth this sloka. Having wandered over the entire world, he hath at last found a refuge, and undeserving of the distress that hath befallen him, passeth his days, thus remembering his wife. When calamity had overtaken this man, his wife followed him into the woods. Deserted by that man of little virtue, her life itself is in danger. Alone, without knowledge of ways, ill able to bear distress, and fainting with hunger and thirst, the girl can hardly protect her life. And, O friend, she hath been deserted by that man of small fortune and having little sense, with the wide and terrible forest, ever abounding in beasts of prey' —

"Thus remembering Damayanti, the king of the Nishadhas continued to live unknown in the abode of that monarch!"

SECTION LXVIII

“Vaisampayana said, ‘After Nala, despoiled of his kingdom, had, with his wife, become a bondsman, Bhima with the desire of seeing Nala sent out Brahmanas to search for him. And giving them profuse wealth, Bhima enjoined on them, saying, ‘Do ye search for Nala, and also for my daughter Damayanti. He who achieveth this task, viz., ascertaining where the ruler of the Nishadhas is, bringeth him and my daughter hither, will obtain from me a thousand kine, and fields, and a village resembling a town. Even if failing to bring Damayanti and Nala here, he that succeeds learning their whereabouts, will get from me the wealth represented by a thousand kine.’ Thus addressed, the Brahmanas cheerfully went out in all directions seeking Nala and his wife in cities and provinces. But Nala or his spouse they found not anywhere. Until at length searching in the beautiful city of the Chedis, a Brahmana named Sudeva, during the time of the king’s prayers, saw the princess of Vidarbha in the palace of the king, seated with Sunanda. And her incomparable beauty was slightly perceptible, like the brightness of a fire enveloped in curls of smoke. And beholding that lady of large eyes, soiled and emaciated he decided her to be Damayanti, coming to that conclusion from various reasons. And Sudeva said, ‘As I saw her before, this damsel is even so at present. O, I am blest, by casting my eyes on this fair one, like Sree herself delighting the worlds! Resembling the full moon, of unchanging youth, of well-rounded breasts, illumining all sides by her splendour, possessed of large eyes like beautiful lotuses, like unto Kama’s Rati herself the delight of all the worlds like the rays of the full moon, O, she looketh like a lotus-stalk transplanted by adverse fortune from the Vidarbha lake and covered with mire in the process. And oppressed with grief on account of her husband, and melancholy, she looketh like the night of the full moon when

Rahu hath swallowed that luminary, or like a stream whose current hath dried up. Her plight is very much like that of a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants, and with its birds and fowls affrighted by the invasion. Indeed, this girl, of a delicate frame and of lovely limbs, and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk scorched by the sun. Endued with beauty and generosity of nature, and destitute of ornaments, though deserving of them, she looketh like the moon 'new bent in haven' but covered with black clouds. Destitute of comforts and luxuries, separated from loved ones and friends, she liveth in distress, supported by the hope of beholding her lord. Verily, the husband is the best ornament of a woman, however destitute of ornaments. Without her husband beside her, this lady, though beautiful, shineth not. It is a hard feat achieved by Nala in that he liveth without succumbing to grief, though separated from such a wife. Beholding this damsel possessed of black hair and of eyes like lotus-leaves, in woe though deserving of bliss, even my heart is pained. Alas! when shall this girl graced with auspicious marks and devoted to her husband, crossing this ocean of woe, regain the company of her lord, like Rohini regaining the Moon's? Surely, the king of the Nishadhas will experience in regaining her the delight that a king deprived of his kingdom experienceth in regaining his kingdom. Equal to her in nature and age and extraction, Nala deserveth the daughter of Vidarbha, and this damsel of black eyes also deserveth him. It behoveth me to comfort the queen of that hero of immeasurable prowess and endued with energy and might, (since) she is so eager to meet her husband. I will console this afflicted girl of face like the full moon, and suffering distress that she had never before endured, and ever meditating on her lord.'

"Vrihadaswa continued, 'Having thus reflected on these various circumstances and signs, the Brahmana, Sudeva, approached Damayanti, and addressed her, saying, 'O princess of Vidarbha, I am Sudeva, the dear friend of thy brother. I have come here, seeking thee, at the desire of king Bhima. Thy father is well, and also thy mother, and thy brothers. And thy son and daughter, blessed with length of days, are living in peace. Thy relatives, though alive, are almost dead on thy account, and hundreds of Brahmanas are ranging the world in search of thee.”

“Vrihadaswa continued, ‘O Yudhishthira, Damayanti recognising Sudeva, asked him respecting all her relatives and kinsmen one after another. And, O monarch, oppressed with grief, the princess of Vidarbha began to weep bitterly, at the unexpected sight of Sudeva, that foremost of Brahmanas and the friend of her brother. And, O Bharata, beholding Damayanti weeping, and conversing in private with Sudeva, Sunanda was distressed, and going to her mother informed her, saying, ‘Sairindhri is weeping bitterly in the presence of a Brahmana. If thou likest, satisfy thyself.’ And thereupon the mother of the king of the Chedis, issuing from the inner apartments of the palace, came to the place where the girl (Damayanti) was with that Brahmana. Then calling Sudeva, O king, the queen-mother asked him, ‘Whose wife is this fair one, and whose daughter? How hath this lady of beautiful eyes been deprived of the company of her relatives and of her husband as well? And how also hast thou come to know this lady fallen into such a plight? I wish to hear all this in detail from thee. Do truly relate unto me who am asking thee about this damsel of celestial beauty.’ Then, O king, thus addressed by the queen-mother, Sudeva, that best of Brahmanas, sat at his ease, and began to relate the true history of Damayanti.’”

SECTION LXIX

“Sudeva said, ‘There is a virtuous and illustrious ruler of the Vidarbhas, Bhima by name. This blessed lady is his daughter, and widely known by the name of Damayanti. And there is a king ruling the Nishadhas, named Nala, the son of Virasena. This blessed lady is the wife of that wise and righteous monarch. Defeated at dice by his brother, and despoiled of his kingdom, that king, accompanied by Damayanti, went away without the knowledge of any one. We have been wandering over the whole earth in search of Damayanti. And that girl is at last found in the house of thy son. No woman existeth that is her rival in beauty. Between the eye-brows of this ever-youthful damsel, there is an excellent mole from birth, resembling a lotus. Noticed by us (before) it seems to have disappeared, covered, (as her forehead is) with (a coat of) dust even like the moon hid in clouds. Placed there by the Creator himself as an indication of prosperity and wealth, that mole is visible faintly, like the cloud-covered lunar crescent of the first day of the lighted fortnight. And covered as her body is with dust, her beauty hath not disappeared. Though careless of her person, it is still manifest, and shineth like gold. And this girl — goddess-like — capable of being identified by this form of hers and that mole, hath been discovered by me as one discovereth a fire that is covered, by its heat!’

“O king, hearing these words of Sudeva, Sunanda washed the dust that covered the mole between Damayanti’s eye-brows. And thereupon it became visible like the moon in the sky, just emerged from the clouds. And seeing that mole, O Bharata, Sunanda and the queen-mother began to weep, and embracing Damayanti stood silent for a while. And the queen-mother, shedding tears as she spoke, said in gentle accents, ‘By this thy mole, I find that thou art the daughter of my sister. O beauteous girl, thy mother and I are both daughters of the high-souled Sudaman, the ruler of the Dasarnas. She was bestowed upon king Bhima, and I on Viravahu. I witnessed thy birth at our father's palace in the country of the Dasarnas. O beautiful one, my house is to thee even as thy father's. And this wealth, O Damayanti, is thine as much as mine.' As this, O king, Damayanti bowing down to her mother's sister with a glad heart, spake unto her these words, 'Unrecognised, I have still lived happily with thee, every want of mine satisfied and myself cared for by thee. And happy as my stay hath been, it would, without doubt, be happier still. But, mother, I have long been an exile. It behoveth thee, therefore, to grant me permission (to depart). My son and daughter, sent to my father's palace, are living there. Deprived of their father, and of their mother also, how are they passing their days stricken with sorrow. If thou wishest to do what is agreeable to me, do thou without loss of time, order a vehicle, for I wish to go to the Vidarbhas.' At this, O king, the sister to (Damayanti's) mother, with a glad heart, said, 'So be it'. And the queen-mother with her son's permission, O chief of the Bharatas, sent Damayanti in handsome litter carried by men, protected by a large escort and provided with food and drink and garments of the first quality. And soon enough she reached the country of the Vidarbhas. And all her relatives, rejoicing (in her arrival) received her with respect. And seeing her relatives, her children, both her parents, and all her maids, to be well, the illustrious Damayanti, O king, worshipped the gods and Brahmanas according to the superior method. And the king rejoiced at beholding his daughter gave unto Sudeva a thousand kine and much wealth and a village. And, O king, having spent that night at her father's mansion and recovered from fatigue, Damayanti addressed her mother, saying, 'O mother, if thou wishest me to live, I tell thee truly, do thou endeavour to bring Nala, that hero among men.' Thus addressed by Damayanti, the venerable queen became filled with sorrow. And bathed in tears, she was unable to give any answer. And beholding her in that plight, all the inmates of the inner apartments broke out into exclamation of 'Oh!' And 'Alas'! and began to cry bitterly. And then the queen addressed the mighty monarch Bhima, saying, 'Thy daughter Damayanti mourneth on account of her husband. Nay, banishing away all bashfulness, she hath herself, O king, declared her mind to me. Let thy men strive to find out (Nala) the righteous.' Thus informed by her the king sent the Brahmanas under him in all directions, saying, 'Exert ye to discover Nala.' And those Brahmanas, commanded by the ruler of the Vidarbhas (to seek Nala) appeared before Damayanti and told her of the journey they were about to undertake. And Bhima's daughter spake unto them saying, 'Do ye cry in every realm and in every assembly, 'O beloved gambler, where hast thou gone cutting off half of my garment, and deserting the dear and devoted wife asleep in the forest? And that girl, as commanded by thee stayeth expecting thee, clad in half a piece of cloth and burning with grief! O king, O hero, relent towards, and answer, her who incessantly weepeth for that grief. This and more ye will say, so that he may be inclined to pity me. Assisted by the wind, fire consumeth the forest. (Further, ye will say that) the wife is always to be protected and maintained by the husband. Why then, good as thou art and acquainted with every duty, hast thou neglected both the duties? Possessed of fame and wisdom, and lineage, and kindness, why hast thou be unkind? I fear, this is owing to the loss of my good luck! Therefore, O tiger among men, have pity on me. O bull among men! I have heard it from thee that kindness is the highest virtue. Speaking so, if anybody answereth you, that person should by all means, be known, and ye should learn who he is, and where he dwelleth. And ye foremost of regenerate ones, do ye bring me the words of him who hearing this your speech will chance to answer. Ye should also act with such care that no one may know the words ye utter to be at my command, nor that ye will come back to me. And ye should also learn whether that answers is wealthy, or poor, or destitute of power, in fact all about him.'

"Thus instructed by Damayanti, O king, the Brahmanas set out in all directions in search of Nala overtaken with such disaster. And the Brahmanas, O king, searched for him in cities and kingdoms and villages, and retreats of ascetics, and places inhabited by cow-herds. And, O monarch, wherever they went they recited the speeches that Damayanti had directed them to do."

SECTION LXX

“Vrihadaswa said, ‘After a long time had passed away, a Brahmana named Parnada returned to the city (of the Vidarbhas), and said unto the daughter of Bhima, ‘O Damayanti, seeking Nala, the king of Nishadhas, I came to the city of Ayodhya, and appeared before the son of Bhangasura. And, O best of women, I repeated those words of thine in the presence of the blessed Rituparna. But hearing them neither that ruler of men, nor his courtiers, answered anything, although I uttered them repeatedly. Then, after I had been dismissed by the monarch, I was accosted by a person in the service of Rituparna, named Vahuka. And Vahuka is the charioteer of that king, of unsightly appearance and possessed of short arms. And he is skillful in driving with speed, and well acquainted with the culinary art. And sighing frequently, and weeping again and again, he inquired about my welfare and afterwards said these words, ‘Chaste women, although fallen into distress, yet protect themselves and thus certainly secure heaven. Although they may be deserted by their lords, they do not yet become angry on that account, for women that are chaste lead their lives, encased in the armour of virtuous behaviour. It behoveth her not to be angry, since he that deserted her was overwhelmed with calamity, and deprived of every bliss. A beauteous and virtuous woman should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is being consumed with grief. Whether treated well or ill, such a wife should never indulge in ire, beholding her husband in that plight, despoiled of kingdom and destitute of prosperity, oppressed with hunger and overwhelmed with calamity.’ Hearing these words of his, I have speedily come here. Thou hast now heard all. Do what thou thinkest proper, and inform the king of it.’

“O king, having heard these words of Parnada, Damayanti with tearful eyes came to her mother, and spake unto her in private, ‘O mother, king Bhima should not, by any means, be made acquainted with my purpose. In thy presence will I employ that best of Brahmanas, Sudeva! If thou desirest my welfare, act in such a way that king Bhima may not know my purpose. Let Sudeva without delay go hence to the city of Ayodhya, for the purpose of bringing Nala, O mother, having performed the same auspicious rites by virtue of which he had speedily brought me into the midst of friends.’ With these words, after Parnada had recovered from fatigue, the princess of Vidarbha worshipped him with profuse wealth and also said, ‘When Nala will come here, O Brahmana, I will bestow on thee wealth in abundance again. Thou hast done me the immense service which none else, indeed, can do me, for, (owing to that service of thine), O thou best of the regenerate ones, I shall speedily regain my (lost) lord.’ And thus addressed by Damayanti, that high-minded Brahmana comforted her, uttering benedictory words of auspicious import, and then went home, regarding his mission to have been successful. And after he had gone away, Damayanti oppressed with grief and distress, calling Sudeva, addressed him, O Yudhishthira, in the presence of her mother, saying, ‘O Sudeva, go thou to the city of Ayodhya, straight as a bird, and tell king Rituparna living there, these words: ‘Bhima’s daughter, Damayanti will hold another Swayamvara. All the kings and princes are going thither. Calculating the time, I find that the ceremony will take place tomorrow. O represser of foes, if it is possible for thee, go thither without delay. Tomorrow, after the sun hath risen, she will choose a second husband, as she doth not know whether the heroic Nala liveth or not. And addressed by her, O monarch thus, Sudeva set out. And he said unto Rituparna, all that he had been directed to say.’”

SECTION LXXI

“Vrihadaswa continued, ‘Having heard the words of Sudeva king Rituparna, soothing Vahuka with gentle words, said, ‘O Vahuka, thou art well-skilled in training and guiding horses. If it pleases thee, I intend to go to Damayanti’s Swayamvara in course of a single day.’ Thus addressed, O son of Kunti, by that king, Nala felt his heart to be bursting in grief. And the high-souled king seemed to burn in sorrow. And he thought within himself, ‘Perhaps Damayanti in doing this is blinded by sorrow. Or, perhaps, she hath conceived this magnificent scheme for my sake. Alas, cruel is the deed that the innocent princess of Vidarbha intends to do, having been deceived by my sinful and low self of little sense. It is seen in the world that the nature of woman is inconstant. My offence also hath been great; perhaps she is acting so, because she hath no longer any love for me owing to my separation from her. Indeed, that girl of slender waist, afflicted with grief on my account and with despair, will not certainly do anything of the kind, when especially, she is the mother of offspring (by me). However whether this is true or false, I shall ascertain with certitude by going thither. I will, therefore, accomplish Rituparna’s and my own purpose also.’ Having resolved thus in his mind, Vahuka, with his heart in sorrow, spake unto king Rituparna, with joined hands, saying, ‘O monarch, I bow to thy behest, and, O tiger among men, I will go to the city of the Vidarbhas in a single day. O king!’ Then, O monarch, at the command of the royal son of Bhangasura, Vahuka went to the stables and began to examine the horses. And repeatedly urged by Rituparna to make haste, Vahuka after much scrutiny and careful deliberation, selected some steeds that were lean-fleshed, yet strong and capable of a long journey and endued with energy and strength of high breed and docility, free from inauspicious marks, with wide nostrils and swelling cheeks, free from faults as regards the ten hairy curls, born in (the country of) Sindhu, and fleet as the winds. And seeing those horses, the king said somewhat angrily, ‘What is this, that thou wishest to do? Thou shouldst not jest with us. How can these horses of mine, weak in strength and breath, carry us? And how shall we be able to go this long way by help of these?’ Vahuka replied, ‘Each of these horses bears one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back. Without doubt, these steeds will be able to go to the country of the Vidarbhas. If, O king, thou thinkest of choosing others, point them out and I shall yoke them for thee.’ Rituparna rejoined, ‘O Vahuka, thou art versed in the science of horses and art also skillful (in guiding them). Do thou speedily yoke those that thou thinkest to be able.’ Thereupon the skillful Nala yoked upon the car four excellent steeds of good breed that were, besides, docile and fleet. And after the steeds had been yoked, the king without loss of time mounted upon the car, when those best of horses fell down upon the ground on their knees. Then, O king, that foremost of men, the blessed king Nala began to soothe horses endued with energy and strength. And raising them up with the reins and making the charioteer Varshneya sit on the car, he prepared to set out with great speed. And those best of steeds, duly urged by Vahuka, rose to the sky, confounding the occupant of the vehicle. And beholding those steeds gifted with the speed of the wind thus drawing the car, the blessed king of Ayodhaya was exceedingly amazed. And noticing the rattle of the car and also the management of the steeds, Varshneya reflected upon Vahuka’s skill in guiding horses. And he thought, ‘Is he Matali, the charioteer of the king of the celestials? I find the same magnificent indications in the heroic Vahuka. Or, hath Salihotra versed in the science of horses taken this human shape so beautiful? Or, is it king Nala the reducer of hostile towns that hath come here? Or, it may be that this Vahuka knoweth the science that Nala knoweth, for I perceive that the knowledge of Vahuka is equal to that of Nala. Further, Vahuka and Nala are of the same age. This one, again, may not be Nala of high prowess, but somebody of equal knowledge. Illustrious persons, however, walk this earth in disguise in consequence of misfortune, or agreeably to the ordinance of the scriptures. That this person is of unsightly appearance need not change my opinion; for Nala, I think, may even be despoiled of his personal features. In respect of age this one equals Nala. There is difference, however, in personal appearance. Vahuka, again is endued with every accomplishment. I think, therefore, he is Nala.' Having thus reasoned long in his mind, O mighty monarch, Varshneya, the (former) charioteer of the righteous Nala, became absorbed in thought. And that foremost of kings Rituparna, also, beholding the skill of Vahuka in equestrian science experienced great delight, along with his charioteer Varshneya. And thinking of Vahuka's application and ardour and the manner of his holding the reins, the king felt exceedingly glad.'"

SECTION LXXII

“Vrihadaswa said, ‘Like a bird coursing through the sky, Nala soon crossed rivers and mountains, and woods and lakes. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangasura, saw his upper garment drop down on the ground. And at soon as his garment had dropped down the high-minded monarch, without loss of time, told Nala, ‘I intend to recover it. O thou of profound intelligence, retain these steeds endued with exceeding swiftness until Varshneya bringeth back my garment.’ Thereupon Nala replied unto him, ‘The sheet is dropped down far away. We have travelled one yojana thence. Therefore, it is incapable of being recovered.’ After Nala had addressed him thus, O king, the royal son of Bhangasura came upon a Vibhitaka tree with fruits in a forest. And seeing that tree, the king hastily said to Vahuka, ‘O charioteer, do thou also behold my high proficiency in calculation. All men do not know everything. There is no one that is versed in every science of art. Knowledge in its entirety is not found in any one person, O Vahuka, the leaves and fruits of this tree that are lying on the ground respectively exceed those that are on it by one hundred and one. The two branches of the tree have fifty millions of leaves, and two thousand and ninety five fruits. Do thou examine these two branches and all their boughs.’ Thereupon staying the car Vahuka addressed the king, saying, ‘O crusher of foes, thou takest credit to thyself in a matter which is beyond my perception. But, O monarch, I will ascertain it by the direct evidence of my senses, by cutting down the Vibhitaka. O king, when I actually count, it will no longer be matter of speculation. Therefore, in thy presence, O monarch, I will hew down this Vibhitaka. I do not know whether it be not (as thou hast said). In thy presence, O ruler of men, I will count the fruits and leaves. Let Varshneya hold the reins of the horses for a while.’ Unto the charioteer the king replied, ‘There is no time to lose.’ But Vahuka answered with humility, ‘Stay thou a short space, or, if thou art in a hurry, go then, making Varshneya thy charioteer. The road lies direct and even.’ And at this, O son of the Kuru race, soothing Vahuka, Rituparna said, ‘O Vahuka, thou art the only charioteer, there is none other in this world. And, O thou versed in horse lore, it is through thy help that I expect to go to the Vidarbhas. I place myself in thy hands. It behoveth thee not to cause any obstacle. And, O Vahuka, whatever thy wish. I will grant it if taking me to the country of the Vidarbhas to-day, thou makest me see the sun rise.’ At this, Vahuka answered him, saying, ‘After having counted (the leaves and fruits of the) Vibhitaka, I shall proceed to Vidarbha, do thou agree to my words. Then the king reluctantly told him, ‘Count. And on counting the leaves and fruits of a portion of this branch, thou wilt be satisfied of the truth of my assertion.’ And thereupon Vahuka speedily alighted from the car, and felled that tree. And struck with amazement upon finding the fruits, after calculation, to be what the king had said, he addressed the king, saying, ‘O monarch, this thy power is wonderful. I desire, O prince, to know the art by which thou hast ascertained all this.’ And at this king, intent upon proceeding speedily, said unto Vahuka. ‘Know that I am proficient at dice besides being versed in numbers. And Vahuka said unto him, ‘Impart unto me this knowledge and, O bull among men, take from me my knowledge of horses.’ And king Rituparna, having regard to the importance of the act that depended upon Vahuka’s good-will, and tempted also by the horse-lore (that his charioteer possessed), said, ‘So be it.’ As solicited by thee, receive this science of dice from me, and, O Vahuka, let my equine science remain with thee in trust.’ And saying this, Rituparna imparted unto Nala the science (he desired). And Nala upon becoming acquainted with the science of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkotaka.

And when Kali, afflicted (by Damayanti’s curse) came out (of Nala’s body), the fire of that curse also left Kali. Indeed, long had been the time for which the king had been afflicted by Kali, as if he were of unregenerate soul. And Kala the ruler of the Nishadhas, in wrath, was bent upon cursing Kali, when the latter, frightened, and trembling, said with joined hands, ‘Control thy wrath, O king! I will render thee illustrious. Indrasena’s mother had formerly cursed me in anger when she had been deserted by thee. Ever since that time undergoing sore affliction I resided in thee, O mighty monarch, O unconquered one, miserably and burning night and day with the venom of the prince of snakes. I seek thy protection. If thou dost not curse me who am affrighted and seek thy protection, then those men that will attentively recite thy history, shall be even free from fear on my account.’ And thus addressed by Kali, king Nala controlled his wrath. And thereupon the frightened Kali speedily entered into the Vibhitaka tree. And while the Kali was conversing with Naishadha, he was invisible to others. And delivered from his afflictions, and having counted the fruits of that tree, the king, filled with great joy and of high energy, mounted on the car and proceeded with energy, urging those fleet horses. And from the touch of Kali the Vibhitaka tree from that hour fell into disrepute. And Nala, with a glad heart, began to urge those foremost of steeds which sprang into the air once and again like creatures endued with wings. And the illustrious monarch drove (the car) in the direction of the Vidarbhas. And after Nala had gone far away, Kali also returned to his abode. And abandoned by Kali, O king, that lord of earth, the royal Nala, became freed from calamity though he did not assume his native form.’”

SECTION LXXIII

"Vrihadaswa said, 'After Rituparna of prowess incapable of being baffled had, in the evening, arrived at the city of the Vidarbhas, the people brought unto king Bhima the tidings (of his arrival). And at the invitation of Bhima, the king (of Ayodhya) entered the city of Kundina, filling with the rattle of his car all the ten points, direct and transverse, of the horizon. And the steeds of Nala that were in that city heard that sound, and hearing it they became delighted as they used to be in the presence of Nala himself. And Damayanti also heard the sound of that car driven by Nala, like the deep roar of the clouds in the rainy season. And Bhima and the steeds (of Nala) regarded the clatter of that car to be like that which they used to hear in days of yore when king Nala himself urged his own steeds. And the peacocks on the terraces, and the elephants in the stables, and the horses also, all heard the rattle of Rituparna's car. And hearing the sound, so like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries, facing that direction, and filled with delight such as they experience when they hear the actual roar of the clouds. And Damayanti said, 'Because the rattle of his car filling the whole earth, gladdens my heart, it must be King Nala (that has come). If I do not see Nala, of face bright as the moon, that hero with countless virtues, I shall certainly die. If I am not clasped today in that hero's thrilling embrace, I shall certainly cease to be. If Naishadha with voice deep as that of the clouds doth not come to me today, I shall enter into a pyre of golden brilliance. If that foremost of kings, powerful as a lion and gifted with the strength of an infuriated elephant, doth not present himself before me, I shall certainly cease to live. I do not remember a single untruth in him, or a single wrong done by him to others. Never hath he spoken an untruth even in jest. Oh, my Nala is exalted and forgiving and heroic and magnificent and superior to all other kings, and faithful to his marriage vow and like unto a eunuch in respect of other females. Night and day dwelling upon his perceptions, my heart, in absence of that dear one, is about to burst in grief.'

"Thus bewailing as if devoid of sense, Damayanti, O Bharata, ascended the terrace (of her mansion) with the desire of seeing the righteous Nala. And in the yard of the central mansion she beheld king Rituparna on the car with Varshneya and Vahuka. And Varshneya and Vahuka, descending for that excellent vehicle, unyoked the steeds, and kept the vehicle itself in a proper place. And king Rituparna also, descending from the car, presented himself before king Bhima possessed of terrible prowess. And Bhima received him with great respect, for in the absence of a proper occasion, a great person cannot be had (as a guest). And honoured by Bhima, king Rituparna looked about him again and again, but saw no traces of the Swayamvara. And the ruler of the Vidarbhas, O Bharata, approaching Rituparna, said, 'Welcome! What is the occasion of this thy visit?' And king Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. And king Rituparna, of unbaffled prowess and gifted with intelligence, saw that there were no other kings or princes. Nor did he hear any talk relating to the Swayamvara, nor saw any concourse of Brahmanas. And at this, the king of Kosala reflected a while and at length said, 'I have come here to pay my respects to thee.' And the king Bhima was struck with astonishment, and reflected upon the (probable) cause of Rituparna's coming, having passed over a hundred yojanas. And he reflected, 'That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respect to me is scarcely the reason of his arrival. What he assigneth to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future.' And although king Bhima thought so, he did not dismiss Rituparna summarily, but said unto him again and again, 'Rest, thou art weary.' And honoured thus by the pleased Bhima, king Rituparna was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the royal household."

“Vrihadaswa continued, ‘And, O king, after Rituparna had gone away with Varshneya, Vahuka took the car to the stables. And there freeing the steeds, and tending them according to rule, and soothing them himself, sat down on a side of the car. Meanwhile, the princess of Vidharva, Damayanti, afflicted with grief, having beheld the royal son of Bhangasura, and Varshneya of the Suta race, and also Vahuka in that guise, asked herself, ‘Whose is this car-rattle? It was loud as that of Nala, but I do not see the ruler of the Nishadhas. Certainly, Varshneya hath learnt the art from Nala, and it is for this the rattle of the car driven by him hath been even like that of Nala. Or, is Rituparna equally skilled with Nala so that the rattle of his car seemeth to be like that of Nala?’ And reflecting thus, O monarch, the blessed and beauteous girl sent a female messenger in search of Nishada.”

SECTION LXXIV

"Damayanti said, 'O Kesini, go thou and learn who that charioteer is that sitteth by the car, unsightly and possessed of short arms. O blessed one, O faultless one, approaching him, cautiously and with suit words, make thou the usual inquiries of courtesy and learn all particulars truly. Having regard to the feeling of satisfaction my mind experienceth, and the delight my heart feeleth, I am greatly afraid this one is king Nala himself. And, O faultless one, having inquired after his welfare, thou shalt speak unto him the words of Parnada. And, O beauteous one, understand the reply he may make thereto.' Thus instructed, that female messenger, going cautiously, while the blessed Damayanti watched from the terrace, addressed Vahuka in these words, 'O foremost of men, thou art welcome. I wish thee happiness. O bull among men, hear now the words of Damayanti. When did ye all set out, and with what object have ye come hither. Tell us truly, for the princess of Vidarbha wisheth to hear it.' Thus addressed, Vahuka answered, the illustrious king of Kosala had heard from a Brahmana that a second Swayamvara of Damayanti would take place. And hearing it, he hath come here, by the help of excellent steeds fleet as the wind and capable of going a hundred yojanas. I am his charioteer. Kesini then asked, 'Whence doth the third among you come, and whose (son) is he? And whose son art thou, and how hast thou come to do this work?' Thus questioned, Vahuka replied, 'He (of whom thou inquirest) was the charioteer of the virtuous Nala, and known to all by the name of Varshneya. After Nala had, O beauteous one, left his kingdom, he came to the son of Bhangasura. I am skilled in horse-lore, and have, therefore, been appointed as charioteer. Indeed, king Rituparna hath himself chosen me as his charioteer and cook.' At this Kesini rejoined, 'Perhaps Varshneya knoweth where king Nala hath gone, and O Vahuka, he may also have spoken to thee (about his master).’ Vahuka then said, ‘Having brought hither the children of Nala of excellent deeds, Varshneya went away whither he listed: He doth not know where Naishadha is. Nor, O illustrious one, doth anybody else know of Nala’s whereabouts; for the king (in calamity) wandereth over the world in disguise and despoiled of (his native) beauty. Nala’s self only knoweth Nala. Nala never discovereth his marks of identity anywhere.’ Thus addressed, Kesini returned, ‘The Brahmana that had before this gone to Ayodhya, had repeatedly said these words suitable to female lips, ‘O beloved gambler, where hast thou gone cutting off half my piece of cloth, and deserting me, his dear and devoted wife asleep in the woods? And she herself, as commanded by him, waiteth expecting him clad in half a garment and burning day and night in grief. O king, O hero, do thou relent towards her that weepeth ceaselessly for that calamity and do thou give her an answer. O illustrious one, do thou speak the words agreeable to her for the blameless one panteth to hear them. Hearing these words of the Brahmana thou didst formerly give a reply! The princess of Vidarbha again wisheth to hear the words thou didst then say.’”

“Vrihadaswa continued, ‘O son of the Kuru race, hearing these words of Kesini, Nala’s heart was pained, and his eyes filled with tears. And repressing his sorrow, the king who was burning in grief, said again these words, in accents choked with tears: ‘Chaste women, though overtaken by calamity, yet protect themselves, and thereby secure heaven. Women that are chaste, deserted by their lords, never become angry, but continue to live, cased in virtue’s mail. Deserted by one fallen into calamity, bereft of sense, and despoiled of bliss, it behoveth her not to be angry. A virtuous lady should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is burning in misery. Whether treated well or ill she would never be angry, seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger, and overwhelmed with calamity.’ And, O Bharata, while speaking thus, Nala oppressed with grief, could not restrain his tears, but began to weep. And thereupon Kesini went back to Damayanti, and acquainted her with everything about that conversation as well as that outburst of grief.”

SECTION LXXV

“Vrihadaswa said, ‘Hearing everything, Damayanti became oppressed with grief, and suspecting the person to be Nala, said unto Kesini, ‘O Kesini, go thou again, and examine Vahuka, and staying in silence at his side mark thou his conduct. And, O beauteous one, whenever he happens to do anything skilful, do thou observe well his act while accomplishing it. And, O Kesini, whenever he may ask water or fire, with the view of offering him obstruction, thou shalt be in no hurry to give it. And marking everything about his behaviour, come thou and tell me. And whatever human or superhuman thou seest in Vahuka, together with anything else, should all be reported unto me.’ And thus addressed by Damayanti, Kesini went away, and having marked the conduct of that person versed in horse-lore, she came back. And she related unto Damayanti all that had happened, indeed, everything of human and superhuman that she had witnessed in Vahuka. And Kesini said, ‘O Damayanti, a person of such control over the elements I have never before seen or heard of. Whenever he cometh to low passage, he never stoopeth down, but seeing him, the passage itself groweth in height so that he may pass through it easily. And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat — of diverse animals, for Rituparna’s food. And many vessels had been placed there for washing the meat. And as he looked upon them, those vessels became filled (with water). And having washed the meat, as he set himself to cook, he took up a handful of grass and held it in the sun, when fire blazed up all on a sudden. Beholding this marvel, I have come hither amazed. Further, I have witnessed in him another great wonder. O beauteous one, he touched fire and was not burnt. And at his will, water falling floweth in a stream. And, I have witnessed another greater wonder still. He took up some flowers, began to press them slowly with his hands. And pressed by his hand, the flowers did not lose their original forms, but, on the contrary, became gayer and more odorous than before. Having beheld wonderful things I have come hither with speed.'"

"Vrihadaswa continued, 'Hearing of these acts of the virtuous Nala, and discovering him from his behaviour, Damayanti considered him as already recovered. And from these indications suspecting that Vahuka was her husband, Damayanti once more weepingly addressed Kesini in soft words, saying, 'O beauteous one, go thou once more, and bring from the kitchen without Vahuka's knowledge some meat that hath been boiled and dressed (by him).' Thus commanded, Kesini, ever bent on doing what was agreeable to Damayanti, went to Vahuka, and taking some hot meat came back without loss of time. And Kesini gave that meat, O son of the Kuru race, unto Damayanti. And Damayanti who had formerly often partaken of meat dressed by Nala, tasted the meat that was brought by her hand-maid. And she thereupon decided Vahuka to be Nala and wept aloud in grief of heart. And, O Bharata, overwhelmed with grief, and washing her face, she sent her two children with Kesini. And Vahuka, who was the king in disguise, recognising Indrasena with her brother, advanced hastily, and embracing them, took them up on his lap. And taking up his children like unto the children of the celestials, he began to weep aloud in sonorous accents, his heart oppressed with great sorrow. And after having repeatedly betrayed his agitation, Naishadha suddenly left children, and addressed Kesini, saying, 'O fair damsel, these twins are very like my own children. Beholding them unexpectedly, I shed tears. If thou comest to me frequently people may think evil, for we are guests from another land. Therefore. O blessed one, go at thy ease.'"

SECTION LXXVI

“Vrihadaswa said, ‘Beholding the agitation of the virtuous and wise Nala, Kesini returned unto Damayanti and related everything unto her. And thereupon Damayanti with a sorrowful heart and eager to behold Nala, again despatched Kesini to her mother, asking her to say on her behalf: Suspecting Vahuka to be Nala, I have tried him in various ways. My doubt now only relates to his appearance. I intend to examine him myself. O mother, either let him enter the palace, or give me permission to go to him. And arrange this with the knowledge of my father or without it. And thus addressed to Damayanti, that lady communicated unto Bhima the intention of his daughter, and upon learning it the king gave his consent. And, O bull of the Bharata race, having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her apartments. And as soon as he saw Damayanti unexpectedly, king Nala was overwhelmed with grief and sorrow, and bathed in tears. And that best of women, Damayanti, also, upon beholding king Nala in that condition, was sorely afflicted with grief. And, O monarch, herself clad in a piece of red cloth, and wearing matted locks, and covered with dirt and dust, Damayanti then addressed Vahuka, saying, ‘O Vahuka, hast thou ever seen any person acquainted with duty, who hath gone away, deserting his sleeping wife in the forest? Who, except the virtuous Nala, could go away, deserting in the woods, his dear and unoffending wife overcome with fatigue? Of what offence was I guilty in the eyes of that monarch since my early youth that he should go away deserting me in the woods while asleep overcome with fatigue? Why should he whom I formerly chose in preference to the gods themselves abandon his ever-devoted and loving wife who had become the mother also of his children? Before the fire, and in presence also of the celestials, he had taken my hand, vowing, ‘Verily I will be thine.’ Oh, where was that vow when he deserted me. O represser of foes.’ While Damayanti was saying all this, tears of sorrow began to flow plentifully from her eyes. And beholding her thus afflicted with grief, Nala also, shedding tears, black of those of the gazelle with extremities of reddish hue, said, ‘O timid one, neither the loss of my kingdom nor my desertion of thee was my act. Both were due to Kali. And, O foremost of virtuous women, lamenting for me day and night, and overcome with sorrow, thou hadst in the woods cursed Kali, and so he began to dwell in my body, burning in consequence of thy curse. Indeed burning with thy curse, he lived within me like fire within fire. O blessed girl, that our sorrows might terminate, that wretch have I overcome by my observances and austerities. The sinful wretch hath already left me, and it is for this that I have come hither. My presence here, O fair lady, is for thy sake. I have no other object. But, O timid one, can any other woman, forsaking her loving and devoted husband, ever choose a second lord like thee? At the command of the king, messengers are ranging this entire earth, saying, ‘Bhima’s daughter will, of her own accord, choose a second husband worthy of her.’ Immediately on hearing this, the son of Bhangasura hath arrived here.’ Hearing these lamentations of Nala, Damayanti, frightened and trembling, said with joined hand, ‘It behoveth thee not, O blessed one, to suspect any fault in me. O ruler of the Nishadhas, passing over the celestials themselves, I choose thee as my lord. It was to bring thee hither that the Brahmanas had gone out in all directions, even to all the sides of the horizon, singing my words, in the form of ballads. At last, O king, a learned Brahmana named Parnada had found thee in Kosala in the palace of Rituparna. When thou hadst returned a fit answer to those words of his, it was then, O Naishadha, that I devised this scheme to recover thee. Except thee, O lord of earth, there is no one in this world, who in one day can clear, O King, a hundred yojanas with horses. O monarch, touching thy feet I can swear truly that I have not, even in thought, committed any sin. May the all-witnessing Air that courseth through this world, take my life, if I have committed any sin. May the Sun that ever courseth through the sky take my life, if I have committed any sin. May the Moon, that dwelleth within every creature as a witness, take my life, if I have committed any sin. Let the three gods that sustain the triple worlds in their entirety, declare truly, or let them forsake me today.’ And thus addressed by her, the Wind-god said from the sky, ‘O Nala, I tell thee truly that she hath done no wrong. O king, Damayanti, well guarding the honour of thy family, hath enhanced it. Of this we are the witnesses, as we have been her protectors for these three years. It is for thy sky that she hath devised this unrivalled scheme, for, except thee, none on earth is capable of travelling in a single day a hundred yojanas. O monarch, thou hast obtained Bhima’s daughter, and she hath also obtained thee. Thou needst not entertain any suspicion but be united with thy partner.’ And after the Wind-god had said this, a floral shower fell there and the celestial kettle-drum began to play, and auspicious breezes began to blow. And beholding those wonders, O Bharata, king Nala, the represser of foes, cast away all his doubts in respect of Damayanti. And then that lord of earth, remembering the king of serpents, wore that pure garment and regained his native form. And beholding her righteous lord in his own form, Bhima’s daughter of faultless limbs embraced him, and began to weep aloud. And king Nala also embraced Bhima’s daughter devoted to him, as before, and also his children, and experienced great delight. And burying her face in his bosom, the beauteous Damayanti of large eyes began to sigh heavily, remembering her griefs. And overwhelmed with sorrow, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles. And, O king, the queen-mother then, with a glad heart, told Bhima all that had passed between Nala and Damayanti. And the mighty monarch answered, ‘Let Nala pass this day in peace, to-morrow I shall see him after his bath and prayers, with Damayanti by his side.’ And, O king, they passed that night pleasantly, in relating to each other the past incidents of their life in the forest. And with hearts filled with joy, the princess of Vidarbha and Nala began to pass their days in the palace of king Bhima, intent upon making each other happy. And it was in the fourth year (after the loss of his kingdom) that Nala was re-united with his wife, and all his desires gratified, once more experienced the highest bliss. And Damayanti rejoiced exceedingly in having recovered her lord even as fields of tender plants on receiving a shower. And Bhima’s daughter, thus recovering her lord, obtained her wish, and blazed forth in beauty, her weariness gone, her anxieties dispelled and herself swelling with joy, ever like a night that is lit by the bright disc of the moon!”

SECTION LXXVII

“Vrihadaswa said, ‘Having passed that night, king Nala decked in ornaments and with Damayanti by his side, presented himself in due time before the king. And Nala saluted his father-in-law with becoming humility and after him the fair Damayanti paid her respects to her father. And the exalted Bhima, with great joy, received him as a son, and honouring him duly along with his devoted wife, comforted them in proper words. And duly accepting the homage rendered unto him, king Nala offered his father-in-law his services as became him. And seeing Nala arrived, the citizens were in great joy. And there arose in the city a loud uproar of delight. And the citizens decorated the city with flags and standards and garlands of flowers. And the streets were watered and decked in floral wreaths and other ornaments. And at their gates citizens piled flowers, and their temples and shrines were all adorned with flowers. And Rituparna heard that Vahuka had already been united with Damayanti. And the king was glad to hear of all this. And calling unto him king Nala, he asked his forgiveness. And the intelligent Nala also asked Rituparna’s forgiveness, showing diverse reasons. And that foremost of speakers versed in the truth, king Rituparna, after being thus honoured by Nala, said, with a countenance expressive of wonder, these words unto the ruler of the Nishadhas. ‘By good fortune it is that regaining the company of thy own wife, thou hast obtained happiness. O Naishadha, while dwelling in disguise at my house, I hope I did not wrong thee in any way, O lord of the earth! If knowingly I have done thee any wrong, it behoveth thee to forgive me.’ Hearing this, Nala replied, ‘Thou hast not, O monarch, done me ever so little an injury. And if thou hast, it hath not awakened my ire, for surely thou shouldst be forgiven by me. Thou wert formerly my friend, and, O ruler of men, thou art also related to me. Henceforth I shall find greater delight in thee. O king, with all my desires gratified, I lived happily in thy abode, in fact more happily there than in my own house. This thy horse-lore is in my keeping. If thou wishest, O king, I will make it over to thee.’ Saying this, Naishadha gave unto Rituparna that science and the latter took it with the ordained rites. And, O monarch, the royal son of Bhangasura, having obtained the mysteries of equestrian science and having given unto the ruler of the Naishadhas the mysteries of dice, went to his own city, employing another person for his charioteer. And, O king, after Rituparna had gone, king Nala did not stay long in the city of Kundina!’”

SECTION LXXVIII

“Vrihadaswa said, ‘O son of Kunti, the ruler of the Nishadhas having dwelt there for a month, set out from that city with Bhima’s permission and accompanied by only a few (followers) for the country of the Nishadhas. With a single car white in hue, sixteen elephants, fifty horses, and six hundred infantry, that illustrious king, causing the earth itself to tremble, entered (the country of the Nishadhas) without loss of a moment and swelling with rage. And the mighty son of Virasena, approaching his brothers Pushkara said unto him, ‘We will play again, for I have earned vast wealth. Let Damayanti and all else that I have be my stake, let, O Pushkara, thy kingdom be thy stake. Let the play begin again. This is my certain determination. Blessed be thou, let us stake all we have along with our lives. Having won over and acquired another’s wealth or kingdom, it is a high duty, says the ordinance, to stake it when the owner demands. Or, if thou dost not relish play with dice, let the play with weapons begin. O king, let me or thyself have peace by a single combat. That this ancestral kingdom should, under all circumstances and by any means, be recovered, there is the authority of sages for holding. And, O Pushkara, choose thou one of these two things — gambling with dice or bending the bow in battle!’ Thus addressed by Nishadha, Pushkara, sure of his own success, laughingly answered that monarch, saying, ‘O Naishadha, it is by good fortune that thou hast earned wealth again to stake. It is by good fortune also that Damayanti’s ill-luck hath at last come to an end. And O king, it is by good fortune that thou art still alive with thy wife, O thou of mighty arms! It is evident that Damayanti, adorned with this wealth of thine that I will win, will wait upon me like an Apsara in heaven upon Indra. O Naishadha, I daily recollect thee and am even waiting for thee, since I derive no pleasure from gambling with those that are not connected with me by blood. Winning over to-day the beauteous Damayanti of faultless features, I shall regard myself fortunate, indeed, since she it is that hath ever dwelt in my heart.’ Hearing these words of that incoherent braggart, Nala in anger desired to cut off his head with a scimitar. With a smile, however, though his eyes were red in anger, king Nala said, ‘Let us play. Why do you speak so now? Having vanquished me, you can say anything you like.’ Then the play commenced between Pushkara and Nala. And blessed be Nala who at a single throw won his wealth and treasures back along with the life of his brother that also had been staked. And the king, having won, smilingly said unto Pushkara, ‘This whole kingdom without a thorn in its side is now undisturbedly mine. And, O worst of kings, thou canst not now even look at the princess of Vidarbha. With all thy family, thou art now, O fool, reduced to the position of her slave. But my former defeat at thy hands was not due to any act of thine. Thou knowest it not, O fool, that it was Kali who did it all. I shall not, therefore, impute to thee the faults of others. Live happily as thou choosest, I grant thee thy life. I also grant thee thy portion (in the paternal kingdom) along with all necessaries. And, O hero, without doubt, my affection towards thee is now the same as before. My fraternal love also for thee will never know any diminution. O Pushkara, thou art my brother, live thou for a hundred years!’”

“And Nala of unbaffled prowess, having comforted his brother thus gave him permission to go to his own town, having embraced him repeatedly. And Pushkara himself, thus comforted by the ruler of the Nishadhas saluted that righteous king, and addressed him, O monarch, saying these words with joined hands, ‘Let thy fame be immortal and live thou happily for ten thousand years, thou who grantest me, O king, both life and refuge. And entertained by the king, Pushkara dwelt there for a month and then went to his own town accompanied by large force and many obedient servants and his own kindred, his heart filled with joy. And that bull among men all the while blazed forth in beauty of person like a second Sun. And the blessed ruler of the Nishadhas, having established Pushkara and made him wealthy and freed him from troubles, entered his richly decorated palace. And the ruler of the Nishadhas, having entered his palace, comforted the citizens. And all the citizens and the subjects from the country horripilated in joy. And the people headed by the officers of state said with joined hands, ‘O king, we are truly glad to-day throughout the city and the country. We have obtained to-day our ruler, like the gods their chief of a hundred sacrifice!’”

SECTION LXXIX

“Vrihadaswa said, ‘After the festivities had commenced in the city that was full of joy and without anxiety of any kind, the king with a large force brought Damayanti (from her father’s home). And her father, too, that slayer of hostile heroes, Bhima of terrible prowess and immeasurable soul, sent his daughter, having honoured her duly. And upon the arrival of the princess of Vidarbha accompanied by her son and daughter, king Nala began to pass his days in joy like the chief of the celestials in the gardens of Nandana. And the king of undying fame, having regained his kingdom and becoming illustrious among monarchs of the island of Jamvu, began once more to rule it. And he duly performed numerous sacrifices with abundant gifts to Brahmanas. O great king, thou also wilt with thy kindred and relatives, so blaze forth in effulgence soon. For, O foremost of men, it was thus that subjugator of hostile cities, king Nala, had fallen into distress along with his wife, in consequence, O bull of Bharata race of dice. And, O lord of the earth, Nala suffered such dire woe all alone and recovered his prosperity, whereas thou, O son of Pandu, with heart fixed on virtue, art sporting in joy in this great forest, accompanied by thy brothers and Krishna. When thou art also, O monarch, mixing daily with blessed Brahmanas versed in the Vedas and their branches, thou hast little cause for sorrow. This history, besides, of the Naga Karkotaka, of Damayanti, of Nala and of that royal sage Rituparna, is destructive of evil. And, O thou of unfading glory, this history, destructive of the influence of Kali, is capable, O king, of comforting persons like thee when they listen to it. And reflecting upon the uncertainty (of success) of human exertion, it behoveth thee not to joy or grieve at prosperity or adversity. Having listened to this history, be comforted, O king, and yield not to grief. It behoveth thee not, O great king, to pine under calamity. Indeed, men of self-possession, reflecting upon the caprice of destiny and the fruitlessness of exertion, never suffer themselves to be depressed. They that will repeatedly recite this noble history of Nala, and that will hear it recited, will never be touched by adversity. He that listeneth to this old and excellent history hath all his purposes crowned with success and, without doubt, obtaineth fame, besides sons and grandsons and animals, a high position among men, and health, and joy. And, O king, the fear also that thou entertainest, viz., (Some one skilled in dice will summon me), I will for once dispel. O thou of invincible prowess, I know the science of dice in its entirety. I am gratified with thee; take this lore, O son of Kunti, I will tell unto thee.'"

Vaisampayana continued, "King Yudhishthira then, with a glad heart, said unto Vrihadaswa, 'O illustrious one, I desire to learn the science of dice from thee.' The Rishi then gave his dice-lore unto the high-souled son of Pandu, and having given it unto him, that great ascetic went to the sacred waters of Hayasirsha for a bath.

"And after Vrihadaswa had gone away, Yudhishthira of firm vows heard from Brahmanas and ascetics that came to him from various directions and from places of pilgrimage and mountains and forests that Arjuna of high intelligence and capable of drawing the bow with his left hand, was still engaged in the austerest of ascetic penances, living upon air alone. And he heard that the mighty-armed Partha was engaged in such fierce asceticism that none else before him had ever been engaged in such penances. And Dhananjaya, the son of Pritha, engaged in ascetic austerities with regulated vows and fixed mind and observing the vow of perfect silence, was, he heard, like the blazing god of justice himself in his embodied form. And, O king, (Yudhishthira) the son of Pandu hearing that his dear brother Jaya, the son of Kunti, was engaged in such asceticism in the great forest, began to grieve for him. And with a heart burning in grief, the eldest son of Pandu, seeking consolation in that mighty forest held converse with the Brahmanas possessed of various knowledge who were living with him there."

SECTION LXXX

(Tirtha-yatra Parva)

Janamejaya said, “O holy one, after my great-grandfather Partha had gone away from the woods of Kamyaka, what did the sons of Pandu do in the absence of that hero capable of drawing the bow with his left hand? It seemeth to me that mighty bowman and vanquisher of armies was their refuge, as Vishnu of the celestials. How did my heroic grandsires pass their time in the forest, deprived of the company of that hero, who resembled Indra himself in prowess and never turned his back in battle?”

Vaisampayana said, “After Arjuna of unbaffled prowess had gone away from Kamyaka, the sons of Pandu, O son, were filled with sorrow and grief. And the Pandavas with cheerless hearts very much resembled pearls unstrung from a wreath, or birds shorn of their wings. And without that hero of white steeds that forest looked like the Chaitraratha woods when deprived of the presence of Kuvera. And, O Janamejaya, those tigers among men — the sons of Pandu — deprived of the company of Arjuna, continued to live in Kamyaka in perfect cheerlessness. And, O chief of the Bharata race, those mighty warriors endowed with great prowess slew with pure arrows various kinds of sacrificial animals for the Brahmanas. And those tigers among men and repressors of foes, daily slaying those wild animals and sanctifying them properly, offered them unto the Brahmanas. And it was thus, O king, that those bulls among men afflicted with sorrow lived there with cheerless hearts after Dhananjaya’s departure. The princess of Panchala in particular, remembering her third lord, addressed the anxious Yudhishthira and said, ‘That Arjuna who with two hands rivals the thousand-armed Arjuna (of old), alas, without that foremost of the sons of

Pandu, this forest doth not seem at all beautiful in my eyes. Without him, whenever I cast my eyes, this earth seems to be forlorn. Even this forest with its blossoming trees and so full of wonders, without Arjuna seems not so delightful as before. Without him who is like a mass of blue clouds (in hue), who hath the prowess of an infuriated elephant, and whose eyes are like the leaves of the lotus, this Kamyaka forest doth not seem beautiful to me. Remembering that hero capable of drawing the bow with his left hand, and the twang of whose bow sounds like the roar of thunder, I cannot feel any happiness, O king!' And, O monarch, hearing her lament in this strain, that slayer of hostile heroes, Bhimasena, addressed Draupadi in these words, 'O blessed lady of slender waist, the agreeable words thou utterest delight my heart like the quaffing of nectar. Without him whose arms are long and symmetrical, and stout and like unto a couple of iron maces and round and marked by the scars of the bow-strings and graced with the bow and sword and other weapons and encircled with golden bracelets and like unto a couple of five-headed snakes, without that tiger among men the sky itself seemeth to be without the sun. Without that mighty-armed one relying upon whom the Panchalas and the Kauravas fear not the sternly-exerting ranks of the celestials themselves, without that illustrious hero relying upon whose arms we all regard our foes as already vanquished and the earth itself as already conquered, without that Phalguna I cannot obtain any peace in the woods of Kamyaka. The different directions also, wherever I cast my eyes, appear to be empty!'

"After Bhima had concluded, Nakula the son of Pandu, with voice choked with tears, said, 'Without him whose extraordinary deeds on the field of battle constitute the talk of even the gods, without that foremost of warriors, what pleasure can we have in the woods? Without him who having gone towards the north had vanquished mighty Gandharva chiefs by hundreds, and who having obtained numberless handsome horses of the Tittiri and Kalmasha species all endowed with the speed of the wind, presented them from affection unto his brother the king, on the occasion of the great Rajasuya sacrifice, without that dear and illustrious one, without that terrible warrior born after Bhima, without that hero equal unto a god I do not desire to live in the Kamyaka woods any longer.'

"After Nakula's lamentations, Sahadeva said, 'He who having vanquished mighty warriors in battle won wealth and virgins and brought them unto the king on the occasion of the great Rajasuya sacrifice, that hero of immeasurable splendour who having vanquished single-handed the assembled Yadavas in battle, ravished Subhadra with the consent of Vasudeva, he, who having invaded the dominion of the illustrious Drupada gave, O Bharata, unto the preceptor Drona his tuition fee — beholding, O king, that Jishnu's bed of grass empty in our asylum, my heart refuses consolation. A migration from this forest is what, O represser of foes, I would prefer for without that hero this forest cannot be delightful."

SECTION LXXXI

Vaisampayana said, “Hearing these words of his brothers as also of Krishna, all of whom were anxious on account of Dhananjaya, king Yudhishthira, the just, became melancholy. And at that time he saw (before him) the celestial Rishi Narada blazing with Brahmi beauty and like unto a fire flaming up in consequence of sacrificial libation. And beholding him come, king Yudhishthira with his brothers stood up and duly worshipped the illustrious one. And endued with blazing energy, the handsome chief of the Kuru race, surrounded by his brothers, shone like the god of a hundred sacrifices encircled by the celestials. And Yajnaseni in obedience to the dictates of morality adhered to her lords, the sons of Pritha, like Savitri to the Vedas or the rays of the Sun to the peak of Meru. And the illustrious Rishi Narada, accepting that worship, comforted the son of Dharma in proper terms. And, O sinless one, addressing the high-souled king Yudhishthira, the just, the Rishi said, ‘Tell me, O foremost of virtuous men, what it is that thou seekest and what I can do for thee. At this, the royal son of Dharma bowing with his brothers unto Narada, who was the revered of the celestials, told him with joined hands, ‘O thou that art highly blessed and worshipped by all the worlds when thou art gratified with me, I regard all my wishes in consequence of thy grace, as already fulfilled, O thou of excellent vows! If, O sinless one, I with my brothers deserve thy favour, it behoveth thee, O best of Munis, to dispel the doubt that is in my mind. It behoveth thee to tell me in detail what merit is his that goeth round the worlds, desirous of beholding the sacred waters and shrines that are on it.’”

“Narada said, ‘Listen, O king, with attention, to what the intelligent Bhishma had heard before from Pulastya! Once, O blessed one, that foremost of virtuous men, Bhishma, while in the observance of the Pitrya vow, lived, O king, in the company of Munis in a delightful and sacred region, near the source of the Ganga, that is resorted to by the celestial Rishis and Gandharvas and the celestials themselves. And while living there, the resplendent one gratified with his oblations the Pitris, the gods and the Rishis, according to the rites inculcated in the scriptures. And once on a time while the illustrious one was engaged in his silent recitations, he beheld Pulastya — that best of Rishis, of wonderful appearance. And beholding that austere ascetic blazing with beauty, he was filled with great delight and exceeding wonder. And, O Bharata, that foremost of virtuous men, Bhishma, then worshipped that blessed Rishi according to the rites of the ordinance. And purifying himself and with rapt attention, he approached that best of Brahmarshis, with the Arghya on his head. And uttering aloud his name, he said, 'O thou of excellent vow, blessed be thou, I am Bhishma, thy slave. At sight of thee, I am freed from all my sins.' And saying this, that foremost of virtuous men, Bhishma, restraining speeches stood, O Yudhishthira, in silence and with joined hands. And beholding Bhishma that foremost of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni became filled with joy."

SECTION LXXXII

“Pulastya said, ‘O thou of excellent vows, I have been much gratified with thy humility, thy self-control, and thy truth, thou blessed one versed in morality! O sinless one, it is for this virtue of thine which thou hast acquired from regard to thy ancestors, that I have been gratified with thee and thou hast, O son, obtained a sight of my person. O Bhishma. my eyes can penetrate into everything. Tell me what I may do for thee. O sinless one, O thou foremost of the Kuru race, I will grant thee whatever thou mayst ask me.’

“Bhishma said, ‘O highly blessed one, when thou who art worshipped by the three worlds hast been gratified with me and when I have obtained a sight of thy exalted self, I regard myself as already crowned with success. But, O thou foremost of virtuous persons, if I have deserved thy favour, I will tell thee my doubts and it behoveth thee to dispel them, O holy one, I have some religious doubts in respect of tirthas. Speak of those to me in detail, I desire to hear thee. O thou that resemblest a celestial himself, what is his merit, O regenerate Rishi, who goeth round the whole earth (visiting shrines). O tell me this with certainty.”

“Pulastya said, ‘O son, listen with attention. I will tell thee of the merit which attacheth to tirthas and which constituth the refuge of the Rishis. He whose hands and feet and mind and knowledge and asceticism and acts are under wholesome control, enjoyeth the fruits of tirthas. He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys the fruits of tirthas. He that is without sin, he that acts without purpose, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of tirthas. O king, he that is free from anger, he that adhereth to truth, he that is firm in vows, he that regardeth all creatures as his own self, enjoyeth the fruits of tirthas. In the Vedas the Rishis have declared in due order the sacrifices and also their fruits here and hereafter truly. O lord of earth, those sacrifices cannot be accomplished by him that is poor, for those sacrifices require various materials and diverse things in large measures. These, therefore can be performed by kings or sometimes by other men of prosperity and wealth. O lord of men, that rite, however, which men without wealth, without allies, singly, without wife and children, and destitute of means, are capable of accomplishing and the merit of which is equal unto the sacred fruits of sacrifices, I will now declare unto thee, thou best of warriors! O thou best of the Bharata race, sojourns in tirthas which are meritorious and which constitute one of the high mysteries of the Rishis, are even superior to sacrifices. He is a poor man who having gone to a tirtha hath not fasted for three nights, who hath not given away gold, and who hath not distributed kine. Indeed, one acquireth not, by the performance of the Agnishtoma and other sacrifices distinguished by large gifts, that merit which one requireth by a sojourn to a tirtha. In the world of men, there is that tirtha of the God of gods, celebrated over the three worlds by the name of Pushkara. One that sojourneth there becometh equal unto that deity. O high-souled son of the Kuru race, during the two twilights and mid-day there is the presence of hundred thousand millions of tirthas in Pushkara. The Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas, and the Apsaras are ever present, O exalted one, in Pushkara. It was there, O king, that the gods, the Daityas and Brahmarshis, having performed ascetic devotions there, obtained great merit and finally attained to god-hood.'"

"Men of self-control, by even thinking mentally of Pushkara, are cleansed from their sins, and regarded in heaven. O king, the illustrious grandsire having the lotus for his seat, had dwelt with great pleasure in this tirtha. O blessed one, it was in Pushkara that the gods with the Rishis having acquired of old great merit, finally obtained the highest success. The person who, devoted to the worship of the gods and the Pitris, batheth in this tirtha, obtaineth, it hath been said by the wise, merit that is equal to ten times that of the horse-sacrifice. Having gone to the Pushkara woods, he that feedeth even one Brahmana, becometh happy here and hereafter, O Bhishma, for that act. He that supporteth himself on vegetables and roots and fruits, may with pious regard and without disrespect, give even such fare to a Brahmana. And, O best of kings, the man of wisdom, even by such a gift, will acquire the merit of a horse-sacrifice. Those illustrious persons among Brahmanas or Kshatriyas or Vaisyas or Sudras that bathe in Pushkara are freed from the obligation of rebirth. That man in special who visits Pushkara on the full moon of the month of Karttika, acquireth everlasting regions in the abode of Brahma. He that thinketh with joined hands morning and evening, of the Pushkara, practically batheth, O Bharata, in every tirtha. Whether a male or a female, whatever sins one may commit since birth, are all destroyed as soon as one batheth in Pushkara. As the slayer of Madhu is the foremost of all the celestials, so is Pushkara, O king, the foremost of all tirthas. A man by residing with purity and regulated vows for twelve years in Pushkara, acquireth the merit of all the sacrifices, and goeth to the abode of Brahma. The merit of one who performeth the Agni-hotra for full one hundred years, is equal to that of him who resideth for the single month of Karttika in Pushkara. There are three white hillocks and three springs known from the remotest times, we do not know why, by the name of the Pushkara. It is difficult to go to Pushkara; it is difficult to undergo ascetic austerities at Pushkara; it is difficult to give away at Pushkara; and it is difficult to live at Pushkara."

"Having dwelt for twelve nights at Pushkara with regulated diet and vows, and having walked round (the place), one must go to Jamvu-marga. One that goeth to Jamvu-marga which is resorted to by the celestials, the Rishis, and the Pitris, acquireth the merit of the horse-sacrifice and the fruition of all his wishes. The man that resideth there for five nights, hath his soul cleansed from all sins. He never sinketh into hell, but acquireth high success. Leaving Jamvu-marga one must go to Tandulikasrama. He that goeth there never sinketh into hell but ascendeth to the abode of Brahma. He that goeth to the lake of Agastya and occupieth himself with the worship of the Pitris and celestials, fasting for three nights, acquireth, O king, the fruit of the Agnishtoma. Going thither, he that liveth on vegetables or fruits acquireth the status called Kaumara. One should next proceed to the beautiful asylum of Kanwa, which is worshipped by the whole world. That sacred wood characterised by holiness, existeth, O bull of the Bharata race, from very remote times. As soon as one entereth it, he is freed from all his sins. He who with regulated diet and vows worshippeth the Pitris and the gods there, obtaineth the fruit of a sacrifice that is capable of bestowing the fruition of all one's desires. Having walked round this asylum one must then go to the spot where Yayati fell (from heaven). He that goeth thither, acquireth the merit of a horse-sacrifice. One must then go to Mahakala with regulated diet and senses subdued. And having bathed in the tirtha called Koti, one obtaineth the merit of a horse-sacrifice. A virtuous man should next proceed to the tirtha of Sthanu, the husband of Uma, known over the three worlds by the name of Bhadravata. That best of men who goeth to Bhadravata, beholdeth Isana and obtaineth the fruit of a gift of a thousand kine. And through the grace of Mahadeva, he acquireth the status of Ganapatya blessed with prosperity and peace and high grace. Having arrived then at the Narmada, that river celebrated over the three worlds, and given oblations of water to the Pitris and the gods, one acquireth the fruit of the horse-sacrifice. He that goeth into the Southern ocean, practising the Brahmacharya mode of life, and with senses subdued, acquireth the fruit of the Agnishtoma sacrifice and ascendeth to heaven. Having arrived at Charmanwati, with regulated diet and senses subdued, one acquireth, at the command of Rantideva, the merit of the Agnishtoma sacrifice. One must then go, O virtuous chief of warriors, to Arvuda, the son of Himavat, where there was a hole through the earth in days of yore. There is the asylum of Vasistha, celebrated over the three worlds. Having resided for one night, one obtaineth the merit of the gift of a thousand kine. He that, leading a Brahmacharya mode of life batheth in the tirtha called Pinga, obtaineth, O tiger among kings, the merit of the gift of a hundred Kapila kine. One must next go, O king, to that excellent tirtha called Prabhasa. There Hutasana is always present in his own person. He, the friend of Pavana, O hero, is the mouth of all the gods. The man that with subdued and sanctified soul batheth in that tirtha, obtaineth merit greater than that of the Agnishtoma or Atiratra sacrifices. Proceeding next to the spot where the Saraswati mingleth with the sea, one obtaineth the fruit of the gift of a thousand kine and heaven also besides, O bull of the Bharata race, blazing forth for all time like Agni himself. He that with subdued soul batheth in the tirtha of the king of waters, and giveth oblations of water unto the Pitris and the gods, living there for three nights, blazeth forth like the Moon, and obtaineth also the fruit of the horse-sacrifice. One should next proceed, O best of the Bharata, unto the tirtha known by the name of Varadana, where (the Rishi) Durvasa had given a boon unto Vishnu. A man by bathing in Varadana obtaineth the fruit of the gift of a thousand kine. One should next proceed with subdued senses and regulated diet to Dwaravati, where by bathing in Pindaraka, one obtaineth the fruit of the gift of gold in abundance. O blessed one, it is wonderful to relate that in that tirtha, to this day, coins with the mark of the lotus and lotuses also with the mark of the trident, are seen. O represser of heroes! And O bull among men, the presence of Mahadeva is there. Arriving then, O Bharata, at the spot where the Sindhu mingleth with the sea, one should with subdued soul bathe in that tirtha of Varuna. And bathing there and giving oblations of water to the Pitris, the Rishis, and the gods one acquireth, O bull of the Bharata race, the region of Varuna, and blazeth forth in effulgence of his own. Men of wisdom say that, by worshipping the god known by the name of Shankukarneswara, one acquireth ten times the merit of the horse-sacrifice. O bull of the Bharata race, having walked round that tirtha, one should, O thou foremost of the Kurus, go to that tirtha celebrated over the three worlds and known by the name of Drimi. That tirtha cleanseth from every sin, and it is there that the gods including Brahma worship Maheswara. Having bathed there and worshipped Rudra surrounded by the other gods, one is freed from all sins since birth. It was there, O best of men, that Drimi was adored by all the gods. Bathing there, O best of men, one obtaineth the fruit of the horse-sacrifice. O thou of great intelligence, Vishnu the creator of the universe, after slaying the Daityas and Danavas, went thither to purify himself. O virtuous one, one should next proceed to Vasudhara adored by all. The moment one arrives at that tirtha, one acquireth the fruit of the horse-sacrifice. And, O thou best of the Kurus, by bathing there with subdued soul and rapt attention, and giving oblations of water unto the gods and the Pitris one ascendeth unto the region of Vishnu and is adored there. In that tirtha, O bull of the Bharata race, there is a sacred lake of the Vasus. By bathing there and drinking of its water, one becometh regarded of the Vasus. There is a celebrated tirtha of the name of Sindhuttama, which destroyeth every sin. O best of men, by bathing there, one acquireth the fruit of the gift of gold in abundance. By arriving at Bhadratunga with sanctified soul and purity of conduct, one acquireth the region of Brahma and a high state of blessedness. There is then the tirtha of the Kumarikas of Indra, that is much resorted to by the Siddhas. O best of men, by bathing there, one obtaineth the region of Indra. In Kumarika there is another tirtha called Renuka, which is also resorted to by the Siddhas. A Brahmana by bathing there would become as bright as the Moon. Proceeding next to the tirtha called the Panchananda, with subdued sense and regulated diet, one obtaineth the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then, O king, one should go to the excellent region of Bhima. O best of the Bharatas by bathing in the tirtha there, that is called Yoni, a man (in his next birth) becometh, O king, the son of a goddess, bearing ear-rings decked with pearls, and obtaineth also the merit of the gift of a hundred thousand kine. Proceeding next to Srikunda, celebrated over the three worlds and worshipping the grandsire, one obtaineth the fruit of the gift of a thousand kine. O virtuous one, one should then go to the excellent tirtha called Vimala, where to this day may be seen fishes of golden and silver hues. By bathing there, one soon acquireth the region of Vasava, and his soul being cleansed from every sin, he attaineth to a high state of blessedness. Proceeding next to Vitasta and giving oblations of water unto the Pitris and the gods, a man, O Bharata, obtaineth the fruit of the Vajapeya sacrifice. That sin-destroying tirtha known by the name of Vitasta, is situate in the country of the Kasmiras and is the abode of the Naga Takshaka. Bathing there, a man certainly obtaineth the fruit of the Vajapeya sacrifice, and his soul cleansed from every sin, he attaineth to a high state of blessedness. One should next proceed to Vadava celebrated over the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, unto the deity of seven flames. Men of wisdom say that a gift made here in honour of the Pitris, becometh inexhaustible. The Rishis, the Pitris, the gods, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidhyadharas, the Rakshasas, Daityas, Rudras, and Brahma himself, O king, having with subdued senses, accepted a course of austerities for a thousand years in order to move Vishnu to grace, cooked rice in milk and butter and gratified Kesava with oblations, each offered with seven Riks. And, O king, the gratified Kesava thereupon conferred on them the eight-fold attributes called Aiswarya and other objects that they desired. And having bestowed upon them these, that god disappeared in their sight like lightning in the clouds. And it is for this, O Bharata, that that tirtha became known by the name of Saptacharu, and if one offereth Charu there to the seven flamed deity, he obtaineth merit superior to that of the gift of a hundred thousand kine, to that of a hundred Rajasuya sacrifices, as also of a hundred horse-sacrifices. Leaving Vadava, O king, one should then proceed to Raudrapada, and beholding Mahadeva there one obtaineth the merit of the horse-sacrifice. Proceeding then, with subdued soul and leading a Brahmacharya mode of life, to Manimat, and residing there for one night, one acquireth, O king, the merit of the Agnishtoma sacrifice. One should then go, O king, to Devika celebrated over the whole world. It was there, O bull of Bharata race, that, as heard by us, the Brahmanas first sprang into existence. There also is the region of the holder of the trident — a region that is celebrated over the world. Having bathed in Devika and worshipped Maheswara by offering him, to the best of one's might, rice boiled in milk and butter, a man obtaineth, O bull of the Bharata race, the merit of a sacrifice that is capable of filling every desire. There also is another tirtha of Rudra called Kamakhya, which is much resorted to by the gods. Bathing there, a man speedily obtaineth success. By touching also the water of Yajana. Brahmavaluka, and Pushpamva, one becometh free from sorrow in after life. The learned have said that the sacred tirtha of Devika, the resort of the gods and the Rishis, is five Yojanas in length and half a Yojana in breadth. One should then, in due order, proceed, O king, to Dirghasatra. There the gods with Brahma at their head, the Siddhas, and the greatest Rishis, with regulated vows and the recitation and acceptance of the preliminary pledge, perform the long-extending sacrifice. O king, by going only to Dirghasatra, O represser of foes, one obtaineth merit that is superior, O Bharata, to that of the Rajasuya or the horse-sacrifice. One should next proceed with subdued senses and regulated diet to Vinasana, where Saraswati disappearing on the breast of Meru, re-appeareth at Chamasa, Shivodbheda and Nagadbheda. Bathing in Chamasadbheda, one obtaineth the merit of the Agnishtoma sacrifice. Bathing in Shivodbheda, one acquireth the merit of the gift of a thousand kine. And bathing in Nagodbheda, one obtaineth the region of the Nagas. One should proceed, next, to the inaccessible tirtha of Shasayana, where the cranes, O Bharata, disappearing in the form of sasas, re-appear every year in the month of Karttika, and bathe, O blessed chief of the Bharata race, in the Sarsawati. Bathing there, O tiger among men, one blazeth forth like the Moon, and obtaineth, O bull of the Bharata race, the merit of the gift of a thousand kine. One should next proceed, O thou of the Kuru race, to Kumarakoti, with subdued senses, and bathing there, worship the gods and the Puris. By doing this, one obtaineth the merit of the gift of ten thousand kine, and raiseth all his ancestors to higher regions. One should next, O virtuous one, proceed with subdued soul to Rudrakoti, where in olden days, O king, ten millions of Munis had assembled. And, O king, filled with great joy at the prospect of beholding Mahadeva, the Rishis assembled there, each saying, ‘I will first behold the god! I will first behold the god!’ And, O king, in order to prevent disputes amongst those Rishis of subdued souls, the Lord of Yoga, by the help of his Yoga power, multiplied himself into ten million forms, and stood before every one of them. And every one of these Rishis said, ‘I have seen him first!’ And gratified, O king, with the deep devotion of those Munis of subdued souls, Mahadeva granted them a boon, saying, ‘From this day your righteousness shall grow!’ And, O tiger among men, one that bathes, with a pure mind, in Rudrakoti obtaineth the merit of the horse-sacrifice and delivereth his ancestors. One should next proceed, O king, to that highly sacred and celebrated region where the Saraswati mingles with the sea. Thither, O king, the gods with Brahma at their head and Rishis with wealth of asceticism repair for adoring Kesava on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtaineth the merit of giving away gold in abundance, and his soul being cleansed from every sin, he ascendeth to the region of Brahma. It is there, O king, that the Rishis have completed many a sacrifice. By a trip to that spot one obtaineth the merit of the gifts of a thousand kine.'"

SECTION LXXXIII

“Pulastya said, ‘One should next proceed, O king, to the adored Kurukshetra at sight of which all creatures are freed from their sins. He is freed from all sins who constantly sayeth, ‘I will live in Kurukshetra.’ The very dust of Kurukshetra, conveyed by the wind, leadeth a sinful man to a blessed course (in after-life). They that dwell in Kurukshetra which lieth to the south of the Saraswati and the north of the Drishadwati, are said to dwell in heaven. O hero, one should reside there, O thou foremost of warriors, for a month. There, O lord of earth, the gods with Brahma at their head, the Rishis, the Siddhas, the Charanas, the Gandharvas, the Apsaras, the Yakshas and the Nagas, often repair, O Bharata, to the highly sacred Brahmakshetra. O foremost of warriors, the sins of one that desireth to repair to Kurukshetra even mentally are all destroyed, and he finally goeth into the region of Brahma. O son of the Kuru race, by repairing to Kurukshetra in a pious frame of mind, one obtaineth the fruit of the Rajasuya and horse sacrifices. By saluting next the Yaksha called Mankanaka, that mighty gatekeeper (of Kuvera), cue obtaineth the fruit of giving away a thousand kine. O virtuous king, one should next repair to the excellent region of Vishnu, where Hari is always present. Bathing there and bowing down unto Hari, the Creator of the three worlds, one obtaineth the fruit of the horse-sacrifice and repaireth to the abode of Vishnu. One should next repair to Pariplava, that tirtha celebrated over the three worlds, and (bathing there), O Bharata, one obtaineth merit that is greater than that of the Agnishtoma and the Atiratra sacrifices. Repairing next to the tirtha called Prithivi, one obtaineth the fruit of the gift of a thousand kine. The pilgrim should next, O king, proceed to Shalukini and bathing there in the Dasaswamedha one obtaineth the merit of ten horse-sacrifices. Proceeding next to Sarpadevi, that excellent tirtha of the Nagas, one obtaineth the merit of the

Agnishtoma sacrifice and attaineth to the region of the Nagas. O virtuous one, one should next proceed to Tarantuka, the gatekeeper, and residing there for one night one obtaineth the merit of giving away a thousand kine. Proceeding next with subdued senses and regulated diet to Panchananda and bathing in the tirtha there, called Koti, one obtaineth the fruit of the horse-sacrifice. Proceeding then to the tirtha of the twin Aswins one obtaineth personal beauty. O virtuous one, one should next proceed to the excellent tirtha called Varaha, where Vishnu formerly stood in the form of a boar. Bathing there one obtaineth, O foremost of men, the merit of the horse-sacrifice. One should next, O king, repair to the tirtha called Sama in Jayanti. Bathing there one obtaineth the merit of Rajasuya sacrifice. By bathing in Ekahansa, a man obtaineth the merit of giving away a thousand kine. O king, a pilgrim repairing to Kritasaucha obtaineth the lotus-eyed deity (Vishnu) and perfect purity of soul. One should next proceed to Munjavata, that spot sacred to the illustrious Sthanu. Residing there without food for one night, one obtaineth the status called Ganapatya. There, O king, is the celebrated tirtha called Yakshini. O king, repairing to that tirtha and bathing there, one obtaineth fruition of all his desires. O bull of the Bharata race, that tirtha is regarded as the gate of Kurukshetra. The pilgrim should with concentrated soul, walk round it. Equal unto the Pushkaras, it was created by the high-souled Rama, the son of Jamadagni. Bathing there and worshipping the Pitris and the gods, one obtaineth, O king, the merit of the horse-sacrifice and becometh successful in everything. The pilgrim should next repair with concentrated soul to the Rama-hrada. There, O king, the heroic Rama of resplendent energy, exterminating the Kshatriyas by his might, dug five lakes and filled them, O tiger among men, with the blood of his victims, as heard by us. And having filled those lakes with Kshatriya blood, Rama offered oblations of blood to his sires and grandsires. Gratified (with the oblations) those Rishis then addressed Rama and said, ‘O Rama, O Rama, O thou of great good fortune, we have been gratified with thee, O thou of the Bhrigu race, for this thy regard for the Pitris, and thy prowess, O exalted one! Blessed be thou and ask thou the boon thou choosest. What is that thou desirest, O thou of great splendour!’ Thus addressed (by them), Rama, that foremost of smiters, said with joined hands these words unto the Pitris, stationed in the firmament, 'If ye have been gratified with me, if I have deserved your favour, I desire this favour of the Pitris, viz., that I may have pleasure again in ascetic austerities. Let me also, through your power, be freed from the sin I have committed by exterminating, from wrath, the Kshatriya race. Let also my lakes become tirthas celebrated over the world. The Pitris, hearing these blessed words of Rama, were highly gratified, and filled with joy they answered him saying, 'Let thy asceticism increase in consequence of thy regard for the Pitris. Thou hast exterminated the Kshatriyas from wrath. Freed art thou already from that sin, for they have perished as a consequence of their own misdeeds. Without doubt, these lakes of thine will become tirthas. And if one, bathing in these lakes, offereth oblations of the water thereof to the Pitris, the latter gratified with him will grant him desire, difficult of fulfilment in the world as also eternal heaven.' O king, having granted him these boons, the Pitris joyfully saluted Rama of the Bhrigu race and disappeared there and then. It was thus that the lakes of the illustrious Rama of the Bhrigu race became sacred. Leading a Brahmacharya mode of life and observing sacred vows, one should bathe in the lakes of Rama. Bathing therein and worshipping Rama, one obtaineth, O king, the merit of gift of gold in abundance. Proceeding next, O son of the Kuru race, to Vansamulaka, a pilgrim by bathing there, raiseth, O king, his own race. O best of the Bharatas, arriving next at the tirtha called Kayasodhana, and bathing there, one purifieth, without doubt, his body, and proceeded with purified body to the blessed region of unrivalled excellence. One should next repair, O virtuous one, to that tirtha, celebrated over the three worlds, called Lokoddara, where formerly Vishnu of great prowess had created the worlds. Arriving at that tirtha which is adored by the three worlds one earneth, O king, by bathing there, numerous worlds for himself. Repairing next with subdued soul to the tirtha called Sree, one acquires, by bathing there and worshipping the Pitris and the gods, high prosperity. Leading a Brahmacharya mode of life and with concentrated soul, one should proceed next to the tirtha called Kapila. Bathing there and worshipping one's own Pitris and the gods, a man earneth the fruit of the gift of a thousand Kapila kine. Repairing next to the tirtha called Surya and bathing there with subdued soul and worshipping the Pitris and the gods, fasting all the while, one obtaineth the fruit of the Agnishtoma sacrifice and goeth (finally) to the region of the Sun. The pilgrim by proceeding next to Gobhavana and bathing there obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, a pilgrim by repairing then to the tirtha called Shankhini and bathing in the Devi-tirtha that is there, obtaineth high prowess. O king, one should then proceed to the tirtha called Tarandaka situated in the Saraswati and belonging to the illustrious chief of the Yakshas who is one of the gatekeepers (of Kuvera). O king, bathing there one obtaineth the fruit of the Agnishtoma sacrifice. O virtuous king, one should next repair to the tirtha called Brahmavarta. Bathing in Brahmavarta, one ascendeth to the abode of Brahma. O king, one should then repair to the excellent tirtha called Sutirtha. There the Pitris are ever present along with the gods. One should bathe there and worship the Pitris and the gods. By so doing, one obtaineth the merit of the horse-sacrifice and goeth (finally) into the region of the Pitris. It is for this, O virtuous one, that Sutirtha situate in Amvumati is regarded as so excellent. And, O thou best of the Bharata race, having bathed in the tirtha of Kasiswara, one becometh freed from all diseases and is adored in the abode of Brahma. There, in that tirtha, is another called Matri. One that bathes in Matri tirtha hath a large progeny and obtaineth, O king, great prosperity. One should next proceed with subdued sense and regulated diet to the tirtha called Shitavana. And, O great king, it hath been seen that one merit of that tirtha which rarely belongs to any other, is that one only going thither obtaineth holiness. By casting off his hair in that tirtha one acquireth, O Bharata, great sanctity. There, in that tirtha, is another called Shwavillomapaha, where, O tiger among men, and chief of the Bharata race, learned Brahmanas that go to tirthas obtain great satisfaction by a dip into its waters. Good Brahmanas, O king, by casting off their hair in that tirtha acquire holiness by Pranayama and finally attain to a high state. There, O king, in that tirtha is also another called Dasaswamedhika. Bathing there, O tiger among men, one attains to a high state. One should next proceed, O king, to the celebrated tirtha called Manusha where, O king, a number of black antelopes afflicted by the hunter’s arrows, plunging into its waters, were transformed into human beings. Bathing in that tirtha, leading a Brahmacharya mode of life and with concentrated soul, a man becomes freed from all his sins and is adored in heaven. Distant by a krosa, O king, to the east of Manusha there is a river celebrated by the name of Apaga that is restored to by the Siddhas. The man that offereth there the syamaka grain in honour of the gods and the Pitris acquireth great religious merit. And if one Brahmana is fed there, it becomes equivalent to feeding ten millions of Brahmanas. Having bathed in that tirtha and worshipped the gods and the Pitris and resided there for one night, a man obtaineth the merit of the Agnishtoma sacrifice. One should then repair, O king, to that excellent region of Brahma which, O Bharata, is known on earth by the name of Brahmodumvara. Bathing in the tank of the seven Rishis that is there, O bull among men, with pure mind and subdued soul, as also in the tirtha called Kedara of the high-souled Kapila, and beholding Brahma who is there, one’s soul being purified from all sins, one goeth to the abode of Brahma. Proceeding next to the inaccessible tirtha called Kedara of Kapila, and burning one’s sins there by ascetic penances, one acquireth the power of disappearance at will. One should next proceed, O king, to the celebrated tirtha called Saraka, and beholding Mahadeva there on the fourteenth day of the dark fortnight, one obtaineth all his wishes and goeth also into heaven. O son of the Kuru race, in Saraka and Rudrakoti as also in the well and the lakes that are there, thirty millions of tirthas are present. There in that tirtha, O chief of the Bharatas, is another called Ilaspada. Bathing there and worshipping the gods and the Pitris, one never sinketh into hell but obtaineth the fruit of the Vajapeya sacrifice. Repairing next to Kindana and Kinjapya, one acquireth, O Bharata, the merit of giving away in measureless abundance and the infinite recitation of prayers. Repairing next to the tirtha called Kalasi and bathing there devoutly and with the senses under control, a man obtaineth the fruit of the Agnishtoma sacrifice. To the east of Saraka, O chief of the Kurus, there is an auspicious tirtha known by the name of Anajanma, of the high-souled Narada. He that bathes there, O Bharata, obtaineth, after death, at the command of Narada various unrivalled regions. One should next proceed, on the tenth day of the lighted fortnight, to the tirtha called Pundarika. Bathing there, O king, one obtaineth the merit of the Pundarika sacrifice. One should next proceed to the tirtha called Tripishtapa that is known over the three worlds. There in that tirtha is the sacred and sin-destroying river called Vaitarani. Bathing there and adoring the god known by the mark of the bull and holding the trident in his hand, one's soul being purified from every sin one attaineth to the highest state. One should next proceed, O king, to the excellent tirtha called Phalakivana. There in that tirtha the gods, O monarch, having been present, performed their ascetic austerities extending for many thousand years. One should then proceed to the Dhrishadwati. Bathing there and worshipping the gods, one obtaineth, O Bharata, merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices. O chief of the Bharatas, bathing in that tirtha called Sarvadeva, a man obtaineth, O king, the merit of giving away a thousand kine. Bathing next in the tirtha called Panikhata and worshipping all the gods, a man obtaineth merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices, besides acquiring that of the Rajasuya sacrifice and finally going into the region of the Rishis. One should next proceed, O virtuous one, to that excellent tirtha called Misraka. There, O tiger among kings, it hath been heard by us that the high-souled Vyasa, for the sake of the Brahmanas, hath mixed all the tirthas. He, therefore, that bathes in Misraka really bathes in all the tirtha. One should next proceed with subdued senses and regulated diet, to the tirtha called Vyasavana. Bathing in the tirtha called Manojava that is there, one obtaineth the merit of the gift of a thousand kine. Proceeding next to the Devi tirtha that is in Madhuvati, one that bathes there and worships the gods and the Pitris obtains at the command of the Goddess the merit of the gift of a thousand kine. Proceeding with regulated diet, he that bathes in the confluence of the Kausiki and the Drishadwati, becometh free from all his sins. One should next proceed to Vyasasthali where Vyasa of great intelligence, burning with grief for his son had resolved to cast off his body but was cheered again by the gods. Proceeding to that spot of Vyasa, one obtaineth the merit of a thousand kine. O son of the Kuru race, proceeding next to the well called Kindatta, he that throweth into it a measure of sesame, is freed from all his debts and obtaineth his success. Bathing in the tirtha called Vedi, one obtaineth the merit of the gift of a thousand kine. There are two other celebrated tirthas called Ahas and Sudina. Bathing there, O tiger among men, one goeth to the region of the Sun. One should next proceed to the tirtha called Mrigadhuma that is celebrated throughout the three worlds. One should bathe there, O king, in Ganga. Bathing there and worshipping Mahadeva, one obtaineth the merit of the horse-sacrifice. Bathing next in the Devi tirtha one obtaineth the merit of the gift of a thousand kine. One should then proceed to Vamanaka celebrated over the three worlds. Bathing there in Vishnupada and worshipping Vamana one's soul being purified from every sin, one goeth to the abode of Vishnu. Bathing next in Kulampuna, one sanctifieth his own race. Proceeding then to the Pavana-hrada, that excellent tirtha of the Marutas, and bathing there, O king and tiger among men, one becometh adored in the region of the Wind-god. Bathing in the Amara-hrada and worshipping with devotion the chief of the celestials, one becometh adored in heaven and courseth, seated on an excellent car, in the company of the immortals. O best of great men, bathing next with due rites in the tirtha called Sali surya, of Salihotra, one obtaineth the merit of the gift of a thousand kine. O best of the Bharatas, there is a tirtha called Sreekunja in the Saraswati. Bathing there, O best of men, one obtaineth the merit of the Agnishtoma sacrifice. O son of the Kuru race, one should next repair to Naimishakunja. O king, the Rishis engaged in ascetic austerities in the woods of Naimisha had, in days of old, taking the vow of pilgrimage, gone to Kurukshetra. There, on the banks of the Saraswati, O chief of the Bharatas, a grove was made, which might serve for a resting spot for themselves, and which was highly gratifying to them. Bathing in the Saraswati there, one obtaineth the merit of the Agnishtoma sacrifice. One should next proceed, O virtuous one, to the excellent tirtha called Kanya. Bathing there one obtaineth the merit of the gift of a thousand kine. One should next proceed to the excellent tirtha of Brahma. Bathing there, a person, of the (three) inferior orders, obtaineth the status of a Brahmana, and if one be a

Brahmana, his soul being purified from every sin, he attaineth to the highest state. One should then, O best of men, proceed to the excellent tirtha called Soma. Bathing there, O king, one obtaineth the region of Soma. One should next proceed, O king, to the tirtha called Saptasaraswata, where the celebrated Rishi, Mankanaka, had obtained ascetic success. O king, it hath been heard by us that in days of old Mankanaka having cut his hand with the pointed blade of the Kusa grass, there flowed from his wound vegetable juice (instead of blood). And beholding vegetable juice flow from his wound, the Rishi began to dance with wonder-expanded eyes. And as the Rishi danced, all the mobile and immobile creatures also, overwhelmed with his prowess, began to dance with him. Then, O king, the gods with Brahma at their head and Rishis endued with the wealth of asceticism moved by the act of Mankanaka, represented the matter to Mahadeva, saying, 'It behoveth thee, O god, to act in such a way that this Rishi may not dance.' Thus addressed, Mahadeva, with heart filled with joy, approached the dancing Rishi, and moved by the desire of doing good to the gods, said, 'O great Rishi, O virtuous one, why dost thou dance? O bull among Munis, what can be the reason of this thy present joy?' The Rishi answered, 'O best of Brahmanas, I am an ascetic that tread the path of virtue. Dost thou not behold, O Brahmana, that vegetable juice floweth from the wound in my hand? Filled with great joy at sight of this, I am dancing.' Addressing the Rishi blinded by emotion, the god laughingly said, 'O Brahmana, I do not wonder at this. Behold me.' Having said this, O best of men, Mahadeva, O sinless king, pressed his thumb by the tip of his own finger. And, lo, from the wound thus inflicted, there came out ashes white as snow. And beholding this, O king, that Muni became ashamed and fell at the feet of the god. And believing that there was nothing better and greater than the god Rudra, he began to adore him in these words:

"O holder of the trident, thou art the refuge of the celestials and the Asuras, of, indeed, the universe. By thee have been created the three worlds with their mobile and immobile beings. It is thou again that swallowest everything at the end of the Yuga. Thou art incapable of being known by the gods themselves, far less by me. O sinless one, the gods with Brahma at their heads are all displayed in thee. Thou art all, the Creator himself and the Ordainer of the worlds. It is by thy grace that all the gods sport without anxiety or fear. And adoring Mahadeva thus the Rishi also said, ‘O god of gods, grant me thy grace, so that my asceticism may not diminish.’ Then that god of cheerful soul answered the regenerate Rishi, — saying, ‘Let thy asceticism, O Brahmana, increase a thousandfold through my grace. And, O great Muni, I shall dwell with thee in this thy asylum. Bathing in Saptasaraswata, they that will worship me, shall be able to attain everything here and hereafter. And, without doubt, they shall all attain to the Saraswata region in the end.’ Having said this, Mahadeva disappeared then and there.

“After visiting Saraswata, one should proceed to Ausanasa celebrated over the three worlds. There, O Bharata, the gods with Brahma at their head, and Rishis endued with wealth of asceticism, and the illustrious Kartikeya, were ever present during two twilights and the mid-day, impelled by the desire of doing good to Bhargava. There in that tirtha is another called Kapalamochana, which cleanseth from every sin. O tiger among men, bathing there one is cleansed from every sin. One should then proceed to the tirtha called Agni. Bathing there, O bull among men, one obtaineth the regions of agni and raiseth his own race (from lower regions). There in that tirtha is another, O chief of the Bharatas, that belongeth to Viswamitra. Bathing there, O best of men, one obtaineth the status of a Brahmana. Proceeding next to Brahmayoni in purity of body and with subdued soul, one obtaineth, O tiger among men, by bathing there, the abode of Brahma, and sanctifieth, without doubt, his own race to the seventh generation up and down. One should next proceed, O king, to the tirtha celebrated over the three worlds, which is called Prithudaka, belonging to Kartikeya. One should bathe there and occupy oneself in the worship of the Pitris and the gods. Whatever evil hath been committed, knowingly or unknowingly, by man or woman, impelled by human motives, is all destroyed, O Bharata, by a bath in that tirtha. Bathing there one obtaineth, too, the merit of the horse-sacrifice and heaven also. The learned have said that Kurukshetra is holy; that holier than Kurukshetra is the Saraswati; that holier than the Saraswati are all the tirthas together, and that holier than all the tirthas together is Prithudaka. He that engaged in the recitation of prayers casteth off his body at Prithudaka, which is the best of all tirthas, becometh an immortal. It hath been sung by Sanatkumara and by the high-souled Vyasa, and it is in the Vedas also, that one should, O king, go to Prithudaka, with subdued soul. O son of Kuru race, there is no tirtha which is superior to Prithudaka. Without doubt, that tirtha is purifying, holy and sin-destroying. O best of men, it hath been said by learned persons that men, however sinful, by bathing in Prithudaka, go to heaven. O best of the Bharatas, there in that tirtha is another called Madhusrava. Bathing there, O king, one obtaineth the merit of giving away a thousand kine. One should then proceed, O king, to that celebrated and sacred tirtha where the Saraswati uniteth with the Aruna. One that batheth there, having fasted for three nights, is cleansed of even the sin of slaying a Brahmana, and obtaineth also merit that is superior to that of either the Agnishtoma or Atiratra sacrifice, and rescueth his race to the seventh generation up and down. There in that tirtha is another, O perpetuator of the Kuru race, that is called Ardhakila. From compassion for the Brahmanas, that tirtha was made by Darbhi in days of old. Without doubt, by vows, by investiture of the sacred, by fasts, by rites and by Mantras, one becometh a Brahmana. O bull among men, it hath been seen, however, by learned persons of old that even one destitute of rites and Mantras, by only bathing in that tirtha becometh learned and endued with the merit of vows. Darbhi had also brought hither the four oceans. O best of men, one that batheth here, never meeteth with distress hereafter and obtaineth also the merit of giving away four thousand kine. One should next repair, O virtuous one, to the tirtha called Satasahasraka. Near to this is another called Sahasraka. Both are celebrated, and one that batheth in them, obtaineth the merit of giving away a thousand kine. Fasts and gifts there multiply a thousandfold. One should next proceed, O king, to the excellent tirtha called Renuka. One should bathe there and worship the Pitris and the gods. By this, cleansed from every sin, he obtaineth the merit of the Agnishtoma sacrifice. Bathing next in the tirtha called Vimochana with passions and senses under control, one is cleansed from all the sins generated by the acceptance of gifts.

With senses under control and practising the Brahmacharya mode of life, one should next repair to the woods of Panchavati. By a sojourn thither, one earneth much virtue and becometh adored in the regions of the virtuous. One should next go to the tirtha of Varuna called Taijasa, blazing in effulgence of its own. There in that tirtha is the lord of Yoga, Sthanu himself, having for his vehicle the bull. He that sojourneth there, obtaineth success by worshipping the god of gods. It was there that the gods with Brahma at their head and Rishis endued with wealth of asceticism, installed Guha as the generalissimo of the celestials. To the east of that tirtha is another, O perpetuator of Kuru race, that is called Kuru tirtha. With senses under control and leading a Brahmacharya mode of life, he that bathes in Kuru-tirtha, becometh cleansed of all his sins and obtaineth the region of Brahma. With subdued senses and regulated diet one should next proceed to Svargadwara. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice and goeth to the abode of Brahma. The pilgrim should then, O king, proceed to the tirtha called Anaraka. Bathing there, O king, one never meeteth with distress hereafter. There, O king, Brahma himself with the other gods having Narayana at their head, is ever present, O tiger among men! And, O royal son of the Kuru race, the wife also of Rudra is present there. Beholding the goddess, one never meeteth with distress hereafter. There in that tirtha O king, is also (an image of) Visweswara, the lord of Uma. Beholding the god of gods there, one is cleansed of all his sins. Beholding also (the image of) Narayana from whose navel had sprung the lotus, one blazeth forth, O royal represser of all foes, and goeth to the abode of Vishnu. O bull among men, he that batheth in the tirthas of all the gods, is exempted from every sorrow and blazeth forth like the Moon. The pilgrim should next proceed, O king, to Swastipura. By walking around that place, one obtaineth the merit of giving away a thousand kine. Arriving next at the tirtha called Pavana, one should offer oblations to the Pitris and the gods. By this, he obtaineth, O Bharata, the merit of the Agnishtoma sacrifice. Near to that is Gangahrada, and another, O Bharata, called Kupa. Thirty millions of tirthas, O king, are present in that Kupa. Bathing there, O king, a person obtaineth heaven. Bathing also in the Gangahrada and adoring

Maheswara, one obtaineth the status of Ganapatya and rescueth his own race. One should next proceed to Sthanuvata, celebrated over the three worlds. Bathing there, O king, one obtaineth heaven. One should then proceed to Vadaripachana, the asylum of Vasishtha. Having tasted there for three nights, one should eat jujubes. He that liveth on jujubes for twelve years, and he that fasteth at the tirtha for three nights, acquireth merit that is eternal. Arriving then at Indramarga, O king, and fasting there for a day and night the pilgrim becometh adored in the abode of Indra. Arriving next at the tirtha called Ekaratra, a person that stayeth there for one night, with regulated vows and refraining from untruth, becometh adored in the abode of Brahma. One should next go, O king, to the asylum of Aditya — that illustrious god who is a mass of effulgence. Bathing in that tirtha celebrated over three worlds, and worshipping the god of light, one goeth to the region of Aditya and rescueth his own race. The pilgrim then, O king, bathing in the tirtha of Soma, obtaineth, without doubt, the region of Soma. One should next proceed, O virtuous one, to the most sacred tirtha of the illustrious Dadhicha, that sanctifying tirtha which is celebrated over the whole world. It was here that Angiras, that ocean of ascetic austerities belonging to the Saraswata race, was born, Bathing in that tirtha, one obtaineth the merit of the horse-sacrifice, and without doubt, gaineth also residence in the legion of Saraswati. With subdued senses and leading a Brahmacharya mode of life, one should next proceed to Kanyasrama. Residing there for three nights, O king, with subdued senses and regulated diet, one obtaineth a hundred celestial damsels and goeth also to the abode of Brahma. One should next, O virtuous one, proceed to the tirtha called Sannihati. Sojourning thither the gods with Brahma at their head and Rishis endued with wealth of asceticism earn much virtue. Bathing in the Saraswati during a solar eclipse, one obtaineth the merit of a hundred horse-sacrifices, and any sacrifice that one may perform there produceth merit that is eternal. Whatever tirthas exist on earth or in the firmament, all the rivers, lakes, smaller lakes, springs, tanks, large and small, and spots sacred to particular gods, without doubt, all come, O tiger among men, month after month, and mingle with Sannihati, O king of men! And it is because that all other tirthas are united together here, that this tirtha is so called. Bathing there and drinking of its water, one becometh adored in heaven. Listen now, O king, to the merit acquired by that mortal who performeth a Sraddha on the day of the new moon during a solar eclipse. The person that performeth a Sraddha there, after having bathed in that tirtha, obtaineth the merit that one earneth by properly celebrating a thousand horse-sacrifices. Whatever sins a man or woman committeth, are, without doubt, all destroyed as soon as one batheth in that tirtha. Bathing there one also ascendeth to the abode of Brahma on the lotus-coloured tar. Bathing next in Koti-tirtha, after having worshipped the Yaksha doorkeeper, Machakruka, one obtaineth the merit of giving away gold in abundance. Near to this, O best of the Bharatas, is a tirtha called Gangahrada. One should bathe there, O virtuous one, with subdued soul and leading a Brahmacharya mode of life. By this, one obtaineth merit that is greater than that of a Rajasuya and horse-sacrifices. The tirtha called Naimisha is productive of good on earth. Pushkara is productive of good in the regions of the firmament; Kurukshetra, however, is productive of good in respect of all the three worlds. Even the dust of Kurukshetra, carried by the wind, leadeth sinful men to a highly blessed state. They that reside in Kurukshetra, which lieth to the north of the Drishadwati and the south of the Saraswati, really reside in heaven. ‘I will go to Kurukshetra,’ ‘I will dwell in Kurukshetra,’ he that uttereth those words even once, becometh cleansed of all sins. The sacred Kurukshetra which is worshipped by Brahmarshis, is regarded as the sacrificial altar of the celestials. Those mortals that dwell there, have nothing to grieve for at any time. That which lieth between Tarantuka and Arantuka and the lakes of Rama and Machakruka is Kurukshetra. It is also called Samantapanchaka and is said to be the northern sacrificial altar of the Grandsire.’

SECTION LXXXIV

“Pulastya said, ‘Then, O great king, one should proceed to the excellent tirtha of Dharma, where the illustrious god of justice had practised highly meritorious austerities. And it is for this that he made the spot a sacred tirtha and rendered it celebrated by his own name. Bathing there, O king, a virtuous man with concentrated soul certainly sanctifieth his family to the seventh generation. One should then repair, O king, to the excellent Jnanapavana. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice, and goeth to the region of the Munis. Then, O monarch, a man should repair to the Saugandhika-vana. There dwell the celestials with Brahma at their head, Rishis endued with wealth of asceticism, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the serpents. As soon as one entereth these woods, he is cleansed of all his sins. Then, O king, should one repair to the sacred goddess Saraswati, known there as the goddess Plaksha, that best of streams and foremost of rivers. There should one bathe in the water issuing from an ant-hill. (Bathing there and) worshipping the Pitris and the gods, one obtaineth the merit of the horse-sacrifice. There existeth a rare tirtha called Isanadhyushita, lying from the ant-hill at the distance of six throws of a heavy stick. As seen in the Puranas, O tiger among men, bathing there a man obtaineth the merit of giving away a thousand Kapila kine and of the horse-sacrifice. Journeying next, O foremost of men, to Sugandha, and Satakumbha and Panchayaksha, a man becometh adored in heaven. Repairing to another tirtha there called Trisulakhata, one should bathe and set himself to worship the Pitris and the gods. Doing so, without doubt, one obtaineth, after death, the status of Ganapatya. One should next proceed, O king, to the excellent spot of the Goddess celebrated over the three worlds by the name of Sakamvari. There, for the space of a thousand celestial years, she of excellent vows, month after month, had subsisted upon herbs, O king of men! And attracted by their reverence for the Goddess, many Rishis with wealth of asceticism, came thither, O Bharata. and were entertained by her with herbs. And it is for this that they bestowed on her the name of Sakamvari. O Bharata, the man who arriveth at Sakamvari, with rapt attention and leading a Brahmacharya mode of life and passeth three nights there in purity and subsisting on herbs alone, obtaineth, at the will of the goddess, the merit of him that liveth upon herbs for twelve years. Then should one proceed to the tirtha called Suvarna, famed through the three worlds. There in days of old, Vishnu had paid his adorations to Rudra, for his grace, and obtaineth also many boons difficult of acquisition even by the gods. And, O Bharata, the gratified destroyer of Tripura said, ‘O Krishna, thou shalt, without doubt, be much beloved in the world, and the foremost of everything in the universe.’ Repairing thither, O king, and worshipping the deity having the bull for his mark, one obtaineth the merit of the horse-sacrifice as also the status of Ganapatya. One should next proceed to the tirtha of Dhumavati. Fasting there for three nights, one obtaineth, without doubt, all the wishes cherished by him. To the southern half of this spot of the Goddess, there is, O king, a tirtha called Rathavarta. One should, O virtuous one, go up to that place, with devout heart, and having his senses under control. By this, through the grace of Mahadeva, one attaineth to an exalted state. After walking round the place, one should, O bull of the Bharata race, proceed to the tirtha named Dhara, which, O thou of great wisdom, washeth off all sins. Bathing there, O tiger among men, a man is freed from every sorrow. One should then repair, O virtuous one, after bowing to the great mountain (Himavat), to the source of the Ganges, which is, without doubt, like the gate of heaven. There should one, with concentrated soul, bathe in the tirtha called Koti. By this, one obtaineth the merit of the Pundarika sacrifice, and delivereth his race. Residing one night there, one acquireth the merit of giving away a thousand kine. By offering oblations of water duly to the gods and the Pitris, at Saptaganga, Triganga and Sakravarta, (which are all there), becometh adored in the regions of the virtuous. Bathing next at Kanakhala, and fasting there for three nights, a person reapeth the merit of the horse-sacrifice and goeth to heaven. Then O lord of men, the pilgrim should repair to Kapilavata. Fasting for one night there, he obtaineth the merit of giving away a thousand kine. O king, there is a tirtha of the illustrious Kapila, king of the Nagas, that is celebrated, O thou best of Kurus, over all the worlds. Bathing there at the Nagatirtha one obtaineth, O king, the merit of giving away a thousand Kapila kine. One should next repair to the excellent tirtha of Santanu, called Lalitika. Bathing there, O king, one never sinketh into distress (hereafter). The man that bathes at the confluence of the Ganga and the Yamuna, obtains the merit of ten horse-sacrifices, and also rescues his race. One should next, O king, go to Sugandha, celebrated over the world. By this, cleansed of every sin, he becometh adored in the abode of Brahma. Then, O lord of men, the pilgrim should repair to Rudravarta. Bathing there, one ascendeth to heaven. Bathing at the confluence of the Ganga and the Saraswati, a person obtaineth the merit of the horse-sacrifice and also ascendeth to heaven. Proceeding next to Bhadrakarneswara and worshipping the gods duly, one, without sinking into distress, becometh adored in heaven. Then, O lord of men, the pilgrim should proceed to the tirtha called Kuvjamraka. By this he obtaineth the merit of giving away a thousand kine, and heaven also. Then, O king, the pilgrim should go to the Arundhativata. Proceeding thither with concentrated soul and practising the Brahmacharya vows, one that batheth in Samudraka and fasteth for three nights, obtaineth the merit of the horse-sacrifice and of giving away a thousand kine, and also rescueth his race. One should next proceed to Brahmavarta, with concentrated soul and practising the Brahmacharya vows. By this, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Soma. The man that proceedeth to the Yamuna-prabhava, (the source of the Yamuna) and batheth there, obtaineth the merit of the horse-sacrifice and is worshipped in heaven. Arriving at Darvisankramana, that tirtha which is worshipped of the three worlds, a person obtaineth the merit of the horse-sacrifice and goeth to heaven. Repairing next to Sindhu-prabhava (the source of the Indus) which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtaineth the merit of giving away gold in abundance. Proceeding next to the inaccessible tirtha called Vedi, one obtaineth the merit of the horse-sacrifice and ascendeth to heaven. Then, O Bharata, should one proceed to Rishikulya and Vasishtha. By visiting the latter, all orders attain to Brahmanhood. Repairing to Rishikulya and bathing there, and living a month upon herbs, and worshipping the gods and Pitris, one is cleansed of all his sins, and obtaineth the region of the Rishis. Proceeding next to Bhrigutunga a person acquireth the merit of the horse-sacrifice. Repairing then to Vipramoksha, one is freed from every sin. Proceeding then to the tirtha of Krittika and Magha, one, O Bharata, obtaineth the merit superior to that of the Agnishtoma and Atiratha sacrifices. The man who, repairing to the excellent tirtha called Vidya, batheth there in the evening, obtaineth proficiency in every kind of knowledge. One should next reside for one night at Mahasrama capable of destroying every sin, taking a single meal. By this, one obtains many auspicious regions, and delivers ten preceding and ten succeeding generations of his race. Dwelling next for a month of Mahalaya, and fasting there for three nights, one's soul is cleansed of all sins and one acquires the merit of giving away gold in abundance. Proceeding next to Vetasika worshipped by the Grandsire, one obtaineth the merit of the horse-sacrifice and the state of Usanas. Going next to the tirtha called Sundarika, worshipped by the Siddhas, one obtaineth personal beauty as witnessed by the ancients. Proceeding next to Brahmani with subdued senses and observing the Brahmacharya vow, a person ascendeth to the region of Brahma on a lotus-hued car. One should repair next to the sacred Naimisha, worshipped by the Siddhas. There dwelleth for aye Brahma with the gods. By only purposing to go to Naimisha, half one's sins are destroyed; by entering it, one is cleansed of all his sins. The pilgrim of subdued senses should stay at Naimisha for a month; for, O Bharata, all the tirthas of the earth are at Naimisha. Bathing there, with restrained senses and regulated fare, one obtains, O Bharata, the merit of the cow-sacrifice, and also sanctifies, O best of the Bharatas, his race for seven generations both upwards and downwards. He who renounceth his life at Naimisha by fasting, enjoyeth happiness in the heavenly regions. Even this is the opinion of the wise. O foremost of kings, Naimisha is ever sacred and holy.

Proceeding next to Gangodbheda and fasting there for three nights, a man obtaineth the merit of the Vajapeya sacrifice, and becometh like unto Brahma himself. Journeying to the Saraswati, one should offer oblations unto the gods and the Pitris. By this, one certainly enjoyeth bliss in the regions called Saraswata. Then should one wend to Vahuda, with subdued soul and observing the Brahmacharya vow. Residing there for one night, one becometh adored in heaven, and obtaineth also, O Kaurava, the merit of the Devasatra sacrifice. Then should one repair to the holy Kshiravati, frequented by holier men. By worshipping the gods and the Pitris there, one obtains the merit of the Vajapeya sacrifice. Proceeding next to Vimalasoka, with subdued soul and observing the Brahmacharya vow, and residing there for one night, one is adored in heaven. One should next proceed to the excellent Gopratra in the Sarayu, whence Rama, O king, with all his attendants and animals, renouncing his body, ascended to heaven in consequence of the efficacy of the tirtha alone. Bathing in that tirtha, O Bharata, one's soul, through Rama's grace, and by virtue of his own deeds, being cleansed of all sins, one becometh adored in heaven. O Bharata! Proceeding next, O son of the Kuru race, to the Rama-tirtha on the Gomati, and bathing there, one obtaineth the merit of the horse-sacrifice, and sanctifieth also his own race. There, O bull of the Bharata race, is another tirtha called Satasahasrika. Bathing there, with restrained senses and regulated diet, a person reapeth, O bull of Bharata race, the merit of giving away a thousand kine. Then should one, O king, go to the unrivalled tirtha called Bhartristhana. By this, a person obtaineth the merit of the horse-sacrifice. Bathing next in the tirtha called Koti, and worshipping Kartikeya, a man reapeth, O king, the merit of giving away a thousand kine, and acquireth great energy. Proceeding next to Varanasi, and worshipping the god having the bull for his mark, after a bath in the Kapilahrada, one obtaineth the merit of the Rajasuya sacrifice. Repairing then, O perpetuator of the Kuru race, to the tirtha called Avimukta, and beholding there the god of gods, the pilgrim, from such sight alone, is immediately cleansed of even the sin of slaying a Brahmana. By renouncing one's life there, one obtaineth deliverance. Arriving next, O king, at the rare tirtha called Markandeya celebrated over the world and situated at the confluence of the Ganges, a person obtaineth the merit of Agnishtoma sacrifice, and delivereth his race. Sojourning next to Gaya, with subdued senses and observing the Brahmacharya vow, one obtaineth the merit of the horse-sacrifice and also rescueth his race. There in that tirtha is the Akshaya-vata, celebrated over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible. Bathing there at the Mahanadi, and offering oblations to the gods and the Pitris, a man acquireth eternal regions, and also rescueth his race. Proceeding then to Brahma-sara that is adorned by the woods of Dharma, and passing one night there, a man attaineth to the region of Brahma. In that lake, Brahma had raised a sacrificial pillar. By walking round this pillar, a person acquireth the merit of the Vajapeya sacrifice. One should next, O mighty monarch, go to Denuka celebrated over the world. Staying there for one night and giving away sesame and kine, one's soul being cleansed from every sin, one ascendeth, without doubt to the region of Soma. There, O king, on the mountains, the cow called Kapila used to range with her calf. There is little doubt, of this, O Bharata, the hoof-marks, of that cow and her calf are seen there to this day. By bathing in those hoof-prints, O foremost of monarchs, whatever sin a man may have incurred is, O Bharata, washed away. Then should one go to Gridhravata, the spot consecrated to the trident-bearing god. Approaching the deity having the bull for his mark one should rub himself with ashes. If a Brahmana, he obtains the merit of observing the twelve year's vow and if belonging to any of the other orders, he is freed from all his sins. One should next proceed to the Udyanta mountains, resounding with melodious notes. There, O bull of the Bharata race, is still seen the foot-print of Savitri. The Brahmana of rigid vows, who sayeth his morning, noon and evening prayers there, obtaineth the merit of performing that service for twelve years. There, O bull of the Bharata race, is the famous Yonidwara. Repairing thither, a person becometh exempted from the pain of rebirth. The person that stayeth at Gaya during both the dark and lighted fortnights, certainly sanctifieth, O king, his own race up and down to the seventh generation. One should wish for many sons so that even one may go to Gaya, or celebrate the horse-sacrifice, or offer a nila bull. Then, O king, the pilgrim should proceed to Phalgu. By this, he obtains the merit of horse-sacrifice, and acquires great success. O king, one should repair then, with subdued soul, to Dharmaprishta. There, O foremost of warriors, dwelleth Dharma for aye. Drinking of the water of a well which is there, and purifying one's self by a bath, he that offereth oblations to the gods and the Pitris is cleansed of all his sins and ascendeth to heaven. There in that tirtha is the hermitage of the great Rishi Matanga of soul under complete control. By entering that beautiful asylum capable of soothing fatigue and sorrow, one earneth the merit of the Gavayana sacrifice, and by touching (the image of) Dharma which is there, one obtaineth the fruit of the horse-sacrifice. One should next go, O king, to the excellent tirtha called Brahmasthana. Approaching Brahma, that bull among male beings, who is there, one acquireth, O mighty monarch, the merit of the Rajasuya and horse-sacrifices. The pilgrim should then repair to Rajasuya, O king of men! Bathing there, one liveth (in heaven) as happily as (the Rishi) Kakshiyan. After purifying himself, one should partake there of the offerings daily made unto the Yakshini. By this, one is freed from the sin of even slaying a Brahmana, through the Yakshini's grace. Proceeding next to Maninaga, one obtains the merit of giving away a thousand kine. O Bharata, he that eateth anything relating to the tirtha of Maninaga, if bitten by a venomous snake, doth not succumb to its poison. Residing there for one night, one is cleansed of one's sins. Then should one proceed to the favourite wood of the Brahmarshi Gautama. There bathing in the lake of Ahalya, one attaineth to an exalted state. Beholding next the image of Sree, one acquireth great prosperity. There in that tirtha is a well celebrated over the three worlds. Bathing in it, one obtaineth the merit of the horse-sacrifice. There also existeth a well sacred to the royal Rishi Janaka, which is worshipped by the gods. Bathing in the well, one ascendeth to the region of Vishnu. Then should one repair to Vinasana that destroys every sin. By a sojourn thither, one obtaineth the merit of the Vajapeya sacrifice, and goeth also to the region of Soma. Proceeding next to Gandaki which is produced by the waters of every tirtha, a person acquireth the merit of the Vajapeya sacrifice, and ascendeth also to the solar region.

Proceeding next to the Visala, that river celebrated over the three worlds, one obtaineth the merit of the Agnishtoma sacrifice and ascendeth also to heaven. Repairing then, O virtuous one, to the woody seat of ascetics that is called Adhivanga, one obtains, without doubt, great happiness amongst the Guhyakas. Proceeding next to the river Kampana, visited by the Siddhas, one obtaineth the merit of the Pundarika sacrifice, and ascendeth also to heaven. Arriving then, O lord of earth, at the stream called Maheswari, one obtaineth the merit of the horse-sacrifice and also rescueth his own race. Repairing next to the tank of the celestials, one earneth immunity from misfortune, and also the merit of the horse-sacrifice. One should next go to Somapada, with subdued soul and leading a Brahmacharya mode of life. Bathing in Maheswarapada that is there, one reapeth the merit of the horse-sacrifice. There in that tirtha, O bull of the Bharata race, it is well known that ten millions of tirthas exist together. A wicked Asura in the shape of a tortoise had, O foremost of monarchs, been carrying it away when the powerful Vishnu recovered it from him. There in that tirtha should one perform his ablutions, for by this he acquireth the merit of the Pundarika sacrifice and ascendeth also to the region of Vishnu. Then, O best of kings, should one proceed to the place of Narayana, where, O Bharata, Narayana is ever present and dwelleth for aye. There the gods with Brahma at their head, Rishis endued with wealth of asceticism, the Adityas, the Vasus, and the Rudras, all adore Janardana, in that tirtha, and Vishnu of wonderful deeds hath become known as Salagrama. Approaching the eternal Vishnu, that lord of the three worlds, that giver of boons, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. There in that place, O virtuous one, is a well, capable of destroying every sin. The four seas are ever present in that well. He that bathes in it, O king, will have immunity from misfortune. Beholding (the image of) the boon-giving, eternal, and fierce Mahadeva who is there, one shineth, O king, like the moon emerged from the cloud. Bathing then in Jatismara, with pure mind and subdued senses, one acquireth, without doubt, the recollections of his former life. Proceeding then to Maheswarapura, and worshipping the god having the bull for his mark, fasting the while, one obtaineth, without doubt, the fruition of all his desires. Repairing then to Vamana that destroys every sin, and beholding the god Hari, one acquireth exemption from every misfortune. One should next go to the asylum of Kusika that is capable of removing every sin. Repairing then to the river Kausika that cleanseth from even great sins, one should bathe in it. By this one obtaineth the merit of Rajasuya sacrifice. One should next, O foremost of kings, proceed to the excellent woods of Champaka. By spending there one night, one acquireth the merit of giving away a thousand kine. Arriving next at Jyeshthila, that tirtha of rare worth, and passing one night there, one reapeth the fruit of the gift of a thousand kine. Beholding there (the image of) Visweswara of great splendour, with his consort the goddess, a person obtaineth, O bull among men, the region of Mitra-Varuna. By fasting there for three nights, a man acquireth the merit of the Agnishtoma sacrifice. By visiting Kanya-samvedya, with senses restrained and regulated fare, one acquireth, O bull among men, the region of Manu, the lord of creation. Rishis of rigid vows have said that he that giveth away rice or maketh any gift at the tirtha called Kanya, rendereth such gift eternal. Arriving next at Nischira celebrated over the three worlds, one obtaineth the merit of the horse-sacrifice and goeth to the legion of Vishnu. O king, those that give away at the confluence of the Nischira, ascend to the blessed region of Brahma. There in that tirtha is the asylum of Vasishtha that is known over the three worlds. Bathing there, one obtaineth the merit of the Vajapeya sacrifice. Proceeding next to Devakuta that is resorted to by celestial Rishis, one acquireth the merit of the horse-sacrifice, and also delivereth his race. Then should one, O king, go to the lake of the Muni Kausika, where Kusika's son, Viswamitra, obtained high success. Bathing there, a person acquireth the merit of the Vajapeya sacrifice. There, O hero, at Kausika, should one reside for a month, O bull of the Bharata race! By a month's residence there, one reapeth the merit of the horse-sacrifice. He that resideth at the best of tirthas called Maha-hrada, enjoys immunity from misfortune, and also obtains the merit of giving away gold in abundance. Beholding next Kartikeya who dwelleth at Virasrama, a man certainly reapeth the fruit of the horse-sacrifice. Proceeding then to Agnidhara celebrated over the three worlds, and beholding there after a bath the eternal and boon-giving Vishnu, that god of gods, one obtaineth the merit of the Agnishtoma sacrifice. Proceeding next to the Grandsire's tank near the snowcapped of mountains, and bathing in it, a man obtains the merit of the Agnishtoma sacrifice. Falling from the Grandsire's tank, is that world-sanctifying (stream), celebrated over the three worlds, called Kumara-Dhara. Bathing there, one regardeth himself as having all his purposes fulfilled. Fasting in that tirtha for three days, one is even cleansed from the sin of slaying a Brahmana. The pilgrim should next, O virtuous one, proceed to the peak of the great goddess Gauri, famed over the three worlds. Ascending it, O best of men, one should approach Stana-Kunda. By touching the waters of Stana-Kunda, a person obtaineth the merit of the Vajapeya sacrifice. Bathing in that tirtha and worshipping the gods and Pitris, one acquireth the merit of the horse-sacrifice and also ascendeth to the region of Indra. Arriving next at the well of Tamraruna, that is frequented by the gods, one acquireth, O lord of men, the merit that attaches to human sacrifice. Bathing next at the confluence of the Kirtika with the Kausiki and the Aruna, and fasting there for three nights a man of learning is cleansed of all his sins. Proceeding next to the tirtha called Urvasi, and then to Somasrama, a wise man by bathing next at Kumbhakarnasrama becometh adored in the world. The ancients knew that by touching the waters of Kokamukha, with steady vows and leading Brahmacharya mode of life, the memory of one's former life is revived. Arriving next with speed to the river called Nanda a regenerate one becometh freed from all his sins and ascendeth with soul under control to Indra's region. Proceeding next to the island called Rishabha, that is destructive of cranes, and bathing in the Saraswati, an individual blazeth forth in heaven. Proceeding next to the tirtha called Auddalaka frequented by Munis, and bathing there one is cleansed of all his sins. Repairing next to the sacred tirtha called Dharma that is visited by Brahmarshis, one acquireth the merit of the Vajapeya sacrifice and becometh respected in heaven. Proceeding next to Champa and bathing in the Bhagirathi he that sojourneth to Dandaparna, acquireth the merit of giving away a thousand kine. Then should one proceed to the sacred Lalitika that is graced by the presence of the virtuous. By this one acquireth the merit of the Rajasuya sacrifice and is regarded in heaven.”

SECTION LXXXV

"Pulastya said, 'Arriving next at the excellent tirtha called Samvedya in the evening, and touching its waters, one surely obtaineth knowledge. Created a tirtha in days of yore by Rama's energy, he that proceedeth to Lauhitya obtaineth the merit of giving away gold in abundance. Proceeding next to the river Karatoya, and fasting there for three nights, a man acquireth the merit of the horse-sacrifice. Even this is the injunction of the Creator himself. It hath been said by the wise, O king, that if a person goeth to the spot where the Ganga mingleth with the sea, he reapeth merit which is ten times that of the horse-sacrifice. Crossing over to the opposite bank of the Ganga, he that batheth there having resided for three nights is, O king, cleansed from all his sins. One should next proceed to the Vaitarani capable of destroying every sin. Arriving next at the tirtha named Viraja one shineth like the moon, and sanctifying his race rescueth it and is himself cleansed of all his sins. He that bathes in Viraja further reapeth the merit of giving away a thousand kine besides sanctifying his line. Residing with purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the Pitris, a man reapeth the merit of the Agnishtoma sacrifice. Touching next the waters of the Vansagulma constituting the sources of both the Sona and the Narmada, one obtaineth the merit of the horse-sacrifice. Sojourning next to the tirtha called Rishabha in Kosala, O lord of men, and fasting there for three nights one earneth the merit of the Vajapeya sacrifice, and of the gift of a thousand kine, and also delivereth his race. Arriving at Kosala, a man should bathe in the tirtha named Kala. By this one surely obtaineth the merit of giving away one and ten bulls. By bathing in Pushpavati and fasting there, O king, for three nights one sanctifieth his own race, besides earning the merit of the gift of a thousand kine. Then, O foremost of the Bharata race, by bathing in the tirtha called Vadarika, one obtaineth long life, and also goeth to heaven. Arriving next at Champa, and bathing in the Bhagirathi, and seeing Danda one earneth the merit of giving away a thousand kine. Then should one go to the sacred Lapetika, graced by the presence of the pious. By so doing one reapeth the merit of the Vajapeya sacrifice and also becometh regarded by the gods. Proceeding next to the mountain called Mahendra, inhabited (of yore) by Jamadagnya, and bathing in Rama's tirtha, a person acquireth the merit of the horse-sacrifice. Here is Matanga's tirtha called Kedara, O son of the Kuru race! Bathing in it, O foremost of the Kurus, a man obtaineth the merit of giving away a thousand kine. Going to the mountain Sree, one who toucheth the waters of the stream that is there by worshipping there the god having the bull for his mark obtaineth the merit of the horse-sacrifice. On the mountain Sree dwelleth happily, the effulgent Mahadeva with the goddess, as also Brahma with the other gods. By bathing in the lake of Deva, with purity and restrained mind, one obtaineth the merit of the-horse-sacrifice, and also attaineth to the highest success."'

Proceeding next to the mountain Rishabha in Pandya, worshipped by the gods, one obtains the merit of the Vajapeya sacrifice and rejoices in heaven. One should next proceed to the river Kaveri, frequented by Apsaras. Bathing there, O monarch, one obtaineth, the merit of giving away a thousand kine. Touching next the waters of the tirtha called Kanya on the shores of the sea one is cleansed from every sin. Proceeding next to Gokarna celebrated over the three worlds, and which is situate, O best of kings, in the midst of the deep, and is reverenced by all the worlds, and where the gods headed by Brahma, and Rishis endued with wealth of asceticism, and spirits and Yakshas and Pisachas, and Kinnaras and the great Nagas, and Siddhas and Charanas and Gandharvas, and men and Pannagas, and rivers, Seas and Mountains, worship the lord of Uma, one should worship Isana, fasting there for three nights. By this, one acquireth the merit of the horse-sacrifice, and the status of Ganapatya. By staying there for twelve nights, one's soul is cleansed of all sins. One should next proceed to the tirtha known as Gayatri celebrated over the three worlds. Staying there for three nights, one acquireth the merit of giving away a thousand kine. A strange phenomenon is seen to occur there in respect to Brahmanas, O Lord of men! If a Brahmana, whether born of a Brahmani or any other woman, reciteth the Gayatri there, the recitation becomes rhythmic and musical, while, O king, a person who is not a Brahmana cannot adequately hymn it at all. Proceeding next to the inaccessible tank of the Brahmana Rishi Samvarta, one acquireth personal beauty and prosperity. Repairing next to Vena, he that offers oblations of water to the gods and the Pitris, obtains a car drawn by peacocks and cranes. Going next to the Godavari, ever frequented by the Siddhas, one earneth the merit of the cow-sacrifice, and goeth to the excellent region of Vasuki. Bathing next at the confluence of the Venna, one obtains the merit of the Vajapeya sacrifice. By a dip next at the confluence of Varada, one acquireth the merit of giving away a thousand kine. Arriving next at Brahmasthuna, one that stayeth there for three nights acquireth the merit of giving away a thousand kine, and also ascendeth to heaven. Coming next to Kusaplavana, with subdued soul and leading a Brahmacharya mode of life, and staying there for three nights he that bathes in it obtains the merit of the horse-sacrifice. Bathing next at the romantic Deva-hrada that is supplied by the waters of the Krishna-Venna, and also in the Jatismara-hrada, one acquireth the memory of one's former life. It was there that the chief of the celestials celebrated a hundred sacrifices and ascended to heaven. By a visit only to that spot, one acquireth the merit of the Agnishtoma sacrifice. Bathing next in the Sarvadeva-hrada, a person obtaineth the merit of giving away a thousand kine. Proceeding next to the highly sacred tank called Payoshni, that best of waters, he that offers oblations of water to the gods and the Pitris acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe (in the waters) there. By this, O king, one at once obtains, O Bharata, the merit of giving away a thousand kine. Proceeding next to the asylum of Sarabhanga and that of the illustrious Suka, one acquireth immunity from misfortune, besides sanctifying his race. Then should one proceed to Surparaka, where Jamadagni's son had formerly dwelt. Bathing in that tirtha of Rama, one acquireth the merit of giving away gold in abundance. Bathing next in the Saptagadavara, with the subdued sense and regulated diet, one earneth great merit, and goeth also to the region of the celestials. Proceeding next to Deva-hrada, with subdued sense and regulated diet, a man obtaineth the merit of the Devasatra sacrifice. One should proceed next to the forest of Tungaka, with subdued senses and leading a Brahmacharya mode of life It was here that in olden days Muni Saraswata taught the Vedas to the ascetics. When the Vedas had been lost (in consequence of the Munis having forgotten them), Angirasa's son, seated at ease on the upper garments of the Munis (duly spread out), pronounced distinctly and with emphasis the syllable Om. And at this, the ascetics again recollected all that they had learnt before. It was there that the Rishis and the gods Varuna, Agni, Prajapati, Narayana also called Hari, Mahadeva and the illustrious Grandsire of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni by libations of clarified butter poured according to the ordinance, the illustrious Bhrigu once performed the Agnyadhana sacrifice for all those Rishis, after which both they and the gods went away to their respective homes one after another. One who enters the forest of Tungaka, is, O best of kings, male or female, cleansed of every sin. There in that tirtha, O hero, one should reside for a month, with subdued senses and regulated diet. By this, O king, one ascendeth to the region of Brahma, and delivereth also his race. Arriving next at Medhavika, one should offer oblations of water to the gods and the Pitris. By this, one acquires the merit of the Agnishtoma sacrifice, and also memory and intellect. There in that tirtha is the mountain known over the whole world and called Kalanjara. Bathing in the celestial lake that is there, one acquires the merit of giving away a thousand kine. He that, O king, after a bath, offereth oblations (to the gods and the Pitris) on the Kalanjara mountain, is, without doubt, regarded in heaven. Proceeding next, O monarch, to the river Mandakini capable of destroying all sins and which is on that best of mountains called Chitrakuta, he that bathes there and worships the gods and the Pitris, obtains the merit of the horse-sacrifice and attains to an exalted state. One should next, O virtuous one, proceed to the excellent tirtha called Bhartristhana, where, O king, ever dwells the celestial generalissimo Kartikeya. By a journey only to that spot, a person, O foremost of kings, attaineth to success. Bathing next at the tirtha called Koti, one earneth the merit of giving away a thousand kine. Having walked round Koti, one should proceed next to Jyeshthasthana. Beholding Mahadeva who is there, one shineth like the moon. There, O mighty monarch, is a celebrated well. O bull of the Bharata race! There in that well, O foremost of warriors, are the four seas. He that bathes there, O foremost of kings, and with subdued soul worships the gods and the Pitris, is cleansed of all his sins and attaineth to an exalted state. Then, O mighty king, should one proceed to the great Sringaverapura, where, O foremost of kings, formerly Rama, Dasharatha's son, had crossed (the Ganga). Bathing in that tirtha, one, O mighty-armed one, is cleansed of all his sins. Bathing with subdued senses and leading a Brahmacharya mode of life, in the Ganga, one is cleansed of every sin, and obtains also the merit of the Vajapeya sacrifice. One should next proceed to the place called Mayuravata, consecrated to Mahadeva of high intelligence. Beholding there the god, bowing down to him and walking round the spot, one acquireth, O Bharata, the Ganapatya status. Bathing in Ganga at that tirtha, one is cleansed of all his sins. Then, O king, should one proceed to Prayaga, whose praises have been sung by Rishis and where dwell the gods with Brahma at their head, the Directions with their presiding deities, the Lokapalas, the Siddhas, the Pitris adored by the worlds, the great Rishis-Sanatkumara and others, stainless Brahmarshis — Angiras and others, — the Nagas, the Suparnas, the Siddhas, the Snakes, the Rivers, the Seas, the Gandharvas, the Apsaras, and the Lord Hari with Prajapati. There in that tirtha are three fiery caverns between which the Ganga, that foremost of tirthas, rolleth rapidly. There in that region also the world-purifying daughter of the sun, Yamuna, celebrated over the three worlds, uniteth with the Ganga. The country between the Ganga and the Yamuna is regarded as the mons veneris of the world, and Prayaga as the foremost point of that region. The tirthas Prayaga, Pratisthana, Kamvala, Aswatara and Bhogavati are the sacrificial platforms of the Creator. There in those places, O foremost of warriors, the Vedas and the Sacrifices, in embodied forms, and the Rishis endued with wealth of asceticism, adore Brahma, and there the gods and rulers of territories also celebrate their sacrifices. The learned, however, say that of all these tirthas, O exalted one, Prayaga is the most sacred, in fact, the foremost of all tirthas in the three worlds. By going to that tirtha, by singing its praises, or by taking a little earth from it, one is cleansed from every sin. He that bathes in that confluence celebrated over the world, acquires all the merits of the Rajasuya and the horse-sacrifices. This sacrificial place is worshipped by the gods themselves. If a man giveth there ever so little, it increaseth, O Bharata, a thousandfold. O child, let not the texts of the Veda, nor the opinions of men dissuade thy mind from the desire of dying at Prayaga. O son of the Kuru race, the wise say that six hundred million and ten thousand tirthas exist at Prayaga. Bathing in the confluence of Ganga and Yamuna, one obtains the merit that attaches to the four kinds of knowledge and the merits also of those that are truthful. There at Prayaga is the excellent tirtha of Vasuki called Bhogavati. He that batheth in it, obtaineth the merit of the horse-sacrifice. There also in the Ganga is the tirtha famed over the three worlds, called Ramaprapatana, which conferreth the merit of ten horse-sacrifices. O son of the Kuru race! Wherever may a person bathe in the Ganga, he earneth merit equal to that of a trip to Kurukshetra. An exception, however, is made in favour of Kanakhala, while the merit attaching to Prayaga is the greatest. Having committed a hundred sins, he that bathes in the Ganga, hath all his sins washed off by the waters thereof, even as fuel is consumed by fire. It hath been said that in the Satyayuga all the tirthas were sacred; in the Treta, Pushkara alone was such; in Dwapara, Kurukshetra; and in the Kali-yuga, the Ganga alone is sacred. In Pushkara, one should practise austerities; in Mahalaya, one should give away; in the Malaya mountains, one should ascend the funeral pyre; and in Bhrigutunga, one should renounce one’s body by forgoing food. Bathing in Pushkara, in Kurukshetra, in the Ganga and in the confluence (of the Ganga and the Yamuna), one sanctifieth seven generations of one’s race up and down. He that reciteth the name of the Ganga is purified; while he that beholdeth her, receiveth prosperity; while he that bathes in her and drinks of her waters sanctifieth seven generations of his race up and down. As long, O king, as one’s bones lie in contact with the waters of the Ganga, so long doth he live regarded in heaven, even as one liveth in heaven in consequence of the merit he earneth by pious pilgrimages to sacred tirthas and holy spots. There is no tirtha that is like unto the Ganga, there is no god like unto Kesava, and there is none superior to Brahmanas, — this hath been said even by the Grandsire. O great king, the region through which the Ganga flows should be regarded as a sacred asylum, and a spot of land that is on the Ganga's banks, should be regarded as one favourable to the attainment of ascetic success.

This truthful description (of the tirthas) one should recite only unto the regenerate ones, unto those that are pious, unto one's son and friends and disciples and dependents. This narrative, without a rival, is blessed and holy and leadeth to heaven. Holy and entertaining and sanctifying, it is productive of merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish with care. By reciting it in the midst of Brahmanas, one is cleansed of every sin, and ascends to heaven. This description of tirthas is auspicious and heaven-giving and sacred; ever blessed as it is, it destroys one's enemies; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtains sons, the destitute obtains riches, a person of the royal order conquereth the whole earth, the Vaisya cometh by wealth, the Sudra obtaineth all his desires, and the Brahmana crosseth the ocean (of the world). Purifying himself, he that listens daily to the merits of the different tirthas, recollects the incidents of many previous births and rejoices in heaven. Of the tirthas that have been recited here, some are easily accessible, while others are difficult of access. But he that is inspired with the desire of beholding all tirthas, should visit them even in imagination. Desirous of obtaining merit, the Vasus, and the Sadhyas, the Adityas, the Maruts, the Aswins, and the Rishis equal unto celestials, all bathed in these tirthas. Do thou also, O thou of the Kuru race, observing the ordinance as explained by me, visit, with subdued senses, these tirthas, increasing thy merit, O thou of excellent vows. Men of piety and learning are able to visit these tirthas, by reason of their purified senses, their belief in Godhead, and their acquaintance with the Vedas. He that doth not observe vows, he that hath not his soul under control, he that is impure, he that is a thief, and he that is of crooked mind, doth not, O Kauravya, bathe in tirthas. Thou art ever observant of virtue, and art of pure character. By thy virtue, O virtuous one, thou hast always gratified thy father and thy grand-father, and great-grand-fathers, and the gods with Brahma at their head, and the Rishis also, O thou versed in virtue! Thou who resemblest Vasava, thou wilt, O Bhishma, attain to the region of the Vasus, and also eternal fame on earth!'

"Narada continued, 'Having cheerfully spoken thus, the illustrious Rishi Pulastya, well-pleased, bidding Bhishma farewell, disappeared there and then. And Bhishma also, O tiger among men, well understanding the true import of the Shastras, wandered over the world at the command of Pulastya. Thus, O thou blessed one, did Bhishma end at Prayaga his highly meritorious journey to the tirthas capable of destroying all sins. The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of a hundred horse-sacrifices and earns salvation hereafter. Thou wilt, O son of Pritha, obtain merit consisting of the eight attributes, even like that which Bhishma, the foremost of the Kurus, had obtained of yore. And as thou wilt lead these ascetics to those tirthas, thy merit will be much greater. Those tirthas are infested by Rakshasas, and no one, save thyself, O son of Kuru race, can go there. Rising early he that reciteth this narrative by the celestial Rishis on the subject of the tirthas, becometh free from all sins. Those foremost of Rishis, Valmiki, and Kasyapa, and Atreya, and Kundajathara, and Viswamitra, and Gautama, and Asita, and Devala, and Markandeya, and Galava, and Bharadwaja, and Vasishtha, and the Muni Uddalaka, and Saunaka with his son, and Vyasa, that best of ascetics, and Durvasas, that foremost of Munis, and Javali of great austerities — all these illustrious Rishis endued with wealth of asceticism, are staying in expectation of thee. With these, O mighty king, do thou meet by visiting these tirthas. And, O illustrious monarch, a great Rishi of immeasurable energy, Lomasa by name, will come to thee. Do thou follow him, and me, and by turns visit these tirthas, O thou virtuous one! By this, thou wilt acquire great fame, like king Mahabhisha! O tiger among kings, even as the virtuous Yayati and king Pururavas, dost thou blaze forth with thy own virtue. Like king Bhagiratha and the illustrious Rama, dost thou shine among kings even as the Sun himself. And thou art, O great king, celebrated (in the world) even as Muni or Ikshwaku, or the highly famous Puru or Vainya! And as in days of yore the slayer of Vritra, after burning all his foes, ruled the three worlds, his mind freed from anxiety, so wilt thou rule thy subjects, after slaying all thy enemies. And, O thou of eyes like lotus leaves, having conquered the earth according to the customs of thy order, thou wilt obtain renown by thy virtue, even like Kartaviryaryuna.'"

Vaisampayana continued, "O great king, having comforted the monarch thus, the illustrious Rishi Narada, bidding farewell to the king, disappeared there and then. And the virtuous Yudhishthira, reflecting upon the subject, began to recite unto the ascetics the merit attaching to tirthas!"

SECTION LXXXVI

“Vaisampayana continued, ‘Having ascertained the opinion of his brothers, and of the intelligent Narada, king Yudhishthira, addressing Dhaumya, who was like unto the Grandsire himself, said, ‘I have for the acquisition of arms, sent away that tiger among men, Jishnu, whose prowess is incapable of being baffled, and who is possessed of long arms and immeasurable intelligence. O thou of ascetic wealth, that hero is devoted to me, endued with ability, and well-skilled in weapons, and like unto the exalted Vasudeva himself. I know them both, Krishna and Arjuna, those destroyers of enemies, O Brahmana, endued with prowess, even as the puissant Vyasa knoweth them. I know Vasudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six attributes. And this is also what Narada knoweth, for he hath always spoken so unto me. I also know them to be Rishis, Nara and Narayana. Knowing him to possess the ability, I have sent him (on the mission). Not inferior unto Indra and fully competent (for the task), I have sent that son of a god to see the lord of the celestials and obtain weapons from him. Bhishma and Drona are Atirathas. Kripa and the son of Drona are invincible; these mighty warriors have been installed by Dhritarashtra’s son in the command of his army. All these are versed in the Vedas, are heroic, and possessed of the knowledge of every weapon. Endued with great strength, these always desire to encounter Arjuna in fight. And Karna also of the Suta caste is a mighty warrior versed in celestial weapons. In respect of the impetus of his weapons, he is endued with the strength of the Wind-god. Himself like a flame of fire, the arrows (proceeding from him) constitute its tongues. The slaps of his left hand cased in leathern fence constitute the crackling of that flame. The dust of the battle-field is its smoke. Urged by the sons of Dhritarashtra even as the wind urgeth the fire, Karna like unto the all-consuming fire at the end of the Yuga that is sent by Death himself, will, without doubt, consume my troops like unto a heap of straw. Only that mighty mass of clouds called Arjuna, aided by Krishna like unto a powerful wind, with celestial weapon representing its fierce lightning, the white steeds, the rows of white cranes coursing underneath and the unbearable Gandiva, the rainbow ahead, is capable of extinguishing the blazing flame represented by Karna by means of its arrowy showers let off with unflagging steadiness. That conqueror of hostile cities, Vibhatsu, will, without doubt, succeed in obtaining from Indra himself all the celestial weapons with their fullness and life. Alone he is equal, I think, unto them all. Otherwise it is impossible (for us) to vanquish in fight all those foes, who have attained to eminent success in all their purposes. We shall behold Arjuna, that repressor of foes, fully equipped with celestial weapons, for Vibhatsu having once undertaken a task, never, droopeth under its weight. Without that hero, however, that best of men, ourselves, with Krishna, cannot be at rest in Kamyaka. Therefore, do thou mention some other wood that is sacred and delightful, and abounds in food and fruits, and that is inhabited by men of pious practices: — where we may pass some time, expecting the warlike Arjuna of unbaffled prowess, like the Chataka in expectation of gathering clouds. Do thou tell us of some asylums open to the regenerate ones, and lakes and streams and beautiful mountains. O Brahmana, deprived of Arjuna, I do not like to stay in this wood of Kamyaka. We wish to go somewhere else.’”

SECTION LXXXVII

VAISAMPAYANA SAID, “BEHOLDING the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya, who resembled Vrihaspati, spake thus, comforting them, ‘O bull of the Bharata race, O sinless one, listen to me as I mention certain sacred asylums and regions and tirthas and mountains that are approved of by Brahmanas. O king, listen to me as I speak, thyself with the daughter of Drupada and thy brothers, wilt, O lord of men, be relieved from grief. And, O son of Pandu, by hearing only of these places, thou wilt acquire merit. And by visiting them thou wilt obtain merit a hundred times greater, O best of men! First, O king, I will, so far as I recollect, speak of the beautiful eastern country, much regarded, O Yudhishthira, by royal Rishis. In that direction, O Bharata is a place called Naimisha which is regarded by the celestials. There in that region are several sacred tirthas belonging to the gods. There also is the sacred and beautiful Gomati which is adored by celestial Rishis and there also in [possibly ‘is’? — JBH] the sacrificial region of the gods and the sacrificial stake of Surya. In that quarter also is that best of hills called Gaya, which is sacred and much regarded by royal ascetics. There on that hill, is the auspicious lake called Brahmasara which is adored by celestial Rishis. It is for this that the ancients say that one should wish for many sons, so that even one among them may visit Gaya, celebrate the horse-sacrifice or give away a nila bull, and thereby deliver ten generations of his race up and down. There, O monarch, is a great river, and spot called Gayasira. In Gayasira is a banian, which is called by the Brahmanas the Eternal banian, for the food that is offered there to the Pitris becometh eternal, O exalted one! The great river that floweth by the place is known by the name of Phalgu, and its waters are all sacred. And, O bull among the Bharatas, there also, in that place, is the Kausiki, whose basin abounds in various fruit and roots, and where Viswamitra endued with wealth of asceticism acquired Brahmanahood. Towards that direction also is the sacred Ganga, on whose banks Bhagiratha celebrated many sacrifices with profuse gifts (to Brahmanas). They say that in the country of Panchala, there is a wood called Utpala, where Viswamitra of Kusika's race had performed sacrifices with his son, and where beholding the relics of Viswamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kamyaka, Kusika's son had quaffed the Soma juice with Indra. Then abandoning the Kshatriya order, he began to say, I am a Brahmana.' In that quarter, O hero is the sacred confluence of Ganga and Yamuna which is celebrated over the world. Holy and sin-destroying, that tirtha is much regarded by the Rishis. It is there that the soul of all things, the Grandsire, had, in olden days, performed his sacrifice, and it is for this, O chief of the Bharata race, that the place hath come to be called Prayaga. In this direction, O foremost of kings, lieth the excellent asylum of Agastya, O monarch, and the forest called Tapasa, decked by many ascetics. And there also is the great tirtha called Hiranyavinda on the Kalanjara hills, and that best of mountains called Agastya, which is beautiful, sacred and auspicious. In that quarter, O descendant of the Kuru race, is the mountain called Mahendra, sacred to the illustrious Rama of the Bhrigu race. There, O son of Kunti, the Grandsire performed sacrifices of yore. There, O Yudhishthira, the sacred Bhagiratha entereth a lake and there also, O king, is that sacred river known by the name of the merit-bestowing Brahmasara, whose banks are inhabited by persons whose sins have been washed away, and whose sight alone produceth merit. In that direction also lieth the high-souled Matanga's excellent asylum, called Kedara which is sacred and auspicious and celebrated over the world. And there also is the mountain called Kundoda, which is so delightful and abounding in fruits and roots and waters, and where the king of the Nishadhas (Nala) had slaked his thirst and rested for a while. In that quarter also is the delightful Deva-vana which is graced by ascetics. There also are the rivers Vahuda and Nanda on the mountain's crest. O mighty king, I have described unto thee all the tirthas and sacred spots in the Eastern quarter. Do thou now hear of the sacred tirthas, and rivers and mountains and holy spots in the other three quarters!'"

SECTION LXXXVIII

“Dhaumya continued, ‘Listen, O Bharata, I shall now narrate to thee in detail according to my knowledge, the sacred tirthas of the south. In that quarter lieth the sacred and auspicious river Godavari, full of water abounding in groves and frequented by ascetics. In that direction also are the rivers Venna and Bhimarathi, both capable of destroying sin and fear, and abounding in birds and deer, and graced with abodes of ascetics. In that region also, O bull of the Bharata race, is the tirtha of the royal ascetic, Nriga viz., the river Payoshni, which is delightful and full of waters and visited by Brahmanas. There the illustrious Markandeya, of high ascetic merit sang the praises in verse of king Nriga’s line! We have heard respecting the sacrificing king Nriga that which really took place while he was performing a sacrifice in the excellent tirtha called Varaha on the Payoshni. In that sacrifice Indra became intoxicated with quaffing the Soma, and the Brahmanas, with the gifts they received. The water of the Payoshni, taken up (in vessel), or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death. Higher than heaven itself, and pure, and created and bestowed by the trident-bearing god, there in that tirtha is an image of Mahadeva beholding which a mortal goeth to the region of Siva. Placing on one scale Ganga and the other rivers with their waters, and on the other, the Payoshni, the latter, in my opinion would be superior to all the tirthas, together, in point of merit! Then, O foremost of the Bharata race, on the mountain called Varunasrotasa is the sacred and auspicious wood of Mathara abounding in fruits and roots, and containing a sacrificial stake. Then, O king, it is said that in the region on the north of the Praveni, and about the sacred asylum of Kanwa, are many woody retreats of ascetics. And, O child, in the tirtha called Surparaka are two sacrificial platforms of the illustrious Jamadagni, called Pashana and Punaschandra, O Bharata! And, O son of Kunti, in that spot is the tirtha called Asoka abounding in woody retreats of ascetics. And, O Yudhishthira, in the country of the Pandyas are the tirthas named Agastya and Varuna! And, O bull among men, there, amongst the Pandavas, is the tirtha called the Kumaris. Listen, O son of Kunti, I shall now describe Tamraparni. In that asylum the gods had undergone penances impelled by the desire of obtaining salvation. In that region also is the lake of Gokarna which is celebrated over the three worlds, hath an abundance of cool waters, and is sacred, auspicious, and capable, O child, of producing great merit. That lake is extremely difficult of access to men of unpurified souls. Near to that tirtha is the sacred asylum of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruits and roots. And there also is the Vaiduryya mountain, which is delightful abounding in gems and capable of bestowing great merit. There on that mountain is the asylum of Agastya abounding in fruits and roots and water.'"

"I shall now, O lord of men, describe the sacred spots, and asylums, and rivers and lakes belonging to the Surashtra country! O Yudhishthira, the Brahmanas say that on the sea-coast is the Chamasodbheda, and also Prabhasa, that tirtha which is much regarded by the gods. There also is the tirtha called Pindaraka, frequented by ascetics and capable of producing great merit. In that region is a mighty hill named Ujjayanta which conduceth to speedy success. Regarding it the celestial Rishi Narada of great intelligence hath recited an ancient sloka. Do thou listen to it, O Yudhishthira! By performing austerities on the sacred hill of Ujjayanta in Surashtra, that abounds in birds and animals, a person becometh regarded in heaven. There also is Dwaravati, producing great merit, where dwelleth the slayer of Madhu, who is the Ancient one in embodied form, and eternal virtue. Brahmanas versed in the Vedas, and persons acquainted with the philosophy of the soul say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the righteous of the righteous and the auspicious of the auspicious. In all the three worlds, He of eyes like lotus-leaves is the God of gods, and is eternal. He is the pure soul and the active principle of life, is the Supreme Brahma and is the lord of all. That slayer of Madhu, Hari of inconceivable soul, dwelleth there!”

SECTION LXXXIX

"Dhaumya continued, 'I shall describe to thee those sacred spots capable of producing merit that lie on the west, in the country of the Anarttas, O Bharata, there, flows in a westward course the sacred river Narmada, graced by Priyangu and mango trees, and engarlanded with thickest of canes. All the tirthas and sacred spots, and rivers and woods and foremost of mountains that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Charanas, O best of the Kurus, always come, O Bharata, to bathe in the sacred waters of the Narmada. And it hath been heard by us that the sacred asylum of the Muni Visravas, had stood there, and that there was born the lord of treasures, Kuvera, having men for his vehicles. There also is that foremost of hills, the sacred and auspicious Vaidurya peak abounding with trees that are green and which are always graced with fruit and flowers. O lord of the earth, on the top of that mountain is a sacred tank decked with full-blown lotus and resorted to by the gods and the Gandharvas. Many are the wonders, O mighty monarch, that may be seen on that sacred mountain which is like unto heaven itself and which is visited by celestial Rishis. There, O subjugator of hostile cities, is the sacred river called Viswamitra belonging to the royal sage of that name and which abounds, O king, in many sacred tirthas. It was on the banks of this river, that Yayati, the son of Nahusha, (fell from heaven) among the virtuous, and obtained once more the eternal regions of the righteous. Here also are the well-known lake called Punya, the mountain called Mainaka, and that other mountain called Asita abounding in fruits and roots. And here also is the sacred asylum of Kakshasena, and O Yudhishthira, the asylum of Chyavana also, which is famed over every country, O son of Pandu! In that spot, O exalted one, men attain to (ascetic) success without severe austerities. Here also, O mighty king, is the region called Jamvumarga, inhabited by birds and deer, and which constitutes the retreat of ascetics with souls under control, O thou foremost of those that have subdued their senses! Next lie the exceedingly sacred Ketumala, and Medhya ever graced with ascetics, and, O lord of earth, Gangadwara, and the well-known woods of Saindhava which are sacred and inhabited by the regenerate ones. There also is the celebrated tank of the Grandsire, called Pushkara, the favourite abode of the Vaikanasas, and Siddhas and Rishis. Moved by the desire of obtaining its protection, the Creator sang this verse at Pushkara, O chief of the Kurus and foremost of virtuous men! If a person of pure soul purposes a pilgrimage to the Pushkaras in imagination even, he becometh purged from all his sins and rejoiceth in heaven!'"

SECTION XC

“Dhaumya continued, ‘O tiger among kings, I shall now describe those tirthas and sacred spots that lie to the north. Do thou, O exalted one, listen to me attentively. By hearing this narration, O hero, one acquireth a reverential frame of mind, which conduceth to much good. In that region is the highly sacred Saraswati abounding in tirthas and with banks easy of descent. There also, O son of Pandu, is the ocean-going and impetuous Yamuna, and the tirtha called Plakshavatarana, productive of high merit and prosperity. It was there that the regenerate ones having performed the Saraswata sacrifice, bathed on the completion there of. O sinless one, is the well-known celestial tirtha called Agnisiras, which is productive of great merit. There king Sahadeva had celebrated a sacrifice measuring out the ground by a throw of the Samya. It is for this reason, O Yudhishthira, that Indra sang the praises of Sahadeva in verse. Those verses are still current in this world, being recited by the regenerate ones, e. g., on the Yamuna Sahadeva worshipped the sacrificial fire, with gifts in a hundred thousands to Brahmanas. There the illustrious king, the imperial Bharata, performed five and thirty horse-sacrifices. O child, we have heard that Sarabhanga of yore used to fully gratify the desires of the regenerate ones. There in this region is his celebrated asylum productive of great merit. In that region also, O son of Pritha, is the river Saraswati, which is ever worshipped by the god, where, in days of yore, the Valikhilyas, O great king, performed sacrifices. In that region also, O Yudhishthira, is the well-known river Drisadwati, which is productive of great merit. Then, O chief of men, are Nyagrodhakhya, and Panchalya, and Punyaka and Dalbhyaghosha, and Dalbhya, which are, O son of Kunti, the sacred asylum in the world of illustrious Anandayasas of excellent vows and great energy, and which are celebrated over the three worlds. Here also, O lord of men, the illustrious Etavarna and Avavarana versed in the Vedas, learned in Vedic lore, and proficient in the knowledge of Vedic rites, performed meritorious sacrifices, O chief of the Bharata race! There also is Visakhayupa to which, in days of yore, came the gods with Varuna and Indra, and practised ascetic austerities. And therefore is that spot so eminently sacred. Here also is Palasaka, where the great and illustrious and highly blessed Rishi Jamadagni performed sacrifices. There all the principal rivers in their embodied forms taking their respective waters stood surrounding that best of sages. And there also, O monarch, Vibhavasu (fire) himself, beholding that high-souled one's initiation, sang the following sloka: 'The river coming to the illustrious Jamadagni while sacrificing unto the gods gratified the Brahmanas with offerings of honey.' O Yudhishthira, the spot where Ganga rusheth past, cleaving the foremost of mountains which is frequented by Gandharvas and Yakshas and Rakshasas and Apsaras, and inhabited by hunters, and Kinnaras, is called Gangadwara. O king, Sanatkumara regardeth that spot visited by Brahmarshis, as also the tirtha Kanakhala (that is near to it), as sacred. There also is the mountain named Puru which is resorted to by great Rishis and where Pururavas was born, and Bhrigu practised ascetic austerities. For this it is, O king, that asylum hath become known as the great peak of Bhrigutunga. Near that peak is the sacred and extensive Vadari, that highly meritorious asylum, famed over the three worlds, of him, O bull of the Bharata race, who is the Present, the Past and the Future, who is called Narayana and the lord Vishnu, who is eternal and the best of male beings, and who is pre-eminently illustrious. Near Vadari, the cool current of Ganga was formerly warm, and the banks there were overspread with golden sands. There the gods and Rishis of high fortune and exceeding effulgence, approaching the divine lord Narayana, always worship him. The entire universe with all its tirthas and holy spots is there where dwelleth the divine and eternal Narayana, the Supreme soul, for he is Merit, he is the Supreme Brahma, he is tirtha, he is the ascetic retreat, he is the First, he is the foremost of gods, and he is the great Lord of all creatures. He is eternal, he is the great Creator, and he is the highest state of blessedness. Learned persons versed in the scriptures attain to great happiness by knowing him. In that spot are the celestial Rishis, the Siddhas, and, indeed, all the Rishis, — where dwelleth the slayer of Madhu, that primeval Deity and mighty Yogin! Let no doubt enter thy heart that that spot is the foremost of all holy spots. These, O lord of earth, are the tirthas and sacred spots on earth, that I have recited, O best of men! These all are visited by the Vasus, the Sadhyas, the Adityas, the Marutas, the Aswins and the illustrious Rishis resembling the celestials themselves. By journeying, O son of Kunti, to those places, with the Brahmanas and ascetics that are with thee and with thy blessed brothers, thou wilt be freed from anxiety!”

SECTION XCI

Vaisampayana continued, "O son of the Kuru race, while Dhaumya was speaking thus, there arrived at the spot the Rishi Lomasa of great energy. And the king, who was the eldest of Pandu's sons, with his followers and those Brahmanas sat round the highly righteous one, like celestials in heaven sitting round Sakra. And having received him duly, Yudhishthira the just enquired after the reason of his arrival, and the object also of his wanderings. Thus asked by Pandu's son, the illustrious ascetic, well-pleased, replied in sweet words delighting the Pandavas, 'Travelling at will, O Kaunteya, over all the regions, I came to Sakra's abode, and saw there the lord of the celestials. There, I saw thy heroic brother capable of wielding the bow with his left hand, seated on the same seat with Sakra. And beholding Partha on that seat I was greatly astonished, O tiger among men! And the lord of the celestials then said unto me, 'Go thou unto the sons of Pandu.' At the request, therefore, of Indra as also of the high-souled son of Pritha have I come hither with speed, desiring to see thee with thy younger brothers. O child, I will relate what will please thee highly, O son of Pandu! Do thou listen to it, O king, with Krishna and the Rishis that are with thee. O bull of the Bharata race, Partha hath obtained from Rudra that incomparable weapon for the acquisition of which thou hadst sent him to heaven. That fierce weapon, known by the name of Brahma-sira which arose after Amrita, and which Rudra had obtained by means of ascetic austerities, hath been acquired by Arjuna together with the Mantras for hurling and withdrawing it, and the rites of expiation and revival. And, O Yudhishthira, Arjuna of immeasurable prowess hath also acquired Vajras and Dandas and other celestial weapons from Yama and Kuvera and Varuna and Indra, O son of the Kuru race! And he hath also thoroughly learnt music, both vocal and instrumental, and dancing and proper recitation of the Saman (Veda) from Vishwavasu’s son. And having thus acquired weapons and mastered the Gandharva Veda, thy third brother Vibhatsu liveth happily (in heaven). Listen to me, O Yudhishthira, for I shall now deliver to thee the message of that foremost of celestials. He hath commanded me saying, “Thou wilt, no doubt, go to the world of men. O best of Brahmanas, tell thou Yudhishthira these words of mine. Soon will thy brother Arjuna come to thee, having acquired arms and accomplished a great deed for the celestials that is incapable of being accomplished by themselves. Do thou meanwhile devote thyself to ascetic austerities, with thy brothers. There is nothing superior to asceticism, and it is by asceticism that a person achieveth great results. And, O bull of the Bharata race, well do I know that Karna is endued with great ardour and energy and strength and prowess that is incapable of being baffled. Well do I know that, skilled in fierce conflict, he hath not his rival in battle; that he is a mighty bowman, a hero deft in the use of fierce weapons and cased in the best of mail. Well do I know that that exalted son of Aditya resembleth the son of Maheswara himself. Well do I also know the high natural prowess of the broad-shouldered Arjuna. In battle Karna is not equal unto even a sixteenth part of Pritha’s son. And as for the fear of Karna which is in thy heart, O repressor of foes, I shall dispel when Savyasachin will have left heaven. And as regards thy purpose, O hero, to set out on a pilgrimage to tirthas, the great Rishi Lomasa will, without doubt, speak unto thee. And whatever that regenerate Rishi will relate unto thee touching the merits of asceticism and tirthas, thou shouldst receive with respect and not otherwise!’”

SECTION XCII

“Lomasa continued, ‘Listen now, O Yudhishthira, to what Dhananjaya hath said: ‘Cause my brother Yudhishthira to attend to the practice of virtue which leadeth to prosperity. Endued with wealth of asceticism, thou art conversant with the highest morality, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from tirthas. Persuade thou the sons of Pandu to acquire the merit attaching to tirthas. Do thou with thy whole soul persuade the king to visit the tirthas and give away kine.’ This is what Arjuna said unto me. Indeed he also said, ‘Let him visit all the tirthas protected by thee. Thou wilt also protect him from Rakshasas, and watch over him in inaccessible regions and rugged mountain breasts. And as Dadhichi had protected Indra, and Angiras had protected the Sun, so do thou, O best of regenerate ones, protect the sons of Kunti from Rakshasas. Along the way are many Rakshasas, huge as mountain-cliffs. But protected by thee these will not be able to approach the sons of Kunti. Obedient to the words of Indra and at the request of Arjuna also protecting thee from dangers, I shall wander with thee. Before this, O son of the Kuru race, I have twice visited the tirthas. With thee I shall repair to them for the third time. O Yudhishthira, Manu and other royal Rishis of meritorious deeds had undertaken journeys to tirthas. Indeed, a trip to them is capable of dispelling all fear, O king! They that are crooked-minded, they that have not their souls under control, they that are illiterate and perverse, do not, O Kauravya, bathe in tirthas. But thou art ever of a virtuous disposition and conversant with morality and firm in thy promises. Thou wilt surely be able to free thyself from the world. For, O son of Pandu, thou art even as king Bhagiratha, or Gaya, or Yayati, or any one, O son of Kunti, that is like them.’

“Yudhishthira answered, ‘I am so overwhelmed with delight, O Brahmana, that I cannot find words to answer thee. Who can be more fortunate than he who is remembered even by the lord of the celestials? Who can be more fortunate than he who hath been favoured with thy company, who hath Dhananjaya for a brother, and who is thought of by Vasava himself? As to thy words, O illustrious one, in respect of a trip to the tirthas, my mind had already been made up at the words of Dhaumya. O Brahmana, I shall start, at whatever hour thou mayst be pleased to appoint, on the proposed journey to tirthas. Even this is my firm resolve!’

Vaisampayana continued, “Lomasa then said unto Yudhishthira, who had made up his mind to start on the proposed journey, ‘O mighty king, be thou light as regards thy retinue, for by this thou wilt be able to go more easily!’

“Yudhishthira then said, ‘Let those mendicants and Brahmanas and Yogis that are incapable of bearing hunger and thirst, the fatigues of travel and toil, and the severity of winter, desist. Let those Brahmanas also desist that live on sweetmeats, and they also that desire cooked viands and food that is sucked or drunk as well as meat. And let those also remain behind that are dependent on cooks. Let those citizens that have followed me from motives of loyalty, and whom I have hitherto kept on proper stipends, repair to king Dhritarashtra. He will give them their allowances in due time. If, however, that king refuses to grant them proper allowances, the king of the Panchalas will, for our satisfaction and welfare, give them these.’”

Vaisampayana continued, “And thereupon oppressed with grief, the citizens and the principal Brahmanas and Yatis set out for Hastinapura. And out of affection for Yudhishthira the just, the royal son of Amvika received them properly, and gratified them with proper allowances. And the royal son of Kunti, with only a small number of Brahmanas, abode for three nights at Kamyaka, cheered by Lomasa.”

SECTION XCIII

VAISAMPAYANA SAID, “THOSE Brahmanas then, that had been dwelling (with him) in the woods, beholding the son of Kunti about to set out (on the pious pilgrimage), approached him, O king, and said, ‘Thou art about to set out, O king, on thy journey to the sacred tirthas, along with thy brothers and accompanied by the illustrious Rishi Lomasa. O king, it behoveth thee, O son of Pandu, to take us with thee. Without thee, we shall not be able, O son of the Kuru race, to visit them at any time. Surrounded by dangers and difficult of access, they are infested by beasts of prey. Those tirthas, O lord of men, are inaccessible to persons in small parties. Foremost of all wielders of the bow, thy brothers are ever brave. Protected by your heroic selves, we also would proceed to them. Permit us to acquire, O lord of earth, through thy grace the blessed fruit of tirthas. Protected by thy energy, let us, O king, be cleansed of all our sins by visiting those tirthas and purified by baths therein. Bathing in those tirthas, thou also, O Bharata, wilt acquire without doubt the regions difficult of acquisition that Kartavirya and Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata only had earned. In thy company, O king, we desire to behold Prabhasa and other tirthas, Mahendra and other hills, Ganga and other rivers, and Plaksha and other gigantic trees. If, O lord of men, thou hast any regard for the Brahmanas, do thou our bidding. Thou wilt surely have prosperity from this. O thou of mighty arms, the tirthas are infested by Rakshasas that ever obstruct ascetic penances. It behoveth thee to protect us from them. Protected by Lomasa and taking us with thee, go thou to all the tirthas spoken of by Dhaumya and the intelligent Narada, as also all those that have been spoken of by the celestial Rishi Lomasa, endued with great ascetic wealth, and be thou, by this, cleansed of all thy sins.”

“Thus addressed respectfully by them, the king — that bull amongst the sons of Pandu — surrounded by his heroic brothers headed by Bhima, with tears of joy in his eyes, said unto all those ascetics, ‘Let it be so.’ With the permission then of Lomasa, as also of his priest Dhaumya, that foremost of Pandu’s sons with soul under complete control, resolved, along with his brothers and Drupada’s daughter of faultless features, to set out. Just at this time, the blessed Vyasa, as also Parvata and Narada, all endued with high intelligence, came to Kamyaka for seeing the son of Pandu. Beholding them, king Yudhishthira worshipped them with due rites. And worshipped by the monarch thus, those blessed ones, addressing Yudhishthira, said, ‘O Yudhishthira, O Bhima, and ye twins, banish all evil thoughts from your minds. Purify your hearts and then set out for the tirthas. The Brahmanas have said that the observance of regulations in respect of the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows. O king, the mind that is free from all evil thoughts is highly pure. Purifying yourselves, therefore, harbouring only friendly feelings for all, behold ye the tirthas. Observing earthly vows in respect of your bodies and purifying your minds by spiritual vows, obtain ye the fruits as recited, of pilgrimages.”

“Saying, ‘So be it,’ the Pandavas with Krishna, caused those celestial and human Rishis to perform the usual propitiatory ceremonies. And those heroes, having worshipped the feet of Lomasa and Dwaipayana and Narada and the celestial Rishi Parvata, O king, and accompanied by Dhaumya as also the ascetics that had been residing with them in the woods, set out on the day following the full moon of Agrahayana in which the constellation Pushya was ascendant. Dressed in barks and hides, and with matted lock on head, they were all cased in impenetrable mail and armed with swords. And O Janamejaya, the heroic sons of Pandu with quivers and arrows and scimitars and other weapons, and accompanied by Indrasena and other attendants with fourteen and one cars, a number of cooks and servants of other classes, set out with faces turned towards the east!”

SECTION XCIV

“Yudhishthira said, ‘O best of celestial Rishis, I do not think that I am without merits. Yet am I afflicted with so much sorrow that there never was a king like me. I think, however, that my enemies are destitute of good qualities and even destitute of morality. Yet why, O Lomasa, do they prosper in this world?”

“Lomasa said, ‘Grieve not ever, O king, O son of Pritha, that sinful men should often prosper in consequence of the sins they commit. A man may be seen to prosper by his sins, obtain good therefrom and vanquish his foes. Destruction, however, overtakes him to the roots. O king, I have seen many Daityas and Danavas prosper by sin but I have also seen destruction overtake them. O exalted one, I have seen all this in the righteous age of yore. The gods practised virtue, while the Asuras abandoned it. The gods visited the tirthas, while the Asuras did not visit them. And at first the sinful Asuras were possessed with pride. And pride begat vanity and vanity begat wrath. And from wrath arose every kind of evil propensities, and from these latter sprang shamelessness. And in consequence of shamelessness, good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras. And when the Daityas and the Danavas, deprived of sense by pride, were possessed by adversity. Kali also sought to possess them. And, O son of Kunti, overwhelmed with pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction overtook them soon. And covered with infamy, the Daityas were soon exterminated. The gods, however, who were virtuous in their practices, going to the seas, the rivers, the lakes and the holy spots, cleansed themselves of all sins, O son of Pandu, by means of ascetic penances and sacrifices and gifts and blessings, and obtained prosperity and the consequence. And because the gods always performed sacrifices and holy deeds abandoning every practice that was evil, and visited the tirthas, as the consequence thereof they acquired great good fortune. Guided by this, O king, do thou also, with thy brothers, bathe in tirthas, for then thou wilt obtain prosperity once more. Even this is the eternal road. And, O monarch, as king Nriga and Shivi and Ausinara and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas, by practising ascetic penances and visiting tirthas and touching sacred waters and beholding illustrious ascetics, obtained fame and sanctity and merit and wealth, so wilt thou also obtain prosperity that is great. And as Ikshwaku with his sons, friends and followers, as Muchukunda and Mandhatri and king Marutta, as the gods through power of asceticism and the celestial Rishis also, had all obtained fame, so wilt thou also obtain great celebrity. The sons of Dhritarashtra, on the other hand, enslaved by sinfulness and ignorance, will, without doubt, be soon exterminated like the Daityas.'"

SECTION XCV

Vaisampayana said, “The heroic sons of Pandu, accompanied by their followers, proceeding from place to place, at last arrived at Naimisha. O king, reaching the Gomati, the Pandavas bathed in the sacred tirtha of that stream, and having performed their ablutions there, they gave away, O Bharata, both kine and wealth! And repeatedly offering oblations of water, O Bharata, to the gods, the pitris, and the Brahmanas, in the tirthas called Kanya, Aswa, and Go and staying (as directed) in Kalakoti and the Vishaprastha hills, the Kauravas then, O king, reached Vahuda and performed their ablution in that stream. Proceeding next, O lord of earth, to the sacrificial region of the gods known by the name Prayaga, they bathed in the confluence of Ganga and Yamuna and residing there practised ascetic penances of great merit. And the Pandavas, of truthful promises, bathing in the tirtha, cleansed themselves of every sin. The sons of Pandu then, O king of the Bharata race, accompanied by those Brahmanas, proceeded to the tirtha called Vedi, sacred to the Creator and adored by the ascetics. Residing there for some time and gratifying the Brahmanas with the fruit and roots of the wilderness and clarified butter, those heroes began to practise ascetic penances of great merit. They then proceeded to Mahidhara consecrated by that virtuous royal sage Gaya of unrivalled splendour. In that region is the hill called Gayasira, as well as the delightful river called Mahanadi, with fine banks graced by bushes of canes. On that celestial hill of holy peaks is a sacred tirtha called Brahmasara which is much adored by ascetics. There on the banks of that lake had dwelt of yore the eternal god himself of justice, and it was thither that the illustrious Rishi Agastya had repaired to behold that deity. It is from that lake that all the rivers take their rise and there in that tirtha, Mahadeva the wielder of the Pinaka, is present for aye. Arriving at that spot, the heroic sons of Pandu practised the vow that is known by the name of the Chaturmasya according to all the rites and ordinances of the great sacrifice called Rishiyajna. It is there that that mighty tree called the Eternal banian stands. Any sacrifice performed there produces merit that is eternal. In that sacrificial platform of the gods producing eternal merit, the Pandavas began to fast with concentrated souls. And there came unto them Brahmanas by hundreds endued with wealth of asceticism. And those Brahmanas also all performed the Chaturmasya sacrifice according to the rites inculcated by the Rishis. And there in that tirtha, those Brahmanas old in knowledge and ascetic merit and fully versed in the Vedas, that constituted the court of the illustrious sons of Pandu, talked in their presence upon various subject of sacred import. And it was in that place that the learned vow-observing, and sacred Shamatha, leading, besides, a life of celibacy, spake unto them, O king, of Gaya, the son of Amurttaraya. And Shamatha said, ‘Gaya, the son of Amurttaraya, was one of the foremost of royal sages. Listen to me, O Bharata, as I recite his meritorious deeds. It was here, O king, that Gaya had performed many sacrifices distinguished by the enormous quantities of food (that were distributed) and the profuse gifts that were given away (unto Brahmanas). Those sacrifices, O king, were distinguished by mountains in hundreds and thousands of cooked rice, lakes of clarified butter and rivers of curds in many hundreds, and streams of richly-dressed curries in thousands. Day after day were these got ready and distributed amongst all comers, while, over and above this, Brahmanas and others, O king, received food that was clean and pure. During the conclusion also (of every sacrifice) when gifts were dedicated to the Brahmanas, the chanting of the Vedas reached the heavens. And so loud, indeed, was the sound of the Vedic Mantras that nothing else, O Bharata, could be heard there. Thus sacred sounds, O king, filled the earth, the points of the horizon, the sky and heaven itself. Even these were the wonders that persons noticed on those occasions. And gratified with the excellent viands and drinks that the illustrious Gaya provided, men, O bull of the Bharata race, went about singing these verses. In Gaya’s great sacrifice, who is there today, amongst creatures, that still desireth to eat? There are yet twenty-five mountains of food there after all have been fed! What the royal sage Gaya of immense splendour hath achieved in his sacrifice was never achieved by men before, nor will be by any in future. The gods have been so surfeited by Gaya with clarified butter that they are not able to take anything that anybody else may offer. As sand grains on earth, as stars in the firmament, as drops showered by rain-charged clouds, cannot ever be counted by anybody, so can none count the gifts in Gaya's sacrifice!"

"O son of the Kuru race, many times did king Gaya perform sacrifices of this description, here, by the side of this Brahmasara!"

SECTION XCVI

Vaisampayana said, “After this the royal son of Kunti who was ever distinguished for his profuse gifts unto Brahmanas, proceeded to the asylum of Agastya and took up his abode in Durjaya. It was here that that foremost of speakers, king Yudhishthira asked Lomasa as to why Agastya had slain Vatapi there. And the king also enquired after the extent of that man-destroying Daitya’s prowess, and the reason also of the illustrious Agastya’s wrath being excited against that Asura.

“Thus questioned, Lomasa said, ‘O son of Kuru race, there was in the city called Manimati, in days of yore, a Daitya named Ilwala, whose younger brother was Vatapi. One day that son of Diti addressed the Brahmana endued with ascetic merit, saying, ‘O holy one, grant me a son equal unto Indra.’ The Brahmana, however, did not grant the Asura a son like Indra. And at this, the Asura was inflamed with wrath against the Brahmana. And from that day, O king, the Asura Ilwala became a destroyer of Brahmanas. And endued with power of illusion the angry Asura transformed his brother into a ram. And Vatapi also capable of assuming any form at will, would immediately assume the shape of a ram. And the flesh of that ram, after being properly dressed, was offered to Brahmanas as food. And after they had eaten of it, they were slain. For whomsoever Ilwala summoned with his voice, he would come back to Ilwala even if he had gone to the abode of Yama, in re-embodied form endued with life, and show himself to Ilwala. And so having transformed the Asura Vatapi into a ram and properly cooked his flesh and feeding Brahmanas therewith, he would summon Vatapi. And the mighty Asura Vatapi, that foe of Brahmanas, endued with great strength and power of illusion, hearing, O king, those sounds uttered with a loud voice by Ilwala, and ripping open the flanks of the Brahmana would come laughingly out, O lord of earth! And it was thus, O monarch, that the wicked-hearted Daitya Ilwala, having fed Brahmanas, frequently took away their lives.

"Meanwhile, the illustrious Agastya beheld his deceased ancestors hanging in a pit with heads downwards. And he asked those personages thus suspended in that hole, saying, 'What is the matter with you? Thus questioned those utterers of Brahma replied, 'It is even for offspring.' And they also told him, 'We are your ancestors. It is even for offspring that we stay suspended in this pit. If O Agastya, thou canst beget us a good son, we may then be saved from this hell and thou also wilt obtain thy blessed state of those having offspring.' Endued with great energy and observant of truth and morality Agastya replied, saying, 'Ye Pitris, I will accomplish your desire. Let this anxiety of yours be dispelled.' And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them, created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidarbha's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day. And as soon as that lord of earth — the ruler of the Vidarbhas — saw her ushered into life, he joyfully communicated the intelligence, O Bharata, unto the Brahmanas. And the Brahmanas thereupon, O lord of earth, blessed the girl and they bestowed upon her the name Lopamudra. And possessed of great beauty, she began, O monarch, to grow quickly like unto a lotus in the midst of water or the effulgent flame of a fire. And when the girl grew and attained to puberty, a hundred virgins decked in ornaments and a hundred maids waited in obedience upon her blessed self. And surrounded by those hundred maids and virgins, she shone in their midst, endued as she was with bright effulgence, like Rohini in the firmament amid an inferior multitude of stars. And possessed as she was of good behaviour and excellent manners, none dared ask for her hand even when she attained to puberty, through fear of her father, the king of the Vidharbhas. And Lopamudra, devoted to truth, surpassing the Apsaras even in beauty, gratified her father and relatives by means of her conduct. And her father, beholding his daughter-the princess of Vidharbha-attain to puberty, began to reflect in his mind, saying, ‘To whom should I give this daughter of mine?’”

SECTION XCVII

"Lomasa continued, 'When Agastya thought that girl to be competent for the duties of domesticity, he approached that lord of earth-the ruler of Vidharbhas-and addressing him, said, 'I solicit thee, O king, to bestow thy daughter Lopamudra on me.' Thus addressed by the Muni, the king of the Vidharbhas swooned away. And though unwilling to give the Muni his daughter, he dared not refuse. And that lord of earth then, approaching his queen, said, 'This Rishi is endued with great energy. If angry, he may consume me with the fire of his curse. O thou of sweet face, tell me what is thy wish." Hearing these words of the king, she uttered not a word. And beholding the king along with the queen afflicted with sorrow, Lopamudra approached them in due time and said, O monarch, it behoveth thee not to grieve on my account. Bestow me on Agastya, and, O father, save thyself, by giving me away.' And at these words of his daughter, O monarch, the king gave away Lopamudra unto the illustrious Agastya with due rites. And obtaining her as wife, Agastya addressed Lopamudra, saying, 'Cast thou away these costly robes and ornaments.' And at these words of her lord, that large-eyed damsel of thighs tapering as the stem of the plantain tree cast away her handsome and costly robes of fine texture. And casting them away she dressed herself in rags and barks and deerskins, and became her husband's equal in vows and acts. And proceeding then to Gangadwara that illustrious and best of Rishis began to practise the severest penances along with his helpful wife. And Lopamudra herself, well pleased, began to serve her lord from the deep respect that she bore him. And the exalted Agastya also began to manifest great love for his wife.

"After a considerable time, O king, the illustrious Rishi one day beheld Lopamudra, blazing in ascetic splendour come up after the bath in her season.

And pleased with the girl, for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse. The girl, however, joining her hands, bashfully but lovingly addressed the Rishi, saying, ‘The husband, without doubt, weddeth the wife for offspring. But it behoveth thee, O Rishi, to show that love to me which I have for thee. And it behoveth thee, O regenerate one, to approach me on a bed like to that which I had in the palace of my father. I also desire that thou shouldst be decked in garlands of flowers and other ornaments, and that I should approach thee adorned in those celestial ornaments that I like. Otherwise, I cannot approach thee, dressed in these rags dyed in red. Nor, O regenerate Rishi, it is sinful to wear ornaments (on such an occasion).’ Hearing these words of his wife, Agastya replied, ‘O blessed girl, O thou of slender waist, I have not wealth like what thy father hath, O Lopamudra!’ She answered saying, ‘Thou who art endued with wealth of asceticism, art certainly able to bring hither within a moment, by ascetic power, everything that exists in the world of men.’ Agastya said, ‘It is even so as thou hast said. That, however, would waste my ascetic merit. O bid me do that which may not loosen my ascetic merit.’ Lopamudra then said, ‘O thou endued with wealth of asceticism, my season will not last long, I do not desire, however, to approach thee otherwise. Nor do I desire to diminish thy (ascetic) merit in any way. It behoveth thee, however, to do as I desire, without injuring thy virtue.’

“‘Agastya then said, ‘O blessed girl, if this be the resolve that thou hast settled in thy heart, I will go out in quest of wealth. Meanwhile, stay thou here as it pleaseth thee.’”

SECTION XCVIII

“Lomasa continued, ‘Agastya then, O son of the Kuru race, went to king Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdoms, went out with his ministers and received the holy man with respect. And the king duly offering the Arghya in the first instance, submissively and with joined hands enquired then after the reason of the Rishi’s arrival. And Agastya answered saying, O lord of the earth, know that I have come to thee, desirous of wealth. Give me a portion according to thy ability and without doing injury to others.’

“Lomasa continued, ‘The king, then, representing unto the Rishi the equality of his expenditure and income, said, ‘O learned one, take thou from my possessions the wealth thou pleasest.’ Beholding, however, the equality of that monarch’s expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to creatures. Taking, therefore, Srutarvan with him, the Rishi went to Vradhnaswa. The latter, hearing of their arrival on his frontiers, received them duly. And Vradhnaswa also offered them the Arghyas and water to wash their feet. And the monarch, with their permission, then enquired after the reason of their coming. And Agastya said, ‘O lord of earth, know that we have come to thee desirous of wealth. Give us what thou canst, without doing injury to others.’”

“Lomasa continued, ‘That monarch then represented unto them the equality of his expenditure and income, and said, ‘Knowing this, take ye what ye desire.’ The Rishi, however, who saw both sides with equal eyes, beholding the equality of that monarch’s income with expenditure, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Agastya and Srutarvan, with king Vradhnaswa then went to Purokutsa's son, Trasadasyu, of enormous wealth. The high-souled Trasadasyu, learning of their arrival on the confines of his kingdom went out, O king, and received them well. And that best of monarchs in Ikshvaku's line, having worshipped all of them duly, enquired after the reason of their arrival. And Agastya answered, 'O lord of earth, know that we have all come to thee, desirous of wealth. Give us what you can, without injuring others.'"

"Lomasa continued, 'That monarch then, represented unto them the equality of his income with expenditure, and said, 'Knowing this, take ye what ye desire.' Beholding, however, the equality of that monarch's expenditure with income, the Rishi who saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Then, O monarch, all those kings looking at one another, together spoke unto the Rishis saying, 'O Brahmana, there is a Danava of the name Ilwala who of all persons on earth, is possessed of enormous wealth. Let us all approach him to-day and beg wealth of him.'"

"Lomasa continued, 'This suggestion, O king, of begging wealth of Ilwala appeared to them to be proper. And, O monarch, all of them went together to Ilwala after this!'"

SECTION XCIX

"Lomasa said, 'When Ilwala learnt that those kings along with the great Rishi had arrived on the confines of his domain, he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them, O son of the Kuru race, with well dressed meat supplied by his brother Vatapi (transformed into a ram). Then all those royal sages, beholding the mighty Asura Vatapi, who had been transformed into a ram thus cooked for them, became sad and cheerless and were nearly deprived of themselves. But that best of Rishis — Agastya — addressing those royal sages, said, 'Yield ye not to grief, I will eat up the great Asura.' And the mighty Rishi then sat himself down on an excellent seat, and the prince of Asuras, Ilwala, began to distribute the food smilingly. And Agastya ate up the whole of the meat supplied by Vatapi (transformed into a ram). And after the dinner was over, Ilwala began to summon his brother. But thereupon a quantity of air alone came out of the illustrious Rishi's stomach, with a sound that was as loud, O child, as the roar of the clouds. And Ilwala repeatedly said, 'Come out, O Vatapi!' Then that best of Munis — Agastya — bursting out in laughter, said, 'How can he come out? I have already digested that great Asura.' And beholding his brother already digested, Ilwala became sad and cheerless and joining his hands, along with his ministers, addressing the Rishi (and his companions), said, 'What for have ye come hither, and what can I do for you?' And Agastya smilingly answered Ilwala, saying, 'We know thee, O Asura, to be possessed of great power and also enormous wealth. These kings are not very wealthy while my need also of wealth is great. Give us what thou canst, without injuring others.' Thus addressed Ilwala saluted the Rishi and said, 'If thou say what it is that I mean to give, then will I give you wealth.' Hearing this Agastya said, 'O great

Asura, thou hast even purposed to give unto each of these kings ten thousand kine and as many gold coins. And unto me thou hast purposed to give twice as much, as also a car of gold and a couple of horses fleet as thought. If thou enquirest now, thou wilt soon learn that your car is made of gold.' Thereupon, O son of Kunti, Ilwala made enquiries and learnt that the car he had intended to give away was really a golden one. And the Daitya then with a sad heart, gave away much wealth and that car, unto which were yoked two steeds called Virava and Surava. And those steeds, O Bharata, took those kings and Agastya and all that wealth to the asylum of Agastya within the twinkling of an eye. And those royal sages then obtaining Agastya's permission, went away to their respective cities. And Agastya also (with that wealth) did all that his wife Lopamudra had desired. And Lopamudra then said, 'O illustrious one, thou hast now accomplished all my wishes. Beget thou a child on me that shall be possessed of great energy.' And Agastya replied unto her, saying, 'O blessed and beauteous one, I have been much gratified with thy conduct. Listen thou unto me as regards the proposal I make in respect of thy offspring. Wouldst thou have a thousand sons, or a century of sons each equal to ten, or ten sons equal each to an hundred, or only one son who may vanquish a thousand?' Lopamudra answered, 'Let me have one son equal unto a thousand, O thou endued with wealth of asceticism! One good and learned son is preferable to many evil ones.'"

"Lomasa continued, 'Saying, 'So be it,' that pious Muni thereupon knew his devout wife of equal behaviour. And after she had conceived, he retired into the forest. And after the Muni had gone away, the foetus began to grow for seven years. And after the seventh year had expired, there came out of the womb, the highly learned Dridhasyu, blazing, O Bharata, in his own splendour. And the great Brahmana and illustrious ascetic, endued with mighty energy, took his birth as the Rishi's son, coming out of the womb, as if repeating the Vedas with the Upanishads and the Angas. Endued with great energy while yet a child, he used to carry loads of sacrificial fuel into the asylum of his father, and was thence called Idhmavaha (carrier of sacrificial wood). And the Muni, beholding his son possessed of such virtues, became highly glad.

“And it was thus, O Bharata, that Agastya begat an excellent son in consequence of which his ancestors, O king, obtained the regions they desired. And it is from that time that this spot hath become known on the earth as the asylum of Agastya. Indeed, O king, this is the asylum graced with numerous beauties, of that Agastya who had slain Vatapi of Prahrada’s race. The sacred Bhagirathi, adored by gods and Gandharvas gently runneth by, like a breeze-shaken pennon in the welkin. Yonder also she floweth over craggy crests descending lower and lower, and looketh like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahadeva, she passeth along, flooding the southern country and benefiting it like a mother, and ultimately mingleth with the ocean as if she were his favourite bride. Bathe ye as ye like in this sacred river, ye son of Pandu! And behold there, O Yudhisthira, the tirtha of Bhrigu that is celebrated over the three worlds and adored, O king, by great Rishis. Bathing here, Rama (of Bhrigu’s race) regained his might, which had been taken away from him (by Dasaratha’s son). Bathing here, O son of Pandu, with thy brothers and Krishna, thou wilt certainly regain that energy of thine that hath been taken away by Duryodhana, even as Rama regained his that had been taken away by Dasaratha’s son in hostile encounter.”

Vaisampayana continued, “At these words of Lomasa, Yudhishthira bathed there with his brothers and Krishna, and offered oblations of water, O Bharata, to the gods and the Pitris. And, O bull among men, after Yudhishthira had bathed in that tirtha, his body blazed forth in brighter effulgence, and he became invisible in respect of all foes. The son of Pandu then, O king, asked Lomasa, saying, ‘O illustrious one, why had Rama’s energy and might been taken away? And how also did he regain it? O exalted one, I ask thee, tell me everything.’”

“Lomasa said, ‘Listen, O king, to the history of Rama (the son of Dasaratha) and Rama of Bhrigu’s line gifted with intelligence. For the destruction of Ravana, O king, Vishnu, in his own body, took his birth as the son of illustrious Dasaratha. We saw in Ayodhya that son of Dasaratha after he had been born. It was then that Rama of Bhrigu’s line, the son of Richika by Renuka, hearing of Rama the son of Dasaratha — of spotless deeds — went to Ayodhya, impelled by curiosity, and taking with him that celestial bow so fatal to the Kshatriyas, for ascertaining the prowess of Dasaratha’s son. And Dasaratha, hearing that Rama of Bhrigu’s race had arrived on the confines of his domains, set his own son Rama to receive the hero with respect. And beholding Dasaratha’s son approach and stand before him with ready weapons, Rama of Bhrigu’s line smilingly addressed him, O son of Kunti, saying, ‘O king, O exalted one, string, if thou canst, with all thy mighty, this bow which in my hands was made the instrument of destroying the Kshatriya race.’ Thus addressed, Dasaratha’s son answered, ‘O illustrious one, it behoveth thee not to insult me thus. Nor am I, amongst the regenerate classes, deficient in the virtues of the Kshatriya order. The descendants of Ikshwaku in special never boast of the prowess of their arms.’ Then unto Dasaratha’s son who said so, Rama of Bhrigu’s line replied, ‘A truce to all crafty speech, O king! Take this bow.’ At this, Rama the son of Dasaratha, took in anger from the hands of Rama of Bhrigu’s line that celestial bow that had dealt death to the foremost of Kshatriyas. And, O Bharata, the mighty hero smilingly strung that bow without the least exertion, and with its twang loud as the thunder-rattle, affrighted all creatures. And Rama, the son of Dasaratha, then, addressing Rama of Bhrigu’s said, ‘Here, I have strung this bow. What else, O Brahmana, shall I do for thee?’ Then Rama, the son of Jamadagni, gave unto the illustrious son of Dasaratha a celestial arrow and said, ‘Placing this on the bow-string, draw to thy ear, O hero!’ “Lomasa continued, ‘Hearing this, Dasaratha’s son blazed up in wrath and said, ‘I have heard what thou hast said, and even pardoned thee. O son of Bhrigu’s race, thou art full of vanity. Through the Grandsire’s grace thou hast obtained energy that is superior to that of the Kshatriyas. And it is for this that thou insultest me. Behold me now in my native form: I give thee sight.’ Then Rama of Bhrigu’s race beheld in the body of Dasaratha’s son the Adityas with the Vasus, the Rudras, the Sadhyas with the Marutas, the Pitris, Hutasana, the stellar constellations and the planets, the Gandharvas, the Rakshasas, the Yakshas, the Rivers, the tirthas, those eternal Rishis identified with Brahma and called the Valkhilyas, the celestial Rishis, the Seas and Mountains, the Vedas with the Upanishads and Vashats and the sacrifices, the Samans in their living form, the Science of weapons, O Bharata, and the Clouds with rain and lightning, O Yudhishthira! And the illustrious Vishnu then shot that shaft. And at this the earth was filled with sounds of thunder, and burning meteors. O Bharata, began to flash through the welkin. And showers of dust and rain fell upon the surface of the earth. And whirlwinds and frightful sounds convulsed everything, and the earth herself began to quake. And shot by the hand of Rama, that shalt, confounding by its energy the other Rama, came back blazing into Rama's hands. And Bhargava, who had thus been deprived of his senses, regaining consciousness and life, bowed unto Rama — that manifestation of Vishnu's power. And commanded by Vishnu, he proceeded to the mountains of Mahendra. And thenceforth that great ascetic began to dwell there, in terror and shame. And after the expiration of a year, the Pitris, beholding Rama dwelling there deprived of energy, his pride quelled, and himself sunk in affliction, said unto him, 'O son, having approached Vishnu, thy behaviour towards him was not proper. He deserveth for aye worship and respect in the three worlds. Go, O son, to that sacred river which goeth by name of Vadhusara! Bathing in all the tirthas of that stream, thou wilt regain thy energy! There in that river is the tirthas called Diptoda where thy grandsire Bhrigu, O Rama, in the celestial age had practised ascetic penances of great merit.' Thus addressed by them, Rama, O son of Kunti, did what the Pitris bade him, and obtained back at this tirtha, O son of Pandu, the energy he had lost. Even this O child, was what befell Rama of spotless deeds in days in of yore, after he had, O king, met Vishnu (in the form of Dasaratha's son)!'"

SECTION C

"Yudhishthira said, 'O best of regenerate ones, I desire again to hear of the achievements in detail of Agastya — that illustrious Rishi endued with great intelligence.'"

"Lomasa said, 'Listen now, O king, to the excellent and wonderful and extraordinary history of Agastya, as also, O monarch, about the prowess of that Rishi of immeasurable energy. There were in the Krita age certain tribes of fierce Danavas that were invincible in battle. And they were known by the name of Kalakeyas and were endued with terrible prowess. Placing themselves under Vritra and arming themselves with diverse weapons they pursued the celestials with Indra at their head in all directions. The gods then all resolved upon the destruction of Vritra, and went with Indra at their head to Brahma. And beholding them standing before him with joined hands, Parameshthi addressed them all and said, "Everything is known to me, ye gods, about what ye seek. I shall indicate now the means by which ye may slay Vritra. There is a high-souled and great Rishi known by the name of Dadhicha. Go ye all together unto him and solicit of him a boon. With well-pleased heart, that Rishi of virtuous soul will even grant you the boon. Desirous as ye are of victory, go ye all together unto him and tell him, 'For the good of the three worlds, give us thy bones.' Renouncing his body, he will give you his bones. With these bones of his, make ye a fierce and powerful weapon to be called Vajra, endued with six sides and terrible roar and capable of destroying even the most powerful enemies. With that weapon will he of a hundred sacrifices slay Vritia. I have now told you all. See that all this is done speedily.' Thus addressed by him, the gods with the Grandsire's leave (came away), and with Narayana at their head proceeded to the asylum of Dadhicha. That asylum was on the other bank of the river Saraswati and covered with diverse trees and creepers. And it resounded with the hum of bees as if they were reciting Samans. And it also echoed with the melodious notes of the male Kokila and the Chakora. And buffaloes and boars and deer and Chamaras wandered there at pleasure freed from the fear of tigers. And elephants with the juice trickling down from rent temples, plunging in the stream, sported with the she-elephants and made the entire region resound with their roars. And the place also echoed with the loud roars of lions and tigers, while at intervals might be seen those grisly monarchs of the forest lying stretched in caves and glens and beautifying them with their presence And such was the asylum, like unto heaven itself, of Dadhicha, that the gods entered. And there they beheld Dadhicha looking like the sun himself in splendour and blazing in grace of person like the Grandsire himself. And the celestials saluted the feet of the Rishi and bowed unto him and begged of him the boon that the Grandsire had bade them do. Then Dadhicha, well pleased, addressing those foremost of celestials, said, ‘Ye celestials, I will do what is for your benefit. I will even renounce this body of mine myself.’ And that foremost of men with soul under control, having said this, suddenly renounced his life. The gods then took the bones of the deceased Rishi as directed. And the celestials, glad at heart, went to Twashtri (the celestial Artificer) and spake to him of the means of victory. And Twashtri, hearing those words of theirs, became filled with joy, and constructed (out of those bones) with great attention and care the fierce weapons called Vajra. And having manufactured it, he joyfully addressed Indra, saying, ‘With this foremost of weapons, O exalted one, reduce that fierce foe of the gods to ashes. And having slain the foe, rule thou happily the entire domain of heaven, O chief of the celestials, with those that follow thee.’ And thus addressed by Twashtri, Purandara took the Vajra from his hand, joyfully and with proper respect.”

SECTION CI

“Lomasa said, ‘Armed with the Vajra then, and supported by celestials endued with great might, Indra then approached Vritra, who was then occupying the entire earth and the heaven. And he was guarded on all sides by huge-bodied Kalakeyas with upraised weapons resembling gigantic mountains with towering peaks. And the encounter that took place between the gods and the Danavas lasted for a short while and was, O chief of the Bharatas, terrific in the extreme, appalling as it did the three worlds. And loud was the clash of swords and scimitars upraised and warded off by heroic hands in course of those fierce encounters. And heads (severed from trunks) began to roll from the firmament to the earth like fruits of the palmyra palm falling upon the ground, loosened from their stalks. And the Kalakeyas armed with iron-mounted bludgeons and cased in golden mail ran against the gods, like moving mountains on conflagration. And the gods, unable to stand the shock of that impetuous and proudly advancing host, broke and fled from fear. Purandara of a thousand eyes, beholding the gods flying in fear and Vritra growing in boldness, became deeply dejected. And the foremost of gods Purandara, himself, agitated with the fear of the Kalakeyas, without losing a moment, sought the exalted Narayana’s refuge. And the eternal Vishnu beholding Indra so depressed enhanced his might by imparting unto him a portion of his own energy. And when the celestials beheld that Sakra was thus protected by Vishnu, each of them imparted unto him his own energy. And the spotless Brahmarshis also imparted their energies unto the chief of the celestials. And favoured thus by Vishnu and all the gods and by the high-blessed Rishis also, Sakra became mightier than before. And when Vritra learnt that the chief of the celestials had been filled with might of others, he sent forth some terrific roars. And at these roars of his, the earth, the directions, the firmament, heaven, and the mountains all began to tremble. And the chief of the celestials, deeply agitated on hearing that fierce and loud roar, was filled with fear, and desiring to slay the Asura soon, hurled, O king, the mighty Vajra. And struck with Indra’s Vajra the great Asura decked in gold and garlands fell head-long, like the great mountain Mandara hurled of yore from Vishnu’s hands; and although the prince of Daityas was slain, yet Sakra in panic ran from the field, desiring to take shelter in a lake, thinking that the Vajra itself had not been hurled from his hands and regarding that Vritra himself was still alive. The celestials, however, and the great Rishis became filled with joy, and all of them began to cheerfully chant the praise of Indra. And mustering together, the celestials began to slay the Danavas, who were dejected at the death of their leader. And struck with panic at sight of the assembled celestial host, the afflicted Danavas fled to the depths of the sea. And having entered the fathomless deep, teeming with fishes and crocodiles, the Danavas assembled together and began to proudly conspire for the destruction of the three worlds. And some amongst them that were wise in inferences suggested courses of action, each according to his judgment. In course of time, however, the dreadful resolution arrived at those conspiring sons of Diti, was that they should, first of all, compass the destruction of all persons possessed of knowledge and ascetic virtue. The worlds are all supported by asceticism. Therefore, they said, ‘Lose no time for the destruction of asceticism. Compass ye without delay the destruction of those on earth that are possessed of ascetic virtues, that are conversant with duties and the ways of morality, and that have a knowledge of Brahma; for when these are destroyed, the universe itself will be destroyed.’ And all the Danavas, having arrived at this resolution for the destruction of the universe, became highly glad. And thenceforth they made the ocean — that abode of Varuna — with billows high as hills, their fort, from which to make their sallies.”

SECTION CII

“Lomasa said, ‘The Kalakeyas then having recourse to that receptacle of waters, which is the abode of Varuna, began their operations for the destruction of the universe. And during the darkness of the night those angry Daityas began to devour the Munis they found in woody retreats and sacred spots. And those wicked wretches devoured in the asylum of Vasishtha, Brahmanas to the number of a hundred and eighty, besides nine other ascetics. And, proceeding to the asylum of Chyavana that was inhabited by many Brahmacharis, they devoured a century of Brahmanas that lived upon fruit and roots alone. And they began to do all this during the darkness of the night, while they entered the depths of the sea by day. And they slew a full score of Brahmanas of subdued souls and leading a Brahmacharya mode of life and living upon air and water alone, in the retreat of Bharadwaja. And it was thus that those Danavas the Kalakeyas, intoxicated with prowess of arms and their lives nearly run out, gradually invaded all the asylums of the Rishis during the darkness of the night, slaughtering numerous Brahmanas. And, O best of men, although the Danavas behaved in this way towards the ascetics in woody retreats, yet men failed to discover anything of them. And every morning people saw the dead bodies of Munis emaciated with frugal diet, lying on the ground. And many of those bodies were without flesh and without blood, without marrow, without entrails, and with limbs separated from one another. And here and there lay on the ground heaps of bones like masses of conch shells. And the earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of clarified butter and with the sacred fires kept with care by the ascetics. And the universe afflicted with the terror of the Kalakeyas, being destitute of Vedic studies and vashats and sacrificial festivals and religious rites, became entirely cheerless. And, O king, when men began to perish in this way, the survivors, afflicted with fear, fled for their lives in all directions. And some fled to caverns and some behind mountain-streams and springs and some through fear of death, died without much ado. And some who were brave and mighty bowmen cheerfully went out and took great trouble in tracking the Danavas. Unable, however, to find them out, for the Asuras had sought refuge in the depths of the sea, these brave men came back to their homes gratified with the search. And, O lord of men, when the universe was being thus destroyed, and when sacrificial festivals and religious rites had been suspended, the gods became deeply afflicted. And gathering together with Indra in their midst they began, from fear, to take counsel of one another. And repairing unto the exalted and uncreate Narayana — that unvanquished god of Vaikuntha — the celestials sought his protection. And bowing unto the slayer of Madhu, the gods addressed him, saying, ‘O lord, thou art the creator, the protector, and the slayer of ourselves as well as of the universe. It is thou who has created this universe with its mobile and immobile creatures. O thou of eyes like lotus leaves, it was thou who in days of yore hadst for the benefit of all creatures raised from the sea the sunken earth, assuming also the form of a boar. And, O best of male beings, assuming also the form of half-man and half-lion, thou hadst slain in days of yore that ancient Daitya of mighty prowess known by the name of Hiranyakasipu. And that other great Asura also, Vali by name, was incapable of being slain by any one. Assuming the form of a dwarf, thou exiledest him from the three worlds. O lord, it was by thee that that wicked Asura, Jambha by name, who was a mighty bowman and who always obstructed sacrifices, was slain. Achievements like these, which cannot be counted, are thine. O slayer of Madhu, we who have been afflicted with fear, have thee for our refuge. It is for this, O god of gods, that we inform thee of our present troubles. Protect the worlds, the gods, and Sakra also, from a terrible fear.’”

SECTION CIII

“The celestials said, ‘Through thy favour it is that all born beings of the four kinds increase. And they being created, propitiate the dwellers of heaven by offerings made to the gods and the names of departed forefathers. Thus it is that people, protected by thee and free from trouble live depending on one another, and (so) increase. Now this peril hath befallen the people. We do not know by whom are Brahmanas being killed during the night. If the Brahmanas are destroyed, the earth itself will meet with destruction, and if the earth cometh to an end, heaven also will cease to exist. O mighty-armed one, O lord of the universe! we beseech thee (to act so) that all the worlds, protected by thee, may not come to an end, so it may please thee.’

“Vishnu said, ‘Ye gods! To me is known the reason of the destruction of the born beings, I shall speak of it to you; listen with minds free from tribulation. There exists an exceedingly fierce host, known by the name of Kalakeyas. They, under the lead of Vritra, were devastating the whole universe. And when they saw that Vritra was slain by the sagacious Indra endued with a thousand eyes, they, to preserve their lives, entered into the ocean, that abode of Varuna. And having entered the ocean, abounding with sharks and crocodiles, they at night killed the saints at this spot with the view of exterminating the people. But they cannot be slain, as they have taken shelter within the sea. Ye should, therefore, think of some expedient to dry up the ocean. Who save Agastya is capable of drying up the sea. And without drying up the ocean, these (demons) cannot be assailed by any other means.’ Hearing these words of Vishnu, the gods took the permission of Brahma, who lives at the best of all regions, and went to the hermitage of Agastya. Then they beheld the high-souled Agastya, the son of Varuna, of resplendent mien, and waited upon by saints, even as Brahma is waited upon by celestials. And approaching him, they addressed the son of Mitra and Varuna at the hermitage, magnanimous and unswerving, and looking like an embodiment of pious works piled together, and glorified him by reciting his deeds. The deities said, ‘Thou wert formerly the refuge of the gods when they were oppressed by Nahusha. Thorn of the world that he was, he was thrown down from his throne of heaven — from the celestial regions. Vindhya, the foremost of all mountains, suddenly began to increase his height, from a wrathful competition with the sun (i. e., to rival him in altitude). But he hath ceased to increase, as he was unable to disobey thy command. And when darkness hath covered the world, the born beings were harassed by death, but having obtained thee for a protector, they attained the utmost security. Whenever we are beset by perils, thy reverence is always our refuge; for this reason it is that we solicit a boon from thee; as thou ever grantest the boon solicited (of thee).’”

SECTION CIV

"Yudhishthira said, 'O great saint! I am desirous of hearing in detail why it was that Vindhya, made senseless with wrath, suddenly began to increase his bulk.'"

"Lomasa said, 'The sun between his rising and setting used to revolve round that monarch of mountains — the great Meru of golden lustre. And seeing this the mountain Vindhya spake to Surya saying, 'As thou every day goest round Meru and honourest him by thy circumambulations, do thou even the same by me, O maker of light!' Thus addressed, the sun replied to the great mountain, saying, 'I do not of my own will honour this mountain by my circumambulations. By those who have built this universe hath that path been assigned to me.' Thus addressed the mountain suddenly began to increase from wrath, desirous, O chastiser of foes, of obstructing the path of the Sun and the Moon. And all the assembled gods came to Vindhya, the mighty king of mountains, and tried to dissuade him from his course. But he heeded not what they said. And then all the assembled gods went to the saint, living in the hermitage, engaged in the practice of austerities, and the very best of persons devoted to virtue; and stated all that happened to Agastya, possessed of exceeding marvellous power.

"The gods said, 'This king of hills, Vindhya, giving way to wrath, is stopping the path of the Sun and the Moon, and also the course of the stars. O foremost of Brahmanas! O thou great in gifts! excepting thyself, there is none who can prevent him; therefore do thou make him desist.' Hearing these words of the gods the Brahmana came to the mountain. And he with his wife, having arrived there, came near Vindhya and spake to him, saying, 'O thou best of mountains! I wish to have a path given to me by thee, as, for some purpose, I shall have to go to the southern region. Until my return, do thou wait for me. And when I have returned, O king of mountains, thou mayst increase in bulk as much as thou pleasest.’ And, O slayer of foes! having made this compact with Vindhya up to the present day Varuna’s son doth not return from the southern region. Thus have I, asked by thee, narrated to thee why Vindhya doth not increase in bulk, by reason of the power of Agastya. Now, O king! hear how the Kalakeyas were killed by the gods, after they had obtained their prayer from Agastya.

“Having heard the words of the gods, Agastya, the son of Mitra, and Varuna, said, ‘Wherefore are ye come? What boon do ye solicit from me?’ Thus addressed by him, the deities then spake to the saint, saying, ‘This deed we ask thee to achieve, viz., to drink up the great ocean. O magnanimous (saint)! Then we shall be able to slay those enemies of the gods, known by the name of Kalakeyas, together with all their adherents.’ Having heard the words of the gods, the saint said, ‘Let it be so — I shall do even what ye desire, and that which will conduce to the great happiness of men.’ Having said this, he then proceeded to the ocean — the lord of rivers, — accompanied by sages, ripe in the practice of penances, and also by the deities, O thou who leadest an excellent life! And men and snakes, celestial choristers, Yakshas and Kinnaras followed the magnanimous saints, — desirous of witnessing that wonderful event. Then they came up all together near to the sea, of awful roar, dancing, as it were, with its billows, bounding with the breeze, and laughing with masses of froth, and stumbling at the caves, and thronged with diverse kinds of sharks, and frequented by flocks of various birds. And the deities accompanied by Agastya and celestial choristers and huge snakes and highly-gifted saints, approached the immense watery waste.”

SECTION CV

“Lomasa said, ‘That blessed saint, the son of Varuna, having reached the sea spake unto the assembled gods, and the saints gathered together, saying ‘I surely am going to drink up the ocean — that abode of the god of waters. Be ye quickly ready with those preparations which it devolves upon you to make.’ Having spoken these few words, the unswerving offspring of Mitra and Varuna, full of wrath, began to drink up the sea, while all the worlds stood observing (the deed). Then the gods, together with Indra, seeing how the sea was being drunk up, were struck with mighty amazement, and glorified him with laudatory words, saying, ‘Thou art our protector, and the Providence itself for men, — and also the creator of the worlds. By thy favour the universe with its gods may possibly be saved from havoc.’ And the magnanimous one, glorified by the gods — while the musical instruments of celestial choristers were playing all round, and while celestial blossoms were showered upon him — rendered waterless the wide ocean. And seeing the wide ocean rendered devoid of water, the host of gods was exceedingly glad; and taking up choice weapons of celestial forge, fell to slaying the demons with courageous hearts, — And they, assailed by the magnanimous gods, of great strength, and swift of speed, and roaring loudly, were unable to withstand the onset of their fleet and valorous (foes) — those residents of the heavenly regions, O descendant of Bharata! And those demons, attacked by the gods, bellowing loudly, for a moment carried on terrible conflict. They had been in the first instance burnt by the force of penances performed by the saints, who had matured their selves; therefore, the demons, though they tried to the utmost, were at last slaughtered by the gods. And decked with brooches of gold, and bearing on their persons ear-rings and armlets, the demons, when slain, looked beautiful indeed, like palasa trees when full of blossoms. Then, O best of men! a few — the remnant of those that were killed of the Kalakeya race, having rent asunder the goddess Earth, took refuge at the bottom of the nether regions. And the gods, when they saw that the demons were slain, with diverse speeches, glorified the mighty saint, and spake the following words. ‘O thou of mighty arms, by thy favour men have attained a mighty blessing, and the Kalakeyas, of ruthless strength have been killed by thy power, O creator of beings! Fill the sea (now), O mighty-armed one; give up again the water drunk up by thee.’ Thus addressed, the blessed and mighty saint replied, ‘That water in sooth hath been digested by me. Some other expedient, therefore, must be thought of by you, if ye desire to make endeavour to fill the ocean.’ Hearing this speech of that saint of matured soul, the assembled gods were struck with both wonder and sadness, O great king! And thereupon, having bidden adieu to each other, and bowed to the mighty saint all the born beings went their way. And the gods with Vishnu, came to Brahma. And having held consultation again, with the view of filling up the sea, they, with joined hands, spake about replenishing it.”

SECTION CVI

"Lomasa said, 'Then gathered together, Brahma, the grandfather of men (thus) addressed, 'Go ye, O gods! whither your pleasure may lead you, or your desire conduct you. It will take a long course of time for the ocean to resume its wonted state; the occasion will be furnished by the agnates of the great king Bhagiratha.' Hearing the words of the (universal) grandfather (Brahma), all the foremost gods went their way biding the day (when the ocean was to be filled again).'

"Yudhishthira said, 'What was that occasion, O Saint? And how did the agnates of (Bhagiratha furnish the same)? And how was the ocean refilled by the interference of Bhagiratha? O Saint, who deemest thy religious practices as thy only treasure. O thou of the priestly class! I wish to hear the account of the achievements of the king, narrated in detail by thyself.'"

"Vaisampayana said, "Thus addressed by the magnanimous and virtuous king, he, the chief of men of the priestly class, narrated the achievements of the high-souled (king) Sagara."

"Lomasa said, 'There was born in the family of the Ikshaku tribe, a ruler of the earth named Sagara, endued with beauty, and strength. And that same (king) of a dreaded name was sonless, O descendant of Bharata! And he carried havoc through the tribes of the Haihayas and the Talajanghas; brought under subjection the whole of the military caste; (and so) ruled over his own kingdom. And, O most praiseworthy of the descendants of Bharata! O chief of the Bharata race! he had two wives proud of their beauty and of their youth, — one a princess of the Vidarbha race, and the other of the royal line of Sivi. And, O chief of kings, that same ruler of men, betook himself to the mountain Kailasa, accompanied by both his wives, and with the desire of having a son became engaged in the practice of exceeding austere penances. And being engaged in the practice of rigid austerities, and (also) employed in the contemplation known by the name of Yoga, he obtained the sight of the magnanimous god with three eyes — the slayer of the demon called Tripura; the worker of blessings (for all beings); the (eternally) existent one; the ruling Being, the holder of the Pinaka bow; carrying in his hand his (well-known weapon) — the trident; the god of three eyes; the repository of (eternal) peace; the ruler of all those that are fierce; capable of assuming very many forms; and the lord of the goddess Uma. And that same ruler of men, of mighty arms, as soon as he beheld the god — that giver of boons — fell down at his feet, with both his queens, and proffered a prayer to have a son. And the god Siva, well pleased with him, spake (thus) to that most righteous of the rulers of men, attended by his two wives, saying, ‘O lord of men! considering the (astrological) moment at which thou hast proffered thy prayer to me, sixty thousand sons, O foremost of choice men valorous and characterised by exceeding pride, will be born in one off thy two wives (here). But they all, O ruler of the earth, shall perish together. In the other wife, (however), will be born a single valiant son, who will perpetuate thy race.’ Having said this to him, the god Rudra (Siva) vanished from sight at that very spot, and that same king Sagara now came (back) to his own abode accompanied by his two wives, exceedingly delighted at heart (for what had happened) then. And, O most praiseworthy of the sons of Manu! (i.e., men), there the two lotus-eyed wives of him — the princess of Vidarbha and the princess of Sivi — came (erelong) to be with child. And afterwards, on the due day, the princess of Vidarbha brought forth (something) of the shape of a gourd and the princess of Sivi gave birth to a boy as beautiful as a god. Then the ruler of the earth made up his mind to throw away the gourd, — when he heard (proceeding) from the sky a speech (uttered) in a grave and solemn voice, ‘O king! do thou not be guilty of this hasty act; thou shouldst not abandon thy sons. Take out the seeds from the gourd and let them be preserved with care in steaming vessels partly filled with clarified butter. Then thou wilt get, O scion of Bharata’s race! sixty thousand sons. O ruler of men! the great god (Siva) hath spoken that thy sons are to be born in this manner. Let not therefore thy mind be turned away therefrom.'"

SECTION CVII

“Lomasa said, ‘O most righteous of kings! When he heard these words (proceeding) from the sky, he had faith therein, and did all that he was directed to do, O chief of the men of Bharata’s race! Then the ruler of men took separately each of the seeds and then placed these divisions (of the gourd) in vessels filled with clarified butter. And intent on the preservation of his sons, he provided a nurse for every (receptacle). Then after a long time there arose sixty thousand exceedingly powerful sons of that same king — gifted with unmeasured strength, they were born, O ruler of earth! to that saint-like king, by Rudra’s favour. And they were terrible; and their acts were ruthless. And they were able to ascend and roam about in the sky; and being numerous themselves, despised everybody, including the gods. And they would chase even the gods, the Gandharvas, and the Rakshasas and all the born beings, being themselves valiant and addicted to fighting. Then all people, harassed by the dull-headed sons of Sagara, united with all the gods, went to Brahma as their refuge. And then addressed the blessed grandfather of all beings (Brahma), ‘Go ye your way, ye gods, together with all these men. In a not very long space of time, there will come about, O gods! a great and exceedingly terrible destruction of Sagara’s sons, caused by the deed perpetrated by them.’ Thus addressed, those same gods, and men, O lord of the sons of Manu! bade adieu to the grandfather, and went back to whence they had come. Then, O chief of Bharata’s race! after the expiry of very many days, the mighty king Sagara accepted the consecration for performing the rites of a horse-sacrifice. And his horse began to roam over the world, protected by his sons. And when the horse reached the sea, waterless and frightful to behold — although the horse was guarded with very great care — it (suddenly) vanished at the very spot (it stood upon). Then, O respected sir! those same sons of Sagara imagined the same fine horse to have been stolen; and returning to their father, narrated how it had been stolen out of sight. And thereupon he addressed them, saying, ‘Go ye and search for the horse in all the cardinal points.’ Then, O great king! by this command of their father, they began to search for the horse in the cardinal points and throughout the whole surface of the earth. But all those sons of Sagara, all mutually united, could not find the horse, nor the person who had stolen it. And coming back then, they with joined palms (thus addressed) their father, (standing) before them, ‘O Protector of men! O ruler of the earth! O king! by thy command, the whole of this world with its hills and its forest tracts, with its seas, and its woods, and its islands, with its rivulets and rivers and caves, hath been searched through by us. But we cannot find either the horse, or the thief who had stolen the same.’ And hearing the words, the same king became senseless with wrath, and then told them all, carried away by Destiny, ‘Go ye all, may ye never return! Search ye again for the horse. Without that sacrificial horse, ye must never return, my boys!’”

“And those same sons of Sagara, accepted this command of their father, and once more began to search through the entire world. Now these heroes saw a rift on the surface of the earth. And having reached this pit, the sons of Sagara began to excavate it. And with spades and pickaxes they went on digging the sea, making the utmost efforts. And that same abode of Varuna (namely the ocean), being thus, excavated by the united sons of Sagara and rent and cut on all sides round, was placed in a condition of the utmost distress. And the demons and snakes and Rakshasas and various (other) animated beings began to utter distressful cries, while being killed by Sagara’s sons. And hundreds and thousands of animated beings were beheld with severed heads and separated trunks and with their skins and bones and joints rent asunder and broken. Thus they went on digging the ocean, which was the abode of Varuna and an exceedingly long space of time expired in this work, but still the horse was not found. Then, O lord of earth! towards the north-eastern region of the sea, the incensed sons of Sagara dug down as far as the lower world, and there they beheld the horse, roaming about on the surface of the ground. And they saw the magnanimous Kapila, who looked like a perfect mass of splendour. And having beheld him shining with his brightness, just as the fire shineth with its flames, they, O king! seeing the horse, were flushed with delight. And they being incensed, sent forward by their fate, paid no heed to the presence of the magnanimous Kapila, and ran forward with a view to seizing the horse. Then, O great king! Kapila, the most righteous of saints, — he whom the great sages name as Kapila Vasudeva — assumed a fiery look, and the mighty saint shot flames towards them, and thereby burnt down the dull-headed sons of Sagara. And Narada, whose practice of austerities was very great, when he beheld them reduced to ashes, came to Sagara's side, and gave the information to him. And when the king learnt this terrible news which proceeded from the mouth of the saint, for nearly an hour he remained sad, and then he bethought himself of what Siva had said. Then sending for Ansuman, the son of Asamanjas, and his own grandson, he, O chief of Bharata's race! spake the following words, 'Those same sixty thousand sons of unmeasured strength having encountered Kapila's wrath, have met their death on my account. And, O my boy of stainless character! thy father also hath been forsaken by me, in order to discharge my duty (as a king), and being desirous of doing good to my subjects.'

"Yudhishthira said, 'O saint, whose sole wealth consists in religious practices! Tell me for what reason, Sagara, the foremost of kings, abandoned his own begotten son, endued with valour — an act so difficult (for all other men)."

"Lomasa said, 'A son was born to Sagara, known by the name of Asamanjas, he who was given birth to by the princess of Sivi. And he used to seize by throat the feeble children of the townsmen, and threw them while screaming into the river. And thereupon the townsmen, overwhelmed with terror and grief, met together, and all standing with joined palms, besought Sagara in the following way, 'O great king! Thou art our protector from the dreaded peril of attack from a hostile force. Therefore it is proper for thee to deliver us from the frightful danger, proceeding from Asamanjas.' And the most righteous of the rulers of men, having heard this frightful news from his subjects, for nearly an hour remained sad and then spake to his ministers, saying, 'This day from the city let my son Asamanjas be driven forth. If ye wish to do what will be acceptable to me, let this be quickly done. 'And, O protector of men! those same ministers, thus addressed by the king, performed in a hurry exactly what the king had commanded them to do. Thus have I narrated to thee how the magnanimous Sagara banished his son, with a view to the welfare of the residents of the town. I shall now fully narrate to thee what Ansuman of the powerful bow was told by Sagara. Listen to me!

"Sagara said, 'O my boy! sore am I at heart for having abandoned thy father, on account of the death of my sons, and also on being unsuccessful in getting back the horse. Therefore, O grandson! harassed with grief and confounded with the obstruction to my religious rites as I am, thou must bring back the horse and deliver me from hell.' Thus addressed by the magnanimous Sagara, Ansuman went with sorrow to that spot where the earth had been excavated. And by that very passage he entered into the sea, and beheld that illustrious Kapila and that same horse. And having beheld that ancient saint, most righteous of his order, looking like a mass of light, he bowed with his head to the ground, and informed him of the reason of his visit. Then, O great king, Kapila was pleased with Ansuman, and that saint of a virtuous soul told him to ask for a favour from him. And he in the first place prayed for the horse, for the purpose of using it in the sacrifice; in the second place he prayed for the purification of his fathers. Then the mighty chief of saints, Kapila spake to him, saying, 'I shall grant thee everything that thou desirest, O stainless (prince). May good luck be thine! In thee are fixed (the virtues of) forbearance, and truth, and righteousness. By thee hath Sagara had all his desires fulfilled. Thou are (really) a son to thy father. And by thy ability the sons of Sagara will go to heaven (i.e., will be delivered from the consequences of their unhallowed death). And the son of thy son, with a view to purifying the sons of Sagara, will obtain the favour of the great god Siva, (by means of practising great austerities), and will (thus) bring (to this world) the river that floweth in three (separate) streams, Ganga, O chief of men! May good luck be thine! Take thou with thee the sacrificial horse. Finish, my lad! the sacrificial rites of the magnanimous Sagara.' Thus addressed by the illustrious Kapila, Ansuman took the horse with him, and came back to the sacrificial yard of the mighty-minded Sagara. Then he fell prostrate at the feet of the high-souled Sagara, who smelt him on the head and narrated all the events to him, all that had been seen and heard by him, and likewise the destruction of Sagara's sons. He also announced that the horse had been brought back to the sacrificial yard. And when king Sagara heard of this, he no more grieved on account of his sons. And he praised and honoured Ansuman, and finished those same sacrificial rites. His sacrifice finished, Sagara was greeted honourably by all the gods; and he converted the sea, Varuna's dwelling place, into a son of himself. And the lotus-eyed (King Sagara) having ruled his kingdom for a period of exceeding length, placed his grandson on the throne, (full of) responsibilities and then ascended to heaven. And Ansuman likewise, O great king! virtuous in soul, ruled over the world as far as the edge of the sea, following the foot-prints of his father's father. His son was named Dilipa, versed in virtue. Upon him placing the duties of his sovereign post, Ansuman likewise departed this life. And then when Dilipa heard what an awful fate had overtaken his forefathers, he was sorely grieved and thought of the means of raising them. And the ruler of men made every great effort towards the descent of Ganga (to the mortal world). But although trying to the utmost of his power, he could not bring about what he so much wished. And a son was born to him, known by the name of Bhagiratha beauteous, and devoted to a virtuous life, and truthful, and free from feelings of malice. And Dilipa appointed him as king, and betook himself to the forest life. And, O best of all the scions of Bharata's race! that same king (Dilipa), devoted himself to a successful course of austerities, and at the end of (sufficient) period, from the forest departed to heaven."

SECTION CVIII

“Lomasa said, ‘That same king, of a powerful bow, standing at the head of the surrounding, (i.e., the occupant of an imperial throne) of a powerful car, (i.e., possessing every great fighting power) became the delight of the eyes and the soul of all the world. And he of the powerful arm came to learn how his forefathers had met an awful end from Kapila of mighty soul, and how they had been unable to attain the region of gods. And he with a sorrowful heart made over his kingly duties to his minister, and, O lord of men! for practising austerities, went to the side of the snowy Mountain (the Himalayas). And, O most praiseworthy of men, desirous of extinguishing his sins by leading an austere life, and (thereby) obtaining the favour of the (goddess) Ganga, he visited that foremost of mountains — Himalaya. And he beheld it adorned with peaks of diverse forms full of mineral earth; besprinkled on all sides with drops from clouds which were resting themselves upon the breeze; beautiful with rivers and groves and rocky spurs, looking like (so many) palaces (in a city); attended upon by lions and tigers that had concealed themselves in its caves and pits; and also inhabited by birds of checkered forms, which were uttering diverse sounds, such as the Bhringarajas, and ganders, and Datyuhas, and water-cocks, and peacocks and birds with a hundred feathers, and Jivanjivakas, and black birds, and Chakoras of eyes furnished with black corners, and the birds that love their young. And he saw the mountain abounding in lotus plants growing in delightful reservoirs of water. And the cranes rendered it charming with their sounds; and the Kinnaras and the celestial nymphs were seated on its stony slabs. And the elephants occupying the cardinal points had everywhere robbed its trees with the end of their tusks; and the demi-gods of the Vidyadhara class frequented the hill. And it was full of various gems, and was also infested by snakes bearing terrible poison and of glowing tongues. And the mountain at places looked like (massive) gold, and elsewhere it resembled a silvery (pile), and at some places it was like a (sable) heap of collyrium. Such was the snowy hill where the king now found himself. And that most praiseworthy of men at that spot betook himself to an awful austere course of life. And for one thousand years his subsistence was nothing but water, fruit and roots. When, however, a thousand years according to the calculation of gods had elapsed, then the great river Ganga having assumed a material form, manifested to him her (divine) self.'

"Ganga said. 'O great king! what dost thou desire of me? And what must I bestow on thee? Tell me the same, O most praiseworthy of men! I shall do as thou mayst ask me.' Thus addressed, the king then made his reply to Ganga, the daughter of the snowy Hill, saying, 'O grantress of boons! O great river! my father's fathers, while searching for the horse, were sent by Kapila to the abode of the god of death. And those same sixty thousand sons of Sagara of mighty soul, having met with the majestic Kapila, perished, (to a soul) in an instant of time. Having thus perished, there hath been no place for them in the region of heaven. O great river! So long as thou dost not besprinkle those same bodies with thy water, there is no salvation for these same Sagara's sons. O blessed goddess! carry thou my forefathers, Sagara's sons, to the region of heaven. O great river! on their account am I beseeching thee forsooth."

"Lomasa said, 'Ganga, the goddess saluted by the world, having heard these words of the king, was well pleased, and spake to Bhagiratha the following words: 'O great king! I am prepared to do what thou dost ask me; there is no doubt therein. But when I shall descend from the sky to the earth, the force of my fall will be difficult to sustain. O protector of men! In the three worlds there exists none who is able to sustain the same, excepting Siva, the most praiseworthy of gods, the great Lord with the throat of sable blue. O (prince) of a powerful arm! Obtain the favour, by practising austerities, of that same Siva-giver of boons. That same god will sustain my descent upon his head. Thy desire he will fulfill, the desire, namely, to be of service to thy fathers, O king!' Then the great king Bhagiratha having heard the same, went to the Kailasa hill, and betaking himself to a severe course of penances, at the expiration of a certain length of time obtained the favour of that worker of blessings (Siva). And, O protector of men! that same best of men, in order that his forefathers might have a place in heaven secured to them, received from that very Siva the fulfilment of his wish, namely the wish that the descending Ganga might be sustained.'"

SECTION CIX

“Lomasa said, ‘The blessed God having heard what Bhagiratha had said, and with a view to doing what was agreeable to the residents of heaven, replied to the king, saying, ‘So let it be. O most righteous of the protectors of men, O (prince) of a powerful arm! For thy sake I shall sustain the river of the gods, when she will take her descent from the sky, she who is pure and blessed and divine, O (king) of a mighty arm!’ Saying this, he came to the snowy mountain, surrounded by his attendants, of awful mien, and with uplifted weapons of diverse forms. And standing there, he said to Bhagiratha, the most praiseworthy of men, ‘O (prince) of a powerful arm! do thou pray to the river, the daughter of the king of mountains. I shall sustain that most praiseworthy of rivers when she falls down from the third region of the world (heaven).’ Having heard these words uttered by Siva, the king became devout (in heart), made obesiance and directed his thoughts towards Ganga. Then the delightful (river), of pure water in being so thought of by the king, and seeing that the great lord (Siva) was standing (to receive her fall), came down all of a sudden from the sky. And seeing that she had taken her leap from the sky, the gods, together with the mighty saints, the Gandharvas, the snakes, and the Yakshas, assembled there as spectators. Then came down from the sky Ganga, the daughter of the snowy mountain. And her whirlpools were raging, and she was teeming with fishes and sharks. O king! she directing her course towards the sea, separated herself, into three streams; and her water was bestrewn with piles of froth, which looked like so many rows of (white) ganders. And crooked and tortuous in the movement of her body, at places; and at others stumbling at it were; and covered with foam as with a robe: she went forward like a woman drunk. And elsewhere, by virtue of the roar of her waters, she uttered loud sounds. Thus assuming very many different aspects, when she fell from the sky, and reached the surface of the earth, she said to Bhagiratha, ‘O great king! show me the path that I shall have to take. O lord of the earth! for thy sake have I descended to the earth.’ Having heard these words, king Bhagiratha directed his course towards the spot where lay those bodies of mighty Sagara’s sons, in order that, O most praiseworthy of men, the holy water might flood (the same). Having achieved the task of sustaining Ganga, Siva, saluted by men, went to Kailasa the most praiseworthy of mountains, accompanied by the celestials. And the protector of men (Bhagiratha) accompanied by Ganga reached the sea; and the sea, the abode of Varuna, was quickly filled. And the king adopted Ganga as a daughter of himself, and at that spot offered libations of water to the names of his forefathers; thus was his heart’s wish fulfilled. Thus asked by thee, I have narrated the whole story how Ganga running in three streams, was brought down to the earth for filling the sea; how the mighty saint had drunk up the sea for a particular reason, and how, O lord! Vatapi, the slayer of Brahmanas, was destroyed by Agastya.’”

SECTION CX

Vaisampayana said, “O chief of the Bharata race! then the son of Kunti went at a slow pace to the two rivers Nanda and Aparananda, which had the virtue of destroying the dread of sin. And the protector of men having reached the healthy hill Hemakuta, beheld there very many strange and inconceivable sights. There the very utterance of words caused the gathering of clouds, and a thousand volleys of stones. And people at its sight, were struck sad, and were unable to ascend the hill. There the winds blew for aye, and the heavens always poured down rains; and likewise the sounds of the recitation of the sacred writ were heard, yet nobody was seen. In the evening and in the morning would be seen the blessed fire that carries offerings to the gods and there flies would bite and interrupt the practice of austerities. And there a sadness would overtake the soul, and people would become sick. The son of Pandu, having observed very many strange circumstances of this character again addressed his questions to Lomasa with reference to these wonderful things.

“Lomasa said, ‘O slayer of foes! O king! I am going to tell thee as we heard it before; do thou attend to the same with intent mind. In this peak of Rishava, there was once a saint known by that name. And his life had lasted for many hundred years. And he was devoted to penances and was greatly wrathful. And he, forsooth, for having been spoken to by others, from wrath addressed the hill thus, ‘Whoever should utter any words here, thou must throw stones at him, and thou must call up the winds to prevent him from making any noise.’ This was what the saint said. And so at this place, as soon as a man utters any words, he is forbidden by a roaring cloud. O king! thus these deeds were performed by that great saint, and from wrath he also forbade other acts. O king! tradition says that when the gods of yore had come to the Nanda, suddenly came over (there) a number of men to look at the celestials. Those same gods at whose head stood Indra did not, however, like to be seen; and so they rendered this spot inaccessible, by raising obstructions in the form of hills. And from that day forward, O Kunti's son! men could not cast their eyes at any time on what looked like a hill, far less could they ascend the same. This big mountain is incapable of being seen by one who hath not led an austere life, nor can such a one ascend it. Therefore, O son of Kunti! keep thou thy tongue under control. Here at that time all those gods performed the best sacrificial rites. O Bharata's son! Even up to this day these marks thereof may be seen. This grass here hath the form of the sacred kusa grass: the ground here seemeth to be overspread with the sacred grass; and. O lord of men! many of these trees here look like the spots for tying the sacrificial beasts. O Bharata's son! still the Gods and saints have residence here; and their sacred fire is observed in the morning and in the evening. Here if one bathes, his sin is forthwith destroyed, O Kunti's son! O most praiseworthy of the race of Kuru! do thou, therefore, perform thy ablutions, together with thy younger brothers. Then after having washed thyself in the Nanda, thou wilt repair to the river Kausiki, the spot where the most excellent and severest form of penances was practised by Viswamitra. Then the king with his attendants, having washed his body there, proceeded to the river Kausiki, which was pure and delightful and pleasant with cool water.'

"Lomasa said, 'This is the pure divine river by name Kausiki. O chief of Bharata's race! and this is the delightful hermitage of Viswamitra, conspicuous here. And this is a hermitage, with a holy name, belonging to Kasyapa of mighty soul; whose son was Rishyasringa, devoted to penances, and of passions under control. He by force of his penances caused Indra to rain; and that god, the slayer of the demons Vala and Vritra, dreading him, poured down rain during a drought. That powerful and mighty son of Kasyapa was born of a hind. He worked a great marvel in the territory of Lomapada. And when the crops had been restored, king Lomapada gave his daughter Santa in marriage to him, as the sun gave in marriage his daughter Savitri.'

“Yudhishthira said, ‘How was the son of Kasyapa, Rishyasringa, born of a hind? And how was he endowed with holiness, being the issue of a reprehensible sexual connexion? And for what reason was Indra, the slayer of the demons Vala and Vritra, afraid of that same sagacious boy, and poured down rain during a period of drought? And how beautiful was that princess Santa, pure in life, she who allured the heart of him when he had turned himself into a stag? And since the royal saint Lomapada is said to have been of a virtuous disposition, why was it that in his territory, Indra, the chastiser of the demon Paka, had withheld rain? O holy saint! all this in detail, exactly as it happened, thou wilt be pleased to narrate to me, for I am desirous of hearing the deeds of Rishyasringa’s life.’

“Lomasa said, ‘Hear how Rishyasringa, of dreaded name, was born as a son to Vibhandaka, who was a saint of the Brahmana caste, who had cultured his soul by means of religious austerities, whose seed never failed in causing generation, and who was learned and bright like the Lord of beings. And the father was highly honoured, and the son was possessed of a mighty spirit, and, though a boy, was respected by aged man. And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi — whereupon came out his seminal fluid. And, O king! a hind at that time lapped it up along with the water that she was drinking, being athirst; and from this cause she became with child. That same hind had really been a daughter of the gods, and had been told of yore by the holy Brahma, the creator of the worlds, ‘Thou shall be a hind; and when in that form, thou shall give birth to a saint; thou shalt then be freed.’ As Destiny would have it, and as the word of the creator would not be untrue, in that same hind was born his (Vibhandaka’s) son a mighty saint. And Rishyasringa, devoted to penances, always passed his days in the forest. O king! there was a horn on the head of that magnanimous saint and for this reason did he come to be known at the time by the name of Rishyasringa. And barring his father, not a man had ever before been seen by him; therefore his mind, O protector of men! was entirely devoted to the duties of a continent life. At this very period there was a ruler of the land of Anga known by the name of Lomapada who was a friend of Dasaratha. We have heard that he from love of pleasure had been guilty of a falsehood towards a Brahmana. And that same ruler of the world had at that time been shunned by all persons of the priestly class. And he was without a ministering priest (to assist him in his religious rites). And the god of a thousand eyes (Indra) suddenly abstained from giving rain in his territory; so that his people began to suffer and O lord of the earth! he questioned a number of Brahmanas, devoted to penances, of cultivated minds, and possessed of capabilities with reference to the matter of rain being granted by the lord of gods, saying, 'How may the heavens grant us the rain? Think of an expedient (for this purpose).' And those same cultured men, being thus questioned, gave expression to their respective views. And one among them — the best of saints — spake to that same king, saying, 'O lord of kings! the Brahmanas are angry with thee. Do some act (therefore) for appeasing them. O ruler of the earth! send for Rishyasringa, the son of a saint, resident of the forest knowing nothing of the female sex, and always taking delight in simplicity. O king! if he, great in the practice of penances, should show himself in thy territory, forthwith rain would be granted by the heavens, herein I have no doubt at all.' And, O king! having heard these words Lomapada made atonement for his sins. And he went away; and when the Brahmanas had been appeased, he returned again, and seeing the king returned, the people were again glad at heart. Then the king of Anga convened a meeting of his ministers, proficient in giving counsel. And he took great pains in order to settle some plan for securing a visit from Rishyasringa. And, O unswerving (prince)! with those ministers, who were versed in all branches of knowledge, and exceedingly proficient in worldly matters, and had a thorough training in practical affairs, he at last settled a plan (for gaining his object). And then he sent for a number of courtesans, women of the town, clever in everything. And when they came, that same ruler of the earth spake to them, saying, 'Ye lovely women! Ye must find some means to allure, and obtain the confidence of the son of the saint — Rishyasringa, whom ye must bring over to my territory.' And those same women, on the one hand afraid of the anger of the king and on the other, dreading a curse from the saint, became sad and confounded, and declared the business to be beyond their power. One, however, among them — a hoary woman, thus spake to the king, ‘O great king! him whose wealth solely consists in penances, I shall try to bring over here. Thou wilt, however, have to procure for me certain things, in connection with the plan. In that case, I may be able to bring over the son of the saint — Rishyasringa.’ Thereupon the king gave an order that all that she might ask for should be procured. And he also gave a good deal of wealth and jewels of various kinds. And then, O Lord of the earth, she took with herself a number of women endowed with beauty and youth, and went to the forest without delay.”

SECTION CXI

“Lomasa said, ‘O descendant of Bharata! she in order to compass the object of the king, prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. And the floating hermitage, containing artificial trees adorned with various flowers and fruits, and surrounded by diverse shrubs and creeping plants and capable of furnishing choice and delicious fruits, was exceedingly delightful, and nice, and pleasing, and looked as if it had been created by magic. Then she moored the vessel at no great distance from the hermitage of Kasyapa’s son, and sent emissaries to survey the place where that same saint habitually went about. And then she saw an opportunity; and having conceived a plan in her mind, sent forward her daughter a courtesan by trade and of smart sense. And that clever woman went to the vicinity of the religious man and arriving at the hermitage beheld the son of the saint.’”

“The courtesan said, ‘I hope, O saint! that is all well with the religious devotees. And I hope that thou hast a plentiful store of fruits and roots and that thou takest delight in this hermitage. Verily I come here now to pay thee a visit. I hope the practice of austerities among the saints is on the increase. I hope that thy father’s spirit hath not slackened and that he is well pleased with thee. O Rishyasringa of the priestly caste! I hope thou prosecutest the studies proper for thee.’”

Rishyasringa said, ‘Thou art shining with lustre, as if thou wert a (mass) of light. And I deem thee worthy of obeisance. Verily I shall give thee water for washing thy feet and such fruits and roots also as may be liked by thee, for this is what my religion hath prescribed to me. Be thou pleased to take at thy pleasure thy seat on a mat made of the sacred grass, covered over with a black deer-skin and made pleasant and comfortable to sit upon. And where is thy hermitage? O Brahmana! thou resemblest a god in thy mien. What is the name of this particular religious vow, which thou seemest to be observing now?'

"The courtesan said, O son of Kasyapa! on the other side of yonder hill, which covers the space of three Yojanas, is my hermitage — a delightful place. There, not to receive obeisance is the rule of my faith nor do I touch water for washing my feet. I am not worthy of obeisance from persons like thee; but I must make obeisance to thee. O Brahmana! This is the religious observance to be practised by me, namely, that thou must be clasped in my arms.'"

"Rishyasringa said, 'Let me give thee ripe fruits, such as gallnuts, myrobalans, Karushas, Ingudas from sandy tracts and Indian fig. May it please thee to take a delight in them!'"

Lomasa said, "She, however, threw aside all those edible things and then gave him unsuitable things for food. And these were exceedingly nice and beautiful to see and were very much acceptable to Rishyasringa. And she gave him garlands of an exceedingly fragrant scent and beautiful and shining garments to wear and first-rate drinks; and then played and laughed and enjoyed herself. And she at his sight played with a ball and while thus employed, looked like a creeping plant broken in two. And she touched his body with her own and repeatedly clasped Rishyasringa in her arms. Then she bent and break the flowery twigs from trees, such as the Sala, the Asoka and the Tilaka. And overpowered with intoxication, assuming a bashful look, she went on tempting the great saint's son. And when she saw that the heart of Rishyasringa had been touched, she repeatedly pressed his body with her own and casting glances, slowly went away under the pretext that she was going to make offerings on the fire. On her departure, Rishyasringa became overpowered with love and lost his sense. His mind turned constantly to her and felt itself vacant. And he began to sigh and seemed to be in great distress. At that moment appeared Vibhandaka, Kasyapa's son, he whose eyes were tawny like those of a lion, whose body was covered with hair down to the tip of the nails, who was devoted to studies proper for his caste, and whose life was pure and was passed in religious meditation. He came up and saw that his son was seated alone, pensive and sad, his mind upset and sighing again and again with upturned eyes. And Vibhandaka spake to his distressed son, saying, ‘My boy! why is it that thou art not hewing the logs for fuel. I hope thou hast performed the ceremony of burnt offering today. I hope thou hast polished the sacrificial ladles and spoons and brought the calf to the milch cow whose milk furnisheth materials for making offerings on the fire. Verily thou art not in thy wonted state, O son! Thou seemest to be pensive, and to have lost thy sense. Why art thou so sad today? Let me ask thee, who hath been to this place today?’”

SECTION CXII

‘Rishyasringa said, ‘Here came to-day a religious student with a mass of hair on his head. And he was neither short nor tall. And he was of a spirited look and a golden complexion, and endued with eye large as lotuses; and he was shining and graceful as a god. And rich was his beauty blazing like the Sun; and he was exceedingly fair with eyes graceful and black. And his twisted hair was blue-black and neat and long and of a fragrant scent and tied up with strings of gold. A beautiful ornament was shining on his neck which looked like lightning in the sky. And under the throat he had two balls of flesh without a single hair upon them and of an exceedingly beautiful form. And his waist was slender to a degree and his navel neat; and smooth also was the region about his ribs. Then again there shone a golden string from under his cloth, just like this waist-string of mine. And there was something on his feet of a wonderful shape which give forth a jingling sound. Upon his wrists likewise was tied a pair of ornaments that made a similar sound and looked just like this rosary here. And when he walked, his ornaments uttered a jingling sound like those uttered by delighted ganders upon a sheet of water. And he had on his person garments of a wonderful make; these clothes of mine are by no means beautiful like those. And his face was wonderful to behold; and his voice was calculated to gladden the heart; and his speech was pleasant like the song of the male blackbird. And while listening to the same I felt touched to my inmost soul. And as a forest in the midst of the vernal season, assumes a grace only when it is swept over by the breeze, so, O father! he of an excellent and pure smell looks beautiful when fanned by the air. And his mass of hair is neatly tied up and remains adhering to the head and forehead evenly sundered in two. And his two eyes seemed to be covered with wonderful Chakravaka birds of an exceedingly beautiful form. And he carried upon his right palm a wonderful globur fruit, which reaches the ground and again and again leaps up to the sky in a strange way. And he beats it and turns himself round and whirls like a tree moved by the breeze. And when I looked at him, O father! he seemed to be a son of the celestials, and my joy was extreme, and my pleasure unbounded. And he clasped my body, took hold of my matted hair, and bent down my mouth, and, mingling his mouth with my own, uttered a sound that was exceedingly pleasant. And he doth not care for water for washing his feet, nor for those fruits offered by me; and he told me that such was the religious observance practised by him. And he gave unto me a number of fruits. Those fruits were tasteful unto me: these here are not equal to them in taste. They have not got any rind nor any stone within them, like these. And he of a noble form gave me to drink water of an exceedingly fine flavour; and having drunk it, I experienced great pleasure; and the ground seemed to be moving under my feet. And these are the garlands beautiful and fragrant and twined with silken threads that belong to him. And he, bright with fervent piety, having scattered these garlands here, went back to his own hermitage. His departure hath saddened my heart; and my frame seems to be in a burning sensation! And my desire is to go to him as soon as I can, and to have him every day walk about here. O father, let me this very moment go to him. Pray, what is that religious observance which is being practised by him. As he of a noble piety is practising penances, so I am desirous to live the same life with him. My heart is yearning after similar observances My soul will be in torment if I see him not,’”

SECTION CXIII

“Vibhandaka said, ‘Those are, O son! Rakshasas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds) And the saint who hath control over his soul, and who is desirous of obtaining the regions where go the righteous, ought to have nothing to do with them. And their acts are vile and their delight is in causing obstruction to those who practise penance; (therefore) a pious man should never look at them. And, O son! those were drinks unworthy to be drunk, being as they were spirituous liquors consumed by unrighteous men. And these garlands, also, bright and fragrant and of various hues, are not intended for saints.’ Having thus forbidden his son by saying that those were wicked demons, Vibhandaka went in quest of her. And when by three day’s search he was unable to trace where she was he then came back to his own hermitage. In the meanwhile, when the son of Kasyapa had gone out to gather fruits, then that very courtesan came again to tempt Rishyasringa in the manner described above. And as soon as Rishyasringa had her in sight, he was glad and hurriedly rushing towards him said, ‘Let us go to thy hermitage before the return of my father.’ Then, O king! those same courtesans by contrivances made the only son of Kasyapa enter their bark, and unmoored the vessel. And by various means they went on delighting him and at length came to the side of Anga’s king. And leaving then that floating vessel of an exceedingly white tint upon the water, and having placed it within sight of the hermitage, he similarly prepared a beautiful forest known by the name of the Floating Hermitage. The king, however, kept that only son of Vibhandaka within that part of the palace destined for the females when of a sudden he beheld that rain was poured by the heavens and that the world began to be flooded with water. And Lomapada, the desire of his heart fulfilled, bestowed his daughter Santa on Rishyasringa in marriage. And with a view to appease the wrath of his father, he ordered kine to be placed, and fields to be ploughed, by the road that Vibhandaka was to take, in order to come to his son. And the king also placed plentiful cattle and stout cowherds, and gave the latter the following order:

"When the great saint Vibhandaka should enquire of you about his son, ye must join your palms and say to him that these cattle, and these ploughed fields belong to his son and that ye are his slaves, and that ye are ready to obey him in all that he might bid.' Now the saint, whose wrath was fierce, came to his hermitage, having gathered fruits and roots and searched for his son. But not finding him he became exceedingly wroth. And he was tortured with anger and suspected it to be the doing of the king. And therefore, he directed his course towards the city of Champa having made up his mind to burn the king, his city, and his whole territory. And on the way he was fatigued and hungry, when he reached those same settlements of cowherds, rich with cattle. And he was honoured in a suitable way by those cowherds and then spent the night in a manner befitting a king. And having received very great hospitality from them, he asked them, saying, 'To whom, O cowherds, do ye belong?' Then they all came up to him and said, 'All this wealth hath been provided for thy son.' At different places he was thus honoured by that best of men, and saw his son who looked like the god Indra in heaven. And he also beheld there his daughter-in-law, Santa, looking like lightning issuing from a (cloud). And having seen the hamlets and the cowpens provided for his son and having also beheld Santa, his great resentment was appeased. And O king of men! Vibhandaka expressed great satisfaction with the very ruler of the earth. And the great saint, whose power rivalled that of the sun and the god of fire, placed there his son, and thus spake, 'As soon as a son is born to thee, and having performed all that is agreeable to the king, to the forest must thou come without fail.' And Rishyasringa did exactly as his father said, and went back to the place where his father was. And, O king of men! Santa obediently waited upon him as in the firmament the star Rohini waits upon the Moon, or as the fortunate Arundhati waits upon Vasishtha, or as Lopamudra waits upon Agastya. And as Damayanti was an obedient wife to Nala, or as Sachi is to the god who holdeth the thunderbolt in his hand or as Indrasena, Narayana's daughter, was always obedient to Mudgala, so did Santa wait affectionately upon Rishyasringa, when he lived in the wood. This is the holy hermitage which belonged to him. Beautifying the great lake here, it bears holy fame. Here perform thy ablutions and have thy desire fulfilled. And having purified thyself, direct thy course towards other holy spots,'"

SECTION CXIV

(Tirtha-yatra Parva continued)

“Vaisampayana said, ‘Then, O Janamejaya, the son of Pandu started from the river Kausiki and repaired in succession to all the sacred shrines. And, O protector of men, he came to the sea where the river Ganga falls into it; and there in the centre of five hundred rivers, he performed the holy ceremony of a plunge. Then, O ruler of the earth, accompanied by his brothers, the valiant prince proceeded by the shore of the sea towards the land where the Kalinga tribes dwell.”

“Lomasa said, ‘There is the land, O Kunti’s son, where the Kalinga tribes dwell. Through it passeth the river Vaitarani, on the banks whereof even the god of virtue performed religious river, having first placed himself under the protection of the celestials. Verily, this is the northern bank, inhabited by saints, suitable for the performance of religious rites beautified by a hill, and frequented by persons of the regenerate caste. This spot (in holiness) rivals the path whereby a virtuous man, fit for going to heaven, repairs to the region inhabited by gods. And verily at this spot in former times, other saints likewise worshipped the immortals by the performance of religious rites. And at the very spot it was that the god Rudra, O king of kings, seized the sacrificial beast and exclaimed, ‘This is my share!’ O chief of the descendants of Bharata, then when the beast was carried away by Siva, the gods spake to him saying, ‘Cast not a covetous glance at the property of others, disregarding all the righteous rules.’ Then they addressed words of glorification of a pleasing kind to the god Rudra. And they satisfied him by offering a sacrifice, and paid him suitable honours. Thereupon he gave up the beast, and went by the path trodden by the gods.

Thereupon what happened to Rudra, learn from me, O Yudhishthira! Influenced by the dread of Rudra, the gods set apart for evermore, the best allotment out of all shares, such as was fresh and not stale (to be appropriated by the god). Whosoever performs his ablutions at this spot, while reciting this ancient story, beholds with his mortal eyes the path that leads to the region of the gods.'

"Vaisampayana said, 'Then all the sons of Pandu and likewise the daughter of Drupada — all of whom were the favoured of Fate — descended to the river Vaitarani, and made libations to the names of their fathers.'

"Yudhishthira said, 'O Lomasa, how great must be the force of a pious deed! Having taken my bath at this spot in a proper form, I seem to touch no more the region inhabited by mortal men! O saint of a virtuous life, I am beholding all the regions. And this is the noise of the magnanimous dwellers of the wood, who are reciting their audible prayers.'

"Lomasa said, 'O Yudhishthira, the place whence this noise comes and reaches thy ears is at the distance of three hundred thousand yojanas, to be sure. O lord of men, rest thou quiet and utter no word. O king, this is the divine forest of the Self-existent One, which hath now come to our view. There, O king, Viswakarma of a dreaded name performed religious rites. On the mighty occasion of that sacrifice, the Self-existent One made a gift of this entire earth with all its hilly and forest tracts, to Kasyapa, by way of gratuity, for ministering as a priest. And then, O Kuru's son, as soon as that goddess Earth was giving away, she became sad at heart, and wrathfully spake the following words to that great lord, the ruler of the worlds, 'O mighty god, it is unworthy of thee to give me away to an ordinary mortal. And this act of gift on thy part will come to nothing; (for) here am I going to descend into the bottom of the nether world.' Then when the blessed saint Kasyapa beheld the goddess Earth, despondent and sad, he, O protector of men, performed a propitiatory act calculated to appease her wrath. And then, O Pandu's son, the Earth was pleased with his pious deed. And she uprose again from within the waters, and showed herself in the form of a sacred altar. This, O king, is the spot which distinctly manifests the form of an altar. O great monarch, ascend over it, and thou wilt gain valour and strength.

And, O king, this is the very altar which reaches as far as the sea, and rests itself upon its bosom. May good luck be thine, do thou mount hereupon, and of thyself cross the sea. And while thou this day mountest upon it, I shall administer the ceremony for averting all evil from thee; for this altar here, as soon as it gets a mortal's touch, at once enters into the sea. Salutation to the god who protects the universe! Salutation to thee that art beyond the universe! O Lord of gods, vouchsafe thy presence in this sea. O Pandu's son, thou must recite the following words of truth, and while so reciting, thou must quickly ascend this altar, 'The god of fire, and the sun, and the organ of generation, and water, and goddess and the seed of Vishnu, and the navel of nectar. The god of fire is the organ that generated the (ocean); the earth is thy body; Vishnu deposited the seed that caused thy being and thou art the navel of nectar.' Thus, O Pandu's son, the words of truth must be audibly recited, and while so reciting, one must plunge into the lord of rivers. O most praiseworthy of Kunti's son, otherwise this lord of waters of divine birth, this best storehouse of the waters (of the earth), should not be touched, O son of Kunti, even with the end of a sacred grass.'

"Vaisampayana said, 'Then when the ceremony for averting evil had been completed in his behalf, the magnanimous Yudhishthira went into the sea, and having performed all that the saint had bid, repaired to the skirts of the Mahendra hill, and spent the night at that spot.'"

SECTION CXV

“Vaisampayana said, ‘The protector of the earth spent there a single night, and with his brothers, paid the highest honours to the religious men. And Lomasa made him acquainted with the names of all of them, such as the Bhrigus, the Angiras, the Vasishthas, and the Kasyapas. And the royal saint paid visit to them all and made obeisance to them with joined palms. And then he asked the valiant Akritavrana, who was a follower of Parasurama, when will the revered Parasurama show himself to the religious men here? It is desired on that occasion to obtain a sight of the descendant of Bhrigu.’

“Akritavrana said, ‘Thy journey to this spot is already known to Rama, whose soul spontaneously knows everything. And he is in every way well-pleased with thee, and he will show himself readily to thee. And the saints who practise penances here, are permitted to see him on the fourteenth and the eighth day of the lunar course. On the morrow at the end of this very night there will set in the fourteenth day of the lunar course. On that occasion thou wilt have a sight of him, clad in a sable deerskin, and wearing his hair in the form of a matted mass.”

“Yudhishthira said, Thou hast been a follower of the mighty Rama, Jamadagni’s son; thou must, therefore, have been the eye-witness of all the deeds achieved by him in former days. I, therefore, request thee to narrate to me how the members of the military caste were vanquished by Rama on the field of battle, and what the original cause of those conflicts was.’

“Akritavrana said, ‘With pleasure shall I recite to thee that excellent story, O Bharata’s son, O chief of kings, the story of the godlike deeds of Rama, the son of Jamadagni, who traced his origin to Bhrigu’s race. I shall also relate the achievements of the great ruler of the Haihaya tribe. That king, Arjuna by name, the mighty lord of the Haihaya tribe was killed by Rama. He, O Pandu’s son, was endued with a thousand arms; and by the favour of Dattatreya he likewise had a celestial car made of gold. And, O protector of the earth, his rule extended over the entire animated world, wheresoever located on this earth. And the car of that mighty monarch could proceed everywhere in an unobstructed course. And grown resistless by the virtue of a granted boon, he ever mounted on that car, trampled upon gods and Yakshas and saints on all sides round. And all the born beings wheresoever placed, were harassed by him. Then the celestials and the saints of a rigidly virtuous life, met together, and thus spake to Vishnu, the god of gods, the slayer of demons, and possessed of prowess that never failed, saying. 'O blessed and revered lord, for the purpose of preserving all the born beings, it is necessary that Arjuna should be killed by thee.' And the mighty ruler of the Haihaya tribe placing himself on his celestial car, affronted Indra, while that deity was enjoying himself with Sachi, his queen. Then, O Bharata's son, the blessed and the revered god (Vishhnu) held a consultation with Indra, with a view to destroying Kartavirya's son. And on that occasion, all that was for the good of the world of beings, was communicated by the lord of gods; and the blessed god worshipped by the world, to do all that was necessary, went to the delightful Vadari wood which was his own chosen retreat for practising penances. And at this very time there lived on the earth a mighty monarch in the land of Kanyakuvja, a sovereign whose military force was exceedingly great. And his name of Gadhi was famous in the world. He, however, betook himself to a forest-life. And while he was dwelling in the midst of the wood, there was born to him a daughter beautiful as a nymph of heaven. And Richika, the son of Bhrigu, asked for her to be united with himself in marriage. And then Gadhi spake to that Brahmana, who led a rigidly austere life, saying. There is a certain family custom in our race; it hath been founded by my ancestors of a bygone age. And, O most excellent of the sacerdotal caste, be it known to thee that the intending bridegroom must offer a dowry consisting of a thousand fleet steeds, whose colour must be brown and every one of whom must possess a single sable car. But, O Bhrigu's son, a reverend saint like thee cannot be asked to offer the same. Nor can my daughter be refused to a magnanimous saint of thy (exalted) rank.’ Thereupon Richika said, ‘I will give thee a thousand fleet steeds, brown in hue and possessing a single sable car; let thy daughter be given in marriage to me.’

“Akritavrana said. Thus having given his word, O king, he went and said to Varuna, ‘Give me a thousand fleet steeds brown in colour, and each with one black ear. I want the same as dowry for my marriage.’ To him Varuna forthwith gave a thousand steeds. Those steeds had issued out of the river Ganga; hence the spot hath been named: The horse’s landing place. And in the city of Kanyakuvja, the daughter of Gadhi, Satyavati by name, was given in marriage; and the gods themselves were of the party of the bride. Richika, the most excellent of the sacerdotal caste, thus procured a thousand steeds, and had a sight of the dwellers of heaven and won a wife in the proper form. And he enjoyed himself with the girl of slender waist, and thus gratified all the wishes and desire that he ever had. And when the marriage had been celebrated, O king, his father Bhrigu came on a visit to see him and his wife; and he was glad to see his praiseworthy son. And the husband and wife together paid their best respects to him, who was worshipped by all the gods. And when he had seated himself, they both with joined palms, stood near him, in order that they might to his bidding. And then the revered saint, Bhrigu, glad at heart, thus spoke to his daughter-in-law, saying, ‘O lovely daughter, as for a boon I am ready to grant thee any object of thy wish.’ And there upon she asked for his favour in this, that a son might be born to both herself and her mother. And he vouchsafed the favour thus asked for.’

“Bhrigu said, ‘During the days that your season lasts, thou and thy mother must take a bath, with the ceremony for bringing forth a male child. And ye two must then separately embrace two different trees — she a peepal tree, and thou a fig tree. And, O dutiful girl, here are two pots of rice and milk, prepared by me with the utmost care. I having ransacked the whole universe to find the drugs, the essence whereof hath been blended with this milk and rice. It must be taken as food with the greatest care.’ And saying this, he vanished from sight. The two ladies, however, made an interchange both in the matter of the pots of rice, and likewise as regards the trees (to be embraced by each). Then after the lapse of very many days, the revered saint, once more came. And he came knowing (what had happened) by his attribute of divine knowledge. Then Bhrigu possessed of mighty strength, spake to Satyavati, his daughter-in-law, saying, ‘O dutiful girl! O my daughter of a lovely brow, the wrong pot of rice thou tookest as food. And it was the wrong tree which was embraced by thee. It was thy mother who deluded thee. A son will be born of thee, who, though of the priestly caste, will be of a character fit for the military order; while a mighty son will be born of thy mother, who, though by birth a Kshatriya will assume a life suitable to the sacerdotal order. And his power will be great, and he will walk on the path trodden by righteous men.’ Then she entreated her father-in-law again and again, saying, ‘Let not my son be of this character; but let my grandson be such.’ And, O Pandu’s son, he replied, ‘So let it be!’ And thus he was pleased to grant her prayer. Then she brought forth on the expected day a son by name Jamadagni. And this son of Bhrigu was endowed with both splendour and grace. And he grew in years and in strength, and excelled he other saints in the proficiency of his Vaidik lore. O chieftain of Bharata’s race, to him, rivalling in lustre the author of light (the sun), came spontaneously and without instruction the knowledge of the entire military art and of the fourfold missile arms.’”

SECTION CXVI

"Akritavrana said, 'Jamadagni devoted himself to the study of the Veda and the practice of sacred penances, and became famous for his great austerities. Then he pursued a methodical course of study and obtained a mastery over the entire Veda. And, O king, he paid a visit to Prasenajit and solicited the hand of Renuka in marriage. And this prayer was granted by the king. And the delight of Bhrigu's race having thus obtained Renuka for his wife, took his residence with her in a hermitage, and began to practice penances, being assisted by her. And four boys were born of her, with Rama for the fifth. And although the youngest, Rama was superior to all in merit. Now once upon a time, when her sons had gone out for the purpose of gathering fruits, Renuka who had a pure and austere life, went out to bathe. And, O king, while returning home, she happened to cast her glance towards the king of Martikavata, known by the name of Chitraratha. The king was in the water with his wives, and wearing on his breast a lotus wreath, was engaged in sport. And beholding his magnificent form, Renuka was inspired with desire. And this unlawful desire she could not control, but became polluted within the water, and came back to the hermitage frightened at heart. Her husband readily perceived what state she was in. And mighty and powerful and of a wrathful turn of mind, when he beheld that she had been giddy and that the lustre of chastity had abandoned her, he reproached her by crying out 'Fie!' At that very moment came in the eldest of Jamadagni's sons, Rumanvan; and then, Sushena, and then, Vasu, and likewise, Viswavasu. And the mighty saint directed them all one by one to put an end to the life of their mother. They, however, were quite confounded and lost heart. And they could not utter a single word. Then he in ire cursed them. And on being cursed they lost their sense and suddenly became like inanimate objects, and comparable in conduct to beasts and birds. And then Rama, the slayer of hostile heroes, came to the hermitage, last of all. Him the mighty-armed Jamadagni, of great austerities, addressed, saying, ‘Kill this wicked mother of thine, without compunction, O my son.’ Thereupon Rama immediately took up an axe and therewith severed his mother’s head. Then, O great king, the wrath of Jamadagni of mighty soul, was at once appeased; and well-pleased, he spake the following words, ‘Thou hast, my boy, performed at my bidding this difficult task, being versed in virtue. Therefore, whatsoever wishes there may be in thy heart, I am ready to grant them all. Do thou ask me.’ Thereupon Rama solicited that his mother might be restored to life, and that he might not be haunted by the remembrance of this cruel deed and that he might not be affected by any sin, and that his brothers might recover their former state, and that he might be unrivalled on the field of battle, and that he might obtain long life. And, O Bharata’s son, Jamadagni, whose penances were the most rigid, granted all those desires of his son. Once, however, O lord, when his sons had gone out as before, the valourous son of Kartavirya, the lord of the country near the shore of the sea, came up to the hermitage. And when he arrived at that hermitage, the wife of the saint received him hospitably. He, however, intoxicated with a warrior’s pride, was not at all pleased with the reception accorded to him, and by force and in defiance of all resistance, seized and carried off from that hermitage the chief of the cows whose milk supplied the sacred butter, not heeding the loud lowing of the cow. And he wantonly pulled down the large trees of the wood. When Rama came home, his father himself told him all that had happened. Then when Rama saw how the cow was lowing for its calf, resentment arose in his heart. And he rushed towards Kartavirya’s son, whose last moments had drawn nigh. Then the descendant of Bhrigu, the exterminator of hostile heroes, put forth his valour on the field of battle, and with sharpened arrows with flattened tips, which were shot from a beautiful bow, cut down Arjuna’s arms, which numbered a thousand, and were massive like (wooden) bolts for barring the door. He, already touched by the hand of death, was overpowered by Rama, his foe. Then the kinsmen of Arjuna, their wrath excited against Rama, rushed at Jamadagni in his hermitage, while Rama was away. And they slew him there; for although his strength was great, yet being at the time engaged in penances, he would not fight. And while thus attacked by his foes, he repeatedly shouted the name of Rama in a helpless and piteous way. And, O Yudhishthira, the sons of Kartavirya shot Jamadagni, with their arrows, and having thus chastised their foe, went their way. And when they had gone away, and when Jamadagni had breathed his last, Rama, the delight of Bhrigu’s race, returned to the hermitage, bearing in his arms, fuel for religious rites. And the hero beheld his father who had been put to death. And grieved exceedingly he began to bewail the unworthy fate that had laid his father low.”

SECTION CXVII

“Rama said, ‘The blame is mine, O father, that like a stag in the wood, thou hast been shot dead with arrows, by those mean and stupid wretches — the sons of Kartavirya. And O father, virtuous and unswerving from the path of righteousness and inoffensive to all animated beings as thou wert, how came it to be permitted by Fate that thou shouldst die in this way? What an awful sin must have been committed by them, who have killed thee with hundreds of sharpened shafts, although thou wert an aged man, and engaged in penances at the time and absolutely averse to fighting with them. With what face will those shameless persons speak of this deed of theirs to their friends and servants, viz., that they have slain an unassisted and unresisting virtuous man? — O protector of men, thus he, great in penance, bewailed much in a piteous manner, and then performed the obsequies of his departed sire. And Rama, the conqueror of hostile cities, cremated his father on the funeral pyre, and vowed, O scion of Bharata’s race, the slaughter of the entire military caste, and of exceeding strength in the field of battle, and possessed of valour suited to a heroic soul, and comparable to the god of death himself, he took up his weapon in wrathful mood, and singlehanded put Kartavirya’s sons to death. And, O chieftain of the military caste, Rama, the leader of all capable of beating their foes, thrice smote down all the Kashatriya followers of Kartavirya’s sons. And seven times did that powerful lord exterminate the military tribes of the earth. In the tract of land, called Samantapanchaka five lakes of blood were made by him. There the mightiest scion of Bhrigu’s race offered libations to his forefathers — the Bhrigus, and Richika appeared to him in a visible form, and spake to him words of counsel. Then the son of Jamadagni of dreaded name, performed a mighty sacrifice and gratified the lord of the celestials, and bestowed the earth to the ministering priests. And, O protector of human beings, he raised an altar made of gold, ten Vyamas in breadth and nine in height, and made a gift of the same to the magnanimous Kasyapa. Then at Kasyapa's bidding the Brahamanas divided the altar into a number of shares, and thus they became reputed as the Khandavayamas (share takers). And the exterminator of the military race possessed of immense strength, bestowed the earth upon the high-souled Kasyapa, and then became engaged in penance of an exceedingly severe form. He now dwells in this Mahendra, monarch of hills. Thus did hostilities arise between him and the members of the military caste, — all of them who dwell on this earth; and Rama, endowed with immense strength, in this way subdued the entire world.'

"Vaisampayana said, 'Then on the fourteenth day of the moon, the mighty-souled Rama at the proper hour showed himself to those members of the priestly caste and also to the virtuous king (Yudhishthira) and his younger brothers. And, O king of kings, the lord together with his brothers, worshipped Rama, and, O most righteous of the rulers of men, the very highest honours were paid by him to all those members of the twice-born class. And after worshipping Jamadagni's son and having received words of praise from him, at his direction he spent the night on the Mahendra hill, and then started on his journey towards the southern regions.'"

SECTION CXVIII

VAISAMPAYANA SAID, “THE magnanimous monarch pursued his journey, and at different spots on the shore of the sea visited the various bathing places, all sacred and pleasant and frequented by men of the sacerdotal caste. And O son of Parikshit! He in proper form took his bath in them together with his younger brothers and then went to an excellent river, the holiest of all. There also the magnanimous king, took his plunge, and offered libations to his forefathers and the gods, and distributed riches to the leaders of the twice-born class. Then he went to the Godavari, a river that falls directly into the sea. There he was freed from his sins. And he reached the sea in the Dravida land, and visited the holy spot passing under Agastya’s name, which was exceedingly sacred and exceptionally pure. And the valiant king visited the feminine sacred spots. Here he listened to the story of that well-known feat which was achieved by Arjuna, chief of all wielders of the bow, and which was beyond the power of human beings to perform. And here he was praised by the highest members of the saintly class, and the son of Pandu experienced the greatest delight. And, O protector of the earth! the ruler of the world, accompanied by Krishna bathed in those holy spots, and speaking of Arjuna’s valour in laudatory terms delightfully spent his time in the place. Then he gave away thousands of cows at those holy spots on the coast of the sea; and with his brothers narrated well pleased how Arjuna had made a gift of kine. And he, O king! visited one by one those holy places on the coast of the sea and many other sacred spots, and thus fulfilled his heart’s desire, till he came to the holiest of all known by the name of Suparaka. Then having crossed a certain tract on the coast of the sea, he reached a forest celebrated on earth. There the deities had practised asceticism in former days, and likewise virtuous rulers of men had performed sacrificial rites. There he, possessed of long and lusty arms, beheld the celebrated altar of Richika's son, who was the foremost of all wielders of the bow. And the altar was girt round by hosts of ascetics, and was fit to be worshipped by persons of a virtuous life. Then the king beheld the holy and delightful shrines of all the gods and of the Vasus, and of the hosts of wind and of the two celestial physicians and of Yama, son of the sun and of the lord of riches, and of Indra, and of Vishnu, and of the lord Creator and of Siva, and of the moon, and of the author of day, and of the lord of waters, and of the host of Sadhyas, and of Brahma, and of the forefathers, and of Rudra together with all his followers, and of the goddess of learning, and of the host of Siddhas, and of many immortal holy gods besides. And in those shrines the king observed various fasts, and gave away large quantities of gems. He plunged his body in all the holy spots, and then came again to Surparaka. And he by the same landing-place of the sea again proceeded with his uterine brothers and came over to the holy spot Prabhasa, whereof fame hath been spread by mighty Brahmanas throughout the world. There he, possessed of a pair of large red eyes, washed himself with all his younger brothers, and offered libations to the forefathers and the celestial hosts; and so did Krishna and all those Brahmanas together with Lomasa. For twelve days he subsisted upon air and water. And he performed ablutions for days and nights and surrounded himself with fires kindled on all sides. Thus that greatest of all virtuous men engaged himself in asceticism. While he was acting thus, information reached both Valarama and Krishna that the king was practising penances of a most austere form and these two leaders of the entire Vrishni tribe accompanied with troops came to Yudhishthira of Ajamidha's race. And when the Vrishnis beheld that the sons of Pandu lay down on the ground, their bodies besmeared all over with dirt and when they beheld the daughter of Drupada in a sad state, their grief was great and they could not refrain from breaking out in loud lamentations. Then the king, whose courage was such that misfortune never could cast him down, cordially met Rama and Krishna and Samva, Krishna's son, and the grand-son of Sini and other Vrishnis, and paid honour to them in a suitable form. And they also in return paid honour to all the sons of Pritha, and were similarly honoured by Pandu’s sons. And they seated themselves round about Yudhishthira, as round Indra, O king! are seated the celestial hosts. And highly pleased, he recounted to them all the machinations of his adversaries, and how also he had resided in the forest, and how Arjuna had gone to Indra’s abode in order to learn the science of arms — all this he related with a gladdened heart. And they were happy to learn all this news from him; but when they saw the Pandavas so exceedingly lean, the majestic and magnanimous Vrishnis could not forbear shedding tears, which spontaneously gushed from their eyes on account of the agony they felt.”

SECTION CXIX

Janamejaya said, “O thou of ascetic wealth! when the sons of Pandu and the Vrishnis reached the holy spot Prabhasa, what did they do and what conversation was held there by them, for all of them were of mighty souls, proficient in all the branches of science and both the Vrishnis and the sons of Pandu held one another in friendly estimation.”

Vaisampayana said, “When the Vrishnis reached the holy spot Prabhasa, the sacred landing-place on the coast of the sea, they surrounded the sons of Pandu and waited upon them. Then Valarama, resembling in hue the milk of the cow and the Kunda flower and the moon and the silver and the lotus root and who wore a wreath made of wild flowers and who had the ploughshare for his arms, spake to the lotuseyed one, saying, ‘O Krishna, I do not see that the practice of virtue leads to any good or that unrighteous practices can cause evil, since the magnanimous Yudhishthira is in this miserable state, with matted hair, a resident of the wood, and for his garment wearing the bark of trees. And Duryodhana is now ruling the earth, and the ground doth not yet swallow him up. From this, a person of limited sense would believe a vicious course of life is preferable to a virtuous one. When Duryodhana is in a flourishing state and Yudhishthira, robbed of his throne, is suffering thus, what should people do in such a matter? — This is the doubt that is now perplexing all men. Here is the lord of men sprung from the god of virtue, holding fast to a righteous path, strictly truthful and of a liberal heart. This son of Pritha would give up his kingdom and his pleasure but would not swerve from the righteous path, in order to thrive. How is it that Bhishma and Kripa and the Brahmana Drona and the aged king, the senior member of the house, are living happily, after having banished the sons of Pritha? Fie upon the vicious-minded leaders of Bharata’s race! What will that sinner, the chieftain of the earth, say to the departed forefathers of his race, when the wretch will meet them in the world to come? Having hurled from the throne his in-offensive sons, will he be able to declare that he had treated them in a blameless way? He doth not now see with his mind's eye how he hath become so sightless, and on account of what act he hath grown blind among the kings of this entire earth. Is it not because he hath banished Kunit's son from his kingdom? I have no doubt that Vichitravirya's son, when he with his sons perpetrated this inhuman act, beheld on the spot where dead bodies are burnt, flowering trees of a golden hue. Verily he must have asked them, when those stood before him with their shoulders projected forward towards him, and with their large red eyes staring at him, and he must have listened to their evil advice, since he fearlessly sent away Yudhishthira to the forest, who had all his weapons of war with him and was borne company by his younger brothers. This Bhima here, whose voracious appetite is like that of a wolf, is able to destroy with the sole strength of his powerful arms, and without the help of any weapons of war, a formidable array of hostile troops. The forces in the field of battle were utterly unmanned on hearing his war-cry. And now the strong one is suffering from hunger and thirst, and is emaciated with toilsome journeys. But when he will take up in his hand arrows and diverse other weapons of war, and meet his foes in the field of battle, he will then remember the sufferings of his exceedingly miserable forest-life, and kill his enemies to a man: of a certainty do I anticipate this. There is not throughout the whole world a single soul who can boast of strength and prowess equal to his. And his body, alas! is emaciated with cold, and heat and winds. But when he will stand up for fight, he will not leave a single man out of his foes. This powerful hero, who is a very great warrior when mounted on a car — this Bhima, of appetite rivalling a wolf's conquered single-handed all the rulers of men in the east, together with, those who followed them in battle; and he returned from those wars safe and uninjured. And that same Bhima, miserably dressed in the bark of trees, is now leading a wretched life in the woods. This powerful Sahadeva vanquished all the kings in the south; those lords of men who had gathered on the coast of the sea, — look at him now in an anchorite’s dress. Valiant in battle Nakula vanquished single-handed the kings who ruled the regions towards the west, — and he now walks about the wood, subsisting on fruit and roots, with a matted mass of hair on the head, and his body besmeared all over with dirt. This daughter of a king, who is a great soldier when mounted on a car, took her rise from beneath the altar, during the pomp of sacrificial rites. She hath been always accustomed to a life of happiness; how is she now enduring this exceedingly miserable life in this wood! And the son of the god of virtue, — virtue which stands at the head of all the there pursuits of life — and the son of the wind-god and also the son of the lord of celestials, and those two sons of the celestial physicians, — being the sons of all those gods and always accustomed to a life of happiness, how are they living in this wood, deprived of all comforts? When the son of Virtue met with defeat, and when his wife, his brothers, his followers, and himself were all driven forth, and Duryodhana began to flourish, why did not the earth subside with all its hills?”

SECTION CXX

Satyaki said, “O Rama! this is not the time of lamentation; let us do that which is proper and suited to the present occasion, although Yudhishthira doth not speak a single word. Those who have persons to look after their welfare do not undertake anything of themselves; they have others to do their work, as Saivya and others did for Yayati. Likewise, O Rama! those who have appointed functionaries to undertake their work on their own responsibility, as the leaders of men, they may be said to have real patrons, and they meet with no difficulty, like helpless beings. How is it that when the sons of Pritha have for their patrons these two men, Rama and Krishna, and the two others, Pradyumna and Samva, together with myself, — these patrons being able to protect all the three worlds, — how is it that the son of Pritha is living in the wood with his brothers? It is fit that this very day the army of the Dasarhas should march out, variously armed and with checkered mails. Let Dhritarashtra’s sons be overwhelmed with the forces of the Vrishinis and let them go with their friends to the abode of the god of death. Let him alone who wields the bow made of the horn (Krishna), thou alone, if roused, wouldst be able to surround even the whole of this earth. I ask thee to kill Dhritarashtra’s son with all his men, as the great Indra, the lord of the gods kill Vritra. Arjuna, the son of Pritha, is my brother, and also my friend, and also my preceptor, and is like the second self of Krishna. It is for this that men desire for a worthy son, and that preceptor seeks a pupil who would contradict him not. It is for this that the time is come for that excellent work, which is the best of all tasks and difficult to perform. I shall baffle Duryodhana’s volleys of arms by my own excellent weapons. I shall overpower all in the field of battle. I shall in my wrath cut off his head with my excellent shafts, little inferior to snakes and poison and fire. And with the keen edge of my sword, I shall forcibly sever his head from the trunk, in the field of battle; then I shall kill his followers, and Duryodhana, and all of Kuru's race. O son of Rohini! let the followers of Bhima look at me with joy at their heart, when I shall keep up the weapons of war in the field of battle, and when I shall go on slaying all the best fighting men on the side of the Kurus, as at the end of time fire will burn vast heaps of straw. Kripa and Drona and Vikarna and Kama are not able to bear the keen arrows shot by Pradyumna. I know the power of Arjuna's son — he conducts himself like the son of Krishna in the field of battle. Let Samva chastise by the force of his arms Dussasana; let him destroy by force Dussasana and his charioteer and his car. In the field of battle when the son of Jamvavati becomes irresistible in fight, there is nothing which can withstand his force. The army of the demon Samvara was speedily routed by him when only a boy. By him was killed in fight Asvachakra, whose thighs were round, and whose muscular arms were of exceeding length. Who is there that would be able to go forward to the car of Samva, who is great in fight, when mounted on a car? As a mortal coming under the clutches of death can never escape; so who is there that once coming under his clutches in the field of battle, is able to return with his life? The son of Vasudeva will burn down by the volleys of his fiery shafts all the hostile troops, and those two warriors, Bhishma and Drona, — who are great on a car, and Somadatta surrounded by all his sons. What is there in all the world including the gods, which Krishna cannot encounter on an equal footing, when he takes up the weapons of war, wields in his hands excellent arrows, arms himself with his dice, and thus becomes unrivalled in fight? Then let Aniruddha also take up in his hand his buckler and sword, and let him cover the surface of the earth with Dhritarashtra's sons, their heads separated from their trunks, their bodies devoid of all consciousness as in a sacrificial rite the altar is overspread with sacred grass placed upon the same. And Gada and Uluka, and Vahuka and Bhanu and Nitha and the young Nishatha valiant in battle and Sarana, and Charudeshna, irresistible in war, let them perform feats befitting their race. Let the united army of the Satwatas and Suras, together with the best soldiers of the Vrishnis, the Bhojas, and the Andhakas, kill those sons of Dhritarashtra in the field of battle and let them swell their expanded fame throughout the world. Then let Abhimanyu rule the world so long as this most excellent of virtuous men, the magnanimous Yudhishthira, may be engaged in fulfilling his vow, — the vow that was accepted and declared by him, the most righteous of Kuru’s race, on the occasion of the famous play at dice. Afterwards the virtuous king will protect the earth, all his foes defeated in battle by shafts which will be discharged by us. Then there will remain no sons of Dhritarashtra on earth, — nor the son of the charioteer (Kama). This is the most important work for us to do, and this will surely lead to fame.”

“Krishna said, ‘O scion of the race of Madhu! no doubt what thou sayest is true; we accept thy words, O thou of courage that is never weak! But this bull of the Kuru race (Yudhishthira) would never accept the sovereignty of the earth, unless it were won by the prowess of his own arms. Neither for the sake of pleasure, nor from fear, nor from covetousness, would Yudhishthira ever renounce the rules of the caste; nor would these two heroes, who are mighty, when mounted on a car — Bhima and Arjuna; nor the twin brothers, nor Krishna, the daughter of Drupada. He possessing the appetite of a wolf (Bhima), and the winner of riches (Arjuna), are both unrivalled in fight throughout the world. And why should not this king rule over the entire world when he hath the two sons of Madri to espouse his cause? The high-souled ruler of Panchala together with the Kekaya king, and we also should put forth our united strength, and then would the enemies of Yudhisthira be annihilated.’”

“Yudhishthira said, ‘It is not strange that thou shouldst speak thus, O scion of Madhu’s race! but to me truth seems to be the first consideration, above that of my sovereign power itself. But it is Krishna alone who precisely knoweth what I am; and it is I alone who precisely know what Krishna (really) is. O thou endued with valour! O scion of Madhu’s race! as soon as he will perceive that the time is come for feats of bravery, then, O most valiant of Sini’s race, he also of beautiful hair (Krishna) will defeat Suyodhana. Let the brave men of the Dasarha race go back today. They are my patrons; and the foremost of human beings, they have visited me here. O ye of immeasurable strength! never fall off from the path of virtue. I shall see you again, when ye will be happily gathered together.’

“Then after mutual greeting and obeisance to seniors, and having embraced the youthful, those valiant men of the Yadu race and the sons of Pandu separated. And the Yadus reunited to their home; and the Pandavas continued their journey to the sacred spots. Then having parted with Krishna, the virtuous king, accompanied by his brothers and servants, and also by Lomasa, went to the sacred river Payosini. Its fine landing place was constructed by the king of Vidarbha. And he began to dwell on the banks of the Payosini, whose waters were mingled with the distilled Soma juice. There the high-souled Yudhishthira was greeted with excellent laudatory, terms by numerous leaders of the twice-born class, who were delighted to see him there.”

SECTION CXXI

Lomasa said, “O king! when the Nriga performed a sacrifice here, he gratified Indra, the demolisher of hostile cities, by offering the Soma juice. And Indra was refreshed and was very much pleased. Here the gods together with Indira, and the protectors of all born beings, celebrated sacrifices of various kinds on a large scale, and paid abundant gratuities to the ministering priests. Here king Amurtarayasa, the lord of the world, satisfied Indra, the holder of the thunderbolt, by the offer of the Soma juice, when seven horse-sacrifices were performed by that king. The articles which in other sacrificial rites are uniformly made of the timber, wood and of earth, were all made of gold in the seven sacrifices performed by him. And it is said that in all those rites, seven sets of stakes, rings for the sacrificial stakes, spots, ladles, utensils, spoons were prepared by him. On each sacrificial stake, seven rings were fastened at the top. And, O Yudhishthira! the celestials together with Indira, themselves erected the sacrificial stakes of shining gold which had been prepared for his sacred rites. In all those magnificent sacrifices instituted by Gaya, the protector of the earth, Indira, was delighted by drinking the Soma juice, and the ministering priests were gratified with the gratuities paid to them. And the priests obtained untold wealth counted out to them. And as the sand-grains of the earth, or as the stars in the sky, or as the rain-drops when it raineth, cannot be counted by anyone, so the wealth Gaya gave away was incapable of being counted by figures. So untold was the wealth, O great king! that was given to the ministering priests in all those seven sacrifices that even the above-mentioned objects might be counted by figures, but the gratuities bestowed by him whose largeness exceeded all that was known before were not capable of being counted by figures. And images of the goddess of speech were made of gold by the sculptor of the gods; — and the king gratified the members of the sacerdotal caste, who had arrived from all the cardinal points, by making presents to them of those images, of gold. O protector of men! when the high-souled Gaya performed his sacrificial rites, he erected sacrificial piles at so many different spots that but little space was left on the surface of the earth. And, O scion of Bharata's race! he by that sacred act attained the regions of Indra. Whoever should bathe in the river, Payosini, would go to the regions attained by Gaya. Therefore, O lord of kings! O unswerving prince! thou and thy brothers should bathe in this river; then, O protector of the earth, thou wilt be freed from all these sins."

Vaisampayana said, "O most praiseworthy of men! Yudhishthira with his brothers performed ablutions in the Payosini river. Then, O sinless prince! the powerful monarch together with his brothers, journeyed to the hill of sapphires and the great river Narmada. The blessed saint Lomasa there named to him all the delightful holy spots and all the sacred shrines of the celestials. Then he with his brothers visited those places, according to his desire and convenience. And at various places Brahmanas by thousands received gifts from him."

"Lomasa said, 'O son of Kunti! one who visits the sapphire Hill and plunges his body in the river Narmada attains the regions inhabited by the celestials and kings. O most praiseworthy of men! this period is the junction between the Treta and the Kali age, O Kunti's son! This is the period when a person gets rid of all his sins. O respected sir! this is the spot where Saryati performed sacrificial rites, wherein Indra appeared in a visible form and drank the Soma juice, with the two celestial physicians. And Bhrigu's son of severe austerities conceived anger towards the great Indra; and the mighty Chyavana paralysed Indra, and for his wife obtained the princess, Sukanya.'"

"Yudhishthira said, 'How was the chastiser of the demon Paka, the god possessed of the six attributes, paralysed by Chyavana? And for what reason did the mighty saint conceive wrath towards Indra? And how, O Brahmana! did he raise the celestial physicians to the rank of the drinkers of Soma? All this, precisely as it happened, thy venerable self will be pleased to recount to me.'"

SECTION CXXII

“Lomasa said, ‘A son was born to the great saint Bhrigu, Chyavana by name. And he, of an exceedingly resplendent form, began to practise austerities by the side of yonder lake. And, O Pandu’s son! O protector of men! he of mighty energy assumed the posture called Vira, quiet and still like an inanimate post, and for a long period, remained at the same spot of ground. And he was turned into an anthill covered over with creepers. And after the lapse of a long period, swarms of ants enveloped him. And covered all over with ants, the sagacious saint looked exactly like a heap of earth. And he went on practising austerities, enveloped on all sides with that anthill. Now after the lapse of a long space of time, that ruler of earth, Saryati by name, for amusement visited this pleasant and excellent lake. With him were four thousand females, espoused by him, O son of Bharata’s race! there was also his only daughter endued with beautiful brows, named Sukanya. She surrounded by her maids, and decked out with jewels fit for the celestials, while walking about, approached the anthill where Bhrigu’s son was seated. And surrounded by her maids, she began to amuse herself there, viewing the beautiful scenery, and looking at the lofty trees of the wood. And she was handsome and in the prime of her youth; and she was amorous and bent on frolicking. And she began to break the twigs of the forest trees bearing blossoms. And Bhrigu’s son endued with intelligence beheld her wandering like lightning, without her maids, and wearing a single piece of cloth and decked with ornaments. And seeing her in the lone forest, that ascetic of exceeding effulgence was inspired with desire. And that regenerate Rishi possessing ascetic energy, who had a low voice, called the auspicious one, — but she heard him not. Then seeing the eyes of Bhrigu’s son from the anthill, Sukanya from curiosity and losing her sense, said, ‘What is this?’ — and with thorns pierced the eyes (of the Rishi). And as his eyes being pierced by her, he felt exceeding pain and became wroth. And (from anger) he obstructed the calls of nature of Saryati's forces. And on their calls of nature being obstructed, the men were greatly afflicted. And seeing this state of things, the king asked. 'Who is it that hath done wrong to the illustrious son of Bhrigu, old and ever engaged in austerities and of wrathful temper? Tell me quick if ye know it'. The soldiers (thereupon) answered him saying, 'We do not know whether any one hath done wrong to the Rishi. Do thou, as thou list, make a searching enquiry into the matter. Thereupon that ruler of earth, using (as he saw occasion) both menace and conciliation, asked his friends (about the circumstance). But they too did not know anything. Seeing that the army was distressed owing to the obstruction of the calls of nature, and also finding her father aggrieved, Sukanya said, 'Roving in the forest, I lighted in the anthill here upon some brilliant substance. Thereupon taking it for a glow-worm I neared it, and pierced it (with thorns); Hearing this Saryati immediately came to the anthill, and there saw Bhrigu's son, old both in years and austerities. Then the lord of earth with joined hands, besought (the ascetic) saying, 'It behoveth thee to forgive what my daughter through ignorance and greenness, hath done unto thee." Chyavana the son of Bhrigu, addressed the monarch saying, 'Disregarding me, this one, filled with pride hath pierced my eyes. Even her, O king, endued with beauty and who was bereft of her senses by ignorance and temptation — even thy daughter would I have for my bride, I tell thee truly, on this condition alone will I forgive thee.'

Lomasa said, "Hearing the words of the sage, Saryati, without pausing, bestowed his daughter on the high-souled Chyavana. Having received the hand of that girl, the holy one was pleased with the king. And having won the Rishi's grace, the king went to his city, accompanied by his troops. And the faultless Sukanya also having obtained that ascetic for her husband, began to tend him, practising penances, and observing the ordinance. And that one of a graceful countenance, and void of guile worshipped Chyavana, and also ministered unto guests, and the sacred fire."

SECTION CXXIII

“Lomasa said, ‘Once on a time, O king, those celestials, namely the twin Aswins, happened to behold Sukanya, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aswins neared her, and addressed her, saying, ‘O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, do thou therefore tell us.’ Thereupon she replied bashfully unto those foremost of celestials. ‘Know me as Sarayati’s daughter, and Chyavana’s wife.’ Thereat the Aswins again spake unto her, smiling. ‘What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our eyes lighted on thy like. O damsel, unadornedand without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent girl in such plight servest thou a decrepit old husband, and one that hath become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly.’”

“Thus addressed Sukanya answered the celestials saying. ‘I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). Thereupon they again spake unto her, ‘We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us, viz., ourselves and thy husband, — for thy partner. Promising this do thou, O auspicious one, bring hither thy husband.' .. O king, agreeably to their words she went to Bhrigu's son and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, 'Do thou so.' Having received the permission of her lord, (she returned to the celestials) and said, 'Do ye so.' Then hearing her words, viz., 'Do ye so,' they spoke unto the king's daughter. 'Let thy husband enter into water.' Thereat Chyavana desirous of obtaining beauty, quickly entered into water. The twin Aswins also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young and wearing burnished earrings. And all, possessed of the same appearance pleasing to behold, addressed her saying, 'O fortunate one, do thou choose one of us for spouse. And O beauteous one, do thou select him for lord who may please thy fancy.' Finding, however, all of them of the same appearance she deliberated; and at last ascertaining the identity of her husband, even selected him.

"Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials: 'Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly.' Hearing this, highly delighted, the twins ascendedto heaven; and Chyavana and Sukanya too passed their days happily even like celestials."

SECTION CXXIV

“Lomasa said, ‘Now the news came to Saryati that Chyavana had been turned into a youth. And well pleased he came, accompanied by his troops, to the hermitage of the son of Bhrigu. And he saw Chyavana and Sukanya, like two children sprung from celestials, and his joy and that of his wife were as great as if the king had conquered the entire world. And the ruler of earth together with his wife was received honourably by that saint. And the king seated himself near the ascetic, and entered into a delightful conversation of an auspicious kind. Then, O king, the son of Bhrigu spake to the king these words of a soothing nature: ‘I shall, O king, officiate at a religious ceremony to be performed by thee: let the requisite articles, therefore, be procured.’ Thereat, that protector of earth Saryati, experienced the very height of joy, and O great king, he expressed his approbation of the proposal made by Chyavana. And on an auspicious day, suitable for the commencement of a sacrificial ceremony, Saryati ordered the erection of a sacrificial shrine of an excellent description and splendidly furnished with all desirable things. There Chyavana, the son of Bhrigu, officiated for the king as his priest. Now listen to me relating the wonderful events which happened at that spot. Chyavana took up a quantity of the Soma juice, in order that he might offer the same to the Aswins, who were physicians to the celestials. And while the saint was taking up the intended offering for those celestial twins, Indra pronounced his interdiction, saying, These Aswins both of them in my opinion have no right to receive an offering of the Soma juice.’ They are the physicians of the celestials in heaven, — this vocation of theirs hath disentitled them (in the matter of Soma). Thereupon Chyavana said, ‘These two are of mighty enterprise, possessed of mighty souls, and uncommonly endued with beauty and grace. And they, O Indra, have converted me into an eternally youthful person, even like unto a celestial. Why shouldst thou and the other celestials have a right to the distilled Soma juice, and not they? O lord of the celestials, O demolisher of hostile towns! be it known to thee that the Aswins also rank as gods.’ At this, Indra spake saying, These two practise the healing art, — so they are but servants. And assuming forms at their pleasure they roam about in the world of mortal beings. How can they then rightfully claim the juice of the Soma?

“Lomasa said, ‘When these very identical words were spoken again and again by the lord of celestials, the son of Bhrigu, setting Indra at naught, took up the offering he had intended to make. And as he was about to take up an excellent portion of the Soma juice with the object of offering it to the two Aswins, the destroyer of the demon Vala (Indra) observed his act, and thus spoke unto him, ‘If thou take up the Soma with a view to offering it to those celestials, I shall hurl at thee my thunderbolt of awful form, which is superior to all the weapons that exist.’ Thus addressed by Indra, the son of Bhrigu, cast at Indra a smiling glance, and took up in due form a goodly quantity of the Soma juice, to make an offering to the Aswins. Then Sachi’s lord hurled at him the thunderbolt of awful form. And as he was about to launch it, his arm was paralysed by Bhrigu’s son. And having paralysed his arm, Chyavana recited sacred hymns, and made offering on the fire. His object gained, he now attempted to destroy that celestial. Then by the virtue of that saint’s ascetic energy, an evil spirit came into being, — a huge demon, Mada by name, of great strength and gigantic proportions. And his body was incapable of being measured either by demons or by gods. And his mouth was terrible and of huge size, and with teeth of sharpened edge. And one of his jaws rested on the earth, and the other stretched to heaven. And he had four fangs, each extending as far as one hundred yojanas, and his other fangs were extended to the distance of ten yojanas, and were of a form resembling towers on a palace, and which might be likened to the ends of spears. And his two arms were like unto hills, and extended ten thousand yojanas, and both were of equal bulk. And his two eyes resembled the sun and the moon; and his face rivalled the conflagration at the universal dissolution. And he was licking his mouth with his tongue, which, like lightning, knew no rest. And his mouth was open, and his glance was frightful, and seemed as if he would forcibly swallow up the world. The demon rushed at the celestial by whom a hundred sacrifices had been performed. And his intent was to devour that deity. And the world resounded with the loud and frightful sounds uttered by the Asura.”

SECTION CXXV

“Lomasa said, ‘When the god who had performed a hundred sacrifices (Indra) beheld the demon Mada of a frightful mien, coming towards him with open mouth, his intention being to devour him, and looking like the god of death himself, while his own arms remained paralysed, he through fear repeatedly licked the corners of his mouth. Then the lord of the celestials, tortured with fright, spake to Chyavana saying, ‘O Bhrigu’s son! O Brahmana! verily I tell thee as truth itself, that from this day forward the two Aswins will be entitled to the Soma juice. Be merciful to me! My undertaking can never come to naught. Let this be the rule. And I know, O saint of the sacerdotal caste! that thy work can never come to nothing. These two Aswins will have a right to drink the Soma juice, since thou hast made them entitled to the same. And, O Bhrigu’s son, I have done this but to spread the fame of thy powers, and my object was to give thee an occasion for displaying thy powers. My other object was that the fame of the father of this Sukanya here might spread everywhere. Therefore be merciful to me: let it be as thou wishest.’ Being thus addressed by Indra, the wrath of Chyavana of mighty soul was quickly appeased, and he set free the demolisher of hostile cities (Indra). And the powerful saint, O king! distributed Mada (literally intoxication), and put it piece-meal in drinks, in women, in gambling, and in field sports, even this same Mada who had been created repeatedly before. Having thus cast down the demon Mada and gratified Indra with a Soma draught and assisted king Saryati in worshipping all the gods together with the two Aswins and also spread his fame for power over all the worlds, the best of those endued with speech passed his days happily in the wood, in the company of Sukanya, his loving wife. This is his lake, shining, O king! and resounding with the voice of birds. Here must thou, together with thy uterine brothers, offer libations of water to thy forefathers and the gods. And, O ruler of earth! O scion of Bharata's race! having visited it and Sikataksha also, thou shalt repair to the Saindhava wood, and behold a number of small artificial rivers. And O great king, O scion of Bharata's race! thou shalt touch the waters of all the holy lakes and reciting the hymns of the god Sthanu (Siva), meet with success in every undertaking. For this is the junction, O most praiseworthy of men, of the two ages of the world, viz., Dwapara and Treta. It is a time, O Kunti's son! capable of destroying all the sins of a person. Here do thou perform ablutions, for the spot is able to remove all the sins of an individual. Yonder is the Archika hill, a dwelling place for men of cultured minds. Fruits of all the seasons grow here at all times and the streams run for ever. It is an excellent place fit for the celestials. And there are the holy cairns of diverse forms, set up by the celestials. O Yudhishthira! this is the bathing spot belonging to the Moon. And the saints are in attendance here on all sides round — they are the dwellers of the wood and the Valakhilyas, and the Pavakas, who subsist on air only. These are three peaks and three springs. Thou mayst walk round them all, one by one: then thou mayst wash thyself at pleasure. Santanu, O king! and Sunaka the sovereign of men, and both Nara and Narayana have attained everlasting regions from this place. Here did the gods constantly lie down, as also the forefathers, together with the mighty saints. In this Archika hill, they all carried on austerities. Sacrifice to them, O Yudhishthira! Here did they, also the saints, eat rice cooked in milk, O protector of men! And here is the Yamuna of an exhaustless spring. Krishna here engaged himself in a life of penances, O Pandu's son. O thou that draggest the dead bodies of thy foes! the twin brothers, and Bhimasena and Krishna and all of us will accompany thee to this spot. O lord of men, this is the holy spring that belongeth to Indra. Here the creative and the dispensing deity, and Varuna also rose upwards, and here too they dwelt, O king! observing forbearance, and possessed of the highest faith. This excellent and propitious hill is fit for persons of a kindly and candid disposition. This is that celebrated Yamuna, O king! frequented by hosts of mighty saints, the scene of diverse religious rites, holy, and destructive of the dread of sin. Here did

Mandhata himself, of a mighty bow, perform sacrificial rites for the gods; and so did Somaka, O Kunti’s son! who was the son of Sahadeva, and a most excellent maker of gifts.

SECTION CXXVI

“Yudhishthira said, ‘O great Brahmana, how was that tiger among kings, Mandhata, Yuvanaswa’s son, born, — even he who was the best of monarchs, and celebrated over the three worlds? And how did he of unmeasured lustre attain the very height of real power, since all the three worlds were as much under his subjection, as they are under that of Vishnu of mighty soul? I am desirous of hearing all this in connection with the life and achievements of that sagacious monarch. I should also like to hear how his name of Mandhata originated, belonging as it did to him who rivalled in lustre Indra himself: and also how he of unrivalled strength was born, for thou art skilled in the art of narrating events.’

“Lomasa said, ‘Hear with attention, O king! how the name of Mandhata belonging to that monarch of mighty soul hath come to be celebrated throughout all the worlds. Yuvanaswa, the ruler of the earth, was sprung from Ikshvaku’s race. That protector of the earth performed many sacrificial rites noted for magnificent gifts. And the most excellent of all virtuous men performed a thousand times the ceremony of sacrificing a horse. And he also performed other sacrifices of the highest order, wherein he made abundant gifts. But that saintly king had no son. And he of mighty soul and rigid vows made over to his ministers the duties of the state, and became a constant resident of the woods. And he of cultured soul devoted himself to the pursuits enjoined in the sacred writ. And once upon a time, that protector of men, O king! had observed a fast. And he was suffering from the pangs of hunger and his inner soul seemed parched with thirst. And (in this state) he entered the hermitage of Bhrigu. On that very night, O king of kings! the great saint who was the delight of Bhrigu’s race, had officiated in a religious ceremony, with the object that a son might be born to Saudyumni. O king of kings! at the spot stood a large jar filled with water, consecrated with the recitation of sacred hymns, and which had been previously deposited there. And the water was endued with the virtue that the wife of Saudyumni would by drinking the same, bring forth a god-like son. Those mighty saints had deposited the jar on the altar and had gone to sleep, having been fatigued by keeping up the night. And as Saudyumni passed them by, his palate was dry, and he was suffering greatly from thirst. And the king was very much in need of water to drink. And he entered that hermitage and asked for drink. And becoming fatigued, he cried in feeble voice, proceeding from a parched throat, which resembled the weak inarticulate utterance of a bird. And his voice reached nobody's ears. Then the king beheld the jar filled with water. And he quickly ran towards it, and having drunk the water, put the jar down. And as the water was cool, and as the king had been suffering greatly from thirst, the draught of water relieved the sagacious monarch and appeased his thirst. Then those saints together with him of ascetic wealth, awoke from sleep; and all of them observed that the water of the jar had gone. Thereupon they met together and began to enquire as to who might have done it. Then Yuvanaswa truthfully admitted that it was his act. Then the revered son of Bhrigu spoke unto him, saying. 'It was not proper. This water had an occult virtue infused into it, and had been placed there with the object that a son might be born to thee. Having performed severe austerities, I infused the virtue of my religious acts in this water, that a son might be born to thee. O saintly king of mighty valour and physical strength! a son would have been born to thee of exceeding strength and valour, and strengthened by austerities, and who would have sent by his bravery even Indra to the abode of the god of death. It was in this manner, O king! that this water had been prepared by me. By drinking this water, O king, thou hast done what was not at all right. But it is impossible now for us to turn back the accident which hath happened. Surely what thou hast done must have been the fiat of Fate. Since thou, O great king, being a thirst hast drunk water prepared with sacred hymns, and filled with the virtue of my religious labours, thou must bring forth out of thy own body a son of the character described above. To that end we shall perform a sacrifice for thee, of wonderful effect so that, valorous as thou art, thou wilt bring forth a son equal to Indra. Nor with thou experience any trouble on account of the labour pains.' Then when one hundred years had passed away, a son shining as the sun pierced the left side of the king endowed with a mighty soul, and came forth. And the son was possessed of mighty strength. Nor did Yuvanaswa die — which itself was strange. Then Indra of mighty strength came to pay him a visit. And the deities enquired of the great Indra, 'What is to be sucked by this boy?' Then Indra introduced his own forefinger into his mouth. And when the wielder of the thunderbolt said, 'He will suck me,' the dwellers of heaven together with Indra christened the boy Mandhata, (literally, Me he shall suck). Then the boy having tasted the forefinger extended by Indra, became possessed of mighty strength, and he grew thirteen cubits, O king. And O great king! the whole of sacred learning together with the holy science of arms, was acquired by that masterful boy, who gained all that knowledge by the simple and unassisted power of his thought. And all at once, the bow celebrated under the name of Ajagava and a number of shafts made of horn, together with an impenetrable coat of mail, came to his possession on the very same day, O scion of Bharata's race! And he was placed on the throne by Indra himself and he conquered the three worlds in a righteous way, as Vishnu did by his three strides. And the wheel of the car of that mighty king as irresistible in its course (throughout the world). And the gems, of their own accord, came into the possession of that saintly king. This is the tract of land, O lord of earth, which belonged to him. It abounds in wealth. He performed a number of sacrificial rites of various kinds, in which abundant gratuities were paid to the priests. O king! he of mighty force and unmeasured lustre, erected sacred piles, and performed splendid pious deeds, and attained the position of sitting at Indra's side. That sagacious king of unswerving piety sent forth his fiat, and simply by its virtue conquered the earth, together with the sea — that source of gems — and all the cities (or [of? — JBH] the earth), O great king! The sacrificial grounds prepared by him were to be found all over the earth on all sides round — not a single spot, but was marked with the same. O great king! the mighty monarch is said to have given to the Brahmanas ten thousand padmas of kine. When there was a drought, which continued for twelve consecutive years, the mighty king caused rain to come down for the growth of crops, paying no heed to Indra, the wielder of the thunderbolt, who remained staring (at him). The mighty ruler of the Gandhara land, born in the lunar dynasty of kings, who was terrible like a a roaring cloud, was slain by him, who wounded him sorely with his shafts. O king! he of cultured soul protected the four orders of people, and by him of mighty force the worlds were kept from harm, by virtue of his austere and righteous life. This is the spot where he, lustrous like the sun, sacrificed to the god. Look at it! here it is, in the midst of the field of the Kurus, situated in a tract, the holiest of all. O preceptor of earth! requested by thee, I have thus narrated to thee the great life of Mandhata, and also the way in which he was born, which was a birth of an extraordinary kind.'"

Vaisampayana said, "O scion of Bharata's race! Kunti's son, thus addressed by the mighty saint, Lomasa, immediately put fresh questions to him, with regard to Somaka."

SECTION CXXVII

Yudhishthira said, ‘O best of speakers! what was the extent of power and strength possessed by king Somaka? I am desirous of hearing an exact account of his deeds and of his power.”

“Lomasa said, ‘O Yudhishthira! there was a virtuous king Somaka by name. He had one hundred wives, O king, all suitably matched to their husband. He took great care, but could not succeed in getting a single son from any one of them, and a long time elapsed during which he continued a sonless man. Once upon a time, when he had become old, and was trying every means to have a son, a son was born to him, Jantu by name, out of that century of women. And, O ruler of men! All the mothers used to sit surrounding their son and every one giving him such objects as might conduce to his enjoyment and pleasure. And it came to pass that one day an ant stung the boy at his hip. And the boy screamed loudly on account of the pain caused by the sting. And forthwith the mothers were exceedingly distressed to see how the child had been stung by the ant. And they stood around him and set up cries. Thus there arose a tumultuous noise. And that scream of pain suddenly reached (the ears of) the sovereign of the earth, when he was seated in the midst of his ministers, with the family priest at his side. Then the king sent for information as to what it was about. And the royal usher explained to him precisely what the matter was with reference to his son. And Somaka got up together with his ministers and hastened towards the female apartments. And on coming there, O subjugator of foes! he soothed his son. And having done so and coming out from the female apartments, the king sat with his family priest and ministers.’

“Somaka then spoke thus, ‘Fie on having only a single son! I had rather be a sonless man. Considering how constantly liable to disease are all organized beings, to have an only son is but a trouble. O Brahmana! O my lord! With the view that I might have many sons born to me, this century of wives hath been wedded by me, after inspection, and after I had satisfied myself that they would prove suitable to me. But issue they have none. Having tried every means, and put forth great efforts, they have borne this single son, Jantu. What grief can be greater than this? O most excellent of the twice-born caste! I am grown old in years and so are my wives too. And yet this only son is like the breath of their nostrils, and so he is to me also. But is there any ceremony, by celebrating which one may get a hundred sons? (And if there is one such), tell me whether it is great or small, and easy or difficult to perform.'

"The family priest said, 'There is a ceremony by virtue of which a man may get a century of sons. If thou art able to perform it, O Somaka, then I shall explain it to thee.'

"Somaka said, 'Whether it be a good or an evil deed, the ceremony by which a hundred sons may be born, may be taken by thee as already performed. Let thy blessed self explain it to me.'

"The family priest thereupon said, 'O king! Let me set on foot a sacrifice and thou must sacrifice thy son, Jantu in it. Then on no distant date, a century of handsome sons will be born to thee. When Jantu's fat will be put into the fire as an offering to the gods, the mothers will take a smell of that smoke, and bring forth a number of sons, valourous and strong. And Jantu also will once more be born as a self-begotten son of thine in that very (mother); and on his back there will appear a mark of gold.'"

SECTION CXXVIII

“SOMAKA SAID, ‘O Brahmana! whatever is to be performed — do precisely as it may be necessary. As I am desirous of having a number of sons, I shall do all that may be prescribed by thee.”

“Lomasa said, “Then the priest officiated in the sacrifice in which Jantu was offered as the victim. But the mothers is in pity forcibly snatched the son and took him away. And they cried, ‘We are undone!’ And they were smitten with torturing grief and they caught hold of Jantu by his right hand, and wept in a piteous way. But the officiating priest held the boy by the right hand and pulled him. And like female ospreys they screamed in agony! but the priest dragged the son killed him and made a burnt offering of his fat in the proper form. And, O delight of the race of Kuru! While the fat was being made an offering of the agonised mothers smelt its smell, and of a sudden fell to the ground (and swooned away.) And then all those lovely women became with child, and O lord of men! O scion of Bharata’s race! When ten months had passed a full century of sons was born to Somaka begotten on all those women. And, O monarch of the earth! Jantu became the eldest and was born of his former mother and he became the most beloved to the women, — not so were their own sons. And on his back there was that mark of gold and of that century of sons, he was also superior in merit. Then that family priest of Somaka departed this life as also Somaka after a certain time. Now he beheld that the priest was being grilled in a terrible hell. And thereupon he questioned him, ‘Why art thou, O Brahmana! being grilled in this hell?” Then the family priest exceedingly scorched with fire, spake to him saying, ‘This is the outcome of my having officiated in that sacrifice of thine.’ O king, hearing this, the saintly king thus spake to the god who meteth out punishments to departed souls, ‘I shall enter here. Set free my officiating priest; this reversed man is being grilled by hell-fire on my account only.’

“Dharmaraja thereat answered thus, ‘One cannot enjoy or suffer for another person’s acts. O best of speakers! these are the fruits of thy acts; see it here.’

“Somaka said, ‘Without this Brahmana here, I desire not go to the blessed regions. My desire is to dwell in company with this very man, either in the abode of the gods, or in hell, for, O Dharmaraja! my deed is identical with what hath been done by him and the fruit of our virtuous or evil deed must be the same for both of us.’

“Dharmaraja said, ‘O king! If this is thy wish, then taste with him the fruit of that act, for the same period that he must do. After that thou shall go to the blessed regions.’

“Lomasa said, The lotus-eyed king did all that exactly in the way prescribed to him. And when his sins were worked off, he was set free together with the priest. O king! Fond of the priest as he was, he won all those blessings to which he had entitled himself by his meritorious acts and shared everything with the family priest. This is his hermitage which looketh lovely before our eyes. Any one would attain the blessed regions, if he should spend six nights here controlling his passions. O king of kings! O leader of the tribe of Kurus! Here, free from excitement and self-controlled, we must spend six nights. Be thou ready therefor.’”

SECTION CXXIX

"Lomasa said, 'Here, O king! The lord of born beings himself performed a sacrifice in former times, — the ceremony called Ishtikrita, which occupied one thousand years. And Amvarisha, son of Nabhaga, sacrificed near the Yamuna river. And having sacrificed there, he gave away ten Padmas (of gold coins) to the attendant priests, and he obtained the highest success by his sacrifices and austerities. And, O Kunti's son! This is the spot where that sovereign of the entire earth, Nahusha's son, Yayati, of unmeasured force, and who led a holy life, performed his sacrificial rites. He competed with Indra and performed his sacrifice here. Behold how the ground is studded with places for the sacrificial fires of various forms, and how the earth seems to be subsiding here under the pressure of Yayati's pious works. This is the Sami tree, which hath got but a single leaf, and this is a most excellent lake. Behold these lakes of Parasurama, and the hermitage of Narayana. O protector of earth! This is the path which was followed by Richika's son, of unmeasured energy, who roamed over the earth, practising the Yoga rites in the river Raupya. And, O delight of the tribe of Kurus! Hear what a Pisacha woman (she-goblin), who was decked with pestles for her ornaments, said (to a Brahmana woman), as I was reciting here the table of genealogy. (She said), "Having eaten curd in Yugandhara, and lived in Achutasthala, and also bathed in Bhutilaya, thou shouldst live with thy sons. Having passed a single night here, if thou wilt spend the second, the events of the night will be different from those that have happened to thee in the day-time, O most righteous of Bharata's race! Today we shall spend the night at this very spot. O scion of Bharata's race! this is the threshold of the field of the Kurus. O king! At this very spot, the monarch Yayati, son of Nahusha, performed sacrificial rites, and made gifts of an abundance of gems. And Indra was pleased with those sacred rites. This is an excellent holy bathing-place on the river Yamuna, known as Plakshavatarana (descent of the banian tree). Men of cultured minds call it the entrance to the region of heaven. O respected sir! here, after having performed sacrificial rites of the Saraswata king, and making use of the sacrificial stake for their pestle, the highest order of saints performed the holy plunge prescribed at the end of a sacred ceremony. O monarch! King Bharata here performed sacrificial rites. To celebrate the horse-sacrifice, he here set free the horse who was the intended victim. That monarch had won the sovereignty of the earth by righteousness. The horse? he let go more than once were of a colour checkered with black. O tiger among men! it was here that Marutta sheltered by Samvartta, leader of saints, succeeded in performing excellent sacrifices. O sovereign of kings! Having taken his bath at this spot, one can behold all the worlds, and is purified from his evil deeds. Do thou, therefore, bathe at this spot.'"

Vaisampayana said, "Then that most praiseworthy of Pandu's sons, there bathed with his brothers, while the mighty saints were uttering laudatory words to him. And he addressed the following words to Lomasa, 'O thou whose strength lieth in truthfulness! By virtue of this pious act, I behold all the worlds. And from this place, I behold that most praiseworthy of Pandu's sons Arjuna, the rider of white steed."

'Lomasa said, 'It is even so, O thou of powerful arms! The saints of the highest order thus behold all the regions. Behold this holy Saraswati here, thronged by persons who look upon her as their sole refuge. O most praise worthy of men! having bathed here, thou wilt be free from all thy sins. O Kunti's son! here the celestial saints performed sacrificial rites of Saraswata king: and so did the saints and the royal saints. This is the altar of the lord of beings, five yojanas in extent on all sides round. And this is the field of the magnanimous Kurus, whose habit it was to perform sacrifices.'"

SECTION CXXX

“Lomasa said, ‘O son of Bharata’s race! If mortals breathe their last at this spot, they go to heaven. O king! Thousands upon thousands of men come to this place to die. A blessing was pronounced on this spot by Daksha, when he was engaged in sacrifice here, (in these words), ‘Those men that shall die at this spot shall win a place in heaven.’ Here is the beautiful and sacred river, Saraswati, full of water: and here, O lord of men, is the spot known as Vinasana, or the place where the Saraswati disappeared. Here is the gate of the kingdom of the Nishadas and it is from hatred for them that the Saraswati entered into the earth in order that the Nishadas might not see her. Here too is the sacred region of Chamashodbheda where the Saraswati once more became visible to them. And here she is joined by other sacred rivers running seawards. O conqueror of foes, here is that sacred spot known by the name of Sindhu — where Lopamudra accepted the great sage Agastya as her lord and, O thou whose effulgence is like unto that of the sun, here is the sacred tirtha called Prabhasa, the favoured spot of Indra and which removeth all sins. Yonder is visible the region of Vishnupada. And here is the delightful and sacred river, Vipasa. From grief for the death of his sons the great sage Vasistha had thrown himself into this stream, after binding his limbs. And when he rose from the water, lo! he was unfettered. Look, O king with thy brothers at the sacred region of Kasmeera, frequented by holy sages. Here, O scion of Bharata’s race, is the spot, where a conference took place between Agni and the sage Kasyapa, and also between Nahusha’s son and the sages of the north. And, O great prince, Yonder is the gate of the Manasasarovara. In the midst of this mountain, a gap hath been opened by Rama. And here. O prince of prowess incapable of being baffled, is the well-known region of Vatikhanda, which, although adjacent to the gate of Videha, lieth on the north of it. And O bull among men, there is another very remarkable thing connected with this place, — namely, that on the waning of every yuga, the god Siva, having the power to assume any shape at will, may be seen with Uma and his followers. In Yonder lake also people desirous of securing welfare to the family, propitiate with sacrifices the holder of the great bow Pinaka, in the month of Chaitra. And persons of devotion having passions under control, performing their ablutions in this lake, become free from sins and, without doubt, attain to the holy regions. Here is the sacred tirtha called Ujjanaka, where the holy sage Vasistha with his wife Arundhati and also the sage Yavakri obtained tranquillity. Yonder is the lake Kausava, where grown the lotuses called Kausesaya, and here also is the sacred hermitage of Rukmini, where she attained peace, after conquering that evil passion, anger. I think, O prince, that thou hast heard something about that man of meditations, Bhrigutunga. There, O king, before thee is that lofty peak. And, O foremost of kings, yonder is Vitasta, the sacred stream that absolveth men from all sins. The water of this stream is extremely cool and limpid, and it is largely used by the great sages. O prince, behold the holy rivers Jala and Upajala, on either side of the Yamuna. By performing a sacrifice here, king Usinara surpassed in greatness Indra himself. And, O descendant of Bharata, desirous of testing Usinara's merit and also of bestowing boons on him, Indra and Agni presented themselves at his sacrificial ground. And Indra assuming the shape of a hawk, and Agni that of a pigeon, came up to that king. And the pigeon in fear of the hawk, fell upon the king's thigh, seeking his protection.'"

SECTION CXXXI

"The hawk said, 'All the kings of the earth represent thee as a pious ruler. Wherefore, O prince, has thou then stopped to perpetrate a deed not sanctioned by the ordinance? I have been sore afflicted with hunger. Do thou not withhold from me that which hath been appointed by the Deity for my food, — under the impression that thereby thou servest the interests of virtue, whereas in reality, thou wilt forsake it, (by committing thyself to this act). Thereupon, the king said, 'O best of the feathered race, afflicted with fear of thee, and desirous of escaping from thy hands, this bird, all in a hurry, hath come up to me asking for life. When this pigeon hath in such a manner sought my protection, why dost thou not see that the highest merit is even in my not surrendering it unto thee? And it is trembling with fear, and is agitated, and is seeking its life from me. It is therefore certainly blameworthy to forsake it. He that slayeth a Brahmana, he that slaughtered a cow — the common mother of all the worlds — and he that forsaketh one seeking for protection are equally sinful.' Thereat the hawk replied, 'O lord of earth, it is from food that all beings derive their life, and it is food also that nourisheth and sustaineth them. A man can live long even after forsaking what is dearest to him, but he cannot do so, after abstaining from food. Being deprived of food, my life, O ruler of men, will surely leave this body, and will attain to regions unknown to such troubles. But at my death, O pious king, my wife and children will surely perish, and by protecting this single pigeon. O prince, thou dost not protect many lives. The virtue that standeth in the way of another virtue, is certainly no virtue at all, but in reality is unrighteousness. But O king, whose prowess consisteth in truth, that virtue is worthy of the name, which is not conflicting. After instituting a comparison between opposing virtues, and weighing their comparative merits, one, O great prince, ought to espouse that which is not opposing. Do thou, therefore, O king, striking a balance between virtues, adopt that which preponderates.’ At this the king said, ‘O best of birds, as thou speakest words fraught with much good, I suspect thee to be Suparna, the monarch of birds. I have not the least hesitation to declare that thou art fully conversant with the ways of virtue. As thou speakest wonders about virtue, I think that there is nothing connected with it, that is unknown to thee. How canst thou then consider the forsaking of one, seeking for help, as virtuous? Thy efforts in this matter, O ranger of the skies, have been in quest of food. Thou canst, however, appease thy hunger with some other sort of food, even more copious. I am perfectly willing to procure for thee any sort of food that to thee may seem most tasteful, even if it be an ox, or a boar, or a deer, or a buffalo.’ Thereupon the hawk said, ‘O great king, I am not desirous of eating (the flesh of) a boar or an ox or the various species of beasts. What have I to do with any other sort of food? Therefore, O bull among the Kshatriyas, leave to me this pigeon, whom Heaven hath today ordained for my food, O ruler of earth, that hawks eat pigeons is the eternal provision. O prince, do not for support embrace a plantain tree, not knowing its want of strength.’ The king said, ‘Ranger of the skies, I am willing to bestow on thee this rich province of my race, or any other thing that to thee may seem desirable. With the sole exception of this pigeon, which hath approached me craving my protection, I shall be glad to give unto thee anything that thou mayst like. Let me know what I shall have to do for the deliverance of this bird. But this I shall not return to thee on any condition whatever.’”

“The hawk said, ‘O great ruler of men, if thou hast conceived an affection for this pigeon, then cut off a portion of thine own flesh, and weigh it in a balance, against this pigeon. And when thou hast found it equal (in weight) to the pigeon, then do thou give it unto me, and that will be to my satisfaction.’ Then the king replied, This request of thine, O hawk, I consider as a favour unto me, and, therefore, I will give unto thee even my own flesh, after weighing it in a balance.’

“Lomasa said, ‘Saying this, O mighty son of Kunti, the highly virtuous king cut off a portion of his own flesh, and placed it in a balance, against the pigeon. But when he found that pigeon exceeded his flesh in weight, he once more cut off another portion of his flesh, and added it to the former. When portion after portion had been repeatedly added to weigh against the pigeon, and no more flesh was left on his body, he mounted the scale himself, utterly devoid of flesh.

“The hawk then said, ‘I am Indra, O virtuous king, and this pigeon is Agni, the carrier of the sacrificial clarified butter. We had come unto thy sacrificial ground, desirous of testing thy merit. Since thou hast cut off thy own flesh from thy body, thy glory shall be resplendent, and shall surpass that of all others in the world. As long as men, O king, shall speak of thee, so long shall thy glory endure, and thou shalt inhabit the holy regions.’ Saying this to the king, Indra ascended to heaven. And the virtuous king Usinara, after having filled heaven and earth with the merit of his pious deeds, ascended to heaven in a radiant shape. Behold, O king, the residence of that noble-hearted monarch. Here, O king, are seen holy sages and gods, together with virtuous and highsouled Brahmanas.”

SECTION CXXXII

“Lomasa said, ‘See here, O lord of men, the sacred hermitage of Swetaketu, son of Uddalaka, whose fame as an expert in the sacred mantras is so widely spread on earth. This hermitage is graced with cocoanut trees. Here Swetaketu beheld the goddess Saraswati in her human shape, and spake unto her, saying, ‘May I be endowed with the gift of speech!” In that yuga, Swetaketu, the son of Uddalaka, and Ashtavakra, the son of Kahoda, who stood to each other in the relation of uncle and nephew, were the best of those conversant with the sacred lore. Those two Brahmanas, of matchless energy, who bore unto each other the relationship of uncle and nephew, went into the sacrificial ground of king Janaka and there defeated Vandin in a controversy. Worship, O son of Kunti, with thy brothers, the sacred hermitage of him who had for his grandson Ashtavakra, who, even when a mere child, had caused Vandin to be drowned in a river, after having defeated him in a (literary) contest.’

“Yudhishthira said, Tell me, O Lomasa, all about the power of this man, who had in that way defeated Vandin. Why was he born as Ashtavakra (crooked in eight parts in his body)?”

“Lomasa said, The sage Uddalaka had a disciple named Kahoda of subdued passions, and entirely devoted to the service of his preceptor and who had continued his studies long. The Brahmana had served his tutor long, and his preceptor, recognising his service, gave him his own daughter, Sujata, in marriage, as well as a mastery over the Shastras. And she became with child, radiant as fire. And the embryo addressed his father while employed in reading, ‘O father, thou hast been reading the whole night, but (of all that) thy reading doth not seem to me correct. Even in my fetal state I have, by thy favour, become versed in the Shastras and the Vedas with their several branches. I say, O father, that what proceeds from thy mouth, is not correct.' Thus insulted in the presence of his disciples, the great sage in anger cursed his child in the womb, saying, 'Because thou speakest thus even while in the womb, therefore thou shalt be crooked in eight parts of the body.' The child was accordingly born crooked, and the great sage was ever after known by the name of Ashtavakra. Now, he had an uncle named Swetaketu who was the same age with himself. Afflicted by the growth of the child in the womb, Sujata, desirous of riches, conciliating her husband who had no wealth told him in private: 'How shall I manage, O great sage, the tenth month of my pregnancy having come? Thou hast no substance whereby I may extricate myself from the exigencies, after I have been delivered." Thus addressed by his wife, Kahoda went unto king Janaka for riches. He was there defeated in a controversy by Vandin, well versed in the science of arguments, and (in consequence) was immersed into water. And hearing that his son-in-law had been defeated in a controversy by Vandin and caused to be drowned by him, Uddalaka spake unto his daughter Sujata, saying, 'Thou shall keep it a secret from Ashtavakra.' She accordingly kept her counsel — so that Ashtavakra, when born, had heard nothing about the matter. And he regarded Uddalaka as his father and Swetaketu as his brother. And when Ashtavakra was in his twelfth year, Swetaketu one day saw the former seated on his father's lap. And thereat he pulled him by the hand, and on Ashtavakra's beginning to cry, he told him, 'It is not the lap of thy father.' This cruel communication went direct into Ashtavakra's heart and it pained him sorely. And he went home and asked his mother saying, 'Where is my father?' Thereupon Sujata who was greatly afflicted (by his question), and apprehending a curse told him all that had happened. And having heard all, the Brahmana at night said unto his uncle Swetaketu, 'Let us go unto the sacrifice of king Janaka, wherein many wonderful things are to be seen. There we shall listen to the controversy between the Brahmanas and shall partake of excellent food. Our knowledge also will increase. The recitation of the sacred Vedas is sweet to hear and is fraught with blessings.' Then they both — uncle and nephew — went unto the splendid sacrifice of king Janaka. And on being driven from the entrance, Ashtavakra met the king and addressed him in the following words.”

SECTION CXXXIII

“Ashtavakra said, ‘When no Brahmana is met with on the way, the way belongeth to the blind, the deaf, the women, carriers of burden, and the king respectively. But when a Brahmana is met with on the way, it belongeth to him alone.’ Thereupon the king said, ‘I give the privilege to enter. Do thou, therefore, go in by whatever way thou likest. No fire ever so small is to be slighted. Even Indra himself boweth unto the Brahmanas.’ At this Ashtavakra said, ‘We have come, O ruler of men, to witness thy sacrificial ceremony and our curiosity, O king, is very great. And we have come here as guests. We want the permission of thy order (to enter). And, O son of Indradyumna, we have come, desirous of seeing the sacrifice, and to meet king Janaka and speak to him. But thy warder obstructs us and for this our anger burneth us like fever.’ The warder said, ‘We carry out the orders of Vandin. Listen to what I have to say. Lads are not permitted to enter here and it is only the learned old Brahmanas that are allowed to enter.’ Ashtavakra said. ‘If this be the condition, O warder, that the door is open to those only that are old, then we have a right to enter. We are old and we have observed sacred vows and are in possession of energy proceeding from the Vedic lore. And we have served our superiors and subdued our passions — and have also won proficiency in knowledge. It is said that even boys are not to be slighted, — for a fire, small though it be, burneth on being touched.’ The warder replied, ‘O young Brahmana, I consider you a boy, and therefore recite, if you know, the verse demonstrating the existence of the Supreme Being, and adored by the divine sages, and which, although composed of one letter, is yet multifarious. Make no vain boast. Learned men are really very rare.’ Ashtavakra said, ‘True growth cannot be inferred from the mere development of the body, as the growth of the knots of the Salmali tree cannot signify its age. That tree is called full-grown which although slender and short, beareth fruits. But that which doth not bear fruits, is not considered as grown.’ The warder said, ‘Boys receive instruction from the old and they also in time grow old. Knowledge certainly is not attainable in a short time. “Wherefore then being a child, dost thou talk like an old man?’ Then Ashtavakra said, ‘One is not old because his head is gray. But the gods regard him as old who, although a child in years, is yet possessed of knowledge. The sages have not laid down that a man’s merit consists in years, or gray hair, or wealth, or friends. To us he is great who is versed in the Vedas. I have come here, O porter, desirous of seeing Vandin in the court. Go and inform king Janaka, who hath a garland of lotuses on his neck, that I am here. Thou shalt to-day see me enter into a dispute with the learned men, and defeat Vandin in a controversy. And when others have been silenced, the Brahmanas of matured learning and the king also with his principal priests, bear witness to the superior or the inferior quality of my attainments.’ The warder said, ‘How canst thou, who art but in thy tenth year, hope to enter into this sacrifice, into which learned and educated men only are admitted? I shall, however, try some means for thy admittance. Do thou also try thyself’. Ashtavakra then addressing the king said, ‘O king, O foremost of Janaka’s race, thou art the paramount sovereign and all power reposeth in thee. In times of old, king Yayati was the celebrator of sacrifices. And in the present age, thou it is that art performer thereof. We have heard that the learned Vandin, after defeating (in controversy) men expert in discussion, causeth them to be drowned by faithful servants employed by thee. Hearing this, I have come before these Brahmanas, to expound the doctrine of the unity of the Supreme Being. Where is now Vandin? Tell me so that I may approach him, and destroy him, even as the sun destroyeth the stars. Thereupon the king said, ‘Thou hopest, O Brahmana, to defeat Vandin, not knowing his power of speech. Can those who are familiar with his power, speak as thou dost? He hath been sounded by Brahmanas versed in the Vedas. Thou hopest to defeat Vandin, only because thou knowest not his powers (of speech). Many a Brahmana hath waned before him, even as the stars before the sun. Desirous of defeating him, people proud of their learning, have lost their glory on appearing before him, and have retired from his presence, without even venturing to speak with the members of the assembly.' Ashtavakra said, 'Vandin hath never entered into disputation with a man like myself, and it is for this only that he looketh upon himself as a lion, and goeth about roaring like one. But to-day meeting me he will lie down dead, even like a cart on the highway, of which the wheels have been deranged.' The king said, 'He alone is a truly learned man who understandeth the significance of the thing that hath thirty divisions, twelve parts twentyfour joints, and three hundred and sixty spokes.' Ashtavakra said, 'May that ever-moving wheel that hath twentyfour joints, six naves, twelve peripheries, and sixty spokes protect thee![19]' The king said, 'Who amongst the gods beareth those two which go together like two mares (yoked to a car), and sweep like a hawk, and to what also do they give birth?' Ashtavakra said, 'May God, O king, forfend the presence of these two[20] in thy house; aye, even in the house of thine enemies. He who appeareth, having for his charioteer the wind,[21] begetteth them, and they also produce him.' Thereupon the king said, 'What is that doth not close its eyes even while sleeping; what is it that doth not move, even when born; what is it that hath no heart; and what doth increase even in its own speed?' Ashtavakra said, 'It is a fish[22] that doth not close its eye-lids, while sleeping; and it is an a egg[23] that doth not move when produced; it is stone[24] that hath no heart; and it is a river[25] that increase in its own speed.'

"The king said, 'It seemeth, O possessor of divine energy, that thou art no human being. I consider thee not a boy, but a matured man; there is no other man who can compare with thee in the art of speech. I therefore give thee admittance. There is Vandin.'"

SECTION CXXXIV

"Ashtavakra said, 'O king, O leader of fierce legions, in this assembly of monarchs of unrivalled power who have met together, I am unable to find out Vandin, chief of the controversialists. But I am searching for him, even as one doth for a swan on a vast expanse of water. O Vandin, thou regardest thyself as the foremost of controversialists. When though wilt engage with me in staking, thou wilt not be able to flow like the current of a river. I am like a full-flaming fire. Be silent before me, O Vandin! Do not awaken a sleeping tiger. Know that thou shalt not escape unstung, after trampling on the head of a venomous snake, licking the corners of its mouth with its tongue, and who hath been hurt by thy foot. That weak man who, in pride of strength, attempts to strike a blow at a mountain, only gets his hands and nails hurt, but no wound is left on the mountain itself. As the other mountains are inferior to the Mainaka, and as calves are inferior to the ox, so are all other kings of the earth inferior to the lord of Mithila. And as Indra is the foremost of celestials, and as the Ganga is the best of rivers, so thou alone art, O king, the greatest of monarchs. O king, cause Vandin to be brought to my presence.'

"Lomasa said, 'Saying this, O Yudhishthira, wroth with Vandin, Ashtavakra thus thundered in the assembly, and addressed him in these words, 'Do thou answer my questions, and I shall answer thine.' Thereat Vandin said, 'One only fire blazeth forth in various shapes; one only sun illumineth this whole world; one only hero, Indra, the lord of celestials, destroyeth enemies; and one only Yama is the sole lord of the Pitris.[26] Ashtavakra said, 'The two friends, Indra and Agni, ever move together; the two celestial sages are Narada and Parvata; twins are the Aswinikumaras; two is the number of the wheels of a car; and it is as a couple that husband and wife live together, as ordained by the deity.'[27] Vandin said, ‘Three kinds of born beings are produced by acts; the three Vedas together perform the sacrifice, Vajapeya; at three different times, the Adhwaryus commence sacrificial rites; three is the number of words: and three also are the divine lights.’[28] Ashtavakra said, ‘Four are the Asramas of the Brahmanas; the four orders perform sacrifices; four are the cardinal points; four is the number of letters; and four also, as is ever known, are the legs of a cow.’[29] Vandin said, ‘Five is the number of fires; five are the feet of the metre called Punki; five are the sacrifices; five locks, it is said in the Vedas, are on the heads of the Apsaras; and five sacred rivers are known in the world.’[30] Ashtavakra said. ‘Six cows, it is asserted by some, and paid as a gratuity on the occasion of establishing the sacred fire; six are the seasons belonging to the wheel of time; six is the number of the senses; six stars constitute the constellation Kirtika; and six, it is found in all the Vedas, is the number of the Sadyaska sacrifice.’[31] Vandin said, ‘Seven is the number of the domesticated animals; seven are the wild animals; seven metres are used in completing a sacrifice; seven are the Rishis, seven forms of paying homage are extant (in the world); and seven, it is known, are the strings of the Vina.’[32] Ashtavakra said, ‘Eight are the bags containing a hundred fold; eight is the number of the legs of the Sarabha, which preyeth upon lions; eight Vasus, as we hear, are amongst the celestials; and eight are the angles of yupa (stake), in all sacrificial rites.’[33] Vandin said, ‘Nine is the number of the mantras used in kindling the fire in sacrifices to the Pitris; nine are the appointed functions in the processes of creation; nine letters compose the foot of the metre, Vrihati; and nine also is ever the number of the figures (in calculation).’[34] Ashtavakra said, ‘Ten is said to be the number of cardinal points, entering into the cognition of men in this world; ten times hundred make up a thousand; ten is the number of months, during which women bear; and ten are the teachers of true knowledge, and ten, the haters thereof, and ten again are those capable of learning it.’[35] Vandin said, ‘Eleven are the objects enjoyable by beings; eleven is the number of the yupas; eleven are the changes of the natural state pertaining to those having life; and eleven are the Rudras among the gods in heaven.’[36] Ashtavakra said, Twelve months compose the year; twelve letters go to the composition of a foot of the metre called Jagati; twelve are the minor sacrifices; and twelve, according to the learned, is the number of the Adityas.’[37] Vandin said, ‘The thirteenth lunar day is considered the most auspicious; thirteen islands exist on earth.[38]

Lomasa said, ‘Having proceeded thus far, Vandin stopped. Thereupon Ashtavakra supplied the latter half of the sloka. Ashtavakra said, ‘Thirteen sacrifices are presided over by Kesi; and thirteen are devoured by Atichhandas, (the longer metres) of the Veda.[39] And seeing Ashtavakra speaking and the Suta’s son silent, and pensive, and with head downcast, the assembly broke into a long uproar. And when the tumult thus arose in the splendid sacrifice performed by king Janaka, the Brahmanas well pleased, and with joined hands, approached Ashtavakra, and began to pay him homage.’

“Thereupon Ashtavakra said, ‘Before this, this man, defeating the Brahmanas in controversy, used to cast them into water. Let Vandin today meet with the same fate. Seize him and drown him in water.’ Vandin said. ‘O Janaka, I am the son of king Varuna. Simultaneously with thy sacrifice, there also hath commenced a sacrifice extending over twelve years. It is for this that I have despatched the principal Brahmanas thither. They have gone to witness Varuna’s sacrifice. Lo! there they are returning. I pay homage to the worshipful Ashtavakra, by whose grace to-day I shall join him who hath begot me.’

“Ashtavakra said, ‘Defeating the Brahmanas either by words or subtlety. Vandin had cast them into the waters of the sea. (That Vedic truth which he had suppressed by false arguments), have I to-day rescued by dint of my intellect. Now let candid men judge. As Agni, who knoweth the character of both the good and the bad, leaveth unscorched by his heat the bodies of those whose designs are honest, and is thus partial to them, so good men judge the assertions of boys, although lacking the power of speech, and are favourably disposed towards them. O Janaka, thou hearest my words as if thou hast been stupefied in consequence of having eaten the fruit of the Sleshmataki tree. Or flattery hath robbed thee of thy sense, and for this it is that although pierced by my words as an elephant (by the hook), thou hearest them not.’

“Janaka said, ‘Listening to thy words, I take them to be excellent and superhuman. Thy form also standeth manifest as superhuman. As thou hast to-day defeated Vandin in discussion, I place even him at thy disposal.’ Ashtavakra said, ‘O king, Vandin remaining alive, will not serve any purpose of mine. If his father be really Varuna, let him be drowned in the sea.’

Vandin said, ‘I am King Varuna’s son. I have no fear (therefore) in being drowned. Even at this moment. Ashtavakra shall see his long-lost sire, Kahoda.’

“Lomasa said, ‘Then rose before Janaka all the Brahmanas, after having been duly worshipped by the magnanimous Varuna. Kahoda said, ‘It is for this, O Janaka, that men pray for sons, by performing meritorious acts. That in which I had failed hath been achieved by my son. Weak persons may have sons endued with strength; dunces may have intelligent sons; and the illiterate may have sons possessed of learning.’ Vandin said, ‘It is with thy sharpened axe, O monarch, that even Yama severeth the heads of foes. May prosperity attend thee! In this sacrifice of king Janaka, the principal hymns relating to the Uktha rites are being chanted, and the Soma juice also is being adequately quaffed. And the gods themselves, in person, and with cheerful hearts, are accepting their sacred shares.’

“Lomasa said, ‘When in enhanced splendour, the Brahmanas had risen up, Vandin, taking king Janaka’s permission, entered into the waters of the sea. And then Ashtavakra worshipped his father, and he himself also was worshipped by the Brahmanas. And having thus defeated the Suta’s son.[40] Ashtavakra returned to his own excellent hermitage, in company with his uncle. Then in the presence of his mother, his father addressed him, saying, ‘(O son), thou speedily enter into this river, Samanga.’ And accordingly, he entered (into the water). (And as he plunged beneath the water), all his (crooked) limbs were immediately made straight. And from that day that river came to be called Samanga and she became invested with the virtues of purifying (sins). He that shall bathe in her, will be freed from his sins. Therefore, O Yudhishthira, do thou with thy brothers and wife descend to the river, and perform thy ablutions. O Kunti’s son, O scion of the Ajamidha race, living happily and cheerfully at this place together with thy brothers and the Brahmanas, thou wilt perform with me other acts of merit, being intent upon good deeds.'"

SECTION CXXXV

“Lomasa said, ‘Here, O king, is visible the river Samanga, whose former name was Madhuvila, and yonder is the spot named Kardamila, the bathing place of Bharata. The lord of Sachi, when fallen into misery in consequence of having slain Vritra, became freed from his sin, by performing his ablutions in this Samanga. Here, O bull among men, is the spot where the Mainaka mountain hath sunk into the interior of the earth; and it is hence called Vinasana. For obtaining sons, here Aditi in days of yore had cooked that celebrated food, (presided over by the Supreme Being). O ye bulls among men, ascended this lofty mountain and put an end to your inglorious misery unworthy to be uttered. Here, O king, before thee is the Kanakhala range, the favourite resort of sages. ‘And yonder is the mighty river Ganga. Here, in ancient times, the holy sage Sanatkumara attained ascetic success. O scion of the Ajamidha race, by performing thy ablutions here in this river, thou wilt be freed from all thy sins. O son of Kunti, do thou together with thy ministers, touch (the waters) of this lake called Punya, and this mountain Bhrigutunga and also (the water of) these two rivers, called Tushniganga. Here, O Kunti’s son, appeareth the hermitage of the sage Sthulasiras. Resign here thy anger and sense of self-importance. There, O son of Pandu, is seen the beautiful hermitage of Raivya, where perished Bharadwaja’s son, Yavakari, profound in Vedic lore.’”

“Yudhishthira said, ‘How did the mighty sage, Yavakri, son of the ascetic Bharadwaja, acquire profundity in the Vedas? And how also did he perish? I am anxious to hear all this, just as it happened. I take delight in listening to the narration of the deeds of god-like men.’”

“Lomasa said, ‘Bharadwaja and Raivya were two friends. And they dwelt here, ever taking the greatest pleasure in each other’s company. Now, Raivya had two sons, named Arvavasu and Paravasu. And, Bharadwaja, O Bharata's son, had an only son, named Yavakri. Raivya and his two sons were versed in the Vedas, while Bharadwaja practised asceticism. But, O son of Bharata, from their boyhood, the friendship subsisting between those two was unequalled. O sinless one, the highspirited Yavakri finding that his father, who practised asceticism, was slighted by the Brahmanas, while Raivya with his sons was greatly respected by them, was overwhelmed with sorrow, and became sore aggrieved. Thereupon, O son of Pandu, he entered upon severe austerities, for (obtaining) a knowledge of the Vedas. And he exposed his body to a flaming fire. By thus practising the most rigid austerities, he caused anxiety in the mind of Indra. Then Indra, O Yudhishthira, went to him and addressed him saying, 'Wherefore, O sage, hast thou become engaged in practising such rigid austerities?' Yavakri said, 'O thou adored of celestial hosts, I am practising severe penances, because I wish that such a knowledge of the Vedas as hath never been acquired by any Brahmana whatever, may be manifest unto me. O conqueror of Paka, these endeavours of mine have been for Vedic lore. O Kausika, by the force of my asceticism. I purpose to obtain all sorts of knowledge. O lord, a knowledge of the Vedas as learnt through teachers, is acquired in a long time. Therefore, (with the view of attaining in short time a proficiency in the Vedas), I have put forth these high endeavours.' Indra said, 'O Brahmana sage, the way that thou hast adopted is not the proper way. What for, O Brahamana, wilt thou destroy thyself? Go and learn from the lips of a preceptor.'

"Lomasa said, 'O son of Bharata, having said this, Sakra went away, and Yavakri of immeasurable energy, once more directed his attention to asceticism. O king, we have heard that carrying on severe austerities he again greatly agitated Indra. And the god Indra, slayer of Vala, again came unto that great sage, who was engaged in austere penances; and forbade him, saying, Thou art striving with the object that Vedic lore may be manifest unto thee as well as unto thy father; but thy exertions can never be successful, nor is this act of thine well-advised.' Yavakri said, 'O lord of the celestials, if thou wilt not do for me what I want, I shall, observing stricter vows, practise still severer penances. O lord of celestials! know that if thou do not fulfil all my desires, I shall then cut off my limbs and offer them as a sacrifice into a blazing fire.'

"Lomasa said, 'Knowing the determination of that high-souled sage, the sagacious Indra reflected and hit upon some expedient to dissuade him. Then Indra assumed the guise of an ascetic Brahmana, hundreds of years old, and infirm, and suffering from consumption. And he fell to throwing up a dam with sands, at that spot of the Bhagirathi to which Yavakri used to descend for performing ablutions. Because Yavakri, chief of the Brahmanas, paid no heed to Indra's words, the latter began to fill the Ganga with sands. And without cessation, he threw handfuls of sand into the Bhagirathi, and began to construct the dam attracting the notice of the sage. And when that bull among the sages, Yavakri, saw Indra thus earnestly engaged in constructing the dam, he broke into laughter, and said the following words, 'What art thou engaged in, O Brahmana, and what is thy object? Why dost thou, for nothing, make this mighty endeavour?' Indra said, 'I am trying, O my son, to dam the Ganga so that there may be a commodious passage. People experience considerable difficulty in crossing and recrossing (the river) by boat.' Yavakri said, 'O thou of ascetic wealth, thou canst not dam up this mighty current. O Brahmana, desist from, what is impracticable, and take up something that is practicable.' Indra said, 'O sage, I have imposed on myself this heavy task, even as, for obtaining a knowledge of the Vedas, thou hast begun these penances, which can never be fruitful.' Yavakri said, 'If, O chief of the celestials, those efforts of mine be fruitless, even as those of thy own, then, O lord of heavenly hosts, be thou pleased to do for me what is practicable. Vouchsafe unto me boons whereby I may excel other men.'

"Lomasa said 'Then Indra granted boons, as was prayed for by the mighty ascetic, Indra said, 'As thou desirest, the Vedas will be manifest unto thee, yea — even unto thy father. And all thy other desires will also be fulfilled. Return home, O Yavakri.'

“Having thus obtained the object of his desire, Yavakri came unto his father and said, The Vedas, O father, will be manifest unto thee as well as unto myself and I have obtained boons whereby we shall excel all men.’ Thereat Bharadwaja said, ‘O my son, as thou hast obtained the objects of thy desire, thou wilt be proud. And when thou art puffed up with pride and hast also become uncharitable, destruction will soon overtake thee. O my son, there is a current anecdote narrated by the gods. In ancient times, O son, there lived a sage named Valadhi, possessed of great energy. And in grief for the death of a child, he practised the severest penances to have a child that should be immortal. And he obtained a son even as he desired. But the gods, though very favourably disposed (towards him), did not yet make his son immortal like unto the gods. They said, ‘On condition can a mortal being be made immortal. Thy son’s life, however, shall depend on some instrumental cause.’ Thereupon, Valadhi said, ‘O chiefs of the celestials, these mountains have been existing eternally, and indestructible, let them be the instrumental cause of my son’s life. Afterwards a son was born to the sage, named Medhavi. And he was of a very irritable temper. And hearing of (the incident of his birth), he grew haughty, and began to insult the sages. And he ranged over the earth, doing mischief to the munis. And one day, meeting with the learned sage Dhannushaksha endued with energy. Medhavi maltreated him. Thereupon, the former cursed him, saying, ‘Be thou reduced to ashes.’ Medhavi, however, was not reduced to ashes. Then Dhannushaksha caused the mountain which was the instrumental cause of Medhavi’s life, to be shattered by buffaloes. And the boy perished, with the destruction of the instrumental cause of his life. And embracing his dead son, Medhavi’s father began to bewail his fate. Now hear from me, O my son, what was chanted by the sages conversant with the Vedas, when they found the sage mourning. A mortal on no condition whatever can overcome what hath been ordained by Fate, Lo! Dhannushaksha succeeded in shattering even the mountain by buffaloes. Thus young ascetics, puffed up with pride for having obtained boons, perish in a short time. Be thou not one of them. This Raivya, O my son, is possessed of great energy, and his two sons are like him. Therefore, be thou vigilant — so as never to approach him. O my son, Raivya is a great ascetic of an irritable temper. When angry, he can do thee harm. Yavakri said, ‘I shall do as thou biddest me. Of father, do thou not by any means entertain anxiety for that. Raivya deserveth my regard even as thou, my father.’ Having replied unto his father in these sweet words, Yavakri, fearing nothing and nobody, began to delight in wantonly offending other munis.”

SECTION CXXXVI

“Lomasa said, ‘One day in the month of Chaitra, while fearlessly wandering at large, Yavakri approached the hermitage of Raivya. And O son of Bharata, in that beautiful hermitage, adorned with trees bearing blossoms, he happened to behold the daughter-in-law of Raivya, sauntering about like a Kinnara woman. And having lost his senses through passion, Yavakri shamelessly spake unto the bashful maiden, saying, ‘Be thou attached unto me.’ Thereupon, knowing his nature, and afraid of a curse, as well as thinking of Raivya’s power, she went unto him saying, ‘I agree.’ Then, O son of Bharata, taking him in private, she kept him chained. O conqueror of foes, returning to his hermitage, Raivya found his daughter-in-law, Paravasu’s wife, in tears. O Yudhishthira, thereat consoling her with soft words, he enquired of her as to the cause of her grief. Thereupon, the beautiful damsel told him all that Yavakri had said unto her, and what she also had cleverly said unto him. Hearing of this gross misbehaviour of Yavakri, the mind of the sage flamed up, and he waxed exceedingly wroth. And being thus seized with passion, the great sage of a highly irascible temper, tore off a matted lock of his hair, and with holy mantras, offered it as a sacrifice on the sacred fire. At this, there sprang out of it a female exactly resembling his daughter-in-law. And then he plucked another matted lock of his hair, and again offered it as a sacrifice into the fire. Thereupon sprang out of it a demon, terrible to behold, and having fierce eyes. Then those, two spake unto Raivya, saying, ‘What shall we do?’ Thereat, the angry sage said unto them, ‘Go and kill Yavakri.’ Then saying, ‘We shall do (as thou biddest)’ — they two went away with the intention of slaying Yavakri. And with her charms, the female whom the large-hearted sage had created, robbed Yavakri of his sacred water-pot. Then with his uplifted spear the demon flew at Yavakri, when he had been deprived of his water-pot and rendered unclean. And seeing the demon approach with uplifted spear for the purpose of slaying him, Yavakri rose up all on a sudden and fled towards a tank. But finding it devoid of water, he hurried towards all the rivers. But they too were all dried up. And being obstructed again and again by the fierce demon, holding the spear, Yavakri in fright attempted to enter into the Agnihotra room of his father. But there, O king, he was repulsed by a blind Sudra warder, and he remained at the door, grasped by the man. And, finding Yavakri thus grasped by the Sudra, the demon hurled his spear at him, and thereupon he fell down dead, pierced in the heart. After slaying Yavakri, the demon went back to Raivya, and with the permission of that sage, began to live with the female."

SECTION CXXXVII

"Lomasa said, 'O son of Kunti, Bharadwaja returned to his hermitage after performing the ritual duties of the day, and having collected the sacrificial fuel. And because his son had been slain, the sacrificial fires which used to welcome him everyday, did not on that day come forward to welcome him. And marking this change in the Agnihotra, the great sage asked the blind Sudra warder seated there, saying, 'Why is it. O Sudra, that the fires rejoice not at sight of me? Thou too dost not rejoice as is thy wont. Is it all well with my hermitage? I hope that my son of little sense had not gone to the sage Raivya. Answer speedily, O Sudra, all these questions of mine. My mind misgiveth me.' The Sudra said, 'Thy son of little sense had gone to the sage Raivya, and therefore it is that lie lieth prostrate (on the ground), having been slain by a powerful demon. Being attacked by the Rakshasa, holding a spear, he attempted to force his way into this room, and I therefore barred his way with my arms. Then desirous of having water in an unclean state, as he stood hopeless, he was slain by the vehement Rakshasa, carrying a spear in his hand.' On hearing from the Sudra of this great calamity, Bharadwaja, sorely afflicted with grief, began to lament, embracing his dead son. And he said, 'O my son, it is for the good of the Brahmanas that thou didst practise penances, with the intention that the Vedas unstudied by any Brahmana whatever might be manifest unto thee. Thy behaviour towards the Brahmanas had always been for their good, and thou hadst also been innocent in regard to all creatures. But, alas! (at last) thou didst lapse into rudeness. I had prohibited thee, O my son, from visiting the residence of Raivya; but alas! to that very hermitage, (destructive to thee) as the god of death himself, Yama, didst thou repair. Evil-minded is that man, who, (knowing that I am an old man), and also that (Yavakri) was my only son, had given way to wrath. It is through the agency of Raivya that I have sustained the loss of my child. Without thee, O my son, I shall give up my life, the most precious thing in the world. In grief for the death of my son, I renounce my life; but this I say that Raivya's eldest son shall in a short time kill him although he be innocent. Blessed are those to whom children have never been born, for they lead a happy life, without having to experience the grief (incident to the death of a child). Who in this world can be more wicked than those who from affliction, and deprived of their sense by sorrow consequent upon the death of a child, curse even their dearest friend! I found my son dead, and, therefore, have cursed my dearest friend. Ah! what second man can there be in this world, destined to suffer so grievous a misfortune!' Having lamented long Bharadwaja cremated his son and then himself entered into a full-blazing fire.'"

SECTION CXXXVIII

"Lomasa said, 'At that very time, the mighty king, Vrihadyumna, of high fortune, who was the Yajamana of Raivya, commenced a sacrifice. And the two sons of Raivya, Arvavasu and Paravasu, were engaged by that intelligent monarch, to assist him in the performance of the ceremony. And, O son of Kunti, taking the permission of their father, they two went to the sacrifice, while Raivya with Paravasu's wife remained in the hermitage. And it came to pass that one day, desirous of seeing his wife. Paravasu returned home alone. And he met his father in the wood, wrapped in the skin of a black antelope. And the night was far advanced and dark; and Paravasu, blinded by drowsiness in that deep wood, mistook his father for a straggling deer. And mistaking him for a deer, Paravasu, for the sake of personal safety, unintentionally killed his father. Then, O son of Bharata, after performing the funeral rites (of his father), he returned to the sacrifice and there addressed his brother saying, 'Thou wilt never be able to perform this task unassisted. I again, have killed our father, mistaking him for a deer. O brother, for me do thou observe a vow, prescribed in the case of killing a Brahmana. O Muni, I shall be able to perform this work (sacrifice), without any assistant.' Arvavasu said, 'Do thou then thyself officiate at this sacrifice of the gifted Vrihadyumna; and for thee will I, bringing my senses under perfect control, observe the vow prescribed in the case of slaying a Brahmana.'

"Lomasa said, 'Having observed the vow relative to the killing of a Brahmana, the sage Arvavasu came back to the sacrifice. Seeing his brother arrive, Paravasu, in accents choked with malice, addressed Vrihadyumna, saying, 'O king, see that this slayer of a Brahmana enter not into thy sacrifice, nor look at it. Even by a glance, the killer of a Brahmana can, without doubt, do thee harm.' O lord of men, immediately on hearing this, the king ordered his attendants (to turn out Arvavasu). O king, on being driven out by the king's attendants, and repeatedly addressed by them— 'O slayer of a Brahmana — Arvavasu more than once cried, 'It is not I that have killed a Brahmana. Not did he own that he had observed the vow for his own sake. He said that his brother had committed the sin, and that he had freed him therefrom.' Having said this in anger, and being reprimanded by the attendants, the Brahmana sage of austere penances, retired in silence into the woods. There betaking himself to the severest penances, the great Brahmana sought the protection of the Sun. Thereupon, the revelation teaching the mantra relative to the worship of the Sun, became manifest unto him and that eternal deity who obtaineth his share (of the sacrificial butter) first, appeared before him in an embodied form.'

"Lomasa said, 'The celestials, O king, were well pleased with Arvavasu for his acts. And they made him engaged as the chief priest in the sacrifice (of Vrihadyumna), and Paravasu to be dismissed from it. Then Agni and the other celestials (of their own accord) bestowed boons on Arvavasu. And they also prayed that his father might be restored to life. He further prayed that his brother might be absolved from his sin; that his father might have no recollection of his having been slain; that Bharadwaja and Yavakri might both be restored to life; and that the solar revelation might attain celebrity (on earth). Then the god said, 'So be it,' and conferred on him other boons also. Thereat, O Yudhishthira, all of these persons regained their life. Yavakri now addressed Agni and the other deities, saying, 'I had obtained a knowledge of all the Vedas, and also practised penances. How came it then, O chiefs of the immortals, that Raivya succeeded in killing me in that way?' Thereupon the gods said, 'O Yavakri, never act again as those have done. What thou askest about is quite possible, for thou hast learnt the Vedas without exertion, and without the help of a preceptor. But this man (Raivya) bearing various troubles, had satisfied his preceptor by his conduct, and obtained (from the latter) the excellent Vedas through great exertions and in a long time.'

"Lomasa said, 'Having said this to Yavakri, and restored all those to life, the celestials with Indra at their head, ascended to heaven. Here, O Yudhishthira, is the sacred hermitage of that sage embellished with trees bearing blossoms and fruits at all seasons. O tiger among kings, dwelling at this spot, thou wilt be delivered from all thy sins.’”

SECTION CXXXIX

“Lomasa said, ‘O descendant of Bharata, O king, now hast thou left behind the mountains Usiravija, Mainaka and Sweta, as well as the Kala hills, O son of Kunti, O bull among the descendants of Bharata, here flow before thee the seven Gangas. This spot is pure and holy. Here Agni blazeth forth without intermission. No son of Manu is able to obtain a sight of this wonder. Therefore, O son of Pandu, concentrate your mind in order that he may intently behold these tirthas. Now wilt thou see the play-ground of the gods, marked with their footprints, as we have passed the mountain Kala. We shall now ascend that white rock — the mountain Mandara, inhabited by the Yakshas, Manibhadra and Kuvera, king of the Yakshas. O king, at this place eighty thousand fleet Gandharvas, and four times as many Kimpurushas and Yakshas of various shapes and forms, holding various weapons, attend upon Manibhadra, king of the Yakshas. In these regions their power is very great. And in speed they are even as the wind. They can, without doubt, displace even the lord of the celestials from his seat. Protected by them, and also watched over by the Rakshasas, these mountains have been rendered inaccessible. Therefore, O son of Pritha, do thou concentrate thy thoughts. Besides these, O son of Kunti, here are fierce ministers of Kuvera and his Rakshasa kindred. We shall have to meet them, and, therefore, O Kunti’s son, gather up thy energies. O king the mountain Kailasa is six yojanas in height. It contains a gigantic jujube tree. And, O son of Kunti, numberless gods and Yakshas and Rakshasas and Kinnaras and Nagas and Suparnas and Gandharvas pass this way, in going towards Kuvera’s palace. O king, protected by me, as well as by the might of Bhimasena, and also in virtue of thy own asceticism and self-command, do thou to-day mix with them. May king Varuna and Yama, conqueror of battles, and Ganga, and Yamuna, and this mountain, and the Maruts and the twin Aswins, and all rivers and lakes, vouchsafe thy safety. And, O effulgent one, mayst thou have safety from all the celestials and the Asuras, and the Vasus. O Goddess Ganga, I hear thy roar from this golden mountain, sacred to Indra. O Goddess of high fortune, in these mountainous regions, protect the king, worshipped by all of the Ajamidha race. O daughter of the mountain (Himalaya), this king is about to enter into these mountainous regions. Do thou, therefore, confer protection upon him.'

"Having thus addressed the river, Lomasa bade Yudhishthira, saying, 'Be thou careful.'"

"Yudhishthira said, This confusion of Lomasa is unprecedented. Therefore, protect ye Krishna, and be not careless. Lomasa knows this place to be certainly difficult of access. Therefore, do ye practise here the utmost cleanliness."

"Vaisampayana said, "He next addressed his brother Bhima of vast prowess, saying, 'O Bhimasena, do thou protect Krishna carefully. Whether Arjuna be near or away, Krishna in times of danger ever seeketh protection from thee alone.'"

"Then the high-souled monarch approached the twins, Nakula and Sahadeva, and after smelling their heads, and rubbing their persons, with tears said unto them, 'Do not fear. Proceed, however, with caution.'"

SECTION CXL

“YUDHISHTHIRA SAID, ‘O Vrikodara, there are mighty and powerful invisible spirits at this place. We shall, however, pass it, through the merit of our asceticism and Agnihotra sacrifices. O son of Kunti, do thou therefore, restrain thy hunger and thirst by collecting thy energies, and also, O Vrikodara have recourse to thy strength and cleverness. O Kunti’s son, thou hast heard what the sage (Lomasa) had said regarding mount Kailasa. Ascertain, therefore, after deliberation, how Krishna will pass the spot. Or, O mighty Bhima of large eyes, do return from hence, taking with thee Sahadeva, and all our charioteers, cooks, servants, cars, horses, and Brahmanas worn out with travel, while I together with Nakula and the sage Lomasa of severe austerities proceed, subsisting on the lightest fare and observing vows. Do thou in expectation of my return, cautiously wait at the source of the Ganga, protecting Draupadi till I come back.’

“Bhima replied, ‘O descendant of Bharata, although this blessed princess hath been sore afflicted by toil and distress, yet she easily proceedeth, in the hope of beholding him of the white steeds (Arjuna). Thy dejection also is already very great at not seeing the high-souled Arjuna, who never retreateth from fight. O Bharata, it is superfluous then to say that if thou seest neither myself nor Sahadeva nor Krishna, thy dejection will certainly increase. The Brahmanas had better return with our servants, charioteers cooks and whomsoever else thou mayst command. I never shall leave thee in these rugged and inaccessible mountainous regions, infested by Rakshasas. And, O tiger among men, also this princess of high fortune, ever devoted to her lords, desireth not to return without thee. Sahadeva is always devoted to thee; he too will never retrace his steps. His disposition is known to me. O king, O mighty monarch, we are all eager to behold Savyasachin, and therefore, will we all go together. If we are unable to go over this mountain in our cars, abounding as it doth in defiles, well, we would go on foot. Trouble thyself not, O king, I shall carry Panchala's daughter wherever she will be incapable of walking. O king, I have decided upon this. Therefore let not thy mind be distracted. I shall also carry over inaccessible tracts those tender-bodied heroes, the twins, the delight of their mother, wherever they will be incapable of proceeding.'

"Yudhishthira said, 'May thy strength increase, O Bhima, as thou speakest thus, and as thou boldly undertakest to carry the illustrious Panchali and these twins. Blessed be thou! Such courage dwelleth not in any other individual. May thy strength, fame, merit, and reputation increase! O long-armed one, as thou offerest to carry Krishna and our brothers the twins, exhaustion and defeat never be thine!"

Vaisampayana said, "Then the charming Krishna said with a smile, 'O descendant of Bharata, I shall be able to go, and, therefore, be thou not anxious on my account.'

"Lomasa said, 'Access to the mountain, Gandhamadana, is only to be obtained by dint of asceticism. Therefore, O son of Kunti, shall we all practise austerities, O king, Nakula, Sahadeva, Bhimasena, thou and myself shall then see him of the white steeds, O Kunti's son.'"

Vaisampayana said, "O king, thus conversing together, they saw with delight the extensive domains of Suvahu, situated on the Himalayas abounding in horses and elephants, densely inhabited by the Kiratas and the Tanganas, crowded by hundreds of Pulindas, frequented by the celestials, and rife with wonders. King Suvahu, the lord of the Pulindas, cheerfully received them at the frontiers of his dominions, paying them proper respect. Having been thus received with honour, and having dwelt comfortably at this place, they started for the mountain Himalaya, when the sun shone brightly in the firmament. And, O king, having entrusted to the care of the lord of the Pulindas, all their servants — Indrasena and the others, — and the cooks and the stewards, and Draupadi's accoutrements, and every thing else, those mighty charioteers, the son of the Kurus, endued with great prowess, set out from that country, and began to proceed cautiously with Krishna, — all of them cheerful in the expectation of beholding Arjuna.”

“Yudhishthira said, ‘O Bhimasena, O Panchali, and ye twins, hearken unto my words. The acts done (by a person) in a former birth do not perish, (without producing their effects). Behold! Even we have become rangers of the wilderness. Even to see Dhananjaya, exhausted and distressed as we are, we have to bear each other, and pass through impassable places. This burneth me even as fire doth a heap of cotton. O hero, I do not see Dhananjaya at my side. I reside in the wood with my younger brothers, anxious for beholding him. This thought, as also the memory of that grave insult offered to Yajanaseni, consumes me. O Vrikodara, I do not see the invincible Partha of strong bow and incomparable energy, and who is the immediate elder to Nakula. For this, O Vrikodara, I am miserable. In order to see that hero, Dhananjaya, firm in promise, for these five years have I been wandering in various tirthas, and beautiful forests and lakes and yet I do meet with him. For this, O Vrikodara, I am miserable. I do not see the long-armed Gudakesa, of dark blue hue, and leonine gait. For this, O Vrikodara, I am miserable. I do not see that foremost of Kurus, accomplished in arms, skilful in fight, and matchless among bowmen. For this, O Vrikodara, I am miserable. Distressed for I am I do not see that son of Pritha, Dhananjaya, born under the influence of the star Phalguni; ranging amidst foes even like Yama at the time of the universal dissolution; possessed of the prowess of an elephant with the temporal juice trickling down; endued with leonine shoulders; not inferior to Sakra himself in prowess and energy; elder in years to the twins; of white steeds; unrivalled in heroism; invincible; and wielding a strong bow. For this, O Vrikodara, I am miserable. And he is always of a forgiving temper, — even when insulted by the meanest individual. And he conferreth benefit and protection to the righteous; but to that tortuous person who by craft attempts to do him mischief, Dhananjaya is like unto virulent poison, albeit that one were Sakra himself. And the mighty Vibhatsu of immeasurable soul and possessing great strength, showeth mercy and extendeth protection even to a foe when fallen. And he is the refuge of us all and he crusheth his foes in fight. And he hath the power to collect any treasure whatever, and he ministereth unto our happiness. It was through his prowess that I had owned formerly measureless precious jewels of various kinds which at present Syodhana hath usurped. It was by his might, O hero, that I had possessed before that palatial amphitheatre embellished with all manner of jewels, and celebrated throughout the three worlds. O Pandu's son, in prowess, Phalguni is like unto Vasudeva, and in fight he is invincible and unrivalled, even like unto Kartavirya. Alas! I see him not, O Bhima. In might, that conqueror of foes goeth in the wake of the invincible and most powerful Sankarshana (Valarama) and Vasudeva. In strength of arms, and spirit, he is like unto Purandara himself. And in swiftness, he is even as the wind, and in grace, as the moon, and in ire, he is the eternal Death himself. O mighty-armed one, with the object of beholding that war-like tiger among men, shall we repair to the Gandhamadana mountain, where lies the hermitage of Nara and Narayana at the site of the celebrated jujube tree, and which is inhabited by the Yakshas. We shall see that best of mountains. And, practising severe austerities only on foot we shall go to Kuvera's beautiful lake guarded by Rakshasas. That place cannot be reached by vehicles, O Vrikodara. Neither can cruel or avaricious, or irascible people attain to that spot, O Bharata's son. O Bhima, in order to see Arjuna, thither shall we repair, in company, with Brahmanas of strict vows, girding on our swords, and wielding our bows. Those only that are impure, meet with flies gad-flies, mosquitoes, tigers, lions, and reptiles, but the pure never come across them. Therefore, regulating our fare, and restraining our senses, we shall go to the Gandhamadana, desirous of seeing Dhananjaya.'"

SECTION CXLI

“Lomasa said, O sons of Pandu, ye have seen many a mountain, and river and town and forest and beautiful tirtha; and have touched with your hands the sacred waters. Now this way leads to the celestial mountain Mandara; therefore be ye attentive and composed. Ye will now repair to the residence of the celestials and the divine sages of meritorious deeds. Here, O king, flows the mighty and beautiful river (Alakananda) of holy water adored by hosts of celestials and sages, and tracing its source to (the site of) the jujube tree. It is frequented and worshipped by high-souled Vaihayasas, Valakhilyas and Gandharvas of mighty souls. Accustomed to sing the Sama hymns, the sages, Marichi, Pulaha, Bhrigu and Angiras, chanted them at this spot. Here the lord of celestials performeth with the Maruts his daily prayers. And the Sadhyas and the Aswins attend on him. The sun, the moon and all the luminaries with the planets resort to this river, alternately by day and by night. O highly fortunate monarch, that protector of the world; Mahadeva, having a bull for his mark, received on his head the fall of the waters of this river, at the source of the Ganga. O children, approach this goddess of the six attributes and bow down before her with concentrated minds.’

“Hearing the words of the high-souled Lomasa, the son of Pandu reverentially worshipped the river (Ganga), flowing through the firmament. And after having adored her the pious sons of Pandu resumed their journey accompanied by the sages. And it came to pass that those best of men beheld at a distance some white object of vast proportions, even like Meru and stretching on all sides. And knowing that Pandu’s sons were intent upon asking (him), Lomasa versed in speech said, ‘Hear, O sons of Pandu! O best of men, what ye see before you, of vast proportions like unto a mountain and beautiful as the Kailasa cliff, is a collection of the bones of the mighty Daitya Naraka, Being placed on a mountain, it looketh like one. The Daitya was slain by that Supreme Soul, the eternal God Vishnu, for the good of the lord of celestials. Aiming at the possession of Indra's place, by the force of austere and Vedic lore, that mighty-minded (demon) had practised austere penances for ten thousand years. And on account of his asceticism, as also of the force and might of his arms he had grown invincible and always harassed (Indra). And O sinless one, knowing his strength and austerities and observance of religious vows, Indra became agitated and was overwhelmed with fear. And mentally he thought of the eternal deity, Vishnu. And thereat the graceful lord of the universe, who is present everywhere, appeared and stood before him manifest. And the sages and celestials began to propitiate Vishnu with prayers. And in his presence even Agni of the six attributes and of blazing beauty being overpowered by his effulgence, became shorn of radiance and seeing before him the God Vishnu, the chief of the celestials who wields the thunder-bolt, bowing with head down readily apprised Vishnu of the source of his fear. Thereupon Vishnu said, 'I know, O Sakra, that thy fear proceedeth from Naraka, that lord of the Daityas. By the merit of his successful ascetic acts he aimeth at Indra's position. Therefore, for pleasing thee, I shall certainly sever his soul from his body, although he hath achieved success in asceticism. Do thou, lord of celestials, wait for a moment.' Then the exceedingly powerful Vishnu deprived (Naraka) of his senses (by striking him) with his hand. And he fell down on the earth even like the monarch of mountains struck by (thunder). He was thus slain by a miracle and his bones lie gathered at this spot. Here also is manifest another deed of Vishnu's. Once the whole earth having been lost and sunk into the nether regions she was lifted up by him in the shape of a boar having a single tusk.'

"Yudhishthira said, 'O worshipful one, relate in particular how Vishnu, the lord of the celestials, raised up the earth sunk a hundred yojanas? In what manner also was that support of all created things — the goddess Earth of high fortune — who dispenseth blessings and bringeth forth all sorts of corn rendered stable? Through whose power had she sunk an hundred yojanas below, and under what circumstances was exhibited this greatest exploit of the Supreme Being? O chief of the twice-born race, I wish to hear all about it in detail as it happened. Certainly, it is known to thee.'

"Lomasa said, 'O Yudhishthira, listen to all at length as I relate the story, which thou hast asked me (to narrate). O child, in days of yore, there was (once) a terrible time in the Krita Yuga when the eternal and primeval Deity assumed the duties of Yama. And, O thou that never fallest off, when the God of gods began to perform the functions of Yama, there died not a creature while the births were as usual. Then there began to multiply birds and beasts and kine, and sheep, and deer and all kinds of carnivorous animals. O tiger among men and vanquisher of foes, then the human race also increased by thousands even like unto a current of water. And, O my son, when the increase of population had been so frightful, the Earth oppressed with the excessive burden, sank down for a hundred yojanas. And suffering pain in all her limbs, and being deprived of her senses by excessive pressure, the earth in distress sought the protection of Narayana, the foremost of the gods. The earth spake saying, 'It is by thy favour, O possessor of the six attributes, that I had been able to remain so long in my position. But I have been overcome with burden and now I cannot hold myself any longer. It behoveth thee, O adorable one, to relieve this load of mine. I have sought thy protection. O lord; and do thou, therefore, extend unto me thy favour.' Hearing these words of hers, the eternal lord, possessor of the six attributes, complaisantly said, in words uttered in distinct letters. Vishnu said, 'Thou need not fear, O afflicted Earth, the bearer of all treasures. I shall act so that thou mayst be made light.'

"Lomasa said, 'Having thus dismissed the Earth, who hath the mountains for her ear-rings, he suddenly became turned into a boar with one tusk, and of exceeding effulgence. Causing terror with his glowing red eyes and emitting fumes from his blazing lustre, he began to swell in magnitude in that region. O hero, then holding the earth with his single radiant tusk that being who pervadeth the Vedas, raised her up a hundred yojanas. And while she was being thus raised, there ensued a mighty agitation and all the celestials, together with the sages of ascetic wealth became agitated. And heaven, and the firmament, and also the Earth were filled with exclamations of Oh! and Alas! and neither the celestials nor men could rest in peace. Then countless celestials together with the sages went to Brahma, who was seated burning as it were in his (own) lustre. Then approaching Brahma, the lord of celestials, and the witness of the acts of all beings, they with folded hands spake the following words, 'O lord of the celestials, all created beings have become agitated and the mobile and immobile creatures are restless. O lord of the celestials, even the oceans are found to be agitated and this whole earth hath gone down a hundred yojanas. What is the matter? And by whose influence is it that the whole universe is in ferment? May it please thee to explain it unto us without delay, for we are all bewildered.' Thereupon Brahma replied, 'Ye immortals! do ye not entertain fear for the Asuras, in any matter or place. Hearken, ye celestials, to the reason to which all this commotion is owing! This agitation in the heavens hath been produced by the influence of the illustrious Being who is omnipresent, eternal and the never-perishing Soul. That Supreme soul, Vishnu hath lifted up the Earth, who had entirely sunk down hundred yojanas. This commotion hath taken place in consequence of the earth being raised up. Know ye this and dispel your doubts.' The celestials said, 'Where is that Being who with pleasure raiseth up the Earth? O possessor of the six attributes, mention unto us the place. Thither shall we repair.' Brahma said 'Go ye. May good happen to you! Ye will find him resting in the Nandana (gardens). Yonder is visible the glorious worshipful Suparna (Garuda). After having raised the Earth, the Supreme Being from whom the world become manifest, flameth even in the shape of a boar, like unto the all-consuming fire at the universal dissolution. And on his beast is really to be seen the gem Srivatsa. (Go) and behold that Being knowing no deterioration.'

"Lomasa said, 'Then the celestials, placing the grandsire at their head, came to that infinite Soul, and having listened to his praise, bade him adieu and went back to whence they had come.'"

Vaisampayana said, "O Janamejaya, having heard this story, all the Pandavas without delay and with alacrity, began to proceed by the way pointed out by

Lomasa.”

SECTION CXLII

Vaisampayana said, "O king, then those foremost of bowmen, of immeasurable prowess, holding bows stringed at full stretch and equipped with quivers and arrows and wearing finger-caps made of the guana-skin, and with their swords on, proceeded with Panchali towards the Gandhamadana, taking with them the best of Brahmanas. And on their way they saw various lakes, and rivers and mountains and forests, and trees of wide-spreading shade on mountain summits and places abounding in trees bearing flowers and fruit in all seasons and frequented by celestials and sages. And restraining their senses within their inner self and subsisting on fruits and roots, the heroes passed through rugged regions, craggy and difficult of passage, beholding many and various kinds of beasts. Thus those high-souled ones entered the mountain inhabited by the sages, the Siddhas and the celestials, and frequented by the Kinnaras and the Apsaras. And, O lord of men, as those mighty heroes were entering the mountain Gandhamandana, there arose a violent wind, attended with a heavy shower. And owing to this, mighty clouds of dust bearing lots of dry leaves, rose, and all on a sudden covered earth, air and firmament. And when the heavens had been covered with dust nothing could be perceived, neither could they (the Pandavas) speak to one another. And with eyes enveloped with darkness and pushed by the wind carrying particles of rocks they could not see one another. And there began to arrive mighty sounds proceeding from the tree, and also from those breaking down incessantly under the force of the wind, and falling to the ground. And distracted by gusts of the wind, they thought, 'Are the heavens falling down; or the earth and the mountains being rent?' And afraid of the wind, they felt about with their hands and took shelter under the way-side tree and ant-hills and in caverns. Then holding his bow and supporting Krishna the mighty Bhimasena stood under a tree. And Yudhishthira the just with Dhaumya crept into the deep wood. And Sahedeva carrying the sacred fire with him took shelter in a rock. And Nakula together with Lomasa and other Brahmanas of great asceticism stood in fright, each under a tree. Then when the wind had abated and the dust subsided, there came down a shower in torrents. There also arose a loud rattling noise, like unto the thunder hurled; and quick-flashing lightning began to play gracefully upon the clouds. And being helped on by the swift wind, showers of rain poured down without intermissions, filling all sides round. And, O lord of men, all around there began to flow many rivers covered with foam and turbid with mud; and these bearing volumes of water spread over the frothy rafts rushed down with tremendous roar uprooting trees. And afterwards when that sound had ceased and the air had arisen they (each of them) cautiously came out of their coverts and met together, O descendant of Bharata. And then the heroes started for the mountain Gandhamadana.”

SECTION CXLIII

Vaisampayana said, “When the high-souled sons of Pandu had proceeded only two miles, Draupadi unaccustomed to travel on foot, sank down. Weary and afflicted as she was, the poor daughter of Panchala became faint, on account of the hailstorm and also of her extreme delicacy. And trembling with faintness, the black-eyed one supported herself on her thighs with her plump arms, becoming (her graceful form). And thus resting for support on her thighs resembling the trunk of an elephant, and which were in contract with each other, she suddenly dropped upon the ground, trembling like a plantain tree. And finding that the beautiful one was falling down like a twisted creeper, Nakula ran forward and supported, her. And he said, ‘O king, this black-eyed daughter of Panchala, being weary, hath fallen down upon the ground. Do thou, therefore, tend her, O son of Bharata. Undeserving as she is of misery, this lady of slow pace hath been subject to great hardships, and she is also worn out with the fatigues of the journey. O mighty king, do thou therefore, comfort her.’”

Vaisampayana said, “Having heard these words of Nakula, the king as also Bhima and Sahadeva, became sorely afflicted, and hastily ran towards her. And finding her weak, and her countenance pale, the pious son of Kunti began to lament in grief, taking her on his lap. Yudhishthira said. ‘Accustomed to ease, and deserving to sleep in wellprotected rooms, on beds spread over with fine sheets, how doth this beautiful one sleep prostrate on the ground! Alas! On my account (alone), the delicate feet and the lotus-like face of this one deserving of all excellent things, have contracted a dark-blue hue. O what have I done! Fool that I am, having been addicted to dice, I have been wandering in the forest full of wild beasts, taking Krishna in my company. This large-eyed one had been bestowed by her father, the king of the Drupadas, in the hope that the blessed girl would be happy, by obtaining the sons of Pandu for her lords. It is on account of my wretched self, that without obtaining anything hoped for, she sleepeth prostrate on the ground, tired with hardships, sorrow and travel!"

Vaisampayana said, "While king Yudhishthira the just was lamenting thus, Dhaumya with all the other principal Brahmanas came to the spot. And they began to console him and to honour him with blessings. And they recited mantras capable of dispelling Rakshasas and (to that end) also performed rites. And on the mantras being recited by the great ascetics, in order to the restoration of (Panchali's) health, Panchali frequently touched by the Pandavas with their soothing palms and fanned by cool breezes surcharged with particles of water, felt ease, and gradually regained her senses. And finding that exhausted poor lady restored to her senses, the sons of Pritha, placing her on deer-skin, caused her to take rest. And taking her feet of red soles, bearing auspicious marks, the twins began to press them gently with their hands, scarred by the bow-string. And Yudhishthira the just, the foremost of the Kurus, also comforted her and addressed Bhima in the following words: 'O Bhima, there yet remain many mountains (before us), rugged, and inaccessible because of snow. How, longarmed one, will Krishna pass over them?' Thereupon Bhima said, 'O king, I myself shall carry thee, together with this princess and these bulls among men, the twins; therefore, O king of kings, resign not thy mind unto despair. Or, at thy bidding, O sinless one, Hidimava's son, the mighty Ghatotkacha, who is capable of ranging the skies and who is like unto me in strength, will carry us all.'"

Vaisampayana said, "Then with Yudhishthira's permission, Bhima thought of his Rakshasa son. And no sooner was he thought of by his father, than the pious Ghatotkacha made his appearance and, saluting the Pandavas and the Brahmanas, stood with joined hands. And they also caressed him of mighty arms. He then addressed his father, Bhimasena of dreadful prowess, saying, 'Having been thought of by thee I have come here with speed, in order to serve thee. Do thou, O longarmed one, command me. I shall certainly be able to perform whatever thou bidst.' Hearing this, Bhimasena hugged the Rakshasa to his breast."

SECTION CXLIV

“Yudhishthira said, ‘O Bhima, let this mighty and heroic Rakshasa chief, thy legitimate son, devoted to us, and truthful, and conversant with virtue carry (his) mother (Draupadi) without delay. And, O possessor of dreadful prowess, depending on the strength of thy arms, I shall reach the Gandhamadana, unhurt, together with Panchala’s daughter.’”

Vaisampayana said, “Hearing the words of his brother, that tiger among men, Bhimasena, commanded his son, Ghatotkacha, represser of foes, saying, ‘O invincible son of Hidimva, this thy mother hath been sorely tired. Thou art, again, strong and capable of going wherever thou likest. Do thou therefore, O ranger of the skies, carry her. May prosperity attend thee! Taking her on thy shoulders, thou shalt go in our company, adopting a course not far overhead, — so that thou mayst not render her uneasy.’ Thereat, Ghatotkacha said, ‘Even single-handed, I am able to carry Yudhishthira the just, and Dhaumya, and Krishna, and the twins — and what wonder then that I shall to-day carry them, when I have others to assist me? And, O sinless one, hundreds of other heroic (Rakshasas), capable of moving through the sky, and of assuming any shape at will, will together carry you all with the Brahmanas.”

Vaisampayana said, “Saying this, Ghatotkacha carried Krishna in the midst of the Pandavas, and the other (Rakshasas) also began to carry the Pandavas. And by virtue of his native energy, Lomasa of incomparable effulgence moved along the path of the Siddhas, like unto a second sun. And at the command of the lord of the Rakshasas, those Rakshasas of terrific prowess began to proceed, bearing all the other Brahmanas, and beholding many a romantic wood. And they proceeded towards the gigantic jujube tree. And carried by the Rakshasas of great speed, proceeding at a rapid pace, the heroes passed over longextending ways quickly, as if over short ones. And on their way they saw various tracts crowded with Mlechchha people, and containing mines of diverse gems. And they also saw hillocks teeming with various minerals, thronged with Vidyadharas, inhabited on all sides by monkeys and Kinnaras and Kimpurushas, and Gandharvas, and filled with peacocks, and chamaras, and apes, and rurus, and bears, and gavayas, and buffaloes, intersected with a network of rivulets, and inhabited by various birds and beasts, and beautified by elephants, and abounding in trees and enraptured birds. After having thus passed many countries, and also the Uttarakurus, they saw that foremost of mountains, the Kailasa, containing many wonders. And by the side of it, they beheld the hermitage of Nara and Narayana, with celestial trees bearing flowers and fruits in all seasons. And they also beheld that beautiful jujube of round trunk. And it was fresh; and of deep shade; and of excellent beauty; and of thick, soft and sleek foliage; and healthful; and having gigantic boughs; and wide-spreading; and of incomparable lustre; and bearing full-grown, tasteful, and holy fruits dropping honey. And this celestial tree was frequented by hosts of mighty sages, and was always inhabited by various birds maddened with animal spirits. And it grew at a spot devoid of mosquitoes and gad-flies, and abounding in fruits and roots and water, and covered with green grass, and inhabited by the celestials and the Gandharvas, and of smooth surface, and naturally healthful, and beauteous and cool and of delicate feel. Having reached that (tree) together with those bulls among Brahmanas, the high-souled ones gently alighted from the shoulders of the Rakshasas. Then in company with those bulls among the twice-born ones, the Pandavas beheld that romantic asylum presided over by Nara and Narayana; devoid of gloom; and sacred; and untouched by the solar rays; and free from those rubs, *viz.* hunger, and thirst, heat and cold, and removing (all) sorrow; and crowded with hosts of mighty sages; and adorned with the grace proceeding from the Vedas, Saman, Rich, and Yajus; and, O king, inaccessible to men who have renounced religion; and beautified with offerings, and homas; and sacred; and well-swept and daubed; and shining all around with offerings of celestial blossoms; and spread over with altars of sacrificial fire, and sacred ladles and pots; and graced with large water-jars, and baskets and the refuge of all beings; and echoing with the chanting of the Vedas; and heavenly: and worthy of being inhabited; and removing fatigue; and attended with splendour and of incomprehensible merit; and majestic with divine qualities. And the hermitage was inhabited by hosts of great sages, subsisting on fruits and roots; and having their senses under perfect control; and clad in black deer-skins; and effulgent like unto the Sun and Agni; and of souls magnified by asceticism and intent on emancipation; and leading the Vanaprastha mode of life; and of subdued senses; and identified with the Supreme Soul; and of high fortune; and reciting Vaidic hymns. Then having purified himself and restrained his senses, that son of Dharma, the intelligent Yudhishthira of exceeding energy, accompanied by his brothers, approached those sages. And all the great sages endued with supernatural knowledge, knowing Yudhishthira arrived, received him joyfully. And those sages engaged in the recitation of the Vedas, and like unto fire itself, after having conferred blessings on Yudhishthira, cheerfully accorded him fitting reception. And they gave him clean water and flowers and roots. And Yudhishthira the just received with regard the things gladly offered for his reception by the great sages. And then, O sinless one, Pandu's son together with Krishna and his brothers, and thousands of Brahmanas versed in the Vedas and the Vendangas, entered into that holy hermitage, like unto the abode of Sukra and pleasing the mind with heavenly odours and resembling heaven itself and attended with beauty. There the pious (Yudhishthira) beheld the hermitage of Nara and Narayana, beautified by the Bhagirathi and worshipped by the gods and the celestial sages. And seeing that hermitage inhabited by the Brahmarshis and containing fruits dropping honey, the Pandavas were filled with delight. And having reached that place, the high-souled ones began to dwell with the Brahmanas. There beholding the holy lake Vinda, and the mountain Mainaka, of golden summits and inhabited by various species of birds, the magnanimous ones lived happily with joy. The son of Pandu together with Krishna took pleasure in ranging excellent and captivating woods, shining with flowers of every season; beauteous on all sides with trees bearing blown blossoms; and bending down with the weight of fruits and attended by the numerous male kokilas and of glossy foliage; and thick and having cool shade and lovely to behold. They took delight in beholding diverse beautiful lakes of limpid water and shining all round with lotuses and lilies. And there, O lord, the balmy breeze bearing pure fragrance, blew gladdening all the Pandavas, together with Krishna. And hard by the gigantic jujube, the mighty son of Kunti saw the Bhagirathi of easy descent and cool and furnished with fresh lotuses and having stairs made of rubies and corals and graced with trees and scattered over with celestial flowers, and gladsome to the mind. And at that spot, frequented by celestials and sages, and extremely inaccessible, they, after having purified themselves offered oblations unto the pitris and the gods and the rishis in the sacred waters of the Bhagirathi. Thus those bulls among men the heroic perpetuators of the Kuru race, began to reside there with the Brahmanas offering oblations and practising meditation. And those tigers among men, the Pandavas of the god-like appearance, felt delight in witnessing the various amusements of Draupadi.”

SECTION CXLV

Vaisampayana said, “There observing cleanliness, those tigers among men dwelt for six nights, in expectation of beholding Dhananjaya. And it came to pass that all of a sudden there blew a wind from the north-east and brought a celestial lotus of a thousand petals and effulgent as the sun. And Panchali saw that pure and charming lotus of unearthly fragrance, brought by the wind and left on the ground. And having obtained that excellent and beautiful lotus, that blessed one became exceedingly delighted, O king, and addressed Bhimasena in the following words, ‘Behold, O Bhima, this most beautiful unearthly flower having within it the very source of fragrance. It gladdenth my heart, O represser of foes. This one shall be presented to Yudhishthira the just. Do thou, therefore, procure others for my satisfaction — in order that I may carry them to our hermitage in the Kamyaka. If, O Pritha’s son, I have found grace with thee, do thou then procure others of this species in large numbers. I wish to carry them to our hermitage.’ Having said this, the blameless lady of beautiful glances approached Yudhishthira the just, taking the flower. And knowing the desire of his beloved queen that bull among men, Bhima of great strength, also set out, in order to gratify her. And intent upon fetching the flowers, he began to proceed at rapid space, facing the wind, in the direction from which the flower had come. And taking the bow inlaid with gold on the back as also arrows like unto venomous snakes, he proceeded as a lion in anger or an elephant in rut. And all beings gazed at him, holding a mighty bow and arrows. And neither exhaustion, nor langour, neither fear nor confusion, ever possessed the son of Pritha and the offspring of Vayu (wind). And desirous of pleasing Draupadi the mighty one, free from fear or confusion, ascended the peak depending on the strength of his arms. And that slayer of foes began to range that beautiful peak covered with trees, creepers and of black rocky base; and frequented by Kinnaras; and variegated with minerals, plants, beasts, and birds of various hues; and appearing like an upraised arm of the Earth adorned with an entire set of ornaments. And that one of matchless prowess proceeded, fixing his look at the slopes of the Gandhamadana, — beautiful with flowers of every season — and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male kokilas and ringing with the hum of black bees. And like an elephant in rut ranging mad in a forest that one of mighty prowess smelt the rare odour proceeding from the flowers of every season. And he was fanned by the fresh breeze of the Gandhamadana bearing the perfumes of various blossoms and cooling like unto a father's touch. On his fatigue being removed the down on his body stood on end. And in this state that represser of foes for the flowers began to survey all the mountain, inhabited by Yakshas and Gandharvas and celestials and Brahmarshis. And brushed by the leaves of Saptachchada tree, besmeared with fresh red, black and white minerals, he looked as if decorated with lines of holy unguents drawn by fingers. And with clouds stretching at its sides, the mountain seemed dancing with outspread wings. And on account of the trickling waters of springs, it appeared to be decked with necklaces of pearls. And it contained romantic caverns and groves and cascades and caves. And there were excellent peacocks dancing to the jingling of the bangles of the Apsaras. And its rocky surface was worn away by the end of tusks of the elephants presiding over the cardinal points. And with the waters of rivers falling down, the mountain looked as if its clothes were getting loosened. And that graceful son of the wind-god playfully and cheerfully went on, pushing away by his force countless intertwisted creepers. And stags in curiosity gazed at him, with grass in their mouths. And not having experienced fear (ever before), they were unalarmed, and did not flee away. And being engaged in fulfilling the desire of his love, the youthful son of Pandu, stalwart and of splendour like unto the hue of gold; and having a body strong as a lion; and treading like a mad elephant; and possessing the force of a mad elephant; and having coppery eyes like unto those of a mad elephant; and capable of checking a mad elephant began to range the romantic sides of the Gandhamadana with his beautiful eyes uplifted; and displaying as it were a novel type of beauty. And the wives of Yakshas and Gandharvas sitting invisible by the side of their husbands, stared at him, turning their faces with various motions. Intent upon gratifying Draupadi exiled unto the woods, as he was ranging the beautiful Gandhamadana, he remembered the many and various woes caused by Duryodhana. And he thought, ‘Now that Arjuna sojourn in heaven and that I too have come away to procure the flowers, what will our brother Yudhishthira do at present? Surely, from affection and doubting their prowess, that foremost of men, Yudhishthira, will not let Nakula and Sahadeva come in search of us. How, again, can I obtain the flowers soon?’ Thinking thus, that tiger among men proceeded in amain like unto the king of birds, his mind and sight fixed on the delightful side of the mountain. And having for his provisions on the journey the words of Draupadi, the mighty son of Pandu, Vrikodara Bhima, endued with strength and the swiftness of the wind, with his mind and sight fixed on the blooming slopes of the mountain, proceeded speedily, making the earth tremble with his tread, even as doth a hurricane at the equinox; and frightening herds of elephants and grinding lions and tigers and deer and uprooting and smashing large trees and tearing away by force plants and creepers, like unto an elephant ascending higher and higher the summit of a mountain; and roaring fiercely even as a cloud attended with thunder. And awakened by that mighty roaring of Bhima, tigers came out of their dens, while other rangers of the forest hid themselves. And the coursers of the skies sprang up (on their wing) in fright. And herds of deer hurriedly ran away. And birds left the trees (and fled). And lions forsook their dens. And the mighty lions were roused from their slumber. And the buffaloes stared. And the elephants in fright, leaving that wood, ran to more extensive forests company with their mates. And the boars and the deer and the lions and the buffaloes and the tigers and the jackals and the gavayas of the wood began to cry in herds. And the ruddy geese, and the gallinules and the ducks and the karandavas and the plavas and the parrots and the male kokilas and the herons in confusion flew in all directions, while some proud elephants urged by their mates, as also some lions and elephants in rage, flew at Bhimasena. And as they were distracted at heart through fear, these fierce animals discharging urine and dung, set up loud yells with gapping mouths. Thereupon the illustrious and graceful son of the wind-god, the mighty Pandava, depending upon the strength of his arms, began to slay one elephant with another elephant and one lion with another lion while he despatched the others with slaps. And on being struck by Bhima the lions and the tigers and the leopards, in fright gave loud cries and discharged urine and dung. And after having destroyed these the handsome son of Pandu, possessed of mighty strength, entered into the forest, making all sides resound with his shouts. And then the long-armed one saw on the slopes of the Gandhamadana a beautiful plantain tree spreading over many a yojana. And like unto a mad lion, that one of great strength proceeded amain towards that tree breaking down various plants. And that foremost of strong persons — Bhima — uprooting innumerable plantain trunks equal in height to many palm-trees (placed one above another), cast them on all sides with force. And that highly powerful one, haughty like a male lion, sent up shouts. And then he encountered countless beasts of gigantic size, and stags, and monkeys, and lions, and buffaloes, and aquatic animals. And what with the cries of these, and what with the shouts of Bhima, even the beasts and birds that were at distant parts of the wood, became all frightened. And hearing those cries of beasts and birds, myriads of aquatic fowls suddenly rose up on wetted wings. And seeing these fowls of water, that bull among the Bharatas proceeded in that direction; and saw a vast and romantic lake. And that fathomless lake was, as it were, being fanned by the golden plantain trees on the coast, shaken by the soft breezes. And immediately descending into the lake abounding in lilies and lotuses, he began to sport lustily like unto a mighty maddened elephant. Having thus sported there for a long while, he of immeasurable effulgence ascended, in order to penetrate with speed into that forest filled with trees. Then the Pandava winded with all his might his loud-blowing shell. And striking his arms with his hands, the mighty Bhima made all the points of heaven resound. And filled with the sounds of the shell, and with the shouts of Bhimasena, and also with the reports produced by the striking of his arms, the caves of the mountain seemed as if they were roaring. And hearing those loud arm-strokes, like unto the crashing of thunder, the lions that were slumbering in the caves, uttered mighty howls. And being terrified by the yelling of the lions, the elephants, O Bharata, sent forth tremendous roars, which filled the mountain. And hearing those sounds emitted, and knowing also Bhimasena to be his brother, the ape Hanuman, the chief of monkeys, with the view of doing good to Bhima, obstructed the path leading to heaven. And thinking that he (Bhima) should not pass that way,(Hanuman) lay across the narrow path, beautified by plantain trees, obstructing it for the sake of the safety of Bhima. With the object that Bhima might not come by curse or defeat, by entering into the plantain wood, the ape Hanuman of huge body lay down amidst the plantain trees, being overcome with drowsiness. And he began to yawn, lashing his long tail, raised like unto the pole consecrated to Indra, and sounding like thunder. And on all sides round, the mountains by the mouths of caves emitted those sounds in echo, like a cow lowing. And as it was being shaken by the reports produced by the lashing of the tail, the mountain with its summits tottering, began to crumble all around. And overcoming that roaring of mad elephants, the sounds of his tail spread over the varied slopes of the mountain.

“On those sounds being heard the down of Bhima’s body stood on end; and he began to range that plantain wood, in search of those sounds. And that one of mighty arms saw the monkey-chief in the plantain wood, on an elevated rocky base. And he was hard to be looked at even as the lightning-flash; and of coppery hue like that of the lightning-flash: and endued with the voice of the lightning-flash; and quick moving as the lightning-flash; and having his short flesh neck supported on his shoulders; and with his waist slender in consequence of the fullness of his shoulders. And his tail covered with long hair, and a little bent at the end, was raised like unto a banner. And (Bhima) saw Hanuman’s head furnished with small lips, and coppery face and tongue, and red ears, and brisk eyes, and bare white incisors sharpened at the edge.’ And his head was like unto the shining moon; adorned with white teeth within the mouth; and with mane scattered over, resembling a heap of asoka flowers. And amidst the golden plantain trees, that one of exceeding effulgence was lying like unto a blazing fire, with his radiant body. And that slayer of foes as casting glances with his eyes reddened with intoxication. And the intelligent Bhima saw that mighty chief of monkeys, of huge body, lying like unto the Himalaya, obstructing the path of heaven. And seeing him alone in that mighty forest, the undaunted athletic Bhima, of long arms, approached him with rapid strides, and uttered a loud shout like unto the thunder. And at that shout of Bhima, beasts and birds became all alarmed. The powerful Hanuman, however, opening his eyes partially looked at him (Bhima) with disregard, with eyes reddened with intoxication. And then smilingly addressing him, Hanuman said the following words, 'Ill as I am, I was sleeping sweetly. Why hast thou awakened me? Thou shouldst show kindness to all creatures, as thou hast reason. Belonging to the animal species, we are ignorant of virtue. But being endued with reason, men show kindness towards creatures. Why do then reasonable persons like thee commit themselves to acts contaminating alike body, speech, and heart, and destructive of virtue? Thou knowest not what virtue is, neither hast thou taken council of the wise. And therefore it is that from ignorance, and childishness thou destroyest the lower animals. Say, who art thou, and what for hast thou come to the forest devoid of humanity and human beings? And, O foremost of men, tell thou also, whither thou wilt go to-day. Further it is impossible to proceed. Yonder hills are inaccessible. O hero, save the passage obtained by the practice of asceticism, there is no passage to that place. This is the path of the celestials; it is ever impassable by mortals. Out of kindness, O hero, do I dissuade thee. Do thou hearken unto my words. Thou canst not proceed further from this place. Therefore, O lord, do thou desist. O chief of men, to-day in very way thou art welcome to this place. If thou think it proper to accept my words, do thou then, O best of men, rest here, partaking of fruits and roots, sweet as ambrosia, and do not have thyself destroyed for naught."

SECTION CXLVI

VAISAMPAYANA SAID, "O represser of foes, hearing these words of the intelligent monkey-chief, the heroic Bhima answered, 'Who art thou? And why also hast thou assumed the shape of a monkey? It is a Kshatriya — one of a race next to the Brahmanas — that asketh thee. And he belongeth to the Kuru race and the lunar stock, and was borne by Kunti in her womb, and is one of the sons of Pandu, and is the off spring of the wind-god, and is known by the name of Bhimasena.' Hearing these words of the Kuru hero, Hanuman smiled, and that son of the wind-god (Hanuman) spake unto that offspring of the wind-god (Bhimasena), saying, 'I am a monkey, I will not allow thee the passage thou desirest. Better desist and go back. Do thou not meet with destruction.' At this Bhimasena replied. 'Destruction at anything else do I not ask thee about, O monkey. Do thou give me passage. Arise! Do not come by grief at my hands.' Hanuman said, 'I have no strength to rise; I am suffering from illness. If go thou must, do thou go by overleaping me.' Bhima said, 'The Supreme Soul void of the properties pervadeth a body all over. Him knowable alone by knowledge, I cannot disregard. And therefore, will I not overleap thee. If I had not known Him from Whom become manifest all creatures, I would have leapt over thee and also the mountain, even as Hanuman had bounded over the ocean.' Thereupon Hanuman said, 'Who is that Hanuman, who had bounded over the ocean? I ask thee, O best of men. Relate if thou canst.' Bhima replied, "He is even my brother, excellent with every perfection, and endued with intelligence and strength both of mind and body. And he is the illustrious chief of monkeys, renowned in the Ramayana. And for Rama's queen, that king of the monkeys even with one leap crossed the ocean extending over a hundred yojanas. That mighty one is my brother. I am equal unto him in energy, strength and prowess and also in fight. And able am I to punish thee. So arise. Either give me passage or witness my prowess to-day. If thou do not listen to my bidding, I shall send thee to the abode of Yama.”

Vaisampayana continued. “Then knowing him (Bhima) to be intoxicated with strength, and proud of the might of his arms, Hanuman, slighting him at heart, said the following words, ‘Relent thou, O sinless one. In consequence of age, I have no strength to get up. From pity for me, do thou go, moving aside my tail.’ Being thus addressed by Hanuman, Bhima proud of the strength of his arms, took him for one wanting in energy and prowess, and thought within himself, ‘Taking fast hold of the tail, will I send this monkey destitute of energy and prowess, to the region of Yama.’ Thereat, with a smile he slightingly took hold of the tail with his left hand; but could not move that tail of the mighty monkey. Then with both arms he pulled it, resembling the pole reared in honour of Indra. Still the mighty Bhima could not raise the tail with both his arms. And his eye-brows were contracted up, and his eyes rolled, and his face was contracted into wrinkles and his body was covered with sweat; and yet he could not raise it. And when after having striven, the illustrious Bhima failed in raising the tail, he approached the side of the monkey, and stood with a bashful countenance. And bowing down, Kunti’s son, with joined hands, spake these words, ‘Relent thou, O foremost of monkeys; and forgive me for my harsh words. Art thou a Siddha, or a god, or a Gandharva, or a Guhyaka? I ask thee out of curiosity. Tell me who thou art that hast assumed the shape of monkey, if it be not a secret, O long-armed one, and if I can well hear it. I ask thee as a disciple, and I, O sinless one, seek thy refuge.’ Thereupon Hanuman said, ‘O represser of foes, even to the extent of thy curiosity to know me, shall I relate all at length. Listen, O son of Pandu! O lotus-eyed one, I was begotten by the wind-god that life of the world — upon the wife of Kesari. I am a monkey, by name Hanuman. All the mighty monkey-kings, and monkey-chiefs used to wait upon that son of the sun, Sugriva, and that son of Sakra, Vali. And, O represser of foes, a friendship subsisted between me and Sugriva, even as between the wind and fire. And for some cause, Sugriva, driven out by his brother, for a long time dwelt with me at the Hrisyamukh. And it came to pass that the mighty son of Dasaratha the heroic Rama, who is Vishnu’s self in the shape of a human being, took his birth in this world. And in company with his queen and brother, taking his bow, that foremost of bowmen with the view of compassing his father’s welfare, began to reside in the Dandaka forest. And from Janasthana, that mighty Rakshasa monarch, the wicked Ravana, carried away his (Rama’s) queen by stratagem and force, deceiving, O sinless one, that foremost of men, through the agency of a Rakshasa, Maricha, who assumed the form of a deer marked with gem-like and golden spots.”

SECTION CXLVII

HANUMAN SAID, ‘AND after his wife was carried away, that descendant of Raghu, while searching with his brother for his queen, met, on the summit of that mountain, with Sugriva, chief of the monkeys. Then a friendship was contracted between him and the high-souled Raghava. And the latter, having slain Vali installed Sugriva in the kingdom. And having obtained the kingdom, Sugriva sent forth monkeys by hundreds and by thousands in search of Sita. And, O best of men, I too with innumerable monkeys set out towards the south in quest of Sita, O mighty-armed one. Then a mighty vulture Sampati by name, communicated the tidings that Sita was in the abode of Ravana. Thereupon with the object of securing success unto Rama, I all of a sudden bounded over the main, extending for a hundred yojanas. And, O chief of the Bharatas, having by my own prowess crossed the ocean, that abode of sharks and crocodiles, I saw in Ravana’s residence, the daughter of king Janaka, Sita, like unto the daughter of a celestial. And having interviewed that lady, Vaidehi, Rama’s beloved, and burnt the whole of Lanka with its towers and ramparts and gates, and proclaimed my name there, I returned. Hearing everything from me the lotus-eyed Rama at once ascertained his course of action, and having for the passage of his army constructed a bridge across the deep, crossed it followed by myriads of monkeys. Then by prowess Rama slew those Rakshasas in battle, and also Ravana, the oppressor of the worlds together with his Rakshasa followers. And having slain the king of the Rakshasas, with his brother, and sons and kindred, he installed in the kingdom in Lanka the Rakshasa chief, Vibhishana, pious, and reverent, and kind to devoted dependants. Then Rama recovered his wife even like the lost Vaidic revelation. Then Raghu’s son, Rama, with his devoted wife, returned to his own city, Ayodhya, inaccessible to enemies; and that lord of men began to dwell there. Then that foremost of kings, Rama was established in the kingdom. Thereafter, I asked a boon of the lotus-eyed Rama, saying, ‘O slayer of foes, Rama, may I live as long as the history of thy deeds remaineth extant on earth!” Thereupon he said, ‘So be it. O represser of foes, O Bhima, through the grace of Sita also, here all excellent objects of entertainment are supplied to me, whoever abide at this place. Rama reigned for the thousand and ten hundred years. Then he ascended to his own abode. Ever since, here Apsaras and Gandharvas delight me, singing for aye the deeds of that hero, O sinless one. O son of the Kurus, this path is impassable to mortals. For this, O Bharata, as also with the view that none might defeat or curse thee, have I obstructed thy passage to this path trod by the immortals. This is one of the paths to heaven, for the celestials; mortals cannot pass this way. But the lake in search of which thou hast come, lieth even in that direction.”

SECTION CXLVIII

Vaisampayana continued, “Thus addressed, the powerful Bhimasena of mighty arms, affectionately, and with a cheerful heart, bowed unto his brother, Hanuman, the monkey-chief, and said in mild words, ‘None is more fortunate than I am; now have I seen my elder brother. It is a great favour shown unto me; and I have been well pleased with thee. Now I wish that thou mayst fulfil this desire of mine. I desire to behold. O hero, that incomparable form of thine, which thou at that time hadst had, in bounding over the main, that abode of sharks and crocodiles. Thereby I shall be satisfied, and also believe in thy words.’ Thus addressed, that mighty monkey said with a smile, ‘That form of mine neither thou, not any one else can behold. At that age, the state of things was different, and doth not exist at present. In the Krita age, the state of things was one; and in the Treta, another; and in the Dwapara, still another. Diminution is going on this age; and I have not that form now. The ground, rivers, plants, and rocks, and siddhas, gods, and celestial sages conform to Time, in harmony with the state of things in the different yugas. Therefore, do not desire to see my former shape, O perpetuator of the Kuru race. I am conforming to the tendency of the age. Verily, Time is irresistible’ Bhimasena said, ‘Tell me of the duration of the different yugas, and of the different manners and customs and of virtue, pleasure and profit, and of acts, and energy, and of life and death in the different yugas.’ Thereupon Hanuman said, ‘O child, that yuga is called Krita when the one eternal religion was extant. And in that best of yugas, every one had religious perfection, and, therefore, there was no need of religious acts. And then virtue knew no deterioration; nor did people decrease. It is for this that this age is called Krita (perfect). But in time the yuga had come to be considered as an inferior one. And, O child, in the Krita age, there were neither gods, nor demons, nor Gandharvas, nor Yakshas, nor Rakshasas, nor Nagas. And there was no buying and selling. And the Sama, the Rich, and the Yajus did not exist. And there was no manual labour. And then the necessaries of life were obtained only by being thought of. And the only merit was in renouncing the world. And during that yuga, there was neither disease, nor decay of the senses. And there was neither malice, nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness. And for this, that prime refuge of Yogis, even the Supreme Brahma, was attainable to all. And Narayana wearing a white hue was the soul of all creatures. And in the Krita Yuga, the distinctive characteristics of Brahmanas, Kshatriyas, Vaisyas, and Sudras were natural and these ever stuck to their respective duties. And then Brahma was the sole refuge, and their manners and customs were naturally adapted to the attainment of Brahma and the objects of their knowledge was the sole Brahma, and all their acts also had reference to Brahma. In this way all the orders attained merit. And one uniform Soul was the object of their meditation; and there was only one mantra (the Om), and there was one ordinance. And although of different characteristics, all of them followed a single Veda; and they had one religion. And according to the divisions of time, they led the four modes of life, without aiming at any object, and so they attained emancipation. The religion consisting in the identification of self with Brahma indicates the Krita Yuga. And in the Krita Yuga, the virtue of the four orders is throughout entire in four-fold measure. Such is the Krita Yuga devoid of the three qualities. Do thou also hear from me of the character of the Treta Yuga. In this age, sacrifices are introduced, and virtue decreaseth by a quarter. And Narayana (who is the Soul of all creatures) assumeth a red colour. And men practise truth, and devote themselves to religion and religious rites. And thence sacrifices and various religious observances come into existence. And in the Treta Yuga people begin to devise means for the attainment of an object; and they attain it through acts and gifts. And they never deviate from virtue. And they are devoted to asceticism and to the bestowal of gifts. And the four orders adhere to their respective duties; and perform rites. Such are the men of the Treta Yuga. In the

Dwapara Yuga, religion decreaseth by one half. And Narayana weareth a yellow hue. And the Veda becometh divided into four parts. And then some men retain (the knowledge of) the four Vedas, and some of three Vedas, and some of one Veda, while others do not know even the Richs. And on the Shastras becoming thus divided, acts become multiplied. And largely influenced by passion, people engage in asceticism and gifts. And from their incapacity to study the entire Veda, it becomes divided into several parts. And in consequence of intellect having decreased, few are established in truth. And when people fall off from truth, they become subject to various diseases; and then lust, and natural calamities ensue. And afflicted with these, people betake themselves to penances. And some celebrate sacrifices, desiring to enjoy the good things of life, or attain heaven. On the coming of the Dwapara Yuga, men become degenerate, in consequence of impiety. O son of Kunti, in the Kali Yuga a quarter only of virtue abideth. And in the beginning of this iron age, Narayana weareth a black hue. And the Vedas and the institutes, and virtue, and sacrifices, and religious observances, fall into disuse. And (then) reign iti[41], and disease, and lassitude, and anger and other deformities, and natural calamities, and anguish, and fear of scarcity. And as the yugas wane, virtue dwindles. And as virtue dwindles away, creatures degenerate. And as creatures degenerate, their natures undergo deterioration. And the religious acts performed at the waning of the yugas, produce contrary effects. And even those that live for several yugas, conform to these changes. O represser of foes, as regards thy curiosity to know me, I say this, — Why should a wise person be eager to know a superfluous matter? (Thus), O long-armed one, have I narrated in full what thou hadst asked me regarding the characteristics of the different yugas. Good happen to thee! Do thou return.'"

SECTION CXLIX

“Bhimasena said, ‘Without beholding thy former shape, I will never go away. If I have found favour with thee, do thou then show me thine own shape.”

Vaisampayana continued, “Being thus addressed by Bhima, the monkey with a smile showed him that form of his in which he had bounded over the main. And wishing to gratify his brother, Hanuman assumed a gigantic body which (both) in length and breadth increased exceedingly. And that monkey of immeasurable effulgence stood there, covering the plantain grove furnished with trees, and elevating himself to the height reached by the Vindhya. And the monkey, having attained his lofty and gigantic body like unto a mountain, furnished with coppery eyes, and sharp teeth, and a face marked by frown, lay covering all sides and lashing his long tail. And that son of the Kurus, Bhima, beholding that gigantic form of his brother, wondered, and the hairs of his body repeatedly stood on end. And beholding him like unto the sun in splendour, and unto a golden mountain, and also unto the blazing firmament, Bhima closed his eyes. Thereupon Hanuman addressed Bhima with a smile, saying, ‘O sinless one, thou art capable of beholding my size up to this extent. I can, however, go on swelling my size as long as I wish. And, O Bhima, amidst foes, my size increaseth exceedingly by its own energy.’

Vaisampayana said, “Witnessing that dreadful and wonderful body of Hanuman, like unto the Vindhya mountain, the son of the wind-god became bewildered. Then with his down standing erect, the noble-minded Bhima, joining his hands, replied unto Hanuman saying (there), ‘O lord, by me have been beheld the vast dimensions of thy body. Do thou (now), O highly powerful one, decrease thyself by thy own power. Surely I cannot look at thee, like unto the sun risen, and of immeasurable (power), and irrepressible, and resembling the mountain Mainaka. O hero, to-day this wonder of my heart is very great, that thou remaining by his side, Rama should have encountered Ravana personally. Depending on the strength of thy arms, thou wert capable of instantly destroying Lanka, with its warriors, and horses, elephants and chariots. Surely, O son of the wind-god, there is nothing that is incapable of being achieved by thee; and in fight, Ravana together with his followers was no match for thee single-handed."

Vaisampayana continued, "Thus addressed by Bhima, Hanuman, the chief of monkeys, answered in affectionate words uttered in solemn accents. "O mighty-armed one, O Bharata, it is even as thou sayest. O Bhimasena, that worst of Rakshasas was no match for me. But if I had slain Ravana — that thorn of the worlds — the glory of Raghu's son would have been obscured; — and for this it is that I left him alone. By slaying that lord of the Rakshasas together with his followers, and bringing back Sita unto his own city, that hero hath established his fame among men. Now, O highly wise one, being intent on the welfare of thy brothers, and protected by the wind-god, do thou go along a fortunate and auspicious way. O foremost of the Kurus, this way will lead thee to the Saugandhika wood. (Proceeding in this direction), thou wilt behold the gardens of Kuvera, guarded by Yakshas and Rakshasas. Do thou not pluck the flowers (there) personally by thy own force; for the gods deserve regard specially from mortals. O best of the Bharata race, the gods confer their favour (upon men), (being propitiated) by offerings, and homas, and reverential salutations, and recitation of mantras, and veneration, O Bharata. Do thou not, therefore, act with rashness, O child; and do thou not deviate from the duties of thy order. Sticking to the duties of thy order, do thou understand and follow the highest morality. Without knowing duties and serving the old, even persons like unto Vrihaspati cannot understand profit and religion. One should ascertain with discrimination those cases in which vice goeth under the name of virtue, and virtue goeth under the name of vice, — (cases) in which people destitute of intelligence become perplexed. From religious observances proceedeth merit; and in merit are established the Vedas; and from the Vedas sacrifices come into existence; and by sacrifices are established the gods. The gods are maintained by the (celebration of) sacrifices prescribed by the Vedas and the religious ordinances; while men maintain themselves by (following) the ordinances of Vrihaspati and Usanas and also by these avocations, by which the world is maintained, — serving for wages, (receiving) taxes, merchandise, agriculture and tending kine and sheep. The world subsisteth by profession. The (study of the) three Vedas and agriculture and trade and government constitutes, it is ordained by the wise, the professions of the twice born ones; and each order maintaineth itself by following the profession prescribed for it. And when these callings are properly pursued, the world is maintained with ease. If, however, people do not righteously lead their lives, the world becometh lawless, in consequence of the want of Vedic merit and government. And if people do not resort to (their) prescribed vocations, they perish, but by regularly following the three professions, they bring about religion. The religion of the Brahmanas consisteth in the knowledge of the soul and the hue of that order alone is universally the same. The celebration of sacrifices, and study and bestowal of gifts are well-known to be the three duties common (to all these orders). Officiating at sacrifices, teaching and the acceptance of gifts are the duties of a Brahmana. To rule (the subjects) is the duty of the Kshatriya; and to tend (cattle), that of the Vaisya, while to serve the twice-born orders is said to be the duty of the Sudra. The Sudras cannot beg alms, or perform homas, or observe vows; and they must dwell in the habitation of their masters. Thy vocation, O son of Kunti, is that of the Kshatriya, which is to protect (the subjects). Do thou carry out thy own duties, in an humble spirit, restraining thy senses. That king alone can govern, who taketh counsel of experienced men, and is helped by honest, intelligent and learned ministers; but a king who is addicted to vices, meeteth with defeat. Then only is the order of the world secured, when the king duly punisheth and conferreth favours. Therefore, it is necessary to ascertain through spies the nature of the hostile country, its fortified places and the allied force of the enemy and their prosperity and decay and the way in which they retain the adhesion of the powers they have drawn to their side. Spies are among the important auxiliaries of the king; and tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. And success is to be attained through these, either in separation, or combined — namely, conciliation, gift, sowing dissensions, chastisement, and sight. And, O chief of the Bharatas, polity hath for its root diplomacy; and diplomacy also is the main qualification of spies. And polity, if well judged conferreth success. Therefore, in matters of polity the counsels of Brahmanas should be resorted to. And in secret affairs, these should not be consulted, — namely, a woman, a sot, a boy, a covetous person a mean-minded individual, and he that betrayeth signs of insanity. Wise men only should be consulted, and affairs are to be despatched through officers that are able. And polity must be executed through persons that are friendly; but dunces should in all affairs be excluded. In matters religious, pious men; and in matters of gain, wise men; and in guarding families, eunuchs; and in all crooked affairs, crooked men, must be employed. And the propriety or impropriety of the resolution of the enemy, as also their strength or weakness, must be ascertained through one's own as well as hostile spies. Favour should be shown to honest persons that have prudently sought protection; but lawless and disobedient individuals should be punished. And when the king justly punisheth and showeth favour, the dignity of the law is well maintained, O son of Pritha, thus have I expounded, unto thee the hard duties of kings difficult to comprehend. Do thou with equanimity observe these as prescribed for thy order. The Brahmanas attain heaven through merit, mortification of the senses, and sacrifice. The Vaisyas attain excellent state through gifts, hospitality, and religious acts. The Kshatriyas attain the celestial regions by protecting and chastising the subjects, uninfluenced by lust, malice, avarice and anger. If kings justly punish (their subjects), they go to the place whither repair meritorious persons.'

SECTION CL

Vaisampayana said, “Then contracting that huge body of his, which he had assumed at will, the monkey with his arms again embraced Bhimasena. And O Bharata, on Bhima being embraced by his brother, his fatigue went off, and all (the powers of body) as also his strength were restored. And having gained great accession of strength, he thought that there was none equal to him in physical power. And with tears in his eyes, the monkey from affection again addressed Bhima in choked utterance, saying, ‘O hero, repair to thy own abode. May I be incidentally remembered by thee in thy talk! O best of Kurus, do not tell any one that I abide here. O thou of great strength, the most excellent of the wives of the gods and Gandharvas resort to this place, and the time of their arrival is nigh. My eyes have been blessed (by seeing thee). And, O Bhima, having felt a human being by coming in contact with thee, I have been put in mind of that son of Raghu, who was Vishnu himself under the name of Rama, and who delighted the heart of the world; and who was as the sun in regard to the lotus face of Sita, and also to that darkness — Ravana. Therefore, O heroic son of Kunti, let not thy meeting with me be fruitless. Do thou with fraternal feeling ask of me a boon, O Bharata. If this be thy wish, that going to Varanavata, I may destroy the insignificant sons of Dhritarashtra — even this will I immediately do. Or if this be thy wish that, that city may be ground by me with rocks, or that I may bind Duryodhana and bring him before thee, even this will I do to-day, O thou of mighty strength.’

Vaisampayana said, “Hearing those words of that high-souled one, Bhimasena with a cheerful heart answered Hanuman, saying, ‘O foremost of monkeys, I take all this as already performed by thee. Good happen to thee. O mighty-armed one! I ask of thee this, — be thou well pleased with me. O powerful one, on thy having become our protector, the Pandavas have found help. Even by thy prowess shall we conquer all foes.” Thus addressed, Hanuman said unto Bhimasena, ‘From fraternal feeling and affection, I will do good unto thee, by diving into the army of thy foes copiously furnished with arrows and javelins. And, O highly powerful one, O hero, when thou shall give leonine roars, then shall I with my own, add force to shouts. Remaining on the flagstaff of Arjuna’s car will I emit fierce shouts that will damp the energy of thy foes. Thereby ye will slay them easily.’ Having said this unto Pandu’s son, and also pointed him out the way. Hanuman vanished at that spot.”

SECTION CLI

Vaisampayana said, “When that foremost of monkeys had gone away, Bhima, the best of strong men, began to range the huge Gandhamadana along that path. And he went on, thinking of Hanuman’s body and splendour unrivalled on earth, and also of the greatness and dignity of Dasaratha’s son. And proceeding in search of the place filled with lotuses of that kind, Bhima beheld romantic woods, and groves, and rivers, and lakes graced with trees bearing blossoms, and flowery woodlands variegated with various flowers. And, O Bharata, he beheld herds of mad elephants besmeared with mud, resembling masses of pouring clouds. And that graceful one went on with speed, beholding by the wayside woods wherein there stood with their mates deer of quick glances, holding the grass in their mouths. And fearless from prowess, Bhimasena, as if invited by the breeze-shaken trees of the forest ever fragrant with flowers, bearing delicate coppery twigs, plunged into the mountainous regions inhabited by buffaloes, bears and leopards. And on the way, he passed by lotus-lakes haunted by maddened black-bees, having romantic descents and woods, and on account of the presence of lotus-buds, appearing as if they had joined their hands (before Bhima). And having for his provisions on the journey the words of Draupadi, Bhima went on with speed, his mind and sight fixed on the blooming slopes of the mountain. And when the sun passed the meridian, he saw in the forest scattered over with deer, a mighty river filled with fresh golden lotuses. And being crowded with swans and Karandavas, and graced with Chakravakas, the river looked like a garland of fresh lotuses put on by the mountain. And in that river that one of great strength found the extensive assemblage of Saugandhika lotuses, effulgent as the rising sun, and delightful to behold. And beholding it, Pandu’s son thought within himself that his object had been gained, and also mentally presented himself before his beloved worn out by exile.”

SECTION CLII

VAISAMPAYANA SAID, “HAVING reached that spot, Bhimasena saw in the vicinity of the Kailasa cliff, that beautiful lotus lake surrounded by lovely woods, and guarded by the Rakshasas. And it sprang from the cascades contiguous to the abode of Kuvera. And it was beautiful to behold, and was furnished with a wide-spreading shade and abounded in various trees and creepers and was covered with green lilies. And this unearthly lake was filled with golden lotuses, and swarmed with diverse species of birds. And its banks were beautiful and devoid of mud. And situated on the rocky elevation this expanse of excellent water was exceedingly fair. And it was the wonder of the world and healthful and of romantic sight. In that lake the son of Kunti saw, the water of ambrosial taste and cool and light and clear and fresh; and the Pandava drank of it profusely. And that unearthly receptacle of waters was covered with celestial Saugandhika lotuses, and was also spread over with beautiful variegated golden lotuses of excellent fragrance having graceful stalks of lapis lazulis. And swayed by swans and Karandavas, these lotuses were scattering fresh farina. And this lake was the sporting region of the high-souled Kuvera, the king of the Yakshas. And it was held in high regard by the Gandharvas the Apsaras and the celestials. And it was frequented by the celestial sages and the Yakshas and the Kimpurushas and the Rakshasas and the Kinnaras; and it was well-protected by Kuvera. And as soon as he beheld that river and that unearthly lake, Kunti’s son, Bhimasena of mighty strength became exceedingly delighted. And agreeably to the mandate of their king, hundreds and thousands of Rakshasas, named Krodhavasas, were guarding that lake, wearing uniforms and armed with various weapons. And as that repressor of foes, Kunti’s son, the heroic Bhima of dreadful prowess, clad in deer-skins and wearing golden armlets and equipped with weapons and girding his sword on, was fearlessly proceeding, with the view of gathering the lotus, those (Rakshasas) saw him and immediately began to address each other, shouting forth, ‘It behoveth you to enquire for the errand on which this foremost of men, clad in deer skins, and equipped with arms, hath come.’ Then they all approached the effulgent Vrikodara of mighty arms and asked, ‘Who art thou? Thou shouldst answer our questions. We see thee in the guise of an ascetic and yet armed with weapons. O thou of mighty intelligence, do thou unfold unto us the object with which thou hast come (hither).”

SECTION CLIII

“BHIMA SAID, ‘I am the son of Pandu, and next by birth to Yudhishthira the just, and my name is Bhimasena. O Rakshasas, I have come with my brothers to the jujube named Visala. At that place, Panchali saw an excellent Saugandhika lotus, which, of a certainty, was carried thither by the wind from this region. She wisheth to have those flowers in abundance. Know ye, ye Rakshasas, that I am engaged in fulfilling the desire of my wedded wife of faultless features, and have come hither to procure the flowers. Thereat the Rakshasas said, ‘O foremost of men, this spot is dear unto Kuvera, and it is his sporting region. Men subject to death cannot sport here. O Vrikodara. the celestial sages, and the gods taking the permission of the chief of the Yakshas, drink of this lake, and sport herein. And, O Pandava, the Gandharvas and the Apsaras also divert themselves in this lake. That wicked person who, disregarding the lord of treasures, unlawfully attempteth to sport here, without doubt, meeteth with destruction. Disregarding him, thou seekest to take away the lotuses from this place by main force. Why then dost thou say that thou art the brother of Yudhishthira the just? First, taking the permission of the lord of Yakshas, do thou drink of this lake and take away the flowers. If thou dost not do this, thou shall not be able even to glance at a single lotus Bhimasena said, ‘Ye Rakshasas, I do not see the lord of wealth here And even if I did see that mighty king, I would not beseech him Kshatriyas never beseech (any body). This is the eternal morality; and I by no means wish to forsake the Kshatriya morality. And, further this lotus-lake hath sprung from the cascades of the mountain; it hath not been excavated in the mansion of Kuvera. Therefore it belongeth equally to all creatures with Vaisravana. In regard to a thing of such a nature, who goeth to beseech another?”

Vaisampayana said, “Having said this unto the Rakshasas, the mighty-armed and exceedingly unforbearing Bhimasena of great strength plunged into the lotus-lake. Thereat that powerful one was forbidden by the Rakshasas, saying, ‘Do not do this;’ and they from all sides began to abuse him in anger. But slighting these Rakshasas, that mighty one of dreadful prowess plunged (farther and farther). Now they all prepared for opposing him. And with eyes rolling, they upraised their arms, and rushed in wrath at Bhimasena, exclaiming, ‘Seize him!’ ‘Bind him! Hew him! We shall cook Bhimasena, and eat him up!’ Thereupon that one of great force, taking his ponderous and mighty mace inlaid with golden plates, like unto the mace of Yama himself, turned towards those, and then said, ‘Stay!’ At this, they darted at him with vehemence, brandishing lances, and axes, and other weapons. And wishing to destroy Bhima, the dreadful and fierce Krodhavasas surrounded Bhima on all sides. But that one, being endued with strength, had been begotten by Vayu in the womb of Kunti; and he was heroic and energetic, and the slayer of foes, and ever devoted to virtue and truth, and incapable of being vanquished by enemies through prowess. Accordingly this high-souled Bhima defeating all the manoeuveres of the foes, and breaking their arms, killed on the banks of the lake more than a hundred, commencing with the foremost. And then witnessing his prowess and strength, and the force of his skill, and also the might of his arms; and unable to bear (the onset), those prime heroes all of a sudden fled on all sides in bands.

“Beaten and pierced by Bhimasena, those Krodhavasas quitted the field of battle, and in confusion quickly fled towards the Kailasa cliff, supporting themselves in the sky. Having thus by the exercise of his prowess defeated those hosts, even as Sakra had defeated the armies of Daityas and Danavas, he (Bhima), now that he had conquered the enemy, plunged into the lake and began to gather the lotuses, with the object of gaining his purpose. And as he drank of the waters, like unto nectar, his energy and strength were again fully restored; and he fell to plucking and gathering Saugandhika lotuses of excellent fragrance. On the other hand, the Krodhavasas, being driven by the might of Bhima and exceedingly terrified, presented themselves before the lord of wealth, and gave an exact account of Bhima’s prowess and strength in fight. Hearing their words, the god (Kuvera) smiled and then said, ‘Let Bhima take for Krishna as many lotuses as he likes. This is already known to me.’ Thereupon taking the permission of the lord of wealth, those (Rakshasas) renouncing anger, went to that foremost of the Kurus, and in that lotus-lake beheld Bhima alone, disporting in delight.”

SECTION CLIV

Vaisampayana said, “Then, O best of the Bharatas, Bhima began to collect those rare unearthly, variegated and fresh flowers in abundance.

“And it came to pass that a high and violent wind, piercing to the touch, and blowing about gravels, arose, portending battle. And frightful meteors began to shoot, with thundering sounds. And being enveloped by darkness, the sun became pale, his rays being obscured. And on Bhima displaying his prowess, dreadful sounds of explosion rang through the sky. And the earth began to tremble, and dust fell in showers. And the points of the heavens became reddened. And beasts and birds began to cry in shrill tones. And every thing became enveloped in darkness; and nothing could be distinguished. And other evil omens besides these appeared there. Witnessing these strange phenomena, Dharma’s son Yudhishthira, the foremost of speakers, said, ‘Who is it that will overcome us? Ye Pandavas who take delight in battle, good betide you! Do ye equip yourselves. From what I see, I infer that the time for the display of our prowess hath drawn nigh’. Having said this, the king looked around. Then not finding Bhima, that represser of foes, Dharma’s son, Yudhishthira, enquired of Krishna and the twins standing near regarding his brother, Bhima, the doer of dreadful deeds in battle, saying, ‘O Panchali, is Bhima intent upon performing some great feat, or hath that one delighting in daring deeds already achieved some brave deed? Portending some great danger, these omens have appeared all around, indicating a fearful battle.’ When Yudhishthira said this, his beloved queen, the high-minded Krishna of sweet smiles, answered him, in order to remove his anxiety. ‘O king, that Saugandhika lotus which to-day had been brought by the wind. I had out of love duly shown unto Bhimasena; and I had also said unto that hero, If thou canst find many of this species, procuring even all of them, do thou return speedily, — O Pandava, that mighty armed one, with the view of gratifying my desire, may have gone towards the north-east to bring them.' Having heard these words of hers, the king said unto twins, 'Let us together follow the path taken by Vrikodara. Let the Rakshasas carry those Brahmanas that are fatigued and weak. O Ghatotkacha, O thou like unto a celestial, do thou carry Krishna. I am convinced and it is plain that Bhima hath dived into the forest; for it is long since he hath gone, and in speed he resembleth the wind, and in clearing over the ground, he is swift like unto Vinata's son, and he will ever leap into the sky, and alight at his will. O Rakshasas, we shall follow him through your prowess. He will not at first do any wrong to the Siddhas versed in the Vedas. O best of the Bharatas, saying, 'So be it,' Hidimava's son and the other Rakshasas who knew the quarter where the lotus lake of Kuvera was situated, started cheerfully with Lomasa, bearing the Pandavas, and many of the Brahmanas. Having shortly reached that spot, they saw that romantic lake covered with Saugandhika and other lotuses and surrounded by beautiful woods. And on its shores they beheld the high-souled and vehement Bhima, as also the slaughtered Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed, and their heads crushed. And on seeing the high-souled Bhima, standing on the shore of that lake in an angry mood, and with steadfast eyes, and biting his lip, and stationed on the shore of the lake with his mace upraised by his two hands, like unto Yama with his mace in his hand at the time of the universal dissolution. Yudhishthira the just, embraced him again and again, and said in sweet words, 'O Kaunteya, what hast thou done? Good betide thee! If thou wishest to do good unto me, thou shouldst never again commit such a rash act, nor offend the gods.' Having thus instructed the son of Kunti, and taken the flowers those god-like ones began to sport in that very lake. At this instant, the huge-bodied warders of the gardens, equipped with rocks for weapons, presented themselves at the spot. And seeing Yudhishthira the just and the great sage Lomasa and Nakula and Sahadeva and also the other foremost of Brahmanas, they all bowed themselves down in humility. And being pacified by Yudhishthira the just, the Rakshasas became satisfied. And with the knowledge of Kuvera, those foremost of Kurus for a short time dwelt pleasantly at that spot on the slopes of the Gandhamadana, expecting Arjuna.”

SECTION CLV

Vaisampayana said, “Once upon a time Yudhishthira, while living at that place, addressed Krishna, his brother, and the Brahmanas, saying, ‘By us have been attentively seen one after another sacred and auspicious tirthas, and woods, delightful to beheld, which had ere this been visited by the celestials and the high-souled sages, and which had been worshipped by the Brahmanas. And in various sacred asylums we have performed ablutions with Brahmanas, and have heard from them the lives and acts of many sages, and also of many royal sages of yore, and other pleasant stories. And with flowers and water have the gods been worshipped by us. And with offerings of fruits and roots as available at each place we have gratified the pitris. And with the high-souled ones have we performed ablutions in all sacred and beautiful mountains and lakes, and also in the highly sacred ocean. And with the Brahmanas we have bathed in the Ila, and in the Saraswati, and in the Sindhu, and in the Yamuna, and in the Narmada, and in various other romantic tirthas. And having passed the source of the Ganga, we have seen many a lovely hill and the Himalaya mountains, inhabited by various species of birds, and also the jujube named Visala, where there is the hermitage of Nara and Narayana. And (finally) we have beheld this unearthly lake, held in veneration by the Siddhas, the gods and the sages. In fact, O foremost of Brahmanas, we have one by one carefully seen all celebrated and sacred spots in company with the high-souled Lomasa. Now, O Bhima, how shall we repair to the sacred abode of Vaisravana, inhabited by the Siddhas? Do thou think of the means of entering (the same).”

Vaisampayana said, “When that king had said this, an aerial voice spake, saying. ‘Thou will not be able to go to that inaccessible spot. By this very way, do thou repair from this region of Kuvera to the place whence thou hadst come even to the hermitage of Nara and Narayana, known by the name of Vadari. Thence, O Kaunteya. thou wilt repair to the hermitage of Vrishaparva, abounding in flowers and fruit, and inhabited by the Siddhas and the Charanas. Having passed that, O Partha, thou wilt proceed to the hermitage of Arshtisena, and from thence thou wilt behold the abode of Kuvera.’ Just at that moment the breeze became fresh, and gladsome and cool and redolent of unearthly fragrance; and it showered blossoms, And on hearing the celestial voice from the sky, they all were amazed, — more specially those earthly rishis and the Brahmanas. On hearing this mighty marvel, the Brahmana Dhaumya, said, ‘This should not be gainsaid. O Bharata, let this be so.’ Thereupon, king Yudhishthira obeyed him. And having returned to the hermitage of Nara and Narayana, he began to dwell pleasantly, surrounded by Bhimasena and his other brothers, Panchali the Brahmanas.”

SECTION CLVI

Vaisampayana continued, “Thus dwelling with the Brahmanas in that best of mountains, in expectation of Arjuna’s return, when the Pandavas had grown confident and when all those Rakshasas together with Bhima’s son had departed, one day while Bhimasena was away, a Rakshasa all of a sudden carried off Yudhishthira the just and the twins and Krishna. That Rakshasa (in the guise of a Brahmana) had constantly remained in the company of the Pandavas, alleging that he was a high-class Brahmana, skilled in counsel, and versed in all the Sastras. His object was to possess himself of the bows, the quivers and the other material implements belonging to the Pandavas; and he had been watching for an opportunity of ravishing Draupadi. And that wicked and sinful one was named Jatasura. And, O king of kings, Pandu’s son (Yudhishthira) had been supporting him, but knew not that wretch like unto a fire covered with ashes.

“And once on a day while that represser of foes, Bhimasena, was out a hunting, he (the Rakshasa), seeing Ghatotkacha and his followers scatter in different directions and seeing those vow-observing great rishis, of ascetic wealth, viz.; Lomasa and the rest, away for bathing and collecting flowers, assumed a different form, gigantic and monstrous and frightful; and having secured all the arms (of the Pandavas) as also Draupadi, that wicked one fled away taking the three Pandavas. Thereupon that son of Pandu, Sahadeva, extricated himself with exertion, and by force snatched the sword named Kausika from the grasp of the enemy and began to call Bhimasena, taking the direction in which that mighty one had gone. And on being carried off Yudhishthira the just, addressed him (that Rakshasa), saying, ‘O stupid one, thy merit decreaseth (even by this act of thine). Dost thou not pay heed unto the established order of nature? Whether belonging to the human race, or to the lower orders, all pay regard to virtue, — more specially the Rakshasas. In the first instance, they knew virtue better than others. Having considered all these, thou ought to adhere to virtue. O Rakshasa, the gods, the pitris, the Siddhas, the rishis, the Gandharvas, the brutes and even the worms and ants depend for their lives on men; and thou too liveth through that agency. If prosperity attendeth the human race, thy race also prospereth; and if calamities befall the former, even the celestials suffer grief. Being gratified by offerings, do the gods thrive. O Rakshasa, we are the guardians, governors and preceptors of kingdoms. If kingdoms become unprotected, whence can proceed prosperity and happiness? Unless there be offence, a Rakshasa should not violate a king. O man-eating one, we have committed no wrong, ever so little. Living on vighasa, we serve the gods and others to the best of our power. And we are never intent upon bowing down to our superiors and Brahmanas. A friend, and one confiding, and he whose food hath been partaken of, and he that hath afforded shelter, should never be injured. Thou hast lived in our place happily, being duly honoured. And, O evil-minded one, having partaken of our food, how canst thou carry us off? And as thy acts are so improper and as thou hast grown in age without deriving any benefit and as thy propensities are evil, so thou deservest to die for nothing, and for nothing wilt thou die to-day. And if thou beest really evil-disposed and devoid of all virtue, do thou render us back our weapons and ravish Draupadi after fight. But if through stupidity thou must do this deed, then in the world thou wilt only reap demerit and infamy O Rakshasa, by doing violence to this female of the human race, thou hast drunk poison, after having shaken the vessel.' Thereupon, Yudhishthira made himself ponderous to the Rakshasa. And being oppressed with the weight, he could not proceed rapidly as before. Then addressing Draupadi, Nakula and Sahadeva, Yudhishthira said, 'Do ye not entertain any fear of this wretched Rakshasa, I have checked his speed. The mighty-armed son of the Wind-god may not be far away; and on Bhima coming up at the next moment, the Rakshasa will not live.' O king, staring at the Rakshasa bereft of sense, Sahadeva addressed Yudhishthira, the son of Kunti, saying, ‘What can be more meritorious for a Kshatriya than to fall in fight, or defeat a foe? O repressor of foes, we will fight and either this one will slay us, or we shall slay him, O mighty-armed one. Verily this is the place and time. O king. And, O thou of unfailing prowess, the time hath come for the display of our Kshatriya virtue. It behoveth us to attain heaven either by gaining victory or being slain. If the sun sets to-day, the Rakshasa living yet, O Bharata, I will not any more say that I am a Kshatriya. Ho! Ho! Rakshasa. say! I am Pandu’s son, Sahadeva. Either, after having killed me, carry off this lady, or being slain, lie senseless here.’

“Madri’s son, Sahadeva, was speaking thus, when Bhimasena made his appearance, with a mace in his hand, like unto Vasava himself wielding the thunderbolt. And here he saw his two brothers and the noble-minded Draupadi (on the shoulders of the demon), and Sahadeva on the ground rebuking the Rakshasa and also that stupid Rakshasa himself deprived of sense by Fate, going round in different directions through bewilderment caused by Destiny. And finding his brothers and Draupadi being carried off, Bhima of mighty strength was fired with wrath, and addressed the Rakshasa, saying, ‘I had ere this found thee out for a wicked wight from thy scrutiny of our weapons; but as I had no apprehension of thee, so I had not slain thee at that time. Thou wert in the disguise of a Brahmana — nor didst thou say anything harsh unto us. And thou didst take delight in pleasing us. And thou also didst not do us wrong. And, furthermore, thou wert our guest. How could I, therefore, slay thee, who wert thus innocent of offence, and who wert in the disguise of a Brahmana? He that knowing such a one to be even a Rakshasa, slayeth him, goes to hell. Further, thou canst not be killed before the time cometh. Surely to-day thou hast reached the fullness of thy time in as much as thy mind hath been thus turned by the wonder-performing Fate towards carrying off Krishna. By committing thyself to this deed, thou hast swallowed up the hook fastened to the line of Fate. So like unto a fish in water, whose mouth hath been hooked, how canst thou live to-day? Thou shall not have to go whither thou intendest to, or whither thou hadst already gone mentally; but thou shall go whither have repaired Vaka and Hidimva.’

“Thus addressed by Bhima, the Rakshasa in alarm put them down; and being forced by Fate, approached for fight. And with his lips trembling in anger he spake unto Bhima, saying, ‘Wretch! I have not been bewildered; I had been delaying for thee. To day will I offer oblations of thy blood to those Rakshasas who, I had heard, have been slain by thee in fight’ Thus addressed, Bhima, as if bursting with wrath, like unto Yama himself at the time of the universal dissolution, rushed towards the Rakshasa, licking the corners of his mouth and staring at him as he struck his own arms with the hands. And seeing Bhima waiting in expectation of fight, the Rakshasa also darted towards him in anger, like unto Vali towards the wielder of the thunderbolt, repeatedly gaping and licking the corners of his mouth. And when a dreadful wrestling ensued between those two, both the sons of Madri, waxing exceeding wroth rushed forward; but Kunti’s son, Vrikodara, forbade them with a smile and said, ‘Witness ye! I am more than a match for this Rakshasa. By my own self and by my brothers, and by my merit, and by my good deeds, and by my sacrifices, do I swear that I shall slay this Rakshasa.’ And after this was said, those two heroes, the Rakshasa and Vrikodara challenging each other, caught each other by the arms. And they not forgiving each other, then there ensued a conflict between the infuriated Bhima and the Rakshasa, like unto that between a god and a demon. And repeatedly uprooting trees, those two of mighty strength struck each other, shouting and roaring like two masses of clouds. And those foremost of athletes, each wishing to kill the other, and rushing at the other with vehemence, broke down many a gigantic tree by their thighs. Thus that encounter with trees, destructive of plants, went on like unto that between the two brothers Vali and Sugriva — desirous of the possession of a single woman. Brandishing trees for a moment, they struck each other with them, shouting incessantly. And when all the trees of the spot had been pulled down and crushed into fibres by them endeavouring to kill each other, then, O Bharata, those two of mighty strength, taking up rocks, began to fight for a while, like unto a mountain and a mighty mass of clouds. And not suffering each other, they fell to striking each other with hard and large crags, resembling vehement thunderbolts. Then from strength defying each other, they again darted at each other, and grasping each other by their arms, began to wrestle like unto two elephants. And next they dealt each other fierce blows. And then those two mighty ones began to make chattering sounds by gnashing their teeth. And at length, having clenched his fist like a five-headed snake, Bhima with force dealt a blow on the neck of the Rakshasa. And when struck by that fist of Bhima, the Rakshasa became faint, Bhimasena stood, catching hold of that exhausted one. And then the god-like mighty-armed Bhima lifted him with his two arms, and dashing him with force on the ground, the son of Pandu smashed all his limbs. And striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes, like unto a fruit from its stem. And Jatasura's head being severed by Bhimasena's might, he fell besmeared with gore, and having bitten lips. Having slain Jatasura, Bhima presented himself before Yudhishthira, and the foremost Brahmanas began to eulogise him (Bhima) even as the Marutas (eulogise) Vasava."

SECTION CLVII

Vaisampayana continued, “On that Rakshasa having been slain, that lord, the royal son of Kunti, returned to the hermitage of Narayana and began to dwell there. And once on a time, remembering his brother Jaya (Arjuna), Yudhishthira summoned all his brothers, together with Draupadi and said these words, ‘We have passed these four years peacefully ranging the woods. It hath been appointed by Vibhatsu that about the fifth year he will come to that monarch of mountains, the excellent cliff Sweta, ever graced with festivities held by blooming plants and maddened Kokilas and black bees, and peacocks, and chatakas and inhabited by tigers, and boars and buffaloes, and gavayas, and deer, and ferocious beasts; and sacred; and lovely with blown lotuses of a hundred and a thousand petals, and blooming lilies and blue lilies and frequented by the celestials and the Asuras. And we also, eagerly anxious of meeting him on his arrival have made up our minds to repair thither. Partha of unrivalled prowess hath appointed with me, saying, ‘I shall remain abroad for five years, with the object of learning military science.’ In the place like unto the region of the gods, shall we behold the wielder of Gandiva, arrive after having obtained the weapons.’ Having said this, the Pandava summoned the Brahmanas, and the sons of Pritha having gone round the ascetics of rigid austerities and thereby pleased them, informed them of the matter mentioned above. Thereupon the Brahmanas gave their assent, saying, ‘This shall be attended by prosperity and welfare. O foremost of the Bharatas, these troubles shall result in happiness. O pious one, gaining the earth by the Kshatriya virtue, thou shall govern it.’ Then in obedience to these words of the ascetics, that represser of foes, Yudhishthira, set out with his brothers and those Brahmanas, followed by the Rakshasa and protected by Lomasa. And that one of mighty energy, and of staunch vows, with his brothers, at places went on foot and at others were carried by the Rakshasas. Then king Yudhishthira, apprehending many troubles, proceeded towards the north abounding in lions and tigers and elephants. And beholding on the way the mountain Mainaka and the base of the Gandhamadana and that rocky mass Sweta and many a crystal rivulet higher and higher up the mountain, he reached on the seventeenth day the sacred slopes of the Himalayas. And, O king, not far from the Gandhamadana, Pandu's son beheld on the sacred slopes of the Himavan covered with various trees and creepers the holy hermitage of Vrishaparva surrounded by blossoming trees growing near the cascades. And when those repressers of foes, the sons of Pandu, had recovered from fatigue, they went to the royal sage, the pious Vrishaparva and greeted him. And that royal sage received with affection those foremost of Bharatas, even as his own sons. And those repressers of foes passed there seven nights, duly regarded. And when the eighth day came, taking the permission of that sage celebrated over the worlds, they prepared to start on their journey. And having one by one introduced unto Vrishaparva those Brahmanas, who, duly honoured, remained in his charge as friends; and having also entrusted the highsouled Vrishaparva with their remaining robes, the sons of Pandu, O king, left in the hermitage of Vrishaparva their sacrificial vessels together with their ornaments and jewels. And wise and pious and versed in every duty and having a knowledge of the past as well as the future, that one gave instructions unto those best of the Bharatas, as unto his own sons. Then taking his permission those highsouled ones set out towards the north. And as they set out the magnanimous Vrishaparva followed them to a certain distance. Then having entrusted the Pandavas unto the care of the Brahmanas and instructed and blessed them and given directions concerning their course, Vrishaparva of mighty energy retraced his steps.

"Then Kunti's son, Yudhishthira of unfailing prowess, together with his brothers, began to proceed on foot along the mountain path, inhabited by various kinds of beasts. And having dwelt at the mountain slopes, densely overgrown with trees, Pandu's son on the fourth day reached the Sweta mountain, like unto a mighty mass of clouds, abounding in streams and consisting of a mass of gold and gems. And taking the way directed by Vrishaparva, they reached one by one the intended places, beholding various mountains. And over and over they passed with ease many inaccessible rocks and exceedingly impassable caves of the mountain. And Dhaumya and Krishna and the Parthas and the mighty sage Lomasa went on in a body and none grew tired. And those highly fortunate ones arrived at the sacred and mighty mountain resounding with the cries of birds and beasts and covered with various trees and creepers and inhabited by monkeys, and romantic and furnished with many lotus-lakes and having marshes and extensive forests. And then with their down standing erect, they saw the mountain Gandhamadana, the abode of Kimpurushas, frequented by Siddhas and Charanas and ranged by Vidyadharis and Kinnaris and inhabited by herds of elephants and thronged with lions and tigers and resounding with the roars of Sarabhas and attended by various beasts. And the warlike sons of Pandu gradually entered into the forest of the Gandhamadana, like unto the Nandana gardens, delightful to the mind and heart and worthy of being inhabited and having beautiful groves. And as those heroes entered with Draupadi and the highsouled Brahmanas, they heard notes uttered by the mouths of birds, exceedingly sweet and graceful to the ear and causing delight and dulcet and broken by reason of excess of animal spirits. And they saw various trees bending under the weight of fruits in all seasons, and ever bright with flowers — such as mangoes and hog-plums and bhavyas and pomegranates, citrons and jacks and lakuchas and plantains and aquatic reeds and parvatas and champakas and lovely kadamvas and vilwas, wood-apples and rose-apples and kasmaris and jujbes and figs and glomerous figs and banians and aswatthas and khirikas and bhall atakas and amalkas and bibhitakas and ingudas and karamardas and tindukas of large fruits — these and many others on the slopes of the Gandhamadana, clustered with sweet and nectarine fruits. And besides these, they beheld champakas and asokas and ketakas and vakulas and punnagas and saptaparnas and karnikaras, and patals, and beautiful kutajas and mandaras, and lotuses, and parijatas, and kovidaras and devadarus, and salas, and palmyra palms, and tamalas, and pippalas, and salmalis and kinsukas, and singsapas, and saralas and these were inhabited by Chakoras, and wood-peckers and chatakas, and various other birds, singing in sweet tones pleasing to the ear. And they saw lakes beautiful on all sides with aquatic birds, and covered all around with kumudas, and pundarikas, and kokanadas, and utpalas, and kalharas, and kamalas and thronged on all sides with drakes and ruddy geese, and ospreys, and gulls and karandavas, and plavas, and swans, and cranes, and shags, and other aquatic birds. And those foremost of men saw those lotus-lakes beautified with assemblages of lotuses, and ringing with the sweet hum of bees, glad, and drowsy on account of having drunk the intoxicating honey of lotuses, and reddened with the farina falling from the lotuscups. And in the groves they beheld with their hens peacocks maddened with desire caused by the notes of cloud-trumpets; and those woods-loving glad peacocks drowsy with desire, were dancing, spreading in dalliance their gorgeous tails, and were crying in melodious notes. And some of the peacocks were sporting with their mates on kutaja trees covered with creepers. And some sat on the boughs of the kutajas, spreading their gorgeous tails, and looking like crowns worn by the trees. And in the glades they beheld the graceful sindhuvaras like unto the darts of Cupid. And on the summits of the mountain, they saw blooming karnikaras bearing blossoms of a golden hue, appearing like ear-rings of excellent make. And in the forest they saw blossoming kuruvakas, like unto the shafts of Cupid, which smiteth one with desire and maketh him uneasy. And they saw tilakas appearing like unto beauty-spots painted on the forehead of the forest. And they saw mango trees graced with blossoms hummed over by black bees, and serving the purpose of Cupid’s shafts. And on the slopes of the mountain there were diverse blossoming trees, looking lovely, some bearing flowers of a golden hue, and some, of the hue of the forest-conflagration, and some, red and some sable, and some green like unto lapises. And besides these, there were ranges of salas and tamalas and patalas and vakula trees, like unto garlands put on by the summits of mountain. Thus gradually beholding on the slopes of the mountain many lakes, looking transparent like crystal, and having swans of white plumage and resounding with cries of cranes, and filled with lotuses and lilies, and furnished with waters of delicious feel; and also beholding fragrant flowers, and luscious fruits, and romantic lakes, and captivating trees, the Pandavas penetrated into the forest with eyes expanded with wonder. And (as they proceeded) they were fanned by the breeze of balmy feel, and perfumed by kamalas and utpalas and kalharas and pundarikas. Then Yudhishthira pleasantly spake unto Bhima saying, ‘Ah! O Bhima, beautiful is this forest of the Gandhamadana. In this romantic forest there are various heavenly blossoming wild trees and creepers, bedecked with foliage and fruit, nor are there any trees that do not flower. On these slopes of the Gandhamadana, all the trees are of sleek foliage and fruit. And behold how these lotus-lakes with fullblown lotuses, and ringing with the hum of black bees, are being agitated by elephants with their mates. Behold another lotus-lake girt with lines of lotuses, like unto a second Sree in an embodied form wearing garlands. And in this excellent forest there are beautiful ranges of woods, rich with the aroma of various blossoms, and hummed over by the black bees. And, O Bhima, behold on all sides the excellent sporting ground of the celestials. By coming here, we have attained extra-human state, and been blessed. O Partha, on these slopes of the Gandhamadana, yon beautiful blossoming trees, being embraced by creepers with blossoms at their tops, look lovely. And, O Bhima, hark unto the notes of the peacocks crying with their hens on the mountain slopes. And birds such as chakoras, and satapatras, and maddened kokilas, and parrots, are alighting on these excellent flowering trees. And sitting on the twigs, myriads of jivajivakas of scarlet, yellow and red hues, are looking at one another. And the cranes are seen near the spots covered with green and reddish grass, and also by the side of the cascades. And those birds, bhringarajas, and upachakras, and herons are pouring forth their notes charming to all creatures. And, lo! with their mates, these elephants furnished with four tusks, and white as lotuses, are agitating that large lake of the hue of lapises. And from many cascades, torrents high as several palmyra palms (placed one upon another) are rushing down from the cliffs. And many argent minerals splendid, and of the effulgence of the sun, and like unto autumnal clouds, are beautifying this mighty mountain. And in some places there are minerals of the hue of the collyrium, and in some those like unto gold, in some, yellow orpiment and in some, vermilion, and in some, caves of red arsenic like unto the evening clouds and in some, red chalk of the hue of the rabit, and in some, minerals like unto white and sable clouds; and in some, those effulgent as the rising sun, these minerals of great lustre beautify the mountain. O Partha, as was said by Vrishaparva, the Gandharvas and the Kimpurushas, in company with their loves, are visible on the summits of the mountain. And, O Bhima, there are heard various songs of appropriate measures, and also Vedic hymns, charming to all creatures. Do thou behold the sacred and graceful celestial river Mahaganga, with swans, resorted to by sages and Kinnaras. And, O represser of foes, see this mountain having minerals, rivulets, and beautiful woods and beasts, and snakes of diverse shapes and a hundred heads and Kinnaras, Gandharvas and Apsaras.'"

Vaisampayana said, "Having attained excellent state, those valiant and warlike repressers of foes with Draupadi and the highsouled Brahmanas were exceedingly delighted at heart, and they were not satiated by beholding that monarch of mountains. Thereafter they saw the hermitage of the royal sage Arshtishena, furnished with flowers and trees bearing fruits. Then they went to Arshtishena versed in all duties of rigid austerities, skeleton-like, and having muscles bare."

SECTION CLVIII

VAISAMPAYANA CONTINUED, “HAVING approached that one, whose sins had been consumed by asceticism, Yudhishthira announced his name, and gladly greeted him, bending his head. And then Krishna, and Bhima, and the devout twins, having bowed down their heads unto the royal sage, stood (there) surrounding him. And that priest of the Pandavas, the virtuous Dhaumya, also duly approached that vow-observing sage. And by his prophetic eye that virtuous Muni had already known (the identity of) those foremost of the Kurus, the sons of Pandu. And he said unto them. ‘Be ye seated.’ And that one of rigid austerities, after having duly received that chief of the Kurus, when the latter with his brothers had seated himself enquired after his welfare saying, ‘Dost thou not turn thy inclination upon untruth? And art thou intent upon virtue? And. O Partha, hath not thy attention to thy father and thy mother diminished? Are all thy superiors, and the aged, and those versed in the Vedas, honoured by thee? And O Pritha’s son, dost thou not turn thy inclination unto sinful acts? And dost thou, O best of the Kurus, properly know how to perform meritorious acts, and to eschew wicked deeds? Dost thou not exalt thyself? And are pious men gratified, being honoured by thee? And even dwelling in the woods, dost thou follow virtue alone? And, O Partha, doth not Dhaumya grieve at thy conduct? Dost thou follow the customs of thy ancestors, by charity, and religious observances, and asceticism, and purity, and candour, and forgiveness? And dost thou go along the way taken by the royal sages? On the birth of a son in their (respective) lines, the Pitris in their regions, both laugh and grieve, thinking — Will the sinful acts of this son of ours harm us, or will meritorious deeds conduce to our welfare? He conquereth both the worlds that payeth homage unto his father, and mother, and preceptor, and Agni, and fifthly, the soul.’

Yudhishthira said, ‘O worshipful one, those duties have been mentioned by thee as excellent. To the best of my power I duly and properly discharge them.’

Arshtishena said, ‘During the Parvas sages subsisting on air and water come unto this best of the mountains ranging through the air. And on the summits of the mountain are seen amorous Kimpurushas with their paramours, mutually attached unto each other; as also, O Partha, many Gandharvas and Apsaras clad in white silk vestments; and lovely-looking Vidyadharas, wearing garlands; and mighty Nagas, and Suparnas, and Uragas, and others. And on the summits of the mountain are heard, during the Parvas, sounds of kettle-drums, and tabors, shells and mridangas. O foremost of the Bharatas, even by staying here, ye shall hear those sounds; do ye by no means feel inclined to repair thither. Further, O best of the Bharata race, it is impossible, to proceed beyond this. That place is the sporting-region of the celestials. There is no access thither for mortals. O Bharata, at this place all creatures bear ill-will to, and the Rakshasas chastise, that man who committeth aggression, be it ever so little. Beyond the summit of this Kailasa cliff, is seen the path of the celestial sages. If any one through impudence goeth beyond this, the Rakshasas slay him with iron darts and other weapons. There, O child, during the Parvas, he that goeth about on the shoulders of men, even Vaisravana is seen in pomp and grandeur surrounded by the Apsaras. And when that lord of all the Rakshasas is seated on the summit, all creatures behold him like unto the sun arisen, O best of Bharatas, that summit is the sporting-garden of the celestials, and the Danavas, and the Siddhas, and Vaisravana. And during the Parvas, as Tumburu entertaineth the Lord of treasures, the sweet notes of his song are heard all over the Gandhamadana. O child, O Yudhishthira, here during the Parvas, all creatures see and hear marvels like this. O Pandavas, till ye meet with Arjuna, do ye stay here, partaking of luscious fruits, and the food of the Munis. O child as thou hast come hither, do thou not betray any impertinence. And, O child, after living here at thy will and diverting thyself as thou listest, thou wilt at length rule the earth, having conquered it by the force of thy arms.’”

SECTION CLIX

Janamejaya said, “How long did my great grandsires, the highsouled sons of Pandu of matchless prowess, dwell in the Gandhamadana mountain? And what did those exceedingly powerful ones, gifted with manliness, do? And what was the food of those highsouled ones, when those heroes of the worlds dwelt (there)? O excellent one, do thou relate all about this. Do thou describe the prowess of Bhimasena, and what that mighty-armed one did in the mountain Himalayan. Surely, O best of Brahmanas, he did not fight again with the Yakshas. And did they meet with Vaisravana? Surely, as Arshtishena said, the lord of wealth cometh thither. All this, O thou of ascetic wealth, I desire to hear in detail. Surely, I have not yet been fully satisfied by hearing about their acts.”

Vaisampayana continued, “Having heard from that one of incomparable energy, (Arshtishena), that advice conducive to their welfare, those foremost of the Bharatas, began to behave always accordingly. Those best of men, the Pandavas, dwelt upon the Himavan, partaking of the food eaten by the Munis, and luscious fruit, and the flesh of deer killed with unpoisoned shafts and various kinds of pure honey. Living thus, they passed the fifth year, hearing to various stories told by Lomasa. O lord, saying, ‘I shall be present when occasion ariseth,’ Ghatotkacha, together with all the Rakshasas, had ere this already gone away. Those magnanimous ones passed many months in the hermitage of Arshtishena, witnessing many marvels. And as the Pandavas were sporting there pleasantly, there came to see them some complacent vow-observing Munis and Charanas of high fortune, and pure souls. And those foremost of the Bharata race conversed with them on earthly topics. And it came to pass that when several days has passed, Suparna all of a sudden carried off an exceedingly powerful and mighty Naga, living in the large lake. And thereupon that mighty mountain began to tremble, and the gigantic trees, break. And all the creatures and the Pandavas witnessed the wonder. Then from the brow of that excellent mountain, the wind brought before the Pandavas various fragrant and fair blossoms. And the Pandavas, and the illustrious Krishna, together with their friends, saw those unearthly blossoms of five hues. And as the mighty-armed Bhimasena was seated at ease upon the mountain, Krishna addressed him, saying, ‘O best of the Bharata race, in the presence of all the creatures, these flowers of five hues, carried by the force of the wind raised by Suparna, are falling in amain on the river Aswaratha. In Khandava thy highsouled brother, firm in promise, had baffled Gandharvas and Nagas and Vasava himself, and slain fierce Rakshasas, and also obtained the bow Gandiva. Thou also art of exceeding prowess and the might of thy arms is great, and irrepressible, and unbearable like unto the might of Sakra. O Bhimasena, terrified with the force of thy arms, let all the Rakshasas betake themselves to the ten cardinal points, leaving the mountain. Then will thy friends be freed from fear and affliction, and behold the auspicious summit of this excellent mountain furnished with variegated flowers. O Bhima, I have for long cherished this thought in my mind, — that protected by the might of thy arms, I shall see that summit.’

“Thereupon, like a high-mettled bull that hath been struck, Bhimasena, considering himself as censured by Draupadi, could not bear (that). And that Pandava of the gait of a lion or a bull, and graceful, and generous, and having the splendour of gold, and intelligent, and strong, and proud, and sensitive, and heroic, and having red eyes, and broad shoulders, and gifted with the strength of mad elephants, and having leonine teeth and a broad neck, and tall like a young sala tree, and highsouled, and graceful in every limb, and of neck having the whorls of a shell and mighty-armed, took up his bow plaited at the back with gold, and also his sword. And haughty like unto a lion, and resembling a maddened elephant, that strong one rushed towards that cliff, free from fear or affliction. And all the creatures saw him equipped with bows and arrows, approaching like a lion or a maddened elephant. And free from fear or affliction, the Pandava taking his mace, proceeded to that monarch of mountains causing the delight of Draupadi. And neither exhaustion, nor fatigue, nor lassitude, nor the malice (of others), affected that son of Pritha and the Wind-god. And having arrived at a rugged path affording passage to one individual only, that one of great strength ascended that terrible summit high as several palmyra palms (placed one upon another). And having ascended that summit, and thereby gladdened Kinnaras, and great Nagas, and Munis, and Gandharvas, and Rakshasas, that foremost of the Bharata line, gifted with exceeding strength described the abode of Vaisravana, adorned with golden crystal palaces surrounded on all sides by golden walls having the splendour of all gems, furnished with gardens all around, higher than a mountain peak, beautiful with ramparts and towers, and adorned with door-ways and gates and rows of pennons. And the abode was graced with dallying damsels dancing around, and also with pennons waved by the breeze. And with bent arms, supporting himself on the end of his bow, he stood beholding with eagerness the city of the lord of treasures. And gladdening all creatures, there was blowing a breeze, carrying all perfumes, and of a balmy feel. And there were various beautiful and wonderful trees of diverse hues resounding with diverse dulcet notes. And at that place the foremost of the Bharatas surveyed the palace of the Lord of the Rakshasas scattered with heaps of gems, and adorned with variegated garlands. And renouncing all care of life the mighty-armed Bhimasena stood motionless like a rock, with his mace and sword and bow in his hands. Then he blew his shell making the down of his adversaries stand erect; and twanging his bow-string, and striking his arms with the hands he unnerved all the creatures. Thereat with their hairs standing erect, the Yakshas and Rakshasas began to rush towards the Pandavas, in the direction of those sounds. And taken by the arms of the Yakshas and Rakshasas the flamed maces and clubs and swords and spears and javelins and axes, and when, O Bharata, the fight ensued between the Rakshasas and Bhima, the latter by arrows cut off the darts, javelins and axes of those possessing great powers of illusion, and he of exceeding strength with arrows pierced the bodies of the roaring Rakshasas, both of those that were in the sky, and of those that remained on the earth. And Bhima of exceeding strength was deluged with the mighty sanguine rain sprung from the bodies of the Rakshasas with maces and clubs in their hands and flowing on all sides from their persons. And the bodies and hands of the Yakshas and Rakshasas were seen to be struck off by the weapon discharged by the might of Bhima's arms. And then all the creatures saw the graceful Pandava densely surrounded by the Rakshasas, like unto the Sun enveloped by clouds. And even as the Sun surrounds everything with his rays, that mighty-armed and strong one of unfailing prowess, covered all with arrows destroying foes. And although menacing and uttering yells, the Rakshasas did not see Bhima embarrassed. Thereupon, with their bodies mangled, the Yakshas afflicted by fear, Bhimasena began to utter frightful sounds of distress, throwing their mighty weapons. And terrified at the wielder of a strong bow, they fled towards the southern quarter, forsaking their maces and spears and swords and clubs and axes. And then there stood, holding in his hands darts and maces, the broad-chested and mighty-armed friend of Vaisravana, the Rakshasa named Maniman. And that one of great strength began to display his mastery and manliness. And seeing them forsake the fight, he addressed them with a smile, 'Going to Vaisravana's abode, how will ye say unto that lord of wealth, that numbers have been defeated by a single mortal in battle?' Having said this unto them that Rakshasa, taking in his hands clubs and javelins and maces, set out and rushed towards the Pandava. And he rushed in amain like a maddened elephant. Bhimasena pierced his sides with three choice arrows. And the mighty Maniman, on his part, in wrath taking and flourishing a tremendous mace hurled it at Bhimasena. Thereupon Bhimasena beset with innumerable shafts sharpened on stones, hurled that mighty mace in the sky, dreadful, and like unto the lightning flash. But on reaching the mace those shafts were baffled; and although discharged with force by that adept at hurling the mace, still they could not stay its career. Then the mighty Bhima of dreadful prowess, baffled his (the Rakshasa's) discharge by resorting to his skill in mace-fighting. In the meanwhile, the intelligent Rakshasa had discharged a terrible iron club, furnished with a golden shaft. And that club, belching forth flames and emitting tremendous roars, all of a sudden pierced Bhima's right arm and then fell to the ground. On being severely wounded by that club, that bowman, Kunti’s son, of immeasurable prowess, with eyes rolling in ire, took up his mace. And having taken that iron mace, inlaid with golden plates, which caused the fear of foes and brought on their defeat, he darted it with speed towards the mighty Maniman, menacing (him) and uttering shouts. Then Maniman on his part, taking his huge and blazing dart, with great force discharged it at Bhima, uttering loud shouts. Thereat breaking the dart with the end of his mace, that mighty-armed one skilled in mace-fighting, speedily rushed to slay him, as Garuda (rushed) to slay a serpent. Then all of a sudden, advancing ahead in the field, that mighty-armed one sprang into the sky and brandishing his mace hurled it with shouts. And like unto the thunder-bolt hurled by Indra, that mace like a pest, with the speed of the wind destroyed the Rakshasa and then fell to the ground. Then all the creatures saw that Rakshasa of terrible strength slaughtered by Bhima, even like a bull slain by a lion. And the surviving Rakshasas seeing him slain on the ground went towards the east, uttering frightful sounds of distress.’”

SECTION CLX

Vaisampayana said, “Hearing various sounds resounding in the caves of the mountain and not seeing Bhimasena, Kunti’s son, Ajatasatru and the twin sons of Madri and Dhaumya and Krishna and all the Brahmanas and the friends (of the Pandavas), were filled with anxiety. Thereupon, entrusting Draupadi to the charge of Arshtishena and equipped in their arms, those valiant and mighty charioteers together began to ascend the summit of the mountain. And having reached the summit, as those repressors of foes and mighty bowmen and powerful charioteers they were looking about, saw Bhima and those huge Rakshasas of mighty strength and courage weltering in a state of unconsciousness having been struck down by Bhima. And holding his mace and sword and bow, that mighty-armed one looked like Maghavan, after he had slain the danava hosts. Then on seeing their brother, the Pandavas, who had attained excellent state, embraced him and sat down there. And with those mighty bowmen, that summit looked grand like heaven graced by those foremost of celestials, the highly fortunate Lokapalas. And seeing the abode of Kuvera and the Rakshasas, lying slain on the ground, the king addressed his brother who was seated, saying, ‘Either it be through rashness, or through ignorance, thou hast, O Bhima, committed a sinful act. O hero, as thou art leading the life of an anchorite, this slaughter without cause is unlike thee. Acts, it is asserted by those versed in duties, as are calculated to displease a monarch, ought not to be committed. But thou hast, O Bhimasena, committed a deed which will offend even the gods. He that disregarding profit and duty, turneth his thoughts to sin must, O Partha, reap the fruit of his sinful actions. However, if thou seekest my good, never again commit such a deed.’”

Vaisampayana continued, “Having said this to his brother, Vrikodara the virtuous, the highly energetic and firm-minded son of Kunti, Yudhishthira versed in the particulars of (the science of) profit, ceased, and began to reflect on that matter.”

“On the other hand, the Rakshasas that had survived those slain by Bhima fled in a body towards the abode of Kuvera. And they of exceeding fleetness having speedily reached Vaisravana’s abode, began to utter loud cries of distress, being afflicted with the fear of Bhima. And, O king bereft of their weapons and exhausted and with their mail besmeared with gore and with dishevelled hair they spake unto Kuvera, saying. ‘O lord, all thy foremost Rakshasas fighting with maces and clubs and swords and lances and barbed darts, have been slain. O lord of treasures, a mortal, trespassing into the mountain, hath, singlehanded, slaughtered all thy Krodhovasa Rakshasas assembled together. And, O lord of wealth, there lie the foremost of the Yakshas and Rakshasas senseless and dead, having been struck down; and we have been let off through his favour. And thy friend, Maniman also hath been slain. All this hath been done by a mortal. Do thou what is proper, after this.’ Having heard this, that lord of all the Yaksha hosts waxing wroth, with eyes reddened in anger, exclaimed, ‘What!’ And hearing of Bhima’s second (act of) aggression, that lord of treasures, the king of the Yakshas, was filled with wrath, and said. ‘Yoke’ (the horses). Thereat unto a car of the hue of dark clouds, and high as a mountain summit, they yoked steeds having golden garments. And on being yoked unto the car, those excellent horses of his, graced with every noble quality and furnished with the ten auspicious curls of hair and having energy and strength, and adorned with various gems and looking splendid, as if desirous of speeding like the wind, began to neigh at each other the neighing emitted at (the hour of) victory. And that divine and effulgent king of the Yakshas set out, being eulogised by the celestials and Gandharvas. And a thousand foremost Yakshas of reddened eyes and golden lustre and having huge bodies, and gifted with great strength, equipped with weapons and girding on their swords, followed that highsouled lord of treasures. And coursing through the firmament they (the steeds) arrived at the Gandhamadana, as if drawing forward the sky with their fleetness. And with their down standing erect, the Pandavas saw that large assemblage of horses maintained by the lord of wealth and also the highsouled and graceful Kuvera himself surrounded by the Yaksha hosts. And seeing those mighty charioteers the son of Pandu, possessed of great strength, equipped with bows and swords, Kuvera also was delighted; and he was pleased at heart, keeping in view the task of the celestials. And like unto birds, they, (the Yakshas) gifted with extreme celerity, alighted on the summit of the mountain and stood before them (the Pandavas), with the lord of treasures at their head. Then, O Bharata, seeing him pleased with the Pandavas, the Yakshas and the Gandharvas stood there, free from agitation. Then thinking themselves as having transgressed, those highsouled and mighty charioteers, the Pandavas, having bowed down unto that lord, the giver of wealth stood surrounding the lord of treasures with joined hands. And the lord of treasures sat on that excellent seat, the elegant Pushpaka, constructed by Viswakarma, painted with diverse colours. And thousands of Yakshas and Rakshasas, some having huge frames and some ears resembling pegs, and hundreds of Gandharvas and hosts of Apsaras sat in the presence of that one seated, even as the celestials sit surrounding him of a hundred sacrifices and wearing a beautiful golden garland on his head and holding in his hands his noose and sword and bow, Bhima stood, gazing at the lord of wealth. And Bhimasena did not feel depress either on having been wounded by the Rakshasas, or even in that plight seeing Kuvera arrive.

“And that one going about on the shoulders of men, on seeing Bhima stand desirous of fighting with sharpened shafts, said unto Dharma’s son, ‘O Partha, all the creatures know thee as engaged in their good. Do thou. therefore, with thy brothers fearlessly dwell on this summit of the mountain. And, O Pandava, be thou not angry with Bhima. These Yakshas and Rakshasas had already been slain by Destiny: thy brother hath been the instrument merely. And it is not necessary to feel shame for the act of impudence that hath been committed. This destruction of the Rakshasas had been foreseen by the gods. I entertain no anger towards Bhimasena. Rather, O foremost of the Bharata a race, I am pleased with him; nay, — even before coming here, I had been gratified with this deed of Bhima.'"

Vaisampayana said, "Having spoken thus unto the king, (Kuvera) said unto Bhimasena, 'O child, O best of the Kurus, I do not mind this, O Bhima, as in order to please Krishna, thou hast, disregarding the gods and me also, committed this rash act, namely, the destruction of the Yakshas and the Rakshasas, depending on the strength of thy arms, I am well-pleased with thee. O Vrikodara, to-day I have been freed from a terrible curse. For some offence, that great Rishi, Agastya, had cursed me in anger. Thou hast delivered me by this act (of thine). O Pandu's son, my disgrace had ere this been fated. No offence, therefore, in any way, attaches unto thee, O Pandava.'

"Yudhishthira said, 'O divine one, why wast thou cursed by the highsouled Agastya? O god, I am curious to hear about the occasion of that imprecation. I wonder that at that very moment, thou together with thy forces and attendants wast not consumed by the ire of that intelligent one.'

"Thereupon the lord of treasures said, 'At Kusasthali, O king, once there was held a conclave of the gods. And surrounded by grimvisaged Yakshas, numbering three hundred maha-padmas, carrying various weapons, I was going to that place. And on the way, I saw that foremost of sages, Agastya, engaged in the practice of severe austerities on the bank of the Yamuna, abounding in various birds and graced with blossoming trees. And, O king, immediately on seeing that mass of energy, flaming and brilliant as fire, seated with upraised arms, facing the sun, my friend, the graceful lord of the Rakshasas, Maniman, from stupidity, foolishness, hauteur and ignorance discharged his excrement on the crown of that Maharshi. Thereupon, as if burning all the cardinal points by his wrath, he said unto me, 'Since, O lord of treasures, in thy very presence, disregarding me, this thy friend hath thus affronted me, he, together with thy forces, shall meet with destruction at the hands of a mortal. And, O wicked-minded one, thou also, being distressed on account of thy fallen soldiers, shalt be freed from thy sin, on beholding that mortal. But if they follow thy behests, their (the soldier's) powerful sons shall not incur by this dreadful curse. This curse I received formerly from that foremost of Rishis. Now, O mighty king, have I been delivered by thy brother Bhima.'"

SECTION CLXI

"The lord of treasures said, 'O Yudhishthira, patience, ability, (appropriate) time and place and prowess — these five lead to success in human affairs. O Bharata, in the Krita Yuga, men were patient and able in their respective occupations and they knew how to display prowess. And, O foremost of the Kshatriyas, a Kshatriya that is endued with patience and understandeth the propriety regarding place and time and is versed in all mortal regulations, can alone govern the world for a long time, — nay, in all transactions. He that behaveth thus, acquireth, O hero, fame in this world and excellent state in the next. And by having displayed his prowess at the proper place and time, Sakra with the Vasus hath obtained the dominion of heaven. He that from anger cannot see his fall and he that being naturally wicked and evilminded followeth evil and he that knoweth not the propriety relative to acts, meet with destruction both in this world and the next. The exertions of that stupid person become fruitless, who is not conversant with the expediency regarding time and acts, and he meeteth with destruction both in this world and the next. And the object of that wicked and deceitful persons is vicious, who, aiming at mastery of every kind, committeth some rash act. O best of men, Bhimasena is fearless, and ignorant of duties, and haughty, and of the sense of a child, and unforbearing. Do thou, therefore, check him. Repairing again to the hermitage of the pious sage Arshtisena, do thou reside there during the dark fortnight, without fear or anxiety. O lord of men, deputed by me, all the Gandharvas residing at Alaka, as also those dwelling in this mountain, will, O mighty-armed one, protect thee, and these best of the Brahmanas. And, O king, O chief among virtuous men, knowing that Vrikodara hath come hither out of rashness, do thou check him. Henceforth, O monarch, beings living in the forest will meet you, wait upon you and always protect you all. And, ye foremost of men, my servants will always procure for you various meats and drinks of delicious flavour. And, O son, Yudhishthira, even as by reason of your being the progeny of spiritual intercourse, Jishnu is entitled to the protection of Mahendra, and Vrikodara, of the Wind-god, and thou, of Dharma, and the twins possessed of strength, of the Aswins, — so ye all are entitled to my protection. That one next by birth to Bhimasena, Phalguna, versed in the science of profit and all mortal regulations, is well in heaven. And, O child, those perfections that are recognised in the world as leading to heaven, are established in Dhananjaya even from his very birth. And self-restraint, and charity, and strength, and intelligence, and modesty, and fortitude, and excellent energy — even all these are established in that majestic one of magnificent soul. And, O Pandava, Jishnu never committed any shameful act through poverty of spirit. And in the world, none ever say that Partha hath uttered an untruth. And, O Bharata, honoured by the gods, pitris, and the Gandharvas, that enhancer of the glory of the Kurus is learning the science of weapons in Sakra's abode. And, O Partha, in heaven he that with justice had brought under his subjection all the rulers of the earth, even that exceedingly powerful and highly energetic monarch, the grandsire of thy father, Santanu himself, is well-pleased with the behaviour of that wielder of the Gandiva — the foremost of his race. And, O king, abiding in Indra's regions, he who on the banks of the Yamuna had worshipped the gods, the pitris, and the Brahmanas, by celebrating seven grand horse sacrifices, that great grandsire of thine, the emperor Santanu of severe austerities, who hath attained heaven, hath enquired of thy welfare.'"

Vaisampayana said, "Having heard these words of the dispenser of wealth, the Pandavas were well-pleased with them. Then lowering his club and mace and sword and bow, that foremost of the Bharatas bowed down unto Kuvera. And that giver of protection, the lord of treasures, seeing him prostrate, said, 'Be thou the destroyer of the pride of foes, and the enhancer of the delight of friends. And ye oppressors of enemies, do ye live in our romantic region. The Yakshas will not cross your desires. Gudakesa, after having acquired mastery over weapons, will come back soon. Bidden adieu by Maghavat himself, Dhananjaya will join you.’

“Having thus instructed Yudhishthira of excellent deeds, the lord of the Guhyakas, vanished from that best of mountains. And thousands upon thousands of Yakshas, and Rakshasas followed him in vehicles spread over with checkered cushions, and decorated with various jewels. And as the horses proceeded towards the abode of Kuvera, a noise arose as of birds flying in the air. And the chargers of the lord of treasures speedily coursed through the sky as if drawing forward the firmament, and devouring the air.

“Then at the command of the lord of wealth, the dead bodies of the Rakshasas were removed from the summit of the mountain. As the intelligent Agastya had fixed this period as the limit of (the duration of) his curse, so being slain in conflict, the Rakshasas were freed from the imprecation. And being honoured by the Rakshasas, the Pandavas for several nights dwelt pleasantly in those habitations.”

SECTION CLXII

Vaisampayana continued, “Then, O represser of foes, at sunrise, having finished his daily devotions, Dhaumya came unto the Pandavas, with Arshtishena. And having bowed down unto the feet of Arshtishena and Dhaumya, they with joined hands paid homage unto all the Brahmanas. Then Dhaumya taking Yudhishthira’s right hand, said these words, looking at the east, ‘O mighty monarch, this king of mountains, Mandara lieth vast, covering the earth up to the ocean. O Pandava, Indra and Vaisravana preside over this point graced with woods and forests and mountains. And, O child, the intelligent sages versed in every duty, say, that this (region) is the abode of Indra and king Vaisravana. And the twice-born ones, and the sages versed in the duties, and the Sidhas, and the Sadhyas, and the celestials pay their adorations unto the Sun as he riseth from this point. And that lord of all living beings, king Yama, conversant with duty, presideth over yonder southern region whither come the spirits of the departed. And this is Sanyamana, the abode of the lord of departed spirits, sacred, and wonderful to behold, and crowned with prime prosperity. And the intelligent ones call that monarch of mountains (by the name of) Asta. Having, O king, arrived at this, the Sun ever abideth by the truth. And king Varuna protects all creatures, abiding in this king of mountains, and also in the vast deep. And, O highly fortunate one, there illumining the northern regions, lieth the puissant Mahameru, auspicious and the refuge of those knowing Brahma, where is the court of Brahma, and remaining where that soul of all creatures, Prajapati, hath created all that is mobile and immobile. And the Mahameru is the auspicious and healthy abode even of the seven mind-born sons of Brahma, of whom Daksha was the seventh. And, O child, here it is that the seven celestial rishis with Vasishtha at their head rise and set. Behold that excellent and bright summit of the Meru, where sitteth the great sire (Brahma) with the celestials happy in self-knowledge. And next to the abode of Brahma is visible the region of him who is said to be the really primal Cause or the origin of all creatures, even that prime lord, god Narayana, having neither beginning nor end. And, O king, that auspicious place composed of all energies even the celestials, cannot behold. And the region of the high-souled Vishnu, by its native splendour, exceeding in effulgence the sun or fire, cannot be beheld by the gods, or the Danavas. And the region of Narayana lieth resplendent to the east of the Meru, where, O child, that lord of all creatures, the self-create primal Cause of the universe, having manifested all beings, looketh splendid of his excellent grace. O child, not to speak of the Maharshis — even Brahmarshis have no access to that place. And, O best of the Kurus, it is the Yatis only who have access to it. And, O Pandu's son, (at that place) luminaries cannot shine by him; there that lord of inconceivable soul alone shineth transcendental. There by reverence, and severe austerities, Yatis inspired by virtue of pious practices, attain Narayana Hari. And, O Bharata, repairing thither, and attaining that universal Soul — the self-create and eternal God of gods, high-souled ones, of Yoga success, and free from ignorance and pride have not to return to this world. O highly fortunate Yudhishthira, this region is without beginning, or deterioration, or end for it is the very essence of that God. And, O son of the Kurus, the Sun and the Moon every day go round this Meru, coursing in an opposite direction. And, O sinless one. O mighty monarch, the other luminaries also go round this king of mountains in the self-same way. Thus the worshipful Sun who dispelleth darkness, goeth round this (mountain) obscuring other luminaries. Then having set, and passed the evening, that Maker of day, the Sun, taketh a northerly course. Then again nearing the Meru, the divine Sun (ever) intent on the good of all beings, again courseth, facing the east. And in this way, the divine Moon also together with the stars goeth round this mountain, dividing the month unto several sections, by his arrival at the Parvas. Having thus unerringly coursed round the mighty Meru, and, nourished all creatures, the Moon again repaireth unto the Mandar. In the same way, that destroyer of darkness — the divine Sun — also moveth on this unobstructed path, animating the universe. When, desirous of causing dew, he repaireth to the south, then there ensueth winter to all creatures. Then the Sun, turning back from the south, by his rays draweth up the energy from all creatures both mobile and immobile. Thereupon, men become subject to perspiration, fatigue, drowsiness and lassitude; and living beings always feel disposed to slumber. Thence, returning through unknown regions, that divine effulgent one causeth shower, and thereby reviveth beings. And having, by the comfort caused by the shower, wind, and warmth, cherished the mobile and the immobile, the powerful Sun resumeth his former course. O Partha, ranging thus, the Sun unerringly turneth on the wheel of Time, influencing created things. His course is unceasing; he never resteth, O Pandava. Withdrawing the energy of all beings, he again rendereth it back. O Bharata, dividing time into day and night, and Kala, and Kashtha, that lord, the Sun, dealeth life and motion to all created things.'"

SECTION CLXIII

Vaisampayana continued, “Dwelling in that best of mountains those high-souled ones observing excellent vows, felt themselves attracted (to that place), and diverted themselves, eager to behold Arjuna. And multitudes of Gandharvas and Maharshis gladly visited those energetic ones, possessing prowess, of chaste desires and being the foremost of those endued with truth and fortitude. And having arrived at that excellent mountain furnished with trees bearing blossoms, those mighty charioteers were exceedingly delighted, even as the Marutas, on arriving at the celestial regions. And experiencing great exhilaration, they lived (there), seeing the slopes and summits of that mighty mountain, filled with flowers, and resonant with the cries of peacocks and cranes. And on that beautiful mountain they beheld lakes filled with lotuses, and having their shores covered with trees, and frequented by darkness, and karandavas and swans. And the flourishing sporting-regions, graceful on account of the various flowers, and abounding in gems, was capable of captivating that king, the dispenser of wealth (Kuvera). And always ranging (there), those foremost of ascetics (the Pandavas) were incapable of conceiving (the significance of) that Summit, furnished with mighty trees, and masses of wide-spreading clouds. And, O great hero, owing to its native splendour, and also on account of the brilliance of the annual plants, there was no difference there between night and day. And staying in the mountain, remaining in which the Sun of unrivalled energy cherisheth the mobile and immobile things, those heroes and foremost of men beheld the rising and the setting of the Sun. And having seen the rising and the setting points of the Sun and the rising and the setting mountain, and all the cardinal points, as well as the intervening spaces ever blazing with the rays of the Dispeller of darkness, those heroes, in expectation of the arrival of that mighty charioteer firm in truth, became engaged in reciting the Vedas, practising the daily rituals, chiefly discharging the religious duties, exercising sacred vows, and abiding by the truth. And saying, ‘Let us even here experience delight by joining without delay Arjuna accomplished in arms,’ those highly blessed Parthas became engaged in the practice of Yoga. And beholding romantic woods on that mountain, as they always thought of Kiriti, every day and night appeared unto them even as a year. From that very moment joy had taken leave of them when, with Dhaumya’s permission, the high-souled Jishnu, matting his hair, departed (for the woods). So, how could they, absorbed in his contemplation, experience happiness there? They had become overwhelmed with grief ever since the moment when at the command of his brother, Yudhishthira, Jishnu of the tread of a mad elephant had departed from the Kamyaka forest. O Bharata, in this way, on that mountain those descendants of Bharata passed a month with difficulty, thinking of him of the white steeds, who had gone to Vasava’s abode for learning arms. And Arjuna, having dwelt for five years in the abode of him of a thousand eyes, and having from that lord of celestials obtained all the celestial weapons, — such as those of Agni, of Varuna, of Soma, of Vayu, of Vishnu, of Indra, of Pasupati, of Brahma, of Parameshthi, of Prajapati, of Yama, of Dhata, of Savita, of Tvashta, and of Vaisravana; and having bowed down to and gone round him of a hundred sacrifices, and taken his (Indra’s) permission, cheerfully came to the Gandhamadana.”

SECTION CLXIV

VAISAMPAYANA CONTINUED, “AND it came to pass that once a day as those mighty charioteers were thinking of Arjuna, seeing Mahendra’s car, yoked with horses of the effulgence of lightning, arrive all on a sudden, they were delighted. And driven by Matali, that blazing car, suddenly illuminating the sky, looked like smokeless flaming tongues of fire, or a mighty meteor embosomed in clouds. And seated in that car appeared Kiriti wearing garlands and new-made ornaments. Then Dhananjaya possessing the prowess of the wielder of the thunder-bolt, alighted on that mountain, blazing in beauty. And that intelligent one decked in a diadem and garlands, having alighted on the mountain, first bowed down at the feet of Dhaumya, and then at those of Ajatasatru. And he also paid homage unto Vrikodara’s feet; and the twins also bowed down unto him. Then going to Krishna, and having cheered her, he stood before his (elder) brother in humble guise. And on meeting with that matchless one, they were exceedingly delighted. And he also meeting with them rejoiced exceedingly, and began to eulogise the king. And seeing before them that car driving in which the slayer of Namuchi had annihilated seven phalanxes of Diti’s offspring, the magnanimous Parthas went round it. And being highly pleased, they offered excellent worship unto Matali, as unto the lord of the celestials himself. And then the son of the Kuru king duly enquired of him after the health of all the gods. And Matali also greeted them. And having instructed the Parthas even as a father doth his sons, he ascended that incomparable car, and returned to the lord of the celestials.

“And when Matali had gone away, that foremost of the royal race, Sakra’s son, the high-souled destroyer of all foes made over unto his love, the mother of Sutasoma, beautiful precious gems and ornaments having the splendour of the sun, which had been presented to him by Sakra. Then, sitting in the midst of those foremost of the Kurus, and those best of the Brahmanas, effulgent like unto fire or the sun, he began to relate all as it had happened, saying, “In this way, I have learnt weapons from Sakra, Vayu, and the manifest Siva; and all the celestials with Indra also have been pleased with me, on account of my good behaviour, and concentration.’

“After having briefly narrated unto them his sojourn in heaven, Kiriti of spotless deeds agreeably slept that night with the two sons of Madri.”

SECTION CLXV

Vaisampayana said, “Then when the night had been spent, Dhananjaya, together with his brothers, paid homage unto Yudhishthira the just. And, O Bharata, at this moment, proceeding from the celestials there arose mighty and tremendous sounds of a musical instrument, and the rattling of car-wheels, and the tolling of bells. And there at all the beasts and beasts of prey and birds emitted separate cries. And from all sides in cars resplendent as the sun, hosts of Gandharvas and Apsaras began to follow that represser of foes, the lord of the celestials. And ascending a car yoked with steeds, decorated with burnished gold, and roaring like clouds, that king of the celestials, Purandara blazing in beauty came unto the Parthas. And having arrived (at that place), he of a thousand eyes descended from his car. And as soon as Yudhishthira the just saw that high-souled one, he together with his brothers, approached that graceful king of the immortals. And in accordance with the ordinance that generous one duly worshipped him of immeasurable soul, in consequence with his dignity. And then Dhananjaya possessed of prowess, having bowed down unto Purandara, stood before the lord of the celestials in humble guise, like unto a servant. And seeing the sinless Dhananjaya having ascetic merit, bearing clotted hair, stand in humility before the lord of celestials, Yudhishthira, the son of Kunti; of great energy, smelt (the crown) of his head. And beholding Phalguna (in that attitude), he was exceedingly glad; and by worshipping the king of the celestials, he experienced the highest bliss. Then unto that strongminded monarch, swimming in felicity, the intelligent lord of the celestials, Purandara, spake, saying, Thou shalt rule the earth, O Pandava, Blessed be thou! Do thou, O Kunti’s son, again repair unto Kamyaka.’”That learned man who for a year leading the Brahmacharya mode of life, subduing his senses and observing vows, peruseth with rapt attention this meeting of Sakra with the Pandavas, liveth a hundred years free from disturbances, and enjoying happiness.’”

SECTION CLXVI

Vaisampayana continued, “When Sakra had gone to his proper place, Vibhatsu together with his brothers and Krishna, paid homage unto the son of Dharma. Then smelling the crown of the head of that Pandava, who was thus paying homage, (Yudhishthira) in accents faltering on account of you, addressed Arjuna, saying ‘O Arjuna, how didst thou pass this period in heaven? And how has thou obtained the weapons, and how also hast thou gratified the lord of the celestials? And, O Pandava, has thou adequately secured the weapons? Have the lord of the celestials and Rudra gladly granted thee the weapons? And how hast thou beheld the divine Sakra, and the wielder of Pinaka? And how has thou obtained the weapons? And in what manner didst thou worship (them)? And what service hadst thou done unto that repressor of foes, the worshipful one of a hundred sacrifices, that he said unto thee, ‘By thee have I been gratified? All this, O highly effulgent one, I wish to hear in detail. And, O sinless one, the manner in which thou didst please Mahadeva and the king of the celestials and, O repressor of foes, the service thou hadst done to the wielder of the thunderbolt, — do thou, O Dhananjaya, relate all this in detail.”

“Arjuna said, ‘O mighty monarch, listen how I duly beheld him of a hundred sacrifice and the divine Sankara also. O grinder of foes, O king, having acquired that science which thou hadst directed me (to learn), I at thy command went to the forest, for practising penances. From Kamyaka repairing to the Bhrigutunga, I spent there one night, being engaged in austerities And it came to pass that on the next I saw a certain Brahmana. And he asked me, saying, ‘O son of Kunti, whither wilt thou go?’ Thereupon, O descendant of the Kurus, I truly related unto him everything. And, O best of kings, having heard the true account, the Brahmana became well-pleased with me, and, O king, praised me. Then the

Brahmana, pleased with me, said, ‘O Bharata, be thou engaged in austerities. By performing penances, thou wilt in a short time behold the lord of the celestials.’ And according to his advice I ascended the Himavan, and, O mighty king, began to practise penances, (the first) month subsisting on fruit and roots. I spent the second month, subsisting on water. And, O Pandava, in the third month I totally abstained from food. And in the fourth month I remained with upraised arms. And a wonder it is that I did not lose any strength. And it came to pass that when the first day of the fifth month had been spent, there appeared before me a being wearing the form of a boar, turning up the earth with his mouth, stamping the ground with his feet, rubbing the earth with his breast, and momentarily going about in a frightful manner. And him followed a great being in the guise of a hunter furnished with the bow, arrows, and the sword, and surrounded by females. Thereupon, taking my bow and the two inexhaustible quivers, I pierced with shafts that terrible and frightful creature. And simultaneously (with me) that hunter also drawing a strong bow, more severely struck at (the animal), as if shaking my mind. And, O king, he also said unto me, ‘Why hast thou, transgressing the rules of hunting, hit the animal first hit at by me? With these sharpened shafts will I destroy thy pride. Stay!’ Then that mighty-bodied one holding the bow rushed at me. And with volleys of mighty shafts, he covered me entirely, even as a cloud covereth a mountain with showers. Then, on my part, I covered him with a mighty discharge of arrows. Thereupon, with steady arrows having their points aflame, and inspired with mantras, I pierced him even as (Indra) riveth a mountain with a thunderbolt. Then his person began to be multiplied a hundredfold and a thousandfold. At this, I pierced all this bodies with shafts. Then again all those forms became one, O Bharata. Thereat I struck at it. Next, he now assumed a small body with a huge head, and now a huge body with a small head. And, O king, he then assumed his former person and approached me for fight. And, O foremost of the Bharata race, when in the encounter I failed to overwhelm him with arrows, I fixed the mighty weapon of the Wind-god. But I failed to discharge it at him, and this was a wonder. And when that weapon thus failed of effect, I was struck with amazement. However, O king, exerting myself more vigorously, I again covered that being with a mighty multitude of shafts. Then taking Sthunakarna, and Varuna and Salava, and Asmavarsha weapons, I assailed him, profusely showering shafts. But, O king, he instantly swallowed up even all these weapons of mine. And when all those (weapons) had been swallowed up, I discharged the weapon presided over by Brahma. And when the blazing arrows issuing from that weapon were heaped upon him all around, and being thus heaped over by that mighty weapon discharged by me, he increased (in bulk). Then all the world became oppressed with the energy begotten of the weapon hurled by me, and the firmament and all the points of the sky became illumined. But that one of mighty energy instantly baffled even that weapon. And, O monarch, when that weapon presided over by Brahma had been baffled I was possessed with terrible fear. Thereupon immediately holding even my bow and the two inexhaustible quivers, I shot at that being, but he swallowed up all those weapons. And when all the weapons had been baffled and swallowed up, there ensued a wrestling between him and myself. And we encountered each other first with blows and then with slaps. But incapable of overcoming that being, I fell down stupefied on the ground. Thereupon, O mighty king, with a laugh, that wonderful being at my sight vanished at that spot together with the woman. Having accomplished this, O illustrious monarch, that divine one assumed another and unearthly form (clad in) wonderful raiment. And renouncing the form of a hunter, that divine lord of the gods, resumed his own unearthly appearance and that mighty god stood (there). Then appeared before me with Uma that manifest divine one, having the bull for his mark, wielding the Pinaka, bearing serpents and cable of assuming many forms. And, O repressor of foes, advancing towards me, standing even then in the field ready for conflict, that wielder of the trident addressed me saying, I am well-pleased with thee. Then that divine one held up my bows and the couple of quivers furnished with inexhaustible shafts and returned them unto me saying, ‘Do thou ask some boon, O Kunti’s son. I am well-pleased with thee. Tell me, what I shall do for thee. And, O hero, express the desire that dwelleth in thy heart. I will grant it. Except immortality alone, tell me as to the desire that is in thy heart. Thereat with my mind intent on the acquisition of arms, I only bowed down unto Siva and said, ‘O divine one, if thou beest favourably disposed towards me, then I wish to have this boon, — I wish to learn all the weapons that are with thy god-head.’ Then the god Tryamvaka said unto me, ‘I will give. O Pandava, my own weapon Raudra shall attend upon thee.’ Thereupon Mahadeva, well-pleased, granted to me the mighty weapon, Pasupata. And, having granted that eternal weapon, he also said unto me, This must never be hurled at mortals. If discharged at any person of small energy, it would consume the universe. Shouldst thou (at any time) be hard pressed, thou mayst discharge it. And when all thy weapons have been completely baffled, thou mayst hurl it.’ Then when he having the bull for his mark, had been thus gratified, there stood manifest by my side that celestial weapon, of resistless force capable of baffling all weapons and destructive of foes and the hewer of hostile forces and unrivalled and difficult to be borne even by the celestials, the demons and the Rakshasas. Then at the command of that god, I sat me down there. And in my very sight the god vanished from the spot.’”

SECTION CLXVII

“ARJUNA SAID, ‘O Bharata, by the grace of that god of gods the Supreme Soul, Tryamvaka, I passed the night at that place. And having passed the night, when I had finished the morning rituals, I saw that foremost of the Brahmanas whom I had seen before. And unto him I told all as it had happened, O Bharata, namely, that I had met the divine Mahadeva. Thereupon, O king of kings, well-pleased, he said unto me, ‘Since thou hast beheld the great god, incapable of being beheld by any one else, soon wilt thou mix with Vaivaswata and the other Lokapalas and the lord of the celestials; and Indra too will grant thee weapons.’ O king, having said this unto me and having embraced me again and again, that Bhrahmana resembling the Sun, went away whither he listed. And, O slayer of foes, it came to pass that on the evening of that day refreshing the whole world, there began to blow a pure breeze. And in my vicinity on the base of the Himalaya mountain fresh, fragrant and fair flowers began to bloom. And on all sides there were heard charming symphony and captivating hymns relating to Indra. And before the lord of the celestial hosts of Apsaras and Gandharvas chanted various songs. And ascending celestial cars, there approached the Marutas and the followers of Mahendra and the dwellers of heaven. And afterwards, Marutvan together with Sachi and all the celestials appeared on the scene in cars yoked with horses elegantly adorned. And at this very moment, O king, he that goeth about on the shoulders of men manifested himself unto me in excellent grace. And I saw Yama seated on the south and Varuna and the lord of the celestials at their respective regions. And, O foremost of men, O mighty monarch, they after having cheered me said, ‘O Savyasachin, behold us — the Lokapalas — seated. For the performance of the task of the gods thou hast obtained the sight of Sankara. Do thou now receive weapons from us seated around.' Thereupon, O lord, having bowed down unto those foremost of the celestials with regard, I duly accepted those mighty weapons. And then they recognised me as one of their own. Afterwards the gods repaired to the quarter from whence they had come. And that lord of the celestials, the divine Maghavan too having ascended his glorious chariot, said, 'O Phalguna, thou shalt have to repair unto the celestial region. O Dhananjaya, even before this thy arrival I knew that thou wouldst come hither. Then I, have O best of the Bharatas, manifested myself unto thee. As formerly thou hadst performed thy ablution in the various tirthas and now hast performed severe austerities, so thou wilt be able to repair unto the celestial regions, O Pandava. Thou wilt, however, again have to practise extreme penance, for thou shouldst at any rate journey to heaven. And at my command, Matali shall take thee to the celestial regions. Thou hast already been recognised by the celestials and the celestial sages of high soul.' Thereupon I said unto Sakra, 'O divine one, be thou favourable unto me. With the view of learning arms do I beseech thee that thou mayst 'be my preceptor.' At this Indra said, 'O child, having learnt weapons thou wouldst perform terrible deeds and with this object thou desirest to obtain the weapons. However, obtain thou the arms, as thou desirest.' Then I said, 'O slayer of foes, I never would discharge these celestial weapons at mortals except when all my other arms should have been baffled. Do thou, O lord of the celestials, grant me the celestial weapons (so that) I may hereafter, obtain the regions attainable by warriors.' Indra said, 'O Dhananjaya it is to try thee that I have said such words unto thee. Having been begotten of me this speech of thine well becometh thee. Do thou, O Bharata, repairing unto my abode learn all the weapons of Vayu, of Agni, of the Vasus, of Varuna, of the Marutas, of the Siddhas, of Brahma, of the Gandharvas of the Uragas, of the Rakshasas, of Vishnu and of the Nairitas; and also all the weapons that are with me, O perpetuator of the Kuru race.' Having said this unto me Sakra vanished at the very spot. Then, O king, I saw the wonderful and sacred celestial car yoked with steeds arrive conducted by Matali. And when the Lokapalas went away Matali said unto me. 'O thou of mighty splendour, the lord of the celestials is desirous of seeing thee. And O mighty-armed one, do thou acquire competence and then perform thy task. Come and behold the regions, attainable by merit and come unto heaven even in this frame. O Bharata, the thousand-eyed lord of the celestials wisheth to see thee.’ Thus addressed by Matali, I, taking leave of the mountain Himalaya and having gone round it ascended that excellent car. And then the exceedingly generous Matali, versed in equine lore, drove the steeds, gifted with the speed of thought or the wind. And when the chariot began to move that charioteer looking at my face as I was seated steadily, wondered and said these words, ‘Today this appeareth unto me strange and unprecedented that being seated in this celestial car, thou hast not been jerked ever so little. O foremost of Bharata race, I have ever remarked that at the first pull by the steeds even the lord of the celestials himself getteth jerked. But all the while that the car had moved, thou hast been sitting unshaken. This appeareth unto me as transcending even the power of Sakra.’

“Having said this, O Bharata, Matali soared in the sky and showed me the abodes of the celestials and their palaces. Then the chariot yoked with steeds coursed upwards. And the celestials and the sages began to worship (that car), O prime of men. And I saw the regions, moving anywhere at will, and the splendour also of the highly energetic Gandharvas, Apsaras, and the celestial sages. And Sakra’s charioteer, Matali, at once showed me Nandana and other gardens and groves belonging to the celestials. Next I beheld Indra’s abode, Amaravati, adorned with jewels and trees yielding any sort of fruit that is desired. There the Sun doth not shed heat; nor doth heat or cold or fatigue there affect (one), O king. And, O great monarch, the celestials feel neither sorrow nor poverty of spirit, nor weakness, nor lassitude, O grinder of foes. And, O ruler of men, the celestials and the others have neither anger nor covetousness. And, O king, in the abodes of the celestials, the beings are ever contented. And there the trees ever bear verdant foliage, and fruits, and flowers; and the various lakes are embalmed with the fragrance of lotuses. And there the breeze is cool, and delicious, and fragrant, and pure, and inspiring. And the ground is variegated with all kinds of gems, and adorned with blossoms. And there were seen innumerable beautiful beasts and in the air innumerable rangers of the sky. Then

I saw the Vasus, and the Rudras, and the Sadhyas with the Marutas, and the Adityas, and the two Aswins and worshipped them. And they conferred their benison on me, granting me strength and prowess, and energy, and celebrity, and (skill in) arms, and victory in battle. Then, entering that romantic city adored by the Gandharvas and the celestials, with joined hands, I stood before the thousand-eyed lord of the celestials. Thereupon, that best of bestowers gladly offered unto me half of his seat; and Vasava also with regard touched my person. And, O Bharata, with the view of acquiring arms and learning weapons, I began to dwell in heaven, together with the gods and the Gandharvas of generous souls. And Viswavana's son, Chitrasena became my friend. And he, O king, imparted unto me the entire Gandharva (science). And, O monarch, I happily lived in Sakra's abode, well cared for having all my desires gratified, learning weapons, listening to the notes of songs, and the clear sounds of musical instruments, and beholding the foremost of Apsaras dance. And without neglecting to study the arts, which I learnt properly, my attention was specially fixed on the acquisition of arms. And that lord of a thousand eyes was pleased with that purpose of mine. Living thus in heaven, O king, I passed this period.

"And when I had acquired proficiency in weapons, and gained his confidence that one having for his vehicle the horse (Uchchaisrava), (Indra), patting me on the head with his hand, said these words, 'Now even the celestials themselves cannot conquer thee, — what shall I say of imperfect mortals residing on earth? Thou hast become invulnerable in strength, irrepressible, and incomparable in fight.' Then with the hair of his body standing on end, he again accosted me saying, 'O hero, in fighting with weapons none is equal unto thee. And, O perpetuator of the Kuru race, thou art even watchful, and dexterous, and truthful, and of subdued senses, and the protector of the Brahmanas and adept in weapons, and warlike. And, O Partha, together with (a knowledge of) the five modes, using (them), thou hast obtained five and ten weapons and, therefore, there existeth none, who is thy peer. And thou hast perfectly learnt the discharge (of those weapons) and (their) withdrawal, and (their) re-discharge and re-withdrawal, and the Prayaschitta connected (with them), and also their revival, in case of their being baffled. Now, O represser of foes, the time hath arrived for thy paying the preceptor's fee. Do thou promise to pay the fee; then I shall unfold unto thee what thou wilt have to perform.' Thereat, O king, I said unto the ruler of the celestials, 'If it be in my power to do the work, do thou consider it as already accomplished by me.' O king, when I had said these words, Indra with a smile said unto me 'Nothing is there in the three worlds that is not in thy power (to achieve) My enemies, those Danavas, named, Nivata-Kavachas dwell in the womb of the ocean. And they number thirty million and are notorious, and all of equal forms and strength and splendour. Do thou slay them there, O Kunti's son; and that will be thy preceptor's fee.'

"Saying this he gave unto me the highly resplendent celestial car, conducted by Matali, furnished with hair resembling the down of peacocks. And on my head he set this excellent diadem. And he gave me ornaments for my body, like unto his own. And he granted unto me the impenetrable mail — the best of its kind, and easy to the touch; and fastened unto the Gandiva this durable string. Then I set out, ascending that splendid chariot riding on which in days of yore, the lord of the celestials and vanquished Vali — that son of Virochana. And, O ruler of men, startled by the rattling of the car, all the celestials, approached (there), taking me to be the king of the celestials. And seeing me, they asked, 'O Phalguna, what art thou going to do?' And I told them as it had fallen out, — and said, 'I shall even do this in battle. Ye that are highly fortunate, know that I have set out desirous of slaying the Nivata-Kavachas. O sinless ones, do ye bless me.' Thereupon, they began to eulogise me even as they (eulogise) the god, Purandara. And they said, 'Riding on this car, Maghavan conquered in battle Samvara, and Namuchi, and Vala, and Vritra, and Prahrada, and Naraka. And mounted on this car also Maghavan, had conquered in battle many thousands and millions and hundreds of millions of Daityas. And, O Kaunteya, thou also, riding on this car, by thy prowess shalt conquer the Nivatha-Kavachas in conflict, even as did the self-possessed Maghavan in days of yore. And here is the best of shells; by this also thou shalt defeat the Danavas And by this it is that the high souled Sakra conquered the words.' Saying this, the gods offered (unto me) this shell, Devadatta, sprung in the deep; and I accepted it for the sake of victory. And at this moment, the gods fell extolling me. And in order to be engaged in action, I proceeded to the dreadful abode of the Danavas, furnished with the shell, the mail, and arrows, and taking my bow.”

SECTION CLXVIII

“Arjuna continued, ‘Then at places eulogised by the Maharshis, I (proceeded, and at length) beheld the ocean — that inexhaustible lord of waters. And like unto flowing cliffs were seen on it heaving billows, now meeting together and now rolling away. And there (were seen) all around barks by thousands filled with gems. And there were seen timingilas and tortoises and makaras like unto rock submerged in water. And on all sides round thousands of shells sunk in water appeared like star in the night covered by light clouds. And thousands upon thousands of gem were floating in heaps and a violent wind was blowing about in whirls — and this was wonderful to behold. And having beheld that excellent lord of all waters with powerful tides, I saw at a short distance the city of the demons filled with the Danavas. And even there, eftsoons entering underneath the earth, Matali skilled in guiding the car, sitting fast on the chariot drove it with force; and he dashed on, frightening that city with the rattling of his chariot. And hearing that rattling of the chariot like unto the rumbling of the clouds in the sky, the Danavas, thinking me to be the lord of the celestials, became agitated. And thereupon they all, frightened at heart, stood holding in their hands bows and arrows and swords and javelins and axes and maces and clubs. Then having made arrangements for the defence of the city, the Danavas, with minds alarmed, shut the gates, so that nothing could be discovered. Thereupon taking my shell, Devadatta, of tremendous roars, I again and again winded it with exceeding cheerfulness. And filling all the firmament, those sounds produced echoes. Thereat mighty beings were terrified and they hid (themselves). And then, O Bharata, all of them adorned with ornaments, those offsprings of Diti — the Nivata-Kavachas — made their appearance by thousands, donning diverse mail and taking in their hands various weapons and equipped with mighty iron javelins and maces and clubs and hatchets and sabres and discs and sataghnis and bhusundis and variegated and ornamented swords. Then, after deliberating much as to the course of the car, Matali began to guide the steeds on a (piece of) level ground, O foremost of the Bharatas. And owing to the swiftness of those fleet coursers conducted by him, I could see nothing — and this was strange. Then the Danavas there began to sound thousands of musical instruments, dissonant and of odd shapes. And at those sounds, fishes by hundreds and by thousands, like unto hills, having their senses bewildered by that noise, fled suddenly. And mighty force flew at me, the demons discharging sharpened shafts by hundreds and by thousands. And then, O Bharata, there ensued a dreadful conflict between me and the demons, calculated to extinguish the Nivata-Kavachas. And there came to the mighty battle the Devarshis and the Danavarshis and the Brahmarshis and the Siddhas. And desirous of victory, the Munis eulogised me with the same sweet-speeches that (they had eulogised) Indra with, at the war, (which took place) for the sake of Tara.'"

SECTION CLXIX

“Arjuna continued, ‘Then, O Bharata, vehemently rushed at me in battle in a body the Nivata-Kavachas, equipped with arms. And obstructing the course of the car, and shouting loudly, those mighty charioteers, hemming me in on all sides, covered me with showers of shafts. Then other demons of mighty prowess, with darts and hatchets in their hands, began to throw at me spears and axes. And that mighty discharge of darts, with numerous maces and clubs incessantly hurled fell upon my car. And other dreadful and grim-visaged smiters among the Nivata-Kavachas, furnished with bows and sharpened weapons, ran at me in fight. And in the conflict, shooting from the Gandiva sundry swift arrows coursing straight, I pierced each of them with ten. And they were driven back by those stone-whetted shafts of mine. Then on my steeds being swiftly driven by Matali, they began to display various movements with the speed of the wind. And being skilfully guided by Matali, they began to trample upon the sons of Diti. And although the steeds yoked unto that mighty chariot numbered hundreds upon hundreds, yet being deftly conducted by Matali, they began to move, as if they were only a few. And by their tread, and by the rattling of the chariot wheels and by the vollies of my shafts, the Danavas began to fall by hundreds. And others accoutred in bows, being deprived of life, and having their charioteers slain, were carried about by the horses. Then, covering all sides and directions, all (the Danavas) skilled in striking entered into the contest with various weapons, and thereat my mind became afflicted. And I witnessed (this instance of) the marvellous prowess of Matali, viz., that he guided those fiery steeds with ease. Then, O king, in the conflict, with diverse fleet weapons I pierced by hundreds and by thousands (demons) bearing arms. And, O slayer of foes, seeing me thus range the field putting forth every exertion, the heroic charioteer of Sakra was well-pleased. And oppressed by those steeds and that car, some (of them) met with annihilation; and others desisted from fight; while (other) Nivata-Kavachas, challenged by us in battle and being harassed with shafts offered opposition unto me, by (discharging) mighty showers of arrows. Thereupon, with hundreds and thousands of sundry fleet weapons inspired with the mantras relating to Brahma's weapons, I swiftly began to burn them. And being sore pressed by me, those mighty asuras waxing wroth afflicted me together, by pouring torrents of clubs and darts and swords. Then, O Bharata, I took up that favourite weapon of the lord of the celestials, Maghavan by name, prime and of fiery energy and by the energy of that weapon I cut into a thousand pieces the Tomaras, together with the swords and the tridents hurled by them. And having cut off their arms I in ire pierced them each with ten shafts. And in the field arrows were shot from the Gandiva like unto rows of black-bees; and this Matali admired. And their shafts also showered upon me; but those powerful (arrows) I cut off with my shafts. Then on being struck the Nivata-Kavachas again covered me on all sides with a mighty shower of arrows. And having neutralised the force of the arrows by excellent swift and flaming weapons capable of baffling arms, I pierced them by thousands. And blood began to flow from their torn frames, even as in the rainy season waters run down from the summits of mountains. And on being wounded by my fleet and straight-coursing shafts of the touch of Indra's thunder-bolt, they became greatly agitated. And their bodies were pierced at hundreds of places; and the force of their arms diminished. Then the Nivata-Kavachas fought me by (the help of) illusion.'"

SECTION CLXX

“Arjuna said, ‘Then with rocks of the proportions of trees, there commenced a mighty shower of crags; and this exercised me exceedingly. And in that high encounter, I crushed (those crags) by swift-speeding showers of arrows, issuing from Mahendra’s weapon, like unto the thunder-bolt itself. And when the rocks had been reduced to powder, there was generated fire; and the rocky dust fell like unto masses of flames. And when the showers of crags had been repelled, there happened near me a mightier shower of water, having currents of the proportions of an axle. And falling from the welkin, those thousands of powerful torrents covered the entire firmament and the directions and the cardinal points. And on account of the pouring of the shower, and of the blowing of the wind, and of roaring of the Daityas, nothing could be perceived. And touching heaven and the entire earth, and incessantly falling on the ground, the showers bewildered me. Thereupon, I discharged that celestial weapon which I had learnt from Indra — even the dreadful and flaming Visoshana: and by that the water was dried up. And, O Bharata, when the rocky shower had been destroyed, and the watery shower had been dried up, the Danavas began to spread illusions of fire and wind. Then by aqueous appliances I extinguished the flames; and by a mighty rock-issuing arm, resisted the fury of the winds. And when these had been repelled, the Danavas, irrepressible in battle, O foremost of the Bharata, simultaneously created various illusions. And there happened a tremendous horrifying shower of rocks and dreadful weapons of fire and wind. And that illusory downpour afflicted me in fight. And then on all sides there appeared a dense and thick darkness. And when the world had been enveloped in deep and dense darkness, the steeds turned away, Matali fell off, and from his hand the golden lash fell to the earth. And, O foremost of the Bharatas, being frightened, he again and again cried, ‘Where art thou?’ And when he had been stupefied, a terrible fear possessed me. And then in a hurry, he spake unto me, saying, ‘O Partha, for the sake of nectar, there had taken place a mighty conflict between the gods and the demons. I had seen that (encounter), O sinless one. And on the occasion of the destruction of Samvara, there had occurred a dreadful and mighty contest. Nevertheless I had acted as charioteer to the lord of the celestials. In the same way, on the occasion of the slaying of Vritra, the steeds had been conducted by me. And I had also beheld the high and terrific encounter with Virochana’s son, and, O Pandava, with Vala, and with Prahrada and with others also. In these exceedingly dreadful battles, I was present; but, O Pandu’s son, never (before) had I lost my senses. Surely the Great-father hath ordained the destruction of all creatures; for this battle cannot be for any other purpose than destruction of the universe.’ Having heard these words of his, pacifying my perturbation by my own effort, I will destroy the mighty energy of the illusion spread by the Danavas quoth I unto the terrified Matali. Behold the might of my arms, and the power of my weapons and of the bow, Gandiva. To-day even by (the help of) illusion-creating arms, will I dispel this deep gloom and also this horrible illusion of theirs. Do not fear, O charioteer. Pacify thyself.’ Having said this, O lord of men, I created for the good of the celestials, an illusion of arms capable of bewildering all beings. And when (their) illusion had been dispelled, some of the foremost amongst the Asuras, of unrivalled prowess, again spread diverse kinds of illusion. Thereupon, now (the world) displayed itself, and now it was devoured by darkness; and now the world disappeared from view and now it was submerged under water. And when it had brightened up. Matali, sitting in front of the car, with the wellconducted steeds, began to range that hair-erecting field. Then the fierce Nivata-Kavachas assailed me. And finding my opportunity. I began to send them to the mansion of Yama. Thereupon, in that conflict then raging, calculated to annihilate the Nivata-Kavachas on a sudden, I could not see the Danavas concealed by illusion.”

SECTION CLXXI

“Arjuna continued, ‘Remaining invisible the Daityas began to fight with the help of illusion. And I too fought with them, resorting to the energy of visible weapons. And the shafts duly discharged from the Gandiva, began to sever their heads at those different places where they were respectively stationed. And thus assailed by me in the conflict, the Nivata-Kavachas, all on a sudden withdrawing the illusion, entered into their own city. And when the Daityas had fled, and when all had become visible, I there discovered hundreds and thousands of the slain. And there I saw by hundreds their shivered weapons, ornaments, limbs, and mail. And the horses could not find room for moving from one place to another; and on a sudden with a bound, they fell to coursing in the sky. Then remaining invisible, the Nivata-Kavachas covered the entire welkin with masses of crags. And, O Bharata, other dreadful Danavas, entering into the entrails of the earth, took up horses’ legs and chariot-wheels. And as I was fighting, they, hard besetting my horses with rocks, attacked me together with (my) car. And with the crags that had fallen and with others that were falling, the place where I was, seemed to be a mountain cavern. And on myself being covered with crags and on the horses being hard pressed, I became sore distressed and this was marked by Matali. And on seeing me afraid, he said unto me, ‘O Arjuna, Arjuna! be thou not afraid; send that weapon, the thunderbolt, O lord of men.’ Hearing those words of his, I then discharged the favourite weapon of the king of the celestials — the dreadful thunderbolt. And inspiring the Gandiva with mantras, I, aiming at the locality of the crags, shot sharpened iron shafts of the touch of the thunderbolt. And sent by the thunder, those adamantine arrows entered into all those illusions and into the midst of those Nivata-Kavachas. And slaughtered by the vehemence of the thunder, those Danavas resembling cliffs, fell to the earth together in masses. And entering amongst those Danavas that had carried away the steeds of the car into the interior of the earth, the shafts sent them into the mansion of Yama. And that quarter was completely covered with the Nivata-Kavachas that had been killed or baffled, comparable unto cliffs and lying scattered like crags. And then no injury appeared to have been sustained either by the horses, or by the car, or by Matali, or by me, and this seemed strange. Then, O king, Matali addressed me smiling, 'Not in the celestials themselves, O Arjuna, is seen the prowess that is seen in thee. And when the Danava hosts had been destroyed, all their females began to bewail in that city, like unto cranes in autumn. Then with Matali I entered that city, terrifying with the rattling of my car the wives of the Nivata-Kavachas. Thereupon, seeing those ten thousand horses like unto peacocks (in hue), and also that chariot resembling the sun, the women fled in swarms. And like unto (the sounds of) rocks falling on a mountain, sounds arose of the (falling) ornaments of the terrified dames. (At length), the panic-stricken wives of the Daityas entered into their respective golden places variegated with innumerable jewels.

'Beholding that excellent city, superior to the city of the celestials themselves, I asked Matali, saying, 'Why do not the celestials reside in such (a place)? Surely, this appeareth superior to the city of Purandara.' Thereat, Matali said, 'In days of yore, O Partha, even this was the city of our lord of the celestials. Afterwards the celestials were driven from hence by the Nivata-Kavachas. Having performed the most rigid austerities, they had gratified the Grand-father and had asked (and obtained) the boons — namely, that they might reside here, and that they might be free from danger in wars with the gods.' Then Sakra addressed the self-create lord saying, 'Do thou, O lord, desirous of our own welfare do what is proper.' Thereupon, O Bharata, in this matter the Lord commanded (Indra), saying, 'O slayer of foes, in another body, even thou shalt be (the destroyer of the Danavas).' Then, in order to slaughter them, Sakra rendered unto thee those weapons. The gods had been unable to slay these, who have been slain by thee. O Bharata, in the fullness of time, hadst thou come hither, in order to destroy them and thou hast done so. O foremost of men, with the object that the demons might be killed, Mahendra had conferred on thee the excellent prime energy of these weapons.'

"Arjuna continued, 'After having destroyed the Danavas, and also subdued that city, with Matali I again went to that abode of the celestials.'"

SECTION CLXXII

“Arjuna continued, ‘Then while returning, I happened to descry a mighty unearthly city, moving at will, and having the effulgence of fire or the sun. And that city contained various trees composed of gems, and sweet-voiced feathered ones. And furnished with four gates, and gate-ways, and towers, that impregnable (city) was inhabited by the Paulamas and Kalakanjas. And it was made of all sorts of jewels and was unearthly, and of wonderful appearance. And it was covered with trees of all kinds of gems, bearing fruits and flowers. And it contained exceedingly beautiful unearthly birds. And it always swarmed throughout with cheerful Asuras, wearing garlands, and bearing in their hands darts, two edged swords, maces, bows, and clubs. And, O king, on seeing this wonderful city of the Daityas, I asked Matali saying, ‘What is this that looketh so wonderful?’ Thereat, Matali replied, ‘Once on a time a Daitya’s daughter, named Pulama and a mighty female of the Asura order, Kalaka by name, practised severe austerities for a thousand celestial years. And at the end of their austerities, the self-create conferred on them boons. And, O king of kings, they received these boons, — that their offspring might never suffer misfortune; that they might be incapable of being destroyed even by the gods, the Rakshasas and the Pannagas; and that they might obtain a highly effulgent and surpassingly fair aerial city, furnished with all manner of gems and invincible even by the celestials, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas. O best of the Bharatas, this is that unearthly aerial city devoid of the celestials, which is moving about, having been created for the Kalakeyas, by Brahma himself. And this city is furnished with all desirable objects, and is unknown of grief or disease. And, O hero, celebrated under the name of Hiranyapura, this mighty city is inhabited by the Paulamas and the

Kalakanjas; and it is also guarded by those mighty Asuras. And, O king, unslayed by any of the gods, there they dwell cheerfully, free from anxiety and having all their desires gratified, O foremost of kings. Formerly, Brahma had destined destruction at the hands of mortals. Do thou, O Partha, in fight, compass with that weapon — the thunder-bolt — the destruction of the mighty and irrepressible Kalakanjas.'

"Arjuna continued, 'O lord of men, learning that they were incapable of being destroyed by the celestials and the Asuras, I cheerfully said unto Matali, 'Do thou speedily repair into yonder city. With weapons will I compass the annihilation of the haters of the lord of the celestials. Surely, there exist no wicked haters of the gods who ought not to be slain by me.' Thereupon Matali took me to the vicinity of Hiranyapura on the celestial chariot yoked with steeds. And seeing me, those sons of Diti, wearing various kinds of attire and ornament and accoutred in mail, flew at me with a mighty rush. And those foremost of the Danavas, of exceeding prowess, in wrath attacked me with arrows and bhallas and clubs and two-edged swords, and tomaras. Thereat, O king, resorting to my strength of lore, I resisted that great volley of weapons by a mighty shower of shafts; and also confounded them in conflict by ranging around in my car. And being bewildered, the Danavas began to push each other down. And having been confounded, they rushed at one another. And with flaming arrows, I severed their heads by hundreds. And hard pressed by me, the offspring of Diti, taking shelter within (their) city, soared with it to the firmament, resorting to the illusion proper to the Danavas. Thereupon, O son of the Kurus, covering the way of the Daityas, with a mighty discharge of shafts I obstructed their course. Then by virtue of the bestowal of the boon, the Daityas supported themselves easily on that sky-ranging unearthly aerial city, going anywhere at will and like unto the sun. And now (the city) entered unto the earth and now it rose upwards; and at one time it went in a crooked way and at another time it submerged into water. At this, O represser of foes, I assailed that mighty city, going anywhere at will, and resembling Amaravati. And, O best of the Bharatas, I attacked the city containing those sons of Diti, with multitudes of shafts, displaying celestial weapons. And battered and broken by the straight-coursing iron shafts, shot by me, the city of the Asuras, O king, fell to the earth. And they also, wounded by my iron arrows having the speed of the thunder, began, O monarch, to go about, being urged by destiny. Then ascending to the sky, Matali, as if falling in front, swiftly descended to the earth, on that chariot of solar resplendence. Then, O Bharata, environed me sixty thousand cars belonging to those wrathful ones eager to battle with me. And with sharpened shafts graced with feathers of the vulture, I destroyed those (cars). At this, thinking, ‘These our hosts are incapable of being vanquished by mortals, they became engaged in the conflict, like unto the surges of the sea.’ Thereupon I gradually began to fix (on the string) unearthly weapons. At this, thousands of weapons (shot) by those wonderfully warring charioteers, by degrees opposed my unearthly arms and in the field I saw hundreds and thousands of mighty (demons) ranging on their cars, in various manoeuvres. And being furnished with variegated mail and standards and diverse ornaments, they delighted my mind. And in the conflict I could not afflict them by showers of shafts, but they did not afflict me. And being afflicted by those innumerable ones, equipped in weapons and skilled in fight, I was pained in that mighty encounter and a terrible fear seized me. Thereupon collecting (my energies) in fight, I (bowed down) unto that god of gods, Raudra, and saying, ‘May welfare attend on all beings!’ I fixed that mighty weapon which, celebrated under the name of Raudra, is the destroyer of all foes. Then I beheld a male person having three heads, nine eyes, three faces, and six arms. And his hair was flaming like fire or the sun. And, O slayer of foes, for his dress, he had mighty serpents, putting out their tongues. And saying, O best of the Bharatas, the dreadful and eternal Raudra, I being free from fear, set it on the Gandiva; and, bowing unto the three-eyed Sarva of immeasurable energy, let go (the weapon), with the object of vanquishing those foremost of the Danavas, O Bharata. And, O lord of men, as soon as it had been hurled, there appeared on the scene by thousands, forms of deer, and of lions, and of tigers, and of bears and of buffaloes, and of serpents, and of kine, and of sarabhas, and of elephants, and of apes in multitudes, and of bulls, and of boars, and of cats, and of dogs, and of spectres, and of all the Bhurundas, and of vultures, and of Garudas, of chamaras, and of all the leopards, and of mountains, and of seas, and of celestials, and of sages, and of all the Gandharvas, and of ghosts with the Yakshas, and of the haters of the gods, (Asuras), and of the Guhyakas in the field, and of the Nairitas and of elephant-mouthed sharks, and of owls, and of beings having the forms of fishes and horses, and of beings bearing swords and various other weapons, and of Rakshasas wielding maces and clubs. And on that weapon being hurled all the universe became filled with these as well as many others wearing various shapes. And again and again wounded by beings of various sights with (pieces of) flesh, fat, bones, and marrow on their persons, — some having three heads, and some four tusks, and some four mouths, and some four arms, — the Danavas met with destruction. And, then, O Bharata, in a moment I slew all those Danavas, with other swarms of arrows composed of the quintessence of stone, flaming like fire or the sun, and possessed of the force of the thunder-bolt. And, seeing them hewn by the Gandiva, and deprived of life, and thrown from the sky, I again bowed unto that god — the Destroyer of Tripura. And, seeing those adorned with unearthly ornaments, crushed by the weapon, the Raudra, the charioteer of the celestials, experienced the greatest delight. And having witnessed the accomplishment of that unbearable feat incapable of being achieved even by the celestials themselves, Matali, the charioteer of Sakra, paid homage unto me; and well-pleased, with joint hands said these words. ‘The feat that hath been achieved by thee, is incapable of being borne even by the gods, nay, — in battle, the lord of the celestials himself cannot perform this deed. The sky-coursing mighty city incapable of being destroyed by the gods and the Asuras hast thou, O hero, crushed by thy own prowess and by the energy of asceticism. And when that aerial city had been destroyed, and when the Danavas also had been slain, their wives, uttering cries of distress, like unto Kurari birds, with hair dishevelled came out of the city. And bewailing for their sons and brothers and fathers, they fell on the ground and cried with distressful accents. And on being deprived for their lords, they beat their breasts, their garlands and ornaments fallen off. And that city of Danavas, in appearance like unto the city of the Gandharvas filled with lamentations and stricken with dole and distress, and bereft of grace even like unto a lake deprived of (its) elephants, or like unto a forest deprived of trees and (deprived of its) masters, looked no longer beautiful — but it vanished, like a cloud-constructed city. And when I had accomplished the task, eftsoons from the field Matali took me of delighted spirits, unto the abode of the lord of the celestials. And having slain those mighty Asuras, and destroyed Hiranyapura, and having also killed the Nivata-Kavachas, I came unto Indra. And, O exceedingly resplendent one, as it had fallen out, Matali related in detail unto Devendra that entire achievement of mine. And with the Marutas, hearing of the destruction of Hiranyapura, of the neutralisation of the illusion, and of the slaughter of the highly powerful Nivatakavachas in fight, the prosperous thousand-eyed divine Purandara was well pleased, and exclaimed, 'Well done; Well done!' And the king of the celestials together with the celestials, cheering me again and again, said these sweet words, 'By thee hath been achieved a feat incapable of being achieved by the gods and the Asuras. And, O Partha, by slaying my mighty enemies, thou hast paid the preceptor's fee. And, O Dhananjaya, thus in battle shalt thou always remain calm, and discharge the weapons unerringly, and there shall not stand thee in fight celestials, and Danavas, and Rakshasas, and Yakshas, and Asuras, and Gandharvas and birds and serpents. And, O Kaunteya, by conquering it even by the might of thy arms, Kunti's son Yudhishthira, will rule the earth.'"

SECTION CLXXIII

“ARJUNA CONTINUED, ‘THEN firmly confident, the sovereign of the celestials considering as his own, pertinently said these words unto me wounded by cleaving shafts, ‘All the celestial weapons, O Bharata, are with thee, so no man on earth will by any means be able to over-power thee. And, O son, when thou art in the field, Bhishma and Drona and Kripa and Karna and Sakuni together with other Kshatriyas shall not amount unto one-sixteenth part of thee.’ And the lord Maghavan granted me this golden garland and this shell, Devadatta, of mighty roars, and also his celestial mail impenetrable and capable of protecting the body. And Indra himself set on my (head) this diadem. And Sakra presented me with these unearthly apparels and unearthly ornaments, elegant and rare. In this manner, O king, (duly) honoured, I delightfully dwelt in Indra’s sacred abode with the children of the Gandharvas. Then, well-pleased, Sakra, together with the celestials, addressed me, saying, ‘O Arjuna, the time hath come for thy departure; thy brothers have thought of thee.’ Thus, O Bharata, remembering the dissensions arising from that gambling, did I, O king, pass those five years in the abode of Indra. Then have I come and seen thee surrounded by our brothers on the summit of this lower range of the Gandhamadana.’

“Yudhishthira said, ‘O Dhananjaya, by fortune it is that the weapons have been obtained by thee; by fortune it is that the master of the immortals hath been adored by thee. O repressor of foes, by fortune it is that the divine Sthanu together with the goddess had become manifest unto thee and been gratified by thee in battle, O sinless one; by fortune it is that thou hadst met with the Lokapalas, O best of the Bharatas. O Partha, by fortune it is that we have prospered; and by fortune it is that thou hast come back. To-day I consider as if the entire earth engarlanded with cities hath already been conquered, and as if the sons of Dhritarashtra have already been subdued. Now, O Bharata, I am curious to behold those celestial weapons wherewith thou hadst slain the powerful Nivata-Kavachas.'"

"Thereat Arjuna said, 'Tomorrow in the morning thou wilt see all the celestial weapons with which I slew the fierce Nivata-Kavachas.'"

Vaisampayana said, "Thus having related (the facts touching) the arrival, Dhananjaya passed that night there, together with all his brothers."

SECTION CLXXIV

VAISAMPAYANA CONTINUED, “AND when the night had passed, Yudhishthira the just, arose and together with his brothers, performed the necessary duties. He then spake unto Arjuna, that delight of his mother, saying, ‘O Kaunteya, do thou show (me) those weapons with which thou vanquished the Danavas.’ Thereat, O king, the exceedingly powerful Dhananjaya, the son of Pandu, duly practising extreme purity, showed those weapons, O Bharata, which had been given unto him by the celestials. Dhananjaya seated on the earth, as his chariot, which had the mountain for its pole, the base of the axle and the cluster of beautiful-looking bamboo trees for its socket-pole, looked resplendent with that celestial armour of great lustre, took his bow Gandiva and the conch-shell given to him by the gods, commenced to exhibit those celestial weapons in order. And as those celestial weapons had been set, the Earth being oppressed with the feet (of Arjuna), began to tremble with (its) trees; and the rivers and the mighty main became vexed; and the rocks were riven; and the air was hushed. And the sun did not shine; and fire did not flame; and by no means did the Vedas of the twice-born once shine. And, O Janamejaya, the creatures peopling the interior of the earth, on being afflicted, rose and surrounded the Pandava, trembling with joined hands and contorted countenances. And being burnt by those weapons, they besought Dhananjaya (for their lives). Then the Brahmarshis, and the Siddhas, and the Maharshis and the mobile beings — all these appeared (on the scene). And the foremost Devarshis, and the celestials and the Yakshas and the Rakshasas and the Gandharvas and the feathered tribes and the (other) sky-ranging beings — all these appeared (on the scene). And the Great-sire and all the Lokapalas and the divine Mahadeva, came thither, together with their followers. Then, O great king, bearing unearthly variegated blossoms Vayu (the Wind-god) fell to strewing them around the Pandava. And sent by the celestials, the Gandharvas chanted various ballads; and, O monarch, hosts of the Apsaras danced (there). At such a moment, O king, sent by the celestials, Narada arrived (there) and addressed Partha in these sweet words, 'O Arjuna, Arjuna, do thou not discharge the celestial weapons. These should never be discharged when there is no object (fit). And when there is an object (present), they should also by no means be hurled, unless one is sore pressed; for, O son of the Kurus, to discharge the weapons (without occasion), is fraught with great evil. And, O Dhananjaya, being duly kept as thou hast been instructed to these powerful weapons will doubtless conduce to thy strength and happiness. But if they are not properly kept, they, O Pandava, will become the instrument for the destruction of the three worlds. So thou shouldst not act in this way again. O Ajatasatru, thou too wilt behold even these weapons, when Partha will use them for grinding (thy) enemies in battle.'"

Vaisampayana continued, "Having prevented Partha the immortals with others that had come there, went to each his place, O foremost of men. And, O Kaurava, after they had all gone, the Pandavas began to dwell pleasantly in the same forest, together with Krishna."

SECTION CLXXV

Janamejaya said, “When that prime among heroes, having been accomplished in arms, had returned from the abode of the slayer of Vritra, what did Pritha’s sons do in company with the warlike Dhananjaya?”

Vaisampayana said, “In company with that hero equal unto Indra, Arjuna — that foremost of men, sported in the pleasure-gardens of the lord of treasures (situated) in those woods on that romantic and excellent mountain. And surveying those peerless and various pleasure-grounds filled with diverse trees, that chief of men, Kiriti, ever intent upon arms, ranged at large, bow in hand. And having through the grace of king Vaisravana obtained a residence, those sons of a sovereign cared not for the prosperity of men. And, O king, that period of their (lives) passed peacefully. And having Partha in their company, they spent four years there even like a single night. And as the Pandavas lived in the wood, (these four years) and the former six, numbering ten, passed smoothly with them.

“Then having seated themselves before the king, the vehement son of the Wind-god, with Jishnu and the heroic twins, like unto the lord of the celestials, earnestly addressed the king in these beneficial and pleasant words. ‘It is only to render thy promise effectual and to advance thy interests, that, O king of the Kurus, forsaking the forest, we do not go to slay Suyodhana together with all his followers. Although deserving of happiness, yet have we been deprived of happiness. And this is the eleventh year that (in this state) we have been living (in the forest). And hereafter, deluding that one of evil mind and character, shall we easily live out the period of non-discovery. And at thy mandate, O monarch, free from apprehension, we have been ranging the woods, having relinquished our honour. Having been tempted by our residence in the vicinity, they (our enemies) will not believe that we have removed to a distant realm. And after having lived there undiscovered for a year, and having wreaked our revenge on that wicked wight, Suyodhana, with his followers, we shall easily root out that meanest of men, slaying him and regaining our kingdom. Therefore, O Dharmaraja, do thou descend unto the earth. For, O king, if we dwell in this region like unto heaven itself, we shall forget our sorrows. In that case, O Bharata, thy fame like, unto a fragrant flower shall vanish from the mobile and the immobile worlds. By gaining that kingdom of the Kuru chiefs, thou wilt be able to attain (great glory), and to perform various sacrifices. This that thou art receiving from Kuvera, thou wilt, O foremost of men, be able to attain any time. Now, O Bharata, turn thy mind towards the punishment and destruction of foes that committed wrongs. O king, the wielder of the thunderbolt himself is incapable of standing thy prowess. And intent upon thy welfare, he, having Suparna for his mark (Krishna), and also the grandson of Sini (Satyaki) never experience pain, even when engaged in encounter with the gods, O Dharmaraja. And Arjuna is peerless in strength, and so am I too, O best of kings. And as Krishna together with the Yadavas is intent upon thy welfare, so am I also, O foremost of monarchs, and the heroic twins accomplished in war. And encountering the enemy, we, having for our main object the attainment by thee of wealth and prosperity, will destroy them.'"

Vaisampayana continued, "Then having learnt that intention of theirs, the magnanimous and excellent son of Dharma, versed in religion and profit, and of immeasurable prowess, went round Vaisravana's abode. And Yudhishthira the just, after bidding adieu unto the palaces, the rivers, the lakes, and all the Rakshasas, looked towards the way by which (he) had come (there). And then looking at the mountain also, the high-souled and pure-minded one besought that best of mountains, saying, 'O foremost of mountains, may I together with my friends, after having finished my task, and slain my foes, and regained my kingdom, see thee again, carrying on austerities with subdued soul.' And this also he determined on. And in company with his younger brothers and the Brahmanas, the lord of the Kurus proceeded even along that very road. And

Ghatotkacha with his followers began to carry them over the mountain cascades. And as they started, the great sage Lomasa, advising them even as a father doth his son, with a cheerful heart, went unto the sacred abode of the dwellers of heaven. Then advised also by Arshtishena, those first of men, the Parthas, went alone beholding romantic tirthas and hermitages, and other mighty lakes.”

SECTION CLXXVI

Vaisampayana said, “When they had left their happy home in the beautiful mountain abounding in cascades, and having birds, and the elephants of the eight quarters, and the supernatural attendants of Kuvera (as dwellers thereof), all happiness forsook those foremost of men of Bharata’s race. But afterwards on beholding Kuvera’s favourite mountain, Kailasa, appearing like clouds, the delight of those pre-eminent heroes of the race of Bharata, became very great. And those foremost of heroic men, equipped with scimitars and bows, proceeded contentedly, beholding elevations and defiles, and dens of lions and craggy causeways and innumerable waterfalls and lowlands, in different places, as also other great forests inhabited by countless deer and birds and elephants. And they came upon beautiful woodlands and rivers and lakes and caves and mountain caverns; and these frequently by day and night became the dwelling place of those great men. And having dwelt in all sorts of inaccessible places and crossing Kailasa of inconceivable grandeur, they reached the excellent and surpassingly beautiful hermitage of Vrishaparba. And meeting king Vrishaparba and received by him being they became free from depression and then they accurately narrated in detail to Vrishaparba the story of their sojourn in the mountains. And having pleasantly passed one night in his sacred abode frequented by gods and Maharshis, those great warriors proceeded smoothly towards the jujube tree called Visala and took up their quarters there. Then all those magnanimous men having reached the place of Narayana, continued to live there, bereft of all sorrow, at beholding Kuvera’s favourite lake, frequented by gods and Siddhas. And viewing that lake, those foremost of men, the sons of Pandu traversed that place, renouncing all grief even as immaculate Brahmana rishis (do) on attaining a habitation in the Nandana gardens. Then all those warriors having in due course happily lived at Badari for one month, proceeded towards the realm of Suvahu, king of the Kiratas, by following the same track by which they had come. And crossing the difficult Himalayan regions, and the countries of China, Tukhara, Darada and all the climes of Kulinda, rich in heaps of jewels, those warlike men reached the capital of Suvahu. And hearing that those sons and grandsons of kings had all reached his kingdom, Suvahu, elated with joy, advanced (to meet them). Then the best of the Kurus welcomed him also. And meeting king Suvahu, and being joined by all their charioteers with Visoka at their head and by their attendants, Indrasena and others, and also by the superintendents and servants of the kitchen, they stayed there comfortably for one night. Then taking all the chariots and chariot-men and dismissing Ghatotkacha together with his followers, they next repaired to the monarch of mountains in the vicinity of the Yamuna. In the midst of the mountain abounding in waterfalls and having grey and orange-coloured slopes and summits covered with a sheet of snow, those warlike men having then found the great forest of Visakhayupa like unto the forest of Chitraratha and inhabited by wild boars and various kinds of deer and birds, made it their home. Addicted to hunting as their chief occupation, the sons of Pritha peacefully dwelt in that forest for one year. There in a cavern of the mountain, Vrikodara, with a heart afflicted with distraction and grief, came across a snake of huge strength distressed with hunger and looking fierce like death itself. At this crisis Yudhishthira, the best of pious men, became the protector of Vrikodara and he, of infinite puissance, extricated Bhima whose whole body had been fast gripped by the snake with its folds. And the twelfth year of their sojourn in forests having arrived, those scions of the race of Kuru, blazing in effulgence, and engaged in asceticism, always devoted principally to the practice of archery, repaired cheerfully from that Chitraratha-like forest to the borders of the desert, and desirous of dwelling by the Saraswati they went there, and from the banks of that river they reached the lake of Dwaitabana. Then seeing them enter Dwaitabana, the dwellers of that place engaged in asceticism, religious ordinances, and self-restraining exercises and in deep and devout meditation and subsisting on things ground with stone (for want of teeth) having procured grass-mats and water-vessels, advanced to meet them. The holy fig, the rudaraksha, the rohitaka, the cane and the jujube, the catechu, the sirisha, the bel and the inguda and the karira and pilu and sami trees grew on the banks of the Saraswati. Wandering about with contentment in (the vicinity of) the Saraswati which was, as it were, the home of the celestials, and the favourite (resort) of Yakshas and Gandharvas and Maharshis, those sons of kings lived there in happiness."

SECTION CLXXVII

Janamejaya said, “How was it, O sage! that Bhima, of mighty prowess and possessing the strength of ten thousand elephants, was stricken with panic at (the sight of) that snake? Thou hast described him, that slayer of his enemies, as dismayed and appalled with fear, even him, who by fighting at the lotus lake (of Kuvera) became the destroyer of Yakshas and Rakshasas and who, in proud defiance, invited to a single combat, Pulastya’s son, the dispenser of all riches. I desire to hear this (from you); great indeed is my curiosity.”

Vaisampayana continued, “O king, having reached king Vrishaparva’s hermitage, while those fearful warriors were living in various wonderful woods, Vrikodara roaming at pleasure, with bow in hand and armed with a scimitar, found that beautiful forest, frequented by gods and Gandharvas. And then he beheld (some) lovely spots in the Himalayan mountains, frequented by Devarshis and Siddhas and inhabited by hosts of Apsaras, resounded here and there with (the warbling of) birds — the chakora, the chakrabaka, the jibajibaka and the cuckoo and the Bhringaraja, and abounding with shady trees, soft with the touch of snow and pleasing to the eye and mind, and bearing perennial fruits and flowers. And he beheld mountain streams with waters glistening like the lapis lazuli and with ten thousand snow-white ducks and swans and with forests of deodar trees forming (as it were) a trap for the clouds; and with tugna and kalikaya forests, interspersed with yellow sandal trees. And he of mighty strength, in the pursuit of the chase, roamed in the level and desert tracts of the mountain, piercing his game with unpoisoned arrows. In that forest the famous and mighty Bhimasena, possessing the strength of a hundred elephants, killed (many) large wild boars, with the force (of his arms). And endowed with terrible prowess and mighty strength, and powerful as the lion or the tiger, and capable of resisting a hundred men, and having long arms, and possessing the strength of a hundred elephants, he killed many antelopes and wild boars and buffaloes. And here and there, in that forest he pulled out trees by the roots, with great violence and broke them too, causing the earth and the woods and the (surrounding) places to resound. And then shouting and trampling on the tops of mountains, and causing the earth to resound with his roars, and striking his arms, and uttering his war-cry, and slapping and clapping his hands, Bhimasena, exempt from decay, and ever-proud and without fear, again and again leaped about in those woods. And on hearing the shouts of Bhimasena, powerful lions and elephants of huge strength, left their lairs in fright. And in that same forest, he fearlessly strolled about in search of game; and like the denizens of the woods, that most valiant of men, the mighty Bhimasena, wandered on foot in that forest. And he penetrated the vast forest, shouting strange whoopos, and terrifying all creatures, endowed with strength and prowess. And then being terrified, the snakes hid (themselves) in caves, but he, overtaking them with promptitude, pursued them slowly. Then the mighty Bhimasena, like unto the Lord of the Celestials, saw a serpent of colossal proportions, living in one of the mountain fastnesses and covering the (entire) cave with its body and causing one's hair to stand on end (from fright). It had its huge body stretched like a hillock, and it possessed gigantic strength, and its body was speckled with spots and it had a turmeric-like (yellow) colour and a deep copper-coloured mouth of the form of a cave supplied with four teeth; and with glaring eyes, it was constantly licking the corners of its mouth. And it was the terror of all animated beings and it looked like the very image of the Destroyer Yama; and with the hissing noise of its breath it lay as if rebuking (an in-comer). And seeing Bhima draw so near to him, the serpent, all on a sudden, became greatly enraged, and that goat-devouring snake violently seized Bhimasena in his grip. Then by virtue of the boon that had been received by the serpent, Bhimasena with his body in the serpent's grip, instantly lost all consciousness. Unrivalled by that of others, the might of Bhimasena's arms equalled the might of ten thousand elephants combined. But Bhima, of great prowess, being thus vanquished by the snake, trembled slowly, and was unable to exert himself. And that one of mighty arms and of leonine shoulders, though possessed of strength often thousand elephants, yet seized by the snake, and overpowered by virtue of the boon, lost all strength. He struggled furiously to extricate himself, but did not succeed in any wise baffling this (snake).”

SECTION CLXXVIII

Vaisampayana continued, “And the powerful Bhimasena, having thus come under the power of the snake, thought of its mighty and wonderful prowess; and said unto it, ‘Be thou pleased to tell me, O snake, who thou art. And, O foremost of reptiles, what wilt thou do with me? I am Bhimasena, the son of Pandu, and next by birth to Yudhishthira the just. And endued as I am with the strength of ten thousand elephants, how hast thou been able to overpower me? In fight have been encountered and slain by me innumerable lions, and tigers, and buffaloes, and elephants. And, O best of serpents, mighty Rakshasas and Pisachas, and Nagas, are unable to stand the force of my arms. Art thou possessed of any magic, or hast thou received any boon, that although exerting myself, I have been overcome by thee? Now I have been convinced that the strength of men is false, for, O serpent, by thee hath such mighty strength of men been baffled.’

Vaisampayana continued, “When the heroic Bhima of noble deed had said this, the snake caught him, and coiled him all round with his body, having thus subdued that mighty-aimed one, and freed his plump arms alone, the serpent spake these words, ‘By good fortune it is that, myself being hungry, after long time the gods have to-day destined thee for my food; for life is dear unto every embodied being, I should relate unto thee the way in which I have come by this snake form. Hear, O best of the pious, I have fallen into this plight on account of the wrath of the Maharhis. Now desirous of getting rid of the curse, I will narrate unto thee all about it. Thou hast, no doubt, heard of the royal sage, Nahusha. He was the son of Ayu, and the perpetuator of the line of thy ancestors. Even I am that one. For having affronted the Brahmanas I, by (virtue of) Agastya’s malediction, have come by this condition. Thou art my agnate, and lovely to behold, — so thou shouldst not be slain by me, — yet I shall to-day devour thee! Do thou behold the dispensation of Destiny! And be it a buffalo, or an elephant, none coming within my reach at the sixth division of the day, can, O best of men, escape. And, O best of the Kurus, thou hast not been taken by an animal of the lower order, having strength alone, — but this (hath been so) by reason only of the boon I have received. As I was falling rapidly from Sakra's throne placed on the front of his palace, I spake unto that worshipful sage (Agastya), 'Do thou free me from this curse.' Thereat filled with compassion, that energetic one said unto me, 'O king, thou shall be freed after the lapse of some time.' Then I fell to the earth (as a snake); but my recollection (of former life) did not renounce me. And although it be so ancient, I still recollect all that was said. And the sage said unto me, That person who conversant with the relation subsisting between the soul and the Supreme Being, shall be able to answer the questions put by thee, shall deliver thee. And, O king, taken by thee, strong beings superior to thee, shall immediately lose their strength, I heard these words of those compassionate ones, who felt attached unto me. And then the Brahmanas vanished. Thus, O highly effulgent one, having become a serpent, I, doing exceedingly sinful acts, live in unclean hell, in expectation of the (appointed) time.' The mighty-armed Bhimasena addressed the serpent, saying, 'I am not angry, O mighty snake, — nor do I blame myself. Since in regard to happiness and misery, men sometimes possess the power of bringing and dismissing them, and sometimes do not. Therefore one should not fret one's mind. Who can baffle destiny by self-exertion? I deem destiny to be supreme, and self-exertion to be of no avail. Smitten with the stroke of destiny, the prowess of my arms lost, behold me to-day fallen unto this condition without palpable cause. But to-day I do not so much grieve for my own self being slain, as I do for my brothers deprived of their kingdom, and exiled into the forest. This Himalaya is inaccessible, and abounds with Yakshas and the Rakshasas, And searching about for me, they will be distracted. And hearing that I have been killed, (my brothers) will forego all exertion, for, firm in promise, they have hitherto been controlled by my harsh speech, I being desirous of gaining the kingdom. Or the intelligent Arjuna (alone), being versed in every lore, and incapable of being overcome by gods and Rakshasas and Gandharvas, will not be afflicted with grief. That mighty-armed and exceedingly powerful one is able single-handed to speedily pull down from his place even the celestials. What shall I say of the deceitfully gambling son of Dhritarashtra, detested of all men, and filled with haughtiness and ignorance! And I also grieve for my poor mother, affectionate to her sons, who is ever solicitous for our greatness in a large measure than is attained by our enemies. O serpent, the desire that forlorn one had in me will all be fruitless in consequence of my destruction. And gifted with manliness, the twins, Nakula and Sahadeva, following their elder brother (me), and always protected by the strength of my arms, will, owing to my destruction, be depressed and deprived of their prowess, and stricken with grief. This is what I think.’ In this way Vrikodara lamented profusely. And being bound by the body of the snake, he could not exert himself.

“On the other hand, Kunti’s son, Yudhishthira, (seeing) and reflecting on dreadful ill omens, became alarmed. Terrified by the blaze of the points of the horizon, jackals stationing themselves on the right of that hermitage, set up frightful and inauspicious yells. And ugly Vartikas as of dreadful sight, having one wing, one eye, and one leg, were seen to vomit blood, facing the sun. And the wind began to blow dryly, and violently, attracting grits. And to the right all the beasts and birds began to cry. And in the rear the black crows cried, ‘Go!’ ‘Go!’ And momentarily his (Yudhishthira’s) right arm began to twitch, and his chest and left leg shook (of themselves). And indicating evil his left eye contracted spasmodically. Thereupon, O Bharata, the intelligent Yudhishthira the just, inferring some great calamity (to be imminent), asked Draupadi, saying, ‘Where is Bhima?’ Thereat Panchali said that Vrikodara had long gone out. Hearing this, that mighty-armed king set out with Dhaumya, after having said unto Dhananjaya, “Thou shouldst protect Draupadi.’ And he also directed Nakula and Sahadeva to protect the Brahmanas. And issuing from the hermitage that lord, Kunti’s son, following the footprints of Bhimasena, began to search for him in that mighty forest. And on coming to the east, he found mighty leaders of elephant-herds (slain) and saw the earth marked with Bhima's (footprints). Then seeing thousands of deer and hundreds of lions lying in the forest, the king ascertained his course. And on the way were scattered trees pulled down by the wind caused by the thighs of that hero endued with the speed of the wind as he rushed after the deer. And proceeding, guided by those marks, to a spot filled with dry winds and abounding in leafless vegetables, brackish and devoid of water, covered with thorny plants and scattered over with gravel, stumps and shrubs and difficult of access and uneven and dangerous, he saw in a mountain cavern his younger brother motionless, caught in the folds of that foremost of snakes."

SECTION CLXXIX

Vaisampayana continued, “Yudhishthira, finding his beloved brother coiled by the body of the serpent, said these words: ‘O son of Kunti, how hast thou come by this misfortune! And who is this best of serpents having a body like unto a mountain mass?’ Bhimasena said, ‘O worshipful one, this mighty being hath caught me for food. He is the royal sage Nahusha living in the form of a serpent.’ Yudhishthira said, ‘O longlived one, do thou free my brother of immeasurable prowess; we will give thee some other food which will appease thy hunger.’ The serpent said, ‘I have got for diet even this son of a king, come to my mouth of himself. Do thou go away. Thou shouldst not stay here. (If thou remainest here) thou too shall be my fare to-morrow. O mighty-armed one, this is ordained in respect of me, that he that cometh unto my place, becometh my food and thou too art in my quarter. After a long time have I got thy younger brother as my food; I will not let him off; neither do I like to have any other food.’ Thereat Yudhishthira said, ‘O serpent, whether thou art a god, or a demon, or an Uraga, do thou tell me truly, it is Yudhishthira that asketh thee, wherefore, O snake, hast thou taken Bhimasena? By obtaining which, or by knowing what wilt thou receive satisfaction, O snake, and what food shall I give thee? And how mayst thou free him.’ The serpent said, ‘O sinless one, I was thy ancestor, the son of Ayu and fifth in descent from the Moon. And I was a king celebrated under the name of Nahusha. And by sacrifices and asceticism and study of the Vedas and self-restraint and prowess I had acquired a permanent dominion over the three worlds. And when I had obtained such dominion, haughtiness possessed me. And thousands of Brahmanas were engaged in carrying my chair. And intoxicated by supremacy, I insulted those Brahmanas. And, O lord of the earth, by Agastya have I been reduced to this pass! Yet, O Pandava, to this day the memory (of my former birth) hath not forsaken me! And, O king, even by the favour of that high-souled Agastya, during the sixth division of the day have I got for meal thy younger brother. Neither will I set him free, nor do I wish for any other food. But if to-day thou answerest the questions put by me, then, I shall deliver Vrikodara!” At this Yudhishthira said, ‘O serpent, ask whatever thou listest! I shall, if I can, answer thy questions with the view of gratifying thee, O snake! Thou knowest fully what should be known by Brahmanas. Therefore, O king of snakes, hearing (thee) I shall answer thy queries!’

The serpent said, ‘O Yudhishthira, say — Who is a Brahmana and what should be known? By thy speech I infer thee to be highly intelligent.’

“Yudhishthira said, ‘O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order and mercy is a Brahmana. And, O serpent, that which should be known is even the supreme Brahma, in which is neither happiness nor misery — and attaining which beings are not affected with misery; what is thy opinion?’

“The serpent said, ‘O Yudhishthira, truth, charity, forgiveness, benevolence, benignity, kindness and the Veda[42] which worketh the benefit of the four orders, which is the authority in matters of religion and which is true, are seen even in the Sudra. As regards the object to be known and which thou allegest is without both happiness and misery, I do not see any such that is devoid of these.’

“Yudhishthira said, Those characteristics that are present in a Sudra, do not exist in a Brahmana; nor do those that are in a Brahmana exist in a Sudra. And a Sudra is not a Sudra by birth alone — nor a Brahmana is Brahmana by birth alone. He, it is said by the wise, in whom are seen those virtues is a Brahmana. And people term him a Sudra in whom those qualities do not exist, even though he be a Brahmana by birth. And again, as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion, O serpent, that nothing exists that is without (them) both. But as in cold, heat doth not exist, nor in heat, cold, so there cannot exist an object in which both (happiness and misery) cannot exist?"

"The serpent said, 'O king, if thou recognise him as a Brahmana by characteristics, then, O longlived one, the distinction of caste becometh futile as long as conduct doth not come into play.'

"Yudhishthira said, 'In human society, O mighty and highly intelligent serpent, it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. This is my opinion. Men belonging to all orders (promiscuously) beget offspring upon women of all the orders. And of men, speech, sexual intercourse, birth and death are common. And to this the Rishis have borne testimony by using as the beginning of a sacrifice such expressions as — of what caste so ever we may be, we celebrate the sacrifice. Therefore, those that are wise have asserted that character is the chief essential requisite. The natal ceremony of a person is performed before division of the umbilical cord. His mother then acts as its Savitri and his father officiates as priest. He is considered as a Sudra as long as he is not initiated in the Vedas. Doubts having arisen on this point, O prince; of serpents, Swayambhuba Manu has declared, that the mixed castes are to be regarded as better than the (other) classes, if having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake! Whosoever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brahmana.' The serpent replied, 'O Yudhishthira, thou art acquainted with all that is fit to be known and having listened to thy words, how can I (now) eat up thy brother Vrikodara!"

SECTION CLXXX

“Yudhishthira said, ‘In this world, you are so learned in the Vedas and Vedangas; tell me (then), what one should do to attain salvation?’

“The serpent replied, ‘O scion of the Bharata’s race, my belief is that the man who bestows alms on proper objects, speaks kind words and tells the truth and abstains from doing injury to any creature goes to heaven.’

“Yudhishthira enquired, ‘Which, O snake, is the higher of the two, truth or alms-giving? Tell me also the greater or less importance of kind behaviour and of doing injury to no creature.’

“The snake replied, ‘The relative merits of these virtues, truth and alms-giving, kind speech and abstention from injury to any creature, are known (measured) by their objective gravity (utility). Truth is (sometimes) more praiseworthy than some acts of charity; some of the latter again are more commendable than true speech. Similarly, O mighty king, and lord of the earth, abstention from doing injury to any creature is seen to be important than good speech and vice-versa. Even so it is, O king, depending on effects. And now, if thou hast anything else to ask, say it all, I shall enlighten thee!’ Yudhishthira said, ‘Tell me, O snake, how the incorporal being’s translation to heaven, its perception by the senses and its enjoyment of the immutable fruits of its actions (here below), can be comprehended.’ The snake replied, ‘By his own acts, man is seen to attain to one of the three conditions of human existence, of heavenly life, or of birth in the lower animal kingdom. Among these, the man who is not slothful, who injures no one and who is endowed with charity and other virtues, goes to heaven, after leaving this world of men. By doing the very contrary, O king, people are again born as men or as lower animals. O my son, it is particularly said in this connection, that the man who is swayed by anger and lust and who is given to avarice and malice falls away from his human state and is born again as a lower animal, and the lower animals too are ordained to be transformed into the human state; and the cow, the horse and other animals are observed to attain to even the divine state.'[43] O my son, the sentient being, reaping the fruits of his actions, thus transmigrates through these conditions; but the regenerate and wise man reposes his soul in the everlasting Supreme Spirit. The embodied spirit, enchained by destiny and reaping the fruits of its own actions, thus undergoes birth after birth but he that has lost touch of his actions, is conscious of the immutable destiny of all born beings.[44]

"Yudhishthira asked, 'O snake, tell me truly and without confusion how that dissociated spirit becomes cognisant of sound, touch, form, flavour, and taste. O great-minded one, dost thou not perceive them, simultaneously by the senses? Do thou, O best of snakes, answer all these queries!' The snake replied, 'O long-lived one, the thing called Atman (spirit), betaking itself to corporeal tenement and manifesting itself through the organs of sense, becomes duly cognisant of perceptible objects. O prince of Bharata's race, know that the senses, the mind, and the intellect, assisting the soul in its perception of objects, are called Karanas. O my son, the eternal spirit, going out of its sphere, and aided by the mind, acting through the senses, the receptacles of all perceptions, successively perceives these things (sound, form, flavour, &c). O most valiant of men, the mind of living creatures is the cause of all perception, and, therefore, it cannot be cognisant of more than one thing at a time. That spirit, O foremost of men, betaking itself to the space between the eyebrows, sends the high and low intellect to different objects. What the Yogins perceive after the action of the intelligent principle by that is manifested the action of the soul.'

"Yudhishthira said, 'Tell me the distinguishing characteristics of the mind and the intellect. The knowledge of it is ordained as the chief duty of persons meditating on the Supreme Spirit.'

"The snake replied, 'Through illusion, the soul becomes subservient to the intellect. The intellect, though known to be subservient to the soul, becomes (then) the director of the latter. The intellect is brought into play by acts of perception; the mind is self-existent. The Intellect does not cause the sensation (as of pain, pleasure, &c), but the mind does. This, my son, is the difference between the mind and the intellect. You too are learned in this matter, what is your opinion?'

"Yudhishthira said, 'O most intelligent one, you have fine intelligence and you know all that is fit to be known. Why do you ask me that question? You knew all and you performed such wonderful deeds and you lived in heaven. How could then illusion overpower you? Great is my doubt on this point.' The snake replied, 'Prosperity intoxicates even the wise and valiant men. Those who live in luxury, (soon) lose their reason. So, I too, O Yudhishthira, overpowered by the infatuation of prosperity, have fallen from my high state and having recovered my self-consciousness, am enlightening thee thus! O victorious king, thou hast done me a good turn. By conversing with thy pious self, my painful curse has been expiated. In days of yore, while I used to sojourn in heaven in a celestial chariot, revelling in my pride, I did not think of anything else, I used to exact tribute from Brahmarshis, Devas, Yakshas, Gandharvas, Rakshasas, Pannagas and all other dwellers of the three worlds. O lord of earth, such was the spell of my eyes, that on whatever creature, I fixed them, I instantly destroyed his power. Thousands of Brahmarshis used to draw my chariot. The delinquency, O king, was the cause of my fall from my high prosperity. Among them, Agastya was one day drawing my conveyance, and my feet came in contact with his body; Agastya then pronounced (this curse) on me, in anger, 'Ruin seize thee, do thou become a snake.' So, losing my glory, I fell down from that excellent car and while falling, I beheld myself turned into a snake, with head downwards. I thus implored that Brahmana, 'May this curse be extinguished, O adorable one! You ought to forgive one who has been so foolish from infatuation.' Then he kindly told me this, as I was being hurled down (from heaven), "The virtuous king Yudhishthira will save thee from this curse, and when, O king, horrible sin of pride will be extinguished in thee; thou shalt attain salvation.' And I was struck with wonder on seeing (this) power of his austere virtues; and therefore, have I questioned thee about the attributes of the Supreme Spirit and of Brahmanas.

Truth, charity, self-restraint, penance, abstention from doing injury to any creature, and constancy in virtue, these, O king, and not his race of family connections, are the means, by which a man must always secure salvation. May this brother of thine, the mighty Bhimasena, meet with good luck and may happiness abide with thee! I must go to Heaven again.'"

Vaisampayana continued, "So saying, that king, Nahusha, quitted his serpentine form, and assuming his celestial shape he went back to Heaven. The glorious and pious Yudhishthira, too, returned to his hermitage with Dhaumya and his brother Bhima. Then the virtuous Yudhishthira narrated all that, in detail, to the Brahmanas who had assembled (there). On hearing that, his three brothers and all the Brahmanas and the renowned Draupadi too were covered with shame. And all those excellent Brahmanas desiring the welfare of the Pandavas, admonished Bhima for his foolhardiness, telling him not to attempt such things again, and the Pandavas too were greatly pleased at seeing the mighty Bhima out of danger, and continued to live there pleasantly."

SECTION CLXXXI

(Markandeya-Samasya Parva)

Vaisampayana said, “While they were dwelling at that place, there set in the season of the rains, the season that puts an end to the hot weather and is delightful to all animated beings. Then the black clouds, rumbling loudly, and covering the heavens and the cardinal points, ceaselessly rained during day and night. These clouds, counted by hundreds and by thousands, looked like domes in the rainy season. From the earth disappeared the effulgence of the sun; its place was taken by the stainless lustre of the lightning; the earth became delightful to all, being overgrown with grass, with gnats and reptiles in their joy; it was bathed with rain and possessed with calm. When the waters had covered all, it could not be known whether the ground was at all even or uneven; —whether there were rivers or trees or hills. At the end of the hot season, the rivers added beauty to the woods being themselves full of agitated waters, flowing with great force and resembling serpents in the hissing sound they made. The boars, the stags and the birds, while the rain was falling upon them began to utter sounds of various kinds which could be heard within the forest tracts. The chatakas, the peacocks and the host of male Kohilas and the excited frogs, all ran about in joy. Thus while the Pandavas were roaming about in the deserts and sandy tracts, the happy season of rain, so various in aspect and resounding with clouds passed away. Then set in the season of autumn, thronged with ganders and cranes and full of joy; then the forest tracts were overrun with grass; the river turned limpid; the firmament and stars shone brightly., And the autumn, thronged with beasts and birds, was joyous and pleasant for the magnanimous sons of Pandu. Then were seen nights, that were free from dust and cool with clouds and beautified by myriads of planets and stars and the moon. And they beheld rivers and ponds, adorned with lilies and white lotuses, full of cool and pleasant water. And while roving by the river Saraswati whose banks resembled the firmament itself and were overgrown with canes, and as such abounded in sacred baths, their joy was great. And those heroes who wielded powerful bows, were specially glad to see the pleasant river Saraswati, with its limpid waters full to the brim. And, O Janamejaya, the holiest night, that of the full moon in the month of Kartika in the season of autumn, was spent by them while dwelling there! And the sons of Pandu, the best of the descendants of Bharata, spent that auspicious juncture with righteous and magnanimous saints devoted to penance. And as soon as the dark fortnight set in immediately after, the sons of Pandu entered the forest named the Kamyaka, accompanied by Dhananjaya and their charioteers and cooks."

SECTION CLXXXII

VAISAMPAYANA SAID, "O son of Kuru, they, Yudhishthira and others, having reached the forest of Kamyaka, were, hospitably received by hosts of saints and they lived together with Krishna. And while the sons of Pandu were dwelling in security in that place, many Brahmanas came to wait upon them. And a certain Brahmana said, 'He the beloved friend of Arjuna, of powerful arms and possessed of self control, descendant of Sura, of a lofty intellect, will come, for, O ye foremost of the descendants of Kuru, Hari knows that ye have arrived here. For, Hari has always a longing for your sight and always seeks your welfare. And Markandeya, who lived very many years devoted to great austerities, given to study and penance, will erelong come and meet you.' And the very moment that he was uttering these words, there was beheld Krishna, coming thitherward upon a car unto which were yoked the horses Saivya and Sugriva, — he the best of those that ride on cars, accompanied by Satyabhama, is like Indra by Sachi, the daughter of Pulaman. And the son of Devaki came, desirous to see those most righteous of the descendants of Kuru. And the sagacious Krishna, having alighted from the car, prostrated himself, with pleasure in his heart, before the virtuous king, in the prescribed way, and also before Bhima, that foremost of powerful men. And he paid his respects to Dhaumya, while the twin brothers prostrated themselves to him. And he embraced Arjuna of the curly hair; and spoke words of solace to the daughter of Drupada. And the descendant of the chief of the Dasaraha tribe, that chastiser of foes, when he saw the beloved Arjuna come near him, having seen him after a length of time, clasped him again and again. And so too Satyabhama also, the beloved consort of Krishna, embraced the daughter of Drupada, the beloved wife of the sons of Pandu. Then these sons of Pandu, accompanied by their wife and priests, paid their respects to

Krishna, whose eyes resembled the white lotus and surrounded him on all sides. And Krishna, when united with Arjuna, the son of Pritha, the winner of riches and the terror of the demons assumed a beauty comparable to that of Siva, the magnanimous lord of all created beings, when he, the mighty lord, is united with Kartikeya (his son). And Arjuna, who bore a circlet of crowns on his head, gave an account of what had happened to him in the forest to Krishna, the elder brother of Gada. And Arjuna asked, saying, 'How is Subhadra, and her son Abhimanyu?' And Krishna, the slayer of Madhu, having paid his respects in the prescribed form to the son of Pritha, and to the priest, and seating himself with them there, spoke to king Yudhishthira, in words of praise. And he said, 'O king, Virtue is preferable to the winning of kingdoms; it is, in fact, practice of austerities! By you who have obeyed with truth and candour what your duty prescribed, have been won both this world and that to come! First you have studied, while performing religious duties; having acquired in a suitable way the whole science of arms, having won wealth by pursuing the methods prescribed for the military caste, you have celebrated all the time-honoured sacrificial rites. You take no delight in sensual pleasures; you do not act, O lord of men, from motives of enjoyment, nor do you swerve from virtue from greed of riches; it is for this, you have been named the Virtuous King, O son of Pritha! Having won kingdoms and riches and means of enjoyment, your best delight has been charity and truth and practice of austerities, O King, and faith and meditation and forbearance and patience! When the population of Kuru-jangala beheld Krishna outraged in the assembly hall, who but yourself could brook that conduct, O Pandu's son, which was so repugnant both to virtue and usage? No doubt, you will, before long, rule over men in a praiseworthy way, all your desires being fulfilled. Here are we prepared to chastise the Kurus, as soon as the stipulation made by you is fully performed! And Krishna, the foremost of the Dasarha tribe, then said to Dhaumya and Bhima and Yudhishthira, and the twins and Krishna, 'How fortunate that by your blessing Arjuna the bearer of the coronet, has arrived after having acquired the science of arms!" And Krishna, the leader of the Dasarha tribe, accompanied by friends, likewise spoke to Krishna, the daughter of Yajnasena, saying, ‘How fortunate that you are united, safe and secure, with Arjuna, the winner of riches!’ And Krishna also said, ‘O Krishna, O daughter of Yajnasena, those sons of yours, are devoted to the study of the science of arms, are well-behaved and conduct themselves on the pattern, O Krishna, of their righteous friends. Your father and your uterine brothers proffer them a kingdom and territories; but the boys find no joy in the house of Drupada, or in that of their maternal uncles. Safely proceeding to the land of the Anartas, they take the greatest delight in the study of the science of arms. Your sons enter the town of the Vrishnis and take an immediate liking to the people there. And as you would direct them to conduct themselves, or as the respected Kunti would do, so does Subhadra direct them in a watchful way. Perhaps, she is still more careful of them. And, O Krishna, as Rukmini’s son is the preceptor of Aniruddha, of Abhimanyu, of Sunitha, and of Bhanu; so he is the preceptor and the refuge of your sons also! And a good preceptor, would unceasingly give them lessons in the wielding of maces and swords and bucklers, in missiles and in the arts of driving cars and of riding horses, being valiant. And he, the son of Rukmini, having bestowed a very good training upon them, and having taught them the art of using various weapons in a proper way, takes satisfaction at the valorous deeds of your sons, and of Abhimanyu. O daughter of Drupada! And when your son goes out, in pursuit of (out-door) sports, each one of them is followed thither by cars and horses and vehicles and elephants.’ And Krishna said to the virtuous king, Yudhishthira, The fighting men of the Dasarha tribe, and the Kukuras, and the Andhakas — let these, O king, place themselves at thy command — let them perform what thou desirest them. O lord of men, let the army of the tribe of Madhus, (resistless) like the wind, with their bows and led by Balarama whose weapon is the plough — let that army, equipped (for war), consisting of horsemen and foot soldiers and horses and cars and elephants, prepare to do your bidding. O son of Pandu! Drive Duryodhana, the son of Dhritarashtra, the vilest of sinful men, together with his followers and his hosts of friends to the path betaken by the lord of Saubha, the son of the Earth! You, O ruler of men, are welcome to stick to that stipulation which was made in the assembly-hall — but let the city of Hastina be made ready for you, when the hostile force has been slain by the soldiers of the Dasarha tribe! Having roamed at your pleasure in all those places where you may desire to go, having got rid of your grief and freed from all your sins — you will reach the city of Hastina — the well-known city situated in the midst of a fine territory! — Then the magnanimous king having been acquainted with the view, thus clearly set forth by Krishna that best of men, and, having applauded the same, and having deliberated, thus spoke with joined palms unto Kesava, ‘O Kesava, no doubt, thou art the refuge of the sons of Pandu; for the sons of Pandu have their protector in thee! When the time will come, there is no doubt that thou wilt do all the work just mentioned by thee; and even more than the same! As promised by us, we have spent all the twelve years in lonely forests. O Kesava, having in the prescribed way completed the period for living unrecognised, the sons of Pandu will take refuge in thee. This should be the intention of those that associate with thee, O Krishna! The sons of Pandu swerve not from the path of truth, for the sons of Pritha with their charity and their piety with their people and their wives and with their relations have their protector in thee!”

Vaisampayana said, ‘O descendant of Bharata, while Krishna, the descendant of the Vrishnis and the virtuous king, were thus talking, there appeared then the saint Markandeya, grown grey in the practise of penances. And he had seen many thousand years of life, was of a pious soul, and devoted to great austerities. Signs of old age he had none; and deathless he was, and endued with beauty and generous and many good qualities. And he looked like one only twenty-five years old. And when the aged saint, who had seen many thousand years of life, came, all the Brahamanas paid their respects to him and so did Krishna together with Pandu’s son. And when that wisest saint, thus honoured, took his seat in a friendly way, Krishna addressed him, in accordance with the views of the Brahmanas and of Pandu’s sons, thus, —

“The sons of Pandu, and the Brahmanas assembled here, and the daughter of Drupada, and Satyabhama, likewise myself, are all anxious to hear your most excellent words, O Markandeya! Propound to us the holy stories of events of bygone times, and the eternal rules of righteous conduct by which are guided kings and women and saints!"

Vaisampayana continued, "When they had all taken their seats, Narada also, the divine saint, of purified soul, came on a visit to Pandu's sons. Him also, then, of great soul, all those foremost men of superior intellect, honoured in the prescribed form, by offering water to wash his feet, and the well-known oblation called the Arghya. Then the godlike saint, Narada, learning that they were about to hear the speech of Markandeya, expressed his assent to the arrangement. And he, the deathless, knowing what would be opportune, said smilingly, 'O saint of the Brahmana caste, speak what you were about to say unto the sons of Pandu!' Thus addressed, Markandeya, devoted to great austerities, replied, 'Wait a moment. A great deal will be narrated.' Thus addressed, the sons of Pandu, together with those twice-born ones, waited a moment, looking at that great saint, (bright) as the mid-day sun."

Vaisampayana continued, "Pandu's son, the king of the Kuru tribe, having observed that the great saint as willing to speak, questioned him with a view to suggesting topics to speak upon, saying, 'You who are ancient (in years), know the deeds of gods and demons, and illustrious saints, and of all the royal ones. We consider you as worthy of being worshipped and honoured; and we have long yearned after your company. And here is this son of Devaki, Krishna, who has come to us on a visit. Verily, when I look at myself, fallen away from happiness, and when I contemplate the sons of Dhritarashtra, of evil life, flourishing in every way, the idea arises in me that it is man who does all acts, good or bad, and that it is he that enjoys the fruit the acts bring forth. How then is god the agent? And, O best of those that are proficient in the knowledge of God, how is it that men's actions follow them? Is it in this world? Or is it in some subsequent existence? And, O best of righteous men among the twice-born, in what way is an embodied animated being joined by his good and evil deeds that seek him out? Is it after death? Or is it in this world? And, O descendant of Bhrigu, is what we experience in this world the result of the acts of this very life? Or will the acts of this life bear fruit in the world to come? And where do the actions of an animated being who is dead find their resting place?"

"Markandeya said, 'O best of those that can speak, this question befits thee, and is just what it should be? Thou knowest all that there is to know. But thou art asking this question, simply for the sake of form. Here I shall answer thee: listen to me with an attentive mind, as to how in this world and in that to come, a man experienceth happiness and misery. The lord of born beings, himself sprung first of all, created, for all embodied beings, bodies which were stainless, pure, and obedient to virtuous impulses, O wisest of the descendants of Kuru! The ancient men had all their desires fulfilled, were given to praiseworthy courses of life, were speakers of truth, godly and pure. All were equal to the gods, could ascend to the sky at their pleasure, and could come back again; and all went about at their pleasure. And they had their death and their life also under their own control; and they had few sufferings; had no fear; and had their wishes fulfilled; and they were free from trouble; could visit the gods and the magnanimous saints; knew by heart all righteous rules; were self-controlled and free from envy. And they lived many thousand years; and had many thousand sons. Then in course of time they came to be restricted to walking solely on the surface of the earth, overpowered by lust and wrath, dependent for subsistence upon falsehood and trick, overwhelmed by greed and senselessness. Then those wicked men, when disembodied, on account of their unrighteous and unblessed deeds, went to hell in a crooked way. Again and again, they were grilled, and, again and again they began to drag their miserable existence in this wonderful world. And their desires were unfulfilled, the objects unaccomplished, and their knowledge became unavailing. And their senses were paralysed and they became apprehensive of everything and the cause of other people's sufferings. And they were generally marked by wicked deeds, and born in low families; they became wicked and afflicted with diseases, and the terror of others. And they became short-lived and sinful and they reaped the fruit of their terrible deeds. And coveting everything, they became godless and indifferent in mind, O son of Kunti! The destiny of every creature after death is determined by his acts in this world. Thou hast asked me where this treasure of acts of the sage and the ignorant remain, and where they enjoy the fruit of their good and evil deeds! Do thou listen to the regulations on this subject! Man with his subtle original body created by God lays up a great store of virtue and vice. After death he quits his frail (outer) body and is immediately born again in another order of beings. He never remains non-existent for a single moment. In his new life his actions follow him invariably as shadow and, fructifying, makes his destiny happy or miserable. The wise man, by his spiritual insight, knows all creatures to be bound to an immutable destiny by the destroyer and incapable of resisting the fruition of his actions in good or evil fortune. This, O Yudhishthira, is the doom of all creatures steeped in spiritual ignorance. Do thou now hear of the perfect way attained by men of high spiritual perception! Such men are of high ascetic virtue and are versed in all profane and holy writ, diligent in performing their religious obligations and devoted to truth. And they pay due homage to their preceptors and superiors and practise Yoga, are forgiving, continent and energetic and pious and are generally endowed with every virtue. By the conquest of the passions, they are subdued in mind; by practising yoga they become free from disease, fear and sorrow; they are not troubled (in mind). In course of birth, mature or immature, or while ensconced in the womb, in every condition, they with spiritual eyes recognize the relation of their soul to the supreme Spirit. Those great-minded Rishis of positive and intuitive knowledge passing through this arena of actions, return again to the abode of the celestials. Men, O king, attain what they have in consequence of the grace of the gods of Destiny or of their own actions. Do thou not think otherwise. O Yudhishthira, I regard that as the highest good which is regarded so in this world. Some attain happiness in this world, but not in the next; others do so in the next, but not in this. Some, again, attain happiness in this as well as in the next world; and others neither here nor in the next world. Those that have immense wealth, shine every day with well-decorated persons. O slayer of mighty foes, being addicted to carnal pleasures, they enjoy happiness only in this world, but not in the next. But those who are engaged in spiritual meditations and the study of the Vedas, who are diligent in asceticism, and who impair the vigour of their bodies by performing their duties, who have subdued their passions, and who refrain from killing any animated being, those men, O slayer of thy enemies, attain happiness in the next world, but not in this! Those who first live a pious life, and virtuously acquire wealth in due time and then marry and perform sacrifices, attain bliss both in this and the next world. Those foolish men again who do not acquire knowledge, nor are engaged in asceticism or charity or increasing their species; or in encompassing the pleasures and enjoyments of this world, attain bliss neither in this nor in the next world. But all of you are proficient in knowledge and possessed of great power and strength and celestial vigour. For the extermination (of the wicked) and for serving the purposes of the gods, ye have come from the other world and have taken your birth in this! Ye, who are so valiant, and engaged in asceticism, self-restraining exercises, and religious ordinances, and fond of exertion, after having performed great deeds and gratified the gods and Rishis and the Pitris, ye will at last in due course attain by your own acts the supreme region — the abode of all virtuous men! O ornament of Kuru's race, may no doubts cross thy mind on account of these thy sufferings, for this affliction is for thy good!"

SECTION CLXXXIII

Vaisampayana continued,— “The sons of Pandu said to the high-souled Markandeya, ‘We long to hear of the greatness of the Brahmanas Do thou tell us of it!’ Thus asked, the revered Markandeya, of austere virtue and high spiritual energy, and proficient in all departments of knowledge, replied, ‘A strong-limbed, handsome young prince of the race of the Haihayas, a conqueror of hostile cities, (once) went out hunting. And (while) roaming in the wilderness of big trees and thickets of grass, he saw, at no great distance from him, a Muni with the skin of a black antelope for his upper garment, and killed him for a deer. Pained at what he had done, and his senses paralysed with grief, he repaired to the presence of the more distinguished of the Haihaya chiefs. The louts-eyed prince related to them the particulars. On hearing the account, O my son, and beholding the body of the Muni who had subsisted on fruits and roots, they were sorely afflicted in mind. And they all set out enquiring here and there as they proceeded, as to whose son the Muni might be. And they soon after reached the hermitage of Arishtanemi, son of Kasyapa. And saluting that great Muni, so constant in austerity, they all remained standing, while the Muni, on his part, busied himself about their reception. And they said unto the illustrious Muni, ‘By a freak of destiny, we have ceased to merit thy welcome: indeed, we have killed a Brahmana!’ And the regenerate Rishi said to them, ‘How hath a Brahmana come to be killed by you, and say where may be he? Do ye all witness the power of my ascetic practices!’ And they, having related everything to him as it had happened went back, but found not the body of the dead Rishi on the spot (where they had left it). And having searched for him, they returned, ashamed and bereft of all perception, as in a dream. And then, O thou conqueror of hostile cities, the Muni Tarkshya, addressed them, saying, ‘Ye princes, can this be the Brahmana of your killing? This Brahmana, endowed with occult gifts from spiritual exercises, is, indeed, my son!’ Seeing that Rishi, O lord of the earth, they were struck with bewilderment. And they said, ‘What a marvel! How hath the dead come to life again? Is it the power of his austere virtue by which he hath revived again? We long to hear this, O Brahmana, if, indeed, it can be divulged?’ To them, he replied, ‘Death, O lords of men, hath no power over us! I shall tell ye the reason briefly and intelligibly. We perform our own sacred duties; therefore, have we no fear of death; we speak well of Brahmanas but never think any ill of them; therefore hath death no terror for us. Entertaining our guests with food and drink, and our dependants with plenty of food, we ourselves (then) partake of what is left; therefore we are not afraid of death. We are peaceful and austere and charitable and forbearing and fond of visiting sacred shrines, and we live in sacred places; therefore we have no fear of death. And we live in places inhabited by men who have great spiritual power; therefore hath death no terror for us. I have briefly told ye all! Return ye now all together, cured of all worldly vanity. Ye have no fear of sin!’ Saying amen, O foremost scion of Bharata’s race, and saluting the great Muni, all those princes joyously returned to their country.”

SECTION CLXXXIV

"Markandeya continued, 'Do ye again hear from me the glory of the Brahmanas! It is said that a royal sage of the name of Vainya was once engaged in performing the horse-sacrifice and that Atri desired to go to him for alms. But Atri subsequently gave up his desire of wealth, from religious scruples. After much thought he, of great power, became desirous of living in the woods, and, calling his wife and sons together, addressed them thus, 'Let us attain the highly tranquil and complete fruition of our desires. May it, therefore, be agreeable to you to repair quickly to the forest for a life of great merit.' His wife, arguing from motives of virtue also then said to him, 'Hie thee to the illustrious prince Vainya, and beg of him vast riches! Asked by thee, that royal sage, engaged in sacrifice will give thee wealth. Having gone there, O regenerate Rishi, and received from him vast wealth, thou canst distribute it among thy sons and servants and then thou canst go whithersoever thou pleasest. This, indeed, is the higher virtue as instanced by men conversant with religion.' Atri replied, 'I am informed, O virtuous one, by the high-souled Gautama, that Vainya is a pious prince, devoted to the cause of truth; but there are Brahmanas (about his persons) who are jealous of me; and as Gautama hath told me this, I do not venture to go there, for (while) there, if I were to advise what is good and calculated to secure piety and the fulfilment of one's desires, they would contradict me with words unproductive of any good. But I approve of any counsel and will go there; Vainya will give me kine and hoards of riches.'

"Markandeya continued, 'So saying, he, of great ascetic merit, hastened to Vainya's sacrifice and reaching the sacrificial altar and making his obeisance to the king and praising him with well-meaning speeches, he spoke these words, 'Blessed art thou, O king! Ruling over the earth, thou art the foremost of sovereigns! The Munis praise thee, and besides thee there is none so versed in religious lore'! To him the Rishi Gautama, of great ascetic merit, then indignantly replied saying, 'Atri, do not repeat this nonsense. (It seems) thou art not in thy proper senses. In this world of ours, Mahendra the lord of all created beings (alone) is the foremost of all sovereigns!' Then, O, great prince, Atri said to Gautama, 'As Indra, the lord of all creatures, ruleth over our destinies, so doth this king! Thou art mistaken. It is thou who hast lost thine senses from want of spiritual perception!' Gautama replied, 'I know I am not mistaken; it is thou who art labouring under a misconception in this matter. To secure the king's countenance, thou art flattering him in (this) assembly of the people. Thou dost not know what the highest virtue, is nor dost thou feel the need for it. Thou art like a child steeped in ignorance, for what then hast thou become (so) old in years?'

"Markandeya continued, 'While those two men were thus disputing in the presence of the Munis, who were engaged in Vainya's sacrifice the latter enquired, 'What is the matter with them, that maketh them talk so vociferously?' Then the very pious Kasyapa learned in all religious lore, approaching the disputants asked them what was the matter. And then Gautama, addressing that assembly of great Munis said, 'Listen, O great Brahmanas, to the point in dispute between us. Atri hath said that Vainya is the ruler of our destinies; great is our doubt on this point.'

"Markandeya continued, 'On hearing this, the great-mind Munis went instantly to Sanatkumara who was well versed in religion to clear their doubt. And then he of great ascetic merit, having heard the particulars from them addressed them these words full of religious meaning. And Sanatkumara said, 'As fire assisted by the wind burneth down forests, so a Brahmana's energy in union with a Kshatriya's or a Kshatriya's joined with a Brahmana's destroyeth all enemies. The sovereign is the distinguished giver of laws and the protector of his subjects. He is (a protector of created beings) like Indra, (a propounder of morals) like Sukra, (a counsellor) like Vrihaspati and (hence he is also called) the ruler of men's destinies. Who does not think it proper to worship the individual of whom such terms as ‘preserver of created beings,’ ‘royal,’ ‘emperor,’ ‘Kshatriya’ (or saviour of the earth), ‘lord of earth’, ‘ruler of men’, are applied in praise? The king is (also) styled the prime cause (of social order, as being the promulgator of laws), ‘the virtuous in wars,’ (and therefore, preserver after peace), ‘the watchman,’ ‘the contented,’ ‘the lord,’ ‘the guide to salvation,’ ‘the easily victorious,’ ‘the Vishnu like,’ ‘of effective wrath,’ ‘the winner of battles’ and ‘the cherisher of the true religion.’ The Rishis, fearful of sin, entrusted (the temporal) power to the Kshatriyas. As among the gods in heaven the Sun dispelleth darkness by his effulgence, so doth the king completely root out sin from this earth. Therefore is the king’s greatness reduced from the evidences of the sacred books, and we are bound to pronounce for that side which hath spoken in favour of the king.’

“Markandeya continued, ‘Then that illustrious prince, highly pleased with the victorious party, joyfully said to Atri, who had praised him erewhile. ‘O regenerate Rishi, thou hast made and styled me the greatest and most excellent of men here, and compared me to the gods; therefore, shall I give thee vast and various sorts of wealth. My impression is that thou art omniscient. I give thee, O well-dressed and well-adorned one, a hundred millions of gold coins and also ten bharas of gold. Then Atri, of high austere virtues and great spiritual powers, thus welcomed (by the king), accepted all the gifts without any breach of propriety, and returned home. And then giving his wealth to his sons and subduing his self, he cheerfully repaired to the forest with the object of performing penances.”

SECTION CLXXXV

“Markandeya continued, ‘O thou conqueror of hostile cities, in this connection Saraswati too, when interrogated by that intelligent Muni Tarkshya, had said (this). Do thou listen to her words! Tarkshya had asked, saying, ‘Excellent lady, what is the best thing for a man to do here below, and how must he act so that he may not deviate from (the path of) virtue. Tell me all this, O beautiful lady, so that instructed by thee, I may not fall away from the path of virtue! When and how must one offer oblations to the (sacred) fire and when must he worship so that virtue may not be compromised? Tell me all this, O excellent lady, so that I may live without any passions, craving, or desire, in this world.’

“Markandeya continued, ‘Thus questioned by that cheerful Muni and seeing him eager to learn and endued with high intelligence, Saraswati addressed these pious and beneficial words to the Brahmana, Tarkshya.’

“Saraswati said, ‘He who is engaged in the study of the Vedas, and with sanctity and equanimity perceives the supreme Godhead in his proper sphere, ascends the celestial regions and attains supreme beatitude with the Immortals. Many large, beautiful, pellucid and sacred lakes are there, abounding with fish, flowers, and golden lilies. They are like shrines and their very sight is calculated to assuage grief. Pious men, distinctively worshipped by virtuous well-adorned golden-complexioned Apsaras, dwell in contentment on the shores of those lakes. He who giveth cows (to Brahmanas) attaineth the highest regions; by giving bullocks he reacheth the solar regions, by giving clothes he getteth to the lunar world, and by giving gold he attaineth to the state of the Immortals. He who giveth a beautiful cow with a fine calf, and which is easily milked and which doth not run away, is (destined) to live for as many years in the celestial regions as there are hairs on the body of that animal. He who giveth a fine, strong, powerful, young bullock, capable of drawing the plough and bearing burdens, reacheth the regions attained by men who give ten cows. When a man bestoweth a well-caparisoned kapila cow with a brazen milk-pail and with money given afterwards, that cow becoming, by its own distinguished qualities, a giver of everything reacheth the side of the man who gave her away. He who giveth away cows, reapeth innumerable fruits of his action, measured by the hairs on the body of that animal. He also saveth (from perdition) in the next world his sons and grandsons and ancestors to the seventh generation. He who presenteth to a Brahmana, sesamum made up in the form of a cow, having horns made of gold, with money besides, and a brazen milk-pail, subsequently attaineth easily to the regions of the Vasus. By his own acts man descends into the darksome lower regions, infested by evil spirits (of his own passions) like a ship tossed by the storm in the high seas; but the gift of kine to Brahmanas saves him in the next world. He who giveth his daughter in marriage, in the Brahma form, who bestoweth gifts of land on Brahmanas and who duly maketh other presents, attaineth to the regions of Purandara. O Tarkshya, the virtuous man who is constant in presenting oblations to the sacred fire for seven years, sanctifieth by his own action seven generations up and down.'

"Tarkshya said, 'O beautiful lady, explain to me who ask thee, the rules for the maintenance of the sacred fire as inculcated in the Vedas. I shall now learn from thee the time-honoured rules for perpetually keeping up the sacred fire.'"

SECTION CLXXXVI

Then Yudhishthira, the son of Pandu, said to the Brahmana, Markandeya, ‘Do thou now narrate the history of Vaivaswata Manu?

“Markandeya replied, ‘O king, O foremost of men, there was a powerful and great Rishi of the name of Manu. He was the son of Vivaswan and was equal unto Brahma in glory. And he far excelled his father and grandfather in strength, in power, in fortune, as also in religious austerities. And standing on one leg and with uplifted hand, that lord of men did severe penance in the jujube forest called Visala. And there with head downwards and with steadfast eyes he practised the rigid and severe penance for ten thousand years. And one day, whilst he was practising austerities there with wet clothes on and matted hair on head, a fish approaching the banks of the Chirini, addressed him thus, ‘Worshipful sir, I am a helpless little fish, I am afraid of the large ones; therefore, do thou, O great devotee, think it worth thy while to protect me from them; especially as this fixed custom is well established amongst us that the strong fish always preys upon the weak ones. Therefore do thou think it fit to save me from being drowned in this sea of terrors! I shall requite thee for thy good offices.’ On hearing these words from the fish, Vaivaswata Manu was overpowered with pity and he took out the fish from the water with his own hands. And the fish which had a body glistening like the rays of the moon when taken out of the water was put back in an earthen water-vessel. And thus reared that fish O king, grew up in size and Manu tended it carefully like a child. And after a long while, it became so large in size, that there was no room for it in that vessel. And then seeing Manu (one day), it again addressed these words to him, ‘Worshipful sir, do thou appoint some better habitation for me.’ And then the adorable Manu, the conqueror of hostile cities, took it out of that vessel and carried it to a large tank and placed it there. And there again the fish grew for many a long year. And although the tank was two yojanas in length and one yojana in width, even there, O lotus-eyed son of Kunti and ruler of men, was no room for the fish to play about! And beholding Manu it said again, ‘O pious and adorable father, take me to the Ganga, the favourite spouse of the Ocean so that I may live there; or do as thou listest. O sinless one, as I have grown to this great bulk by thy favour I shall do thy bidding cheerfully.’ Thus asked the upright and continent and worshipful Manu took the fish to the river Ganga and he put it into the river with his own hands. And there, O conqueror of thy enemies, the fish again grew for some little time and then beholding Manu, it said again, ‘O lord, I am unable to move about in the Ganga on account of my great body; therefore, worshipful sir, do thou please take me quickly to the sea!’ O son of Pritha, Manu then taking it out of the Ganga, carried it to the sea and consigned it there. And despite its great bulk, Manu transported it easily and its touch and smell were also pleasant to him. And when it was thrown into the sea by Manu, it said these words to him with a smile, ‘O adorable being, thou hast protected me with special care; do thou now listen to me as to what thou shouldst do in the fulness of time! O fortunate and worshipful sir, the dissolution of all this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe. Therefore do I now explain what is good for thee! The mobile and immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shall build a strong massive ark and have it furnished with a long rope. On that must thou ascend, O great Muni, with the seven Rishis and take with thee all the different seeds which were enumerated by regenerate Brahmanas in days of yore, and separately and carefully must thou preserve them therein. And whilst there, O beloved of the Munis, thou shall wait for me, and I shall appear to thee like a horned animal, and thus, O ascetic, shall thou recognise me! And I shall now depart, and thou shall act according to my instructions, for, without my assistance, thou canst not save thyself from that fearful flood.’ Then Manu said unto the fish, ‘I do not doubt all that thou hast said, O great one! Even so shall I act!' And giving instructions to each other, they both went away. And Manu then, O great and powerful king and conqueror of thy enemies, procured all the different seeds as directed by the fish, and set sail in an excellent vessel on the surging sea. And then, O lord of the earth, he bethought himself of that fish. And the fish too, O conqueror of thy enemies and foremost scion of Bharata's race, knowing his mind, appeared there with horns on his head. And then, O tiger among men, beholding in the ocean that horned fish emerging like a rock in the form of which he had been before appraised, he lowered the ropy noose on its head. And fastened by the noose, the fish, O king and conqueror of hostile cities, towed the ark with great force through the salt waters. And it conveyed them in that vessel on the roaring and billow beaten sea. And, O conqueror of thy enemies and hostile cities, tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. And neither land nor the four cardinal points of the compass, could be distinguished.

And there was water everywhere and the waters covered the heaven and the firmament also. And, O bull of Bharata's race, when the world was thus flooded, none but Manu, the seven Rishis and the fish could be seen. And, O king, the fish diligently dragged the boat through the flood for many a long year and then, O descendant of Kuru and ornament of Bharata's race, it towed the vessel towards the highest peak of the Himavat. And, O Bharata, the fish then told those on the vessel to tie it to the peak of the Himavat. And hearing the words of the fish they immediately tied the boat on that peak of the mountain and, O son of Kunti and ornament of Bharata's race, know that that high peak of the Himavat is still called by the name of Naubandhana (the harbour). Then the fish addressing the associated Rishis told them these words, 'I am Brahma, the Lord of all creatures; there is none greater than myself. Assuming the shape of a fish, I have saved you from this cataclysm. Manu will create (again) all beings — gods, Asuras and men, all those divisions of creation which have the power of locomotion and which have it not. By practicing severe austerities he will acquire this power, and with my blessing, illusion will have no power over him.'

“So saying the fish vanished instantly. And Vaivaswata Manu himself became desirous of creating the world. In this work of creation illusion overtook him and he, therefore, practised great asceticism. And endowed with ascetic merit, Manu, O ornament of Bharata’s race, again set about his work of creating all beings in proper and exact order. This story which I have narrated to thee and the hearing of which destroyeth all sin, is celebrated as the Legend of the Fish. And the man who listeneth every day to this primeval history of Manu, attaineth happiness and all other objects of desire and goeth to heaven.”

SECTION CLXXXVII

“THEN THE VIRTUOUS king Yudhishthira in all humility again enquired of the illustrious Markandeya, saying, ‘O great Muni, thou hast seen many thousands of ages pass away. In this world there is none so longlived as thou! O best of those that have attained the knowledge of Supreme Spirit, there is none equal to thee in years except the great-minded Brahma living in the most exalted place. Thou, O Brahmana, worshippest Brahma at the time of the great dissolution of the universe, when this world is without sky and without the gods and Danavas. And when that cataclysm ceaseth and the Grandsire awaketh, thou alone, O regenerate Rishi, beholdest Brahma duly re-create the four orders of beings after having filled the cardinal points with air and consigned the waters to their proper place. Thou, O great Brahmana, hast worshipped in his presence the great Lord and Grandsire of all creatures with soul rapt in meditation and entirely swallowed up in Him! And, O Brahmana, thou hast many a time witnessed with thy eyes, the primeval acts of creation, and, plunged in severe ascetic austerities, thou hast also surpassed the Prajapatis themselves! Thou art esteemed as one who is nearest to Narayana, in the next world. Many a time in days of yore hast thou beheld the Supreme Creator of the universe with eyes of spiritual abstraction and renunciation, having first opened thy pure and lotus-like heart — the only place where the multiform Vishnu of universal knowledge may be seen! It is for this, O learned Rishi, by the grace of God neither all-destroying Death, nor dotage that causeth the decay of the body, hath any power over thee! When neither the sun, nor the moon, nor fire, nor earth, nor air, nor sky remains, when all the world being destroyed looketh like one vast ocean, when the Gods and Asuras and the great Uragas are annihilated, and when the great-minded Brahma, the Lord of all creatures, taking his seat on a lotus flower, sleepeth there, then thou alone remainest to worship him! And, O best of Brahman as thou hast seen all this that occurred before, with thy own eyes. And thou alone hast witnessed many things by the senses, and never in all the worlds hath there been any thing unknown to thee! Therefore do I long to hear any discourse explaining the causes of things!"

"Markandeya replied, 'Indeed, I shall explain all, after having bowed down to that Self-existent, Primordial Being, who is eternal and undeteriorating and inconceivable, and who is at once vested with and divested of attributes. O tiger among men, this Janardana attired in yellow robes is the grand Mover and Creator of all, the Soul and Framer of all things, and the lord of all! He is also called the Great, the Incomprehensible, the Wonderful and the Immaculate. He is without beginning and without end, pervades all the world, is Unchangeable and Undeteriorating. He is the Creator of all, but is himself uncreate and is the Cause of all power. His knowledge is greater than that of all the gods together. O best of kings and pre-eminent of men, after the dissolution of the universe, all this wonderful creation again comes into life. Four thousand years have been said to constitute the Krita Yuga. Its dawn also, as well as its eve, hath been said to comprise four hundred years. The Treta-Yuga is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The Yuga that comes next is called Dwapara, and it hath been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next Yuga, called Kali, is said to comprise one thousand years and its dawn, as well as eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a Yuga. And after the Kali Yuga is over, the Krita Yuga comes again. A cycle of the Yugas thus comprised a period of twelve thousand years. A full thousand of such cycles would constitute a day of Brahma. O tiger among men, when all this universe is withdrawn and ensconced within its home — the Creator himself — that disappearance of all things is called by the learned to be Universal Destruction. O bull of the Bharata race, towards the end of the last mentioned period of one thousand years, i.e., when the period wanted to complete a cycle is short, men generally become addicted to falsehood in speech. O son of Pritha, then sacrifices and gifts and vows, instead of being performed by principals are suffered to be performed by representatives! Brahmanas then perform acts that are reserved for the Sudras, and the Sudras betake themselves to the acquisition of wealth. Then Kshatriyas also betake themselves to the practice of religious acts. In the Kali age, the Brahmanas also abstain from sacrifices and the study of the Vedas, are divested of their staff and deer-skin, and in respect of food become omnivorous. And, O son, the Brahmanas in that age also abstain from prayers and meditation while the Sudras betake themselves to these! The course of the world looketh contrary, and indeed, these are the signs that foreshadow the Universal Destruction. And, O lord of men, numerous Mleccha kings then rule over the earth! And those sinful monarchs, addicted to false speech, govern their subjects on principles that are false. The Andhhas, the Sakas, the Pulindas, the Yavanas, the Kamvojas, the Valhikas and the Abhiras, then become, O best of men, possessed of bravery and the sovereignty of the earth. This, O tiger among men, becometh the state of the world during the eve, O Bharata, of the Kali age! Not a single Brahmana then adhereth to the duties of his order. And the Kshatriyas and the Vaisyas also, O monarch, follow practices contrary to those that are proper for their own orders. And men become short-lived, weak in strength, energy, and prowess; and endued with small might and diminutive bodies, they become scarcely truthful in speech. And the human population dwindles away over large tracts of country, and the regions of the earth, North and South, and East and West, become crowded with animals and beasts of prey. And during this period, they also that utter Brahma, do so in vain. The Sudras address Brahmanas, saying, Bho, while the Brahmanas address Sudras, saying Respected Sir. And, O tiger among men, at the end of the Yuga, animals increase enormously. And, O king, odours and perfumes do not then become so agreeable to our sense of scent, and, O tiger among men, the very tastes of things do not then so well accord with our organs of taste as at other periods! And, O king, women then become mothers of numerous progeny, endued with low statures, and destitute of good behaviour and good manners. And they also make their very mouths serve the purposes of the organ of procreation. And famine ravages the habitations of men, and the highways are infested by women of ill fame, while females in general, O king, become at such periods hostile to their lords and destitute of modesty! And, O king, the very kine at such periods yield little milk, while the trees, sat over with swarms of crows, do not produce many flowers and fruits. And, O lord of the earth, regenerate classes, tainted with the sin of slaying Brahmanas, accept gifts from monarchs that are addicted to falsehood in speech. And filled with covetousness and ignorance, and bearing on their persons the outward symbols of religion, they set out on eleemosynary rounds, afflicting the people of the Earth. And people leading domestic lives, afraid of the burden of taxes, become deceivers, while Brahmanas, falsely assuming the garb of ascetics, earn wealth by trade, with nails and hair unpared and uncut. And, O tiger among men, many of the twice-born classes become, from avarice of wealth, religious mendicants of the Brahmacharin order. And, O monarch, men at such periods behave contrary to the modes of life to which they betake themselves, and addicted to intoxicating drinks and capable of violating the beds of their preceptors, their desires are all of this world, pursuing matters ministering to the flesh and the blood. And O tiger among men, at such period the asylums of ascetics become full of sinful and audacious wretches ever applauding lives of dependence. And the illustrious chastiser of Paka never showers rain according to the seasons and the seeds also that are scattered on earth, do not, O Bharata, all sprout forth. And men, unholy in deed and thought, take pleasure in envy and malice. And, O sinless one, the earth then becometh full of sin and immorality. And, O lord of the earth, he that becometh virtuous at such periods doth not live long. Indeed, the earth becometh reft of virtue in every shape. And, O tiger among men, the merchants and traders then full of guile, sell large quantities of articles with false weights and measures. And they that are virtuous do not prosper; while they that are sinful proper exceedingly. And virtue loseth her strength while sin becometh all powerful. And men that are devoted to virtue become poor and short-lived; while they that are sinful become longlived and win prosperity. And in such times, people behave sinfully even in places of public amusements in cities and towns. And men always seek the accomplishment of their ends by means that are sinful. And having earned fortunes that are really small they become intoxicated with the pride of wealth. And O monarch, many men at such periods strive to rob the wealth that hath from trust been deposited with them in secrecy. And wedded to sinful practices, they shamelessly declare — there is nothing in deposit. And beasts of prey and other animals and fowl may be seen to lie down in places of public amusement in cities and towns, as well as in sacred edifices. And, O king girls of seven or eight years of age do then conceive, while boys of ten or twelve years beget offspring. An in their sixteenth year, men are overtaken with decrepitude and decay and the period of life itself is soon outrun. And O king, when men become so short-lived, more youths act like the aged; while all that is observable in youth may be noticed in the old. And women given to impropriety of conduct and marked by evil manners, deceive even the best of husbands and forget themselves with menials and slaves and even with animals. And O king, even women that are wives of heroes seek the companionship of other men and forget themselves with these during the life-time of their husbands.

"O king, towards the end of those thousands of years constituting the four Yugas and when the lives of men become so short, a drought occurs extending for many years. And then, O lord of the earth, men and creatures endued with small strength and vitality, becoming hungry die by thousands. And then, O lord of men, seven blazing Suns, appearing in the firmament, drink up all the waters of the Earth that are in rivers or seas. And, O bull of the Bharata race, then also everything of the nature of wood and grass that is wet to dry, is consumed and reduced to ashes. And then, O Bharata, the fire called Samvartaka impelled by the winds appeareth on the earth that hath already been dried to cinders by the seven Suns. And then that fire, penetrating through the Earth and making its appearance, in the nether regions also, begetteth great terror in the hearts of the gods, the Danavas and the Yakshas. And, O lord of the earth, consuming the nether regions as also everything upon this Earth that fire destroyeth all things in a moment. And that fire called Samvartaka aided by that inauspicious wind, consumeth this world extending for hundreds and thousands of yojanas. And that lord of all things, that fire, blazing forth in effulgence consumeth this universe with gods and Asuras and Gandharvas and Yakshas and Snakes and Rakshasas. And there rise in the sky deep masses of clouds, looking like herds of elephants and decked with wreaths of lightning that are wonderful to behold. And some of those clouds are of the hue of the blue lotus; and some are of the hue of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of the crows' egg. And some are bright as the petals of the lotus and some red as vermillion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of lizards and some of crocodiles and sharks. And, O king, the clouds that gather in the sky on the occasion are terrible to behold and wreathed with lightnings, roar frightfully. And those vapoury masses, charged with rain, soon cover the entire welkin. And, O king, those masses of vapour then flood with water the whole earth with her mountains and forests and mines. And, O bull among men, urged by the Supreme Lord those clouds roaring frightfully, soon flood over the entire surface of the earth. And pouring in a great quantity of water and filling the whole earth, they quench that terrible inauspicious fire (of which I have already spoken to thee). And urged by the illustrious Lord those clouds filling the earth with their downpour shower incessantly for twelve years. And then, O Bharata, the Ocean oversteps his continents, the mountains sunder in fragments, and the Earth sinks under the increasing flood. And then moved on a sudden by the impetus of the wind, those clouds wander along the entire expanse of the firmament and disappear from the view. And then, O ruler of men, the Self-create Lord — the first Cause of everything — having his abode in the lotus, drinketh those terrible winds and goeth to sleep, O Bharata!

"And then when the universe become one dead expanse of water, when all mobile and immobile creatures have been destroyed, when the gods and the Asuras cease to be, when the Yakshas and the Rakshasas are no more, when man is not, when trees and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O lord of the earth, wander in affliction. And, O best of kings, wandering over that dreadful expanse of water, my heart becometh afflicted in consequence of my not beholding any creature! And, O king, wandering without cessation, through that flood, I become fatigued, but I obtain no resting place! And some time after I behold in that expanse of accumulated waters a vast and wide-extending banian tree, O lord of earth! And I then behold, O Bharata, seated on a conch, O king, overlaid with a celestial bed and attached to a far-extended bough of that banian, a boy, O great king, of face fair as the lotus or the moon, and of eyes, O ruler of men, large as petals of a full blown lotus! And at this sight, O lord of earth, wonder filled my heart. And I asked myself, 'How doth this boy alone sit here when the world itself hath been destroyed?' And, O king, although I have full knowledge of the Past, the Present, and the Future, still I failed to learn anything of this by means of even ascetic meditation. Endued with the lustre of the Atasi flower, and decked with the mark of Sreevatsa, he seemed to me to be like the abode of Lakshmi, herself. And that boy, of eyes like the petals of the lotus, having the mark of Sreevatsa, and possessed of blazing effulgence, then addressed me in words highly pleasant to the ear, saying, 'O sire, I know thee to be fatigued and desirous of rest. O Markandeya of Bhrigu's race, rest thou here as long as thou wishest. O best of Munis, entering within my body, rest thou there. That hath been the abode assigned to thee by me. I have been pleased with thee.' Thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood. Then that boy suddenly opened his mouth, and as fate would have it, I entered his mouth deprived of the power of motion. But O king, having suddenly entered into the stomach of that boy, I behold there the whole earth teeming with cities and kingdoms. And, O best of men, while wandering through the stomach of that illustrious one, I behold the Ganga, the Satudru, the Sita, the Yamuna, and the Kausiki; the Charmanwati, the Vetravati; the Chandrabhaga, the Saraswati, the Sindhu, the Vipasa, and the Godavari; the Vaswokasara, the Nalini and the Narmada; the Tamra, and the Venna also of delightful current and sacred waters; the Suvenna, the Krishna-venna, the Irama, and the Mahanadi; the Vitasti, O great king, and that large river, the Cavery; the one also, O tiger among men, the Visalya, and the Kimpuna also. I beheld all these and many other rivers that are on the earth! And, O slayer of foes, I also beheld there the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters. And I beheld there the firmament also, decked with the Sun and the Moon, blazing with effulgence, and possessed of lustre of fire of the Sun. And I beheld there, O king, the earth also, graced with woods and forests. And, O monarch, I beheld there many Brahmanas also, engaged in various sacrifices; and the Kshatriyas engaged in doing good to all the orders; and the Vaisyas employed in pursuits in agriculture; and the Sudras devoted to the service of the regenerate classes. And, O king, while wandering through the stomach of that high-souled one, I also beheld the Himavat and the mountains of Hemakuta. And I also saw Nishada, and the mountains of Sweta abounding in silver. And, O king, I saw there the mountain Gandhamadana, and, O tiger among men, also Mandara and the huge mountains of Nila. And, O great king, I saw there the golden mountains of Meru and also Mahendra and those excellent mountains called the Vindhyas. And I beheld there the mountains of Malaya and of Paripatra also. These and many other mountains that are on earth were all seen by me in his stomach. And all these were decked with jewels and gems. And, O monarch, while wandering through his stomach, I also beheld lions and tigers and boars and, indeed, all other animals that are on earth, O great king! O tiger among men, having entered his stomach, as I wandered around, I also beheld the whole tribe of the gods with their chief Sakra, the Sadhyas, the Rudras, the Adityas, the Guhyakas, the Pitris, the Snakes and the Nagas, the feathery tribes, the Vasus, the Aswins, the Gandharvas, the Apsaras, the Yakshas, the Rishis, the hordes of the Daityas and the Danavas, and the Nagas also. O king, and the sons of Singhika and all the other enemies of the gods; indeed what else of mobile and immobile creatures may be seen on earth, were all seen by me, O monarch, within the stomach of that high-souled one. And, O lord, living upon fruits I dwelt within his body for many centuries wandering over the entire universe that is there. Never did I yet, O king, behold the limits of his body. And when, O lord of earth, I failed to measure the limits of that high-souled one's body, even though I wandered within him continuously in great anxiety of mind. I then, in thought and deed sought the protection of that boon-giving and pre-eminent Deity, duly acknowledging his superiority. And when I had done this, O king, I was suddenly projected (from within his body) through that high-souled one's open mouth by means, O chief of men, of a gust of wind. And, O king, I then beheld seated on the branch of that very banian that same Being of immeasurable energy, in the form of a boy with the mark of Sreevatsa (on his breast) having, O tiger among men, swallowed up the whole universe. And that boy of blazing effulgence and bearing the mark of Sreevatsa and attired in yellow robes, gratified with me, smilingly addressed me, saying, 'O Markandeya, O best of Munis, having dwelt for some time within my body, thou hast been fatigued! I shall however speak unto thee.' And as he said this to me, at that very moment I acquired a new sight, so to speak, in consequence of which I beheld myself to be possessed of true knowledge and emancipated from the illusions of the world. And, O child, having witnessed the inexhaustible power of that Being of immeasurable energy, I then worshipped his revered and well-shaped feet with soles bright as burnished copper and well-decked with toes of mild red hue, having placed them carefully on my head and joining my palms in humility and approaching him with reverence. I beheld that Divine Being who is the soul of all things and whose eyes are like the petals of the lotus. And having bowed unto him with joined hands I addressed him saying, 'I wish to know thee, O Divine Being, as also this high and wonderful illusion of thine! O illustrious one, having entered into thy body through thy mouth, I have beheld the entire universe in thy stomach! O Divine Being, the gods, the Danavas and the Rakshasas, the Yakshas, the Gandharvas, and the Nagas, indeed, the whole universe mobile and immobile, are all within thy body! And though I have ceaselessly wandered through thy body at a quick pace, through thy grace, O God, my memory faileth me not. And, O great lord, I have come out of thy body at thy desire but not of mine! O thou of eyes like lotus leaves, I desire to know thee who art free from all faults! Why dost thou stay here in the form of a boy having swallowed up the entire universe? It behoveth thee to explain all this to me. Why, O sinless one, is the entire universe within thy body? How long also, O chastiser of foes, wilt thou stay here? Urged by a curiosity that is not improper for Brahmanas, I desire, O Lord of all the gods, to hear all this from thee, O thou of eyes like lotus leaves, with every detail and exactly as it all happens, for all I have seen, O Lord, is wonderful and inconceivable!' And thus addressed by me, that deity of deities, of blazing effulgence and great beauty, that foremost of all speakers consoling me properly, spoke unto me these words."

SECTION CLXXXVIII

“Markandeya continued, ‘The Deity then said, ‘O Brahmana, the gods even do not know me truly! As however, I have been gratified with thee, I will tell thee how I created the universe! O regenerate Rishi, thou art devoted to thy ancestors and hast also sought my protection! Thou hast also beheld me with thy eyes, and thy ascetic merit also is great! In ancient times I called the waters by the name of Nara; and because the waters have ever been my ayana or home, therefore have I been called Narayana (the water-homed). O best of regenerate ones, I am Narayana, the Source of all things, the Eternal, the Unchangeable. I am the Creator of all things, and the Destroyer also of all. I am Vishnu, I am Brahma and I am Sakra, the chief of the gods. I am king Vaisravana, and I am Yama, the lord of the deceased spirits. I am Siva, I am Soma, and I am Kasyapa the lord of the created things. And, O best of regenerate ones, I am he called Dhatri, and he also that is called Vidhatri, and I am Sacrifice embodied. Fire is my mouth, the earth my feet, and the Sun and the Moon are my eyes; the Heaven is the crown of my head, the firmament and the cardinal points are my ears; the waters are born of my sweat. Space with the cardinal points are my body, and the Air is my mind. I have performed many hundreds of sacrifices with gifts in profusion. I am always present in the sacrifices of the gods; and they that are cognisant of the Vedas and officiate therein, make their offerings to me. On earth the Kshatriya chiefs that rule over men, in performing their sacrifices from desire of obtaining heaven, and the Vaisyas also in performing theirs from desire of winning those happy regions, all worship me at such times and by those ceremonials. It is I who, assuming the form of Sesha support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. And O regenerate one, it is I who, assuming the form of a boar, had raised in days of yore this earth sunk in water. And, O best of Brahmanas, it is I who, becoming the fire that issues out of the Equine mouth, drink up the waters (of the ocean) and create them again. In consequence of my energy from my mouth, my arms, my thighs, and my feet gradually sprang Brahmanas and Kshatriyas and Vaisyas and Sudras. It is from me that the Rik, the Sama, the Yajus, and the Atharvan Vedas spring, and it is in me that they all enter when the time cometh. Brahmanas devoted to asceticism, they that value Peace as the highest attribute, they that have their souls under complete control, they that are desirous of knowledge, they that are freed from lust and wrath and envy, they that are unwedded to things of the earth, they that have their sins completely washed away, they that are possessed of gentleness and virtue, and are divested of pride, they that have a full knowledge of the Soul, all worship me with profound meditation. I am the flame known as Samvartaka, I am the Wind called by that name, I am the Sun wearing that appellation, and I am the fire that hath that designation. And, O best of Brahmanas, those things that are seen in the firmament as stars, know them to be the pores of my skin. The ocean — those mines of gems and the four cardinal points, know, O Brahmana, are my robes, my bed, and my home. By me have they been distributed for serving the purposes of the gods. And, O best of men, know also that lust, wrath, joy, fear, and the over-clouding of the intellect, are all different forms of myself. And, O Brahmana, whatever is obtained by men by the practice of truth, charity, ascetic austerities, and peace and harmlessness towards all creatures, and such other handsome deeds, is obtained because of my arrangements. Governed by my ordinance, men wander within my body, their senses overwhelmed by me. They move not according to their will but as they are moved by me. Regenerate Brahmanas that have thoroughly studied the Vedas, that have tranquillity in their souls, they that have subdued their wrath, obtain a high reward by means of their numerous sacrifices. That reward, however, is unattainable by men that are wicked in their deeds, overwhelmed by covetousness, mean and disreputable with souls unblessed and impure. Therefore, must thou know, O Brahmana that this reward which is obtained by persons having their souls under control and which is unobtainable by the ignorant and the foolish, — this which is attainable by asceticism alone, — is productive of high merit. And, O best of men, at those times when virtue and morality decrease and sin and immorality increase, I create myself in new forms. And, O Muni, when fierce and malicious Daityas and Rakshasas that are incapable of being slain by even the foremost of the gods, are born on earth, I then take my birth in the families of virtuous men, and assuming human body restore tranquillity by exterminating all evils. Moved by my own maya, I create gods and men, and Gandharvas and Rakshasas, and all immobile things and then destroy them all myself (when the time cometh). For the preservation of rectitude and morality I assume a human form, and when the season for action cometh, I again assume forms that are inconceivable. In the Krita age I become white, in the Treta age I become yellow, in the Dwapara I have become red and in the Kali age I become dark in hue, I the Kali age, the proportion of immorality becometh three-fourths, (a fourth only being that of morality). And when the end of the Yuga cometh, assuming the fierce form of Death, alone I destroy all the three worlds with their mobile and immobile existences. With three steps, I cover the whole Universe; I am the Soul of the universe; I am the source of all happiness; I am the humbler of all pride; I am omnipresent; I am infinite; I am the Lord of the senses; and my prowess is great. O Brahmana, alone do I set a-going the wheel of Time; I am formless; I am the Destroyer of all creatures; and I am the cause of all efforts of all my creatures. O best of Munis, my soul completely pervadeth all my creatures, but, O foremost of all regenerate ones, no one knoweth me. It is me that the pious and the devoted worship in all the worlds. O regenerate one, whatever of pain thou hast felt within my stomach, know, O sinless one, that all that is for thy happiness and good fortune. And whatever of mobile and immobile objects thou hast seen in the world, everything hath been ordained by my Soul which is the Spring of all existence. The grandsire of all creatures is half my body; I am called Narayana, and I am bearer of the conch-shell, the discus and the mace. O regenerate Rishi, for a period measured by a thousand times the length of the Yugas, I who am the Universal Soul sleep overwhelming all creatures in insensibility. And, O best of regenerate Rishis, I stay here thus for all time, in the form of a boy though I am old, until Brahma waketh up. O foremost of Brahmanas, gratified with thee, I who am Brahma have repeatedly granted thee boons, O thou who art worshipped by regenerate Rishis! Beholding one vast expanse of water and seeing that all mobile and immobile creatures have been destroyed, thou wert afflicted with melancholy. I know this, and it is for this that I showed thee the universe (within my stomach). And while thou wert within my body, beholding the entire universe, thou wert filled with wonder and deprived of thy senses. O regenerate Rishi, it is for this that thou wert speedily brought out by me through my mouth. I have (now) told thee of that Soul which is incapable of being comprehended by the gods and the Asuras. And as long as that great ascetic, the holy Brahma, doth not awake, thou, O regenerate Rishi, canst happily and trustfully dwell here. And when that Grandsire of all creatures awaketh up, I will then, O best of Brahmanas, alone create all creatures endued with bodies, the firmament, the earth, light, the atmosphere, water, and indeed all else of mobile and immobile creatures (that thou mayst have seen) on the earth!'

'Markandeya continued, 'Having said so unto me that wonderful Deity vanished, O son, from my sight! I then beheld this varied and wondrous creation start into life. O king, O thou foremost of the Bharata race, I witnessed all this, so wonderful, O thou foremost of all virtuous men, at the end of the Yuga! And the Deity, of eyes large as lotus leaves, seen by me, in days of yore is this tiger among men, this Janardana who hath become thy relative! It is in consequence of the boon granted to me by this one that memory doth not fail me, that the period of my life, O son of Kunti, is so long and death itself is under my control. This is that ancient and supreme Lord Hari of inconceivable soul who hath taken his birth as Krishna of the Vrishni race, and who endued with mighty arms, seemeth to sport in this world! This one is Dhatri and Vidhatri, the Destroyer of all the Eternal, the bearer of the Sreevatsa mark on his breast, the Lord of the lord of all creatures, the highest of the high, called also Govinda! Beholding this foremost of all gods, this ever-victorious Being, attired in yellow robes, this chief of the Vrishni race, my recollection cometh back to me! This Madhava is the father and mother of all creatures! Ye bulls of the Kuru race, seek ye the refuge of this Protector!'

Vaisampayana continued, "Thus addressed, the sons of Pritha and those bulls among men — the twins, along with Draupadi, all bowed down unto Janardana. And that tiger among men deserving of every respect thus revered by the sons of Pandu, then consoled them all with words of great sweetness."

SECTION CLXXXIX

“Vaisampayana said Yudhishthira, the son of Kunti, once more asked the great Muni Markandeya about the future course of the government of the Earth.

“And Yudhishthira said, ‘O thou foremost of all speakers, O Muni of Bhrigu’s race, that which we have heard from thee about the destruction and re-birth of all things at the end of the Yuga, is, indeed, full of wonder! I am filled with curiosity, however, in respect of what may happen in the Kali age. When morality and virtue will be at an end, what will remain there! What will be the prowess of men in that age, what their food, and what their amusements? What will be the period of life at the end of the Yuga? What also is the limit, having attained which the Krita age will begin anew? Tell me all in detail, O Muni, for all that thou narratest is varied and delightful.’

“Thus addressed, that foremost of Munis began his discourse again, delighting that tiger of the Vrishni race and the sons of Pandu as well. And Markandeya said, ‘Listen, O monarch, to all that hath been seen and heard by me, and to all, O king of kings, that hath been known to me by intuition from the grace of the God of gods! O bull of the Bharata race, listen to me as I narrate the future history of the world during the sinful age. O bull of the Bharata race, in the Krita age, everything was free from deceit and guile and avarice and covetousness; and morality like a bull was among men, with all the four legs complete. In the Treta age sin took away one of these legs and morality had three legs. In the Dwapara, sin and morality are mixed half and half; and accordingly morality is said to have two legs only. In the dark age (of Kali), O thou best of the Bharata race, morality mixed with three parts of sin liveth by the side of men. Accordingly morality then is said to wait on men, with only a fourth part of itself remaining. Know, O Yudhishthira, that the period of life, the energy, intellect and the physical strength of men decrease in every Yuga! O Pandava, the Brahmanas and Kshatriyas and Vaisyas and Sudras, (in the Kali age) will practise morality and virtue deceitfully and men in general will deceive their fellows by spreading the net of virtue. And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the shortness of their lives they will not be able to acquire much knowledge. And in consequence of the littleness of their knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. And wedded to avarice and wrath and ignorance and lust men will entertain animosities towards one another, desiring to take one another's lives. And Brahmanas and Kshatriyas and Vaisyas with their virtue contracted and divested of asceticism and truth will all be reduced to an equality with the Sudras. And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. Even such, O Yudhishthira, will become the state of the world at the end of the Yuga. Of robes those will be regarded the best that are made of flax and of grain the Paspalum frumentacea[45] will be regarded the best. Towards this period men will regard their wives as their (only) friends. And men will live on fish and milk, goats and sheep, for cows will be extinct. And towards that period, even they that are always observant of vows, will become covetous. And opposed to one another, men will, at such a time, seek one another's lives; and divested of Yuga, people will become atheists and thieves. And they will even dig the banks of streams with their spades and sow grains thereon. And even those places will prove barren for them at such a time. And those men who are devoted to ceremonial rites in honour of the deceased and of the gods, will be avaricious and will also appropriate and enjoy what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. And those things will also be enjoyed by men in such times, the enjoyment of which hath been forbidden in the scriptures. And the Brahmanas, speaking disrespectfully of the Vedas, will not practise vows, and their understanding clouded by the science of disputation, they will no longer perform sacrifices and the Homa. And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. And men will till low lands for cultivation and employ cows and calves that are one year old, in drawing the plough and carrying burthens. And sons having slain their sires, and sires having slain their sons will incur no opprobrium. And they will frequently save themselves from anxiety by such deeds, and even glory in them. And the whole world will be filled with mleccha behaviour and notions and ceremonies, and sacrifices will cease and joy will be nowhere and general rejoicing will disappear. And men will rob the possession of helpless persons of those that are friendless and of wisdoms also. And, possessed of small energy and strength, without knowledge and given to avarice and folly and sinful practices men will accept with joy the gifts made by wicked people with words of contempt. And, O son of Kunti, the kings of the earth, with hearts wedded to sin without knowledge and always boastful of their wisdom, will challenge one another from desire of taking one another's life. And the Kshatriyas also towards the end of such a period will become the thorns of the earth. And filled with avarice and swelling with pride and vanity and, unable and unwilling to protect (their subjects), they will take pleasure in inflicting punishments only. And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter, even when they will cry in grief, the Kshatriyas will, O Bharata, rob these of their wives and wealth. And no one will ask for a girl (for purposes of marriage) and no one will give away a girl (for such purposes), but the girls will themselves choose their lords, when the end of the Yuga comes. And the kings of the earth with souls steeped in ignorance, and discontented with what they have, will at such a time, rob their subjects by every means in their power. And without doubt the whole world will be mlecchified.[46] And when the end of the Yuga comes, the right hand will deceive the left; and the left, the right. And men with false reputation of learning will contract Truth and the old will betray the senselessness of the young, and the young will betray the dotage of the old. And cowards will have the reputation of bravery and the brave will be cheerless like cowards. And towards the end of the Yuga men will cease to trust one another. And full of avarice and folly the whole world will have but one kind of food. And sin will increase and prosper, while virtue will fade and cease to flourish. And Brahmanas and Kshatriyas and Vaisyas will disappear, leaving, O king, no remnants of their orders. And all men towards the end of the Yuga will become members of one common order, without distinction of any kind. And sires will not forgive sons, and sons will not forgive sires. And when the end approaches, wives will not wait upon and serve their husbands. And at such a time men will seek those countries where wheat and barley form the staple food. And, O monarch, both men and women will become perfectly free in their behaviour and will not tolerate one another's acts. And, O Yudhishthira, the whole world will be mlecchified. And men will cease to gratify the gods by offerings of Sraddhas. And no one will listen to the words of others and no one will be regarded as a preceptor by another. And, O ruler of men, intellectual darkness will envelop the whole earth, and the life of man will then be measured by sixteen years, on attaining to which age death will ensue. And girls of five or six years of age will bring forth children and boys of seven or eight years of age will become fathers. And, O tiger among kings, when the end of the Yuga will come, the wife will never be content with her husband, nor the husband with his wife. And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. And no one will, at that time, be a giver (of wealth or anything else) in respect to any one else. And the inhabited regions of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and women of evil repute. And, at such a time, the women will also entertain an aversion towards their husbands. And without doubt all men will adopt the behaviour of the mlecchas, become omnivorous without distinction, and cruel in all their acts, when the end of the Yuga will come. And, O thou foremost of the Bharatas, urged by avarice, men will, at that time, deceive one another when they sell and purchase. And without a knowledge of the ordinance, men will perform ceremonies and rites, and, indeed, behave as listeth them, when the end of the Yuga comes. And when the end of the Yuga comes, urged by their very dispositions, men will act cruelly, and speak ill of one another. And people will, without compunction, destroy trees and gardens. And men will be filled with anxiety as regards the means of living. And, O king, overwhelmed with covetousness, men will kill Brahmanas and appropriate and enjoy the possessions of their victims. And the regenerate ones, oppressed by Sudras, and afflicted with fear, and crying Oh and Alas, will wander over the earth without anybody to protect them. And when men will begin to slay one another, and become wicked and fierce and without any respect for animal life, then will the Yuga come to an end. And, O king, even the foremost of the regenerate ones, afflicted by robbers, will, like crows, fly in terror and with speed, and seek refuge, O perpetuator of the Kuru race, in rivers and mountains and inaccessible regions. And always oppressed by bad rulers with burthens of taxes, the foremost of the regenerate classes, O lord of the earth, will, in those terrible times, take leave of all patience and do improper acts by becoming even the servants of the Sudras. And Sudras will expound the scriptures, and Brahmanas will wait upon and listen to them, and settle their course of duty accepting such interpretations as their guides. And the low will become the high, and the course of things will look contrary. And renouncing the gods, men will worship bones and other relics deposited within walls. And, at the end of the Yuga, the Sudras will cease to wait upon and serve the Brahmanas. And in the asylums of great Rishis, and the teaching institutions of Brahmanas, and in places sacred to the gods and sacrificial compounds, and in sacred tanks, the earth will be disfigured with tombs and pillars containing bony relics and not graced with temples dedicated to the gods. All this will take place at the end of the Yuga, and know that these are the signs of the end of the Yuga. And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the Yuga come to an end. And, O monarch, when flowers will be begot within flowers, and fruits within fruits, then will the Yuga come to an end. And the clouds will pour rain unseasonably when the end of the Yuga approaches. And, at that time, ceremonial rites of men will not follow one another in due order, and the Sudras will quarrel with the

Brahmanas. And the earth will soon be full of mlecchas, and the Brahmanas will fly in all directions for fear of the burthen of taxes. And all distinctions between men will cease as regards conduct and behaviour, and afflicted with honorary tasks and offices, people will fly to woody retreats, subsisting on fruits and roots. And the world will be so afflicted, that rectitude of conduct will cease to be exhibited anywhere. And disciples will set at naught the instructions of preceptors, and seek even to injure them. And preceptors impoverished will be disregarded by men. And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And when the end of the Yuga comes, everybody will be in want. And all the points of the horizon will be ablaze, and the stars and stellar groups will be destitute of brilliancy, and the planets and planetary conjunctions will be inauspicious. And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. And the Sun will appear with six others of the same kind. And all around there will be din and uproar, and everywhere there will be conflagrations. And the Sun, from the hour of his rising to that of setting, will be enveloped by Rahu. And the deity of a thousand eyes will shower rain unseasonably. And when the end of the Yuga comes, crops will not grow in abundance. And the women will always be sharp in speech and pitiless and fond of weeping. And they will never abide by the commands of their husbands. And when the end of the Yuga comes, sons will slay fathers and mothers. And women, living uncontrolled, will slay their husbands and sons. And, O king, when the end of the Yuga comes, Rahu will swallow the Sun unseasonably. And fires will blaze up on all sides. And travellers unable to obtain food and drink and shelter even when they ask for these, will lie down on the wayside refraining from urging their solicitations. And when the end of the Yuga comes, crows and snakes and vultures and kites and other animals and birds will utter frightful and dissonant cries. And when the end of the Yuga comes, men will cast away and neglect their friends and relatives and attendants. And, O monarch, when the end of the Yuga comes, men abandoning the countries and directions and towns and cities of their occupation, will seek for new ones, one after another. And people will wander over the earth, uttering, ‘O father, O son’, and such other frightful and rending cries.

“And when those terrible times will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brahmanas. And about that time, in order that men may increase, Providence, according to its pleasure, will once more become propitious. And then when the Sun, the Moon, and Vrihaspati will, with the constellation Pushya[47], enter the same sign, the Krita age will begin again. And the clouds will commence to shower seasonably, and the stars and stellar conjunctions will become auspicious. And the planets, duly revolving in their orbits, will become exceedingly propitious. And all around, there will be prosperity and abundance and health and peace. And commissioned by Time, a Brahmana of the name of Kalki will take his birth. And he will glorify Vishnu and possess great energy, great intelligence, and great prowess. And he will take his birth in a town of the name of Sambhala in an auspicious Brahmana family. And vehicles and weapons, and warriors and arms, and coats of mail will be at his disposal as soon as he will think of them. And he will be the king of kings, and ever victorious with the strength of virtue. And he will restore order and peace in this world crowded with creatures and contradictory in its course. And that blazing Brahmana of mighty intellect, having appeared, will destroy all things. And he will be the Destroyer of all, and will inaugurate a new Yuga. And surrounded by the Brahmanas, that Brahmana will exterminate all the mlecchas wherever those low and despicable persons may take refuge.”

SECTION CLXL

“Markandeya continued, ‘Having exterminated the thieves and robbers, Kalki will, at a great Horse-sacrifice, duly give away this earth to the Brahmanas, and having established anew the blessed rectitude ordained by the Self-create, Kalki, of sacred deeds and illustrious reputation, will enter a delightful forest, and the people of this earth will imitate his conduct, and when the Brahmanas will have exterminated the thieves and robbers, there will be prosperity everywhere (on earth). And as the countries of the earth will one after another be subjugated, that tiger among Brahmanas, Kalki, having placed deer skins and lances and tridents there, will roam over the earth, adored by foremost Brahmanas and showing his regard for them and engaged all the while in slaughtering thieves and robbers. And he will exterminate the thieves and robbers amid heart-rending cries of ‘Oh, father—’ ‘Oh, mother!— ‘O son!’ and the like, and O Bharata, when sin will thus have been rooted out and virtue will flourish on arrival of the Krita age, men will once more betake themselves to the practice of religious rites. And in the age that will set in, viz., the Krita, well-planted gardens and sacrificial compounds and large tanks and educational centres for the cultivation of Brahmanic lore and ponds and temples will re-appear everywhere. And the ceremonies and rites of sacrifices will also begin to be performed. And the Brahmanas will become good and honest, and the regenerate ones, devoted to ascetic austerities, will become Munis and the asylums of ascetics, which had before been filled with wretches will once more be homes of men devoted to truth, and men in general will begin to honour and practise truth. And all seeds, sown on earth, will grow, and, O monarch, every kind of crop will grow in every season. And men will devotedly practise charity and vows and observances, and the Brahmanas devoted to meditation and sacrifices will be of virtuous soul and always cheerful, and the rulers of the earth will govern their kingdoms virtuously, and in the Krita age, the Vaisyas will be devoted to the practices of their order. And the Brahmanas will be devoted to their six-fold duties (of study, teaching, performance of sacrifices on their own account, officiating at sacrifices performed by others, charity and acceptance of gifts), and the Kshatriyas will be devoted to feats of prowess. And Sudras will be devoted to service of the three (high) orders,

"These, O Yudhishthira, are the courses of the Krita, the Treta, the Dwapara and the succeeding age. I have now narrated to thee everything. I have also told thee, O son of Pandu, the periods embraced by the several Yugas as generally known. I have now told thee everything appertaining to both the past and the future as narrated by Vayu in the Purana (which goes by his name and) which is adored by the Rishis. Being immortal I have many a time beheld and otherwise ascertained the courses of the world. Indeed, all I have seen and felt I have now told thee. And, O thou of unfading glory, listen now with thy brothers to something else I will presently tell thee for clearing thy doubts about religion! O thou foremost of virtuous men, thou shouldst always fix thy soul on virtue, for, O monarch, a person of virtuous soul obtaineth bliss both here and hereafter. And, O sinless one, listen to the auspicious words that I will now speak to thee. Never do thou humiliate a Brahmana, for a Brahmana, if angry, may by his vow destroy the three worlds."

Vaisampayana continued, "Hearing these words of Markandeya, the royal head of the Kurus, endued with intelligence and possessed of great lustre, spoke these words of great wisdom, 'O muni, if I am to protect my subjects, to what course of conduct should I adhere? And how should I behave so that I may not fall away from the duties of my order?'

"Markandeya, hearing this, answered, 'Be merciful to all creatures, and devoted to their good. Love all creatures, scorning none. Be truthful in speech, humble, with passions under complete control, and always devoted to the protection of thy people. Practise virtue and renounce sin, and worship thou the manes and the god and whatever thou mayst have done from ignorance or carelessness, wash them off and expiate them by charity. Renouncing pride and vanity, be thou possessed to humility and good behaviour. And subjugating the whole earth, rejoice thou and let happiness be thine. This is the course of conduct that accords with virtue. I have recited to thee all that was and all that will be regarded as virtuous. There is nothing appertaining to the past or the future that is unknown to thee. Therefore, O son, take not to heart this present calamity of thine. They that are wise are never overwhelmed when they are persecuted by Time. O thou of mighty arms, the very dwellers of heaven cannot rise superior to Time. Time afflicts all creatures. O sinless one, let not doubt cross thy mind regarding the truth of what I have told thee, for, if thou sufferest doubt to enter thy heart, thy virtue will suffer diminution! O bull of the Bharata race, thou art born in the celebrated family of the Kurus. Thou shouldst practise that which I have told thee, in thought, word and deed.'

Yudhishthira answered, "O thou foremost of the regenerate ones, at thy command I will certainly act according to all the instructions thou hast given me, and which, O lord, are all so sweet to the ear. O foremost of Brahmanas, avarice and lust I have none, and neither fear nor pride nor vanity. I shall, therefore, O lord, follow all that thou hast told me."

Vaisampayana continued, "Having listened to the words of the intelligent Markandeya, the sons of Pandu, O king, along with the wielder of the bow called Saranga, and all those bulls among Brahmanas, and all others that were there, became filled with joy. And having heard those blessed words appertaining to olden time, from Markandeya gifted with wisdom, their hearts were filled with wonder."

SECTION CLXLI

JANAMEJAYA SAID, "IT behoveth thee to narrate to me in full the greatness of the Brahmanas even as the mighty ascetic Markandeya had expounded it to the sons of Pandu."

"Vaisampayana said, 'The eldest son of Pandu had asked Markandeya saying, 'It behoveth thee to expound to me the greatness of Brahmanas.' Markandeya answered him saying, 'Hear, O king, about the behaviour of Brahmanas in days of old.'

"And Markandeya continued, 'There was a king, by name Parikshit in Ayodhya and belonging to the race of Ikshvaku. And once upon a time Parikshit went a-hunting. And as he was riding alone on a horse chasing deer, the animal led him to a great distance (from the habitations of men). And fatigued by the distance he had ridden and afflicted with hunger and thirst he beheld in that part of the country whither he had been led, a dark and dense forest, and the king, beholding that forest, entered it and seeing a delightful tank within the forest, both the rider and the horse bathed in it, and refreshed by the bath and placing before his horse some stalks and fibres of the lotus, the king sat by the side of the tank. And while he was lying by the side of the tank, he heard certain sweet strains of music, and hearing those strains, he reflected, 'I do not see here the foot-prints of men. Whose and whence then these strains?' And the king soon beheld a maiden of great beauty gathering flowers singing all the while, and the maiden soon came before the king, and the king thereupon asked her, 'Blessed one, who art thou and whose?' And she replied, 'I am a maiden.' And the king said, 'I ask thee to be mine.' And the maiden answered, 'Give me a pledge, for then only I can be thine, else not.' And the king then asked about the pledge and the girl answered. 'Thou wilt never make me cast my eyes on water', and the king saying, ‘So be it,’ married her, and king Parikshit having married her sported (with her) in great joy, and sat with her in silence, and while the king was staying there, his troops reached the spot, and those troops beholding the monarch stood surrounding him, and cheered by the presence of troops, the king entered a handsome vehicle accompanied by his (newly) wedded wife. And having arrived at his capital he began to live with her in privacy. And persons that were even near enough to the king could not obtain any interview with him and the minister-in-chief enquired of those females that waited upon the king, asking, ‘What do ye do here?’ And those women replied, ‘We behold here a female of unrivalled beauty. And the king sporteth with her, having married her with a pledge that he would never show her water.’ And hearing those words, the minister-in-chief caused an artificial forest to be created, consisting of many trees with abundant flowers and fruits, and he caused to be excavated within that forest and towards one of its sides a large tank, placed in a secluded spot and full of water that was sweet as Amrita. The tank was well covered with a net of pearls. Approaching the king one day in private, he addressed the king saying, ‘This is a fine forest without water. Sport thou here joyfully!’ And the king at those words of his minister entered that forest with that adorable wife of his, and the king sported with her in that delightful forest, and afflicted with hunger and thirst and fatigued and spent, the king beheld a bower of Madhavi creepers[48] and entering that bower with his dear one, the king beheld a tank full of water that was transparent and bright as nectar, and beholding that tank, the king sat on its bank with her and the king told his adorable wife, ‘Cheerfully do thou plunge into this water!’ And she, hearing those words plunged into the tank. But having plunged into the water she appeared not above the surface, and as the king searched, he failed to discover any trace of her. And the king ordered the waters of the tank to be baled out, and thereupon he beheld a frog sitting at the mouth of a hole, and the king was enraged at this and promulgated an order saying, ‘Let frogs be slaughtered everywhere in my dominions! Whoever wishes to have an interview with me must come before me with a tribute of dead frogs.’ And accordingly when frogs began to be terribly slaughtered, the affrighted frogs represented all that had happened unto their king, and the king of the frogs assuming the garb of an ascetic came before the king Parikshit, and having approached the monarch, he said, ‘O king, give not thyself up to wrath! Be inclined to grace. It behoveth thee not to slay the innocent frogs.’ Here occurs a couple of Slokas. (They are these):— ‘O thou of unfading glory, slay not the frogs! Pacify thy wrath! The prosperity and ascetic merits of those that have their souls steeped in ignorance suffer diminution! Pledge thyself not to be angry with the frogs! What need hast thou to commit such sin! What purpose will be served by slaying the frogs!’ Then king Parikshit whose soul was filled with woe on account of the death of her that was dear to him, answered the chief of the frogs who had spoken to him thus, ‘I will not forgive the frogs. On the other hand, I will slay them. By these wicked wretches hath my dear one been swallowed up. The frogs, therefore, always deserve to be killed by me. It behoveth thee not, O learned one, to intercede on their behalf.’ And hearing these words of Parikshit, the king of the frogs with his senses and mind much pained said, ‘Be inclined to grace, O king! I am the king of the frogs by name Ayu. She who was thy wife is my daughter of the name of Susobhana. This, indeed, is an instance of her bad conduct. Before this, many kings were deceived by her.’ The king thereupon said to him, ‘I desire to have her. Let her be granted to me by thee!’ The king of the frogs thereupon bestowed his daughter upon Parikshit, and addressing her said, ‘Wait upon and serve the king.’ And having spoken these words to his daughter, he also addressed her in wrath saying, ‘Since thou hast deceived many Kings for this untruthful behaviour of thine, thy offspring will prove disrespectful to Brahmanas!’ But having obtained her, the king became deeply enamoured of her in consequence of her companionable virtues, and feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down to the king of the frogs and reverenced him in due form and then with utterance choked in joy and tears said, ‘I have been favoured indeed!’ And the king of the frogs obtaining the leave of his daughter, returned to the place from which he had come and some time after the king begot three sons upon her and those sons were named Sala and Dala and Vala, and some time after, their father, installing the eldest of them of all on the throne and setting his heart on asceticism, retired into the forest. One day Sala while out a-hunting, beheld a deer and pursued it, on his car, and the prince said to his charioteer, ‘Drive thou fast.’ And the charioteer, thus addressed, replied unto the king, saying, ‘Do not entertain such a purpose. This deer is incapable of being caught by thee. If indeed Vami horses had been yoked to thy car, then couldst thou have taken it.’ Thereupon the king addressed his charioteer, saying, ‘Tell me all about Vami horses, otherwise I will slay thee,’ Thus addressed the charioteer became dreadfully alarmed and he was afraid of the king and also of Vamadeva’s curse and told not the king anything and the king then lifting up his scimitar said to him, ‘Tell me soon, else I will slay thee.’ At last afraid of the king, the charioteer said, ‘The Vami horses are those belonging to Vamadeva; they are fleet as the mind.’ And unto his charioteer who had said so, the king said, ‘Repair thou to the asylum of Vamadeva.’ And reaching the asylum of Vamadeva the king said unto that Rishi, ‘O holy one, a deer struck by me is flying away. It behoveth thee to make it capable of being seized by me by granting me thy pair of Vami horses.’ The Rishi then answered him saying, ‘I give thee my pair of Vami horses. But after accomplishing thy object, my Vami pair you should soon return.’ The king then taking those steeds and obtaining the leave of the Rishi pursued the deer, having yoked the Vami pair unto his car, and after he had left the asylum he spoke unto his charioteer saying, ‘These jewels of steeds the Brahmanas do not deserve to possess. These should not be returned to Vamadeva.’ Having said this and seized the deer he returned to his capital and placed those steeds within the inner apartments of the palace.

“Meanwhile the Rishi reflected, ‘The prince is young. Having obtained an excellent pair of animals, he is sporting with it in joy without returning it to me. Alas, what a pity it is!’ And reflecting in this strain, the Rishi said unto a disciple of his, after the expiration of a month, ‘Go, O Atreya, and say to the king that if he has done with the Vami steeds, he should return them unto thy preceptor.’ And the disciple Atreya, thereupon, repairing to the king, spoke unto him as instructed, and the king replied saying, ‘This pair of steeds deserves to be owned by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Return thou contentedly!' And Atreya, thus addressed by the king, returned and told his preceptor all that had happened, and hearing this sad intelligence, Vamadeva's heart was filled with wrath, and repairing in person to the king he asked him for his steeds, and the king refused to give the Rishi what the latter asked, and Vamadeva said, 'O lord of earth, give me thou my Vami horses. By them hast thou accomplished a task which was almost incapable of being accomplished by thee. By transgressing the practices of Brahmanas and Kshatriyas, subject not thyself, O king, to death by means of the terrible noose of Varuna.' And hearing this, the king answered, 'O Vamadeva, this couple of excellent well-trained, and docile bulls are fit animals for Brahmanas. O great Rishi, (take them and) go with them wherever thou likest. Indeed, the very Vedas carry persons like thee.' Then Vamadeva said, 'O king, the Vedas do, indeed, carry persons like us. But that is in the world hereafter. In this world, however, O king, animals like these carry me and persons like me as also all others.' At this the king answered, 'Let four assess carry thee, or four mules of the best kind, or even four steeds endued with the speed of the wind. Go thou with these. This pair of Vami horses, however, deserves to be owned by Kshatriyas. Know thou, therefore, that these are not thine.' At this, Vamadeva said, 'O king, terrible vows have been ordained for the Brahmanas. If I have lived in their observance, let four fierce and mighty Rakshasas of terrible mien and iron bodies, commanded by me, pursue thee with desire of slaying, and carry thee on their sharp lances, having cut up thy body into four parts.' Hearing this, the king said, 'Let those, O Vamadeva, that know thee as a Brahmana that in thought, word, and deed, is desirous of taking life, at my command, armed with bright lances and swords prostrate thee with thy disciples before me.' Then Vamadeva answered, 'O king, having obtained these my Vami steeds, thou hadst said, 'I will return them.' Therefore, give me back my Vami steeds, so thou mayst be able to protect thy life.' Hearing this, the king said, 'Pursuit of deer hath not been ordained for the Brahmanas. I do punish thee, however, for thy untruthfulness. From this day, too, obeying all thy commands I will, O Brahmana, attain to regions of bliss.' Vamadeva then said, 'A Brahmana cannot be punished in thought, word or deed. That learned person who by ascetic austerities succeedeth in knowing a Brahmana to be so, faileth not to attain to prominence in this world.'

"Markandeya continued, 'After Vamadeva had said this, there arose, O king, (four) Rakshasas of terrible mien, and as they, with lances in their hands, approached the king for slaying him, the latter cried aloud, saying, 'If, O Brahmana, all the descendants of Ikshvaku's race, if (my brother) Dala, if all these Vaisyas acknowledge my sway, then I will not yield up the Vami steeds to Vamadeva, for these men can never be virtuous.' And while he was uttering those words, those Rakshasas slew him, and the lord of earth was soon prostrated on the ground. And the Ikshvakus, learning that their king had been slain, installed Dala on the throne, and the Brahmana Vamadeva thereupon going to the kingdom (of the Ikshvakus), addressed the new monarch, saying, 'O king, it hath been declared in all the sacred books that persons should give away unto Brahmanas. If thou fearest sin, O king, give me now the Vami steeds without delay.' And hearing these words of Vamadeva, the king in anger spoke unto his charioteer, saying, 'Bring me an arrow from those I have kept, which is handsome to behold and tempered with poison, so that pierced by it Vamadeva may lie prostrate in pain, torn by the dogs.' Hearing this, Vamadeva answered, 'I know, O king, that thou hast a son of ten years of age, called Senajita, begotten upon thy queen. Urged by my word, slay thou that dear boy of thine without delay by means of thy frightful arrows!'

"Markandeya continued, 'At these words of Vamadeva, O king, that arrow of fierce energy, shot by the monarch, slew the prince in the inner apartments, and hearing this, Dala said there and then, 'Ye people of Ikshvaku's race, I will do ye good. I shall slay this Brahmana today, grinding him with force. Bring me another arrow of fierce energy. Ye lords of earth, behold my prowess now.' And at these words of Dala, Vamadeva said, 'This arrow of terrible mien and tempered with poison, that thou aimest at me, thou shall not, O ruler of men, be able to aim nor even to shoot.' And thereupon the king said, 'Ye men of

Ikshvaku’s race, behold me incapable of shooting the arrow that hath been taken up by me. I fail to compass the death of this Brahmana. Let Vamadeva who is blessed with a long life live.’ Then Vamadeva said, ‘Touching thy queen with this arrow, thou mayst purge thyself of the sin (of attempting to take the life of a Brahmana).’ And king Dala did as he was directed and the queen then addressed the Muni, and said, ‘O Vamadeva, let me be able to duly instruct this wretched husband of mine from day to day, imparting unto him words of happy import; and let me always wait upon and serve the Brahmanas, and by this acquire, O Brahmana, the sacred regions hereafter.’ And hearing these words of the queen, Vamadeva said, ‘O thou of beautiful eyes, thou hast saved this royal race. Beg thou an incomparable boon. I will grant thee whatever thou mayst ask. And, O thou faultless one, rule thou, O princess, these thy kinsmen and this great kingdom of the Ikshvakus!’ And hearing these words of Vamadeva the princess said, ‘This, O holy one, is the boon I seek, viz., that my husband may now be freed from his sin, and that thou mayst be employed in thinking of the weal of his son and kinsmen. This is the boon that I ask, O thou foremost of Brahmanas!’

“Markandeya continued, ‘Hearing these words of the queen, that Muni, O thou foremost of the Kuru race, said, ‘So be it.’ And thereupon king Dala became highly glad and gave unto the Muni his Vami steeds, having bowed down unto him with reverence!’”

SECTION CLXLII

Vaisampayana said, “The Rishis, the Brahmanas, and Yudhishthira then asked Markandeya, saying, ‘How did the Rishi Vaka become so long lived?’

“Thus asked by them, Markandeya answered, ‘The royal sage Vaka is a great ascetic and endowed with long life. Ye need not enquire into the reason of this.’

“Hearing this, O Bharata, the son of Kunti, king Yudhishthira the just, along with his brothers, then asked Markandeya saying, ‘It hath been heard by us that both Vaka and Dalvya are of great souls and endowed with immortality and that those Rishis, held in universal reverence, are the friends of the chief of the gods. O Holy One, I desire to listen lo the (history of the) meeting of Vaka and Indra that is full of both joy and woe. Narrate thou that history unto us succinctly.’

“Markandeya said, ‘When that horrible conflict between the gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful, and the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods seated on the back of his elephant Airavata, surveyed his happy subjects, and he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brahmanas in the observance, besides, of various excellent vows, and then descending on the delightful earth, O king, the god of a hundred sacrifices, proceeded towards a blessed asylum teeming with animals and birds, situated by the side of the sea, in the delightful and auspicious regions of the East on a spot overgrown with abundance of vegetation. And the chief of the gods beheld Vaka in that asylum, and Vaka also, beholding the ruler of the Immortals, became highly glad, and he worshipped Indra by presenting him with water to wash his feet, a carpet to sit upon, the usual offering of the Arghya, and fruit and roots. And the boon-giving slayer of Vala, the divine ruler of those that know not old age, being seated at his ease, asked Vaka the following question, 'O sinless Muni, thou hast lived for a hundred years! Tell me, O Brahmana, what the sorrows are of those that are immortal!'

Markandeya continued, "Hearing this, Vaka answered, saying, 'Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked, these are the evils which they that are immortal have to bear. The death of sons and wives, of kinsmen and friends, and the pain of dependence on others, are some of the greatest of evils. (These may all be noticed in a deathless life). There is no more pitiable sight in the world, as I conceive, than that of men destitute of wealth being insulted by others. The acquisition of family dignity by those that have it not, the loss of family dignity by those that have it, unions and disunions, — these all are noticeable by those that lead deathless lives. How they that have no family dignity but have prosperity, win what they have not — all this, O god of a hundred sacrifices, is before thy very eyes! What can be more pitiable than the calamities and reverses sustained by the gods, the Asuras, the Gandharvas, men, the snakes, and the Rakshasas! They that have been of good families suffer afflictions in consequence of their subjection to persons that are ill-born and the poor are insulted by the rich. What can be more pitiable than these? Innumerable examples of such contradictory dispensations are seen in the world. The foolish and the ignorant are cheerful and happy while the learned and the wise suffer misery! Plentiful instances of misery and woe are seen among men in this world!

(They that lead deathless lives are destined to behold all these and suffer on that account.)’

“Indra then said, ‘O thou of great good fortune, tell me again, what the joys are of those persons that lead deathless lives, — joys that are adored by gods and Rishis!’

“Vaka answered, ‘If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eight or the twelfth part of the day, there can be nothing happier than that.[49] He in whose case the day is not counted is not called voracious. And, O Maghavan, happiness is even his own whose scanty vegetables are cooked. Earned by his own efforts, without having to depend upon any one, he that eateth even fruits and vegetables in his own house is entitled to respect. He that eateth in another’s house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. This, therefore, is the opinion of the wise that fie on the food of that mean wretch who like a dog or a Rakshasa eateth at another’s house. If after treating guests and servants and offering food to the manes a good Brahmana eateth what remains, there can be nothing happier than that. There is nothing sweeter or more sacred, O thou of a hundred sacrifices, than that food which such a person takes after serving the guest with the first portion thereof. Each mouthful (of rice) that the Brahmana eats after having served the guest, produces merit equal to what attaches to the gift of a thousand kine. And whatever sins such a one may have committed in his youth are all washed away of a certainty. The water in the hands of the Brahmana that hath been fed and honoured with a pecuniary gift (after the feeding is over) when touched with water (sprinkled by him that feeds), instantly purges off all the sins of the latter!’”

“Speaking of these and various other things with Vaka, the chief of the gods went away to heaven.’”[50]

SECTION CLXIII

VAISAMPAYANA SAID, “THEN the sons of Pandu again addressed Markandeya saying, ‘Thou hast told us of greatness of Brahmanas. We desire now to hear of the greatness of the royal Kshatriyas!” Thus addressed by them, the great Rishi Markandeya spoke, ‘Listen now to the greatness of the royal Kshatriyas. A certain king of the name of Suhotra belonging to the Kuru race went on a visit to the great Rishis. And as he was returning from that visit, he beheld king Sivi the son of Usinara, seated on his car, and as each came before the other, each saluted the other as best befitted his age and each regarding himself as the equal of the other in respect of qualities, refused to give the way to the other. And at this juncture Narada appeared there, and beholding what had happened, the celestial Rishi asked, ‘Why is it that ye both stand here blocking each other’s way?’ And thus questioned both of them spoke to Narada saying, ‘O holy one, do not speak so. The sages of old have declared that the way should be given to one who is superior or to him that is abler. We, however, that stand blocking each other’s way are equal to each other in every respect. Judged properly there is no superiority amongst us.’ Thus addressed by them, Narada recited three slokas. (They are these), ‘O thou of the Kuru race, he that is wicked behaveth wickedly even unto him that is humble; he also that is humble behaveth with humility and honestly unto him that is wicked! He that is honest behaveth honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? He that is honest regardeth the service that is done to him, as if it were a hundred times greater than it is. Is this not current amongst the gods themselves? Certainly it is the royal son of Usinara who is possessed of goodness that is greater than thine. One should conquer the mean by charity; the untruthful by truth, the man of wicked deeds by forgiveness; and the dishonest by honesty. Both of you are large-hearted. Let one amongst you stand aside, according to the indication of the above slokas.' And having said so Narada became silent, and hearing what Narada had said the king of the Kuru race walking round Sivi, and praising his numerous achievements, gave him the way and went on in his course. It was even thus that Narada had described the high blessedness of the royal Kshatriyas.'"

SECTION CLXLIV

Markandeya continued, “Listen now to another story. One day as king Yayati, the son of Nahusha, was sitting on his throne, surrounded by the citizens, there came unto him a Brahmana desirous of soliciting wealth for his preceptor, and approaching the king, the Brahmana said, ‘O king, I beg of thee wealth for my preceptor according to my covenant.’ And the king said, ‘O Holy One, tell me what thy covenant is.’ And thereupon the Brahmana said, ‘O king, in this world when men are asked for alms, they entertain contempt for him that asketh it. I therefore, ask thee, O king, with what feelings thou wilt give me what I ask and upon which I have set my heart.’ And the king replied saying, ‘Having given away a thing, I never boast of it. I never also listen to solicitations for things that cannot be given. I listen, however, to prayers for things that can be given and giving them away I always become happy. I will give thee a thousand kine. The Brahmana that asks me for a gift is always dear to me. I am never angry with the person that begs of me and I am never sorry for having given away a thing!’ And the Brahmana then obtained from the king a thousand kine and went away.”

SECTION CLXLV

VAISAMPAYANA SAID, “THE son of Pandu again addressed the Rishi and said, ‘Speak thou unto us of the high fortune of royal Kshatriyas!’ And Markandeya said, ‘There were two kings of the name of Vrishadarbha and Seduka and both of them were conversant with morals and with weapons of attack and defence. And Seduka knew that Vrishadarbha had from his boyhood an unuttered vow that he would give no other metal unto Brahmanas save gold and silver. And once on a time a Brahmana having completed his study of the Vedas came unto Seduka and uttering a benediction upon him begged of him wealth for his preceptor, saying, ‘Give me a thousand steeds.’ And thus addressed, Seduka said unto him, ‘It is not possible for me to give thee this for thy preceptor. Therefore, go thou unto king Vrishadarbha, for, O Brahmana, he is a highly virtuous king. Go and beg of him. He will grant thy request. Even this is his unuttered vow.’ Hearing these words that Brahmana went to Vrishadarbha and begged of him a thousand steeds, and the king thus solicited, struck the Brahmana with a whip and thereupon the Brahmana said, ‘Innocent as I am, why dost thou attack me thus?’ And the Brahmana was on the point of cursing the king, when the latter said, ‘O Brahmana, dost thou curse him that doth not give thee what thou askest? Or, is this behaviour proper for a Brahmana?’ And the Brahmana said, ‘O king of kings, sent unto thee by Seduka, I come before thee for this.’ The king said, ‘I will give thee now whatever tribute may come to me before the morning expire. How indeed, can I send away the man empty-handed who hath been whipped by me.’ And having said this the king gave unto that Brahmana the entire proceeds of that day and that was more than the value of a thousand horses.’”

SECTION CLXLVI

“Markandeya said, ‘One day it was resolved by the gods that they should descend on the earth and try the goodness and virtue of king Sivi, the son of Usinara. And addressing each other,— ‘Well’ — Agni and Indra came to the earth. And Agni took the form of a pigeon flying away from Indra who pursued him in the form of a hawk, and that pigeon fell upon the lap of king Sivi who was seated on an excellent seat. And the priest thereupon addressing the king said, ‘Afraid of the hawk and desirous of saving its life, this pigeon hath come to thee for safety. The learned have said that the falling of a pigeon upon one’s body forebodeth a great danger. Let the king that understands omens give away wealth for saving himself from the danger indicated.’ And the pigeon also addressed the king and said, ‘Afraid of the hawk and desirous of saving my life I have come to thee for protection. I am a Muni. Having assumed the form of a pigeon, I come to thee as a seeker of thy protection. Indeed, I seek thee as my life. Know me as one possessed of Vedic lore, as one leading the Brahmacharya mode of life, as one possessed also of self-control and ascetic virtues. And know me further as one that has never spoken disagreeably unto his preceptor, as one possessed of every virtue indeed, as one that is sinless. I repeat the Vedas, I know their prosody; indeed, I have studied all the Vedas letter by letter. I am not a pigeon. Oh, do not yield me up to the hawk. The giving up of a learned and pure Brahmana can never be a good gift.’ And after the pigeon said so, the hawk addressed the king, and said, ‘Creatures do not come into the world in the same particular order. In the order of creation, thou mayst, in a former birth, have been begotten by this pigeon. It is not proper for thee, O king, to interfere with my food by protecting this pigeon (even though he might have been thy father).’ And thus addressed, the king said, ‘Hath any one, before this, seen birds thus speak the pure speech of man? Knowing what this pigeon sayeth, and this hawk also, how can we act to-day according to virtue? He that giveth up an affrighted creature seeking protection, unto its foe, doth not obtain protection when he is in need of it himself. Indeed, the very clouds do not shower rain seasonably for him, and the seeds though scattered do not grow for him. He that giveth up an afflicted creature seeking protection unto its foe, hath to see his offspring die in childhood. The ancestor of such a person can never dwell in heaven; indeed, the very gods decline to accept the libations of clarified butter poured by him into the fire. He that giveth up an affrighted creature seeking protection, unto its foe, is struck with the thunder-bolt by the gods with Indra at their head. The food that he eateth is unsanctified, and he, of a narrow soul, falleth from heaven very soon. O hawk, let the people of the Sivi tribe place before thee a bull cooked with rice instead of this pigeon. And let them also carry to the place where thou livest in joy, meat in abundance.' And hearing this, the hawk said, 'O king, I do not ask for a bull, nor, indeed, any other meat, nor meat more in quantity than that of this pigeon. It hath been given to me by the gods. The creature, therefore, is my food today in consequence of its death that hath been ordained. Therefore, O monarch, give it up to me.' Thus addressed by the hawk, the king said, 'Let my men see and carefully carry the bull to thee with every limb entire. Let that bull be the ransom of this creature afflicted with fright and let it be carried to thee before my eyes. Oh, slay not this pigeon! I will yield up my very life, yet I would not give up this pigeon. Dost thou not know, O hawk, that this creature looketh like a sacrifice with the Soma juice? O blessed one, cease to take so much trouble for it. I cannot, by any means, yield up the pigeon to thee. Or, O hawk, if it pleases thee, command me to do some such thing which I may do for thee, which may be agreeable to thee, and upon doing which the men of the Sivi tribe may yet in joy bless me in terms of applause. I promise thee that I will do what thou mayst did me do.' And at this appeal of the king, the hawk said, 'O king, if thou givest me as much flesh as would be equal to the weight of the pigeon, cutting it off thy right thigh; then can the pigeon be properly saved by thee; then wouldst thou do what would be agreeable to me and what the men of the Sivi tribe would speak of in terms of praise.' And the king agreed to this and he cut off a piece of flesh from his right thigh and weighed it against the pigeon. But the pigeon weighed heavier. And thereupon the king cut off another piece of his flesh, but the pigeon still weighed heavier, and then the king cut off pieces of flesh from all parts of his body and placed them on the scale. But the pigeon still weighed heavier, and then the king himself ascended the scale and he felt no grief at this and beholding this, the hawk disappeared there saying — (The pigeon hath been) Saved, — And the king asked the pigeon saying, 'O pigeon, let the Sivis know who the hawk is. None but the lord of the universe could do as he did. O Holy One, answer thou this question of mine!' And the pigeon then said, 'I am the smoke-bannered Agni called also Vaiswanara. The hawk is none other than Sachi's lord armed with the thunder-bolt. O son of Suratha, thou art a bull among men. We came to try thee. These pieces of flesh, O king, that thou hast cut off with thy sword from thy body for saving me have caused gashes in thy body. I will make these marks auspicious and handsome and they will be of the colour of gold and emit a sweet perfume, and earning great fame and respected by the gods and the Rishis thou shall long rule these subjects of thine, and a son will spring from thy flank who shall be called Kapataroman. O king, thou shalt obtain this son of the name of Kapataroman from out of thy own body and thou wilt behold him become the foremost of the Saurathas, blazing with renown, possessed of bravery and great personal beauty!"

SECTION CLXLVII

VAISAMPAYANA SAID, “AND the son of Pandu once more addressed Markandeya, saying, ‘Tell us again of the great good fortune of kings.’ And Markandeya said, ‘There came unto the horse-sacrifice of king Ashtaka of Viswamitra’s race, many kings. And there came unto that sacrifice the three brothers also of that king, viz., Pratardana, Vasumanas, and Sivi, the son of Usinara. And after the sacrifice was completed, Ashtaka was proceeding on his car along with his brothers when they all beheld Narada coming that way and they saluted the celestial Rishi and said unto him, ‘Ride thou on this car with us. And Narada, saying, So be it, mounted on the car, and one among those kings having gratified the holy and celestial Rishi Narada, said, O Holy One, I desire, to ask thee something.’ And the Rishi said, ‘Ask.’ And the person, thus permitted, said, ‘All four of us are blessed with long lives and have indeed every virtue. We shall, therefore, be permitted to go to a certain heaven and dwell there for a long period. Who amongst us, however, O king, shall fall down first?’ Thus questioned the Rishi said, ‘This Ashtaka shall first come down.’ And thereupon the enquirer asked, ‘For what cause?’ And the Rishi answered, ‘I lived for a few days in the abode of Ashtaka. He carried me (one day) on his car out of the town and there I beheld thousands of kine distinguished from one another by difference of hue. And beholding those kine I asked Ashtaka whose they were and Ashtaka answered me, saying, ‘I have given away these kine. By this answer he gave expression to his own praise. It is for this answer of his that Ashtaka shall have to come down.’ And after Narada had said so, one of them again enquired, saying, ‘Three of us then will stay in heaven. Amongst us three, who shall fall down first?’ And the Rishi answered, Pratardana.’ And the enquirer asked, ‘For what cause?’ And the Rishi answered, ‘I lived for some days in the abode of Pratardana also. And he carried me on his car one day. And while doing so, a Brahmana asked him saying, ‘Give me a horse!’ And Pratardana replied, ‘After returning, I will give thee one!’ And thereupon the Brahmana said, ‘Let it be given to me soon.’ And as the Brahmana spoke those words, the king gave unto him the steed that had been yoked on the right-hand wheel of the car. And there came unto him another Brahmana desirous of obtaining a steed. And the king having spoken to him in the same way, gave him the steed that had been yoked on the left wheel of his car. And having given away the horse unto him, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king soon gave him the horse on the left front of his car, unyoking the animal. And having done so, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king said unto him, ‘Returning, I will give thee a horse.’ But the Brahmana said, ‘Let the steed be given to me soon.’ And the king gave him the only horse he had. And seizing the yoke of the car himself, the king began to draw it. And as he did so, he said, ‘There is now nothing for the Brahmanas.’ The king had given away, it is true, but he had done so with detraction. And for that speech of his, he shall have to fall down from heaven. And after the Rishi had said so, of the two that remained, one asked, ‘Who amongst us two shall fall down?’ And the Rishi answered, ‘Vasumanas.’ And the enquirer asked, ‘For what reason?’ And Narada said, ‘In course of my wanderings I arrived at the abode of Vasumanas. And at that time the Brahmanas were performing the ceremony of Swastivachana for the sake of a flowery car.[51] And I approached the king’s presence. And after the Brahmanas had completed the ceremony, the flowery car became visible to them. And I praised that car, and thereupon the king told me, ‘Holy one, by thee hath this car been praised. Let this car, therefore, be thine.’ And after this I went to Vasumanas another time when I was in need of a (flowery) car. And I admired the car, and the king said, ‘It is thine.’ And I went to the king a third time and admired the car again. And even then the king exhibiting the flowery car to the Brahmanas, cast his eyes on me, and said, ‘O holy one, thou hast praised the flowery car sufficiently.” And the king only said these words, without making me a gift of that car. And for this he will fall down from heaven.’

“And one among them said, ‘Of the one who is to go with thee, who will go and who will fall down?’ And Narada answered, saying, ‘Sivi will go, but I will fall down.’ ‘For what reason?’ asked the enquirer. And Narada said, ‘I am not the equal of Sivi. For one day a Brahmana came unto Sivi and addressing him, said, ‘O Sivi, I came to thee for food.’ And Sivi replied unto him, saying. ‘What shall I do? Let me have thy orders.’ And the Brahmana answered, ‘This thy son known by the name of Vrihadgarbha should be killed. And, O king, cook him for my food.’ And hearing this, I waited to see what would follow. And Sivi then killed his son and cooking him duly and placing that food in a vessel and taking it upon his head, he went out in search of the Brahmana and while Sivi was thus seeking, for the Brahmana, some one told him, The Brahmana thou seekest, having entered thy city, is setting fire to thy abode and he is also setting fire, in wrath, to thy treasury, thy arsenal, the apartments of the females and thy stables for horses and elephants.’ And Sivi heard all this, without change of colour, and entering his city spoke unto the Brahmana, ‘O holy one, the food has been cooked.’ And the Brahmana hearing this spoke not a word and from surprise he stood with downcast looks. And Sivi with a view to gratifying the Brahmana said, ‘O holy one, eat thou this.’ And the Brahmana looking at Sivi for a moment said, ‘Eat it thyself.’ And thereupon Sivi said, ‘Let it be so.’ And Sivi cheerfully taking the vessel from his head desired to eat it and thereupon the Brahmana caught hold of Sivi’s hand and addressing him said, ‘Thou hast conquered wrath. There is nothing that thou canst not give unto the Brahmanas.’ And saying this, that Brahmana adored Sivi, and then as Sivi cast his eyes before him, he beheld his son standing like a child of the gods, decked in ornaments and yielding a fragrance from his body and the Brahmana, having accomplished all this, made himself visible and it was Vidhatri himself who had thus come in that guise to try that royal sage, and after Vidhatri had disappeared, the counsellors addressed the king, saying, ‘Thou knowest everything. For what didst thou do all this?’ And Sivi answered, ‘It was not for fame, nor for wealth, nor from desire of acquiring objects of enjoyment that I did all this. This course is not sinful. It is for this that I do all this. The path which is trodden by the virtuous is laudable. My heart always inclineth towards such a course. This high instance of Sivi's blessedness I know, and I have, therefore, narrated it duly!'"

SECTION CLXLVIII

Vaisampayana said, “The sons of Pandu and those Rishis then asked Markandeya, ‘Is there anybody that is blessed with longer life than thou?’ And Markandeya answered them, saying, ‘There is without doubt, a royal sage of the name of Indradyumna and his virtue having diminished, he fell from heaven, crying, ‘My achievements are lost!’ And he came unto me and asked, ‘Dost thou know me?’ And I answered him, saying, ‘From our anxiety to acquire religious merit we do not confine ourselves to any home. We live but for a night in the same village or town. A person like us, therefore, cannot possibly know thy pursuits. The fasts and vows we observe render us weak in body and unable to follow any worldly pursuits on our own behalf. Hence, one like us cannot possibly know thee.’ He then asked me, ‘Is there any one who is longerlived than thou’? I answered him, saying, ‘There liveth on the Himavat an owl of the name of Pravarakarna. He is older than I. He may know thee. The part of the Himavat where he dwelleth is far off from here.’ And at this Indradyumna became a horse and carried me to where that owl lived and the king asked the owl, saying, ‘Dost thou know me?’ And the owl seemed to reflect for a moment and then said unto the king, ‘I do not know thee.’ And the royal sage Indradyumna thereupon asked the owl, ‘Is there any one who is older than thou?’ And thus asked the owl answered, saying, There is a lake of the name of Indradyumna. In that lake dwelleth a crane of the name of Nadijangha. He is older than we. Ask thou him.’ And at this king Indradyumna taking both myself and the owl went to that lake where the crane Nadijangha dwelt. And that crane was asked by us, ‘Dost thou know the king Indradyumna?’ And the crane thereupon seemed to reflect a little and then said, ‘I do not know king Indradyumna.’ And the crane was asked by us, ‘Is there any one who is older than thou?’ And he answered us, saying, ‘There dwelleth in this very lake a tortoise of the name of Akupara. He is older than I. He may know something of this king. Therefore, enquire ye of Akupara. And then that crane gave information to the tortoise, saying, ‘It is intended by us to ask thee something. Please come to us.’ And hearing this the tortoise came out of the lake to that part of the bank where we all were and as he came there we asked him, saying, ‘Dost thou know this king Indradyumna?’ And the tortoise reflected for a moment. And his eyes were filled with tears and his heart was much moved and he trembled all over and was nearly deprived of his senses. And he said with joined hands, ‘Alas, do I not know this one? He had planted the sacrificial stake a thousand times at the time of kindling the sacrificial fire. This lake was excavated by the feet of the cows given away by this king unto the Brahmanas on the completion of the sacrifice. I have lived here ever since.’ And after the tortoise had said all this, there came from the celestial regions a car. And an aerial voice was heard which said, addressing Indradyumna, ‘Come thou and obtain the place thou deservest in heaven! Thy achievements are great! Come thou cheerfully to thy place! Here also are certain slokas: The report of virtuous deeds spreadeth over the earth and ascendeth to heaven. As long as that report lasts, so long is the doer said to be in heaven. The man whose evil deeds are bruited about, is said to fall down and live, as long as that evil report lasts in the lower regions. Therefore should man be virtuous in his acts if he is to gain Heaven. And he should seek refuge in virtue, abandoning a sinful heart.’

“And hearing these words, the king said, ‘Let the car stay here as long as I do not take these old persons to the places whence I brought them. And having brought me and the owl Pravarakarna to our respective places, he went away, riding on that car, to the place that was fit for him. Being longlived, I witness all this.”

Vaisampayana continued, “It was thus that Markandeya narrated all this unto the son of Pandu. And after Markandeya finished, the sons of Pandu said, ‘Blessed be thou! Thou hadst acted properly in causing king Indradyumna who had fallen from Heaven to regain his sphere!’ And Markandeya answered them, saying, ‘Devaki’s son, Krishna, also had thus raised the royal sage Nriga who had sunk in hell and caused him to regain Heaven!’”

SECTION CLXLIX

VAISAMPAYANA SAID, “KING Yudhishthira, hearing from the illustrious Markandeya the story of the royal sage Indradyumna’s regaining of Heaven, again asked the Muni, saying, ‘O great Muni, tell me in what condition should a man practise charity in order to gain admission into the regions of Indra? Is it by practising charity while leading a domestic mode of life, or in boyhood, or in youth, or in old age? O, tell me about the respective merits reaped from the practice of charity in these different stages of life?’

Markandeya said, ‘Life that is futile is of four kinds. Charity also that is futile is of sixteen kinds. His life is vain who hath no son; and his also who is out of pale of virtue: and his too who liveth on the food of other; and, lastly, his who cooketh for himself without giving therefrom unto the Pitris, the gods, and the guests, and who eateth of it before these all. The gift to one that has fallen away from the practice of virtuous vows, as also the gift of wealth that has been earned wrongly, are both in vain. The gift to a fallen Brahmana, that to a thief, that also to a preceptor that is false, is in vain. The gift to an untruthful man, to a person that is sinful, to one that is ungrateful, to one that officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas,[52] to a Brahmana that cooks for Sudra, to one that too by birth is a Brahmana but who is destitute of the occupations of his order, is in vain. The gift to one that has married a girl after the accession of puberty, to females, to one that sports with snakes, and to one that is employed in menial offices, is also in vain. These sixteen kinds of gifts are productive of no merits. That man who with mind clouded with darkness giveth away from fear or anger, enjoyeth the merit of such gift while he is in the womb of his mother. The man who (under other circumstances) maketh gifts unto the Brahmanas, enjoyeth the fruit thereof while he is in old age. Therefore, O king, the man who wishes to win the way of heaven, should under all conditions, make gifts unto Brahmanas of everything that he wishes to give away.’

“Yudhishthira said, ‘By what means do Brahmanas, who accept gifts from all the four orders, save others as well as themselves?”

“Markandeya said, ‘By Japa,[53] and Mantras,[54] and Homa[55] and the study of the Vedas, the Brahmanas construct a Vedic boat[56] wherewith they save both others and themselves. The gods themselves are pleased with that man who gratifieth the Brahmanas. Indeed, a man may attain heaven at the command of a Brahmana. Thou wilt, O king, without doubt ascend to regions of everlasting bliss, in consequence of thy worship of the Pitris and the gods, and thy reverence for the Brahmanas, even though thy body is filled with phlegmatic humours and withal so dull and inert! He that desires virtue and heaven should adore the Brahmanas. One should feed Brahmanas with care on occasions of Sraddhas, although those among them that are cursed or fallen should be excluded. They also should be carefully excluded that are either excessively fair or excessively black, that have diseased nails, that are lepers, that are deceitful, that are born in bastardy of widows or of women having husbands alive; and they also that support themselves by the profession of arms. That Sraddha which is censurable, consumeth the performer thereof like fire consuming fuel. If they that are to be employed in Sraddhas happen to be dumb, blind, or deaf, care should be taken to employ them along with Brahmanas conversant with the Vedas. O Yudhishthira, listen now unto whom thou shouldst give. He that knoweth all the Vedas should give only to that able Brahmana who is competent to rescue both the giver and himself, for he, indeed, is to be regarded as able who can rescue both the giver and himself. O son of Pritha, the sacred fires do not receive such gratification from libations of clarified butter, from offerings of flowers and sandal and other perfumed pastes as from the entertainment of guests. Therefore, do thou strive to entertain guests, O son of Pandu! O king, they that give unto guests water to wash their feet, butter to rub over their (tired) legs, light during the hours of darkness, food, and shelter, have not to go before Yama. The removal (after worship) of the flowery offerings unto the gods, the removal of the remnants of a Brahmana's feast, waiting (upon a Brahmana) with perfumed pastes, and the massaging of a Brahmana's limbs, are, each of them, O foremost of kings, productive of greater merit than the gift of kine. A person, without doubt, rescueth himself by the gift of a Kapila cow. Therefore, should one give away a Kapila cow decked with ornaments unto Brahmanas. O thou of the Bharata race, one should give unto a person of good lineage and conversant with the Vedas; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons but not to them that are in affluence. What merit is there, O thou foremost of the Bharata race, by giving unto one that is affluent? One cow must be given unto one Brahmana. A single cow must not be given unto many. For if the cow so given away (unto many) be sold, the giver's family is lost for three generations. Such a gift would not assuredly rescue the giver nor the Brahmana that takes it. He who giveth eighty Ratis of pure gold, earneth the merit of giving away a hundred pieces of gold for ever. He that giveth away a strong bull capable also of drawing the plough, is certainly rescued from all difficulties and finally goeth to heaven. He that giveth away land unto a learned Brahmana, hath all his desires fulfilled. The tired traveller, with weakened limbs and feet besmeared with dust, asks for the name of him that may give him food. There are men who answer him by telling him the name. That wise man who informs these toil-worn ones of the name of the person who may give them food, is, without doubt, regarded as equal in merit unto the giver himself of food. Therefore, abstaining from other kinds of gift, give thou food. There is no merit (arising out of gifts) that is so great as that of giving food. The man that according to the measure of his might gives well-cooked and pure food unto the Brahmanas, acquires, by that act of his, the companionship of Prajapati (Brahma). There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away). It hath been said that food itself is Prajapati. And Prajapati is regarded as the Year. And the Year is sacrifice. And everything is established in sacrifice, for it is from sacrifice that all creatures, mobile and immobile, take their origin. For this reason, it hath been heard by us, food is the foremost of all things. They that give away lakes and large pieces of water, and tanks and wells, and shelter and food and they that have sweet words for all, have not to hear the admonitions of Yama. With him who gives rice, and wealth earned by his labour, unto Brahmana of good behaviour, the earth is satisfied. And she poureth upon him showers of wealth. The giver of food walketh first, after him the speaker of truth and he that giveth unto persons that do not solicit. But the three go to the same place.'"

Vaisampayana continued, 'Hearing all this, Yudhishthira, along with his younger brothers, impelled by curiosity, again addressed the high-souled Markandeya, saying, 'O great Muni, what is the distance of Yama's region from that of men? What is its measurement? How also do men pass it over? And by what means? O, tell me all this!'

"Markandeya said, 'O king, O them foremost of virtuous men, this question of thine appertains to a great mystery. It is sacred and much applauded by the Rishis. Appertaining as it also does to virtue, I will speak of it to thee. The distance of Yama's region from the abode of men is, O king, eighty-six thousand Yojanas! The way is over space, without water, and very terrible to behold; Nowhere on that road is the shade of a tree, nowhere any water, and nowhere any resting place in which the traveller, when fatigued, may rest for some moments. And men and women and all on earth that have life, are forcibly led along this way by the messengers of Yama. Those creatures that obey the mandates of the grim king, and they, O king, that have given horses and other good conveyances unto Brahmanas, proceed along this way on those animals and vehicles. And they that have given umbrellas proceed along this way with umbrellas warding off the sun's rays. And they that have given food, proceed without hunger, while they that have not given food proceed afflicted with hunger. And they that have given robes, proceed along this way attired in robes while they that have given none, proceed naked. And they that have given gold, proceed in happiness, themselves decked in ornaments. And they that have given land, proceed with every desire completely gratified. And they that have given grain, proceed without being afflicted with any want. And they that have given houses, proceed happily on cars. And those men that have given something to drink, proceed with cheerful hearts unafflicted with thirst. And they that have given lights, proceed happily lighting the way before them. And they that have given kine, proceed along the way happily, freed from all their sins. And they that have fasted for a month, proceed on cars drawn by swans. And they who have fasted for six nights, proceed on cars drawn by peacocks. And, O son of Pandu, he that fasteth three nights upon only one meal without a second during this period goeth into a region free from disease and anxiety. And water hath this excellent property that it produceth happiness in the region of Yama. And they that give water find for themselves a river there of the name of Pushpodaka. And the givers of water on the earth drink cool and ambrosial draughts from that stream. And they that are of evil deeds have pus ordained for them. Thus, O great king, that river serveth all purposes. Therefore, O king, adore thou duly these Brahmanas (that are with thee). Weak in limbs owing to the way he has walked, and besmeared with the dust of the high-road, the traveller enquireth for the name of him who giveth food, and cometh in hope to his house. Adore thou him with reverent attention, for he indeed is a guest, and he is a Brahmana. The gods with Indra at their head follow him as he proceedeth. And if he is adored, the gods with Indra become gratified, and if he is not adored, the celestials with their chief become cheerless. Therefore, O thou foremost of kings, worship thou these Brahmanas duly. I have thus spoken to thee upon a hundred subjects. What dost thou desire to hear from me again?'

"Yudhishthira said, 'O master, conversant thou art with virtue and morality, and so I desire to repeatedly listen to thee as thou speakest on sacred subjects appertaining to virtue and morals.'

"Markandeya said, 'O king, I will now speak on another sacred subject appertaining to eternal interests and capable of washing off all sins. Listen thou with rapt attention. O thou foremost of the Bharatas, the merit equal to that of giving away a Kapila cow in (the tirtha called) Jyeshtha-Pushkara arises from washing the feet of Brahmanas. As long as the earth remains wet with water which a Brahmana hath touched with his feet, so long do Pitris drink water of cups made of lotus-leaves. If the guest is welcomed (with enquiries about his welfare), the deities of fire become glad; and if he is offered a seat, it is the god of a hundred sacrifices, who is gratified. If his feet are washed, it is the Pitris who are delighted; and if he is fed it is Prajapati that is pleased. One should with collected soul, give a cow when (during her throes) the feet and head of her calf are visible, before her delivery is complete. A cow with her calf in the air in course of falling from the uterus to the earth, is to be regarded as equal to the earth herself. He, therefore, that giveth away such a cow, reapeth the merit of giving away the earth. And he that giveth away such a cow, is adored in heaven for as many thousands of Yugas as there are bristles on the bodies of the animal and her young one together. And, O Bharata, he that having accepted a thing in gift giveth it away immediately unto a person that is virtuous and honest, reapeth very great merit. Without doubt, he reapeth the fruit of giving away the whole earth to her utmost limits and with her oceans and seas and caves, her mountains and forests and woods. That Brahmana who eateth in silence from a plate, keeping his hands between his knees, succeedeth in rescuing others. And those Brahmanas that abstain from drink and who are never spoken of by others as having any faults and who daily read the Samhitas, are capable of rescuing others. Libations of butter and edible offerings should all be presented to a Brahmana who is learned in the Vedas. And as libations of clarified butter poured into fire never go in vain, so gift to virtuous Brahmanas learned in the Vedas can never go in vain. The Brahmanas have anger for their weapon; they never fight with arms of iron and steel. Indeed the Brahmanas slay with anger like Indra slaying the Asuras with his thunder-bolt.

Thus prelection appertaining to virtue and morality is now over. Hearing this, the Munis of the forest of Naimisha were filled with delight. And those ascetics were also freed from grief and anger by listening to it. And they were also purged of all their sins in consequence of this. And, O king, those human beings that listen to it become freed from the obligation of rebirth.’

"Yudhishthira said, 'O thou of great wisdom, what purification is there by which a Brahmana may always keep himself pure? I desire to hear of it from thee, O thou foremost of all virtuous men!"

"Markandeya answered, 'There are three kinds of purity, viz., purity in speech, purity in deed, and purity achieved by use of water. He that has recourse to these three different kinds of purity, attains, without doubt, to heaven. That Brahmana who adoreth the goddess Sandhya in the morning and the evening, and who recites meditatively the sacred goddess Gayatri who is the mother of the Vedas, sanctified by the latter, is freed from all his sins. Even if he accepts in gift the entire earth with her oceans, he doth not, on that account, suffer the least unhappiness. And those heavenly bodies in the sky including the sun that may be inauspicious and hostile towards him soon become auspicious and favourable towards him in consequence of these acts of his, while those stars that are auspicious and favourable become more auspicious and more favourable in consequence of such conduct of his. And terrible Rakshasas subsisting on animal food, or gigantic and fierce mien, all become unable to prevail over a Brahmana who practiseth these purifications. The Brahmanas are even like blazing fires. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. Whether the Brahmana be cognisant of the Vedas or ignorant of them, whether they be pure or impure, they should never be insulted, for Brahmanas are like fires. As the fire that blazeth up in the place set apart for the cremation of the dead is never regarded impure on that account, so the Brahmana, be he learned or ignorant, is always pure. He is great and a very god! Cities that are adorned with walls and gates and palaces one after another, lose their beauty if they are bereft of Brahmanas. That, indeed, O king, is a city where Brahmanas accomplished in the Vedas, duly observing the duties of their order and possessed of learning and ascetic merit, reside. O son of Pritha, that spot, be it a wood or pasture land, where learned Brahmanas reside, hath been called a city. And that place, O king, becometh a tirtha also. By approaching a king that offereth protection, as also a Brahmana possessed of ascetic merit, and by offering worship unto both, a man may purge off his sins immediately. The learned have said that ablutions in the sacred tirthas, recitation of the names of holy ones, and converse with the good and virtuous, are all acts worthy of applause. They that are virtuous and honest always regard themselves as sanctified by the holy companionship of persons like themselves and by the water of pure and sacred converse. The carrying of three staffs, the vow of silence, matted hair on head, the shaving of the crown, covering one's person with barks and deerskins, the practice of vows, ablutions, the worship of fire, abode in the woods, emaciating the body, all these are useless if the heart be not pure. The indulgence of the six senses is easy, if purity be not sought in the object of enjoyment. Abstinence, however, which of itself is difficult, is scarcely easy without purity of the objects of enjoyment. O king of kings, among the six senses, the mind alone that is easily moved is the most dangerous! Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtue, he that practises kindness all his life, is a Muni even though he may lead a domestic life. Such a man is purged of all his sins. Fasts and other penances cannot destroy sins, however much they may weaken and dry up the body that is made of flesh and blood. The man whose heart is without holiness, suffers torture only by undergoing penances in ignorance of their meaning. He is never freed from sins of such acts. The fire he worshippeth doth not consume his sins. It is in consequence of holiness and virtue alone that men attain to regions of blessedness, and fasts and vows become efficacious. Subsistence on fruits and roots, the vow of silence, living upon air, the shaving of the crown, abandonment of a fixed home, the wearing of matted locks on the head, lying under the canopy of heaven, daily fasts, the worship of fire, immersion in water, and lying on the bare ground, — these alone cannot produce such a result. They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease, decrepitude and death, and acquire a high status. As seeds that have been scorched by fire do not sprout forth, so the pains that have been burnt by knowledge cannot effect the soul. This inert body that is only like a block of wood when destitute of souls, is, without doubt, short lived like froth in the ocean. He that obtaineth a view of his soul, the soul that resideth in every body, by help of one or half of a rhythmic line (of the Vedas), hath no more need for anything. Some obtaining a knowledge of identity with the Supreme Soul from but two letters (of the Vedas) and some from hundreds and thousands of rhythmic lines, acquire salvation, for the knowledge of one's identity with the Supreme Soul is the sure indication of salvation. The men of old, distinguished for their knowledge, have said, neither this world nor that hereafter nor bliss can be his who is disturbed by doubts. And belief of one's identity with the Supreme Soul is the indication of salvation. He that knoweth the true meaning of the Vedas, understandeth their true use. Such a man is affrighted at the Vedic ritual like a man at sight of a forest conflagration. Giving up dry disputation, have recourse to Sruti and Smriti, and seek thou, with the aid of thy reason, the knowledge of the Undecaying One that is without a second. One's search (after this knowledge) becometh futile from defect of means. Therefore, should one carefully strive to obtain that knowledge by aid of the Vedas. The Vedas are the Supreme Soul; they are His body; they are the Truth. The soul that is bounded by the animal organism is incompetent to know Him in whom all the Vedas merge. That Supreme Soul, however, is capable of being known by the pure intellect. The existence of the gods as stated in the Vedas, the efficacy of acts, and the capacity for action of being furnished with bodies, are noticeable in every Yuga. Independence of these and annihilation are to be sought from purity of the senses. Therefore, the suspension of the function of the senses is the true fasting. One may attain to heaven by asceticism, one may obtain objects of enjoyment by the practice of charity and may have his sins purged off by ablutions in tirthas. But complete emancipation cannot be had except by knowledge.'"

Vaisampayana continued, "Thus addressed, O great king, by the Rishi, Yudhishthira of great fame then said, 'O holy one, I desire to listen to the rules about that charity which is meritorious.”

“Markandeya said, ‘O great king, O Yudhishthira, the rules about charity which thou wishest to hear from me are always highly regarded by me. Listen now to the mysteries of charity as expounded in the sruti and the smritis! A man that performs a sraddha in the conjunction called Gajacchaya at a place that is fanned by the leaves of the Aswattha tree enjoys the fruits thereof, O Yudhishthira, for a hundred thousand kalpas. O king, he that foundeth a dharmasala and established there a person to look after all comers, is crowned with the merits of all the sacrifices. He that giveth away a horse at a tirtha where the current of the river runneth in a direction opposite to its general course, reapeth merit that is inexhaustible. The guest that comes to one’s house for food is none other than Indra himself. If he is entertained with food, Indra himself conferreth on the best merit that is inexhaustible. As men cross seas by vessels, so are the givers mentioned above are saved from all their sins. So what is given unto Brahmanas produceth, like gift of curds, inexhaustible merits. A gift on particular lunations produceth merit that is twice as much as a gift on other days. That in a particular season produceth merit ten times greater that in other seasons. That in a particular year produceth merit a hundred times greater than in other years. And lastly, a gift on the last day of the last month of the year produceth merit that is inexhaustible. A gift also that is made while the Sun is on the solstitial points, one again that is made on the last day of the Sun’s path through Libra, Aries, Gemini, Virgo, and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. The learned have also said that gifts made during the seasons produce merit that is ten times, those made during the change of seasons, a hundred times — and those made during the days when Rahu is visible, a thousand times — greater than what is produced by gifts at other time; while a gift made on the last day of the Sun’s course through Libra and Aries produces merit that knows no diminution. O king, no one can enjoy landed possessions unless he giveth away land, and no one can go on cars and vehicles unless he giveth away these. Indeed a person on rebirth obtaineth the fruition of whatever objects he hath in view at the time of making a gift to a Brahmana. Gold hath sprung from Fire; the Earth from Vishnu; and the cows from the Sun. He, therefore, that giveth away gold, land, and kine attaineth all the regions of Agni, Vishnu, and the Sun. There is nothing so eternal as a gift. Where, therefore, in the three worlds is anything that is more auspicious? It is for this, O king, that they who have great intelligence say that there is nothing higher and greater in the three worlds than gift!'"

SECTION CC

Vaisampayana said, “Having, O great king, heard from the illustrious Markandeya the history of the attainment of heaven by the royal sage Indradyumna, Yudhishthira, that bull of the Bharata race, once more asked that sinless Muni endued with great ascetic merit and long life, saying, ‘Thou knowest, O virtuous one, the entire host of the gods, the Danavas, and the Rakshasas. Thou art acquainted also with various royal genealogies and many eternal lines of Rishis! O best of Brahmanas, there is nothing in this world that thou dost not know! Thou knowest also, O Muni, many delightful stories about men, Snakes and Rakshasas; about gods, Gandharvas, and Yakshas, and about Kinnaras and Apsaras! I desire now to hear from thee, O best of Brahmanas, as to why Kuvalaswa — that unvanquished king of Ikshavaku’s race changed his name, assuming another, viz., Dhundhumara. O thou best of Bhrigu’s line, I desire to know in detail why the name of Kuvalaswa of great intelligence underwent such a change!’”

Vaisampayana continued, “Thus addressed by Yudhishthira, the great Muni Markandeya, O Bharata, then began the history of Dhundhumara!”

Markandeya said, ‘O royal Yudhishthira, listen to me, I will tell thee all! The story of Dhundhumara is a moral one. Listen to it then! Listen now, O king, to the story of how the royal Kuvalaswa of Ikshvaku’s race came to be known as Dhundhumara. O son, O Bharata, there was a celebrated Rishi of the name of Utanka and, O thou of the Kuru race, Utanka had his hermitage in a delightful wilderness. And, O great king, the Rishi Utanka underwent ascetic austerities of the severest kind and the lord Utanka underwent those penances for numberless years with the object of obtaining the favours of Vishnu, and gratified with his penances that illustrious Lord presented himself before Utanka. And beholding the Deity, the Rishi in all humility began to gratify him with many hymns, and Utanka said, ‘O thou of great effulgence all creatures with the gods, Asuras and human beings, all things that are mobile or immobile, even Brahma himself, the Vedas, and all things that are capable of being known, have, O lord, been created by thee! The firmament is thy head, O god, and the sun and the moon are thy eyes! And, O Unfading One, the winds are thy breath and fire thy energy! The directions of the horizon constitute thy arms and the great ocean thy stomach! And, O god, the hills and mountains constitute thy thigh and the sky thy hips, O slayer of Madhu! The earth constitutes thy feet, and the plants the bristles on thy body. And, O lord, Indra and Soma and Agni and Varuna, indeed all the gods, the Asuras and the great Snakes all wait upon thee with humility, adoring thee with various hymns! O Lord of the Universe, created things are pervaded by thee. The great Rishis of high energy and ever plunged in ascetic meditation, always adore thee. When thou art gratified, the universe is in peace. And when thou art angry, terror pervadeth every soul. Thou art, O Lord, the great dispeller of all terrors and thou art the One Supreme Male Being! Thou art the cause of happiness of both gods and human beings! And, O Lord, by three steps of thine thou didst cover the three worlds! And it was by thee that the Asuras in the height of their power were destroyed! It is owing to thy prowess, O God, that the celestials obtained peace and happiness and, O thou of great effulgence, it was the anger that destroyed hundred great Daitya chiefs. Thou art the Creator and destroyer of all creatures in the world. It is by adoring thee that the gods have obtained happiness. It was thus, O Yudhishthira, that the high-souled Utanka praised the Lord of the senses. And Vishnu, therefore, said unto Utanka, ‘I am gratified with thee. Ask thou the boon that thou desirest.’ And Utanka said, ‘This indeed hath, been a great boon to me, in that I have been able to behold Hari, that eternal Being, that divine Creator, that Lord of the universe!” Thus addressed Vishnu said, ‘I am gratified with this absence of all desires on thy pail and with thy devotion, O thou best of men! But, O Brahmanas, O regenerate one, thou shouldst of a certainty accept some boon from me! Thus requested by Hari to accept a boon Utanka then, O thou best of Bharatas, with joined hands begged a boon saying, ‘O illustrious one, O thou of eyes like lotus leaves, if thou hast been gratified with me, then let my heart always rest on virtue, truth, and self-content. And, O Lord, let my heart always turn to thee in devotion.’ And hearing these words of Utanka, the holy one said, ‘O regenerate one, all this shall happen to thee through my grace. And there will also appear in thee a yoga power endued with which thou shalt achieve a great thing for the dwellers of Heaven, as also for the triple world. Even now a great Asura of the name of Dhundhu is undergoing ascetic penances of fierce austerity with the object of destroying the triple world. Hear now as to who will slay that Asura. O son, there will appear a king of invincible energy and great prowess and he will be born in the race of Ikshvaku and will be known by the name of Vrihadaswa who will have a son of the name of Kuvalaswa endued with great holiness and self-control and celebrity. And that best of kings will be furnished with yoga power springing from me and urged and commended by thee, O regenerate Rishi, that king will be the slayer of the Asura Dhundhu.’ And having said these words unto that Brahmana, Vishnu disappeared there and then.”

SECTION CCI

Markandeya said, “O king, after the death of Ikshvaku, a highly virtuous king of the name of Sasada, ascending the throne of Ayodhya ruled this earth. And from Sasada was descended Kakutstha of great energy. And Kakutshta had a son of name Anenas. And Anenas had a son named Prithu and Prithu had a son named Viswagaswa and from Viswagaswa sprang Adri and from Adri sprang Yuvanaswa and from Yuvanaswa sprang Sravastha and it was by this Sravastha that the city called Sravasthi was built and from Sravastha was descended Vrihadaswa and from Vrihadaswa sprang Kuvalaswa and Kuvalaswa had twentyone thousand sons and all these sons were fierce and powerful and skilled in learning. And Kuvalaswa excelled his father in every quality. And when the time came, his father Vrihadaswa installed him — the brave and highly virtuous Kuvalaswa — on the throne. And having thus made over the royal dignity to his son, that slayer of foes — king Vrihadaswa of great intelligence — retired into the woods for asceticism.”

“Markandeya continued, ‘O king, when the royal sage Vrihadaswa was about to retire into the woods, that best of Brahmanas, Utanka heard of it. And Utanka who was possessed of great energy and immeasurable soul, approached that foremost of all wielders of weapons and best of men. And approaching him, the Rishis began to persuade him to give up asceticism. And Utanka said, ‘O king, to protect (the people) is thy duty. It behoveth thee to do that duty of thine. Let us be free from all anxiety through thy grace. Possessed as thou art of a great soul, protected by thee, the earth will be freed from all dangers. Therefore, it behoveth thee, not to retire into the woods. Great merit attaches to the act of protecting people in this world. Such merit can never be acquired in the woods. Let not thy heart, therefore, turn to this course. The merit, great king, that was acquired in days of old by great royal sages by protecting their subjects was so great that nothing equal to it could be seen. The king should always protect his subjects. It behoveth thee, therefore, to protect thy people. O lord of the earth, I cannot (at present) perform my ascetic devotions peacefully. Close to my asylum there is a sea of sands known by the name of Ujjalaka. And it occupies a level country and is without any water. And it extends many yojanas in length and breadth and in that desert dwells a chief of the Danavas called Dhundhu by name. And Dhundhu is the son of Madhu and Kaitabha, and is fierce and terrible and possessed of great prowess. And endued with immeasurable energy, that Danava, O king, dwelleth under the ground, and, O king, it behoveth thee to retire into the woods, having first slain that Asura. That Asura is now lying still in the observance of an ascetic penance of great austerity and, O king, the object he hath in view is sovereignty over the celestials as also of the three worlds. And, O king, having, obtained a boon from the Grandsire of all creatures, that Asura hath become incapable of being slain by the gods and Daityas and Rakshasas and Gandharvas. Slay though him, O king, and blessed be thou and let not thy heart turn to any other course. By slaying him thou wilt without doubt, achieve a great thing and thou wilt also obtain eternal and undying fame. And O king, when at the end of every year that wicked Asura lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests and woods begins to tremble. And his breath raiseth up clouds of sands, and shroudeth the very sun, and for seven days continually the earth tremble all over, and sparks and flames of fire mixed with smoke spread far around and for all this, O king, I cannot rest in peace in my asylum. Slay thou him, O king, for the good of the world. Indeed, when that Asura is slain the triple world will be in peace and happiness. That thou art competent, O king, to slay that Asura, I fully believe. Thy energy will be enhanced by Vishnu with the addition of his own. In days of old, O king, Vishnu gave this boon that the king who should slay this fierce and great Asura would be pervaded by the invincible energy of Vishnu himself. Bearing that invincible Vaishnava energy in thyself, slay thou, O great king, that Daitya of fierce prowess. Possessed as Dhundhu is of mighty energy, no one, O king, that is endued with small energy himself will be capable of consuming him, even if he were to strive for a hundred years.'"

SECTION CCII

“Markandeya said, ‘Thus addressed by Utanka, that unvanquished royal sage, with joined hands, O thou foremost of the Kuru race, replied unto Utanka, saying, ‘This visit of thine, O Brahmana, will not be in vain. This my son, O holy one, known by the name of Kuvalaswa is endued with steadiness and activity. In prowess also he is unequalled on earth. Without doubt he will accomplish all this that is agreeable to thee, aided by all his brave sons endued with arms like unto iron maces. Give me leave to retire, O Brahmana, for I have now given up my weapons.’ Thus addressed by the king, that Muni of immeasurable energy replied unto him, saying, ‘So be it.” And the royal sage Vrihadaswa then, having commended his son to obey the behest of the high-souled Utanka saying, ‘Let it be done by thee,’ himself retired into an excellent forest.’

“Yudhishthira said, ‘O holy one, O thou possessed of the wealth of asceticism, who was this Daitya of great energy? Whose son and whose grandson was he? I desire to know all this; O thou possessed of the wealth of asceticism I never heard of this mighty Daitya before. I desire to know all this truly, O holy one, and with all particulars in detail, O thou of great wisdom and ascetic wealth!’

“Markandeya said, ‘O monarch, know everything as it happened, O ruler of men, as I narrate the particulars truly, O thou of great wisdom! When the world became one broad expanse of water and creatures mobile and immobile were destroyed, when, O bull of the Bharata race, the entire creation came to its end. He who is the Source and Creator of the Universe, viz., the Eternal and unfading Vishnu, He who is called by Munis crowned with ascetic success as the Supreme Lord of the Universe, that Being of great holiness, then lay in Yoga sleep on the wide hood of the Snake Sesha of immeasurable energy, and the Creator of the Universe, that highly-blessed and holy Hari, knowing no deterioration, lay on the hood of that Snake encircling the whole Earth and as the Deity lay asleep on that bed, a lotus, endued with great beauty and effulgence equal unto that of the Sun, sprang from his navel. And from that lotus possessed of effulgence like unto the Sun's, sprang the Grandsire Brahma, that lord of the worlds who is the four Vedas, who hath four forms and four faces, who is invincible in consequence of his own energy and who is endued with mighty strength and great prowess and as the Lord Hari of wondrous frame, possessed of great lustre and decked with a crown and the Kaustubha gem and attired in purple silk, lay stretched for many a yojana on that excellent bed furnished by the hood of the snake itself extending far and wide, blazing, O king, in his beauty and the lustre of his own body like a thousand Suns concentrated in one mass. He was beheld some time after by two Danavas of great prowess named Madhu and Kaitabha and beholding Hari (in that posture) and the Grandsire with eyes like lotus-leaves seated on that lotus, both Madhu and Kaitabha wandered much and they began to terrify and alarm Brahma of immeasurable prowess, and the illustrious Brahma alarmed by their continued exertions trembled on his seat, and at his trembling the stalk of the lotus on which he was seated began to tremble and when the lotus-stalk trembled, Kesava awoke. And awakened from his slumber, Govinda beheld those Danavas of mighty energy, and beholding them the Deity said unto them, 'Welcome, ye mighty ones! I am gratified with you! Therefore, I will grant you excellent boons!' And thereupon both those proud and mighty Danavas, O king, laughingly replied unto Hrishikesa, saying, 'Ask boons of us, O Divine one! O thou that art the Supreme Deity, we are disposed to grant thee a boon. Indeed, we will grant thee a boon! Therefore, ask thou of us anything that cometh to thy mind.' Thus addressed by them the holy one spoke, 'Ye brave ones, I will accept a boon from you. There is a boon that I desire. Both of you are possessed of mighty energy. There is no male person like unto any of you. O ye of unbaffled prowess, submit ye to be slain by me. Even that is what I desire to accomplish for the good of the world.' Hearing these words of the Deity, both Madhu and

Kaitabha said, ‘We have never before spoken an untruth; no, not even in jest; what shall we say of other occasions! O thou foremost of male Beings, know that we have ever been firm in truth and morality. In strength, in forms, in beauty, in virtue, in asceticism, in charity, in behaviour, in goodness, in self control, there is no one equal unto either of us. A great danger, O Kesava, hath approached us. Accomplish thou, therefore, what thou hast said. No one can prevail over Time. But, O Lord, there is one thing that we desire to be done by thee. O thou best and foremost of all Deities, thou must slay us at a spot that is absolutely uncovered. And, O thou of excellent eyes, we also desire to become thy sons. This is the boon that we desire, know then, O chief of the gods! Let not that O Deity, be false which thou hadst at first promised to us.’ The Holy One then replied unto them saying, ‘Yes, I will do as ye desire. Everything will be as ye wish!’

“Markandeya continued, ‘Then Govinda began to reflect but uncovered space found he none and when he could not discover any spot that was uncovered on earth or in the sky, that foremost Deity then beheld his thighs to be absolutely uncovered. And there, O king, the illustrious Deity cut off the heads of Madhu and Kaitabha with his keenedged discus!’”

SECTION CCIII

“Markandeya said, ‘The illustrious Dhundhu, O king, was the son of Madhu and Kaitabha, and possessed of great energy and prowess, he underwent ascetic penances of great austerity and he stood erect on one leg and reduced his body to a mass of only veins and arteries, and Brahma, gratified with him, gave him a boon. And the boon he had asked of the lord Prajapati was in these words, ‘Let no one among the gods, the Danavas, the Rakshas, the Snakes, the Gandharvas and the Rakshasas be capable of slaying me. Even this is the boon that I ask of thee.’ And the Grandsire replied unto him saying, ‘Let it be as thou wishest. Go thy way.’ And thus addressed by the Grandsire, the Danava placed the feet of the Deity on his head and having thus touched with reverence the Deity’s feet he went away and possessed of mighty energy and prowess. Dhundhu, having obtained the boon hastily approached Vishnu remembering the death of his father at the hands of that Deity, and the wrathful Dhundhu having vanquished the gods with the Gandharvas began to distress all the celestials with Vishnu at their head. And at last O bull of the Bharata race, that wicked souled Asura arriving at a sea of sands known by the name of Ujjalaka, began to distress to the utmost of his might the asylum of Utanka. And endued with fierce energy, Dhundhu, the son of Madhu and Kaitabha, lay in his subterranean cave underneath the sands in the observance of fierce ascetic and severe austerities with the object of destroying the triple world, and while the Asura lay breathing near the asylum of Utanka that Rishi possessed of the splendour of fire, king Kualaswa with his troops, accompanied by the Brahmana Utanka, as also by all his sons set out for that region, O bull of the Bharata race! And after that grinder of foes, the royal Kuvalaswa, had set out, accompanied by his twenty-one thousand sons all of whom were exceedingly powerful, the illustrious Lord

Vishnu filled him with his own energy at the command of Utanka and impelled by the desire of benefiting the triple world and while that invincible hero was proceeding on his way and loud voice was heard in the sky repeating the words, ‘This fortunate and unslayable one will become the destroyer of Dhundhu to-day.’ And the gods began to shower upon him celestial flowers. And the celestial kettle drums began to sound their music although none played upon them. And during the march of that wise one, cool breezes began to blow and the chief of the celestials poured gentle showers wetting the dust on the roads and, O Yudhishthira, the cars of the celestials could be seen high over the spot where the mighty Asura Dhundhu was. The gods and Gandharvas and great Rishis urged by curiosity, came there to behold the encounter between Dhundhu and Kuvalaswa and, O thou of the Kuru race, filled by Narayana with his own energy, king Kuvalaswa, aided by his sons, soon surrounded that sea of sands and the king ordered that wilderness to be excavated and after the king’s sons had excavated that sea of sands for seven days, they could see the mighty Asura Dhundhu. And, O bull of the Bharata race, the huge body of that Asura lay within those sands, effulgent in its own energy like the Sun himself. And Dhundhu, O king, was lying covering the western region of the desert and surrounded on all sides by the sons of Kuvalaswa, the Danava was assaulted with sharp-pointed shafts and maces and heavy and short clubs and axes and clubs, with iron spikes and darts and bright and keen-edged swords, and thus assaulted, the mighty Danava rose from his recumbent posture in wrath. And enraged, the Asura began to swallow those various weapons that were hurled at him and he vomited from his mouth fiery flames like unto those of the fire called Samvarta that appeareth at the end of the Yuga and by those flames of his, the Asura consumed all the sons of the king and, O tiger among men, like the Lord Kapila of old consuming the sons of king Sagara, the infuriated Asura overwhelming the triple world with the flames vomited from his mouth, achieved that wonderful feat in a moment. And, O thou best of the Bharatas, when all those sons of king Kuvalaswa were consumed by the fire emitted by the Asura in wrath, the monarch, possessed as he was of mighty energy, then approached the Danava who, like unto a second Kumbhakarna of mighty energy, had come to the encounter after waking from his slumbers. From the body of the king, O monarch, then began to flow a mighty and copious stream of water and that stream soon extinguished, O king, the fiery flames emitted by the Asura. And, O great king, the royal Kuvalaswa, filled with Yoga force, having extinguished those flames by the water that issued from his body, consumed that Daitya of wicked prowess with the celebrated weapon called Brahma for relieving the triple world of its fears, and the royal sage Kuvalaswa, having consumed that great Asura, that foe of the celestials and slayer of all enemies, by means of that weapon became like unto a second chief of the triple world and the high-souled king Kuvalaswa having slain the the Asura Dhundhu, became from that time known by the name of Dhundhumara and from that time he came to be regarded as invincible in battle, and the gods and the great Rishis who had come to witness that encounter were so far gratified with him that they addressed him saying, 'Ask thou a boon of us!' And thus solicited by the gods, the king bowed to them and filled with joy, the king said unto them, with joined hands these words, 'Let me be always able to give wealth unto superior Brahmanas! Let me be invincible as regards all foes! Let there be friendship between myself and Vishnu! Let me have no ill-feeling towards any creature! Let my heart always turn to virtue! And let me (finally) dwell in heaven for ever!' And the gods and the Rishis and Utanka, hearing this were exceedingly gratified and all of them said, 'Let it be as thou wishest!' And, O king, having also blessed him with many other speeches, the gods and the great Rishis then went away to their respective abodes. And, O Yudhishthira, after the slaughter of all his sons, king Kuvalaswa had still three sons left, and, O thou of the Bharata race, they were called Dridaswa and Kapilaswa and Chandraswa. It is from them, O king, that the illustrious line of kings belonging to Ikshvaku's race, all possessed of immeasurable prowess, hath sprung.

"It was thus, O best of king, that that great Daitya of the name Dhundhu, the son of Madhu and Kaitabha was slain by Kuvalaswa and it was for this also that king came to be called by the name of Dhundhumara. And indeed, the name he assumed was no empty one but was literally true.

"I have now told thee all that thou hadst asked me, viz., all about that person in consequence of whose act the story of Dhundhu's death hath become famous. He that listeneth to this holy history connected with the glory of Vishnu, becometh virtuous and obtaineth children. By listening to this story on particular lunations, one becometh blessed with long life and great good fortune. And freed from every anxiety one ceaseth to have any fear of diseases."

SECTION CCIV

Vaisampayana said, "O thou foremost of the Bharata race, king Yudhisthira then asked the illustrious Markandeya a difficult question about morality, saying, 'I desire to hear, O holy one, about the high and excellent virtue of women. I desire to hear from thee, O Brahmana, discourse about the subtle truths of morality. O regenerate Rishi, O best of men, the Sun, the Moon, the Wind, the Earth, the Fire, the father, the mother, the preceptor — these and other objects ordained by the gods, appear to us as Deities embodied! All these that are reverend ones are worthy of our best regard. So also is the woman who adoreth one lord. The worship that chaste wives offer unto their husbands appeareth to me to be fraught with great difficulty. O adorable one, it behoveth thee to discourse to us of the high and excellent virtue of chaste wives — of wives who restraining all their senses and keeping their hearts under complete control regard their husbands as veritable gods. O holy and adorable one, all this appears to me to be exceedingly difficult of accomplishment. O regenerate one, the worship that sons offer to their mothers and fathers and that wives offer to their husbands, both seem to me to be highly difficult. I do not behold anything that is more difficult than the severe virtue of chaste women. O Brahmana, the duties that women of good behaviour discharge with care and the conduct that is pursued by good sons towards their fathers and mothers appear to me to be most difficult of performance. Those women that are each devoted to but one lord, they that always speak the truth, they that undergo a period of gestation for full ten months — there is nothing, O Brahmana, that is more difficult than that is done by these. O worshipful one, women bring forth their offspring with great hazard to themselves and great pain and rear their children, O bull among Brahmanas, with great affection! Those persons also who being always engaged in acts of cruelty and there by incurring general hatred, succeed yet in doing their duties accomplish what, in my opinion, is exceedingly difficult. O regenerate one, tell me the truths of the duties of the Kshatriya order. It is difficult, O twice-born one, for those high-souled ones to acquire virtue who by the duties of their order are obliged to do what is cruel. O holy one, thou art capable of answering all questions; I desire to hear thee discourse on all this. O thou foremost of Bhrigu's race, I desire to listen to all this, waiting respectfully on thee, O thou of excellent vows!'

"Markandeya said, 'O thou foremost of the Bharata race, I will discourse to thee on all this truly, however difficult of answer thy question may be. Listen to me, therefore, as I speak unto thee. Some regard the mother as superior and some the father. The mother, however, that bringeth forth and some the father. The mother, however, that bringeth forth and reareth up offspring what is more difficult. Fathers also, by ascetic penances by worship of the gods, by adorations addressed to them, by bearing cold and heat, by incantations and other means desire to have children. And having by these painful expedients obtained children that are so difficult of acquisition, they then, O hero, are always anxious about the future of their sons and, O Bharata, both the father and the mother desire to see in their sons fame and achievements and prosperity and offspring and virtue. That son is virtuous who realises these hopes of his parents. And, O great king, that son with whom the father and the mother are gratified, achieveth eternal fame and eternal virtue both here and thereafter. As regards women again, neither sacrifice nor sraddhas, nor fasts are of any efficacy. By serving their husbands only they can win heaven. O king, O Yudhishthira, remembering this alone, listen thou with attention to the duties of chaste women."

SECTION CCV

“Markandeya said, ‘There was, O Bharata, a virtuous ascetic of the name of Kausika and endued with wealth of asceticism and devoted to the study of the Vedas, he was a very superior Brahmana and that best of Brahmanas studied all the Vedas with the Angas and the Upanishadas and one day he was reciting the Vedas at the foot of a tree and at that time there sat on the top of that tree a female crane and that she-crane happened at that time to befoul the Brahmana’s body and beholding that crane the Brahmana became very angry and thought of doing her an injury and as the Brahmana cast his angry glances upon the crane and thought also of doing her an injury, she fell down on the ground and beholding the crane thus fallen from the tree and insensible in death, the Brahmana was much moved by pity and the regenerate one began to lament for the dead crane saying, ‘Alas, I have done a bad deed, urged by anger and malice!’

“Markandeya continued, ‘Having repeated these words many times, that learned Brahmana entered a village for procuring alms. And, O bull of the Bharata race, in course of his eleemosynary round among the houses of persons of good lineage, the Brahmana entered one such house that he knew from before. And as he entered the house, he said, ‘Give’. And he was answered by a female with the word, ‘Stay’. And while the housewife was engaged, O king, in cleaning the vessel from which alms are given, her husband, O thou best of the Bharatas, suddenly entered the house, very much afflicted with hunger. The chaste housewife beheld her husband and disregarding the Brahmana, gave her lord water to wash his feet and face and also a seat and after that the black-eyed lady, placing before her lord savoury food and drink, humbly stood beside him desirous of attending to all his wants. And, O Yudhishthira, that obedient wife used every day to eat the orts of her husband's plate and, always conducting herself in obedience to the wishes of the lord, that lady ever regarded her husband, and all her heart's affections inclined towards her lord. Of various and holy behaviour and skilful in all domestic duties and attentive to all her relatives, she always did what was agreeable and beneficial to her husband and she also, with rapt senses attended to the worship of the gods and the wants of guests and servants and her mother-in-law and father-in-law.

"And while the lady of handsome eyes was still engaged in waiting upon her lord, she beheld that Brahmana waiting for alms and beholding him, she remembered that she had asked him to wait. And remembering all this, she felt abashed. And then that chaste woman possessed of great fame, took something for alms and went out, O thou foremost of the Bharatas, for giving it unto that Brahmana. And when she came before him, the Brahmana said, 'O best of women, O blessed one, I am surprised at thy conduct! Having requested me to wait saying, 'Stay' thou didst not dismiss me!'

"Markandeya continued, 'O lord of men beholding that Brahmana filled with wrath and blazing with his energy, that chaste woman began to conciliate him and said, 'O learned one, it behoveth thee to forgive me. My husband is my supreme god. He came hungry and tired and was being served and waited upon by me.' Hearing this, the Brahmana said, 'With thee Brahmanas are not worthy of superior regard. Exaltest thou thy husband above them? Leading a domestic life, dost thou disregard Brahmanas? Indra himself boweth down unto them, what shall I say of men on earth. Proud woman, dost thou not know it, hast thou never heard it, that the Brahmanas are like fire and may consume the entire earth?' At these words of that Brahmana the woman answered, 'I am no she-crane, O regenerate Rishi! O thou that art endued with the wealth of asceticism, cast off this anger of thine. Engaged as thou are, what canst thou do to me with these angry glances of thine? I do not disregard Brahmanas. Endued with great energy of soul, they are like unto the gods themselves. But, O sinless one, this fault of mine it behoveth thee to forgive. I know the energy and high dignity of Brahmanas that are possessed of wisdom. The waters of the ocean have been made brackish and undrinkable by the wrath of the Brahmanas. I know also the energy of Munis of souls under complete control and endued with blazing ascetic merit. The fire of their wrath to this day hath not been extinguished in the forest of Dandaka. It was for his having disregarded the Brahmanas that the great Asura — the wicked and evil-minded Vatapi was digested when he came in contact with Agastya. It hath been heard by us that the powers and merits of high-souled Brahmanas are great. But, O Brahmana, as regenerate ones of high souls are great in wrath, so are they equally great in forgiveness. Therefore, O sinless one, it behoveth thee to forgive me in the matter of this my offence. O Brahmana, my heart inclineth to that merit which springeth from the service of my husband, for I regard my husband as the highest among all the gods. O best of Brahmanas, I practise that virtue which consists in serving my husband whom I regard as the highest Deity. Behold, O regenerate one, the merit that attaches to the service of one's husband! I know that thou hast burnt a she-crane with thy wrath! But, O best of regenerate ones, the anger that a person cherishes is the greatest of foes which that person hath. The gods know him for a Brahmana who hath cast off anger and passion. The gods know him for a Brahmana who always speaketh the truth here, who always gratifieth his preceptor, and who, though injured himself, never returneth the injury. The gods know him for a Brahmana who hath his senses under control, who is virtuous and pure and devoted to the study of the Vedas, and who hath mastery over anger and lust. The gods know him for a Brahmana who, cognisant of morals and endued with mental energy, is catholic in religion and looketh upon all equal unto himself. The gods know him for a Brahmana who studieth himself and teacheth others, who performeth sacrifices himself and officiateth at the sacrifices of others, and who giveth away to the best of his means. The gods know that bull among the regenerate ones for a Brahmana who, endued with liberality of soul, practiseth the Brahmacharya vow and is devoted to study, — in fact who is vigilantly devoted to the study of the Vedas. Whatever conduceth to the happiness of the Brahmanas is always recited before these. Ever taking pleasure in truth, the hearts of such men never find joy in untruth. O thou best of regenerate ones, it hath been said that the study of the Vedas, tranquillity of soul, simplicity of behaviour, and repression of the senses, constitute the eternal duties of the Brahmana. Those cognisant with virtue and morals have said that truth and honesty are the highest virtue. Virtue that is eternal is difficult of being understood. But whatever it is, it is based on truth. The ancients have declared that virtue dependeth on sruti. But, O foremost of regenerate ones, virtue as exposed in sruti appears to be of various kinds. It is, therefore, too subtle of comprehension. Thou, O holy one, art cognisant of virtue, pure, and devoted to the study of the Vedas. I think, however, O holy one, that thou dost not know what virtue in reality is. Repairing to the city of Mithila, enquire thou of a virtuous fowler there, if indeed, O regenerate one, thou art not really acquainted with what constitutes the highest virtue. There liveth in Mithila a fowler who is truthful and devoted to the service of his parents and who hath senses under complete control. Even he will discourse to thee on virtue. Blessed be thou, O best of regenerate ones, if thou likest, repair thither. O faultless one, it behoveth thee to forgive me, if what I have said be unpalatable, for they that are desirous of acquiring virtue are incapable of injuring women!'

"At these words of the chaste woman, the Brahmana replied, saying, 'I am gratified with thee. Blessed be thou; my anger hath subsided, O beautiful one! The reproofs uttered by thee will be of the highest advantage to me. Blessed be thou, I shall now go and accomplish what is so conducive, O handsome one, to my benefit!'

"Markandeya continued, 'Dismissed by her, Kausika, that best of regenerate ones, left her house, and, reproaching himself, returned to his own abode.'"

SECTION CCVI

“Markandeya said, ‘Continually reflecting upon that wonderful discourse of the woman, Kausika began to reproach himself and looked very much like a guilty person and meditating on the subtle ways of morality and virtue, he said to himself, ‘I should accept with reverence what the lady hath said and should, therefore, repair to Mithila. Without doubt there dwelleth in that city a fowler of soul under complete control and fully acquainted with the mysteries of virtue and morality. This very day will I repair unto that one endued with wealth of asceticism for enquiring of him about virtue.’ His faith in her was assured by her knowledge of the death of the she-crane and the excellent words of virtuous import she had uttered. Kausika thus reflecting with reverence upon all she had said, set out for Mithila, filled with curiosity. And he traversed many forests and villages and towns and at last reached Mithila that was ruled over by Janaka and he beheld the city to be adorned with the flags of various creeds. And he beheld that beautiful town to be resounding with the noise of sacrifices and festivities and furnished with splendid gateways. It abounded with palatial residences and protected by walls on all sides; it had many splendid buildings to boast of. And that delightful town was also filled with innumerable cars. And its streets and roads were many and well-laid and many of them were lined with shops. And it was full of horses and cars and elephants and warriors. And the citizens were all in health and joy and they were always engaged in festivities. And having entered that city, that Brahmana beheld there many other things.

And there the Brahmana enquired about the virtuous fowler and was answered by some twice-born persons. And repairing to the place indicated by those regenerate ones, the Brahmana beheld the fowler seated in a butcher’s yard and the ascetic fowler was then selling venison and buffalo meat and in consequence of the large concourse of buyers gathered round that fowler, Kausika stood at a distance. But the fowler, apprehending that the Brahmana had come to him, suddenly rose from his seat and went to that secluded spot where the Brahmana was staying and having approached him there, the fowler said, ‘I salute thee, O holy one! Welcome art thou, O thou best of Brahmanas! I am the fowler. Blessed be thou! Command me as to what I may do for thee. The word that the chaste woman said unto thee, viz., Repair thou to Mithila, are known to me. I also know for what purpose thou hast come hither.’ Hearing these words of the fowler that Brahmana was filled with surprise. And he began to reflect inwardly, saying, ‘This indeed, is the second marvel that I see!’ The fowler then said unto the Brahmana, saying, ‘Thou art now standing in place that is scarcely proper for thee, O sinless one. If it pleasest thee, let us go to my abode, O holy one!’

“Markandeya continued, ‘So be it,’ said the Brahmana unto him, gladly. And thereupon, the fowler proceeded towards his home with the Brahmana walking before him. And entering his abode that looked delightful, the fowler reverenced his guest by offering him a seat. And he also gave him water to wash his feet and face. And accepting these, that best of Brahmanas sat at his ease And he then addressed the fowler, saying, ‘It seems to me that this profession doth not befit thee. O fowler, I deeply regret that thou shouldst follow such a cruel trade.’ At these words of the Brahmana the fowler said, ‘This profession is that of my family, myself having inherited it from my sires and grandsires. O regenerate one, grieve not for me owing to my adhering to the duties that belong to me by birth. Discharging the duties ordained for me beforehand by the Creator, I carefully serve my superiors and the old. O thou best of Brahmanas! I always speak the truth, never envy others; and give to the best of my power. I live upon what remaineth after serving the gods, guests, and those that depend on me. I never speak ill of anything, small or great. O thou best of Brahmanas, the actions of a former life always follow the doer. In this world there are three principal professions, viz., agriculture, rearing of cattle, and trade. As regards the other world, the three Vedas, knowledge, and the science of morals are efficacious.

Service (of the other three orders) hath been ordained to be the duty of the Sudra. Agriculture hath been ordained for the Vaisyas, and fighting for the Kshatriyas, while the practice of the Brahmacharya vow, asceticism, recitation of mantras, and truthfulness have been ordained for the Brahmanas. Over subjects adhering to their proper duties, the king should rule virtuously; while he should set those thereto that have fallen away from the duties of their order. Kings should ever be feared, because they are the lords of their subjects. They restrain those subjects of theirs that fall away from their duties as they restrain the motions of the deer by means of their shafts. O regenerate Rishi, there existeth not in the kingdom of Janaka a single subject that followeth not the duties of his birth. O thou best of the Brahmanas, all the four orders here rigidly adhere to their respective duties. King Janaka punisheth him that is wicked, even if he be his own son; but never doth he inflict pain on him that is virtuous. With good and able spies employed under him, he looketh upon all with impartial eyes. Prosperity, and kingdom, and capacity to punish, belong, O thou best of Brahmanas, to the Kshatriyas. Kings desire high prosperity through practice of the duties that belong to them. The king is the protector of all the four orders. As regards myself, O Brahmana, I always sell pork and buffalo meat without slaying those animals myself. I sell meat of animals, O regenerate Rishi, that have been slain by others. I never eat meat myself; never go to my wife except in her season; I always fast during the day, and eat, O regenerate one, in the night. Even though the behaviour of his order is bad, a person may yet be himself of good behaviour. So also a person may become virtuous, although he may be slayer of animals by profession. It is in consequence of the sinful acts of kings that virtue decreaseth greatly, and sin beginneth to prosper. And when all this taketh place the subjects of the kingdom begin to decay. And it is then, O Brahmana, that ill-looking monsters, and dwarfs, and hunch-backed and large-headed wights, and men that are blind or deaf or those that have paralysed eyes or are destitute of the power of procreation, begin to take their birth. It is from the sinfulness of kings that their subjects suffer numerous mischiefs. But this our king Janaka casteth his eyes upon all his subjects virtuously, and he is always kind unto them who, on their part, ever adhere to their respective duties. Regarding myself, I always with good deeds please those that speak well, as also those that speak ill of me. Those kings that live in the observance of their own proper duties, who are always engaged in the practice of acts that are good and honest, who are of souls under complete control and who are endued with readiness and alacrity, may not depend upon anything else for supporting their power. Gift of food to the best of one's power, endurance of heat and cold, firmness in virtue, and a regard and tenderness for all creatures, — these attributes can never find place in a person, without an innate desire being present in him of separating himself from the world. One should avoid falsehood in speech, and should do good without solicitation. One should never cast off virtue from lust, from wrath, or from malice. One should never joy immoderately at a good turn or grieve immoderately at a bad one. One should never feel depressed when overtaken by poverty, nor when so overtaken abandon the path of virtue. If at any time one doth what is wrong, he should never do its like again. One should always urge his soul to the doing of that which he regardeth as beneficial. One should never return wrong for wrong, but should act honestly by those that have wronged him. That wretched man who desireth to do what is sinful, slayeth himself. By doing what is sinful, one only imitates them that are wicked and sinful, Disbelieving in virtue they that mock the good and the pure saying, 'There is no virtue' undoubtedly meet with destruction. A sinful man swelleth up like a leather bag puffed up with wind. The thoughts of these wretches filled with pride and folly are feeble and unprofitable. It is the heart, the inner soul, that discovereth the fool like the sun that discovereth forms during the day. The food cannot always shine in the world by means of self-praise. The learned man, however, even if he be destitute of beauty, displayeth his lustre by refraining from speaking ill of others and well of himself. No example, however, can be met with, in this world, of a person shining brilliantly on account of attributes to be found in him in their reputed measure. If one repenteth of a wrong done by him, that repentance washeth off his sin. The resolution of never doing it again saveth him from future sin, even as, O thou best of Brahmanas, he may save himself from sin by any of those expiations obtained in the scriptures. Even this, O regenerate one, is the sruti that may be seen in respect of virtue. He that having before been virtuous, committeth a sin, or committeth it unknowingly may destroy that sin. For virtue, O Brahmana, driveth off the sin that men commit from ignorance. A man, after having committed a sin, should cease to regard himself any longer as a man. No man can conceal his sins. The gods behold what one does, also the Being that is within every one. He that with piety and without detraction hideth the faults of the honest and the wise like holes in his own attire, surely seeketh his salvation. If a man seeketh redemption after having committed a sin, without doubt he is purged of all his sins and looketh pure and resplendent like the moon emerged from the clouds. A man that seeketh redemption is washed of all his sins, even as the sun, upon rising, dispelleth all darkness. O best of Brahmanas, it is temptation that constitutes the basis of sin. Men that are ignorant commit sin, yielding to temptation alone. Sinful men generally cover themselves with a virtuous exterior, like wells whose mouths are covered by long grass. Outwardly they seem to possess self-control and holiness and indulge in preaching virtuous texts which, in their mouth are of little meaning. Indeed, everything may be noticed in them except conduct that is truly virtuous!'

"Markandeya continued, 'At these words, O best of men, of the fowler, that Brahmana endued with great wisdom, then asked the fowler, saying, 'How shall I know what is virtuous conduct? Blessed be thou, I desire to hear this, O thou foremost of virtuous men, from thee. Therefore, O thou of exalted soul, tell me all about it truly.' Hearing these words, the fowler replied, saying, 'O best of Brahmanas, Sacrifices, Gift, Asceticism, the Vedas, and Truth — these five holy things are ever present in conduct that is called virtuous. Having subjugated lust and wrath pride avarice, and crookedness, they that take pleasure in virtue because it is virtue, are regarded as really virtuous and worthy of the approbation of persons that are virtuous. These persons who are devoted to sacrifices; and study of the Vedas have no independent behaviour. They follow only the practices of the honest and the good. This indeed, is the second attribute of the virtuous. Waiting upon superiors, Truth, Freedom from anger, and Gift, these four, O Brahmana, are inseparably connected with behaviour that is virtuous. For the reputation that a person acquires by setting his heart on virtuous behaviour and adhering to it rigidly is incapable of acquisition except by practising the four virtues named above. The essence of the Vedas is Truth: the essence of Truth is self-control, and the essence of self-control is abstention from the pleasures of the world. These all are to be noticed in behaviour that is virtuous. They that follow those deluded fools that mock the forms of faith prevailing among men, are dragged into destruction for walking in such a sinful path. They, however, that are virtuous and engaged in the observance of vows, who are devoted to the srutis and the virtue of abstention from the pleasure of the world, they in fact who tread in virtue's path and follow the true religion, they that are obedient to the mandates of their preceptors, and who reflect upon the sense of the scriptures with patience and carefulness, — is these that are said to be possessed of behaviour that is virtuous; it is these, O Brahmana, that are said to properly guide their higher intelligence. Forsaking those that are atheists, those that transgress virtue's limits, those that are of wicked souls, those that live in sinfulness, betake thyself to knowledge reverencing those that are virtuous. Lust and temptation are even like sharks in the river of life; the waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation, avoiding the shoals of corporeal existence (repeated births in this world). The supreme virtue consisting in the exercise of the intelligent principle and abstraction, when gradually super-added to virtuous conduct, becomes beautiful like dye on white fabrics. Truthfulness and abstention from doing injury to any one, are virtues highly beneficial to all creatures. Of these, that latter is a cardinal virtue, and is based on truth. Our mental faculties have their proper play when their foundation is laid in truth, and in the exercise of virtue truth is of the highest value. Purity of conduct is the characteristic of all good men. Those that are distinguished for holy living are good and virtuous. All creatures follow the principles of conduct which are innate in their nature. The sinful being who has no control over self acquire lust, anger and other vices. It is the immemorial rule that virtuous actions are those that are founded on justice, and it is also ordained by holy men that all iniquitous conduct is sin. Those who are not swayed by anger, pride, haughtiness and envy, and those who are quiet and straight-forward, are men of virtuous conduct. Those who are diligent in performing the rites enjoined in the three Vedas, who are wise, and of pure and virtuous conduct, who exercise self-restraint and are full of attention to their superior, are men of virtuous conduct. The actions and conduct of such men of great power, are very difficult of attainment. They are sanctified by the purification of their own actions, and consequently sin in them dies out of itself. This virtue of good conduct is wonderful, ancient, immutable and eternal; and wise men observing this virtue with holiness, attain to heaven. These men who believe in the existence of the Deity, who are free from false pride, and versed in holy writ, and who respect regenerate (twice-born) men, go to heaven. Among holy men, virtue is differentiated in three ways — that great virtue which is inculcated in the Vedas, the other which is inculcated in the dharmashastras (the minor scriptures), and virtuous conduct. And virtuous conduct is indicated by acquisition of knowledge, pilgrimage to sacred places, truthfulness, forbearance, purity and straight-forwardness. Virtuous men are always kind to all creatures, and well-disposed towards regenerate men. They abstain from doing injury to any creature, and are never rude in speech. Those good men who know well the consequences of the fruition of their good and evil deeds, are commended by virtuous men. Those who are just and good-natured, and endowed with virtue, who wish well of all creatures, who are steadfast in the path of virtue, and have conquered heaven, who are charitable, unselfish and of unblemished character, who succour the afflicted, and are learned and respected by all, who practise austerities, and are kind to all creatures, are commended as such by the virtuous. Those who are charitably disposed attain prosperity in this world, as also the regions of bliss (hereafter). The virtuous man when solicited for assistance by good men bestow alms on them by straining to the utmost, even to the deprivation of the comforts of his wife and servants. Good men having an eye to their own welfare, as also virtue and the ways of the world, act in this way and thereby grow in virtue through endless ages. Good persons possessing the virtues of truthfulness, abstention from doing injury to any one, rectitude, abstention from evil towards any one, want of haughtiness, modesty, resignation, self-restraint, absence of passion, wisdom, patience, and kindness towards all creatures, and freedom from malice and lust, are the witnesses of the world. These three are said to constitute the perfect way of the virtuous, viz., a man must not do wrong to any body, he must bestow alms, and must always be truthful. Those high-souled good men of virtuous conduct, and settled convictions, who are kind to all and are full of compassion, depart with contentment from this world to the perfect way of virtue. Freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desire and anger, virtuous conduct and actions regulated according to the ordinances of holy writ, constitute the perfect way of the virtuous. And those who are constant in virtue follow these rules of virtuous conduct, and having reached the pinnacle of knowledge, and discriminating between the various phases of human conduct, which are either very virtuous or the reverse, they escape from the great danger. Thus, O great Brahmana, having introduced the subject of virtuous conduct, have I described to thee all this, according to my own knowledge and to what I have heard on the subject."

SECTION CCVII

“Markandeya continued, ‘The pious fowler, O Yudhishthira, then said to that Brahmana, ‘Undoubtedly my deeds are very cruel, but, O Brahmana, Destiny is all-powerful and it is difficult to evade the consequence of our past actions. And this is the karmic evil arising out of sin committed in a former life. But, O Brahmana, I am always assiduous in eradicating the evil. The Deity takes away life, the executioner acts only as a secondary agent. And we, O good Brahmana, are only such agents in regard to our karma. Those animals that are slain by me and whose meat I sell, also acquire karma, because (with their meat), gods and guests and servants are regaled with dainty food and the manes are propitiated. It is said authoritatively that herbs and vegetables, deer, birds and wild animals constitute the food of all creatures. And, O Brahmana, king Sivi, the son of Usinara, of great forbearance attained to heaven, which is hard to reach, giving away his own flesh. And in days of yore, O Brahmana, two thousand animals used to be killed every day in the kitchen of king Rantideva; and in the same manner two thousand cows were killed every day; and, O best of regenerate beings, king Rantideva acquired unrivalled reputation by distributing food with meat every day. For the performance of the fourmonthly rites animals ought to be sacrificed daily. ‘The sacred fire is fond of animal food,’ this saying has come down to us. And at sacrifices animals are invariably killed by regenerate Brahmanas, and these animals being purged of sin, by incantation of hymns, go to heaven. If, O Brahmana, the sacred fire had not been so fond of animal food in ancient times, it could never have become the food of any one. And in this matter of animal food, this rule has been laid down by Munis: — Whoever partakes of animal food after having first offered it duly and respectfully to the gods and the manes, is not polluted by the act. And such a man is not at all considered to have partaken of animal food, even, as a Brahmacharin having intercoursed with his wife during the menstrual period, is nevertheless considered to be a good Brahmana. After consideration of the propriety and impropriety of the matter, this rule has been laid down. King Saudasa, O Brahmana, when under a curse, often used to prey upon men; what is thy opinion of this matter? And, O good Brahmana, knowing this to be the consequence of my own actions, I obtain my livelihood from this profession. The forsaking of one's own occupation is considered, O Brahmana, to be a sin, and the act of sticking to one's own profession is without doubt a meritorious act. The Karma of a former existence never forsakes any creature. And in determining the various consequences of one's Karma, this rule was not lost sight of by the Creator. A person having his being under the influence of evil Karma, must always consider how he can atone for his Karma, and extricate himself from an evil doom, and the evil Karma may be expiated in various ways. Accordingly, O good Brahmana, I am charitable, truthful, assiduous in attending on my superior, full of respect towards regenerate Brahmanas, devoted to and free from pride and (idle) excessive talk. Agriculture is considered to be a praiseworthy occupation, but it is well-known that even there, great harm is done to animal life; and in the operation of digging the earth with the plough, numberless creatures lurking in the ground as also various other forms of animal life are destroyed. Dost thou not think so? O good Brahmana, Vrihi and other seeds of rice are all living organisms. What is thy opinion on this matter? Men, O Brahmana, hunt wild animals and kill them and partake of their meat; they also cut up trees and herbs; but, O Brahmana, there are numberless living organisms in trees, in fruits, as also in water; dost thou not think so? This whole creation, O Brahmana, is full of animal life, sustaining itself with food derived from living organisms. Dost thou not mark that fish preys upon fish, and that various species of animals prey upon other species, and there are species the members of which prey upon each other? Men, O Brahmana, while walking about hither and thither, kill numberless creatures lurking in the ground by trampling on them, and even men of wisdom and enlightenment destroy animal life in various ways, even while sleeping or reposing themselves. What hast thou to say to this? — The earth and the air all swarm with living organisms, which are unconsciously destroyed by men from mere ignorance. Is not this so? The commandment that people should not do harm to any creature, was ordained of old by men, who were ignorant of the true facts of the case. For, O Brahmana, there is not a man on the face of this earth, who is free from the sin of doing injury to creatures. After full consideration, the conclusion is irresistible that there is not a single man who is free from the sin of doing injury to animal life. Even the sage, O good Brahmana, whose vow is to do harm to no creature, doth inflict injury to animal life. Only, on account of greater needfulness, the harm is less. Men of noble birth and great qualities perpetrate wicked acts in defiance of all, of which they are not at all ashamed. Good men acting in an exemplary way are not commended by other good men; nor are bad men acting in a contrary way praised by their wicked compeers; and friends are not agreeable to friends, albeit endowed with high qualities; and foolish pedantic men cry down the virtues of their preceptors. This reversal of the natural order of things, O good Brahmana, is seen everywhere in this world. What is thy opinion as to the virtuousness or otherwise of this state of things? There is much that can be said of the goodness or badness of our actions. But whoever is addicted to his own proper occupation surely acquires great reputation.

SECTION CCVIII

MARKANDEYA CONTINUED, "O Yudhishthira, the virtuous fowler, eminent in pity, then skilfully addressed himself again to that foremost of Brahmanas, saying, 'It is the dictum of the aged that the ways of righteousness are subtle, diverse and infinite. When life is at stake and in the matter of marriage, it is proper to tell an untruth. Untruth sometimes leads to the triumph of truth, and the latter dwindles into untruth. Whichever conduces most to the good of all creatures is considered to be truth. Virtue is thus perverted; mark thou its subtle ways. O best of virtuous men, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil karma. The foolish, the designing and the fickle, O good Brahmana, always attain the very reverse of happiness or misery. Neither learning nor good morals, nor personal exertion can save them. And if the fruits of our exertion were not dependent on anything else, people would attain the object of their desire, by simply striving to attain it.

It is seen that able, intelligent and diligent persons are baffled in their efforts, and do not attain the fruits of their actions. On the other hand, persons who are always active in injuring others and in practising deception on the world, lead a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues. Miserly persons with the object of having sons born to them worship the gods, and practise severe austerities, and those sons having remained in the womb for ten months at length turn out to be very infamous issue of their race; and others begotten under the same auspices, decently pass their lives in luxury with heaps of riches and grain accumulated by their ancestors. The diseases from which man suffer, are undoubtedly the result of their own karma. They then behave like small deer at the hands of hunters, and they are racked with mental troubles. And, O Brahmana, as hunters intercept the flight of their game, the progress of those diseases is checked by able and skilful physicians with their collections of drugs. And, the best of the cherishers of religion, thou hast observed that those who have it in their power to enjoy (the good things of this earth), are prevented from doing so from the fact of their suffering from chronic bowel-complaints, and that many others that are strong and powerful, suffer from misery, and are enabled with great difficulty to obtain a livelihood; and that every man is thus helpless, overcome by misery and illusion, and again and again tossed and overpowered by the powerful current of his own actions (karma). If there were absolute freedom of action, no creature would die, none would be subject to decay, or await his evil doom, and everybody would attain the object of his desire. All persons desire to out distance their neighbours (in the race of life), and they strive to do so to the utmost of their power; but the result turns out otherwise. Many are the persons born under the influence of the same star and the same auspices of good luck; but a great diversity is observable in the maturity of their actions. No person, O good Brahmana, can be the dispenser of his own lot. The actions done in a previous existence are seen to fructify in our present life. It is the immemorial tradition that the soul is eternal and everlasting, but the corporeal frame of all creatures is subject to destruction here (below). When therefore life is extinguished, the body only is destroyed, but the spirit, wedded to its actions, travels elsewhere.’

“The Brahmana replied, ‘O best of those versed in the doctrine of karma, and in the delivery of discourses, I long to know accurately how the soul becomes eternal.’ The fowler replied, ‘The spirit dies not, there being simply a change of tenement. They are mistaken, who foolishly say that all creatures die. The soul betakes itself to another frame, and its change of habitation is called its death. In the world of men, no man reaps the consequences of another man’s karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by these, they are born again.' The Brahmana enquired, 'Why does the spirit take its birth, and why does its nativity become sinful or virtuous, and how, O good man, does it come to belong to a sinful or virtuous race?' The fowler replied, This mystery seems to belong to the subject of procreation, but I shall briefly describe to you, O good Brahmana, how the spirit is born again with its accumulated load of karma, the righteous in a virtuous, and the wicked in a sinful nativity. By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil, it acquires the human state; by indulgence in sensuality and similar demoralising practices it is born in the lower species of animals, and by sinful acts, it goes to the infernal regions. Afflicted with the miseries of birth and dotage, man is fated to rot here below from the evil consequences of his own actions. Passing through thousands of births as also the infernal regions, our spirits wander about, secured by the fetters of their own karma. Animate beings become miserable in the next world on account of these actions done by themselves and from the reaction of those miseries, they assume lower births and then they accumulate a new series of actions, and they consequently suffer misery over again, like sickly men partaking of unwholesome food; and although they are thus afflicted, they consider themselves to be happy and at ease and consequently their fetters are not loosened and new karma arises; and suffering from diverse miseries they turn about in this world like a wheel. If casting off their fetters they purify themselves by their actions and practise austerities and religious meditations, then, O best of Brahmanas, they attain the Elysian regions by these numerous acts and by casting off their fetters and by the purification of karma, men attain those blissful regions where misery is unknown to those who go there. The sinful man who is addicted to vices, never comes to the end of his course of iniquities. Therefore must we strive to do what is virtuous and forbear from doing what is unrighteous. Whoever with a heart full of gratefulness and free from malice strives to do what is good, attains wealth, virtue, happiness and heaven (hereafter). Those who are purified of sins, wise, forbearing, constant in righteousness, and self-restrained enjoy continuous felicity in this as well as in the next world. Man must follow the standard of virtue of the good and in his acts imitate the example of the righteous. There are virtuous men, versed in holy writ and learned in all departments of knowledge. Man's proper duty consists in following his own proper avocation, and this being the case these latter do not become confused and mixed up. The wise man delights in virtue and lives by righteousness. And, O good Brahmana, such a man with the wealth of righteousness which he hereby acquires, waters the root of the plant in which he finds most virtue. The virtuous man acts thus and his mind is calmed. He is pleased with his friends in this world and he also attains happiness hereafter. Virtuous people, O good man, acquire dominion over all and the pleasure of beauty, flavour, sound and touch according to their desire. These are known to be the rewards of virtue. But the man of enlightened vision, O great Brahmana, is not satisfied with reaping the fruits of righteousness. Not content with that, he with the light of spiritual wisdom that is in him, becomes indifferent to pain and pleasure and the vice of the world influenceth him not. Of his own free will he becometh indifferent to worldly pursuits but he forsaketh not virtue. Observing that everything worldly is evanescent, he trieth to renounce everything and counting on more chance he deviseth means for the attainment of salvation. Thus doth he renounce the pursuits of the world, shuneth the ways of sin, becometh virtuous and at last attaineth salvation. Spiritual wisdom is the prime requisite of men for salvation, resignation and forbearance are its roots. By this means he attaineth all the objects of this desire. But subduing the senses and by means of truthfulness and forbearance, he attaineth, O good Brahmana, the supreme asylum of Brahma.' The Brahmana again enquired, 'O thou most eminent in virtue and constant in the performance of the religious obligations, you talk of senses; what are they; how may they be subdued; and what is the good of subduing them; and how doth a creature reap the fruits thereof? O pious man, I beg to acquaint myself with the truth of this matter."

SECTION CCIX

“Markandeya continued, ‘Hear, O king Yudhishthira what the virtuous fowler, thus interrogated by that Brahmana, said to him in reply. The fowler said, ‘Men’s minds are at first bent on the acquisition of knowledge. That acquired, O good Brahmana, they indulge in their passions and desires, and for that end, they labour and set about tasks of great magnitude and indulge in much-desired pleasures of beauty, flavour, &c. Then follows fondness, then envy, then avarice and then extinction of all spiritual light. And when men are thus influenced by avarice, and overcome by envy and fondness, their intellect ceases to be guided by righteousness and they practise the very mockery of virtue. Practising virtue with hypocrisy, they are content to acquire wealth by dishonourable means with the wealth thus acquired the intelligent principle in them becomes enamoured of those evil ways, and they are filled with a desire to commit sins. And when, O good Brahmana, their friends and men of wisdom remonstrate with them, they are ready with specious answers, which are neither sound nor convincing. From their being addicted to evil ways, they are guilty of a threefold sin. They commit sin in thought, in word, as also in action. They being addicted to wicked ways, all their good qualities die out, and these men of wicked deeds cultivate the friendship of men of similar character, and consequently they suffer misery in this world as well as in the next. The sinful man is of this nature, and now hear of the man of virtue. He discerns these evils by means of his spiritual insight, and is able to discriminate between happiness and misery, and is full of respectful attention to men of virtue, and from practising virtues, his mind becomes inclined to righteousness.’ The Brahmana replied, ‘Thou hast given a true exposition of religion which none else is able to expound. Thy spiritual power is great, and thou dost appear to me to be like a great Rishi.’ The fowler replied, ‘The great Brahmanas are worshipped with the same honours as our ancestors and they are always propitiated with offerings of food before others. Wise men in this world do what is pleasing to them, with all their heart. And I shall, O good Brahmana, describe to thee what is pleasing to them, after having bowed down to Brahmanas as a class. Do thou learn from me the Brahmanic philosophy. This whole universe unconquerable everywhere and abounding in great elements, is Brahma, and there is nothing higher than this. The earth, air, water, fire and sky are the great elements. And form, odour, sound, touch and taste are their characteristic properties. These latter too have their properties which are also correlated to each other. And of the three qualities, which are gradually characterised by each, in order of priority is consciousness which is called the mind. The seventh is intelligence and after that comes egoism; and then the five senses, then the soul, then the moral qualities called sattwa, rajas and tamas. These seventeen are said to be the unknown or incomprehensible qualities. I have described all this to thee, what else dost thou wish to know?’”

SECTION CCX

"Markandeya continued, 'O Bharata, the Brahmana, thus interrogated by the virtuous fowler, resumed again this discourse so pleasing to the mind. The Brahmana said, 'O best of the cherishers of religion, it is said that there are five great elements; do thou describe to me in full the properties of any one of the five.' The fowler replied, 'The earth, water, fire, air and sky all have properties interlapping each other. I shall describe them to thee. The earth, O Brahmana, has five qualities, water four, fire three and the air and sky together three also. Sound, touch, form, odour and taste — these five qualities belong to earth, and sound, touch, form and taste, O austere Brahmana, have been described to thee as the properties of water, and sound, touch and form are the three properties of fire and air has two properties sound and touch, and sound is the property of sky. And, O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed. And they are not opposed to one another; they exist, O Brahmana, in proper combination. When this whole universe is thrown into a state of confusion, then every corporeal being in the fulness of time, assumes another corpus. It arises and perishes in due order. And there are present the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses, is called vyakta (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses, is known to be avyakta (not vyakta). When a person engages in the discipline of self-examination, after having subdued the senses which have of their own proper objective play in the external conditions of sound, form, &c, then he beholds his own spirit pervading the universe, and the universe reflected in itself. He who is wedded to his previous karma, although skilled in the highest spiritual wisdom, is cognisant only of his soul's objective existence, but the person whose soul is never affected by the objective conditions around, is never subject to ills, owing to its absorption in the elementary spirit of Brahma. When a person has overcome the domination of illusion, his manly virtues consisting of the essence of spiritual wisdom, turn to the spiritual enlightenment which illumines the intelligence of sentient beings. Such a person is styled by the omnipotent, intelligent Spirit as one who is without beginning and without end, self-existent, immutable, incorporeal and incomparable. This, O Brahmana, that thou hast enquired of me is only the result of self discipline. And this self-discipline can only be acquired by subduing the senses. It cannot be otherwise, heaven and hell are both dependent on our senses. When subdued, they lead to heaven; when indulged in, they lead to perdition. This subjugation of the senses is the highest means of attaining spiritual light. Our senses are at the (cause) root of our spiritual advancement as also at the root of our spiritual degradation. By indulging in them, a person undoubtedly contracts vices, and by subduing these, he attains salvation. The self-restrained person who acquires mastery over the six senses inherent in our nature, is never tainted with sin, and consequently evil has no power over him. Man's corporeal self has been compared to a chariot, his soul to a charioteer and his senses to horses. A dexterous man drives about without confusion, like a quiet charioteer with well-broken horses. That man is an excellent driver who knows how to patiently wield the reins of those wild horses, — the six senses inherent in our nature. When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. When a man's mind is overpowered by any one of these senses running wild, he loses his reason, and becomes like a ship tossed by storms upon the high ocean. Men are deceived by illusion in hoping to reap the fruits of those six things, whose effects are studied by persons of spiritual insight, who thereby reap the fruits of their clear perception."

SECTION CCXI

MARKANDEYA CONTINUED, "O Bharata, the fowler having expounded these abstruse points, the Brahmana with great attention again enquired of him about these subtle topics. The Brahmana said, 'Do thou truly describe to me, who now duly ask thee, the respective virtues of the qualities of sattwa, rajas, and tamas.' The fowler replied, 'Very well, I shall tell thee what thou hast asked. I shall describe separately their respective virtues, do thou listen. Of them tamas is characterised by illusion (spiritual), rajas incites (men to action), sattwa is of great grandeur, and on that account, it is said to be the greatest of them. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to dreaming, who is idle, unenergetic and swayed by anger and haughtiness, is said to be under the influence of tamas. And, O Brahmana rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits, and of warm temperament, is said to be under the influence of rajas. And he who is resolute, patient, not subject to anger, free from malice, and is not skilful in action from want of a selfish desire to reap its fruits, wise and forbearing, is said to be under the influence of sattwa. When a man endowed with the sattwa quality, is influenced by worldliness, he suffers misery; but he hates worldliness, when he realises its full significance. And then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases, and uprightness becomes more prominent, and his conflicting moral sentiments are reconciled. And then self-restraint in any matter becomes unnecessary. A man, O Brahmana, may be born in the Sudra caste, but if he is possessed of good qualities, he may attain the state of Vaisya and similarly that of a Kshatriya, and if he is steadfast in rectitude, he may even become a Brahmana. I have described to thee these virtues, what else dost thou wish to learn?'"

SECTION CCXII

“The Brahmana enquired, ‘How is it that fire (vital force) in combination with the earthly element (matter), becomes the corporeal tenement (of living creatures), and how doth the vital air (the breath of life) according to the nature of its seat (the muscles and nerves) excite to action (the corporeal frame)?’ Markandeya said, ‘This question, O Yudhishthira, having been put to the Brahmana by the fowler, the latter, in reply, said to that high-minded Brahmana. (The fowler said): — The vital spirit manifesting itself in the seat of consciousness, causes the action of the corporeal frame. And the soul being present in both of them acts (through them). The past, the present and the future are inseparably associated with the soul. And it is the highest of a creature’s possessions; it is of the essence of the Supreme Spirit and we adore it. It is the animating principle of all creatures, and it is the eternal purusha (spirit). It is great and it is the intelligence and the ego, and it is the subjective seat of the various properties of elements. Thus while seated here (in a corporeal frame) it is sustained in all its relations external or internal (to matter or mind) by the subtle ethereal air called prana, and thereafter, each creature goes its own way by the action of another subtle air called Samana. And this latter transforming itself into Apana air, and supported by the head of the stomach carries the refuse matter of the body, urine &c, to the kidneys and intestines. That same air is present in the three elements of effort, exertion and power, and in that condition it is called Udana air by persons learned in physical science, and when manifesting itself by its presence at all the junctional points of the human system, it is known by the name Vyana. And the internal heat is diffused over all the tissues of our system, and supported by these kinds of air, it transforms our food and the tissues and the humours of our system. And by the coalition of Prana and other airs, a reaction (combination) ensues, and the heat generated thereby is known as the internal heat of the human system which causes the digestion of our food. The Prana and the Apana air are interposed within the Samana and the Udana air. And the heat generated by their coalition causes the growth of the body (consisting of the seven substances, bones, muscles, &c). And that portion of its seat extending to as far as the rectum is called Apana; and from that arteries arise in the five airs Prana, &c. The Prana air, acted on by the heat strikes against the extremity of the Apana region and then recoiling, it reacts on the heat. Above the navel is the region of undigested food and below it the region of digestion. And the Prana and all other airs of the system are seated in the navel. The arteries issuing from the heart run upwards and downwards, as also in oblique directions; they carry the best essence of our food, and are acted upon by the ten Prana airs. This is the way by which patient Yogins who have overcome all difficulties, and who view things with an impartial and equal eye, with their souls seated in the brain, find the Supreme Spirit, the Prana and the Apana airs are thus present in the body of all creatures. Know that the spirit is embodied in corporeal disguise, in the eleven allotropous conditions (of the animal system), and that though eternal, its normal state is apparently modified by its accompaniments, — even like the fire purified in its pan, — eternal, yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to the sleek surface of a lotus-leaf on which it rolls. Know that sattwa, rajas and tamas, are the attributes of all life and that life is the attribute of spirit, and that the latter again is an attribute of the Supreme Spirit. Inert, insensible matter is the seat of the living principle, which is active in itself and induces activity in others. That thing by which the seven worlds are incited to action is called the most high by men of high spiritual insight. Thus in all these elements, the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception. A pure-minded person, by purification of his heart, is able to destroy the good and evil effect of his actions and attains eternal beatitude by the enlightenment of his inward spirit. That state of peace and purification of heart is likened to the state of a person who in a cheerful state of mind sleeps soundly, or the brilliance of a lamp trimmed by a skillful hand. Such a pure-minded person living on spare diet perceives the Supreme Spirit reflected in his own, and by practising concentration of mind in the evening and small hours of the night, he beholds the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp, and thus he attains salvation. Avarice and anger must be subdued by all means, for this act constitutes the most sacred virtue that people can practise and is considered to be the means by which men can cross over to the other side of this sea of affliction and trouble. A man must preserve his righteousness from being overcome by the evil consequences of anger, his virtues from the effects of pride, his learning from the effects of vanity, and his own spirit from illusion. Leniency is the best of virtues, and forbearance is the best of powers, the knowledge of our spiritual nature is the best of all knowledge, and truthfulness is the best of all religious obligations. The telling of truth is good, and the knowledge of truth may also be good, but what conduces to the greatest good of all creatures, is known as the highest truth. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation, is a real Sannyasin and is really wise. And as communion with Brahma cannot be taught to us, even by our spiritual preceptor, — he only giving us a clue to the mystery — renunciation of the material world is called Yoga. We must not do harm to any creature and must live in terms of amity with all, and in this our present existence, we must not avenge ourselves on any creature. Self-abnegation, peace of mind, renunciation of hope, and equanimity, — these are the ways by which spiritual enlightenment can always be secured; and the knowledge of self (one’s own spiritual nature) is the best of all knowledge. In this world as well as hereafter, renouncing all worldly desires and assuming a stoic indifference, wherein all suffering is at rest, people should fulfil their religious duties with the aid of their intelligence. The muni who desires to obtain moksha (salvation), which is very difficult to attain, must be constant in austerities, forbearing, self-restrained, and must give up that longing fondness which binds him to the things of this earth. They call these the attributes of the Supreme Spirit. The gunas (qualities or attributes) that we are conscious of, reduce themselves to agunas (non-gunas) in Him; He is not bound by anything, and is perceptible only by the expansion and development of our spiritual vision; as soon as the illusion of ignorance is dispelled, this supreme unalloyed beatitude is attained. By foregoing the objects of both pleasure and pain and by renouncing the feelings which bind him to the things of this earth, a man may attain Brahma (Supreme Spirit or salvation). O good Brahmana, I have now briefly explained to thee all this, as I have heard. What else dost thou wish to know?"

SECTION CCXIII

“Markandeya said, ‘When, O Yudhishthira, all this mystery of salvation was explained to that Brahmana, he was highly pleased and he said addressing the fowler, ‘All this that thou hast explained, is rational, and it seems to me that there is nothing in connection with the mysteries of religion which thou dost not know.’ The fowler replied, ‘O good and great Brahmana, thou shalt perceive with thine own eyes, all the virtue that I lay claim to, and by reason of which I have attained this blissful state. Rise, worshipful sir, and quickly enter this inner apartment. O virtuous man, it is proper that thou shouldst see my father and my mother.’ Markandeya continued, ‘Thus addressed the Brahmana went in, and beheld a fine beautiful mansion. It was a magnificent house divided in four suites of rooms, admired by gods and looking like one of their palaces; it was also furnished with seats and beds, and redolent of excellent perfumes. His revered parents clad in white robes, having finished their meals, were seated at ease. The fowler, beholding them, prostrated himself before them with his head at their feet. His aged parents then addressed him thus, ‘Rise, O man of piety, rise, may righteousness shield thee; we are much pleased with thee for thy piety; mayst thou be blessed with a long life, and with knowledge, high intelligence, and fulfilment of thy desires. Thou art a good and dutiful son, for, we are constantly and reasonably looked after by thee, and even amongst the celestials thou hast not another divinity to worship. By constantly subduing thyself, thou hast become endowed with the self-restraining power of Brahmanas and all thy grandsires and ancestors are constantly pleased with thee for thy self-restraining virtues and for thy piety towards us. In thought, word or deed thy attention to us never flags, and it seems that at present thou hast no other thought in thy mind (save as to how to please us). As Rama, the son of Jamadagni, laboured to please his aged parents, so hast thou, O Son, done to please us, and even more. Then the fowler introduced the Brahmana to his parents and they received him with the usual salutation of welcome, and the Brahmana accepting their welcome, enquired if they, with their children and servants, were all right at home, and if they were always enjoying good health at that time (of life). The aged couple replied, 'At home, O Brahmana, we are all right, with all our servants. Hast thou, adorable sir, reached this place without any difficulty?' Markandeya continued, "The Brahmana replied, 'Yes, I have.' Then the fowler addressing himself to the Brahmana said to him, 'These my parents, worshipful sir, are the idols that I worship; whatever is due to the gods, I do unto them. As the thirty-three gods with Indra at their head are worshipped by men, so are these aged parents of mine worshipped by me. As Brahmanas exert themselves for the purpose of procuring offering for their gods, so do I act with diligence for these two (idols of mine). These my father and mother, O Brahmana, are my supreme gods, and I seek to please them always with offering of flowers, fruits and gems. To me they are like the three sacred fires mentioned by the learned; and, O Brahmana, they seem to me to be as good as sacrifices or the four Vedas. My five life-giving airs, my wife and children and friends are all for them (dedicated to their service). And with my wife and children I always attend on them. O good Brahmana, with my own hands I assist them in bathing and also wash their feet and give them food and I say to them only what is agreeable, leaving out what is unpleasant. I consider it to be my highest duty to do what is agreeable to them even though it be not strictly justifiable. And, O Brahmana, I am always diligent in attending on them. The two parents, the sacred fire, the soul and the spiritual preceptor, these five, O good Brahmana, are worthy of the highest reverence from a person who seeks prosperity. By serving them properly, one acquires the merit of perpetually keeping up the sacred fire. And it is the eternal and invariable duty of all householders."

SECTION CCXIV

“Markandeya continued, ‘The virtuous fowler, having introduced his (both) parents to that Brahmana as his highest gurus, again spoke to him as follows, ‘Mark thou the power of this virtue of mine, by which my inner spiritual vision is extended. For this, thou wast told by that self-restrained, truthful lady, devoted to her husband, ‘Hie thee to Mithila; for there lives a fowler who will explain to thee, the mysteries of religion.’ The Brahmana said, ‘O pious man, so constant in fulfilling thy religious obligations, bethinking myself of what that truthful good-natured lady so true to her husband, hath said, I am convinced that thou art really endowed with every high quality.’ The fowler replied, ‘I have no doubt, my lord, that what that lady, so faithful to her husband, said to thee about me, was said with full knowledge of the facts. I have, O Brahmana, explained to thee all this as a matter of favour. And now, good sir, listen to me. I shall explain what is good for thee. O good Brahmana, of irreproachable character, thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the Vedas. Thou hast not acted properly in this matter, for thy ascetic and aged parents have become entirely blind from grief at thy loss. Do thou return home to console them. May this virtue never forsake thee Thou art high-minded, of ascetic merit, and always devoted to thy religion but all these have become useless to thee. Do thou without delay return to console thy parents. Do have some regard for my words and not act otherwise; I tell thee what is good for thee, O Brahmana Rishi, Do thou return home this very day.’ The Brahmana replied, ‘This that thou hast said, is undoubtedly true; mayst thou, O pious man, attain prosperity; I am much pleased with thee.’ The fowler said, ‘O Brahmana, as thou practisest with assiduousness those divine, ancient, and eternal virtues which are so difficult of attainment even by pure-minded persons, thou appearest (to me) like a divine being. Return to the side of thy father and mother and be quick and diligent in honouring thy parents; for, I do not know if there is any virtue higher than this.’ The Brahmana replied, ‘By a piece of singular good luck have I arrived here, and by a piece of similar good luck have I thus been associated with thee. It is very difficult to find out, in our midst, a person who can so well expound the mysteries of religion; there is scarcely one man among thousands, who is well versed in the science of religion. I am very glad, O great man, to have secured thy friendship; mayst thou be prosperous. I was on the point of falling into hell, but was extricated by thee. It was destined to be so, for thou didst (unexpectedly) come in my way. And, O great man, as the fallen King Yayati was saved by his virtuous grandsons (daughter’s sons), so, have I know been saved by thee. According to thy advice, I shall honour my father and my mother; for a man with an impure heart can never expound the mysteries of sin and righteousness. As it is very difficult for a person born in the Sudra class to learn the mysteries of the eternal religion, I do not consider thee to be a Sudra. There must surely be some mystery in connection with this matter. Thou must have attained the Sudra’s estate by reason of the fruition of thine own past karma. O magnanimous man, I long to know the truth about this matter. Do thou tell it to me with attention and according to thy own inclination.’

“The fowler replied, ‘O good Brahmana, Brahmanas are worthy of all respect from me. Listen, O sinless one, to this story of a previous existence of mine. O son of an excellent Brahmana, I was formerly a Brahmana, well-read in the Vedas, and an accomplished student of the Vedangas. Through my own fault I have been degraded to my present state. A certain king, accomplished in the science of dhanurveda (science of archery), was my friend; and from his companionship, O Brahmana, I, too became skilled in archery; and one day the king, in company with his ministers and followed by his best warriors, went out on a hunting expedition. He killed a large number of deer near a hermitage. I, too, O good Brahmana, discharged a terrible arrow. And a rishi was wounded by that arrow with its head bent out. He fell down upon the ground, and screaming loudly said, ‘I have harmed no one, what sinful man has done this?’ And, my lord, taking him for a deer, I went up to him and found that he was pierced through the body by my arrow. On account of my wicked deed I was sorely grieved (in mind). And then I said to that rishi of severe ascetic merit, who was loudly crying, lying upon the ground, ‘I have done this unwittingly, O rishi.’ And also this I said to the muni: ‘Do thou think it proper to pardon all this transgression.’ But, O Brahmana, the rishi, lashing himself into a fury, said to me, ‘Thou shalt be born as a cruel fowler in the Sudra class.”

SECTION CCXV

“The fowler continued, ‘Thus cursed by that rishi, I sought to propitiate him with these words: ‘Pardon me, O muni, I have done this wicked deed unwittingly. It behooves thee to pardon all that. Do thou, worshipful sir, soothe yourself.’ The rishi replied, ‘The curse that I have pronounced can never be falsified, this is certain. But from kindness towards thee, I shall do thee a favour. Though born in the Sudra class thou shalt remain a pious man and thou shalt undoubtedly honour thy parents; and by honouring them thou shalt attain great spiritual perfection; thou shalt also remember the events of thy past life and shalt go to heaven; and on the expiation of this curse, thou shalt again become a Brahmana. O best of men, thus, of old was I cursed by that rishi of severe power, and thus was he propitiated by me. Then, O good Brahmana, I extricated the arrow from his body, and took him into the hermitage, but he was not deprived of his life (recovered). O good Brahmana, I have thus described to thee what happened to me of old, and also how I can go to heaven hereafter.’ The Brahmana said, ‘O thou of great intelligence, all men are thus subject to happiness or misery, thou shouldst not therefore grieve for that. In obedience to the customs of thy (present) race, thou hast pursued these wicked ways, but thou art always devoted to virtue and versed in the ways and mysteries of the world. And, O learned man, these being the duties of thy profession, the stain of evil karma will not attach to thee. And after dwelling here for some little time, thou shalt again become a Brahmana; and even now, I consider thee to be a Brahmana, there is no doubt about this. For the Brahmana who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Sudra. On the other hand, I consider a Sudra who is always adorned with these virtues, — righteousness, self-restraint, and truthfulness, — as a

Brahmana. A man becomes a Brahmana by his character; by his own evil karma a man attains an evil and terrible doom. O good man. I believe that sin in thee has now died out. Thou must not grieve for this, for men, like thee who art so virtuous and learned in the ways and mysteries of the world, can have no cause for grief.'

"The fowler replied, 'The bodily afflictions should be cured with medicines, and the mental ones with spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys. Man of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non-occurrence of something which is good or much desired. Indeed, all creatures are subject to this characteristic (of grief or happiness). It is not merely a single creature or class that is subject to misery. Cognisant of this evil, people quickly mend their ways, and if they perceive it at the very outset they succeed in curing it altogether. Whoever grieves for it, only makes himself uneasy. Those wise men whose knowledge has made them happy and contented, and who are indifferent to happiness and misery alike, are really happy. The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. People who have reached the perfect way, do not grieve, they are always conscious of the final destiny of all creatures. One must not give way to discontent[57] for it is like a virulent poison. It kills persons of undeveloped intelligence, just as child is killed by an enraged snake. That man has no manliness whose energies have left him and who is overpowered with perplexity when an occasion for the exercise of vigour presents itself. Our actions are surely followed by their consequences. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good. Instead of murmuring one must try to find out the way by which he can secure exemption from (spiritual) misery; and the means of salvation found, he must then free himself from sensuality. The man who has attained a high state of spiritual knowledge is always conscious of the great deficiency (instability) of all matter. Such a person keeping in view the final doom (of all), never grieves, I too, O learned man, do not grieve; I stay here (in this life) biding my time. For this reason, O best of men, I am not perplexed (with doubts)'. The Brahmana said, 'Thou art wise and high in spiritual knowledge and vast is thy intelligence. Thou who art versed in holy writ, art content with thy spiritual wisdom. I have no cause to find fault with thee. Adieu, O best of pious men, mayst thou be prosperous, and may righteousness shield thee, and mayst thou be assiduous in the practice of virtue.'

"Markandeya continued, The fowler said to him, 'Be it so'. And the good Brahmana walked round him[58] and then departed. And the Brahmana returning home was duly assiduous in his attention to his old parents. I have thus, O pious Yudhishthira, narrated in detail to thee this history full of moral instruction, which thou, my good son, didst ask me to recite, — the virtue of women's devotion to their husbands and that of filial piety.' Yudhishthira replied, 'O most pious Brahmana and best of munis, thou hast related to me this good and wonderful moral story; and listening to thee, O learned man, my time has glided away like a moment; but, O adorable sir, I am not as yet satiated with hearing this moral[59] discourse.'"

SECTION CCXVI

Vaisampayana continued, “The virtuous king Yudhishthira, having listened to this excellent religious discourse, again addressed himself to the rishi Markandeya saying, ‘Why did the fire-god hide himself in water in olden times, and why is it that Angiras of great splendour officiating as fire-god, used to convey[60] oblations during his dissolution. There is but one fire, but according to the nature of its action, it is seen to divide itself into many. O worshipful sir, I long to be enlightened on all these points, — How the Kumara[61] was born, how he came to be known as the son of Agni (the fire-god) and how he was begotten by Rudra or Ganga and Krittika. O noble scion of Bhrigu’s race, I desire to learn all this accurately as it happened. O great muni, I am filled with great curiosity.’ Markandeya replied, ‘In this connection this old story is cited by the learned, as to how the carrier of oblations (the fire-god) in a fit of rage, sought the waters of the sea in order to perform a penance, and how the adorable Angiras transforming himself into the fire-god,[62] destroyed darkness and distressed the world with his scorching rays. In olden times, O long-armed hero, the great Angiras performed a wonderful penance in his hermitage; he even excelled the fire-god, the carrier of oblations, in splendour and in that state he illumined the whole universe. At that time the fire-god was also performing a penance and was greatly distressed by his (Angirasa’s) effulgence. He was greatly depressed, but did not know what to do. Then that adorable god thought within himself, ‘Brahma has created another fire-god for this universe. As I have been practising austerities, my services as the presiding deity of fire have been dispensed with; and then he considered how he could re-establish himself as the god of fire. He beheld the great muni giving heat to the whole universe like fire, and approached him slowly with fear. But Angiras said to him, ‘Do thou quickly re-establish yourself as the fire animating the universe, thou art well-known in the three stable worlds and thou wast first created by Brahma to dispel darkness. Do thou, O destroyer of darkness, quickly occupy thine own proper place.’ Agni replied, ‘My reputation has been injured now in this world. And thou art become the fire-god, and people will know thee, and not me, as fire. I have relinquished my god-hood of fire, do thou become the primeval fire and I shall officiate as the second or Prajapatyaka fire.’ Angiras replied, ‘Do thou become the fire-god and the destroyer of darkness and do thou attend to thy sacred duty of clearing people’s way to heaven, and do thou, O lord, make me speedily thy first child.’ Markandeya continued, ‘Hearing these words of Angiras, the fire-god did as desired, and, O king, Angiras had a son named Vrihaspati. Knowing him to be the first son of Angiras by Agni, the gods, O Bharata, came and enquired about the mystery. And thus asked by the gods he then enlightened them, and the gods then accepted the explanation of Angiras. In this connection, I shall describe to thee religious sorts of fire of great effulgence which are here variously known in the Brahmanas[63] by their respective uses.”

SECTION CCXVII

MARKANDEYA CONTINUED, 'O ornament of Kuru's race, he (Angiras) who was the third son of Brahma had a wife of the name of Subha. Do thou hear of the children he had by her. His son Vrihaspati, O king, was very famous, large-hearted and of great bodily vigour. His genius and learning were profound, and he had a great reputation as a counsellor. Bhanumati was his first-born daughter. She was the most beautiful of all his children. Angiras's second daughter was called Raga.[64] She was so named because she was the object of all creature's love. Siniwali was the third daughter of Angiras. Her body was of such slender make that she was visible at one time and invisible at another; and for this reason she was likened to Rudra's daughter. Archismati was his fourth daughter, she was so named from her great refulgence. And his fifth daughter was called Havishmati, so named from her accepting havis or oblations. The sixth daughter of Angiras was called Mahismati the pious. O keen-witted being, the seventh daughter of Angiras is known by the name of Mahamati, who is always present at sacrifices of great splendour, and that worshipful daughter of Angiras, whom they call unrivalled and without portion, and about whom people utter the words kuhu kuhu wonder, is known by the name of Kuhu.'

SECTION CCXVIII

“MARKANDEYA CONTINUED, ‘VRISHASPATI had a wife (called Tara) belonging to the lunar world. By her, he had six sons partaking of the energy of fire, and one daughter. The fire in whose honour oblations of clarified butter are offered at the Paurnamasya and other sacrifices, was a son of Vrishaspati called Sanju; he was of great ascetic merit. At the Chaturmasya (four-monthly) and Aswamedha (horse) sacrifices, animals are offered first in his honour, and this powerful fire is indicated by numerous flames. Sanju’s wife was called Satya, she was of matchless beauty and she sprang from Dharma (righteousness) for the sake of truth. The blazing fire was his son, and he had three daughters of great religious merit. The fire which is honoured with the first oblations at sacrifices is his first son called Bharadwaja. The second son of Sanju is called Bharata in whose honour oblations of clarified butter are offered with the sacrificial ladle (called Sruk) at all the full moon (Paurnamasaya) sacrifices. Beside these, three sons of whom Bharata is the senior, he had a son named Bharata and a daughter called Bharati. The Bharata fire is the son of Prajapati Bharata Agni (fire). And, O ornament of Bharata’s race, because he is greatly honoured, he is also called the great. Vira is Bharadwaja’s wife; she gave birth to Vira. It is said by the Brahmanas that he is worshipped like Soma (with the same hymns) with offerings of clarified butter. He is joined with Soma in the secondary oblation of clarified butter and is also called Rathaprabhu, Rathadhwana and Kumbhareta. He begot a son named Siddhi by his wife Sarayu, and enveloped the sun with his splendour and from being the presiding genius of the fire sacrifice he is ever mentioned in the hymns in praise of fire. And the fire Nischyavana praises the earth only; he never suffers in reputation, splendour and prosperity. The sinless fire Satya blazing with pure flame is his son. He is free from all taint and is not defiled by sin, and is the regulator of time. That fire has another name Nishkriti, because he accomplished the Nishkriti (relief) of all blatant creatures here. When properly worshipped he vouchsafes good fortune. His son is called Swana, who is the generator of all diseases; he inflicts severe sufferings on people for which they cry aloud, and moves in the intelligence of the whole universe. And the other fire (Vrihaspati’s third son) is called Viswajit by men of spiritual wisdom. The fire, which is known as the internal heat by which the food of all creatures is digested, is the fourth son of Vrihaspati known through all the worlds, O Bharata, by the name of Viswabhuk. He is self-restrained, of great religious merit, and is a Brahmacharin and he is worshipped by Brahmanas at the Paka-sacrifices. The sacred river Gomati was his wife and by her all religious-minded men perform their rites. And that terrible water-drinking sea fire called Vadava is the fifth son of Vrihaspati. This Brahmic fire has a tendency to move upwards and hence it is called Urdhvabhag, and is seated in the vital air called Prana. The sixth son is called the great Swishtakrit; for by him oblations became swishta (su, excellently, and ishta, offered) and the udagdhara oblation is always made in his honour. And when all creatures are claimed, the fire called Manyauti becomes filled with fury. This inexorably terrible and highly irascible fire is the daughter of Vrihaspati, and is known as Swaha and is present in all matter. (By the respective influence of the three qualities of sattwa, rajas and tamas, Swaha had three sons). By reason of the first she had a son who was equalled by none in heaven in personal beauty, and from this fact he was surnamed by the gods as the Kama-fire.[65] (By reason of the second) she had a son called the Amogha or invincible fire, the destroyer of his enemies in battle. Assured of success he curbs his anger and is armed with a bow and seated on a chariot and adorned with wreaths of flowers. (From the action of the third quality) she had a son, the great Uktha (the means of salvation) praised by (akin to) three Ukthas.[66] He is the originator of the great word[67] and is therefore known as the Samaswasa or the means of rest (salvation).’”

SECTION CCXIX

“Markandeya continued, ‘He (Uktha) performed a severe penance lasting for many years, with the view of having a pious son equal unto Brahma in reputation. And when the invocation was made with the vyahriti hymns and with the aid of the five sacred fires, Kasyapa, Vasistha, Prana, the son of Prana, Chyavana, the son of Angiras, and Suvarchaka — there arose a very bright energy (force) full of the animating (creative) principle, and of five different colours. Its head was of the colour of the blazing fire, its arms were bright like the sun and its skin and eyes were golden-coloured and its feet, O Bharata, were black. Its five colours were given to it by those five men by reason of their great penance. This celestial being is therefore described as appertaining to five men, and he is the progenitor of five tribes. After having performed a penance for ten thousand years, that being of great ascetic merit produced the terrible fire appertaining to the Pitris (manes) in order to begin the work of creation, and from his head and mouth respectively he created Vrihat and Rathantara (day and night) who quickly steal away (life, &c.). He also created Siva from his navel, Indra from his might and wind and fire from his soul, and from his two arms sprang the hymns Udatta and Anudatta. He also produced the mind, and the five senses, and other creatures. Having created these, he produced the five sons of the Pitris. Of these Pranidhi was the son of Vrihadratha. Vrihadratha was the son of Kasyapa. Bhanu was the godson of Chyavana, Saurabha, the son of Suvarchaka, and Anudatta, the son of Prana. These twenty-five beings are reputed (to have been created by him). Tapa also created fifteen other gods who obstruct sacrifices[68]. They are Subhima, Bhima, Atibhima, Bhimavala, Avala, Sumitra, Mitravana, Mitasina, Mitravardhana and Mitradharaman,[69] and Surapravira, Vira, Suveka, Suravarchas and Surahantri. These gods are divided into three classes of five each. Located here in this world, they destroy the sacrifices of the gods in heaven; they frustrate their objects and spoil their oblations of clarified butter. They do this only to spite the sacred fires carrying oblations to the gods. If the officiating priests are careful, they place the oblations in their honour outside of the sacrificial altar. To that particular place where the sacred fire may be placed, they cannot go. They carry the oblation of their votaries by means of wings. When appeased by hymns, they do not frustrate the sacrificial rites. Vrihaduktha, another son of Tapa, belongs to the Earth. He is worshipped here in this world by pious men performing Agnihotra sacrifices. Of the son of Tapa who is known as Rathantara, it is said by officiating priests that the sacrificial oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.”

SECTION CCXX

“Markandeya continued, ‘The fire called Bharata was bound by severe rules of asceticism. Pushtimati is another name of his fire; for when he is satisfied he vouchsafes pushti (development) to all creatures, and for this reason he is called Bharata (or the Cherisher). And that other fire, by name Siva, is devoted to the worship of Sakti (the forces of the presiding deity of the forces of Nature), and because he always relieves the sufferings of all creatures afflicted with misery, he is called Siva (the giver of good). And on the acquisition of great ascetic wealth by Tapa, an intelligent son named Puranda was born to inherit the same. Another son named Ushma was also born. This fire is observed in the vapour of all matter. A third son Manu was born. He officiated as Prajapati. The Brahmanas who are learned in the Vedas, then speak of the exploits of the fire Sambhu. And after that the bright Avasathya fire of great refulgence is spoken of by the Brahmanas. Tapa thus created the five Urjaskara fires, all bright as gold. These all share the Soma drink in sacrifices. The great sun-god when fatigued (after his day’s labours) is known as the Prasanta fire. He created the terrible Asuras and various other creatures of the earth. Angiras, too created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadbhanu (the great Bhanu) by Brahmanas learned in the Vedas. Bhanu married Supraja, and Brihadbhanu the daughter of Surya (the sun-god). They gave birth to six sons; do thou hear of their progeny. The fire who gives strength to the weak is called Valada (or the giver of strength). He is the first son of Bhanu, and that other fire who looks terrible when all the elements are in a tranquil state is called the Manjuman fire; he is the second son of Bhanu. And the fire in whose honour oblations of clarified butter are enjoined to be made here at the Darsa and Paurnamasya sacrifices and who is known as Vishnu in this world, is (the third son of Bhanu) called Angiras, or Dhritiman. And the fire to whom with Indra, the Agrayana oblation is enjoined to be made is called the Agrayana fire. He is the (fourth) son of Bhanu. The fifth son of Bhanu is Agraha who is the source of the oblations which are daily made for the performance of the Chaturmasya (four-monthly) rites. And Stuva is the sixth son of Bhanu. Nisa was the name of another wife of that Manu who is known by the name of Bhanu. She gave birth to one daughter, the two Agnishomas, and also five other fire-gods. The resplendent fire-god who is honoured with the first oblations in company with the presiding deity of the clouds is called Vaiswanara. And that other fire who is called the lord of all the worlds is Viswapati, the second son of Manu. And the daughter of Manu is called Swistakrit, because by oblations unto her one acquires great merit. Though she was the daughter of Hiranyakasipu, she yet became his wife for her evil deeds. She is, however, one of the Prajapatis. And that other fire which has its seats in the vital airs of all creatures and animates their bodies, is called Sannihita. It is the cause of our perceptions of sound and form. That divine spirit whose course is marked with black and white stains, who is the supporter of fire, and who, though free from sin, is the accomplisher of desired karma, whom the wise regard as a great Rishi, is the fire Kapila, the propounder of the Yoga system called Sankhya. The fire through whom the elementary spirits always receive the offerings called Agra made by other creatures at the performance of all the peculiar rites in this world is called Agrani. And these other bright fires famous in the world, were created for the rectification of the Agnihotra rites when marred by any defects. If the fires interlap each other by the action of the wind, then the rectification must be made with the Ashtakapala rites in honour of the fire Suchi. And if the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the Ashtakapala rites in honour of the fire Viti. If the fires in their place called Nivesa come in contact with the fire called Devagni, then the Ashtakapala rites must be performed in honour of the fire Suchi for rectification. And if the perpetual fire is touched by a woman in her monthly course, then for rectification the Ashtakapala rites must be performed in honour of the fire called Dasyuman. If at the time of the performance of this Agnihotra rites the death of any creature is spoken of, or if animals die, then rectification must be made with the performance of the Ashtakapala rites in honour of the Suraman fire. The Brahmana, who while suffering from a disease is unable to offer oblations to the sacred fire for three nights, must make amends for the same by performing the Ashtakapala rites in honour of the northern fire. He who has performed the Darsa and the Paurnamasya rites must make the rectification with the performance of the Ashtakapala rites in honour of the Patikrit fire. If the fire of a lying-in room comes in contact with the perpetual sacred fire, then rectification must be made with the performance of Ashtakapala rites in honour of the Agniman fire.'"

SECTION CCXXI

Markandeya continued, “Mudita, the favourite wife of the fire Swaha, used to live in water. And Swaha who was the regent of the earth and sky beget in that wife of his a highly sacred fire called Advanta. There is a tradition amongst learned Brahmanas that this fire is the ruler and inner soul of all creatures. He is worshipful, resplendent and the lord of all the great Bhutas here. And that fire, under the name of Grihapati, is ever worshipped at all sacrifices and conveys all the oblations that are made in this world. That great son of Swaha — the great Adbhuta fire is the soul of the waters and the prince and regent of the sky and the lord of everything great. His (son), the Bharata fire, consumes the dead bodies of all creatures. His first Kratu is known as Niyata at the performance of the Agnishtoma sacrifice. That powerful prime fire (Swaha) is always missed by the gods, because when he sees Niyata approaching him he hides himself in the sea from fear of contamination. Searching for him in every direction, the gods could not (once) find him out and on beholding Atharvan the fire said to him, ‘O valiant being, do thou carry the oblations for the gods! I am disabled from want of strength. Attaining the state of the red-eyed fire, do thou condescend to do me this favour!’ Having thus advised Atharvan, the fire went away to some other place. But his place of concealment was divulged by the finny tribe. Upon them the fire pronounced this curse in anger, ‘You shall be the food of all creatures in various ways.’ And then that carrier of oblations spoke unto Atharvan (as before). Though entreated by the gods, he did not agree to continue carrying their oblations. He then became insensible and instantly gave up the ghost. And leaving his material body, he entered into the bowels of the earth. Coming into contact with the earth, he created the different metals. Force and scent arose from his pus; the Deodar pine from his bones; glass from his phlegm; the Marakata jewel from his bile; and the black iron from his liver. And all the world has been embellished with these three substances (wood, stone and iron). The clouds were made from his nails, and corals from his veins. And, O king, various other metals were produced from his body. Thus leaving his material body, he remained absorbed in (spiritual) meditation. He was roused by the penance of Bhrigu and Angiras. The powerful fire thus gratified with penance, blazed forth intensely. But on beholding the Rishi (Atharvan), he again sought his watery refuse. At this extinction of the fire, the whole world was frightened, and sought the protection of Atharvan, and the gods and others began to worship him. Atharvan rummaged the whole sea in the presence of all those beings eager with expectation, and finding out the fire, himself began the work of creation. Thus in olden times the fire was destroyed and called back to life by the adorable Atharvan. But now he invariably carries the oblations of all creatures. Living in the sea and travelling about various countries, he produced the various fires mentioned in the Vedas.

The river Indus, the five rivers (of the Punjab), the Sone, the Devika, the Saraswati, the Ganga, the Satakumbha, the Sarayu, the Gandaki, the Charmanwati, the Mahi, the Medha, the Medhatithi, the three rivers Tamravati, the Vetravati, and the Kausiki; the Tamasa, the Narmada, the Godavari, the Vena, the Upavena, the Bhima, the Vadawa, the Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungavenna, the Krishnavenna and the Kapila, these rivers, O Bharata, are said to be the mothers of the fires! The fire called Adbhuta had a wife of the name of Priya, and Vibhu was the eldest of his sons by her. There are as many different kinds of Soma sacrifices as the number of fires mentioned before. All this race of fires, first-born of the spirit of Brahma, sprang also from the race of Atri. Atri in his own mind conceived these sons, desirous of extending the creation. By this act, the fires came out of his own Brahmic frame. I have thus narrated to thee the history of the origin of these fires. They are great, resplendent, and unrivalled in power, and they are the destroyers of darkness. Know that the powers of those fires are the same as those of the Adbhuta fire as related in the Vedas. For all these fires are one and same. This adorable being, the first born fire, must be considered as one. For like the Jyotishtoma sacrifice he came out of Angiras body in various forms. I have thus described to thee the history of the great race of Agni (fires) who when duly worshipped with the various hymns, carry the oblations of all creatures to the gods.

SECTION CCXXII

“Markandeya continued, ‘O sinless scion of Kuru’s race, I have described to thee the various branches of the race of Agni. Listen now to the story of the birth of the intelligent Kartikeya. I shall tell thee of that wonderful and famous and highly energetic son of the Adbhuta fire begotten of the wives of the Brahmarshis. In ancient times the gods and Asuras were very active in destroying one another. And the terrible Asuras always succeeded in defeating the gods. And Purandara (Indra) beholding the great slaughter of his armies by them and anxious to find out a leader for the celestial host, thought within himself, ‘I must find out a mighty person who observing the ranks of the celestial army shattered by the Danavas will be able to reorganize it with vigour.’ He then repaired to the Manasa mountains and was there deeply absorbed in thought of nature, when he heard the heart-rending cries of a woman to the effect, ‘May some one come quick and rescue me, and either indicate a husband for me, or be my husband himself.’ Purandara said to her, ‘Do not be afraid, lady!’ And having said these words, he saw Kesin (an Asura) adorned with a crown and mace in hand standing even like a hill of metals at a distance and holding that lady by the hand. Vasava addressed then that Asura saying, ‘Why art thou bent on behaving insolently to this lady? Know that I am the god who wields the thunderbolt. Refrain thou from doing any violence to this lady.’ To him Kesin replied, ‘Do thou, O Sakra, leave her alone. I desire to possess her. Thinkest thou, O slayer of Paka, that thou shalt be able to return home with thy life?’ With these words Kesin hurled his mace for slaying Indra. Vasava cut it up in its course with his thunderbolt. Then Kesin, furious with rage, hurled a huge mass of rock at him. Beholding that, he of a hundred sacrifices rent it asunder with his thunderbolt, and it fell down upon the ground. And Kesin himself was wounded by that falling mass of rock. Thus sorely afflicted, he fled leaving the lady behind. And when the Asura was gone, Indra said to that lady, ‘Who and whose wife art thou, O lady with a beautiful face, and what has brought thee here?’”

SECTION CCXXIII

“The lady replied, ‘I am a daughter of Prajapati (the lord of all creatures, Brahma) and my name is Devasena. My sister Daityasena has ere this been ravished by Kesin. We two sisters with our maids habitually used to come to these Manasa mountains for pleasures with the permission of Prajapati. And the great Asura Kesin used daily to pay his court to us. Daityasena, O conqueror of Paka, listened to him, but I did not. Daityasena was, therefore, taken away by him, but, O illustrious one, thou hast rescued me with thy might. And now, O lord of the celestials, I desire that thou shouldst select an invincible husband for me.’ To this Indra replied, ‘Thou art a cousin of mine, thy mother being a sister of my mother Dakshayani, and now I desire to hear thee relate thine own prowess.’ The lady replied, ‘O hero with long arms, I am Avala[70] (weak) but my husband must be powerful. And by the potency of my father’s boon, he will be respected by gods and Asuras alike.’ Indra said, ‘O blameless creature, I wish to hear from thee, what sort of power thou wishest thy husband to possess.’ The lady replied, ‘That manly and famous and powerful being devoted to Brahma, who is able to conquer all the celestials, Asuras, Yakshas, Kinnaras, Uragas, Rakshasas, and the evil-minded Daityas and to subdue all the worlds with thee, shall be my husband.’

“Markandeya continued, ‘On hearing her speech, Indra was grieved and deeply thought within himself, ‘There is no husband for this lady, answering to her own description.’ And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill,[71] and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at the Raudra[72] moment, observed the gods and Asuras fighting on the Sunrise hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuna had become blood-red. And he also observed Agni conveying oblations offered with various hymns by Bhrigu, Angiras, and others and entering the disc of the Sun. And he further saw the twenty four Parvas adorning the Sun, and the terrible Soma also present in the Sun under such surroundings. And observing this union of the Sun and the Moon and that fearful conjunction of theirs, Sakra thought within himself, This terrific conjunction of the Sun and the Moon forebodeth a fearful battle on the morrow. And the river Sindhu (Indus) too is flowing with a current of fresh blood and the jackals with fiery laces are crying to the Sun. This great conjunction is fearful and full of energy. This union of the Moon (Soma) with the Sun and Agni is very wonderful. And if Soma giveth birth to a son now, that son may become the husband of this lady. And Agni also hath similar surroundings now, and he too is a god. If the two begetteth a son, that son, may become the husband of this lady.' With these thoughts that illustrious celestial repaired to the regions of Brahma, taking Devasena[73] with him. And saluting the Grandsire he said unto him, 'Do thou fix a renowned warrior as husband of this lady.' Brahma replied, 'O slayer of Asuras, it shall be; as thou hast intended. The issue of that union will be mighty and powerful accordingly. That powerful being will be the husband of this lady and the joint leader of thy forces with thee.' Thus addressed, the lord of the celestials and the lady bowed unto him and then repaired to the place where those great Brahmanas, the powerful celestial Rishis, Vasistha and others, lived. And with Indra at their head, the other gods also, desirous of drinking the Soma beverage, repaired to the sacrifices of those Rishis to receive their respective shares of the offerings. Having duly performed the ceremonies with the bright blazing fire, those great-minded persons offered oblations to the celestials. And the Adbhuta fire, that carrier of oblations, was invited with mantras. And coming out of the solar disc, that lordly fire duly repaired thither, restraining speech. And, O chief of Bharata's race, that fire entering the sacrificial fire that had been ignited and into which various offerings were made by the Rishis with recitations of hymns, took them with him and made them over to the dwellers of heaven. And while returning from that place, he observed the wives of those high-souled Rishis sleeping at their ease on their beds. And those ladies had a complexion beautiful like that of an altar of gold, spotless like moon-beams, resembling fiery flames and looking like blazing stars. And seeing those wives of the illustrious Brahmanas with eager eyes, his mind became agitated and he was smitten with their charms. Restraining his heart he considered it improper for him to be thus agitated. And he said unto himself, The wives of these great Brahmanas are chaste and faithful and beyond the reach of other people's desires. I am filled with desire to possess them. I cannot lawfully cast my eyes upon them, nor ever touch them when they are not filled with desire. I shall, therefore, gratify myself daily with only looking at them by becoming their Garhapatya (house-hold) fire.'

"Markandeya continued, The Adbhuta fire, thus transforming himself into a house-hold one, was highly gratified with seeing those gold-complexioned ladies and touching them with his flames. And influenced by their charms he dwelt there for a long time, giving them his heart and filled with an intense love for them. And baffled in all his efforts to win the hearts of those Brahmana ladies, and his own heart tortured by love, he repaired to a forest with the certain object of destroying himself. A little while before, Swaha, the daughter of Daksha, had bestowed her love on him. The excellent lady had been endeavouring for a long time to detect his weak moments; but that blameless lady did not succeed in finding out any weakness in the calm and collected fire-god. But now that the god had betaken himself to a forest, actually tortured by the pangs of love, she thought, 'As I too am distressed with love, I shall assume the guise of the wives of the seven Rishis, and in that disguise I shall seek the fire-god so smitten with their charms. This done, he will be gratified and my desire too will be satisfied.'"

SECTION CCXXIV

“Markandeya continued, ‘O lord of men, the beautiful Siva endowed with great virtues and an unspotted character was the wife of Angiras (one of the seven Rishis). That excellent lady (Swaha) at first assuming the disguise of Siva, sought the presence of Agni unto whom she said, ‘O Agni, I am tortured with love for thee. Do thou think it fit to woo me. And if thou dost not accede to my request, know that I shall commit self-destruction. I am Siva the wife of Angiras. I have come here according to the advice of the wives of the other Rishis, who have sent me here after due deliberation.’

Agni replied, ‘How didst thou know that I was tortured with love and how could the others, the beloved wives of the seven Rishis, of whom thou hast spoken, know this?’

Swaha replied, ‘Thou art always a favourite with us, but we are afraid of thee. Now having read thy mind by well-known signs, they have sent to thy presence. I have come here to gratify my desire. Be thou quick, O Agni, to encompass the object of thy desire, my sisters-in-law are awaiting me. I must return soon.’

Markandeya continued, ‘Then Agni, filled with great joy and delight, married Swaha in the guise of Siva, and that lady joyfully cohabiting with him, held the semen virile in her hands. And then she thought within herself that those who would observe her in that disguise in the forest, would cast an unmerited slur upon the conduct of those Brahmana ladies in connection with Agni. Therefore, to prevent this, she should assume the disguise of a bird, and in that state she should more easily get out of the forest.

Markandeya continued, ‘Then assuming the disguise of a winged creature, she went out of the forest and reached the White Mountain begirt with clumps of heath and other plants and trees, and guarded by strange seven-headed serpents with poison in their very looks, and abounding with Rakshasas, male and female Pisachas, terrible spirits, and various kinds of birds and animals. That excellent lady quickly ascending a peak of those mountains, threw that semen into a golden lake. And then assuming successively the forms of the wives of the high-souled seven Rishis, she continued to dally with Agni. But on account of the great ascetic merit of Arundhati and her devotion to her husband (Vasishtha), she was unable to assume her form. And, O chief of Kuru's race, the lady Swaha on the first lunar day threw six times into that lake the semen of Agni. And thrown there, it produced a male child endowed with great power. And from the fact of its being regarded by the Rishis as cast off, the child born therefrom came to be called by the name of Skanda. And the child had six faces, twelve ears, as many eyes, hands, and feet, one neck, and one stomach. And it first assumed a form on the second lunar day, and it grew to the size of a little child on the third. And the limbs of Guha were developed on the fourth day. And being surrounded by masses of red clouds flashing forth lightning, it shone like the Sun rising in the midst of a mass of red clouds. And seizing the terrific and immense bow which was used by the destroyer of the Asura Tripura for the destruction of the enemies of the gods, that mighty being uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with awe. And hearing that sound which seemed like the rumbling of a mass of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. And seeing them unsteady that lad shining with sun-like refulgence held them with both his hands. And with a dart in (another) hand, and with a stout, red-crested, big cock fast secured in another, that long-armed son of Agni began to sport about making a terrible noise. And holding an excellent conch-shell with two of his hands, that mighty being began to blow it to the great terror of even the most powerful creatures. And striking the air with two of his hands, and playing about on the hill-top, the mighty Mahasena of unrivalled prowess, looked as if he were on the point of devouring the three worlds, and shone like the bright Sun-god at the moment of his ascension in the heavens. And that being of wonderful prowess and matchless strength, seated on the top of that hill, looked on with his numerous faces directed towards the different cardinal points, and observing various things, he repeated his loud roars. And on hearing those roars various creatures were prostrate with fear. And frightened and troubled in mind they sought protection. And all those persons of various orders who then sought the protection of that god are known as his powerful Brahmana followers. And rising from his seat, that mighty god allayed the fears of all those people, and then drawing his bow, he discharged his arrows in the direction of the White Mountain. And with those arrows the hill Krauncha, the son of Himavat, was rent asunder. And that is the reason why swans and vultures now migrate to the Sumeru mountains. The Krauncha hill, sorely wounded, fell down uttering fearful groans. And seeing him fallen, the other hills too began to scream. And that mighty being of unrivalled prowess, hearing the groans of the afflicted, was not at all moved, but himself uplifting his mace, yelled forth his war-whoop. And that high-souled being then hurled his mace of great lustre and quickly rent in twain one of the peaks of the White Mountain. And the White Mountain being thus pierced by him was greatly afraid of him and dissociating himself from the earth fled with the other mountains. And the earth was greatly afflicted and bereft of her ornaments on all sides. And in this distress, she went over to Skanda and once more shone with all her might. And the mountains too bowed down to Skanda and came back and stuck into the earth. And all creatures then celebrated the worship of Skanda on the fifth day of the lunar month.

SECTION CCXXV

“Markandeya continued, ‘When that powerful, high-souled, and mighty being was born, various kinds of fearful phenomena occurred. And the nature of males and females, of heat and cold, and of such other pairs of contraries, was reversed. And the planets, the cardinal points and the firmaments became radiant with light and the earth began to rumble very much. And the Rishis even, seeking the welfare of the world, while they observed all these terrific prodigies on all sides, began with anxious hearts to restore tranquillity in the universe. And those who used to live in that Chitraratha forest said, This very miserable condition of ours hath been brought about by Agni cohabiting with the six wives of the seven Rishis.’ Others again who had seen the goddess assume the disguise of a bird said, ‘This evil hath been brought about by a bird.’ No one ever imagined that Swaha was the authoress of that mischief. But having heard that the (new born) male child was hers, she went to Skanda and gradually revealed to him the fact that she was his mother. And those seven Rishis, when they heard that a son of great power had been born (to them), divorced their six wives with the exception of the adorable Arundhati, because all the dwellers of that forest protested that those six persons had been instrumental in bringing forth the child. Swaha too, O king, said again and again to the seven Rishis, saying, ‘Ye ascetics, this child is mine, your wives are not his mother.’

The great Muni Viswamitra had, after the conclusion of the sacrifices of the seven Rishis, followed unseen the god of fire, while the latter was tortured with lust. He, therefore, knew everything as it happened and he was the first to seek the protection of Mahasena. And he offered divine prayers to Mahasena and all the thirteen auspicious rites appertaining to childhood, such as the natal and other ceremonies, were all performed by the great Muni in respect of that child.

And for the good of the world he promulgated the virtues of the six-faced Skanda, and performed ceremonies in honour of the cock, the goddess Sakti, and the first followers of Skanda. And for this reason he became a great favourite of the celestial youth. That great Muni then informed the seven Rishis, of the transformations of Swaha and told them that their wives were perfectly innocent. But though thus informed the seven Rishis abandoned their spouses unconditionally.

Markandeya continued, The celestials having heard of the prowess of Skanda, all said to Vasava, ‘O Sakra, do thou kill Skanda without delay for his prowess is unbearable. And if thou dost not exterminate him, he will conquer the three worlds with ourselves, and overpowering thee, will himself become the mighty lord of the celestials.’ Perplexed in mind, Sakra replied unto them, ‘This child is endowed with great prowess. He can himself destroy the Creator of the Universe, in battle putting forth his might. I venture not, therefore, to do away with him.’ To this the gods replied, ‘Thou hast no manliness in thee, in that thou talkest in this manner. Let the great Mothers of the Universe repair to-day to Skanda. They can master at will any degree of energy. Let then kill this child.’ ‘It shall be so.’ — the mothers replied. And then they went away. But on beholding that he was possessed of great might, they became dispirited, and considering that he was invincible, they sought his protection and said unto him, ‘Do thou, O mighty being, become our (adopted) son. We are full of affection for thee and desirous of giving thee suck. Lo, the milk oozes from our breasts!’ On hearing these words, the mighty Mahasena became desirous of sucking their breasts and he received them with due respect and acceded to their request. And that mightiest of mighty creatures then beheld his father Agni come towards him. And that god, who is the doer of all that is good, was duly honoured by his son, and in company with the Mothers, he stayed there by the side of Mahasena to tend him. And that lady amongst the Mothers who was born of Anger[74] with a spike in hand kept watch over Skanda even like a mother guarding her own offspring, and that irascible red-coloured daughter of the Sea, who lived herself on blood, hugged Mahasena in her breast and nursed him like a mother. And

Agni transforming himself into a trader with a goat's mouth and followed by numerous children began to gratify that child of his with toys in that mountain abode of his."

SECTION CCXXVI

“MARKANDEYA CONTINUED, THE planets with their satellites, the Rishis and the Mothers, Agni and numerous other blazing courtiers and many other dwellers of heaven of terrible mien, waited on Mahasena along with the Mothers. And the illustrious sovereign of the gods, desirous of victory but believing success to be doubtful mounted his elephant Airavata and attended by the other gods advanced towards Skanda. That mighty being followed by all the celestials was armed with his thunderbolt. And with the object of slaying Mahasena, he marched with terrible celestial army of great-splendour, sounding their shrill war-cry and furnished with various sorts of standards, with warriors encased in various armour and armed with numerous bows and riding on various animals. When Mahasena beheld the gloriously decked Sakra, attired in his best clothes, advancing with the determination of slaying him, he (too on his part) advanced to meet that chief of the celestials. O Partha, the mighty Vasava, the lord of the celestials, then uttered a loud shout, to encourage his warriors and marching rapidly with the view of killing ‘Agnis’ son and praised by Tridasas[75] and great Rishis, he at length reached the abode of Kartikeya. And then he shouted out with other gods; and Guha too in response to this, uttered a fearful war-cry resembling the roaring of the sea. On hearing that noise, the celestial army behaved like an agitated sea, and was stunned and fixed to the spot. And that son of Pavaka (the Fire-god) beholding the gods come near to him with the object of killing him, was filled with wrath, and gave out rising flame of fire from within his mouth. And these flames destroyed the celestial forces struggling on the ground. Their heads, their bodies, their arms and riding animals were all burnt in that conflagration and they appeared all on a sudden like stars displaced from their proper spheres. Thus afflicted, the god renounced all allegiance to the thunder bolt, and sought the protection of Pavaka’s son; and thus peace was again secured. When he was thus forsaken by the gods, Sakra hurled his thunderbolt at Skanda. It pierced him on the right side; and, O great king, it passed through the body of that high-souled being. And from being struck with the thunderbolt, there arose from Skanda’s body another being — a youth with a club in hand, and adorned with a celestial amulet. And because he was born on account of the piercing of the thunderbolt, he was named Visakha. And Indra, when he beheld that another person looking like the fierce destroying Fire-god had come into being was frightened out of his wits and besought the protection of Skanda, with the palms of his hands joined together (as a mark of respect). And that excellent being Skanda, bade him renounce all fear, with his arm. The gods were then transported with joy, and their hands too struck up.”

SECTION CCXXVII

“Markandeya continued, ‘Now hear of those terrible and curious-looking followers of Skanda. A number of male children came into being when Skanda was struck with the thunder-bolt, — those terrific creatures that steal (spirit away) little children, whether born, or in the womb and a number of female children too of great strength were born to him. Those children adopted Visakha as their father. That adorable and dexterous Bhadrasakha, having a face like that of a goat was at the time (of the battle), surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. And for this reason the inhabitants of this earth call Skanda the father of Kumaras (little children). Those persons who desire to have sons born to them, worship in their places the powerful Rudra in the form of the Fire-god, and Uma in the form of Swaha. And by that means they are blessed with sons. The daughters begotten by the Fire-god, Tapa, went over to Skanda, who said to them, ‘What can I do for you?’ Those girls replied, ‘Do us this favour; by thy blessing, may we become the good and respected mothers of all the world!’ He replied, ‘Be it so.’ And that liberal-minded being repeated again and again, ‘Ye shall be divided into Siva and Asiva.’[76] And the mothers then departed, having first established Skanda’s sonship, Kaki, Halima, Malini, Vrinhila, Arya, Palala and Vaimitra, these were the seven mothers of Sisu. They had a powerful, red-eyed, terrific, and very turbulent son named Sisu born by the blessing of Skanda. He was reputed as the eighth hero, born of the mothers of Skanda. But he is also known as the ninth, when that being with the face of a goat, is included. Know that the sixth face of Skanda was like that of a goat. That face, O king, is situated in the middle of the six, and is regarded constantly by the mother. That head by which Bhadrasakha created the divine energy, is reputed to be the best of all his heads

O ruler of men, these virtuous wonderful events happened on the fifth day of the bright half of the lunar month, and on the sixth, a very fierce and terrific battle was fought at that place.”

SECTION CCXXVIII

"Markandeya continued, 'Skanda was adorned with a golden amulet and wreath, and wore a crest and a crown of gold; his eyes were golden-coloured, and he had a set of sharp teeth; he was dressed in a red garment and looked very handsome; he had a comely appearance, and was endowed with all good characteristics and was the favourite of the three worlds. He granted boons (to people who sought them) and was brave, youthful, and adorned with bright ear-rings. Whilst he was reposing himself, the goddess of fortune, looking like a lotus and assuming a personal embodiment, rendered her allegiance to him. When he became thus possessed of good fortune, that famous and delicate-looking creature appeared to all like the moon at its full. And high-minded Brahmanas worshipped that mighty being, and the Maharshis (great rishis) then said as follows to Skanda, 'O thou born of the golden egg, mayst thou be prosperous and mayst thou become an instrument of good to the universe! O best of the gods, although thou wast born only six nights (days) ago, the whole world has owned allegiance to thee (within this short time), and thou hast also allayed their fears. Therefore do thou become the Indra (lord) of the three worlds and remove their cause of apprehension.' Skanda replied, 'You gentlemen of great ascetic wealth (tell me) what Indra does with all three worlds and how that sovereign of the celestials protects the hosts of gods unremittingly.' The Rishis replied, 'Indra is the giver of strength, power, children and happiness to all creatures and when propitiated, that Lord of the celestials bestows on all the objects of their desire. He destroys the wicked and fulfils the desires of the righteous; and that Destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun or moon; he even when occasion requires it, acts for (serves the purposes of) fire, air, earth, and water. These are the duties of Indra; his capacities are immense. Thou too art mighty; therefore great hero, do thou become our Indra.'

Sakra said, 'O mighty being, do thou make us happy, by becoming our lord. Excellent being, thou art worthy of the honour; therefore shall we anoint thee this very day.'

Skanda replied, 'Do thou continue to rule the three worlds with self-possession, and with thy heart bent on conquest. I shall remain thy humble servant. I covet not thy sovereignty.'

Sakra replied, 'Thy prowess is unrivalled, O hero, do thou therefore vanquish the enemies of the gods. People have been struck with wonder at thy prowess. More specially as I have been bereft of my prowess, and defeated by thee, now if I were to act as Indra, I should not command the respect of all creatures, and they would be busy in bringing about dissensions between us; and then, my lord, they would become the partisans of one or other of us. And when they formed themselves into two distinct factions, war as before would be the result of that defection. And in that war, thou wouldst undoubtedly defeat me without difficulty and thyself become the lord of all worlds.'

Skanda replied, 'Thou, O Sakra, art my sovereign, as also of the three worlds; mayst thou be prosperous! Tell me if I can obey any commands of thine.'

Indra replied, 'At thy bidding, O powerful being, I shall continue to act as Indra. And if thou hast said this deliberately and in earnest, then hear me how thou canst gratify thy desire of serving me. Do thou, O mighty being, take the leadership of the celestial forces accordingly.'

Skanda replied, 'Do thou anoint me as leader, for the destruction of the Danavas, for the good of the celestials, and for the well-being of cows and Brahmanas.'

Markandeya continued, "Thus anointed by Indra and all other gods, and honoured by the Maharshis, he looked grand at the moment. The golden umbrella[77] held (over his head) looked like a halo of blazing fire. That famous god, the Conqueror of Tripura, himself fastened the celestial wreath of gold, of Viswakarma's manufacture, round his neck. And, O great man and conqueror of thine enemies, that worshipful god with the emblem of the bull, had gone there previously with Parvati. He honoured him with a joyous heart. The Fire-god is called Rudra by Brahmanas, and from this fact Skanda is called the son of Rudra. The White Mountain was formed from discharges of Rudra's semen virile and the sensual indulgences of the Fire-god with the Krittikas took place on that same White Mountain. And as Rudra was seen by all the dwellers of heaven to heap honours on the excellent Guha (Skanda), he was for that reason reputed as the son of Rudra. This child had his being by the action of Rudra entering into the constitution of the Fire-god, and for this reason, Skanda came to be known as the son of Rudra. And, O Bharata, as Rudra, the Fire-god, Swaha, and the six wives (of the seven Rishis) were instrumental to the birth of the great god Skanda, he was for that reason reputed as the son of Rudra.

"That son of Fire-god was clad in a pair of clean red cloths, and thus he looked grand and resplendent like the Sun peeping forth from behind a mass of red clouds. And the red cock given to him by the Fire-god, formed his ensign; and when perched on the top of his chariot, it looked like the image of the all-destroying fire. And the presiding deity of the power which conduces to the victory of the god, and which is the director of the exertions of all creatures, and constitutes their glory, prop and refuge, advanced before him. And a mysterious charm entered into his constitution the charm which manifests its powers on the battlefield. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures, — these, O lord of men, are the inborn virtues of Skanda. Thus anointed by all the gods, he looked pleased and complacent; and dressed in his best style, he looked beautiful like the moon at its full. The much-esteemed incantation of Vedic hymns, the music of the celestial band, and the songs of gods and Gandharvas then rang on all sides. And surrounded by all the well-dressed Apsaras, and many other gay and happy-looking Pisachas and hosts of gods, that anointed (by gods) son of Pavaka disported himself in all his grandeur. To the dwellers of heaven, the anointed Mahasena, appeared like the Sun rising after extinction of darkness. And then the celestial forces looking upon him as their leader, surrounded him on all sides in thousands. That adorable being followed by all creatures then assumed their commands, and praised and honoured by them, he encouraged them in return.

"The Performer of a thousand sacrifices then thought of Devasena, whom he has rescued before. And considering that this being (Skanda) was undoubtedly destined to be the husband of this lady by Brahma himself, he had her brought there, dressed her with the best apparel. And the vanquisher of Vala then said to Skanda, 'O foremost of gods, this lady was, even before thy birth, destined to be thy bride by that Self-existent Being.[78] Therefore do thou duly accept her lotus-like beautiful right hand with invocation of the (marital) hymns.' Thus told, he duly married her. And Vrihaspati learned in hymns performed the necessary prayers and oblations. She who is called Shashthi, Lakshmi, Asa, Sukhaprada, Sinivali, Kuhu, Saivritti, and Aparajita, is known among men as Devasena, the wife of Skanda. When Skanda became united to Devasena in indissoluble bonds of matrimony, then the gods of prosperity in her own personal embodiment began to serve him with diligence. As Skanda attained celebrity on the fifth lunar day, that day is called Sripanchami (or the auspicious fifth day) and as he attained his object on the sixth, that lunar day is considered to be of great moment."

SECTION CCXXIX

“Markandeya continued, ‘Those six ladies, the wives of the seven Rishis when they learned that good fortune had smiled on Mahasena and that he had been made leader of the celestial forces,[79] repaired to his camp. Those virtuous ladies of high religious merit had been disowned by the Rishis. They lost no time in visiting that leader of the celestial forces and then addressed him thus, ‘We, O son, have been cast out by our god-like husbands, without any cause. Some people spread the rumour that we gave birth to thee. Believing in the truth of this story, they became greatly indignant, and banished us from our sacred places. It behooves thee now to save us from this infamy. We desire to adopt thee as our son, so that, O mighty being, eternal bliss may be secured to us by that favour. Do thou thus repay the obligation thou owest to us.’

“Skanda replied, ‘O ladies of faultless character, do you accordingly become my mothers. I am your son and ye shall attain all the objects of your desire.’

Markandeya continued, ‘Then Sakra having expressed a wish to say something to Skanda, the latter enquired, ‘What is it?’ Being told by Skanda to speak it out, Vasava said, The lady Abhijit, the younger sister of Rohini, being jealous of her seniority, has repaired to the woods to perform austerities. And I am at a loss to find out a substitute for the fallen star. May good luck attend on thee, do thou consult with Brahma (for the purpose of filling up the room) of this great asterism. Dhanishtha and other asterisms were created by Brahma, and Rohini used to serve the purpose of one such; and consequently their number was full. And in accordance with Sakra’s advice, Krittika was assigned a place in the heavens, and that star presided over by Agni shines as if with seven heads. Vinata also said to Skanda, ‘Thou art as a son to me, and entitled to offer me the funeral cakes (at my funeral obsequies). I desire, my son, to live with thee always.'

"Skanda replied, 'Be it so, all honour to thee! Do thou guide me with a mother's affection, and honoured by thy daughter-in-law, thou shalt always live with me.'"

"Markandeya continued, 'Then the great mothers spoke as follows to Skanda, 'We have been described by the learned as the mothers of all creatures. But we desire to be thy mothers, do thou honour us.'"

"Skanda replied, 'Ye are all as mothers to me, and I am your son. Tell me what I can do to please you.'"

"The mothers replied, 'The ladies (Brahmi, Maheswari, &c.) were appointed as mothers of the world in bygone ages. We desire, O great god, that they be dispossessed of that dignity, and ourselves installed in their place, and that we, instead of them, be worshipped by the world. Do thou now restore to us those of our progeny, of whom we have been deprived, by them on thy account.'"

"Skanda replied, 'Ye shall not recover those that have been once given away, but I can give you other offspring if ye like.'" The mothers replied, 'We desire that living with thee and assuming different shapes we be able to eat up the progeny of those mothers and their guardians. Do thou grant us this favour.'"

"Skanda said, 'I can grant you progeny, but this topic on which ye have just now dilated is a very painful one. May ye be prosperous! All honour to you, ladies, do ye vouchsafe to them your protecting care.'"

"The mothers replied, 'We shall protect them, O Skanda, as thou desirest. Mayst thou be prosperous! But, O mighty being, we desire to live with thee always.'"

"Skanda replied, 'So long as children of the human kind do not attain the youthful state in the sixteenth year of their age, ye shall afflict them with your various forms, and I too shall confer on you a fierce inexhaustible spirit. And with that ye shall live happily, worshipped by all.'"

"Markandeya continued, 'And then a fiery powerful being came out of the body of Skanda for the purpose of devouring the progeny of mortal beings. He fell down upon the ground, senseless and hungry. And bidden by Skanda, that genius of evil assumed a terrific form. Skandapasmara is the name by which it is known among good Brahmanas. Vinata is called the terrific Sakuni graha (spirit of evil). She who is known as Putana Rakshasi by the learned is the graha called Putana; that fierce and terrible looking Rakshasa of a hideous appearance is also called the pisacha, Sita Putana. That fierce-looking spirit is the cause of abortion in women. Aditi is also known by the name of Revati; her evil spirit is called Raivata, and that terrible graha also afflicts children. Diti, the mother of the Daityas (Asuras), is also called Muhkamandika, and that terrible creature is very fond of the flesh of little children. Those male and female children, O Kaurava, who are said to have been begotten by Skanda, are spirit of evil and they destroy the foetus in the womb. They (the Kumaras) are known as the husbands of those very ladies, and children are seized unawares by these cruel spirits. And, O king, Surabhi who is called the mother of bovine kind by the wise is best ridden by the evil spirit Sakuni, who in company with her, devours children on this earth. And Sarama, the mother of dogs, also habitually kills human beings while still in the womb. She who is the mother of all trees has her abode in a karanja tree. She grants boons and has a placid countenance and is always favourably disposed towards all creatures. Those persons who desire to have children, bow down to her, who is seated in a karanja tree. These eighteen evil spirits fond of meat and wine, and others of the same kind, invariably take up their abode in the lying-in-room for ten days. Kadru introduces herself in a subtle form into the body of a pregnant woman and there she causes the destruction of the foetus, and the mother is made to give birth to a Naga (serpent). And that mother of the Gandharvas takes away the foetus, and for this reason, conception in woman turns out to be abortive. The mother of the Apsaras removes the foetus from the womb, and for this reason such conceptions are said to be stationary by the learned. The daughter of the Divinity of the Red Sea is said to have nursed Skanda, — she is worshipped under the name of Lohitayani on Kadamva trees. Arya acts the same part among female beings, as Rudra does among male ones. She is the mother of all children and is distinctly worshipped for their welfare.

These that I have described are the evil spirits presiding over the destinies of young children, and until children attain their sixteenth year, these spirits exercise their influence for evil, and after that, for good. The whole body of male and female spirits that I have now described are always denominated by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings, and particularly by the worship of Skanda. And, O king, when they are honoured and worshipped with due reverence, they bestow on men whatever is good for them, as also valour and long life. And now having bowed down to Maheswara, I shall describe the nature of those spirits who influence the destinies of men after they have attained their sixteenth year.

"The man who beholds gods while sleeping, or in a wakeful state soon turns mad, and the spirit under whose influence these hallucinations take place is called the celestial spirit. When a person beholds his dead ancestors while he is seated at ease, or lying in his bed, he soon loses his reason, and the spirit which causes this illusion of sensible perception, is called the ancestral spirit. The man who shows disrespect to the Siddhas and who is cursed by them in return, soon runs mad and the evil influence by which this is brought about, is called the Siddha spirit. And the spirit by whose influence a man smells sweet odour, and becomes cognisant of various tastes (when there are no odoriferous or tasteful substances about him) and soon becomes tormented, is called the Rakshasa spirit. And the spirit by whose action celestial musicians (Gandharvas) blend their existence into the constitution of a human being, and make him run mad in no time, is called the Gandharva spirit. And that evil spirit by whose influence men are always tormented by Pisachas, is called the Paisacha spirit. When the spirit of Yakshas enters into the system of a human being by some accident, he loses his reason immediately, and such a spirit is called the Yaksha spirit. The man who loses his reason on account of his mind being demoralised with vices, runs mad in no time, and his illness must be remedied according to methods prescribed in the Sastras. Men also run mad from perplexity, from fear, as also on beholding hideous sights. The remedy lies in quieting their minds. There are three classes of spirits, some are frolicsome, some are gluttonous, and some sensual. Until men attain the age of three score and ten, these evil influences continue to torment them, and then fever becomes the only evil spirit that afflicts sentient beings. These evil spirits always avoid those who have subdued their senses, who are self-restrained, of cleanly habits, god-fearing and free from laziness and contamination. I have thus described to thee, O king, the evil spirits that mould the destinies of men. Thou who art devoted to Maheswara art never troubled by them.”

SECTION CCXXX

Markandeya continued, “When Skanda had bestowed these powers, Swaha appeared to him and said, ‘Thou art my natural son, — I desire that thou shalt grant exquisite happiness to me.”

“Skanda replied, ‘What sort of happiness dost thou wish to enjoy?’”

“Swaha replied, ‘O mighty being, I am the favourite daughter of Daksha, by name Swaha; and from my youthful days I have been in love with Hutasana (the Fire-god); but that god, my son, does not understand my feelings. I desire to live for ever with him (as his wife).’”

“Skanda replied, ‘From this day, lady, all the oblations that men of virtuous character, who swerve not from the path of virtue, will offer to their gods or ancestors with incantation of purifying hymns by Brahmanas, shall always be offered (through Agni) coupled with the name of Swaha, and thus, excellent lady, wilt thou always live associated with Agni, the god of fire.’”

“Markandeya continued, Thus addressed and honoured by Skanda, Swaha was greatly pleased; and associated with her husband Pavaka (the Fire-god), she honoured him in return.’”

“Then Brahma, the lord of all creatures, said to Mahasena, ‘Do thou go and visit thy father Mahadeva, the conqueror of Tripura. Rudra coalescing with Agni (the Fire-god) and Uma with Swaha have combined to make thee invincible for the well-being of all creatures. And the semen of the high-souled Rudra cast into the reproductive organ of Uma was thrown back upon this hill, and hence the twin Mujika and Minjika came into being. A portion of it fell into the Blood Sea, another portion, into the rays of the sun, another upon the earth and thus was it distributed in five portions. Learned men ought to remember that these thy various and fierce-looking followers living on the flesh of animals were produced from the semen’. ‘Be it so,’ so saying, the high-souled Mahasena with fatherly love, honoured his father Maheswara.”

“Markandeya continued, ‘Men who are desirous of acquiring wealth, should worship those five classes of spirits with the sun flower, and for alleviation of diseases also worship must be rendered to them. The twin Mujika and Minjika begotten by Rudra must always be respected by persons desiring the welfare of little children; and persons who desire to have children born to them must always worship those female spirits who live on human flesh and are produced in trees. Thus all Pisachas are said to be divided into innumerable classes. And now, O king, listen to the origin of the bells and standards of Skanda. Airavata (Indra’s elephant) is known to have had two bells of the name of Vaijayanti, and the keen-witted Sakra had them brought to him, and personally gave them to Guha. Visakha took one of those bells and Skanda the other. The standards of both Kartikeya and Visakha were of a red colour. That mighty god Mahasena was pleased with the toys that had been given to him by the gods. Surrounded by hosts of gods and Pisachas and seated on the Golden Mountain, he looked splendid in all the grandeur of prosperity. And that mountain covered with fine forests, also looked grand in his companionship, just as the Mandara hill abounding with excellent caves shines with the rays of the sun. The White Mountain was adorned with whole tracts of wood-land covered with blossoming Santanaka flowers and with forests of Karavira, Parijata, Jana and Asoke trees, — as also with wild tracts overgrown with Kadamva trees; and it abounded with herds of celestial deer and flocks of celestial birds. And the rumbling of clouds serving the purpose of musical instruments sounded like the murmur of an agitated sea, and celestial Gandharvas and Apsaras began to dance. And there arose a great sound of joy from the merriment of all creatures. Thus the whole world with Indra himself seemed to have been transferred to the White Mountain. And all the people began to observe Skanda with satisfaction in their looks, and they did not at all feel tired of doing so.”

Markandeya continued, “When that adorable son of the Fire-god was anointed as leader of the celestial army, that grand and happy lord, Hara

(Mahadeva) riding with Parvati in a chariot shining with sunlike refulgence repaired to a place called Bhadravata. His excellent chariot was drawn by a thousand lions and managed by Kala. They passed through blank space, and seemed as if they were about to devour the sky; and striking terror into the heart of all creatures in the mobile divisions of the worlds, those maned beasts flitted through the air, uttering fearful growls. And that lord of all animals (Mahadeva) seated in that chariot with Uma, looked like the sun with flames of lightning illuminating masses of clouds begirt with Indra's bow (rainbow). He was preceded by that adorable Lord of riches riding on the backs of human beings with his attendant Guhyakas riding in his beautiful car Pushpaka. And Sakra too riding on his elephant Airavata and accompanied by other gods brought up the rear of Mahadeva, the granter of boons, marching in this way at the head of the celestial army. And the great Yaksha Amogha with his attendants — the Jambhaka Yakshas and other Rakshasas decorated with garlands of flowers — obtained a place in the right wing of his army; and many gods of wonderful fighting powers in company with the Vasus and the Rudras, also marched with the right division of his army. And the terrible-looking Yama too in company with Death marched with him. (followed by hundreds of terrible diseases); and behind him was carried the terrible, sharp-pointed, well-decorated trident of Siva, called Vijaya. And Varuna, the adorable lord of waters with his terrible Pasa,[80] and surrounded by numerous aquatic animals, marched slowly with the trident. And the trident Vijaya was followed by the Pattisa[81] of Rudra guarded by maces, balls, clubs and other excellent weapons. And the Pattisa, O king, was followed by the bright umbrella of Rudra and the Kamandalu served by the Maharshis; and on it progressed in the company of Bhrigu, Angiras and others. And behind all these rode Rudra in his white chariot, re-assuring the gods with the exhibition of his powers. And rivers and lakes and seas, Apsaras, Rishis, Celestials, Gandharvas and serpents, stars, planets, and the children of gods, as also many women, followed him in his train. These handsome-looking ladies proceeded scattering flowers all around; and the clouds marched, having made their obeisance to that god (Mahadeva) armed with the Pinaka bow. And some of them held a white umbrella over his head, and Agni (the Fire god) and Vayu (the god of winds) busied themselves with two hairy fans (emblems of royalty). And, O king, he was followed by the glorious Indra accompanied by the Rajarshis, and singing the praise of that god with the emblem of the bull. And Gauri, Vidya, Gandhari, Kesini, and the lady called Mitra in company with Savitri, all proceeded in the train of Parvati, as also all the Vidyas (presiding deities of all branches of knowledge) that were created by the learned. The Rakshasa spirit who delivers to different battalions the commands which are implicitly obeyed by Indra and other gods, advanced in front of the army as standard-bearer. And that foremost of Rakshasas, by name Pingala, the friend of Rudra, who is always busy in places where corpses are burnt, and who is agreeable to all people, marched with them merrily, at one time going ahead of the army, and falling behind again at another, his movements being uncertain. Virtuous actions are the offerings with which the god Rudra is worshipped by mortals. He who is also called Siva, the omnipotent god, armed with the Pinaka bow, is Maheswara. He is worshipped in various forms.

“The son of Krittika, the leader of the celestial army, respectful to Brahmanas, surrounded by the celestial forces, also followed that lord of the gods. And then Mahadeva said these weighty words to Mahasena, ‘Do thou carefully command the seventh army corps of the celestial forces.’

“Skanda replied, ‘Very well, my lord! I shall command the seventh army corps. Now tell me quickly if there is anything else to be done.’

“Rudra said, ‘Thou shall always find me in the field of action. By looking up to me and by devotion to me shalt thou attain great welfare.’

“Markandeya continued, ‘With these words Maheswara received him in his embrace, and then dismissed him. And, O great king, after the dismissal of Skanda, prodigies of various kinds occurred to disturb the equanimity of the gods.’

“The firmament with the stars was in a blaze, and the whole universe in a state of utter confusion. The earth quaked and gave forth a rumbling sound, and darkness overspread the whole world. Then observing this terrible catastrophe, Sankara with the estimable Uma, and the celestials with the great Maharshis, were much exercised in mind. And when they had fallen into this state of confusion, there appeared before them a fierce and mighty host armed with various weapons, and looking like a mass of clouds and rocks. Those terrible and countless beings, speaking different languages directed their movements towards the point where Sankara and the celestials stood. They hurled into the ranks of the celestial army flights of arrows in all directions, masses of rock, maces, sataghnis, prasas and parighas. The celestial army was thrown into a state of confusion by a shower of these terrible weapons and their ranks were seen to waver. The Danavas made a great havoc by cutting up their soldiers, horses, elephants, chariots and arms. And the celestial troops then seemed as if they were about to turn their backs upon the enemy. And numbers of them fell, slain by the Asuras, like large trees in a forest burnt in a conflagration. Those dwellers of heaven fell with their heads, separated from their bodies, and having none to lead them in that fearful battle, they were slaughtered by the enemy. And then the god Purandara (Indra), the slayer of Vala, observing that they were unsteady and hard-pressed by the Asuras, tried to rally them with this speech, ‘Do not be afraid, ye heroes, may success attend your efforts! Do ye all take up your arms, and resolve upon manly conduct, and ye will meet with no more misfortune, and defeat those wicked and terrible-looking Danavas. May ye be successful! Do ye fall upon the Danavas with me.’

“The dwellers of heaven were re-assured on hearing this speech from Sakra; and under his leadership, they again rushed against the Danavas. And then the thirty-three crores of gods and all the powerful Marutas and the Sadhyas with the Vasus returned to the charge. And the arrows which they angrily discharged against the enemy drew a large quantity of blood from the bodies of the Daityas and of their horses and elephants. And those sharp arrows passing through their bodies fell upon the ground, looking like so many snakes falling from the sides of a hill. And, O king, the Daityas pierced by those arrows fell fast on all sides, looking like so many detached masses of clouds. Then the Danava host, struck with panic at that charge of the celestials on the field of battle, wavered at that shower of various weapons. Then all the gods loudly gave vent to their joy, with arms ready to strike; and the celestial bands too struck up various airs. Thus took place that encounter, so fearful to both sides: for all the battle-field was covered with blood and strewn with the bodies of both gods and Asuras. But the gods were soon worsted all on a sudden, and the terrible Danavas again made a great havoc of the celestial army. Then the Asuras, drums struck up and their shrill bugles were sounded; and the Danava chiefs yelled their terrific war-cry.

"Then a powerful Danava, taking a huge mass of rock in his hands, came out of that terrible Daitya army. He looked like the sun peering forth from against a mass of dark clouds. And, O king, the celestials, beholding that he was about to hurl that mass of rock at them, fled in confusion. But they were pursued by Mahisha, who hurled that hillock at them. And, O lord of the world, by the falling of that mass of rock, ten thousand warriors of the celestial army were crushed to the ground and breathed their last. And this act of Mahisha struck terror into the hearts of the gods, and with his attendant Danavas he fell upon them like a lion attacking a herd of deer. And when Indra and the other celestials observed that Mahisha was advancing to the charge, they fled, leaving behind their arms and colours. And Mahisha was greatly enraged at this, and he quickly advanced towards the chariot of Rudra; and reaching near, he seized its pole with his hands. And when Mahisha in a fit of rage had thus seized the chariot of Rudra, all the Earth began to groan and the great Rishis lost their senses. And Daityas of huge proportions, looking like dark clouds, were boisterous with joy, thinking that victory was assured to them. And although that adorable god (Rudra) was in that plight, yet he did not think it worth while to kill Mahisha in battle; he remembered that Skanda would deal the deathblow to that evil-minded Asura. And the fiery Mahisha, contemplating with satisfaction the prize (the chariot of Rudra) which he had secured, sounded his war-cry, to the great alarm of the gods and the joy of the Daityas. And when the gods were in that fearful predicament, the mighty Mahasena, burning with anger, and looking grand like the Sun advanced to their rescue. And that lordly being was clad in blazing red and decked with a wreath of red flowers. And cased in armour of gold he rode in a gold-coloured chariot bright as the Sun and drawn by chestnut horses. And at his sight the army of the daityas was suddenly dispirited on the field of battle. And, O great king, the mighty Mahasena discharged a bright Sakti for the destruction of Mahisha. That missile cut off the head of Mahisha, and he fell upon the ground and died. And his head massive as a hillock, falling on the ground, barred the entrance to the country of the Northern Kurus, extending in length for sixteen Yojanas though at present the people of that country pass easily by that gate.

"It was observed both by the gods and the Danavas that Skanda hurled his sakti again and again on the field of battle, and that it returned to his hands, after killing thousands of the enemy's forces. And the terrible Danavas fell in large numbers by the arrows of the wise Mahasena. And then a panic seized them, and the followers of Skanda began to slay and eat them up by thousands and drink their blood. And they joyously exterminated the Danavas in no time, just as the sun destroys darkness, or as fire destroys a forest, or as the winds drive away the clouds. And in this manner the famous Skanda defeated all his enemies. And the gods came to congratulate him, and he, in turn, paid his respects to Maheswara. And that son of Krittika looked grand like the sun in all the glory of his effulgence. And when the enemy was completely defeated by Skanda and when Maheswara left the battle-field, Purandara embraced Mahasena and said to him, 'This Mahisha, who was made invincible by the favour of Brahma hath been killed by thee. O best of warriors, the gods were like grass to him. O strong-limbed hero, thou hast removed a thorn of the celestials. Thou hast killed in battle hundreds of Danavas equal in valour to Mahisha who were all hostile to us, and who used to harass us before. And thy followers too have devoured them by hundreds. Thou art, O mighty being, invincible in battle like Uma's lord; and this victory shall be celebrated as thy first achievement, and thy fame shall be undying in the three worlds. And, O strong-armed god, all the gods will yield their allegiance to thee.' Having spoken thus to Mahasena, the husband of Sachi left the place accompanied by the gods and with the permission of the adorable three-eyed god (Siva). And Rudra returned to Bhadravata, and the celestials too returned to their respective abodes. And Rudra spoke, addressing the gods, ‘Ye must render allegiance to Skanda just as ye do unto me.’ And that son of the Fire-god, having killed the Danavas hath conquered the three worlds, in one day, and he hath been worshipped by the great Rishis. The Brahmana who with due attention readeth this story of the birth of Skanda, attaineth to great prosperity in this world and the companionship of Skanda hereafter.”

Yudhishthira said, “O good and adorable Brahmana, I wish to know the different names of that high-souled being, by which he is celebrated throughout the three worlds.”

Vaisampayana continued, “Thus addressed by the Pandava in that assembly of Rishis, the worshipful Markandeya of high ascetic merit replied, ‘Agneya (Son of Agni), Skanda (Cast-off), Diptakirti (Of blazing fame), Anamaya (Always hale), Mayuraketu (Peacock-bannered), Dharmatman (The virtuous-souled), Bhutesa (The lord of all creatures), Mahishardana (The slayer of Mahisha), Kamajit (The subjugator of desires), Kamada (The fulfiller of desires), Kanta (The handsome), Satyavak (The truthful in speech), Bhuvaneswara (The lord of the universe), Sisu (The child), Sighra (The quick), Suchi (The pure), Chanda (The fiery), Diptavarna (The bright-complexioned), Subhanana (Of beautiful face), Amogha (Incapable of being baffled), Anagha (The sinless), Rudra (The terrible), Priya (The favourite), Chandranana (Of face like the moon), Dipta-sasti (The wielder of the blazing lance), Prasantatman (Of tranquil soul), Bhadrakrit (The doer of good), Kutamahana (The chamber of even the wicked), Shashthipriya (True favourite of Shashthi), Pavitra (The holy), Matrivatsala (The reverencer of his mother), Kanya-bhartri (The protector of virgins), Vibhakta (Diffused over the universe), Swaheya (The son of Swaha), Revatisuta (The child of Revati), Prabhu (The Lord), Neta (The leader), Visakha (Reared up by Visakha), Naigameya (Sprang from the Veda), Suduschara (Difficult of propitiation), Suvrata (Of excellent vows), Lalita (The beautiful), Valakridanaka-priya (Fond of toys), Khacharin (The ranger of skies), Brahmacharin (The chaste), Sura (The brave), Saravanodbhava (Born in a forest of heath), Viswamitra priya (The favourite of Viswamitra), Devasena-priya (The lover of Devasena), Vasudeva-priya (The beloved of Vasudeva), and Priya-krit (The doer of agreeable things) — these are the divine names of Kartikeya. Whoever repeateth them, undoubtedly secureth fame, wealth, and salvation.”

‘Markandeya continued, “O valiant scion of Kuru’s race, I shall now with due devotion pray to that unrivalled, mighty, six-faced, and valiant Guha who is worshipped by gods and Rishis, enumerating his other titles of distinction: do thou listen to them: Thou art devoted to Brahma, begotten of Brahma, and versed in the mysteries of Brahma. Thou art called Brahmasaya, and thou art the foremost of those who are possessed of Brahma. Thou art fond of Brahma, thou art austere like the Brahmanas and art versed in the great mystery of Brahma and the leader of the Brahmanas. Thou art Swaha, thou art Swadha, and thou art the holiest of the holy, and art invoked in hymns and celebrated as the six-flamed fire. Thou art the year, thou art the six seasons, thou art the months, the (lunar) half months, the (solar) declinations, and the cardinal points of space. Thou art lotus-eyed. Thou art possessed of a lily-like face. Thou hast a thousand faces and a thousand arms. Thou art the ruler of the universe, thou art the great Oblation, and thou art the animating spirit of all the gods and the Asuras. Thou art the great leader of armies. Thou art Prachanda (furious), thou art the Lord, and thou art the great master and the conqueror of thine enemies. Thou art, Sahasrabhu (multiform), Sahasratusti (a thousand times content), Sahasrabhuk (devourer of everything), and Sahasrapad (of a thousand legs), and thou art the earth itself. Thou art possessed of infinite forms and thousand heads and great strength. According to thine own inclinations thou hast appeared as the son of Ganga, Swaha, Mahi, or Krittika. O six-faced god, thou dost play with the cock and assume different forms according to thy will. Thou art Daksha. Soma, the Maruta, Dharma, Vayu, the prince of mountains, and Indra, for all time. Thou art mighty, the most eternal of all eternal things, and the lord of all lords. Thou art the progenitor of Truth, the destroyer of Diti’s progeny (Asuras), and the great conqueror of the enemies of the celestials. Thou art the personation of virtue and being thyself vast and minute, thou art acquainted with the highest and lowest points of virtuous acts, and the mysteries of Brahma. O foremost of all gods and high-souled lord of the Universe, this whole creation is overspread with thy energy! I have thus prayed to thee according to the best of my power. I salute thee who art possessed of twelve eyes and many hands. Thy remaining attributes transcend my powers of comprehension!’

The Brahmana who with due attention readeth this story of the birth of Skanda, or relateth it unto Brahmanas, or hears it narrated by regenerate men, attaineth to wealth, long life, fame, children, as also victory, prosperity and contentment, and the companionship of Skanda.”

SECTION CCXXXI

(Draupadi-Satyabhama Samvada)

Vaisampayana said, “After those Brahmanas and the illustrious sons of Pandu had taken their seats, Draupadi and Satyabhama entered the hermitage. And with hearts full of joy the two ladies laughed merrily and seated themselves at their ease. And, O king, those ladies, who always spake sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the stories of the Kurus and the Yadus. And the slender-waisted Satyabhama, the favourite wife of Krishna and the daughter of Satrajit, then asked Draupadi in private, saying, ‘By what behaviour is it, O daughter of Drupada, that thou art able to rule the sons of Pandu — those heroes endued with strength and beauty and like unto the Lokapalas themselves? Beautiful lady, how is it that they are so obedient to thee and are never angry with thee? Without doubt the sons of Pandu, O thou of lovely features, are ever submissive to thee and watchful to do thy bidding! Tell me, O lady, the reason of this. Is it practice of vows, or asceticism, or incantation or drug at the time of the bath (in season) or the efficacy of science, or the influence of youthful appearance, or the recitation of particular formulae, or Homa, or collyrium and other medicaments? Tell me now, O princess of Panchala, of that blessed and auspicious thing by which, O Krishna, Krishna may ever be obedient to me.”

“When the celebrated Satyabhama, having said this, ceased, the chaste and blessed daughter of Drupada answered her, saying, ‘Thou askedest me, O Satyabhama, of the practices of women that are wicked. How can I answer thee, O lady, about the cause that is pursued by wicked females? It doth not become thee, lady, to pursue the questions, or doubt me, after this, for thou art endued with intelligence and art the favourite wife of Krishna. When the husband learns that his wife is addicted to incantations and drugs, from that hour he beginneth to dread her like a serpent ensconced in his sleeping chamber. And can a man that is troubled with fear have peace, and how can one that hath no peace have happiness? A husband can never be made obedient by his wife's incantations. We hear of painful diseases being transmitted by enemies. Indeed, they that desire to slay others, send poison in the shape of customary gifts, so that the man that taketh the powders so sent, by tongue or skin, is, without doubt, speedily deprived of life. Women have sometimes caused dropsy and leprosy, decrepitude and impotence and idiocy and blindness and deafness in men. These wicked women, ever treading in the path of sin, do sometimes (by these means) injure their husbands. But the wife should never do the least injury to her lord. Hear now, O illustrious lady, of the behaviour I adopt towards the high-souled sons of Pandu. Keeping aside vanity, and controlling desire and wrath, I always serve with devotion the sons of Pandu with their wives. Restraining jealousy, with deep devotion of heart, without a sense of degradation at the services I perform, I wait upon my husbands. Ever fearing to utter what is evil or false, or to look or sit or walk with impropriety, or cast glances indicative of the feelings of the heart, do I serve the sons of Pritha — those mighty warriors blazing like the sun or fire, and handsome as the moon, those endued with fierce energy and prowess, and capable of slaying their foes by a glance of the eye. Celestial, or man, or Gandharva, young or decked with ornaments, wealthy or comely of person, none else my heart liketh. I never bathe or eat or sleep till he that is my husband hath bathed or eaten or slept, — till, in fact, our attendants have bathed, eaten, or slept. Whether returning from the field, the forest, or the town, hastily rising up I always salute my husband with water and a seat. I always keep the house and all household articles and the food that is to be taken well-ordered and clean. Carefully do I keep the rice, and serve the food at the proper time. I never indulge in angry and fretful speech, and never imitate women that are wicked. Keeping idleness at distance I always do what is agreeable. I never laugh except at a jest, and never stay for any length of time at the house-gate. I never stay long in places for answering calls of nature, nor in pleasure-gardens attached to the house. I always refrain from laughing loudly and indulging in high passion, and from everything that may give offence. Indeed, O Satyabhama, I always am engaged in waiting upon my lords. A separation from my lords is never agreeable to me. When my husband leaveth home for the sake of any relative, then renouncing flowers and fragrant paste of every kind, I begin to undergo penances. Whatever my husband drinketh not, whatever my husband eateth not, whatever my husband enjoyeth not, I ever renounce. O beautiful lady, decked in ornaments and ever controlled by the instruction imparted to me, I always devotedly seek the good of my lord. Those duties that my mother-in-law had told me of in respect of relatives, as also the duties of alms-giving, of offering worship to the gods, of oblations to the diseased, of boiling food in pots on auspicious days for offer to ancestors and guests of reverence and service to those that deserve our regards, and all else that is known to me, I always discharge day and night, without idleness of any kind. Having with my whole heart recourse to humility and approved rules I serve my meek and truthful lords ever observant of virtue, regarding them as poisonous snakes capable of being excited at a trifle. I think that to be eternal virtue for women which is based upon a regard for the husband. The husband is the wife's god, and he is her refuge. Indeed, there is no other refuge for her. How can, then, the wife do the least injury to her lord? I never, in sleeping or eating or adorning any person, act against the wishes of my lord, and always guided by my husbands, I never speak ill of my mother-in-law. O blessed lady, my husbands have become obedient to me in consequence of my diligence, my alacrity, and the humility with which I serve superiors. Personally do I wait every day with food and drink and clothes upon the revered and truthful Kunti — that mother of heroes. Never do I show any preference for myself over her in matters of food and attire, and never do I reprove in words that princess equal unto the Earth herself in forgiveness. Formerly, eight thousand Brahmanas were daily fed in the palace of Yudhishthira from off plates of gold. And eighty thousand Brahmanas also of the Snataka sect leading domestic lives were entertained by Yudhishthira with thirty serving-maids assigned to each. Besides these, ten thousand yatis with the vital seed drawn up, had their pure food carried unto them in plates of gold. All these Brahamanas that were the utterers of the Veda, I used to worship duly with food, drink, and raiment taken from stores only after a portion thereof had been dedicated to the Viswadeva.[82] The illustrious son of Kunti had a hundred thousand well-dressed serving-maids with bracelets on arms and golden ornaments on necks, and decked with costly garlands and wreaths and gold in profusion, and sprinkled with sandal paste. And adorned with jewels and gold they were all skilled in singing and dancing. O lady, I knew the names and features of all those girls, as also what they are and what they were, and what they did not. Kunti's son of great intelligence had also a hundred thousand maid-servants who daily used to feed guests, with plates of gold in their hands. And while Yudhishthira lived in Indraprastha a hundred thousand horses and a hundred thousand elephants used to follow in his train. These were the possessions of Yudhisthira while he ruled the earth. It was I however, O lady, who regulated their number and framed the rules to be observed in respect of them; and it was I who had to listen to all complaints about them. Indeed, I knew everything about what the maid-servants of the palace and other classes of attendants, even the cow-herds and the shepherds of the royal establishment, did or did not. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the income and expenditure of the king and what their whole wealth was. And those bulls among the Bharatas, throwing upon me the burden of looking after all those that were to be fed by them, would, O thou of handsome face, pay their court to me. And this load, so heavy and incapable of being borne by persons of evil heart, I used to bear day and night, sacrificing my ease, and all the while affectionately devoted to them. And while my husbands were engaged in the pursuit of virtue, I only supervised their treasury inexhaustible like the ever-filled receptacle of Varuna. Day and night bearing hunger and thirst, I used to serve the Kuru princes, so that my nights and days were equal to me. I used to wake up first and go to bed last. This, O Satyabhama, hath ever been my charm for making my husbands obedient to me! This great art hath ever been known to me for making my husbands obedient to me. Never have I practised the charms of wicked women, nor do I ever wish to practise them."

Vaisampayana continued, "Hearing those words of virtuous import uttered by Krishna, Satyabhama, having first reverenced the virtuous princess of Panchala, answered saying, 'O princess of Panchala, I have been guilty, O daughter of Yajnasena, forgive me! Among friends, conversations in jest arise naturally, and without premeditation."

SECTION CCXXXII

“DRAUPADI SAID, ‘I shall now indicate to thee, for attracting the heart of thy husbands a way that is free from deceit. By adopting it duly, dear friend, thou will be able to draw away thy lord from other females. In all the worlds, including that of the celestials, there is no god equal, O Satyabhama, unto the husband. When he is gratified with thee, thou mayst have (from thy husband) every object of desire; when he is angry, all these may be lost. It is from her husband that the wife obtaineth offspring and various articles of enjoyment. It is from thy husband that thou mayst have handsome beds and seats, and robes and garlands, and perfumes, and great fame and heaven itself hereafter. One cannot obtain happiness here by means that are easy. Indeed, the woman that is chaste, obtains weal with woe. Always adore Krishna, therefore, with friendship and love physical sufferings. And do thou also act in a way, by offering handsome seats and excellent garlands and various perfumes and prompt service, that he may be devoted to thee, thinking, ‘I am truly loved by her!’ Hearing the voice of thy lord at the gate, rise thou up from thy seat and stay in readiness within the room. And as soon as thou seest him enter thy chamber, worship him by promptly offering him a seat and water to wash his feet. And even when he commands a maidservant to do anything, get thou up and do it thyself. Let Krishna understand this temper of thy mind and know that thou adorest him with all thy heart. And, O Satyabhama, whatever thy lord speaketh before thee, do not blab of it even if it may not deserve concealment, — for if any of thy co-wives were to speak of it unto Vasudeva, he might be irritated with thee. Feed thou by every means in thy power those that are dear and devoted to thy lord and always seek his good. Thou shouldst, however, always keep thyself aloof from those that are hostile to and against thy lord and seek to do him injury, as also from those that are addicted to deceit. Foregoing all excitement and carelessness in the presence of men, conceal thy inclinations by observing silence, and thou shouldst not stay or converse in private even with thy sons, Pradyumna and Samva. Thou shouldst form attachments with only such females as are high-born and sinless and devoted to their lords, and thou shouldst always shun women that are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle. Behaviour such as this is reputable and productive of prosperity; and while it is capable of neutralising hostility, it also leadeth to heaven. Therefore, worship thou thy husband, decking thyself in costly garlands and ornaments and smearing thyself with unguents and excellent perfumes."

SECTION CCXXXIII

Vaisampayana said, “Then Kesava, the slayer of Madhu, also called Janardana, having conversed on various agreeable themes with the illustrious sons of Pandu and with those Brahmanas that were headed by Markandeya and having bid them farewell, mounted his car and called for Satyabhama. And Satyabhama then, having embraced the daughter of Drupada, addressed her in these cordial words expressive of her feelings towards her: ‘O Krishna, let there be no anxiety, no grief, for thee! Thou hast no cause to pass thy nights in sleeplessness, for thou wilt surely obtain back the earth subjugated by thy husbands, who are all equal unto the gods. O thou of black eyes, women endued with such disposition and possessed of such auspicious marks, can never suffer misfortune long. It hath been heard by me that thou shall, with thy husbands, certainly enjoy this earth peacefully and freed from all thorns! And, O daughter of Drupada, thou shalt certainly behold the earth ruled by Yudhishthira after the sons of Dhritarashtra have been slain and the deeds of their hostility avenged! Thou wilt soon behold those wives of the Kurus, who, deprived of sense by pride, laughed at thee while on thy way to exile, themselves reduced to a state of helplessness and despair! Know them all, O Krishna, that did thee any injury while thou wert afflicted, to have already gone to the abode of Yama. Thy brave sons, Prativindhya by Yudhishthira and Sutasoma by Bhima, and Srutakarman by Arjuna, and Satanika by Nakula, and Srutasena begot by Sahadeva, are well and have become skilled in weapons. Like Abhimanyu they are all staying at Dwaravati, delighted with the place. And Subhadra also, cheerfully and with her whole soul, looketh after them like thee, and like thee joyeth in them and deriveth much happiness from them. Indeed, she grieveth in their griefs and joyeth in their joys. And the mother of Pradyumna also loveth them with her whole soul. And Kesava with his sons Bhanu and others watcheth over them with especial affection. And my mother-in-law is ever attentive in feeding and clothing them. And the Andhakas and Vrishnis, including Rama and others, regard them with affection. And, O beautiful lady, their affection for thy sons is equal unto what they feel for Pradyumna.

"Having said these agreeable and truthful and cordial words, Satyabhama desired to go to Vasudeva's car. And the wife of Krishna then walked round the queen of the Pandavas. And having done so the beautiful Satyabhama mounted the car of Krishna. And the chief of the Yadavas, comforting Draupadi with a smile and causing the Pandavas to return, set out for his own city, with swift horses (yoked unto his car)."

SECTION CCXXXIV

(Ghosha-yatra Parva)

Janamejaya said, “While those foremost of men — the sons of Pritha — were passing their days in the forest exposed to the inclemencies of the winter, the summer, the wind and the sun, what did they do, O Brahmana, after they had reached the lake and woods going by the name of Dwaita?”

Vaisampayana said, “After the sons of Pandu had arrived at that lake, they chose a residence that was removed from the habitations of men. And they began to roam through delightful woods and ever charming mountains and picturesque river-valleys. And after they had taken up their residence there, many venerable ascetics endued with Vedic lore often came to see them. And those foremost of men always received those Veda-knowing Rishis with great respect. And one day there came unto the Kaurava princes a certain Brahmana who was well known on earth for his powers of speech. And having conversed with the Pandavas for a while, he went away as pleased him to the court of the royal son of Vichitravirya. Received with respect by that chief of the Kurus, the old king, the Brahmana took his seat; and asked by the monarch he began to talk of the sons of Dharma, Pavana, Indra and of the twins, all of whom having fallen into severe misery, had become emaciated and reduced owing to exposure to wind and sun. And that Brahmana also talked of Krishna who was overwhelmed with suffering and who then had become perfectly helpless, although she had heroes for her lords. And hearing the words of that Brahmana, the royal son of Vichitravirya became afflicted with grief, at the thought of those princes of royal lineage then swimming in a river of sorrow. His inmost soul afflicted with sorrow and trembling all over with sighs, he quieted himself with a great effort, remembering that everything had arisen from his own fault. And the monarch said, ‘Alas, how is it that Yudhishthira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who hath not a foe, who had formerly slept on beds made of soft Ranku skins, sleepeth now on the bare ground! Alas, wakened formerly by Sutas and Magadhas and other singers with his praises, melodiously recited every morning, that prince of the Kuru race, equal unto Indra himself, is now waked from the bare ground towards the small hours of the night by a multitude of birds! How doth Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep, in the presence of the princess of Panchala, on the bare ground, unfit as he is to suffer such lot! Perhaps also, the intelligent Arjuna, who is incapable of bearing pain, and who, though obedient to the will of Yudhishthira, yet feeleth himself to be pierced over all by the remembrance of his wrongs, sleepeth not in the night! Beholding the twins and Krishna and Yudhisthira and Bhima plunged in misery, Arjuna without doubt, sigheth like a serpent of fierce energy and sleepeth not from wrath in the night! The twins also, who are even like a couple of blessed celestials in heaven sunk in woe though deserving of bliss, without doubt pass their nights in restless wakefulness restrained (from avenging their wrongs) by virtue and truth! The mighty son of the Wind-god, who is equal to the Wind-god himself in strength, without doubt, sigheth and restraineth his wrath, being tied through his elder brother in the bonds of truth! Superior in battle to all warriors, he now lieth quiet on the ground, restrained by virtue and truth, and burning to slay my children, he bideth his time. The cruel words that Dussasana spoke after Yudhishthira had been deceitfully defeated at dice, have sunk deep into Vrikodara’s heart, and are consuming him, like a burning bundle of straw consuming a fagot of dry wood! The son of Dharma never acteth sinfully; Dhananjaya also always obeyeth him; but Bhima’s wrath, in consequence of a life of exile, is increasing like a conflagration assisted by the wind! That hero, burning with rage such as that, squeezeth his hands and breatheth hot and fierce sighs, as if consuming therewith my sons and grandsons! The wielder of the Gandiva and Vrikodara, when angry, are like Yama and Kala themselves;

scattering their shafts, which are like unto thunder-bolts, they exterminate in battle the ranks of the enemy. Alas Duryodhana, and Sakuni, and the Suta’s son, and Dussasana also of wicked soul, in robbing the Pandavas of their kingdom by means of dice, seem to behold the honey alone without marking the terrible ruin. A man having acted rightly or wrongly, expecteth the fruit of those acts. The fruit, however, confounding him, paralyses him fully. How can man, thereof, have salvation? If the soil is properly tilled, and the seed sown therein, and if the god (of rain) showereth in season, still the crop may not grow. This is what we often hear. Indeed, how could this saying be true unless, as I think, it be that everything here is dependent on Destiny? The gambler Sakuni hath behaved deceitfully towards the son of Pandu, who ever acteth honestly. From affection for my wicked sons I also have acted similarly. Alas, it is owing to this that the hour of destruction hath come for the Kurus! Oh, perhaps, what is inevitable must happen! The wind, impelled or not, will move. The woman that conceives will bring forth. Darkness will be dispelled at dawn, and day disappear at evening! Whatever may be earned by us or others, whether people spend it or not, when the time cometh, those possessions of ours do bring on misery. Why then do people become so anxious about earning wealth? If, indeed, what is acquired is the result of fate, then should it be protected so that it may not be divided, nor lost little by little, nor permitted to flow out at once, for if unprotected, it may break into a hundred fragments. But whatever the character of our possessions, our acts in the world are never lost. Behold what the energy of Arjuna is, who went into the abode of Indra from the woods! Having mastered the four kinds of celestial weapons he hath come back into this world! What man is there who, having gone to heaven in his human form, wisheth to come back? This would never have been but because he seeth innumerable Kurus to be at the point of death, afflicted by Time! The bowman is Arjuna, capable of wielding the bow with his left hand as well! The bow he wieldeth is the Gandiva of fierce impetus. He hath, besides, those celestial weapons of his! Who is there that would bear the energy of these three!”

“Hearing these words of the monarch, the son of Suvala, going unto Duryodhana, who was then sitting with Kama, told them everything in private. And Duryodhana, though possessed of little sense, was filled with grief at what he heard.”

SECTION CCXXXV

Vaisampayana said, “Hearing those words of Dhritarashtra, Sakuni, when the opportunity presented itself, aided by Kama, spoke unto Duryodhana these words, ‘Having exiled the heroic Pandavas by thy own prowess, O Bharata, rule thou this earth without a rival like the slayer of Samvara ruling the heaven! O monarch, the kings of the east, the south, the west, and the north, have all been made tributory to thee! O lord of earth, that blazing Prosperity which had before paid her court to the sons of Pandu, hath now been acquired by thee along with thy brothers! That blazing Prosperity, O king, which we not many days ago saw with heavy hearts in Yudhishthira at Indraprastha, is today seen by us to be owned by thee, she having, O mighty-armed monarch, been snatched by thee from the royal Yudhishthira by force of intellect alone. O slayer of hostile heroes, all the kings of the earth now living in subjection to thee, await thy commands, as they did before under Yudhishthira, awaiting his. O monarch, the goddess Earth with her boundless extent with girth of seas, with her mountains and forests, and towns and cities and mines, and decked with woodlands and hills is now thine! Adored by the Brahmanas and worshipped by the kings, thou blazest forth, O king, in consequence of thy prowess, like the Sun among the gods in heaven! Surrounded by the Kurus, O king, like Yama by the Rudra, or Vasava by the Maruts, thou shinest, O monarch, like the Moon among the stars! Let us, therefore, O king, go and look at the sons of Pandu — them who are now divested of prosperity, them who never obeyed commands, them who never owed subjection! It hath been heard by us, O monarch, that the Pandavas are now living on the banks of the lake called Dwaitavana, with a multitude of Brahmanas, having the wilderness for their home. Go thither, O king, in all thy prosperity, scorching the son of Pandu with a sight of thy glory, like the Sun scorching everything with his hot rays! Thyself a sovereign and they divested of sovereignty, thyself in prosperity and they divested of it, thyself possessing affluence and they in poverty, behold now, O king, the sons of Pandu. Let the sons of Pandu behold thee like Yayati, the son of Nahusha, accompanied by a large train of followers and enjoying bliss that is great. O king, that blazing Prosperity which is seen by both one's friends and foes, is regarded as well-bestowed! What happiness can be more complete than that which he enjoyeth who while himself in prosperity, looketh upon his foes in adversity, like a person on the hill top looking down upon another crawling on the earth? O tiger among kings, the happiness that one derives from beholding his foes in grief, is greater than what one may derive from the acquisition of offering or wealth or kingdom! What happiness will not be his who, himself in affluence, will cast his eyes on Dhananjaya attired in barks and deer-skins? Let thy wife dressed in costly robes look at the woeful Krishna clad in barks and deer-skins, and enhance the latter's grief! Let the daughter of Drupada reproach herself and her life, divested as she is of wealth, for the sorrow that she will feel upon beholding thy wife decked in ornaments will be far greater than what she had felt in the midst of the assembly (when Dussasana had dragged her there)!"

Vaisampayana continued, "Having thus spoken unto the king, Karna and Sakuni both remained silent, O Janamejaya, after their discourse was over."

SECTION CCXXXVI

Vaisampayana said, “Having heard these words of Karna, king Duryodhana became highly pleased. Soon after, however, the prince became melancholy and addressing the speaker said, ‘What thou tellest me, O Karna, is always before my mind. I shall not, however, obtain permission to repair to the place where the Pandavas are residing. King Dhritarashtra is always grieving for those heroes. Indeed, the king regarded the sons of Pandu to have become more powerful than before in consequence of their ascetic austerities. Or, if the king understands our motives, he will never, having regard to the future, grant us permission, for, O thou of great effulgence, we can have no other business in the woods of Dwaitavana than the destruction of the Pandavas in exile! Thou knowest the words that Kshatri spoke to me to thyself, and to the son of Suvala, at the time of the match at dice! Reflecting upon all those words as also upon all those lamentations (that he and others indulged in), I cannot make up my mind as to whether I should or should not go! I shall certainly be highly pleased if I cast my eyes on Bhima and Phalguna passing their days in pain with Krishna in the woods. The joy that I may feel in obtaining the sovereignty of the entire earth is nothing to that which will be mine upon beholding the sons of Pandu attired in barks of trees and deer-skins. What joy can be greater, O Karna, that will be mine upon beholding the daughter of Drupada dressed in red rags in the woods? If king Yudhishthira and Bhima, the sons of Pandu, behold me graced with great affluence, then only shall I have attained the great end of my life! I do not, however, see the means by which I may repair to those woods, by which, in fact, I may obtain the king’s permission to go thither! Contrive thou, therefore, some skilful plan, with Suvala’s son and Dussasana, by which we may go to those woods! I also, making up my mind today as to whether I should go or not, approach the presence of the king tomorrow. And when I shall be sitting with Bhishma — that best of the Kurus — thou wilt, with Sakuni propose the pretext which thou mayst have contrived. Hearing then the words of Bhishma and of the king on the subject of our journey, I will settle everything beseeching our grandfather.

“Saying; ‘So be it,’ they then all went away to their respective quarters. And as soon as the night had passed away, Karna came to the king. And coming to him, Karna smilingly spoke unto Duryodhana, saying, ‘A plan hath been contrived by me. Listen to it, O lord of men! Our herds are now waiting in the woods of Dwaitavana in expectation of thee! Without doubt, we may all go there under the pretext of supervising our cattle stations, for, O monarch, it is proper that kings should frequently repair to their cattle stations. If this be the motive put forth, thy father, O prince, will certainly grant thee permission!’ And while Duryodhana and Karna were thus conversing laughingly, Sakuni addressed them and said, ‘This plan, free from difficulties, was what I also saw for going thither! The king will certainly grant us permission, or even send us thither of his own accord. Our herds are now all waiting in the woods of Dwaitavana expecting thee. Without doubt, we may all go there under the pretext of supervising our cattle stations!’

“They then all three laughed together, and gave their hands unto one another. And having arrived at that conclusion, they went to see the chief of Kurus.”

SECTION CCXXXVII

VAISAMPAYANA SAID, “THEY then all saw king Dhritarashtra, O Janamejaya, and having seen him, enquired after his welfare, and were, in return, asked about their welfare. Then a cow-herd named Samanga, who had been instructed beforehand by them, approaching the king, spoke unto him of the cattle. Then the son of Radha and Sakuni, O king, addressing Dhritarashtra, that foremost of monarchs, said, ‘O Kaurava, our cattle-stations are now in a delightful place. The time for their tale as also for marking the calves hath come. And, O monarch, this also is an excellent season for thy son to go ahunting! It behoveth thee, therefore, to grant permission to Duryodhana to go thither.’

“Dhritarashtra replied, ‘The chase of the deer, as also the examination of cattle is very proper, O child! I think, indeed, that the herdsmen are not to be trusted. But we have heard that those tigers among men, the Pandavas, are now staying in the vicinity of those cattle stations. I think, therefore, ye should not go thither yourselves! Defeated by deceitful means they are now living in the deep forest in great suffering. O Radheya, they are mighty warriors and naturally able, they are now devoted to ascetic austerities. King Yudhishthira will not suffer his wrath to be awakened, but Bhimasena is naturally passionate. The daughter of Yajnasena is energy’s self. Full of pride and folly, ye are certain to give offence. Endued with ascetic merit she will certainly consume you, or perhaps, those heroes, armed with swords and weapons! Nor, if from force of numbers, ye seek to injure them in any respect, that will be a highly improper act, although, as I think, ye will never be able to succeed. The mighty-armed Dhananjaya hath returned thence to the forest. While unaccomplished in arms, Vivatsu had subjugated the whole earth before. A mighty warrior as he is and accomplished in arms now, will he not be able to slay you all? Or, if in obedience to my words, ye behave carefully having repaired thither, ye will not be able to live happily there in consequence of the anxiety ye will feel owing to a state of continued trustlessness. Or, some soldier of yours may do some injury to Yudhishthira, and that unpremeditated act will be ascribed to your fault. Therefore, let some faithful men proceed there for the work of tale. I do not think it is proper for thee, Bharata, to go thither thyself.”

“Sakuni said, ‘The eldest of the sons of Pandu is cognisant of morality. He pledged in the midst of the assembly, O Bharata, that he would live for twelve years in the forest. The other sons of Pandu are all virtuous and obedient to Yudhishthira. And Yudhishthira himself, the son of Kunti, will never be angry with us. Indeed, we desire very much to go on a hunting expedition, and will avail of that opportunity for supervising the tale of our cattle. We have no mind to see the sons of Pandu. We will not go to that spot where the Pandavas have taken up their residence, and consequently no exhibition of misconduct can possibly arise on our part.’

Vaisampayana continued, “Thus addressed by Sakuni, that lord of men, Dhritarashtra, granted permission, but not very willingly, to Duryodhana and his counsellors to go to the place. And permitted by the monarch the Bharata prince born of Gandhari started, accompanied by Karna and surrounded by a large host. And he was also accompanied by Dussasana and Suvala’s son of great intelligence and by many other brothers of his and by ladies in thousands. And as the mighty-armed prince started for beholding the lake that was known by the name of Dwaitavana, the citizens (of Hastina), also accompanied by their wives began to follow him to that forest. Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot-soldiers, and shops and pavilions and traders, bards and men trained in the chase by hundreds and thousands followed the prince. And as the king started, followed by this large concourse of people, the uproar that was caused there resembled, O king, the deep tumult of the ranging winds in the rainy season. And reaching the lake Dwaitavana with all his followers and vehicles, king Duryodhana took up his quarters at the distance of four miles from it.”

SECTION CCXXXVIII

Vaisampayana said, “King Duryodhana then moving from forest to forest, at last approached the cattle-stations, and encamped his troops. And his attendants, selecting a well-known and delightful spot that abounded in water and trees and that possessed every convenience constructed an abode for him. And near enough to the royal residence they also erected separate abodes for Kama and Sakuni and the brothers of the king. And the king beheld his cattle by hundreds and thousands and examining their limbs and marks supervised their tale. And he caused the calves to be marked and took note of those that required to be tamed. And he also counted those kine whose calves had not yet been weaned. And completing the task of tale by marking and counting every calf that was three years old, the Kuru prince, surrounded by the cowherds, began to sport and wander cheerfully. And the citizens also and the soldiers by thousands began to sport, as best pleased them, in those woods, like the celestials. And the herdsmen, well skilled in singing and dancing and instrumental music, and virgins decked in ornaments, began to minister to the pleasures of Dhritarashtra’s son. And the king surrounded by the ladies of the royal household began cheerfully to distribute wealth and food and drinks of various kinds amongst those that sought to please him, according to their desires.

“And the king, attended by all his followers, began also to slay hyenas and buffaloes and deer and gayals and bears and boars all around. And the king, piercing by his shafts those animals by thousands in deep forest, caused the deer to be caught in the more delightful parts of the woods. Drinking milk and enjoying, O Bharata, various other delicious articles and beholding, as he proceeded, many delightful forests and woods swarming with bees inebriate with floral honey and resounding with the notes of the peacock, the king at last reached the sacred lake of Dwaitavana. And the spot which the king reached swarmed with bees inebriate with floral honey, and echoed with the mellifluous notes of the blue-throated jay and was shaded by Saptacchadas and punnagas and Vakulas. And the king graced with high prosperity proceeded thither like the thunder-wielding chief of the celestials himself. And, O thou best of the Kuru race, King Yudhishthira the just, endued with high intelligence, was then, O monarch, residing in the vicinity of that lake at will and celebrating with his wedded wife, the daughter of Drupada, the diurnal sacrifice called Rajarshi, according to the ordinance sanctioned for the celestials and persons living in the wilderness. And, O monarch, having reached that spot, Duryodhana commanded his men by thousands, saying, 'Let pleasure-houses be constructed soon.' Thus commanded, those doers of the king's behests replying to the Kruru chief with the words, 'So be it,' went towards the banks of the lake for constructing pleasure-houses. And as the picked soldiers of Dhritarashtra's son, having reached the region of the lake, were about to enter the gates of the wood, a number of Gandharvas appeared and forbade them to enter. For, O monarch, the king of the Gandharvas accompanied by his followers, had come thither beforehand, from the abode of Kuvera. And the king of the Gandharvas had also been accompanied by the several tribes of Apsaras, as also by the sons of the celestials And intent upon sport, he had come to that place for merriment, and occupying it, had closed it against all comers. And the attendants of the (Kuru) king, finding the lake closed by the king of the Gandharvas, went back, O monarch, to where the royal Duryodhana was. And Duryodhana having heard these words, despatched a number of his warriors difficult of being subjugated in battle, commanding them to drive away the Gandharvas. And those warriors who formed the vanguard of the Kuru army, hearing these words of the king, went back to the lake of Dwaitavana and addressing the Gandharvas, said, 'The mighty king Duryodhana — the son of Dhritarashtra — is coming, hither for sport. Stand ye aside, therefore!' Thus addressed by them, O king, the Gandharvas laughed and replied unto those men in these harsh words: 'Your wicked king Duryodhana must be destitute of sense. How else could he have thus commanded us that are dwellers of heaven, as if indeed, we were his servants? Without forethought, ye also are doubtless on the point of death; for senseless idiots as ye are, ye have dared to bring us his message! Return ye soon to where that king of the Kurus is, or else go this very day to the abode of Yama.’ Thus addressed by the Gandharvas, the advanced guard of the king’s army ran back to the place where the royal son of Dhritarashtra was.”

SECTION CCXXXIX

Vaisampayana said, “Those soldiers then, O king, all went back to Duryodhana and repeated to him every word that the Gandharvas had said. And, O Bharata, finding that his soldiers had been opposed by the Gandharvas, Dhritarashtra’s son, endued with energy, was filled with rage. And the king addressed his soldiers, saying, ‘Punish these wretches who desire to oppose my will, even if they have come hither to sport, accompanied by all the celestials with him of a hundred sacrifices. And hearing these words of Duryodhana, the sons and officers of Dhritarashtra all endued with great strength, as also warriors by thousands, began to arm themselves for battle. And filling the ten sides with loud leonine roars and rushing at those Gandharvas that had been guarding the gates, they entered the forest. And as the Kuru soldiers entered the forest, other Gandharvas came up and forbade them to advance. And though gently forbidden by the Gandharvas to advance, the Kuru soldiers, without regarding them in the least, began to enter that mighty forest. And when those rangers of the sky found that the warriors of Dhritarashtra along with their king could not be stopped by words they all went to their king Chitrasena and represented everything unto him. And when Chitrasena, the king of the Gandharvas, came to know all this he became filled with rage, alluding to the Kuru, and commanded his followers saying, ‘Punish these wretches of wicked behaviour.’ And, O Bharata, when the Gandharvas were so commanded by Chitrasena, they rushed weapons in hand, towards the Dhritarashtra ranks. And beholding the Gandharvas impetuously rushing towards them with upraised weapons, the Kuru warriors precipitously fled in all directions at the very sight of Duryodhana. And beholding the Kuru soldiers all flying from the field with their backs to the foe, the heroic Radheya alone fled not. And seeing the mighty host of the Gandharvas rushing towards him, Radheya checked them by a perfect shower of arrows. And the Suta's son, owing to his extreme lightness of hand, struck hundreds of Gandharvas with Kshurapras and arrows and Bhallas and various weapons made of bones and steel. And that mighty warrior, causing the heads of numerous Gandharvas to roll down within a short time, made the ranks of Chitrasena to yell in anguish. And although they were slaughtered in great numbers by Karna endued with great intelligence, yet the Gandharvas returned to the charge by hundreds and thousands. And in consequence of the swarms of Chitrasena's warriors rushing impetuously to the field the earth itself became soon covered by the Gandharva host. Then king Duryodhana, and Sakuni, the son of Suvala, and Dussasana, and Vikarna, and other sons of Dhritarashtra, seated on cars the clatter of whose wheels resembled the roars of Garuda, returned to the charge, following the lead of Karna, and began to slaughter that host. And desirous of supporting Karna, these princes invested the Gandharva army, with a large number of cars and a strong body of horses. Then the whole of the Gandharva host began to fight with the Kauravas. And the encounter that took place between the contending hosts was fierce in the extreme and might make one's hair stand on end. The Gandharvas, at last, afflicted with the shafts of the Kuru army, seemed to be exhausted. And the Kauravas beholding the Gandharvas so afflicted sent up a loud sound.

"And seeing the Gandharva host yielding to fear, the angry Chitrasena sprang from his seat, resolved to exterminate the Kuru army. And conversant with various modes of warfare, he waged on the fight, aided by his weapons of illusion. And the Kaurava warriors were then all deprived of their senses by the illusion of Chitrasena. And then, O Bharata, it seemed that every warrior of the Kuru army was fallen upon and surrounded by ten Gandharvas. And attacked with great vigour, the Kuru host was greatly afflicted and struck with panic. O king, all of them that liked to live, fled from the field. But while the entire Dhritarashtra host broke and fled, Karna, that offspring of the Sun, stood there, O king, immovable as a hill. Indeed, Duryodhana and Karna and Sakuni, the son of Suvala, all fought with the Gandharvas, although every one of them was much wounded and mangled in the encounter. All the Gandharvas then, desirous of slaying Karna, rushed together by hundreds and thousands towards Karna. And those mighty warriors, desirous of slaying the Suta's son, surrounded him on all sides, with swords and battle-axes and spears. And some cut down the yoke of his car, and some his flagstaff, and some the shaft of his car, and some his horses, and some his charioteer. And some cut down his umbrella and some the wooden fender round his car and some the joints of his car. It was thus that many thousands of Gandharvas, together attacking his car, broke it into minute fragments. And while his car was thus attacked, Karna leaped therefrom with sword and shield in hand, and mounting on Vikarna's car, urged the steeds for saving himself."

SECTION CCXL

Vaisampayana said, “After that great warrior Karna had been routed by the Gandharvas, the whole of the Kuru army, O monarch, fled from the field in the very sight of Dhritarashtra’s son. And beholding all his troops flying from the field of battle with their back to the foe, king Duryodhana refused to fly. Seeing the mighty host of the Gandharvas rushing towards him, that represser of foes poured down upon them a thick shower of arrows. The Gandharvas, however, without regarding that arrowy shower, and desirous also of slaying him, surrounded that car of his. And by means of their arrows, they cut off into fragments the yoke, the shaft, the fenders, the flagstaff, the three-fold bamboo poles, and the principal turret of his car. And they also slew his charioteer and horses, hacking them to pieces. And when Duryodhana, deprived of his car, fell on the ground, the strong-armed Chitrasena rushed towards him and seized him in such a way that it seemed his life itself was taken. And after the Kuru king had been seized, the Gandharvas, surrounding Dussasana, who was seated on his car, also took him prisoner. And some Gandharvas seized Vivinsati and Chitrasena, and some Vinda and Anuvinda, while others seized all the ladies of royal household. And the warriors of Duryodhana, who were routed by the Gandharvas, joining those who had fled first, approached the Pandavas (who were living in the vicinity). And after Duryodhana had been made captive, the vehicles, the shops, the pavilions, the carriages, and the draught animals, all were made over to the Pandavas for protection. And those soldiers said, ‘The mighty-armed son of Dhritarashtra, possessed of great strength and handsome mien, is being taken away captive by the Gandharvas! Ye sons of Pritha, follow them! Dussasana, Durvishasa, Durmukha, and Durjaya, are all being led away as captives in chains by the Gandharvas, as also all the ladies of the royal household!'

"Crying thus, the followers of Duryodhana, afflicted with grief and melancholy, approached Yudhishthira, desirous of effecting the release of the king. Bhima then answered those old attendants of Duryodhana, who, afflicted with grief and melancholy, were thus soliciting (the aid of Yudhishthira), saying, 'What we should have done with great efforts, arraying ourselves in line of battle, supported by horses and elephants hath, indeed, been done by the Gandharvas! They that come hither for other purposes, have been overtaken by consequences they had not foreseen! Indeed, this is the result of the evil counsels of a king who is fond of deceitful play! It hath been heard by us that the foe of a person who is powerless, is overthrown by others. The Gandharvas have, in an extraordinary way illustrated before our eyes the truth of this saying! It seems that there is still fortunately some person in the world who is desirous of doing us good who hath, indeed, taken upon his own shoulders our pleasant load, although we are sitting idly! The wretch had come hither to cast his eyes on us, — himself in prosperity while ourselves are sunk in adversity and emaciated by ascetic austerities and are exposed to wind, cold and heat. They that imitate the behaviour of that sinful and wretched Kaurava, are now beholding his disgrace! He that had instructed Duryodhana to do this, had certainly acted sinfully. That the sons of Kunti are not wicked and sinful, I tell it before you all!"

"And while Bhima, the son of Kunti, was speaking thus in a voice of sarcasm, king Yudhishthira told him, 'This is not time for cruel words!'"

SECTION CCXLI

“Yudhishthira said, ‘O child, why dost thou use language such as this, towards the frightened Kurus, who are now in adversity and who have come to us, solicitous of protection! O Vrikodara, disunions and disputes do take place amongst those that are connected in blood. Hostilities such as these do go on. But the honour of the family is never suffered to be interfered with. If any stranger seeketh to insult the honour of a family, they that are good never tolerate such insult coming from the stranger. The wicked-souled king of the Gandharvas knoweth that we are living here from some time. Yet disregarding us, he hath done this deed which is so disagreeable to us! O exalted one, from this forcible seizure of Duryodhana and from this insult to the ladies of our house by a stranger, our family honour is being destroyed. Therefore, ye tigers among men, arise and arm yourselves without delay for rescuing those that have sought our protection and for guarding the honour of our family. Ye tigers among men, let Arjuna and the twins and thyself also that art brave and unvanquished, liberate Duryodhana, who is even now being taken away a captive! Ye foremost of warriors, these blazing cars, furnished with golden flagstaff’s and every kind of weapons belonging to Dhritarashtra’s sons, are ready here. With Indrasena and other charioteers skilled in arms, for guiding them, ride ye on these everfurnished cars of deep rattle! And riding on these, exert ye with activity for fighting with the Gandharvas to liberate Duryodhana. Even an ordinary Kashatriya (amongst those that are here), would to the height of his power, protect one that hath come hither for refuge! What then, O Vrikodara, shall I say of thee! Entreated for assistance in such words as ‘O hasten to my aid!’ Who is there (amongst those standing around me) that is high-souled enough to assist even his foe, beholding him seeking shelter with joined hands? The bestowal of a boon, sovereignty, and the birth of a son are sources of great joy. But, ye sons of Pandu, the liberation of a foe from distress is equal to all the three put together! What can be a source of greater joy to you than that Duryodhana sunk in distress seeketh his very life as depending on the might of your arms? O Vrikodara, if the vow in which I am engaged had been over, there is little doubt that I would myself have run to his aid. Strive thou by all means, O Bharata, to liberate Duryodhana by the arts of conciliation. If, however, the king of the Gandharvas cannot be managed by the arts of conciliation, then must thou try to rescue Suyodhana by lightly skirmishing with the foe. But if the chief of the Gandharvas do not let the Kurus off even then, they must be rescued by crushing the foe by all means. O Vrikodara, this is all I can tell thee now, for my vow hath been begun and is not ended yet!"

Vaisampayana continued, "Hearing these words of Ajatasatru, Dhananjaya pledged himself, from respect for these commands of his superior, to liberate the Kauravas. And Arjuna said, 'If the Gandharvas do not set the Dhartarashtras free peacefully, the Earth shall this day drink the blood of the king of the Gandharvas!' And hearing that pledge of the truth-speaking Arjuna, the Kauravas then, O king, regained (the lost) tenor of their minds."

SECTION CCXLII

Vaisampayana said, “Hearing the words of Yudhishthira, those bulls among men, headed by Bhimasena, rose up with faces beaming in joy. And those mighty warriors, O Bharata, then began to case themselves in impenetrable mail that were besides variegated with pure gold, and armed themselves with celestial weapons of various kinds. And the Pandavas thus cased in mail, and mounted on those chariots furnished with flagstaffs and armed with bows and arrows, looked like blazing fires. And those tigers among warriors, riding upon those well furnished cars drawn by fleet horses, proceeded to that spot without losing a moment. And beholding those mighty warriors — the sons of Pandu — thus proceeding together (for the liberation of Duryodhana), the Kuru army sent forth a loud shout. And soon did those rangers of the sky flushed with victory, and those impetuous warriors, the sons of Pandu, fearlessly encounter each other in that forest. The Gandharvas were flushed with success, and beholding the four brave sons of Pandu coming to battle seated on their cars, they all turned back towards the advancing combatants. And, the dwellers of the Gandhamadana, beholding the Pandavas looking like blazing guardians of the world provoked to ire, stood arrayed in order of battle. And, O Bharata, in accordance with words of king Yudhishthira of great wisdom, the encounter that took place was a skirmish. But when Arjuna — that persecutor of foes — saw that the foolish soldiers of the king of Gandharvas could not be made to understand what was good for them by means of a light skirmish, he addressed those invincible rangers of the skies in a conciliatory tone and said, ‘Leave ye my brother king Suyodhana.’ Thus addressed by the illustrious son of Pandu, the Gandharvas, laughing aloud, replied unto him saying, ‘O child, there is but one in the world whose behests we obey and living under whose rule we pass our days in happiness: O Bharata, we always act as that one only person commandeth us! Besides that celestial chief there is none that can command us!’ Thus addressed by the Gandharvas, Dhananjaya, the son of Kunti, replied unto them, saying, ‘This contact with other people’s wives and this hostile encounter with human beings are acts that are both censurable in the king of the Gandharvas and not proper for him. Therefore, leave ye these sons of Dhritarashtra all endued with mighty energy. And liberate ye also these ladies, at the command of king Yudhishthira the just. If, ye Gandharvas, ye do not set the sons of Dhritarashtra free peacefully, I shall certainly rescue Suyodhana (and his party) by exerting my prowess.’ And speaking unto them thus, Pritha’s son, Dhananjaya, capable of wielding the bow with his left hand also, then rained a shower of sharp pointed sky-ranging shafts upon those rangers of the firmament. Thus attacked, the mighty Gandharvas then encountered the sons of Pandu with a shower of arrows equally thick, and the Pandavas also replied by attacking those dwellers of heaven. And the battle then, O Bharata, that ranged between the active and agile Gandharvas and the impetuous son of Pandu was fierce in the extreme.”

SECTION CCXLIII

Vaisampayana said, “Then those Gandharvas decked in golden garlands and accomplished in celestial weapons, showing their blazing shafts, encountered the Pandavas from every side. And as the sons of Pandu were only four in number and the Gandharvas counted by thousands, the battle that ensued appeared to be extraordinary. And as the cars of Karna and Duryodhana had formerly been broken into a hundred fragments by the Gandharvas, so were the cars of the four heroes attempted to be broken. But those tigers among men began to encounter with their showers of arrows thousands upon thousands of Gandharvas rushing towards them. Those rangers of skies endued with great energy, thus checked on all sides by that arrowy downpour, succeeded not in even coming near to the sons of Pandu. Then Arjuna whose ire had been provoked, aiming at the angry Gandharvas, prepared to hurl against them his celestial weapons. And in that encounter, the mighty Arjuna, by means of his Agneya weapon, sent ten hundreds of thousands of Gandharvas to the abode of Yama. And that mighty bowman, Bhima, also, that foremost of all warriors in battle, slew, by means of his sharp arrows, Gandharvas by hundreds. And the mighty sons of Madri also, battling with vigour, encountered hundreds of Gandharvas, O king, and slaughtered them all. And as Gandharvas were being thus slaughtered by the mighty warriors with their celestial weapons, they rose up to the skies, taking with them the sons of Dhritarashtra. But Dhananjaya, the son of Kunti, beholding them rise up to the skies, surrounded them on every side by a wide net of arrows. And confined within that arrowy net like birds within a cage, they showered in wrath upon Arjuna maces and darts and broad-swords. But Arjuna who was conversant with the most efficacious weapons, soon checked that shower of maces and darts and broad-swords, and in return began to mangle the limbs of the Gandharvas with his crescent-shaped arrows. And heads and legs and arms began to drop down from above resembling a shower of stones. And at that sight, the foe was struck with panic. And as the Gandharvas were being slaughtered by the illustrious son of Pandu, they began to shower from the skies a heavy downpour of shafts upon Arjuna, who was on the surface of the earth. But that chastiser of foes, Arjuna, endued with mighty energy checked that shower of arrows by means of his own weapons and began, in return, to wound them. Then Arjuna of the Kuru race shot his well-known weapons called Sthunakarna, Indrajala, Saura, Agneya and Saumya. And the Gandharvas consumed by the fiery weapons of Kunti’s son, began to suffer heavily, like the sons of Diti, while being scorched by Sakra’s thunder-bolt. And when they attacked Arjuna from above, they were checked by his net of arrows. And while they attacked him from all sides on the surface of the earth, they were checked by his crescent-shaped arrows. And beholding the Gandharvas put in fear by Kunti’s son, Chitrasena rushed, O Bharata, at Dhananjaya, armed with a mace. And as the king of the Gandharvas was rushing at Arjuna from above with that mace in hand, the latter cut with his arrows that mace wholly made of iron into seven pieces. And beholding that mace of his cut into many pieces by Arjuna of great activity, with his arrows, Chitrasena, by means of his science, concealed himself from the view of the Pandava and began to fight with him. The heroic Arjuna, however, by means of his own celestial weapons checked all the celestial weapons that were aimed at him by the Gandharvas. And when the chief of the Gandharvas saw that he was checked by the illustrious Arjuna with those weapons of his he entirely disappeared from sight by help of his powers of illusion. And Arjuna, observing that the chief of the Gandharvas was striking at him concealed from sight, attacked his assailant with celestial weapon inspired with proper Mantras. And the multiform Dhananjaya filled with wrath, prevented the disappearance of his foe by means of his weapon known by the name of Sabda-veda. And assailed with those weapons by the illustrious Arjuna, his dear friend, the king of the Gandharvas, showed himself unto him. And Chitrasena said, ‘Behold in me thy friend battling with thee!’ And beholding his friend Chitrasena exhausted in the battle, that bull among the sons of Pandu withdrew the weapons he had shot. And the other sons of Pandu beholding Arjuna withdraw his weapons, checked their flying steeds and the impetus of their weapons and withdrew their bows. And Chitrasena and Bhima and Arjuna and the twins enquiring about one another's welfare, sat awhile on their respective cars."

SECTION CCXLIV

VAISAMPAYANA SAID, “THEN that mighty bowman of blazing splendour, Arjuna, smilingly said unto Chitrasena in the midst of the Gandharva host, ‘What purpose dost thou serve, O hero, in punishing the Kauravas? O, why also hath Suyodhana with his wives been thus punished?’

“Chitrasena replied, ‘O Dhananjaya, without stirring from my own abode I became acquainted with the purpose of the wicked Duryodhana and the wretched Karna in coming hither. The purpose was even this, — knowing that ye are exiles in the forest and suffering great afflictions as if ye had none to take care of you, himself in prosperity, this wretch entertained the desire of beholding you plunged in adversity and misfortune. They came hither for mocking you and the illustrious daughter of Drupada. The lord of the celestials also, having ascertained this purpose of theirs, told me, ‘Go thou and bring Duryodhana hither in chains along with his counsellors. Dhananjaya also with his brother should always be protected by thee in battle, for he is thy dear friend and disciple.’ At these words of the lord of the celestials I came hither speedily. This wicked prince hath also been put in chains. I will now proceed to the region of the celestials, whither I will lead this wicked wight at the command of the slayer of Paka!’

“Arjuna answered, saying, ‘O Chitrasena, if thou wishest to do what is agreeable to me, set Suyodhana free, at the command of king Yudhishthira the just, for he is our brother!’

Chitrasena said, “This sinful wretch is always full of vanity. He deserveth not to be set free. O Dhananjaya, he hath deceived and wronged both king Yudhishthira the just and Krishna. Yudhishthira the son of Kunti as yet knoweth not the purpose on which the wretch came hither. Let the king, therefore, do what he desires after knowing everything!”

Vaisampayana continued, “After this, all of them went to king Yudhishthira the just. And going unto the king, they represented unto him everything about Duryodhana’s conduct. And Ajatasatru, hearing everything that the Gandharvas had said, liberated all the Kauravas and applauded the Gandharvas. And the king said, ‘Fortunate it is for us that though gifted with great strength, ye did not yet slay the wicked son of Dhritarashtra along with all counsellors and relatives. This, O sir, hath been an act of great kindness done to me by the Gandharvas. The honour also of my family is saved by liberating this wicked wight. I am glad at seeing you all. Command me what I am to do for you. And having obtained all you wish, return ye soon whence ye came!’

“Thus addressed by the intelligent son of Pandu, the Gandharvas became well-pleased and went away with the Apsaras. And the lord of the celestials then, coming to that spot, revived those Gandharvas that had been slain in the encounter with the Kurus, by sprinkling the celestial Amrita over them. And the Pandavas also, having liberated their relatives along with the ladies of the royal household, and having achieved that difficult feat (the defeat of the Gandharvas host) became well-pleased. And those illustrious and mighty warriors worshipped by the Kurus along with their sons and wives, blazed forth in splendour like flaming fires in the sacrificial compound. And Yudhishthira then addressing the liberated Duryodhana in the midst of his brothers, from affection, told him these words: ‘O child, never again do such a rash act. O Bharata, a rash wight never cometh by happiness. O son of the Kuru race, pleased be thou with all thy brothers. Go back to thy capital as pleaseth thee, without yielding thyself to despondency or cheerlessness!”

Vaisampayana continued, “Thus dismissed by the son of Pandu, king Duryodhana then saluted king Yudhishthira the just and overwhelmed with shame, and his heart rent in twain, mechanically set out for his capital, like one destitute of life. And after the Kaurava prince had departed, the brave Yudhishthira, the son of Kunti, along with his brothers, was worshipped by the

Brahmanas, and surrounded by those Brahmanas endued with the wealth of asceticism, like Sakra himself by the celestials, he began to pass his days happily in the woods of Dwaita.”

SECTION CCXLV

Janamejaya said, “After his defeat and capture by the foe and his subsequent liberation by the illustrious sons of Pandu by force of arms, it seemeth to me that the entry into Hastinapura of the proud, wicked, boastful, vicious, insolent, and wretched Duryodhana, engaged in insulting the sons of Pandu and bragging of his own superiority, must have been exceedingly difficult. Describe to me in detail, O Vaisampayana, the entry into the capital, of that prince overwhelmed with shame and unmanned by grief!”

Vaisampayana said, “Dismissed by the king Yudhishthira the just, Dhritarashtra’s son Suyodhana, bending his head down in shame and afflicted with grief and melancholy, set out slowly. And the king, accompanied by his four kinds of forces, proceeded towards his city, his heart rent in grief and filled with thoughts of his defeat along the way in a region that abounded in grass and water. The king encamped on a delightful piece of ground as pleased him best, with his elephants and cars and cavalry and infantry stationed all around. And as the king Duryodhana was seated on an elevated bedstead endued with the effulgence of fire, himself looking like the moon under an eclipse, towards the small hours of the morning Karna, approaching him, said, ‘Fortunate it is, O son of Gandhari, that thou art alive! Fortunate it is, that we have once more met! By good luck it is that thou hast vanquished the Gandharvas capable of assuming any form at will. And, O son of the Kuru race, it is by good luck alone, that I am enabled to see thy brothers — mighty warriors all — come off victorious from that encounter, having subjugated their foes! As regards myself, assailed by all the Gandharvas, I fled before thy eyes, unable to rally our flying host. Assailed by the foe with all his might, my body mangled with their arrows, I sought safety in flight. This however, O Bharata, seemed to me to be a great marvel that I behold you all come safe and sound in body, with your wives, troops, and vehicles, out of that super-human encounter. O Bharata, there is another man in this world who can achieve what thou, O king, hast achieved in battle to-day with thy brothers.”

Vaisampayana continued, “Thus addressed by Karna, king Duryodhana replied unto the ruler of the Angas in a voice choked with tears.”

SECTION CCXLVI

“DURYODHANA SAID, ‘O Radheya, thou knowest not what hath happened. Therefore, I do not resent thy words. Thou thinkest the hostile Gandharvas to have been vanquished by me with my own energy. O thou of mighty arms, my brothers, indeed had for a long time, aided by me fought with the Gandharvas. The slaughtered, indeed, on both sides were great. But when those brave Gandharvas, resorting to their many powers of illusion, ascended the skies and began to fight with us thence, our encounter with them ceased to be an equal one. Defeat then was ours and even captivity. And afflicted with sorrow, we along with our attendants and counsellors and children and wives and troops and vehicles were being taken by them through the skies. It was then that some soldiers of ours and some brave officers repaired in grief unto the sons of Pandu — those heroes that never refuse succour to those that ask for it. And having gone to them they said, ‘Here is king Duryodhana, the son of Dhritarashtra, who with his younger brothers and friends and wives is being led away a captive by the Gandharvas along the sky. Blest be ye. Liberate the king along with the women of the royal household! Suffer no insult to be offered unto all the ladies of the Kuru race. And when they had spoken thus, the eldest of Pandu’s sons, who is endued with a virtuous soul then conciliated his brothers and commanded them to liberate us. Then those bulls among men, the Pandavas, overtaking the Gandharvas, solicited our release in soft words, although fully able to effect it by force of arms. And when the Gandharvas, addressed in such conciliatory words, refused to set us at liberty, then Arjuna and Bhima and the twins endued with mighty energy, shot showers of arrows at the Gandharvas. Then the Gandharvas, abandoning the fight, fled through the sky, dragging our melancholy selves after them, filled with joy. Then we beheld a network of arrows spread all around by

Dhananjaya, who was also shooting celestial weapons upon the foe. And seeing the points of the horizon covered by Arjuna with a thick network of sharp arrows, his friend, the chief of the Gandharvas, showed himself. And Chitrasena and Arjuna, embracing each other, enquired after each other's welfare. And the other sons of Pandu also embraced the chief of the Gandharvas and were embraced by him. And enquiries of courtesy passed between them also. And the brave Gandharvas then abandoning their weapons and mail mingled in a friendly spirit with the Pandavas. And Chitrasena and Dhananjaya worshipped each other with regard."

SECTION CCXLVII

Duryodhana said, "That slayer of hostile heroes, Arjuna, then approaching Chitrasena, smilingly addressed him in these manly words: 'O hero, O foremost of the Gandharvas, it behoveth thee to set my brothers at liberty. They are incapable of being insulted as long as the sons of Pandu are alive.' 'Thus addressed by the illustrious son of Pandu, the chief of the Gandharvas, O Karna, disclosed unto the Pandavas the object we had in view in proceeding to that place, viz., that we came there for casting our eyes on the sons of Pandu with their wife, all plunged in misery. And while the Gandharva was disclosing those counsels of ours, overwhelmed with shame I desired the earth to yield me a crevice, so that I might disappear there and then. The Gandharvas then, accompanied by the Pandavas, went to Yudhishthira, and, disclosing unto him also counsels, made us over, bound as we were, to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute unto Yudhishthira, in the very sight of the women of our household, myself in chains and plunged in misery, and under the absolute control of my enemies. Alas, they, who have ever been persecuted by me, they unto whom I have ever been a foe released me from captivity, and wretch that I am, I am indebted to them for my life. If, O hero, I had met with my death in that great battle, that would have been far better than that I should have obtained my life in this way. If I had been slain by the Gandharvas, my fame would have spread over the whole earth, and I should have obtained auspicious regions of eternal bliss in the heaven of Indra. Listen to me therefore, ye bulls among men, as to what I intend to do now. I will stay here forgoing all food, while ye all return home. Let all my brothers also go to Hastinapura. Let all our friends, including Karna, and all our relatives headed by Dussasana, return now to the capital. Insulted by the foe, I myself will not repair thither. I who had before wrested from the foe his respect, I who had always enchanced the respect of my friends, have now become a source of sorrow unto friends and of joy unto enemies. What shall I now say unto the king, going to the city named after the elephant? What will Bhishma and Drona, Kripa, and Drona's son, Vidura and Sanjaya, Vahuka and Somadatta and other revered seniors, — what will the principal men of the other orders and men of independent professions, say to me and what shall I say unto them in reply? Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have fallen away from my position. How shall I ever speak with them? Insolent men having obtained prosperity and knowledge and affluence, are seldom blest for any length of time like myself puffed up with vanity. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have fallen into such distress. Therefore, will I perish by starving, life having become insupportable to me. Relieved from distress by the foe, what man of spirit is there who can drag on his existence? Proud as I am, shorn of manliness, the foe hath laughed at me, for the Pandavas possessed of prowess have looked at me plunged in misery!"

Vaisampayana continued, 'While giving way to such reflections Duryodhana spoke unto Dussasana thus: 'O Dussasana, listen to these words of mine, O thou of the Bharata race! Accepting this installation that I offer thee, be thou king in my place. Rule thou the wide earth protected by Karna and Suvala's sons. Like Indra himself looking after the Maruts, cherish thou thy brothers in such a way that they may all confide in thee. Let the friends and relatives depend on thee like the gods depending on him of a hundred sacrifices. Always shouldst thou bestow pensions on Brahmanas, without idleness, and be thou ever the refuge of thy friends and relatives. Like Vishnu looking after the celestials, thou shouldst always look after all consanguineous relatives. Thou shouldst also ever cherish thy superiors. Go, rule thou the earth gladdening thy friends and reproving thy foes.' And clasping his neck, Duryodhana said, 'Go!' Hearing these words of his, Dussasana in perfect cheerlessness and overwhelmed with great sorrow, his voice choked in tears, said, with joined hands and bending his head unto his eldest brother, ‘Relent!’ And saying this he fell down on earth with heavy heart. And afflicted with grief that tiger among men, shedding his tears on the feet of his brother again said, ‘This will never be! The earth may split, the vault of heaven may break in pieces, the sun may cast off his splendour, the moon may abandon his coolness, the wind may forsake its speed, the Himavat may be moved from its site, the waters of the ocean may dry up, and fire may abandon its heat, yet I, O king, may never rule the earth without thee.’ And Dussasana repeatedly said, ‘Relent, O king! Thou alone shall be king in our race for a hundred years.’ And having spoken thus unto the king, Dussasana began to weep melodiously catching, O Bharata, the feet of his eldest brother deserving of worship from him.

“And beholding Dussasana and Duryodhana thus weeping, Karna in great grief approached them both and said, ‘Ye, Kuru princes, why do you thus yield to sorrow like ordinary men, from senselessness? Mere weeping can never ease a sorrowing man’s grief. When weeping can never remove one’s griefs, what do you gain by thus giving way to sorrow? Summon patience to your aid to not gladden the foe by such conduct. O king, the Pandavas only did their duty in liberating thee. They that reside in the dominions of the king, should always do what is agreeable to the king. Protected by thee, the Pandavas are residing happily in thy dominion. It behoveth thee not to indulge in such sorrow like an ordinary person. Behold, thy uterine brothers are all sad and cheerless at seeing thee resolved to put an end to thy life by forgoing food. Blest be thou! Rise up and come to thy city and console these thy uterine brothers.”

SECTION CCXLVIII

“Kama continued, ‘O king, this conduct of thine to-day appeareth to be childish. O hero, O slayer of foes, what is to be wondered at in this that the Pandavas liberated thee when thou wert vanquished by the foe? O son of the Kuru race, those that reside in the territories of the king, especially those (amongst them) that lead the profession of arms, should always do what is agreeable to the king whether they happen to be known to their monarch or unknown to him. It happened often that foremost men who crush the ranks of the hostile host, are vanquished by them, and are rescued by their own troops. They that leading the profession of arms, reside in the king’s realm should always combine and exert themselves to the best of their power, for the king. If, therefore, O king, the Pandavas, who live in the territories, have liberated thee, what is there to be regretted at in this? That the Pandavas, O best of kings, did not follow thee when thou didst march forth to battle at the head of thy troops, has been an improper act on their part. They had before this come under thy power, becoming thy slaves. They are, therefore, bound to aid thee now, being endued with courage and might and incapable of turning away from the field of battle. Thou art enjoying all the rich possessions of the Pandavas. Behold them yet alive, O king! They have not resolved to die, forgoing all food. Blest be thou! Rise up, O king! It behoveth thee not to indulge in great sorrow long. O king, it is the certain duty of those that reside in the king’s realm to do what is agreeable to the king. Where should the regret be in all this? If thou, O king, dost not act according to my words I shall stay here employed in reverentially serving thy feet. O bull among men, I do not desire to live deprived of thy company. O king, if thou resolvest to slay thyself by forgoing food, thou wilt simply be an object of laughter with other kings.”

Vaisampayana continued, “Thus addressed by Karna, king Duryodhana, firmly resolved to leave the world, desired not to rise from where he sat.”

SECTION CCXLIX

Vaisampayana said, “Beholding king Duryodhana, incapable of putting up with an insult, seated with the resolution of giving up life by forgoing food, Sakuni, the son of Suvala, said these words to comfort him. Sakuni said, O son of the Kuru race, you have just heard what Kama hath said. His words are, indeed fraught with wisdom. Why wouldst thou abandoning from foolishness the high prosperity that I won for thee, cast off thy life today, O king, yielding to silliness? It seemeth to me to-day that thou hast never waited upon the old. He that cannot control sudden accession of joy or grief, is lost even though he may have obtained prosperity, like an unburnt earthen vessel in water. That king who is entirely destitute of courage, who hath no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. Benefited as thou has been, whence is this unreasonable grief of thine? Do not undo this graceful act done by the sons of Pritha, by indulging in such grief. When thou shouldst joy and reward the Pandavas, thou art grieving, O king? Indeed, this behaviour of thine is inconsistent. Be cheerful, do not cast away thy life; but remember with a pleased heart the good they have done thee. Give back unto the sons of Pritha their kingdom, and win thou both virtue and renown by such conduct. By acting in this way, thou mayst be grateful. Establish brotherly relations with the Pandavas by being friends, and give them their paternal kingdom, for then thou wilt be happy!’”

Vaisampayana continued, “Hearing these words of Sakuni, and seeing the brave Dussasana lying prostrate before him unmanned by fraternal love, the king raised Dussasana and, clasping him in his well round arms, smelt his head from affection. And hearing these words of Karna and Sauvala, king Duryodhana lost heart more than ever, and he was overwhelmed with shame and utter despair overtook his soul. And hearing all that his friends said, he answered with sorrow, ‘I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty, and enjoyments. Do not obstruct my purpose, but leave me all of you. I am firmly resolved to cast away my life by forgoing food. Return to the city, and treat my superiors there respectfully.’

“Thus addressed by him, they replied unto that royal grinder of foes, saying, ‘O monarch, the course that is thine, is also ours, O Bharata. How can we enter the city without thee?’”

Vaisampayana continued, “Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king wavered not from his purpose. And the son of Dhritarashtra in accordance with his purpose spread Kusa grass on the earth, and purifying himself by touching water, sat down upon that spot. And clad in rags and Kusa grass he set himself to observe the highest vow. And stopping all speech, that tiger among kings, moved by the desire of going to heaven, began to pray and worship internally suspending all external intercourse.

“Meanwhile the fierce Daityas and the Danavas who had been defeated of old by the celestials and had been dwelling in the nether regions having ascertained Duryodhana’s purpose and knowing that if the king died their party would be weakened, commenced a sacrifice with fire for summoning Duryodhana to their presence. And mantra knowing persons then commenced with the help of formulae declared by Brihaspati and Usanas, those rites that are indicated in the Atharva Veda and the Upanishads and which are capable of being achieved by mantras and prayers. And Brahmins of rigid vows, well-versed in the Vedas and the branches, began, with rapt soul, to pour libations of clarified butter and milk into the fire, uttering mantras. And after those rites were ended, a strange goddess, O king, with mouth wide open, arose (from the sacrificial fire), saying, ‘What am I to do?’ And the Daityas with well-pleased hearts, commanded her, saying, ‘Bring thou hither the royal son of Dhritarashtra, who is even now observing the vow of starvation for getting rid of his life.’ Thus commanded, she went away saying, ‘So be it.’ And she went in the twinkling of an eye to that spot where Suyodhana was. And taking up the king back to the nether regions, and having brought him thus in a moment, she apprised the Danavas of it. And the Danavas beholding the king brought into their midst in the night, united together, and all of them with well-pleased hearts and eyes expanded in delight addressed these flattering words to Duryodhana.”

SECTION CCL

“The Danavas said, ‘O Suyodhana, O great king? O perpetuator of the race of Bharata, thou art ever surrounded by heroes and illustrious men. Why hast thou, then, undertaken to do such a rash act as the vow of starvation? The suicide ever sinketh into hell and becometh the subject of calumnious speech. Nor do intelligent persons like thee ever set their hands to acts that are sinful and opposed to their best interests and striking at the very root of their purposes. Restrain this resolve of thine, therefore, O king, which is destructive of morality, profit, and happiness, of fame, prowess, and energy, and which enhanceth the joy of foes O exalted king, know the truth, the celestial origin of thy soul, and the maker of thy body, and then summon thou patience to thy aid. In days of old. O king, we have obtained thee, by ascetic austerities from Maheswara. The upper part of thy body is wholly made of an assemblage of Vajras, and is, therefore, invulnerable to weapons of every description, O sinless one. The lower part of thy body, capable of captivating the female heart by its comeliness was made of flowers by the goddess herself — the wife of Mahadeva. Thy body is thus, O best of kings, the creation of Maheswara himself and his goddess. Therefore, O tiger among kings, thou art of celestial origin, not human. Other brave Kshatriyas of mighty energy headed by Bhagadatta, and all acquainted with celestial weapons, will slay thy foes. Therefore, let this grief of thine cease. Thou hast no cause for fear. For aiding thee, many heroic Danavas have been born on the earth. Other Asuras will also possess Bhishma and Drona and Kama and others. Possessed by those Asuras, these heroes will cast away their kindness and fight with thy foes. Indeed, when the Danavas will enter their heart and possess them completely, flinging all affections to a distance, becoming hard-hearted, these warriors will strike every body opposed to them in battle without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath, and impelled by that destiny which hath been ordained by the Creator, these tigers among men, with hearts steeped in sin, will, O thou foremost of the Kurus, depopulate the earth by hurling and shooting all kinds of weapons, with great manliness and strength and always addressing one another boastfully with words such as these, ‘Thou shall not escape from me today with life.’ And these illustrious sons of Pandu also, five in number, will fight with these. And, endued with mighty strength and favoured by Fate, they will compass the destruction of these. And, O king, many Daityas and Rakshasas also that have been born in the Kshatriya order, will fight with great prowess in the battle with thy foes, using maces and clubs and lances and various weapons of a superior kind. And, O hero, with respect to the fear that is in thy heart rising from Arjuna, we have already settled the means for slaying Arjuna. The soul of the slain Naraka hath assumed the form of Karna. Recollecting his former hostility he will encounter both Kesava and Arjuna. And that mighty warrior and foremost of smiters, proud of his prowess will vanquish Arjuna in battle as also all thy enemies. The wielder of the thunder-bolt, knowing all this, and desirous of saving Arjuna, will in disguise take away from Karna his ear-rings and coat of mail. We also have for that reason appointed hundreds upon hundreds and thousands upon thousands of Daityas and Rakshasas, viz., those that are known by the name of Samsaptakas.[83] These celebrated warriors will slay the heroic Arjuna. Therefore, grieve not, O king. Thou wilt rule the whole earth, O monarch, without a rival. Do not yield to despondency. Conduct such as this does not suit thee. O thou of the Kuru race, if thou diest, our party becometh weak. Go thou, O hero, and let not thy mind be directed to any other course of action. Thou art ever our refuge as, indeed, the Pandavas are the refuge of the gods.’

Vaisampayana continued, “Having addressed him thus, those Daityas embraced that elephant among kings, and those bulls among the Danavas cheered that irrepressible one like a son. And, O Bharata, pacifying his mind by soft speech, they permitted him to depart, saying, ‘Go and attain victory!’ And when they had given leave to the mighty-armed one, that very goddess carried him back to the spot where he had sat down, intent upon putting an end to his life. And having set that hero down and paid him homage, the goddess vanished, taking the king's permission. O Bharata, when she had gone, king Duryodhana considered all (that had happened) as a dream. He then thought within himself, 'I shall defeat the Pandavas in battle.' And Suyodhana thought that Karna and the Samsaptaka army were both able (to destroy) and intent upon destroying that slayer of foes, Partha. Thus, O bull of the Bharata race, the hope was strengthened of the wicked minded son of Dhritarashtra, of conquering the Pandavas. And Karna also, his soul and faculties possessed by the inmost soul of Naraka, had at that time cruelly determined to slay Arjuna. And those heroes — the Samsaptakas also — having their sense possessed by the Rakshasas, and influenced by the qualities of emotion and darkness, were desirous of slaying Phalguna. And, O king, others with Bhishma, Drona, and Kripa at their head, having their faculties influenced by the Danavas, were not so affectionate towards the sons of Pandu as they had been. But king Suyodhana did not tell any one of this.

"When the night passed away, Karna, that offspring of the Sun, with joined hands, smilingly addressed these wise words to king Duryodhana, 'No dead man conquereth his foes: it is when he is alive that he can see his good. Where is the good of the dead person; and, O Kauraveya, where is his victory? Therefore, this is no time for grief, or fear or death.' And having, with his arms embraced that mighty-armed one, he further said, 'Rise up, O king! Why dost thou lie down? Why dost thou grieve, O slayer of foes? Having afflicted thy enemies by thy prowess, why dost thou wish for death? Or (perhaps) fear hath possessed thee at the sight of Arjuna's prowess. I truly promise unto thee that I will slay Arjuna in battle. O lord of men, I swear by my weapon that when the three and ten years shall have passed away, I will bring the sons of Pritha under thy subjection.' Thus addressed by Karna, and remembering the words of the Daityas and supplications made by them (his brothers), Suyodhana rose up. And having heard those words of the Daityas that tiger among men, with a firm resolve in his heart arrayed his army, abounding in horses and elephants and cars and infantry. And, O monarch, immensely swarming with white umbrellas, and pennons, and white Chamaras, and cars, and elephants, and foot-soldiers, that mighty army, as it moved like the waters of the Ganga, looked graceful like the firmament, at a season when the clouds have dispersed and the signs of autumn have been but partially developed. And, O foremost of kings, eulogised like a monarch by the best of the Brahmanas blessing with victory, that lord of men Suyodhana, Dhritarashtra's son, receiving honours paid with innumerable joined palms, and flaming in exceeding splendour, went in the front, accompanied by Karna, and that gambler, the son of Suvala. And all his brothers with Dussasana at their head, and Bhurisrava, and Somadatta, and the mighty king Vahlika, followed that lion among kings on his way, with cars of various forms, and horses, and the best of elephants. And, O prime among monarchs, in a short time, those perpetuators of the Kuru race entered their own city."

SECTION CCLI

Janamejaya said, “When the high-souled sons of Pritha were living in the forest, what did those foremost of men and mighty archers — the sons of Dhritarashtra — do? And what did the offspring of the Sun, Karna, and the mighty Sakuni, and Bhishma, and Drona, and Kripa do? It behoveth thee to relate this unto me.”

Vaisampayana said, “When, O mighty king, in this manner the Pandavas had gone, leaving Suyodhana, and when, having been liberated by Pandu’s sons, he had come to Hastinapura, Bhishma said these words to the son of Dhritarashtra, ‘O child, I had told thee before, when thou wert intent upon going to the hermitage that thy journey did not please me. But thou didst do so. And as a consequence, O hero, wert thou forcibly taken captive by the enemy, and wert delivered by the Pandavas versed in morality. Yet art thou not ashamed. Even in the presence of thee, O son of Gandhari, together with thy army, did the Suta’s son, struck with panic, fly from the battle of the Gandharvas, O king. And, O foremost of kings, O son of the monarch! while thou with thy army wert crying distressfully, thou didst witness the prowess of the high-souled Pandavas, and also, O mighty-armed one, of the wicked son of the Suta, Karna. O best of kings, whether in the science of arms, or heroism, or morality, Karna, O thou devoted to virtue, is not a fourth part of the Pandavas. Therefore, for the welfare of this race, the conclusion of peace is, I think, desirable with the high-souled Pandavas.”

‘Having been thus addressed by Bhishma, Dhritarashtra’s son the king, laughed a good deal, and then suddenly sailed out with the son of Suvala. thereupon, knowing that he was gone, those mighty bowmen with Karna, and Dussasana at their head, followed the highly powerful son of Dhritarashtra. And seeing them gone, Bhishma, the grandfather of the Kurus, hung down his head from shame, and then, O king, went to his own quarters. And, O mighty monarch, when Bhishma had left, that lord of men, Dhritarashtra's son came there again, and began to consult with his counsellors, 'What is it that is good for me? What remaineth to be done? And how we can most effectively bring about the good we shall discuss to-day.' Karna said, 'O Kuru's son, Duryodhana, do thou lay to heart tie words that I say. Bhishma always blameth us, and praiseth the Pandavas. And from the ill-will he beareth towards thee, he hateth me also. And, O lord of men, in thy presence he ever crieth me down. I shall never, O Bharata, bear these words that Bhishma had said in thy presence in relation to this matter, extolling the Pandavas, and censuring thee, O represser of foes! Do thou, O king, enjoin on me, together with servants, forces, and cars. I shall, O monarch, conquer the earth furnished with mountains and woods and forests. The earth had been conquered by the four powerful Pandavas. I shall, without doubt, conquer it for thee single-handed. Let that wretch of the Kuru race, the exceedingly wicked-minded Bhishma, see it, — he who vilifies those that do not deserve censure, and praises those that should not be praised. Let him this day witness my might, and blame himself. Do thou, O king, command me. Victory shall surely be thine. By my weapon, O monarch, I swear this before thee.'

"O king, O bull of the Bharata race, hearing those words of Karna, that lord of men, experiencing the highest delight, spoke unto Karna, saying, 'I am blessed. I have been favoured by thee, — since thou, endued with great strength, art ever intent on my welfare. My life hath borne fruit, to-day. As thou, O hero, intendest to subdue all our enemies, repair thou. May good betide thee! Do thou command me (what I am to do),' O subduer of foes, having been thus addressed by Dhritarashtra's intelligent son, Karna ordered all the necessaries for the excursion. And on an auspicious lunar day, at an auspicious moment, and under the influence of a star presided over by an auspicious deity, that mighty bowman, having been honoured by twice-born ones, and been bathed with auspicious and holy substances and also worshipped by speech set out, filling with the rattle of his car the three worlds, with their mobile and immobile objects.”

SECTION CCLII

Vaisampayana continued, “Then, O bull among the Bharatas, that mighty bowman, Karna, surrounded by a large army, besieged the beautiful city of Drupada. And he, after a hard conflict, brought the hero under subjection, and, O best of monarchs, made Drupada contribute silver and gold and gems, and also pay tribute. And, O foremost of kings, having subdued him, (Karna) brought under subjection those princes that were under him (Drupada) and made them pay tribute. Then going to the north, he subdued the sovereigns (of that quarter) and having effected the defeat of Bhagadatta, Radha’s son ascended that mighty mountain Himavat, all along fighting his foes. And ranging all sides, he conquered and brought under subjection all the kings inhabiting the Himavat, and made them pay dues. Then descending from the mountain and rushing to the east, he reduced the Angas, and the Bangas, and the Kalingas, and the Mandikas, and the Magadhas. the Karkakhandas; and also included with them the Avasiras, Yodhyas, and the Ahikshatras. Having (thus) conquered the eastern quarter Karna then presented himself before Batsa-bhumi. And having taken Batsa-bhumi, he reduced Kevali, and Mrittikavati, and Mohana and Patrana, and Tripura, and Kosala, — and compelled all these to pay tribute. Then going to the south, Karna vanquished the mighty charioteers (of that quarter) and in Dakshinatya, the Suta’s son entered into conflict with Rukmi. After having fought dreadfully, Rukmi spake to the Suta’s son saying, ‘O foremost of monarchs, I have been pleased with thy might and prowess. I shall not do thee wrong: I have only fulfilled the vow of a Kshatriya. Gladly will I give thee as many gold coins as thou desirest.’ Having met with Rukmi, Karna, repaired to Pandya and the mountain, Sri. And by fighting, he made Karala, king Nila, Venudari’s son, and other best of kings living in the southern direction pay tribute. Then going to Sisupala’s son, the son of the Suta defeated him and that highly powerful one also brought under his sway all the neighbouring rulers. And, O bull of the Bharata race, having subjugated the Avantis and concluded peace with them, and having met with the Vrishnis, he conquered the west. And, having come to the quarter of Varuna, he made all the Yavana and Varvara kings pay tribute. And, having conquered the entire earth — east, west, north and south — that hero without any aid brought under subjection all the nations of the Mlechchhas, the mountaineers, the Bhadras, the Rohitakas, the Agneyas and the Malavas. And, having conquered the mighty charioteers, headed by the Nagnajitas, the Suta’s son brought the Sasakas and the Yavanas under his sway. Having thus conquered and brought under his subjection the world, the mighty charioteer and tiger among men came (back) to Hastinapura. That lord of men, Dhritarashtra’s son, accompanied by his father and brothers and friends, came to that mighty bowman, who had arrived, and duly paid homage unto Karna crowned with martial merit. And the king proclaimed his feats, saying, ‘What I have not received from either Bhishma, or Drona, or Kripa, or Vahlika, I have received from thee. May good betide thee! What need of speaking at length! Hear my words, O Karna! In thee, O chief of men, I have my refuge. O mighty-armed one. O tiger among men, without doubt all the Pandavas and the other kings crowned with prosperity, come not to a sixteenth part of thee. Do thou, O mighty bowman, O Karna, see Dhritarashtra, and the illustrious Gandhari, as the bearer of the thunderbolt did Aditi.’

“Then, O king, there arose in the city of Hastinapura a clamour, and sounds of Oh! and Alas! and, O lord of men, some of the kings praised him (Karna), while others censured him, while others, again, remained silent. Having thus, O foremost of monarchs, in a short time conquered this earth furnished with mountains and forests and skies, and with oceans, and fields, and filled with high and low tracts, and cities, and replete also with islands. O lord of earth, and brought the monarchs under subjection, — and having gained imperishable wealth, the Suta’s son appeared before the king. Then, O represser of foes, entering into the interior of the palace that hero saw Dhritarashtra with Gandhari, O tiger among men, that one conversant with morality took hold of his feet even like a son. And Dhritarashtra embraced him affectionately, and then dismissed him. Ever since that time, O monarch, O Bharata, king Duryodhana and Sakuni, the son of Suvala, thought that Pritha's sons had already been defeated in battle by Karna."

SECTION CCLIII

Vaisampayana continued, "O king, O lord of men, that slayer of hostile heroes, the Suta's son, said these words to Duryodhana, 'O Kaurava Duryodhana, do thou lay unto thy heart the words that I shall tell thee; and, O represser of foes, after having heard my words, it behoveth thee to act accordingly every way. Now, O best of monarchs, O hero, hath the earth been rid of foes. Do thou rule her even like the mighty-minded Sakra himself, having his foes destroyed."

Vaisampayana continued, "Having been thus addressed by Karna, the king again spake unto him, saying, 'O bull among men, nothing whatever is unattainable to him who hath thee for refuge, and to whom thou art attached and on whose welfare thou art entirely intent. Now, I have a purpose, which do thou truly listen to. Having beheld that foremost of sacrifices, the mighty Rajasuya, performed by the Pandavas, a desire hath sprung up in me (to celebrate the same). Do thou, O Suta's son, fulfil this desire of mine.' Thus addressed, Karna spake thus unto the king, 'Now that all the rulers of the earth have been brought under thy subjection, do thou summon the principal Brahmanas, and, O best of Kurus, duly procure the articles required for the sacrifice. And, O represser of foes, let Ritwijas as prescribed, and versed in the Vedas, celebrate thy rites according to the ordinance, O king. And, O bull of the Bharata race, let thy great sacrifice also, abounding in meats and drinks, and grand with parts, commence.'

"O king, having been thus addressed by Karna, Dhritarashtra's son summoned the priest, and spake unto him these words, 'Do thou duly and in proper order celebrate for me that best of sacrifices, the Rajasuya furnished with excellent Dakshinas.' Thus accosted, that best of Brahmanas spake unto the king, saying, 'O foremost of the Kauravas, while Yudhishthira is living, that best of sacrifices cannot be performed in thy family, O Prince of kings! Further, O monarch, thy father Dhritarashtra, endued with long life, liveth. For this reason also, O best of kings, this sacrifice cannot be undertaken by thee. There is, O lord, another great sacrifice, resembling the Rajasuya. Do thou, O foremost of kings, celebrate that sacrifice. Listen to these words of mine. All these rulers of the earth, who have, O king, become tributary to thee, will pay thee tribute in gold, both pure and impure. Of that gold, do thou, O best of monarchs, now make the (sacrificial) plough, and do thou, O Bharata, plough the sacrificial compound with it. At that spot, let there commence, O foremost of kings, with due rites, and without any disturbance the sacrifice, sanctified with mantras abounding in edibles. The name of that sacrifice worthy of virtuous persons, is Vaishnava. No person save the ancient Vishnu hath performed it before. This mighty sacrifice vies with that best of sacrifices — the Rajasuya itself. And, further, it liketh us — and it is also for thy welfare (to celebrate it). And, moreover, it is capable of being celebrated without any disturbance. (By undertaking this), thy desire will be fufilled.’

“Having been thus addressed by those Brahmanas, Dhritarashtra’s son, the king, spake these words to Karna, his brothers and the son of Suvala, ‘Beyond doubt, the words of the Brahmanas are entirely liked by me. If they are relished by you also, express it without delay.’ Thus appealed, they all said unto the king, ‘So be it.’ Then the king one by one appointed persons to their respective tasks; and desired all the artisans to construct the (sacrificial) plough. And, O best of kings, all that had been commanded to be done, was gradually executed.”

SECTION CCLIV

Vaisampayana continued, “Then all the artisans, the principal counsellors, and the highly wise Vidura said unto Dhritarashtra’s son, “All the preparations for the excellent sacrifice have been made, O king; and the time also hath come, O Bharata. And the exceedingly precious golden plough hath been constructed.’ Hearing this, O monarch, that best of kings, Dhritarashtra’s son commanded that prime among sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras, and abounding in edibles, and the son of Gandhari was duly initiated according to the ordinance. And Dhritarashtra, and the illustrious Vidura, and Bhishma, and Drona, and Kripa, and Karna, and the celebrated Gandhari experienced great delight. And, O foremost of kings, Duryodhana despatched swift messengers to invite the princes and the Brahmanas. And mounting fleet vehicles they went to the (respective) directions assigned to them. Then to a certain messenger on the point of setting out, Dussasana said, ‘Go thou speedily to the woods of Dwaita; and in that forest duly invite the Brahmanas and those wicked persons, the Pandavas.’ Thereupon, he repaired thither, and bowing down to all the Pandavas, said, ‘Having acquired immense wealth by his native prowess, that best of kings and foremost of Kurus, Duryodhana, O monarch, is celebrating a sacrifice. Thither are going from various directions the kings and the Brahmanas. O king, I have been sent by the high-souled Kaurava. That king and lord of men, Dhritarashtra’s son, invites you. It behoveth you, therefore, to witness the delightful sacrifice of that monarch.’

“Hearing these words of the messenger, that tiger among kings, the royal Yudhishthira, said, ‘By good luck it is that that enhancer of the glory of his ancestors, king Suyodhana is celebrating this best of sacrifices. We should certainly repair thither; but we cannot do now; for till (the completion of) the thirteenth year, we shall have to observe our vow.' Hearing this speech of Yudhishthira the just, Bhima said these words, 'Then will king Yudhishthira the just go thither, when he will cast him (Duryodhana) into the fire kindled by weapons. Do thou say unto Suyodhana. 'When after the expiration of the thirteenth year, that lord of men, the Pandava, will, in the sacrifice of battle, pour upon the Dhritarashtras, the clarified butter of his ire, then will I come!' But the other Pandavas, O king, did not say anything unpleasant. The messenger (on his return) related unto Dhritarashtra's son all as it had fallen out. Then there came to the city of Dhritarashtra many foremost of men, lords of various countries, and highly virtuous Brahmanas. And duly received in order according to the ordinance, those lords of men experienced great delight and were all well-pleased. And that foremost among monarchs — Dhritarashtra — surrounded by all the Kauravas, experienced the height of joy, and spake unto Vidura, saying, 'Do thou, O Kshatta, speedily so act that all persons in the sacrificial compound may be served with food, be refreshed and satisfied.' Thereupon, O represser of foes, assenting to that order, the learned Vidura versed in morality, cheerfully entertained all the orders in proper measure with meat and beverages to eat and drink, and fragrant garland and various kinds of attire. And having constructed pavilions (for their accommodation), that hero and foremost of kings, duly entertained the princes and the Brahmanas by thousands, and also bestowing upon them wealth of various kinds, bade them farewell. And having dismissed all the kings, he entered Hastinapura, surrounded by his brothers, and in company with Karna and Suvala's son."

SECTION CCLV

Vaisampayana said, “While, O great king, Duryodhana was entering (the city), the panegyrists eulogized the prince of unfailing prowess. And others also eulogized that mighty bowman and foremost of kings. And sprinkling over him fried paddy and sandal paste the citizens said, ‘By good luck it is, O king, that thy sacrifice hath been completed without obstruction.’ And some, more reckless of speech, that were present there, said unto that lord of the earth, ‘Surely this thy sacrifice cannot be compared with Yudhishthira’s: nor doth this come up to a sixteenth part of that (sacrifice).’ Thus spake unto that king some that were reckless of consequences. His friends, however, said, This sacrifice of thine hath surpassed all others. Yayati and Nahusha, and Mandhata and Bharata, having been sanctified by celebrating such a sacrifice, have all gone to heaven.’ Hearing such agreeable words from his friends, that monarch, O bull of the Bharata’s race, well-pleased, entered the city and finally his own abode. Then, O king, worshipping the feet of his father and mother and of others headed by Bhishma, Drona and Kripa, and of the wise Vidura, and worshipped in turn by his younger brothers, that delighter of brothers sat down upon an excellent seat, surrounded by the latter. And the Suta’s son, rising up, said, ‘By good luck it is, O foremost of the Bharata race, that this mighty sacrifice of thine hath been brought to a close. When, however, the sons of Pritha shall have been slain in battle and thou wilt have completed the Rajasuya sacrifice, once again, O lord of men, shall I honour thee thus.’ Then that mighty king, the illustrious son of Dhritarashtra, replied unto him, ‘Truly hath this been spoken by thee. When, O foremost of men, the wicked-minded Pandavas have been slain, and when also the grand Rajasuya hath been celebrated by me, then thou shalt again, O hero, honour me thus.’ And having said this, O Bharata, the Kaurava embraced Karna, and began, O mighty king, to think of the Rajasuya, that foremost of sacrifices. And that best of kings also addressed the Kurus around him, saying, ‘When shall I, ye Kauravas, having slain all the Pandavas, celebrate that costly and foremost of sacrifices, the Rajasuya.’ Then spake Karna unto him, saying, ‘Hear me, O elephant among kings! So long as I do not slay Arjuna, I shall not allow any one to wash my feet, nor shall I taste meat. And I shall observe the Asura vow[84] and whoever may solicit me (for any thing), I never shall say, ‘I have it not.’ When Karna had thus vowed to slay Phalguna in battle, those mighty charioteers and bowmen, the sons of Dhritarashtra, sent up a loud cheer; and Dhritarashtra’s sons thought that the Pandavas had already been conquered. Then that chief of kings, the graceful Duryodhana, leaving those bulls among men, entered his apartment, like the lord Kuvera entering the garden of Chitraratha. And all those mighty bowmen also, O Bharata, went to their respective quarters.

“Meanwhile those mighty bowmen, the Pandavas, excited by the words the messenger had spoken, became anxious, and they did not (from that time) experience the least happiness. Intelligence, further, O foremost of kings, had been brought by spies regarding the vow of the Suta’s son to slay Vijaya. Hearing this, O lord of men, Dharma’s son became exceedingly anxious. And considering Karna of the impenetrable mail to be of wonderful prowess, and remembering all their woes, he knew no peace. And that high-souled one filled with anxiety, made up his mind to abandon the woods about Dwaitavana abounding with ferocious animals.

“Meanwhile the royal son of Dhritarashtra began to rule the earth, along with his heroic brothers as also with Bhishma and Drona and Kripa. And with the assistance of the Suta’s son crowned with martial glory, Duryodhana remained ever intent on the welfare of the rulers of the earth, and he worshipped the foremost of Brahmanas by celebrating sacrifices with profuse gifts. And that hero and subduer of foes, O king, was engaged in doing good to his brothers, concluding for certain in his mind that giving and enjoying are the only use of riches.”

SECTION CCLVI

Janamejaya said, 'After having delivered Duryodhana, what did the mighty sons of Pandu do in that forest? It behoveth thee to tell me this.'

Vaisampayana said, "Once on a time, as Yudhishthira lay down at night in the Dwaita woods, some deer, with accents choked in tears, presented themselves before him in his dreams. To them standing with joined hands, their bodies trembling all over that foremost of monarchs said, 'Tell me what ye wish to say. Who are ye? And what do ye desire?' Thus accosted by Kunti's son — the illustrious Pandava, those deer, the remnant of those that had been slaughtered, replied unto him, saying, 'We are, O Bharata, those deer that are still alive after them that had been slaughtered. We shall be exterminated totally. Therefore, do thou change thy residence. O mighty king, all thy brothers are heroes, conversant with weapons; they have thinned the ranks of the rangers of the forest. We few — the remnants, — O mighty-minded one, remain like seed. By thy favour, O king of kings, let us increase.' Seeing these deer, which remained like seed after the rest had been destroyed trembling and afflicted with fear, Yudhishthira the just was greatly affected with grief. And the king, intent on the welfare of all creatures, said unto them, 'So be it. I shall act as ye have said.' Awaking after such a vision, that excellent king, moved by pity towards the deer, thus spake unto his brothers assembled there, 'Those deer that are alive after them that have been slaughtered, accosted me at night, after I had awakened, saying, 'We remain like the cues of our lines. Blest be thou! Do thou have compassion on us.' And they have spoken truly. We ought to feel pity for the dwellers of the forest. We have been feeding on them for a year together and eight months. Let us, therefore, again (repair) to the romantic Kamyakas, that best of forests abounding in wild animals, situated at the head of the desert, near lake

Trinavindu. And there let us pleasantly pass the rest of our time.’ Then, O king, the Pandavas versed in morality, swiftly departed (thence), accompanied by the Brahmanas and all those that lived with them, and followed by Indrasena and other retainers. And proceeding along the roads walked (by travellers), furnished with excellent corn and clear water, they at length beheld the sacred asylum of Kamyaka endued with ascetic merit. And as pious men enter the celestial regions, those foremost of the Bharata race, the Kauravas, surrounded by those bulls among Brahmanas entered that forest.”

SECTION CCLVII

VAISAMPAYANA CONTINUED, “DWELLING in the woods, O bull of the Bharata race, the high-souled Pandavas spent one and ten years in a miserable plight. And although deserving of happiness, those foremost of men, brooding over their circumstances, passed their days miserably, living on fruits and roots. And that royal sage, the mighty-armed Yudhishthira, reflecting that the extremity of misery that had befallen his brothers, was owing to his own fault, and remembering those sufferings that had arisen from his act of gambling, could not sleep peacefully. And he felt as if his heart had been pierced with a lance. And remembering the harsh words of the Suta’s son, the Pandava, repressing the venom of his wrath, passed his time in humble guise, sighing heavily. And Arjuna and both the twins and the illustrious Draupadi, and the mighty Bhima — he that was strongest of all men — experienced the most poignant pain in casting their eyes on Yudhishthira. And thinking that a short time only remained (of their exile), those bulls among men, influenced by rage and hope and by resorting to various exertions and endeavours, made their bodies assume almost different shapes.

“After a little while, that mighty ascetic, Vyasa, the son of Satyavati, came there to see the Pandavas. And seeing him approach, Kunti’s son, Yudhishthira, stepped forward, and duly received that high-souled one. And having gratified Vyasa by bowing down unto him, Pandu’s son of subdued senses, after the Rishi had been seated, sat down before him, desirous of listening to him. And beholding his grandsons lean and living in the forest on the produce of the wilderness, that mighty sage, moved by compassion, said these words, in accents choked in tears, ‘O mighty-armed Yudhishthira, O thou best of virtuous persons, those men that do not perform ascetic austerities never attain great happiness in this world. People experience happiness and misery by turns; for surely, O bull among men, no man ever enjoyeth unbroken happiness. A wise man endued with high wisdom, knowing that life hath its ups and downs, is neither filled with joy nor with grief. When happiness cometh, one should enjoy it; when misery cometh, one should bear it, as a sower of crops must bide his season. Nothing is superior to asceticism: by asceticism one acquireth mighty fruit. Do thou know, O Bharata, that there is nothing that asceticism cannot achieve. Truth, sincerity, freedom from anger, justice, self-control, restraint of the faculties, immunity from malice, guilelessness, sanctity, and mortification of the senses, these, O mighty monarch, purify a person of meritorious acts. Foolish persons addicted to vice and bestial ways, attain to brutish births in after life and never enjoy happiness. The fruit of acts done in this world is reaped in the next. Therefore should one restrain his body by asceticism and the observance of vows. And, O king, free from guile and with a cheerful spirit, one should, according to his power, bestow gifts, after going down to the recipient and paying him homage. A truth-telling person attaineth a life devoid of trouble. A person void of anger attaineth sincerity, and one free from malice acquireth supreme contentment. A person who hath subdued his senses and his inner faculties, never knoweth tribulation; nor is a person of subdued senses affected by sorrow at the height of other’s prosperity. A man who giveth everyone his due, and the bestower of boons, attain happiness, and come by every object of enjoyment; while a man free from envy reapeth perfect ease. He that honoureth those to whom honour is due, attaineth birth in an illustrious line; and he that hath subdued his senses, never cometh by misfortune. A man whose mind followeth good, after having paid his debt to nature, is on this account, born again endued with a righteous mind.’

“Yudhishthira said, ‘O eminently virtuous one, O mighty sage, of the bestowal of gifts and the observance of asceticism, which is of greater efficacy in the next world, and which, harder of practice?’

“Vyasa said, ‘There is nothing, O child, in this world harder to practise than charity. Men greatly thirst after wealth, and wealth also is gotten with difficulty.

Nay, renouncing even dear life itself, heroic men, O magnanimous one, enter into the depths of the sea and the forest for the sake of wealth. For wealth, some betake themselves to agriculture and the tending of kine, and some enter into servitude. Therefore, it is extremely difficult to part with wealth that is obtained with such trouble. Since nothing is harder to practise than charity, therefore, in my opinion, even the bestowal of boons is superior to everything. Specially is this to be borne in mind that well-earned gains should, in proper time and place, be given away to pious men. But the bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. It hath been declared, O Yudhishthira, that by bestowing, in a pure spirit, even a slight gift in due time and to a fit recipient, a man attaineth inexhaustible fruit in the next world. In this connection is instanced the old story regarding the fruit obtained by Mudgala, for having given away only a drona[85] of corn.'"

SECTION CCLVIII

Yudhishthira said, “Why did that high-souled one give away a drona of corn? And, O eminently pious one, to whom and in what prescribed way did he give it? Do thou tell me this. Surely, I consider the life of that virtuous person as having borne fruit with whose practices the possessor himself of the six attributes, witnessing everything, was well pleased.”

“Vyasa said, ‘There lived, O king, in Kurukshetra a virtuous man (sage), Mudgala by name. And he was truthful, and free from malice, and of subdued senses. And he used to lead the Sila and Unchha modes of life.[86] And although living like a pigeon, yet that one of mighty austerities entertained his guests, celebrated the sacrifice called Istikrita, and performed other rites. And that sage together with his son and wife, ate for a fortnight, and during the other fortnight led the life of a pigeon, collecting a drona of corn. And celebrating the Darsa and Paurnamasya sacrifices, that one devoid of guile, used to pass his days by taking the food that remained after the deities and the guests had eaten. And on auspicious lunar days, that lord of the three worlds, Indra himself, accompanied by the celestials used, O mighty monarch, to partake of the food offered at his sacrifice. And that one, having adopted the life of a Muni, with a cheerful heart entertained his guests also with food on such days. And as that high-souled one distributed his food with alacrity, the remainder of the drona of corn increased as soon as a guest appeared. And by virtue of the pure spirit in which the sage gave a way, that food of his increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

“And, O king, it came to pass that having heard of the virtuous Mudgala observant of vows, the Muni Durvasa, having space alone for his covering,[87] his accoutrements worn like that of maniac, and his head bare of hair, came there, uttering, O Pandava various insulting words. And having arrived there that best of Munis said unto the Brahmana. ‘Know thou, O foremost of Brahmanas, that I have come hither seeking for food. Thereupon Mudgala said unto the sage, ‘Thou art welcome!’ And then offering to that maniac of an ascetic affected by hunger, water to wash his feet and mouth, that one observant of the vow of feeding guests, respectfully placed before him excellent fare. Affected by hunger, the frantic Rishi completely exhausted the food that had been offered unto him. Thereupon, Mudgala furnished him again with food. Then having eaten up all that food, he besmeared his body with the unclean orts and went away as he had come. In this manner, during the next season, he came again and ate up all the food supplied by that wise one leading the Unchha mode of life. Thereupon, without partaking any food himself, the sage Mudgala again became engaged in collecting corn, following the Unchha mode. Hunger could not disturb his equanimity. Nor could anger, nor guile, nor a sense of degradation, nor agitation, enter into the heart of that best of Brahmanas leading the Unchha mode of life along with his son and his wife. In this way, Durvasa having made up his mind, during successive seasons presented himself for six several times before that best of sages living according to the Unchha mode; yet that Muni could not perceive any agitation in Mudgala’s heart; and he found the pure heart of the pure-souled ascetic always pure. Thereupon, well-pleased, the sage addressed Mudgala, saying, There is not another guileless and charitable being like thee on earth. The pangs of hunger drive away to a distance the sense of righteousness and deprive people of all patience. The tongue, loving delicacies, attracteth men towards them. Life is sustained by food. The mind, moreover, is fickle, and it is hard to keep it in subjection. The concentration of the mind and of the senses surely constitutes ascetic austerities. It must be hard to renounce in a pure spirit a thing earned by pains. Yet, O pious one, all this hath been duly achieved by thee. In thy company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of faculties, mercy, and virtue, all these are established in thee. Thou hast by the deeds conquered the different worlds and have thereby obtained admission into paths of beautitude. Ah! even the dwellers of heaven are proclaiming thy mighty deeds of charity. O thou observant of vows, thou shalt go to heaven even in thine own body.

“Whilst the Muni Durvasa was speaking thus, a celestial messenger appeared before Mudgala, upon a car yoked with swans and cranes, hung with a neat work of bells, scented with divine fragrance, painted picturesquely, and possessed of the power of going everywhere at will. And he addressed the Brahmana sage, saying, ‘O sage, do thou ascend into this chariot earned by thy acts. Thou hast attained the fruit of thy asceticism!’

“As the messenger of the gods was speaking thus, the sage told him, ‘O divine messenger, I desire that thou mayst describe unto me the attributes of those that reside there. What are their austerities, and what their purposes? And, O messenger of the gods, what constitutes happiness in heaven, and what are the disadvantages thereof? It is declared by virtuous men of good lineage that friendship with pious people is contracted by only walking with them seven paces. O lord, in the name of that friendship I ask thee, ‘Do thou without hesitation tell me the truth, and that which is good for me now. Having heard thee, I shall, according to thy words, ascertain the course I ought to follow.’”

SECTION CCLIX

“The messenger of the gods said, ‘O great sage, thou art of simple understanding; since, having secured that celestial bliss which bringeth great honour, thou art still deliberating like an unwise person. O Muni, that region which is known as heaven, existeth there above us. Those regions tower high, and are furnished with excellent paths, and are, O sage, always ranged by celestial cars. Atheists, and untruthful persons, those that have not practised ascetic austerities and those that have not performed great sacrifices, cannot repair thither. Only men of virtuous souls, and those of subdued spirits, and those that have their faculties in subjection, and those that have controlled their senses, and those that are free from malice, and persons intent on the practice of charity; and heroes, and men bearing marks of battle, after having, with subdued senses and faculties, performed the most meritorious rites, attain those regions, O Brahmana, capable of being obtained only by virtuous acts, and inhabited by pious men. There, O Mudgala, are established separately myriads of beautiful, shining, and resplendent worlds bestowing every object of desire, owned by those celestial beings, the gods, the Sadhyas, and the Vaiswas, the great sages, Yamas, and the Dharmas, and the Gandharvas and the Apsaras. And there is that monarch of mountains the golden Meru extending over a space of thirty-three thousand Yojanas. And there, O Mudgala, are the sacred gardens of the celestials, with Nandana at their head, where sport the persons of meritorious acts. And neither hunger, nor thirst, nor lassitude, nor fear, nor anything that is disgusting or inauspicious is there. And all the odours of that place are delightful, and all the breezes delicious to the touch. And all the sounds there are captivating, O sage, to the ear and the heart. And neither grief, nor decrepitude, nor labour, nor repentance also is there. That world, O Muni, obtained as the fruit of one’s own acts, is of this nature. Persons repair thither by virtue of their meritorious deeds. And the persons of those that dwell there look resplendent, and this, O Mudgala, solely by virtue of their own acts, and not owing to the merits of father or mothers. And there is neither sweat, nor stench, nor urine there. And, there, O Muni, dust doth not soils one’s garments. And their excellent garlands, redolent of divine fragrance, never fade. And, O Brahmana, they yoke such cars as this (that I have brought). And, O mighty sage, devoid of envy and grief and fatigue and ignorance and malice, men who have attained heaven, dwell in those regions happily. And, O bull among Munis, higher and higher over such regions there are others endued with higher celestial virtues. Of these, the beautiful and resplendent regions of Brahma are the foremost. Thither, O Brahmana, repair Rishis that have been sanctified by meritorious acts. And there dwell certain beings named Ribhus. They are the gods of the gods themselves. Their regions are supremely blessed, and are adored even by the deities. These shine by their own light, and bestow every object of desire. They suffer no pangs that women might cause, do not possess worldly wealth, and are free from guile. The Ribhus do not subsist on oblations, nor yet on ambrosia. And they are endued with such celestial forms that they cannot be perceived by the senses. And these eternal gods of the celestials do not desire happiness for happiness’ sake, nor do they change at the revolution of a Kalpa. Where, indeed, is their decrepitude or dissolution? For them there is neither ecstasy, nor joy, nor happiness. They have neither happiness nor misery. Wherefore should they have anger or aversion then, O Muni? O Mudgala, their supreme state is coveted even by the gods. And that crowning emancipation, hard to attain, can never be acquired by people subject to desire. The number of those deities is thirty-three. To their regions repair wise men, after having observed excellent vows, or bestowed gifts according to the ordinance. Thou also hast easily acquired that success by thy charities. Do thou, by effulgence displayed by virtue of thy ascetic austerities, enjoy that condition obtained by thy meritorious acts. Such, O Brahmana, is the bliss of heaven containing various worlds.

"Thus have I described unto thee the blessing of the celestial regions. Do thou now hear from me some of the disadvantages thereof. That in the celestial regions a person, while reaping the fruit of the acts he hath already performed, cannot be engaged in any others, and that he must enjoy the consequences of the former until they are completely exhausted, and, further, that he is subject to fall after he hath entirely exhausted his merit, form, in my opinion, the disadvantages of heaven. The fall of a person whose mind hath been steeped in happiness, must, O Mudgala, be pronounced as a fault. And the discontent and regret that must follow one's stay at an inferior seat after one hath enjoyed more auspicious and brighter regions, must be hard to bear. And the consciousness of those about to fall is stupefied, and also agitated by emotions. And as the garlands of those about to fall fade away, fear invadeth their hearts. These mighty drawbacks, O Mudgala, extend even to the regions of Brahma. In the celestial regions, the virtues of men who have performed righteous acts, are countless. And, O Muni, this is another of the attributes of the fallen that, by reason of their merits, they take birth among men. And then they attain to high fortune and happiness. If one, however, cannot acquire knowledge here, one cometh by an inferior birth. The fruits of acts done in this world are reaped in the next. This world, O Brahmana, hath been declared to be one of acts; the others, as one of fruit. Thus have I, O Mudgala, asked by thee, described all unto thee. Now, O pious one, with thy favour, we shall easily set out with speed.'

"Vyasa continued, 'Having heard this speech, Mudgala began to reflect in his mind. And having deliberated well, that best of Munis spake thus unto the celestial messenger, 'O messenger of the gods, I bow unto thee. Do thou, O sire, depart in peace. I have nothing to do with either happiness, or heaven having such prominent defects. Persons who enjoy heaven suffer, after all, huge misery and extreme regret in this world. Therefore, I do not desire heaven. I shall seek for that unfailing region repairing whither people have not to lament, or to be pained, or agitated. Thou hast described unto me these great defects belonging to the celestial regions. Do thou now describe unto me a region free from faults.' Thereupon the celestial messenger said, 'Above the abode of Brahma, there is the supreme seat of Vishnu, pure, and eternal, and luminous known by the name of Para Brahma. Thither, O Brahmana, cannot repair persons who are attached to the objects of the senses: nor can those subject to arrogance, covetousness, ignorance, anger, and envy, go to that place. It is only those that are free from affection, and those free from pride, and those free from conflicting emotions, and those that have restrained their senses, and those given to contemplation and Yoga, that can repair thither.’ Having heard these words, the Muni bade farewell to the celestial messenger, and that virtuous one leading the Unchha mode of life, assumed perfect contentment. And then praise and dispraise became equal unto him; and a brickbat, stone, and gold assumed the same aspect in his eyes. And availing himself of the means of attaining Brahma, he became always engaged in meditation. And having obtained power by means of knowledge, and acquired excellent understanding, he attained that supreme state of emancipation which is regarded as Eternal. Therefore, thou also, O Kunti’s son, ought not to grieve. Deprived thou hast truly been of a flourishing kingdom, but thou wilt regain it by thy ascetic austerities. Misery after happiness, and happiness after misery, revolve by turns round a man even like the point of a wheel’s circumference round the axle. After the thirteenth year hath passed away, thou wilt, O thou of immeasurable might, get back the kingdom possessed before thee by thy father and grand-father. Therefore, let the fever of thy heart depart!’”

Vaisampayana continued “Having said this to Pandu’s son, the worshipful Vyasa went back to his hermitage for the purpose of performing austerities.”

SECTION CCLX

Janamejaya said, “While the high-souled Pandavas were living in those woods, delighted with the pleasant conversation they held with the Munis, and engaged in distributing the food they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for edibles till the hour of Krishna’s meal, how, O great Muni, did Duryodhana and the other wicked and sinful sons of Dhritarashtra, guided by the counsels of Dussasana, Karna and Sakuni, deal with them? I ask thee this. Do thou, worshipful Sir, enlighten me.”

Vaisampayana said, “When, O great king, Duryodhana heard that the Pandavas were living as happily in the woods as in a city, he longed, with the artful Karna, Dussasana and others, to do them harm. And while those evil-minded persons were employed in concerting various wicked designs, the virtuous and celebrated ascetic Durvasa, following the bent of his own will, arrived at the city of the Kurus with ten thousand disciples. And seeing the irascible ascetic arrived, Duryodhana and his brothers welcomed him with great humility, self-abasement and gentleness. And himself attending on the Rishi as a menial, the prince gave him a right worshipful reception. And the illustrious Muni stayed there for a few days, while king Duryodhana, watchful of his imprecations, attended on him diligently by day and night. And sometimes the Muni would say, ‘I am hungry, O king, give me some food quickly.’ And sometimes he would go out for a bath and, returning at a late hour, would say, ‘I shall not eat anything today as I have no appetite,’ and so saying would disappear from his sight. And sometimes, coming all on a sudden, he would say, ‘Feed us quickly.’ And at other times, bent on some mischief, he would awake at midnight and having caused his meals to be prepared as before, would carp at them and not partake of them at all. And trying the prince in this way for a while, when the Muni found that the king Duryodhana was neither angered, nor annoyed, he became graciously inclined towards him. And then, O Bharata, the intractable Durvasa said unto him, ‘I have power to grant thee boons. Thou mayst ask of me whatever lies nearest to thy heart. May good fortune be thine. Pleased as I am with thee, thou mayst obtain from me anything that is not opposed to religion and morals.’

Vaisampayana continued, “Hearing these words of the great ascetic, Suyodhana felt himself to be inspired with new life. Indeed, it had been agreed upon between himself and Karna and Dussasana as to what the boon should be that he would ask of the Muni if the latter were pleased with his reception. And the evil-minded king, bethinking himself of what had previously been decided, joyfully solicited the following favour, saying, ‘The great king Yudhishthira is the eldest and the best of our race. That pious man is now living in the forest with his brothers. Do thou, therefore, once become the guest of that illustrious one even as, O Brahmana, thou hast with thy disciples been mine for some time. If thou art minded to do me a favour, do thou go unto him at a time when that delicate and excellent lady, the celebrated princess of Panchala, after having regaled with food the Brahmanas, her husbands and herself, may lie down to rest.’ The Rishi replied, ‘Even so shall I act for thy satisfaction.’ And having said this to Suyodhana, that great Brahmana, Durvasa, went away in the very same state in which he had come. And Suyodhana regarded himself to have attained all the objects of his desire. And holding Karna by the hand he expressed great satisfaction. And Karna, too, joyfully addressed the king in the company of his brothers, saying, ‘By a piece of singular good luck, thou hast fared well and attained the objects of thy desire. And by good luck it is that thy enemies have been immersed in a sea of dangers that is difficult to cross. The sons of Pandu are now exposed to the fire of Durvasa’s wrath. Through their own fault they have fallen into an abyss of darkness.’”

Vaisampayana continued, “O king, expressing their satisfaction in this strain, Duryodhana and others, bent on evil machinations, returned merrily to their respective homes.”

SECTION CCLXI

(Draupadi-harana Parva)

Vaisampayana said, “One day, having previously ascertained that the Pandavas were all seated at their ease and that Krishna was reposing herself after her meal, the sage Durvasa, surrounded by ten thousand disciples repaired to that forest. The illustrious and upright king Yudhishthira, seeing that guest arrived, advanced with his mothers to receive him. And joining the palms of his hands and pointing to a proper and excellent seat, he accorded the Rishis a fit and respectful welcome. And the king said unto him, ‘Return quick, O adorable sir, after performing thy diurnal ablutions and observances.’ And that sinless Muni, not knowing how the king would be able to provide a feast for him and his disciples, proceeded with the latter to perform his ablutions. And that host of the Muni, of subdued passions, went into the stream for performing their ablutions. Meanwhile, O king, the excellent princess Draupadi, devoted to her husbands, was in great anxiety about the food (to be provided for the Munis). And when after much anxious thought she came to the conclusion that means there were none for providing a feast, she inwardly prayed to Krishna, the slayer of Kansa. And the princess said, ‘Krishna, O Krishna, of mighty arms, O son of Devaki, whose power is inexhaustible, O Vasudeva, O lord of the Universe, who dispellest the difficulties of those that bow down to thee, thou art the soul, the creator and the destroyer of the Universe. Thou, O lord, art inexhaustible and the saviour of the afflicted. Thou art the preserver of the Universe and of all created beings. Thou art the highest of the high, and the spring of the mental perceptions Akuli and Chiti![88] O Supreme and Infinite Being, O giver of all good, be thou the refuge of the helpless. O Primordial Being, incapable of being conceived by the soul or the mental faculties or otherwise, thou art the ruler of all and the lord of Brahma. I seek thy protection. O god, thou art ever kindly disposed towards those that take refuge in thee. Do thou cherish me with thy kindness. O thou with a complexion dark as the leaves of the blue lotus, and with eyes red as the corolla of the lily, and attired in yellow robes with, besides, the bright Kaustubha gem in thy bosom, thou art the beginning and the end of creation, and the great refuge of all. Thou art the supreme light and essence of the Universe! Thy face is directed towards every point. They call thee Supreme Germ and the depository of all treasures. Under thy protections, O lord of the gods, all evils lose their terror. As thou didst protect me before from Dussasana, do thou extricate me now from this difficulty."

Vaisampayana continued, "The great and sovereign God, and Lord of the earth, of mysterious movements, the lord Kesava who is ever kind to the dependents, thou adored by Krishna, and perceiving her difficulty, instantly repaired to that place leaving the bed of Rukmini who was sleeping by his side. Beholding Vasudeva, Draupadi bowed down to him in great joy and informed him of the arrival of the Munis and every other thing. And having heard everything Krishna said unto her, 'I am very much afflicted with hunger, do thou give me some food without delay, and then thou mayst go about thy work.' At these words of Kesava, Krishna became confused, and replied unto him, saying, 'The sun-given vessel remains full till I finish my meal. But as I have already taken my meal today, there is no food in it now. Then that lotus-eyed and adorable being said unto Krishna, 'This is no time for jest, O Krishna. — I am much distressed with hunger, go thou quickly to fetch the vessel and show it to me.' When Kesava, that ornament of the Yadu's race, had the vessel brought unto him, — with such persistence, he looked into it and saw a particle of rice and vegetable sticking at its rim. And swallowing it he said unto her, 'May it please the god Hari, the soul of the Universe, and may that god who partaketh at sacrifices, be satiated with this.' Then the long-armed Krishna, that soother of miseries, said unto Bhimasena, 'Do thou speedily invite the Munis to dinner. Then, O good king, the celebrated Bhimasena quickly went to invite all those

Munis, Durvasa and others, who had gone to the nearest stream of transparent and cool water to perform their ablutions. Meanwhile, these ascetics, having plunged into the river, were rubbing their bodies and observing that they all felt their stomachs to be full. And coming out of the stream, they began to stare at one another. And turning towards Durvasa, all those ascetics observed, 'Having bade the king make our meals ready, we have come hither for a bath. But how, O regenerate Rishi, can we eat anything now, for our stomachs seem to be full to the throat. The repast hath been uselessly prepared for us. What is the best thing to be done now?' Durvasa replied, 'By spoiling the repast, we have done a great wrong to that royal sage, king Yudhishthira. Would not the Pandavas destroy us by looking down upon us with angry eyes? I know the royal sage Yudhishthira to be possessed of great ascetic power. Ye Brahmanas, I am afraid of men that are devoted to Hari. The high-souled Pandavas are all religious men, learned, war-like, diligent in ascetic austerities and religious observances, devoted to Vasudeva, and always observant of rules of good conduct. If provoked, they can consume us with their wrath as fire doth a bale of cotton. Therefore, ye disciples, do ye all run away quickly without seeing them (again)!"

Vaisampayana continued, "All those Brahmanas, thus advised by their ascetic preceptor, became greatly afraid of the Pandavas and fled away in all directions. Then Bhimasena not beholding those excellent Munis in the celestial river, made a search after them here and there at all the landing places. And learning from the ascetics of those places that they had run away, he came back and informed Yudhishthira of what had happened. Then all the Pandavas of subdued senses, expecting them to come, remained awaiting their arrival for some time. And Yudhishthira said, 'Coming dead of night the Rishis will deceive us. Oh how, can we escape from this difficulty created by the facts?' Seeing them absorbed in such reflections and breathing long deep sighs at frequent intervals, the illustrious Krishna suddenly appeared to them and addressed them these words: 'Knowing, ye sons of Pritha, your danger from that wrathful Rishi, I was implored by Draupadi to come, and (therefore) have I come here speedily. But now ye have not the least fear from the Rishi Durvasa. Afraid of your ascetic powers, he hath made himself scarce ere this. Virtuous men never suffer. I now ask your permission to let me return home. May you always be prosperous!'"

Vaisampayana continued, "Hearing Kesava's words, the sons of Pritha, with Draupadi, became easy in mind. And cured of their fever (of anxiety), they said unto him, 'As persons drowning in the wide ocean safely reach the shore by means of a boat, so have we, by thy aid, O lord Govinda, escaped from this inextricable difficulty. Do thou now depart in peace, and may prosperity be thine.' Thus dismissed, he repaired to his capital and the Pandavas too, O blessed lord, wandering from forest to forest passed their days merrily with Draupadi. Thus, O king, have I related to thee the story which thou askedest me to repeat. And it was thus that the machinations of the wicked sons of Dhritarashtra about the Pandavas in the forest, were frustrated."

SECTION CCLXII

Vaisampayana said, “These great warriors of the race of Bharata sojourned like immortals in the great forest of Kamyaka, employed in hunting and pleased with the sight of numerous wild tracts of country and wide reaches of woodland, gorgeous with flowers blossoming in season. And the sons of Pandu, each like unto Indra and the terror of his enemies, dwelt there for some time. And one day those valiant men, the conquerors of their foes, went about in all directions in search of game for feeding the Brahmanas in their company, leaving Draupadi alone at the hermitage, with the permission of the great ascetic Trinavindu, resplendent with ascetic grandeur, and of their spiritual guide Dhaumya. Meanwhile, the famous king of Sindhu, the son of Vriddhakshatra was, with a view to matrimony, proceeding to the kingdom of Salwa, dressed in his best royal apparel and accompanied by numerous princes. And the prince halted in the woods of Kamyaka. And in that secluded place, he found the beautiful Draupadi, the beloved and celebrated wife of the Pandavas, standing at the threshold of the hermitage. And she looked grand in the superb beauty of her form, and seemed to shed a lustre on the woodland around, like lightning illuminating masses of dark clouds. And they who saw her asked themselves, ‘Is this an Apsara, or a daughter of the gods, or a celestial phantom?’ And with this thought, their hands also joined together. They stood gazing on the perfect and faultless beauty of her form. And Jayadratha, the king of Sindhu, and the son of Vriddhakshatra, struck with amazement at the sight of that lady of faultless beauty, was seized with an evil intention. And inflamed with desire, he said to the prince named Kotika, ‘Whose is this lady of faultless form? Is she of the human kind? I have no need to marry if I can secure this exquisitely beautiful creature. Taking her with me, I shall go back to my abode, Oh sir, and enquire who she is and whence she has come and why also that delicate being hath come into this forest beset with thorns. Will this ornament of womankind, this slender-waisted lady of so much beauty, endued with handsome teeth and large eyes, accept me as her lord? I shall certainly regard myself successful, if I obtain the hand of this excellent lady. Go, Kotika, and enquire who her husband may be.' Thus asked, Kotika, wearing a kundala, jumped out of his chariot and came near her, as a jackal approacheth a tigress, and spake unto her these words.'"

SECTION CCLXIII

Kotika said, “Excellent lady, who art thou that standest alone, leaning on a branch of the Kadamva tree at this hermitage and looking grand like a flame of fire blazing at night time, and fanned by the wind? Exquisitely beautiful as thou art, how is it that thou feelest not any fear in these forests? Methinks thou art a goddess, or a Yakshi, or a Danavi, or an excellent Apsara, or the wife of a Daitya, or a daughter of the Naga king, or a Rakshasi or the wife of Varuna, or of Yama, or of Soma, or of Kuvera, who, having assumed a human form, wanderest in these forests. Or, hast thou come from the mansions of Dhatri, or of Vidhatri, or of Savitri, or of Vibhu, or of Sakra? Thou dost not ask us who we are, nor do we know who protects thee here! Respectfully do we ask thee, good lady, who is thy powerful father, and, O, do tell us truly the names of thy husband, thy relatives, and thy race, and tell us also what thou dost here. As for us, I am king Suratha’s son whom people know by the name of Kotika, and that man with eyes large as the petals of the lotus, sitting on a chariot of gold, like the sacrificial fire on the altar, is the warrior known by the name of Kshemankara, king of Trigarta. And behind him is the famous son of the king of Pulinda, who is even now gazing on thee. Armed with a mighty bow and endued with large eyes, and decorated with floral wreaths, he always liveth on the breasts of mountains. The dark and handsome young man, the scourge of his enemies, standing at the edge of that tank, is the son of Suvala of the race of Ikshwaku. And if, O excellent lady, thou hast ever heard the name of Jayadratha, the king of Sauviras, even he is there at the head of six thousand chariots, with horses and elephants and infantry, and followed by twelve Sauvira princes as his standard-bearers, named Angaraka, Kunjara, Guptaka, Satrunjaya, Srinjaya, Suprabiddha, Prabhankara, Bhramara, Ravi, Sura, Pratapa and Kuhana, all mounted on chariots drawn by chestnut horses and every one of them looking like the fire on the sacrificial altar. The brothers also of the king, viz., the powerful Valahaka, Anika, Vidarana and others, are among his followers. These strong-limbed and noble youths are the flowers of the Sauvira chivalry. The king is journeying in the company of these his friends, like Indra surrounded by the Maruts. O fine-haired lady, do tell us that are unacquainted (with these matters), whose wife and whose daughter thou art."

SECTION CCLXIV

Vaisampayana continued, “The princess Draupadi, thus questioned by that ornament of Sivi’s race, moved her eyes gently, and letting go her hold of the Kadamva blanch and arranging her silken apparel she said, I am aware, O prince, that it is not proper for a person like me to address you thus, but as there is not another man or woman here to speak with thee and as I am alone here just now, let me, therefore, speak. Know, worthy sir, that being alone in this forest here, I should not speak unto thee, remembering the usages of my sex. I have learned, O Saivya, that thou art Suratha’s son, whom people know by the name of Kotika. Therefore, on my part, I shall now tell thee of my relations and renowned race. I am the daughter of king Drupada, and people know me by the name of Krishna, and I have accepted as my husbands, five persons of whom you may have heard while they were living at Kahandavaprastha. Those noble persons, viz., Yudhishthira, Bhimasena, Arjuna, and the two sons of Madri, leaving me here and having assigned unto themselves the four points of the horizon, have gone out on a hunting excursion. The king hath gone to the east, Bhimasena towards the south, Arjuna to the west, and the twin brothers towards the north! Therefore, do ye now alight and dismiss your carriages so that ye may depart after receiving a due welcome from them. The high-souled son of Dharma is fond of guests and will surely be delighted to see you!’ Having addressed Saivya’s son in this way, the daughter of Drupada, with face beautiful as the moon, remembering well her husband’s character for hospitality, entered her spacious cottage.”

SECTION CCLXV

VAISAMPAYANA SAID, “O Bharata, Kotikakhya related to those princes who had been waiting, all that had passed between him and Krishna. And hearing Kotikakhya’s words, Jayadratha said to that scion of the race of Sivi, ‘Having listened only to her speech, my heart has been lovingly inclined towards that ornament of womankind. Why therefore, hast thou returned (thus unsuccessful)? I tell thee truly, O thou of mighty arms, that having once seen this lady, other women now seem to me like so many monkeys. I having looked at her, she has captivated my heart. Do tell me, O Saivya, if that excellent lady is of the human kind.’ Kotika replied, ‘This lady is the famous princess Krishna, the daughter of Drupada, and the celebrated wife of the five sons of Pandu. She is the much esteemed and beloved and chaste wife of the sons of Pritha. Taking her with thee, do thou proceed towards Sauvira!’”

Vaisampayana continued, ‘Thus addressed, the evil-minded Jayadratha, the king of Sindhu, Sauvira and other countries, said, ‘I must see Draupadi.’ And with six other men he entered that solitary hermitage, like a wolf entering the den of a lion. And he said unto Krishna, ‘Hail to thee, excellent lady! Are thy husbands well and those, besides, whose prosperity thou always wishest.’ Draupadi replied, ‘Kunti’s son king Yudhishthira of the race of Kuru, his brothers, myself, and all those of whom thou hast enquired of, are well. Is everything right with thy kingdom, thy government, exchequer, and thy army? Art thou, as sole ruler, governing with justice the rich countries of Saivya, Sivi, Sindhu and others that thou hast brought under thy sway? Do thou, O prince, accept this water for washing thy feet. Do thou also take this seat. I offer thee fifty animals for thy train’s breakfast. Besides these, Yudhishthira himself, the son of Kunti, will give thee porcine deer and Nanku deer, and does, and antelopes, and Sarabhas, and rabbits, and Ruru deer, and bears, and Samvara deer and gayals and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.' Hearing this Jayadratha replied, saying, 'All is well with me. By offering to provide our breakfast, thou hast in a manner actually done it. Come now and ride my chariot and be completely happy. For it becomes not thee to have any regard for the miserable sons of Pritha who are living in the woods, whose energies have been paralysed, whose kingdom hath been snatched and whose fortunes are at the lowest ebb. A woman of sense like thee doth not attach herself to a husband that is poor. She should follow her lord when he is in prosperity but abandon him when in adversity. The sons of Pandu have for ever fallen away from their high state, and have lost their kingdom for all time to come. Thou hast no need, therefore, to partake of their misery from any regard for them. Therefore, O thou of beautiful hips, forsaking the sons of Pandu, be happy by becoming my wife, and share thou with me the kingdoms of Sindhu and Sauvira.'"

Vaisampayana continued, "Hearing these frightful words of the king of Sindhu, Krishna retired from that place, her face furrowed into a frown owing to the contraction of her eye-brows. But disregarding his words from supreme contempt, the slender-waisted Krishna reproving said unto the king of Sindhu, 'Speak not thus again! Art thou not ashamed? Be on thy guard!' And that lady of irreproachable character anxiously expecting the return of her husband, began, with long speeches, to beguile him completely."

SECTION CCLXVI

Vaisampayana said, “The daughter of Drupada, though naturally handsome, was suffused with crimson arising from a fit of anger. And with eyes inflamed and eye-brows bent in wrath, she reproved the ruler of the Suviras, saying, ‘Art thou not ashamed, O fool, to use such insulting words in respect of those celebrated and terrible warriors, each like unto Indra himself, and who are all devoted to their duties and who never waver in fight with even hosts of Yakshas and Rakshasas? O Sauvira, good men never speak ill of learned persons devoted to austerities and endued with learning, no matter whether they live in the wilderness or in houses. It is only wretches that are mean as thou who do so. Methinks there is none in this assemblage of Kshatriya, who is capable of holding thee by the hand to save thee from falling into the pit thou openest under thy feet. In hoping to vanquish king Yudhishthira the just, thou really hopest to separate, stick in hand, from a herd roaming in Himalayan valleys, its leader, huge as a mountain peak and with the temporal juice trickling down its rent temples. Out of childish folly thou art kicking up into wakefulness the powerful lion lying asleep, in order to pluck the hair from off his face! Thou shalt, however, have to run away when thou seest Bhimasena in wrath! Thy courting a combat with the furious Jishnu may be likened to thy kicking up a mighty, terrible, full-grown and furious lion asleep in a mountain cave. The encounter thou speakest of with those two excellent youths — the younger Pandavas — is like unto the act of a fool that wantonly trampleth on the tails of two venomous black cobras with bifurcated tongues. The bamboo, the reed, and the plantain bear fruit only to perish and not to grow in size any further. Like also the crab that conceiveth for her own destruction, thou wilt lay hands upon me who am protected by these mighty heroes!’

Jayadratha replied, ‘I know all this, O Krishna, and I am well aware of the prowess of those princes. But thou canst not frighten us now with these threats. We, too, O Krishna, belong by birth to the seventeen high clans, and are endowed with the six royal qualities.[89] We, therefore, look down upon the Pandavas as inferior men! Therefore, do thou, O daughter of Drupada, ride this elephant or this chariot quickly, for thou canst not baffle us with thy words alone; or, speaking less boastfully, seek thou the mercy of the king of the Sauviras!’

Draupadi replied, “Though I am so powerful, why doth the king of Sauvira yet consider me so powerless. Well-known as I am, I cannot, from fear of violence, demean myself before that prince. Even Indra himself cannot abduct her for whose protection Krishna and Arjuna would together follow, riding in the same chariot. What shall I say, therefore, of a weak human being. When Kiriti, that slayer of foes, riding on his car, will, on my account, enter thy ranks, striking terror into every heart, he will consume everything around like fire consuming a stack of dry grass in summer. The warring princes of the Andhaka and the Vrishni races, with Janardana at their head, and the mighty bowmen of the Kaikeya tribe, will all follow in my wake with great ardour. The terrible arrows of Dhananjaya, shot from the string of the Gandiva and propelled by his arms fly with great force through the air, roaring like the very clouds. And when thou wilt behold Arjuna shooting from the Gandiva a thick mass of mighty arrows like unto a flight of locusts, then wilt thou repent of thine own folly! Bethink thyself of what thou wilt feel when that warrior armed with the Gandiva, blowing his conch-shell and with gloves reverberating with the strokes of his bowstring will again and again pierce thy breast with his shafts. And when Bhima will advance towards thee, mace in hand and the two sons of Madri range in all directions, vomiting forth the venom of their wrath, thou wilt then experience pangs of keen regret that will last for ever. As I have never been false to my worthy lords even in thought, so by that merit shall I now have the pleasure of beholding thee vanquished and dragged by the sons of Pritha. Thou canst not, cruel as thou art, frighten me by seizing me with violence, for as soon as those Kuru warriors will espy me they will bring me back to the woods of Kamyaka.’”

Vaisampayana continued, “Then that lady of large eyes, beholding them ready to lay violent hands on her, rebuked them and said, ‘Defile me not by your touch!’ And in a great alarm she then called upon her spiritual adviser, Dhaumya. Jayadratha, however, seized her by her upper garment, but she pushed him with great vigour. And pushed by the lady, that sinful wretch fell upon the ground like a tree severed from its roots. Seized, however, once more by him with great violence, she began to pant for breath. And dragged by the wretch, Krishna at last ascended his chariot having worshipped Dhaumya’s feet. And Dhaumya then addressed Jayadratha and said, ‘Do thou, O Jayadratha, observe the ancient custom of the Kshatriyas. Thou canst not carry her off without having vanquished those great warriors. Without doubt, thou shalt reap the painful fruits of this thy despicable act, when thou encounterest the heroic sons of Pandu with Yudhishthira the just at their head!’”

Vaisampayana continued, “Having said these words Dhaumya, entering into the midst of Jayadratha’s infantry, began to follow that renowned princess who was thus being carried away by the ravisher.”

SECTION CCLXVII

Vaisampayana said, “Meanwhile those foremost of bowmen on the face of the earth, having wandered separately and ranged in all directions, and having slain plenty of deer and buffaloes, at length met together. And observing that great forest, which was crowded with hosts of deer and wild beasts, resounding with the shrill cries of birds, and hearing the shrieks and yells of the denizens of the wilderness. Yudhishthira said unto his brothers. ‘These birds and wild beasts, flying towards that direction which is illuminated by the sun, are uttering dissonant cries and displaying an intense excitement. All this only shows that this mighty forest hath been invaded by hostile intruders. Without a moment’s delay let us give up the chase. We have no more need of game. My heart aches and seems to burn! The soul in my body, overpowering the intellect, seems ready to fly out. As a lake rid by Garuda of the mighty snake that dwells in it, as a pot drained of its contents by thirsty men, as a kingdom reft of king and prosperity, even so doth the forest of Kamyaka seem to me.’ Thus addressed, those heroic warriors drove towards their abode, on great cars of handsome make and drawn by steeds of the Saindharva breed exceedingly fleet and possessed of the speed of the hurricane. And on their way back, they beheld a jackal yelling hideously on the wayside towards their left. And king Yudhishthira, regarding it attentively, said unto Bhima and Dhananjaya, ‘This jackal that belongs to a very inferior species of animals, speaking to our left, speaketh a language which plainly indicates that the sinful Kurus, disregarding us, have commenced to oppress us by resorting to violence.’ After the sons of Pandu had given up the chase and said these words, they entered the grove which contained their hermitage. And there they found their beloved one’s maid, the girl Dhatreyika, sobbing and weeping. And Indrasena then quickly alighting from the chariot and advancing with hasty steps towards her, questioned her, O king, in great distress of mind, saying, ‘What makes thee weep thus, lying on the ground, and why is thy face so woe-begone and colourless? I hope no cruel wretches have done any harm to the princess Draupadi possessed of incomparable beauty and large eyes and who is the second self of every one of those bulls of the Kuru race? So anxious hath been Dharma’s son that if the princess hath entered the bowels of the earth or hath soared to heaven or dived into the bottom of the ocean, he and his brothers will go thither in pursuit of her. Who could that fool be that would carry away that priceless jewel belonging to the mighty and ever-victorious sons of Pandu, those grinders of foes, and which is dear unto them as their own lives? I don’t know who the person could be that would think of carrying away that princess who hath such powerful protectors and who is even like a walking embodiment of the hearts of the sons of Pandu? Piercing whose breasts will terrible shafts stick to the ground to-day? Do not weep for her, O timid girl, for know thou that Krishna will come back this very day, and the sons of Pritha, having slain their foes, will again be united with Yagnaseni!’ Thus addressed by him, Dhatreyika, wiping her beautiful face, replied unto Indrasena the charioteer, saying, ‘Disregarding the five Indra-like sons of Pandu, Jayadratha hath carried away Krishna by force. The track pursued by him hath not yet disappeared, for the broken branches of trees have not yet faded. Therefore, turn your cars and follow her quickly, for the princess cannot have gone far by this time! Ye warriors possessed of the prowess of Indra, putting on your costly bows of handsome make, and taking up your costly bows and quivers, speed ye in pursuit of her, lest overpowered by threats or violence and losing her sense and the colour of her cheeks, she yields herself up to an undeserving wight, even as one poureth forth, from the sacrificial ladle, the sanctified oblation on a heap of ashes. O, see that the clarified butter is not poured into an unigniting fire of paddy chaff; that a garland of flowers is not thrown away in a cemetery. O, take care that the Soma juice of a sacrifice is not licked up by a dog through the carelessness of the officiating priests! O, let not the lily be rudely torn by a jackal roaming for its prey in the impenetrable forest.

O, let no inferior wight touch with his lips the bright and beautiful face of your wife, fair as the beams of the moon and adorned with the finest nose and the handsomest eyes, like a dog licking clarified butter kept in the sacrificial pot! Do ye speed in this track and let not time steal a march on you.'

Yudhishthira said, 'Retire, good woman, and control thy tongue. Speak not this way before us. Kings or princes, whoever are infatuated with the possession of power, are sure to come to grief!'"

Vaisampayana continued, "With these words, they departed, following the track pointed out to them, and frequently breathing deep sighs like the hissing of snakes, and twanging the strings of their large bows. And then they observed a cloud of dust raised by the hoofs of the steeds belonging to Jayadratha's army. And they also saw Dhaumya in the midst of the ravisher's infantry, exhorting Bhima to quicken his steps. Then those princes (the sons of Pandu) with hearts undepressed, bade him be of good cheer and said unto him, 'Do thou return cheerfully!' — And then they rushed towards that host with great fury, like hawks swooping down on their prey. And possessed of the prowess of Indra, they had been filled with fury at the insult offered to Draupadi. But at sight of Jayadratha and of their beloved wife seated on his car, their fury knew no bounds. And those mighty bowmen, Bhima and Dhananjaya and the twin brothers and the king, called out Jayadratha to stop, upon which the enemy was so bewildered as to lose their knowledge of directions."

SECTION CCLXVIII

Vaisampayana said, “The hostile Kshatriyas, incensed at sight of Bhimasena and Arjuna, sent up a loud shout in the forest. And the wicked king Jayadratha, when he saw the standards of those bulls of the Kuru race, lost his heart, and addressing the resplendent Yagnaseni seated on his car, said, ‘Those five great warriors, O Krishna, that are coming, are I believe, thy husbands. As thou knowest the sons of Pandu well, do thou, O lady of beautiful tresses, describe them one by one to us, pointing out which of them rideth which car!’ Thus addressed, Draupadi replied, ‘Having done this violent deed calculated to shorten thy life, what will it avail thee now, O fool, to know the names of those great warriors, for, now that my heroic husbands are come, not one of ye will be left alive in battle. However as thou art on the point of death and hast asked me, I will tell thee everything, this being consistent with the ordinance. Beholding king Yudhishthira the just with his younger brothers, I have not the slighest anxiety or fear from thee! That warrior at the top of whose flagstaff two handsome and sonorous tabours called Nanda and Upananda are constantly played upon, — he, O Sauvira chief, hath a correct knowledge of the morality of his own acts. Men that have attained success always walk in his train. With a complexion like that of pure gold, possessed of a prominent nose and large eyes, and endued with a slender make, that husband of mine is known among people by the name of Yudhishthira, the son of Dharma and the foremost of the Kuru race. That virtuous prince of men granteth life to even a foe that yields. Therefore, O fool, throwing down thy arms and joining thy hands, run to him for thy good, to seek his protection. And that other man whom thou seest with long arms and tall as the full-grown Sala tree, seated on his chariot, biting his lips, and contracting his forehead so as to bring the two eye-brows together, is he, —

my husband Vrikodara! Steeds of the noblest breed, plump and strong, well-trained and endued with great might, draw the cars of that warrior! His achievements are superhuman. He is known, therefore, by the name of Bhima on earth. They that offend him are never suffered to live. He never forgetteth a foe. On some pretext or other he wrecketh his vengeance. Nor is he pacified even after he has wrecked a signal vengeance. And there, that foremost of bowmen, endued with intelligence and renown, with senses under complete control and reverence for the old — that brother and disciple of Yudhishthira — is my husband Dhananjaya! Virtue he never forsaketh, from lust or fear or anger! Nor doth he ever commit a deed that is cruel. Endued with the energy of fire and capable of withstanding every foe, that grinder of enemies is the son of Kunti. And that other youth, versed in every question of morality and profit, who ever dispelleth the fears of the affrighted, who is endued with high wisdom, who is considered as the handsomest person in the whole world and who is protected by all the sons of Pandu, being regarded by them as dearer to them than their own lives for his unflinching devotion to them, is my husband Nakula possessed of great prowess. Endued with high wisdom and having Sahadeva for his second, possessed of exceeding lightness of hand, he fighteth with the sword, making dexterous passes therewith. Thou, foolish man, shall witness today his performances on the field of battle, like unto those of Indra amid the ranks of Daityas! And that hero skilled in weapons and possessed of intelligence and wisdom, and intent on doing what is agreeable to the son of Dharma, that favourite and youngest born of the Pandavas, is my husband Sahadeva! Heroic, intelligent, wise and ever wrathful there is not another man equal unto him in intelligence or in eloquence amid assemblies of the wise. Dearer to Kunti than her own soul, he is always mindful of the duties of Kshatriyas, and would much sooner rush into fire or sacrifice his own life than say anything that is opposed to religion and morals. When the sons of Pandu will have killed thy warriors in battle, then wilt thou behold thy army in the miserable plight of a ship on the sea wrecked with its freight of jewels on the back of a whale. Thus have I described unto thee the prowess of the sons of Pandu, disregarding whom in thy foolishness, thou hast acted so. If thou escapest unscathed from them, then, indeed thou wilt have obtained a new lease of life.'"

Vaisampayana continued, "Then those five sons of Pritha, each like unto Indra, filled with wrath, leaving the panic-stricken infantry alone who were imploring them for mercy, rushed furiously upon the charioteers, attacking them on all sides and darkening the very air with the thick shower of arrows they shot."

SECTION CCLXIX

Vaisampayana said, “Meanwhile, the king of Sindhu was giving orders to those princes, saying, ‘Halt, strike, march, quick’, and like. And on seeing Bhima, Arjuna and the twin brothers with Yudhishthira, the soldiers sent up a loud shout on the field of battle. And the warriors of the Sivi, Sauvira and Sindhu tribes, at the sight of those powerful heroes looking like fierce tigers, lost heart. And Bhimasena, armed with a mace entirely of Saikya iron and embossed with gold, rushed towards the Saindhava monarch doomed to death. But Kotikakhya, speedily surrounding Vrikodara with an array of mighty charioteers, interposed between and separated the combatants. And Bhima, though assailed with numberless spears and clubs and iron arrows hurled at him by the strong arms of hostile heroes, did not waver for one moment. On the other hand, he killed, with his mace, an elephant with its driver and fourteen foot-soldiers fighting in the front of Jayadratha’s car. And Arjuna also, desirous of capturing the Sauvira king, slew five hundred brave mountaineers fighting in the van of the Sindhu army. And in that encounter, the king himself slew in the twinkling of an eye, a hundred of the best warriors of the Sauviras. And Nakula too, sword in hand, jumping out of his chariot, scattered in a moment, like a tiller sowing seeds, the heads of the combatants fighting in the rear. And Sahadeva from his chariot began to fell with his iron shafts, many warriors fighting on elephants, like birds dropped from the boughs of a tree. Then the king of Trigartas, bow in hand descending from his great chariot, killed the four steeds of the king with his mace. But Kunti’s son, king Yudhishthira the just, seeing the foe approach so near, and fighting on foot, pierced his breast with a crescent-shaped arrow. And that hero, thus wounded in the breast began to vomit blood, and fell down upon the ground besides Pritha’s son, like an uprooted tree. And king Yudhishthira the just, whose steeds had been slain taking this opportunity, descended with Indrasena from his chariot and mounted that of Sahadeva. And the two warriors, Kshemankara and Mahamuksha, singling out Nakula, began to pour on him from both sides a perfect shower of keen-edged arrows. The son of Madri, however, succeeded in slaying, with a couple of long shafts, both those warriors who had been pouring on him an arrowy shower — like clouds in the rainy season. Suratha, the king of Trigartas, well-versed in elephant-charges, approaching the front of Nakula's chariot, caused it to be dragged by the elephant he rode. But Nakula, little daunted at this, leaped out of his chariot, and securing a point of vantage, stood shield and sword in hand, immovable as a hill. Thereupon Suratha, wishing to slay Nakula at once, urged towards him his huge and infuriate elephant with trunk upraised. But when the beast came near, Nakula with his sword severed from his head both trunk and tusks. And that mail-clad elephant, uttering a frightful roar, fell headlong upon the ground, crushing its riders by the fall. And having achieved this daring feat, heroic son of Madri, getting up on Bhimasena's car, obtained a little rest. And Bhima too, seeing prince Kotikakhya rush to the encounter, cut off the head of his charioteer with a horse-shoe arrow. That prince did not even perceive that his driver was killed by his strong-armed adversary, and his horses, no longer restrained by a driver, ran about on the battle-field in all directions. And seeing that prince without a driver turn his back, that foremost of smiters, Bhima the son of Pandu, went up to him and slew him with a bearded dart. And Dhananjaya also cut off with his sharp crescent-shaped arrows, the heads, as well as the bows of all the twelve Sauvira heroes. And the great warrior killed in battle, with the arrow, the leaders of the Ikshwakus and the hosts of Sivis and Trigartas and Saindhavas. And a great many elephants with their colours, and chariots with standards, were seen to fall by the hand of Arjuna. And heads without trunks, and trunks without heads, lay covering the entire field of battle. And dogs, and herons and ravens, and crows, and falcons, and jackals, and vultures, feasted on the flesh and blood of warriors slain on that field. And when Jayadratha, the king of Sindhu, saw that his warriors were slain, he became terrified and anxious to run away leaving

Krishna behind. And in that general confusion, the wretch, setting down Draupadi there, fled for his life, pursuing the same forest path by which he had come. And king Yudhishthira the just, seeing Draupadi with Dhaumya walking before, caused her to be taken up on a chariot by the heroic Sahadeva, the son of Madri. And when Jayadratha had fled away Bhima began to mow down with his iron-arrows such of his followers as were running away striking each trooper down after naming him. But Arjuna perceiving that Jayadratha had run away exhorted his brother to refrain from slaughtering the remnant of the Saindhava host. And Arjuna said, ‘I do not find on the field of battle Jayadratha through whose fault alone we have experienced this bitter misfortune! Seek him out first and may success crown thy effort! What is the good of thy slaughtering these troopers? Why art thou bent upon this unprofitable business?’

Vaisampayana continued, “Bhimasena, thus exhorted by Arjuna of great wisdom, turning to Yudhishthira, replied, saying, ‘As a great many of the enemy’s warriors have been slain and as they are flying in all directions, do thou, O king, now return home, taking with thee Draupadi and the twin brothers and high-souled Dhaumya, and console the princess after getting back to our asylum! That foolish king of Sindhu I shall not let alone as long as he lives, even if he find a shelter in the internal regions or is backed by Indra himself! And Yudhishthira replied, saying, ‘O thou of mighty arms remembering (our sister) Dussala and the celebrated Gandhari, thou shouldst not slay the king of Sindhu even though he is so wicked!’

Vaisampayana continued, “Hearing these words, Draupadi was greatly excited. And that highly intelligent lady in her excitement said to her two husbands, Bhima and Arjuna with indignation mixed with modesty, ‘If you care to do what is agreeable to me, you must slay that mean and despicable wretch, that sinful, foolish, infamous and contemptible chief of the Saindhava clan! That foe who forcibly carries away a wife, and he that wrests a kingdom, should never be forgiven on the battle-field, even though he should supplicate for mercy!’ Thus admonished, those two valiant warriors went in search of the Saindhava chief. And the king taking Krishna with him returned home, accompanied by his spiritual adviser. And on entering the hermitage, he found it was laid over with seats for the ascetics and crowded with their disciples and graced with the presence of Markandeya and other Brahmanas. And while those Brahmanas were gravely bewailing the lot of Draupadi, Yudhishthira endued with great wisdom joined their company, with his brothers. And beholding the king thus come back after having defeated the Saindhava and the Sauvira host and recovered Draupadi, they were all elated with joy! And the king took his seat in their midst. And the excellent princess Krishna entered the hermitage with the two brothers.

“Meanwhile Bhima and Arjuna, learning the enemy was full two miles ahead of them urged their horses to greater speed in pursuit of him. And the mighty Arjuna performed a wonderful deed, killing the horse of Jayadratha although they were full two miles ahead of them. Armed with celestial weapons undaunted by difficulties he achieved this difficult feat with arrows inspired with Mantras. And then the two warriors, Bhima and Arjuna, rushed towards the terrified king of Sindhu whose horses had been slain and who was alone and perplexed in mind. And the latter was greatly grieved on seeing his steeds slain. And beholding Dhananjaya do such a daring deed, and intent on running away, he followed the same forest track by which he had come. And Falguna, seeing the Saindhava chief so active in his fright, overtook him and addressed him saying, ‘Possessed of so little manliness, how couldst thou dare to take away a lady by force? Turn round, O prince; it is not meet that thou shouldst run away! How canst thou act so, leaving thy followers in the midst of thy foes?’ Although addressed by the sons of Pritha thus, the monarch of Sindhu did not even once turn round. And then bidding him to what he chose the mighty Bhima overtook him in an instant, but the kind Arjuna entreated him not to kill that wretch.”

SECTION CCLXX

Vaisampayana said, “Jayadratha flying for his life upon beholding those two brothers with upraised arms, was sorely grieved and bolted off with speed and coolness. But the mighty and indignant Bhimasena, descending from his chariot, ran after him thus fleeing, and seized him by the hair of his head. And holding him high up in the air, Bhima thrust him on the ground with violence. And seizing the prince by the head, he knocked him about. And when the wretch recovered consciousness, he groaned aloud and wanted to get up on his legs. But that hero endued with mighty arms kicked him on the head. And Bhima pressed him on the breast with his knees as well as with his fists. And the prince thus belaboured, soon became insensible. Then Falguna dissuaded the wrathful Bhimasena from inflicting further chastisement on the prince, by reminding him of what Yudhishthira had said regarding (their sister) Dussala. But Bhima replied, saying, ‘This sinful wretch hath done a cruel injury to Krishna, who never can bear such treatment. He, therefore, deserveth to die at hands! But what can I do? The king is always overflowing with mercy, and thou, too, art constantly putting obstacles in my way from a childish sense of virtue!’ Having said these words, Vrikodara, with his crescent-shaped arrow, shaved the hair of the prince’s head, heaving five tufts in as many places. Jayadratha uttered not a word at this. Then Vrikodara, addressing the foe said, ‘If thou wishest to live, listen to me. O fool! I shall tell thee the means to attain that wish! In public assemblies and in open courts thou must say, — I am the slave of the Pandavas. — on this condition alone, I will pardon thee thy life! This is the customary rule of conquest on the field of battle.’ Thus addressed and treated, king Jayadratha said to the mighty and fierce warrior who always looked awful, ‘Be it so!’ And he was trembling and senseless and begrimed with dust. Then Arjuna and

Vrikodara, securing him with chains, thrust him into a chariot. And Bhima, himself mounting that chariot, and accompanied by Arjuna, drove towards the hermitage. And approaching Yudhishthira seated there, he placed Jayadratha in that condition before the king. And the king, smiling, told him to set the Sindhu prince at liberty. Then Bhima said unto the king, 'Do thou tell Draupadi that this wretch hath become the slave of the Pandavas.' Then his eldest brother said unto him affectionately, 'If thou hast any regard for us, do thou set this wretch at liberty!' And Draupadi too, reading the king's mind, said, 'Let him off! He hath become a slave of the king's and thou, too, hast disfigured him by leaving five tufts of hair on his head.' Then that crest-fallen prince, having obtained his liberty, approached king Yudhishthira and bowed down unto him. And seeing those Munis there, he saluted them also. Then the kind-hearted king Yudhishthira, the son of Dharma, beholding Jayadratha in that condition, almost supported by Arjuna, said unto him, 'Thou art a free man now; I emancipate thee! Now go away and be careful not to do such thing again; shame to thee! Thou hadst intended to take away a lady by violence, even though thou art so mean and powerless! What other wretch save thee would think of acting thus?" Then that foremost king of Bharata's race eyed with pity that perpetrator of wicked deeds, and believing that he had lost his senses, said, 'Mayst thy heart grow in virtue! Never set thy heart again on immoral deeds! Thou mayst depart in peace now with thy charioteers, cavalry and infantry.' Thus addressed by Yudhishthira, the prince, O Bharata, was overpowered with shame, and bending down his head, he silently and sorrowfully wended his way to the place where the Ganga debouches on the plains. And imploring the protection of the god of three eyes, the consort of Uma, he did severe penance at that place. And the three-eyed god, pleased with his austerities deigned to accept his offerings in person. And he also granted him a boon! Do thou listen, O monarch, how the prince received that boon! Jayadratha, addressing that god, asked the boon, 'May I be able to defeat in battle all the five sons of Pandu on their chariots!' The god, however, told him 'This cannot be.' And Maheswara said, 'None can slay or conquer them in battle. Save Arjuna, however, thou shall be able to only check them (once) on the field of battle! The heroic Arjuna, with mighty arms, is the god incarnate styled Nara. He practised austerities of old in the Vadari forest. The God Narayana is his friend. Therefore, he is unconquerable of the very gods. I myself have given him the celestial weapon called Pasupata. From the regents also of all the ten cardinal points, he has acquired the thunder-bolt and other mighty weapons. And the great god Vishnu who is the Infinite Spirit, the Lord Preceptor of all the gods, is the Supreme Being without attributes, and the Soul of the Universe, and existeth pervading the whole creation. At the termination of a cycle of ages, assuming the shape of the all-consuming fire, he consumed the whole Universe with mountains and seas and islands and hills and woods and forests. And after the destruction of the Naga world also in the subterranean regions in the same way, vast masses of many-coloured and loud-pealing clouds, with streaks of lightning, spreading along the entire welkin, had appeared on high. Then pouring down water in torrents thick as axles of cars, and filling the space everywhere, these extinguishing that all-consuming fire! When at the close of four thousand Yugas the Earth thus became flooded with water, like one vast sea, and all mobile creatures were hushed in death, and the sun and the moon and the winds were all destroyed, and the Universe was devoid of planets and stars, the Supreme Being called Narayana, unknowable by the senses, adorned with a thousand heads and as many eyes and legs, became desirous of rest. And the serpent Sesha, looking terrible with his thousand hoods, and shining with the splendour of ten thousand suns, and white as the Kunda flower or the moon or a string of pearls, or the white lotus, or milk, or the fibres of a lotus stalk, served for his conch. And that adorable and omnipotent God thus slept on the bosom of the deep, enveloping all space with nocturnal gloom. And when his creative faculty was excited, he awoke and found the Universe denuded of everything. In this connection, the following sloka is recited respecting the meaning of Narayana. “Water was created by (the Rishi) Nara, and it formed his corpus; therefore do we hear it styled as Nara. And because it formed his Ayana (resting-place) therefore is he known as Narayana.” As soon as that everlasting Being was engaged in meditation for the re-creation of the Universe, a lotus flower instantaneously came into existence from his navel, and the four-faced Brahma came out of that navel-lotus. And then the Grandsire of all creatures, seating himself on that flower and finding that the whole Universe was a blank, created in his own likeness, and from his will, the (nine) great Rishis, Marichi and others. And these in their turn observing the same thing, completed the creation, by creating Yakshas, Rakshas, Pisachas, reptiles, men, and all mobile and immobile creatures. The Supreme Spirit hath three conditions. In the form of Brahma, he is the Creator, and in the form of Vishnu he is the Preserver, and in his form as Rudra, he is the Destroyer of the Universe! O king of Sindhu, hast thou not heard of the wonderful achievements of Vishnu, described to thee by the Munis and the Brahmanas learned in the Vedas? When the world was thus reduced to one vast sea of water, with only the heavens above, the Lord, like a fire-fly at night-time during the rainy season, moved about hither and thither in search of stable ground, with the view of rehabilitating his creation, and became desirous of raising the Earth submerged in water. What shape shall I take to rescue the Earth from this flood? — So thinking and contemplating with divine insight, he bethought himself of the shape of a wild boar fond of sporting in water. And assuming the shape of a sacrificial boar shining with effulgence and instinct with the Vedas and ten Yojanas in length, with pointed tusks and a complexion like dark clouds, and with a body huge as a mountain, and roaring like a conglomeration of clouds, the Lord plunged into the waters, and lifted up the Earth with one of his tusks, and replaced it in its proper sphere. At another time, the mighty Lord, assuming a wonderful form with a body half lion, half man, and squeezing his hands, repaired to the court of the ruler of the Daityas. That progenitor of the Daityas, the son of Diti, who was the enemy of the (gods), beholding the Lord's peculiar form, burst out into passion and his eyes became inflamed with rage. And Hiranya-Kasipu, the war-like son of Diti and the enemy of the gods, adorned with garlands and looking like a mass of dark clouds, taking up his trident in hand and roaring like the clouds, rushed on that being half lion, half man. Then that powerful king of wild beasts, half man, half lion, taking a leap in the air, instantly rent the Daitya in twain by means of his sharp claws.

And the adorable lotus-eyed Lord of great effulgence, having thus slain the Daitya king for the well-being of all creatures, again took his birth in the womb of Aditi as son of Kasyapa. And at the expiration of a thousand years she was delivered of that superhuman conception. And then was born that Being, of the hue of rain-charged clouds with bright eyes and of dwarfish stature. He had the ascetic's staff and water-pot in hand, and was marked with the emblem of a curl of hair on the breast. And that adorable Being wore matted locks and the sacrificial thread, and he was stout and handsome and resplendent with lustre. And that Being, arriving at the sacrificial enclosure of Vali, king of the Danavas, entered the sacrificial assembly with the aid of Vrihaspati. And beholding that dwarf-bodied Being, Vali was well-pleased and said unto him, 'I am glad to see thee, O Brahmana! Say what is it that thou wantest from me!' Thus addressed by Vali, the dwarf-god replied with a smile, saying, 'So be it! Do thou, lord of the Danavas, give me three paces of ground!' And Vali contented to give what that Brahmana of infinite power had asked. And while measuring with his paces the space he sought. Hari assumed a wonderful and extraordinary form. And with only three paces he instantly covered this illimitable world. And then that everlasting God, Vishnu, gave it away unto Indra. This history which has just been related to thee, is celebrated as the 'Incarnation of the Dwarf', And from him, all the gods had their being, and after him the world is said to be Vaishnava, or pervaded by Vishnu. And for the destruction of the wicked and the preservation of religion, even He hath taken his birth among men in the race of the Yadus. And the adorable Vishnu is styled Krishna. These, O king of Sindhu, are the achievements of the Lord whom all the worlds worship and whom the learned describe as without beginning and without end, unborn and Divine! They call Him, the unconquerable Krishna with conchshell, discus and mace, and adorned with the emblem of a curl of hair, Divine, clad in silken robes of yellow hue, and the best of those versed in the art of war. Arjuna is protected by Krishna the possessor of these attributes. That glorious and lotus-eyed Being of infinite power, that slayer of hostile heroes, riding in the same chariot with Pritha's son, protecteth him! He is, therefore, invincible; the very gods cannot resist his power, still less can one with human attributes vanquish the son of Pritha in battle! Therefore, O king, thou must let him alone! Thou shalt, however, be able to vanquish for a single day only, the rest of Yudhishthira's forces along with thine enemies — the four sons of Pandu!"

Vaisampayana continued, "Having said these words unto that prince, the adorable Hara of three eyes, the destroyer of all sins, the consort of Uma, and lord of wild beasts, the destroyer of (Daksha's) sacrifice, the slayer of Tripura and He that had plucked out the eyes of Bhaga, surrounded by his dwarfish and hunch-backed and terrible followers having frightful eyes and ears and uplifted arms, vanished, O tiger among kings, from that place with his consort Uma! And the wicked Jayadratha also returned home, and the sons of Pandu continued to dwell in the forest of Kamyaka."

SECTION CCLXXI

Janamejaya said, “What did those tigers among men, the Pandavas, do, after they had suffered such misery in consequence of the ravishment of Draupadi?”

Vaisampayana said, “Having defeated Jayadratha and rescued Krishna, the virtuous king Yudhishthira took his seat by the side of that best of Munis. And among those foremost of ascetics who were expressing their grief upon bearing Draupadi’s misfortune, Yudhishthira, the son of Pandu, addressed Markandeya, saying, ‘O adorable Sire, amongst the gods and the ascetics, thou art known to have the fullest knowledge of both the past as well as; the future. A doubt existeth in my mind, which I would ask thee to solve! This lady is the daughter of Drupada; she hath issued from the sacrificial altar and hath not been begotten of the flesh; and she is highly blessed and is also the daughter-in-law of the illustrious Pandu. I incline to think that Time, and human Destiny that dependeth on our acts, and the Inevitable, are irresistible in respect of creatures. (If it were not so), how could such a misfortune afflict this wife of ours so faithful and virtuous, like a false accusation of theft against an honest man? The daughter of Drupada hath never committed any sinful act, nor, hath she done anything that is not commendable: on the contrary, she hath assiduously practised the highest virtues towards Brahmanas. And yet the foolish king Jayadratha had carried her away by force. In consequence of this act of violence on her, that sinful wretch hath his hair shaved off his head and sustained also, with all his allies, defeat in battle. It is true we have rescued her after slaughtering the troops of Sindhu. But the disgrace of this ravishment of our wife during our hours of carelessness, hath stained us, to be sure. This life in the wilderness is full of miseries. We subsist by chase; and though dwelling in the woods, we are obliged to slay the denizens thereof that live with us! This exile also that we suffer is due to the act of deceitful kinsmen! Is there any one who is more unfortunate than I am? Hath thou ever seen or heard of such a one before?”

SECTION CCLXXII

“Markandeya said, ‘O bull of the Bharata race, even Rama suffered unparalleled misery, for the evil-minded Ravana, king of the Rakshasas, having recourse to deceit and overpowering the vulture Jatayu, forcibly carried away his wife Sita from his asylum in the woods. Indeed, Rama, with the help of Sugriva, brought her back, constructing a bridge across the sea, and consuming Lanka with his keen-edged arrows.’

“Yudhishthira said, ‘In what race was Rama born and what was the measure of his might and prowess? Whose son also was Ravana and for what was it that he had any misunderstanding with Rama? It behoveth thee, O illustrious one, to tell me all this in detail; for I long to hear the story of Rama of great achievements!’

“Markandeya said, ‘Listen, O prince of Bharata’s race, to this old history exactly as it happened! I will tell thee all about the distress suffered by Rama together with his wife. There was a great king named Aja sprung from me race of Ikshwaku. He had a son named Dasaratha who was devoted to the study of the Vedas and was ever pure. And Dasaratha had four sons conversant with morality and profit known by the names, respectively, of Rama, Lakshmana, Satrughna, and the mighty Bharata. And Rama had for his mother Kausalya, and Bharata had for his mother Kaikeyi, while those scourge of their enemies Lakshmana and Satrughna were the sons of Sumitra. And Janaka was the king of Videha, and Sita was his daughter. And Tashtri himself created her, desiring to make her the beloved wife of Rama. I have now told thee the history of both Rama’s and Sita’s birth. And now, O king, I will relate unto thee birth of Ravana. That Lord of all creatures and the Creator of the Universe viz., the Self-create Prajapati himself — that god possessed of great ascetic merit — is the grandfather of

Ravana. And Pulastya hath a mighty son called Vaisravana begotten of a cow. But his son, leaving his father, went to his grandfather. And, O king, angered at this, his father then created a second self of himself. And with half of his own self that regenerate one became born of Visrava for wrecking a vengeance on Vaisravana. But the Grandsire, pleased with Vaisravana, gave him immortality, and sovereignty of all the wealth of the Universe, the guardianship of one of the cardinal points, the friendship of Isana, and a son named Nalakuvera. And he also gave him for his capital Lanka, which was guarded by hosts of Rakshasas, and also a chariot called Pushpaka capable of going everywhere according to the will of the rider. And the kingship of the Yakshas and the sovereignty over sovereigns were also his.'"

SECTION CCLXXIII

Markandeya said, “The Muni named Visrava, who was begotten of half the soul of Pulastya, in a fit of passion, began to look upon Vaisravana with great anger. But, O monarch, Kuvera, the king of the Rakshasas, knowing that his father was angry with him, always sought to please him. And, O best of Bharata’s race, that king of kings living in Lanka, and borne upon the shoulders of men, sent three Rakshasa women to wait upon his father. Their names, O king, were Pushpotkata, Raka and Malini. And they were skilled in singing and dancing and were always assiduous in their attentions on that high-souled Rishi. And those slender-waisted ladies vied with one another, O king, in gratifying the Rishi. And that high-souled and adorable being was pleased with them and granted them boons. And to every one of them he gave princely sons according to their desire. Two sons — those foremost of Rakshasas named Kumvakarna and the Ten-headed Ravana, — both unequalled on earth in prowess, were born to Pushpotkata. And Malini had a son named Vibhishana, and Raka had twin children named Khara and Surpanakha. And Vibhishana surpassed them all in beauty. And that excellent person was very pious and assiduously performed all religious rites. But that foremost of Rakshasas, with ten heads, was the eldest to them all. And he was religious, and energetic and possessed of great strength and prowess. And the Rakshasa Kumvakarna was the most powerful in battle, for he was fierce and terrible and a thorough master of the arts of illusion. And Khara was proficient in archery, and hostile to the Brahmanas, subsisting as he did on flesh. And the fierce Surpanakha was constant source of trouble to the ascetics. And the warriors, learned in the Vedas and diligent in ceremonial rites, all lived with their father in the Gandhamadana. And there they beheld Vaisravana seated with their father, possessed of riches and borne on the shoulders of men. And seized with jealousy, they resolved upon performing penances. And with ascetic penances of the most severe kind, they gratified Brahma. And the Ten-headed Ravana, supporting life by means of air alone and surrounded by the five sacred fires and absorbed in meditation, remained standing on one leg for a thousand years. And Kumvakarna with head downwards, and with restricted diet, was constant in austerities. And the wise and magnanimous Vibhishana, observing fasts and subsisting only on dry leaves and engaged in meditation, practised severe austerities for a long period. And Khara and Surpanakha, with cheerful hearts, protected and attended on them while they were performing those austerities. And at the close of a thousand years, the invincible Ten-headed One, cutting off his own heads, offered them as offering to the sacred fire. And at this act of his, the Lord of the Universe was pleased with him. And then Brahma, personally appearing to them, bade them desist from those austerities and promised to grant boons unto every one of them. And the adorable Brahma said, I am pleased with you, my sons! Cease now from these austerities and ask boons of me! Whatever your desires may be, they, with the single exception of that of immortality, will be fulfilled! As thou hast offered thy heads to the fire from great ambition, they will again adorn thy body as before, according to thy desire. And thy body will not be disfigured and thou shall be able to assume any form according to thy desire and become the conqueror of thy foes in battle. There is no doubt of this!' thereupon Ravana said, 'May I never experience defeat at the hands of Gandharvas, Celestials, Kinnaras, Asuras, Yakshas, Rakshasas, Serpents and all other creatures!' Brahma said, 'From those that hast named, thou shalt never have cause of fear; except from men (thou shalt have no occasion for fear). Good betide thee! So hath it been ordained by me!'

"Markandeya said, 'Thus addressed, the Ten-headed (Ravana) was highly gratified, for on account of his perverted understanding, the man-eating one slightened human beings. Then the great Grandsire addressed Kumbhakarna as before. His reason being clouded by darkness, he asked for long-lasting sleep. Saying, 'It shall be so' 'Brahma then addressed Vibhishana, 'O my son, I am much pleased with thee! Ask any boon thou pleasest!' Thereupon, Vibhishana replied, ‘Even in great danger, may I never swerve from the path of righteousness, and though ignorant, may I, O adorable Sire, be illumined with the light of divine knowledge!’ And Brahma replied, ‘O scourge of thy enemies, as thy soul inclines not to unrighteousness although born in the Rakshasa race, I grant thee immortality!’

“Markandeya continued, ‘Having obtained this boon, the Ten-headed Rakshasa defeated Kuvera in battle and obtained from him the sovereignty of Lanka. That adorable Being, leaving Lanka and followed by Gandharvas, Yakshas, Rakshas, and Kinnaras, went to live on mount Gandhamadana. And Ravana forcibly took from him the celestial chariot Pushpaka. And upon this Vaisravana cursed him, saying, ‘This chariot shall never carry thee; it shall bear him who will slay thee in battle! And as thou hast insulted me, thy elder brother, thou shalt soon die!’

“The pious Vibhishana, O King, treading in the path followed by the virtuous and possessed of great glory, followed Kuvera. That adorable Lord of wealth, highly pleased with his younger brothers, invested him with the command of the Yaksha and Raksha hosts. On the other hand, the powerful and man-eating Rakshasas and Pisachas, having assembled together, invested the Ten-headed Ravana with their sovereignty. And Ravana, capable of assuming any form at will and terrible in prowess, and capable also of passing through the air, attacked the gods and the Daityas and wrested from them all their valuable possessions. And as he had terrified all creatures, he was called Ravana. And Ravana, capable of mustering any measure of might inspired the very gods with terror.”

SECTION CCLXXIV

“Markandeya said, ‘Then the Brahmarshis, the Siddhas and the Devarshis, with Havyavaha as their spokesman, sought the protection of Brahma. And Agni said, ‘That powerful son of Visrava, the Ten-headed cannot be slain on account of thy boon! Endued with great might he oppresseth in every possible way the creatures of the earth. Protect us, therefore, O adorable one! There is none else save thee to protect us!’

“Brahma said, ‘O Agni, he cannot be conquered in battle by either the gods or the Asuras! I have already ordained that which is needful for that purpose. Indeed his death is near! Urged by me, the four-headed God hath already been incarnate for that object. Even Vishnu, that foremost of smiters will achieve that object!’

“Markandeya continued, ‘Then the Grandsire also asked Sakra, in their presence, ‘Be thou, with all the celestials, born on earth! And beget ye on monkeys and bears, heroic sons possessed of great strength and capable of assuming any form at will as allies of Vishnu!’ And at this, the gods, the Gandharvas and the Danavas quickly assembled to take counsel as to how they should be born on earth according to their respective parts. And in their presence the boon-giving god commanded a Gandharvi, by name Dundubhi saying, ‘Go there for accomplishing this object!’ And Dundubhi hearing these words of the Grandsire was born in the world of men as the hunchbacked Manthara. And all the principal celestials, with Sakra and others begot offspring upon the wives of the foremost of monkeys and bears. And those sons equalled their sires in strength and fame. And they were capable of splitting mountain peaks and their weapons were stones and trees of the Sala and the Tala species. And their bodies were hard as adamant, and they were possessed of very great strength. And they were all skilled in war and capable of mustering any measure of energy at will. And they were equal to a thousand elephants in might, and they resembled the wind in speed. And some of them lived wherever they liked, while others lived in forests. And the adorable Creator of the Universe, having ordained all this, instructed Manthara as to what she would have to do. And Manthara quick as thought, understood all his words, and went hither and thither ever engaged in fomenting quarrels.”

SECTION CCLXXV

“YUDHISHTHIRA SAID, ‘O adorable one, thou hast described to me in detail the history of the birth of Rama and others. I wish to learn the cause of their exile. Do thou, O Brahmana, relate why the sons of Dasaratha — the brothers Rama and Lakshmana — went to the forest with famous princess of Mithila.’

“Markandeya said, ‘The pious king Dasaratha, ever mindful of the old and assiduous in religious ceremonies, was greatly pleased when these sons were born. And his sons gradually grew up in might and they became conversant with the Vedas together with all their mysteries, and with the science of arms. And when after having gone through the Brahmacharyya vows the princes were married, king Dasaratha became happy and highly pleased. And the intelligent Rama, the eldest of them all, became the favourite of his father, and greatly pleased the people with his charming ways. And then, O Bharata, the wise king, considering himself old in years took counsel with his virtuous ministers and spiritual adviser for installing Rama as regent of the kingdom. And all those great ministers were agreed that it was time to do so. And, O scion of Kuru’s race, king Dasaratha was greatly pleased to behold his son, — that enhancer of Kausalya’s delight — possessed of eyes that were red, and arms that were sinewy. And his steps were like those of a wild elephant. And he had long arms and high shoulders and black and curly hair. And he was valiant, and glowing with splendour, and not inferior to Indra himself in battle. And he was well-versed in holy writ and was equal to Vrihaspati in wisdom. An object of love with all the people, he was skilled in every science. And with senses under complete control, his very enemies were pleased to behold him. And he was terror of the wicked and the protector of the virtuous. And possessed of intelligence and incapable of being baffled, he was victorious over all and never vanquished by any. And, O descendant of Kurus, beholding his son — that enhancer of Kausalya's joy — king Dasaratha became highly pleased. And reflecting on Rama's virtues, the powerful and mighty king cheerfully addressed the family priest, saying, 'Blessed be thou, O Brahmana! This night of the Pushya constellation will bring in a very auspicious conjunction. Let, therefore, materials be collected and let Rama also be invited. This Pushya constellation will last till tomorrow. And Rama, therefore, should be invested by me and my ministers as prince-regent of all my subjects!'

"Meanwhile Manthara (the maid of Kaikeyi), hearing these words of the king, went to her mistress, and spoke unto her as was suited to the occasion. And she said, 'Thy great ill-luck, O Kaikeyi, hath this day been proclaimed by the king! O unlucky one, mayst thou be bitten by a fierce and enraged snake of virulent poison! Kausalya, indeed, is fortunate, as it is her son that is going to be installed on the throne. Where, indeed, is thy prosperity, when thy son obtaineth not the kingdom?'

"Hearing these words of her maid, the slender-waisted and beautiful Kaikeyi put on all her ornaments, and sought her husband in a secluded place. And with a joyous heart, and smiling pleasantly, she addressed these words to him with all the blandishments of love, 'O king, thou art always true to thy promises. Thou didst promise before to grant me an object of my desire. Do thou fulfil that promise now and save thyself from the sin of unredeemed pledge!' The king replied, saying, 'I will grant thee a boon. Ask thou whatever thou wishest! What man undeserving of death shall be slain today and who that deserves death is to be set at liberty? Upon whom shall I bestow wealth to-day, or whose wealth shall be confiscated? Whatever wealth there is in this world, save what belongeth to Brahmanas, is mine! I am the king of kings in this world, and the protector of all the four classes! Tell me quickly, O blessed lady, what that object is upon which thou hast set thy heart!' Hearing these words of the king, and tying him fast to his pledge, and conscious also of her power over him, she addressed him in these words, 'I desire that Bharata be the recipient of that investiture which thou hast designed for Rama, and let Rama go into exile living in the forest of Dandaka for fourteen years as an ascetic with matted locks on head and robed in rags and deer-skins!' Hearing these disagreeable words of cruel import, the king, O chief of the Bharata race, was sorely afflicted and became utterly speechless! But the mighty and virtuous Rama, learning that his father had been thus solicited, went into the forest so that the king's truth might remain inviolate. And, blessed be thou, he was followed by the auspicious Lakshmana — that foremost of bowmen and his wife Sita, the princess of Videha and daughter of Janaka. And after Rama had gone into the forest, king Dasaratha took leave of his body, agreeably to the eternal law of time. And knowing that Rama not near and that the king was dead, queen Kaikeyi, causing Bharata to be brought before her, addressed him in these words, 'Dasaratha hath gone to heaven and both Rama and Lakshmana are in the forest! Take thou this kingdom which is so extensive and whose peace there is no rival to disturb'. Thereupon the virtuous Bharata replied unto her saying, 'Thou hast done a wicked deed, having slain thy husband and exterminated this family from lust of wealth alone! Heaping infamy on my head, O accursed woman of our race, thou hast, O mother, attained this, thy object!' And having said these words, the prince wept aloud. And having proved his innocence before all the subjects of that realm he set out in the wake of Rama, desiring to bring him back. And placing Kausalya and Sumitra and Kaikeyi in the vehicles at the van of his train, he proceeded with a heavy heart, in company with Satrughna. And he was accompanied by Vasishtha and Vamadeva, and other Brahmanas by thousands and by the people of the cities and the provinces, desiring to bring back Rama. And he saw Rama with Lakshmana, living on the mountains of Chitrakuta with bow in hand and decked with the ornaments of ascetics. Bharata, however, was dismissed by Rama, who was determined to act according to the words, of his father. And returning, Bharata ruled at Nandigrama, keeping before him, his brother's wooden sandals. And Rama fearing a repetition of intrusion by the people of Ayodhya, entered into the great forest towards the asylum of Sarabhanga. And having paid his respects to Sarabhanga, he entered the forest of Dandaka and took up his abode on the banks of beautiful river Godavari. And while living there, Rama was inveigled into hostilities with Khara, then dwelling in Janasthana, on account of Surpanakha. And for the protection of the ascetics the virtuous scion of Raghu's race slew fourteen thousand Rakshasas on earth, and having slain those mighty Rakshasas, Khara and Dushana, the wise descendant of Raghu once more made that sacred forest free from danger.'

"And after these Rakshasas had been slain, Surpanakha with mutilated nose and lips, repaired to Lanka — the abode of her brother (Ravana). And when that Rakshasa woman, senseless with grief and with dry blood-stains on her face, appeared before Ravana, she fell down at his feet. And beholding her so horribly mutilated, Ravana became senseless with wrath and grinding his teeth sprung up from his seat. And dismissing his ministers, he enquired of her in private, saying, 'Blessed sister, who hath made thee so, forgetting and disregarding me? Who is he that having got a sharp-pointed spear hath rubbed his body with it? Who is he that sleepeth in happiness and security, after placing a fire close to his head? Who is he that hath trodden upon a revengeful snake of virulent poison? Who indeed, is that person who standeth with his hand thrust into the mouth of the maned lion!' Then flames of wrath burst forth from his body, like those that are emitted at night from the hollows of a tree on fire. His sister then related unto him the prowess of Rama and the defeat of the Rakshasas with Khara and Dushana at their head. Informed of the slaughter of his relatives, Ravana, impelled by Fate, remembered Maricha for slaying Rama. And resolving upon the course he was to follow and having made arrangements for the government of his capital, he consoled his sister, and set out on an aerial voyage. And crossing the Trikuta and the Kala mountains, he beheld the vast receptacle of deep waters — the abode of the Makaras. Then crossing the Ocean, the Ten headed Ravana reached Gokarna — the favourite resort of the illustrious god armed with the trident. And there Ravana met with his old friend Maricha who, from fear of Rama himself, had adopted an ascetic mode of life.'"

SECTION CCLXXVI

“Markandeya said, ‘Beholding Ravana come, Maricha received him with a respectful welcome, and offered him fruits and roots. And after Ravana had taken his seat, and rested himself a while, Maricha skilled in speech, sat beside Ravana and addressed him who was himself as eloquent in speech, saying, ‘Thy complexion hath assumed an unnatural hue; is it all right with thy kingdom, O king of the Rakshasas? What hath brought thee here? Do thy subjects continue to pay thee the same allegiance that they used to pay thee before? What business hath brought thee here? Know that it is already fulfilled, even if it be very difficult of fulfilment! Ravana, whose heart was agitated with wrath and humiliation informed him briefly of the acts of Rama and the measures that were to be taken.’ And on hearing his story, Maricha briefly replied to him, saying, ‘Thou must not provoke Rama, for I know his strength! Is there a person who is capable of withstanding the impetus of his arrows? That great man hath been the cause of my assuming my present ascetic life. What evil-minded creature hath put thee up to this course calculated to bring ruin and destruction on thee?’ To this Ravana indignantly replied, reproaching him thus, ‘If thou dost not obey my orders, thou shall surely die at my hands.’ Maricha then thought within himself, ‘When death is inevitable, I shall do his biddings; for it is better to die at the hands of one that is superior.’ Then he replied to the lord of the Rakshasas saying, ‘I shall surely render thee whatever help I can!’ Then the Ten-headed Ravana said unto him, ‘Go and tempt Sita, assuming the shape of a deer with golden horns and a golden skin! When Sita will observe thee thus, she will surely send away Rama to hunt thee. And then Sita will surely come within my power, and I shall forcibly carry her away. And then that wicked Rama will surely die of grief at the loss of his wife. Do thou help me in this way!'

"Thus addressed, Maricha performed his obsequies (in anticipation) and with a sorrowful heart, followed Ravana who was in advance of him. And having reached the hermitage of Rama of difficult achievements, they both did as arranged beforehand. And Ravana appeared in the guise of an ascetic with head shaven, and adorned with a Kamandala, and a treble staff. And Maricha appeared in the shape of a deer. And Maricha appeared before the princess of Videha in that guise. And impelled by Fate, she sent away Rama after that deer. And Rama, with the object of pleasing her, quickly took up his bow, and leaving Lakshmana behind to protect her, went in pursuit of that deer. And armed with his bow and quiver and scimitar, and his fingers encased in gloves of Guana skin, Rama went in pursuit of that deer, after the manner of Rudra following the stellar deer[90] in days of yore. And that Rakshasa enticed away Rama to a great distance by appearing before him at one time and disappearing from his view at another. And when Rama at last knew who and what that deer was, viz., that he was a Rakshasa, that illustrious descendant of Raghu's race took out an infallible arrow and slew that Rakshasa, in the disguise of a deer. And struck with Rama's arrow, the Rakshasa, imitating Rama's voice, cried out in great distress, calling upon Sita and Lakshmana. And when the princess of Videha heard that cry of distress, she urged Lakshmana to run towards the quarter from whence the cry came. Then Lakshmana said to her, "Timid lady, thou hast no cause of fear! Who is so powerful as to be able to smite Rama? O thou of sweet smiles, in a moment thou wilt behold thy husband Rama!' Thus addressed, the chaste Sita, from that timidity which is natural to women, became suspicious of even the pure Lakshmana, and began to weep aloud. And that chaste lady, devoted to her husband, harshly reproved Lakshmana, saying, 'The object which thou, O fool, cherishest in thy heart, shall never be fulfilled! I would rather kill myself with a weapon or throw myself from the top of a hill or enter into a blazing fire than live with a sorry wretch like thee, forsaking my husband Rama, like a tigress under the protection of a jackal! —

When the good natured Lakshmana, who was very fond of his brother, heard these words, he shut his ears (with his hands) and set out on the track that Rama had taken. And Lakshmana set out without casting a single glance on that lady with lips soft and red like the Bimba fruit. Meanwhile, the Rakshasa Ravana, wearing a genteel guise though wicked at heart, and like unto fire enveloped in a heap of ashes, showed himself there. And he appeared there in the disguise of a hermit, for forcibly carrying away that lady of blameless character. The virtuous daughter of Janaka, seeing him come, welcomed him with fruits and root and a seat. Disregarding these and assuming his own proper shape, that bull among Rakshasas began to re-assure the princess of Videha in these words, 'I am, O Sita, the king of the Rakshasas, known by the name of Ravana! My delightful city, known by the name of Lanka is on the other side of the great ocean! There among beautiful women, thou wilt shine with me! O lady of beautiful lips, forsaking the ascetic Rama do thou become my wife!' Janaka's daughter of beautiful lips, hearing these and other words in the same strain, shut her ears and replied unto him, saying, 'Do not say so! The vault of heaven with all its stars may fall down, the Earth itself may be broken into fragments, fire itself may change its nature by becoming cool, yet I cannot forsake the descendant of Raghu! How can a she-elephant, who hath lived with the mighty leader of a herd with rent temples forsake him and live with a hog? Having once tasted the sweet wine prepared from honey or flowers, how can a woman, I fancy, relish the wretched arrak from rice?' Having uttered those words, she entered the cottage, her lips trembling in wrath and her arms moving to and fro in emotion. Ravana, however, followed her thither and intercepted her further progress. And rudely scolded by the Rakshasa, she swooned away. But Ravana seized her by the hair of her head, and rose up into the air. Then a huge vulture of the name of Jatayu living on a mountain peak, beheld that helpless lady thus weeping and calling upon Rama in great distress while being carried away by Ravana."

SECTION CCLXXVII

“Markandeya said, ‘That heroic king of the vultures, Jatayu, having Sampati for his uterine brother and Arjuna himself for his father, was a friend of Dasaratha. And beholding his daughter-in-law Sita on the lap of Ravana, that ranger of the skies rushed in wrath against the king of the Rakshasas. And the vulture addressed Ravana, saying, ‘Leave the princess of Mithila, leave her I say! How canst thou, O Rakshasa, ravish her when I am alive? If thou dost not release my daughter-in-law, thou shalt not escape from me with life!’ And having said these words Jatayu began to tear the king of the Rakshasas with his talons. And he mangled him in a hundred different parts of his body by striking him with his wings and beaks. And blood began to flow as copiously from Ravana’s body as water from a mountain spring. And attacked thus by that vulture desirous of Rama’s good, Ravana, taking up a sword, cut off the two wings of that bird. And having slain that king of the vultures, huge as a mountain-peak shooting forth above the clouds, the Rakshasa rose high in the air with Sita on his lap. And the princess of Videha, wherever she saw an asylum of ascetics, a lake, a river, or a tank, threw down an ornament of hers. And beholding on the top of a mountain five foremost of monkeys, that intelligent lady threw down amongst them a broad piece of her costly attire. And that beautiful and yellow piece of cloth fell, fluttering through the air, amongst those five foremost of monkeys like lightning from the clouds. And that Rakshasa soon passed a great way through the firmament like a bird through the air. And soon the Rakshasa beheld his delightful and charming city of many gates, surrounded on all sides by high walls and built by Viswakrit himself. And the king of the Rakshasa then entered his own city known by the name of Lanka, accompanied by Sita.’

“And while Sita was being carried away, the intelligent Rama, having slain the great deer, retraced his steps and saw his brother Lakshmana (on the way). And beholding his brother, Rama reproved him, saying, ‘How couldst thou come hither, leaving the princess of Videha in a forest that is haunted by the Rakshasa?’ And reflecting on his own enticement to a great distance by that Rakshasa in the guise of a deer and on the arrival of his brother (leaving Sita alone in the asylum), Rama was filled with agony. And quickly advancing towards Lakshmana while reproving him still, Rama asked him, ‘O Lakshmana, is the princess of Videha still alive? I fear she is no more!’ Then Lakshmana told him everything about what Sita had said, especially that unbecoming language of hers subsequently. With a burning heart Rama then ran towards the asylum. And on the way he beheld a vulture huge as a mountain, lying in agonies of death. And suspecting him to be a Rakshasa, the descendant of the Kakutstha race, along with Lakshmana rushed towards him, drawing with great force his bow to a circle. The mighty vulture, however, addressing them both, said, ‘Blessed be ye, I am the king of the vultures, and friend of Dasaratha!’ Hearing these words of his, both Rama and his brother put aside their excellent bow and said, ‘Who is this one that speaketh the name of our father in these woods?’ And then they saw that creature to be a bird destitute of two wings, and that bird then told them of his own overthrow at the hands of Ravana for the sake of Sita. Then Rama enquired of the vulture as to the way Ravana had taken. The vulture answered him by a nod of his head and then breathed his last. And having understood from the sign the vulture had made that Ravana had gone towards the south, Rama reverencing his father’s friend, caused his funeral obsequies to be duly performed. Then those chastisers of foes, Rama and Lakshmana, filled with grief at the abduction of the princess of Videha, took a southern path through the Dandaka woods beholding along their way many uninhabited asylums of ascetics, scattered over with seats of Kusa grass and umbrellas of leaves and broken water-pots, and abounding with hundreds of jackals. And in that great forest, Rama along with Sumatra’s son beheld many herds of deer running in all directions. And they heard a loud uproar of various creatures like what is heard during a fast spreading forest conflagration. And soon they beheld a headless Rakshasa of terrible mien. And that Rakshasa was dark as the clouds and huge as a mountain, with shoulders broad as those of a Sola tree, and with arms that were gigantic. And he had a pair of large eyes on his breast, and the opening of his mouth was placed on his capacious belly. And that Rakshasa seized Lakshmana by the hand, without any difficulty. And seized by the Rakshasa the son of Sumitra, O Bharata, became utterly confounded and helpless. And casting his glances on Rama, that headless Rakshasa began to draw Lakshmana towards that part of his body where his mouth was. And Lakshmana in grief addressed Rama, saying, 'Behold my plight! The loss of thy kingdom, and then the death of our father, and then the abduction of Sita, and finally this disaster that hath overwhelmed me! Alas, I shall not behold thee return with the princess of Videha to Kosala and seated on thy ancestral throne as the ruler of the entire Earth! They only that are fortunate will behold thy face, like unto the moon emerged from the clouds, after thy coronation bath in water sanctified with Kusa grass and fried paddy and black peas!' And the intelligent Lakshmana uttered those and other lamentations in the same strain. The illustrious descendant, however, of Kakutstha's race undaunted amid danger, replied unto Lakshmana, saying, 'Do not, O tiger among men, give way to grief! What is this thing when I am here? Cut thou off his right arm and I shall cut off his left.' And while Rama was still speaking so, the left arm of the monster was severed by him, cut off with a sharp scimitar, as if indeed, that arm were a stalk of the Tila corn. The mighty son of Sumitra then beholding his brother standing before him struck off with his sword the right arm also of that Rakshasa. And Lakshmana also began to repeatedly strike Rakshasa under the ribs, and then that huge headless monster fell upon the ground and expired quickly. And then there came out from the Rakshasa's body a person of celestial make. And he showed himself to the brothers, staying for a moment in the skies, like the Sun in his effulgence in the firmament. And Rama skilled in speech, asked him, saying, 'Who art thou? Answer me who enquire of thee? Whence could such a thing happen? All this seems to me to be exceedingly wonderful!' Thus addressed by Rama, that being replied unto him, saying, ‘I am, O prince, a Gandharva of the name of Viswavasu! It was through the curse of a Brahmana that I had to assume the form and nature of a Rakshasa. As to thyself, O Rama, Sita hath been carried away with violence by king Ravana who dwelleth in Lanka. Repair thou unto Sugriva who will give thee his friendship. There, near enough to the peak of Rishyamuka is the lake known by the name of Pampa of sacred water and cranes. There dwelleth, with four of his counsellors, Sugriva, the brother of the monkey-king Vali decked with a garland of gold. Repairing unto him, inform of thy cause of sorrow. In plight very much like thy own, he will render thee assistance. This is all that we can say. Thou wilt, without doubt, see the daughter of Janaka! Without doubt Ravana and others are known to the king of the monkeys!’ Having said these words, that celestial being of great effulgence made himself invisible, and those heroes, both Rama and Lakshmana, wondered much.”

SECTION CCLXXVIII

"MARKANDEYA SAID, 'AFFLICTED with grief at the abduction of Sita, Rama had not to go much further before he came upon Pampa — that lake which abounded with lotuses of various kinds. And fanned by the cool, delicious and fragrant breezes in those woods, Rama suddenly remembered his dear spouse. And, O mighty monarch, thinking of that dear wife of his, and afflicted at the thought of his separation from her, Rama gave way to lamentations. The son of Sumitra then addressed him saying, 'O thou that givest proper respect to those that deserve it, despondency such as this should not be suffered to approach thee, like illness that can never touch an old man leading a regular life! Thou hast obtained information of Ravana and of the princess of Videha! Liberate her now with exertion and intelligence! Let us now approach Sugriva, that foremost of monkeys, who is even now on the mountain top! Console thyself, when I, thy disciple and slave and ally, am near!' And addressed by Lakshmana in these and other words of the same import, Rama regained his own nature and attended to the business before him. And bathing in the waters of Pampa and offering oblations therewith unto their ancestors, both those heroic brothers, Rama and Lakshmana, set out (for Rishyamuka). And arriving at Rishyamuka which abounded with fruits and roots and trees, those heroes beheld five monkeys on the top of the mountain-peak. And seeing them approach, Sugriva sent his counsellor the intelligent Hanuman, huge as the Himavat-mountains, to receive them. And the brothers, having first exchanged words with Hanuman, approached Sugriva. And then, O king, Rama made friends with Sugriva. And when Rama informed Sugriva of the object he had in view, Sugriva showed him the piece of cloth that Sita had dropped among the monkeys, while being carried away by Ravana. And having obtained from him those credentials, Rama himself installed Sugriva — that foremost of monkeys — in sovereignty of all the monkeys of Earth. And Rama also pledged himself to slay Vali in battle. And having come to that understanding and placing the fullest confidence in each other, they all repaired to Kiskindhya, desirous of battle (with Vali). And arriving at Kiskindhya, Sugriva sent forth a loud roar deep as that of a cataract. Unable to bear that challenge, Vali was for coming out (but his wife) Tara stood in way, saying, ‘Himself endued with great strength, the way in which Sugriva is roaring, showeth, I ween, that he hath found assistance! It behoveth thee not, therefore, to go out! Thus addressed by her, that king of the monkeys, the eloquent Vali, decked in a golden garland replied unto Tara of face beautiful as the moon, saying, ‘Thou understandest the voice of every creature. Tell me after reflection whose help it is that this brother in name only of mine hath obtained!’ Thus addressed by him Tara endued with wisdom and possessed of the effulgence of the moon, answered her lord after a moment’s reflection, saying, ‘Listen, O monarch of the monkeys! That foremost of bowmen, endued with great might, Rama the son of Dasaratha, whose spouse hath been ravished, hath made an alliance offensive and defensive with Sugriva! And his brother the intelligent Lakshmana also of mighty arms, the unvanquished son of Sumitra, standeth beside him for the success of Sugriva’s object. And Mainda and Dwivida, and Hanuman the son of Pavana, and Jamvuman, the king of the bears, are beside Sugriva as his counsellors. All these illustrious ones are endued with great strength and intelligence. And these all, depending upon the might and energy of Rama, are prepared for thy destruction!’ Hearing these words of hers that were for his benefit, the king of the monkeys disregarded them altogether. And filled with jealousy, he also suspected her to have set her heart on Sugriva! And addressing Tara in harsh words, he went out of his cave and coming before Sugriva who was staying by the side of the mountains of Malyavat, he spoke unto him thus, ‘Frequently vanquished before by me, fond as thou art of life, thou art allowed by me to escape with life owing to thy relationship with me! What hath made thee wish for death so soon?’ Thus addressed by Vali, Sugriva, that slayer of foes, as if addressing Rama himself for informing him of what had happened, replied unto his brother in these words of grave import, ‘O king, robbed by thee of my wife and my kingdom also, what need have I of life? Know that it is for this that I have come!’ Then addressing each other in these and other words of the same import, Vali and Sugriva rushed to the encounter, fighting with Sala and Tala trees and stones. And they struck each other down on the earth. And leaping high into the air, they struck each other with their fists. And mangled by each other’s nail and teeth, both of them were covered with blood. And the two heroes shone on that account like a pair of blossoming Kinshukas. And as they fought with each other, no difference (in aspect) could be observed so as to distinguish them. Then Hanuman placed on Sugriva’s neck a garland of flowers. And that hero thereupon shone with that garland on his neck, like the beautiful and huge peak of Malya with its cloudy belt. And Rama, recognising Sugriva by that sign, then drew his foremost of huge bows, aiming at Vali as his mark. And the twang of Rama’s bow resembled the roar of an engine. And Vali, pierced in the heart by that arrow, trembled in fear. And Vali, his heart having been pierced through, began to vomit forth blood. And he then beheld standing before him Rama with Sumatra’s son by his side. And reproving that descendant of Kakutstha’s race, Vali fell down on the ground and became senseless. And Tara then beheld that lord of hers possessed of the effulgence of the Moon, lying prostrate on the bare earth. And after Vali had been thus slain, Sugriva regained possession of Kishkindhya, and along with it, of the widowed Tara also of face beautiful as the moon. And the intelligent Rama also dwelt on the beautiful breast of the Malyavat hill for four months, duly worshipped by Sugriva all the while.

“Meanwhile Ravana excited by lust, having reached his city of Lanka, placed Sita in an abode, resembling Nandana itself, within a forest of Asokas, that looked like an asylum of ascetics. And the large-eyed Sita passed her days there in distress, living on fruits and roots, practising ascetic austerities with fasts, attired in ascetic garb, and waning thin day by day, thinking of her absent lord. And the king of the Rakshasas appointed many Rakshasa women armed with bearded darts and swords and lances and battle-axes and maces and flaming brands, for guarding her. And some of these had two eyes, and some three. And some had eyes on their foreheads. And some had long tongues and some had none. And some had three breasts and some had only one leg. And some had three matted braids on their heads, and some had only one eye. And these, and others of blazing eyes and hair stiff as the camel's, stood beside Sita surrounding her day and night most watchfully. And those Pisacha women of frightful voice and terrible aspect always addressed that large-eyed lady in the harshest tones. And they said, 'Let us eat her up, let us mangle her, let us tear her into pieces, her, that is, that dwelleth here disregarding our lord!' And filled with grief at the separation from her lord, Sita drew a deep sigh and answered those Rakshasa women, saying, 'Reverend ladies, eat me up without delay! I have no desire to live without that husband of mine, of eyes like lotus-leaves and locks wavy, and blue in hue! Truly I will, without food and without the least love of life, emaciate my limbs, like a she-snake (hibernating) within a Tala tree. Know this for certain that I will never seek the protection of any other person than the descendant of Raghu. And knowing this, do what ye think fit!' And hearing these words of hers, those Rakshasas with dissonant voice went to the king of the Rakshasas, for representing unto him all she had said. And when those Rakshasas had gone away, one of their number known by the name of Trijata, who was virtuous and agreeable in speech, began to console the princess of Videha. And she said, 'Listen, O Sita! I will tell thee something! O friend, believe in what I say! O thou of fair hips, cast off thy fears, and listen to what I say. There is an intelligent and old chief of the Rakshasas known by the name of Avindhya. He always seeketh Rama's good and hath told me these words for thy sake! 'Reassuring and cheering her, tell Sita in my name, saying: 'Thy husband the mighty Rama is well and is waited upon by Lakshmana. And the blessed descendant of Raghu hath already made friends with Sugriva, the king of the monkeys, and is ready to act for thee! And, O timid lady, entertain thou no fear on account of Ravana, who is censured by the whole world, for, O daughter, thou art safe from him on account of Nalakuvera's curse. Indeed, this wretch had been cursed before for his having violated his daughter-in-law, Rambha. This lustful wretch is not able to violate any woman by force. Thy husband will soon come, protected by Sugriva and with the intelligent son of Sumitra in his train, and will soon take thee away hence! O lady, I have had a most terrible dream of evil omen, indicating the destruction of this wicked-minded wretch of Pulastya's race! This night wanderer of mean deeds is, indeed, most wicked and cruel. He inspireth terror in all by the defects of his nature and the wickedness of his conduct. And deprived of his senses by Fate, he challengeth the very gods. In my vision I have seen every indication of his downfall. I have seen the Ten-headed, with his crown shaven and body besmeared with oil, sunk in mire, and the next moment dancing on a chariot drawn by mules. I have seen Kumbhakarna and others, perfectly naked and with crowns shaven, decked with red wreaths and unguents, and running towards the southern direction. Vibhishana alone, with umbrella over his head, and graced with a turban, and with body decked with white wreaths and unguents, I beheld ascending the summit of the White hill. And I saw four of his counsellors also, decked with white wreaths and unguents, ascending the summit of that hill along with him. All this bodeth that these alone will be saved from the impending terror. The whole earth with its oceans and seas will be enveloped with Rama's arrows. O lady, thy husband will fill the whole earth with his fame. I also saw Lakshmana, consuming all directions (with his arrows) and ascending on a heap of bones and drinking thereon honey and rice boiled in milk. And thou, O lady, hast been beheld by me running towards a northernly direction, weeping and covered with blood and protected by a tiger! And, O princess of Videha, soon wilt thou find happiness, being united, O Sita, with thy lord, that descendant of Raghu accompanied by his brother!' Hearing these words of Trijata, that girl with eyes like those of a young gazelle, once more began to entertain hopes of a union with her lord. And when at last those fierce and cruel Pisacha guards came back, they saw her sitting with Trijata as before."

SECTION CCLXXIX

“Markandeya said, ‘And while the chaste Sita was dwelling there afflicted with melancholy and grief on account of her lord, attired in mean garb, with but a single jewel (on the marital thread on her wrist), and incessantly weeping, seated on a stone, and waited upon by Rakshasa women, Ravana, afflicted by the shafts of the god of desire, came to her and approached her presence. And inflamed by desire, that conquerer in battle of the gods, the Danavas, the Gandharvas, the Yakshas, and the Kimpurushas, attired in celestial robes and possessing handsome features, decked with jewelled earrings and wearing a beautiful garland and crown, entered the Asoka woods, like an embodiment of the vernal season. And dressed with care, Ravana looked like the Kalpa tree in Indra’s garden. But though adorned with every embellishment, that inspired her only with awe, like a beautified banian in the midst of a cemetery. And that night wanderer, having approached the presence of that slender-waisted lady, looked like the planet Saturn in the presence of Rohini. And smitten with the shafts of the god of the flowery emblem he accosted that fair-hipped lady then affrighted like a helpless doe, and told her these words, ‘Thou hast, O Sita, shown thy regard for thy lord too much! O thou of delicate limbs, be merciful unto me. Let thy person be embellished now (by these maids in waiting). O excellent lady, accept me as thy lord! And, O thou of the most beautiful complexion, attired in costly robes and ornaments, take thou the first place among all the women of my household. Many are the daughters of the celestials and also the Gandharvas that I possess! I am lord also of many Danava and Daitya ladies! One hundred and forty millions of Pisachas, twice as many man-eating Rakshasa of terrible deed, and thrice as many Yaksha do my bidding! Some of these are under the sway of my brother who is the lord of all treasures. In my drinking hall, O excellent lady of beautiful thighs, Gandharvas and Apsaras wait on me as they do on my brother! I am, again, the son of that regenerate Rishi Visravas himself of high ascetic merit. I am renowned, again, as the fifth Regent of the Universe! And, O beautiful lady, of food and edibles and drinks of the very best kind, I have as much as the Lord himself of the celestials! Let all thy troubles consequent on a life in the woods cease! O thou of fair hips, be my Queen, as Mandodari herself!' Thus addressed by him, the beautiful princess of Videha, turning away and regarding him as something less than a straw, replied unto that wanderer of the night. And at that time the princess of Videha, that girl of beautiful hips, had her deep and compact bosom copiously drenched by her inauspicious tears shed ceaselessly. And she who regarded her husband as her god, answered that mean wretch, saying, 'By sheer ill-luck it is, O king of the Rakshasas, that I am obliged to hear such words of grievous import spoken by thee! Blessed be thou, O Rakshasa fond of sensual pleasures, let thy heart be withdrawn from me! I am the wife of another, ever devoted to my husband, and, therefore, incapable of being possessed by thee! A helpless human being that I am, I cannot be a fit wife for thee! What joy can be thine by using violence towards an unwilling woman? Thy father is a wise Brahmana, born of Brahma and equal unto that Lord himself of the creation! Why dost thou not, therefore, thyself being equal to a Regent of the Universe, observe virtue? Disgracing thy brother, that king of the Yakshas, that adorable one who is the friend of Maheswara himself, that lord of treasures, how is it that thou feelest no shame?' Having said these words, Sita began to weep, her bosom shivering in agitation, and covering her neck and face with her garments. And the long and well-knit braid, black and glossy, falling from the head of the weeping lady, looked like a black snake. And hearing these cruel words uttered by Sita, the foolish Ravana, although thus rejected, addressed Sita once more, saying, 'O lady, let the god having the Makara for his emblem burn me sorely. I will, however, on no account, O thou of sweet smiles and beautiful hips, approach thee, as thou art unwilling! What can I do to thee that still feelest a regard for Rama who is only a human being and, therefore, our food?' Having said those words unto that lady of faultless features, the king of the Rakshasa made himself invisible then and there and went away to the place he liked. And Sita, surrounded by those Rakshasa women, and treated with tenderness by Trijata, continued to dwell there in grief.”

SECTION CCLXXX

“MARKANDEYA SAID, ‘MEANWHILE the illustrious descendant of Raghu, along with his brother, hospitably treated by Sugriva, continued to dwell on the breast of the Malyavat hill, beholding every day the clear blue sky. And one night, while gazing from the mountain-top on the bright moon in the cloudless sky surrounded by planets and stars and stellar bodies, that slayer of foes was suddenly awakened (to a remembrance of Sita) by the cold breezes fragrant with the perfumes of the lily, lotus and other flowers of the same species. And virtuous Rama, dejected in spirits at the thought of Sita’s captivity in the abode of the Rakshasa, addressed the heroic Lakshmana in the morning saying, ‘Go, Lakshmana and seek in Kishkindhya that ungrateful king off the monkeys, who understand well his own interest and is even now indulging in dissipations, that foolish wretch of his race whom I have installed on a throne and to whom all apes and monkeys and bears owe allegiance, that fellow for whose sake, O mighty-armed perpetuator of Raghu’s race, Vali was slain by me with thy help in the wood of Kishkindhya! I regard that worst of monkeys on earth to be highly ungrateful, for, O Lakshmana, that wretch hath now forgotten me who am sunk in such distress! I think he is unwilling to fulfil his pledge, disregarding, from dullness of understanding, one who hath done him such services! If thou findest him lukewarm and rolling in sensual joys, thou must then send him, by the path Vali hath been made to follow, to the common goal of all creatures! If, on the other hand, thou seest that foremost of monkeys delight in our cause, then, O descendant of Kakutstha, shouldst thou bring him hither with thee! Be quick, and delay not!’ Thus addressed by his brother, Lakshmana ever attentive to the behests and welfare of his superiors, set out taking with him his handsome bow with string and arrows. And reaching the gates of Kishkindhya he entered the city unchallenged. And knowing him to be angry, the monkey-king advanced to receive him. And with his wife, Sugriva the king of the monkeys, with a humble heart, joyfully received him with due honours. And the dauntless son of Sumitra then told him what Rama had said. And having heard everything in detail, O mighty monarch, Sugriva, the king of the monkeys with his wife and servants, joined his hands, and cheerfully said unto Lakshmana, that elephant among men, these words: ‘I am, O Lakshmana, neither wicked, nor ungrateful, nor destitute of virtue! Hear what efforts I have made for finding out Sita’s place of captivity! I have despatched diligent monkeys in all directions. All of them have stipulated to return within a month. They will, O hero, search the whole earth with her forests and hills and seas, her villages and towns and cities and mines. Only five nights are wanting to complete that month, and then thou wilt, with Rama, hear tidings of great joy!’

“Thus addressed by that intelligent king of the monkeys, the high-souled Lakshmana became appeased, and he in his turn worshipped Sugriva. And accompanied by Sugriva, he returned to Rama on the breast of the Malyavat hill. And approaching him, Lakshmana informed him of the beginning already made in respect of his undertaking. And soon thousands of monkey-chiefs began to return, after having carefully searched the three quarters of the earth, viz., the North, the East and the West. But they that had gone towards the South did not make their appearance And they that came back represented to Rama, saying that although they had searched the whole earth with her belt of seas, yet they could not find either the princess of Videha or Ravana. But that descendant of Kakutstha’s race, afflicted at heart, managed to live yet, resting his hopes (of hearing Sita’s tidings) on the great monkeys that had gone towards the South.

“After the lapse of two months, several monkeys seeking with haste the presence of Sugriva, addressed him, saying, ‘O king, that foremost of monkeys, the son of Pavana, as also Angada, the son of Vali, and the other great monkeys whom thou hadst despatched to search the southern region, have come back and are pillaging that great and excellent orchard called Madhuvana, which was always guarded by Vali and which hath been well-guarded by thee also after him!’ Hearing of this act of liberty on their part, Sugriva inferred the success of their mission, for it is only servants that have been crowned with success that can act in this way. And that intelligent and foremost of monkeys communicated his suspicions to Rama. And Rama also, from this, guessed that the princess of Mithila had been seen. Then Hanuman and the other monkeys, having refreshed themselves thus, came towards their king, who was then staying with Rama and Lakshmana. And, O Bharata, observing the gait of Hanuman and the colour of his face, Rama was confirmed in the belief that Hanuman had really seen Sita. Then those successful monkeys with Hanuman at their head, duly bowed unto Rama and Lakshmana and Sugriva. And Rama then taking up his bow and quiver, addressed those monkeys, saying, ‘Have you been successful? Will ye impart life unto me? Will ye once more enable me to reign in Ayodhya after having slain my enemy in battle and rescued the daughter of Janaka? With the princess of Videha unrescued, and the foe unslain in battle, I dare not live, robbed of wife and honour!’ Thus addressed by Rama, the son of Pavana, replied unto him, saying, ‘I bring thee good news, O Rama; for Janaka’s daughter hath been seen by me. Having searched the southern region with all its hills, forests, and mines for some time, we became very weary. At length we beheld a great cavern. And having beheld it, we entered that cavern which extended over many Yojanas. It was dark and deep and overgrown with trees and infested by worms. And having gone a great way through it, we came upon sun-shine and beheld a beautiful palace. It was, O Raghava, the abode of the Daitya Maya. And there we beheld a female ascetic named Prabhavati engaged in ascetic austerities. And she gave us food and drink of various kinds. And having refreshed ourselves therewith and regained our strength, we proceeded along the way shown by her. At last we came out of the cavern and beheld the briny sea, and on its shores, the Sahya, the Malaya and the great Dardura mountains. And ascending the mountains of Malaya, we beheld before us the vast ocean.[91] And beholding it we felt sorely grieved in mind. And dejected in spirits and afflicted with pain and famishing with hunger, we despaired of returning with our lives. Casting our eyes on the great ocean extending over many hundreds of Yojanas and abounding in whales and alligators and other aquatic animals, we became anxious and filled with grief. We then sat together, resolved to die there of starvation. And in course of conversation we happened to talk of the vulture Jatayu. Just then we saw a bird huge as a mountain, of frightful form, and inspiring terror into every heart, like a second son of Vinata.[92] And coming upon us unawares for devouring us, he said, 'Who are ye that are speaking thus of my brother Jatayu? I am his elder brother, by name Sampati, and am the king of birds. Once upon a time, we two, with the desire of outstripping each other, flew towards the sun. My wings got burnt, but those of Jatayu were not. That was the last time I saw my beloved brother Jatayu, the king of vultures! My wings burnt, I fell down upon the top of this great mountain where I still am!' When he finished speaking, we informed him of the death of his brother in a few words and also of this calamity that hath befallen thee! And, O king, the powerful Sampati heating this unpleasant news from us, was greatly afflicted and again enquired of us, saying, 'Who is this Rama and why was Sita carried off and how was Jatayu slain? Ye foremost of monkeys I wish to hear everything in detail!' We then informed him of everything about this calamity of thine and of the reason also of our vow of starvation. That king of birds then urged us (to give up our vow) by these words of his: 'Ravana is, indeed, known to me. Lanka is his capital. I beheld it on the other side of the sea in a valley of the Trikuta hills! Sita must be there. I have little doubt of this!' Hearing these words of his, we rose up quickly and began, O chastiser of foes, to take counsel of one another for crossing the ocean! And when none dared to cross it, I, having recourse to my father, crossed the great ocean which is a hundred Yojanas in width. And having slain the Rakshasis on the waters, I saw the chaste Sita within Ravana's harem, observing ascetic austerities, eager to behold her lord, with matted locks on head, and body besmeared with filth, and lean, and melancholy and helpless. Recognising her as Sita by those unusual signs, and approaching that worshipful lady while alone, I said, 'I am, O Sita, an emissary of Rama and monkey begotten by Pavana![93] Desirous of having a sight of thee, hither have I come travelling through the skies! Protected by Sugriva, that monarch of all the monkeys, the royal brothers Rama and Lakshmana are in peace! And Rama, O lady, with Sumitra’s son, hath enquired of thy welfare! And Sugriva also, on account of his friendship (with Rama and Lakshmana) enquireth of thy welfare. Followed by all the monkeys, thy husband will soon be here. Confide in me, O adorable lady, I am a monkey and not a Rakshasa!’ Thus addressed by me, Sita seemed to meditate for a moment and then replied to me, saying, ‘From the words of Avindhya I know that thou art Hanuman! O mighty-armed one, Avindhya is an old and respected Rakshasa! He told me that Sugriva is surrounded by counsellors like thee. Thou mayst depart now!’ And with these words she gave me this jewel as a credential. And, indeed, it was by means of this jewel that the faultless Sita had been able to support her existence. And the daughter of Janaka further told me as a token from her, that by thee, O tiger among men, a blade of grass (inspired with Mantras and thus converted into a fatal weapon) had once been shot at a crow while ye were on the breast of the mighty hill known by the name of Chitrakuta! And this she said as evidence of my having met her and hers being really the princess of Videha. I then caused myself to be seized by Ravana’s soldiers, and then set fire to the city of Lanka!’”

SECTION CCLXXXI

“Markandeya said, ‘It was on the breast of that very hill where Rama was seated with those foremost of monkeys that great monkey chiefs at the command of Sugriva, began to flock together. The father-in-law of Vali, the illustrious Sushena, accompanied by a thousand crores of active apes, came to Rama. And those two foremost of monkeys endued with mighty energy, viz., Gaya and Gavakshya, each accompanied by a hundred crores of monkeys, showed themselves there. And, O king, Gavakshya also of terrible mien and endued with a bovine tail, showed himself there, having collected sixty thousand crores of monkeys. And the renowned Gandhamadana, dwelling on the mountains of the same name, collected a hundred thousand crores of monkeys. And the intelligent and mighty monkey known by the name of Panasa mustered together fifty-two crores of monkeys.[94] And that foremost and illustrious of monkeys named Dadhimukha of mighty energy mustered a large army of monkeys possessed of terrible prowess. And Jamvuvan showed himself there with a hundred thousand crores of black bears of terrible deeds and faces having the Tilaka mark.[95] And these and many other chiefs of monkey-chiefs, countless in number, O king, came there for aiding Rama’s cause. And endued with bodies huge as mountain-peaks and roaring like lions, loud was the uproar that was heard there made by those monkeys running restlessly from place to place. And some of them looked like mountain-peaks, and some looked like buffaloes. And some were of the hue of autumnal clouds and the faces of some were red as vermillion. And some rose high, and some fell down, and some cut capers, and some scattered the dust, as they mustered together from various directions. And that monkey army, vast as the sea at full tide, encamped there at Sugriva’s bidding. And after those foremost of monkeys had mustered from every direction, the illustrious descendant of Raghu, with Sugriva by his side, set out in an auspicious moment of a very fair day under a lucky constellation, accompanied by that host arrayed in order of battle, as if for the purpose of destroying all the worlds. And Hanuman, the son of the Wind-god, was in the van of that host, while the rear was protected by the fearless son of Sumitra. And surrounded by the monkey-chiefs, those princes of Raghu's house with fingers cased in guana skin, shone, as they went, like the Sun and the Moon in the midst of the planets. And that monkey host armed with stones and Sala and Tala trees, looked very much like a far-extending field of corn under the morning sun. And that mighty army, protected by Nala and Nila and Angada and Kratha and Mainda and Dwivida, marched forth for achieving the purpose of Raghava. And encamping successively, without interruption of any kind, on wide and healthy tracts and valleys abounding with fruits and roots and water and honey and meat, the monkey host at last reached the shores of the briny sea. And like unto a second ocean, that mighty army with its countless colours, having reached the shores of sea, took up its abode there. Then the illustrious son of Dasaratha, addressing Sugriva amongst all those foremost monkeys, spoke unto him these words that were suited to the occasion, 'This army is large. The ocean also is difficult to cross. What contrivance, therefore, commends itself to thee for crossing the ocean?' At these words, many vain-glorious monkeys answered, 'We are fully able to cross the sea.' This answer, however, was not of much use, as all could not avail of that means. Some of the monkeys proposed to cross the sea in boats, and some in rafts of various kinds. Rama, however, conciliating them all, said, 'This cannot be. 'The sea here is a full hundred Yojanas in width. All the monkeys, ye heroes, will not be able to cross it. This proposal, therefore, that ye have made, is not consonant to reason. Besides we have not the number of boats necessary for carrying all our troops. How, again, can one like us raise such obstacles in the way of the merchants? Our army is very large. The foe wilt make a great havoc if a hole is detected. Therefore, to cross the sea in boats and rafts doth not recommend itself to me. I will, however, pray to the Ocean for the necessary means. Foregoing food, I will lie down on the shore. He will certainly show himself to me. If, however, he doth not show himself, I will chastise him then by means of my great weapons that are more blazing than fire itself and are incapable of being baffled!' Having said these words, both Rama and Lakshmana touched water[96] and duly laid themselves down on a bed of kusa grass on the seashore. The divine and illustrious Ocean then that lord of male and female rivers, surrounded by aquatic animals, appeared unto Rama in a vision. And addressing Rama in sweet accents, the genius of the Ocean, surrounded by countless mines of gems, said, 'O son of Kausalya, tell me what aid, O bull among men, I am to render thee! I also have sprung from the race of Ikshwaku[97] and am, therefore, a relative of thine!' Rama replied unto him, saying, 'O lord of rivers, male and female, I desire thee to grant me a way for my troops, passing along which I may slay the Ten-headed (Ravana), that wretch of Pulastya's race! If thou dost not grant the way I beg of thee, I will then dry thee up by means of my celestial arrows inspired with mantras!' And hearing these words of Rama, the genius of Varuna's abode, joining his hands, answered in great affliction, 'I do not desire to put any obstacle in thy way. I am no foe of thine! Listen, O Rama, to these words, and having listened, do what is proper! If, at thy command, I get a way for the passage of thy army, others then, from strength of their bows, will command me to do the same! In thy army there is a monkey of the name of Nala, who is a skilful mechanic. And endued with great strength, Nala is the son of Tashtri, the divine artificer of the Universe. And whether it is wood, or grass or stone, that he will throw into my waters, I will support the same on my surface, and thus wilt thou have a bridge (over which to pass)!' And having said these words, the genius of the Ocean disappeared. And Rama awaking, called Nala unto him and said, 'Build thou a bridge over the sea! Thou alone, I am sure, art able to do it!' And it was by this means that the descendant of Kakutstha's race caused a bridge to be built that was ten Yojanas in width and a hundred Yojanas in length. And to this day that bridge is celebrated over all the world by the name of Nala's bridge. And having completed that bridge, Nala, of body huge as a hill, came away at the command of Rama.

“And while Rama was on this side of the ocean, the virtuous Vibhishana, the brother of the king of the Rakshasas accompanied by four of his counsellors, came unto Rama. And the high-souled Rama received him with due welcome. Sugriva, however, feared, thinking he might be a spy. The son of Raghu, meanwhile perfectly satisfied (with Vibhishana) in consequence of the sincerity of his exertions and the many indications of his good conduct, worshipped him with respect. And he also installed Vibhishana in the sovereignty of all the Rakshasas and made him his own junior counsellor, and a friend of Lakshmana’s. And it was under Vibhishana’s guidance, O king, that Rama with all his troops crossed the great ocean by means of that bridge in course of a month. And having crossed the ocean and arrived at Lanka, Rama caused its extensive and numerous gardens to be devastated by his monkeys. And while Rama’s troops were there, two of Ravana’s counsellors and officers, named Suka and Sarana, who had come as spies, having assumed the shape of monkeys, were seized by Vibhishana. And when those wanderers of the night assumed their real Rakshasa forms, Rama showed them his troop and dismissed them quietly. And having quartered his troops in those woods that skirted the city, Rama then sent the monkey Angada with great wisdom as his envoy to Ravana.”

SECTION CCLXXXII

“Markandeya said, ‘Having quartered his army in those groves abounding with food and water and with fruits and roots, the descendant of Kakutstha began to watch over them with care. Ravana, on the other hand, planted in his city many appliances constructed according to the rules of military science. And his city, naturally impregnable on account of its strong ramparts and gate-ways, had seven trenches, that were deep and full of water to the brim and that abounded with fishes and sharks and alligators, made more impregnable still by means of pointed stakes of Khadira wood. And the ramparts, heaped with stones, were made impregnable by means of catapults. And the warriors (who guarded the walls) were armed with earthen pots filled with venomous snakes, and with resinous powders of many kinds. And they were also armed with clubs, and fire-brands and arrows and lances and swords and battle-axes. And they had also Sataghnis[98] and stout maces steeped in wax.[99] And at all the gates of the city were planted movable and immovable encampments manned by large numbers of infantry supported by countless elephants and horses. And Angada, having reached one of the gates of the city, was made known to the Rakshasas. And he entered the town without suspicion or fear. And surrounded by countless Rakshasas, that hero in his beauty looked like the Sun himself in the midst of masses of clouds. And having approached the hero of Pulastya’s race in the midst of his counsellors, the eloquent Angada saluted the king and began to deliver Rama’s message in these words, ‘That descendant of Raghu, O king, who ruleth at Kosala and whose renown hath spread over the whole world, sayeth unto thee these words suited to the occasion. Accept thou that message and act according to it! Provinces and towns, in consequence of their connection with sinful kings incapable of controlling their souls, are themselves polluted and destroyed. By the violent abduction of Sita, thou alone hast injured me! Thou, however, wilt become the cause of death to many unoffending persons. Possessed of power and filled with pride, thou hast, before this, slain many Rishis living in the woods, and insulted the very gods. Thou hast slain also many great kings and many weeping women. For those transgressions of thine, retribution is about to overtake thee! I will slay thee with thy counsellors. Fight and show thy courage![100] O wanderer of the night, behold the power of my bow, although I am but a man! Release Sita, the daughter of Janaka! If thou dost not release her, I shall make the Earth divested of all Rakshasas with my keen-edged arrows!' Hearing these defiant words of the enemy, king Ravana bore them ill, becoming senseless with wrath. And thereupon four Rakshasas skilled in reading every sign of their master, seized Angada like four hawks seizing a tiger. With those Rakshasas, however, holding him fast by his limbs, Angada leaped upwards and alighted on the palace terrace. And as he leaped up with a great force, those wanderers of the night fell down the earth, and bruised by the violence of the fall, had their ribs broken. And from the golden terrace on which he had alighted, he took a downward leap. And overleaping the walls of Lanka, he alighted to where his comrades were. And approaching the presence of the lord of Kosala and informing him of everything, the monkey Angada endued with great energy retired to refresh himself, dismissed with due respect by Rama.

The descendant of Raghu then caused the ramparts of Lanka to be broken down by a united attack of all those monkeys endued with the speed of the wind. Then Lakshmana, with Vibhishana and the king of the bears marching in the van, blew up the southern gate of the city that was almost impregnable. Rama then attacked Lanka with a hundred thousand crores of monkeys, all possessed of great skill in battle, and endued with reddish complexions like those of young camels. And those crores of greyish bears with long arms, and legs and huge paws, and generally supporting themselves on their broad haunches, were also urged on to support the attack. And in consequence of those monkeys leaping up and leaping down and leaping in transverse directions, the Sun himself, his bright disc completely shaded, became invisible for the dust they raised. And the citizens of Lanka beheld the wall of their town assume all over a tawny hue, covered by monkeys of complexions yellow as the ears of paddy, and grey as Shirisha flowers, and red as the rising Sun, and white as flax or hemp. And the Rakshasas, O king, with their wives and elders, were struck with wonders at that sight. And the monkey warriors began to pull down pillars made of precious stones and the terraces and tops of palatial mansions. And breaking into fragments the propellers of catapults and other engines, they began to cast them about in all directions. And taking up the Sataghnis along with the discs, the clubs, and stones, they threw them down into the city with great force and loud noise. And attacked thus by the monkeys, those Rakshasas that had been placed on the walls to guard them, fled precipitately by hundreds and thousands.

"Then hundreds of thousands of Rakshasas, of terrible mien, and capable of assuming any form at will, came out at the command of the king. And pouring a perfect shower of arrows and driving the denizens of the forest, those warriors, displaying great prowess, adorned the ramparts. And soon those wanderers of the night, looking like masses of flesh, and of terrible mien, forced the monkeys to leave the walls. And mangled by the enemies' lances, numerous monkey-chiefs fell down from the ramparts, and crushed by the falling columns and gateways, numerous Rakshasas also fell down to rise no more. And the monkeys and the brave Rakshasas that commenced to eat up the foe, struggled, seizing one another by the hair, and mangling and tearing one another with their nails and teeth. And the monkeys and the Rakshasas roared and yelled frightfully, and while many of both parties were slain and fell down to rise no more, neither side gave up the contest. And Rama continued all the while to shower a thick downpour of arrows like the very clouds. And the arrows he shot, enveloping Lanka, killed large numbers of Rakshasas. And the son of Sumitra, too, that mighty bowman incapable of being fatigued in battle, naming particular Rakshasas stationed on the ramparts, slew them with his clothyard shafts. And then the monkey host, having achieved success was withdrawn at the command of Rama, after it had thus pulled down the fortifications of Lanka and made all objects within the city capable of being aimed at by the besieging force."

SECTION CCLXXXIII

“Markandeya said, ‘And while those troops (thus withdrawn) were reposing themselves in their quarters, many little Rakshasas and Pisachas owning Ravana as their leader, penetrated amongst them. And among these were Parvana, Patana, Jambha, Khara, Krodha-vasa, Hari, Praruja, Aruja and Praghasa, and others. And as these wicked ones were penetrating (the monkey host) in their invisible forms, Vibhishana, who had the knowledge thereof, broke the spell of their invisibility. And once seen, O king, by the powerful and long-leaping monkeys, they were all slain and prostrated on the earth, deprived of life. And unable to endure this, Ravana marched out at the head of his troops. And surrounded by his terrible army of Rakshasas and Pisachas, Ravana who was conversant with the rules of warfare like a second Usanas invested the monkey host, having disposed his troops in that array which is named after Usanas himself. And beholding Ravana advancing with his army disposed in that array, Rama, following the mode recommended by Vrihaspati, disposed his troops in counter array for opposing that wanderer of the night. And coming up quickly, Ravana began to fight with Rama. And Lakshmana singled out Indrajit, and Sugriva singled out Virupakshya, and Nikharvata fought with Tara, and Nala with Tunda, and Patusa with Panasa. And each warrior, advancing up to him whom he regarded as his match, began to fight with him on that field of battle, relying on the strength of his own arms, and that encounter, so frightful to timid persons, soon became terrible and fierce like that between the gods and the Asuras in the days of old. And Ravana covered Rama with a shower of darts and lances and swords, and Rama also afflicted Ravana with his whetted arrows of iron furnished with the sharpest points, and in the same way Lakshmana smote the contending Indrajit with arrows capable of penetrating into the most vital parts and Indrajit also smote Sumitra’s son with an arrowy shower. And Vibhishana showered upon Prahasta and Prahasta showered upon Vibhishana, without any regard for each other a thick downpour of winged arrows furnished with the sharpest points. And thus between those mighty warriors there came about an encounter of celestial weapons of great force, at which the three worlds with their mobile and immobile creatures were sorely distressed.”

SECTION CCLXXXIV

“Markandeya said, “Then Prahasta, suddenly advancing up to Vibhishana and uttering a loud yell, struck him with his mace. But though struck with that mace of terrible force, the mighty-armed Vibhishana of great wisdom, without wavering in the least, stood still as the mountains of Himavat. Then Vibhishana, taking up a huge and mighty javelin furnished with a hundred bells, inspired it with mantras and hurled it at the head of his adversary. And by the impetuosity of that weapon rushing with the force of the thunderbolt, Prahasta’s head was severed off, and he thereupon looked like a mighty tree broken by the wind. And beholding that wanderer of the night, Prahasta, thus slain in battle, Dhumraksha rushed with great impetuosity against the monkey-host. And beholding the soldiers of Dhumraksha, looking like the clouds and endued with terrible mien, advancing up towards them, the monkey-chief suddenly broke and fled. And seeing those foremost of monkeys suddenly give way, that tiger among monkeys, Hanuman, the son of Pavana, began to advance. And beholding the son of Pavana staying still on the field of battle, the retreating monkeys, O king, one and all quickly rallied. Then mighty and great and fearful was the uproar that arose there in consequence of the warriors of Rama and Ravana rushing against each other. And in that battle which raged terribly the field soon became miry with blood. And Dhumraksha afflicted the monkey-host with volleys of winged shafts. Then that vanquisher of foes, Hanuman, the son of Pavana, quickly seized that advancing leader of the Rakshasa. And the encounter that took place between that monkey and the Rakshasa hero, is desirous of defeating the other, was fierce and terrible, like that of Indra and Prahlada (in days of yore). And the Rakshasa struck the monkey with his maces and spiked clubs while the monkey struck the Rakshasa with trunks of trees unshorn of their branches. Then Hanuman, the son of Pavana, slew in great wrath that Rakshasa along with his charioteer and horses and broke his chariot also into pieces. And beholding Dhumraksha, that foremost of Rakshasa, thus slain, the monkeys, abandoning all fear, rushed against the Rakshasa army with great valour. And slaughtered in large numbers by the victorious and powerful monkeys, the Rakshasas became dispirited and fled in fear to Lanka. And the surviving wreck of the Rakshasa army, having reached the city, informed king Ravana of everything that had happened. And hearing from them that Prahasta and that mighty archer Dhumraksha, had both, with their armies, been slain by the powerful monkeys, Ravana drew a deep sigh and springing up from his excellent seat, said, — the time is come for Kumbhakarna to act. — And having said this, he awake, by means of various loud-sounding instruments, his brother Kumbhakarna from his deep and prolonged slumbers. And having awaked him with great efforts, the Rakshasa king, still afflicted with anxiety, addressed the mighty Kumbhakarna and said unto him when seated at his ease on his bed, having perfectly recovered consciousness and self-possession, these words, ‘Thou, indeed, art happy, O Kumbhakarna, that canst enjoy profound and undisturbed repose, unconscious of the terrible calamity that hath overtaken us! Rama with his monkey host hath crossed the Ocean by a bridge and disregarding us all is waging a terrible war (against us). I have stealthily brought away his wife Sita, the daughter of Janaka. and it is to recover her that he hath come hither, after having made a bridge over the great Ocean. Our great kinsmen also, Prahasta and others, have already been slain by him. And, O scourge of thy enemies, there is not another person, save thee, that can slay Rama! Therefore, O warrior, putting on thy armour, do thou set out this day for the purpose of vanquishing Rama and his followers! The two younger brothers of Dushana, viz., Vajravega and Promathin, will join thee with their forces!’ And having said this unto the mighty Kumbhakarna. the Rakshasa king gave instructions to Vajravega and Promathin as to what they should do. And accepting his advice, those two warlike brothers of Dushana quickly marched out of the city, preceded by Kumbhakarna.”

SECTION CCLXXXV

“Markandeya said, “Then Kumbhakarna set out from the city, accompanied by his followers. And soon he beheld the victorious monkey troops encamped before him. And passing them by with the object of seeking out Rama, he beheld the son of Sumitra standing at his post, bow in hand. Then the monkey warriors, speedily advancing towards him, surrounded him on all sides. And then they commenced to strike him with numberless large trees. And many amongst them fearlessly began to tear his body with their nails. And those monkeys began to fight with him in various ways approved by the laws of warfare. And they soon overwhelmed that chief of the Rakshasas with a shower of terrible weapons of various kinds. And attacked by them thus, Kumbhakarna only laughed at them and began to eat them up. And he devoured those foremost of monkeys known by the name of Chala, and Chandachala, and Vajravahu. And beholding that fearful act of the Rakshasa, other monkeys were frightened and set forth a loud wail of fear. And hearing the screams of those monkey-leaders, Sugriva boldly advanced towards Kumbhakarna. And that high-souled king of the monkeys swiftly approaching the Rakshasa, violently struck him on the head with the trunk of a Sala tree. And though the high-souled Sugriva always prompt in action broke that Sala tree on the head of Kumbhakarna, he failed to make any impression on that Rakshasa. And then, as if roused from his torpor by that blow, Kumbhakarna stretching forth his arms seized Sugriva by main force. And beholding Sugriva dragged away by the Rakshasa, the heroic son of Sumitra, that delighter of his friends, rushed towards Kumbhakarna. And that slayer of hostile heroes, Lakshmana, advancing towards Kumbhakarna, discharged at him an impetuous and mighty arrow furnished with golden wings. And that arrow, cutting through his coat of mail and penetrating into his body, passed through it outright and struck into the earth, stained with the Rakshasa's blood. Kumbhakarna then, having his breast thus bored through, released the king of monkeys. And taking up a huge mass of stone as his weapon, the mighty warrior Kumbhakarna then rushed towards the son of Sumitra, aiming it at him. And as the Rakshasa rushed towards him, Lakshmana cut off his upraised arms by means of a couple of keen-edged shafts furnished with heads resembling razors. But as soon as the two arms of the Rakshasa were thus cut off, double that number of arms soon appeared on his person. Sumitra's son, however, displaying his skill in weapon, soon by means of similar arrows cut off those arms also, each of which had seized a mass of stone. At this, that Rakshasa assumed a form enormously huge and furnished with numerous heads and legs and arms. Then the son of Sumitra rived, with a Brahma weapon, that warrior looking like an assemblage of hill. And rent by means of that celestial weapon, that Rakshasa fell on the field of battle like a huge tree with spreading branches suddenly consumed by heaven's thunderbolt. And beholding Kumbhakarna endued with great activity and resembling the Asura Vritra himself, deprived of life and prostrated on the field of battle, the Rakshasa warriors fled in fear. And beholding the Rakshasa warriors running away from the field of battle, the younger brother of Dushana, rallying them, rushed in great wrath upon the son of Sumitra. Sumitra's son, however, with a loud roar, received with his winged shafts both those wrathful warriors, Vajravega and Promathin, rushing towards him. The battle then, O son of Pritha, that took place between those two younger brothers of Dushana on the one hand and the intelligent Lakshmana on the other, was exceedingly furious and made the bristles of the spectators stand on end. And Lakshmana overwhelmed the two Rakshasas with a perfect shower of arrows. And those two Rakshasa heroes, on the other hand, both of them excited with fury, covered Lakshmana with an arrowy hail. And that terrible encounter between Vajravega and Promathin and the mighty-armed Lakshmana lasted for a short while. And Hanumana, the son of Pavana, taking up a mountain peak, rushed towards one of the brothers, and with that weapon took the life of the Rakshasa Vajravega. And that mighty monkey, Nala, also, with a large mass of rock, crushed Promathin, that other younger brother of Dushana. The deadly struggle, however, between the soldiers of Rama and Ravana, rushing against one another, instead of coming to an end even after this, raged on as before. And hundreds of Rakshasas were slain by the denizens of the forest, while many of the latter were slain by the former. The loss, however, in killed, of the Rakshasas was far greater than that of the monkeys.

SECTION CCLXXXVI

“Markandeya said, ‘Learning that Kumbhakarna had with his followers, fallen in battle as also that great warrior Prahasta, and Dhumraksha too of mighty energy, Ravana then addressed his heroic son Indrajit saying, ‘O slayer of foes, slay thou in battle Rama and Sugriva and Lakshmana. My good son, it was by thee that this blazing fame of mine had been acquired by vanquishing in battle that wielder of the thunderbolt, the thousand-eyed Lord of Sachi! Having the power of appearing and vanishing at thy will, slay thou, O smiter of foes, my enemies by means, O thou foremost of all wielders of weapons, of thy celestial arrows received as boons (from the gods)! Rama and Lakshmana and Sugriva are incapable of enduring the bare touch of thy weapons. What shall I say, therefore, of their followers? That cessation of hostilities which could not be brought about by either Prahasta or Kumbhakarna in battle, be it thine, O mighty-armed one, to bring about! Slaying my enemies with all their army by means of thy keen-edged shafts, enhance my joy to-day, O son, as thou didst once before by vanquishing Vasava!’ Thus addressed by him. Indrajit said — So be it, — and encased in mail he quickly ascended his chariot, and proceeded, O king, towards the field of battle. And then that bull amongst Rakshasas loudly announcing his own name, challenged Lakshmana endued with auspicious marks, to a single combat. And Lakshmana, thus challenged, rushed towards that Rakshasa, with his bow and arrows, and striking terror into his adversary’s heart by means of the flapping of his bow-string on the leathern case of his left hand. And the encounter that took place between those warriors that defied each other’s prowess and each of whom was desirous of vanquishing the other, and both of whom were conversant with celestial weapons, was terrible in the extreme. But when the son of Ravana found that he could not by his arrows gain any advantage over his adversary, that foremost of mighty warriors mustered all his energy. And Indrajit then began to hurl at Lakshmana with great force numberless javelins. The son of Sumitra, however, cut them into fragments by means of his own keen-edged arrows. And those javelins, thus cut into pieces by the keen-edged arrows of Lakshmana, dropped down upon the ground. Then the handsome Angada, the son of Vali, taking up a large tree, rushed impetuously at Indrajit and struck him with it on the head. Undaunted at this, Indrajit of mighty energy sought to smite Angada with a lance. Just at that juncture, however, Lakshmana cut into pieces the lance taken up by Ravana's son. The son of Ravana then took up a mace and struck on the left flank that foremost of monkeys, the heroic Angada who was then staying close beside him. Angada, the powerful son of Vali, little recking that stroke, hurled at Indrajit a mighty Sal stem. And hurled in wrath by Angada for the destruction of Indrajit, that tree, O son of Pritha, destroyed Indrajit's chariot along with his horses and charioteer. And thereupon jumping from his horseless and driverless car, the son of Ravana disappeared from sight, O king, by aid of his powers of illusion. And beholding that Rakshasa, abundantly endued with powers of illusion, disappear so suddenly, Rama proceeded towards that spot and began to protect his troops with care. Indrajit, however, with arrows, obtained as boons from the gods, began to pierce both Rama and mighty Lakshmana in every part of their bodies. Then the heroic Rama and Lakshmana both continued to contend with their arrows against Ravana's son who had made himself invisible by his powers of illusion. But Indrajit continued to shower in wrath all over those lions among men his keen-edged shafts by hundreds and thousands. And seeking that invisible warrior who was ceaselessly showering his arrows, the monkeys penetrated into every part of the firmament, armed with huge masses of stone. Them as well as the two brothers, however, the invisible Rakshasa began to afflict with his shafts. Indeed, the son of Ravana, concealing himself by his powers of illusion, furiously attacked the monkey host. And the heroic brothers Rama and Lakshmana, pierced all over with arrows, dropped down on the ground like the Sun and the Moon fallen down from the firmament.'"

SECTION CCLXXXVII

“Markandeya said, ‘Beholding both the brothers Rama and Lakshmana prostrate on the ground, the son of Ravana tied them in a net-work of those arrows of his which he had obtained as boons. And tied by Indrajit on the field of battle by means of that arrowy net, those heroic tigers among men resembled a couple of hawks immured in a cage. And beholding those heroes prostrate on the ground pierced with hundreds of arrows, Sugriva with all the monkeys stood surrounding them on all sides. And the king of the monkeys stood there, accompanied by Sushena and Mainda and Dwivida, and Kumuda and Angada and Hanuman and Nila and Tara and Nala. And Vibhishana, having achieved success in another part of the field, soon arrived at that spot, and roused those heroes from insensibility, awakening them by means of the weapon called, Prajna.[101] Then Sugriva soon extracted the arrows from their bodies. And by means of that most efficacious medicine called the Visalya[102], applied with celestial mantras, those human heroes regained their consciousness. And the arrow having been extracted from their bodies, those mighty warriors in a moment rose from their recumbent posture, their pains and fatigue thoroughly alleviated. And beholding Rama the descendant of Ikshwaku’s race, quite at his ease, Vibhishana, O son of Pritha, joining his hands; told him these words, ‘O chastiser of foes, at the command of the king of the Guhyakas, a Guhyaka hath come from the White mountains, bringing with him his water![103] O great king, this water is a present to thee from Kuvera, so that all creatures that are invisible may, O chastiser of foes, become visible to thee! This water laved over the eyes will make every invisible creature visible to thee, as also to any other person to whom thou mayst give it!’ — Saying — So be it, — Rama took that sacred water, and sanctified his own eyes therewith. And the high-minded Lakshmana also did the same. And Sugriva and Jambuvan, and Hanuman and Angada, and Mainda and Dwivida, and Nila and many other foremost of the monkeys, laved their eyes with that water. And thereupon it exactly happened as Vibhishana had said, for, O Yudhishthira, soon did the eyes of all these became capable of beholding things that could not be seen by the unassisted eye!

"Meanwhile, Indrajit, after the success he had won, went to his father. And having informed him of the feats he had achieved, he speedily returned to the field of battle and placed himself at the van of his army. The son of Sumitra then, under Vibhishana's guidance, rushed towards that wrathful son of Ravana coming back, from desire of battle, to lead the attack. And Lakshmana, excited to fury and receiving a hint from Vibhishana, and desiring to slay Indrajit who had not completed his daily sacrifice, smote with his arrows that warrior burning to achieve success. And desirous of vanquishing each other, the encounter that took place between them was exceedingly wonderful like that (in days of yore) between the Lord of celestials and Prahrada. And Indrajit pierced the son of Sumitra with arrows penetrating into his very vitals. And the son of Sumitra also pierced Ravana's son with arrows of fiery energy. And pierced with Lakshmana's arrows, the son of Ravana became senseless with wrath. And he shot at Lakshmana eight shafts fierce as venomous snakes. Listen now, O Yudhishthira, as I tell thee how the heroic son of Sumitra then took his adversary's life by means of three winged arrows possessed of the energy and effulgence of fire! With one of these, he severed from Indrajit's body that arm of his enemy which had grasped the bow. With the second he caused that other arm which had held the arrows, to drop down on the ground. With the third that was bright and possessed of the keenest edge, he cut off his head decked with a beautiful nose and bright with ear-rings. And shorn of arms and head, the trunk became fearful to behold. And having slain the foe thus, that foremost of mighty men then slew with his arrows the charioteer of his adversary. And the horses then dragged away the empty chariot into the city. And Ravana then beheld that car without his son on it. And hearing that his son had been slain, Ravana suffered his heart to be overpowered with grief. And under the influence of extreme grief and affliction, the king of the Rakshasas suddenly cherished the desire of killing the princess of Mithila. And seizing a sword, the wicked Rakshasa hastily ran towards that lady staying within the Asoka wood longing to behold her lord. Then Avindhya beholding that sinful purpose of the wicked wretch, appeased his fury. Listen, O Yudhishthira, to the reasons urged by Avindhya! That wise Rakshasa said, ‘Placed as thou art on the blazing throne of an empire, it behoveth thee not to slay a woman! Besides, this woman is already slain, considering that she is a captive in thy power! I think, she would not be slain if only her body were destroyed. Slay thou her husband! He being slain, she will be slain too! Indeed, not even he of an hundred sacrifices (Indra) is thy equal in prowess! The gods with Indra at their head, had repeatedly been affrighted by thee in battle!’ With these and many other words of the same import, Avindhya succeeded in appeasing Ravana. And the latter did, indeed, listen to his counsellor’s speech. And that wanderer of the night, then, resolved to give battle himself sheathed his sword, and issued orders for preparing his chariot.’”

SECTION CCLXXXVIII

“Markandeya said, The Ten-necked (Ravana), excited to fury at the death of his beloved son, ascended his car decked with gold and gems. And surrounded by terrible Rakshasas with various kinds of weapons in their hands, Ravana rushed towards Rama, fighting with numerous monkey-chief. And beholding him rushing in wrath towards the monkey army, Mainda and Nila and Nala and Angada, and Hanuman and Jamvuman, surrounded him with all their troops. And those foremost of monkeys and bears began to exterminate with trunks of trees, the soldiers of the Ten-necked (Ravana), in his every sight. And beholding the enemy slaughtering his troops, the Rakshasa king, Ravana, possessed of great powers of illusion, began to put them forth. And forth from his body began to spring hundreds and thousands of Rakshasas armed with arrows and lances and double-edged swords in hand. Rama, however, with a celestial weapon slew all those Rakshasas. The king of the Rakshasas then once more put forth his prowess of illusion. The Ten-faced, producing from his body numerous warriors resembling, O Bharata, both Rama and Lakshmana, rushed towards the two brothers. And then those Rakshasas, hostile to Rama and Lakshmana and armed with bows and arrows, rushed towards Rama, and beholding that power of illusion put forth by the king of Rakshasas, that descendant of Ikshwaku’s race, the son of Sumitra, addressed Rama in these heroic words, ‘Slay those Rakshasas, those wretches with forms like thy own!’ And Rama, thereupon slew those and other Rakshasas of forms resembling his own. And that time Matali, the charioteer of Indra, approached Rama on the field of battle, with a car effulgent as the Sun and unto which were yoked horses of a tawny hue. And Matali said, ‘O son of Kakutstha’s race, this excellent and victorious car, unto which have been yoked this pair of tawny horses, belonging to the Lord of celestials! It is on this excellent car, O tiger among men, that Indra hath slain in battle hundreds of Daityas and Danavas! Therefore, O tiger among men, do thou, riding on the car driven by me, quickly slay Ravana in battle! Do not delay in achieving this!' Thus addressed by him, the descendant of Raghu's race, however, doubted the truthful words of Matali, thinking this is another illusion produced by the Rakshasas — Vibhishana then addressed him saying, 'This, O tiger among men, is no illusion of the wicked Ravana! Ascend thou this chariot quickly, for this, O thou of great effulgence, belongeth to Indra!' The descendant of Kakutstha then cheerfully said unto Vibhishana, 'So be it', and riding on that car, rushed wrathfully upon Ravana. And when Ravana, too, rushed against his antagonist, a loud wail of woe was set up by the creatures of the Earth, while the celestials in heaven sent forth a leonine roar accompanied by beating of large drums. The encounter then that took place between the Ten-necked Rakshasa and that prince of Raghu's race, was fierce in the extreme. Indeed, that combat between them hath no parallel elsewhere. And Rakshasa hurled at Rama a terrible javelin looking like Indra's thunderbolt and resembling a Brahmana's curse on the point of utterance.[104] Rama, however, quickly cut into fragments that javelin by means of his sharp arrows. And beholding that most difficult feat, Ravana was struck with fear. But soon his wrath was excited and the Ten-necked hero began to shower on Rama whetted arrows by thousands and tens of thousands and countless weapons of various kinds, such as rockets and javelins and maces and battle-axes and darts of various kinds and Shataghnis and whetted shafts. And beholding that terrible form of illusion displayed by the Ten-necked Rakshasa, the monkeys fled in fear in all directions. Then the descendant of Kakutstha, taking out of his quiver an excellent arrow furnished with handsome wings and golden feathers and a bright and beautiful head, fixed it on the bow with Brahmastra mantra. And beholding that excellent arrow transformed by Rama, with proper mantras into a Brahma weapon, the celestials and the Gandharvas with Indra at their head, began to rejoice. And the gods and the Danavas and the Kinnaras were led by the display of that Brahma weapon to regard the life of their Rakshasa foe almost closed. Then Rama shot that terrible weapon of unrivalled energy, destined to compass Ravana’s death, and resembling the curse of a Brahmana on the point of utterance. And as soon, O Bharata, as that arrow was shot by Rama from his bow drawn to a circle, the Rakshasa king with his chariot and charioteer and horses blazed up, surrounded on all sides by a terrific fire. And beholding Ravana slain by Rama of famous achievements, the celestials, with the Gandharvas and the Charanas, rejoiced exceedingly. And deprived of universal dominion by the energy of the Brahma weapon, the five elements forsook the illustrious Ravana. And were consumed by the Brahma weapon, the physical ingredients of Ravana’s body. His flesh and blood were all reduced to nothingness, — so that the ashes even could not be seen.’”

SECTION CCLXXXIX

"Markandeya said, 'Having slain Ravana, that wretched king of the Rakshasas and foe of the celestials, Rama with his friends and Sumitra's son rejoiced exceedingly. And after the Ten-necked (Rakshasa) hath been slain, the celestials with the Rishis at their head, worshipped Rama of mighty arms, blessing and uttering the word Jaya repeatedly. And all the celestials and the Gandharvas and the denizens of the celestial regions gratified Rama of eyes like lotus leaves, with hymns and flowery showers. And having duly worshipped Rama, they all went away to those regions whence they had come. And, O thou of unfading glory, the firmament at that time looked as if a great festival was being celebrated.

"And having slain the Ten-necked Rakshasa, the lord Rama of worldwide fame, that conqueror of hostile cities, bestowed Lanka on Vibhishana. Then that old and wise counsellor (of Ravana) known by the name of Avindhya, with Sita walking before him but behind Vibhishana who was at the front, came out of the city. And with great humility Avindhya said unto the illustrious descendant of Kakutstha, 'O illustrious one, accept thou this goddess, Janaka's daughter of excellent conduct!' Hearing these words, the descendant of Ikshwaku's race alighted from his excellent chariot and beheld Sita bathed in tears. And beholding that beautiful lady seated within her vehicle, afflicted with grief, besmeared with filth, with matted locks on head, and attired in dirty robes, Rama, afraid of the loss of his honour, said unto her, 'Daughter of Videha, go withersover thou likest! Thou art now free! What should have been done by me, hath been done! O blessed lady, owning me for thy husband, it is not meet that thou shouldst grow old in the abode of the Rakshasa! It is for this I have slain that wanderer of the night! But how can one like us, acquainted with every truth of morality embrace even for a moment a woman that had fallen into other’s hands? O princess of Mithila whether thou art chaste or unchaste, I dare not enjoy thee, now that thou art like sacrificial butter lapped by a dog!’ Hearing these cruel words, that adorable girl suddenly fell down in great affliction of heart, like a plantain tree severed from its roots. And the colour that was suffusing her face in consequence of the joy she had felt, quickly disappeared, like watery particles on a mirror blown thereon by the breath of the mouth. And hearing these words of Rama, all the monkeys also with Lakshmana became still as dead. Then the divine and pure-souled Brahma of four faces, that Creator of the Universe himself sprung from a lotus, showed himself on his car to Raghu’s son. And Sakra and Agni and Vayu, and Yama and Varuna and the illustrious Lord of the Yakshas, and the holy Rishis, and king Dasaratha also in a celestial and effulgent form and on car drawn by swans, showed themselves. And then the firmament crowded with celestials and Gandharvas became as beautiful as the autumnal welkin spangled with stars. And rising up from the ground, the blessed and famous princess of Videha, in the midst of those present spoke unto Rama of wide chest, these words, ‘O prince, I impute no fault to thee, for thou art well acquainted with the behaviour that one should adopt towards both men and women. But hear thou these words of mine! The ever-moving Air is always present within every creature. If I have sinned, let him forsake my vital forces! If I have sinned, Oh, then let Fire, and Water, and Space, and Earth, like Air (whom I have already invoked), also forsake my vital forces! And as, O hero, I have never, even in my dreams, cherished the image of any other person, so be thou my lord as appointed by the gods.’ After Sita had spoken, a sacred voice, resounding through the whole of that region, was heard in the skies, gladdening the hearts of the high-souled monkeys. And the Wind-god was heard to say, O son of Raghu, what Sita hath said is true! I am the god of Wind. The princess of Mithila is sinless! Therefore, O king, be united with thy wife!’ And the god of Fire said, ‘O son of Raghu, I dwell within the bodies of all creatures! O descendant of Kakutstha, the princess of Mithila is not guilty of even the minutest fault!’ And Varuna then said, ‘O son of Raghu, the humours in every creature’s body derive their existence from me! I tell thee, let the princess of Mithila be accepted by thee!’ And Brahma himself then said, ‘O descendant of Kakutstha, O son, in thee that art honest and pure and conversant with the duties of royal sages, this conduct is not strange. Listen, however, to these words of mine! Thou hast, O hero, slain this enemy of the gods, the Gandharvas, the Nagas, the Yakshas, the Danavas, and the great Rishis! It was through my grace that he had hitherto been unslayable of all creatures. And indeed, it was for some reason that I had tolerated him for some time! The wretch, however, abducted Sita for his own destruction. And as regards Sita, I protected her through Nalakuvera’s curse. For that person had cursed Ravana of old, saying, that if he ever approached an unwilling woman, his head should certainly be split into a hundred fragments. Let no suspicion, therefore, be thine! O thou of great glory, accept thy wife! Thou hast indeed, achieved a mighty feat for the benefit of the gods, O thou that art of divine effulgence!’ And last of all Dasaratha said, ‘I have been gratified with thee, O child! Blessed be thou, I am thy father Dasaratha! I command thee to take back thy wife, and rule thy kingdom, O thou foremost of men!’ Rama then replied, ‘If thou art my father, I salute thee with reverence, O king of kings! I shall indeed, return, at thy command, to the delightful city of Ayodhya!’

“Markandeya continued, ‘Thus addressed, his father, O bull of the Bharata race, gladly answered Rama, the corners of whose eyes were of a reddish hue, saying, ‘Return to Ayodhya and rule thou that kingdom! O thou of great glory, thy fourteen years (of exile) have been completed.’ Thus addressed by Dasaratha, Rama bowed to the gods, and saluted by his friends he was united with his wife, like the Lord of the celestials with the daughter of Puloman. And that chastiser of foes then gave a boon to Avindhya. And he also bestowed both riches and honours on the Rakshasa woman named Trijata. And when Brahma with all the celestials having India at their head, said unto Rama, ‘O thou that ownest Kausalya for thy mother, what boons after thy heart shall we grant thee?’ Rama, thereupon, prayed them to grant him firm adherence to virtues and invincibility in respect of all foes. And he also asked for the restoration to life of all those monkeys that had been slain by the Rakshasas, and after Brahma had said — So be it, those monkeys, O king, restored to life, rose up from the field of battle, and Sita too, of great good fortune, granted unto Hanuman a boon, saying, 'Let thy life, O son, last as long as (the fame of) Rama's achievements! And, O Hanuman of yellow eyes, let celestial viands and drinks be ever available to thee through my grace!'

"Then the celestials with Indra at their head all disappeared in the very sight of those warriors of spotless achievements. And beholding Rama united with the daughter of Janaka, the charioteer of Sakra, highly pleased, addressed him in the midst of friends, and said these words, 'O thou of prowess that can never be baffled thou hast dispelled the sorrow of the celestials, the Gandharvas, the Yakshas, the Asuras, the Nagas, and human beings! As long, therefore, as the Earth will hold together, so long will all creatures with the celestials, the Asuras, the Gandharvas, the Yakshas, the Rakshasas, and the Pannagas, speak of thee.' And having said these words unto Rama, Matali worshipped that son of Raghu, and having obtained the leave of that foremost of wielders of weapons, he went away, on that same chariot of solar effulgence. And Rama also, with Sumatra's son and Vibhishana, and accompanied by all the monkeys with Sugriva at their head, placing Sita in the van and having made arrangements for the protection of Lanka, recrossed the ocean by the same bridge. And he rode on that beautiful and sky-ranging chariot called the Pushpaka that was capable of going everywhere at the will of the rider. And that subduer of passions was surrounded by his principal counsellors in order of precedence. And arriving at that part of the sea-shore where he had formerly laid himself down, the virtuous king, with all the monkeys, pitched his temporary abode. And the son of Raghu then, bringing the monkeys before him in due time, worshipped them all, and gratifying them with presents of jewels and gems, dismissed them one after another. And after all the monkey-chiefs, and the apes with bovine tails, and the bears, had gone away, Rama re-entered Kishkindhya with Sugriva. And accompanied by both Vibhishana and Sugriva, Rama re-entered Kishkindhya riding on the Pushpaka car and showing the princess of Videha the woods along the way. And having arrived at Kishkindhya, Rama, that foremost of all smiters, installed the successful Angada as prince-regent of the kingdom. And accompanied by the same friends as also by Sumitra's son, Rama proceeded towards his city along the same path by which he had come. And having reached the city of Ayodhya, the king despatched Hanuman thence as envoy to Bharata. And Hanuman, having ascertained Bharata's intentions from external indications, gave him the good news (of Rama's arrival). And after the son of Pavana had come back, Rama entered Nandigrama. And having entered that town, Rama beheld Bharata besmeared with filth and attired in rags and seated with his elder brother's sandals placed before him. And being united, O bull of Bharata race, with both Bharata and Shatrughna, the mighty son of Raghu, along with Sumitra's son, began to rejoice exceedingly. And Bharata and Shatrughna also, united with their eldest brother, and beholding Sita, both derived great pleasure. And Bharata then, after having worshipped his returned brother, made over to him with great pleasure, the kingdom that had been in his hands as a sacred trust. And Vasishtha and Vamadeva then together installed that hero in the sovereignty (of Ayodhya) at the eighth Muhurta[105] of the day under the asterism called Sravana. And after his installation was over, Rama gave leave to well-pleased Sugriva the king of the monkeys, along with all his followers, as also to rejoicing Vibhishana of Pulastya's race, to return to their respective abodes. And having worshipped them with various articles of enjoyment, and done everything that was suitable to the occasion, Rama dismissed those friends of his with a sorrowful heart. And the son of Raghu then, having worshiped that Pushpaka chariot, joyfully gave it back unto Vaisravana. And then assisted by the celestial Rishi (Vasishtha), Rama performed on the banks of the Gomati ten horse-sacrifices without obstruction of any kind and with treble presents unto Brahmanas.'"

SECTION CCLXL

“Markandeya said, ‘It was thus, O mighty-armed one, that Rama of immeasurable energy had suffered of old such excessive calamity in consequence of his exile in the woods! O tiger among men, do not grieve, for, O chastiser of foes, thou art Kshatriya! Thou too treadest in the path in which strength of arms is to be put forth, — the path that leadeth to tangible rewards. Thou hast not even a particle of sin. Even the celestials with Indra at their head, and the Asuras have to tread in the path that is trod by thee! It was after such afflictions that the wielder of the thunderbolt, aided by the Maruts, slew Vritra, and the invincible Namuchi and the Rakshasi of long tongue! He that hath assistance, always secureth the accomplishment of all his purposes! What is that which cannot be vanquished in battle by him that hath Dhananjaya for his brother? This Bhima, also, of terrible prowess, is the foremost of mighty persons. The heroic and youthful sons of Madravati again are mighty bowmen. With allies such as these, why dost thou despair, O chastiser of foes? These are capable of vanquishing the army of the wielder himself of the thunderbolt with the Maruts in the midst. Having these mighty bowmen of celestial forms for thy allies, thou, O bull of Bharata race, art sure to conquer in battle all thy foes! Behold, this Krishna, the daughter of Drupada, forcibly abducted by the wicked-minded Saindhava from pride of strength and energy, hath been brought back by these mighty warriors after achieving terrible feats! Behold, king Jayadratha was vanquished and lay powerless before thee! The princess of Videha was rescued with almost no allies by Rama after the slaughter in battle of the Ten-necked Rakshasa of terrible prowess! Indeed, the allies of Rama (in that contest) were monkeys and black-faced bears, creatures that were not even human! Think of all this, O king in thy mind! Therefore, O foremost of Kurus, grieve not for all (that hath occurred), O bull of the Bharata race! Illustrious persons like thee never indulge in sorrow, O smiter of foes!'

Vaisampayana continued, "It was thus that the king was comforted by Markandeya. And then that high-souled one, casting off his sorrows, once more spoke unto Markandeya."

SECTION CCLXI

(Pativrata-mahatmya Parva)

“Yudhishthira said, ‘O mighty sage, I do not so much grieve for myself or these my brothers or the loss of my kingdom as I do for this daughter of Drupada. When we were afflicted at the game of the dice by those wicked-souled ones, it was Krishna that delivered us. And she was forcibly carried off from the forest by Jayadratha. Hast thou even seen or heard of any chaste and exalted lady that resembleth this daughter of Drupada?’”

“Markandeya said, ‘Listen, O king, how the exalted merit of chaste ladies, O Yudhishthira, was completely obtained by a princess named Savitri. There was a king among the Madras, who was virtuous and highly pious. And he always ministered unto the Brahmanas, and was high-souled and firm in promise. And he was of subdued senses and given to sacrifices. And he was the foremost of givers, and was able, and beloved by both the citizens and the rural population. And the name of that lord of Earth was Aswapati. And he was intent on the welfare of all beings. And that forgiving (monarch) of truthful speech and subdued senses was without issue. And when he got old, he was stricken with grief at this. And with the object of raising offspring, he observed rigid vows and began to live upon frugal fare, having recourse to the Brahmacharya mode of life, and restraining his senses. And that best of kings, (daily) offering ten thousand oblations to the fire, recited Mantras in honour of Savitri[106] and ate temperately at the sixth hour. And he passed eighteen years, practising such vows. Then when the eighteen years were full, Savitri was pleased (with him). And O king, issuing with great delight, in embodied form, from the Agnihotra fire, the goddess showed herself to that king. And intent on conferring boons, she spoke these words unto the monarch, ‘I have been gratified, O king, with thy Brahmacharya practices, thy purity and self-restraint and observance of vows, and all thy endeavours and veneration! Do thou, O mighty king. O Aswapati, ask for the boon that thou desirest! Thou ought, however, by no means show any disregard for virtue.’ Thereat Aswapati said, ‘It is with the desire of attaining virtue that I have been engaged in this task. O goddess, may many sons be born unto me worthy of my race! If thou art pleased with me, O goddess, I ask for this boon. The twice-born ones have assured me that great merit lieth in having offspring!’ Savitri replied, ‘O king, having already learnt this thy intention, I had spoken unto that lord, the Grandsire, about thy sons. Through the favour granted by the Self-create, there shall speedily be born unto thee on earth a daughter of great energy. It behoveth thee not to make any reply. Well-pleased, I tell thee this at the command of the Grandsire.’

“Markandeya said, ‘Having accepted Savitri’s words and saying, ‘So be it!’ the king again gratified her and said, ‘May this happen soon!’ On Savitri vanishing away, the monarch entered his own city. And that hero began to live in his kingdom, ruling his subjects righteously. And when some time had elapsed, that king, observant of vows, begat offspring on his eldest queen engaged in the practice of virtue. And then, O bull of the Bharata race, the embryo in the womb of the princess of Malava increased like the lord of stars in the heavens during the lighted fortnight. And when the time came, she brought forth a daughter furnished with lotus-like eyes. And that best of monarchs, joyfully performed the usual ceremonies on her behalf. And as she had been bestowed with delight by the goddess Savitri by virtue of the oblations offered in honour of that goddess, both her father, and the Brahmanas named her Savitri. And the king’s daughter grew like unto Sree herself in an embodied form. And in due time, that damsel attained her puberty. And beholding that graceful maiden of slender waist and ample hips, and resembling a golden image, people thought, ‘We have received a goddess.’ And overpowered by her energy, none could wed that girl of eyes like lotus-leaves, and possessed of a burning splendour.’

‘And it came to pass that once on the occasion of a parva, having fasted and bathed her head, she presented herself before the (family) deity and caused the Brahmanas to offer oblations with due rites to the sacrificial fire. And taking the flowers that had been offered to the god, that lady, beautiful as Sree herself, went to her high-souled sire. And having reverenced the feet of her father and offering him the flowers she had brought, that maiden of exceeding grace, with joined hands, stood at the side of the king. And seeing his own daughter resembling a celestial damsel arrived at puberty, and unsought by people, the king became sad. And the king said, ‘Daughter, the time for bestowing thee is come! Yet none asketh thee. Do thou (therefore) thyself seek for a husband equal to thee in qualities! That person who may be desired by thee should be notified to me. Do thou choose for thy husband as thou listest. I shall bestow thee with deliberation. Do thou, O auspicious one, listen to me as I tell thee the words which I heard recited by the twice-born ones. The father that doth not bestow his daughter cometh by disgrace. And the husband that knoweth not his wife in her season meeteth with disgrace. And the son that doth not protect his mother when her husband is dead, also suffereth disgrace. Hearing these words of mine, do thou engage thyself in search of a husband. Do thou act in such a way that we may not be censured by the gods!’

“Markandeya said, ‘Having said these words to his daughter and his old counsellors, he instructed the attendants to follow her, saying, — Go! Thereat, bashfully bowing down unto her father’s feet, the meek maid went out without hesitation, in compliance with the words of her sire. And ascending a golden car, she went to the delightful asylum of the royal sages, accompanied by her father’s aged counsellors. There, O son, worshipping the feet of the aged ones, she gradually began to roam over all the woods. Thus the king’s daughter distributing wealth in all sacred regions, ranged the various places belonging to the foremost of the twice-born ones.’”

SECTION CCLXII

“Markandeya continued, ‘On one occasion, O Bharata, when that king, the lord of the Madras, was seated with Narada in the midst of his court, engaged in conversation, Savitri, accompanied by the king’s counsellors, came to her father’s abode after having visited various sacred regions and asylums. And beholding her father seated with Narada, she worshipped the feet of both by bending down her head. And Narada then said, ‘Whither had this thy daughter gone? And, O king, whence also doth she come? Why also dost thou not bestow her on a husband, now that she hath arrived at the age of puberty?’ Aswapati answered, saying, ‘Surely it was on this very business that she had been sent, and she returneth now (from her search). Do thou, O celestial sage, listen, even from her as to the husband she hath chosen herself!’

“Markandeya continued, ‘Then the blessed maid, commanded by her father with the words, — Relate everything in detail, — regarded those words of her sire as if they were those of a god, and spoke unto him thus, ‘There was, amongst the Salwas, a virtuous Kshatriya king known by the name of Dyumatsena. And it came to pass that in course of time he became blind. And that blind king possessed of wisdom had an only son. And it so happened that an old enemy dwelling in the vicinity, taking advantage of the king’s mishap, deprived him of his kingdom. And thereupon the monarch, accompanied by his wife bearing a child on her breast, went into the woods. And having retired into the forests, he adopted great vows and began to practise ascetic austerities. And his son, born in the city, began to grow in the hermitage. That youth, fit to be my husband, I have accepted in my heart for my lord!’ At these words of hers, Narada said, ‘Alas, O king, Savitri hath committed a great wrong, since, not knowing, she hath accepted for her lord this Satyavan of excellent qualities! His father speaketh the truth and his mother also is truthful in her speech. And it is for this that the Brahmanas have named the son Satyavan. In his childhood he took great delight in horses, and used to make horses of clay. And he used also to draw pictures of horses. And for this that youth is sometimes called by the name of Chitraswa.' The king then asked, 'And is prince Satyavan, who is devoted to his father, endued with energy and intelligence and forgiveness and courage?' Narada replied, saying, 'In energy Satyavan is like unto the sun, and in wisdom like unto Vrihaspati! And he is brave like unto the lord of the celestials and forgiving like unto the Earth herself!' Aswapati then said, 'And is the prince Satyavan liberal in gifts and devoted to the Brahmanas? Is he handsome and magnanimous and lovely to behold?' Narada said, 'In bestowal of gifts according to his power, the mighty son of Dyumatsena is like unto Sankriti's son Rantideva. In truthfulness of speech and devotion unto Brahmanas, he is like Sivi, the son of Usinara. And he is magnanimous like Yayati, and beautiful like the Moon. And in beauty of person he is like either of the twin Aswins. And with senses under control, he is meek, and brave, and truthful! And with passion in subjection he is devoted to his friends, and free from malice and modest and patient. Indeed, briefly speaking, they that are possessed of great ascetic merit and are of exalted character say that he is always correct in his conduct and that honour is firmly seated on his brow.' Hearing this, Aswapati said, 'O reverend sage, thou tellest me that he is possessed of every virtue! Do thou now tell me his defects if, indeed, he hath any!' Narada then said, 'He hath one only defect that hath overwhelmed all his virtues. That defect is incapable of being conquered by even the greatest efforts. He hath only one defect, and no other. Within a year from this day, Satyavan, endued with a short life will cast off his body!' Hearing these words of the sage, the king said, 'Come, O Savitri, go thou and choose another for thy lord, O beautiful damsel! That one great defect (in this youth) existeth, covering all his merits. The illustrious Narada honoured by even the gods, sayeth, that Satyavan will have to cast off his body within a year, his days being numbered!' At these words of her father, Savitri said, 'The death can fall but once; a daughter can be given away but one; and once only can a person say, I give away! These three things can take place only once. Indeed, with a life short or long, possessed of virtues or bereft of them, I have, for once, selected my husband. Twice I shall not select. Having first settled a thing mentally, it is expressed in words, and then it is carried out into practice. Of this my mind is an example!' Narada then said, 'O best of men, the heart of thy daughter Savitri wavereth not! It is not possible by any means to make her swerve from this path of virtue! In no other person are those virtues that dwell in Satyavan. The bestowal of thy daughter, therefore, is approved by me!' The king said, 'What thou hast said, O illustrious one, should never be disobeyed, for thy words are true! And I shall act as thou hast said, since thou art my preceptor!' Narada said, 'May the bestowal of thy daughter Savitri be attended with peace! I shall now depart. Blessed be all of ye!'

"Markandeya continued, 'Having said this, Narada rose up into the sky and went to heaven. On the other hand, the king began to make preparations for his daughter's wedding!'"

SECTION CCLXIII

“Markandeya said, ‘Having pondered over these words (of Narada) about his daughter’s marriage, the king began to make arrangements about the nuptials. And summoning all the old Brahmanas, and Ritwijas together with the priests, he set out with his daughter on an auspicious day. And arriving at the asylum of Dyumatsena in the sacred forest, the king approached the royal sage on foot, accompanied by the twice-born ones. And there he beheld the blind monarch of great wisdom seated on a cushion of Kusa grass spread under Sala tree. And after duly reverencing the royal sage, the king in an humble speech introduced himself. Thereupon, offering him the Arghya, a seat, and a cow, the monarch asked his royal guest, — Wherefore is this visit? — Thus addressed the king disclosed everything about his intentions and purpose with reference to Satyavan. And Aswapati said, ‘O royal sage, this beautiful girl is my daughter named Savitri. O thou versed in morality, do thou, agreeably to the customs of our order, take her from me as thy daughter-in-law!’ Hearing these words, Dyumatsena said, ‘Deprived of kingdom, and taking up our abode in the woods, we are engaged in the practice of virtue as ascetics with regulated lives. Unworthy of a forest life, how will thy daughter, living in the sylvan asylum, bear this hardship?’ Aswapati said, ‘When my daughter knoweth, as well as myself, that happiness and misery come and go (without either being stationary), such words as these are not fit to be used towards one like me! O king, I have come hither, having made up my mind! I have bowed to thee from friendship; it behoveth thee not, therefore, to destroy my hope! It behoveth thee not, also, to disregard me who, moved by love, have come to thee! Thou art my equal and fit for an alliance with me, as indeed, I am thy equal and fit for alliance with thee! Do thou, therefore, accept my daughter for thy daughter-in-law and the wife of the good Satyavan!’ Hearing these words Dyumatsena said, ‘Formerly I had desired an alliance with thee. But I hesitated, being subsequently deprived of my kingdom. Let this wish, therefore, that I had formerly entertained, be accomplished this very day. Thou art, indeed, a welcome guest to me!’

“Then summoning all the twice-born ones residing in the hermitages of that forest, the two kings caused the union to take place with due rites. And having bestowed his daughter with suitable robes and ornaments, Aswapati went back to his abode in great joy. And Satyavan, having obtained a wife possessed of every accomplishment, became highly glad, while she also rejoiced exceedingly upon having gained the husband after her own heart. And when her father had departed, she put off all her ornaments, and clad herself in barks and cloths dyed in red. And by her services and virtues, her tenderness and self-denial, and by her agreeable offices unto all, she pleased everybody. And she gratified her mother-in-law by attending to her person and by covering her with robes and ornaments. And she gratified her father-in-law by worshipping him as a god and controlling her speech. And she pleased her husband by her honeyed speeches, her skill in every kind of work, the evenness of her temper, and by the indications of her love in private. And thus, O Bharata, living in the asylum of those pious dwellers of the forest, they continued for some time to practise ascetic austerities. But the words spoken by Narada were present night and day in the mind of the sorrowful Savitri.’”

SECTION CCLXLIV

“Markandeya said, ‘At length, O king, after a long time had passed away, the hour that had been appointed for the death of Satyavan arrived. And as the words that had been spoken by Narada were ever present in the mind of Savitri, she had counted the days as they passed. And having ascertained that her husband would die on the fourth day following, the damsel fasted day and night, observing the Triratra vow. And hearing of her vow, the king became exceedingly sorrow and rising up soothed Savitri and said these words, ‘This vow that thou hast begun to observe, O daughter of a king, is exceedingly hard; for it is extremely difficult to fast for three nights together!’ And hearing these words, Savitri said, ‘Thou needst not be sorry, O father! This vow I shall be able to observe! I have for certain undertaken this task with perseverance; and perseverance is the cause of the successful observance of vows.’ And having listened to her, Dyumatsena said, ‘I can by no means say unto thee, Do thou break thy vow. One like me should, on the contrary, say, — Do thou complete thy vow!’ And having said this to her, the high-minded Dyumatsena stopped. And Savitri continuing to fast began to look (lean) like a wooden doll. And, O bull of the Bharata race, thinking that her husband would die on the morrow, the woe-stricken Savitri, observing a fast, spent that night in extreme anguish. And when the Sun had risen about a couple of hand Savitri thinking within herself — To-day is that day, finished her morning rites, and offered oblations to the flaming fire. And bowing down unto the aged Brahmanas, and her father-in-law, and mother-in-law, she stood before them with joined hands, concentrating her senses. And for the welfare of Savitri, all the ascetics dwelling in that hermitage, uttered the auspicious benediction that she should never suffer widowhood. And Savitri immersed in contemplation accepted those words of the ascetics, mentally saying, — So be it! — And the king’s daughter, reflecting on those words of Narada, remained, expecting the hour and the moment.

Then, O best of the Bharatas, well-pleased, her father-in-law and mother-in-law said these words unto the princess seated in a corner, ‘Thou hast completed the vow as prescribed. The time for thy meal hath now arrived; therefore, do thou what is proper!’ Thereat Savitri said, ‘Now that I have completed the purposed vow, I will eat when the Sun goes down. Even this is my heart’s resolve and this my vow!’

“Markandeya continued, ‘And when Savitri had spoken thus about her meal, Satyavan, taking his axe upon his shoulders, set out for the woods. And at this, Savitri said unto her husband, ‘It behoveth thee not to go alone! I will accompany thee. I cannot bear to be separated from thee!’ Hearing these words of hers, Satyavan said, ‘Thou hast never before repaired to the forest. And, O lady, the forest-paths are hard to pass! Besides thou hast been reduced by fast on account of thy vow. How wouldst thou, therefore, be able to walk on foot?’ Thus addressed, Savitri said, ‘I do not feel langour because of the fast, nor do I feel exhaustion. And I have made up my mind to go. It behoveth thee not, therefore, to prevent me!’ At this, Satyavan said, ‘If thou desirest to go, I will gratify that desire of thine. Do thou, however, take the permission of my parents, so that I may be guilty of no fault!’

“Markandeya continued, ‘Thus addressed by her lord, Savitri of high vows saluted her father-in-law and mother-in-law and addressed them, saying, ‘This my husband goeth to the forest for procuring fruits. Permitted by my revered lady-mother and father-in-law, I will accompany him. For to-day I cannot bear to be separated from him. Thy son goeth out for the sake of the sacrificial fire and for his reverend superiors. He ought not, therefore, to be dissuaded. Indeed, he could be dissuaded if he went into the forest on any other errand. Do ye not prevent me! I will go into the forest with him. It is a little less than a year that I have not gone out of the asylum. Indeed, I am extremely desirous of beholding the blossoming woods!’ Hearing these words Dyumatsena said, ‘Since Savitri hath been bestowed by her father as my daughter-in-law, I do not remember that she hath ever spoken any words couching a request. Let my daughter-in-law, therefore, have her will in this matter. Do thou, however, O daughter, act in such a way that Satyavan's work may not be neglected!'

"Markandeya continued, 'Having received the permission of both, the illustrious Savitri, departed with her lord, in seeming smiles although her heart was racked with grief. And that lady of large eyes went on, beholding picturesque and delightful woods inhabited by swarms of peacocks. And Satyavan sweetly said unto Savitri, 'Behold these rivers of sacred currents and these excellent trees decked with flowers!' But the faultless Savitri continued to watch her lord in all his moods, and recollecting the words of the celestial sage, she considered her husband as already dead. And with heart cleft in twain, that damsel, replying to her lord, softly followed him expecting that hour.'"

SECTION CCLXLV

“Markandeya said, The powerful Satyavan then, accompanied by his wife, plucked fruits and filled his wallet with them. And he then began to fell branches of trees. And as he was hewing them, he began to perspire. And in consequence of that exercise his head began to ache. And afflicted with toil, he approached his beloved wife, and addressed her, saying, ‘O Savitri, owing to this hard exercise my head acheth, and all my limbs and my heart also are afflicted sorely! O thou of restrained speech, I think myself unwell, I feel as if my head is being pierced with numerous darts. Therefore, O auspicious lady, I wish to sleep, for I have not the power to stand.’ Hearing these words, Savitri quickly advancing, approached her husband, and sat down upon the ground, placing his head upon her lap. And that helpless lady, thinking of Narada’s words, began to calculate the (appointed) division of the day, the hour, and the moment. The next moment she saw a person clad in red attire with his head decked with a diadem. And his body was of large proportions and effulgent as the Sun. And he was of a darkish hue, had red eyes, carried a noose in his hand, and was dreadful to behold. And he was standing beside Satyavan and was steadfastly gazing at him. And seeing him, Savitri gently placed her husband’s head on the ground, and rising suddenly, with a trembling heart, spake these words in distressful accents, ‘Seeing this thy superhuman form, I take thee to be a deity. If thou will, tell me, O chief of the gods, who thou art and what also thou intendst to do!’ Thereat, Yama replied, ‘O Savitri, thou art ever devoted to thy husband, and thou art also endued with ascetic merit. It is for this reason that I hold converse with thee. Do thou, O auspicious one, know me for Yama. This thy lord Satyavan, the son of a king, hath his days run out. I shall, therefore, take him away binding him in this noose. Know this to be my errand!’ At these words Savitri said, ‘I had heard that thy emissaries come to take away mortals, O worshipful one! Why then, O lord, hast thou come in person?'

"Markandeya continued, 'Thus addressed by her, the illustrious lord of Pitris, with a view to oblige her, began to unfold to her truly all about his intentions. And Yama said, 'This prince is endued with virtues and beauty of person, and is a sea of accomplishments. He deserveth not to be borne away by my emissaries. Therefore is it that I have come personally.' Saying this, Yama by main force pulled out of the body of Satyavan, a person of the measure of the thumb, bound in noose and completely under subjection. And when Satyavan's life had thus been taken out, the body, deprived of breath, and shorn of lustre, and destitute of motion, became unsightly to behold. And binding Satyavan's vital essence, Yama proceeded in a southerly direction. Thereupon, with heart overwhelmed in grief, the exalted Savitri, ever devoted to her lord and crowned with success in respect of her vows, began to follow Yama. And at this, Yama said, 'Desist, O Savitri! Go back, and perform the funeral obsequies of thy lord! Thou art freed from all thy obligations to thy lord. Thou hast come as far as it is possible to come'. Savitri replied, 'Whither my husband is being carried, or whither he goeth of his own accord, I will follow him thither. This is the eternal custom. By virtue of my asceticism, of my regard for my superiors, of my affection for my lord, of my observance of vows, as well as of thy favour, my course is unimpeded. It hath been declared by wise men endued with true knowledge that by walking only seven paces with another, one contracteth a friendship with one's companion. Keeping that friendship (which I have contracted with thee) in view, I shall speak to thee something. Do thou listen to it. They that have not their souls under control, acquire not merit by leading the four successive modes of life, viz., — celibacy with study, domesticity, retirement into the woods, and renunciation of the world. That which is called religious merit is said to consist of true knowledge. The wise, therefore, have declared religious merit to be the foremost of all things and not the passage through the four successive modes. By practising the duties of even one of these four modes agreeable to the directions of the wise, we have attained to true merit, and, therefore, we do not desire the second or the third mode, viz., celibacy with study or renunciation. It is for this again that the wise have declared religious merit to be the foremost of all things!' Hearing these words of hers, Yama said, 'Do thou desist! I have been pleased with these words of thine couched in proper letters and accents, and based on reason. Do thou ask for a boon! Except the life of thy husband, O thou of faultless features, I will bestow on thee any boon that thou mayst solicit!' Hearing these words, Savitri said, 'Deprived of his kingdom and bereft also of sight, my father-in-law leadeth a life of retirement in our sylvan asylum. Let that king through thy favour attain his eye-sight, and become strong 'like either fire or the Sun!' Yama said, 'O thou of faultless features, I grant thee this boon! It will even be as thou hast said! It seems that thou art fatigued with thy journey. Do thou desist, therefore, and return! Suffer not thyself to be weary any longer!' Savitri said, 'What weariness can I feel in the presence of my husband? The lot that is my husband's is certainly mine also. Whither thou carriest my husband, thither will I also repair! O chief of the celestials, do thou again listen to me! Even a single interview with the pious is highly desirable; friendship with them is still more so. And intercourse with the virtuous can never be fruitless. Therefore, one should live in the company of the righteous!' Yama said, 'These words that thou hast spoken, so fraught with useful instruction, delight the heart and enhance the wisdom of even the learned. Therefore, O lady, solicit thou a second boon, except the life of Satyavan!' Savitri said, 'Sometime before, my wise and intelligent father-in-law was deprived of his kingdom. May that monarch regain his kingdom. And may that superior of mine never renounce his duties! Even this is the second boon that I solicit!' Then Yama said,— 'The king shall soon regain his kingdom. Nor shall he ever fall off from his duties. Thus, O daughter of a king have I fulfilled thy desire. Do thou now desist! Return! Do not take any future trouble!' Savitri said, 'Thou hast restrained all creatures by thy decrees, and it is by thy decrees that thou takest them away, not according to thy will. Therefore it is, O god, O divine one, that people call thee Yama! Do thou listen to the words that I say! The eternal duty of the good towards all creatures is never to injure them in thought, word, and deed, but to bear them love and give them their due. As regards this world, everything here is like this (husband of mine). Men are destitute of both devotion and skill. The good, however, show mercy to even their foes when these seek their protection. Yama said, ‘As water to the thirsty soul, so are these words uttered by thee to me! Therefore, do thou, O fair lady, if thou will, once again ask for any boon except Salyavana’s life!’ At these words Savitri replied, That lord of earth, my father, is without sons. That he may have a hundred sons begotten of his loins, so that his line may be perpetuated, is the third boon I would ask of thee!’ Yama said, Thy sire, O auspicious lady, shall obtain a hundred illustrious sons, who will perpetuate and increase their father’s race! Now, O daughter of a king, thou hast obtained thy wish. Do thou desist! Thou hast come far enough.’ Savitri said, ‘Staying by the side of my husband, I am not conscious of the length of the way I have walked. Indeed, my mind rusheth to yet a longer way of. Do thou again, as thou goest on, listen to the words that I will presently utter! Thou art the powerful son of Vivaswat. It is for this that thou art called Vaivaswata by the wise. And, O lord, since thou dealest out equal law unto all created things, thou hast been designated the lord of justice! One reposeth not, even in one’s own self, the confidence that one doth in the righteous. Therefore, every one wisheth particularly for intimacy with the righteous. It is goodness of heart alone that inspireth the confidence of all creatures. And it is for this that people rely particularly on the righteous.’ And hearing these words, Yama said, ‘The words that thou utterest, O fair lady, I have not heard from any one save thee; I am highly pleased with this speech of thine. Except the life of Satyavan, solicit thou, therefore, a fourth boon, and then go thy way!’ Savitri then said, ‘Both of me and Satyavan’s loins, begotten by both of us, let there be a century of sons possessed of strength and prowess and capable of perpetuating our race! Even this is the fourth boon that I would beg of thee!’ Hearing these words of hers, Yama replied, ‘Thou shalt, O lady, obtain a century of sons, possessed of strength and prowess, and causing thee great delight, O daughter of a king, let no more weariness be thine! Do thou desist! Thou hast already come too far!’ Thus addressed, Savitri said, ‘They that are righteous always practise eternal morality!

And the communion of the pious with the pious is never fruitless! Nor is there any danger to the pious from those that are pious. And verily it is the righteous who by their truth make the Sun move in the heaven. And it is the righteous that support the earth by their austerities! And, O king, it is the righteous upon whom both the past and the future depend! Therefore, they that are righteous, are never cheerless in the company of the righteous. Knowing this to be the eternal practice of the good and righteous, they that are righteous continue to do good to others without expecting any benefit in return. A good office is never thrown away on the good and virtuous. Neither interest nor dignity suffereth any injury by such an act. And since such conduct ever adheres to the righteous, the righteous often become the protectors of all.' Hearing these words of hers, Yama replied, 'The more thou utterest such speeches that are pregnant with great import, full of honeyed phrases, instinct with morality, and agreeable to mind, the more is the respect that I feel for thee! O thou that art so devoted to thy lord, ask for some incomparable boon!' Thus addressed, Savitri said, 'O bestower of honours, the boon thou hast already given me is incapable of accomplishment without union with my husband. Therefore, among other boons, I ask for this, may this Satyavan be restored to life! Deprived of my husband, I am as one dead! Without my husband, I do not wish for happiness. Without my husband, I do not wish for heaven itself. Without my husband, I do not wish for prosperity. Without my husband, I cannot make up my mind to live! Thou thyself hast bestowed on me the boon, namely, of a century of sons; yet thou takest away my husband! I ask for this boon, 'May Satyavan be restored to life, for by that thy words will be made true.'"

"Markandeya continued, 'Thereupon saying, — So be it, — Vivaswat's son, Yama, the dispenser of justice, untied his noose, and with cheerful heart said these words to Savitri, 'Thus, O auspicious and chaste lady, is thy husband freed by me! Thou wilt be able to take him back free from disease. And he will attain to success! And along with thee, he will attain a life of four hundred years. And celebrating sacrifices with due rites, he will achieve great fame in this world. And upon thee Satyavan will also beget a century of sons. And these Kshatriyas with their sons and grandsons will all be kings, and will always be famous in connection with thy name. And thy father also will beget a hundred sons on thy mother Malavi. And under the name of the Malavas, thy Kshatriya brothers, resembling the celestials, will be widely known along with their sons and daughters!' And having bestowed these boons on Savitri and having thus made her desist, Yama departed for his abode. Savitri, after Yama had gone away, went back to the spot where her husband's ash-coloured corpse lay, and seeing her lord on the ground, she approached him, and taking hold of him, she placed his head on her lap and herself sat down on the ground. Then Satyavan regained his consciousness, and affectionately eyeing Savitri again and again, like one come home after a sojourn in a strange land, he addressed her thus, 'Alas, I have slept long! Wherefore didst thou not awake me? And where is that same sable person that was dragging me away?' At these words of his, Savitri said, 'Thou hast, O bull among men, slept long on my lap! That restrainer of creatures, the worshipful Yama, had gone away. Thou art refreshed, O blessed one, and sleep hath forsaken thee, O son of a king! If thou art able, rise thou up! Behold, the night is deep!'"

"Markandeya continued, 'Having regained consciousness, Satyavan rose up like one who had enjoyed a sweet sleep, and seeing every side covered with woods, said, 'O girl of slender waist, I came with thee for procuring fruits. Then while I was cutting wood I felt a pain in my head. And on account of that intense pain about my head I was unable to stand for any length of time, and, therefore, I lay on thy lap and slept. All this, O auspicious lady, I remember. Then, as thou didst embrace me, sleep stole away my senses. I then saw that it was dark all around. In the midst of it I saw a person of exceeding effulgence. If thou knowest everything, do thou then, O girl of slender waist, tell me whether what I saw was only a dream or a reality!' Thereupon, Savitri addressed him, saying, The night deepens. I shall, O prince, relate everything unto thee on the morrow. Arise, arise, may good betide thee! And, O thou of excellent vows, come and behold thy parents! The sun hath set a long while ago and the night deepens. Those rangers of the night, having frightful voices, are walking about in glee.

And sounds are heard, proceeding from the denizens of the forest treading through the woods. These terrible shrieks of jackals that are issuing from the south and the east make my heart tremble (in fear)!' Satyavan then said, 'Covered with deep darkness, the wilderness hath worn a dreadful aspect. Thou wilt, therefore, not be able to discern the tract, and consequently wilt not be able to go!' Then Savitri replied, 'In consequence of a conflagration having taken place in the forest today a withered tree standeth aflame, and the flames being stirred by the wind are discerned now and then. I shall fetch some fire and light these faggots around. Do thou dispel all anxiety. I will do all (this) if thou darest not go, for I find thee unwell. Nor wilt thou be able to discover the way through this forest enveloped in darkness. Tomorrow when the woods become visible, we will go hence, if thou please! If, O sinless one, it is thy wish, we shall pass this night even here!' At these words of hers, Satyavan replied, 'The pain in my head is off; and I feel well in my limbs. With thy favour I wish to behold my father and mother. Never before did I return to the hermitage after the proper time had passed away. Even before it is twilight my mother confineth me within the asylum. Even when I come out during the day, my parents become anxious on my account, and my father searcheth for me, together with all the inhabitants of the sylvan asylums. Before this, moved by deep grief, my father and mother had rebuked me many times and often, saying, — Thou comest having tarried long! I am thinking of the pass they have today come to on my account, for, surely, great grief will be theirs when they miss me. One night before this, the old couple, who love me dearly, wept from deep sorrow and said into me, 'Deprived of thee, O son, we cannot live for even a moment. As long as thou livest, so long, surely, we also will live. Thou art the crutch of these blind ones; on thee doth perpetuity of our race depend. On thee also depend our funeral cake, our fame and our descendants! My mother is old, and my father also is so. I am surely their crutch. If they see me not in the night, what, oh, will be their plight! I hate that slumber of mine for the sake of which my unoffending mother and my father have both been in trouble, and I myself also, am placed in such rending distress! Without my father and mother, I cannot bear to live. It is certain that by this time my blind father, his mind disconsolate with grief, is asking everyone of the inhabitants of the hermitage about me! I do not, O fair girl, grieve so much for myself as I do for my sire, and for my weak mother ever obedient to her lord! Surely, they will be afflicted with extreme anguish on account of me. I hold my life so long as they live. And I know that they should be maintained by me and that I should do only what is agreeable to them!'

"Markandeya continued, 'Having said this, that virtuous youth who loved and revered his parents, afflicted with grief held up his arms and began to lament in accents of woe. And seeing her lord overwhelmed with sorrow the virtuous Savitri wiped away the tears from his eyes and said, 'If I have observed austerities, and have given away in charity, and have performed sacrifice, may this night be for the good of my father-in-law, mother-in-law and husband! I do not remember having told a single falsehood, even in jest. Let my father-in-law and mother-in-law hold their lives by virtue of the truth!' Satyavan said, 'I long for the sight of my father and mother! Therefore, O Savitri, proceed without delay. O beautiful damsel, I swear by my own self that if I find any evil to have befallen my father and mother, I will not live. If thou hast any regard for virtue, if thou wishest me to live, if it is thy duty to do what is agreeable to me, proceed thou to the hermitage!' The beautiful Savitri then rose and tying up her hair, raised her husband in her arms. And Satyavan having risen, rubbed his limbs with his hands. And as he surveyed all around, his eyes fell upon his wallet. Then Savitri said unto him, 'Tomorrow thou mayst gather fruits. And I shall carry thy axe for thy ease.' Then hanging up the wallet upon the bough of a tree, and taking up the axe, she re-approached her husband. And that lady of beautiful thighs, placing her husband's left arm upon her left shoulder, and embracing him with her right arms, proceeded with elephantic gait. Then Satyavan said, 'O timid one, by virtue of habit, the (forest) paths are known to me. And further, by the light of the moon between the trees, I can see them. We have now reached the same path that we took in the morning for gathering fruits. Do thou, O auspicious one, proceed by the way that we had come: thou needst not any longer feel dubious about our path. Near that tract overgrown with Palasa tree, the way diverges into two. Do thou proceed along the path that lies to the north of it. I am now well and have got back my strength. I long to see my father and mother!' Saying this Satyavan hastily proceeded towards the hermitage.'"

SECTION CCLXLVI

“Markandeya said, ‘Meanwhile the mighty Dyumatsena, having regained his sight, could see everything. And when his vision grew clear he saw everything around him. And, O bull of the Bharata race, proceeding with his wife Saivya to all the (neighbouring) asylums in search of his son, he became extremely distressed on his account. And that night the old couple went about searching in asylums, and rivers, and woods, and floods. And whenever they heard any sound, they stood rising their heads, anxiously thinking that their son was coming, and said, ‘O yonder cometh Satyavan with Savitri!’ And they rushed hither and thither like maniacs, their feet torn, cracked, wounded, and bleeding, pierced with thorns and Kusa blades. Then all the Brahmanas dwelling in that hermitage came unto them, and surrounding them on all sides, comforted them, and brought them back to their own asylum. And there Dyumatsena with his wife surrounded by aged ascetics, was entertained with stories of monarchs of former times. And although that old couple desirous of seeing their son, was comforted, yet recollecting the youthful days of their son, they became exceedingly sorry. And afflicted with grief, they began to lament in piteous accents, saying, ‘Alas, O son, alas, O chaste daughter-in-law, where are you?’ Then a truthful Brahmana of the name of Suvarchas spake unto them, saying, ‘Considering the austerities, self-restraint, and behaviour of his wife Savitri, there can be no doubt that Satyavan liveth!’ And Gautama said, ‘I have studied all the Vedas with their branches, and I have acquired great ascetic merit. And I have led a celibate existence, practising also the Brahmacharya mode of life. I have gratified Agni and my superiors. With rapt soul I have also observed all the vows: and I have according to the ordinance, frequently lived upon air alone. By virtue of this ascetic merit, I am cognisant of all the doings of others. Therefore, do thou take it for certain that Satyavan liveth.’ Thereupon his disciple said, ‘The words that have fallen from the lips of my preceptor can never be false. Therefore, Satyavan surely liveth.’ And the Rishi said, ‘Considering the auspicious marks that his wife Savitri beareth and all of which indicate immunity from widowhood, there can be no doubt that Satyavan liveth!’ And Varadwaja said, ‘Having regard to the ascetic merit, self-restraint, and conduct of his wife Savitri, there can be no doubt that Satyavan liveth.’ And Dalbhya said, ‘Since thou hast regained thy sight, and since Savitri hath gone away after completion of the vow, without taking any food, there can be no doubt that Satyavan liveth.’ And Apastamba said, ‘From the manner in which the voices of birds and wild animals are being heard through the stillness of the atmosphere on all sides, and from the fact also of thy having regained the use of thy eyes, indicating thy usefulness for earthly purposes once more, there can be no doubt that Satyavan liveth.’ And Dhauma said, ‘As thy son is graced with every virtue, and as he is the beloved of all, and as he is possessed of marks betokening a long life, there can be no doubt that Satyavan liveth.’

“Markandeya continued, ‘Thus cheered by those ascetics of truthful speech, Dyumatsena pondering over those points, attained a little ease. A little while after, Savitri with her husband Satyavan reached the hermitage during the night and entered it with a glad heart. The Brahmanas then said, ‘Beholding this meeting with thy son, and thy restoration to eye-sight, we all wish thee well, O lord of earth. Thy meeting with thy son, the sight of thy daughter-in-law, and thy restoration to sight — constitute a threefold prosperity which thou hast gained. What we all have said must come to pass: there can be no doubt of this. Henceforth thou shalt rapidly grow in prosperity.’ Then, O Pritha’s son, the twice-born ones lighted a fire and sat themselves down before king Dyumatsena. And Saivya, and Satyavan, and Savitri who stood apart, their hearts free from grief, sat down with the permission of them all. Then, O Partha, seated with the monarch those dwellers of the woods, actuated by curiosity, asked the king’s son, saying, ‘Why didst thou not, O illustrious one, come back earlier with thy wife? Why hast thou come so late in the night? What obstacle prevented thee!

We do not know, O son of a king, why thou hast caused such alarm to us, and to thy father and mother. It behoveth thee to tell us all about this,' Thereupon, Satyavan said, 'With the permission of my father, I went to the woods with Savitri. There, as I was hewing wood in the forest, I felt a pain in my head. And in consequence of the pain, I fell into a deep sleep. — This is all that I remember. I had never slept so long before I have come so late at night, in order that ye might not grieve (on my account). There is no other reason for this.' Gautama then said, 'Thou knowest not then the cause of thy father's sudden restoration to sight. It, therefore, behoveth Savitri to relate it. I wish to hear it (from thee), for surely thou art conversant with the mysteries of good and evil. And, O Savitri, I know thee to be like the goddess Savitri herself in splendour. Thou must know the cause of this. Therefore, do thou relate it truly! If it should not be kept a secret, do thou unfold it unto us!' At these words of Gautama Savitri said, 'It is as ye surmise. Your desire shall surely not be unfulfilled. I have no secret to keep. Listen to the truth then! The high-souled Narada had predicted the death of my husband. To-day was the appointed time. I could not, therefore, bear to be separated from my husband's company. And after he had fallen asleep, Yama, accompanied by his messengers, presented himself before him, and tying him, began to take him away towards the region inhabited by the Pitris. Thereupon I began to praise that august god, with truthful words. And he granted me five boons, of which do ye hear from me! For my father-in-law I have obtained these two boons, viz., his restoration to sight as also to his kingdom. My father also hath obtained a hundred sons. And I myself have obtained a hundred sons. And my husband Satyavan hath obtained a life of four hundred years. It was for the sake of my husband's life that I had observed that vow. Thus have I narrated unto you in detail the cause by which this mighty misfortune of mine was afterwards turned into happiness. The Rishis said, 'O chaste lady of excellent disposition, observant of vows and endued with virtue, and sprung from an illustrious line, by thee hath the race of this foremost of kings, which was overwhelmed with calamities, and was sinking in an ocean of darkness, been rescued.'

“Markandeya continued, ‘Then having applauded and reverenced that best of women, those Rishis there assembled bade farewell to that foremost of kings as well as to his son. And having saluted them thus, they speedily went, in peace with cheerful hearts, to their respective abodes.’”

SECTION CCLXLVII

"Markandeya continued, 'When the night had passed away, and the solar orb had risen, those ascetics, having performed their morning rites, assembled together. And although those mighty sages again and again spake unto Dyumatsena of the high fortune of Savitri, yet they were never satisfied. And it so happened, O king, that there came to that hermitage a large body of people from Salwa. And they brought tidings of the enemy of Dyumatsena having been slain by his own minister. And they related unto him all that had happened, viz., how having heard that the usurper had been slain with all his friends and allies by his minister, his troops had all fled, and how all the subjects had become unanimous (on behalf of their legitimate king), saying, 'Whether possessed of sight or not, even he shall be our king!' And they said, 'We have been sent to thee in consequence of that resolve. This car of thine, and this army also consisting of four kinds of forces, have arrived for thee! Good betide thee, O King! Do thou come! Thou hast been proclaimed in the city. Do thou for ever occupy the station belonging to thy lather and grand-father!' And beholding the king possessed of sight and able-bodied, they bowed down their heads, their eyes expanded with wonder. Then having worshipped those old and Brahmanas dwelling in the hermitage and honoured by them in return, the king set out for his city. And surrounded by the soldiers, Saivya also accompanied by Savitri, went in a vehicle furnished with shining sheets and borne on the shoulders of men. Then the priests with joyful hearts installed Dyumatsena on the throne with his high-souled son as prince-regent. And after the lapse of a long time, Savitri gave birth to a century of sons, all warlike and unretreating from battle, and enhancing the fame of Salwa's race. And she also had a century of highly powerful uterine brothers born unto Aswapati, the lord of the Madras, by

Malavi. Thus, O son of Pritha, did Savitri raise from pitiable plight to high fortune, herself, and her father and mother, her father-in-law and mother-in-law, as also the race of her husband. And like that gentle lady Savitri, the auspicious daughter of Drupada, endued with excellent character, will rescue you all."

Vaisampayana said, "Thus exhorted by that high-souled sage, the son of Pandu, O king, with his mind free from anxiety, continued to live in the forest of Kamyaka. The man that listeneth with reverence to the excellent story of Savitri, attaineth to happiness, and success in everything, and never meeteth with misery!"

SECTION CCLXLVIII

Janamejaya said,— “What, O Brahmana, was that great fear entertained by Yudhishthira in respect of Karna, for which Lomasa had conveyed to the son of Pandu a message of deep import from Indra in these words, That intense fear of thine which thou dost never express to any one, I will remove after Dhananjaya goeth from hence? And, O best of ascetics, why was it that the virtuous Yudhishthira never expressed it to any one?”

Vaisampayana said, “As thou askest me, O tiger among kings, I will relate that history unto thee! Do thou listen to my words, O best of the Bharatas! After twelve years (of their exile) had passed away and the thirteenth year had set in, Sakra, ever friendly to the sons of Pandu, resolved to beg of Karna (his ear-rings). And, O mighty monarch, ascertaining this intention of the great chief of the celestials about (Karna’s) ear-rings, Surya, having effulgence for his wealth, went unto Karna. And, O foremost of kings, while that hero devoted to the Brahmanas and truthful in speech was lying down at night at his ease on a rich bed overlaid with a costly sheet, the effulgent deity, filled with kindness and affection for his son, showed himself, O Bharata, unto him in his dreams. And assuming from ascetic power the form of a handsome Brahmana versed in the Vedas, Surya sweetly said unto Karna these words for his benefit, ‘O son, do thou O Karna, listen to these words of mine, O thou foremost of truthful persons! O mighty-armed one, I tell thee to-day from affection, what is for thy great good! With the object, O Karna, of obtaining thy ear-rings, Sakra, moved by the desire of benefiting the sons of Pandu, will come unto thee, disguised as a Brahmana! He, as Well as all the world, knoweth thy character, viz., that when solicited by pious people, thou givest away but never takest in gift! Thou, O son, givest unto Brahmanas wealth or any other thing that is asked of thee and never refusest anything to anybody. Knowing thee to be such, the subduer himself of Paka will come to beg of thee thy ear-rings and coat of mail. When he beggeth the ear-rings of thee, it behoveth thee not to give them away, but to gratify him with sweet speeches to the best of thy power. Even this, is for thy supreme good! While asking thee for the ear-rings, thou shalt, with various reasons, repeatedly refuse Purandara who is desirous of obtaining them, offering him, instead, various other kinds of wealth, such as gems and women and kine, and citing various precedents. If thou, O Kama, givest away thy beautiful ear-rings born with thee, thy life being shortened, thou wilt meet with death! Arrayed in thy mail and ear-rings, thou wilt, O bestower of honours, be incapable of being slain by foes in battle! Do thou lay to heart these words of mine! Both these jewelled ornaments have sprung from Amrita. Therefore, they should be preserved by thee, if thy life is at all dear to thee."

"Hearing these words, Kama said, 'Who art thou that tellest me so, showing me such kindness? If it pleaseth thee, tell me, O illustrious one, who thou art in the guise of a Brahmana!' — The Brahmana thereupon said, 'O son, I am he of a thousand rays! Out of affection, I point out to thee the path! Act thou according to my words, as it is for thy great good to do so!' Kama replied, 'Surely, this itself is highly fortunate for me that the god himself of splendour addresses me today, seeking my welfare. Listen, however, to these words of mine! May it please thee, O bestower of boons, it is only from affection that I tell thee this! If I am dear to thee, I should not be dissuaded from the observance of my vow! O thou that are possessed of the wealth of effulgence, the whole world knoweth this to be my vow that, of a verity, I am prepared to give away life itself unto superior Brahmanas! If, O best of all rangers of the sky, Sakra cometh to me, disguised as a Brahmana, to beg for the benefit of the sons of Pandu, I will, O chief of the celestials, give him the ear-rings and the excellent mail, so that my fame which hath spread over the three worlds may not suffer any diminution! For persons like us, it is not fit to save life by a blame-worthy act. On the contrary, it is even proper for us to meet death with the approbation of the world and under circumstances bringing fame. Therefore, will I bestow upon Indra the ear-rings with my coat of mail! If the slayer himself of Vala and Vritra cometh to ask for the ear-rings for the benefit of the sons of Pandu, that will conduce to my fame, leading at the same time to his infamy! O thou possessed of splendour, I wish for fame in this world, even if it is to be purchased with life itself, for they that have fame enjoy the celestial regions, while they that are destitute of it are lost. Fame keepeth people alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. O lord of the worlds, O thou possessed of the wealth of effulgence, that fame is the life of men is evidenced by an ancient sloka sung by the Creator himself, — In the next world it is fame that is the chief support of a person, while in this world pure fame lengthens life. Therefore, by giving away my ear-rings and mail with both of which I was born I will win eternal fame! And by duly giving away the same to Brahmanas according to the ordinance, by offering up my body (as a gift to the gods) in the sacrifice of war, by achieving feats difficult of performance, and by conquering my foes in fight, I will acquire nothing but renown. And by dispelling on the field of battle the fears of the affrighted that may beg for their lives, and relieving old men and boys and Brahmanas from terror and anxiety, I will win excellent fame and the highest heaven. My fame is to be protected with the sacrifice of even my life. Even this, know thou, is my vow! By giving away such a valuable gift to Maghavan disguised as a Brahmana, I will, O god, acquire in this world the most exalted state.'”

SECTION CCLXLIX

“Surya said, ‘Never do, O Karna, anything that is harmful to thy self and thy friends; thy sons, thy wives, thy father, and thy mother; O thou best of those that bear life, people desire renown (in this world) and lasting fame in heaven, without wishing to sacrifice their bodies. But as thou desirest undying fame at the expense of thy life, she will, without doubt, snatch away thy life! O bull among men, in this world, the father, the mother, the son, and other relatives are of use only to him that is alive. O tiger among men, as regard kings, it is only when they are alive that prowess can be of any use to them. Do thou understand this? O thou of exceeding splendour, fame is for the good of these only that are alive! Of what use is fame to the dead whose bodies have been reduced to ashes? One that is dead cannot enjoy renown. It is only when one is alive that one can enjoy it. The fame of one that is dead is like a garland of flowers around the neck of a corpse. As thou reverest me, I tell thee this for thy benefit, because thou art a worshipper of mine! They that worship me are always protected by me. That also is another reason for my addressing thee thus! Thinking again, O mighty-armed one, that this one revereth me with great reverence, I have been inspired with love for thee! Do thou, therefore, act according to my words! There is, besides some profound mystery in all this, ordained by fate. It is for this, that I tell thee so. Do thou act without mistrust of any kind! O bull among men, it is not fit for thee to know this which is a secret to the very gods. Therefore, I do not reveal that secret unto thee. Thou wilt, however, understand it in time. I repeat what I have already said. Do thou, O Radha’s son, lay my words to heart! When the wielder of the thunder-bolt asketh thee for them, do thou never give him thy ear-rings! O thou of exceeding splendour, with thy handsome ear-rings, thou lookest beautiful, even like the Moon himself in the clear firmament, between the Visakha constellation! Dost thou know that fame availeth only the person that is living. Therefore, when the lord of the celestials will ask the ear-rings, thou shouldst, O son, refuse him! Repeating again and again answers fraught with various reasons, thou wilt, O sinless one, be able to remove the eagerness of the lord of the celestial for the possession of the ear-rings. Do thou, O Karna, after Purandara's purpose by urging answers fraught with reason and grave import and adorned with sweetness and suavity. Thou dost always, O tiger among men, challenge him that can draw the bow with his left hand, and heroic Arjuna also will surely encounter thee in fight. But when furnished with thy ear-rings, Arjuna will never be able to vanquish thee in fight even if Indra himself comes to his assistance. Therefore, O Karna, if thou wishest to vanquish Arjuna in battle, these handsome ear-rings of thine should never be parted with to Sakra.'"

SECTION CCC

"Karna said, 'As thou, O lord of splendour, knowest me for thy worshipper, so also thou knowest that there is nothing which I cannot give away in charity, O thou of fiery rays! Neither my wives, nor my sons, nor my own self, nor my friends, are so dear to me as thou, on account of the veneration I feel for thee, O lord of splendour! Thou knowest, O maker of light, that high-souled persons bear a loving regard for their dear worshippers. Karna revereth me and is dear to me. He knoweth no other deity in heaven, — thinking this thou hast, O lord, said unto me what is for my benefit. Yet, O thou of bright rays, again do I beseech thee with bended head, again do I place myself in thy hands. I will repeat the answer I have already given. It behoveth thee to forgive me! Death itself is not fraught with such terrors for me as untruth! As regards especially the Brahmanas, again, I do not hesitate to yield up my life even for them! And, O divine one, respecting what thou hast said unto me of Phalguna, the son of Pandu, let thy grief born of thy anxiety of heart, O lord of splendour, be dispelled touching him and myself; for I shall surely conquer Arjuna in battle! Thou knowest, O deity, that I have great strength of weapons obtained from Jamadagnya and the high-souled Drona. Permit me now, O foremost of celestials, to observe my vow, so that unto him of the thunderbolt coming to beg of me, I may give away even my life!'

"Surya said, 'If O son, thou givest away thy ear-rings to the wielder of the thunderbolt, O thou of mighty strength, thou shouldst also, for the purpose of securing victory, speak unto him, saying, — O thou of a hundred sacrifices, I shall give thee ear-rings under a condition. — Furnished with the ear-rings, thou art certainly incapable of being slain by any being. Therefore, it is, O son, that desirous of beholding thee slain in battle by Arjuna, the destroyer of the Danavas desireth to deprive thee of thy ear-rings. Repeatedly adoring with truthful words that lord of the celestials, viz., Purandara armed with weapons incapable of being frustrated, do thou also beseech him, saying, ‘Give me an infallible dart capable of slaying all foes, and I will, O thousand-eyed deity, give the ear-rings with the excellent coat of mail!’ On this condition shouldst thou give the ear-rings unto Sakra. With that dart, O Karna, thou wilt slay foes in battle: for, O mighty-armed one, that dart of the chief of the celestials doth not return to the hand that hurleth it, without slaying enemies by hundreds and by thousands!’”

Vaisampayana continued, “Having said this, the thousand-rayed deity suddenly vanished away. The next day, after having told his prayers, Karna related his dream unto the Sun. And Vrisha related unto him the vision he had seen, and all that had passed between them in the night. Thereupon, having heard everything, that enemy of Swarbhanu, that lord, the resplendent and divine Surya, said unto him with a smile, ‘It is even so!’ Then Radha’s son, that slayer of hostile heroes, knowing all about the matter, and desirous of obtaining the dart, remained in expectation of Vasava.”

SECTION CCCI

Janamejaya said, “What was that secret which was not revealed to Karna by the deity of warm rays? Of what kind also were those ear-rings and of what sort was that coat of mail? Whence, too, was that mail and those ear-rings? All this, O best of men. I wish to hear! O thou possessed of the wealth of asceticism, do tell me all this!”

Vaisampayana said, “I will, O monarch, tell thee that secret which was not revealed by the deity possessed of the wealth of effulgence. I will also describe unto thee those ear-rings and that coat of mail. Once on a time, O king, there appeared before Kuntibhoja a Brahmana of fierce energy and tall stature, bearing a beard and matted locks, and carrying a staff in his hand. And, he was agreeable to the eye and of faultless limbs, and seemed to blaze forth in splendour. And he was possessed of a yellow-blue complexion like that of honey. And his speech was mellifluous, and he was adorned with ascetic merit and a knowledge of the Vedas. And that person of great ascetic merit, addressing king Kuntibhoja, said, ‘O thou that are free from pride, I wish to live as a guest in thy house feeding on the food obtained as alms from thee! Neither thy followers, nor thou thyself, shall ever act in such a way as to produce my displeasure! If, O sinless one, it liketh thee, I would then live in thy house thus! I shall leave thy abode when I wish, and come back when I please. And, O king, no one shall offend me in respect of my food or bed.’ — Then Kuntibhoja spake unto him these words cheerfully, ‘Be it so, and more.’ And he again said unto him, ‘O thou of great wisdom, I have an illustrious daughter named Pritha. And she beareth an excellent character, is observant of vow, chaste, and of subdued senses. And she shall attend on thee and minister unto thee with reverence. And thou wilt be pleased with her disposition!’ And having said this to that Brahmana and duly paid him homage, the king went to his daughter Pritha of large eyes, and spake thus unto her, ‘O child, this eminently pious Brahmana is desirous of dwelling in my house! I have accepted his proposal, saying, — So be it, relying, O child, on thy aptitude and skill in ministering unto Brahmanas. It, therefore, behoveth thee to act in such a manner that my words may not be untrue. Do thou give him with alacrity whatever this reverend Brahmana possessed of ascetic merit and engaged in the study of the Vedas, may want. Let everything that this Brahmana asketh for be giver to him cheerfully. A Brahmana is the embodiment of pre-eminent energy: he is also the embodiment of the highest ascetic merit. It is in consequence of the virtuous practices of Brahmanas that the sun shineth in the heavens. It was for their disregard of Brahmanas that were deserving of honour that the mighty Asura Vatapi, as also Talajangha, was destroyed by the curse of the Brahmanas. For the present, O child, it is a highly virtuous one of that order that is entrusted to thy keep. Thou shouldst always tend this Brahmana with concentrated mind. O daughter, I know that, from childhood upwards, thou hast ever been attentive to Brahmanas, and superiors, and relatives, and servants, and friends, to thy mothers and myself. I know thou bearest thyself well, bestowing proper regard upon everyone. And, O thou of faultless limbs, in the city of the interior of my palace, on account of thy gentle behaviour, there is not one, even among the servants, that is dissatisfied with thee. I have, therefore, thought thee fit to wait upon all Brahmanas of wrathful temper. Thou art, O Pritha, a girl and has been adopted as my daughter. Thou art born in the race of the Vrishnis, and art the favourite daughter of Sura. Thou wert, O girl, given to me gladly by thy father himself. The sister of Vasudeva by birth, thou art (by adoption) the foremost of my children. Having promised me in these words, — I will give my first born, — thy father gladly gave thee to me while thou wert yet in thy infancy. It is for this reason that thou art my daughter. Born in such a race and reared in such a race, thou hast come from one happy state to another like a lotus transferred from one lake to another. O auspicious girl, women, specially they that are of mean extraction, although they may with difficulty be kept under restraint, become in consequence of their unripe age, generally deformed in character. But thou, O Pritha, art born in a royal race, and thy beauty also is extraordinary. And then, O girl, thou art endued with every accomplishment. Do thou, therefore, O damsel, renouncing pride and haughtiness and a sense of self-importance, wait upon and worship the boon-giving Brahmana, and thereby attain, O Pritha, to an auspicious state! By acting thus, O auspicious and sinless girl, thou wilt surely attain to auspiciousness! But if on the contrary, thou stirest up the anger of this best of the twice-born ones, my entire race will be consumed by him!'"

SECTION CCCII

“Kunti said, ‘According to thy promise, I will, O king, with concentrated mind, serve that Brahmana. O foremost of kings, I do not say this falsely. It is my nature to worship Brahmanas. And, as in the present case, my doing so would be agreeable to thee, even this would be highly conducive to my welfare. Whether that worshipful one cometh in the evening, or in morning, or at night or even at midnight, he will have no reason to be angry with me! O foremost of kings, to do good by serving the twice-born ones, observing all thy commands, is what I consider to be highly profitable to me, O best of men! Do thou, therefore, O foremost of monarchs rely on me! That best of Brahmanas, while residing in thy house, shall never have cause for dissatisfaction. I tell thee truly. I shall, O king, be always attentive to that which is agreeable to this Brahmana, and what is fraught also with good to thee. O sinless one! I know full well that Brahmanas that are eminently virtuous, when propitiated bestow salvation, and when displeased, are capable of bringing about destruction upon the offender. Therefore, I shall please this foremost of Brahmanas. Thou wilt not, O monarch, come to any grief from that best of regenerate persons, owing to any act of mine. In consequence of the transgressions of monarchs, Brahmanas, O foremost of kings, became the cause of evil to them, as Chyavana had become, in consequence of the act of Sukanya. I will, therefore, O king, with great regularity, wait upon that best of Brahmanas according to thy instructions in that respect!’ And when she had thus spoken at length, the king embraced and cheered her, and instructed her in detail as to what should be done by her. And the king said, ‘Thou shall, O gentle maid, act even thus, without fear, for my good as also thy own, and for the good of thy race also, O thou of faultless limbs!’ And having said this the illustrious Kuntibhoja, who was devoted to the

Brahmanas, made over the girl Pritha to that Brahmana, saying, ‘This my daughter, O Brahmana, is of tender age and brought up in luxury. If, therefore, she transgresses at any time, do thou not take that to heart! Illustrious Brahmanas are never angry with old men, children, and ascetics, even if these transgress frequently. In respect of even a great wrong forgiveness is due from the regenerate. The worship, therefore, O best of Brahmanas, that is offered to the best of one’s power and exertion, should be acceptable!’ Hearing these words of the monarch, the Brahmana said, ‘So be it!’ Thereupon, the king became highly pleased and assigned unto him apartments that were white as swans or the beams of the moon. And in the room intended for the sacrificial fire, the king placed a brilliant seat especially constructed for him. And the food and other things that were offered unto the Brahmana were of the same excellent kind. And casting aside idleness and all sense of self-importance, the princess addressed herself with right good will to wait upon the Brahmana. And the chaste Kunti, endued with purity of conduct, went thither for serving the Brahmana. And duly waiting upon that Brahmana as if he were a very god, she gratified him highly.”

SECTION CCCIII

Vaisampayana said, “And that maiden of rigid vows. O mighty monarch, by serving with a pure heart, that Brahmana of rigid vows, succeeded in gratifying him. And, O foremost of kings, saying, ‘I will come back in the morning,’ that best of Brahmanas sometimes came in the evening or in night. Him, however, the maiden worshipped at all hours with sumptuous food and drink and bed. And as day after day passed away, her attentions to him, in respect of food and seat and bed, increased instead of undergoing any diminution. And, O king, even when the Brahmana reproved her, finding fault with any of her arrangements, or addressed her in harsh words, Pritha did not do anything that was disagreeable to him. And on many occasions the Brahmana came back after the appointed hour had long passed away. And on many occasions (such as the depth of night) when food was hard to procure, he said, ‘Give me food!’ But on all those occasions saying, ‘All is ready,’ — Pritha held before him the fare. And even like a disciple, daughter, or a sister, that blameless gem of a girl with a devoted heart, O king, gratified that foremost of Brahmanas. And that best of Brahmanas became well-pleased with her conduct and ministrations. And he received those attentions of hers, valuing them rightly. And, O Bharata, her father asked her every morning and evening saying, “O daughter, is the Brahmana satisfied with thy ministrations? And that illustrious maiden used to reply, ‘Exceedingly well!’ And thereupon, the high-souled Kuntibhoja experienced the greatest delight. And when after a full year that best of ascetics was unable to find any fault whatever in Pritha, who was engaged in ministering unto him, well-pleased he said unto her, ‘O gentle maid, I have been well-pleased with thy attentions, O beautiful girl! Do thou, O blessed girl, ask even for such boons as are difficult of being obtained by men in this world, and obtaining which, thou mayst surpass in fame all the women in this world'. At these words of his, Kunti said, 'Everything hath already been done in my behalf since thou, O chief of those that are versed in the Vedas, and my father also, have been pleased with me! As regards the boons, I consider them as already obtained by me, O Brahmana!' The Brahmana thereupon said, 'If, O gentle maid, thou dost not, O thou of sweet smiles, wish to obtain boons from me, do thou then take this mantra from me for invoking the celestials! Any one amongst the celestials whom thou mayst invoke by uttering this mantra, will appear before thee and be under thy power. Willing or not, by virtue of this mantra, that deity in gentle guise, and assuming the obedient attitude of slave, will become subject to thy power!'"

Vaisampayana continued, "Thus addressed, that faultless maiden could-not, O king, from fear of a curse, refuse tor the second time compliance with the wishes of that best of the twice-born ones. Then, O king, that Brahmana imparted unto that girl of faultless limbs those mantras which are recited in the beginning of the Atharvan Veda. And, O king, having imparted unto her those mantras, he said unto Kuntibhoja. 'I have, O monarch, dwelt happily in thy house, always worshipped with due regard and gratified by thy daughter. I shall now depart.' And saying this, he vanished there and then. And beholding that Brahmana vanish there and then, the king was struck with amazement. And the monarch then treated his daughter Pritha with proper regard."

SECTION CCCIV

Vaisampayana said, “When that foremost of Brahmanas had gone away on some other errand, the maiden began to ponder over the virtue of those mantras. And she said to herself, ‘Of what nature are those mantras that have been bestowed on me by that high-souled one? I shall without delay test their power’. And as she was thinking in this way, she suddenly perceived indications of the approach of her season. And her season having arrived, while she was yet unmarried, she blushed in shame. And it came to pass that as she was seated in her chamber on a rich bed, she beheld the solar orb rising in the east. And both the mind and the eyes of that maiden of excellent waist became rivetted fast upon the solar orb. And she gazed and gazed on that orb without being satiated with the beauty of the morning Sun. And she suddenly became gifted with celestial sight. And then she beheld that god of divine form accoutred in mail and adorned with ear-rings. And at sight of the god, O lord of men, she became curious as to the (potency of the) mantras. And thereupon that maiden resolved to invoke him. And having recourse to Pranayama, she invoked the Maker of day. And thus invoked by her, O king, the Maker of day speedily presented himself. And he was of a yellowish hue like honey, and was possessed of mighty arms, and his neck was marked with lines like those of a conchshell. And furnished with armlets, and decked with a diadem, he came smiling, and illumining all the directions. And it was by Yoga power that he divided himself in twain, one of which continued to give heat, and the other appeared before Kunti. And he addressed Kunti in words that were exceedingly sweet, saying, ‘O gentle maiden, over-powered by the mantras, I come hither obedient to thee. Subject as I am to thy power, what shall I do, O queen? Tell me, for I shall do whatever thou mayst command? Hearing these words of the deity, Kunti said, ‘O worshipful one, go thou back to the place thou hast come from! I invoked thee from curiosity alone. Pardon me, O worshipful one!' Surya then said, 'O damsel of slender waist, I will, even as thou hast said, return to the place I have come from! Having called a celestial, it is not, however, proper to send him away in vain. Thy intention, O blessed one, it is to have from Surya a son furnished with a coat of mail and ear-rings, and who in point of prowess would be beyond compare in this world! Do thou, therefore, O damsel of elephantine gait, surrender thy person to me! Thou shall then have, O lady, a son after thy wish! O gentle girl, O thou of sweet smiles, I will go back after having known thee! If thou do not gratify me to-day by obeying my word, I shall in anger curse thee, thy father and that Brahmana also. For thy fault, I will surely consume them all, and I shall inflict condign punishment on that foolish father of thine that knoweth not this transgression of thine and on that Brahmana who hath bestowed the mantras on thee without knowing thy disposition and character! Yonder are all the celestials in heaven, with Purandara at their head, who are looking at me with derisive smiles at my being deceived by thee, O lady! Look at those celestials, for thou art now possessed of celestial sight! Before this I have endued thee with celestial vision, in consequence of which thou couldst see me!'"

Vaisampayana continued, "Thereupon the princess beheld the celestials standing in the firmament, each in his proper sphere[107], even as she saw before her that highly resplendent deity furnished with rays, viz., Surya himself. And beholding them all, the girl became frightened and her face was suffused with blushes of shame. And then she addressed Surya, saying, 'O lord of rays, go thou back to thy own region. On account of my maidenhood, this outrage of thine is fraught with woe to me! It is only one's father, mother, and other superiors, that are capable of giving away their daughter's body. Virtue I shall never sacrifice, seeing that in this world the keeping of their persons inviolate is deemed as the highest duty of women, and is held in high regard! O thou possessed of wealth of splendour, it is only to test the power of my mantras that I have, from mere childishness, summoned thee. Considering that this hath been done by a girl of tender years, it behoveth thee, O lord, to forgive her!' Then Surya said, 'It is because I consider thee a girl that, O Kunti, I am speaking to thee so mildly. To one that is not so I would not concede this. Do thou, O Kunti, surrender thyself! Thou shalt surely attain happiness thereby. Since, O timid maiden, thou hast invoked me with mantras, it is not proper for me to go away without any purpose being attained, for, if I do so I shall then. O thou of faultless limbs, be the object of laughter in the world, and, O beauteous damsel, a bye-word with all the celestials. Do thou, therefore, yield to me! By that thou shalt obtain a son even like myself, and thou shalt also be much praised in all the world.'"

SECTION CCCV

Vaisampayana said, “Although that noble girl addressed him in various sweet words, yet she was unable to dissuade that deity of a thousand rays. And when she failed to dissuade the dispeller of darkness, at last from fear of a curse, she reflected, O king, for a long time!— ‘How may my innocent father, and that Brahmana also, escape the angry Surya’s curse for my sake? Although energy and asceticism are capable of destroying sins, yet even honest persons, if they be of unripe age, should not foolishly court them. By foolishly acting in that way I have today been placed in a frightful situation. Indeed, I have been placed entirely within the grasp of this deity. Ye how can I do what is sinful by taking it on myself to surrender my person to him?’

Vaisampayana continued, afflicted with fear of a curse, and thinking much within herself, an utter stupefaction of the senses came upon her. And she was so confounded that she could not settle what to do. Afraid, on the one hand, O king, of the reproach of friends if she obeyed the deity, and, on the other, of his curse if she disobeyed him, the damsel at last, O foremost of kings, said these words unto that god, in accents tremulous with bashfulness, ‘O god, as my father and mother and friends are still living, this violation of duty on my part should not take place. If; O god, I commit this unlawful act with thee, the reputation of this race shall be sacrificed in this world on my account. If thou, however, O thou foremost of those that impart heat, deem this to be a meritorious act, I shall then fulfil thy desire even though my relatives may not have bestowed me on thee! May I remain chaste after having surrendered my person to thee! Surely, the virtue, the reputation, the fame, and the life of every creature are established in thee!’ Hearing these words of hers, Surya replied, ‘O thou of sweet smiles, neither thy father, nor thy mother, nor any other superior of thine, is competent to give thee away! May good betide thee, O beauteous damsel! Do thou listen to my words! It is because a virgin desireth the company of every one, that she hath received the appellation of Kanya, from the root kama meaning to desire. Therefore, O thou of excellent hips and the fairest complexion, a virgin is, by nature, free in this world. Thou shalt not, O lady, by any means, be guilty of any sin by complying with my request. And how can I, who am desirous of the welfare of all creatures, commit an unrighteous act? That all men and women should be bound by no restraints, is the law of nature. The opposite condition is the perversion of the natural state. Thou shalt remain a virgin after having gratified me. And thy son shall also be mighty-armed and illustrious.' Thereupon Kunti said, 'If, O dispeller of darkness, I obtain a son from thee, may he be furnished with a coat of mail and ear-rings, and may he be mighty-armed and endued with great strength!' Hearing these words of hers, Surya answered, 'O gentle maiden, thy son shall be mighty-armed and decked with ear-rings and a celestial coat of mail. And both his ear-rings and coat of mail will be made of Amrita, and his coat will also be invulnerable.' Kunti then said, 'If the excellent mail and ear-rings of the son thou wilt beget on me, be, indeed, made of Amrita, then, O god, O worshipful deity, let thy purpose be fulfilled! May he be powerful, strong, energetic, and handsome, even like thee, and may he also be endued with virtue!' Surya then said, 'O princess, O excellent damsel, these ear-rings had been given to me by Aditi. O timid lady, I will bestow them, as also this excellent mail, on thy son!' Kunti then said, 'Very well, O worshipful one! If my son, O lord of light, become so, I will, as thou sayest, gratify thee!'"

Vaisampayana continued, "Hearing these words of hers Surya said, 'So be it!' And that ranger of the skies, that enemy of Swarbhanu, with soul absorbed in Yoga, entered into Kunti, and touched her on the navel. At this, that damsel, on account of Surya's energy, became stupefied. And that reverend lady then fell down on her bed, deprived of her senses. Surya then addressed her, saying, 'I will now depart, O thou of graceful hips! Thou shalt bring forth a son who will become the foremost of all wielders of weapons. At the same time thou shalt remain a virgin.'"

Vaisampayana continued, “Then, O foremost of kings, as the highly effulgent Surya was about to depart, that girl bashfully said unto him, ‘So be it!’ And it was thus that the daughter of king Kuntibhoja, importuned by Surya, had after soliciting a son from him, fallen down stupefied on that excellent bed, like a broken creeper. And it was thus that deity of fierce rays, stupefying her, entered into her by virtue of Yoga power, and placed his own self within her womb. The deity, however, did not sully her by deflowering her in the flesh. And after Surya had gone away, that girl regained her consciousness.”

SECTION CCCVI

Vaisampayana said, “It was, O lord of earth, on the first day of the lighted fortnight during the tenth month of the year that Pritha conceived a son like the lord himself of the stars in the firmament. And that damsel of excellent hips from fear of her friends, concealed her conception, so that no one knew her condition. And as the damsel lived entirely in the apartments assigned to the maidens and carefully concealed her condition, no one except her nurse knew the truth. And in due time that beauteous maiden, by the grace of deity, brought forth a son resembling a very god. And even like his father, the child was equipped in a coat of mail, and decked with brilliant ear-rings. And he was possessed of leonine eyes and shoulders like those of a bull. And no sooner was the beauteous girl delivered of a child, then she consulted with her nurse and placed the infant in a commodious and smooth box made of wicker work and spread over with soft sheets and furnished with a costly pillow. And its surface was laid over with wax, and it was encased in a rich cover. And with tears in her eyes, she carried the infant to the river Aswa, and consigned the basket to its waters. And although she knew it to be improper for an unmarried girl to bear offspring, yet from parental affection, O foremost of kings, she wept piteously. Do thou listen to the words Kunti weepingly uttered, while consigning the box to the waters of the river Aswa, ‘O child, may good betide thee at the hands of all that inhabit the land, the water, the sky, and the celestial regions. May all thy paths be auspicious! May no one obstruct thy way! And, O son, may all that come across thee have their hearts divested of hostility towards thee: And may that lord of waters, Varuna. protect thee in water! And may the deity that rangeth the skies completely protect thee in the sky. And may, O son, that best of those that impart heat, viz., Surya, thy father, and from whom I have obtained thee as ordained by Destiny, protect thee everywhere! And may the Adityas and the Vasus, the Rudras and the Sadhyas, the Viswadevas and the Maruts, and the cardinal points with the great Indra and the regents presiding over them, and, indeed, all the celestials, protect thee in every place! Even in foreign lands I shall be able to recognise thee by this mail of thine! Surely, thy sire, O son, the divine Surya possessed of the wealth of splendour, is blessed, for he will with his celestial sight behold thee going down the current! Blessed also is that lady who will, O thou that are begotten by a god, take thee for her son, and who will give thee suck when thou art thirsty! And what a lucky dream hath been dreamt by her that will adopt thee for her son, thee that is endued with solar splendour, and furnished with celestial mail, and adorned with celestial ear-rings, thee that hast expansive eyes resembling lotuses, a complexion bright as burnished copper or lotus leaves, a fair forehead, and hair ending in beautiful curls! O son, she that will behold thee crawl on the ground, begrimed with dust, and sweetly uttering inarticulate words, is surely blessed! And she also, O son, that will behold thee arrive at thy youthful prime like maned lion born in Himalayan forests, is surely blessed!'"

"O king, having thus bewailed long and piteously, Pritha laid the basket on the waters of the river Aswa. And the lotus-eyed damsel, afflicted with grief on account of her son and weeping bitterly, with her nurse cast the basket at dead of night, and though desirous of beholding her son often and again, returned, O monarch, to the palate, fearing lest her father should come to know of what had happened. Meanwhile, the basket floated from the river Aswa to the river Charmanwati, and from the Charmanwati it passed to the Yamuna, and so on to the Ganga. And carried by the waves of the Ganga, the child contained in the basket came to the city of Champa ruled by a person of the Suta tribe. Indeed, the excellent coat of mail and those ear-rings made of Amrita that were born with his body, as also the ordinance of Destiny, kept the child alive."

SECTION CCCVII

VAISAMPAYANA SAID, “AND it came to pass that at this time a Suta named Adhiratha, who was a friend of Dhritarashtra, came to the river Ganga, accompanied by his wife. And, O king, his wife named Radha was unparalleled on earth for beauty. And although that highly blessed dame had made great endeavours to obtain a son, yet she had failed, O represser of foes, to obtain one. And on coming to the river Ganga, she beheld a box drifting along the current. And containing articles capable of protecting from dangers and decked with unguents, that box was brought before her by the waves of the Janhavi. And attracted by curiosity, the lady caused it to be seized. And she then related all unto Adhiratha of the charioteer caste. And hearing this Adhiratha took away the box from the water-side, and opened it by means of instruments. And then he beheld a boy resembling the morning Sun. And the infant was furnished with golden mail, and looked exceedingly beautiful with a face decked in ear-rings. And thereupon the charioteer, together with his wife, was struck with such astonishment that their eyes expanded in wonder. And taking the infant on his lap, Adhiratha said unto his wife, ‘Ever since I was born, O timid lady, I had never seen such a wonder. This child that hath come to us must be of celestial birth. Surely, sonless as I am, it is the gods that have sent him unto me!’ Saying this, O lord of earth, he gave the infant to Radha. And thereat, Radha adopted, according to the ordinance, that child of celestial form and divine origin, and possessed of the splendour of the filaments of the lotus and furnished with excellent grace. And duly reared by her, that child endued with great prowess began to grow up. And after Karna’s adoption, Adhiratha had other sons begotten by himself. And seeing the child furnished with bright mail and golden ear-rings, the twice-born ones named him Vasusena. And thus did that child endued with great splendour and immeasurable prowess became the son of the charioteer, and came to be known as Vasusena and Vrisha. And Pritha learnt through spies that her own son clad in celestial mail was growing up amongst the Angas as the eldest son of a charioteer (Adhiratha). And seeing that in process of time his son had grown up, Adhiratha sent him to the city named after the elephant. And there Karna put up with Drona, for the purpose of learning arms. And that powerful youth contracted a friendship with Duryodhana. And having acquired all the four kinds of weapons from Drona, Kripa, and Rama, he became famous in the world as a mighty bowman. And after having contracted a friendship with Dhritarashtra's son, he became intent on injuring the sons of Pritha. And he was always desirous of fighting with the high-souled Falguna. And, O king, ever since they first saw each other, Karna always used to challenge Arjuna, and Arjuna, on his part, used to challenge him. This, O foremost of kings, was without doubt, the secret known to the Sun, viz., begot by himself on Kunti, Karna was being reared in the race of the Sutas. And beholding him decked with his ear-rings and mail, Yudhishthira thought him to be unslayable in fight, and was exceedingly pained at it. And when, O foremost of monarchs, Karna after rising from the water, used at mid-day to worship the effulgent Surya with joined hands, the Brahmanas used to solicit him for wealth. And at that time there was nothing that he would not give away to the twice-born ones. And Indra, assuming the guise of a Brahmana, appeared before him (at such a time) and said, 'Give me!' And thereupon Radha's son replied unto him, 'Thou art welcome!'"

SECTION CCCVIII

Vaisampayana said, “And when the king of the celestials presented himself in the guise of a Brahmana, beholding him, Kama said, ‘Welcome!’ And not knowing his intention, Adhiratha’s son addressed the Brahmana, saying, ‘Of a necklace of gold, and beauteous damsels, and villages with plenty of kine, which shall I give thee?’ Thereupon the Brahmana replied, ‘I ask thee not to give me either a necklace of gold, or fair damsels, or any other agreeable object. To those do thou give them that ask for them. If, O sinless one, thou art sincere in thy vow, then wilt thou, cutting off (from thy person) this coat of mail born with thy body, and these earrings also, bestow them on me! I desire, O chastiser of foes, that thou mayst speedily give me these; for, this one gain of mine will be considered as superior to every other gain!’ Hearing these words, Kama, said, ‘O Brahmana, I will give thee homestead land, and fair damsels, and kine, and fields; but my mail and earrings I am unable to give thee!’”

Vaisampayana continued, “Although thus urged with various words by Karna, still, O chief of the Bharata race, that Brahmana did not ask for any other boon. And although Karna sought to pacify him to the best of his power, and worshipped him duly, yet that best of Brahmanas did not ask for any other boon. And when that foremost of Brahmanas did not ask for any other boon, Radha’s son again spake unto him with a smile, ‘My mail, O regenerate one, hath been born with my body, and this pair of earrings hath arisen from Amrita. It is for these that I am unslayable in the worlds. Therefore, I cannot part with them. Do thou, O bull among Brahmanas, accept from me the entire kingdom of the earth, rid of enemies and full of prosperity! O foremost of regenerate ones, if I am deprived of my earrings, and the mail born with my body, I shall be liable to be vanquished by the foes!’

Vaisampayana continued, “When the illustrious slayer of Paka refused to ask for any other boon, Kama with a smile again addressed him, saying, ‘O god of gods, even before this, I had recognised thee, O Lord! O Sakra, it is not proper for me to confer on thee any unprofitable boon, for thou art the very lord of the celestials! On the contrary, being as thou art the Creator and lord of all beings, it is thou that shouldst confer boons on me! If, O god, I give thee this coat of mail and earrings, then I am sure to meet with destruction, and thou shalt also undergo ridicule! Therefore, O Sakra, take my earrings and excellent mail in exchange for something conferred by thee on me! Otherwise, I will not bestow them on thee!’ Thereupon Sakra replied, ‘Even before I had come to thee, Surya had known of my purpose and without doubt, it is he that hath unfolded everything unto thee! O Karna, be it as thou wishest! O son, except the thunderbolt alone, tell me what it is that thou desirest to have!’”

Vaisampayana continued, “Hearing these words of Indra, Karna was filled with delight and seeing that his purpose was about to be accomplished he approached Vasava, and intent upon obtaining a dart incapable of being baffled, he addressed Indra, saying, ‘Do thou, O Vasava, in exchange for my coat of mail and earrings, give me a dart incapable of being baffled, and competent to destroy hosts of enemies when arrayed in order of battle!’ Thereupon, O ruler of earth, fixing his mind for a moment on the dart (for bringing it there), Vasava thus spake unto Karna, ‘Do thou give me thy earrings, and the coat of mail born with thy body, and in return take this dart on these terms! When I encounter the Daitya in battle, this dart that is incapable of being baffled, hurled by my hand, destroyeth enemies by hundreds, and cometh back to my hand after achieving its purpose. In thy hand, however, this dart, O son of Suta, will slay only one powerful enemy of thine. And having achieved that feat, it will, roaring and blazing, return to me!’ Thereat Karna said, ‘I desire to slay in fierce fight even one enemy of mine, who roareth fiercely and is hot as fire, and of whom I am in fear!’ At this, Indra said, ‘Thou shall slay such a roaring and powerful foe in battle. But that one whom thou seekest to slay, is protected by an illustrious personage. Even He whom persons versed in the Vedas call ‘the invincible

Boar,’ and ‘the incomprehensible Narayana,’ even that Krishna himself, is protecting him!’ Thereupon Karna replied, ‘Even if this be so, do thou, O illustrious one give me the weapon that will destroy only one powerful foe! I shall, on my part, bestow on thee my mail and earrings, cutting them off my person. Do thou, however, grant that my body, thus wounded, may not be unsightly!’ Hearing this, Indra said, ‘As thou, O Karna, art bent upon observing the truth, thy person shall not be unsightly, or shall any scar remain on it. And, O thou best of those that are graced with speech, O Karna, thou shall be possessed of complexion and energy of thy father him self. And if, maddened by wrath, thou hurlest this dart, while there are still other weapons with thee, and when thy life also is not in imminent peril, it will fall even on thyself.’ Karna answered, ‘As thou directest me, O Sakra, I shall hurl this Vasavi dart only when I am in imminent peril! Truly I tell thee this!’”

Vaisampayana continued, “Thereupon, O king, taking the blazing dart, Karna began to peel off his natural mail. And beholding Karna cutting his own body, the entire host of celestials and men and Danavas set up a leonine roar. And Karna betrayed no contortions of face while peeling his mail. And beholding that hero among men thus cutting his body with an weapon, smiling ever and anon, celestial kettle-drums began to be played upon and celestial flowers began to be showered on him. And Karna cutting off the excellent mail from his person, gave it to Vasava, still dripping. And cutting off his earrings also from off his ears, he made them over to Indra. And it is for this fact that he came to be called Karna. And Sakra, having thus beguiled Karna that made him famous in the world, thought with a smile that the business of the sons of Pandu had already been completed. And having done all this, he ascended to heaven. And hearing that Karna had been beguiled, all the sons of Dhritarashtra became distressed and shorn of pride. And the sons of Pritha, on the other hand, learning that such plight had befallen the son of the charioteer, were filled with joy.”

Janamejaya said, “When were those heroes, the sons of Pandu, at that time? And from whom did they hear this welcome news? And what also did they do, when the twelfth year of their exile passed away? Do thou, O illustrious one, tell me all this!”

Vaisampayana said, “Having defeated the chief of the Saindhavas, and rescued Krishna, and having outlived the entire term of their painful exile in the woods, and having listened to the ancient stories about gods and Rishis recited by Markandeya, those heroes among men returned from their asylum in Kamyaka to the sacred Dwaitavana, with all their cars, and followers, and accompanied by their charioteers, their kine, and the citizens who had followed them.”

SECTION CCCIX

(Aranya Parva)

Janamejaya said, “Having felt great affliction on account of the abduction of their wife and having rescued Krishna thereafter, what did the Pandavas next do?”

Vaisampayana said, “Having felt great affliction on account of the abduction of Krishna, king Yudhishthira of unfading glory, with his brothers, left the woods of Kamyaka and returned to the delightful and picturesque Dwaitavana abounding in trees and containing delicious fruits and roots. And the sons of Pandu with their wife Krishna began to reside there, living frugally on fruits and practising rigid vows. And while those repressers of foes, the virtuous king Yudhishthira, the son of Kunti, and Bhimasena, and Arjuna, and those other sons of Pandu born of Madri, were dwelling in Dwaitavana, practising rigid vows, they underwent, for the sake of a Brahmana, great trouble, which, however, was destined to bring about their future happiness. I will tell thee all about the trouble which those foremost of Kurus underwent while living in those woods, and which in the end brought about their happiness. Do thou listen to it! Once on a time, as a deer was butting about, it chanced that the two sticks for making fire and a churning staff belonging to a Brahmana devoted to ascetic austerities, struck fast into its antlers. And, thereupon, O king, that powerful deer of exceeding fleetness with long bounds, speedily went out of the hermitage, taking those articles away. And, O foremost of Kurus, seeing those articles of his thus carried away, the Brahmana, anxious on account of his Agnihotra, quickly came before the Pandavas. And approaching without loss of time Ajatasatru seated in that forest with his brothers, the Brahmana, in great distress, spake these words, ‘As a deer was butting about, it happened, O king, that my fire-sticks and churning staff which had been placed against a large tree stuck fast to its antlers. O king, that powerful deer of exceeding fleetness hath speedily gone out of the hermitage with long bounds, taking those articles away. Tracking that powerful deer, O king, by its foot-prints, do ye, ye sons of Pandu, bring back those articles of mine, so that my Agnihotra may not be stopped!’ Hearing these words of the Brahmana, Yudhishthira became exceedingly concerned. And the son of Kunti taking up his bow sallied out with his brothers. And putting on their corselets and equipped with their bows, those bulls among men, intent upon serving the Brahmana, swiftly sallied out in the wake of the deer. And descrying the deer at no great distance, those mighty warriors discharged at it barbed arrows and javelins and darts, but the sons of Pandu could not pierce it by any means. And as they struggled to pursue and slay it, that powerful deer became suddenly invisible. And losing sight of the deer, the noble-minded sons of Pandu, fatigued and disappointed and afflicted with hunger and thirst, approached a banian tree in that deep forest, and sat down in its cool shade. And when they had sat down, Nakula stricken with sorrow and urged by impatience, addressed his eldest brother of the Kuru race, saying, ‘In our race, O king, virtue hath never been sacrificed, nor hath there been loss of wealth from insolence. And being asked, we have never said to any creature, Nay! Why then in the present case have we met with this disaster?”

SECTION CCCX

Yudhishthira said, “There is no limit to calamities. Nor is it possible to ascertain either their final or efficient cause. It is the Lord of justice alone who distributeth the fruits of both virtue and vice.’ Thereupon Bhima said, ‘Surely, this calamity hath befallen us, because I did not slay the Pratikamin on the very spot, when he dragged Krishna as a slave into the assembly. And Arjuna said, ‘Surely, this calamity hath befallen us because I resented not those biting words piercing the very bones, uttered by the Suta’s son!’ And Sahadeva said, ‘Surely, O Bharata, this calamity hath befallen us because I did not slay Sakuni when he defeated thee at dice!’”

Vaisampayana continued, “Then king Yudhishthira addressed Nakula saying, ‘Do thou, O son of Madri, climb this tree and look around the ten points of the horizon. Do thou see whether there is water near us or such trees as grow on watery grounds! O child, these thy brothers are all fatigued and thirsty.’ Thereupon saying, ‘So be it,’ Nakula speedily climbed up a tree, and having looked around, said unto his eldest brother, ‘O king, I see many a tree that groweth by the water-side, and I hear also the cries of cranes. Therefore, without doubt, water must be somewhere here.’ Hearing these words, Kunti’s son Yudhishthira, firm in truth, said, ‘O amiable one, go thou and fetch water in these quivers!’ Saying, ‘So be it,’ at the command of his eldest brother Nakula quickly proceeded towards the place where there was water and soon came upon it. And beholding a crystal lake inhabited by cranes he desired to drink of it, when he heard these words from the sky, ‘O child, do not commit this rash act! This lake hath already been in my possession. Do thou, O son of Madri, first answer my questions and then drink of this water and take away (as much as thou requirest). Nakula, however, who was exceedingly thirsty, disregarding these words, drank of the cool water, and having drunk of it, dropped down dead. And, O represser of foes, seeing Nakula's delay, Yudhishthira the son of Kunti said unto Sahadeva, the heroic brother of Nakula, 'O Sahadeva, it is long since our brother, he who was born immediately before thee, hath gone from hence! Do thou, therefore, go and bring back thy uterine brother, together with water.' At this, Sahadeva, saying, 'So be it,' set out in that direction; and coming to the spot, beheld his brother lying dead on the ground. And afflicted at the death of his brother, and suffering severely from thirst, he advanced towards the water, when these words were heard by him, 'O child, do not commit this rash act! This lake hath already been in my possession. First answer my question, and then drink of the water and take away as much as thou mayst require.' Sahadeva, however, who was extremely thirsty, disregarding these words, drank of the water, and having drunk of it, dropped down dead. Then Yudhishthira, the son of Kunti, said unto Vijaya, 'It is long since, O Vibhatsu, that thy two brothers have gone, O represser of foes! Blessed be thou! Do thou bring them back, together with water. Thou art, O child, the refuge of us all when plunged in distress!' Thus addressed, the intelligent Gudakesa, taking his bow and arrows and also his naked sword, set out tor that lake of waters. And reaching that spot, he whose car was drawn by white steeds beheld those tigers among men, his two younger brothers who had come to fetch water, lying dead there. And seeing them as if asleep, that lion among men, exceedingly aggrieved, raised his bow and began to look around that wood. But he found none in that mighty forest. And, being fatigued, he who was capable of drawing the bow by his left hand as well, rushed in the direction of the water. And as he was rushing (towards the water), he heard these words from the sky, 'Why dost thou approach this water? Thou shalt not be able to drink of it by force. If thou, O Kaunteya, can answer the question I will put to thee, then only shalt thou drink of the water and take away as much as thou requirest, O Bharata!' Thus forbidden, the son of Pritha said, 'Do thou forbid me by appearing before me! And when thou shalt be sorely pierced with my arrows, thou wilt not then again speak in this way!' Having said this, Partha covered all sides with arrows inspired by mantras. And he also displayed his skill in shooting at an invisible mark by sound alone. And, O bull of the Bharata race, sorely afflicted with thirst, he discharged barbed darts and javelins and iron arrows, and showered on the sky innumerable shafts incapable of being baffled. Thereupon, the invisible Yaksha said, ‘What need of all this trouble, O son of Pritha? Do thou drink only after answering my questions! If thou drink, however, without answering my questions, thou shalt die immediately after.’ Thus addressed, Pritha’s son Dhananjaya capable of drawing the bow with his left hand as well, disregarding those words, drank of the water, and immediately after dropped down dead. And (seeing Dhananjaya’s delay) Kunti’s son Yudhishthira addressed Bhimasena, saying, ‘O represser of foes, it is a long while that Nakula and Sahadeva and Vibhatsu have gone to fetch water, and they have not come yet, O Bharata! Good betide thee! Do thou bring them back, together with water!’ Thereupon saying, ‘So be it,’ Bhimasena set out for that place where those tigers among men, his brothers, lay dead. And beholding them, Bhima afflicted though he was with thirst, was exceedingly distressed. And that mighty armed hero thought all that to have been the act of some Yaksha or Rakshasa. And Pritha’s son Vrikodara thought, ‘I shall surely have to fight today. Let me, therefore, first appease my thirst.’ Then that bull of the Bharata race rushed forward with the intention of drinking. Thereupon the Yaksha said, ‘O child, do not commit this rash act! This lake hath already been in my possession. Do thou first answer my questions, and then drink and take away as much water as thou requirest!’”

Vaisampayana continued, “Thus addressed by that Yaksha of immeasurable energy, Bhima, without answering his questions, drank of the water. And as soon as he drank, he fell down dead on the spot. Then thinking that his brothers had left him long since, Yudhishthira waited for some time. And the king said unto himself again and again, ‘Why is it that the two sons of Madri are delaying? And why doth the wielder also of the Gandiva delay? And why doth Bhima too, endued with great strength, delay? I shall go to search for them!’ And resolved to do this, the mighty-armed Yudhishthira then rose up, his heart burning in grief. And that bull among men, the royal son of Kunti thought within himself.

‘Is this forest under some malign influence? Or, is it infested by some wicked beasts? Or, have they all fallen, in consequence of having disregarded some mighty being? Or, not finding water in the spot whither those heroes had first repaired, they have spent all this time in search through the forest? What is that reason for which those bulls among men do not come back?’ And speaking in this strain, that foremost of monarchs, the illustrious Yudhishthira, entered into that mighty forest where no human sound was heard and which was inhabited by deer and bears and birds, and which was adorned with trees that were bright and green, and which echoed with the hum of the black-bee and the notes of winged warblers. As he was proceeding along, he beheld that beautiful lake which looked as if it had been made by the celestial artificer himself. And it was adorned with flowers of a golden hue and with lotuses and Sindhuvars. And it abounded with canes and Ketakas and Karaviras and Pippalas, and fatigued with toil, Yudhishthira saw that tank and was struck with wonder.”

SECTION CCCXI

Vaisampayana said, “Yudhishthira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Regents of the world dropped from their spheres at the end of the Yuga. And beholding Arjuna lying dead, with his bow and arrows dropped on the ground, and also Bhimasena and the twins motionless and deprived of life, the king breathed a hot and long sigh, and was bathed in tears of grief. And beholding his brothers lying dead, the mighty armed son of Dharma with heart racked in anxiety, began to lament profusely, saying, ‘Thou hadst, O mighty-armed Vrikodara, vowed, saying, — I shall with mace smash the thighs of Duryodhana in battle! O enhancer of the glory of the Kurus, in thy death, O mighty-armed and high-souled one, all that hath become fruitless now! The promises of men may be ineffectual; but why have the words of the gods uttered in respect of thee been thus fruitless? O Dhananjaya, while thou wert in thy mother’s lying-in-room, the gods had said, — O Kunti, this thy son shall not be inferior to him of a thousand eyes! And in the northern Paripatra mountains, all beings had sung, saying, — The prosperity (of this race), robbed by foes will be recovered by this one without delay. No one will be able to vanquish him in battle, while there will be none whom he will not be able to vanquish. Why then hath that Jishnu endued with great strength been subject to death? Oh, why doth that Dhananjaya, relying on whom we had hitherto endured all this misery, lie on the ground blighting[108] all my hopes! Why have those heroes, those mighty sons of Kunti, Bhimasena and Dhananjaya, came under the power of the enemy, — those who themselves always slew their foes, and whom no weapons could resist! Surely, this vile heart of mine must be made of adamant, since, beholding these twins lying today on the ground it doth not split! Ye bulls among men, versed in holy writ and acquainted with the properties of time and place, and endued with ascetic merit, ye who duly performed all sacred rites, why lie ye down, without performing acts deserving of you? Alas, why lie ye insensible on the earth, with your bodies unwounded, ye unvanquished ones, and with your vows untouched?' And beholding his brothers sweetly sleeping there as (they usually did) on mountain slopes, the high souled king, overwhelmed with grief and bathed in sweat, came to a distressful condition. And saying, — It is even so — that virtuous lord of men, immersed in an ocean of grief anxiously proceeded to ascertain the cause (of that catastrophe). And that mighty-armed and high-souled one, acquainted with the divisions of time and place, could not settle his course of action. Having thus bewailed much in this strain, the virtuous Yudhishthira, the son of Dharma or Tapu, restrained his soul and began to reflect in his mind as to who had slain those heroes. 'There are no strokes of weapons upon these, nor is any one's foot-print here. The being must be mighty I ween, by whom my brothers have been slain. Earnestly shall I ponder over this, or, let me first drink of the water, and then know all. It may be that the habitually crooked-minded Duryodhana hath caused this water to be secretly placed here by the king of the Gandharvas. What man of sense can trust wicked wight of evil passions with whom good and evil are alike? Or, perhaps, this may be an act of that wicked-souled one through secret messengers of his.' And it was thus that that highly intelligent one gave way to diverse reflections. He did not believe that water to have been tainted with poison, for though dead no corpse-like pallor was on them. 'The colour on the faces of these my brothers hath not faded!' And it was thus that Yudhishthira thought. And the king continued, 'Each of these foremost of men was like unto a mighty cataract. Who, therefore, save Yama himself who in due time bringeth about the end of all things, could have baffled them thus.' And having concluded this for certain, he began to perform his ablutions in that lake. And while he descended into it, he heard these words from the sky, uttered by the Yaksha,— 'I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits. If, thou, O prince, answer not the questions put by me, even thou shalt number the fifth corpse. Do not, O child, act rashly!

This lake hath already been in my possession. Having answered my questions first, do thou, O Kunti's son, drink and carry away (as much as thou requirest)!' Hearing these words, Yudhishthira said, 'Art thou the foremost of the Rudras, or of the Vasus, or of the Marutas? I ask, what god art thou? This could not have been done by a bird! Who is it that hath overthrown the four mighty mountains, viz., the Himavat, the Paripatra, the Vindhya, and the Malaya? Great is the feat done by thee, thou foremost of strong persons! Those whom neither gods, nor Gandharvas nor Asuras, nor Rakshasas could endure in mighty conflict, have been slain by thee! Therefore, exceedingly wonderful is the deed done by thee! I do not know what thy business may be, nor do I know thy purpose. Therefore, great is the curiosity and fear also that have taken possession of me? My mind is greatly agitated, and as my head also is aching, I ask thee, therefore, O worshipful one, who art thou that stayest here?' Hearing these words the Yaksha said, 'I am, good betide thee, a Yaksha, and not an amphibious bird. It is by me that all these brothers of thine, endued with mighty prowess, have been slain!'

Vaisampayana continued, 'Hearing these accursed words couched in harsh syllabus,[109] Yudhishthira, O king, approaching the Yaksha who had spoken then, stood there. And that bull among the Bharatas then beheld that Yaksha of unusual eyes and huge body tall like a palmyra-palm and looking like fire or the Sun, and irresistible and gigantic like a mountain, staying on a tree, and uttering a loud roar deep as that of the clouds. And the Yaksha said, 'These thy brothers, O king, repeatedly forbidden by me, would forcibly take away water. It is for this that they have been slain by me! He that wisheth to live, should not, O king, drink this water! O son of Pritha, act not rashly! This lake hath already been in my possession. Do thou, O son of Kunti, first answer my questions, and then take away as much as thou likest!' Yudhishthira said, 'I do not, O Yaksha, covet, what is already in thy possession! O bull among male beings, virtuous persons never approve that one should applaud his own self (without boasting, I shall, therefore, answer thy questions, according to my intelligence). Do thou ask me!' The Yaksha then said, 'What is it that maketh the Sun rise? Who keeps him company? Who causeth him to set? And in whom is he established?'

Yudhishthira answered, ‘Brahma maketh the Sun rise: the gods keep him company: Dharma causeth him to set: and he is established in truth.’[110] The Yaksha asked, ‘By what doth one become learned? By what doth he attain what is very great? How can one have a second? And, O king, how can one acquire intelligence?’ Yudhishthira answered, ‘It is by the (study of the) Srutis that a person becometh learned; it is by ascetic austerities that one acquireth what is very great: it is by intelligence that a person acquireth a second and it is by serving the old that one becometh wise.’[111] The Yaksha asked, ‘What constituteth the divinity of the Brahmanas? What even is their practice that is like that of the pious? What also is the human attribute of the Brahmanas? And what practice of theirs is like that of the impious?’ Yudhishthira answered, ‘The study of the Vedas constitutes their divinity: their asceticism constitutes behaviour that is like that of the pious; their liability to death is their human attribute and slander is their impiety.’ The Yaksha asked, ‘What institutes the divinity of the Kshatriyas? What even is their practice that is like that of the pious? What is their human attribute? And what practice of theirs is like that of the impious?’ Yudhishthira answered, ‘Arrows and weapons are their divinity: celebration of sacrifices is that act which is like that of the pious: liability to fear is their human attribute; and refusal of protection is that act of theirs which is like that of the impious.’ The Yaksha asked, ‘What is that which constitutes the Sama of the sacrifice? What the Yajus of the sacrifice? What is that which is the refuge of a sacrifice? And what is that which sacrifice cannot do without?’ Yudhishthira answered, ‘Life is the Sama of the sacrifice; the mind is the Yajus of the sacrifice: the Rik is that which is the refuge of the sacrifice; and it is Rik alone which sacrifice cannot do without.’[112] The Yaksha asked, ‘What is of the foremost value to those that cultivate? What is of the foremost value to those that sow? What is of the foremost value to those that wish for prosperity in this world? And what is of the foremost value to those that bring forth?’ Yudhishthira answered, ‘That which is of the foremost value to those that cultivate is rain: that of the foremost value to those that sow is seed: that of the foremost value to those that bring forth is offspring.[113]‘ The Yaksha asked, ‘What person, enjoying all the objects of the senses, endued with intelligence, regarded by the world and liked by all beings, though breathing, doth not offer anything to these five, viz., gods, guests, servants, Pitris, and himself, though endued with breath, is not yet alive.’ The Yaksha asked, ‘What is weightier than the earth itself? What is higher than the heavens?’ What is fleeter than the wind? And what is more numerous than grass?’ Yudhishthira answered, ‘The mother is weightier than the earth; the father is higher than the heaven; the mind is fleeter than the wind; and our thoughts are more numerous than grass.’ The Yaksha asked, ‘What is that which doth not close its eyes while asleep; What is that which doth not move after birth? What is that which is without heart? And what is that which swells with its own impetus?’ Yudhishthira answered, ‘A fish doth not close its eyes while asleep: an egg doth not move after birth: a stone is without heart: and a river swelleth with its own impetus.’ The Yaksha asked, ‘Who is the friend of the exile? Who is the friend of the householder? Who is the friend of him that ails? And who is the friend of one about to die?’ Yudhishthira answered, ‘The friend of the exile in a distant land is his companion, the friend of the householder is the wife; the friend of him that ails is the physician: and the friend of him about to die is charity. The Yaksha asked,— ‘Who is the guest of all creatures? What is the eternal duty? What, O foremost of kings, is Amrita? And what is this entire Universe?’ Yudhishthira answered, — Agni is the guest of all creatures: the milk of kine is amrita: Homa (therewith) is the eternal duty: and this Universe consists of air alone.’[114] The Yaksha asked,— ‘What is that which sojourneth alone? What is that which is re-born after its birth? What is the remedy against cold? And what is the largest field?’ Yudhishthira answered,— ‘The sun sojourneth alone; the moon takes birth anew: fire is the remedy against cold: and the Earth is the largest field.’ The Yaksha asked,— ‘What is the highest refuge of virtue? What of fame? What of heaven? And what, of happiness?’ Yudhishthira answered,— ‘Liberality is the highest refuge of virtue: gift, of fame: truth, of heaven: and good behaviour, of happiness.’ The Yaksha asked,— ‘What is the soul of man? Who is that friend bestowed on man by the gods? What is man’s chief support? And what also is his chief refuge?’

Yudhishthira answered,— ‘The son is a man’s soul: the wife is the friend bestowed on man by the gods; the clouds are his chief support; and gift is his chief refuge.’ The Yaksha asked,— ‘What is the best of all laudable things? What is the most valuable of all his possessions? What is the best of all gains? And what is the best of all kinds of happiness?’ Yudhishthira answered,— “The best of all laudable things is skill; the best of all possessions is knowledge: the best of all gains is health: and contentment is the best of all kinds of happiness.’ The Yaksha asked,— ‘What is the highest duty in the world? What is that virtue which always beareth fruit? What is that which if controlled, leadeth not to regret? And who are they with whom an alliance cannot break?’ Yudhishthira answered,— ‘The highest of duties is to refrain from injury: the rites ordained in the Three (Vedas) always bear fruit: the mind, if controlled, leadeth to no regret: and an alliance with the good never breaketh.’ The Yaksha asked,— ‘What is that which, if renounced, maketh one agreeable? What is that which, if renounced, leadeth to no regret? What is that which, if renounced, maketh one wealthy? And what is that which if renounced, maketh one happy?’ Yudhishthira answered,— ‘Pride, if renounced, maketh one agreeable; wrath, if renounced leadeth to no regret: desire, if renounced, maketh one wealthy: and avarice, if renounced, maketh one happy.’ The Yaksha asked,— ‘For what doth one give away to Brahmanas? For what to mimes and dancers? For what to servants? And for what to king?’ Yudhishthira answered,— ‘It is for religious merit that one giveth away to Brahmanas: it is for fame that one giveth away to mimes and dancers: it is for supporting them that one giveth away to servants: and it is for obtaining relief from fear that one giveth to kings.’ The Yaksha asked,— ‘With what is the world enveloped? What is that owing to which a thing cannot discover itself? For what are friends forsaken? And for what doth one fail to go to heaven?’ Yudhishthira answered,— ‘The world is enveloped with darkness. Darkness doth not permit a thing to show itself. It is from avarice that friends are forsaken. And it is connection with the world for which one faileth to go to heaven.’ The Yaksha asked,— ‘For what may one be considered as dead? For what may a kingdom be considered as dead? For what may a Sraddha be considered as dead? And for what, a sacrifice?' Yudhishthira answered,— 'For want of wealth may a man be regarded as dead. A kingdom for want of a king may be regarded as dead. A Sraddha that is performed with the aid of a priest that hath no learning may be regarded as dead. And a sacrifice in which there are no gifts to Brahmanas is dead.' The Yaksha asked,— 'What constitutes the way? What, hath been spoken of as water? What, as food? And what, as poison? Tell us also what is the proper time of a Sraddha, and then drink and take away as much as thou likest!' Yudhishthira answered,— 'They that are good constitute the way.[115] Space hath been spoken of as water.[116] The cow is food.[117] A request is poison. And a Brahmana is regarded as the proper time of a Sraddha.[118] I do not know what thou mayst think of all this, O Yaksha?' The Yaksha asked,— 'What hath been said to be the sign of asceticism? And what is true restraint? What constitutes forgiveness. And what is shame?' Yudhishthira answered,— 'Staying in one's own religion is asceticism: the restraint of the mind is of all restraints the true one: forgiveness consists in enduring enmity; and shame, in withdrawing from all unworthy acts.' The Yaksha asked,— 'What, O king is said to be knowledge? What, tranquillity? What constitutes mercy? And what hath been called simplicity?' Yudhishthira answered,— 'True knowledge is that of Divinity. True tranquillity is that of the heart. Mercy consists in wishing happiness to all. And simplicity is equanimity of heart.' The Yaksha asked,— 'What enemy is invincible? What constitutes an incurable disease for man? What sort of a man is called honest and what dishonest?' Yudhishthira answered,— 'Anger is an invincible enemy. Covetousness constitutes an incurable disease. He is honest that desires the weal of all creatures, and he is dishonest who is unmerciful.' The Yaksha asked,— 'What, O king, is ignorance? And what is pride? What also is to be understood by idleness? And what hath been spoken of as grief?' Yudhishthira answered,— 'True ignorance consists in not knowing one's duties. Pride is a consciousness of one's being himself an actor or sufferer in life. Idleness consists in not discharging one's duties, and ignorance in grief.' The Yaksha asked,— 'What hath steadiness been said by the Rishis to be? And what, patience? What also is a real ablution? And what is charity?’ Yudhishthira answered,— ‘Steadiness consists in one’s staying in one’s own religion, and true patience consists in the subjugation of the senses. A true bath consists in washing the mind clean of all impurities, and charity consists in protecting all creatures.’ The Yaksha asked,— ‘What man should be regarded as learned, and who should be called an atheist? Who also is to be called ignorant? What is called desire and what are the sources of desire? And what is envy?’ Yudhishthira answered,— ‘He is to be called learned who knoweth his duties. An atheist is he who is ignorant and so also he is ignorant who is an atheist. Desire is due to objects of possession, and envy is nothing else than grief of heart.’ The Yaksha asked,— ‘What is pride, and what is hypocrisy? What is the grace of the gods, and what is wickedness?’ Yudhishthira answered, — ‘Stolid ignorance is pride. The setting up of a religious standard is hypocrisy. The grace of the gods is the fruit of our gifts, and wickedness consists in speaking ill of others.’ The Yaksha asked,— ‘Virtue, profit, and desire are opposed to one another. How could things thus antagonistic to one another exist together?’ Yudhishthira answered,— ‘When a wife and virtue agree with each other, then all the three thou hast mentioned may exist together.’ The Yaksha asked,— ‘O bull of the Bharata race, who is he that is condemned to everlasting hell? It behoveth thee to soon answer the question that I ask!’ Yudhishthira answered,— ‘He that summoneth a poor Brahmana promising to make him a gift and then tells him that he hath nothing to give, goeth to everlasting hell. He also must go to everlasting hell, who imputes falsehood to the Vedas, the scriptures, the Brahmanas, the gods, and the ceremonies in honour of the Pitris, He also goeth to everlasting hell who though in possession of wealth, never giveth away nor enjoyeth himself from avarice, saying, he hath none.’ The Yaksha asked,— ‘By what, O king, birth, behaviour, study, or learning doth a person become a Brahmana? Tell us with certitude!’ Yudhishthira answered,-’Listen, O Yaksha! It is neither birth, nor study, nor learning, that is the cause of Brahmanahood, without doubt, it is behaviour that constitutes it. One’s behaviour should always be well-guarded, especially by a Brahmana. He who maintaineth his conduct unimpaired, is never impaired himself. Professors and pupils, in fact, all who study the scriptures, if addicted to wicked habits, are to be regarded as illiterate wretches. He only is learned who performeth his religious duties. He even that hath studied the four Vedas is to be regarded as a wicked wretch scarcely distinguishable from a Sudra (if his conduct be not correct). He only who performeth the Agnihotra and hath his senses under control, is called a Brahmana!' The Yaksha asked,— 'What doth one gain that speaketh agreeable words? What doth he gain that always acteth with judgment? What doth he gain that hath many friends? And what he, that is devoted to virtue?' — Yudhishthira answered,— 'He that speaketh agreeable words becometh agreeable to all. He that acteth with judgment obtaineth whatever he seeketh. He that hath many friends liveth happily. And he that is devoted to virtue obtaineth a happy state (in the next world).' The Yaksha asked,— 'Who is truly happy? What is most wonderful? What is the path? And what is the news? Answer these four questions of mine and let thy dead brothers revive.' Yudhishthira answered,— 'O amphibious creature, a man who cooketh in his own house, on the fifth or the sixth part of the day, with scanty vegetables, but who is not in debt and who stirreth not from home, is truly happy. Day after day countless creatures are going to the abode of Yama, yet those that remain behind believe themselves to be immortal. What can be more wonderful than this? Argument leads to no certain conclusion, the Srutis are different from one another; there is not even one Rishi whose opinion can be accepted by all; the truth about religion and duty is hid in caves: therefore, that alone is the path along which the great have trod. This world full of ignorance is like a pan. The sun is fire, the days and nights are fuel. The months and the seasons constitute the wooden ladle. Time is the cook that is cooking all creatures in that pan (with such aids); this is the news.' The Yaksha asked,— 'Thou hast, O represser of foes, truly answered all my questions! Tell us now who is truly a man, and what man truly possesseth every kind of wealth.' Yudhishthira answered,— 'The report of one's good action reacheth heaven and spreadeth over the earth. As long as that report lasteth, so long is a person to whom the agreeable and the disagreeable, weal and woe, the past and the future, are the same, is said to possess every kind of wealth.' The

Yaksha said,— ‘Thou hast, O king truly answered who is a man, and what man possesseth every kind of wealth. Therefore, let one only amongst thy brothers, whom thou mayst wish, get up with life!’ Yudhishthira answered,— ‘Let this one that is of darkish hue, whose eyes are red, who is tall like a large Sala tree, whose chest is broad and arms long, let this Nakula, O Yaksha, get up with life! The Yaksha rejoined,-’This Bhimasena is dear unto thee, and this Arjuna also is one upon whom all of you depend! Why, then, O king dost thou, wish a step-brother to get up with his life! How canst thou, forsaking Bhima whose strength is equal to that of ten thousand elephants, wish Nakula to live? People said that this Bhima was dear to thee. From what motive then dost thou wish a step-brother to revive? Forsaking Arjuna the might of whose arm is worshipped by all the sons of Pandu, why dost thou wish Nakula to revive?’ Yudhishthira said,— ‘If virtue is sacrificed, he that sacrificeth it, is himself lost. So virtue also cherisheth the cherisher. Therefore taking care that virtue by being sacrificed may not sacrifice us, I never forsake virtue. Abstention from injury is the highest virtue, and is, I ween, even higher than the highest object of attainment. I endeavour to practise that virtue. Therefore, let Nakula, O Yaksha, revive! Let men know that the king is always virtuous! I will never depart from my duty. Let Nakula, therefore, revive! My father had two wives, Kunti and Madri. Let both of them have children. This is what I wish. As Kunti is to me, so also is Madri. There is no difference between them in my eye. I desire to act equally towards my mothers. Therefore, let Nakula live?’ The Yaksha said,— ‘Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O bull of Bharata race!”

SECTION CCCXII

Vaisampayana continued,— “Then agreeable to the words of the Yaksha the Pandavas rose up; and in a moment their hunger and thirst left them. Thereupon Yudhishthira said, ‘I ask thee that art incapable of being vanquished and that standest on one leg in the tank, what god art thou, for I cannot take thee for a Yaksha! Art thou the foremost of the Vasus, or of the Rudras, or of the chief of the Maruts? Or art thou the lord himself of the celestials, wielder of the thunder-bolt! Each of these my brothers is capable of fighting as hundred thousand warriors, and I see not the warrior that can slay them all! I see also that their senses have refreshed, as if they have sweetly awaked from slumber. Art thou a friend of ours, or even our father himself? At this the Yaksha replied,-’O child, I am even thy father, the Lord of justice, possessed of great prowess! Know, bull of the Bharata race, that I came hither desirous of beholding thee! Fame, truth, self-restraint, purity, candour, modesty, steadiness, charity, austerities and Brahmacharya, these are my body! And abstention from injury, impartiality, peace, penances, sanctity, and freedom from malice are the doors (through which I am accessible). Thou art always dear to me! By good luck thou art devoted to the five;[119] and by good luck also thou hast conquered the six.[120] Of the six, two appear in the first part of life; two in the middle part thereof; and the remaining two at the end, in order to make men repair to the next world. I am, good betide thee, the lord of justice! I came hither to test thy merit. I am well-pleased to witness thy harmlessness; and, O sinless one, I will confer boons on thee. Do thou, O foremost of kings, ask of me boons. I shall surely confer them, O sinless one! Those that revere me, never come by distress!’ Yudhishthira said,— ‘A deer was carrying away the Brahmana’s firesticks. Therefore, the first boon that I shall ask, is, may that Brahmana’s adorations to

Agni be not interrupted!’ The Yaksha said,— ‘O Kunti’s son endued with splendour, it was I who for examining thee, was carrying away, in the guise of a deer, that Brahmana’s firesticks!”

Vaisampayana continued,— “Thereupon that worshipful one said,— ‘I give thee this boon! Good betide thee! O thou that are like unto an immortal, ask thou a fresh boon! Yudhishthira said,— ‘We have spent these twelve years in the forest; and the thirteenth year is come. May no one recognise us, as we spend this year somewhere.’

Vaisampayana continued,-’Thereat that worshipful one replied,— ‘I give this boon unto thee!’ And then reassuring Kunti’s son having truth for prowess, he also said, ‘Even if, O Bharata, ye range this (entire) earth in your proper forms none in the three worlds shall recognise you. Ye perpetuators of the Kuru race, through my grace, ye will spend this thirteenth year, secretly and unrecognised, in Virata’s kingdom! And every one of you will be able at will to assume any form he likes! Do ye now present the Brahmana with his firesticks. It was only to test you that I carried them away in the form of a deer! O amiable Yudhishthira, do thou ask for another boon that thou mayst like! I will confer it on thee. O foremost of men, I have not yet been satisfied by granting boons to thee! Do thou my son, accept a third boon that is great and incomparable! Thou, O king, art born of me, and Vidura of portion or mine!” Thereat Yudhishthira said,— ‘It is enough that I have beheld thee with my senses, eternal God of gods as thou art! O father, whatever boon thou wilt confer on me I shall surely accept gladly! May I, O lord, always conquer covetousness and folly and anger, and may my mind be ever devoted to charity, truth, and ascetic austerities! The Lord of justice said,— ‘Even by nature, O Pandava, hast thou been endued with these qualities, for thou art the Lord of justice himself! Do thou again attain what thou asked for!”

Vaisampayana continued,— “Having said these words, the worshipful Lord of justice, who is the object of contemplation of all the worlds, vanished therefrom; and the high-souled Pandavas after they had slept sweetly were united with one another. And their fatigue dispelled, those heroes returned to the hermitage, and gave back that Brahmana his firesticks. That man who pursueth this illustrious and fame-enhancing story of the revival (of the Pandavas) and the meeting of father and son (Dharma and Yudhishthira), obtaineth perfect tranquillity of mind, and sons and grandsons, and also a life extending over a hundred years! And the mind of that man that layeth this story to heart, never delighteth in unrighteousness, or in disunion among friends, or misappropriation of other person's property, or staining other people's wives, or in foul thoughts!

SECTION CCCXIII

Vaisampayana continued,— “Commanded by the Lord of justice to thus spend in disguise the thirteenth year of non-discovery, the high-souled Pandavas, observant of vows and having truth for prowess, sat before those learned and vow-observing ascetics that from regard were dwelling with them in their exile in the forest. And with joined hands they said these words, with the intention of obtaining permission to spend the thirteenth year in the manner indicated. And they said, ‘Ye know well that the sons of Dhritarashtra have by deceit deprived us of our kingdom, and have also done us many other wrongs! We have passed twelve years in the forest in great affliction. The thirteenth year only, which we are to spend unrecognised, yet remaineth. It behoveth you to permit us now to spend this year in concealment! Those rancorous enemies of ours Suyodhana, the wicked-minded Kama, and Suvala’s son should they discover us, would do mighty wrong to the citizens and our friends! Shall we all with the Brahmanas, be again established in our own kingdom? Having said this, that pure-spirited son of Dharma king Yudhishthira, overwhelmed with grief and with accents choked in tears, swooned away. Thereupon the Brahmanas, together with his brothers began to cheer him up. Then Dhaumya spake unto the king these words fraught with mighty meaning,— ‘O king, thou art learned and capable of bearing privations, art firm in promise, and of subdued sense! Men of such stamp are not overwhelmed by any calamity whatever. Even the high-souled gods themselves have wandered over various places in disguise, for the purpose of overcoming foes. Indra for the purpose of overcoming his toes, dwelt in disguise in the asylum of Giriprastha, in Nishadha and thus attained his end. Before taking his birth in the womb of Aditi, Vishnu for the purpose of destroying the Daityas passed a long time unrecognised, assuming the form of the Haya-griba (Horse-necked). Then how disguising himself in the form of a dwarf, he by his prowess deprived Vali of his kingdom, hath been heard by thee! And thou hast also heard how Hutasana entering into water and remaining in concealment, achieved the purpose of the gods. And O thou versed in duty, thou hast heard how Hari with the view of overcoming his foes, entered into Sakra’s thunderbolt, and lay concealed there. And, O sinless one, thou hast heard of the office the regenerate Rishi Aurva at one time performed for the gods, remaining concealed in his mother’s womb. And O child, living in concealment in every part of the earth, Vivaswat, endued with excellent energy, at last entirely burnt up all his foes. And living disguised in the abode of Dasaratha, Vishnu of dreadful deeds slew the Ten-necked one in battle.’ Thus remaining in disguise in various places, high-souled persons have before this conquered their enemies in battle. Thus cheered by these words of Dhaumya, the virtuous Yudhishthira, relying on his own wisdom and also that acquired from the scriptures regained his composure. Then that foremost of strong persons, the mighty-armed Bhimasena endued with great strength encouraging the king greatly, spake these words, ‘Looking up to thy face (for permission), the wielder of the Gandiva, acting according to his sense of duty hath not yet, O king, shown any rashness! And although fully able to destroy the foe, Nakula and Sahadeva of dreadful prowess have been ever prevented by me! Never shall we swerve from that in which thou wilt engage us! Do thou tell us what is to be done! We shall speedily conquer our enemies! When Bhimasena had said this, the Brahmanas uttered benedictions on the Bharatas, and then obtaining their permission, went to their respective quarters. And all those foremost of Yatis and Munis versed in the Vedas, exceedingly desirous of again beholding the Pandavas, went back to their homes. And accompanied by Dhaumya, these heroes, the five learned Pandavas equipped in vows set out with Krishna. And each versed in a separate science, and all proficient in mantras and cognisant of when peace was to be concluded and when war was to be waged those tigers among men, about to enter upon a life of non-recognition, the next day proceeded for a Krose and then sat themselves down with the view of taking counsel of each other.

The End of Vana Parva

ENDNOTES.

[1] This seems to be the obvious. There is a different reading however. For Drie — cyate-seen, some texts have Sasyate — applauded. Nilakantha imagines that the meaning is “As distribution (of food) amongst the various classes of beings like the gods, the Pitris, &c., is applauded &c., &c”.

[2] A form of sacrifice which consists in pouring oblations of clarified butter with prayers into a blazing fire. It is obligatory on Brahmanas and Kshatriyas, except those that accept certain vows of great austerity.

[3] The Viswedeva sacrifice is the offer of food to all creatures of the earth (by scattering a portion).

[4] A gift. It may be of various kinds. The fees paid to Brahmanas assisting at sacrifices and religious rites, such as offering oblations to the dead, are Dakshinas, as also gifts to Brahmanas on other occasions particularly when they are fed, it bring to this day the custom never to feed a Brahmana without paying him a pecuniary fee. There can be no sacrifice, no religious rite, without Dakshina.

[5] Reference to self, *i.e.* without the motive of bettering one’s own self, or without any motive at all. (This contains the germ of the doctrine preached more elaborately in the Bhagavad gita).

[6] This Yoga consists, in their case, of a combination of attributes by negation of the contrary ones, *i.e.* by renunciation of motives in all they do.

[7] A form of Yoga that is said to consist in the mingling of some of the air supposed to exist in every animal body. These airs are five: Prana, Apana, Samana, Udana, and Vyana.

[8] The 8 Vasus, the 11 Rudras, the 12 Adityas, Prajapati, and Vashatkara.

[9] An order of celestials.

[10] Celestial flowers of much fragrance.

[11] The ascetic properties are Anima, Laghima, *etc.*

[12] The bow of Vishnu, as that of Siva is called Pinaka.

[13] The words of the text are Adhana, Pashubandha, Ishti Mantra, Yajana and Tapa-kriya.

[14] Dhritarashtra being blind is described as Pragnachakshu, *i.e.* having knowledge for his eye. It may also mean. “Of the prophetic eye.”

[15] The great preceptor of the Asuras, viz., Sukra, possessing the highest intelligence as evidenced by his various works on all manner of subjects particularly, the Sukra-niti.

[16] Also called Vadarika, a hermitage on the Himalaya near the sources of the Ganges.

[17] Nilakantha explains kshetra as including Mahabhuta, consciousness, intellect, the unmanifest (primordial elements), the ten senses, the five objects of the senses, viz., earth, water, &c., desire, aversion, pleasure, pain, the combinations of elements, and chaitanya.

[18] Hari here means the developed seed that is to expand into the vast whole of the universe.

[19] This wheel is the wheel of Time — i.e., measured according to the solar, lunar and astral revolutions. The importance of Ashtavakra’s reply is this: May the meritorious deeds performed at proper times, during the revolution of this wheel of Time protect thee.

[20] Thunder and lightning or misery and death.

[21] Cloud or the mind.

[22] The male being that is ever conscious.

[23] The mundane egg.

[24] The soul that has renounced connection with the body.

[25] The heart of a Yogi.

[26] Ashtavakra comes to Janaka’s sacrifice with the object of proving the unity of the Supreme Being. Vandin avails himself of various system of Philosophy to combat his opponent. He begins with the Buddhistic system. The form of the dialogue is unique in literature being that of enigmas and the latent meaning is in a queer way hid under the appearance of puerile and heterogeneous combinations of things. Vandin opens the controversy by saying that as the number of each of these is one, so one only intellect is the lord, leader and guide of the senses.

[27] There is a Vedic revelation that two birds live together on a tree as friends — one of these eats the fruits and the other looks at the former. From this it is manifest that two are the lords, leaders, and guides of the senses. That there is a second faculty besides the intellect is also proved by the fact that in sleep when the

intellect is inactive that faculty continues in action, for if it were not so we could not remember having slept, nor connect the state after awaking with that preceding sleep. Accordingly by citing the number two Ashtavakra assets that besides intellect there is another faculty — consciousness that these two are jointly the lords, leaders and guides of the senses and that they act together as Indra and Agni, *etc.*

[28] By citing the number three Vandin means to say that as it is Acts that produce the three kinds of born beings, etc., so Acts are supreme and that everything else be it intellect alone, or intellect and consciousness together is subservient to Acts.

[29] Ashtavakra here advances the thesis that even if Acts be supreme still when the (fourth) or Supreme Being becomes manifest to the soul, it stands in no further needs to Acts.

[30] By bringing in the quinquennial series, Vandin wishes to assert that the five senses are competent to cognise their respective objects and that besides these senses and their objects there is neither any other sense to perceive nor any other object of perception. He also cites the authority of the Veda according to which the Apsaras (or consciousness) have five "locks" on their hands — i.e., five objects of perception.

[31] Besides the five senses Ashtavakra contends for an additional sense namely the Mind and accordingly cites the number six.

[32] Vandin admits the existence of the six senses but says that the soul experiences happiness and misery through those as well as through the intellect.

[33] Ashtavakra advances an eighth element, namely, the knowledge of the ego.

[34] Each of the three qualities (existence, foulness and ignorance) of prakriti (the passive or material cause of the world) mixing with each of the three corresponding qualities of pradhana (the active or spiritual cause of the world) in various proportions produces the mundane order of things. Thus is proved the eternity of prakriti or nature and is also established the doctrine of duality.

[35] Prakriti does not really create. It is the Supreme Being who through the medium of illusion in contract with the ten organs (viz., the five locomotive organs and the five organs of sense) makes manifest the system of things. Prakriti therefore has no real existence — her existence is only apparent in the real existence of the soul.

[36] Yupas (stakes) mean here, feelings, etc, which keep men bound to the world. Rudras are those who makes others cry. Vandin means to say that the soul is not essential free from the fetters of happiness and misery arising from the eleven objects of perception. In this world all men are subject to happiness and misery. We also hear that there are Rudras in heaven.

[37] The supreme soul unaffected by happiness and misery really exists — but His existence is not susceptible of being proved — nor can the ignorant ever perceive Him. Men attain that condition through these twelve, viz., virtue, true, self-restraint, penances, good-will, modesty, forgiveness, exemption from envy, sacrifice, charity, concentration and control over the senses.

[38] According to some, endeavours to attain emancipation can be successful not in this world but in the world of Brahma. Others say that to that end a special yoga is necessary. By bringing forward the objects numbering thirteen. Vandin advances the opinion that, virtue, etc., are not sufficient for purposes of emancipation but that suitable time and place are also essential.

[39] Ashtavakra concludes by citing the same number thirteen. The soul which is essentially unaffected, becomes subject to happiness and misery through, the thirteen, viz., the ten organs of locomotion and sense, and intellect mind and egoism. But Atichhanadas, i.e., those that have surmounted ignorance, namely, the twelve, virtue, *etc.* destroy those thirteen and that is emancipation.

[40] Su means excellent, and uta, sacrifice. The compound accordingly means, — performer of excellent sacrifice.

[41] Iti means these six things, unfavourable to crops — excessive rain, drought, rats, locusts, birds, and a neighbouring hostile king.

[42] In as much as the rites performed by the Sudras have their origin in the Vedas.

[43] More literally, the state of the gods. It may appropriately be remarked here that the ordinary Hindu gods, of the post-Vedic period, like the gods of Ancient Greece and Italy, were simply a class of superhuman beings, distinctly contra-distinguished from the Supreme Spirit, the Paramatman or Parabrahma. After death, a virtuous man was supposed to be transformed into one of these so-called gods.

[44] This is the well-known and popular doctrine of transmigration of souls.

[45] The word in the text is Kora-dushakas, supposed by Wilson to be the Paspalum frumentacea (vide Dict.).

[46] The word in the text is mlecchibhutam. The Sanskrit grammar affords a great facility for the formation of verbs from substantives. Mlecchify may be hybrid, but it correctly and shortly signifies the Sanskrit word.

[47] Pushya is the eighth lunar asterism consisting of three stars, of which one is, the Cancer. (Vide Wilson’s Diet.).

[48] An Indian creeper of the order of Goertnera racemosa. It bears large white flowers of much fragrance.

[49] They, therefore, that lead deathless lives can enjoy this bliss from day to day for ever.

[50] It is difficult to understand how all that Vaka says can be an answer to Indra's question. The chief of the gods enquires: What are the joys of those that lead deathless lives? Vaka breaks away unto a confused rigmarole about the merits of independence and the religious merit of entertaining guests and servants. All the printed editions have the passage as rendered here.

[51] The ceremony of Swastivachana is described to be "a religious rite, preparatory to any important observance, in which the Brahmanas strew boiled rice on the ground, and invoke the blessings of the gods on the ceremony about to commence" (Vide Wilson's Dict).A flowery car was, probably, one of celestial make that the kings, procured from heaven by performing costly rites and ceremonies. These were sometimes exhibited to the people, and prior to these exhibitions, the ceremony of Swastivachana was performed.

[52] A man is said to sell the Vedas who lectures on the Vedas taking fees from the hearers.

[53] Japa is the silent recitation of particular Mantras.

[54] Mantras are particular formulae of worship. They are for the most part rhythmic compositions, believed to be of great efficacy.

[55] The Homa is that sacrificial rite which consists of pouring libations of clarified butter into fire.

[56] Vedamayi nou. Lit, a boat made of the Vedas.

[57] Vishada is the original. It means discontent, but here it means more a mixture of discontent, perplexity and confusion than mere discontent.

[58] A form of Hindu etiquette at parting.

[59] It is so very difficult to translate the word Karma, — religion and morals were invariably associated with each other in ancient Hindu mind.

[60] Agni or fire was supposed to convey the oblations offered by men to the gods.

[61] Kumara means a boy, hence a prince. Here Kartika the war-god is meant.

[62] By carrying their oblations to the gods.

[63] Portions of the Vedas.

[64] Raga means love.

[65] Kama is the name of the god of love, Indian Cupid.

[66] The body, the exciting Cause of our actions is an uktha, the soul of the vivifier of the body is the second uktha, and the Supreme Spirit, the inciter of the soul is the third.

[67] The word of God.

[68] In Hindu Mythology there are no gods who destroy sacrifices. It is only the Asuras who do so. The Burdwan translator renders this passage,— “fifteen other gods belonging to western nations or Asuras.” It is noticeable that the beings that were denounced as Asuras by the Hindus were worshipped as Gods (Asuras) by the followers of Zarathustra.

[69] In connection with the names of these Mitra-gods, it is to be remembered that Mitra was the name of the principal god of the ancient Persians.

[70] Avala is a common name of women. It means one who has no vala or strength or power. The word is also used as an adjective.

[71] According to the Hindus, the sun rises from and sets behind two hills respectively. He rises from the Udaya or Sun-rise hill and sets behind the Asta or sun-set hill.

[72] Raudra — belonging to Rudra, the god of fury, violence, war, &c.

[73] Devasena literally means the celestial army. This fable seems to be an allegorical representation of the attempts made by Indra to procure a leader for the celestial host.

[74] Anger personified is a deity.

[75] Another name of gods, so named from their having only three stages of life — viz., infancy, childhood, and youth — and being exempt from the fourth — old age.

[76] i.e., good and evil spirits.

[77] One of the ensigns of royalty in Hindustan.

[78] Brahma.

[79] Devasenapati is the original. It may mean either the pati (leader) of the sena (forces) of devas or the pati (husband) of Devasena.

[80] A kind of missile.

[81] Another kind of weapon.

[82] The word in the text is “Agrahara,” which, as Nilakantha explains, means here, “That which is first taken from a heap after the dedication of a portion to the “Viswadevas.” What Draupadi means to say is, that she always took care to feed those Brahmanas with food “first” taken from the stores, without, in fact, having taken anything there from the use of anybody else.

[83] Lit, Soldiers that have sworn to conquer or die. A full Akshauhini of these soldiers was owned by Krishna, who gave them to Duryodhana to fight for him. The story of Krishna’s offering to Duryodhana the choice between these soldiers on the one side, and himself sworn not to fight but only to aid with his counsels on the other, is given in full in the Udyoga Parva. Duryodhana, from folly, accepted the former, who were all slain by Arjuna.

[84] The vow of the Asuras was (according to the Burdwan Pundits) never to drink wine. It is more rational to suppose that Karna swears to give up the refined manners and practices of the Aryas and adopt those of the Asuras till the consummation of the cherished desire.

[85] A very small measure.

[86] Picking up for support (1) ears of corn and (2) individual grains, left on the field by husbandmen after they have gathered and carried away the sheaves, are called the Sila and the Unchha modes of life.

[87] Naked.

[88] Both these words are of doubtful meaning. It seems they are employed in the Vedas to denote the faculties of knowledge and the moral sense respectively.

[89] The six acts of a king are peace, war, marching, halting, sowing dissention, and seeking protection.

[90] Tard-mrigam. Formerly Prajapati, assuming the Form of a deer, followed his daughter from lust, and Rudra, armed with a trident, pursued Prajapati and struck off his head. That deer-head of Prajapati severed from the trunk, became the star, or rather constellation, called Mrigasiras.

[91] Abode of Varuna in the original.

[92] Garuda.

[93] Pavana, the God of the wind.

[94] There is a difference of reading here. Some texts read fifty seven,

[95] A difference of reading is observable here.

[96] As a purificatory ceremony, called the Achamana. To this day, no Hindu can perform any ceremony without going through the Achamana in the first instance.

[97] Traditions represents the sons of king Sagara of the Ikshwaku race as the excavator of the ocean. Hence the ocean is called Sagara.

[98] Lit. an engine killing a hundred. Perhaps, some kind of rude cannon.

[99] Perhaps, brands or torches steeped in wax, intended to be thrown in a burning state, amongst the foe. Readers of Indian history know how Lord Lake was repulsed from Bharatpore by means of huge bales of cotton, steeped in oil, rolled from the ramparts of that town, in a burning state, towards the advancing English.

[100] Lit. be a Purusha (male)! Manhood would not be appropriate in connection with a Rakshasa.

[101] This weapon could restore an insensible warrior to consciousness, as the Sam-mohana weapon could deprive one of consciousness.

[102] Visalya a medicinal plant of great efficacy in healing cuts and wounds. It is still cultivated in several parts of Bengal. A medical friend of the writer tested the efficacy of the plant known by that name and found it to be much superior to either gallic acid or tannic acid in stopping blood.

[103] The Guhyakas occupy, in Hindu mythology, a position next only to that of the gods, and superior to that of the Gandharvas who are the celestial choristers. The White mountain is another name of Kailasa, the peak where Siva hath his abode.

[104] According to both Vyasa and Valmiki, there is nothing so fierce as a Brahmana’s curse. The very thunderbolt of Indra is weak compared to a Brahmana’s curse. The reason is obvious. The thunder smites the individual at whom it may be aimed. The curse of Brahmana smites the whole race, whole generation, whole country.

[105] Abhijit is lit, the eighth muhurta of the day, a muhurta being equal to an hour of 48 minutes, *i.e.* the thirtieth part of a whole day and night. The Vaishnava asterism is as explained by Nilakantha, the Sravava.

[106] Also called Gayatri, the wife of Brahma.

[107] In the original., Vimanam, i. e., a car.

[108] Samhritya — killing.

[109] Lit. Letters.

[110] Behind the plain and obvious meanings of the words employed both in the question and the answer, there is a deeper signification of a spiritual kind. I think Nilakantha has rightly understood the passage. By Aditya, which of course commonly means the Sun, is indicated the unpurified soul (from adatte sabdadin indriadivis &c.). The first question then, becomes, 'Who is it that exalteth the unpurified soul?' The act of exaltation implies a raising of the soul from its earthly connections. The answer to this is, 'Brahma, i.e., Veda or self-knowledge.' The second question— 'What are those that keep company with the soul during its progress of purification?' The answer is, Self-restraint and other qualities, which are all of a god-like or divine nature.' The third question is. — Who lead the soul to its place (state) of rest? The answer is, Dharma, i.e., restitude, morality, and religious observances.' It is often asserted that one must pass through the observances (Karma) before attaining to a state of Rest or Truth or Pure Knowledge. The last question is,— 'On what is the soul established!' The answer, according to all that has been previously said, is 'Truth or Pure Knowledge.' For the soul that is emancipated from and raised above all carnal connections, is no longer in need of observances and acts (Karma) but stays unmoved in True Knowledge (Janana).

[111] Nilakantha explains both Dhriti and Dwitiya in a spiritual sense. There is no need, however, of a spiritual explanation here. By Dhriti is meant steadiness of intelligence; by Dwitiya lit, a second. What Yudhishthira says is that a steady intelligence serves the purposes of a helpful companion.

[112] Nilakantha explains this correctly, as I imagine, by supposing that by 'sacrifice' is meant the spiritual sacrifice for the acquisition of pure knowledge. In the objective sacrifice which one celebrates, the Sama, the Yajus, and the Rik mantras are all necessary. In the subjective sacrifice the acquisition of true knowledge, life and mind are as necessary as the mantras from the Sama and the Yajur Vedas in an objective one. And as no objective sacrifice can do without the Riks, being principally dependent on them, so the subjective sacrifices for acquiring true knowledge can never do without prayerfulness, which, I imagine, is represented as the Riks. To understand this passage thoroughly would require an intimate acquaintance with the ritual of a sacrifice like the Agnishtoma or any other of that kind.

[113] Some texts read apatatam for uvapatam. If the former be the correct reading, the meaning would be— 'What is the best of things that fall?' Nilakantha explains both avapatam nivapatam in a spiritual sense. By

the first he understands— 'They that offer oblation to the gods,' and by the second, 'They that offer oblations to the Pitris.' The necessity of a spiritual interpretation, however, is not very apparent.

[114] Yudhishthira has the authority of the Srutis for saying that the one pervading element of the universe is air.

[115] The word used in the question is dik, literally, direction. Obviously, of course, it means in this connection way. Yudhishthira answers that the way which one is to tread along is that of the good.

[116] Footnote 2: The Srutis actually speak of space as water. These are questions to test Yudhishthira's knowledge of the Vedic cosmogony.

[117] The Srutis speak of the cow as the only food, in the following sense. The cow gives milk. The milk gives butter. The butter is used in Homa. The Homa is the cause of the clouds. The clouds give rain. The rain makes the seed to sprout forth and produce food. Nilakantha endeavours to explain this in a spiritual sense. There is however, no need of such explanation here.

[118] What Yudhishthira means to say is that there is no special time for a Sraddha. It is to be performed whenever a good and able priest may be secured.

[119] That is, tranquillity of mind, self-restraint, abstention from sensual pleasures, resignation, and Yoga meditation.

[120] That is, hunger, thirst, sorrow, bluntness of mortal feeling, decrepitude, and death

BOOK 4. BHISHMA PARVA

SECTION I

(Pandava-Pravesa Parva)

OM! HAVING BOWED down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

Janamejaya said, “How did my great-grandfathers, afflicted with the fear of Duryodhana, pass their days undiscovered in the city of Virata? And, O Brahman, how did the highly blessed Draupadi, stricken with woe, devoted to her lords, and ever adoring the Deity[1], spend her days unrecognised?”

Vaisampayana said, “Listen, O lord of men, how thy great grandfathers passed the period of unrecognition in the city of Virata. Having in this way obtained boons from the god of Justice, that best of virtuous men, Yudhishthira, returned to the asylum and related unto the Brahmanas all that had happened. And having related everything unto them, Yudhishthira restored to that regenerate Brahmana, who had followed him the churning staff and the fire-sticks he had lost. And, O Bharata, the son of the god of Justice, the royal Yudhishthira of high soul then called together all his younger brothers and addressed them, saying, ‘Exiled from our kingdom, we have passed twelve years. The thirteenth year, hard to spend, hath now come. Do thou therefore, O Arjuna, the son of Kunti, select some spot where we may pass our days undiscovered by our enemies.’

“Arjuna replied, ‘Even by virtue of Dharma’s boon, we shall, O lord of men, range about undiscovered by men. Still, for purposes of residence, I shall mention some spots that are both delightful and secluded. Do thou select some one of them. Surrounding the kingdom of the Kurus, are many countries beautiful and abounding in corn, such as Panchala, Chedi, Matsya, Surasena, Pattachchara, Dasarna, Navarashtra, Malla, Salva, Yugandhara, Saurashtra, Avanti, and the spacious Kuntirashtra. Which of these, O king, wouldst thou choose, and where, O foremost of monarchs, shall we spend this year?'

"Yudhishthira said, 'O thou of mighty arms, it is even so. What that adorable Lord of all creatures hath said must become true. Surely, after consulting together, we must select some delightful, auspicious, and agreeable region for our abode, where we may live free from fear. The aged Virata, king of the Matsyas, is virtuous and powerful and charitable, and is liked by all. And he is also attached to the Pandavas. Even in the city of Virata, O child, we shall, O Bharata, spend this year, entering his service. Tell me, ye sons of the Kuru race, in what capacities ye will severally present yourselves before the king of the Matsyas!'

"Arjuna said, 'O god among men, what service wilt thou take in Virata's kingdom? O righteous one, in what capacity wilt thou reside in the city of Virata? Thou art mild, and charitable, and modest, and virtuous, and firm in promise. What wilt thou, O king, afflicted as thou art with calamity, do? A king is qualified to bear trouble like an ordinary person. How wilt thou overcome this great calamity that has overtaken thee?'

"Yudhishthira replied, 'Ye sons of the Kuru race, ye bulls among men, hear what I shall do on appearing before king Virata. Presenting myself as a Brahmana, Kanka by name, skilled in dice and fond of play, I shall become a courtier of that high-souled king. And moving upon chess-boards beautiful pawns made of ivory, of blue and yellow and red and white hue, by throws of black and red dice, I shall entertain the king with his courtiers and friends. And while I shall continue to thus delight the king, nobody will succeed in discovering me. And should the monarch ask me, I shall say, "Formerly I was the bosom friend of Yudhishthira." I tell you that it is thus that I shall pass my days (in the city of Virata). What office wilt thou, O Vrikodara, fill in the city of Virata?'"

SECTION II

“BHIMA SAID, ‘I intend to present myself before the lord of Virata as a cook bearing the name of Vallabha. I am skilled in culinary art, and I shall prepare curries for the king, and excelling all those skilful cooks that had hitherto dressed his food I shall gratify the monarch. And I shall carry mighty loads of wood. And witnessing that mighty feat, the monarch will be pleased. And, O Bharata, beholding such superhuman feats of mine, the servants of the royal household will honour me as a king. And I shall have entire control over all kinds of viands and drinks. And commanded to subdue powerful elephants and mighty bulls, I will do as bidden. And if any combatants will fight with me in the lists, then will I vanquish them, and thereby entertain the monarch. But I shall not take the life of any of them. I shall only bring them down in such way that they may not be killed. And on being asked as regards my antecedent I shall say that— “Formerly I was the wrestler and cook of Yudhishthira.” Thus shall I, O king, maintain myself.’

“Yudhishthira said, ‘And what office will be performed by that mighty descendant of the Kurus, Dhananjaya, the son of Kunti, that foremost of men possessed of long arms, invincible in fight, and before whom, while he was staying with Krishna, the divine Agni himself desirous of consuming the forest of Khandava had formerly appeared in the guise of a Brahmana? What office will be performed by that best of warriors, Arjuna, who proceeded to that forest and gratified Agni, vanquishing on a single car and slaying huge Nagas and Rakshasas, and who married the sister of Vasuki himself, the king of the Nagas? Even as the sun is the foremost of all heat-giving bodies, as the Brahmana is the best of all bipeds, as the cobra is the foremost of all serpents, as Fire is the first of all things possessed of energy, as the thunderbolt is the foremost of all weapons, as the humped bull is the foremost of all animals of the bovine breed, as the ocean is the foremost of all watery expanses, as clouds charged with rain are the foremost of all clouds, as Ananta is the first of all Nagas, as Airavata is the foremost of all elephants, as the son is the foremost of all beloved objects, and lastly, as the wife is the best of all friends, so, O Vrikodara, is the youthful Gudakesa, the foremost of all bowmen. And O Bharata, what office will be performed by Vibhatsu, the wielder of Gandiva, whose car is drawn by white horses, and who is not inferior to Indra or Vasudeva Himself? What office will be performed by Arjuna who, dwelling for five years in the abode of the thousand-eyed Deity (Indra) shining in celestial lustre, acquired by his own energy the science of superhuman arms with all celestial weapons, and whom I regard as the tenth Rudra, the thirteenth Aditya, the ninth Vasu, and the tenth Graha, whose arms, symmetrical and long, have the skin hardened by constant strokes of the bowstring and cicatrices which resemble those on the humps of bulls, — that foremost of warriors who is as Himavat among mountains, the ocean among expanses of water, Sakra among the celestial, Havya-vaha (fire) among the Vasus, the tiger among beasts, and Garuda among feathery tribes!'

"Arjuna replied, 'O lord of the Earth, I will declare myself as one of the neuter sex. O monarch, it is, indeed difficult to hide the marks of the bowstring on my arms. I will, however, cover both my cicatrized arms with bangles. Wearing brilliant rings on my ears and conch-bangles on my wrists and causing a braid to hang down from my head, I shall, O king, appear as one of the third sex, Vrihannala by name. And living as a female I shall (always) entertain the king and the inmates of the inner apartments by reciting stories. And, O king, I shall also instruct the women of Virata's palace in singing and delightful modes of dancing and in musical instruments of diverse kinds. And I shall also recite the various excellent acts of men and thus conceal myself, O son of Kunti, by feigning disguise. And, O Bharata should the king enquire, I will say that, I lived as a waiting maid of Draupadi in Yudhishthira's palace. And, O foremost of kings, concealing myself by this means, as fire is concealed by ashes, I shall pass my days agreeably in the palace of Virata.'"

Vaisampayana continued, “Having said this, Arjuna, that best of men and foremost of virtuous persons, became silent. Then the king addressed another brother of his.”[2]

SECTION III

“Yudhishthira said, ‘Tender, possessed of a graceful presence, and deserving of every luxury as thou art, what office wilt thou, O heroic Nakula, discharge while living in the dominions of that king? Tell me all about it!’

“Nakula said, ‘Under the name of Granthika, I shall become the keeper of the horses of king Virata. I have a thorough knowledge (of this work) and am skilful in tending horses. Besides, the task is agreeable to me, and I possess great skill in training and treating horses; and horses are ever dear to me as they are to thee, O king of the Kurus. At my hands even colts and mares become docile; these never become vicious in bearing a rider or drawing a car.[3] And those persons in the city of Virata that may enquire of me, I shall, O bull of the Bharata race, say, — “Formerly I was employed by Yudhishthira in the charge of his horses.” Thus disguised, O king, I shall spend my days delightfully in the city of Virata. No one will be able to discover me as I will gratify the monarch thus!’[4]

“Yudhishthira said, ‘How wilt thou, O Sahadeva, bear thyself before that king? And what, O child, is that which thou wilt do in order to live in disguise.’

“Sahadeva replied, ‘I will become a keeper of the kine of Virata’s king. I am skilled in milking kine and taking their history as well as in taming their fierceness. Passing under the name of Tantripal, I shall perform my duties deftly. Let thy heart’s fever be dispelled. Formerly I was frequently employed to look after thy kine, and, O Lord of earth, I have a particular knowledge of that work. And, O monarch, I am well-acquainted with the nature of kine, as also with their auspicious marks and other matters relating to them. I can also discriminate bulls with auspicious marks, the scent of whose urine may make even the barren being forth child. Even thus will I live, and I always take delight in work of this kind.

Indeed, no one will then be able to recognise me, and I will moreover gratify the monarch.’

“Yudhishthira said, ‘This is our beloved wife dearer to us than our lives. Verily, she deserveth to be cherished by us like a mother, and regarded like an elder sister. Unacquainted as she is with any kind of womanly work, what office will Krishna, the daughter of Drupada, perform? Delicate and young, she is a princess of great repute. Devoted to her lords, and eminently virtuous, also, how will she live? Since her birth, she hath enjoyed only garlands and perfumes and ornaments and costly robes.’

“Draupadi replied, ‘There is a class of persons called Sairindhris,[5] who enter the services of other. Other females, however (that are respectable) do not do so. Of this class there are some. I shall give myself out as a Sairindhri, skilled in dressing hair. And, O Bharata, on being questioned by the king, I shall say that I served as a waiting woman of Draupadi in Yudhishthira’s household. I shall thus pass my days in disguise. And I shall serve the famous Sudeshna, the wife of the king. Surely, obtaining me she will cherish me (duly). Do not grieve so, O king.’

“Yudhishthira said, ‘O Krishna, thou speakest well. But O fair girl, thou wert born in a respectable family. Chaste as thou art, and always engaged in observing virtuous vows, thou knowest not what is sin. Do thou, therefore, conduct thyself in such a way that sinful men of evil hearts may not be gladdened by gazing at thee.’”

SECTION IV

“Yudhishthira said, ‘Ye have already said what offices ye will respectively perform. I also, according to the measure of my sense, have said what office I will perform. Let our priest, accompanied by charioteers and cooks, repair to the abode of Drupada, and there maintain our Agnihotra fires. And let Indrasena and the others, taking with them the empty cars, speedily proceeded to Dwaravati. Even this is my wish. And let all these maid-servants of Draupadi go to the Panchalas, with our charioteers and cooks. And let all of them say,— “We do not know where the Pandavas have gone leaving us at the lake of Dwaitavana.”’”

Vaisampayana said, “Having thus taken counsel of one another and told one another the offices they would discharge, the Pandavas sought Dhaumya’s advice. And Dhaumya also gave them advice in the following words, saying, ‘Ye sons of Pandu, the arrangements ye have made regarding the Brahmanas, your friends, cars, weapons, and the (sacred) fires, are excellent. But it behoveth thee, O Yudhishthira, and Arjuna specially, to make provision for the protection of Draupadi. Ye king, ye are well-acquainted with the characters of men. Yet whatever may be your knowledge, friends may from affection be permitted to repeat what is already known. Even this is subservient to the eternal interests of virtue, pleasure, and profit. I shall, therefore speak to you something. Mark ye. To dwell with a king is, alas, difficult. I shall tell you, ye princes, how ye may reside in the royal household, avoiding every fault. Ye Kauravas, honourably or otherwise, ye will have to pass this year in the king’s palace, undiscovered by those that know you. Then in the fourteenth year, ye will live happy. O son of Pandu, in this world, that cherisher and protector of all beings, the king, who is a deity in an embodied form, is as a great fire sanctified with all the mantras. [6] One should present himself before the king, after having obtained his permission at the gate. No one should keep contact with royal secrets. Nor should one desire a seat which another may covet. He who doth not, regarding himself to be a favourite, occupy (the king's) car, or coach, or seat, or vehicle, or elephant, is alone worthy of dwelling in a royal household. He that sits not upon a seat the occupation of which is calculated to raise alarm in the minds of malicious people, is alone worthy of dwelling in a royal household. No one should unasked offer counsel (to a king). Paying homage in season unto the king, one should silently and respectfully sit beside the king, for kings take umbrage at babblers, and disgrace-laying counsellors. A wise person should not contact friendship with the king's wife, nor with the inmates of the inner apartments, nor with those that are objects of royal displeasure. One about the king should do even the most unimportant acts and with the king's knowledge. Behaving thus with a sovereign, one doth not come by harm. Even if an individual attain the highest office, he should, as long as he is not asked or commanded, consider himself as born-blind, having regard to the king's dignity, for O repressers of foes, the rulers of men do not forgive even their sons and grandsons and brothers when they happen to tamper with their dignity. Kings should be served with regardful care, even as Agni and other gods; and he that is disloyal to his sovereign, is certainly destroyed by him. Renouncing anger, and pride, and negligence, it behoveth a man to follow the course directed by the monarch. After carefully deliberating on all things, a person should set forth before the king those topics that are both profitable and pleasant; but should a subject be profitable without being pleasant, he should still communicate it, despite its disagreeableness. It behoveth a man to be well-disposed towards the king in all his interests, and not to indulge in speech that is alike unpleasant and profitless. Always thinking— "I am not liked by the king" — one should banish negligence, and be intent on bringing about what is agreeable and advantageous to him. He that swerveth not from his place, he that is not friendly to those that are hostile to the king, he that striveth not to do wrong to the king, is alone worthy to dwell in a royal household. A learned man should sit either on the king's right or the left; he should not sit behind him for that is the place appointed for armed guards, and to sit before him is always interdicted. Let none, when the king is engaged in doing anything (in respect of his servants) come forward pressing himself zealously before others, for even if the aggrieved be very poor, such conduct would still be inexcusable.[7] It behoveth no man to reveal to others any lie the king may have told inasmuch as the king bears ill will to those that report his falsehoods. Kings also always disregard persons that regard themselves as learned. No man should be proud thinking— "I am brave, or, I am intelligent," but a person obtains the good graces of a king and enjoys the good things of life, by behaving agreeably to the wishes of the king. And, O Bharata, obtaining things agreeable, and wealth also which is so hard to acquire, a person should always do what is profitable as well as pleasant to the king. What man that is respected by the wise can even think of doing mischief to one whose ire is a great impediment and whose favour is productive of mighty fruits? No one should move his lips, arms and thighs, before the king. A person should speak and spit before the king only mildly. In the presence of even laughable objects, a man should not break out into loud laughter, like a maniac; nor should one show (unreasonable) gravity by containing himself, to the utmost. One should smile modestly, to show his interest (in what is before him). He that is ever mindful of the king's welfare, and is neither exhilarated by reward nor depressed by disgrace, is alone worthy of dwelling in a royal household. That learned courtier who always pleaseth the king and his son with agreeable speeches, succeedeth in dwelling in a royal household as a favourite. The favourite courtier who, having lost the royal favour for just reason, does not speak evil of the king, regains prosperity. The man who serveth the king or liveth in his domains, if sagacious, should speak in praise of the king, both in his presence and absence. The courtier who attempts to obtain his end by employing force on the king, cannot keep his place long and incurs also the risk of death. None should, for the purpose of self-interest, open communications with the king's enemies.[8] Nor should one distinguish himself above the king in matters requiring ability and talents. He that is always cheerful and strong, brave and truthful, and mild, and of subdued senses, and who followeth his master like his shadow, is alone worthy to dwell in a royal household. He that on being entrusted with a work, cometh forward, saying,— “I will do this” — is alone worthy of living in a royal household. He that on being entrusted with a task, either within the king’s dominion or out of it, never feareth to undertake it, is alone fit to reside in a royal household. He that living away from his home, doth not remember his dear ones, and who undergoeth (present) misery in expectation of (future) happiness, is alone worthy of dwelling in a royal household. One should not dress like the king, nor should one indulge in laughter in the king’s presence nor should one disclose royal secrets. By acting thus one may win royal favour. Commissioned to a task, one should not touch bribes for by such appropriation one becometh liable to fetters or death. The robes, ornaments, cars, and other things which the king may be pleased to bestow should always be used, for by this, one winneth the royal favour. Ye children, controlling your minds, do ye spend this year, ye sons of Pandu, behaving in this way. Regaining your own kingdom, ye may live as ye please.’

“Yudhishthira said, ‘We have been well taught by thee. Blessed be thou. There is none that could say so to us, save our mother Kunti and Vidura of great wisdom. It behoveth thee to do all that is necessary now for our departure, and for enabling us to come safely through this woe, as well as for our victory over the foe.’”

Vaisampayana continued, “Thus addressed by Yudhishthira, Dhaumya, that best of Brahmanas, performed according to the ordinance the rites ordained in respect of departure. And lighting up their fires, he offered, with mantras, oblations on them for the prosperity and success of the Pandavas, as for their reconquest of the whole world. And walking round those fires and round the Brahmanas of ascetic wealth, the six set out, placing Yajnaseni in their front. And when those heroes had departed, Dhaumya, that best of ascetics, taking their sacred fires, set out for the Panchalas. And Indrasena, and others already mentioned, went to the Yadavas, and looking after the horses and the cars of the Pandavas passed their time happily and in privacy.”

SECTION V

Vaisampayana said, “Girding their waists with swords, and equipped with finger-protectors made of iguana skins and with various weapons, those heroes proceeded in the direction of the river Yamuna. And those bowmen desirous of (speedily) recovering their kingdom, hitherto living in inaccessible hills and forest fastnesses, now terminated their forest-life and proceeded to the southern bank of that river. And those mighty warriors endued with great strength and hitherto leading the lives of hunters by killing the deer of the forest, passed through Yakrilloma and Surasena, leaving behind, on their right, the country of the Panchalas, and on their left, that of the Dasarnas. And those bowmen, looking wan and wearing beards and equipped with swords, entered Matsya’s dominions leaving the forest, giving themselves out as hunters. And on arriving at that country, Krishna addressed Yudhishthira, saying, ‘We see footpaths here, and various fields. From this it appears that Virata’s metropolis is still at a distance. Pass we here what part of the night is still left, for great is my fatigue.’”

“Yudhishthira answered, ‘O Dhananjaya of Bharata’s race, do thou take up Panchali and carry her. Just on emerging from this forest, we arrive at the city.’”

Vaisampayana continued, “Thereupon like the leader of a herd of elephants, Arjuna speedily took up Draupadi, and on coming to the vicinity of the city, let her down. And on reaching the city, Ruru’s son (Yudhishthira), addressed Arjuna, saying, ‘Where shall we deposit our weapons, before entering the city? If, O child, we enter it with our weapons about us, we shall thereby surely excite the alarm of the citizens. Further, the tremendous bow, the Gandiva, is known to all men, so that people will, without doubt, recognise us soon. And if even one of us is discovered, we shall, according to promise, have to pass another twelve years in the forest.’

“Arjuna said, ‘Hard by yon cemetery and near that inaccessible peak is a mighty Sami tree, throwing-about its gigantic branches and difficult to ascend. Nor is there any human being, who, I think, O Pandu’s son, will espy us depositing our arms at that place. That tree is in the midst of an out-of-the way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on the Sami tree, let us, O Bharata, go to the city, and live there, free from anxiety!’”

Vaisampayana continued, “Having O bull of the Bharata race spoken thus to king Yudhishthira the just, Arjuna prepared to deposit the weapons (on the tree). And that bull among the Kurus, then loosened the string of the large and dreadful Gandiva, ever producing thundering twang and always destructive of hostile hosts, and with which he had conquered, on a single car, gods and men and Nagas and swelling provinces. And the warlike Yudhishthira, that represser of foes, unfastened the undecaying string of that bow with which he had defended the field of Kurukshetra. And the illustrious Bhimasena unstrung that bow by means of which that sinless one had vanquished in fight the Panchalas and the lord of Sindhu, and with which, during his career of conquest, he had, single-handed, opposed innumerable foes, and hearing whose twang which was like unto the roar of the thunder or the splitting of a mountain, enemies always fly (in panic) from the field of battle. And that son of Pandu of coppery complexion and mild speech who is endued with great prowess in the field, and is called Nakula in consequence of his unexampled beauty in the family, then unfastened the string of that bow with which he had conquered all the regions of the west. And the heroic Sahadeva also, possessed of a mild disposition, then untied the string of that bow with which he had subjugated the countries of the south. And with their bows, they put together their long and flashing swords, their precious quivers, and their arrows sharp as razors. And Nakula ascended the tree, and deposited on it the bows and the other weapons. And he tied them fast on those parts of the tree which he thought would not break, and where the rain would not penetrate. And the Pandavas hung up a corpse (on the tree), knowing that people smelling the stench of the corpse would say— ‘here sure, is a dead body,’ and avoid the tree from a distance. And on being asked by the shepherds and cowherds regarding the corpse, those repressers of foes said unto them, ‘This is our mother, aged one hundred and eighty years. We have hung up her dead body, in accordance with the custom observed by our forefathers.’ And then those resisters of foes approached the city. And for purposes of non-discovery Yudhishthira kept these (five) names for himself and his brothers respectively, viz., Jaya, Jayanta, Vijaya, Jayatsena, and Jayatvala. Then they entered the great city, with the view to passing the thirteenth year undiscovered in that kingdom, agreeably to the promise (to Duryodhana).”

SECTION VI

Vaisampayana said, “And while Yudhishthira was on his way to the delightful city of Virata, he began to praise mentally the Divine Durga, the Supreme Goddess of the Universe, born on the womb of Yasoda, and fond of the boons bestowed on her by Narayana, sprung from the race of cowherd Nanda, and the giver of prosperity, the enhancer (of the glory) of (the worshipper’s) family, the terrifier of Kansa, and the destroyer of Asuras, — and saluted the Goddess — her who ascended the skies when dashed (by Kansa) on a stony platform, who is the sister of Vasudeva, one who is always decked in celestial garlands and attired in celestial robes, — who is armed with scimitar and shield, and always rescues the worshipper sunk in sin, like a cow in the mire, who in the hours of distress calls upon that eternal giver of blessings for relieving him of their burdens. And the king, desirous with his brothers of obtaining a sight of the Goddess, invoked her and began to praise her by reciting various names derived from (approved) hymns. And Yudhishthira said, ‘Salutations to thee, O giver of boons. O thou that art identical with Krishna, O maiden, O thou that hast observed the vow of Brahmacharya, O thou of body bright as the newly-risen Sun, O thou of face beautiful as the full moon. Salutations to thee, O thou of four hands and four faces, O thou of fair round hips and deep bosom, O thou that wearest bangles made of emeralds and sapphires, O thou that bearest excellent bracelets on thy upper arm. Thou shinest, O Goddess, as Padma, the consort of Narayana. O thou that rangest the etherial regions, thy true form and thy Brahmacharya are both of the purest kind. Sable as the black clouds, thy face is beautiful as that of Sankarshana. Thou bearest two large arms long as a couple of poles raised in honour of Indra. In thy (six) other arms thou bearest a vessel, a lotus, a bell, a noose, a bow, a large discus, and various other weapons. Thou art the only female in the universe that possessest the attribute of purity. Thou art decked with a pair of well-made ears graced with excellent rings. O Goddess, thou shinest with a face that challengeth the moon in beauty. With an excellent diadem and beautiful braid with robes made of the bodies of snakes, and with also the brilliant girdle round thy hips, thou shinest like the Mandara mountain encircled with snakes. Thou shinest also with peacock-plumes standing erect on thy head, and thou hast sanctified the celestial regions by adopting the vow of perpetual maiden-hood. It is for this, O thou that hast slain the Mahishasura, [9] that thou art praised and worshipped by the gods for the protection of the three worlds. O thou foremost of all deities, extend to me thy grace, show me thy mercy, and be thou the source of blessings to me. Thou art Jaya and Vijaya, and it is thou that givest victory in battle. Grant me victory, O Goddess, and give me boons also at this hour of distress. Thy eternal abode is on Vindhya — that foremost of mountains. O Kali, O Kali, thou art the great Kali, ever fond of wine and meat and animal sacrifice. Capable of going everywhere at will, and bestowing boons on thy devotees, thou art ever followed in thy journeys by Brahma and the other gods. By them that call upon thee for the relief of their burdens, and by them also that bow to thee at daybreak on Earth, there is nothing that cannot be attained in respect either of offspring or wealth. And because thou rescuest people from difficulties whether when they are afflicted in the wilderness or sinking in the great ocean, it is for this that thou art called Durga[10] by all. Thou art the sole refuge of men when attacked by robbers or while afflicted in crossing streams and seas or in wilderness and forests. Those men that remember thee are never prostrated, O great Goddess. Thou art Fame, thou art Prosperity, thou art Steadiness, thou art Success; thou art the Wife, thou art men’s Offspring, thou art Knowledge, and thou art the Intellect. Thou art the two Twilights, the Night Sleep, Light — both solar and lunar, Beauty, Forgiveness, Mercy, and every other thing. Thou dispellest, worshipped by the devotees their fetters, ignorance, loss of children and loss of wealth, disease, death, and fear. I, who have been deprived of my kingdom, seek thy protection. And as I bow to thee with bended head, O Supreme Goddess, grant me protection, O thou of eyes like lotus leaves. And be thou as boon-giving Truth unto us that are acting according to Truth. And, O Durga, kind as thou art unto all that seek thy protection, and affectionate unto all thy devotees, grant me protection!'"

Vaisampayana continued, "Thus praised by the son of Pandu, the Goddess showed herself unto him. And approaching the king, she addressed him in these words, 'O mighty armed king, listen, O Lord, to these words of mine. Having vanquished and slain the ranks of the Kauravas through my grace, victory in battle will soon be thine. Thou shalt again lord it over the entire Earth, having made thy dominions destitute of thorns. And, O king, thou shalt also, with thy brothers, obtain great happiness. And through my grace, joy and health will be thine. And they also in the world who will recite my attributes and achievements will be freed from their sins, and gratified. I will bestow upon them kingdom, long life, beauty of person, and offspring. And they, O king, who will invoke me, after thy manner, in exile or in the city, in the midst of battle or of dangers from foes, in forests or in inaccessible deserts, in seas or mountain fastnesses, there is nothing that they will not obtain in this world. And ye sons of Pandu, he will achieve success in every business of his that will listen to, or himself recite with devotion, this excellent hymn. And through my grace neither the Kuru's spies, nor those that dwell in the country of the Matsyas, will succeed in recognising you all as long as ye reside in Virata's city!' And having said these words unto Yudhishthira, that chastiser of foes, and having arranged for the protection of the sons of Pandu, the Goddess disappeared there and then."

SECTION VII

Vaisampayana said, “Then tying up in his cloth dice made of gold and set with lapis lazuli, and holding them below his arm-pit, king Yudhishthira, — that illustrious lord of men — that high-souled perpetuator of the Kuru race, regarded by kings, irrepressible in might, and like unto a snake of virulent poison, — that bull among men, endued with strength and beauty and prowess, and possessed of greatness, and resembling in form a celestial though now like unto the sun enveloped in dense clouds, or fire covered with ashes, first made his appearance when the famous king Virata was seated in his court. And beholding with his followers that son of Pandu in his court, looking like the moon hid in clouds and possessed of a face beautiful as the full moon, king Virata addressed his counsellors and the twice-born ones and the charioteers and the Vaisyas and others, saying, ‘Enquire ye who it is, so like a king that looketh on my court for the first time. He cannot be a Brahmana. Methinks he is a man of men, and a lord of earth. He hath neither slaves, nor cars, nor elephants with him, yet he shineth like the very Indra. The marks on his person indicate him to be one whose coronal locks have undergone the sacred investiture. Even this is my belief. He approacheth me without any hesitation, even as an elephant in rut approacheth an assemblage of lotuses!’

“And as the king was indulging in these thoughts, that bull among men, Yudhishthira, came before Virata and addressed him, saying, ‘O great king, know me for a Brahmana who, having lost his all hath come to thee for the means of subsistence. I desire, O sinless one, to live here beside thee acting under thy commands,[11] O lord.’ The king then, well-pleased, replied unto him saying, ‘Thou art welcome. Do thou then accept the appointment thou seekest!’ And having appointed the lion among kings in the post he had prayed for, king

Virata addressed him with a glad heart, saying, ‘O child, I ask thee from affection, from the dominions of what king dost thou come hither? Tell me also truly what is thy name and family, and what thou hast a knowledge of.’

“Yudhishthira said, ‘My name is Kanka, and I am a Brahmana belonging to the family known by the name of Vaiyaghra. I am skilled in casting dice, and formerly I was a friend of Yudhishthira.’

“Virata replied, ‘I will grant thee whatever boon thou mayst desire. Do thou rule the Matsyas. — I shall remain in submission to thee. Even cunning gamblers are liked by me. Thou, on the other hand, art like a god, and deservest a kingdom.’

“Yudhishthira said, ‘My first prayer, O lord of earth, is that I may not be involved in any dispute (on account of dice) with low people. Further, a person defeated by me (at dice) shall not be permitted to retain the wealth (won by me). Let this boon be granted to me through thy grace.’

“Virata replied, ‘I shall certainly slay him who may happen to displease thee, and should he be one of the twice-born ones, I shall banish him from my dominions. Let the assembled subjects listen! Kanka is as much lord of this realm as I myself. Thou (Kanka) shalt be my friend and shalt ride the same vehicles as I. And there shall also be at thy disposal apparel in plenty, and various kinds of viands and drinks. And thou shalt look into my affairs, both internal and external. And for thee all my doors shall be open. When men out of employ or of strained circumstances will apply to thee, do thou at all hours bring their words unto me, and I will surely give them whatever they desire. No fear shall be thine as long as thou residest with me.’”

Vaisampayana said, “Having thus obtained an interview with Virata’s king, and received from him boons, that heroic bull among men, began to live happily, highly regarded by all. Nor could any one discover him as he lived there.”

SECTION VIII

Vaisampayana said, “Then another endued with the dreadful strength and blazing in beauty, approached king Virata, with the playful gait of the lion. And holding in hand a cooking ladle and a spoon, as also an unsheathed sword of sable hue and without a spot on the blade, he came in the guise of a cook illumining all around him by his splendour like the sun discovering the whole world. And attired in black and possessed of the strength of the king of mountains, he approached the king of the Matsyas and stood before him. And beholding that king-like person before him, Virata addressed his assembled subjects saying, ‘Who is that youth, that bull among men, with shoulders broad like those of a lion, and so exceedingly beautiful? That person, never seen before, is like the sun. Revolving the matter in my mind, I cannot ascertain who he is, nor can I with even serious thoughts guess the intention of that bull among men (in coming here). Beholding him, it seems to me that he is either the king of the Gandharvas, or Purandara himself. Do ye ascertain who it is that standeth before my eyes. Let him have quickly what he seeks.’ Thus commanded by king Virata, his swift-footed messengers went up to the son of Kunti and informed that younger brother of Yudhishthira of everything the king had said. Then the high-souled son of Pandu, approaching Virata, addressed him in words that were not unsuited to his object, saying, ‘O foremost of kings, I am a cook, Vallava by name. I am skilled in dressing dishes. Do thou employ me in the kitchen!’

“Virata said, ‘I do not believe, O Vallava, that cooking is thy office. Thou resemblest the deity of a thousand eyes; and in grace and beauty and prowess, thou shinest among these all as a king!’

“Bhima replied, ‘O king of kings, I am thy cook and servant in the first place. It is not curries only of which I have knowledge, O monarch, although king

Yudhishthira always used in days gone by to taste my dishes. O lord of earth, I am also a wrestler. Nor is there one that is equal to me in strength. And engaging in fight with lions and elephants, I shall, O sinless one, always contribute to thy entertainment.'

"Virata said, 'I will even grant thee boons. Thou wilt do what thou wishest, as thou describest thyself skilled in it. I do not, however, think, that this office is worthy of thee, for thou deservest this (entire) earth girt round by the sea. But do as thou likest. Be thou the superintendent of my kitchen, and thou art placed at the head of those who have been appointed there before by me.'"

Vaisampayana continued, "Thus appointed in the kitchen, Bhima soon became the favourite of king Virata. And, O king, he continued to live there unrecognised by the other servants of Virata as also by other people!"

SECTION IX

VAISAMPAYANA SAID, “BINDING her black, soft, fine, long and faultless tresses with crisped ends into a knotted braid, Draupadi of black eyes and sweet smiles, throwing it upon her right shoulders, concealed it by her cloth. And she wore a single piece of a black and dirty though costly cloth. And dressing herself as a Sairindhri, she began to wander hither and thither in seeming affliction. And beholding her wandering, men and women came to her hastily and addressed her, saying, ‘Who are you? And what do you seek?’ And she replied, ‘I am a king’s Sairindhri. I desire to serve any one that will maintain me.’ But beholding her beauty and dress, and hearing also her speech that was so sweet, the people could not take her for a maidservant in search of subsistence. And it came to pass that while looking this way and that from the terrace, Virata’s beloved queen, daughter of the king of Kekaya, saw Draupadi. And beholding her forlorn and clad in a single piece of cloth, the queen addressed her saying, ‘O beautiful one, who are you, and what do you seek?’ Thereupon, Draupadi answered her, saying, ‘O foremost of queens, I am Sairindhri. I will serve anybody that will maintain me.’ Then Sudeshna said, ‘What you say (regarding your profession) can never be compatible with so much beauty. (On the contrary) you might well be the mistress of servants both male and female. Your heels are not prominent, and your thighs touch each other. And your intelligence is great, and your navel deep, and your words solemn. And your great toes, and bust and hips, and back and sides, and toe-nails, and palms are all well-developed. And your palms, soles, and face are ruddy. And your speech is sweet even as the voice of the swan. And your hair is beautiful, and your bust shapely, and you are possessed of the highest grace. And your hips and bust are plump. And like a Kashmerean mare you are furnished with every auspicious mark. And your eye-lashes are (beautiful) bent, and your nether-lip is like the ruddy ground. And your waist is slender, and your neck bears lines that resemble those of the conch. And your veins are scarcely visible. Indeed, your countenance is like the full moon, and your eyes resemble the leaves of the autumnal lotus, and your body is fragrant as the lotus itself. Verily, in beauty you resemble Sri herself, whose seat is the autumnal lotus. Tell me, O beautiful damsel, who thou art. Thou canst never be a maidservant. Art thou a Yakshi, a Goddess, a Gandharvi, or an Apsara? Art thou the daughter of a celestial, or art thou a female Naga? Art thou the guardian goddess of some city, a Vidyadhari, or a Kinnari, — or art thou Rohini herself? Or art thou Alamvusha, or Misrakesi, Pundarika, or Malini, or the queen of Indra, or of Varuna? Or, art thou the spouse of Viswakarma, or of the creative Lord himself? Of these goddesses who art renowned in the celestial regions, who art thou, O graceful one?'

"Draupadi replied, 'O auspicious lady, I am neither a goddess nor a Gandharvi, nor a Yakshi, nor a Rakshasi. I am a maidservant of the Sairindhri class. I tell thee this truly. I know to dress the hair, to pound (fragrant substances) for preparing unguents, and also to make beautiful and variegated garlands, O beauteous lady, of jasmines and lotuses and blue lilies and Champakas. Formerly I served Krishna's favourite queen Satyabhama, and also Draupadi, the wife of the Pandavas and the foremost beauty of the Kuru race. I wander about alone, earning good food and dress; and as long as I get these, I continue to live in the place where they are obtainable. Draupadi herself called me Malini (maker of garlands).'

"Hearing this, Sudeshna said, 'I would keep thee upon my head itself, if the doubt did not cross my mind that the king himself would be attracted towards thee with his whole heart. Attracted by thy beauty, the females of the royal household and my maids are looking at thee. What male person then is there that can resist thy attraction? Surely, O thou of well-rounded hips, O damsel of exquisite charms, beholding thy form of superhuman beauty, king Virata is sure to forsake me, and will turn to thee with his whole heart. O thou of faultless limbs, O thou that art endued with large eyes casting quick glances, he upon whom thou wilt look with desire is sure to be stricken. O thou of sweet smiles, O thou that possessest a faultless form, he that will behold thee constantly, will surely catch the flame. Even as a person that climbs up a tree for compassing his own destruction, even as the crab conceives for her own ruin, I may, O thou of sweet smiles, bring destruction upon myself by harbouring thee.'

"Draupadi replied, 'O fair lady, neither Virata nor any other person will be able to have me, for my five youthful husbands, who are Gandharvas and sons of a Gandharva king of exceeding power, always protect me. None can do me a wrong. It is the wish of my Gandharva husbands that I should serve only such persons as will not give me to touch food already partaken of by another, or tell me to wash their feet. Any man that attempts to have me like any common woman, meeteth with death that very night. No one can succeed in having me, for, O beautiful lady, O thou of sweet smiles, those beloved Gandharvas, possessed of great energy and mighty strength always protect me secretly.'

"Sudeshna said, 'O thou that bringest delight to the heart, if it is as thou sayest, I will take thee into my household. Thou shalt not have to touch food that hath been partaken of by another, or to wash another's feet.'"

Vaisampayana continued, "Thus addressed by Virata's wife, O Janamejaya, Krishna (Draupadi) ever devoted to her lords, began to live in that city. Nor could anyone ascertain who in reality she was!"

SECTION X

Vaisampayana said, “Then clad in a cowherd’s dress, and speaking the dialect of cowherds, Sahadeva came to the cowpen of Virata’s city. And beholding that bull among men, who was shining in splendour, the king was struck with amazement. And he directed his men to summon Sahadeva. And when the latter came, the king addressed him, saying, ‘To whom dost thou belong? And whence dost thou come? And what work dost thou seek? I have never seen thee before. O bull among men, tell me truly about thee.’

“Having come before the king that afflicter of foes, Sahadeva answered in accents deep as the roar of the cloud, ‘I am a Vaisya, Arishtanemi by name. I was employed as a cowherd in the service of those bulls of the Kuru race, the sons of Pandu. O foremost of men, I intend now to live beside thee, for I do not know where those lions among kings, the sons of Pritha, are. I cannot live without service, and, O king, I do not like to enter into the service of anyone else save thee.’

“Hearing these words, Virata said, ‘Thou must either be a Brahmana or a Kshatriya. Thou lookest as if thou wert the lord of the entire earth surrounded by the sea. Tell me truly, O thou that mowest down thy foes. The office of a Vaisya is not fit for thee. Tell me from the dominions of what king thou comest, and what thou knowest, and in what capacity thou wouldst remain with us, and also what pay thou wouldst accept.’

“Sahadeva answered, ‘Yudhishthira, the eldest of the five sons of Pandu, had one division of kine numbering eight hundred and ten thousand, and another, ten thousand, and another, again, twenty thousand, and so on. I was employed in keeping those cattle. People used to call me Tantripala. I know the present, the past, and the future of all kine living within ten Yojanas, and whose tale has been taken. My merits were known to that illustrious one, and the Kuru king Yudhishthira was well-pleased with me. I am also acquainted with the means which aid kine in multiplying within a short time, and by which they may enjoy immunity from disease. Also these arts are known to me. I can also single out bulls having auspicious marks for which they are worshipped by men, and by smelling whose urine, the barren may conceive.'

"Virata said, 'I have a hundred thousand kine divided into distinct herds. All those together with their keepers, I place in thy charge. Henceforth my beasts will be in thy keep.'"

Vaisampayana continued, "Then, O king, undiscovered by that monarch, that lord of men, Sahadeva, maintained by Virata, began to live happily. Nor did anyone else (besides his brothers) recognise him."

SECTION XI

Vaisampayana said, “Next appeared at the gate of the ramparts another person of enormous size and exquisite beauty decked in the ornaments of women, and wearing large ear-rings and beautiful conch-bracelets overlaid with gold. And that mighty-armed individual with long and abundant hair floating about his neck, resembled an elephant in gait. And shaking the very earth with his tread, he approached Virata and stood in his court. And beholding the son of the great Indra, shining with exquisite lustre and having the gait of a mighty elephant, — that grinder of foes having his true form concealed in disguise, entering the council-hall and advancing towards the monarch, the king addressed all his courtiers, saying, ‘Whence doth this person come? I have never heard of him before.’ And when the men present spoke of the newcomer as one unknown to them, the king wonderingly said, ‘Possessed of great strength, thou art like unto a celestial, and young and of darkish hue, thou resemblest the leader of a herd of elephants. Wearing conch-bracelets overlaid with gold, a braid, and ear-rings, thou shinest yet like one amongst those that riding on chariots wander about equipped with mail and bow and arrows and decked with garlands and fine hair. I am old and desirous of relinquishing my burden. Be thou like my son, or rule thou like myself all the Matsyas. It seemeth to me that such a person as thou can never be of the neuter sex.’

“Arjuna said, ‘I sing, dance, and play on instruments. I am proficient in dance and skilled in song. O lord of men, assign me unto (the princess) Uttara. I shall be dancing-master to the royal maiden. As to how I have come by this form, what will it avail thee to hear the account which will only augment my pain? Know me, O king of men, to be Vrihannala, a son or daughter without father or mother.’

"Virata said, 'O Vrihannala, I give thee what thou desirest. Instruct my daughter, and those like her, in dancing. To me, however, this office seemeth unworthy of thee. Thou deservest (the dominion of) the entire earth girt round by the ocean.'"

Vaisampayana continued, "The king of the Matsyas then tested Vrihannala in dancing, music, and other fine arts, and consulting with his various ministers forthwith caused him to be examined by women. And learning that this impotency was of a permanent nature, he sent him to the maiden's apartments. And there the mighty Arjuna began giving lessons in singing and instrumental music to the daughter of Virata, her friends, and her waiting-maids, and soon won their good graces. And in this manner the self-possessed Arjuna lived there in disguise, partaking of pleasures in their company, and unknown to the people within or without the palace."

SECTION XII

Vaisampayana said, “After a while, another powerful son of Pandu was seen making towards king Virata in haste. And as he advanced, he seemed to everyone like solar orb emerged from the clouds. And he began to observe the horses around. And seeing this, the king of the Matsyas said to his followers, ‘I wonder whence this man, possessed of the effulgence of a celestial, cometh. He looks intently at my steeds. Verily, he must be proficient in horse-lore. Let him be ushered into my presence quickly. He is a warrior and looks like a god!’ And that destroyer of foes then went up to the king and accosted him, saying, ‘Victory to thee, O king, and blest be ye. As a trainer of horses, I have always been highly esteemed by kings. I will be a clever keeper of thy horses.’

“Virata said, ‘I will give thee vehicles, wealth, and spacious quarters. Thou shalt be the manager of my horses. But first tell me whence thou comest, who thou art, and how also thou happenest to come here. Tell us also all the arts thou art master of.’ Nakula replied, ‘O mower of enemies, know that Yudhishthira is the eldest brother of the five sons of Pandu. I was formerly employed by him to keep his horses. I am acquainted with the temper of steeds, and know perfectly the art of breaking them. I know also how to correct vicious horses, and all the methods of treating their diseases. No animal in my hands becometh weak or ill. Not to speak of horses, even mares in my hands will never be found to be vicious. People called me Granthika by name and so did Yudhishthira, the son of Pandu.’

“Virata said, ‘Whatever horses I have, I consign to thy care even from today. And all the keepers of my horses and all my charioteers will from today be subordinate to thee. If this suits thee, say what remuneration is desired by thee. But, O thou that resemblest a celestial, the office of equerry is not worthy of thee. For thou lookest like a king and I esteem thee much. Thy appearance here hath pleased me as much as if Yudhishthira himself were here. Oh, how does that blameless son of Pandu dwell and divert himself in the forest, now destitute of servants as he is.'"

Vaisampayana continued, "That youth, like unto a chief of the Gandharvas, was treated thus respectfully by the delighted king Virata. And he conducted himself there in such a manner as to make himself dear and agreeable to all in the palace. And no one recognised him while living under Virata's protection. And it was in this manner then the sons of Pandu, the very sight of whom had never been fruitless, continued to live in the country of the Matsyas. And true to their pledge those lords of the earth bounded by her belt of seas passed their days of incognito with great composure notwithstanding their poignant sufferings."

SECTION XIII

(Samayapalana Parva)

Janamejaya said, “While living thus disguised in the city of the Matsyas, what did those descendants of the Kuru race endued with great prowess, do, O regenerate one!”

Vaisampayana said, “Hear, O king, what those descendants of Kuru did while they dwelt thus in disguise in the city of the Matsyas, worshipping the king thereof. By the grace of the sage Trinavindu and of the high-souled lord of justice, the Pandavas continued to live unrecognised by others in the city of Virata. O lord of men, Yudhishthira, as courtier made himself agreeable to Virata and his sons as also to all the Matsyas. An adept in the mysteries of dice, the son of Pandu caused them to play at dice according to his pleasure and made them sit together in the dice-hall like a row of birds bound in a string. And that tiger among men, king Yudhishthira the Just, unknown to the monarch, distributed among his brothers, in due proportion, the wealth he won from Virata. And Bhimasena on his part, sold to Yudhishthira for price, meat and viands of various kinds which he obtained from the king. And Arjuna distributed among all his brothers the proceeds of worn-out cloths which he earned in the inner apartments of the palace. And Sahadeva, too, who was disguised as a cowherd gave milk, curds and clarified butter to his brothers. And Nakula also shared with his brothers the wealth the king gave him, satisfied with his management of the horses. And Draupadi, herself in a pitiable condition, looked after all those brothers and behaved in such a way as to remain unrecognized. And thus ministering unto one another’s wants, those mighty warriors lived in the capital of Virata as hidden from view, as if they were once more in their mother’s womb. And those lords of men, the sons of Pandu, apprehensive of danger from the son of Dhritarashtra, continued to dwell there in concealment, watching over their wife Draupadi. And after three months had passed away, in the fourth, the grand festival in honour of the divine Brahma which was celebrated with pomp in the country of the Matsyas, came off. And there came athletes from all quarters by thousands, like hosts of celestials to the abode of Brahma or of Siva to witness that festival. And they were endued with huge bodies and great prowess, like the demons called Kalakhanjas. And elated with their prowess and proud of their strength, they were highly honoured by the king. And their shoulders and waists and necks were like those of lions, and their bodies were very clean, and their hearts were quite at ease. And they had many a time won success in the lists in the presence of kings. And amongst them there was one who towered above the rest and challenged them all to a combat. And there was none that dared to approach him as he proudly stalked in the arena. And when all the athletes stood sad and dispirited, the king of the Matsyas made him fight with his cook. And urged by the king, Bhima made up his mind reluctantly, for he could not openly disobey the royal behest. And that tiger among men then having worshipped the king, entered the spacious arena, pacing with the careless steps of a tiger. And the son of Kunti then girded up his loins to the great delight of the spectators. And Bhima then summoned to the combat that athlete known by the name of Jimuta who was like unto the Asura Vritra whose prowess was widely known. And both of them were possessed of great courage, and both were endued with terrible prowess. And they were like a couple of infuriate and huge-bodied elephants, each sixty years old. And those brave tigers among men then cheerfully engaged in a wrestling combat, desirous of vanquishing each other. And terrible was the encounter that took place between them, like the clash of the thunderbolt against the stony mountain-breast. And both of them were exceedingly powerful and extremely delighted at each other’s strength. And desirous of vanquishing each other, each stood eager to take advantage of his adversary’s lapse. And both were greatly delighted and both looked like infuriate elephants of prodigious size. And various were the modes of attack and defence that they exhibited with their clenched fists.[12] And each dashed against the other and flung his adversary to a distance. And each cast the other down and pressed him close to the ground. And each got up again and squeezed the other in his arms. And each threw the other violently off his place by boxing him on the breast. And each caught the other by the legs and whirling him round threw him down on the ground. And they slapped each other with their palms that struck as hard as the thunderbolt. And they also struck each other with their outstretched fingers, and stretching them out like spears thrust the nails into each other's body. And they gave each other violent kicks. And they struck knee and head against head, producing the crash of one stone against another. And in this manner that furious combat between those warriors raged on without weapons, sustained mainly by the power of their arms and their physical and mental energy, to the infinite delight of the concourse of spectators. And all people, O king, took deep interest in that encounter of those powerful wrestlers who fought like Indra and the Asura Vritra. And they cheered both of them with loud acclamations of applause. And the broad-chested and long-armed experts in wrestling then pulled and pressed and whirled and hurled down each other and struck each other with their knees, expressing all the while their scorn for each other in loud voices. And they began to fight with their bare arms in this way, which were like spiked maces of iron. And at last the powerful and mighty-armed Bhima, the slayer of his foes, shouting aloud seized the vociferous athlete by the arms even as the lion seizes the elephant, and taking him up from the ground and holding him aloft, began to whirl him round, to the great astonishment of the assembled athletes and the people of Matsya. And having whirled him round and round a hundred times till he was insensible, the strong-armed Vrikodara dashed him to death on the ground. And when the brave and renowned Jimuta was thus killed, Virata and his friends were filled with great delight. And in the exuberance of his joy, the noble-minded king rewarded Vallava then and there with the liberality of Kuvera. And killing numerous athletes and many other men possessed of great bodily strength, he pleased the king very much. And when no one could be found there to encounter him in the lists, the king made him fight with tigers and lions and elephants. And the king also made him battle with furious and powerful lions in the harem for the pleasure of the ladies. And Arjuna, too, pleased the king and all the ladies of the inner apartments by singing and dancing. And Nakula pleased Virata, that best of kings, by showing him fleet and well-trained steeds that followed him wherever he went. And the king, gratified with him, rewarded him with ample presents. And beholding around Sahadeva a herd of well-trained bullocks, Virata that bull among men, bestowed upon him also wealth of diverse kinds. And, O king, Draupadi distressed to see all those warriors suffer pain, sighed incessantly. And it was in this way that those eminent persons lived there in disguise, rendering services unto king Virata.”

SECTION XIV

(Kichaka-badha Parva)

VAISAMPAYANA SAID, “LIVING in such disguise, those mighty warriors, the sons of Pritha, passed ten months in Matsya’s city. And, O monarch, although herself deserving to be waited upon by others, the daughter of Yajnasena, O Janamejaya, passed her days in extreme misery, waiting upon Sudeshna. And residing thus in Sudeshna’s apartments, the princess of Panchala pleased that lady as also the other females of the inner apartments. And it came to pass that as the year was about to expire, the redoubtable Kichaka, the Commander of Virata’s forces, chanced to behold the daughter of Drupada. And beholding that lady endued with the splendour of a daughter of the celestials, treading the earth like a goddess, Kichaka, afflicted with the shafts of Kama, desired to possess her. And burning with desire’s flame, Virata’s general came to Sudeshna (his sister) and smilingly addressed her in these words, ‘This beauteous lady had never before been seen by me in king Virata’s abode. This damsel maddens me with her beauty, even as a new wine maddens one with its fragrance. Tell me, who is this graceful and captivating lady possessed of the beauty of a goddess, and whose she is, and whence she hath come. Surely, grinding my heart she hath reduced me to subjection. It seems to me that (save her) there is no other medicine for my illness. O, this fair hand-maid of thine seemeth to me to be possessed of the beauty of a goddess. Surely, one like her is ill suited to serve thee. Let her rule over me and whatever is mine. O, let her grace my spacious and beautiful palace, decked with various ornaments of gold, full of viands and drinks in profusion, with excellent plates, and containing every kind of plenty, besides elephants and horses and cars in myriads.’ And having consulted with

Sudeshna thus, Kichaka went to princess Draupadi, and like a jackal in the forest accosting a lioness, spoke unto Krishna these words in a winning voice, ‘Who and whose art thou, O beautiful one? And O thou of beautiful face, whence hast thou come to the city of Virata? Tell me all this, O fair lady. Thy beauty and gracefulness are of the very first order and the comeliness of thy features is unparalleled. With its loveliness thy face shineth ever like the resplendent moon. O thou of fair eye-brows, thy eyes are beautiful and large like lotus-petals. Thy speech also, O thou of beautiful limbs, resembles the notes of the cuckoo. O thou of fair hips, never before in this world have I beheld a woman possessed of beauty like thine, O thou of faultless features. Art thou Lakshmi herself having her abode in the midst of lotuses or, art thou, O slender-waisted one, she who is called Bhuti[13]. Or, which amongst these — Hri, Sri, Kirti and Kanti, — art thou, O thou of beautiful face? Or possessed of beauty like Rati’s, art thou, she who sporteth in the embraces of the God of love? O thou that possessest the fairest of eye-brows, thou shinest beautifully even like the lovely light of the moon. Who is there in the whole world that will not succumb to the influence of desire beholding thy face? Endued with unrivalled beauty and celestial grace of the most attractive kind, that face of thine is even like the full moon, its celestial effulgence resembling his radiant face, its smile resembling his soft-light, and its eye-lashes looking like the spokes on his disc? Both thy bosoms, so beautiful and well-developed and endued with unrivalled gracefulness and deep and well-rounded and without any space between them, are certainly worthy of being decked with garlands of gold. Resembling in shape the beautiful buds of the lotus, these thy breast, O thou of fair eye-brows, are even as the whips of Kama that are urging me forward, O thou of sweet smiles. O damsel of slender waist, beholding that waist of thine marked with four wrinkles and measuring but a span, and slightly stooping forward because of the weight of thy breasts, and also looking on those graceful hips of thine broad as the banks of a river, the incurable fever of desire, O beauteous lady, afflicteth me sore. The flaming fire of desire, fierce as a forest conflagration, and fanned by the hope my heart cherisheth of a union with thee is consuming me intensely. O thou of exceeding beauty quench thou that flaming fire kindled by Manmatha. Union with thee is a rain-charged cloud, and the surrender of thy person is the shower that the cloud may drop. O thou of face resembling the moon, the fierce and maddening shafts of Manmatha whetted and sharpened by the desire of a union with thee, piercing this heart of mine in their impetuous course, have penetrated into its core. O black-eyed lady, those impetuous and cruel shafts are maddening me beyond endurance. It behoveth thee to relieve me from this plight by surrendering thyself to me and favouring me with thy embraces. Decked in beautiful garlands and robes and adorned with every ornament, sport thou, O sweet damsel, with me to thy fill. O thou of the gait of an elephant in rut, deserving as thou art of happiness though deprived of it now, it behoveth thee not to dwell here in misery. Let unrivalled weal be thine. Drinking various kinds of charming and delicious and ambrosial wines, and sporting at thy pleasure in the enjoyment of diverse objects of delight, do thou, O blessed lady, attain auspicious prosperity. This beauty of thine and this prime of thy youth, O sweet lady, are now without their use. For, O beauteous and chaste damsel, endued with such loveliness, thou dost not shine, like a graceful garland lying unused and unworn. I will forsake all my old wives. Let them, O thou of sweet smiles, become thy slaves. And I also, O fair damsel, will stay by thee as thy slave, ever obedient to thee, O thou of the most handsome face.' Hearing these words of his, Draupadi replied, 'In desiring me, a female servant of low extraction, employed in the despicable office of dressing hair, O Suta's son, thou desirest one that deserves not that honour. Then, again, I am the wife of others. Therefore, good betide thee, this conduct of thine is not proper. Do thou remember the precept of morality, viz., that persons should take delight only in their wedded wives. Thou shouldst not, therefore, by any means bend thy heart to adultery. Surely abstaining from improper acts is ever the study of those that are good. Overcome by ignorance sinful men under the influence of desire come by either extreme infamy or dreadful calamity.'"

Vaisampayana continued, "Thus addressed by the Sairindhri, the wicked Kichaka losing control over his senses and overcome by lust, although aware of the numerous evils of fornication, evils condemned by everybody and sometimes leading to the destruction of life itself, — then spoke unto Draupadi, ‘It behoveth thee not, O beauteous lady, O thou of graceful features, thus to disregard me who am, O thou of sweet smiles, under the power of Manmatha on thy account. If now, O timid one, thou disregardest me who am under thy influence and who speak to thee so fair, thou wilt, O black-eyed damsel, have to repent for it afterwards. O thou of graceful eye-brows, the real lord of this entire kingdom, O slender-waisted lady, is myself. It is me depending upon whom the people of this realm live. In energy and prowess I am unrivalled on earth. There is no other man on earth who rivals me in beauty of person, in youth, in prosperity, and in the possession of excellent objects of enjoyment. Why it is, O auspicious lady, that having it in thy power to enjoy here every object of desire and every luxury and comfort without its equal, thou preferest servitude. Becoming the mistress of this kingdom which I shall confer on thee, O thou of fair face, accept me, and enjoy, O beauteous one, all excellent objects of desire.’ Addressed in these accursed words by Kichaka, that chaste daughter of Drupada answered him thus reprovingly, ‘Do not, O son of a Suta, act so foolishly and do not throw away thy life. Know that I am protected by my five husbands. Thou canst not have me. I have Gandharvas for my husbands. Enraged they will slay thee. Therefore, do thou not bring destruction on thyself. Thou intendest to tread along a path that is incapable of being trod by men. Thou, O wicked one, art even like a foolish child that standing on one shore of the ocean intends to cross over to the other. Even if thou enterest into the interior of the earth, or soarest into the sky, or rushest to the other shore of the ocean, still thou wilt have no escape from the hands of those sky-ranging offspring of gods, capable of grinding all foes. Why dost thou today, O Kichaka, solicit me so persistently even as a sick person wisheth for the night that will put a stop to his existence? Why dost thou desire me, even like an infant lying on its mother’s lap wishing to catch the moon? For thee that thus solicitest their beloved wife, there is no refuge either on earth or in sky. O Kichaka, hast thou no sense which leads thee to seek thy good and by which thy life may be saved?’”

SECTION XV

VAISAMPAYANA SAID, “REJECTED thus by the princess, Kichaka, afflicted with maddening lust and forgetting all sense of propriety, addressed Sudeshna saying, ‘Do thou, Kekaya’s daughter, so act that thy Sairindhri may come into my arms. Do thou, O Sudeshna, adopt the means by which the damsel of the gait of an elephant may accept me; I am dying of absorbing desire.’”

Vaisampayana continued, “Hearing his profuse lamentations, that gentle lady, the intelligent queen of Virata, was touched with pity. And having taken counsel with her own self and reflected on Kichaka’s purpose and on the anxiety of Krishna, Sudeshna addressed the Suta’s son in these words, ‘Do thou, on the occasion of some festival, procure viands and wines for me. I shall then send my Sairindhri to thee on the pretence of bringing wine. And when she will repair thither do thou in solitude, free from interruption, humour her as thou likest. Thus soothed, she may incline her mind to thee.’”

Vaisampayana continued, “Thus addressed, he went out of his sister’s apartments. And he soon procured wines well-filtered and worthy of a king. And employing skilled cooks, he prepared many and various kinds of choice viands and delicious drinks and many and various kinds of meat of different degrees of excellence. And when all this had been done, that gentle lady Sudeshna, as previously counselled by Kichaka, desired her Sairindhri to repair to Kichaka’s abode, saying, ‘Get up, O Sairindhri and repair to Kichaka’s abode to bring wine, for, O beauteous lady, I am afflicted with thirst.’ Thereupon the Sairindhri replied, ‘O princess, I shall not be able to repair to Kichaka’s apartments. Thou thyself knowest, O queen, how shameless he is. O thou of faultless limbs, O beauteous lady, in thy palace I shall not be able to lead a lustful life, becoming faithless to my husbands. Thou rememberest, O gentle lady, O beautiful one, the conditions I had set down before entering thy house. O thou of tresses ending in graceful curls, the foolish Kichaka afflicted by the god of desire, will, on seeing me, offer me insult. Therefore, I will not go to his quarters. Thou hast, O princess, many maids under thee. Do thou, good betide thee, send one of them. For, surely, Kichaka will insult me.' Sudeshna said, 'Sent by me, from my abode, surely he will not harm thee.' And having said this, she handed over a golden vessel furnished with a cover. And filled with apprehension, and weeping, Draupadi mentally prayed for the protection of the gods, and set out for Kichaka's abode for fetching wine. And she said, 'As I do not know another person save my husbands, by virtue of that Truth let Kichaka not be able to overpower me although I may approach his presence.'"

Vaisampayana continued, "And that helpless damsel then adored Surya for a moment. And Surya, having considered all that she urged, commanded a Rakshasa to protect her invisibly. And from that time the Rakshasa began to attend upon that blameless lady under any circumstances. And beholding Krishna in his presence like a frightened doe, the Suta rose up from his seat, and felt the joy that is felt by a person wishing to cross to the other shore, when he obtains a boat."

SECTION XVI

“Kichaka said, ‘O thou of tresses ending in beautiful curls, thou art welcome. Surely, the night that is gone hath brought me an auspicious day, for I have got thee today as the mistress of my house. Do what is agreeable to me. Let golden chains, and conchs and bright ear-rings made of gold, manufactured in various countries, and beautiful rubies and gems, and silken robes and deer-skins, be brought for thee. I have also an excellent bed prepared for thee. Come, sitting upon it do thou drink with me the wine prepared from the honey flower.’ Hearing these words, Draupadi said, ‘I have been sent to thee by the princess for taking away wine. Do thou speedily bring me wine, for she told me that she is exceedingly thirsty.’ And this, Kichaka said, ‘O gentle lady, others will carry what the princess wants.’ And saying this, the Suta’s son caught hold of Draupadi’s right arm. And at this, Draupadi exclaimed, ‘As I have never, from intoxication of the senses, been unfaithful to my husbands even at heart, by that Truth, O wretch, I shall behold thee dragged and lying powerless on the ground.’”

Vaisampayana continued, “Seeing that large-eyed lady reproving him in that strain, Kichaka suddenly seized her by the end of her upper garment as she attempted to run away. And seized with violence by Kichaka, the beautiful princess, unable to tolerate it, and with frame trembling with wrath, and breathing quickly, dashed him to the ground. And dashed to the ground thus, the sinful wretch tumbled down like a tree whose roots had been cut. And having thrown Kichaka down on the ground when the latter had seized her, she, trembling all over rushed to the court, where king Yudhishthira was, for protection. And while she was running with all her speed, Kichaka (who followed her), seizing her by the hair, and bringing her down on the ground, kicked her in the very presence of the king. Thereupon, O Bharata, the Rakshasa that had been appointed by Surya to protect Draupadi, gave Kichaka a shove with a force mighty as that of the wind. And overpowered by the force of Rakshasa, Kichaka reeled and fell down senseless on the ground, even like an uprooted tree. And both Yudhishthira and Bhimasena who were seated there, beheld with wrathful eyes that outrage on Krishna by Kichaka. And desirous of compassing the destruction of the wicked Kichaka, the illustrious Bhima gnashed his teeth in rage. And his forehead was covered with sweat, and terrible wrinkles appeared thereon. And a smoky exhalation shot forth from his eyes, and his eye-lashes stood on end. And that slayer of hostile heroes pressed his forehead with his hands. And impelled by rage, he was on the point of starting up with speed. Thereat king Yudhishthira, apprehensive of discovery, squeezed his thumbs and commanded Bhima to forbear. And Bhima who then looked like an infuriate elephant eyeing a large tree, was thus forbidden by his elder brother. And the latter said, ‘Lookest thou, O cook, for trees for fuel. If thou art in need of faggots, then go out and fell trees.’ And the weeping Draupadi of fair hips, approaching the entrance of the court, and seeing her melancholy lords, desirous yet of keeping up the disguise duty-bound by their pledge, with eyes burning in fire, spoke these words unto the king of the Matsyas, ‘Alas, the son of a Suta hath kicked today the proud and beloved wife of those whose foe can never sleep in peace even if four kingdoms intervene between him and them. Alas, the son of a Suta hath kicked today the proud and beloved wife of those truthful personages, who are devoted to Brahmanas and who always give away without asking any thing in gift. Alas! the son of a Suta hath kicked today the proud and beloved wife of those, the sounds of whose kettle-drums and the twangs of whose bow-strings are ceaselessly heard. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who are possessed of abundant energy and might, and who are liberal in gifts and proud of their dignity. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who, if they had not been fettered by the ties of duty, could destroy this entire world. Where, alas, are those mighty warriors today who, though living in disguise, have always granted protection unto those that solicit it? Oh, why do those heroes today, endued as they are with strength and possessed of immeasurable energy, quietly suffer, like eunuchs, their dear and chaste wife to be thus insulted by a Suta's son? Oh, where is that wrath of theirs, that prowess, and that energy, when they quietly bear their wife to be thus insulted by a wicked wretch? What can I (a weak woman) do when Virata, deficient in virtue, coolly suffereth my innocent self to be thus wronged by a wretch? Thou dost not, O king, act like a king towards this Kichaka. Thy behaviour is like that of a robber, and doth not shine in a court. That I should thus be insulted in thy very presence, O Matsya, is highly improper. Oh, let all the courtiers here look at this violence of Kichaka. Kichaka is ignorant of duty and morality, and Matsya also is equally so. These courtiers also that wait upon such a king are destitute of virtue.'"

Vaisampayana continued, "With these and other words of the same kind the beautiful Krishna with tearful eyes rebuked the king of the Matsyas. And hearing her, Virata said, 'I do not know what your dispute has been out of our sight. Not knowing the true cause how can I show my discrimination?' Then the courtiers, having learnt every thing, applauded Krishna, and they all exclaimed, 'Well done!' 'Well done!' and censured Kichaka. And the courtiers said, 'That person who owneth this large-eyed lady having every limb of hers endued with beauty for his wife, possesseth what is of exceeding value and hath no occasion to indulge in any grief. Surely, such a damsel of transcendent beauty and limbs perfectly faultless is rare among men. Indeed, it seems to us that she is a goddess.'"

Vaisampayana continued, "And while the courtiers, having beheld Krishna (under such circumstances), were applauding her thus, Yudhishthira's forehead, from ire, became covered with sweat. And that bull of the Kuru race then addressed that princess, his beloved spouse, saying, 'Stay not here, O Sairindhri; but retire to the apartments of Sudeshna. The wives of heroes bear affliction for the sake of their husbands, and undergoing toil in ministering unto their lords, they at last attain to region where their husbands may go. Thy Gandharva husbands, effulgent as the sun, do not, I imagine, consider this as an occasion for manifesting their wrath, inasmuch as they do not rush to thy aid. O Sairindhri, thou art ignorant of the timeliness of things, and it is for this that thou weepest as an actress, besides interrupting the play of dice in Matsya's court. Retire, O Sairindhri; the Gandharvas will do what is agreeable to thee. And they will surely display thy woe and take the life of him that hath wronged thee.' Hearing these words the Sairindhri replied, 'They of whom I am the wedded wife are, I ween, extremely kind. And as the eldest of them all is addicted to dice, they are liable to be oppressed by all.'"

Vaisampayana continued, "And having said this, the fair-hipped Krishna with dishevelled hair and eyes red in anger, ran towards the apartments of Sudeshna. And in consequence of having wept long her face looked beautiful like the lunar disc in the firmament, emerged from the clouds. And beholding her in that condition, Sudeshna asked, 'Who, O beauteous lady, hath insulted thee? Why, O amiable damsel, dost thou weep? Who, gentle one, hath done thee wrong? Whence is this thy grief?' Thus addressed, Draupadi said, 'As I went to bring wine for thee, Kichaka struck me in the court in the very presence of the king, as if in the midst of a solitary wood.' Hearing this, Sudeshna said, 'O thou of tresses ending in beautiful curls, as Kichaka, maddened by lust hath insulted thee that art incapable of being possessed by him, I shall cause him to be slain if thou wishest it.' Thereupon Draupadi answered, 'Even others will slay him, — even they whom he hath wronged, I think it is clear that he will have to go to the abode of Yama this very day!'"

SECTION XVII

Vaisampayana said, “Thus insulted by the Suta’s son, that illustrious princess, the beautiful Krishna, eagerly wishing for the destruction of Virata’s general, went to her quarters. And Drupada’s daughter of dark hue and slender waist then performed her ablutions. And washing her body and cloths with water Krishna began to ponder weepingly on the means of dispelling her grief. And she reflected, saying, ‘What am I to do? Whither shall I go? How can my purpose be effected?’ And while she was thinking thus, she remembered Bhima and said to herself, ‘There is none else, save Bhima, that can today accomplish the purpose on which my heart is set!’ And afflicted with great grief, the large-eyed and intelligent Krishna possessed of powerful protectors then rose up at night, and leaving her bed speedily proceeded towards the quarters of Bhimasena, desirous of beholding her lord. And possessed of great intelligence, the daughter of Drupada entered her husband’s quarters, saying, ‘How canst thou sleep while that wretched commander of Virata’s forces, who is my foe, yet liveth, having perpetrated today that (foul act)?’”

Vaisampayana continued, “Then the chamber where Bhima slept, breathing hard like a lion, being filled with the beauty of Drupada’s daughter and of the high-souled Bhima, blazed forth in splendour. And Krishna of sweet smiles, finding Bhimasena in the cooking apartments, approached him with the eagerness of a three-year old cow brought up in the woods, approaching a powerful bull, in her first season, or of a she-crane living by the water-side approaching her mate in the pairing season. And the Princess of Panchala then embraced the second son of Pandu, even as a creeper embraces a huge and mighty Sala on the banks of the Gomati. And embracing him with her arms, Krishna of faultless features awaked him as a lioness awaketh a sleeping lion in a trackless forest. And embracing Bhimasena even as a she-elephant embraceth her mighty mate, the faultless Panchali addressed him in voice sweet as the sound of a stringed instrument emitting Gandhara note. And she said, ‘Arise, arise! Why dost thou, O Bhimasena, lie down as one dead? Surely, he that is not dead, never suffereth a wicked wretch that hath disgraced his wife, to live.’ And awakened by the princess, Bhima of mighty arms, then rose up, and sat upon his couch overlaid with a rich bed. And he of the Kuru race then addressed the princess — his beloved wife, saying, ‘For what purpose hast thou come hither in such a hurry? Thy colour is gone and thou lookest lean and pale. Tell me everything in detail. I must know the truth. Whether it be pleasurable or painful, agreeable, or disagreeable, tell me all. Having heard everything, I shall apply the remedy. I alone, O Krishna, am entitled to thy confidence in all things, for it is I who deliver thee from perils again and again! Tell me quickly what is thy wish, and what is the purpose that is in thy view, and return thou to thy bed before others awake.’”

SECTION XVIII

“Draupadi said, ‘What grief hath she not who hath Yudhishthira for her husband? Knowing all my griefs, why dost thou ask me? The Pratikamin dragged me to the court in the midst of an assembly of courtiers, calling me a slave. That grief, O Bharata, consumeth me. What other princess, save Draupadi, would live having suffered such intense misery? Who else, save myself, could bear such second insult as the wicked Saindhava offered me while residing in the forest? Who else of my position, save myself, could live, having been kicked by Kichaka in the very sight of the wicked king of the Matsyas? Of what value is life, O Bharata, when thou, O son of Kunti, dost not think me miserable, although I am afflicted with such woes? That vile and wicked wretch, O Bharata, known by the name of Kichaka, who is the brother-in-law of king Virata and the commander of his forces, every day, O tiger among men, addresses me who am residing in the palace as a Sairindhri, saying, “Do thou become my wife.” — Thus solicited, O slayer of foes, by that wretch deserving to be slain, my heart is bursting like a fruit ripened in season. Censure thou that elder brother of thine addicted to execrable dice, through whose act alone I have been afflicted with such woe. Who else, save him that is a desperate gambler, would play, giving up kingdom and everything including even myself, in order to lead a life in the woods? If he had gambled morning and evening for many years together, staking nishkas by thousand and other kinds of substantial wealth, still his silver, and gold, and robes, and vehicles, and teams, and goats, and sheep, and multitudes of steeds and mares and mules would not have sustained any diminution. But now deprived of prosperity by the rivalry of dice, he sits dumb like a fool, reflecting on his own misdeeds. Alas, he who, while sojourning, was followed by ten thousand elephants adorned with golden garlands now supports himself by casting dice. That Yudhishthira who at Indraprastha was adored by kings of incomparable prowess by hundreds of thousands, that mighty monarch in whose kitchen a hundred thousand maid-servants, plate in hand, used every day to feed numerous guests day and night, that best of liberal men, who gave (every day) a thousand nishkas, alas, even he overwhelmed with woe in consequence of gambling which is the root of all evil, now supporteth himself by casting dice. Bards and encomiasts by thousands decked with ear-rings set with brilliant gems, and gifted with melodious voice, used to pay him homage morning and evening. Alas, that Yudhishthira, who was daily waited upon by a thousand sages of ascetic merit, versed in the Vedas and having every desire gratified, as his courtiers, — that Yudhishthira who maintained eighty-eight thousands of domestic Snatakas with thirty maid-servants assigned unto each, as also ten thousand yatis not accepting anything in gift and with vital seed drawn up, — alas, even that mighty king now liveth in such guise. That Yudhishthira who is without malice, who is full of kindness, and who giveth every creature his due, who hath all these excellent attributes, alas — even he now liveth in such guise. Possessed of firmness and unbaffled prowess, with heart disposed to give every creature his due, king Yudhishthira, moved by compassion, constantly maintained in his kingdom the blind, the old, the helpless, the parentless and all others in his dominions in such distress. Alas, that Yudhishthira becoming a dependant and a servant of Matsya, a caster of dice in his court, now calls himself Kanka. He unto whom while residing at Indraprastha, all the rulers of earth used to pay timely tribute, — alas, even he now begs for subsistence at another’s hands. He to whom the kings of the earth were in subjection, — alas, even that king having lost his liberty, liveth in subjection to others. Having dazzled the entire earth like the sun by his energy, that Yudhishthira, alas, is now a courtier of king Virata. O Pandu’s son, that Pandava who was respectfully waited upon in court by kings and sages, behold him now waiting upon another. Alas, beholding Yudhishthira a courtier sitting beside another and breathing adulatory speeches to the other, who can help being afflicted with grief? And beholding the highly wise and virtuous Yudhishthira, undeserving as he is of serving others, actually serving another for sustenance, who can help being afflicted with grief? And, O hero, that Bharata who was worshipped in court by the entire earth, do thou now behold him worshipping another. Why then, O Bharata, dost thou not regard me as one afflicted with diverse miseries, like one forlorn and immersed in a sea of sorrow?'"

SECTION XIX

“Draupadi said, ‘This O Bharata, that I am going to tell thee is another great grief of mine. Thou shouldst not blame me, for I tell thee this from sadness of heart. Who is there whose grief is not enhanced at sight of thee, O bull of the Bharata race, engaged in the ignoble office of a cook, so entirely beneath thee and calling thyself as one of Vallava caste? What can be sadder than this, that people should know thee as Virata’s cook, Vallava by name, and therefore one that is sunk in servitude? Alas, when thy work of the kitchen is over, thou humbly sittest beside Virata, calling thyself as Vallava the cook, then despondency seizeth my heart. When the king of kings in joy maketh thee fight with elephants, and the women of the inner apartments (of the palace) laugh all the while, then I am sorely distressed. When thou fightest in the inner apartments with lions, tigers, and buffaloes, the princess Kaikeyi looking on, then I almost swoon away. And when Kaikeyi and those maidservants, leaving their seats, come to assist me and find that instead of suffering any injury in limbs mine is only a swoon, the princess speaks unto her women, saying, “Surely, it is from affection and the duty begot of intercourse that this lady of sweet smiles grieveth for the exceedingly powerful cook when he fights with the beasts. Sairindhri is possessed of great beauty and Vallava also is eminently handsome. The heart of woman is hard to know, and they, I fancy, are deserving of each other. It is, therefore, likely that the Sairindhri invariably weepeth (at such times) on account of her connection with her lover. And then, they both have entered this royal family at the same time. And speaking such words she always upbraideth me. And beholding me wroth at this, she suspects me to be attached to thee.” When she speaketh thus, great is the grief that I feel. Indeed, on beholding thee, O Bhima of terrible prowess, afflicted with such calamity, sunk as I already am in grief on account of Yudhishthira. I do not desire to live. That youth who on a single car had vanquished all celestials and men, is now, alas, the dancing master of king Virata's daughter. That Pritha's son of immeasurable soul, who had gratified Agni in the forest of Khandava, is now living in the inner apartments (of a palace) like fire hid in a well. Alas, the bull among men, Dhananjaya, who was ever the terror of foes, is now living in a guise that is despaired by all. Alas, he whose mace-like arms have been cicatrized in consequence of the strokes of his bow-string, alas that Dhananjaya is passing the days in grief covering his wrists with bracelets of conchs. Alas, that Dhananjaya the twang of whose bow-string and the sound of whose leathern fences made every foe tremble, now entertains only gladdened women with his songs. Oh, that Dhananjaya whose head was formerly decked with a diadem of solar splendour, is now wearing braids ending in unsightly curls. O Bhima, beholding that terrible bowman, Arjuna, now wearing braids and in the midst of women, my heart is stricken with woe. That high-souled hero who is master of all the celestial weapons, and who is the repository of all the sciences, now weareth ear-rings (like one of the fair sex). That youth whom kings of incomparable prowess could not overpower in fight, even as the waters of the mighty ocean cannot overleap the continents, is now the dancing-master of king Virata's daughters and waits upon them in disguise. O Bhima, that Arjuna the clatter of whose car-wheels caused the entire earth with her mountains and forests, her mobile and immobile things to tremble, and whose birth dispelled all the sorrows of Kunti, that exalted hero, that younger brother of thine, O Bhimasena, now maketh me weep for him. Beholding him coming towards me, decked in golden ear-rings and other ornaments, and wearing on the wrists bracelets of conchs, my heart is afflicted with despondency. And Dhananjaya who hath not a bowman equal unto him on earth in prowess, now passeth his days in singing, surrounded by women. Beholding that son of Pritha who in virtue, heroism and truth, was the most admired in the world, now living in the guise of a woman, my heart is afflicted with sorrow. When I behold, the godlike Partha in the music-hall like an elephant with rent temples surrounded by she-elephants in the midst of females, waiting before Virata the king of the Matsyas, then I lose all sense of directions. Surely, my mother-in-law doth not know Dhananjaya to be afflicted with such extreme distress. Nor doth she know that descendant of the Kuru race, Ajatasatru, addicted to disastrous dice, to be sunk in misery. O Bharata, beholding the youngest of you all, Sahadeva, superintending the kine, in the guise of a cowherd, I grow pale. Always thinking of Sahadeva's plight, I cannot, O Bhimasena, obtain sleep, — what to speak you of the rest? I do not know, O mighty-armed one, what sin Sahadeva may have committed for which that hero of unbaffled prowess suffereth such misery. O foremost of the Bharatas, beholding that beloved brother of thine, that bull among men, employed by Matsya in looking after his kine, I am filled with woe. Seeing that hero of proud disposition gratifying Virata, by living at the head of his cowherds, attired in robes dyed in red, I am attacked with fever. My mother-in-law always applauds the heroic Sahadeva as one possessed of nobility, excellent behaviour, and rectitude of conduct. Ardently attached to her sons, the weeping Kunti stood, embracing Sahadeva while he was about to set out (with us) for the great forest. And she addressed me saying, "Sahadeva is bashful and sweet-speeched, and virtuous. He is also my favourite child. Therefore, O Yajnaseni, tend him in the forest day and night. Delicate and brave, devoted to the king, and always worshipping his elder brother, do thou, O Panchali, feed him thyself." O Pandava, beholding that foremost of warriors, Sahadeva, engaged in tending kine, and sleeping at night on calf-skins, how can I bear to live? He again who is crowned with the three attributes of beauty, arms, and intelligence, is now the superintendent of Virata's steeds. Behold the change brought on by time. Granthika (Nakula), at sight of whom hostile hosts fled from the field of battle, now traineth horses in the presence of the king, driving them with speed. Alas, I now see that handsome youth wait upon the gorgeously decked and excellent Virata, the king of the Matsyas, and display horses before him. O son of Pritha, afflicted as I am with all these hundred kinds of misery on account of Yudhishthira, why dost thou, O chastiser of foes, yet deem me happy? Listen now to me, O son of Kunti, as I tell thee of other woes far surpassing these.

What can be sadder to me than miseries so various as these should emaciate me while ye are alive.’”

SECTION XX

"DRAUPADI SAID, 'ALAS, on account of that desperate gambler, I am now under Sudeshna's command, living in the palace in the guise of a Sairindhri. And, O chastiser of foes, behold the plight of poignant woe which I, a princess, am now in. I am living in expectation of the close of this stated period.[14] The extreme of misery, therefore, is mine. Success of purpose, victory, and defeat, as regards mortals, are transitory. It is in this belief that I am living in expectation of the return of prosperity to my husbands. Prosperity and adversity revolve like a wheel. It is in this belief that I am living in expectation of the return of prosperity to my husbands. That cause which bringeth on victory, may bring defeat as well. I live in this hope. Why dost thou not, O Bhimasena, regard me as one dead? I have heard that persons that give may beg: that they who slay may be slain; and that they who overthrow others may themselves be overthrown by foes. Nothing is difficult for Destiny and none can over-ride Destiny. It is for this that I am awaiting the return of favourable fortune. As a tank once dried, is filled up once again, so hoping for a change for the better, I await the return of prosperity. When one's business that hath been well-provided for is seen to be frustrated, a truly wise person should never strive for bringing back good fortune. Plunged as I am in sorrow, asked or unasked by thee to explain the purpose of these words spoken by me, I shall tell thee everything. Queen of the sons of Pandu and daughter of Drupada, who else, save myself, would wish to live, having fallen into such a plight? O represser of foes, the misery, therefore, that hath overtaken me, hath really humiliated the entire Kuru race, the Panchalas, and the sons of Pandu. Surrounded by numerous brothers and father-in-law and sons, what other woman having such cause for joy, save myself, would be afflicted with such woe? Surely, I must, in my childhood, have committed act highly offensive to Dhatri through whose displeasure, O bull of the Bharata race, I have been visited with such consequences. Mark, O son of Pandu, the pallour that hath come over my complexion which not even a life in the woods fraught as it was with extreme misery, could bring about. Thou, O Pritha's son, knowest what happiness, O Bhima, was formerly mine. Even, I, who was such have now sunk into servitude. Sorely distressed, I can find no rest. That the mighty-armed and terrible bowman, Dhananjaya the son of Pritha, should now live like a fire that hath been put out, maketh me think of all this as attributable to Destiny. Surely, O son of Pritha, it is impossible for men to understand the destinies of creatures (in this world). I, therefore, think this downfall of yours as something that could not be averted by forethought. Alas, she who hath you all, that resemble Indra himself to attend to her comforts — even she, so chaste and exalted, hath now to attend to the comforts of others, that are to her far inferior in rank. Behold, O Pandava, my plight. It is what I do not deserve. You are alive, yet behold this inversion of order that time hath brought. She who had the whole Earth to the verge of the sea under her control, is now under the control of Sudeshna and living in fear of her. She who had dependants to walk both before and behind her, alas, now herself walketh before and behind Sudeshna. This, O Kaunteya, is another grief of mine that is intolerable. O, listen to it. She who had never, save for Kunti, pounded unguents even for her own use, now, good betide thee, poundeth sandal (for others). O Kaunteya, behold these hands of mine which were not so before.' Saying this she showed him her hands marked with corns. And she continued, 'she who had never feared Kunti herself nor thee and thy brothers, now standeth in fear before Virata as a slave, anxious of what that king of kings may say unto her regarding the proper preparation of the unguents, for Matsya liketh not sandal pounded by others.'"

Vaisampayana continued, "Relating her woes thus, O Bharata, unto Bhimasena, Krishna began to weep silently, casting her eyes on Bhima. And then, with words choked in tears, and sighing repeatedly, she addressed Bhima in these words, powerfully stirring his heart, 'Signal, O Bhima, must have been my offence of old unto the gods, for, unfortunate as I am. I am yet alive, when, O Pandava, I should die.'"

Vaisampayana continued, "Then that slayer of hostile heroes, Vrikodara, covering his face with those delicate hands of his wife marked with corns, began to weep. And that mighty son of Kunti, holding the hands of Draupadi in his, shed copious tears. And afflicted with great woe, he spoke these words."

SECTION XXI

“Bhima said, ‘Fie on the might of my arms and fie on the Gandiva of Falguni, inasmuch as thy hands, red before, now become covered with corns. I would have caused a carnage in Virata’s court but for the fact that Kunti’s son eyed me (by way of forbidding it), or like a mighty elephant. I would, without ado, have crushed the head of Kichaka intoxicated with the pride of sovereignty. When, O Krishna, I beheld thee kicked by Kichaka, I conceived at that instant a wholesale slaughter of the Matsyas. Yudhishthira, however, forbade me by a glance, and, O beauteous lady, understanding his intention I have kept quiet. That we have been deprived of our kingdom, that I have not yet slain the Kurus, that I have not yet taken the heads of Suyodhana and Karna, and Suvala’s son Sakuni, and the wicked Duhsasana, these acts and omissions, O lady, are consuming every limb of mine. The thought of those abides in my heart like a javelin implanted in it. O thou of graceful hips, do not sacrifice virtue, and, O noble-hearted lady, subdue thy wrath. If king Yudhishthira hear from thee such rebukes, he will surely put an end to his life. If also Dhananjaya and the twins hear thee speak thus, even they will renounce life. And if these, O slender-waisted maiden, give up life, I also shall not be able to bear my own. In olden days Sarjati’s daughter, the beautiful Sukanya, followed into the forest Chyavana of Bhrigu’s race, whose mind was under complete control, and over whom, while engaged in ascetic meditation, the ants had built a hill. Thou mayst have heard that Indrasena also who in beauty was like unto Narayani herself, followed her husband aged a thousand years. Thou mayst have heard that Janaka’s daughter Sita, the princess of Videha, followed her lord while living in dense woods. And that lady of graceful hips, Rama’s beloved wife, afflicted with calamities and persecuted by the Rakshasas, at length regained the company of

Rama. Lopamudra also, O timid one, endued with youth and beauty, followed Agastya, renouncing all the objects of enjoyment unattainable by men. And the intelligent and faultless Savitri also followed the heroic Satyavan, the son of Dyumatsena, alone into the world of Yama. Even like these chaste and beautiful ladies that I have named, thou, O blessed girl, bloomest with every virtue. Do thou spend a short while more that is measured by even a half month. And when the thirteenth year is complete, thou wilt (again) become the Queen regnant of a king.' Hearing these words, Draupadi said, 'Unable, O Bhima, to bear my griefs, it is from grief alone that I have shed these tears. I do not censure Yudhishthira. Nor is there any use in dwelling on the past. O Bhima of mighty strength, come quickly forward to the work of the hour. O Bhima, Kaikeyi, jealous of my beauty, always pains me by her endeavours to prevent the king from taking a fancy to me. And understanding this disposition of hers, the wicked-souled Kichaka of immoral ways constantly solicits me himself. Angry with him for this, but then suppressing my wrath I answer that wretch deprived of sense by lust, saying, "O Kichaka, protect thyself. I am the beloved queen and wife of five Gandharvas. Those heroes in wrath will slay thee that art so rash." Thus addressed, Kichaka of wicked soul replied unto me, saying, "I have not the least fear of the Gandharvas, O Sairindhri of sweet smiles. I will slay hundred thousand Gandharvas, encountering them in battle. Therefore, O timid one, do thou consent." Hearing all this, I again addressed the lust-afflicted Suta, saying, "Thou art no match for those illustrious Gandharvas. Of respectable percentage and good disposition, I ever adhere to virtue and never wish for the death of any one. It is for this that thou I vest, O Kichaka!" At this, that wight of wicked soul burst out into a loud laughter. And it came to pass that Kaikeyi previously urged by Kichaka, and moved by affection for her brother, and desirous of doing him a good turn, despatched me to him, saying "Do thou, O Sairindhri, fetch wine from Kichaka's quarters!" On beholding me the Suta's son at first addressed me in sweet words, and when that failed, he became exceedingly enraged, and intended to use violence. Understanding the purpose of the wicked Kichaka, I speedily rushed towards the place where the king was. Felling me on the ground the wretch then kicked me in the very presence of the king himself and before the eyes of Kanka and many others, including charioteers, and royal favourites, and elephant-riders, and citizens. I rebuked the king and Kanka again and again. The king, however, neither prevented Kichaka, nor inflicted any chastisement on him. The principal ally of king Virata in war, the cruel Kichaka reft of virtue is loved by both the king and the queen. O exalted one, brave, proud, sinful, adulterous, and engrossed in all objects of enjoyment, he earneth immense wealth (from the king), and robs the possessions of others even if they cry in distress. And he never walketh in the path of virtue, nor doth he any virtuous act. Of wicked soul, and vicious disposition, haughty and villainous, and always afflicted by the shafts of Kama, though repulsed repeatedly, if he sees me again, he will outrage me. I shall then surely renounce my life. Although striving to acquire virtue (on my death) your highly meritorious acts will come to naught. Ye that are now obeying your pledge, ye will lose your wife. By protecting one's wife one's offspring are protected, and by protecting one's offspring, one's own self is protected. And it is because one begets one's own self in one's wife that the wife is called Jaya[15] by the wise. The husband also should be protected by the wife, thinking,— "How else will he take his birth in my womb?" — I have heard it from Brahmanas expounding the duties of the several orders that a Kshatriya hath no other duty than subduing enemies. Alas, Kichaka kicked me in the very presence of Yudhishthira the Just, and also of thyself, O Bhimasena of mighty strength. It was thou, O Bhima, that didst deliver me from the terrible Jatasura. It was thou also that with thy brothers didst vanquish Jayadratha. Do thou now slay this wretch also who hath insulted me. Presuming upon his being a favourite of the king, Kichaka, O Bharata, hath enhanced my woe. Do thou, therefore, smash this lustful wight even like an earthen pot dashed upon a stone. If, O Bharata, tomorrow's sun sheds his rays upon him who is the source of many griefs of mine, I shall, surely, mixing poison (with some drink), drink it up, — for I never shall yield to Kichaka. Far better it were, O Bhima, that I should die before thee.'"

Vaisampayana continued, “Having said this, Krishna, hiding her face in Bhima’s breast began to weep. And Bhima, embracing her, consoled her to the best of his power. And having abundantly consoled that slender-waisted daughter of Drupada by means of words fraught with grave reason and sense, he wiped with his hands her face flooded with tears. And thinking of Kichaka and licking with his tongue the corners of his mouth, Bhima, filled with wrath thus spake to that distressed lady.”

SECTION XXII

“Bhima said, ‘I will, O timid one, do even as thou sayest. I will presently slay Kichaka with all his friends. O Yajnaseni of sweet smiles, tomorrow evening, renouncing sorrow and grief, manage to have a meeting with Kichaka. The dancing-hall that the king of the Matsya hath caused to be erected is used by the girls for dancing during the day. They repair, however, to their homes at night. There in that hall, is an excellent and well-placed wooden bed-stead. Even there I will make him see the spirits of his deceased grandsires. But, O beautiful one, when thou holdest converse with him, thou must manage it so that others may not espy thee.’”

Vaisampayana continued, “Having thus conversed with others, and shed tears in grief, they waited for the dawn of that night with painful impatience. And when the night had passed away, Kichaka, rising in the morning, went to the palace, and accosted Draupadi saying, ‘Throwing thee down in the court I kicked thee in the presence of the king. Attacked by his mighty self, thou couldst not obtain protection. This Virata is in name only the king of the Matsyas. Commanding the forces of this realm it is I who am the real lord of the Matsyas. Do thou, O timid one, accept me cheerfully. I shall become thy slave. And, O thou of graceful hips, I will immediately give thee a hundred nishkas, and engage a hundred male and a hundred female servants (to tend thee), and will also bestow on thee cars yoked with she-mules. O timid lady, let our union take place.’ Draupadi replied, ‘O Kichaka, know even this is my condition. Neither thy friends nor thy brothers should know thy union with me. I am in terror of detection by those illustrious Gandharvas. Promise me this, and I yield to thee.’ Hearing this Kichaka said, ‘I will, O thou of graceful hips, do even as thou sayest. Afflicted by the god of love, I will, O beauteous damsel, alone repair to thy abode for union with thee, O thou of thighs round and tapering like the trunks of the plantain, — so that those Gandharvas, effulgent as the sun, may not come to know of this act of thine.' Draupadi said, 'Do thou, when it is dark, go to the dancing-hall erected by the king of the Matsyas where the girls dance during the day, repairing to their respective homes at night. The Gandharvas do not know that place. We shall then without doubt, escape all censure.'"

Vaisampayana continued, "Reflecting on the subject of her conversation with Kichaka, that half a day seemed to Krishna as long as a whole month. And the stupid Kichaka also, not knowing that it was Death that had assumed the form of a Sairindhri, returning home experienced the greatest delight. And deprived of sense by lust, Kichaka became speedily engaged in embellishing his person with unguents and garlands and ornaments. And while he was doing all this, thinking of that damsel of large eyes, the day seemed to him to be without an end. And the beauty of Kichaka, who was about to forsake his beauty for ever, seemed to heighten, like the wick of a burning lamp about to expire. And reposing the fullest confidence in Draupadi, Kichaka, deprived of his senses by lust and absorbed in the contemplation of expected meeting, did not even perceive that the day had departed. Meanwhile, the beautiful Draupadi approaching her husband Bhima of the Kuru race, stood before him in the kitchen. And that lady with tresses ending in beautiful curls then spake unto him, saying, 'O chastiser of foes, even as thou hadst directed, I have given Kichaka to understand that our meeting will take place in the dancing-hall. Alone will he come at night to the empty hall. Slay him there, O thou of mighty arms. Do thou, O son of Kunti, repair to that dancing-hall, and take the life, O Pandava, of Kichaka, that son of a Suta intoxicated with vanity. From vanity alone, that son of a Suta slights the Gandharvas. O best of smiters, lift him up from the earth even as Krishna had lifted up the Naga (Kaliya) from the Yamuna. O Pandava, afflicted as I am with grief, wipe thou my tears, and blessed be thou, protect thy own honour and that of thy race.'

"Bhima said, 'Welcome, O beauteous lady. Except the glad tidings thou bringest me, I need, O thou of exceeding beauty, no other aid whatever. The delight that I feel, O thou of great beauty, on hearing from thee about my coming encounter with Kichaka, is equal to what I felt in slaying Hidimva. I swear unto thee by Truth, by my brothers, and by morality, that I will slay Kichaka even as the lord of the celestials slew Vritra. Whether secretly or openly, I will crush Kichaka, and if the Matsyas fight for him, then I will slay them too. And slaying Duryodhana afterwards, I shall win back the earth. Let Yudhishthira, the son of Kunti, continue to pay homage unto the king of Matsya.' Hearing these words of Bhima, Draupadi said, 'In order that, O lord, thou mayst not have to renounce the truth already pledged to me, do thou, O hero, slay Kichaka in secret.' Bhima assuring her said, 'Even today I shall slay Kichaka together with his friends unknown to others during the darkness of the night. I shall, O faultless lady, crush, even as an elephant crusheth a vela fruit, [16] the head of the wicked Kichaka who wisheth for what is unattainable by him!'"

Vaisampayana continued, "Repairing first to the place of assignation at night, Bhima sat down, disguising himself. And he waited there in expectation of Kichaka, like a lion lying in wait for a deer. And Kichaka, having embellished his person as he chose, came to the dancing-hall at the appointed time in the hope of meeting Panchali. And thinking of the assignation, he entered the chamber. And having entered that hall enveloped in deep gloom, that wretch of wicked soul came upon Bhima of incomparable prowess, who had come a little before and who was waiting in a corner. And as an insect approacheth towards a flaming fire, or a puny animal towards a lion, Kichaka approached Bhima, lying down in a bed and burning in anger at the thought of the insult offered to Krishna, as if he were the Suta's Death. And having approached Bhima, Kichaka possessed by lust, and his heart and soul filled with ecstacy smilingly said, 'O thou of pencilled eye-brows, to thee I have already given many and various kinds of wealth from the stores earned by me, as well as hundred maids and many fine robes, and also a mansion with an inner apartment adorned with beauteous and lovely and youthful maid servants and embellished by every kind of sports and amusements. And having set all those apart for thee, I have speedily come hither. And all on a sudden, women have begun to praise me, saying, ‘There is not in this world any other person like unto thee in beauty and dress!’ Hearing this, Bhima said, ‘It is well that thou art handsome, and it is well thou praisest thyself. I think, however, that thou hadst never before this such pleasurable touch! Thou hast an acute touch, and knowest the ways of gallantry. Skilled in the art of love-making, thou art a favourite with women. There is none like thee in this world!’”

Vaisampayana continued, “Saying this, that son of Kunti, the mighty-armed Bhima of terrible prowess, suddenly rose up, and laughingly said, ‘Thy sister, O wretch, shall today behold thee dragged by me to the ground, like a mighty elephant, huge as a mountain, dragged to the ground by a lion. Thyself slain Sairindhri will live in peace, and we, her husbands, will also live in peace.’ Saying this, the mighty Bhima seized Kichaka by the hairs of his head, which were adorned with garlands. And thus seized with force by the hair, that foremost of mighty persons, Kichaka, quickly freed his hair and grasped the arms of Bhima. And then between those lions among men, fired with wrath, between that chief of the Kichaka clan, and that best of men, there ensued a hand-to-hand encounter, like that between two powerful elephants for a female elephant in the season of spring, or like that which happened in days of yore between those lions among monkeys, the brothers Vali and Sugriva. And both equally infuriate and both eager for victory, both those combatants raised their arms resembling snakes furnished with five hoods, and attacked each other with their nails and teeth, wrought up to frenzy of wrath. Impetuously assailed by the powerful Kichaka in that encounter, the resolute Bhima did not waver a single step. And locked in each other’s embraces and dragging each other, they fought on like two mighty bulls. And having nails and teeth for their weapons, the encounter between them was fierce and terrible like that of two furious tigers. And felling each other in fury, they encountered each other like a couple of elephants with rent temples. And the mighty Bhima then seized Kichaka, and Kichaka, that foremost of strong persons threw Bhima down with violence. And as those mighty combatants fought on, the crash of their arms produced a loud noise that resembled the clatter of splitting bamboos. Then Vrikodara throwing

Kichaka down by main force within the room, began to toss him about furiously even as a hurricane tosseth a tree. And attacked thus in battle by the powerful Bhima, Kichaka grew weak and began to tremble. For all that, however, he tugged at the Pandava to the best of his power. And attacking Bhima, and making him wave a little, the mighty Kichaka struck him with his knees and brought him down to the ground. And overthrown by the powerful Kichaka, Bhima quickly rose up like Yama himself with mace in hand. And thus that powerful Suta and the Pandava, intoxicated with strength and challenging each other, grappled with each other at midnight in that solitary place. And as they roared at each other in wrath, that excellent and strong edifice began to shake every moment. And slapped on the chest by the mighty Bhima, Kichaka fired with wrath moved not a single pace. And bearing for a moment only that onslaught incapable of being born on earth, the Suta, overpowered by Bhima's might, became enfeebled. And seeing him waning weak, Bhima endued with great strength forcibly drew Kichaka towards his breast, and began to press hard. And breathing hard again and again in wrath, that best of victors, Vrikodara, forcibly seized Kichaka by the hair. And having seized Kichaka, the mighty Bhima began to roar like a hungry tiger that hath killed a large animal. And finding him exceedingly exhausted, Vrikodara bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to roar frightfully like a broken trumpet.[17] And in order to pacify Krishna's wrath Vrikodara grasped Kichaka's throat with his arms and began to squeeze it. And assailing with his knees the waist of that worst of the Kichakas, all the limbs of whose body had been broken into fragments and whose eye-lids were closed, Vrikodara slew him, as one would slay a beast. And beholding Kichaka entirely motionless, the son of Pandu began to roll him about on the ground. And Bhima then said, 'Slaying this wretch who intended to violate our wife, — this thorn in the side of Sairindhri, I am freed from the debt I owed to my brothers, and have attained perfect peace.' And having said this, that foremost of men, with eyes red in wrath, relinquished his hold of Kichaka, whose dress and ornaments had been thrown off his person, whose eyes were rolling, and whose body was yet trembling. And that foremost of mighty persons, squeezing his own hands, and biting his lips in rage, again attacked his adversary and thrust his arms and legs and neck and head into his body like the wielder of the Pinaka reducing into shapeless mass the deer, which form sacrifice had assumed in order to escape his ire. And having crushed all his limbs, and reduced him into a ball of flesh, the mighty Bhimasena showed him unto Krishna. And endued with mighty energy that hero then addressed Draupadi, that foremost of all women, saying, ‘Come princess of Panchala, and see what hath become of that lustful wretch!’ And saying this, Bhima of terrible prowess began to press with his feet the body of that wicked wight. And lighting a torch then and showing Draupadi the body of Kichaka, that hero addressed her, saying, ‘O thou of tresses ending in beautiful curls, those that solicit thee, endued as thou art with an excellent disposition and every virtue, will be slain by me even as this Kichaka hath been, O timid one.’ And having accomplished that difficult task so highly agreeable to Krishna — having indeed slain Kichaka and thereby pacified his wrath, Bhima bade farewell to Krishna, the daughter of Drupada, and quickly went back to the kitchen. And Draupadi also, that best of women, having caused Kichaka to be slain had her grief removed and experienced the greatest delight. And addressing the keepers of the dancing-hall, she said, ‘Come ye and behold Kichaka who had violated after other people’s wives lieth down here, slain by my Gandharva husbands.’ And hearing these words the guards of the dancing hall soon came by thousands to that spot, torches in hand. And repairing to that room, they beheld the lifeless Kichaka thrown on the ground, drenched with blood. And beholding him without arms and legs, they were filled with grief. And as they gazed at Kichaka, they were struck with amazement. And seeing that superhuman act, viz., the overthrow of Kichaka, they said, ‘Where is his neck, and where are his legs?’ And beholding him in this plight they all concluded that he had been killed by a Gandharva.’”

SECTION XXIII

Vaisampayana said, “Then all the relatives of Kichaka, arriving at that place, beheld him there and began to wail aloud, surrounding him on all sides. And beholding Kichaka with every limb mangled, and lying like a tortoise dragged to dry ground from the water, all of them were overcome with exceeding fright, and the bristles of their bodies stood on end. And seeing him crushed all over by Bhima, like a Danava by Indra, they proceeded to take him outside, for performing his funeral obsequies. And then those persons of the Suta clan thus assembled together espied Krishna of faultless limbs hard by, who stood reclining on a pillar. And all the Kichakas assembled there, exclaimed, ‘Let this unchaste woman be slain for whom Kichaka hath himself lost his life. Or, without slaying her here, let us cremate her with him that had lusted after her, — for it behoveth us to accomplish in every way what is agreeable to that deceased son of Suta.’ And then they addressed Virata, saying, ‘It is for her sake that Kichaka hath lost his life. Let him, therefore, be cremated along with her. It behoveth thee to grant this permission.’ Thus addressed by them, king Virata, O monarch, knowing fully well the prowess of the Suta gave his assent to Sairindhri being burnt along with the Suta’s son. And at this, the Kichakas approaching the frightened and stupefied Krishna of lotus-like eyes, seized her with violence. And binding that damsel of slender waist and placing her upon the bier, they set out with great energy towards the cemetery. And, O king, while thus forcibly carried towards the cemetery by those sons of the Suta tribe, the blameless and chaste Krishna living under the protections of her lords, then wailed aloud for the help of her husbands, saying, ‘Oh, let Jaya, and Jayanta, and Vijaya and Jayatsena, and Jayatvala listen to my words. The Sutas are taking me away. Let those illustrious Gandharvas endued with speed of hand, the clatter of whose cars is loud and the twang of whose bowstrings in the midst of the mighty conflict are heard like the roar of thunder, listen to my words, — the Sutas are taking me away!'"

Vaisampayana continued, "Hearing those sorrowful words and lamentations of Krishna, Bhima, without a moment's reflection started up from his bed and said, 'I have heard, O Sairindhri the words thou hast spoken. Thou hast, therefore, O timid lady, no more fear at the hands of the Sutas.'"

Vaisampayana continued, "Having said this, the mighty-armed Bhima desirous of slaying the Kichakas, began to swell his body. And carefully changing his attire, he went out of the palace by a wrong egress. And climbing over a wall by the aid of a tree, he proceeded towards the cemetery whither the Kichakas had gone. And having leapt over the wall, and gone out of the excellent city, Bhima impetuously rushed to where the Sutas were. And, O monarch, proceeding towards the funeral pyre he beheld a large tree, tall as palmyra-palm, with gigantic shoulders and withered top. And that slayer of foes grasping with his arms that tree measuring ten Vyamas, uprooted it, even like an elephant, and placed it upon his shoulders. And taking up that tree with trunk and branches and measuring ten Vyamas, that mighty hero rushed towards the Sutas, like Yama himself, mace in hand. And by the impetus of his rush[18] banians and peepals and Kinsukas falling down on the earth lay in clusters. And beholding that Gandharva approach them like a lion in fury, all the Sutas trembling with fear and greatly distressed, became panic-struck. And they addressed each other, saying, 'Lo, the powerful Gandharva cometh hither, filled with rage, and with an upraised tree in hand. Let Sairindhri, therefore, from whom this danger of ours hath arisen, be set free.' And beholding the tree that had been uprooted by Bhimasena, they set Draupadi free and ran breathlessly towards the city. And seeing them run away, Bhima, that mighty son of the Wind-god, despatched, O foremost of kings, by means of that tree, a hundred and five of them unto the abode of Yama, like the wielder of the thunderbolt slaying the Danavas. And setting Draupadi free from her bonds, he then, O king, comforted her. And that mighty-armed and irrepressible Vrikodara, the son of

Pandu, then addressed the distressed princess of Panchala with face bathed in tears, saying, ‘Thus, O timid one, are they slain that wrong thee without cause. Return, O Krishna, to the city. Thou hast no longer any fear; I myself will go to the Virata’s kitchen by another route.’”

Vaisampayana continued, “It was thus, O Bharata, that a hundred and five of those Kichakas were slain. And their corpses lay on the ground, making the place look like a great forest overspread with uprooted trees after a hurricane. Thus fell those hundred and five Kichakas. And including Virata’s general slain before, the slaughtered Sutas numbered one hundred and six. And beholding that exceedingly wonderful feat, men and women that assembled together, were filled with astonishment. And the power of speech, O Bharata, was suspended in every one.”

SECTION XXIV

Vaisampayana said, “And beholding the Sutas slain, the citizens went to the king, and represented unto him what had happened, saying, ‘O king, those mighty sons of the Sutas have all been slain by the Gandharvas. Indeed, they lie scattered on the earth like huge peaks of mountains riven by thunder. Sairindhri also, having been set free, returneth to thy palace in the city. Alas, O king, if Sairindhri cometh, thy entire kingdom will be endangered. Sairindhri is endued with great beauty; the Gandharvas also here exceedingly powerful. Men again, without doubt, are naturally sexual. Devise, therefore, O king, without delay, such means that in consequence of wrongs done to Sairindhri, thy kingdom may not meet with destruction.’ Hearing those words of theirs, Virata, that lord of hosts, said unto them, ‘Do ye perform the last rites of the Sutas. Let all the Kichakas be burnt, in one blazing pyre with gems and fragrant unguents in profusion.’ And filled with fear, the king then addressed his queen Sudeshna, saying, ‘When Sairindhri comes back, do thou tell her these words from me, ‘Blessed be thou, O fair-faced Sairindhri. Go thou whithersoever thou likest. The king hath been alarmed, O thou of graceful hips, at the defeat already experienced at the hands of the Gandharvas. Protected as thou art by the Gandharvas, I dare not personally say all this to thee. A woman, however, cannot offend, and it is for this that I tell thee all this through a woman.’”

Vaisampayana continued, “Thus delivered by Bhimasena after the slaughter of the Sutas, the intelligent and youthful Krishna relieved from all her fears, washed her limbs and clothes in water, and proceeded towards the city, like a doe frightened by a tiger. And beholding her, the citizens, O king, afflicted with the fear of the Gandharvas fled in all directions. And some of them went so far as to shut their eyes. And then, O king at the gate of the kitchen, the princess of

Panchala saw Bhimasena staying, like an infuriate elephant of gigantic proportions. And looking upon him with wonder-expanded eyes, Draupadi, by means of words intelligible to them alone, said, ‘I bow unto that prince of the Gandharvas, who hath rescued me.’ At these words of her, Bhima said, ‘Hearing these words of hers in obedience to whom those persons were hitherto living in the city, they will henceforth range here, regarding themselves as freed from the debt.’”[19]

Vaisampayana continued, “Then she beheld the mighty-armed Dhananjaya, in the dancing-hall instructing king Virata’s daughters in dancing. And issuing with Arjuna from the dancing-hall, all those damsels came to Krishna who had arrived there, and who had been persecuted so sorely, all innocent though she was. And they said, ‘By good luck also it is, O Sairindhri, that thou hast been delivered from thy dangers. By good luck it is that thou hast returned safe. And by good luck also it is that those Sutas have been slain that had wronged thee, innocent though thou art.’ Hearing this, Vrihannala said, ‘How hast thou, O Sairindhri, been delivered? And how have those sinful wretches been slain? I wish to learn all this from thee exactly as it occurred.’ Sairindhri replied, ‘O blessed Vrihannala, always passing thy days happily in the apartments of the girls, what concern hast thou with Sairindhri’s fate to say? Thou hast no grief to bear that Sairindhri hath to bear! It is for this, that thou askest me thus, distressed as I am in ridicule.’ Thereat Vrihannala said, ‘O blessed one, Vrihannala also hath unparalleled sorrows of her own. She hath become as low as a brute. Thou dost not, O girl, understand this. I have lived with thee, and thou, too hast lived with us. When, therefore, thou art afflicted with misery, who is it that will not, O thou of beautiful hips, feel it? But no one can completely read another’s heart. Therefore it is, O amiable one, that thou knowest not my heart!’”

Vaisampayana continued, “Then Draupadi, accompanied by those girls entered the royal abode, desirous of appearing before Sudeshna. And when she came before the queen, Virata’s wife addressed her at the command of the king, saying, ‘Do thou, O Sairindhri, speedily go whithersoever thou likest. The king, good betide thee, hath been filled with fear at this discomfiture at the hands of the Gandharvas. Thou art, O thou of graceful eye-brows, young and unparalleled on earth in beauty. Thou art, besides, an object of desire with men. The Gandharvas again, are exceedingly wrathful.' Thereat Sairindhri said, 'O beauteous lady, let the king suffer me to live here for only thirteen days more. Without doubt, the Gandharvas also will be highly obliged at this. They will then convey me hence and do what would be agreeable to Virata. Without doubt, the king, by doing this, with his friends, will reap great benefit.'"

SECTION XXV

Vaisampayana said, “At the slaughter of Kichaka and brothers, people, O king, thinking of this terrible feat, were filled with surprise. And in the city and the provinces it was generally bruited about that for bravery the king’s Vallava and Kichaka were both mighty warriors. The wicked Kichaka, however, had been an oppressor of men and a dishonourer of other people’s wives. And it was for this that wicked of sinful soul had been slain by the Gandharvas. And it was thus, O king, that people began to speak, from province to province of the invincible Kichaka, that slayer of hostile ranks.

“Meanwhile, the spies employed by Dhritarashtra’s son, having searched various villages and towns and kingdoms and done all that they had been commanded to do and completed their examination, in the manner directed, of the countries indicated in their orders, returned to Nagarupa, gratified with at least one thing that they had learnt.[20] And seeing Dhritarashtra’s son king Duryodhana of the Kuru race seated in his court with Drona and Karna and Kripa, with the high-souled Bhishma, his own brothers, and those great warriors — the Trigartas, they addressed him, saying, ‘O lord of men, great hath been the care always bestowed by us in the search after the sons of Pandu in that mighty forest. Searched have we through the solitary wilderness abounding with deer and other animals and overgrown with trees and creepers of diverse kind. Searched have we also in arbours of matted woods and plants and creepers of every species, but we have failed in discovering that track by which Pritha’s son of irrepressible energy may have gone. Searched have we in these and other places for their footprints. Searched have we closely, O king, on mountain tops and in inaccessible fastnesses, in various kingdoms and provinces teeming with people, in encampments and cities. No trace have yet been found of the sons of

Pandu. Good betide thee, O bull among men, it seems that they have perished without leaving a mark behind. O foremost of warriors, although we followed in the track of those warriors, yet, O best of men, we soon lost their footprints and do not know their present residence. O lord of men, for some time we followed in the wake of their charioteers. And making our inquiries duly, we truly ascertained what we desired to know. O slayer of foes, the charioteers reached Dwaravati without the sons of Pritha among them. O king, neither the sons of Pandu, nor the chaste Krishna, are in that city of Yadavas. O bull of the Bharata race, we have not been able to discover either their track or their present abode. Salutations to thee, they are gone for good. We are acquainted with the disposition of the sons of Pandu and know something of the feats achieved by them. It behoveth thee, therefore, O lord of men, to give us instructions, O monarch, as to what we should next do in the search after the sons of Pandu. O hero, listen also to these agreeable words of ours, promising great good to thee. King Matsya's commander, Kichaka of wicked soul, by whom the Trigartas, O monarch, were repeatedly vanquished and slain with mighty force, now lieth low on the ground with all his brothers, slain, O monarch, by invisible Gandharvas during the hours of darkness, O thou of unfading glory. Having heard this delightful news about the discomfiture of our enemies, we have been exceedingly gratified, O Kauravya. Do thou now ordain what should next be done.'"

SECTION XXVI

(Go-harana Parva)

Vaisampayana said, “Having listened to these words of his spies, king Duryodhana reflected inwardly for some time and then addressed his courtiers, saying, ‘It is difficult to ascertain the course of events definitely. Discern ye all, therefore, whither the sons of Pandu have gone, of this thirteenth year which they are to pass undiscovered by us all, the greater part hath already expired. What remains is by much the smaller. If, indeed, the sons of Pandu can pass undiscovered what remains of this year, devoted to the vow of truth as they are, they will then have fulfilled their pledge. They will then return like mighty elephants with temporal juice trickling down, or like snakes of virulent poison. Filled with wrath, they will, without doubt, be inflicters of terrible chastisement on the Kurus. It behoveth ye, therefore, to make such efforts without loss of time as may induce the sons of Pandu, acquainted as they are with the proprieties of time, and staying as they now are in painful disguise, to re-enter the woods suppressing their rage. Indeed, adopt ye such means as may remove all causes of quarrel and anxiety from the kingdom, making it tranquil and foeless and incapable of sustaining a diminution of territory.’ Hearing these words of Duryodhana, Karna said, ‘Let other spies, abler and more cunning, and capable of accomplishing their object, quickly go hence, O Bharata. Let them, well-disguised, wander through swelling kingdoms and populous provinces, prying into assemblies of the learned and delightful retreats of provinces. In the inner apartments of palaces, in shrines and holy spots, in mines and diverse other regions, the sons of Pandu should be searched after with well-directed eagerness. Let the sons of Pandu who are living in disguise be searched after by well-skilled spies in large numbers, devoted to their work, themselves well-disguised, and all well-acquainted with the objects of their search. Let the search be made on the banks of rivers, in holy regions, in villages and towns, in retreats of ascetics, in delightful mountains and mountain-caves.' When Karna ceased, Duryodhana's second brother Dussasana, wedded to a sinful disposition, then addressed his eldest brother and said, 'O monarch, O lord of men, let those spies only in whom we have confidence, receiving their rewards in advance, once more go after the search. This and what else hath been said by Karna have our fullest approval. Let all the spies engage themselves in the search according to the directions already given. Let these and others engage in the search from province to province according to approved rules. It is my belief, however, that the track the Pandavas have followed or their present abode or occupation will not be discovered. Perhaps, they are closely concealed; perhaps, they have gone to the other side of the ocean. Or, perhaps, proud as they are of their strength and Courage, they have been devoured by wild beasts; or perhaps, having been overtaken by some unusual danger, they have perished for eternity. Therefore, O prince of the Kuru race, dispelling all anxieties from thy heart, achieve what thou wilt, always acting according to thy energy.'"

SECTION XXVII

Vaisampayana said, “Endued with mighty energy and possessed of great discernment, Drona then said, ‘Persons like the sons of Pandu never perish nor undergo discomfiture. Brave and skilled in every science, intelligent and with senses under control, virtuous and grateful and obedient to the virtuous Yudhishthira, ever following in the wake of their eldest brother who is conversant with the conclusions of policy and virtue and profit, who is attached to them as a father, and who strictly adhereth to virtue and is firm in truth, —persons like them that are thus devoted to their illustrious and royal brother, who gifted with great intelligence, never injureth any body and who in his turn himself obeyeth his younger brothers, never perish in this way. Why, then, should not (Yudhishthira) the son of Pritha possessing a knowledge of policy, be able to restore the prosperity of his brothers who are so obedient and devoted and high-souled? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish. This is what I see by my intellect. Do, therefore, quickly and without loss of time, what should now be done, after proper reflection. And let also the abode which the sons of Pandu with souls under control as regards every purpose of life, are to occupy, be now settled. Heroic and sinless and possessed of ascetic merit, the Pandavas are difficult to be discovered (within the period of non-discovery). Intelligent and possessed of every virtue, devoted to truth and versed in the principles of policy, endued with purity and holiness, and the embodiment of immeasurable energy, the son of Pritha is capable of consuming (his foes) by a glance alone of his eyes. Knowing all this, do what is proper. Let us, therefore, once more search after them, sending Brahmanas and Charanas, ascetics crowned with success, and others of this kind who may have a knowledge of those heroes!’”

SECTION XXVIII

VAISAMPAYANA SAID, “THEN that grandsire of the Bharatas, Bhishma the son of Santanu, conversant with the Vedas, acquainted with the proprieties of time and place, and possessing a knowledge of every duty of morality, after the conclusion of Drona’s speech, applauded the words of the preceptor and spake unto the Bharatas for their benefit these words consistent with virtue, expressive of his attachment to the virtuous Yudhishthira, rarely spoken by men that are dishonest, and always meeting with the approbation of the honest. And the words that Bhishma spake were thoroughly impartial and worshipped by the wise. And the grandsire of the Kurus said, ‘The words that the regenerate Drona acquainted with the truth of every affair hath uttered, are approved by me. I have no hesitation in saying so. Endued with every auspicious mark, observant of virtuous vows, possessed of Vedic lore, devoted to religious observances, conversant with various sciences, obedient to the counsels of the aged, adhering to the vow of truth, acquainted with the proprieties of time, observant of the pledge they have given (in respect of their exile), pure in their behaviour, ever adhering to the duties of the Kshatriya order, always obedient to Kesava, high-souled, possessed of great strength, and ever bearing the burthens of the wise, those heroic ones can never wither under misfortune. Aided by their own energy, sons of Pandu who are now leading a life of concealment in obedience to virtue, will surely never perish. It is even this that my mind surmiseth. Therefore, O Bharata, I am for employing the aid of honest counsel in our behaviour towards the sons of Pandu. It would not be the policy of any wise man to cause them to be discovered now by means of spies,[21] what we should do unto the sons of Pandu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to thee. People like me should never give such counsels to him that is dishonest, for only counsels (like those I would give) should be offered unto them that are honest. Counsels, however, that are evil, should under no circumstances be offered. He, O child, that is devoted to truth and obedient to the aged, he, indeed, that is wise, while speaking in the midst of an assembly, should under all circumstances speak the truth, if the acquisition of virtue be an object with him. I should, therefore, say that I think differently from all those people here, in respect of the abode of Yudhishthira the just in this the thirteenth year of his exile. The ruler, O child, of the city or the province where king Yudhishthira resides cannot have any misfortune. Charitable and liberal and humble and modest must the people be of the country where king Yudhishthira resides. Agreeable in speech, with passions under control, observant of truth, cheerful, healthy, pure in conduct, and skilful in work must the people be of the country where king Yudhishthira resides. The people of the place, where Yudhishthira is, cannot be envious or malicious, or vain, or proud, but must all adhere to their respective duties. Indeed, in the place where Yudhishthira resides, Vedic hymns will be chanted all around, sacrifices will be performed, the last full libations will always be poured, [22] and gifts to Brahmanas will always be in profusion. There the clouds, without doubt, pour abundant rain, and furnished with good harvest the country will ever be without fear. There the paddy will not be without grain, fruits will not be bereft of juice, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words. There where king Yudhishthira resides, the breezes will be delicious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed or weak, and milk and curds and butter will all be savoury and nutritious. There where king Yudhishthira resides, every kind of corn will be full of nutrition and every edible full of flavour. There where king Yudhishthira resides, the objects of all the senses, viz., — taste, touch, smell, and hearing, will be endued with excellent attributes. There where king Yudhishthira resides, the sights and scenes will be gladdening. And the regenerate ones of that place will be virtuous and steady in observing their respective duties. Indeed, in the country where the sons of Pandu may have taken up their abode during this thirteenth year of their exile, the people will be contented and cheerful, pure in conduct and without misery of any kind. Devoted to gods and guests and the worship of these with their whole soul, they will be fond of giving away, and filled with great energy, they will all be observant of eternal virtue. There where king Yudhishthira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant of sacrifices and pure vows, and hating untruth in speech, the people of the place where king Yudhishthira may reside will always be desirous of obtaining what is good, auspicious and beneficial. There where Yudhishthira resides, the people will certainly be desirous of achieving what is good, and their hearts will always incline towards virtue, and their vows being agreeable they themselves are ever-engaged in the acquisition of religious merit. O child, that son of Pritha in whom are intelligence and charity, the highest tranquillity and undoubted forgiveness, modesty and prosperity, and fame and great energy and a love for all creatures, is incapable of being found out (now that he hath concealed himself) even by Brahmanas, let alone ordinary persons. The wise Yudhishthira is living in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say anything more. Reflecting well upon all this, do without loss of time what thou mayst think to be beneficial, O prince of the Kuru race, if indeed, thou hast any faith in me.'"

SECTION XXIX

Vaisampayana said, “Then Saradwata’s son, Kripa said, ‘What the aged Bhishma hath said concerning the Pandavas is reasonable, suited to the occasion, consistent with virtue and profit, agreeable to the ear, fraught with sound reason, and worthy of him. Listen also to what I would say on this subject. It behoveth thee to ascertain the track they have followed and their abode also by means of spies,[23] and to adopt that policy which may bring about thy welfare. O child, he that is solicitous of his welfare should not disregard even an ordinary foe. What shall I say, then, O child, of the Pandavas who are thorough masters of all weapons in battle. When, therefore, the time cometh for the reappearance of the high-souled Pandavas, who, having entered the forest,[24] are now passing their days in close disguise, thou shouldst ascertain thy strength both in thy own kingdom and in those of other kings. Without doubt, the return of the Pandavas is at hand. When their promised term of exile is over, the illustrious and mighty sons of Pritha, endued with immeasurable prowess, will come hither bursting with energy. Do thou, therefore, in order to conclude an advantageous treaty with them, have recourse to sound policy and address thyself to increase thy forces and improve the treasury. O child, ascertaining all these, reckon thou thy own strength in respect of all thy allies weak and strong.[25] Ascertaining the efficiency, and weakness, and indifference of thy forces, as also who amongst them are well-affected and who are disaffected, we should either fight the foe or make treaty with him. Having recourse to the arts of conciliation, disunion, chastisement, bribery, presents and fair behaviour, attack thy foes and subdue the weak by might, and win over thy allies and troops and by soft speeches. When thou hast (by these means) strengthened thy army and filled thy treasury, entire success will be thine. When thou hast done all this, thou wilt be able to fight with powerful enemies that may present themselves, let alone the sons of Pandu deficient in troops and animals of their own. By adopting all these expedients according to the customs of thy order, thou wilt, O foremost of men, attain enduring happiness in due time!’”

SECTION XXX

Vaisampayana said, “Discomfited before, O monarch, many a time and oft by Matsya’s Suta Kichaka aided by the Matsyas and the Salyas, the mighty king of the Trigartas, Susarman, who owned innumerable cars, regarding the opportunity to be a favourable one, then spoke the following words without losing a moment. And, O monarch, forcibly vanquished along with his relatives by the mighty Kichaka, king Susarman, eyeing Karna in askance, spoke these words unto Duryodhana, ‘My kingdom hath many a time been forcibly invaded by the king of the Matsyas. The mighty Kichaka was that king’s generalissimo. Crooked and wrathful and of wicked soul, of prowess famed over all the world, sinful in deeds and highly cruel, that wretch, however, hath been slain by the Gandharvas. Kichaka being dead, king Virata, shorn of pride and his refuge gone, will, I imagine, lose all courage I think, we ought now to invade that kingdom, if it pleases thee, O sinless one, as also the illustrious Karna and all the Kauravas. The accident that hath happened is, I imagine, a favourable one for us. Let us, therefore, repair to Virata’s kingdom abounding in corn. We will appropriate his gems and other wealth of diverse kinds, and let us go to share with each other as regards his villages and kingdom. Or, invading his city by force, let us carry off by thousands his excellent kine of various species. Uniting, O king, the forces of the Kauravas and the Trigartas, let us lift his cattle in droves. Or, uniting our forces well, we will check his power by forcing him to sue for peace. Or, destroying his entire host, we will bring Matsya under subjection. Having brought him under subjection by just means, we will live in our kingdom happily, while thy power also will, without doubt, be enhanced.’ Hearing these words of Susarman, Karna addressed the king, saying, ‘Susarman hath spoken well; the opportunity is favourable and promises to be profitable to us. Therefore, if it pleases thee, O sinless one, let us, drawing up our forces in battle array and marshalling them in divisions, speedily set out. Or, let the expedition be managed as Saradwata's son Kripa, the preceptor Drona, and the wise and aged grandsire of the Kurus may think. Consulting with each other, let us, O lord of earth, speedily set out to attain our end. What business have we with the sons of Pandu, destitute as they are of wealth, might, and prowess? They have either disappeared for good or have gone to the abode of Yama. We will, O king, repair without anxiety to Virata's city, and plunder his cattle and other wealth of diverse kinds.'"

Vaisampayana continued, "Accepting these words of Karna, the son of Surya, king Duryodhana speedily commanded his brother Dussasana, born immediately after him and always obedient to his wishes, saying, 'Consulting with the elders, array without delay, our forces. We will, with all the Kauravas go to the appointed place. Let also the mighty warrior, king Susarman, accompanied by a sufficient force with vehicles and animals, set out with the Trigartas for the dominions of Matsyas. And let Susarman proceed first, carefully concealing his intention. Following in their wake, we will set out the day after in close array, for the prosperous dominions of king Matsya. Let the Trigartas, however, suddenly repair to the city of Virata, and coming upon the cowherds, seize that immense wealth (of kine). We also marching in two divisions, will seize thousands of excellent kine furnished with auspicious marks.'"

Vaisampayana continued, "Then, O Lord of earth, those warriors, the Trigartas, accompanied by their infantry of terrible prowess, marched towards the south-eastern direction, intending to wage hostilities with Virata from the desire of seizing his kine. And Susarman set out on the seventh day of the dark fortnight for seizing the kine. And then, O king, on the eighth day following of the dark fortnight, the Kauravas also accompanied by all their troops, began to seize the kine by thousands."

SECTION XXXI

Vaisampayana said, “O mighty king, entering into king Virata’s service, and dwelling in disguise in his excellent city, the high-souled Pandavas of immeasurable prowess, completed the promised period of non-discovery. And after Kichaka had been slain, that slayer of hostile heroes, the mighty king Virata began to rest his hopes on the sons of Kunti. And it was on the expiry of the thirteenth year of their exile, O Bharata, that Susarman seized Virata’s cattle by thousands. And when the cattle had been seized, the herdsman of Virata came with great speed to the city, and saw his sovereign, the king of Matsyas, seated on the throne in the midst of wise councillors, and those bulls among men, the sons of Pandu, and surrounded by brave warriors decked with ear-rings and bracelets. And appearing before that enhancer of his dominion — King Virata seated in court — the herdsman bowed down unto him, and addressed him, saying, ‘O foremost of kings, defeating and humiliating us in battle along with our friends the Trigartas are seizing thy cattle by hundreds and by thousands. Do thou, therefore, speedily rescue them. Oh, see that they are not lost to thee.’ Hearing these words, the king arrayed for battle the Matsya force abounding in cars and elephants and horses and infantry and standards. And kings and princes speedily put on, each in its proper place,[26] their shining and beautiful armour worthy of being worn by heroes. And Virata’s beloved brother, Satanika, put on a coat of mail made of adamantine steel, adorned with burnished gold. And Madiraksha, next in birth to Satanika, put on a strong coat of mail plated with gold[27] and capable of resisting every weapon. And the coat of mail that the king himself of the Matsyas put on was invulnerable and decked with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. And the coat of mail that Suryadatta[28] put on was bright as the sun, plated with gold, and broad as a hundred lotuses of the fragrant (Kahlara) species. And the coat of mail that Virata's eldest son, the heroic Sanksha, put on was impenetrable and made of burnished steel, and decked with a hundred eyes of gold. And it was thus that those god-like and mighty warriors by hundreds, furnished with weapons, and eager for battle, each donned his corselet. And then they yoked unto their excellent cars of white-hue steeds equipped in mail. And then was hoisted Matsya's glorious standard on his excellent car decked with gold and resembling the sun or the moon in its effulgence. And other Kshatriya warriors also raised on their respective cars gold-decked standards of various shapes and devices. And king Matsya then addressed his brother Satanika born immediately after him, saying, 'Kanka and Vallava and Tantripala and Damagranthi of great energy will, as it appears to me fight, without doubt. Give thou unto them cars furnished with banners and let them case their persons in beautiful coats of mail that should be both invulnerable and easy to wear. And let them also have weapons. Bearing such martial forms and possessed of arms resembling the trunk of mighty elephants, I can never persuade myself that they cannot fight.' Hearing these words of the king, Satanika, O monarch, immediately ordered cars for those sons of Pritha, viz., the royal Yudhishthira, and Bhima, and Nakula, and Sahadeva, and commanded by the king, the charioteers, with cheerful hearts and keeping loyalty in view, very soon got cars ready (for the Pandavas). And those repressers of foes then donned those beautiful coats of mail, invulnerable and easy to wear, that Virata had ordered for those heroes of spotless fame. And mounted on cars yoked with good steeds, those smiters of hostile ranks, those foremost of men, the sons of Pritha, set out with cheerful hearts. Indeed, those mighty warriors skilled in fight, those bulls of the Kuru race and sons of Pandu, those four heroic brothers possessed of prowess incapable of being baffled, mounting on cars decked with gold, together set out, following Virata's wake. And infuriate elephants of terrible mien, full sixty years of age, with shapely tusks and rent temples and juice trickling down and looking (on that account) like cloud pouring rain and mounted by trained warriors skilled in fight, followed the king like unto moving hills. And the principal warriors of Matsya who cheerfully followed the king had eight thousand cars, a thousand elephants and sixty thousand horses. And, O bull among the Bharatas, that force of Virata, O king, as it marched forth marking the footprints of the cattle looked exceedingly beautiful. And on its march that foremost of armies owned by Virata, crowded with soldiers armed with strong weapons, and abounding in elephants, horses and cars, looked really splendid.”

SECTION XXXII

Vaisampayana said, “Marching out of the city, those heroic smiters the Matsyas, arrayed in order of battle, overtook the Trigartas when the sun had passed the meridian. And both excited to fury and both desirous of having the king, the mighty Trigartas and the Matsyas, irrepressible in battle, sent up loud roars. And then the terrible and infuriate elephants ridden over by the skilful combatants of both sides were urged on with spiked clubs and hooks. And the encounter, O king, that took place when the sun was low in the horizon, between the infantry and cavalry and chariots and elephants of both parties, was like unto that of old between the gods and the Asuras, terrible and fierce and sufficient for making one’s hair stand on end and calculated to increase the population of Yama’s kingdom. And as the combatants rushed against one another, smiting and slashing, thick clouds of dust began to rise, so that nothing could be discovered. And covered with the dust raised by the contending armies, birds began to drop down on the earth. And the sun himself disappeared behind the thick cloud of arrows shot, and the firmament looked bright as if with myriads of the fireflies. And shifting their bows, the staves of which were decked with gold, from one hand to another, those heroes began to strike each other down, discharging their arrows right and left. And cars encountered cars, and foot-soldiers fought with foot-soldiers, and horsemen with horsemen, and elephants with mighty elephants. And they furiously encountered one another with swords and axes, bearded darts and javelins, and iron clubs. And although, O king, those mighty-armed warriors furiously assailed one another in that conflict, yet neither party succeeded in prevailing over the other. And severed heads, some with beautiful noses, some with upper lips deeply gashed, some decked with ear-rings, and some divided with wounds about the well-trimmed hair were seen rolling on the ground covered with dust. And soon the field of battle was overspread with the limbs of Kshatriya warriors, cut off by means of arrows and lying like trunks of Sala trees. And scattered over with heads decked in ear-rings, and sandal-besmeared arms looking like the bodies of snakes, the field of battle became exceedingly beautiful. And as cars encountered cars, and horsemen encountered horsemen, and foot-soldiers fought with foot-soldiers, and elephants met with elephants, the frightful dust soon became drenched with torrents of blood. And some amongst the combatants began to swoon away, and the warriors began to fight reckless of consideration of humanity, friendship and relationship. And both their course and sight obstructed by the arrowy shower, vultures began to alight on the ground. But although those strong-armed combatants furiously fought with one another, yet the heroes of neither party succeeded in routing their antagonists. And Satanika having slain a full hundred of the enemy and Visalaksha full four hundred, both those mighty warriors penetrated into the heart of the great Trigarta host. And having entered into the thick of the Trigarta host, those famous and mighty heroes began to deprive their antagonists of their senses by causing a closer conflict to set in — a conflict, in which the combatants seized one another by the hair and tore one another with their nails.[29] And eyeing the point where the cars of the Trigartas had been mustered in strong numbers, those heroes at last directed their attack towards it. And that foremost of car-warriors, king Virata also, with Suryadatta in his van and Madiraksha in his rear, having destroyed in that conflict five hundred cars, eight hundred horses, and five warriors on great cars, displayed various skilful manoeuvres on his car on that field of battle. And at last the king came upon the ruler of the Trigartas mounted on a golden chariot. And those high-souled and powerful warriors, desirous of fighting, rushed roaring against each like two bulls in a cow-pen. Then that bull among men, irrepressible in battle, Susarman, the king of the Trigartas, challenged Matsya to a single combat on car. Then those warriors excited to fury rushed against each other on their cars and began to shower their arrows upon each other like clouds pouring torrents of rain.[30] And enraged with each other, those fierce warriors, both skilled in weapons, both wielding swords and darts and maces, then moved about (on the field of battle) assailing each other with whetted arrows. Then king Virata pierced Susarman with ten shafts and each of his four horses also with five shafts. And Susarman also, irresistible in battle and conversant with fatal weapons, pierced king of Matsya with fifty whetted shafts. And then, O mighty monarch, in consequence of the dust on the field of battle, the soldiers of both Susarman and Matsya's king could not distinguish one another."

SECTION XXXIII

Vaisampayana said, “Then, O Bharata, when the world was enveloped in dust and the gloom of night, the warriors of both sides, without breaking the order of battle, desisted for a while.[31] And then, dispelling the darkness the moon arose illumining the night and gladdening the hearts of the Kshatriya warriors. And when everything became visible, the battle once more began. And it raged on so furiously that the combatants could not distinguish one another. And then Trigarta’s lord, Susarman with his younger brother, and accompanied by all his cars, rushed towards the king of Matsya. And descending from their cars, those bulls among Kshatriyas, the (royal) brothers, mace in hand, rushed furiously towards the cars of the foe. And the hostile hosts fiercely assailed each other with maces and swords and scimitars, battle-axes and bearded darts with keen edges and points of excellent temper. And king Susarman, the lord of the Trigartas having by his energy oppressed and defeated the whole army of the Matsyas, impetuously rushed towards Virata himself endued with great energy. And the two brothers having severally slain Virata’s two steeds and his charioteer, as also those soldiers that protected his rear, took him captive alive, when deprived of his car. Then afflicting him sorely, like a lustful man afflicting a defenceless damsel, Susarman placed Virata on his own car, and speedily rushed out of the field. And when the powerful Virata, deprived of his car, was taken captive, the Matsyas, harrassed solely by the Trigartas, began to flee in fear in all directions. And beholding them panic-stricken, Kunti’s son, Yudhishthira, addressed that subduer of foes, the mighty-armed Bhima, saying, ‘The king of the Matsyas hath been taken by the Trigartas. Do thou, O mighty-armed one, rescue him, so that he may not fall under the power of the enemy. As we have lived happily in Virata’s city, having every desire of ours gratified, it behoveth thee, O Bhimasena, to discharge that debt (by liberating the king).' Thereat Bhimasena replied, 'I will liberate him, O king, at thy command. Mark the feat I achieve (today) in battling with the foe, relying solely on the might of my arms. Do thou, O king, stay aside, along with our brothers and witness my prowess today. Uprooting this mighty tree of huge trunk looking like a mace, I will rout the enemy.'"

Vaisampayana continued, "Beholding Bhima casting his eyes on that tree like a mad elephant, the heroic king Yudhishthira the just spake unto his brother, saying, 'Do not, O Bhima, commit such a rash act. Let the tree stand there. Thou must not achieve such feats in a super-human manner by means of that tree, for if thou dost, the people, O Bharata, will recognise thee and say, This is Bhima. Take thou, therefore, some human weapon such as a bow (and arrows), or a dart, or a sword, or a battle-axe. And taking therefore, O Bhima, some weapon that is human, liberate thou the king without giving anybody the means of knowing thee truly. The twins endued with great strength will defend thy wheels. Fighting together, O child, liberate the king of the Matsyas!'"

Vaisampayana continued, "Thus addressed, the mighty Bhimasena endued with great speed, quickly took up an excellent bow and impetuously shot from it a shower of arrows, thick as the downpour of a rain-charged cloud. And Bhima then rushed furiously towards Susarman of terrible deeds, and assuring Virata with the words— 'O good king!'[32] said unto the lord of the Trigartas,— 'Stay! Stay!' Seeing Bhima like unto Yama himself in his rear, saying, 'Stay! Stay! Do thou witness this mighty feat,' — this combat that is at hand! — the bull among warriors, Susarman, seriously considered (the situation), and taking up his bow turned back, along with his brothers. Within the twinkling of an eye, Bhima destroyed those cars that sought to oppose him. And soon again hundreds of thousands of cars and elephants and horses and horsemen and brave and fierce bowmen were overthrown by Bhima in the very sight of Virata. And the hostile infantry also began to be slaughtered by the illustrious Bhima, mace in hand. And beholding that terrible onslaught, Susarman, irrepressible in fight, thought within himself, 'My brother seems to have already succumbed in the midst of his mighty host. Is my army going to be annihilated?' And drawing his bow-string to his ear Susarman then turned back and began to shoot keen-edged shafts incessantly. And seeing the Pandavas return to the charge on their car, the Matsya warriors of mighty host, urging on their steeds, shot excellent weapons for grinding the Trigarta soldiers. And Virata's son also, exceedingly exasperated began to perform prodigious fears of valour. And Kunti's son Yudhishthira slew a thousand (of the foe), and Bhima showed the abode of Yama unto seven thousand. And Nakula sent seven hundred (to their last account) by means of his shafts. And powerful Sahadeva also, commanded by Yudhishthira, slew three hundred brave warriors. And having slain such numbers, that fierce and mighty warrior, Yudhishthira, with weapons upraised, rushed against Susarman. And rushing impetuously at Susarman, that foremost of car-warriors, king Yudhishthira, assailed him with vollies of shafts. And Susarman also, in great rage, quickly pierced Yudhishthira with nine arrows, and each of his four steeds with four arrows. Then, O king, Kunti's son Bhima of quick movements, approaching Susarman crushed his steeds. And having slain also those soldiers that protected his rear, he dragged from the car his antagonist's charioteer to the ground. And seeing the king of Trigarta's car without a driver, the defender of his car-wheels, the famous and brave Madiraksha speedily came to his aid. And thereat, leaping down from Susarman's car, and securing the latter's mace the powerful Virata ran in pursuit of him. And though old, he moved on the field, mace in hand, even like a lusty youth. And beholding Susarman flee Bhima addressed him, saying, 'Desist, O Prince! This flight of thine is not proper! With this prowess of thine, how couldst thou wish to carry off the cattle by force? How also, forsaking thy follower, dost thou droop so amidst foes?' Thus addressed by Pritha's son, the mighty Susarman, that lord of countless cars saying unto Bhima, 'Stay! Stay!' — suddenly turned round and rushed at him. Then Bhima, the son of Pandu, leaping down from his car, as he alone could do,[33] rushed forward with great coolness, desirous of taking Susarman's life. And desirous of seizing Trigarta's king advancing towards him, the mighty Bhimasena rushed impetuously towards him, even like a lion rushing at a small deer. And advancing impetuously, the mighty-armed Bhima seized Susarman by the hair, and lifting him up in wrath, dashed him down on the ground. And as he lay crying in agony, the mighty-armed Bhima kicked him at the head, and placing his knee on his breast dealt him severe blows. And sorely afflicted with that kicking, the king of Trigartas became senseless. And when the king of the Trigartas deprived of his car, had been seized thus, the whole Trigarta army stricken with panic, broke and fled in all directions, and the mighty sons of Pandu, endued with modesty and observant of vows and relying on the might of their own arms, after having vanquished Susarman, and rescued the kine as well as other kinds of wealth and having thus dispelled Virata's anxiety, stood together before that monarch. And Bhimasena then said, 'This wretch given to wicked deeds doth not deserve to escape me with life. But what can I do? The king is so lenient!' And then taking Susarman by the neck as he was lying on the ground insensible and covered with dust, and binding him fast, Pritha's son Vrikodara placed him on his car, and went to where Yudhishthira was staying in the midst of the field. And Bhima then showed Susarman unto the monarch. And beholding Susarman in that plight, that tiger among men king Yudhishthira smilingly addressed Bhima — that ornament of battle, — saying, 'Let this worst of men be set free.' Thus addressed, Bhima spoke unto the mighty Susarman, saying, 'If, O wretch, thou wishest to live, listen to those words of mine. Thou must say in every court and assembly of men,— "I am a slave." On this condition only I will grant thee thy life. Verily, this is the law about the vanquished.' Thereupon his elder brother affectionately addressed Bhima, saying, 'If thou regardest us as an authority, liberate this wicked wight. He hath already become king Virata's slave.' And turning then to Susarman, he said, 'Thou art freed. Go thou a free man, and never act again in this way.'"

SECTION XXXIV

Vaisampayana said, “Thus addressed by Yudhishthira Susarman was overwhelmed with shame and hung down his head. And liberated (from slavery), he went to king Virata, and having saluted the monarch, took his departure. And the Pandavas also replying on the might of their own arms, and endued with modesty and observant of vows, having slain their enemies and liberated Susarman, passed that night happily on the field of battle. And Virata gratified those mighty warriors, the sons of Kunti, possessed of super-human prowess with wealth and honour. And Virata said, ‘All these gems of mine are now as much mine as yours. Do ye according to your pleasure live here happily. And ye smiter of foes in battle, I will bestow on you damsels decked with ornaments, wealth in plenty, and other things that ye may like. Delivered from perils today by your prowess, I am now crowned with victory. Do ye all become the lords of the Matsyas.’”

Vaisampayana continued, “And when the king of the Matsyas had addressed them thus, those descendants of the Kurus with Yudhishthira at their head, joining their hands, severally replied unto him saying, ‘We are well-pleased with all that thou sayest, O monarch. We, however, have been much gratified that thou hast today been freed from thy foes.’ Thus answered, that foremost of kings, Virata the lord of the Matsyas, again addressed Yudhishthira, saying, ‘Come, we will install thee in sovereignty of the Matsyas. And we will also bestow on thee things that are rare on earth and are objects of desire, for thou deservest everything at our hands. O foremost of Brahmanas of the Vaiyaghra order I will bestow on thee gems and kine and gold and rubies and pearls. I bow unto thee. It is owing to thee that I once more behold today my sons and kingdom. Afflicted and threatened as I had been with disaster and danger, it is through thy prowess that I have not succumbed to the foe.’ Then Yudhishthira again addressed the Matsyas, saying, ‘Well-pleased are we with the delightful words that thou hast spoken. Mayst thou be ever happy, always practising humanity towards all creatures. Let messengers now, at thy command, speedily repair into the city, in order to communicate the glad tidings to our friends, and proclaim thy victory.’ Hearing these words of him, king Matsya ordered the messengers, saying, ‘Do ye repair to the city and proclaim my victory in battle. And let damsels and courtesans, decked in ornaments, come out of the city with every kind of musical instruments.’ Hearing this command uttered by the king of the Matsyas, the men, laying the mandate on their head, all departed with cheerful hearts. And having repaired to the city that very night, they proclaimed at the hour of sunrise the victory of the king about the city-gates.”

SECTION XXXV

VAISAMPAYANA SAID, “WHEN the king of the Matsyas, anxious of recovering the kine, had set out in pursuit of the Trigartas, Duryodhana with his counsellors invaded the dominions of Virata. And Bhishma and Drona, and Karna, and Kripa acquainted with the best of weapons, Aswatthaman, and Suvala’s son, and Dussasana, O lord of men, and Vivinsati and Vikarna and Chitrasena endued with great energy, and Durmukha and Dussaha, — these and many other great warriors, coming upon the Matsya dominion speedily drove off the cowherds of king Virata and forcibly took away the kine. And the Kauravas, surrounding all sides with a multitude of cars, seized sixty thousands of kine. And loud was the yell of woe set up by the cowherds smitten by those warriors in that terrible conflict. And the chief of the cowherds, greatly affrighted speedily mounted on a chariot and set out for the city, bewailing in affliction. And entering the city of the king, he proceeded to the palace, and speedily alighting from the chariot, got in for relating (what had happened). And beholding the proud son of Matsya, named Bhuminjaya, he told him everything about the seizure of the royal kine. And he said, ‘the Kauravas are taking away sixty thousand kine. Rise, therefore, O enhancer of the kingdom’s glory, for bringing back thy cattle. O prince, if thou art desirous of achieving (the kingdom’s) good set out thyself without loss of time. Indeed, the king of the Matsyas left thee in the empty city. The king (thy father) boasteth of thee in court, saying, “My son, equal unto me, is a hero and is the supporter of (the glory of) my race. My son is a warrior skilled in arrows and weapons and is always possessed of great courage.” — Oh, let the words of that lord of men be true! O chief of herd-owners, bring thou back the kine after vanquishing the Kurus, and consume thou their troops with the terrific energy of thy arrows. Do thou like a leader of elephants rushing at a herd, pierce the ranks of the foe with straight arrows of golden wings, discharged from thy bow. Thy bow is even like a Vina. Its two ends represent the ivory pillows; its string, the main chord; its staff, the finger-board; and the arrows shot from it musical notes. Do thou strike in the midst of the foe that Vina of musical sound.[34] Let thy steeds, O lord, of silvery hue, be yoked unto thy car, and let thy standard be hoisted, bearing the emblem of the golden lion. Let thy keen-edged arrows endued with wings of gold, shot by thy strong arms, obstruct the path of those kings and eclipse the very sun. Vanquishing all the Kurus in battle like unto the wielder of the thunderbolt defeating the Asuras, return thou again to the city having achieved great renown. Son of Matsya's king, thou art the sole refuge of this kingdom, as that foremost of virtuous warriors, Arjuna is of the sons of Pandu. Even like Arjuna of his brothers, thou art, without doubt, the refuge of those dwelling within these dominions. Indeed, we, the subject of this realm, have our protector in thee.'"

Vaisampayana continued, "Thus addressed by the cowherd in the presence of the females, in words breathing courage, the prince indulging in self-commendation within the female apartments, spoke these words."

SECTION XXXVI

“Uttara said, ‘Firm as I am in the use of the bow, I would set out this very day in the track of the kine if only some one skilled in the management of horses becomes my charioteer. I do not, however, know the man who may be my charioteer. Look ye, therefore, without delay, for a charioteer for me that am prepared for starting. My own charioteer was slain in the great battle that was fought from day to day for a whole month or at least for eight and twenty nights. As soon as I get another person conversant with the management of the steeds, I will immediately set out, hoisting high my own standard. Penetrating into the midst of the hostile army abounding with elephants and horses and chariots, I will bring back the kine, having vanquished the Kurus who are feeble in strength and weak in weapons. Like a second wielder of the thunderbolt terrifying the Danavas, I will bring back the kine this very moment, affrighting in battle Duryodhana and Bhishma and Karna and Kripa and Drona with his son, and other mighty bowmen assembled for fight. Finding none (to oppose), the Kurus are taking away the kine. What can I do when I am not there? The assembled Kurus shall witness my prowess today. And they shall say unto one another, “Is it Arjuna himself who is opposing us?”’”

Vaisampayana continued, “Having heard these words spoken by the prince, Arjuna fully acquainted with the import of everything, after a little while cheerfully spake in private unto his dear wife of faultless beauty, Krishna, the princess of Panchala, Drupada’s daughter of slender make, sprung from the (sacrificial) fire and endued with the virtues of truthfulness and honesty and ever attentive to the good of her husbands. And the hero said, ‘Do thou, O beauteous one, at my request say unto Uttara without delay, “This Vrihannala was formerly the accomplished resolute charioteer of Pandu’s son (Arjuna). Tried in many a great battle, even he will be thy charioteer.”’”

Vaisampayana continued, “Hearing these words uttered by the prince over and over again in the midst of the women, Panchali could not quietly bear those allusions to Vibhatsu. And bashfully stepping out from among the women, the poor princess of Panchala gently spake unto him these words, ‘The handsome youth, looking like a mighty elephant and known by the name of Vrihannala, was formerly the charioteer of Arjuna. A disciple of that illustrious warrior, and inferior to none in use of the bow, he was known to me while I was living with the Pandavas. It was by him that the reins were held of Arjuna’s excellent steeds when Agni consumed the forest of Khandava. It was with him as charioteer that Partha conquered all creatures at Khandava-prastha. In fact, there is no charioteer equal unto him.’

“Uttara said, ‘Thou knowest, O Sairindhri, this youth. Thou knowest, what this one of the neuter sex may or may not be, I cannot, however, O blessed one, myself request Vrihannala to hold the reins of my horses.’

“Draupadi said, ‘Vrihannala, O hero, will without doubt, obey the words of thy younger sister[35] — that damsel of graceful hips. If he consents to be thy charioteer, thou wilt, without doubt, return, having vanquished the Kurus and rescued thy kine.’

“Thus addressed by the Sairindhri, Uttara spake unto his sister, ‘Go thyself, O thou of faultless beauty, and bring Vrihannala hither.’ And despatched by her brother, she hastily repaired to the dancing-hall where that strong-armed son of Pandu was staying in disguise.’”

SECTION XXXVII

Vaisampayana said, “Thus despatched by her elder brother, the far-famed daughter of king Matsya, adorned with a golden necklace, ever obedient to her brother and possessed of a waist slender as that of the wasp,[36] endued with the splendour of Lakshmi herself,[37] decked with the plumes of the peacock of slender make and graceful limbs, her hips encircled by a zone of pearls, her eye-lashes slightly curved, and her form endued with every grace, hastily repaired to the dancing-hall like a flash of lightning rushing towards a mass of dark clouds.[38] And the faultless and auspicious daughter of Virata, of fine teeth and slender waist, of thighs close unto each other and each like the trunk of an elephant, her person embellished with an excellent garland, sought the son of Pritha like a she-elephant seeking her mate. And like unto a precious gem or the very embodiment of prosperity of Indra, of exceeding beauty and large eyes, that charming and adored and celebrated damsel saluted Arjuna. And saluted by her, Partha asked that maiden of close thighs and golden complexion, saying ‘What brings thee hither, a damsel decked in a necklace of gold? Why art thou in such a hurry, O gazelle-eyed maiden? Why is thy face, O beauteous lady, so cheerless? Tell me all this without delay!’”

Vaisampayana continued, “Beholding, O king, his friend, the princess of large eyes (in that plight), her friend (Arjuna) cheerfully enquired of her (in these words) the cause of her arrival there and then. And having approached that bull among men, the princess, standing in the midst of her female attendants, the displaying proper modesty[39], addressed him, saying, ‘The kine of this realm, O Vrihannala, are being driven away by the Kurus, and it is to conquer them that my brother will set out bow in hand. Not long ago his own charioteer was slain in battle, and there is none equal unto the one slain that can act as my brother’s charioteer. And unto him striving to obtain a charioteer, Sairindhri, O Vrihannala, hath spoken about thy skill in the management of steeds. Thou wert formerly the favourite charioteer of Arjuna, and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth. Do thou, therefore, O Vrihannala, act as the charioteer of my brother. (By this time) our kine have surely been driven away by the Kurus to a great distance. Requested by me if thou dost not act up to my words, I who am asking this service of thee out of affection, will give up my life!' Thus addressed by this friend of graceful hips, that oppressor of foes, endued with immeasurable prowess, went into the prince's presence. And like unto a she-elephant running after her young one, the princess possessed of large eyes followed that hero advancing with hasty steps like unto an elephant with rent temples. And beholding him from a distance, the prince himself said, 'With thee as his charioteer, Dhananjaya the son of Kunti had gratified Agni at the Khandava forest and subjugated the whole world! The Sairindhri hath spoken of thee to me. She knoweth the Pandavas. Do thou, therefore, O Vrihannala, hold, as thou didst, the reins of my steeds, desirous as I am of fighting with the Kurus and rescuing my bovine wealth. Thou wert formerly the beloved charioteer of Arjuna and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth!' Thus addressed, Vrihannala replied unto the prince, saying, 'What ability have I to act as a charioteer in the field of battle? If it is song or dance of musical instruments or such other things, I can entertain thee therewith, but where is my skill for becoming a charioteer?'

"Uttara said, 'O Vrihannala, be thou a singer or a dancer, hold thou (for the present), without loss of time, the reins of my excellent steeds, mounting upon my car!'"

Vaisampayana continued, "Although that oppressor of foes, the son of Pandu, was acquainted with everything, yet in the presence of Uttara, he began to make many mistakes for the sake of fun. And when he sought to put the coat of mail on his body by raising it upwards, the large-eyed maidens, beholding it, burst out into a loud laughter. And seeing him quite ignorant of putting on armour, Uttara himself equipped Vrihannala with a costly coat of mail. And casing his own person in an excellent armour of solar effulgence, and hoisting his standard bearing the figure of a lion, the prince caused Vrihannala to become his charioteer. And with Vrihannala to hold his reins, the hero set out, taking with him many costly bows and a large number of beautiful arrows. And his friend, Uttara and her maidens then said unto Vrihannala, ‘Do thou, O Vrihannala, bring for our dolls (when thou comest back) various kinds of good and fine cloths after vanquishing the Kurus assembled for battle of whom Bhishma and Drona are foremost!’ Thus addressed, Partha the son of Pandu, in a voice deep as the roar of the clouds, smilingly said unto that bevy of fair maidens, ‘If, thus Uttara can vanquish those mighty warriors in battle, I will certainly bring excellent and beautiful cloths.’”

Vaisampayana continued, “Having said these words, the heroic Arjuna urged the steeds towards the Kuru army over which floated innumerable flags. Just, however, as they were starting elderly dames and maidens, and Brahmanas of rigid vows, beholding Uttara seated on his excellent car with Vrihannala as charioteer and under that great banner hoisted on high, walked round the car to bless the hero. And the women said, ‘Let the victory that Arjuna treading like a bull had achieved of old on the occasion of burning the forest of Khandava, be thine, O Vrihannala, when thou encounterest the Kurus today with prince Uttara.’”

SECTION XXXVIII

VAISAMPAYANA SAID, “HAVING issued forth from the city, the dauntless son of Virata addressed his charioteer, saying, ‘Proceed whither the Kurus are. Defeating the assembled Kurus who have come hither from desire of victory, and quickly rescuing my kine from them, I will return to the capital.’ At these words of the prince, the son of Pandu urged those excellent steeds. And endued with the speed of the wind and decked with necklaces of gold, those steeds, urged by that lion among men, seemed to fly through the air. And they had not proceeded far when those smiters of foes, Dhananjaya and the son of Matsya, sighted the army of the powerful Kurus. And proceeding towards the cemetery, they came upon the Kurus and beheld their army arrayed in order of battle.[40] And that large army of theirs looked like the vast sea or a forest of innumerable trees moving through the sky. And then was seen, O best among the Kurus, the dust raised by that moving army which reached the sky and obstructed the sight of all creatures. And beholding that mighty host abounding in elephants, horses and chariots, and protected by Karna and Duryodhana and Kripa and Santanu’s son, and that intelligent and great bowman Drona, with his son (Aswatthaman), the son of Virata, agitated with fear and the bristles on his body standing on their ends, thus spake unto Partha, ‘I dare not fight with the Kurus. See, the bristles on my body have stood on their ends. I am incapable of battling with this countless host of the Kurus, abounding in the heroic warriors, that are extremely fierce and difficult of being vanquished even by the celestials. I do not venture to penetrate into the army of the Bharatas consisting of terrible bowmen and abounding in horses and elephants and cars and footsoldiers and banners. My mind is too much perturbed by the very sight of the foe on the field of battle on which stand Drona and Bhishma, and Kripa, and Karna, and Vivinsati, and Aswatthaman and

Vikarna, and Saumadatti, and Vahlika, and the heroic king Duryodhana also — that foremost of car-warriors, and many other splendid bowmen, all skilled in battle. My hairs have stood on their ends, and I am fainting with fear at the very sight of these smiters, the Kurus arrayed in order of battle.'"

Vaisampayana continued, "And the low-minded and foolish Uttara out of folly alone, began to bewail (his fate) in the presence of the high-spirited (Arjuna) disguised (as his charioteer) in these words, 'My father hath gone out to meet the Trigartas taking with him his whole army, leaving me in the empty city. There are no troops to assist me. Alone and a mere boy who has not undergone much exercise in arms, I am unable to encounter these innumerable warriors and all skilled in weapons. Do thou, therefore, O Vrihannala, cease to advance!'

"Vrihannala said, 'Why dost thou look so pale through fear and enhance the joy of thy foes? As yet thou hast done nothing on the field of battle with the enemy. It was thou that hadst ordered me, saying, Take me towards the Kauravas. I will, therefore, take thee, thither where those innumerable flags are. I will certainly take thee, O mighty-armed one, into the midst of the hostile Kurus, prepared to fight as they are for the kine like hawks for meat. I would do this, even if I regarded them to have come hither for battling for a much higher stake such as the sovereignty of the earth. Having, at the time of setting out, talked before both men and women so highly of thy manliness, why wouldst thou desist from the fight? If thou shouldst return home without recapturing the kine, brave men and even women, when they meet together, will laugh at thee (in derision). As regards myself, I cannot return to the city without having rescued the kine, applauded as I have been so highly by the Sairindhri in respect of my skill in driving cars. It is for those praises by the Sairindhri and for those words of thine also (that I have come). Why should I not, therefore, give battle to the Kurus? (As regards thyself), be thou still.'

"Uttara said, 'Let the Kurus rob the Matsyas of all their wealth. Let men and women, O Vrihannala, laugh at me. Let my kine perish, let the city be a desert. Let me stand exposed before my father. Still there is no need of battle.'"

Vaisampayana continued, “Saying this, that much affrighted prince decked in ear-ring jumped down from his car, and throwing down his bow and arrows began to flee, sacrificing honour and pride. Vrihannala, however, exclaimed, ‘This is not the practice of the brave, this flight of a Kshatriya from the field of battle. Even death in battle is better than flight from fear.’ Having said this, Dhananjaya, the son of Kunti, coming down from that excellent car ran after that prince thus running away, his own long braid and pure red garments fluttering in the air. And some soldiers, not knowing that it was Arjuna who was thus running with his braid fluttering in the air, burst out into laughter at the sight. And beholding him thus running, the Kurus began to argue, ‘Who is this person, thus disguised like fire concealed in ashes? He is partly a man and partly a woman. Although bearing a neuter form, he yet resembleth Arjuna. His are the same head and neck, and his the same arms like unto a couple of maces. And this one’s gait also is like unto his. He can be none else than Dhananjaya. As Indra is among the celestials, so Dhananjaya is among men. Who else in this world than Dhananjaya, would alone come against us? Virata left a single son of his in the empty city. He hath come out from childishness and not from true heroism. It is Uttara who must have come out of the city, having, without doubt, made as a charioteer Arjuna, the son of Pritha, now living in disguise. It seems that he is now flying away in panic at sight of our army. And without doubt Dhananjaya runneth after him to bring him back.’”

Vaisampayana continued, “Beholding the disguised son of Pandu, the Kauravas, O Bharata, began to indulge in these surmises, but they could not come to any definite conclusion. Meanwhile, Dhananjaya, hastily pursuing the retreating Uttara, seized him by the hair within a hundred steps. And seized by Arjuna, the son of Virata began to lament most woefully like one in great affliction, and said, ‘Listen, O good Vrihannala, O thou of handsome waist. Turn thou quickly the course of the car. He that liveth meeteth with prosperity. I will give thee a hundred coins of pure gold and eight lapis lazuli of great brightness set with gold, and one chariot furnished with a golden flag-staff and drawn by excellent steeds, and also ten elephants of infuriate prowess. Do thou, O Vrihannala, set me free.'"

Vaisampayana continued, "Thus addressed, that tiger among men laughingly dragged Uttara who was almost deprived of his senses and who was uttering these words of lamentation towards the car. And the son of Pritha then addressed the affrighted prince who had nearly lost his senses, saying, 'If, O chastiser of foes, thou dost not venture to fight with enemy, come thou and hold the reins of the steeds as I fight with the foe. Protected by the might of my arms, penetrate thou yon formidable and invincible array of cars guarded by heroic and mighty warriors. Fear not, O chastiser of foes, thou art a Kshatriya and the foremost of royal princes. Why dost thou, O tiger among men, succumb in the midst of the foe? I shall surely fight with the Kurus and recover the kine, penetrating into this formidable and inaccessible array of cars. Be thou my charioteer, O best of men, I will fight with the Kurus.' Thus speaking unto Uttara, the son of Virata, Vibhatsu, heretofore unconquered in battle, for a while comforted him. And then the son of Pritha, that foremost of smiters, raised on the car that fainting and reluctant prince stricken with fear!"

SECTION XXXIX

Vaisampayana said, “Beholding that bull among men seated on the car in the habit of a person of the third sex, driving toward the Sami tree, having taken (the flying) Uttara up, all the great car-warriors of the Kurus with Bhishma and Drona at their head, became affrighted at heart, suspecting the comer to be Dhananjaya. And seeing them so dispirited and marking also the many wonderful portents, that foremost of all wielders of arms, the preceptor Drona, son of Bharadwaja, said, ‘Violent and hot are the winds that below, showering gravels in profusion. The sky also is overcast with a gloom of ashy hue. The clouds present the strange sight of being dry and waterless. Our weapons also of various kinds are coming out of their cases. The jackals are yelling hideously affrighted at the conflagrations on all sides.[41] The horses too are shedding tears, and our banners are trembling though moved by none. Such being the inauspicious indications seen, a great danger is at hand. Stay ye with vigilance. Protect ye your own selves and array the troops in order of battle. Stand ye, expecting a terrible slaughter, and guard ye well the kine. This mighty bowman, this foremost of all wielders of weapons, this hero that hath come in the habit of a person of the third sex, is the son of Pritha. There is no doubt of this.’ Then addressing Bhishma, the preceptor continued, ‘O offspring of the Ganges, apparelled as a woman, this is Kiriti called after a tree, the son of the enemy of the mountains, and having on his banner the sign of devastator of the gardens of Lanka’s lord. Vanquishing us he will surely take away the kine today! [42] This chastiser of foes is the valiant son of Pritha surnamed Savyasachin. He doth not desist from conflict even with the gods and demons combined. Put to great hardship in the forest he cometh in wrath. Taught by even Indra himself, he is like unto Indra in battle. Therefore, ye Kauravas, I do not see any hero who can withstand him. It is said that the lord Mahadeva himself, disguised in the attire of a hunter, was gratified by this son of Pritha in battle on the mountains of Himavat.’ Hearing these words, Karna said, ‘You always censure us by speaking on the virtues of Falguna. Arjuna, however, is not equal to even a full sixteenth part of myself or Duryodhana!’ And Duryodhana said, ‘If this be Partha, O Radheya, then my purpose hath already been fulfilled, for then, O king, if traced out, the Pandavas shall have to wander for twelve years again. Or, if this one be any other person in a eunuch’s garb, I will soon prostrate him on the earth with keen-edged arrows.’”

Vaisampayana continued, “The son of Dhritarashtra, O chastiser of foes, having said this, Bhishma and Drona and Kripa and Drona’s son all applauded his manliness!”

SECTION XL

Vaisampayana said, “Having reached that Sami tree, and having ascertained Virata’s son to be exceedingly delicate and inexperienced in battle, Partha addressed him, saying, ‘Enjoined by me, O Uttara, quickly take down (from this tree) some bows that are there. For these bows of thine are unable to bear my strength, my heavy weight when I shall grind down horses and elephants, and the stretch of my arms when I seek to vanquish the foe. Therefore, O Bhuminjaya, climb thou up this tree of thick foliage, for in this tree are tied the bows and arrows and banners and excellent coats of mail of the heroic sons of Pandu, viz., Yudhishthira and Bhima and Vibhatsu and the twins. There also is that bow of great energy, the Gandiva of Arjuna, which singly is equal to many thousands of other bows and which is capable of extending the limits of a kingdom. Large like a palmyra tree, able to bear the greatest stress, the largest of all weapons, capable of obstructing the foe, handsome, and smooth, and broad, without a knot, and adorned with gold, it is stiff and beautiful in make and beareth the heaviest weight. And the other bows also that are there, of Yudhishthira and Bhima and Vibhatsu and the twins, are equally mighty and tough.’”

SECTION XLI

"Uttara said, 'It hath been heard by us that a corpse is tied in this tree. How can I, therefore, being a prince by birth, touch it with my hands? Born in the Kshatriya order, and the son of a great king, and always observant of mantras and vows, it is not becoming of me to touch it. Why shouldst thou, O Vrihannala, make me a polluted and unclean bearer of corpses, by compelling me to come in contact with a corpse?'

"Vrihannala said, 'Thou shalt, O king of kings, remain clean and unpolluted. Do not fear, there are only bows in this tree and not corpses. Heir to the king of the Matsyas, and born in a noble family, why should I, O prince, make thee do such a reproachable deed?'"

Vaisampayana said, "Thus addressed by Partha, Virata's son, decked in ear-rings, alighted from the car, and climbed up that Sami tree reluctantly. And staying on the car, Dhananjaya, that slayer of enemies, said, unto him, 'Speedily bring thou down those bows from the top of the tree.' And cutting off their wrappings first and then the ropes with which they were tied, the prince beheld the Gandiva there along with four other bows. And as they were untied, the splendour of those bows radiant as the sun, began to shine with great effulgence like unto that of the planets about the time of their rising. And beholding the forms of those bows, so like unto sighing snakes, he become afflicted with fear and in a moment the bristles of his body stood on their ends. And touching those large bows of great splendour, Virata's son, O king, thus spake unto Arjuna!"

SECTION XLII

“Uttara said, ‘To what warrior of fame doth this excellent bow belong, on which are a hundred golden bosses and which hath such radiant ends? Whose is this excellent bow of good sides and easy hold, on the staff of which shine golden elephants of such brightness? Whose is this excellent bow, adorned with three scores of Indragopakas [43] of pure gold, placed on the back of the staff at proper intervals? Whose is this excellent bow, furnished with three golden suns of great effulgence, blazing forth with such brilliancy? Whose is this beautiful bow which is variegated with gold and gems, and on which are golden insects set with beautiful stones? Whose are these arrows furnished with wing around, numbering a thousand, having golden heads, and cased in golden quivers? Who owneth these large shafts, so thick, furnished with vulturine wings whetted on stone, yellowish in hue, sharp-pointed, well-tempered, and entirely made of iron? Whose is this sable quiver, [44] bearing five images of tigers, which holdeth shafts intermixed with boar-eared arrows altogether numbering ten? Whose are these seven hundred arrows, long and thick, capable of drinking (the enemy’s) blood, and looking like the crescent-shaped moon? [45] Whose are these gold-crested arrows whetted on stones, the lower halves of which are well-furnished with wings of the hue of parrots’ feather and the upper halves, of well-tempered steels? [46] Whose is this excellent sword irresistible, and terrible to adversaries, with the mark of a toad on it, and pointed like a toad’s head? [47] Cased in variegated sheath of tiger-skin, whose is this large sword of excellent blade and variegated with gold and furnished with tinkling bells? Whose is this handsome scimitar of polished blade and golden hilt? Manufactured in the country of the Nishadas, irresistible, incapable of being broken, whose is this sword of polished blade in a scabbard of cow-skin? Whose is this beautiful and long sword, sable in hue as the sky, mounted with gold, well-tempered, and cased in a sheath of goat-skin? Who owneth this heavy, well-tempered, and broad sword, just longer than the breadth of thirty fingers, polished by constant clash with other's weapons and kept in a case of gold, bright as fire? Whose is this beautiful scimitar of sable blade covered with golden bosses, capable of cutting through the bodies of adversaries, whose touch is as fatal as that of a venomous snake which is irresistible and exciteth the terror of foes? Asked by me, O Vrihannala, do thou answer me truly. Great is my wonder at the sight of all these excellent objects.'"

SECTION XLIII

“Vrihannala said, ‘That about which thou hath first enquired is Arjuna’s bow, of world-wide fame, called Gandiva, capable of devastating hostile hosts. Embellished with gold, this Gandiva, the highest and largest of all weapons belonged to Arjuna. Alone equal unto a hundred thousand weapons, and always capable of extending the confines of kingdoms, it is with this that Partha vanquisheth in battle both men and celestials. Worshipped ever by the gods, the Danavas and the Gandharvas and variegated with excellent colours, this large and smooth bow is without a knot or stain anywhere. Shiva held it first for a thousand years. Afterwards Prajapati held it for five hundred and three years. After that Sakra, for five and eighty years. And then Soma held it for five hundred years. And after that Varuna held it for a hundred years. And finally Partha, surnamed Swetavahana,[48] hath held it for five and sixty years.[49] Endued with great energy and of high celestial origin, this is the best of all bows. Adored among gods and men, it hath a handsome form. Partha obtained this beautiful bow from Varuna. This other bow of handsome sides and golden handle is Bhima’s with which that son of Pritha, that chastiser of foes, had conquered the whole of the eastern regions. This other excellent bow of beautiful shape, adorned with images of Indragopakas, belongeth, O Virata’s son, to king Yudhishthira. This other weapon with golden suns of blazing splendour shedding a dazzling effulgence around, belongeth to Nakula. And this bow adorned with golden images of insects and set also with gems and stones, belongeth to that son of Madri who is called Sahadeva. These winged arrows, thousand in number, sharp as razors and destructive as the poison of snakes, belong, O Virata’s son, to Arjuna. When shooting them in battle against foes, these swift arrows blaze forth more brilliantly and become inexhaustible. And these long and thick shafts resembling the lunar crescent in shape, keen-edged and capable of thinning the enemy’s ranks, belong to Bhima. And this quiver bearing five images of tigers, full of yellowish shafts whetted on stone and furnished with golden wings belong to Nakula. This is the quiver of the intelligent son of Madri, with which he had conquered in battle the whole of the western regions. And these arrows, all effulgent as the sun, painted all over with various colours, and capable of destroying enemies by thousands are those of Sahadeva. And these short and well-tempered and thick shafts, furnished with long feathers and golden heads, and consisting of three knots, belong to king Yudhishthira. And this sword with blade long and carved with the image of a toad and head shaped as a toad’s mouth, strong and irresistible belongeth to Arjuna. Cased in a sheath of tiger-skin, of long blade, handsome and irresistible, and terrible to adversaries, this sword belongeth to Bhimasena. Of excellent blade and cased in a well-painted sheath, and furnished with a golden hilt, this handsome sword belongeth to the wise Kaurava — Yudhishthira the just. And this sword of strong blade, irresistible and intended for various excellent modes of fight and cased in a sheath of goat-skin, belongeth to Nakula. And this huge scimitar, cased in a sheath of cow-skin, strong and irresistible belongeth to Sahadeva.’”

SECTION XLIV

“Uttara said, ‘Indeed, these weapons adorned with gold, belonging to the light-handed and high-souled Partha, look exceedingly beautiful. But where are that Arjuna, the son of Pritha, and Yudhishthira of the Kuru race, and Nakula, and Sahadeva, and Bhimasena, the sons of Pandu? Having lost their kingdom at dice, the high-souled Pandavas, capable of destroying all foes, are no longer heard of. Where also is Draupadi, the princess of Panchala, famed as the gem among women, who followed the sons of Pandu after their defeat at dice to the forest?’

“Arjuna said, ‘I am Arjuna, called also Partha. Thy father’s courtier is Yudhishthira and thy father’s cook Vallava is Bhimasena, the groom of horses is Nakula, and Sahadeva is in the cow-pen. And know thou that the Sairindhri is Draupadi, for whose sake the Kichakas have been slain.’

“Uttara said, ‘I would believe all this if thou canst enumerate the ten names of Partha, previously heard by me!’

“Arjuna said, ‘I will, O son of Virata, tell thee my ten names. Listen thou and compare them with what thou hadst heard before. Listen to them with close attention and concentrated mind. They are Arjuna, Falguna, Jishnu, Kiritin, Swetavahana, Vibhatsu, Vijaya, Krishna, Savyasachin and Dhananjaya.’

“Uttara said, ‘Tell me truly why art thou called Vijaya, and why Swetavahana. Why art thou named Krishna and why Arjuna and Falguna and Jishnu and Kiritin and Vibhatsu, and for what art thou Dhananjaya and Savyasachin? I have heard before about the origin of the several names of that hero, and can put faith in thy words if thou canst tell me all about them.’

“Arjuna said, ‘They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Swetavahana because when battling with the foe, white horses decked in golden armour are always yoked unto my car. They call me Falguna because I was born on the breast of the Himavat on a day when the constellation Uttara Falguna was on the ascendent. I am named Kiritin from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful Danavas. I am known as Vibhatsu among gods and men, for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the Gandiva, I am known as Savyasachin among gods and men. They call me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable and incapable of being kept down, and a tamer of adversaries and son of the slayer of Paka. And Krishna, my tenth appellation, was given to me by my father out of affection towards his black-skinned boy of great purity.'"

Vaisampayana continued, "The son of Virata then, approaching nearer saluted Partha and said, 'My name is Bhuminjaya, and I am also called Uttara. It is by good luck, O Partha, that I behold thee. Thou art welcome, O Dhananjaya. O thou with red eyes, and arms that are mighty and each like unto the trunk of an elephant, it behoveth thee to pardon what I said unto thee from ignorance. And as wonderful and difficult have been the feats achieved by thee before, my fears have been dispelled, and indeed the love I bear to thee is great.'"

SECTION XLV

“Uttara said, ‘O hero, mounting on this large car with myself as driver, which division of the (hostile) army wouldst thou penetrate? Commanded by thee, I would drive thee thither.’

“Arjuna said, ‘I am pleased with thee, O tiger among men. Thou hast no cause of fear. I will rout all thy foes in battle, O great warrior. And, O thou of mighty arms, be at thy ease. Accomplishing great and terrible feats in the melee, I will fight with thy foes. Tie quickly all those quivers to my car, and take (from among those) a sword of polished blade and adorned with gold.’”

Vaisampayana continued, “Hearing these words of Arjuna, Uttara cast off all inactivity. And he speedily alighted from the tree, bringing with him Arjuna’s weapons. Then Arjuna addressed him, saying, ‘Yes, I will fight with the Kurus and recover thy kine. Protected by me, the top of this car will be to thee as a citadel. The passages and alleys and other divisions of this car will be the streets and edifices of that fortified city. These my arms will be its ramparts and gateways. This treble pole and my quiver will constitute defensive works inaccessible to the foe. This my banner — single and grand — will it not alone be equal unto those of thy city? This my bow-string will constitute the catapults and cannons for vomiting forth missiles on the besieging host. My excited wrath will make that fortress formidable, and the clatter of my car-wheels — will it not resemble the kettle-drums of thy capital? Ridden by myself wielding the Gandiva, this car will be incapable of being vanquished by the hostile host, O son of Virata, let thy fear be dispelled.’

“Uttara said, ‘I am no longer afraid of these. I know thy steadiness in battle, which is even like unto that of Kesava or Indra himself. But reflecting on this, I am continually bewildered. Foolish as I am, I am incapable of arriving at certain conclusion. By what distressful circumstances could a person of such handsome limbs and auspicious signs become deprived of manhood! Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex.'

"Arjuna said, 'I tell thee truly that I am only observing this vow for a whole year agreeable to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit. O prince, know me now to have completed my vow.'

"Uttara said, 'Thou hast conferred a great favour on me today, for I now find that my suspicion was not altogether unfounded. Indeed, such a person as thou, O best of men, cannot be of the neuter sex. I have now an ally in battle. I can now fight with the celestials themselves. My fears have been dispelled. What shall I do? Command me now. Trained in driving cars by a learned preceptor I will, O bull among men, hold the reins of thy horses that are capable of breaking the ranks of hostile cars. Know me, O bull among men, to be as competent a charioteer as Daruka of Vasudeva, or Matali of Sakra. The horse that is yoked unto the right-hand pole (of thy car) and whose hoofs as they light on the ground are scarcely visible when running, is like unto Sugriva of Krishna. This other handsome horse, the foremost of his race, that is yoked unto the left pole, is, I regard, equal in speed to Meghapushpa. This (third) beautiful horse, clad in golden mail, yoked unto the rear-pole on the left, is, I regard, Sivya equal in speed to but superior in strength. And this (fourth) horse, yoked to the rear-pole on the right, is regarded as superior to Valahaka in speed and strength. This car is worthy of bearing on the field of battle a bowman like thee, and thou also art worthy of fighting on this car. This is what I think!'"

Vaisampayana continued, "Then Arjuna, endued with great energy, took off the bracelets from his arms and wore on his hands a pair of beautiful gloves embroidered with gold. And he then tied his black and curling locks with a piece of white cloth. And seated on that excellent car with face turned to the east, the mighty-armed hero, purifying his body and concentrating his soul, recalled to his mind all his weapons. And all the weapons came, and addressing the royal son of Partha, said, ‘We are here, O illustrious one. We are thy servants, O son of Indra.’ And bowing unto them, Partha received them unto his hands and replied unto them, saying, ‘Dwell ye all in my memory.’ And obtaining all his weapons, the hero looked cheerful. And quickly stringing his bow, the Gandiva, he twanged it. And the twang of that bow was as loud as the collision of two mighty bulls. And dreadful was the sound that filled the earth, and violent was the wind that blew on all sides. And thick was the shower of fallen meteors [50] and all sides were enveloped in gloom. And the birds began to totter in the skies and large trees began to shake. [51] And loud as the burst of the thunder, the Kurus knew from that sound that it was Arjuna that drew with his hands the string of his best of bows from his car. And Uttara said, ‘Thou, O best of Pandavas, art alone. These mighty car-warriors are many. How wilt thou vanquish in battle all these that are skilled in every kind of weapon? Thou, O son of Kunti, art without a follower, while the Kauravas have many. It is for this, O thou of mighty arms, that I stay beside thee, stricken with fear.’ Bursting out into loud laughter, Partha said unto him, ‘Be not afraid, O hero, what friendly follower had I while fighting with the mighty Gandharvas on the occasion of the Ghoshayatra? Who was my ally while engaged in the terrific conflict at Khandava against so many celestials and Danavas? Who was my ally when I fought, on behalf of the lord of the celestials against the mighty Nivatakavachas and the Paulomas! And who was my ally, O child, while I encountered in battle innumerable kings at the Swayamvara to the princess of Panchala? Trained in arms by the preceptor Drona, by Sakra, and Vaisravana, and Yama, and Varuna, and Agni, and Kripa, and Krishna of Madhu’s race, and by the wielder of the Pinaka (Siva), why shall I not fight with these? Drive thou my car speedily, and let thy heart’s fever be dispelled.’”

SECTION XLVI

Vaisampayana said, “Making Uttara his charioteer, and circumambulating the Sami tree, the son of Pandu set out taking all his weapons with him. And that mighty car-warrior set out with Uttara as the driver of his car, having taken down that banner with the lion’s figure and deposited it at the foot of the Sami tree. And he hoisted on that car his own golden banner bearing the figure of an ape with a lion’s tail, which was a celestial illusion contrived by Viswakarman himself. For, as soon, indeed, as he had thought of that gift of Agni, than the latter, knowing his wish, ordered those superhuman creatures (that usually sat there) to take their place in that banner. And furnished with a beautiful flag of handsome make, with quivers attached to it, and adored with gold, that excellent flag-staff of celestial beauty than quickly fell from the firmament on his car. [52] And beholding that banner arrived on his car, the hero circumambulated it (respectively). And then the ape-bannered Vibhatsu, the son of Kunti, called also Swetavahana, with fingers cased in leathern fences of the Iguana skin, and taking up his bow and arrows set out in a northernly direction. And that grinder of foes, possessed of great strength, then forcibly blew his large conch-shell, of thundering sound, capable of making the bristles of foes to stand on their ends. And at the sound of that conch, those steeds endued with swiftness dropped down on the ground on their knees. And Uttara also, greatly affrighted, sat down on the car. And thereupon the son of Kunti took the reins himself and raising the steeds, placed them in their proper positions. And embracing Uttara, he encouraged him also, saying, ‘Fear not, O foremost of princes, thou art, O chastiser of foes, a Kshatriya by birth. Why, O tiger among men, dost thou become so dispirited in the midst of foes? Thou must have heard before the blare of many conchs and the note of many trumpets, and the roar also of many elephants in the midst of ranks arrayed for battle. Why art thou, therefore, so dispirited and agitated and terrified by the blare of this conch, as if thou wert an ordinary person?’

“Uttara said, ‘Heard have I the blare of many a conch and many a trumpet and the roar of many an elephant stationed in the battle-array, but never have I heard before the blare of such conch. Nor have I ever seen a banner like this. Never before have I heard also the twang of a bow such as this. Truly, sir, with the blare of this conch, the twang of this bow, the superhuman cries of the creatures stationed on this banner, and the battle of this car, my mind is greatly bewildered. My perception of the directions also is confused, and my heart is painfully afflicted. The whole firmament seemeth to me to have been covered by this banner, and everything seemeth to be hidden from my view! My ears also have been deafened by the twang of the Gandiva!’[53]

“Arjuna said, ‘Firmly stand thou on the car, pressing thy feet on it, and tightly catch hold of the bridles, for I will blow the conch again.’”

Vaisampayana said, “Arjuna then blew his conch again, that conch which filled foes with grief and enhanced the joy of friends. And the sound was so loud that it seemed to split hills and mountains, and pierce mountain-caves and the cardinal points. And Uttara once again sat down on the car, clinging to it in fear. And with the blare of the conch and the rattle of the car-wheels, and the twang of the Gandiva, the earth itself seemed to tremble. And beholding Uttara’s fight, Dhananjaya began to comfort him again.

“Meanwhile, Drona said, ‘From the rattle of the car, and from the manner in which the clouds have enveloped the sky and the earth itself trembles, this warrior can be none else than Savyasachin. Our weapons do not shine, our steeds are dispirited, and our fires, though fed with fuel, do not blare up. All this is ominous. All our animals are setting up a frightful howl, gazing towards the sun. The crows are perching on our banners. All this is ominous. Yon vultures and kites on our right portend a great danger. That jackal also, running through our ranks, waileth dismally. Lo, it hath escaped unstruck. All this portends a heavy calamity. The bristles also of ye all are on their ends. Surely, this forebodes a great destruction of Kshatriyas in battle. Things endued with light are all pale; beasts and birds look fierce; and there are to be witnessed many terrific portents indicative of the destruction of Kshatriyas. And these omens forebode great havoc among ourselves. O king, thy ranks seem to be confounded by these blazing meteors, and thy animals look dispirited and seem to be weeping. Vultures and kites are wheeling all around thy troops. Thou shalt have to repent upon beholding thy army afflicted by Partha's arrows. Indeed, our ranks seem to have been already vanquished, for none is eager to go to fight. All our warriors are of pale face, and almost deprived of their senses. Sending the kine ahead we should stand here, ready to strike, with all our warriors arrayed in order of battle.'"

SECTION XLVII

Vaisampayana said, "King Duryodhana then, on the field of battle said unto Bhishma, and unto Drona — that tiger among warriors, and unto Kripa — that mighty car-warrior, these words, 'Both myself and Karna had said this unto the preceptors.[54] I refer to the subject again, for I am not satisfied with having said it once. Even this was the pledge of the sons of Pandu that if defeated (at dice) they would reside to our knowledge in countries and woods for twelve years, and one more year unknown to us. That thirteenth year, instead of being over, is yet running. Vibhatsu, therefore, who is still to live undiscovered hath appeared before us. And if Vibhatsu hath come before the term of exile is at end, the Pandavas shall have to pass another twelve years in the woods. Whether it is due to forgetfulness (on their part) induced by desire of dominion, or whether it is a mistake of ours, it behoveth Bhishma to calculate the shortness or excess (of the promised period). When an object of desire may or may not be attained, a doubt necessarily attaches to one of the alternatives, and what is decided in one way often ends differently. [55] Even moralists are puzzled in judging of their own acts. [56] As regards ourselves, we have come hither to fight with the Matsyas and to seize their kine stationed towards the north. If, meanwhile, it is Arjuna that hath come, what fault can attach to us? We have come hither to fight against the Matsyas on behalf of the Trigartas; and as numerous were the acts represented unto us of the oppressions committed by the Matsyas, it was for this that we promised aid to the Trigartas who were overcome with fear. And it was agreed between us that they should first seize, on the afternoon of the seventh lunar day, the enormous wealth of kine that the Matsyas have, and that we should, at sunrise of the eighteen day of the moon, seize these kine when the king of the Matsyas would be pursuing those first seized. It may be that the Trigartas are now bringing away the kine, or being defeated, are coming towards us for negotiating with the king of the Matsyas. Or, it may be, that having driven the Trigartas off, the king of the Matsyas, at the head of this people and his whole army of fierce warriors, appeareth on the scene and advanceth to make night-attacks upon us. It may be that some one leader among them, endued with mighty energy, is advancing for vanquishing us, or, it may be that the king himself of the Matsyas is come. But be it the king of the Matsyas or Vibhatsu, we must all fight him. Even this hath been our pledge. Why are all these of foremost car-warriors, — Bhishma and Drona and Kripa and Vikarna and Drona's son, — now sitting on their cars, panic-stricken? At present there is nothing better than fighting. Therefore, make up your minds. If, for the cattle we have seized, an encounter takes place with the divine wielder himself of the thunderbolt or even with Yama, who is there that will be liable to reach Hastinapura? Pierced by the shafts (of the foe), how will the foot-soldiers, in flying through the deep forest with their backs on the field, escape with life, when escape for the cavalry is doubtful?' Hearing these words of Duryodhana, Karna said, 'Disregarding the preceptor, make all arrangements. He knoweth well the intentions of the Pandavas and striketh terror in our hearts. I see that his affection for Arjuna is very great. Seeing him only coming, he chanteth his praises. Make ye such arrangements that our troops may not break. Everything is in confusion for Drona's having only heard the neigh of (Arjuna's) steeds. Make ye such arrangements that these troops, come to a distant land in this hot season and in the midst of this mighty forest, may not fall into confusion and be subjugated by the foe. The Pandavas are always the special favourites of the preceptor. The selfish Pandavas have stationed Drona amongst us. Indeed, he betrayeth himself by his speech. Who would ever extol a person upon hearing the neigh only of his steeds? Horses always neigh, whether walking or standing, the winds blow at all times; and Indra also always showereth rain. The roar of the clouds may frequently be heard. What hath Partha to do with these, and why is he to be praised for these? All this (on Drona's part), therefore, is due only to either the desire of doing good to Arjuna or to his wrath and hatred towards us.

Preceptors are wise, and sinless, and very kind to all creatures. They, however, should never be consulted at times of peril. It is in luxurious palaces, and assemblies and pleasure-gardens, that learned men, capable of making speeches, seem to be in their place. Performing many wonderful things, in the assembly, it is there that learned men find their place, or even there where sacrificial utensils and their proper placing and washing are needed. In a knowledge of the lapses of others, in studying the characters of men, in the science of horses and elephants and cars, in treating the diseases of asses and camels and goats and sheeps and kine, in planning buildings and gateways, and in pointing out the defects of food and drink, the learned are truly in their own sphere. Disregarding learned men that extol the heroism of the foe, make ye such arrangements that the foe may be destroyed. Placing the kine securely, array the troops in order of battle. Place guards in proper places so that we may fight the foe.'"

SECTION XLVIII

“Karna said, ‘I behold all these blessed ones, looking as if alarmed and panic-struck and unresolved and unwilling to fight. If he that is come is the king of the Matsyas or Vibhatsu, even I will resist him as the banks resist the swelling sea. Shot from my bow these straight and flying arrows, like gliding snakes, are all sure of aim. Discharged by my light hands, these keen-edged arrows furnished with golden wings shall cover Partha all over, like locusts shrouding a tree. Strongly pressed by these winged arrows, the bow-string will cause these my leathern fences to produce sounds that will be heard to resemble those of a couple of kettle-drums. Having been engaged in ascetic austerities for the (last) eight and five years, Vibhatsu will strike me but mildly in this conflict, and the son of Kunti having become a Brahmana endued with good qualities, hath thus become a fit person to quietly receive shafts by thousands shot by me. This mighty bowman is indeed, celebrated over the three worlds. I, too, am, by no means, inferior to Arjuna, that foremost of human beings. With golden arrows furnished with vulturine wings shot on all sides, let the firmament seem today to swarm with fire-flies. Slaying Arjuna in battle, I will discharge today that debt, difficult of repayments, but promised of old by me unto Dhritarashtra’s son. When man is there, even amongst all the gods and the Asuras, that will endure to stand in the teeth of the straight arrows shot from my bow? Let my flying arrows, winged and depressed at the middle, present the spectacle of the coursing of the fire-flies through the welkin. Hard though he be as Indra’s thunderbolt and possessed of the energy of the chief of the celestials, I will surely grind Partha, even as one afflicts an elephant by means of burning brands. A heroic and mighty car-warrior as he is, and the foremost of all wielders of weapons I shall seize the unresisting Partha, even like Garuda seizing a snake.

Irresistible like fire, and fed by the fuel of swords, darts, and arrows, the blazing Pandava-fire that consumeth foes, will be extinguished even by myself who am like unto a mighty cloud incessantly dropping an arrowy shower, — the multitude of cars (I will lead) constituting its thunder, and the speed of my horses, the wind in advance. Discharged from my bow, my arrows like venomous snakes will pierce Partha's body, like serpent penetrating through an ant-hill. Pierced with well-tempered and straight shafts endued with golden wings and great energy, behold ye today the son of Kunti decked like a hill covered with Karnikara flowers. Having obtained weapons from that best of ascetics — the son of Jamadagni, I would, relying on their energy, fight with even the celestials. Struck with my javelin, the ape stationed on his banner-top shall fall down today on the ground, uttering terrible cries. The firmament will today be filled with the cries of the (super-human) creatures stationed in the flagstaff of the foe, and afflicted by me, they will fly away in all directions. I shall today pluck up by the roots the long-existing dart in Duryodhana's heart by throwing Arjuna down from his car. The Kauravas will today behold Partha with his car broken, his horses killed, his valour gone, and himself sighing like a snake. Let the Kauravas, following their own will go away taking this wealth of kine, or, if they wish, let them stay on their cars and witness my combat.'"

SECTION XLIX

"Kripa said, 'O Radheya, thy crooked heart always inclineth to war. Thou knowest not the true nature of things; nor dost thou take into account their after-consequences. There are various kinds of expedients inferrable from the scriptures. Of these, a battle hath been regarded by those acquainted with the past, as the most sinful. It is only when time and place are favourable that military operations can lead to success. In the present instance, however, the time being unfavourable, no good results will be derived. A display of prowess in proper time and place becometh beneficial. It is by the favourableness or otherwise (of time and place) that the opportuneness of an act is determined. Learned men can never act according to the ideas of a car-maker. Considering all this, an encounter with Partha is not advisible for us. Alone he saved the Kurus (from the Gandharvas), and alone he satiated Agni. Alone he led the life of a Brahmacharin for five years (on the breast of Himavat). Taking up Subhadra on his car, alone he challenged Krishna to single combat. Alone he fought with Rudra who stood before him as a forester. It was in this very forest that Partha rescued Krishna while she was being taken away (by Jayadratha). It is he alone that hath, for five years, studied the science of weapons under Indra. Alone vanquishing all foes he hath spread the fame of the Kurus. Alone that chastiser of foes vanquished in battle Chitrasena, the king of the Gandharvas and in a moment his invincible troops also. Alone he overthrew in battle the fierce Nivatakavachas and the Kalakhanchas, that were both incapable of being slain by the gods themselves. What, however, O Karna, hath been achieved by thee single-handed like any of the sons of Pandu, each of whom had alone subjugated many lords of earth? Even Indra himself is unfit to encounter Partha in battle. He, therefore, that desireth to fight with Arjuna should take a sedative. As to thyself, thou desirest to take out the fangs of an angry snake of virulent poison by stretching forth thy right hand and extending thy forefinger. Or, wandering alone in the forest thou desirest to ride an infuriate elephant and go to a boar without a hook in hand. Or, rubbed over with clarified butter and dressed in silken robes, thou desirest to pass through the midst of a blazing fire fed with fat and tallow and clarified butter. Who is there that would, binding his own hands and feet and tying a huge stone unto his neck, cross the ocean swimming with his bare arms? What manliness is there in such an act? O Karna, he is a fool that would, without skill in weapons and without strength, desire to fight with Partha who is so mighty and skilled in weapons? Dishonestly deceived by us and liberated from thirteen years' exile, will not the illustrious hero annihilate us? Having ignorantly come to a place where Partha lay concealed like fire hidden in a well, we have, indeed, exposed to a great danger. But irresistible though he be in battle, we should fight against him. Let, therefore, our troops, clad in mail, stand here arrayed in ranks and ready to strike. Let Drona and Duryodhana and Bhishma and thyself and Drona's son and ourselves, all fight with the son of Pritha. Do not O Karna, act so rashly as to fight alone. If we six car-warriors be united, we can then be a match for and fight with that son of Pritha who is resolved to fight and who is as fierce as the wielder of the thunderbolt. Aided by our troops arrayed in ranks, ourselves — great bowmen — standing carefully will fight with Arjuna even as the Danavas encounter Vasava in battle.'"

SECTION L

“ASWATTHAMAN SAID, ‘THE kine, O Karna, have not yet been won, nor have they yet crossed the boundary (of their owner’s dominions), nor have they yet reached Hastinapura. Why dost thou, therefore, boast of thyself? Having won numerous battles, and acquired enormous wealth, and vanquished hostile hosts, men of true heroism speak not a word of their prowess. Fire burneth mutely and mutely doth the sun shine. Mutely also doth the Earth bear creatures, both mobile and immobile. The Self-existent hath sanctioned such offices for the four orders that having recourse to them each may acquire wealth without being censurable. A Brahmana, having studied the Vedas, should perform sacrifices himself, and officiate at the sacrifices of others. And a Kshatriya, depending upon the bow, should perform sacrifices himself but should never officiate at the sacrifices of others. And of Vaisya, having earned wealth, should cause the rites enjoined in the Vedas to be performed for himself. A Sudra should always wait upon and serve the other three orders. As regards those that live by practising the profession of flowers and vendors of meat, they may earn wealth by expedients fraught with deceit and fraud. Always acting according to the dictates of the scriptures, the exalted sons of Pandu acquired the sovereignty of the whole earth, and they always act respectfully towards their superiors, even if the latter prove hostile to them. What Kshatriya is there that expressed delight at having obtained a kingdom by means of dice, like this wicked and shameless son of Dhritarashtra? Having acquired wealth in this way by deceit and fraud like a vendor of meat, who that is wise boast of it? In what single combat didst thou vanquish Dhananjaya, or Nakula, or Sahadeva, although thou hast robbed them of their wealth? In what battle didst thou defeat Yudhishthira, or Bhima that foremost of strong men? In what battle was Indraprastha conquered by thee?

What thou hast done, however, O thou of wicked deeds, is to drag that princess to court while she was ill and had but one raiment on? Thou hast cut the mighty root, delicate as the sandal, of the Pandava tree. Actuated by desire of wealth, when thou madest the Pandavas act as slaves, rememberest thou what Vidura said! We see that men and others, even insects and ants, show forgiveness according to their power of endurance. The son of Pandu, however, is incapable of forgiving the sufferings of Draupadi. Surely, Dhananjaya cometh here for the destruction of the sons of Dhritarashtra. It is true, affecting great wisdom, thou art for making speeches but will not Vibhatsu, that slayer of foes, exterminate us all! If it be gods, or Gandharvas or Asuras, or Rakshasas, will Dhananjaya the son of Kunti, desist to fight from panic? Inflamed with wrath upon whomsoever he will fall, even him he will overthrow like a tree under the weight of Garuda! Superior to thee in prowess, in bowmanship equal unto the lord himself of the celestials, and in battle equal unto Vasudeva himself, who is there that would not praise Partha? Counteracting celestial weapons with celestial, and human weapons with human, what man is a match for Arjuna? Those acquainted with the scriptures declare that a disciple is no way inferior to a son, and it is for this that the son of Pandu is a favourite of Drona. Employ thou the means now which thou hadst adopted in the match at dice, — the same means, viz., by which thou hadst subjugated Indraprastha, and the same means by which thou hadst dragged Krishna to the assembly! This thy wise uncle, fully conversant with the duties of the Kshatriya order — this deceitful gambler Sakuni, the prince of Gandhara, let him fight now! The Gandiva, however, doth not cast dice such as the Krita or the Dwapara, but it shooteth upon foes blazing and keen-edged shafts by myriads. The fierce arrows shot from the Gandiva, endued with great energy and furnished with vulturine wings, can pierce even mountains. The destroyer of all, named Yama, and Vayu, and the horse-faced Agni, leave some remnant behind, but Dhananjaya inflamed with wrath never doth so. As thou hadst, aided by thy uncle, played at dice in the assembly so do fight in this battle protected by Suvala's son. Let the preceptor, if he chooses fight; I shall not, however, fight with Dhananjaya. We are to fight with the king of the Matsyas, if indeed, he cometh in the track of the kine.'"

SECTION LI

“Bhishma said, ‘Drona’s son observeth well, and Kripa, too observeth rightly. As for Karna, it is only out of regard for the duties of the Kshatriya order that he desireth to fight. No man of wisdom can blame the preceptor. I, however, am of opinion that fight we must, considering both the time and the place. Why should not that man be bewildered who hath five adversaries effulgent as five suns, who are heroic combatants and who have just emerged from adversity? Even those conversant with morality are bewildered in respect of their own interests. It is for this, O king, that I tell thee this, whether my words be acceptable to you or not. What Karna said unto thee was only for raising our (drooping) courage. As regards thyself, O preceptor’s son, forgive everything. The business at hand is very grave. When the son of Kunti hath come, this is not the time for quarrel. Everything should now be forgiven by thyself and the preceptor Kripa. Like light in the sun, the mastery of all weapons doth reside in you. As beauty is never separated from Chandramas, so are the Vedas and the Brahma weapon both established in you. It is often seen that the four Vedas dwell in one object and Kshatriya attributes in another. We have never heard of these two dwelling together in any other person than the preceptor of the Bharata race and his son. Even this is what I think. In the Vedantas, in the Puranas, and in old histories, who save Jamadagni, O king, would be Drona’s superior? A combination of the Brahma weapon with the Vedas, — this is never to be seen anywhere else. O preceptor’s son, do thou forgive. This is not the time for disunion. Let all of us, uniting, fight with Indra’s son who hath come. Of all the calamities that may befall an army that have been enumerated by men of wisdom, the worst is disunion among the leaders.’ Aswatthaman said, ‘O bull among men, these thy just observations, need not be uttered in our presence; the preceptor, however, filled with wrath, had spoken of Arjuna's virtues. The virtues of even an enemy should be admitted, while the faults of even one's preceptor may be pointed out; therefore one should, to the best of his power, declare the merits of a son or a disciple.'

"Duryodhana said, 'Let the preceptor grant his forgiveness and let peace be restored. If the preceptor be at one with us, whatever should be done (in view of the present emergency) would seem to have been already done.'"

Vaisampayana continued, "Then, O Bharata, Duryodhana assisted by Karna and Kripa, and the high-souled Bhishma pacified Drona.

"Drona said, 'Appeased I have already been at the words first spoken by Bhishma, the son of Santanu. Let such arrangements be made that Partha may not be able to approach Duryodhana in battle. And let such arrangements be made that king Duryodhana may not be captured by the foe, in consequence either of his rashness or want of judgment. Arjuna hath not, to be sure, revealed himself before the expiry of the term of exile. Nor will he pardon this act (of ours) today, having only recovered the kine. Let such arrangements, therefore, be made that he may not succeed in attacking Dhritarashtra's son and defeating our troops. Like myself (who am doubtful of the completion of period of exile) Duryodhana also had said so before. Bearing it in mind, it behoveth the son of Ganga to say what is true.'"

SECTION LII

“Bhishma said, ‘The wheel of time revolves with its divisions, viz., with Kalas and Kasthas and Muhurtas and days and fortnights and months and constellations and planets and seasons and years. In consequence of their fractional excesses and the deviations also of the heavenly bodies, there is an increase of two months in every five years. It seems to me that calculating this wise, there would be an excess of five months and twelve nights in thirteen years. Everything, therefore, that the sons of Pandu had promised, hath been exactly fulfilled by them. Knowing this to be certain, Vibhatsu hath made his appearance. All of them are high-souled and fully conversant with the meanings of the scriptures. How would they deviate from virtue that have Yudhishthira for their guide? The sons of Kunti do not yield to temptation. They have achieved a difficult feat. If they had coveted the possession of their kingdom by unfair means, then those descendants of the Kuru race would have sought to display their prowess at the time of the match at dice. Bound in bonds of virtue, they did not deviate from the duties of the Kshatriya order. He that will regard them to have behaved falsely will surely meet with defeat. The sons of Pritha would prefer death to falsehood. When the time, however, comes, those bulls among men — the Pandavas — endued with energy like that of Sikra, would not give up what is theirs even if it is defended by the wielder himself of the thunderbolt. We shall have to oppose in battle the foremost of all wielders of weapons. Therefore, let such advantageous arrangements as have the sanction of the good and the honest be now made without loss of time so that our possessions may not be appropriated by the foe. O king of kings, O Kaurava, I have never seen a battle in which one of the parties could say,— “we are sure to win.” When a battle occurs, there must be victory or defeat, prosperity or adversity. Without doubt, a party to a battle must have either of the two. Therefore, O king of kings, whether a battle be now proper or not consistent with virtue or not, make thy arrangements soon, for Dhananjaya is at hand.’

“Duryodhana said, ‘I will not, O grandsire, give back the Pandavas their kingdom. Let every preparation, therefore, for battle be made without delay.’

“Bhishma said, ‘Listen to what I regard as proper, if it pleases thee. I should always say what is for thy good, O Kaurava. Proceed thou towards the capital, without loss of time, taking with thee a fourth part of the army. And let another fourth march, escorting the kine. With half the troops we will fight the Pandava. Myself and Drona, and Karna and Aswatthaman and Kripa will resolutely withstand Vibhatsu, or the king of the Matsyas, or Indra himself, if he approaches. Indeed, we will withstand any of these like the bank withstanding the surging sea.’”

Vaisampayana continued, “These words spoken by the high-souled Bhishma were acceptable to them, and the king of the Kauravas acted accordingly without delay. And having sent away the king and then the kine, Bhishma began to array the soldiers in order of battle. And addressing the preceptor, he said, ‘O preceptor, stand thou in the centre, and let Aswatthaman stand on the left, and let the wise Kripa, son of Saradwata, defend the right wing, and let Karna of the Suta caste, clad in mail, stand in the van. I will stand in the rear of the whole army, protecting it from that point.’”

SECTION LIII

VAISAMPAYANA SAID, “AFTER the Kauravas, O Bharata, had taken their stand in this order, Arjuna, filling the air with the rattle and din of his car, advanced quickly towards them. And the Kurus beheld his banner-top and heard the rattle and din of his car as also the twang of the Gandiva stretched repeatedly by him. And noting all this, and seeing that great car-warrior — the wielder of the Gandiva — come, Drona spoke thus, ‘That is the banner-top of Partha which shineth at a distance, and this is the noise of his car, and that is the ape that roareth frightfully. Indeed, the ape striketh terror in the troops. And there stationed on that excellent car, the foremost of car-warriors draweth that best of bows, the Gandiva, whose twang is as loud as the thunder. Behold, these two shafts coming together fall at my feet, and two others pass off barely touching my ears. Completing the period of exile and having achieved many wonderful feats, Partha saluteth me and whispereth in my ears. Endued with wisdom and beloved of his relatives, this Dhananjaya, the son of Pandu, is, indeed, beheld by us after a long time, blazing with beauty and grace. Possessed of car and arrows, furnished with handsome fences and quiver and conch and banner and coat of mail, decked with diadem and scimitar and bow, the son of Pritha shineth like the blazing (Homa) fire surrounded with sacrificial ladles and fed with sacrificial butter.’”

Vaisampayana continued, “Beholding the Kurus ready for battle, Arjuna addressing Matsya’s son in words suitable to the occasion, said, ‘O charioteer, restrain thou the steeds at such a point whence my arrows may reach the enemy. Meanwhile, let me see, where, in the midst of this army, is that vile wretch of the Kuru race. Disregarding all these, and singling out that vainest of princes I will fall upon his head, for upon the defeat of that wretch the others will regard themselves as defeated. There standeth Drona, and thereafter him his son. And there are those great bowmen — Bhishma and Kripa and Karna. I do not see, however, the king there. I suspect that anxious to save his life, he retreateth by the southern road, taking away with him the kine. Leaving this array of car-warriors, proceed to the spot where Suyodhana is. There will I fight, O son of Virata, for there the battle will not be fruitless. Defeating him I will come back, taking away the kine.'"

Vaisampayana continued, "Thus addressed, the son of Virata restrained the steeds with an effort and turned them by a pull at the bridle from the spot where those bulls of the Kuru race were, and urged them on towards the place where Duryodhana was. And as Arjuna went away leaving that thick array of cars, Kripa, guessing his intention, addressed his own comrades, saying, 'This Vibhatsu desireth not to take up his stand at a spot remote from the king. Let us quickly fall upon the flanks of the advancing hero. When inflamed with wrath, none else, unassisted, can encounter him in battle save the deity of a thousand eyes, or Krishna the son of Devaki. Of what use to us would the kine be or this vast wealth also, if Duryodhana were to sink, like a boat, in the ocean of Partha?' Meanwhile, Vibhatsu, having proceeded towards that division of the army, announced himself speedily by name, and covered the troops with his arrows thick as locusts. And covered with those countless shafts shot by Partha, the hostile warriors could not see anything, the earth itself and the sky becoming overwhelmed therewith. And the soldiers who had been ready for the fight were so confounded that none could even the flee from the field. And beholding the light-handedness of Partha they all applauded it mentally. And Arjuna then blew his conch which always made the bristles of the foe stand erect. And twanging his best of bows, he urged the creatures on his flagstaff to roar more frightfully. And at the blare of his conch and the rattle of his car-wheels, and the twang of the Gandiva, and the roar of the superhuman creatures stationed on his flagstaff, the earth itself began to tremble. And shaking their upraised tails and lowing together, the kine turned back, proceeding along the southern road.'"

SECTION LIV

Vaisampayana said, “Having disorganised the hostile host by force and having recovered the kine, that foremost of bowmen, desirous of fighting again, proceeded towards Duryodhana. And beholding the kine running wild towards the city of the Matsyas, the foremost warriors of the Kurus regarded Kiritin to have already achieved success. And all of a sudden they fell upon Arjuna who was advancing towards Duryodhana. And beholding their countless divisions firmly arrayed in order of battle with countless banners waving over them, that slayer of foes, addressing the son of the king of the Matsyas, said, ‘Urge on, to the best of their speed by this road, these white steeds decked with golden bridles. Strive thou well, for I would approach this crowd of Kuru lions. Like an elephant desiring an encounter with another, the Suta’s son of wicked soul eagerly desireth a battle with me. Take me, O prince, to him who hath grown so proud under the patronage of Duryodhana.’ Thus addressed, the son of Virata by means of those large steeds endued with the speed of the wind and furnished with golden armour, broke that array of cars and took the Pandava into the midst of the battle-field. And seeing this those mighty car-warriors, Chitrasena and Sangramajit and Satrusaha and Jaya, desirous of aiding Karna, rushed with arrows and long shafts, towards the advancing hero of Bharata’s race. Then that foremost of men, inflamed with wrath, began to consume by means of fiery arrows shot from his bow, that array of cars belonging to those bulls among the Kurus, like a tremendous conflagration consuming a forest. Then, when the battle began to rage furiously, the Kuru hero, Vikarna, mounted on his car, approached that foremost of car-warriors, Partha, the younger brother of Bhima, — showering upon him terrible shafts thick and long. Then cutting Vikarna’s bow furnished with a tough string and horns overlaid with gold, Arjuna cut off his flagstaff. And Vikarna, beholding his flagstaff cut off, speedily took to flight. And after Vikarna's flight, Satruntapa, unable to repress his ire, began to afflict Partha, that obstructer of foes and achiever of super-human feats, by means of a perfect shower of arrows. And drowned, as it were, in the midst of the Kuru-array, Arjuna, pierced by that mighty car-warrior, — king Satruntapa — pierced the latter in return with five and then slew his car-driver with ten shafts, and pierced by that bull of the Bharata race with an arrow capable of cleaving the thickest coat of mail, Satruntapa fell dead on the field of battle, like a tree from a mountain-top torn up by the wind. And those brave bulls among men, mangled in battle by that braver bull among men, began to waver and tremble like mighty forests shaken by the violence of the wind that blows at the time of the universal dissolution. And struck in battle by Partha, the son of Vasava, those well-dressed heroes among men — those givers of wealth endued with the energy of Vasava — defeated and deprived of life, began to measure their lengths on the ground, like full-grown Himalayan elephants clad in mails of black steel decked with gold. And like unto a raging fire consuming a forest at the close of summer, that foremost of men, wielding the Gandiva, ranged the field in all directions, slaying his foes in battle thus. And as the wind rangeth at will, scattering masses of clouds and fallen leaves in the season of spring, so did that foremost of car-warriors — Kiritin — ranged in that battle, scattering all his foes before him. And soon slaying the red steeds yoked unto the car of Sangramajit, the brother of Vikartana's son, that hero decked in diadem and endued with great vigour then cut off his antagonist's head by a crescent-shaped arrow. And when his brother was slain, Vikartana's son of the Suta caste, mustering all his prowess, rushed at Arjuna, like a huge elephant with out-stretched tusks, or like a tiger at a mighty bull. And the son of Vikarna quickly pierced the son of Pandu with twelve shafts and all his steeds also in every part of their bodies and Virata's son too in his hand. And rushing impetuously against Vikarna's son who was suddenly advancing against him, Kiritin attacked him fiercely like Garuda of variegated plumage swooping down upon a snake. And both of them were foremost of bowmen, and both were endued with great strength, and both were capable of slaying foes. And seeing that an encounter was imminent between them, the Kauravas, anxious to witness it, stood aloof as lookers on. And beholding the offender Karna, the son of Pandu, excited to fury, and glad also at having him, soon made him, his horses, his car, and car-driver invisible by means of a frightful shower of countless arrows. And the warriors of the Bharatas headed by Bhishma, with their horses, elephants, and cars, pierced by Kiritin and rendered invisible by means of his shafts, their ranks also scattered and broken, began to wail aloud in grief. The illustrious and heroic Karna, however counteracting with numberless arrows of his own those shafts by Arjuna's hand, soon burst forth in view with bow and arrows like a blazing fire. And then there arose the sound of loud clapping of hands, with the blare of conchs and trumpets and kettle-drums made by the Kurus while they applauded Vikartana's son who filled the atmosphere with the sound of his bow-string flapping against his fence. And beholding Kiritin filling the air with the twang of Gandiva, and the upraised tail of the monkey that constituted his flag and that terrible creature yelling furiously from the top of his flagstaff, Karna sent forth a loud roar. And afflicting by means of his shafts, Vikartana's son along with his steeds, car and car-driver, Kiritin impetuously poured an arrowy shower on him, casting his eyes on the grandsire and Drona and Kripa. And Vikartana's son also poured upon Partha a heavy shower of arrows like a rain-charged cloud. And the diadem-decked Arjuna also covered Karna with a thick down-pour of keen-edged shafts. And the two heroes stationed on their cars, creating clouds of keen-edged arrows in a combat carried on by means of countless shafts and weapons, appeared to the spectators like the sun and the moon covered by clouds, and the light-handed Karna, unable to bear the sight of the foe, pierced the four horses of the diadem-decked hero with whetted arrows, and then struck his car-driver with three shafts, and his flagstaff also with three. Thus struck, that grinder of all adversaries in battle, that bull of the Kuru race, Jishnu wielding the Gandiva, like a lion awaked from slumber, furiously attacked Karna by means of straight-going arrows. And afflicted by the arrowy shower (of Karna), that illustrious achiever of super-human deeds soon displayed a thick shower of arrows in return. And he covered Karna’s car with countless shafts like the sun covering the different worlds with rays. And like a lion attacked by an elephant, Arjuna, taking some keen crescent-shaped arrows from out of his quiver and drawing his bow to his ear, pierced the Suta’s son on every part of his body. And that grinder of foes pierced Karna’s arms and thighs and head and forehead and neck and other principal parts of his body with whetted shafts endued with the impetuosity of the thunderbolt and shot from the Gandiva in battle. And mangled and afflicted by the arrows shot by Partha the son of Pandu, Vikartana’s son, quitted the van of battle, and quickly took to flight, like one elephant vanquished by another.”

SECTION LV

Vaisampayana said, “After the son of Radha had fled from the field, other warriors headed by Duryodhana, one after another, fell upon the son of Pandu with their respective divisions. And like the shore withstanding the fury of the surging sea, that warrior withstood the rage of that countless host rushing towards him, arrayed in order of battle and showering clouds of arrows. And that foremost of car-warriors, Kunti’s son Vibhatsu of white steeds, rushed towards the foe, discharging celestial weapons all the while. Partha soon covered all the points of the horizon with countless arrows shot from the Gandiva, like the sun covering the whole earth with his rays. And amongst those that fought on cars and horses and elephants, and amongst the mail-clad foot-soldiers, there was none that had on his body a space of even two finger’s breadth unwounded with sharp arrows. And for his dexterity in applying celestial weapons, and for the training of the steeds and the skill of Uttara, and for the coursing of his weapons, and his prowess and light-handedness, people began to regard Arjuna as the fire that blazeth forth during the time of the universal dissolution for consuming all created things. And none amongst the foe could cast his eyes on Arjuna who shone like a blazing fire of great effulgence. And mangled by the arrows of Arjuna, the hostile ranks looked like newly-risen clouds on the breast of a hill reflecting the solar rays, or like groves of Asoka trees resplendent with clusters of flowers. Indeed, afflicted by the arrows of Partha, the soldiers looked like these, or like a beautiful garland whose flowers gradually wither and drop away: And the all-pervading wind bore on its wings in the sky the torn flags and umbrellas of the hostile host. And affrighted at the havoc amongst their own ranks, the steeds fled in all directions, freed from their yokes by means of Partha’s arrows and dragging after them broken portions of cars and elephants, struck on their ears and ribs and tusks and nether lips and other delicate parts of the body, began to drop down on the battle-field. And the earth, bestrewn in a short time with the corpses of elephants belonging to the Kauravas, looked like the sky overcast with masses of black clouds. And as that fire of blazing flames at the end of the yuga consumeth all perishable things of the world, both mobile and immobile, so did Partha, O king, consumeth all foes in battle. And by the energy of his weapons and the twang of his bow, and the preter-natural yells of the creatures stationed on his flagstaff, and the terrible roar of the monkey, and by the blast of his conch, that mighty grinder of foes, Vibhatsu, struck terror into the hearts of all the troops of Duryodhana. And the strength of every hostile warrior seemed, as it were, to be levelled to the dust at the very sight of Arjuna. And unwilling to commit the daring act of sin of slaying them that were defenceless, Arjuna suddenly fell back and attacked the army from behind by means of clouds of keen-edged arrows proceeding towards their aims like hawks let off by fowlers. And he soon covered the entire welkin with clusters of blood-drinking arrows. And as the (infinite) rays of the powerful sun, entering a small vessel, are contracted within it for want of space, so the countless shafts of Arjuna could not find space for their expansion even within the vast welkin. Foes were able to behold Arjuna's car, when near, only once, for immediately after, they were with their horses, sent to the other world. And as his arrows unobstructed by the bodies of foes always passed through them, so his car, unimpeded by hostile ranks, always passed through the latter. And, indeed, he began to toss about and agitate the hostile troops with great violence like the thousand-headed Vasuki sporting in the great ocean. And as Kiritin incessantly shot his shafts, the noise of the bow-string, transcending every sound, was so loud that the like of it had never been heard before by created beings. And the elephants crowding the field, their bodies pierced with (blazing) arrows with small intervals between looked like black clouds coruscated with solar rays. And ranging in all directions and shooting (arrows) right and left, Arjuna's bow was always to be seen drawn to a perfect circle. And the arrows of the wielder of the Gandiva never fell upon anything except the aim, even as the eye never dwelleth on anything that is not beautiful. And as the track of a herd of elephants marching through the forest is made of itself, so was the track was made of itself for the car of Kiritin. And struck and mangled by Partha, the hostile warriors thought that, — Verily, Indra himself, desirous of Partha's victory, accompanied by all the immortals is slaying us! And they also regarded Vijaya, who was making a terrible slaughter around, to be none else than Death himself who having assumed the form of Arjuna, was slaying all creatures. And the troops of the Kurus, struck by Partha, were so mangled and shattered that the scene looked like the achievement of Partha himself and could be compared with nothing else save what was observable in Partha's combats. And he severed the heads of foes, even as reapers cut off the tops of deciduous herbs. And the Kurus all lost their energy owing to the terror begot of Arjuna. And tossed and mangled by the Arjuna-gale, the forest of Arjuna's foes reddened the earth with purple secretions. And the dust mixed with blood, uplifted by the wind, made the very rays of the sun redder still. And soon the sun-decked sky became so red that it looked very much like the evening. Indeed, the sun ceaseth to shed his rays as soon as he sets, but the son of Pandu ceased not to shoot his shafts. And that hero of inconceivable energy overwhelmed, by means of all celestial weapons, all the great bowmen of the enemy, although they were possessed of great prowess. And Arjuna then shot three and seventy arrows of sharp points at Drona, and ten at Dussaha and eight at Drona's son, and twelve at Dussasana, and three at Kripa, the son of Saradwat. And that slayer of foes pierced Bhishma, the son of Santanu, with arrows, and king Duryodhana with a hundred. And, lastly, he pierced Karna in the ear with a bearded shaft. And when that great bowmen Karna, skilled in all weapons, was thus pierced, and his horses and car and car-driver were all destroyed, the troops that supported him began to break. And beholding those soldiers break and give way the son of Virata desirous of knowing Partha's purpose, addressed him on the field of battle, and said, 'O Partha, standing on this beautiful car, with myself as charioteer, towards which division shall I go? For, commanded by thee, I would soon take thee thither.'

“Arjuna replied, ‘O Uttara, yonder auspicious warrior whom thou seest cased in coat of tiger-skin and stationed on his car furnished with a blue-flag and drawn by red steeds, is Kripa. There is to be seen the van of Kripa’s division. Take me thither. I shall show that great bowman my swift-handedness in archery. And that warrior whose flag beareth the device of an elegant water-pot worked in gold, is the preceptor Drona — that foremost of all wielders of weapons. He is always an object of regard with me, as also with all bearers of arms. Do thou, therefore, circumambulate that great hero cheerfully. Let us bend our heads there, for that is the eternal virtue. If Drona strikes my body first, then I shall strike him, for then he will not be able to resent it. There, close to Drona, that warrior whose flag beareth the device of a bow, is the preceptor’s son, the great car-warrior Aswatthaman, who is always an object of regard with me as also with every bearer of arms. Do thou, therefore, stop again and again, while thou comest by his car. There, that warrior who stayeth on his car, cased in golden mail and surrounded by a third part of the army consisting of the most efficient troops, and whose flag beareth the device of an elephant in a ground of gold, is the illustrious king Duryodhana, the son of Dhritarashtra. O hero, take before him this thy car that is capable of grinding hostile cars. This king is difficult of being vanquished in battle and is capable of grinding all foes. He is regarded as the first of all Drona’s disciples in lightness of hand. I shall, in battle, show him my superior swiftness in archery. There, that warrior whose flag beareth the device of a stout chord for binding elephants, is Karna, the son of Vikartana, already known to thee. When thou comest before that wicked son of Radha, be thou very careful, for he always challengeth me to an encounter. And that warrior whose flag is blue and beareth the device of five stars with a sun (in the centre), and who endued with great energy stayeth on his car holding a huge bow in hand and wearing excellent fences, and over whose head is an umbrella of pure white, who standeth at the head of a multitudinous array of cars with various flags and banners like the sun in advance of masses of black clouds, and whose mail of gold looks bright as the sun or the moon, and who with his helmet of gold striketh terror into my heart, is Bhishma, the son of Santanu and the grandsire of us all. Entertained with regal splendour by Duryodhana, he is very partial and well-affected towards that prince. Let him be approached last of all, for he may, even now, be an obstacle to me. While fighting with me, do thou carefully guide the steeds.’ Thus addressed by him, Virata’s son, O king, guided Savyasachin’s car with great alacrity towards the spot where Kripa stood anxious to fight.”

SECTION LVI

Vaisampayana said, “And the ranks of those fierce bowmen, the Kurus, looked like masses of clouds in the rainy season drifting before a gentle wind. And close (to those ranks of foot-soldiers) stood the enemy’s horses ridden by terrible warriors. And there were also elephants of terrible mien, looking resplendent in beautiful armour, ridden by skilled combatants and urged on with iron crows and hooks. And, O king, mounted on a beautiful car, Sakra came there accompanied by the celestials, — the Viswas and Maruts. And crowded with gods, Yakshas, Gandharvas and Nagas, the firmament looked as resplendent as it does when bespangled with the planetary constellation in a cloudless night. And the celestials came there, each on his own car, desirous of beholding the efficacy of their weapons in human warfare, and for witnessing also the fierce and mighty combat that would take place when Bhishma and Arjuna would meet. And embellished with gems of every kind and capable of going everywhere at the will of the rider, the heavenly car of the lord of the celestials, whose roof was upheld by a hundred thousand pillars of gold with (a central) one made entirely of jewels and gems, was conspicuous in the clear sky. And there appeared on the scene three and thirty gods with Vasava (at their head), and (many) Gandharvas and Rakshasas and Nagas and Pitris, together with the great Rishis. And seated on the car of the lord of the celestials, appeared the effulgent persons of kings Vasumanas and Valakshas and Supratarddana, and Ashtaka and Sivi and Yayati and Nahusha and Gaya and Manu and Puru and Raghu and Bhanu and Krisaswa and Sagara and Nala. And there shone in a splendid array, each in its proper place the cars of Agni and Isa and Soma and Varuna and Prajapati and Dhatri and Vidhatri and Kuvera and Yama, and Alamvusha and Ugrasena and others, and of the Gandharva Tumburu. And all the celestials and the Siddhas, and all the foremost of sages came there to behold that encounter between Arjuna and the Kurus. And the sacred fragrance of celestial garlands filled the air like that of blossoming woods at the advent of spring. And the red and reddish umbrellas and robes and garlands and chamaras of the gods, as they were stationed there, looked exceedingly beautiful. And the dust of the earth soon disappeared and (celestial) effulgence lit up everything. And redolent of divine perfumes, the breeze began to soothe the combatants. And the firmament seemed ablaze and exceedingly beautiful, decked with already arrived and arriving cars of handsome and various make, all illumined with diverse sorts of jewels, and brought thither by the foremost of the celestials. And surrounded by the celestials, and wearing a garland of lotuses and lilies the powerful wielder of the thunderbolt looked exceedingly beautiful on his car. And the slayer of Vala, although he steadfastly gazed at his son on the field of battle, was not satiated with such gazing.”

SECTION LVII

Vaisampayana said, “Beholding the army of the Kurus arrayed in order of battle, that descendant of the Kuru race, Partha, addressing Virata’s son, said, ‘Do thou proceed to the spot where Kripa, the son of Saradwat, is going by the southern side of that car whose flag is seen to bear the device of a golden altar.’”

Vaisampayana continued, “Hearing these words of Dhananjaya, the son of Virata urged, without a moment’s delay, those steeds of silvery hue decked in golden armour. And making them adopt, one after another, every kind of the swifter paces, he urged those fiery steeds resembling the moon in colour. And versed in horse-lore, Uttara, having approached the Kuru host, turned back those steeds endued with the speed of the wind. And skilled in guiding vehicles, the prince of Matsya, sometimes wheeling about, and sometimes proceeding in circular mazes, and sometimes turning to the left, began to bewilder the Kurus. And wheeling round, the intrepid and mighty son of Virata at last approached the car of Kripa, and stood confronting him. Then announcing his own name, Arjuna powerfully blew that best of conchs called Devadatta, of loud blare. And blown on the field of battle by the mighty Jishnu, the blare of that conch was heard like the splitting of a mountain. And seeing that the conch did not break into a hundred fragments when blown by Arjuna, the Kurus with all their warriors began to applaud it highly. And having reached the very heavens, that sound coming back was heard even like the crash of the thunderbolt hurled by Maghavat on the mountain breast. Thereupon that heroic and intrepid and mighty car-warrior, Saradwat’s son Kripa, endued with strength and prowess, waxing wroth at Arjuna, and unable to bear that sound and eager for fight, took up his own sea-begotten conch and blew it vehemently. And filling the three worlds with that sound, that foremost of car-warriors took up a large bow and twanged the bow-string powerfully. And those mighty car-warriors, equal unto two suns, standing opposed to each other, shone like two masses of autumnal clouds. Then Saradwat's son quickly pierced Partha, that slayer of hostile heroes, with ten swift and whetted arrows capable of entering into the very vitals. And Pritha's son also, on his part, drawing that foremost of weapons, the Gandiva, celebrated over the world, shot innumerable iron-arrows, all capable of penetrating into the very core of the body. Thereupon Kripa, by means of whetted shafts, cut into hundreds and thousands of fragments, those blood-drinking arrows of Partha before they could come up. Then that mighty car-warrior, Partha also, in wrath displaying various manoeuvres, covered all sides with a shower of arrows. And covering the entire welkin with his shafts, that mighty warrior of immeasurable soul, the son of Pritha, enveloped Kripa with hundred of shafts. And sorely afflicted by those whetted arrows resembling flames of fire, Kripa waxed wroth and quickly afflicting the high-souled Partha of immeasurable prowess with ten thousand shafts, set up on the field of battle a loud roar. Then the heroic Arjuna quickly pierced the four steeds of his adversary with four fatal arrows shot from the Gandiva, sharp and straight, and furnished with golden wings. And pierced by means of those whetted arrows resembling flames of fire those steeds suddenly reared themselves, and in consequence Kripa reeled off his place. And seeing Gautama thrown off his place, the slayer of hostile heroes, the descendant of the Kuru race, out of regard for his opponent's dignity, ceased to discharge his shafts at him. Then regaining his proper place, Gautama quickly pierced Savyasachin with ten arrows furnished with feathers of the Kanka bird. Then with a crescent-shaped arrow of keen edge, Partha cut off Kripa's bow and leathern fences. And soon Partha cut off Kripa's coat of mail also by means of arrows capable of penetrating the very vitals, but he did not wound his person. And divested of his coat of mail, his body resembled that of a serpent which hath in season cast off its slough. And as soon as his bow had been cut off by Partha, Gautama took up another and stringed it in a trice. And strange to say, that bow of him was also cut off by Kunti's son, by means of straight shafts. And in this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after another, by Saradwat's son. And when all his bows were thus cut off, that mighty hero hurled, from his car, at Pandu's son, a javelin like unto the blazing thunderbolt. Thereupon, as the gold-decked javelin came whizzing through the air with the flash of a meteor, Arjuna cut it off by means of ten arrows. And beholding his dart thus cut off by the intelligent Arjuna, Kripa quickly took up another bow and almost simultaneously shot a number of crescent-shaped arrows. Partha, however, quickly cut them into fragments by means of ten keen-edged shafts, and endued with great energy, the son of Pritha then, inflamed with wrath on the field of battle, discharged three and ten arrows whetted on stone and resembling flames of fire. And with one of these he cut off the yoke of his adversary's car, and with four pierced his four steeds, and with the sixth he severed the head of his antagonist's car-driver from off his body. And with three that mighty car-warrior pierced, in that encounter, the triple bamboo-pole of Kripa's car and with two, its wheels. And with the twelfth arrow he cut off Kripa's flagstaff. And with the thirteenth Falguni, who was like Indra himself as if smiling in derision, pierced Kripa in the breast. Then with his bow cut off, his car broken, his steeds slain, his car-driver killed, Kripa leapt down and taking up a mace quickly hurled it at Arjuna. But that heavy and polished mace hurled by Kripa was sent back along its course, struck by means of Arjuna's arrows. And then the warriors (of Kripa's division), desirous of rescuing the wrathful son of Saradwat encountered Partha from all sides and covered him with their arrows. Then the son of Virata, turning the steed to the left began to perform circuitous evolution called Yamaka and thus withstood all those warriors. And those illustrious bulls among men, taking Kripa with them who had been deprived of his car, led him away from the vicinity of Dhananjaya, the son of Kunti."

SECTION LVIII

Vaisampayana said, “After Kripa had thus been taken away, the invincible Drona of red steeds, taking up his bow to which he had already stringed an arrow, rushed towards Arjuna of white steeds. And beholding at no great distance from him the preceptor advancing on his golden car, Arjuna that foremost of victorious warriors, addressing Uttara, said, ‘Blessed be thou, O friend, carry me before that warrior on whose high banner-top is seen a golden altar resembling a long flame of fire and decked with numerous flags placed around, and whose car is drawn by steeds that are red and large, exceedingly handsome and highly-trained, of face pleasant and of quiet mien, and like unto corals in colour and with faces of coppery hue, for that warrior is Drona with whom I desire to fight. Of long arms and endued with mighty energy possessed of strength and beauty of person, celebrated over all the worlds for his prowess, resembling Usanas himself in intelligence and Vrihaspati in knowledge of morality, he is conversant with the four Vedas and devoted to the practice of Brahmacharya virtues. O friend, the use of the celestial weapons together with the mysteries of their withdrawal and the entire science of weapons, always reside in him. Forgiveness, self-control, truth, abstention from injury, rectitude of conduct, — these and countless other virtues always dwell in that regenerate one. I desire to fight with that highly-blessed one on the field. Therefore, take me before the preceptor and carry me thither, O Uttara.’”

Vaisampayana continued, “Thus addressed by Arjuna, Virata’s son urged his steeds decked with gold towards the car of Bharadwaja’s son. And Drona also rushed towards the impetuously advancing Partha, the son of Pandu, — that foremost of car-warriors, — like an infuriate elephant rushing towards an infuriate compeer. And the son of Bharadwaja then blew his conch whose blare resembled that of a hundred trumpets. And at that sound the whole army become agitated like the sea in a tempest. And beholding those excellent steeds red in hue mingling in battle with Arjuna's steeds of swan-like whiteness endued with the speed of the mind, all the spectators were filled with wonder. And seeing on the field of battle those car-warriors — the preceptor Drona and his disciple Partha — both endued with prowess, both invincible, both well-trained, both possessed of great energy and great strength, engaged with each other, that mighty host of the Bharatas began to tremble frequently. And that mighty car-warrior Partha, possessed of great prowess and filled with joy upon reaching Drona's car on his own, saluted the preceptor. And that slayer of hostile heroes, the mighty armed son of Kunti, then addressed Drona in an humble and sweet tone, saying, 'Having completed our exile in the woods, we are now desirous of avenging our wrongs. Even invincible in battle, it doth not behove thee to be angry with us. O sinless one, I will not strike thee unless thou strikest me first. Even this is my intention. It behoveth thee to act as thou choosest.' Thus addressed Drona discharged at him more than twenty arrows. But the light-handed Partha cut them off before they could reach him. And at this, the mighty Drona, displaying his lightness of hand in the use of weapons, covered Partha's car with a thousand arrows. And desirous of angering Partha, that hero of immeasurable soul, then covered his steeds of silvery whiteness with arrows whetted on stone and winged with the feathers of the Kanka bird. And when the battle between Drona and Kiritin thus commenced, both of them discharging in the encounter arrows of blazing splendour, both well-known for their achievements, both equal to the wind itself in speed, both conversant with celestial weapons, and both endued with mighty energy, began shooting clouds of arrows to bewilder the royal Kshatriyas. And all the warriors that were assembled there were filled with wonder at sight of all this. And they all admired Drona who quickly shot clouds of arrows exclaiming,— 'Well done! Well done! Indeed, who else save Falguna, is worthy of fighting with Drona in battle? Surely the duties of a Kshatriya are stern, for Arjuna fighteth with even his own preceptor!' — And it was thus that they who stood on the field of battle said unto one another. And inflamed with fire, those mighty-armed heroes standing before other, and each incapable of overcoming the other, covered each other with arrowy showers. And Bharadwaja's son, waxing worth, drew his large and unconquerable bow plated on the back with gold, and pierced Falguna with his arrows. And discharging at Arjuna's car innumerable whetted arrows possessed of solar effulgence, he entirely shrouded the light of the sun. And that great car-warrior of mighty arms, violently pierced Pritha's son with keen-edged shafts even as the clouds shower upon a mountain. Then taking up that foremost of bows, the Gandiva, destructive of foes and capable of withstanding the greatest strain, the impetuous son of Pandu cheerfully discharged countless shafts of various kinds adorned with gold, and that powerful warrior also baffled in a moment Drona's arrowy shower by means of those shafts shot from his own bow. And at this the spectators wondered greatly. And the handsome Dhananjaya, the son of Pritha, ranging on his car, displayed his weapons on all sides at the same time. And the entire welkin covered with his arrows, became one wide expanse of shade. And at this Drona become invisible like the sun enveloped in mist. And shrouded by those excellent arrows on all sides, Drona looked like a mountain on fire. And beholding his own car completely enveloped by the arrows of Pritha's son, Drona that ornament of battle, bent his terrible and foremost of bows whose noise was as loud as that of the clouds. And drawing that first of weapons, which was like unto a circle of fire, he discharged a cloud of keen-edged shafts. And then there were heard on the field loud sounds like the splitting of bamboos set on fire. And that warrior of immeasurable soul, shooting from his bow arrows furnished with golden wings, covered all sides, shrouding the very light of the sun. And those arrows with knots well-peeled off, and furnished with golden wings, looked like flocks of birds in the sky. And the arrows discharged by Drona from his bow, touching one another at the wings, appeared like one endless line in the sky. And those heroes, thus discharging their arrows decked with gold, seemed to cover the sky with showers of meteors. And furnished with feathers of the Kanka bird, those arrows looked like rows of cranes ranging in the autumnal sky. And the fierce and terrible encounter that took place between the illustrious Drona and Arjuna resembled that between Virata and Vasava of old. And discharging arrows at each other from bows drawn at their fullest stretch, they resembled two elephants assailing each other with their tusks. And those wrathful warriors — those ornaments of battle — fighting strictly according to established usage, displayed in that conflict various celestial weapons in due order. Then that foremost of victorious men, Arjuna, by means of his keen shafts resisted the whetted arrows shot by that best of preceptors. And displaying before the spectators various weapons, that hero of terrible prowess covered the sky with various kinds of arrows. And beholding that tiger among men, Arjuna, endued with fierce energy and intent upon striking him, that foremost of warriors and best of preceptors (from affection) began to fight with him playfully by means of smooth and straight arrows. And Bharadwaja's son fought on with Falguna, resisting with his own the celestial weapons shot by the former. And the fight that took place between those enraged lions among men, incapable of bearing each other, was like unto encounter between the gods and the Danavas. And the son of Pandu repeatedly baffled with his own, the Aindra, the Vayavya, and the Agneya weapons that were shot by Drona. And discharging keen shafts, those mighty bowmen, by their arrowy showers completely covered the sky and made a wide expanse of shade. And then the arrows shot by Arjuna, falling on the bodies of hostile warriors, produced the crash of thunderbolt. O king, elephants, cars, and horses, bathed in blood, looked like Kinsuka trees crowned with flowers. And in that encounter between Drona and Arjuna, beholding the field covered with arms decked with bangles, and gorgeously-attired car-warriors, and coats of mail variegated with gold, and with banners lying scattered all about, and with warriors slain by means of Partha's arrows, the Kuru host became panic-stricken. And shaking their bows capable of bearing much strain, those combatants began to shroud and weaken each other with their shafts. And, O bull of the Bharata race, the encounter that took place between Drona and Kunti's son was dreadful in the extreme and resembled that between Vali and Vasava. And staking their very lives, they began to pierce each other with straight arrows shot from their fully-stretched bow-strings. And a voice was heard in the sky applauding Drona, and saying, ‘Difficult is the feat performed by Drona, inasmuch as he fighteth with Arjuna, — that grinder of foes, that warrior endued with mighty energy, of firm grasp, and invincible in battle, — that conqueror of both celestials and Daityas, that foremost of all car-warriors.’ And beholding Partha’s infallibility, training, fleetness of hand, and the range also of Arjuna’s arrows, Drona became amazed. And, O bull of the Bharata race, lifting up his excellent bow, the Gandiva the unforbearing Partha drew it now with one hand and now with another shot an arrowy shower. And beholding that shower resembling a flight of locusts, the spectators wondering applauded him exclaiming, ‘Excellent’! ‘Excellent’! And so ceaselessly did he shoot his arrows that the very air was unable to penetrate the thick array. And the spectators could not perceive any interval between the taking up of the arrows and letting them off. And in that fierce encounter characterised by lightness of hand in the discharge of weapons, Partha began to shoot his arrows more quickly than before. And then all at once hundreds and thousands of straight arrows fell upon Drona’s car. And, O bull of the Bharata race, beholding Drona completely covered by the wielder of the Gandiva with his arrows, the Kuru army set up exclamation of ‘Oh’! and ‘Alas’! And Maghavat, together with those Gandharvas and Apsaras that have come there, applauded the fleetness of Partha’s hand. And that mighty car-warrior, the preceptor’s son, then resisted the Pandava with a mighty array of cars. And although enraged with Arjuna, yet Aswatthaman mentally admired that feat of the high-souled son of Pritha. And waxing wroth, he rushed towards Partha, and discharged at him an arrowy shower like a heavy down-pour by the cloud. And turning his steeds towards Drona’s son, Partha gave Drona an opportunity to leave the field. And thereupon the latter, wounded in that terrible encounter, and his mail and banner gone sped away by the aid of swift horses.”

SECTION LIX

VAISAMPAYANA SAID, “THEN, O mighty king, Drona’s son rushed to an encounter with Arjuna in battle. And beholding his rush to the conflict like a hurricane, showering shafts like a rain charged cloud Pritha’s son received him with a cloud of arrows. And terrible was the encounter between them, like that between the gods and the Danavas. And they shot arrows at each other like Virata and Vasava. And the welkin being enveloped on all sides with arrows, the sun was completely hidden, and the air itself was hushed. And, O conqueror of hostile cities, as they assailed and struck each other, loud sounds arose as of bamboos on fire. And, O king, Aswatthaman’s horses being sorely afflicted by Arjuna, they became bewildered and could not ascertain which way to go. And as Pritha’s son ranged on the field, the powerful son of Drona finding an opportunity, cut off the string of the Gandiva with an arrow furnished with a horse-shoe head. And beholding that extraordinary feat of his, the celestials applauded him highly. And exclaiming— ‘Well done’!— ‘Well done’! Drona and Bhishma, and Karna, and the mighty warrior Kripa, all applauded that feat of his greatly. And the son of Drona, drawing his excellent bow, pierced with his shafts, furnished with the feathers of the Kanka bird, the breast of Partha, that bull among warriors. Thereupon, with a loud laughter, the mighty-armed son of Pritha attached a strong and fresh string to Gandiva. And moistening his bow-string with the sweat that stood on his forehead resembling the crescent moon, Pritha’s son advanced towards his adversary, even as an infuriated leader of a herd of elephants rusheth at another elephant. And the encounter that took place between those two matchless heroes on the field of battle was exceedingly fierce and made the bristles of the spectators stand on their ends. And as those heroes endued with mighty energy fought on, the two mighty elephants, the Kurus beheld them with wonder. And those brave bulls among men assailed each other with arrows of snaky forms and resembling blazing fires. And as the couple of quivers belonging to the Pandava was inexhaustible, that hero was able to remain on the field immovable as a mountain. And as Aswatthaman's arrows, in consequence of his ceaseless discharge in that conflict, were quickly exhausted, it was for this that Arjuna prevailed over his adversary. Then Karna, drawing his large bow with great force twanged the bow-string. And thereupon arose loud exclamation of 'Oh'! and 'Alas'! And Pritha's son, casting his eyes towards the spot where that bow was twanged, beheld before him the son of Radha. And at that sight his wrath was greatly excited. And inflamed with ire and desirous of slaying Karna, that bull of the Kuru race stared at him with rolling eyes. And, O king, beholding Partha turn away from Aswatthaman's side, the Kuru warriors discharged thousands of arrows on Arjuna. And the mighty-armed Dhananjaya, that conqueror of foes, leaving Drona's son, all on a sudden rushed towards Karna. And rushing towards Karna, with eyes reddened in anger the son of Kunti, desirous of a single combat with him, said these words."

SECTION LX

“Arjuna said, ‘The time, O Karna, hath now come for making good thy loquacious boast in the midst of the assembly, viz., that there is none equal to thee in fight. Today, O Karna, contending with me in terrible conflict, thou shalt know thy own strength, and shalt no longer disregard others. Abandoning good breeding, thou hadst uttered many harsh words, but this that thou endeavourest to do, is, I think, exceedingly difficult. Do thou now, O Radha’s son, contending with me in the sight of the Kurus, make good what thou hadst said before in disregard of myself. Thou who hadst witnessed Panchala’s princess outraged by villains in the midst of the court, do thou now reap the fruit of that act of thine. Fettered by the bonds of morality before, I desisted from vengeance then. Behold now, O son of Radha, the fruit of that wrath in conflict at hand. O wicked wight, we have suffered much misery in that forest for full twelve years. Reap thou today the fruits of our concentrated vengeance. Come, O Karna, cope with me in battle. Let these thy Kaurava warriors witness the conflict.’ Hearing these words, Karna replied, ‘Do thou, O Partha, accomplish in deed what thou sayst in words. The world knows that thy words verily exceed thy deed. That thou hadst foreborne formerly was owing to thy inability to do anything. If we witness thy prowess even now, we may acknowledge its truth. If thy past forbearance was due to thy having been bound by the bonds of morality, truly thou art equally bound now although thou regardest thyself free. Having as thou sayst, passed thy exile in the woods in strict accordance with thy pledge and being therefore weakened by practising an ascetic course of life, how canst thou desire a combat with me now? O Pritha’s son, if Sakra himself fight on thy side, still I would feel no anxiety in putting forth my prowess. Thy wish, O son of Kunti, is about to be gratified. Do thou fight with me now, and behold my strength.’ Hearing this, Arjuna said, ‘Even now, O Radha’s son, thou hadst fled from battle with me, and it is for this that thou livest although thy younger brother hath been slain. What other person, save thee, having beheld his younger brother slain in battle would himself fly from the field, and boast as thou dost, amid good and true men?’”

Vaisampayana continued, “Having said these words unto Karna, the invincible Vibhatsu rushed at him and charged a volley, of shafts capable of penetrating through a coat of mail. But that mighty car-warrior, Karna, received with great alacrity that discharge with an arrowy shower of his own, heavy as the downpour of the clouds. And that fierce volley of arrows covered all sides and severally pierced the steeds and arms and leathern fences of the combatants. And incapable of putting up with that assault, Arjuna cut off the strings of Karna’s quiver by means of a straight and sharp arrow. Thereupon, taking out from his quiver another arrow, Karna pierced the Pandava in the hand at which the latter’s hold of the bow was loosened. And then the mighty-armed Partha cut off Karna’s bow into fragments. And Karna replied by hurling a dart at his adversary, but Arjuna cut it off by means of his arrows. And then the warriors that followed the son of Radha rushed in crowds at Arjuna, but Partha sent them all to the abode of Yama by means of arrows shot from the Gandiva. And Vibhatsu slew the steeds of Karna by means of sharp and tough arrows shot from the bow-string drawn to the ear, and deprived of life they dropped down on the ground. And taking another sharp and blazing arrow endued with great energy, the mighty son of Kunti pierced the breast of Karna. And that arrow, cleaving through his mail, penetrated into his body. And at this, Karna’s vision was obscured and his senses left him. And regaining consciousness, he felt a great pain, and leaving the combat fled in a northernly direction. And at this, the mighty car-warrior Arjuna and Uttara, both began to address him contumely.”

SECTION LXI

Vaisampayana said, “Having defeated Vikartana’s son, Arjuna said unto the son of Virata, ‘Take me towards that division where yonder device of a golden palmyra is seen. There our grandfather, Santanu’s son, like unto a celestial, waiteth, desirous of an encounter with me.’ Thereupon, beholding that mighty host thronged with cars and horses and elephants, Uttara, sorely pierced with arrows, said, ‘O hero, I am no longer able to guide thy excellent steeds. My spirits droop and my mind is exceedingly bewildered. All the directions seem to be whirling before my eyes in consequence of the energy of the celestial weapons used by thee and the Kurus. I have been deprived of my senses by the stench of fat and blood and flesh. Beholding all this, from terror my mind is, as it were, cleft in twain. Never before had I beheld such a muster of horses in battle. And at the flapping of fences, and the blare of conchs, the leonine roars made by the warriors and the shrieks of elephants, and the twang of the Gandiva resembling the thunder, I have, O hero, been so stupefied that I have been deprived of both hearing and memory. And, O hero, beholding thee incessantly drawing to a circle, in course of the conflict, the Gandiva which resembleth a circle of fire, my sight faileth me and my heart is rent asunder. And seeing thy fierce form in battle, like that of the wielder of the Pinaka while inflamed with wrath, and looking also at the terrible arrows shot by thee, I am filled with fear. I fail to see when thou takest up thy excellent arrows, when thou fixest them on the bow-string, and when thou lettest them off. And though all this is done before my eyes, yet, deprived of my senses, I do not see it. My spirits are drooping and earth itself seems to be swimming before me. I have no strength to hold the whip and the reins.’ Hearing these words, Arjuna said, ‘Do thou not fear. Assure thyself. Thou also hast, on the field of battle performed, O bull among men, wonderful feats. Blessed be thou, thou art a prince and born in the illustrious line of Matsyas. It behoveth thee not to feel dispirited in chastising thy foes. Therefore, O prince, stationed on my car, muster all thy fortitude and hold the reins of my steeds, O slayer of foes, when I once more become engaged in battle.'"

Vaisampayana continued, "Having said this unto Virata's son, that best of men and foremost of car-warriors, the mighty-armed Arjuna, again addressed the son of Virata, saying. 'Take me without delay to the van of Bhishma's division. I will cut off his very bow-string in the battle. Thou shalt behold today the celestial weapons of blazing beauty, shot by me, look like flashes of lightning disporting amid the clouds in the sky. The Kauravas shall behold the gold-decked back of my Gandiva today, and assembled together the foe shall dispute, saying,— "By which hand of his, the right or the left, doth he shoot?" And I shall cause a dreadful river (of death) to flow today towards the other world with blood for its waters and cars for its eddies, and elephants for its crocodiles. I shall today, with my straight arrows, extirpate the Kuru forest having hands and feet and heads and backs and arms for the branches of its trees. Alone, bow in hand, vanquishing the Kuru host, a hundred paths shall open before me like those of a forest in conflagration. Struck by me thou shalt today behold the Kuru army moving round and round like a wheel (unable to fly off the field). I shall show thee today my excellent training in arrows and weapons. Stay thou on my car firmly, whether the ground be smooth or uneven. I can pierce with my winged arrows even the mountain of Sumeru that stands touching the very heavens. I slew of old, at Indra's command, hundreds and thousands of Paulomas and Kalakhanjas in battle. I have obtained my firmness of grasp from Indra, and my lightness of hand from Brahman, and I have learnt various modes of fierce attack and defence amid crowds of foes from Prajapati. I vanquished, on the other side of the great ocean, sixty thousands of car-warriors — all fierce archers — residing in Hiranyapura. Behold, now I defeat the multitudinous host of the Kurus like a tempest scattering a heap of cotton. With my fiery arrows I shall today set the Kuru-forest to fire, having banners for its trees, the foot-soldiers for its shrubs, and the car-warriors for its beasts of prey. Like unto the wielder of the thunderbolt overthrowing the Danavas, alone I shall, with my straight arrows, bring down from the chambers of their cars the mighty warrior of the Kuru army stationed therein and struggling in the conflict to the best of their power. I have obtained from Rudra the Raudra, from Varuna the Varuna, from Agni the Agneya, from the god of Wind the Vayava, and from Sakra the thunderbolt and other weapons. I shall certainly exterminate the fierce Dhartarashtra-forest though protected by many leonine warriors. Therefore, O Virata's son, let thy fears be dispelled.'"

Vaisampayana continued, "Thus assured by Savyasachin, the son of Virata penetrated into that fierce array of cars protected by Bhishma. The son of Ganga, however, of fierce deeds, cheerfully withstood the mighty-armed hero advancing from desire of vanquishing the heroes in battle. Jishnu, then, confronting Bhishma, cut off his standard clean off at the roots by shooting a gold-decked arrow pierced by which it fell to the ground. And at this, four mighty warriors, Dussasana and Vikarna and Dussaha and Vivinsati, skilled in weapons and endued with great energy, and all decked with handsome garlands and ornaments, rushed towards that terrible bowman. And advancing towards Vibhatsu — that fierce archer, these all encompassed him around. Then the heroic Dussasana pierced the son of Virata with a crescent-shaped arrow and he pierced Arjuna with another arrow in the breast. And Jishnu, confronting Dussasana, cut off by means of a sharp-edged arrow furnished with vulturine wings his adversary's bow plaited with gold, and then pierced his person in the breast by means of five arrows. And afflicted by the arrows of Partha, Dussasana fled, leaving the combat. Then Vikarna, the son of Dhritarashtra, pierced Arjuna — that slayer of hostile heroes, by means of sharp and straight arrows furnished with vulturine wings. But the son of Kunti within a moment hit him also in the forehead with straight shafts. And pierced by Arjuna, he fell down from his car. And at this, Dussaha, supported by Vivinsati, covered Arjuna with a cloud of sharp arrows, impelled by the desire of rescuing his brother. Dhananjaya, however, without the least anxiety, pierced both of them almost at the same instant by means of a couple of keen-edged arrows and then slew the steeds of both. And there upon, both those sons of Dhritarashtra, deprived of their steeds and their bodies mangled were taken away by the warrior behind them who had rushed forward with other cars. Then the unvanquished Vibhatsu, the mighty son of Kunti, decked with diadem and sure of aim, simultaneously attacked all sides with his arrows.”

SECTION LXII

Vaisampayana said, “Then, O thou of the Bharata race, all the great car-warriors of the Kurus, united together, began to assail Arjuna to the best of their might from all sides. But that hero of immeasurable soul completely covered all those mighty car-warriors with clouds of arrows, even as the mist covereth the mountains. And the roars of huge elephants and conchs, mingling together, produced a loud uproar. And penetrating through the bodies of elephants and horses as also through steel coats of mail, the arrows shot by Partha fell by thousands. And shooting shafts with the utmost celerity, the son of Pandu seemed in that contest to resemble the blazing sun of an autumnal midday. And afflicted with fear, the car-warriors began to leap down from their cars and the horse-soldiers from horse-back, while the foot-soldiers began to fly in all directions. And loud was the clatter made by Arjuna’s shafts as they cleft the coats of mail belonging to mighty warriors, made of steel, silver, and copper. And the field was soon covered with the corpses of warriors mounted on elephants and horses, all mangled by the shafts of Partha of great impetuosity like unto sighing snakes. And then it seemed as if Dhananjaya, bow in hand, was dancing on the field of battle. And sorely affrighted at the twang of the Gandiva resembling the noise of the thunder, many were the combatants that fled from that terrible conflict. And the field of battle was bestrewn with severed heads decked with turbans, ear-rings and necklaces of gold, and the earth looked beautiful by being scattered all over with human trunks mangled by shafts, and arms having bows in their grasp and hands decked with ornaments. And, O bull of the Bharata race, in consequence of heads cut off by whetted shafts ceaselessly falling on the ground, it seemed as if a shower of stones fell from the sky. And that Partha of formidable prowess, displaying his fierceness, now ranged the field of battle, pouring the terrible fire of his wrath upon the sons of Dhritarashtra. And beholding the fierce prowess of Arjuna who thus scorched the hostile host, the Kuru warriors, in the very presence of Duryodhana, became dispirited and ceased to fight. And, O Bharata, having struck terror into that host and routed those mighty car-warriors, that fore-most of victors, ranged on the field. And the son of Pandu then created on the field of battle a dreadful river of blood, with waving billows, like unto the river of death that is created by Time at the end of the Yuga, having the dishevelled hair of the dead and the dying for its floating moss and straw, with bows and arrows for its boats, fierce in the extreme and having flesh and animal juices for its mire. And coats of mail and turbans floated thick on its surface. And elephants constituted its alligators and the cars its rafts. And marrow and fat and blood constituted its currents. And it was calculated to strike terror into the hearts of the spectators. And dreadful to behold, and fearful in the extreme, and resounding with the yells of ferocious beasts, keen edged weapons constituted its crocodiles. And Rakshasas and other cannibals haunted it from one end to the other. And strings of pearls constituted its ripples, and various excellent ornaments, its bubbles. And having swarms of arrows for its fierce eddies and steeds for its tortoises, it was incapable of being crossed. And the mighty car warrior constituted its large island, and it resounded with the bleat of conchs and the sound of drums. And the river of blood that Partha created was incapable of being crossed. Indeed, so swift-handed was Arjuna that the spectators could not perceive any interval between his taking up an arrow, and fixing it on the bow-string, and letting it off by a stretch of the Gandiva.”

SECTION LXIII

Vaisampayana said, “Then while a great havoc was being made among the Kurus, Santanu’s son, Bhishma, and grandsire of the Bharatas rushed at Arjuna, taking up an excellent bow adorned with gold, and many arrows also of keen points and capable of piercing into the very vitals of the foe and afflicting him sorely. And in consequence of a white umbrella being held over his head, that tiger among men looked beautiful like unto a hill at sunrise. And the son of Ganga, blowing his conch cheered the sons of Dhritarashtra, and wheeling along his right came upon Vibhatsu and impeded his course. And that slayer of hostile heroes, the son of Kunti, beholding him approach, received him with a glad heart, like a hill receiving a rain-charged cloud. And Bhishma, endued with great energy, pierced Partha’s flag-staff with eight arrows. The arrows reaching the flag-staff of Pandu’s son, struck the blazing ape and those creatures also stationed in the banner-top. And then the son of Pandu, with a mighty javelin of sharp edge cut off Bhishma’s umbrella which instantly fell on the ground. And then the light-handed son of Kunti struck his adversary’s flag-staff also with many shafts, and then his steeds and then the couple of drivers that protected Bhishma’s flanks. And unable to bear this, Bhishma though cognisant of the Pandava’s might, covered Dhananjaya with a powerful celestial weapon. And the son of Pandu, of immeasurable soul, hurling in return a celestial weapon at Bhishma, received that from Bhishma like a hill receiving a deep mass of clouds. And the encounter that took place between Partha and Bhishma, was fierce and the Kaurava warriors with their troops stood as lookers on. And in the conflict between Bhishma and the son of Pandu, shafts striking against shafts shone in the air like fireflies in the season of rains. And, O king, in consequence of Partha’s shooting arrows with both his right and left hands, the bent Gandiva seemed like a continuous circle of fire. And the son of Kunti then covered Bhishma with hundreds of sharp and keen-edged arrows, like a cloud covering the mountain-breast with its heavy downpour. And Bhishma baffled with his own arrows that arrowy shower, like the bank resisting the swelling sea, and covered the son of Pandu in return. And those warriors, cut into a thousand pieces in battle, fell fast in the vicinity of Falguna's car. And then there was a downpour, from the car of Pandu's son, of arrows furnished with golden wing, and raining through the sky like a flight of locusts. And Bhishma again repelled that arrowy shower with hundreds of whetted shafts shot by him. And then the Kauravas exclaimed.— 'Excellent! Excellent!' — Indeed, Bhishma hath performed an exceedingly difficult feat inasmuch as he hath fought with Arjuna. Dhananjaya is mighty and youthful, and dexterous and swift of hand. Who else, save Bhishma, the son of Santanu, or Krishna, the son of Devaki, or the mighty son of Bharadwaja, the foremost of preceptors, is able to bear the impetus of Partha in battle? And repelling weapons with weapons, those two bulls of the Bharata race, both endued with great might, fought on playfully and infatuated the eyes of all created beings. And those illustrious warriors ranged on the field of battle, using the celestials weapons obtained from Prajapati and Indra, and Agni and the fierce Rudra, and Kuvera, and Varuna, and Yama, and Vayu. And all beings were greatly surprised, upon beholding those warriors engaged in combat. And they all exclaimed,— 'Bravo Partha of long arms! Bravo Bhishma!' Indeed, this application of celestial weapons that is being witnessed in the combat between Bhishma and Partha is rare among human beings."

Vaisampayana continued, "Thus raged that conflict with weapons between those warriors conversant with all weapons. And when that conflict of celestial weapons ceased, then commenced a conflict with arrows. And Jishnu approaching his opponent, cut off with an arrow sharp like a razor the gold-decked bow of Bhishma. Within the twinkling of the eye, however, Bhishma, that mighty-armed and great car-warrior, took up another bow and stringed it. And inflamed with wrath, he showered upon Dhananjaya a cloud of arrows. And Arjuna, too, endued with great energy, rained upon Bhishma innumerable sharp-pointed and keen-edged arrows. And Bhishma also shot clouds of arrows upon Pandu’s son. And conversant with celestial weapons and engaged in shooting at each other, arrows of keen points, no distinction, O king, could then be perceived between those illustrious warriors. And that mighty car-warrior, Kunti’s son, covered with a diadem, and the heroic son of Santanu, obscured the ten directions with their arrows. And the Pandava covered Bhishma, and Bhishma also covered the Pandava, with clouds of shafts. And, O king, wonderful was this combat that took place in this world of men. And the heroic warriors that protected Bhishma’s car, slain by the son of Pandu, fell prostrate, O monarch, beside the car of Kunti’s son. And the feathery arrows of Swetavahana, shot from the Gandiva, fell in all directions as if with the object of making a wholesale slaughter of the foe. And issuing forth from his car those blazing arrows furnished with golden wings looked like rows of swans in the sky. And all the celestials with Indra, stationed in the firmament, gazed with wonder upon another celestial weapon hurled with great force by that wonderful archer Arjuna. And beholding that wonderful weapon of great beauty, the mighty Gandiva, Chitrasena, highly pleased, addressed the lord of celestials, saying, ‘Behold these arrows shot by Partha coursing through the sky in one continuous line. Wonderful is the dexterity of Jishnu in evolving this celestial weapon! Human beings are incapable of shooting such a weapon, for it does not exist among men. How wonderful again is this concourse of mighty weapons existing from days of old! No interval can be perceived between his taking up the arrows, fixing them on the bow-string, and letting them off by stretching the Gandiva. The soldiers are incapable of even looking at the son of Pandu, who is like unto the midday sun blazing in the sky. So also none ventures to look at Bhishma, the son of Ganga. Both are famous for their achievements, and both are of fierce prowess. Both are equal in feats of heroism, and both are difficult of being vanquished in battle.’

“Thus addressed by the Gandharva about that combat between Partha and Bhishma, the lord of the celestials, O Bharata, paid proper respect unto both by a shower of celestial flowers. Meanwhile, Bhishma, the son of Santanu, assailed

Arjuna on the left side, while that drawer of the bow with either hands was on the point of piercing him. And at this, Vibhatsu, laughing aloud, cut off with an arrow of keen edge and furnished with vulturine wings, the bow of Bhishma, that hero of solar effulgence. And then Dhananjaya, the son of Kunti, pierced Bhishma in the breast with ten shafts although the latter was contending with all his prowess. And sorely afflicted with pain Ganga's son of mighty arms and irresistible in battle, stood for a long time leaning on the pole of his car. And beholding him deprived of consciousness the driver of his car-steeds, calling to mind the instructions about protecting the warriors when in a swoon, led him away for safety."

SECTION LXIV

Vaisampayana said, “After Bhishma had fled, leaving the van of battle, the illustrious son of Dhritarashtra hoisting high his flag approached Arjuna, bow in hand and setting up a loud roar. And with a spear-headed shaft shot from his bow stretched to the ear, he pierced on the forehead of that terrible bowman of fierce prowess, Dhananjaya, ranging amidst the foes. And pierced with that keen shaft of golden point on the forehead, that hero of famous deeds looked resplendent, O king, like unto a beautiful hill with a single peak. And cut by that arrow, the warm life-blood gushed out profusely from the wound. And the blood trickling down his body shone beautifully like a wreath of golden flowers. And struck by Duryodhana with the shaft, the swift-handed Arjuna of unfailing strength, swelling with rage, pierced the king in return, taking up arrows that were endued with the energy of snakes of virulent poison. And Duryodhana of formidable energy attacked Partha, and Partha also, that foremost of heroes, attacked Duryodhana. And it was that those foremost of men, both born in the race of Ajamida, struck each other alike in the combat. And then (seated) on an infuriate elephant huge as a mountain and supported by four cars, Vikarna rushed against Jishnu, the son of Kunti. And beholding that huge elephant, advancing with speed, Dhananjaya struck him on the head between the temples with an iron arrow of great impetus shot from the bow-string stretched to the ear. And like the thunderbolt hurled by Indra splitting a mountain, that arrow furnished with vulturine wings, shot by Partha, penetrated, up to the very feathers, into the body of that elephant huge as hill. And sorely afflicted by the shaft, that lord of the elephant species began to tremble, and deprived of strength fell down on the ground in intense anguish, like the peak of mountain riven by thunder. And that best of elephants falling down on the earth, Vikarna suddenly alighting in great terror, ran back full eight hundred paces and ascended on the car of Vivinsati. And having slain with that thunder-like arrow that elephant huge as a mighty hill and looking like a mass of clouds, the son of Pritha smote Duryodhana in the breast with another arrow of the same kind. And both the elephant and the king having thus been wounded, and Vikarna having broken and fled along with the supporters of the king's car, the other warriors, smitten with the arrows shot from the Gandiva, fled from the field in panic. And beholding the elephant slain by Partha, and all the other warriors running away, Duryodhana, the foremost of the Kurus, turning away his car precipitately fled in that direction where Partha was not. And when Duryodhana was fast running away in alarm, pierced by that arrow and vomitting forth blood, Kiritin, still eager for battle and capable of enduring every enemy, thus censured him from wrath, 'Sacrificing thy great fame and glory, why dost thou fly away, turning thy back? Why are not those trumpets sounded now, as they were when thou hadst set out from thy kingdom? Lo, I am an obedient servant of Yudhishthira, myself being the third son of Pritha, standing here for battle. Turn back, show me thy face, O son of Dhritarashtra, and bear in thy mind the behaviour of kings. The name Duryodhana bestowed on thee before is hereby rendered meaningless. When thou runnest away, leaving the battle, where is thy persistence in battle? Neither do I behold thy body-guards, O Duryodhana, before nor behind. O foremost of men, fly thou away and save thy life which is dear from the hands of Pandu's son.'"

SECTION LXV

Vaisampayana said, “Thus summoned to battle by the illustrious hero, Dhritarashtra’s son turned back stung by those censures, like an infuriate and mighty elephant pricked by a hook. And stung by those reproaches and unable to bear them, that mighty and brave car-warrior endued with great swiftness, turned back on his car, like a snake that is trampled under foot. And beholding Duryodhana turn back with his wounds, Karna, that hero among men, decked with a golden necklace, stopped the king on the way and soothing him, himself proceeded along the north of Duryodhana’s car to meet Partha in battle. And the mighty-armed Bhishma also, the son of Santanu, turning back his steeds decked with gold, enormous in size, and of tawny hue, rushed bow in hand, for protecting Duryodhana from Partha’s hand. And Drona and Kripa and Vivinsati and Dussasana and others also, quickly turning back, rushed forward with speed with drawn bows and arrows fixed on the bow-strings, for protecting Duryodhana. And beholding those divisions advance towards him like the swelling surges of the ocean, Dhananjaya, the son of Pritha, quickly rushed at them like a crane rushing at a descending cloud. And with celestial weapons in their hands, they completely surrounded the son of Pritha and rained on him from all sides a perfect shower of shafts, like clouds showering on the mountain breast a heavy downpour of rain. And warding off with weapons, all the weapons of those bulls among the Kurus, the wielder of the Gandiva who was capable of enduring all foes, evolved another irresistible weapon obtained from Indra, called Sanmohana. And entirely covering the cardinal and other directions with sharp and keen-edged arrows furnished with beautiful feathers, that mighty hero stupefied their senses with the twang of the Gandiva. And once more, taking up with both his hands that large conch of loud blare, Partha, that slayer of foes, blew it with force and filled the cardinal and other points, the whole earth, and sky, with that noise. And those foremost of the Kuru heroes were all deprived of their senses by the sound of that conch blown by Partha. And all of them stood still, their bows, from which they were never separated, dropping down from their hands. And when the Kuru army became insensible, Partha calling to mind the words of Uttara, addressed the son of the Matsya king, saying, ‘O best of men, go thou among the Kurus, so long as they remain insensible, and bring away the white garments of Drona and Kripa, and the yellow and handsome ones of Karna, as also the blue ones of the king and Drona’s son. Methinks, Bhishma is not stupefied, for he knoweth how to counteract this weapon of mine. So, pass thou on, keeping his steeds to thy left; for those that are sensible should thus be avoided.’ Hearing these words, the illustrious son of Matsya, giving up the reins of the steeds, jumped down from the car and taking off the garments of the warriors, came back to his place. And the son of Virata then urged the four handsome steeds with flanks adorned with golden armours. And those white steeds, urged on, took Arjuna away from the midst of battle-field and beyond the array of the infantry bearing standards in their hands. And, Bhishma, beholding that best of men thus going away, struck him with arrows. And Partha, too, having slain Bhishma’s steeds, pierced him with ten shafts. And abandoning Bhishma on the field of battle, having first slain his car-driver, Arjuna with a good-looking bow in hand came out of that multitude of cars, like the sun emerging from the clouds. And Dhritarashtra’s son, that foremost of heroes among the Kurus, recovering his senses, saw the son of Pritha standing like the lord of the celestials, alone on the battle-field. And he said in hurry (unto Bhishma), ‘How hath this one escaped from thee? Do thou afflict him in such a way that he may not escape.’ And at this, Santanu’s son, smiling, said unto him, ‘Where had been this sense of thine, and where had been thy prowess too, when thou hadst been in a state of unconsciousness renouncing thy arrows and handsome bow? Vibhatsu is not addicted to the commission of atrocious deeds; nor is his soul inclined to sin. He renounceth not his principles even for the sake of the three worlds. It is for this only that all of us have not been slain in this battle. O thou foremost of Kuru heroes, go back to the city of the Kurus, and let Partha also go away, having conquered the kine. Do thou never foolishly throw away thy own good. Indeed, that which leadeth to one's welfare ought to be accomplished.'"

Vaisampayana continued, "Having listened to the words of the grandsire that tended to his own welfare, the wrathful king Duryodhana no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhishma was beneficial and seeing that the Pandavas gaining in strength, the other warriors also, desirous of protecting Duryodhana, resolved to return. And beholding those foremost of Kuru heroes departing for their city, Dhananjaya, the son of Pritha, with a cheerful heart followed them for a while, desirous of addressing and worshipping them. And having worshipped the aged grandsire — the son of Santanu, as also the preceptor Drona, and having saluted with beautiful arrows Drona's son and Kripa and other venerable ones among the Kurus, the son of Pritha broke into fragments Duryodhana's crown decked with precious gems, with another arrow. And having saluted all the venerable and brave warriors thus, he filled the three worlds with the twang of the Gandiva. And suddenly blowing his conch called Devadatta, the hero pierced the hearts of all his foes. And having humbled the hostile, he looked resplendent on his car decked with a handsome flag. And beholding the Kurus depart, Kiritin cheerfully said unto Matsya's son, 'Turn back thy steeds; thy kine have been recovered; the foe is going away and do thou also return to thy city with a cheerful heart.' And the celestials also, having witnessed that most wonderful encounter between Falguna and the Kurus, were highly delighted, and went to their respective abodes, reflecting upon Partha's feats."

SECTION LXVI

Vaisampayana said, “Having vanquished the Kurus in battle, that one with eyes like those of a bull brought back that profuse cattle wealth of Virata. And while the Dhritarashtra, after their rout, were going away, a large number of Kuru-soldiers issuing out of the deep forest appeared with slow steps before Partha, their hearts afflicted with fear. And they stood before him with joined palms and with hair dishevelled. And fatigued with hunger and thirst, arrived in a foreign land, insensible with terror, and confused in mind, they all bowed down unto the son of Pritha and said,— ‘We are thy slaves.’

“Arjuna said, ‘Welcome, blessed be ye. Go ye away. Ye have no cause of fear. I will not take the lives of them that are afflicted. Ye have my assurance of protection.’”

Vaisampayana continued, “Hearing these words of assurance, the assembled warriors greeted him with benedictions in praise of his achievements and fame and wishing him long life. And the Kauravas were unable to confront Arjuna while after routing the foe he proceeded towards the city of Virata, like an elephant with rent temples. And having routed the whole army of the Kuru like a violent wind scattering the clouds, that slayer of foes, Partha, regardfully addressing the prince of Matsya, said, ‘It is known to thee alone, O child, that the sons of Pritha are all living with thy father. Do not eulogise them upon entering the city, for then the king of the Matsyas may hide himself in fear. On the other hand, entering the city, do thou proclaim in the presence of thy father that the deed is thy own, saying,— “By me hath the army of the Kurus been vanquished and by me have the kine been recovered from the foe!”’

“Uttara said, ‘The feat thou hast achieved is beyond my power. I do not possess the ability to achieve it. I shall not, however, O Savyasachin, discover thee to my father, as long as thou wilt not tell me to do it.'"

Vaisampayana continued, "Having vanquished the hostile army and wrested the whole of the cattle wealth from the Kurus, Jishnu returned again to the cemetery and having approached the same Sami tree stood there with body mangled by the arrows of the enemy. Then that terrible monkey blazing like fire ascended into the sky with those other creatures in the flag-staff. And the illusion created (by Viswakarma) melted away and Uttara's own banner bearing the device of a lion was set up on the car again. And having replaced the arrows and quivers of those foremost of the Kuru princes, and also that other weapon the (Gandiva) which enhances the fierceness of a battle, the illustrious prince of Matsya set out for the city with a glad heart, having Kiritin as his charioteer. And having achieved an exceedingly mighty feat and slain the foe, Partha also, that slayer of foes, binding his hair into a braid as before, took the reins from Uttara's hands. And that illustrious hero entered the city of Virata, with a cheerful heart rehabilitating himself as Vrihannala, the car-driver of Uttara."

Vaisampayana continued, "When all the Kauravas utterly routed and vanquished, set out in a dejected mood for Hastinapura, Falguna, on his way back, addressed Uttara, saying, 'O prince, O hero of mighty arms, seeing the kine escorted in advance of us by the cowherds, we shall enter Virata's metropolis in the afternoon, having tended the steeds with drink and a bath. Let the cowherds, despatched by thee, speedily repair to the city with the good news and proclaim thy victory.'"

Vaisampayana continued, "Agreeable to Arjuna's words, Uttara speedily ordered the messengers, saying, 'Go ye and proclaim the king's victory. The foe hath been routed, and the kine have been recovered.' And the Matsya and the Bharata princes having thus consulted together re-approached the same Sami tree. And gratified with the victory they had won, and arrived at the foot of the Sami tree, they wore on their persons and took up on their car the ornaments and robes they had left there. And having vanquished the whole hostile army and recovered the whole of the wealth from the Kurus, the heroic son of Virata returned to the city with Vrihannala as his car-driver."

SECTION LXVII

Vaisampayana said, “Having speedily recovered his wealth Virata owning a large army entered his city with a cheerful heart, accompanied by the four Pandavas. And having vanquished the Trigartas in battle and recovered all the kine, that mighty monarch, along with the sons of Pritha, looked resplendent and blazed forth in beauty. And as the brave king, that enhancer of the joys of friends, was seated on his throne, all his subjects headed by the Brahmanas stood before him. And worshipped by them, the king of the Matsyas, at the head of his army, saluted the Brahmanas and his subjects in return and dismissed them cheerfully. And Virata, the king of the Matsyas owning a large army, enquired after Uttara, saying, ‘Where hath Uttara gone?’ And the women and the maidens of the palace and the other females living in the inner apartments joyfully said unto him, ‘Our kine having been seized by the Kurus, Bhuminjaya incensed at this and from excess of bravery hath issued forth alone with only Vrihannala as his second, for vanquishing the six mighty car-warriors, Bhishma the son of Santanu, and Kripa, and Karna, and Duryodhana, and Drona, and Drona’s son who have all come with the Kuru army.’”

Vaisampayana continued, “Then king Virata, hearing that his brave son had gone forth with only one car and with Vrihannala as his car-driver, became filled with grief, and addressing his chief counsellors, said, ‘Without doubt, the Kauravas and other lords of earth, learning the defeat of the Trigartas, will never keep their ground. Therefore, let those of my warriors that have not been wounded by the Trigartas go out, accompanied by a mighty force, for the protection of Uttara.’ And saying this, the king speedily despatched, for the sake of his son, horses and elephants and cars and a large number of foot-soldiers, equipped and decked with various kinds of weapons and ornaments. And it was thus that Virata, the king of the Matsyas, owning a large army, quickly ordered out a large division consisting of four kinds of troops. And having done this, he said, ‘Learn ye, without loss of time whether the prince liveth still or not! I myself think that he who hath got a person of the neuter sex for his car-driver is not alive.’”

Vaisampayana continued, “Then king Yudhishthira the just, smilingly said unto the afflicted king Virata, ‘If, O monarch, Vrihannala hath been his charioteer, the foe will never be able to take away thy kine today. Protected by that charioteer, thy son will be able to vanquish in battle all the lords of earth allied with the Kurus, indeed, even the gods and the Asuras and the Siddhas and the Yakshas together.’”

Vaisampayana continued, “Meanwhile, the swift-footed messengers despatched by Uttara, having reached Virata’s city, gave tidings of the victory. And the minister-in-chief then informed the king of everything, viz., the great victory that had been won, the defeat of the Kurus, and the expected arrival of Uttara. And he said, ‘All the kine have been brought back, the Kurus have been defeated, and Uttara, that slayer of foes, is well with his car-driver.’ Then Yudhishthira said, ‘By good luck it is that the kine have been recovered and the Kurus routed. I do not, however, regard it strange that thy son should have vanquished the Kurus, for his victory is assured that hath Vrihannala for his charioteer.’”

Vaisampayana continued, “Hearing of the victory of his son possessed of immeasurable might, king Virata became so glad that the bristles of his body stood erect. And having made presents of raiments unto the messengers, he ordered his ministers, saying, ‘Let the highways be decorated with flags, and let all the gods and goddesses be worshipped with flowery offerings. And let princes and brave warriors, and musicians and harlots decked in ornaments, march out to receive my son. And let the bellman, speedily riding an intoxicated elephant, proclaim my victory at places where four roads meet. And let Uttara, too, in gorgeous attire and surrounded by virgins and chanters of eulogies, go forth to receive my son.’”

Vaisampayana continued, “Having listened to these words of the king, all the citizens with auspicious things in hand, and many amongst them with cymbals and trumpets and conchs, and beautiful women attired in gorgeous robes, and reciters of auspicious and sacred hymns, accompanied by encomiasts and minstrels, and drummers and other kinds of musicians issued forth from the city of the mighty Virata to welcome Uttara of immeasurable prowess. And having despatched troops and maidens and courtesans decked in ornaments, the wise king of the Matsyas cheerfully said these words, ‘O Sairindhri, fetch the dice. And, O Kanka, let the play commence.’ The son of Pandu replied, saying, ‘We have heard it said that one whose heart is filled with joy should not play with a cunning gambler. I do not therefore, dare gamble with thee that are so transported with joy. I am ever desirous of doing what is for thy good. Let the play, however, commence if it pleases thee.’

“Virata said, ‘My female slaves and kine, my gold and whatsoever other wealth I have, nothing of all this shall thou be able to protect today even if I do not gamble.’ Kanka said in reply, ‘O monarch, O bestower of honours, what business hast thou with gamble which is attended with numerous evils? Gambling is fraught with many evils; it should, therefore, be shunned. Thou mayst have seen or at least heard of Yudhishthira, the son of Pandu. He lost his extensive and prosperous kingdom and his god-like brothers at dice. For this, I am averse to gambling. But if thou likest, O king, I will play.’”

Vaisampayana continued, “While the play was going on, Matsya said unto the son of Pandu, ‘Lo, the Kauravas that are so formidable have been vanquished in battle by my son.’ Upon this, the illustrious king Yudhishthira said, ‘Why should not he conquer that hath Vrihannala for his charioteer?’

“Thus addressed, King Matsya became angry and said unto Pandu’s son, ‘Thou wretch of a Brahmana, dost thou compare one of the neuter sex with my son! Hast thou no knowledge of what is proper and what improper for one to say? Without doubt, thou disregardest me. Why should not my son vanquish all those with Bhishma and Drona as their leaders? O Brahmana, for friendship only

I pardon thee this thy offence. Thou must not, however, say so again if thou wishest to live.'

"Yudhishthira said, 'There where Bhishma and Drona and Drona's son and the son of Vikartana and Kripa and king Duryodhana and other royal and mighty car-warriors are assembled or there where Indra himself is surrounded by the Maruts, what other person than Vrihannala can fight, encountering them all! None hath been, none will be, his equal in strength of arms! Indeed, it is Vrihannala only whose heart is filled with joy at sight of a terrible conflict. It is he who had vanquished the celestials and the Asuras and human beings fighting together. With such a one for his ally, why should not thy son conquer the foe?' Virata said, 'Repeatedly forbidden by me, thou dost not yet restrain thy tongue. If there is none to punish, no one would practise virtue.'"

Vaisampayana continued, "Saying this, the king inflamed with anger forcibly struck Yudhishthira in the face with a dice, and reproached him angrily, saying, 'Let it not occur again!' And having been violently struck, blood began to flow from his nose. But the son of Pritha held it in his hands before it fell on the ground. And the virtuous Yudhishthira then glanced at Draupadi who was standing by his side. Ever obedient to the wishes of her lord, the faultless Draupadi, understanding his meaning, and bringing a golden vessel filled with water, received the blood that flowed from his nose. Meanwhile, Uttara, entertained with sweet perfumes of diverse kinds and decked with floral chaplets, slowly entered the city, received with respect by the citizens, the women, and the people of the provinces. And approaching the gate of the palace he sent the news of his arrival to his father. And the porter then, approaching the king, said, 'Thy son Uttara, waiteth at the gate with Vrihannala as his companion.' And the Matsya king, with a cheerful heart, said unto him, 'Do thou usher both, as I am very anxious to see them.' Then Yudhishthira, the king of the Kurus, gently whispered unto the ears of the warder, 'Let Uttara enter alone; Vrihannala must not come in. Such is the vow of that hero of mighty arms that whoever causeth a wound on my person or sheddeth my blood except in battle, shall not live. Inflamed with rage he will never bear patiently to see me bleeding, but will slay Virata even now with his counsellors and troops and steeds.'"

SECTION LXVIII

Vaisampayana said, “Then Bhuminjaya, the eldest son of the king, entered, and having worshipped the feet of his father approached Kanka. And he beheld Kanka covered with blood, and seated on the ground at one end of the court, and waited upon by the Sairindhri. And seeing this, Uttara asked his father in a hurry, saying, ‘By whom, O king, hath this one been struck? By whom hath this sinful act been perpetrated?’

“Virata said, ‘This crooked Brahmana hath been struck by me. He deserveth even more than this. When I was praising thee, he praised that person of the third sex.’

“Uttara said, ‘Thou hast, O king, committed an improper act. Do thou speedily propitiate him so that the virulent poison of a Brahmana’s curse may not consume thee to thy roots!’”

Vaisampayana continued, “Having heard the words of his son, Virata, that enhancer of the limits of his kingdom, began to soothe Kunti’s son, who was like unto a fire hid in ashes, for obtaining his forgiveness. And unto the king desirous of obtaining his pardon the Pandava replied, ‘O king, I have long ago forgiven it. Anger I have none. Had this blood from my nostrils fallen on the ground, then, without doubt, thou, O monarch, wouldst have been destroyed with thy kingdom. I do not, however, blame thee, O king, for having struck an innocent person. For, O king, they that are powerful generally act with unreasoning severity.’”

Vaisampayana continued, “When the bleeding had stopped, Vrihannala entered (the council-room) and having saluted both Virata and Kanka, stood silent. And the king, having appeased the chief of the Kurus, began to praise, in Savyasachin’s hearing, Uttara who had returned from the battle. And the king said, ‘O enhancer of the joys of Kekaya’s princess, in thee have I truly a son! I never had nor shall have, a son that is equal to thee! How, indeed, couldst thou, O child, encounter that Karna who leaveth not a single mark unhit amongst even a thousand that he may aim at all at once? How couldst thou, O child, encounter that Bhishma who hath no equal in the whole world of men? How also couldst thou, O child, encounter Drona, that foremost of all wielders of weapons, that preceptor of the Vrishnis and Kauravas, twice-born one who may be regarded as the preceptor of all the Kshatriyas? How couldst thou meet in battle the celebrated Aswatthaman? How couldst thou, O child, encounter that Duryodhana, the prince who is capable of piercing even a mountain with his mighty arrows? My foes have all been thrashed. A delicious breeze seems to blow around me. And since thou hast recovered in battle the whole of my wealth that had been seized by the Kurus, it seems that all those mighty warriors were struck with panic. Without doubt, thou, O bull amongst men, has routed the foe and snatched away from them my wealth of kine, like his prey from a tiger.’”

SECTION LXIX

“Uttara said, ‘The kine have not been recovered by me, nor have the foe been vanquished by me. All that hath been accomplished by the son of a deity. Capable of striking like a thunderbolt, that youth of celestial origin, beholding me running away in fear, stopped me and himself mounted on my car. It was by him that the kine have been recovered and the Kauravas vanquished. The deed, O father, is that hero’s and not mine. It was he that repulsed with arrows Kripa and Drona and Drona’s son of powerful energy, and the Suta’s son and Bhishma. That mighty hero then spoke unto the affrighted prince Duryodhana who was running away like the leader of a head of elephants, these words, “O prince of the Kuru race, I do not see that thou art safe by any means even at Hastinapura. Protect thy life by putting forth thy might. Thou shalt not escape me by flight. Therefore, make up thy mind for fight. If victorious, the sovereignty of the earth will be thine, or if slain, heaven itself will be thine.”

“‘Thus addressed, king Duryodhana — that tiger among men surrounded by his counsellors, — sighing on his car like a snake turned back, showered arrows endued with the speed and force of thunderbolts. Beholding all this, venerable sire, my thighs began to quake. Then that celestial youth pierced with arrows the Kuru army consisting of leonine warriors. And having pierced and afflicted that crowd of cars, that youth, stout as the lion, laughed at them and robbed them of their clothes and attires. Indeed, the six great car-warriors of the Kurus were vanquished by that hero alone, even like herds of animals ranging in the forest by a single tiger in rage.’

“Virata said, ‘Where is that mighty-armed and famous youth of celestial origin, that hero who recovered in battle my wealth that had been seized by the

Kurus? I am anxious to behold and worship that mighty warrior of celestial origin who hath saved thee and my kine also.’

“Uttara replied, ‘The mighty son of a deity disappeared there and then. I think, however, that he will show himself either tomorrow or the day after.’”

Vaisampayana continued, “Virata, that owner of a large army, remained ignorant of the son of Pandu who was thus described unto him by Uttara, and who was living in the palace in disguise. And permitted by the high-souled Virata, Partha presented with his own hands the garments he had brought, unto Virata’s daughter. And the beautiful Uttara, obtaining those new and costly clothes of diverse kinds, became highly glad, along with the son of the Matsya king.”

SECTION LXX

Vaisampayana said, “Then, on the third day, attired in white robes after a bath, and decked in ornaments of all kinds, those great car-warriors, the five Pandava brothers, having accomplished their vow, and with Yudhishthira at their head, looked resplendent as they entered the palace-gate like five intoxicated elephants. And having entered the council-hall of Virata, they took their seats on the thrones reserved for kings, and shone brilliantly like fires on the sacrificial altar. And after the Pandavas had taken their seats, Virata, that lord of earth, came there for holding his council and discharging other royal offices. And beholding the illustrious Pandavas blazing like fires, the king reflected for a moment. And then, filled with wrath, the Matsya king spoke unto Kanka seated there like a celestial and looking like the lord of celestials surrounded by the Maruts. And he said, ‘A player at dice thou wert employed by me as a courtier! How couldst thou occupy the royal seat thus attired in handsome robes and ornaments?’”

Vaisampayana continued, “Hearing these words of Virata, O king, and desirous of jesting with him, Arjuna smilingly said in reply, ‘This person, O king, deserveth to occupy the same seat with Indra himself. Devoted to the Brahmanas, acquainted with the Vedas, indifferent to luxury and carnal enjoyments, habitually performing sacrifices, steady in vows, this one, indeed, is the very embodiment of virtue. The foremost of all persons endued with energy and superior to every body on earth in intelligence, devoted to asceticism, he is conversant with various weapons. No other person among the mobile and immobile creatures of the three worlds possesseth or will ever possess such knowledge of weapons. And there is none even amongst the gods, or Asuras, or men, or Rakshasas, or Gandharvas, or Yaksha chiefs, or Kinnaras, or mighty

Uragas, who is like him. Endued with great foresight and energy, beloved by the citizens and inhabitants of the provinces, he is the mightiest of car-warriors amongst the sons of Pandu. A performer of sacrifices, devoted to morality, and of subdued passions, like unto a great Rishi, this royal sage is celebrated over all the worlds. Possessed of great strength and great intelligence, able and truthful, he hath all his senses under complete control. Equal unto Indra in wealth and Kuvera in hoarding, he is the protector of the worlds like unto Manu himself of mighty prowess. Endued with great might, he is even such. Kind unto all creatures he is no other than the bull of the Kuru race, king Yudhishthira the just. The achievements of this king resemble the sun himself of blazing effulgence. And his fame hath travelled in all directions like the rays of that luminary. And like the rays following the risen sun of blazing effulgence, ten thousand swift elephants followed him, O king, when he dwelt among the Kurus. And, O king, thirty thousand cars decked in gold and drawn by the best steeds, also used to follow him then. And full eight hundred bards adorned with ear-rings set with shining gems, and accompanied by minstrels, recited his praises in those days, like the Rishis adorning Indra. And, O king, the Kauravas and other lords of earth always waited upon him like slaves, as the celestials upon Kuvera. This eminent king, resembling the bright-rayed sun, made all lords of earth pay tribute unto him like persons of the agricultural class. And eighty-eight thousands of high-souled Snatakas depended for their subsistence upon this king practising excellent vows. This illustrious lord protected the aged and the helpless, the maimed and the blind, as his sons, and he ruled over his subjects virtuously. Steady in morality and self-control, capable of restraining his anger, bountiful, devoted to the Brahmanas, and truthful, this one is the son of Pandu. The prosperity and prowess of this one afflict king Suyodhana with his followers including Karna and Suvala's son. And, O lord of men, the virtues of this one are incapable of being enumerated. This son of Pandu is devoted to morality and always abstains from injury. Possessed of such attributes, doth not this bull among kings, this son of Pandu, deserve, O monarch, to occupy a royal seat?'"

SECTION LXXI

"Virata said, 'If this one, indeed, be the Kuru king Yudhishthira the son of Kunti, which amongst these is his brother Arjuna, and which, the mighty Bhima. Which of these is Nakula, and which Sahadeva and where is the celebrated Draupadi? After their defeat at dice, the sons of Pritha have not been heard of by any one.'

"Arjuna said, 'Even this one, O king, who is called Vallava and is thy cook, is that Bhima of mighty arms and terrible prowess and furious impetus. It was he who slew the furious Rakshasas on the mountains of Gandhamadana, and procured for Krishna celestial flowers of great fragrance. Even he is that Gandharva, who slew the Kichaka of wicked soul and it was he who killed tigers and bears and boars in the inner apartment of thy palace. He who had been the keeper of thy horse is that slayer of foes called Nakula, and this one is Sahadeva, the keeper of thy kine. Both these sons of Madri are great car-warriors, possessed of great fame and beauty of person. These two bulls of the Bharata race, attired in handsome robes and decked in excellent ornaments, are a match for a thousand great car-warriors. And even this lady of eyes like lotus-petals and slender-waist and sweet smiles is Drupada's daughter, thy wife's Sairindhri, for whose sake, O king, the Kichakas were slain. I am, O king, Arjuna who, it is evident, thou hast heard, is that son of Pritha, who is Bhima's junior and the senior of the twins! We have, O king, happily passed in thy abode the period of non-discovery, like infants in the womb!'"

Vaisampayana continued, "After Arjuna had pointed out those heroes — the five Pandavas, the son of Virata then spoke of Arjuna's prowess. And Uttara once again identified the sons of Pritha. And the prince said, 'That one whose complexion is bright like that of pure gold, who is stout like a full-grown lion, whose nose is so prominent, whose eyes are large and expansive, and whose face is broad and of coppery hue, is the king of the Kurus. And behold, that one whose tread is like that of an infuriate elephant, whose complexion is like that of heated gold, whose shoulders are broad and expanded, and whose arms are long and thick, is Vrikodara. And he who stands by his side, that youth of darkish hue, who is like unto a leader of a herd of elephants, whose shoulders are broad like those of a lion, whose tread is like that of a mighty elephant, and whose eyes are large and expansive like lotus-leaves, is Arjuna that foremost of bowmen. And lo, close to the king, are those foremost of men, the twins, like unto Vishnu and Indra, and who have no equals, in the world of men, in beauty, might, and behaviour. And close by them, behold, standeth Krishna, beautiful as gold, like unto the very embodiment of light, possessing the complexion of the blue lotus, like unto a celestial damsel, and resembling the living embodiment of Lakshmi herself.'"

Vaisampayana continued, "Then Virata's son began to describe the prowess of Arjuna, saying, 'Even this one is he that slew the foe, like unto a lion devastating a flock of deer. Even he ranged through crowds of hostile cars, slaying their best of car-warriors. By him was slain a huge, infuriate elephant by means of a single arrow. Pierced by him, that huge beast having its flanks adorned with an armour of gold, fell down piercing the earth with his tusks. By him have the kine been recovered and the Kauravas vanquished in battle. My ears have been deafened by the blare of his conch. It was by this hero of fierce deeds that Bhishma and Drona, along with Duryodhana, were vanquished. That achievement is his and not mine.'"

Vaisampayana continued, "Hearing these words of his, the mighty king of the Matsyas, considering himself guilty of having offended Yudhishthira, said unto Uttara in reply, 'I think the time hath come for me to propitiate the sons of Pandu. And, if thou likest, I shall bestow my daughter Uttara upon Arjuna.'

"Uttara said, 'Worthy of our adorations and worship and respect, the time hath come for worshipping the illustrious sons of Pandu who deserve to be worshipped by us.'

“Virata said, ‘When brought under the foe’s subjection in battle, it was Bhimasena that rescued me. My kine also have been recovered by Arjuna. It is through the might of their arms that we have obtained victory in battle. Such being the case, all of us, with our counsellors, shall propitiate Yudhishthira the son of Kunti. Blessed be thou, with all thy brothers, O bull among the sons of Pandu. If, O king, we have ever said or done anything in ignorance to offend thee, it behoveth thee to forgive us. The son of Pandu is virtuous.’”

Vaisampayana continued, “Then the high-souled Virata, delighted greatly, approached king Yudhishthira and made an alliance with him, and offered him his whole kingdom together with the sceptre and treasury and metropolis. And addressing all the Pandavas, and especially Dhananjaya, the mighty king of the Matsyas repeatedly said, ‘By good luck it is that I see you.’ And having again and again embraced Yudhishthira and Bhima and the sons of Madri, and smelt their heads, Virata, that owner of a large army, was not satiated with gazing at them. And being highly pleased, he said unto king Yudhishthira, ‘By good luck it is that I see you safe from woods. By good luck it is that ye have accomplished with difficulty the period of exile, undiscovered by those wicked wights. I make over my entire kingdom to the sons of Pritha, and what else I have. Let the sons of Pandu accept these without the slightest hesitation. And let Dhananjaya, called also Savyasachin, accept the hand of Uttara: for that best of men is fit to be her lord.’ Thus addressed, king Yudhishthira the just cast a look upon Dhananjaya, the son of Pritha. And looked at by his brother, Arjuna said unto the Matsya king, ‘O monarch, I accept thy daughter as my daughter-in-law. An alliance of this kind between the Matsya and the Bharatas is, indeed, desirable.’”

SECTION LXXII

“Virata said, ‘Why, O best among the Pandavas, dost thou not wish to accept as wife this my daughter that I bestow upon thee?’

“Arjuna said, ‘Residing in thy inner apartments, I had occasion always to behold thy daughter, and she too, alone or in company trusted me as her father. Well-versed in singing and dancing, I was liked and regarded by her, and, indeed, thy daughter always regardeth me as her protector. O king, I lived for one whole year with her though she had attained the age of puberty. Under these circumstances, thyself or other men may not without reason, entertain suspicions against her or me. Therefore, O king, myself who am pure, and have my senses under control, beg to thee, O monarch, thy daughter as my daughter-in-law. Thus do I attest her purity. There is no difference between a daughter-in-law and a daughter, as also between a son and son’s own-self. By adopting this course, therefore, her purity will be proved. I am afraid of slanderous and false accusations. I accept, therefore, O king, thy daughter Uttara as my daughter-in-law. Surpassing all in knowledge of weapons, resembling a celestial youth in beauty, my son, the mighty-armed Abhimanyu is the favourite nephew of Vasudeva, the wielder of the discus. He, O king, is fit to be thy son-in-law and the husband of thy daughter.’

“Virata said, ‘It behoveth the best of the Kurus, Dhananjaya, the son of Kunti, who is so virtuous and wise, to say this. O son of Pritha, do thou carry out what thou thinkest should be done after this. He that hath Arjuna for the father of his son-in-law, hath all his desires gratified.’”

“Vaisampayana continued, ‘The monarch having said this, Yudhishthira, the son of Kunti, gave his assent to what was thus agreed upon between the Matsya king and Arjuna. And, O Bharata, the son of Kunti sent invitations to Vasudeva and to all his friends and relatives, and Virata also did the same. And then, after the expiry of the thirteenth year, the five Pandavas took up their abode in one of Virata's towns called Upaplavya, and Vibhatsu, the son of Pandu, brought over Abhimanyu and Janardana, and also many people of the Dasarha race from the Anarta country. And the king of Kasi, and also Saivya, being very friendly to Yudhishthira, arrived there, each accompanied by an Akshauhini of troops. And the mighty Drupada, also with the heroic sons of Draupadi and the unvanquished Sikhandin, and that foremost of wielder of weapons, the invincible Dhrishtadyumna came there with another Akshauhini of troops. And all the kings that came were not only lords of Akshauhini, but performers of sacrifices with gifts in profusion to Brahmanas, conversant with the Vedas endued with heroism, and ready to die in battle. And beholding them arrived, that foremost of virtuous men, the king of the Matsyas, adored them duly, and entertained their troops and servants and carriers of burdens. And he was highly pleased to bestow his daughter upon Abhimanyu. And after the kings had come there from different parts of the country, there came Vasudeva decked in floral garlands, and Halayudha, and Kritavarman, the son of Hridika, and Yuyudhana, the son of Satyaki, and Anadhristi and Akrura, and Samva and Nisatha. And these repressers of foes came there bringing with them Abhimanyu and his mother. And Indrasena and others, having lived at Dwaraka for one whole year, came there, bringing with them the well adorned cars of the Pandavas. And there came also ten thousand elephants and ten thousand cars, and hundred millions of horses and hundred billions of foot-soldiers, and innumerable Vrishni and Andhaka and Bhoja warriors of great energy, in the train of that tiger among the Vrishnis, Vasudeva of great effulgence. And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the Pandavas. And then conchs and cymbals and horns and drums and other musical instruments appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected. And mimes and bards and encomiasts, versed in singing and legendary lore, waited upon the kings, and chanted their praises and genealogies. And the matrons of the Matsyas of symmetrical bodies and limbs, and wearing ear-rings of pearls and gems, headed by Sudeshna, came to the place where the marriage knot was to be tied. And amongst those beautiful females of fair complexion and excellent ornaments, Krishna was the foremost in beauty and fame and splendour. And they all came there, leading forth the princess Uttara decked in every ornament and resembling the daughter of the great Indra himself. And then Dhananjaya, the son of Kunti, accepted Virata's daughter of faultless limbs on behalf of his son by Subhadra. And that great king, Yudhishthira, the son of Kunti, who stood there like Indra, also accepted her as his daughter-in-law. And having accepted her, the son of Pritha, with Janardana before him, caused the nuptial ceremonies to be performed of the illustrious son of Subhadra. And Virata then gave him (as dowry) seven thousand steeds endued with the speed of the wind and two hundred elephants of the best kind and much wealth also. And having duly poured libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virata offered to the Pandavas his kingdom, army, treasury, and his own self. And after the marriage had taken place, Yudhishthira, the son of Dharma, gave away unto the Brahmanas all the wealth that had been brought by Krishna of unfading glory. And he also gave away thousands of kine, and diverse kinds of robes, and various excellent ornaments, and vehicles, and beds, delicious viands of various kinds, and cardinal drinks of diverse species. And the king also made gifts of land unto the Brahmanas with due rites, and also cattle by thousands. And he also gave away thousands of steeds and much gold and much wealth of other kinds, unto persons of all ages. And, O bull of the Bharata race, the city of the Matsya king, thronged with men cheerful and well-fed, shone brightly like a great festival.'"

The end of Virata Parva

ENDNOTES.

[1] Brahma Vadini — Nilakantha explains this as Krishna-kirtanasila.

[2] This speech of Vaisampayana is not included in some texts within the second section. To include it, however, in the third, is evidently a mistake.

[3] The sloka commencing with Adushta and ending ratheshu cha does not occur in texts except those in Bengal.

[4] A difference of reading is observable here. The sense, however, is the same.

[5] An independent female artisan working in another person's house. — Wilson.

[6] Some of the Bengal text read Sarvastramaya for Sarvamantramaya. The former is evidently incorrect.

[7] This is a very difficult sloka. Nilakantha adopts the reading Sanjayet. The Bengal editions read Sanjapet. If the latter be the correct reading, the meaning then would be,— 'Let none talk about what transpires in the presence of the king. For those even that are poor, regard it as a grave fault.' The sense evidently is that the occurrences in respect of a king which one witnesses should not be divulged. Even they that are powerless regard such divulgence of what occurs in respect of them as an insult to them, and, therefore, inexcusable.

[8] The Bengal editions, read Rajna in the instrumental case. Following a manuscript text of a Pandit of my acquaintance I read Rajnas in the genitive.

[9] Mahishasura, the son of Rambhasura. Durga had to fight for many many years before she could slay this formidable Asura. The story occurs in the Markandeya Purana. To this day, Bengal during the great Durga Puja festival in autumn, worships the goddess with great veneration.

[10] Literally, one that rescues from difficulty.

[11] Kamachara is explained by Nilakantha thus, although in other places it bears a quite different meaning.

[12] Krita — attack; Pratikrita — warding it off; Sankata — clenched. Some texts read Sankatakais. The meaning then would be 'cased in gauntlets.'

[13] Bhuti, Hri, Sri, Kirti and Kanti are respectively the feminine embodiments of Prosperity, Modesty, Beauty, Fame and Loveliness.

[14] What Draupadi means is that instead of passing her days in joy and happiness, instead of being able to wish time to be stationary with her, she is obliged in consequence of her misery, to wish time to pass off quickly.

[15] Jayate asyas — i.e., she from whom one is born.

[16] Some texts read, Vilwam nagaviodhara — i.e., ‘As an elephant lifts up a vela fruit.’

[17] Veri means both a kettle-drum and a trumpet. The latter however conveys a better meaning here.

[18] Literally, force of his thighs.

[19] What Bhima says is this. — The Gandharvas, your husbands, are always obedient to thee! If they have been able to do thee a service, they have only repaid a debt.

[20] Krita-krita — Nilakantha explains this to mean ‘imagining themselves to have achieved success in their mission’ for having learnt of Kichaka’s death, they could readily guess the presence of the Pandavas there. This is too far-fetched and does not at all agree with the spirit of their report to Duryodhana below. And then the same word occurs in the very last line of the Section. I take it that in both places the word has been used in the same sense.

[21] This is a very difficult sloka. I am not sure that I have understood it alright. Both Nilakantha and Arjuna Misra are silent. Instead of depending, however, on my own intelligence, I have consulted several friends who have read the Mahabharata thoroughly. The grammatical structure is easy. The only difficulty consists in the second half of the sloka. The meaning, however, I have given is consistent with the tenor of Bhishma’s advice.

[22] Indicating the unobstructed completion of the sacrifice.

[23] The word tirtha here means, as Nilakantha rightly explains spies and not holy spots.

[24] Satram is explained by Nilakantha to mean here ‘false disguise.’ I think, however, such an interpretation to be far-fetched. It evidently means ‘forest’, — the use of ‘pravisteshu’ in connection with it almost settles the point.

[25] This sloka is not correctly printed in any of the texts that I have seen. The reading that I adopt is that the second word is the participle of the root budh and not the instrumental of budhi; the last word again of the

second line is a compound of valavatsu and avaleshu instead of (as printed in many books) valavatswavaleshu. Any other reading would certainly be incorrect. I have not consulted the Bombay text.

[26] Bhagasas lit., each in its proper place. It may also mean, ‘according to their respective division.’

[27] Kalyana-patalam is explained by Nilakantha to mean suvarna pattachchaditam.

[28] One of the generals of Virata.

[29] Some differences of reading are noticeable here, for Yasaswinau some texts read Manaswinau, and for Vahusamravdhau — Vahusanrambhat; and for Nakha-naki — Ratha-rathi.

[30] Some texts read Ghanabiva for Ghanarva. The latter is unquestionably better in form.

[31] The word in the original is Muhurta equal to 48 minutes. Nilakantha points out very ingeniously that the night being the seventh of the dark fortnight, the moon would not rise till after 14 Dandas from the hour of sunset, a Danda being equal to 24 minutes. A Muhurta, therefore implies not 48 minutes exactly, but some time.

[32] Some Vikshyainam, Nilakantha explains Sama as a word spoken by Bhima for assuring the captive Virata, and Vikshya as ‘assuring’ or ‘consoling by a glance.’ Perhaps this is right.

[33] The adjective Bhima-sankasas as explained by Nilakantha is in this sense, quoting the celebrated simile of Valmiki.

[34] To understand the comparison would require in the reader a knowledge of the mechanism of the Indian Vina. Briefly, the Vina consists of a bamboo of about 3 cubits attached to two gourds towards its ends. Along the bamboo which serves the purpose of a finger-board, is the main chord and several thinner wires. All these pass over a number of frets, two and a half heptachords, representing the total compass of the instrument. The wires rest towards their ends on two pieces of ivory called Upadhanas in Sanskrit or Swaris in Urdu.

[35] Some read kaniasi for vaviasi. Both words are the same, and mean the same thing.

[36] Vedi-Vilagna madhya — Vedi in this connection means a wasp and not, as explained by Mallinatha in his commentary of the Kumarasambhava, a sacrificial platform. I would remark in passing that many of the most poetic and striking adjectives in both the Raghu and the Kumarasambhava of Kalidasa are borrowed unblushingly from the Ramayana and the Mahabharata.

[37] Padma patrabha-nibha may also mean ‘of the splendour of the gem called Marakata.’ Nilakantha, however, shows that this would militate against the adjective Kankojwalatwacham below.

[38] The princess being of the complexion of burnished gold and Arjuna dark as a mass of clouds, the comparison is exceedingly appropriate. The Vaishnava poets of Bengal never tire of this simile in speaking of Radha and Krishna in the groves of Vrindavana.

[39] The words in the original is pranayam, lit., love. Nilakantha, however, explains it as meaning modesty, humility. I think, Nilakantha is right. The relations between Arjuna and the princess were like those between father and daughter.

[40] This sloka is not correctly printed in any of the texts that I have seen. The Burdwan Pandits read tat-samim. This I think, is correct, but then asasada in the singular when the other verbs are all dual seems to be correct. The poet must have used some other verb in the dual for asasada.

[41] Some texts read Diptasya for Diptayam.

[42] This sloka does not occur in every text. This is a typical illustration of the round about way, frequently adopted by Sanskrit writers, of expressing a simple truth. The excuse in the present instance consists in Drona’s unwillingness to identify the solitary hero with Arjuna, in the midst of all his hearers. Nadiji is an exclamation referring to Bhishma, the son of the river Ganga. Lankesa-vanari-ketu is simply ‘ape-bannered,’ or as rendered in the text, having the devastator of the gardens of Lanka’s lord for the sign of his banner. Nagahvaya is ‘named after tree’ for Arjuna is the name of an Indian tree. Nagri-sunu is ‘Indra’s son’, — Indra being the foe of mountains, for formerly it was he who cut off the wings of all mountains and compelled them to be stationary. He failed only in the case of Mainaka, the son of Himavat.

[43] Indian insects of a particular kind.

[44] Most editions read chapas which is evidently wrong. The correct reading is avapas, meaning quiver. The Burdwan Pandits give this latter reading.

[45] Some read chandrargha-darsanas. The correct reading is chandrardha-darsanas.

[46] Most editions read hema-punkha and silasita in the instrumental plural; the correct reading is their nominative plural forms.

[47] Sayaka means here, as explained by Nilakantha, a sword, and not a shaft.

[48] From the colour of his steeds.

[49] Nilakantha spends much learning and ingenuity in making out that sixty-five years in this connection means thirty-two years of ordinary human computation.

[50] Some texts read,— ‘One large meteor fell.’

[51] In some editions read, — Bharata dwijam, and Maha-hardam for maha-drumam. The meaning would then be,— ‘The banners (of the hostile army) began to tremble in the sky, and large lakes were agitated.’

[52] Some texts read Maharatham (incorrectly) for hiranmayan. Indeed, Maharatham would give no meaning in this connection. The incomplete edition of the Roy Press under the auspices of the Principal of the Calcutta Sanskrit College abounds with such incorrect readings and misprints.

[53] The Roy Press edition adds here a line which looks very much like an interpolation.

[54] The true reading is Acharya in the dual number, meaning Drona and Kripa. Some texts read the word in the singular form. Nilakantha notices both these reading, but prefers the dual to the singular.

[55] The meaning is rather doubtful. Duryodhana seems to say that ‘the hostile appearance of Arjuna has been an act of imprudence on his part. The Pandavas, after the expiry of the thirteenth year, would claim their kingdom. I, Duryodhana, may or may not accede to their demand. When, therefore, it was not certain that Arjuna would be refused by me, his hostile appearance is unwise. He has come sure of victory, but he may yet be defeated.’

[56] The sense seems to be that when moralists even are puzzled in judging of the propriety or otherwise of their acts, it can easily be imagined that the Pandavas, however virtuous, have, in the matter of this their appearance, acted wrongly, for, after all, the thirteenth year may not have really been over as believed by them. Or, it may mean, that as regards our presence here, we have not acted imprudently when even moralists cannot always arrive at right conclusion. It seems that for this Duryodhana proceeds to justify that presence in the following sentences.

BOOK 5. UDYOGA PARVA

SECTION I

OM! HAVING BOWED down to Narayana, and Nara the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

Vaisampayana said, “Then those valiant descendants of Kuru, who belonged to the same party (with Virata), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the court of Virata, And the chamber of the king of the Matsya was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place. And on the seats in front sat the two kings Virata and Drupada. And the revered and aged rulers of the earth, and Valarama and Krishna along with their father, all sat there. And close to the king of Panchala was seated the great hero of the race of Sini, together with the son of Rohini. And side by side with the king of the Matsya sat Krishna and Yudhishthira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Madri, and Pradyumna and Samva, both valiant in battle, and Abhimanyu with Virata’s sons. And those princes, the sons of Draupadi, rivalling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had set themselves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pandavas. And those powerful kings together listened to Krishna’s speech, pregnant and lofty. And Krishna said, ‘It is known to you all, how this

Yudhishthira was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pandu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishthira and Duryodhana, and what, as regards the Kurus and the Pandavas, will be consistent with the rules of righteousness and propriety and what will meet with the approbation of all. The virtuous king Yudhishthira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarashtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarashtra are incapable of overcoming by strength Arjuna, the son of Pritha. Nevertheless, king Yudhishthira and his friends have no other desire than the good of Dhritarashtra's son. These brave sons of Kunti, and the two sons of Madri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You, no doubt, know full well how those enemies of the Pandavas — with the object of possessing themselves of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys, so wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishthira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pandavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarashtra, they would slay them all though banded together. They have friends, who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that united together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary, — an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom to Yudhishthira. Having listened to the speech of Krishna, marked by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then addressed the assembly bestowing high encomiums on the words of the younger brother.'"

SECTION II

“Baladeva said, ‘You have all listened to the speech of him who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishthira and king Duryodhana. These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The sons of Dhritarashtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the quarrel can be so satisfactorily settled. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well-pleased if somebody from here, with the view of pacifying both the Kurus and the Pandavas, should undertake a journey and ascertain what is the mind of Duryodhana and explain the views of Yudhishthira. Let him respectfully salute Bhishma the heroic scion of Kuru’s race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura and Kripa, and the king of Gandhara, along with the Suta’s son. Let him also pay his respects to all the other sons of Dhritarashtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishthira. At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishthira had his throne, he forgot himself by being engaged in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ajamida, Yudhishthira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gandhara, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishthira could defeat in a match. Taking however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Sakuni alone for his opponent. Competing with Sakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Sakuni. Let the messenger make use of words characterised by humility, words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarashtra's son to his own views. Do not seek war with the Kurus; address Duryodhana in only a conciliatory tone. The object may possibly fail to be gained by war, but it may be gained by conciliation, and by this means also it may be gained enduringly.'"

Vaisampayana continued, "While that valiant scion of Madhu's race was even continuing his speech, the gallant son of the race of Sini suddenly rose up and indignantly condemned the words of the former by these words of his."

SECTION III

“Satyaki said, ‘Even as a man’s heart is, so doth he speak! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength. O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words! How, indeed, can he, who unblushingly dares attach even the slightest blame in the virtuous king Yudhishthira be permitted to speak at all in the midst of the assembly? Persons clever in the game of dice challenged the magnanimous Yudhishthira unskilled as he is in play, and confiding in them he was defeated! Can such persons be said to have virtuously won the game? If they had come to Yudhishthira while playing in this house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishthira who was bound in conscience to follow the rules observed by the military caste, and they won by a trick. What is there in this conduct of theirs that is righteous? And how can this Yudhishthira here, having performed to the utmost the stipulations entered into by way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself? Even if Yudhishthira coveted other people’s possessions, still it would not behove him to beg! How can they be said to be righteous and not intent on usurping the throne when, although the Pandavas have lived out their sojourn of concealment unrecognised, they still say that the latter had been recognised? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pandavas the throne that belongeth to them by right of birth. The means with which I would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not bow at the feet of the wise Yudhishthira, then they and their partisans must go to the regions of Yama. When Yuyudhana (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunderbolt. Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well? Who can withstand the unapproachable Bhima? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence? Who would approach Dhrishtadyumna, the son of Drupada, or these five sons of the Pandavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect and full of martial pride, or him of the powerful bow, Subhadra's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Samva, resembling Yama or the thunderbolt or fire? We shall slay Dhritarashtra's son and Sakuni and Karna in battle, and place the Pandava on the throne. There is no sin in slaying them that are bent on slaying us: but to be a beggar before foes is both impious and infamous. I ask you to be diligent in doing that which is heartily desired by Yudhishthira. Let Pandu's son get back the kingdom resigned by Dhritarashtra! Either Yudhishthira should get back his kingdom this very day or all our enemies shall lie down on the earth slain by me!'"

SECTION IV

“Drupada said, ‘O mighty-armed one, it will, without doubt, be even as thou hast said! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarashtra, who dotes on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Sakuni from folly. The words of Valadeva command themselves to my judgment; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe cannot be brought to reason by mildness. In respect of an ass, mildness is in place; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild words to Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person. If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Salya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the kings, Rightminded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Salya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to fierce Hardikya, and Ahuka, and the king of the Mallas of powerful understanding, and Rochamana. Let Vrihanta be summoned and king Senavindu, and Vahlika and Mudjakesa and the ruler of the Chedis, and Suparsva, Suvahu; and that great hero, Paurava; and also the kings of the Sakas, the Pahlavas, and the Daradas, and Surari, and Nadija, and king Karnavest, and

Nila, and the valiant king Viradharman; and Durjaya, and Dantavakra, and Rukmi, and Janamejaya; and Ashada and Vayuvega, and king Purvapali; and Bhuritejas, and Devaka, and Ekalaya with his sons; and also the kings of the Krausha race, and the valiant Kshemamurti, and the kings of the Kamboja and the Richika tribes, and of the western sea-coast; and Jayatsena and the king of Kashi, and the rulers of the land of the five rivers, and the proud son of Kratha, and the rulers of the mountain regions, and Janaki, and Susarman and Maniman, and Potimatsyaka, and the valiant Dhrishtaketu, and the ruler of the kingdom of Pansu; and Paundra, and Dandadhara, and the brave Vrihatsena; and Aparajita, and Nishada and Srenimat and Vasumat; and Vrihadvala of great strength, and Vahu the conqueror of hostile cities; and the warlike king Samudrasena with his son; and Uddhava, and Kshemaka and king Vatadhana; and Srutayus, and Dridhayus, and the gallant son of Salwa; and the king of the Kalingas, and Kumara, unconquerable in battle. Speedily send word to these. This is what recommends itself to me. And let this my priest, learned Brahmana, be sent, O king, to Dhritarashtra. Tell him the words he is to say and what Duryodhana should be told; and how Bhishma is to be addressed, and how Drona, that best of car-warriors!'"

SECTION V

“Krishna said, ‘These worlds are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pandu’s son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pandus is equal, howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home well-pleased. You are the foremost of kings, both in years and learning; and here we all, no doubt are as if your pupils. Dhritarashtra has always entertained a great respect for you; and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pandavas. We all resolve even upon this that you should send a message unto them. If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kuras and the Pandus will sustain no injury. If on the other hand, the son of Dhritarashtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of Gandiva then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.’”

Vaisampayana said, “King Virata, then having honoured Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwaraka, Yudhishthira and his followers, with king Virata, began to make preparations for war. And Virata and his relatives sent word to all the monarchs, and king Drupada also did the same. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Panchalas, many lords of the earth possessed of great strength, came to the place with cheerful hearts.

And when the sons of Dhritarashtra heard that the Pandavas had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the earth who were marching to espouse the cause of either the Kurus or the Pandavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Panchalas, having consulted the wishes of Yudhishthira, despatched to the Kurus his own priest, who was old both in years and understanding.”

SECTION VI

“Drupada said, ‘Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the Veda are superior. Of students of the Veda those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Sukra or Vrihaspati, the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishthira, the son of Kunti. It was with Dhritarashtra’s knowledge that the Pandavas were deceived by their opponents. Though instructed by Vidura he yet follows his son. Sakuni advisedly challenged Yudhishthira to a gambling match although the latter was unskilled in gambling while the former was an adept in it. Unskilled in play, Yudhishthira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishthira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarashtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime, the Pandavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy’s adherents are estranged, and while you are hanging about them, they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarashtra it is possible that Dhritarashtra may do what you say. And as you are virtuous, you must therefore act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pandavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brahmana, versed in the Vedas; and you are going thither as an ambassador, and more specially, you are an aged man. Therefore, I ask you to set out without delay towards the Kauravas with the object of promoting the interests of the Pandavas, timing your departure under the (astrological) combination called Pushya and at that part of the day called Jaya.'"

Vaisampayana continued, "Thus instructed by the magnanimous Drupada, the virtuous priest set out for Hastinapura (the city called after the elephant). And that learned man, well-versed in the principles of the science of politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pandu's sons."

SECTION VII

Vaisampayana said, “Having despatched the priest to the city called after the elephant they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwaraka. And after Krishna and Valadeva, the descendants of Madhu, had both departed for Dwaraka with all the Vrishnis, the Andhakas and the Bhojas, by hundreds, the royal son of Dhritarashtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pandavas. And learning that Krishna was on his way, the prince went to the city of Dwaraka by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti and Pandu, Dhananjaya, also speedily arrived at the beautiful city of the Anarta land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna, and stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying, ‘It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Rightminded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all rightminded persons in the world, and are always respected. I ask you to follow the rule of conduct observed by rightminded men.’ Thereat Krishna replied, ‘That you have come first, O king, I do not in the least doubt. But, O king, the son of Kunti, Dhananjaya, has been first beheld by me. On account of your first arrival, and on account of my having beheld Arjuna first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya, the son of Kunti, is entitled to first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Narayanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of these two commends itself to you. For, according to law, you have the right to the first choice.’”

Vaisampayana continued, “Thus addressed by Krishna, Dhananjaya the son of Kunti selected Kesava who was not to fight on the battle-field, even Narayana himself, the slayer of foes, increate, born among men at his own will, — the foremost of all Kshatriyas and above all the gods and the Danavas. And Duryodhana selected for himself that entire army (composed of the Narayanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini of great strength, and explained to him, the object of his visit. The descendant of Sura in reply addressed the following words to Dhritarashtra’s son, ‘Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Virata. O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna did not adopt the views I then expressed; nor can I separate myself from Krishna for even a single moment.

And seeing that I cannot act against Krishna even this is resolution formed by me, viz., that I will fight neither for Kunti's sons nor for you. And, O bull of the Bharatas, born as thou art in Bharata's race that is honoured by all the kings, go and fight in accordance with the rules of propriety.'"

Vaisampayana continued, "Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarashtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an Akshauhini. And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, Krishna, the Creator of the world, clad in yellow attire, addressed Kiritin, saying, 'For what reason is it that you have selected me who will not fight at all?'

"Thereupon Arjuna answered, 'I question not that you are able to slay them all. I also am alone capable of slaying them, O best of men. But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.'

"Vasudeva's son thereupon said, 'It beseems thee well, O Kunti's son, that thou measurest thyself with me. I will act as thy charioteer; let thy wish be fulfilled.'"

Vaisampayana continued, "Then with a glad heart, Kunti's son, accompanied by Krishna as well as by the flower of the Dasarha race, came back to Yudhishthira."

SECTION VIII

VAISAMPAYANA SAID, "O king, having learnt the news from the messengers, Salya, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pandavas. His encampment covered an area of one and a half yojana, so large was the force owned by that best of men. He was the master, O king, of an Akshauhini and had great prowess and valour. And there were in his army heroes bearing armour of various colours, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And hundreds and thousands of foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pandava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And king Duryodhana, hearing that magnanimous and mighty hero was on his way, hastened towards him and paid him honours, O best of the Bharata race and caused finely decorated places of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Salya reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choice creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost of Kshatriyas, well-pleased, asked the servants, saying, ‘Where are those men of Yudhishthira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!’ The servants, surprised, submitted the whole matter to Duryodhana. And when Salya was exceedingly pleased and ready to grant even his life, Duryodhana, who had remained concealed, came forward and showed himself to his maternal uncle. And the king of the Madras saw him and understood that it was Duryodhana who had taken all the trouble to receive him. And Salya embraced Duryodhana and said, ‘Accept something that you may desire.’

“Duryodhana thereupon said, ‘O thou auspicious one, let thy word be true, grant me a boon. I ask thee to be the leader of all my army.’”

Vaisampayana continued, “And hearing this, Salya said, ‘Be it so! What else is to be done?’ And the son of Gandhari repeated again and again, ‘It is done.’ And Salya said, ‘O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishthira, the subduer of foes. O king, I shall speedily come back, O ruler of men. That best of men, Pandu’s son Yudhishthira, must, by all means, be visited by me.’ And hearing this Duryodhana said, ‘O king, O ruler of the earth, having seen the Pandava, come speedily back. I depend entirely upon thee, O king of kings. Remember the boon that thou hast granted me.’ And Salya answered, ‘Good betide thee! I shall come speedily back. Repair to thy own city, O protector of men.’ And then those two kings Salya and Duryodhana embraced each other. And having thus greeted Salya, Duryodhana came back to his own city. And Salya went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Salya saw there all the sons of Panda. And the mighty-armed Salya having met the sons of Panda, accepted as usual water for washing his feet, and the customary gifts of honour including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishthira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Salya spoke to

Yudhishthira, the son of Kunti, saying, ‘O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness, O king. O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here. An awfully difficult task again was that sojourn of thine, — the period of concealment, — which task also thou hast performed, O descendant of Bharata; for one pulled down from a throne it is nothing but hardship that awaits him. O king, where is there any happiness for him! O afflicter of thy foes, in compensation for all this vast misery wrought by Dhritarashtra’s son, thou wilt attain to proportional happiness after having killed thy foes, O great king. O lord of men, the ways of the world are known to thee. Therefore, O my son, thou art never guided by avarice in any of thy dealings. O descendant of Bharata, do thou tread on the foot-prints of ancient saintly kings. My son, Yudhishthira, be steady in the path of liberality, and self-abnegation, and truth. And, O royal Yudhishthira, mercy and self control, and truth and universal sympathy, and everything wonderful in this world, are to be found in thee. Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good. O king, many are the rules of virtue that prevail amongst men, and all those are known to thee. O my son, O afflicter of foes, thou knowest in fact everything relating to this world. O king, O best of Bharata’s race, how lucky it is that thou hast come out of this difficulty of thine. How lucky, O king, O foremost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this.’”

Vaisampayana continued, “Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishthira said, ‘O valiant king, it has been well-done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper to be done. O valiant one, hear what I submit to thee. O great king, thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna’s car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna. O king, thou must likewise so act that the Suta’s son Karna may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it.’ Salya said, ‘Good betide thee. Listen, O son of Pandu. Thou tellest me to so act that the vile son of the Suta may be dispirited in fight. To be sure, I shall be his charioteer on the field, for he always considers me equal to Krishna. O tiger like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son. Whatever else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice, the rude inhuman words uttered by the Suta’s son, the misery inflicted by the Asura Jata and by Kichaka, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by Damayanti, — will all, O hero, end in joy. Thou shouldst not be aggrieved at this; for Destiny is all powerful in this world; and, O Yudhishthira, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes. O king, O descendant of Bharata, it is narrated that the high-minded Indra, the chief of the celestials, had to endure together with his wife very great misery, indeed.’”

SECTION IX

"Yudhishthira said, 'O foremost of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious Indra together with his queen.'

"Salya said, 'Listen, O king, to me as I relate this ancient story of the events of former days, — how, O descendant of Bharata, misery befell Indra and his wife. Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to Indra he created a son having three heads. And that being of universal form possessed of great lustre hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the Vedas with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild being and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected, "How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe." And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endued with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying, "Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyment to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert ye, ladies, this awful peril that hangs over me. Good betide you.”’

“‘Then the nymphs said, “O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have nothing to fear at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.”’

“Salya continued, ‘Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses he was like the ocean, full to the brim, in gravity. And the nymphs after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying, “O, that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee.” The high-minded Indra honoured the nymphs and then dismissed them reflecting, O Yudhishthira, solely upon other means of destroying his foe. And endued with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said, “Let me today hurt my thunderbolt at him. By this means he will speedily be killed. Even a strong person should not overlook a rising foe, contemptible though he may be.” And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down, as falls on the earth the loosened summit of a hill. And beholding him slain by the thunderbolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Sachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Paka said unto him immediately, “Do this my behest. Quickly cut off this one’s heads.” The carpenter thereupon said, “His shoulders are broad: this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.” And Indra said, “Do not fear, quickly do what I say. At my command thy axe shall equal the thunderbolt.” The carpenter said, “Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth.” And Indra said, “O carpenter, I am Indra, the chief of the gods. Let this be known to thee. Do thou act just as I have told thee. Do not hesitate, O carpenter!” The carpenter said, “O Indra, how is it that thou art not ashamed of this thy inhuman act? How it is that thou hast no dread of the sin of slaying a Brahmana, after having slain this son of a saint?” Indra said, “I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter; I, indeed, dread him even now. Do thou quickly cut off his heads, I shall bestow my favour upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favour I confer on thee. Do thou quickly perform what I desire.”’

“Salya said, ‘Hearing this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed one with his axe. And when the heads were cut off, out flew therefrom a number of birds, viz., partridges, quails and sparrows. And from the mouth wherewith he used to recite the Vedas and to drink the Soma-juice, came out partridges in quick succession. And, O king, O son of Pandu, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of Asuras, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words, "Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra. Let the worlds behold what power I possess, and how mighty is the practice of austerities! Let that inhuman, wicked-minded lord of the gods also witness the same!" And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spoke to him, saying, "O destined slayer of Indra, grow in might even from the strength of my austere rites." And that Asura grew in might, towering towards the firmament, and resembling the son of fire. And he asked, "Risen like the doomsday sun, what am I to do?" "Kill Indra," was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra, both fired with wrath. And there took place a terrible combat, O best of Kuru's race. And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might, created Jrimbhika to kill Vritra. And as Vritra yawned and his mouth opened the slayer of the Asura, Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Twashtri and himself endowed with strength, got the upper hand in fight, Indra turned back. And on his retreat, the gods became exceedingly distressed. And all of them together with Indra were overpowered by the might of Twashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they only bethought themselves of Vishnu, the indestructible one.'"

SECTION X

“‘Indra said, “This whole indestructible universe, O gods, hath been pervaded by Vritra. There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What good betide you, can I do? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the Asuras, and the men. Therefore, hear ye dwellers of heaven, this is my resolution. Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.”’

“Salya continued, ‘Indra having thus spoken, the gods with that host of Rishis repaired to the mighty god Vishnu to place themselves under the protection of that protector of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities, “Thou hadst in former times covered the three worlds with three steps. Thou hadst procured the ambrosial food, O Vishnu, and destroyed the Asuras in battle. Thou didst bind the great Asura Vali and hadst raised Indra to the throne of heaven. Thou art the lord of the gods, and this entire universe is pervaded by thee. Thou art the God, the mighty Deity, saluted by all persons. Be thou the refuge of all the celestials together with Indra, O best of gods. The whole universe, O slayer of Asuras, hath been pervaded by Vritra.” And Vishnu said, “I am no doubt bound to do what is for your good. I shall, therefore, tell you of a contrivance whereby he may be annihilated. Do ye with the Rishis and the Gandharvas repair to the place where Vritra that bearer of a universal form is and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power, victory, ye gods, will be won by Indra, for, remaining invisible, I shall enter into his thunderbolt, that best of weapons. O foremost of gods, depart ye with the Rishis and the Gandharvas. Let there be no delay in effecting a peace between Indra and Vritra.”’

“Salya continued, ‘When he had thus spoken, the Rishis and the celestials placed Indra at their head, and uniting together, went away. Approaching Indra they beheld Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the Rishis, came up to Vritra and spoke to him in conciliatory terms, saying, “O thou unconquerable being, the whole of this universe hath been pervaded by thy energy. Thou art not able however to overpower Indra, O best of mighty beings. A long period hath now elapsed since you began to fight. All beings, with the gods and the Asuras and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shall dwell eternally in Indra’s regions.” And the mighty Vritra having heard the words of the saints, bowed his head unto them. And the Asura (thus) spoke, “What you, O highly-gifted beings, and also all these Gandharvas are saying, I have heard. Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself? How can there be friendship, ye gods, between two hostile powers?” The Rishis said, “Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honoured by the righteous, and is the refuge of magnanimous persons, being veracious and unblamable, and knows what virtue is, and is possessed of a refined judgment. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.”’

“Salya said, ‘Hearing these words of the great Rishis, the illustrious Asura spoke to them, “No doubt, the Rishis, endued with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything that (these) best of Brahmanas have said to me. Ye lords of the Brahmana race, ordain so that Indra himself or the gods do not kill me by what is dry, or wet; by stone, or by wood; by a weapon fit for close fight, or by a missile; in the day time, or at night. On those terms eternal peace with Indra would be acceptable to me," — Very good! was what the Rishis told him, O best of Bharata race. Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty Asura on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious Asura, saying, "This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, must undoubtedly be killed by me. If I do not kill Vritra, this great and mighty Asura of gigantic frame, even by deceit, it will not go well with me." And as Indra thought of all this, bearing Vishnu in mind he beheld at that instant in the sea a mass of froth as large as a hill. And he said, "This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately." And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the Gandharvas and Yakshas and Rakshasas, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of everyone of the gods for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the world. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brahmanicide on account of having killed the three-headed son of Twashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognised. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brahmanicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great Rishis were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to be their king. And nobody had any inclination to act as the king of the gods.'"

SECTION XI

“Salya said, ‘Then all the Rishis and the superior gods said, “Let the handsome Nahusha be crowned as king of the gods. He is powerful and renowned, and devoted to virtue ever more.” And they all went and said to him, “O lord of the earth, be thou our king.” And Nahusha intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind), “I am feeble; I am not capable of protecting you; it is a powerful person who should be your king; it is Indra who hath always been possessed of strength.” And all the gods, led by the saints, spoke again to him, “Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an Asura, a Yaksha, a saint, a Pitri, or a Gandharva, thou shalt absorb his power and (thereby) wax strong. Always placing virtue before (all other things), be thou the ruler of the worlds. Protect also the Brahmarsis (Brahmana saints) and the gods in heaven.” Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind. And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the Nandana groves, on mount Kailasa, on the crest of Himavat, on Mandara, the White hill Sahya, Mahendra and Malaya, as, also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And Viswavasu and Narada and bevies of celestial nymphs and bands of Gandharvas and the six seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favourite queen of Indra came in his sight. And that vicious soul, having looked at her, said to the courtiers, "Why doth not this goddess, the queen of Indra, attend upon me? I am the monarch of the gods, and also the ruler of the worlds. Let Sachi make haste and visit me at my house." Saddened at hearing this, the goddess said to Vrihaspati, "Protect me, O Brahmana, from this Nahusha. I come to you as my refuge. You always say, O Brahmana, that I have got on my person all the auspicious marks, being the favourite of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of Brahmanas, this that you have said ought to be true." Then Vrihaspati said to the queen of Indra who was beside herself through fear, "What thou hast been told by me will come to be true, be sure, O goddess. Thou shalt see Indra, the lord of the gods, who will soon come back here. I tell thee truly, thou hast no fear from Nahusha; I shall soon unite thee with Indra." Now Nahusha came to hear that Indra's queen had taken refuge with Vrihaspati, the son of Angiras. And at this, the king became highly enraged.'"

SECTION XII

“Salya said, ‘Seeing Nahusha enraged, the gods led by the saints spoke unto him, “Who was now their king of awful mien? O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its Asuras and Gandharvas, its Kinnaras, and great snakes, quaketh. Quit this wrath, thou righteous being. Persons like thee do not put themselves out. That goddess is another person’s wife. Be pacified, O lord of gods! Turn back thy inclination from the sin of outraging another’s wife. Thou art the king of gods, prosperity to thee! Protect thy subjects in all righteousness.” So addressed, he heeded not the saying rendered senseless by lust. And the king spoke to the gods, in allusion to Indra, “Ahalya of spotless fame, the wife of a saint, was outraged by Indra while her husband was alive. Why did ye not prevent him? Many were the deeds of inhumanity, of unrighteousness, of deceit, committed by Indra in former times. Why did ye not prevent him? Let the goddess do my pleasure; that would be her permanent good. And so the same will ever more rebound to your safety, ye gods!”

“‘The gods said, “We shall bring to thee the queen of Indra even as thou hast laid the command, O lord of heaven! Quit this wrath, thou valiant soul! Be pacified, O lord of gods!”’

“Salya continued, ‘Thus having spoken to him, the gods with the saint went to inform Vrihaspati and the queen of Indra of the sad news. And they said, “We know, O foremost of Brahmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints! But we, the gods and Gandharvas and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her lord!” Thus addressed, the goddess gave vent to tears; and sobbing audibly, she mourned in piteous accents. And she spoke to Vrihaspati, “O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brahmana! Deliver me from this great peril!”

“‘Vrihaspati said, “My resolution is this, I shall not abandon one that hath sought my protection. O thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition! I do not desire to do an improper act, specially as I am a Brahmana knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods. Hear what hath formerly been sung by Brahma with regard to the matter at hand. He that delivereth up to a foe of a person terrified and asking for protection obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for protection never succeedeth in anything that he undertaketh; senseless as he is, he droppeth paralysed from heaven; the gods refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra and their head dart the thunderbolt at him. Know it to be so, I shall not deliver up this Sachi here, the queen of Indra, famous in the world as his favourite consort. O ye best of gods, what may be for both her good and mine I ask you to do. Sachi I shall never deliver up!”’

“Salya continued, ‘Then the gods and the Gandharvas said these words to the preceptor of the gods, “O Vrihaspati, deliberate upon something that may be conformable to sound policy!” Vrihaspati said, “Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra’s queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward. Nahusha is proud and powerful by virtue of the boon granted to him!”’

“Salya continued, ‘Vrihaspati having spoken so, the gods, delighted then said, “Well hast thou said, O Brahmana. This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.” Then the assembled gods led by Agni, with a view to the welfare of all the worlds, spoke to Indra’s queen in a quiet way. And the gods said, “Thou art supporting the whole universe of things mobile and immobile. Thou art chaste and true: go thou to Nahusha. That vicious being, lustful after thee, will shortly fall: and Indra, O goddess, will get the sovereignty of the gods!” Ascertaining this to be the result of that deliberation, Indra’s queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.’”

SECTION XIII

“Salya said, ‘Now then Nahusha, the king of the gods, looked at her and said, “O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord!” That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahma, and joining her hands spoke to Nahusha, the king of the gods, of awful mien, said, “O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this tell I thee for truth.” Thus addressed by Indra’s queen, Nahusha was pleased. And Nahusha said, “Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth.” Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with Agni at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. And skilled in making speeches, the uneasy gods spoke the following words to him, “Indra, the lord of all the gods, hath been overpowered by the sin of Brahmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge. Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brahmanicide. O best of all the gods, prescribe the means of setting him free.” Having heard these words of the gods, Vishnu said, “Let Indra offer sacrifice to me. Even I shall purify the holder of the thunderbolt. The chastiser of Paka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time.” Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the Rishis proceeded to that spot where Indra was uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brahmanicide, for the purification of the high-minded and great Indra. And the lord of the gods, O Yudhishthira, divided the sin of Brahmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the Asura Vala, quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the Rishis had granted to him. And the divine husband of Sachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Sachi fell into grief. And exceedingly miserable, she bewailed, “Alas! O Indra, if ever I have made a gift, or made offering to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night, — holy, pure, running her course during this the northern journey of the sun,[1] let my desire be fulfilled.” Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination.[2] And she asked, “Show me the place where the king of the gods is. Let truth be verified by truth.” And it was thus that she addressed the goddess of Divination.’”

SECTION XIV

“Salya said, ‘Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra’s queen, glad at heart, paid respects to them and said, “I desire to know who thou art, O thou of lovely face.” And Divination said, “I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee! Thou shalt see that best of gods.” Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many yojanas, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing on a lofty stalk. And penetrating into the lotus-stalk, along with Sachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in a minute form, Sachi also assumed a minute form, so did the goddess of divination too. And Indra’s queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Sachi, “For what purpose hast thou come? How also have I been found out?” Then the goddess spoke of the acts of Nahusha. And she said, “O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul. Discover thyself, O slayer of Daityas and Danavas. O lord, assume thy own strength and rule the celestial kingdom.”””

SECTION XV

“Salya said, ‘Thus addressed by Sachi, the illustrious god said to her again, “This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the Rishis with the merits of offerings to the gods and the Pitris. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess. O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him, O lord of the Universe, thou must visit me mounted on a nice vehicle borne by Rishis. In that case I shall be pleased and shall place myself at thy disposal. This shouldst thou tell him.” And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having seen her, smilingly addressed her, saying, “I welcome thee, O lady of lovely thighs. What is thy pleasure, O thou of sweet smiles. Accept me, O lady of propitious looks, who am devoted to thee. What is thy will, O spirited dame. I shall do thy wish, O lady of propitious looks and slender waist. Nor needst thou be bashful, O thou of lovely hips. Have trust in me. In the name of truth I swear, O goddess, that I shall do thy bidding.”

“‘Sachi said, “O lord of the Universe, I wanted the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods, what it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as never belonged to Vishnu, or Rudra, or the Asuras, or the Rakshasas, O lord. Let a number of highly dignified Rishis, united together, bear thee in a palanquin. This is what commends itself to me. Thou shouldst not liken thyself to the Asuras or the gods. Thou absorbest the strength of all by thy own strength as soon as they look at thee. There is none so strong as to be able to stand before thee.”’

“Salya continued, ‘Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features, “O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess. I am in thy power, O thou of lovely face. He cannot be a feeble person who employeth Rishis for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in rage. The whole Universe is established in me. O thou of sweet smiles, the gods, the Asuras and Gandharvas, and snakes, and Rakshasas are together unable to cope with me when I am in rage. Whomsoever I gaze upon I divest him of his energy. Therefore, thy request I shall no doubt fulfil, O goddess. The seven Rishis, and also the regenerate Rishis, shall carry me. See our greatness and splendour, O lady of lovely complexion.”’

“Salya continued, ‘Having thus addressed that goddess of lovely face, and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brahmanas, endued with power and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile, dismissed by Nahusha, Sachi went to Vrihaspati and said, “But little remaineth of the term assigned by Nahusha to me. Be compassionate unto me who respect thee so, and quickly find out Indra.”

“‘The illustrious Vrihaspati then said to her, “Very good, thou needst not, O goddess, fear, Nahusha of vicious soul. Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him. And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well.” And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain where the king of the gods was. And having put his offerings, O king, he said to the Fire, “Search out Indra.” And thereupon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with speed of the mind, he searched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said, “Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward in entering the waters. I have no ingress therein. O Brahmana, what I am to do for thee.” The preceptor of the gods then said to him, “O illustrious god, do thou enter the water.”

“‘Agni said, “I cannot enter the water. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence. Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these which can penetrate all other things, hath no operation upon the sources from which they spring.”’”

SECTION XVI

“‘Vrihaspati said, “Thou art the mouth, O Agni, of all the gods. Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again three-fold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brahmanas by bowing to thee, win with their wives and sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the supreme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds, thou when the hour cometh, consumeth them in thy unkindled form. Thou art the mother of the whole Universe; and thou again, O Agni, art its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progenitor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the Veda.” Thus glorified, the bearer of burnt offerings, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said, “I shall show Indra to thee. This I tell thee for truth.”’

“Salya continued, ‘Then Agni entered the waters including seas and tiny ponds, and came to that reservoir, where, O best of Bharata’s race, while searching the lotus flowers, he saw the king of the gods lying within the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, assuming a minute form. Then Vrihaspati, accompanied by the gods, the saints and the Gandharvas, went and glorified the slayer of Vala by referring to his former deeds. And he said, “O

Indra, the great Asura Namuchi was killed by thee; and those two Asuras also of terrible strength, viz., Samvara and Vala. Wax strong, O performer of a hundred sacrifices, and slay all thy foes. Rise, O Indra! Behold, here are assembled the gods and the saints. O Indra, O great lord, by slaying Asuras, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being equal to thee. All the creatures, O Indra, are supported by thee. Thou didst build the greatness of the gods. Deliver all, together with the worlds by assuming thy strength, O great Indra." And thus glorified, Indra increased little by little; and having assumed his own form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said, "What business of yours yet remaineth; the great Asuras, son of Twashtri, hath been killed; and Vritra also, whose form was exceedingly big and who destroyed the worlds."

"'Vrihaspati said, "The human Nahusha, a king, having, obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble."

"'Indra said, "How hath Nahusha obtained the throne of heaven, difficult to get? What austerities did he practise? How great is his power, O Vrihaspati!"

"'Vrihaspati said, "The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the Pitris of the universe, the saints, and the principal Gandharvas, all met together, O Indra, and went to Nahusha and said, 'Be thou our king, and the defender of the Universe!' To them said Nahusha, 'I am not able; fill me with your power and with the virtue of your austerities!' So told, the deities strengthened him, O king of the gods! And thereupon Nahusha became a person of terrible strength, and becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible. He emitteth poison from his eyes, and absorbeth the energy of all. All the gods are exceedingly frightened; they go about concealed and do not cast a glance at him!"'

“Salya continued, ‘While that best of Angira’s race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra, “How lucky that the son of Twashtri hath been killed, and Vritra also! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed!” Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to requesting them in connection with Nahusha. And he said, “Nahusha of terrible mien is the king of the gods; therein lend me your assistance.” They replied, “Nahusha is of awful mien; his sight is poison; we are afraid of him, O God. If thou overthrowest Nahusha, then we shall be entitled to our shares of sacrificial offerings, O Indra.” Indra said, “Let it be so. You and the ruler of the waters, and Yama, and Kuvera shall this day be crowned along with me. Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze.” Then Agni also said to Indra, “Give me a share in sacrificial offerings. I also shall lend you my assistance.” Indra said to him, “O Agni, thou also shalt get a share in great sacrifices, — there will be a single share (in such) for both Indra and Agni.”’

“Salya continued, ‘Thus did the illustrious lord Indra, the chastiser of Paka, the giver of boons, bestow, after deliberation upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world; upon Yama, the sovereignty over the Pitris; and upon Varuna, that over the waters.’”

SECTION XVII

“Salya said, ‘Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic Agastya. And Agastya honoured the lord of the gods and said, “How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra. And how fortunate, O Purandara, Nahusha hath been hurled from the throne of heaven. How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed.”

“‘Indra said, “Hath thy journey hither been pleasant, O great saint, I am delighted to see thee. Accept from me water for washing thy feet and face, as also the Arghya and the cow.”’

“Salya continued, ‘Indra, well-pleased, began to question that best of saints and greatest of Brahmanas when he was seated on a seat after receiving due honours, thus, O revered saint, O best of Brahmanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven.

“‘Agastya said, “Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, had been hurled from heaven. The pure-spirited Brahmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying, ‘O Indra, there are certain hymns in the Vedas, directed to be recited while sprinkling the cows. Are they authentic or not?’ Nahusha, who had lost his senses by the operation of the Tamas, told them that they were not authentic. The saints then said, ‘Thou art tending towards unrighteousness; thou takest not to the righteous path. The greatest saints have formerly said they are authentic, O Indra.’ And incited by Untruth, he touched me on my head with his foot. At this, O lord of

Sachi, he became divested of power and of good looks. Then, as he was agitated and overpowered with fear, I spoke to him, ‘Since thou hast pronounced as spurious the unexceptionable hymns of the Veda which have been recited by Brahmarsis (Brahmana saints), and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal to Brahma, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and being hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted. For ten thousand years, thou shalt, in the form of an enormous snake, roam over the earth. When that period is full, thou mayst come back to heaven. Thus hath that wretch been hurled from the throne of heaven, O repressor of foes.’ How fortunate, O Indra, that we are flourishing now. That thorn of the Brahmanas hath been killed. O lord of Sachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints.”’

“Salya continued, ‘Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the Pitris, the Yakshas, the Snakes, the Rakshasas, the Gandharvas, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said, “How fortunate, O slayer of foes, that thou art flourishing! How fortunate, that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that the vile individual hath been turned into a snake to roam over the earth!”’”

SECTION XVIII

“SALYA SAID, ‘THEN Indra, glorified by the bands of Gandharvas and celestial nymphs, mounted on Airavata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera, the lord of riches, accompanied him. And the lord Sakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the Gandharvas and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. Then the illustrious divine saint Angiras arrived in the assembly of Indra and worshipped him duly by reciting the hymns of the Atharva. And the great lord Indra became satisfied and granted a boon to the Atharvangiras. And Indra said, “Thou wilt be known as a Rishi of the name Atharvangiras in the Atharva Veda, and thou wilt also get a share in sacrifices.” And having honoured Atharvangiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king. And he honoured all the deities and all the saints endued with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtuously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pass a period in concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru’s race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brahmanas, of evil mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others of vicious souls will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the Veda in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishthira. High-souled persons attain prosperity when they are glorified. O Yudhishthira, the destruction of high-souled Kshatriyas is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and in the next. He hath no fear of his foes; he never becometh a sonless man, never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is.'"

Vaisampayana continued, "O best of Bharata's race, the king, that best of righteous men, thus encouraged by Salya, honoured him in proper form. And Yudhishthira, the son of Kunti, of powerful arms, having heard the words of Salya, spoke to the king of the Madras the following words, 'There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna.'

"Salya said, 'Let it be so. I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.'"

Vaisampayana continued, "Then Salya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O repressor of foes."

SECTION XIX

Vaisampayana said, “Then Yuyudhana, the great hero of the Satwata race, came to Yudhishthira with a large army of foot, and horses and cars and elephants. And his soldiers of great valour come from various lands, bore various weapons of war, and heroic in look they beautified the Pandava army. And that army looked splendid by reason of battleaxes, and missiles and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to amass of clouds with lightning-flashes in its midst. And the army counted an Akshauhini of troops. And when absorbed in the troops of Yudhishthira it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhrishtaketu, accompanied by an Akshauhini, came to the sons of Pandu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishthira an Akshauhini of troops. And similarly, Pandya, who dwelt on the coast-land near the sea, came accompanied by troops of various kinds to Yudhishthira, the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly strong, assumed an appearance pleasant to the eye. And the army of Drupada, also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly, Virata, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pandu’s sons. And for the high-souled sons of Pandu there were thus assembled from various directions, seven Akshauhini of troops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pandavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarashtra's son, gave an Akshauhini of troops to him. And the unassailable mass of his troops, crowded with Chins and Kiratas, all looking like figures of gold, assumed a beauty like to that of a forest of Karnikara trees. And so the valiant Bhurisravas, and Salya, O son of Kuru, came to Duryodhana, with an Akshauhini of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an Akshauhini of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, looked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusauvira, came in such force that the hills seemed to tremble under their tread. And their force, counting an Akshauhini, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kamvojas, O ruler of men, accompanied by the Yavanas and Sakas, came to the Kuru chief with an Akshauhini of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of the Mahishmati, with mighty soldiers from the southern country who carried weapons of pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate Akshauhini of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with an Akshauhini of troops, and gladdened his heart. And from the illustrious king of other quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven Akshauhinis all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastinapura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called Kurujangala, and the forest of Rohitaka which was uniformly wild, and Ahichatra and Kalakuta, and the banks of the Ganga, and Varana, and Vatadhana, and the hill tracts on the border of the Yamuna — the whole of this extensive tract — full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Panchalas to the Kurus.”

SECTION XX

Vaisampayana said, “Then Drupada’s priest, having approached the Kaurava chief, was honoured by Dhritarashtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pandavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana’s army, ‘The eternal duties of kings are known to you all. But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarashtra and Pandu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarashtra obtained the paternal wealth. Why did not the sons of Pandu at all receive their paternal portion? Ye are aware how formerly the sons of Pandu did not receive their paternal property which was all usurped by Dhritarashtra’s sons. The latter endeavoured in various ways to remove the sons of Pandu from their path by employment even of murderous contrivances; but as their destined terms of life had not wholly run out, the sons of Pandu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritarashtra, aided by Suvala’s son, robbed them of it by deceit. This Dhritarashtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virata, — such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings. Ye best of Kuru’s race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter’s friends should entreat him to consent to peace! The heroic sons of Pandu are not eager for war with the Kurus. They desire to get back their own share without involving the world in ruin. If Dhritarashtra’s son assigns a reason in favour of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven Akshauhinis of troops have been collected on behalf of Yudhishthira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are tigers among men, equal in might to a thousand Akshauhinis, such as Satyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side, but these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva’s son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valour of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact. Do not let the opportunity pass!’”

SECTION XXI

Vaisampayana said, “Having heard his words, Bhishma, senior in wisdom, and endued with great effulgence, paid honours to him, and then spoke words suitable to the occasion. And he said, ‘How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that those scions of Kuru’s race desire peace with their cousins! There is no doubt that what thou hast said is true. Thy words, however, are exceedingly sharp, — the reason, I suppose, being that thou art a Brahmana. No doubt, the sons of Pandu were much harassed both here and in the woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Pritha, is strong trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pandu. Even the wielder himself of the thunderbolt cannot, — other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds!’ And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana said, ‘There is no creature in the world, O Brahmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Sakuni formerly won in game of dice. Yudhishthira, the son of Pandu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and Panchalas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe. If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness, however, let them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praise-worthy Kurus, they will remember these my words.'

"Bhishma said, 'What is the use of thy talking, O Radha's son? Thou shouldst remember that occasion when Pritha's son, single-handed, over-powered in battle six car-warriors. If we do not act as this Brahmana hath said, to be sure, we shall be all slain by him in battle!'"

Vaisampayana continued, "Then Dhritarashtra pacified Bhishma with words of entreaty, rebuked the son of Radha, and spoke the following words, 'What Bhishma, Santanu's son, hath said is salutary for us, as also for the Pandavas, and likewise for the whole universe. I shall, however, after deliberation, send Sanjaya to the sons of Pandu. So thou needst not wait. Go thou to the son of Pandu this very day.' The Kaurava chief then honoured Drupada's priest and sent him back to the Pandavas. And summoning Sanjaya to the council-hall, he addressed him in the following words."

SECTION XXII

"DHRITARASHTRA SAID, 'THEY say, O Sanjaya, that the Pandavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajatasatru in the following words, "By good luck it is that (emerged from the woods) thou hast reached such a city." And to all of them thou must say, O Sanjaya, these words. "Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?" In no time will they be appeased towards us, for though treated treacherously (by foes), yet they are righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pandavas. It was by their own valour that they had won all their prosperity, and (yet) they were ever dutiful to me. Though I scrutinized their conduct, I could never find fault with them, — no, not even a single fault for which we might blame them. They always act mindful of virtue and wealth; they never give way to love of sensual enjoyments, or cold, or hunger, or thirst; they subdue sleep and laziness and wrath and joy and heedlessness. The sons of Pritha, mindful of both virtue and wealth, are ever pleasant to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honours and wealth on every one according to his deserts. Not a soul in the race of Ajamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising and brought up in every indulgence, Duryodhana reckons all that to be well-done. It is childish on Duryodhana's part to think that it is possible to rob the Pandavas of their just share so long as they are alive. It is wise to yield to Yudhishthira his due share before the war, — to him whose steps are followed by Arjuna and Krishna and Bhima and Satyaki and the two sons of Madri and the warriors of the Srinjaya race. That wielder of the Gandiva, Savyasachin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who discharges his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly-coursing locusts? Alone on his car, holding the Gandiva, he had conquered the northern regions as also the Kurus of the north and brought away with him all their wealth. He converted the people of the Dravida land to be a portion of his own army. It was Falguna, the wielder of the Gandiva, who defeating in the Khandava woods all the gods together with Indra, made offerings to Agni, enhancing the honour and fame of the Pandavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath again been rendered bitterly hostile, would in anger consume the Dhartarashtras in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endued with great lightness of hand, the two (twin) brothers, sons of Madri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their side will be Dhrishtadyumna, endued with great activity, — one who is regarded as one of the Pandavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pandavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishthira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virata, the chief of the Matsyas, with whom the Pandavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along with his sons to the Pandava cause, and hath become an adherent of Yudhishthira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Pritha ready to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pandava cause. I hear that they are bold, worthy, and respectful, — they who have allied themselves to the virtuous king Yudhishthira from feelings of attachment to him. And many warriors dwelling on the hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many Mleccha tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pandavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endued with prowess and energy that have no parallel, he is devoted to the Pandava cause. That same Satyaki who, I have heard, obtained weapons from Drona and Arjuna and Krishna and Kripa and Bhishma, and who is said to be equal to the son of Krishna, is devotedly attached to the Pandava cause. And the assembled kings of the Chedi and the Karusha tribes have all taken the part of the Pandavas with all their resources. That one in their midst, who, having been endued with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Kesava cast his eyes on that Sishupala and smote him, enhancing the fame and honour of the sons of Pandu. It was the same Sishupala who was highly honoured by those kings at whose head stood the king of the Karusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by Sugriva and other steeds, left the chief of the Chedis and ran away like small animals at the sight of a lion. And it was thus that he, who, from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a Karnikara tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in cause of Pandu's sons, and what I remember of his past achievements, leave me no peace of mind. No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas are seated on the selfsame car. If my dull-headed son forbear to fight with those two, then may he fare well, — else those two will consume the race of Kuru as Indra and Upendra consume the Daitya hosts. Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself. The son of Kunti and Pandu, Yudhishthira, is virtuous and brave and eschews deeds that bring on shame. Endued with great energy, he hath been wronged by Duryodhana. If he were not high-minded, he would in wrath burn the Dhritarashtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O Suta, when his wrath is excited. His austerities are great; he is devoted to Brahmacharya practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm. Go thou speedily on a car, despatched by me, where the troops of the king of the Panchalas are encamped. Thou wilt ask Yudhishthira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, who is the chief of all brave men and who is endued with a magnanimous soul. Him also thou wilt ask on my part as to his welfare, and tell him that Dhritarashtra is desirous of peace with Pandu's sons. O Suta, there is nothing that Yudhishthira, the son of Kunti, would not do at the bidding of Krishna. Kesava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pandu and the Srinjayas and Satyaki and Virata and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings, — everything, in sooth, that may not be unpalatable or provocative of war.'"

SECTION XXIII

Vaisampayana said, “Having heard these words of king Dhritarashtra Sanjaya went to Upaplavya to see the Pandavas of immeasurable strength. And having approached king Yudhishthira, the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a Suta, cheerfully spoke unto Ajatasatru, ‘How lucky, O king, that I see you hale, attended by friends and little inferior to the great Indra. The aged and wise king Dhritarashtra, the son of Ambika, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pandavas, and these two sons of Madri, are well. I hope princess Krishna also, the daughter of Drupada, is well, — she who never swerves from the path of truth, that lady of great energy, that wife of heroes. I hope she is well with her sons, — she in whom are centred all your dearest joys and whose welfare you constantly pray for.’

“Yudhishthira said, ‘O Sanjaya, the son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. O Suta, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata. Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Is our aged grandsire Bhishma, the descendant of Kuru, endued with great energy and the highest wisdom and always devoted to the practices of his own order, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritarashtra, the son of Vichitravirya, is in health with his sons. I hope the great king Vahlika, the son of Pratipa, endued with great learning, is also in health. I hope, O sire, that Somadatta is in health, and Bhurisravas, and Satyasandha, and Sala, and Drona with his son, and the

Brahmana Kripa are also well. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bowmen, endued with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honours due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Drona! I hope Yuyutsu, the highly intelligent son of Dhritarashtra by his Vaisya wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope, the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bond-maids, the daughters-in-law, the boys, the sister's sons, and the sisters, and the daughters' sons of Dhritarashtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brahmanas. I hope, O Sanjaya, Dhritarashtra's son hath not seized those gifts to the Brahmanas that I made. I hope Dhritarashtra with his sons meets in a spirit of forbearance any over-bearing conduct on the part of the Brahmanas. I hope he never neglects to make provision for them, that being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brahmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarashtra and his son try to provide for the functionaries of state. I hope there are no enemies for theirs, who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes. I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way. I hope all the Kurus look up to king Dhritarashtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deeds of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the Gandiva, which course through the air in a straight path, impelled onwards by the stretched bow-string in contact with the fingers of his hand, and making a noise loud as that of the thunder. I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endued with great activity causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva, the son of Madri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivis and the Trigartas, and who brought the western region under my power? Do they remember the disgrace that was theirs when under evil counsels they came to the woods of Dwaitavana on pretence of taking away their cattle? Those wicked ones having been over-powered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Madri, and the wielder of the Gandiva coming out unharmed from the press of battle having made a great slaughter of the hostile host, — do they remember that? It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarashtra!'"

SECTION XXIV

“Sanjaya said, ‘It is even so as thou hast said, O son of Pandu! Dost thou enquire about the welfare of the Kurus and of the foremost ones among them? Free from illness of every kind and in the possession of excellent spirit are those foremost ones among the Kurus about whom, O son of Pritha, thou enquirest. Know, O son of Pandu, that there are certainly righteous and aged men, as also men that are sinful and wicked about Dhritarashtra’s son. Dhritarashtra’s son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brahmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarashtra with his sons would be guilty of the sin of intestine dissension, were he, like a bad man, to bear ill-will towards you who are righteous. He does not approve of this injury (done to you); he is exceedingly sorry for it; he grieves at his heart — the old man — O Yudhishthira, — for, having communicated with the Brahmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna, who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Madri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know not what it is to tremble in fight. I believe, O king, that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pandu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind. All this, no doubt, O Yudhishthira, thou wilt again make up by help of your intelligence. The sons of Pandu, all equal to Indra would never abandon virtue for the sake of pleasure. Thou, O Yudhishthira, wilt so make up thy intelligence that they all, viz., the sons of Dhritarashtra and Pandu and the Srinjayas, and all the kings who have been assembled here, will attain peace. O Yudhishthira, hear what thy sire Dhritarashtra having consulted with his ministers and sons, hath spoken to me. Be attentive to the same.'"

SECTION XXV

"Yudhishthira said, 'Here are met the Pandavas and the Srinjayas, and Krishna, and Yuyudhana and Virata, O son of the Suta Gavalgana, tell us all that Dhritarashtra hath directed thee to say.'

"Sanjaya said, 'I greet Yudhishthira, and Vrikodara and Dhananjaya, and the two sons of Madri, and Vasudeva the descendant of Sura, and Satyaki, and the aged ruler of the Panchalas, and Dhrishtadyumna, the son of Prishata. Let all listen to the words I say from a desire for the welfare of the Kurus. King Dhritarashtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishthira with his brothers and sons and relations. Let the son of Pandu prefer peace. The sons of Pritha are endowed with every virtue with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be done. A base deed is not befitting you, for you are so high-minded, and have such a terrible following of troops. If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who could knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell, — an act consisting in the destruction (of men), an act the result of which, whether it be victory or defeat, is of the self-same value? Blessed are they that have served their relative's cause. They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, in order to ensure the welfare of the Kurus. If you, ye sons of Pritha, chastise the Kurus, by defeating and slaying all your foes, — that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk? Who, even if he were Indra himself with all the gods on his side, would be able to defeat you who are aided by Kesava and Chekitanas, and Satyaki, and are protected by Dhrishtadyumna’s arms? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Aswatthaman, and Salya, and Kripa and Karna with a host of Kshatriya kings? Who, without loss to himself, is able to slay the vast force assembled by Dhritarashtra’s son? Therefore it is, that I do not see any good either in victory or in defeat. How can the sons of Pritha, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before Krishna and the aged king of the Panchalas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so). Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor Bhishma, that there may be confirmed peace between you (and the Kurus).’”

SECTION XXVI

“Yudhishthira said, ‘What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would select war? The sons of Pritha, no doubt, desire their own happiness but their conduct is ever marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is. As an enkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like unkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarashtra hath with what we possess. He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents, nor can one that is unfortunate enjoy cool and fragrant unguents, and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus. Although, however, all this is true, yet none cherished torments of the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at midday in the season of spring in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarashtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly. Duryodhana disregarded the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarashtra, desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura, who, out of all the Kurus, is the wisest and best of all his well-wishers, possessing vast learning, clever in speech, and righteous in act. King Dhritarashtra is desirous of satisfying his son, who, while himself seeking honours from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understanding vicious. For such a son as this, king Dhritarashtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarashtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who are the counsellors now of the covetous Duryodhana. They are Dussasana, and Sakuni the son of Suvala, and Karna the Suta's son! O son of Gavalgana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the Kurus and the Srinjayas when Dhritarashtra hath taken the throne from others, and the far seeing Vidura hath been banished elsewhere. Dhritarashtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolute peace is, therefore, unattainable. He regardeth what he hath already got to be his own. When Arjuna taketh up his weapon in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the assembled rulers of the earth, how the sovereignty was obtained by Duryodhana although that repressor of foes, Arjuna, was alive. Pertinaciously doth Dhritarashtra's son believe that it is possible to rob the sons of Pandu of what is their own, although he knoweth having himself gone to the place of fight, how Arjuna comforted himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarashtra's sons are alive simply because they have not as yet heard that twang of the stretched Gandiva. Duryodhana believeth his object already gained, as long as he beholdeth not the wrathful Bhima. O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima and Arjuna and the heroic Nakula and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his sons will not be perished, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pandu's sons. Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all. Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comforted ourselves towards Dhritarashtra's son. Let the same state of things still continue. I shall seek peace, as thou counsellest me to do. Let me have Indraprastha for my kingdom, Let this be given to me by Duryodhana, the chief of Bharata's race.'"

SECTION XXVII

“Sanjaya said, ‘O Pandava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Pritha. Life is transient, that may end in great infamy; considering this, thou shouldst not perish. O Ajatasatru, if without war, the Kurus will not yield thy share, I think, it is far better for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war. Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pandava, never perpetrate a sin. It is the desires, O ruler of men, which adhere to mortal men and are an obstruction to a virtuous life. Therefore, a wise man should beforehand kill them all and thereby gain a stainless fame in the world, O son of Pritha. The thirst after wealth is but like fetter in this world; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire. Placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the Vedas, lived the life of a saintly Brahman, hast performed sacrificial rites, made charities to Brahmanas. Even remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure. He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and commiteth sin, hath no faith in existence of a world to come. Dull as he is after death he hath torment (for his lot). In the world to come, whether one's deeds be good or evil these deeds are in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brahmanas — the food which is offered in religious ceremonies with large donations (to the officiating priests). All acts are done, so long as this body lasts, O son of Pritha. After death there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and they are admired by righteous men. There (in the next world) one is free from death and decrepitude and fear, and from hunger and thirst, and from all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds. Therefore, do not from desire act any longer in this world. Do not, O Pandu's son, betake to action in this world and thereby thus take leave of truth and sobriety and candour and humanity. Thou mayst perform the Rajasuya and the Aswamedha sacrifices, but do not even come near an action which in itself is sin! If after such a length of time, ye sons of Pritha, you now give way to hate, and commit the sinful deed, in vain, for virtue's sake, did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your army; for this army was entirely in your control then. And these persons who are now assisting you, have been always obedient to you, — this Krishna, and Satyaki, and Virata of the golden car, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of battle. You might have (then) brought low Duryodhana's pride. O Pandava, why have you allowed your foes to grow so powerful? Why have you weakened your friends? Why have you sojourned in the woods for years and years? Why are you now desirous of fighting, having let the proper opportunity slip? An unwise or an unrighteous man may win prosperity by means of fighting; but a wise and a righteous man, were he free from pride to betake to fight (against better instinct), doth only fall away from a prosperous path. O Pritha's son, your understanding inclines not to an unrighteous course. From wrath you ever committed a sinful act. Then what is the cause, and what is the reason, for which you are now intent to do this deed, against the dictates of wisdom? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts. It is drunk up (controlled) by those that are righteous and not by those that are unrighteous. I ask you to swallow it and to desist from war. Who would incline himself to wrath which leads to sin? Forbearance would be more beneficial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadatta's son, and Vikarna and Vivinsati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Pritha's son, which you will get? Tell me that! Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery. Knowing all this, do not be engaged in war. If you are desirous of taking this course, because your counsellors desire the same, then give up (everything) to them, and run away. You should not fall away from this path which leads to the region of the gods!'"

SECTION XXVIII

“Yudhishthira said, ‘Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayest. Thou shouldst, however, ensure me having first ascertained whether it is virtue or vice that I practise. When vice assumes the aspects of virtue and virtue itself wholly seems as vice, and virtue, again, appears in its native form, they that are learned should discriminate it by means of their reason. So, again, virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belongs by birth. Know, O Sanjaya, that duties in seasons of distress are otherwise. When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed, if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brahmanas, who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in season of distress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard them as worthy that adhere to the practices of their own order in usual times as also those that do not adhere to them in season of distress; thou shouldst censure them that act otherwise in usual times while adhering to their ordained practices during times of distress. As regards men desiring to bring their minds under control, when they endeavour to acquire a knowledge of self, the practices that are ordained for the best, viz., the Brahmanas, are equally ordained for them. As regards those, however, that are not Brahmanas and that do not endeavour to acquire knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of knowledge and avoiding to act, even these also hold the same view and regard themselves as orthodox. I do not, therefore, think that there is any other path. Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever there may be unattainable by them, — the region of the Prajapati, or heaven or the region of Brahma himself, I would not, O Sanjaya, seek it by unrighteous means. Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brahmanas, who knows everything and counsels various mighty kings. Let the celebrated Krishna say whether I would be censurable if I dismiss all idea of peace, of whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides. This Satyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabhru, the king of Kasi, having obtained Krishna, that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life, as the clouds upon all earthly creatures, when the hot season is over, hath attained the highest prosperity, O sire, so great is this Krishna! Him you must know as the great judge of the propriety or otherwise of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth.'"

SECTION XXIX

"Krishna said, 'I desire, O Sanjaya, that the sons of Pandu may not be ruined; that they may prosper, and attain their wishes. Similarly, I pray for the prosperity of king Dhritarashtra whose sons are many. For evermore, O Sanjaya, my desire hath been that I should tell them nothing else than that peace would be acceptable to king Dhritarashtra. I also deem it proper for the sons of Pandu. A peaceful disposition of an exceedingly rare character hath been displayed by Pandu's son in this matter. When Dhritarashtra and his sons, however, are so covetous, I do not see why hostility should not run high. Thou canst not pretend, O Sanjaya, to be more versed than I am or Yudhishthira is, in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishthira who is enterprising, mindful of his own duty, and thoughtful, from the very beginning, of the welfare of his family, agreeably to the injunctions (of treatises of morality)? With regard to the topic at hand, the Brahmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that action should be shunned and that salvation is attainable by knowledge. The Brahmanas say that though one may have a knowledge of eatable things, yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not other kinds, for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If anyone thinks that something else is better than work, I deem, his work and his words are meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that the wind blows. It is by virtue of work that the sleepless Surya rises every day and becomes the cause of day and night, and

Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, sustains by force this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brahmana leads. Indra gave up pleasure, and all things agreeable to the heart. He sedulously cherished virtue and truth and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which a Brahmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the constellations in the other world, by virtue of work, and the Rudras, the Adityas, the Vasus, king Yama, and Kuvera, and the Gandharvas, the Yakshas, and the celestial nymphs, all attained their present position by work. In the other world, the saints shine, following a life of study, austerity and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brahmanas, and Kshatriyas, and Vaisyas, and thou being one of the wisest men, — why art thou making this endeavour on behalf of those sons of Kurus? Thou must know that Yudhishthira is constantly engaged in the study of the Vedas. He is inclined to the horse-sacrifice and the Rajasuya. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Pritha can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved, and an act of religious merit also would be achieved by them, even if they would have then to force Bhima to follow a conduct marked by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty, such death would even be worthy of praise. Supposing thou approvest of peace alone I should like to hear what thou mayst have to say to this question, — which way doth the injunction of religious law lie, viz., whether it is proper for the king to fight or not? — Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear that course of action the Pandavas are going to adopt. Then mayst thou praise or censure, just as it may please thee. A Brahmana should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, diligently practise the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. If he be possessed of a virtuous soul, and if he practise the holy virtues, he may easily attain the region of the Supreme Being. A Vaisya should study and diligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brahmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Sudra from the olden times. He should serve the Brahmanas and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and be constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The King should never obey the dictates of such desires as are opposed to righteousness. If there be any body who is more praiseworthy than he, who is well-known and gifted with all the virtues, the king should instruct his subjects to see him. A bad (king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the plunderers to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the robbers to death. Many awful evils have manifested themselves on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya. Now, king Dhritarashtra with his sons, hath unreasonably seized what lawfully belonged to Pandu's son. He minds not the immemorial law observable by kings. All the Kurus are following in the wake. A thief who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya. What is the difference between them and Dhritarashtra's sons? From avarice he regards that to be righteous which he intends to do, following the dictates of his wrath. The shares of the Pandavas is, no doubt, fixed. Why should that share of theirs be seized by that fool? This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honoured rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings, — I mean those dull-headed fools who have been assembled together by Dhritarashtra's son, and who are already under the clutches of death. Look once more at that vilest of all their acts, — the conduct of the Kurus in the council-hall. That those Kurus, at whose head stood Bhishma, did not interfere when the beloved wife of the sons of Pandu, daughter of Drupada, of fare fame, pure life, and conduct worthy of praise, was seized, while weeping, by that slave of lust. The Kurus all, including young and old, were present there. If they had then prevented that indignity offered to her, then I should have been pleased with Dhritarashtra's behaviour. It would have been for the final good of his sons also. Dussasana forcibly took Krishna into the midst of the public hall wherein were seated her fathers-in-law. Carried there, expecting sympathy, she found none to take her part, except Vidura. The kings uttered not a word of protest, solely because they were a set of imbeciles. Vidura alone spoke words of opposition, from a sense of duty, — words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pandu! Krishna, however, having repaired to the hall at that time made everything right, for like a vessel in the sea, she rescued the Pandavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishna stood, the charioteer's son addressed her in the presence of her fathers-in-law saying, "O Daughter of Drupada thou hast no refuge. Better betake thyself as a bond-woman to the house of Dhritarashtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul, choose some one else for thy lord." This speech, proceeding from Karna, was a wordy arrow, sharp, cutting all hopes, hitting the tenderest parts of the organisation, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pandu were about to adopt the garments made of the skins of black deer, Dussasana spoke the following pungent words, "These all are mean eunuchs, ruined, and damned for a lengthened time." And Sakuni, the king of the Gandhara land, spoke to Yudhishthira at the time of the game of dice the following words by way of a wily trick, "Nakula hath been won by me from you, what else have you got? Now you should better stake your wife Draupadi." You know, O Sanjaya, all these words of an approbrious kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pandava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from all tendency to inhumanity, Dhritarashtra's son will, in my presence, pay heed to them. I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarashtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima ready for battle. When Pandu's sons were defeated (at the play), Dhritarashtra's sons spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Sakuni is its branches; Dussasana forms its abundant blossoms and fruits; (while) the wise king Dhritarashtra is its roots. Yudhishthira is a big tree of righteousness; Arjuna is its trunk; and Bhima is its branches; the sons of Madri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarashtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pandu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also, that is without a tiger, is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhritarashtras are as creepers, while, O Sanjaya, the Pandavas are Sala trees. A creeper can never flourish unless it hath a large tree to twine round. The sons of Pritha are ready to wait upon Dhritarashtra as, indeed, those repressors of foes are ready for war. Let king Dhritarashtra now do what may be proper for him to do. The virtuous and the high-souled sons of Pandu, though competent to be engaged in fight, are yet now in place (with their cousins). O learned man, represent all this truly (to Dhritarashtra).'"

SECTION XXX

“Sanjaya said, ‘I did thee farewell, O divine ruler of men. I will now depart, O son of Pandu. Let prosperity be thine. I hope, I have not carried away by the feelings of my heart, given utterance to anything offensive. I would also bid farewell to Janardana, to Bhima and Arjuna, to the son of Madri, to Satyaki, and to Chekitana, and take my departure. Let peace and happiness be yours. Let all the kings look at me with eyes of affection.’

“Yudhishthira said, ‘Permitted by us, O Sanjaya, take your leave. Peace to thee! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus). Besides, being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O Suta, thou never utterest harsh and cutting words, or those that are false or bitter. We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Beside thee, there is another, who may come here, and that is Vidura. Formerly, we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya. Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brahmanas of pure energy and devoted to study according to the Brahmacharya mode, — those, namely, that are devoted to the study of the Vedas while leading lives of mendicancy, those ascetics that habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my name, O Sanjaya, and then their welfare should be enquired into by thee. O Suta, repairing unto the priest of king Dhritarashtra as also unto his preceptors and Ritwijas, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born at least aged, endued with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare. Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in morality, who is our counsellor, who had practised the Brahmacharya vow for mastering the Vedas, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Aswatthaman, endued with great learning, devoted to the study of the Vedas, leading the Brahmacharya mode of life, possessed of great activity, and like unto a youth of the Gandharva race, and who, besides, hath once again made the science of weapons full and complete. Thou must also, O Sanjaya, repair to the abode of Kripa, the son of Saradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me as hale unto that foremost of the Kurus, Bhishma, in whom are combined bravery, and abstention from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting unto also the wise, venerable, and blind king (Dhritarashtra), who possessed of great learning and reverential to the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarashtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dussasana, that mighty bowman and hero among the Kurus, who is the younger of Duryodhana and who possesses a character like that of his elder brother. Thou shouldst, O Sanjaya, also salute the wise chief of the Vahlikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think, thou shouldst also worship that Somadatta who is endued with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects. Thou shouldst, O Sanjaya, enquire after his welfare along with that of his friends and counsellors. Others there are of youthful age and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O Suta, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarashtra's son for fighting with the Pandavas, viz., the Kekayas, the Vasatis, the Salwakas, the Amvashthas, and the leading Trigartas, and of those endued with great bravery that have come from the east, the north, the south, and the west, and of those that have come from hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot, — that mighty host composed of honourable men, — that I am well, and then thou must enquire about their own welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns. Thou must, O sire, also enquire about the welfare of Dhritarashtra's son by his Vaisya wife, — that youth who is one of the best of the Kuru race, — who never falls into error, who possesseth vast wisdom, who is endued with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice, whose tricks are never detected by others, who plays well, who is well-versed in the art of handling the dice, and who is unconquerable in play but not in fight. Thou must also, O sire, enquire about the welfare of Sakuni, the king of the Gandharas, that native of the hilly country, who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarashtra's son, and whose understanding naturally leads to falsehood. Thou must also enquire about the welfare of Karna, the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pandavas whom no one dares assail in battle, that Karna who is unparalleled in deluding those that are already deluded. Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor. Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place. Thou must tell them, O Sanjaya, these words at first, — Ye mothers of living sons, I hope, your sons comfort themselves towards you in a kindly, considerate, and worthy way. — Thou must then tell them that Yudhishthira is doing well with his sons. Those ladies, O Sanjaya, who are in the rank of our wives, thou must ask as to their welfare also addressing them in these words, — I hope, you are well-protected. I hope, your fair fame hath suffered no injury. I hope, you are dwelling within your abodes blamelessly and carefully. I hope, you are comforting yourselves towards your fathers-in-law in a kindly, praise-worthy and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husband's favour! Those young ladies, O Sanjaya, who bear a relationship to us like that of your daughters-in-law, who have been brought from high families, who are possessed of merit and who are mothers of children, — thou must meet them all and tell them that Yudhishthira send his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of your house, and must ask them about their welfare on my behalf. Thou must tell them, — May your husbands be kindly and agreeable; may you be agreeable to your husbands; may you have ornaments and clothes and perfumery and cleanliness; may you be happy and have at your command the joys of life; may your looks be pretty and words pleasant. Thou must ask, O sire, the women of the house as to their welfare. Thou must also represent unto the maid-servants and man-servants there, may be of the Kurus, and also the many humpbacked and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou must tell them, — I hope, Dhritarashtra’s son still vouchsafes the same kindly treatment to you. I hope, he gives you the comforts of life. — Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarashtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitute of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words, — Fear not, nor be dispirited on account of your unhappy lives so full of sufferings; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes. — Thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others, that coming from different quarters, have sought the protection of the Dhritarashtras, and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarashtra’s son, there are none equal to them on earth. Virtue, however, is eternal, and virtue is my power for the destruction of my enemies. Thou shouldst, O Sanjaya, also represent unto Suyodhana, the son of Dhritarashtra, the following, — That desire of thine which torments thy heart, viz., the desire of ruling the Kurus without a rival, is very unreasonable. It had no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee! O foremost of heroes among the Bharatas, either give me back my own Indraprastha or fight with me!’”

SECTION XXXI

“Yudhishthira said, ‘O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator. It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarashtra ask thee about our strength, tell him everything truly, having cheerfully consulted with everyone here and ascertained the truth. O son of Gavalgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarashtra, and touching his feet enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us.— “The sons of Pandu, O king, are living happily in consequence of thy prowess. It was through thy grace, O repressor of foes, that those children of tender years had obtained a kingdom. Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them, for destruction then would overtake them!” The whole of this kingdom, O Sanjaya, is not fit to be owned by one person. Tell him again, from us.— “O sire, we wish to live united. Do not suffer thyself to be vanquished by foes.” — Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bhishma, the son of Santanu. Having saluted our grandsire, he should then be told.— “By thee, when Santanu’s race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgment by which thy grandsons may all live in amity with one another.” Thou shouldst then address Vidura also, that adviser of the Kurus, saying.— “Counseleth peace, O amiable one, from desire of doing good unto Yudhishthira.” — Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying,— “The insults thou hadst offered to innocent and helpless Draupadi in the midst of the assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pandu are quietly bearing, although they are possessed of might to avenge them. All this, indeed, the Kauravas know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we do not want to see the Kurus slain. Dussasana, in obedience to thee, had dragged Krishna, disregarding Kunti. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kusasthala, Vrikasthala, Makandi, Varanavata, and for the fifth any other that thou likest. Even this will end the quarrel. O Suyodhana, give unto thy five brothers at least five villages," — O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins. Tell him also,— "Let brothers follow brothers, let sires unite with sons. Let the Panchalas mingle with the Kurus in merry laughter. That I may see the Kurus and the Panchalas whole and sound, is what I desire. O bull of the Bharata race, with cheerful hearts let us make peace." O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue. I am fit enough for severity as for softness.'"

SECTION XXXII

VAISAMPAYANA SAID, “DISMISSED with salutation by the Pandavas, Sanjaya set out for (Hastinapura) having executed all the commands of the illustrious Dhritarashtra. Reaching Hastinapura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said, ‘O gate-keeper, say unto Dhritarashtra that I, Sanjaya, have just arrived, coming from the sons of Pandu. Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.’ Hearing this, the gate-keeper went to the king and addressed him, saying, ‘O lord of earth, I bow to thee. Sanjaya is at thy gates, desirous of seeing thee. He cometh, bearing a message from the Pandavas. Issue your commands, O king, as to what he should do.’

“The king said, ‘Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?’”

Vaisampayana continued, “Then, with the king’s permission, having entered that spacious apartment, the Suta’s son, with joined hands, approached the royal son of Vichitravirya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying, ‘I am Sanjaya, O king. I bow unto thee. O chief of men, proceeding hence I found the sons of Pandu. After having paid his salutations to thee, Pandu’s son, the intelligent Yudhishthira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors, and, O king, all those that depend upon thee.’

“Dhritarashtra said, ‘O child, giving my blessings to Ajatasatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Pritha’s son, is well with his sons and brothers and counsellors.’

“Sanjaya said, ‘Pandu’s son is well with his counsellors. He desires possessions of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable, possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pandu, abstention from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bharata, is always inclined to happiness and joy, and to such courses of action as are virtuous and conducive to the higher ends of life. Even like a doll pulled this way and that by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishthira, I regard the force of destiny to be superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides, being highly sinful and unspeakable, are sure to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe bideth his time. Renouncing all sin, even as a serpent casteth off its worn out slough which it cannot any longer retain, the heroic Ajatasatru shineth in his natural perfection, leaving his load of sins to be borne by thee. Consider, O king, thy own acts which are contrary to both religion and profit, and to the behaviour of those that are righteous. Thou hast, O king, earned a bad repute in this world, and wilt reap misery in the next. Obeying the counsels of thy son thou hopest to enjoy this doubtful property, keeping them aloof. This unrighteous deed is loudly bruited about in the world. Therefore, O foremost of the Bharatas, this deed is unworthy of thee. Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there, who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds. These counsellors, ever devoted to thy work, wait here united together. Even this is their firm determination (viz., that the Pandavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by the force of circumstances. If, provoked by the offences, Yudhishthira wisheth for misery to thee, the Kurus will be destroyed prematurely, while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the Gods, for Arjuna, the son of Pritha, leaving this world ascended to the very heavens and was honoured there very greatly. This proves that individual exertion is nothing. There is no doubt as to this. Seeing that the attributes of high birth, bravery, etc., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another), regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue, these are the doors of a person's knowledge. If desire be curbed, these would be gratified by themselves. Therefore, cheerfully and without repining one should control the senses. Others there are that think differently. They hold that if a person's acts are well-applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can blind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice. Behold now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakness. Wearied by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for tomorrow morning will the Kurus, assembled together in the council-hall, hear the words of Ajatasatru.'"

SECTION XXXIII

Vaisampayana said, “King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting, ‘I desire to see Vidura. Bring him here without delay.’ Despatched by Dhritarashtra, the messenger went to Kshattri and said, ‘O thou of great wisdom, our lord the mighty king desireth to see thee.’ Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly, ‘Apprise Dhritarashtra of my arrival.’ Thereupon the orderly went to Dhritarashtra, and said, ‘O foremost of kings, Vidura is here at thy command. He wisheth to behold thy feet. Command me as to what he is to do.’ Thereupon Dhritarashtra said, ‘Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.’ The orderly then went out and spoke unto Vidura, ‘O Kshattri, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee.’”

Vaisampayana continued, “Having entered Dhritarashtra’s chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought, ‘O thou of great wisdom, I am Vidura, arrived here at thy command. If there is anything to be done, here I am, command me!’

“Dhritarashtra said, ‘O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. Tomorrow he will deliver, in the midst of the court, Ajatasatru’s message. I have not been able today to ascertain what the message is of the Kuru hero. Therefore, my body is burning, and that hath produced sleeplessness. Tell us what may be good for a person that is sleepless and burning. Thou art, O child, versed in both religion and profit. Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered’.

“Vidura said, ‘Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. I hope, O king, that none of these grave calamities have overtaken thee. I hope, thou dost not grieve, coveting the wealth of others.’

“Dhritarashtra said, ‘I desire to hear from thee words that are beneficial and fraught with high morality. In this race of royal Rishis thou alone art reverenced by the wise.’ Vidura replied, ‘King (Yudhishthira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however worthy of being kept by thy side, he was exiled by thee. Thou art, however, possessed of qualities which are the very reverse of those possessed by him. Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight. In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishthira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala’s son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity? He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise. These again are the marks of a wise man, viz., adherence to acts, worthy of praise and rejection of what is blamable, faith, and reverence. He whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise. He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise. He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honours, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of Ganga, is reckoned as wise. That man who knoweth the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise. He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool. He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the Sraddha for the Pitris, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool. That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he, who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously), it may destroy an entire kingdom with the king. Discriminating the two by means of the one, bring under thy subjection the three by means of four, and also conquering the five and knowing the six, and abstaining from the seven, be happy. Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom with king and subject. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean. There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. An unforgiving individual defileth himself with many enormities. Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, viz., a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are wicked. O tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, viz., a householder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, viz., a man of power endued with forgiveness, and poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, viz., making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, viz., a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, viz., the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friend. These three, besides being destructive to one's own self, are the gates of hell, viz., lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, viz., a follower, one who seeks protection, saying, — I am thine, — and lastly one who hath come to your abode. Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, viz., conferring a boon, acquiring a kingdom, and obtaining a son. Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. O sire, crowned with prosperity and leading the life of a householder, let these four dwell with thee, viz., old consanguineous relatives, high-born persons fallen into adversity, poor friends, and issueless sisters. On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor. By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests. These five follow thee wherever thou goest, viz., friends, foes, those that are indifferent, dependants, and those that are entitled to maintenance. Of the five senses beholding to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. The six faults should be avoided by a person who wisheth to attain prosperity, viz., sleep, drowsiness, fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience. These six are instantly destroyed, if neglected, viz., kine, service, agriculture, a wife, learning, and the wealth of a Sudra. These six forget those who have bestowed obligations on them, viz., educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, they who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. These six are always miserable, viz., the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, viz., acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery over the six that are always present in the human heart, being thus the master of his senses, never committeth sin, and therefore suffereth calamity. These six may be seen to subsist upon other six, viz., thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, inasmuch as they are able to effect the ruin of even monarchs firmly established; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man destined to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. These eight, O Bharata, are the very cream of happiness, and these only are attainable here, viz., meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belonging to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man, viz., wisdom, high birth, self-restraint, learning, prowess, moderation in speech, gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise. O Dhritarashtra, these ten do not know what virtue is viz., the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connection is cited the old story about what transpired between Suyodhana and (Prahlada), the chief of the Asuras in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority of all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe; who proceeds with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from hope uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all, who being weak disputeth not with others, who speaketh not arrogantly, and forgeteth a quarrel, is praised everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others for getting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low; and wherever he may go, he is sure to gain an ascendancy over even those that are glad. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance. The acts of that learned man are well-conceived, and well-applied who formeth matrimonial alliances with persons of equal positions and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well-kept and well-carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pandu consumed by a (Brahmana’s) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands. Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons. Then, O monarch, thou shalt inspire confidence in both the gods and men.’”

SECTION XXXIV

“Dhritarashtra said, ‘Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit. Advise me wisely, O Vidura. O thou of magnanimous heart, tell me what thou deemest to be beneficial for Ajatasatru and what is productive of good to the Kurus. Apprehending future evils. I look back only on my previous guilt: I ask thee with anxious heart, O learned one, tell me what is exactly in Ajatasatru’s mind.’

“Vidura said, ‘Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me. Do not, O Bharata, set the heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed, notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequence also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom. As the stars are affected by the planets, so is this world affected by the senses, when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural state, which ever lead him towards various acts. He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment or who is blessed with patience. One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds, when well-trained, he that is wise, pleasantly performeth the journey of life, and awake in peace. The horses that are unbroken and incapable of being controlled, always lead an unskilful driver to destruction in the course of the journey; so one's senses, unsubdued, lead only to destruction. The inexperienced wight, who, led by this unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He, who, forsaking religion and profit, followeth the lead of his senses, loseth without delay prosperity, life, wealth and wife. He, who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's friend as, indeed, it is one's own foe. That man, who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as a large fish breaks through a net of thin cords. He, who in this world regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought. He, who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by the lust of territory. As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. He that, from ignorance, faileth to control his five greedy foes, having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness, — these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity, — these, O Bharata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speeches. The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins, are forgiven. In malice lieth the strength of the wicked; in criminal code, the strength of kings, in attentions of the weak and of women; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult. It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils. A forest pierced by arrows, or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons, such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not discharge such arrows, for do they not touch the very vitals of others. He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishthira is obedient to thy commands. Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons. Yudhishthira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishthira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation.’”

SECTION XXXV

“Dhritarashtra said, ‘O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayst is charming!’

“Vidura said, ‘Ablution in all the holy places and kindness to all creatures, — these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter. As long as a man’s good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connection is cited an old story about the conversation between Virochana and Sudhanwan, both suitors for Kesini’s hand. Once on a time, O king, there was a maiden of the name of Kesini, unrivalled for beauty; moved by the desire of obtaining a good husband, she resolved to choose her lord in Swayamvara. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the Daityas, Kesini addressed him, saying, “Are Brahmanas superior, O Virochana, or are the sons of Diti superior? And why also should not Sudhanwan sit on the sofa?” Virochana said, “Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt. Who are the gods, and who are the Brahmanas?” Kesini said, “We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together.” Virochana said, ‘O amiable and timid girl, I will do what thou sayst. Thou wilt behold Sudhanwan and myself met together in the morning.’

“Vidura continued, ‘When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahlada’s son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers, offered him a seat, water to wash his feet, and Arghya. And asked by Virochana (to share his seat) Sudhanwan said, “O son of Prahlada, I touch thy excellent golden seat. I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee.” Virochana said, “A piece of wooden plank, an animal skin, or a mat of grass or straw, — these only, O Sudhanwan, are fit for thee. Thou deservest not, however, the same seat with me.” Sudhanwan said, “Father and son, Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas and two Sudras, can sit together on the same seat, Except these, no other can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me. Thou art a child, brought up in every luxury at home and thou understandest nothing.” Virochana said, “Staking all the gold, kine, horses, and every other kind of wealth that we have among the Asuras, let us, O Sudhanwan, ask them this question that are able to answer.” Sudhanwan said, “‘Let alone your gold, kine, and heroes, O Virochana. Making our lives forfeited, we will ask them this question that are competent.” Virochana said, “Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men.” Sudhanwan said, “Having wagered our lives, we will approach thy father, for he, Prahlada, will never say an untruth even for the sake of his son.”

“Vidura continued, ‘Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahlada was. And beholding them together, Prahlada said, “These two who had never before been companions, are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions, — ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?” Virochana said, “There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the Asuras, I shall ask thee a question, do not answer it untruly!” Prahlada said, “Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana. A white and fat cow is ready for thee.” Sudhanwan said, “Water and honey and curds, have been presented to me on my way hither. I shall ask thee a question, Prahlada, answer it truly! are Brahmanas superior, or is Virochana superior?” Prahlada said, “O Brahmana, this one is my only son. Thou also art present here in person. How can one like us answer a question about which ye two have quarrelled?” Sudhanwan said, “Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it.” Prahlada said, “How doth that misuser of his tongue suffer, O Sudhanwan, who answereth not truly but falsely, a question that is put to him? I ask thee this.” Sudhanwan said, “The person that misuseth his tongue suffers like the deserted wife, who pineth, at night, beholding her husband sleeping in the arms of a co-wife; like a person who hath lost at dice, or who is weighed down with an unbearable load of anxieties. Such a man hath also to stay, starving outside the city gates, into which his admission is barred. Indeed, he that giveth false evidence is destined to always find his foes. He that speaketh a lie on account of an animal, casteth down from heaven five of his sires of the ascending order. He that speaketh a lie on account of a cow casteth down from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred; and a lie on account of a human being, the downfall of a thousand of one’s sires of the ascending order. An untruth on account of gold ruineth the members of one’s race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of land.” Prahlada said, “Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana. The mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been defeated by Sudhanwan. This Sudhanwan is now the master of thy life. But, O Sudhanwan, I wish that thou shouldst grant Virochana his life.” Sudhanwan said, “Since, O Prahlada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear to thee. So here is thy son Virochana, O Prahlada, restored by me to thee. He shall, however, have to wash my feet in the presence of the maiden Kesini.’”

“Vidura continued, ‘For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land. Saying an untruth from affection for thy son, O king, hasten not to destruction, with all thy children and counsellors. The gods do not protect men, taking up clubs in their hands after the manner of herdsmen; unto those, however, they wish to protect, they grant intelligence. There is no doubt that one’s objects meet with success in proportion to the attention he directs to righteousness and morality. The Vedas never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, all connections with connubial disputes, and severance of relationship between husband and wife, internal dissensions, disloyalty to the king, — these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a minstrel, these seven are incompetent as witness. An Agnihotra performed from motives of pride, abstention from speech, practised from similar motives, study and sacrifice from the same motives, — these four, of themselves innocent, become harmful when practised unduly. One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the Soma-juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violator of his preceptor’s bed, a Brahmana addicted to drink, one that is sharp-speeched, a raker of old sores, an atheist, a reviler of the Vedas, and taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection, — these all are reckoned as equal in moral turpitude as the slayers of Brahmanas. Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger. Decrepitude destroyeth beauty; ambitious hopes, patience; death, life; envy, righteousness; anger, prosperity; companionship with the low, good behaviour; lust, modesty, and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness, — these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together; the fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite). Those eight, O king, in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

"'Sacrifice, study, charity, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is not truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk, — these ten are of heavenly origin. A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man, rigidly resolved, should abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence, repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, goeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery; on the other hand, he shineth everywhere. He that draweth wisdom from them that are wise is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter. The wise prize that food which is easily digested, that wife whose youth hath passed away, that hero who is victorious and that ascetic whose efforts have been crowned with success. The gap that is sought to be filled by wealth acquired wrongfully, remaineth uncovered, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control; the king controlleth persons that are wicked; while they that sin secretly have their controller in Yama, the son of Vivaswat. The greatness of Rishis, of rivers, of river-banks, of high-souled men, and the cause of woman's wickedness, cannot be ascertained. O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others, — these three are always able to gather flowers of gold from the earth. Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs, and those by bearing weights upon the head, are the very worst. Reposing the care of thy kingdom on Duryodhana, on Sakuni, on foolish Dussasana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as on thy sons!'"

SECTION XXXVI

“Vidura said, ‘In this connection is cited the old story of the discourse between the son of Atri and the deities called Sadhyas is as heard by us. In days of old, the deities known by the name of Sadhyas questioned the highly wise and great Rishi of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The Sadhyas said, “We are, O great Rishi, deities known as Sadhyas. Beholding thee, we are unable to guess who thou art. It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning.” The mendicant Rishi answered, “Ye immortals, it hath been heard by me that by untying all the knots in the heart by the aid of tranquillity, and by mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. One should not return the slanders or reproaches of others for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and the very sources of the life of men. Therefore, he that is virtuous, should always abstain from harsh and angry words. That worst of men is of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another’s wordy arrows, sharp-pointed and smarting like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh the colour from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company, who, stung with reproach, returneth it not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech; if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to suffer even the least misery. Such a man neither vanquisheth others, nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor exalteth in joy. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as a mediocre in goodness who never consoleth others by saying what is not true; who giveth having promised; and who keepeth an eye over the weakness of others. These, however, are the indications of a bad man, viz., incapacity to be controlled; liability to be afflicted by dangers; proneness to give way to wrath, ungratefulness; inability to become another's friend, and wickedness of heart. He too is the worst of men, who is dissatisfied with any good that may come to him from others who is suspicious of his own self, and who driveth away from himself all his true friends. He that desireth prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked, earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess, but he can never win honest fame, nor can he acquire the virtues and manners of high families (in any of which he may be born).'"

"Dhritarashtra said, 'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question, — what are those families that are called high?'

"Vidura said, 'Asceticism, self-restraint, knowledge of the Vedas, sacrifices, pure marriages, and gifts of food, — those families in which these seven exist or are practised duly, are regarded as high. There are high families who deviate not from the right course whose deceased ancestors are never pained (by witnessing the wrong-doings of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high, fall down and become low owing to the absence of sacrifices, impure marriages, abandonment of the Vedas, and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others. Those families that are possessed of members, wealth and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and good conduct be maintained with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really in want. Those families that abound in kine and other cattle and in the produce of the field are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests. He, in our race, who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly sweet words, — these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the Sandal tree, O king, though thin, is competent to bear weights which timbers of other trees (much thicker) cannot; so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon with fear. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connection. He that beareth himself as a friend, even though unconnected by birth of blood, is a true friend, a real refuge, and a protector. He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without sufficient cause; they are like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest thou rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of his object, drieth up the body, and maketh one’s foes glad. Therefore, do not yield to grief. Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither exult in joy nor repine in sorrow. The six senses are always restless. Through the most predominant one amongst them one’s understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes.’

“Dhritarashtra said, ‘King Yudhishthira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons. Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety. O thou of great intelligence, tell me such words as may dispel my anxiety.’

“Vidura said, ‘O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good. Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no sleep even if they have recourse to well-made beds; nor do they, O king, derive any pleasure from women, or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs, in this world. Honours can never be theirs, and peace hath no charm for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have. O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from the strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good. O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives. They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe. And the tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that grow in close compact are competent owing to mutual dependence to resist winds more violent still. Thus he that is single, however, endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives, again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake. These must never be slain, viz., Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield by asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences: it is a kind of headache not born of any physical illness, and they that are unwise can never digest it. Do thou, O king, swallow it up and obtain peace. They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words, — They that are honest avoid deceit in play. Therefore, stop Duryodhana! Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons intact. Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons. O king, let the Kurus and the Pandavas, both having the same friends and the same foes, live together in happiness and prosperity. Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee. O sire, preserving thy fame unsullied, cherish thou the children of Pandu, afflicted as they are with the sufferings of exile. O descendant of Kuru, make peace with the sons of Pandu. Let not thy foes discover thy holes. They all, O god among men, are devoted to truth. O king of men, withdraw Duryodhana from his evil ways.'"

SECTION XXXVII

"Vidura said, 'O son of Vichitravirya, Manu, the son of the Self-created, hath, O king, spoken of the following seven and ten kinds of men, as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follow: he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to enemies; he who seeks to restrain women's frailty; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrateth an improper deed; he who being weak always wageth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who being a father-in-law, jesteth with his daughter-in-law; he who boasteth at having his alarms dispelled by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it, he who, having given away anything in words in holy places, boasteth at home when asked to make good his words, and he who striveth to prove the truth of what is false. The envoys of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with social polity. One may behave deceitfully towards him that behaveth deceitfully, but honestly towards him that is honest in his behaviour. Old age killeth beauty; patience, hope; death, life; the practice of virtue, worldly enjoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

"Dhritarashtra said, 'Man hath been spoken of in all the Vedas as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

"Vidura said, 'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions, — these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!'

"'He who appropriates to himself the wife of one who hath confided in him; he who violates the bed of his preceptor; that Brahmana, O Bharata, who becomes the husband of a Sudra woman, or drinks wines; he who commendeth Brahmanas or becometh their master, or taketh away the lands that support them; and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas. The Vedas declare that contact with these requires expiation. He that accepts the teaching of the wise; he that is acquainted with the rules of morality; he that is liberal; he that eateth having first dedicated the food to the gods and Pitris; he that envieth none; he that is incapable of doing anything that injureth others; he that is grateful, truthful, humble and learned, succeedeth in attaining to heaven.

"'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable, but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives, and by both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king — this is not proper. But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not agreeable to thee. O king, thou desirest to vanquish the sons of Pandu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows. Forsaking lions thou art protecting jackals! O king, when the time cometh, thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be engaged, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endued with these eight qualities, viz., absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the decision to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,— "I do not believe thee," — but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son, one serving in the army, and one that hath suffered great losses, should never be engaged in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, viz., wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only by gifts. When the king favours a person, that incident (of royal favour) bringeth in all others and holdeth them together. He that performeth ablutions winneth these ten, viz., strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, viz., health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him for gluttony. One should not give shelter to these in his house, viz., one that always acteth improperly, one that eateth too much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit a miser for alms, or one that speaketh ill of others, or one that is unacquainted with the shastras, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, viz., one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent, again, on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other, so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a Muni. One should, for obtaining the favours of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the successful of all one’s objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity and perseverance?

"‘Behold the evils of a rupture with the Pandavas which would sadden the very gods with Sakra. These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies. The wrath of Bhishma, O thou of the splendour of Indra, of Drona, and the king Yudhishthira, will consume the whole world, like a comet of large proportions falling transversely on the earth. Thy hundred sons and Karna and the sons of Pandu can together rule the vast earth with the belt of the seas. O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and tigers guard the forest!’

"‘They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states; he that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king. Men are said to have five different kinds of strength. Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one’s sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise that can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for one that hath been struck by the arrow of wisdom. In the case of such a person neither the mantras of homa, nor auspicious ceremonies, nor the mantras of the Atharva Veda, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives, — none of these, O Bharata, should be disregarded by a man; all of these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurketh, but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons art possessed of the virtue of creepers, and the sons of Pandu are regarded as Sala trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).’”

SECTION XXXVIII

“Vidura said, ‘The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back. He that is self-controlled, first offering a seat, and bringing water and causing his guest’s feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said that man liveth in vain in whose dwelling a Brahmana conversant with mantras doth not accept water, honey and curds, and kine from fear of being unable to appropriate them, or from miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, even one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas, when arrived as a guest, however undeserving he may be the offer of water should be regarded (by a householder) as exceedingly dear. A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruits, roots, potherbs, dyed clothes, all kinds of perfumery, and treacle. He that never giveth way to anger, he that is above grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable, like one perfectly withdrawn from the world, is a real Yogin of the Bhikshu order. That virtuous ascetic who liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them. One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the looking over of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self; but as regards agriculture, one should look over it himself. One should look after guests of the trader-caste through his servants, and those of the Brahmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (i.e., fire, Kshatriyas, and iron) can affect all things but is neutralised as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy, do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness devoid of trees and plants, one should, in secrecy, mature his counsels. O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit and desire, only after they are done. The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brahmana without having studied the Vedas is not fit to officiate at a Sraddha (in honour of the Pitris), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who looketh over personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything. A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection should never be set free. If one be weak one should pay court to one's foe that is stronger, even if the latter deserves death; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him. One should, with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goest for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bharata, always disregardeth those that are elderly in years, and eminent in conduct and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued, and wrathful. Absence of deceitfulness, gifts, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech and unwillingness to do anything disagreeable to friends, — these seven are regarded as the fuel of prosperity’s flame. The wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night, like a person passing the night with a snake in the same room. They, O Bharata, who upon being angry endanger one’s possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success. They sink helplessly, O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work, though not in particular kinds of work are regarded by men as learned and wise for particular kinds of work, are subsidiary. That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive. Forsaking these mighty bowmen of immeasurable energy, viz., the sons of Pandu, thou hast, O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off, like Vali fallen off from the three worlds.’”

SECTION XXXIX

“Dhritarashtra said, ‘Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest.’

“Vidura said, ‘O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance, one becometh agreeable by gift, another by sweet words, a third by the force of incantation and drugs. He, however, that is naturally agreeable, always remaineth so. He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth; and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee, — thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy hundred sons, — and by keeping him, destruction would overtake thy hundred sons, that gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!’

“Dhritarashtra said, ‘All that you sayest is approved by the wise and is for my future good. I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory.’

“Vidura said, ‘He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures.

They, however, that are ever employed in speaking ill of others, always strive with activity quarrelling with one another and in all matters, calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to them, whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known to be unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature. When the occasion that caused the friendship is over the friendship of those that are low, the beneficial result of that connection, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that they, from want of self-control, fail to enjoy peace. He that is learned, examining everything carefully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these. He that helpeth his poor and wretched and helpless relatives, obtain children and animals and enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O Monarch, if thou behavest well towards all thy relatives. Even relatives that are destitute of good qualities should be protected. O bull of the Bharata race, how much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favours? Favour thou the heroic sons of Pandu, O monarch, and let a few villages be assigned to them for their maintenance. By acting thus, O king, fame will be thine in this world. Thou art old; thou shouldst, therefore, control thy sons. I should say what is for thy good. Know me as one that wishes well to thee. He that desireth his own good should never quarrel, O sire, with his relatives. O bull of the Bharata race, happiness should ever be enjoyed with one's relatives, and not without them, to eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is the relatives that rescue, and the relatives that ruin (relatives). Those amongst them that are righteous rescue;

while those that are unrighteous sink (their brethren). O king, be thou, O giver of honours, righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative, like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons. O, think of all this. When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe. True it is that a person other than Bhargava, the author of the science of morality is liable to commit actions that go against morality. It is seen, however, that a just notion of consequence is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pandu, it is thy duty, O king of men, to undo them all. Re-instating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control. Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. That learned person who never doth an act, the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul, who from folly pursueth his sinful course commenced before falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are, intoxication, sleep, inattention to spies, set over one by another, one's own demeanour as dependent on the working of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea; words are lost if addressed to one that listens not; the scriptures are lost on one that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with the intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment. Humility removeth obloquy, ears, failure, prowess; forgiveness always conquereth anger; and auspicious rites destroy all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even that one who hath attained emancipation is not unwilling to enjoy; what, again, need be said of him that is yet wedded to desire? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those persons never cooleth, whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul, like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends, — these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. That man attaineth all his objects, who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good. Effort after securing what is good, the properties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good, — these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues, nor is she pleased with the total absence of all virtues. Blind, like a mad cow, prosperity resides with some one who is not remarkable. The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and charity. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts, or deep woods, or inaccessible fastnesses, amid all kinds of dangers and alarms or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation, — know that these are the roots of prosperity. Austerities constitute the strength of ascetics; the Vedas are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, viz., water, roots, fruits, milk, clarified butter (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one’s own self, should never be applied in respect of another. Briefly even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist. Achievements, period of life, fame, and power — these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after these objects which cannot be acquired except by very painful exertion, or by sacrificing righteousness, or by bowing down to an enemy. A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. These constitute the source of pain and weakness to embodied creatures: the rains, decay of hills and mountains; absence of enjoyment; anguish of women; and wordy arrows of the heart. The scum of the Vedas is want of study; of Brahmanas, absence of vows; of the Earth, the Vahlikas; of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dross. One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath won his friends by gifts, his foes in battle, and wife by food and drink; they who have thousands live; they, who have hundreds, also live. O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal conduct towards thy children, i.e., towards the sons of Pandu and thy own sons.'"

SECTION XL

“Vidura said, ‘Worshipped by the good and abandoning pride, that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh, of his own accord, even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all foes, like a snake that hath cast off its slough. A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor, — these three are each equal to the sin of slaying a Brahmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon a preceptor, haste, and boastlessness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness, — these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified even with entire living creatures. A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; Yama killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison, birds, Brahmanas versed in the Vedas, old relatives, and men of high birth sunk in poverty, be always present in thy house.

O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, salagram (the stony-image of Vishnu with gold within) and gorochana should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear, or temptation, nay, nor for the sake of life itself. Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With the dishevelled hair and crying piteously, they then cast the body into the funeral pyre, as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, viz., his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore, should men carefully and gradually earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine. Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter. O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its water; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy raft, cross thou its eddies which are represented by repeated births! Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brahmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the Vedas, who always avoideth food that is unclean, who telleth the truth and performeth acts in honour of his preceptor, never falleth off from the region of Brahma. Having studied the Vedas, poured libations into fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the Vedas, and distributed in proper time, his wealth among Brahmanas, Kshatriyas, and his own dependents, and inhaled the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world. Having properly worshipped Brahmanas, Kshatriyas, and Vaisyas in due order, and having burnt his sins, by gratifying them, and then peacefully casting off his body, the Sudra enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee. Listen now to the reason of my speech as I discourse it. Yudhishthira, the son of Pandu, is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings.'

"Dhritarashtra said, 'It is even so as thou always teachest me. O amiable one, my heart also inclineth that very way of which thou tellest me. Although, however, I incline in my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to avert fate. Indeed, Destiny, I think, is certain to take its course; individual exertion is futile.'"

SECTION XLI

(Sanat-sujata Parva)

“Dhritarashtra said, ‘If there is anything still left unsaid by thee, O Vidura, say it then, as I am ready to listen to thee. The discourse is, indeed, charming.’

“Vidura said, ‘O Dhritarashtra, O thou of the Bharata race, that ancient and immortal Rishi Sanat-sujata who, leading a life of perpetual celibacy, hath said that there is no Death, — that foremost of all intelligent persons, — will expound to thee all the doubts, in thy mind, both expressed and unexpressed.’

“Dhritarashtra said, ‘Dost thou not know what that immortal Rishi will say unto me? O Vidura, do thou say it, if indeed, thou hast that degree of wisdom.’

“Vidura said, ‘I am born in the Sudra order and, therefore, do not venture to say more than what I have already said. The understanding, however, of that Rishi leading a life of celibacy, is regarded by me to be infinite. He that is a Brahmana by birth, by discoursing on even the profoundest mysteries, never incurreth the censure of the gods. It is for this alone that I do not discourse to thee, upon the subject.’

“Dhritarashtra said, ‘Tell me, O Vidura, how with this body of mine I can meet with that ancient and immortal one?’”

Vaisampayana said, “Then Vidura began to think of that Rishi of rigid vows. And knowing that he was thought of, the Rishi, O Bharata, showed himself there. Vidura then received him with the rites prescribed by ordinance. And when, having rested a while, the Rishi was seated at his ease, Vidura addressed him, saying, ‘O illustrious one, there is a doubt in Dhritarashtra’s mind which is incapable of being explained away by me. It behooveth thee, therefore, to expound it, so that listening to thy discourse, this chief of men may tide over all this sorrows, and to that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealously, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and increase may all be borne by him!'"

SECTION XLII

Vaisampayana said, “Then the illustrious and wise king Dhritarashtra, having applauded the words spoken by Vidura, questioned Sanat-sujata in secret, desirous of obtaining the highest of all knowledge. And the king questioned the Rishi saying, ‘O Sanat-sujata, I hear that thou art of the opinion that there is no Death. Again it is said that the gods and the Asuras, practise ascetic austerities in order to avoid death. Of these two opinions, then, which is true?’

“Sanat-sujata said, ‘Some say, death is avertable by particular acts; in others’ opinion there is no death; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true. The learned are of opinion that death results from ignorance. I say that ignorance is Death, and so the absence of ignorance (Knowledge) is immortality. It is from ignorance that the Asuras became subject to defeat and death, and it is from the absence of ignorance that the gods have attained the nature of Brahman. Death doth not devour creatures like a tiger; its form itself is unascertainable. Besides this, some imagine Yama to be Death. This, however, is due to the weakness of the mind. The pursuit of Brahman or self-knowledge is immortality. That (imaginary) god (Yama) holdeth his sway in the region of the Pitris, being the source of bliss to the virtuous and of woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, occurreth among men. Swayed by pride, men always walk in unrighteous path. None amongst them succeeds in attaining to his real nature. With their understanding clouded, and themselves swayed by their passions, they cast off their bodies and repeatedly fall into hell. They are always followed by their senses. It is for this that ignorance receives the name of death. Those men that desire the fruits of action when the time cometh for enjoying those fruits, proceed to heaven, casting off their bodies. Hence they cannot avoid death. Embodied creatures, from inability to attain the knowledge of Brahman and from their connection with earthly enjoyments, are obliged to sojourn in a cycle of re-births, up and down and around. The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always engaged, adoreth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow behind it. These three, viz., the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his ambitious desire, conquereth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the form of Yama, cannot devour that learned man who controlled his desires in this manner. That man who followeth his desires is destroyed along with his desires. He, however, that can renounce desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by deluding joys, run towards destruction. What can death do to a person whose soul hath not been confounded or misled by desire? To him, death hath no terrors, like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire, which is ignorance, is to be destroyed, no wish, not even the slightest one, is either to be thought of or pursued. That soul, which is in thy body, associated as it is with wrath and covetousness and filled with ignorance, that is death. Knowing that death arises in this way, he that relies on knowledge, entertaineth no fear of death. Indeed, as the body is destroyed when brought under the influence of death, so death itself is destroyed when it comes under the influence of knowledge.’

“Dhritarashtra said, ‘The Vedas declare the emancipating capacity of those highly sacred and eternal regions, that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?'[3]

"Sanat-sujata said, 'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the Vedas also declare that thither are both bliss and emancipation. But he that regardeth the material body to be self, if he succeeds in renouncing desire, at once attaineth emancipation (or Brahman). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he hath once passed over.'[4]

"Dhritarashtra said, 'Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Universe in consequence of His having entered everything (without desire as He is) what can be His action, or his happiness? O learned sage, tell me all this truly.'[5]

"Sanat-sujata said, 'There is great objection in completely identifying (as here) the two that are different creatures always spring from the union of Conditions (with what in its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and the Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul itself undergoing transformations. The Vedas do attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the Vedas and others are the authority.'[6]

"Dhritarashtra said, 'In this world, some practise virtue, and some renounce action or Karma (adopting what is called Sannyasa Yoga). (Respecting those that practise virtue) I ask, is virtue competent to destroy vice, or is it itself destroyed by vice?'

"Sanat-sujata said, 'The fruits of virtue and of (perfect) inaction are both serviceable in that respect (i.e., for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by knowledge (inaction). On the other hand, the materialist acquireth merit (by action) and (as the consequence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

"Dhritarashtra said, 'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons, engaged in the practice of virtue. Speak unto me of others' regions also of a similar kind. O learned sire, I do not wish to hear of actions (towards which man's heart naturally inclineth, however interdicted or sinful they may be).'

"Sanat-sujata said, 'Those regenerate persons that take pride in their Yoga practices, like strong men in their own strength, departing hence, shine in the region of Brahman. Those regenerate persons that proudly exert in performing sacrifices and other Vedic rites, as the fruit of that knowledge which is theirs, in consequence of those acts, freed from this world, proceed to that region which is the abode of the deities. There are others, again, conversant with the Vedas, who are of opinion that the performance of the sacrifices and rites (ordained by the Vedas) is obligatory (their non-performance being sinful). Wedded to external forms, though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs). Wherever, again, food and drink worthy of a Brahmana are abundant, like grass and reeds in a spot during the rainy season, there should the Yogin seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place, where there may be both inconvenience and danger to one, for one's aversion, to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority, and who never eateth without offering the prescribed share to Brahmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those Yogins devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brahmana, who, living in the midst of kindred, wishes his religious practices to remain always unknown to them. What other Brahmana deserveth to know the Supreme Soul, that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme Soul and behold it in his own soul. He that regardeth the Soul to be the acting and feeling Self, — what sins are not committed by that thief who robbeth the soul of its attributes? A Brahmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the Vedas should seem to be otherwise, for then only may he attain to knowledge and know Brahman. They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of Brahman. That person even, in this world, who (by performing sacrifices) succeedeth in meeting with the gods that bestow all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth Brahman for the performer of sacrifices hath to undergo exertions (while he that knoweth Brahman attaineth to Him without such exertions). He was said to be really honoured, who, destitute of actions, is honoured by the deities. He should never regard himself as honoured who is honoured by others. One should not, therefore, grieveth when one is not honoured by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so. They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect; on the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of Mauna), can never exist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldly prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom. The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity of mind and conduct and knowledge (of the Vedas). These six are destructive of vanity and ignorance.'"

SECTION XLIII

“Dhritarashtra said, ‘What is the object of asceticism (mauna)? Of the two kinds of mauna (viz., the restraining of speech and meditation), which is approved by thee? O learned one, tell me the true aspect of mauna. Can a person of learning attain to a state of quietude and emancipation (moksha) by that mauna? O Muni, how also is asceticism (mauna) to be practised here?’

“Sanat-sujata said, ‘Since the Supreme Soul cannot be penetrated by both the Vedas and the mind, it is for this that Soul itself is called mauna. That from which both the Vedic syllable Om and this one (ordinary sounds) have arisen, that One, O king, is displayed as the Word.’

“Dhritarashtra said, ‘Is he that knoweth both the Rig and the Yajus Vedas, is he that knoweth the Sama Veda, sullied by sins or not when he commiteth sins?’

“Sanat-sujata said, ‘I tell thee truly that the man that hath not restrained his senses is not rescued from his sinful acts by either the Sama or the Rig, or the Yajus Veda. The Vedas never rescue from sin the deceitful person living by deceit. On the other hand, like newfledged birds forsaking their nest, the Vedas forsake such a person at the end.’

“Dhritarashtra said, ‘O thou that hast restrained thy senses, if, indeed, the Vedas are not competent to rescue a person without the aid of virtue, whence then is this delusion of the Brahmanas that the Vedas are always destructive of sins?’

“Sanat-sujata said, ‘O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The Vedas also, pointing it out duly, declare the same, and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue. Destroying sin by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit, taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits) are not everlasting cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brahmanas employed in ascetic practices (who have the mastery of their souls), even these regions are capable of yielding fruits.'

"Dhritarashtra said, 'O Sanat-sujata, how can ascetic austerities which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'

"Sanat-sujata said, 'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded as unsuccessful. All thy enquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned, know Brahman and win immortality!'

"Dhritarashtra said, 'I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujata, about asceticism that is stained by faults!'

"Sanat-sujata said, 'O king, the twelve, including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunity in respect of men, like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying others' wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained, these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives, — these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures, — these twelve constitute the practices of Brahmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endued with three, two, or even one, of these, should be regarded of heavenly prosperity. Self-restraint, renunciation, and knowledge of Self, — in these are emancipation. Those Brahmanas that are endued with wisdom, say that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity — he that is freed from these (eighteen) vices is said by the righteous to be self-restrained. The eighteen faults (that have been enumerated) constitute what is called mada or pride. Renunciation is of six kinds. The reverse of those six again are faults called mada. (The faults, therefore, that go by the name of mada are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries in the world.

"'The six kinds of renunciation are all commendable. They are these: The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation of desire, which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill, nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. The fourth kind of renunciation consists in this: One should not grieve nor suffer his self to be afflicted by grief when one's actions fail, notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything disagreeable happens, one feeleth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits, which act of gifts is always productive of merit. By these again, one acquires the knowledge of Self. As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practices of Brahmacharya vows (abstinence), and non-acceptance (of gifts).

"'So also the attribute of mada (the opposite of dama or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as self-Knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bharata, he that is liberated from this five senses, mind, the past and the future, becomes happy. O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism, that is dissociated from these faults and endued with these virtues, becomes the source of great prosperity. I have now briefly told this about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude.'

"Dhritarashtra said, 'With Akhyana (Puranas) as their fifth, the Vedas declare the Supreme Soul to be this universe consisting of mobile and immobile things. Others regard four God-heads; and others three; others again regard two; and others only one; and others regard Brahman alone as the sole existent object (there being nothing else possessing a separate existence). Amongst these, which should I know to be really possessed of the knowledge of Brahman.'

"Sanat-sujata said, 'There is but one Brahman which is Truth's self. It is from ignorance of that One, that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth's self or Brahman? Man regardeth himself wise without knowing that One Object of knowledge, and from desire of happiness is engaged in study and the practices of charity and sacrifices. They have deviated from Truth (Brahman) and entertain purposes corresponding (with their state) and hence relying on the truth of Vedic texts thereof perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation), some by words (recitation of particular prayers, or Yapa); and some by acts (actual consummation of the Yatishtoma and other costly rites). The person, however, who seeketh Brahman through Truth, obtaineth his desired objects at home. When however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like, called Dikshavrata. Indeed, Diksha cometh from the root Diksha, meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.'

"'The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brahmana who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a Brahman (Brahman-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of the Brahman who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan to a conclave of great sages, in days of old, are known by the name of Chhandas. They are not be regarded as acquainted with the Chhandas who have only read through the Vedas, without having attained to the knowledge of Him who is known through the Vedas. The Chhandas, O best of men, become the means of obtaining Brahman independently and without the necessity of anything foreign. They cannot be regarded as acquainted with the Chhandas who are acquainted only with the modes of sacrifice enjoined in the Vedas. On the other hand, having waited upon those that are acquainted with the Vedas, have not the righteous attained to the Object that is knowable by the Vedas? There is none who hath truly caught the sense of the Vedas or there may be some who have, O king, caught the sense. He that hath only read the Vedas, doth not know the Object knowable by them. He, however, that is established in Truth, knows the Object knowable by the Vedas. Amongst those faculties which lead to perception of the body as the acting agent, there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-Self. Indeed, he that knoweth Self also knoweth what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs, knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the Vedas or those that are acquainted with the Vedas. For all that, however, those Brahmanas that are (truly) acquainted with the Vedas succeed in obtaining a knowledge of the Object knowable (by the Vedas) through the Vedas. As the branch of a particular tree is sometimes resorted to for pointing out the lunar digit of the first day of the lighted fortnight so the Vedas are used for indicating the highest attributes of the Supreme Soul. I know him to be a Brahmana (possessing a knowledge of Brahman) who expoundeth the doubts of others, having himself mastered all his own doubts, and who is possessed of the knowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions or horizontally. Very rarely can it be found in him who regardeth this body to be the Self. Beyond the conception of even the Vedas, the man of Yoga-meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also seek thou that Brahman which is known to reside in thy own Soul. He is not a Muni who practiseth only Yoga-meditation; nor he who liveth only in the woods (having retired from the world). He, however, is a Muni and is superior to all who knoweth his own nature. In consequence of one's being able to expound every object (Vyakarana), one is said to be endued with universal knowledge (Vaiyakarana); and, indeed, the science itself is called Vyakarana owing to its being able to expound every object to its very root (which is Brahman). The man who beholdeth all the regions as present before his eyes, is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth Brahman is said to be a Brahmana, and a Brahmana possesseth universal knowledge. A Kshatriya also, that practises such virtues, may behold Brahman. He may also attain to that high state by ascending step by step, according to what is indicated in the Vedas. Knowing it for certain, I tell thee this.'"

SECTION XLIV

“Dhritarashtra said, ‘Excellent, O Sanat-sujata, as this thy discourse is, treating of the attainment of Brahman and the origin of the universe. I pray thee, O celebrated Rishi, to go on telling me words such as these, that are unconnected with objects of worldly desire and are, therefore, rare among men.’

“Sanat-sujata said, ‘That Brahman about which thou askest me with such joy is not to be attained soon. After (the senses have been restrained and) the will hath been merged in the pure intellect, the state that succeeds in is one of utter absence of worldly thought. Even that is knowledge (leading to the attainment of Brahman). It is attainable only by practising Brahmacharya.’

“Dhritarashtra said, ‘Thou sayest that the knowledge of Brahman dwelleth of itself in the mind, being only discovered by Brahmacharya; that is dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work) being manifested (of itself) during the seeking (by means of Brahmacharya). How then is the immortality associated with the attainment of Brahman?’

“Sanat-sujata said, ‘Though residing in and inherent to the mind, the knowledge of Brahman is still unmanifest. It is by the aid of the pure intellect and Brahmacharya that that knowledge is made manifest. Indeed, having attained to that knowledge, Yogins forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.’

“Dhritarashtra said, ‘What should be the nature of that Brahmacharya by which the knowledge of Brahman might be attained without much difficulty? O regenerate one, tell me this.’

“Sanat-sujata said, ‘They, who, residing in the abodes of their preceptors and winning their good will and friendship, practise Brahmacharya austerities, become even in this world the embodiments of Brahman and casting off their bodies are united with the Supreme Soul. They that in this world desirous of obtaining the state of Brahman, subdue all desires, and endued as they are with righteousness, they succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bharata, is created by these, viz., the father and the mother; the (new) birth, however, that is due to the preceptor's instructions is sacred, free from decrepitude, and immortal. Discoursing upon Brahman and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury. A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, he must betake to study. He must not consider any service as mean, and must not harbour anger. Even this is the first step of Brahmacharya. The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of Brahmacharya. A disciple should, with his very life and all his possessions, in thought, word and deed, do all that is agreeable to the preceptor. This is regarded as the second step of Brahmacharya. He should behave towards his preceptor's wife and son also in the same way as towards his preceptor himself. This also is regarded as the second step of Brahmacharya. Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart think, — I have been taught and made great by him. This is the third step of Brahmacharya. Without requiring the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind, — I make this gift. This is the fourth step of Brahmacharya. He attaineth the first step of (knowledge of Brahman which is) the object of Brahmacharya by aid of time; the second step, through the preceptor's prelections; the third, by the power of his own understanding; and finally, the fourth, by discussion. The learned have said that Brahmacharya is constituted by the twelve virtues, the Yoga-practices are called its Angas, and perseverance in Yoga-meditation is called its Valam and one is crowned with success in this in consequence of the preceptor’s aid and the understanding of the sense of the Vedas. Whatever wealth a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor’s son. Thus stationed (in Brahmacharya), the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him; and many people come to his abode for practising Brahmacharya. It is through Brahmacharya of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of Brahman. It is by this that the Gandharvas and the Apsaras acquired such personal beauty, and it is through Brahmacharya that Surya riseth to make the day. As the seekers of the philosopher’s stone derive great happiness when they obtain the object of their search those mentioned above (the celestials and others), on completing their Brahmacharya, derive great happiness in consequence of being able to have whatever they desire. He, O king, who devoted to the practice of ascetic austerities, betaketh himself to Brahmacharya in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free from all evil passions) and triumpheth over death at last. Men, O Kshatriya, by work, however pure, obtain only worlds that are perishable; he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to Brahman which is everlasting. There is no other path (than Knowledge or the attainment of Brahman) leading to emancipation.’

“Dhritarashtra said, ‘The existence of Brahman, thou sayest, a wise man perceiveth in his own soul. Now, is Brahman white, or red, or black or blue, or purple? Tell me what is the true form and colour of the Omnipresent and Eternal Brahman?’

“Sanat-sujata said, ‘Indeed, Brahman as (perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the water of the ocean, is there anything like it, Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen, nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the Riks, nor among the Yajus, nor among the Atharvans, nor in the pure Samans, it is to be found. Verily, O king, it is not to be found in Rathantara or Varhadratha, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtle as the edge of the razor, and grosser than mountains. It is the basis upon which everything is founded; it is unchangeable; it is this visible universe (omnipresent); it is vast; it is delightful; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe and all-pervading. Men of learning say that it is without any change, except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.'"

SECTION XLV

"Sanat-sujata said, 'Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy and evil speech, — these twelve, O monarch, are grave faults that are destructive of men's lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful, — these six of wicked disposition, on obtaining wealth, cannot treat others with courtesy. He that regardeth sensual gratification as the end of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he that is given to self-admiration, and he that hateth his own wife, — these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness, — these twelve are the practices of a Brahmana. He that doth not fall off from these twelve, may sway the entire earth. He that is endued with three, or two, or even one, of these, doth never regard anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge, — in these reside emancipation. These are the attributes of Brahmanas endued with wisdom and regarding Brahman as the highest of all objects of attainment. True or false, it is not laudable for a Brahmana to speak ill of others; they that do this have hell for their abode. Mada hath eighteen faults which have not yet been enumerated by me. They are ill-will towards others, throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty to living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the senses of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to mada, for the accompaniments of mada are censurable. Friendship is said to possess six indications: firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart, but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend, on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those good qualities, and who becometh charitable and righteous restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowledge) acquire such asceticism in consequence of the purpose they entertain, viz., the attainment of bliss in the high regions hereafter. In consequence of his ability to grasp that Truth (Brahman) from which sacrifices flow, the Yogin is capable of performing sacrifices by the mind. Another performeth sacrifices by Words (Yapa) and another by Work. Truth (Brahman) resides in him who knoweth Brahman as vested with attributes. It dwelleth more completely in him who knoweth Brahman as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this Yoga-philosophy. They that are acquainted with it are not subjected to death. O king, one cannot, by Work, however well-accomplished, attain to Truth (Brahman). The man that is destitute of knowledge even if he poureth homa libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end.

Restraining all the external senses and alone, one should seek Brahman. Giving up Work, one should not exert mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the Vedas, one may, even here, attain to Brahman. This, O learned one, is all that I tell thee.’”

SECTION XLVI

“Sanat-sujata said, ‘The primary Seed (of the universe), called Mahayasas, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that Surya shineth. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). It is in consequence of that Seed (which is Joy’s self) that Brahman becomes capable of Creation and it is through it that Brahman increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing it is self-luminous, and is an object of terror to all luminous bodies. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The body composed of the five grosser elements, that are themselves sprung from the five subtler ones, — the latter, in their turn, originating in one homogeneous substance called Brahman — is upheld (realised) in consciousness by both the creature-Soul endued with life and Iswara. (These two, during sleep and the universal dissolution, are deprived of consciousness). Brahman on the other hand, which is never bereft of consciousness, and which is the Sun’s Sun, upholdeth both these two and also the Earth and the Heaven. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Seed upholdeth the two gods, the Earth and the Heaven, the Directions, and the whole Universe. It is from that Seed that directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that car (which are represented by the acts of past lives), the senses, that are as steeds, lead, through the region of consciousness, the man of wisdom towards that Increate and

Unchangeable One, that One endued with Divinity is beheld by Yogins (by their mental eye). The form of that One cannot be displayed by any comparison. None ever beholdeth Him by the eye. They that know him by the rapt faculties, the mind, and the heart, become freed from death. The Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The stream of illusion is terrible; guarded by the gods, it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it to and fro. This stream flows from that Seed. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Destined to sojourn to and fro, the creature-Soul, having reflected enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is Iswara, pervading everything in the universe. It is Iswara that hath ordained sacrifices. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Souls divested of accidents, resorting to Avidya, which is like unto a tree of golden foliage, assume accidents, and take births in different orders according to their propensities. That Eternal One endued with Divinity (in Whom all those Souls are united) is beheld by Yogins (by their mental eye). Accidents (which coming in contact with Brahman make the latter assume many forms) raise the universe in its Fulness from that Brahman which is full. Those accidents also, in their Fulness, arise from Brahman in its Fulness. When one succeeds in dispelling all accidents from Brahman which is ever Full, that which remains is Brahman in its Fulness. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). It is from that Seed that the five elements have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called Agni and Soma) have sprung, and it is in it that the living organisms with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the Vedas TATH (Tad), we are unable to describe. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The vital air called Apana is swallowed up by the Air called Prana; Prana is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Supreme Soul endued with four legs, called respectively Waking, Dream, profound Sleep, and Turiya, like unto a swan, treading above the unfathomable ocean of worldly affairs doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (viz., Turiya) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Of the measure of the thumb, ever Full, and different from this eternal organism, coming in contact with the Vital airs, the Will, the Intellect, and the ten Senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents and the prime cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold him; that Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). When one maketh life's Sojourn, having attained to the knowledge of Self and Not-Self, then it matters little whether his Agni-hotra is performed or not. O monarch, let not such words as "I am thy servant" fall from their lips. The Supreme Soul hath another name, viz., Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Even such is He. Illustrious and Full, all living creatures are merged into Him. He that knoweth that embodiment of Fullness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). That which flieth away stretching forth thousands of wings, yea, if endued with the speed of the mind, must yet come back to the Central Spirit within the living organism (in which the most distant things reside). (That Eternal One endued with Divinity) is beheld by Yogins (by their mental eye). His form cannot be an object of sight. They only, that are of pure hearts, can behold him.

When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then he is said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying), — that Eternal One endued with Divinity — is beheld by Yogins (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors, or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class), that Eternal One endued with Divinity — is beheld by Yogins (by their mental eye). He that is emancipate thinks, — this transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when Brahman, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine? It is I alone that am the origin and the end of all causes and effects. — (Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by Yogins (by their mental eye). The Brahman-knowing person, who is equal unto Brahman itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth Brahman should be regarded as identical with Amrita or the state called Kaivalya which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (Brahman). That Eternal One endued with Divinity is beheld by Yogins (by their mental eye). Slander grieveth not the heart of the person that knoweth Brahman not the thought — I have not studied (the Veda), or, I have not performed my Agni-hotra. The knowledge of Brahman soon imparteth to him that wisdom which they only obtain who have restrained their mind. (That Brahman which freeth the Soul from grief and ignorance) — that Eternal One endued with Divinity — is beheld by Yogins (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (appeasing thirst, etc.) may be served in a well as in a large reservoir or vast expanse, so the various purposes of the Vedas may all be derivable by him that knoweth the Soul. Dwelling in the heart, and of the measure of the thumb, that illustrious One — the embodiment of Fullness — is not an object of sight. Unborn he moveth, awake day and night. He that knoweth him, becometh both learned and full of joy. I am called the mother and father. I am again the son. Of all that was, and of all that we will be, I am the Soul. O Bharata, I am the old grandsire, I am the father, I am the son. Ye are staying in my soul, yet ye are not mine, nor am I yours! The Soul is the cause of my birth and procreation. I am the warp and woof of the universe. That upon which I rest is indestructible. Unborn I move, awake day and night. It is I knowing whom one becometh both learned and full of joy. Subtler than the subtle, of excellent eyes capable of looking into both the past and the future, Brahman is awake in every creature. They that knows Him know that Universal Father dwelleth in the heart of every created thing!'"

SECTION XLVII

“Vaisampayana said, ‘Thus conversing with Sanat-sujata and the learned Vidura, the king passed that night. And after the night had passed away, all the princes and chiefs, entered the court-hall with joyous hearts and desirous of seeing that Suta (who had returned). And anxious to hear the message of Partha’s, fraught with virtue and profit, all the kings with Dhritarashtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal-water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Salya, and Kritavarman and Jayadratha, and Aswatthaman and Vikarna, and Somadatta and Vahlika and Vidura of great wisdom and Yuyutsu, the great car-warrior, — all these heroic kings in a body, O bull among the Bharatas, having Dhritarashtra at their head, entered that hall of great beauty. And Dussasana and Chitrasena, and Sakuni, the son of Suvala, and Durmukha and Dussaha, Karna and Uluka and Vivinsati, — these also, with Duryodhana, the wrathful king of the Kurus, at their head, entered that hall, O monarch, like the celestials forming the train of Sakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen, endued with great energy and blazing, with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bharata, had taken their seats, the orderly-in-waiting announced the arrival of the Suta’s son, saying, “Yonder cometh the car that was despatched to the Pandavas. Our envoy hath returned quickly, by the aid of well-trained steeds of the Sindhu breed.” And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the Suta said, “Ye Kauravas, know that having gone to the Pandavas I am just returning from them. The sons of Pandu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Pritha have saluted the aged ones, and those that are equal to them in years, and those also that are younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarashtra, said to the Pandavas, having gone to them from this place.”””

SECTION XLVIII

“Dhritarashtra said, ‘I ask thee, O Sanjaya, in the presence of my boy and of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution, — that leader of warriors, — that destroyer of the lives of the wicked?’

“Sanjaya said, ‘Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishthira’s sanction and in the hearing of Kesava. Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vasudeva, “Do thou, O suta, say unto Dhritarashtra’s son, in the presence of all the Kurus, and also in the hearing of that Suta’s son, of foul tongue and wicked soul, of little sense, stupid reason, and of numbered days, who always desires to fight against me, and also in the hearing of those kings assembled for fighting against the Pandavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors.” O monarch, even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pandavas and the Srinjayas listen to those words of grave import uttered by Kiritin. Just these are the words spoken by Arjuna, the wielder of Gandiva, eager for the fight and with eyes red as the lotus, “If Dhritarashtra’s son doth not surrender to king Yudhishthira of the Ajamida race, his kingdom, then (it is evident) there must be some sinful act committed by the sons of Dhritarashtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vasudeva and Sini’s son, and Dhrishtadyumna infallible in arms, and Sikhandin, and Yudhishthira, who is like Indra himself and who can consume heaven and earth by merely wishing them ill. If Dhritarashtra’s son desireth war with these, then will all objects of the

Pandavas be accomplished. Do not, therefore, propose peace for the sons of Pandu, but have war if thou likest. That bed of woe in the woods which was Yudhishthira's when that virtuous son of Pandu lived in exile. Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it, as his last, deprived of life. Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pandu's son endued with modesty and wisdom and asceticism and self-restraint and valour and might regulated by virtue. Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pandu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarashtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishthira, inflamed with wrath, consume the Dhritarashtra host by glance alone of his eye. When Dhritarashtra's son will behold Bhimasena, that wrathful Pandava of terrific impetus, stationed on his car, mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena, who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers felling hostile heroes and devastating the enemy's ranks like Yama himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain-peaks, felled by Bhimasena, blood flowing their broken heads like water from broken casks, then will Dhritarashtra's son repent for this war. When falling upon the sons of Dhritarashtra the fierce Bhima of terrible mien, mace in hand, will slaughter them, like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weapons — when that grinder of hostile hosts in battle, — mounted on his car, and alone will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron, the elephants of the hostile army, and mow down the Dhritarashtra's host, like a sturdy woodsman cutting a forest down with an axe, then will Dhritarashtra's son repent for this war. When he will behold the Dhartarashtra's host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning, — indeed when he will behold his vast army scattered, its leaders slain, and men running away with their back towards the field afflicted with fear, and all the warriors, humbled to the dust, being scorched by Bhimasena with the fire of his weapons, — then will the son of Dhritarashtra repent for this war. When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarashtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarashtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O Suta, urged to battle by king Yudhishthira the just, will furiously advance on their resplendent cars against the (hostile) army. Beholding this, the son of Dhritarashtra will certainly have to repent. When the Kuru prince will behold the five heroic sons of (Draupadi), tender in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarashtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels, and motion incapable of being obstructed, and set with golden stars, and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows, — indeed, beholding that warrior skilled in weapons, seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions, then will the son of Dhritarashtra repent for this war. Indeed, when the modest but mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuousness, will fall upon the son of Gandhari in fierce encounter and rout all his followers, then will the son of Dhritarashtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of chariot-fighting, dart at the foe like snakes of virulent poison, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Abhimanyu, skilled in arms like Krishna himself, will overpower the foe showering upon them, like the very clouds, a thick downpour of arrows, then will the son of Dhritarashtra repent for this war. Indeed, when he will behold that son of Subhadra, a child in years but not in energy, skilled in weapons and like unto Indra himself, falling like Death's self upon the ranks of the foe, then will the son of Dhritarashtra repent for this war. When the youthful Prabhadrakas, endued with great activity, well-versed in battle, and possessed of the energy of lions will overthrow the sons of Dhritarashtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virata and Drupada will assail, at the head of their respective divisions, the sons of Dhritarashtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Virata will penetrate into the ranks of the foe, grinding all before him with the aid of his Matsya warriors of cool courage, then will the son of Dhritarashtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail on behalf of the Pandavas, then will the son of Dhritarashtra repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Santanu, will be slain in battle by Sikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Sikhandin, seated on his own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarashtra repent for this war. When he will behold Dhrishtadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Srinjaya ranks, then will the son of Dhritarashtra repent. Indeed, when the leader of the Pandava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhritarashtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity? Say also this (unto Duryodhana), — Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Satyaki, the grandson of Sini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons, the grandson of Sini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Sinis, urged by me, will shower, like the very clouds, his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarashtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow, musters his resolution for fight, the foe then, like kine getting the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battle like the sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath diverse wonderful and excellent weapons. Indeed, Satyaki is possessed of a knowledge of all those uses of weapons that are said to be of the highest excellence. When he will behold in battle the golden car of Satyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarashtra, repent. When he will also behold my terrible car, endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the Ape and guided by Kesava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leather gloves, — that terrible twang, loud as the rolling of the thunder, of my bow Gandiva wielded by me in the midst of the great battle, — then will that wicked wretch, the son of Dhritarashtra repent, beholding himself abandoned by his troops, flying away like kine from the field of battle in all directions, overwhelmed with the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows, furnished with beautiful wings, and capable of penetrating into the very vitals, shot from the string of Gandiva, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarashtra repent for this war. When he will behold the arrows shot by the enemy turned off, or turned back struck by my shafts, or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarashtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors, like birds picking off fruits from the tree-tops, then will the son of Dhritarashtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarashtra repent for this war. When he will behold his brothers, even before fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarashtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide-open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car, wander in all directions, torn to pieces by Gandiva and reft of senses, then will that wretch repent. When he will behold his whole army running away in fear in all directions, mangled in limbs, and bereft of senses; when he will behold his steeds, elephants, and foremost of heroes slain; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted; and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, Gandiva, Vasudeva, and the celestial conch Panchajanya, myself, my couple of inexhaustible quivers, and my conch called Devadatta as also my white steeds, then will the son of Dhritarashtra repent for this war. When I consume the Kauravas, like Agni consuming innumerable wicked souls assembled together at the time of ushering in another Yuga at the end of the last one, then Dhritarashtra with all his sons repent. When the wicked-hearted and the wrathful son of Dhritarashtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a Brahmana spoke unto me these pleasant words, ‘O Partha, thou shalt have to execute a very difficult task. O Savyasachin, thou shalt have to fight with thy foes. Either Indra riding on his excellent steed and thunderbolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva will protect thee from behind riding on his car drawn by the steeds headed by Sugriva.’ Relying on those words, I have, in this battle passing over Indra, the wielder of the thunderbolt, preferred Vasudeva as my ally. That Krishna hath been obtained by me for the destruction of those wicked ones. I see the hand of the gods in all this. The person whose success is only wished for by Krishna, without the latter’s actually taking up arms in his behalf, is certain to prevail over all enemies, even if those be the celestials with Indra at their head, while anxiety there is none if they be human. He that wisheth to conquer in battle that foremost of heroes, Vasudeva’s son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He that wisheth to split by a slap of his palm the high Kailasa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vasudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the Amrita of the gods, — that Vasudeva, viz., who having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife; and by her was afterwards born Pradyumna of high soul. It was this favourite of the gods, who, having speedily smashed the Gandharas and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarsana of great energy. It was he that slew king Pandya by striking his breast against his, and moved down the Kalingas in battle. Burnt by him, the city of Varanasi remained for many years without a king, incapable of being defeated by others. Ekalavya, the king of the Nishadas, always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura Jambha violently thrashed on a hillock. It was Krishna, who, having Baladeva for his second, slew Ugrasena's wicked son (Kansa), seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto Ugrasena the kingdom. It was Krishna who fought with king Salya, the lord of Saubha, stationed in the skies, fearless in consequence of his powers of illusion; and it was he, who, at the gate of Subha caught with his hands the fierce Sataghni (hurled by Saubha's lord). What mortal is able to bear his might? The Asuras had a city named Pragjyotisha, which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods, who, fearless of death, assembled together with Sakra at their head were incapable of conquering him. Beholding Kesava's prowess and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those Asuras. Vasudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of Nirmochana that hero slew six thousand Asuras, and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of Rakshasas, and then entered that city. It was there, that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there, like a Karnikara tree uprooted by the wind. Having slain the Earth's son, Naraka, and also Mura, and having recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess came back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there blessed him saying, 'Fatigue will never be thine in fights, neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body.' And Krishna, by all this, regarded himself amply rewarded.

Immeasurable, and possessed of great might, in Vasudeva ever exist all the virtues. And yet the son of Dhritarashtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pandavas, he will see on the field of battle. Having bowed down unto Santanu's son, and also Drona with his son, and the unrivalled son of Saradwat, I shall fight for regaining our kingdom. The God of justice himself, I am sure, will bring destruction on that sinful man who will fight with the Pandavas. Deceitfully defeated at dice by those wretches, ourselves, of royal birth, had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pandavas are still alive, how shall the sons of Dhritarashtra rejoice, possessing rank and affluence? If they vanquish us in fight, aided by the very gods headed by Indra, then the practice of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vasudeva as my second, I shall slay Duryodhana, with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, than beholding both this and that, it seems to me, the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarashtra shall certainly perish. If they act otherwise instead of fighting, then they may live; but in the event of a battle ensuing, none of them will be left alive. Slaying all the sons of Dhritarashtra along with Karna, I shall surely wrest the hole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life. There are, with us, many aged Brahmanas, versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the years, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate, and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pandavas, so that Yudhishthira, who never made an enemy, already regardeth his objects fulfilled in consequence of the slaughter of his foes. And Janardana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed. The sons of Dhritarashtra, if they fight, will not live. My bow, Gandiva, yawneth without being handled; my bow-string trembleth without being stretched; and arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath, like a snake quitting its own worn off slough; and on the top of my flag-staff are heard terrific voices, — When shall thy car be yoked, O Kiritin? Innumerable jackals set up hideous howls at night, and Rakshasas frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it. Single-handed I can despatch, with arrowy showers, all warlike kings, to the regions of death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called Sthur-karna, Pasupata, and Brahma, and all those that Sakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgana. Look at the folly of Duryodhana! O Suta, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra, — even against them that son of Dhritarashtra thinketh of warring! But so let it be even as the aged Bhishma, the son of Santanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying, 'May the Kauravas all live long!'""""

SECTION XLIX

Vaisampayana said, “In the midst, O Bharata, of all those assembled kings, Bhishma, the son of Santanu, then said these words unto Duryodhana, ‘Once on a time, Vrihaspati and Sakra went to Brahma. The Maruts also with Indra, the Vasus with Agni, the Adityas, the Sadhyas, the seven celestial Rishis, the Gandharvas, Viswavasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire. And having bowed down unto the Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the Rishis Nara and Narayana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place. Thereupon, Vrihaspati asked Brahma, saying,— “Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who are they?” Thus asked, Brahma said, “These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Narayana, dwelling now in the region of Brahman having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the Gandharvas, they exist only for the destruction of Asuras.”’

“Bhishma continued, ‘Having heard these words, Sakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time, the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the Asuras. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,— “Name thou the boon.” — Upon this Sakra said unto them,— “Give us your aid.” — They then said unto Sakra,— “We will do what thou wishest.” And then it was with their aid that Sakra subsequently vanquished the Daityas and the Danavas. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra’s foes among the Paulomas and the Kalakhanjas. It was this Arjuna, who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the Asura Jambha while the latter was about to swallow him. It was he who afflicted (the Daitya city of Hiranyapura) on the other side of the ocean, having vanquished in battle sixty thousands of Nivatakavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Narayana also hath, in this world, destroyed in the same way numberless other Daityas and Danavas. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vasudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Narayana. Amongst all on earth they are incapable of being vanquished by the Asuras and the gods headed by Indra himself. That Narayana is Krishna, and that Nara is Falguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Just this is what Narada, conversant with the Vedas, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Kesava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words. Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kauravas accept thy opinion. Thou art alone in holding as true the opinion, O bull of the Bharata race, only three persons, viz., Karna, a low-born Suta’s son cursed by Rama, Sakuni, the son of Suvala, and thy mean and sinful brother Dussasana.’

“Karna said, ‘It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the Kshatriya order without falling off from those of my own. Besides, what wickedness is there in me? I have no sin known to any one of Dhritarashtra’s people. I have never done any injury to Dhritarashtra’s son; on the other hand, I will slay all the Pandavas in battle. How can they that are wise make peace again with those that have before been injured? It is always my duty to do all that is agreeable to king Dhritarashtra, and especially to Duryodhana, for he is in possession of the kingdom.’”

Vaisampayana continued, “Having listened to these words of Karna, Bhishma the son of Santanu, addressing king Dhritarashtra, again said, ‘Although this one often boasteth saying,— “I shall slay the Pandavas,” — yet he is not equal to even a sixteenth part of the high-souled Pandavas. Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a Suta! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastisers of all foes. What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pandavas? Beholding in the city of Virata his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then? When thy son was being led away as a captive by the Gandharvas on the occasion of the tale of the cattle, where was this son of a Suta then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Partha, and the twins, that encountered the Gandharvas and vanquished them. Ever beautiful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth.’

“Having heard these words of Bhishma, the high-souled son of Bharadwaja, having paid due homage unto Dhritarashtra and the assembled kings, spoke unto him these words, ‘Do that, O king, which the best of the Bharatas, Bhishma, hath said. It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pandavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pandu, for there is no bowman equal unto him in the three worlds!’ Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pandavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kauravas gave up all hopes of life.”

SECTION L

“Dhritarashtra said, ‘What did that Pandava king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishthira acting, in view of the coming strife, O Suta, who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who, again, are dissuading that king of virtuous behaviour and conversant with virtue, saying,— “Have peace”?’

“Sanjaya said, ‘All the Panchalas, along with the other sons of Pandu, are looking up to Yudhishthira’s face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pandavas and the Panchalas are coming in separate bodies for gladdening Yudhishthira, the son of Kunti, ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Panchalas are rejoicing at their union with Kunti’s son of blazing splendour, risen like a flood of light. The Panchalas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishthira, the son of Pandu. Brahmana and Kshatriya girls and the very daughters of the Vaisyas, in large number, are coming in playful mood for beholding Partha accounted in coat of mail.’

“Dhritarashtra said, ‘Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pandavas intend to fight with us.’”

Vaisampayana continued, “Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gavalgana became thoughtful for a moment and seemed to draw repeatedly deep and long sights; and suddenly he fell down in a swoon without any apparent reason. Then in that assembly of kings, Vidura said loudly, ‘Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded.’

“Dhritarashtra said, ‘Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.’”

Vaisampayana continued, “Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarashtra in the midst of that concourse of Kurus in that hall, saying, ‘Indeed, O king of kings, I saw those great warriors, the sons of Kunti, thinned in body, in consequence of the restraint in which they had lived in the place of the king of the Matsyas. Hear, O King, with whom the Pandavas will contend against you. With that hero Dhrishtadyumna as their ally, they will fight against you. With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation, or for the sake of wealth, of disputation; and who is, O King, a very authority in matters of religion, himself being the best of those that practise virtue; — with him, who hath never made an enemy, the sons of Pandu will fight against you. He unto whom no one on earth is equal in might of arms, and who, wielding his bow had brought all kings under subjection, and who, vanquishing of old all the people of Kasi and Anga and Magadha, as also the Kalingas; — with that Bhimasena will the sons of Pandu fight against you. Indeed, he through whose might the four sons of Pandu quickly could alight on the earth, having issued forth from the (burning) house of lac that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being carried away by Jayadratha; indeed, with that Bhima who rescued the assembled Pandavas from the conflagration at Varanavata; even with him (as their ally) will they fight against you. He, who for the gratification of Krishna slew the Krodhavasas, having penetrated the rugged and terrible mountains of Gandhamadana, he to whose arms hath been imparted the might of ten thousand elephants; with that Bhimasena (as their ally) the Pandavas will fight against you. That hero, who, for the gratification of Agni, with Krishna only for his second, bravely vanquished of yore Purandara in fight; he who gratified by combat that God of gods, the trident-bearing lord of Uma — Mahadeva himself having the mountains for his abode; that foremost of warriors who subjugated all the kings of the earth — with that Vijaya (as their ally) the Pandavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with Mlecchas, is present in the Pandava camp. With that handsome hero, that unrivalled bowman, that son of Madri, O Kauravya, the Pandavas will fight against you. He who vanquished in battle the warriors of Kasi, Anga, and Kalinga, — with that Sahadeva will the Pandavas encounter you in battle. He, who in energy hath for his equals only four men on earth, viz., Aswatthaman and Dhrishtaketu and Rukmi and Pradyumna, — with that Sahadeva, youngest in years, that hero among men, that gladdener of Madri's heart, with him, O King, will you have a destructive battle. She, who, while living of yore as the daughter of the king of Kasi, had practised the austerest penances; she, who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Panchala, and accidentally became afterwards a male; who, O tiger among men, is conversant with the merits and demerits of both sexes; that invincible prince of the Panchala who encountered the Kalingas in battle, with that Sikhandin skilled in every weapon, will the Pandavas fight against you. She whom a Yaksha for Bhishma's destruction metamorphosed into a male, with that formidable bowman will the Pandavas fight against you. With those mighty bowmen, brothers all, those five Kekaya princes, with those heroes clad in mail will the Pandavas fight against you. With that warrior of long arms, endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhana, the lion of the Vrishni race, will you have to fight. He, who had been the refuge of the high-souled Pandavas for a time, with that Virata, will ye have an encounter in battle. The lord of Kasi, that mighty car-warrior who ruleth in Varanasi hath become an ally of theirs; with him the Pandavas will fight against you. The high-souled sons of Draupadi, tender in years but invincible in battle, and unapproachable like snakes of virulent poison, with them, will the Pandavas fight against you. He, that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu, will the Pandavas fight against you. That war-like son of Sisupala, Dhrishtaketu of great fame, who in energy is beyond comparison and who when angry is incapable of being withstood in battle, with that king of the Chedis who has joined the Pandavas at the head of an Akshauhini of his own, will the sons of Pandu fight against you. He that is the refuge of the Pandavas, even as Vasava is of the celestials, with that Vasudeva, the Pandavas will fight against you. He also, O bull of Bharata race, Sarabha the brother of the king of the Chedis, who again is united with Karakarsa, with both these, the Pandavas will fight against you. Sahadeva, the son of Jarasandha, and Jayatsena, both unrivalled heroes in battle, are resolved upon fighting for the Pandavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pandavas. Relying upon these and other kings by hundreds, of both the eastern and northern countries, king Yudhishthira the just, is prepared for battle.'"

SECTION LI

“Dhritarashtra said, ‘All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of fat deer from an enraged tiger. I pass all my nights in sleeplessness, breathing deep and hot sighs afraid of Vrikodara, O child, like an animal of any other species afraid of the lion. Of mighty arms, and in energy equal unto Sakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and determined in animosity, that son of Kunti and Pandu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive. Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand slay all my sons who are afflicted by a heavy calamity. Even now I see that terrible mace of his, with eight sides made of steel, and adorned with gold, uplifted like a Brahmana’s curse. As a lion of mighty strength among a flock of deer, Bhima will range among my troops. He only (amongst his brothers) always displayed his strength cruelly towards my sons. Eating voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children. My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively) were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture. Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds. Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheswara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy. How can a human being withstand the impetuosity of that warrior in battle who slew Yakshas and Rakshasas of terrible might before? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pandu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra tree, and in height taller than Arjuna by the span of the thumb, the second son of Pandu surpasseth the very steeds in swiftness, and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood, as I truly heard long before from the lips of Vyasa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious, hath before been, O child, insulted by me. Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows. Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out. Beholding only the honey they do not see the terrible fall that is before them. They that will rush to battle with Death himself in that human shape, are certainly doomed to destruction by the Supreme Ordainer, like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriated beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty armed hero, dancing with mace in hand, will exhibit the scene, witnessed during the universal Dissolution at the end of a Yuga. Like an infuriated elephant crushing trees adorned with flowers, Vrikodara, in battle will furiously penetrate the ranks of my sons. Depriving my warriors of their cars, drivers, steeds, and flag-staff, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of Ganga throwing down diverse trees standing on its banks, crush in battle the troops of my sons. Without doubt, O Sanjaya, afflicted by the fear of Bhimasena, my sons and their dependents and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vasudeva's aid, the innermost apartments of Jarasandha, overthrew that king endued with great energy; that lord of Magadha, the mighty Jarasandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kauravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pandu, of mighty arms and without any weapons, having approached that king, slew him in a trice? Like a venomous snake, whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the great Indra, smiting the Danavas with his thunderbolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and powers, and with eyes of a coppery hue, I behold even now that Vrikodara falling upon my sons. Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that can stand before him? Bhishma, that regenerate Drona, and Kripa the son of Saradwat, — these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person, for beholding the victory of the Pandavas in battle, I do not yet restrain my sons. These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle, taking care, however, of earthly fame. O child, my sons are the same to these mighty bowmen as the Pandavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa. O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions. It is said that death in battle of a Kshatriya, who hath taken up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight against the Pandavas. That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe; on the other hand, it is overwhelming woe that dispelleth wisdom. When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives? What good can possibly be in store for me on the accession of such a frightful danger? Reflecting on every circumstance, I see the certain destruction of the Kurus. That match at dice seems to be the cause of this great danger of the Kurus. Alas, this sin was committed from temptation by foolish Duryodhana, desirous of wealth; I believe all this to be the untoward effect of ever-fleeting Time that bringeth on everything. Tied to the wheel of Time, like its periphery, I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go? What shall I do, and, how shall I do it? These foolish Kauravas will all be destroyed, their Time having come. Helplessly I shall have to hear the wailing of women when my hundred sons will all be slain. Oh, how may death come upon me? As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side!'"

SECTION LII

"Dhritarashtra said, 'He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds. Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of Gandiva. When that wielder of Gandiva will shoot winged arrows and Nalikas and shafts capable of piercing the breast of warriors, there is no rival of his in battle. If those bulls among men, those heroes, — Drona and Karna, — those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and the preceptor is aged and hath affection for his pupil. Partha, however, is able and mighty, of firm grasp (of the bow). Terrible will be the encounter between them, without resulting in any one's defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods, but not the chance of winning victory. There would be peace, without doubt, upon the fall of either of these two (Drona and Karna) or of Falguna. There is none, however, who can either slay or vanquish Arjuna. Alas, how may his wrath that hath been excited against my foolish sons be pacified. Others there are acquainted with the use of weapons, that conquer or are conquered; but it is heard that Falguna always conquereth. Three and thirty years have passed away since the time, when Arjuna, having invited Agni, gratified him at Khandava, vanquishing all the celestials. We have never heard of his defeat anywhere, O child. Like the case of Indra, victory is always Arjuna's, who hath for his charioteer in battle Hrishikesa, endued with the same character and position. We hear that the two Krishnas on the same car and the stringed Gandiva, — these three forces, —

have been united together. As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a charioteer like Krishna. The foolish followers of Duryodhana are not aware of this. O Sanjaya, the blazing thunderbolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed. Even now I behold Dhananjaya shooting his arrows and committing havoc around, picking off heads from bodies with his arrowy showers! Even now I behold the arrowy conflagration, blazing all around, issuing from the Gandiva, consuming in battle the ranks of my sons. Even now it seemeth to me that, struck with panic at the rattle of Savyasachin's car, my vast army consisting of diverse forces is running away in all directions. As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great fame of Arjuna's weapons consume all my troops. Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all destroying Death urged forward by the Supreme Ordainer. When I shall constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharats.'"

SECTION LIII

“Dhritarashtra said, ‘Endued with great prowess and eager for victory, even as the sons themselves of Pandu are, so are their followers, who are all resolved to sacrifice their lives and determined to win victory. Even thou, O son, hast told me of my mighty enemies, viz., the kings of the Panchalas, the Kekayas, the Matsyas, and the Magadhas. He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna is bent on giving victory upon the Pandavas. As regards Satyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Sini’s race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds. The prince of Panchala, Dhrishtadyumna, that mighty car-warrior of merciless deeds, acquainted with all superior weapons, will fight with my host. Great is my fear, O child from the wrath of Yudhishthira, from the prowess of Arjuna, and from the Twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it. It is for this, O Sanjaya, that I weep. That son of Pandu, Yudhishthira, is handsome, endued with great energy, highly blessed, possessed of Brahma force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and father-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pandu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of powers incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and subdued senses; possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible

Pandava fire! Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive. I, therefore, think that it is not proper to fight with them. Ye Kauravas, be ye of the same mind. Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged. This appears to me very clearly, and if we act accordingly, my mind may have peace. If war with them doth not seem beneficial to you, then we will strive to bring about peace. Yudhishthira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war.'"

SECTION LIV

“Sanjaya said, ‘It is even so, O great king, as thou, O Bharata, sayest. On the event of battle, the destruction of the Kshatriyas by means of Gandiva is certain. This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasachin, thou followest yet the counsels of thy sons. Having O bull of the Bharata race, injured the sons of Pritha from the very beginning, having in fact, committed sins repeatedly, this is not, O great king, the time (to grieve). He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, cannot be called a father. Hearing of the defeat of the Pandavas at dice, thou hadst, O king, laughed like a child, saying, “This is won, this is acquired!” When the harshest speeches were addressed to the sons of Pritha, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not however, then see before the inevitable fall. The country of the Kurus, including the region called Jangala is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth by those heroes. Won by the strength of their arms, the sons of Pritha made over to thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee. When thy sons, seized by the king of the Gandharvas, were about to sink in a shoreless sea without a raft to save them, it was Partha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pandavas when they were defeated at dice and were going into exile. When Arjuna poureth a shower of keen arrows, the very oceans dry up, let alone beings of flesh and blood. Falguna is the foremost of all shooters; Gandiva is the foremost of all bows; Kesava is the foremost of all beings; the Sudarsana is the foremost of all weapons; and of cars, that furnished with the banner bearing the blazing Ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time. O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him. Beholding the host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet destruction. Struck with the fear of Bhima and Arjuna, the sons, O king, and the kings following them, will not, O lord, be able to win victory. The Matsyas, the Panchalas, the Salwas and the Surasenas, all decline to pay thee homage now and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Pritha, and for their devotion to him they are always opposed to thy sons. He that, by his evil deeds, afflicted the sons of Pandu, who are all wedded to virtue and undeserving of destruction, he that hateth them even now, — that sinful man, O monarch, who is none else than thy son, — should, with all his adherents, be checked by all means. It behoveth thee not to bewail in this strain. Even this was said by myself as well as by the wise Vidura at the time of the gambling match at dice. These thy lamentations in connection with the Pandavas, as if thou wert a helpless person, are, O king, all useless.'"

SECTION LV

“Duryodhana said, ‘Fear not, O king. Nor shouldest thou grieve for us. O monarch, O lord, we are quite able to vanquish the foe in battle. When the Parthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms; and there also came unto them the Kekayas, and Dhrishtaketu, and Dhrishtadyumna of Pritha’s race and numerous other kings in their train; and all those great car-warriors were assembled in a place not far from Indraprastha; and having assembled together they censured thee and all the Kurus. And O Bharata, all those warriors with Krishna at their head paid their homage unto Yudhishthira clad in deerskin and seated in their midst. And all those kings then suggested to Yudhishthira that he should take back the kingdom. And all of them desired to slay thee with all thy followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them, “I think the Pandavas will not abide by the agreement made by them; Vasudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarashtra, conversant with morality, will not be included in the slaughter. O sire, effecting our complete destruction, Janardana wisheth to bestow upon Yudhishthira the entire kingdom of the Kurus. What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishthira’s command. The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my blind father, who may, on my account, be overtaken by woe and misery that is endless. [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only]. Those mighty car-warriors, the sons of Pandu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarashtra with all his counsellors." —(It was thus that I addressed them, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying, "Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field. Every one of us is singly capable of vanquishing all the kings of the earth. Let them come. With keen-edged arrows we will curb their pride. Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bharata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon from fear, they are surrendered to this Devavrata seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle. Let thy fears, therefore, O bull of the Bharata race, be all dispelled."'

"Duryodhana continued, 'Even this was the resolve then formed by these heroes of immeasurable energy. The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pandu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind with me in weal or woe. Know thou, O best of the Kuru race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea. They are all laughing at thee, beholding thee filled with grief and including in these lamentations like one out of his wits, and affrighted at the praises of the foe. Every one amongst these kings is able to withstand the Pandavas. Indeed, sire, every one regardeth himself; let thy fears, therefore, be dispelled. Even Vasava himself is not capable of vanquishing my vast host. The Self-create Brahma himself, if desirous of slaying it, cannot annihilate it. Having given up all hopes of a city, Yudhishthira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power. The belief thou entertainest in the prowess of Vrikodara, the son of Kunti, is unfounded. O Bharata, thou knowest not the extent of my prowess. There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me. With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others. When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace. In battle I am Sankarshana's equal, and in might there is none superior to me on earth. Bhima will never be able to bear the blow of my mace in battle. A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, carry him without delay to the abode of Yama. O king, I wish to see Vrikodara mace in hand. This hath been my long-cherished desire. Struck in battle with my mace, Vrikodara, the son of Pritha, will fall dead on the ground, his limbs shattered. Smitten with a blow of my mace, the mountains of Himavat may split into a hundred thousands fragments. Vrikodara himself knoweth this truth, as also Vasudeva and Arjuna, that there is no one equal to Duryodhana in the use of mace. Let thy fears, therefore, caused by Vrikodara be dispelled, for I will certainly slay him in fierce conflict. Do not, O king, give way to melancholy. And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down. Bhishma, Drona, Kripa and Drona's son, Karna and Bhurisravas, Salya, the king of Pragjyotish, and Jayadratha, the king of the Sindhus, — every one of these, O Bharata, is singly capable of slaying the Pandavas. When united together, they will, within a moment, send Arjuna to the abode of Yama. There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred times shrouded by immeasurable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Partha will have to go unto Yama's abode. Our grandsire born of Ganga is, O Bharata, superior to Santanu himself. Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, being gratified, gave him the boon,— “Thou shalt not die except when it is thy own wish.” And Drona took his birth in a water-pot from the regenerate saint Bharadwaja. And from Drona hath taken birth his son, having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great Rishi Gautama. Born in a clump of heath this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aswatthaman, — these three, — are not born of woman’s womb. I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Sakra himself in battle. Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya. Karna also, I suppose, is equal unto Bhishma and Drona and Kripa. O Bharata, Rama himself had told him,— “Thou art equal unto me.” Karna had two ear-rings born with him, of great brilliance and beauty; for Sachi’s gratification Indra begged them of that repressor of foes, in exchange, O king, of an infallible and terrible shaft. How would Dhananjaya, therefore, escape with life from Karna who is protected by that arrow? My success, therefore, O king, is as certain as a fruit held fast in my own grasp. The utter defeat also of my foes is already bruited about on earth. This Bhishma, O Bharata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona’s son and Kripa. Then, O repressor of foes, the ranks of the Samsaptaka warriors have made this resolution,— “Either we will slay Arjuna or that Ape-bannered warrior will slay us.” There are other kings also, who firm in their resolve of slaying Savyasachin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pandavas? When Bhimasena will be slain, O Bharata, who else (amongst them) will fight? Tell me this, O repressor of foes, if thou knowest any amongst the foes. The five brothers, with Dhrishtadyumna and Satyaki, — these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vahlika, and Salya, the king of Pragjyotisha, the two kings (Vindha and Anuvinda) of Avanti, and Jayadratha; and then, O king, thy sons Dussasana, Durmukha, Dussaha, Srutayu; Chitrasena, Purumitra, Vivinsati, Sala, Bhurisravas, and Vikarna. O king, I have assembled one and ten Akshauhinis. The army of the enemy is less than mine, amounting only to seven Akshauhinis. How then can I be defeated? Vrihaspati hath said that an army which is less by a third ought to be encountered. My army, O king, exceedeth that of the foe by a third. Besides, O Bharata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues. Knowing all this, O Bharata, as also the superiority of my force and the inferiority of the Pandavas, it behoveth thee not to lose thy senses.'

"Having said this, O Bharata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to known more about the doings of the Pandavas."

SECTION LVI

"Duryodhana said, 'Having obtained, O Sanjaya, an army numbering seven Akshauhinis, what is Yudhishthira, the son of Kunti, with the other kings in his company, doing in view of the war?'

"Sanjaya said, 'Yudhishthira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna. The twins also are perfectly fearless. Desirous of making an experiment of the mantras (obtained by him), Vibhatsu, the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,— "Behold, O Sanjaya, these preliminary signs. We will certainly conquer." Indeed, what Vibhatsu said unto me appeared to me to be true.'

"Duryodhana said, 'Thou rejoicest to applaud those sons of Pritha defeated at dice. Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it?'

"Sanjaya said, 'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Sakra and Dhatri, created forms of diverse kinds and great beauty for Arjuna's car. And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat, the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one yojana, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Sakra's bow of diverse colours is exhibited in the firmament, and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as a column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endued with the speed of the mind, all presented by Chitrasena (the king of the Gandharvas). And neither on earth, O king, nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishthira’s car are yoked large steeds of equal energy and white in colour like ivory. And unto Bhimasena’s car are yoked coursers endued with the speed of the wind and the splendour of the seven Rishis. And steeds of sable bodies and backs variegated like the wings of the Tittri bird, all presented by his gratified brother Falguna, and superior to those of the heroic Falguna himself, cheerfully carry Sahadeva. And Nakula of Ajamida’s race, the son of Madri, is borne, like Indra the slayer of Vritra, by excellent steeds, presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steeds of large size, equal unto those of the Pandavas themselves in years and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadra and Draupadi.’”

SECTION LVII

"Dhritarashtra said, 'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, on behalf of the Pandavas, fight my son's forces?'

"Sanjaya said, 'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Chekitana, as also Satyaki, otherwise called Yuyudhana. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pandavas, each with a separate Akshauhini of troops. And Drupada, the king of the Panchalas, surrounded by his ten heroic sons — Satyajit and others — headed by Dhrishtadyumna, and well-protected by Sikhandin, and having furnished his soldiers with every necessary thing, hath come there with a full Akshauhini, desirous of honouring Yudhishthira. And that lord of earth, Virata, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others — headed by Madiraksha and surrounded by one Akshauhini of troops, hath thus accompanied by brothers and sons, joined the son of Pritha. And the son of Jarasandha, the king of Magadha, and Dhrishtaketu, the king of the Chedis, have separately come there, each accompanied by an Akshauhini of troops. And the five brothers of Kekaya, all having purple flags, have joined the Pandavas, surrounded by an Akshauhini of troops. Then numbering to this extent, have I seen assembled there, and these, on behalf of the Pandavas, will encounter the Dhartarashtra host. That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, Gandharva and Asura arrays of battle, leadeth that host. O king, Bhishma, the son of Santanu, has been assigned to Sikhandin as his share; and Virata with all his Matsya warriors will support Sikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pandu as his share, though some are of opinion that those two are not well-matched. Duryodhana with his sons and his ninety-nine brothers, as also the rulers of the east and the south, have been assigned to Bhimasena as his share. Karna, the son of Vikartana, and Jayadratha the king of the Sindhus, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarashtra's side) as antagonists. And in their share are included the Malavas also, and the Salwakas, as also, the two famous warriors of the Trigarta host who have sworn to conquer or die. And all the sons of Duryodhana and Dussasana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bharata, advance against Drona. And Chekitana on his car desireth to encounter Somadatta in single combat with him, while Satyaki is anxious to battle against the Bhoja chief, Kritavarman. And the heroic son of Madri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Saraswatas. As for all the other kings of the earth, O Monarch, who will go to battle, the sons of Pandu have, by naming them, distributed them in their own respective shares. Thus hath the Pandava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best.'

"Dhritarashtra said, 'Alas, all my foolish sons, addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire to encounter in the field of battle. All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the Gandiva, like so many moths into fire. Methinks my host is already put to flight by those illustrious warriors formerly injured by me. Who, indeed, shall follow to battle my warriors, whose ranks will be broken by the sons of Pandu in the encounter? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the fiery sun in energy, and all victorious in battle. Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasachin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhrishtadyumna, the son of Prishata, and Satyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaujas, and the unconquerable Yudhamanyu of the Panchalas, and Sikhandin, and Kshatradeva, and Uttara, the son of Virata, and Kasayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virata, the Panchalas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth, — those heroes, cool and steady, in fight, who can split the very mountains — alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse!'

"Duryodhana said, 'Both the Pandavas and ourselves are of the same race; both they and we tread upon the same earth, why dost thou think that victory will declare itself for only the Pandavas? Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Aswatthaman — all mighty bowmen and endued with great energy, — are incapable of being vanquished by Indra himself united with the celestials. What sayst thou then, O father of the Pandavas? All these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pandavas, while the latter are not capable of even gazing at my troops. I am powerful enough to encounter in battle the Pandavas with their sons. O Bharata, all those rulers of the earth, who are anxious for my welfare, will certainly seize all the Pandavas like a herd of young deer by means of net. I tell thee, in consequence of our crowds of cars and snares of arrows, the Panchalas and the Pandavas will all be routed.'

"Dhritarashtra said, 'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishthira the just. This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pandavas and their sons, for he doth not wish a battle with those illustrious ones. But tell me again O Sanjaya, of their movements. Tell me, who are inciting those illustrious and mighty bowmen endued with great activity, like priests enkindling (Homa) fires with libations of clarified butter?’

“Sanjaya said, ‘O Bharata, Dhrishtadyumna is always urging the Pandavas to war, saying, “Fight ye, best among the Bharatas. Do not entertain the least fear. All those rulers of the earth, who, courted by Dhritarashtra’s son, will become in that fierce encounter targets of showers of weapons, — indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water. Bhishma and Drona and Kripa and Karna and Drona’s son and Salya and Suyodhana, — them all I withstand, like the bank resisting the swelling sea.” Unto him saying thus, the virtuous king Yudhishthira said, “The Panchalas and the Pandavas wholly depend upon thy prowess and steadiness. Rescue us safely from the war. I know, O mighty-armed one, that thou art firm in the duties of the Kshatriya order. Thou art, indeed, quite competent to smite alone the Kauravas. When the latter, eager for fight, will stand before us, what thou, O repressor of foes, wilt arrange, will certainly be for our good. Even this is the opinion of those acquainted with the scriptures, that the hero, who, displaying his prowess, relieth on those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand. Thou, O bull among men, art brave, mighty, and powerful. Without doubt, thou art that deliverer of those that are over-powered with fear on the field of battle.” And when the righteous Yudhishthira the son of Kunti said this, Dhrishtadyumna fearlessly addressed me in these words, “Go thou, O Suta, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the Pratipa dynasty with the Vahlikas, the son of Saradwata and Karna and Drona, and Drona’s son, and Jayadratha, and Dussasana, and Vikarna and king Duryodhana, and Bhishma, — Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishthira and entreat that son of Pandu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savyasachin, son of Pandu, of prowess incapable of being baffled. The celestial car of the holder of Gandiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war!”””

SECTION LVIII

“Dhritarashtra said, ‘Yudhishthira the son of Pandu is endued with Kshatriya energy and leadeth the Brahmacharya mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing. I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility. O chastiser of foes, under any circumstances, war is never applauded. Half the earth is quite enough for the maintenance of thyself and all thy followers. Give back unto the sons of Pandu, O chastiser of foes, their proper share. All the Kauravas deem just this to be consistent with justice, that thou shouldst make peace with the high-souled sons of Pandu. Reflect thus, O son, and thou wilt find that this thy army is for thy own death. Thou understandest not this from thy own folly. I myself do not desire war, nor Vahlika, nor Bhishma, nor Drona, nor Aswatthaman, nor Sanjaya, nor Somadatta, nor Salya, nor Kripa, nor Satyavrata, nor Purumitra, nor Bhurisravas, — in fact, none of these desireth war. Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not approve of the war. O child, let that be acceptable to thee. Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dussasana and Sakuni, the son of Suvala, that are leading thee to it.’

“Duryodhana said, ‘I challenge the Pandavas to battle, without depending upon thyself, Drona, or Aswatthaman, or Sanjaya, or Vikarna, or Kamvoja, or Kripa, or Vahlika, or Satyavrata, or Purumitra, or Bhurisravas, or others of thy party. But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishthira the victim. In that sacrifice, my car will be the altar; my sword will be the smaller ladle, my mace, the large one, for pouring libations; my coat of mail will be the assembly of spectators; my four steeds will be the officiating priests; my arrows will be the blades of Kusa grass; and fame will be the clarified butter. O king, performing, in honour of Yama, such a sacrifice in battle, the ingredients of which will all be furnished by ourselves, we will return victoriously covered with glory, after having slain our foes. Three of us, O sire, viz., myself and Karna and my brother Dussasana, — will slay the Pandavas in battle. Either I, slaying the Pandavas, will sway this Earth, or the sons of Pandu, having slain me, will enjoy this Earth. O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, everything, but would not be able to live side by side with the Pandavas. O venerable one, I will not surrender to the Pandavas even that much of land which may be covered by the sharp point of a needle.'

"Dhritarashtra said, 'I now abandon Duryodhana for ever. I nevertheless grieve for you all, ye kings, that will follow this fool who is about to proceed to Yama's abode. Like tigers among a herd of deer, those foremost of smiters — the sons of Pandu, — will smite down your principal leaders assembled for battle. Methinks, the Bharata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhana of long arms. Adding to the strength of Yudhishthira's army, which without him was already sufficient, Sini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field. And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear, as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore, — in fact, when thou wilt see them lying on the field of battle like riven hills, then, afraid of a clash with him, thou wilt remember these my words. Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena, and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words. If ye do not make peace with the Pandavas, overwhelming calamity will be yours. Slain by Bhimasena with his mace, ye will rest in peace. Indeed, when thou wilt see the

Kuru host levelled to the ground by Bhima, like a large forest torn up by the roots, then wilt thou remember these my words.'"

Vaisampayana continued, "Having said this unto all those rulers of the earth, the king addressing Sanjaya again, asked him as follows."

SECTION LIX

“Dhritarashtra said, ‘Tell me, O thou of great wisdom, what high-souled Vasudeva and Dhananjaya said. I am anxious to hear from thee all about this.’

“Sanjaya said, ‘Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya. I will also, O Bharata, tell thee what those heroes said, O king, with looks bent down and hands joined together, and with senses well restrained, I entered the inner apartments for conferring with those gods among men. Neither Abhimanyu nor the Twins can repair to that place where are the two Krishnas and Draupadi and lady Satyabhama. There I beheld those chastisers of foes, exhilarated with Bassia wine, their bodies adorned with garlands of flowers. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais, decked with numerous gems, and covered over with carpets of diverse texture and hue. And I beheld Kesava’s feet resting upon Arjuna’s lap while those of the high-souled Arjuna rested upon the laps of Krishna and Satyabhama. Partha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdraw his feet from the foot-stool, I beheld auspicious marks on both his soles. Those consisted of two longitudinal lines running from heels to fore-toe. O sire, endued with black complexions, of high statures, and erect like Sala trunks, beholding those youthful heroes, both seated on the same seat, a great fear seized me. They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knoweth it not, in consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karna. That very moment, I was convinced that the wishes of Yudhishthira the just, who had those two for obeying his orders, were certain to succeed. Being hospitably entertained with food and drink, and honoured with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Partha, removing Kesava's auspicious foot from his lap, with his hand scarred by the flappings of the bow-string, urged him to speak. Sitting up erect like Indra's banner, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming and mild, though awful and alarming to the son of Dhritarashtra. Indeed, the words uttered by Krishna, who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end. And Vasudeva said, "O Sanjaya, say thou these words unto the wise Dhritarashtra and in the hearing of that foremost of the Kurus, Bhishma, and also of Drona, having first saluted at our request, O Suta, all the aged ones and having enquired after the welfare of the younger ones, 'Do ye celebrate diverse sacrifices, making presents unto the Brahmanas, and rejoice with your sons and wives, for a great danger threatens ye? Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishthira is eager for victory?'" While I was at a distance, Krishna with tears addressing me said, "That debt, accumulating with time, hath not yet been paid off by me. Ye have provoked hostilities with that Savyasachin, who hath for his bow the invincible Gandiva, of fiery energy, and who hath me for his helpmate. Who, even if he were Purandara himself, would challenge Partha having me for his helpmate, unless, of course, his span of life were full? He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger and hurl the celestials from Heaven. Among the celestials, Asuras, and men, among Yakshas, Gandharvas, and Nagas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this. That ye all fled in all directions being routed in the city of Virata by that son of Pandu singly, is sufficient proof of this. Might, prowess, energy, speed, lightness of hand, indefatiguableness, and patience are not to be found in any one else save Partha." Thus spoke Hrishikesa cheering up Partha by his words and roaring like rain-charged clouds in the firmament. Having heard these words of Kesava, the diadem-decked Arjuna, of white steeds, also spoke to the same effect.'"

SECTION LX

VAISAMPAYANA SAID, “HAVING heard these words of Sanjaya, the monarch endued with the eye of wisdom, took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king, ever desirous of victory to his sons, then began to compare the powers of both sides. And having at last ascertained that the Pandavas were endued with strength and energy both human and divine, and that the Kurus were much weaker Dhritarashtra said unto Duryodhana, “This anxiety, O Duryodhana, always filleth me. Indeed, it doth not leave me. Truly, it seemeth that I behold it with my eye. This conviction is not a matter of inference. All created beings show great affection for their offsprings, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him to Khandava, Agni will, no doubt, render aid to Arjuna in this terrible encounter between the Kurus and the Pandavas. And from parental affection, Dharma, and other celestials duly invoked, will come together to the aid of the Pandavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath, resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Pritha, when united with the celestials, will be incapable of being even gazed upon by human warriors. He who hath the irresistible, excellent and celestial Gandiva for his bow, he who hath a couple of celestial quivers obtained from Varuna, — large, full of shafts, and inexhaustible, he on whose banner, that is unobstructed like smoke in its action, is stationed the monkey-image of celestial origin, whose car is unequalled on the earth girt by the four seas, and the rattle of which as heard by men is like the roar of the clouds, and which like the rolling of the thunder frightens the foe; he whom the whole world regards as superhuman in energy; he whom all the kings of the earth know to be the vanquisher of the very gods in battle; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by other, to a great distance; that son of Pritha and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Salya, the king of the Madras, and in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight who shooteth at one stretch full five hundred arrows, and who is equal unto Kartavirya in strength of arms; that great bowman, Arjuna, equal unto Indra or Upendra in prowess, — I behold that great warrior committing a great havoc in this terrible battle. O Bharata, reflecting day and night on this, I am unhappy and sleepless, through anxiety for the welfare of the Kurus. A terrible destruction is about to overtake the Kurus, if there is nothing but peace for ending this quarrel. I am for peace with the Parthas and not for war. O child, I always deem the Pandavas mightier than the Kurus.”””

SECTION LXI

Vaisampayana said, “Hearing these words of his father, the passionate son of Dhritarashtra inflamed with great wrath, again said these words, of envy, of “Thou thinkest the Parthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled. The gods attained to their divinity for absence of desire, covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipayana-Vyasa and Narada of great ascetic austerities, and Rama, the son of Jamadagni, told us this. The gods never like human beings to engage in work, O bull of the Bharata race, from desire, or wrath, or covetousness, or envy. Indeed, if Agni, or Vayu, or Dharma, or Indra, or the Aswins had ever engaged themselves in works from worldly desire, then the sons of Pritha could never have fallen into distress. Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bharata, always set their eyes on affairs worthy of themselves. If, however, envy or lust become noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures. The energy with which the gods are endued is, indeed, great, but know, O Bharata, that mine is greater than that of the gods. If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all. If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all. When the waters are solidified by me, even cars and infantry can move over them. It is I who set agoing all the affairs of both gods and Asuras. Unto whatever countries

I go with my Akshauhinis on any mission, my steeds move whithersoever I desire. Within my dominions there are no fearful snakes, and protected by my incantations, creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire. All my subjects, again, are devoted to religion and are never subject to calamities of season. The Aswins, Vayu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Pritha have fallen into such distress for three and ten years. I tell thee truly that neither gods, nor Gandharvas nor Asuras nor Rakshasas are capable of saving him who hath incurred my displeasure; I have never before been baffled as regards the reward to punishment that I intended to bestow or inflict on friend or foe. If ever, O repressor of foes, I said this is to be, — that hath always been. People, therefore, have always known me as a speaker of truth. All persons can bear witness to my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride. Never had I, O king, praised myself before, for to praise one's own self is mean. Thou wilt hear of defeat of the Pandavas and the Matsyas, the Panchalas and the Kekayas, of Satyaki and Vasudeva, at my hands. Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pandavas with all their followers, on approaching me, will all be annihilated. My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pandavas. Whatever knowledge of weapons is in the Grandsire, in Drona, and Kripa, and Salya, and Shalya, exist in me as well."

"'Having said these words, O Bharata, Duryodhana, that repressor of foes, again asked Sanjaya, in order to ascertain the proceedings of Yudhishthira bent upon war.'"

SECTION LXII

Vaisampayana said, “Without much minding Dhritarashtra, the son of Vichitravirya who was about to ask of Partha, Karna said unto Dhritarashtra’s son these words, cheering up the spirit of the assembled Kurus, ‘Coming to know of the false pretence under which I obtained the Brahma weapon of old from Rama, the latter told me,— “When thy hour will come thy memory will fail thee in respect of this weapon.” Even for so great an offence I was cursed so lightly by that great Rishi, my preceptor. That great Rishi of fierce energy is capable of consuming even the entire Earth with her seas. By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run. I am, therefore, fully competent (to win victory). Let the responsibility be mine. Having obtained the favour of that Rishi, I will slay within the twinkling of an eye the Panchalas, the Karushas, the Matsyas, and the sons of Pritha with their sons and grandsons, and bestow on thee numerous regions won by my weapons. Let the Grandsire and Drona and all the kings stay with thee. I will slay the sons of Pritha, marching forth with the chief warriors of my army. Let that task be mine.’ Unto him speaking thus, Bhishma said, ‘What sayest thou, O Karna? Thy intellect is clouded at the approach of thy hour. Knowest thou not, O Karna, that when the chief is slain, the sons of Dhritarashtra will all be slain? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khandava forest, it behoveth thee with thy friends and relatives to restrain thy mind. The shaft that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Kesava with his discus. That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pandu with his shafts, perish with thee. O Karna, the slayer of Vana and Bhumi's son (Naraka), Vasudeva himself, who hath, in the thickest of battle, slain foes equal and even superior to thee, protecteth the diadem-decked Arjuna.'

"Karna said, 'Without doubt, the chief of the Vrishnis is even so. Further, I admit, that that high-souled one is even more than that. Let, however, the Grandsire listen to the effect of the bit of harsh speech that he hath uttered. I lay down my weapons. The Grandsire will henceforth behold me in court only and not in battle. After thou hast become quiet, the rulers of the earth will behold my prowess in this world.'"

Vaisampayana continued, "Having said this, that great bowman (Karna), leaving the court went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said, 'How truly doth the Suta's son keep his promise. Why having repeatedly given his pledge, saying, — The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Valhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands, — how will he discharge that obligation? Having distributed his divisions in counter-array and scattering heads by thousands, behold the havoc committed by Bhimasena. Indeed, that moment, when, representing himself as a Brahmana unto the holy and blameless Rama, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism.' O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Santanu's son in these words."

SECTION LXIII

“Duryodhana said, ‘The sons of Pritha are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory? Both ourselves and they are equal in energy, in prowess, in age, in intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the of same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa or Valhika, or upon the other kings. Myself, and Karna, the son of Vikartana, and my brother Dussasana, will slay in battle the five sons of Pandu by sharpened arrows. Then shall we, O king, gratify Brahmanas by performing great sacrifices of diverse kinds, with abundant Dakshinas, and by gifts of kine and horses and wealth. When my troops will drag by the aid of their mighty arms the Pandavas in battle, like hunters dragging a herd of deer by a net, or whirlpools drawing a crewless boat, then the sons of Pandu, beholding us their foe, supported by crowds and cars and elephants, will give up their pride, and not they alone but Kesava also.’ Hearing this, Vidura said, ‘Venerable persons of infallible knowledge say that in this world self-restraint is highly beneficial. In the case of Brahmana especially, it is his duty. He whose self-restraint followeth charity, asceticism, knowledge, and study of the Vedas, always winneth success, forgiveness, and the fruit of his gifts. Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquireth even Brahma through it. People are always afraid of those that are without self-restraint, as if the latter were very Rakshasas. And it is for keeping these under check that the self-Existent created the Kshatriyas. It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which owe their origin to self-restraint. Those indications are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, gentleness of speech, modesty, steadiness, liberality, mildness, contentment, and faith, he that hath self-restraint casteth off lust, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and absence of crookedness and fraud, are the distinctive marks of a man of self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of self-restraint. He that is well-behaved, of good disposition and contented soul, that knoweth his own self is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity, like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous olden times and before their eyes, they that are self-restrained, being devoted to peace, rejoice in this world. Or, abandoning Action, because contented in consequence of Knowledge, such a person, with his senses under control moveth quickly in this world, waiting for the inevitable hour and absorption into Brahma. And as the track of feathery creatures in the sky is incapable of being perceived, so the path of the sage enjoying contentment in consequence of Knowledge is not visible. Abandoning the world he that betaketh himself, in pursuit of emancipation, to the Sannyasa mode of life, hath bright and eternal regions assigned to him in heaven.'"

SECTION LXIV

“Vidura said, ‘We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew, Just then, an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kaurava, addressed him in this Sloka, — O fowler, it appears very strange and wonderful to me that thou, that art a treader of the earth, pursuest yet a couple of creatures that are tenants of the air. The fowler said, “These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.”’

“Vidura continued, ‘The two birds, doomed to death, soon after quarrelled. And when the foolish pair quarrelled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and sized them both. Even thus those kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together, — these are the duties of kinsmen, and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless, behave like mean-minded men, always contribute to the prosperity of their foes. Kinsmen, O

Dhritarashtra, O bull of the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited. I will now tell thee something else that I saw on a mountain-breast. Having listened to that also, do, O Kaurava, what is for thy best. Once on a time we repaired to the northern mountain, accompanied by some hunters and a number of Brahmanas, fond of discoursing on charms and medicinal plants. That northern mountain, Gandhamadana, looked like a grove. As its breast was overgrown on all sides with trees and diverse kinds of luminous medicinal herbs, it was inhabited by Siddhas and Gandharvas. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal, drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was that those Brahmanas conversant with sorcery spoke about that honey. And the hunters, seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way, this thy son desireth to enjoy the whole earth without a rival. He beholdeth the honey, but seeth not, from folly, the terrible fall. It is true, Duryodhana desireth an encounter in battle with Savyasachin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virata. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou wouldst do. Drupada, and the king of Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army). O Dhritarashtra, take king Yudhishthira on thy lap since both parties can, under no circumstances, have victory when thy will be engaged in battle.'"

SECTION LXV

“Dhritarashtra said, ‘Consider, O Duryodhana, O dear son, what I tell thee. Like an ignorant traveller thou thinkest, the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pandu, who are even as the five elements of the universe in their subtle form upholding all mobile and immobile things. Without the certain sacrifice of thy life thou art unable to vanquish Yudhishthira, the son of Kunti, who is the foremost of all virtuous persons in this world. Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men) in might and who is equal unto Yama himself in battle. What man of sense would encounter in battle the wielder of Gandiva, who is the foremost of all wielders of weapons, as the Meru among mountains? What man is there whom Dhrishtadyumna, the prince of Panchala, cannot overthrow, shooting his arrows among the foes, like the chief of the celestials hurling his thunderbolt? That honoured warrior among the Andhakas and the Vrishnis, the irresistible Satyaki, ever engaged in the good of the Pandavas, will also slaughter thy host. What man of sense, again, would encounter the lotus-eyed Krishna, who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul and the whole earth, put on one scale, weigheth with Dhananjaya on the other. That Vasudeva, upon whom Arjuna relieth, is irresistible, and that host where Kesava is, becometh irresistible everywhere. Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good. Accept thou thy aged grandsire, Bhishma, the son of Santanu, as thy guide. Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vahlika say. These all are as I myself. It behoveth thee to regard them as much as thou regardest me, since, O Bharata, all these are conversant with morality and bear affection to thee as much as I myself do. The panic and rout, before thy eyes, at the city of Virata, of all thy troops with thy brothers, after surrender of the king, — indeed, that wonderful story that is heard of an encounter at that city between one and many, are sufficient proof (of the wisdom of what I say). When Arjuna singly achieves all that, what will not the Pandavas achieve when united together? Take them by the hands as thy brothers, and cherish them with a share of the kingdom.'"

SECTION LXVI

Vaisampayana said, “Having addressed Suyodhana thus, the highly blessed and wise Dhritarashtra again asked Sanjaya, saying, ‘Tell me, O Sanjaya, what thou hast not yet said, viz., what Arjuna told thee after the conclusion of Vasudeva’s speech, for great is my curiosity to hear it.’

“Sanjaya said, ‘Having heard the words spoken by Vasudeva, the irresistible Dhananjaya, the son of Kunti, when the opportunity came, said these words in the hearing of Vasudeva. “O Sanjaya, our grandsire, the son of Santanu, and Dhritarashtra, and Drona, and Kripa, and Karna, and king Vahlika, and Drona’s son, and Somadatta, and Sakuni the son of Suvala; and Dussasana, and Sala, and Purumitra, and Vivinsati; Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda, the two chiefs of Avanti, and Bhurisravas, and king Bhagadatta, and king Jarasandha and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death. They have been assembled by Dhritarashtra’s son for being offered up as libations on the blazing Pandava-fire. In my name, Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time. Thou shouldest also, O Sanjaya, say this, in the presence of all kings, unto Suyodhana — that foremost of all sinful men. Wrathful and wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say.” And with this preface, Pritha’s son Dhananjaya, endued with great wisdom, and possessed of large eyes with red corners, glancing at Vasudeva, then spoke unto me these words pregnant with both virtue and profit, “Thou hast already heard the measured words spoken by the high-souled chief of the Madhu’s race. Say unto the assembled kings that those are also my words. And say this also for me, unto those kings,— ‘Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle. If, indeed, ye do not give up unto Yudhishthira, that slayer of foes, his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits.'" Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods.'"

SECTION LXVII

Vaisampayana said, “When Duryodhana, the son of Dhritarashtra, showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarashtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolve of his own party, and of the Pandavas who were hostile to him. And Dhritarashtra said, “Tell me truly, O son of Gavalgana, in what consists the strength and weakness of our own host. Minutely acquainted as thou art with the affairs of the Pandavas, tell me in what lies their superiority and in what, their inferiority. Thou are fully conversant with the strength of both parties. Thou knowest all things, and art well-versed in all matters of virtue and profit. Asked by me, O Sanjaya, say which of the parties, when engaged in battle, will perish?”’

“Sanjaya said, ‘I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me. Bring thou hither, O Ajamida, thy father Vyasa of high vows and thy queen Gandhari. Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me. In their presence, O king, I will tell thee everything about the intensions of Kesava and Partha.’”

Vaisampayana continued, “Thus addressed, Dhritarashtra caused both Gandhari and Vyasa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipayana endued with great wisdom said, Say, O Sanjaya, unto the enquiring Dhritarashtra everything that he desireth to know. Tell him truly all that thou knowest about Vasudeva and Arjuna.’”

SECTION LXVIII

"Sanjaya said, 'Those adorable bowmen, Arjuna and Vasudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will. O lord, the discus owned by Vasudeva, of abundant energy, occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) according to the will of the wielder himself, and it dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pandavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished with an effort and in seeming playfulness the formidable Naraka and Samvara and Kansa and (Sisupala) the chief of Chedis. Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control. Thou askest me repeatedly, O king, about the Pandavas for knowing their strength and weakness. Listen now to all that in brief. If the whole universe be placed on one scale and Janardana on the other, even then Janardana will outweigh the entire universe. Janardana, at his pleasure, can reduce the universe to ashes, but the entire universe is incapable of reducing Janardana to ashes. Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda. And thither where Krishna is, success must be. That soul of all creatures, most exalted of male beings, Janardana, guideth, as if in sport, the entire earth, the firmament, and the heaven. Making the Pandavas the indirect means, and beguiling the whole world, Janardana wisheth to blast thy wicked sons that are all addicted to sin. Endued with divine attributes, Kesava, by the power of his soul causeth the wheel of Time, the wheel of the Universe, and the wheel of the Yuga, to revolve incessantly. And I tell thee truly that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile objects. That great ascetic Hari, though the Lord of the whole Universe, still betaketh himself to work, like a humble labourer that tilleth the fields. Indeed, Kesava beguileth all by the aid of His illusion. Those men, however, that have attained to Him are not deceived.'"

SECTION LXIX

"Dhritarashtra said, 'How hast thou, O Sanjaya, been able to know Madhava as the Supreme Lord of the universe? And how is it that I am unable to know Him as such? Tell me this, O Sanjaya.'

"Sanjaya said, 'Listen, O king! Thou hast no Knowledge, whereas my Knowledge hath suffered no diminution. He that is without Knowledge and is shrouded with the darkness of ignorance, knoweth not Kesava. Aided by my knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the Subtle and the Cause; and that He is the Creator of all, but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return.'

"Dhritarashtra said, 'O son of Gavalgana, what is the nature of that Faith which thou hast in Janardana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtle, and the Cause?'

"Sanjaya said, 'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practise the useless virtues (of vows and work without reliance on Him and purity of Soul). Having obtained purity of Soul through Faith, I have known Janardana from the scriptures.'

"Dhritarashtra said, 'O Duryodhana, seek thou the protection of Janardana, otherwise called Hrishikesa. O child, Sanjaya is one of our trustiest friends. Seek refuge with Kesava.'

"Duryodhana said, 'If the divine son of Devaki united in friendship with Arjuna, were to slay all mankind, I cannot, even then, resign myself to Kesava.'

"Dhritarashtra said, 'This evil-minded son of thine, O Gandhari, is resolved to sink in misery. Envious, wicked-souled, and vain, he setteth aside the words of all his superiors.'

“Gandhari said, ‘Thou covetous wretch that disregardest the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father’s words, when struck by Bhimasena, thou wilt bite the dust.’

“Vyasa said, ‘Listen to me, O king! Thou, O Dhritarashtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good. He knoweth Hrishikesa, — that ancient and exalted One. If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee. O son of Vichitravirya, subject to wrath and joy, men are entangled in various snares. They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind. The path that is trod by the wise is the only one (that leadeth to Brahma). They that are superior, keeping that path of view, overcome death and reach the goal by it.’

“Dhritarashtra said, ‘Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikesa, salvation may be mine.’

“Sanjaya said, ‘A man of uncontrolled mind can by no means know Janardana whose soul is under perfect command. The performance of sacrifices without controlling one’s senses is even no means to that end. Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstention from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigour; let not thy intellect deviate from true knowledge; and restrain thy heart from worldly temptations that surround it. Learned Brahmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Kesava is not obtainable by men who have not subdued their senses. He that hath subdued his senses, desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of Yaga-absorption.’”

SECTION LXX

“DHRITARASHTRA SAID, ‘I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings.’

“Sanjaya said, ‘The auspicious names (of Kesava) have been previously heard by me. Of those I will tell thee as many as I know. Kesava, however, is immeasurable, being above the power of speech to describe. He is called Vasudeva in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting-place of the gods. He is called Vishnu because of his all-pervading nature. He is called Madava, O Bharata, because of his practising as a Muni, concentration of mind on truth and Yoga-absorption. He is called Madhusudana because of his having slain the Asura Madhu, and also because of his being the substance of the twenty-four objects of knowledge. Born of the Sattwata race, he is called Krishna because he uniteth in himself what are implied by the two words Krishi which signifieth “what existeth” and na which signifieth “eternal peace.” He is called Pundarikaksha from Pundarika implying his high and eternal abode, and Aksha implying “indestructible;” and he is called Janardana because he striketh fear into the hearts of all wicked beings. He is called Sattwata, because the attribute of Sattwa is never dissociated from him and also because he is never dissociated from it; and he is called Vrishabhakshana from Vrishabha implying the “Vedas” and ikshana implying “eye,” the union of the two signifying that the Vedas are his eyes, or the Vedas are the eyes through which he may be seen. That conqueror of hosts is called Aja, or “unborn,” because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called Damodara because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called Hrishikesa, from Hrishika meaning “eternal happiness” and Isa meaning “the six divine attributes,” the union signifying one having joy, happiness, and divinity. He is called Mahavahu, because he upholdeth the earth and the sky with his two arms. He is called Adhakshaja, because he never falleth down or suffereth any deterioration, and is called Narayana from his being the refuge of all human beings. He is called Purusottama from Puru implying “he that createth and preserveth” and so meaning “he that destroyeth, the union signifying one that createth, preserveth, and destroyeth the universe”. He possesseth a knowledge of all things, and, therefore, is called Sarva. Krishna is always in Truth and Truth is always in him, and Govinda is Truth’s Truth. Therefore, he is called Satya. He is called Vishnu because of his prowess, and Jishnu because of his success. He is called Ananta from his eternity, and Govinda from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing the slaughter of the Kurus.’”

SECTION LXXI

“Dhritarashtra said, ‘O Sanjaya, I envy those gifted with sight, who will behold before them that Vasudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass; who will give utterance to words that will be listened to with respect by the Bharatas, — words that are auspicious to the Srinjayas, acceptable, by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death; who is full of high resolves, eternal, possessed of unrivalled heroism, who is the bull of the Yadavas and their leader, and who is the slayer and awe-inspirer of all foes, and who is the destroyer of the fame of every enemy. The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party. I put myself in the hand of that Eternal one, that Rishi endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called Arishta furnished with beautiful wings, that destroyer of creatures, that refuge of the universe; that one of a thousand heads, that Creator and Destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the Prime seed, that unborn one, that Eternity’s self, that highest of the high, that Creator of the three worlds, that Author of gods, Asuras, Nagas, and Rakshasas, that foremost of all learned persons and rulers of men, that younger brother of Indra.’”

SECTION LXXII

(Bhagwat Yana Parva)

Janamejaya said, “When good Sanjaya (leaving the Pandava camp) went back to the Kurus, what did my grandsires, the sons of Pandu, then do? O foremost of Brahmanas, I desire to hear all this. Tell me this, therefore.”

Vaisampayana said, “After Sanjaya had gone, Yudhishthira the just, addressed Krishna of the Dasarha race — that chief of all the Sattwatas, saying, ‘O thou that art devoted to friends, the time hath come for friends to show their friendship. I do not see any other persons besides thee that can save us in this season of distress. Relying on thee, O Madhava, we have fearlessly asked back our share from Duryodhana who is filled with immeasurable pride and from his counsellors. O chastiser of foes, thou protectest the Vrishnis in all their calamities, do thou now protect the Pandavas also from a great danger, for they deserve thy protection.’

“Divine Krishna said, ‘Here am I, O mighty-armed one. Tell me what thou desirest to say, for I will, O Bharata, accomplish whatever thou wilt tell me.’

“Yudhishthira said, ‘Thou hast heard what the intention is of Dhritarashtra and his son. All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarashtra. Sanjaya is Dhritarashtra’s soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarashtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarashtra’s command we spent twelve years in the woods and one additional year in concealment, well-believing, O lord, that Dhritarashtra would abide firmly by that pledge of ours.

That we did not deviate from our promise is well-known to the Brahmanas who were with us. The covetous king Dhritarashtra, is now unwilling to observe Kshatriya virtues. Owing to affection for his son, he is listening to the counsels of wicked men. Abiding by counsels of Suyodhana, the king, O Janardana, actuated by avarice and seeking his own good, behaveth untruthfully towards us. What can be more sorrowful, O Janardana, than this, that I am unable to maintain my mother and my friends? Having the Kasis, the Panchalas, the Chedis, and the Matsyas, for my allies and with thee, O slayer of Madhu, for my protector, I prayed for only five villages, etc., Avishthala, Vrikasthala, Makandi, Varanavata, with any other, O Govinda, as the fifth;— "Grant us," we said, "five villages or towns, O sire, where we five may dwell in union, for we do not desire the destruction of the Bharatas." — The wicked-minded son of Dhritarashtra, however, regarding the lordship of the world to be in him, doth not agree to even that. What can be more sorrowful than this? When a man born and brought up in a respectable family, coveteth the possessions of others, that avarice of his destroyeth his intelligence; and intelligence being destroyed, shame is lost; and loss of shame leadeth to diminution of virtue; and loss of virtue bringeth on loss of prosperity. Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brahmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither flower nor fruits. Even this, O sire, is death to me that kinsmen shun me, as if I were a fallen one like the breath of life quitting a dead body. Samvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought— "I have no meat for today, what will become of me tomorrow?" — It is said that wealth is the highest virtue, and everything depends on wealth. They that have wealth are said to live, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealth not only kill the robbed but destroy also his virtue, profit and pleasure. Some men when overtaken by poverty choose death; others remove from cities to hamlets; others retire into the wood; while others, again, become religious mendicants to destroy their lives. Some for the sake of wealth are driven to madness; others for wealth, live under subjection to their foes; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man’s poverty is even more distressful to him than death, for wealth is the sole cause of virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one, who, having once possessed great prosperity and having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pains. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger, he loseth his very senses, and his senses being clouded, he practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth, certainly, O Krishna, to hell, and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom, he is saved. When wisdom is regained, such a man turneth his attention to scriptures; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion against sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act that is sinful. He that is without shame and sense is neither man nor woman. He is incapable of earning religious merit, and is like a Sudra. He that hath shame gratifieth the gods, the Pitris, and even his own self, and by this he obtaineth emancipation, which indeed, is the highest aim of all righteous persons.’

“‘Thou hast, O slayer of Madhu, seen all this in me with thy own eyes. It is not unknown to thee, how, deprived of kingdom, we have lived these years. We cannot lawfully abandon that prosperity (which had been ours). Our first efforts will be such that, O Madhava, both ourselves and the Kauravas, united in peace, will quietly enjoy our prosperity. Otherwise, we shall, after slaying the worst of the Kauravas, regain those provinces, although success through bloodshed by destruction of even despicable foes that are related to us so dearly is the worst of all fierce deeds, O Krishna. We have numerous kinsmen, and numerous also are the revered seniors that have taken this or that other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether those practices be sinful or virtuous, any other than the profession of arms would be censurable for us. A Sudra serveth; a Vaisya liveth by trade; the Brahmana have chosen the wooden bowl (for begging), while we are to live by slaughter! A Kshatriya slayeth a Kshatriya; fishes live on fish; a dog preyeth upon a dog! Behold, O thou of the Dasarha race, how each of these followeth his peculiar virtue. O Krishna, Kali is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of the Yadu's race. Sometimes one man killeth many, sometimes many united together kill one. A coward may slay a hero, and one unknown to fame may slay a hero of celebrity. Both parties cannot win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and fame is his. Under all circumstances, however, war is a sin. Who in striking another is not himself struck? As regard the person, however, who is struck, victory and defeat, O Hrishikesa, are the same. It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory. He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others and thus the man, O sire, deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna, to life itself. Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janardana, possesseth the heart. He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victor. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow. He that is peaceful, sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room. He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all. Hostilities, waged over so long, cease not; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Kesava, is never neutralised by enmity; on the other hand, it is fomented by enmity, like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or other. They that are engaged in watching for flaws have this vice. Confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots, may lead to good result in the shape of great prosperity, yet such an act is most cruel. The peace that may be brought about by our renouncing the kingdom is hardly different from death, which is implied by the loss of kingdom, in consequence of the design of the enemy and the utter ruin of ourselves. We do not wish to give up the kingdom, nor do we wish to see the extinction of our race. Under these circumstances, therefore, the peace that is obtained through even humiliation is the best. When these that strive for peace by all means without of course wishing for war, find conciliation fail, war becomes inevitable, and then is the time for the display of prowess. Indeed, when conciliation fails, frightful results follow. The learned have noticed all this in a canine contest. First, there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the fight. In such a contest, O Krishna, the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to avoid disputes with the weak who always bow down. The father, the king, and he that is venerable in years, always deserve regard. Dhritarashtra, therefore, O Janardana, is worthy of our respect and worship. But, O Madhava, Dhritarashtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture? How may we, O Madhava, preserve both our interest and virtue? Whom also, besides thee, O slayer of Madhu, and foremost of men, shall we consult in this difficult affair? What other friend have we, O Krishna, who like thee is so dear to us, who seeketh our welfare so, who is so conversant with the course of all actions, and who is so well-acquainted with truth?'"

Vaisampayana continued, "Thus addressed, Janardana replied unto Yudhishthira the just, saying, 'I will go to the court of the Kurus for the sake of both of you. If without sacrificing your interests I can obtain peace, O king, an act of great religious merit will be mine, productive of great fruits. I shall then also save from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pandavas and the Dhritarashtras, and, in fact, this entire earth.'

"Yudhishthira said, 'It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act according to thy words, even if thou advisest him well. All the Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst. If any mischief be done to thee, O Madhava, let alone happiness; nothing, not even divinity, nor even the sovereignty over all the gods will delight us.'

"The holy one said, 'I know, O monarch, the sinfulness of Dhritarashtra's son, but by going there we will escape the blame of all the kings of the earth. Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am enraged. If, after all, they do me any injury, then I will consume all the Kurus. Even this is my intention. My going thither, O Partha, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame.'

“Yudhishthira said, ‘Do, O Krishna, as it pleaseth thee. Blessed be thou, go then to the Kurus. I hope to behold thee return successful and prosperous. Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly. Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interest from thee. Go thou there for our good. Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say. Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit. Whether peace is to be established by (apparent) sin or by any other means, O Kesava, speak such words as may prove beneficial to us.’”

SECTION LXXIII

“The holy one said, ‘I have heard Sanjaya’s words and now I have heard thine. I know all about his purposes as also of thyself. Thy heart inclineth to righteousness, whereas their inclination is towards enmity. That which is obtained without war is of great value to thee. A long-life Brahmacharya is not, O lord of earth, the duty of a Kshatriya. Indeed, men of all the four orders have said that a Kshatriya should never subsist on alms; victory or death in battle, hath been eternally ordained by the Creator; even that is the duty of a Kshatriya. Cowardice is not applauded (in a Kshatriya). Subsistence, O Yudhishthira, is not possible by Cowardice, O thou of mighty arms. Display thy prowess, and vanquish, O chastiser of foes, thy enemies. The covetous son of Dhritarashtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope of making his peace with thee. They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withhold thy kingdom. Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarashtra, O chastiser of foes, fulfil thy wishes. This, O son of Pandu, is another proof that they will not make peace with thee. Having pained thee so deeply by making thee put on a Kaupina, they were not stung with remorse. In the very sight of the Grandsire (Bhishma) and Drona and the wise Vidura, of many holy Brahmanas, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice, — thee that are charitable, gentle, self-restrained, virtuous, and of rigid vows was not, O king, ashamed of his vile act. Do not, O monarch, show any compassion for that wretch of such disposition. They deserve death at the hands of all, how much more then of thee, O Bharata? O Bharata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said, The Pandavas now have nothing of their own in this wide earth. Their very names and lineage are extinct. In time, which is never-ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements. While the match at dice was in progress, the wretched Dussasana of most wicked soul, seizing that weeping lady by the hair dragged princess Draupadi, as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her—"cow, cow!" Restrained by thee, thy brothers of terrible prowess, bound also by the bonds of virtue, did nothing to avenge it; and after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house, weeping with choked voice. The assembled kings with the Brahmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame! He whose character is so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root. The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, therefore, O killer of foes, and hesitate not in the least. It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritarashtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana. And hearing me speak beneficial words, pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul, and as a speaker of truth, while at the same time, they will understand how Duryodhana is actuated by avarice. I will also tell the vice of Duryodhana, before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee sinful, while all the chiefs of the earth will censure the Kurus and Dhritarashtra; and when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclination for war and all their proceedings, I will soon come back, O Bharata, for thy victory. I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up frightful screeches and howls at the approach of dusk. The foremost of elephants and steeds assume horrible shapes; the very fire exhibiteth diverse kinds of terrible hues! This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst! Making ready their weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect everything that thou needest for the impending war. As long as he liveth, Duryodhana will, by no means, be able to give back unto thee, O king, that kingdom of thine which, abounding in prosperity, have before been taken by him at dice!'"

SECTION LXXIV

“Bhima said, ‘Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus. Do not threaten them with war. Resenting everything, his wrath always excited, hostile to his own good and arrogant, Duryodhana should not be roughly addressed. Do thou behave towards him with mildness. Duryodhana is by nature sinful of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pandavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not susceptible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose, most difficult. Regardless of the words of even his well-wishers, destitute of virtue, loving falsehood, he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee. Before this, the Kauravas with their son passed their days in cheerfulness, and we also with our friends rejoiced like the younger brother of Indra, with Indra himself. Alas, by Duryodhana’s wrath, O slayer of Madhu, the Bharatas will all be consumed, even like forests by fire at the end of the dewy seasons, and, O slayer of Madhu, well-known are those eighteen kings that annihilated their kinsmen, friends, and relatives. Even as, when Dharma became extinct, Kali was born in the race of Asuras flourishing with prosperity and blazing with energy, so was born Udavarta among the Haihayas, Janamejaya among the Nepas, Vahula among the Talajanghas, proud Vasu among the Krimis, Ajavindu among the Suviras, Rushardhik among the Surashtras, Arkaja among the Valihas, Dhautamulaka among the Chinas, Hayagriva among the Videhas, Varayu among the Mahaujasas, Vahu among the Sundaras, Pururavas among the Diptakshas, Sahaja among the Chedis and Matsyas, Vrishaddhaja among the Praviras, Dharana among the Chandra-batsyas, Bigahana among the Mukutas and Sama among the Nandivegas. These vile individuals, O Krishna, spring up, at the end of each Yuga, in their respective races, for the destruction of their kinsmen. So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the Yuga, amongst us the Kurus. Therefore, O thou of fierce prowess, thou shouldst address him slowly and mildly, not in bitter but sweet words fraught with virtue and profit, and discourse fully on the subject so as to attract his heart. All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated. O Vasudeva, act in such a way that we may rather live as strangers to the Kurus than incurring the sin of bringing about the destruction of the whole race should touch them, O Krishna, let the aged Grandsire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritarashtra. Even this is what I say. King Yudhishthira also approveth of this, and Arjuna too is averse to war, for there is great compassion in him.'"

SECTION LXXV

Vaisampayana said, “Hearing these words from Bhima, that were fraught with such mildness and that were, as unexpected as if the hills had lost their weight and fire had become cold, Rama’s younger brother Kesava of Sura’s race and mighty arms, wielding the bow called Saranga, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying, ‘At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritarashtra that take delight in the destruction of others. O chastiser of foes, thou dost not sleep but wakest the whole night, sitting up face downwards. Thou often utterest frightful exclamation of wrath, indicative of the storm within thy heart. Inflamed with the fire of thy own fury, thou sighest, O Bhima with an unquiet heart, like a flame of fire mixed with smoke. Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load. They, who do not know the cause regard thee as insane. As an elephant breaking into fragments uprooted trees lying on the ground grunteth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under thy tread. Here in the region thou takest no delight in company but passest thy time in privacy. Night or day, nothing pleases thee so much as seclusion. Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes placing thy head between thy two knees, thou continuest in that posture for a long time with closed eyes. At the other times, O Bhima, contracting thy brows frequently and biting thy lips, thou starest fiercely before thee. All this is indicative of wrath. At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath, “As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around the Meru, so do I swear that I will certainly slay insolent Duryodhana with this mace of mine, and this oath of mine will never be untrue." How then doth that same heart of thine, O chastiser of foes, now follow the counsels of peace? Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent. Asleep or awake, thou beholdest, O son of Pritha, inauspicious omens. Perhaps, it is this for which thou desirest peace. Alas, like a eunuch, thou dost not display any sign indicative of manliness in thee. Thou art overwhelmed by panic, and it is for this that thy heart is upset. Thy heart trembleth, thy mind is overwhelmed by despair, thy thighs tremble, and it is for this that thou desirest peace. The hearts of mortals, O Partha, are surely as inconstant as the pods of the Salmali seed exposed to the force of the wind. This frame of thy mind is as strange as articulate speech in kine. Indeed, the hearts of thy brothers are about to sink in an ocean of despair, — like swimmers in the sea without a raft to rescue them. That thou, O Bhimasena, shouldst utter words so unexpected of thee is as strange as the shifting of a hill. Recollecting thy own deeds and the race also in which thou art born, arise, O Bharata, yield not, to grief, O hero, and be firm. Such langour, O repressor of foes, is not worthy of thee, for a Kshatriya never enjoyeth that which he doth not acquire through prowess.'"

SECTION LXXVI

Vaisampayana said, “Thus addressed by Vasudeva, the ever-wrathful Bhima, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying, ‘O Achyuta, I wish to act in a particular way; thou, however, takest me in quite a different light. That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna, be well-known to thee in consequence of our having lived together for a long time. Or it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Madhava, knowing me to be Bhimasena, could address me with such unbecoming words as thou dost? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might. Although to speak of one’s own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might. Behold, O Krishna, these — the firmament and the earth — which are immovable, immense, and infinite, and which are the refuge of, and in which are born these countless creatures. If through anger these suddenly collide like two hills, just I, with my arms, can keep them asunder with all their mobile and immobile objects. Behold the joints of these my mace-like arms. I find not the person who can extricate himself having once come within their grasp. The Himavat, the ocean, the mighty wielder of the thunderbolt himself, viz., the slayer of Vala, — even these three cannot, with all their power extricate the person attacked by me. I will easily trample on the ground under my feet all the Kshatriyas, who will come to battle against the Pandavas. It is not known to thee, O Achyuta, with what prowess I vanquished the kings of the earth and brought them under subjection. If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun thou wilt then know it, O Janardana, in the fierce melee of battle. Thou woundest me with thy cruel words, paining me with the pain of opening a foetid tumour. But know me to be mightier than what I have said of myself of my own accord. On that day, when the fierce and destructive havoc of battle will begin, thou will then see me felling elephants and car-warriors combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors. Thou, as well as others, wilt see me doing all this and grinding down the foremost of combatants. The marrow of my bones hath not yet decayed, nor doth my heart tremble. If the whole world rusheth against me in wrath, I do not yet feel the influence of fear. It is only for the sake of compassion, O slayer of Madhu, that I am for displaying goodwill to the foe. I am far quietly bearing all our injuries, lest the Bharata race be extirpated.'"

SECTION LXXVII

“THE HOLY ONE said, ‘It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech. I know thy magnanimity of soul, and also thy strength, and thy deeds. It is not for that reason that I reproached thee. O son of Pandu, a thousand times greater will be the benefit conferred by thee on the Pandava’s cause than that which thou thinkest thyself to be capable of conferring on it. Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine, that is regarded by all the kings of the earth. The fact, however, is that they can never arrive at the truth, who under the influence of doubt proceed to enquire about the consequences hereafter of virtue and vice, or about the strength and weakness of men. For it is seen that what is the cause of the success of a person’s object becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men, capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences, the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then, again, Providential dispensations, such as heat and cold and rain and hunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the act of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the Smritis and the Srutis. Therefore, O son of Pandu, one cannot go on the world without acting. One should, hence, engage in work knowing that one's purpose would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure, nor delighted by success. This, O Bhimasena, was the intended import of my speech. It was not intended by me that victory would be certain in an encounter with the foe. A person, when his mind is upset should not lose his cheerfulness and must yield neither to langour nor depression. It is for this that I spoke to thee in the way I did. When the morrow comes, I will go, O Pandava, to Dhritarashtra's presence. I will strive to make peace without sacrificing your interests. If the Kauravas make peace, then boundless fame will be mine. Your purposes will be achieved, and they also will reap great benefit. If, however, the Kauravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war burthen resteth on thee, O Bhimasena. That burthen should also be borne by Arjuna, while other warriors should all be led by both of you. In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish and not that I myself am not desirous of fighting. It is for this that, hearing thee utter thy intention, I rekindled that thy energy, O Vrikodara.'"

SECTION LXXVIII

“Arjuna said, ‘O Janardana, Yudhishthira hath already said what should be said. But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, does not think peace to be easily obtainable either in consequence of Dhritarashtra’s covetousness or from our present weakness. Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one’s prowess one’s purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true. Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still acting against us without reaping the fruits of their acts. Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe. Thou, O hero, art the foremost of all friends of both the Pandavas and the Kurus, even as Prajapati is of both the gods and the Asuras. Accomplish thou, therefore, that which is for the good of both the Kurus and the Pandavas. The accomplishment of our good is not, I believe, difficult for thee. If thou strivest, O Janardana, such is this act that it will be soon effected. As soon as thou goest thither, it will be accomplished. If, O hero, thou purposest to treat the evil-minded Duryodhana in any other way, that purpose of thine will be carried out exactly as thou wishest. Whether it be peace or war with the foe that thou wishest, any wish, O Krishna, that thou mayest entertain, will certainly be honoured by us. Doth not the evil-minded Duryodhana with his sons and kinsmen deserve destruction when, unable to bear the sight of Yudhishthira’s prosperity and finding no other faultless expedient, that wretch, O slayer of Madhu, deprived us of our kingdom by the sinful expedient of deceitful dice? What bowman is there, who, born in the Kshatriya order, and invited to combat, turneth away from the fight even if he is sure to die? Beholding ourselves vanquished by sinful means and banished to the woods, even then, thou of the Vrishni race, I thought that Suyodhana deserved death at my hands. What thou, however, O Krishna, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object in view is capable of being effected by either mildness or its reverse. Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without further deliberation. Surely, thou knowest how Draupadi was insulted in the midst of the assembly by Duryodhana of sinful soul and how also we bore it with patience. That Duryodhana, O Madhava, will behave with justice towards the Pandavas is what I cannot believe. Wise counsels will be lost on him like seed sown in a barren soil. Therefore, do without delay what thou, O thou of Vrishni race, thinkest to be proper and beneficial for the Pandavas, or what, indeed, should next be done.'"

SECTION LXXIX

“THE HOLY ONE said, ‘It shall be, O thou of mighty arms, what thou, O Pandavas, sayest, I will strive to bring about that which would be beneficial to both the Pandavas and the Kurus. Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is perhaps within my power. Behold, the soil is moistened and divested of weeds by human exertion. Without rain, however, O son of Kunti, it never yieldeth crops. Indeed, in the absence of rain some speak of artificial irrigation, as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in consequence of providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the cooperation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential. The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Sakuni and Karna and his brother Dussasana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen. King Yudhishthira the just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishthira’s message to him. The sinful Duryodhana of Kuru’s race will not, O Bharata, accomplish the objects spoken of by Yudhishthira. If he refuses compliance, he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bharata, of every one since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishthira's prosperity. Many a time, O Partha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishthira the just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything? That grave act also which was ordained in heaven is known to thee. How then, O Partha, can peace be concluded with the foe? What, however, O Pandavas, is capable of being done by either speech or act, will all be done by me. Do not, however, O Partha, expect peace to be possible with the foe. About a year ago, on the occasion of attacking Virata's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all? Believe me, they have been defeated even then when their defeat was resolved by thee. Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time. As regards myself, I am ever obedient to the commands of Yudhishthira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind!'"

SECTION LXXX

“Nakula said, ‘Much hath been said, O Madhava, by king Yudhishthira the just who is conversant with morality and endued with liberality, and thou hast heard what hath been said by Falguni also. As regards my own opinion, O hero, thou hast repeatedly expressed it. Hearing first what the wishes of the enemy are and disregarding all, do what thou regardest to be proper for the occasion. O Kesava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion. When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men, cannot stick to the same opinion throughout. While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer necessary, our wishes have become different. O thou of the Vrishni race, while we wandered in the woods, attachment for the kingdom was not so great as now. The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven Akshauhinis hath, through thy grace, O Janardana, been assembled. Beholding these tigers among men, of inconceivable might and prowess, standing equipped for battle armed with weapons, what man is there that will not be struck with fear? Therefore going into the midst of the Kurus, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear. What mortal man is there, of flesh and blood, who would encounter in battle Yudhishthira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself and Rama, O Kesava, and Satyaki of mighty energy, Virata with his sons, Drupada with his allies, and Dhrishtadyumna, O Madhava, and the ruler of Kasi of great prowess and Dhrishtaketu the lord of the Chedis? No sooner wilt thou go there than thou wilt, without doubt, accomplish, O thou of mighty arms, the desired object of king Yudhishthira the just. Vidura, and Bhishma and Drona and Vahlika, these talents, O sinless one, will understand thee when thou wouldst utter words of wisdom. They will solicit that ruler of men, Dhritarashtra and Suyodhana of sinful disposition, with his counsellors, to act according to the advice. When thou, O Janardana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?'"

SECTION LXXXI

"Sahadeva said, 'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act, in such a way that war may certainly happen. Even if the Kauravas express their desire for peace with the Pandavas, still, O thou of Dasarha's race, provoke thou a war with them. Having seen, O Krishna, the princess of Panchala brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana. If, O Krishna, Bhima and Arjuna and king Yudhishthira the just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle.'

"Satyaki said, 'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth. The rage I feel towards Duryodhana can be appeased only by his death. Dost thou not remember the rage thou too hadst felt upon beholding in the woods the distressed Pandavas clad in rags and deer-skins? Therefore, O foremost of men, all the warriors assembled here unanimously subscribe to what the heroic son of Madri, fierce in battle, hath said!'"

Vaisampayana continued, "At these words of the high-souled Yuyudhana, a leonine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Satyaki, praised him, saying, 'Excellent! Excellent!' And anxious to fight, they all began to express their joy."

SECTION LXXXII

VAISAMPAYANA SAID, “HEARING the peaceful words of the king that were fraught with both virtue and profit, king Drupada’s daughter Krishna, of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Satyaki, addressed Madhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said, ‘O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarashtra with his counsellors robbed the Pandavas, O Janardana, of their happiness. Thou knowest also, O thou of Dasarha’s race, what message was privately delivered to Sanjaya by the king. Thou hast also heard all that was said unto Sanjaya. O thou of great effulgence, these words were even these, “Let only five villages be granted to us, viz., Avishthala, and Vrikasthala, and Makandi, and Varanavata, and for the fifth, any other,” — O thou of mighty arms, O Kesava, even this was the message that was to have been delivered to Duryodhana and his counsellors. But, O Krishna, O thou of Dasarha’s race, hearing those words of Yudhishthira, endued with modesty and anxious for peace, Suyodhana hath not acted according to them. If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace. The Pandavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhritarashtra host inflamed with rage. When they are no longer amenable to the arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy. Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed Achyuta, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the Pandavas and the Srinjayas. Indeed, even this would become the son of Pritha, and add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race. He that is covetous, whether belonging to the Kshatriya or any other order, save of course a Brahmana, even if most sinful, ought surely to be slain by a Kshatriya, who is true to the duties of his own order. The exception in the case of a Brahmana, O sire, is due to a Brahmana's being the preceptor of all the other orders, as also the first sharer of everything. Persons conversant with the scriptures declare, O Janardana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain. Act thou, therefore, O Krishna, in such a way with the forces of the Pandavas and the Srinjayas, that sin may not touch thee. From excess of confidence in thee, O Janardana, I will repeat what hath been said again and again. Whatever woman, O Kesava, is there on earth like me? I am the daughter of king Drupada, risen from the sacrificial altar. I am the sister of Dhrishtadyumna, thy dear friend, O Krishna. I have by marriage become a lady of Ajamida's race, — the daughter-in-law of the illustrious Pandu. I am the queen of Pandu's sons, who resemble five Indras in splendour. I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally bound to thee, O Krishna, as Abhimanyu himself. Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pandu and in thy life-time. O Kesava, the sons of Pandu, the Panchalas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches. And when the Pandavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee, O Govinda, saying,— "Save me, O save me!" — Then the illustrious king Dhritarashtra, my father-in-law, said unto me, "Ask thou any boon, O princess of Panchala. Thou deservest boons and even honour at my hands." Thus addressed I said, "Let the Pandavas be free men with their cars and weapons." Upon this the Pandavas, O Kesava, were freed but only to be exiled into the woods. O Janardana, thou knowest all these sorrows of mine. Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief. Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra. Though such, I was yet forcibly made a slave. Fie to Partha's bowmanship, oh, fie to Bhimasena's might since Duryodhana, O Krishna, liveth for even a moment. If I deserve any favour at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarashtra.'"

Vaisampayana continued, "Having said this, the beautiful Krishna of eyes that were black in hue and large like lotus leaves, bathed in tears, and walking like a cow-elephant, approached the lotus-eyed Krishna, and taking with her left hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, endued with every auspicious mark, and though gathered into a braid, yet soft and glossy like a mighty snake, spake these words, 'Lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Dussasana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his war-like sons will avenge for me in battle. My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kauravas. What peace can this heart of mine know unless I behold Dussasana's dark arm severed from his trunk and pulverised to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a smouldering fire. And now pierced by Bhima's wordy darts that heart cf mine is about to break, for the mighty-armed Bhima now casteth his eye on morality.' Uttering these words with voice choked in tears, the large-eyed Krishna began to weep aloud, with convulsive sobs, and tears gushed down her cheeks. And that lady, with hips full and round, began to drench her close and deep bosom by the tears she shed which were hot as liquid fire. The mighty-armed Kesava then spoke, comforting her in these words, 'Soon wilt thou, O Krishna, behold the ladies of Bharata's race weep as thou dost. Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They with whom, O lady, thou art angry, have their kinsmen and warriors already slain. With Bhima and Arjuna and the twins, at Yudhishthira’s command, and agreeably to fate, and what hath been ordained by the Ordainer, I will accomplish all this. Their hour having arrived, the sons of Dhritarashtra, if they do not listen to my words, will surely lie down on the earth turned as morsels of dogs and jackals. The mountains of Himavat might shift their site, the Earth herself might split into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words can never be futile. Stop thy tears, I swear to thee, O Krishna, soon wilt thou see thy husbands, with their enemies slain, and with prosperity crowning them.’”

SECTION LXXXIII

“Arjuna said, ‘Thou art now, O Kesava, the best friend of all the Kurus. Related with both the parties, thou art the dear friend of both. It behoveth thee to bring about peace between the Pandavas and the sons of Dhritarashtra. Thou, O Kesava, art competent and, therefore, it behoveth thee to bring about a reconciliation. O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana, what, indeed, should be said, “If the foolish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate.”’

“The holy one said, ‘Yes, I will go to king Dhritarashtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus.’”

Vaisampayana continued, “The night having passed away, a bright sun arose in the east. The hour called Maitra set in, and the rays of the sun were still mild. The month was (Kaumuda Kartika) under the constellation Revati. It was the season of dew, Autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janardana, the foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding and sweet words of gratified Brahmanas, like Vasava himself hearing the adorations of the (celestial) Rishis, — and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the Sun and Fire. And having touched the tail of a bull and reverently bowed to the Brahmanas, walked round the sacred fire, and cast his eyes on the (usual) auspicious articles placed in view, Janardana recollected Yudhishthira’s word and addressed Sini’s grandson Satyaki, seated near, saying, “Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons, offensive and defensive, be placed on it, for Duryodhana and Karna and Suvala's son are all of wicked souls, and foes, however contemptible, should never be disregarded by even a powerful person." Understanding the wishes of Kesava, the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and itself in speed. And it was provided with two wheels that resembled the sun and the moon in lustre. And it bore emblazonments of moons, both crescent and full, and of fishes, animals, and birds and it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated with gems and gold, it was furnished with an excellent flag-staff bearing beautiful pennons. And well-supplied with every necessary article, and incapable of being resisted by the foe, it was covered with tiger-skins, and capable of robbing the fame of every foe, it enhanced the joy of the Yadavas. And they yoked unto it those excellent steeds named Saivya and Sugriva and Meghapushpa and Valahaka, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Garuda, the lord of the feathery creation, came and perched on the flag-staff of that car producing a terrible rattle. And Saurin then mounted on that car, high as the summit of the Meru, and producing a rattle, deep and loud as the sound of the kettle-drum or the clouds and which resembled the celestial car coursing at the will of the rider. And taking Satyaki also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his chariot-wheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as Vasudeva set out, auspicious animals and birds, whirling by the right side, began to follow him, and cranes and peacocks and swans all followed the slayer of Madhu, uttering cries of good omens. The very fire, fed with Homa libations in accompaniment with Mantras, freed from smoke blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vamadeva, and Bhuridyumna and Gaya, and Kratha and Sukra and Kusika and Bhrigu, and other Brahmarshis and celestial Rishis united together, all stood on the right side of Krishna, that delighter of the Yadavas, that younger brother of Vasava. And thus worshipped by those and other illustrious Rishis and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishthira, the son of Kunti, followed him, as also Bhima and Arjuna and those other Pandavas, viz., the twin sons of Madri. And the valiant Chekitana and Dhrishtaketu, the ruler of the Chedis, and Drupada and the king of Kasi and that mighty car-warrior Sikhandin, and Dhrishtadyumna, and Virata with his sons, and the princes of Kekaya also, — all these Kshatriyas followed that bull of the Kshatriya race to honour him. And the illustrious king Yudhishthira the just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons, who never, from desire, or anger, or fear, or purpose of gain committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious mark on his breast. And embracing him the king began to indicate what he was to do.’

“Yudhishthira said, ‘That lady who hath brought us from our infancy; who is ever engaged in fasts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors; who is fond of her sons, bearing for them an affection that knows no bounds; who, O Janardana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyodhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Madhava, however undeserving of woe herself, hath on our account endured countless sufferings, — should be asked about her welfare — Salute and embrace, and, oh, comfort her over and over, overwhelmed with grief as she is on account of her sons by talking of the Pandavas. Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her father-in-law, and suffering hath been her position. Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly. But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the Anartas, though afflicted with sorrow on account of her sons. O glorious Krishna, salute her for me, the Kuru king Dhritarashtra also, and all those monarchs who are senior to us in age, and Bhishma, and Drona, and Kripa, and king Vahlika, and Drona's son and Somadatta, and in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality, — should all, O slayer of Madhu, be embraced by thee!' Having in the presence of the kings, said these words unto Kesava, Yudhishthira, with Krishna's permission, came back having at first walked round him. Then Arjuna, proceeding a few steps, further said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Dasarha's race, 'It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honouring thee, they honestly give us what we demand, then, O mighty armed one, they would please me greatly and would themselves escape a terrible danger. If, however, Dhritarashtra's son, who always adopts improper means, acts otherwise, then I shall surely, O Janardana, annihilate the Kshatriya race.'"

Vaisampayana continued, "When Arjuna said these words, Vrikodara was filled with delight. And that son of Pandu continually quivered with rage; and while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya's words, he set forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addressed Kesava then and informed him of his resolution, Arjuna with Janardana's permission, came back, having first embraced him. And after all the kings had desisted following him, Janardana set out with a cheerful heart on his car drawn by Saivya, Sugriva, and others. And those steeds of Vasudeva, urged by Daruka, coursed onwards, devouring the sky and drinking the road. And on his way Kesava of mighty arms met with some Rishis blazing with Brahmic lustre, standing on both sides of the road, And soon alighting from his car, Janardana saluted them reverently. And worshipping them duly, he enquired of them, saying, ‘Is there peace in all the world? Is virtue being duly practised? And the other three orders obedient to the Brahmanas?’ And having duly worshipped them, the slayer of Madhu again said, ‘Where have ye been crowned with success? Whither would ye go, and for what object? What also shall I do for yourselves? What has brought your illustrious selves down on the earth?’ Thus addressed, Jamadagni’s son, the friend of Brahma — that lord of both gods and Asuras, — approached Govinda the slayer of Madhu, embraced him, and said, ‘The celestial Rishis of pious deeds, and Brahmanas of extensive acquaintance with the scriptures, and royal sages, O Dasarha, and venerable ascetic, — these witnesses, O illustrious one, of the former feats of gods and Asuras, — are desirous of beholding all the Kshatriyas of the earth assembled from every side as also the counsellors sitting in the assembly, the kings, and thyself the embodiment of truth, O Janardana. O Kesava, we will go thither for beholding that grand sight. We are also anxious, O Madhava, to listen to those words fraught with virtue and profit, which will be spoken by thee, O chastiser of foes, unto the Kurus in the presence of all the kings. Indeed, Bhishma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yadavas, — Ye all will be assembled together in conclave! We desire, O Madhava, to hear the excellent, truthful, and beneficial words that thou wilt utter and they also, O Govinda. Thou art now informed of our purpose, O thou of mighty arms. We will meet thee again. Go thither safely, O hero. We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might.’”

SECTION LXXXIV

Vaisampayana said, "O smiter of foes, when Devaki's son of mighty arms set out (for Hastinapura), ten mighty car-warriors, capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance."

Janamejaya said, "How did the illustrious slayer of Madhu, of Dasarha's race, proceed on his journey? And what omens were seen when that hero set out?"

Vaisampayana continued, "Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastinapura). Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear! The seven large rivers including the Sindhu (Indus) though flowing eastwards then flowed in opposite directions. The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water-vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal nor the subsidiary points of the horizon could, O king, be distinguished. Loud roars were heard in the sky without any being being visible from whom these could emanate. This wonderful phenomenon, O king, was noticed all over the country. A south-westerly wind, with the harsh rattle of the thunder, uprooting trees by the thousands, crushed the city of Hastinapura. In those places, however, O Bharata, through which he of Vrishni's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragrant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brahmanas by thousands glorified that giver of wealth with (laudation) and worshipped him with dishes of curds, ghee, honey, and presents of wealth. The very women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero, devoted to the welfare of all creatures. He then came upon a delightful spot called Salibhavana which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in bees, and picturesque to the eye, and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bharatas and therefore free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the citizens of Upaplavya, coming out of their town, stood together on the way, desirous of beholding Krishna. And beholding that illustrious one resembling a blazing fire arrived at the spot, they worshipped him who deserved their worship with all the honours of a guest arrived in their abode. When at last that slayer of hostile heroes, Kesava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Daruka also, setting the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After this was done, the slayer of Madhu said, ‘Here must we pass the night for the sake of Yudhishthira’s mission.’ Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. Amongst the Brahmanas, O king, that resided in the village, they that were of noble and high descent, modest, and obedient to the injunctions of the Vedas in their conduct, approached that illustrious chastiser of foes, Hrishikesa, and honoured him with their benedictions and auspicious speeches. And having honoured him of Dasarha’s race that deserveth honour from every one, they placed at the disposal of that illustrious person their houses, abounding in wealth. Saying unto them—‘Enough’ — the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their house, he returned in their company to his own (tent). And feeding all the Brahmanas with sweet-meats and himself taking his meals with them, Kesava passed the night happily there."

SECTION LXXXV

Vaisampayana said, “Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarashtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma and Drona and Sanjaya and the illustrious Vidura, said these words unto Duryodhana and his counsellors, ‘O scion of Kuru’s race, strange and wonderful is the news that we hear. Men, women and children, are talking of it. Others are speaking of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people are discussing it. All say that Dasarha of great prowess will come hither for the sake of Pandavas. The slayer of Madhu is, by all means, deserving of honour and worship at our hands. He is the Lord of all creatures, and on him resteth the course of every thing in the universe. Indeed, intelligence and prowess and wisdom and energy, all reside in Madhava. Worthy of honour at the hands of all righteous persons he is the foremost of all men, and is, indeed, eternal Virtue. If worshipped he is sure to bestow happiness; and if not worshipped he is sure to inflict misery. If that smiter of foes, Dasarha be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make without loss of time every arrangement for his reception. Let pavilions be set up on the road, furnished with every object of enjoyment. O mighty-armed son of Gandhari, make such arrangements that he may be gratified with thee. What doth Bhishma think in this matter?’ At this, Bhishma and others, all applauding those words of king Dhritarashtra, said,— ‘Excellent.’ King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. Many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse qualities, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly beautiful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were god-like and much above the capacity of human beings, king Duryodhana informed Dhritarashtra of the same. Kesava, however, of Dasarha’s race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds.”

SECTION LXXXVI

“Dhritarashtra said, ‘O Vidura, Janardana hath set out from Upaplavya. He is now staying at Vrikasthala and will come here tomorrow. Janardana is the leader of the Ahukas, the foremost person amongst all the members of the Sattwata race, is high-souled, and endued with great energy and great might. Indeed, Madhava is the guardian and protector of the prosperous kingdom of Vrishnis and is the illustrious Great-Grandsire of even the three worlds. The Vrishnis adore the wisdom of the intelligent Krishna, even as the Adityas, the Vasus, and the Rudras adore the wisdom of Vrihaspati. O virtuous one, I will in thy presence, offer worship unto that illustrious scion of Dasarha’s race. Listen to me about that worship. I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform colour and of the Vahlika breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of ploughs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the complexion of gold, all virgins, and man-servants I will give him as many. I will give him eighteen thousand woolen blankets soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer-skins brought from China and other things of the kind that may be worthy of Kesava. I will also give him this serene gem of the purest rays that shines day and night, for Kesava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen Yojanas a day, I will also give him. I will place before him every-day provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, having their person well-adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to receive the illustrious Kesava. And the beautiful girls that will go out of the town for receiving Janardana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu with as much respect and devotion as they show when casting their eyes on the morning sun. Let the canopy all round, at my command, be crowded with pendants and banners, and let the road, by which Kesava will come, be well-watered and its dusts removed. Let Dussasana's abode, which is better than Duryodhana's, be cleansed and well-adorned without delay. That mansion consisting of many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, are deposited. Let all that scion of the Vrishni race deserves be given unto him.'"

SECTION LXXXVII

“Vidura said, ‘O monarch, O best of men, thou art respected by three worlds. Thou, O Bharata, art loved and regarded by every body. Venerable in year as thou art, what thou wilt say at this age can never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm. Thy subjects, O king, are well-assured that, like characters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently. O monarch, every one is honoured and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine. Oh, adopt sincerity of behaviour. Do not from folly, cause a wholesale destruction of thy sons, grandsons, friends, kinsmen, and all that are dear to thee. It is much, O king, that thou wishes to give unto Kesava as thy guest. Know, however, that Kesava deserves all this and much more, aye, the whole earth itself. I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him. O giver of great wealth, all this betrays only deception, falsehood, and insincerity. By the external acts, O king, I know thy secret purpose. The five Pandavas, O king, desire only five villages. Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace. Thou seekest to make the mighty-armed hero of Vrishni’s race thy own by means of thy wealth; in foot, by this means, thou seekest to separate Kesava from the Pandavas. I tell thee, however, that thou art unable, by wealth, or attention, or worship, to separate Krishna from Dhananjaya. I know the magnanimity of Krishna; I know the firm devotion of Arjuna towards him, I know that Dhananjaya, who is Kesava’s life, is incapable of being given up by the latter. Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janardana will not accept any other hospitality or set his eyes on any other thing. Offer him, however, O king, that hospitality which is the most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janardana. Give unto Kesava, O king, that object in expectation of which, from desire of benefiting both parties, he cometh to the Kurus. Kesava desires peace to be established between thee and Duryodhana on one side and the Pandavas on the other. Follow his counsels, O, monarch. Thou art their father, O king, and the Pandavas are thy sons. Thou art old, and they are children to thee in years, behave as father towards them, that are disposed to pay thee filial regard.'"

SECTION LXXXVIII

"Duryodhana said, 'All that Vidura hath said about Krishna, hath indeed, been truly said; for Janardana is greatly devoted to the Pandavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janardana ought never to be bestowed upon him. Kesava is, of course, not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him. It is well-known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king, to give him anything now, for war having been decided upon, it should never be put off by hospitality.'"

Vaisampayana continued, "Hearing these words of his, the Grandsire of the Kurus spoke these words unto the royal son of Vichitravirya, 'Worshipped or not worshipped, Janardana never becometh angry. None, however, can treat him with disrespect, for Kesava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power. Do without hesitation what Krishna of mighty arms sayeth and bring about peace with the Pandavas through Vasudeva as the means. Truly Janardana, possessed of virtuous soul, will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him.'

"Duryodhana said, 'O Grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pandavas. Listen, this, indeed, is a great resolution which I have formed. I will imprison Janardana who is the refuge of the Pandavas. He will come here tomorrow morning; and when he is confined, the Vrishnis and the Pandavas, aye, the whole earth, will submit to me. What may be the means for accomplishing it, so that Janardana may not guess our purpose, and so that no danger also may overtake us, it behoveth thee to say.'"

Vaisampayana continued, "Hearing these fearful words of his son about imprisoning Krishna, Dhritarashtra, with all his counsellors, was very much pained and became deeply afflicted. King Dhritarashtra then spoke those words unto Duryodhana, 'O ruler of men, never say this again, this is not immemorial custom. Hrishikesa cometh here as an ambassador. He is, besides, related to and is dear to us. He hath done us no wrong; how then doth he deserves imprisonment?'

"Bhishma said, 'This wicked son of thine, O Dhritarashtra, hath his hour come. He chooseth evil, not good, though entreated by his well-wishers. Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny path setting at naught the words of his well-wisher. This exceedingly wicked son of thine with all his counsellors coming in contact with Krishna of unstained acts, will be destroyed in a moment. I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue.'

"Having said this, that aged chief of the Bharata race, Bhishma of unbaffled prowess, inflamed with rage rose and left that place."

SECTION LXXXIX

Vaisampayana said, “Rising up (from his bed) at day-dawn, Krishna went through his morning rites, and taking leave of the Bharatas, set out for the city (of the Kurus). And all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhartarashtras except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands, O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikesa. And meeting on the way Bhishma of spotless deed, and Drona, and Dhritarashtra’s sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems. And, O king, O bull of the Bharata race, on that occasion no one, — man, woman, or child, — remained in doors, so eager were the citizens for beholding Vasudeva. And all the citizens came out and lined the streets and bent their heads down to the ground singing eulogies in his honour, O king, when Hrishikesa entered the city and passed through it. And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vasudeva’s steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarashtra’s ash-coloured palace which was enriched with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Kesava, came upon the royal son of Vichitravirya. And upon that son of Dasarha’s race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma, Kripa and Somadatta, and king

Vahlika also, — all stood up for honouring Janardana. And the Vrishni hero, having approached king Dhritarashtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them according to established usage, Madhava the slayer of Madhu, greeted the other kings according to their seniority in years. And Janardana then accosted the illustrious Drona and his son, and Vahlika, and Kripa, and Somadatta. And there in that chamber lay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarashtra's request, Achyuta took that seat; and the priests of Dhritarashtra duly offered Janardana a cow, honey and curds and water. And after the rites of hospitality were over, Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honoured and worshipped by Dhritarashtra, came out with the king's permission. And Madhava having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura; and Vidura, having approached Janardana of Dasarha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said, 'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner Soul of all embodied creatures.' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda, the slayer of Madhu, about the welfare of Pandavas. And that scion of Dasarha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowing that Vidura was loved by the Pandavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pandavas), and wise, began to tell him everything in detail about the doings of the sons of Pandu."

SECTION XC

Vaisampayana said, “Janardana, the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt, Pritha. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni’s race, the companion of those mighty children of hers, the tears of Pritha flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Pritha, with a woe-begone face and voice choked with tears addressed him, saying, ‘They, who, from their earliest years have always waited with reverence on their superiors; they, who, in friendship are attached to one another; they, who, deprived deceitfully of their kingdom had gone to seclusion, however worthy of living in the midst of friends and attendants, — they, who have subjugated both wrath and joy, are devoted to Brahmans, and truthful in speech, — those children of mine, who, abandoning kingdom and enjoyments and leaving my miserable self behind, had gone to the woods, plucking the very roots of my heart, — those illustrious sons of Pandu, O Kesava, who have suffered woe however undeserving of it, — how, alas, did they live in the deep forest abounding with lions and tigers and elephants? Deprived in their infancy of their father, they were all tenderly brought up by me. How, also, did they live in the mighty forest, without seeing both their parents? From their infancy, O Kesava, the Pandavas were aroused from their beds by the music of conchs and drums and flutes. That they who while at home, used to sleep in high palatial chambers on soft blankets and skins of the Runku deer and were waked up in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels and the music of conchs and cymbals in accompaniment with the notes of flutes and lyres, — who, adored at early dawn with sacred sounding hymns uttered by Brahmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order, as a return for the homage the latter received, — that they, O Janardana, could sleep in the deep woods resounding with the shrill and dissonant cries of beasts of prey can hardly be believed, undeserving as they were of so much woe. How could they, O slayer of Madhu, who were roused from their beds by music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chanted by bards and professional reciters, — alas, how could they be waked in the deep woods by the yells of wild beasts? He that is endued with modesty, is firm in truth, with senses under control and compassions for all creatures, — he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Mandhatri, Yayati and Nahusha and Bharata and Dilip and Sivi the son of Usinara and other royal sages of old, he that is endued with an excellent character and disposition, he that is conversant with virtue, and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath no enemy, — Oh, how is that Yudhishthira of virtuous soul, and of complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pandu, he that always doth good to his brothers and is, therefore, dear to them all, he, O slayer of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavasas, of Hidimva, and of Vaka, he that in prowess is equal unto Sakra, and in might unto the Wind-god, he that is terrible, and in wrath is equal unto Madhava himself, he that is the foremost of all smiters, — that wrathful son of Pandu and chastiser of foes, who, restraining his rage, might, impatience, and controlling his soul, is obedient to the commands of his elder brother, — speak to me, O Janardana, tell me how is that smiter of immeasurable valour, that Bhimasena, who in aspect also justifies his name — that Vrikodara possessing arms like maces, that mighty second son of Pandu? O Krishna, that Arjuna of two arms who always regardeth himself as superior to his namesake of old with thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pandu who in the use of weapons is equal unto king Kartavirya, in energy unto Aditya, in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself, — he, by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire, blazing with effulgence, — he, whose strength of arms is always adored by the Pandavas, — that son of Pandu, who is the foremost of all car-warriors and whose prowess is incapable of being frustrated, — he, from an encounter with whom in battle no foe ever escapeth with life, — he, O Achyuta, who is the conqueror of all, but who is incapable of being conquered by any, — he, who is the refuge of the Pandavas like Vasava of the celestials, — how, O Kesava, is that Dhananjaya now, that brother and friend of thine? He that is compassionate to all creatures, is endued with modesty and acquainted with mighty weapons, is soft and delicate and virtuous, — he that is dear to me, — that mighty bowman Sahadeva, that hero and ornament of assemblies, — he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit, whose brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-behaved son of mine, — tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Madri, who always waiteth submissively on his elder brothers and so reverentially on me. He that is delicate and youthful in years, he that is brave and handsome in person, — that son of Pandu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body, — he that is conversant with various modes of warfare, — he that is endued with great strength and is a mighty bowman, — tell me, O Krishna, whether that dear child of mine, Nakula, who was brought up in luxury, is now well in body and mind?

O thou of mighty arms, shall I ever behold again Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe? Behold, O hero, I am alive today, even I, who could know peace by losing sight of Nakula for the short space of time taken up by a wink of the eye. More than all my sons, O Janardana, is the daughter of Drupada dear to me. High-born and possessed of great beauty, she is endued with every accomplishment. Truthful in speech, she chose the company of her lords, giving up that of her sons, Indeed, leaving her dear children behind, she followeth the sons of Pandu. Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter. I have not for fourteen long years, O chastiser of foes, beheld the princess of Panchala, that daughter-in-law of mine who herself hath been a prey to constant anxiety on account of her children, whom she hath not seen for that period. When Drupada's daughter endued with such a disposition, doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts. When I remember the forcible dragging of Draupadi to the assembly, then neither Vibhatsu nor Yudhishthira, nor Bhima, nor Nakula, nor Sahadeva, becometh an object of affection to me. Never before had a heavier grief been mine than what pierced my heart when that wretch Dussasana, moved by wrath and covetousness, dragged Draupadi, then in her flow, and therefore clad in a single raiment, into the presence of her father-in-law in the assembly and exposed her to the gaze of all the Kurus. It is known that amongst those that were present, king Vahlika, Kripa, Somadatta, were pierced with grief at this sight, but of all present in that assembly, it was Vidura whom I worship. Neither by learning, nor by wealth doth one become worthy of homage. It is by disposition alone that one becomes respectable, O Krishna, endued with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears) adorns the whole world.'"

Vaisampayana continued, “Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Pritha gave expression to all her diverse griefs. And she said, ‘Can gambling and the slaughter of deer, which, O chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pandavas? The thought consumeth, O Kesava, that being dragged into the presence of all the Kurus in their assembly by Dhritarashtra’s sons, insults worse than death were heaped on Krishna, O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness, — these and various other griefs, O Janardana, have been mine. Nothing could be more painful to me or to my sons themselves, O Madhava, than that they should have had to pass a period of concealment, shut up in a stranger’s house. Full fourteen years have passed since the day when Duryodhana first exiled my sons. If misery is destructive of fruits of sins, and happiness is dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery. I never made any distinction between Dhritarashtra’s sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pandavas safely come out of the present strife with their foes slain, and the kingdom recovered by them. The Pandavas themselves have observed their vow with such truthfulness sticking to Dharma that they are incapable of being defeated by their enemies. In the matter of my present sorrows, however, I blame neither myself nor Suyodhana, but my father alone. Like a wealthy man giving away a sum of money in gift, my father gave me away to Kuntibhoja. While a child playing with a ball in my hands, thy grandfather, O Kesava, gave me away to his friend, the illustrious Kuntibhoja. Abandoned, O chastiser of foes, by my own father, and my father-in law, and afflicted with insufferable woes, what use, O Madhava, is there in my being alive? On the night of Savyasachin’s birth, in the lying-in-room, an invisible voice told me, “This son of thine will conquer the whole world, and his fame will reach the very heavens. Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhananjaya will, with his brothers, perform three grand sacrifices.” I do not doubt the truth of that announcement. I bow unto Dharma that upholds the creation. If Dharma be not a myth, then, O Krishna, thou wilt surely achieve all that the invisible voice said. Neither the loss of my husband, O Madhava, nor loss of wealth, nor our hostility with the Kurus ever inflicted such rending pains on me as that separation from my children. What peace can my heart know when I do not see before me that wielder of Gandiva, viz., Dhananjaya, that foremost of all bearers of arms? I have not, for fourteen years, O Govinda, seen Yudhishthira, and Dhananjaya, and Vrikodara. Men perform the obsequies of those that are missed for a long time, taking them for dead. Practically, O Janardana, my children are all dead to me and I am dead to them.'

"'Say unto the virtuous king Yudhishthira, O Madhava, that "Thy virtue, O son, is daily decreasing. Act thou, therefore, in such a way that thy religious merit may not diminish." Fie to them that live, O Janardana, by dependence on others. Even death is better than a livelihood gained by meanness. Thou must also say unto Dhananjaya and the ever-ready Vrikodara that— "The time for that event is come in view of which a Kshatriya woman bringeth forth a son. If you allow the time to slip without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible. And if contempt touches you, I will abandon you for ever. When the time cometh, even life, which is so dear, should be laid down." O foremost of men, thou must also say unto Madri's sons that are always devoted to Kshatriya customs.— "More than life itself, strive ye to win objects of enjoyment, procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya customs." Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pandu,— "Tread thou the path that may be pointed out to thee by Draupadi." It is known to thee, O Kesava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods. That was a great insult offered unto them, viz., that their wife Krishna, having been dragged into the assembly was addressed in such humiliating terms by Dussasana and Karna. Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and his allies. The loss of kingdom did not grieve me; the defeat at dice did not grieve me. That the illustrious and beautiful princess of Panchala was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most. What, O Krishna, could be a greater grief to me? Alas, ever devoted to Kshatriya customs and endued with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none. O slayer of Madhu, having thee and that foremost of all mighty persons, Rama, and that mighty car-warrior Pradyumna for me and my children's protectors and having, O foremost of men, my sons the invincible Bhima and the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange!'"

Vaisampayana continued, "Thus addressed by her, Sauri the friend of Partha, then comforted his paternal aunt, Pritha, afflicted with grief on account of her sons. And Vasudeva said, 'What woman is there, O aunt, in the world who is like thee? The daughter of king Surasena, thou art, by marriage, admitted into Ajamida's race. High-born and highly married, thou art like a lotus transplanted from one mighty lake into another. Endued with every prosperity and great good fortune, thou wert adored by thy husband. The wife of a hero, thou hast again given birth to heroic sons. Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery. Overcoming sleep and langour, and wrath and joy, and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness, which, as heroes, should by theirs. Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses such as satisfy only the low and the mean, always pursue that happiness which as heroes they should. Nor are they satisfied like little men having mean desires. They that are wise enjoy or suffer the same of whatever enjoyable or sufferable. Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dullness, without excitement of any kind. They, however, that are superior, desire either the acutest of human suffering or the highest of all enjoyments that is given to man. The wise always delight in extremes. They find no pleasure betwixt; they regard the extreme to be happiness, while that which lies between is regarded by them as misery. The Pandavas with Krishna saluteth thee through me. Representing themselves to be well, they have enquired after thy welfare. Thou wilt soon behold them become the lords of the whole world, with their foe slain, and themselves invested with prosperity.'

"Thus consoled by Krishna, Kunti, afflicted with grief on account of her sons, but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janardana, saying, 'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as proper to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile. I know, O Krishna, what the power of thy truth and of thy lineage is. I know also what judgment and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends. In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities. Thou art the great Brahma, and everything rests on thee. What, therefore, thou hast said must be true.'"

Vaisampayana continued, "Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion."

SECTION XCI

Vaisampayana said, “With Pritha’s leave and having walked round her, the chastiser of foes, Govinda, also called Sauri, went to Duryodhana’s palace that was furnished with great wealth, adorned with beautiful seats, and was like unto the abode of Purandara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards in succession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth in splendour. And he there beheld Dhritarashtra’s son of mighty arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Dussasana and Karna and Sakuni, the son of Suvala, seated on their respective seats by the side of Duryodhana. And on that scion of Dasarha’s race entering the court, Dhritarashtra’s son of great fame rose up from his seat with his counsellors for honouring the slayer of Madhu. And Kesava then greeted Dhritarashtra’s sons and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni’s race then took his seat on a beautiful seat made of gold and overlaid with carpet embroidered with gold. And the Kuru king then offered unto Janardana a cow, and honey and curds and water, and placed at his service palaces and mansions and the whole kingdom. And then the Kauravas, with all the kings there present, worshipped Govinda on his seat and resembling the sun himself in splendour. The worship being over, king Duryodhana invited him of Vrishni’s race — that foremost of victors — to eat at his house. Kesava, however did not accept the invitation. The Kuru king Duryodhana seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Kesava, then said, ‘Why, O Janardana, dost thou not accept the diverse kinds of viands and drinks, robes and beds that have all been prepared and kept ready for thee? Thou hast granted aid to both sides; thou art engaged in the good of both parties. Thou art again the foremost of Dhritarashtra’s relations and much loved by him. Thou, O Govinda, also knowest fully, and all things in details, both religion and profit. I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal.’”

Vaisampayana continued, “The high-souled Govinda, of eyes like lotus leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons, — words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying, ‘Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bharata, after my mission becomes successful, thou mayest entertain me and my attendants.’ Thus answered, Dhritarashtra’s son again said unto Janardana, ‘It behoveth thee not, O Kesava, to behave towards us in this way. Whether thou becomest successful, or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us. It seems, however, that all our efforts, O thou of Dasarha’s race, are fruitless. Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship. With thee, O Govinda, we have no hostility, no war. Therefore, on reflection, it will seem to thee that words such as these scarcely become thee.’”

Vaisampayana continued, “Thus addressed by the king, Janardana of Dasarha’s race, casting his eyes on Dhritarashtra’s son and all his counsellors, replied, saying, ‘Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue. One taketh another’s food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress. Without any reason, O king, thou hatest, from the moment of their birth, thy dear and gentle brothers, — the Pandavas — endued with every virtue. This unreasonable hatred of thine for the sons of Pritha ill becometh thee. The sons of Pandu are all devoted to virtue. Who, indeed, can do them the least injury? He that hateth them, hateth me; he that loveth them, loveth me. Know that the virtuous Pandavas and my own self have but a common soul. He, who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality, is regarded as the vilest of men. That wrathful wretch of every good quality, is regarded as the vilest of men. That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long. He, on the other hand, who, by good offices, winneth over persons endued with good qualities, even if he beareth aversion of them within his heart, enjoyeth prosperity and fame for ever and ever. Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me. The food supplied by Vidura alone, should, I think, be eaten by me.'

"Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Kesava of mighty arms then came out of that blazing palace of Dhritarashtra's son. And the high-souled Vasudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vahlika, and many of the Kauravas. And the Kauravas that came there addressed Madhava, the heroic slayer of Madhu, saying, 'O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them.'

"The slayer of Madhu, of mighty energy, answered them saying, 'Ye may go away. I am much honoured by these your offers.' And after all the Kurus had gone away, Vidura, with great care entertained that unvanquished hero of Dasarha's race with every object of desire. And Kunti then placed before the illustrious Kesava clean and savoury food in abundance. Therewith the slayer of Madhu first gratified the Brahmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brahmanas conversant with the Vedas, and then with his attendants, like Vasava in the midst of the Marutas, he dined on what remained of the clean and savoury food supplied by Vidura."

SECTION XCII

Vaisampayana said, “After Kesava had dined and been refreshed, Vidura said unto him during the night, ‘O Kesava, this advent of thine hath not been a well judged one, for, O Janardana, Dhritarashtra’s son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others, though himself desirous of honours, and disobeyeth the commands of the aged. He is, O Madhava, a transgressor of the scriptures, ignorant, and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good. His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends. Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona’s son, and Jayadratha, and, therefore, he never setteth his heart on peace, O Janardana. Dhritarashtra’s sons, with Karna, firmly believe that the Pandavas are incapable of even looking at Bhishma, Drona, and other heroes, not to speak of fighting against them. The foolish Duryodhana of limited sight, having assembled a huge army regardeth, O slayer of Madhu, that his purposes are already achieved. The foolish son of Dhritarashtra hath arrived at the conclusion that Karna, single-handed, is competent to vanquish his foes. He will, therefore, never make peace. Thou, O Kesava, desirest to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarashtra have come to the conclusion that they would not give unto the

Pandavas what, indeed, the latter have a right to. With those that are so resolved thy words will certainly prove vain. Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath for nothing, like a singer before the deaf. As a Brahmana before a conclave of Chandalas, thy words, O Madhava, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence. Foolish, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayest speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of these wicked-minded wretches seated together. It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good advice thou mayest place before them. He hath mustered a strong force, O Madhava, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayest offer. The sons of Dhritarashtra, O Janardana, are inspired with the firm belief that at present Indra himself, at the head of all the celestials, is incapable of defeating them in battle. Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulses of lust and wrath. Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all fears dispelled, regardeth the whole earth to have already been subjugated by him. Indeed, Dhritarashtra's son coveteth extensive empire on the earth without any rivals. Peace, therefore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his. Alas, the destruction on the earth seems to be at hand for the sake of Duryodhana, for, impelled by fate, the kings of the earth, with all the Kshatriya warriors, have assembled together, desirous of battling with the Pandavas. All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee. Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarashtra's sons. Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pandavas. O hero of Dasarha's race, it doth not commend itself to me that thou shouldst enter into their midst. How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence. O Madhava, the love I bear to thee is equal to that I bear to the sons of Pandu. I say, therefore, these words to thee from my affection, regard, and friendship for thee. What need is there in expressing to thee the delight that has been mine at sight of thy persons, for, thou, O thou of eyes like lotus, art the inner Soul of all embodied creatures.'"

SECTION XCIII

“The holy one said, ‘That, indeed, which should be said by a person of great wisdom: that, indeed, which should be said by one possessed of great foresight; that indeed, which should be said by one like thee to a friend like me; that indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father and mother-like, unto me. That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my coming. Well knowing the wickedness of Dhritarashtra’s son and the hostility of the Kshatriyas that have sided with him, I have still, O Vidura, come to the Kurus. Great will be the merit earned by him who will liberate from the meshes of death the whole earth, with her elephants, cars and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture, that if a person having intended mentally to commit a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle. That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity. Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarashtra’s son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity. I will, therefore, sincerely endeavour to bring about the good of Dhritarashtra’s sons and of the Pandavas, as also of all the Kshatriyas on the face of the earth. If while endeavouring to bring about the good (of my friends), Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience, and a true friend is one who assumeth the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent, still Krishna did not make any attempt to restrain the angry Kurus and the Pandavas from slaughtering one another I have come here. Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the censure of all the kings. If after listening to my auspicious words, fraught with virtue and profit, the foolish Duryodhana accept them not, he will only invite his fate. If without sacrificing the interests of the Pandavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death. If the sons of Dhritarashtra reflect coolly on the words I shall utter — words fraught with wisdom, consistent with righteousness, and possessed of grave import, — then that peace which is my object will be brought about and the Kauravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth united together, are no match for me, like a herd of deer incapable of standing before an enraged lion.’”

Vaisampayana continued, “Having said these words, that bull of the Vrishni race and delighter of Yadavas, then laid himself down on his soft bed for sleep.”

SECTION XCIV

Vaisampayana said, “In such conversation between those two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of the illustrious Vidura, who had been listening to the varied conversation of Krishna fraught with virtue, profit, and desire, and made up of delightful words and syllables of agreeable import; and also those of Krishna himself, of immeasurable prowess, listening to discourses equal in style and character. Then, at early dawn a band of choristers and bards gifted with melodious voices, awoke Kesava with sweet sounds of conchs and cymbals. And rising from bed, Janardana of Dasarha’s race, that bull amongst all the Sattwatas, went through all the customary acts of the morning. And having cleansed himself by a bath, recited the sacred Mantras and poured libations of clarified butter on the sacrificial fire, Madhava decked his person and began to worship the rising sun. And while the unvanquished Krishna of Dasarha’s race was still engaged in his morning devotions, Duryodhana and Suvala’s son Sakuni came to him and said, ‘Dhritarashtra is seated in his court, with all the Kurus headed by Bhishma and with all the kings of the earth. They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Sakra himself,’ — thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janardana, that chastiser of foes, summoning a number of Brahmanas, made them presents of gold and robes and kine and steeds.

“And after he had thus given away much wealth and taken his seat, his driver (Daruka) came and saluted that unvanquished hero of Dasarha’s race. And Daruka soon returned with his master’s large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornament and producing a rattle, deep as the rumbling of the mighty masses of clouds, was ready, the high-souled Janardana, that delighter of all the Yadavas, walking round the sacred fire and a band of Brahmanas, and putting on the gem known by the name of Kaustubha, and blazing with beauty, surrounded by the Kurus, and well-protected by the Vrishnis, mounted on it. And Vidura, conversant with all the precepts of religion, followed on his own car that scion of Dasarha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and Suvala's son Sakuni also on one car followed Krishna, that chastiser of foes. And Satyaki and Kritavarman and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent steeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Kesava, endued with great intelligence, and beaming with beauty, soon came upon a broad street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Dasarha's race set out, cymbals began to play, and conchs began to be blown, and other instruments also to pour forth their music. And great number of youthful heroes, foremost in the world for heroism, and possessed of lion-like prowess, proceeded, surrounding Sauri's car. And many thousands of soldiers, attired in a variegated dresses, bearing swords and lances and axes, marched in advance of Kesava. And there were full five hundred elephants, and cars by thousands, that followed that unvanquished hero of Dasarha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janardana came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus, and listening to various sweet speeches, and returning the greetings of all as each deserved, Kesava went along the street, casting his eyes on all. And at last, when Kesava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And, thereupon, that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car, that rumbled like the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Sauri, that bull among the Satwatas, alighting from his car, that resembled the summit of Kailasa, entered the court which looked like a mass of newly-risen clouds, and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Satyaki on either side, and overshadowing with his own the splendour of all the Kurus, like the sun overshadowing the radiance of lesser lights in the firmament. And before Vasudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma and Drona, and others with Dhritarashtra were on the point of rising up from their seats for honouring Janardana. Indeed, as soon as he, of Dasarha's race, came, the illustrious blind monarch, Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarashtra, rose up from his seat, those kings by thousands around him all rose up also. And at Dhritarashtra's command, a seat beautiful all over, and adorned with gold, had been kept there for Krishna. And after taking his seat, Madhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Kesava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Dasarha's race, was seated there, he beheld the Rishis whom he had seen while proceeding to Hastinapura, staying in the firmament. And beholding those Rishis with Narada at their head, he of Dasarha's race, slowly addressed Bhishma the son of Santanu, saying, 'O king, the Rishis have come to see this earthly conclave of ours. Invite them with offer of seats and abundant courtesy, for if they are not seated, no one here is capable of taking his seat. Let proper worship, therefore, be speedily offered unto these Rishis with souls under proper control.' And beholding the Rishis then at the gate of the palace, Santanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and beautiful seats embroidered with gold and set with gems. And after the Rishis, O Bharata, had taken their seats and accepted the Arghyas offered to them, Krishna took his seat, so also all the kings. And Dussasana gave an excellent seat to Satyaki, while Vivinsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Sakuni, the king of Gandhara, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in the assembly, although they gazed at Janardana of Dasarha's race for a long while, were not, however, gratified with their gaze, like drinkers of the Amrita, that are never satiated with quaffing measure after measure. And Janardana attired in yellow robes having the complexion of the Atasi flower, sat in the midst of that assembly like a sapphire mounted on gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word."

SECTION XCV

Vaisampayana said, “And after all the kings had been seated and perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Madhava although he addressed Dhritarashtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said, ‘In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of the heroes, I have come hither. Besides this, O king, I have no other beneficial words to utter. O chastiser of foes, everything that should be learnt in this world is already known to thee. This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguished among all royal dynasties. Joy in the happiness of others, grief at sight of other people’s misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth, — these, O Bharata, prevail amongst the Kurus. Then thy race, therefore, O king, is so noble, it would be a pity if anything improper were done by any one belonging to it, and greater pity still if it were done by thee. O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully towards strangers or those numbering with themselves. Know, O thou of Kuru’s race, that those wicked sons of thine, headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen. That terrible danger (which threatens all) hath its origin in the conduct of the Kurus. If thou becomest indifferent to it, it will then produce a universal slaughter. If, O Bharata, thou art willing, thou mayest be able to allay that danger even yet, for, O bull of Bharata’s race, peace, I think, is not difficult of acquisition. The establishment of peace, O king, depends on thee and myself, O monarch. Set right thy sons, O thou of Kuru's race, and I will set the Pandavas right. Whatever be thy command, O king, it behoveth thy sons with their followers to obey it. If again they live in obedience to thee, that would be the very best they could do. If thou strivest for peace by restraining thy sons, it will be to thy profit, O king, as also to the benefit of the Pandavas. Having reflected carefully, act thou thyself, O king. Let those sons of Bharata (the Pandavas), be, O ruler of men, thy allies. Supported by the Pandavas, O king, seek thou both religion and profit. By every exertion in thy power, thou canst not have, O king, such allies as they who are such. Protected by the illustrious sons of Pandu, Indra himself at the head of the celestials will not be able to vanquish thee. How would it be possible then for mere earthly kings to withstand thy prowess? If with Bhishma, and Drona, and Kripa, and Karna, and Vivinsati, and Aswatthaman, Vikarna, and Somadatta, and Vahlika and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina, the king of the Kamvojas, there were Yudhishthira, and Bhimasena and Savyasachin, and the twins, and if Satyaki of mighty energy, and Yuyutsu, that mighty car warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these? If, O slayer of foes, thou hast both the Kurus and the Pandavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine. All the rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee. Protected on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness. Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth. With these as thy supporters and with the sons of Pandu also, thou wilt, O Bharata, be able to conquer all thy foes. Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt enjoy sovereignty of the whole earth won for thee by them. In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both the parties, what merit dost thou see? If the Pandavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata’s race, what happiness wilt thou enjoy? All of them are brave and skilled in weapons. All of them are desirous of battle, the Pandavas as also thy sons. Oh, save them from the terrible danger that threatens them. After the battle thou wilt not behold all the Kurus or all the Pandavas. Car-warriors slain by car-warriors, thou wilt behold the heroes of both parties reduced in numbers and strength. All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth. Save, O king, the world. Let not the population of the earth be exterminated. O son of Kuru’s race, if thou regainest thy natural disposition, the earth may continue to be peopled as now. Save, O king, these monarchs, who are all of pure descent, endued with modesty and liberality and piety, and connected with one another in bonds of relationship or alliance, from the terrible danger that threatens them. Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinking with one another, dressed in excellent robes and decked with garlands, and doing courtesies to one another, return to their respective homes. Let the affection thou hadst for the Pandavas be revived in thy bosom, and let it, O bull of Bharata’s race, lead to the establishment of peace. Deprived of their father while they were infants, they were brought up by thee. Cherish them now as becomes thee, O bull of Bharata’s race, as if they were thy own sons. It is thy duty to protect them. And especially it is so when they are distressed. O bull of Bharata’s race, let not thy virtue and profit be both lost. Saluting and propitiating thee, the Pandavas have said unto thee, “At thy command we have, with our followers, suffered great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived incognito in an uninhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well-known to the Brahman as who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine. Long have we suffered the greatest misery, but let us now have our share of the kingdom. Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us. Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee, our preceptor. Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way and tread thou also the excellent path of righteousness." Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled in the court these words, "If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an assembly, righteousness is sought to be overpowered by unrighteousness, and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow. Indeed, in that case, righteousness slayeth the members of that assembly, like a river eating away the roots of the trees on its bank." Judge now, O bull of the Bharata race. The Pandavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them, but that thou art willing to give them back their kingdom? Let these rulers of earth that are sitting here say (what the answer should be)! If it appears to thee that what I have said after reflecting well on virtue to be true, save all these Kshatriyas, O bull of the Bharata race, from the meshes of death. Effect peace, O chief of Bharata's race, and yield not to anger. Giving unto the Pandavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success. Know that Yudhishthira always treadeth the path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishthira is towards thee and thy sons. Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more repose confidence in thee. Again, didst thou with thy sons, banish him to Indraprastha? While there, he brought all the kings of the earth to subjection and yet looked up to thy face, O king, without seeking to disregard thee. Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice. Reduced to that condition and even beholding Krishna dragged into the assembly, Yudhishthira of immeasurable soul, did not yet swerve from the duties of a Kshatriya. As regards myself, I desire, O Bharata, thy good as also theirs. For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service or to fight. That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt!'"

Vaisampayana continued, "All the rulers of earth there present highly applauded these words of Kesava within their hearts, but none of them ventured to say anything in the presence of Duryodhana."

SECTION XCVI

Vaisampayana said, “Hearing these words uttered by the high-souled Kesava, all the persons who sat in that assembly remained silent, their hair standing on their ends. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni’s son (addressing Duryodhana) then said these words in that assembly of Kurus, ‘Listen confidingly to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee. There was a king of yore named Dambhodbhava, who was the Head of the earth. It hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brahmanas and the Kshatriyas unto himself and asked them, saying, “Be he a Sudra, a Vaisya, a Kshatriya, or a Brahmana, is there any one who is superior or even equal to me in battle?” And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brahmanas endued with high souls, conversant with the Vedas, and fearing nothing on earth, counselled the monarch, repeatedly boasting of his prowess, to curb his pride. But though forbidden by those Brahmanas to boast in that way, the king continued to ask the Brahmanas as before the same question day after day. And some high-souled Brahmanas then, endued with ascetic merit and acquainted with the proofs furnished by the Vedas, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him, “There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with any one of them.” And thus addressed by them, the king asked those Brahmanas, saying, “Where may those two heroes be found? In what race are they born? What feats have they achieved? And who are they?" And the Brahmanas answered him, saying, "It had been heard by us that those two persons are ascetics called Nara and Narayana. They have both taken their births in the race of man. Go and fight with them, O king. It is that illustrious pair, Nara and Narayana, who are now practising the severest of penances in some hidden region of the mountains of Gandhamadana." Hearing those words of the Brahmanas, that king speedily mustered his large army consisting of six kinds of forces,[7] and unable to bear their reputation, marched to the spot where those unvanquished ascetics were, and arrived at the rugged and frightful mountains of Gandhamadana. He began to search after those Rishis, and at last, came upon them concealed within the woods. And beholding those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds, and the hot rays of the sun, he approached them, and touching their feet, enquired after their welfare. And the two Rishis received the king hospitably, with fruits and roots, and a seat and water. And they then enquired after the king's business, saying, "Let it be done." And thus addressed by them, the king said unto them the same words that he was in the habit of saying unto all. And he said, "The whole earth has been conquered by the might of my arms. All my foes have been slain. Desiring a battle with you both I have come to this mountain. Offer me this hospitality. I have been cherishing this wish from a long time." Thus addressed, Nara and Narayana said, "O best of kings, wrath and covetousness have no place in this retreat. How can a battle, therefore, be possible here? There are no weapons here, and nothing of unrighteousness and malice. Seek battle elsewhere. There are many Kshatriyas on earth."'

"Rama continued, 'Although thus addressed, the king still pressed them for giving him battle. The Rishis, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those Rishis to fight. Nara, then, O Bharata, taking up a handful of grass-blades, said, "Desirous of battle as thou art, come, O Kshatriya, and fight! Take up all thy arms, and array thy troops. I will curb thy eagerness for battle hereafter!" Dambhodbhava then said, "If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayest use that weapon, for I have come hither desirous of fighting." Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible Rishi then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion. And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the Rishi and said, "Let me be blessed!" Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch, "Be obedient to the Brahmanas and be virtuous. Never do so again. O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own order, should never, within even his heart, be as thou art. Filled with pride, never insult anybody on any occasion, be he inferior or superior to thee. Even such conduct would befit thee. Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, O king, go, and cherish thy subjects. Without ascertaining the strength and weakness of men, never insult any one under any circumstances. Blessed be thou, and with our leave, go hence, and never again behave in this way. At our command, enquire thou always of the Brahmanas as to what is for thy good." The king then, worshipping the feet of those two illustrious Rishis, returned to his city, and from that time began to practise righteousness. Great indeed, was that feat achieved of old by Nara. Narayana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, besides such weapons as Kakudika, Suka, Naka, Akshisantarjana, Santana, Nartana, Ghora, and Asyamodaka, are placed on the string of that best of bows called Gandiva, go thou unto Dhananjaya, laying aside thy pride. Struck with these weapons, men always yield up their lives. Indeed, these weapons have other means corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically deprived of their senses. Under their influence, persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight, who hath for his friend Narayana — the Creator and Lord of all the worlds — fully acquainted with the course of everything. Who is there in the three worlds, O Bharata, who would venture to vanquish that hero — the Ape-bannered Jishnu — who hath no equal in battle? Countless are the virtues that reside in Partha. Janardana again, is superior to him. Thou art thyself well-acquainted with Dhananjaya, the son of Kunti. They that were Nara and Narayana in days of yore are now Arjuna and Kesava. Know then, O great king, who those brave and foremost of persons are. If thou believest in this and dost not mistrust me adopt thou a virtuous resolution and make peace with the sons of Pandu. If thou regardest this as thy good, viz., that there should be no disunion in thy family, then make peace, O foremost of Bharata’s race, and do not set thy heart upon battle. O thou, that are foremost of Kuru’s line, the race to which thou belongest is highly regarded on earth. Let that regard continue to be paid to it. Blessed be thou, think of what conduces to thy own welfare.’”

SECTION XCVII

VAISAMPAYANA SAID, “HAVING listened to the words of Jamadagnya, the illustrious Rishi Kanwa also said these words unto Duryodhana in that assembly of the Kurus.”

“Kanwa said, ‘Brahman, the Grandsire of the universe, is indestructible and eternal. Those illustrious Rishis, Nara and Narayana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets, and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence, — indeed, all that move on this world of men, — are endued with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach, at last, the hour of destruction and are reborn in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishthira. Let the Pandavas and the Kauravas both rule this earth. O Suyodhana, one should not think in this way, viz., I am strong! — for O bull among men, it is seen that there are persons stronger than those generally regarded strong. O son of Kuru’s race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pandavas, endued as they all are with prowess equal to that of the celestials, they are also regarded as strong. In this connection is cited an old story, as an example, the story, viz., of Matali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) had a charioteer, named Matali, whom he dearly loved. Unto him was born a daughter celebrated over the world for beauty. Endued with the celestial beauty, that daughter of Matali was known by the name of Gunakesi. And, indeed, in both loveliness and symmetry of bodily figure, she far excelled other members of her sex. Knowing that the time for giving her away had come, Matali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself, “Alas, the birth of a daughter in the families of those that are well-behaved and high-born and possess reputation and humility of character, is always attended with evil results. Daughters, when born in respectable families, always endanger the honour of three families, viz., their maternal and paternal families and the family into which they are adopted by marriage. Glancing in my mind’s eye the worlds of gods and men, I have searched both, but no eligible bridegroom have I found.”’

“Kanwa continued, ‘And it so happened that amongst the gods, the Daityas and Gandharvas, men and numerous Rishis, none was regarded by Matali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharma, Matali set his heart upon making a journey to the world of the Nagas. And he thought within himself, “Amongst both gods and men I have not found a husband fit, in respect of beauty, for my Gunakesi. Surely, one may be found amongst the Nagas.” And saying this, he took his wife’s leave and sniffing the head of his daughter, Matali entered the nether regions.’”

SECTION XCVIII

"KANWA SAID, 'WHEN Matali was wending his way, he saw the great Rishi Narada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Matali, Narada asked him, saying, "Whither dost thou go? Is it, O charioteer, on any mission of thy own, or is it at Satakratu's command, that this journey of thine is undertaken?" Thus addressed on the way by Narada who was proceeding towards his destination, Matali duly informed Narada, of his mission. And the Rishi, informed of everything, then said unto Matali, "We shall go together. As regards myself, it is to see the Lord of the waters that I am proceeding, having left the heavens, searching the nether regions, I shall tell you everything. After a good search there, we shall select a bridegroom, O Matali." And penetrating then into nether regions, that illustrious couple, Matali and Narada, beheld that Regent of the world — the Lord of the waters. And there Narada received worship due to a celestial Rishi, and Matali received that equal to what is offered to the great Indra. And both of them skilful in business, informed Varuna of their purpose, and obtaining his leave they began to wander in that region of the Nagas. And Narada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the Naga world.'

"'And Narada said, "Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters. It is delightful all round, and full of riches. The son, endued with great wisdom, of Varuna, the Lord of the Ocean, is even much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son, endued with great beauty and delightful to behold. He has been chosen by Soma's daughter as her husband.

That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnakali. Indeed, it is said, that she had once before chosen the eldest and foremost of Aditi's son as her lord. Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, and full of the wine called Varuni. Indeed, having obtained that wine, the gods acquired their god-heads. These blazing weapons also of every kind that thou seest, belonged, O Matali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwelt in days of yore many tribes of Rakshasas and Daityas, possessed of many kinds of celestial weapons, but they were all vanquished by the gods. Behold, there, in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the lustrous splendour of mighty caloric. Behold, there lieth that knotty bow that was created for the destruction of the world. It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name. Endued with the strength of a hundred thousand bows, the power it assumes at the hour of battle is indescribably great. It punishes all punishable wicked kings endued with the nature of Rakshasas. This fierce weapon was first created by Brahman, the utterer of the Vedas. The great preceptor Sukra hath said that this weapon is a terrible one in respect of all kings. Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella-room is the umbrella of the Lord of the waters. It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There, in these regions, O Matali, innumerable are the wonders to be seen. Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon.'"'

SECTION XCIX

"'Narada continued, "Here in the very centre of the world of the Nagas is situated the city known by the name of Patalam. Celebrated over all the universe, it is worshipped by the Daityas and the Danavas. Creatures inhabiting the earth, if brought hither by force of the water's current, shriek loudly, afflicted with fear. Here the fire known by the name of the Asura-fire[8] and which is fed by water, continually blazeth forth. Held fast by the fiat of the celestials, it moveth not, regarding itself as bound and confined. It was here that the gods, having first vanquished and slain their foes, quaffed the Amrita and deposited the residue. It is from this place that the waning and waxing of the moon are seen. It is here that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called Suvarna,[9] with the sound of Vedic hymns and Mantras. And because all watery forms such as the Moon and others shower their water on the region, therefore hath this excellent region been called Patala.[10] It is from here that the celestial elephant Airavata, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the Timi and others, which subsist on the rays of the moon. O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laying those deceased creatures with Amrita by means of rays, that constitute his arms, resuscitate them by that touch. Deprived of their prosperity by Vasava, it is here that many sinful Danavas live confined, defeated by him and afflicted by Time. It was here that the Lord of creatures — that great Master of all created things — Mahadeva — had practised the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great Rishis observant of vows called ‘Go’ and emaciated with the recitation and study of the Vedas, and who, having suspended the vital air called Prana, have attained to heaven by force of their austerities. A man is said to adopt the vow called Go, when he sleepeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant Supratika were born those best of elephants known by the names of Airavata, Vamana, Kumuda and Anjana, the first being the king of his tribe. Look, O Matali, if there be any bridegroom here, that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter. Behold, here lieth an egg in these waters, blazing with beauty. From the commencement of the creation it is here. It moveth not, nor doth it burst. I have never heard any body speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O Matali, that when the end of the world cometh, mighty fire burst forth from within it, and spreading consumeth the three worlds with all their mobile and immobile objects.’ Hearing those words of Narada, Matali answered him, saying, ‘No one here seems to me to be eligible. Let us go hence, therefore, without delay!’”””

SECTION C

“‘Narada continued, “Here is that spacious and celebrated city of cities, called Hiranyapura, belonging to the Daityas and Danavas, possessing a hundred diverse kinds of illusion. Here in these regions called Patala, it hath been built with great care by the divine artificer, and planned by the Danava Maya. Endued with great energy and heroism, many Danavas, having obtained boons (from Brahman) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by Sakra or any other celestial, that is, by either Yama, or Varuna, or the Lord of treasures (Kuvera). Here dwell, O Matali, those Asuras called Kalakhanjas who sprang from Vishnu, and those Rakshasas also called Yatudhanas who sprang from the feet of Brahman. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of Danavas called Nivatakavachas, who are invincible in battle, have their abode here. Thou knowest how Sakra is unable to vanquish them. Many times, O Matali, thou, with thy son Gomukha, and the chief of the celestials and lord of Sachi, along with his son, had to retreat before them. Behold their homes, O Matali, that are all made of silver and gold, and well-adorned with decorations done according to the rules of art. All those mansions are decked with lapis lazuli and corals, and made effulgent with the lustre of the Arkasphatika, and the radiance of gem called Vajrasara. And many of those palatial residences seem as if they have been made of the shine of these gems called Padmaragas, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun, or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations. Behold these retreats of the Daityas for recreation and sport, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use. Behold these hills of theirs, looking like clouds, those fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask. See, O Matali, if any bridegroom may be had here, acceptable to thee. If no one can be found, we shalt, if thou likest, go hence to some other part of the world." Thus addressed, Matali answered Narada, saying, "O celestial Rishi, it behoveth me not to do anything that may be disagreeable to dwellers of heaven. The gods and the Danavas, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies? Let us repair, therefore, to some other place. It behoveth me not to search among the Danavas. As regards thyself, I know thy heart is ever set on fomenting quarrels."'"

SECTION CI

“‘Narada said, “This region belongeth to the birds, all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Garuda. They are Sumukha, Sunaman, Sunetra, Suvarchas, Suanch and that prince of birds called Suvala. Born of Kasyapa’s line and enhancing the glory of Vinata’s race, many winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds, all endued with nobility of blood. All these creatures are endued with great prosperity, have the auspicious whirl called Sreevatsa, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the Kshatriya order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen. I will now enumerate the chiefs by their names, listen to me, O Matali. This race is much regarded in consequence of the favour that is shown to it by Vishnu. They all worship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names — Suvarnachuda, Nagasin Daruna, Chandatundaka, Anala, Vaisalaksha, Kundalin, Pankajit, Vajraviskambha, Vainateya, Vamana, Vatavega, Disachakshu, Nimisha, Animisha, Trirava, Saptarava, Valmiki, Dipaka, Daityadwipa, Saridwipa, Sarasa, Padmaketana, Sumukha, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpanta, Somabhojana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharman, Kumara, Parivarha, Hari, Suswara, Madhuparka, Hemavarna, Malaya, Matariswan, Nisakara and Divakara. These sons of Garuda that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame and achievements. If thou likest none here, come, we will go hence. O Matali. I will take thee to another region where thou mayest find an eligible husband for thy daughter.”””

SECTION CII

“‘Narada said, “The region where we now are is called Rasatala and is the seventh stratum below the Earth. Here dwelleth Surabhi, the mother of all kine, she, who was born of the Amrita. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is, and of one taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless Surabhi herself sprang in days of old from the mouth of the Grandsire, gratified with drinking the Amrita and vomiting the best things. A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent ‘Milky Ocean.’ The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the Foam-drinkers dwell around this ocean, subsisting on that foam only. They are called Foam-drinkers because they live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Matali, supporting the four quarters and therefore are they called the supporters of the quarters (Dikpali). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupa. She, who supporteth the southern quarter is called Hansika. That illustrious cow, O Matali, of universal form, who supporteth the western quarter ruled by Varuna is known by the name of Subhadra. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarva-kamadugha. The gods, uniting with the Asuras, and making the Mandara mountain their pole, churned the waters of the ocean and obtained the wine called Varuni, and (the Goddess of Prosperity and Grace called) Lakshmi, and Amrita, and that prince of steeds called Uchchhaisrava, and that best of gems called Kaustubha. Those waters, O Matali, that yielded these precious things had all been mixed with the milk of these four cows. As regards Surabhi, the milk she yielded becometh Swaha unto those that live on Swaha, Swadha unto those that live on Swadha, and Amrita unto those that live on Amrita. The couplet that was sung by the dwellers of Rasatala in days of old, is still heard to be recited in the world by the persons of learning. That couplet is this, — Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tripishtapa is residence so happy as in Rasatala!”””

SECTION CIII

“‘Narada said, “This foremost of cities that thou beholdest and which resembles the Amaravati of the chief of the celestials himself, is known by the name of Bhogavati. It is ruled over by Vasuki, the king of the Nagas. That Shesha dwelleth here, who, in consequence of his ascetic austerities of the foremost order, is able to support this earth with all her vastness. His body is like that of a white mountain. He is decked in celestial ornaments. He hath a thousand heads. His tongues are blazing like flames of fire, and he is endued with great strength. There dwell in happiness innumerable Nagas — sons of Surasa — possessed of diverse forms, and decked in ornaments of diverse kinds, bearing the signs of gems, Swastika, circles and drinking vessels. All of them endued with great strength are by nature fierce. Some have a thousand heads, some five hundred, and some three. And some have two heads, and some five, and some have seven faces. And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of them that belong to a single race. Listen, however, to me as I name a few of the more famous ones amongst them. They are Vasuki, Takshaka, Karkotaka, Dhanjaya, Kaliya, Nahusha, Aswatara, Vakyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Kalasa, Potaka, Kalilasaka, Pinjaraka, Airavata, Sumanmukha, Dadhimukha, Sankha, Nanda, Upanandaka, Apta, Kotaraka, Sikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Maylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindara, Vilwapatra, Mushikada, Sirishaka, Dilipa, Sankha-sirsha, Jyotishka, Aparajita, Kauravya, Dhritarashtra, Kuhara, Krisaka, Virajas, Dharana, Savahu, Mukhara, Jaya, Vidhira, Andha, Visundi, Virasa, and Sarasa.

These and many others there are amongst the sons of Kasyapa. See O Matali, if there is anybody here whom thou canst elect.”’

“Kanwa continued, ‘Matali, meanwhile, had been looking attentively at a person that stood by. And after Narada had ceased speaking, the celestial charioteer with gratified mind asked the Rishi, saying, “Of what race is he the delighter — that comely youth of great radiance — who standeth before Aryaka of Kauravya’s line? Who is his father, and who is his mother? Of what Naga’s race is he? Indeed, of what line doth he stand as a high flag-staff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial Rishi, hath been attracted towards him. That youth will make the best of husbands for my Gunakesi.”’

“Kanwa continued, ‘Beholding Matali’s gratification at seeing the Naga called Sumukha, Narada informed him of the nobility of his parentage and of his feats. And he said, “Born in the race of Airavata this prince of Nagas is named Sumukha. He is the favourite grandson of Aryaka, and the daughter’s son of Vamana. The father of this youth was, O Matali, the Naga called Chikura. Not long before was he slain by Vinata’s Son.” Hearing this Matali became highly pleased, and addressing Narada, the charioteer said, “This best of Nagas is, O sire, very acceptable to me for a son-in-law. Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Naga, O Muni, my dear daughter.”’”

SECTION CIV

“‘Narada then said, “This one is the charioteer of the name of Matali. He is besides a dear friend of Sakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Sakra. It has been seen in every battle that small is the difference that exists between him and Vasava as regards prowess and strength. In all the battles between the gods and Asuras, it is this Matali that driveth, by his mind alone, that ever-victorious and best of cars belonging to Indra, which is drawn by thousand steeds. Vanquished by his management of the steeds, the enemies of the gods are subjugated by Vasava by the use of his hands. Defeated before-hand by Matali, the Asuras are subsequently slain by Indra. Matali hath an excellent daughter, who in beauty is unrivalled in the world. Truthful and possessed of every accomplishment, she is known by the name of Gunakesi. He was searching the three worlds for an eligible bridegroom. O thou that art possessed of the splendour of a celestial, thy grandson, Sumukha, hath become acceptable to him as a husband for his daughter. If O best of serpents, his proposal be acceptable to thee, quickly make up thy mind, O Aryaka, to take his daughter in gift for thy grandson. As Lakshmi in Vishnu’s house, or Swaha in that of Agni so let the slender-waisted Gunakesi be a wife in thy race. Let Gunakesi, therefore be accepted by thee for thy grandson, like Sachi for Vasava who deserveth her. Although this youth hath lost his father, yet we choose him for his virtues, and for the respectability of Airavata and thy own. Indeed, it is in consequence of Sumukha’s merits, his disposition, purity, self-restraint and other qualifications that Matali hath become himself desirous of giving away his daughter unto him. It behoveth thee, therefore, to honour Matali.”’

“Kanwa continued, ‘Thus addressed by Narada, Aryaka beholding his grandson elected as a bridegroom and remembering the death of his son was filled with delight and sorrow at the same time. And he then addressed Narada and said, “How, O celestial Rishi, can I desire Gunakesi for a daughter-in-law! It cannot be, O great Rishi, that thy words are not highly honoured by me, for who is there that would not desire an alliance with the friend of Indra? I hesitate, however, O great Muni, in consequence of the instability of the very cause that would not make that alliance lasting. O thou of great effulgence, the author of this youth, viz., my son, hath been devoured by Garuda. We are afflicted with sorrow on that account. But worse still, O lord, Vinata’s son, at the time of leaving these regions, said, ‘After a month I will devour this Sumukha also.’ Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna we have become cheerless!”’

“Kanwa continued, ‘Matali then said unto Aryaka, “I have formed a plan. This thy grandson is elected by me as my son-in-law. Let this Naga then, proceeding with me and Narada, come to the Lord of heaven the chief of the celestials, O best of Nagas. I shall then endeavour to place obstacles in the way of Suparna, and as a last resource, we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O Naga, let Sumukha, therefore, come with me to the presence of the Lord of the celestials.” Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven beheld Sakra the chief of the gods seated in all his glory. And it so happened that the illustrious Vishnu of four arms was also present there. Narada then represented the whole story about Matali and his choice.’

“Kanwa continued, ‘Hearing all that Narada said, Vishnu directed Purandara, the Lord of the universe, saying, “Let Amrita be given to this youth, and let him be made immortal like gods themselves. Let Matali, and Narada, and Sumukha, O Vasava, all attain their cherished wish through thy grace.” Purandara, however, reflecting on the prowess of Vinata’s son, said unto Vishnu, “Let Amrita be given unto him by thee.” Thus addressed, Vishnu said, “Thou art the Lord of all mobile and immobile creatures. Who is there, O lord, that would refuse a gift that may be made by thee?” At these words Sakra gave unto that Naga length of days. The slayer of Vala and Vritra did not make him a drinker of Amrita. Sumukha, having obtained that boon, became Sumukha[11] (in reality) for his face was suffused with marks of joy. And having married Matali’s daughter, he cheerfully returned home. And Narada and Aryaka also filled with delight at the success of their object, went away, after having worshipped the glorious chief of the celestials.’”

SECTION CV

"Kanwa said, 'Meanwhile, O Bharata, the mighty Garuda heard what had happened, viz., the bestowal by Sakra of length of days on the Naga Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, smiting the three worlds by the hurricane caused by the flappings of his wings, quickly came to Vasava. And Garuda said, "O illustrious one, disregarding me why hast thou interfered with my sustenance. Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be. Why dost thou then stand in the way of that divine decree? I had selected this great Naga and had fixed time, for O god, I had intended to offer the meat of his body, as sustenance to my numerous progeny. When he, therefore, hath obtained a boon from thee and hath become indestructible by me, how can I henceforth dare kill another of his species? Dost thou sport thus, O Vasava, as thou listest? I, however, shall have to die, as also the members of my family and the servants whom I have engaged in my house. That will, I think, gratify thee, O Vasava! Indeed, O slayer of Vala and Vritra, I deserve all this, nay more, since being the lord of the three worlds in might, I yet consented to become the servant of another. O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vasava, I am quite thy equal, yet the sovereignty of the three worlds resteth on thee, O chief of the celestials. Like thee, I also have a daughter of Daksha for my mother and Kasyapa for my father. Like thee, I also can, without any fatigue, bear the weight of the three worlds. I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the Daityas I also achieved grand feats. Srutasri and Srutasena and Vivaswat, and Rochanamukha, and Prasrura, and Kalakaksha amongst the sons of Diti were slain by me. Perching yet on the flag-staff of thy younger brother's car I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardest me. Who else in the universe is there that is capable of bearing such heavy burthens? Who is there that is stronger than myself? Superior though I am, I yet bear on my back this younger brother of thine with all his friends. When, however, disregarding me thou hast interfered with my foods, thou hast, O Vasava, inflicted disgrace on me, like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back. As regards thyself, O Vishnu, amongst all those endued with prowess and strength that have been born of Aditi's womb, thou art superior in strength. Yet thee I bear without any fatigue, with only one of my feathers. Think coolly then, O brother, who amongst us is stronger?"'

"Kanwa continued, 'Hearing the proud words of that bird foreshadowing danger the bearer of the discus, provoking Tarkshya still more, said unto him, "Though so very weak, why dost thou, O Garuda, yet regard thyself strong, O oviparous creature, it ill behoveth thee to vaunt thus in our presence. The three worlds united together cannot bear the weight of my body. I myself bear my own weight and thine also. Come now, bear thou the weight of this one right arm of mine. If thou canst bear even this, thy boast would be regarded as reasonable." Saying this, the holy one placed his arms on Garuda's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Garuda felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains. Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Garuda was almost deprived of his senses. The winged offspring of Vinata then, thus confounded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent bead, feebly addressed him, saying, "O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine. What wonder, therefore, that I should be crushed down to the earth by a single arm of thine, stretched out at thy pleasure. It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flag-staff — this fool intoxicated with pride of strength, but now rendered utterly helpless. Thy great strength, O divine Lord, was never known to me before. It was for this that I regarded my own might to be unequalled.” Thus addressed, the illustrious Vishnu became gratified, and addressing Garuda with affection, said, “Let not thy behaviour be such again.” And saying this, Upendra threw Sumukha with the toe of his foot upon Garuda’s breast. And from that time, O king, Garuda hath ever lived in friendship with that snake. It was thus, O king, that mighty and illustrious Garuda, the son of Vinata, afflicted by the might of Vishnu, was cured of his pride.’

“Kanwa continued, ‘In the same way, O son of Gandhari, thou livest, O son, as long as thou approachest not the heroic sons of Pandu in battle. Who is there whom Bhima, that foremost of smiters, that mighty son of Vayu and Dhananjaya, the son of Indra, cannot slay in battle? Vishnu himself, and Vayu and Dharma, and the Aswins, — these gods are thy enemies. Let alone an encounter with them, thou art not competent even to look at them on the field. Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vasudeva. It behoveth thee to save thy race thus. This great ascetic Narada witnessed with his own eyes the incident (I have related to thee) which shows the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!’”

Vaisampayana continued, “Hearing these words of the Rishi, Duryodhana contracted his eye-brows and began to breathe heavily. And casting his eyes then on Radha’s son, he burst out into a loud laughter. And setting at naught those words of the Rishi, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the Rishi, he said, ‘I am, O great Rishi, precisely what the Creator hath made me. What is to be, must be. What also hath been ordained in my case must happen, I cannot act otherwise. What can these senseless declamations, therefore, avail?’”

SECTION CVI

Janamejaya said, “Interminably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspiring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru’s race), the holy One with tranquil soul, or the Grandsire tell him anything from affection?”

Vaisampayana said, “Yes, the holy one did speak. Bhishma also spoke what was beneficial. And Narada too said much. Listen to all that these said.”

Vaisampayana continued, “Narada said, ‘Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is. O son of Kuru’s race, I think, the word of friends ought to be listened to. Obstinacy ought to be avoided; for it is fraught with great evil. In this connection is cited an old story regarding Galava’s having met with disgrace through obstinacy. In ancient times, in order to test Viswamitra, who was then engaged in ascetic austerities. Dharma personally came to him, having assumed the form of the Rishi, Vasishtha. Thus assuming, O Bharata, the form of the one of the seven Rishis, and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kausika. Thereupon, Viswamitra struck with awe, began to cook Charu (which was a preparation of rice and milk). And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viswamitra succeeded in approaching him with the Charu he had cooked and which was still steaming. “I have already dined; wait here,” —

were the words that the holy one said. And having said that the holy one went away. And thereupon, the illustrious Viswamitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vow stood in his hermitage, still as a post, subsisting on air. And as he stood there, an ascetic of the name of Galava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait upon him. And after a hundred years had passed away, Dharma, again assuming the form of Vasishtha, came to Kausika from desire of eating. And beholding the great Rishi Viswamitra, who was endued with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,— “Gratified am I, O regenerate Rishi.” And saying this, he went away. And at those words of Dharma, Viswamitra divested of Kshatriyahood because endued with the status of a Brahmana and was filled with delight[12]. And pleased as he was with the services and devotion of his discipline, the ascetic Galava, Viswamitra, addressed him and said, “With my leave, O Galava, go whithersoever thou mayest wish.” Thus commanded by his preceptor, Galava, highly pleased, said in a sweet voice unto Viswamitra of great effulgence, “What final gift shall I make thee in consequence of thy services as preceptor? O giver of honours, it is in consequence of the (final) present that a sacrifice becometh successful. The giver of such gifts obtains emancipation. Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified. What, therefore, shall I procure for my preceptor? Oh, let that be said.” The illustrious Viswamitra knew that he had really been conquered by Galava by means of the latter’s services, and the Rishi, therefore, sought to dismiss him by repeatedly saying, “Go, Go.” But though repeatedly commanded by Viswamitra to go away, Galava still addressed him saying, “What shall I give?” And seeing this obstinacy on the part of ascetic Galava, Viswamitra felt a slight rise of anger and at last said, “Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go now, O Galava, and tarry not.”””

SECTION CVII

“Narada said, ‘Thus addressed by Viswamitra of great intelligence Galava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Galava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations, “Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me. What need have I of life? Repairing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life. Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death is preferable to life as regards him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favour. The religious acts of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have beauty, or children, or power, or influence. How, therefore, can such a one attain to a blissful state? What ungrateful man hath ever earned fame? Where, indeed, is his place, and where his happiness? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live. Such a wretch cannot support his kinsmen and friends. Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for having obtained my objects from my preceptor, I am unable to do his bidding.

Having first endeavoured to the utmost, I will lay down my life. Before this, I never craved for any thing from the very gods. The deities regard me for this in sacrificial place. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection. Bowing down unto him, I desire to see that highest of all ascetics, the Eternal Krishna from whom flow all those possessions and enjoyments that are owned by both gods and Asuras." And while Galava was thus lamenting, his friend Garuda, the son of Vinata, appeared in his sight. And Garuda, from desire of doing him good, cheerfully addressed him, saying, "Thou art a dear friend of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of his friends. The prosperity that I have, O Brahmana, is constituted by Vasava's younger brother Vishnu. Before this, I spoke to him on thy behalf and he hath been pleased to grant my wishes. Come now, we will go together. I will bear thee comfortably to the other shore of the ocean, or to the furthest extremity of the earth. Come, O Galava, do not tarry."'"

SECTION CVIII

“‘Garuda said, “O Galava, commanded I have been by God, who is the cause of all knowledge. I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Galava? That quarter towards which Surya the illuminator of the universe first riseth; where, at eve, the Sadhyas engage in their ascetic austerities; where that Intelligence, which pervades the whole universe first springeth; where the two eyes of Dharma, as well as he himself, are stationed; where the clarified butter first poured in sacrifice subsequently flowed all around; that quarter, O best of all regenerate persons, is the gate of Day and Time. There the daughters of Daksha, in primeval times, gave birth to their children. There the sons of Kasyapa first multiplied. That quarter is the source of all the prosperity of the gods, for it was there that Sakra was first anointed as the king of the celestials. It was there, O regenerate Rishi, that both Indra and the gods underwent their ascetic penances. It is for this, O Brahmana, that this quarter is called Purva (the first). And because in the earliest of times this quarter was overspread by the Suras, it is for this that it is called Purva. The gods, desirous of prosperity, performed all their religious ceremonies here. It was here that the divine Creator of the universe first sang the Vedas. It was here that the Gayatri was first preached by Surya unto the reciters of that sacred hymn. It was here, O best of Brahmanas, that the Yajurvedas were delivered by Surya (unto Yajnavalkya). It was here that the Soma juice, sanctified by boons, was first drunk in sacrifices by Suras. It was here that the Homa-fires, (gratified by mantras), first drank articles of cognate origin.[13] It was here that Varuna first repaired to the nether regions, and attained to all his prosperity. It was here, O bull among the twice-born, that the birth, growth, and death of the ancient Vasishtha took place. Here first grew the hundred different branches of Om![14] It was here that the smoke-eating Munis are the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by Sakra and offered as sacrificial portions unto the gods. It is here that the thousand-rayed sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the Asuras. This is the gate of the three worlds. This is the path of heaven and felicity. This quarter is called Purva (east). We will go hither, if it pleaseth thee. I shall always do what is agreeable to him who is my friend. Tell me, O Galava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter.”””

SECTION CIX

“‘Garuda continued, “In days of yore, Vivaswat, having performed a sacrifice, gave this quarter away as a present (Dakshina) unto his preceptor. And it is for this that this region is known by the name of Dakshina (south). It is here that the Pitris of the three worlds have their habitation. And, O Brahmana, it is said that a class of celestials subsisting upon smoke alone also live there. Those celestials also that go by the name of Viswedevas always dwell in this region along with the Pitris. Worshipped in sacrifices in all the worlds, they are equal sharers with the Pitris. This quarter is called the second door of Yama. It is here that the periods allotted to men are calculated in Trutis and Lavas.[15] In this region always dwell the celestial Rishis, the Pitriloka Rishis, and the royal Rishis, in great happiness. Here are religion and truth. It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead. It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss. Here, O bull among regenerate persons, are many thousands of Malevolent Rakshasas in order to be seen by the sinful. Here, O Brahmana, in the bowers on the breast of Mandara and in the abodes of regenerate Rishis, the Gandharvas chant psalms, stealing away both the heart and the intellect. It was here that Raivata (a Daitya), hearing the Sama hymns sung in a sweet voice, retired to the woods, leaving his wife and friends and kingdom. In this region, O Brahmana, Manu and Yavakrita’s son together set a limit which Surya can never overstep. It was here that the illustrious descendant of Pulastya, Ravana, the king of the Rakshasas, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the Asura) Vritra, in consequence of his wicked conduct, incurred the enmity of Sakra. It is in this region that lives of diverse forms all come and are then dissociated into their five (constituent) elements. It is in this region, O Galava, that men of wicked deeds rot (in tortures). It is here that the river Vaitarani flows, filled with the bodies of persons condemned to hell. Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters and thence proceeding again to the direction named after (Vasishtha), once more droppeth dew. It was here that I once obtained (for food), a prodigious elephant battling with an enormous tortoise. It was here that the great sage Chakradhanu took his birth from Surya. That divine sage afterwards came to be known by the name of Kapila, and it was by him that the (sixty thousand) sons of Sagara were afflicted. It was here that a class of Brahmanas named Sivas, fully mastering the Vedas, became crowned with (ascetic) success. Having studied all the Vedas they at last attained eternal salvation. In this region is the city called Bhogavati that is ruled by Vasuki, by the Naga Takshaka and also by Airavata. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by Agni. Worthy of worship as thou art, even thou shalt have to pass this road. Tell me now if thou wishest to sojourn towards this direction. Else, listen to an account of the western direction.”””

SECTION CX

“‘Garuda said, “This quarter is the favourite one of king Varuna, the ruler of the ocean. Indeed, the lord of the waters had his origin here, and it is hither that sovereignty lieth. And since it is here that towards the day’s end (paschat) the sun dismisseth his rays that this quarter, O best of the twice-born ones, is called the west (paschima). For ruling over all aquatic creatures and for the protection of the water themselves, illustrious and divine Kasyapa installed Varuna here (as the king of this region). Quaffing all the six juices of Varuna, the moon, the dispeller of darkness, becometh young again in the beginning of the fortnight. It was in the quarter, O Brahmana, that the Daityas were routed and bound fast by the wind-god. And afflicted by a mighty tempest, and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the sleep that knows no waking). Hither is that mountain called Asta which is the cause of the evening twilight, and which (daily) receiveth the sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves, as if, for robbing all living creatures of half their allotted periods of life. It was here that Sakra, beholding (his stepmother) the goddess Diti lying asleep in a state of pregnancy, cut off the foetus (into forty-nine parts), whence sprang the (forty-nine) Maruts. It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots. It is in this region that Surabhi (the mother of cows), repairing to the shores of the extensive lake, adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the headless trunk of the illustrious Swarbhanu (Rahu) who is always bent upon devouring both sun and the moon. Here is heard the loud chanting of the Vedas by Suvarnasiras, who is invincible and of immeasurable energy, and whose hair is eternally green. It is in this region that the daughter of Muni Harimedhas remained transfixed in the welkin in consequence of Surya's injunction couched in the words — Stop, Stop. Here, O Galava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar sphere. And having moved for twenty-eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Anarta, the prince of snakes. And here is the unrivalled abode also of Vishnu, who is without beginning and without end. In this region is also situate the abode of the great Rishi Kasyapa, the son of Maricha. The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Galava, towards which side, O best of regenerate persons, shall we go?''''

SECTION CXI

“‘Garuda said, “O Brahmanas, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saying (Uttarana) power that it is called the north (uttara). And, O Galava, because the abode of all the treasures of the north stretches in a line towards the east and the west, therefore is the north sometimes called the central region (madhyama). And, O bull among the twice-born, in this region that is superior to all, none can live that is unamiable, or of unbridled passions, or unrighteous. Hither, in the asylum, known by the name of Vadari, eternally dwell Krishna who is Narayana’s self, and Jishnu that most exalted of all male beings, and Brahman (the Creator). Hither, on the breast of Himavat always dwelleth Maheswara endued with the effulgence of the fire that blazeth up at the end of the Yuga. As Purusha, he sporteth here with Prakriti (the universal mother). Except by Nara and Narayana, he is incapable of being seen by the diverse classes of Munis, the gods with Vasava at their head, the Gandharvas, the Yakshas, and the Siddhas. Though invested with Maya, him the eternal Vishnu alone, of a thousand heads and thousand legs, can behold. It was in this region that Chandramas (the moon) was installed into the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with Brahma, that Mahadeva first receiving her on his head, afterwards let (the sacred stream) Ganga fall from the heavens to the world of men. It was here that the Goddess (Uma) underwent her ascetic austerities from her desire of obtaining Maheswara (as her Lord). It was in this region that Kama, the wrath (of Siva), Himavat, and Uma, all together shone brilliantly. It was here, on the breast of Kailasa, O Galava, that Kuvera was installed on the sovereignty of the Rakshasas, the Yakshas, and the Gandharvas. It is in this region that (Kuvera’s gardens called) Chitraratha lie, and it is here that the asylum of (the Munis called the) Vaikhanasas is situate. It is here, O bull among the twice-born, that the celestial stream called Mandakini, and the mountain Mandara are to be seen. It is here that the gardens called Saugandhi-kanaka are always guarded by the Rakshasas. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees called the Sautanakas. It is in this region, O Galava, that the Siddhas, with souls ever under control and always sporting at will, have their fit abodes, abounding with every object of enjoyment. It is here that the seven Rishis with Arundhati may be seen. It is here that the constellation Swati is to be seen, and it is here that it first rises to the view. It is in this region that the Grandsire Brahman dwelleth in the vicinity of Yajna (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly."

"""It is in this region, O foremost of Brahmanas, that those illustrious and truth-speaking Munis called by the name of Dharma, guard the source of the Ganges. The origin and physical features and ascetic penances of these Munis are not known to all. The thousand dishes they use for serving the food offered in hospitality and the edibles also they create at will, are all a mystery. The man, O Galava, that passeth beyond the point guarded by these Munis, is certain, O foremost of Brahmanas, to meet with destruction. None else, O bull among Brahmanas, save the divine Narayana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailasa lie, the abode of Ailavila (Kuvera). It is here that the ten Apsaras known by the name of Vidyutprabha had their origin. In covering, O Brahmana, the three worlds with three steps in the sacrifice of Vali (the Asura king), Vishnu had covered this whole northern region; and, accordingly, there is a spot here called Vishnupada. And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quarter, at a place called Usiravija, by the side of the golden lake, king Marutta performed, O foremost of Brahmanas, a sacrifice. It is here that the brilliant and shining gold mines of Himavat exhibit themselves to the illustrious and regenerate Rishi Jimuta. And Jimuta gave away the whole of that wealth to the Brahmanas. And having given it away, that great

Rishi solicited them to call it after his own name. And hence that wealth is known by the name of the Jaimuta gold. Here, in this region, O bull among Bharatas, the regents of the worlds, O Galava, every morning and evening, proclaim, ‘What business of what person shall we do?’ It is for these, O foremost of Brahmanas, and other incidents, that the northern region is superior to all quarters. And because this region is superior (uttara) to all, therefore, it is called the north (uttara). The four regions have thus, O sire, been, one after another described to thee in details. Towards which quarter then dost thou desire to go? I am ready, O foremost of Brahmanas, to show thee all the quarters of the earth!”””

SECTION CXII

“‘Galava said, “O Garuda, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinata, carry me, O Tarkhya, to the east where the two eyes of Dharma are first opened. O, take me to the east which thou hast first described, and whither, thou hast said, the gods are always present. Thou hast said that thither both truth and virtue reside. I desire to meet all the gods. Therefore, O younger brother of Aruna, take me thither, so that I may behold the gods.”’

“Narada continued, ‘Thus addressed, the son of Vinata replied unto that Brahmana saying, “Mount thou on my back.” And thereupon, the Muni Galava rode on the back of Garuda. And Galava said, “Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the sun himself in the morning, that maker of the day endued with a thousand rays. And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in the course. Thou seemest, O tenant of the welkin, to drag by the storm caused by the wings, the very Earth with all the waters of her oceans, and with all her mountains, woods and forests. Indeed, the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea, with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and Timis and Timingilas and snakes endued with human faces, all crushed by the tempest raised by thy wings. My ears are deafened by the roar of the deep. So stunned am I that I can neither hear nor see anything. Indeed, I have forgotten my own purpose. Slacken thy speed, O ranger of the sky, remembering the risk to a Brahmana’s life. O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me. I see only a thick gloom around me. The body is no longer visible to me. I see only thy two eyes, O oviparous being, resembling two radiant gems. I cannot see either thy body or my own. At every step, I behold sparks of fire emitted from thy frame. Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes. O son of Vinata, slacken this exceeding speed of thy course. O devourer of snakes, I have no business to go with thee. Desist, O blessed one, I am unable to bear this speed of thine. I have promised to give my preceptor eight hundred white steeds of lunar effulgence, each having one ear black in hue. I see no way, O oviparous being, of fulfilling my pledge. There is but one way that I can see, and that is to lay down my own life. I have no wealth of my own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object."'

"Narada continued, 'Unto Galava uttering these and many other words of entreaty and sorrow, the son of Vinata, without slackening his speed, laughingly replied, saying, "Thou hast little wisdom, O regenerate Rishi, since thou wishest to put an end to thy own life. Death can never be brought about by one's effort. Indeed, Death is God himself. Why didst thou not, before this, inform me of thy purpose? There are excellent means by which all this may be accomplished. Here is this mountain called Rishabha on the seaside. Resting here for some time and refreshing ourselves with food, I will, O Galava, return."'"

SECTION CXIII

“NARADA SAID, ‘ALIGHTING then on the peak of the Rishabha, the Brahmana and the Bird beheld a Brahmana lady of the name of Sandili, engaged there on ascetic penances. And Galava and Garuda both saluted her by bending their heads, and worshipped her. And thereupon, the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with Mantras. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Garuda, from desire of leaving that place, upon awakening, found that his wings had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Galava sorrowfully enquired, saying, “What is this condition that has overtaken thee as the consequence of thy sojourn here? Alas, how long shall we have to reside here? Hadst thou harboured any evil and sinful thought in thy mind? It cannot, I am sure, be any trivial sin of which thou hast been guilty.” Thus addressed, Garuda replied unto the Brahmana, saying, “Indeed, O regenerate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahadeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for as I thought this lady should live there. I shall now, from desire of doing myself good, prostrate myself before this holy lady, and pray unto her, saying,— ‘with a heart full of pity, I had, indeed, entertained such a thought. Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee. It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart.’” That lady became gratified with that prince of birds and that bull of Brahmanas. And addressing Garuda, she said, “Fear not, O thou of beautiful feathers. Resume thy wings, and cast off thy fears. I was contempted by thee, but know that I do not pardon contempt. That sinful being who entertains contempt for me, would speedily fall away from all blissful regions. Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high ascetic success. Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bringeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications. Go thou, O blessed prince of birds, whithersoever thou wishest, from this place. Never entertain contempt for me, and take care that thou dost not contempt women that may even be truly blamable. Thou shalt again be, as before, invested with both strength and energy.” At these words of that lady Garuda had his wings again, and they became even stronger than before. And then with Sandili’s leave, Garuda with Galava on his back took his departure. But they failed to find the kind of steeds they were in search of. And it so happened that Viswamitra met Galava on the way. And thereupon, that foremost of speakers addressed Galava in the presence of Vinata’s son and said, “O regenerate one, the time is already come when thou shouldst give me the wealth thou hadst promised me of thy own accord. I do not know what thou mayst. I have waited so long. I will wait for some time more. Seek thou the way by which thou mayst succeed (in the matter of thy promise).” Hearing these words, Garuda addressed cheerless Galava who was overwhelmed with sorrow, saying, “What Viswamitra said unto thee before hath now been repeated in my presence. Come, therefore, O Galava, best of Brahmanas, we will deliberate on the matter. Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down.”””

SECTION CXIV

“Narada said, ‘Garuda then, that foremost of winged beings, addressed the cheerless Galava and said, “Because it is created by Agni, in the bowels of the earth and augmented by Vayu, and because also the earth itself is said to be Hiranmaya, therefore, is wealth called Hiranya. And because wealth supports the world and sustains life, therefore, is it called Dhana. It is for serving these ends that Dhana (wealth) exists from the beginning in the three worlds. On that Friday, when either of the two constellations — the Purvabhadra or the Uttarabhadra — is ascendant, Agni, creating wealth by a fiat of his will, bestoweth it on mankind for the increase of Kuvera’s stock. The wealth that is embowelled in the Earth is guarded by the deities called the Ajaikapats and the Ahivradnas, and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brahmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the promised steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success. There is a king born in the lunar race, that is my friend. We shall go to him, for he, amongst all on Earth, hath great wealth. That royal sage is known by the name of Yayati, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give what we seek, for he hath immense wealth, equal unto what belongeth to Kuvera, the lord of treasures. Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor.” Talking thus, and thinking upon what was best to be done, Garuda and Galava together went to king Yayati, who was then in his capital called Pratisthana. The king received them hospitably and gave them excellent Arghya and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Garuda answered, saying, “O son of Nahusha, this ocean of asceticism, called Galava, is my friend. He had been, O monarch, a disciple of Viswamitra for many thousand years. This holy Brahmana, when commanded by Viswamitra to go away whithersoever he chose, addressed his preceptor at that time, saying,— ‘I desire to give something as preceptor’s fee.’ Knowing this one’s resources to be poor, Viswamitra did not ask for anything. But when he was repeatedly addressed by this Brahmana on the subject of the tutorial fee, the preceptor, under a slight accession of wrath, said, ‘Give me eight hundred white steeds of good pedigree and of lunar radiance, and each having one ear black in hue. If, O Galava, thou desirest to give anything to thy preceptor, let this then be given!’ It was thus that Viswamitra endued with wealth of asceticism said unto him in anger. And this bull among Brahmanas is on that account smarting with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter. O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness, he will, after paying his preceptor’s debt, devote himself again to serve ascetic penances. A royal Rishi as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brahmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind. As many hairs, O lord of men, as there are on a horse’s body, so many regions of bliss, O ruler of Earth, are attained by him that giveth away a horse in gift. This one is as fit to accept a gift as thou art to make a gift. Let therefore, thy gift in this instance be like milk deposited in a conch-shell.”””

SECTION CXV

"Narada said, 'Thus addressed by Suparna in excellent words fraught with truth, that performer of thousand sacrifices, that foremost of givers, that liberal ruler of all the Kasis, the lord Yayati, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend, Tarkshya, and that bull among Brahmanas, Galava, and regarding the alms sought as an indication, highly praiseworthy, of (Galava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said, "Blessed is my life today, and the race also in which I am born, hath, indeed, been blessed today. This very province also of mine hath equally been blessed by thee, O sinless Tarkshya. There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest, for my wealth hath suffered a great diminution. I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate Rishi. I shall, therefore, give him that which will accomplish his purpose. If one having come for alms, returneth disappointed, he may consume the (host's) race. O son of Vinata, it is said that there is no act more sinful than that of saying, 'I have nothing' — and thus destroying the hope of one that cometh, saying, 'Give.' The disappointed man whose hopes have been killed and his object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Galava, take thou this daughter of mine, this perpetrator of four families. In beauty, she resembleth a daughter of the celestials. She is capable of prompting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men, and Asuras. Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower. Take thou, therefore, this daughter of mine, named Madhavi. My sole desire is that I may have a daughter's son by her." Accepting that daughter in gift, Galava then, with Garuda, went away, saying, "We will again see thee". And they took that maiden with them. And Galava's oviparous friend addressed him, saying, "The means have at last been obtained whereby the steeds may be obtained." And saying this, Garuda went away to his own abode, having obtained Galava's permission. And after the prince of birds had gone, Galava, with that maiden in his company, began to think of going to some one among the kings who would be able to give (fit) dower for the maiden. And he first thought of that best of kings, Haryyaswa of Ikshaku's race, who ruled at Ayodhya, was endued with great energy, possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brahmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brahmana Galava, repairing unto Haryyaswa, said, "This maiden, O king of kings, will increase the family of her husband by bringing forth offspring. Accept her from me, O Haryyaswa, as thy wife, by giving me a dower. I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do."""

SECTION CXVI

“Narada said, ‘That best of monarchs, king Haryyaswa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said, “Those six limbs[16] that ought to be high are high in this maiden. Those seven, again, that ought to be slender are slender in her. Those three, again, which ought to be deep are deep in her. And lastly, those five that ought to be red are red in her. It seems that she is worth being looked at by even the gods and the Asuras, and is accomplished in all the arts and sciences. Possessed of all auspicious signs, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brahmanas, what should be her dower.” Galava said, “Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious and large-eyed maiden will then become the mother of thy sons, like the fire-stick becoming the genetrix of fire.”’

“Narada continued, ‘Hearing these words, that royal sage, king Haryyaswa, filled with sorrow, but blinded by lust, addressed Galava, that foremost of Rishis, saying, “I have only two hundred steeds about me of the kind wanted by thee, although of other kinds all worthy of sacrifice, I have many thousand moving about (in my dominions). O Galava, I desire to beget only one son upon this damsel. Kindly grant this request of mine.” Hearing these words of the king, that damsel said unto Galava, “A reciter of Brahma granted me a boon that I would after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds. In this way, full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way. Even this is what I think. It depends, however, on thee, O Brahmana, as to how thou shouldst act.” Thus addressed by that maiden, the Muni Galava said these words unto king Haryyaswa, “O Haryyaswa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her.” Taking then that maiden and worshipping Galava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves he became a king and giver of great wealth.

“‘After some time, intelligent Galava came back and approaching the delighted Haryyaswa, said unto him, “Thou hast, O king obtained a son. Indeed, this child is like the sun himself in splendour. The time hath come, O foremost of men, for me to go to some other king for alms.” Hearing these words, Haryyaswa who was even truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Madhavi back to Galava. And Madhavi also, abandoning that blazing, kingly prosperity, and once more becoming a maiden, followed the footsteps of Galava. And Galava too, saying, “Let the steeds remain with thee,” then went, accompanied by the maiden, to king Divodasa.’”

SECTION CXVII

“Narada said, ‘Galava then, addressing Madhavi, said, “The ruler of the Kasis is an illustrious king known by the name of Divodasa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him. Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his passions under control.”’

“Narada continued, ‘When the muni came before that king he was received with due hospitality by the latter. Galava, then, began to urge the monarch for begetting a child. Thus addressed, Divodasa said, “I heard of all this before. Thou needest not speak much, O Brahmana. I may tell thee, O best of Brahmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honour to me that passing over all other kings thou hast come to me. Without doubt, thy object will be gained. In the matter of the steeds, O Galava, my wealth is like that of king Haryyaswa. I shall, therefore, beget only one royal son upon this maiden.” Hearing these words, that best of Brahmanas gave that damsel unto the king, and the king, thereupon, duly wedded her. And the royal sage then sported with her, as Surya with Prabhavati, Agni with Swaha, Vasava with Sachi, Chandra with Rohini, Yama with Urmila, Varuna with Gauri, Kuvera with Riddhi, Narayana with Lakshmi, Sagara with Jahnavi, Rudra with Rudrani, the Grandsire with Saraswati, Vasishtha’s son Saktri with Adrisyanti, Vasishtha with Arundhati (called also Akshamala), Chyavana with Sukanya, Pulastya with Sandhya, Agastya with the princess of Vidarbha Lopamudra, Satyavan with Savitri, Bhrigu with Puloma, Kasyapa with Aditi, Richika’s son Jamadagni with Renuka, Kusika’s son Viswamitra with Himavati, Vrihaspati with Tara, Sukra with Sataprava, Bhumipati with Bhumi, Pururavas with Urvasi, Richika with Satyavati, Manu with Saraswati, Dushyanta with Sakuntala, the eternal Dharma with Dhriti, Nala with Damayanti, Narada, with Satyavati, Jaratkaru with Jaratkaru, Pulastya with Pratichya, Urnayus with Menaka, Tumvuru with Rambha, Vasuki with Satasirsha, Dhananjaya with Kamari, Rama with the princess of Videha Sita, or Janardana with Rukmini. And unto king Divodasa, that sporting with and taking delight in her, Madhavi bore a son named Pratardana. And after she had borne him a son, the holy Galava came to Divodasa at the appointed time, and said unto him, “Let the maiden come with me, and let the steeds also thou art to give me remain with thee, for I desire to go elsewhere, O ruler of Earth, for dower.” Thus addressed, the virtuous king Divodasa, who was devoted to truth, thereupon, gave back the maiden to Galava at the appointed time.’”

SECTION CXVIII

“Narada said, ‘The illustrious Madhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brahmana Galava. And Galava, whose heart was set upon the accomplishment of his own business, reflecting upon what he should do next then went to the city of the Bhojas for waiting upon king Usinara. And arrived before that king of unbaffled prowess, Galava addressed him, saying, “This maiden will bear thee two royal sons. And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter. As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having ear black of hue. This effort of mine for obtaining the steeds is only on account of my preceptor, otherwise I myself have nothing to do with them. If thou art able to accept (my terms), do as I bid thee without any hesitation. O royal sage, thou art now childless. Beget, O king, a couple of children. With offspring so begot as a raft, save they Pitris and thyself also. O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven. Nor hath such a person to go to that frightful hell whither the childless are doomed to go.” Hearing these and other words of Galava, king Usinara, replied unto him, saying, “I have heard what thou, O Galava, hast said. My heart also is inclined to do thy bidding. The Supreme Ordainer, however, is all-powerful. I have only two hundred steeds of the kind indicated by thee, O best of Brahmanas. Of other kinds, I have many thousands moving about in my dominions. I will, O Galava, beget only one son upon her, by treading the path that hath been told by others such as Haryyaswa and Divodasa. I will act after their manner in the matter of the dower. O best of Brahmanas, my wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment. That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame. Let this maiden, endued with the radiance of a celestial girl, be presented to me. I will accept her for begetting only one child." Hearing these and many other words that Usinara spoke, that best of Brahmanas, Galava, then applauded the monarch and gave him the maiden. And making Usinara accept that damsel, Galava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Usinara began to sport with and enjoy that damsel in valleys and dales of mountains by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And, in due time, was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king, celebrated by the name Sivi. And after the birth of that son, the Brahmana Galava came to Usinara, and taking back from him the maiden went, O king, to see the son of Vinata.'"

SECTION CXIX

“Narada said, ‘Seeing Galava, Vinata’s son smilingly addressed him, saying, “By good luck it is, O Brahmana, that I behold thee successful.” Galava, however, hearing the words spoken by Garuda informed him that a fourth part of the task was still unfinished. Garuda then, that foremost of all speakers, said unto Galava, “Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kanyakuyja Gadhi’s daughter, Satyavati, for making her his wife. Thereupon Gadhi, O Galava, addressing the Rishi, said, ‘O holy one, let a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me.’ Thus requested, Richika said, ‘So be it’. And then wending his way to the great mart of steeds (Aswatirtha) in Varuna’s abode, the Rishi obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of Pundarika, that monarch gave away those steeds (as Dakshina) unto the Brahmanas. The three kings to whom thou hadst applied had purchased those horses from the Brahmanas, each to the number of two hundred. The remaining four hundred, O best of Brahmanas, while being transported over the river, were taken by the Vitasta.[17] Therefore, O Galava, thou canst never have that which is not to be had. Do thou then, O virtuous one, present unto Viswamitra this maiden as an equivalent for two hundred steeds, along with the six hundred thou hast already obtained. Thou wilt then, O best of Brahmanas, be freed from thy grief and crowned with success.” Galava then, saying, “So be it,” and taking with him both the maiden and the steeds, went with Garuda in his company unto Viswamitra. And arrived in his presence, Galava said, “Here are six hundred steeds of the kind demanded by thee. And this maiden is offered as an equivalent for the remaining two hundred. Let all these be accepted by thee. Upon this maiden have been begotten three virtuous sons by three royal sages. Let a fourth, foremost of all, be begotten upon her by thee. And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, being freed from thy debt, go and practise ascetic penances as I list." Viswamitra then, beholding Galava in the company of the bird, and that highly beautiful maiden, said, "Why, O Galava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone. I accept this maiden of thine for begetting upon her one son. As regards the steeds, let them graze in my asylum." Saying this, Viswamitra of great effulgence began to pass his time happily with her. And Madhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great Muni Viswamitra addressed him to both virtue and profit, and gave him those six hundred steeds. Ashtaka then went to a city, bright as the city of Soma. And Kusika's son Viswamitra also having made over the damsel to his disciple, himself went into the woods. And Galava also, with his friend Suparna, having in this way succeeded in giving his preceptor the fee he had demanded, with a cheerful heart addressed that maiden and said, "Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices. O beautiful maiden, thou hast, by these sons, saved not only thy father, but four kings and myself, also. Go now, O thou of slender waist." Saying this, Galava dismissed Garuda that devourer of snakes, and returning the maiden unto her father himself went into the woods.'"

SECTION CXX

“Narada said, ‘King Yayati then, desirous again of disposing of his daughter in Swayamvara, went to a hermitage on the confluence of the Ganga and the Yamuna, taking Madhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of Nagas and Yakshas and human beings, of Gandharvas and animals and birds, and of dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous Rishis resembling Brahman himself. And while the selection had commenced of husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord. Descending from her chariot and saluting all her friends, the daughter of Yayati went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious rites and rigid vows, she adopted the deer’s mode of life. And subsisting upon soft and green grass-blades, resembling the sprouts of lapis lazuli and which were both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior water of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest-conflagration, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of Brahmacharya austerities.

“‘(Meanwhile) king Yayati, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons — those foremost of men — Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha’s son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayati, resembling a great Rishi, became an object of much regard, and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great Rishis, king Yayati, from folly, ignorance, and pride, mentally disregarded all the gods and Rishis, and all human beings. Thereat the divine Sakra — the slayer of Vala — at once read his heart. And those royal sages also addressed him saying, “Fie, fie.” And beholding the son of Nahusha, the questions were asked, “Who is this person? What king’s son is he? Why is he in heaven? By what acts hath he won success? Where did he earn ascetic merit? For what hath he been known here? Who knoweth him?” The dwellers of heaven, thus speaking of that monarch, asked one another these questions about Yayati, that ruler of men. And hundreds of heaven’s charioteers, and hundreds of those that kept heaven’s gates, and of those what were in charge of heaven’s seats, thus questioned, all answered, “We do not know him.” And the minds of all were temporarily clouded, so that none recognised the king and thereupon the monarch was soon divested of his splendour.’”

SECTION CXXI

"Narada said, 'Removed from his place and pushed away from his seat with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed divested of ornaments and robes, incapable of being recognised, sometimes not seeing the other residents of heaven, filled with despair, and his understanding a perfect blank, king Yayati fell headlong towards the earth. And before the king fell down, he thought within himself, "What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place?" And all the kings there, as also the Siddhas and the Apsaras, laughed at seeing Yayati losing his hold, and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming there, he said unto Yayati, "Extremely intoxicated with pride, there is none whom thou hast not disregarded. In consequence of this thy pride, heaven is no longer for thee. Thou deservest not a residence here, O son of a king. Thou art not recognised here, go and fall down." Even thus the celestial messenger spoke unto him. Nahusha's son then said, repeating the words three times, "If fall I must, let me fall amongst the righteous." And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, viz., Pratardana, Vasumanas, Sivi, the son of Usinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amongst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of Vajapeya. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Ganga while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayati, the lord of the universe, descended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all the performers of sacrifices, who were, indeed, his own relatives, and who resembled the four regents of the four quarters, and looked like four mighty sacrificial fires. And thus, in consequence of the exhaustion of his merits, the royal sage Yayati fell amongst them. And beholding him blazing with beauty, those kings asked him, saying, “Who art thou? Of what race, country, or city art thou? Art thou a Yaksha, or a god, a Gandharva, or a Rakshasa? Thou does not seem to be a human being. What object hast thou in view?” Thus questioned, Yayati answered, “I am the royal sage Yayati. Fallen am I from heaven in consequence of the expiration of my virtue. Having desired to fall amongst the righteous, I have fallen amongst you.” The kings then said, “O foremost of persons, may that wish of thine, be realized. Accept thou our virtues and the fruits of all our sacrifices.” Yayati replied saying, “I am not a Brahmana competent to accept a gift. On the other hand, I am a Kshatriya. Nor is my heart inclined towards lessening the virtues of others.”’

“Narada continued, ‘About this time, Madhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said, “What object hast thou in coming here? What command of thine shall we obey? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism!” Hearing these words of theirs, Madhavi was filled with delight and approaching then her father, she reverentially saluted Yayati. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father, “Being my sons these all are thy daughter’s sons, O king of kings. They are not strangers to thee. These will save thee. The practice is not new, its origin extends to antiquity. I am thy daughter Madhavi, O king, living in the woods after the manner of the deer. I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's sons. Even this was the case with thyself, O king (when thou madest me over to Galava)." At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resounded therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven. And at that time Galava also came there, and addressing Yayati, said, "Accepting an eighth part of my ascetic austerities, ascend thou to heaven again.""

SECTION CXXII

“Narada said, ‘As soon as that bull among men, king Yayati was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties entirely dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice, “The merit that I have won on earth by my unblamable conduct towards men of all orders, I give unto thee. Be it all thine, O king. The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine.” After this, Pratardana, that bull among Kshatriyas, said, “Ever devoted to virtue as also to war, the fame that hath here been mine as a Kshatriya, in consequence of the appellation of hero (by which I am known), — be that merit thine.” After this, Sivi, the intelligent son of Usinara, said these sweet words, “Unto children and women in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood. By that truth which I never sacrificed ascend thou to heaven. I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up. By that truth, ascend thou to heaven; that truth for which Dharma, that truth for which Agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven.” And lastly, the royal sage Ashtaka, the offspring of Kusika’s son and Madhavi, addressing Nahusha’s son Yayati who had performed many hundreds of sacrifices, said, “I have, O lord, performed hundreds of Pundarika, Gosava and Vajapeya sacrifices. Take thou the merit of these. Wealth, gems, robes, I have spared nothing for the performance of sacrifices. By that truth ascend thou to heaven.” And that king thereupon leaving the earth, began to ascend towards heaven, higher and higher, as those daughter’s sons of his, one after another, said those words unto him. And it was thus that those kings by their good acts, speedily saved Yayati, who had been hurled from heaven. It was thus that those daughter’s sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said, “Endued with the attributes of royalty and possessed of every virtue, we are, O king, thy daughter’s sons! (By virtue of our good deeds) ascend thou to heaven.”””

SECTION CXXIII

“Narada said, ‘Sent back to heaven by those righteous kings, distinguished by the liberality of their sacrificial presents, Yayati possessed of daughter’s sons, dismissed them and reached the celestial regions. Attaining to the eternal region obtained through the merit of his daughter’s sons, and adorned by his own deeds, Yayati, bathed in a shower of fragrant flowers and hugged by perfumed and delicious breezes, blazed forth with great beauty. And cheerfully, received back into heaven with sounds of cymbals, he was entertained with songs and dances by various tribes of Gandharvas and Asuras. And diverse celestial and royal Rishis and Charanas began to pay their adorations to him. And deities worshipped him with an excellent Arghya and delighted him with other honours. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words said, “Thou hadst earned the full measure of virtue by thy earthly deeds, and this region (that thou hadst won) is eternal, as thy deeds are in heaven. Thou hadst, however, O royal sage, destroyed thy acquisition by thy vanity alone, and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee. And since thou couldst not be recognised, thou wert hurled hence! Saved once more by the love and affection of thy daughter’s sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds.” Thus addressed, Yayati said, “O holy one, I have a doubt, which, it behoveth thee, to dispel. O Grandsire of all the worlds, it behoveth me not to ask any one else. Great was my merit, augmented by a (virtuous) rule over my subjects for many thousands of years and won by innumerable sacrifices and gifts. How could merit (so great) be exhausted so soon in consequence of which I was hurled hence? Thou knowest, O holy one, that the regions created for me were all eternal. Why were all those regions of mine destroyed, O thou of great effulgence?" The Grandsire answered, saying, "Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by only one fault, in consequence of which thou wert hurled (from this region). That fault, O king of kings, was thy vanity for which thou hadst become an object of contempt with all the residents of heaven. O royal sage, this region can never be rendered eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception. Never disregard those that are inferior, or superior, or in the middle station. There is not a greater sinner than he who is consumed by the fire of vanity. Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be protected even if overtaken by calamity."'

"Narada continued, 'O monarch, even such was the distress into which Yayati fell in consequence of vanity, and such was the distress into which Galava fell owing to his obstinacy. They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gandhari, forsake vanity and wrath. O hero, make peace with the sons of Pandu. Avoid anger, O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, not one of these is ever destroyed or suffereth any diminution. None else, again, enjoyeth the fruits of these save he that is their agent. He that succeedeth in understanding this truly superior and excellent history, that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world!'"

SECTION CXXIV

“Dhritarashtra said, ‘O holy one, it is even so as thou, O Narada, sayest. My wish also is precisely such, but, O holy one, I have no power (to carry them out)!’”

Vaisampayana continued, “The Kuru king, having said these words unto Narada, then addressed Krishna and said, ‘Thou hast, O Kesava, told me that which leadeth to heaven, what is beneficial to the world, consistent with virtue, and fraught with reason. I am not, however, O sire, independent. Duryodhana never doth what is agreeable to me. Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine, who disobeyeth my commands. O mighty-armed one, he never listeneth to the beneficial words, O Hrishikesa, of Gandhari, or of wise Vidura, or of other friends headed by Bhishma, all of whom seek his good. Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart. By doing this, O Janardana, thou shalt have done that noble act which a friend should ever do.’ Thus addressed, he of Vrishni’s race, conversant with the truths of virtue and profit, approached nearer to the ever-wrathful Duryodhana and said unto him these sweet words, ‘O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good, as also, O Bharata, for that of thy followers. Thou art born in a race that is distinguished for its great wisdom. It behoveth thee to act righteously as I indicate. Possessed of learning and endued with excellent behaviour, thou art adorned with every excellent quality. They that are born in ignoble families, or are wicked-souled, cruel, and shameless, they only, O sire, act in the way that seemeth acceptable to thee. In this world, the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be perverse. O bull of Bharata's race, the disposition that thou art repeatedly manifesting is of that perverse kind. Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself. It is besides, causeless, while, again, thou canst not, O Bharata, adhere to it long. If by avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors. Then, O tiger among men, make peace, O bull among the Bharatas, with the sons of Pandu who are all endued with great wisdom and great bravery with great exertion and great learning an all of whom have their souls under complete control. Such conduct will be agreeable to and conducive to the happiness of Dhritarashtra who is endued with great wisdom, of grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, wise Vahlika, Aswatthaman, Vikarna, Sanjaya, Vivinsati, and of many of thy kinsmen, O chastiser of foes, and many of thy friends also. The whole world, O sire, will derive benefit from that peace. Thou art endued with modesty, born in a noble race, hast learning and kindness of heart. Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race. They that are good sons always regard that to be beneficial which their fathers command. Indeed, when overtaken by calamity, every one recollects the injunctions of his father. Peace with the Pandavas, O sire, recommends itself to thy father. Let it, therefore, O chief of the Kurus, recommend itself to thee also with thy counsellors. That mortal who having listened to the counsels of friends and doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called Kimpaka. He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last. He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his opinion, always winneth happiness in the world. He that rejects the words of well-meaning friends, regarding those words as opposed to his interest, but accepts words that are really so opposed, is soon subjugated by his foes. Disregarding the opinions of the righteous he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distress. Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful, who behaveth falsely and never listeneth to good friends, who honoureth strangers but hateth those that are his own, is soon, O Bharata, cast off by the Earth. O bull of Bharata's race, having quarrelled with those (the sons of Pandu), thou seekest protection from others viz., those that are sinful, incapable, and foolish. What other man is there on earth besides thee, who, disregarding kinsmen, that are all mighty charioteers, and each of whom resembleth Sakra himself, would seek protection and aid from strangers? Thou hast persecuted the sons of Kunti, from their very birth. They have not been angry with thee, for the sons of Pandu are indeed virtuous. Although thou hast behaved deceitfully towards the Pandavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee. It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity. Do not yield thyself to the influence of wrath. O bull of Bharata's race, the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these three cannot be attained, men follow at least virtue and profit. If, again, these three are pursued separately, it is seen that they that have their hearts under control, choose virtue; they that are neither good nor bad but occupy a middle station, choose profit, which is always the subject of dispute; while they that are fools choose the gratification of desire. The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that speaketh profit and desire, should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass. O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire, flourishing with prosperity and well-known to all the monarchs of the earth. O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self, like a forest with an axe. One must not seek to confound his understanding whose overthrow one doth not like, for, if one's understanding is confounded, one can never devote his attention to what is beneficial. One that hath his soul under control never, O Bharata, disregardeth anybody in the three worlds, — no, not even the commonest creature, far less those bulls among men, the sons of Pandu. He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bharata, this is the proof. At present, O sire, union with the sons of Pandu is better for thee than thy union with the wicked. If thou makest peace with them, thou mayst obtain the fruition of all thy wishes. O best of kings, while enjoying the kingdom that has been founded by the Pandavas, thou seekest protection from others, disregarding the Pandavas themselves. Reposing the cares of thy state on Dussasana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata. These, however, are far inferior to the Pandavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess. Indeed, O Bharata, (let alone the four I have mentioned) all these kings together, with thee at their head, are incapable of even looking at the face of Bhima, when angry, on the field of battle. O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow. There are also Bhishma, and Drona, and this Karna, and Kripa, and Bhurisrava, and Somadatta, and Aswatthaman, and Jayadratha. All these together are incapable of fighting against Dhananjaya. Indeed, Arjuna is incapable of being vanquished in battle even by all the gods, Asuras, men, and Gandharvas. Do not set thy heart for battle. Seest thou the man in any of the royal races of the earth, who having encountered Arjuna in battle can return home safe and sound? O bull of Bharata's race, what advantage is there in a universal slaughter? Show me a single man who will defeat that Arjuna, by defeating whom alone victory may be thine? Who will encounter that son of Pandu in battle, who had vanquished all the celestials with the Gandharvas, Yakshas and Pannagas at Khandavaprastha? Then also the marvellous account that is heard of what happened at Virata's city, touching that encounter between one and many, is sufficient proof of this. Hopest thou to vanquish in battle Arjuna who when excited with rage is invincible, irresistible, ever-victorious, and undeteriorating. Arjuna, that hero, who gratified the God of gods, Siva himself in fight? With myself again as his second when that son of Pritha will rush to the field of battle against an enemy, who is there that is competent to challenge him then? Can Purandara himself do so? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven. Look at thy sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account. Let not the race of Kauravas be exterminated or reduced. O king, let not people say that thou art the exterminator of thy race and the destroyer of its achievements. Those mighty car-warriors, the Pandavas (if peace be made) will install thee as the Yuvaraja, and thy father Dhritarashtra, that lord of men, as the sovereign of this extensive empire. Do not, O sire, disregard the prosperity that is awaiting thee and is sure to come. Giving to the sons of Pritha half the kingdom, win thou great prosperity. Making peace with the Pandavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever.'"

SECTION CXXV

VAISAMPAYANA SAID, “HEARING, O bull of Bharata’s race, these words of Kesava, Bhishma, the son of Santanu, then said unto vindictive Duryodhana, ‘Krishna hath spoken to thee, desirous of bringing about peace between kinsmen. O sire, follow those counsels, and do not yield to the influence of wrath. If thou dost not act, O sire, according to the words of the high-souled Kesava, neither prosperity, nor happiness nor what is for thy good, wilt thou ever have. The mighty-armed Kesava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth. This resplendent prosperity of the Bharatas amongst all the kings of the earth, thou wilt, during the very life of Dhritarashtra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself with all thy counsellors, sons, brothers, and kinsmen, of life, if, O thou foremost of Bharata’s race, thou transgressest the words of Kesava, thy father, and of wise Vidura, — words that are consistent with truth and fraught with benefit to thyself. Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful, do not tread the path of unrighteousness. Do not sink thy father and mother into an ocean of grief.’ After Bhishma had concluded, Drona also said these words unto Duryodhana, who, filled with wrath, was then breathing heavily, ‘O sire, the words that Kesava hath spoken unto thee are fraught with virtue and profit. Santanu’s son Bhishma also hath said the same. Accept those words, O monarch. Both of them are wise, endued with great intelligence, with souls under control, desirous of doing what is for thy good, and possessed of great learning. They have said what is beneficial. Accept their words, O king, O thou possessed of great wisdom, act according to what both Krishna and Bhishma have said. O chastiser of foes, do not, from delusion of understanding, disregard Madhava. They that are always encouraging thee, are unable to give thee victory. During the time of battle they will throw the burthen of hostility on other's necks. Do not slaughter the Earth's population. Do not slay thy sons and brothers. Know that host is invincible in the midst of which are Vasudeva and Arjuna. If, O Bharata, thou dost not accept the truthful words of thy friends, Krishna and Bhishma, then, O sire, thou wilt surely have to repent. Arjuna is even greater than what Jamadagni's son hath described him to be. As regards Krishna, the son of Devaki, he is incapable of being resisted by even the gods. O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good? Everything hath now been said unto thee. Do what thou wishest. I do not wish to say anything more unto thee, O foremost of Bharata's race.'"

Vaisampayana continued, "After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritarashtra, 'O Duryodhana, O bull of Bharata's race, I do not grieve for thee. I grieve, however, for this old couple, viz., Gandhari and thy father. Having thee, of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander without anybody to look after them, and deprived also of friends and counsellors, like a pair of birds shorn of their wings. Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow, subsisting on alms.' After this, king Dhritarashtra, addressing Duryodhana, seated in the midst of his brothers and surrounded by all the kings, said, 'Listen, O Duryodhana, to what the high-souled Sauri hath said. Accept those words which are eternal, highly beneficial and conducive to what is for thy highest good. With the aid of this Krishna of faultless deeds, we amongst all the kings, are sure to have all our cherished objects. Firmly united by Kesava, be reconciled, O sire, with Yudhishthira. Seek thou this great good of the Bharatas like unto an august ceremony of propitiation. Through Vasudeva's agency, bind thyself closely with the Pandavas. I think, the time for that is come. Do not let the opportunity pass away. If, however, thou disregardest Kesava, who from a desire of achieving what is for good, is soliciting thee to make peace, then victory will never be thine.’”

SECTION CXXVI

Vaisampayana said, “Hearing these words of Dhritarashtra, both Bhishma and Drona who sympathised with the old king, again addressed disobedient Duryodhana and said, ‘As yet the two Krishnas are not accoutred in mail, as yet Gandiva resteth inactive, as yet Dhaumya doth not consume the enemy’s strength by pouring libations on the war-fire, as yet that mighty bowman Yudhishthira, having modesty for his ornament, doth not cast angry glances on thy troops, so let hostility cease. As yet that mighty bowman, Bhimasena, the son of Pritha, is not seen stationed in the midst of his division, so let hostility cease. As yet Bhimasena, doth not, mace in hand, stalk on the field of battle, grinding (hostile) divisions, so let peace be made with the Pandavas. As yet Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle, like the palmyra-fruits in the season of their ripening, so let hostility cease. As yet Nakula, and Sahadeva, Dhrishtadyumna of Prishata’s race, and Virata, and Sikhandin, and Sisupal’s son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks, like huge crocodiles penetrating the deep, and pour their arrowy showers, so let hostility cease. As yet fierce-winged shafts do not fall upon the delicate bodies of the assembled kings, so let hostility cease. As yet fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endued with lightness of hand and capable of hitting howsoever long distance, do not penetrate the breasts of warriors, smeared with sandal and other fragrant unguents, and adorned with golden garlands and gems, so let hostility cease. Let that elephant among kings, Yudhishthira the Just, receive thee with an embrace while thou salutest him bending thy head. O bull of Bharata’s race, let that king, distinguished for the liberality of his sacrificial presents, place on thy shoulder that right arm of his, the palm of which beareth the marks of the banner and the hook. Let him, with hands begemmed and red, adorned with fingers, pat thy back while thou art seated. Let the mighty-armed Vrikodara, with shoulder broad as those of the sala tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace. And, O king, saluted with reverence by those three, viz., Arjuna and the Twins, smell thou their heads and converse with them affectionately. And beholding thee united with thy heroic brothers — the sons of Pandu — let all these monarchs shed tears of joy. Let the tidings of this cordial union be proclaimed in the cities of all the kings. Let the Earth be ruled by thee with feelings of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath).'"

SECTION CXXVII

Vaisampayana said, “Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Kesava of great fame, saying. ‘It behoveth thee, O Kesava, to speak after reflecting on all circumstances. Indeed, uttering such harsh words, thou, without any reason, findest fault with me alone, addressed regardfully as thou always art by the sons of Pritha, O slayer of Madhu. But dost thou censure me, having surveyed the strength and weakness (of both sides)? Indeed, thyself and Kshattri, the King, the Preceptor, and the Grandsire, all reproach me alone and not any other monarch. I, however, do not find the least fault in myself. Yet all of you, including the (old) king himself, hate me. O repressor of foes, I do not, even after reflection, behold any grave fault in me, or even, O Kesava, any fault however minute. In the game at dice, O slayer of Madhu, that was joyfully accepted by them, the Pandavas were vanquished and their kingdom was won by Sakuni. What blame can be mine as regards that? On the other hand, O slayer of Madhu, the wealth that was won from the Pandavas then, was ordered by me, to be returned unto them. It cannot, again, O foremost of victors, be any fault of ours that the invincible Pandavas, were defeated once again at dice and had to go to the woods. Imputing what fault to us, do they regard us as their enemies? And, O Krishna, though (really) weak, why do the Pandavas yet so cheerfully seek a quarrel with us, as if they were strong? What have we done to them? For what injury (done to them) do the sons of Pandu, along with the Srinjayas, seek to slaughter the sons of Dhritarashtra? We shall not in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses. We cannot bow down to Indra himself, let alone the sons of Pandu. I do not, O Krishna, see the man, observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle. Let alone the Pandavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma, Kripa, Drona and Karna, in battle. If, O Madhava, we are, in the observance of the practices of our order, cut off with weapons in battle, when our end comes, even that will lead us to heaven. Even this, O Janardana, is our highest duty as Kshatriyas, viz., that we should lay ourselves down on the field of battle on a bed of arrows. If, without bowing to our enemies, ours be the bed of arrows in battle, that, O Madhava, will never grieve us. Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life? Those Kshatriyas that desire their own good, accept regardfully this saying of Matanga, viz., that (as regards a Kshatriya), one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend. A person like me should only bow down to the Brahmanas for the sake of piety, without regarding anybody else. (As regards persons other than Brahmanas), one should, as long as one lives, act according to Matanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion. That share in the kingdom which was formerly given them by my father shall never again, O Kesava, be obtainable by them as long as I live. As long, O Janardana, as king Dhritarashtra liveth, both ourselves and they, sheathing our weapons, O Madhava, should live in dependence on him. Given away formerly from ignorance or fear, when I was a child and dependent on others, the kingdom, O Janardana, incapable of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pandavas. At present, O Kesava of mighty arms, as long as I live, even that much of our land which may be covered by the point of a sharp needle shall not, O Madhava, be given by us unto the Pandavas.'"

SECTION CXXVIII

Vaisampayana said, “Reflecting (for a moment), with eyes red in anger, he, of Dasarha’s race, addressing Duryodhana in that assembly of the Kurus, then said these words, ‘Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy counsellors. Wait (for a short while), a great slaughter will ensue. Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pandavas? Let the (assembled) monarchs judge. Grieved at the prosperity of the high-souled Pandavas, thou conspirest, O Bharata, with Suvala’s son about the gambling match. O sire, how could those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Sakuni? O thou that art endued with great wisdom, gambling robs even the good of their understanding, and as regards the wicked, disunion and dire consequence spring from it. It was thou who hadst devised with thy wicked counsellors, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour. Who else is there, capable of insulting a brother’s wife in the way thou didst or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage, and endued with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pandu’s sons was treated even thus by thee. All the Kauravas know what words were addressed in their assembly by Dussasana unto those chastisers of foes, — the sons of Kunti, — when they were about to set out for the woods. Who is there capable of behaving so wretchedly towards his own honest kinsmen, that are ever engaged in the practice of virtue, that are untainted by avarice, and that are always correct in their behaviour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Dussasana and also by thee.

Thou hadst taken great pains to burn to death, at Varanavata, the sons of Pandu with their mother, while they were children, although that effort of thine was not crowned with success. After this, the Pandavas with their mother were obliged to live for a long while, concealed in the town of Ekachakra in the abode of a Brahmana. With poison, with snakes and cords, thou hadst, by every means, sought the destruction of the Pandavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pandavas? Thou art not, O sinful man, willing to give them their paternal share in the kingdom, although they are begging it of thee. Thou shalt have to give it them, this, when divested of prosperity, thou shalt be laid low. Having, like a heartless fellow, done innumerable wrongs to the Pandavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb. Though repeatedly solicited by thy parents, by Bhishma, Drona, and Vidura, to make peace, thou dost not yet, O king, make peace. Great is the advantage in peace, O king, both to thyself and Yudhishthira. Peace, however, does not recommend itself to thee. To what else can it be due, but to thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit. Sinful and disreputable is that act, which thou, O king, art about to do.'"

Vaisampayana continued, "While he, of Dasarha's race, was saying this, Dussasana addressed vindictive Duryodhana and said unto him these words in the midst of the Kurus, 'If, O king, thou dost not willingly make peace with the Pandavas, verily the Kauravas will bind thee (hand and foot) and make over thee to the son of Kunti. Bhishma, and Drona, and thy (own) father, O bull amongst men, will make over us three, viz., Vikartana's son, thyself, and myself, to the Pandavas!'"

Vaisampayana continued, "Hearing these words of his brother, Dhritarashtra's son, wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake rose up from his seat in anger, and disregarding Vidura, and Dhritarashtra and the great king Vahlika, and

Kripa, and Somadatta, and Bhishma, and Drona, and Janardana, in fact, all of them, went out of the court. And beholding that bull among men leave the court, his brother and all his counsellors, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Santanu's son, Bhishma said, 'The enemies of that person, who, abandoning both virtue and profit, followeth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date. This wicked son of Dhritarashtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is wrongly vain of his sovereignty, obeyeth only the dictates of wrath and avarice. I see also, O Janardana, that the hour of all those Kshatriyas is arrived, for all those kings, from delusion, have with their counsellors followed Duryodhana.' Hearing these words of Bhishma, the lotus-eyed hero of Dasarha's race, possessed of great powers, addressing all those (that were still there) headed by Bhishma and Drona, said, 'Even this is great transgression, of which all the elders of the Kuru race are becoming guilty, for they do not forcibly seize and bind this wicked king in the enjoyment of sovereignty. Ye chastiser of foes, I think the time hath come for doing this. If this is done, it may still be productive of good. Listen to me, ye sinless ones. The words I will speak will soon lead to beneficial results, if, indeed, ye Bharatas, ye accept what I say in consequence of its recommending itself to you. The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa, the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen. Ourselves with our kinsmen then, having paid due honours to Ugrasena, the son of Ahuka, installed that extender of Bhoja's kingdom on the throne. And all the Yadavas and Andhakas and the Vrishnis, abandoning a single person, viz., Kansa for the sake of their whole race, have prospered and obtained happiness. O king, when the gods and Asuras were arrayed for battle and weapons were upraised for striking, the lord of all creatures, Parameshthin said thus (something which applies to the case at hand). Indeed, O Bharata, when the population of the worlds was divided into two parties and was about to be slaughtered, the divine and holy Cause of the universe, viz., the Creator, said, “The Asuras and the Daityas with the Danavas will be vanquished, and the Adityas, the Vasus, the Rudras and other dwellers of heaven will be victorious. Indeed, the gods, and Asuras, and human beings, and Gandharvas, and Snakes, and Rakshasas, will in rage slaughter one another in this battle.” Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying, “Binding fast, the Daityas and the Danavas, make them over to Varuna.” Thus addressed, Dharma, at the command of Parameshthin, binding the Daityas and the Danavas, made them over to Varuna. And Varuna, the Lord of the waters, having bound those Danavas, with Dharma’s noose, as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana and Karna and Sakuni, the son of Suvala, and Dussasana, make them over to the Pandavas. For the sake of a family, an individual may be sacrificed. For a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one’s self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas. O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account.’”

SECTION CXXIX

Vaisampayana said, “Hearing these words of Krishna, king Dhritarashtra lost no time in addressing Vidura, who was conversant with all dictates of virtue. And the king said, ‘Go, O child, unto Gandhari, possessed of great wisdom and foresight and bring her hither. With her I will solicit this wicked-hearted (son of mine). If she can pacify this wicked wretch, of evil heart, we may yet be able to act according to the words of our friend Krishna. It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool, afflicted by avarice and having wicked allies. If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever.’ Hearing these words of the king, Vidura, at Dhritarashtra’s command, brought (thither) Gandhari, possessed of great foresight. And Dhritarashtra then addressed Gandhari and said, ‘Behold, O Gandhari, this thy son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust for sovereignty. Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful counsellors, disregarding his superiors and setting at naught the words of his well-wishers.’”

Vaisampayana said, “Hearing these words of her husband, that princess of great fame, Gandhari, desirous of what was highly beneficial, said these words, ‘Bring hither, without loss of time, that kingdom-coveting, sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana, who is destitute of humility hath, by every means, obtained a kingdom. Indeed, O Dhritarashtra, thou so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness, thou followest yet his counsel. That son of thine, completely possessed by lust and wrath is now the slave of delusion, and is, therefore, incapable, O king, of being now forcibly turned back by thee. Thou art now reaping the fruit, O Dhritarashtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors. Why is the king indifferent (today) to that disunion, which is about to take place between persons related so closely? Indeed, beholding thee disunited with those that are thy own, thy enemies will laugh at thee. Who is there that would use force for getting over that calamity, O king, which can be overcome by conciliation and gift?'"

Vaisampayana continued, "Kshattri then, and at Dhritarashtra's command, and of his mother's also, once more caused vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath, and breathing heavily as a snake. And beholding her son, who was treading in a wrong path, enter the court, Gandhari rebuked him severely and said these words for bringing about peace."

"Gandhari said, 'O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers, — words that thou art competent to obey and that will conduce to thy happiness. O Duryodhana, obey thou the words of thy well-wishers, those words, viz., which that best of the Bharatas — thy father — and Bhishma, and Drona, and Kripa, and Kshattri, have spoken. If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head. O thou of great wisdom, nobody, O best of the Bharatas, succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom. One that hath not his senses under control, cannot enjoy sovereignty for any length of time. He that hath his soul under control and is endued with great intelligence, can rule a kingdom. Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection. Sovereignty over men is a great thing. Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom (when won). He that desireth to obtain extensive empire must bind his senses to both profit and virtue, for if the senses are restrained, intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor, like unbroken and furious horses, capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and to conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom, like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one, who freed from worldly propensities is desirous of going thither, are excited by lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveth deceitfully towards his own kinsmen or others, can never win many allies. Uniting thyself with those chastisers of foes — the heroic sons of Pandu — who are all endued with great wisdom, thou canst, O son, enjoy the earth in happiness. What Bhishma, the son of Santanu, and that mighty car-warrior, Drona, have told thee is, O son, quite true, — Krishna and Dhananjaya are invincible. Seek thou, therefore, the protection of this mighty-armed one, this one that is not worried by exertion, for if Kesava becometh gracious, both sides will be happy. That man, who is not obedient to the wishes of wise and learned friends, always seeking his prosperity, only gladdeneth his enemies. O son, there is no good in battle, no virtue, no profit. How can it bring happiness then? Even victory is not always certain. Do not set thy heart, therefore, on battle. O thou of great wisdom, Bhishma and thy father and Vahlika (formerly) gave unto the Pandavas their share (of the kingdom) from fear. O chastiser of foes, never think of disunion with them. Thou beholdest today the fruit of that (peaceful) cession in the fact of thy sovereignty over the whole earth, with all its thorns removed by those heroes. Give, O chastiser of foes, unto the son of Pandu what is their due. If thou wishest to enjoy, with the counsellors even half (the empire), let their share then be given unto them. Half the earth is sufficient to yield the means of support unto thee and thy counsellors. By acting according to the words of thy well-wishers, thou wilt, O Bharata, win great fame. A quarrel with the sons of Pandu who are all endued with prosperity, who have their souls under complete control, who are possessed of great intelligence and have conquered their passions, will only divest thee of thy great prosperity. Dispelling the wrath of all thy well-wishers, rule thou thy kingdom as becometh thee, giving, O bull of Bharata's race, unto the sons of Pandu the share that belongeth to them. O son, persecution of the sons of Pandu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom. Thou that covetest the wealth of the Pandavas are not a match for them, nor this Suta's son, who is exceedingly wrathful, nor this thy brother Dussasana. Indeed, when Bhishma and Drona and Kripa and Karna and Bhimasena and Dhananjaya and Dhrishtadyumna will be enraged, the population of the earth will be exterminated. Under the influence of wrath, do not, O son, exterminate the Kurus. Let not the wide earth be destroyed for thy sake. Of little understanding as thou art, thou thinkest that Bhishma, and Drona, and Kripa, all others will fight (for thee) with all their might. That will never happen, for as regards these, that are endued with self-knowledge, their affection towards the Pandavas and yourselves is equal. If for the sake of the sustenance they have obtained from the king (Dhritarashtra), they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishthira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharat's race.'"

SECTION CXXX

Vaisampayana said, “Disregarding these words of grave import, spoken by his mother, Duryodhana went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala’s royal son, Sakuni, most clever in dice. And this was the resolution which Duryodhana and Karna and Suvala’s son Sakuni, with Dussasana as their fourth, arrived at, ‘This Janardana, quick in action, seeketh, with the king Dhritarashtra and Santanu’s son, to seize us first. We, however, shall forcibly seize this tiger among men, Hrishikesa, first, like Indra forcibly seizing Virochana’s son (Vali). Hearing that this one of Vrishni’s race hath been seized, the Pandavas will lose their heart and become incapable of exertion, like snakes whose fangs have been broken. This mighty-armed one is, indeed, the refuge and protection of them all. If this grantor of wishes, this bull of all the Satwatas, be confined, the Pandavas with the Somakas will become depressed and incapable of any exertion. Therefore, disregarding Dhritarashtra’s cries, we will seize even here this Kesava, who is quick in action, and then fight with the foe.’ After those sinful men of wicked souls had come to this sinful resolution, highly intelligent Satyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridika’s son (Kritavarman). And Satyaki addressed Kritavarman, saying, ‘Array the troops soon. And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krishna, unwearied by exertion.’ Saying this, that hero re-entered the court, like a lion entering a mountain-cave. And he (first) informed the high-souled Kesava and then Dhritarashtra, and then Vidura of that conspiracy. And having informed them of that resolution, he laughingly said, ‘These wicked men intended to commit an act here, that is disapproved by the good from consideration of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust, anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed. Those wretches of little understanding and desirous of seizing the lotus-eyed, are like idiots and children desiring to seize a blazing fire by means of their garments.’ Hearing these words of Satyaki, Vidura, endued with great foresight, said these words unto the mighty-armed Dhritarashtra in the midst of the Kurus, ‘O king, O chastiser of foes, the hour of all thy sons is come, for they are endeavouring to perpetrate a highly infamous act, however incapable they may be of actually accomplishing it. Alas, united together they desire to vanquish this younger brother of Vasava, and seize this lotus-eyed one. Indeed, encountering this tiger among men, this invincible and irresistible one, they will all perish like insects in a blazing fire. If Janardana wisheth, he can send all of them, even if they fight in a body, unto the abode of Yama, like an enraged lion dispatching a herd of elephants. He will, however, never do any such sinful and censurable act. This best of persons, of unfading glory, will never deviate from virtue.’ After Vidura had said these words, Kesava, casting his eyes on Dhritarashtra, said in the midst of those well-meaning persons, who listen to others’ words, ‘O king, if these (men) desire to chastise me by using violence, permit them to chastise me. O monarch, as regards my chastising them, for I dare chastise all of them together that are so excited with rage, I will not, however, perpetrate any sinful and censurable act. Coveting the possessions of the Pandavas, thy sons will lose their own. If they desire to perpetrate such a deed, Yudhishthira’s object will then be (easily) accomplished, for, this very day, O Bharata, seizing these with all that follow them, I can make them over to the sons of Pritha. What is there that is difficult of attainment by me? I will not, however, O Bharata, commit in thy presence, O great monarch, any such censurable deed, that can proceed only from wrath and a sinful understanding. Let it be, O king, as this Duryodhana desireth. I give permission, O monarch, to all thy sons to do it.’

“Hearing these words (of Kesava), Dhritarashtra addressed Vidura saying, ‘Quickly bring hither sinful Duryodhana, who is so covetous of sovereignty, with his friends, counsellors, brothers, and followers. I shall see if indeed, making one more effort I can bring him to the right path.’

“Thus addressed by Dhritarashtra, Kshattri once more caused unwilling Duryodhana to enter the court with his brothers, and surrounded by the kings (that followed him). King Dhritarashtra then addressed Duryodhana, surrounded by Karna and Dussasana and all those kings, saying, ‘O wretch of accumulated sins, having for thy allies men of despicable acts, infamous is the deed that thou, uniting with sinful friends, seekest to do. Of little understanding, thou infamy of thy race, one like thee alone can seek to do an act so infamous and disapproved by the good, however impossible it may be of being actually achieved. Uniting with sinful allies, wishest thou to chastise this invincible and irresistible one of eyes like lotus-leaves? Like a child wishing to have the moon, seekest thou, O fool, to do what cannot be done by the very gods, headed by Vasava with all their strength? Knowest thou not, that Kesava is incapable of being withstood in battle by gods and men and Gandharvas and Asuras and Uragas? Like the wind which none can seize of being seized with his hands, like the moon which no hand can reach, like the Earth which none can support on his head, Kesava is incapable by force.’

“After Dhritarashtra had said these words, Vidura (casting) his eyes on Duryodhana, addressed that vindictive son of Dhritarashtra, saying, ‘O Duryodhana, listen now to these words of mine. At the gates of Saubha, that foremost of monkeys, known by the name of Dwivida, covered Kesava with a mighty shower of stones. Desirous of seizing Madhava by putting forth all his prowess and exertion, he did not yet succeed in seizing him. Seekest thou to apprehend that Kesava by force? When Sauri went to Pragjyotisha, Naraka with all the Danavas succeeded not in seizing him there. Seekest thou to seize him by force? Slaying that Naraka in battle, he brought away (from his city) a thousand damsels and married them all, according to the ordinance. In the city of Nirmochana, six thousand mighty Asuras failed to seize him with their nooses.

Seekest thou to seize that Kesava by force? While only a child, he slew Putana and two Asuras assuming the shape of birds, and O bull of Bharata's race, he held up the mountains of Govardhana (on his little finger) for protecting the kine (from a continuous rain). He hath also slain Aristha, and Dhenuka and Chanura of great strength, and Aswaraja, and Kansa, the doer of evil. He hath slain Jarasandha, and Vakra, and Sisupala of mighty energy, and Vana in battle, and numerous other kings also have been slain by him. Of immeasurable might, he vanquished king Varuna and also Pavaka (Agni), and on the occasion of bringing (down from the celestial regions) the (heavenly flower called) Parijata, he defeated the lord of Sachi himself. While floating on the vast deep, he slew Madhu and Kaitabha, and in another birth he slew Hayagriva (Horse-necked). He is the maker of everything but is himself made by none. He is the Cause of all power. Whatever Sauri wisheth, he accomplisheth without any effort. Knowest thou not sinless Govinda, of terrible prowess and incapable of deterioration? This one, resembling an angry snake of virulent poison, is the never-ending source of energy. In seeking to use violence towards Krishna, endued with mighty arms and unwearied by exertion, thou wilt, with all thy followers, perish like an insect falling into fire.'"

SECTION CXXXI

Vaisampayana said, “After Vidura had said this, Kesava, that slayer of hostile divisions, endued with great energy, addressed Dhritarashtra’s son, Duryodhana, and said, ‘From delusion, O Suyodhana, thou regardest me to be alone, and it is for this, O thou of little understanding, that thou seekest to make me a captive after vanquishing me by violence. Here, however, are all the Pandavas and all the Vrishnis and Andhakas. Here are all the Adityas, the Rudras, and the Vasus, with all the great Rishis.’ Saying this Kesava, that slayer of hostile heroes burst out into a loud laughter. And as the high-souled Sauri laughed, from his body, that resembled a blazing fire, issued myriads of gods, each of lightning effulgence, and not bigger than the thumb. And on his forehead appeared Brahman, and on his breast Rudra. And on his arms appeared the regents of the world, and from his mouth issued Agni, the Adityas, the Sadhyas, the Vasus, the Aswins, the Marutas, with Indra, and the Viswedevas. And myriads of Yakshas, and the Gandharvas, and Rakshasas also, of the same measure and form, issued thence. And from his two arms issued Sankarshana and Dhananjaya. And Arjuna stood on his right, bow in hand, and Rama stood on his left, armed with the plough. And behind him stood Bhima, and Yudhishthira, and the two sons of Madri, and before him were all the Andhakas and the Vrishnis with Pradyumna and other chiefs bearing mighty weapons upraised. And on his diverse arms were seen the conch, the discus, the mace, the bow called Saranga, the plough, the javelin, the Nandaka, and every other weapon, all shining with effulgence, and upraised for striking. And from his eyes and nose and ears and every part of his body, issued fierce sparks of fire mixed with smoke. And from the pores of his body issued sparks of fire like unto the rays of the sun. And beholding that awful form of the high-souled Kesava, all the kings closed their eyes with affrighted hearts, except Drona, and Bhishma, and Vidura, endued with great intelligence, greatly blessed Sanjaya, and the Rishis, possessed of wealth of asceticism, for the divine Janardana gave unto them this divine sight on the occasion. And beholding in the (Kuru) court that highly wonderful sight, celestial drums beat (in the sky) and a floral shower fell (upon him). And the whole Earth trembled (at the time) and the oceans were agitated. And, O bull of the Bharata's race, all the denizens of the earth were filled with great wonder. Then that tiger among men, that chastiser of foes, withdrew that divine and highly wonderful, and extremely varied and auspicious form. And arm-in-arm with Satyaki on one side and Hridika's son (Kritavarman) on the other, and obtaining permission of the Rishis, the slayer of Madhu went out. And during the uproar that then took place, the Rishis, Narada and others vanished, for repairing to their respective places. And this also was another wonderful incident that happened. And seeing that tiger among men leave the court, the Kauravas with all the kings followed him, like the gods following Indra. Sauri, however, of immeasurable soul, without bestowing a single thought on those that followed him, issued from the court, like a blazing fire mixed with smoke. And he beheld (at the gate his charioteer) Daruka waiting with his large white car, furnished with rows of tinkling bells, decked with golden ornaments, and endued with great speed, the clatter of whose wheels resounded like the rumbling of the clouds, and which was covered all over with white tiger-skins, and unto which were harnessed his steeds Saivya (and others). And there also appeared, mounted on his car, that favourite hero of Vrishnis, the mighty car-warrior Kritavarman, the son of Hridika. And that chastiser of foes, Sauri, who had his car ready, was about to depart, king Dhritarashtra addressed him once more and said, 'O grinder of foes, thou hast seen, O Janardana, the power I wield over my sons! Thou hast, indeed, witnessed all with thy own eyes. Nothing now is unknown to thee. Seeing me endeavour to bring about peace between the Kurus, and the Pandavas, in fact, knowing the state (in which I am), it behoveth thee not to entertain any suspicion regarding me. O Kesava, I have no sinful feelings towards the Pandavas. Thou knowest what words have been spoken by me to Suyodhana.

The Kauravas and all the kings of the Earth, also know, O Madhava, that I have made every endeavour to bring about peace.'"

Vaisampayana continued, "The mighty-armed Janardana then addressed Dhritarashtra, Drona, grandsire Bhishma, Kshattri, Vahlika, and Kripa and said, 'Ye have yourselves witnessed all that hath happened in the assembly of the Kurus, viz., how wicked Duryodhana, like an uneducated wretch, left the court from anger, and how king Dhritarashtra also describeth himself to be powerless. With the permission of you all, I shall now go back to Yudhishthira.' Saluting them, that bull amongst men, Sauri then mounted his car and set out. And those heroic bulls amongst the Bharatas, those mighty bowmen, viz., Bhishma, Drona, and Kripa, and Kshattri, and Aswatthaman and Vikarna, and that mighty car-warrior Yuyutsu, all began to follow him. And Kesava, on his large white car, furnished with rows of tinkling bells, proceeded then, in the very sight of the Kurus, to the abode of his paternal aunt (Kunti)."

SECTION CXXXII

Vaisampayana said, “Entering her abode and worshipping her feet, Kesava represented to her briefly all that had transpired in the assembly of the Kurus. And Vasudeva said, ‘Diverse words, worthy of being accepted and fraught with reasons, were said both by myself and the Rishis, but Duryodhana accepted them not. As regards Suyodhana and his followers, their hour is come. With thy leave now, I shall speedily repair unto the Pandavas. What should I say unto the Pandavas as thy instructions to them? Tell me that, O thou endued with great wisdom. I desire to hear thy words.’

“Kunti said, ‘O Kesava, say unto king Yudhishthira of virtuous soul these words, “Thy virtue, O son, is decreasing greatly. Do not act vainly. O king, like a reader of the Vedas incapable of catching their real meaning, and, therefore, truly unlearned. Thy understanding, affected by only the words of the Vedas, vieweth virtue alone. Cast thy eyes on the duties of thy own order, as ordained by the Self-create. For all ruthless deeds and for the protection of the people, from his (Brahmana’s) arms was created the Kshatriya, who is to depend upon the prowess of his own arms. Listen, an instance is cited in this connection, that hath been heard by me from the aged. In days of yore, Vaisravana, having been gratified, made a gift of this Earth to the royal sage Muchukunda. The latter without accepting the gift, said, ‘I desire to enjoy that sovereignty which is won by prowess of arms.’ At this, Vaisravana was highly delighted and filled with wonder. King Muchukunda then, fully observing the duties of the Kshatriya order ruled this earth, having conquered it by the prowess of his arms. Then again, a sixth part of the virtue, practised by subjects well-protected by the king, is obtained, O Bharata, by the king. The virtue again that the king himself practiseth conferreth godhead on him, while if he perpetrateth sin, he goeth to hell. The penal code properly applied by the ruler, maketh the four orders adhere to their respective duties, and leadeth to an acquisition (by the ruler himself) of virtue (profit, and salvation). When the king properly abideth by the penal code, without making any portion of it a dead letter, then that best of periods called the Krita Yuga setteth in. Let not this doubt be thine, viz., whether the era is the cause of the king, or the king the cause of the era, for (know this to be certain that) the king is the cause of the era. It is the king that createth the Krita, the Treta, or the Dwapara age. Indeed, it is the king that is the cause of also the fourth Yuga (viz., the Kali). That king who causeth the Krita age to set in, enjoyeth heaven exceedingly. That king who causeth the Treta age to set in, doth enjoy heaven but not exceedingly. For thus causing the Dwapara age to set in, a king enjoyeth heaven according to his due. The king, however, who causeth the Kali age to set in, earneth sin exceedingly. Thereupon, that king of wicked deeds resideth in hell for countless years. Indeed, the king's sins affect the world, and the world's sins affect him. Observe thou those kingly duties of thine that befit thy ancestry. That is not the conduct of a royal sage in which thou wishest to abide. Indeed, he that is stained by weakness of heart and adhereth to compassion, and is unsteady, never obtaineth the merit born of cherishing his subjects with love. That understanding according to which thou art now acting was never wished (to thee) by Pandu, or myself, or thy grandsire, while we uttered blessings on thee before; sacrifice, gift, merit, and bravery, subjects and children, greatness of soul, and might, and energy, these were always prayed by me for thee. Well-wishing Brahmanas duly worshipped and gratified the gods and the Pitris for your long life, wealth, and children, by adding Swaha and Swadha. The mother and the father, as also the gods always desire for their children liberality and gift and study and sacrifice and sway over subjects. Whether all this be righteous or unrighteous, you are to practise it, in consequence of your very birth. (Behold, O Krishna, so far from doing all this), though born in a high race, they are yet destitute of the very means of support, and are afflicted with misery. Hungry men, approaching a brave and bountiful monarch, are gratified, and live by his side. What virtue can be superior to this?

A virtuous person, upon acquiring a kingdom, should in this world make all persons his own, attaching some by gift, some by force, and some by sweet words. A Brahmana should adopt mendicancy; a Kshatriya should protect (subjects); a Vaisya should earn wealth; and a Sudra should serve the other three. Mendicancy, therefore, is forbidden to thee. Nor is agriculture suited to thee. Thou art a Kshatriya and therefore, the protector of all in distress. Thou art to live by the prowess of thy arms. O thou of mighty arms, recover thy paternal share of the kingdom which thou hast lost, by conciliation, or by working disunion among thy foes, or by gift of money or violence, or well-directed policy. What can be a matter of greater grief than that I, deprived of friends, should live upon food supplied by others, after having brought thee forth, thou enhancer of the joys of friends? Fight, according to the practices of kings. Do not sink thy ancestors (in infamy). With thy merit worn out, do not, with thy younger brothers, obtain a sinful end.”””

SECTION CXXXIII

“Kunti said, ‘In this connection, O chastiser of foes, is cited an old story of the conversation between Vidula and her son. It behoveth thee to say unto Yudhishthira anything that can be gathered from this or anything more beneficial than that.

“‘There was a high-born dame of great foresight, named Vidula. She was famous, slightly wrathful, of crooked disposition, and devoted to Kshatriya virtues. Well-educated, she was known to all the kings of the earth. Of great learning, she had listened to the speeches and instructions of diverse mien. And the princess Vidula, one day, rebuked her own son, who, after his defeat by the king of the Sindhus, lay prostrate with heart depressed by despair. And she said, “Thou art not my son, O enhancer of the joys of foes. Begotten thou hast not been by myself and thy father! Whence hast thou come? Without wrath as thou art, thou canst not be counted as a man. Thy features betray thee to be a eunuch. Sinkest thou in despair as long as thou livest? If thou art desirous of thy own welfare, bear thou the burthen (of thy affairs on thy shoulders). Do not disgrace thy soul. Do not suffer it to be gratified with a little. Set thy heart on thy welfare, and be not afraid. Abandon thy fears. Rise, O coward. Do not lie down thus, after thy defeat, delighting all thy foes and grieving thy friends, and reft of all sense of honour. Little streams are filled up with only a quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified, with acquisitions that are small. Rather perish in plucking the fangs of a snake than die miserable like a dog. Put forth thy prowess even at the risk of thy life. Like a hawk that fearlessly rangeth the sky, do thou also wander fearlessly or put forth thy prowess, or silently watch thy foes for an opportunity. Why dost thou lie down like a carcass or like one smitten by thunder? Rise, O coward, do not slumber after having been vanquished by the foe. Do not disappear from the sight of all so miserably. Make thyself known by thy deeds. Never occupy the intermediate, the low, or the lowest station. Blaze up (like a well-fed fire). Like a brand of Tinduka wood, blaze up even for a moment, but never smoulder from desire, like a flameless fire of paddy chaff. It is better to blaze up for a moment than smoke for ever and ever. Let no son be born in a royal race, who is either exceedingly fierce or exceedingly mild. Repairing to the field of battle and achieving every great feat that is possible for man to achieve, a brave man is freed from the debt he oweth to the duties of the Kshatriya order. Such a person never disgraceth his own self. Whether he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. Therefore, O son, display thy prowess, or obtain that end which is inevitable. Why, indeed, dost thou live, disregarding the duties of thy order? All thy religious rites, O eunuch, and all thy achievements are gone. The every root of all thy enjoyments is cut off. What for then dost thou live? If fall and sink one must, he should seize the foe by the hips (and thus fall with the foe). Even if one's roots are cut off, he should not yet give way to despair. Horses of high mettle put forth all their prowess for dragging or bearing heavy weights. Remembering their behaviour, muster all thy strength and sense of honour. Know also in what thy manliness consists. Exert thyself in raising that race which hath sunk, in consequence of thee. He that hath not achieved a great feat forming the subject of men's conversation, only increaseth the number of population. He is neither man nor woman. He whose fame is not founded in respect of charity, asceticism, truth, learning and acquisition of wealth, is only his mother's excreta. On the other hand, he that surpasseth others in learning, asceticism, wealth, prowess, and deeds, is (truly) a man. It behoveth thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward. Friends never derive any happiness on obtaining that weak person for a friend, at whose sight foes are delighted, who is despised by men, who is without seats and robes, who is gratified with small acquisitions, who is destitute, and who hath no courage, and is low. Alas, exiled from our kingdom, driven from home, deprived of all means of enjoyment and pleasure, and destitute of resources, we shall have to perish from want of the very means of life! Misbehaving in the midst of those that are good, and the destroyer of thy race and family, by bringing thee forth, O Sanjaya, I have brought forth Kali himself in the shape of a son. Oh, let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy, and that art the joy of foes. Do not smoulder. Blaze thou up, effectively displaying thy prowess. Slay thy foes. For but a moment, for ever so small a space of time, blaze thou up on the heads of thy enemies. He is a man who cherisheth wrath and forgiveth not. He, on the other hand, who is forgiving and without wrath, is neither a man nor woman. Contentment and softness of heart and these two, viz., want of exertion and fear, are destructive of prosperity. He that is without exertion never winneth what is great. Therefore, O son, free thyself, by thy own exertions, from these faults that lead to defeat and downfall. Steel thy heart and seek to recover thy own. A man is called Purusha because he is competent to trouble his foe (param). He, therefore, who liveth like a woman is misnamed Purusha (man). A brave king of mighty strength, and who moveth like a lion, may go the way of all creatures. The subjects, however, that reside in his dominions do not yet become unhappy. That king, who, disregarding his own happiness and pleasures, seeketh the prosperity of his kingdom, succeedeth soon in gladdening his counsellors and friends.'"

"'Hearing these words, the son said, "If thou dost not behold me, of what use would the whole earth be to thee, of what use thy ornaments, of what use all the means of pleasure and even life itself?" The mother said, "Let those regions be obtained by our foes which belong to those that are low. Let those again that are friends go to those regions which are obtainable by persons whose souls are held in respect. Do not adopt the course of life that is followed by those wretched persons, who, destitute of strength, and without servants and attendants (to do their bidding) live upon the food supplied by others. Like the creatures of the earth that depend on the clouds, or the gods depending on Indra, let the

Brahmanas and thy friends all depend on thee for their sustenance. His life, O Sanjaya, is not vain on whom all creatures depend for their sustenance, like birds repairing to a tree abounding with ripe fruits. The life of that brave man is, indeed, praiseworthy, through whose prowess friends derive happiness, like the gods deriving happiness through the prowess of Sakra. That man who liveth in greatness depending on the prowess of his own arms, succeedeth in winning fame in this world and blessed state in the next!”””

SECTION CXXXIV

“‘Vidula said, “If, having fallen into such a plight, thou wishest to give up manliness, thou shalt then have, in no time, to tread the path that is trod by those that are low and wretched. That Kshatriya, who, from desire of life, displayeth not his energy according to the best of his might and prowess, is regarded as a thief. Alas, like medicine to a dying man, these words that are fraught with grave import, and are proper and reasonable, do not make any impression on thee! It is true, the king of the Sindhus hath many followers. They are, however, all discounted. From weakness, and ignorance of proper means, they are waiting for the distress of their master (without being able to effect a deliverance for themselves by their own exertions). As regards others (his open enemies), they will come to thee with their auxiliaries if they behold thee put forth thy prowess. Uniting with them, seek refuge now in mountain fastness, waiting for that season when calamity will overtake the foe, as it must, for he is not free from disease and death. By name thou art Sanjaya (the victorious). I do not, however, behold any such indication in thee. Be true to thy name. Be my son. Oh, do not make thy name untrue. Beholding thee while a child, a Brahmana of great foresight and wisdom, said, ‘This one falling into great distress will again win greatness.’ Remembering his words, I hope for thy victory. It is for that, O son, I tell thee so, and shall tell thee again and again. That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success. Whether what I have is gained or lost, I will not desist, with such a resolve, O Sanjaya. O learned one, engage in war, without withdrawing thyself from it. Samvara hath said, ‘There is no more miserable state than that in which one is anxious for his food from day to day.’ A state such as his hath been said to be more unhappy than the death of one’s husband and sons. That which hath been called poverty is only a form of death. As regards myself, born in a high race, I have been transplanted from one lake into another. Possessed of every auspicious thing, and worshipped by my husband, my power extended over all. Staying in the midst of friends, our friends formerly beheld me decked in costly garlands and ornaments, with body well-washed, attired in excellent robes, and myself always cheerful. When thou wilt behold both me and thy wife weakened (from want of food), thou wilt then, O Sanjaya, scarcely desire to live. Of what use will life be to thee when thou wilt behold all our servants engaged in attending on us, our preceptors and our ordinary and extraordinary priests, leaving us from want of sustenance? If, again, I do not now see in thee those laudable and famous achievements in which thou wert formerly engaged, what peace can my heart know? If I have to say — Nay — to a Brahmana, my heart will burst, for neither I nor my husband ever said — Nay — to a Brahmana before. We were the refuge of others, without ourselves having ever taken refuge with others. Having been such, if I have to support life by depending on another, I will surely cast off my life. Be thou our means of crossing the ocean that is difficult to cross. In the absence of boats, be thou our boat. Make for us a place where place there is none. Revive us that are dead. Thou art competent to encounter all foes if thou dost not cherish the desire of life. If, however, thou art for adopting this mode of life that is fit only for a eunuch, then with troubled soul and depressed heart it would be better for thee to sacrifice thy life. A brave man winneth fame by slaying even a single foe. By slaying Vritra, Indra became the great Indra and acquired the sovereignty of all the gods and the cup for drinking Soma, and the lordship of all the worlds. Proclaiming his name in battle, challenging his foes accoutred in steel, and grinding or slaying the foremost warriors of hostile ranks, when a hero winneth far-extending fame in fair fight, his enemies then are pained and bow down unto him. They that are cowards become helpless and contribute by their own conduct to bestow every object of desire on those that are skilled and brave and that fight reckless of their lives. Whether kingdoms be overtaken by mighty ruin, or whether life itself be endangered, they that are noble never desist till they exterminate the foes within their reach. Sovereignty is either the door of heaven or Amrita. Regarding it as one of these, and bearing it in mind that is now shut against thee, fall thou like a burning brand in the midst of thy foes. O king, slay thy foes in battle. Observe the duties of thy order. Let me not behold thee cheerless, O enhancer of the fears of thy foes. Let me not in dejection behold thee standing in misery, surrounded by our sorrowing selves and rejoicing foes. Rejoice, O son, and make thyself happy in the possession of wealth in the company of the daughters of the Sauviras and do not, in weakness of heart, be ruled over by the daughters of the Saindhavas. If a young man like thee, who is possessed of beauty of person, learning and high birth, and world-wide fame, acteth in such unbecoming a way, like a vicious bull in the matter of bearing its burthen, then that, I think, would be equal to death itself. What peace can my heart know if I behold thee uttering laudatory speeches in honour of others or walking (submissively) behind them? Oh, never was one born in this race that walked behind another. O son, it behoveth thee not to live as a dependant on another. I know what the eternal essence of Kshatriya virtues is as spoken of by the old and the older ones and by those coming late and later still. Eternal and unswerving, it hath been ordained by the Creator himself. He that hath, in this world, been born as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear or the sake of sustenance, bow down to any body on earth. One should stand erect with courage and not bow down, for exertion is manliness. One should rather break in the joints than yield in this world here to any body. A high-souled Kshatriya should always roam like an infuriated elephant. He should, O Sanjaya, bow down unto Brahmanas only, for the sake of virtue. He should rule over all other orders, destroying all evil-doers. Possessed of allies, or destitute of them, he should be so as long as he liveth.”””

SECTION CXXXV

“Kunti said, ‘Hearing these words of his mother, the son said, “O ruthless and wrathful mother, O thou that thinkest highly of martial heroism, thy heart is surely made of steel beat into that shape. Fie on Kshatriya practices, in accordance with which thou urgest me to battle, as if I were a stranger to thee, and for the sake of which thou speakest to me — thy only son — such words as if thou wert not my mother. If thou beholdest me not, if thou art dissociated with me — thy son, of what use then would the whole earth be to thee, of what use all thy ornaments and all the means of enjoyment, indeed, of what use would life itself be to thee?”’

“‘The mother said, “All the acts of those that are wise, are (undertaken), O son, for the sake of virtue and profit. Eyeing these (virtue and profit) only, I urge thee, O Sanjaya, to battle. The fit hour hath come for exhibiting thy prowess. If at such a time thou dost not resort to action, then disrespected by the people thou wouldst do that which would be most disagreeable to me. If, O Sanjaya, thou art about to be stained with infamy and I do not (from affection) tell thee anything, then that affection, worthless and unreasonable, would be like that of the she-ass’s for her young. Do not tread the path that is disapproved by the wise and adopted by the fool. Great is the ignorance here. Innumerable creatures of the world have taken refuge in it. If thou, however, adoptest the behaviour of the wise, thou wilt then be dear to me. Indeed, if thou hast recourse to virtue and profit, if with God above thou reliest upon human exertion, if thy conduct becometh like that of the good, then it is by this and not by any other means that thou wilt become dear to me. He that taketh delight in sons and grandsons that are well-instructed (enjoyeth a delight that is real). He, on the other hand, that taketh delight in a son who is destitute of exertion, refractory, and wicked minded, hath not the very object accomplished for which a son is desired. Those worst of men that never do what is proper and always do what is censurable, do not obtain happiness here or hereafter. A Kshatriya, O Sanjaya, hath been created for battle and victory. Whether he winneth or perisheth, he obtaineth the region of Indra. The happiness that a Kshatriya obtaineth by reducing his foes to subjection is such that the like of it doth not exist in heaven in the sacred region of Indra. Burning with wrath, a Kshatriya of great energy, if vanquished many times, should wait desiring to vanquish his foes. Without either casting away his own life or slaying his foes, how can he obtain peace of mind by any other course? He that is possessed of wisdom regardeth anything little as disagreeable. Unto that person to whom anything little becomes agreeable, that little (ultimately) becometh a source of pain. The man that hath not what is desirable soon becometh wretched. Indeed, he soon feeleth every want and is lost like the Ganga on entering the ocean.”’

“‘The son said, “Thou shouldst not, O mother, give expression to such views before thy son. Show him kindness now, staying by his side, like a silent and dumb being.”

“‘The mother said, “Great is my gratification since thou sayest so. I who may be urged (by thee to what is my duty) am thus urged by thee. I shall, therefore, urge thee more (for doing what thou shouldst do). I will, indeed, honour thee then when I will behold thee, crowned with complete success after the slaughter of all the Saindhavas.”

“‘The son said, “Without wealth, without allies, how can success and victory be mine? Conscious of this exceedingly miserable state of mine, I have myself abstained from desire of kingdom, like an evil-doer abstaining from desire of heaven. If, therefore, O thou of mature wisdom, thou seest any means (by which all this can be effected), speak fully of it to me as I ask thee, for I shall do all that thou mayst command me to do.”

“‘The mother said, “Do not disgrace thy soul, O son, by anticipations of failure. Objects unattained have been attained; while those attained have been lost. The accomplishment of objects should never be sought with wrath and folly. In all acts, O son, the attainment of success is always uncertain. Knowing that success is uncertain, people still act, so that they sometimes succeed, and sometimes do not. They, however, who abstain from action, never obtain success. In the absence of exertion, there is but one result, viz., the absence of success. There are, however, two results in the case of exertion, viz., the acquisition of success or its non-acquisition. He, O prince, who hath settled beforehand that all acts are uncertain in respect of their results, maketh both success and prosperity unattainable by himself. 'This will be,' — with such a belief should one, casting off all sloth, exert and wake up and address himself to every act. That wise king, who, O son, engageth in acts, having performed all auspicious rites and with the gods and the Brahmanas on his side, soon winneth success. Like the sun embracing the east, the goddess of prosperity embraceth him. I see thou hast shown thyself fit for the various suggestions and means and encouraging speeches thou hast had from me. Display (now) thy prowess. It behoveth thee to win, by every exertion, the object thou hast in view. Bring together to thy own side those that are angry (with thy foes), those that are covetous, those that have been weakened (by thy foes), those that are jealous (of thy foes), those that have been humiliated (by them), those that always challenge (them) from excess of pride, and all others of this class. By this means thou wilt be able to break the mighty host (of thy enemy) like an impetuous and fierce-rising tempest scattering the clouds. Give them (thy would be allies) wealth before it is due, seek their food, be up and doing, and speak sweetly unto them all. They will then do thee good, and place thee at their head. When the enemy cometh to know that his foe hath become reckless of his life, then is he troubled on the latter's account, from a snake living in his chamber? If, knowing one to be powerful, one's enemy doth not strive to subjugate him, he should at least make one friendly by the application of the arts of conciliation, gift, and the like. Even that would be tantamount to subjugation. Obtaining a respite by means of the art of conciliation, one's wealth may increase. And if one's wealth increaseth, one is worshipped and sought as a refuge by one's friends. If, again, one is deprived of wealth, one is abandoned by friends and relatives, and more than that mistrusted and even despised by them. It is perfectly impossible for him to ever regain his kingdom, who, having united himself with his foe, liveth confidently.”””

SECTION CXXXVI

“‘The mother said, “Into whatever calamity a king may fail, he should not still betray it. Beholding the king afflicted with fright, the whole kingdom, the army, the counsellors, all yield to fear, and all the subjects become disunited. Some go and embrace the side of the enemy; others simply abandon the king; and others again, that had before been humiliated, strive to strike. They, however, that are intimate friends wait by his side, and though desiring his welfare yet from inability to do anything wait helplessly, like a cow whose calf hath been tethered. As friends grieve for friends that are plunged into distress, so those well-wishers also grieve upon beholding their lord plunged into grief. Even thou hast many friends whom thou hadst worshipped before. Even thou hast many friends after thy heart, who feel for thy kingdom and who desire to take a state of thy calamities on themselves. Do not frighten those friends, and do not suffer them to abandon thee on beholding thee afflicted with fear. Desiring to test thy might, manliness, and understanding, and wishing also to encourage thee, I have said all this for enhancing thy energy. If thou understandest what I have said, and if all I have said appears proper and sufficient, then, O Sanjaya, muster thy patience and gird up thy loins for victory. We have a large number of treasure-houses unknown to thee. I alone know of their existence, and no other person. I will place all these at thy disposal. Thou hast also, O Sanjaya, more than one friend who sympathise with thee in thy joys and woes, and who, O hero, never retreat from the field of battle. O grinder of foes, allies such as these, always play the part of faithful counsellors to a person who seeketh his own welfare and desireth to acquire what is agreeable to himself.”’

“Kunti continued, ‘Hearing this speech of his mother fraught with excellent words and sense, the despair that had overtaken Sanjaya’s heart left instantly, although that prince was not gifted with great intelligence. And the son said, “When I have thee that are so observant of my future welfare for my guide, I shall certainly either rescue my paternal kingdom that is sunk in water or perish in the attempt. During thy discourse I was almost a silent listener. Now and then only I interposed a word. It was, however, only with the view of drawing thee out, so that I might hear more on the subject. I have not been satiated with thy words, like a person not satiated with drinking amrita. Deriving support from any allies, behold, I gird up my loins for repressing my foes and obtaining victory.”’

“Kunti continued, ‘Pierced by the wordy arrows of his mother, the son roused himself like a steed of proud mettle and achieved all that his mother had pointed out. When a king is afflicted by foes and overcome with despair, his minister should make him hear this excellent history that enhanceth energy and inspireth might. Indeed, this history is called Jaya and should be listened to by every one desirous of victory. Indeed, having listened to it, one may soon subjugate the whole earth and grind his foes. This history causeth a woman to bring forth a heroic son, the woman quick with child that listeneth to it repeatedly, certainly giveth birth to a hero. The Kshatriya woman that listeneth to it bringeth forth a brave son of irresistible prowess, one that is foremost in learning, foremost in ascetic austerities, foremost in liberality, devoted to asceticism, blazing forth with Brahmic beauty, enumerable with the good, radiant with effulgence, endued with great might, blessed, a mighty car-warrior, possessed of great intelligence, irresistible (in battle), ever victorious, invincible, a chastiser of the wicked and a protector of all practisers of virtue.’”

SECTION CXXXVII

“Kunti said, ‘Say unto Arjuna, these words, “when thou wert brought forth in the lying-in room and when I was sitting in the hermitage surrounded by ladies, a celestial and delightful voice was heard in the sky, saying, ‘O Kunti, this thy son will rival the deity of a thousand eyes. This one will vanquish in battle all the assembled Kurus. Aided by Bhima, he will conquer the whole Earth and his fame will touch the very heavens. With Vasudeva as his ally, he will slay the Kurus in battle and recover his lost paternal share in the kingdom. Endued with great prosperity, he will, with his brothers, perform three great sacrifices.’” O thou of unfading glory, thou knowest how steady, in truth, is Vibhatsu, otherwise called Savyasachin, how irresistible he is. O thou of Dasarha’s race, let it be as that (celestial) voice said. If, O thou of Vrishni’s race, there is anything like righteousness, those words will be true, for then, Krishna, thou wilt thyself accomplish it all. I do not doubt what that voice said. I bow to righteousness which is superior to all. It is righteousness that supports all creatures. Thou shalt say these words unto Dhananjaya. Unto Vrikodara again, who is always ready for exertion, thou shalt say these words, “The time hath come for that in view of which Kshatriya lady bringeth forth a son! They that are foremost among men never become cheerless when they have hostilities to wage” — Thou knowest what the state of Bhima’s mind is. That grinder of foes is never pacified until he exterminates his foes. Thou shalt, O Madhava, next say unto the auspicious Krishna of great fame, that daughter-in-law of the high-souled Pandu, who is conversant with the details of every virtue, these words, “O thou that art highly blessed, O thou of noble parentage, O thou that art endued with great fame, that becoming behaviour which thou always showest towards my sons is, indeed, worthy of thee.” Thou must also say unto the sons of Madri who are always devoted to Kshatriya virtues, these words, “Covet ye more than life itself, those enjoyments that are acquired by prowess. Objects won by prowess always please the heart of a person that liveth according to Kshatriya practices. Engaged as ye are in acquiring every kind of virtue, before your eyes the princess of Panchala was addressed in cruel and abusive epithets. Who is there that can forgive that insult? The deprivation of their kingdom grieved me not. Their defeat at dice grieved me not. But that noble and fair Draupadi, however, while weeping in the midst of the assembly, had to hear those cruel and insulting words is what grieveth me most. Alas, exceedingly beautiful Krishna, ever devoted to Kshatriya virtues, found no protector on that occasion, though she was wedded to such powerful protectors.” O thou of mighty arms, say unto that tiger among men, Arjuna, that foremost of all wielders of weapons, that he should always tread in the path that may be pointed out by Draupadi. Thou knowest it very well, Kesava, that Bhima and Arjuna, — that pair of fierce and all-destroying Yamas, are capable of making the very gods go the way of all creatures. Is not this an insult to them that (their wife) Krishna was dragged into the assembly? O Kesava, recall to their remembrance all those cruel and harsh words that Dussasana said unto Bhima in the very presence of all the warriors of Kuru’s race. Enquire (in my name) after the welfare of the Pandavas with their children and Krishna. Say unto them, O Janardana, that I am well. Go thou on thy auspicious way, and protect my sons!’”

Vaisampayana continued, “Saluting and walking round her, the mighty-armed Krishna whose gait resembled the majestic gait of the lion, then issued out of Pritha’s abode. And he then dismissed those chiefs among the Kurus with Bhishma at their head (who had followed him), and taking Karna upon his chariot, left (the Kuru city), accompanied by Satyaki. And after he of Dasarha’s race had departed, the Kurus assembled together and began to talk of that highly wonderful and marvellous incident connected with him. And they said, ‘Overcome with ignorance, the whole earth hath been entangled in the meshes of death!’ And they also said, ‘Through Duryodhana’s folly, all this is doomed to destruction.’

“Having issued out of the (Kuru) city, that foremost of persons proceeded, deliberating with Karna for a long time. And that delighter of all the Yadavas then dismissed Karna and urged his steeds to greater speed. And driven by Daruka, those swift coursers endued with the speed of the tempest of the mind, went on as if drinking the skies. And quickly traversing a long way like fleet hawks, they reached Upaplavya very soon, bearing the wielder of Saranga.”

SECTION CXXXVIII

Vaisampayana said, “Hearing the words of Kunti, the mighty car-warriors, Bhishma and Drona, then spoke these words unto the disobedient Duryodhana, ‘Hast thou, O tiger among men, heard the fierce words of grave import, excellent and consistent with virtue, that Kunti had spoken in the presence of Krishna? Her sons will act according to them, especially as they are approved by Vasudeva. O Kaurava, they will not assuredly desist, without their share of the kingdom (being given to them). Thou hast inflicted much pain on the sons of Pritha. And Draupadi also was afflicted by thee in the assembly. They were, however, bound then by the bounds of truth and it was for this that they tolerated that treatment. Obtaining Arjuna now, who is skilled in every weapon, and Bhima of firm resolution, and Gandiva and the couple of (inexhaustible) quivers, and that car (of Arjuna) and that banner (bearing the device of the ape), and Nakula and Sahadeva, both endued with great might and energy, and Vasudeva also, as his allies, Yudhishthira will not forgive (thee). O mighty-armed one, thou hast witnessed with thy own eyes how intelligent Arjuna vanquished us all in battle before, in the city of Virata. Indeed, after this, that Ape-bannered (warrior) consumed in battle, taking up his fierce weapons, those Danavas of terrible deeds called the Nivatakavachas. On the occasion also of the tale of cattle, when captured by the Gandharvas, this Karna and all these thy counsellors and thyself accoutred in mail and on thy car, were all liberated from the grasp of the Gandharvas by that Arjuna. That is a sufficient proof. Therefore, O foremost of the Bharatas, with all thy brothers make peace with the sons of Pandu. Save this whole earth from the Destruction’s jaws. Yudhishthira is thy elder brother, virtuous in behaviour, affectionate towards thee, sweet-speeched and learned. Abandoning thy sinful intentions, unite thyself with that tiger among men. If Pandu's son beholdeth thee divested of thy bow, and without the wrinkles of rage on thy brow, and cheerful, even that would be for the good of our race. Approaching with all thy counsellors embrace him fraternally. O repressor of foes, salute the king respectfully as before. And let Yudhishthira, the son of Kunti, the elder brother of Bhima, hold from affection, thy saluting self with his arms. And let that foremost of smiters, Bhima, possessed of leonine shoulders and thighs round, and long and mighty arms, embrace thee. And then let that son of Kunti, Dhananjaya, called also Partha, of eyes like lotus-petals, and curly hair and conch-like neck salute thee respectfully. Then let those tigers among men, the twin Aswins, unrivalled on earth for beauty, wait on thee with affection and reverence as on their preceptor. And let all the kings with him of Dasarha's race at their head, shed tears of joy. Abandoning thy pride, unite thyself with thy brothers. Rule thou the whole earth, with thy brothers. Let all the kings joyfully return to their respective homes, having embraced one another. There is no need of battle, O king of kings. Listen to the dissuasions of thy friends. In the battle that will ensue a great destruction of the Kshatriyas is certainly indicated. The stars are all hostile. The animals and birds have all assumed fearful aspects. Diverse portents, O hero, are visible, all indicating the slaughters of the Kshatriyas. All these portents, again, are particularly visible in our abodes. Blazing meteors are afflicting thy host. Our animals are all cheerless and seem, O king, to be crying. Vultures are wheeling around thy troops. Neither the city nor the palace looks as before. Jackals, setting forth ominous yells, are running about the four quarters which are ablaze with conflagrations. Obey thou the counsels of thy father and mother as also of ourselves who are thy well-wishers. War and peace, O thou of mighty arms, are within thy control. If, O grinder of foes, thou dost not act according to the words of thy friends, thou shalt have to repent upon beholding thy army afflicted with the arrows of Partha. Hearing in battle the terrible yells uttered by the mighty Bhima and the twang of Gandiva, thou wilt remember our these words. Indeed, if what we say appears unacceptable to thee, then it will be as we say.'"

SECTION CXXXIX

Vaisampayana said, “Thus addressed by them, Duryodhana, contracting the space between his eye-brows, became cheerless, and with face bent down began to cast oblique glances. And he said not a word in reply. Beholding him cheerless, those bulls among men, Bhishma and Drona, looking at each other, once more addressed him, and said (these words).’

“Bhishma said, ‘What can be a matter of greater grief to us than that we shall have to fight against that Yudhishthira who is devoted to the service of his superiors, destitute of envy, conversant with Brahma, and truthful in speech.’

“Drona said, ‘My affection for Dhananjaya is greater than that which I bear for my son Aswatthaman. There is greater reverence also and humility (towards me) in that Ape-bannered hero (than in Aswatthaman). Alas, in observance of the Kshatriya duties, I shall have to fight even against that Dhananjaya who is dearer to me than my son. Fie on the Kshatriya profession. That Vibhatsu who hath no other bowman in the world as his equal, hath, through my grace, acquired this superiority over all bowmen. He that hateth his friends, he that is of wicked disposition, he that denieth Godhead, he that is crooked and deceitful, never obtaineth the worship of the righteous, like an ignorant person present at a sacrifice. Though dissuaded from sin, a sinful man would still wish to commit sinful acts; while he that is righteous, though tempted by sin, would not yet abandon righteousness. Though thou hast conducted thyself with falsehood and deceit towards them, the Pandavas are still desirous of doing what is agreeable to thee. As regards thyself, O thou best of the Bharatas, all thy faults are calculated to bring about disasters on thee. Thou hast been addressed by the eldest of the Kurus, by me, by Vidura, and by Vasudeva. Thou dost not yet understand what is beneficial for thyself. I have a large force, — with this conviction thou desirest to pierce the Pandava host, abounding with heroes, like the current of the Ganga piercing the ocean abounding with sharks and alligators and makaras. Having obtained Yudhishthira's prosperity like the cast off robes or garlands of another, thou regardest it as thy own. If the son of Pritha and Pandu stayeth even in the woods with Draupadi, and surrounded by his armed brothers, who is there, even in the possession of a kingdom, that is competent to vanquish him? In the presence of even that Ailavila (Kuvera) under whose command all the Yakshas live as servants, Yudhishthira the Just, shone with splendour. Having proceeded to Kuvera's abode and having procured wealth therefrom, the Pandavas are now desirous of attacking thy swelling kingdom and winning sovereignty for themselves. (As regards us two), we have made gifts, poured libations on fire, studied (the scriptures), and gratified the Brahmanas by presents of wealth. The (allotted) periods of our life have also run out. Know that our work has been done. (As regards thyself however), giving up happiness, kingdom, friends, and wealth, great will be thy calamity if thou seekest war with the Pandavas. How canst thou vanquish the son of Pandu, when Draupadi who is truthful in speech and devoted to rigid vows and austerities, prayeth for his success? How wilt thou vanquish that son of Pandu who hath Janardana for his counsellor, and who hath for a brother that Dhananjaya who is the foremost of wielders of weapons? How wilt thou vanquish that son of Pandu, of severe austerities, who hath for his allies so many Brahmanas, endued with intelligence and mastery over their senses? In accordance with what a prosperity-wishing friend should do when he sees his friends sinking in an ocean of distress, I again tell thee, there is no necessity for war. Make peace with those heroes for the sake of prosperity to the Kurus. Do not court defeat, with thy sons, counsellors, and the army!'"

SECTION CXL

"DHRITARASHTRA SAID, 'O Sanjaya, in the midst of all the princes and the servants, the slayer of Madhu took Karna upon his car and went out (of our city). What did that slayer of hostile heroes, that one of immeasurable soul, say unto Radha's son? What conciliatory words did Govinda speak unto the Suta's son? Tell me, O Sanjaya, what those words were, mild or fierce, that Krishna, possessed of a voice deep as that of newly-risen clouds during the rainy season said unto Karna?'

"Sanjaya said, 'Listen to me, O Bharata, as I repeat in due order those words, both intimidating and mild, agreeable and consistent with virtue, true and beneficial, and pleasing to the heart, which the slayer of Madhu, of immeasurable soul, said unto Radha's son.'

"'Vasudeva said, "O son of Radha, thou hast worshipped many Brahmanas fully conversant with the Vedas. With concentrated attention and mind free from envy thou hast also (on many an occasion) enquired of them after truth. Thou knowest, therefore, O Karna, what the eternal saying of the Vedas are. Thou art also well-versed in all the subtle conclusions of the scriptures. It is said by those conversant with the scriptures that the two kinds of sons called Kanina and Sahoda that are born of a maiden, have him for their father who weddeth the maid. Thou, O Karna, hast been born in this way. Thou art, therefore, morally the son of Pandu. Come, be a king, according to the injunction of the scriptures. On the side of thy father, thou hast the sons of Pritha, on the side of thy mother, thou hast the Vrishnis, (for thy kinsmen). O bull among men, know that thou hast these two for thy own. Proceeding this very day with me hence, O sire, let the Pandavas know thee as a son of Kunti born before Yudhishthira. The brothers, the five Pandavas, the son of Draupadi, and the invincible son of

Subhadra, will all embrace thy feet. All the kings and princes, again, that have been assembled for the Pandava cause, and all the Andhakas and Vrishnis, will also embrace thy feet. Let queens and princesses bring golden and silver and earthen jars (full of water) and delicious herbs and all kinds of seeds and gems, and creepers, for thy installation. During the sixth period, Draupadi also will come to thee (as a wife). Let that best of Brahmanas, Dhaumya, of restrained soul, pour libations of clarified butter on the (sacred) fire, and let those Brahmanas regarding all the four Vedas as authoritative (and who are acting as priests unto the Pandavas), perform the ceremony of thy installation. Let the family priest of the Pandavas who is devoted to Vedic rites, and those bulls among men — those brothers, the five sons of Pandu, — and the five sons of Draupadi, and the Panchalas, and the Chedis, and myself also, install thee as the lord of the whole earth. Let Dharma's son Yudhishthira, of righteous soul and rigid vows, be thy heir presumptive, ruling the kingdom under thee. Holding the white chamara in his hand (for fanning thee), let Yudhishthira, the son of Kunti, ride on the same car behind thee. After thy installation is over, let that other son of Kunti, the mighty Bhimasena, hold the white umbrella over thy head. Indeed, Arjuna then will drive thy car furnished with a hundred tinkling bells, its sides covered with tiger-skins, and with white steeds harnessed to it. Then Nakula and Sahadeva, and the five sons of Draupadi, and the Panchalas with that mighty car-warrior Sikhandin, will all proceed behind thee. I myself, with all the Andhakas and the Vrishnis, will walk behind thee. Indeed, all the Dasarhas and the Dasarnas, will, O king, be numbered with thy relatives. Enjoy the sovereignty of the earth, O thou of mighty arms, with thy brothers the Pandavas, with yapas and homas and auspicious rites of diverse kinds performed in thy honour. Let the Dravidas, with the Kuntalas, the Andhras, and the Talacharas, and the Shuchupas, and the Venupas, all walk before thee. Let chanters and panegyrists praise thee with innumerable laudatory hymns. Let the Pandavas proclaim, — Victory to Vasushena. Surrounded by the Pandavas, like the moon by the stars, rule thou the kingdom, O son of Kunti, and gladden Kunti herself. Let thy friends rejoice, and thy enemies grieve. Let there be, this day, a brotherly union between thee and thy brothers, the sons of Pandu.”””

SECTION CXLI

“‘KARNA SAID, “WITHOUT doubt, O Kesava, thou hast said these words from thy love, affection, and friendship for me, as also in consequence of thy desire of doing me good, O thou of Vrishni’s race. I know all that thou hast said unto me. Morally, I am the son of Pandu, as also in consequence of the injunctions of the scriptures, as thou, O Krishna, thinkest. My mother, while a maiden, bore me in her womb, O Janardana, through her connection with Surya. And at the command of Surya himself, she abandoned me as soon as I was born. Even thus, O Krishna, I came into the world. Morally, therefore, I am the son of Pandu. Kunti, however, abandoned me without thinking of my welfare. The Suta, Adhiratha, as soon as he beheld me, took me to his home, and from her affection for me, Radha’s breasts were filled with milk that very day, and she, O Madhava, cleansed my urine and evacuations. How can one like us, conversant with duties and ever engaged in listening to scriptures deprive her of her Pinda? So also Adhiratha of the Suta class regardeth me as a son, and I too, from affection, always regard him as (my) father. O Madhava, that Adhiratha, O Janardana, from paternal affection caused all the rites of infancy to be performed on my person, according to the rules prescribed in the scriptures. It is that Adhiratha, again, who caused the name Vasushena to be bestowed upon me by the Brahmanas. When also I attained to youth, I married wives according to his selections. Through them have been born my sons and grandsons, O Janardana. My heart also, O Krishna, and all the bonds of affection and love, are fixed on them. From joy or fear, O Govinda, I cannot venture to destroy those bonds even for the sake of the whole earth or heaps of gold. In consequence also of my connection with Duryodhana of Dhritarashtra’s race, I have, O Krishna, enjoyed sovereignty for thirteen years, without a thorn on my side. I have performed many sacrifices, always however in connection with persons of the Suta tribe. All my family rites and marriage rites have been performed with the Sutas. Obtaining me, O Krishna, Duryodhana hath, O thou of Vrishni's race, made this preparations for an armed encounter and provoked hostilities with the sons of Pandu. And it is for this, O Achyuta, that in the battle (that will ensue), I, O Krishna, have been chosen as the great antagonist of Arjuna to advance against him in a single combat. For the sake of death, or the ties of blood, or fear, or temptation, I cannot venture, O Janardana, to behave falsely towards the intelligent son of Dhritarashtra. If I do not now engage in a single combat with Arjuna, this will, O Hrishikesa, be inglorious for both myself and Partha. Without doubt, O slayer of Madhu, thou hast told me all this for doing me good. The Pandavas also, obedient as they are to thee, will, without doubt, do all that thou hast said. Thou must, however, conceal this our discourse for the present, O slayer of Madhu. Therein lies our benefit, I think, O delighter of all the Yadavas. If king Yudhishthira, of virtuous soul and well-controlled senses, cometh to know me as the firstborn son of Kunti, he will never accept the kingdom. If, again, O slayer of Madhu, this mighty and swelling empire becometh mine, I shall, O repressor of foes, certainly make it over to Duryodhana only. Let Yudhishthira of virtuous soul become king for ever. He that hath Hrishikesa for his guide, and Dhananjaya and that mighty car-warrior Bhima for his combatants, as also Nakula and Sahadeva, and the sons of Draupadi, is fit, O Madhava, to rule over the whole earth. Dhrishtadyumna, the prince of the Panchalas, that mighty car-warrior Satyaki, Uttamaujas, Yudhamanyu, the prince of Somakas who is devoted to truth, the ruler of the Chedis, Chekitana, the invincible Sikhandin, the Kekaya brothers, all of the hue of Indragopaka insects, Bhimasena's uncle Kuntibhoja of high soul and possessed of steeds endued with the colours of the rainbow, the mighty car-warrior Syenajit, Sanka the son of Virata, and thyself, O Janardana, like an ocean, — great is this assemblage, O Krishna, of Kshatriyas (that hath been made by Yudhishthira). This blazing kingdom, celebrated among all the kings of the earth, is already won (by Yudhishthira). O thou of Vrishni's race, a great sacrifice of arms is about to be celebrated by Dhritarashtra's son. Thou, O Janardana, wilt be the Upadrashtri of that sacrifice. The office of Adhyaryu also, O Krishna, in that sacrifice, will be thine. The ape-bannered Vibhatsu accoutred in mail will be the Hotri (his bow), Gandiva will be the sacrificial ladle, and the prowess of the warriors will be the clarified butter (that is to be consumed). The weapons called Aindra, Pasupata, Brahma, and Sthunakarna, applied by Arjuna, will, O Madhava, be the mantras (of that sacrifice). Resembling his father, or perhaps, excelling him in prowess, Subhadra's son (Abhimanyu) will be the chief Vedic hymn to be chanted. That destroyer of elephant ranks, that utterer of fierce roars in battle, that tiger among men, the exceedingly mighty Bhima, will be Udgatri and Prastotri in this sacrifice. King Yudhishthira of virtuous Soul, ever engaged in Yapa and Homa, will himself be the Brahma of that sacrifice. The sounds of conchs, tabors, and drums, and the leonine roaring rising high in the welkin, will be the calls upon the invited to eat. The two sons of Madri, Nakula and Sahadeva, of great fame and prowess, will be the slayers of the sacrificial animals; rows of bright cars furnished with standards of variegated hue, will, O Govinda, be stakes (for tying the animals), O Janardana, in this sacrifice. Barbed arrows and Nalikas, and long shafts, and arrows with heads like calf's tooth, will play the part of spoons (wherewith to distribute the Soma juice) while Tomaras will be the vessels of Soma, and bows will be pavitras. The swords will be Kapalas, the heads (of slain warriors) the Purodasas and the blood of warriors the clarified butter. O Krishna, in this sacrifice, the lances and bright maces (of the warriors) will be pokers (for stirring the sacrificial fire) and the corner stakes (for keeping the fire-wood from falling down). The disciples of Drona and Kripa, the son of Saradwat, will be the Sadasyas (assisting priests). The arrows shot by the wielder of Gandiva and by (other) mighty car-warriors, and by Drona and Drona's son, will play the part of ladles for distributing the Soma. Satyaki will discharge the duties of the chief assistant of the Adhyaryu. Of this sacrifice, Dhritarashtra's son will be installed as the performer, while this vast army will be his wife. O thou of mighty arms, when the nocturnal rites of sacrifice will begin, the mighty Ghatotkacha will play the part of the slayer of (devoted) victims. The mighty Dhrishtadyumna, who sprang into life from the sacrificial fire, having for its mouth the rites celebrated with mantras, will, O Krishna, be the Dakshina of that sacrifice. For those harsh words, O Krishna, that I said before unto the sons of Pandu for the gratification of Dhritarashtra’s son, — for that wicked conduct of mine, — I am consumed with repentance. When O Krishna, thou wilt behold me slain by Arjuna, then will the Punachiti of this sacrifice commence. When the (second) son of Pandu will drink the blood of the loudly roaring Dussasana, then will the Soma-drinking of this sacrifice have taken place! When the two princes of Panchala (Dhrishtadyumna and Sikhandin) will overthrow Drona and Bhishma, then, O Janardana, will this sacrifice be suspended for an interval. When mighty Bhimasena will slay Duryodhana, then, O Madhava, will this sacrifice of Dhritarashtra’s son be concluded. When the wives of Dhritarashtra’s sons and grandsons assembled together, deprived, O Kesava, of their husbands and sons and without protectors, will indulge in lamentations with Gandhari in their midst, on the field of battle haunted by dogs and vultures and other carnivorous birds, then, O Janardana, will the final bath of this sacrifice take place.

“““I pray to thee, O bull of the Kshatriya race, let not the Kshatriyas, old in learning and old in years, perish miserably, O Janardana, for thy sake. Oh, let this swelling host of Kshatriyas perish by means of weapons on that most sacred of all spots in the three worlds, *viz.* Kurukshetra, O Kesava. O thou of eyes like lotus-leaves, accomplish on this spot what thou hast in thy mind, so that, O thou of Vrishni’s race, the whole Kshatriya order may attain to heaven. As long, O Janardana, as the hills and the rivers will last, so long will the fame of these achievements last. The Brahmanas will recite this great war of the Bharatas. The fame, O thou of Vrishni’s race, that they achieve in battles is the wealth that Kshatriyas own. O Kesava, bring Kunti’s son (Arjuna) before me for battle, keeping for ever this our discourse a secret, O chastiser of foes.”””

SECTION CXLII

“SANJAYA SAID, ‘HEARING these words of Karna, Kesava, that slayer of hostile heroes, spoke unto him these words smilingly, “Do not the means of winning an empire recommend themselves to thee, O Karna? Wishest thou not to rule over the whole earth given by me to thee? The victory of the Pandavas, therefore, is very certain. There seems to be no doubt in this. The triumphal banner of Pandu’s son, with the fierce ape on it, seems to be already set up. The divine artificer, Bhaumana, hath applied such celestial illusion (in its construction) that it standeth high, displayed like Indra’s banner. Various celestial creatures of terrific shape, indicating victory, are seen on that standard. Extending for a yojana upwards and all around, that beautiful standard of Arjuna, resembling fire in radiance, is never, O Karna, when set up, obstructed by hills or trees. When thou wilt behold in battle Arjuna, on his car drawn by white steeds and driven by Krishna, applying Aindra, Agneya and Maruta weapons, and when thou wilt hear the twang of Gandiva piercing the welkin like the very thunder, then all signs of the Krita, the Treta, and the Dwapara ages will disappear (but, instead, Kali embodied will be present). When thou wilt behold in battle Kunti’s son, invincible Yudhishthira, devoted to Yapa and Homa and resembling the very sun in brilliance, protecting his own mighty army and burning the army of his foes, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle the mighty Bhimasena dancing, after having quaffed the blood of Dussasana, like a fierce elephant with rent temples after having killed a mighty antagonist, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle Arjuna checking Drona and Santanu’s son and Kripa and king Suyodhana, and Jayadratha of Sindhu’s race, all rushing fiercely to the encounter, then all signs of the Krita, the Treta and the Dwapara ages will disappear. When thou wilt behold in battle the two mighty sons of Madri, — those heroic car-warriors, capable of breaking into pieces all hostile cars, — agitating, from the very moment when weapons will begin to clash, the army of Dhritarashtra's sons like a couple of infuriated elephants, then all signs of the Krita, the Treta and the Dwapara ages will disappear. Returning hence, O Karna, say unto Drona and Santanu's son and Kripa that the present month is a delightful one, and that food, drink, and fuel are abundant now. All plants and herbs are vigorous now, all trees full of fruits, and flies there are none. The roads are free from mire, and the waters are of agreeable taste. The weather is neither very hot nor very cold and is, therefore, highly pleasant. Seven days after, will be the day of the new moon. Let the battle commence then, for that day, it hath been said, is presided over by Indra. Say also unto all the kings that have come for battling that I will fully accomplish the desire cherished by them. Indeed, all the kings and princes that are obedient to the orders of Duryodhana, obtaining death by weapons, will attain to an excellent state.”””

SECTION CXLIII

“Sanjaya said, ‘Hearing these beneficial and auspicious words of Kesava, Karna worshipped Krishna, the slayer of Madhu, and said these words, “Knowing (everything), why dost thou yet, O thou of mighty arms, seek to beguile me? The destruction of the whole earth that is at hand for its cause, Sakuni, and myself, and Dussasana, and king Duryodhana, the son of Dhritarashtra. Without doubt, O Krishna, a great and fierce battle is at hand between the Pandavas and the Kurus which will cover the earth with bloody mire. All the kings and princes following the lead of Duryodhana, consumed by the fire of weapons will proceed to the abode of Yama. Diverse frightful visions are seen, O slayer of Madhu, and many terrible portents, and fierce disturbances also. All these omens, making the hairs (of the spectators) stand on their ends, indicate, O thou of Vrishni’s race, the defeat of Dhritarashtra’s son and the victory of Yudhishthira. That fierce planet of great effulgence, Sanaischara (Saturn), is afflicting the constellation called Rohini, in order to afflict greatly the creatures of the earth. The planet Angaraka (Mars), wheeling, O slayer of Madhu, towards the constellation Jeshthya, approacheth towards Anuradhas, indicating a great slaughter of friends. Without doubt, O Krishna, a terrible calamity approacheth the Kurus when specially, O thou of Vrishni’s race, the planet Mahapat afflicteth the constellation Chitra. The spot on the lunar disc hath changed its position; and Rahu also approacheth towards the sun. Meteors are falling from the sky with loud noise and trembling motion. The elephants are sending forth frightful cries, while the steeds, O Madhava, are shedding tears, without taking any delight in food and drink. They say, O thou of mighty arms, that on the appearance of these portents, a terrible calamity approacheth, productive of a great slaughter. O Kesava, amongst the steeds, elephants and soldiers, in all the divisions of Duryodhana's army, it is seen, O slayer of Madhu, that while small is the food these take, ample is the excreta they evacuate. The wise have said that this is an indication of defect. The elephants and steeds of the Pandavas, O Krishna, all seem to be cheerful, while all the animals wheel along their right. This also is an indication of their success. The same animal, O Kesava, pass by the left side of Duryodhana's army, while incorporeal voices are constantly heard (over their heads). All this is an indication of defeat. All auspicious birds, such as peacocks, swans, cranes, Chatakas, Jivajivas, and large flights of Vakas, follow the Pandavas, while vultures, Kankas, hawks, Rakshasas, wolves and bees, in flights and herds, follow the Kauravas. The drums in the army of Dhritarashtra's son yield no sounds, while those of the Pandavas yield sounds without being struck. The wells in the midst of Duryodhana's encampment send forth loud roars like those of huge bulls. All this is an indication of defeat. The gods are showering flesh and blood, O Madhava, on Duryodhana's soldiers. Vapoury edifices of great effulgence with high walls, deep trenches, and handsome porches, are suddenly appearing in the skies (over the Kuru encampment). A black circle surrounding the solar disc appears to the view. Both twilights at sunrise and sunset indicate great terrors. The jackals yell hideously. All this is an indication of defeat. Diverse birds, each having but one wing, one eye, and one leg, utter terrible cries. All this, O slayer of Madhu, indicates defeat. Fierce birds with black wings and red legs hover over the Kuru encampment at nightfall. All this is an indication of defeat. The soldiers of Duryodhana betray hatred for Brahmanas first, and then for their preceptors, and then for all their affectionate servants. The eastern horizon of (Duryodhana's encampment) appeareth red; the southern of the hue of weapons; and western, O slayer of Madhu, of an earthy hue. All the quarters around Duryodhana's encampment seem, O Madhava, to be ablaze. In the appearance of all these portents, great is the danger that is indicated.

"""I have in a vision, O Achyuta, beheld Yudhishthira ascending with his brothers a palace supported by a thousand columns. All of them appeared with white head-gears and in white robes. And all of them appeared to me to be seated on white seats. In the midst of the same vision, thou, O Janardana, wast beheld by me to be employed in enveloping the blood-dyed earth with weapons. Yudhishthira at the same time, of immeasurable energy, ascending upon a heap of bones, was gladly eating buttered payasa of a golden cup. I further beheld Yudhishthira to be employed in swallowing the earth handed over to him by thee. This indicates that he will verily rule the earth. I beheld that tiger among men, Vrikodara, of fierce deeds, standing on the summit, mace in hand, and as if devouring this earth. This plainly indicates that he will slay all of us in fierce battle. It is known to me, O lord of the senses, that victory is there where righteousness is. I saw also Dhananjaya, the wielder of Gandiva, seated on the back of a white elephant, with thee, O lord of the senses, and blazing forth with great beauty. I have no doubt, O Krishna, that ye will slay in battle all the kings headed by Duryodhana. I saw Nakula and Sahadeva and that mighty car-warrior Satyaki, adorned with white bracelets, white cuirasses, white garlands, and white robes. This tiger among men were seated upon excellent vehicles borne on the shoulders of men. And I saw that umbrellas were held over the heads of all the three. Amongst the soldiers of Dhritarashtra's son, these three, O Janardana, were beheld by me decked with white head-gears. Know, O Kesava, that those three were Aswatthaman, Kripa, and Kritavarman of Satwata's race. All other kings, O Madhava, were seen by me to have blood-red head-gears. I saw also, O thou of mighty arms, that those mighty car-warriors Bhishma and Drona, ascending on a vehicle drawn by camels, and by myself, and Dhritarashtra's son, proceeded, O lord, to the quarter, O Janardana, ruled by Agastya. This indicates that we shall soon have to proceed to Yama's abode. I have no doubt that myself and the other kings, indeed, the entire assemblage of Kshatriyas shall have to enter into the Gandiva fire."

"'Krishna said, "Indeed, the destruction of the earth is at hand when my words, O Karna, do not become acceptable to thy heart. O sire, when the destruction of all creatures approacheth, wrong assuming the semblance of right leaveth not the heart."

"'Karna said, "If, O Krishna, we come out of this great battle that will be so destructive of heroic Kshatriyas, with life, then, O thou of mighty arms may we meet here again. Otherwise, O Krishna, we shall certainly meet in heaven. O sinless one, it seemeth to me now that there only it is possible for us to meet."'

"Sanjaya said, 'Having spoken these words, Karna closely pressed Madhava to his bosom. Dismissed by Kesava, he then descended from the car. And riding on his own car decked with gold, Radha's son greatly dejected, came back with us!'"

SECTION CXLIV

Vaisampayana said, “Upon the failure of Krishna’s solicitations (for peace), and after he had started for the Pandavas from the Kurus, Kshatri approached Pritha and said these words slowly in grief, ‘O mother of living children, thou knowest that my inclination is always for peace, and although I cry myself hoarse, yet Suyodhana doth not accept my words. King Yudhishthira, having the Chedis, the Panchalas, and the Kekayas, Bhima and Arjuna, Krishna, Yuyudhana, and the twins for his allies, stayeth yet at Upaplavya, and from affection for kinsmen, looketh up to righteousness only, like a weak man, though he is possessed of great strength. King Dhritarashtra here, though old in years, doth not effect peace, and intoxicated with pride of children, treadeth a sinful path. In consequence of the wickedness of Jayadratha and Karna and Dussasana and Suvala’s son, intestine dissensions will break out. They that behave unrighteously towards him that is righteous, verily that sin of theirs soon produceth its consequences. Who is there that will not be filled with sorrow at the sight of the Kurus persecuting righteousness in this way? When Kesava returneth without being able to bring about peace, the Pandavas will certainly address themselves for battle. Thereupon, the sin of the Kurus will lead to a destruction of heroes. Reflecting on all this, I do not get sleep by day or by night.’

“Hearing these words uttered by Vidura, who always wished her sons the accomplishment of their objects, Kunti began to sigh heavily, afflicted with grief, and began to think within herself, ‘Fie to wealth, for the sake of which this great slaughter of kinsmen is about to take place. Indeed, in this war, they that are friends will sustain defeat. What can be a greater grief than this that the Pandavas, the Chedis, the Panchalas, and the Yadavas, assembled together, will fight with the Bharatas? Verily, I behold demerit in war. (On the other hand) if we do not fight, poverty and humiliation would be ours. As regards the person that is poor, even death is beneficial (to him). (On the other hand) the extermination of one's kinsmen is not victory. As I reflect on this, my heart swelleth with sorrow. The grandsire (Bhishma), the son of Santanu, the preceptor (Drona), who is the foremost of warriors, and Karna, having embraced Duryodhana's side, enhance my fears. The preceptor Drona, it seemeth to me, will never fight willingly against his pupils. As regards the Grandsire, why will he not show some affection for the Pandavas? There is only this sinful Karna then, of deluded understanding and ever following the deluded lead of the wicked Duryodhana, that hateth the Pandavas. Obstinately pursuing that which injureth the Pandavas, this Karna is, again, very powerful. It is this which burneth me at present. Proceeding to gratify him, I will today disclose the truth and seek to draw his heart towards the Pandavas. Pleased with me, while I was living in the inner apartments of the palace of my father, Kuntibhoja, the holy Durvasa gave me a boon in the form of an invocation consisting of mantras. Long reflecting with a trembling heart on the strength or weakness of those mantras and the power also of the Brahmana's words, and in consequence also of my disposition as a woman, and my nature as a girl of unripe years, deliberating repeatedly and while guarded by a confidential nurse and surrounded by my waiting-maids, and thinking also of how not to incur any reproach, how to maintain the honour of my father, and how I myself might have an accession of good fortune without being guilty of any transgression, I, at last, remembered that Brahmana and bowed to him, and having obtained that mantras from excess of curiosity and from folly, I summoned, during my maidenhood, the god Surya. He, therefore, who was held in my womb during my maidenhood, — why should he not obey my words that are certainly acceptable and beneficial to his brothers?' And reflecting in this strain, Kunti formed an excellent resolution. And having formed that resolution, she went to the sacred stream called after Bhagiratha. And having reached the banks of Ganga, Pritha heard the chanting of the Vedic hymns by her son, endued with great kindness and firmly devoted to truth. And as Karna stood with face directed to the east and arms upraised, then helpless Kunti, for the sake of her interest stayed behind him, waiting the completion of prayers. And the lady of Vrishni's race, that wife of Kuru's house, afflicted by the heat of the sun began to look like a faded garland of lotuses. And, at last, she stood in the shade afforded by the upper garments of Karna. And Karna, of regulated vows, said his prayers until his back became heated by the rays of the sun. Then turning behind, he behold Kunti and was filled with surprise. And saluting him in proper form and with joined palms that foremost of virtuous persons, endued with great energy and pride, viz., Vrisha, the son of Vikartana, bowed to her and said (the following words)."

SECTION CXLV

“Karna said, ‘I am Karna, son of Radha and Adhiratha. For what, O lady, hast thou come here? Tell me what I am to do for thee?’

“Kunti said, ‘Thou art Kunti’s son, and not Radha’s. Nor is Adhiratha thy father. Thou, O Karna, art not born in the Suta order. Believe what I say. Thou wert brought forth by me while a maiden. I held thee first in my womb. O son, thou wert born in the palace of Kuntiraja. O Karna, that divine Surya who blazeth forth in light and maketh everything visible, O foremost of all wielders of weapons, begat thee upon me. O irresistible one, thou, O son, wert brought forth by me in my father’s abode, decked with (natural) ear-rings and accoutred in a (natural) coat of mail, and blazing forth in beauty. That thou, without knowing thy brothers, shouldst, therefore, from ignorance, wait upon Dhritarashtra’s son, is not proper. It is improper in thee especially, O son. The gratification of one’s father and one’s mother, who is the sole displayer of affection (for her child), hath, O son, in the matter of ascertaining the duties of men, been declared to be the highest of all duties. Acquired formerly by Arjuna, the prosperity of Yudhishthira hath, from avarice, been wrested by wicked persons. Snatching it back from Dhritarashtra’s sons, do thou enjoy that prosperity. Let the Kurus behold today the union of Karna and Arjuna. Beholding thee and thy brother united together in bonds of brotherly love, let those wicked persons bow down unto ye. Let Karna and Arjuna be named in the same breath as Rama and Janardana. If you two are united together, what cannot be accomplished in the world? O Karna, surrounded by thy brothers, thou wilt, without doubt, blaze forth like Brahma Himself, surrounded by the gods on the platform of a great sacrifice. Endued with every virtue, thou art the first of all my relations. Let not the epithet Suta’s son attach to thee. Thou art a Partha, endued with great energy.’”

SECTION CXLVI

VAISAMPAYANA SAID, “(AFTER Kunti had said this), Karna heard an affectionate voice issued out of the solar circle. Coming from a great distance, that voice was uttered by Surya himself with paternal affection. (And it said)—‘The words said by Pritha are true. O Karna, act according to the words of thy mother. O tiger among men, great good will result to thee if thou fully followest those words.’”

Vaisampayana continued, “Though, thus addressed by his mother, and by also his father Surya himself, Karna’s heart did not yet waver, for he was firmly devoted to truth. And he said, ‘O Kshatriya lady, I cannot admit what thou hast said, viz., that obedience to thy commands constituteth (in my case) the highest of my duties. O mother, I was abandoned by thee as soon as I was born. This great injury, involving risk to life itself, that thou didst me, hath been destructive of my achievements and fame. If, indeed, I am a Kshatriya, I have, for thee, been deprived of all the rites of a Kshatriya. What enemy would have done me a greater injury? Without showing me mercy, when thou shouldst have shown it, and having kept me divested of all the rites (that are obligatory in consequence of the order of my birth), thou wouldst however, lay thy command on me today! Thou hadst never before sought my good as a mother should. Thou addressest me today, however, desiring to do good to thyself. Who is there that would not be afraid of Dhananjaya having Krishna with him (for the driver of his car)? If, therefore, I go today unto the Parthas, who is there that would not regard me as doing so from fright? Hitherto, nobody knew me to be their brother. If, giving out on the eve of battle that I am their brother, I go to the Pandavas, what would all the Kshatriyas say? Furnished with every object of desire, and worshipped by them with a view to make me happy, how can I render that friendship of

Dhritarashtra’s sons utterly futile? Having provoked hostilities with others, they always wait on me respectfully, and always bow down to me, as the Vasus bow down to Vasava. They think that aided by my might, they are capable of encountering the foe. How can I then frustrate that cherished hope of theirs? With me as their boat, they desire to cross the impassable ocean of battle. How can I then abandon them that are desirous of crossing that ocean which hath no other ferry? This is the time when all those have been supported by Dhritarashtra’s sons should exert themselves for their masters. I shall certainly act for them, reckless of even my life. Those sinful men of unsteady heart, who, well-fed and well-furnished (with every necessary) by their masters, undo the benefit received by them when the time cometh for paying back, are thieves of their master’s cakes, have neither this nor the other world for them. I will not speak deceitfully unto thee. For the sake of Dhritarashtra’s son, I shall fight against thy sons to the best of my strength and might. I must not, however, abandon kindness and the conduct that becometh the good. Thy words, therefore, however beneficial cannot be obeyed by me now. This thy solicitation to me will not yet be fruitless. Except Arjuna, thy other sons, Yudhishthira, Bhima, and the twins, though capable of being withstood by me in tight and capable also of being slain, shall not yet be slain by me. It is with Arjuna alone, among all the combatants of Yudhishthira, that I will fight. Slaying Arjuna in battle, I shall achieve great merit, or slain by Savyasachin, I shall be covered with glory. O famous lady, the number of thy sons will never be less than five. Five it will always be, — either with me, or with Arjuna, and myself slain.’

“Hearing these words of Karna, Kunti who was trembling with grief, embraced her son who was unmoved in consequence of his fortitude, and said, ‘Indeed, O Karna, even if what thou sayest seemeth to be possible, the Kauravas will certainly be exterminated. Destiny is all. Thou hast, however, O grinder of foes, granted to four of thy brothers the pledge of safety. Let that pledge be borne in thy remembrance at the time of shooting of weapons in battle.’ And having told all this, Pritha also addressed Karna, saying, ‘Blessed be thou, and let health be thine.’ And Karna replied unto her, saying, ‘Be it so!’ And they then left the spot, wending in different directions.”

SECTION CXLVII

VAISAMPAYANA SAID, “COMING back to Upaplavya from Hastinapura, that chastiser of foes, Kesava, represented unto the Pandavas all that had happened, and conferring with them for a long space of time, and holding repeated consultations, Sauri went to his own quarters for rest. And dismissing all the kings, with Virata and others at their heads, the five brothers — the Pandavas — when the sun had set, said their evening prayers. And with hearts ever fixed on Krishna they began to think of him. And, at last, bringing Krishna of Dasarha’s race into their midst, they began to deliberate again about what they should do. And Yudhishthira said, ‘O thou of eyes like lotus-petals, it behoveth thee to tell us all that thou saidst unto Dhritarashtra’s son in the assembly (of the Kurus), having gone to Nagapura.’ Vasudeva said, ‘Having gone to Nagapura, I addressed Dhritarashtra’s son in the assembly such words as were true, reasonable, and beneficial. That wicked minded fellow did not, however, accept them.’

“Yudhishthira said, ‘When Duryodhana desired to tread along the wrong path, what did the aged Kuru grandsire say, O Hrishikesa, unto that vindictive prince? What also did the highly-blessed preceptor — the son of Bharadwaja, say? And what did his parents Dhritarashtra and Gandhari say? What did our junior father Kshattri, who is the foremost of all persons conversant with virtue, and who is always afflicted with sorrow on account of ourselves whom he regards as his sons, say unto Dhritarashtra’s son? What also did all the kings who sat in that assembly say? O Janardana, say it all unto us, exactly as it happened. Thou hast already told us all the disagreeable words that the Kuru chiefs (Bhishma and Dhritarashtra) and others in that assembly of the Kurus said unto the wicked Duryodhana who is overwhelmed with lust and covetousness, and who regardeth himself wise. Those words, however, O Kesava, have flitted away from my memory. O Govinda, I desire to hear, O lord, all those words again. Act thou in such a way that the opportunity may not pass away. Thou, O Krishna, art our refuge, thou art our lord, thou art our guide!'

"Vasudeva said, 'Hear, O king, the words that were addressed to king Suyodhana in the midst of the assembly of the Kurus, and, O king of kings, bear them in thy mind. After my words were ended, Dhritarashtra's son laughed aloud. Highly incensed at this, Bhishma then said, "Hear, O Duryodhana, what I say for (the preservation of) our race, and having heard it, O tiger among kings, do what is beneficial to thy own house. O sire, O king, my father Santanu, was widely known in the world. I was, at first, his only son. A desire sprung up in his heart as to how he might obtain a second son, for the wise say that an only son is no son, — Let not my race be extinct, may my fame be spread. Even this was his desire. Knowing this to have been his desire, I procured Kali to become my mother, having myself made a promise highly difficult to observe, for the sake of my father as also for the sake of our race. How, in consequence of that promise I could not be king and have drawn up my vital seed, are, of course, well-known to thee. (I do not grieve for that). Observing that vow of mine, behold, I am living in happiness and joy. In her, O king, was born my younger brother, that mighty-armed and handsome supporter of Kuru's race, viz., Vichitravirya of virtuous soul. After my father's ascension to heaven, I installed Vichitravirya as a ruler of the kingdom, that was mine, while I placed myself under him as a servant of his. O king of kings, I then brought him suitable wives, having vanquished many assembled monarchs. Thou hast heard of it often. Sometime after, I was engaged in a single combat with the (great) Rama. From fear of Rama, my brother fled, the more so as his subject deserted him. During this period, he became very much attached to his wives and accordingly had an attack of phthisis. Upon his death, there was anarchy in the kingdom and the chief of the gods poured not a drop of rain (on the realm). The subjects then, afflicted by fear of hunger, hastened to me and said, 'Thy subjects are on the point of being exterminated. Be thou our king for the sake of our good. Dispel this drought. Blessed be thou, O perpetuator of Santanu's race. Thy subjects are being greatly afflicted by severe and frightful maladies. Very few of them are still alive. It behoveth thee, O son of Ganga, to save them. Dispel these tortures. O hero, cherish thy subjects righteously. When thou art alive, let not the kingdom go to destruction.' Hearing these words of theirs uttered in a weeping voice, my heart was undisturbed. Remembering the behaviour of good, I desired to maintain my vow. Then, O king, the citizens, my auspicious mother Kali herself, our servants, the priests and the preceptors (of our house), and many Brahmanas of great learning, all afflicted with great woe, solicited me to occupy the throne. And they said, 'When thou art alive, shall the kingdom, ruled by Pratipa (of old), go to ruin? O thou of magnanimous heart, be thou the king for our good.' Thus addressed by them, I joined my hands together and, myself filled with grief and greatly afflicted, I represented to them the vow I had made from filial respect. I repeatedly informed them that for the sake of our race, I had vowed to live with vital seed drawn up and foreswearing the throne. It was especially for my mother, again, that I did so. I, therefore, begged them not to put me to the yoke. I again joined my hands and conciliated my mother, saying, 'O mother, begot by Santanu and being a member of Kuru's race, I cannot falsify my promise.' I repeatedly told her this. And, O king, I said further, 'It is for thee especially, O mother, that I took this vow; I am verily thy servant and slave, O mother, thou that art distinguished for parental affection.' Having begged my mother and the people thus, I then solicited the great sage Vyasa for begetting children upon the wives of my brother. Indeed, O king, both myself and my mother gratified that Rishi. At last, O king, the Rishi granted our prayers in the matter of the children. And he begot three sons in all, O best of Bharata's race. Thy father was born blind, and in consequence of this congenital defect of a sense, he could not become king. The high-souled and celebrated Pandu became king. And when Pandu became king, his sons must obtain their paternal inheritance. O sire, do not quarrel, give them half the kingdom. When I am alive, what other man is competent to reign? Do not disregard my words. I only wish that there should be peace amongst you. O sire, O king, I make no distinction between thee and then (but love all of you equally). What I have said unto thee represents also the opinion of thy father, of Gandhari, and also of Vidura. The words of those that are old should always be listened to. Do not disregard these words of mine. Do not destroy all thou hast and the earth also.”””

SECTION CXLVIII

“Vasudeva said, ‘After Bhishma had said these words, Drona, always competent to speak, then addressed Duryodhana in the midst of the (assembled) monarchs and said these words that are beneficial to thee. And he said, “O sire, as Pratipa’s son, Santanu, was devoted to the welfare of his race, and as Devavrata, otherwise called Bhishma was devoted to the welfare of his race, so was the royal Pandu, that king of the Kurus, who was firmly devoted to truth, who had his passions under control, who was virtuous, of excellent vows, and attentive to all duties. (Though king by right) that perpetuator of Kuru’s race yet made over the sovereignty to his elder brother, Dhritarashtra, endued with great wisdom, and to his younger brother Kshattri (Vidura). And placing this Dhritarashtra of unfading glory on the throne, that royal son of Kuru’s race went to the woods with his two wives. And that tiger among men, Vidura, with great humility, placing himself in subjection to Dhritarashtra, began to wait on him like a slave, fanning him with the branch of a tender palm. And all the subjects then, O sire, duly tendered their submission to king Dhritarashtra just as they had done to king Pandu himself. And having made over the kingdom to Dhritarashtra and Vidura, that conqueror of hostile cities, Pandu, wandered over the whole earth. Always devoted to truth, Vidura then took charge of the finances, gifts, superintendence of the servants (of the state), and the feeding of all, while that conqueror of hostile cities, Bhishma, of mighty energy, supervised the making of war and peace and the necessity of making or withholding gifts to kings. When king Dhritarashtra of great strength was on the throne, the high-souled Vidura was near him. Born in Dhritarashtra’s race how dost thou venture to bring about a disunion in the family? Uniting with thy brothers (the Pandavas) enjoy all objects of enjoyment. O king, I do not say this to you from cowardice, nor for the sake of wealth. I am enjoying the wealth that Bhishma gave me, and not thou, O best of kings. I do not desire, O king, to have from thee my means of sustenance. Where Bhishma is, there Drona must be. Do what Bhishma hath told thee. O grinder of foes, give unto the sons of Pandu half the kingdom. O sire, I acted as their preceptor as much as thine. Indeed, even as Aswatthaman is to me, so is Arjuna of white steeds. What use is there of much declamation? Victory is there where righteousness is.”’

“Vasudeva continued, ‘After Drona, of immeasurable energy, had said this, the virtuous Vidura then, O king, who is devoted to truth, said these words, turning towards his uncle (Bhishma) and looking at his face. And Vidura said, “O Devavrata, attend to the words I speak. This race of Kuru, when it became extinct, was revived by thee. It is for this that thou art indifferent to my lamentations now. In this our race, its stain is this Duryodhana, whose inclinations are followed by thee, although he is enslaved by avarice, and is wicked and ungrateful and deprived of his senses by lust. The Kurus will certainly bear consequence of the acts of that Duryodhana who transgresseth the command of his father, observant of virtue and profit. O great king, act thou so that the Kurus may not perish. Like a painter producing a picture, it was thou, O king, who hadst caused me and Dhritarashtra to spring into life. The Creator, having created creatures, destroys them again. Do not act like him. Seeing before thy very eyes this extinction of thy race, be not indifferent to it. If, however, thy understanding is gone in consequence of the universal slaughter that is at hand, go then to the woods, taking me and Dhritarashtra with thee. Otherwise, binding this very day wicked Duryodhana that hath deceit for his wisdom, rule this kingdom with the sons of Pandu guarding it around. Relent, O tiger among kings. A great slaughter of the Pandavas, the Kurus, and of other kings of immeasurable energy is before us.”

“‘Having said this, Vidura ceased, his heart overflowing with sorrow. And reflecting on the matter, he began to draw repeated sighs. Then the daughter of king Suvala, alarmed at the prospect of the destruction of a whole race, said, from wrath, these words fraught with virtue and profit, to cruel Duryodhana of wicked heart, in the presence of the assembled monarchs, “Let all the kings present in this royal assembly and let the regenerate Rishis that form the other members of this conclave, listen (to me) as I proclaim the guilt of thy sinful self backed by all thy counsellors. The kingdom of the Kurus is enjoyable in due order of succession. Even this hath always been the custom of our race. Of sinful soul and exceedingly wicked in acts, thou seekest the destruction of the Kuru kingdom by thy unrighteousness. Wise Dhritarashtra is in possession of the kingdom, having Vidura of great foresight under him (as his adviser). Passing over these two, why, O Duryodhana, dost thou, from delusion, covet the sovereignty now? Even the high-souled king and Kshattri, when Bhishma is alive, should both be subordinate to him. Indeed, this foremost of men, this offspring of Ganga, the high-souled Bhishma, in consequence of his righteousness, doth not desire the sovereignty. It is for this reason that this invincible kingdom became Pandu’s. His sons, therefore, are masters today and no other. The extensive kingdom, then by paternal right, belongeth to the Pandavas, and their sons and grandsons in due order. Observing the customs of our race and the rule with respect to our kingdom, we all fully accomplish that which this high-souled and wise chief of the Kurus, Devavrata, firmly adhering to truth, sayeth, ‘Let this king (Dhritarashtra) and Vidura also, at the command of Bhishma of great vows, proclaim the same thing. Even that is an act that should be done by those that are well-wishers (of this race). Keeping virtue in front, let Yudhishthira, the son of Dharma, guided by king Dhritarashtra and urged by Santanu’s son, rule for many long years this kingdom of the Kurus lawfully obtainable by him.’”””

SECTION CXLIX

“Vasudeva said, ‘After Gandhari had said this, that ruler of men, Dhritarashtra, then said these words to Duryodhana in the midst of the (assembled) monarchs, “O Duryodhana, listen, O son, to what I say, and blessed be thou; do that if thou hast any respect for thy father. The lord of creatures, Soma, was the original progenitor of the Kuru race. Sixth in descent from Soma, was Yayati, the son of Nahusha. Yayati had five best of royal sages as his sons. Amongst them, lord Yadu of mighty energy was the eldest-born. Younger to Yadu was Puru, who, as our progenitor, brought forth by Sarmistha the daughter of Vrishaparvan. Yadu, O best of the Bharatas, was born of Devayani and, therefore, O sire, was the daughter’s son of Sukra, otherwise called Kavya, of immeasurable energy. Endued with great strength and prowess, that progenitor of the Yadavas, filled with pride and possessed of wicked understanding, humiliated all the Kshatriyas. Intoxicated with pride of strength, he obeyed not the injunctions of his father. Invincible in battle, he insulted his father and brother. On this earth girt on four sides by the sea, Yadu became all-powerful, and reducing all to subjection, he established himself in this city called after the elephant. His father Yayati, the son of Nahusha, enraged with him, cursed that son of his, and, O son of Gandhari, even expelled him from the kingdom. Angry Yayati also cursed those brothers of Yadu who were obedient to that eldest brother of theirs, who was so proud of his strength. And having cursed these his sons, that best of kings placed on his throne his youngest son Puru who was docile and obedient to him. Thus even the eldest son may be passed over and deprived of the kingdom, and younger sons may, in consequence of their respectful behaviour to the aged, obtain the kingdom. So also, conversant with every virtue there was my father’s grandfather, king Pratipa, who was celebrated over the three worlds. Unto that lion among kings, who ruled his kingdom virtuously were born three sons of great fame and resembling three gods. Of them, Devapi was the eldest, Vahlika the next and Santanu of great intelligence, who, O sire, was my grandfather, was the youngest. Devapi, endued with great energy, was virtuous, truthful in speech, and ever engaged in waiting upon his father. But that best of kings had a skin-disease. Popular with both the citizens and the subjects of the provinces, respected by the good, and dearly loved by the young and the old, Devapi was liberal firmly adhering to truth, engaged in the good of all creatures, and obedient to the instructions of his father as also of the Brahmanas. He was dearly loved by his brother Vahlika as also the high-souled Santanu. Great, indeed, was the brotherly love that prevailed between him and his high-souled brothers. In course of time, the old and best of kings, Pratipa, caused all preparations to be made according to the scriptures for the installation of Devapi (on the throne). Indeed, the lord Pratipa caused every auspicious preparation. The installation of Devapi, however, was forbidden by the Brahmanas and all aged persons amongst the citizens and the inhabitants of the provinces. Hearing that the installation of his son was forbidden, the voice of the old king became choked with tears and he began to grieve for his son. Thus, though Devapi was liberal, virtuous, devoted to truth, and loved by the subjects, yet in consequence of his skin-disease, he was excluded from his inheritance. The gods do not approve of a king that is defective of a limb. Thinking of this, those bulls among Brahmanas forbade king Pratipa to install his eldest son. Devapi then, who was defective of one limb, beholding the king (his father) prevented (from installing him on the throne) and filled with sorrow on his account, retired into the woods. As regards Vahlika, abandoning his (paternal) kingdom he dwelt with his maternal uncle. Abandoning his father and brother, he obtained the highly wealthy kingdom of his maternal grandfather. With Vahlika’s permission, O prince, Santanu of world-wide fame, on the death of his father (Pratipa), became king and ruled the kingdom. In this way also, O Bharata, though I am the eldest, yet being defective of a limb, I was excluded from the kingdom by intelligent Pandu, no doubt, after much reflection. And

Pandu himself, though younger to me in age, obtained the kingdom and became king. At his death, O chastiser of foes, that kingdom must pass to his sons. When I could not obtain the kingdom, how canst thou covet it? Thou art not the son of a king, and, therefore, hast no right to this kingdom. Thou, however, desirest to appropriate the property of others. High-souled Yudhishthira is the son of a king. This kingdom is lawfully his. Of magnanimous soul, even he is the ruler and lord of this race of Kuru. He is devoted to truth, of clear perception, obedient to the counsels of friends, honest, loved by the subjects, kind to all well-wishers, master of his passions, and the chastiser of all that are not good. Forgiveness, renunciation, self-control, knowledge of the scriptures, mercy to all creatures, competence to rule according to the dictates of virtue, of all these attributes of royalty exist in Yudhishthira. Thou art not the son of a king, and art always sinfully inclined towards thy relatives. O wretch, how canst thou succeed in appropriating this kingdom that lawfully belongeth to others? Dispelling this delusion, give half the kingdom with (a share of the) animals and other possessions. Then, O king, mayest thou hope to live for some time with thy younger brothers.”””

SECTION CL

“Vasudeva said, ‘Though thus addressed by Bhishma, and Drona, and Vidura, and Gandhari, and Dhritarashtra, that wicked wight could not yet be brought to his senses. On the other hand, the wicked Duryodhana, disregarding them all, rose (and left the assembly) with eyes red in anger. And all the kings (invited by him), prepared to lay down their lives, followed him behind. King Duryodhana then repeatedly ordered those wicked-hearted rulers, saying, “Today constellation Pushya is ascendant — march ye (this very day) to Kurukshetra.” Impelled by Fate, those monarchs then, with their soldiers, gladly set out, making Bhishma their generalissimo. Eleven Akshauhinis of troops have been, O King, assembled for the Kauravas. At the head of that host, shineth Bhishma, with the device of the palmyra on the banner of his car. In view, therefore, of what hath happened, do now, O monarch, that which seemeth to be proper. I have told thee, O king, everything that, O Bharata, was said by Bhishma, Drona, Vidura, Gandhari and Dhritarashtra, in my presence. The arts beginning with conciliation were all, O king, employed by me from desire of establishing brotherly feelings (between yourselves and your cousins), for the preservation of this race, and for the growth and prosperity of the (earth’s) population. When conciliation failed, I employed the art of (producing) dissensions and mentioned, ye Pandavas, all your ordinary and extraordinary feats. Indeed, when Suyodhana showed no respect for the conciliatory words (I spoke), I caused all the kings to be assembled together and endeavoured to produce dissension (amongst them). Extraordinary and awful and terrible and superhuman indications, O Bharata, were then manifested by me. O lord, rebuking all the kings, making a straw of Suyodhana, terrifying Radha’s son and repeatedly censuring Suvala’s son for the gambling match of Dhritarashtra’s sons, and once again endeavouring to disunite all the kings by means of both words and intrigues, I again had recourse to conciliation. For the unity of Kuru’s race and in view of the special requirements of the business (at hand), I spoke also of gift. Indeed, I said, “Those heroes, the sons of Pandu, sacrificing their pride, will live in dependence on Dhritarashtra, Bhishma and Vidura. Let the kingdom be given to thee. Let them have no power. Let it all be as the king (Dhritarashtra), as Ganga’s son (Bhishma) and as Vidura say for thy good. Let the kingdom be thine. Relinquish but five villages (to the Pandavas). O best of kings, without doubt they deserve to be supported by thy father. Though addressed thus, that wicked soul does not still give you your share. I, therefore, see that chastisement, and nothing else, is now the means that should be employed against those sinful persons. Indeed, all those kings have already marched to Kurukshetra. I have now told thee everything that had happened in the assembly of the Kurus. They will not, O son of Pandu, give thee thy kingdom without battle. With death waiting before them, they have all become the cause of a universal destruction.”””

SECTION CLI

Vaisampayana said, “Hearing these words of Janardana, king Yudhishthira the Just, of virtuous soul, addressed his brothers in the presence of Kesava and said, ‘Ye have heard all that had happened in the court of the assembled Kurus. Ye have also understood the words uttered by Kesava. Ye, best of men, draw up, therefore, my troops now in battle-array in which they are to fight. Here are seven Akshauhinis of troops assembled for our victory. Hear the names of those seven celebrated warriors that would lead those seven Akshauhinis. They are Drupada, and Virata, and Dhristadyumna, and Sikhandin, and Satyaki, Chekitana, and Bhimasena of great energy. Those heroes will be the leaders of my troops. All of them are conversant with the Vedas. Endued with great bravery, all of them have practised excellent vows. Possessed of modesty, all of them are conversant with policy, and accomplished in war. Well-skilled in arrows and weapons, all of them are competent in the use of every kind of weapon. Tell us now, O Sahadeva, O son of Kuru’s race, who that warrior is conversant with all kinds of battle-array, that may become the leader of these seven and may also withstand in battle Bhishma who is like unto a fire having arrows for its flames. Give us thy own opinion, O tiger among men, as who is fit to be our generalissimo.’

“Sahadeva said, ‘Closely related to us, sympathising with us in our distress, endued with great might, conversant with every virtue, skilled in weapons, and irresistible in battle, the mighty king of the Matsyas, Virata, relying upon whom we hope to recover our share of the kingdom, will be able to bear in battle both Bhishma and all those mighty car-warriors.’”

Vaisampayana continued, “After Sahadeva had said this, eloquent Nakula then said these words, ‘He that in years, in knowledge of scriptures, in perseverance, in family and birth, is respectable; he that is endued with modesty, strength, and prosperity; he that is well-versed in all branches of learning; he that studied the science of weapons (with the sage Bharadwaja); he who is irresistible and firmly devoted to truth; he that always challenges Drona and mighty Bhishma; he that belongs to one of the foremost of royal houses; he that is a famous leader of hosts; he that resembles a tree of hundred branches in consequence of sons and grandsons that surround him; that king, who, with his wife, performed, moved by wrath, the austerest of penances for the destruction of Drona; that hero, who is an ornament of assemblies; that bull among monarchs who always cherishes us like a father; that father-in-law of ours, Drupada, should be our generalissimo. It is my opinion that he will be able to withstand both Drona and Bhishma rushing to battle, for that king is the friend of Angira's descendant Drona and is conversant with celestial weapons.'

"After the two sons of Madri had thus expressed their individual opinions, Vasava's son, Savyasachin, who was equal to Vasava himself, said these words, 'This celestial person of the hue of fire and endued with mighty arms, who sprang into life through the power of ascetic penances and the gratification of sages; who issued from the sacrificial fire-hole armed with bow and sword, accoutred in armour of steel, mounted on a car unto which were yoked excellent steeds of the best breed, and the clatter of whose car-wheels was as deep as the roar of mighty masses of clouds; this hero endued with that energy and strength and resembling the very lion in his frame of body and prowess, and possessed of leonine shoulders, arms, chest, and voice like the lion's roar; this hero of great effulgence; this warrior of handsome brows, fine teeth, round cheeks, long arms, of stout make, excellent thighs, large expansive eyes, excellent legs, and strong frame; this prince who is incapable of being penetrated by weapons of any kind, and who looks like an elephant with rent temples; this Dhrishtadyumna, truthful in speech, and with passions under control, was born for the destruction of Drona. It is this Dhrishtadyumna, I think, that will be able to bear Bhishma's arrows which strike with the vehemence of the thunderbolt and look like snakes with blazing mouths, which resemble the messengers of Yama in speed, and fall like flames of fire (consuming everything they touch), and which were borne before by Rama alone in battle. I do not, O king, see the man except Dhrishtadyumna, who is able to withstand Bhishma of great vows. This is just what I think. Endued with great lightness of hand and conversant with all the modes of warfare, accoutred in coat of mail that is incapable of being penetrated by weapons, this handsome hero, resembling the leader of a herd of elephants, is according to my opinion, fit to be our generalissimo.'

"Bhima then said, 'That son of Drupada, Sikhandin, who is born for the destruction of Bhishma, as is said, O king, by the sages and Siddhas assembled together, whose form on the field of battle, while displaying celestial weapons, will be seen by men to resemble that of the illustrious Rama himself. I see not, O king, the person who is able to pierce with weapons that Sikhandin, when he is stationed for battle on his car, accoutred in mail. Except the heroic Sikhandin, there is no other warrior who is able to slay Bhishma in single combat. It is for this, O king, that I think Sikhandin is fit to be our generalissimo.'

"Yudhishthira said, 'O sire, the strength and weakness, might and feebleness, of everything in the universe, and the intentions of every person here, are well-known to virtuous Kesava. Skilled or unskilled in weapons, old or young, let him be the leader of my forces, who may be indicated by Krishna of Dasarha's race. Even he is the root of our success or defeat. In him are our lives, our kingdom, our prosperity and adversity, our happiness and misery. Even he is the Ordainer and Creator. In him is established the fruition of our desires. Let him, therefore, be the leader of our host, who may be named by Krishna. Let that foremost of speakers say, for the night approacheth. Having selected our leader, worshipped our weapons with offerings of flowers and perfumes, we will, at day-break, under Krishna's orders march to the field of battle!'"

Vaisampayana continued, "Hearing these words of the intelligent king, Yudhishthira the Just, the lotus-eyed Krishna said, eyeing Dhananjaya, the while, 'O king, I fully approve of all those powerful warriors whom ye have named for becoming the leaders of thy troops. All of them are competent to withstand thy foes. Indeed, they can frighten Indra himself in great battle, let alone the covetous and wicked-minded sons of Dhritarashtra. O thou of mighty arms, for thy good I made great efforts to prevent the battle by bringing about peace. By that we have been freed from the debt we owed to virtue. Fault-finding persons will not be able to reproach us for anything. Foolish Duryodhana, destitute of understanding, regardeth himself as skilled in weapons, and though really weak thinketh himself to be possessed of strength. Array thy troops soon, for slaughter is the only means by which they can be made to yield to our demands. Indeed, the sons of Dhritarashtra will never be able to keep their ground when they will behold Dhananjaya with Yuyudhana as his second, and Abhimanyu, and the five sons of Draupadi, and Virata, and Drupada, and the other kings of fierce prowess, — all lords of Akshauhinis. Our army is possessed of great strength, and is invincible and incapable of being withstood. Without doubt, it will slay the Dhartarashtra host. As regards our leader, I would name that chastiser of foes, Dhrishtadyumna.'"

SECTION CLII

Vaisampayana said, “When Krishna had said this, all the monarchs there were filled with joy. And the shout sent forth by those delighted kings was tremendous. And the troops began to move about with great speed, saying, ‘Draw up, Draw up.’ And the neighing of steeds and roars of elephants and the clatter of car-wheels and the blare of conchs and the sound of drums, heard everywhere, produced a tremendous din. And teeming with cars and foot-soldiers and steeds and elephants, that invincible host of the marching Pandavas moving hither and thither, donning their coats of mail, and uttering their war-cries, looked like the impetuous current of the Ganga when at its full, agitated with fierce eddies and waves. And in the van of that host marched Bhimasena, and the two sons of Madri encased in their coats of mail, and Subhadra’s son and the five sons of Draupadi and Dhrishtadyumna of Prishata’s race. And the Prabhadrakas and the Panchalas marched behind Bhimasena. And the din made by the marching hosts, filled with joy, was like unto the roars of the deep when the tide is highest on the day of the new moon. Indeed, the tumult was such that it seemed to reach the very heavens. And capable of breaking hostile ranks, those warriors cased in armour marched thus, filled with joy. And Kunti’s son, king Yudhishthira, amongst them marched, taking with him the cars and other vehicles for transport, the food-stores and fodder, the tents, carriages, and draught-cattle, the cash-chests, the machines and weapons, the surgeons and physicians, the invalids, and all the emaciated and weak soldiers, and all the attendants and camp-followers. And truthful Draupadi, the princess of Panchala, accompanied by the ladies of the household, and surrounded by servants and maids, remained at Upaplavya. And causing their treasure and ladies to be guarded by bodies of soldiers, some of whom were placed as permanent lines of circumvallation and some ordered to move about at a distance from this line, the Pandavas set out with their mighty host. And having made presents of kine and gold to the Brahmanas, who walked around them and uttered blessings, the sons of Pandu commenced the march on their cars decked with jewels. And the princes of Kekaya, and Dhrishtaketu, and the son of the king of the Kasis, and Srenimat, and Vasudana, and the invincible Sikhandin, all hale and hearty, cased in armour and armed with weapons and decked with ornaments, marched behind Yudhishthira, keeping him in their centre. And in the rear, were Virata, Yajnasena's son of the Somaka race (Dhrishtadyumna), Susarman, Kuntibhoja, Dhrishtadyumna's sons, forty thousand cars, five times as much cavalry, infantry ten times more numerous (than the last), and sixty thousand elephants. And Anadhrishti, and Chekitana and Dhrishtaketu and Satyaki all marched, surrounding Vasudeva and Dhananjaya. And reaching the field of Kurukshetra with their forces in battle-array, those smiters, the sons of Pandu, looked like roaring bulls. And entering the field, those chastisers of foes blew their conchs. And Vasudeva and Dhananjaya also blew their conchs. And hearing the blare of the conch called Panchajanya, which resembled the roll of the thunder, all the warriors (of the Pandava army) were filled with joy. And the leonine roars of those warriors, endued with lightness of hand and speed of motion, mingling with the blare of conchs and beat of drums, made the whole earth, the welkin, and the oceans resound therewith."

SECTION CLIII

Vaisampayana said, “King Yudhishthira then caused his troops to encamp on a part of the field that was level, cool, and abounding with grass and fuel. Avoiding cemeteries, temples and compounds consecrated to the deities, asylums of sages, shrines, and other sacred plots. Kunti’s high-souled son, Yudhishthira, pitched his camp on a delightful, fertile, open and sacred part of the plain. And rising up, again, after his animals had been given sufficient rest, the king set out joyously surrounded by hundreds and thousands of monarchs. And Kesava accompanied by Partha began to move about, scattering numerous soldiers of Dhritarashtra (kept as outposts). And Dhrishtadyumna of Prishata’s race and that mighty car-warrior of great energy, viz., Yuyudhana, otherwise called Satyaki, measured the ground for the encampment. And arrived, O Bharata, at the holy Hiranwati which flows through Kurukshetra, which was filled with sacred water, and whose bed was divested of pointed pebbles and mire, and which was regarded as an excellent tirtha, Kesava caused a moat to be excavated there, and for its protection stationed a sufficient number of troops with proper instructions. And the rules that were observed in respect of the tents of the high-souled Pandavas, were followed by Kesava in the matter of the tents he caused to be set up for the kings (that came as their allies). And, O monarch, costly tents, incapable of being attacked, apart from one another, were, by hundreds and thousands, set up for those kings on the surface of the earth, that looked like palatial residences and abounded with fuels and edibles and drinks. And there were assembled hundreds upon hundreds of skilled mechanics, in receipt of regular wages and surgeons and physicians, well-versed in their own science, and furnished with every ingredient they might need. And king Yudhishthira caused to be placed in every pavilion large quantities, high as hills, of bow-strings and bows and coats of mail and weapons, honey and clarified butter, pounded lac, water, fodder of cattle, chaff and coals, heavy machines, long shafts, lances, battleaxes, bow-staffs, breast-plates, scimitars and quivers. And innumerable elephants cased in plates of steel with prickles thereon, huge as hills, and capable of fighting with hundreds and thousands, were seen there. And learning that the Pandavas had encamped on that field, their allies, O Bharata, with their forces and animals, began to march thither. And many kings who had practised Brahmacharya vows, drunk (consecrated) Soma and had made large presents to Brahmanas at sacrifices, came there for the success of the sons of Pandu."

SECTION CLIV

Janamejaya said, “Hearing that Yudhishthira had, with his troops marched from the desire of battle and encamped on Kurukshetra, protected by Vasudeva, and aided by Virata and Drupada with their sons, and surrounded by the Kekayas, the Vrishnis, and other kings by hundreds, and watched over by numerous mighty car-warriors, like the great Indra himself by the Adityas, what measures were concerted by king Duryodhana? O high-souled one, I desire to hear in detail all that happened in Kurujangala on that frightful occasion. The son of Pandu, with Vasudeva and Virata and Drupada and Dhrishtadyumna, the Panchala prince and that mighty car-warrior Sikhandin and powerful Yudhamanyu, incapable of being resisted by the very gods, might trouble the deities themselves in battle with Indra at their head. I, therefore, desire to hear in detail, O thou that art possessed of wealth of asceticism, all the acts of the Kurus and the Pandavas as they had happened.”

Vaisampayana said, “When he of Dasarha’s race had departed (from the Kuru court), king Duryodhana, addressing Karna and Dussasana and Sakuni, said these words, ‘Kesava hath gone to the sons of Pritha, without having been able to achieve his object. Filled with wrath as he is, he will surely stimulate the Pandavas. A battle between myself and Pandavas is much desired by Vasudeva. Bhimasena and Arjuna are ever of the same mind with him. Yudhishthira, again, is very much under the influence of Bhimasena. Before this, Yudhishthira with all his brothers was persecuted by me. Virata and Drupada whom I had waged hostilities with, obedient to Vasudeva, both of them have become the leaders of Yudhishthira’s host. The battle, therefore, that will take place, will be a fierce and terrific one. Casting off all sloth, cause every preparation to be made for the encounter. Let the kings (my allies) pitch their tents by hundreds and thousands on Kurukshetra, all of which must be spacious, incapable of being approached by enemies, near enough to places abounding with water and fuel, in such positions that the communications thereto for sending supplies may not be stopped at any time by the foe, — full of weapons of diverse kinds, and decked with streamers and flags. Let the road from our city to the camp be made level for their march. Let it be proclaimed this very day, without loss of time, that our march will commence tomorrow.' (Hearing these words of the king), they said, 'So be it,' — and when the morrow came, those high-souled persons did everything they had been commanded to do for the accommodation of the monarchs. And all those monarchs (meanwhile), hearing the king's command, rose up from their costly seats, with wrath having the foe for its objects. And they began to slowly rub their mace-like arms, blazing with bracelets of gold, and decked with the paste of sandal and other fragrant substances. And they also commenced, with those lotus-like hands of theirs, to wear their head-gears and lower and upper garments and diverse kinds of ornaments. And many foremost of car-warriors began to superintend the furnishing of their cars, and persons conversant with horse-lore began to harness their steeds, while those versed in matters relating to elephants began to equip those huge animals. And all those warriors began to wear diverse kinds of beautiful armour made of gold, and arm themselves with diverse weapons. And the foot-soldiers began to take up various kinds of arms and case their bodies in various kinds of armour decorated with gold. And, O Bharata, the city of Duryodhana then, filled as it was with rejoicing millions, wore the bright aspect of a festive occasion. And, O king, the Kuru capital at the prospect of battle looked like the ocean on the appearance of the moon, with the vast crowds of humanity representing its waters with their eddies; the cars, elephants, and horses representing its fishes; the tumult of conchs and drums, its roar; the treasure-chests, its jewels and gems; the diverse kinds of ornaments and armour its waves; the bright weapons its white foam; the rows of houses the mountains on its beach; and the roads and shops, like lakes!"

SECTION CLV

Vaisampayana said, “Recollecting the words spoken by Vasudeva, Yudhishthira once more addressed that scion of Vrishni’s race, saying, ‘How, O Kesava, could wicked Duryodhana say it? O thou of unfading glory, what should we do in view of the occasion that hath come? By acting in what way may we keep on the track of our duty? Thou, O Vasudeva, art acquainted with the views of Duryodhana, Karna, and Sakuni, the son of Suvala. Thou knowest also what views are entertained by myself and my brothers. Thou hast heard the words uttered by both Vidura and Bhishma. O thou of great wisdom, thou hast also heard in their entirety the words of wisdom spoken by Kunti. Overlooking all these, tell us, O thou of mighty arms, after reflection, and without hesitation, what is for our good.’

“Hearing these words of king Yudhishthira the Just, that were fraught with virtue and profit, Krishna replied, in a voice deep as that of the clouds or cymbals, saying, ‘Responding to his advantage and consistent with both virtue and profit, those words that were uttered by me in the Kuru court found no response in the Kuru prince Duryodhana with whom deceit supplieth the place of wisdom. That wretch of wicked understanding listeneth not in the least to the counsels of Bhishma or Vidura or mine. He transgresseth everybody. He wisheth not to earn virtue, nor doth he wish for fame. That wicked-souled wight, relying upon Karna, regardeth everything as already won. Indeed, Suyodhana of wicked heart and sinful in his resolves, even ordered my incarceration but he did not, however, obtain the fruition of that wish. Neither Bhishma nor Drona said anything on that subject. Indeed, all of them follow Duryodhana, except Vidura, O thou of unfading glory. Sakuni, the son of Suvala, and Karna, and Dussasana, all equally foolish, gave foolish and vindictive Duryodhana much improper advice regarding thee. Indeed, what use is there in my repeating to thee all that the Kuru prince hath said? In brief, that wicked-souled wight beareth no good will towards thee. Not even in all these kings together, that form thy army, is that measure of sinfulness and wickedness which resideth in Duryodhana alone. As regards ourselves, we do not desire to make peace with the Kauravas by abandoning our property. War, therefore, is that which should now take place.'"

Vaisampayana continued, "Hearing these words uttered by Vasudeva, all the kings (there present), O Bharata, without saying anything, looked at Yudhishthira's face. And Yudhishthira, understanding the intention of those monarchs, said, with Bhima and Arjuna and the twins, 'Draw up the troops in battle array.' And the word of command having been passed, a great uproar rose amongst the Pandava army and all the soldiers were filled with joy. King Yudhishthira the Just, however, beholding the (impending) slaughter of those that deserved not to be slain, began to sigh deeply, and addressing Bhimasena and Vijaya, said, 'That for the sake of which I accepted an exile into the woods and for which I suffered so much misery, that great calamity overtaketh us of a set purpose. That for which we strove so much leaveth us as if on account of our very striving. On the other hand, a great distress overtaketh us, although we did nothing to invite it. How shall we fight with those reverend superiors (of ours) whom we on no account can slay? What kind of victory shall we achieve by slaying our preceptors of venerable age?'

"Hearing these words of king Yudhishthira the Just, Savyasachin repeated to his elder brother all those words that Vasudeva had said. And addressing Yudhishthira, Arjuna continued, 'Thou hast, O king, certainly understood all the words spoken by Kunti and Vidura, that were repeated to thee by Devaki's son. I know it for certain that neither Vidura nor Kunti would say anything that is sinful. Besides this, O son of Kunti, we cannot withdraw without engaging in battle.'

"Hearing this speech of Savyasachin, Vasudeva also said unto Partha, 'It is even so (as thou hast said).' The sons of Pandu then, O great king, made up their minds for war, and passed that night with their soldiers in great happiness."

SECTION CLVI

VAISAMPAYANA SAID, “AFTER that night had passed away, king Duryodhana, O Bharata, distributed (in proper order) his eleven Akshauhinis of troops. And arranging his men, elephants, cars, and steeds, into three classes, viz., superior, middling, and inferior, the king distributed them amongst his divisions (by placing them in the van, centre, and rear of the ranks). And furnished with timber and planks for repairing the damages their cars might sustain in the press of battle, with large quivers borne on cars, with tiger-skins and other stiff leather for enveloping the sides of cars, with barbed javelins to be hurled by the hand, with quivers borne on the backs of steeds and elephants, with long-handled spears of iron and missiles, with quivers borne on the backs of foot-soldiers with heavy clubs of woods, with flagstaffs and banners, with long heavy shafts shot from bows, with diverse kinds of nooses and lassoes, with armour of various kinds, with short-pointed clubs of wood, with oil, treacle, and sand, with earthen pots filled with poisonous snakes, with pulverised lac and other inflammable matter, with short spears furnished with tinkling bells, with diverse weapons of iron, and machines for hurling hot treacle, water, and stones, with whistling clubs of hard wood, with wax and heavy mallets, with clubs of wood having iron spikes, with plough-poles and poisoned darts, with long syringes for pouring warm treacle and planks of cane, with battle-axes and forked lances with spiked gauntlets, with axes and pointed iron-spikes, with cars having their sides covered with skins of tigers and leopards, with sharp-edged circular planks of wood, with horns, with javelins and various other weapons of attack, with axes of the kuthara species, and spades, with cloths steeped in oil, and with clarified butter, the divisions of Duryodhana, glittering with robes embroidered with gold and decked with various kinds of jewels and gems and consisting of warriors endued with handsome persons, blazed forth like fire. And cased in coats of mail and well-skilled in weapons, accomplished in horse-lore, brave persons of good birth were employed as car-drivers. And all the cars were furnished with various drugs, and with horses having rows of bells and pearls on their heads, and with banners and flagstaffs, and with ornaments gracing their steeples and turrets and with shields, swords, and lances, and javelins and spiked maces. And unto each of those cars were yoked four steeds of the best breed. And upon each of them were kept a hundred bows. And each car had one driver in charge of the couple of steeds in front, and two drivers in charge of the couple of steeds attached to the wheels on the two sides. And both of the last-mentioned drivers were skilled car-warriors, while the car-warrior himself was also skilled in driving steeds. And thousands of cars thus furnished and decked with gold, and protected like a fortified town and incapable of being conquered by foes, were stationed on all sides. And the elephants also were furnished with rows of bells and pearls and decked with diverse ornaments. And on the back of each of those animals, mounted seven warriors. And in consequence of such accoutrements those animals looked like hills graced with jewels. And amongst the seven, two were armed with hooks, two were excellent bowmen, two were first-rate swords-men, and one, O king, was armed with a lance and trident. And, O king, the army of the illustrious Kuru king, teemed with innumerable infuriate elephants, bearing on their backs loads of weapons and quivers filled with arrows. And there were also thousands of steeds ridden by brave soldiers accoutred in mail, decked in ornaments, and furnished with flags. And numbering in hundreds and thousands, all those steeds were free from the habit of scratching the ground with their forehoofs. And they were all well-trained, and decked with ornaments of gold, and exceedingly obedient to their riders. And of foot-soldiers, there were hundreds of thousands of diverse mien, accoutred in armours of diverse kinds and armed also with weapons of diverse species, and decked with golden ornaments. And unto each car, were assigned ten elephants, and unto each elephant ten horses, and unto each horse ten foot-soldiers, as protectors. Again, a large body of troops was kept as a reserve for rallying the ranks that would be broken. And this reserve consisted of cars, unto each of which were attached fifty elephants; and unto each elephant were attached a hundred horses; and unto each horse were attached seven foot-soldiers. Five hundred cars, as many elephants (fifteen hundred horses, and two thousand five hundred foot-soldiers) constitute a Sena. Ten Senas constitute a Pritana; and ten Pritanas, a Vahini. In common parlance, however, the words Sena, Vahini, Pritana, Dhwajini, Chamu, Akshauhini, and Varuthini are used in the same sense.

"It was thus that the intelligent Kaurava arrayed his force. Between the two sides, the total number was eighteen Akshauhinis. Of this, the Pandava force consisted of seven Akshauhinis, while the Kaurava force consisted of ten Akshauhinis and one more. Five times fifty men constitute a Patti. Three Pattis make a Senamukha or Gulma. Three Gulmas make a Gana. In Duryodhana's army, there were thousands and hundred of such Ganas consisting of warriors capable of smiting (the foe) and longing for battle. And the mighty-armed king Duryodhana, selecting from among them brave and intelligent warriors, made them the leaders of his troops. And placing an Akshauhini of troops under each of those best of men, viz., Kripa, Drona, Salya, Jayadratha, the king of the Sindhus, Sudakshina the ruler of the Kamvojas, Kritavarman, Drona's son (Aswatthaman), Karna, Bhurisravas, Sakuni, the son of Suvala, and the mighty Vahlika, the king used to bring them daily before him and at all hours, and speak to them. And he repeatedly offered them worship before his very eyes. And thus appointed, all warriors, with all their followers, became desirous of doing what was most agreeable to the king."

SECTION CLVII

VAISAMPAYANA SAID, “DHRITARASHTRA’S son, accompanied by all the kings, then addressed Bhishma, son of Santanu, and with joined hands said these words, ‘Without a commander, even a mighty army is routed in battle like a swarm of ants. The intelligence of two persons can never agree. Different commanders, again, are jealous of one another as regards their prowess. O thou of great wisdom, it is heard (by us) that (once on a time) the Brahmanas, raising a standard of Kusa grass, encountered in battle the Kshatriyas of the Haihaya clan endued with immeasurable energy. O grandsire, the Vaisyas and the Sudras followed the Brahmanas, so that all the three orders were on one side, while those bulls among the Kshatriyas were alone on the other. In the battles, however, that ensued, the three orders repeatedly broke, while the Kshatriyas, though alone, vanquished a large army that was opposed to them. Then those best of Brahmanas enquired of the Kshatriyas themselves (as to the cause of this). O grandsire, those that were virtuous among the Kshatriyas returned the true answer to the enquirers, saying, “In battle we obey the orders of one person endued with great intelligence, while ye are disunited from one another and act according to your individual understanding.” The Brahmanas then appointed one amongst themselves as their commander, who was brave and conversant with the ways of policy. And they then succeeded in vanquishing the Kshatriyas. Thus people always conquer their foes in battle who appoint a skilled, brave, and sinless commander, observing the good of the forces under him. As regards thee, thou art equal to Usanas himself, and always seekest my good. Incapable of being slain, thou art, again devoted to virtue. Be thou, therefore, our commander. Like the sun among all luminaries, like the moon unto all delicious herbs, like Kuvera among the Yakshas, like Vasava among the gods, like Meru among mountains, Suparna among the birds, Kumara among the gods, Havyavaha among Vasus, thou art amongst ourselves. Like the gods protected by Sakra, ourselves, protected by thee, will assuredly become invincible by the very gods. Like Agni's son (Kumara) at the head of the gods, march thou at our head, and let us follow thee like calves following the lead of a mighty bull.'

"Bhishma said, 'O mighty-armed one, it is even so, O Bharata, as thou sayest. But the Pandavas are as dear to me as ye yourselves. Therefore, O king, I should certainly seek their good as well, although I shall certainly fight for thee, having given thee a pledge (before) to that effect. I do not see the warrior on earth that is equal to me, except that tiger among men, Dhananjaya, the son of Kunti. Endued with great intelligence, he is conversant with innumerable celestial weapons. That son of Pandu, however, will never fight with me openly. With the power of my weapons, I can, in a trice, destroy this universe consisting of gods, Asuras, Rakshasas, and human beings. The sons of Pandu, however, O king, are incapable of being exterminated by me. I shall, therefore, slay every day ten thousand warriors. If, indeed, they do not slay me in battle first, I will continue to slaughter their forces thus. There is another understanding on which I may willingly become the commander of thy forces. It behoveth thee to listen to that. O lord of earth, either Karna should fight first, or I will fight first. The Suta's son always boasts of his prowess in battle, comparing it with mine.'

"Karna said, 'As long as Ganga's son liveth, O king, I shall never fight. After Bhishma is slain, I shall fight with the wielder of Gandiva.'"

Vaisampayana continued, "After this, Dhritarashtra's son duly made Bhishma the commander of his force, distributing large presents. And after his installation in the command, he blazed forth with beauty. And at the king's behest, musicians cheerfully played upon drums and blew conchs by hundreds and thousands. And numerous leonine roars were sent forth and all the animals in the camp uttered their cries together. And although the sky was cloudless, a bloody shower fell and made the ground miry. And fierce whirl-winds, and earthquakes, and roars of elephants, occurring, depressed the hearts of all the warriors. Incorporeal voices and flashes of meteoric falls were heard and seen in the welkin. And jackals, howling fiercely, foreboded great calamity. And, O monarch, these and a hundred other kinds of fierce portents made their appearance when the king installed Ganga’s son in the command of his troops. And after making Bhishma — that grinder of hostile hosts — his general, and having also caused by abundant gifts of kine and gold to the Brahmanas to pronounce benedictions on him, and glorified by those benedictions, and surrounded by his troops, and with Ganga’s son in the van, and accompanied by his brothers, Duryodhana marched to Kurukshetra with his large host. And the Kuru king, going over the plain with Karna in his company, caused his camp to be measured out on a level part, O monarch, of that plain. And the camp, pitched on a delightful and fertile spot abounding with grass and fuel, shone like Hastinapura itself.”

SECTION CLVIII

Janamejaya said, “When Yudhishthira heard that Bhishma, the high-souled son of Ganga, the foremost of all wielders of weapons, the grandsire of the Bharatas, the head of all the kings, the rival of Vrihaspati in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the Creator himself in nobleness, and the sun in energy, and capable of slaying hostile hosts like great Indra himself by showering his arrows, was installed, till his removal by death, in the command of the Kuru army on the eve of the great sacrifice of battle, terrific in its mien and capable of making one’s hairs stand on their ends, what did that mighty-armed son of Pandu, that foremost of wielders of weapons, say? What also did Bhima and Arjuna say? And what too did Krishna say?”

Vaisampayana said, “When news was received of this, Yudhishthira endued with great intelligence and well-acquainted with what should be done in view of dangers and calamities summoned all his brothers and also the eternal Vasudeva (to his presence). And that foremost of speakers then said in a mild voice, ‘Make your rounds among the soldiers, and remain carefully, casing yourselves in mail. Our first encounter will be with our grandsire. Look ye for (seven) leaders for the seven Akshauhinis of my troops.’

“Krishna said, ‘Those words of grave import, which, O bull of the Bharata race, it behoveth thee to utter on an occasion like this, have, indeed, been uttered by thee. Even this, O mighty armed one, is what I also like. Let therefore, that be done which should be done next. Let, indeed, seven leaders be selected for thy army.’”

Vaisampayana continued, “Summoning then those warriors eager for battle, viz., Drupada and Virata, and that bull of Sini’s race, and Dhrishtadyumna the prince of Panchala, and king Dhrishtaketu, and prince Shikhandi of Panchala, and Sahadeva, the ruler of the Magadhas, Yudhishthira duly appointed them in the command of his seven divisions. And above them all was placed in command of all the troops that Dhrishtadyumna who had sprung from the blazing (sacrificial) fire for the destruction of Drona. And Dhananjaya, of curly hair, was made the leader of all those high-souled leaders. And handsome Janardana endued with great intelligence, he who was the younger brother of Sankarshana, was chosen as the guide of Arjuna and the driver of his steeds.

"And beholding that a very destructive battle was about to take place, there came, O king, into the Pandava encampment, Halayudha, accompanied by Akrura, and Gada and Samva, and Uddhava, and Rukmini's son (Pradyumna), and Ahuka's sons, and Charudeshna, and others. And surrounded and guarded by those foremost warriors of the Vrishni race, resembling a herd of mighty tigers, like Vasava in the midst of the Maruts, the mighty-armed and handsome Rama, attired in garments of blue silk and resembling the peak of the Kailasa mountain, and endued with the sportive gait of the lion and possessed of eyes having their ends reddened with drink, came there (at such a time). And beholding him, king Yudhishthira the Just, and Kesava of great effulgence, and Pritha's son Vrikodara of terrible deeds, and (Arjuna) the wielder of Gandiva, and all the other kings that were, rose from their seats. And they all offered worship unto Halayudha as he came to that place. And the Pandava king touched Rama's hands with his own. And that chastiser of foes, Halayudha, in return, accosting them all with Vasudeva at their head, and saluting (respectfully) both Virata and Drupada who were senior in years, sat down on the same seat with Yudhishthira. And after all the kings had taken their seats, Rohini's son, casting his eyes on Vasudeva, began to speak. And he said, 'This fierce and terrible slaughter is inevitable. It is, without doubt, a decree of fate, and I think that it cannot be averted. Let me hope, however, to behold all of you, with your friends, come safely out of this strife, with sound bodies and perfectly hale. Without doubt, all the Kshatriyas of the world that are assembled together have their hour come. A fierce melee covering with a mire of flesh and blood is sure to take place. I said unto Vasudeva repeatedly in private, "O slayer of Madhu, unto those that bear equal relationship to us, observe thou an equal behaviour. As are the Pandavas to us, even so is king Duryodhana. Therefore, give him also the same aid.” Indeed, he repeatedly soliciteth it. For thy sake, however, the slayer of Madhu regarded not my words. Looking at Dhananjaya, he hath with his whole heart, been devoted to your cause. Even this is what I certainly think, viz., that the victory of the Pandavas is sure, for Vasudeva’s wish, O Bharata, is even so. As regards myself, I dare not cast my eyes on the world without Krishna (on my side). It is for this that I follow whatever Krishna seeketh to achieve. Both of these heroes, well-skilled in encounter with the mace, are my disciples. My affection, therefore, for Bhima is equal to that for king Duryodhana. For these reasons, I shall now repair to the tirtha of the Saraswati for ablutions, for I shall not be able to behold with indifference the destruction of the Kauravas.’

“Having said this, the mighty-armed Rama, obtaining the leave of the Pandavas, and making the slayer of Madhu desist (from following him farther), set out on his journey for the sacred waters.”

SECTION CLIX

Vaisampayana said, “About this time, there came into the Pandava camp Bhishmaka’s son, foremost among all persons of truthful resolution, and known widely by the name of Rukmi. The high-souled Bhishmaka, who was otherwise called king Hiranyaroman, was the friend of Indra. And he was most illustrious among the descendants of Bhoja and was the ruler of the whole southern country. And Rukmi was a disciple of that lion among the Kimpurushas who was known by the name of Drona, having his abode on the mountains of Gandhamadana. And he had learnt from his preceptor the whole science of weapons with its four divisions. And that mighty-armed warrior had obtained also the bow named Vijaya of celestial workmanship, belonging to the great Indra, and which was equal to Gandiva in energy and to also Sarnga (held by Krishna). There were three celestial bows owned by the denizens of heaven, viz., Gandiva owned by Varuna, the bow called Vijaya owned by Indra, and that other celestial bow of great energy said to have been owned by Vishnu. This last (Sarnga), capable of striking fear into the hearts of hostile warriors, was held by Krishna. The bow called Gandiva was obtained by Indra’s son (Arjuna) from Agni on the occasion of the burning of Khandava, while the bow called Vijaya was obtained from Drona by Rukmi of great energy. Baffling the nooses of Mura and slaying by his might that Asura, and vanquishing Naraka, the son of the Earth, Hrishikesa, while recovering the begemmed ear-rings (of Aditi), with sixteen thousand girls and various kinds of jewels and gems, obtained that excellent bow called Sarnga. And Rukmi having obtained the bow called Vijaya whose twang resembled the roar of the clouds came to the Pandavas, as if inspiring the whole universe with dread. Formerly, proud of the might of his own arms, the heroic Rukmi could not tolerate the ravishment of his sister

Rukmini by wise Vasudeva. He had set out in pursuit, having sworn that he would not return without having slain Janardana. And accompanied by a large army consisting of four kinds of forces that occupied (as it marched) a very large portion of the earth, accoutred in handsome coats of mail and armed with diverse weapons and resembling the swollen current of the Ganga, that foremost of all wielders of weapons set out in pursuit of Vasudeva of Vrishni's race. And having come up to him of Vrishni's race who was lord and master of everything obtainable by ascetic austerities, Rukmi, O king, was vanquished and covered with shame. And for this he returned not to (his city) Kundina. And on the spot where that slayer of hostile heroes was vanquished by Krishna, he built an excellent city named Bhojakata. And, O king, that city filled with large forces and teeming with elephants and steeds, is widely known on the earth by that name. Endued with great energy, that hero, cased in mail and armed with bows, fences, swords and quivers, quickly entered the Pandava camp, surrounded by an Akshauhini of troops. And Rukmi entered that vast army, under a standard effulgent as the sun, and made himself known to the Pandavas, from desire of doing what was agreeable to Vasudeva. King Yudhishthira, advancing a few steps, offered him worship. And duly worshipped and eulogised by the Pandavas, Rukmi saluted them in return and rested for a while with his troops. And addressing Dhananjaya, the son of Kunti in the midst of the heroes there assembled, he said, 'If, O son of Pandu, thou art afraid, I am here to render thee assistance in the battle. The assistance I will give thee will be unbearable by thy foes. There is no man in this world who is equal to me in prowess. I will slay those foes of thine whom thou, O son of Pandu, wilt assign to me. I will slay one of those heroes, viz., Drona and Kripa, and Bhishma, and Karna. Or, let all these kings of the earth stand aside. Slaying in battle thy foes myself, I will give thee Earth.' And he said this in the presence of king Yudhishthira the Just and of Kesava and in the hearing of the (assembled) monarchs and all others (in the camp). Then casting his eyes on Vasudeva and Pandu's son king Yudhishthira the Just, Dhananjaya the intelligent son of Kunti smilingly but in a friendly voice said these words, 'Born in the race of Kuru, being especially the son of Pandu, naming Drona as my preceptor, having Vasudeva for my ally, and bearing, besides the bow called Gandiva, how can I say that I am afraid? O hero, when on the occasion of the tale of cattle, I fought with the mighty Gandharvas, who was there to assist me? In that terrific encounter also with the Gods and Danavas banded together in great numbers at Khandava, who was my ally when I fought? When, again, I fought with the Nivatakavachas and with those other Danavas called Kalakeyas, who was my ally? When, again, at Virata's city I fought with the numberless Kurus, who was my ally in that battle? Having paid my respects, for battle's sake, to Rudra, Sakra, Vaisravana, Yama, Varuna, Pavaka, Kripa, Drona, and Madhava, and wielding that tough celestial bow of great energy called Gandiva, and accoutred with inexhaustible arrows and armed with celestial weapons, how can a person like me, O tiger among men, say, even unto Indra armed with the thunderbolt, such words as I am afraid! — words that rob one of all his fame? O thou of mighty arms, I am not afraid, nor have I any need of thy assistance. Go therefore, or stay, as it pleaseth or suiteth thee.' Hearing these words of Arjuna, Rukmi taking away with him his army vast as the sea, repaired then, O bull of Bharata's race, to Duryodhana. And king Rukmi, repairing thither, said the same words unto Duryodhana. But that king proud of his bravery, rejected him in the same way.

"Thus, O king, two persons withdrew from the battle, viz., Rohini's son (Rama) of Vrishni's race and king Rukmi. And after Rama had set out on his pilgrimage to the tirthas, and Bhishmaka's son Rukmi had departed thus, the sons of Pandu once more sat down for consulting with one another. And that conclave presided over by king Yudhishthira the Just, abounding with numerous monarchs, blazed forth like the firmament bespangled with lesser luminaries with the moon in their midst."

SECTION CLX

Janamejaya said, “After the soldiers had been arrayed thus in order of battle (on the field of Kurukshetra), what, O bull among Brahmanas, did the Kauravas then do, urged as they were by destiny itself?”

Vaisampayana said, “After the soldiers, O bull of the Bharata race, had been arrayed thus in order of battle, Dhritarashtra, O, king, said these words to Sanjaya.

“Dhritarashtra said, ‘Come, O Sanjaya, tell me with the fullest details all that hath happened in the encampment of the Kuru and the Pandava troops. I regard destiny to be superior, and exertion useless, for although I understand the evil consequences of war that will lead only to ruin, still I am unable to restrain my son who rejoices in gambling and considers deceit to be wisdom. Understanding everything, I am not yet able to secure my own welfare. O Suta, my understanding is capable of seeing the defects (of measures), but when I approach Duryodhana, that understanding of mine turneth away (from that right path). When such is the case, O Sanjaya, that will be which must be. Indeed, the sacrifice of one’s corporeal body in battle is the laudable duty of every Kshatriya.’

“Sanjaya said, ‘This question, O great king, that thou hast put, is indeed worthy of thee. It behoveth thee not, however, to impute entire fault to Duryodhana only. Listen to me, O king, as I speak of this exhaustively. That man who cometh by evil in consequence of his own misconduct, should never impute the fault to either time or the gods. O great king, he amongst men who perpetrateth every wicked act, deserveth to be slain in consequence of his perpetrating those acts. Afflicted with injuries in consequence of the match at dice, the sons of Pandu, however, with all their counsellors quietly bore all those injuries, looking up, O best of men, to thy face alone. Hear from me fully, O king, of the slaughter that is about to take place in battle, of steeds and elephants and kings endued with immeasurable energy. Hearing patiently, O thou that art endued with great wisdom, of the destruction of the world in the fierce battle that has been brought about, come to this conclusion and no other, viz., that man is never the agent of his acts right or wrong. Indeed, like a wooden machine, man is not an agent (in all he does). In this respect, three opinions are entertained; some say that everything is ordained by God; some say that our acts are the result of free-will; and others say that our acts are the result of those of our past lives. Listen then, therefore, with patience, to the evil that hath come upon us.'"

SECTION CLXI

(Uluka Dutagamana Parva)

“Sanjaya said, ‘After the high-souled Pandavas, O king, had encamped by the side of the Hiranwati, the Kauravas also fixed their camps. And king Duryodhana having strongly posted his troops and paid homage to all the kings (on his side) and planted outposts and bodies of soldiers for the protection of warriors, summoned those rulers of men, viz., Karna and Dussasana and Sakuni, the son of Suvala, and began, O Bharata, to consult with them. And king Duryodhana, O Bharata, having (first) consulted with Karna, and (next), O monarch, with Karna and his (own) brother Dussasana, and Suvala’s son all together, then summoned, O bull among men, Uluka and bringing him into his presence in private, told him, O king, these words, “O Uluka, O son of an adept at dice, repair thou unto the Pandavas and the Somakas. And repairing thither, repeat these my words (unto Yudhishthira) in the hearing of Vasudeva. That terrible battle between the Kurus and the Pandavas which had been expected from a long time back has at last come. Those boastful words which Sanjaya brought to me, in the midst of the Kurus and which thou hadst, with Vasudeva and thy younger brothers, uttered in deep roar, — the time, O son of Kunti, hath at last come for making them good. Do ye achieve, therefore, all which ye have pledged yourselves to achieve. Unto the eldest son of Kunti thou must say, as my words, the following, ‘Virtuous as thou art, how canst then, with all thy brothers, with the Somakas, and the Kekayas, set thy heart upon unrighteousness? How canst thou wish the destruction of the universe, when, as I think thou shouldst be the dispeller of the fears of all creatures. O bull of Bharata’s race, this sloka sung of old by Prahlada when his kingdom had been wrested from him by the gods, hath been heard by us, — Ye gods, that person whose standard of righteousness is always up, but whose sins are always concealed is said to adopt the behaviour of the cat (in the story).' I will here repeat to thee, O king, this excellent story recited by Narada to my father. A wicked cat, O king, once on a time took up his abode on the banks of the Ganges, abandoning all work and with his hands upraised (after the manner of a devotee). Pretending to have purified his heart, he said unto all creatures these words, for inspiring confidence in them, viz., — I am now practising virtue. After a long time, all oviparous creatures reposed trust in him, and coming unto him all together, O monarch, they all applauded that cat. And worshipped by all feathery creatures, that devourer of feathery creatures, regarded his purpose already accomplished, as also the purpose of his austerities. And after some more time, the mice went to that place. And these also all beheld him to be a virtuous person engaged in the observance of vows, and proudly exerting himself in a grand act. And having arrived at that settled conviction, they entertained the following wish, O king,— 'Many foes we have. Let this one, therefore, become our maternal uncle, and let him always protect all the old and young ones of our race.' And going at last to the cat, all of them said, 'Through thy grace we desire to roam in happiness. Thou art our gracious shelter, thou art our great friend. For this, all of us place ourselves under thy protection. Thou art always devoted to virtue, thou art always engaged in the acquisition of virtue. O thou of great wisdom, protect us, therefore, like the wielder of the thunderbolt protecting the celestials.' Thus addressed, O king, by all the mice, the cat answered them, saying, 'I do not see the consistency of these two, viz., my ascetic pursuits and this protection (that I am called upon to grant). I cannot avoid, however, doing good to you agreeably to your request. You all, at the same time, should always obey my words. Staying as I am in the observance of a severe vow, I am weakened by my ascetic practices. I do not, therefore, see the means of my moving from place to place. Ye all should, therefore, bear me hence every day to the river-side.' Saying, 'So be it,' the mice then, O bull of Bharata's race, made over all their old and young ones to that cat. Then that sinful creature of wicked soul, feeding on mice, gradually became fat and of good complexion and strong in his limbs. And thus while the mice began to be reduced in number, the cat began to grow in vigour and strength. Then all the mice, coming together, said unto one another, ‘Our uncle is daily growing stout, while we are being daily reduced (in number)!’ Then a certain mouse endued with wisdom, named Dindika, said, O king these words unto the large swarm of mice gathered there, ‘Go all of ye to the river-side together. I will follow ye, accompanying our uncle.’ ‘Excellent, Excellent,’ they said, and applauded that one of their number. And they all did just as those words of grave import spoken by Dindika seemed to indicate. The cat, however, not knowing all this, ate up Dindika that day. All the mice then, without losing much time, began to take counsel of one another. Then a very old mouse, named Kilika, said these just words, O king, in the presence of all his kinsfolk, ‘Our uncle is not really desirous of earning virtue. He hath, like a hypocrite, become our friend when in reality he is our enemy. Indeed, the excreta of a creature that liveth only upon fruits and roots never containeth hair of fur. Then again, while his limbs are growing, our number is decaying. Besides, Dindika cannot be seen for these eight days.’ Hearing these words, the mice ran away in all directions. And that cat also of wicked soul returned to whence he came. O thou of wicked soul, thou too art a practiser of such feline behaviour. Thou behavest towards thy kinsmen after the manner of the cat (in the story) towards the mice. Thy speech is of one kind, and thy conduct is of another. Thy (devotion to) scripture and thy peacefulness of behaviour are only for display before men. Giving up this hypocrisy, O king, adopt the practices of a Kshatriya and do all that one should do as such. Art thou not virtuous, O bull among men? Acquiring the earth by means of the prowess of thy arms, make gifts, O best of the Bharatas, unto the Brahmanas and to the means of thy deceased ancestors as one should. Seeking the good of that mother of thine who hath been afflicted with distress for a series of years, dry up her tears, and confer honours on her by vanquishing (thy foes) in battle. Thou hadst with great abjectness, solicited only five villages. Even that was rejected by us, for how could we bring about a battle, how could we succeed in angering the Pandavas, was all that we sought. Remembering that it was for thee that the wicked Vidura was driven (by us) and that we had tried to burn you all in the house of lac, be a man now; at the time of Krishna's setting out (from Upaplavya) for the Kuru court, thou hadst through him communicated this message (to us), viz., — Hear, O king, I am prepared for either war or peace! Know, O monarch, that the hour hath come for battle. O Yudhishthira, I have made all these preparations in view of that. What doth a Kshatriya regard as a more estimable accession (of good fortune) than battle? Born thou hast been in the Kshatriya order. Known also thou art in the world. Having obtained weapons again from Drona and Kripa, why, O bull of the Bharata race, dost thou rely on Vasudeva who belongeth to the same order of life as thyself and who is, not superior to thee in might.'

"""Thou must also say unto Vasudeva in the presence of the Pandavas these words, — For thy own sake, as also for the sake of the Pandavas, withstand me in battle to the best of thy power! Assuming once more that form which thou hadst assumed before in the Kuru court, rush thou with Arjuna against me (on the field)! A conjuror's tricks or illusions may (sometimes) inspire fright. But as regards the person that stands armed for fight, such deceptions (instead of inspiring fight) only provoke anger! We also are competent, by our powers of illusion, to ascend to heaven or the firmament, or penetrate into the nether region, or the city of Indra! We also can display various forms in our own body! The great Ordainer bringeth all creatures to subjection by a fiat of His will (and never by such conjuror's tricks)! Thou always sayest, O thou of Vrishni's race, these words, viz., — Causing the sons of Dhritarashtra to be slain in battle, I will confer undisputed sovereignty on the sons of Pritha! — These words of thine were brought to me by Sanjaya. Thou hadst also said, 'Know, ye Kauravas that it is with Arjuna, having me for his second, ye have provoked hostilities!' Truthfully adhering to that pledge, put forth thy energy for the Pandavas and fight now in battle to the best of thy power! Show us that thou canst be a man! He is said to be truly alive, who, having ascertained (the might of his) foes inspireth grief in them by resorting to true manliness! Without any reason, O Krishna, great hath been thy fame spread in the world! It will, however, presently be known that there are many persons in the world that are really eunuchs though possessed of the signs of manhood. A slave of Kansa, especially as thou art, a monarch like me should not cover himself in mail against thee!

“““Say (next) repeatedly, from me, O Uluka, unto that stupid, ignorant, gluttonous Bhimasena, who is even like a bull though divested of horns, these words, viz., — O son of Pritha, a cook thou hadst become, known by the name of Vallabha, in the city of Virata! All this is evidence of thy manliness! Let not the vow thou hadst made before in the midst of the Kuru court be falsified! Let Dussasana’s blood be drunk if thou art able! O son of Kunti, thou often sayest, — Speedily shall I slay Dhritarashtra’s sons in battle! — The time for accomplishing it hath now come! O Bharata, thou deservest to be rewarded in cookery! The difference, however, is very great between dressing food and fighting! Fight now, be a man! Indeed, thou shalt have to lie down, deprived of life, on the earth, embracing thy mace, O Bharata! The boast in which thou hadst indulged in the midst of thy assembly is all vain, O Vrikodara!

“““Say, O Uluka, unto Nakula, from me, these words, viz., — Fight now, O Bharata, patiently! We desire, O Bharata, to behold thy manliness, thy reverence for Yudhishthira, and thy hatred of myself! Recall to mind the sufferings in their entirety that Krishna had suffered!

“““Next, thou must say these words of mine unto Sahadeva in the presence of the (assembled) monarchs, — Fight in battle now, to the best of thy power! Remember all your woes!

“““Say next, from me, unto both Virata and Drupada, these words, viz., — Since the beginning of the creation, slaves, endued even with great accomplishments, have never been able to fully understand their masters. Nor have affluent kings been always able to understand their slaves! This king deserveth no praise, — possibly, under such a belief, ye have come against me! United together, fight ye, therefore, against me for achieving my death, and accomplish the objects ye have in view, as also those that the Pandavas have!

“““Say also, from me, unto Dhrishtadyumna, the prince of Panchalas, these words, viz., — The hour hath now come for thee, and thou also hast come for thy hour! Approaching Drona in battle thou wilt know what is best for thee! Achieve thou the business of thy friend! Accomplish that feat which is difficult of accomplishment!

"'"Tell, next, repeatedly from me, O Uluka, unto Sikhandin, these words, viz., — The mighty-armed Kaurava, foremost of all bowmen, Ganga's son (Bhishma), will not slay thee, knowing thee to be only a female! Fight now without any fear! Achieve in battle what canst to the best of thy power! We desire to behold thy prowess!"'"

Vaisampayana continued, "Having said this, king Duryodhana laughed aloud. And addressing Uluka again, he said, 'Say once more unto Dhananjaya in the bearing of Vasudeva these words, viz., — O hero, either vanquishing us rule thou this world, or vanquished by us lie thou down on the field (deprived of life)! Recalling to thy mind the sufferings occasioned by your banishment from the kingdom, the woes of your sojourn in the woods, and the affliction of Krishna, be a man, O son of Pandu! That for which a Kshatriya lady bringeth forth a son is now arrived! Displaying, therefore, in battle, thy might, energy, courage, manliness, and great dexterity and speed in the use of weapons, appease thy wrath! Afflicted with woe, and dispirited and exiled (from home) for a long time, and driven from his kingdom, who is there whose heart would not break? Who is there, well-born, and brave, and uncovetous of other's wealth, that would not have his wrath excited when his kingdom descending from generation to generation is attacked? Realise in deeds those high words that thou hadst said! One that only boasts without being able to do anything is regarded as a worthless man by those that are good. Recover thy kingdom and those possessions that are now owned by thy foes! Even these two are the purposes which a person desirous of war hath in view. Exert, therefore, thy manliness! Thou wert won (as a slave) at dice! Krishna was caused by us to be brought into the assembly! One that regardeth himself a man should certainly display his wrath at this! For twelve long years hadst thou been exiled from home into the woods, and one whole year hadst thou passed in Virata's service! Remembering the pangs of banishment from the kingdom and of thy sojourn in the woods, as also those which Krishna had suffered, be thou a man! Display thy wrath towards those that repeatedly utter harsh words at thee and thy brothers! Indeed, wrath (such as that) would consist in manliness! Let thy anger, thy might and prowess, and knowledge, and thy lightness of hand in the use of weapons, be exhibited! Fight, O son of Pritha, and prove to be a man! The incantations in respect of all thy weapons have been performed. The field of Kurukshetra is free from mire. Thy steeds are hale and strong. Thy soldiers have received their pay. With Kesava, therefore, as (thy) second, fight (with us)! Without encountering Bhishma as yet, why dost thou indulge in such boasts? Like a fool, who, without having ascended the Gandhamadana mountains, boasts (of his would-be feat), thou, O son of Kunti, art indulging in a similar bragging, be a man! Without having vanquished in battle the invincible Karna of the Suta race, or Salya, that foremost of persons, or Drona, the first of all mighty warriors and equal unto the lord of Sachi in battle, how canst thou, O Partha, covet for thy kingdom? He that is a preceptor of both Vedic lore and bowmanship, he that hath crossed both those branches of learning, he that is foremost in battle and imperturbable (as a tower), he whose might knoweth no diminution, that commander of armies, Drona of great effulgence, — him, O Partha, thou wishest in vain to conquer! It is never heard that the Sumeru peak hath been crushed by the wind. Yet even the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be altered in respect of their course, if what thou hast said unto me becometh true! What man is there, desirous of life, be it Partha or any body else, who having approached that grinder of foes, would be able to return home with sound body? What person is there, treading upon the earth with his feet, who, encountered by Drona and Bhishma and struck with their arrows, would escape from the battle with life? Like a frog having its abode in a well, why art thou not able to realise the might of this vast army of the assembled monarchs, invincible, looking like the very celestial host, and protected by these lords of men, as the heavenly host by the gods themselves, — protected that is, by the kings of the East, the West, the South and the North, by the Kamvojas, the Sakas, the Khasas, the Salwas, the Matsyas, the Kurus of the middle country, the Mlecchas, the

Pulindas, the Dravidas, the Andhras, and the Kanchis, — this host of many nations, ready for battle, and resembling the uncrossable current of the Ganga. O thou of little understanding, how canst thou, O fool, venture to fight with me when stationed in the midst of my elephant-host? Thy inexhaustible quivers, thy car given thee by Agni, and thy celestial banner, O Partha, will all, O Bharata, be tested by us in battle! Fight, O Arjuna, without bragging! Why dost thou indulge in too much boast! Success in battle resulteth from the method in which it is fought. A battle is never gained by bragging. If, O Dhananjaya, acts in this world succeeded in consequence of vauntings, all persons would then have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attributes of lineage. It is the Supreme Ordainer alone who by his fiat of will maketh things (hostile) friendly subservient. For these thirteen years, I have enjoyed sovereignty while ye were weeping. I shall continue to rule in the same way, slaying thee with thy kinsmen. Where was thy Gandiva then, when thou wert made slave won at stake? Where, O Falguni, was Bhima's might then? Your deliverance then came neither from Bhimasena, armed with mace, nor from you armed with Gandiva, but from the faultless Krishna. It was she, the daughter to Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors. I characterised you all as sesame seeds without kernel. That is true. For, did not Partha (some time after) bear a braid when living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Pritha, is (evidence of) my manliness! Flying from an encounter with hips and braids and waist-bands, thyself binding thy hair, wert engaged in teaching the girls to dance? It is thus that Kshatriyas always inflict punishment on Kshatriyas! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom! Fight with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, these provoke only his wrath. A thousand Vasudevas, a hundred Falgunis, approaching me whose arms and weapons never go for nothing, will surely fly away in all directions. Encounter Bhishma in combat, or strike the hill with thy head, or cross with the aid of thy two arms alone the vast and deep main! As regards my army, it is a veritable main with Saradwat's son as its large fish, Vivinsati as its huge snake, Bhishma as its current of immeasurable might, Drona as its unconquerable alligator, Karna and Salwa and Salya its fishes and whirlpools, the ruler of the Kamvojas its equine head emitting fire, Vrihadvala its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its gale, Srutayus and Hridika's son its gulfs and bays, Dussasana its current, Sushena and Chitrayuda its water-elephants (hippopotamus) and crocodile, Jayadratha its (submarine) rock, Purumitra its depth, and Sakuni its shores! When having plunged into this surging ocean with its inexhaustible waves of weapons, thou wilt, from fatigue, be deprived of senses and have all thy relatives and friends slain, then will repentance possess thy heart! Then also will thy heart turn away from the thought of ruling the earth, like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!'"

SECTION CLXII

“Sanjaya said, ‘Having reached the Pandava camp, the gambler’s son (Uluka) presented himself before the Pandavas, and addressing Yudhishthira said, “Thou art fully conversant with what envoys say! It behoveth thee not, therefore, to be angry with me if I repeat those words only which Duryodhana hath instructed me to tell!”’

“‘Hearing this, Yudhishthira said, “Thou hast no fear, O Uluka! Tell us, without any anxiety what are the views of the covetous Duryodhana of limited sight!” Then in the midst and presence of the illustrious and high-souled Pandavas, of the Srinjayas, and Krishna possessed of great fame, of Drupada with his sons, of Virata, and of all monarchs, Uluka said these words.

“‘Uluka said, “Even this is what the high-souled king Duryodhana hath in the presence of all the Kuru heroes, said unto thee! Listen to those words, O Yudhishthira! Thou wert defeated at dice, and Krishna was brought into the assembly! At this, a person who regardeth himself a man would be justified in giving way to wrath! For twelve years wert thou banished from home into the woods! For one whole year didst thou live in Virata’s service. Remembering the reason there is for wrath, thy exile, and the persecution of Krishna, be a man, O son of Pandu! Though weak, Bhima yet, O Pandava, made a vow! Let him, if able, drink the blood of Dussasana! Thy weapons have been properly worshipped and their presiding deities have been invoked! The field of Kurukshetra also is without mire. The roads are even. Thy steeds are well-fed. Engage in battle, therefore, on the morrow, with Kesava as thy ally! Without having yet approached Bhishma in battle, why dost thou indulge in boasts? Like a fool that boasteth of his intention to ascend the mountains of Gandhamadana, thou, O son of Kunti, art indulging in a vain boast. Without having vanquished in battle the Suta's son (Karna) who is invincible, and Salya, that foremost of mighty persons, and that first of all warriors and equal unto Sachi's lord himself in combat, why, O son of Pritha, dost thou wish for sovereignty? A preceptor in both the Vedas and the bow, he hath reached the end of both these branches of learning. Thou desirest in vain, O son of Pritha, to vanquish that leader of troops, the illustrious Drona, who fightest in the van, is incapable of being agitated, and whose strength knows no diminution. Never have we heard that the mountains of Sumeru have been crushed by the wind! But the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be reversed if what thou hast said unto me really taketh place! Who is there fond of life, fighting from the back of an elephant or of a horse or from a car, that would return home (safe and sound), after having encountered that grinder of foes? What creature treading the earth with his feet, would escape with life from battle, having been attacked by Drona and Bhishma, or pierced with their terrible shafts? Like a frog within a well, why dost thou not realise the strength of this assembled host of monarchs, which resembleth the very celestial host, and which is protected by these kings like the gods protecting theirs in heaven, and which, swarming with the kings of the East, West, South, and North, with Kamvojas, Sakas, Khasas, Salwas, Matsyas, Kurus of the middle country, Mlecchas, Pulindas, Dravidas, Andhras, and Kanchis, indeed, with many nations, all addressed for battle, is uncrossable like the swollen tide of Ganga? O fool of little understanding, how wilt thou fight with me while I am stationed in the midst of my elephant force?"

"'Having said these words unto king Yudhishthira, the son of Dharma, Uluka, turning his face then towards Jishnu, said unto him these words, "Fight without bragging, O Arjuna! Why dost thou brag so much? Success resulteth from the application of method. A battle is never won by bragging. If acts in this world, O Dhananjaya, succeeded in consequence only of boasts, then all men would have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attribute of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly and subservient. For these thirteen years have I enjoyed sovereignty, while ye were weeping! I shall continue to rule in the same way, slaying thee with thy kinsmen! Where was thy Gandiva then when thou wert made a slave won at dice? Where, O Falguni, was Bhimasena's might then? Your deliverance then came neither from Bhimasena armed with mace, nor from you armed with Gandiva, but from faultless Krishna. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors! I characterised ye as sesame seeds without kernel. That is very true, for, did not Partha wear a braid while living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Kunti, is (evidence of) thy manliness! Flying from an encounter with braids and waist-bands thyself binding thy hair into a braid, thou wert employed in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on a Kshatriya! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom. Fight, with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery can terrify an armed man ready for fight. On the other hand, all this provokes only his wrath! A thousand Vasudevas, a hundred Falgunis, approaching me whose aim and weapons never go for nothing, will fly away in all directions. Encounter Bhishma in combat, or pierce the hills with thy head, or cross with the aid of thy two arms the vast and deep main! As regards my army, it is a veritable ocean with Saradwat's son as its large fish; Vivinsati, its smaller fish; Vrihadvala its waves; Somadatta's son its whale; Bhishma its mighty force; Drona its unconquerable alligator; Karna and Salya, its fishes and whirlpools; Kamvoja its equine head vomiting fire, Jayadratha its (submarine) rock, Purumitra its depth, Durmarshana its waters, and Sakuni its shores! When having plunged into this swelling ocean with its inexhaustible waves of weapons thou wilt from fatigue be deprived of thy senses, and have all thy relatives and friends slain, then will repentance possess thy heart! Then will thy heart turn away, O Partha, from the thought of ruling the earth like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!”””

SECTION CLXIII

"Sanjaya said, 'O monarch, provoking Arjuna still further who was like a snake of virulent poison, by means of those wordy strokes of his, Uluka once more repeated the words he had once spoken. The Pandavas had before such repetition, been sufficiently provoked, but hearing these words (a second time) and receiving those censures through the gambler's son, they were provoked beyond endurance. They all stood up, and began to stretch their arms. And looking like enraged snakes of virulent poison, they began to cast their eyes on one another. And Bhimasena, with face downwards, and breathing heavily like a snake, began to glance obliquely at Kesava, directing the blood-red corners of his eyes towards him. And beholding the Wind-god's son to be greatly afflicted and extremely provoked with rage, he of Dasarha's race smilingly addressed the gambler's son and said, "Depart hence without a moment's delay, O gambler's son, and say unto Suyodhana these words, viz.,— 'Thy words have been heard and sense understood. Let that take place which thou desirest.'" Having said this, O best of monarchs, the mighty-armed Kesava looked once more at Yudhishthira endued with great wisdom. Then in the midst and presence of all the Srinjayas, of Krishna possessed of great fame, of Drupada with his sons, of Virata, and all the kings (there assembled), Uluka once more repeated unto Arjuna the words he had said, provoking him still further thereby, like one annoying wrathful snake of virulent poison by means of a stake. And he also said unto all of them, viz., —Krishna and others, those words that Duryodhana had instructed him to say. And hearing those harsh and highly disagreeable words uttered by Uluka, Partha was greatly excited and wiped the sweat off his forehead. And beholding Partha, O king, in that condition, that assembly of monarchs could not bear it at all. And at that insult to Krishna and the high-souled Partha, the car-warriors of the

Pandavas were greatly agitated. Though endued with great steadiness of mind, those tigers among men began to burn with anger. And Dhrishtadyumna and Sikhandin and that mighty car-warrior, Satyaki, and the five Kekaya brothers, and the Rakshasa Ghatotkacha, the sons of Draupadi, and Abhimanyu, and king Dhrishtaketu, and Bhimasena, endued with great prowess, and those mighty car-warriors — the twins, — jumped up from their seats, their eyes red with anger, tossing their handsome arms decked with red sandal-paste and ornaments of gold. Then Vrikodara, the son of Kunti, understanding their gestures and hearts, sprang up from his seat. And gnashing his teeth, and licking with his tongue the corners of his mouth, and burning with rage, and squeezing his hands and turning his eyes fiercely, said these words unto Uluka, "Ignorant fool, thy words have now been heard which Duryodhana said unto thee for the object of provoking us as if we were a set of imbeciles! Hear now the words which I say and which thou art to repeat unto the inaccessible Suyodhana in the midst of all the Kshatriyas and in the hearing of the Suta's son and the wicked-hearted Sakuni. 'We always seek to gratify our elder brother! It was for this, O thou of wicked behaviour, that we tolerated thy acts. Dost thou not regard this as highly fortunate for thee? It was for only the good of our race that king Yudhishthira the Just, endued with great intelligence, sent Hrishikesa to the Kurus for bringing about a peace! Impelled by Fate, without doubt, thou art desirous of repairing unto Yama's abode! Come, fight with us. That, however, is certainly to take place tomorrow! I have, indeed, vowed to slay thee with thy brothers! O sinful fool, do not entertain the slightest doubt, for it will be as I have vowed! The very ocean, the abode of Varuna — may all on a sudden transgress its continents. The very mountains may split, yet my words can never be false! If Yama himself, or Kuvera, or Rudra, assisteth thee, the Pandavas will still accomplish what they have vowed! I shall certainly drink Dussasana's blood according to my pleasure! And I also vow that Kshatriya whatsoever may then angrily approach me, even if he cometh with Bhishma himself at the van, I will send him to Yama's abode! That which I have said in the midst of a Kshatriya assembly will certainly be true. I swear this by my soul!'"

"'Hearing these words of Bhimasena, the wrathful Sahadeva also, with eyes red in anger, said these words in the presence of the (assembled) troops, — words that become that proud hero. And he said, "Listen, O sinful one, to the words I utter and which must be repeated to thy father! A difference would never have arisen between us and the Kurus, if Dhritarashtra had no relationship with thee! Of sinful acts and the exterminator of thy own race, thou hast been born as an embodiment of quarrel for the destruction of the whole world as also for the destruction of Dhritarashtra's race! From our very birth, O Uluka, that sinful father of thine hath always sought to do us injury and evil. I desire to attain the opposite shore of that hostile relation. Slaying thee first before the very eyes of Sakuni, I shall then slay Sakuni himself in the sight of all bowmen!"

"'Hearing these words of both Bhima and Sahadeva, Falguni smilingly addressed Bhima, saying, "O Bhimasena, they that have provoked hostilities with thee, cannot live! Though they may dwell happily in their homes, those fools become yet entangled in the meshes of death! O best of men, Uluka doth not deserve to be addressed harshly by thee! What fault do envoys commit, repeating as they only do what they are instructed (to say)?" And having thus addressed Bhima of terrible prowess that mighty-armed hero then addressed his heroic allies and well-wishers headed by Dhrishtadyumna, saying, "Ye have heard the words of the sinful son of Dhritarashtra in dispraise of Vasudeva and especially of myself! And hearing them ye have been filled with anger because ye wish us well! But through Vasudeva's might and your endeavours, I do not reckon even all the Kshatriyas of the earth assembled together! With your permission I will now communicate to Uluka what the reply to those words is, what, indeed, he should say unto Duryodhana!— 'When the morrow cometh, stationed at the head of my division, the answer to these words shall I give through Gandiva! For they that are eunuchs, answer in words!'"

"'Hearing this, all those best of kings applauded Dhananjaya, wondering at the ingenuity of that reply. King Yudhishthira the Just, then, having spoken mildly unto all the kings each according to his age and as each deserved said, at last, unto Uluka these words so that he might carry them to Duryodhana. And

Yudhishthira said, “No good king should patiently bear an insult. Having so long heard what thou hadst to say, I shall now tell thee what my reply is!”

“‘Having heard then, O best of Bharata’s race, those words of Duryodhana, Yudhishthira, that bull of the Bharata race, with eyes exceedingly red in anger and himself sighing like a snake of virulent poison, licking the corners of his mouth with his tongue, as if swelling with wrath, and casting his eyes on Janardana and his own brothers, said unto Uluka these words that were fraught with both mildness and vigour. And tossing his massive arms he said unto the gambler’s son, “Go, O Uluka, and say unto Duryodhana, that ungrateful, wicked-minded embodiment of hostilities, that infamous wretch of his race, these words, viz.,— ‘O sinful wretch, thou always behavest with crookedness towards the Pandavas! O sinful fool, he that displayeth his prowess relying on his own might and summoneth his foes (to battle) and fulfilleth his own words, even he is a man of the Kshatriya order! Be thou a Kshatriya, O sinful wretch, and summon us to battle! O infamous one of thy race, do not come to battle, placing at thy head others for whom we profess respect! O Kaurava, relying on thy own might and on that of thy servants, summon the sons of Pritha to battle! Be Kshatriya in every way! He, who summoneth his foes, relying on the might of others, and incapable of receiving them himself is, indeed, a eunuch! Thou, however, thinkest highly of thyself, relying on the might of others! Being weak and unable thyself, why then dost thou roar so (in words) at us?’”

“‘Krishna said, “My words also, O gambler’s son, should be communicated unto Suyodhana. Let that morrow come to thee on which the battle is to take place. O thou of wicked soul, be a man! O fool, thou thinkest Janardana will not fight, since he hath been chosen by the Pandavas to act only as a charioteer, so thou art not alarmed. That, however, will not be, even for a moment. If my wrath is excited, I may then consume all the kings (assembled by thee) like a fire consuming a heap of straw. At Yudhishthira’s command, however, I shall only discharge the functions of charioteer to the high-souled Falguni, of senses under complete control and who alone, (amongst us two) will fight! If thou fliest beyond the limits of the three worlds, if thou sinkest into the depths of the earth, thou shalt, even at these places, behold Arjuna’s car tomorrow morning. Thou thinkest that Bhima’s words have been spoken in vain! But know that Dussasana’s blood hath already been quaffed. Know this also that although thou hast uttered such cross and perverse words, yet neither Partha, nor king Yudhishthira, nor Bhimasena, nor any of the twins, regardeth thee as straw!”””

SECTION CLXIV

“Sanjaya said, ‘Having heard those words of Duryodhana, Gudakesha of great fame looked at the gambler’s son with eyes exceedingly red. And eyeing Kesava also and tossing his massive arms, he addressed the gambler’s son, saying, “He, who, relying on his own strength, summoneth his foes and fighteth with them fearlessly, is spoken of as a man. He, however, who, relying on the strength of others, summoneth his foes, is an infamous Kshatriya. In consequence of his incapacity, such a one is regarded as the lowest of men. Relying on the strength of others, thou (O Duryodhana), being a coward thyself, desirest yet, O fool, to rebuke thy foes. Having installed (Bhishma) the oldest of all the Kshatriyas, whose heart is ever bent in doing what is good, who hath all his passions under control, and who is endued with great wisdom, in the command of thy troops and made him liable to certain death, thou indulgest in brag! O thou of wicked understanding, thy object (in doing this) is fully known to us, O wretch of thy race! Thou hast done it, believing that sons of Pandu will not, from kindness, slay the son of Ganga. Know, however, O Dhritarashtra’s son, that I will slay that Bhishma first in the sight of all the bowmen, relying upon whose strength thou indulgest in such boasts! O gambler’s son, repairing (hence) unto the Bharatas and approaching Duryodhana the son of Dhritarashtra, say unto him that Arjuna hath said,— ‘So be it!’ After this night will have passed away, the fierce encounter of arms will take place. Indeed, Bhishma of unfailing might and firmly adhering to truth, hath told thee in the midst of the Kurus these words, viz.,— ‘I will slay the army of the Srinjayas and the Salweyas. Let that be my task. Excepting Drona I can slay the whole world.’ Thou needest not, therefore, entertain any fear of the Pandavas! At this, thou, O Duryodhana, regardest the kingdom as thy own and thinkest that the Pandavas have sunk into distress. Thou hast been filled with pride at this. Thou seest not, however, danger that is in thy own self. I shall, therefore, in battle, first slay before thy very eyes, Bhishma the eldest of the Kurus! At sunrise (tomorrow) at the head of the troops, with standards and cars protect ye that leader of thy forces firm in his promises. I shall, with my arrows, throw him down who is your refuge from his car before the eyes of you all! When the morrow cometh, Suyodhana will know what it is to indulge in brag, beholding the grandsire covered with my arrows! Thou shalt, O Suyodhana, very soon see the fulfilment of that which Bhimasena in anger had said, in the midst of the assembly, unto thy brother, that man of limited sight, viz., Dussasana, wedded to unrighteousness, always quarrelsome, of wicked understanding, and cruel in behaviour. Thou shalt soon see the terrible effects of vanity and pride, of wrath and arrogance, of bragging and heartlessness, cutting words and acts, of aversion from righteousness, and sinfulness and speaking ill of others, of transgressing the counsels of the aged, of oblique sight, and of all kinds of vices! O scum of humanity, how canst thou, O fool, hope for either life or kingdom, if I, having Vasudeva for my second, give way to anger? After Bhishma and Drona will have been quieted and after the Suta's son will have been overthrown, thou shalt be hopeless of life, kingdom and sons! Hearing of the slaughter of thy brothers and sons, and struck mortally by Bhimasena, thou wilt, O Suyodhana, recollect all thy misdeeds! — Tell him, O gambler's son, that I do not vow a second time. I tell thee truly that all this will be true! — Departing hence, O Uluka, say, O sire, these words of mine, unto Suyodhana! It behoveth thee not to apprehend my behaviour by the light of thy own! Know the difference there is between thy conduct and mine, which is even the difference between truth and falsehood! I do not wish harm to even insects and ants. What shall I say, therefore, of my ever wishing harm to my kinsmen? O sire, it was for this that five villages only were solicited by me! Why, O thou of wicked understanding, dost thou not see the dire calamity that threatens thee? Thy soul overwhelmed with lust, thou indulgest in vauntings from defectiveness of understanding. It is for this also thou acceptest not the beneficial words of Vasudeva. What need now of much talk? Fight (against us) with all thy friends! Say, O gambler’s son, unto the Kuru prince who always doth what is injurious to me (these words also, viz.,) — Thy words have been heard; their sense also hath been understood. Let it be as thou wishest!”

“‘O son of kings, Bhimasena then once more said these words, “O Uluka, say those words of mine unto the wicked-minded, deceitful, and unrighteous Suyodhana, who is an embodiment of sin, who is wedded to guile, and whose behaviour is exceedingly wicked. Thou shalt have to dwell in the stomach of a vulture or in Hastinapura. O scum of human kind, I shall assuredly fulfil the vow I have made in the midst of the assembly. I swear in the name of Truth, slaying Dussasana in battle, I shall quaff his life-blood! Slaying also thy (other) brothers, I shall smash thy own thighs. Without doubt, O Suyodhana, I am the destroyer of all the sons of Dhritarashtra, as Abhimanyu is of all the (younger) princes! I shall by my deeds, gratify you all! Hearken once more to me. O Suyodhana, slaying thee, with all thy uterine brothers, I shall strike the crown of thy head with my foot in the sight of the king Yudhishthira the Just!”

“‘Nakula, then, O king, said these words, “O Uluka, say unto Dhritarashtra’s son, Suyodhana, of Kuru’s race that all the words uttered by him have now been heard and their sense understood. I shall, O Kauravya, do all that thou hast commended me to do.”

“‘And Sahadeva also, O monarch, said these words of grave import, “O Suyodhana, it will all be as thou wishest! Thou shalt have to repent, O great king, along with thy children, kinsmen, and counsellors, even as thou art now bragging joyously in view of our sufferings.”

“‘Then Virata and Drupada, both venerable in years, said these words unto Uluka, “It is even our wish that we become slaves of a virtuous person! Whether, however, we are slaves or masters, will be known tomorrow, as also who owns what manliness!”

“‘After them, Sikhandin said these words unto Uluka, “Thou must say unto king Duryodhana who is always addicted to sinfulness, these words, viz.,— ‘See, O king, what fierce deed is perpetrated by me in battle! I shall slay grandsire of thine from his car, relying upon whose prowess thou art certain of success in battle! Without doubt, I have been created by the high-souled Creator for the destruction of Bhishma. I shall assuredly slay Bhishma in the sight of all bowmen.'"

"'After this, Dhrishtadyumna also said unto Uluka, the gambler's son, these words, "Say unto prince Suyodhana these my words, viz., I shall slay Drona with all his followers and friends. And I shall do a deed which none else will ever do."

"'King Yudhishthira once more said these high words fraught with clemency, viz.,— "O monarch, I never desire the slaughter of my kinsmen. O thou of wicked understanding, it is from thy fault that all this will assuredly take place. I shall, of course, have to sanction the fulfilment of their great feats by all these (around me). Go hence, O Uluka, without delay or stay here, O sire, for, blessed be thou, we too are thy kinsmen."

"'Uluka, then, O king, thinking permission of Yudhishthira, the son of Dharma, went thither where king Suyodhana was. Thus addressed, the gambler's son carefully bearing in mind all he had heard, returned to the place from which he had come. And arriving there, he fully represented unto the vindictive Duryodhana all that Arjuna had charged him with. And he also faithfully communicated unto Dhritarashtra's son the words of Vasudeva, of Bhima, of king Yudhishthira the Just, of Nakula and Virata and Drupada, O Bharata, and the words of Sahadeva and Dhrishtadyumna and Sikhandin, and the words also that were spoken (subsequently) by Kesava and Arjuna. And having listened to the words of the gambler's son, Duryodhana, that bull of Bharata's race, ordered Dussasana and Karna and Sakuni, O Bharata, and their own troops and the troops of the allies, and all the (assembled) kings, to be arrayed in divisions and be ready for battle before sunrise (next morrow). Messengers then, instructed by Karna and hastily mounting on cars and camels and mares and good steeds endued with great fleetness, quickly rode through the encampment. And at Karna's command they promulgated the order — Array (yourselves) before sunrise tomorrow!'"

SECTION CLXV

“Sanjaya said, ‘Having listened to Uluka’s words, Yudhishthira, the son of Kunti, moved his army headed by Dhrishtadyumna and others. And that vast army commanded by Dhrishtadyumna, consisting of four kinds of forces, viz., foot-soldiers and elephants and cars and cavalry, terrible, and immovable like the earth herself, and guarded by mighty car-warriors led by Bhimasena and Arjuna, could be compared to the vast ocean lying in stillness. And at the head of that vast force was that mighty bowman, the prince of Panchalas, invincible in battle, viz., Dhrishtadyumna, desirous of obtaining Drona for his antagonist. And Dhrishtadyumna began to select combatants (from his own army) for pitting them against particular warriors of the hostile force. And he gave orders unto his car-warriors, suited to their strength and courage. And he pitted Arjuna against the Suta’s son (Karna), Bhima against Duryodhana, Dhrishtaketu against Salya, Uttamaujas against Gautama’s son (Kripa), Nakula against Kritavarman, Yuyudhana against the ruler of the Sindhus (Jayadratha). And he placed Sikhandin in the van, pitting him against Bhishma. And he urged Sahadeva against Sakuni, and Chekitana against Sala, and the five sons of Draupadi against the Trigartas. And he urged Subhadra’s son (Abhimanyu) against Vrishasena (the son of Karna), and also against all the rest of the kings, for he regarded Abhimanyu as superior to Arjuna himself in battle. And distributing his warriors thus, individually and collectively, that mighty bowman, of the hue of blazing fire, kept Drona for his own share. And that leader of leaders of troops, the mighty and intelligent bowman Dhrishtadyumna, having arrayed his troops duly, waited for battle with a firm heart. And having arrayed the combatants, as indicated above, of the Pandavas, he waited, with collected mind, on the field for securing victory to the sons of Pandu.’”

SECTION CLXVI

“Dhritarashtra said, ‘After Falguni had vowed the slaughter of Bhishma in battle, what did my wicked sons headed by Duryodhana do? Alas, I already behold my father, Ganga’s son, slain in battle, by that bowman of firm grasp, viz., Partha, having Vasudeva for his ally! And what also did that mighty bowman, that foremost of smiters, Bhishma, endued with immeasurable wisdom, say on hearing the words of Partha. Having accepted also the command of the Kauravas, what did that foremost of warriors, Ganga’s son, of exceeding intelligence and prowess, do?’”

Vaisampayana continued, “Thus questioned, Sanjaya told him everything about what that eldest one of the Kurus, Bhishma of immeasurable energy, had said.”

“Sanjaya said, ‘O monarch, obtaining the command, Bhishma, the son of Santanu said these words unto Duryodhana, gladdening him greatly, “Worshipping the leader of celestial forces, viz., Kumara, armed with the lance, I shall, without doubt, be the commander of thy army today! I am well-versed in all mighty affairs, as also in various kinds of array. I know also how to make regular soldiers and volunteers act their parts. In the matter of marching the troops and arraying them, in encounters and withdrawing, I am as well-versed, O great king, as Vrihaspati (the preceptor of the celestials), is! I am acquainted with all the methods of military array prevalent amongst the celestials, Gandharvas, and human beings. With these I will confound the Pandavas. Let thy (heart’s) fever be dispelled. I will fight (the foe), duly protecting thy army and according to the rules of (military) science! O king, let thy heart’s fever be dispelled!”’

"'Hearing these words, Duryodhana said, "O Ganga's son of mighty arms, I tell thee truly, I have no fear from even all the gods and Asuras united together! How much less, therefore, is my fear when thy invincible self hath become the leader of my forces and when that tiger among men, Drona, also waiteth willingly for battle! When you two foremost of men, are addressed for battle on my side, victory, nay, the sovereignty of even the celestial cannot assuredly be unattainable by me! I desire, however, O Kaurava, to know who amongst all the warriors of the foe and my own are to be counted as Rathas and who Atirathas. Thou, O grandsire, art well-acquainted with the (prowess of the) combatants of the foe, also of ourselves! I desire to hear this, with all these lords of earth!"

"'Bhishma said, "Listen, O son of Gandhari, O king of kings, to the tale of Rathas in thy own army! Hear, O king, as to who are Rathas and who Atirathas! They are in thy army, many thousands, many millions, and many hundreds of millions of Rathas. Listen, however, to me as I name only the principal ones. Firstly, with thy country of brothers including Dussasana and others, thou art of the foremost of Rathas! All of you are skilled in striking, and proficient in cutting chariots and piercing. All of you are accomplished drivers of chariots while seated in the driver's box, and accomplished managers of elephants while seated on the necks of those animals. All of you are clever smiters with maces and bearded darts and swords and bucklers. You are accomplished in weapons and competent in bearing burthens of responsibility. Ye all are disciples of Drona and of Kripa, the son of Saradwat, in arrows and other arms. Wronged by the sons of Pandu, these Dhartarashtras, endued with energy, will assuredly slay in the encounter the Panchalas irresistible in combat. Then, O foremost of the Bharatas, come I, the leader of all thy troops, who will exterminate thy foes, vanquishing the Pandavas! It behoveth me not to speak of my own merits. I am known to thee. The foremost of all wielders of weapons, Bhoja (chief) Kritavarman is Atiratha. Without doubt, he will accomplish thy purpose in battle. Incapable of being humiliated by persons accomplished in arms, shooting or hurling his weapons to a great distance, and a severe smiter, he will destroy the ranks of the foe, as the great Indra destroying the Danavas. The ruler of the

Madras, the mighty bowman Salya, is, as I think, an Atiratha. That warrior boasteth himself as Vasudeva's equal, in every battle (that he fighteth). Having abandoned his own sister's sons, that best of kings, Salya, hath become thine. He will encounter in battle the Maharathas of the Pandava party, flooding the enemy with his arrows resembling the very surges of the sea. The mighty bowman Bhurisravas, the son of Somadatta, who is accomplished in arms and is one of thy well-meaning friends, is a leader of leaders of car-divisions. He will, certainly, make a great havoc among the combatants of thy enemies. The king of the Sindhus, O monarch, is in my judgment, equal to two Rathas. That best of car-warriors will fight in battle, displaying great prowess. Humiliated, O king, by the Pandavas on the occasion of his abducting Draupadi, and bearing that humiliation in mind, that slayer of hostile heroes will fight (for thee). Having practised after that, O king, the severest austerities, he obtained a boon, highly difficult of acquisition, for encountering the Pandavas in battle. That tiger among car-warriors, therefore, remembering his old hostility, will, O sire, fight with the Pandavas in battle, reckless of his very life which is so difficult to lay down.'''

SECTION CLXVII

“‘Bhishma said, “Sudakshina, the ruler of the Kamvojas, is in my judgment, equal to a single Ratha. Desiring the success of thy object, he will certainly fight with the enemy in battle. O best of kings, the Kauravas will behold the prowess of this lion among car-warriors exerted for thee, to be equal to that of Indra himself in battle. As regards the car-army of this king, O monarch, those smiters of fierce impetus, the Kamvojas, will cover a large area like a flight of locusts! Coming from (the province of) Mahishmati, Nila, accoutred in blue mail, is one of thy Rathas. With his car-army he will cause a great havoc among thy foes, O child, he had hostilities with Sahadeva. O king, he will continually fight for thee, O thou of Kuru’s race. Accomplished in battle, and of fierce energy and prowess, (the princes) Vinda and Anuvinda of Avanti are both regarded as excellent Rathas. These two heroes among men will consume the troops of thy foes, with maces and bearded darts, and swords and long shafts, and javelins hurled from their hands. Like a couple of (elephant) leaders sporting in the midst of their herds, these two princes, O monarch, longing for battle, will range the field, each like Yama himself. The five (royal) brothers of Trigarta are, in my judgment, all foremost of Rathas. The sons of Pritha provoked hostilities with them at Virata’s city on that (well-known) occasion. Like huge Makaras, O king, agitating the stream of the Ganges crested with high waves, they will agitate the ranks of the Parthas in battle. All the five, O king, are Rathas, having Satyaratha (amongst them) as their first. Remembering the wrongs inflicted on them of old by that son of Pandu who is Bhima’s younger brother, when the latter, O Bharata, on his car drawn by white steeds, was engaged, O monarch, in subjugating all the kings of the earth, they will certainly exert themselves bravely in battle. Encountering many Maharathas

— chief of bowmen — leaders of Kshatriyas — on the side of the Parthas, they will certainly slay them. Thy son Lakshmana and the son also of Dussasana — those tigers among men are both unretreating in battle. In prime of youth, of delicate limbs, endued with great activity, those two princes, well-versed with battles and capable of leading all, those tigers among Kurus, those car-warriors, are, I think, two of our best Rathas. Devoted to the duties of the Kshatriya order, those two heroes will achieve great feats. Dandadhara, O monarch, is, O bull among men, equal to a single Ratha. Guarded by his own soldiers, he will fight in battle for thee. Endued with great impetus and prowess, king Vrihadvala, the ruler of the Kosalas, is, in my judgment, O sire, equal to one Ratha. Fierce in arms, this mighty bowman, devoted to the good of the Dhartarashtras, will exert himself powerfully in battle, gladdening his own friends. Kripa, the son of Saradwat is, O king, a leader of leaders of car-ranks. Reckless even of life which is so dear, he will consume thy foes. Born among a clump of heath as the son of that great sage, viz., the preceptor Gautama, otherwise called Saradwat, he is invincible like Kartikeya himself. Consuming untold warriors armed with various weapons and bows, he will, O sire, roam forth on the field of battle like a blazing fire.”””

SECTION CLXVIII

“‘Bhishma said, “This thy maternal uncle Sakuni is, O king, equal to a single Ratha. Having caused the (present) hostilities (to break out) with the sons of Pandu, he will fight. There is no doubt in this. His troops are irresistible when rushing to battle. Armed with various kinds of weapons in abundance, in speed, they are equal to the very wind. The mighty bowman (Aswatthaman) who is Drona’s son surpasseth all bowmen. Acquainted with all modes of warfare, and of unbaffled weapons, he is a Maharatha. Like the wielder of Gandiva, the shafts of this warrior, shot from his bow, proceed in a continuous line, touching one another. If he wishes it, this Maharatha is capable of consuming the three worlds. Engaged in austerities in his hermitage, he hath, by these, increased both his fury and energy. Possessed of great intelligence, he hath been favoured by Drona with (the gift of all) celestial weapons. There is, however, O bull of Bharata’s race, one great defect in him, in consequence of which, O best of kings, I do not regard him either as a Ratha or a Maharatha. This regenerate man is exceedingly fond of living, life being very dear to him. Amongst the warriors of both armies there is no one who can be regarded as his peer. On even a single car he can annihilate the very army of the celestials. Possessed of a strong frame, he can split the very mountains by the flaps of his bow-string, striking against the leathern fence on his left arm. Endued with innumerable qualities, this smiter of fierce effulgence will wander (over the field of battle), incapable of being withstood like Yama himself, mace in hand. Resembling the fire at the end of the Yuga as regards his fury, possessed of leonine neck, and endued with great lustre, Aswatthaman will extinguish the embers of this battle between the Bharatas. His father (Drona) is endued with great energy, and though aged, is still superior to many young men. He will achieve great feats in battle. I have no doubt of this. Staying immovably (on the field), he will consume Yudhishthira's troops. The Pandava army will play the part of the dry grass and fuel in which that fire will originate, while the impetus of his own weapons will be the wind for fanning it into a (mighty) flame. This bull among men, is a leader of bands of car-warriors. The son of Bharadwaja will achieve fierce feats for thy good! The preceptor of all Kshatriyas of royal lineage, the venerable preceptor, will exterminate the Srinjayas. Dhananjaya, however, is dear to him. This mighty bowman, therefore, remembering his own celebrated and highly meritorious services as preceptor, will never be able to slay Partha who is capable of achieving great feats without any trouble. O hero, Drona always boasteth of the numerous accomplishments of Partha. Indeed, Bharadwaja looketh on him with greater affection than on his own son. Endued with great prowess, he can, on a single car, beat in battle, by means of his celestial weapons, all the gods, Gandharvas, and human beings united together. That tiger among kings, is, O monarch, one of thy Maharathas. Capable of breaking the car-ranks of hostile heroes, he, in my judgment, is one of thy foremost of car-warriors. Afflicting the ranks of the enemy at the head of his own large force, he will consume the Panchalas like fire consuming a heap of dry grass. Possessed of true fame, prince Vrihadvala is equal to single Ratha. He, O monarch, will roam amid thy enemy's troops like Death himself. His troops, O king of kings, accoutred in various kinds of mail and armed with diverse kinds of weapons, will wander on the field, slaying all the warriors opposed to them. Vrishasena, the son of Karna, is one of thy foremost of car-warriors and is a Maharatha. That foremost of mighty men will consume the troops of thy enemy. Endued with great energy, Jalasandha, O king, is one of thy foremost of Rathas. Born in Madhu's race, that slayer of hostile heroes, is prepared to cast away his very life in battle. Skilled in battle, that mighty-armed warrior, scattering the enemy's ranks before him, will fight in battle mounted on car or from the elephant's back. That best of kings, O monarch, is in my judgment, a Ratha. He will, in fierce battle, cast away for thy sake his very life with all his troops, possessed of great prowess and acquainted with all the modes of warfare, he will, O king, fight fearlessly with thy foes in battle. Never retreating from battle, brave, and resembling Yama himself, Vahlika, O king, is in my judgment, an Atiratha. Rushing to the encounter he never cometh back. Indeed, he will slay hostile warriors in battle like the Wind-god himself. That router of hostile car-ranks, that car-warrior of wonderful feats in battle, commander of thy forces, Satyavan is, O king, a Maharatha. He never cherisheth grief at the prospect of battle. Confounding those warriors that stand in the way of his car, he falleth upon them. Always displaying his prowess against the enemy, that best of men will, for thy sake, in fierce press of battle, achieve all that a good Kshatriya should. That chief of Rakshasas, Alambhusha, of cruel deeds, is a Maharatha. Remembering his old hostilities (with the Pandavas), he will commit great execution among the foe. He is the best of Rathas amongst all the Rakshasa-warriors. Possessing powers of illusion, and firm in enmity, he will wander fiercely on the field. The ruler of Pragjyotisha, the brave Bhagadatta of exceeding prowess, is the foremost of those holding the elephant hook, and is skilled also in fighting from a car. An encounter took place between him and the wielder of Gandiva for days together, O king, each desirous of victory over the other. Then Bhagadatta, O son of Gandhari, who regarded Indra as his friend, made friendship with (Indra's son) the high-souled Pandava. Skilled in fight from the elephant's neck, this king will fight in battle, like Vasava among the celestials, fighting from his Airavata.”’”

SECTION CLXIX

"'Bhishma said, "Both the brothers Achala and Vrisha are Rathas. Invincible (in battle) they will slay thy foes. Endued with great strength, those tigers among men, those foremost of Gandharvas, are firm in wrath. Young and handsome, they are possessed of great strength. As regards this thy ever dear friend, this one who is always boastful of his skill in battle, this one who always urgeth thee, O king, to fight with the Pandavas, this vile braggart, Karna, the son of Surya, this one who is thy counsellor, guide, and friend, this vain wight who is destitute of sense, this Karna, is neither a Ratha nor an Atiratha. Without sense, this one hath been deprived of his natural coat of mail. Always kind, he hath also been deprived of his celestial ear-rings. In consequence of the curse of Rama (his preceptor in arms) as also of the words of a Brahmana (who cursed him on another occasion), owing also to his deprivation of the accoutrements of battle, he, in my judgment, is only half a Ratha. Having approached Falguni (in battle), he will not certainly escape with life!" Hearing this, Drona, that foremost of all wielders of weapons, said, "It is even so as thou hast said. That is not untrue! He boasteth on the eve of every battle, but yet he is seen to retreat from every engagement. Kind (out of season) and blundering, it is for this that Karna, in my judgment, is only half a Ratha!"

"'Hearing these words, Radha's son, expanding his eyes in rage, and afflicting Bhishma with words like sharp hooks, said unto Ganga's son these words, "O grandsire, though I am innocent yet from thy aversion to me, thou manglest me thus, according to thy pleasure, with thy wordy arrows at every step. I tolerate, however, all this for the sake of Duryodhana. Indicating me as only half a Ratha, thou regardest me worthless, as if, indeed, I were a coward! What doubt is there in this? I do not speak an untruth when I say that thou, O

Ganga's son, art an enemy of the whole universe, and especially of all the Kurus! The king, however, doth not know this! Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are all equally brave, as thou, from thy hatred of merit, seekest to do? O Kaurava, neither years, nor wrinkles, nor wealth, nor possession of friends, would entitle a Kshatriya to be regarded as a Maharatha! It hath been said that a Kshatriya acquireth eminence only through might, as Brahmanas acquire eminence through superiority in mantras, as Vaisyas through wealth, and Sudras through age. Influenced, however, by lust and envy, and acting from ignorance, thou hast indicated Rathas and Atirathas according only to thy own caprice! Blessed be thou, O mighty-armed Duryodhana, judge properly! Let this wicked Bhishma, who only wrongeth thee, be abandoned by thee! Thy warriors, once disunited, can with difficulty be united again. O tiger among men, thy main army, under such circumstances, can with difficulty be united; far greater will the difficulty be in uniting an army gathered from various provinces! Behold, O Bharata, doubt (of success) hath already arisen in the hearts of thy warriors! This Bhishma weakeneth our energy in our very presence! Where is the task of ascertaining the merits of Rathas, and where is Bhishma of little understanding? I alone will withstand the army of Pandavas. Coming in contact with me, whose arrows never go for nothing, the Pandavas and the Panchalas will fly away in all directions like oxen when they come in contact with a tiger! Where are battle, the press of armed encounter, good counsels and well-expressed words, and where is Bhishma, who is superannuated and of wicked soul, and who is impelled by the very fates to become their victim? Alone he challengeth the whole universe! Of false vision he regardeth none else as a man. It is true the scriptures teach that the words of the old should be listened to. That, however, doth not refer to those that are very old, for these, in my judgment, become children again. Alone I will exterminate the army of the Pandavas! The fame, however, of such a feat will attach to Bhishma, O tiger among kings, for this Bhishma, O monarch, hath been made by thee the commander of thy forces, and the renown always attacheth to the leader and not to those that fight under him. I will not, therefore, O king, fight as long as Ganga’s son liveth! After Bhishma, however, hath been laid low, I will fight with all the Maharathas of the enemy united together!”

“‘Bhishma said, “This burden, vast as the ocean, in the matter of Duryodhana’s battle (with the Pandavas), is about to be taken up by me. I have thought of it for many years. Now that the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, Suta’s son, that thou livest! Else, superannuated though I am and young in years thou art, I would quell thy desire for battle and crush thy hope of life! (Thy preceptor) Rama, the son of Jamadagni, shooting his great weapons, could not cause me the slightest pain. What canst thou, therefore, do to me? They that are good, do not approve self-praise. Infamous wretch of thy race, know that I indulge in little boast because I am enraged. Vanquishing on a single car all the assembled Kshatriyas of the world at the Swayamvara of the daughters of the ruler of Kasi, I abducted those maidens. Alone, I stopped on the field of battle the rush of countless kings with their soldiers! Obtaining thee as embodiment of strife, a great calamity is ready to overtake the Kurus! Strive then for slaying our antagonists. Be a man, fight with that Partha, whom thou so often challengest. O thou of wicked understanding, I desire to see thee come out of that encounter with thy life!”’

“‘King Duryodhana then said unto Bhishma, of great prowess, “Cast thy eyes on me, O Ganga’s son! Great is the business that is at hand! Think earnestly as how I may be most benefited! Both of you will render me great services! I desire now to hear of the best car-warriors among the enemy, that is, of those that are Atirathas among them and of those that are leaders of car-division. O Kaurava, I desire to hear of the strength and weakness of my foes, since when this night will dawn, our great battle will take place.”’”

SECTION CLXX

“‘Bhishma said, “I have now, O king, indicated who thy Rathas are and who thy Atirathas and half Rathas. Listen now to the tale of Rathas and Atirathas among the Pandavas. If thou feelest any curiosity, listen then, O king, with these monarchs, to the tale of Rathas in the army of the Pandavas. The king himself, son of Pandu and Kunti, is a mighty Ratha. Without doubt, O sire, he will glide along the field of battle like a blazing fire; Bhimasena, O king, is regarded equal to eight Rathas. In an encounter with the mace or even with arrows, there is none equal to him. Endued with the strength of ten thousand elephants, and filled with pride, in energy he is superhuman. Those two bulls among men, the sons of Madri, are both Rathas. In beauty, they are equal to the twin Aswinis, and they are endued with great energy. Stationed at the head of their divisions, all of them, remembering their great sufferings, without doubt, wander along the field like so many Indras! All of them are endued with high souls, and are tall in stature like the trunks of Sala trees. Taller than other men by half-a-cubit in stature, all the sons of Pandu are brave as lions and endued with great strength. All of them, O sire, have practised Brahmacharya vows and other ascetic austerities. Endued with modesty, those tigers among men are possessed of fierce strength like the veritable tigers. In speed, in smiting, and in crushing (foes), all of them are more than human. All of them, on the occasion of the campaign of universal conquest, vanquished great kings, O bull of Bharata’s race! No other men can wield their weapons, maces, and shafts. Indeed, O Kaurava, there are no men that can even string their bows, or uplift their maces, or shoot their arrows in battle. In speed, in hitting the aim, in eating, and in sports on the dust, they used to beat all of you even when they were children. Possessed of fierce might they will, when they encounter this force, exterminate it in battle. A collision, therefore, with them is not desirable. Each of them can alone slay all the kings of the earth! That which happened, O great king, on the occasion of the Rajasuya sacrifice, had occurred before thy very eyes! Remembering the sufferings of Draupadi and the harsh speeches uttered after their defeat at dice, they will wander in battle like so many Rudras. As regards Gudakesha, of reddish eyes, having Narayana for his ally, there is not among both the armies any brave car-warrior that can be regarded as his equal. Let men alone, it hath not been heard by us that even among gods, Asuras, Uragas, Rakshasas and Yakshas, there ever was born before, or there ever will be born hereafter, any car-warrior like unto him! O great king, intelligent Partha owneth that car which is furnished with the banner bearing the device of the ape; the driver of that car is Vasudeva! Dhananjaya himself is the warrior who fighteth from it; his, again, is that celestial bow called Gandiva; he owneth again those steeds fleet as the wind; his coat of mail is impenetrable and of celestial make; his two large quivers are inexhaustible; his arms have been obtained from the great Indra, Rudra, Kuvera, Yama and Varuna; and upon his car, again, are those maces of frightful mien, and diverse other great weapons having the thunderbolt amongst them! What car-warrior can be regarded as his equal, who, stationed on a single car, slew in battle a thousand Danavas, having their abode in Hiranyapura? Inflamed with wrath, possessed of great might and prowess, incapable of being baffled, that mighty-armed warrior, while protecting his own army, will certainly exterminate thy troops! Myself and preceptor (Drona) among the two armies, and no third car-warrior, O great king, can advance against Dhananjaya, that scatterer of arrowy showers! Pouring his shafts, like the very clouds during the rainy season when propelled by mighty winds, that son of Kunti when Vasudeva as his second, steppeth for battle! He is skilful and young, while both of us are old and worn out!'"'

Vaisampayana continued, "Hearing these words of Bhishma, and recollecting with trembling heart, the well-known valour of the sons of Pandu and thinking of it, as if it were present before their eyes, the massive arms of kings, decked with bracelets and smeared with sandal-paste, seemed to hang down divested of might.”

SECTION CLXXI

“‘Bhishma said, “All the five sons of Draupadi, O monarch, are Maharathas. Virata’s son Uttara is, in my judgment, one of the foremost of Rathas. The mighty-armed Abhimanyu is a leader of leaders of car-divisions. Indeed, that slayer of foes is equal in battle to Partha himself or Vasudeva. Endued with great lightness of hand in shooting weapons, and acquainted with all the modes of warfare, he is possessed of great energy and is steady in the observance of vows. Remembering the sufferings of his own father, he will put forth his prowess. The brave Satyaki of Madhu’s race is a leader of leaders of car-divisions. Foremost among the heroes of the Vrishni race, he is endued with great wrath, and is perfectly dauntless. Uttamaujas also, O king, is an excellent car-warrior in my judgment. And Yudhamanyu, too, of great prowess, is, in my judgment, an excellent car-warrior. All those chiefs own many thousands of cars and elephants and horses, and they will fight, reckless of their very lives, from desire of doing what is agreeable to Kunti’s sons. Uniting with the Pandavas, they will, O great king, sweep through thy ranks like fire or the wind, challenging thy warriors. Invincible in battle, those bulls among men, old Virata and old Drupada, both endued with great prowess, are, in my judgment, both Maharathas. Though old in years yet both of them are devoted to the observance of Kshatriya virtues. Treading along the path that is trod by heroes, both of them will exert to the best of their might. In consequence of their relationship (to the Pandavas) and owing also, O king, to their being endued with strength and prowess, those great bowmen devoted to pure vows, have both derived additional strength from the strength of their affection. According as the cause is, all strong-armed men become, O bull of Kuru’s race, heroes or cowards. Actuated by a singleness of purpose, both these kings, who are powerful bowmen, will lay down their very lives in causing a great massacre of thy troops to the best of their might, O slayer of foes! Fierce in battle, these distinguished heroes, these mighty bowmen, regardless, O Bharata, of their lives, will, at the head of their respective Akshauhinis, achieve great feats, justifying their relationship and the confidence that is reposed on them (by the Pandavas).”””

SECTION CLXXII

“‘Bhishma said, “That subjugator of hostile cities, Sikhandin, the son of the king of the Panchalas, is, O king, in my judgment, one of the foremost of Yudhishthira’s Rathas. Having divested himself on his former sex, he will fight in battle and earn great fame, O Bharata, among thy troops! He hath a large number of troops, — Panchalas and Prabhadrakas, — to support him. With those hosts of cars he will achieve great feats. Dhrishtadyumna also, O Bharata, the leader of all Yudhishthira’s army, that mighty car-warrior who is also a disciple of Drona, is, O king, in my judgment, an Atiratha. Afflicting all foes in battle, he will singly sweep the field, like Pinaka, — bearing God himself in rage on the occasion of the universal dissolution. Even great warriors will speak of his car-divisions, so multitudinous are they, as resembling the very ocean or that of the gods, in battle! Kshattradharman, the son of Dhrishtadyumna, owing to his immature years, as also in consequence of his want of exercise in arms, is, in my judgment, O king, only half a Ratha. That relative of the Pandavas, the mighty bowman Dhrishtaketu, the heroic son of Sisupala, the king of the Chedis, is a Maharatha. That brave ruler of the Chedis will, O king, with his son, achieve feats such as are difficult for even a Maharatha. Kshattradeva, that subjugator of hostile cities, who is devoted to Kshatriya virtues, is, O great king, in my judgment, one of the best Rathas among the Pandavas. Those brave warriors among the Panchalas, viz., Jayanta and Amitaujas and the great car-warrior Satyajit are all, O king, high-souled Maharathas. They will all, O sire, fight in battle like furious elephants. Aja and Bhoja, both endued with great prowess, are both Maharathas. Possessed of great might, those two heroes will fight for the Pandavas. Both of them are endued with great lightness of hand in the use of weapons. Both of them are conversant with all the modes of warfare, both are well-skilled and possessed of firm prowess. The five Kshatriya brothers, O king, who are difficult of being vanquished, and all of whom have blood red banners, are foremost of the Rathas. Kasika, and Sukumara, and Nila, and that other one, viz., Suryadatta, and Sankha, otherwise called Madiraswa, are all in my judgment, the foremost of Rathas. Possessed of every qualification that renders them fit for battle, they are acquainted with all weapons, and all of them are endued with high souls. Vardhakshemi, O king, is in my judgment, a Maharatha. King Chitrayudha is, in my judgment, one of the best of Rathas. He is, besides, an asset in battle and devotedly attached to the diadem-decked (Arjuna). Those mighty car-warriors, those tigers among men, Chekitana, and Satyadhriti, are two of the best Rathas of the Pandavas in my judgment. Vyaghradatta, O monarch, and Chandrasena also, O Bharata, are without doubt two of the best Rathas, as I think, of the Pandavas. Senavindu, O king, otherwise called Krodhahantri by name, who, O lord, is regarded as equal of Vasudeva and of Bhimasena, will contend with great prowess in battle against your warriors. Indeed, that best of kings, ever boasting of his feats in battle, should be regarded by thee, precisely as myself, Drona and Kripa are regarded by thee! That best of men, worthy of praise, viz., Kasya, is endued with great lightness of hand in the use of weapons. Indeed, that subjugator of hostile cities is known to me as equal to one Ratha. Drupada’s son, Satyajit, young in years and displaying great prowess in battle, should be regarded as equal to eight Rathas. Indeed being Dhrishtadyumna’s equal, he is an Atiratha. Desirous of spreading the fame of the Pandavas, he will achieve great feats. Devoted to the Pandavas and endued with great bravery, there is another great Ratha of the Pandavas, viz., king Pandya, that bowman of mighty energy. The mighty bowman Dhridadhanwan is another Maharatha of the Pandavas. O subjugator of hostile cities, that foremost of Kurus, viz., Srenimat and king Vasudeva are both, in my judgment, Atirathas.”””

SECTION CLXXIII

“‘Bhishma said, “O great king, Rochamana is another Maharatha of the Pandavas. He will, O Bharata, contend in battle against hostile warriors, like a second god. That subjugator of foes, the mighty bowman Kuntibhoja of great strength, the maternal uncle of Bhimasena, is, in my judgment, an Atiratha. This mighty and heroic bowman is well-versed and highly skilled in fight. Acquainted with all modes of warfare, this bull among car-warriors is regarded by me as exceedingly competent. Displaying his prowess he will fight, like a second Indra against the Danavas. Those celebrated soldiers that he owns are all accomplished in fight. Stationed on the side of the Pandavas and devoted to what is agreeable and beneficial to them, that hero will, for the sake of his sister’s sons achieve extra-ordinary feats. That prince of Rakshasas (Ghatotkacha), O king, born of Bhima and Hidimva, and endued with ample powers of illusion, is, in my judgment, a leader of the leaders of car-divisions. Fond of battle, and endued with powers of illusion, he will, O sire, fight earnestly in battle. Those heroic Rakshasas who are his counsellors or dependents will also fight under him.

“““These and many other rulers of provinces, headed by Vasudeva, have assembled for the sake of Pandu’s son. These, O king, are principally the Rathas, Atirathas, and half Rathas of the high-souled Pandava, and these, O king, will lead in battle the terrible army of Yudhishthira which is protected, again, by that hero, the diadem-decked (Arjuna), who is even like the great Indra himself. It is with them (thus) endued with powers of illusion and fired by the desire of success that I shall contend in battle, expectant of victory or death. I shall advance against these two foremost of car-warriors, Vasudeva and Arjuna, bearing (respectively) Gandiva and the discus, and resembling the sun and the moon as seen together in the evening. I shall, on the field of battle, encounter also those other car-warriors of Yudhishthira (whom I have, mentioned) at the head of their respective troops.

"""The Rathas and Atirathas, according to their precedence, have now been declared by me to thee, and they also that are half Rathas, belonging to thee or them, O chief of the Kauravas! Arjuna and Vasudeva and other lords of earth that may be there, all of them, upon whom my eyes may fall, I will withstand, O Bharata! But, thou of mighty arms, I will not strike or slay Sikhandin the prince of Panchalas, even if I behold him rushing against me in battle with weapons upraised. The world knows how from a desire of doing what was agreeable to my father, that I gave up the kingdom that had become mine and lived in the observance of the Brahmacharya vow. I then installed Chitrangada in the sovereignty of the Kauravas, making at the same time the child Vichitravirya the Yuvaraja. Having notified my god-like vow among all the kings of the earth, I shall never slay a woman or one that was formerly a woman. It may be known to you, O king, that Sikhandin was formerly a woman. Having been born as a daughter, she afterwards became metamorphosed into the male sex. I shall not, O Bharata, fight against him. I shall certainly smite all other kings, O bull of Bharata's race, whom I may encounter in battle. I will not, however, O king, be able to slay the sons of Kunti!"""

SECTION CLXXIV

“‘Duryodhana said, “For what reason, O chief of the Bharatas, wilt thou not slay Sikhandin even if thou beholdest him approach thee as a foe with arms upraised? Thou hadst, O mighty-armed one, formerly told me,— ‘I will slay the Panchalas with the Somakas’ — O son of Ganga, tell me, O grandsire (the reason of the present reservation).”

“‘Bhishma said, “Listen, O Duryodhana, to this history, with all these lords of earth, as to why I will not slay Sikhandin even if I behold him in battle! My father, Santanu, O king, was celebrated over all the world. O bull of the Bharata race, that king of virtuous soul paid his debt to nature in time. Observing my pledge, O chief of the Bharatas, I then installed my brother, Chitrangada, on the throne of the extensive kingdom of the Kurus. After Chitrangada’s demise, obedient to the counsels of Satyavati, I installed, according to the ordinance, Vichitravirya as king. Although young in age, yet being installed duly by me, O monarch, the virtuous Vichitravirya looked up to me in everything. Desirous of marrying him, I set my heart upon procuring daughters from a suitable family. (At that time) I heard, O thou of mighty arms, that three maidens, all unrivalled for beauty, daughters of the ruler of Kasi, by name Amva, Amvika, and Amvalika would select husbands for themselves, and that all the kings of the earth, O bull of the Bharata’s race, had been invited. Amongst those maidens Amva was the eldest, Amvika the second, while the princess Amvalika, O monarch, was the youngest. Myself repairing on a single car to the city of the ruler of Kasi, I beheld, O thou of mighty arms, the three maidens adorned with ornaments and also all the kings of the earth invited thither on the occasion. Then, O bull of Bharata’s race, challenging to battle all those kings who were ready for the encounter, I took up those maidens on my car and repeatedly said unto all the kings assembled there these words— ‘Bhishma, the son of Santanu, is carrying away by force these maidens. Ye kings, strive ye all to the best of your power for rescuing them! By force do I take them away, ye bulls among men, making you spectators of my act!’ — At these words of mine those rulers of the earth sprang up with weapons unsheathed. And they angrily urged the drivers of their cars, saying, ‘Make ready the cars, — Make ready the cars.’ And those monarchs sprang up to the rescue, with weapons unsheathed; car-warriors on their cars resembling masses of clouds, those fighting from elephants, on their elephants, and others on their stout and plump steeds. Then all those kings, O monarch, surrounded me on all sides with a multitudinous number of cars. With a shower of arrows, I stopped their onrush on all sides and vanquished them like the chief of celestials vanquishing hordes of Danavas. Laughingly, with easiness I cut down the variegated standards, decked with gold, of the advancing kings, with blazing shafts, O bull of Bharata’s race! In that combat I overthrew their steeds and elephants and car-drivers, each with a single arrow. Beholding that lightness (of hand) of mine, they desisted (from the fight) and broke. And having vanquished all those rulers of the earth, I came back to Hastinapura. I then, O thou of mighty arms, made over those maidens, intending them for my brothers to Satyavati and represented unto her everything I had done.”””

SECTION CLXXV

“‘Bhishma said, “Then, O chief of the Bharatas, approaching my mother, that daughter of the Dasa clan, and saluting that parent of heroes, I said these words, — Having vanquished all the kings, these daughters of the ruler of Kasi, having beauty alone for their dowry, have been abducted by me for the sake of Vichitravirya! — Then, O king, Satyavati with eyes bathed in tears, smelt my head, and joyously said, ‘By good luck it is, O child, that thou hast triumphed!’ When next, with Satyavati’s acquiescence, the nuptials approached, the eldest daughter of the ruler of Kasi said these words in great bashfulness,— ‘O Bhishma, thou art conversant with morality, and art well-versed in all our scriptures! Hearing my words, it behoveth thee to do towards me that which is consistent with morality. The ruler of the Salwas was before this mentally chosen by me as my lord. By him also, without my father’s knowledge, I was privately solicited. How wouldst thou, O Bhishma, born especially as thou art in Kuru’s race, transgress the laws of morality and cause one that longeth for another to live in thy abode? Knowing this, O bull of Bharata’s race, and deliberating in thy mind, it behoveth thee, O mighty-armed one, to accomplish what is proper. O monarch, it is clear that the ruler of the Salwas waiteth (for me). It behoveth thee, therefore, O best of the Kurus, to permit me to depart. O mighty-armed one, be merciful to me, O foremost of righteous persons! Thou, O hero, art devoted to truth, it is well-known all over the earth!’”’”

SECTION CLXXVI

“‘Bhishma said, “I then placed the matter before (my mother) Kali, otherwise called Gandhavati, as also all our counsellors, and also before our special and ordinary priests and then permitted, O king, the eldest of those maidens, Amva, to depart. Permitted by me, that maiden then went to the city of the ruler of the Salwas. And she had for her escort a number of old Brahmanas and was also accompanied by her own nurse. And having travelled the whole distance (between Hastinapura and Salwa’s city), she approached king Salwa and said these words, ‘I come, O thou of mighty arms, expectant of thee, O high-souled one!’ Unto her, however, O king, the lord of the Salwas said with a laughter, ‘O thou of the fairest complexion, I no longer desire to make a wife of thee who wast to be wedded to another. Therefore, O blessed one, go back thither unto Bhishma’s presence. I no longer desire thee that was forcibly ravished by Bhishma. Indeed, when Bhishma, having vanquished the kings, took thee away, thou didst go with him cheerfully. When having humiliated and vanquished all the kings of the earth, Bhishma took thee away, I no longer desire thee, O thou of the fairest complexion, for a wife, — thee that was to have been wedded to another! How can a king like myself, who is acquainted with all branches of knowledge and who lays down laws for the guidance of others, admit (into his abode) a woman who was to have been wedded to another? O blessed lady, go whithersoever thou wishest, without spending thy time in vain!’ Hearing these words of his, Amva then, O king, afflicted with the arrows of the god of love, addressed Salwa, saying, ‘Say not so, O lord of the earth, for it is not so! O grinder of foes, cheerful I was not when taken away by Bhishma! He took me away by force, having routed all the kings, and I was weeping all the while. An innocent girl that I am and attached to thee, accept me, O lord of the

Salwas! The abandonment (by one) of those that are attached (to him) is never applauded in the scriptures. Having solicited Ganga’s son who never retreats from battle, and having at last obtained his permission, I come to thee! Indeed, the mighty-armed Bhishma, O king, desireth me not! It hath been heard by me that his action (in this matter) hath been for the sake of his brother. My two sisters Amvika and Amvalika, who were abducted with me at the same time, have, O king, been bestowed by Ganga’s son on his younger brother Vichitravirya! O lord of the Salwas, I swear, O tiger among men, by touching my own head that I have never thought of any other husband than thee! I do not, O great king, come to thee as one who was to have been wedded to another! I tell thee the truth, O Salwa, truly swearing by my soul! Take me, O thou of large eyes, me — a maiden come to thee of her own accord — one unbetrothed to another, one desirous of thy grace!’ Although she spoke in this strain, Salwa, however, O chief of the Bharatas, rejected that daughter of the ruler of Kasi, like a snake casting off his slough. Indeed, although that king was earnestly solicited with diverse expressions such as these, the lord of the Salwas still did not, O bull of the Bharata race, manifest any inclination for accepting the girl. Then the eldest daughter of the ruler of Kasi, filled with anger, and her eyes bathed in tears, said these words with a voice choked with tears and grief, ‘Cast off, O king, by thee, whithersoever I may go, the righteous will be my protectors, for truth is indestructible!’

“““It is thus, O thou of Kuru’s race, that the lord of the Salwas rejected that maiden who addressed him in language such as this and who was sobbing in grief so tenderly. ‘Go, go,’ — were the words that Salwa said unto her repeatedly. I am in terror of Bhishma, O thou of fair hips, thou art Bhishma’s capture! Thus addressed by Salwa destitute of foresight, that maiden issued out of his city sorrowfully and wailing like a she-osprey.”””

SECTION CLXXVII

“‘BHISHMA SAID, “ISSUING out of the city, Amva reflected sorrowfully in this strain. ‘There is not in the whole world a young woman in such a miserable plight as I! Alas, destitute of friends, I am rejected by Salwa also! I cannot go back to the city named after an elephant, for I was permitted by Bhishma to leave that city, expectant of Salwa! Whom then shall I blame? Myself? Or, the invincible Bhishma? Or, that foolish father of mine who made arrangements for my self-choice? Perhaps, it is my own fault! Why did I not leap down before from Bhishma’s car, when that fierce battle took place, for coming to Salwa? That I am so afflicted now, as if deprived of my senses, is the fruit of that omission of mine! Cursed be Bhishma! Cursed be my own wretched father of foolish understanding, who had arranged prowess to be my dower, sending me out as if I were a woman (disposed) for a consideration! Cursed be myself! Cursed be king Salwa himself and cursed be my creator too! Cursed be they through whose fault such great misery hath been mine! Human beings always suffer what is destined for them. The cause, however, of my present affliction is Bhishma, the son of Santanu; I, therefore, see that at present my vengeance should fall upon him, either through ascetic austerities or by battle, for he is the cause of my woe! But what king is there that would venture to vanquish Bhishma in battle?’ Having settled this, she issued out of the city for repairing to an asylum of the high-souled ascetics of virtuous deeds. The night she stayed there, surrounded by those ascetics. And that lady of sweet smiles told those ascetics, O Bharata, all that had happened to herself with the minutest details, O mighty-armed one, about her abduction, and her rejection by Salwa.

“‘“There lived in that asylum an eminent Brahmana of rigid vows, and his name was Saikhavatya. Endued with ascetic merit of a high order, he was a preceptor of the scriptures and the Aranyakas. And the sage Saikhavatya, of great ascetic merit, addressed that afflicted maiden, that chaste girl sighing heavily in grief, and said, ‘If it hath been so, O blessed lady, what can high-souled ascetics residing in their (woody) retreats and engaged in penances do?’ That maiden, however, O king, answered him, saying, ‘Let mercy be shown to me; I desire a life in the woods, having renounced the world. I will practise the severest of ascetic austerities. All that I now suffer is certainly the fruit of those sins that I had committed from ignorance in my former life. I do not venture to go back to my relatives, ye ascetics, rejected and cheerless that I am knowing that I have been humiliated by Salwa! Ye that have washed away your sins, godlike as ye are, I desire that ye should instruct me in ascetic penance! Oh, let mercy be shown to me!’ Thus addressed, that sage then comforted the maiden by examples and reasons borrowed from the scriptures. And having consoled her thus, he promised, with the other Brahmanas, to do what she desired.”””

SECTION CLXXVIII

“‘Bhishma said, “Those virtuous ascetics then set themselves about their usual avocations, thinking all the while as to what they should do for that maiden. And some amongst them said, ‘Let her be taken to her father’s abode.’ And some amongst them set their hearts upon reproaching ourselves. And some thought that repairing to the ruler of the Salwas, he should be solicited to accept the maiden. And some said, ‘No, that should not be done, for she hath been rejected by him.’ And after some time had passed thus, those ascetics of rigid vows once more said unto her, ‘What, O blessed lady, can ascetics with senses under control do? Do not devote thyself to a life in the woods, renouncing the world! O blessed lady, listen to these words that are beneficial to thee! Depart hence, blessed be thou, to thy father’s mansion! The king, thy father, will do what should next be done. O auspicious one, surrounded by every comfort, thou mayest live there in happiness. Thou art a woman! At present, therefore, O blessed one, thou hast no other protector save thy father. O thou of the fairest complexion, as regards a woman, she hath her father for her protector or her husband. Her husband is her protector when she is in comfortable circumstances, but when plunged in misery, she hath her father for her protector. A life in the woods is exceedingly painful, especially to one that is delicate. Thou art a princess by birth; over this, thou art, again, very delicate, O beautiful dame! O blessed lady, there are numerous discomforts and difficulties attaching to a life in a (woody) retreat, none of which, O thou of the fairest complexion, shalt thou have to bear in thy father’s abode!’ Other ascetics, beholding that helpless girl said to her, ‘Seeing thee alone in deep and solitary woods, kings may court thee! Therefore, set not thy heart upon such a course!’

"'"Hearing these words, Amva said, 'I am incapable of going back to my father's abode in the city of Kasi, for without doubt I shalt then be disregarded by all my relatives. Ye ascetics, I lived there, in my father's abode, during my childhood. I cannot, however, now go to thither where my father is. Protected by the ascetics, I desire to practise ascetic austerities, so that in even future life of mine such sore afflictions may not be mine! Ye best of ascetics, I desire, therefore, to practise ascetic austerities!'"

"'Bhishma continued, "When those Brahmanas were thinking thus about her, there came into that forest that best of ascetics, the royal sage Hotravahana. Then those ascetics reverenced the king with worship, enquiries of welcome and courtesy, a seat, and water. And after he was seated and had rested for a while, those denizens of the forest once more began to address that maiden in the hearing of that royal sage. Hearing the story of Amva and the king of Kasi, that royal sage of great energy became very anxious at heart. Hearing her speak in that strain, and beholding her (distressed), that royal sage of rigid austerities, viz., the high-souled Hotravahana, was filled with pity. Then, O lord, that maternal grandsire of her rose up with trembling frame and causing that maiden to sit on his lap, began to comfort her. He then acquired of her in details about that distress of hers from its beginning. And she, thereupon, represented to him minutely all that had happened. Hearing all she said, the royal sage was filled with pity and grief. And that great sage settled in mind what she would do. Trembling from agitation he addressed the afflicted maiden sunk in woe, saying, 'Do not go back to thy father's abode, O blessed lady! I am the father of thy mother. I will dispel thy grief. Rely on me, O daughter! Great, indeed, must thy affliction he when thou art so emaciated! At my advice, go unto the ascetic Rama, the son of Jamadagni. Rama will dispel this great affliction and grief of thine. He will slay Bhishma in battle if the latter obeyeth not his behest. Go, therefore, unto that foremost one of Bhrigu's race who resembleth the Yuga-fire itself in energy! That great ascetic will place thee once more on the right track!' Hearing this, that maiden, shedding tears all the while, saluted her maternal grandsire, Hotravahana, with a bend of her head and addressed him, saying, 'Go

I will at thy command! But shall I succeed in obtaining a sight of that reverend sire celebrated over the world? How will he dispel this poignant grief of mine? And how shall I go to that descendant of Bhrigu? I desire to know all this.’

“‘“Hotravahana said, ‘O blessed maiden, thou wilt behold Jamadagni’s son, Rama, who is devoted to truth and endued with great might and engaged in austere penances in the great forest. Rama always dwelleth in that foremost of the mountains called Mahendra. Many Rishis, learned in the Vedas, and many Gandharvas and Apsaras also dwell there. Go, blessed be thou, and tell him these words of mine, having saluted with thy bent head that sage of rigid vows and great ascetic merit. Tell him also, O blessed girl, all that thou seekest. If thou namest me, Rama will do everything for thee, for Rama, the heroic son of Jamadagni, that foremost of all bearers of arms, is a friend of mine highly pleased with me, and always wisheth me well!’ And while king Hotravahana, was saying all this unto that maiden, thither appeared Akritavrana, a dear companion of Rama. And on his advent those Munis by hundreds, and the Srinjaya king Hotravahana, old in years, all stood up. And those denizens of the forest, uniting with one another, did him all the rites of hospitality. And they all took their seats surrounding him. And filled, O monarch, with gratification and joy, they then started various delightful, laudable, and charming subjects of discourse. And after their discourse was over, that royal sage, the high-souled Hotravahana enquired of Akritavrana about Rama that foremost of great sages, saying, ‘O thou of mighty arms, where, O Akritavrana, may that foremost of persons acquainted with the Vedas, viz., Jamadagni’s son of great prowess be seen?’ Akritavrana answered him saying, ‘O lord, Rama always speaketh of thee, O king, saying,— “That royal sage of the Srinjayas is my dear friend,” — I believe, Rama will be here tomorrow morning. Thou wilt see him even here when he cometh to behold thee. As regards this maiden, for what, O royal sage, hath she come to the wood? Whose is she, and what is she to thee? I desire to know all this.’ Hotravahana said, ‘The favourite daughter of the ruler of Kasi, she is, O lord, my daughter’s child! The eldest daughter of the king of Kasi, she is known by the name of Amva. Along with her two younger sisters, O sinless one, she was in the midst of her Swayamvara ceremonies. The names of her two younger sisters are Amvika and Amvalika, O thou endued with wealth of asceticism! All the Kshatriya kings of the earth were assembled together at the city of Kasi. And, O regenerate Rishi, great festivities were going on there on account of (the self-choice of) these maidens. In the midst of these, Santanu's son, Bhishma, of mighty valour, disregarding all the kings, abducted the girls. Vanquishing all the monarchs, the pure-souled prince Bhishma of Bharata's race then reached Hastinapura, and representing everything unto Satyavati, ordered his brother Vichitravirya's marriage to take place with the girls he had brought. Beholding the arrangements for those nuptials complete, this maiden, O bull among Brahmanas, then addressed Ganga's son in the presence of his ministers and said, — I have, O hero, within my heart chosen the lord of the Salwas to be my husband. Conversant as thou art with morality, it behoveth thee not to bestow me on thy brother, whose heart is given away to another! — Hearing these words of hers, Bhishma took counsel with his ministers. Deliberating on the matter, he, at last, with Satyavati's consent, dismissed this maiden. Permitted thus by Bhishma, this girl gladly repaired to Salwa, the lord of Saubha, and approaching him said, — Dismissed I have been by Bhishma. See that I do not fall off from righteousness! In my heart, I have chosen thee for my lord, O bull among kings. Salwa, however, rejected her, suspecting the purity of her conduct. Even she hath come to these woods, sacred for asceticism, being ardently inclined to devote herself to ascetic penances! She was recognised by me from the account that she gave of her parentage. As regards her sorrow, Bhishma is considered by her to be its root!' After Hotravahana had ceased, Amva herself said, 'O holy one, it is even so as this lord of earth, this author of my mother's body, Hotravahana of the Srinjaya race hath said. I cannot venture to go back to my own city, O thou that art endued with wealth of asceticism, for shame and fear of disgrace, O great Muni! At present, O holy one, even this is what hath been my determination, viz., that that would be my highest duty which the holy Rama, O best of Brahmanas, might point out to me!'"""

SECTION CLXXIX

“““Akritavrana said, ‘Of these two afflictions of thine, for which, O blessed lady, dost thou seek a remedy? Tell me this. Is it thy wish that the lord of Saubha should be urged to wed thee, the high-souled Rama will certainly urge him from desire of doing thee good? Or, if thou wishest to behold Ganga’s son, Bhishma, defeated in battle by intelligent Rama Bhargava will gratify even that wish of thine. Hearing what Srinjaya has to say, and what thou also, O thou of sweet smiles, may have to say, let that be settled this very day what should be done for thee.’ Hearing these words, Amva said, ‘O holy one, abducted I was by Bhishma acting from ignorance, for, O regenerate one, Bhishma knew not that my heart had been given away to Salwa. Thinking of this in thy mind, let that be resolved upon by thee which is consistent with justice, and let steps be taken for accomplishing that resolution. Do that, O Brahmana, which is proper to be done towards either that tiger among the Kurus, viz., Bhishma, singly, or towards the ruler of the Salwas, or towards both of them! I have told thee truly about the root of my grief. It behoveth thee, O holy one, to do that which is consistent with reason.’

“““Akritavrana said, ‘This, O blessed lady, O thou of the fairest complexion, that thou sayest with eyes fixed upon virtue, is, indeed, worthy of thee. Listen, however, to what I say! If Ganga’s son had never taken thee to the city called after the elephant, then, O timid girl, Salwa would have, at Rama’s behest, taken thee on his head! It is because Bhishma bore thee away by force that king Salwa’s suspicions have been awakened in respect of thee, O thou of slender-waist! Bhishma is proud of his manliness and is crowned with success. Therefore, thou shouldst cause thy vengeance to fall upon Bhishma (and no other)!’ Hearing these words of the sage, Amva said, ‘O regenerate one, this desire hath been cherished by me also in my heart, viz., that, if possible. Bhishma should be caused by me to be slain in battle! O thou of mighty arms, be it Bhishma or be it king Salwa, punish that man whom thou thinkest to be guilty and through whose act I have been so miserable!'"

"'Bhishma continued, "In conversation such as this, that day passed and the night also, O best of Bharata's race, with its delicious breeze which was neither cold nor hot. Then Rama appeared there, beaming with energy. And that sage wearing matted-locks on his bead and attired in deer-skins was surrounded by his disciples. And endued with magnanimous soul, he had his bow in hand. And bearing also a sword and a battle-axe, that sinless one, O tiger among kings, approached the Srinjaya king (Hotravahana) in that forest. And the ascetics dwelling there and that king also who was endued with great ascetic merit, beholding him, all stood up and waited, O king, with joined hands. And that helpless maiden too did the same. And they all cheerfully worshipped Bhargava with the offer of honey and curds. Being worshipped duly by them, Rama sat with them seated round him. Then, O Bharata, Jamadagni's son and Hotravahana, seated thus together, began to discourse. And after their discourse was over, the sage Hotravahana opportunately said in a sweet voice these words of grave import unto that foremost one of Bhrigu's race, viz., Rama of mighty strength, 'O Rama, this is my daughter's daughter, O lord, being the daughter of the king of Kasi.'

"'She hath something to be done for her! Oh, listen to it duly, O thou that art skilled in all tasks!' Hearing these words of his friend, Rama addressed that maiden saying. 'Tell me what thou hast to say.' At these words, Amva approached Rama who resembled a blazing fire, and worshipping both his feet with her bent head, touched them with her two hands that resembled, in radiance, a couple of lotuses and stood silently before him. And filled with grief, she wept aloud, her eyes bathed in tears. And she then sought the protection of that descendant of Bhrigu, who was the refuge of all distressed persons. And Rama said, 'Tell me what grief is in thy heart. I will act according to thy words!' Thus encouraged, Amva said, ‘O thou of great vows, O holy one, today I seek thy protection! O lord, raise me from this unfathomable ocean of sorrow.’”

“‘Bhishma continued, “Beholding her beauty and her youthful body and its great delicacy, Rama began to think,— ‘What will she say?’ And that perpetuator of Bhrigu’s line, thinking inwardly of this, sat long in silence, filled with pity. He then addressed that maiden of sweet smiles again, saying, ‘Tell us what thou hast to say!’ Thus encouraged, she represented everything truly unto Bhargava. And Jamadagni’s son, hearing these words of the princess, and having first settled what he should do, addressed that damsel of the fairest complexion, saying, ‘O beautiful lady, I will send word unto Bhishma, that foremost one of Kuru’s race. Having heard what my behest is, that king will certainly obey it. If, however, the son of Jahnavi do not act according to my words, I will then consume him in battle, O blessed girl, with all his counsellors! Or, O princess, if thou desirest it, I may even address the heroic ruler of the Salwas to the matter in hand.’ Hearing these words of Rama, Amva said, ‘Dismissed I was by Bhishma, O son of Bhrigu’s race, as soon as he heard that my heart had previously been freely given away to the ruler of the Salwas. Approaching then the lord of Saubha, I addressed him in language that was unbecoming. Doubtful of the purity of my conduct, he refused to accept me. Reflecting on all this, with the aid of thy own understanding, it behoveth thee, O son of Bhrigu’s race, to do that which should be done in view of these circumstances. Bhishma, however, of great vows is the root of my calamity, for he brought me under his power taking me up (on his car) by violence! Slay that Bhishma, O thou of mighty arms, for whose sake, O tiger of Bhrigu’s race, overwhelmed with such distress, I suffer such poignant misery! Bhishma, O thou of Bhrigu’s race, is covetous, and mean, and proud of his victory. Therefore, O sinless one, thou shouldst give him his deserts. While, O lord, I was being abducted by him, even this was the desire that I cherished in my heart, viz., that I should cause that hero of great vows to be slain. Therefore, O sinless Rama, gratify this desire of mine! O thou of mighty arms, slay Bhishma, even as Purandara slew Vritra.’”’”

SECTION CLXXX

“‘Bhishma said, “O lord, repeatedly urged by that maiden to slay Bhishma, Rama replied unto that weeping girl, saying, ‘O daughter of Kasi, O thou of the fairest complexion, I do not, on any account, take up arms now except for the sake of those that are conversant with the Vedas. Tell me, therefore, what else I can do for thee? Both Bhishma and Salwa are, O princess, exceedingly obedient to me. Do not grieve, I will accomplish thy object. I will not, however, O beautiful lady, take up arms, except at the command of Brahmanas. This hath been my rule of conduct.’

“‘“Amva said, ‘My misery, O holy one, should by any means be dispelled by thee. That misery of mine hath been caused by Bhishma. Slay him, therefore, O lord, without much delay.’

“‘“Rama said, ‘O daughter of Kasi, say but the word and Bhishma, however, deserving of reverence from thee, will, at my word, take up thy feet on his head!’

“‘“Amva said, ‘O Rama, slay in battle that Bhishma who roareth like an Asura. Indeed, summoned to the encounter (by him), slay him, O Rama, if thou wishest (to do) what is agreeable to me. It behoveth thee, besides, to make thy promise true.’”

“‘Bhishma continued, “While, O king, Rama and Amva were talking thus with each other, the Rishi (Akritavrana) of highly virtuous soul said these words, ‘It behoveth thee not, O mighty-armed one, to desert this girl that seeketh thy protection! If summoned to battle, Bhishma cometh to the encounter and sayeth — “I am vanquished,” or, if he obeyeth thy words, then that which this maiden seeketh will be accomplished, O son of Bhrigu’s race, and the words spoken by thee, O hero, will also, O lord, be true! This also was, O great Muni, the vow then made by thee, O Rama, — the vow made by thee before Brahmanas after thou hadst conquered all the Kshatriyas, viz., that thou wouldst slay in battle the person, be he a Brahmana, a Kshatriya, a Vaisya, or a Sudra, who would be a foe to the Brahmanas. Thou hadst further promised that as long as thou wouldst live thou wouldst not abandon those that would come to thee in fright and seek thy protection, and that thou wouldst, O Bhargava, slay that proud warrior who would vanquish in battle all the assembled Kshatriyas of the earth! O Rama, even Bhishma, that perpetuator of Kuru’s race, hath achieved such success (over all the Kshatriyas)! Approaching him, O son of Bhrigu’s race, encounter him now in battle!’

“““Rama said, ‘O best of Rishis, I recollect that vow of mine made before. I will, however (in the present instance) do that which conciliation may point out. That task which the daughter of Kasi hath in her mind is a grave one, O Brahmana! Taking this maiden with me, I will repair myself to the place where Bhishma is. If Bhishma, proud of his achievements in battle, do not obey my behest, I will then slay that arrogant wight. Even this is my fixed resolve. The arrows shot by me do not stick to the bodies of embodied creatures (but pass them through). This is known to you from what you saw in my encounters with the Kshatriyas!’ Having said this, Rama then, along with all those seekers of Brahma, resolved to depart from that asylum, and the great ascetic then rose from his seat. Then all those ascetics passing that night there, performed (on the next morning) their homa-rites and recited their prayers. And then they all set out, desirous of taking my life. And Rama, accompanied by all those devotees of Brahma, then came to Kurukshetra, O monarch, with that maiden, O Bharata, in their company. And those high-souled ascetics, with that foremost one of Bhrigu’s race at head, having arrived on the banks of the stream of Saraswati, quartered themselves there.”””

SECTION CLXXXI

“‘Bhishma said, “After he had quartered there, on the third day, O king, Jamadagni’s son of high vows, sent a message to me, saying, ‘I have come here, do what is agreeable to me.’ Hearing that Rama, of great might, had come to the confines of our kingdom, I speedily went with a joyous heart to that master who was an ocean of energy. And I went to him, O king, with a cow placed in the van of my train, and accompanied by many Brahmanas, and (ordinary) priests (of our family), and by others, resembling the very gods in splendour, employed by us on special occasions. And beholding me arrived at his presence, Jamadagni’s son, of great prowess, accepted the worship I offered unto him and said these words unto me.”

“‘“Rama said, ‘Thyself, divested of desire, with what mood of mind, O Bhishma, didst thou abduct, on the occasion of her self-choice, this daughter of the king of Kasi and again dismiss her subsequently? By thee hath this famous lady been dissociated from virtue! Contaminated by the touch of thy hands before, who can marry her now? Rejected she hath been by Salwa, because thou, O Bharata, hadst abducted her. Take her therefore, to thyself, O Bharata, at my command. Let this daughter of a king, O tiger among men, be charged with the duties of her sex! O king, O sinless one, it is not proper that this humiliation should be hers!’

“‘“Seeing him plunged into sorrow (on account of the maiden) I said unto him,— ‘O Brahmana, I cannot, by any means, bestow this girl on my brother. O thou of Bhrigu’s race, it was to myself that she said, I am Salwa’s! And it was by me that she was permitted to go to Salwa’s city. As regards myself, even this is my firm vow that I cannot abandon Kshatriya practices from fear or pity, or avarice of wealth, or lust!’ — Hearing these words of mine, Rama addressed me, with eyes rolling in anger, saying, ‘If, O bull among men, thou dost not act according to my words, I will slay thee this very day along with all thy counsellors!’ Indeed, with eyes rolling in anger, Rama in great wrath told me these words repeatedly. I, however, O chastiser of foes, then beseeched him in sweet words. But though beseeched by me, he did not cool down. Bowing down with my head unto that best of Brahmanas I then enquired of him the reason for which he sought battle with me. I also said, — O thou of mighty arms, while I was a child it was thou who instructed me in the four kinds of arms.[18] I am, therefore, O thou of Bhrigu’s race, thy disciple! Then Rama answered me with eyes red in anger, ‘Thou knowest me, O Bhishma, to be thy preceptor, and yet, O Kauravya, thou acceptest not, for pleasing me, this daughter of the ruler of Kasi! O delighter of the Kurus, I cannot be gratified unless thou actest in this way! O mighty-armed one, take this maiden and preserve thy race! Having been abducted by thee, she obtaineth not a husband.’ Unto Rama that subjugator of hostile cities, I replied, saying. — This cannot be, O regenerate Rishi! All thy labour is vain, O son of Jamadagni, remembering thy old preceptorship, I am striving, O holy one, to gratify thee! As regards this maiden, she hath been refused by me before knowing what the faults, productive of great evils, of the female sex are, who is there that would admit into his abode a woman whose heart is another’s and who (on that account) is even like a snake of virulent poison? O thou of high vows, I would not, even from fear of Vasava, forsake duty! Be gracious unto me, or do me without delay that which thou hast thought proper. This sloka also, O thou of pure soul, is heard in the Puranas, O lord, sung by the high-souled Marutta, O thou of great intelligence! The renunciation is sanctioned by the ordinance of a preceptor who is filled with vanity, who is destitute of the knowledge of right and wrong, and who is treading in a devious path. — Thou art my preceptor and it is for this that I have from love reverenced thee greatly. Thou, however, knowest not the duty of a preceptor, and it is for this that I will fight with thee. I would not slay any preceptor in battle, especially again a Brahmana, and more specially one endued with ascetic merit. It was for this that I forgive thee. It is well-known truth, gatherable from the scriptures, that he is not guilty of slaying a Brahmana who killeth in battle a person of that order that taketh up weapons like Kshatriya and fighteth wrathfully without seeking to fly. I am a Kshatriya stationed in the practice of Kshatriya duties. One doth not incur sin, nor doth one incur any harm by behaving towards a person exactly as that person deserveth. When a person acquainted with the proprieties of time and place and well-versed in matters affecting both profit and virtue, feels doubtful, as regards anything, he should without scruples of any kind, devote himself to the acquisition of virtue which would confer the highest benefit on him. And since thou, O Rama, in a matter connected with profit of doubtful propriety, actest unrighteously, I would certainly fight with thee in a great battle. Behold the strength of my arms and my prowess that is superhuman! In view of such circumstances, I shall certainly do, O son of Bhrigu, what I can. I shall fight with thee, O regenerate one, on the field of Kurukshetra! O Rama of great effulgence, equip thyself as thou listest for single combat! Come and station thyself on the field of Kurukshetra where, afflicted with my shafts in great battle, and sanctified by my weapons, thou mayest obtain those regions that have been won by thee (thought for thy austerities). O thou of mighty arms and wealth of asceticism, there I will approach thee for battle, — thee that art so fond of battle! There, O Rama, where in days of yore thou hadst propitiated thy (deceased) fathers (with oblations of Kshatriya blood), slaying thee there, O son of Bhrigu, I will propitiate the Kshatriya slain by thee! Come there, O Rama, without delay! There, O thou that art difficult of being vanquished, I will curb thy old pride about which the Brahmanas speak! For many long years, O Rama, thou hast boasted, saying, — I have, single-handed, vanquished all the Kshatriyas of the Earth! — Listen now to what enabled thee to indulge in that boast! In those days no Bhishma was born, or no Kshatriyas like unto Bhishma! Kshatriyas really endued with valour have taken their births later on! As regards thyself, thou hast consumed only heaps of straw! The person that would easily quell thy pride of battle hath since been born! He, O mighty-armed one, is no other than myself, even Bhishma, that subjugator of hostile cities! Without doubt, O Rama, I shall just quell thy pride of battle!'”

"'Bhishma continued, "Hearing these words of mine. Rama addressed me, laughingly saying, 'By good luck it is, O Bhishma, that thou desirest to fight with me in battle! O thou of Kuru's race, even now I go with thee to Kurukshetra! I will do what thou hast said! Come thither, O chastiser of foes! Let thy mother, Jahnavi, O Bhishma, behold thee dead on that plain, pierced with my shafts, and become the food of vultures, crows, and other carnivorous birds! Let that goddess worshipped by Siddhas and Charanas, that blessed daughter of Bhagiratha, in the form of a river, who begat thy wicked self, weep today, O king, beholding thee slain by me and lying miserable on that plain, however undeserving she may be of seeing such a sight! Come, O Bhishma, and follow me, O proud wight, always longing for battle! O thou of Kuru's race, take with thee, O bull of Bharata's line, thy cars and all other equipments of battle!' Hearing these words of Rama that subjugator of hostile towns, I worshipped him with a bend of my head and answered him, saying,— 'So be it!' Having said all this, Rama then went to Kurukshetra from desire of combat, and I also, entering our city, represented everything unto Satyavati. Then causing propitiatory ceremonies to be performed (for my victory), and being blessed also by my mother, and making the Brahmanas utter benedictions on me, I mounted on a handsome car made of silver and unto which, O thou of great glory, were yoked steeds white in hue. And every part of that car was well-built, and it was exceedingly commodious and covered on all sides with tiger-skin. And it was equipped with many great weapons and furnished with all necessaries. And it was ridden by a charioteer who was well-born and brave, who was versed in horse-lore, careful in battle, and well-trained in his art, and who had seen many encounters. And I was accoutred in a coat of mail, white in hue, and had my bow in hand. And the bow I took was also white in hue. And thus equipped, I set out, O best of Bharata's race! And an umbrella, white in hue, was held over my head. And, O king, I was fanned with fans that also were white in colour. And clad in white, with also a white head-gear, all my adornments were white. And eulogised (with laudatory hymns) by Brahmanas wishing me victory, I issued out of the city named after the elephant, and proceeded to Kurukshetra, which, O bull of Bharata’s race, was to be the field of battle! And those steeds, fleet as the mind or the wind, urged by my charioteer, soon bore me, O king, to that great encounter. And arrived in the field of Kurukshetra, both myself and Rama, eager for battle, became desirous of showing each other our prowess. And arrived within view of the great ascetic Rama, I took up my excellent conch and blew a loud blast. And many Brahmanas, O king, and many ascetics having their abodes in the forest, as also the gods with Indra at their head, were stationed there for beholding the great encounter. And many celestial garlands and diverse kinds of celestial music and many cloudy canopies could be noticed there. And all those ascetics who had come with Rama, desiring to become spectators of the fight, stood all around the field. Just at this juncture, O king, my divine mother devoted to the good of all creatures, appeared before me in her own form and said, ‘What is this that thou seekest to do? Repairing to Jamadagni’s son, O son of Kuru’s race, I will repeatedly solicit him saying,— “Do not fight Bhishma who is thy disciple!” — O son, being a Kshatriya do not obstinately set thy heart on an encounter in battle with Jamadagni’s son who is a Brahmana!’ Indeed, it was thus that she reproved me. And she also said, ‘O son, Rama, equal in prowess unto Mahadeva himself, is the exterminator of the Kshatriya order! It is not known to thee, that thou desirest an encounter with him.’ Thus addressed by her, I saluted the goddess reverentially and replied unto her with joined hands, giving her, O chief of the Bharatas, an account of all that had transpired in that self-choice (of the daughter of Kasi). I also told her every thing, O king of kings, about how I had urged Rama (to desist from the combat). I also gave her a history of all the past acts of the (eldest) daughter of Kasi. My mother then, the great River, wending to Rama, began, for my sake, to beseech the Rishi of Bhrigu’s race. And she said unto him these words, viz.,— ‘Do not fight Bhishma who is thy disciple!’ — Rama, however, said unto her while she was beseeching him thus, ‘Go and make Bhishma desist! He doth not execute out my wish! It is for this that I have challenged him!’””

Vaisampayana continued, “Thus addressed by Rama, Ganga, from affection for her son, came back to Bhishma. But Bhishma, with eyes rolling in anger, refused to do her bidding. Just at this time, the mighty ascetic Rama, that foremost one of Bhrigu’s race, appeared in Bhishma’s sight. And then that best of the twice-born ones challenged him to the encounter.”

SECTION CLXXXII

“‘Bhishma said, “I then smilingly addressed Rama stationed for battle, saying,— ‘Myself on my car, I do not wish to fight with thee that art on the earth! Mount on a car, O hero, and case thy body in mail, O mighty-armed one, if indeed, O Rama, thou wishest to fight me in battle!’ — Then Rama smilingly replied unto me on that field of battle, saying, ‘The Earth, O Bhishma, is my car, and the Vedas, like good steeds, are the animals that carry me! The wind is my car-driver, and my coat of mail is constituted by those mothers in the Vedas (viz., Gayatri, Savitri and Saraswati). Well-covered by these in battle, O son of Kuru’s race, I will fight!’ Having said this, O Gandhari’s son, Rama of prowess incapable of being baffled, covered me on all sides with a thick shower of arrows. I then beheld Jamadagni’s son stationed on a car equipped with every kind of excellent weapons! And the car he rode was exceedingly handsome and was of wonderful appearance. And it had been created by a fiat of his will, and it was beautiful like a town. And celestial steeds were yoked unto it, and it was well-protected by the necessary defences. And it was decked all over with ornaments of gold. And it was well-covered with tough skins all around, and bore the device of the sun and the moon. Rama was armed with bow and equipped with a quiver, and with fingers cased in leathern fences! Akritavrana, the dear friend of Bhargava, well-versed in the Vedas, did the duties of a car-driver for that warrior. And he, of Bhrigu’s race, repeatedly summoning me to battle, saying, — Come, come, — gladden my heart. And I then, myself, singly obtained for my adversary that invincible and mighty exterminator of the Kshatriya race, viz., Rama risen like the sun himself in splendour, desirous (on his part) of fighting singly! And after he had poured three showers of arrows on me curbing my steeds, I came down from my car and placing my bow aside I proceeded on foot to that best of Rishis. And arriving before him, I worshipped the best of Brahmanas with reverence. And having saluted him duly, I told him these excellent words, — O Rama, whether thou art equal or superior to me, I will fight with thee, my virtuous preceptor, in battle! O lord, bless me, wishing me victory!

"""Rama, thus addressed, said, 'O foremost one of Kuru's race, he that desires prosperity should act even thus! O thou of mighty arms, they that fight with warriors more eminent than themselves, have this duty to perform. O king, I would have cursed thee if thou hadst not approached me thus! Go, fight carefully and summoning all thy patience, O thou of Kuru's race! I cannot, however, wish thee victory, for I myself stand here to vanquish thee! Go, fight fairly! I am pleased with thy behaviour!' — Bowing unto him, I then speedily came back, and mounting on my car, I once more blew my conch decked with gold. And then, O Bharata, the combat commenced between him and me. And it lasted for many days, each of us, O king, having been desirous of vanquishing the other. And in that battle, it was Rama who struck me first with nine hundred and sixty straight arrows furnished with vulturine wings. And with that arrowy shower, O king, my four steeds and charioteer were completely covered! Notwithstanding all this, however, I remained quiet in that encounter, accoutred in my coat of mail! Bowing unto the gods, and especially unto the Brahmanas, I then smilingly addressed Rama stationed for battle, saying,— 'Although thou hast shown little regard for me, yet I have fully honoured thy preceptorship! Listen again, O Brahmana, to some other auspicious duty that should be discharged if virtue is to be earned! The Vedas that are in thy body, and the high status of Brahmana that is also in thee, and the ascetic merit thou hast earned by the severest of austerities, I do not strike at these! I strike, however, at that Kshatriyahood which thou, O Rama, hast adopted! When a Brahmana taketh up weapons, he becometh a Kshatriya. Behold now the power of my bow and the energy of my arms! Speedily shall I cut off that bow of thine with a sharp shaft!' — Saying this I shot at him, O bull of Bharata's race, a sharp broad-headed arrow. And cutting off one of the horns of his bow with it, I caused it to drop on the ground.

I then shot at Jamadagni’s car a hundred straight arrows winged with vulturine feathers. Piercing through Rama’s body and borne along by the wind, those arrows coursing through space seemed to vomit blood (from their mouths) and resembled veritable snakes. Covered all over with blood and with blood issuing out of his body. Rama, O king, shone in battle, like the Sumeru mountain with streams of liquid metal rolling down its breast, or like the Asoka tree at the advent of spring, when covered with red bunches of flowers, or, O king, like the Kinsuka tree when clad in its flowery attire! Taking up then another bow, Rama, filled with wrath, showered upon me numerous arrows of excessive sharpness, furnished with golden wings. And those fierce arrows of tremendous impetus, resembling snakes, or fire, or poison, coming at me from all sides, pierced my very vitals and caused me to tremble. Summoning all my coolness I then addressed myself for the encounter, and filled with rage I pierced Rama with a hundred arrows. And afflicted with those hundred blazing shafts resembling either fire, or the sun or looking like snakes of virulent poison, Rama seemed to lose his senses! Filled, O Bharata, with pity (at the sight), I stopped of my own accord and said,— ‘Oh, fie on battle! Fie on Kshatriya practices!’ And overwhelmed, O king, with grief, I repeatedly said,— ‘Alas, great is the sin committed by me through observance of Kshatriya practices, since I have afflicted with arrows my preceptor who is a Brahmana endued with a virtuous soul!’ — After that, O Bharata, I ceased striking Jamadagni’s son any more. At this time, the thousand-rayed luminary, having heated the earth with his rays, proceeded at the close of day to his chambers in the west and the battle also between us ceased.”””

SECTION CLXXXIII

“‘Bhishma said, “After the battle had ceased, my charioteer, well-skilled in such operations, drew out from his own body, from the bodies of my steeds, and from my body as well, the arrows that struck there. Next morning, when the sun rose, the battle commenced again, my horses having (a little while before) been bathed and allowed to roll on the ground and having had their thirst slaked and thereby re-invigorated. And beholding me coming quickly to the encounter attired in a coat of mail and stationed on my car, the mighty Rama equipped his car with great care. And I myself also, beholding Rama coming towards me from desire of battle, placed aside my bow and quickly descended from my car. Saluting Rama I re-ascended it, O Bharata, and desirous of giving battle, stood fearlessly before that son of Jamadagni. I then overwhelmed him with a thick shower of arrows, and he too covered me with an arrowy shower in return. And filled with wrath, Jamadagni’s son once more shot at me a number of fierce shafts of great force and blazing mouths looking like veritable snakes! And I too, O king, shooting sharp shafts by hundreds and thousands, repeatedly cut off Rama’s arrows in mid-air before they could come at me. Then the mighty son of Jamadagni began to hurl celestial weapons at me, all of which I repelled, desirous of achieving mightier feats, O thou of strong arms, with my weapons. And loud was the din that then arose in the welkin all around. At that time, I hurled at Rama the weapon named Vayavya which Rama neutralised, O Bharata, by the weapon called Guhyaka. Then I applied, with proper mantras, the weapon called Agneya but the lord Rama neutralised that weapon of mine by one (of his) called Varuna. And it was in this way that I neutralised the celestial weapons of Rama, and that chastiser of foes, Rama also, endued with great energy and acquainted with celestial weapons, neutralised the weapons shot by me. Then, O monarch, that best of Brahmanas, the mighty son of Jamadagni, filled with wrath, suddenly wheeling to my right, pierced me in the breast. At this, O best of the Bharatas, I swooned on my best of cars. And beholding me, reft of consciousness, my charioteer quickly bore me away from the field. And seeing me afflicted and pierced with Rama's weapons and borne away drooping and in a swoon, all the followers of Rama, including Akritavrana and others and the princess of Kasi, filled with joy, O Bharata, began to shout aloud! Regaining consciousness then, I addressed my charioteer, saying,— 'Go where Rama stayeth! My pains have left me, and I am ready for battle!' — Thus instructed, my charioteer soon took me where Rama was, with the aid of those exceedingly handsome steeds of mine that seemed to dance as they coursed (through the plain) and that were endued with the speed of the wind. And approaching Rama then, O thou of Kuru's race, and filled with wrath, from desire of vanquishing his angry self, I overwhelmed him with an arrowy shower! But Rama, shooting three for every single of mine, cut into fragments every one of my straight-going arrows in mid air before any of them could reach him! And beholding those well-furnished arrows of mine by hundreds and thousands, each cut off in twain by Rama's arrows, all the followers of Rama were filled with joy. Impelled then by the desire of slaying him, I shot at Rama, the son of Jamadagni, a good-looking arrow of blazing effulgence with Death's self sitting at its head. Struck very forcibly therewith and succumbing to its impetus, Rama fell into a swoon and dropped down on the ground. And when Rama thus dropped on the ground, exclamations of Oh and Alas arose on all sides, and the whole universe, O Bharata, was filled with confusion and alarm, such as may be witnessed if the sun himself were ever to fall down from the firmament! Then all those ascetics together with the princess of Kasi, quietly proceeded, O son of Kuru's race, with great anxiety towards Rama. And embracing him, O Kaurava, they began to comfort him softly with the touch of their hands, rendered cold by contact with water, and with assurances of victory. Thus comforted, Rama rose up and fixing an arrow to his bow he addressed me in an agitated voice, saying, 'Stay, O Bhishma! Thou art already slain!' And let off by him, that arrow quickly pierced my left side in that fierce encounter. And struck therewith, I began to tremble like a tree shaken by the tempest. Slaying my horses then in terrific combat, Rama, fighting with great coolness, covered me with swarms of winged arrows, shot with remarkable lightness of hand. At this, O mighty-armed one, I also began to shoot arrows with great lightness of hand for obstructing Rama's arrowy shower. Then those arrows shot by myself and Rama covering the welkin all around, stayed even there (without falling down). And, thereupon, enveloped by clouds of arrows the very sun could not shed its rays through them. And the very wind, obstructed by those clouds, seemed to be unable to pass through them. Then, in consequence of the obstructed motion of the wind, the rays of the sun, and the clash of the arrows against one another, a conflagration was caused in the welkin. And then those arrows blazed forth in consequence of the fire generated by themselves, and fell on the earth, consumed into ashes! Then Rama, O Kaurava, filled with rage, covered me with hundreds and thousands and hundreds of thousands and hundreds of millions arrows! And I also, O king, with my arrows resembling snakes of virulent poison, cut into fragments all those arrows of Rama and caused them to fall down on the earth like snakes cut into pieces. And it was thus, O best of the Bharatas, that combat took place. When, however, the shades of evening approached, my preceptor withdrew from the fight.”’”

SECTION CLXXXIV

“‘Bhishma said, “The next day, O bull of Bharata’s race, frightful again was the combat that took place between me and Rama when I encountered him once more. That hero of virtuous soul, conversant with celestial weapons, — the lord Rama, from day to day, began to use diverse kinds of celestial weapons. Regardless of life itself, which is so difficult of being sacrificed, in that fierce combat, O Bharata, I baffled all those weapons with such of mine as are capable of baffling them. And, O Bharata, when diverse weapons were in this way neutralised and baffled by means of counter-weapons, Rama, of mighty energy began to contend against me in that battle, reckless of his own life. Seeing all his weapons baffled, the high-souled son of Jamadagni then hurled at me a fierce lance, blazing like a meteor, with flaming mouth, filling the whole world, as it were, with its effulgence, and resembling the dart hurled by Death himself! I, however, with my arrows cut into three fragments that blazing dart rushing against me, and resembling in effulgence the sun that rises at end of the Yuga! At this, breezes charged with fragrant odours began to blow (around me). Beholding that dart of his cut off, Rama, burning with anger, hurled a dozen other fierce darts. Their forms, O Bharata, I am incapable of describing in consequence of their great effulgence and speed. How, indeed, shall I describe their forms? Beholding those diverse-looking darts approach me from all sides, like long tongues of fire and blazing forth with fierce energy like the dozen suns that arise at the time of the destruction of the universe, I was filled with fear. Seeing an arrowy net advancing against me, I baffled it with an arrowy downpour of mine, and then sent a dozen shafts by which I consumed those fierce-looking dozen darts of Rama. Then, O king, the high-souled son of Jamadagni showered on me numerous fierce-looking darts, furnished with variegated handles decked with gold, possessed of golden wings, and resembling flaming meteors! Baffling those fierce darts by means of my shield and sword, and causing them in that combat to fall down on the ground, I then, with clouds of excellent arrows, covered Rama's excellent steeds and his charioteer. Then that high-souled smiter of the lord of the Haihayas,[19] beholding those darts of mine equipped with gold-decked handles and resembling snakes emerged out of their holes, and filled with wrath at the sight, had recourse once more to celestial weapons! Then swarms of fierce arrows, looking like flights of locusts fell upon me and overwhelmed me, my steeds, my charioteer, and my car! Indeed, O king, my car, horses, and charioteer, were covered all over with those arrows! And the yoke, shaft, wheels, and the wheel-spokes of my car, overwhelmed with that arrowy shower, at once broke. After that arrowy shower, however, was over, I also covered my preceptor with a thick shower of arrows. Thereupon, that mass of Brahmic merit, mangled with that arrowy downpour, began to bleed copiously, and continuously. Indeed, like Rama afflicted with my clouds of arrows, I too was densely pierced with his arrows. When at last in the evening, the sun set behind the western hills, our combat came to an end.'""

SECTION CLXXXV

“‘Bhishma said, “Next morning, O king, when the sun rose brightly, the combat between myself and him of Bhrigu’s race, again commenced. Then Rama, that foremost of smiters, stationed on his quickly-moving car, rained on me a thick downpour of arrows like the clouds on the mountain-breast. My beloved charioteer then, afflicted by that arrowy shower, swerved from his place in the car, filling me with grief on his account. A total unconsciousness then came over him. And thus wounded by that arrowy downpour he fell down upon the earth in a swoon. And afflicted as he had been by Rama’s shafts, he soon gave up his life. Then, O great king, fear entered my heart. And when, on the death of my charioteer, I was still lamenting for him with heart unhinged by sorrow, Rama began to shoot at me many death-dealing shafts. Indeed, even when endangered at the death of my charioteer I was lamenting for him, he of Bhrigu’s race, drawing the bow with strength, pierced me deep with an arrow! O king, that blood-drinking shaft, falling upon my breast, pierced me through and fell simultaneously with my person upon the earth! Then, O bull of Bharata’s race, thinking I was dead, Rama repeatedly roared aloud like the clouds and rejoiced exceedingly! indeed, O king, when thus I fell down on the earth, Rama, filled with joy, sent forth loud shouts along with his followers, while all the Kauravas who stood beside me and all those who came there to witness the combat were afflicted with great woe on seeing me fall. While lying prostrate, O lion among kings, I beheld eight Brahmanas endued with the effulgence of the sun or the fire. They stood surrounding me on that field of battle and supporting me on their arms. Indeed, borne up by those Brahmanas I had not to touch the ground. Like friends they supported me in mid-air while I was breathing heavily. And they were sprinkling me with drops of water. And bearing me up as they stood, they then, O king, repeatedly said unto me, ‘Do not fear! Let prosperity be thine!’ Comforted then by those words of theirs, I quickly rose up. I then beheld my mother Ganga — that foremost of the rivers, stationed on my car. Indeed, O king of the Kurus, it was that great river-goddess who had controlled my steeds in the combat (after my charioteer’s fall)! Worshipping then the feet of my mother and of the spirits of my ancestors, I ascended my car. My mother then protected my car, steeds, and all the implements of battle. With joined hands I entreated her to go away. Having dismissed her, I myself restrained those steeds endued with the speed of the wind, and fought with Jamadagni’s son, O Bharata, till the close of the day! Then, O chief of the Bharatas, in course of that combat, I shot at Rama a powerful and heart-piercing arrow endued with great speed. Afflicted with that shaft, Rama then, his bow loosened from his grasp, fell down upon the earth on his knees, reft of consciousness! And when Rama, that giver of many thousands (of golden coins) fell, masses of clouds covered the firmament, pouring a copious shower of blood! And meteors by hundreds fell, and thunder-rolls were heard, causing everything to tremble! And suddenly Rahu enveloped the blazing sun, and rough winds began to blow! And the earth itself began to tremble. And vultures and crows and cranes began to alight in joy! And the points of the horizon seemed to be ablaze and jackals began repeatedly to yell fiercely! And drums, unstruck (by human hands), began to produce harsh sound! Indeed, when the high-souled Rama embraced the earth, reft of consciousness, all these frightful and alarming omens of evil were seen! Then all on a sudden rising up, Rama approached me once more, O Kaurava, for battle, forgetting everything and deprived of his senses by anger. And that mighty-armed one took up his bow endued with great strength and also a deadly arrow. I, however, resisted him successfully. The great Rishis then (that stood there) were filled with pity at the sight, while he, however, of Bhrigu’s race, was filled with great wrath. I then took up a shaft, resembling the blazing fire that appears at the end of the Yuga, but Rama of immeasurable soul baffled that weapon of mine. Then covered by clouds of dust, the splendour of the solar disc was dimmed, and the sun went to the western mount. And night came with its delicious and cool breezes, and then both of us desisted from the fight. In this way, O king, when evening came the fierce battle ceased, and (next day) with the re-appearance of the sun it commenced again. And it lasted for three and twenty days together.”””

SECTION CLXXXVI

“‘Bhishma said, “Then, O great king, during the night, having bowed unto the Brahmanas, the Rishis, the gods, and all those creatures that wander during the dark, and also all the kings of the earth, I laid myself down on my bed, and in the solitude of my room, I began to reflect in the following way. — For many days hath this fierce combat of terrible consequence lasted between myself and Jamadagni. I am unable, however, to vanquish on the field of battle that Rama of mighty energy. If indeed, I am competent to vanquish in battle that Brahmana of mighty strength, viz., Jamadagni’s son of great prowess, then let the gods kindly show themselves to me this night! — Mangled with arrows as I lay asleep, O great king, that night on my right side, towards the morning, those foremost of Brahmanas who had raised me when I had fallen down from my car and held me up and said unto me — Do not fear — and who had comforted me, showed themselves to me, O king, in a dream! And they stood surrounding me and said these words. Listen to them as I repeat them to thee, O perpetuator of Kuru’s race! ‘Rise, O Ganga’s son, thou needst have no fear! We will protect thee, for thou art our own body! Rama, the son of Jamadagni, will never be able to vanquish thee in battle! Thou, O bull of Bharata’s race, wilt be the conqueror of Rama in combat! This beloved weapon, O Bharata, called Praswapa, appertaining to the lord of all creatures, and forged by the divine artificer, will come to thy knowledge, for it was known to thee in thy former life! Neither Rama, nor any person on earth is acquainted with it. Recollect it, therefore, O thou of mighty arms, and apply it with strength! O king of kings, O sinless one, it will come to thee of itself! With it, O Kaurava, thou wilt be able to check all persons endued with mighty energy! O king, Rama will not be slain outright by it, thou shalt not, therefore, O giver of honours, incur any sin by using it!

Afflicted by the force of this thy weapon, the son of Jamadagni, will fall asleep! Vanquishing him thus, thou wilt again awaken him in battle, O Bhishma, with that dear weapon called Samvodhana! Do what we have told thee, O Kauravya, in the morning, stationed on thy car. Asleep or dead we reckon it as the same, O king, Rama will not surely die! Apply, therefore, this Praswapa weapon so happily thought of!' — Having said this, O king, those foremost of Brahmanas, eight in number and resembling one another in form, and possessed of effulgent bodies, all vanished from my sight!"""

SECTION CLXXXVII

“‘Bhishma said, “After the night had passed away, I awoke, O Bharata, and thinking of my dream I was filled with great joy. Then, O Bharata, the combat began between him and me — a combat that was fierce and unrivalled and that made the hairs of all creatures stand on their ends. And Bhargava poured on me an arrowy shower which I baffled with an arrowy shower of mine. Then filled with wrath at what he had seen the day before and what he saw that day, Rama hurled at me a dart, hard as Indra’s thunderbolt and possessed of effulgence, resembling the Yama’s mace! It came towards me like a blazing flame of fire and drinking up, as it were, all the quarters of that field of battle! Then, O tiger among the Kurus, it fell, O perpetuator of Kuru’s line, upon my shoulder, like the lightning’s flame that ranges the sky. Wounded thus by Rama, O thou of red eyes, my blood, O mighty-armed one, began to flow copiously like streams of red earth from a mountain (after a shower)! Filled with great wrath, I then shot at Jamadagni’s son a deadly shaft, fatal as the poison of a snake. That heroic and best of Brahmanas, struck therewith at the forehead, O monarch, then appeared as beautiful as a crested hill! Extremely angry, that hero then, changing his position and drawing the bow-string with great strength, aimed at me a terrible shaft resembling all-destructive Death himself, and capable of grinding all foes! That fierce arrow fell upon my breast, hissing (through the air) like a snake. Covered with blood, I fell down on the earth, O king, thus struck. Regaining consciousness, I hurled at Jamadagni’s son a frightful dart, effulgent as the thunderbolt. That dart fell upon the bosom of that foremost of Brahmanas. Deprived of his senses at this, Rama began to tremble all over. That great ascetic then, viz., his friend, the regenerate Akritavrana, embraced him and with diverse words of comfort soothed him. Reassured thus, Rama of high vows was then filled with wrath and vindictiveness. He invoked the great Brahma weapon. For baffling it I also used the same excellent weapon. Clashing against each other, the two weapons began to blaze forth brightly, showing what happens at the end of the Yuga! Without being able to reach either myself or Rama, those two weapons, O best of the Bharatas, met each other in the mid-air. Then the whole welkin seemed to be ablaze, and all creatures, O monarch, became highly distressed. Afflicted by the energy of those weapons, the Rishis, the Gandharvas, and the gods were all greatly pained. Then earth, with her mountains and seas and trees began to tremble, and all creatures, heated with the energy of the weapons, were greatly afflicted. The firmament, O king, became ablaze and the ten points of the horizon became filled with smoke. Creatures, therefore, that range the welkin were unable to stay in their element. When, at all this, the whole world with the gods, the Asuras and the Rakshasas began to utter exclamations of woe. — This is the time — thought I and became desirous, O Bharata, of speedily shooting the Praswapa weapon at the command of those utterers of Brahma (that had appeared to me in my dream)! The Mantras also for invoking excellent weapon suddenly came to my mind!”””

SECTION CLXXXVIII

“‘Bhishma said, “When I had formed this resolution, O king, a din of tumultuous voices arose in the sky. And it said, — O son of Kuru’s race, do not let off the Praswapa weapon! — Notwithstanding this, I still aimed that weapon at Bhrigu’s descendant. When I had aimed it, Narada addressed me, saying, ‘Yonder, O Kauravya, stay the gods in the sky! Even they are forbidding thee today! Do not aim the Praswapa weapon! Rama is an ascetic possessed of Brahma merit, and he is, again, thy preceptor! Never, Kauravya, humiliate him.’ While Narada was telling me this, I beheld those eight utterers of Brahma stationed in the sky. Smilingly, O king, they said unto me slowly,— ‘O chief of the Bharatas, do even what Narada sayeth. Even that, O best of Bharata’s race, is highly beneficial to the world!’ I then withdrew that great weapon called Praswapa and invoked according to the ordinance the weapon called Brahma in the combat. Beholding the Praswapa weapon withdrawn, O lion among kings, Rama was in great huff, and suddenly exclaimed, ‘Wretch that I am, I am vanquished, O Bhishma!’ Then Jamadagni’s son beheld before him his venerable father and his father’s fathers. They stood surrounding him there, and addressed him in these words of consolation, ‘O sire, never display such rashness again, the rashness, viz., of engaging in battle with Bhishma, or especially with any Kshatriya. O descendant of Bhrigu’s race, to fight is the duty of a Kshatriya! Study (of the Vedas) and practice of vows are the highest wealth of Brahmanas! For some reason, before this, thou hadst been ordered by us to take up weapons. Thou hadst then perpetrated that terrible and unbecoming feat. Let this battle with Bhishma be thy very last, for enough of it thou hadst already. O thou of mighty arms, leave the combat. Blessed be thou, let this be the very last instance of thy taking up the bow! O invincible one, throw thy bow aside, and practice ascetic austerities, O thou of Bhrigu’s race! Behold, Bhishma, the son of Santanu, is forbidden by all the gods! They are endeavouring to pacify him, repeatedly saying, — Desist from this battle! Do not fight with Rama who is thy preceptor. It is not proper for thee, O perpetuator of Kuru’s race, to vanquish Rama in battle! O son of Ganga, show this Brahmana every honour on the field of battle! As regards thee, we are thy superiors and therefore forbid thee! Bhishma is one of the foremost of Vasus! O son, it is fortunate, that thou art still alive! Santanu’s son by Ganga — a celebrated Vasu as he is, — how can he be defeated by thee? Desist, therefore, O Bhargava! That foremost of the Pandavas, Arjuna, the mighty son of Indra, hath been ordained by the Self-create to be the slayer of Bhishma!’”

“‘Bhishma continued, “Thus addressed by his own ancestors, Rama answered them, saying, ‘I cannot give up the combat. Even this is the solemn vow I have made. Before this, I never left the field, giving up battle! Ye grandsires, if you please, cause Ganga’s son to desist from the fight! As regards myself, I can, by no means, desist from the combat!’ Hearing these words of his, O king, those ascetics with Richika at their head, coming to me with Narada in their company, told me, ‘O sire, desist from battle! Honour that foremost of Brahmanas!’ For the sake of Kshatriya morality, I replied unto them, saying, ‘Even this is the vow I have taken in this world, viz., that I would never desist from battle turning my back, or suffer my back to be wounded with arrows! I cannot, from temptation or distress, or fear, or for the sake of wealth, abandon my eternal duty! Even this is my fixed resolution!’ Then all those ascetics with Narada at their head, O king, and my mother Bhagirathi, occupied the field of battle (before me). I, however, stayed quietly with arrows and bow as before, resolved to fight. They then once more turned towards Rama and addressed him, saying, ‘The hearts of Brahmanas are made of butter. Be pacified, therefore, O son of Bhrigu’s race! O Rama, O Rama, desist from this battle, O best of Brahmanas! Bhishma is incapable of being slain by thee, as indeed, thou, O Bhargava, art incapable of being slain by him!’ Saying these words while they stood obstructing the field, the Pitris caused that descendant of Bhrigu’s race to place aside his weapons.

Just at this time I once more beheld those eight utterers of Brahma, blazing with effulgence and resembling bright stars risen on the firmament. Stationed for battle as I was, they said these words unto me with great affection, ‘O thou of mighty arms, go unto Rama who is thy preceptor! Do what is beneficial to all the worlds.’ Beholding then that Rama had desisted owing to the words of his well-wishers, I also, for the good of the worlds, accepted the words of my well-wishers. Though mangled exceedingly, I still approached Rama and worshipped him. The great ascetic Rama then, smilingly, and with great affection, said unto me, ‘There is no Kshatriya equal to thee on the earth! Go now, O Bhishma, for in this combat thou hast pleased me highly’! Summoning then in my presence that maiden (the daughter of Kasi), Bhargava sorrowfully said unto her these words in the midst of all those high-souled persons.”””

SECTION CLXXXIX

“‘“Rama said, ‘O damsel, in the very sight of all these persons, I have fought according to the best of my power and displayed my prowess! By using even the very best of weapons I have not been able to obtain any advantage over Bhishma, that foremost of all wielders of weapons! I have exerted now to the best of my power and might. O beautiful lady, go withersoever thou wishest! What other business of thine can I accomplish? Seek the protection of Bhishma himself! Thou hast no other refuge now! Shooting mighty weapons Bhishma hath vanquished me!’ Having said this, the high-souled Rama sighed and remained silent. That maiden then addressed him, saying, ‘O holy one, it is even so as thy holy self hath said! This Bhishma of great intelligence is incapable of being vanquished in battle by even the gods! Thou hast done my business to the best of thy exertion and power. Thou hast displayed in this battle energy incapable of being baffled and weapons also of diverse kinds. Thou hast yet been unable to obtain any advantage over Bhishma in combat. As regards myself, I will not go a second time to Bhishma. I will, however, O perpetuator of Bhrigu’s race, go thither, O thou endued with wealth of asceticism, where I may (obtain the means to) myself slay Bhishma in battle!’ Having said the words, that maiden went away, with eyes agitated with wrath, and thinking to compass my death, she firmly resolved to devote herself to asceticism. Then that foremost one of Bhrigu’s race, accompanied by those ascetics, bidding me farewell, departed, O Bharata, for the mountains whence he had come. I also, ascending my car, and praised by the Brahmanas, entered our city and represented everything unto my mother Satyavati, everything that had transpired, and she, O great king, uttered benedictions on me. I then appointed persons endued with intelligence to ascertain the doings of that maiden. Devoted to the good of myself — their well-wisher, those spies of mine, with great application brought to me accounts of her course of action, her words and actions, from day to day. When that maiden went to the woods, resolved on ascetic austerities, even then I became melancholy, and afflicted with pain, I lost my heart's tenor. Except one acquainted with Brahma and observant of vows, that are praiseworthy owing to the austerities they involve, no Kshatriya hath ever by his prowess, vanquished me in battle! I then, O king, humbly represented to Narada as also to Vyasa all that the maiden did. They both told me, 'O Bhishma, do not give way to sorrow on account of the daughter of Kasi. Who is there that would venture to baffle destiny by individual exertion?' Meanwhile, O great king, that maiden, entering a cluster of retreats practised austerities, that were beyond human powers (of endurance). Without food, emaciated, dry, with matted-locks and begrimed with filth, for six months she lived on air only, and stood unmoved like a street-post. And that lady, possessed of wealth of asceticism, foregoing all food in consequence of the fast she kept, passed a whole year after this, standing in the waters of the Yamuna. Endued with great wrath, she passed the next whole year standing on her front toes and having eaten only one fallen leaf (of a tree). And thus for twelve years, she made the heavens hot by her austerities. And though dissuaded by her relatives, she could not by any means be weaned off (from that course of action). She then went unto Vatsabhumi resorted to by the Siddhas and Charanas, and which was the retreat of high-souled ascetics of pious deeds. Bathing frequently in the sacred waters of that retreat, the princess of Kasi roamed about according to her will. Proceeding next (one after another) to the asylum, O king, of Narada, and to the auspicious asylum of Uluka and to that of Chyavana, and to the spot sacred to Brahmana, and to Prayaga the sacrificial platform of the gods, and to that forest sacred to the gods, and to Bhogawati, and, O monarch, to the asylum of Kusika's son (Viswamitra), and to the asylum of Mandavya, and also to the asylum of Dwilipa, and to Ramhrada, and, O Kaurava, to the asylum of Garga, the princess of Kasi, O king, performed ablutions in the sacred waters of all these, observing all the while the most difficult of vows. One day, my mother from the waters asked her, O Kauravya, saying, ‘O blessed lady, for what dost thou afflict thyself so? Tell me the truth!’ Thus asked, O monarch, that faultless damsel answered her with joined hands, saying, ‘O thou of handsome eyes, Rama hath been vanquished in battle by Bhishma. What other (Kshatriya) king then would venture to defeat the latter when ready with his weapons? As regards myself, I am practising the severest penances for the destruction of Bhishma. I wander over the earth, O goddess, so that I may slay that king! In every thing I do, O goddess, even this is the great end of my vows!’ Hearing these words of hers, the Ocean-going (river Ganga) replied unto her, saying, ‘O lady, thou art acting crookedly! O weak girl, this wish of thine thou shalt not be able to achieve, O faultless one. If, O princess of Kasi, thou observest these vows for destruction of Bhishma, and if thou takest leave of thy body while observing them, thou shalt (in thy next birth) become a river, crooked in her course and of water only during the rains! All the bathing places along thy course will be difficult of approach, and filled only during the rains, thou shalt be dry for eight months (during the year)! Full of terrible alligators, and creatures of frightful mien thou shalt inspire fear in all creatures!’ Addressing her thus, O king, my mother, that highly-blessed lady, in seeming smiles, dismissed the princess of Kasi. That highly fair damsel then once more began to practise vows, foregoing all food, aye, even water, sometimes for eight months and sometimes for ten months! And the daughter of the king of Kasi, wandering hither and thither for her passionate desire of tirthas, once more came back, O Kauravya, to Vatsabhumi. And it is there, O Bharata, that she is known to have become a river, filled only during the rainy seasons, abounding with crocodiles, crooked in her course, and destitute of easy access to her water. And, O king, in consequence of her ascetic merit only half her body became such a river in Vatsabhumi, while with the other half, she remained a maiden as before!”’”

SECTION CXC

"'Bhishma said, "Then all those ascetics (that dwell in Vatsabhumi), beholding the princess of Kasi firmly resolved on ascetic austerities, dissuaded her and enquired of her, saying, 'What is thy business?' Thus addressed, the maiden answered those ascetics, old in ascetic penances, saying, 'Expelled I have been by Bhishma, prevented by him from the virtue that would have been mine by living with a husband! My observance of this vow is for his destruction and not for the sake of regions of bliss, ye that are endued with wealth of asceticism! Having compassed the death of Bhishma, peace will be mine. Even this is my resolve. He for whom mine hath been this state of continuous grief, he for whom I have been deprived of the region that would have been mine if I could obtain a husband, he for whom I have become neither woman nor man, without slaying in battle that son of Ganga I will not desist, ye that are endued with wealth of asceticism. Even this that I have said is the purpose that is in my heart. As a woman, I have no longer any desire. I am, however, resolved to obtain manhood, for I will be revenged upon Bhishma. I should not, therefore, be dissuaded by you.' Unto them she said these words repeatedly. Soon, the divine lord of Uma, bearing the trident, showed himself in his own form unto that female ascetic in the midst of those great Rishis. Being asked to solicit the boon she wished, she begged of the deity my defeat. 'Thou shalt slay him,' —were the words the god said unto that lady of great force of mind. Thus assured, the maiden, however, once more said unto Rudra, 'How can it happen, O god, that being a woman I shall yet be able to achieve victory in battle. O lord of Uma, as a woman, my heart is quite stilled. Thou hast, however, promised me, O lord of creatures, the defeat of Bhishma. O lord, having the bull for thy mount, act in such a way that promise of thine may become true, that encountering

Bhishma, the son of Santanu, in battle I may be able to slay him.’ The god of gods, having the bull for his symbol, then said unto that maiden, ‘The words I have uttered cannot be false. O blessed lady, true they will be. Thou shalt slay Bhishma, and even obtain manhood. Thou shalt also remember all the incidents (of this life) even when thou shalt obtain a new body. Born in the race of Drupada, thou shalt become a Maharatha. Quick in the use of weapons and a fierce warrior, thou shalt be well-skilled in battle. O blessed lady, all that I have said will be true. Thou shalt become a man at the expiration of sometime (from thy birth)!’ Having said so, the god of gods, called also Kapardin, having the bull for his symbol, disappeared then and there, in the very sight of those Brahmanas. Upon this, that faultless maiden of the fairest complexion, the eldest daughter of the king of Kasi, procuring wood from that forest in the very sight of those great Rishis, made a large funeral pyre on the banks of the Yamuna, and having set fire to it herself, entered that blazing fire, O great king, with a heart burning with wrath, and uttering, O king, the words,—’(I do so) for Bhishma’s destruction!’”””

SECTION CXCI

"'Duryodhana said, "Tell me, O grandsire, how Sikhandin, O Ganga's son, having before been born a daughter, afterwards became a man, O foremost of warriors."

"'Bhishma said, "O great king, the eldest and beloved queen of king Drupada was, O monarch, childless (at first). During those years, king Drupada, O monarch, paid his adoration to the god Sankara for the sake of offspring, resolving in his mind to compass my destruction and practising the austerest of penances. And he begged Mahadeva, saying, 'Let a son, and not a daughter, be born unto me. I desire, O god, a son for revenging myself upon Bhishma.' Thereupon, that god of gods said unto him, 'Thou shalt have a child who will be a female and male. Desist, O king, it will not be otherwise.' Returning then to his capital, he addressed his wife, saying, 'O great goddess, great hath been the exertion made by me. Undergoing ascetic austerities, I paid my adorations to Siva, and I was told by Sambhu that my child becoming a daughter (first) would subsequently become a male person. And though I solicited him repeatedly, yet Siva said,— "This is Destiny's decree. It will not be otherwise. That which is destined must take place!"' Then that lady of great energy, the queen of king Drupada, when her season came, observing all the regulations (about purity), approached Drupada. And in due time the wife of Prishata conceived, agreeably to Destiny's decree, as I was informed, O king, by Narada. And that lady, of eyes like lotus-petals, continued to hold the embryo in her womb. And, O son of Kuru's race, the mighty-armed king Drupada, from paternal affection, attended to every comfort of that dear wife of his. And, O Kaurava, the wife of that lord of earth, the royal Drupada, who was childless, had all her wishes gratified. And in due time, O monarch, that goddess, the queen of Drupada, gave birth to a daughter of great beauty. Thereupon, the strong-minded wife of that king, the childless Drupada, gave out, O monarch, that the child she had brought forth was a son. And then king Drupada, O ruler of men, caused all the rites prescribed for a male child to be performed in respect of that misrepresented daughter, as if she were really a son. And saying that the child was a son, Drupada’s queen kept her counsels very carefully. And no other man in the city, save Prishata, knew the sex of that child. Believing these words of that deity of unfading energy, he too concealed the real sex of his child, saying, — She is a son. And, O king, Drupada caused all the rites of infancy, prescribed for a son, to be performed in respect of that child, and he bestowed the name of Sikhandin on her. I alone, through my spies and from Narada’s words, knew the truth, informed as I previously was of the words of the god and of the ascetic austerities of Amva!”””

SECTION CXCII

“‘Bhishma said, “Drupada, O chastiser of foes, bestowed great attention on everything in connection with that daughter of his, teaching her writing and painting and all the arts. And in arrows and weapons that child became a disciple of Drona. And the child’s mother, of superior complexion, then urged the king (her husband) to find, O monarch, a wife for her, as if she were a son. Then Prishata, beholding that daughter of his to have attained the full development of youth and assured of her sex began to consult with his queen. And Drupada said, ‘This daughter of mine that so enhanceth my woe, hath attained her youth. Concealed, however, she hath hitherto been by me at the words of the trident-bearing deity!’ The queen replied, ‘That, O great king, can never be untrue! Why, indeed, would the Lord of the three worlds say that would not occur? If it pleases thee, O king, I will speak, and listen to my words, and, O son of Prishata’s race, having listened to me, follow thy own inclination! Let the wedding of this child with a wife be caused to be performed carefully. The words of that god will be true. This is my certain belief!’ Then that royal couple, having settled their resolution of that affair, chose the daughter of the king of the Dasarnakas as their son’s wife. After this, the royal Drupada, that lion among kings, having enquired about the purity of descent, of all the rulers of the earth, selected the daughter of the king of Dasarnakas for wife to Sikhandin. He, who was called the king of the Dasarnakas was named Hiranyavarman; and he gave away his daughter to Sikhandin. And Hiranyavarman, the king of the Dasarnakas, was a powerful monarch, incapable of being easily vanquished. Incapable of being resisted, that high-souled monarch possessed a large army. And sometimes after the wedding, the daughter of Hiranyavarman, O best of monarchs, attained her youth while the daughter of Drupada also had attained hers. And Sikhandin, after marriage, came back to Kampilya. And the former soon came to know that the latter was a woman like herself. And the daughter of Hiranyavarman, having ascertained that Sikhandin was really a woman, bashfully represented unto her nurses and companions everything about the so-called son of the king of the Panchalas. Then, O tiger among kings, those nurses of the Dasarnakas country were filled with great grief and sent emissaries unto their king. And those emissaries represented unto the king of the Dasarnakas everything about the imposture that had taken place. And, thereupon, the king of the Dasarnakas was filled with wrath. Indeed, O bull of the Bharata race, Hiranyavarman, hearing the news after the expiry of a few days was much afflicted with wrath. The ruler of the Dasarnakas then, filled with fierce wrath, sent a messenger to Drupada's abode. And the messenger of king Hiranyavarman, having alone approached Drupada, took him aside and said unto him in private, 'The king of the Dasarnakas, O monarch, deceived by thee and enraged, O sinless one, at the insult thou hast offered him, hath said these words unto thee, — Thou hast humiliated me! Without doubt it was not wisely done by thee! Thou hadst, from folly, solicited my daughter for thy daughter! O wicked one, reap now the consequence of that act of deception. I will now slay thee with all thy relatives and advisers! Wait a little!'"""

SECTION CXCIII

"'Bhishma said, "Thus addressed, O king, by that messenger, king Drupada, like a thief caught (in the act), could not speak. He exerted himself greatly, by sending sweet-speeched emissaries with his own instruction to them, saying, — This is not so, — in order to pacify his brother. King Hiranyavarman, however, ascertaining once again, that the child of the king of the Panchalas was really a daughter, issued out of his city without losing any time. He then sent messages unto all his powerful friends about that deception practised on his daughter, of which he had heard from her nurses. Then, that best of kings, having mustered a large army, resolved, O Bharata, to march against Drupada. Then, O monarch, king Hiranyavarman held a consultation with his ministers about the ruler of the Panchalas. And it was settled among those high-souled kings that if, O monarch, Sikhandin was really a daughter, they should bind the ruler of the Panchalas and drag him from his city, and installing another king over the Panchalas they should slay Drupada with Sikhandin. Taking that to be the fixed resolution (of all whom he had summoned) king Hiranyavarman once more sent an envoy to the descendant of Prishata, saying 'I will slay thee, be calm."'

"'Bhishma continued, "King Drupada was not naturally courageous. In consequence, again, of that offence of his, he became filled with fear. Sending his envoys again to the ruler of the Dasarnakas, king Drupada, afflicted with grief, approached his wife and took counsel with her. And possessed with great fright and with heart afflicted with grief, the king of the Panchalas said unto his favourite wife, the mother of Sikhandin, these words, 'My powerful brother, king Hiranyavarman, having mustered a large force, is coming towards me in anger. Fools that we both are, what are we now to do in respect of this our daughter? Thy son, Sikhandin, hath been suspected to be a daughter. Under this suspicion, Hiranyavarman with his allies and followed by his army wisheth to slay me thinking that he hath been deceived by me! O thou of beautiful hips, tell us now what is true or false in this, O beautiful lady! O blessed lady, hearing from thee first, I will settle how to act. I am very much endangered and this child, Sikhandin, also is equally so. Indeed, O queen, O lady of the fairest complexion, thou too art threatened with danger! For the relief of all, tell me who asketh thee what the truth is! O thou of beautiful hips and sweet smiles, hearing what thou hast to say I shall act suitably. Although I have been deceived by thee as to the duties I owe towards a son, yet, O beautiful lady, from kindness I will act towards you both in a suitable manner. Therefore, do not fear, nor let this daughter of thine fear anything. Indeed, I have deceived the king of the Dasarnakas. Tell me, O highly blessed lady, how may I act towards him so that all may yet turn up well!' Indeed, although the king knew everything, yet he addressed his wife in the presence of others in this way, to proclaim his own innocence before others. His queen then answered him in the following words.”””

SECTION CXCIV

“‘Bhishma said, “Then, O mighty-armed king, Sikhandin’s mother represented unto her lord the truth about her daughter, Sikhandin. And she said, ‘Childless, O great king, as I was, from fear of my co-wives, when Sikhandini, my daughter, was born, I represented unto you that it was a son! For thy love of me, thou also hadst corroborated it, and, O bull among kings, thou hadst performed all the rites prescribed for a son in respect of this daughter of mine! Thou then didst marry her, O king, to the daughter of the king of the Dasarnakas. I also approved of this act, remembering the words of the (great) god! Indeed, I did not prevent it, remembering the words of Siva,— “Born a daughter, she will become a son!”’ Hearing all this, Drupada, otherwise called Yajnasena, informed all his counsellors of these facts. And, O monarch, the king then took counsel with ministers for the proper protection of his subjects (from the would-be invader). Although he had himself deceived the king of the Dasarnakas, yet giving it out that the alliance he had made was proper, he began to settle his plans with undivided attention. King Drupada’s city was, O Bharata, naturally well-protected. Yet at the advent of danger, O monarch, they began to protect it all the more carefully and fortify it (with defensive works). The king, however, with his queen, was greatly afflicted, thinking of how a war might not take place with his brother. Reflecting on this, he began to pay his adorations to the gods. His respected wife, beholding him relying on the god and paying his adorations to them, than addressed him, O king, and said, ‘Homage to the gods is productive of benefits! It is, therefore, approved by the righteous. What shall I say, again, of those that are sunk in an ocean of distress? Therefore, pay homage to those that are thy superiors and let all the gods also be worshipped, making large presents the while (unto the Brahmanas)! Let oblations be poured on the fire for pacifying the ruler of the Dasarnakas. O lord, think of the means by which, without a war, thou mayst be able to pacify thy brother! Through the grace of the gods all this will happen. For the preservation of this city, O thou of large eyes, thou hast taken counsel with thy ministers. Do all, O king, that those counsels seem to indicate, for reliance on the gods, when supported by human exertion, always, O king, leadeth to success. If these two do not go hand-in-hand, success becometh unattainable. Therefore, with all thy advisers, make such arrangements in thy city as are proper, and pay homage, O monarch, as thou pleasest, to the gods.' While husband and wife were conversing with each other thus, both filled with grief, their helpless daughter, Sikhandini, was filled with shame. She then reflected, saying, 'It is for me that these two are plunged into grief!' Thinking so, she resolved upon putting an end to her own life. Having formed this determination, she left home, filled with heavy sorrow, and went into a dense and solitary forest that was the haunt, O king, of a very formidable Yaksha called Sthunakarna. From fear of that Yaksha men never went into that forest. And within it stood a mansion with high walls and a gateway, plastered over with powdered earth, and rich with smoke bearing the fragrance of fried paddy. Entering that mansion, Sikhandini, the daughter of Drupada, O king, began to reduce herself by foregoing all food for many days. Thereupon, the Yaksha named Sthuna, who was endued with kindness, showed himself unto her. And he enquired of her, saying, 'For what object is this endeavour of thine? I will accomplish it, tell me without delay!' Thus asked, the maiden answered him, repeatedly saying, 'Thou art unable to accomplish it!' The Guhyaka, however, rejoined, without a moment's delay, saying, 'Accomplish it I will! I am a follower of the Lord of treasures, I can, O princess, grant boons! I will grant thee even that which cannot be given! Tell me what thou hast to say!' Thus assured, Sikhandini represented in detail everything that had happened, unto that chief of Yakshas called Sthunakarna. And she said, 'My father, O Yaksha, will soon meet with destruction. The ruler of the Dasarnakas marcheth against him in rage. That king eased in golden mail is endued with great might and great courage. Therefore, O Yaksha, save me, my mother, and my father! Indeed, thou hast already pledged thyself to relieve my distress! Through thy grace, O Yaksha, I would become a perfect man! As long as that king may not depart from my city, so long, O great Yaksha, show me grace, O Guhyaka!’”””

SECTION CXCV

“‘Bhishma said, “Hearing, O bull of Bharata’s race, those words of Sikhandini, afflicted by destiny, that Yaksha said after reflecting in his mind, these words, ‘Indeed, it was ordained to be so, and, O Kaurava, it was ordained for my grief!’ The Yaksha said, ‘O Blessed lady, I will certainly do what thou wishest! Listen, however, to the condition I make. For a certain period I will give thee my manhood. Thou must, however, come back to me in due time. Pledge thyself to do so! Possessed of immense power, I am a ranger of the skies, wandering at my pleasure, and capable of accomplishing whatever I intend. Through my grace, save the city and thy kinsmen wholly! I will bear thy womanhood, O princess! Pledge thy truth to me, I will do what is agreeable to thee!’ Thus addressed, Sikhandini said unto him, ‘O holy one of excellent vows, I will give thee back thy manhood! O wanderer of the night, bear thou my womanhood for a short time! After the ruler of the Dasarnakas who is cased in a golden mail will have departed (from my city) I will once more become a maiden and thou wilt become a man!”’’

“‘Bhishma continued, “Having said this (unto each other), they both, O king, made a covenant, and imparted unto each other’s body their sexes. And the Yaksha Sthuna, O Bharata, became a female, while Sikhandini obtained the blazing form of the Yaksha. Then, O king, Sikhandini of Panchala’s race, having obtained manhood, entered his city in great joy and approached his father. And he represented unto Drupada everything that had happened. And Drupada, hearing it all became highly glad. And along with his wife the king recollected the words of Maheswara. And he forthwith sent, O king, messenger unto the ruler of the Dasarnakas, saying, ‘This my child is a male. Let it be believed by thee!’ The king of the Dasarnakas meanwhile, filled with sorrow and grief, suddenly approached Drupada, the ruler of the Panchalas. And arrived at Kampilya, the Dasarnaka king despatched, after paying him proper honours, an envoy who was one of the foremost of those conversant with the Vedas. And he addressed the envoy, saying, ‘Instructed by me, O messenger, say unto that worst of kings the ruler of the Panchalas, these words, — viz., “O thou of wicked understanding, having selected my daughter as a wife for one who is thy daughter, thou shalt today, without doubt, behold the fruit of that act of deception.”’ Thus addressed and despatched by him, O best of kings, the Brahmana set out for Drupada’s city as Dasarnaka’s envoy. And having arrived at the city, the priest went unto Drupada’s presence. The king of the Panchalas then, with Sikhandin, offered the envoy, O king, a cow and honey. The Brahmana, however, without accepting that worship, said unto him these words that had been communicated through him by the brave ruler of the Dasarnakas who was cased in a golden mail. And he said, ‘O thou of vile behaviours, I have been deceived by thee through thy daughter (as the means)! I will exterminate thee with thy counsellors and sons and kinsmen!’ Having, in the midst of his counsellors, been made by that priest to hear those words fraught with censure and uttered by the ruler of the Dasarnakas, king Drupada then, O chief of Bharata’s race, assuming a mild behaviour from motives of friendship, said, ‘The reply to these words of my brother that thou hast said unto me, O Brahmana, will be carried to that monarch by my envoy!’ And king Drupada then, sent unto the high-souled Hiranyavarman a Brahmana learned in the Vedas as his envoy. And that envoy, going unto king Hiranyavarman, the ruler of the Dasarnakas, said unto him, O monarch, the word that Drupada had entrusted him with. And he said, ‘This my child is really a male. Let it be made clear by means of witness! Somebody has spoken falsely to thee. That should not be believed!’ Then the king of the Dasarnakas, having heard the words of Drupada, was filled with sorrow and despatched a number of young ladies of great beauty for ascertaining whether Sikhandin was a male or female. Despatched by him, those ladies, having ascertained (the truth) joyfully told the king of the Dasarnakas everything, viz., that Sikhandin, O chief of the Kurus, was a powerful person of the masculine sex. Hearing that testimony, the ruler of the Dasarnakas was filled with great joy, and wending then unto his brother Drupada, passed a few days with him in joy. And the king, rejoiced as he was, gave unto Sikhandin much wealth, many elephants and steeds and kine. And worshipped by Drupada (as long as he stayed), the Dasarnaka king then departed, having rebuked his daughter. And after king Hiranyavarman, the ruler of the Dasarnakas had departed in joy and with his anger quelled, Sikhandin began to rejoice exceedingly. Meanwhile, sometime after (the exchange of sexes had taken place) Kuvera, who was always borne on the shoulders of human beings, in course of a journey (through the earth), came to the abode of Sthuna. Staying (in the welkin) above that mansion, the protector of all the treasures saw that the excellent abode of the Yaksha Sthuna was well-adorned with beautiful garland of flowers, and perfumed with fragrant roots of grass and many sweet scents. And it was decked with canopies, and scented incense. And it was also beautiful with standards and banners. And it was filled with edibles and drink of every kind. And beholding that beautiful abode of the Yaksha decked all over, and filled also with garlands of jewels and gems and perfumed with the fragrance of diverse kinds of flowers, and well-watered, and well-swept, the lord of the Yakshas addressed the Yakshas that followed him, saying, ‘Ye that are endued with immeasurable prowess, this mansion of Sthuna is well-adorned! Why, however, doth not that wight of wicked understanding come to me? And since that wicked-souled one, knowing I am here, approacheth me not, therefore, some severe punishment should be inflicted on him! Even this is my intention!’ Hearing these words of his, the Yakshas said, ‘O king, the royal Drupada had a daughter born unto him, of the name of Sikhandini! Unto her, for some reason, Sthuna had given his own manhood, and having taken her womanhood upon him, he stayeth within his abode having become a woman! Bearing as he doth a feminine form, he doth not, therefore, approach thee in shame! It is for this reason, O king, that Sthuna cometh not to thee! Hearing all this, do what may be proper! Let the car be stopped here! Let Sthuna be brought to me,’ — were the words that the lord of the Yakshas uttered, and repeatedly said, — I will punish him! — Summoned then by the Lord of Yakshas, Sthuna bearing a feminine form came thither, O king, and stood before him in shame. Then, O thou of Kuru's race, the giver of wealth cursed him in anger, saying, 'Ye Guhyakas, let the femininity of the wretch remain as it is!' And the high-souled lord of the Yakshas also said, 'Since humiliating all the Yakshas, thou hast, O thou of sinful deeds, given away thy own sex to Sikhandini and taken from her, O thou of wicked understanding, her femininity, — since, O wicked wretch, thou hast done what hath never been done by anybody, — therefore from this day, thou shalt remain a woman and she shall remain a man!' At these words of his, all the Yakshas began to soften Vaisravana for the sake of Sthunakarna repeatedly saying, 'Set a limit to thy curse!' The high-souled lord of the Yakshas then said unto all these Yakshas that followed him, from desire of setting a limit to his curse, these words, viz., — After Sikhandin's death, ye Yakshas, this one will regain his own form! Therefore, let this high-souled Yaksha Sthuna be freed from his anxiety! Having said this, the illustrious and divine king of the Yakshas, receiving due worship, departed with all his followers who were capable of traversing a great distance within the shortest space of time. And Sthuna, with that curse pronounced on him, continued to live there. And when the time came, Sikhandin without losing a moment came unto that wanderer of the night. And approaching his presence he said, 'I have come to thee, O holy one!' Sthuna then repeatedly said unto him, 'I am pleased with thee!' Indeed, beholding that prince return to him without guile, Sthuna told Sikhandin everything that had happened. Indeed, the Yaksha said, 'O son of a king, for thee I have been cursed by Vaisravana. Go now, and live happily amongst men as thou choosest. Thy coming here and the arrival of Pulastya's son were, I think, both ordained from beforehand. All this was incapable of being prevented!'"'

"'Bhishma continued, "Thus addressed by the Yaksha Sthuna, Sikhandin, O Bharata, came to his city, filled with great joy. And he worshipped with diverse scents and garlands of flower and costly presents persons of the regenerate class, deities, big trees and crossways. And Drupada, the ruler of the Panchalas, along with his son Sikhandin whose wishes had been crowned with success, and with also his kinsmen, became exceedingly glad. And the king then, O bull of Kuru's race, gave his son, Sikhandin, who had been a woman, as a pupil, O monarch, to Drona. And prince Sikhandin obtained, along with yourselves, the whole science of arms with its four divisions. And (his brother) Dhrishtadyumna of Prishata's race also obtained the same. Indeed, all this way represented unto me, O sire, by the spies, disguised as idiots and as persons without the senses of vision, and hearing whom I had set upon Drupada. It is thus, O king, that that best of Rathas, Sikhandin, the son of Drupada, having first been born a female, subsequently became a person of the other sex. And it was the eldest daughter of the ruler of Kasi, celebrated by the name of Amva, who was, O bull of Bharata's race, born in Drupada's line as Sikhandin. If he approacheth me bow in hand and desirous of fight, I will not look at him even for a moment nor smite him, O thou of unfading glory! Even this is my vow, known over all the world, viz., that I will not, O son of Kuru's race, shoot weapons upon a woman, or one that was a woman before or one bearing a feminine name, or one whose form resembleth a woman's. I will not, for this reason, slay Sikhandin. Even this, O sire, is the story that I have ascertained of Sikhandin's birth. I will not, therefore, slay him in battle even if he approacheth me weapon in hand. If Bhishma slayeth a woman the righteous will all speak ill of him. I will not, therefore, slay him even if I behold him waiting for battle!"'

"Sanjaya continued, 'Hearing these words of Bhishma, king Duryodhana of Kuru's race, reflecting for a moment, thought even that behaviour was proper for Bhishma.'"

SECTION CXCVI

"Sanjaya said, 'When the night passed away and morning came, thy sons once more, in the midst of all the troops, asked their grandsire, saying, "O son of Ganga, this army that is ready for fight, of Pandu's son, that abounds with men, elephants, and steeds, that is crowded with Maharathas, that is protected by these mighty bowmen endued with great strength, viz., Bhima and Arjuna and others headed by Dhrishtadyumna and all resembling the very regents of the world, that is invincible and incapable of being withstood, that resembles the unbounded sea, — this sea of warriors incapable of being agitated by the very gods in battle, in how many days, O son of Ganga, O thou of great effulgence, canst thou annihilate it, and in what time can that mighty bowman, our preceptor (Drona), in what time also the mighty Kripa, in what time Karna who taketh a pleasure in battle, and in what time that best of Brahmanas, viz., the son of Drona, can each annihilate it? Ye that are in my army are all acquainted with celestial weapons! I desire to know this, for the curiosity I feel in my heart is great! O thou of mighty arms, it behoveth thee to say this to me!"

"'Bhishma said, "O foremost one of the Kurus, O lord of the earth, thou enquirest about the strength and weakness of the foe. This, indeed, is worthy of thee. Listen, O king, as I tell thee the utmost limit of my power in battle, or of the energy of my weapons, or of the might of my arms, O thou of mighty arms! As regards ordinary combatants, one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them aided by the ways of deception. Even this is what hath been laid down in respect of the duties of warriors. I can annihilate the Pandava army, O blessed monarch, taking every morning ten thousand (ordinary) warriors and one thousand car-warriors as my share from day to day. Cased in mail and always exerting myself actively, I can, O Bharata, annihilate this large force, according to this arrangement as regards both number and time. If, however, stationed in battle, I shoot my great weapons that slay hundreds and thousands at a time, then I can, O Bharata, finish the slaughter in a month.”’

“Sanjaya continued, ‘Hearing these words of Bhishma, king Duryodhana then asked Drona, O monarch, that foremost one of Angira’s race, saying, “O preceptor, in what time canst thou annihilate the troops of Pandu’s son?” Thus addressed by him, Drona said smilingly, “I am old, O mighty-armed one! My energy and activity have both become weak. With the fire of my weapons I can consume the army of the Pandavas, like Santanu’s son Bhishma, I think, in a month’s time. Even this is the limit of my power, even this is the limit of my strength.” Then Saradwat’s son Kripa said that he could annihilate the foe in two month’s time. Drona’s son (Aswatthaman) pledged himself to annihilate the Pandava army in ten nights. Karna, however, acquainted as he was with weapons of high efficacy, pledged himself to achieve that feat in five days. Hearing the words of the Suta’s son the son of the ocean-going (Ganga) laughed aloud and said, “As long, O son of Radha, as thou encounterest not in battle Partha with his arrows, conch, and bows and rushing to the combat on his car with Vasudeva in his company, so long mayest thou think so! Why, thou art capable of saying anything, even what thou pleasest!”’”

SECTION CXCVII

VAISAMPAYANA SAID, "HEARING these words (of the leaders of the Kuru army), Kunti's son Yudhishthira, summoning all his brothers, said unto them these words in private.

"Yudhishthira said, 'The spies I had placed in the army of Dhritarashtra's son, brought me this news in the morning. Duryodhana asked Ganga's son of great vows, saying, "O lord, in what time canst thou annihilate the troops of Pandu's sons?" Indeed, the wicked Duryodhana was answered by him in these words, viz., — In a month! Drona also declared that he could do the same feat in about the same time. Gautama (Kripa) indicated twice that period, as hath been heard by us. Drona's son acquainted with weapons of high efficacy declared the period (in his case) to be ten nights. Karna also, acquainted with weapons of high efficacy, asked in the midst of the Kurus, declared that thy could complete the slaughter in five days. Therefore, I also, O Arjuna, am desirous of hearing thy words. In what time canst thou, O Falguni, exterminate the foe?' Thus addressed by the king, Dhananjaya of curly hair, casting a look upon Vasudeva, said these words, 'All these (Bhishma and others) are high-souled (warriors), accomplished in arms and acquainted with all modes of warfare. Without doubt, O king, they can exterminate (our forces) even thus! Let thy heart's anguish, however, be dispelled. I tell thee truly that with Vasudeva as my ally, I can, on a single car, exterminate the three worlds with even the immortals, indeed, all mobile creatures that were, are, will be, in the twinkling of the eye. This is what I think. That terrible and mighty weapon which the Lord of all creatures (Mahadeva) gave me on the occasion of my hand-to-hand encounter with him (in the guise of) a hunter, still existeth with me. Indeed, O tiger among men, that weapon which the Lord of all creatures useth at the end of Yuga for destroying created things, existeth with me. Ganga’s son knoweth not that weapon; nor Drona nor Gautama (Kripa); nor Drona’s son, O king! How, therefore, can the Suta’s son know it? It is not, however, proper to slay ordinary men in battle by means of celestial weapons. We shall (on the other band) vanquish our foes in a fair fight. Then, these tigers among men, O king, are thy allies! All of them are well-versed in celestial weapons, and all of them are eager for battle. All of them after their initiation in the Vedas, have undergone the final bath in sacrifices. All of them are unvanquished. They are competent, O son of Pandu, to slay in battle the army of even the celestials. Thou hast for thy allies Sikhandin, and Yuyudhana and Dhristadyumna of Prishata’s race; and Bhimasena, and these twins, and Yudhamanyu, and Uttamaujas, and Virata and Drupada who are equal in battle unto Bhishma and Drona; and the mighty-armed Sankha, and Hidimva’s son of great might; and this latter’s son Anjanparvan endued with great strength and prowess; and Sini’s descendant of mighty arms and well-versed in battle, and the mighty Abhimanyu and the five sons of Draupadi! Thou art thyself, again, competent to exterminate the three worlds! O thou that art endued with effulgence equal unto that of Sakra himself, I know it, O Kaurava, for it is manifest, that that man upon whom thou mayest cast thy eyes in anger is sure to be annihilated!’”

SECTION CXCVIII

Vaisampayana said, “Next morning, under a cloudless sky, all the kings, urged by Dhritarashtra’s son, Duryodhana, set out against the Pandavas. And all of them had purified themselves by baths, were decked in garlands, and attired in white robes. And having poured libations on fire, caused Brahmanas to utter benedictions on them, they took up their weapons and raised their (respective) standards. And all of them were conversant with the Vedas, and endued with great bravery, and had practised excellent vows. And all of them were grantors of (other people’s) wishes, and all were skilled in battle. Endued with great strength, they set out, reposing confidence on one another, and with singleness of purpose desiring to win in battle the highest regions. And first Vinda and Anuvinda, both of Avanti, and Kekayas, and the Vahlikas, all set out with Bharadwaja’s son at their head. Then came Aswatthaman, and Santanu’s son (Bhishma), and Jayadratha of the country of the Sindhu, and the kings of the southern and the western countries and of the hilly regions, and Sakuni, the ruler of the Gandharas, and all the chiefs of the eastern and the northern regions, and the Sakas, the Kiratas, and Yavanas, the Sivis and the Vasatis with their Maharathas at the heads of their respective divisions. All these great car-warriors marched in the second division. Then came Kritavarman at the head of his troops, and that mighty car-warrior, viz., the ruler of the Trigartas, and the king Duryodhana surrounded by his brothers, and Sala, and Bhurisravas, and Salya, and Vrihadratha, the ruler of the Kosalas. These all marched in the rear, with Dhritarashtra’s sons at their head. And all these Dhartarashtras endued with great might, uniting together in proper order, and all clad in mail, took up their position at the other end of Kurukshetra, and, O Bharata, Duryodhana caused his encampment to be so adorned as to make it look like a second Hastinapura.

Indeed, O king, even those that were clever among the citizens of Hastinapura could not distinguish their city from the encampment. And the Kuru king caused inaccessible pavilions, similar to his own, to be erected by hundreds and thousands for the (other) kings (in his army). And those tents, O king, for the accommodation of the troops were well-planted on an area measuring full five yojanas of that field of battle. And into those tents by thousands that were full of provisions, the rulers of the earth entered, each according to his courage according to the strength he possessed. And king Duryodhana ordered excellent provisions to be supplied for all those high-souled kings with their troops consisting of infantry, elephants, and horses, and with all their followers. And as regards all those that subsisted upon mechanical arts and all the bards, singers, and panegyrists devoted to his cause, and vendors and traders, and prostitutes, and spies, and persons who had come to witness the battle, the Kuru king made due provision for all of them."

SECTION CXCIX

VAISAMPAYANA SAID, “LIKE Duryodhana, king Yudhishthira also, the son of Kunti and Dharma, ordered out, O Bharata, his heroic warriors headed by Dhrishtadyumna. Indeed, he ordered that slayer of foes and commander of force, that leader, steady in prowess, of the Chedis, the Kasis, and the Karushas, viz., Dhrishtaketu, as also Virata, and Drupada, and Yuyudhana, and Sikhandin, and those two mighty bowmen, those two princes of Panchala, viz., Yudhamanyu and Uttamaujas, to set out. Those brave warriors, cased in handsome coats of mail and decked with golden ear-rings, blazed forth like fires on the sacrificial altar when fed with clarified butter. Indeed, those mighty bowmen looked resplendent like the planets in the firmament. Then that bull among men king Yudhishthira, having duly honoured all his combatants, ordered them to march. And king Yudhishthira ordered excellent provisions of food for those high-souled kings with their troops consisting of infantry, and elephants and horses, and with all their followers, as also for all those that subsisted on mechanical arts. And the son of Pandu first ordered Abhimanyu, and Vrihanta, and the five sons of Draupadi, to march with Dhrishtadyumna at their head. And he then despatched Bhima, and Dhananjaya the son of Pandu, in the second division of his forces. And the din made by the men moving and running about for harnessing their steeds and elephants and loading the cars with implements of battle, and the shouts of the cheerful combatants, seemed to touch the very heavens. And last of all, the king marched himself, accompanied by Virata and Drupada and the other monarchs (on his side). And that army of fierce bowmen commanded by Dhrishtadyumna, hitherto stationed in one place, but now extended into columns for marching, looked like the (impetuous) current of Ganga. Then the intelligent Yudhishthira depending on his wisdom, disposed his divisions in a different order, confounding the sons of Dhritarashtra. And the son of Pandu ordered that those mighty bowmen, the (five) sons of Draupadi and Abhimanyu, and Nakula, and Sahadeva, and all the Prabhadrakas, and ten thousand horses, and two thousand elephants, and ten thousand foot-soldiers, and five hundred cars, constituting the first irresistible division of his army, should be placed under the command of Bhimasena. And he placed in the middle division of his army Virata and Jayatsena, and those two mighty car-warriors, viz., Yudhamanyu and Uttamauja, the two high-souled princes of Panchala, both endued with great prowess and both armed with mace and bow. And in this middle division marched Vasudeva and Dhananjaya. There were (placed) combatants highly accomplished in arms and burning with anger. Amongst them were steeds ridden by brave warriors, and five thousand elephants, and crowds of cars all around. And foot-soldiers in thousands, that were all brave and armed with bows, swords, and maces, marched behind them, as thousands marched before them. And in that part of that sea of troops, where Yudhishthira himself was, there were stationed numerous lords of earth. And there also were thousands of elephants, and steeds by ten thousands, and cars and foot-soldiers also by thousands. And there also marched, O bull among kings, Chekitana with his own large force, and king Dhrishtaketu, the leader of the Chedis. And there also was that mighty bowman, Satyaki, the foremost car-warrior of the Vrishnis, that mighty combatant, surrounded by hundreds and thousands of cars and leading (them to battle)! And those bulls among men, Kshatrahan and Kshatradeva, mounted on their cars, marched behind, protecting the rear. And there (in the rear) were the waggons, stalls, uniforms, vehicles and draft animals. There also were thousands of elephants and horses by tens of thousands. And taking all the invalids and women, and all that were emaciated and weak, and all the animals carrying his treasures, and all his granaries, with the aid of his elephant-divisions, Yudhishthira marched slowly. And he was followed by Sauchitti, who steadily adhered to truth and was invincible in battle, and Srenimat, and Vasudeva and Vibhu, the son of the ruler of Kasi, with twenty thousand cars, and hundred million steeds of high mettle, each bearing scores of bells on its limbs, and twenty thousand smiting elephants with tusks as long as plough-shares, all of good breed and divided temples and all resembling moving masses of clouds. Indeed, these usually walked behind those monarchs. Besides these, O Bharata, the elephants that Yudhishthira had in his seven Akshauhinis, numbering seventy thousand with humour trickling down their trunks and from their mouths, and resembling (on that account) showering clouds, also followed the king, like moving hills.

"Thus was arrayed that terrible force of the intelligent son of Kunti. And relying upon that force he battled with Suyodhana, the son of Dhritarashtra. Besides those already named, other men by hundreds and thousands and tens of thousands, in divisions numbering by thousands, followed (the Pandava army), roaring loudly. And the warriors by thousands and ten thousands, filled with joy, beat their drums by thousands and blew conchs by tens of thousands!"

The End of Udyoga Parva

ENDNOTES.

[1] i.e., passage of the sun from the winter to the summer solstice.

[2] Divination was practised by reference to the stars in the night.

[3] The question that Dhritarashtra asks is easy enough. The Rishi having applauded knowledge and its efficacy in procuring emancipation, the king asks, if knowledge is of such efficacy, what then is the value of Karma or acts, *i.e.* prayers and sacrifices as ordained in the Vedas? Ijyaya is the instrumental form of Ijya, meaning sacrifices, religious rites, and ceremonies. Parartham is explained by Nilakantha to mean Mokshaprapakatwam, i.e., capacity to lead to emancipation. It should be noted here that the Hindu idea of emancipation is not bliss enjoyed by a conscious Self, but freedom from the obligation of re-birth and Karma. Mere Karma, as such, implies pain and misery and the Supreme Soul (Para-Brahman) is without action and attributes. Although other kinds of salvation are spoken of in other systems of philosophy, the emancipation that forms the subject of these queries and answers, is freedom from this Karma.

[4] The Rishi answers, — Yes, Karma or action does, indeed, lead to the emancipate state. In the regions, of which thou speakest, there are both bliss and emancipation (Arthajata) is explained by Nilakantha to mean Bhoja-mokshakhya-prayojana samanyam. The second line is elliptical, the construction being Paratma aniha (san) param ayati; (anyatha-tu) margena margan nihatya param (prayati). Paratma is explained by Nilakantha, to mean one who regards the material body to be Self. In the succeeding Slokas the Rishi uses the word dehin which, in this connection, is the same as dehabhimanin. The Rishi's answer is, — The materialist, by renouncing desire, attaineth to the state of the Supreme Soul, i.e., emancipation. The sense seems to be that by renouncing desire, both actions and attributes are lost. The state, therefore, of such a soul is one of inaction, or perfect quietude and the absence of attributes, which is exactly the nature of the Supreme Soul. If, again, emancipation be sought without extinguishing desire, i.e., by the aid of work (prayers and sacrifices), it is to be attained "by extinguishing path by a path," i.e., the seeker is to proceed along a definite or prescribed or ordained route, taking care that the portions of the route he once passes over may not have to be re-trodden by him. Action, as explained in a subsequent Sloka, leadeth, it is true to regions of bliss and emancipation, but that state is transitory, for when the merit is extinguished, the state that was attained in consequence of it, is extinguished, and the person falling off, has to recommence action. If, therefore, permanent emancipation is to be attained, the obligation of recommencing action must be got rid of, i.e., care must be taken that the portions of the route once passed over may not have to be re-trodden.

[5] Apparently this question of Dhritarashtra is not connected with what precedes. The connection however, is intimate, and the question follows as a corollary from the Rishi's last answer. The Rishi having said that the ordinary soul, by a certain process (i.e., renunciation of desire) attains to the state of the Supreme Soul, Dhritarashtra infers that vice versa, it is the Supreme Soul that becomes the ordinary soul, for (as Nilakantha puts it in the phraseology of the Nyaya school) things different cannot become what they are not and unless things are similar, they cannot become of the same nature. Applying this maxim of the Nyaya it is seen that when the ordinary soul becomes the Supreme Soul, these are not different, and, therefore, it is the Supreme Soul that becomes the ordinary soul. Under this impression Dhritarashtra asks, — Well, if it is the Supreme Soul that becomes the ordinary soul, who is it that urgeth the Supreme Soul to become so? And if all this (universe) be indeed, that Soul, in consequence of the latter pervading and entering into everything, then divested of desire as the Supreme Soul is, where is the possibility of its action (action or work being the direct consequence of desire)? If it is answered that the universe is the Deity's lila (mere sport, as some schools of philosophy assert), then, as every sport is ascribable to some motive of happiness, what can be the happiness of the Deity, who, as presupposed, is without desire?

[6] The Rishi answers — There is a great objection in admitting the complete or essential identity of things different, i.e., the ordinary soul and Supreme Soul being different, their identity cannot be admitted. As regards creatures, they flow continually from Anadi-yoga, i.e., the union of the Supreme Soul (which in itself is Unconditioned) with the conditions of space, time etc.; i.e., there is this much of identity, therefore between the ordinary and the Supreme Soul, but not a complete or essential identity. It is also in consequence of this that the superiority of the Supreme Soul is not lost (the opposite theory would be destructive of that superiority). The favourite analogy of the thinkers of this school for explaining the

connection of the Supreme Soul with the universe is derived from the connection of Akasa with Ghatakasa, i.e., space absolute and unconditioned and space as confined by the limits of a vessel. The latter has a name, is moved when the vessel is moved, and is limited in space; while space itself, of which the vessel's space forms a part, is absolute and unconditioned, immovable, and unlimited.

[7] Cars, elephants, horses, infantry, vehicles other than cars, and warriors fighting from the backs of camels.

[8] Called also the Badava fire.

[9] The allusion is to the incarnation of Vishnu as the Horse-necked. Nilakantha explains suvarnakhyam Jagat to be Veda prancha, i.e., the whole Vedas with all their contents. According to him, the sense of the passage is that Vishnu in that form swells with his own voice the Vedic notes chanted by the Brahmanas.

[10] Patauti Jalam sravantiti patalam. Thus Nilakantha.

[11] Literally, one that hath a beautiful or excellent face.

[12] The story of Viswamitra's promotion to the status of a Brahmana is highly characteristic. Engaged in a dispute with the Brahmana Rishi Vasishtha, Viswamitra who was a Kshatriya king (the son of Kusika) found, by bitter experience, that Kshatriya energy and might backed by the whole science of arms, availed nothing against a Brahmana's might, for Vasishtha by his ascetic powers created myriads and myriads of fierce troops who inflicted a signal defeat on the great Kshatriya king. Baffled thus, Viswamitra retired to the breast of Himavat and paid court to Siva. The great God appeared and Viswamitra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viswamitra then came back and sought an encounter with Vasishtha, but the latter by the aid only of his Brahmanical (bamboo) stick baffled the fiercest weapons of Viswamitra, of even celestial efficacy. Humiliated and disgraced, Viswamitra set his heart on becoming a Brahmana. He gave up his kingdom and retiring into the woods with his queen began to practise to severest austerities. After the expiration of ten thousand years, the Creator Brahma appeared before him and addressed him as a royal Rishi. Dispirited at this, he devoted himself to still severer austerities. At last, at Dharma's command (as here referred to) the great Kshatriya king became a Brahmana. This, in the Hindu scriptures, is the sole instance of a person belonging to a lower order becoming a Brahmana by ascetic austerities.

[13] These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices.

[14] i.e., the subdivisions of the Pranava, the mysterious Mantra, which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the Vedas, the Upanishads, and the various branches of the Srutis and the Smritis.

[15] Small divisions of time.

[16] The limbs that should be 'prominent' or 'elevated' in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, viz., the back of each palm, the two dorsa, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hands, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upper-lips, and the palate. These five also, are variously given.

[17] The latter half of this Sloka is variously read. The correct reading, I apprehend, is Niyamanani Santare Hritanyasan Vitastaya, i.e., 'while transported across, were taken (down) by the (river) Vitasta' — the latter being one of the five rivers of the Punjab.

[18] The science of arms (Dhanurved) classes arms under four heads, viz., Mukta, Amukta, Muktamukta, and Yantramukta. A Mukta weapon is one that is hurled from the hand, as a discus. An Amukta is not hurled from the hand, as a sword. A Muktamukta is one that is sometimes hurled and sometimes not, as a mace. A Yantramukta is one shot from a machine, as an arrow or a ball. All Mukta weapons are Astras, while all Amukta ones are called sastras.

[19] The thousand-handed Arjuna, called also Kartaviryarjuna, the vanquisher of Ravana, the chief of Haihaya clan of Kshatriyas having his capital at Mahishmati on the banks of the Narmada (Nerbuda), was slain by Rama.

BOOK 6. BHISHMA PARVA

SECTION I

(Jamvu-khanda Nirmana Parva)

OM! HAVING BOWED down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word ‘Jaya’ be uttered.

Janamejaya said,— “How did those heroes, the Kurus, the Pandavas, and the Somakas, and the high-souled kings assembled together from various countries, fight?”

Vaisampayana said,— “Listen thou, O lord of the earth, how those heroes, — the Kurus, the Pandavas, and the Somakas, — fought on the sacred plain of the Kurukshetra.[1] Entering Kurukshetra, the Pandavas endued with great might, along with the Somakas, advanced, desirous of victory, against the Kauravas. Accomplished in the study of the Vedas, all (of them) took great delight in battle. Expectant of success in battle, with their troops (they) faced the fight. Approaching the army of Dhritarashtra’s son, those (warriors) invincible in battle[2] stationed themselves with their troops on the western part (of the plain), their faces turned towards the east. Yudhishthira, the son of Kunti, caused tents by thousands to be set up according to rule, beyond the region called Samantapanchaka. The whole earth seemed then to be empty, divested of horses and men, destitute of cars and elephants, and with only the children and the old left (at home). From the whole area of Jamvudwipa over which the sun sheds his rays,[3] was collected that force, O best of kings. Men of all races,[4] assembled together, occupied an area extending for many Yojanas over districts, rivers, hills, and woods. That bull among men, king Yudhishthira, ordered excellent food and other articles of enjoyment for all of them along with their animals. And Yudhishthira fixed diverse watch-words for them; so that one saying this should be known as belonging to the Pandavas. And that descendant of Kuru's race also settled names and badges for all of them for recognition during time of battle.

"Beholding the standard-top of Pritha's son, the high-souled son of Dhritarashtra, with a white umbrella held over his head, in the midst of a thousand elephants, and surrounded by his century of brothers, began with all the kings (on his side) to array his troops against the son of Pandu. Seeing Duryodhana, the Panchalas who took delight in battle, were filled with joy and blew their loud-sounding conches and cymbals of sweet sounds. Beholding those troops so delighted, Pandu's son and Vasudeva of great energy had their hearts filled with joy. And those tigers among men, Vasudeva and Dhananjaya, seated on one car, having felt great joy, both blew their celestial conches. And hearing the blare of Gigantea and the loud blast of Theodotes belonging unto the two, the combatants ejected urine and excreta. As other animals are filled with fear on hearing the voice of the roaring lion, even so became that force upon hearing those blasts. A frightful dust arose and nothing could be seen, for the sun himself, suddenly enveloped by it, seemed to have set.[5] A black cloud poured a shower of flesh and blood over the troops all around. All this seemed extraordinary. A wind rose there, bearing along the earth myriads of stony nodules, and afflicting therewith the combatants by hundreds and thousands. (For all that), O monarch, both armies, filled with joy, stood addrest for battle, on Kurukshetra like two agitated oceans. Indeed, that encounter of the two armies was highly wonderful, like that of two oceans when the end of the Yuga is arrived. The whole earth was empty, having only the children and the old left (at home), in consequence of that large army mustered by the Kauravas.[6] Then the Kurus, the Pandavas, and the Somakas made certain covenants, and settled the rules, O bull of Bharata's race, regarding the different kinds of combat. Persons equally circumstanced must encounter each other, fighting fairly. And if having fought fairly the combatants withdraw (without fear of molestation), even that would be gratifying to us. Those who engaged in contests of words should be fought against with words. Those that left the ranks should never be slain.[7] A car-warrior should have a car-warrior for his antagonist; he on the neck of an elephant should have a similar combatant for his foe; a horse should be met by a horse, and a foot-soldier, O Bharata, should be met by a foot-soldier. Guided by considerations of fitness, willingness, daring and might, one should strike another, giving notice. No one should strike another that is unprepared[8] or panic-struck. One engaged with another, one seeking quarter, one retreating, one whose weapon is rendered unfit, uncased in mail, should never be struck. Car-drivers, animals (yoked to cars or carrying weapons), men engaged in the transport of weapons,[9] players on drums and blowers of conches should never be struck. Having made these covenants, the Kurus, and the Pandavas, and the Somakas wondered much, gazing at each other. And having stationed (their forces thus), those bulls among men, those high-souled ones, with their troops, became glad at heart, their joy being reflected on their countenances."

SECTION II

Vaisampayana said,— “Seeing then the two armies (standing) on the east and the west for the fierce battle that was impending, the holy Rishi Vyasa, the son of Satyavati, that foremost of all persons acquainted with the Vedas, that grandsire of the Bharatas, conversant with the past, the present, and the future, and beholding everything as if it were present before his eyes, said these words in private unto the royal son of Vichitravirya who was then distressed and giving way to sorrow, reflecting on the evil policy of his sons.

“Vyasa said,— ‘O king, thy sons and the other monarchs have their hour arrived.[10] Mustered in battle they will kill one another. O Bharata, their hour having come, they will all perish. Bearing in mind the changes brought on by time, do not yield thy heart to grief. O king, if thou wish to see them (fighting) in battle, I will, O son, grant thee vision. Behold the battle.’

“Dhritarashtra said,— ‘O best of regenerate Rishi, I like not to behold the slaughter of kinsmen. I shall, however, through thy potency hear of this battle minutely.’”

Vaisampayana continued.— “Upon his not wishing to see the battle but wishing to hear of it, Vyasa, that lord of boons, gave a boon to Sanjaya. (And addressing Dhritarashtra he said),— ‘This Sanjaya, O king, will describe the battle to thee. Nothing in the whole battle will be beyond this one’s eyes. Endued, O king with celestial vision, Sanjaya will narrate the battle to thee. He will have knowledge of everything. Manifest or concealed, (happening) by day or by night, even that which is thought of in the mind, Sanjaya shall know everything. Weapons will not cut him and exertion will not fatigue him. This son of Gavalgani will come out of the battle with life. As regards myself, O bull of Bharata’s race, the fame of these Kurus, as also of all the Pandavas, I will spread. Do not grieve. This is destiny, O tiger among men. It behoveth thee not to give way to grief. It is not capable of being prevented. As regards victory, it is there where righteousness is.'"

Vaisampayana continued,— "That highly-blessed and holy grandsire of the Kurus, having said so, once more addressed Dhritarashtra and said,— 'Great will the slaughter be, O monarch, in this battle. I see here also (numerous) omens indicative of terror. Hawks and vultures, and crows and herons, together with cranes, are alighting on the tops of trees and gathering in flocks. These birds, delighted at the prospect of battle, are looking down (on the field) before them. Carnivorous beasts will feed on the flesh of elephants and steeds. Fierce herons, foreboding terror, and uttering merciless cries, are wheeling across the centre towards the southern region. In both the twilights, prior and posterior, I daily behold, O Bharata, the sun during his rising and setting to be covered by headless trunks. Tri-coloured clouds with their extremities white and red and necks black, charged with lightning, and resembling maces (in figure) envelope the sun in both twilights. I have seen the sun, the moon, and the stars to be all blazing. No difference in their aspect is to be noted in the evening. I have seen this all day and all night. All this forbodes fear. On even the fifteenth night of the lighted-fortnight in (the month of) Kartika, the moon, divested of splendour, became invisible, or of the hue of fire, the firmament being of the hue of the lotus. Many heroic lords of earth, kings and princes, endued with great bravery and possessed of arms resembling maces, will be slain and sleep lying down on the earth. Daily I notice in the sky during night time the fierce cries of battling boars and cats.[11] The images of gods and goddesses sometimes laugh, sometimes tremble, and sometimes again these vomit blood through their mouths and sometimes they sweat and sometimes fall down. O monarch! drums, without being beaten, give sounds, and the great cars of Kshatriyas move without (being drawn by) animals yoked to them. Kokilas, wood-peckers, jaws, water-cocks, parrots, crows, and peacocks, utter terrible cries. Here and there, cavalry soldiers, cased in mail, armed with weapons, send forth fierce shouts. At sun-rise flights of insects by hundreds are seen. In both twilights, the cardinal quarters seem to be ablaze, and the clouds, O Bharata, shower dust and flesh. She, O king, who is celebrated over the three worlds and is applauded by the righteous, even that (constellation) Arundhati keepeth (her lord) Vasistha on her back. The planet Sani also, O king, appeareth afflicting (the constellation) Rohini. The sign of the deer in the Moon hath deviated from its usual position. A great terror is indicated. Even though the sky is cloudless, a terrible roar is heard there. The animals are all weeping and their tears are falling fast.'"

SECTION III

“Vyasa said,— ‘Asses are taking births in kine. Some are having sexual pleasure with mothers. The trees in the forests are exhibiting unseasonable flowers and fruits. Women quick with child, and even those that are not so, are giving birth to monsters. Carnivorous beasts, mingling with (carnivorous) birds, are feeding together. Ill-omened beasts, some having three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some having fierce teeth, are being born, and with mouths wide open are uttering unholy cries. Horses with three legs, furnished with crests, having four teeth, and endued with horns, are also being born. O king! in thy city is also seen that the wives of many utterers of Brahma are bringing forth Garudas and peacocks. The mare is bringing forth the cow-calf and the bitch is bringing forth, O king, jackals and cocks, and antelopes and parrots are all uttering inauspicious cries.[12] Certain women are bringing forth four or five daughters (at a time), and these as soon as they are born, dance and sing and laugh. The members of the lowest orders are laughing and dancing and singing, and thus indicating direful consequences. Infants, as if urged by death, are drawing armed images, and are running against one another, armed with clubs, and desirous of battle are also breaking down the towns (they erect in sport). Lotuses of different kinds and lilies are growing on trees. Strong winds are blowing fiercely and the dust ceaseth not. The earth is frequently trembling, and Rahu approacheth towards the sun. The white planet (Ketu) stayeth, having passed beyond the constellation Chitra. All this particularly bodeth the destruction of the Kurus. A fierce comet riseth, afflicting the constellation Pusya. This great planet will cause frightful mischief to both the armies. Mars wheeleth towards Magha and Vrihaspati (Jupiter) towards Sravana. The Sun’s offspring

(Sani) approaching towards the constellation Bhaga, afflicteth it. The planet Sukra, ascending towards Purva Bhadra, shineth brilliantly, and wheeling towards the Uttara Bhadra, looketh towards it, having effected a junction (with a smaller planet). The white planet (Ketu), blazing up like fire mixed with smoke, stayeth, having attacked the bright constellation Jeshtha that is sacred to Indra. The constellation Dhruva, blazing fiercely, wheeleth towards the right. Both the Moon and the Sun are afflicting Rohini. The fierce planet (Rahu) hath taken up its position between the constellations Chitra and Swati.[13] The red-bodied (Mars) possessed of the effulgence of fire, wheeling circuitously, stayeth in a line with the constellation Sravana over-ridden by Vrihaspati. The earth that produceth particular crops at particular seasons is now covered with the crops of every season.[14] Every barley-stalk is graced with five ears, and every paddy-stalk with a hundred. They that are the best of creatures in the worlds and upon whom depends the universe, viz., kine, when milked after the calves have their suck, yield only blood. Radiant rays of light emanate from bows, and swords blaze forth brilliantly. It is evident that the weapons behold (before them) the battle, as if it were already arrived. The hue of weapons and the water, as also of coats of mail and standards, is like that of fire. A great slaughter will take place. In this battle,[15] O Bharata, of the Kurus with the Pandavas, the earth, O monarch, will be a river of blood with the standards (of warriors) as its rafts. Animals and birds on all sides, with mouths blazing like fire, uttering fierce cries, and displaying these evil omens, are foreboding terrible consequences. A (fierce) bird with but one wing, one eye, and one leg, hovering over the sky in the night, screameth frightfully in wrath, as if for making the hearers vomit blood. It seemeth, O great king, that all weapons are now blazing with radiance. The effulgence of the constellation known by the name of the seven high-souled Rishis, hath been dimmed. Those two blazing planets, viz., Vrihaspati and Sani, having approached the constellation called Visakha, have become stationary there for a whole year. Three lunations twice meeting together in course of the same lunar fortnight, the duration of the latter is shortened by two days.[16] On the thirteenth day therefore, from the first lunation, according as it is the day of the full moon or the new moon, the moon and the sun are afflicted by Rahu. Such strange eclipses, both lunar and solar, forebode a great slaughter.[17] All the quarters of the earth, being overwhelmed by showers of dust, look inauspicious. Fierce clouds, portentous of danger, drop bloody showers during the night. Rahu of fierce deeds is also, O monarch, afflicting the constellation Kirtika. Rough winds, portending fierce danger, are constantly blowing. All these beget a war characterised by many sad incidents.[18] The constellations are divided into three classes. Upon one or another of each class, a planet of evil omen has shed its influence, foreboding terrible dangers.[19] A lunar fortnight had hitherto consisted of fourteen days, or fifteen days (as usual), or sixteen days. This, however, I never knew that the day of new-moon would be on the thirteenth day from the first lunation, or the day of full-moon on the thirteenth day from the same. And yet in course of the same month both the Moon and the Sun have undergone eclipses on the thirteenth days from the day of the first lunation.[20] The Sun and the Moon therefore, by undergoing eclipses on unusual days,[21] will cause a great slaughter of the creatures of the earth. Indeed, Rakshasas, though drinking blood by mouthful, will yet not be satiated. The great rivers are flowing in opposite directions. The waters of rivers have become bloody. The wells, foaming up, are bellowing like bulls.[22] Meteors, effulgent like Indra's thunder-bolt, fall with loud hisses.[23] When this night passeth away, evil consequences will overtake you. People, for meeting together, coming out of their houses with lighted brands, have still to encounter a thick gloom all round.[24] Great Rishis have said that in view of such circumstances the earth drinks the blood of thousands of kings. From the mountains of Kailasa and Mandara and Himavat thousands of explosions are heard and thousands of summits are tumbling down. In consequence of the Earth's trembling, each of the four oceans having swelled greatly, seems ready to transgress its continents for afflicting the Earth.[25] Fierce winds charged with pointed pebbles are blowing, crushing mighty trees. In villages and towns trees, ordinary and sacred, are falling down, crushed by mighty winds and struck by lightning. The (sacrificial) fire, when Brahmanas pour libations on it, becomes blue, or red, or yellow. Its flames bend towards the left, yielding a bad scent, accompanied by loud reports. Touch, smell, and taste have, O monarch, become what they were not. The standards (of warriors), repeatedly trembling are emitting smoke. Drums and cymbals are throwing off showers of coal-dust. And from the tops of tall trees all around, crows, wheeling in circles from the left, are uttering fierce cries. All of them again are uttering frightful cries of pakka, pakka and are perching upon the tops of standards for the destruction of the kings. Vicious elephants, trembling all over, are running hither and thither, urinating and ejecting excreta. The horses are all melancholy, while the elephants are resorting to the water. Hearing all this, let that be done which is suitable, so that, O Bharata, the world may not be depopulated.'"

Vaisampayana continued,— "Hearing these words of his father, Dhritarashtra said,— 'I think all this hath been ordained of old. A great slaughter of human beings will take place. If the kings die in battle observing the duties of the Kshatriya order, they will then, attaining to the regions reserved for heroes, obtain only happiness. These tigers among men, casting away their lives in great battle, will win fame in this and great bliss for ever in the next world.'"

Vaisampayana continued,— "O best of kings, thus addressed by his son Dhritarashtra, that prince of poets, the Muni (Vyasa) concentrated his mind in supreme Yoga. Having contemplated for only a short space of time, Vyasa once more said,— 'Without doubt, O king of kings, it is Time that destroyeth the universe. It is Time also that createth the worlds. There is nothing here that is eternal. Show the path of righteousness to the Kurus, to thy kinsmen, relatives, and friends. Thou art competent to restrain them. The slaughter of kinsmen hath been said to be sinful. Do not do that which is disagreeable to me. O king, Death himself hath been born in the shape of thy son. Slaughter is never applauded in the Vedas. It can never be beneficial. The usages of one's race are as one's own body. Those usages slay him that destroyeth them. For the destruction of this race and of those kings of the earth it is Time that maketh thee deviate into the wrong path like one in distress, although thou art competent (to walk along the path of righteousness). O king, in the shape of thy kingdom hath calamity come to thee. Thy virtue is sustaining a very great diminution.[26] Show what righteousness is unto thy sons. O thou that art invincible, of what value is that kingdom to thee which bringeth sin to thee? Take care of thy good name, thy virtue, and thy fame. Thou wilt then win heaven. Let the Pandavas have their kingdom, and let the Kauravas have peace.'"

"While that best of Brahmanas was saying these words in a sorrowful tone, Dhritarashtra, the son of Ambika, accomplished in speech, once more addressed him, saying.— 'My knowledge of life and death is similar to thine. The truth is known to me as regards these. Man, however, in what concerns his own interests, is deprived of judgment. O sire, know me to be one who is an ordinary person. Of immeasurable power thou art. I pray thee to extend thine towards us. Of soul under complete control, thou art our refuge and instructor. My sons are not obedient to me, O great Rishi. My understanding too is not inclined to commit sin.[27] Thou art the cause of the fame, the achievements, and the inclination for virtue, of the Bharatas. Thou art the reverend grandsire of both the Kurus and the Pandavas.'

"Vyasa said,— 'O royal son of Vichitravirya, tell me freely what is in thy mind. I will remove thy doubts.'"

"Dhritarashtra said,— 'O holy one, I desire to hear from thee of all those indications that happen unto those that become victorious in battle.'"

"Vyasa said,— 'The (sacred) fire assumes a cheerful radiance. Its light ascends upwards. Its flame bends towards the right. It blazes up without being smoky. The libations poured on it yield a fragrant scent. It is said that these are the indications of future success. The conches and cymbals yield sounds that are deep and loud. The Sun as well as the Moon gives pure rays. It is said that these are the indications of future success. Crows, whether stationary or on their wings, utter cries that are agreeable. They again that are behind, urge the warriors to advance; while they that are ahead, forbid all advance.[28] Where vultures, swans, parrots, cranes, and wood-peckers utter delightful cries, and wheel towards the right, the Brahmanas say that their victory in battle is certain. They whose divisions, in consequence of ornaments, coats of mail, and standards, or the melodious neigh of their steeds, become resplendent and incapable of being gazed at, always conquer their foes. They who utter cheerful shouts, those warriors, O Bharata, whose energies are not damped and whose garlands do not fade, always cross the ocean of battle. They who utter cheerful shouts having penetrated into the divisions of the foe, who utter even kind words,[29] to the enemy, and who, before striking, forewarn the foe, win victory. The objects of hearing, vision, taste, touch, and smell, without undergoing any change for the worse, become auspicious. This also is another indication of a victorious army, viz., there is joy among the combatants at all time. This also is another indication of success, *viz.* the winds that blow, the clouds, and the birds, all become favourable; while the clouds (so favourable) and the rain-bows drop beneficial showers. These, O king, are the indications of armies to be crowned with victory, while O monarch, all these become otherwise in the case of those that are about to be destroyed. Whether the army be small or large, cheerfulness, as an attribute of the combatants, is said to be a certain indication of victory. One soldier, struck with panic, can cause even a large army to take fright and fly. And when an army, struck with panic, takes to flight, it causes even heroic warriors to take fright. If a large army is once broken and put to rout, it cannot like a herd of deer disordered in fright or a mighty current of water be easily checked. If a large army is once routed, it is incapable of being rallied; on the other hand, beholding it broken, even those well-skilled in battle, O Bharata, become heartless. Beholding soldiers struck with fear and flying, the panic spreads in other directions, and soon, O king, the whole army is broken and flies in all directions. And when an army is routed, even brave leaders, O king, at the head of large divisions consisting of the four kinds of forces, are incapable of rallying them. An intelligent man, always exerting himself with activity, should strive (to win success) by the aid of means. It is said that that success which is won by negotiation and other means is the very best. That which is achieved by producing disunion (among the foe) is indifferent. While that success, O king, which is won by battle, is the worst. In battle are many evils, the initial one, as it is said, being slaughter. Even fifty brave men who know one another, who are underpressed, who are free from family ties, and who are firmly resolved, can crush a large army. Even five, six, seven men, who are unretreating, win victory. Vinata’s son Garuda, O Bharata, beholding even a large concourse of birds, asketh not the aid of many followers (to vanquish them). The strength in number, therefore of an army is not always the cause of victory. Victory is uncertain. It depends on chance. Even they that become victorious have to sustain loss.’”

SECTION IV

Vaisampayana said,— “Having said these words unto Dhritarashtra, Vyasa took his departure. And Dhritarashtra also, having heard those words, began to reflect in silence. And having reflected for only a short space of time, he began to sigh repeatedly. And, soon, O bull of Bharata’s race, the king asked Sanjaya of soul worthy of praise, — saying,— ‘O Sanjaya, these kings, these lords of earth, so brave and taking delight in battle, are for smiting one another with weapons of diverse kinds, being prepared to lay down their very lives for the sake of earth. Incapable of being restrained, they are, indeed, smiting one another for increasing the population of Yama’s domain. Desirous of prosperity connected with the possession of earth they are incapable of bearing one another. I, therefore, think that earth must be possessed of many attributes. Tell me all these, O Sanjaya, Many thousands, many millions, many tens of millions, many hundreds of millions, heroic men have come together at Kurujangala. I desire to hear, O Sanjaya, with accurate details, about the situation and dimensions of those countries and cities from which they have come. Through the potency of that regenerate Rishi Vyasa of immeasurable energy, thou art endued with the lamp of celestial perception and the eye of knowledge.’

“Sanjaya said,— ‘O thou of great wisdom, I will recount to thee the merits of earth according to my knowledge. Behold them with thy eye of wisdom. I bow to thee, O bull of Bharata’s race. Creatures in this world are of two kinds, mobile and immobile. Mobile creatures are of three kinds according to their birth, viz., oviparous, viviparous, and those engendered by heat and damp. Of mobile creatures, O king, the foremost are certainly those called viviparous. Of viviparous creatures the foremost are men and animals. Animals, O king, of diverse forms, are of fourteen species. Seven have their abodes in the woods, and seven of these are domestic. Lions, tigers, boars, buffaloes, and elephants as also bears and apes, are, O king, regarded as wild. Kine, goats, sheep, men, horses, mules, and asses, — these seven amongst animals are reckoned as domestic by the learned. These fourteen, O king, complete the tale of domestic and wild animals, mentioned, O lord of earth, in the Vedas, and on which the sacrifices rest. Of creatures that are domestic, men are foremost, while lions are the foremost of those that have their abode in the woods. All creatures support their life by living upon one another. Vegetables are said to be immobile, and they are of four species viz., trees, shrubs, creepers, creeping plants existing for only a year, and all stemless plants of the grass species.[30] Of mobile and immobile creatures, there are thus one less twenty; and as regards their universal constituents, there are five. Twenty-four in all, these are described as Gayatri (Brahma) as is well-known to all.[31] He who knows these truly to be the sacred Gayatri possessed of every virtue, is not liable, O best of the Bharatas, to destruction in this world. Everything springeth from the earth and everything, when destroyed, mergeth into the Earth. The Earth is the stay and refuge of all creatures, and the Earth is eternal. He that hath the Earth, hath the entire universe with its mobile and immobile population. It is for this that longing for (the possession of the) Earth, kings slay one another.'"

SECTION V

"Dhritarashtra said,— 'The names of rivers and mountains, O Sanjaya, as also of provinces, and all other things resting on the earth, and their dimensions, O thou that are acquainted with the measures of things of the earth in its entirety and the forests, O Sanjaya, recount to me in detail.'

"Sanjaya said,— 'O great king, all things in the universe, in consequence of the presence (in them) of the five elements, have been said to be equal by the wise. These elements, are space, air, fire, water, and earth. Their (respective) attributes are sound, touch, vision, taste, and scent. Every one of these elements possesses (in addition to what is especially its own) the attribute or attributes of that or of those coming before it. The earth, therefore, is the foremost of them all, possessing as it does the attributes of all the other four, besides what is specially its own, as said by Rishis acquainted with truth.[32] There are four attributes, O king, in water. Scent does not exist in it. Fire has three attributes viz., sound, touch, and vision. Sound and touch belong to air, while space has sound alone. These five attributes, O king, exist (in this way) in the five principal elements depending on which all creatures in the universe exist. They exist separately and independently when there is homogeneity in the universe.[33] When, however, these do not exist in their natural state but with one another, then creatures spring into life, furnished with bodies. This is never otherwise. The elements are destroyed, in the order of the one succeeding, merging into the one that proceeds; and they spring also into existence, one arising from the one before it.[34] All of these are immeasurable, their forms being Brahma itself. In the universe are seen creatures consisting of the five elements. Men endeavour to ascertain their proportions by exercising their reason. Those matters, however, that are inconceivable, should never be sought to be solved by reason. That which is above (human) nature is an indication of the inconceivable.

"'O son of Kuru's race, I will, however, describe to thee the island called Sudarsana. This island, O king, is circular and of the form of a wheel. It is covered with rivers and other pieces of water and with mountains looking like masses of clouds, and with cities and many delightful provinces. It is also full of trees furnished with flowers and fruits, and with crops of diverse kinds and other wealth. And it is surrounded on all sides with the salt ocean. As a person can see his own face in a mirror, even so is the island called Sudarsana seen in the lunar disc. Two of its parts seem to be a peepul tree, while two others look like a large hare. It is surrounded on all sides with an assemblage of every kind of deciduous plants. Besides these portions, the rest is all water. What remains I will describe to thee shortly. The rest I will speak of afterwards. Listen now to this that I describe in brief.[35]'"

SECTION VI

"Dhritarashtra said.— 'Thou art intelligent, O Sanjaya, and acquainted with the truth (about everything). Thou hast duly given a description of the island in brief. Tell us now of the island in detail. Tell us now of the dimension of the expanse of land that lies in the portion looking like a hare. Thou mayst then speak of the portion resembling peepul tree.'"

Vaisampayana said,— "Thus addressed by the king, Sanjaya began to say.

"Sanjaya said,— 'Stretching from east to west, are these six mountains that are equal[36] and that extend from the eastern to the western ocean. They are Himavat, Hemakuta, that best of mountains called Nishadha, Nila abounding with stones of lapis lazuli, Sweta white as the moon, and the mountains called Sringavat composed of all kinds of metals.[37] These are the six mountains, O king, which are always the resorts of Siddhas and Charanas. The space lying between each of these measures a thousand Yojanas, and thereon are many delightful kingdoms. And these divisions are called Varshas, O Bharata. In all those kingdoms reside creatures of diverse species. This (the land where we are) is in the Varsha that is called after Bharata. Next to it (northwards) is the Varsha called after Himavat. The land that is beyond Hemakuta is called Harivarsha. South of the Nila range and on the north of the Nishadha is a mountain, O king, called Malyavat that stretches from east to west. Beyond Malyavat northwards is the mountain called Gandhamadana.[38] Between these two (viz., Malyavat and Gandhamadana) is a globular mountain called Meru made of gold. Effulgent as the morning sun, it is like fire without smoke.[39] It is eighty-four thousand Yojanas high, and, O king, its depth also is eighty-four Yojanas. It standeth bearing the worlds above, below and transversely. Besides Meru are situated, O lord, these four islands, viz., Bhadraswa, and Ketumala, and Jamvudwipa otherwise called Bharata, and Uttar-Kuru which is the abode of persons who have achieved the merit of righteousness. The bird Sumukha, the son of Suparna, beholding that all the birds on Meru were of golden plumage, reflected that he should leave that mountain inasmuch as there was no difference between the good, middling, and bad birds. The foremost of luminaries, the sun, always circumambulates Meru, as also the moon with (his) attendant constellation, and the Wind-god too. The mountain, O king, is endued with celestial fruits and flowers, and it is covered all over with mansions made of furnished gold. There, on that mountain, O king, the celestials, the Gandharvas, the Asuras, and the Rakshasas, accompanied by the tribes of Apsaras, always sport. There Brahman, and Rudra, and also Sakra the chief of the celestials, assembled together, performed diverse kinds of sacrifices with plentiful gifts. Tumvuru, and Narada and Viswavasu, and the Hahas and the Huhus, repairing thither, adored the foremost of the celestials with diverse hymns. The high-souled seven Rishis, and Kasyapa the lord of creatures, repair thither, blessed be thou, on every parva day.[40] Upon the summit of that mountain, Usanas, otherwise called the Poet, sporteth with the Daityas (his disciples).[41] The jewels and gems (that we see) and all the mountains abounding in precious stones are of Meru. Therefrom a fourth part is enjoyed by the holy Kuvera. Only a sixteenth part of that wealth he giveth unto men. On the northern side of Meru is a delightful and excellent forest of Karnikaras, covered with the flowers of every season,[42] and occupying a range of hills. There the illustrious Pasupati himself, the creator of all things, surrounded by his celestial attendants and accompanied by Uma, sporteth bearing a chain of Karnikara flowers (on his neck) reaching down to his feet, and blazing with radiance with his three eyes resembling three risen suns. Him Siddhas truthful in speech, of excellent vows and austere ascetic penances, can behold. Indeed, Maheswara is incapable of being seen by persons of wicked conduct. From the summit of that mountain, like a stream of milk, O ruler of men, the sacred and auspicious Ganga, otherwise called Bhagirathi, adored by the most righteous, of universal form and immeasurable and issuing out with terrific noise, falleth with impetuous force on the delightful lake of Chandramas.[43] Indeed that sacred lake, like an ocean, hath been formed by Ganga herself. (While leaping from the mountains), Ganga, incapable of being supported by even the mountains, was held for a hundred thousand years by the bearer of Pinaka on his head.[44] On the western side of Meru, O king, is Ketumala.[45] And there also is Jamvukhanda. Both are great seats of humanity, O king.[46] There, O Bharata, the measure of human life is ten thousand years. The men are all of a golden complexion, and the women are like Apsaras. And all the residents are without sickness, without sorrow, and always cheerful. The men born there are of the effulgence of melted gold. On the summits of Gandhamadana, Kuvera the lord of the Guhyakas, with many Rakshasas and accompanied by tribes of Apsaras, passeth his time in joy. Besides Gandhamadana there are many smaller mountains and hills. The measure of human life there is eleven thousand years. There, O king, the men are cheerful, and endued with great energy and great strength and the women are all of the complexion of the lotus and highly beautiful. Beyond Nila is (the Varsha called) Sweta, beyond Sweta is (the Varsha called) Hiranyaka. Beyond Hiranyaka is (the Varsha called) Airavata covered with provinces. The last Varsha in the (extreme) north and Bharata's Varsha in the (extreme) south are both, O king, of the form of a bow. These five Varshas (viz., Sweta, Hiranyaka, Elavrita, Harivarsha, and Haimavat-varsha) are in the middle, of which Elavrita exists in the very middle of all. Amongst these seven Varshas (the five already mentioned and Airavata and Bharata) that which is further north excels the one to its immediate south in respect of these attributes, viz., the period of life, stature, health, righteousness, pleasure, and profit. In these Varshas, O Bharata, creatures (though of diverse species) yet live together. Thus, O king, is Earth covered with mountains. The huge mountains of Hemakuta are otherwise called Kailasa. There, O king, Vaisravana passeth his time in joy with his Guhyakas. Immediately to the north of Kailasa and near the mountains of Mainaka there is a huge and beautiful mountain called Manimaya endued with golden summits. Beside this mountain is a large, beautiful, crystal and delightful lake called Vindusaras with golden sands (on its beach). There king Bhagiratha, beholding Ganga (since) called after his own name, resided for many years. There may be seen innumerable sacrificial stakes made of gems, and Chaitya tree made of gold. It was there that he of a thousand eyes and great fame won (ascetic) success by performing sacrifices. There the Lord of all creatures, the eternal Creator of all the worlds, endued with supreme energy surrounded by his ghostly attendants, is adored. There Nara and Narayana, Brahman, and Manu, and Sthanu as the fifth, are (ever present). And there the celestial stream Ganga having three currents,[47] issuing out of the region of Brahman, first showed herself, and then dividing herself into seven streams, became Vaswokasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu as the seventh. The Supreme Lord hath (himself) made the arrangement with reference to that inconceivable and celestial stream. It is there that[48] sacrifices have been performed (by gods and Rishis) on a thousand occasions after the end of the Yuga (when creation begins). As regards the Saraswati, in some parts (of her course) she becometh visible and in some parts not so. This celestial sevenfold Ganga is widely known over the three worlds. Rakshasas reside on Himavat, Guhyakas on Hemakuta, and serpents and Nagas on Nishadha, and ascetics on Gokarna. The Sweta mountains are said to be the abode of the celestial and the Asuras. The Gandharvas always reside on Nishadhas, and the regenerate Rishis on Nila. The mountains of Sringavat also are regarded as the resort of the celestials.

"'These then, O great king, are the seven Varshas of the world as they are divided. Diverse creatures, mobile[49] and immobile, are placed in them all. Diverse kinds of prosperity, both providential and human, are noticeable in them. They are incapable of being counted. Those desirous, however, of their own good believe (all this). I have now told thee of that delightful region (of land) of the form of a hare about which thou hadst asked me. At the extremities of that region are the two Varshas, viz., one on the north and the other on the south. Those two also have now been told to thee. Then again the two islands Naga-dwipa and Kasyapa-dwipa are the two ears of this region of the form of a hare. The beautiful mountains of Maleya, O king, having rocks like plates of copper, form another (prominent) part of Jamvudwipa that having its shape resembling a hare.’”

SECTION VII

“Dhritarashtra said,— ‘Tell me, O Sanjaya, thou of great intelligence, of the regions to the north and the east side of Meru, as also of the mountains of Malyavat, in detail.’[50]

“Sanjaya said,— ‘On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems.[51] All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials.[52] All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women resemble Apsaras in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equally. Both possessed of equal beauty, both endued with similar virtues, and both equally dressed, both grow up in love, O monarch, like a couple of chakrabakas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bharunda, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly.

"'I will now describe to thee the eastern side of Meru duly. Of all the regions there, the foremost, O king, is called Bhadraswa, where there is a large forest of Bhadra-salas, as also a huge tree called Kalamra. This Kalamra, O king, is always graced with fruits and flowers. That tree again is a Yojana in height and is adored by Siddhas[53] and the Charanas. The men there are all of a white complexion, endued with great energy, and possessed of great strength. The women are of the complexion of lilies, very beautiful, and agreeable to sight. Possessed of radiance of the moon,[54] and white as the moon, their faces are as the full-moon. Their bodies again are as cool as the rays of the moon and they are all accomplished in singing and dancing. The period of human life there, O bull of the Bharata's race, is ten thousand years. Drinking the juice of the Kalamra they continue youthful for ever. On the south of Nila and the north of Nishadha, there is a huge Jamvu tree that is eternal. Adored by the Siddhas and Charanas, that sacred tree granteth every wish. After the name of that tree this division hath ever been called Jamvudwipa. O bull of Bharata race, a thousand and a hundred Yojanas is the height of that prince of trees, which touches the very heavens, O king of men. Two thousand and five hundred cubits measure the circumference of a fruit of that tree which bursts when ripe. In falling upon the earth these fruits make a loud noise, and then pour out, O king, a silvery juice on the ground. That juice of the Jamvu, becoming, O king, a river, and passing circuitously round Meru, cometh to the (region of the) Northern Kurus. If the juice of that fruit is quaffed, it conduces to peace of mind. No thirst is felt ever after, O king. Decrepitude never weakens them. And there a species of gold called Jamvunada and used for celestial ornaments, very brilliant and like the complexion of Indragopoka insects, is produced. The men born there are of the complexion of the morning sun.

"'On the summit of Malyavat is always seen, O bull of Bharata's race, the fire called Samvataka which blazeth forth at the end of the Yuga for the destruction of the universe. On Malyavat’s summit towards the east are many small mountains and Malyavat, O king, measures eleven thousand[55] Yojanas. The men born there are of the complexion of gold. And they are all fallen from the region of Brahman and are utterers of Brahma. They undergo the severest of ascetic austerities, and their vital seed is drawn up. For the protection of creatures they all enter the sun. Numbering sixty-six thousand, they proceed in advance of Aruna, surrounding the sun. Heated with the sun’s rays for sixty-six thousand years, they then enter the lunar disc.’”

SECTION VIII

"Dhritarashtra said,— 'Tell me truly, O Sanjaya, the names of all the Varshas, and of all the mountains, and also of all those that dwell on those mountains.'

"Sanjaya said,— 'On the south of Sweta and the north of Nishadha, is the Varsha, called Romanaka. The men that are born there are all of white complexion, of good parentage, and handsome features. And the men born there are also all without enemies. And they live, O king, for eleven thousand and five hundred years, being ever of cheerful hearts. On the south of Nishadha is the Varsha called Hiranmaya where is the river called Hiranwati. There, O king, liveth that foremost of birds named Garuda. And the people there, O monarch, are all followers of the Yakshas, wealthy, and of handsome features. And, O king, the men there are endued with great strength and have cheerful hearts. And they live for twelve thousand and five hundred years, O king, which is the measure of their lives. The mountains of Sringavat,[56] O ruler of men, have three beautiful summits. One of these is made of jewels and gems, another is very wonderful, being made of all kinds of gems and adorned with palatial mansions. There the self-luminous lady named Sandili always liveth. On the north of Sringavat and up to the margin of the sea, O king, the Varsha called Airavat. And because this jewelled mountain is there, therefore is this Varsha superior to all. The sun giveth no heat there and men are not subject to decay. And the moon there, with the stars, becoming the only source of light, covereth (the firmament). Possessing the radiance and complexion of the lotus, and endued with eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes, and agreeable scent (emanating from their bodies), they go without food and have their senses under control. They are all fallen from the region of the celestials, and are all, O king, without sin of any kind. And they live, O monarch, for thirteen thousand years, that being, O best of the Bharatas, the measure of their lives. And so on the north of the milky ocean, the Lord Hari of unlimited puissance dwelleth on his car made of gold. That vehicle is endued with eight wheels, with numerous supernatural creatures stationed on it, and having the speed of the mind. And its complexion is that of fire, and it is endued with mighty energy and adorned with Jamvunada gold. He is the Lord of all creatures, and is possessed, O bull of Bharata's race, of every kind of prosperity. In him the universe merges (when dissolution comes), and from him it again emanates (when the creative desire seizes him). He is the actor, and it is He that makes all others act. He, O monarch, is earth, water, space, air, and fire. He is Sacrifice's self unto all creatures, and fire is His mouth.'"

Vaisampayana continued,— "The high-souled king Dhritarashtra, thus addressed by Sanjaya, became, O monarch, absorbed in meditation about his sons. Endued with great energy, he then, having reflected, said these words: 'Without doubt, O Suta's son, it is Time that destroyeth the universe. And it is Time that again createth everything. Nothing here is eternal. It is Nara and Narayana, endued with omniscience, that destroyeth all creatures.[57] The gods speak of him as Vaikuntha (of immeasurable puissance), while men call him Vishnu (one that pervadeth the Universe)!'"

SECTION IX

"Dhritarashtra said,— 'Tell me truly (O Sanjaya) of this Varsha that is called after Bharata, where this senseless force hath been collected, in respect of which this my son Duryodhana hath been so very covetous, which the sons of Pandu also are desirous of obtaining, and in which my mind too sinketh. O, tell me this, for thou art, in my judgment endued with intelligence.'

"Sanjaya said,— 'Listen to me, O king. The sons of Pandu are not covetous about this country. On the other hand, it is Duryodhana that is covetous, and Sakuni the son of Suvala, as also many other Kshatriyas who are rulers of the provinces, who being covetous of this country are not able to bear one another. I will now tell thee, O thou of Bharata's race, of the tract of land known by Bharata's name. This land is the beloved one of Indra, and, O thou of Bharata's race, this land, O monarch, that is called after Bharata, is also the beloved land of Manu, the son of Vivaswat, of Prithu, of Vainya, of the high-souled Ikshwaku, of Yayati, of Amvarisha, of Mandhatri, of Nahusha, of Muchukunda, of Sivi the son of Usinara, of Rishava, of Ila, of king Nriga, of Kusika, O invincible one, of the high-souled Gadhi, of Somaka, O irrepressible one, and of Dilipa, and also, O monarch, of many other mighty Kshatriyas. I will now, O chastiser of foes, describe to thee that country as I have heard of it. Listen to me, O king, as I speak of what thou hast asked me. Mahendra, Malaya, Sahya, Suktimat, Rakshavat, Vindhya, and Paripatra, — these seven are the Kala-mountains[58] (of Bharatvarsha). Besides these, O king, there are thousands of mountains that are unknown, of hard make, huge, and having excellent valleys. Besides these there are many other smaller mountains inhabited by barbarous tribes. Aryans and Mlecchas, O Kauravya, and many races, O lord, mixed of the two elements, drink the waters of the following rivers, viz., magnificent Ganga, Sindhu, and Saraswati; of Godavari, and Narmada, and the large river called Yamuna; of Dhrishadwati, and Vipapa, and Vipasa and Sthulavaluka; of the river Vetravati, and that other one called Krishna-vena; of Iravati, and Vitasta, and Payosyini, and Devika; of Vedasmrita and Vedavati, and Tridiva, and Ikshumalavi;[59] of Karishini, and Chitravaha, and the river called Chitrasena; of Gomati, and Dhutapada and the large river called Gandaki[60], of Kausiki, and Nischitra, and Kirtya, and Nichita, and Lohatarini;[61] of Rashasi and Satakumbha, and also Sarayu; of Charmanwati, and Vetravati,[62] and Hastisoma, and Disa; of the river called Saravati, and Venna, and Bhimarathi; of Kaveri, and Chuluka, and Vina, and Satavala; of Nivara, and Mahila, and Suprayoga, O king; of Pavitra, and Kundala, and Rajani, and Puramalini; of Purvabhirama, and Vira, and Bhima, and Oghavati; of Palasini, and Papahara, and Mahendra, and Patalavati, of Karishini, and Asikni, and the large river Kusachira: of Makari, and Pravara, and Mena, and Hema, and Dhritavati; of Puravati, and Anushna, and Saivya, and Kapi, O Bharata; of Sadanira, and Adhrishya, and the mighty stream Kusadhara; of Sadakanta, and Siva, and Viravati; of Vatsu, and Suvastu, and Kampana with Hiranwati; of Vara, and the mighty river Panchami, of Rathachitra, and Jyotiratha, and Viswamitra, and Kapinjala; of Upendra, and Vahula, and Kuchira, and Madhuvahini: of Vinadi, and Pinjala, and Vena, and the great river Pungavena; of Vidisa and Krishna-vena, and Tamra, and Kapila, of Salu, and Suvama, the Vedaswa, and the mighty river Harisrava; of Sighra, and Pischala, and the river Bharadwaji, of the river Kausiki, and Sona, and Chandrama; of Durgamantrasila, and Brahma-vodhya, and Vrihadvati; of Yaksha, and Rohi, and Yamvunadi; of Sunasa and Tamasa, and Dasi, and Vasa, and Varuna, and Asi; of Nila, and Dhrimati, and the mighty river Parnasa; of Pomasi, and Vrishabha, and Brahma-meddhya, and Vrihaddhani. These and many other large rivers, O king, such as Sadonirmaya and Krishna, and Mandaga, and Mandavahini; and Mahagouri, and Durga, O Bharata; and Chitropala. Chitraratha, and Manjula, and Vahini; and Mandakini, and Vaitarani, and Kosa, and Mahanadi; and Suktimati, and Ananga, and Pushpaveni, and Utpalavati; and Lohitya, Karatoya, and Vrishasabhya; and Kumari, and

Rishikullya and Marisha, and Saraswati; and Mandakini, and Supunya, Sarvasanga, O Bharata, are all mothers of the universe and productive of great merit. Besides these, there are rivers, by hundreds and thousands, that are not known (by names), I have now recounted to thee, O king, all the rivers as far as I remember.

"'After this, listen to the names of the provinces as I mention them. They are the Kuru-Panchalas, the Salwas, the Madreyas, the Jangalas, the Surasena, the Kalingas, the Vodhas, the Malas, the Matsyas, the Sauvalyas, the Kuntalas, the Kasi-kosalas, the Chedis, the Karushas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Mekalas, the Utkalas; the Panchalas, the Kausijas, the Nikarprishthas, Dhurandharas; the Sodhas, the Madrabhujingas, the Kasis, and the further-Kasis; the Jatharas, the Kukuras, O Bharata; the Kuntis, the Avantis, and the further-Kuntis; the Gomantas, the Mandakas, the Shandas, the Vidarbhas, the Rupavahikas; the Aswakas, the Pansurashtras, the Goparashtras, and the Karityas; the Adhirjayas, the Kuladyas, the Mallarashtras, the Keralas, the Varatrasyas, the Apavahas, the Chakras, the Vakratapas, the Sakas; the Videhas, the Magadhas, the Swakshas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakrillomans; the Mallas, the Suddellas, the Pranradas, the Mahikas, the Sasikas; the Valhikas, the Vatadhanas, the Abhiras, the Kalajoshakas; the Aparantas, the Parantas, the Pahnabhas, the Charmamandalas; the Atavisikharas, the Mahabhutas, O sire; the Upavrittas, the Anupavrittas, the Surashatras, Kekayas; the Kutas, the Maheyas, the Kakshas, the Samudranishkutas; the Andhras, and, O king, many hilly tribes, and many tribes residing on lands laying at the foot of the hills, and the Angamalajas, and the Manavanjakas; the Pravisheyas, and the Bhargavas, O king; the Pundras, the Bhargas, the Kiratas, the Sudeshnas, and the Yamunas, the Sakas, the Nishadhas, the Anartas, the Nairitas, the Durgalas, the Pratimasyas, the Kuntalas, and the Kusalas; the Tiragrahas, the Ijakas, the Kanyakagunas, the Tilabharas, the Samiras, the Madhumattas, the Sukandakas; the Kasmiras, the Sindhusauviras, the Gandharvas, and the Darsakas; the Abhisaras, the Utulas, the Saivalas, and the Valhikas; the Darvis, the Vanavadarvas, the Vatagas, the Amarathas, and the

Uragas; the Vahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas; the Vadhras, the Karishakas, the Kalindas, and the Upatyakas; the Vatayanas, the Romanas, and the Kusavindas; the Kacchas, the Gopalkacchas, the Kuruvarnakas; the Kiratas, the Varvasas, the Siddhas, the Vaidehas, and the Tamraliptas; the Aundras, the Paundras, the Saisikatas, and the Parvatiyas, O sire.

"'There are other kingdoms, O bull of Bharata's race, in the south. They are the Dravidas, the Keralas, the Prachyas, the Mushikas, and the Vanavashikas; the Karanatakas, the Mahishakas, the Vikalpas, and also the Mushakas; the Jhillikas, the Kuntalas, the Saunridas, and the Nalakananas; the Kankutakas, the Cholas, and the Malavayakas; the Samangas, the Kanakas, the Kukkuras, and the Angara-marishas; the Samangas, the Karakas, the Kukuras, the Angaras, the Marishas; the Dhwajinis, the Utsavas, the Sanketas, the Trigartas, and the Salwasena; the Vakas, the Kokarakas, the Pashtris, and the Lamavegavasas; the Vindhyachulakas, the Pulindas, and the Valkalas; the Malavas, the Vallavas, the further-Vallavas, the Kulindas, the Kalavas, the Kuntaukas, and the Karatas; the Mrishakas, the Tanavalas, the Saniyas; the Alidas, the Pasivatas, the Tanayas, and the Sulanyas; the Rishikas, the Vidarbhas, the Kakas, the Tanganas, and the further-Tanganas. Among the tribes of the north are the Mlecchas, and the Kruras, O best of the Bharatas; the Yavanas, the Chinas, the Kamvojas, the Darunas, and many Mleccha tribes; the Sukritvahas, the Kulatthas, the Hunas, and the Parasikas; the Ramanas, and the Dasamalikas. These countries are, besides, the abodes of many Kshatriya, Vaisya, and Sudra tribes. Then again there are the Sudra-abhiras, the Dardas, the Kasmiras, and the Pattis; the Khasiras; the Atreyas, the Bharadwajas, the Stanaposhikas, the Poshakas, the Kalingas, and diverse tribes of Kiratas; the Tomaras, the Hansamargas, and the Karamanjakas. These and other kingdoms are on the east and on the north. O lord, alluding to them briefly I have told thee all. Earth, if its resources are properly developed according to its qualities and prowess, is like an ever-yielding[63] cow, from which the three-fold fruits of virtue, profit and pleasure, may be milked. Brave kings conversant with virtue and profit have become covetous of Earth. Endued with activity, they would even cast away their lives in battle, from hunger of wealth. Earth is certainly the refuge of creatures endued with celestial bodies as also of creatures endued with human bodies.[64] Desirous of enjoying Earth, the kings, O chief of the Bharatas, have become like dogs that snatch meat from one another. Their ambition is unbounded, knowing no gratification.[65] It is for this that the Kurus and the Pandavas are striving for possession of Earth, by negotiation, disunion, gift, and battle, O Bharata. If Earth be well looked after, it becometh the father, mother, children, firmament and heaven, of all creatures, O bull among men.'"

SECTION X

“Dhritarashtra said,— ‘Tell me, O Sanjaya, of the period of life, the strength, the good and bad things, the future, past and present, of the residents, O Suta, of this Varsha of Bharata, and of the Himavat-varsha, as also of Harivarsha, in detail.’

“Sanjaya said,— ‘O bull of Bharata’s race, four Yugas set in Bharata’s Varsha, viz., Krita, Treta, Dwapara, and Kali. The Yuga that sets in first is Krita, O Lord; after the expiry of Krita comes Treta; after expiry of Treta comes Dwapara; and after that last of all, sets in Kali. Four thousand years, O best of the Kurus, are reckoned as the measure of life, O best of kings, in the Krita epoch. Three thousand years is the period in Treta, O ruler of men. At present in Dwapara, persons live on Earth for two thousand years. In Kali, however, O bull of Bharata’s race, there is no fixed limit of life’s measure, in so much that men die while in the womb, as also soon after birth. In the Krita age, O king, men are born and beget children, by hundreds and thousands, that are of great strength and great power, endued with the attribute of great wisdom, and possessed of wealth and handsome features. In that age are born and begotten Munis endued with wealth of asceticism, capable of great exertion, possessed of high souls, and virtuous, and truthful in speech. The Kshatriyas also, born in that age are of agreeable features, able-bodied, possessed of great energy, accomplished in the use of the bow, highly skilled in battle and exceedingly brave. In the Treta age, O king, all the Kshatriya kings were emperors ruling from sea to sea. In Treta are begotten brave Kshatriyas not subject to any one, endued with long lives, possessed of heroism, and wielding the bow in battle with great skill. When Dwapara sets in, O king, all the (four) orders born become capable of great exertion, endued with great energy, and desirous of conquering one another. The men born in Kali, O king, are endued with little energy, highly wrathful, covetous, and untruthful. Jealousy, pride, anger, deception, malice and covetousness, O Bharata, are the attributes of creatures in the Kali age. The portion that remains, O king, of this the Dwapara age, is small, O ruler of men. The Varsha known as Haimavat is superior to Bharatavarsha, while Harivarsha is superior to Hainavatvarsha, in respect of all qualities.'"

SECTION XI

(Bhumi Parva)

“Dhritarashtra said,— ‘Thou hast, O Sanjaya, duly described Jamvukhanda to me. Tell me now its dimensions and extent truly. Tell me also, O Sanjaya, of the extent of the ocean of Sakadwipa, and Kusadwipa, of Salmalidwipa and Kraunchadwipa, truly and without leaving anything and tell me also, O son of Gavalgani, of Rahu and Soma and Surya.’

“Sanjaya said,— ‘There are, O king, many islands, over which the Earth extended. I will describe to thee, however, only seven islands, and the moon, and the sun, and the planet (Rahu), also. The Jamvu mountain, O king, extends over full eighteen thousand and six hundred Yojanas. The extent of the salt ocean is said to be twice this. That ocean is covered with many kingdoms, and is adorned with gems and corals. It is, besides, decked with many mountains that are variegated with metals of diverse kinds. Thickly peopled by Siddhas and Charanas, the ocean is circular in form.

“‘I will now tell thee truly of Sakadwipa, O Bharata. Listen to me, O son of Kuru’s race, as I describe it to thee duly. That island, O ruler of men, is of twice the extent of Jamvudwipa. And the ocean also, O great king, is of twice the extent of that island. Indeed, O best of the Bharatas, Sakadwipa is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men there never die. How can famine take place there? The people are all endued with forgiveness and great energy. I have now, O bull of Bharata’s race, given thee duly a brief description of Sakadwipa. What else, O king, dost thou wish to hear?’”[66]

"Dhritarashtra said,— 'Thou hast given me, O Sanjaya, a description of Sakadwipa in brief. O thou that art possessed of great wisdom, tell me now everything in detail truly.'

"Sanjaya said,— 'In that island, O king, there are seven mountains that are decked with jewels and that are mines of gems, precious stones. There are many rivers also in that island. Listen to me as I recount their names. Everything there, O king, is excellent and delightful. The first of these mountains is called Meru. It is the abode of the gods, Rishis, and Gandharvas. The next mountain, O king, is called Malaya stretching towards the east. It is there that the clouds are generated and it is thence that they disperse on all sides. The next, O thou of Kuru's race, is the large mountain called Jaladhara.[67] Thence Indra daily taketh water of the best quality. It is from that water that we get showers in the season of rains, O ruler of men. Next cometh the high mountain called Raivataka, over which, in the firmament, hath been permanently placed the constellation called Revati. This arrangement hath been made by the Grandsire himself. On the north of this, O great king, is the large mountain called Syama. It hath the splendour of newly-risen clouds, is very high, beautiful and of bright body. And since the hue of those mountains is dark, the people residing there are all dark in complexion, O king.'

"Dhritarashtra said,— 'A great doubt ariseth in my mind, O Sanjaya, from what thou hast said. Why, O Suta's son, would the people there be of dark complexion?'

"Sanjaya said,— 'O great king, in all islands, O son of Kuru's race, men may be found that are fair, and those that are dark, and those also that are produced by a union of the fair and the dark races. But because the people there are all dark, therefore is that mountain called the Dark Mountain. After this, O chief of the Kurus, is the large mountain called Durgasaila. And then cometh the mountain called Kesari. The breezes that blow from that mountain are all charged with (odoriferous) effluvia. The measure of each of these mountains is double that of the one mentioned immediately before. O thou of Kuru's race, it hath been said by the wise that there are seven Varshas in that island. The

Varsha of Meru is called Mahakasa; that of the water-giving (Malaya) is called Kumudottara. The Varsha of Jaladhara is called Sukumara, while that of Raivatak is called Kaumara; and of Syama, Manikanchana. The Varsha of Kesara is called Mandaki, and that called after the next mountain is called Mahapuman. In the midst of that island is a large tree called Saka. In height and breadth the measure of that tree is equal to that of the Jamvu tree in Jamvudwipa. And the people there always adore that tree. There in that island are, many delightful provinces where Siva is worshipped, and thither repair the Siddhas, the Charanas, and the celestials. The people there, O king, are virtuous, and all the four orders, O Bharata, are devoted to their respective occupation. No instance of theft can be seen there. Freed from decrepitude and death and gifted with long life, the people there, O king, grow like rivers during the season of rains. The rivers there are full of sacred water, and Ganga herself, distributed as she hath been into various currents, is there. Sukumari, and Kumari, and Seta, and Keveraka, and Mahanadi, O Kauravya, and the river Manijala, and Chakshus, and the river Vardhanika, O thou best of the Bharatas, — these and many other rivers by thousands and hundreds, all full of sacred water, are there, O perpetuator of Kuru’s race, from which Vasava draweth water for showering it as rain. It is impossible to recount the names and lengths of rivers. All of them are foremost of rivers and sin-cleansing. As heard by all men there, in that island of Saka, are four sacred provinces. They are the Mrigas, the Masakas, the Manasas, and the Mandagas. The Mrigas for the most part are Brahmanas devoted to the occupations of their order. Amongst the Masakas are virtuous Kshatriyas granting (unto Brahmanas) every wish (entertained by them). The Manasas, O king, live by following the duties of the Vaisya order. Having every wish of theirs gratified, they are also brave and firmly devoted to virtue and profit. The Mandagas are all brave Sudras of virtuous behaviour. In these provinces, O monarch, there is no king, no punishment, no person that deserves to be punished. Conversant with the dictates of duty they are all engaged in the practice of their respective duties and protect one another. This much is capable of being said of the island called Saka. This much also should be listened to about that island endued with great energy.'"[68]

SECTION XII

"Sanjaya said, 'O Kauravya, that which is heard about the islands in the north, I will recount to thee, O Great king. Listen to me now. (Thither in the north) is the ocean whose waters are clarified butter. Then is the ocean whose waters are curds. Next cometh the ocean whose waters are wine, and then is another ocean of water. The islands, O king, are double in area of one another as they proceed further and further towards the north. And they are surrounded, O king, by these oceans.[69] In the island that is in the middle, there is a large mountain called Goura made of red arsenic; on the western island, O king, is the mountain Krishna that is the favourite (abode) of Narayana. There Kesava guardeth celestial gems (in profusion), and thence, inclined to grace, he bestoweth happiness on creatures. Along with the kingdoms there, O king, the (celestial) clump of Kusa grass in Kusadwipa, and the Salmali tree in the island of Salmalika, are adored. In the Krauncha island also, the mountain called Maha-krauncha that is a mine of all kinds of gems is, O king, always adored by all the four orders of men. (There), O monarch, is the mountain called Gomanta that is huge and consists of all kinds of metals, and whereon always resideth, mingling with those that have been emancipated, the puissant Narayana, otherwise called Hari, graced with prosperity and possessed of eyes like lotus leaves. In Kusadwipa, O king of kings, there is another mountain variegated with corals and called after the name of that island itself. This mountain is inaccessible and made of gold. Possessed of great splendour, O Kauravya, there is a third mountain there that is called Sumida. The sixth is called Harigiri. These are the six principal mountains. The intervening spaces between one another of these six mountains increaseth in the ratio of one to two as they proceed further and further towards the north. The first Varsha is called Audhido; the second is

Venumandala; the third is called Suratha; the fourth is known by the name of Kamvala; the fifth Varsha is called Dhritimat; and the sixth is named Prabhakara; the seventh Varsha is called Kapila. These are the seven successive Varshas. In these, gods and Gandharvas, and other creatures of the universe, sport and take delight. In these Varshas the inhabitants never die. There, O king, are no robbers, nor any tribes of Mlecchas. All the residents are almost white in complexion, and very delicate, O king.

"'As regards the rest of the islands, O ruler of men, I will recount all that hath been heard by me. Listen, O monarch, with an attentive mind. In the Krauncha island, O great king, there is a large mountain called Krauncha. Next to Krauncha is Vamanaka; and next to Vamanaka is Andhakara. And next to Andhakara,[70] O king, is that excellent of mountains called Mainaka. After Mainaka, O monarch, is that best of mountains called Govinda; and after Govinda, O king, is the mountain called Nivida. O multiplier of thy race, the intervening spaces between one another of these mountains increaseth in the ratio of one to two. I will now tell thee the countries that lie there. Listen to me as I speak of them. The region near Krauncha is called Kusala; that near Vamanaka is Manonuga. The region next to Manonuga, O perpetuator of Kuru's race, is called Ushna. After Ushna is Pravaraka; and after Pravaraka is Andhakaraka. The country after Andhakaraka is named Munidesa. After Munidesa the region is called Dundubhiswana teeming with Siddhas and Charanas. The people are almost white in complexion, O king. All these countries, O monarch, are the habitations of gods and Gandharvas. In (the island of) Pushkara is a mountain called Pushkara that abounds with jewels and gems. There always dwelleth the divine Prajapati himself. Him all the gods and great Rishis always adore with gratifying words and worship reverently, O king. Diverse gems from Jamvudwipa are used there. In all these islands, O king, Brahmacharya, truth, and self-control of the dwellers, as also their health and periods of life, are in the ratio of one to two as the islands are more and more remote (northwards). O king, the land in those islands, O Bharata, comprises but one country, for that is said to be one country in which one religion is met with.

The Supreme Prajapati himself, upraising the rod of chastisement, always dwelleth there, protecting those islands. He, O monarch, is the king. He is their source of bliss. He is the father, and he is the grand-father. He it is, O best of men, that protecteth all creatures there, mobile or immobile. Cooked food, O Kauravya, cometh there of itself and the creatures eat it daily, O mighty-armed one. After these regions is seen a habitation of the name of Sama. It is of a starry-shape having four corners, and it hath, O king, thirty-three mandalas. There dwell, O Kauravya, four princely elephants adored by all.[71] They are, O best of the Bharatas, Vamana, and Airavata, and another, and also Supratika.[72] O king, with rent cheeks and mouth, I do not venture to calculate the proportions of these four elephants.[73] Their length, breadth and thickness have for ever remained unascertained. There in those regions, O king, winds blow irregularly from all directions.[74] These are seized by those elephants with the tips of their trunks which are of the complexion of the lotus and endued with great splendour and capable of drawing up everything in their way. And soon enough after seizing them they then always let them out. The winds, O king, thus let out by those respiring elephants, come over the Earth and in consequence thereof creatures draw breath and live.'

"Dhritarashtra said,— 'Thou hast, O Sanjaya, told me everything about the first subject very elaborately. Thou hast also indicated the positions of the islands. Tell now, O Sanjaya, about what remains.'

"Sanjaya said,— 'Indeed, O great king, the islands have all been described to thee. Listen now to what I truly say about the heavenly bodies and about Swarbhanu, O chief of the Kauravas, as regards its dimensions. It is heard, O king, that the planet Swarbhanu is globular. Its diameter is twelve thousand Yojanas, and its circumference, because it is very large, is forty-two thousand Yojanas, O sinless one,[75] as said by the learned of olden times. The diameter of the moon, O king, is stated to be eleven thousand Yojanas. Its circumference, O chief of the Kurus, is stated to be thirty-eight thousand nine hundred Yojanas of the illustrious planet of cool rays. It hath been heard that the diameter of the beneficent, fast going and light-giving Sun, O thou of Kuru's race, is ten thousand Yojanas, and his circumference, O king, is thirty-five thousand eight hundred miles, in consequence of his largeness, O sinless one. These are the dimensions reckoned here, O Bharata, of Arka. The planet Rahu, in consequence of his greater bulk, envelops both the Sun and the Moon in due times. I tell thee this in brief. With the eye of science, O great king, I have now told thee all that thou hadst asked. Let peace be thine. I have now told thee about the construction of the universe as indicated in the Shastras. Therefore, O Kauravya, pacify thy son Duryodhana.[76]‘

“Having listened to this charming Bhumi Parva, O chief of the Bharatas, a Kshatriya becometh endued with prosperity, obtaineth fruition of all his desires, and winneth the approbation of the righteous.[77] The king who listeneth to this on days of the full-moon or the new-moon, carefully observing vows all the while, hath the period of his life, his fame and energy, all enhanced. His (deceased) sires and grandsires become gratified. Thou hast now heard of all the merits that flow from this Varsha of Bharata where we now are!”

SECTION XIII

(Bhagavat-Gita Parva)

Vaisampayana said,— “Possessing a knowledge of the past, the present and the future, and seeing all things as if present before his eyes, the learned son of Gavalgana, O Bharata, coming quickly from the field of battle, and rushing with grief (into the court) represented unto Dhritarashtra who was plunged in thought that Bhishma the grandsire of the Bharatas had been slain.”

“Sanjaya said,— ‘I am Sanjaya, O great king. I bow to thee, O bull of Bharata’s race. Bhishma, the son of Santanu and the grandsire of the Bharatas, hath been slain. That foremost of all warriors, that grandsire of the Bharatas, hath been slain. That foremost of all warriors, that embodied energy of all bowmen, that grandsire of the Kurus lieth to-day on a bed of arrows. That Bhishma, O king, relying on whose energy thy son had been engaged in that match at dice, now lieth on the field of battle slain by Sikhandin. That mighty car-warrior who on a single car had vanquished in terrific combat at the city of Kasi all the kings of the Earth mustered together, he who had fearlessly fought in battle with Rama, the son of Jamadagni, he whom Jamadagni’s son could not slay, oh, even hath he been to-day slain by Sikhandin. Resembling the great Indra himself in bravery, and Himavat in firmness, like unto the ocean itself in gravity, and the Earth herself in patience, that invincible warrior having arrows for his teeth, that bow for his mouth, and the sword for his tongue, that lion among men, hath to-day been slain by the prince of Panchala. That slayer of heroes, beholding whom when addrest for battle the mighty army of the Pandavas, unmanned by fear, used to tremble like a herd of kine when beholding a lion, alas, having protected that army (of thine) for ten nights and having achieved feats exceedingly difficult of accomplishment, hath set like the Sun.[78] He who like Sakra himself, scattering arrows in thousands with the utmost composure, daily slew ten thousand warriors for ten days, even he slain (by the enemy), lieth, though he deserveth it not, on the bare ground like a (mighty) tree broken by the wind, in consequence, O king, of thy evil counsels, O Bharata.'"

SECTION XIV

"Dhritarashtra said,— 'How hath Bhishma, that bull among the Kurus, been slain by Sikhandin? How did my father, who resembled Vasava himself, fall down from his car? What became of my sons, O Sanjaya, when they were deprived of the mighty Bhishma who was like unto a celestial, and who led life of Brahmacharya for the sake of his father?[79] Upon the fall of that tiger among men who was endued with great wisdom, great capacity for exertion, great might and great energy, how did our warriors feel? Hearing that bull amongst the Kurus, that foremost of men, that unwavering hero is slain, great is the grief that pierceth my heart. While advancing (against the foe), who followed him and who proceeded ahead? Who stayed by his side? Who proceeded with him? What brave combatants followed behind (protecting his rear) that tiger among car-warriors, that wonderful archer, that bull among Kshatriyas, while he penetrated into the divisions of the foe?[80] While seizing the hostile ranks, what warriors opposed that slayer of foes resembling the luminary of thousand rays, who spreading terror among the foe destroyed their ranks like the Sun destroying darkness, and who achieved in battle amongst the ranks of Pandu's sons feats exceedingly difficult of accomplishment? How, indeed, O Sanjaya, did the Pandavas oppose in battle the son of Santanu, that accomplished and invincible warrior when he approached them smiting? Slaughtering the (hostile) ranks, having arrows for his teeth, and full of energy, with the bow for his wide-open mouth, and with the terrible sword for his tongue, and invincible, a very tiger among men, endued with modesty, and never before vanquished, alas, how did Kunti's son overthrow in battle that unconquered one, undeserving as he was of such a fate,[81] — that fierce bowman shooting fierce shafts, stationed on his excellent car, and plucking off the heads of foes (from their bodies) — that warrior, irresistible as the Yuga-fire, beholding whom addrest for battle the great army of the Pandavas always used to waver? Mangling the hostile troops for ten nights, alas, that slayer of ranks hath set like the Sun, having achieved feats difficult of achievement. He who, scattering like Sakra himself and inexhaustible shower of arrows, slew in battle a hundred millions of warriors in ten days, that scion of Bharata's race, now lieth, although he deserveth it not, on the bare ground, in the field of battle, deprived of life, a mighty tree uprooted by the winds, as a result of my evil counsels! Beholding Santanu's son Bhishma of terrible prowess, how indeed, could the army of the Pandavas[82] succeed in smiting him there? How did the sons of Pandu battle with Bhishma? How is it, O Sanjaya, that Bhishma could not conquer when Drona liveth? When Kripa, again, was near him, and Drona's son (Aswatthaman) also, how could Bhishma, that foremost of smiters be slain? How could Bhishma who was reckoned as an Atiratha and who could not be resisted by the very gods, be slain in battle by Sikhandin, the prince of Panchala? He, who always regarded himself as the equal of the mighty son of Jamadagni in battle, he whom Jamadagni's son himself could not vanquish, he who resembled Indra himself in prowess, — alas, O Sanjaya, tell me how that hero, Bhishma, born in the race of Maharathas, was slain in battle, for without knowing all the particulars I cannot regain my equanimity. What great bowmen of my army, O Sanjaya, did not desert that hero of unfading glory? What heroic warriors, again, at Duryodhana's command, stood around that hero (for protecting him)? When all the Pandavas placing Sikhandin in their van advanced against Bhishma, did not all the Kurus,[83] O Sanjaya, stay by the side of that hero of unfading prowess? Hard as my heart is, surely it must be made of adamant, for it breaketh not on hearing the death of that tiger among men, viz., Bhishma! In that irresistible bull of Bharata's race, were truth, and intelligence, and policy, to an immeasurable extent. Alas, how was he slain in battle? Like unto a mighty cloud of high altitude, having the twang of his bowstring for its roar, his arrows for its rain-drops, and the sound of his bow for its thunder, that hero showering his shafts on Kunti's sons with the Panchalas and the Srinjayas on their side, smote hostile car-warriors like the slayer of Vala smiting the Danavas. Who were the heroes that resisted, like the bank resisting the surging sea, that chastiser of foes, who was a terrible ocean of arrows and weapons, an ocean in which shafts were the irresistible crocodiles and bows were the waves, an ocean that was inexhaustible, without an island, agitated and without a raft to cross it, in which maces and swords were like sharks and steeds and elephants like eddies, and foot-soldiers like fishes in abundance, and the sound of conches and drums like its roar, and ocean that swallowed horses and elephants and foot-soldiers quickly, an ocean that devoured hostile heroes and that seethed with wrath and energy which constituted its Yadava-fire?[84] When for Duryodhana's good, that slayer of foes, Bhishma, achieved (terrible) feats in battle, who were then in his van? Who were they that protected the right wheel of that warrior of immeasurable energy? Who were they that, mustering patience and energy, resisted hostile heroes from his rear? Who stationed themselves in his near front for protecting him? Who were those heroes that protected the fore-wheel of that brave warrior while he battled (with the foe)? Who were they that stationing themselves by his left wheel smote the Srinjayas? Who were they that protected the irresistible advance ranks of his van? Who protected the wings of that warrior who hath made the last painful journey? And who, O Sanjaya, fought with hostile heroes in the general engagement? If he was protected by (our) heroes, and if they were protected by him, why could he not then speedily vanquish in battle the army of the Pandavas, invincible though it be? Indeed, O Sanjaya, how could the Pandavas succeed even in striking Bhishma who was like Parameshti himself, that Lord and creator of all creatures?[85] Thou tellest me, O Sanjaya, if the disappearance of that Bhishma, that tiger among men, who was our refuge and relying upon whom the Kurus were fighting with their foes, that warrior of mighty strength relying on whose energy my son had never reckoned the Pandavas, alas, how hath he been slain by the enemy?[86] In days of yore, all the gods while engaged in slaying the Danavas, sought the aid of that invincible warrior, viz., my father of high vows. That foremost of sons endued with great energy, on whose birth the world-renowned Santanu abandoned all grief, melancholy, and sorrows, how canst thou tell me, O Sanjaya, that that celebrated hero, that great refuge of all, that wise and holy personage who was devoted to the duties of his order and conversant with the truths of the Vedas and their branches, hath been slain? Accomplished in every weapon and endued with humility, gentle and with passions under full control, and possessed of great energy as he was, alas, hearing that son of Santanu slain I regard the rest of my army as already slain. In my judgment, unrighteousness hath now become stronger than righteousness, for the sons of Pandu desire sovereignty even by killing their venerable superior! In days of yore, Jamadagni's son Rama, who was acquainted with every weapon and whom none excelled, when addrest for battle on behalf of Amva, was vanquished by Bhishma in combat. Thou tellest me that that Bhishma, who was the foremost of all warriors and who resembled Indra himself in the feats he achieved, hath been slain. What can be a greater grief to me than this? Endued with great intelligence, he that was not slain even by that slayer of hostile heroes, that Rama, the son of Jamadagni, who defeated in battle crowds of Kshatriyas repeatedly, he hath now been slain by Sikhandin. Without doubt, Drupada's son Sikhandin, therefore who hath slain in battle that bull of Bharata's race, that hero acquainted with the highest weapons, that brave and accomplished warrior conversant with every weapon, is superior in energy, prowess, and might to the invincible Vargava endued with the highest energy. In that encounter of arms who were the heroes that followed that slayer of foes? Tell me how the battle was fought between Bhishma and the Pandavas. The army of my son, O Sanjaya, reft of its hero, is like an unprotected woman. Indeed, that army of mine is like a panic-struck herd of kine reft of its herdsman. He in whom resided prowess superior to that of every one, when he was laid low on the field of battle, what was the state of mind of my army? What power is there, O Sanjaya, in our life, when we have caused our father of mighty energy, that foremost of righteous men in the world, to be slain? Like a person desirous of crossing the sea when he beholds the boat sunk in fathomless waters, alas, my sons, I ween, are bitterly weeping from grief on Bhishma's death. My heart, O Sanjaya, is surely made of adamant, for it rendeth not even after hearing the death of Bhishma, that tiger among men. That bull among men in whom were weapons, intelligence, and policy, to an immeasurable extent, how, alas, hath that invincible warrior been slain in battle? Neither in consequence of weapons nor of courage, nor of ascetic merit, nor of intelligence, nor of firmness, nor of gift, can a man free himself from death. Indeed, time, endued with great energy, is incapable of being transgressed by anything in the world, when thou tellest me, O Sanjaya, that Santanu's son Bhishma is dead. Burning with grief on account of my sons, in fact, overwhelmed with great sorrow, I had hoped for relief from Bhishma, the son of Santanu. When he beheld Santanu's son, O Sanjaya, lying on earth like the Sun (dropped from the firmament), what else was made by Duryodhana as his refuge? O Sanjaya, reflecting with the aid of my understanding, I do not see what the end will be of the kings belonging to my side and that of the enemy and now mustered in the opposing ranks of battle. Alas, cruel are the duties of the Kshatriya order as laid down by the Rishis, since the Pandavas are desirous of sovereignty by even compassing the death of Santanu's son, and we also are desirous of sovereignty by offering up that hero of high vows as a sacrifice.[87] The sons of Pritha, as also my sons, are all in the observance of Kshatriya duties. They, therefore, incur no sin (by doing) this. Even a righteous person should do this, O Sanjaya, when direful calamities come. The display of prowess and the exhibition of the utmost might have been laid down among the duties of the Kshatriyas.

"'How, indeed, did the sons of Pandu oppose my father Bhishma, the son of Santanu, that unvanquished hero endued with modesty, while he was engaged in destroying the hostile ranks? How were the troops arrayed, and how did he battle with high-souled foes? How, O Sanjaya, was my father Bhishma slain by the enemy? Duryodhana and Karna and the deceitful Sakuni, the son of Suvala, and Dussasana also, — what did they say when Bhishma was slain? Thither where the dice-board is constituted by the bodies of men, elephants, and steeds, and where arrows and javelins and large swords and bearded darts from the dice, entering that frightful mansion of destructive battle's play, who were those wretched gamblers, — those bulls among men, — that gambled, making their very lives the frightful stakes? Who won, who were vanquished, who cast the dice successfully, and who have been slain, besides Bhishma, the son of Santanu? Tell me all, O Sanjaya, for peace cannot be mine, hearing that Devavrata hath been slain, — that father of mine, of terrible deeds, that ornament of battle, viz., Bhishma! Keen anguish has penetrated my heart, born of the thought that all my children would die. Thou makest that grief of mine blaze forth, O Sanjaya, like fire by pouring clarified butter on it. My sons, I ween, are even now grieving, beholding Bhishma slain, — Bhishma celebrated in all worlds and who had taken upon himself a heavy burden. I will listen to all those sorrows arising from Duryodhana's act. Therefore, tell me, O Sanjaya, everything that happened there, — everything that happened in the battle, born of the folly of my wicked son. Ill-ordered or well-ordered, tell me everything, O Sanjaya. Whatever was achieved with the aid of energy in the battle by Bhishma desirous of victory, — by that warrior accomplished in arms, — tell me all fully and in detail. How, in fact, the battle took place between the armies of the Kurus and the manner in which each happened.'"

SECTION XV

Sanjaya said,— “Deserving as thou art, this question is, indeed, worthy of thee, O great king. It behoveth thee not, however, to impute this fault to Duryodhana. The man who incurreth evil as the consequence of his own misconduct, should not attribute that misconduct to others. O great king, the man that doth every kind of injury to other men, deserveth to be slain by all men in consequence of those censurable deeds of his. The Pandavas unacquainted with the ways of wickedness had, for a long time, with their friends and counsellors, looking up to thy face, borne the injuries (done to them) and forgiven them, dwelling in the woods.

“Of steeds and elephants and kings of immeasurable energy that which hath been seen by the aid of Yoga-power, hear, O lord of earth, and do not set thy heart on sorrow. All this was pre-destined, O king. Having bowed down to thy father, that (wise and high-souled[88]) son of Parasara, through whose grace, (through whose boon bestowed on me,) I have obtained excellent and celestial apprehension, sight beyond the range of the visual sense, and hearing, O king, from great distance, knowledge of other people’s hearts and also of the past and the future, a knowledge also of the origin of all persons transgressing the ordinances,[89] the delightful power of coursing through the skies, and untouchableness by weapons in battles, listen to me in detail as I recite the romantic and highly wonderful battle that happened between the Bharatas, a battle that makes one’s hair stand on end.

“When the combatants were arrayed according to rule and when they were addrest for battle, Duryodhana, O king, said these words to Dussasana,— ‘O Dussasana, let cars be speedily directed for the protection of Bhishma, and do thou speedily urge all our divisions (to advance). That hath now come to me of which I had been thinking for a series of years, viz., the meeting of the Pandavas and the Kurus at the head of their respective troops. I do not think that there is any act more important (for us) in this battle than the protecting of Bhishma. If protected he will slay the Pandavas, the Somakas, and the Srinjayas. That warrior of pure soul said,— "I will not slay Sikhandin. It is heard that he was a female before. For this reason he should be renounced by me in battle." For this, Bhishma should be particularly protected. Let all my warriors take up their positions, resolved to slay Sikhandin. Let also all the troops from the east, the west, the south, and the north, accomplished in every kind of weapon, protect the grandsire. Even the lion of mighty strength, if left unprotected may be slain by the wolf. Let us not, therefore, cause Bhishma to be slain by Sikhandin like the lion slain by the jackal. Yudhamanyu protects the left wheel, and Uttamauja protects the right wheel of Phalguni. Protected by those two, Phalguni himself protects Sikhandin. O Dussasana, act in such a way that Sikhandin who is protected by Phalguni and whom Bhishma will renounce, may not slay Ganga's son.'"

SECTION XVI

Sanjaya said,— “When the night had passed away, loud became the noise made by the kings, all exclaiming, ‘Array! Array!’ With the blare of conches and the sound of drums that resembled leonine roars, O Bharata, with the neigh of steeds, and the clatter of car-wheels, with the noise of obstreperous elephants and the shouts, clapping of arm-pits, and cries of roaring combatants, the din caused everywhere was very great. The large armies of the Kurus and the Pandavas, O king, rising at sunrise, completed all their arrangements. Then when the Sun rose, the fierce weapons of attack and defence and the coats of mail of both thy sons and the Pandavas, and the large and splendid armies of both sides, became fully visible. There elephants and cars, adorned with gold, looked resplendent like clouds mingled with lightning. The ranks of cars, standing in profusion, looked like cities. And thy father, stationed there, shone brilliantly, like the full moon. And the warriors armed with bows and swords and scimitars and maces, javelins and lances and bright weapons of diverse kinds, took up their positions in their (respective) ranks. And resplendent standards were seen, set up by thousands, of diverse forms, belonging to both ourselves and the foe. And made of gold and decked with gems and blazing like fire, those banners in thousands endued with great effulgence, looked beautiful like heroic combatants cased in mail gazed at those standards, longing for battle.[90] And many foremost of men, with eyes large as those of bulls endued with quivers, and with hands cased in leathern fences, stood at the heads of their divisions, with their bright weapons upraised. And Suvala’s son Sakuni, and Salya, Jayadratha and the two princes of Avanti named Vinda and Anuvinda, and the Kekaya brothers, and Sudakshina the ruler of the Kamvojas and Srutayudha the ruler of the Kalingas, and king Jayatsena, and Vrihadvala the ruler of the Kosalas, and Kritavarman of

Satwata’s race, — these ten tigers among men, endued with great bravery and possessing arms that looked like maces, — these performers of sacrifices with plentiful gifts (to Brahmanas), stood each at the head of an Akshauhini of troops. These and many other kings and princes, mighty car-warriors conversant with policy, obedient to the commands of Duryodhana, all cased in mail, were seen stationed in their respective divisions. All of them, cased in black deer-skins, endued with great strength, accomplished in battle, and cheerfully prepared, for Duryodhana’s sake, to ascend to the region of Brahma,[91] stood there commanding ten efficient Akshauhinis. The eleventh great division of the Kauravas, consisting of the Dhartarashtra troops, stood in advance of the whole army. There in the van of that division was Santanu’s son. With his white head-gear, white umbrella, and white mail, O monarch, we beheld Bhishma of unfailing prowess look like the risen moon. His standard bearing the device of a palmyra of gold himself stationed on a car made of silver, both the Kurus and the Pandavas beheld that hero looking like the moon encircled by white clouds. The great bowmen amongst the Srinjayas headed by Dhrishtadyumna, (beholding Bhishma) looked like little animals when they would behold a mighty yawning lion. Indeed, all the combatants headed by Dhrishtadyumna repeatedly trembled in fear. These, O king, were the eleven splendid divisions of thy army. So also the seven divisions belonging to the Pandavas were protected by foremost of men. Indeed, the two armies facing each other looked like two oceans at the end of the Yuga agitated by fierce Makaras, and abounding with huge crocodiles. Never before, O king, did we see or hear of two such armies encountering each other like these of the Kauravas.”

SECTION XVII

SANJAYA SAID,— "JUST as the holy Krishna-Dwaipayana Vyasa had said, in that very manner the kings of the Earth, mustered together, came to the encounter. On that day on which the battle commenced Soma approached the region of Pitris.[92] The seven large planets, as they appeared in the firmament, all looked blazing like fire.[93] The Sun, when he rose, seemed to be divided in twain. Besides, that luminary, as it appeared in the firmament, seemed to blaze forth in flames.[94] Carnivorous jackals and crows, expecting dead bodies to feast upon, began to utter fierce cries from all directions that seemed to be ablaze. Every day the old grandsire of the Kurus, and the son of Bharadwaja, rising from bed in the morning, with concentrated mind, said,— 'Victory to the sons of Pandu' — while those chastisers of foes used (at the same time) yet to fight for thy sake according to the pledge they had given. Thy father Devavrata, fully conversant with every duty, summoning all the kings, said these words (unto them). 'Ye Kshatriyas, this broad door is open to you for entering heaven. Go ye through it to the region of Sakra and Brahman. The Rishis of olden times have showed you this eternal path.[95] Honour ye yourselves by engaging in battle with attentive minds. Nabhaga, and Yayati, and Mandhatri, and Nahusa, and Nriga, were crowned with success and obtained the highest region of bliss by feats like these. To die of disease at home is sin for a Kshatriya. The death he meets with in battle is his eternal duty.' — Thus addressed, O bull of Bharata's race, by Bhishma, the kings, looking beautiful in their excellent cars, proceeded to the heads of their respective divisions. Only Vikartana's son Karna, with his friends and relatives, O bull of Bharata's race, laid aside his weapons in battle for the sake of Bhishma. Without Karna then, thy sons and all the kings on thy side proceeded, making the ten points of the horizon resound with their leonine roars.

And their divisions shone brightly, O king, with white umbrellas, banners, standards, elephants, steeds, cars, and foot-soldiers. And the Earth was agitated with the sounds of drums and tabors and cymbals, and the clatter of car-wheels. And the mighty car-warriors, decked with their bracelets and armlets of gold and with their bows (variegated with gold), looked resplendent like hills of fire. And with his large palmyra-standard decked with five stars, Bhishma, the generalissimo of the Kuru army,[96] looked like the resplendent Sun himself. Those mighty bowmen of royal birth, O bull of Bharata's race, that were on thy side, all took up their positions, O king, as Santanu's son ordered. (King) Saivya of the country of the Govasanas, accompanied by all the monarchs, went out on a princely elephant worthy of royal use and graced with a banner on its back. And Aswatthaman, of the complexion of the lotus, went out ready for every emergency, stationing himself at the very head of all the divisions, with his standard bearing the device of the lion's tail. And Srutayudha and Chitrasena and Purumitra and Vivinsati, and Salya and Bhurisravas, and that mighty car-warrior Vikarna, — these seven mighty bowmen on their carts and cased in excellent mail, followed Drona's son behind but in advance of Bhishma. The tall standards of these warriors, made of gold, beautifully set up for adorning their excellent cars, looked highly resplendent. The standard of Drona, the foremost of preceptors, bore the device of a golden altar decked with a water-pot and the figure of a bow. The standard of Duryodhana guiding many hundreds and thousands of divisions bore the device of an elephant worked in gems. Paurava and the ruler of the Kalingas, and Salya, these Rathas took up their position in Duryodhana's van. On a costly car with his standard bearing the device of a bull, and guiding the very van (of his division), the ruler of the Magadhas marched against the foe.[97] That large force of the Easterners looking like the fleecy clouds of autumn[98] was (besides) protected by the chief of the Angas (Karna's son Vrishaketu) and Kripa endued with great energy. Stationing himself in the van of his division with his beautiful standard of silver bearing the device of the boar, the famous Jayadratha looked highly resplendent. A hundred thousand cars, eight thousand elephants, and sixty thousand cavalry were under his command.[99]

Commanded by the royal chief of the Sindhus, that large division occupying the very van (of the army) and abounding with untold cars, elephants, and steeds, looked magnificent. With sixty thousand cars and ten thousand elephants, the ruler of the Kalingas, accompanied by Ketumat, went out. His huge elephants, looking like hills, and adorned with Yantras,[100] lances, quivers and standards, looked exceedingly beautiful. And the ruler of the Kalingas, with his tall standard effulgent as fire, with his white umbrella, and golden cuirass, and Chamaras (wherewith he was fanned), shone brilliantly. And Ketumat also, riding on an elephant with a highly excellent and beautiful hook, was stationed in battle, O King, like the Sun in the midst of (black) clouds. And king Bhagadatta, blazing with energy and riding on that elephant of his, went out like the wielder of the thunder. And the two princes of Avanti named Vinda and Anuvinda, who were regarded as equal to Bhagadatta, followed Ketumat, riding on the necks of their elephants. And, O king, arrayed by Drona and the royal son of Santanu, and Drona’s son, and Valhika, and Kripa, the (Kaurava) Vyuha[101] consisting of many divisions of cars was such that the elephants formed its body; the kings, its head; and the steeds, its wings. With face towards all sides, that fierce Vyuha seemed to smile and ready to spring (upon the foe).”

SECTION XVIII

Sanjaya said,— “Soon after, O king, a loud uproar, causing the heart to tremble was heard, made by the combatants ready for the fight. Indeed, with the sounds of conches and drums, the grunts of elephants, and the clatter of car-wheels, the Earth seemed to rend in twain. And soon the welkin and the whole Earth was filled with the neigh of chargers and the shouts of combatants. O irresistible one, the troops of thy sons and of the Pandavas both trembled when they encountered each other. There (on the field of battle) elephants and cars, decked in gold, looked beautiful like clouds decked with lightning. And standards of diverse forms, O king, belonging to the combatants on thy side, and adorned with golden rings, looked resplendent like fire. And those standards of thy side and theirs, resembled, O Bharata, the banners of Indra in his celestial mansions. And the heroic warriors all accoutred and cased in golden coats of mail endued with the effulgence of the blazing Sun, themselves looked like blazing fire or the Sun. All the foremost warriors amongst the Kurus, O king, with excellent bows, and weapons upraised (for striking), with leathern fences on their hands, and with standards, — those mighty bowmen, of eyes large as those of bulls, all placed themselves at the heads of their (respective) divisions. And these amongst thy sons, O king, protected Bhishma from behind, viz.. Dussasana, and Durvishaha, and Durmukha, and Dussaha and Vivinsati, and Chitrasena, and that mighty car-warrior Vikarna. And amongst them were Satyavrata, and Purumitra, and Jaya, and Bhurisravas, and Sala. And twenty thousand car-warriors followed them. The Abhishahas, the Surasenas, the Sivis, and the Vasatis, the Salyas, the Matsyas, the Amvashtas, the Trigartas, and the Kekayas, the Sauviras, the Kitavas, and the dwellers of the Eastern, Western, and the Northern countries, — these twelve brave races were resolved to fight reckless of their lives. And these protected the grandsire with a multitudinous array of cars. And with a division that consisted of ten thousand active elephants, the king of Magadha followed that large car division. They that protected the wheels of the cars and they that protected the elephants, numbered full six millions. And the foot-soldiers that marched in advance (of the army), armed with bows, swords, and shields, numbered many hundreds of thousands. And they fought also using their nails and bearded darts. And the ten and one Akshauhinis of thy son, O Bharata, looked, O mighty king, like Ganga separated from Yamuna.[102]“

SECTION XIX

Dhritarashtra said,— “Beholding our ten and one Akshauhinis arrayed in order of battle, how did Yudhishthira, the son of Pandu, make his counter-array with his forces smaller in number? How did Kunti’s son, O Sanjaya, form his counter-array against that Bhishma who was acquainted with all kinds of arrays, viz., human, celestial, Gandharva, and Asura?”

Sanjaya said,— “Seeing the Dhritarashtra divisions arrayed in order of battle, Pandu’s son of virtuous soul, king Yudhishthira the just, addressed Dhananjaya, saying,— ‘Men are informed from the words of that great Rishi Vrihaspati that the few must be made to fight by condensing them, while the many may be extended according to pleasure. In encounters of the few with the many, the array to be formed should be the needle-mouthed one. Our troops compared with the enemy’s are few. Keeping in view this precept of the great Rishi, array our troops, O son of Pandu.’ Hearing this, that son of Pandu answered king Yudhishthira the just, saying,— ‘That immovable array known by the name of Vajra, which was designed by the wielder of the thunder-bolt, — that invincible array is the one that I will make for thee, O best of kings. He who is like the bursting tempest, he who is incapable of being borne in battle by the foe, that Bhima the foremost of smiters, will fight at our head. That foremost of men, conversant with all the appliances of battle, becoming our leader, will fight in the van, crushing the energy of the foe. That foremost of smiters, viz., Bhima, beholding whom all the hostile warriors headed by Duryodhana will retreat in panic like smaller animals beholding the lion, all of us, our fears dispelled, will seek his shelter as if he were a wall, like the celestial seeking the shelter of Indra. The man breathes not in the world who would bear to cast his eyes upon that bull among men, Vrikodara of fierce deeds, when he is angry.’ — Having said this, Dhananjaya of mighty arms did as he said. And Phalguni, quickly disposing his troops in battle-array, proceeded (against the foe). And the mighty army of the Pandavas beholding the Kuru army move, looked like the full, immovable, and quickly rolling[103] current of Ganga. And Bhimasena, and Dhrishtadyumna endued with great energy, and Nakula, and Sahadeva, and king Dhrishtaketu, became the leaders of that force. And king Virata, surrounded by an Akshauhini of troops and accompanied by his brothers and sons, marched in their rear, protecting them from behind. The two sons of Madri, both endued with great effulgence, became the protectors of Bhima's wheels; while the (five) sons of Draupadi and the son of Subhadra all endued with great activity, protected (Bhima) from behind. And that mighty car-warrior, Dhrishtadyumna, the prince of Panchala, with those bravest of combatants and the foremost of car-warriors, viz., the Prabhadrakas, protected those princes from behind. And behind him was Sikhandin who (in his turn) was protected by Arjuna, and who, O bull of Bharata's race, advanced with concentrated attention for the destruction of Bhishma. Behind Arjuna was Yuyudhana of mighty strength; and the two princes of Panchala, viz., Yudhamanyu and Uttamaujas, became protectors of Arjuna's wheels, along with the Kekaya brothers, and Dhrishtaketu, and Chekitana of great valour — This Bhimasena, wielding his mace made of the hardest metal, and moving (on the field of battle) with fierce speed, can dry up the very ocean. And there also stay, with their counsellors looking on him, O king, the children[104] of Dhritarashtra. — Even this, O monarch, was what Vibhatsu said, pointing out the mighty Bhimasena (to Yudhishthira).[105] And while Partha was saying so, all the troops, O Bharata, worshipped him on the field of battle with gratulatory words. King Yudhishthira, the son of Kunti, took up his position in the centre of his army, surrounded by huge and furious elephants resembling moving hills. The high-souled Yajnasena, the king of the Panchalas, endued with great prowess, stationed himself behind Virata with an Akshauhini of troops for the sake of the Pandavas. And on the cars of those kings, O monarch, were tall standards bearing diverse devices, decked with excellent ornaments of gold, and endued with the effulgence of the Sun and the

Moon. Causing those kings to move and make space for him, that mighty car-warrior Dhrishtadyumna, accompanied by his brothers and sons protected Yudhishthira from behind. Transcending the huge standards on all the cars on thy side and that of the enemy, was the one gigantic ape on Arjuna's car. Foot-soldiers, by many hundreds of thousands, and armed with swords, spears, and scimitars, proceeded ahead for protecting Bhimasena. And ten thousand elephants with (temporal) juice trickling down their cheek and mouth, and resembling (on that account) showering clouds,[106] endued with great courage, blazing with golden armour, huge hills, costly, and emitting the fragrance of lotuses, followed the king behind like moving mountains.[107] And the high-souled and invincible Bhimasena, whirling his fierce mace that resembled a parigha[108] seemed to crush the large army (of thy son). Incapable of being looked at like the Sun himself, and scorching as it were, the hostile army (like fire), none of the combatants could bear to even look at him from any near point. And this array, fearless and having its face turned towards all sides called Vajra, having bows for its lightning sign,[109] and extremely fierce, was protected by the wielder of Gandiva. Disposing their troops in this counter-array against thy army, the Pandavas waited for battle. And protected by the Pandavas, that array became invincible in the world of men.

"And as (both) the armies stood at dawn of day waiting for sunrise, a wind began to blow with drops of water (falling), and although there were no clouds, the roll of thunder was heard. And dry winds began to blow all around, bearing a shower of pointed pebbles along the ground. And thick dust arose, covering the world with darkness. And large meteors began to fall east-wards, O bull of Bharata's race, and striking against the rising Sun, broke in fragments with loud noise. When the troops stood arrayed, O bull of Bharata's race, the Sun rose divested of splendour, and the Earth trembled with a loud sound, and cracked in many places, O chief of the Bharatas, with loud noise. And the roll of thunder, O king, was heard frequently on all sides. So thick was the dust that arose that nothing could be seen. And the tall standards (of the combatants), furnished with strings of bells, decked with golden ornaments, garlands of flowers, and rich drapery, graced with banners and resembling the Sun in splendour, being suddenly shaken by the wind, gave a loud jingling noise like that of a forest of palmyra trees (when moved by the wind). It was thus that those tigers among men, the sons of Pandu, ever taking delight in battle, stood having disposed their troops in counter-array against the army of thy son, and sucking as it were, the marrow, O bull of Bharata’s race, of our warriors, and casting their eyes on Bhimasena stationed at their head, mace in hand.”

SECTION XX

Dhritarashtra said,— “When the Sun rose, O Sanjaya, of my army led by Bhishma and the Pandava army led by Bhima, which first cheerfully approached the other, desirous of fight? To which side were the Sun, the Moon and the wind hostile, and against whom did the beasts of prey utter inauspicious sounds? Who were those young men, the complexions of whose faces were cheerful? Tell me all these truly and duly.”

Sanjaya said,— “Both armies, when arrayed, were equally joyful, O king. Both armies looked equally beautiful, assuming the aspect of blossoming woods, and both armies were full of elephants, cars and horses. Both armies were vast and terrible in aspect; and so also, O Bharata, none of them could bear the other. Both of them were arrayed for conquering the very heavens, and both of them consisted of excellent persons. The Kauravas belonging to the Dhritarashtra party stood facing the west, while the Parthas stood facing the east, addrest for fight. The troops of the Kauravas looked like the army of the chief of the Danavas, while that of the Pandavas looked like the army of the celestials. The wind began to blow from behind the Pandavas (against the face of the Dhartarashtras), and the beasts of prey began to yell against the Dhartarashtras. The elephants belonging to thy sons could not bear the strong odour of the temporal juice emitted by the huge elephants (of the Pandavas). And Duryodhana rode on an elephant of the complexion of the lotus, with rent temples, graced with a golden Kaksha (on its back), and cased in an armour of steel net-work. And he was in the very centre of the Kurus and was adored by eulogists and bards. And a white umbrella of lunar effulgence was held over his head graced with a golden chain. Him Sakuni, the ruler of the Gandharas, followed with mountaineers of Gandhara placed all around. And the venerable

Bhishma was at the head of all the troops, with a white umbrella held over his head, armed with bow and sword, with a white headgear, with a white banner (on his car), and with white steeds (yoked thereto), and altogether looking like a white mountain. In Bhishma's division were all the sons of Dhritarashtra, and also Sala who was a countryman of the Valhikas, and also all those Kshatriyas called Amvastas, and those called Sindhus, and those also that are called Sauviras, and the heroic dwellers of the country of the five rivers. And on a golden car unto which were yoked red steeds, the high-souled Drona, bow in hand and with never-failing heart, the preceptor of almost all the kings, remained behind all the troops, protecting them like Indra. And Saradwat's son, that fighter in the van,[110] that high-souled and mighty bowman, called also Gautama, conversant with all modes of warfare, accompanied by the Sakas, the Kiratas, the Yavanas, and the Pahlavas, took up his position at the northern point of the army. That large force which was well protected by mighty car-warriors of the Vrishni and the Bhoja races, as also by the warriors of Surashtra well-armed and well-acquainted with the uses of weapons, and which was led by Kritavarman, proceeded towards the south of the army. Ten thousand cars of the Samsaptakas who were created for either the death or the fame of Arjuna, and who, accomplished in arms, intended to follow Arjuna at his heels[111] all went out as also the brave Trigartas. In thy army, O Bharata, were a thousand elephants of the foremost fighting powers. Unto each elephant was assigned a century of cars; unto each car, a hundred horsemen; unto each horseman, ten bowmen; and unto each bowman ten combatants armed with sword and shield. Thus, O Bharata, were thy divisions arrayed by Bhishma. Thy generalissimo Bhishma, the son of Santanu, as each day dawned, sometimes disposed thy troops in the human army, sometimes in the celestial, sometimes in the Gandharva, and sometimes in the Asura. Thronged with a large number of Maharathas, and roaring like the very ocean, the Dhartarashtra army, arrayed by Bhishma, stood facing the west for battle. Illimitable as thy army was, O ruler of men, it looked terrible; but the army of the Pandavas, although it was not such (in number), yet seemed to me to be very large and invincible since Kesava and Arjuna were its leader."

SECTION XXI

Sanjaya said,— “Beholding the vast Dhartarashtra army ready for battle, king Yudhishthira, the son of Kunti, gave way to grief. Seeing that impenetrable array formed by Bhishma and regarding it as really impenetrable, the king became pale and addressed Arjuna, saying,— ‘O, mighty-armed Dhananjaya, how shall we be able to fight in battle with the Dhartarashtras who have the Grandsire for their (chief) combatant? Immovable and impenetrable is this array that hath been designed, according to the rules laid down in the scriptures, by that grinder of foes, Bhishma, of transcendent glory. With our troops we have become doubtful (of success), O grinder of foes. How, indeed, will victory be ours in the face of this mighty array?’ — Thus addressed, that slayer of foes Arjuna answered Yudhishthira, the son of Pritha, who had been plunged into grief at sight, O king, of thy army, in these words,— ‘Hear, O king, how soldiers that are few in number may vanquish the many that are possessed of every quality. Thou art without malice; I shall, therefore, tell thee the means, O king. The Rishi Narada knows it, as also both Bhishma and Drona. Referring to this means, the Grandsire himself in days of old on the occasion of the battle between the Gods and the Asuras said unto Indra and the other celestials. — They that are desirous of victory do not conquer by might and energy so much as by truth, compassion, righteousness and energy.[112] Discriminating then between righteousness, and unrighteousness, and understanding what is meant by covetousness and having recourse to exertion fight without arrogance, for victory is there where righteousness is. — For this know, O king, that to us victory is certain in (this) battle. Indeed, as Narada said,— “There is victory where Krishna is.” — Victory is inherent to Krishna. Indeed, it followeth Madhava. And as victory is one of its attributes, so humility is his another attribute. Govinda is possessed of energy that is infinite. Even in the midst of immeasurable foes he is without pain. He is the most eternal of male beings. And there victory is where Krishna is. Even he, indestructible and of weapons incapable of being baffled, appearing as Hari in olden days, said in a loud voice unto the Gods and the Asuras,— "Who amongst you would be victorious?" — Even the conquered who said.— "With Krishna in the front we will conquer."[113] — And it was through Hari's grace that the three worlds were obtained by the gods headed by Sakra. I do not, therefore, behold the slightest cause of sorrow in thee, thee that hast the Sovereign of the Universe and the Lord himself of the celestials for wishing victory to thyself.'"

SECTION XXII

Sanjaya said,— “Then, O bull of Bharata’s race, king Yudhishthira, disposing his own troops in counter array against the divisions of Bhishma, urged them on, saying,— ‘The Pandavas have now disposed their forces in counter array agreeably to what is laid down (in the scriptures). Ye sinless ones, fight fairly, desirous of (entering) the highest heaven’. — In the centre (of the Pandava army) was Sikhandin and his troops, protected by Arjuna. And Dhristadyumna moved in the van, protected by Bhima. The southern division (of the Pandava army) was protected. O king, by that mighty bowman, the handsome Yuyudhana, that foremost combatant of the Satwata race, resembling Indra himself. Yudhishthira was stationed on a car that was worthy of bearing Mahendra himself, adorned with an excellent standard, variegated with gold and gems, and furnished with golden traces (for the steeds), in the midst of his elephant divisions.[114] His pure white umbrella with ivory handle, raised over his head, looked exceedingly beautiful; and many great Rishis walked around the king[115] uttering words in his praise. And many priests, and regenerate Rishis and Siddhas, uttering hymns in his praise[116] wished him, as they walked around, the destructions of his enemies, by the aid of Japas, and Mantras, efficacious drugs, and diverse propitiatory ceremonies. That high-souled chief of the Kurus, then giving away unto the Brahmanas kine and fruits and flowers and golden coins along with cloths[117] proceeded like Sakra, the chief of the celestials. The car of Arjuna, furnished with a hundred bells, decked with Jamvunada gold of the best kind, endued with excellent wheels, possessed of the effulgence of fire, and unto which were yoked white steeds, looked exceedingly brilliant like a thousand suns.[118] And on that ape-bannered car the reins of which were held by Kesava, stood Arjuna with Gandiva and arrows in hand — a bowman whose peer exists not on earth, nor ever will.[119] For crushing thy sons' troops he who assumeth the most awful form, — who, divested of weapons, with only his bare hands, poundeth to dust men, horses, and elephants, — that strong-armed Bhimasena, otherwise called Vrikodara, accompanied by the twins, became the protector of the heroic car-warriors (of the Pandava) army. Like unto a furious prince of lions of sportive gait, or like the great Indra himself with (earthly) body on the Earth, beholding that invincible Vrikodara, like unto a proud leader of an elephantine herd, stationed in the van (of the army), the warriors on thy side, their strength weakened by fear, began to tremble like elephants sunk in mire.

"Unto that invincible prince Gudakesa staying in the midst of his troops, Janardana, O chief of Bharata's race, said— 'He, who scorching us with his wrath, stayeth in the midst of his forces, he, who will attack our troops like a lion, he, who performed three hundred horse-sacrifices, — that banner of Kuru's race, that Bhishma, — stayeth yonder! Yon ranks around him on all sides great warriors like the clouds shrouding the bright luminary. O foremost of men, slaying yon troops, seek battle with yonder bull of Bharata's race.'"

SECTION XXIII

Sanjaya said,— “Beholding the Dhartarashtra army approach for fight, Krishna said these words for Arjuna’s benefit.”

“The holy one said,— ‘Cleansing thyself, O mighty-armed one, utter on the eve of the battle thy hymn to Durga for (compassing) the defeat of the foe.’”

Sanjaya continued.— “Thus addressed on the eve of battle by Vasudeva endued with great intelligence, Pritha’s son Arjuna, alighting from his car, said the following hymn with joined hands.

“Arjuna said,— ‘I bow to thee, O leader of Yogins, O thou that art identical with Brahman, O thou that dwellest in the forest of Mandara, O thou that art freed from decrepitude and decay, O Kali, O wife of Kapala, O thou that art of a black and tawny hue, I bow to thee. O bringer of benefits to thy devotees, I bow to thee, O Mahakali, O wife of the universal destroyer, I bow to thee. O proud one, O thou that rescuest from dangers, O thou that art endued with every auspicious attribute. O thou that art sprung from the Kata race, O thou that deservest the most regardful worship, O fierce one, O giver of victory, O victory’s self, O thou that bearest a banner of peacock plumes, O thou that art decked with every ornament, O thou that bearest an awful spear, O thou that holdest a sword and shield, O thou that art the younger sister of the chief of cowherds, O eldest one, O thou that wert born in the race of the cowherd Nanda! O thou that art always fond of buffalo’s blood, O thou that wert born in the race of Kusika, O thou that art dressed in yellow robes, O thou that hadst devoured Asuras assuming the face of a wolf[120], I bow to thee that art fond of battle! O Uma,[121] Sakambhari, O thou that art white in hue, O thou that art black in hue, O thou that hast slain the Asura Kaitabha, O thou that art yellow-eyed, O thou that art diverse-eyed, O thou of eyes that have the colour of smoke, I bow to thee. O thou that art the Vedas, the Srutis, and the highest virtue, O thou that art propitious to Brahmanas engaged in sacrifice, O thou that hast a knowledge of the past, thou that art ever present in the sacred abodes erected to thee in cities of Jamvudwipa, I bow to thee. Thou art the science of Brahma among sciences, and thou that art that sleep of creatures from which there is no waking. O mother of Skanda, O thou that possessest the six (highest) attributes, O Durga, O thou that dwellest in accessible regions, thou art described as Swaha, and Swadha,[122] as Kala, as Kashta, and as Saraswati, as Savitra the mother of the Vedas, and as the science of Vedanta. With inner soul cleansed, I praise thee. O great goddess, let victory always attend me through thy grace on the field of battle. In inaccessible regions, where there is fear, in places of difficulty, in the abodes of thy worshippers and in the nether regions (Patala), thou always dwellest. Thou always defeatest the Danavas. Thou art the unconsciousness, the sleep, the illusion, the modesty, the beauty of (all creatures). Thou art the twilight, thou art the day, thou art Savitri, and thou art the mother. Thou art contentment, thou art growth, thou art light. It is thou that supportest the Sun and the Moon and that makes them shine. Thou art the prosperity of those that are prosperous. The Siddhas and the Charanas behold thee in contemplation.[123]‘”

Sanjaya continued,— “Understanding (the measure of) Partha’s devotion, Durga who is always graciously inclined towards mankind, appeared in the firmament and in the presence of Govinda, said these words.

“The goddess said,— ‘Within a short time thou shalt conquer thy foes, O Pandava. O invincible one, thou hast Narayana (again) for aiding thee. Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt himself.’

“Having said this, the boon-giving goddess disappeared soon. The son of Kunti, however, obtaining that boon, regarded himself as successful, and the son of Pritha then mounted his own excellent car. And then Krishna and Arjuna, seated on the same car, blew their celestial conches. The man that recites this hymn rising at dawn, hath no fear any time from Yakshas, Rakshasas, and Pisachas. He can have no enemies; he hath no fear, from snakes and all animals that have fangs and teeth, as also from kings. He is sure to be victorious in all disputes, and if bound, he is freed from his bonds. He is sure to get over all difficulties, is freed from thieves, is ever victorious in battle and winneth the goddess of prosperity for ever. With health and strength, he liveth for a hundred years.

"I have known all this through the grace of Vyasa endued with great wisdom. Thy wicked sons, however, all entangled in the meshes of death, do not, from ignorance, know them to be Nara and Narayana. Nor do they, entangled in the meshes of death, know that the hour of this kingdom hath arrived. Dwaipayana and Narada, and Kanwa, and the sinless Rama, had all prevented thy son. But he did not accept their words. There where righteousness is, there are glory and beauty. There where modesty is, there are prosperity and intelligence. There where righteousness is, there is Krishna; and there where Krishna is, there is victory."

SECTION XXIV

Dhritarashtra said,— “There (on the field of battle) O Sanjaya, the warriors of which side first advanced to battle cheerfully. Whose hearts were filled with confidence, and who were spiritless from melancholy? In that battle which maketh the hearts of men tremble with fear, who were they that struck the first blow, mine or they belonging to the Pandavas? Tell me all this, O Sanjaya. Among whose troops did the flowery garlands and unguents emit fragrant odours? And whose troops, roaring fiercely, uttered merciful words?”

Sanjaya said,— “The combatants of both armies were cheerful then and the flowery garlands and perfumes of both troops emitted equal fragrance. And, O bull of Bharata’s race, fierce was the collision that took place when the serried ranks arrayed for battle encountered each other. And the sound of musical instruments, mingled with the blare of conches and the noise of drums, and the shouts of brave warriors roaring fiercely at one another, became very loud. O bull of Bharata’s race, dreadful was the collision caused by the encounter of the combatants of both armies, filled with joy and staring at one another, and the elephants uttering obstreperous grunts.”

SECTION XXV

[(Bhagavad Gita Chapter I)]

([This where is the Bhagavad Gita proper starts. I have added the chapter headings to aid in comparison with other translations, they are not part of the original Ganguli text. — John Bruno Hare])

Dhritarashtra said,— "Assembled together on the sacred plain of Kurukshetra from desire of fighting what did my sons and the Pandavas do, O Sanjaya."

Sanjaya said,— "Beholding the army of the Pandavas arrayed, king Duryodhana, approaching the preceptor (Drona) said these words: 'Behold, O preceptor, this vast army of the son of Pandu, arrayed by Drupada's son (Dhrishtadyumna), thy intelligent disciple. There (in that army) are many brave and mighty bowmen, who in battle are equal to Bhima and Arjuna. (They are) Yuyudhana, and Virata, and that mighty car-warrior Drupada, and Dhrishtaketu, and Chekitana, and the ruler of Kasi endued with great energy; and Purujit, and Kuntibhoja, and Saivya that bull among men; and Yudhamanyu of great prowess, and Uttamaujas of great energy; and Subhadra's son, and the sons of Draupadi, all of whom are mighty car-warriors. Hear, however, O best of regenerate ones, who are the distinguished ones among us, the leaders of the army. I will name them to thee for (thy) information. (They are) thyself, and Bhishma, and Karna, and Kripa who is ever victorious; and Aswatthaman and Vikarna, and Saumadatta, and Jayadratha.[124] Besides these, are many heroic warriors, prepared to lay down their lives for my sake, armed with diverse kinds of weapons, and all accomplished in battle. Our army, therefore, protected by Bhishma, is insufficient. This force, however, of these (the Pandavas), protected by Bhima, is sufficient.[125] Stationing yourselves then in the entrances of the divisions that have been assigned to you, all of you protect Bhishma alone.' —

(Just at this time) the valiant and venerable grandsire of the Kurus, affording great joy to him (Duryodhana) by loudly uttering a leonine roar, blew (his) conch. Then conches and drums and cymbals and horns were sounded at once and the noise (made) became a loud uproar. Then Madhava and Pandu's son (Arjuna), both stationed on a great car unto which were yoked white steeds, blew their celestial conches. And Hrishikesa blew (the conch called) Panchajanya and Dhananjaya (that called) Devadatta; and Vrikodara of terrible deeds blew the huge conch (called) Paundra. And Kunti's son king Yudhishthira blew (the conch called) Anantavijaya; while Nakula and Sahadeva, (those conches called respectively) Sughosa and Manipushpaka.[126] And that splendid bowman, the ruler of Kasi and that mighty car-warrior, Sikhandin, Dhrishtadyumna, Virata, and that unvanquished Satyaki, and Drupada, and the sons of Draupadi, and the mighty-armed son of Subhadra — all these, O lord of earth, severally blew their conches. And that blare, loudly reverberating through the welkin, and the earth, rent the hearts of the Dhartarashtras. Then beholding the Dhartarashtra troops drawn up, the ape-bannered son of Pandu, rising his bow, when, the throwing of missiles had just commenced, said these words, O lord of earth, to Hrishikesa.[127]

"Arjuna said,— 'O thou that knoweth no deterioration, place my car (once) between the two armies, so that I may observe these that stand here desirous of battle, and with whom I shall have to contend in the labours of this struggle.[128] I will observe those who are assembled here and who are prepared to fight for doing what is agreeable in battle to the evil-minded son of Dhritarashtra.'"

Sanjaya continued,— "Thus addressed by Gudakesa, O Bharata, Hrishikesa, placing that excellent car between the two armies, in view of Bhishma and Drona and all the kings of the earth, said,— 'Behold, O Partha these assembled Kurus,' — And there the son of Pritha beheld, standing (his) sires and grandsons, and friends, and father-in-law and well-wishers, in both the armies. Beholding all those kinsmen standing (there), the son of Kunti, possessed by excessive pity, despondingly said (these words)."

"Arjuna said,— 'Beholding these kinsmen, O Krishna, assembled together and eager for the fight, my limbs become languid, and my mouth becomes dry.

My body trembles, and my hair stands on end. Gandiva slips from my hand, and my skin burns. I am unable to stand (any longer); my mind seems to wander. I behold adverse omens, too, O Kesava. I do not desire victory, O Krishna, not sovereignty, nor pleasures. Of what use would sovereignty be to us, O Govinda, or enjoyments, or even life, since they, for whose sake sovereignty, enjoyments, and pleasures are desired by us, are here arrayed for battle ready to give up life and wealth, viz., preceptors, sires, sons and grandsires, maternal uncles, father-in-laws, grandsons, brother-in-laws, and kinsmen. I wish not to slay these though they slay me, O slayer of Madhu, even for the sake of the sovereignty of the three worlds, what then for the sake of (this) earth?[129] What gratification can be ours, O Janardana, by slaying the Dhartarashtras? Even if they be regarded as foes,[130] sin will overtake us if we slay them. Therefore, it behoveth us not to slay the sons of Dhritarashtra who are our own kinsmen.[131] How, O Madhava can we be happy by killing our own kinsmen? Even if these, with judgments perverted by avarice, do not see the evil that ariseth from the extermination of a race, and the sin of internecine quarrels, why should not we, O Janardana, who see the evils of the extermination of a race, learn to abstain from that sin? A race being destroyed, the eternal customs of that race are lost; and upon those customs being lost, sin overpowers the whole race. From the predominance of sin, O Krishna, the women of that race become corrupt. And the women becoming corrupt, an intermingling of castes happeneth, O descendant of Vrishni. This intermingling of castes leadeth to hell both the destroyer of the race and the race itself. The ancestors of those fall (from heaven), their rites of pinda and water ceasing. By these sins of destroyers of races, causing intermixture of castes, the rules of caste and the eternal rites of families become extinct. We have heard, O Janardana, that men whose family rites become extinct, ever dwell in hell. Alas, we have resolved to perpetrate a great sin, for we are ready to slay our own kinsmen from lust of the sweets of sovereignty. Better would it be for me if the sons of Dhritarashtra, weapon in hand, should in battle slay me (myself) unavenging unarmed.—’”

Sanjaya continued,— “Having spoken thus on the field of battle, Arjuna, his mind troubled with grief, casting aside his bow and arrows, sat down on his car.”

[Here ends the first lesson entitled “Survey of Forces” [132] in the dialogue between Krishna and Arjuna of the Bhagavadgita, the essence of religion, the knowledge of Brahma, and the system of Yoga, comprised within the Bhishma Parva of the Mahabharata of Vyasa containing one hundred thousand verses.]

SECTION XXVI

[(Bhagavad Gita Chapter II)]

Sanjaya said,— “Unto him thus possessed with pity, his eyes filled and oppressed with tears, and desponding, the slayer of Madhu said these words.”

“The Holy One said,— ‘Whence, O Arjuna, hath come upon thee, at such a crisis, this despondency that is unbecoming a person of noble birth, that shuts one out from heaven, and that is productive of infamy? Let no effeminacy be thine, O son of Kunti. This suits thee not. Shaking off this vile weakness of hearts, arise, O chastiser of foes.—’

“Arjuna said,— ‘How, O slayer of Madhu, can I with arrows contend in battle against Bhishma and Drona, deserving as they are, O slayer of foes, of worship?[133] Without slaying (one’s) preceptors of great glory, it is well (for one), to live on even alms in this world. By slaying preceptors, even if they are avaricious of wealth, I should only enjoy pleasures that are bloodstained![134] We know not which of the two is of greater moment to us, viz., whether we should conquer them or they should conquer us. By slaying whom we would not like to live, — even they, the sons of Dhritarashtra, stand before (us). My nature affected by the taint of compassion, my mind unsettled about (my) duty, I ask thee. Tell me what is assuredly good (for me). I am thy disciple. O, instruct me, I seek thy aid.[135] I do not see (that) which would dispel that grief of mine blasting my very senses, even if I obtain a prosperous kingdom on earth without a foe or the very sovereignty of the gods.’”[136]

Sanjaya said,— “Having said this unto Hrishikesa, that chastiser of foes — Gudakesa — (once more) addressed Govinda, saying,— ‘I will not fight,’ — and then remained silent.[137] Unto him overcome by despondency, Hrishikesa, in the midst of the two armies, said:”

"The Holy One said,— 'Thou mournest those that deserve not to be mourned. Thou speakest also the words of the (so-called) wise. Those, however, that are (really) wise, grieve neither for the dead nor for the living. It is not that. I or you or those rulers of men never were, or that all of us shall not hereafter be. Of an Embodied being, as childhood, youth, and decrepitude are in this body, so (also) is the acquisition of another body. The man, who is wise, is never deluded in this.[138] The contacts of the senses with their (respective) objects producing (sensations of) heat and cold, pleasure and pain, are not permanent, having (as they do) a beginning and an end. Do thou, O Bharata, endure them. For the man whom these afflict not, O bull among men, who is the same in pain and pleasure and who is firm in mind, is fit for emancipation.[139] There is no (objective) existence of anything that is distinct from the soul; nor non-existence of anything possessing the virtues of the soul. This conclusion in respect of both these hath been arrived at by those that know the truths (of things).[140] Know that [the soul] to be immortal by which all this [universe] is pervaded. No one can compass the destruction of that which is imperishable. It hath been said that those bodies of the Embodied (soul) which is eternal, indestructible and infinite, have an end. Do thou, therefore, fight, O Bharata. He who thinks it (the soul) to be the slayer and he who thinks it to be the slain, both of them know nothing; for it neither slays nor is slain. It is never born, nor doth it ever die; nor, having existed, will it exist no more. Unborn, unchangeable, eternal, and ancient, it is not slain upon the body being perished. That man who knoweth it to be indestructible, unchangeable, without decay, how and whom can he slay or cause to be slain? As a man, casting off robes that are worn out, putteth on others that are new, so the Embodied (soul), casting off bodies that are worn out, entereth other bodies that are new. Weapons cleave it not, fire consumeth it not; the waters do not drench it, nor doth the wind waste it. It is incapable of being cut, burnt, drenched, or dried up. It is unchangeable, all-pervading, stable, firm, and eternal. It is said to be imperceivable, inconceivable and unchangeable. Therefore, knowing it to be such, it behoveth thee not to mourn (for it). Then again even if thou regardest it as constantly born and constantly dead, it behoveth thee not yet, O mighty-armed one, to mourn (for it) thus. For, of one that is born, death is certain; and of one that is dead, birth is certain. Therefore it behoveth thee not to mourn in a matter that is unavoidable. All beings (before birth) were unmanifest. Only during an interval (between birth and death), O Bharata, are they manifest; and then again, when death comes, they become (once more) unmanifest. What grief then is there in this? One looks upon it as a marvel; another speaks of it as a marvel. Yet even after having heard of it, no one apprehends it truly. The Embodied (soul), O Bharata, is ever indestructible in everyone's body. Therefore, it behoveth thee not to grieve for all (those) creatures. Casting thy eyes on the (prescribed) duties of thy order, it behoveth thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly. Arrived of itself and (like unto) an open gate of heaven, happy are those Kshatriyas, O Partha, that obtain such a fight. But if thou dost not fight such a just battle, thou shalt then incur sin by abandoning the duties of thy order and thy fame. People will then proclaim thy eternal infamy, and to one that is held in respect, infamy is greater (as an evil) than death itself. All great car-warriors will regard thee as abstaining from battle from fear, and thou wilt be thought lightly by those that had (hitherto) esteemed thee highly. Thy enemies, decrying thy prowess, will say many words which should not be said. What can be more painful than that? Slain, thou wilt attain to heaven; or victorious, thou wilt enjoy the Earth. Therefore, arise, O son of Kunti, resolved for battle. Regarding pleasure and pain, gain and loss, victory and defeat, as equal, do battle for battle's sake and sin will not be thine.[141] This knowledge, that hath been communicated to thee is (taught) in the Sankhya (system). Listen now to that (inculcated) in Yoga (system). Possessed of that knowledge, thou, O Partha, wilt cast off the bonds of action. In this (the Yoga system) there is no waste of even the first attempt. There are no impediments. Even a little of this (form of) piety delivers from great fear.[142] Here in this path, O son of Kuru, there is only one state of mind, consisting in firm devotion (to one object, viz., securing emancipation). The minds of those, however, that are not firmly devoted (to this), are many-branched (unsettled) and attached to endless pursuits. That flowery talk which, they that are ignorant, they that delight in the words of the Vedas, they, O Partha, that say that there is nothing else, they whose minds are attached to worldly pleasures, they that regard (a) heaven (of pleasures and enjoyments) as the highest object of acquisition, — utter and promises birth as the fruit of action and concerns itself with multifarious rites of specific characters for the attainment of pleasures and power, — delude their hearts and the minds of these men who are attached to pleasures and power cannot be directed to contemplation (of the divine being) regarding it as the sole means of emancipation.[143] The Vedas are concerned with three qualities, (viz., religion, profit, and pleasure). Be thou, O Arjuna, free from them, unaffected by pairs of contraries (such as pleasure and pain, heat and cold, etc.), ever adhering to patience without anxiety for new acquisitions or protection of those already acquired, and self-possessed, whatever objects are served by a tank or well, may all be served by a vast sheet of water extending all around; so whatever objects may be served by all the Vedas, may all be had by a Brahmana having knowledge (of self or Brahma).[144] Thy concern is with work only, but not with the fruit (of work). Let not the fruit be thy motive for work; nor let thy inclination be for inaction. Staying in devotion, apply thyself to work, casting off attachment (to it), O Dhananjaya, and being the same in success or unsuccess. This equanimity is called Yoga (devotion). Work (with desire of fruit) is far inferior to devotion, O Dhananjaya. Seek thou the protection of devotion. They that work for the sake of fruit are miserable. He also that hath devotion throws off, even in this world, both good actions and bad actions. Therefore, apply thyself to devotion. Devotion is only cleverness in action. The wise, possessed of devotion, cast off the fruit born of action, and freed from the obligation of (repeated) birth, attain to that region where there is no unhappiness. When thy mind shall have crossed the maze of delusion, then shalt thou attain to an indifference as regards the hearable and the heard.[145] When thy mind, distracted (now) by what thou hast heard (about the means of acquiring the diverse objects of life), will be firmly and immovably fixed on contemplation, then wilt thou attain to devotion.’

“Arjuna said,— ‘What, O Kesava, are the indications of one whose mind is fixed on contemplation? How should one of steady mind speak, how sit, how move?’”

“The Holy One said,— ‘When one casts off all the desires of his heart and is pleased within (his) self with self, then is one said to be of steady mind. He whose mind is not agitated amid calamities, whose craving for pleasure is gone, who is freed from attachment (to worldly objects), fear and wrath, is said to be a Muni of steady mind. His is steadiness of mind who is without affection everywhere, and who feeleth no exultation and no aversion on obtaining diverse objects that are agreeable and disagreeable. When one withdraws his senses from the objects of (those) senses as the tortoise its limbs from all sides, even his is steadiness of mind. Objects of senses fall back from an abstinent person, but not so the passion (for those objects). Even the passion recedes from one who has beheld the Supreme (being).[146] The agitating senses, O son of Kunti, forcibly draw away the mind of even a wise man striving hard to keep himself aloof from them. Restraining them all, one should stay in contemplation, making me his sole refuge. For his is steadiness of mind whose senses are under control. Thinking of the objects of sense, a person’s attachment is begotten towards them. From attachment springeth wrath; from wrath ariseth want of discrimination; from want of discrimination, loss of memory; from loss of memory, loss of understanding; and from loss of understanding (he) is utterly ruined. But the self-restrained man, enjoying objects (of sense) with senses freed from attachment and aversion under his own control, attaineth to peace (of mind). On peace (of mind) being attained, the annihilation of all his miseries taketh place, since the mind of him whose heart is peaceful soon becometh steady.[147] He who is not self-restrained hath no contemplation (of self). He who hath no contemplation hath no peace (of mind).[148] Whence can there be happiness for him who hath no peace (of mind)? For the heart that follows in the wake of the sense moving (among their objects) destroys his understanding like the wind destroying a boat in the waters.[149] Therefore, O thou of mighty arms, his is steadiness of mind whose senses are restrained on all sides from the objects of sense. The restrained man is awake when it is night for all creatures; and when other creatures are awake that is night to a discerning Muni.[150] He into whom all objects of desire enter, even as the waters enter the ocean which (though) constantly replenished still maintains its water-mark unchanged — (he) obtains peace (of mind) and not one that longeth for objects of desire. That man who moveth about, giving up all objects of desire, who is free from craving (for enjoyments) and who hath no affection and no pride, attaineth to peace (of mind). This, O Partha, is the divine state. Attaining to it, one is never deluded. Abiding in it one obtains, on death, absorption into the Supreme Self.'"

SECTION XXVII

[(Bhagavad Gita Chapter III)]

“Arjuna said,— ‘If devotion, O Janardana, is regarded by thee as superior to work, why then, O Kesava, dost thou engage me in such dreadful work? By equivocal words thou seemest to confound my understanding. Therefore, tell (me) one thing definitely by which I may attain to what is good.’

“The Holy One said,— ‘It hath already been said by me, O sinless one, that here are, in this world, two kinds of devotion; that of the Sankhyas through knowledge and that of the yogins through work. A man doth not acquire freedom from work from (only) the non-performance of work. Nor doth he acquire final emancipation from only renunciation (of work). No one can abide even for a moment without doing work.[151] That man of deluded soul who, curbing the organs of sense, liveth mentally cherishing the objects of sense, is said to be a dissembler. He however, O Arjuna, who restraining (his) senses by his mind, engageth in devotion (in the form) of work with the organs of work, and is free from attachment, is distinguished (above all). (Therefore), do thou always apply yourself to work, for action is better than inaction. Even the support of thy body cannot be accomplished without work.[152] This world is fettered by all work other than that which is (performed) for Sacrifice. (Therefore), O son of Kunti, perform work for the sake of that, freed from attachment.[153] In olden times, the Lord of Creation, creating men and sacrifice together, said, — flourish by means of this (Sacrifice). Let this (Sacrifice) be to you (all) the dispenser of all objects cherished by you. Rear the gods with this, and let the gods (in return) rear you. Thus fulfilling the mutual interest you will obtain that which is beneficial (to you).[154] Propitiated with sacrifices the gods will bestow on you the pleasures you desire. He who enjoyeth (himself) without giving them what they have given, is assuredly a thief. The good who eat the remnant of sacrifices are freed from all sins. Those unrighteous ones incur sin who dress food for their own sake. — From food are all creatures; and sacrifice is the outcome of work.[155] Know that work proceeds from the Vedas; Vedas have proceeded from Him who hath no decay. Therefore, the all-pervading Supreme Being is installed in sacrifice.[156] He who conformeth not to this wheel that is thus revolving, that man of sinful life delighting (the indulgence of) his senses, liveth in vain, O Partha.[157] The man, however, that is attached to self only, that is contented with self, and that is pleased in his self, — hath no work (to do). He hath no concern whatever with action nor with any omission here. Nor, amongst all creatures, is there any upon whom his interest dependeth.[158] Therefore, always do work that should be done, without attachment. The man who performeth work without attachment, attaineth to the Supreme. By work alone, Janaka and others, attained the accomplishment of their objects. Having regard also to the observance by men of their duties, it behoveth thee to work. Whatever a great man doth, is also done by vulgar people. Ordinary men follow the ideal set by them (the great).[159] There is nothing whatever for me, O Partha, to do in the three worlds, (since I have) nothing for me which hath not been acquired; still I engage in action.[160] Because if at any time I do not, without sloth, engage in action, men would follow my path, O Partha, on all sides. The worlds would perish if I did not perform work, and I should cause intermixture of castes and ruin these people. As the ignorant work, O Bharata, having attachment to the performer, so should a wise man work without being attached, desiring to make men observant of their duties. A wise man should not cause confusion of understanding amongst ignorant persons, who have attachment to work itself; (on the other hand) he should (himself) acting with devotion engage them to all (kinds of) work. All works are, in every way, done by the qualities of nature. He, whose mind is deluded by egoism, however, regards himself as the actor.[161] But he, O mighty-armed one, who knoweth the distinction (of self) from qualities and work, is not attached to work, considering that it is his senses alone (and not his self) that engage in their objects.[162] Those who are deluded by the qualities of nature, become attached to the works done by the qualities. A person of perfect knowledge should not bewilder those men of imperfect knowledge.[163] Devoting all work to me, with (thy) mind directed to self, engage in battle, without desire, without affection and with thy (heart's) weakness dispelled.[164] Those men who always follow this opinion of mine with faith and without cavil attain to final emancipation even by work. But they who cavil at and do not follow this opinion of mine, know, that, bereft of all knowledge and without discrimination, they are ruined. Even a wise man acts according to his own nature. All living beings follow (their own) nature. What then would restraint avail? The senses have, as regards the objects of the senses, either affection or aversion fixed. One should not submit to these, for they are obstacles in one's way.[165] One's own duty, even if imperfectly performed, is better than being done by other even if well performed. Death in (performance of) one's own duty is preferable. (The adoption of) the duty of another carries fear (with it).'

"Arjuna said, 'Impelled by whom, O son of the Vrishni race, doth a man commit sin, even though unwilling and as if constrained by force?'

"The Holy One said,— 'It is desire, it is wrath, born of the attribute of passion; it is all devouring, it is very sinful. Know this to be the foe in this world.[166] As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so is this enveloped by desire. Knowledge, O son of Kunti, is enveloped by this constant foe of the wise in the form of desire which is insatiable and like a fire. The senses, the mind and the understanding are said to be its abode. With these it deludeth the embodied self, enveloping (his) knowledge. Therefore, restraining (thy) senses first, O bull of Bharata's race, cast off this wicked thing, for it destroyeth knowledge derived from instruction and meditation.[167] It hath been said that the senses are superior (to the body which is inert). Superior to the senses is the mind. Superior to the mind is the knowledge. But which is superior to knowledge is He.[168] Thus knowing that which is superior to knowledge and restraining (thy) self by self, slay, O mighty-armed one, the enemy in the shape of desire which is difficult to conquer.'"

SECTION XXVIII

[(BHAGAVAD GITA CHAPTER IV)]

"The Holy One said,— 'This imperishable (system of) devotion I declared to Vivaswat; Vivaswat declared it to Manu; and Manu communicated it to Ikshaku. Descending thus from generation, the Royal sages came to know it. But, O chastiser of foes, by (lapse of a) long time that devotion became lost to the world. Even the same (system of) devotion hath today been declared by me to thee, for thou art my devotee and friend, (and) this is a great mystery.'

"Arjuna said,— 'Thy birth is posterior; Vivaswat's birth is prior. How shall I understand then that thou hadst first declared (it)?'

"The Holy One said,— 'Many births of mine have passed away, O Arjuna, as also of thine. These all I know, but thou dost not, O chastiser of foes. Though (I am) unborn and of essence that knoweth no deterioration, though (I am) the lord of all creatures, still, relying on my own (material) nature I take birth by my own (powers) of illusion. Whenever, O Bharata, loss of piety and the rise of impiety occurreth, on those occasions do I create myself. For the protection of the righteous and for the destruction of the evil doers, for the sake of establishing Piety, I am born age after age. He who truly knoweth my divine birth and work to be such, casting off (his body) is not born again; (on the other hand) he cometh to me, O Arjuna. Many who have been freed from attachment, fear, wrath, who were full of me, and who relied on me, have, cleansed by knowledge and asceticism, attained to my essence. In whatsoever manner men come to me, in the selfsame manner do I accept them. It is my way, O Partha, that men follow on all sides.[169] Those in this world who are desirous of the success of action worship the gods, for in this world of men success resulting from action is soon attained. The quadruple division of castes was created by me according to the distinction of qualities and duties. Though I am the author thereof, (yet) know me to be not their author and undecaying.[170] Actions do not touch me. I have no longing for the fruits of actions. He that knoweth me thus is not impeded by actions. Knowing this, even men of old who were desirous of emancipation performed work. Therefore, do thou also perform work as was done by ancients of the remote past. What is action and what is inaction, — even the learned are perplexed at this. Therefore, I will tell thee about action (so that) knowing it thou mayst be freed from evil. One should have knowledge of action, and one should have knowledge of forbidden actions: one should also know of inaction. The course of action is incomprehensible. He, who sees inaction in action and action in inaction, is wise among men; he is possessed of devotion; and he is a doer of all actions. The learned call him wise whose efforts are all free from desire (of fruit) and (consequent) will, and whose actions have all been consumed by the fire of knowledge.[171] Whoever, resigning all attachment to the fruit of action, is ever contented and is dependent on none, doth nought, indeed, although engaged in action. He who, without desire, with mind and the senses under control, and casting off all concerns, performeth action only for the preservation of the body, incurreth no sin.[172] He who is contented with what is earned without exertion, who hath risen superior to the pairs of opposites, who is without jealousy, who is equable in success and failure, is not fettered (by action) even though he works. All his actions perish who acts for the sake of sacrifice,[173] who is without affections, who is free (from attachments), and whose mind is fixed upon knowledge. Brahma is the vessel (with which the libation is poured); Brahma is the libation (that is offered); Brahma is the fire on which by Brahma is poured (the libation); Brahma is the goal to which he proceedeth by fixing his mind on Brahma itself which is the action.[174] Some devotees perform sacrifice to the gods. Others, by means of sacrifice, offer up sacrifices to the fire of Brahma.[175] Others offer up (as sacrificial libation) the senses of which hearing is the first to the fire of restraint. Others (again) offer up (as libations) the objects of sense of which sound is the first to the fire of the senses.[176] Others (again) offer up all the functions of the senses and the functions of the vital winds to the fire of devotion by self-restraint kindled by knowledge.[177] Others again perform the sacrifice of wealth, the sacrifice of ascetic austerities, the sacrifice of meditation, the sacrifice of (Vedic) study, the sacrifice of knowledge, and others are ascetics of rigid vows.[178] Some offer up the upward vital wind (Prana) to the downward vital wind (apana); and others, the downward vital wind to the upward vital wind; some, arresting the course of (both) the upward and the downward vital winds, are devoted to the restraint of the vital winds. Others of restricted rations, offer the vital winds to the vital winds.[179] Even all these who are conversant with sacrifice, whose sins have been consumed by sacrifice, and who eat the remnants of sacrifice which are amrita, attain to the eternal Brahma. (Even) this world is not for him who doth not perform sacrifice. Whence then the other, O best of Kuru's race? Thus diverse are the sacrifices occurring in the Vedas. Know that all of them result from action, and knowing this thou wilt be emancipated. The sacrifice of knowledge, O chastiser of foes, is superior to every sacrifice involving (the attainment of) fruits of action, for all action, O Partha, is wholly comprehended in knowledge.[180] Learn that (Knowledge) by prostration, enquiry, and service. They who are possessed of knowledge and can see the truth, will teach thee that knowledge, knowing which, O son of Pandu, thou wilt not again come by such delusion, and by which thou wilt see the endless creatures (of the universe) in thyself (first) and then in me. Even if thou be the greatest sinner among all that are sinful, thou shalt yet cross over all transgressions by the raft of knowledge. As a blazing fire, O Arjuna, reduceth fuel to ashes, so doth the fire of knowledge reduce all actions to ashes. For there is nothing here that is so cleansing as knowledge. One who hath attained to success by devotion finds it without effort within his own self in time. He obtaineth knowledge, who hath faith and is intent on it and who hath his senses under control; obtaining knowledge one findeth the highest tranquillity in no length of time. One who hath no knowledge and no faith, and whose minds is full of doubt, is lost. Neither this world, nor the next, nor happiness, is for him whose mind is full of doubt. Actions do not fetter him, O Dhananjaya, who hath cast off action by devotion, whose doubts have been dispelled by knowledge, and who is self-restrained. Therefore, destroying, by the sword of knowledge, this doubt of thine that is born of ignorance and that dwelleth in thy mind, betake to devotion, (and) arise, O son of Bharata.'"

SECTION XXIX

[(BHAGAVAD GITA CHAPTER V)]

“Arjuna said,— ‘Thou applaudest, O Krishna, the abandonment of actions, and again the application (to them). Tell me definitely which one of these two is superior.’

“The Holy One said— ‘Both abandonment of actions and application to actions lead to emancipation. But of these, application to action is superior to abandonment. He should always be known to be an ascetic who hath no aversion nor desire. For, being free from pairs of opposites, O thou of mighty arms, he is easily released from the bonds (of action). Fools say, but not those that are wise, that Sankhya and Yoga are distinct. One who stayeth in even one (of the two) reapeth the fruit of both[181]. Whatever seat is attained by those who profess the Sankhya system, that too is reached by those who profess the Yoga. He seeth truly who seeth Sankhya and Yoga as one.[182] But renunciation, O mighty-armed one, without devotion (to action), is difficult to attain. The ascetic who is engaged in devotion (by action) reacheth the Supreme Being without delay. He who is engaged in devotion (by action) and is of pure soul, who hath conquered his body and subdued his senses, and who indentifieth himself with all creatures, is not fettered though performing (action).[183] The man of devotion, who knoweth truth, thinking — I am doing nothing — When seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, excreting, taking, opening the eyelids or closing them; he regardeth that it is the senses that are engaged in the objects of senses.[184] He who renouncing attachment engageth in actions, resigning them to Brahma, is not touched by sin as the lotus-leaf (is not touched) by water.[185] Those who are devotees, casting off attachment, perform actions (attaining) purity of self, with the body, the mind, the understanding, and even the senses (free from desire). He who is possessed of devotion, renouncing the fruit of action, attaineth to the highest tranquillity. He, who is not possessed of devotion and is attached to the fruit of action, is fettered by action performed from desire. The self-restrained embodied (self), renouncing all actions by the mind, remains at ease within the house of nine gates, neither acting himself nor causing (anything) to act.[186] The Lord is not the cause of the capacity for action, or of the actions of men, or of the connection of actions and (their) fruit. It is nature that engages (in action). The Lord receiveth no one's sin, nor also merit. By ignorance, knowledge is shrouded. It is for this that creatures are deluded. But of whomsoever that ignorance hath been destroyed by knowledge of self, that knowledge (which is) like the Sun discloseth the Supreme Being. Those whose mind is on Him, whose very soul is He, who abide in Him, and who have Him for their goal, depart never more to return, their sins being all destroyed by knowledge.[187] Those, who are wise cast an equal eye on a Brahmana endued with learning and modesty, on a cow, an elephant, a dog, and a chandala.[188] Even here has birth been conquered by them whose minds rest on equality; and since Brahma is faultless and equable, therefore, they (are said to) abide in Brahma.[189] He whose mind is steady, who is not deluded, who knows Brahma, and who rests in Brahma, doth not exult on obtaining anything that is agreeable, nor doth he grieve on obtaining that is disagreeable. He whose mind is not attached to external objects of sense, obtaineth that happiness which is in self; and by concentrating his mind on the contemplation of Brahma, he enjoyeth a happiness that is imperishable. The enjoyments born of the contact (of the senses with their objects) are productive of sorrow. He who is wise, O son of Kunti, never taketh pleasure in these that have a beginning and an end. That man whoever here, before the dissolution of the body, is able to endure the agitations resulting from desire and wrath, is fixed on contemplation, and is happy. He who findeth happiness within himself, (and) who sporteth within himself, he whose light (of knowledge) is deprived from within himself, is a devotee, and becoming one with Brahma attaineth to absorption into Brahma. Those saintly personages whose sins have been destroyed, whose doubts have been dispelled, who are self-restrained, and who are engaged in the good of all creatures, obtain absorption into Brahma. For these devotees who are freed from desire and wrath, whose minds are under control, and who have knowledge of self, absorption into Brahma exists both here and thereafter.[190] Excluding (from his mind) all external objects of sense, directing the visual glance between the brows, mingling (into one) the upward and the downward life-breaths and making them pass through the nostrils, the devotee, who has restrained the senses, the mind, and the understanding, being intent on emancipation, and who is freed from desire, fear, and wrath, is emancipated, indeed. Knowing me to be enjoyer of all sacrifices and ascetic austerities, the great Lord of all the worlds, and friend of all creatures, such a one obtaineth tranquillity.'"

SECTION XXX

[(BHAGAVAD GITA CHAPTER VI)]

"The Holy One said,— 'Regardless of fruit of action, he that performs the actions which should be performed, is a renouncer and devotee, and not one who discards the (sacrificial) fire, nor one that abstains from action.[191] That which has been called renunciation, know that, O son of Pandu, to be devotion, since nobody can be a devotee who has not renounced (all) resolves.[192] To the sage desirous of rising to devotion, action is said to be the means; and when he has risen to devotion, cessation of action is said to be the means. When one is no longer attached to the objects of the senses, nor to actions, and when one renounces all resolves, then is one said to have risen to devotion. One should raise (his) self by self; one should not degrade (his) self; for one's own self is one's friend, and one's own self is one's enemy.[193] To him (only) who has subjugated his self by his self is self a friend. But to him who has not subjugated his self, his self behaves inimically like an enemy. The soul of one who has subjugated his self and who is in the enjoyment of tranquillity, is steadily fixed (on itself) amid cold and heat, pleasure and pain, and also honour and dishonour. That ascetic is said to be devoted whose mind is satisfied with knowledge and experience, who hath no affection, who hath subjugated his senses, and to whom a sod, a stone and gold are alike. He, who views equally well-wishers, friends, foes, strangers that are indifferent to him, those who take part with both sides, those who are objects of aversion, those who are related (to him), those who are good, and those who are wicked, is distinguished (above all others). A devotee should always fix his mind on contemplation, remaining in a secluded place alone, restraining both mind and body, without expectations (of any kind), and without concern (with anything).[194] Erecting his seat immovably on a clean spot, not too high nor too low, and spreading over it a piece of cloth, a deer-skin, or blades of Kusa grass, and there seated on that seat, with mind fixed on one object, and restraining the functions of the heart and the senses, one should practise contemplation for the purification of self. Holding body, head, and neck even, unmoved and steady, and casting his glance on the tip of his nose, and without looking about in any of the different directions, with mind in tranquillity, freed from fear, observant of the practices of Brahmacharins, restraining the mind, with heart fixed on me, the devotee should sit down, regarding me as the object of his attainment. Thus applying his soul constantly, the devotee whose heart is restrained, attains to that tranquillity which culminates in final absorption and assimilation with me. Devotion is not one's, O Arjuna, who eateth much, nor one's who doth not eat at all; nor one's who is addicted to too much sleep, nor one's who is always awake, devotion that is destructive of misery is his who is temperate in food and amusements, who duly exerts himself temperately in all his works, and who is temperate in sleep and vigils. When one's heart, properly restrained, is fixed on one's own self, then, indifferent to all objects of desire, he is one called a devotee.[195] As a lamp in a windless spot doth not flicker, even that is the resemblance declared of a devotee whose heart hath been restrained and who applieth his self to abstraction. That (condition) in which the mind, restrained by practice of abstraction, taketh rest, in which beholding self by self, one is gratified within self; in which one experienceth that highest felicity which is beyond the (sphere of the) senses and which the understanding (only) can grasp, and fixed on which one never swerveth from the truth; acquiring which one regards no other acquisition greater than it, and abiding in which one is never moved by even the heaviest sorrow; that (Condition) should be known to be what is called devotion in which there is a severance of connection with pain. That devotion should be practised with perseverance and with an undesponding heart.[196] Renouncing all desires without exception that are born of resolves, restraining the group of the senses on all sides by mind alone, one should, by slow degrees, become quiescent (aided) by (his) understanding controlled by patience, and then directing his mind to self should think of nothing.[197] Wheresoever the mind, which is (by nature) restless and unsteady, may run, restraining it from those, one should direct it to self alone. Indeed, unto such a devotee whose mind is in tranquillity, whose passions have been suppressed, who hath become one with Brahma and who is free from sin, the highest felicity cometh (of his own accord). Thus applying his soul constantly (to abstraction), the devotee, freed from sin, easily obtaineth that highest happiness, viz., with Brahma. He who hath devoted his self to abstraction casting an equal eye everywhere, beholdeth his self in all creatures and all creatures in his self. Unto him who beholdeth me in everything and beholdeth everything in me, I am never lost and he also is never lost to me.[198] He who worshippeth me as abiding in all creatures, holding yet that all is one, is a devotee, and whatever mode of life he may lead, he liveth in me. That devotee, O Arjuna, who casteth an equal eye everywhere, regarding all things as his own self and the happiness and misery of others as his own, is deemed to be the best.'

"Arjuna said, 'This devotion by means of equanimity which thou hast declared, O slayer of Madhu, — on account of restlessness of the mind I do not see its stable presence.[199] O Krishna, the mind is restless, boisterous, perverse, and obstinate. Its restraint I regard to be as difficult of accomplishment as the restraint of the wind.'

"The Holy One said, 'Without doubt, O thou of mighty arms the mind is difficult of subjugation and is restless. With practice, however, O son of Kunti, and with the abandonment of desire, it can be controlled. It is my belief that by him whose mind is not restrained, devotion is difficult of acquisition. But by one whose mind is restrained and who is assiduous, it is capable of acquisition with the aid of means.'

"Arjuna said, 'Without assiduity, though endued with faith, and with mind shaken off from devotion, what is the end of him, O Krishna, who hath not earned success in devotion? Fallen off from both,[200] is he lost like a separated cloud or not, being as he is without refuge, O thou of mighty arms, and deluded on the path leading to Brahma? This my doubt, O Krishna, it behoveth thee to remove without leaving anything. Besides thee, no dispeller of this doubt is to be had.'[201]

"The Holy One said, 'O son of Pritha, neither here, nor hereafter, doth ruin exist for him, since none, O sire, who performs good (acts) comes by an evil end. Attaining to the regions reserved for those that perform meritorious acts and living there for many many years, he that hath fallen off from devotion taketh birth in the abode of those that art pious and endued with prosperity, or, he is born even in the family of devotees endued with intelligence. Indeed, a birth such as this is more difficult of acquisition in this world. There in those births he obtaineth contact with that Brahmic knowledge which was his in his former life; and from that point he striveth again, O descendant of Kuru, towards perfection. And although unwilling, he still worketh on in consequence of that same former practice of his. Even one that enquireth of devotion riseth above (the fruits of) the Divine Word.[202] Striving with great efforts, the devotee, cleaned of all his sins, attaineth to perfection after many births, and then reacheth the supreme goal. The devotee is superior to ascetics engaged in austerities; he is esteemed to be superior to even the man of knowledge. The devotee is superior to those that are engaged in action. Therefore, become a devotee, O Arjuna. Even amongst all the devotees, he who, full of faith and with inner self resting on me, worshippeth me, is regarded by me to be the most devout.'"

SECTION XXXI

[(Bhagavad Gita Chapter VII)]

"The Holy One said, 'Listen, O son of Pritha, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me. I will now, without leaving anything out speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know. One among thousands of men striveth for perfection. Of those even that are assiduous and have attained to perfection, only some one knoweth me truly.[203] Earth, water, fire, air, space, mind, also understanding, and consciousness, — thus hath my nature been divided eight-fold. This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animate, O thou of mighty arms, and by which this universe is held.[204] Know that all creatures have these for their source. I am the source of evolution and also of the dissolution of the entire universe. There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this like a row of pearls on a string. Taste I am in the waters, O son of Kunti, (and) I am the splendour of both the moon and the sun, I am the Om in all the Vedas, the sound in space, and the manliness in men. I am the fragrant odour in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics. Know me, O son of Pritha, to be the eternal seed of all beings. I am the intelligence of all creatures endued with intelligence, the glory of all glorious objects. I am also the strength of all that are endued with strength, (myself) freed from desire and thirst, and, O bull of Bharata's race, am the desire, consistent with duty, in all creatures.[205] And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me. This entire universe, deluded by these three entities consisting of (these) three qualities knoweth not me that am beyond them and undecaying; since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and highly difficult of being transcended. They that resort to me alone cross this illusion.[206] Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me. Four classes of doers of good deeds worship me, O Arjuna, viz., he that is distressed, that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me. All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal. At the end of many births, the man possessed of knowledge attaineth to me, (thinking) that Vasudeva is all this. Such a high-souled person, however, is exceedingly rare. They who have been robbed of knowledge by desire, resort to their godheads, observant of diverse regulations and controlled by their own nature.[207] Whatever form, (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady. Endued with that faith, he payeth his adorations to that (form), and obtaineth from that all his desire, since all those are ordained by me.[208] The fruits, however, of those persons endued with little intelligence are perishable. They that worship the divinities, go to the divinities, (while) they that worship me come even to me.[209] They that have no discernment, regard me who am (really) unmanifest to have become manifest, because they do not know the transcendent and undecaying state of mine than which there is nothing higher.[210] Shrouded by the illusion of my inconceivable power, I am not manifest to all. This deluded world knoweth not me that I am unborn and undecaying. I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me. All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bharata, of pairs of opposites arising from desire and aversion. But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship). Those who, taking refuge in me, strive for release from decay and death, know Brahman, the entire Adhyatma, and action.[211] And they who know me with the Adhibhuta, the Adhidaiva, and the Adhiyajna, having minds fixed on abstraction, know me at the time of their departure (from this world).'"[212]

SECTION XXXII

[(Bhagavad Gita Chapter VIII)]

“Arjuna said, ‘What is that Brahman, what is Adhyatma, what is action, O best of male beings? What also has been said to be Adhibhuta, and what is called Adhidaiva? Who is here Adhiyajna, and how, in this body, O slayer of Madhu? And how at the time of departure art thou to be known by those that have restrained their self’? —

“The Holy One said, ‘Brahman is the Supreme and indestructible. Adhyatma is said to be its own manifestation. The offering (to any godhead in a sacrifice) which causeth the production and development of all — this is called action.[213] Remembering me alone in (his) last moments, he that, casting off his body, departeth (hence), cometh into my essence. There is no doubt in this. Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one he goeth, O son of Kunti, having habitually meditated on it always. Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me. Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth, O son of Pritha, unto the Divine and Supreme male Being. He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called Prana between the eye-brows, thinketh of that ancient seer, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme Male Being. I will tell thee in brief about that seat which persons conversant with the Vedas declare to be indestructible, which is entered by ascetics freed from all longings, and in expectation of which (people) practise the vows of Brahmacharins. Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called Prana between the eye-brows, resting on continued meditation, uttering this one syllable Om which is Brahman, and thinking of me, attaineth to the highest goal.[214] He who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Partha, easy of access. High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient. All the worlds, O Arjuna, from the abode of Brahman downwards have to go through a round of births; on attaining to me, however, O son of Kunti, there is no re-birth.[215] They who know a day of Brahman to end after a thousand Yugas, and a night (of his) to terminate after a thousand Yugas are persons that know day and night.[216] On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest; and when (his) night cometh, into that same which is called unmanifest all things disappear. That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Pritha, when day cometh, constrained (by the force of action, etc.)[217]. There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed. It is said to be unmanifest and indestructible. They call it the highest goal, attaining which no one hath to come back. That is my Supreme seat. That Supreme Being, O son of Pritha, He within whom are all entities, and by whom all this is permeated, is to be attained by reverence undirected to any other object. I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return. The fire, the Light, the day, the lighted fortnight, the six months of the northern solstice, departing from here, the persons knowing Brahma go through this path to Brahma.[218] Smoke, night, also the dark-fortnight (and) the six months of the southern solstice, (departing) through this path, devotee, attaining to the lunar light, returneth. The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back. Knowing these two paths, O son of Pritha, no devotee is deluded. Therefore, at all times, be endued with devotion, O Arjuna. The meritorious fruit that is prescribed for the (study of the) Vedas, for sacrifices, for ascetic austerities and for gifts, a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.'"

SECTION XXXIII

[(Bhagavad Gita Chapter IX)]

"The Holy One said, 'Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil. This is royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable. Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction. This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them. Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities. As the great and obiquitious atmosphere always occupieth space, understand that all entities reside in me in the same way.[219] All entities, O son of Kunti, attain to my nature at the close of a Kalpa. I create them again at the beginning of a Kalpa.[220] Regulating my own (independent) nature I create again and in this whole assemblage of entities which is plastic in consequence of its subjection to nature.[221] Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation). Through me, the overlooker, primal nature produceth the (universe of) mobiles and immobiles. For the reason, O son of Kunti, the universe passeth through its rounds (of birth and destruction).[222] Not knowing my supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of Asuras and Rakshasas, disregard me (as one) that hath assumed a human body. But high-souled ones, O son of Pritha, possessed of divine nature, and with minds directed to nothing else, worship me, knowing (me) to be the origin of all entities and undestructible. Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me.[223] Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms.[224] I am the Vedic sacrifice, I am the sacrifice enjoined in the Smritis, I am Swadha, I am the medicament produced from herbs; I am the mantra, I am the sacrificial libation, I am the fire, and I am the (sacrificial) offering.[225] I am the father of this universe, the mother, the creator, grandsire; (I am) the thing to be known, the means by which everything is cleaned, the syllable Om, the Rik, the Saman and the Yajus, (I am) the goal, the supporter, the lord, the on-looker, the abode, the refuge, the friend, the source, the destruction, the support, the receptacle, and the undestructible seed. I give heat, I produce and suspend rain; I am immortality, and also death; and I am the existent and the non-existent, O Arjuna. They who know the three branches of knowledge, also drink the Soma juice, and whose sins have been cleansed worshipping me by sacrifices, seek admission into heaven; and these attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial pleasure of the gods. Having enjoyed that celestial world of vast extent, upon exhaustion of their merit they re-enter the mortal world. It is thus that they who accept the doctrines of the three Vedas and wish for objects of desires, obtain going and coming. Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those who are (thus) always devoted (to me) — I make them gifts and preserve what they have. Even those devotees who, endued with faith, worship other godheads, even they, O son of Kunti, worship me alone, (though) irregularly.[226] I am the enjoyer, as also the lord, of all sacrifices. They, however, do not know me truly; hence they fall off (from heaven). They whose vows are directed to the Pitris attain to the Pitris; who direct (their) worship to the inferior spirits called Bhutas attain to Bhutas; they who worship me, attain even to myself. They who offer me with reverence, leaf, flower, fruit, water — that offered with reverence, I accept from him whose self is pure.[227] Whatever thou dost, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me. Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and will come to me. I am alike to all creatures; there is none hateful to me, none dear. They, however, who worship me with reverence are in me and I also am in them. If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be regard as good, for his efforts are well-directed. (Such a person) soon becometh of virtuous soul, and attaineth to eternal tranquillity. Know, O son of Kunti, that none devoted to me is ever lost. For, O son of Pritha, even they who may be of sinful birth, women, Vaisyas, and also Sudras, even they, resorting to me, attain to the supreme goal. What then (shall I say) of holy Brahmanas and saints who are my devotees? Having come to this transient and miserable world, be engaged in my worship.[228] Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me.'"

SECTION XXXIV

[(Bhagavad Gita Chapter X)]

"The Holy One said, 'Once more still, O mighty-armed one, listen to my supernal words which, from desire of (thy) good, I say unto thee that wouldst be pleased (therewith).[229] The hosts of gods know not my origin, nor the great Rishis, since I am, in every way, the source of the gods and the great Rishis.[230] He that knoweth me as the Supreme Lord of the worlds, without birth and beginning, (he), undeluded among mortals, is free from all sins. Intelligence, knowledge, the absence of delusion, forgiveness, truth, self-restraint, and tranquillity, pleasure, pain, birth, death, fear, and also security, abstention from harm, evenness of mind, contentment, ascetic austerities, gift, fame, infamy, these several attributes of creatures arise from me. The Seven great Rishis, the four Maharishis before (them), and the Manus, partaking of my nature, were born from my mind, of whom in this world are these offsprings.[231] He that knoweth truly this pre-eminence and mystic power of mine, becometh possessed of unswerving devotion. Of this (there is) no doubt. I am the origin of all things, from me all things proceed. Thinking thus, the wise, endued with my nature, worship me.[232] Their hearts on me, their lives devoted to me, instructing one another, and glorifying me they are ever contented and happy.[233] Unto them always devoted, and worshipping (me) with love, I give that devotion in the form of knowledge by which they come to me.[234] Of them, for compassion's sake, I destroy the darkness born of ignorance, by the brilliant lamp of knowledge, (myself) dwelling in their souls.'

"Arjuna said, 'Thou art the Supreme Brahma, the Supreme Abode, the Holiest of the Holy, the eternal Male Being Divine, the First of gods Unborn, the Lord. All the Rishis proclaim thee thus, and also the celestial Rishi Narada; and

Asita, Devala, (and) Vyasa; thyself also tellest me (so). All this that thou tellest me, O Kesava, I regard as true since, O Holy One, neither the gods nor the Danavas understand thy manifestation. Thou only knowest thyself by thyself. O Best of Male Beings, O Creator of all things; O Lord of all things, O God of gods, O Lord of the Universe, it behoveth thee to declare without any reservation, those divine perfections of thine by which perfections pervading these worlds thou abidest. How shall I, ever meditating, know thee, O thou of mystic powers, in what particular states mayst thou, O Holy One, be meditated upon by me?[235] Do thou again, O Janardana, copiously declare thy mystic powers and (thy) perfections, for I am never satiated with hearing thy nectar-like words.'

"The Holy One said,— 'Well, unto thee I will declare my divine perfections, by means of the principal ones (among them), O chief of the Kurus, for there is no end to the extent of my (perfections).[236] I am the soul, O thou of curly hair, seated in the heart of every being, I am the beginning, and the middle, and the end also of all beings. I am Vishnu among the Adityas, the resplendent Sun among all luminous bodies; I am Marichi among the Maruts, and the Moon among constellations.[237] I am the Sama Veda among the Vedas; I am Vasava among the gods; I am the mind among the senses; I am the intellect in (living) beings. I am Sankara among the Rudras, the Lord of treasures among the Yakshas and the Rakshasas; I am Pavaka among the Vasus, and Meru among the peaked (mountains). [238] Know me, O son of Pritha, to be Vrihaspati, the chief of household priests. I am Skanda among commanders of forces. I am Ocean among receptacles of water. I am Bhrigu among the great Rishis, I am the One, undestructible (syllable Om) among words. Of sacrifices I am the Japa-sacrifice.[239] Of immobiles I am the Himavat. I am the figtree among all trees, I am Narada among the celestial Rishis. I am Chitraratha among the Gandharvas and the ascetic Kapila among ascetics crowned with Yoga success. Know me to be Uchchaisravas among horses, brought forth by (the churning for) nectar, Airavata among princely elephants, and the king among men. Among weapons I am the thunderbolt, among cows I am (she called) Kamadhuk. I am Kandarpa the cause of reproduction, I am Vasuki among serpents.[240] I am Ananta among Nagas, I am Varuna among aquatic beings, I am Aryaman among the Pitris, and Yama among those that judge and punish.[241] I am Prahlada among the Daityas, and Time among things that count. I am the lion among the beasts, and Vinata's son among winged creatures. Of purifiers I am the wind. I am Rama among wielders of weapons. I am the Makara among fishes, and I am Jahnavi (Ganga) among streams.[242] Of created things I am the beginning and the end and also the middle, O Arjuna. I am the knowledge of Supreme Spirit among all kinds of knowledge, and the disputation among disputants.[243] Among all letters I am the letter A, and (the compound called) Dwanda among all compounds. I am also Time Eternal, and I am the Ordainer with face turned on every side.[244] I am Death that seizeth all, and the source of all, that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, Forgiveness. Of the Sama hymns, I am the Vrihat-sama and Gayatri among metres. Of the months, I am Margasirsha, of the seasons (I am) that which is productive of flowers.[245] I am the game of dice of them that cheat, and the splendour of those that are splendid. I am Victory, I am Exertion, I am the goodness of the good. I am Vasudeva among the Vrishnis, I am Dhananjaya among the sons of Pandu. I am even Vyasa among the ascetics, and Usanas among seers. I am the Rod of those that chastise, I am the Policy of those that seek victory. I am silence among those that are secret. I am the Knowledge of those that are possessed of Knowledge. That which is the Seed of all things, I am that, O Arjuna. There is nothing mobile or immobile, which can exist without me. There is no end, O chastiser of foes, of my divine perfections. This recital of the extent of (those) perfections hath been uttered by me by way (only) of instancing them. Whatever of exalted things (there is) or glorious, or strong, understand thou that everything is born of a portion of my energy. Or rather, what hast thou to do, by knowing all this in detail, O Arjuna? Supporting this entire universe with only a portion (of myself), I stand.[246]'"

SECTION XXXV

[(BHAGAVAD GITA CHAPTER XI)]

“Arjuna said,— ‘This discourse about the supreme mystery, called Adhyatman, which thou hast uttered for my welfare, hath dispelled my delusion.[247] For I have heard at large from thee of the creation and dissolution of beings, O thou of eyes like lotus petals, and also of thy greatness that knoweth no deterioration. What thou hast said about thyself, O great Lord, is even so. O best of Male Beings, I desire to behold thy sovereign form. If, O Lord, thou thinkest that I am competent to behold that (form), then, O Lord of mystic power, show me thy eternal Self.[248]‘

“The Holy One said, ‘Behold, O son of Pritha, my forms by hundreds and thousands, various, divine, diverse in hue and shape. Behold the Adityas, the Vasus, the Rudras, the Aswins, and the Maruts. Behold, O Bharata, innumerable marvels unseen before (by thee). Behold, O thou of curly hair, the entire universe of mobiles and immobiles, collected together in this body of mine, whatever else thou mayst wish to see.[249] Thou art, however, not competent to behold me with this eye of thine. I give thee celestial sight. Behold my sovereign mystic nature.’”

Sanjaya continued,— “Having said this, O monarch, Hari, the mighty Lord of mystic power, then revealed to the son of Pritha his Supreme sovereign form, with many mouths and eyes, many wonderous aspects, many celestial ornaments, many celestial weapons uplifted, wearing celestial garlands and robes, (and) with unguents of celestial fragrance, full of every wonder, resplendent, infinite, with faces turned on all sides.[250] If the splendour of a thousand suns were to burst forth at once in the sky, (then) that would be like the splendour of that Mighty One. The son of Pandu then beheld there in the body of that God of gods the entire universe divided and sub-divided into many parts, all collected together.[251] Then Dhananjaya, filled with amazement, (and) with hair standing on end, bowing with (his) head, with joined hands addressed the God.

"Arjuna said, 'I behold all the gods, O God, as also all the varied hosts of creatures, (and) Brahman seated on (his) lotus seat, and all the Rishis and the celestial snakes. I behold Thee with innumerable arms, stomachs, mouths, (and) eyes, on every side, O thou of infinite forms. Neither end nor middle, nor also beginning of thine do I behold, O Lord of the universe, O thou of universal form. Bearing (thy) diadem, mace, and discus, a mass of energy, glowing on all sides, do I behold thee that art hard to look at, endued on all sides with the effulgence of the blazing fire or the Sun, (and) immeasurable. Thou art indestructible, (and) the Supreme object of this universe. Thou art without decay, the guardian of eternal virtue. I regard thee to be the eternal (male) Being. I behold thee to be without beginning, mean, end, to be of infinite prowess, of innumerable arms, having the Sun and the Moon for thy eyes, the blazing fire for thy mouth, and heating this universe with energy of thy own. For the space betwixt heaven and earth is pervaded by Thee alone, as also all the points of the horizon. At sight of this marvellous and fierce form of thine, O Supreme Soul, the triple world trembleth. For these hosts of gods are entering thee. Some, afraid, are praying with joined hands. Saying Hail to Thee — the hosts of great Rishis and Siddhas praise Thee with copious hymns of praise.[252] The Rudras, the Adityas, the Vasus, they that (called) the Siddhas, the Viswas, the Aswins, the Maruts, also the Ushmapas, the Gandharvas, the Yakshas, the Asuras, the hosts of Siddhyas, behold Thee and are all amazed. Beholding Thy mighty form with many mouths and eyes, O mighty-armed one, with innumerable arms, thighs and feet, many stomachs, (and) terrible in consequence of many tusks, all creatures are frightened and I also. Indeed, touching the very skies, of blazing radiance, many-hued, mouth wide-open, with eyes that are blazing and large, beholding thee, O Vishnu, with (my) inner soul trembling (in fright), I can no longer command courage and peace of mind. Beholding thy mouths that are terrible in consequence of (their) tusks, and that are fierce (as the all-destroying fire at the end of the Yuga), I cannot recognise the points of the horizon nor can I command peace of mind. Be gracious, O God of gods, O thou that art the refuge of the Universe. And all these sons of Dhritarashtra, together with the hosts of kings, and Bhishma, and Drona, and also this Suta's son (Karna), accompanied by even the principal warriors of our side, are quickly entering thy terrible mouths rendered fierce by thy tusks. Some, with their heads crushed, are seen striking at the interstices of (thy) teeth. As many currents of water flowing through different channels roll rapidly towards the ocean, so these heroes of the world of men enter thy mouths that flame all around. As moths with increasing speed rush for (their own) destruction to the blazing fire, so also do (these) people, with unceasing speed, enter thy mouths for (their) destruction. Swallowing all these men from every side, thou lickest them with thy flaming mouths. Filling the whole universe with (thy) energy, thy fierce splendours, O Vishnu, are heating (everything). Tell me who thou art of (such) fierce form. I bow to thee, O chief of the gods, be gracious to me. I desire to know thee that art the Primeval One, I do not understand thy action.'[253]

"The Holy One said, 'I am Death, the destroyer of the worlds, fully developed. I am now engaged in slaying the race of men. Without thee all these warriors standing in the different divisions shall cease to be.[254] Wherefore, arise, gain glory, (and) vanquishing the foe, enjoy (this) swelling kingdom. By me have all these been already slain. Be only (my) instrument. O thou that can'st draw the bow with (even) the left hand. Drona and Bhishma, and Jayadratha, and Karna, and also other heroic warriors, (already) slain by me, do thou slay. Be not dismayed, fight; thou shalt conquer in battle (thy) foes.'"

Sanjaya continued,— "Hearing these words of Kesava, the diadem-decked (Arjuna), trembling, (and) with joined hands, bowed (unto him); and once more said unto Krishna, with voice choked up and overwhelmed with fear, and making his salutations (to him). —

"Arjuna said, 'It is meet, Hrishikesa, that the universe is delighted and charmed in uttering thy praise, and the Rakshasas flee in fear in all directions, and the hosts of the Siddhas bow down (to thee). And why should they not bow down to thee, O Supreme Soul, that are greater than even Brahman (himself), and the primal cause? O thou that art Infinite, O God of the gods, O thou that art the refuge of the universe, thou art indestructible, thou art that which is, and that which is not and that which is beyond (both). Thou art the First God, the ancient (male) Being, thou art the Supreme refuge of this universe. Thou art the Knower, thou art the Object to be known, thou art the highest abode. By thee is pervaded this universe, O thou of infinite form.[255] Thou art Vayu, Yama, Agni, Varuna, Moon, Prajapati, and Grandsire. Obeisance be to thee a thousand times, and again and yet again obeisance to thee. Obeisance to thee in front, and also from behind. Let obeisance be to thee from every side, O thou that art all. Thou art all, of energy that is infinite, and prowess that is immeasurable. Thou embracest the All. Regarding (thee) a friend whatever hath been said by me carelessly, such as — "O Krishna, O Yadava, O friend," — not knowing this thy greatness from want of judgement or from love either, whatever disrespect hath been shown thee for purpose of mirth, on occasions of play, lying, sitting, (or) at meals, while alone or in the presence of others, O undeteriorating one, I beg thy pardon for it, that art immeasurable. Thou art the father of this universe of mobiles and immobiles. Thou art the great master deserving of worship. There is none equal to thee, how can there be one greater? O thou whose power is unparalleled in even three worlds?[256] Therefore bowing (to thee) prostrating (my) body, I ask thy grace, O Lord, O adorable one. It behoveth thee, O God, to bear (my faults) as a father (his) son's, a friend (his) friend's, a lover (his) loved one's. Beholding (thy) form (unseen) before, I have been joyful, (yet) my mind hath been troubled, with fear. Show me that (other ordinary) form, O God. Be gracious, O Lord of the gods, O thou that art the refuge of the universe. (Decked) in diadem, and (armed) with mace, discus in hand, as before, I desire to behold thee. Be of that same four-armed form, O thou of a thousand arms, thou of universal form.'

"The Holy One said, 'Pleased with thee, O Arjuna, I have, by my (own) mystic power, shown thee this supreme form, full of glory, Universal, Infinite, Primeval, which hath been seen before by none save thee. Except by thee alone, hero of Kuru's race, I cannot be seen in this form in the world of men by any one else, (aided) even by the study of the Vedas and of sacrifices, by gifts, by actions, (or) by the severest austerities.[257] Let no fear be thine, nor perplexity of mind at seeing this awful form of mine. Freed from fear with a joyful heart, thou again see Me assuming that other form.'"

Sanjaya continued,— "Vasudeva, having said all this to Arjuna, once more showed (him) his own (ordinary) form, and that High-Souled one, assuming once more (his) gentle form, comforted him who had been afflicted."

"Arjuna said, 'Beholding this gentle human form of thine, O Janardana, I have now become of right mind and have come to my normal state.'

"The Holy One said, 'This form of mine which thou hast seen is difficult of being seen. Even the gods are always desirous of becoming spectators of this (my) form. Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, can I be seen in this form of mine which thou hast seen. By reverence, however, that is exclusive (in its objects), O Arjuna, I can in this form be known, seen truly, and attained to, O chastiser of foes. He who doth everything for me, who hath me for his supreme object, who is freed from attachment, who is without enmity towards all beings, even he, O Arjuna, cometh to me.'"

SECTION XXXVI

[(Bhagavad Gita Chapter XII)]

"Arjuna said, 'Of those worshippers who, constantly devoted, adore thee, and those who (meditate) on thee as the Immutable and Unmanifest, who are best acquainted with devotion?'

"The Holy One said, 'Fixing (their) mind on me, they that constantly adore me, being endued (besides) with the highest faith, are deemed by me to be the most devoted. They, however, who worship the Immutable, the Unmanifest, the All-pervading, the Inconceivable, the Indifferent, the Immutable, the Eternal, who, restraining the entire group of the senses, are equal-minded in respect of all around and are engaged in the good of all creatures, (also) attain to me. The trouble is the greater for those whose minds are fixed on the Unmanifest; for the path to the Unmanifest is hard to find by those that are embodied. They (again) who, reposing all action on me (and) regarding me as their highest object (of attainment), worship me, meditating on me with devotion undirected to anything else, of them whose minds are (thus) fixed on me, I, without delay, become the deliverer from the ocean of (this) mortal world. Fix thy heart on me alone, place thy understanding on me, Hereafter then shalt thou dwell in me. (There is) no doubt (in this).[258] If however, thou art unable to fix thy heart steadily on me, then, O Dhananjaya, strive to obtain me by devotion (arising) from continuous application. If thou beest unequal to even (this) continuous application, then let actions performed for me be thy highest aim. Even performing all thy acts for my sake, thou wilt obtain perfection. If even this thou art unable to do, then resorting to devotion in me, (and) subduing thy soul, abandon the fruit of all actions. Knowledge is superior to application (in devotion); meditation is better than knowledge; the abandonment of the fruit of reaction (is better) than meditation; and tranquillity (results) immediately from abandonment. He who hath no hatred for any creature, who is friendly and compassionate also, who is free from egoism, who hath no vanity, attachment, who is alike in pleasure and pain, who is forgiving, contented, always devoted, of subdued soul, firm of purpose, with heart and understanding fixed on me, even he is dear to me. He through whom the world is not troubled, (and) who is not troubled by the world, who is free from joy, wrath, fear and anxieties, even he is dear to me. That devotee of mine who is unconcerned, pure, diligent, unconnected (with worldly objects), and free from distress (of mind), and who renounceth every action (for fruit), even he is dear to me.[259] He who hath no joy, no aversion, who neither grieveth nor desireth, who renounceth both good and evil, (and) who is full of faith in me, even he is dear to me. He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, (and pleasure and pain), who is free from attachment, to whom censure and praise are equal, who is taciturn, who is contented with anything that cometh (to him), who is homeless, of steady mind and full of faith, even that man is dear to me. They who resort to this righteousness (leading to) immortality which hath been (already) declared, — those devotees full of faith and regarding me as the highest object (of their acquisition) are the dearest to me.'"

SECTION XXXVII

[(Bhagavad Gita, Chapter XIII)]

"The Holy One said, 'This body, O son of Kunti, is called Kshetra. Him who knoweth it, the learned call Kshetrajna.[260] Know me, O Bharata, to be Kshetras. The knowledge of Kshetra and Kshetrajna I regard to be (true) knowledge. What that Kshetra (is), and what (it is) like, and what changes it undergoes, and whence (it comes), what is he (viz., Kshetrajna), and what his powers are, hear from me in brief. All this hath in many ways been sung separately, by Rishis in various verses, in well-settled texts fraught with reason and giving indications of Brahman. The great elements, egoism, intellect, the unmanifest (viz., Prakriti), also the ten senses, the one (manas), the five objects of sense, desire, aversion, pleasure, pain, body consciousness, courage, — all this in brief hath been declared to be Kshetra in its modified form. Absence of vanity, absence of ostentation, abstention from injury, forgiveness, uprightness, devotion to preceptor, purity, constancy, self-restraint, indifference to objects of sense, absence of egoism, perception of the misery and evil of birth, death, decrepitude and disease,[261] freedom from attachment, absence of sympathy for son, wife, home, and the rest, and constant equanimity of heart on attainment of good and evil, unswerving devotion to me without meditation on anything else, frequenting of lonely places, distaste for concourse of men,[262] constancy in the knowledge of the relation of the individual self to the supreme, perception of the object of the knowledge of truth, — all this is called Knowledge; all that which is contrary to this is Ignorance.[263] That which is the object of knowledge I will (now) declare (to thee), knowing which one obtaineth immortality. [It is] the Supreme Brahma having no beginning, who is said to be neither existent nor non-existent; whose hands and feet are on all sides, whose eyes, heads and faces are on all sides, who dwells pervading everything in the world, who is possessed of all the qualities of the senses (though) devoid of the senses, without attachment (yet) sustaining all things, without attributes (yet) enjoying (a) all attributes,[264] without and within all creatures, immobile and mobile, not knowable because of (his) subtlety, remote yet near, undistributed in all beings, (yet) remaining as if distributed, who is the sustainer of (all) beings, the absorber and the creator (of all); who is the light of all luminous bodies, who is said to be beyond all darkness; who is knowledge, the Object of knowledge, the End of knowledge and seated in the hearts of all. Thus Kshetra, and Knowledge, and the Object of Knowledge, have been declared (to thee) in brief. My devotee, knowing (all) this, becomes one in spirit with me. Know that Nature and Spirit are both without beginning (and) know (also) that all modifications and all qualities spring from Nature.[265] Nature is said to be the source of the capacity of enjoying pleasures and pains.[266] For Spirit, dwelling in nature enjoyeth the qualities born of Nature. The cause of its births in good or evil wombs is (its) connection with the qualities.[267] The Supreme Purusha in this body is said to be surveyor, approver, supporter, enjoyer, the mighty lord, and also the Supreme Soul.[268] He who thus knows Spirit, and Nature, with the qualities, in whatever state he may be, is never born again. Some by meditation behold the self in the self by the self; others by devotion according to the Sankhya system; and others (again), by devotion through works. Others yet not knowing this, worship, hearing of it from others. Even these, devoted to what is heard, cross over death.[269] Whatever entity, immobile or mobile, cometh into existence, know that, O bull of Bharata’s race, to be from the connection of Kshetra and Kshetrajna (matter and spirit). He seeth the Supreme Lord dwelling alike in all beings, the Imperishable in the Perishable. For seeing the Lord dwelling alike everywhere, one doth not destroy[270] himself by himself, and then reacheth the highest goal. He seeth (truly) who seeth all actions to be wrought by nature alone in every way and the self likewise to be not the doer. When one seeth the diversity of entities as existing in one, and the issue (everything) from that (One), then is one said to attain to Brahma. This inexhaustible Supreme Self, O son of Kunti, being without beginning and without attributes, doth not act, nor is stained even when stationed in the body. As space, which is ubiquitous, is never, in consequence of its subtlety tainted, so the soul, stationed in every body, is never tainted.[271] As the single Sun lights up the entire world, so the Spirit, O Bharata, lights up the entire (sphere of) matters. They that, by the eye of knowledge, know the distinction between matter and spirit, and the deliverance from the nature of all entities, attain to the Supreme.'"[272]

SECTION XXXVIII

[(Bhagavad Gita Chapter XIV)]

"The Holy One said, 'I will again declare (to thee) that supernal science of sciences, that excellent science, knowing which all the munis have attained to the highest perfection from (the fetters of) this body.[273] Resorting to this science, and attaining to my nature, they are not reborn even on (the occasion of) a (new) creation and are not disturbed at the universal dissolution. The mighty Brahma is a womb for me. Therein I place the (living) germ. Thence, O Bharata, the birth of all beings taketh place. Whatever (bodily) forms, O son of Kunti, are born in all wombs, of them Brahma is the mighty womb, (and) I the seed-imparting Sire.[274] Goodness, passion, darkness, these qualities, born of nature, bind down, O thou of mighty arms, the eternal embodied [soul] in the body.[275] Amongst these, Goodness, from its unsullied nature, being enlightening and free from misery, bindeth (the soul), O sinless one, with the attainment of happiness and of knowledge. Know that passion, having desire for its essence, is born of thirst and attachment. That, O son of Kunti, bindeth the embodied (soul) by the attachment of work. Darkness, however, know, is born of ignorance, (and) bewilders all embodied [soul]. That bindeth, O Bharata, by error, indolence, and sleep. Goodness uniteth (the soul) with pleasure; Passion, O Bharata, uniteth with work; but darkness, veiling knowledge, uniteth with error. Passion and darkness, being repressed, Goodness remaineth, O Bharata. Passion and goodness (being repressed), darkness (remaineth); (and) darkness and goodness (being repressed), passion (remaineth). When in this body, in all its gates, the light of knowledge is produced, then should one know that goodness hath been developed there. Avarice, activity, performance of works, want of tranquillity, desire, — these, O bull of Bharata's race, are born when passion is developed. Gloom, inactivity, error, and delusion also, — these, O son of Kuru's race, are born when darkness is developed. When the holder of a body goeth to dissolution while goodness is developed, then he attaineth to the spotless regions of those that know the Supreme. Going to dissolution when passion prevails, one is born among those that are attached to work. Likewise, dissolved during darkness, one is born in wombs that beget the ignorant. The fruit of good action is said to be good and untainted. The fruit, however, of passion, is misery; (and) the fruit of Darkness is ignorance. From goodness is produced knowledge; from passion, avarice; (and) from darkness are error and delusion, and also ignorance. They that dwell in goodness go on high; they that are addicted to passion dwell in the middle; (while) they that are of darkness, being addicted to the lowest quality, go down. When an observer recognises none else to be an agent save the qualities, and knows that which is beyond (the qualities), he attaineth to my nature. The embodied [soul], by transcending these three qualities which constitute the source of all bodies, enjoyeth immortality, being freed from birth, death, decrepitude, and misery.'[276]

"Arjuna said, 'What are indications, O Lord, of one who hath transcended these three qualities? What is his conduct? How also doth one transcend these three qualities?'

"The Holy One said, 'He who hath no aversion for light, activity, and even delusion, O son of Pandu, when they are present, nor desireth them when they are absent,[277] who, seated as one unconcerned, is not shaken by those qualities; who sitteth and moveth not, thinking that it is the qualities (and not he) that are engaged (in their respective functions); to whom pain and pleasure are alike, who is self-contained, and to whom a sod of earth, a stone, and gold are alike; to whom the agreeable and the disagreeable are the same; who hath discernment; to whom censure and praise are the same; to whom honour and dishonour are the same; who regardeth friend and foe alike; who hath renounced all exertion — is said to have transcended the qualities. He also who worshippeth Me with exclusive devotion, he, transcending those qualities, becometh fit for admission into the nature of Brahma. For I am the stay of Brahma, of immortality, of undestructibility, of eternal piety, and of unbroken felicity.’”[278]

SECTION XXXIX

[(Bhagavad Gita Chapter XV)]

“The Holy One said, ‘They say that the Aswattha, having its roots above and branches below, is eternal, its leaves are the Chhandas. He who knoweth it, knoweth the Vedas.[279] Downwards and upwards are stretched its branches which are enlarged by the qualities; its sprouts are the objects of senses. Downwards its roots, leading to action, are extended to this world of men.[280] Its form cannot here (below) be thus known, nor (its) end, nor (its) beginning, nor (its) support. Cutting, with the hard weapon of unconcern, this Aswattha of roots firmly fixed, then should one seek for that place repairing whither one returneth not again (thinking)— “I will seek the protection of that Primeval Sire from whom the ancient course of (worldly) life hath flowed.” — Those that are free from pride and delusion, that have subdued the evil of attachment, that are steady in the contemplation of the relation of the Supreme to the individual self, from whom desire hath departed, freed from the pairs of opposites known by the names of pleasure and pain (and the like), repair, undeluded, to that eternal seat. The sun lighteth not that [seat], nor the moon, nor fire. Whither going none returneth, that is my supreme seat. An eternal portion of Me is that which, becoming an individual soul in the world of life, draweth to itself the (five) senses with the mind as the sixth which all depend on nature. When the sovereign (of this bodily frame) assumeth or quitteth (a) body, it departeth taking away these, like the wind (taking away) perfumes from their seats. Presiding over the ear, the eye, (the organs of) touch, taste, and smell, and also over the mind, he enjoyeth all objects of senses. They that are deluded do not see (him) when quitting or abiding in (the body), when enjoying or joined to the qualities. They (however) see that have the eye of knowledge.[281] Devotees exerting (towards that end) behold him dwelling in themselves. They (however) that are senseless and whose minds are not restrained, behold him not, even while exerting (themselves).[282] That splendour dwelling in the sun which illumines the vast universe, that (which is) in the moon, and that (which is) in the fire, know that splendour to be mine. Entering into the earth I uphold creatures by my force; and becoming the juicy moon I nourish all herbs.[283] Myself becoming the vital heat (Vaiswanara) residing in the bodies of creatures that breathe, (and) uniting with the upward and the downward life-breaths, I digest the four kinds of food.[284] I am seated in the hearts of all. From Me are memory and knowledge and the loss of both. I am the objects of knowledge to be known by (the aid of) all the Vedas. I am the author of the Vedantas, and I alone am the knower of the Vedas.[285] There are these two entities in the world, viz., the mutable and the immutable. The mutable is all (these) creatures. The unchangeable one is called the immutable.[286] But there is another, the Supreme Being, called Paramatman, who was the Eternal Lord, pervading the three worlds, sustaineth (them) (and) since I transcend the mutable, and am higher than even the immutable; for this I am celebrated in the world (among men) and in the Veda as Purushottama (the Highest Being). He who, without being deluded, knoweth Me as this Highest Being, — he knowing all, O Bharata, worshippeth Me in every way.[287] Thus, O sinless one, hath this knowledge, forming the greatest of mysteries, been declared by Me (to thee). Knowing this, O Bharata, one will become gifted with intelligence, and will have done all he needs do.'"

SECTION XL

[(BHAGAVAD GITA CHAPTER XVI)]

“The Holy One said, ‘Fearlessness, purity of heart, perseverance in (the pursuit of) knowledge and Yoga meditation, gifts, self-restraint, sacrifice, study of the Vedas, ascetic penances, uprightness,[288] abstention from injury, truth, freedom from anger, renunciation, tranquillity, freedom from reporting other’s faults, compassion for all creatures, absence of covetousness, gentleness, modesty, absence of restlessness, vigour, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity, — these become his, O Bharata, who is born to godlike possessions. Hypocrisy, pride, conceit, wrath, rudeness and ignorance, are, O son of Pritha, his who is born to demoniac possessions. Godlike possessions are deemed to be for deliverance; the demoniac for bondage. Grieve not, O son of Pandu, for thou art born to godlike possessions. (There are) two kinds of created beings in this world, viz., the godlike and the demoniac. The godlike have been described at length. Hear now, from me, O son of Pritha, about the demoniac. Persons of demoniac nature know not inclination or disinclination. Neither purity, nor good conduct, nor truth exist in them.[289] They say that the universe is void of truth, of guiding principle, (and) of ruler; produced by the union of one another (male and female) from lust, and nothing else. Depending on this view, these men of lost selves, little intelligence, and fierce deeds, these enemies (of the world), are born for the destruction of the universe.[290] Cherishing desires that are insatiable, and endued with hypocrisy, conceit and folly, they adopt false notions through delusion and engage in unholy practices. Cherishing boundless thoughts limited by death (alone), and regarding the enjoyment of (their) desires as the highest end, they are persuaded that that is all. Fettered by the hundred nooses of hope, addicted to lust and wrath, they covet to obtain this wealth to-day, — This I will obtain later, — This wealth I have, — This (wealth) will be mine in addition, — This foe hath been slain by me, — I will slay even others, — I am lord, — I am the enjoyer, — I am successful, powerful, happy, — I am rich and of noble birth, — Who else is there that is like me? — I will sacrifice, — I will make gifts, — I will be merry, — thus deluded by ignorance, tossed about by numerous thoughts, enveloped in the meshes of delusion, attached to the enjoyment of objects of desire, they sink into foul hell. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices that are nominally so, with hypocrisy and against the (prescribed) ordinance. Wedded to vanity, power, pride, lust and wrath, these revilers hate Me in their own bodies and those of others. These haters (of Me), cruel, the vilest among men, and unholy, I hurl continually down into demoniac wombs. Coming into demoniac wombs, deluded birth after birth, they, O son of Kunti, without attaining to Me go down to the vilest state. Three-fold is the way to hell, ruinous to the self, viz., lust, wrath, likewise avarice. Therefore, these three, one should renounce. Freed from these three gates of darkness, a man, O son of Kunti, works out his own welfare, and then repairs to his highest goal. He who, abandoning the ordinances of the scriptures, acts only under the impulses of desire, never attains to perfection, nor happiness, nor the highest goal. Therefore, the scriptures should be thy authority in determining what should be done and what should not be done. It behoveth thee to do work here, having ascertained what hath been declared by the ordinances of the scriptures.’”

SECTION XLI

[(BHAGAVAD GITA, CHAPTER XVII)]

“Arjuna said, ‘What is the state, O Krishna, of those who abandoning the ordinance of the scriptures, perform sacrifices endued with faith? It is one of Goodness, or Passion, or Darkness?’

“The Holy One said, ‘The faith of embodied (creatures) is of three kinds. It is (also) born of their (individual) natures. It is good, passionate, and dark. Hear now these. The faith of one, O Bharata, is conformable to his own nature. A being here is full of faith; and whatever is one’s faith, one is even that. They that are of the quality of goodness worship the gods; they that are of the quality of passion (worship) the Yakshas and the Rakshasas; other people that are of the quality of darkness worship departed spirits and hosts of Bhutas. Those people who practise severe ascetic austerities not ordained by the scriptures, are given up to hypocrisy and pride, and endued with desire of attachment, and violence, — those persons possessed of no discernment, torturing the groups of organs in (their) bodies and Me also seated within (those) bodies, — should be known to be of demoniac resolves. Food which is dear to all is of three kinds. Sacrifice, penance, and gifts are likewise (of three kinds). Listen to their distinctions as follows. Those kinds of food that increase life’s period, energy, strength, health, well-being, and joy, which are savoury, oleaginous, nutritive, and agreeable, are liked by God. Those kinds of food which are bitter, sour, salted, over-hot, pungent, dry, and burning, and which produce pain, grief and disease, are desired by the passionate. The food which is cold, without savour, stinking and corrupt, and which is even refuse, and filthy, is dear to men of darkness. That sacrifice is good which, being prescribed by the ordinance, is performed by persons, without any longing for the fruit (thereof) and the mind being determined (to it under the belief) that its performance is a duty. But that which is performed in expectation of fruit and even for the sake of ostentation, know that sacrifice, O chief of the sons of Bharata, to be of the quality of passion. That sacrifice which is against the ordinance, in which no food is dealt out, which is devoid of mantras (sacred verse), in which no fees are paid to the brahmanas assisting to it, and which is void of faith, is said to be of the quality of darkness. Reverence to the gods, regenerate ones, preceptors, and men of knowledge, purity, uprightness, the practices of a Brahmacharin, and abstention from injury, are said to constitute the penance of the body. The speech which causeth no agitation, which is true, which is agreeable and beneficial, and the diligent study of the Vedas, are said to be the penance of speech. Serenity of the mind, gentleness, taciturnity, self-restraint, and purity of the disposition, — these are said to be the penance of the mind. This three-fold penance performed with perfect faith, by men without desire of fruit, and with devotion, is said to be of the quality of goodness. That penance which is performed for the sake of (gaining) respect, honour, and reverence, with hypocrisy, (and) which is unstable and transient is said to be of the quality of passion. That penance which is performed under a deluded conviction, with torture of one's self, and for the destruction of another, is said to be of the quality of darkness. That gift which is given because it ought to be given, to one who cannot return any service for it, in a proper time, and to a proper person, is said to be of the quality of goodness. That, however, which is given reluctantly, for return of services (past or expected), or even with an eye to fruit, — that gift is said to be of the quality of passion. In an unfit place and at an unfit time, the gift that is made to an unworthy object, without respect, and with contempt, is said to be of the quality of darkness. OM, TAT, SAT, this is said to be the three-fold designation of Brahma. By that (Brahma), the Brahmanas and the Vedas, and the Sacrifices, were ordained of old. Therefore, uttering the syllable OM, the sacrifices, gifts, and penances, prescribed by the ordinance, of all utterers of Brahma begin. Uttering TAT, the various rites of sacrifice, penance, and gifts, without expectation of fruit, are performed by those that are desirous of deliverance.

SAT is employed to denote existence and goodness. Likewise, O son of Pritha, the word SAT is used in any auspicious act. Constancy in sacrifices, in penances and in gifts, is also called SAT, and an act, too, for the sake of That is called SAT.[291] Whatever oblation is offered (to the fire), whatever is given away, whatever penance is performed, whatever is done, without faith, is, O son of Pritha, said to be the opposite of SAT; and that is nought both here and hereafter.’”[292]

SECTION XLII

[(Bhagavad Gita, Chapter XVIII)]

“Arjuna said, ‘Of renunciation, O thou of mighty arms, I desire to know the true nature, and also of abandonment, O lord of the senses distinctly, O slayer of Kesi.’[293]

“The Holy One said, ‘The rejection of the works with desire is known by the learned as renunciation. The abandonment of the fruit of all work, the discerning call abandonment. Some wise men say that work (itself) should be abandoned as evil; others (say) that the works of sacrifice, gifts, and penance, should not be abandoned. As to that abandonment, listen to my decision, O best of the sons of Bharata, for abandonment, O tiger among men, hath been declared to be of three kinds. The works of sacrifice, gifts, and penance should not be abandoned. They should, indeed, be done. Sacrifice, gift, and penance, are the purifications of the wise. But even those works should be done, abandoning attachment and fruit. This, O son of Pritha, is my excellent and decided opinion. The renunciation of an act prescribed (in the scriptures) is not proper. Its abandonment (is) from delusion, (and) is (therefore,) declared to be of the quality of darkness.[294] (Regarding it) as (a source of) sorrow, when work is abandoned from (fear of) bodily pain, one making such an abandonment which is of the quality of passion never obtaineth the fruit of abandonment. (Regarding it) as one that should be done, when[295] work that is prescribed (in the scriptures) is done, O Arjuna, abandoning attachment and fruit also, that abandonment is deemed to be of the quality of goodness. Possessed of intelligence and with doubts dispelled, an abandoner that is endowed with the quality of goodness hath no aversion for an unpleasant action and no attachment to pleasant (ones).[296] Since actions cannot be absolutely abandoned by an embodied person, (therefore) he who abandons the fruit of actions is truly said to be an abandoner. Evil, good and mixed-action hath (this) three-fold fruit hereafter for those that do not abandon. But there is none whatever for the renouncer.[297] Listen from me, O thou of mighty arms, to those five causes for the completion of all actions, declared in the Sankhya treating of the annihilation of actions.[298] (They are) substratum, agent, the diverse kinds of organs, the diverse efforts severally, and with them the deities as the fifth.[299] With body, speech, or mind, whatever work, just or the reverse, a man undertakes, these five are its causes. That being so, he that, owing to an unrefined understanding, beholdeth his own self as solely the agent, he, dull in mind, beholdeth not. He that hath no feeling of egoism, whose mind is not sullied, he, even killing all these people, killeth not, nor is fettered (by action).[300] — Knowledge, the object of knowledge, and the knower, form the three-fold impulse of action. Instrument, action, and the agent, form the three-fold complement of action.[301] Knowledge, action, and agent, are declared in the enumeration of qualities to be three-fold, according to the difference of qualities. Listen to those also duly.[302] That by which One Eternal Essence is viewed in all things, undivided in the divided, know that to be knowledge having the quality of goodness. That knowledge which discerneth all things as diverse essences of different kinds in consequence of their separateness, know that that knowledge hath the quality of passion. But that which is attached to (each) single object as if it were the whole, which is without reason, without truth, and mean, that knowledge hath been said to be of the quality of darkness. The action which is prescribed (by the scriptures), (done) without attachment, performed without desires and aversion, by one who longeth not for (its) fruit, is said to be of the quality of goodness. But that action which is done by one seeking objects of desire, or by one filled with egoism, and which is attended with great trouble, is said to be of the quality of passion. That action which is undertaken from delusion, without regard to consequences, loss, injury (to others), and (one's own) power also, is said to be of the quality of passion. The agent who is free from attachment, who never speaketh of himself, who is endued with constancy and energy, and is unmoved by success and defeat, is said to be of the quality of goodness. The agent who is full of affections, who wisheth for the fruit of actions, who is covetous, endued with cruelty, and impure, and who feeleth joy and sorrow, is declared to be of the quality of passion.[303] The agent who is void of application, without discernment, obstinate, deceitful, malicious, slothful, desponding, and procrastinating, is said to be of the quality of darkness.[304] Hear now, O Dhananjaya, the three-fold division of intellect and constancy, according to their qualities, which I am about to declare exhaustively and distinctly. The intellect which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and deliverance, is, O son of Pritha, of the quality of goodness. The intellect by which one imperfectly discerneth right and wrong, that which ought to be done and that which ought not to be done, is, O son of Pritha, of the quality of passion. That intellect which, shrouded by darkness, regardeth wrong to be right, and all things as reversed, is, O son of Pritha, of the quality of darkness. That unswerving constancy by which one controls the functions of the mind, the life-breaths, and the senses, through devotion, that constancy, is, O son of Pritha, of the quality of goodness.[305] But that constancy, O Arjuna, by which one holds to religion, desire, and profit, through attachment, desiring fruit, that constancy, O son of Pritha, is of the quality of passion. That through which an undiscerning person abandons not sleep, fear, sorrow, despondency, and folly, that constancy is deemed to be of the quality of darkness. Hear now from me, O bull of Bharata’s race, of the three kinds of happiness. That in which one findeth pleasure from repetition (of enjoyment), which bringeth an end to pain, which is like poison first but resembleth nectar in the end, that happiness born of the serenity produced by a knowledge of self, is said to be of the quality of goodness.[306] That which is from the contact of the senses with their objects which resembleth nectar first but is like poison in the end, that happiness is held to be of the quality of passion. That happiness which in the beginning and its consequences deludeth the soul, and springeth from sleep, indolence, and stupidity, that is described to be of the quality of darkness. There is not, either on earth or heaven among the gods, the entity that is free from these three qualities born of nature. The duties of

Brahmanas, Kshatriyas, and Vaisyas, and of Sudras also, O chastiser of foes, are distinguished by (these three) qualities born of nature. Tranquillity, self-restraint, ascetic austerities, purity, forgiveness, rectitude, knowledge, experience, and belief (in an existence hereafter), — these are the duties of Brahmanas, born of (their proper) nature. Bravery, energy, firmness, skill, not flying away from battle, liberality, the bearing of a ruler, — these are the duties of Kshatriyas, born of (their proper) nature. Agriculture, tending of cattle, and trade, are the natural duties of Vaisyas. Of Sudras also, the natural duty consists in servitude. Every man, engaged in his own duties, attains to perfection. Hear now how one obtains perfection by application to his duties. Him from whom are the movements of all beings, Him by whom all this is pervaded, worshipping him by (the performance of) one's own duty, one obtaineth perfection. Better is one's own duty though performed faultily than another's duty well-performed. Performing the duty prescribed by (one's own) nature, one incurreth no sin. One must not abandon, O son of Kunti, one's natural duty though tainted with evil, for all actions are enveloped by evil like fire by smoke. He whose mind is unattached everywhere, who hath subdued his self, and whose desire hath departed, obtaineth, through renunciation, the supreme perfection of freedom from work. Learn from me, only in brief, O son of Kunti, how one, having obtained (this kind of) perfection, attaineth to Brahma which is the supreme end of knowledge. Endued with a pure mind, and restraining his self by constancy, renouncing sound and other objects of sense, and casting off affection and aversion, he who resideth in a lonely place, eateth little, and restraineth speech, body, and mind, who is ever intent on meditation and abstraction, who hath recourse to indifference, who, abandoning egoism, violence, pride, lust, wrath, and (all) surroundings, hath been freed from selfishness and is tranquil (in mind), becometh fit for assimilation with Brahma. Becoming one with Brahma, tranquil in spirit, (such a) one grieveth not, desireth not; alike to all beings, he obtaineth the highest devotion to Me. By (that) devotion he truly understandeth Me. What I am, and who I am; then understanding Me truly, he entereth into Me forthwith. Even performing all actions at all times having refuge in Me, he obtaineth, through my favour, the seat that is eternal and imperishable. Dedicating in thy heart all actions to Me, being devoted to Me, resorting to mental abstraction, fix thy thoughts constantly on Me. Fixing thy thoughts on Me, thou wilt surmount all difficulties through my grace. But if from self-conceit thou wilt not listen, thou wilt (then) utterly perish. If, having recourse to self-conceit, thou thinkest — I will not fight, — that resolution of thine would be vain, (for) Nature will constrain thee. That which, from delusion, thou dost not wish to do, thou wilt do involuntarily, bound by thy own duty springing from (thy own) nature. The Lord, O Arjuna, dwelleth in the region of the heart of beings, turning all beings as if mounted on a machine, by his illusive power. Seek shelter with Him in every way, O Bharata. Through his grace thou wilt obtain supreme tranquillity, the eternal seat. Thus hath been declared to thee by Me the knowledge that is more mysterious than any (other) matter. Reflecting on it fully, act as thou likest. Once more, listen to my supernal words, the most mysterious of all. Exceedingly dear art thou to Me, therefore, I will declare what is for thy benefit. Set thy heart on Me, become My devotee, sacrifice to Me, bow down to Me. Then shalt thou come to Me. I declare to thee truly, (for) thou art dear to Me. Forsaking all (religious) duties, come to Me as thy sole refuge. I will deliver thee from all sins. Do not grieve. This is not to be ever declared by thee to one who practiseth no austerities, to one who is not a devotee, to one who never waiteth on a preceptor, nor yet to one who calumniateth Me. He who shall inculcate this supreme mystery to those that are devoted to Me, offering Me the highest devotion, will come to Me, freed from (all his) doubts.[307] Amongst men there is none who can do Me a dearer service than he, nor shall any other on earth be dearer to Me than he. And he who will study this holy converse between us, by him will have been offered to Me the sacrifice of knowledge. Such is my opinion. Even the man who, with faith and without cavil, will hear it (read), even he freed (from re-birth), will obtain of the blessed regions of those that perform pious acts. Hath this, O son of Pritha, been heard by thee with mind undirected to any other objects? Hath thy delusion, (caused) by ignorance, been destroyed, O Dhananjaya?’

"Arjuna said, 'My delusion hath been destroyed, and the recollection (of what I am) hath been gained by me, O Undeteriorating one, through thy favour. I am now firm. My doubts have been dispelled. I will do thy bidding.'"

Sanjaya continued, "Thus I heard this converse between Vasudeva and the high-souled son of Pritha, (that is) wonderful and causeth the hair to stand on end. Through Vyasa's favour heard I this supreme mystery, this (doctrine of) Yoga, from Krishna himself, the Lord of Yoga, who declared it in person. O King recollecting and (again) recollecting this wonderful (and) holy converse of Kesava and Arjuna, I rejoice over and over again. Recollecting again and again that wonderful form also of Hari, great is my amazement, O king, and I rejoice ever more. Thither where Krishna, the Lord of Yoga (is), thither where the great bowman (Partha) is, thither, in my opinion, are prosperity, and victory, and greatness, and eternal justice[308]"

[End of the Bhagavad Gita]

SECTION XLIII

Sanjaya said,— “Beholding Dhananjaya then to take up once again (his) arrows and Gandiva, the mighty car-warriors (of the Pandava party) uttered a tremendous shout. And those heroes, viz., the Pandavas and the Somakas, and those who followed them, filled with joy, blew their sea-born conches. And drums, and Pesis, and Karkachas, and cow-horns were beaten and blown together, and the uproar made was very loud. And then, O ruler of men, there came the gods, with Gandharvas and the Pitris, and the hosts of Siddhas and Charanas, from desire of witnessing (the sight). And Rishis highly blessed came there in a body with him (Indra) of a hundred sacrifices at their head, for beholding that great slaughter. Then, O king, beholding the two armies, that looked like two oceans, ready for the encounter and continuously moving, the heroic king Yudhishthira, the Just, putting off his coat of mail and casting aside his excellent weapon and quickly descending from his car, with joined hands, proceeded on foot, eyeing the grandsire, with restrained speech, facing the east, towards the direction where the hostile host was (standing).[309] And seeing him proceed (thus), Dhananjaya, the son of Kunti, speedily alighting from his car, followed him, accompanied by his (other) brothers. And the Lord Vasudeva also followed him behind. And the principal kings too (of his army), filled with anxiety, followed in the same path.

“Arjuna said, ‘What is this act of thine, O king, that abandoning thy brothers, thou proceedest on foot, face eastwards, to the hostile host?’

“Bhimasena said, ‘Where wilt thou go, O king of kings, having cast off thy coat of mail and weapons, towards the warriors of the foe cased in mail, and leaving thy brothers, O ruler of earth?’

"Nakula said, 'Thou art my eldest brother, O Bharata, (beholding) thee proceeding in this way, fear troubleth my bosom. Tell (us), whither wilt thou go?'

"Sahadeva said, 'When these hostile divisions, terrible and numerous, are here with whom we are to fight, whither dost thou go, O king, in the direction of our foes?'"

Sanjaya continued, "Though thus addressed by his brothers, O son of Kuru's race, Yudhishthira of restrained speech said nothing but continued to proceed. Unto them (then), the high-souled Vasudeva of great wisdom smilingly said,— 'His object is known to me. Having paid his respects to all his superiors (such as) Bhishma, Drona, and Kripa, and Salya also, he will fight the foe. It is heard in histories of olden times that he who, having paid his respects according to the ordinance unto his preceptors, revered in years and his kinsmen, fighteth with those that are his superiors, is sure to obtain victory in battle. Even that is my opinion.' — When Krishna was saying this, among the ranks of Dhritarashtra's son, a loud uproar of Alas, and Oh arose, but the other (army) remained perfectly still. Beholding Yudhishthira, the heroic warriors of Dhritarashtra's son conversed with one another saying,— 'This one is an infamous wretch of his race. It is plain that this king is coming in terror towards Bhishma's side. Yudhishthira, with his brothers, hath become a seeker after (Bhishma's) shelter. When Dhananjaya, however, is (his) protector, and Pandu's son Vrikodara, and Nakula, and Sahadeva also, why doth the (eldest) son of Pandu come (hither) in fear? Though celebrated in the world, this one, however, could never have been born in the Kshatriya order, since he is weak and his bosom is filled with fear (at the prospect) of battle.' Then those warriors all praised the Kauravas. And all of them, becoming rejoiced, with cheerful hearts waved their garments. And, O monarch, all the warriors there (then) censured Yudhishthira with all his brothers and along with Kesava too. Then the Kaurava army, having said Fie to Yudhishthira, soon again, O monarch, became perfectly still, — What will this king say? What will Bhishma say in reply? What will Bhima boastful of his powers in battle, (say), and what Krishna and Arjuna? What, indeed, hath

(Yudhishthira) to say? — Great was the curiosity then, O king, of both the armies in respect of Yudhishthira. The king (meanwhile), penetrating the hostile array bristling with arrows and darts, proceeded quickly towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the royal son of Pandu then said unto Santanu’s son Bhishma who was there ready for battle, (these words).

“Yudhishthira said, ‘I salute thee, O invincible one. With thee we will do battle. Grant (us) thy permission in that matter. Give (us) also (thy) blessing.’

“Bhishma said, ‘If, O lord of the earth, thou hadst not, in this battle come to me thus, I would have, O great king, cursed thee, O Bharata, for bringing about thy defeat. I am gratified (with thee), O son. Do battle, and obtain victory, O son of Pandu, What else may be desired by thee, obtain thou in battle. Solicit also the boon, O son of Pritha, which thou desirest to have from us. If it happens so, O great king, then defeat will not be thine. A man is the slave of wealth, but wealth is no one’s slave. This is very true, O king. I have been bound by the Kauravas with (their) wealth. It is for this, O son of Kuru’s race, that like a eunuch I am uttering these words, viz.,— “Bound I am by the Kauravas with wealth. Battle excepted, what dost thou desire?”[310]‘

“Yudhishthira said, ‘O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interests. Do battle, however for the sake of the Kauravas. Even this is always my prayer (to thee).’

“Bhishma said, ‘O king, O son of Kuru’s race, what aid can I render thee in this? I shall, of course, fight for (thy) foes. Tell me what thou hast to say.’

“Yudhishthira said, ‘Therefore, O Sire, I ask thee, I bow to thee, O grandsire, how shall we, in battle, vanquish thee that art invincible? Tell me this that is for my benefit, if indeed, thou seest any good in it.’

“Bhishma said, ‘I do not, O son of Kunti, see the person who, even if he were the chief of the celestials himself, can defeat me in battle when I fight.’

“Yudhishthira said, ‘My salutations to thee, O grandsire. Therefore, do I ask thee (this). Tell us how thy own death may be compassed by foes in battle.’

"Bhishma said, 'I do not see the person, O sire, who can vanquish me in battle. The time also of my death is not yet come to me once again.'"

Sanjaya continued,— "Then, O son of Kuru's race, Yudhishthira, once more saluting him, accepted Bhishma's words with a bend of his head. And that mighty-armed one then proceeded towards the car of the preceptor (Drona) through the midst of all the soldiers who were eyeing him, accompanied by his brothers. Then saluting Drona and walking round him, the king spoke to that invincible warrior words that were for his own benefit.[311]

"Yudhishthira said, 'I ask thee, O invincible one, how I may fight without incurring sin, and how, with thy permission, O regenerate one, I may vanquish all my foes?'[312]

"Drona said, 'If, having resolved to fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow. I am, however, gratified, O Yudhishthira, and honoured by thee, O sinless one. I permit thee, fight and obtain victory. I will also fulfil thy wish. Say what thou hast to say. Under these circumstances, battle excepted, what dost thou wish? A man is the slave of wealth, but wealth is not one's slave. This is quite true, O king! Bound I have been with (their) wealth by the Kauravas! It is for this that like a eunuch I shall fight for the sake of the Kauravas. It is for this that like a eunuch I am uttering these words— "Battle excepted, what dost thou wish? I shall fight for the sake of the Kauravas, but will pray for thy victory."'[313]

"Yudhishthira said, 'Pray for my victory, O regenerate one, and counsel what is for my good. Fight, however, for the Kauravas. This is the boon solicited by me.'

"Drona said, 'Victory, O king, is certain for thee that hast Hari for thy counsellor. I (also) grant thee that thou wilt vanquish thy foes in battle. Thither where righteousness is, thither is Krishna, and thither where Krishna is, thither is victory. Go, fight, O son of Kunti! Ask me, what shall I say unto thee?'

"Yudhishthira said, 'I ask thee, O foremost of regenerate ones, listen to what I have to say. How shall we in battle vanquish thee that art invincible?'

"Drona said, 'As long as I will fight, so long victory can never be thine. (Therefore) O king, seek with thy brothers, for my speedy slaughter.'

"Yudhishthira said, 'Alas, for this, O thou of mighty arms, tell (us) the means of thy death. O preceptor, prostrating myself I ask thee this. (My) salutations to thee.'

"Drona said, 'The foe, O sire, I see not who may slay me while standing in battle I am engaged in fight, with wrath excited, and scattering (my) arrowy showers continually. Except when addrest for death, O king, having abandoned my arms and withdrawn (in Yoga meditation) from surrounding sights, none will be able to slay me. This that I tell thee is true. I also tell thee truly that I will cast off my arms in battle, having heard something very disagreeable from some one of credible speech.—'"

Sanjaya continued, "Hearing these words, O king, of the wise son of Bharadwaja, and honouring the preceptor, (Yudhishthira then) proceeded towards the son of Saradwat. And saluting Kripa and walking round him, O king, Yudhishthira, accomplished in speech, said these words unto that warrior of great valour.

"Yudhishthira said, 'Obtaining thy permission, O preceptor, I will fight without incurring sin, and permitted by thee, O sinless one, I will vanquish all (my) foes.'

"Kripa said, 'If having resolved on fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow. A man is the slave of wealth, but wealth is no one's slave. This is very true, O king, and bound I have been with wealth by the Kauravas. I must, O king, fight for their sake. This is my opinion. I therefore, speak like a eunuch in asking thee,— "Battle excepted, what dost thou desire?"'

"Yudhishthira said, 'Alas, I ask thee, therefore, O preceptor, listen to my words.' — Saying this, the king, greatly agitated and deprived of his sense, stood silent."

Sanjaya continued.— "Understanding, however, what he intended to say, Gautama (Kripa) replied to him, saying,— 'I am incapable of being slain, O king. Fight, and obtain victory. I am gratified with thy coming. Rising every day [from bed] I will pray for thy victory, O monarch. I say this to thee truly.' — Hearing, O king, these words of Gautama, and paying him due honours, the king proceeded thither where the ruler of the Madra was. Saluting Salya and walking round him the king said unto that invincible warrior those words that were for his own benefit.

"Yudhishthira said,— 'Obtaining thy permission, O invincible one, I will fight without incurring sin, and permitted by thee, O king, I will vanquish (my) valourous foes.'[314] —

"Salya said, 'If, having resolved on fight, thou hadst not come to me (thus), I would have, O king, cursed thee for thy overthrow in battle. I am gratified (with thee) and honoured (by thee). Let it be as thou wishest. I grant thee permission, fight and obtain victory. Speak, O hero, for what hast thou any need? What shalt I give thee? Under these circumstances, O king, battle excepted, what dost thou desire? A man is the slave of wealth but wealth is no one's slave. This is true, O king. Bound I have been with wealth by the Kauravas, O nephew, it is for this that I am speaking to thee like a eunuch, — I will accomplish the desire thou mayst cherish. Battle excepted, what dost thou wish.'

"Yudhishthira said, 'Think, O king, daily of what is for my great good. Fight, according to thy pleasure, for the sake of the foe. This is the boon that I solicit.'

"Salya said, 'Under these circumstances, say, O best of kings what aid shall I render thee? I shall, of course, fight for the sake of (thy) enemy, for I have been made one of their party by the Kauravas with their wealth.'[315]

"Yudhishthira said, 'Even that is my boon, O Salya, which was solicited by me during the preparations (for the fight). The energy of the Suta's son (Karna) should be weakened by thee in battle.'

"Salya said, 'This thy wish, O Yudhishthira, shall be accomplished, O son of Kunti. Go, fight according to thy pleasure. I shall look after thy victory.'"

Sanjaya continued, "Having obtained the permission of his maternal uncle, the ruler of the Madra, the son of Kunti, surrounded by his brothers, came out of that vast army. Vasudeva then went to Radha's son on the field of battle. And the elder brother of Gada, for the sake of the Pandavas, then said to Karna,— 'It hath been heard by me, O Karna, that from hatred of Bhishma thou wilt not fight. Come to our side, O son of Radha, and (stay with us) as long as Bhishma is not slain. After Bhishma is slain, O son of Radha, thou mayst then again engage in battle on Duryodhana's side, if thou hast no preference for any of the parties.—'

"Karna said, 'I will not do anything that is disagreeable to Dhritarashtra's son, O Kesava. Devoted to Duryodhana's good, know that I have cast off my life (for him).' — Hearing these words (of Karna), Krishna ceased, O Bharata, and reunited himself with the sons of Pandu headed by Yudhishthira. Then amid all the warriors the eldest son of Pandu, loudly exclaimed,— 'He who will choose us, him we shall choose for our ally!' — Casting his eyes then upon them, Yuyutsu said these words, with a cheerful heart, unto Kunti's son king Yudhishthira the Just,— 'I will fight under thee in battle, for the sake of you all, with the sons of Dhritarashtra, if, O king, thou wilt accept me, sinless one.'

"Yudhishthira said, 'Come, come, all of us will fight with thy foolish brothers. O Yuyutsu, both Vasudeva and we all say to thee— "I accept thee, O thou of mighty arms, fight for my cause. On thee rests, it seems, the thread of Dhritarashtra's line as also his funeral cake. O prince, O thou of great splendour, accept us that accept thee. The wrathful Duryodhana of wicked understanding will cease to live."'"

Sanjaya continued, "Yuyutsu then, abandoning the Kurus thy sons, went over to the army of the Pandavas, with beat of drums and cymbals. Then king Yudhishthira of mighty arms, filled with joy, again put on his shining coat of mail of golden effulgence. And those bulls among men then mounted their respective cars. And they counter-arrayed their troops in battle-array as before. And they caused drums and cymbals in many hundreds to be sounded. And those bulls among men also set up diverse leonine roars.[316] And beholding those tigers among men, viz., the sons of Pandu, on their cars, the kings (on their side) with Dhrishtadyumna and others, once more set up shouts of joy. And beholding the nobility of the sons of Pandu who had paid due honour to those that were deserving of honour, all the kings there present applauded them highly. And the monarchs, talked with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper season by those high-souled personages. Excellent, — Excellent, — were the delightful words everywhere bruited about, coupled with eulogistic hymns about those famous men. And in consequence of this the minds and hearts of every one there were attracted towards them. And the Mlecchas and the Aryas there who witnessed or heard of that behaviour of the sons of Pandu, all wept with choked voices. And those warriors then, endued with great energy, caused large drums and Pushkaras by hundreds upon hundreds to be sounded and also blew their conches all white as the milk of cows.”

SECTION XLIV

Dhritarashtra said, “When the divisions of both my side and the foe were thus arrayed, who struck first, the Kurus or the Pandavas?”

Sanjaya said, “Hearing those words of his (elder) brother, thy son Dussasana advanced with his troops, with Bhishma at their head, and the Pandavas also advanced with cheerful hearts, desiring battle with Bhishma, having Bhimasena at their head. Then leonine shouts, and clamorous uproars and the noise of Krakachas, the blare of cow-horns, and the sound of drums and cymbals and tabors, arose in both armies. And the warriors of the foe rushed against us, and we also (rushed) against them with loud shouts. And the uproar (caused by this rush) was deafening.[317] The vast hosts of the Pandavas and the Dhartarashtras, in that awfully murderous encounter shook in consequence of that uproar of conches and cymbals, like forests shaken by the wind.[318] And the din made by those hosts teeming with kings, elephants, and steeds, rushing against one another in that evil hour, was as loud as that of oceans agitated by the tempest. And when that din, loud and causing the hair to stand on end, arose, the mighty-armed Bhimasena began to roar like a bull. And those roars of Bhimasena rose above the clamour of conches and drums, the grunts of elephants, and the leonine shouts of the combatants. Indeed, the shouts of Bhimasena transcended the noise made by the thousands of chargers neighing in (both) the armies. And hearing those shouts of Bhimasena who was roaring like the clouds, shouts that resembled the report of Sakra’s thunder, thy warriors were filled with fear. And at those roars of the hero, the steeds and elephants all ejected urine and excreta like other animals at the roar of the lion. And roaring like a deep mass of clouds, and assuming an awful form, that hero frightened thy sons and fell upon them.[319] Thereupon the brothers, viz., thy sons Duryodhana, and Durmukha and Dussaha, and that mighty car-warrior Dussasana, and Durmarshana, O king, and Vivinsati, and Chitrasena, and the great car-warrior Vikarna and also Purumitra, and Jaya, and Bhoja, and the valorous son of Somadatta, shaking their splendid bows like masses of clouds exhibiting the lightning's flashes, and taking out (of their quivers) long arrows resembling snakes that have just cast off their sloughs, surrounded that mighty bowman rushing (towards them) covering him with flights of arrows like the clouds shrouding the sun. And the (five) sons of Draupadi, and the mighty car-warrior Saubhadra,[320] and Nakula, and Sahadeva, and Dhrishtadyumna of Prishata's race, rushed against (those) Dhartarashtras, tearing them with whetted shafts like summits of mountains with the impetuous bolts of heaven. And in that first encounter characterised by the awful twang of bowstrings and their flapping against the leathern fences (of the warriors)[321] no combatant, either on thy side or that of the foe, turned back. And, O bull of Bharata's race, I beheld the lightness of hand of the disciples of Drona (in particular), who, shooting innumerable arrows, O king, always succeeded in hitting the mark.[322] And the twang of sounding bowstrings ceased not for a moment, and the blazing arrows shot through (the air) like meteors (falling) from the firmament. And all the other kings, O Bharata, stood like (silent) spectators witnessing that interesting and awful encounter of kinsmen. And then those mighty car-warriors, with wrath excited and remembering the injuries sustained at one another's hands, strove in battle, O king, challenging one another. And the two armies of the Kurus and the Pandavas, teeming with elephants, steeds and cars, looked exceedingly beautiful on the field of battle like painted figures on a canvas. And then the (other) kings all took up their bows. And the Sun himself was shrouded by the dust raised by the combatants. And they fell upon one another, at the heads of their (respective) troops, at the command of thy son. And the loud uproar made by the elephants and the chargers of those kings rushing to the combat, mingled with the leonine shouts of the combatants and the din made by the blare of conches and the sounds of drums. And the uproar of that ocean having arrows for its crocodiles, bows for its snakes, swords for its tortoises, and the forward leaps of the warriors for its tempest, resembled the din made by the (actual) ocean when agitated. And kings in thousands, commanded by Yudhishthira, with their (respective) troops fell upon the ranks of thy son. And the encounter between the combatants of the two hosts was fierce in the extreme. And no difference could be perceived between the combatants of our side or that of the foe, while battling, or retreating in broken array or rallying again to the fight. In that terrific and awful battle, thy father (Bhishma) shone, transcending that countless host.”

SECTION XLV

Sanjaya said, “On the forenoon of that awful day, O king, the terrible battle that mangled the bodies of (so many) kings commenced. And the loud shouts, resembling leonine roars of the Kurus and the Srinjayas, both desirous of victory in battle, made both the welkin and the earth resound therewith. And a tumultuous uproar was heard mingled with the flaps of leathern fences and the blare of conches. And many were the leonine roars that rose there of men shouting against one another. And, O bull of Bharata’s race, the sound of bowstrings stretched by (hands cased in) fences, the heavy tread of infantry, the furious neigh of chargers, the falling of sticks and iron hooks (on the heads of elephants), the clash of weapons, the jingle of bells of elephants rushing against one another, and the clatter of cars resembling the roar of clouds, mingled together, produced a loud uproar making one’s hair stand on end. And all the Kuru warriors, reckless of their very lives and with cruel intentions, rushed, with standards upraised, against the Pandavas. And Santanu’s son himself, taking up a terrible bow that resembled the rod of Death, rushed, O king, on the field of battle, against Dhananjaya. And Arjuna also, endued with great energy, taking up the bow Gandiva celebrated overall the world, rushed, on the field of battle, against Ganga’s son. And both those tigers among the Kurus became desirous of slaying each other. The mighty son of Ganga however, piercing in battle the son of Pritha could not make him waver. And so, O king, the son of Pandu also could not make Bhishma waver in battle. And the mighty bowman Satyaki rushed against Kritavarman. And the battle between these two was fierce in the extreme and made the hair (of onlookers) stand on end. And Satyaki afflicted Kritavarman, and Kritavarman afflicted Satyaki, with loud shouts and each weakened the other. And pierced all over with arrows those mighty warriors shone like two blossoming Kinsukas in spring adorned with flowers. And the mighty bowman Abhimanyu battled with Vrihadvala. Soon, however, in that encounter, O king, the ruler of Kosala cut off the standard and overthrew the charioteer of Subhadra's son. The son of Subhadra then upon the overthrow of his charioteer, was filled with wrath and pierced Vrihadvala, O king, with nine shafts, and with a couple of sharp arrows that grinder of foes also cut off (Vrihadvala's) standard, and with one (more) cut off one of the protectors of his car-wheels and with the other his charioteer.[323] And those chastisers of foes continued to weaken each other with sharp arrows. And Bhimasena struggled in battle with thy son Duryodhana, that mighty car-warrior, proud and inflated, who had injured (the sons of Pandu). Both of those foremost (princes) among the Kurus, are tigers among men and mighty car-warriors. And they covered each other, on the field of battle, with their arrowy showers. And beholding those high-souled and accomplished warriors conversant with all modes of warfare, all creatures were filled with amazement, O Bharata. And Dussasana, rushing against that mighty car-warrior Nakula, pierced him with many sharp arrows capable of penetrating into the very vitals. The son of Madri, then, laughing the while, cut off, with sharp arrows (of his), adversary's standard and bow, and then he struck him with five and twenty small-headed arrows. Thy son, however, then, who can with difficulty be vanquished, slew in that fierce encounter the steeds of Nakula and cut off his standard. And Durmukha rushing against the mighty Sahadeva battling in that terrific encounter, pierced him with a shower of arrows. The heroic Sahadeva then, in that fearful battle, overthrew Durmukha's charioteer with an arrow of great sharpness. Both of them, irrepressible in fight, approaching each other in combat, and each attacking the other and desirous of warding off the other's attack, began to strike terror into each other with terrible shafts. And king Yudhishthira himself encountered the ruler of the Madras. The chief of the Madras then in his very sight cut off in twain Yudhishthira's bow. Thereupon the son of Kunti, throwing aside that broken bow, took up another that was stronger and capable of imparting a greater velocity. The king then, with straight arrows, covered the ruler of the Madras, and in great wrath said, ‘wait, wait’. And Dhrishtadyumna, O Bharata rushed against Drona. And Drona, then, in great wrath, cut off in that encounter the hard bow of the high-souled prince of Panchala that was capable of always taking the lives of foes. And at the same time he shot in that conflict a terrible arrow that was like a second rod of Death. And the arrow shot penetrated the body of the prince. Taking up then another bow and fourteen arrows, the son of Drupada pierced Drona in that encounter. And enraged with each other, they battled on fiercely. And the impetuous Sankha encountered Somadatta’s son who was equally impetuous in battle and addressed him, O king, saying ‘wait, wait’. And that hero then pierced his (adversary’s) right arm in that combat. And thereupon the son of Somadatta struck Sankha on the shoulders. And the battle that ensued between those two proud heroes, O king, soon became as terrible as a combat between the gods and the Danavas. And that mighty car-warrior Dhrishtaketu of immeasurable soul, with wrath excited, rushed in battle, O king, against Valhika, the very embodiment of wrath. Valhika, then, O king, setting up a leonine roar, weakened the wrathful Dhrishtaketu with innumerable arrows. The king of the Chedis, however, exceedingly provoked, quickly pierced Valhika in that encounter with nine arrows. Like an infuriate elephant against an infuriate elephant, in that combat they roared against each other repeatedly, both exceedingly enraged. And they encountered each other with great wrath and looked like the planets Angaraka and Sukra.[324] And Ghatotkacha of cruel deeds encountered the Rakshasa Alamvusha of cruel deeds like Sakra (encountering) Vala in battle. And Ghatotkacha, O Bharata, pierced that infuriate and powerful Rakshasa with ninety keen-edged shafts. And Alamvusha also in that combat pierced the mighty son of Bhimasena in many places with straight arrows (of his). And mangled with arrows they shone in that encounter like the mighty Sakra and the powerful Vala in the combat (of old) between the celestials and the Asuras. The powerful Sikhandin, O king, rushed against Drona’s son, Aswatthaman, however deeply piercing the angry Sikhandin stationed (before him) with a keen-edged shaft, caused him to tremble, Sikhandin also, O king, smote Drona’s son with a sharp-whetted shaft of excellent temper. And they continued in that encounter to strike each other with various kinds of arrows. And against the heroic Bhagadatta in battle, Virata, the commander of a large division, rushed impetuously, O king, and then commenced (their) combat. Virata, exceedingly provoked, poured on Bhagadatta an arrowy shower like, O Bharata, the clouds showering rain on the mountain breast. But Bhagadatta, that lord of the earth, speedily enveloped Virata in that encounter (with arrows) like the clouds enveloping the risen sun. Kripa, the son of Saradwat, rushed against Vrihadkshatra, the ruler of the Kaikeyas. And Kripa, O Bharata, enveloped him with a shower of arrows. Vrihadkshatra also shrouded the infuriate son of Gautama with an arrowy downpour. And those warriors, then, having slain each other's steeds and cut off each other's bows, were both deprived of their cars. And exceedingly enraged, they then approached each other for fighting with their swords. And the combat which then took place between them was terrible in aspect and unparalleled. That chastiser of foes, king Drupada, then, in great wrath rushed against Jayadratha, the ruler of the Sindhus, cheerfully waiting (for battle). The ruler of the Sindhus pierced Drupada in that combat with three shafts, and Drupada pierced him in return. And the battle that took place between them was terrible and fierce, and productive of satisfaction in the hearts of all the spectators and resembling a conflict between the planets Sukra and Angaraka. And Vikarna, son to thee, with fleet steeds, rushed against the mighty Sutasoma and the combat between them commenced. Vikarna, however, although he pierced Sutasoma with many arrows, failed to make him waver. Neither could Sutasoma make Vikarna waver. And that appeared wonderful (to all). And against Susarman, that mighty car-warrior and tiger among men, viz., Chekitana of great prowess, rushed in exceeding wrath for the sake of the Pandavas. And Susarman also, O great king, in that encounter checked the advance of that mighty car-warrior Chekitana with a plentiful shower of arrows. And Chekitana also, greatly provoked, showered on Susarman, in that terrible conflict, a shower of arrows like a mighty mass of clouds showering rain on the mountain breast. And Sakuni, endued with great prowess, rushed, O king, against Prativindhya[325] of great prowess, like a lion against an infuriate elephant.

Thereupon the son of Yudhishthira, in exceeding wrath, mangled Suvala's son in that combat, with sharp arrows, like Maghavat[326] (mangling) a Danava. And Sakuni also, in that fierce conflict, pierced Prativindhya in return and mangled that warrior of great intelligence with straight arrows. And Srutakarman rushed in battle, O great king, against that mighty car-warrior Sudakshina of great prowess, the ruler of the Kamvojas. Sudakshina, however, O great king, piercing that mighty car-warrior, viz., the son of Sahadeva, failed to make him waver (for he stood) like the Mainaka mountain (against the assaults of Indra). Thereupon Srutakarman, exceedingly provoked, weakened that mighty car-warrior of the Kamvojas with innumerable arrows and mangled him in every part of his body. And Iravan, that chastiser of foes, in great wrath and exerting carefully, rushed in battle against the wrathful Srutayush. The powerful son of Arjuna, that mighty car-warrior, then slaying the steeds of his adversary, set up a loud roar, and thereupon, O king, all the warriors (who saw the feat) praised him greatly. And Srutasena also, exceedingly provoked, slew in that conflict the steeds of Falguni's son with a powerful mace, and the battle between them continued. And Vinda and Anuvinda, those two princes of Avanti, approached in battle that mighty car-warrior the heroic Kuntibhoja at the head of his troops accompanied by his son. And wonderful was the prowess we beheld of those two princes on that occasion, for they fought on very cooly though battling with a large body of troops. And Anuvinda hurled a mace at Kuntibhoja, but Kuntibhoja quickly covered him with a shower of arrows. And the son of Kuntibhoja pierced Vinda with many arrows, and the latter also pierced him in return. And the combat (between them) looked very wonderful. And the Kekaya brothers, O sire, at the head of their troops, encountered in battle the five Gandhara princes with their troops. And thy son Viravahu battled with that best of car-warriors Uttara, the son of Virata and pierced him with nine arrows. And Uttara also pierced that hero with sharp-edged arrows. And the ruler of the Chedis, O king, rushed in battle against Uluka. And he pierced Uluka with a shower of arrows, and Uluka also pierced him with sharp arrows furnished with excellent wings. And the combat that took place between them, O king, was fierce in the extreme, for unable to vanquish each other, they mangled each other terribly. And thus in that general engagement thousands of single combats took place between men on cars, warriors on elephants and horsemen, and foot-soldiers, of their side and thine. For a short while only that engagement offered a beautiful sight. Soon, however, O king, it became furious and nothing could be discovered. In the battle (that ensued) elephants rushed against elephants, car-warriors against car-warriors, steed against steed and foot-soldier against foot-soldier. The conflict then became confused and fierce in the extreme, of heroes rushing against each other in the melee. And the celestial Rishi, and Siddhas and Charanas, that were present there, beheld that terrific battle to resemble the combat of the gods and the Asuras. And elephants in thousands, and cars also in thousands, and vast bodies of infantry, O sire, seemed to alter their character.[327] And, O tiger among men, it was seen that cars and elephants and steeds and infantry fought with each other repeatedly on the same places."[328]

SECTION XLVI

Sanjaya said,— "O king, I will now describe to thee the combats of hundreds and thousands of foot-soldiers, O Bharata, in utter forgetfulness of all consideration due to others. There the son recognised not the sire, the sire (recognised not) the son of his loins, the brother (recognised not) the brother, the sister's son (recognised not) the maternal uncle. The maternal uncle (recognised not) the sister's son, the friend not the friend. The Pandavas and the Kurus fought as if they were possessed by demons. Some tigers among men, fell with cars into pieces. And the shafts of cars broke clashing against shafts, and the spikes of car-yokes against spikes of car-yokes. And some (warriors) united together encountered others that were united together, all desirous of taking one another's life. And some cars, obstructed by cars, were unable to move. And huge-bodied elephants with rent temples, falling upon huge elephants, angrily tore one another in many places with their tusks. Others, O king, encountering impetuous and huge ones of their species with arched edifices and standards (on their backs) and trained to the fight struck with their tusks, shrieked in great agony.[329] Disciplined by training and urged on by pikes and hooks, elephants not in rut rushed straight against those that were in rut.[330] And some huge elephants, encountering compeers in rut, ran, uttering cries like those of cranes, in all directions. And many huge elephants, well-trained, and with juice trickling down from rent temples and mouth, mangled with swords, lances, and arrows, and pierced in their vital parts, shrieked aloud and falling down expired. And some, uttering frightful cries, ran in all directions. The foot-soldiers that protected the elephants, endued with broad chests, and capable of smiting effectually, with wrath excited, and armed with pikes and bows, and bright battle-axes, and with maces and clubs, and short arrows, and lances, and with shafts, and stout bludgeons mounted with iron spikes and swords, well-grasped of the brightest polish, ran hither and thither, O king, and seemed resolved to take one another's life. And the sabres of brave combatants rushing against one another steeped in human blood, seemed to shine brightly. And the whiz of swords whirled and made to descend by heroic arms and falling upon the vital parts (of the bodies) of foes, became very loud. And the heart-ending wails of combatants in multitudinous hosts, crushed with maces and clubs, and cut off with well-tempered swords, and pierced with the tusks of elephants, and grained by tuskers, calling upon one another, were heard, O Bharata, to resemble the wails of those that are doomed to hell. And horsemen, on chargers of exceeding speed and furnished with outstretched tails resembling (the Plumes of) swans, rushed against one another. And hurled by them, long-bearded darts adorned with pure gold, fleet, and polished, and sharp-pointed, fell like snakes.[331] And some heroic horsemen, on coursers of speed, leaping high, cut off the heads of car-warriors from their cars.[332] And (here and there) a car-warrior, getting bodies of cavalry within shooting distance, slew many with straight shafts furnished with heads. And many infuriate elephants adorned with trappings of gold, and looking like newly-risen clouds, throwing down steeds, crushed them with their own legs. And some elephants struck on their frontal globes and flanks, and mangled by means of lances, shrieked aloud in great agony. And many huge elephants, in the bewildering of the melee, crushing steeds with their riders, threw them down. And some elephants, overthrowing with the points of their tusks, steeds with their riders, wandered, crushing cars with their standards. And some huge male elephants, from excess of energy and with the temporal juice gushing down in large quantities, slew steeds along with their riders by means of their trunks and legs. Fleet arrows polished and sharp-pointed and resembling snakes fell upon the heads, the temples, the flanks, and the limbs of elephants. And polished javelins of terrible mien, and looking like large meteoric flashes, hurled by heroic arms, felt hither and thither, O king, piercing through the bodies of men and horses, and cutting through coats of mail. And many taking out their polished sabres from sheaths made of the skins of leopards and tigers, slew the combatants opposed to them in battle. And many warriors, though themselves attacked and had the flanks of their bodies cut open, yet angrily fell upon (their foes) with swords, shields and battle-axes. And some elephants dragging down and overthrowing cars with their steeds by means of their trunks, began to wander in all directions, guided by the cries of those behind them. And hither and thither some pierced by javelins, and some cut asunder by battle-axes, and some crushed by elephants and others trod down by horses, and some cut by car-wheels, and some by axes, loudly called upon their kinsmen, O king. And some called upon their sons, and some upon their sires, and some upon brother and kinsmen. And some called upon their maternal uncles, and some upon their sister's sons. And some called upon others, on the field of battle. And a very large number of combatants, O Bharata, lost their weapons, or had their thighs broken. And others with arms torn off or sides pierced or cut open, were seen to wail aloud, from desire of life. And some, endued with little strength, tortured by thirst, O king, and lying on the field of battle on the bare ground, asked for water. And some, weltering in pools of blood and excessively weakened, O Bharata, greatly censured themselves and thy sons assembled together for battle. And there were brave Kshatriyas, who having injured one another, did not abandon their weapons or set up any wails, O sire. On the other hand, lying in those places where they lay, roared with joyful hearts, and biting from wrath with their teeth their own lips, looked at one another with faces rendered fierce in consequence of the contraction of their eyebrows. And others endued with great strength and tenacity in great pain, afflicted by arrows and smarting under their wounds, remained perfectly silent. And other heroic car-warriors, deprived, in the encounter, of their own cars and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. And many, O king, looked beautiful in their wounds like blossoming Kinsukas. And in all the divisions were heard terrific cries, countless in number. And in that awful combat destructive of heroes, the sire slew the son, the son slew the sire, the sister's son slew the maternal uncle, the maternal uncle slew the sister's son, friend slew friend, and relatives slew kinsmen. Even thus the slaughter took place in that encounter of the Kurus with the Pandavas. And in that frightful and terrible battle in which no consideration was shown (by anybody for anybody), the divisions of the Pandavas, approaching Bhishma, began to waver. And, O bull of Bharata's race, the mighty-armed Bhishma, O king, with his standard which was made of silver and graced with the device of the palmyra with five stars, setting upon his great car, shone like the lunar orb under the peak of Meru."

SECTION XLVII

Sanjaya said,— “After the great part of the forenoon of that awful day had worn out, in that terrific engagement, O king, that was (so) destructive of foremost of men[333], Durmukha and Kritavarman, and Kripa, and Salya, and Vivinsati, urged by thy son, approached Bhishma and began to protect him. And protected by those five mighty car-warriors, O bull of Bharata’s race, that great car-warrior penetrated the Pandava host. And the palmyra standard of Bhishma was seen to glide continually, O Bharata, through the Chedis, the Kasis, the Karushas, and the Panchalas. And that hero, with broad-headed shafts of great swiftness which were again perfectly straight, cut off the heads (of foes) and their cars with yokes and standards. And, O bull of Bharata’s race, Bhishma seemed to dance on his car as it coursed along its track. And some elephants, struck (by him) in their vital parts, shrieked in agony. Then Abhimanyu in great wrath, stationed on his car unto which were yoked excellent steeds of a tawny hue, rushed towards Bhishma’s car. And with his standard adorned with pure gold and resembling a Karnikara tree, he approached Bhishma and those (five) foremost of car-warriors. And striking with a keen-edged shaft the standard of the palmyra-bannered (warrior), that hero engaged in battle with Bhishma and those other car-warriors that protected him.[334] Piercing Kritavarman with one arrow, and Salya with five, he weakened his great-grandsire with nine arrows. And with one arrow well shot from his bow drawn to its fullest stretch, he cut off (his adversary’s) standard adorned with pure gold. And with one broad-headed shaft capable of penetrating every cover, which was perfectly straight, he cut off from his body the head of Durmukha’s charioteer. And with another keen-edged arrow he cut in twain the gold-decked bow of Kripa. And they also, with many sharp-pointed shafts, that mighty car-warrior smote in great wrath, seeming to dance (the while). And beholding his lightness of hand, the very gods were gratified. And in consequence of Abhimanyu's sureness of aim, all the car-warriors headed by Bhishma regarded him to be possessed of the capacity of Dhananjaya himself.[335] And his bow, emitting a twang like that of Gandiva, while stretched and re-stretched, seemed to revolve like a circle of fire.[336] Bhishma then, that slayer of hostile heroes, rushing on him impetuously, speedily pierced the son of Arjuna in that combat with nine arrows. And he also, with three broad-headed shafts, cut off the standard of that warrior of great energy. Of rigid vows, Bhishma also struck his (adversary's) charioteer. And Kritavarman, and Kripa, and Salya also, O sire, piercing Arjuna's son, all failed to make him waver, for he stood firm like the Mainaka mountain. And the heroic son of Arjuna, though surrounded by those mighty car-warriors of the Dhartarashtra army, still showered on those five car-warriors arrowy downpours. And baffling their mighty weapons by his arrowy showers, and pouring on Bhishma his shafts, the powerful son of Arjuna set up a loud shout. And struggling in the battle thus and afflicting Bhishma with (his) arrows, the strength we saw of his arms then was very great. But though endued with such prowess Bhishma also shot his arrows at him. But he cut off in that combat the arrows shot from Bhishma's bow. And then that heroic warrior of arrows that were never lost, cut off with nine arrows, in that combat, the standard of Bhishma. And at that feat the people there set up a loud shout. Decked with jewels and made of silver, that tall standard bearing the device of the palmyra, cut off, O Bharata, by the shafts of Subhadra's son, fell down on the earth. And beholding, O bull of Bharata's race, that standard falling in consequence of the shafts of Subhadra's son, the proud Bhima set up a loud shout for cheering the son of Subhadra. Then in fierce combat, the mighty Bhishma caused many celestial weapons of great efficacy to appear. And the great grandsire of immeasurable soul then covered Subhadra's son with thousands of arrows. And at this, ten great bowmen and mighty car-warriors of the Pandavas, quickly rushed on their cars for protecting the son of Subhadra. And those were Virata with his son, and Dhrishtadyumna of Prishata's race, and Bhima, the five

Kekaya brothers, and Satyaki also, O king. And as they were falling upon him with great impetuosity, Bhishma the son of Santanu, in that conflict, pierced the prince of Panchala with three arrows, and Satyaki with ten. And with one winged arrow, whetted and sharp-edged as a razor, and shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena. And, O best of men, the standard of Bhimasena, made of gold and bearing the device of a lion, cut off by Bhishma, fell from the car. And Bhima then, piercing Santanu's son Bhishma in that combat with three arrows, pierced Kripa with one, and Kritavarman with eight. And Uttara also, the son of Virata, on a tusker with upraised trunk, rushed against the ruler of the Madras. Salya, however, succeeded in checking the unparalleled impetuosity of that prince of elephants rushing quickly towards his car. That prince of elephants, in great wrath, placing his leg upon the yoke of (Salya's) car, killed his four large steeds of excellent speed. The ruler of the Madras then, staying on that car whose steeds had been slain, hurled a dart, all made of iron, and resembling a snake, for slaying Uttara outright. The latter's coat of mail being cut through by that dart, he became totally deprived of his senses and fell down from his elephant's neck, with the hook and the lance loosened from his grasp. And Salya then, taking up his sword and jumping down from his excellent car, and putting forth his prowess, cut off the large trunk of that prince of elephants. His coat of mail pierced all over with a shower of arrows, and his trunk cut off, that elephant uttered a loud shriek and fell down and expired. Achieving such a feat, O king, the ruler of the Madras speedily mounted on the splendid car of Kritavarman. And beholding his brother Uttara slain and seeing Salya staying with Kritavarman, Virata's son Sweta blazed up in wrath, like fire (blazing up) with clarified butter. And that mighty warrior, stretching his large bow that resembled the bow of Sakra himself, rushed with the desire of slaying Salya the ruler of the Madras. Surrounded on all sides with a mighty division of cars, he advanced towards Salya's car pouring an arrowy shower. And beholding him rush to the fight with prowess equal to that of an infuriate elephant, seven car-warriors of thy side surrounded him on all sides, desirous of protecting the ruler of Madras who seemed to be already within the jaws of Death. And those seven warriors were Vrihadvala the ruler of the Kosalas, and Jayatsena of Magadha, and Rukmaratha, O king, who was the valourous son of Salya, and Vinda and Anuvinda of Avanti, and Sudakshina the king of the Kamvojas, and Jayadratha, the ruler of the Sindhus and the kinsman of Vrihadkshatra. And the stretched bows of those high-souled warriors, decorated with diverse colours, looked like the lightning's flashes in the clouds. And they all poured on Sweta's head ceaseless showers of arrows like the clouds tossed by the wind dropping rain on the mountain breast on the expiry of summer. That mighty bowman and commander of the forces, enraged at this, with seven broad-headed arrows of great impetuosity, struck their bows, and then continued to grind them. And those bows we saw were cut off, O Bharata, and thereupon they all took up, within half the time taken up in a wink of the eye, other bows. And they then shot at Sweta seven arrows. And once again that mighty-armed warrior of immeasurable soul, with seven fleet shafts, cut off those (other) bows of these bowmen. Those warriors then, whose large bows had been cut off, those mighty car-warriors swelling (with rage), grasping (seven) darts, set up a loud shout. And, O chief of the Bharatas, they hurled those seven darts at Sweta's car. And those blazing darts which coursed (through the air) like large meteors, with the sound of thunder, were all cut off, before they could reach him, that warrior conversant with mighty weapons, by means of seven broad-headed arrows. Then taking up an arrow capable of penetrating into every part of the body, he shot it, O chief of the Bharatas, at Rukmaratha. And that mighty arrow, surpassing (the force of) the thunder-bolt, penetrated into the latter's body. Then, O king, forcibly struck by that arrow, Rukmaratha sat down on the terrace of his car and fell into a deadly swoon. His charioteer then, without betraying any fear, bore him away, senseless and in a swoon, in the very sight of all. Then taking up six other (arrows) adorned with gold, the mighty-armed Sweta cut off the standard-tops of his six adversaries. And that chastiser of foes then, piercing their steeds and charioteers also, and covering those six warriors themselves with ceaseless shafts, proceeded towards the car of Salya. And beholding that generalissimo of the (Pandava) forces proceeding quickly towards Salya's car, a loud uproar of oh and alas arose in thy army, O Bharata. Then thy mighty son, with Bhishma at the head, and supported by heroic warriors and many troops, proceeded towards Sweta's car.[337] And he (thus) rescued the ruler of the Madras who had already entered the jaws of Death. And then commenced a battle, terrific and making the hair stand on end, between thy troops and those of the enemy, in which cars and elephants all got mixed up in confusion. And upon Subhadra's son and Bhimasena, and that mighty car-warrior Satyaki, and upon the ruler of the Kekayas, and Virata, and Dhrishtadyumna of Prishata's race, and upon the Chedi troops, the old Kuru grandsire poured showers of arrows."[338]

SECTION XLVIII

Dhritarashtra said,— “When that great bowman Sweta proceeded towards Salya’s car, what did the Kauravas and the Pandavas do, O Sanjaya? And what also did Bhishma the son of Santanu do? Tell me who ask thee, all this.”

Sanjaya said,— “O king, hundreds and thousands of bulls among Kshatriyas, all brave and mighty car-warriors, placing the generalissimo Sweta in the van, and displaying their strength, O Bharata, unto thy royal son and with Sikhandin also at their head, desired to rescue (Sweta). And those mighty car-warriors rushed towards Bhishma’s car decked with gold desirous of slaying that foremost of warriors. And the battle that ensued then was terrible. I shall describe to thee that wonderful and terrific battle as it occurred between thy troops and those of the enemy. The son of Santanu made the terraces of many cars empty, (for) that best of car-warriors showering (his) arrows, cut off many heads. Endued with energy equal to that of the Sun himself, he shrouded the very Sun with his arrows. And he removed his enemies from around him in that combat like the rising Sun dispelling the darkness around. And in that battle, O king, arrows were shot by him in hundreds and thousands that were powerful and possessed of great impetuosity and that took in that conflict the lives of numberless Kshatriyas. And in that combat he felled heads, by hundreds, of heroic warriors, O king, and elephants cased in thorny mail, like summits of mountains (felled) by heaven’s bolt. And cars, O king, were seen to mingle with cars. A car might be seen upon another car, and a steed upon another steed. And impetuous chargers, O king, bore hither and thither heroic riders in the prime of youth, slain and hanging (from their saddles) with their bows (still in their grasp).[339] With swords and quivers attached (to their persons) and coats of mail loosened (from their bodies), hundreds of warriors, deprived of life, lay on the ground, sleeping on beds (worthy) of heroes. Rushing against one another, falling down and rising up again and rushing again having risen up, the combatants fought hand to hand. Afflicted by one another, many rolled on the field of battle. Infuriate elephants rushed hither and thither, and car-warriors by hundreds were slain. And car-warriors, along with their cars, were crushed on all sides. And some warriors fell upon his car, slain by another with arrows. And a mighty car-warrior might be seen to fall down from high, his charioteer (also) having been slain. A thick dust arose, and thereupon unto the warrior struggling in battle, the twang of the (hostile) bow indicated the struggling adversary before. From the pressure also on their bodies, combatants guessed their foes. And the warriors, O king, fought on with arrows, guided by the sound of bowstrings and (hostile) division. The very hiss of the arrows shot by the combatants at one another could not be heard. And so loud was the sound of drums, that it seemed to pierce the ears. And in that tumultuous uproar making the hair stand on end, the name of the combatant uttered in the battle, while displaying his prowess, could not be heard. The sire could not recognise the son of his loins. One of the wheels being broken, or the yoke being torn off or one of the steeds being slain, the brave car-warrior was overthrown from his car, along with his charioteer, by means of straight arrows. And thus many heroic warriors, deprived of their cars, were seen to fly away.[340] He who was slain had cut off; he who was not slain, was struck at the very vitals: but unstruck there was none, when Bhishma attacked the foe. And in that terrific battle, Sweta caused a great slaughter of the Kurus. And he slew many noble princes by hundreds upon hundreds.[341] And he cut off, by means of his arrows, the heads of car-warriors by hundreds upon hundreds, and (their) arms decked with Angadas, and (their) bows all around. And car-warriors and car-wheels and others that were on cars, and the cars themselves, and standards both small and costly, O king, and large bodies of horses, and crowds of cars, and crowds of men, O Bharata's race, were destroyed by Sweta. Ourselves, from fear of Sweta, abandoning (Bhishma) that best of car-warriors, left the battle retreating to the rear and, therefore, do we (now) behold your lordship. And all the Kurus, O son of Kuru's race, beyond the range of arrows, and abandoning Bhishma the son of Santanu, in that battle, stood (as spectators though) armed for the combat. Cheerful in the hour of (universal) cheerlessness, that tiger among men Bhishma, alone of our army, in that terrible battle stood immovable like the mountain Meru. Taking the lives (of the foe) like the Sun at close of winter, he stood resplendent with the golden rays (of his car) like the Sun himself with his rays. And that great bowman shot clouds of arrows and struck down the Asuras.[342] And while being slaughtered by Bhishma in that dreadful combat, those warriors breaking away from their ranks, they all fled from him, as if from a fire fed by fuel.[343] Encountering the single warrior (Sweta), that slayer of foes, Bhishma, was the only one (amongst us) who was cheerful and whole. Devoted to the welfare of Duryodhana, he began to consume the Pandava (warrior). Reckless of his very life which is difficult of being cast off, and abandoning all fear he slaughtered, O king, the Pandava army in that fierce conflict.[344] And beholding the generalissimo (Sweta) smiting the (Dhartarashtra) divisions, thy father Bhishma, called also Devavrata, impetuously rushed against him. Thereupon, Sweta covered Bhishma with an extensive net-work of arrows. And Bhishma also covered Sweta with a flight of arrows. And roaring like a couple of bulls, they rushed, like two infuriate elephants of gigantic size or two raging tigers, against each other. Baffling each other's weapons by means of their weapons, those bulls among men, viz., Bhishma and Sweta fought with each other, desirous of taking each other's life. In one single day Bhishma, infuriate with anger, could consume the Pandava army with his arrows, if Sweta did not protect it. Beholding the grandsire then turned off by Sweta, the Pandavas were filled with joy, while thy son became cheerless. Duryodhana then, with wrath excited and surrounded by many kings, rushed with his troops against the Pandava host in battle. Then Sweta, abandoning the son of Ganga, slaughtered thy son's host with great impetuosity like the wind (uprooting) trees with violence. And the son of Virata, senseless with wrath, having routed thy army, advanced (once more), O king, to the place where Bhishma was stationed. And those two high-souled and mighty warriors then, both blazing with their arrows, battled with each other like Vritra and Vasava (of old), desirous, O king, of slaying each other. Drawing (his) bow to the fullest stretch, Sweta pierced Bhishma with seven arrows. The valourous (Bhishma) then, putting forth his prowess, quickly checked his foe's valour, like an infuriate elephant checking an infuriate compeer. And Sweta then, that delighter of Kshatriyas struck Bhishma, and Bhishma the son of Santanu also pierced him in return with ten arrows. And though pierced by him (thus), that mighty warrior stood still like a mountain. And Sweta again pierced Santanu's son with five and twenty straight arrows, at which all wondered. Then smiling and licking with his tongue the corners of his mouth, Sweta in that combat cut off Bhishma's bow into ten fragments with ten arrows. Then aiming a plumed arrow made wholly of iron, (Sweta) crushed the palmyra on the top of the standard of the high-souled (Bhishma). And beholding the standard of Bhishma cut down, thy sons thought that Bhishma was slain, having succumbed to Sweta. And the Pandavas also filled with delight, blew their conches all around. And beholding the palmyra standard of the high-souled Bhishma laid low, Duryodhana, from wrath, urged his own army to the battle. And they all began very carefully to protect Bhishma who was in great distress. Unto them, also unto those that stood (idle) spectators, the king said,— 'Either Sweta will die (today), or Bhishma the son of Santanu. I say this truly.' Hearing the words of the king, the mighty car-warriors speedily with four kinds of forces, advanced protecting the son of Ganga. And Valhika and Kritavarman, and Kripa, and Salya also, O Bharata, and the son of Jarasandha, and Vikarna, and Chitrasena, and Vivinsati, with great speed, when speed was so necessary, surrounding him on all sides, poured on Sweta ceaseless showers of arrows. That mighty warrior then, of immeasurable soul, quickly checked those angry warriors by means of sharp arrows, displaying his own lightness of hand. And checking them all like a lion and a multitude of elephants, Sweta then cut off Bhishma's bow with thick shower of arrows. Then Bhishma the son of Santanu, taking up another bow in that battle, pierced Sweta, O king, with arrows furnished with feathers of Kanka bird. Then the commander (of the Pandava army), with wrath excited, pierced

Bhishma in that encounter O king, with a great many shafts in the very sight of all. Beholding Bhishma, that foremost of heroes in all the world, checked in battle by Sweta, the king (Duryodhana) became greatly troubled, and great also became the distress of thy whole army. And beholding the heroic Bhishma checked and mangled by Sweta with his arrows, all thought that Bhishma, having succumbed to Sweta, was slain by him. Then thy sire Devavrata, yielding to anger, and beholding his (own) standard overthrown and the (Dhartarashtra) army checked, shot a great many arrows, O king, at Sweta. Sweta, however, that foremost of car-warriors, baffling all those arrows of Bhishma, once more cut off, with a broad-headed shaft, thy sire's bow. Throwing aside that bow, O king, Ganga's son, senseless with anger, taking up another bow larger and stronger, and aiming seven large broad-headed arrows whetted on stone, slew with four arrows the four steeds of the generalissimo Sweta, cut off his standard with two and with the seventh shaft that warrior of great prowess, exceedingly provoked, cut off his charioteer's head. Thereupon, that mighty car-warrior, jumping down from his car whose steeds and charioteer had been slain[345], and yielding to the influence of wrath, became exceedingly troubled. The grandsire, beholding Sweta that foremost of car-warriors, deprived of car, began to smite him on all sides with showers of arrows. And smitten in that combat with arrows shot from Bhishma's bow, Sweta, leaving his bow on his (abandoned) car took up a dart decked with gold and taking up that terrible and fierce dart[346] which resembled the fatal rod of Death and was capable of slaying Death's self. Sweta then, in great wrath, addressed Bhishma the son of Santanu in that combat, saying,—'Wait a little, and behold me, O best of men,' — And having said this unto Bhishma in battle, that great bowman of exceeding prowess and immeasurable soul, hurled the dart resembling a snake, displaying his valour for the sake of the Pandavas and desiring to achieve thy evil. Then loud cries of 'Oh' and 'Alas' arose among thy sons, O king, upon beholding that terrible dart resembling the rod of Death in splendour. And hurled from Sweta's arms, (that dart), resembling a snake that had just cast off its slough, fell with great force, O king, like a large meteor from the firmament. Thy sire Devavrata then, O king, without the slightest fear, with eight sharp and winged arrows, cut off into nine fragments, that dart decked with pure gold and which seemed to be covered with flames of fire, as it coursed ablaze through the air. All thy troops then, O bull of Bharata's race, set up loud shouts of joy. The son of Virata, however, beholding his dart cut off into fragments, became senseless with anger, and like one whose heart was overcome by (the arrival of) his hour, could not settle what to do. Deprived of his senses by anger, O king, the son of Virata, then, smiling, joyfully took up a mace for Bhishma's slaughter, with eyes red in wrath, and resembling a second Yama armed with mace, he rushed against Bhishma like a swollen torrent against the rocks. Regarding his impetuosity as incapable of cheek, Bhishma endued with great prowess and conversant with the might (of others), suddenly alighted on the ground for warding off that blow. Sweta then, O king, whirling in wrath that heavy mace, hurled it on Bhishma's car like the god Maheswara.[347] And in consequence of that mace intended for Bhishma's destruction, that car was reduced to ashes, with standard, and charioteer, and steeds and shaft. Beholding Bhishma, that foremost of car-warriors, become a combatant on foot, many car-warriors, viz., Salya and others, speedily rushed (to his rescue). Mounting then upon another car, and cheerlessly stretching his bow, Bhishma slowly advanced towards Sweta, seeing that foremost of car-warriors. Meanwhile, Bhishma heard a loud voice uttered in the skies, that was celestial and fraught with his own good. (And the voice said).— 'O, Bhishma, O thou of mighty arms, strive without losing a moment. Even this is the hour fixed by the Creator of the Universe for success over this one'. Hearing those words uttered by the celestial messenger, Bhishma, filled with joy, set his heart upon Sweta's destruction. And beholding that foremost of car-warriors, Sweta become a combatant on foot, many mighty car-warriors (of the Pandava side) rushed unitedly (to his rescue). (They were) Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race; and the (five) Kekaya brothers, and Dhrishtaketu and Abhimanyu of great energy. And beholding them rushing (to the rescue), with Drona and Salya and Kripa that hero of immeasurable soul (Bhishma) checked them all like the mountain resisting the force of the wind.

And when all the high-souled warriors of the Pandava side were (thus) held in check, Sweta, taking up a sword cut off Bhishma's bow. Casting aside that bow, the grandsire, quickly made up his mind for Sweta's destruction, having heard the words of the celestial messenger. Though baffled (by Sweta), thy sire Devavrata then that mighty car-warrior quickly taking up another bow that resembled the bow of Sakra himself in splendour, stringed it in a moment. Then thy sire, O chief of the Bharatas, beholding that mighty car-warrior Sweta, though the latter was then surrounded by those tigers among men with Bhimasena at their head, — (thy sire) the son of Ganga — advanced steadily for the sake of the generalissimo Sweta alone. Beholding Bhishma advance, Bhimasena of great prowess pierced him with sixty shafts. But that mighty car-warrior, thy sire Devavrata, checking both Bhimasena and Abhimanyu and other car-warriors with terrible shafts, struck him with three straight arrows. And the grandsire of the Bharatas also struck Satyaki, in that combat, with a hundred arrows, and Dhrishtadyumna with twenty and the Kekaya brothers with five. And checking all those great bowmen with terrible arrows, thy sire Devavrata advanced towards Sweta alone. Then taking out an arrow resembling Death's self and capable of bearing a great strain and incapable of being resisted, the powerful Bhishma placed it on his bowstring. And that shaft, furnished with wings and duly endued with the force of the Brahma weapon, was seen by the gods and Gandharvas and Pisachas and Uragas, and Rakshasas. And that shaft, of splendour like that of a blazing fire, piercing through his coat of mail (passed through his body and) struck into the earth, with a flash like that of heaven's bolt. Like the Sun when speedily retiring to his western chambers taking along with him the rays of light, even thus that shaft passed out of Sweta's body, bearing away with itself his life. Thus slain in battle by Bhishma, we beheld that tiger among men fall down like the loosened crest of a mountain. And all the mighty car-warriors of the Kshatriya race belonging to the Pandava side indulged in lamentations. Thy sons, however, and all the Kurus, were filled with delight. Then, O king, beholding Sweta overthrown, Dussasana danced in joy over the field in accompaniment with the loud music of conches and drums. And when that great bowman was slain by Bhishma, that ornament of battle, the mighty bowmen (of the Pandava side) with Sikhandin at their head, trembled in fear. Then when their commander was slain, Dhananjaya, O king, and he of Vrishni's race, slowly withdrew the troops (for their nightly rest). And then, O Bharata, the withdrawal took place of both theirs and thine, while thine and theirs were frequently setting up loud roars. And the mighty car-warriors of the Parthas entered (their quarters) cheerlessly, thinking, O chastiser of foes, of that awful slaughter in single combat (of their commander)."

SECTION XLIX

Dhritarashtra said, “When the generalissimo Sweta, O son, was slain in battle by the enemy, what did those mighty bowmen, the Panchalas with the Pandavas, do? Hearing their commander Sweta slain, what happened between those that strove for his sake and their foes that retreated before them? O Sanjaya, hearing of our victory, (thy) words please my heart. Nor doth my heart feel any shame in remembering our transgression.[348] The old chief of Kuru’s race is ever cheerful and devoted (to us). (As regards Duryodhana), having provoked hostilities with that intelligent son of his uncle, he sought at one time the protection of the sons of Pandu in consequence of his anxiety and fear due to Yudhishthira. At that time, abandoning everything he lived in misery. In consequence of the prowess of the sons of Pandu, and everywhere receiving checks — having placed himself amid entanglements — from his enemies Duryodhana had (for some time) recourse to honourable behaviour. Formerly that wicked-minded king had placed himself under their protection. Why, therefore, O Sanjaya, hath Sweta who was devoted to Yudhishthira, been slain. Indeed, this narrow-minded prince, with all his prospects, hath been hurled to the nether regions by a number of wretches. Bhishma liked not the war, nor even did the preceptor.[349] Nor Kripa, nor Gandhari liked it, O Sanjaya, nor do I like it, nor Vasudeva of Vrishni’s race, nor that just king the son of Pandu; nor Bhima, nor Arjuna, nor those bulls among men, the twins (liked it.) Always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the high-souled Vyasa also, the wicked-minded and sinful Duryodhana, with Dussasana, O Sanjaya, always following the counsels of Karna and Suvala’s son, behaved maliciously towards the Pandavas. I think, O Sanjaya, that he has fallen into great distress. After the slaughter of Sweta and the victory of Bhishma what did

Partha, excited with rage, do in battle accompanied by Krishna? Indeed, it is from Arjuna that my fears arise, and those fears, O Sanjaya, cannot be dispelled. He, Dhananjaya, the son of Kunti, is brave and endued with great activity. I think, with his arrows he will cut into fragments the bodies of his enemies. The son of Indra, and in battle equal unto Upendra the younger brother of Indra, a warrior whose wrath and purposes are never futile, alas, beholding him what becomes the state of your minds? Brave, acquainted with Vedas, resembling the fire and the Sun in splendour, and possessing a knowledge of the Aindra weapon, that warrior of immeasurable soul is ever victorious when he falleth upon the foe. His weapons always falling upon the foe with the force of the thunderbolt and his arms wonderfully quick in drawing the bowstring, the son of Kunti is a mighty car-warrior. The formidable son of Drupada also, O Sanjaya, is endued with great wisdom. What, indeed, did Dhristadyumna do when Sweta was slain in battle? I think that in consequence of the wrongs they sustained of old, and of the slaughter of their commander, the hearts of the high-souled Pandavas blazed up. Thinking of their wrath I am never at my ease, by day or by night, on account of Duryodhana. How did the great battle take place? Tell me all about it, O Sanjaya."

Sanjaya said, "Hear, O king, quietly about thy transgressions. It behoveth thee not to impute the fruit to Duryodhana. As is the construction of an embankment when the waters have disappeared, so is thy understanding, or, it is like the digging of a well when a house is on fire.[350] When, after the forenoon had passed away, the commander Sweta was, O Bharata, slain by Bhishma in that fierce conflict, Virata's son Sankha, that grinder of hostile ranks ever delighting in battle, beholding Salya stationed with Kritavarman (on his car), suddenly blazed up with wrath, like fire with clarified butter. That mighty warrior, stretching his large bow that resembled the bow of Indra himself, rushed with the desire of slaying the ruler of the Madras in battle, himself supported on all sides by a large division of cars. And Sankha, causing an arrowy downpour rushed towards the car on which Salya was. And beholding him advancing like an infuriate elephant, seven mighty car-warriors of thy side surrounded him — desirous of rescuing the ruler of the Madras already within the jaws of death. Then the mighty-armed Bhishma, roaring like the very clouds, and taking up a bow full six cubits long, rushed towards Sankha in battle. And beholding that mighty car-warrior and great bowman thus rushing, the Pandava host began to tremble like a boat tossed by a violence of the tempest. Then Arjuna, quickly advancing, placed himself in front of Sankha, thinking that Sankha should then be protected from Bhishma. And then the combat commenced between Bhishma and Arjuna. And loud cries of oh and alas arose among the warriors engaged in battle. And one force seemed to merge into another force. And thus all were filled with wonder.[351] Then Salya, mace in hand, alighting from his large car, slew, O bull of Bharata's race, the four steeds of Sankha. Jumping down from his car thus deprived of steeds, and taking a sword, Sankha ran towards Vibhatsu's car and (mounting on it) was once more at his ease. And then there fell from Bhishma's car innumerable arrows by which were covered the entire welkin and the earth. And that foremost of smiters, Bhishma, slaughtered with his arrows the Panchala, the Matsya, the Kekaya, and the Prabhadraka host. And soon abandoning in that battle, Pandu's son (Arjuna) capable of drawing the bow with even his left hand, Bhishma rushed towards Drupada, the king of the Panchalas, surrounded by his host. And he soon covered his dear relative with innumerable arrows. Like a forest consumed by fire at the end of winter, the troops of Drupada were seen to be consumed. And Bhishma stood in that battle like a blazing fire without smoke, or like the Sun himself at midday scorching everything around with his heat. The combatants of the Pandavas were not able to even look at Bhishma. And afflicted with fear, the Pandava host cast its eyes around, and not beholding any protector, looked like a herd of kine afflicted by cold. Slaughtered or retreating in despondence being crushed the while, loud cries, O Bharata, of oh and alas arose among the troops of the Pandavas. Then Bhishma the son of Santanu, with bow always drawn to a circle, shot therefrom blazing arrows that resembled virulent poison. And creating continuous lines of arrows in all directions, that hero of rigid vows slew Pandava car-warriors, naming each, O Bharata, beforehand. And then when the troops of the Pandavas were routed and crushed all over the field, the sun set and nothing could be seen. And then beholding Bhishma, O bull of Bharata’s race, proudly standing in battle, the Parthas withdrew their forces (for nightly rest).”

SECTION L

Sanjaya said, “When the troops, O bull of Bharata’s race, were withdrawn on the first day, and when Duryodhana was filled with delight upon (beholding) Bhishma excited with wrath in battle, king Yudhishthira the just, speedily repaired unto Janardana, accompanied by all his brothers and all the kings (on his side). Filled with great grief thinking of his defeat, and beholding Bhishma’s prowess, O king, he addressed that scion of Vrishni’s race, saying, ‘Behold, O Krishna, that mighty bowman Bhishma of terrible prowess. He consumes with his arrow my troops like fire (consuming) dry grass. How shall we even look at that high-souled (warrior) who is licking up my troops like fire fed with clarified butter? Beholding that tiger among men, that mighty warrior armed with the bow, my troops fly away, afflicted with arrows. Enraged Yama himself, or He armed with the thunder, or even Varuna noose in hand, or Kuvera armed with mace, may be vanquished in battle but the mighty car-warrior Bhishma, of great energy is incapable of being vanquished. Such being the case, I am sinking in the fathomless ocean represented by Bhishma, without a boat (to rescue me).[352] In consequence, O Kesava, of the weakness of my understanding, having obtained Bhishma (for a foe in battle), I shall, O Govinda, retire into woods. To live there is preferable to devoting these lords of earth to Death in the form of Bhishma. Conversant with mighty weapons, Bhishma, O Krishna, will annihilate my army. As insects rush into the blazing fire for their own destruction, the combatants of my army are even so. In putting forth prowess for the sake of kingdom, O thou of Vrishni’s race, I am being led to destruction. My heroic brothers also are pained and afflicted with arrows for my sake, having been deprived of both sovereignty and happiness in consequence of their love for their eldest brother. We regard life very highly, for, under these circumstances, life is too precious (to be sacrificed). During the remainder of my days I will practise the severest of ascetic austerities. I will not, O Kesava, cause these friends of mine to be slain.[353] The mighty Bhishma incessantly slays, with his celestial weapon, many thousands of my car-warriors who are foremost of smiters. Tell me, O Madhava, without delay, what should be done that might do me good. As regards Arjuna, I see that he is an indifferent spectator in this battle. Endued with great might, this Bhima alone, remembering Kshatriya duties, fighteth putting forth the prowess of his arms and to the utmost of his power. With his hero-slaying mace, this high-souled (warrior), to the full measure of his powers, achieveth the most difficult feats upon foot-soldiers and steeds and cars and elephants. This hero, however, is incapable, O sire, of destroying in fair fight the hostile host in even a century. This thy friend (Arjuna) alone (amongst) is conversant with (mighty) weapons. He, however, beholding us consumed by Bhishma and the high-souled Drona, looketh indifferently on us. The celestial weapons of Bhishma and the high-souled Drona, incessantly applied, are consuming all the Kshatriyas. O Krishna, such is his prowess, that Bhishma, with wrath excited, aided by the kings (on his side), will, without doubt annihilate us. O Lord of Yoga, look for that great bowman, that mighty car-warrior, who will give Bhishma his quietus like rain-charged clouds quenching a forest conflagration. (Then) through thy grace, O Govinda, the son of Pandu, their foes being slain, will, after recovery of their kingdom, be happy with their kinsmen.’

“Having said this, the high-souled son of Pritha, with heart afflicted by grief and mind turned within, remained silent for a long while in a reflected mood. Beholding the son of Pandu stricken with grief and deprived of his senses by sorrow, Govinda then gladdening all the Pandavas said, ‘Do not grieve, O chief of the Bharatas. It behoveth thee not to grieve, when thy brothers are all heroes and renowned bowmen in the world. I also am employed in doing thee good, as also that mighty car-warrior Satyaki and Virata and Drupada, both reverend in years, and Dhrishtadyumna of Prishata’s line. And so also, O best of kings, all these monarchs with their (respective) troops are expectant of thy favour and devoted to thee, O king. This mighty car-warrior Dhrishtadyumna of Prishata’s race placed in command of thy army is always desirous of thy welfare and engaged in doing that which is agreeable to thee, as also this Sikhandin, O thou of mighty arms, who is certainly the slayer of Bhishma.’ Hearing these words, the king (Yudhishthira), said, unto that mighty car-warrior Dhrishtadyumna, in that very assembly and in the hearing of Vasudeva, these words, ‘O Dhrishtadyumna, mark these words that I say unto thee, O thou of Prishata’s line. The words uttered by me should not be transgressed. Approved by Vasudeva, thou hast been the commander of our forces. As Kartikeya, in days of old, was ever the commander of the celestial host, so also art thou, O bull among men, the commander of the Pandava host. Putting forth thy prowess, O tiger among men, slay the Kauravas. I will follow thee, and Bhima, and Krishna also, O sire, and the sons of Madri united together, and the sons of Draupadi accoutred in mail, and all the other foremost of kings, O bull among men.’ Then gladdening (the listeners) Dhrishtadyumna said, ‘Ordained of old by Sambhu himself, I am, O son of Pritha, the slayer of Drona. I shall now fight in battle against Bhishma, and Drona and Kripa and Salya and Jayadratha and all the proud monarchs (on the Kuru side)’. When that foremost of princes, that slayer of foes, the son of Prishata, said this defiantly, the Pandava warriors, endued with great energy and incapable of being defeated in battle, all set up a loud shout. And then Pritha’s son Yudhishthira said unto the commander of his army, the son of Prishata, (these words), ‘An array known by the name of Krauncharuma, that is destructive of all foes, and that was spoken of by Vrihaspati unto Indra in days of old when the gods and the Asuras fought, — that array destructive of hostile divisions, do thou form. Unseen before, the kings behold it, along with the Kurus.’ Thus addressed by that god among men, like Vishnu addressed by the wielder of the thunderbolt,[354] he (Dhrishtadyumna), when morning dawned, placed Dhananjaya in the van of the whole army. And Dhananjaya’s standard, created at Indra’s command by the celestial artificer, while moving through the skies, seemed wonderfully beautiful. Decked with banners bearing hues resembling those of Indra’s bow,[355] coursing through the air like a ranger of the skies, and looking like the fleeting edifice of vapour in the welkin, it seemed, O sire to glide dancingly along the track of the car (to which it was attached). And the bearer of Gandiva with that (standard) graced with gems, and that standard itself with the bearer of Gandiva, looked highly adorned, like the Self-create with the Sun (and the Sun with the Self-create).[356] And king Drupada, surrounded by a large number of troops, became the head (of that array). And the two kings Kuntibhoja and Saivya became its two eyes. And the ruler of the Dasarnas, and the Prayagas, with the Dasarakas, and the Anupakas, and the Kiratas were placed in its neck, O bull of Bharata's race. And Yudhishthira, O king, with the Patachcharas, the Hunas, the Pauravakas and the Nishadas, became its two wings, so also the Pisachas, with the Kundavishas, and the Mandakas, the Ladakas, the Tanganas, and the Uddras, O Bharata, and the Saravas, the Tumbhumas, the Vatsas, and the Nakulas. And Nakula and Sahadeva placed themselves on the left wing. And on the joints of the wings were placed ten thousand cars and on the head a hundred thousand, and on the back a hundred millions and twenty thousand and on the neck a hundred and seventy thousand. And on the joints of the wings, the wings and the extremities of the wings proceeded elephants in large bodies, looking, O king, like blazing mountains. And the rear was protected by Virata aided by the Kekayas, and the ruler of Kasi and the king of the Chedis, with thirty thousand cars.[357] Forming, O Bharata, their mighty array thus, the Pandavas, expectant of sunrise, waited for battle, all cased in armour. And their white umbrellas, clean and costly, and brilliant as the sun, shone resplendent on their elephants and cars."[358]

SECTION LI

Sanjaya said, “Beholding the mighty and terrible array called Krauncha formed by Pandu’s son of immeasurable energy, thy son, approaching the preceptor, and Kripa, and Salya, O sire, and Somadatta’s son, and Vikarna, and Aswatthaman also, and all his brothers too, headed by Dussasana, O Bharata, and other immeasurable heroes assembled there for battle, said these timely words, gladdening them all, ‘Armed with various kinds of weapons, ye all are conversant with the meaning of the scriptures. Ye mighty car-warriors, each of you is singly capable of slaying in battle the sons of Pandu with their troops. How much more then, when ye are united together. Our host, therefore, which is protected by Bhishma, is immeasurable, while that host of theirs, which is protected by Bhima, is measurable.[359] Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with Satrunjayas, and Dussasana, and that excellent hero Vikarna, and Nanda and Upanandaka, and Chitrasena, along with the Manibhadrakas, protect Bhishma with their (respective) troops,’ — Then Bhishma and Drona and thy sons, O sire, formed a mighty array for resisting that of the Parthas. And Bhishma, surrounded by a large body of troops, advanced, leading a mighty army, like the chief of the celestials himself. And that mighty bowman, the son of Bharadwaja, endued with great energy, followed him with the Kuntalas, the Dasarnas, and the Magadhas, O king, and with the Vidarbhas, the Melakas, the Karnas, and the Pravaranas also. And the Gandharas, the Sindhusauviras, the Sivis and the Vasatis with all their combatants also, (followed) Bhishma, that ornament of battle, and Sakuni, with all his troops protected the son of Bharadwaja. And then king Duryodhana, united with all his brothers, with the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, as also the Kshudrakas and the Malavas advanced cheerfully against the Pandava host. And Bhurisravas, and Sala, and Salya, and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti, protected the left flank. And Somadatta, and Susarman, and Sudakshina, the ruler of the Kamvojas and Satayus, and Srutayus, were on the right flank. And Aswatthaman, and Kripa, and Kritavarman of Satwata's race, with a very large division of the troops, were stationed at the rear of the army. And behind them were the rulers of many provinces, and Ketumat, and Vasudana, and the powerful son of the king of Kasi. Then all the troops on thy side cheerfully waiting for battle, O Bharata, blew their conches with great pleasure, and set up leonine roars. And hearing the shouts of those (combatants) filled with delight the venerable Kuru grandsire, endued with great prowess, uttering a leonine roar, blew his conch. Thereupon, conches and drums and diverse kinds of Pesis and cymbals, were sounded at once by others, and the noise made became a loud uproar. And Madhava and Arjuna, both stationed on a great car unto which were yoked white steeds, blew their excellent conches decked with gold and jewels. And Hrishikesa blew the conch called Panchajanya, and Dhananjaya (that called) Devadatta. And Vrikodara of terrible deeds blew the huge conch called Paundra. And Kunti's son king Yudhishthira blew the conch called Anantavijaya, while Nakula and Sahadeva (those conches called) Sughosa and Manipushpaka.[360] And the ruler of Kasi, and Saivya, and Sikhandin the mighty car-warrior, and Dhrishtadyumna, and Virata, and the mighty car-warrior Satyaki, and that great bowman the king of the Panchalas, and the five sons of Draupadi, all blew their large conches and set up leonine roars. And that great uproar uttered there by those heroes, loudly reverberated through both the earth and the welkin. Thus, O great king, the Kurus and the Pandavas, both filled with delight, advanced against each other for battling again, and scorching each other thus."

SECTION LII

Dhritarashtra said, “When mine and the hostile hosts were thus formed into battle array, how did the foremost of smiters begin to strike?”

Sanjaya said, “When all the divisions were thus arrayed, the combatants waited, each cased in mail, and with their beautiful standards all upraised. And beholding the (Kuru) host that resembled the limitless ocean, thy son Duryodhana, O king, stationed within it, said unto all the combatants on thy side, ‘Cased in mail (as ye are), begin ye the fight’. The combatants then, entertaining cruel intentions, and abandoning their very lives, all rushed against the Pandavas, with standards upraised. The battle that took place then was fierce and made the hair stand on end. And the cars and elephants all got mixed together. And shafts with beautiful feathers, and endued with great energy and sharp points, shot by car-warriors fell upon elephants and horses. And when the battle began in this way, the venerable Kuru grandsire, the mighty-armed Bhishma of terrible prowess, cased in mail, taking up his bow, and approaching them, showered an arrowy downpour on the heroic son of Subhadra, and the mighty car-warrior Arjuna, and the ruler of the Kekayas and Virata, and Dhrishtadyumna of Prishata’s race, as also upon the Chedi and the Matsya warriors. And that mighty array (of the Pandavas) wavered at the onset of that hero. And terrific was the encounter that took place between all the combatants. And horse-men and car-warriors and foremost of steeds fell fast. And the car-divisions of the Pandavas began to fly away. Then that tiger among men, Arjuna, beholding that mighty car-warrior Bhishma, angrily said unto him of Vrishni’s race, ‘Proceed to the place where the grandsire is. O thou of Vrishni’s race, it is evident that this Bhishma, with wrath excited, will annihilate for Duryodhana’s benefit my host. And this Drona, and Kripa and Salya and Vikarna, O Janardana, united with Dhritarashtra's sons headed by Duryodhana, and protected by this firm bowman, will slaughter the Panchalas. Even I, therefore, shall slay Bhishma for the sake of my troops, O Janardana.' Unto him Vasudeva then said, 'Be careful, O Dhananjaya, for I will soon take thee, O hero, towards the grandsire's car.' Having said this, O king, Saurin took that car, which was celebrated over the world, before the car of Bhishma. With numerous banners all waving, with steeds looking handsome like a flight of (white) cranes, with standard upraised on which was the ape roaring fiercely, upon his large car of solar effulgence and whose rattle resembled roar of the clouds, slaughtering the Kaurava divisions and the Surasenas also, the son of Pandu, that enhancer of the joys of friends speedily came to the encounter. Him (thus) rushing impetuously like an infuriate elephant and (thus) frightening in a battle brave combatants and felling them with his shafts, Bhishma the son of Santanu, protected by the warriors headed by Saindhava and by the combatants of the East and the Sauviras and the Kekayas, encountered with great impetuosity. Who else save the Kuru grandsire and those car-warriors, viz., Drona and Vikartana's son (Karna), are capable of advancing in battle against the bearer of the bow called Gandiva? Then, O great king, Bhishma, the grandsire of the Kauravas, struck Arjuna with seventy-seven arrows and Drona (struck him) with five and twenty, and Kripa with fifty, and Duryodhana with four and sixty, and Salya with nine arrows; and Drona's son, that tiger among men, with sixty, and Vikarna with three arrows; and Saindhava with nine and Sakuni with five. And Artayani O king, pierced Pandu's son with three broad-headed arrows. And (though) pierced on all sides by them with sharp arrows, that great bowman,[361] that mighty-armed (warrior), wavered not like a mountain that is pierced (with arrows). Thereupon he, the diadem-decked, of immeasurable soul, O bull of Bharata's race, in return pierced Bhishma with five and twenty, and Kripa with nine arrows, and Drona with sixty, O tiger among men, and Vikarna with three arrows; and Artayani with three arrows, and the king (Duryodhana) also with five. And then Satyaki, and Virata and Dhrishtadyumna of Prishata's race, and the sons of Draupadi, and Abhimanyu, all surrounded him, (proceeding to his support). Then the prince of the

Panchalas, supported by the Somakas, advanced towards the great bowman Drona who was engaged in seeking the welfare of Ganga’s son. Then Bhishma, that foremost of car-warriors, speedily pierced the son of Pandu with eighty sharp arrows, upon which the combatants on thy side were much gratified. Hearing the shouts of those lions among car-warriors, Dhananjaya, endued with great prowess, then cheerfully entered into the midst of those lions among car-warriors and sported with his bow, O king, (successively) aiming at those mighty car-warriors. Then that ruler of men, king Duryodhana, said unto Bhishma, beholding his own troops (thus) afflicted in battle by the son of Pritha, ‘This mighty son of Pandu, O sire, accompanied by Krishna, felling all our troops, cutteth down our roots, even though thou, O son of Ganga, and that foremost of car-warriors, Drona, are alive. O monarch, it is for thee only that this Karna, laying aside his weapons, doth not fight with the sons of Pritha in battle (though) he is ever a well-wisher of mine, Do, therefore, that, O son of Ganga by which Phalguni may be slain.’ Thus addressed, O king, thy sire Devavrata, saying, ‘Fie to Kshatriya usage’, then proceeded towards Partha’s car. And all the kings, O monarch, seeing both those warriors with white steeds yoked unto their cars stationed (for battle), set up loud leonine roars, and also blew their conches, O sire. And Drona’s son and Duryodhana, and thy son Vikarna, surrounding Bhishma in that combat, stood, O sire, for battle. And so all the Pandavas, surrounding Dhananjaya, stood for fierce conflict. And the battle then commenced. And the son of Ganga pierced Partha in that combat with nine shafts. And Arjuna pierced him in return with ten shafts penetrating into the very vitals. Then, with a thousand arrows, well shot, Pandu’s son Arjuna, famed for his skill in battle, shrouded Bhishma on all sides. That arrowy net, however, of Partha, O king, Bhishma the son of Santanu baffled with an arrowy net (of his own). And both well-pleased, and both delighting in battle, fought with each other without each gaining any advantage over the other, and each desirous of counteracting the other’s feats. And the successive flights of arrows shot from Bhishma’s bow were seen to be dispersed by the shafts of Arjuna. And so the flights of arrows shot by Arjuna, cut off by the arrows of Ganga’s son, all fell down on the ground. And Arjuna pierced Bhishma with five and twenty arrows of sharp points. And Bhishma, too, in that combat, pierced Partha in return with nine arrows. And those two mighty warriors, those chastisers of foes, piercing each other's steeds, and also the shafts and the wheels of each other's cars, began to sport. Then, O king, Bhishma, that foremost of smiters, struck Vasudeva between his two breasts with three arrows. And the slayer of Madhu, struck with those shafts shot from Bhishma's bow, shone in that battle, O king, like a flowering Kinsuka. Then Arjuna, indignant at seeing Madhava, pierced in that combat the charioteer of Ganga's son with three arrows. And both heroes, striving with each other against each other's car, succeeded not in taking aim at each other in the combat. And in consequence of the ability and dexterity of the charioteers of both those warriors, both displayed, O king, beautiful circles and advancings and retreatings in respect of their moving cars. And, O monarch, seeing the opportunity to strike, they frequently changed positions, O king, for obtaining what they sought. And both the heroes blew their conches, mingling that blare with their leonine roars. And those mighty car-warriors twang their bows, both in the same manner. And with the blare of their conches and the rattle of their car-wheels, the very Earth was suddenly rent. And it began to tremble and produce subterranean noises. And nobody, O bull of Bharata's race, could detect any latches in either of them. Both of them was possessed of great might and great courage in battle, each was other's match. And by (the sight of) his standard alone, the Kauravas could approach him (for aid). And so the Pandavas approached Pritha's son (for aid), guided by his standard only. And beholding, O king, prowess thus displayed by those two foremost of men, O Bharata, all creatures (present) in that battle were filled with wonder. And none, O Bharata, observed any difference between the two, just as none finds any transgression in a person observant of morality. And both of them (at times) became perfectly invisible in consequence of clouds of arrows. And soon enough both of them in that battle became visible. And the gods with Gandharvas and the Charanas, and the great Rishis beholding their prowess, said unto one another, 'These mighty car-warriors when excited with rage, are incapable of ever being vanquished in battle by all the worlds with the gods, the Asuras and the Gandharvas. This highly wonderful battle would be wonderful in all the worlds. Indeed, a battle such as this will never take place again. Bhishma is incapable of being conquered in combat by Pritha's son of great intelligence, showering his arrows in battle, with bow and car and steeds. So also that great bowman, the son of Pandu, incapable of being vanquished in battle by the very gods, Bhishma is not competent to conquer in combat. As long as the world itself will last, so long will this battle continue equally.' We heard these words, O king, fraught with the praise of Ganga's son and Arjuna in battle bruited about there. And while those two were engaged in displaying their prowess, other warriors of thy side and of the Pandavas, O Bharata, slew one another in battle, with sharp-edged scimitars, and polished battle-axes, and innumerable arrows, and diverse kinds of weapons. And the brave combatants of both armies cut one another down, while that terrible and murderous conflict lasted. And the encounter also, O king, that took place between Drona and the prince of the Panchalas, was awful."

SECTION LIII

Dhritarashtra said, “Tell me, O Sanjaya, how that great bowman Drona and the Panchala prince of Prishata’s race encounter each other in battle, each striving his best. I regard destiny to be superior, O Sanjaya, to exertion, when Santanu’s son Bhishma (even) could not escape Pandu’s son in battle. Indeed, Bhishma, when enraged in battle could destroy all mobile and immobile creatures, why, O Sanjaya, could he not then by his prowess, escape the son of Pandu in battle?”

Sanjaya said, “Listen, O king, quietly to this terrific battle. The son of Pandu is incapable of being vanquished by the very gods with Vasava. Drona with diverse arrows pierced Dhrishtadyumna and felled the latter’s charioteer from his niche in the car.[362] And, O sire, the enraged hero also afflicted Dhrishtadyumna’s four steeds with four excellent shafts. And the heroic Dhrishtadyumna too pierced Drona in the combat with nine sharp arrows and addressed him, saying, ‘Wait — Wait’. Then, again, Bharadwaja’s son of great prowess and immeasurable soul, covered with his arrows the wrathful Dhrishtadyumna. And he took up a dreadful arrow for the destruction of Prishata’s son whose force resembled that of Sakra’s bolt and which was like a second rod of death. And beholding that arrow aimed by Bharadwaja in battle, loud cries of oh and alas arose, O Bharata, among all the combatants. And then we beheld the wonderful prowess of Dhrishtadyumna insomuch that the hero stood alone, immovable like a mountain. And he cut off that terrible and blazing arrow coming towards him like his own Death, and also showered an arrowy downpour on Bharadwaja’s son. And beholding that difficult feat achieved by Dhrishtadyumna, the Panchalas with the Pandavas, filled with delight, set up loud shouts. And that prince, endued with great prowess, desirous of slaying

Drona hurled at him a dart of great impetuosity, decked with gold and stones of lapis lazuli. Thereupon the son of Bharadwaja, smiling the while, cut off into three fragments that dart decked with gold that was coming towards him impetuously. Beholding his dart thus baffled, Dhrishtadyumna of great prowess rained arrowy downpours on Drona, O king. Then that mighty car-warrior Drona, baffling that arrowy shower, cut off when the opportunity presented, the bow of Drupada's son. His bow (thus) cut off in the combat, that mighty warrior of great fame hurled at Drona a heavy mace endued with the strength of the mountain. And hurled from his hands, that mace coursed through the air for Drona's destruction. And then we beheld the wonderful prowess of Bharadwaja's son. By (the) lightness (of his car's motion), he baffled that mace decked with gold, and having baffled it, he shot at Prishata's son many shafts of sharp edge, well-tempered, furnished with golden wings, and whetted on stone. And these, penetrating through Prishata's coat of mail, drank his blood in that battle. Then the high-souled Dhrishtadyumna, taking up another bow, and putting forth his prowess pierced Drona in that encounter with five shafts. And then those two bulls among men, both covered with blood, looked beautiful like two blossoming Kinsukas in spring variegated with flowers. Then, O king, excited with wrath and putting forth his prowess at the head of his division, Drona once more cut off the bow of Drupada's son. And then that hero of immeasurable soul covered that warrior whose bow was cut off, with innumerable straight arrows like the clouds showering rain on a mountain. And he also felled his foe's charioteer from his niche in the car. And his four steeds, too, with four sharp arrows, Drona felled in that combat that set up a leonine roar. And with another shaft he cut off the leathern fence that cased Dhrishtadyumna's hand. His bow cut off, deprived of car, his steeds slain, and charioteer overthrown, the prince of Panchala alighted from his car, mace in hand, displaying great prowess. But before he could come down from his car, O Bharata, Drona with his shafts cut off that mace into fragments. This feat seemed wonderful to us. And then the mighty prince of the Panchalas of strong arms, taking a large and beautiful shield decked with a hundred moons, and a large scimitar of beautiful make, rushed impetuously from desire of slaying Drona, like a hungry lion in the forest towards an infuriate elephant. Then wonderful was the prowess that we behold of Bharadwaja's son, and his lightness (of hand) in the use of weapons, as also the strength of his arms, O Bharata, in as much as, alone, he checked Prishata's son with a shower of arrows. And although possessed of great might in battle, he was unable to proceed further. And we behold the mighty car-warrior Dhrishtadyumna staying where he did and warding off those clouds of arrows with his shield, using his arms with great dexterity. Then the mighty-armed Bhima endued with great strength quickly came there, desirous of aiding in battle the high-souled son of Prishata. And he pierced Drona, O king, with seven sharp-pointed arrows, and speedily caused Prishata's son to be taken up on another car. Then king Duryodhana urged the ruler of the Kalingas supported by a large division, for the protection of Bharadwaja's son. Then that terrible and mighty division of the Kalingas, O ruler of men, rushed against Bhima at the command of thy son. And Drona then, that foremost of car-warriors, abandoning the prince of Panchala, encountered Virata and Drupada together. And Dhrishtadyumna also proceeded to support king Yudhishthira in battle. And then commenced a fierce battle, making the hair stand on end, between the Kalingas and the high-souled Bhima, a battle that was destructive of the universe, terrific, and awful."

SECTION LIV

DHRITARASHTRA SAID, “HOW did the ruler of the Kalingas, that commander of a large division, urged by my son, and supported by his troops, fight in battle with the mighty Bhimasena of wonderful feats, that hero wandering over the field of battle with his mace like Death himself club in hand?”

Sanjaya said, “Thus urged by thy son, O great king, the mighty king of the Kalingas, accompanied by a large army advanced towards Bhima’s car. And Bhimasena, then, O Bharata, supported by the Chedis, rushed towards that large and mighty army of the Kalingas, abounding with cars, steeds, and elephants, and armed with mighty weapons, and advancing towards him with Ketumat, the son of the king of the Nishadas. And Srutayus also, excited with wrath, accoutred in mail, followed by his troops in battle-array, and, accompanied by king Ketumat, came before Bhima in battle. And the ruler of the Kalingas with many thousands of cars, and Ketumat with ten thousand elephants and the Nishadas, surrounded Bhimasena, O king, on all sides. Then the Chedis, the Matsyas, and Karushas, with Bhimasena at their head, with many kings impetuously rushed against the Nishadas. And then commenced the battle, fierce and terrible, between the warriors rushing at one another from desire of slaughter. And terrific was the battle that suddenly took place between Bhima and his foes, resembling the battle, O great king, between Indra and the mighty host of Diti’s sons. And loud became the uproar, O Bharata, of that mighty army struggling in battle, that resembled the sound of the roaring ocean. And the combatants, O king, cutting one another, made the whole field resemble a crematorium strewn with flesh and blood. And combatants, impelled by the desire of slaughter could not distinguish friend from foe. And those brave warriors, incapable of being easily defeated in battle, even began to strike down their own friend. And terrific was the collision that took place between the few and many, between the Chedis (on the one side) and the Kalingas and the Nishadas, O king, (on the other). Displaying their manliness to the best of their power, the mighty Chedis, abandoning Bhimasena, turned back, and when the Chedis ceased to follow him, the son of Pandu, encountering all the Kalingas, did not turn back, depending upon the might of his own arms. Indeed, the mighty Bhimasena moved not, but from the terrace of his car covered the division of the Kalingas with showers of sharp arrows. Then that mighty bowman, the king of the Kalingas, and that car-warrior, his son known by the name of Sakradeva, both began to strike the son of Pandu with their shafts. And the mighty-armed Bhima, shaking his beautiful bow, and depending on the might of his own arms, fought with Kalinga, and Sakradeva, shooting in that battle innumerable arrows, slew Bhimasena's steeds with them. And beholding that chastiser of foes Bhimasena deprived of his car, Sakradeva rushed at him, shooting sharp arrows. And upon Bhimasena, O great king, the mighty Sakradeva showered arrowy downpours like the clouds after summer is gone. But the mighty Bhimasena, staying on his car whose steeds had been slain, hurled at Sakradeva a mace made of the hardest iron. And slain by that mace, O king, the son of the ruler of the Kalingas, from his car, fell down on the ground, with his standard and charioteer. Then that mighty car-warrior, the king of the Kalingas beholding his own son slain, surrounded Bhima on all sides with many thousands of cars. Then the mighty-armed Bhima endued with great strength, abandoning mace, took up a scimitar, desirous of achieving a fierce feat. And that bull among men also took up, O king, crescents made of gold. And the ruler of the Kalingas also, excited with wrath, and rubbing his bowstring, and taking up a terrible arrow (deadly) as poison of the snake, shot it at Bhimasena, desirous at that monarch was of slaying (the Pandava). That sharp arrow, thus shot and coursing impetuously, Bhimasena, O king, cut in twain with his huge sword. And filled with delight he set up a loud shout, terrifying the troops. And the ruler of the Kalingas, excited with rage in that combat with Bhimasena, quickly hurled at him fourteen bearded darts whetted on stone. The mighty-armed son of Pandu, however, with that best of scimitars, fearlessly cut into fragments in a trice, O king, those darts while coursing through the welkin and before they could reach him. And having in that battle (thus) cut off those fourteen darts Bhima, that bull among men, beholding Bhanumat, rushed at him. Bhanumat then covered Bhima with a shower of arrows, and set up a loud shout, making the welkin resound with it. Bhima, however, in that fierce battle, could not hear that leonine shout. Himself endued with a loud voice, he also shouted very loudly. And at these shouts of his, the army of the Kalingas became filled with fear. In that battle they no longer regarded Bhima, O bull among men, as a human being. Then, O great king, having uttered a loud shout, Bhima, sword in hand impetuously jumping on (Bhanumat's) excellent elephant aided by the latter's tusks, gained, O sire, the back of that prince of tuskers, and with his huge sword cut Bhanumat, dividing him in the middle. That chastiser of foes, then, having (thus) slain in battle the prince of the Kalingas, next[363] made his sword which was capable of bearing a great strain, to descend upon the neck of that elephant. His head cut off, that prince of elephants fell down with a loud roar, like a crested mountain (whose base is) eaten away by the impetuous (surges of the) sea. And jumping down, O Bharata, from that falling elephant, the prince of Bharata's race, of undepressed soul, stood on the ground, sword in hand and accoutred in mail (as before). And felling numerous elephants on all sides, he wandered (over the field), making many paths (for himself). And then he seemed to be like a moving wheel of fire slaughtering whole divisions of cavalry, of elephants, and cars, and large bodies of infantry. And that lord among men, the mighty Bhima, was seen to move over the field with the activity of the hawk, quickly cutting off in that battle, with his sharp-edged sword, their bodies and heads, as also those of the combatants on elephant. And combatant on foot, excited with rage, all alone, and like Yama at the season of universal dissolution, he struck terror into his foes and confounded those brave warriors. Only they that were senseless rushed with loud shouts at him wandering in that great battle with impetuosity, sword in hand. And that grinder of foes, endued with great strength, cutting off the shafts and yokes of warriors on their cars, slew those warriors also. And Bhimasena was seen, O Bharata, to display diverse kinds of motions there. He wheeled about, and whirled about on high, and made side-thrusts, and jumped forward, and ran above, and leapt high. And, O Bharata, he was also seen to rush forward and rush upward. And some mangled by the high-souled son of Pandu by means of his excellent sword, shrieked aloud, struck at their vitals or fell down deprived of life. And many elephants, O Bharata, some with trunks and the extremities of their tusks cut off, and others having their temporal globes cut open, deprived of riders, slew their own ranks and fell down uttering loud cries. And broken lances, O king, and the heads of elephant drivers, and beautiful housings of elephants, and chords resplendent with gold, and collars, and darts and mallets and quivers, diverse kinds of machines, and beautiful bows, short arrows with polished heads, with hooks and iron crows for guiding elephants, bells of diverse shape, and hilts decked with gold, were seen by us falling down or (already) fallen along with riders of steeds. And with elephants (lying down) having the fore parts and hind parts of their bodies and their trunks cut off, or entirely slain, the field seemed to be strewn with fallen cliffs. That bull among men, having thus crushed the huge elephants, next crushed the steeds also. And, O Bharata, that hero also felled the foremost of cavalry soldiers. And the battle, O sire, that took place between him and them was fierce in the extreme. And hilts and traces, and saddle girths resplendent with gold, and covers for the back of steeds, and bearded darts, and costly swords, and coats of mail, and shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle. And he caused the earth to be strewn over (with blood) as if it were variegated with lilies. And the mighty son of Pandu, jumping high and dragging some car-warriors down with his sword felled them along with (their) standards. Frequently jumping up or rushing on all sides, that hero endued with great activity, wandering along many routes, caused the combatants to be amazed. And some he slew by his legs, and dragging down others he pressed them down under the earth. And others he cut off with his sword, and others he frightened with his roars. And others he threw down on the ground by the force of his thighs (as he ran). And others, beholding him, fled away in terror. It was thus that that vast force of the Kalingas endued with great activity, surrounding the terrible Bhimasena in battle, rushed at him. Then, O bull of Bharata's race, beholding Srutayush at the head of Kalinga troops, Bhimasena rushed at him. And seeing him advancing the ruler of the Kalingas, of immeasurable soul, pierced Bhimasena between his breasts with nine arrows. Struck with those shafts shot by the ruler of the Kalingas, like an elephant pierced with the hook, Bhimasena blazed up with wrath like fire fed with fuel. Then Asoka, that best of charioteers, bringing a car decked with gold, caused Bhima to mount on it. And thereupon that slayer of foes, the son of Kunti, speedily mounted on that car. And then he rushed at the ruler of the Kalingas, saying,— 'Wait, Wait'. And then the mighty Srutayush excited with wrath, shot at Bhima many sharp arrows, displaying his lightness of hand, and that mighty warrior, Bhima, forcibly struck with those nine sharp arrows shot by Kalinga from his excellent bow, yielded to great wrath, O king, like a snake struck with a rod. Then that foremost of mighty men, Bhima, the son of Pritha, excited with rage and drawing his bow with great strength, slew the ruler of the Kalingas with seven shafts made wholly of iron. And with two shafts he slew the two mighty protectors of the car-wheels of Kalinga. And he also despatched Satyadeva and Satya to the abode of Yama. Of immeasurable soul, Bhima also, with many sharp arrows and long shafts, caused Ketumat to repair unto Yama's abode. Then the Kshatriyas of the Kalinga country, excited with rage and supported by many thousands of combatants, encountered the wrathful Bhimasena in battle. And armed with darts and maces and scimitars and lances and swords and battle-axes, the Kalingas, O king, hundreds upon hundreds surrounded Bhimasena. Baffling that risen shower of arrows, that mighty warrior then took up his mace and jumped down (from his car) with great speed.[364] And Bhima then despatched seven hundred heroes to Yama's abode. And that grinder of foes despatched, in addition, two thousand Kalingas to the region of death. And that feat seemed highly wonderful. And it was thus that the heroic Bhima of terrible prowess repeatedly felled in battle large bands of the Kalingas. And elephants deprived by Pandu's son, in that battle, of their riders, and afflicted with arrows wandered on the field, treading down their own ranks and uttering loud roars like masses of clouds driven by the wind. Then the mighty-armed Bhima, scimitar in hand, and filled with delight, blew his conch of terrible loudness. And with that blare he caused the hearts of all the Kalinga troops to quake with fear. And, O chastiser of foes, all the Kalingas seemed at the same time to be deprived of their senses. And all the combatants and all the animals shook with terror. And in consequence of Bhimasena wandering in that battle through many paths or rushing on all sides like a prince of elephants, or frequently jumping up, a trance seemed to be engendered there that deprived his foes of their senses. And the whole (Kalinga) army shook with terror of Bhimasena, like a large lake agitated by an alligator. And struck with panic in consequence of Bhima of wonderful achievements, all the Kalinga combatants fled away in all directions. When, however, they were rallied again, the commander of the Pandava army (Dhrishtadyumna), O Bharata, ordered his own troops, saying,— ‘Fight’. Hearing the words of their commander, many leaders (of the Pandava army) headed by Sikhandin approached Bhima, supported by many car-divisions accomplished in smiting. And Pandu’s son, king Yudhishthira the just, followed all of them with a large elephant force of the colour of the clouds. And thus urging all his divisions, the son of Prishata, surrounded by many excellent warriors, took upon himself the protection of one of the wings of Bhimasena.[365] There exists nobody on earth, save Bhima and Satyaki, who to the prince of the Panchalas is dearer than his very life. That slayer of hostile heroes, the son of Prishata, beheld the mighty-armed Bhimasena, that slayer of foes, wandering among the Kalingas. He set up many shouts, O king, and was filled with delight, O chastiser of foes. Indeed, he blew his conch in battle and uttered a leonine roar. And Bhimasena also, beholding the red standard of Dhrishtadyumna on his car decked with gold and unto which were yoked steeds white as pigeons, became comforted.[366] And Dhrishtadyumna of immeasurable soul, beholding Bhimasena encountered by the Kalingas rushed to the battle for his rescue. And both those heroes, Dhrishtadyumna and Vrikodara, endued with great energy, beholding Satyaki at a distance, furiously encountered the Kalingas in battle. And that bull among men, the grand son of Sini, that foremost of victorious warriors, quickly advancing to the spot took up the wing of both Bhima and Prishata's son. Bow in hand creating a great havoc there and making himself fierce in the extreme, he began to slay the enemy in battle. And Bhima caused a river to flow there of bloody current, mingled with the blood and flesh of the warriors born in Kalinga. And beholding Bhimasena then, the troops cried aloud, O king, saying. 'This is Death himself that is fighting in Bhima's shape with the Kalingas.' Then Santanu's son Bhishma, hearing those cries in battle, quickly proceeded towards Bhima, himself surrounded on all sides with combatants in army. Thereupon, Satyaki and Bhimasena and Dhrishtadyumna of Prishata's race, rushed towards that car of Bhima decked with gold. And all of them quickly surrounding Ganga's son in battle, pierced Bhishma, each with three terrible shafts, without losing a moment. Thy sire Devavrata, however, in return pierced each of those mighty bowmen striving (in battle) with three straight shafts. And checking those mighty car-warriors, with thousands of arrows he slew with his shafts the steeds of Bhima decked with golden armour. Bhima, however, endued with great energy, staying on that car whose steeds had been slain, with great impetuosity hurled a dart at Bhishma's car. Thy sire Devavrata then, in that battle, cut off that dart in twain before it could reach him, and thereupon it fell down on the earth. Then that bull among men, Bhimasena, taking up a heavy and mighty mace made of Saikya iron speedily jumped down from his car. And Dhrishtadyumna quickly taking up that foremost of car-warriors on his own car, took away, in the very sight of all the combatants, that renowned warrior. And Satyaki then from desire of doing what was agreeable to Bhima, felled with his shaft the charioteer of the reverend Kuru grand-sire. Upon his charioteer being slain, that foremost of car-warriors, Bhishma, was borne away from the field of battle by his steeds with the speed of the wind. And when that mighty car-warrior was (thus) taken away from the field, Bhimasena then, O monarch, blazed up like a mighty fire while consuming dry grass. And slaying all the Kalingas, he stayed in the midst of the troops, and none, O bull of Bharata's race, of thy side ventured to withstand him. And worshipped by the Panchalas and the Matsyas, O bull of Bharata’s race, he embraced Dhrishtadyumna and then approached Satyaki. And Satyaki, the tiger among the Yadus, of prowess incapable of being baffled, then gladdening Bhimasena, said unto him, in the presence of Dhrishtadyumna, (these words). ‘By good luck the king of the Kalingas, and Ketumat, the prince of the Kalingas, and Sakradeva also of that country and all the Kalingas, have been slain in battle. With the might and prowess of thy arms, by thee alone, hath been crushed the very large division of the Kalingas that abounded with elephants and steeds and cars, and with noble warriors, and heroic combatants.’ Having said this, the long-armed grandson of Sini, that chastiser of foes, quickly getting upon his car, embraced the son of Pandu. And then that mighty car-warrior, coming back to his own car, began to slay thy troops excited with rage and strengthening (the hands of) Bhima.”

SECTION LV

Sanjaya said, “When the forenoon of that day had passed away, O Bharata, and when the destruction of cars, elephants, steeds, foot-soldiers and horse-soldiers, proceeded on, the prince of Panchala engaged himself in battle with these three mighty car-warriors, viz., Drona’s son, Salya, and the high-souled Kripa. And the mighty heir of Panchala’s king with many sharp shafts, slew the steeds of Drona’s son that were celebrated over all the world. Deprived then of his animals, Drona’s son quickly getting up on Salya’s car, showered his shafts on the heir of the Panchala king. And beholding Dhrishtadyumna engaged in battle with Drona’s son, the son of Subhadra, O Bharata, quickly came up scattering his sharp arrows. And, O bull of Bharata’s race, he pierced Salya with five and twenty, and Kripa with nine arrows, and Aswatthaman with eight. Drona’s son, however, quickly pierced Arjuna’s son with many winged arrows, and Salya pierced him with twelve, and Kripa with three sharp arrows. Thy grandson Lakshmana then, beholding Subhadra’s son engaged in battle, rushed at him, excited with rage. And the battle commenced between them. And the son of Duryodhana, excited with rage, pierced Subhadra’s son with sharp shafts in that combat. And that (feat), O king, seemed highly wonderful. The light-handed Abhimanyu then, O bull of Bharata’s race, excited with rage, quickly pierced his cousin with five hundred arrows. Lakshmana also, with his shafts, then cut off his (cousin’s) bow-staff at the middle, at which, O monarch, all the people sent forth a loud shout. Then that slayer of hostile heroes, the son of Subhadra, leaving aside that broken bow, took up another that was beautiful and tougher.[367] And thereupon those two bulls among men, thus engaged in combat and desirous of counteracting each other’s feats, pierced each other with sharp shafts. King Duryodhana then, O monarch, beholding his mighty son thus afflicted by thy grandson (Abhimanyu), proceeded to that spot. And when thy son turned (towards that spot), all the kings surrounded the son of Arjuna on every side with crowds of cars. Incapable of being defeated in battle and equal in prowess unto Krishna himself, that hero, O king, thus surrounded by those heroes, was not agitated in the least. Then Dhananjaya, beholding Subhadra's son engaged in battle, rushed to that spot, excited with wrath, desirous of rescuing his own son. Thereupon the kings (on the Kuru side), headed by Bhishma and Drona and with cars, elephants and steeds, rushed impetuously at Savyasachin. Then a thick earthly dust, suddenly raised by foot-soldiers and steeds and cars and cavalry troopers, covering the sky appeared on the view. And those thousands of elephants and hundreds of kings, when they came within reach of Arjuna's arrows, were all unable to make any further advance. And all creatures there set up loud wails, and the points of the compass became dark. And then the transgression of the Kurus assumed a fierce and dreadful aspect as regards its consequences. Neither the welkin, nor the cardinal points of the compass nor the earth, nor the sun, could be distinguished, O best of men, in consequence of the arrows shot by Kiritin.[368] And many were the elephants there deprived of the standards (on their backs), and many car-warriors also, deprived of their steeds. And some leaders of car divisions were seen wandering, having abandoned their cars. And other car-warriors, deprived of their cars, were seen to wander hither and thither, weapon in hand and their arms graced with Angadas. And riders of steeds abandoning their steeds and of elephants abandoning their elephants from fear of Arjuna, O king, fled away in all directions. And kings were seen felled or falling from cars and elephants and steeds in consequence of Arjuna's shafts. And Arjuna, assuming a fierce countenance, cut off with his terrible shafts, the upraised arms of warriors, mace in grasp, and arms bearing swords, O king, or darts, or quivers, or shafts, or bows, or hooks, or standards, all over the field. And spiked maces broken in fragments, and mallets, O sire, and bearded darts, and short arrows, and swords also, in that battle, and sharp-edged battle-axes, and lances, O Bharata, and shields broken into pieces, and coats of mail also, O king,[369] and standards, and weapons of all kinds thrown away and umbrellas furnished with golden staves, and iron hooks also, O Bharata, and goads and whips, and traces also, O sire, were seen strewn over the field of battle in heaps. There was no man in thy army, O sire, who could advance against the heroic Arjuna in battle. Whoever, O king, advanced against Pritha’s son in battle, pierced by sharp shafts was despatched to the other world. When all these combatants of thine broke had fled away, Arjuna and Vasudeva blew their excellent conches. Thy sire Devavrata then, beholding the (Kuru) host routed, smilingly addressed the heroic son of Bharadwaja in the battle and said, ‘This mighty and heroic son of Pandu, viz., Dhananjaya, accompanied by Krishna, is dealing with (our) troops as he alone is competent to deal with them. He is incapable of being vanquished in battle today by any means, judging by his form that we see now so like unto that of the Destroyer himself at the end of the Yuga. This vast host again (of ours) is incapable of being rallied. Behold, looking at one another, our troops are flying away. Yon Sun, robbing in every way the vision of the whole world, is about to reach that best of mountains called Asta.[370] For this, O bull among men, I think that the hour is come for the withdrawal (of the army). The warriors, who have all been tired and struck with panic, will never fight.’ Having said this unto Drona that best of preceptors, Bhishma, that mighty car-warrior, caused thy army to be withdrawn. And then when the sun set, the withdrawal of both thy army and theirs took place, O sire, and twilight set in.”

SECTION LVI

Sanjaya said,— “When the night having passed away, the dawn came, Santanu’s son Bhishma, that chastiser of foes, gave the order for the (Kuru) army to prepare for battle. And the son of Santanu, the old Kuru grandsire, desirous of victory to thy sons, formed that mighty array known after the name of Garuda. And on the beak of that Garuda was thy sire Devavrata himself. And its two eyes were Bharadwaja’s son and Kritavarman of Satwata’s race. And those renowned warriors, Aswatthaman and Kripa, supported by the Trigartas, the Matsyas, the Kekayas, and the Vatadhanas, were in its head. And Bhurisravas and Sala, and Salya and Bhagadatta, O sire, and the Madrakas, the Sindhu-Souviras, and they that were called the Pancha-nodas, together with Jayadratha, were placed on its neck. And on its back was king Duryodhana with all his followers. And Vinda and Anuvinda of Avanti, and the Kamvojas with the Sakas, and the Surasenas, O sire, formed its tail, O great king. And the Magadhas and the Kalingas, with all the tribes of the Daserakas, accoutred in mail, formed the right wing of that array. And the Karushas, the Vikunjas, the Mundas, and the Kaundivrishas, with Vrithadvala, were stationed on the left wing. Then that chastiser of foes, Savyasachin, beholding the host disposed in battle-array, aided by Dhrishtadyumna, disposed his troops in counter-array. And in opposition to that array of thine, the son of Pandu formed a fierce array after the form of the half-moon. And stationed on the right horn, Bhimasena shone surrounded by kings of diverse countries abundantly armed with various weapons. Next to him were those mighty car-warriors Virata and Drupada; and next to them was Nila armed with envenomed weapons. And next to Nila was the mighty car-warrior Dhrishtaketu, surrounded by the Chedis, the Kasis, the Karushas, and the Pauravas. And Dhrishtadyumna, and Sikhandin, with the

Panchalas and the Prabhadrakas, and supported by other troops, were stationed in the middle, O Bharata, for battle. And thither also was king Yudhishthira the just, surrounded by his elephant division. And next to him were Satyaki, O king, and the five sons of Draupadi. And immediately next to them was Iravan. And next to him were Bhimasena's son (Ghatotkacha) and those mighty car-warriors, the Kekayas. And next, on the left horn (of that array), was that best of men, viz., he who had for his protector, Janardana — that protector of the whole Universe. It was thus that the Pandavas formed their mighty counter-array for the destruction of thy sons and of those who had sided with them. Then commenced the battle between thy troops and those of the foe striking one another, and in which cars and elephants mingled in the clash of combat. Large numbers of elephants and crowds of cars were seen everywhere, O king, to rush towards one another for purposes of slaughter. And the rattle of innumerable cars rushing (to join the fray), or engaged separately raised a loud uproar, mingling with the beat of drums. And the shouts of the heroic combatants belonging to thy army and theirs, O Bharata, slaying one another in that fierce encounter, reached the very heavens."

SECTION LVII

Sanjaya said, “After the ranks of thy army and theirs had been disposed in battle-array, that mighty car-warrior, Dhananjaya, felling in that conflict leaders of car-divisions with his arrows, caused a great carnage, O Bharata, among the car-ranks. The Dhartarashtras, (thus) slaughtered in battle by Pritha’s son, like the Destroyer himself at the end of the Yuga, still fought perseveringly with the Pandavas. Desirous. of (winning) blazing glory and (bent upon) making death (the only ground for) a cessation of the fight, with minds undirected to anything else, they broke the Pandava ranks in many places and were also themselves broken. Then both the Pandava and the Kaurava troops broke, changed positions, and fled away. Nothing could be distinguished. An earthly dust arose, shrouding the very sun. And nobody there could distinguish, either the cardinal or the subsidiary directions. And everywhere the battle raged, O king, the combatants being guided by the indications afforded by colours, by watch-words, names and tribal distinctions. And the array of the Kauravas, O king, could not be broken, duly protected as it was by Bharadwaja’s son, O sire.[371] And so the formidable array of the Pandava also, protected by Savyasachin, and well-guarded by Bhima, could not be broken. And the cars and elephants in close ranks, O king, of both the armies, and other combatants, coming out of their respective arrays, engaged in conflict. And in that fierce battle cavalry soldiers felled cavalry soldiers, with polished swords of sharp edges and long lances. And car-warriors, getting car-warriors (within reach) in that fierce conflict, felled them with shafts decked with golden wings. And elephant-riders, of thy side and theirs, felled large numbers of elephant-riders in close ranks, with broad-headed shafts and arrows and lances. And large bodies of infantry, inspired with wrath towards one another, cheerfully felled combatants of their own class with short arrows and battle-axes. And car-warriors, O king, getting elephant-riders (within reach) in that conflict, felled them along with their elephants. And elephant-riders similarly felled car-warriors. And, O bull of Bharata's race, the cavalry soldier with his lance felled the car-warrior in that conflict, and the car-warrior also felled the cavalry soldier. And both the armies the foot-soldier felled the car-warrior in the combat, and the car-warrior felled the foot-soldiers, with sharp weapons. And elephant-riders felled horse-riders, and horse-riders felled warriors on the backs of elephants. And all this appeared exceedingly wonderful. And here and there foot-soldiers, were felled by foremost of elephant-riders, and elephant-riders were seen to be felled by the former. And bands of foot-soldiers, by hundreds and thousands, were seen to be felled by horse-riders and horse-riders by foot-soldiers. And strewn with broken standards and bows and lances and housings of elephants, and costly blankets and bearded darts, and maces, and clubs furnished with spikes, and Kampanas, and darts, and variegated coats of mail and Kunapas, and iron hooks, and polished scimitars, and shafts furnished with golden wings, the field, O best of Bharata's race, shone as if with floral wreaths. And the earth, miry with flesh and blood, became impassable with the bodies of men and steeds and elephants slain in that dreadful battle. And drenched with human blood, the earthy dust disappeared. And the cardinal points, all around, became perfectly clear, O Bharata. And innumerable headless trunks rose up all around indicating, O Bharata, of the destruction of the world. And in that terrible and awful battle, car-warriors were seen to run away in all directions. Then Bhishma and Drona, and Jayadratha, the ruler of the Sindhus and Purumitra, and Vikarna, and Sakuni the son of Suvala — these warriors invincible in battle and possessed of leonine prowess — staying in battle broke the ranks of the Pandavas. And so Bhimasena and the Rakshasa Ghatotkacha, and Satyaki, and Chekitana, and the sons of Draupadi, O Bharata, supported by all the kings (on their side), began to grind thy troops and thy sons stationed in battle, like the gods grinding the Danavas. And those bulls among Kshatriyas, striking one another in battle, became terrible to behold and covered with blood shone like Kinsukas. And the foremost warriors of both armies, vanquishing their opponents, looked, O king, like the planetary luminaries in the firmament. Then thy son Duryodhana, supported by a thousand cars, rushed to battle with the Pandavas and the Rakshasa. And so all the Pandavas, with a large body of combatants rushed in battle against those chastisers of foes, the heroic Bhishma and Drona. And the diadem-decked (Arjuna) also, excited with rage rushed against the foremost of kings. And Arjuna's son (Abhimanyu), and Satyaki, both advanced against the forces of Suvala's son. And then commenced once more a fearful battle, making the hair to stand on end, between thine and the enemy's troops both desirous of vanquishing each other."

SECTION LVIII

Sanjaya said, “Then those kings, excited with rage, beholding Phalguni in battle, surrounded him on all sides with many thousands of cars. And having, O Bharata surrounded him with multitudinous division of cars, they shrouded him from all sides with many thousands of shafts. And bright lances of sharp points, and maces, and clubs endued with spikes, and bearded darts and battle-axes, and mallets and bludgeons they hurled at Phalguni’s car, excited with rage. And that shower of weapons approaching (towards him) like a flight of locusts, Pritha’s son checked on all sides with his gold-decked arrows. And beholding there on that occasion the superhuman lightness of hand that Vibhatsu possessed, the gods, the Danavas, the Gandharvas, the Pisachas, the Uragas and the Rakshasas eulogised Phalguni, O king, saying,— ‘Excellent, Excellent.’ And the heroic Gandharvas along with Suvala’s son with a large force surrounded Satyaki and Abhimanyu. Then the brave warriors led by Suvala’s son from anger, cut into pieces the excellent car of the Vrishni hero, with weapons of diverse kinds. And in course of that fierce conflict, Satyaki, abandoning that car of his, speedily mounted on Abhimanyu’s car, O chastiser of foes. And those two, mounted on the same car, then began to speedily slaughter the army of Suvala’s son with straight arrows of sharp points. And Drona and Bhishma, steadily struggling in battle, began to slaughter the division of king Yudhishthira the just, with sharp shafts furnished with the feathers of the Kanka bird. Then the son of Dharma and two other sons of Pandu by Madri, in the very sight of the whole army, began to grind the division of Drona. And the battle that took place there was fierce and awful, making the hair stand on end, like the terrible battle that took place between the gods and the Asuras in days of yore. And Bhimasena and Ghatotkacha, both achieved mighty feats. Then Duryodhana, approaching, checked them both. And the prowess we then beheld of Hidimva's son was exceedingly wonderful, insomuch that he fought in battle, O Bharata, transcending his very father. And Bhimasena, the son of Pandu, excited with wrath, pierced the vindictive Duryodhana in the breast, with an arrow, smiling the while. Then king Duryodhana, afflicted by the violence of that blow, sat down on the terrace of his car and swooned away. And his charioteer then, beholding him senseless, speedily bore him away, O king, from battle. And then the troops that supported Duryodhana broke and fled. And thereupon Bhima, smiting that Kuru army thus flying away in all directions, with sharp-pointed shafts, pursued it behind. And Prishata's son (Dhrishtadyumna), that foremost of warriors, and Pandu's son king Yudhishthira, the just, in the very sight, O Bharata, of both Drona and Ganga's son, slew their army with sharp shafts capable of slaying hostile forces. That host of thy son, thus flying away in battle, those mighty car-warriors, Bhishma and Drona were incapable of checking. For though attempted to be checked by Bhishma and the high-souled Drona, that host fled away in the very sight of Drona and Bhishma. And then when (those) thousand of car-warriors fled away in all directions, Subhadra's son and that bull of Sini's race, both stationed on the same car, began, O chastiser of foes, to slaughter the army of Suvala's son of battle. And Sini's grandson and that bull of Kuru's race looked resplendent like the sun and the moon when together in the firmament after the last lunation of the dark fortnight has passed away. And then Arjuna also, O king, excited with rage, showered arrows on thy army like the clouds pouring rain in torrents. And the Kaurava army, thus slaughtered in battle with the shafts of Partha, fled away, trembling in grief and fear. And beholding the army flying away, the mighty Bhishma and Drona, excited with rage and both desirous of Duryodhana's welfare sought to check it. Then king Duryodhana himself, comforting the combatants, checked that army, then flying away in all directions. And thereupon all the mighty Kshatriya car-warriors stopped, each at the spot where he saw thy son. And then others among the common soldiers, beholding them stop, stopped of their own accord, O king, from shame and desire of displaying their courage unto one another. And the impetuosity, O king, of that army thus rallied to the fight resembled that of the surging sea at the moment of the moon's rise. And king Duryodhana, beholding that army of his rallied for the fight, quickly repaired to Santanu's son Bhishma and said these words. 'O grandsire, listen to what I say, O Bharata. When, O son of Kuru, thou art alive, and Drona, that foremost of persons conversant with weapons, along with his son and with all our other friends (is alive), and then that mighty bowman Kripa also is alive, I do not regard it as at all creditable that my army should thus fly away. I do not regard the Pandavas to be, by any means, a match for thee or for Drona, in battle, or for Drona's son, or for Kripa. Without doubt, O grandsire, the sons of Pandu are being favoured by thee, inasmuch as thou forgivest, O hero, this slaughter of my army. Thou shouldst have told me, O king, before this battle took place, that thou wouldst not fight with the Pandavas. Hearing such words from thee, as also from the preceptor, O Bharata, I would then have, with Karna, reflected upon what course I should pursue. If I do not deserve to be abandoned by you two in battle, then, O bulls among men, do ye fight according to the measure of your prowess.' Hearing these words, Bhishma, laughing repeatedly, and turning up his eyes in wrath, said to thy son, 'Many a time, O king, have I said unto thee words worthy of thy acceptance and fraught with thy good. The Pandavas are incapable of being vanquished in battle by the very gods with Vasava amongst them. That, however, which my aged self is capable of doing, I will do to the extent of my power, O best of kings, in this battle. Witness it now with thy kinsmen. Today, in the very sight of all, alone I shall check the sons of Pandu at the head of their troops and with all their kinsfolk.' Thus addressed by Bhishma, thy son, O king, filled with delight, caused conches to be blown and drums to be beaten. And the Pandavas also, O king, hearing that loud uproar, blew their conches, and caused their drums and cymbals to be played upon."

SECTION LIX

Dhritarashtra said, “After that dreadful vow had been made in battle by Bhishma enraged by the words of my son, what, O Sanjaya, did Bhishma do unto the sons of Pandu or what did the Panchalas do unto the grandsire? Tell it all unto me, O Sanjaya.”

Sanjaya said, “After the forenoon of that day, O Bharata, had passed away, and the sun in his westward course had passed a portion of his path, and after the high-souled Pandavas had won the victory, thy sire Devavrata, conversant with the distinction of all codes of morality, rushed carried by the fleetest steeds, towards the army of the Pandavas, protected by a large force and by all thy sons. Then, O Bharata, in consequence of thy sinful policy, commenced a dreadful battle, making the hair stand on end, between ourselves and the Pandavas. And the twang of bows, the flapping of bowstrings against the leathern fences (casing the hands of the bowman), mingling together, made a loud uproar resembling that of splitting hills. Stay — Here I stand, — Know this one, — Turn back, — Stand, — I wait for thee — Strike, — these were the words heard everywhere. And the sound of falling coats of mail made of gold, of crowns and diadems, and of standards resembled the sound of falling stones on a stony ground. And heads, and arms decked with ornaments, falling by hundreds and thousands upon the ground moved in convulsions. And some brave combatants, with heads severed from their trunks, continued to stand weapons in grasp or armed with drawn bow. And a dreadful river of blood began to flow there, of impetuous current, miry with flesh and blood, and with the bodies of (dead) elephants for its (sub-aqueous) rocks. Flowing from the bodies of steeds, men, and elephants, and delightful to vultures and jackals, it ran towards the ocean represented by the next world. A battle such as that, O king, which (then) took place between thy sons, O Bharata, and the Pandavas, was never seen or heard before. And in consequence of the bodies of combatants slain in that conflict, cars could not make their way. And the field of battle in consequence of the bodies of slain elephants seemed to be strewn over with blue crests of hills. And the field of battle, strewn with variegated coats of mail and turbans, O sire, looked beautiful like the firmament autumn. And some combatants were seen who, though severely wounded, yet rushed cheerfully and proudly upon the foe in battle. And many, fallen on the field of battle, cried aloud, saying— 'O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me.' — And others cried aloud, saying,— 'Come! Come thou here! Why art thou frightened? Where dost thou go? I stand in battle, do not be afraid.' And in that combat Bhishma, the son of Santanu, with bow incessantly drawn to a circle, shot shafts of blazing points, resembling snakes of virulent poison. And shooting continuous line of arrows in all directions, that hero of rigid vows smote the Pandava car-warriors naming each beforehand, O Bharata. And displaying his extreme lightness of hands, and dancing (as it were) along the track of his car, he seemed, O king, to be present everywhere like a circle of fire. And in consequence of the lightness of his movements, the Pandavas in that battle, along with the Srinjayas, beheld that hero, though really alone, as multiplied a thousand-fold. And every one there regarded Bhishma as having multiplied his self by illusion. Having seen him now on the east, the next moment they saw him on the west. And so having seen him on the north, the next moment they saw him on the south. And the son of Ganga was thus seen fighting in that battle. And there was no one amongst the Pandavas capable of even looking at him. What they all saw were only the innumerable shafts shot from his bow. And heroic warriors, beholding him achieve such feats in battle, and (thus) slaughtering their ranks, uttered many lamentations. And, kings in thousands came in contact with thy sire, thus coursing over the field in a superhuman way, and fell upon that fire represented by the enraged Bhishma like flights of senseless insects (upon a blazing fire) for their own destruction. Not a single shaft of that light-handed warrior was futile, falling upon the bodies of men, elephants, and steeds, in consequence of the numbers (opposed to him). With a single straight shaft shot in that battle, he despatched a single elephant like hill riven by the thunderbolt. Two or three elephant-riders at a time, cased in mail and standing together, thy sire pierced with one shaft of sharp point. Whoever approached Bhishma, that tiger among men, in battle, seen for a moment, was next beheld to fall down on the ground. And that vast host of king Yudhishthira the just, thus slaughtered by Bhishma of incomparable prowess, gave way in a thousand directions. And afflicted with that arrowy shower, the vast army began to tremble in the very presence of Vasudeva and the high-souled Partha. And although the heroic leaders of the Pandava army made great efforts, yet they could not check the flight of (even) the great car-warriors of their side afflicted with the shafts of Bhishma. The prowess, in consequence of which that vast army was routed, was equal to that of the chief of the gods himself. And that army was so completely routed, O great king, that no two persons could be seen together. And cars and elephants and steeds were pierced all over, and standards and shafts of cars were strewn over the field. And the army of the sons of Pandu uttered cries of oh and alas, and became deprived of senses. And the sire struck the son and the son struck the sire; and friend challenged the dearest of friends to battle as if under the influence of fate. And others amongst the combatants of Pandu's son were seen, O Bharata, to run away, throwing aside their coats of mail, and with dishevelled hair. And the army of the sons of Pandu, indulging in loud wails, including the very leaders of their best of car-warriors, was seen to be as confounded as a very herd of kine. The delighter of the Yadavas then, beholding that army thus routed, said unto Partha, stopping that best of cars (which he guided), these words, 'The hour is now come, O Partha, which was desired by thee. Strike Bhishma, O tiger among men, else, thou wilt lose the senses. O hero, formerly, in the conclave of kings, thou hadst said,— "I will slay all the warriors of Dhritarashtra's sons, headed by Bhishma and Drona — all in fact, who will fight with me in battle." O son of Kunti, O chastiser of foes, make those words of thine true. Behold, O Vibhatsu, this army of thine is being routed on all sides. Behold, the kings in Yudhishthira's host are all flying away, seeing Bhishma in battle, who looketh like the Destroyer himself with wide-open mouth. Afflicted with fear, they are making themselves scarce like the weaker animals at sight of the lion.' Thus addressed, Dhananjaya replied unto Vasudeva, saying, 'Plunging through this sea of the hostile host, urge on the steeds to where Bhishma is. I will throw down that invincible warrior, the reverend Kuru grandsire'. Then Madhava urged those steeds of silvery hue to where, O king, the car of Bhishma was, that car which, like the very sun, was incapable of being gazed at. And beholding the mighty-armed Partha thus rushing to an encounter with Bhishma, the mighty army of Yudhishthira rallied for battle. Then Bhishma, that foremost of warriors amongst the Kurus, repeatedly roaring like a lion, quickly covered Dhananjaya's car with an arrowy shower. In a moment that car of his, with standard and charioteer, became invisible, shrouded with that arrowy downpour. Vasudeva, however, endued with great might fearlessly and summoning all his patience, began to guide those steeds mangled by Bhishma's shafts. Then Partha, taking up his celestial bow whose twang resembled the roar of the clouds, caused Bhishma's bow to drop down, cutting it off with his keen shafts. The Kuru warrior, thy sire, seeing his bow cut off, took up another and stringed it within the twinkling of the eye. And he stretched that bow whose twang resembled the roar of the clouds, with his two hands. But Arjuna, excited with wrath, cut off that bow also of his. Then the son of Santanu applauded that lightness of hand (displayed by Arjuna), saying— 'Excellent, O Partha, O thou of mighty arms, excellent, O son of Pandu. O Dhananjaya, such a mighty feat is, indeed, worthy of thee. I have been pleased with thee. Fight hard with me, O son.' And having applauded Partha thus, and taking up another large bow, that hero shot his shafts at Partha's car. And Vasudeva then displayed his great skill in the guiding of chariot, for he baffled those shafts of his, by guiding the car in quick circles. Then, O sire, Bhishma with great strength pierced both Vasudeva and Dhananjaya with keen shafts all over their bodies. And mangled by those shafts of Bhishma, those two tigers among men looked like two roaring bulls with the scratches of horns on their bodies. And once again, excited with rage, Bhishma covered the two Krishnas on all sides with shafts in hundreds and thousands. And with those keen shafts of his, the enraged Bhishma caused him of Vrishni's race to shiver. And laughing loudly he also made Krishna to wonder. Then the mighty-armed Krishna, beholding the prowess of Bhishma in battle as also the mildness with which Arjuna fought, and seeing that Bhishma was creating incessant showers of arrows in that conflict and looked like the all-consuming Sun himself in the midst of the two armies, and marking besides, that that hero was slaying the foremost of combatants in Yudhishthira's host and causing a havoc in that army as if the hour of dissolution had come, — the adorable Kesava, that slayer of hosts, endued with immeasurable soul — unable to bear what he saw, thought that Yudhishthira's army could not survive that slaughter. — In a single day Bhishma can slaughter all the Daityas and the Danavas. With how much ease then can he slay in battle the sons of Pandu with all their troops and followers. The vast army of the illustrious son of Pandu is again flying away. And the Kauravas also beholding the Somakas routed, are rushing to battle cheerfully, gladdening the grandsire. Accoutred in mail, even I will stay Bhishma to-day for the sake of the Pandavas. This burthen of the high-souled Pandavas even I will lighten. As regards Arjuna, though struck in battle with keen shafts, he knoweth not what he should do, from respect for Bhishma, — And while Krishna was reflecting thus the grandsire, excited with wrath, once again shot his shafts at Partha's car. And in consequence of very great number of those arrows all the points of the compass became entirely shrouded. And neither the welkin nor the quarters nor the earth nor the sun himself of brilliant rays, could be seen. And the winds that blew seemed to be mixed with smoke, and all the points of the compass seemed to be agitated. And Drona, and Vikarna, and Jayadratha, and Bhurisrava, and Kritavarman, and Kripa, and Srutayush and the ruler of the Amvashtas and Vinda and Anuvinda, Sudakshina and the westerners, and the diverse tribes of the Sauviras, the Vasatis, and the Kshudrakas, and the Malavas, all these, at the command of the royal son of Santanu, quickly approached Kiritin for battle. And the grandson of Sini saw that Kiritin was surrounded by many hundreds of horse, and infantry, and cars, and mighty elephants. And beholding both Vasudeva and Arjuna thus encompassed by infantry and elephants and horses and cars, on all sides, that foremost of all bearers of arms, viz., the chief of the Sinis, quickly proceeded to that spot. And that foremost of bowmen, the chief of the Sinis, quickly rushing at those troops, came to Arjuna's side like Vishnu coming to the aid of the slayer of Vritra. And that foremost warrior of Sini's race cheerfully said unto Yudhishthira's host all the combatants of which had been frightened by Bhishma and whose elephants, steeds, cars, and numberless standards had been mangled and broken into pieces, and which was flying away from the field, these words, 'Ye Kshatriyas, where do ye go? This is not the duty of the righteous as hath been declared by the ancients. Ye foremost of heroes, do not violate your pledges. Observe your own duties as heroes'. Beholding that those foremost of kings were flying together from the field of battle, and marking the mildness with which Partha fought, and beholding also that Bhishma was exerting himself very powerfully in battle, and that the Kurus were rushing from all sides, the younger brother of Vasava, the high-souled protector of all the Dasarhas, unable to bear it all, addressed the renowned grandson of Sini, and applauding him, said,— 'O hero of Sini's race, they that are retreating, are, indeed, retreating. They that are yet staying, O thou of the Satwata race, let them also go away. Behold, I will soon throw Bhishma down from his car, and Drona also in battle, with all their followers. There is none in the Kuru host, O thou of the Satwata race, who is able to escape my angry self. Therefore, taking up my fierce discus, I will slay Bhishma of high vows. And slaying in battle those two foremost of car-warriors, viz., Bhishma along with his followers and Drona also, O grandson of Sini, I will gladden Dhananjaya, and the king, and Bhima, and the twin Aswins. And slaying all the sons of Dhritarashtra and all those foremost of kings who have embraced their side, I will joyfully furnish king Ajatasatru with a kingdom today.' Saying this, Vasudeva's son, abandoning (the reins of) the steeds, jumped down from the car, whirling with his (right) arm his discus of beautiful nave with edge sharp as a razor, effulgent as the sun and possessed of force equal to that of a thousand bolts of heaven. And making the earth tremble under his tread, the high-souled Krishna rushed impetuously towards Bhishma. And that grinder of foes, the younger brother of the chief of the gods, excited with wrath, rushed towards Bhishma staying in the midst of his troops, like a lion from desire of slaying upon a prince of elephants blinded with fury and staying proudly for the attack. And the end of his yellow garments waving in the air looked like a cloud charged with lightning in the sky. And that lotus of a discus called Sudarsana, having for its stalk the beautiful arm of Saurin, looked as beautiful as the primeval lotus, bright as the morning sun, which sprung from the navel of Narayana. And Krishna's wrath was the morning sun that caused that lotus to blow. And the beautiful leaves of that lotus were as sharp as the edge of a razor. And Krishna's body was the beautiful lake, and his (right) arm the stalk springing therefrom, upon which that lotus shone. And beholding the younger brother of Mahendra, excited with wrath and roaring loudly and armed with that discus, all creatures set out a loud wail, thinking that the destruction of the Kurus was at hand. And armed with his discus Vasudeva looked like the Samvarta fire that appears at the end of the Yuga for consuming the world. And the preceptor of the universe blazed up like a fierce comet risen for consuming all creatures. And beholding that foremost of bipeds, that divine personage, advancing armed with the discus, Santanu's son stationed on his car, bow and arrow in hand, fearlessly said, 'Come, Come, O Lord of the gods, O thou that hast the universe for thy abode. I bow to thee, O thou that art armed with mace, sword and Saranga. O lord of the universe, forcibly throw me down from this excellent car, O thou that art the refuge of all creatures in this battle. Slain here by thee, O Krishna, great will be my good fortune both in this world and the next. Great is the respect thou payest me, O Lord of the Vrishnis and the Andhakas. My dignity will be celebrated in the three worlds.' Hearing these words of Santanu's son, Krishna rushing impetuously towards him said, 'Thou art the root of this great slaughter on earth. Thou wilt behold Duryodhana slain to-day. A wise minister who treadeth in the path of righteousness should restrain a king that is addicted to the evil of gambling. That wretch again of his race who transgresseth duty should be abandoned as one whose intelligence hath been misdirected by destiny.' — The royal Bhishma, hearing these words, replied unto the chief of the Yadus, saying,— 'Destiny is all powerful. The Yadus, for their benefit, had abandoned Kansa. I said this to the king (Dhritarashtra) but he minded it not. The listener that hath no benefit to receive becometh, for (his own) misery, of perverted understanding through (the influence of destiny).' Meanwhile, jumping down from his car, Partha, himself of massive and long arms, quickly ran on foot after that chief of Yadu's race possessed of massive and long arms, and seized him by his two hands. That first of all gods devoted in self, Krishna, was excited with rage. And therefore, though thus seized, Vishnu forcibly dragged Jishnu after him, like a tempest bearing away a single tree. The high-souled Partha, however, seizing them with great force his legs as he was proceeding at a quick pace towards Bhishma, succeeded, O king, in stopping him with difficulty at the tenth step. And when Krishna stopped, decked as he was with a beautiful garland of gold, cheerfully bowed down to him and said, 'Quell this wrath of thine. Thou art the refuge of the Pandavas, O Kesava. I swear, O Kesava, by my sons and uterine brothers that I will not withdraw from the acts to which I have pledged myself. O younger brother of Indra, at thy command I will certainly annihilate the Kurus.' Hearing that promise and oath of his, Janardana became gratified. And ever engaged as he was in doing what was agreeable to Arjuna — that best of the Kurus. — he once more, discus on arm, mounted on his car. And that slayer of foes once more took up those reins (that he had abandoned), and taking up his conch called Panchajanya, Saurin filled all the points of the compass and the welkin with its blare. And thereupon beholding Krishna decked with necklace and Angada and ear-rings, with curved eye-lashes smeared with dust, and with teeth of perfect whiteness, once more take up his conch the Kuru heroes uttered a loud cry. And the sound of cymbals and drums and kettle-drums, and the rattle of car-wheels and the noise of smaller drums, mingling with those leonine shouts, set forth from all the ranks of the Kurus, became a fierce uproar. And the twang of Partha's Gandiva, resembling the roll of the thunder, filled the welkin and all the quarters. And shot from the bow of Pandu's son, bright and blazing shafts proceeded in all directions. Then the Kuru king, with a large force, and with Bhishma and Bhurisravas also, arrow in hand,

and resembling a comet risen for consuming a constellation, rushed against him. And Bhurisravas hurled at Arjuna seven javelins furnished with wings of gold, and Duryodhana a lance of fierce impetuosity, and Salya a mace, and Santanu’s son a dart. Thereupon, Arjuna, baffling with seven shafts the seven javelins, fleet as arrows, shot by Bhurisravas, cut off with another keen-edged shaft the lance hurled from Duryodhana’s arm. And the blazing dart coming towards him — effulgent as lightning — hurled by Santanu’s son, and the mace hurled from the arm of the ruler of the Madras, that hero cut off with two (other) shafts. Then drawing with his two hands and with great force his beautiful bow Gandiva of immeasurable energy, he invoked with proper mantras the highly wonderful and terrible Mahendra weapon and caused it to appear in the welkin. And with that mighty weapon producing profuse showers of arrows endued with the effulgence of the blazing fire, that high-souled and mighty bowman, decked with diadem and garland of gold, checked the entire Kaurava host. And those shafts from Partha’s bow, cutting off the arms, bows, standard-tops, and cars, penetrated into the bodies of the kings and of the huge elephants and steeds of the foe. And filling the cardinal and the subsidiary directions with those sharp and terrible shafts of his, Pritha’s son decked with diadem and garland of gold, agitated the hearts of his foes by means of the twang of Gandiva. And in that awful passage at arms, the blare of conches and beat of drums and the deep rattle of cars were all silenced by the twang of Gandiva. And ascertaining that twang to be of Gandiva, king Virata and other heroes among men, and the brave Drupada, the king of the Panchalas, all proceeded to that spot with undepressed hearts. And all thy combatants stood, struck with fear, each at the spot where he heard that twang of Gandiva. And none amongst them ventured to proceed to that place whence that sound was heard. And in that awful slaughter of kings, heroic combatants were slain and car-warriors with those that guided their cars. And elephants with resplendent housings of gold and gorgeous standards (on their backs), afflicted with broad-headed shafts falling upon them, suddenly fell down, deprived of life and their bodies mangled by Kiritin. And forcibly struck by Partha with his winged arrows of great impetuosity and broad-headed shafts of keen edge and points, the standards of innumerable kings stationed at the heads of their yantras and Indrajalas were cut off.[372] And bands of infantry and car-warriors, in that battle, and steeds and elephants, fell fast on the field, their limbs paralysed, or themselves speedily deprived of life, affected by Dhananjaya with those shafts. And, O king, many were the warriors who in that terrible conflict had their coats of mail and bodies cut through by that mighty weapon called after the name of Indra. And with those terrible and sharp shafts of his, Kiritin caused an awful river to run on the field of battle, having for its waters the blood flowing from the mangled bodies of the combatants and having for its froth their fat. And its current was broad and ran fiercely. And the bodies of elephants and steeds despatched to the other world formed its banks. And its mire consisted of the entrails, the marrow, and the flesh of human beings, and prodigious Rakshasas formed the (tall) trees (standing on its banks). And the crowns of human heads in profusion, covered with hair, formed its (floating) mess, and heaps of human bodies, forming its sandbanks, caused the current to flow in a thousand directions. And the coats of mail strewn all over formed its hard pebbles. And its banks were infested by large number of jackals and wolves and cranes and vultures and crowds of Rakshasas, and packs of hyenas. And they that were alive beheld that terrible river of current consisting of fat, marrow, and blood, caused by the arrowy showers of Arjuna — that embodiment of (man's) cruelty — to look like the great Vaitarani.[373] And beholding the foremost warriors of that army of the Kurus thus slain by Phalguni, the Chedis, the Panchalas, the Kurushas, the Matsyas, and all the combatants of the Pandava side, those foremost of men, elated with victory, together set up a loud shout for frightening the Kaurava warriors. And they uttered that cry indicative of victory, beholding the foremost combatants of the (Kuru) army, the very troops protected by mighty leaders of divisions, thus slain by Kiritin, that terror of foes, who frightened them like a lion frightening herds of smaller animals. And then the bearer of Gandiva himself, and Janardana both filled with delight, uttered loud roars. And the Kurus, with Bhishma, and Drona and Duryodhana and Valhika, exceedingly mangled by the weapons (of Arjuna), beholding the sun withdraw his rays, and seeing also that awful and irresistible weapon called after the name of Indra spread out and causing (as it were) the end of the Yuga to appear, withdraw their forces for the nightly rest. And that foremost of men, Dhananjaya also, having achieved a great feat and won great renown by crushing his foes, and beholding the sun assume a red hue and the evening twilight to set in, and having completed his work, retired with his uterine brothers to the camp for nightly rest. Then when darkness was about to set in, there arose among the Kuru troops a great and terrible uproar. And all said, ‘In today’s battle Arjuna hath slain ten thousand car-warriors, and full seven hundred elephants. And all the westerners, and the diverse tribes of the Sauviras, and the Kshudrakas and the Malavas, have all been slain. The feat achieved by Dhananjaya is a mighty one. None else is competent to achieve it. Srutayush, the ruler of the Amvashtas, and Durmarshana, and Chitrasena, and Drona, and Kripa, and the ruler of the Sindhus, and Valhika, and Bhurisravas, and Salya, and Sala, O king, and other warriors by hundreds united together, along with Bhishma himself, have in battle, by the prowess of his own arms, been vanquished today by the angry son of Pritha, viz., Kiritin, that one mighty car-warrior in the world.’ Talking thus, O Bharata, all the warriors of thy side went to their tents from the field of battle. And all the combatants of the Kuru army frightened by Kiritin, then entered their tents illumined by thousands of torches, and beautified by innumerable lamps.”

SECTION LX

Sanjaya said,— “When the night passed away, O Bharata, the high-souled Bhishma, with wrath engendered, supported by a large force, and stationed at the head of the Bharata army, proceeded against the foe. And Drona and Duryodhana and Valhika, and also Durmarshana and Chitrasena, the mighty Jayadratha, and other royal warriors, supported by large divisions accompanied, surrounding him all sides. And surrounded by those great and mighty car-warriors endued with great prowess and energy, O king, he shone, O best of monarchs, in the midst of those foremost of royal warriors, like the chief of the celestials in the midst of the gods. And the magnificent standards on the backs of the elephants stationed in front of those ranks, of diverse colours, viz., red, yellow, black and brown, waving in the air, looked exceedingly beautiful. And that army with the royal son of Santanu and other mighty car-warriors and with elephants and steeds, looked resplendent like a mass of clouds charged with lightning, or like the firmament, in the season of rains, with gathering clouds.[374] And then the fierce army of the Kurus, bent on battle and protected by Santanu’s son, rushed impetuously towards Arjuna like the fierce current of the ocean-going Ganga.[375] Pervaded by diverse kinds of forces possessed of great strength, and having in its wings elephants, steeds, infantry, and cars in profusion, that array the high-souled (Arjuna) having the prince of apes on his banner beheld from a distance to resemble a mighty mass of clouds.[376] That high-souled hero, that bull among men, upon his car furnished with tall standard and unto which were yoked white steeds, at the head of his (own) division and surrounded by a mighty force, proceeded against the whole hostile army. And all the Kauravas with thy sons, beholding that ape-bannered (warrior) with his excellent standard and handsome car-shaft wrapped (in costly cover), accompanied by that bull of

Yadu’s race, his charioteer in battle, were filled with dismay. And thy army beheld that best of arrays, which was protected by that mighty car-warrior of the world, viz., Kiritin, with weapons upraised to have at each of its corners four thousand elephants. Like the array which was formed on the day before by that best of Kurus viz., king Yudhishthira the just, and like of which had never been seen or heard before by human beings, was this one of today (that the Pandavas formed). Then on the field of battle thousands of drums were loudly beaten, and there arose from all the divisions the loud blare of conches and the notes of trumpets and many leonine shouts. Then (innumerable) bows of loud twang, stretched by heroic warriors with shaft fixed on the bowstrings, and the blare of conches, silenced that uproar of drums and cymbals. And the entire welkin filled with that blare of conches was diffused with an earthly dust that made it wonderful to behold. And with that dust the sky looked as if a vast canopy were spread overhead. And beholding that canopy the brave warriors all rushed impetuously (to battle). And car-warriors, struck by car-warriors, were overthrown with charioteers, steeds, cars, and standards. And elephants, struck by elephants, fell down, and foot-soldiers struck by foot-soldiers. And rushing horsemen, struck down by rushing horsemen with lances and swords, fell down with frightful countenances. And all this seemed exceedingly wonderful. And excellent shields decked with golden stars and possessed of solar effulgence, broken by (strokes of) battle-axes, lances and swords dropped on the field.[377] And many car-warriors mangled and bruised by the tusks and the strong trunks of elephants, fell down with their charioteers. And many bulls among car-warriors struck by bulls among car-warriors with their shafts, fell down on the ground. And many persons hearing the wails of horsemen and foot-soldiers struck with the tusks and other limbs of elephants or crushed by the impetus of those huge creatures rushing in close ranks, fell down on the field of battle.[378]

“Then when cavalry and foot-soldiers were falling fast, and elephants and steeds and cars were flying away in fear, Bhishma, surrounded by many mighty car-warriors, obtained sight of him who had the prince of apes on his standard. And the palmyra-bannered warrior, *viz.* the son of Santanu, having five palmyras on his standard, then rushed against the diadem-decked (Arjuna) whose car, in consequence of the fleetness of the excellent steeds attached to it was endued with wonderful energy and which blazed like the very lightning in consequence of the energy of his mighty weapons. And so against that son of Indra who was like unto Indra himself, rushed many (other) warriors headed by Drona and Kripa and Salya and Vivinsati and Duryodhana and also Somadatta's son, O king. Then the heroic Abhimanyu, the son of Arjuna, conversant with all weapons and cased in a handsome and golden coat of mail, rushing out of the ranks, quickly proceeded against all those warriors. And that son of Krishna of feats incapable of being borne, baffling the mighty weapons of all those warriors of great strength, looked resplendent like the adorable Agni himself, on the sacrificial altar, of blazing flames, invoked with high mantras. Then Bhishma of mighty energy, creating in that battle a very river whose waters were the blood of foes, and quickly avoiding Subhadra's son, encountered that mighty car-warrior, viz., Partha himself. Then Arjuna decked with diadem and garlands with his Gandiva of wonderful mien and twang loud as the roar of the thunder, shooting showers of arrows, baffled that shower of mighty weapons (shot by Bhishma). And that high-souled warrior having the prince of apes on his banner, of feats incapable of being borne, then poured in return upon Bhishma, that best of all wielders of bows a shower of sharp-edged arrows and polished shafts of broad heads. And so thy troops also beheld that shower of mighty weapons shot by him who had the prince of apes on his banner, opposed and dispersed by Bhishma like the maker of day dispelling (the gloom of night). And the Kurus and the Srinjayas, and all the people there, beheld that single combat between those two foremost of men, viz., Bhishma and Dhananjaya, proceeding thus steadily and thus distinguished by the terrible twang of the bows of both."

SECTION LXI

Sanjaya said, "And Drona's son, and Bhurisravas, and Chitrasena, O sire, and the son of Samyamani also, all fought with Subhadra's son. And while fighting alone with five tigers among men, people beheld him possessed of exceeding energy, like a young lion fighting with five elephants. And no one among them equalled Krishna's son in sureness of aim, in bravery, in prowess, in lightness of hand or in knowledge of weapons. And beholding his son, that chastiser of foes thus struggling and displaying his prowess in battle, Partha set up a leonine roar. And seeing thy grandson, O king, thus afflicting thy host, thy warriors, O monarch, surrounded him on all sides. Then that smiter of foes, the son of Subhadra, depending upon his prowess and might, advanced with undepressed heart against the Dhartarashtra host. And while battling with the foe in that conflict, his mighty bow endued with the effulgence of the sun, was seen by all to be incessantly stretched for striking. And piercing the son of Drona with one shaft, and Salya with five, he overthrew the standard of Samyamani's son with eight shafts. And with another sharp-edged arrow he cut off the mighty dart of golden staff, resembling a snake, that was hurled at him by Somadatta's son. And the heir of Arjuna, baffling in the very sight of Salya, his hundreds of terrible shafts, slew his four steeds. Thereupon Bhurisravas, and Salya, and Drona's son and Samyamani, and Sala struck with the fear at the strength of arms displayed by Krishna's son could not stay before him. Then, O great king, the Trigartas and the Madras, with the Kekayas, numbering five and twenty thousand urged by thy son, all of whom were foremost of men accomplished in the science of arms and who were incapable of defeat by foes in battle, surrounded Kiritin with his son for slaying them both. Then, O king, that vanquisher of foes, the commander of the Pandava army, the prince of the

Panchalas, beheld the cars of the father and the son (thus) surrounded (by the foe). Supported by many thousands of elephants and cars, and by hundred thousands of cavalry and infantry, and stretching his bow in great wrath he advanced against that division of the Madras and the Kekayas, O chastiser of foes, leading his troops with him. And that division (of the Pandava army), protected by that renowned and firm bowman, and consisting of cars, elephants, and cavalry, looked resplendent as it advanced for the encounter. And while proceeding towards Arjuna, that perpetuator of Panchala's race struck Saradwat's son on his shoulder-joint with three arrows. And piercing the Madrakas then with ten sharp shafts, he speedily slew the protector of Kritavarman's rear. And that chastiser of foes then, with a shaft of broad head, slew Damana, the heir of the high-souled Paurava. Then the son of Samyamani pierced the Panchala prince incapable of defeat in the battle with ten shafts, and his charioteer also with ten shafts. Then that mighty bowman, (thus) severely pierced, licked with his tongue the corners of his mouth, and cut off his enemy's bow with a broad-headed shaft of excessive sharpness. And soon the prince of Panchala afflicted his foe with five and twenty arrows, and then slew his steeds, O king, and then both the protectors of his wings. Then, O bull of Bharata's race, Samyamani's son, standing on that car whose steeds were slain, looked at the son of the renowned king of the Panchalas. Then taking up a terrible scimitar of the best kind, made of steel, Samyamani's son walking on foot, approached Drupada's son staying on his car. And the Pandavas, soldiers and Dhrishtadyumna also of Prishata's race beheld him coming like a wave and resembling a snake fallen from the skies. And he whirled his sword and looked like the sun and advanced with the tread of an infuriate elephant. The prince of Panchala then, excited with rage, quickly taking up a mace, smashed the head of Samyamani's son thus advancing towards him, sharp-edged scimitar in grasp and shield in hand, as soon as the latter, having crossed the shooting distance, was near enough to his adversary's car. And then, O king, while falling down deprived of life, his blazing scimitar and shield, loosened from his grasp, fell down with his body on the ground. And the high-souled son of the Panchala king, of terrible prowess, having slain his foe with his mace, won great renown. And when that prince, that mighty car-warrior and great bowman, was (thus) slain, loud cries of oh and alas arose among thy troops, O sire. Then Samyamani, excited with rage upon beholding his own son slain, impetuously rushed towards the prince of Panchala who was incapable of defeat in battle. And all the kings of both the Kuru and the Pandava armies beheld those two princes and foremost of car-warriors engaged in battle. Then that slayer of hostile heroes Samyamani, excited with wrath, struck Prishata's son with three shafts like (the conductor of an elephant striking) a mighty elephant with hooks. And so Salya also, that ornament of assemblies, excited with wrath, struck the heroic son of Prishata on his breast. And then commenced (another) battle (there)."

SECTION LXII

DHRITARASHTRA SAID,— "I regard destiny to be superior to exertion, O Sanjaya, inasmuch as the army of my son is continually slaughtered by the army of the Pandavas. Thou always speakest, O suta, of my troops as being slaughtered, and thou always speakest of the Pandavas as both unslain and cheerful. Indeed, O Sanjaya, thou speakest of mine as deprived of manliness, felled and falling, and slaughtered, although they are battling to the best of their powers and striving hard for victory. Thou always speakest to me of the Pandavas as obtaining victory and mine as becoming weaker and weaker. O child, I am incessantly hearing of countless cause of unbearable and poignant grief on account of Duryodhana's doing. I do not see, O Sanjaya, the means by which the Pandavas may be weakened and sons of mine may obtain the victory in battle."

Sanjaya said, "This mighty evil hath proceeded from thee, O king. Listen now with patience to the great slaughter of men, elephants, steeds and car-warriors. Dhrishtadyumna, afflicted by Salya with nine shafts, afflicted in return the ruler of Madras with many shafts made of steel. And then we beheld the prowess of Prishata's son to be highly wonderful inasmuch as he speedily checked Salya that ornament of assemblies. The battle between them lasted for only a short space of time. While angrily engaged in combat, none beheld even a moment's rest taken by any of them. Then, O king, Salya in that battle cut off Dhrishtadyumna's bow with a broad-headed shaft of sharp edge and excellent temper. And he also covered him, O Bharata, with a shower of arrows like rain charged clouds pouring their drops on the mountain breast during the season of rains. And while Dhrishtadyumna was being thus afflicted, Abhimanyu, excited with wrath, rushed impetuously towards the car of the ruler of the Madras. Then the wrathful son of Krishna, of immeasurable soul, obtaining the car of the ruler of the Madras (within shooting distance), pierced Artayani with three sharp shafts.[379] Then the warriors of thy army, O king, desirous of opposing the son of Arjuna in battle, speedily surrounded the car of the ruler of Madras. And Duryodhana, and Vikarna, and Dussasana, and Vivinsati and Durmarshana, and Dussala, and Chitrasena, and Durmukha, and Satyabrata, blessed be thou, and Purumitra, O Bharata, — these, protecting the car of the ruler of the Madras, stationed themselves there. Then Bhimasena, excited with wrath, and Dhrishtadyumna of Prishata's race, and the five sons of Draupadi, and Abhimanyu, and the twin sons of Madri and Pandu, — these ten opposed those ten warriors of the Dhritarashtra army shooting, O king, diverse kinds of weapons. And they approached and encountered one another in battle desirous of slaying one another, in consequence, O king, of thy wicked policy. And when those ten car-warriors, excited with wrath, engaged with the ten others in that awful battle, the other car-warriors of both thy army and of the foe all stood as spectators. And those mighty car-warriors, shooting diverse kinds of weapons and roaring at one another, smote one another fiercely. With wrath engendered in their breasts, desirous of slaying one another, they uttered fierce shouts, challenging one another. And jealous of one another, O king, those kinsfolk united together, encountered one another wrathfully, shooting mighty weapons. And wonderful to say, Duryodhana, excited with rage, pierced Dhrishtadyumna in that battle with four sharp shafts. And Durmarshana pierced him with twenty, and Chitrasena with five, and Durmukha with nine, and Dussaha with seven, and Vivinsati with five, and Dussasana with three shafts. Then, O great king, that scorcher of foes, viz., Prishata's son, pierced each of them in return with five and twenty shafts, displaying his lightness of hand. And Abhimanyu, O Bharata, pierced Satyavrata and Purumitra each with ten shafts. Then the son of Madri, those delighters of their mother, covered their uncle with showers of sharp arrows. And all this seemed wonderful. Then, O monarch, Salya covered his nephews, those two foremost of car-warriors desirous of counteracting their uncle's feats, with arrows, but the sons of Madri wavered not. Then the mighty

Bhimasena, the son of Pandu, beholding Duryodhana and desirous of ending the strife, took up his mace. And beholding the mighty-armed Bhimasena with upraised mace and looking like the crested Kailasa mount, thy sons fled away in terror. Duryodhana, however, excited with wrath, urged the Magadha division consisting of ten thousand elephants of great activity. Accompanied by that elephant division and placing the ruler of Magadha before him, king Duryodhana advanced towards Bhimasena. Beholding that elephant division advancing towards him, Vrikodara, mace in hand, jumped down from his car, uttering a loud roar like that of a lion. And armed with that mighty mace which was endued with great weight and strength of adamant, he rushed towards that elephant division, like the Destroyer himself with wide open mouth. And the mighty-armed Bhimasena endued with great strength, slaying elephants with his mace, wandered over the field, like the slayer of Vritra among the Danava host. And with the loud shouts of the roaring Bhima, shouts that made the mind and the heart to tremble with fear, the elephants, crouching close, lost all power of motion. Then the sons of Draupadi, and that mighty car-warrior, the son of Subhadra, and Nakula and Sahadeva, and Dhrishtadyumna of Prishata's race, protecting Bhima's rear, rushed behind him, checking all by scattering their arrowy showers like the very clouds pouring rain on the mountain breast. And those Pandava warriors struck off the heads of their foes battling from the backs of elephants, with well-tempered and keen-edged shafts of diverse forms.[380] And the heads (of elephant-riders), and arms decked with ornaments, and hands with iron-hooks in grasp, falling fast, resembled a stony shower. And the headless trunks of elephant-riders on the necks of the beasts they rode, looked like headless trees on mountain summits. And we beheld mighty elephants felled and falling, slain by Dhrishtadyumna, the high-souled son of Prishata. Then the ruler of the Magadhas, in that battle, urged his elephant resembling Airavata himself, towards the car of Subhadra's son. Beholding that mighty elephant advancing towards him, that slayer of hostile heroes, the brave son of Subhadra, slew it with a single shaft. And when the ruler of the Magadhas was thus deprived of his elephant, that conqueror of hostile cities viz., the son of Krishna, then struck off that king's head with a broad-headed shaft with silver wings. And Bhimasena, the son of Pandu, having penetrated that elephant division, began to wander over the field, crushing those beasts around him like Indra himself crushing the mountains. And we beheld elephants slain in that battle by Bhimasena, each with only one stroke (of his mace), like hills riven by thunder. And many elephants, huge as hills, were slain there, having their tusks broken or temples, or bones, or backs, or frontal globes. And others, O king, deprived of life, lay there with foaming mouths. And many mighty elephants, with frontal globes completely smashed, vomited large quantities of blood. And some, from fear, laid themselves down on the ground like (so many) hillocks. And smeared with the fat and blood (of elephants) and almost bathed in their marrow, Bhima wandered over the field like the Destroyer himself, club in hand. And Vrikodara, whirling that mace of his which was wet with the blood of elephants, became terrible and awful to behold, like the wielder of Pinaka armed with Pinaka.[381] And those huge tuskers, while (thus) crushed by the angry Bhima, suddenly fled away, afflicted, crushing thy own ranks. And these mighty bowmen and car-warriors, headed by Subhadra's son (all the while) protected that battling hero whirling his gory mace[382] wet with the blood of elephants, like the celestials protecting the wielder of the thunder-bolt. Of terrible soul, Bhimasena then looked like the Destroyer himself. Indeed, O Bharata, putting forth his strength on all sides, mace in arms, we beheld Bhimasena then to resemble Sankara himself dancing (at the end of the Yuga), and his fierce, heavy, and sounding mace to resemble the club of Yama and possessed of the sound of Indra's bolt. And that gory mace of his, smeared with marrow and hair, resembled (also) the angry Rudra's Pinaka while he is engaged in destroying all creatures. As a herdsman chastises his herd of cattle with a goad, so did Bhima smite that elephant division with that mace of his. And while thus slaughtered by Bhima with his mace and with shafts (by those that protected his rear), the elephants ran on all sides, crushing the cars of thy own army. Then driving away those elephants from the field like a mighty wind driving away masses of clouds, Bhima stood there like wielder of the trident on a crematorium."

SECTION LXIII

Sanjaya said, “When that elephant division was exterminated, thy son Duryodhana urged his entire army, commanding the warriors to slay Bhimasena. Then the entire army at the command of thy son, rushed towards Bhimasena who was uttering fierce shouts. That vast and unlimited host difficult of being borne by the very gods, incapable of being crossed like the surging sea on the day of full moon or new moon, abounding with cars, elephants, and steeds, resounding with the blare of conches and the beat of drums, numbering untold foot-soldiers and car-warriors, and shrouded by the dust (raised), that very sea of hostile troops incapable of being agitated, thus coming towards him, Bhimasena checked in battle, O king, like the bank resisting the ocean. That feat, O king, which we beheld, of Bhimasena the high-souled son of Pandu, was exceedingly wonderful and superhuman. With his mace, he fearlessly checked all those kings angrily rushing towards him, with their steeds and cars and elephants. Checking that vast force with mace, that foremost of mighty men, Bhima, stood in that fierce melee, immovable as the mountain Meru. And in that dreadful, fierce, and terrific encounter his brother and sons and Dhrishtadyumna of Prishata’s race, and the sons of Draupadi and Abhimanyu, and the unvanquished Sikhandin — these mighty warriors, — did not abandon him from fear. Taking up his massive and weighty mace made of Saika iron, he rushed towards the warriors of thy army like the Destroyer himself, armed with his club. And pressing crowds of cars and crowds of horsemen down into the earth, Bhima wandered over the field like the fire at the end of the Yuga. And Pandu’s son of infinite prowess crushing crowds of cars with the impetus of his thighs and slaying thy warriors in battle, wandered like the Destroyer himself at the end of the Yuga. And he began to grind thy troops with the greatest ease like an elephant crushing a forest of reeds. And dragging car-warriors down from their cars, and warriors fighting from the backs of heroes, and foot soldiers as they stood on the ground, in the army of thy son, the mighty-armed Bhimasena slew them all with his mace like the wind crushing trees by its force. And that mace of his, slaying elephants and steeds, became smeared with fat, marrow, flesh, and blood, and looked exceedingly terrible. And with the bodies of slain men and cavalry lying scattered about, the field of battle wore the appearance of the abode of Yama. And the terrible and slaughtering mace of Bhimasena, resembling the fierce bludgeon of Death and endued with the effulgence of Indra's bolt, looked like Pinaka of the angry Rudra while destroying living creatures. Indeed, that mace of the high-souled son of Kunti, who was slaying all around, looked fiercely resplendent like the bludgeon of the Destroyer himself at the time of the universal dissolution. And beholding him thus routing that large army repeatedly and advancing like Death's self, all the warriors became cheerless. Withersoever the son of Pandu, raising his mace, cast his eyes, in consequence of his look alone, O Bharata, all the troops there seemed to melt away. Beholding Vrikodara of terrible deeds, thus routing the army and unvanquished by even so large a force and devouring the (hostile) division like the Destroyer himself with wide-open mouth, Bhimasena speedily came towards him, on his car of solar effulgence and rattle loud as that of the clouds, (shrouding the welkin) with his arrowy showers like a vapoury canopy charged with rain. Then the mighty-armed Bhimasena, beholding Bhishma thus advancing like the Destroyer himself with wide-open mouth, rushed towards him, excited with wrath. At that moment, that foremost hero of Sini's race viz., Satyaki of sure aim, fell upon the grandsire, slaying his enemies (along the way) with his firm bow and causing thy son's army to tremble. And all the combatants who belonged to thy army were then, O Bharata, unable to impede the progress of that hero thus advancing with his steeds of silvery hue and scattering his sharp shafts furnished with handsome wings. At that time the Rakshasa Alamvusha (only) succeeded in piercing him with ten shafts. But piercing Alamvusha in return with four shafts, the grandson of Sini proceeded on his car. Beholding that hero of Vrishni's race thus advancing and rolling (as it were) through the very midst of his enemies, and checking (as he proceeded) the foremost of Kuru warriors, and repeatedly uttering loud shouts in that battle, thy warriors then like masses of clouds pouring rain in torrents on the mountain breast, showered their arrowy downpours on him. They were, however, incapable of impeding the progress of that hero who looked like the noon-day sun in his glory. And there was none who was not then cheerless, save Somadatta's son, O king, and Bhurisravas, the son of Somadatta, O Bharata, beholding the car-warriors of his own side driven away, rushed against Satyaki from desire of battle, taking up his bow of fierce impetus."

SECTION LXIV

Sanjaya said, “Then, O king, Bhurisravas, excited with great wrath, pierced Satyaki with nine arrows like the conductor of an elephant piercing an elephant with the iron hook. Satyaki also, of immeasurable soul, in the very sight of all the troops, pierced the Kaurava warrior with nine shafts. Then king Duryodhana, accompanied by his uterine brothers, surrounded Somadatta’s son thus striving in battle. Similarly the Pandavas also, of great energy, quickly surrounding Satyaki in that battle took up their positions around him. And Bhimasena, excited with wrath, and with mace upraised, O Bharata, encountered all thy sons headed by Duryodhana. With many thousands of cars, and excited with wrath and vindictiveness, thy son Nandaka pierced Bhimasena of great might with keen-edged and sharp-pointed shafts whetted on stone and winged with the feathers of the kanka bird. Then Duryodhana, O king, in that great battle, excited with wrath, struck Bhimasena in the breast with nine shafts. Then the mighty-armed Bhima of great strength mounted on his own excellent car and addressing (his charioteer) Visoka, said, ‘These heroic and mighty sons of Dhritarashtra, all great car-warriors, are exceedingly angry with me and desirous of slaying me in battle. I will slay all these today in thy sight, without doubt. Therefore, O charioteer, guide my steed in battle with care.’ Having said this, O monarch, Pritha’s son pierced thy son with sharp-pointed arrows decked with gold. And he pierced Nandaka in return with three arrows between his two breasts. Then Duryodhana having pierced the mighty Bhima with six arrows pierced Visoka in return with three other sharp arrows. And Duryodhana, O king, as if smiling the while, with three other sharp arrows cut off at the grasp the resplendent bow of Bhima in that battle. Bhima then, that bull among men, beholding his charioteer Visoka afflicted, in that conflict, with sharp shafts by thy son armed with the bow, and unable to bear it, drew another excellent bow, excited with wrath, for the destruction of thy son, O monarch. And excited with great wrath, he also took up an arrow with horse-shoe head and furnished with excellent wings. And with that (arrow) Bhima cut off the excellent bow of the king. Then thy son, excited to the highest pitch of fury, leaving that broken bow aside, speedily took up another that was tougher. And aiming a terrible shaft blazing as Death's rod, the Kuru king, excited with rage struck Bhimasena between his two breasts. Deeply pierced therewith, and greatly pained, he sat down on the terrace of his car. And while seated on the terrace of his car, he swooned away. Beholding Bhima thus unmanned, the illustrious and mighty car-warriors of the Pandava army, headed by Abhimanyu could not bear it. And those warriors then, with great steadiness, showered on thy sons' head a thick down-pour of fierce shafts. Then the mighty Bhimasena, regaining consciousness, pierced Duryodhana at first with those shafts and then with five. And that mighty bowman the son of Pandu then pierced Salya with five and twenty shafts furnished with golden wings. And pierced therewith, Salya was borne away from the battle. Then thy fourteen sons, viz., Senapati, Sushena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Viravahu, Aolupa, Durmukha, Dushpradarsha, Vivitsu, Vikata, and Sama, then encountered Bhimasena in battle. United together they rushed against Bhimasena, and with eyes red in wrath, showering countless arrows, they pierced him deeply. Then the heroic and mighty Bhimasena of strong arms, beholding thy sons, licking the corners of his mouth like a wolf in the midst of smaller creatures, fell upon them with the impetuosity of Garuda. And the son of Pandu then cut off the head of Senapati with a shaft having a horse-shoe head. And with delighted soul and laughing the while, that mighty-armed warrior, piercing Jalasandha with three arrows, despatched him to Yama's abode. And next, smiting Sushena, he sent him to the presence of Death's self. And with a single broad-headed shaft he felled on the ground the head, handsome as the moon, of Ugra, decked with turban and adorned with ear-rings. And in that battle, Pandu's son Bhima, with seventy shafts, despatched Viravahu to the other world with his steeds and standard and charioteer. And smiling the while, O king, Bhimasena quickly despatched both the brothers Bhima and Bhimaratha also to Yama's abode. And then in that great battle in the very sight of all the troops, with an arrow of horse-shoe head Bhima despatched Sulochana also to Death's domain. Then the rest of thy sons that were there, O king, beholding the prowess of Bhimasena and while thus being struck by that illustrious warrior, all fled from battle from fear of Bhima. Then Santanu's son, addressing all the mighty car-warriors (of his army) said, 'That fierce bowman, Bhima, excited with wrath in battle, is slaying the mighty sons of Dhritarashtra and other heroic car-warriors united together, whatever their knowledge of weapons, and whatever their bravery. Therefore, seize ye all that son of Pandu'. Thus addressed, all the troops of the Dhritarashtra army, excited with rage, rushed towards Bhimasena endued with great might. And Bhagadatta, O king, on his elephant of rent temples, suddenly rushed thither where Bhimasena was stationed. And thither to the combat, he shrouded Bhima with his shafts whetted on stone so as to make him completely invisible, like the clouds covering the sun. Those mighty car-warriors, however, (of the Pandava army), relying on the prowess of their own arms, could not bear that shrouding of Bhima (with the arrowy showers of Bhagadatta). They, therefore, surrounding Bhagadatta on all sides, poured on him their arrowy down-pours. And they pierced his elephant also with showers of shafts. And struck by all those mighty car-warriors with showers of fierce shafts of diverse kinds that elephant, O king, of the ruler of the Pragjyotishas with blood trickling down his body, became beautiful to behold on the field of battle like a mass of clouds tinged with the rays of the sun. And that elephant with temporal juice trickling down urged by Bhagadatta, like the Destroyer, ran with double his former speed, shaking the very earth with his tread. Then all those mighty car-warriors, beholding that terrible mien of the animal, and regarding it irresistible, became cheerless. Then king Bhagadatta, that tiger among men, excited with rage, struck Bhimasena between his two breasts with a straight shaft. Deeply pierced by the king with that shaft, that great bowman and mighty car-warrior, with limbs deprived of sensation in consequence of a swoon, sat down on his car, holding his flagstaff.

And beholding those mighty car-warriors terrified and Bhimasena in a swoon, Bhagadatta of great prowess uttered a loud roar. Then, O king, that terrible Rakshasa Ghatotkacha, beholding Bhima in that state, became excited with rage and there and then disappeared from the view. And creating a terrible illusion enhancing the fears of the timid, he reappeared in a moment assuming a fierce form. Himself riding on an Airavata created by his powers of illusion, the other Dik-elephants, viz., Anjana, Vamana, and Mahapadma of blazing glory, followed him. And those three mighty elephants, ridden by Rakshasas, were of huge form, with juice profusely trickling down in three lines, and endued with great speed and prowess. Then Ghatotkacha urged his own elephant to battle, desirous, O chastiser of foes, of slaying Bhagadatta with his elephant. And those other elephants, excited with fury and each endued with four tusks, urged by Rakshasas of great strength, fell from all sides upon Bhagadatta's elephant and afflicted him with their tusks. And the elephant of Bhagadatta, thus afflicted by those elephants, (already) struck with arrows and feeling great pain, uttered loud cries that resembled the thunder of Indra. And hearing those terrible and loud cries of that roaring elephant, Bhishma, addressing Drona, Suyodhana and all the kings, said, 'The mighty bowman Bhagadatta is battling with the wicked-souled son of Hidimva, and hath fallen into great distress. That Rakshasa is of huge form, and the king also is very wrathful. Engaged in battle, they would certainly prove each other's death. Loud shouts were also heard of the rejoicing Pandavas, and the cries of agony of (king Bhagadatta's) terrified elephant. Blessed be ye, let us all go there for rescuing the king, for, if left unprotected, in battle, he will soon give up his life. Ye warriors of great energy, do, as I bid, even now. Ye sinless ones, make no delay. The combat deepens and becometh fierce, making the hair to stand on end. That commander of a division is high-born, endued with great bravery, and devoted to us. Ye warriors of unfading glory, it is meet that his rescue should be effected by us.' Hearing these words of Bhishma, all the kings (of the Kuru army), headed by Bharadwaja's son, desirous of rescuing Bhagadatta, proceeded with great speed to where the ruler of the Pragjyotishas was. And beholding the enemy advancing, the Panchalas with the Pandavas, headed by Yudhishthira, pursued them behind. Then that prince of Rakshasas, endued with great prowess, beholding that division (of the enemy) advance, uttered a fierce roar, deep as that of thunder. Hearing that roar of his and beholding those battling elephants, Santanu's son Bhishma once again addressed Bharadwaja's son and said, 'I do not like to fight (to-day) with the wicked-souled son of Hidimva. Endued with great might and energy, he is at present well-supported. He is incapable of being vanquished now by the wielder of the thunder-bolt himself. Of sureness of aim, he is a great smiter. As regards ourselves, our animals are tired (today). We have also been greatly mangled by Panchalas and the Pandavas. I do not like fresh encounter with the victorious Pandavas. Let the withdrawal of our army, therefore, be proclaimed today. Tomorrow we will fight with the foe.' Hearing these words of the grandsire, the Kauravas, afflicted with the fear of Ghatotkacha, and availing of the advent of night as a pretext, gladly did what the grandsire said. And after the Kauravas had withdrawn, the Pandavas, crowned with victory uttered leonine roars, mingling them with the blare of conches and the notes of pipes. Thus did the battle take place that day, O Bharata, between the Kurus and the Pandavas headed by Ghatotkacha. And the Kauravas also, vanquished by the Pandavas and overcome with shame, retired to their own tents when night came. And those mighty car-warriors, the sons of Pandu, their bodies mangled with shafts and themselves filled with (the result of) the battle, proceeded, O king, towards their encampment, with Bhimasena and Ghatotkacha, O monarch, at their head. And filled with great joy, O king, they worshipped those heroes. And they uttered diverse kinds of shouts which were mingled with the notes of trumpets. And those high-souled warriors shouted making the very earth tremble therewith, and grinding as it were, O sire, the hearts of thy sons. And it was thus that those chastisers of foes, when night came, proceeded towards their tents. And king Duryodhana, cheerless at the death of his brothers, passed some time in thoughtfulness, overcome with grief and tears. Then making all the arrangements for his camp according to the rules (of military science), he began to pass the hours in meditation, scorched with grief and afflicted with sorrow on account of his (slain) brothers.”

SECTION LXV

Dhritarashtra said, “Hearing of those feats of the sons of Pandu which are incapable of being achieved by the gods themselves, my heart, O Sanjaya, is filled with fear and wonder. Hearing also of the humiliation of my sons in every way, great hath been my anxiety as to the consequence that will ensue. The words uttered by Vidura will, no doubt, consume my heart. Everything that hath happened seemeth to be due to Destiny, O Sanjaya. The combatants of the Pandava army are encountering and smiting those best of warriors having Bhishma for their head, those heroes conversant with every weapon. What ascetic penances have been performed by the high-souled and mighty sons of Pandu, what boon hath they obtained, O son, or what science is known to them, in consequence of which, like the stars in the firmament, they are undergoing no diminution? I cannot bear it that my army should be repeatedly slaughtered by the Pandavas. The divine chastisement, highly severe, hath fallen on me alone. Tell me everything truly, O Sanjaya, about that for which the sons of Pandu have become unslayable and mine slayable. I do not see the other shore of this (sea of) distress.[383] I am like a man desirous of crossing the vastly deep ocean with my two arms alone. I certainly think that a great calamity hath overtaken my sons. Without doubt, Bhima will slay all my sons. I do not see that hero who is able to protect my sons in battle. The death of my sons in this battle, O Sanjaya, is certain. It behoveth thee, therefore, O Suta, to tell me, who asketh thee, everything about the true cause of all these. Beholding his own troops retreating from battle, what did Duryodhana do? And what old Bhishma and Drona, and Kripa, and Suvala’s son, and Jayadratha, and that mighty bowman, viz., Drona’s son and Vikarna of great strength do? When also, O thou of great wisdom, my sons turned back from the fight, what O Sanjaya, became the resolve of those high-souled warriors?"

Sanjaya said, "Listen, O king, with attention, and having listened, let it go to thy heart. Nothing (in this) is the result of incantation, nothing the result of illusion of any kind. Nor have the sons of Pandu created any new terrors. They are endued with might; and they are fighting by fair means in this battle. Desirous of high fame, the sons of Pritha always do every act, including even the support of their lives, agreeably to the way of morality. Endued with every kind of prosperity, and possessed of great strength, they never desist from battle, keeping their eyes on righteousness. And victory is there where righteousness is. It is for this, O king, that the sons of Pritha are unslayable in battle and always victorious. Thy sons are of wicked souls and are addicted to sinfulness. They are cruel and wedded to mean acts. It is for this that they are being weakened in battle. Thy sons, O king, like despicable men, did many cruel and deceitful acts to the sons of Pandu. Disregarding, however, all those offences of thy sons, the sons of Pandu always concealed those acts, O elder brother of Pandu. Thy sons also, O king, on numerous occasions humiliated the Pandavas. Let them now reap the terrible fruit, like poison, of that persistent course of sinfulness.[384] That fruit should be enjoyed by thee also, O king, with thy sons and kinsmen, since thou, O king, could not be awakened even though counselled by thy well-wishers. Repeatedly forbidden by Vidura, by Bhishma, by the high-souled Drona, and by myself also thou didst not understand, rejecting our words intended for thy good and worthy of thy acceptance, like a sick man rejecting the medicine prescribed. Accepting the views of thy sons thou hadst regarded the Pandavas as already vanquished. Listen again, O king, to what thou hast asked me, viz., the true cause, O chief of the Bharatas, of the victory of the Pandavas. I will tell thee what I have heard, O chastiser of foes. Duryodhana had asked the grandsire this very question. Beholding his brothers, all mighty car-warriors, vanquished in battle, thy son Duryodhana, O Kaurava, with heart confounded with grief, repairing with humility during the night to the grandsire possessed of great wisdom, asked him this question. Listen to me, O monarch, about it all.

"Duryodhana said, 'Drona and thou, and Salya, and Kripa, and Drona's son, and Kritavarman the son of Hridika, and Sudakshina the ruler of the Kamvojas, and Bhurisravas, and Vikarna, and Bhagadatta of exceeding prowess, are all regarded as mighty car-warriors. All of these, again, are high-born, and prepared to throw away their lives in battle. It is my opinion that these are a match for even the three worlds (united together). Even all the warriors of the Pandava army (united together) cannot bear your prowess. A doubt has arisen in my mind. Explain it to me who enquireth of thee. Who it is, relying on whom the Pandavas are vanquishing us repeatedly.'

"Bhishma said, 'Listen, O king, to the words that I will speak unto thee, O thou of Kuru's race. Frequently wert thou addressed by me to the same effect but thou didst not do what I said. Let peace be made with the Pandavas, O best of the Bharatas. I regard this to be beneficial both to the world and thee, O lord. Enjoy this earth, O king, with thy brothers and be happy, gratifying all thy well-wishers and delighting thy kinsfolk. Although I cried myself hoarse before this, thou didst not yet listen to me, O sire. Thou hadst always disregarded the sons of Pandu. The effect of all that hath now overtaken thee. Listen also, O king, from me as I speak of it, O Lord, to the reason why the Pandavas, whose achievements tire them not, are unslayable.[385] There is not, was not, will not be, the being in all the worlds who would or will be able to vanquish the sons of Pandu who are all protected by the wielder of Saranga. Listen truly, O thou that art conversant with morality, to that ancient history which was recited to me by sages of souls under control. In days of yore, all the celestials and the Rishis, united together, waited reverentially on the Grandsire upon the mountains of Gandhamadana. And the Lord of all creatures, seated at his ease in their midst, beheld an excellent car stationed in the firmament, blazing with effulgence. Having ascertained (everything about it) by meditation, joining his hands with restrained heart, Brahman, with delighted soul, made his salutations to the highest Divine Being. And the Rishis and the celestials, beholding in the firmament (the form thus) displayed, all stood up with joined hands, their eyes fixed on that wonder of wonders. Worshipping him duly, Brahma, the foremost of all conversant with Brahman, the Creator of the universe, acquainted with the highest morality, uttered these high words: Thou art the Glory of the Universe for thy form. Thou art the Lord of the Universe. O thou whose protection extendeth through the whole Universe, O thou that hath the Universe for thy work, O thou that hath thy soul under control, Thou art the Supreme Master of the Universe. Thou art Vasudeva. Therefore, I seek refuge in Thee that art the soul of Yoga and the highest Divinity. Victory to Thee that art the Supreme God of the Universe. Victory to Thee that art ever employed in the good of the worlds. Victory to Thee that art the Lord of Yoga. Thee that art all-powerful. Victory to Thee that art prior, and subsequent to Yoga. Having the lotus springing from thy navel, and having large expansive eyes, victory to Thee that art Lord of Lords of the Universe. O Lord of the Past, the Present, and the Future, victory to Thee that art the embodiment of gentleness, Thee that art the sun of suns. O thou that art the receptacle of untold attributes, victory to Thee that art the refuge of all things. Thou art Narayana, thou art incapable of being understood, victory to Thee that art the wielder of the bow called Saranga. Victory to Thee that art endued with every attribute, O thou that hast the Universe for thy form, O thou that art ever hale. O Lord of the Universe, O thou of mighty arms, victory to Thee that art always ready for benefitting the worlds. O great Snake, O huge Boar, O first Cause, O thou of tawny locks, victory to Thee that art Almighty. O thou of yellow robes, O Lord of the cardinal and the subsidiary points of the compass, O thou that hast the Universe for thy abode, O thou that art Infinite, O thou that hast no decay, O thou that art the Manifest, O thou that art the Unmanifest, O thou that art the immeasurable Space, O thou that hast all thy senses under control, O thou that always achievest what is good, O thou that art immeasurable, O thou that alone knowest thy own nature, victory to Thee that art deep, O thou that art the giver of all wishes, O thou that art without end, O thou that art known as Brahma, O thou that art Eternal, O thou that art the Creator of all creatures, O thou that art ever successful, O thou whose acts always display wisdom, O thou that art conversant with morality, O thou that givest victory, O thou of mysterious Self, O thou that art the Soul of all Yoga, O thou that art the Cause of everything that hath sprung into existence, O thou that art the knowledge of the selves of all beings, O Lord of the worlds, victory to thee that art the Creator of all beings. O thou that hath thyself for thy origin, O thou that art highly blessed, O thou that art the Destroyer of everything, O thou that art the inspirer of all mental thoughts, victory to Thee that art dear to all conversant with Brahma. O thou that art busy in creation and destruction, O controller of all wishes, O Supreme Lord, O thou that art the Cause of Amrita, O thou that art All-existent, O thou that art the first that appears at the end of the Yuga, O thou that art the giver of victory, O Divine Lord of the Lord of all creatures, O thou that hast the lotus springing from thy navel, O thou of mighty strength, O thou that art sprung from Thyself, O thou that art the great elements in their primeval state, O thou that art the soul of all (religious) rites, victory to Thee that givest all. The goddess Earth represents thy two feet, the cardinal and the subsidiary directions thy arms, and the heavens thy head. I am thy form, the celestials constitute thy limbs, and the Sun, the moon are thy two eyes. Ascetic austerities and Truth born of morality and (religious) rites, constitute thy strength. Fire is thy energy, the wind is thy breath, and the waters have sprung from thy sweat. The twins Aswins constitute thy ears, and the goddess Saraswati is thy tongue. The Vedas are thy Knowledge, and upon thee resteth this Universe. O Lord of Yoga and Yogins, we do not know thy extent, thy measure, thy energy, thy prowess, thy might, thy origin. O God, O Vishnu, filled with devotion in thee, and depending upon thee with vows and observances, we ever worship Thee as the highest Lord, the God of gods. The Rishis, the gods, Gandharvas, the Yakshas, the Rakshasas, the Pannagas, the Pisachas, human beings, beasts, birds, reptiles, — all these were created by me on Earth through Thy grace. O thou having the lotus springing from thy navel, O thou of large expansive eyes, O Krishna, O Dispeller of all woe, Thou art the Refuge of all creatures, and Thou art their Guide. Thou hast the Universe for thy mouth. Through thy grace, O Lord of the gods, the gods are ever happy. Through thy grace the Earth hath always been freed from terrors. Therefore, O thou of large eyes, take birth in the race of Yadu.[386] For the sake of establishing righteousness, for slaying the sons of Diti, and for upholding the Universe, do what I have said, O Lord. O Vasudeva, that which is thy supreme mystery, that, O Lord hath been sung by me through Thy grace. Having created the divine Sankarshana out of thy own Self by Thyself, thou didst then, O Krishna, create Thyself as Pradyumna born of thyself. From Pradyumna thou didst then create Aniruddha who is known as the eternal Vishnu. And it was Aniruddha who created me as Brahma, the upholder of the Universe. Created out of Vasudeva's essence I have, therefore, been created by thee. Dividing Thyself into portions, take birth, O Lord, among human beings. And slaughtering the Asuras there for happiness of all the worlds, and establishing righteousness, and winning renown, Thou wilt again truly attain to Yoga. The regenerate Rishis on Earth and the gods, O thou of infinite prowess, devoted to thee, sing of thy wonderous Self under those names that belong to thee. O thou of excellent arms, all classes of creatures rest on thee, having taken refuge in Thee, thou giver of boons. The regenerate ones sing Thee as the world's bridge, having no beginning, middle and end, and as possessed of unlimited Yoga.'"

SECTION LXVI

"BHISHMA SAID, 'THEN that illustrious Deity, the Lord of the worlds, replied unto Brahma in a soft deep voice, saying,— "Through Yoga, O sire, all that is wished by thee is known to me. It will be even as thou wishest," — And saying this, he disappeared then and there. Then the gods, Rishis, and Gandharvas, filled with great wonder and curiosity all asked the Grandsire, saying,— "Who is that one, O Lord, that was worshipped by thy illustrious self with such humility and praised in such high words? We desire to hear," — Thus addressed, the illustrious Grandsire replied unto all the Gods, the regenerate Rishis, and the Gandharvas, in sweet words saying,— "He who is called TAT, He who is Supreme, He who is existent at present and who will be for all time, He who is the highest Self, He who is the Soul of beings, and who is the great Lord, I was talking even with His ever-cheerful self, ye bulls among gods. The Lord of the Universe was solicited by me, for the good of the Universe, to take his birth among mankind in the family of Vasudeva. I said unto him, — For the slaughter of the Asuras take thy birth in the world of men! — Those Daityas and Rakshasas, of fierce form and great strength, that were slain in battle, have been born among men. Indeed, the illustrious and mighty Lord, taking birth in the human womb, will live on the Earth, accompanied by Nara. Those ancient and best of Rishis, viz., Nara and Narayana, are incapable of defeat in battle by even all the celestials united together. Of immeasurable effulgence, those Rishis viz., Nara and Narayana, when born together in the world of men, will not be known (as such) by fools. He, from whose Self, I, Brahman, the Lord of the whole Universe, have sprung that Vasudeva, that Supreme God of all the worlds, is worthy of your adoration. Endued with great energy, and bearing the conch, the discus, and the mace, he should never be disregarded as a man, ye best of deities.

He is the Supreme Mystery, the Supreme refuge, the Supreme Brahma, and the Supreme glory. He is without decay, Unmanifest, and Eternal. He it is who hath been sung as Purusha, though none can comprehend him. The divine Artificer hath sung of him as the Supreme Energy, the Supreme Felicity, and the Supreme Truth. Therefore, the Lord Vasudeva of immeasurable prowess should never be disregarded as a man by all the Asuras and the gods with Indra at their head. That person of foolish understanding is called a wretch, who, from disregard, speaketh of Hrishikesa as only a man. People speak of him as one labouring under darkness who disregardeth Vasudeva, that Yogin of illustrious soul, for his entering into a human form. People speak of him as one labouring under darkness who knoweth not that Divine personage, that Soul of the mobile and the immobile creation, that one bearing the auspicious wheel (on his breast), that one of dazzling effulgence, that one from whose navel hath sprung the (primeval) lotus. He who disregardeth that wearer of the diadem and the Kaustuva gem, that dispeller of fears of his friends, that high-souled one, sinketh in thick darkness. Having known all these truths duly, that Lord of the worlds, viz., Vasudeva, should be adored by every one, ye best of gods.'" —

"Bhishma continued,— 'Having said these words unto those gods and Rishis in days of yore, the illustrious Grandsire, dismissing them all, repaired to his own abode. And the gods and the Gandharvas, and the Munis and the Apsaras also, having listened to those words spoken by Brahman, were filled with delight and repaired to heaven. Even this was heard by me, O sire, from Rishis of cultured soul talking in their assembly, of Vasudeva, that ancient one. And O thou that art well-versed in scriptures, I heard this from Rama, the son of Jamadagni, and Markandeya of great wisdom, and Vyasa and Narada also. Having learnt all this and heard of the illustrious Vasudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master, from whom hath sprung Brahman himself, the Father of the Universe, why should not that Vasudeva be adored and worshipped by men? Forbidden wert thou before, O sire, by sages of cultured souls, (who said unto thee) — Never go to war with that Vasudeva armed with bow as also with the Pandavas, — This, from folly, thou couldst not apprehend. I regard thee therefore, as a wicked Rakshasa. Thou art, besides, enveloped in darkness. It is for this that thou hatest Govinda and Dhananjaya the son of Pandu, for who else among men would hate the divine Nara and Narayana? It is for this, O king, that I say unto thee that this one is Eternal and Unfading, pervading the whole Universe, Unchanging, the Ruler, Creator and Upholder of all, and the truly Existent. He it is who upholdeth the three worlds. He is the Supreme Lord of all mobile and immobile creatures, and He is the great Master, He is warrior, He is Victory, He is Victor, and He is the Lord of all nature. O king, He is full of goodness and divested of all the qualities of Darkness and Passion. There, where Krishna is, there righteousness is; and there is victory where righteousness is. It is by the Yoga of his Supreme Excellence, and the Yoga of his Self, that the sons of Pandu, O king, are supported. Victory, therefore, will surely be theirs. He it is that always imparteth to the Pandavas and understanding endued with righteousness, and strength in battle; and He it is that always protecteth them from danger. He is the Eternal God, pervading all beings, and ever blessed. He, of whom thou hadst asked me, is known by the name of Vasudeva. He it is whom Brahmanas and Kshatriyas and Vaisyas and Sudras, having distinctive features of their own, humbly serve and worship with restrained hearts and performing their own duties. He it is who, towards the close of the Dwapara Yuga and the beginning of the Kali Yuga, is sung of with Sankarshana, by believers with devotion. It is that Vasudeva that createth, Yuga after Yuga, the worlds of the gods and the mortals, all cities girt by the sea, and the region of human habitation.—'"

SECTION LXVII

“Duryodhana said, ‘In all the worlds Vasudeva is spoken of as the Supreme Being. I desire, O Grandsire, to know his origin and glory.’

“Bhishma said, ‘Vasudeva is the Supreme Being. He is the God of all Gods. None superior to him of eyes like lotus-petals is to be seen, O bull of Bharata’s race. Markandeya speaketh of Govinda as the Most Wonderful and the Most high, as the All-being, as the All-soul, as the Highest soul, and as the Supreme male Being. Water, Air, and Fire, — these three were created by Him. That Divine Master and Lord of all the worlds created this Earth. That Supreme Being of illustrious soul laid himself down on the waters. And that Divine Being made up of all kinds of energy slept thereon in Yoga. From his mouth He created Fire, and from his breath, the Wind. Of unfading glory, He created from his mouth Speech and the Vedas. It was thus that he created first the Worlds and also the gods along with the diverse classes of Rishis. And he created decay and death also of all creatures, as well as birth and growth. He is Righteousness and of righteous soul. He is the giver of boons and the giver of all (our) wishes. He is the Actor and Action, and He is himself the Divine Master.[387] He first made the Past, the Present, and the Future; He is the Creator of the Universe. He is of illustrious soul; He is the Master possessed of unfading glory. He created Sankarshana, the First-born of all creatures. He created the divine Sesha who is known as Ananta and who upholdeth all creatures and the Earth with her mountains. Of Supreme Energy, He it is whom the regenerate ones know by Yoga meditation. Sprung from the secretions of his ear, the great Asura known by the name of Madhu, fierce and of fierce deeds and entertaining a fierce intent and about to destroy Brahman, was slain by that Supreme Being. And O sire, in consequence of Madhu’s slaughter, the gods, the Danavas, and human beings, and Rishis, call Janardana the slayer of Madhu. He is the great Boar. He is the great Lion, and He is the Three-stepped Lord.[388] He is the Mother and the Father of all living creatures. There never was, nor will be, any superior to Him of eyes like lotus-petals. From His mouth He created the Brahmanas: and from His two arms the Kshatriyas, and from His thighs, O king, He created the Vaisyas, and from His feet He created the Sudras. One waiting dutifully on Him, observant of vows with ascetic austerities on days of the full-moon and the new-moon, is sure to obtain the Divine Kesava, that refuge of all embodied creatures that essence of Brahma and of Yoga. Kesava is the higher Energy, the Grandsire of all the worlds. Him, O king, the sages call Hrishikesa (the lord of the senses). Him also should all know as the Preceptor, the Father, and the Master. Inexhaustible regions (of blessedness) are won by him with whom Krishna is gratified. He also who, in a place of fear, seeketh the protection of Kesava, and he who frequently readeth this description, becometh happy and endued with every prosperity. Those men who attain to Krishna are never beguiled, Janardana always saveth those that are sunk in great terrors. Knowing this truly, O Bharata, Yudhishthira, with his whole soul, O king, hath sought the shelter of the highly blessed Kesava, the Lord of Yoga, and the Lord of the Earth.'"

SECTION LXVIII

"Bhishma said, 'Hear from me, O king, this hymn that was uttered by Brahman himself. This hymn was in days of old communicated by regenerate Rishis and the gods (to men) on Earth. Narada described thee as the Master and the Lord of the god of gods and all the Sadhyas and the celestials, and as one acquainted with the nature of the Creator of the worlds. Markandeya spoke of thee as the Past, the Present, and the Future, and the sacrifice of sacrifices, and the austerity of austerities. The illustrious Bhrigu said of thee that thou art the God of the gods, that thine is the ancient form of Vishnu. Dwaipayana said of thee that thou art Vasudeva of the Vasus, the establisher of Sakra, and the God of gods and all creatures. In days of old on the occasion of procreating creatures, the sages spoke of thee as Daksha, the Father of creation. Angiras said that thou art the creator of all beings. Devala said of thee that the unmanifest all is thy body, and the manifest is in thy mind, and that the gods are all the result of thy breath.[389] With thy heads is pervaded the heavens, and thy two arms support the Earth. In thy stomach are three worlds and thou art the Eternal Being. Even thus do men exalted by asceticism know thee. Thou art the Sat of Sat, with Rishis gratified with sight of Self.[390] With royal sages of liberal minds, never retreating from battle and having morality for their highest end, thou, O slayer of Madhu, art the sole refuge. Even thus is that illustrious and Supreme Being, viz., Hari, adored and worshipped by Sanatkumar and other ascetics endued with Yoga. The truth about Kesava, O sire, is now narrated to thee, both in brief and detail. Turn thy heart in love to Kesava.'"

Sanjaya continued, "Hearing this sacred story, thy son, O great king, began to regard highly both Kesava and these mighty car-warriors, viz., the sons of Pandu. Then, O monarch, Bhishma the son of Santanu once more addressed thy son, saying, ‘Thou hast now heard truly, O king, about the glory of the high-souled Kesava and of Nara about which thou hadst asked me. Thou hast also heard about the object for which both Nara and Narayana have taken their births among men. Thou hast also been told the reason why those heroes are invincible and have never been vanquished in battle, and why also, O king, the sons of Pandu are incapable of being slain in battle, by anybody. Krishna beareth great love for the illustrious sons of Pandu. It is for this, O king of kings, that I say, “Let peace be made with the Pandavas.” Restraining thy passions enjoy thou the Earth with thy mighty brothers (around thee). By disregarding the divine Nara and Narayana, thou shalt certainly be destroyed.’ Having said these words, thy sire, became silent, O monarch, and dismissing the king, entered his tent. And the king also came back to his (own) tent, having worshipped the illustrious grandsire. And then, O bull of Bharata’s race, he laid himself down on his white bed for passing the night in sleep.”

SECTION LXIX

Sanjaya said, “After the night had passed away and the sun had risen, the two armies, O king, approached each other for battle. Beholding each other, each rushed in united ranks towards the other excited with rage and desirous of vanquishing the other. And in consequence of thy evil policy, O king, the Pandavas and the Dhartarashtras thus rushed, cased in mail and forming battle-array, for striking each other. And the array that Bhishma protected from all sides, O king, was of the shape of a Makara.[391] And so the Pandavas also, O king, protected the array they had formed (of their troops). Then thy sire Devavrata, O great king, that foremost of car-warriors, proceeded in advance, supported by a large division of cars. And others, viz., car-warriors, infantry, elephants, and cavalry, all followed him, each stationed in the place allotted. And beholding them prepared for battle, the illustrious sons of Pandu arrayed their troops in that invincible and prince of arrays called the Syena.[392] And in the beak of that array shone Bhimasena of great strength. And in its two eyes were the invincible Sikhandin and Dhrishtadyumna of Prishata’s race. And in the head was the heroic Satyaki of prowess incapable of being baffled. And in its neck was Arjuna shaking his Gandiva. And in its left wing was the high-souled and blessed Drupada with his son and supported by an Akshauhini of all forces. And the king of the Kekayas, owning an Akshauhini, formed the right wing (of that array). And in its back were the sons of Draupadi, and Subhadra’s son of great prowess. And in its tail was the heroic king Yudhishthira himself, of excellent prowess, supported by his twin brothers. Then in the battle (that ensued). Bhima, penetrating the Makara array (of the Kauravas) through its mouth, and approaching Bhishma, covered him with his shafts. Then in that great battle, Bhishma possessed of great prowess shot his mighty weapons, confounding the combatants of the Pandavas disposed in battle-array. And when the combatants (of the Pandava army) were thus confounded, Dhananjaya, speedily proceeding, pierced Bhishma at the van of battle with a thousand arrows. And counteracting, in that conflict, the weapons shot by Bhishma, Arjuna stood ready for the combat, supported by his own division filled with cheerfulness.[393] Then king Duryodhana, that foremost of mighty men, that great car-warrior, beholding that terrible carnage of his troops and remembering the slaughter of his brothers (on the previous day), came quickly towards Bharadwaja's son, and addressing him, said, 'O preceptor, O sinless one, thou art ever my well-wisher, — Relying on thee as also on the grandsire Bhishma, ourselves hope to vanquish without doubt the very gods in battle, let alone the sons of Pandu that are destitute of energy and prowess. Blessed be thou, act in such a way that the Pandavas may be slain.' Thus addressed in battle by thy son, Drona penetrated into the Pandava array in the very sight of Satyaki. Then O Bharata, Satyaki checked the son of Bharadwaja, (and thereupon) ensued a battle that was fierce in its incidents and awful to behold. Then Bharadwaja's son excited with rage and endued with great prowess, as if smiling the while, pierced the grandson of Sini with ten shafts at his shoulder-joint. And Bhimasena also, excited with rage, pierced Bharadwaja's son (with many shafts), desirous of protecting Satyaki, O king, from Drona that foremost of all warriors. Then Drona and Bhishma, and Salya also, O sire, excited with rage, covered Bhimasena, in that battle, with their shafts. Thereupon Abhimanyu excited with wrath, and the sons of Draupadi, O sire, pierced with their sharp-pointed shafts all those warriors with upraised weapons. Then in that fierce battle, the great bowman Sikhandin rushed against those two mighty warriors, viz., Bhishma and Drona who, excited with rage, had (thus) fallen upon the Pandavas. Firmly grasping his bow whose twang resembled the roar of the clouds, that hero, shrouding the very Sun with his arrows, quickly covered his antagonists therewith. The grandsire of the Bharatas, however, getting Sikhandin before him, avoided him, remembering the femininity of his sex. Then, O king, urged by thy son, Drona rushed to battle, desirous of protecting Bhishma in that stress. Sikhandin, however, approaching Drona that foremost of all wielders of weapons, avoided, from fear, that warrior resembling the blazing fire that appears at the end of the Yuga. Then, O king, thy son with a large force, desirous of winning great glory, proceeded to protect Bhishma. And the Pandavas also proceeded, O king, firmly setting their hearts upon victory, and the battle then that took place between the combatants of both armies desirous of victory and fame, was fierce and highly wonderful, resembling that (in days of yore) between the gods and Danavas.”

SECTION LXX

Sanjaya said, “Then Bhishma the son of Santanu fought fiercely,[394] desirous of protecting thy sons from the fear of Bhimasena. And the battle that then took place between the kings of the Kaurava and the Pandava armies was awful in the extreme and destructive of great heroes. And in that general engagement, so fierce and terrible, tremendous was the din that arose, touching the very heavens. And in consequence of the shrieks of huge elephants and the neigh of steeds and the blare of conches and beat of drums, the uproar was deafening. Fighting for the sake of victory, the mighty combatants endued with great prowess roared at one another like bulls in a cow-pen. And heads cut off in that battle with keen-edged shafts, incessantly falling, created, O bull of Bharata’s race, the appearance of a stony shower in the welkin. Indeed, O bull of Bharata’s race, innumerable were the heads lying on the field of battle, decked with ear-rings and turbans and resplendent with ornaments of gold. And the earth was covered with limbs cut off with broad-headed shafts, with heads decked with ear-rings, and with arms adorned with ornaments. And in a moment the whole field was strewn over with bodies cased in mail, with arms decked with ornaments, with faces beautiful as the moon and having eyes with reddish corners, and with every limb, O king, of elephants, steeds and men. And the dust (raised by the warriors) looked like a thick cloud, and the bright implements of destruction, like flashes of lightning. And the noise made by the weapons resembled the roar of thunder. And that fierce and awful passage-at-arms, O Bharata, between the Kurus and the Pandavas caused a very river of blood to flow there. And in that terrible, fierce, and awful battle causing the hair stand on end, Kshatriya warriors incapable of defeat incessantly poured their arrowy showers. And the elephants of both thy army and the enemy’s, afflicted with those arrowy showers, shrieked aloud and ran hither and thither in fury. And in consequence of (the twang of) bows, endued with great energy, of fierce and heroic warriors excited with fury, and of flapping of their bow-strings against their leathern fences, nothing could be distinguished.[395] And all over the field which looked like a lake of blood, headless trunks stood up, and the kings bent upon slaying their foes, rushed to battle. And brave warriors of immeasurable energy and possessed of arms resembling stout bludgeons, slew one another with arrows and darts and maces and scimitars. And elephants, pierced with arrows and deprived of riders to guide them with hooks, and steeds destitute of riders, wildly ran in all directions. And many warriors, O best of the Bharatas, belonging to both thy army and that of the foe, deeply pierced with shafts jumped up and fell down. And in that encounter between Bhima and Bhishma, heaps of arms and heads, as also of bows and maces and spiked clubs and hands and thighs, of legs and ornaments and bracelets, were seen lying over the field. And here and there over the field, O king, were seen large bodies of unretreating elephants and steeds and cars. And the Kshatriya warriors, urged on by fate, slew one another with maces, swords, lances, and straight shafts. And others endued with great heroism and accomplished in fight, encountered one another with their bare arms that resembled spiked clubs made of iron. And other heroic warriors of thy army, engaged with the combatants of the Pandava host, fought on slaying one another with clenched fists and knees, and slaps and blows, O king. And with the fallen and falling warriors and those weltering in agony on the ground, the field of battle everywhere became, O king, terrible to behold, and car-warriors, deprived of the cars and grasping excellent swords, rushed at one another, desirous of slaughter. Then king Duryodhana, surrounded by a large division of Kalingas, and placing Bhishma ahead, rushed towards the Pandavas. And so the Pandava combatants also, supporting Vrikodara, and owning fleet animals, rushed, excited with rage, against Bhishma.”

SECTION LXXI

Sanjaya said, “Beholding his brothers and the other kings engaged in battle with Bhishma, Dhananjaya, with weapons upraised, rushed against the son of Ganga. Hearing the blare of Panchajanya and the twang of the bow Gandiva, and seeing also the standard of Pritha’s son, a great fear entered our hearts. And the standard that we beheld, O king, of the wielder of Gandiva bore the device of lion’s tail and looked like a blazing mountain in the welkin. Beautiful and of celestial workmanship, it was variegated with diverse hues, and looking like a risen comet it could not be obstructed by trees. And in that great battle, the warriors beheld Gandiva, the back of whose staff was decked with pure gold, and which looked beautiful like a flash of lightning in the midst of a mass of clouds in the firmament. And while slaying the combatants of thy army, the shouts we heard uttered by Arjuna seemed to resemble the loud roars of Indra himself, and the slaps also of his palms were frightfully loud. Like a roaring mass of clouds charged with lightning and aided by a raging tempest, Arjuna incessantly poured his arrowy showers on all sides, completely shrouding the ten points of the compass. Dhananjaya then possessed of terrible weapons, quickly proceeded towards the son of Ganga. Deprived of four senses in consequence of his weapons, we could not then distinguish the East from the West. And thy warriors, then, O bull of Bharata’s race, — their animals tired, steeds slain, and hearts depressed, — thoroughly confounded[396] and huddling close to one another, sought Bhishma’s protection along with all thy sons. And in that battle Bhishma the son of Santanu became their protector. Struck with fear, car-warriors jumping down from their cars, cavalry soldiers jumping down from the backs of their steeds, and the foot-soldiers where they stood, all began to fall down on the earth. Hearing the twang of Gandiva that resembled the roar of the thunder, all thy warriors were struck with fear and seemed, O Bharata, to melt away. Then, O king, with many huge and fleet steeds of the Kamvoja breed, and surrounded by many thousand of Gopas with a large Gopayana force and supported by the Madras, the Sauviras, the Gandharas and the Trigartas, and surrounded by all the principal Kalingas, the king of the Kalingas, and king Jayadratha accompanied by all the kings and supported by a large force of diverse races with Dussasana at their head, and fourteen thousand principal horsemen, urged by thy son, surrounded the son of Suvala (for supporting him). Then in that battle, all the Pandavas, united together, and riding on separate cars and animals, began, O bull of Bharata's race, to slaughter thy troops.[397] And the dust raised by car-warriors and steeds and foot-soldiers, looking like a mass of clouds, made the field of battle exceedingly awful. And with a large force consisting of elephants, steeds and cars, and armed with lances and bearded darts and broad-headed shafts, Bhishma engaged in battle with the diadem decked (Arjuna). And the king of Avanti engaged with the ruler of Kasi, and the ruler of the Sindhus engaged with Bhimasena. And king Yudhishthira with his sons and counsellors engaged with Salya, the famous chief of the Madras. And Vikarna engaged with Sahadeva, and Chitrasena with Sikhandin. And the Matsyas, O king, engaged with Duryodhana, and Sakuni; and Drupada and Chekitana, and that mighty car-warrior Satyaki engaged in battle with the high-souled Drona aided by his son. And Kripa and Kritavarman both rushed against Dhrishtadyumna. And thus, all over the field, rushing bodies of horses, of elephants and cars, engaged with one another in battle. And although there were no clouds in the sky, yet flashes of lightning were seen. And all the points of the compass were covered with dust. And, O king, fierce meteors were seen falling with thundering noise. And violent winds blew and a shower of dust fell from above. And the sun, covered by the dust raised by the troops, disappeared in the firmament. And all the warriors, covered by that dust and battling with weapons, were deprived of their senses. And the sound made by weapons, all capable of penetrating through every armour and hurled from heroic arms, became a tremendous uproar. And, O bull of Bharata's race, weapons hurled from excellent arms and possessed of stellar brightness, illumined the whole welkin. And variegated shields made of bull's hides and embossed with gold were strewn, O bull of Bharata's race, all over the field. And heads and limbs were seen falling on all sides, cut off with swords and scimitars possessed of solar effulgence. And great car-warriors, the wheels, axles, and boxes of whose cars were broken, fell down on the ground, their steeds slain and their tall standards tumbling down.[398] And many car-warriors having been slain, their steeds, mangled with weapons, fell down as they ran dragging the cars (to which they were yoked). And, in many places over the field, excellent steeds, afflicted with arrows, with limbs mangled, and with their traces on, ran, dragging the car-yokes after them. And many car-warriors, with their charioteers and steeds, were seen, O king, to be crushed by single elephants endued with great strength.[399] And in that battle, in the midst of large forces, many elephants, scenting the odour of the temporal juice of their compeers, began to snuff the breeze repeatedly. And the whole field was strewn with slain elephants, deprived of life by means of broad-headed shafts and falling down with the wooden edifices and the guides on their backs. And many elephants, in the midst of large forces crushed, with the standards and warriors on their backs, by huge compeers urged by their guides, fell down on the field. And many car-shafts, O king, were seen to be broken in that battle by huge elephants using their trunks, each of which resembled the trunk of the prince of elephants (called Airavata). And many car-warriors also, in that conflict, the Jalas of whose cars had been broken, were like branches of trees dragged down by tuskers, seized by the hair of their heads and, thrashed violently on the ground, were crushed into shapeless masses. And other huge elephants, dragging cars that were entangled with other cars, ran in all directions shrieking loudly. And those elephants, thus dragging those cars, looked like others of their species dragging lotus-stalks growing in lakes. And thus was that vast field of battle strewn over with cavalry soldiers and foot-soldiers and great car-warriors and standards."

SECTION LXXII

SANJAYA SAID, “SIKHANDIN with Virata king of the Matsyas speedily approached Bhishma that invincible and mighty bowman. And Dhananjaya encountered Drona and Kripa, and Vikarna and many other kings, brave in battle, all mighty bowmen endued with great strength, as also that mighty bowman the ruler of the Sindhus supported by his friends and kinsmen and many kings of the west and the south also, O bull of Bharata’s race. And Bhimasena proceeded against that mighty bowman, viz., thy vindictive son Duryodhana, and also against Dussaha. And Sahadeva proceeded against those invincible warriors, viz., Sakuni and that mighty car-warrior Uluka, those great bowmen, who were sire and son. And that mighty car-warrior Yudhishthira, deceitfully treated by thy son, proceeded in that battle, O king, against the elephant division (of the Kauravas). And that son of Pandu and Madri, viz., the heroic Nakula capable of wringing tears from the foe, engaged in battle with the excellent car-warriors of the Trigartas. And those invincible warriors, viz., Satyaki and Chekitana, and the mighty son of Subhadra, proceeded against Salya and the Kaikeyas. And Dhrishtaketu and the Rakshasa Ghatotkacha, both invincible in battle, proceeded against the car-division of thy sons. And that mighty car-warrior Dhrishtadyumna, that generalissimo (of the Pandava forces) of immeasurable soul, engaged in battle, O king, with Drona of fierce achievements. And it was thus that those heroic and mighty bowmen of thy army and the Pandavas, engaged in battle, began to strike one another. And when the sun had reached the meridian and the sky was brilliantly illumined by his rays, the Kauravas and the Pandavas began to slay one another. Then cars, furnished with standards from whose tops pennons were afloat, variegated with gold and covered with tiger-skins, looked beautiful as they moved on the field of battle.

And the shouts of warriors engaged in battle from desire of vanquishing one another, became as loud as leonine roars. And that encounter which we beheld between the heroic Srinjayas and the Kurus, was fierce in the extreme and highly wonderful. And in consequence of the arrows shot all around, we could not, O king, distinguish, O chastiser of foes, the firmament, the sun and the cardinal and the subsidiary points of the compass. And the splendour, like that of the blue lotus, of darts with polished points, of bearded lances hurled (at the foe), of well-tempered sabres and scimitars, of variegated coats of mail and of the ornaments (on the persons of the warriors), illumined the welkin and the cardinal and the subsidiary points with its effulgence. And the field of battle in many places, O king, shone in consequence of the bodies of monarchs whose effulgence resembled that of the moon and the sun. And brave car-warriors, tigers among men shone in that battle, O king, like the planets in the firmament. And Bhishma, that foremost of car-warriors, excited with rage, checked the mighty Bhimasena in the very sight of the troops. And the impetuous shafts shot by Bhishma, furnished with golden wings, and whetted on stone, and rubbed with oil pierced Bhima in that battle. Then Bhimasena endued with great strength hurled at him, O Bharata, a dart of fierce impetuosity that resembled a wrathful snake. But Bhishma in that combat cut off with straight shafts that dart with staff made of gold and difficult of being borne, as it coursed impetuously towards him. And with another broad-headed shaft, sharp and well-tempered, he cut off Bhimasena’s bow, O Bharata, into two parts. Then, O king, in that battle, Satyaki, coming quickly towards Bhishma, pierced thy sire with innumerable keen-edged and sharp-pointed shafts of fierce impetuosity shot from his bowstring drawn to the ear. Then Bhishma, aiming an exceedingly fierce shaft, felled the charioteer of the Vrishni hero from his box in the car. And when the charioteer of Satyaki’s car was thus slain, his steeds, O king, bolted away. Endued with the speed of the tempest or the mind, they ran wild over the field. Then cries were uttered by the whole army which became a loud uproar. And exclamation of oh and alas arose from the high-souled warriors of the Pandava army. And those cries-said— ‘Run, seize, check the horses, go in haste.’ And this uproar followed Yuyudhana’s car. Meanwhile, Bhishma the son of Santanu began to slay the Pandava forces like Indra slaying the Danavas. But the Panchalas and the Somakas, though slain by Bhishma thus, forming yet a laudable resolution, rushed towards Bhishma. And other warriors of the Pandava army, headed by Dhrishtadyumna, and desirous of slaughtering the ranks of thy son, rushed towards Santanu’s son in that battle. And so also, O king, the warriors of thy army, headed by Bhishma and Drona, impetuously rushed towards their foes. And thereupon another battle took place.”

SECTION LXXIII

SANJAYA SAID, “KING Virata then pierced that mighty car-warrior, viz., Bhishma, with three shafts. And that great car-warrior pierced his (antagonist’s) steeds also with three shafts furnished with golden wings. And that terrible bowman and mighty car-warrior of firm hand, viz., Drona’s son, pierced with six shafts the wielder of Gandiva between his two breasts. Thereupon that grinder of foes, viz., Phalguni, that slayer of hostile heroes, cut off Aswatthaman’s bow and deeply pierced him in return with five shafts. Deprived of his senses by anger, and unable to bear the cutting off of his bow in that battle, Drona’s son, taking up another bow that was tougher, pierced Phalguni, O king, with ninety sharp shafts, and Vasudeva also with seventy fierce arrows. Then, with eyes red in wrath, Phalguni, with Krishna, breathing long and hot breaths, reflected for a moment. Firmly grasping the bow with his left hand, that grinder of foes, viz., the wielder of Gandiva excited with rage, fixed on his bowstring a number of fierce shafts, sharp and perfectly straight, and capable of taking (the foe’s) life. And that foremost of mighty men speedily pierced Drona’s son, in that battle, with those arrows. And those arrows, penetrating through his armour, drank his life-blood. But though thus pierced by the wielder of Gandiva, Drona’s son wavered not. Shooting in return similar arrows at Partha, he stayed unperturbed, in that battle, desirous, O king, of protecting Bhishma of high vows. And that feat of his was applauded by the foremost warriors of the Kuru army, consisting, as it did, of his having encountered the two Krishnas united together. Indeed, Aswatthaman daily battled fearlessly amid the forces, having obtained from Drona all weapons with the methods also of their withdrawal. ‘This one is the son of my preceptor. He is again the dear son of Drona. He is especially a Brahmana, and, therefore, worthy of my regard.’ Thinking so, that scorcher of foes, the heroic Vibhatsu, that foremost of car-warriors, showed mercy to the son of Bharadwaja. Avoiding the son of Drona, Kunti's son endued with great prowess and having white steeds (yoked unto his car), began to fight, displaying great quickness of arms and causing a great carnage of thy troops. Duryodhana then pierced that great bowman Bhima with ten shafts winged with vulturine feathers, adorned with gold, and whetted on stone. Thereupon Bhimasena, excited with wrath, took up a tough and well-adorned bow capable of taking the life of the foe, and also ten sharp shafts. And steadily aiming those sharp-pointed shafts of fierce energy and impetuous velocity, and drawing the bowstring to his ear, he deeply pierced the king of the Kurus in his wide chest. Thereupon the gem hanging on his breast on threads of gold, surrounded by those shafts, looked beautiful like the Sun in the firmament surrounded by the planets. Thy son, however, endued with great energy, thus struck by Bhimasena, could not bear it (coolly), like a snake unable to bear the sounds of a man's slap. Excited with wrath and desirous of protecting his army, he then pierced Bhima in return, O king, with many shafts whetted on stone and endued with golden wings. Thus struggling in battle and mangling each other fiercely, those two mighty sons of thine looked like a pair of celestials.

"That tiger among men and slayer of hostile heroes, viz., the son of Subhadra, pierced Chitrasena with many sharp shafts and Purumitra also with seven shafts. And piercing Satyavrata too with seventy shafts, that hero resembling Indra himself in battle, began as it were to dance on the field, and caused us much pain. Chitrasena then pierced him in return with ten shafts, and Satyavrata with nine, and Purumitra with seven. Then the son of Arjuna, thus pierced, while yet covered with blood, cut off the large and beautiful bow of Chitrasena that was capable of checking foes. And cutting through his coat of mail he pierced his antagonist's breast with a shaft. Then the princes of thy army, all heroic and mighty car-warriors, excited with wrath and united together in that conflict, pierced him with sharp arrows. And Abhimanyu, acquainted with the mightiest weapons, smote them all with keen shafts. Beholding that feat of his, thy sons then surrounded the son of Arjuna, who was consuming thy army in that conflict like a swelling fire of blazing flames consuming a heap of dry grass in summer. And the son of Subhadra, while smiting thy troops (thus), seemed to glow in splendour. Seeing that conduct of his, thy grandson Lakshmana then, O monarch, quickly fell upon the son of Subhadra. Thereupon that mighty car-warrior Abhimanyu, excited with wrath, pierced Lakshmana graced with auspicious marks, as also his charioteer, with six sharp arrows. But Lakshmana also, O king, pierced Subhadra's son with many keen shafts. And that feat, O king, seemed to be highly wonderful. Then that mighty car-warrior, viz., Abhimanyu, slaying the four steeds as also the charioteer of Lakshmana with sharp shafts, rushed towards the latter. Thereupon Lakshmana, that slayer of hostile heroes, staying on that car of his whose steeds had been slain, and excited with wrath, hurled a dart towards the car of Subhadra's son. Abhimanyu, however, with his sharp arrows, cut off that irresistible dart of fierce mien, resembling a snake, and coming impetuously towards him. Then Kripa, taking Lakshmana up on his own car, bore him away from the conflict, in the very sight of all the troops. Then when that awful conflict became general, the combatants rushed against one another, desirous of taking another's life. And the mighty bowmen of thy army and the great car-warriors of the Pandava host, prepared to lay down their lives in battle, slew one another. With hair dishevelled, divested of their coats of mail, deprived of their cars, and their bows broken, the Srinjayas fought with the Kurus with their bare arms. Then the mighty-armed Bhishma, endued with great strength, and excited with wrath, slew with his celestial weapons the troops of the high-souled Pandavas. And the earth became covered with the fallen bodies of elephants deprived of their guides of men and steeds and car-warriors and cavalry-soldiers."

SECTION LXXIV

Sanjaya said, “Then, O king, the mighty-armed Satyaki invincible in battle, drawing in that conflict an excellent bow capable of bearing a great strain shot innumerable winged arrows resembling snakes of virulent poison, displaying his wonderful lightness of hand. And while slaying his foes in battle, so quickly did he draw the bow, take out his arrows, fix them on the bowstring, and letting them off throw them among the foe, that he then seemed to be a mass of clouds pouring a thick shower of rain. Beholding him then thus blazing up (like a swelling fire), king Duryodhana, O Bharata, despatched ten thousand cars against him. But that great bowman, Satyaki, of prowess incapable of being baffled and possessed of great energy, slew with his celestial weapons all those mighty car-warriors. Having achieved, bow in hand, that fierce feat, that hero then approached Bhurisravas in battle. And Bhurisravas also, that enhancer of the fame of the Kurus, beholding the Dhartarashtra ranks thus felled by Yuyudhana, rushed in wrath against the latter.[400] Drawing his great bow which resembled that of Indra himself in hue, he shot thousands of shafts, O monarch, looking like snakes of virulent poison and possessed of the strength of the thunder, displaying his extreme lightness of hand. Thereupon the combatants that followed Satyaki, unable to bear those shafts of fatal touch, fled away, O king, in all directions, abandoning, O monarch, the invincible Satyaki in that conflict. Beholding this, the mighty sons of Yuyudhana, all mighty car-warriors of great renown, cased in excellent mail, bearing diverse arms, and possessing excellent standards, approaching that great bowman, viz., Bhurisravas, in battle, wrathfully addressed that warrior bearing on his standard the device of a sacrificial stake, and said these words, ‘Listen, O kinsman of the Kauravas, O thou that art possessed of great strength, come, fight in battle with us, i.e., with either all of us jointly or with each of us separately. Vanquishing us in battle thou mayst win great renown, or ourselves, vanquishing thee, will have great gratification.’ Thus addressed by them, that mighty hero endued with great strength and proud of his prowess, that foremost of men, beholding them before him, replied unto them, saying, ‘Ye heroes, ye have said well. If such be now your wish, fight ye then all together with care. I shall slay all of you in battle.’ Thus addressed by him, those heroic and mighty bowmen endued with great activity covered that chastiser of foes with a thick shower of arrows. And it was towards the afternoon, O king, that that dreadful battle took place between Bhurisravas alone on one side and the many united together on the other. And those ten heroes covered that single mighty car-warrior with showers of arrows like the clouds showering rain on a mountain cliff in the season of rains. That mighty car-warrior, however, cut off those clouds of shafts shot by them resembling the fatal darts of Death or the very thunder in effulgence, before they could reach him.[401] They then, surrounding that mighty-armed warrior, endeavoured to slay him. But the son of Somadatta, excited with rage, cut off their bows, O Bharata, and then their heads, with sharp shafts. Thus slain, they fell down, O monarch, like mighty trees felled by the thunder.[402] Beholding then his mighty sons thus slain in battle, the Vrishni hero (Satyaki), O king, uttering a loud roar, rushed against Bhurisravas. And those mighty warriors then each pressed his car against the other. And each of them in that combat slew the other’s car-steeds. And both deprived of their cars, those mighty warriors jumped down on the ground. And both taking up large scimitars and excellent shields encountered each other. And those tigers among men, stationed for the encounter, shone brightly. Then Bhimasena, O king, quickly coming up to Satyaki thus armed with an excellent scimitar, took him up on his own car. And thy son also, O monarch, speedily took up Bhurisravas on his car, in that battle, at the very sight of all the bowmen.

“Meanwhile, during the continuance of that battle, the Pandavas, O bull of Bharata’s race, excited with wrath, fought with that mighty car-warrior Bhishma. And when the sun assumed a red hue, Dhananjaya exerting himself actively, slew five and twenty thousand great car-warriors. These, urged on by Duryodhana for slaying Partha, were thus completely destroyed before they could even come up to him, like insects on a blazing fire. Then the Matsyas and the Kekayas, all accomplished in the science of arms, surrounded that mighty car-warrior Partha as also his son (for supporting them). Just at that time the sun disappeared, and all the combatants seemed to be deprived of their senses. Then at twilight, O king, thy sire Devavrata, his animals having been tired, caused the troops to be withdrawn. And the troops of both the Pandavas and the Kurus, filled with fear and anxiety in course of that dreadful encounter, proceeded to their respective camps, the Pandavas with the Srinjayas and the Kauravas also rested for the night agreeably to the rules (of military science).”

SECTION LXXV

Sanjaya said, “Having rested for a while, O king, both the Kurus and the Pandavas, after the night had passed away, once more went out for battle. And then loud was the uproar, O king, that arose of mighty car-warriors as they prepared for battle, and of tuskers as these were being equipped for the conflict, and of infantry as they put on their armour, and of steeds also, O Bharata. And the blare of conches and the beat of drums became deafening in all parts of the field. Then king Yudhishthira addressed Dhrishtadyumna and said, ‘O mighty-armed one, dispose the troops in the array called Makara that scorcheth the foe.’ Thus addressed by Pritha’s son, that mighty car-warrior Dhrishtadyumna, that foremost of combatants on cars, issued the order, O great king, to the car-warriors, (for forming the Makara array). Drupada, and Dhananjaya the son of Pandu, formed the head of that array, and Sahadeva and that mighty car-warrior Nakula formed its two eyes. And the mighty Bhimasena formed its beak. And Subhadra’s son, and the sons of Draupadi and the Rakshasa Ghatotkacha, and Satyaki, and king Yudhishthira the just, were stationed in its neck. And king Virata that commander of a large division, formed its back, supported by Dhrishtadyumna and a large force. And the five Kekaya brothers consisted its left wing, and that tiger among men, viz., Dhrishtaketu, and Chekitana of great prowess, stationed in the right wing, stood for protecting that array. And its two feet, O monarch, were constituted by that mighty car-warrior the blessed Kuntibhoja, and Satanika, supported by a large force. And that great bowman, the mighty Sikhandin, surrounded by the Somakas, and Iravat, were stationed in the tail of that Makara array. And having, O Bharata, formed their great array, the Pandavas, O monarch, equipped in mail at dawn, again stood for battle. And with elephants and steeds and cars and infantry, and with standards upraised and umbrellas set up, and armed with bright, whetted weapons, they quickly proceeded against the Kauravas.

"Then thy sire Devavrata, beholding the (Pandava) army thus arrayed, disposed his army, O king, in counter-array after the form of a huge crane. And in its beak was Bharadwaja's son (Drona). And Aswatthaman and Kripa, O monarch, formed its two eyes. And that foremost of all bowmen, viz., Kritavarman, united with the ruler of the Kamvojas and with the Valhikas was stationed, O king, in its head. And in its neck, O Bharata, were Surasena, and thy son Duryodhana, O king, surrounded by many kings. And the ruler of the Pragjyotishas, united with the Madras, the Sauviras, and the Kekayas, and surrounded by a large force, was stationed, O king, in its breasts. And Susarman the king of Prasthala, accompanied by his own troops, stood, accoutred in mail, in the left wing. And the Tusharas, the Yavanas and the Sakas, along with the Chulikas, stood in the right wing, O Bharata, of that array. And Srutayush and Sataytish and Somadatta's son, O sire, were stationed in the rear of that array protecting one another.

"Then the Pandavas, O king, rushed against the Kauravas for battle. The sun, O Bharata, had risen when the battle commenced. And elephants proceeded against elephants. And horsemen rushed against horsemen, car-warriors against car-warriors, O king, and against elephants also, in that dreadful conflict. And car-men rushed against riders of elephants, and riders of elephants against horsemen. And car-warriors engaged with foot-soldiers, and cavalry with infantry. And all the warriors, O king, excited with wrath, rushed against one another in battle. And the Pandava army, protected by Bhimasena and Arjuna and the twins, looked beautiful like the night decorated with stars. And thy army also, with Bhishma and Kripa and Drona and Salya and Duryodhana, and others, shone like the firmament spangled with the planets. And Bhimasena the son of Kunti, endued with great prowess, beholding Drona rushed against the division of Bharadwaja's son, borne by his steeds of great fleetness. Then Drona, excited with wrath in that conflict and endued with great energy, pierced Bhima with nine shafts made wholly of iron, aiming his vital limbs. Deeply pierced by

Bharadwaja’s son in that conflict, Bhima despatched Drona’s charioteer to the region of Yama. Thereupon the son of Bharadwaja, endued with great prowess, himself restraining his steeds, began to consume the Pandava army like fire consuming a heap of cotton. And while thus slaughtered, O king, by Drona and Bhishma, the Srinjayas along with the Kekayas took to flight. And so thy troops also, mangled by Bhima and Arjuna, became deprived of their senses as they stood, like a beautiful female in her pride. And in that conflict destructive of heroes great was the distress, O Bharata, that befell both thy army and theirs. And we beheld the wonderful sight, O Bharata, of the troops fighting with one another regardless of their lives.[403] And the Pandavas and the Kauravas, O king, in that conflict, fought with one another counteracting one another’s weapons.”

SECTION LXXVI

Dhritarashtra said, “Our army is possessed of many excellencies, consisting of diverse forces, its efficiency is great. It is again arrayed according to the rules of science and, therefore, ought to be irresistible. It is attached to us exceedingly, and always devoted to us. It is submissive, and free from the faults of drunkenness and licentiousness. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are exercised in every kind of weapons. They are skilled in encounters with swords, with bare arms, and with maces. They are well-exercised in lances, sabres, and darts, as also in iron clubs, short arrows, javelins and mallets. They are devoted to all kinds of armed exercises, and are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, in marching and retreating. Many a time have they been tested in the management of elephants and steeds and cars. Having been examined duly they have been entertained on pay, and not for the sake of lineage, nor from favour nor from relationship, nor from strength of attachments, nor from connections of birth and blood. They are all respectable and honest, and their kinsmen have been well-treated and gratified by us. We have done them many good offices. They are, besides, all renowned men and endued with great mental vigour. O son, they are again protected by many foremost of men endued with great activity, and of famous achievements, resembling the very Regents of the world and renowned over the whole earth. Innumerable Kshatriyas, respected throughout the world, and who have of their own will sided us with their forces and followers also protect them. Indeed, our army is like the vast ocean filled with the water of innumerable rivers running from all directions. It abounds with elephants, and with cars which though destitute of wings, yet resemble the winged tenants of the air. Vast numbers of combatants constitute the waters of that ocean, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (piled on that ocean). Abounding with standards and ornaments and adorned with cloth inlaid with gold and gems, the rushing steeds and elephants constitute the winds agitating it into fury. Our host, therefore, really resembles the vast, shoreless ocean roaring in rage. And that host is protected by Drona and Bhishma and by Kritavarman and Kripa and Dussasana, and others headed by Jayadratha. It is also protected by Bhagadatta and Vikarna, by Drona's son, and Suvala's son, and Valhika and by many other mighty and high-souled heroes of the world. That our army should yet be slaughtered in battle is due only to predestined fate, O Sanjaya. Neither men nor highly blessed Rishis of old ever beheld such preparations (for battle) on earth before. That so large an army, mustered according to science, and attached (to us) by wealth, should yet be slaughtered in battle, alas, what can it be but the result of Destiny? O Sanjaya, all these seem to be unnatural. Indeed Vidura had often said what was both beneficial and desirable. But my wicked son Duryodhana would not accept it. I believe that high-souled and well-knowing person had foreseen all that is now happening and hence the counsel he gave.[404] Or, O Sanjaya, all these, in all its details, had been pre-arranged by Him, for that which is ordained by the Creator must happen as ordained and cannot be otherwise."

SECTION LXXVII

Sanjaya said, “Thou hast, O king, in consequence of thy own fault, been overtaken by this calamity. O bull of Bharata’s race, the faults which thou, O monarch, hadst seen in that unrighteous course of conduct (towards the Pandavas), were not seen by Duryodhana. It was through thy fault, O king, that the match at dice had taken place. And it is through thy fault that this battle hath taken place with the Pandavas. Having committed a sin, do thou, therefore, reap the fruit of that sin of thine. One reapeth the fruit of acts perpetrated by one’s own self. Do thou, therefore, O king, reap the fruit of thy own acts both here and hereafter. Therefore, O monarch, though overtaken by this calamity, be calm still, and listen, O sire, to the (account of the) battle as I recite it.

“The heroic Bhimasena, having with his sharp shafts broken thy mighty array, then came upon all the younger brothers of Duryodhana. The mighty Bhima, beholding Dussasana and Durvisaha and Dussaha and Durmada and Jaya, and Jayasena and Vikarna and Chitrasena and Sudarsana, and Charuchitra and Suvarman and Duskarna and Karna, and many other mighty car-warriors, excited with rage, of the Dhartarashtra host near enough to himself, penetrated into (thy) mighty array that was protected by Bhishma in that battle. Then, beholding him in their midst, all those warriors said, ‘Ye kings, let us take this one’s life’! — Thereupon that son of Pritha was surrounded by those cousins of his who were firmly resolved (to take his life). And Bhima then resembled Surya himself of fierce splendour surrounded by the mighty planets of evil nature, at the time of the universal destruction. And although the son of Pandu was there in the very midst of the (Kaurava) array, yet fear entered not his heart, as it did not that of Indra while surrounded by the Danavas in the fierce battle of old between the celestials and the Asuras. Then thousands of car-warriors armed with all weapons and fully prepared for battle overwhelmed his single self with terrible shafts. Thereupon the heroic Bhima, disregarding the sons of Dhritarashtra, slew in that conflict many foremost warriors (of the Kaurava army) fighting from cars or upon the back of elephants and steeds. And ascertaining the purpose harboured by those cousins of his who were bent upon his destruction, the mighty Bhima set his heart upon slaying them all. Then leaving his car and taking up his mace, the son of Pandu began to smite that very sea of Dhartarashtra troops.

"Then when Bhimasena thus penetrated the Dhartarashtra host, Dhrishtadyumna the son of Prishata, forsaking Drona (with whom he had been engaged), quickly proceeded to the spot where Suvala's son was stationed. That bull among men, battling countless warriors of thy army, came upon the empty car of Bhimasena in that battle. And beholding in that conflict Visoka, the charioteer of Bhimasena, Dhrishtadyumna, O king, became exceedingly cheerless and almost deprived of his senses. With voice choked in tears, and sighing as he spoke, he asked Visoka, in grief, saying, 'Where is Bhima who is dear to me as my life itself?' Visoka then, joining his hands, replied unto Dhrishtadyumna saying, 'The mighty son of Pandu, endued with great strength, ordering me to wait for him here, hath alone penetrated into the Dhartarashtra host that resembleth the very ocean. That tiger among men very cheerfully said unto me these words— "Wait for me, O charioteer, restraining the steeds for a short space of time, that is, till I slay those that are bent upon my destruction." — Beholding then the mighty Bhima rushing mace in hand, all our troops (that supported him) became filled with delight. Then in this fierce and terrible battle, O prince, thy friend, breaking the mighty array (of the foe), hath penetrated into it.' Hearing these words of Visoka, Prishata's son Dhrishtadyumna, endued with great strength, said unto the charioteer these words on the field of battle. 'What need have I today of life itself, if forgetting my affection for the Pandavas, I forsake Bhima in battle? If I return today without Bhima, what will the Kshatriyas say of me? What will they say of me when they will learn that while I was on the field Bhima penetrated alone into the hostile array making a single opening in it? The gods with Indra at their head visit him with evil who, forsaking his comrades in battle, returneth home unhurt! The mighty Bhima again is my friend and kinsman. He is devoted to me, and I also am devoted to that slayer of foes. Therefore, I will go thither, whither Bhima hath gone. Behold me slaying the foe like Vasava slaying the Danavas.' Having said this, the heroic Dhrishtadyumna, O Bharata, proceeded through the midst of the foe, along the tracks opened by Bhimasena and marked by elephants crushed with his mace. He then obtained sight of Bhimasena consuming the hostile ranks or felling Kshatriya warriors like the tempest devastating rows of trees. And car-warriors and horsemen and foot-soldiers and tuskers, while thus slaughtered by him, uttered loud cries of woe. And cries of ah and alas arose from thy troops, O sire, while they were slaughtered by the victorious Bhima accomplished in all modes of warfare. Then the Kaurava warriors all accomplished in arms, surrounding Vrikodara on all sides, fearlessly poured upon him their arrowy showers at the same time. Then the mighty son of Prishata, beholding that foremost of all wielders of weapons, that celebrated hero, viz., the son of Pandu, thus attacked on all sides by fierce ranks of foes in close array, mangled with shafts, treading the field on foot, and vomiting the poison of his wrath, mace in hand and looking like the Destroyer himself at the hour of the universal dissolution, quickly approached him and comforted him by his presence. And taking him upon his car, and plucking the arrows off from all his limbs, and embracing him warmly, the high-souled son of Prishata comforted Bhimasena in the very midst of the foe. Then thy son, in that terrible conflict, quickly coming up to his brothers, said unto them, 'This son of Drupada of wicked soul, is now united with Bhimasena. Let us all approach him together for slaying him. Let not the foe seek our ranks (for battle).' Hearing these words, the Dhartarashtras, thus urged on by the command of their eldest brother and unable to put up (with the foe), quickly rushed, with upraised weapons, for slaying Dhrishtadyumna like fierce comets at the hour of the universal dissolution. Taking up their beautiful bows, those heroes, making the very earth shiver with the twang of their bowstring and the rattle of their car-wheels, showered shafts on Drupada's son, like the clouds covering the mountain-breast with torrents of rain. But that hero conversant with all modes of warfare, though thus struck with sharp arrows in that battle, did not waver. On the other hand, that mighty car-warrior, the youthful son of Drupada, beholding those heroic sons of thine staying before him in battle and exerting themselves to their utmost being desirous of slaying them applied that fierce weapon called Pramohana and engaged with thy sons, O king, like Indra with the Danavas in battle. Then those heroic warriors were deprived of their senses, their minds and strength afflicted by the Pramohana weapon. And the Kauravas fled away in all directions, with their steeds and elephants and cars, beholding those sons of thine deprived of their senses in a swoon like those whose hours had come. And at that time Drona, the foremost of all wielders of weapons, approaching Drupada, pierced him with three fierce shafts. And that monarch then, O king, viz., Drupada, deeply pierced by Drona, left the battle, O Bharata, remembering his former hostility (with Bharadwaja's son). Thereupon Drona endued with great prowess having thus vanquished Drupada, blew his conch. And hearing the blare of his conch, all the Somakas were struck with fear. Then Drona, possessed of great energy, that foremost of all wielders of weapons, heard of thy sons being deprived of their senses in battle with the Pramohana weapon. Then the son of Bharadwaja, desirous of rescuing the princes, speedily left that part of the field where he was and proceeded to the place where thy sons were. And that mighty bowman viz., Bharadwaja's son of great prowess, there beheld Dhrishtadyumna and Bhima careering through the field in that dreadful conflict. And that mighty car-warrior beheld thy sons deprived of their senses. Taking up then the weapon called Prajna, he neutralised the Pramohana weapon (that Dhrishtadyumna had shot). Then thy sons those mighty car-warriors, when their senses returned, once more proceeded to battle with Bhima and Prishata's son. Then Yudhishthira, addressing his own troops said, 'Let twelve brave car-warriors cased in mail and headed by Subhadra's son, follow, to the utmost of their might, the track of Bhima and Prishata's son in battle. Let intelligence be had (of those two warriors). My heart is very uneasy.' Thus ordered by the king, those heroes possessed of great prowess in battle and proud of their manliness, saying ‘Yes,’ all proceeded forward when the sun had reached the meridian. And those chastisers of foes then, viz., the Kaikeyas and the sons of Draupadi, and Dhrishtaketu of great prowess, supported by a large force and with Abhimanyu at their head, and disposing themselves in the array called Suchimukha,[405] penetrated into that car-division of the Dhartarashtras in battle. And thy troops, O king, struck with the fear of Bhimasena and deprived of their senses by Dhrishtadyumna, were unable to resist (the rush of) those mighty bowmen headed by Abhimanyu. And they were quite helpless, like a lady in the streets. And those mighty bowmen with standards variegated with gold cutting through (the Kaurava ranks), proceeded with great speed for rescuing Dhrishtadyumna and Vrikodara. And the latter, beholding those mighty bowmen headed by Abhimanyu, became filled with delight and continued to smite down thy ranks. And the heroic prince of Panchala, viz., the son of Prishata, seeing meanwhile his preceptor advancing towards him with great speed, no longer wished to compass the death of thy sons. Causing Vrikodara then to be taken up on the car of the king of the Kaikeyas, he rushed in great wrath against Drona accomplished in arrow and all weapons. And that slayer of foes, viz., the valiant son of Bharadwaja, excited with rage, cut off with a broad-headed shaft the bow of Prishata’s son who was rushing towards him with impetuosity. And remembering the bread he had eaten of his master and desirous of doing good to Duryodhana, he also sped hundreds of shafts after Prishata’s son. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, pierced Drona with seventy shafts whetted on stone and furnished with wings of gold. Then that grinder of foes, viz., Drona, once more cut off his bow, and despatched his four steeds to Yama’s abode with four excellent arrows, and also slew his charioteer, O Bharata, with a broad-headed shaft. Then that mighty car-warrior of strong arms, viz., Dhrishtadyumna, quickly descending from that car whose steeds had been slain, ascended the great car of Abhimanyu. Then Drona caused the Pandava army consisting of cars, elephants, and steeds, to tremble, in the very sight of Bhimasena and the intelligent son of Prishata. Beholding then that army thus broken by Drona of immeasurable energy, all those mighty car-warriors were incapable of checking its flight. And that army, thus slaughtered by Drona with his sharp shafts, began to move in eddies there, like the agitated sea. And beholding the (Pandava) army in that condition, thy troops were filled with delight. And seeing the preceptor excited with rage and thus consuming the ranks of the foe, all thy warriors, O Bharata, set up loud shouts and uttered exclamations in praise of Drona."

SECTION LXXVIII

SANJAYA SAID, "THEN king Duryodhana, regaining his senses, once more began to resist Bhima with showers of arrows. And once more those mighty car-warriors viz., thy sons, united together, began to fight valiantly with Bhimasena. And Bhimasena also of mighty arms during that battle, having got his car, ascended it and proceeded to the spot where thy sons were. And taking up a strong and very tough bow adorned with gold and capable of taking the lives of foes he pierced thy sons in that conflict, with his shafts. Then king Duryodhana struck the mighty Bhimasena at the very vitals with a long shaft of exceeding sharpness. Then that mighty bowman, pierced thus deeply by thy son, bow in hand, forcibly drawing his own with eyes red in wrath, struck Duryodhana in his two arms and the breast with three shafts. But struck thus, O king, he moved not, like a prince of mountains. Beholding then those two heroes excited with rage and smiting each other, the younger brothers of Duryodhana, all of whom were heroes prepared to lay down their lives, remembering their previously formed scheme of afflicting Vrikodara of terrible deeds, set about firmly resolved, for smiting him down. And as they fell upon him in battle, Bhimasena of great strength rushed against them, O king, like an elephant rushing against an attacking compeer. Excited with fury and endued with great energy, that celebrated hero then, O king, afflicted thy son Chitrasena with a long arrow. And as regards thy other sons, that descendant of Bharata smote them all in that battle, with diverse kinds of shafts furnished with wings of gold and endued with great impetus. Then king Yudhishthira the just, disposing all his own divisions properly despatched twelve mighty car-warriors including Abhimanyu and others to follow Bhimasena behind. Those, O king, all proceeded against those mighty car-warriors, viz., thy sons. Beholding those heroes on their cars, resembling the Sun himself or the fire in splendour — those great bowmen of blazing effulgence and superb beauty, looking resplendent in that dreadful conflict with ornaments of gold, — thy mighty sons abandoned Bhima (with whom they had been fighting). The sons of Kunti, however, could not bear the sight of their abandoning the conflict alive.”

SECTION LXXIX

SANJAYA SAID, “THEN Abhimanyu, accompanied by Bhimasena pursuing thy sons, afflicted them all. Then the mighty car-warriors of thy army, including Duryodhana and others, beholding Abhimanyu and Bhimasena united with Prishata’s son in the midst of the (Kauravas) troops, took up their bows, and borne by their fleet steeds rushed to the spot where those warriors were. And on that afternoon, O king, a dreadful conflict took place between the mighty combatants of thy army and those of the foe, O Bharata. And Abhimanyu, having, in that fierce battle, slain the steeds of Vikarna, pierced the latter with five and twenty small arrows. Then that mighty car-warrior, Vikarna, abandoning that car whose steeds had been slain, mounted on the resplendent car, O king, of Chitrasena. Then thus stationed on the same car, viz., those two brothers of Kuru’s race, the son of Arjuna covered, O Bharata, with showers of arrows. Then Durjaya and Vikarna pierced Abhimanyu with five shafts made wholly of iron. Abhimanyu however, shook not in the least but stood firm like the mountain Meru. Dussasana in that battle, O sire, fought with the five Kekaya brothers. All these, O great king, seemed exceedingly wonderful. The sons of Draupadi, excited with rage, resisted Duryodhana in that battle. And each of them, O king, pierced thy son with three shafts. Thy son also, invincible in battle, pierced each of the sons of Draupadi, O monarch, with sharp shafts. And pierced by them (in return) and bathed in blood, he shone like a hill with rillets of water mixed with red chalk (gliding down its breast). And the mighty Bhishma also, in that battle, O king, afflicted the Pandava army like a herdsman belabouring his herd. Then, O monarch, the twang of Gandiva was heard, of Partha, who was engaged in slaughtering the foe on the right of the army.

“And in that part of the field headless trunks stood up by thousands, amongst the troops, O Bharata, of both the Kauravas and the Pandavas. And the field of battle resembled an ocean whose water was blood, and whose eddies were the shafts (shot by the combatants). And the elephants constituted the islands of that ocean, and the steeds its waves. And cars constituted the boats by which brave men crossed it. And many brave combatants, with arms cut off, divested of armour, and hideously mutilated, were seen lying there in hundreds and thousands. And with the bodies of infuriate elephants deprived of life and bathed in blood, the field of battle. O Bharata, looked as if strewn with hills. And the wonderful sight we saw there, O Bharata, was that neither in their army nor in thine was a single person that was unwilling to fight. And thus, O monarch, did those brave warriors, of both thy army and the Pandavas, fight, seeking glory and desirous of victory.”

SECTION LXXX

Sanjaya said, “Then when the sun assumed a red hue, king Duryodhana, desirous of battle, rushed towards Bhima from desire of slaying him. Beholding that heroic warrior cherishing deep animosity (thus) coming towards him, Bhimasena, excited with great wrath, said these words,— ‘That hour hath come which I have desired for so many years. I will slay thee to-day if thou dost not abandon the battle. Slaying thee I shall today dispel the sorrows of Kunti as also of Draupadi and the woes that were ours during our exile in the woods. Filled with pride, thou hadst formerly humiliated the sons of Pandu. Behold, O son of Gandhari, the dire fruit of that sinful behaviour. Following the counsels of Karna as also of Suvala’s son, and recking the Pandavas little, thou hadst formerly behaved towards them as thou hadst hinted. Thou hadst also disregarded Krishna who begged thee (for peace). With a joyous heart didst thou despatch Uluka (to us) with thy messages. For all these, I shall slay thee to-day with all thy kinsmen, and thus avenge all those offences of thine of former days.’ Having said these words, Bhima bending his bow and stretching it repeatedly, and taking up a number of terrible shafts whose effulgence resembled that of the lightning itself, and filled with wrath, quickly sped six and thirty of them at Duryodhana. And those shafts resembled the flames of a blazing fire, and coursed straight with the force of the thunder-bolt. And then he pierced Duryodhana’s bow with two shafts, and his charioteer with two. And with four shafts he despatched Duryodhana’s (four) steeds to the regions of Yama. And that grinder of foes then, with two shafts shot with great force, cut off in that battle the king’s umbrella from his excellent car. And with three other shafts he cut off his handsome and blazing standard. And having cut it off, he uttered a loud shout in the very sight of thy son. And that beautiful standard of the latter, decked with diverse gems, suddenly fell down on the earth from his car like a flash of lightning from the clouds. And all the kings beheld that beautiful standard of the Kuru king, bearing the device of an elephant, decked with gems, and blazing like the sun, fell down cut off (by Bhimasena). And that mighty car-warrior, viz., Bhima, then pierced Duryodhana in that battle, smiling the while, with ten shafts like a guide piercing a mighty elephant with the hook. Then that foremost of car-warriors, viz., the mighty king of the Sindhus, supported by many brave warriors, placed himself on the flank of Duryodhana. And then that great car-warrior, viz., Kripa, O king, caused the vindictive Duryodhana, that son of Kuru's race, of immeasurable energy, to mount on his own car. Then king Duryodhana, deeply pierced by Bhimasena and feeling great pain, sat down on the terrace of that car. Then Jayadratha, desirous of slaying Bhima, surrounded him on all sides with several thousands of cars. Then, O king, Dhrishtaketu and Abhimanyu of great energy, and the Kekayas, and the sons of Draupadi, all encountered thy sons. And the high-souled Abhimanyu smote them all, piercing each with five straight shafts, resembling the bolts of heaven or Death's selves, shot from his excellent bow. Thereupon, all of them, unable to bear it (coolly), showered on that foremost of car-warriors, viz., the son of Subhadra, a perfect down-pour of sharp shafts like rain-charged clouds pouring rain on the breast of the mountains of Meru. But Abhimanyu, that invisible warrior accomplished in arms, thus afflicted by them in battle, caused all thy sons, O king, to tremble like the wielder of the thunder-bolt causing the mighty Asuras to tremble in the battle between the celestials and the latter. Then that foremost of car-warriors, O Bharata, shot fourteen broad-headed shafts, fierce and looking like snakes of virulent poison, at Vikarna. Endued with great prowess and as if dancing in that battle, he felled with those shafts the standard of Vikarna from his car and slew also his charioteer and steeds. Then that mighty car-warrior, the son of Subhadra, again sped at Vikarna many other arrows that were well-tempered, straight-going, and capable of penetrating every armour. And those arrows furnished with feathers of the kanka bird, coming at Vikarna and passing through his body, entered the earth, like hissing snakes. And those arrows, with wings and points decked with gold, bathed in Vikarna's blood, seemed to vomit blood on the earth. Beholding Vikarna thus pierced, his other uterine brothers rushed, in that battle, against those car-warriors headed by Subhadra's son. And when these invincible warriors upon their (own) cars came upon those combatants (of the Pandava army) resplendent like so many suns and staying on their cars both began to pierce one another. And Durmukha, having pierced Srutakarman with five shafts, cut off the latter's standard with a single shaft and then pierced his charioteer with seven. And advancing closer, he slew with half a dozen shafts his foe's steeds, fleet as the wind and cased in golden armour, and then felled his charioteer. Srutakarman, however, staying on that car of his, the steeds of which had been slain, hurled in great wrath a dart blazing like a fierce meteor. That dart, blazing with effulgence, passing through the renowned Durmukha's hard coat of mail, penetrated into the earth. Meanwhile the mighty Sutasoma beholding Srutakarman deprived of his car, caused him to mount upon his own car in the very sight of all the troops. The heroic Srutakirti rushed against thy son Jayatsena in that battle, desirous, O king, of slaying that renowned warrior. Then thy son Jayatsena, O king, with a sharp arrow having a horse-shoe head, smiling the while, cut off the bow of the high-souled Srutakirti as the latter came along stretching it in his hands. Then Satanika, beholding his uterine brother's bow cut off, endued as he was with great valour, quickly came at that spot repeatedly roaring like a lion. And Satanika, drawing his bow in that battle with great force, speedily pierced Jayatsena with ten shafts, and uttered a loud shout like an infuriate elephant. And with another arrow of sharp point and capable of penetrating every armour, Satanika deeply pierced Jayatsena in the chest. Just at that time, Dushkarna who was near his brother (Jayatsena) infuriate with anger, cut off Satanika's bow and arrow. Then the mighty Satanika taking up another excellent bow capable of bearing a great strain, aimed many sharp shafts. And addressing Dushkarna in the presence of his brother (Jayatsena), saying— 'Wait', 'Wait', — he sped at him those sharp and blazing shafts resembling so many snakes. And then he speedily cut off Dushkarna's bow with one arrow, and slew his charioteer, O sire, with two, and then pierced Dushkarna himself with seven arrows. And that spotless warrior then with a dozen sharp shafts slew all the steeds of Dushkarna that were fleet as the mind and of variegated hue. And then with another broad-headed arrow, well-aimed and capable of coursing swiftly, Satanika, excited with great wrath deeply pierced Dushkarna in the chest. And thereupon the latter fell down on the earth like a tree struck with lightning. Beholding Dushkarna slain, five mighty car-warriors, O king, surrounded Satanika on all sides, from desire of slaying him. And they struck the renowned Satanika with showers of arrows. Then the five Kekaya brothers, excited with wrath, approached (Satanika for rescuing him). Beholding the latter coming upon them, thy sons — those mighty car-warriors, — rushed towards them like elephants rushing against mighty elephants. (These amongst thy sons, viz.,) Durmukha and Durjaya and the youthful Durmarshana and Satrunjaya and Satrusha, all renowned warriors, excited with rage, proceeded, O king, against the (five) Kekaya brothers. On their cars that resembled (fortified) towns, unto which were yoked steeds decked with ornaments, and which were graced with beautiful standards of variegated hue, those heroes wielding excellent bows and cased in beautiful coats of mail and owning excellent standards, entered the hostile army like lions entering one forest from another. Smiting one another, fierce and terrific was the battle that ensued between them and the foe, in which cars and elephants got entangled with one another. Cherishing feelings of hostility towards one another, the terrible battle in which they took part lasted for a short space of time about sunset, increasing the population of Yama's kingdom. And car-warriors and horsemen by thousands were strewn over the field. And Bhishma the son of Santanu excited with wrath, began to slaughter the troops of the high-souled Pandavas with his straight shafts. And with his arrows he began to despatch the combatants of the Panchalas to the domains of Yama. And the grandsire, having thus broken the ranks of the Pandavas at last withdrew his troops and retired, O king, to his encampment. And king Yudhishthira also, beholding both Dhrishtadyumna and Vrikodara, smelt their heads, and filled with joy, retired to his tents."

SECTION LXXXI

Sanjaya said, “Then those heroes, O king, who cherished feelings of hostility towards one another, retired to their tents, their persons covered with blood. Having rested for a while agreeably to rule, and praising one another (for the feats of the day), they were again seen clad in mail, desirous of battle. Then thy son, O king, overwhelmed with anxiety and covered with blood trickling down (from his wounds), asked the grandsire, saying,[406] ‘Our troops are fierce and terrible and carry innumerable standards. They are, again, arrayed properly. Yet the brave and mighty car-warriors of the Pandavas, having penetrated (into our array) and afflicted and slaughtered (our troops), escaped unhurt.[407] Confounding us all, they have won great fame in battle. Bhima again, having penetrated into our Makara array which was strong as the thunder-bolt, afflicted me with his terrible shafts each resembling the rod of Death. Beholding him excited with wrath, O king, I was deprived of my senses. Even now I cannot regain my peace of mind. Through thy grace, O thou that art firm in truth, I desire to obtain victory and slay the sons of Pandu.’ Thus addressed by him, the high-souled son of Ganga, that foremost of all wielders of weapons, endued with great mental energy, understanding that Duryodhana was possessed by grief replied unto him, laughing the while though cheerless, saying,[408] ‘Penetrating into (their) army with the utmost exertions and with my whole soul, O prince, I wish to give thee victory and joy. For thy sake I do not at all dissemble. They that have become the allies of the Pandavas in this battle are fierce and numerous. Mighty car-warriors of great renown, they are exceedingly brave and accomplished in arms. Incapable of being fatigued, they vomit forth their wrath. Cherishing feelings of animosity towards thee, and swelling with prowess, they are not capable of being defeated easily. I will, however, O king, contend against those heroes with my whole soul and throwing away my very life. For thy sake, in battle, O thou of great glory, my life itself shall today be recklessly exposed. For thy sake I would consume all the worlds with the celestials and the Daityas, let alone thy foes here. I will, O king, fight with those Pandavas, and do all that is agreeable to thee.' Hearing these words, Duryodhana became inspired with great confidence and his heart was filled with delight. And cheerfully he ordered all the troops, and all the kings, (in his army) saying, Advance. And at that command, O king, his army consisting of cars, steeds, foot-soldiers, and elephants, began to advance. And that large force. O king, armed with diverse kinds of weapons, was exceedingly cheerful. And that army of thine, O monarch, consisting of elephants, steeds, and foot-soldiers, on the field of battle, looked exceedingly beautiful. And huge tuskers, stationed in large bodies, and skilfully urged, looked resplendent on the field all around. And many royal combatants accomplished in diverse weapons were seen in the midst of thy troops. And the dust, red as the morning sun, raised by those cars and foot-soldiers and elephants and steeds in large bodies as they were duly moved over the field, looked beautiful, shrouding the rays of the sun. And the many-coloured banners stationed on cars and elephants, waving in the air and moving along the welkin, looked beautiful like flashes of lightning amid the clouds. And loud and fierce was the uproar made by the twang of the bows stretched by the kings, resembling the roar of the ocean while churned in the Krita age by the gods and the great Asuras. And that army of thy sons, looking so proud, consisting of (combatants of) diverse hues and shapes, shouting so fiercely, and capable of slaying hostile warriors, then looked like those masses of clouds that appear at the end of the Yuga.[409]"

SECTION LXXXII

SANJAYA SAID, “O chief of the Bharatas, Ganga’s son, once more addressing thy son who was plunged in thought, told him these delightful words, ‘Myself and Drona and Salya and Kritavarman of Satwata’s race, and Aswatthaman and Vikarna and Bhagadatta and Suvala’s son and Vinda and Anuvinda of Avanti, and Valhika with the Valhikas,[410] and the mighty king of the Trigartas and the invincible ruler of the Magadhas, Vrihadvala the king of the Kosalas, and Chitrasena and Vivinsati and many thousands of car-warriors graced with tall standards, a large number of country-born steeds well-mounted with excellent horse-soldiers and many infuriate elephants of large size with temporal juice issuing from their mouths and cheeks, and many brave foot-soldiers armed with diverse weapons and born in diverse realms, are all prepared to do battle for thy sake.[411] These, and many others ready for thy sake to lay down their lives, are, as I think, competent to vanquish the very gods in battle. I should, however, always tell thee, O king, what is for thy good. The Pandavas are incapable of being vanquished by the very gods with Vasava. They have Vasudeva for their ally and are equal to Mahendra himself in prowess. As regards myself, I shall, however, always do thy bidding. Either I shall vanquish the Pandavas in battle or they will vanquish me.’ Having said these words, the grandsire gave him an excellent herb of great efficacy for healing his wounds. And therewith thy son was cured of his wounds. Then at dawn when the sky was clear, the valiant Bhishma, that foremost of men well-versed in all kinds of array, himself disposed his troops in that array called Mandala bristling with weapons. And it abounded with foremost of warriors and with tuskers and foot-soldiers. And it was surrounded on all sides with many thousands of cars, and with large bodies of horsemen armed with swords and lances. Near unto every elephant were placed seven cars, and near unto every car were placed seven horsemen. And behind every horseman were placed seven bowmen, and behind every bowman were seven combatants with shields. And thus, O king, thy army, arrayed by mighty car-warriors, stood for fierce battle, protected by Bhishma. And ten thousand horses, and as many elephants, and ten thousand cars, and thy sons, all equipped in mail, viz., the heroic Chitrasena and others, protected the grandsire. And it was seen that Bhishma was protected by those brave warriors, and those princes themselves of great strength, accoutred in mail, were (in their turn) protected by him. And Duryodhana accoutred in mail sat upon his car on the field, and possessed of every grace, looked resplendent like Sakra himself in heaven. Then, O Bharata, loud were the shouts uttered by thy sons and deafening the clatter of cars and the uproar of musical instruments. That mighty and impenetrable array of those slayer of foes, viz., the Dhartarashtras (in the form called) Mandala, (thus) arrayed by Bhishma, began to proceed, facing the west. Incapable of being defeated by enemies, it looked beautiful in every point. Beholding then the array called Mandala that was exceedingly fierce, king Yudhishthira himself disposed his troops in the array called Vajra. And when the divisions were thus arrayed, car-warriors and horsemen, stationed in their proper places, uttered leonine shouts. Accompanied by their respective forces, the brave warriors of both armies, well versed in smiting, and longing for battle, proceeded, desirous of breaking each other's array. And Bharadwaja's son proceeded against the king of the Matsyas, and his son (Aswatthaman) against Sikhandin. And king Duryodhana himself rushed against the son of Prishata. And Nakula and Sahadeva went forth against the king of the Madras. And Vinda and Anuvinda of Avanti proceeded against Iravat. And many kings together battled with Dhananjaya. And Bhimasena, exerting himself well, opposed the son of Hridika in battle. And possessed of great prowess, (Abhimanyu) the son of Arjuna, fought in battle, O king, against thy sons Chitrasena and Vikarna, and Durmarshana. And Hidimva's son, that prince of the Rakshasas, rushed against that mighty bowman, the ruler of the Pragjyotishas, like one infuriate elephant against another. And the Rakshasa Alamvusha, O king, excited with wrath, rushed in battle against the invincible Satyaki in the midst of his followers. And Bhurisravas, exerting himself greatly, fought against Dhrishtaketu. And Yudhishthira, the son of Dharma, proceeded against king Srutayush. And Chekitana in that battle fought against Kripa. And others (among the Kuru warriors), exerting themselves powerfully, proceeded against that mighty car-warrior Bhima. And thousands of (other) kings surrounded Dhananjaya, with darts, lances, arrows, maces, and spiked clubs in their hands. Then Arjuna, excited with great wrath, addressing him of Vrishni's race, said, 'Behold, O Madhava, the Dhartarashtra troops in battle, arrayed by the high-souled son of Ganga, acquainted with every kind of array. Behold, O Madhava, those brave warriors, countless in number, and desirous of battle (with me). Behold, O Kesava, the ruler of the Trigartas with his brothers.[412] This very day I shall slay them all, O Janardana, before thy eyes, — them, that is, O foremost of the Yadus, who, longing for battle (with me), are on the field.' Having said these words, the son of Kunti, rubbing his bowstring, showered his arrows on that multitude of kings. And those great bowmen also, poured on him thick showers of arrows, like clouds that fill a lake with torrents of rain in the rainy season. And loud shouts were heard in thy army, O monarch, when in that great battle the two Krishnas were seen covered with thick showers of arrows. And the gods, the celestial Rishis, and the Gandharvas with the Uragas, beholding the two Krishnas in that state, were filled with great wonder. Then Arjuna, O king, excited with wrath, invoked the Aindra weapon. And then the prowess we beheld of Vijaya seemed to be highly wonderful insomuch that those showers of weapons shot by his foes were checked by his myriads of arrows. And there among those thousands of kings and steeds and elephants, was none, O king, that was not wounded. And others, O sire, the son of Pritha pierced, each with two or three arrows. And while being thus struck by Pritha, they sought the protection of Bhishma, the son of Santanu. But Bhishma then became the rescuer of those warriors who were like men sinking in the fathomless deep. And in consequence of those warriors thus flying away and mixing with thy troops, thy broken ranks, O king, were agitated like the vast deep with a tempest."

SECTION LXXXIII

Sanjaya said, “And when the battle was thus raging and after Susarman had ceased fighting, and the (other) heroic warriors (of the Kuru army) had been routed by the high-souled son of Pandu; after, indeed, thy army, resembling the very ocean, had become quickly agitated and the son of Ganga had speedily proceeded against the car of Vijaya, king Duryodhana, beholding the prowess of Partha in battle, quickly proceeded towards those kings, and addressing them as also the heroic and mighty Susarman stationed in their van, said in their midst these words, gladdening them all, ‘This Bhishma, the son of Santanu, this foremost one among the Kurus, reckless of his very life, is desirous of fighting with his whole soul against Dhananjaya. Exerting your best, ye all, united together, and accompanied by your troops, protect in battle the grandsire, of Bharata’s race, who is proceeding against the hostile army.’ Saying, ‘Yes,’ all those divisions, belonging to those kings, O monarch, proceeded, following the grandsire. Then the mighty Bhishma, the son of Santanu, (thus rushing to battle), speedily came upon Arjuna of Bharata’s race who also had been coming towards him, on his exceedingly resplendent and large car unto which were yoked white steeds and upon which was set up his standard bearing the fierce ape, and whose rattle resembled the deep roll of the clouds. And thy entire army, beholding the diadem-decked Dhananjaya, thus coming to battle, uttered, from fear, many loud exclamations. And beholding Krishna, reins in hand, and looking like the mid-day sun in splendour, thy troops could not gaze at him. And so also the Pandavas were incapable of looking at Santanu’s son Bhishma of white steeds and white bow and resembling the planet Sukra risen in the firmament. And the latter was surrounded on all sides by the high-souled warriors of the Trigartas headed by their king with his brothers and sons, and by many other mighty car-warriors.

“Meanwhile, Bharadwaja’s son pierced with his winged arrows the king of the Matsyas in battle. And in that combat he cut off the latter’s standard with one shaft, and his bow also with another. Then Virata, the commander of a large division, leaving aside that bow thus cut off, quickly took up another that was strong and capable of bearing a great strain. And he also took up a number of blazing arrows that resembled snakes of virulent poison. And he pierced Drona in return with three (of these) and his (four) steeds with four. And then he pierced Drona’s standard with one arrow, and his charioteer with five. And he also pierced Drona’s bow with one arrow, and (at all this) that bull among Brahmanas became highly angry. Then Drona slew Virata’s steeds with eight straight shafts, and then his charioteer, O chief of the Bharatas, with one shaft. His charioteer having been slain, Virata jumped down from his car whose steeds also had been killed. And then that foremost of car-warriors speedily mounted upon the car of (his son) Sankha. Then sire and son, staying on the same car, began with great might to resist the son of Bharadwaja with a thick shower of arrows. Then the mighty son of Bharadwaja, excited with wrath, quickly shot at Sankha in that encounter, an arrow resembling a snake of virulent poison. And that arrow, piercing through Sankha’s breast and drinking his blood, fell upon the earth, wet and smeared with gore. Struck with that arrow of Bharadwaja’s son, Sankha speedily fell down from his car, his bow and arrows loosened from his grasp in the very presence of his sire. And beholding his son slain, Virata fled from fear, avoiding Drona in battle, who resembled Death’s self with gaping mouth. The son of Bharadwaja then, without losing a moment, checked the mighty host of the Pandavas resisting combatants by hundreds and thousands.

“Sikhandin also, O king, getting at Drona’s son in that battle, struck the latter between his brows with three swiftly coursing shafts. And that tiger among men, viz., Aswatthaman, pierced with those shafts looked beautiful like the mountain Meru with its three tall golden crests. Then, O king, Aswatthaman excited with rage, and within half the time taken up by a wink of the eye, overthrew in that battle Sikhandin’s charioteer and standard and steeds and weapons, covering them with myriads of shafts. Then that foremost of car-warriors, viz., Sikhandin, that scorcher of foes, jumping down from that car whose steeds had been slain, and taking up a sharp and polished scimitar and a shield, excited with rage, moved on the field with great activity like a hawk. And while moving with great activity, O king, on the field sword in hand, the son of Drona failed to find an opportunity (for striking him). And all this seemed highly wonderful. And then, O bull of Bharata's race, the highly wrathful son of Drona sent after Sikhandin in that battle many thousands of shafts. But Sikhandin, that foremost of mighty men, with his sharp sword cut that fierce shower of arrows coming towards him. Then the son of Drona cut into pieces that resplendent and beautiful shield decked with a hundred moons and then that sword also of Sikhandin. And he pierced the latter's person also, O king, with a large number of winged arrows. Then Sikhandin, whirling the fragment (in his hand) of that sword of his which had been cut off by Aswatthaman with his arrows and which resembled a blazing snake, quickly hurled it at him. The son of Drona however, displaying in that battle the lightness of his arms, cut off that (broken blade) coming impetuously towards him and resembling in splendour the fire that blazeth forth at the end of the Yuga. And he pierced Sikhandin himself with innumerable arrows made of iron. Then Sikhandin, O King, exceedingly afflicted with those whetted arrows, speedily mounted on the car of (Satyaki) that high-souled scion of Madhu's race. Then Satyaki, excited with rage, pierced in that battle, with his terrible shafts the cruel Rakshasa Alamvusha on all sides. That prince of Rakshasas then, O Bharata, cut off in that combat Satyaki's bow with a crescent-shaped arrow and pierced Satyaki also with many shafts. And creating by his Rakshasa powers an illusion, he covered Satyaki with showers of arrows. But wonderful was the prowess that we then beheld of the grandson of Sini, inasmuch as struck with those whetted shafts he betrayed no fear. On the other hand, O Bharata, that son of Vrishni's race applied (with Mantras) the Aindra weapon, which that illustrious hero of Madhu's race had obtained from Vijaya.[413] That weapon, consuming into ashes that Demoniac illusion, covered Alamvusha all over with terrible shafts, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season. Thereupon the

Rakshasa, thus afflicted by that hero of Madhu's race, fled away in fear, avoiding Satyaki in battle. Then the grandson of Sini, having vanquished that prince of Rakshasas who was incapable of being vanquished by Maghavat himself, uttered a loud roar in the very sight of all thy troops. And Satyaki, of prowess incapable of being baffled, then began to slay thy troops with innumerable shafts whereupon the latter fled away in fear.

"Meanwhile, O monarch, Dhrishtadyumna, the mighty son of Drupada, covered thy royal son in battle with innumerable straight shafts. While, however, O Bharata, Dhrishtadyumna was thus shrouding him with his shafts, thy royal son was neither agitated nor struck with fear. On the other hand, he speedily pierced Dhrishtadyumna in that battle (first) with sixty and (then) with thirty shafts. And all these seemed highly wonderful. Then the commander of the Pandava army, O Bharata, excited with wrath cut off his bow. And that mighty car-warrior then slew in that combat the four steeds of thy son, and also pierced him with seven shafts of the keenest points. Thereupon (thy son), that mighty-armed warrior endued with great strength, jumping down from that car whose steeds had been slain, ran on foot, with an upraised sabre, towards the son of Prishata. Then the mighty Sakuni, devoted to the king, quickly coming to that spot, caused thy royal son to mount on his own car in the very sight of all. Then that slayer of foes, the son of Prishata, having vanquished the king, began to slaughter thy troops like the wielder of the thunder-bolt slaughtering the Asuras.

"Kritavarman, in that battle, covered with his arrows that mighty car-warrior Bhima. Indeed, he overwhelmed the latter entirely, like a mighty mass of clouds shrouding the sun. Then that chastiser of foes viz., Bhimasena, excited with wrath, and laughing the while, sped some shafts at Kritavarman. Struck therewith, that Atiratha of the Satwata race, excelling all in might, trembled not, O king, but (instead) pierced Bhima (in return) with many sharp arrows. Then the mighty Bhimasena, slaying the four steeds of Kritavarman, felled the latter's charioteer, and then his beautiful standard. And that slayer of hostile heroes (viz., Bhima) then pierced Kritavarman himself with many shafts of diverse kinds. And Kritavarman, pierced all over, seemed to be excessively mangled in every limb. Then from that car whose steeds had been slain, Kritavarman quickly went to the car of Vrishaka, in the very sight, O king, of both Salya and thy son. And Bhimasena, excited with rage, began to afflict thy troops. Goaded to fury, he began to slay them, like the destroyer himself armed with his club.”

SECTION LXXXIV

Dhritarashtra said, “Many and wonderful, O Sanjaya, were the single combats I hear thee speak of between the Pandavas and my warriors. Thou speakest not, however, O Sanjaya, of any one of my side having been cheerful (on such occasions). Thou always speakest of the sons of Pandu as cheerful and never routed, O Suta and thou speakest of mine as cheerless, deprived of energy, and constantly vanquished in battle. All this, without doubt, is Destiny.”

Sanjaya said, “Thy men, O bull of Bharata’s race, exert themselves according to the measure of their might and courage, and display their valour to the utmost extent of their strength. As contact with the properties of the ocean make the sweet waters of the celestial stream Ganga brakish, so the valour, O king, of the illustrious warriors of thy army coming in contact with the heroic sons of Pandu in battle, becometh futile. Exerting themselves according to their might, and achieving the most difficult feats, thou shouldst not, O chief of the Kurus, find fault with thy troops. O monarch, this great and awful destruction of the world, swelling the (population of the) domains of Yama, hath arisen from thy misconduct and that of thy sons. It behoveth thee not, O king, to grieve for what hath arisen from thy own fault. Kings do not always in this world protect their lives. These rulers of Earth, desirous of winning by battle the regions of the righteous, daily fight, penetrating into (hostile) divisions, with heaven only for their aim.

“On the forenoon of that day, O king, great was the carnage that ensued, resembling what occurred in the battle between the gods and the Asuras (of old). Listen to it, O monarch, with undivided attention. The two princes of Avanti, those great bowmen endued with exceeding might, those excellent warriors fierce in battle, beholding Iravat, advanced against him. The battle that took place between them was fierce, making the hair stand on end. Then Iravat, excited with rage, quickly pierced those two brothers of celestial forms with many sharp and straight shafts. Those two, however, conversant with all modes of warfare, pierced him in return in that battle. Struggling their best to slaughter the foe, and desirous of counteracting each other's feats, no distinction, O king, could be observed between them as they fought. Iravat then, O monarch, with four shafts, despatched the four steeds of Anuvinda to the abode of Yama. And with a couple of sharp, broad-headed shafts, O sire, he cut off the bow and standard also of Anuvinda. And this feat, O king, seemed highly wonderful. Then Anuvinda, leaving his own car, mounted on the car of Vinda. Taking up an excellent and strong bow capable of bearing a great strain, Anuvinda, as also his brother Vinda, those foremost of car-warriors hailing from Avanti, both stationed on the same car, quickly shot many shafts at the high-souled Iravat. Shot by them, those shafts of great impetuosity decked with gold, while coursing through the air, covered the welkin.[414] Then Iravat, excited with rage, showered on those mighty car-warriors, those two brothers (of Avanti) his arrowy downpours, and felled their charioteer. When the charioteer, deprived of life, fell down on the ground, the horses, no longer restrained, ran away with the car. Having vanquished those two warriors, that daughter's son of the king of the Nagas, displaying his prowess, then began to consume with great activity thy ranks. Then that mighty Dhartarashtra host, while thus slaughtered in battle, began to reel in many directions like a person who hath drunk poison.

"That prince of Rakshasa, the mighty son of Hidimva, on his car of solar effulgence furnished with a standard, rushed against Bhagadatta. The ruler of the Pragjyotishas was stationed on his prince of elephants like the wielder of the thunder-bolt in days of old in the battle occasioned by the ravishment of Taraka. The gods, the Gandharvas, and the Rishis had all come there. They could not, however, notice any distinction between Hidimva's son and Bhagadatta. As the chief of the celestials, excited with wrath, had inspired the Danavas with fear, so did Bhagadatta, O king, frightened the Pandava warriors. And the warriors of the Pandava army, frightened by him on all sides, failed, O Bharata, to find among their ranks any protector. We beheld however, O Bharata, the son of Bhimasena there, on his car. The other mighty car-warriors fled away with cheerless hearts. When, however, O Bharata, the troops of the Pandavas rallied, in the battle that then ensued an awful uproar arose among thy troops. Then Ghatotkacha, O king, in that dreadful battle, covered Bhagadatta with his arrows like the clouds pouring rain on the breast of Meru. Baffling all those arrows shot from the Rakshasa's bow, the king quickly struck the son of Bhimasena in all his vital limbs. That prince of the Rakshasa, however, though struck with innumerable straight shafts, wavered not at all (but stood still) like a mountain pierced (with shafts). Then the ruler of the Pragjyotishas, excited with wrath, hurled in that combat fourteen lances, all of which, however, were cut off by the Rakshasa. Cutting off by means of his sharp shafts those lances, the mighty-armed Rakshasa pierced Bhagadatta with seventy shafts, each resembling the thunder-bolt in force. Then the ruler of the Pragjyotishas, laughing the while, O Bharata, despatched in that combat the four steeds of the Rakshasa to Death's domain. The prince of the Rakshasas, however, of great valour, staying on that car whose steeds had been slain, hurled with great force a dart at the elephant of the ruler of the Pragjyotishas. King Bhagadatta then cut off that swift dart furnished with a staff of gold and coursing impetuously towards him into three fragments, and thereupon it fell down on the ground. Beholding his dart cut off, the son of Hidimva fled from fear like Namuchi, that foremost of the Daityas, in days of old, from battle with Indra. Having vanquished in battle that hero of great valour and renowned prowess, who, O king, cannot be vanquished in battle by Yama himself or Varuna, king Bhagadatta with his elephant began to crush down the troops of the Pandavas like a wild elephant, O king, crushing as he treads the lotus-stalks (in a lake).

"The ruler of the Madras engaged in battle with his sister's sons, the twins. And he overwhelmed those sons of Pandu with clouds of arrows. Then Sahadeva, beholding his maternal uncle, engaged in battle (with him), covered him with arrows like the clouds covering the maker of day. Covered with those clouds of arrows, the ruler of the Madras wore a delighted expression, and the twins also felt great delight for the sake of their mother.[415] Then Salya, that mighty car-warrior, smiting effectively in that battle, despatched with four excellent shafts, O king, the four steeds of Nakula to the abode of Yama. Nakula then, that mighty car-warrior, quickly jumping down from that car whose steeds had been slain, mounted upon the vehicle of his renowned brother. Stationed then on the same car, those two heroes, both fierce in battle, and both excited with rage, began to shroud the car of the ruler of Madras, (with their arrows), drawing their bows with great strength. But that tiger among men, though thus covered by his sister's sons with innumerable straight arrows shook not in the least (but stood immovable) like a hill. Laughing the while, he smote them (in return) with showers of arrows. Then Sahadeva of great prowess, O Bharata, excited with wrath, took up a (powerful) shaft, and rushing at the ruler of the Madras, shot it at him[416]. That shaft endued with the impetuosity of Garuda himself, shot by him, pierced the ruler of the Madras through, and fell on the earth. Thereupon that mighty car-warrior, deeply pierced and greatly pained, sat down, O king, on the terrace of his car, and went into a swoon. Beholding him (thus) afflicted by the twins, deprived of consciousness, and prostrated (on his car), his charioteer bore him away on his vehicle over the field. Seeing the car of the ruler of the Madras retreating (from battle) the Dhartarashtras all became cheerless and thought it was all over with him.[417] Then those mighty car-warriors, viz., the two sons of Madri, having vanquished in battle their maternal uncle, cheerfully blew their conches and uttered leonine roars. And then they rushed joyfully, O king, towards thy forces like the gods Indra and Upendra, O monarch, towards the Daitya host."

SECTION LXXXV

Sanjaya said, “Then when the sun attained the meridian, king Yudhishthira, beholding Srutayush, urged on his steeds. And the king rushed at Srutayush, that chastiser of foes, striking him with nine straight shafts of keen points. That great bowman, viz., king Srutayush then, checking in that battle those arrows shot by the son of Pandu, struck Yudhishthira with seven shafts. These penetrating through his armour, drank his blood in that battle, as if sucking the very vital energies dwelling in the body of that high-souled one.[418] The son of Pandu then, though deeply pierced by that high-souled king, pierced king Srutayush (in return), at the latter’s heart, with an arrow shaped as the boar’s ear. And that foremost of car-warriors, viz., the son of Pritha, with another broad-headed arrow, quickly felled on the earth the standard of the high-souled Srutayush from his car. Beholding his standard overthrown, king Srutayush then, O monarch, pierced the son of Pandu with seven sharp shafts. Thereupon Yudhishthira, the son of Dharma, blazed up with wrath, like the fire that blazeth forth at the end of the Yuga for consuming creatures. Beholding the son of Pandu excited with rage, the gods, the Gandharvas, and the Rakshasas, trembled, O king, and the universe became agitated. And even this was the thought that arose in the minds of all creatures, viz., that that king, excited with rage, would that day consume the three worlds. Indeed, when the son of Pandu was thus excited with wrath, the Rishis and the celestials prayed for the peace of the world. Filled with wrath and frequently licking the corners of his mouth, Yudhishthira assumed a terrible expression looking like the sun that riseth at the end of the Yuga. Then all thy warriors, O king, became hopeless of their lives, O Bharata. Checking, however, that wrath with patience, that great bowman endued with high renown then cut off Srutayush’s bow at the grasp. And then, in the very sight of all the troops, the king in that battle pierced Srutayush whose bow had been cut off, with a long arrow in the centre of the chest. And the mighty Yudhishthira then, O king, speedily slew with his arrows the steeds of Srutayush and then, without losing a moment, his charioteer. Beholding the prowess of the king, Srutayush leaving that car whose steeds had been slain, quickly fled away from battle. After that great bowman had been vanquished in combat by the son of Dharma, all the troops of Duryodhana, O king, turned their faces. Having, O monarch, achieved this feat, Yudhishthira, the son of Dharma, began to slay thy troops like Death himself with wide-open mouth.

"Chekitana of the Vrishni race, in the very sight of all the troops, covered with his shafts Gautama, that foremost of car-warriors. Baffling all those arrows, Kripa the son of Saradwat, pierced Chekitana in return who was fighting with great care, O king, with arrows in that battle. Then, O Bharata, with another broad-headed arrow he cut off Chekitana's bow, and endued with great lightness of hand, he also felled with another broad-headed arrow the former's charioteer. Kripa then, O monarch, slew Chekitana's steeds, as also both the warriors that protected the latter's wings. Then Chekitana of the Satwata race, quickly jumped down from his car, and took up a mace. The foremost of all wielders of the mace, Chekitana, with that hero-slaying mace of his, slew the steeds of Gautama and then felled his charioteer. Then Gautama, standing on the ground, shot sixteen arrows at Chekitana. Those arrows, piercing through that hero of the Satwata race, entered the earth. Thereat, Chekitana excited with rage, once more hurled his mace, desirous of slaying Gautama, like Purandara desirous of slaying Vritra. Then Gautama with many thousands of arrows checked that huge mace, endued with the strength of adamant, that was coursing towards him. Then Chekitana, O Bharata, drawing his sabre from the sheath, rushed with great speed towards Gautama. Thereupon Gautama also, throwing away his bow, and taking up a polished sabre, rushed with great speed towards Chekitana. Both of them possessed of great strength, and both armed with excellent sabres, began to strike each other with those sharp-edged weapons of theirs. Then those bulls among men, struck with the force of each other's sabres, fell down on the earth, that (common) element of all creatures. Exhausted by the efforts they had made, the limbs of both were motionless in a swoon. Then Karakarsha impelled by friendship, quickly rushed to that spot. And that invincible warrior, beholding Chekitana in that plight, took him up on his car in the very sight of all troops. And so also the brave Sakuni, thy brother-in-law, O monarch, speedily caused Gautama, that foremost of car-warriors, to mount on his car.

"The mighty Dhrishtaketu, excited with wrath, speedily pierced the son of Somadatta, O king, with ninety shafts in the chest. And the son of Somadatta looked highly resplendent with those shafts on his chest, like the sun, O king, with his rays at mid-day. Bhurisravas, however, in that battle, with his excellent shafts, deprived Dhrishtaketu, that mighty car-warrior, of his car, slaying his charioteer and steeds. And beholding him deprived of his car, and his steeds and charioteer slain, Bhurisravas covered Dhrishtaketu in that combat with a thick shower of arrows. The high-souled Dhrishtaketu then, O sire, abandoning that car of his, mounted upon the vehicle of Satanika. Chitrasena, and Vikarna, O king, and also Durmarshana, — these car-warriors cased in golden mail, — all rushed against the son of Subhadra. Then a fierce battle took place between Abhimanyu and those warriors, like the battle of the body, O king, with wind, bile, and phlegm.[419] That tiger among men, however, (viz., Abhimanyu), having, O king, deprived thy sons of their cars, slew them not, remembering Bhima's words.[420] Then during the progress of the fight, Kunti's son (Arjuna), of white steeds, beholding Bhishma, who was incapable of being vanquished by very gods, proceeding to rescue thy sons in view of Abhimanyu — a boy and alone though a mighty car-warrior, addressed Vasudeva and said these words, 'Urge the steeds, O Hrishikesa, to that spot where are those numerous car-warriors. They are many in number, brave, accomplished in arms, invincible in battle. Guide the horses so, O Madhava, that the foe may not be able to slay our troops.' Thus urged by Kunti's son of immeasurable energy, he of Vrishni's race then drove that car, unto which were yoked white steeds, to battle. When Arjuna, excited with rage, thus proceeded towards thy army, a loud uproar, O sire, arose among thy troops.[421] The son of Kunti then, having come up to those kings that were protecting Bhishma, (first) addressed Susarman, O king, and said these words, ‘I know thee to be foremost in battle, and a dire enemy (of ours) of old. Behold to-day the terrible fruit of that evil behaviour (of thine).[422] I will today cause thee to visit the manes of thy ancestors.’ That leader of car-divisions, Susarman, however, hearing these harsh words uttered by that slayer of foes viz., Vibhatsu, told him nothing (in reply), well or ill. (But) approaching the heroic Arjuna, with a large number of kings in his train, and surrounding him in that battle, he covered him aided by thy sons, O sinless one, with arrows from all sides, viz., front, rear, and flanks, like the clouds covering the maker of day. Then, O Bharata, a dreadful battle took place between thy army and the Pandavas, in which blood ran like water.”

SECTION LXXXVI

Sanjaya said, “Then the mighty Dhananjaya, struck with those shafts and drawing long breaths like a trodden snake, cut off, with great force, by means of his successive shafts, the bows of those mighty car-warriors. Cutting off in a moment, O king, the bows of those powerful monarchs in that battle, the high-souled Arjuna, desiring to exterminate them pierced all of them simultaneously with his shafts. Struck (thus) by Indra’s son, O king, some of them fell down on the field, covered with blood. And some had their limbs mangled, and some had their heads struck off. And some perished with bodies mangled and coats of mail cut through. And afflicted by the arrows of Partha, many of them, falling down on the earth, perished together. Beholding then those princes slain in battle, the ruler of the Trigartas advanced on his car. And two and thirty others amongst those car-warriors, they who had been protecting the rear of the slain combatants also fell upon Partha. These all, surrounding Partha, and drawing their bows of loud twang, poured on him a thick shower of arrows like the clouds pouring torrents of water on the mountain breast. Then Dhananjaya afflicted with that arrowy down-pour in that battle, became excited with wrath, and with sixty arrows steeped in oil he despatched all those protectors of the rear. Having vanquished in battle those sixty car-warriors, the illustrious Dhananjaya became cheerful at heart. And having slain also the forces of those kings, Jishnu sped for Bhishma’s slaughter. Then the ruler of the Trigartas, beholding his friends those mighty car-warriors slain, speedily advanced upon Partha, with a number of (other) kings in his van, for slaying him. Then the Pandava warriors headed by Sikhandin, beholding those combatants advancing upon Dhananjaya that foremost of all conversant with arms, proceeded with whetted weapons in hand, desirous of protecting the car of Arjuna. Partha also beholding those brave men advanced towards him with the ruler of the Trigartas, mangled them in battle with arrows shot from Gandiva. Then that distinguished bowman, desirous of approaching Bhishma beheld Duryodhana and other kings headed by the ruler of the Sindhus. Fighting with great energy for a moment and checking those warriors that were desirous of protecting Bhishma, the heroic Arjuna of great valour and infinite prowess avoiding Duryodhana and Jayadratha and others, — that warrior of mighty strength and great mental vigour, — at last proceeded, bow and arrow in hand, towards the son of Ganga in battle. The high-souled Yudhishthira also, of fierce prowess and infinite renown, avoiding in battle the ruler of the Madras who had been assigned to his share, quickly proceeded, with excited wrath and accompanied by Bhima and the sons of Madri towards Bhishma, the son of Santanu, for battle. Conversant with all modes of warfare the high-souled son of Ganga and Santanu, though attacked in battle by all the sons of Pandu united together, wavered not at all. Of fierce might and great energy king Jayadratha of sure aim, advancing in battle, forcibly cut off with his own excellent bow the bows of all those mighty car-warriors. And the illustrious Duryodhana also with excited wrath and having wrath for his position, struck Yudhishthira and Bhimasena and the twins and Partha, with arrows resembling flames of fire. Pierced with arrows by Kripa and Sala and Chitrasena, O lord, the Pandavas, inflamed with rage, resembled the gods pierced with arrows by the united Daityas (in days of old). King Yudhishthira then, beholding Sikhandin flying away, having had his weapon cut off by Santanu's son became filled with anger. The high-souled Ajatasatru, angrily addressing Sikhandin in that battle, said these words, 'Thou saidst at that time, in the presence of thy sire, unto me— "Even I shall slay Bhishma of high vows with my shafts of the hue of the effulgent sun. Truly do I say this." — Even this was thy oath. That oath of thine thou dost not fulfil inasmuch as thou dost not slay Devavrata in battle. O hero, be not a person of unfulfilled vow. Take care of thy virtue, race, and fame. Behold Bhishma of terrible impetuosity scorching all my troops with his innumerable arrows of fierce energy and destroying everything in a moment like Death himself. With thy bow cut off avoiding the battle, and vanquished by the royal son of Santanu, whither dost thou go, forsaking thy kinsmen and brothers? This doth not become thee. Beholding Bhishma of infinite prowess, and our army routed and flying away, thou art assuredly, O son of Drupada, frightened, since the colour of thy face is pale. Unknown to thee, O hero, Dhananjaya hath engaged in the dreadful battle. Celebrated over the whole world, why O hero, art thou afraid today of Bhishma.[423]' — Hearing these words of king Yudhishthira the just, that were harsh, though fraught with sound reason, the high-souled Sikhandin, regarding them as good counsel, speedily set himself about slaying Bhishma.[424] And while Sikhandin was proceeding to battle with great impetuosity for falling upon Bhishma, Salya began to resist him with terrible weapons that were difficult of being baffled. The son of Drupada, however, O king, of prowess equal to that of Indra himself, beholding those weapons effulgent as the fire that blazeth forth at the hour of universal dissolution (thus) displayed, was not confounded in the least. Checking those weapons by means of his own shafts, that mighty bowman, viz., Sikhandin, stayed there without moving. And then he took up another weapon, viz., the fierce Varuna weapon for baffling (those fiery weapons of Salya). Then the celestials staying in the firmament, and the kings of the earth also, all beheld Salya's weapons baffled by that Varuna weapon of Sikhandin. Meanwhile, the high-souled and heroic Bhishma, O king, in that battle, cut off the bow and the variegated standard also of Pandu's son, king Yudhishthira of the Ajamida race. Thereupon casting aside his bow and arrows upon beholding Yudhishthira overwhelmed with fear, and taking up a mace in that battle, Bhimasena rushed, on foot, at Jayadratha. Then Jayadratha, with five hundred terrible arrows of keen points and each resembling the rod of Death, pierced Bhimasena from every side who was thus rushing impetuously at him, mace in hand. Disregarding those arrows, the impetuous Vrikodara, with heart filled with rage, slew in that battle all the steeds, born in Aratta, of the king of the Sindhus. Then beholding Bhimasena on foot, thy son (Chitrasena) of unrivalled prowess and resembling the chief of the celestials himself, quickly rushed at him on his car, with upraised weapons, for giving him his quietus. Bhima also, roaring and uttering a loud shout, rushed at him impetuously, mace in hand. Thereupon the Kauravas all around beholding that upraised mace resembling the rod of Death, forsaking thy brave son, fled away, desirous of avoiding its fall (amongst them). In that fierce and awful crush (of men), O Bharata, confounding the senses, Chitrasena, however, beholding that mace coursing towards him, was not deprived of his senses. Taking up a bright scimitar and a shield, he forsook his car and became a warrior on foot in the field, for jumping down (from his vehicle) like a lion from the top of a cliff he came down upon the level ground. Meanwhile that mace, falling upon that beautiful car and destroying the vehicle itself with its steeds and charioteer in that battle, dropped on the ground like a blazing meteor, loosened from the firmament, falling upon the earth. Then thy troops, O Bharata, beholding that highly wonderful feat became filled with joy, and all of them together set up a loud shout over the field of battle. And the warriors all applauded thy son (for what they witnessed).”

SECTION LXXXVII

Sanjaya said,— “Approaching then thy son Chitrasena of great energy who had thus been deprived of his car, thy son Vikarna caused him to mount on his car. And during the progress of that general engagement, so fierce and dreadful, Bhishma, the son of Santanu, impetuously rushed at Yudhishthira. Then the Srinjayas with their cars, elephants, and horses, trembled. And they regarded Yudhishthira to be already within the jaws of Death. The lord Yudhishthira, however, of Kuru’s race, accompanied by the twins, proceeded towards that mighty bowman, that tiger among men viz., Bhishma. Then the son of Pandu, shooting in that battle thousands of arrows, shrouded Bhishma like the clouds shrouding the sun. And those numberless arrows, well shot by Yudhishthira, were received by the son of Ganga in distinct sets by hundreds and thousands.[425] And so also, O sire, innumerable were the arrows shot by Bhishma (in return), which looked like flights of insects coursing through the air. In half the time taken up by a wink of the eye, Bhishma, the son of Santanu, in that battle, made Kunti’s son invisible by means of his numberless shafts shot in sets. Then king Yudhishthira, excited with rage, sped at the high-souled Kaurava a long arrow resembling a snake of virulent poison. That mighty car-warrior, Bhishma, however, O king, cut off in that combat, with a horse-shoe (headed) arrow, that shaft shot from Yudhishthira’s bow before it could reach him. Having cut off that long arrow resembling Death himself, Bhishma then slew in that battle the steeds, decked with gold, of that prince of Kuru’s line. Then Yudhishthira the son of Pandu, abandoning that car whose steeds had been slain, quickly mounted upon the car of the high-souled Nakula. Then Bhishma that subjugator of hostile cities, excited with rage, and coming upon the twins in that battle, covered them with arrows. Beholding those two (brothers), O king, thus afflicted, with the arrows of Bhishma, Yudhishthira began to reflect earnestly desirous, O monarch, of (compassing) Bhishma's destruction. Then Yudhishthira, O king, urged his friends and the rulers (on his side), saying,—'Slay Bhishma the son of Santanu, uniting together.' Then all those rulers, hearing these words of Pritha's son, surrounded the grandsire with a large number of cars. Thy sire Devavrata then, thus surrounded on all sides, began to sport, O king, with his bow, felling (all the while) many mighty car-warriors. Him of Kuru's race, thus careering over the field of battle, the Pandavas beheld resembling a young lion in the forest amid a herd of deer. Uttering a loud roar in that battle and striking fear into the hearts of brave warriors by means of his shafts, the Kshatriyas beholding him, O king, were all struck with fear, like inferior animals upon seeing a lion. Indeed the Kshatriyas beheld the movements of that lion of Bharata's race in battle to resemble those of a conflagration aided by the wind while consuming a heap of dry grass. And Bhishma in that battle felled the heads of car-warriors like a skilful man felling (with stones) ripe (palmyra) fruits from trees that bear them. And the heads of warriors, O king, falling upon the surface of the earth produced a loud noise resembling that of a stony shower. During the progress of that fierce and dreadful battle a great confusion set in among all the troops. And in consequence of that confusion the arrays (of both armies) were broken. And the Kshatriyas summoning one another individually, approached one another for fight. Then Sikhandin, sighting the grandsire of the Bharatas, rushed at him impetuously, saying,— 'Wait, Wait' — Remembering, however, the femininity of Sikhandin, and disregarding him on that account, Bhishma proceeded against the Srinjayas. Thereupon the Srinjayas, beholding Bhishma in that great battle, were filled with joy. And they set forth diverse kinds of loud shouts, mingled with the blare of their conches. Then commenced a fierce battle in course of which cars and elephants got entangled with one another. And it was that hour of the day, O lord, when the sun was on the other side (of the meridian). Then Dhrishtadyumna, the prince of the Panchalas, and that mighty car-warrior Satyaki, greatly afflicted the (Bharata) host with showers of arrows and lances. And with innumerable shafts, O king, these two began to smite down thy warriors in that battle. Thy combatants, however, O bull among men, though slaughtered in battle (thus) retreated not from the fight, having formed an honourable resolution in that engagement. Indeed, thy troops began to smite according to the measure of their courage. While, however, O king, thy high-souled combatants were being slaughtered by the illustrious son of Prishata, loud cries of woe were heard among them. Hearing those loud cries, that couple of mighty car-warriors of thy army, viz., Vinda and Anuvinda of Avanti, quickly proceeded against Prishata's son. And those mighty car-warriors, speedily slaying his steeds, together covered Prishata's son with showers of arrows. Thereupon that mighty car-warrior, viz., the prince of the Panchalas, quickly jumping down from that car of his, mounted without loss of time the car of the high-souled Satyaki. Then king Yudhishthira, supported by a large force, proceeded against those chastisers of foes, viz., the two princes of Avanti excited with rage. Similarly thy son, O sire, with every preparation, stood, surrounding Vinda and Anuvinda in that battle (for supporting them). Arjuna also in that battle, excited with rage, fought against many bulls of the Kshatriya race, like the wielder of the thunder-bolt against the Asuras. Drona also, who always does what is agreeable to thy son, inflamed with wrath in that battle, began to consume the Panchalas like fire consuming a heap of cotton. Thy other sons, O king, owning Duryodhana as their chief, surrounding Bhishma in that battle, fought against the Pandavas. Then when the sun assumed a red hue,[426] king Duryodhana, O Bharata, addressing thy troops, said,— 'Lose no time' — And while they were thus battling and achieving feats difficult of accomplishment, the sun having become invisible in consequence of his retirement behind the western hill, there soon flowed, towards dusk, an awful river whose current and billows were of blood, and which was infested by innumerable jackals. And the field of battle became dreadful, abounding as it did with spirits and with those jackals howling hideously, forboding evil. Rakshasas and Pisachas and other cannibals were seen all round, in hundreds and thousands. Then Arjuna, having vanquished those kings headed by Susarman along with all their followers, in the midst of their division, proceeded towards his tent. And the lord Yudhishthira also of Kuru’s race, accompanied by his brothers, and followed by his troops, proceeded, O king, when night set in, towards his tent. And Bhimasena, too, having vanquished those kings, viz., those warriors headed by Duryodhana, proceeded towards his tent. And king Duryodhana (with his troops), surrounding Bhishma, the son of Santanu, in that great battle proceeded towards his tent. And Drona, and Drona’s son, and Kripa, and Salya, and Kritavarman of the Satwata race, surrounding the whole (Dhartarashtra) army, proceeded towards their tents. And similarly Satyaki also, O king, and Dhrishtadyumna, the son of Prishata, surrounding their army, proceeded towards their tents. It was thus, O king, that those chastisers of foes, viz., thy troops and the Pandavas, ceased to fight when darkness came. Then the Pandavas, and the Kauravas, retiring to their tents, entered the same, applauding one another. And making arrangements for the protection of their brave warriors and disposing outposts according to rule, they plucked out the arrows (from their bodies) and bathed in diverse kinds of water. And Brahmanas performed propitiatory rites for them, and bards sang their praises. And those renowned men sported for a while in accompaniment with music both vocal and instrumental. And for a while the whole scene resembled heaven itself. And those bulls among men for a while spoke not of battle. And when both armies abounding with tired men and elephants and steeds slept there, they became, O monarch, beautiful to behold.”

SECTION LXXXVIII

SANJAYA SAID, “HAVING passed the night in sound sleep, those rulers of men, the Kauravas and the Pandavas, once more proceeded to battle. And when the troops of both armies were about to proceed to the field, great was the uproar heard there, resembling the loud uproar of the ocean itself. Then king Duryodhana, and Chitrasena, and Vivinsati, and that foremost of car-warriors, viz., Bhishma and Bharadwaja’s son possessed of great prowess, — those mighty car-warriors, clad in mail and uniting together, O King, formed with great care the array of the Kauravas against the Pandavas. Having formed that mighty array fierce as the ocean and having for its billows and current its steeds and elephants, thy sire Bhishma, the son of Santanu, then, O king, proceeded in the van of the whole army, supported by the Malavas, and the inhabitants of the southern countries, and the Avantis. Next to him was the valiant son of Bharadwaja, accompanied by the Pulindas, the Paradas, and the Kshudraka-Malavas. Next to Drona was the valiant Bhagadatta, O king, firmly resolved on fight, accompanied by the Magadhas, the Kalingas, and the Pisachas. Behind Bhagadatta was Vrihadvala the king of the Kosalas accompanied by the Melakas, the Tripuras, and the Chichilas. Next to Vrihadvala was the brave Trigarta, the ruler of the Prasthala, accompanied by a large number of the Kamvojas, and by Yavanas in thousands. Next to the ruler of the Trigartas, O Bharata, proceeded that mighty hero, viz., the son of Drona, uttering leonine roars and filling the earth with those shouts. Next to Drona’s son proceeded king Duryodhana with the whole army, surrounded by his uterine brothers. Behind Duryodhana proceeded Kripa the son of Saradwat. It was thus that that mighty array, resembling the very ocean, advanced (to battle). And standards and white umbrellas, O lord, and beautiful bracelets and costly bows shed their effulgence there. And beholding that mighty array of thy forces, that great car-warrior Yudhishthira, speedily addressed the generalissimo (of his forces), viz., Prishata's son saying, 'Behold, O great bowman, that array, already formed, resembling the ocean. Do thou also, O son of Prishata, form without delay thy counter-array.' (Thus addressed), the heroic son of Prishata, O great king, formed that terrible array called Sringataka that is destructive of all hostile arrays. At the horns were Bhimasena and that mighty car-warrior, viz., Satyaki, with many thousands of cars as also of horse and infantry. Next to them was that foremost of men, (viz., Arjuna) of white steeds and having Krishna for his charioteer.[427] In the centre were king Yudhishthira and the twin sons of Pandu by Madri. Other royal bowmen, conversant with the science of arrays, with their troops, filled up that array. In the rear were ordered Abhimanyu, and that mighty car-warrior, Virata, and the sons of Draupadi and the Rakshasa Ghatotkacha. Thus, O Bharata, having formed their mighty array, the heroic Pandavas waited on the field, longing for battle and desirous of victory. And the loud noise of drums mingling with the blare of conches and leonine roars and shouts (of the combatants) and the slapping of their armpits, became terrible and filled all the points of the compass. Then those brave warriors, approaching one another for battle, looked at one another, O king, with winkless eyes. Then O ruler of men, the warriors, first challenging each other by name, engaged with each other.[428] Then commenced a fierce and terrible battle between thy troops and those of the foe striking one another. And in that battle, O Bharata, whetted shafts fell in showers like terrible snakes with mouths wide open. And polished darts of impetuous force, washed with oil, O king, shone like the effulgent flashes of lightning from the clouds. And maces decked with gold and attached to bright slings were seen to fall all over the field, resembling beautiful crests of hills. And sabres of the colour of the clear (blue) sky, O Bharata, and shields of bull's hides and decked with a hundred moons, as they fell everywhere over the field, O king, looked beautiful. And as the two armies, O king, were engaged in battle with each other, they looked resplendent like the celestial and the demoniac hosts battling with each other. All around they rushed against one another in battle. Foremost of royal car-warriors, impetuously dashing against car-warriors in that dreadful battle, fought on, with the yokes of their cars entangled with those of their adversaries. And, O bull of Bharata's race, all over the field flashes of fire mixed with smoke were generated, in consequence of friction, in the tusks of battling elephants. And combatants on the backs of elephants, struck with lances, were seen all around to fall down like blocks (loosened) from crests of hills.[429] And brave foot-soldiers, battling with their bare arms or with lances, and striking one another, looked exceedingly beautiful. And the warriors of the Kaurava and the Pandava hosts, coming upon one another in that conflict, despatched one another with diverse kinds of shafts to the abode of Yama. Then Bhishma, the son of Santanu, filling (the air) with the rattle of his car, and depriving the foe of his senses by the twang of his bow, rushed against the Pandavas in battle. The car-warriors of the Pandavas, too, headed by Dhrishtadyumna, uttering fierce shouts, rushed at him, firmly resolved on fight. Then commenced, O Bharata, a battle between the infantry, car-warriors, and elephants, of theirs and thine, in which the combatants became all entangled with one another."

SECTION LXXXIX

Sanjaya said, “The Pandavas were incapable of even looking at Bhishma excited with rage in battle and scorching every side like the Sun himself shedding scorching heat. Then all the (Pandava) troops, at the command of Dharma’s son, rushed at the son of Ganga who was grinding (everything) with his whetted arrows. Bhishma, however, who delighted in battle felled the mightiest of bowmen amongst the Srinjayas and the Panchalas, with his shafts. Though thus slaughtered by Bhishma, the Panchalas along with the Somakas still rushed impetuously at him, forsaking the fear of death. The heroic Bhishma, the son of Santanu, however, in that battle, cut off, O king, the arms and heads of their car-warriors. Thy sire, Devavrata deprived their car-warriors of cars. And the heads of cavalry soldiers on their chargers fell fast. And we beheld, O king, huge elephants looking like hills, deprived of their riders, and paralysed with Bhishma’s weapons, lying all around. Amongst the Pandavas, O king, there was no other man save that foremost of car-warriors, the mighty Bhimasena, (who could resist Bhishma). Indeed, Bhima alone, approaching Bhishma, encountered him in battle. Then in that encounter between Bhima and Bhishma, a fierce and terrible uproar arose among all the troops (of the Kauravas). The Pandavas then, filled with joy, uttered leonine shouts. During that destructive carnage, king Duryodhana, surrounded by his uterine brothers, protected Bhishma in that battle. Then that foremost of car-warriors, viz., Bhima, slew Bhishma’s charioteer. Thereupon the steeds no longer controlled, ran away from the field with car. Then that slayer of foes, viz., Bhima with a sharp arrow having a horse-shoe head, cut off the head of Sunabha. (Thus) slain, the latter fell down on the earth. When that son of thine, that mighty car-warrior and great bowman was slain, seven of his heroic brothers, O sire, could not (quietly) bear (that act).

These, viz., Adityaketu and Vahvasin, and Kundadhara and Mahodara, and Aparajita, and Panditaka and the invincible Visalaksha, clad in variegated armour and with their beautiful coats of mail and weapons, — these grinders of foes desirous of battle, — rushed against the son of Pandu. And Mahodara, in that battle, pierced Bhimasena with nine winged arrows, each resembling the thunder-bolt in force, like the slayer of Vritra striking (the great Asura) Namuchi. And Adityaketu struck him with seventy shafts, and Vishnu with five. And Kundadhara struck him with ninety shafts, and Visalaksha with seven. And that conqueror of foes, the mighty car-warrior Aparajita, O king, struck Bhimasena of great strength with many arrows. And Panditaka also, in battle, pierced him with three arrows. Bhima, however, did not (quietly) bear these attacks of his foes in battle. Forcibly grasping the bow with his left hand, that grinder of foes cut off, in that battle, the head, with a straight shaft, of thy son Aparajita, graced with a fine nose. Thus vanquished by Bhima, his head then dropped on the ground. Then, in the very sight of all the troops, Bhima despatched, with another broad-headed arrow, the mighty car-warrior Kundadhara to the domain of Death. Then that hero of immeasurable soul, once more aiming an arrow, sped it, O Bharata, at Panditaka in that battle. And the arrow killing Panditaka, entered the earth, like a snake impelled by Death quickly entering the earth after despatching the person (whose hour had come). Of undepressed soul, that hero then, O king, recollecting his former woes, felled Visalaksha’s head, cutting it off with three arrows. Then Bhima, in that battle, struck the mighty bowman Mahodara in the centre of the chest with a long shaft. Slain (therewith), O king, the latter fell down on the earth. Then, O Bharata, cutting off with an arrow the umbrella of Adityaketu in that battle, he severed his head with another broad-headed shaft of exceeding sharpness. Then, O monarch, excited with rage, Bhima, with another straight shaft, despatched Vahvasin towards the abode of Yama. Then thy other sons, O king, all fled away regarding the words to be true which Bhima had uttered in the (midst of the Kaurava) assembly.[430] Then king Duryodhana afflicted with sorrow on account of his brothers, addressed all his troops, saying, ‘There is Bhima. Let him be slain.’

Thus, O king, thy sons, those mighty bowmen, beholding their brothers slain, recollected those words beneficial and peaceful, that Vidura of great wisdom had spoken. Indeed, those words of the truthful Vidura are now being realised, —those beneficial words, O king, which, influenced by covetousness and folly as also by affection for thy sons, thou couldst not then understand. From the way in which that mighty armed hero is slaying the Kauravas, it seemeth that that mighty son of Pandu hath assuredly taken his birth for the destruction of thy sons. Meanwhile, king Duryodhana, O sire, overwhelmed with great grief, went to Bhishma, and there, overcome with sorrow, he began to lament, saying, 'My heroic brothers have been slain in battle by Bhimasena. Although, again, all our troops are fighting bravely, yet they also are falling. Thou seemest to disregard us, behaving (as thou dost) like an indifferent spectator, Alas, what course have I taken. Behold my evil destiny.'"

Sanjaya continued. "Hearing these cruel words of Duryodhana, thy sire Devavrata with eyes filled with tears, said this unto him.[431] 'Even this was said by me before, as also by Drona, and Vidura, and the renowned Gandhari. O son, thou didst not then comprehend it. O grinder of foes, it hath also been before settled by me that neither myself, nor Drona, will ever escape with life from this battle. I tell thee truly that those upon whom Bhima will cast his eyes in battle, he will surely slay. Therefore, O king, summoning all thy patience, and firmly resolved on battle, fight with the sons of Pritha, making heaven thy goal. As regards the Pandavas, they are incapable of being vanquished by the very gods with Vasava (at their head). Therefore, setting thy heart firmly on battle, fight, O Bharata.—'"

SECTION XC

Dhritarashtra said, “Beholding my sons, so many in number, O Sanjaya, slain by a single person, what did Bhishma and Drona and Kripa do in battle?[432] Day after day, O Sanjaya, my sons are being slain. I think, O Suta, that they are completely overtaken by evil destiny, inasmuch as my sons never conquer but are always vanquished. When my sons staying in the midst of those unretreating heroes, viz., Drona and Bhishma, and the high-souled Kripa, and Somadatta’s heroic son and Bhagadatta, and Aswatthaman also, O son, and other brave warriors, are being still slain in battle, what can it be said save the result of fate?[433] The wicked Duryodhana did not comprehend (our) words before, though admonished by me, O son, and by Bhishma and Vidura. (Though forbidden) always by Gandhari, too, from motives of doing him good, Duryodhana of wicked understanding awoke not before from folly.[434] That (conduct) hath now borne fruit, inasmuch as Bhimasena, excited with wrath, despatcheth, day after day in battle, my insensate sons to the abode of Yama.”

Sanjaya said, “Those excellent words of Vidura, uttered for thy good, but which thou didst not then understand, have now come to be realised. Vidura had said, ‘Restrain thy sons from the dice.’ Like a man whose hour is come refusing the proper medicine, thou didst not then listen to the words of well-wishing friends counselling thee (for thy good). Those words uttered by the righteous have now been realised before thee. Indeed, the Kauravas are now being destroyed for having rejected those words, deserving of acceptance, of Vidura and Drona and Bhishma and thy other well-wishers. These very consequences happened even then when thou declinedst to listen to those counsels. Hear now, however, to my narration of the battle exactly as it has happened.[435] At midday the battle became exceedingly awful and fraught with great carnage. Listen to me, O king, as I describe it. Then all the troops (of the Pandava army), excited with rage, rushed, at the command of Dharma's son, against Bhishma alone from desire of slaying him. Dhrishtadyumna and Sikhandin, and the mighty car-warrior Satyaki, accompanied, O king, by their forces, proceeded against Bhishma alone. And those mighty car-warriors, viz., Virata and Drupada, with all the Somakas, rushed in battle against Bhishma alone. And the Kaikeyas, and Dhrishtaketu, and Kuntibhoja, equipped in mail and supported by their forces, rushed, O king, against Bhishma alone. And Arjuna, and the sons of Draupadi, and Chekitana of great prowess, proceeded against all the kings under the command of Duryodhana. And the heroic Abhimanyu, and that mighty car-warrior, viz., the son of Hidimva, and Bhimasena excited with wrath, rushed against the (other) Kauravas. (Thus) the Pandavas, divided into three bodies began to slaughter the Kauravas. And similarly the Kauravas also, O king, began to slaughter their foes.[436] That foremost of car-warriors, viz., Drona excited with wrath, rushed against the Somakas and the Srinjayas, desirous of sending them to the abode of Yama. Thereupon loud cries of woe arose among the brave Srinjayas while they were being slaughtered, O king, by Bharadwaja's son bow in hand. Large numbers of Kshatriyas, struck down by Drona, were seen to all convulsing like persons writhing in the agony of disease. All over the field were continuously heard moans and shrieks and groans resembling those of persons afflicted with hunger. And so the mighty Bhimasena, excited with wrath, and like unto a second Yama, caused a terrible carnage amongst the Kaurava troops. There in that dreadful battle, in consequence of the warriors slaying one another, a terrible river began to flow whose billowy current consisted of blood.[437] And that battle, O king, between the Kurus and the Pandavas, becoming fierce and awful, began to swell the population of Yama's kingdom. Then in that battle Bhima excited with wrath, fell with great impetuosity upon the elephant division (of the Kauravas) and began to send many to the regions of Death. Then, O Bharata, struck with Bhima's shafts, some of those beasts fell down, some were paralysed, some shrieked (in pain), and some ran away in all directions. Huge elephants, their trunks cut off and limbs mangled, screaming like cranes, began, O king, to fall down on the earth. Nakula and Sahadeva fell upon the (Kaurava) cavalry. Many steeds with garlands of gold on their heads and with their necks and breasts adorned with ornaments of gold, were seen to be slain in hundreds and thousands. The earth, O king, was strewn with fallen steeds. And some were deprived of their tongues; and some breathed hard; and some uttered low moans, and some were void of life. The earth looked beautiful, O chief of men, with those steeds of such diverse kinds. At the same time, O Bharata, she looked fiercely resplendent, O monarch, with a large number of kings slain by Arjuna in that battle. And strewn with broken cars and rent banners and brilliant umbrellas, with torn chamaras and fans, and mighty weapons broken into fragments, with garlands and necklaces of gold, with bracelets, with heads decked with ear-rings, with head-gears loosened (from off heads), with standards, with beautiful bottoms of cars, O king, and with traces and reins, the earth shone as brightly as she does in spring when strewn with flowers. And it was thus, O Bharata, that the Pandava host suffered destruction when Bhishma the son of Santanu, and Drona that foremost of car-warriors, and Aswatthaman, and Kripa, and Kritavarman, were inflamed with wrath. And similarly thy army also suffered the same kind of destruction when the other side, viz., the Pandava heroes were excited with rage."

SECTION XCI

Sanjaya said, “During the progress, O king, of that fierce battle fraught with the slaughter of great heroes, Sakuni the glorious son of Suvala, rushed against the Pandavas. And so also, O monarch, Hridika’s son of the Satwata race, that slayer of hostile heroes, rushed in that battle against the Pandava ranks. And smiling the while, (several warriors on thy side), with a large number of steeds consisting of the best of the Kamvoja breed as also of those born in the country of the Rivers, and of those belonging to Aratta and Mahi and Sindhu, and of those of Vanayu also that were white in hue, and lastly those of hilly countries, surrounded (the Pandava army).[438] And so also with horses, exceedingly swift, fleet as the very winds, and belonging to the Tittri breed, (others encompassed that army). And with many horses, clad in mail and decked with gold, the foremost of their class and fleet as the winds the mighty son of Arjuna (viz., Iravat), that slayer of foes, approached the (Kaurava) force. This handsome and valiant son of Arjuna, named Iravat, was begotten upon the daughter of the king of the Nagas by the intelligent Partha. Her husband having been slain by Garuda, she became helpless, and of cheerless soul. Childless as she was, she was bestowed (upon Arjuna) by the high-souled Airavat. Partha accepted her for wife, coming to him as she did under the influence of desire. It was thus that that son of Arjuna was begotten upon the wife of another.[439] Abandoned by his wicked uncle from hatred of Partha, he grew up in the region of the Nagas, protected by his mother. And he was handsome and endued with great strength, possessed of diverse accomplishments, and of prowess incapable of being baffled. Hearing that Arjuna had gone to the region of Indra, he speedily went thither. And the mighty-armed Iravat, possessed of prowess incapable of being baffled, approaching his sire, saluted him duly, standing before him with joined hands. And he introduced himself to the high-souled Arjuna, saying, ‘I am Iravat, blessed be thou, and I am thy son, O lord’. And he reminded Arjuna of all the circumstances connected with the latter’s meeting with his mother. And thereupon the son of Pandu recollected all those circumstances exactly as they happened. Embracing his son then who resembled himself in accomplishments, Partha, in Indra’s abode, was filled with joy. The mighty-armed Iravat then, O king, in the celestial regions was, O Bharata, joyfully commanded by Arjuna, with regard to his own business, (in these words), ‘When the battle takes place, assistance should be rendered by thee’. Saying ‘Yes’, O lord, he went away. And now at the time of battle he presented himself, O king, accompanied with a large number of steeds of great fleetness and beautiful colour. And those steeds, decked with ornaments of gold, of various colours and exceeding fleetness, suddenly coursed over the field, O king, like swans on the bosom of the vast deep. And those steeds falling upon thine of exceeding swiftness, struck their chests and noses against those of thine. Afflicted by their own impetuous clash (against thine), they suddenly fell down, O king, on the earth. And in consequence of those steeds as also of thine occasioned by that clash, loud sounds were heard resembling what occurs at Garuda’s swoop. And the rider of those steeds, O king, thus dashing against one another in that battle, began to slay one another fiercely. And during that general engagement which was fierce and terrible, the chargers of both sides (escaping from press of battle) ran wildly away over the field. Weakened by one another’s shafts, brave warriors, with their horses killed under them, and themselves worn out with exertion, perished fast sabring one another. Then when those cavalry divisions were thinned and a remnant only survived, the younger brothers of Suvala’s son, possessed of great wisdom, rode out, O Bharata (from the Kaurava array) to the van of battle, mounted on excellent chargers that resembled the tempest itself in both fleetness and the violence of their dash and that were well-trained and neither old nor young.[440] Those six brothers endued with great strength, viz., Gaya, Gavaksha, Vrishava, Charmavat, Arjava, and Suka dashed out of the mighty (Kaurava) array, supported by Sakuni and by their respective forces of great valour, themselves clad in mail, skilled in battle, fierce in mien, and possessed of exceeding might. Breaking through that invincible cavalry division (of the Pandavas), O thou of mighty arms, those Gandhara warriors who could with difficulty be vanquished, supported by a large force, desirous of heaven, longing for victory, and filled with delight, penetrated into it. Beholding them filled with joy, the valiant Iravat, addressing his own warriors decked with diverse ornaments and weapons, said unto them, 'Adopt such contrivances in consequence of which these Dhritarashtra warriors with their weapons and animals may all be destroyed.' Saying 'Yes', all those warriors of Iravat began to slay those mighty and invincible Dhartarashtra soldiers. Beholding that their own warriors were thus overthrown by Iravat's division, those sons of Suvala being unable to bear it coolly, all rushed at Iravat and surrounded him on all sides. And commanding (all their followers) to attack those of Iravat with lances, those heroes swept over the field, creating a great confusion. And Iravat, pierced with lances by those high-souled warriors, and bathed in blood that trickled down (his wounds), looked like an elephant pierced with the hook. Wounded deeply on the chest, back, and flanks, singly encountering the many, he did not yet, O king, swerve from his (natural) firmness. Indeed, Iravat, excited with rage, deprived all those adversaries of their senses, piercing them, in that battle, with sharp shafts. And that chastiser of foes, tearing those lances from off his body, struck with them the sons of Suvala in battle. Then unsheathing his polished sword and taking a shield, he rushed on foot, desirous of slaying Suvala's sons in that combat. The sons of Suvala, however, recovering their senses, once more rushed at Iravat, excited with wrath. Iravat, however, proud of his might, and displaying his lightness of hand, proceeded towards all of them, armed with his sword. Moving as he did with great activity, the sons of Suvala, although they moved about on their fleet steeds, could not find an opportunity for striking that hero (on foot). Beholding him then on foot, his foes surrounded him closely and wished to take him captive. Then that crusher of foes, seeing them contiguous to himself, struck off, with his sword, both their right and left arms, and mangled their other limbs. Then those arms of theirs adorned with gold, and their weapons, fell down on the earth, and they themselves, with limbs mangled, fell down on the field, deprived of life. Only Vrishava, O king, with many wounds on his person, escaped (with life) from that dreadful battle destructive of heroes. Beholding them lying on the field of battle, thy son Duryodhana, excited with wrath said unto that Rakshasa of terrible mien, viz., Rishyasringa's son (Alamvusha), that great bowman versed in illusion, that chastiser of foes, who bore feelings of animosity against Bhimasena in consequence of the slaughter of Vaka, these words: 'Behold, O hero, how the mighty son of Phalguni, versed in illusion, hath done me a severe injury by destroying my forces. Thou also, O sire, art capable of going everywhere at will and accomplished in all weapons of illusion. Thou cherishest animosity also for Partha. Therefore, do thou slay this one in battle.' Saying 'Yes', that Rakshasa of terrible mien proceeded with a leonine roar to that spot where the mighty and youthful son of Arjuna was. And he was supported by the heroic warriors of his own division, accomplished in smiting, well-mounted, skilled in battle and fighting with bright lances. Accompanied by the remnant of that excellent cavalry division (of the Kauravas), he proceeded, desirous of slaying in battle the mighty Iravat. That slayer of foes, viz., the valiant Iravat, excited with rage, and advancing speedily from desire of slaying the Rakshasa, began to resist him. Beholding him advance, the mighty Rakshasa speedily set himself about for displaying his powers of illusion. The Rakshasa then created a number of illusive chargers which were ridden by terrible Rakshasas armed with spears and axes. Those two thousand accomplished smiters advancing with rage, were however, soon sent to the regions of Yama, (falling in the encounter with Iravat's forces). And when the forces of both perished, both of them, invincible in battle, encountered each other like Vritra and Vasava. Beholding the Rakshasa, who was difficult of being vanquished in battle, advancing towards him, the mighty Iravat, excited with rage, began to check his onset. And when the Rakshasa approached him nearer, Iravat with his sword quickly cut off his bow, as also each of his shafts into five fragments. Seeing his bow cut off, the Rakshasa speedily rose up into the welkin, confounding with his illusion the enraged Iravat. Then Iravat also, difficult of approach, capable of assuming any form at will, and having a knowledge of what are the vital limbs of the body, rising up into the welkin, and confounding with his illusion the Rakshasa began to cut off the latter's limbs in that battle and thus were the limbs of the Rakshasa repeatedly cut into several pieces.[441] [(Rakshasa ceases to be italicized at this point for a couple of pages. —JBH)] Then the Rakshasa, however, O king, was re-born, assuming a youthful appearance. Illusion is natural with them, and their age and form are both dependent on their will. And the limbs of that Rakshasa, O king, cut into pieces, presented a beautiful sight. Iravat, excited with rage, repeatedly cut that mighty Rakshasa with his sharp axe. The brave Rakshasa, thus cut into pieces like a tree by the mighty Iravat, roared fiercely. And those roars of his became deafening. Mangled with the axe, the Rakshasa began to pour forth blood in torrents. Then (Alamvusha), the mighty son of Rishyasringa, beholding his foe blazing forth with energy, became infuriate with rage and himself put forth his prowess in that combat. Assuming a prodigious and fierce form, he endeavoured to seize the heroic son of Arjuna, viz., the renowned Iravat. In the sight of all the combatants there present, beholding that illusion of the wicked Rakshasa in the van of battle, Iravat became inflamed with rage and adopted steps for himself having recourse to illusion. And when that hero, never retreating from battle, became inflamed with wrath, a Naga related to him by his mother's side, came to him. Surrounded on all sides, in that battle by Nagas, that Naga, O king, assumed a huge form mighty as Ananta himself. With diverse kinds of Nagas then he covered the Rakshasa. While being covered by those Nagas, that bull among Rakshasas reflected for a moment, and assuming the form of Garuda, he devoured those snakes. When that Naga of his mother's line was devoured through illusion, Iravat became confounded. And while in that state, the Rakshasa slew him with his sword, Alamvusha felled on the earth Iravat's head decked with ear-rings and graced with a diadem and looking beautiful like a lotus or the moon.

"When the heroic son of Arjuna was thus slain by the Rakshasa, the Dhartarashtra host with all the kings (in it) were freed from grief. In that great battle that was so fierce, awful was the carnage that occurred among both the divisions. Horses and elephants and foot-soldiers entangled with one another, were slain by tuskers. And many steeds and tuskers were slain by foot-soldiers. And in that general engagement bodies of foot-soldiers and cars, and large numbers of horses belonging both to thy army and theirs, were slain, O king, by car-warriors. Meanwhile, Arjuna, not knowing that the son of his loins had been slaughtered, slew in that battle many kings who had been protecting Bhishma. And the warriors, O king, of thy army and the Srinjayas, by thousands, poured out their lives as libations (on the fire of battle), striking one another. And many car-warriors, with dishevelled hair, and with swords and bows fallen from their grasp fought with their bare arms, encountering one another. The mighty Bhishma also, with shafts capable of penetrating into the very vitals, slew many mighty car-warriors and caused the Pandava army to tremble (the while). By him were slain many combatants in Yudhishthira's host, and many tuskers and cavalry-soldiers and car-warriors and steeds. Beholding, O Bharata, the prowess of Bhishma in that battle, it seemed to us that it was equal to that of Sakra himself. And the prowess of Bhimasena, as also that of Parshata, was hardly less, O Bharata, (than that of Bhishma). And so also the battle fought by that great bowman (viz., Satyaki) of Satwata's race, was equally fierce. Beholding, however, the prowess of Drona, the Pandavas were struck with fear. Indeed they thought, 'Alone, Drona can slay us with all our troops. What then should be said of him when he is surrounded by a large body of warriors who for their bravery are renowned over the world?' Even this, O king, was what the Partha said, afflicted by Drona. During the progress of that fierce battle, O bull of Bharata's race, the brave combatants of neither army forgave their adversaries of the other. O sire, the mighty bowmen of both thy army and that of the Pandavas, inflamed with wrath, fought furiously with one another, as if they were possessed of by the Rakshasas and demons. Indeed, he did not see any one in the battle which was so destructive of lives and which was considered as a battle of the demons, to take of life."

SECTION XCII

Dhritarashtra said, “Tell me, O Sanjaya, all that the mighty Partha did in battle when they heard that Iravat had been slain.”

Sanjaya said, “Beholding Iravat slain in battle, the Rakshasa Ghatotkacha, the son of Bhimasena, uttered loud shouts. And in consequence of the loudness of those roars, the earth having the ocean for her robes, along with her mountains and forests, began to tremble violently. And the welkin also and the quarters both cardinal and subsidiary, all trembled. And hearing those loud roars of his, O Bharata, the thighs and other limbs of the troops began to tremble, and sweat also appeared on their persons. And all thy combatants, O king, became cheerless of heart. And all over the field the warriors stood still, like an elephant afraid of the lion. And the Rakshasa, uttering those loud roars resembling the rattle of thunder, assuming a terrible form, and with a blazing spear upraised in hand, and surrounded by many bulls among Rakshasas of fierce forms armed with diverse weapons, advanced, excited with rage and resembling the Destroyer himself at the end of the Yuga. Beholding him advance in wrath and with a terrible countenance, and seeing also his own troops almost all running away from fear of that Rakshasa, king Duryodhana rushed against Ghatotkacha, taking up his bow with arrow fixed on the string, and repeatedly roaring like a lion. Behind him proceeded the ruler of the Vangas, with ten thousand elephants, huge as hills, and each with juice trickling down. Beholding thy son, O king, (thus) advancing surrounded by that elephant division, that ranger of the night (viz., Ghatotkacha) was highly inflamed with rage. Then commenced a battle with utmost vehemences that made the hair stand on end, between the formidable Rakshasa and the troops of Duryodhana. And beholding also that elephant division risen (on the horizon) like a cloud, the Rakshasas, inflamed with rage, rushed towards it, weapons in hand, and uttering diverse roars like clouds charged with lightning. With arrows and darts and swords and long shafts, as also with spears and mallets and battle-axes and short arrows, they began to smite down that elephant host. And they slew huge elephants with mountain-summits and large trees. While the Rakshasas slew those elephants, O king, we saw that some of them had their frontal globes smashed, some were bathed in blood, and some had their limbs broken or cut through. At last when that elephant host was broken and thinned, Duryodhana, O king, rushed upon the Rakshasas, under the influence of rage and becoming reckless of his very life. And that mighty warrior sped clouds of sharp shafts at the Rakshasas. And that great bowman slew many of their foremost warriors. Inflamed with rage, O chief of the Bharatas, that mighty car-warrior, viz., thy son Duryodhana, then slew with four shafts four of the principal Rakshasas, viz., Vegavat, Maharudra, Vidyujihva, and Pramathin. And once again, O chief of the Bharatas, that warrior of immeasurable soul, sped at the Rakshasa host showers of arrows that could with difficulty be resisted. Beholding that great feat of thy son, O sire, the mighty son of Bhimasena blazed up with wrath. Drawing his large bow effulgent as the lightning, he rushed impetuously at the wrathful Duryodhana. Beholding him (thus) rushing like Death himself commissioned by the Destroyer, thy son Duryodhana, O king, shook not at all. With eyes red in anger, and excited with rage, Ghatotkacha, then, addressing thy son, said, ‘I shall today be freed from the debt I owe to my sires, as also to my mother, they that had so long been exiled by thy cruel self. The sons of Pandu, O king, were vanquished by thee in that match at dice. Drupada’s daughter Krishna also, while ill and, therefore, clad in a single raiment, was brought into the assembly and great trouble was given by thee in diverse ways, O thou most wicked, unto her. While dwelling also in her sylvan retreat, thy well-wisher, that wicked wight, viz., the ruler of the Sindhus, persecuted her further, disregarding my sires. For these and other wrongs, O wretch of thy race, I shall today take vengeance if thou dost not quit the field.’ Having said these words, Hidimva’s son, drawing his gigantic bow, biting his (nether) lip with his teeth, and licking the corners of his mouth, covered

Duryodhana with a profuse shower, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season.”

SECTION XCIII

SANJAYA SAID,— “THAT arrowy shower, difficult of being borne by even the Danavas, king Duryodhana, however, (quietly) bore in that battle, like a gigantic elephant bearing a shower (from the blue).[442] Then filled with anger and sighing like a snake, thy son, O bull of Bharata’s race, was placed in a position of great danger. He then shot five and twenty sharp arrows of keen points. These, O king, fell with great force on that bull among Rakshasas, like angry snakes of virulent poison on the breast of Gandhamadana. Pierced with those shafts, blood trickled down the Rakshasa’s body and he looked like an elephant with rent temples.[443] Thereupon that cannibal set his heart upon the destruction of the (Kuru) king. And he took up a huge dart that was capable of piercing even a mountain. Blazing with light, effulgent as a large meteor, it flamed with radiance like the lightning itself. And the mighty-armed Ghatotkacha, desirous of slaying thy son, raised that dart. Beholding that dart upraised, the ruler of the Vangas mounting upon an elephant huge as a hill, drove towards the Rakshasa. On the field of battle, with the mighty elephant of great speed, Bhagadatta placed himself in the very front of Duryodhana’s car. And with that elephant he completely shrouded the car of thy son. Beholding then the way (to Duryodhana’s car) thus covered by the intelligent king of the Vangas, the eyes of Ghatotkacha, O king, became red in anger. And he hurled that huge dart, before upraised, at that elephant. Struck, O king, with that dart hurled from the arms of Ghatotkacha, that elephant, covered with blood and in great agony, fell down and died. The mighty king of the Vangas, however, quickly jumping down from that elephant, alighted on the ground. Duryodhana then beholding the prince of elephants slain, and seeing also his troops broken and giving way, was filled with anguish. From regard, however, for a Kshatriya’s duty[444] as also his own pride, the king, though defeated, stood firm like a hill. Filled with wrath and aiming a sharp arrow that resembled the Yuga fire in energy, he sped it at that fierce wanderer of the night. Beholding that arrow, blazing as Indra's bolt, thus coursing towards him, the high-souled Ghatotkacha baffled it by the celerity of his movements. With eyes red in wrath, he once more shouted fiercely, frightening all thy troops, like the clouds that appear at the end of the Yuga. Hearing those fierce roars of the terrible Rakshasa, Bhishma the son of Santanu, approaching the preceptor, said these words, 'These fierce roars that are heard, uttered by Rakshasas, without doubt indicate that Hidimva's son is battling with king Duryodhana. That Rakshasa is incapable of being vanquished in battle by any creature. Therefore, blessed be ye, go thither and protect the king. The blessed Duryodhana hath been attacked by the high-souled Rakshasa. Therefore, ye chastisers of foes, even this is our highest duty.[445]' Hearing those words of the grandsire, those mighty car-warriors without loss of time and with the utmost speed, proceeded to the spot when the king of the Kurus was. They met Duryodhana and Somadatta and Valhika and Jayadratha; and Kripa and Bhurisravas and Salya, and the two princes of Avanti along with Vrihadvala, and Aswatthaman and Vikarna, and Chitrasena and Vivinsati. And many thousands of other car-warriors, including all those that followed them, proceeded, desirous of rescuing thy son Duryodhana who had been hotly pressed. Beholding that invincible division protected by those mighty car-warriors, coming towards him with hostile intentions, that best of Rakshasas, viz., the mighty-armed Ghatotkacha, stood firm like the Mainaka mountain, with a huge bow in hand, and surrounded by his kinsmen armed with clubs and mallets and diverse other kinds of weapons. Then commenced a fierce battle, making the hair stand on end, between those Rakshasas on the one side and that foremost of Duryodhana's divisions on the other. And the loud noise of twanging bows in that battle was heard, O king, on all sides resembling the noise made by burning bamboos. And the din produced by the weapons falling upon the coats of mail of the combatants resembled, O king, the noise of splitting hills. And the lances, O monarch, hurled by heroic arms, while coursing through the welkin, looked like darting snakes. Then, excited with great wrath and drawing his gigantic bow, the mighty-armed prince of the Rakshasas, uttering a loud roar, cut off, with a crescent-shaped arrow, the preceptor’s bow in a rage. And overthrowing, with another broad-headed arrow, the standard of Somadatta, he uttered a loud yell. And he pierced Valhika with three shafts in the centre of the chest. And he pierced Kripa with one arrow, and Chitrasena with three. And with another arrow, well-aimed and well-sped from his bow drawn to its fullest stretch, he struck Vikarna at the shoulder-joint. Thereupon the latter, covered with gore, sat down on the terrace of his car. Then that Rakshasa of immeasurable soul, excited with rage, O bull of Bharata’s race, sped at Bhurisravas five and ten shafts. These, penetrating through the latter’s armour, entered the earth. He then struck the chariot of Vivinsati and Aswatthaman. These fell down on the front of their cars, relinquishing the reins of the steeds. With another crescent-shaped shaft he overthrew the standard of Jayadratha bearing the device of a boar and decked with gold. And with a second arrow he cut off the latter’s bow. And with eyes red in wrath, he slew with four shafts the four steeds of the high-souled king of Avanti. And with another arrow, O king, well-tempered and sharp, and shot from his bow drawn to its fullest stretch, he pierced king Vrihadvala. Deeply pierced and exceedingly pained, the latter sat down on the terrace of his car. Filled with great wrath and seated on his car, the prince of the Rakshasas then shot many bright arrows of keen points that resembled snakes of virulent poison. These, O king, succeeded in piercing Salya accomplished in battle.”

SECTION XCIV

SANJAYA SAID, “HAVING in that battle made all those warriors (of thy army) turn their faces from the field, the Rakshasa then, O chief of the Bharatas, rushed at Duryodhana, desirous of slaying him. Beholding him rushing with great impetuosity towards the king, many warriors of thy army, incapable of defeat in battle, rushed towards him (in return) from desire of slaying him. Those mighty car-warriors, drawing their bows that measured full six cubits long, and uttering loud roars like a herd of lions, all rushed together against that single warrior. And surrounding him on all sides, they covered him with their arrowy showers like the clouds covering the mountain-breast with torrents of rain in autumn. Deeply pierced with those arrows and much pained, he resembled then an elephant pierced with the hook. Quickly then he soared up into the firmament like Garuda. And (while there) he uttered many loud roars like the autumnal clouds, making the welkin and all the points of the compass, cardinal and subsidiary, resounded with those fierce cries. Hearing those roars of the Rakshasa, O chief of the Bharatas, king Yudhishthira then, addressing Bhima, said unto that chastiser of foes these words, ‘The noise that we hear uttered by the fiercely-roaring Rakshasa, without doubt, indicates that he is battling with the mighty car-warriors of the Dhartarashtra army. I see also that the burden has proved heavier than what that bull among Rakshasas is able to bear. The grandsire, too, excited with rage, is ready to slaughter the Panchalas. For protecting them Phalguni is battling with the foe. O thou of mighty arms hearing now of these two tasks, both of which demand prompt attention, go and give succour to Hidimva’s son who is placed in a position of very great danger.’ Listening to these words of his brother, Vrikodara, with great speed, proceeded, frightening all the kings with his leonine roars, with great impetuosity, O king, like the ocean itself during the period of the new full moon. Him followed Satyadhriti and Sauchiti difficult of being vanquished in battle, and Srenimat, and Vasudana and the powerful son of the ruler of Kasi, and many car-warriors headed by Abhimanyu, as also those mighty car-warriors, viz., the sons of Draupadi, and the valiant Kshatradeva, and Kshatradharman, and Nila, the ruler of the low countries, at the head of his own forces. And these surrounded the son of Hidimva with a large division of cars (for aiding him).[446] And they advanced to the rescue of Ghatotkacha, that prince of the Rakshasas, with the six thousand elephants, always infuriate and accomplished in smiting. And with their loud leonine roars, and the clatter of their car-wheels, and with the tread of their horse's hoofs, they made the very earth to tremble. Hearing the din of those advancing warriors the faces of thy troops who were filled with anxiety in consequence of their fear of Bhimasena became pale. Leaving Ghatotkacha then they all fled away. Then commenced in that part of the field a dreadful battle between those high-souled warriors and thine, both of whom were unretreating. Mighty car-warriors, hurling diverse kinds of the weapons, chased and smote one another. That fierce battle striking terror into the hearts of the timid, was such that the different classes of combatants became entangled with one another. Horses engaged with elephants and foot-soldiers with car-warriors. And challenging one another, O king, they engaged in the fight.[447] And in consequence of that clash of cars, steeds, elephants, and foot-soldiers, a thick dust appeared, raised by the car-wheels and the tread (of those combatants and animals). And that dust, thick and of the colour of reddish smoke, shrouded the field of battle. And the combatants were unable to distinguish their own from the foe. Sire recognised not the son, and son recognised not the sire, in that dreadful engagement which made the hair stand on end and in which no consideration was shown (by any one for any body). And the noise made by the hissing weapons and the shouting combatants resembled, O chief of Bharata's race, that made by departed spirits (in the infernal regions). And there flowed a river whose current consisted of the blood of elephants and steeds and men. And the hair (of the combatants) formed its weeds and moss. And in that battle heads falling from the trunks of men made a loud noise like that of a falling shower of stones. And the earth was strewn with the headless trunks of human beings, with mangled bodies of elephants and with the hacked limbs of steeds. And mighty car-warriors chased one another for smiting one another down, and hurled diverse kinds of weapons. Steeds, urged by their riders and falling upon steeds, dashed against one another and fell down deprived of life. And men, with eyes red in wrath, rushing against men and striking one another with their chests, smote one another down. And elephants, urged by their guides against hostile elephants, slew their compeers in that battle, with the points of their tusks. Covered with blood in consequence of their wounds and decked with standards (on their backs), elephants were entangled with elephants and looked like masses of clouds charged with lightning. And some amongst them mounted (by others) with the points of their tusks, and some with their frontal globes split with lances, ran hither and thither with loud shrieks like masses of roaring clouds. And some amongst them with their trunks lopped off,[448] and others with mangled limbs, dropped down in that dreadful battle like mountains shorn of their wings.[449] Other huge elephants, copiously shedding blood from their flanks, ripped open by compeers, looked like mountains with (liquified) red chalk running down their sides (after a shower).[450] Others, slain with shafts or pierced with lances and deprived of their riders, looked like mountains deprived of their crests.[451] Some amongst them, possessed by wrath and blinded (with fury) in consequence of the juice (trickling down their temples and cheeks)[452] and no longer restrained with the hook, crushed cars and steeds and foot-soldiers in that battle by hundreds. And so steeds, attacked by horsemen with bearded darts and lances, rushed against their assailants, as if agitating the points of the compass. Car-warriors of noble parentage and prepared to lay down their lives, encountering car-warriors, fought fearlessly, relying upon their utmost might. The combatants, O king, seeking glory or heaven, struck one another in that awful press, as if in a marriage by self-choice. During however, that dreadful battle making the hair stand on end, the Dhartarashtra troops generally were made to run their backs on the field.”

SECTION XCV

Sanjaya said, “Beholding his own troops slain, king Duryodhana then excited with wrath, rushed towards Bhimasena, that chastiser of foes. Taking up a large bow whose effulgence resembled that of Indra’s bolt, he covered the son of Pandu with a thick shower of arrows. And filled with rage, and aiming a sharp crescent-shaped shaft winged with feathers, he cut off Bhimasena’s bow. And that mighty car-warrior, noticing an opportunity, quickly aimed at his adversary a whetted shaft capable of riving the very hills. With that (shaft), that mighty-armed (warrior) struck Bhimasena in the chest. Deeply pierced with that arrow, and exceedingly pained, and licking the corners of his mouth, Bhimasena of great energy caught hold of his flag-staff decked with gold. Beholding Bhimasena in that cheerless state, Ghatotkacha blazed up with wrath like an all-consuming conflagration. Then many mighty car-warriors of the Pandava army, headed by Abhimanyu and with wrath generated (in their bosoms), rushed at the king shouting loudly. Beholding them (thus) advancing (to the fight) filled with wrath and in great fury, Bharadwaja’s son addressing the mighty car-warriors (of thy side), said these words,— ‘Go quickly, blessed be ye, and protect the king. Sinking in an ocean of distress, he is placed in a situation of great danger. These mighty car-warriors of the Pandava army, these great bowmen, placing Bhimasena at their head, are rushing towards Duryodhana, shooting and hurling diverse kinds of weapons, resolved upon winning success, uttering terrible shouts, and frightening the kings (on your side)’. Hearing these words of the preceptor, many warriors of thy side headed by Somadatta rushed upon the Pandava ranks. Kripa and Bhurisravas and Salya, and Drona’s son and Vivinsati, and Chitrasena and Vikarna, and the ruler of the Sindhus, and Vrihadvala, and those two mighty bowmen, viz., the two princes of Avanti, surrounded the Kuru king. Advancing only twenty steps, the Pandavas and the Dhartarashtras began to strike, desirous of slaughtering each other. The mighty-armed son of Bharadwaja also, having said those words (unto the Dhartarashtra warriors), stretched his own large bow and pierced Bhima with six and twenty arrows. And once again that mighty car-warrior speedily covered Bhimasena with a shower of arrows like a mass of clouds dropping torrents of rain on the mountain-breasts in the rainy season. That mighty bowman Bhimasena, however, of great strength, speedily pierced him in return with ten shafts on the left side. Deeply pierced with those arrows and exceedingly pained, O Bharata, the preceptor, enfeebled as he is with age, suddenly sat down on the terrace of his car, deprived of consciousness. Beholding him thus pained, king Duryodhana himself, and Aswatthaman also, excited with wrath, both rushed towards Bhimasena. Beholding those two warriors advance, each like Yama as he shows himself at the end of the Yuga, the mighty-armed Bhimasena, quickly taking up a mace, and jumping down from his car without loss of time, stood immovable like a hill, with that heavy mace resembling the very club of Yama, upraised in battle. Beholding him with mace (thus) upraised and looking (on that account) like the crested Kailasa, both the Kuru king and Drona’s son rushed towards him. Then the mighty Bhimasena himself rushed impetuously at those two foremost of men thus rushing together towards him with great speed. Beholding him thus rushing in fury and with terrible expression of face, many mighty car-warriors of the Kaurava army speedily proceeded towards him. Those car-warriors headed by Bharadwaja’s son, impelled by the desire of slaughtering Bhimasena, hurled at his breast diverse kinds of weapons, and thus all of them together afflicted Bhima from all sides. Beholding that mighty car-warrior thus afflicted and placed in a situation of great peril, many mighty car-warriors of the Pandava army, headed by Abhimanyu, and prepared to lay down dear life itself, rushed to the spot, desirous of rescuing him. The heroic ruler of the low country, the dear friend of Bhima, viz., Nila, looking like a mass of blue clouds, rushed at Drona’s son, filled with wrath. A great bowman, Nila always desired an encounter with Drona’s son. Drawing his large bow, he pierced the son of Drona with many winged arrows, like Sakra in days of old, O king, piercing the invincible Danava Viprachitti, that terror of the celestials, who, moved by anger frightened the three worlds by his energy. Pierced after the same way by Nila with his well-shot arrows winged with feathers, Drona's son, covered with blood and exceedingly pained, was filled with wrath. Drawing then his large bow, of twang loud as the roar of Indra's thunder, that foremost of intelligent persons set his heart upon the destruction of Nila. Aiming then a few bright shafts of broad heads and sharpened by the hands of their forger, he slew the four steeds of his adversary and overthrew also his standard. And with the seventh shaft he pierced Nila himself in the chest. Deeply pierced and exceedingly pained, he sat down on the terrace of his car. Beholding king Nila, who looked like a mass of blue clouds, in a swoon, Ghatotkacha, filled with wrath and surrounded by his kinsmen, rushed impetuously towards Drona's son, that ornament of battle. Similarly many other Rakshasas, incapable of being easily defeated in battle, rushed at Aswatthaman. Beholding then that Rakshasa of terrible mien coming towards him, the valiant son of Bharadwaja impetuously rushed towards him. Filled with wrath he slew many Rakshasas of formidable visage, that is, those wrathful ones amongst them who were in Ghatotkacha's van. Beholding them repulsed from the encounter by means of the shafts shot from the bow of Drona's son, Bhimasena's son Ghatotkacha of gigantic size was filled with rage. He then exhibited a fierce and awful illusion. Therewith that prince of the Rakshasas, endued with extraordinary powers of illusion, confounded the son of Drona in that battle. Then all thy troops, in consequence of that illusion, turned their backs upon the field. They beheld one another cut down and lying prostrate on the surface of the earth, writhing convulsively, perfectly helpless, and bathed in blood. Drona and Duryodhana and Salya and Aswatthaman, and other great bowmen that were regarded as foremost among the Kauravas, also seemed to fly away. All the car-warriors seemed to be crushed, and all the kings seemed to be slain. And horses and horse-riders seemed to be cut down in thousands. Beholding all this, thy troops fled away towards their tents. And although, O king, both myself and Devavrata cried out at the top of our voices, saying, ‘Fight, do not fly away, all this is Rakshasa illusion in battle, applied by Ghatotkacha,’ yet they stopped not, their senses having been confounded. Although both of us said so, still struck with panic, they gave no credit to our words. Beholding them fly away the Pandavas regarded the victory to be theirs. With Ghatotkacha (among them) they uttered many leonine shouts. And all around they filled the air with their shouts mingled with the blare of their conches and the beat of their drums. It was thus that thy whole army, routed by the wicked Ghatotkacha, towards the hour of sunset, fled away in all directions.”

SECTION XCVI

Sanjaya said, “After that great battle, king Duryodhana, approaching Ganga’s son and saluting him with humility, began to narrate to him all that had happened about the victory won by Ghatotkacha and his own defeat. That invincible warrior, O king, sighing repeatedly, said these words unto Bhishma, the grandsire of the Kurus, ‘O lord, relying upon thee, as Vasudeva hath been (relied upon) by the foe, a fierce war hath been commenced by me with the Pandavas. These eleven Akshauhinis of celebrated troops that I have, are, with myself, obedient to thy command, O chastiser of foes. O tiger among the Bharatas, though thus situated, yet have I been defeated into battle by the Pandava warriors headed by Bhimasena relying upon Ghatotkacha. It is this that consumeth my limbs like fire consuming dry tree. O blessed one, O chastiser of foes, I therefore desire, through thy grace, O grandsire, to slay Ghatotkacha myself, that worst of Rakshasas, relying upon thy invincible self. It behoveth thee to see that wish of mine may be fulfilled.’ Hearing these words of the king, that foremost one among the Bharatas, viz., Bhishma, the son of Santanu, said these words unto Duryodhana, ‘Listen, O king, to these words of mine that I say unto thee, O thou of Kuru’s race, about the way in which thou, O chastiser of foes, shouldst always behave. One’s own self, under all circumstances, should be protected in battle, O repressor of foes. Thou shouldst always, O sinless one, battle with king Yudhishthira the Just, or with Arjuna, or with the twins, or with Bhimasena. Keeping the duty of a king before himself, a king striketh a king. Myself, and Drona, and Kripa, and Drona’s son, and Kritavarman of the Satwata race, and Salya, and Somadatta’s son, and that mighty car-warrior Vikarna, and thy heroic brothers headed by Dussasana, will all, for thy sake, battle against that mighty Rakshasas. Or if thy grief on account of that fierce prince of the

Rakshasas be too great, let this one proceed in battle against that wicked warrior, that is to say, king Bhagadatta who is equal unto Purandara himself in fight'. Having said this much unto the king, the grandsire skilled in speech then addressed Bhagadatta in the presence of the (Kuru) king, saying, 'Proceed quickly, O great monarch, against that invincible warrior, viz., the son of Hidimva. Resist in battle, with care, and in view of all the bowmen, that Rakshasa of cruel deeds, like Indra in days of old resisting Taraka. Thy weapons are celestial. Thy prowess also is great, O chastiser of foes. In days of old many have been the encounters that thou hadst with Asura, O tiger among kings, thou art that Rakshasa's match in great battle. Strongly supported by thy own troops, slay, O king, that bull among Rakshasas'. Hearing these words of Bhishma the generalissimo (of the Kaurava army), Bhagadatta specially set out with a leonine roar facing the ranks of the foe. Beholding him advance towards them like a mass of roaring clouds, many mighty car-warriors of the Pandava army proceeded against him, inflamed with wrath. They were Bhimasena, and Abhimanyu and the Rakshasa Ghatotkacha; and the sons of Draupadi, and Satyadhriti, and Kshatradeva, O sire, and the rulers of the Chedis, and Vasudana, and the king of the Dasarnas. Bhagadatta then, on his elephant named Supratika, rushed against them. Then commenced a fierce and awful battle between the Pandavas and Bhagadatta, that increased the population of Yama's kingdom. Shafts of terrible energy and great impetuosity, shot by car-warriors, fell, O king, on elephants and cars. Huge elephants with rent temples and trained (to the fight) by their guides, approaching fell upon one another fearlessly. Blind (with fury) in consequence of the temporal juice trickling down their bodies, and excited with rage, attacking one another with their tusks resembling stout bludgeons, they pierced one another with the points of those weapons.[453] Graced with excellent tails, and ridden by warriors armed with lances, steeds, urged by those riders fell fearlessly and with great impetuosity upon one another. And foot-soldiers, attacked by bodies of foot-soldiers with darts and lances, fell down on the earth by hundreds and thousands. And car-warriors upon their cars, slaughtering heroic adversaries in that battle by means of barbed arrows and muskets and shafts, uttered leonine shouts.[454] And during the progress of the battle making the hair stand on end, that great bowman, viz., Bhagadatta, rushed towards Bhimasena, on his elephant of rent temples and with juice trickling down in seven currents and resembling (on that account) a mountain with (as many) rillets flowing down its breast after a shower. And he came, O sinless one, scattering thousands of arrows from the head of Supratika (whereon he stood) like the illustrious Purandara himself on his Airavata. King Bhagadatta afflicted Bhimasena with that arrowy shower like the clouds afflicting the mountain breast with torrents of rain on the expiry of summer. That mighty bowman Bhimasena, however, excited with rage, slew by his arrowy showers the combatants numbering more than a hundred, that protected the flanks and rear of Bhagadatta.[455] Beholding them slain, the valiant Bhagadatta, filled with rage, urged his prince of elephants towards Bhimasena's car. That elephant, thus urged by him, rushed impetuously like an arrow propelled from the bowstring towards Bhimasena, that chastiser of foes. Beholding that elephant advancing, the mighty car-warriors of the Pandava army, placing Bhimasena at their head, themselves rushed towards it. Those warriors were the (five) Kekaya princes, and Abhimanyu, and the (five) sons of Draupadi and the heroic ruler of the Dasarnas, and Kshatradeva also, O sire, and the ruler of the Chedis, and Chitraketu. And all these mighty warriors came, inflamed with anger, and exhibiting their excellent celestial weapons. And they all surrounded in anger that single elephant (on which their adversary rode). Pierced with many shafts, that huge elephant, covered with gore flowing from his wounds, looked resplendent like a prince of mountain variegated with (liquified) red chalk (after a shower). The ruler of the Dasarnas then, on an elephant that resembled a mountain, rushed towards Bhagadatta's elephant. That prince of elephants, however, viz., Supratika, bore (the rush of) that advancing compeer like the continent bearing (the rush of) the surging sea. Beholding that elephant of the high souled king of the Dasarnas thus resisted, even the Pandava troops, applauding, cried out 'Excellent, excellent!' Then that best of kings, viz., the ruler of the Pragjyotishas, excited with rage, sped four and ten lances at that elephant. These, speedily penetrating through the excellent armour, decked with gold, that covered the animal's body, entered into it, like snakes entering anthills. Deeply pierced and exceedingly pained, that elephant, O chief of the Bharatas, its fury quelled, speedily turned back with great force. And it fled away with great swiftness, uttering frightful shrieks, and crushing the Pandava ranks like the tempest crushing trees with its violence. After that elephant was (thus) vanquished, the mighty car-warriors of the Pandava army, uttering loud leonine shouts, approached for battle. Placing Bhima at their head, they rushed at Bhagadatta scattering diverse kinds of arrows and diverse kinds of weapons. Hearing the fierce shouts, O king, of those advancing warriors swelling with rage and vengeance, that great bowman Bhagadatta, filled with rage and perfectly fearless, urged his own elephant. That prince of elephants then, thus urged with the hook and the toe, soon assumed the form of the (all-destructive) Samvarta fire (that appears at the end of the Yuga). Crushing crowds of cars and (hostile) compeers and steeds with riders, in that battle, it began, O king, to turn hither and thither. Filled with rage it also crushed foot-soldiers by hundreds and thousands. Attacked and agitated by that elephant, that large force of the Pandavas shrank in dimensions, O king, like a piece of leather exposed to the heat of fire. Beholding, then the Pandava array broken by the intelligent Bhagadatta, Ghatotkacha, of fierce mien, O king, with blazing face and eyes red as fire, filled with rage, rushed towards him. Assuming a terrible form and burning with wrath, he took up a bright dart capable of riving the very hills. Endued with great strength, he forcibly hurled that dart that emitted blazing flames from every part desirous of slaying that elephant. Beholding it coursing towards him with great impetuosity, the ruler of the Pragjyotishas sped at it a beautiful but fierce and sharp arrow with a crescent head. Possessed of great energy he cut off that dart with that arrow of his. Thereupon that dart, decked with gold, thus divided in twain, dropped down on the ground, like the bolt of heaven, hurled by Indra, flashing through the welkin. Beholding that dart (of his adversary), O king, divided in twain and fallen on the ground, Bhagadatta took up a large javelin furnished with a golden staff and resembling a flame of fire in effulgence, and hurled it at the Rakshasa, saying, ‘Wait, Wait’. Seeing it coursing towards him like the bolt of heaven through the welkin, the Rakshasa jumped up and speedily seizing it uttered a loud shout. And quickly placing it against his knee, O Bharata, he broke it in the very sight of all the kings. All this seemed exceedingly wonderful. Beholding that feat achieved by the mighty Rakshasa, the celestials in the firmament, with the Gandharvas and the Munis, were filled with wonder. And the Pandava warriors also, headed by Bhimasena, filled the earth with cries of ‘Excellent, Excellent’. Hearing, however, those loud shouts of the rejoicing Pandavas, that great bowman, viz., the valiant Bhagadatta, could not bear it (coolly). Drawing his large bow whose effulgence resembled that of Indra’s bolt, he roared with great energy at the mighty car-warriors of the Pandava army, shooting at the same time many bright arrows of great sharpness and possessed of the effulgence of fire. And he pierced Bhima with one arrow, and the Rakshasa with nine. And he pierced Abhimanyu with three, and the Kekaya brothers with five. And with another straight arrow shot from his bow drawn to its fullest stretch, he pierced, in that battle, the right arm of Kshatradeva. Thereupon the latter’s bow with arrow fixed on the bowstring dropped down from his hand. And he struck the five sons of Draupadi with five arrows. And from wrath, he slew the steeds of Bhimasena. And with three shafts winged with feathers, he cut down Bhimasena’s standard bearing the device of a lion. And with three other shafts he pierced Bhima’s charioteer. Deeply pierced by Bhagadatta in that battle, and exceedingly pained, Visoka thereupon, O chief of the Bharatas, sat down on the terrace of the car. Then, O king, that foremost of car-warriors, viz., Bhima, thus deprived of his car, quickly jumped down from his large vehicle taking up his mace. Beholding him with mace upraised and looking like a crested hill, all thy troops, O Bharata, became filled with great fear. Just at this time that son of Pandu who had Krishna for his charioteer, O king, slaughtering the foe on all sides as he came, appeared at that spot where those tigers among men, those mighty car-warriors, viz., Bhimasena and Ghatotkacha, sire and son, were engaged with the ruler of the Pragjyotishas. Beholding his brothers, those mighty car-warriors, engaged in battle, that son of

Pandu quickly commenced to fight, profusely scattering his shafts, O chief of the Bharatas. Then that mighty car-warrior, viz., king Duryodhana, speedily urged on a division of his troops abounding with cars and elephants. Towards that mighty division of the Kauravas thus advancing with impetuosity, Arjuna of white steeds rushed with great impetuosity. Bhagadatta also, upon that elephant of his, O Bharata, crushing the Pandava ranks, rushed towards Yudhishthira. Then commenced a fierce battle between Bhagadatta, O sire, and the Panchalas, the Srinjayas, and the Kekayas, with upraised weapons. Then Bhimasena, in that battle told both Kesava and Arjuna in detail about the slaughter of Iravat as it had occurred.”

SECTION XCVII

SANJAYA SAID, "HEARING that his son Iravat had been slain, Dhananjaya was filled with great grief and sighed like a snake. And addressing Vasava in the midst of battle, he said these words, 'Without doubt, the high-souled Vidura of great wisdom had before seen (with his mind's eye) this awful destruction of the Kurus and the Pandavas. It was for this that he forbade king Dhritarashtra.[456] In this battle, O slayer of Madhu, many other heroes have been slain by the Kaurava and many amongst the Kauravas have similarly been slain by ourselves. O best of men, for the sake of wealth vile acts are being done. Fie upon that wealth for the sake of which such slaughter of kinsmen is being perpetrated. For him that hath no wealth, even death would be better than the acquisition of wealth by the slaughter of kinsmen. What, O Krishna, shall we gain by slaying our assembled kinsmen? Alas, for Duryodhana's fault, and also of Sakuni the son of Suvala, as also through the evil counsels of Karna, the Kshatriya race is being exterminated, O slayer of Madhu. I now understand, O mighty-armed one, that the king acted wisely by begging of Suyodhana[457] only half the kingdom, or, instead, only five villages. Alas, even that was not granted by that wicked-souled wight. Beholding so many brave Kshatriyas lying (dead) on the field of battle, I censure myself, (saying) fie upon the profession of a Kshatriya. The Kshatriyas will regard me powerless in battle. For this alone, I am battling. Else, O slayer of Madhu, this battle with kinsmen is distasteful to me. Urge the steeds on with speed towards the Dhartarashtra army. I will, with my two arms, reach the other shore of this ocean of battle that is so difficult to cross. There is no time, O Madhava, to lose in action'. Thus addressed by Partha, Kesava, that slayer of hostile heroes, urged those steeds of white hue endued with the speed of the wind. Then, O Bharata, loud was the noise that was heard among thy troops, resembling that of the ocean itself at full tide when agitated by the tempest.[458] In the afternoon, O king, the battle that ensued between Bhishma and the Pandavas was marked by noise that resembled the roar of the clouds. Then, O king, thy sons, surrounding Drona like the Vasus surrounding Vasava, rushed in the battle against Bhimasena. Then Santanu's son, Bhishma, and that foremost of car-warriors, viz., Kripa, and Bhagadatta, and Susarman, all went towards Dhananjaya. And Hridika's son (Kritavarman) and Valhika rushed towards Satyaki. And king Amvashta placed himself before Abhimanyu. And other great car-warriors, O king, encountered other great car-warriors. Then commenced a fierce battle that was terrible to behold. Bhimasena then, O king, beholding thy sons, blazed up with wrath in that battle, like fire with (a libation of) clarified butter. Thy sons, however, O monarch, covered that son of Kunti with their arrows like the clouds drenching the mountain-breast in the season of rains. While being (thus) covered in diverse ways by thy sons, O king, that hero, possessed of the activity of the tiger, licked the corners of his mouth.[459] Then, O Bharata, Bhima felled Vyudoroska with a sharp horse-shoe-headed arrow. Thereupon that son of thine was deprived of life. With another broad-headed arrow, well-tempered and sharp, he then felled Kundalin like a lion overthrowing a smaller animal. Then, O sire, getting thy (other) sons (within reach of his arrows), he took up a number of shafts, sharp and well-tempered, and with careful aim speedily shot these at them. Those shafts, sped by that strong bowman, viz., Bhimasena, felled thy sons, those mighty car-warriors, from their vehicles. (These sons of thine that were thus slain were) Anadhriti, and Kundabhedin, and Virata, and Dirghalochana, and Dirghavahu, and Suvahu, and Kanykadhyaja. While falling down (from their cars), O bull of Bharata's race, those heroes looked resplendent like falling mango trees variegated with blossoms in the spring. Then thy other sons, O monarch, fled away, regarding the mighty Bhimasena as Death himself. Then like the clouds pouring torrents of rain on the mountain breast, Drona in that battle covered with arrows from every side that hero who was thus consuming thy sons. The prowess that we then beheld of Kunti's son was exceedingly wonderful, for though held in check by

Drona, he still slew thy sons. Indeed, as a bull beareth a shower of rain falling from above, Bhima cheerfully bore that shower of arrows shot by Drona. Wonderful, O monarch, was the feat that Vrikodara achieved there, for he slew thy sons in that battle and resisted Drona the while. Indeed, the elder brother of Arjuna sported amongst those heroic sons of thine, like a mighty tiger, O king, among a herd of deer. As a wolf, staying in the midst of a herd of deer, would chase and frighten those animals, so did Vrikodara, in that battle chase and frighten thy sons.

"Meanwhile, Ganga's son, and Bhagadatta, and that mighty car-warrior, viz., Gautama, began to resist Arjuna, that impetuous son of Pandu. That Atiratha, baffling with his weapons the weapons of those adversaries of his in that battle, despatched many prominent heroes of thy army to the abode of Death. Abhimanyu also, with his shafts, deprived that renowned and foremost of car-warriors, viz., king Amvashta, of his car. Deprived of his car and about to be slain by the celebrated son of Subhadra, that king quickly jumped down from his car in shame, and hurled his sword in that battle at the high-souled Abhimanyu. Then, that mighty monarch got up on the car of Hridika's son, conversant with all movements in battle. Subhadra's son, that slayer of hostile heroes, beholding that sword coursing towards him, baffled it by the celerity of his movements. Seeing that sword thus baffled in that battle by Subhadra's son, loud cries of 'well done', 'well done', were, O king, heard among thy troops. Other warriors headed by Dhrishtadyumna battled with thy troops, while thy troops, also, all battled with those of the Pandavas. Then, O Bharata, fierce was the engagement that took place between thine and theirs, that combatants smiting one another with great force and achieving the most difficult feats. Brave combatants, O sire, seizing one another by the hair, fought using their nails and teeth, and fists and knees, and palms and swords, and their well-proportioned arms. And seizing one another's laches, they despatched one another to the abode of Yama. Sire slew son, and son slew sire. Indeed, the combatants fought with one another, using every limb of theirs. Beautiful bows with golden staves, O Bharata, loosened from the grasp of slain warriors, and costly ornaments, and sharp shafts furnished with wings of pure gold or silver and washed with oil, looked resplendent (as they lay scattered on the field), the latter resembling, in particular, snakes that had cast off their slough. And swords furnished with ivory handles decked with gold, and the shields also of bowmen, variegated with gold, lay on the field, loosened from their grasp. Bearded darts and axes and swords and javelins, all decked with gold, beautiful coats of mail, and heavy and short bludgeons, and spiked clubs, and battle-axes, and short arrows, O sire, and elephants' housings of diverse shapes, and yak tails, and fans, lay scattered on the field. And mighty car-warriors lay on the field with diverse kinds of weapons in their hands or beside them, and looking alive, though the breath of life had gone.[460] And men lay on the field with limbs shattered with maces and heads smashed with clubs, or crushed by elephants, steeds, and cars. And the earth, strewn in many places with the bodies of slain steeds, men, and elephants, looked beautiful, O king, as if strewn with hills. And the field of battle lay covered with fallen darts and swords and arrows and lances and scimitars and axes and bearded darts and iron crows and battle-axes, and spiked clubs and short arrows and Sataghnis[461] and bodies mangled with weapons. And, O slayer of foes, covered with blood, warriors lay prostrate on the field, some deprived of life and therefore, in the silence of death, and others uttering low moans. And the earth, strewn with those bodies, presented a variegated sight. And strewn with the arms of strong warriors smeared with sandal paste and decked with leathern fences and bracelets, with tapering thighs resembling the trunks of elephants, and with fallen heads, graced with gems attached to turbans and with earrings of large-eyed combatants, O Bharata, the earth assumed a beautiful sight. And the field of battle, overspread with blood, dyed coats of mail and golden ornaments of many kinds, looked exceedingly beautiful as if with (scattered) fires of mild flames. And with ornaments of diverse kinds fallen off from their places, with bows lying about, with arrows of golden wings scattered around, with many broken cars adorned with rows of bells, with many slain steeds scattered about covered with blood and with their tongues protruding, with bottoms of cars, standards, quivers, and banners, with gigantic conches, belonging to great heroes, of milky whiteness lying about, and with trunkless elephants lying prostrate, the earth looked beautiful like a damsel adorned with diverse kinds of ornaments. And there, with other elephants pierced with lances and in great agony, and frequently uttering low moans with their trunks, the field of battle looked beautiful as if with moving hills. With blankets of diverse hue, and housings of elephants, with beautiful hooks falling about having handles decked with stones of lapis lazuli, with bells lying about that had adorned gigantic elephants, with clean and variegated cloths as also skins of the Ranku deer, with beautiful neck-chains of elephants, with gold-decked girths, with broken engines of diverse kinds, with bearded darts decked with gold, with embroidered housings of steeds, embrowned with dust, with the lopped off arms of cavalry soldiers, decked with bracelets and lying about, with polished and sharp lances and bright swords, with variegated head-gears fallen off (from heads) and scattered about, with beautiful crescent-shaped arrows decked with gold, with housings of steeds, with skins of the Ranku deer, torn and crushed, with beautiful and costly gems that decked the head-gears of kings, with their umbrellas lying about and yak tails and fans, with faces, bright as the lotus or the moon, of heroic warriors, decked with beautiful earrings and graced with well-cut beards, lying about and radiant with other ornaments of gold, the earth looked like the firmament bespangled with planets and stars. Thus, O Bharata, the two armies, viz., thine and theirs, encountering each other in battle, crushed each other. And after the combatants had been fatigued, routed, and crushed, O Bharata, dark night set in and the battle could no longer be seen. Thereupon both the Kurus and the Pandavas withdrew their armies, when that awful night of pitchy darkness came. And having withdrawn their troops, both the Kurus and the Pandavas took rest for the night, retiring to their respective tents.”

SECTION XCVIII

Sanjaya said, “Then king Duryodhana, and Sakuni the son of Suvala, and thy son Dussasana, and the invincible Suta’s son (Karna) meeting together, consulted in the following way. How could the sons of Pandu, with their followers, be vanquished in battle? Even this was the subject of their consultation. Then king Duryodhana, addressing the Suta’s son and the mighty Sakuni, said unto all those counsellors of his, ‘Drona, Bhishma, and Kripa, and Salya and Somadatta’s son do not resist the Parthas. I do not know what the cause is of such conduct (of theirs). Unslain by any of these, the Pandavas are destroying my forces. Therefore, O Karna, I am becoming weaker in strength and my weapons also are being exhausted. I am deceived by the heroic Pandavas — they that are incapable of being vanquished by the very gods. Doubt filleth my mind as to how, indeed, I shall succeed is smiting them in battle.’ Unto the king who said so, O great monarch, the Suta’s son answered, ‘Do not grieve, O chief of the Bharata. Even I will do what is agreeable to thee. Let Santanu’s son Bhishma soon withdraw from the great battle. After Ganga’s son will have withdrawn from the fight and laid aside his weapons, I will slay the Partha along with all the Somakas, in the very sight of Bhishma. I pledge my truth, O king. Indeed, Bhishma every day showeth mercy towards the Pandavas. He is, besides incapable of vanquishing those mighty car-warriors. Bhishma is proud of showing his prowess in battle. He is again, very fond of fight. Why, O sire, will he, therefore, vanquish the assembled Pandavas (for then the battle will be over)? Therefore, repairing without delay to the tent of Bhishma, solicit that old and reverend signior to lay aside his weapons. After he will have laid aside his weapons, O Bharata, think the Pandavas as already slain, with all their friends and kinsmen, O king, by myself alone.’ Thus addressed by Karna, thy son

Duryodhana then said unto his brother Dussasana these words, ‘See, O Dussasana, that without delay that all who walk in my train be dressed.’ Having said these words, O monarch, the king addressed Karna, saying, ‘Having caused Bhishma, that foremost of men, to consent to this, I will, without delay, come to thee, O chastiser of foes. After Bhishma will have retired from the fight, thou wilt smite (the foe) in battle’. Then thy son, O monarch, set out without delay, accompanied by his brothers like He of a hundred sacrifices (accompanied) by the gods. Then his brother Dussasana caused that tiger among kings, endued, besides, with the prowess of a tiger, to mount on his horse. Graced with bracelets, with diadem on head, and adorned with other ornaments on his arms, O king, thy son shone brightly as he proceeded along the streets. Smeared with fragrant sandal-paste of the hue of the Bhandi flower and bright as burnished gold, and clad in clean vestments, and proceeding with the sportive gait of the lion, Duryodhana looked beautiful like the Sun of brilliant radiance in the firmament. And as that tiger among men proceeded towards the tent of Bhishma, many mighty bowmen, celebrated over the world, followed him behind. And his brothers also walked in his train, like the celestials walking behind Vasava. And others, foremost of men, mounted upon steeds, and others again on elephants, O Bharata, and others on cars, surrounded him on all sides. And many amongst those that wished him well, taking up arms for the protection on his royal self, appeared there in large bodies, like the celestials surrounding Sakra in heaven. The mighty chief of the Kurus, adored by all the Kauravas, thus proceeded, O king, towards the quarters of the renowned son of Ganga. Ever followed and surrounded, by his uterine brothers, he proceeded, often raising his right arm, massive and resembling the trunk of an elephant and capable of resisting all foes. And with that arm of his, he accepted the regards that were paid to him from all sides by by-standers who stood raising towards him their joined hands. And he heard, as he journeyed, the sweet voices of the natives of diverse realms. Of great fame, he was eulogised by bards and eulogists. And in return that great king paid his regards unto them all. And many high-souled persons stood around him with lighted lamps of gold fed with fragrant oil. And surrounded with golden lamps, the king looked radiant like the Moon attended by the blazing planets around him. And (attendants) with head-gears decked with gold, having canes and Jhariharas in hand, softly caused the crowd all around to make way. The king then, having reached the excellent quarters of Bhishma, alighted from his horse. And arrived at Bhishma's presence, that ruler of men saluted Bhishma and then sat himself down on an excellent seat that was made of gold, beautiful throughout and overlaid with a rich coverlet. With hands joined, eyes bathed in tears, and voice chocked in grief, he then addressed Bhishma, saying, 'Taking thy protection, this battle, O slayer of foes, we ventured to vanquish the very gods and the Asuras with Indra at their head. What shall I say, therefore, of the sons of Pandu, heroic though they be, with their kinsmen and friends? Therefore, O son of Ganga, it behoveth thee, O lord, to show me mercy. Slay the brave sons of Pandu like Mahendra slaying the Danavas.— "I will slay, O king, all the Somakas and the Panchalas and the Karushas along with the Kekayas, O Bharata" — these were thy words to me. Let these words become true. Slay the assembled Parthas, and those mighty bowmen, viz., the Somakas. Make thy words true, O Bharata. If from kindness (for the Pandavas), O king, or from thy hatred of my unfortunate self, thou sparest the Pandavas, then permit Karna, that ornament of battle, to fight. He will vanquish in battle the Parthas with all their friends and kinsmen.' The king, thy son Duryodhana having said this, shut his lips without saying anything more to Bhishma of terrible prowess."

SECTION XCIX

Sanjaya said, “The high-souled Bhishma, deeply pierced with wordy daggers by thy son, became filled with great grief. But he said not a single disagreeable word in reply. Indeed, mangled by those wordy daggers and filled with grief and rage, he sighed like a snake and reflected (in silence) for a long while. Raising his eyes then, and as if consuming, from wrath, the world with the celestials, the Asuras, and the Gandharvas, that foremost of persons conversant with the world, then addressed thy son and said unto him these tranquil words, ‘Why, O Duryodhana, dost thou pierce me thus with thy wordy daggers? I always endeavour to the utmost of my might to achieve, and do achieve, what is for thy good. Indeed, from desire of doing what is agreeable to thee, I am prepared to cast away my life in battle. The Pandavas are really invincible. When the brave son of Pandu gratified Agni in the forest of Khandava, having vanquished Sakra himself in battle, even that is a sufficient indication.[462] When, O mighty-armed one, the same son of Pandu rescued thee while thou wert being led away a captive by the Gandharvas, even that is a sufficient indication. On that occasion, O lord, thy brave uterine brothers had all fled, as also Radha’s son of the Suta caste. That (rescue, therefore, by Arjuna) is a sufficient indication. In Virata’s city, alone he fell upon all of us united together. That is a sufficient indication. Vanquishing in battle both Drona and myself excited with rage, he took away our robes. That is a sufficient indication. On that occasion, of old, of the seizure of kine, he vanquished that mighty bowman the son of Drona, and Saradwat also. That is a sufficient indication. Having vanquished Karna also who is very boastful of his manliness, he gave the latter’s robes unto Uttara. That is a sufficient indication. The son of Pritha defeated in battle the Nivatakavachas who were incapable of defeat by Vasava himself. That is a sufficient indication.

Who, indeed, is capable of vanquishing in battle the son of Pandu by force, him, viz., that hath for his protector the Protector of the Universe armed with conch, discus, and mace? Vasudeva is possessed of infinite power, and is the Destroyer of the Universe. He is the highest Lord of all, the God of gods, the Supreme Soul and eternal. He hath been variously described, O king, by Narada and other great Rishis. In consequence of thy folly, however, O Suyodhana, thou knowest not what should be said and what should not. The man on the point of death beholdeth all trees to be made of gold. So thou also, O son of Gandhari, seest everything inverted. Having provoked fierce hostilities with the Pandavas and the Srinjayas, fight now (thyself) with them in battle. Let us see thee act like a man. As regards myself, I will, O tiger among men, slay all the Somakas and the Panchalas assembled together, avoiding Sikhandin alone. Slain by them in battle, I will go to Yama's abode, or slaying them in battle, I will give thee joy. Sikhandin was born in Drupada's palace as female at first. She became a male in consequence of the grant of a boon. After all, however, she is Sikhandini. Him I will not slay even if I have to lose my life, O Bharata. She is the same Sikhandini that the Creator had first made her. Pass the night in happy sleep, O son of Gandhari. Tomorrow I will fight a fierce battle about which men will speak as long as the world lasts.' Thus addressed by him, thy son, O monarch, came away. And saluting his signior with a bow of the head, he came back to his own tent. Coming back, the king dismissed his attendants. And soon then that destroyer of foes entered his abode. And having entered (his tent) the monarch passed the night (in sleep). And when the night dawned, rising up, the king, ordered all the royal warriors, saying, 'Draw up the forces. Today Bhishma, excited with wrath, will slay all the Somakas.'

"Hearing those copious lamentations of Duryodhana in the night, Bhishma regarded them, O king, as commands to himself. Filled with great grief and deprecating the status of servitude, Santanu's son reflected for a long time, thinking of an encounter with Arjuna in battle. Understanding from signs that Ganga's son had been thinking of that, Duryodhana, O king, commanding Dussasana, saying, 'O Dussasana, let cars be quickly appointed for protecting

Bhishma. Let all the two and twenty divisions (of our army) be urged on. That hath now come about which we had been thinking for a series of years, viz., the slaughter of the Pandavas with all their troops and the acquisition (by ourselves) of the kingdom. In this matter, I think, the protection of Bhishma is our foremost duty. Protected by us, he will protect us and slay the Parthas in battle. Of cleansed soul, he said unto me,— "I will not slay Sikhandini. He was a female before, O king, and, therefore, should be avoided by me in battle. The world knoweth, O thou of mighty arms, that from desire of doing good to my father, I formerly gave up a swelling kingdom. I will not, therefore, slay in battle, O foremost of men, any female or anybody that was a female before. This that I tell thee is true. This Sikhandin, O king, was first born a female. Thou hast heard that story. She was born as Sikhandini after the manner I told thee before the battle began. Taking her birth as a daughter she hath become a man. Indeed, she will fight with me, but I will never shoot my arrows at her. As regards all other Kshatriyas desirous of victory to the Pandavas, O sire, whom I may get within my reach on the field of battle, I will slay them." — These were the words that Ganga's son acquainted with the scriptures, that chief of Bharata's race, said unto me. Therefore, with my whole soul I think that protecting the son of Ganga is our foremost duty. The very wolf may slay the lion left unprotected in the great forest. Let not Ganga's son be slain by Sikhandin like the lion slain by the wolf. Let our maternal uncle Sakuni, and Salya, and Kripa, and Drona, and Vivinsati, carefully protect the son of Ganga. If he is protected, (our) victory is certain.'

"Hearing these words of Duryodhana, all surrounded Ganga's son with a large division of cars. And thy sons also, taking up their position around Bhishma, proceeded to battle. And they all went, shaking the earth and the welkin, and causing fear in the hearts of the Pandavas. The mighty car-warriors (of the Kaurava army), supported by those cars and elephants, and clad in mail, stood in battle, surrounding Bhishma. And all of them took up their positions for protecting that mighty car-warrior like the celestials in the battle between themselves and the Asuras for protecting the wielder of the thunder-bolt. Then king Duryodhana once more addressing his brother, said, ‘Yudhamanyu protects the left wheel of Arjuna’s car, and Uttamaujas his right wheel. And (thus protected) Arjuna protects Sikhandin. O Dussasana, adopt such steps that, protected by Partha, Sikhandin may not be able to slay Bhishma left unprotected by us.’ Hearing these words of his brother, thy son Dussasana, accompanied by the troops, advanced for battle, placing Bhishma in the van. Beholding Bhishma (thus surrounded by a large number of cars), Arjuna, that foremost of car-warriors, addressed Dhrishtadyumna and said, ‘O prince, place that tiger among men, Sikhandin, today in front of Bhishma. I myself will be his protector, O prince of Panchala.’”

SECTION C

Sanjaya said, “Then Bhishma, the son of Santanu, went out with the troops. And he disposed his own troops in mighty array called Sarvatobhadra.[463] Kripa, and Kritavarman, and that mighty car-warrior Saivya, and Sakuni, and the ruler of the Sindhus, and Sudakshina the ruler of the Kamvojas, these all, together with Bhishma and thy sons, O Bharata, took up their stations in the van of the whole army and in the very front of the (Kaurava) array. Drona and Bhurisravas and Salya and Bhagadatta, O sire, clad in mail, took up their position in the right wing of that array. And Aswatthaman, and Somadatta, and those great car-warriors, viz., the two princes of Avanti, accompanied by a large force, protected the left wing. Duryodhana, O monarch, surrounded on all sides by the Trigartas, took up, for encountering the Pandavas, a position in the midst of that array. That foremost of car-warriors, viz., Alamvusha, and that mighty car-warrior, viz., Srutayush, clad in mail, took up their position in the rear of that array, and therefore, of the whole army. Having, O Bharata, on that occasion formed their array thus, thy warriors, clad in mail, looked like scorching fires.

“Then king Yudhishthira, and that son of Pandu, viz., Bhimasena, and the twin sons of Madri, viz., Nakula and Sahadeva, clad in mail, took up their position in the van of that array and therefore, at the very head of all their troops. And Dhrishtadyumna, and Virata, and that mighty car-warrior, viz., Satyaki, — these destroyers of hostile ranks, — stood, supported by a large force. And Sikhandin, and Vijaya (Arjuna), and the Rakshasa Ghatotkacha, and Chekitana of mighty arms, and the valiant Kuntibhoja, stood for battle, surrounded by a large force. And that great bowman Abhimanyu, and the mighty Drupada, and the (five) Kaikeya brothers, stood for battle, clad in mail. Having formed their mighty and invincible array thus, the Pandavas, endued with great courage in battle, stood for the fight, clad in mail.

"Then the kings of thy array, O monarch, exerting themselves at their best, accompanied by their forces, and placing Bhishma at their van, rushed against the Parthas in battle. Similarly the Pandavas also, O king, headed by Bhimasena, and desirous of victory in battle proceeded, for battling with Bhishma. With leonine roars and confused cries, blowing their conches Krakachas, and cow-horns, beating their drums and cymbals and Pandavas in thousands.[464] And uttering terrible shouts, the Pandavas advanced to battle. With the din of our drums and cymbals and conches and smaller drums, with loud leonine roars, and other kinds of shouts, ourselves also, replying to the cries of the foe, rushed against him with great impetuosity, inflamed with rage. Those sounds mingling with one another, produced a tremendous uproar. The warriors then, of the two armies, rushing at one another, began to strike. And in consequence of the din produced by that encounter, the earth seemed to tremble. And birds, uttering fierce cries, hovered in the air. The Sun, radiant as he was when he had risen, became dimmed. And fierce winds blew, indicating great terrors. Frightful jackals wandered, yelling terribly, O king, and foreboding an awful carnage at hand. The quarters seemed, O king, to be ablaze, and showers of dust fell from the blue. And a shower fell there, of pieces of bones mixed with blood. And tears fell from the eyes of the animals which were all weeping. And filled with anxiety, O king, these began to urinate and eject the contents of their stomachs. And the loud shouts of battle, O bull of Bharata's race, were rendered inaudible by the louder cries of Rakshasas and cannibals. And jackals and vultures and crows and dogs, uttering diverse kinds of cries, began, O sire, to fall and swoop down on the field. And blazing meteors, striking against the Sun's disc, fell with great celerity on the earth, foreboding great terrors. Then those two vast hosts belonging to the Pandavas and the Dhartarashtras, in course of that awful encounter, shook in consequence of that tremendous uproar of conches and drums like forests shaken by the tempest. And the noise made by the two armies, both of which abounded with kings, elephants, and steeds, and which encountered each other in an evil hour, resembled the noise made by oceans tossed by the tempest.”

SECTION CI

Sanjaya said, “Then the noble Abhimanyu of great energy, borne by his steeds of a tawny hue, rushed at the mighty host of Duryodhana, scattering his arrowy showers like the clouds pouring torrents of rain. O son of Kuru’s race, thy warriors, in that battle, were unable to resist that slayer of foes, viz., Subhadra’s son, who, excited with wrath and possessed of wealth of arms, was then immersed in that inexhaustible ocean of (Kaurava) forces. Death-dealing shafts, O king, shot by him in that battle, despatched many heroic Kshatriyas to the regions of the king of the departed spirits. Indeed, excited with wrath Subhadra’s son in that battle shot fierce and blazing arrows in profusion that resembled snakes of virulent poison or rods of death himself. And Phalguni’s son speedily split into fragments car-warriors with their cars, steeds with their riders, and elephant-warriors along with the huge animals they rode. And the rulers of the earth, filled with joy, applauded those mighty feats in battle and praised him also that achieved them. And the son of Subhadra, O Bharata, tossed those divisions (of the Kaurava army) like the tempest tossing a heap of cotton on all sides in the welkin. Routed by him, O Bharata, the troops failed to find a protector, like elephants sunk in a slough. Then, O best of men, having routed all troops, Abhimanyu stood, O king, like a blazing fire without a curl of smoke. Indeed, O king, thy warriors were incapable of bearing that slayer of foes, like insects impelled by fate unable to bear a blazing fire. That mighty car-warrior and great bowman, having struck all the foes of the Pandavas, looked at that moment like Vasava himself armed with the thunder. And his bow, the back of whose staff was decked with gold, as it moved on every side, seemed, O king, like the lightning’s flash as it spotted amid the clouds. And well-tempered and sharp shafts came from his bow-string in that battle like flights of bees, O king, from blossoming trees in the forest. And as the high-souled son of Subhadra careered on the field on his car whose limbs were decked with gold, people were incapable of finding an opportunity (for striking him). Confounding Kripa and Drona and mighty son of Drona, as also the ruler of the Sindhus, the great bowman moved on the field of battle with great activity and skill. As he consumed thy troops, O Bharata, I beheld his bow incessantly drawn to a circle and resembling on that account the circular halo of light that is sometimes seen around the Sun. Brave Kshatriyas, beholding him endued with such activity and scorching the foe thus, thought, in consequence of those feats, that the world contained two Phalgunis. Indeed, O king, the vast host of the Bharatas, afflicted by him, reeled hither and thither like a woman drunk with wine. Routing that large army and causing many mighty car-warriors to tremble, he gladdened his friends (like Vasava gladdening the celestials) after vanquishing Maya. And while being routed by him in that battle, thy troops uttered loud exclamations of woe that resembled the roar of the clouds. Hearing that awful wail thy troops, O Bharata, that resembled the roar of the very sea at full tide when agitated by the winds, Duryodhana then, O king, addressed the son of Rishyasringa and said, ‘This Abhimanyu singly, O thou of mighty arms, like a second Phalguni, routeth from rage (my) army like Vritra routing the celestial host. I do not see any other efficacious medicine for him in battle than thyself, O best of Rakshasas, that art well-skilled in every science. Therefore, go speedily and slay the heroic son of Subhadra in battle. As regards ourselves, headed by Bhishma and Drona, we will slay Partha himself.’ Thus addressed, the mighty and valiant Rakshasa speedily went to battle at the command of thy son, uttering loud roars like the clouds themselves in the season of rains. And in consequence of that loud noise, O king, the vast host of the Pandavas trembled throughout like the ocean when agitated by the wind. And many combatants, O king, terrified by those roars, giving up dear life, fell prostrate on the earth. Filled with joy and taking up his bow with arrow fixed on the string, and apparently dancing on the terrace of his car, that Rakshasa proceeded against Abhimanyu himself. Then the angry Rakshasa, having in that battle got Arjuna’s son within reach, began to rout his ranks, —

even those that stood not far from him. Indeed, the Rakshasa rushed in battle against that mighty Pandava host which he began to slaughter, like Vala rushing against the celestial host. Attacked in battle by that Rakshasa of terrible mien, the slaughter was very great, O sire, that took place amongst those troops. Exhibiting his prowess, the Rakshasa began to rout that vast force of the Pandavas, with thousands of arrows. Thus slaughtered by that Rakshasa of terrible visage, the Pandava army fled away from excess of fear. Grinding that army like an elephant grinding lotus-stalks, the mighty Rakshasa then rushed in battle against the sons of Draupadi. Then those great bowmen, accomplished in fighting, viz., the sons of Draupadi, rushed towards the Rakshasa in battle like five planets rushing against the Sun. That best of Rakshasa then was afflicted by those brothers endued with great energy, like the Moon afflicted by the five planets of the awful occasion of the dissolution of the world. Then the mighty Prativindhya quickly pierced the Rakshasa with whetted shafts, sharp as battle-axes and furnished with points capable of penetrating every armour. Thereupon that foremost of Rakshasas, with his armour pierced through, looked like a mass of clouds penetrated by the rays of the Sun. Pierced with these shafts furnished with golden wings, Rishyasringa’s son, O king, looked resplendent like a mountain with blazing crests. Then those five brothers in that great battle, pierced that foremost of Rakshasas with many whetted shafts of golden wings. Pierced with those terrible shafts resembling angry snakes, Alamvusha, O king, became inflamed with rage like the king of the serpents himself. Deeply pierced, O king, within only a few moments, O sire, by those great car-warriors, the Rakshasa, much afflicted, remained senseless for a long while. Regaining his consciousness then, and swelling through rage to twice his dimensions, he cut off their arrows and standards and bows. And as if smiling the while he struck each of them with five arrows. Then that mighty Rakshasa and great car-warrior, Alamvusha, excited with wrath, and as if dancing on the terrace of his car, quickly slew the steeds, and then the charioteers, of those five illustrious adversaries of his. And burning with rage he once more pierced them with sharp arrows of diverse shades by hundreds and thousands. Then that wanderer of the night, viz., the Rakshasa Alamvusha, having deprived those great bowmen of their cars, rushed impetuously at them, wishing to despatch them to Yama's abode. Beholding them (thus) afflicted in battle by that wicked-souled Rakshasa, the son of Arjuna rushed at him. Then the battle that took place between him and the cannibal resembled that between Vritra and Vasava. And the mighty car-warriors of thy army, as also of the Pandavas, all became spectators of that engagement. Encountering each other in fierce battle, blazing with wrath, endued with great might, and with eyes red in rage, each beheld the other in that battle to resemble the Yuga fire. And that engagement between them became fierce and awful like that between Sakra and Samvara in days of old in the battle between the gods and Asuras."

SECTION CII

Dhritarashtra said, “How, O Sanjaya, did Alamvusha resist in combat the heroic son of Arjuna smiting many of our mighty car-warriors in battle? And how also did that slayer of hostile heroes, viz., the son of Subhadra, fight with Rishyasringa’s son? Tell me all this in detail, exactly as it happened in that fight. What also did Bhima, that foremost of car-warriors, and the Rakshasa Ghatotkacha, and Nakula, and Sahadeva and the mighty car-warrior Satyaki, and Dhananjaya, do with my troops in battle? Tell me all this truly, O Sanjaya, for thou art skilled (in narration).”

Sanjaya said, “I will presently describe to thee, O sire, the awful battle that took place between that foremost of the Rakshasas and the son of Subhadra. I will also describe to thee the prowess that Arjuna put forth in battle, and Bhimasena the son of Pandu, and Nakula, and Sahadeva, as also the warriors of thy army headed by Bhishma and Drona, all of whom fearlessly achieved wonderful feats of diverse kinds. Alamvusha, uttering loud shouts and repeatedly roaring at Abhimanyu, rushed impetuously against that mighty car-warrior in battle, saying, ‘Wait, Wait’ — Abhimanyu also, repeatedly roaring like a lion, rushed with a great force at that mighty bowman, viz., the son of Rishyasringa, who was an implacable foe of the former’s sire. Soon then those two foremost of car-warriors, man and Rakshasa, on their cars, encountered each other, like a god and Danava. That best of Rakshasa were endued with powers of illusion, while Phalguni’s son was acquainted with celestial weapons. Then Abhimanyu, O king, pierced Rishyasringa’s son in that battle with three sharp shafts and once more with five. Alamvusha, also, excited with wrath, speedily pierced Abhimanyu in the chest with nine shafts like a guide piercing an elephant with hooks. Then, O Bharata, that wanderer of the night, endued with great activity, afflicted Arjuna's son in that combat with a thousand arrows. Then Abhimanyu excited with rage, pierced that prince of the Rakshasas in his wide chest with nine straight shafts of great sharpness. Piercing through his body these penetrated into his very vitals. And that best of Rakshasas, his limbs mangled by them, looked beautiful like a mountain overgrown with flowering Kinsukas. Bearing those shafts of golden wings on his body, that mighty prince of Rakshasas looked radiant like a mountain on fire. Then the vindictive son of Rishyasringa, inflamed with wrath, covered Abhimanyu, who was equal unto Mahendra himself, with clouds of winged arrows. Those sharp shafts resembling the rods of Yama himself, shot by him, pierced Abhimanyu through and entered the earth. And similarly the gold-decked arrows shot by Arjuna's son, piercing Alamvusha through, entered the earth. The son of Subhadra then, in that battle, with his straight shafts, obliged the Rakshasa to turn his back upon the field, like Sakra repulsing Maya in days of old. That scorcher of foes, the Rakshasa, then, thus repulsed and struck repeatedly by his adversary, exhibited his great powers of illusion by causing a thick darkness to set in. Then all the combatants there, O king, were covered by that darkness. Neither could Abhimanyu be seen, nor could friends be distinguished from foes in that battle. Abhimanyu, however, beholding that thick and awful gloom, invoked into existence, O son of Kuru's race, the blazing solar weapon. Thereupon, O king, the universe once more became visible. And thus he neutralised the illusion of that wicked Rakshasa. Then that prince of men, excited with wrath and endued with great energy, covered that foremost of Rakshasa in that battle with many straight shafts. Diverse other kinds of illusion were conjured up there by that Rakshasa. Conversant with all weapons, the son of Phalguni however, neutralised them all. The Rakshasa then, his illusions all destroyed, and himself struck with shafts, abandoned his car even there, and fled away in great fear. After that Rakshasa addicted to unfair fight had been thus vanquished, the son of Arjuna began to grind thy troops in battle, like a juice-blind prince of wild elephants agitating a lake overgrown with lotus.[465] Then Bhishma the son of Santanu, beholding his troops routed, covered Subhadra's son with a thick shower of arrows. Then many mighty car-warriors of the Dhartarashtra army, standing in a ring round that single hero, began to strike him forcibly with their shafts. That hero then, who resembled his sire in prowess and who was equal to Vasudeva in valour and might, — that foremost of all wielders of weapons, — achieved diverse feats in that battle that were worthy of both his sire and maternal uncle. Then the heroic Dhananjaya, excited with wrath and desirous of rescuing his son, arrived at the spot where the latter was slaughtering thy troops as he came along. And similarly, O king, thy sire Devavrata in that battle approached Partha like Rahu approaching the sun.[466] Then thy sons, O monarch, supported by cars, elephants, and steeds, surrounded Bhishma in that battle and protected him from every side. And so also the Pandavas, O king, clad in mail and surrounding Dhananjaya, engaged in fierce battle, O bull of Bharata's race. Then Saradwat's son (Kripa), O king, pierced Arjuna who was staying in front of Bhishma, with five and twenty shafts. Thereupon, like a tiger attacking an elephant, Satyaki, approaching Kripa, pierced him with many whetted shafts from desire of doing what was agreeable to the Pandavas. Gautama in return, excited with wrath, quickly pierced him of Madhu's race in the chest with nine arrows winged with the feathers of the Kanka bird. Sini's grandson also, excited with wrath, and forcibly drawing his bow, quickly sped at him an arrow capable of taking his life. The fiery son of Drona, however, excited with wrath, cut in twain that arrow as it coursed impetuously towards Kripa, resembling Indra's bolt in effulgence. Thereupon that foremost of car-warriors, viz., Sini's grandson, abandoning Gautama, rushed in battle towards Drona's son like Rahu in the firmament against the Moon. Drona's son, however, O Bharata, cut Satyaki's bow in twain. After his bow had thus been cut off, the former began to strike the latter with his shafts. Satyaki then, taking up another bow capable of bearing a great strain and slaughtering the foe, struck Drona's son, O king, in the chest and arms with six shafts. Pierced therewith and feeling great pain, for a moment he was deprived of his senses, and he sat down on the terrace of his car, catching hold of his flag-staff. Regaining his consciousness then, the valiant son of Drona, excited with rage afflicted him of Vrishni's race in that battle, with one long shaft. That shaft, piercing Sini’s grandson through, entered the earth like a vigorous young snake entering its hole in the season of spring. And with another broad-headed arrow, Drona’s son in that battle cut off the excellent standard of Satyaki. And having achieved this feat he uttered a leonine roar. And once more, O Bharata, he covered his adversary with a shower of fierce shafts like the clouds, O king covering the Sun after summer is past. Satyaki also, O monarch, baffling that arrowy shower, soon covered the son of Drona with diverse showers of arrows. That slayer of hostile heroes, viz., the grandson of Sini, freed from that arrowy shower like the Sun from the clouds, began to scorch the son of Drona (with his energy). Swelling with rage the mighty Satyaki once more covered his foe with a thousand arrows and uttered a loud shout. Beholding his son then thus afflicted like the Moon by Rahu, the valiant son of Bharadwaja rushed towards the grandson of Sini. Desirous, O king, of rescuing his son who was afflicted by the Vrishni hero, Drona, in that great battle, pierced the latter with a shaft of exceeding sharpness. Satyaki then, abandoning the mighty car-warrior Aswatthaman, pierced Drona himself in that battle with twenty arrows of exceeding sharpness. Soon after, that scorcher of foes and mighty car-warrior, viz., Kunti’s son of immeasurable soul, excited with wrath, rushed in that battle against Drona. Then Drona and Partha encountered each other in fierce combat like the planets Budha and Sukra, O king, in the firmament.”[467]

SECTION CIII

Dhritarashtra said, “How did those bulls among men, viz., that great bowman Drona, and Dhananjaya the son of Pandu, encounter each other in battle? The son of Pandu is ever dear to the wise son of Bharadwaja. The preceptor also is ever dear to Pritha’s son, O Sanjaya. Both of those car-warriors delight in battle, and both of them are fierce like lions. How therefore, did Bharadwaja’s son and Dhananjaya, both fighting with care encounter each other in battle?”

Sanjaya said, “In battle Drona never recognises Partha as dear to himself. Partha also, keeping a Kshatriya’s duty in view, recognises not in battle his preceptor. Kshatriyas, O king, never avoid one another in battle. Without showing any regard for one another, they fight with sires and brothers. In that battle, O Bharata, Partha pierced Drona with three shafts. Drona, however, regarded not those shafts shot in battle from Partha’s bow. Indeed, Partha once more covered the preceptor in the fight with a shower of arrows. Thereupon the latter blazed up with wrath like a conflagration in a deep forest. Then, O king, Drona soon covered Arjuna in that combat with many straight shafts, O Bharata. Then king Duryodhana, O monarch, despatched Susarman for taking up the wing of Drona. Then the ruler of the Trigartas, excited with rage and forcibly drawing his bow, covered Partha, O king, with a profusion of arrows furnished with iron heads. Shot by those two warriors, O king, the shafts looked beautiful in the welkin like cranes in the autumnal sky. Those shafts, O lord, reaching the son of Kunti, entered his body like birds disappearing within a tree bending with a load of tasteful fruits. Arjuna then, that foremost of car-warriors, uttering a loud roar in that battle pierced the ruler of the Trigartas and his son with his shafts. Pierced by Partha like Death himself at the end of the Yuga, they were unwilling to avoid Partha, resolved as they were on laying down their lives. And they shot showers on the car of Arjuna. Arjuna, however, received those arrowy showers with showers of his own, like a mountain, O monarch, receiving a downpour from the clouds. And the lightness of hand that we then beheld of Vibhatsu was exceedingly wonderful. For alone he baffled that unbearable shower of arrows shot by many warriors like the wind alone scattering myriads of clouds rushing upon clouds. And at that feat of Partha, the gods and the Danavas (assembled there for witnessing the fight) were highly gratified. Then, O Bharata, engaged with the Trigartas in that battle, Partha shot, O king, the Vayavya weapon against their division. Then arose a wind that agitated the welkin, felled many trees, and smote down the (hostile) troops. Then Drona, beholding the fierce Vayavya weapon, himself shot an awful weapon called the Saila. And when that weapon, O ruler of men, was shot by Drona in that battle, the wind abated and the ten quarters became calm. The heroic son of Pandu, however, made the car-warriors of the Trigarta division destitute of prowess and hope, and caused them to turn their backs on the field. Then Duryodhana and that foremost of car-warriors, viz., Kripa, and Aswatthaman, and Salya, and Sudakshina, the ruler of the Kamvojas, and Vinda and Anuvinda of Avanti, and Valhika supported by the Valhikas, with a large number of cars surrounded Partha on all sides. And similarly Bhagadatta also, and the mighty Srutayush, surrounded Bhima on all sides with an elephant division. And Bhurisravas, and Sala, and Suvala's son, O monarch, began to check the twin sons of Madri with showers of bright and sharp arrows. Bhishma, however, in that battle, supported by the sons of Dhritarashtra with their troops, approaching Yudhishthira, surrounded him on all sides. Beholding that elephant division coming towards him, Pritha's son Vrikodara, possessed of great courage, began to lick the corners of his mouth like a lion in the forest. Then Bhima, that foremost of car-warriors, taking up his mace in that great battle, quickly jumped down from his car and struck terror into the hearts of thy warriors. Beholding him mace in hand, those elephant-warriors in that battle carefully surrounded Bhimasena on all sides. Stationed in the midst of those elephants, the son of Pandu looked resplendent like the Sun in the midst of a mighty mass of clouds. Then that bull among the sons of Pandu began with his mace to consume that elephant-division like the wind dispelling a huge mass of clouds covering the welkin. Those tuskers, while being slaughtered by the mighty Bhimasena, uttered loud cries of woe like roaring masses of clouds. With diverse scratches (on his person) inflicted by those huge animals with their tusks, the son of Pritha looked beautiful on the field of battle like a flowering Kinsuka. Seizing some of the elephants by their tusks, he deprived them of those weapons. Wrenching out the tusks of others, with those very tusks he struck them on their frontal globes and felled them in battle like the Destroyer himself armed with his rod. Wielding his mace bathed in gore, and himself bespattered with fat and marrow and smeared with blood, he looked like Rudra himself. Thus slaughtered by him, the few gigantic elephants that remained, ran away on all sides, O king, crushing even friendly ranks. And in consequence of those huge elephants fleeing away on all sides, Duryodhana's troops once more, O bull of Bharata's race, fled away from the field."

SECTION CIV

SANJAYA SAID, “AT mid-day, O king, happened a fierce battle, fraught with great carnage, between Bhishma and the Somakas. That foremost of car-warriors, viz., Ganga’s son began to consume the ranks of the Pandavas with keen shafts by hundreds and thousands. Thy sire Devavrata began to grind those troops like a herd of bulls grinding (with their tread) a heap of paddy sheaves. Then Dhrishtadyumna and Sikhandin and Virata and Drupada, falling upon Bhishma in that battle, struck that mighty car-warrior with numerous arrows. Bhishma then, having pierced Dhrishtadyumna and Virata each with three arrows, sped a long shaft, O Bharata, at Drupada. Thus pierced in battle by Bhishma, that grinder of foes, those great bowmen became filled with wrath, O king, like snakes trod upon (by human feet). Then Sikhandin pierced the grandsire of the Bharatas (with many shafts). Of unfading glory, Bhishma, however, regarding his foe as a female struck him not. Dhrishtadyumna then, in that battle, blazing up with wrath like fire, struck the grandsire with three shafts in his arms and chest. And Drupada pierced Bhishma with five and twenty shafts, and Virata pierced him with ten, and Sikhandin with five and twenty. Deeply pierced (with those shafts) he became covered with blood, and looked beautiful like a red Asoka variegated with flowers. Then the son of Ganga pierced, in return, each of them with three straight shafts. And then, O sire, he cut off Drupada’s bow with a broad-headed arrow. The latter then, taking up another bow, pierced Bhishma with five shafts. And he pierced Bhishma’s charioteer also with three sharp shafts on the field of battle. Then the five sons of Draupadi, and the five Kaikeya brothers and Satyaki also of the Satwata race, headed by Yudhishthira, all rushed towards Ganga’s son, desirous of protecting the Panchalas headed by Dhrishtadyumna. And so all the warriors of thy army also, O king, prepared to protect Bhishma, rushed at the head of their troops against the Pandava host. And then happened there a fierce general engagement between thy army of men and steeds and theirs, that increased the population of Yama's kingdom. And car-warriors falling upon car-warriors despatched one another to Yama's abode. And so men and elephant-riders and horse-riders, falling upon others (of their class), despatched them to the other world with straight shafts. And here and there on the field, O monarch, cars, deprived of riders and charioteers by means of diverse kinds of fierce shafts, were in that battle dragged on all sides over the field. And those cars, O king, crushing large numbers of men and steeds in battle, were seen to resemble the wind itself (in speed) and vapoury edifices in the firmament (for their picturesque forms). And many car-warriors cased in mail and endued with great energy, decked with ear-rings and head-gears and adorned with garlands and bracelets, resembling the children of the celestials, equal to Sakra himself for prowess in battle, surpassing Vaisravana in wealth and Vrihaspati in intelligence, ruling over extensive territories, and possessed of great heroism, O monarch, deprived of their cars, were seen to run hither and thither like ordinary men. Huge tuskers also, O chief of men, deprived of their skilled riders, ran, crushing friendly ranks, and fell down with loud shrieks. Prodigious elephants looking like newly-risen clouds and roaring also like the clouds, were seen to run in all directions, deprived of their coats of mail. And, O sire, their Chamaras and variegated standards, their umbrellas with golden staves, and the bright lances (of their riders), lay scattered about.[468] And elephant-riders, O king, deprived of their elephants, belonging both of thy army and theirs, were seen to run (on foot) amid that awful press. And steeds from diverse countries, decked with ornaments of gold, were seen, by hundreds and thousands, to run with the speed of the wind. And horse-riders, deprived of their horses, and armed with swords were in that battle seen to run, or made to run (by others assailing them). Elephant, meeting with a flying elephant in that dreadful battle, proceeded, quickly crushing foot-soldiers and steeds. And, similarly, O king those prodigious creatures crushed many cars in that battle, and cars also, coming upon fallen steeds crushed them (in their course). And steeds too, in the press of battle, crushed many foot-soldiers, O king (with their hoofs). And thus, O monarch, they crushed one another in diverse ways.[469] And in that fierce and awful battle there flowed a terrible river of bloody current. And heaps of bows obstructed its straight course, and the hair (of slain warriors) formed its moss. And (broken) cars formed its lakes, and arrows its eddies. And steeds formed its fishes. And heads (severed from trunks) formed its blocks of stone. And it abounded with elephants that formed its crocodiles. And coats of mail and head-gears formed its froth. And bows (in the hands of the warriors) constituted the speed of its current, and swords its tortoises. And banners and standards in profusion formed the trees on its banks. And mortals constituted its banks which that river continually ate away. And it abounded with cannibals that formed its swans. And that stream (instead of swelling the ocean with its discharge) swelled the population of Yama's kingdom. And brave Kshatriyas, — mighty car-warriors, — casting off all fear, O king, sought to cross that river with the aid of cars, elephants, and steeds that played the part of rafts and boats. And as the river Vaitarani beareth all departed spirits towards the domains of the King of the Dead, so that river of bloody current bore away all timid men deprived of their senses in a swoon. And the Kshatriyas, beholding that awful carnage, all exclaimed, saying, 'Alas, through Duryodhana's fault the Kshatriyas are being exterminated. Why, Oh, Dhritarashtra of sinful soul, deluded by avarice, harboured envy for the sons of Pandu, who are graced with numerous virtues.' Diverse exclamations of this kind were heard there, made by one another, fraught with the praises of the Pandavas and censure of thy sons. Hearing then these words uttered by all the combatants, thy son Duryodhana, that offender against all, addressed Bhishma and Drona and Kripa and Salya, O Bharata, saying, 'Fight ye without boastfulness. Why tarry ye at all?' Then the battle was resumed between the Kurus and the Pandavas, that fierce battle, O king, caused by the match at dice and marked by an awful slaughter. Thou beholdest now, O son of Vichitravirya, the dreadful fruit of that rejection by thee (of the counsels of thy friends) though warned against it by many illustrious persons. Neither the sons of Pandu, O king, nor their troops, nor they that follow them, nor the Kauravas, show the least regard for their lives in battle. For this reason, O tiger among men, a dreadful destruction of kinsmen is taking place, caused either by Destiny or by thy evil policy, O king.”

SECTION CV

SANJAYA SAID, "O tiger among men, Arjuna sent those Kshatriyas that followed Susarman to the abode of the King of the Dead by means of his whetted shafts. Susarman however, in that battle, pierced Partha with his shafts. And he pierced Vasudeva with seventy, and Arjuna once more with nine shafts. Checking those shafts by means of his arrowy showers, that mighty car-warrior, viz., the son of Indra, despatched Susarman's troops unto Yama's abode. Those mighty car-warriors, while being slaughtered by Partha in that battle as if by Death himself at the end of the Yuga, all fled away from the field, O king, struck with panic, some abandoning their steeds, some abandoning, O sire, their cars, and others their elephants, fled away in all directions. Others taking with them their horses, elephants, and cars, fled away, O king, with great speed. Foot-soldiers in that dreadful battle, throwing aside their weapons, and without any regard for one another, fled away hither and thither. Though forbidden by Susarman the ruler of the Trigartas, and by other foremost of kings, they stayed not yet in battle. Beholding that host routed, thy son Duryodhana himself at the head of the whole army and with Bhishma ahead, attacked Dhananjaya with all his vigour, for the sake, O king, of (protecting) the life of the ruler of the Trigartas. And he stayed in battle, scattering diverse kinds of arrows, supported by all his brothers. The rest of the men all fled away. Similarly, the Pandavas, O king, clad in mail and with all their vigour, proceeded, for the sake of Phalguni, to the spot where Bhishma was. Although acquainted with the awful prowess in battle of the wielder of Gandiva, these yet proceeded with loud cries and great bravery to the spot where Bhishma was and surrounded him on all sides. Then the palmyra-bannered hero covered the Pandava army, in that battle, with his straight shafts. The sun having reached the meridian, the Kauravas, O king, fought with the Pandavas in one confused mass. The heroic Satyaki, having pierced Kritavarman with five arrows, stayed in battle scattering his arrows by thousands. And so king Drupada also, having pierced Drona with many whetted shafts, once more pierced him with seventy shafts and his charioteer with nine. Bhimasena also, having pierced his great grandsire king Valhika uttered a loud roar like a tiger in the forest. Arjuna's son (Abhimanyu) pierced by Chitrasena with many shafts, deeply pierced Chitrasena in the chest with three arrows. Engaged with each other in battle, those two foremost of men looked resplendent on the field like the planets, Venus and Saturn, O king, in the firmament. Then that slayer of foes, viz., the son of Subhadra, having slain his antagonist's steeds and charioteer with nine arrows, uttered a loud shout. Thereupon that mighty car-warrior, (viz., Chitrasena), quickly jumping down from that car whose steed had been slain, mounted, O king, without delay, the car of Durmukha. The valiant Drona pierced the latter's charioteer also. Then, O king, Drupada, thus afflicted at the head of his troops, retreated by the aid of his fleet steeds, recollecting the hostility that existed from days of old (between himself and Drona). Bhimasena, within a moment, deprived king Valhika of his steeds, car and charioteer, in the very sight of all the troops. Fallen into a situation of great danger and with fear in his heart, O king, Valhika, that best of men, jumping down from that vehicle, quickly mounted upon the car of Lakshmana in that battle. Satyaki, having checked Kritavarman in that dreadful battle, fell upon the grandsire and rained on him shafts of diverse kinds.[470] Piercing the grandsire with sixty whetted shafts winged with feathers, he seemed to dance on his car, shaking his large bow. The grandsire then hurled at him a mighty dart made of iron, decked with gold, endued with great velocity, and beautiful as a daughter of the Nagas. Beholding that irresistible dart, resembling Death himself, coursing towards him, that illustrious warrior of the Vrishni race baffled it by the celerity of movements. Thereupon that fierce dart, unable to reach him of the Vrishni race, fell down on the earth like a large meteor of blazing splendour. Then he of Vrishni's race, O king, taking up with a firm hand his own dart of golden effulgence, hurled it at the car of the grandsire. That dart, hurled in that dreadful battle with the strength of Satyaki's arms, coursed impetuously like the fatal night, coursing speedily towards a (doomed) man. As it coursed, however, towards him with great force, Bhishma cut it in twain, O Bharata, with a couple of horse-shoe-headed arrows of keen edge, and thereupon it fell down on the earth. Having cut that dart, that grinder of foes, viz., Ganga's son, excited with wrath and smiling the while struck Satyaki in the chest with nine arrows. Then the Pandava warriors, O elder brother of Pandu, with their cars, elephants, and steeds,[471] surrounded Bhishma in that battle, for the sake of rescuing him of Madhu's race. Then commenced again a fierce battle, making the hair to stand on end, between the Pandavas and the Kurus both of whom were desirous of victory."

SECTION CVI

Sanjaya said, “Beholding Bhishma excited with wrath in battle, surrounded on all sides by the Pandavas like the Sun in the firmament, O king, by the clouds at the end of summer, Duryodhana, O monarch, addressed Dussasana, saying, ‘This heroic and great bowman Bhishma, this slayer of heroes, hath, O bull of Bharata’s race, been surrounded on all sides by the brave Pandavas. It is thy duty, O hero, to protect that illustrious one. Protected by us in battle, our grandsire Bhishma will slay all the Panchalas along with the Pandavas. The protection of Bhishma, therefore, I think, is our highest duty, for this great bowman of his vows, viz., Bhishma, is our protector in return. Therefore, surrounding the grandsire with all our troops, do thou protect him, who always achieveth the most difficult feats in battle.’ Thus addressed by Duryodhana, thy son Dussasana, surrounding Bhishma with a large force on all sides took up his position. Then Suvala’s son Sakuni, with hundreds and thousands of horsemen having bright spears and swords and lances in hand, and who formed a proud, well-dressed, and strong body bearing standards, and who were mingled with excellent foot-soldiers that were all well-trained and skilled in battle began to cheek Nakula, and Sahadeva, and Yudhishthira the son of Pandu, surrounding those foremost of men on all sides. Then king Duryodhana despatched ten thousand (other) brave horsemen for resisting the Pandavas. When these rushed like so many Garudas towards the enemy with great impetuosity, the earth, O king, struck with their horse-hoofs, trembled and uttered a loud noise. And the loud clatter of their hoofs was heard resembling the noise made by a large forest of bamboos, in conflagration on a mountain. And as these dashed over the field, there rose a cloud of dust, which rising to the welkin shrouded the very Sun. And in consequence of those impetuous steeds, the

Pandava army was agitated like a large lake with a flight of swans suddenly alighting on its bosom. And in consequence of their neighing, nothing else could be heard there. Then king Yudhishthira, and the two sons of Pandu by Madri, quickly checked the charge of those horsemen in battle, like the continent, O king, bearing the force, at full tide, of the surging sea swollen with the waters of the rainy season. Then those (three) car-warriors, O monarch, with their straight shafts, cut off the heads of those horse-riders. Slain by those strong bowmen, they fell down, O king, (on the earth), like mighty elephants tumbling into mountain caves, slain by huge compeers. Indeed, coursing all over the field, those warriors (of the Pandavas army) cut off the heads of those cavalry soldiers with sharp-bearded darts and straight shafts. Struck with swords, those horsemen, O bull of Bharata's race, suffered their heads to drop like tall trees, dropping their fruits. All over the field, O king, steeds along with their riders were seen fallen or falling, deprived of life. And while being (thus) slaughtered, the steeds, affected with panic, fled away like smaller animals desirous of saving their lives at sight of the lion. And the Pandavas, O king, having vanquished their foes in that great battle, blew their conches and beat their drums. Then Duryodhana, filled with grief on seeing his troops vanquished, addressed the ruler of the Madras, O chief of the Bharatas, and said, 'There, the eldest son of Pandu, accompanied by the twins in battle, in thy very sight, O thou of mighty arms, routeth our troops, O lord. O mighty-armed one, resist him like the continent resisting the ocean. Thou art exceedingly well-known as possessed of might and prowess that are irresistible.' Hearing these words of thy son, the valiant Salya proceeded with a large body of cars to the spot where Yudhishthira was. Thereupon, the son of Pandu began to resist in battle that large host of Salya rushing impetuously towards him with the force of a mighty wave. And that mighty car-warrior, viz., king Yudhishthira the just, in that battle quickly pierced the ruler of the Madras in the centre of the chest with ten shafts. And Nakula and Sahadeva struck him with seven straight shafts. The ruler of the Madras then struck each of them with three arrows. And once more he pierced Yudhishthira with sixty sharp-pointed arrows. And excited with wrath he struck each of the sons of Madri also with two shafts. Then that vanquisher of foes, the mighty-armed Bhima, beholding the king, in that great battle, staying within reach of Salya's car as if within the very jaws of Death, quickly proceeded to Yudhishthira's side. Then when the Sun, having passed the meridian, was sinking, there commenced a fierce and terrible battle (on that part of the field)."

SECTION CVII

Sanjaya said, “Then thy sire, excited with wrath, began to strike the Parthas and their troops all round, with excellent shafts of great sharpness. And he pierced Bhima with twelve shafts, and Satyaki with nine. And having pierced Nakula with three shafts, he pierced Sahadeva with seven. And he pierced Yudhishthira in the arms and the chest with twelve shafts. And piercing Dhrishtadyumna also, that mighty warrior uttered a loud roar. Him Nakula pierced (in return) with twelve shafts, and Satyaki with three. And Dhrishtadyumna pierced him with seventy shafts, and Bhimasena with seven. And Yudhishthira pierced the grandsire in return with twelve shafts. Drona (on the other hand), having pierced Satyaki, pierced Bhimasena next. And he pierced each of them with five sharp shafts, each of which resembled the rod of Death. Each of those two, however, pierced Drona, that bull among Brahmanas, in return, with three straight shafts. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhishahas, the Surasenas, the Sivis, and the Vasatis, did not avoid Bhishma in battle although they were incessantly slaughtered by him with sharp shafts. And similarly kings coming from diverse countries and armed with diverse weapons, approached the Pandavas (without seeking to avoid them in battle). And the Pandavas, O king, surrounded the grandsire on all sides. Surrounded on all sides, yet unvanquished by that large body of cars, Bhishma blazed up like a fire in the midst of a forest, and consumed his foes. His car was his fire-chamber; his bow constituted the (flames of that fire); swords, darts, and maces, constituted the fuel; his shafts were the sparks (of that fire); and Bhishma was himself the fire that consumed the foremost of Kshatriyas. Indeed, with shafts furnished with golden wings and vulturine feathers and endued with great energy, with barbed arrows, and nalikas, and long shafts, he covered the hostile host. And he felled elephants and car-warriors also with his sharp shafts. And he made that large body of cars resemble a forest of palmyras shorn of their leafy heads. And that mighty armed warrior, that foremost of all wielders of weapons, O king, deprived cars and elephants and steeds of their riders in that conflict. And hearing the twang of his bow-string and the noise of his palms, loud as the roar of the thunder, all the troops trembled, O Bharata. The shafts of thy sire, O bull of Bharata's race, told on the foe. Indeed, shot from Bhishma's bow they did not strike the coats of mail only (but pierced them through). And we beheld, O king, many cars destitute of their brave riders dragged over the field of battle, O monarch, by the fleet steeds yoked unto them. Fourteen thousand car-warriors, belonging to the Chedis, the Kasis, and the Karushas, of great celebrity and noble parentage, prepared to lay down their lives, unretreating from the field, and owning excellent standards decked with gold, having met with Bhishma in battle who resembled the Destroyer himself with wide-open mouth, all went to the other world along with their cars, steeds, and elephants. And we beheld there, O king, cars by hundreds and thousands, some with their axles and bottoms broken, and some, O Bharata, with broken wheels. And the earth was strewn with cars broken along with their wooden fences, with the prostrate forms of car-warriors, with shafts, with beautiful but broken coats of mail, with axes, O monarch; with maces and short arrows and sharp shafts, with bottoms of cars, with quivers and broken wheels, O sire, with innumerable bows and scimitars and heads decked with ear-rings; with leathern fences and gloves and overthrown standards, and with bows broken in various parts. And elephants, O king, destitute of riders, and slain horsemen (of the Pandava army), lay dead. The valiant Pandavas notwithstanding all their efforts, could not rally those car-warriors, who, afflicted by the shafts of Bhishma, were flying away from the field. Indeed, O king, that mighty host while being slaughtered by Bhishma endued with energy equal to that of Indra himself, broke so completely that no two persons fled together. With its cars, elephants, and steeds overthrown, and with its standards laid low in profusion, the army of the sons of Pandu, deprived of senses, uttered loud exclamations of woe. And at that time, sire slew son, and son slew sire, and friend smote dear friend, impelled by fate. And many combatants of the Pandavas army, throwing aside their armour, were seen flying in all directions with dishevelled hair. Indeed, the Pandava troops looked like bulls running wild in fear, and no longer restrained by the yoke. Indeed, loud were the exclamations we heard of woe that they uttered.

"Then that delighter of the Yadavas, beholding the Pandava army breaking, reined the excellent car (that he guided), and addressing Vibhatsu the son of Pritha, said,— 'That hour is come, O Partha, which thou hadst hoped for. Strike now, O tiger among men, or thou wilt be deprived of thy senses. Formerly, O hero, thou saidst, O Partha, in that conclave of kings in Virata's city, in the presence also of Sanjaya, these words:— "I will slay all the warriors of Dhritarashtra's son, all of them with their followers, including, Bhishma and Drona, that would fight with me in battle" — O son of Kunti, O chastiser of foes, make those words of thine true. Remembering the duty of a Kshatriya, fight, without any anxiety.' Thus addressed by Vasudeva, Arjuna hung down his head and looked askance at him. And Vibhatsu replied very unwillingly, saying, 'To acquire sovereignty with hell in the end, having slain those who should not be slain, or the woes of an exile in the woods, — (these are the alternatives). Which of these should I achieve? Urge the steeds, O Hrishikesa, I will do thy bidding. I will overthrow the Kuru grandsire Bhishma, that invincible warrior.' — Thus asked, Madhava urged those steeds of a silvery hue, to the spot where Bhishma, incapable of being looked at like the Sun himself, was staying. Then that large host of Yudhishthira rallied and came again to the fight, beholding the mighty-armed Partha proceeding for an encounter with Bhishma. Then Bhishma that foremost one among the Kurus, repeatedly roared like a lion. And he soon covered Dhananjaya's car with a shower of arrows. Within a trice that car of his with its steeds and charioteer, became entirely invisible in consequence of that thick shower of arrows. Vasudeva, however, without fear, mustering patience, and endued with great activity, urged those steeds mangled with Bhishma's shafts. Then Partha, taking up his celestial bow of twang loud as the roar of the clouds, caused Bhishma's bow to drop from his hands, cutting it (into fragments) by means of his sharp shafts. Then thy sire, the Kuru hero, whose bow had thus been cut off, stringed another large bow within the twinkling of the eye. Arjuna, however, excited with wrath, cut that bow also of his. The son of Santanu applauded that lightness of hand displayed by Arjuna, saying, 'Well done, Well done, O mighty-armed one. Well done, O son of Kunti.' — Having addressed him thus, Bhishma took up another beautiful bow in that battle, and shot many arrows at Partha's car. And Vasudeva showed great skill in the management of steeds, for, displaying the circling motion he baffled all those arrows (of Bhishma). Mangled with the arrows of Bhishma, those two tigers among men looked beautiful like two angry bulls marked with scratches of horns. Then that slayer of hostile heroes, viz., the mighty-armed Vasudeva of Madhu's race beholding that Partha was fighting mildly and that Bhishma was incessantly scattering his arrowy showers in battle, and that stationed between the two hosts, he latter was scorching everything like the Sun himself, smiting down the foremost of Yudhishthira's combatants, and, in fact, achieving feat on Yudhishthira's army like unto what happeneth at the end of the Yuga, could not any longer bear it. Abandoning then, O sire, Partha's steeds that looked like silver, and filled with wrath, that great lord of Yoga powers jumped down from that great car. Repeatedly roaring like a lion, the mighty Krishna of great energy and immeasurable splendour, the Lord of Universe, with eyes red as copper from rage, and having his bare arms alone for his weapons, rushed towards Bhishma, whip in hand, desirous of slaying him and seeming to split the universe itself with his tread. Beholding Madhava in the vicinity of Bhishma and about to fall upon him in that furious battle, the hearts of all the combatants seemed to be in a stupor. 'Bhishma is slain, Bhishma is slain.' — These loud exclamations were heard there, O king, caused by the fear inspired by Vasudeva. Robed in yellow silk, and himself dark as the lapis lazuli, Janardana, when he pursued Bhishma, looked beautiful as a mass of clouds charged with lightning. Like a lion towards an elephant, or the leader of a bovine herd upon another of his species, that bull of Madhu's race, with a loud roar, impetuously rushed towards Bhishma.

Beholding him of eyes like lotus petals (thus) rushing towards him in that battle, Bhishma began to fearlessly draw his large bow. And with a fearless heart he addressed Govinda, saying, ‘Come, come, O thou of eyes like lotus petals. O God of the gods, I bow to thee. O best of the Satwatas, throw me down today in this great battle. O god, slain by thee in battle, O sinless one, great will be the good done to me, O Krishna, in every respect in the world. Amongst all, in the three worlds, great is the honour done to me today in battle, O Govinda. Strike me as thou pleasest, for I am thy slave, O sinless one.’ Meanwhile, the mighty-armed Partha, quickly following Kesava behind, seized him by encircling him with his two arms. That best of male beings, viz., Krishna, of eyes like lotus petals, seized by Partha, still proceeded with great speed, bearing the latter away with him. The mighty Partha, that slayer of hostile heroes, however, forcibly catching hold of his legs, stopped Hrishikesa with great difficulty at the tenth step. Then Arjuna his dear friend, filled with sorrow, affectionately addressed Kesava, who was then sighing like a snake and whose eyes were troubled in wrath, saying, ‘O thou of mighty arms, stop, O Kesava, it behoveth thee not to make those words false which thou hadst spoken before, viz., I will not fight. O Madhava, people will say that thou art a liar. All this burden resteth upon me. I will slay the grandsire. I swear, O Kesava, by my weapons, by truth, and my good deeds, that, O slayer of foes, I will do all by which the destruction of my foes may be achieved. Behold this very day that invincible and mighty car-warrior in the act of being thrown down by me, with the greatest ease, like the crescent moon at the end of the Yuga (when the destruction of the universe comes).’ Madhava, however, hearing these words of the high-souled Phalguni, spoke not a word, but in anger once more mounted upon the car. And then upon those two tigers among men, when stationed on their car, Bhishma the son of Santanu, once more poured his arrowy showers like the clouds pouring rain upon the mountain-breast. Thy sire Devavrata took the lives of the (hostile) warriors like the Sun sucking with his rays the energies of all things during summer. As the Pandavas had been breaking the ranks of the Kurus in battle, so thy sire broke the Pandava ranks in battle. And the routed soldiers, helpless and heartless, slaughtered in hundreds and thousands by Bhishma, were unable to even look at him in that battle, — him who resembled the mid-day Sun blazing in his own splendour. Indeed, the Pandavas afflicted with fear, timidly gazed at Bhishma who was then achieving super-human feats in that battle. And the Pandava troops, thus fleeing away, O Bharata, failed to find a protector, like a herd of kine sunk in a shoal of ants while being trod down by a strong person. Indeed, the Pandavas could not, O Bharata, look at that mighty car-warrior incapable of being shaken, who, furnished with a profusion of shafts, was scorching the kings (in the Pandava army), and who in consequence of those shafts looked like the blazing Sun shedding his fiery rays. And while he was thus grinding the Pandava army, the thousand-rayed maker of day repaired to the setting hills, and the troops, worn with fatigue, set their hearts on withdrawal (from the field).”

SECTION CVIII

Sanjaya said, “While they were battling, the Sun set, O Bharata, and there came the dreadful hour of twilight and the battle could no longer be seen. Then king Yudhishthira, seeing that twilight had come and that his own troops, slaughtered by Bhishma, had thrown aside their weapons, and that stricken with fear, and turned off the field, they were seeking to flee away, and beholding Bhishma also, that mighty car-warrior, excited with wrath and afflicting everybody in fight, and noticing that the mighty car-warriors of the Somakas, having been vanquished, had all become cheerless, reflected a little, and then ordered the troops to be withdrawn. Then king Yudhishthira withdrew his forces. And similarly, the withdrawal of thy forces also took place at the same time. Then those mighty car-warriors, O chief of the Kurus, having withdrawn their forces, entered their tents, themselves mangled in battle. Afflicted by the shafts of Bhishma and reflecting upon that hero’s feats in battle, the Pandavas obtained no peace of mind. Bhishma also, having vanquished the Pandavas and the Srinjayas in battle, was worshipped by thy sons and glorified by them, O Bharata. Accompanied by the rejoicing Kurus, he then entered his tent. Night then set in, that deprives all creatures of their senses. Then in that fierce hour of night, the Pandavas, the Vrishnis and the invincible Srinjayas sat down for a consultation. All those mighty persons, skilled in arriving at conclusions in council, coolly deliberated about that which was beneficial for them in view of their immediate circumstances. Then king Yudhishthira, having reflected for a long while, said these words, casting his eyes on Vasudeva, ‘Behold, O Krishna, the high-souled Bhishma of fierce prowess. He crusheth my troops like an elephant crushing a forest of reeds. We dare not even look at that high-souled warrior. Like a raging conflagration he licketh up my troops. The valiant

Bhishma of keen weapons, when excited with wrath in battle and bow in hand shooting his shafts, becometh as fierce as the mighty Naga Takshaka of virulent poison. Indeed, the angry Yama is capable of being vanquished, or even the chief of the celestials armed with the thunder, or Varuna himself, noose in hand, or the Lord of the Yakshas armed with mace. But Bhishma, excited with wrath, is incapable of being vanquished in battle. When this is the case, O Krishna, I am, through the weakness of my understanding, plunged in an ocean of grief having got Bhishma (as a foe) in battle. I will retire into the woods, O invincible one. My exile there would be for my benefit. Battle, O Krishna, I no longer desire. Bhishma slayeth us always. As an insect, by rushing into a blazing fire meeteth only with death, even so do I rush upon Bhishma. In putting forth prowess, O thou of Vrishni's race, for the sake of my kingdom, I am, alas, led to destruction. My brave brothers have all been exceedingly afflicted with arrows. In consequence of the affection they bear to myself their (eldest) brother they had to go into the woods, deprived of kingdom. For myself alone, O slayer of Madhu, hath Krishna been sunk into such distress. I regard life to be of high value. Indeed, even life now seemeth to be difficult of being saved. (If I can save that life), its latter remnant will I pass in the practice of excellent virtue. If, with my brothers, O Kesava, I am worthy of thy favour, tell me, O Krishna, what is for my benefit, without contravening the duties of my order.' Hearing these words of his, and (describing the situation) in detail, Krishna, from compassion, said these words in reply for comforting Yudhishthira, 'O son of Dharma, O thou that art firm in truth, do thou not indulge in sorrow, thou that hast these invincible heroes, these slayers of foes, for thy brothers. Arjuna and Bhimasena are each endued with the energy of the Wind and the Fire. The twin sons of Madri also are each as valiant as the Chief of the celestials himself. From the good understanding that exists between us, do thou set me also to this task. Even I, O son of Pandu, will fight with Bhishma. Directed by thee, O great king, what is there that I may not do in great battle. Challenging that bull among men, viz., Bhishma, I will slay him in battle, in the very sight of the Dhartarashtras, if Phalguni doth not wish to slay him. If, O son of Pandu, thou seest victory to be certain on the slaughter of the heroic Bhishma, even I, on a single car, will slay that aged grandsire of the Kurus. Behold, O king, my prowess, equal to that of the great Indra in battle. I will overthrow from his car that warrior who always shooteth mighty weapons. He that is an enemy of the sons of Pandu, without doubt, is my enemy also. They, that are yours, are mine, and so they, that are mine, are yours. Thy brother (Arjuna) is my friend, relative, and disciple. I will, O king, cut off my own flesh and give it away for the sake of Arjuna. And this tiger among men also can lay down his life for my sake. O sire, even this is our understanding, viz., that we will protect each other. Therefore, command me, O king, in what way I am to fight. Formerly, at Upaplavya, Partha had, in the presence of many persons, vowed, saying, "I will slay the son of Ganga." These words of the intelligent Partha should be observed (in practice). Indeed, if Partha requests me without doubt I will fulfill that vow. Or, let it be the task of Phalguni himself in battle. It is not heavy for him. He will slay Bhishma, that subjugator of hostile cities. If excited in battle, Partha can achieve feats that are incapable of being achieved by others. Arjuna can slay in battle the very gods exerting themselves actively, along with the Daityas and the Danavas. What need be said of Bhishma, therefore, O king? Endued with great energy, Bhishma, the son of Santanu, is now of perverted judgment, of intelligence decayed, and of little sense, without doubt, he knoweth not what he should do.'

"Hearing these words of Krishna, Yudhishthira said, 'It is even so, O thou of mighty arms, even as thou sayest, O thou of Madhu's race. All these together are not competent to bear thy force. I am sure of always having whatever I desire, when, O tiger among men, I have thyself staying on my side. O foremost of victorious persons, I would conquer the very gods with Indra at their head, when, O Govinda, I have thee for my protector. What need I say, therefore, of Bhishma, though he is a mighty car-warrior? But, O Krishna, I dare not, for my own glorification, falsify thy words. Therefore, O Madhava, as promised before by thee, render me aid without fighting for me. In this battle an agreement was made by me with Bhishma. He said,— "I will give thee counsel, but fight I shall never for thee, since I shall have to fight for Duryodhana's sake." Know this for truth. Therefore, O Lord, Bhishma may give me sovereignty by giving me good counsel, O Madhava. Therefore, O slayer of Madhu, all of us accompanied by thee, will once more repair unto Devavrata, for asking him about the means of his own death. All of us then, O best of persons, together going to Bhishma without delay, will speedily ask him of Kuru's race his advice. O Janardana, he will truly give us beneficial counsel; and O Krishna, I will do in battle what he will say. Of austere vows, he will give us counsel, as also victory. We were children and orphans. By him were we reared. O Madhava, him, our aged grandsire, I wish to day, — him, the sire of our sire. Oh, fie upon the profession of a Kshatriyas.'"

Sanjaya continued, "Hearing these words, O king, he of Vrishni's race said unto Yudhishthira, 'O thou of great wisdom, these words of thine, O king, are to my taste. Bhishma, otherwise called Devavrata, is skilled in weapons. With only his glances he can consume the foe. Repair unto that son of the Ocean-going (Ganga), for asking him about the means of his death. Asked by thee, in particular, he will certainly say the truth. We will, therefore, proceed for questioning the Kuru grandsire. Repairing unto the reverend son of Santanu, we will, O Bharata, ask him his advice and according to the advice that he will give us we will fight with the foe.' Having thus deliberated, O elder brother of Pandu, the heroic sons of Pandu, and the valiant Vasudeva, all proceeded together towards the abode of Bhishma, casting aside their coats of mail and weapons and entering then his tent, they all bowed to him, bending their heads. And the sons of Pandu, O king, worshipping that bull of Bharata's race, and bowing unto him with their heads, sought his protection. The Kuru grandsire, the mighty-armed Bhishma, then addressed them, saying, 'Welcome art thou, O thou of Vrishni's race. Welcome art thou, O Dhananjaya. Welcome to thee, O king Yudhishthira the just. And to thee, O Bhima. Welcome to you also, ye twins. What am I to do now for enhancing your joy? Even if it be exceedingly difficult of achievement, I will yet do it with all my soul.' Unto the son of Ganga who thus repeatedly spoke unto them with such affection, king Yudhishthira, with a cheerful heart, lovingly said, these words, 'O thou that art conversant with everything, how shall we obtain victory, and how shall we acquire sovereignty? How also may this destruction of creatures be stopped? Say all these unto me, O lord. Tell us the means of thy own death. How, O hero, shall we be able to bear thee in battle? O grandsire of the Kurus, thou givest not thy foes even a minute hole to pick in thee. Thou art seen in battle with thy bow ever drawn to a circle. When thou takest thy shafts, when aimest them, and when drawest the bow (for letting them off), no one is able to mark. O slayer of hostile heroes, constantly smiting (as thou dost) cars and steeds and men and elephants, we behold thee on thy car, O mighty-armed one, to resemble a second Sun. What man is there, O bull of Bharata's race, who can venture to vanquish thee, scattering showers of arrows in battle, and causing a great destruction. Tell me, O grandsire, the means by which we may vanquish thee in battle, by which sovereignty may be ours, and lastly, by which my army may not have to undergo such destruction.' Hearing these words, Santanu's son, O elder brother of Pandu, said unto the son of Pandu, 'As long as I am alive, O son of Kunti, victory cannot be yours in battle, O thou of great wisdom. Truly do I say this unto thee. After, however, I am vanquished in fight, ye may have victory in battle, ye sons of Pandu. If, therefore, ye desire victory in the battle, smite me down without delay. I give you permission, ye sons of Pritha, strike me as ye please. I am thus known to you in what I regard to be a fortunate circumstance.[472] After I am slain, all the rest will be slain. Therefore, do as I bid'.

"Yudhishthira said, 'Tell us the means by which we may vanquish thee in battle, thee that art, when excited with wrath in the fight, like unto the Destroyer himself armed with mace. The wielder of the thunder-bolt may be vanquished or Varuna, or Yama. Thou, however, art incapable of being defeated in battle by even the gods and Asuras united together, with Indra at their head.'

"Bhishma said, 'That, O son of Pandu, is true, which thou sayest, O thou of mighty arms. When with weapons and my large bow in hand I contend carefully in battle, I am incapable of being defeated by the very gods and the Asuras with Indra at their head. If, however, I lay aside my weapons, even these car-warriors can slay me. One that hath thrown away his weapons, one that hath fallen down, one whose armour hath slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says— “I am thine” — one who is a female, one who beareth the name of a female, one no longer capable of taking care of one’s self, one who hath only a single son, or one who is a vulgar fellows, — with these I do not like to battle. Hear also, O king, about my resolve formed before. Beholding any inauspicious omen I would never fight. That mighty car-warrior, the son of Drupada, O king, whom thou hast in thy army, who is known by the name of Sikhandin, who is wrathful in battle, brave, and ever victorious, was a female before but subsequently obtained manhood. How all this took place, ye all know it truly. Brave in battle and clad in mail, let Arjuna, keeping Sikhandin before him, attack me with his sharp shafts. When that inauspicious omen will be there, especially in the form of one that was a female before, I will never seek, though armed with bow and arrow, to strike him. Obtaining that opportunity, let Dhananjaya the son of Pandu quickly pierce me on every side with his shafts, O bull of Bharata’s race. Except the highly blessed Krishna, and Dhananjaya the son of Pandu, I do not behold the person in the three worlds who is able to slay me while exerting myself in battle. Let Vibhatsu, therefore, armed with weapons, struggling carefully in battle, with his excellent bow in hand, placing (Sikhandin or) something else before, throw me down (from my car). Then the victory will be certain. Do this, O great king, even this that I have said unto thee, O thou of excellent vows. Thou wilt then be able to slay all Dhartarashtras assembled together in battle.’”

Sanjaya continued, “The Parthas then, having ascertained all this went back to their tents, saluting the Kuru grandsire, viz., the high-souled Bhishma. After Ganga’s son, prepared to go to the other world, had said this, Arjuna, burning with grief and his face suffused in shame, said these words, ‘How, O Madhava, shall I fight in battle with the grandsire who is my senior in years, who is possessed of wisdom and intelligence, and who is the oldest member of our race? While sporting in days of childhood, O Vasudeva, I used to smear the body of this high-souled and illustrious one with dust by climbing on his lap with my own filthy body. O elder brother of Gada, he is the sire of my sire Pandu. While a child, climbing on the lap of this high-souled one I once called him father. I am not thy father but thy father's father, O Bharata! — even this is what he said to me (in reply) in my childhood. He who said so, Oh, how can he be slain by me. O, let my army perish. Whether it is victory or death that I obtain I will never fight that high-souled person. (Even this is what I think). What dost thou think, O Krishna!'

"Vasudeva said, 'Having vowed the slaughter of Bhishma before, O Jishnu, how canst thou abstain from slaying him, agreeably to the duties of a Kshatriya? Throw down from his car, O Partha, that Kshatriya who is invincible in battle. Victory can never be yours without slaying Ganga's son. Even thus shall he go to the abode of Yama. This hath been settled before by the gods. That which hath been destined before, O Partha, must happen. It cannot be otherwise. None save thee, O invincible one, not even the wielder of the thunder-bolt himself, would be capable of fighting with Bhishma, who is like the Destroyer with wide-open mouth. Slay Bhishma, without any anxiety. Listen also to these words of mine that are what Vrihaspati of great intelligence had said unto Sakra in days of old. One should slay even an aged person endued with every merit and worthy of reverence if he cometh as a foe, or, indeed any other who approacheth for destroying one's self — O Dhananjaya, this is the eternal duty sanctioned for the Kshatriya, viz., that they should fight, protect subjects, and perform sacrifices, all without malice.'

"Arjuna said, 'Sikhandin, O Krishna, will certainly be the cause of Bhishma's death, for Bhishma, as soon as he beholds the prince of the Panchalas, abstains from striking. Therefore, keeping Sikhandin before him and at our head, we will, by that means, overthrow the son of Ganga. Even this is what I think. I will hold in check other great bowmen with my shafts. As regards Sikhandin, he will fight with Bhishma alone, that foremost of all warriors. I have heard from that chief of the Kurus that he would not strike Sikhandin, for having been born before as a woman he subsequently became a male person.'"

Sanjaya continued, "Having settled this with Bhishma's permission, the Pandavas, along with Madhava, went away with rejoicing hearts. And then those bulls among men retired to their respective beds.”

SECTION CIX

Dhritarashtra said, “How did Sikhandin advance against the son of Ganga in battle, and how did Bhishma also advance against the Pandavas? Say all this unto me, O Sanjaya!”

Sanjaya said, “Then all those Pandavas, towards the hour of sun-rise, with beat of drums and cymbals and smaller drums, and with the blare of conches of milky whiteness, all around, went out for battle, placing Sikhandin in their van. And they marched out, O king, having formed an array that was destructive of all foes. And Sikhandin, O monarch, was stationed in the very van of all the troops. And Bhimasena and Dhananjaya became the protectors of his car-wheels. And in his rear were the sons of Draupadi and the valiant Abhimanyu. And those mighty car-warriors, viz., Satyaki and Chekitana, became the protectors of the last. And behind them was Dhrishtadyumna protected by the Panchalas. Next to Dhrishtadyumna, behind, marched the royal lord Yudhishthira, accompanied by the twins, filling the air with leonine shouts, O bull of Bharata’s race. Next behind him was Virata, surrounded by his own troops. Next to him marched Drupada, O mighty-armed one. And the five Kaikeya brothers and the valiant Dhrishtaketu, O Bharata, protected the rear of the Pandava army. Having disposed their vast army in such an array, the Pandavas rushed against thy host, prepared to cast away their lives. And similarly the Kauravas, O king, placing that mighty car-warrior Bhishma at the head of their whole host, proceeded against the Pandavas. And that invincible warrior was protected by thy mighty sons. Next behind them was the great bowman Drona, as also his mighty son (Aswatthaman). Next behind was Bhagadatta surrounded by his elephant division. And behind Bhagadatta were Kripa and Kritavarman. Behind them were Sudakshina the mighty ruler of the Kamvojas, and Jayatsena, the king of the Magadhas, and Suvala's son and Vrihadvala. And similarly, many other kings, that were all great bowmen, protected the rear of thy host, O Bharata. As each day came, Bhishma the son of Santanu, formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Pisachas, and sometimes after that of the Rakshasas. Then commenced the battle between thy troops, O Bharata, and theirs, both parties smiting one another and increasing the population of Yama's kingdom. And the Parthas with Arjuna at their head, placing Sikhandin in the van, proceeded against Bhishma in that battle, scattering diverse kinds of arrows. And then, O Bharata afflicted by Bhishma with his shafts, (many of) thy warriors, profusely bathed in blood, repaired to the other world. And Nakula and Sahadeva, and the mighty car-warrior Satyaki, approaching thy army, began to afflict it with great vigour. Thus slaughtered in battle, O bull of Bharata's race, thy warriors were unable to resist that vast host of the Pandavas. Then thy host, vigorously afflicted by great car-warriors and thus slaughtered by them everywhere, fled away on all sides. Slaughtered with sharp shafts by the Pandavas and the Srinjayas they found not a protector, O bull of Bharata's race."

Dhritarashtra said, "Tell me, O Sanjaya, what the valiant Bhishma, excited with rage, did in battle, upon beholding my host afflicted by the Parthas. O sinless one, tell me how that hero, that chastiser of foes, rushed against the Pandavas in battle, and slaughtered the Somakas."

Sanjaya said, "I will tell thee, O king, what thy sire did when thy sons' host was afflicted by the Pandavas and the Srinjayas. With cheerful hearts, the brave sons of Pandu, O elder brother of Pandu, encountered thy son's host, slaughtering (all whom they met). That carnage, O chief of men, of human beings, elephants and steeds, that destruction by the foe of thy army in battle, Bhishma could not brook. That invincible and great bowman, then, reckless of his very life poured upon the Pandavas, the Panchalas, and the Srinjayas, showers of long shafts and calf-toothed and crescent-shaped arrows. And with weapons, O monarch, he checked with his shafts and with showers of other weapons, both offensive and defensive, all sped with energy and wrath, the five foremost of mighty car-warriors of the Pandavas, who had been struggling vigorously in battle. Excited with wrath, he slaughtered in that battle countless elephants and steeds. And that bull among men, O monarch, throwing down many car-warriors from their cars,[473] and horsemen from their horses, and crowds of foot soldiers, and elephant-warriors from the backs of the beasts they rode, struck terror into the foe. And the Pandava warriors all rushed together upon Bhishma singly, upon that mighty car-warrior struggling in battle with great activity, like the Asuras rushing together upon him with the thunderbolt in hand. Shooting on all sides his whetted arrows whose touch resembled that of Indra's thunder, he seemed to the enemy to have assembled a terrible visage. While fighting in that battle, his large bow, resembling that of Sakra himself, seemed to be always drawn to a circle. Beholding those feats in battle, thy sons, O monarch, filled with exceeding wonder, worshipped the grandsire. The Parthas cast their eyes, with cheerless hearts, upon thy heroic sire struggling in battle, like the celestials upon (the Asura) Viprachitti (in days of old).[474] They could not resist that warrior who then resembled the Destroyer himself with wide-open mouth. In that battle on the tenth day, Bhishma, with his sharp shafts, consumed the division of Sikhandin like a conflagration consuming a forest. Him resembling an angry snake of virulent poison, or the Destroyer urged by Death himself, Sikhandin pierced with three shafts in the centre of the chest. Deeply pierced therewith, Bhishma saw that it was Sikhandin (who was piercing him). Excited with wrath, but unwilling (to fight with Sikhandin) Bhishma laughingly said, 'Whether thou choosest to strike me or not, I will never fight with thee. Thou art that Sikhandin still which the Creator had made thee first'.[475] Hearing these words of his, Sikhandin, deprived of his senses by wrath, and licking the corners of his mouth addressed Bhishma in that battle, saying, 'I know thee, O mighty-armed one, to be the exterminator of the Kshatriya race. I have heard also of thy battle with Jamadagni's son. I have also heard much of thy super-human prowess. Knowing thy prowess I will still fight with thee today. For doing what is agreeable to the Pandavas and is agreeable to my own self, O chastiser of foes, I will today fight with thee in battle, O best of men. I will, of a certainty, slay thee. I swear this before thee by my troth! Hearing these words of mine, do that which thou shouldst. Whether thou choosest to strike me or not, thou shall not escape me with life. O thou that art ever victorious, O Bhishma, look thy last on this world.'"

Sanjaya continued, "Having said so, Sikhandin in that battle pierced Bhishma with five straight shafts, having already pierced him with his wordy shafts. Hearing those words of his, the mighty car-warrior Arjuna, regarding Sikhandin to be Bhishma's Destroyer, urged him on, saying, 'I will fight behind thee, routing the foe with my shafts. Excited with fury, rush thou against Bhishma of terrible prowess. The mighty Bhishma will not be able to afflict thee in battle. Therefore, O mighty-armed one, encounter Bhishma with vigor. If, O sire, thou returnest today without slaying Bhishma, thou wilt, with myself, be an object of ridicule to the world. Seek to do that in battle by which, O hero, we may not incur ridicule in this great battle. Stay the grandsire. O thou of great strength, I will protect thee in this battle, checking all the car-warriors (of the Kuru army). Do thou slay the grandsire. Drona, and Drona's son, and Kripa, and Suyodhana, and Chitrasena, and Vikarna, and Jayadratha the ruler of the Sindhus, Vinda and Anuvinda of Avanti, and Sudakshina the ruler of the Kamvojas, and the brave Bhagadatta, and the mighty king of the Magadhas, and Somadatta's son, and the brave Rakshasas who is Rishyasringa's son and the ruler of the Trigartas, alone with all the other great car-warriors (of the Kuru army), I will check like the continent resisting the surging sea. Indeed, I will hold in check all the mighty warriors of the Kuru army assembled together and battling with us. Do thou slay the grandsire.'"

SECTION CX

Dhritarashtra said, “How did Sikhandin the prince of the Panchalas, excited with wrath, rushed in battle against the grandsire, viz., Ganga’s son of righteous soul and regulated vows. What mighty car-warriors of the Pandavas army, upraised weapons, desirous of victory, and exerting themselves with activity, protected Sikhandin on that occasion which required great activity? How also did Bhishma the son of Santanu, endued with great energy, fight on that tenth day of battle with the Pandavas and the Srinjayas? I cannot brook the idea of Sikhandin encountering Bhishma in battle. (Indeed, when Sikhandin attacked Bhishma), was Bhishma’s car or his bow broken?”

Sanjaya said, “While fighting in that battle, O bull of Bharata’s race, neither the bow nor the car of Bhishma had suffered any injury. He was then slaying the foe with straight shafts. Many thousands of mighty car-warriors belonging to thy army, as also elephants, O king, and steeds well harnessed, proceeded for battle, with the grandsire in the van. Agreeably to his vow, O thou of Kuru’s race, the ever-victorious Bhishma was incessantly engaged in slaughtering the troops of the Parthas. The Panchalas and the Pandavas were unable to bear that great bowman battling (with them) and slaying his foes with his shafts. When the tenth day came, the hostile army was torn into pieces by Bhishma with his shafts by hundreds and thousands. O elder brother of Pandu, the sons of Pandu were incapable of defeating in battle the great bowman Bhishma who resembled the Destroyer himself armed with the lance.

“Then, O king, the unvanquished Vibhatsu or Dhananjaya, who was capable of drawing the bow with even the left hand, came to that spot, frightening all the car-warriors. Roaring loudly like a lion, and repeatedly drawing the bow-string, and scattering showers of arrows, Partha careered on the field of battle like

Death himself. Frightened at those roars of his, thy warriors, O bull of Bharata’s race, fled away in terror, like smaller animals, O king, at the sound of the lion. Beholding the son of Pandu crowned with victory and thus afflicting that host, Duryodhana, himself under the influence of terror addressed Bhishma and said, ‘The son of Pandu, O sire, with white steeds (yoked unto his car), and having Krishna for his charioteer, consumeth all my troops like a conflagration consuming a forest. Behold, O son of Ganga, all troops, slaughtered by Pandu’s son in battle, are, O foremost of warriors, fleeing away. Indeed, as the herdsman belaboureth his cattle in the forest, even so, O scorcher of foes is my army being belaboured. Broken and driven away on all sides by Dhananjaya with his shafts, the invincible Bhima is also routing that (already broken) host of mine. And Satyaki, and Chekitana, and the twin sons of Madri, and the valiant Abhimanyu, — these also are routing my troops. The brave Dhrishtadyumna, and the Rakshasa Ghatotkacha also, are vigorously breaking and driving away my army in this fierce conflict. Of these troops that are being slaughtered by all those mighty car-warriors, I do not see any other refuge in the matter of their staying and fighting on the field, O Bharata, save thee, O tiger among men, that art possessed of prowess equal to that of the celestials. Therefore, receive thou those great car-warriors without delay, and be thou the refuge of these afflicted troops.’ Thus addressed by him, O king, thy sire Devavrata, the son of Santanu, reflecting for a moment and settling what he should do, said these words unto thy son, comforting him (therewith), ‘O Duryodhana, listen calmly to what I say, O king. O thou of great might, formerly I vowed before thee that slaying every day ten thousand high-souled Kshatriyas, I would come back from the battle. I have fulfilled that vow, O bull of Bharata’s race! O thou of great might, today I will achieve even a great feat. Today I will either sleep myself being slain, or, I will slay the Pandavas. O tiger among men, I will today free myself from the debt I owe thee, — the debt, O king, arising out of the food, thou gavest me, — by casting away my life at the head of thy army.’ Having said these words, O chief of the Bharatas, that invincible warrior, scattering his shafts among the Kshatriyas, attacked the Pandava host. And the Pandavas then, O bull of

Bharata’s race, began to resist the son of Ganga staying in the midst of his forces and excited with wrath like a snake of virulent poison. Indeed, O king, on that tenth day of the battle, Bhishma, displaying his might, slew, O son of Kuru’s race, hundreds of thousands. And he drained the energies of those royal and mighty car-warriors that were the foremost among the Panchalas, like the Sun sucking up the moisture (of the earth) with his rays. Having slain ten thousand elephants of great activity and ten thousand steeds also, O king, along with their riders, and full two hundred thousands of foot-soldiers, that best of men, viz., Bhishma, shone resplendent in battle like a fire without a curl of smoke. And no one amongst the Pandavas was capable of even looking at him who then resembled the burning Sun staying in the northern solstice. The Pandavas, however, though afflicted in battle by that great bowman, still rushed, accompanied by the mighty car-warriors of the Srinjayas, for slaughtering him. Battling with myriads upon myriads around him, Santanu’s son Bhishma then looked like the cliff of Meru covered on all sides with masses of clouds. Thy sons, however, stood, surrounding Bhishma on all sides with a large force (for protecting him). Then commenced a fierce battle (between the Kurus and the Pandavas).”

SECTION CXI

Sanjaya said, “Arjuna then, O king, beholding the prowess of Bhishma in battle, addressed Sikhandin saying, ‘Proceed towards the grandsire. Thou shouldst not entertain the slightest fear of Bhishma today. Even I will throw him down from his excellent car by means of my sharp shafts’. Thus addressed by Partha, Sikhandin, O bull of Bharata’s race, having heard those words, rushed at the son of Ganga. And so Dhrishtadyumna also, O king, and the mighty car-warrior Abhimanyu, having heard those words of Partha, joyfully rushed at Bhishma. And old Virata and Drupada, and Kuntibhoja also, clad in mail, rushed at Bhishma in the very sight of thy son. And Nakula, Sahadeva, and the valiant king Yudhishthira also, and all the rest of the warriors, O monarch, rushed against Bhishma. As regards thy warriors O king, that rushed, according to the measure of their might and courage, against those mighty car-warriors (of the Pandava army) united together, listen to me as I speak (of them) unto thee. Like a young tiger attacking a bull, Chitrasena, O king, rushed against Chekitana who in that battle was proceeding for getting at Bhishma. Kritavarman, O king, resisted Dhrishtadyumna who had reached the presence of Bhishma and who was exerting himself with great activity and vigour in that battle. Somadatta’s son, O monarch, with great activity, resisted Bhimasena excited with fury and desirous of slaying Bhishma. Similarly Vikarna, desirous of (protecting) Bhishma’s life, resisted the brave Nakula who was scattering innumerable arrows around. And so, O king, Kripa the son of Saradwat, excited with rage, resisted Sahadeva proceeding towards Bhishma’s car. And the mighty Durmukha rushed at that Rakshasa of cruel deeds, viz., the mighty son of Bhimasena, desirous of Bhishma’s slaughter. Thy son Duryodhana himself resisted Satyaki proceeding to battle. Sudakshina the ruler of the Kamvojas, O king, resisted Abhimanyu, O monarch, who was proceeding towards Bhishma's car. And Aswatthaman, O king, excited with rage, resisted old Virata and Drupada, those two chastisers of foes united together. And Bharadwaja's son, exerting himself with vigour in battle, resisted the eldest Pandava, that is to say, king Yudhishthira the just, who was desirous of Bhishma's death. And that great bowman, viz., Dussasana, in that battle, resisted Arjuna who was rushing with great speed, with Sikhandin before him, desirous of coming upon Bhishma, O monarch, and illuminating the ten quarters (with his bright weapons). And other warriors of thy army resisted in that great battle other mighty car-warriors of the Pandavas proceeding against Bhishma. Dhrishtadyumna, that mighty car-warrior, excited with rage, rushed against Bhishma alone and addressing the troops, repeatedly said in a loud voice, "There, Arjuna, that delighter of Kuru's race, is proceeding against Bhishma in battle. Rush ye against Ganga's son. Be not afraid. Bhishma will not be able to attack you in battle.[476] Vasava himself cannot venture to fight with Arjuna in battle. What therefore, need be said of Bhishma who, though possessed of bravery in battle, is feeble and old." Hearing these words of their commander, the mighty car-warriors of the Pandava army, filled with joy, rushed towards the car of Ganga's son. Many foremost of men, however, of thy army cheerfully received and resisted those heroes coming towards Bhishma like impetuous mass of living energy. That mighty car-warrior, Dussasana, abandoning all fears, rushed against Dhananjaya, desirous of protecting the life of Bhishma. And so the heroic Pandavas also, O king, rushed in battle against thy sons, those mighty car-warriors, stationed about Bhishma's car. And then, O king we beheld a highly wonderful incident, viz., that Partha, having proceeded as far as Dussasana's car, could not advance further. As the continent resists the surging sea, even so did thy son (Dussasana) resist the angry son of Pandu. Both of them were foremost of car-warriors. Both of them, O Bharata, were invincible. Both of them, in beauty and splendour, O Bharata, resembled the Sun or the Moon. Both of them were excited with wrath. And each of them desired to slay the other. And they encountered each other in dreadful battle like Maya and Sakra in days of old. And Dussasana, O king, in that battle pierced the son of Pandu with three shafts and Vasudeva with twenty. Then Arjuna, excited with rage upon beholding him of Vrishni's race thus afflicted, pierced Dussasana with a hundred shafts. These, penetrating through the latter's armour, drank his blood in that battle. Then Dussasana, excited with wrath, pierced Partha with five shafts. And once more, O chief of the Bharatas, he pierced Arjuna in the forehead with three sharp shafts. And with those shafts sticking to his forehead, the son of Pandu looked beautiful in that battle, like Meru, O king with its tall crests. That great bowman, viz., Partha, then thus deeply pierced by thy son wielding the bow, looked resplendent in that battle like a flowering Kinsuka. The son of Pandu then, excited with rage, afflicted Dussasana, like Rahu inflamed with rage on the fifteenth day of the lighted fortnight afflicting the Moon at full. Thus afflicted by that mighty warrior, thy son, O king, pierced Partha in that battle with many shafts whetted on stone and winged with the features of the Kanka bird. Then Partha, cutting off Dussasana's bow and splitting his car with three shafts, sped at him many fierce arrows resembling the darts of Death. Thy son, however, cut off all those shafts of Partha exerting himself with vigour before they could reach him. All this seemed highly wonderful. Then thy son pierced Partha with many shafts of great sharpness. Then Partha, excited with rage in that battle, placed on his bowstring a number of shafts whetted on stone and furnished with wings of gold and aiming them, sped them all at his foe. These, O king, penetrated the body of that high-souled warrior, like swans, O monarch, diving into a lake. Thus afflicted by the high-souled son of Pandu, thy son avoiding Partha, quickly proceeded to the car of Bhishma. Indeed, Bhishma then became an island unto him who was thus sinking into fathomless waters. Regaining consciousness then, thy son, O monarch, endued with heroism and prowess, once more began to resist Partha with sharp arrows like Purandara resisting (the Asura) Vritra. Of huge form, thy son began to pierce Arjuna, but the latter was scarcely pained (at all this)."

SECTION CXII

Sanjaya said, “The mighty bowman (Alamvusha) the son of Rishyasringa, in that battle, resisted Satyaki clad in mail and proceeding towards Bhishma. He of Madhu’s race, however, O king, excited with wrath, pierced the Rakshasa with nine arrows, smiling the while, O Bharata. And so the Rakshasa also, O king, excited with wrath, afflicted him of Madhu’s race, viz., that bull of Sini’s line, with nine arrows. Then Sini’s grandson, that slayer of hostile heroes, of Madhu’s race, excited with rage, sped in that battle a profusion of arrows at the Rakshasa. Then that mighty-aimed Rakshasa pierced Satyaki, of prowess incapable of being baffled, with many sharp arrows, and uttered a loud shout. Then he of Madhu’s race, endued with great energy, though deeply pierced by the Rakshasa in that battle, still relying upon his prowess, laughed (at his wounds) and uttered loud roars. Then Bhagadatta, excited with rage, afflicted him of Madhu’s race in that battle with many sharp arrows like a guide piercing a huge elephant with the hook. Then that foremost of car-warriors, viz., the grandson of Sini, abandoning the Rakshasa in battle, sped many straight shafts at the ruler of the Pragjyotishas. The ruler of the Pragjyotishas then, with a broad-headed arrow of great sharpness, displaying great lightness of hand, cut off the large bow of Satyaki. Then that slayer of hostile heroes, excited with rage and taking up another bow of greater impetus, pierced Bhagadatta in that battle with many sharp arrows. That mighty bowman, viz., Bhagadatta, then deeply pierced, began to lick the corners of his mouth. And he then hurled at his foe, in that dreadful battle, a tough dart, made wholly of iron, decked with gold and stones of lapis lazuli, and fierce as the rod of Yama himself. Sped with the might of Bhagadatta’s arm and coursing towards him impetuously, Satyaki, O king, cut that dart in twain by means of his shafts. Thereupon that dart fell down suddenly, like a great meteor shorn of its splendour. Beholding the dart baffled, thy son (Duryodhana), O monarch, surrounded him of Madhu's race with a large number of cars. And seeing that mighty car-warrior among the Vrishnis thus surrounded, Duryodhana, angrily addressing all his brothers, said, 'Take such steps, ye Kauravas, that Satyaki may not, in this battle, escape you and this large division of cars, with life. If he be slain, the vast host of the Pandavas may be regarded as slain also.' Accepting Duryodhana's words with the answer— 'So be it,' — those mighty car-warriors fought with Sini's grandson in the view of Bhishma. The mighty ruler of the Kamvojas, in that battle, resisted Abhimanyu who was proceeding against Bhishma. The son of Arjuna, having pierced the king with many straight shafts,[477] once more pierced that monarch, O monarch, with four and sixty shafts. Sudakshina, however, desirous of Bhishma's life, pierced Abhimanyu in that battle with five arrows and his charioteer with nine. And the battle that took place there, in consequence of the meeting of those two warriors, was fierce in the extreme. That grinder of foes Sikhandin, then rushed at the son of Ganga. Old Virata and Drupada, those mighty car-warriors, both excited with rage, rushed to battle with Bhishma, resisting the large host of the Kauravas as they went. That best of car-warriors, viz., Aswatthaman, excited with rage, encountered both those warriors. Then commenced a battle, O Bharata, between him and them. Virata then, O chastiser of foes, struck, with broad-headed shafts, that mighty bowman and ornament of battle, viz., Drona's son, as the latter advanced against them. And Drupada also pierced him with three sharp shafts. Then the preceptor's son, Aswatthaman, coming upon those mighty warriors thus striking him, viz., the brave Virata and Drupada both proceeding towards Bhishma, pierced them both with many shafts. Wonderful was the conduct that we then beheld of those two old warriors, inasmuch as they checked all those fierce shafts shot by Drona's son. Like an infuriate elephant in the forest rushing against an infuriate compeer, Kripa, the son of Saradwat, proceeded against Sahadeva who was advancing upon Bhishma. And Kripa, brave in battle, quickly struck that mighty car-warrior, viz., the son of Madri, with seventy shafts decked with gold. The son of Madri, however, cut Kripa's bow in twain by means of his shafts. And cutting off his bow, Sahadeva then pierced Kripa with nine arrows. Taking up then, in that battle, another bow capable of bearing a great strain Kripa, excited with rage and desirous of Bhishma's life, cheerfully struck Madri's son in that battle with ten shafts. And so the son of Pandu, in return, desirous of Bhishma's death, excited with rage, struck the wrathful Kripa in the chest (with many shafts). And then occurred there a terrible and fierce battle. That scorcher of foes, viz., Vikarna, desirous of saving the grandsire Bhishma, excited with rage in that battle, pierced Nakula with sixty arrows. Nakula also, deeply pierced by thy intelligent son, pierced Vikarna in return with seven and seventy shafts. There those two tigers among men, those two chastisers of foes, those two heroes, struck each other for the sake of Bhishma, like two bovine bulls in a fold. Thy son Durmukha, endued with great prowess, proceeded, for the sake of Bhishma, against Ghatotkacha advancing to battle and slaughtering thy army as he came. Hidimva's son, however, O king, excited with rage, struck Durmukha, that chastiser of foes, in the chest a straight shaft. The heroic Durmukha then, shouting cheerfully, pierced Bhimasena's son on the field of battle with sixty shafts of keen points. That mighty car-warrior, viz., the son of Hridika resisted Dhrishtadyumna, that foremost of car-warriors, who was advancing to battle from desire of Bhishma's slaughter. The son of Prishata, however, having pierced Kritavarman with five shafts made wholly of iron, once more, struck him quickly in the centre of the chest fifty shafts. And similarly, O king, Prishata's son struck Kritavarman with nine sharp and blazing shaft, winged with the feathers of the Kanka bird. Encountering each other with great vigour, the battle that took place between them for Bhishma's sake was as fierce as that between Vritra and Vasava. Against Bhimasena who was advancing upon the mighty Bhishma, proceeded Bhurisravas with great speed, saying,— 'Wait, Wait,' — And the son of Somadatta struck Bhima in the centre of the chest with an arrow of exceeding sharpness and golden wings in that battle. And the valiant Bhimasena, with that arrow on his chest, looked beautiful, O best of kings, like the Krauncha mountain in days of old with the dart of Skanda. And those two bulls among men, enraged in battle, shot at each other shafts brightly polished by their forgers and endued with effulgence of the Sun. Bhima, longing for Bhishma's death, fought with the mighty son of Somadatta, and the latter, desirous of Bhishma's victory, fought with the former, each carefully seeking to counteract the other's feats. Bharadwaja's son resisted Yudhishthira the son of Kunti, who, accompanied by a large force, was coming towards Bhishma. Hearing the rattle of Drona's car, O king, that resembled the roar of the clouds, the Prabhadrakas, O sire, began to tremble. That large force, of Pandu's son, resisted by Drona in battle, could not, exerting vigorously, advance even one step. Thy son Chitrasena, O king, resisted Chekitana of wrathful visage who was exerting vigorously for coming upon Bhishma. Possessed of great prowess and great dexterity of hand, that mighty car-warrior for the sake of Bhishma, battled with Chekitana, O Bharata, according to the utmost of his power. And Chekitana also fought with Chitrasena to the utmost of his power. And the battle that took place there in consequence of the meeting of those two warriors, was exceedingly fierce. As regards Arjuna, although he was resisted by all means, O Bharata, he still compelled thy son to turn back and then crushed thy troops. Dussasana however, to the utmost stretch of his power, began to resist Partha, wishing, O Bharata, to protect Bhishma. The army of thy son, O Bharata, undergoing such slaughter, began to be agitated here and there by many foremost car-warriors (of the Pandava)."

SECTION CXIII

Sanjaya said, “The heroic Drona, that great bowman endued with the prowess of an infuriate elephant, that foremost of men possessed of great might, taking up his large bow which was capable [of] checking even an infuriate elephant, and shaking it (in his hands), was engaged in afflicting the Pandava ranks, having penetrated into their midst. That valiant warrior acquainted with every omen, beholding the omens on all sides, addressed his son who also was scorching the hostile ranks and said these words, ‘This is that day, O son, on which the mighty Partha, desirous of slaying Bhishma in battle, will exert himself to the best of his might. My arrows are coming out (of the quiver, of their own accord). My bow seems to yawn. My weapon seems unwilling to obey my behests, and my heart also is cheerless. Animals and birds are uttering fearful and incessant cries. Vultures seem to disappear beneath the feet of the Bharata troops. The Sun himself seems to have lost hue. The quarters are all ablaze. The Earth seems to shriek, inspire fear, and tremble everywhere. Kankas, and vultures, and cranes are frequently crying. Jackals are uttering inauspicious and fierce yells foreboding great danger. Large meteors seem to fall from the centre of the solar disc. The constellation called Parigha, with a trunkless form, appeareth around the Sun. The solar and the lunar discs have become awful, foreboding great danger to Kshatriyas about the mangling of their bodies. The idols of the Kuru king in his temples tremble and laugh and dance and weep. The illustrious Moon riseth with his horns downward. The bodies of the kings belonging to the Kuru army all seem to be pale, and though clad in mail, are shorn of splendour. The loud blare of Panchajanya and the twang of Gandiva are heard on all sides of both the armies. Without doubt, Arjuna, relying upon his great weapons and avoiding other warriors will advance upon the grandsire. The pores of my body are contracting, and my heart also is depressed, thinking, O mighty-armed one, of the encounter between Bhishma and Arjuna. Keeping on his fore the Panchala prince of sinful soul and conversant with deceit, Partha is proceeding towards Bhishma for battle. Bhishma said before that he would not slay Sikhandin. By the Creator had that one been made female, though through chance he subsequently became a male person. That mighty son of Yajnasena is also an inauspicious omen (by himself). The son of the Ocean-going (Ganga) will not strike that person of inauspicious self. Thinking of this, viz., that Arjuna, excited with wrath, is about to fall upon the aged Kuru grandsire, my heart is exceedingly depressed. The wrath of Yudhishthira, an encounter between Bhishma and Arjuna in battle, and an endeavour like this (of the shooting of weapons) by myself, — these (three) are certainly fraught with great harm to creatures. Arjuna is endued with great energy; he is powerful, brave, accomplished in weapons, and possessed of valour that is very active. Capable of shooting his arrows to a great distance and shooting them with force, he is, besides, acquainted with omens. Endued with great might and intelligence, and above fatigue, that foremost of warriors is incapable of defeat by the very gods with Vasava at their head. The son of Pandu possesses terrible weapons and is ever victorious in battle. Avoiding his path, go thou to battle (for Bhishma's victory) O thou of rigid vows.[478] Today in this dreadful battle thou wilt behold a great carnage. The beautiful and costly coats of mail, decked with gold, of brave warriors will be pierced with straight shafts. And the tops of standards, and bearded javelins, and bows, and bright lances of sharp points, and darts bright with gold, and the standards on the backs of elephants, will all be cut off by Kiritin in wrath. O son, this is not the time when dependants should take care of their lives. Go to battle, keeping heaven before thee, and for the sake of fame and victory. There, the ape-bannered (Arjuna) crosseth on his car the river of battle that is awful and incapable of being easily crossed, and hath cars, elephants, and steeds, for its eddies. Regard for Brahmanas, self-restraint, liberality, asceticism, and noble conduct, are seen in Yudhishthira alone who hath for his brothers Dhananjaya, and the mighty Bhimasena, and the twin sons of Madri by Pandu, and who hath Vasudeva of the Vrishni race for his protector. The wrath, born of grief, of that Yudhishthira whose body hath been purified by the flames of penance, directed to the wicked-souled son of Dhritarashtra, is consuming this Bharata host. There cometh Partha, having Vasudeva for his protector, checking (as he cometh) this entire Dhartarashtra army. Behold, Kiritin is agitating this host like a large whale agitating the vast sea of crested waves. Hark, cries of distress and woe are heard in the van of the army. Go, encounter the heir of the Panchala king. As for myself, I will proceed against Yudhishthira. The heart of king Yudhishthira’s very strong array is difficult of access. Inaccessible as the interior of the sea, it is guarded on all sides by Atirathas. Satyaki, and Abhimanyu and Dhrishtadyumna, and Vrikodara, and the twins, even these are protecting that ruler of men, viz., king Yudhishthira. Dark as the younger brother of Indra, and risen like a tall Sala, behold Abhimanyu advancing at the head of the (Pandava) host, like a second Phalguna! Take up thy mighty weapons, and with thy large bow in hand proceed against the royal son of Prishata (viz., Sikhandin), and against Vrikodara. Who is there that doth not wish his dear son to live for many years? Keeping the duties of a Kshatriya, however, before me, I am engaging thee (to this task). So Bhishma also, in this battle, is consuming the mighty host of the Pandavas. O son, he is, in battle, equal to Yama or Varuna himself.’”

SECTION CXIV

SANJAYA SAID, “HEARING these words of the high-souled Drona, Bhagadatta and Kripa and Salya and Kritavarman, and Vinda and Anuvinda of Avanti, and Jayadratha the ruler of the Sindhus, and Chitrasena and Vikarna and Durmarshana and others, these ten warriors of thy army, supported by a large host consisting of many nationalities, fought with Bhimasena, desirous of winning high renown in the battle for Bhishma’s sake. And Salya struck Bhima with nine arrows, and Kritavarman struck him with three, and Kripa with nine. And Chitrasena and Vikarna and Bhagadatta, O sire, each struck him with ten arrows. And the ruler of the Sindhus struck him with three, and Vinda and Anuvinda of Avanti each struck him with five arrows. And Duryodhana struck that son of Pandu with twenty sharp arrows. Bhimasena, O king, pierced in return every one of those kings, those foremost of men in the world, those mighty car-warriors of the Dhartarashtra army, one after another. The brave Pandava, that slayer of hostile heroes, pierced Salya with seven arrows, and Kritavarman with eight. And he cut off Kripa’s bow with arrow fixed thereon, O Bharata, in the middle, dividing it in twain. And after thus cutting off his bow, he pierced Kripa once more with seven arrows. And he struck Vinda and Anuvinda with three arrows each. And he pierced Durmarshana with twenty arrows, and Chitrasena with five, and Vikarna with ten, and Jayadratha with five. And once more striking the ruler of the Sindhus with three arrows, he uttered a loud shout, filled with joy. Then Gautama, that foremost of car-warriors, taking up another bow, angrily pierced Bhima with ten sharp shafts. Pierced with those ten shafts like a huge elephant with the hook, the valiant Bhimasena, O king, filled with wrath, struck Gautama in that battle with many shafts. Possessed of the splendour of Yama himself, as he appears at the end of the Yuga, Bhimasena then, with three arrows, despatched unto Death's domain the steeds of the ruler of the Sindhus as also his charioteer. Thereupon that mighty car-warrior, (viz., Jayadratha), quickly jumping down from that car whose steeds had been slain, shot in that battle many sharp-pointed shafts at Bhimasena. Then, O sire, with a couple of broad-headed arrows, he cut off, O chief of the Bharatas, the bow of the high-souled king of the Sindhus in the middle. His bow cut off, himself deprived of car, his steeds and charioteer slain, Jayadratha then, O king, quickly mounted on the car of Chitrasena. Indeed, the son of Pandu achieved in that battle a most wonderful feat, for piercing all those mighty car-warriors and holding them in check, he deprived, O sire, the ruler of the Sindhus of his car in the very sight of all the army. Salya could not brook to see the prowess that Bhimasena displayed, for saying unto him,— 'Wait, Wait,' — he aimed some sharp arrows well-polished by the forger's hands, and pierced Bhima therewith in that battle. And Kripa and Kritavarman and the valiant Bhagadatta, and Vinda and Anuvinda of Avanti, and Chitrasena, and Durmarshana, and Vikarna, and the valiant ruler of the Sindhus also, in that battle, — These chastisers of foes, all quickly pierced Bhima for the sake of Salya. Bhima then pierced each of them in return with five arrows. And he pierced Salya then with seventy arrows and once more with ten. And Salya then pierced him with nine arrows and once more with five. And he pierced Bhimasena's charioteer also, deep in his vitals, with a broad-headed arrow. The valiant Bhimasena then, beholding his charioteer Visoka deeply pierced, sped three arrows at the arms and chest of the ruler of Madras. And as regards the other great bowmen, he pierced each of them in that battle with three straight arrows, and then uttered a loud roar like that of a lion. Each of those great bowmen then, exerting himself with vigour, deeply pierced that son of Pandu skilled in battle, with three arrows in his vitals. That mighty bowman viz., Bhimasena, though pierced deeply, trembled not (but stood still) like a mountain drenched with torrents of rain by showering clouds. Then that mighty car-warrior of the Pandavas, filled with wrath, that celebrated hero, deeply pierced the ruler of the Madras with three arrows. And he pierced the ruler of the Pragjyotishas, O king, in that battle, with a hundred arrows. Of great renown, he then pierced Kripa with many arrows, and then, displaying great dexterity, he cut off with a keen-edged shaft the bow, with arrow fixed thereon, of the high-souled Kritavarman. Then Kritavarman, that scorcher of foes, taking up another bow, struck Vrikodara between his eyebrows with a long arrow. Bhima, however, in that battle, having pierced Salya with nine arrows made wholly of iron, and Bhagadatta with three, and Kritavarman with eight, pierced each of the others with Gautama at their head, with two arrows. Those warriors also, in return, pierced him, O king, with sharp-pointed shafts. Though thus afflicted by those mighty car-warriors with all kinds of weapons, yet, regarding them all as straw, he coursed on the field without any anxiety. Those foremost of car-warriors (on the other hand), with great coolness, sped at Bhima sharp-pointed arrows by hundreds and thousands. The heroic and mighty Bhagadatta then, in that battle, hurled at him a dart of fierce impetuosity furnished with a golden staff. And the Sindhu king, of strong arms, hurled at him a lance and an axe. And Kripa, O king, hurled at him a Sataghni, and Salya an arrow. And the other great bowmen each sped at him five arrows with great force. The son of the Wind-god then cut off, with a sharp shaft, that lance in twain. And he cut off that axe also with three shafts, as if it were a sesame stalk. And with five shafts winged with the feathers of the Kanka bird, he cut that Sataghni into fragments. That mighty car-warrior then, having cut off the arrow sped by the ruler of the Madras, forcibly cut off the dart sped by Bhagadatta in that battle. As regards the other fierce shafts, Bhimasena, proud of his feats in battle, cut them each into three fragments by means of his own straight shafts. And he struck each of those great bowmen also with three shafts. Then Dhananjaya, during the progress of that dreadful battle, beholding the mighty car-warrior Bhima striking the foe and battling (against many) with his arrows, came thither on his car. Then those bulls among men, of thy army, beholding those two high-souled sons of Pandu together, gave up all hopes of victory. Then Arjuna, desirous of slaying Bhishma, placing Sikhandin before him, approached Bhima who had been fighting with those great car-warriors and fell upon those fierce combatants, numbering ten, of thy army, O Bharata. Then Vibhatsu, desirous of doing what was agreeable to Bhima, pierced all those warriors, O king, who had been battling with Bhima. Then king Duryodhana urged Susarman, for the destruction of both Arjuna and Bhimasena, saying, ‘O Susarman, go thou quickly supported by a large force. Slay those two sons of Pandu, viz., Dhananjaya and Vrikodara.’ Hearing these words of his, the Trigarta king who ruled the country called Prasthala, quickly rushed in battle upon those two bowmen, viz., Bhima and Dhananjaya, and surrounded them both by many thousands of cars. Then commenced a fierce battle between Arjuna and the foe.”

SECTION CXV

Sanjaya said, “Arjuna covered with his straight shafts the mighty car-warrior Salya who was struggling vigorously in battle. And he pierced Susarman and Kripa with three arrows each. And in that battle the Atiratha Arjuna, afflicting thy host, struck the ruler of the Pragjyotishas, and Jayadratha the king of the Sindhus, and Chitrasena, and Vikarna, and Kritavarman, and Durmarshana, O monarch, and those two mighty car-warriors, viz., the princes of Avanti, each with three arrows winged with the feathers of the Kanka and the peacock. Jayadratha, staying on the car of Chitrasena, pierced Partha (in return), O Bharata, and then, without loss of time, Bhima also, with his shafts. And Salya, and that foremost of car-warriors, viz., Kripa, both pierced Jishnu, O monarch, with diverse arrows capable of penetrating into the very vitals. Thy sons headed by Chitrasena, O king, each quickly pierced Arjuna and Bhimasena in that battle, O sire, with five sharp shafts. Those two foremost of car-warriors however, viz., those sons of Kunti, those bulls of Bharata’s race, began in that battle to afflict the mighty host of the Trigartas. Susarman (in return) pierced Partha with nine swift arrows, and uttered a loud shout frightening the vast host (of the Pandavas). And other heroic car-warriors pierced Bhimasena and Dhananjaya with many straight-going arrows of keen points and golden wings. Amid these car-warriors, however, those two bulls of Bharata’s race, viz., the two sons of Kunti, those great car-warriors, looked exceedingly beautiful. And they seemed to sport amid them like two furious lions amid a herd of kine. Cutting off in various ways the bows and arrows of many brave warriors in that battle, those two heroes felled the heads of combatants by hundreds upon hundreds. Innumerable cars were broken, and steeds by hundreds were slain, and many elephants, along with their riders, were laid low on the field in that dreadful battle. And car-warriors and horsemen and elephant-riders in large numbers, O king, deprived of life were seen moving in convulsions all over the field. And the earth was covered with slain elephants and foot-soldiers in large bands, and steeds deprived of life, and cars broken in diverse ways. And the prowess we beheld there of Partha was highly wonderful, in as much as holding in check all those heroes, that mighty warrior caused a great slaughter. Kripa, and Kritavarman, and Jayadratha, the ruler of the Sindhus, and Vinda and Anuvinda of Avanti, — these did not forsake the battle. Then that great bowman Bhima, and that mighty car-warrior Arjuna, began in that battle to rout the fierce host of the Kauravas. The kings (in that army) quickly sped at Dhananjaya's car myriads upon myriads and millions upon millions of arrows furnished with peacock feathers. Partha, however, checking those arrows by means of his own arrowy showers, began to send those mighty car-warriors to Yama's abode. The great car-warrior Salya then, excited with wrath and as if sporting in that battle, struck Partha in the chest with some straight shafts of broad heads. Partha then, cutting off by means of five shafts Salya's bow and leathern fence, pierced the latter deeply in the very vitals with many arrows of keen points. Taking up another bow capable of bearing a great strain, the ruler of the Madras then furiously attacked Jishnu with three arrows, O king, and Vasudeva with five. And he struck Bhimasena in the arms and the chest with nine arrows. Then Drona, O king, and that mighty car-warrior, viz., the ruler of the Magadhas, commanded by Duryodhana, both came to that spot where those two mighty car-warriors, viz., Partha and Bhimasena, were slaughtering the mighty host of the Kuru king. Jayatsena (the king of the Magadhas) then, O bull of Bharata's race pierced Bhima, that wielder of awful weapons in battle, with eight sharp arrows. Bhima, however, pierced him (in return) with ten arrows, and once more with five. And with another broad-headed shaft he felled Jayatsena's charioteer from his niche in the car. The steeds (of his car), no longer restrained, ran wildly in all directions and thus carried away the ruler of the Magadhas (from battle) in the sight of all the troops. Meanwhile Drona, noticing an opening, pierced Bhimasena, O bull of Bharata's race, with eight keen shafts furnished with heads shaped after the frog’s mouth. Bhima, however, ever delighting in battle, pierced the preceptor, who was worthy of paternal reverence, with five broad-headed arrows, and then, O Bharata, with sixty. Arjuna, again piercing Susarman with a large number of arrows made (wholly) of iron, destroyed his troops like the tempest destroying mighty masses of clouds. Then Bhishma, and the king (viz., Duryodhana), and Vrihadvala, the ruler of the Kosalas, excited with rage, advanced upon Bhimasena and Dhananjaya. At this, the heroic warriors of the Pandava army, and Dhrishtadyumna the son of Prishata, rushed in battle against Bhishma who was advancing like Death himself with wide-open mouth. Sikhandin also, sighting the grandsire of the Bharatas, was filled with joy and rushed at him, abandoning all fear of the mighty car-warrior. Then all the Parthas with Yudhishthira at their head, placing Sikhandin in the van, and uniting with the Srinjayas, fought with Bhishma in battle. And similarly all the warriors of thy army, placing Bhishma of regulated vows in their van, fought in battle with all the Parthas headed by Sikhandin. The battle then that commenced there between the Kauravas and the sons of Pandu for the sake of Bhishma’s victory or victory over Bhishma, was exceedingly terrible. Indeed, in that game of battle, played for the sake of victory or the reverse, Bhishma, O monarch, became the stake on which the victory of thy army depended. Then Dhrishtadyumna, O king, commanded all the troops, saying, ‘Rush against the son of Ganga. Do not fear, ye best of car-warriors.’ Hearing those words of their generalissimo, the army of the Pandavas quickly advanced against Bhishma, ready to lay down their lives in that dreadful battle. Bhishma then, that foremost of car-warriors, received that large host rushing towards him, like the continent receiving the surging sea.”

SECTION CXVI

Dhritarashtra said, “How, O Sanjaya, did Santanu’s son Bhishma of mighty energy fight on the tenth day of battle, with the Pandavas and the Srinjayas? How also did the Kurus resist the Pandavas in battle? Describe to me the great battle fought by Bhishma, that ornament of battle.”

Sanjaya said, “I will presently describe to thee, O Bharata, how the Kauravas fought with the Pandavas, and how that battle took place. Day after day many mighty car-warriors of thy army, excited with wrath, were despatched to the other world by the diadem-decked (Arjuna) with his great weapons. The ever-victorious Kuru warrior Bhishma also, agreeably to his vow, always caused a great carnage among the Partha army. O chastiser of foes, beholding Bhishma, fighting at the head of the Kurus, and Arjuna also fighting at the head of the Panchalas, we could not say truly on which side the victory would declare itself. On the tenth day of battle, when Bhishma and Arjuna encountered each other, awful was the carnage that took place. On that day, O scorcher of foes, Santanu’s son, Bhishma, conversant with high and mighty weapons, repeatedly slew thousands upon thousands of warriors. Many, O Bharata, whose names and families were not known, but who, endued with great bravery, were unretreating from battle, were on that day slain by Bhishma. Scorching the Pandava army for ten days, Bhishma of virtuous soul, gave up all desire of protecting his life. Wishing his own slaughter presently at the head of his troops,— ‘No more shall I slay large numbers of foremost of warriors.’ — thought thy mighty-armed sire Devavrata. And seeing Yudhishthira near him, O king, he addressed him, saying, ‘O Yudhishthira, O thou of great wisdom, O thou that art acquainted with every branch of learning, listen to these righteous and heaven-leading words, O sire, that I say. O Bharata, I no longer desire to protect, O sire, this body of mine. I have passed much time in slaying large numbers of men in battle. If thou wishest to do what is agreeable to me, strive to slay me, placing Partha with the Panchalas and the Srinjayas at thy van'. Ascertaining this to be his intention, king Yudhishthira of true sight proceeded to battle with the Srinjayas (for his support). Then Dhrishtadyumna, O king, and Pandu's son Yudhishthira, having heard those words of Bhishma urged their array on. And Yudhishthira said, 'Advance! Fight! Vanquish Bhishma in battle. Ye all will be protected by that conqueror of foes, viz., Jishnu of unbaffled aim. And this great bowman, this generalissimo (of our forces), viz., the son of Prishata, as also Bhima, will assuredly protect you. Ye Srinjayas, entertain no fear today of Bhishma in battle. Without doubt, we will vanquish Bhishma today, placing Sikhandin in our van'. Having, on the tenth day of battle, made such a vow, the Pandavas, resolved to (conquer or) go to heaven, advanced, blinded by rage, with Sikhandin and Dhananjaya the son of Pandu to the fore. And they made the most vigorous efforts for the overthrow of Bhishma. Then diverse kings, of great might, urged by thy son, and accompanied by Drona and his son and a large force, and the mighty Dussasana at the head of all his uterine brothers, proceeded towards Bhishma staying in the midst of that battle. Then those brave warriors of thy army, placing Bhishma of high vows in their van, battled with the Parthas headed by Sikhandin. Supported by the Chedis and the Panchalas, the ape-bannered Arjuna, placing Sikhandin ahead, proceeded towards Bhishma, the son of Santanu. And the grandson of Sini battled with Drona's son, and Dhrishtaketu with the descendant of Puru, and Yudhamanyu with thy son Duryodhana at the head of his followers. And Virata, at the head of his forces, encountered Jayadratha supported by his own troops. And Vardhakshatra's heir, O chastiser of foes, encountered thy son Chitrasena armed with excellent bow and arrows.[479] And Yudhishthira proceeded against the mighty bowman Salya at the head of his troops. And Bhimasena, well-protected, proceeded against the elephant-division (of the Kaurava army). And Dhrishtadyumna, the prince of Panchala, excited with fury and accompanied by his brothers, proceeded against Drona, that foremost of all wielders of weapons, invincible, and irresistible. That chastiser of foes, viz., prince Vrihadvala, bearing on his standard the device of the lion, proceeded against Subhadra's son whose standard bore the device of the Karnikara flower. Thy sons, accompanied by many kings, proceeded against Sikhandin and Dhananjaya the son of Pritha, from desire of slaughtering both of them. When the combatants of both armies rushed against each other with awful prowess, the earth shook (under their tread). Beholding Santanu's son in battle, the divisions of thy army and of the foe, O Bharata, became mingled with one another. Tremendous was the din, O Bharata, that arose there of those warriors burning with rage and rushing against each other. And it was heard on all sides, O king. With the blare of conchs and the leonine shouts of the soldiers, the uproar became awful. The splendour, equal to that of either the Sun or the Moon, of bracelets and diadems of all the heroic kings, became dimmed. And the dust that rose looked like a cloud, the flash of bright weapons constituting its lightning. And the twang of bows, the whiz of arrows, the blare of conchs, the loud beat of drums, and the rattle of cars, of both the armies, constituted the fierce roar of those clouds. And the welkin, over the field of battle, in consequence of the bearded darts, the javelins, the swords and showers of arrows of both armies, was darkened. And car-warriors, and horsemen felled horsemen, in that dreadful battle. And elephants killed elephants, and foot-soldiers slew foot-soldiers. And the battle that took place there for Bhishma's sake, between the Kurus and the Pandavas, O tiger among men, was fierce in the extreme, like that between two hawks for a piece of flesh. Engaged in battle, that encounter between those combatants desirous of slaughtering and vanquishing one another, was extremely dreadful."

SECTION CXVII

Sanjaya said, “Abhimanyu, O king, displaying his prowess for the sake of Bhishma, fought with thy son who was supported by a large force. Then Duryodhana, excited with wrath, struck Abhimanyu in the chest with nine straight arrows, and once more with three. Then in that battle, Arjuna’s son, inflamed with wrath, hurled at Duryodhana’s car a terrible dart resembling the rod of Death himself. Thy son, however, that mighty car-warrior, O king, with a broad-headed arrow of great sharpness, cut off in twain that dart of terrible force coursing towards him with great speed. Beholding that dart of his drop down on the earth, Arjuna’s wrathful son pierced Duryodhana with three shafts in his arms and chest. And once more, O Chief of the Bharatas, that mighty car-warrior of Bharata’s race struck the Kuru king with ten fierce shafts in the centre of his chest. And the battle, O Bharata, that took place between those two heroes, viz., Subhadra’s son, and that bull of Kuru’s race, the former fighting for compassing Bhishma’s death and the latter for Arjuna’s defeat, was fierce and interesting to behold, and gratifying to the senses, and was applauded by all the kings. That bull among Brahmanas and chastiser of foes, viz., the son of Drona, excited with wrath in that battle, forcibly struck Satyaki in the chest with fierce arrow. The grandson of Sini also, that hero of immeasurable soul, struck the preceptor’s son in every vital limbs with nine shafts winged with the feathers of the Kanka bird. Aswatthaman then, in that battle, struck Satyaki (in return) with nine shafts, and once more, quickly, with thirty, in his arms and chest. Then that great bowman of the Satwata race, possessed of great fame, deeply pierced by Drona’s son, pierced the latter (in return) with arrows. The mighty car-warrior Paurava, covering Dhrishtaketu in that battle with his shafts, mangled that great bowman exceedingly. The mighty car-warrior Dhrishtaketu, endued with great strength, quickly pierced the former with thirty arrows. Then the mighty car-warrior Paurava cut off Dhrishtaketu's bow, and uttering a loud shout, pierced him with whetted shafts. Dhrishtaketu then taking up another bow, pierced Paurava, O king, with three and seventy shafts of great sharpness. Those two great bowmen and mighty car-warriors, both of gigantic stature, pierced each other with showers of arrows. Each succeeded in cutting off the other's bow, and each slew the other's steeds. And both of them, thus deprived of their cars, then encountered each other in a battle with swords. And each took up a beautiful shield made of bull's hide and decked with a hundred moons and graced with a hundred stars. And each of them also took up a polished sword of brilliant lustre. And thus equipt, they rushed, O king at each other, like two lions in the deep forest, both seeking the companionship of the same lioness in her season. They wheeled in beautiful circles, advanced and retreated, and displayed other movements, seeking to strike each other. Then Paurava, excited with wrath, addressed Dhrishtaketu, saying— 'Wait, Wait,' — and struck him on the frontal bone with that large scimitar of his. The king of the Chedis also, in that battle, struck Paurava, that bull among men, on his shoulder-joint, with his large scimitar of sharp edge. Those two repressors of foes thus encountering each other in dreadful battle and thus striking each other, O king, both fell down on the field. Then thy son Jayatsena, taking Paurava up on his car, removed him from the field of battle on that vehicle. And as regards Dhrishtaketu, the valiant and heroic Sahadeva, the son of Madri, possessed of great prowess, bore him away from the field.

"Chitrasena, having pierced Susarman with many arrows made wholly of iron, once more pierced him with sixty arrows and once more with nine. Susarman, however, excited with wrath in battle, pierced thy son, O king, with hundreds of arrows. Chitrasena then, O monarch, excited with rage, pierced his adversary with thirty straight shafts. Susarman, however, pierced Chitrasena again in return.[480]

"In that battle for the destruction of Bhishma, Subhadra's son, enhancing his fame and honour, fought with prince Vrihadvala, putting forth his prowess for aiding (his sire) Partha and then proceeded towards Bhishma's front. The ruler of the Kosalas, having pierced the son of Arjuna with five shafts made of iron, once more pierced him with twenty straight shafts. Then the son of Subhadra pierced the ruler of Kosalas with eight shafts made wholly of iron. He succeeded not, however, in making the ruler of the Kosalas to tremble, and, therefore, he once more pierced him with many arrows. And Phalguni's son then cut off Vrihadvala's bow, and struck him again with thirty arrows winged with feathers of the Kanka bird. Prince Vrihadvala then, taking up another bow, angrily pierced the son of Phalguni in that battle with many arrows. Verily, O scorcher of foes, the battle, for Bhishma's sake, that took place between them, both excited with rage and both conversant with every mode of fight, was like the encounter of Vali and Vasava in days of old on the occasion of the battle between the gods and the Asuras.

"Bhimasena, fighting against the elephant-division, looked highly resplendent like Sakra armed with the thunder after splitting large mountains.[481] Indeed, elephants, huge as hills, slaughtered by Bhimasena in battle, fell down in numbers on the field, filling the earth with their shrieks. Resembling massive heaps of antimony, and of mountain-like proportions, those elephants with frontal globes split open, lying prostrate on the earth, seemed like mountains strewn over the earth's surface. The mighty bowman Yudhishthira, protected by a large force, afflicted the ruler of the Madras, encountering him in that dreadful battle. The ruler of the Madras, in return, displaying his prowess for the sake of Bhishma, afflicted the son of Dharma, that mighty car-warrior, in battle. The king of Sindhus, having pierced Virata with nine straight arrows of keen points, once more struck him with thirty. Virata, however, O king, that commander of a large division, struck Jayadratha in the centre of his chest with thirty shafts of keen points. The ruler of the Matsyas and the ruler of the Sindhus, both armed with beautiful bows and beautiful scimitars, both decked with handsome coats of mail and weapons and standards, and both of beautiful forms looked resplendent in that battle.

“Drona, encountering Dhrishtadyumna the prince of the Panchalas in dreadful battle, fought fiercely with his straight shafts. Then Drona, O king, having cut off the large bow of Prishata’s son, pierced him deeply with fifty arrows. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, sped at Drona who was contending with him, many arrows. The mighty car-warrior Drona however, cut off all those arrows, striking them with his own. And then Drona sped at Drupada’s son five fierce shafts. Then that slayer of hostile heroes, viz., the son of Prishata, excited with rage, hurled at Drona in that battle a mace resembling the rod of Death himself. Drona however, with fifty arrows checked that mace decked with gold as it coursed impetuously towards him. Thereupon that mace, cut into fragments, O king, by those shafts shot from Drona’s bow, fell down on the earth. Then that scorcher of foes, viz., the son of Prishata, beholding his mace baffled, hurled at Drona an excellent dart made wholly of iron. Drona, however, O Bharata, cut that dart with nine shafts in that battle and then afflicted that great bowman, viz., the son of Prishata. Thus took place, O king, that fierce and awful battle between Drona and the son of Prishata, for the sake of Bhishma.

“Arjuna, getting at the son of Ganga, afflicted him with many arrows of keen points, and rushed at him like an infuriate elephant in the forest upon another. King Bhagadatta, however, of great prowess then rushed at Arjuna, and checked his course in battle with showers of arrows. Arjuna then, in that dreadful battle, pierced Bhagadatta’s elephant coming towards him, with many polished arrows of iron, that were all bright as silver and furnished with keen points. The son of Kunti, meanwhile, O king, urged Sikhandin, saying,— ‘Proceed, proceed, towards Bhishma, and slay him!’ — Then, O elder brother of Pandu, the ruler of Pragjyotishas, abandoning that son of Pandu, quickly proceeded, O king, against the car of Drupada. Then Arjuna, O monarch, speedily proceeded towards Bhishma, placing Sikhandin ahead. And then there took place a fierce battle, for all the brave combatants of thy army rushed with great vigour against Arjuna, uttering loud shouts. And all this seemed extremely wonderful. Like the wind dispersing in the summer masses of clouds in the welkin, Arjuna dispersed, O king, all those diverse divisions of thy sons. Sikhandin, however, without any anxiety, coming up at the grandsire of the Bharatas, quickly pierced him with great many arrows. As regards Bhishma, his car was then his fire-chamber. His bow was the flame of that fire. And swords and darts and maces constituted the fuel of that fire. And the showers of arrows he shot were the blazing sparks of that fire with which he was then consuming Kshatriyas in that battle. As a raging conflagration with constant supply of fuel, wandereth amid masses of dry grass when aided by the wind, so did Bhishma blaze up with his flames, scattering his celestial weapons. And the Kuru hero slew the Somakas that followed Partha in that battle. Indeed that mighty car-warrior checked also the other forces of Arjuna, by means of his straight and whetted shafts furnished with wings of gold. Filling in that dreadful battle all the points of the compass, cardinal and subsidiary, with his leonine shouts, Bhishma felled many car-warriors, O king, (from their cars) and many steeds along with their riders. And he caused large bodies of cars to look like forests of palmyras shorn of their leafy heads. That foremost of all wielders of weapons, in that battle, deprived cars and steeds and elephants, of their riders. Hearing the twang of his bow and the slap of his palms, both resembling the roll of the thunder, the troops, O king, trembled all over the field. The shafts, O chief of men, of thy sire were never bootless as they fell. Indeed, shot from Bhishma's bow they never fell only touching the bodies of the foe (but pierced them through in every case). We saw crowds of cars, O king, deprived of riders, but unto which were yoked fleet steeds, dragged on all sides with the speed of the wind. Full fourteen thousand great car-warriors of noble parentage, prepared to lay down their lives, unretreating and brave, and possessed of standards decked with gold, belonging to the Chedis, the Kasis, and the Karushas, approaching Bhishma, that hero who resembled the Destroyer himself with wide-open mouth, were despatched to the other world, with their steeds, cars and elephants. There was not, O king, a single great car-warrior among the Somakas, who, having approached Bhishma in that battle, returned with life from that engagement. Beholding Bhishma's prowess, people regarded all those warriors (who approached him) as already despatched to the abode of the king of the Dead. Indeed, no car-warrior ventured to approach Bhishma in battle, except the heroic Arjuna having white steeds (yoked unto his car) and owning Krishna for his charioteer, and Sikhandin, the prince of Panchala, of immeasurable energy.”

SECTION CXVIII

Sanjaya said,— “Sikhandin, O bull among men, approaching Bhishma in battle, struck him in the centre of the chest with ten broad-headed arrows The son of Ganga, however, O Bharata, only looked at Sikhandin with wrath and as if consuming the Panchala prince with that look. Remembering his femininity, O king, Bhishma, in the very sight of all, struck him not. Sikhandin, however, understood it not. Then Arjuna, O monarch, addressed Sikhandin, saying,— ‘Rush quickly and slay the grandsire. What needst thou say, O hero? Slay the mighty car-warrior Bhishma. I do not see any other warrior in Yudhishthira’s army who is competent to fight with Bhishma in battle, save thee, O tiger among men. I say this truly.’ Thus addressed by Partha, Sikhandin, O bull of Bharata’s race, quickly covered the grandsire with diverse kinds of weapons. Disregarding those shafts, thy sire Devavrata began, with his shafts, to check the angry Arjuna only in that battle. And that mighty car-warrior, O sire, began also to despatch, with his shafts of keen points, the whole army of the Pandavas to the other world. The Pandavas also, O king, after the same manner, supported by their vast host, began to overwhelm Bhishma like the clouds covering the maker of day. O bull of Bharata’s race, surrounded on all sides, that Bharata hero consumed many brave warriors in that battle like a raging conflagration in the forest (consuming numberless trees). The prowess that we then beheld there of thy son (Dussasana) was wonderful, inasmuch as he battled with Partha and protected the grandsire at the same time. With that feat of thy son Dussasana, that illustrious bowman, all the people there were highly gratified. Alone he battled with all the Pandavas having Arjuna amongst them; and he fought with such vigour that the Pandavas were unable to resist him. Many car-warriors were in that battle deprived of their cars by Dussasana. And many mighty bowmen on horseback and many mighty-warriors, elephants, pierced with Dussasana's keen shafts, fell down on the earth. And many elephants, afflicted with his shafts, ran away in all directions. As a fire fiercely blazeth forth with bright flames when fed with fuel, so did thy son blaze forth, consuming the Pandava host. And no car-warrior, O Bharata, of the Pandava host ventured to vanquish or even proceed against that warrior of gigantic proportions, save Indra's son (Arjuna) owning white steeds and having Krishna for his charioteer. Then Arjuna also called Vijaya, vanquishing Dussasana in battle, O king, in the very sight of all the troops, proceeded against Bhishma. Though vanquished, thy son, however, relying upon the might of Bhishma's arms, repeatedly comforted his own side and battled with the Pandavas with great fierceness. Arjuna, O king, fighting with his foes in that battle, looked exceedingly resplendent.[482] Then Sikhandin, in that battle, O king, pierced the grandsire with many arrows whose touch resembled that of the bolts of heaven and which were as fatal as the poison of the snake. These arrows, however, O monarch, caused thy sire little pain, for the son of Ganga received them laughingly. Indeed, as a person afflicted with heat cheerfully receives torrents of rain, even so did the son of Ganga received those arrows of Sikhandin. And the Kshatriyas there, O king, beheld Bhishma in that great battle as a being of fierce visage who was incessantly consuming the troops of the high-souled Pandavas.

"Then thy son (Duryodhana), addressing all his warriors, said unto them, 'Rush ye against Phalguni from all sides. Bhishma, acquainted with the duties of a commander, will protect you'. Thus addressed, the Kaurava troops casting off all fear, fought with the Pandavas. (And once more, Duryodhana said unto them), 'With his tall standard bearing the device of the golden palmyra, Bhishma stayeth, protecting the honour and the armour of all the Dhartarashtra warriors. The very gods, striving vigorously, cannot vanquish the illustrious and mighty Bhishma. What need be said, therefore, of the Parthas who are mortals? Therefore, ye warriors, fly not away from the field, getting Phalguni for a foe. I myself, striving vigorously, will today fight with the Pandavas, uniting with all of you, ye lords of earth, exerting yourselves actively.' Hearing these words, O monarch, of thy son with bow in hand, many mighty combatants, excited with rage, belonging to the Videhas, the Kalingas, and the diverse tribes of the Daserkas, fell upon Phalguni. And many combatants also, belonging to the Nishadas, the Sauviras, the Valhikas, the Daradas, the Westerners, the Northerners, the Malavas, the Abhighatas, the Surasenas, the Sivis, the Vasatis, the Salwas, the Sakas, the Trigartas, the Amvashthas, and the Kekayas, similarly fell upon Partha, like flights of insects upon a fire. The mighty Dhananjaya, otherwise called Vibhatsu, then, O monarch, calling to mind diverse celestial weapons and aiming them at those great car-warriors at the heads of their respective divisions,[483] quickly consumed them all, by means of those weapons of great force, like fire consuming a flight of insects. And while that firm bowman was (by means of his celestial weapons) creating thousands upon thousands of arrows, his Gandiva looked highly resplendent in the welkin. Then those Kshatriyas, O monarch, afflicted with those arrows with their tall standards torn and overthrown, could not even together, approach the ape-bannered (Partha). Car-warriors fell down with their standards, and horsemen with their horses, and elephant-riders with their elephants, attacked by Kiritin with his shafts. And the earth was soon covered all on all sides with the retreating troops of those kings, routed in consequence of the shafts shot from Arjuna's arms. Partha then, O monarch, having routed the Kaurava army, sped many arrows at Dussasana. Those arrows with iron heads, piercing thy son Dussasana through, all entered the earth like snakes through ant-hills. Arjuna then slew Dussasana's steeds and then felled his charioteer. And the lord Arjuna, with twenty shafts, deprived Vivinsati of his car, and struck him five straight shafts. And piercing Kripa and Vikarna and Salya with many arrows made wholly of iron, Kunti's son owning white steeds deprived all of them of their cars. Thus deprived of their cars and vanquished in battle by Savyasachin, Kripa and Salya, O sire, and Dussasana, and Vikarna and Vivinsati, all fled away. Having vanquished those mighty car-warriors, O chief of the Bharatas, in the forenoon, Partha blazed up in that battle like a smokeless conflagration. Scattering his shafts all around like the Sun shedding rays of light, Partha felled many other kings, O monarch.

Making those mighty car-warriors turn their backs upon the field by means of his arrowy showers, Arjuna caused a large river of bloody current to flow in that battle between the hosts of the Kurus and the Pandavas, O Bharata. Large numbers of elephants and steeds and car-warriors were slain by car-warriors. And many were the car-warriors slain by elephants, and many also were the steeds slain by foot-soldiers. And the bodies of many elephant-riders and horsemen and car-warriors, cut off in the middle, as also their heads, fell down on every part of the field. And the field of battle, O king, was strewn with (slain) princes, — mighty car-warriors, — falling or fallen, decked with ear-rings and bracelets. And it was also strewn with the bodies of many warriors cut off by car-wheels, or trodden down by elephants. And foot-soldiers ran away, and horsemen also with their horses. And many elephants and car-warriors fell down on all sides. And many cars, with wheels and yokes and standards broken, lay scattered all about on the field. And the field of battle, dyed with the gore of large numbers of elephants, steeds, and car-warriors, looked beautiful like a red cloud, in the autumnal sky. Dogs, and crows, and vultures, and wolves, and jackals, and many other frightful beasts and birds, set up loud howls, at the sight of the food that lay before them. Diverse kinds of winds blew along all directions. And Rakshasas and evil spirits were seen there, uttering loud roars. And strings, embroidered with gold, and costly banners, were seen to wave, moved by the wind. And thousands of umbrellas and great cars with standards attached to them, were seen lying scattered about on the field. Then Bhishma, O king, invoking a celestial weapon, rushed at the son of Kunti, in the very sight of all the bowmen. Thereupon Sikhandin, clad in mail, rushed at Bhishma who was dashing towards Arjuna. At this, Bhishma withdrew that weapon resembling fire (in effulgence and energy). Meanwhile Kunti’s son owning white steeds slaughtered thy troops, confounding the grandsire.[484]“

SECTION CXIX

Sanjaya said, “When the combatants of both armies, strong in number, were thus disposed in battle array, all those unretreating heroes, O Bharata, set their heart upon the region of Brahma.[485] In course of the general engagement that followed, the same class of combatants did not fight with the same class of combatants. Car-warriors fought not with car-warriors, or foot-soldiers with foot-soldiers, or horsemen with horsemen, or elephant-warriors with elephant-warriors. On the other hand, O monarch, the combatants fought with one another like mad men. Great and dreadful was the calamity that overtook both the armies. In that fierce slaughter when elephants and men spread themselves on the field, all distinctions between them ceased, for they fought indiscriminately.

“Then Salya and Kripa, and Chitrasena, O Bharata, and Dussasana, and Vikarna, those heroes mounted on their bright cars, caused the Pandava host to tremble. Slaughtered in battle by those high-souled warriors, the Pandava army began to reel in diverse ways, O king, like a boat on the waters tossed by the wind. As the wintry cold cuts kine to the quick, so did Bhishma cut the sons of Pandu to the quick. As regards thy army also, many elephants, looking like newly-risen clouds, were felled by the illustrious Partha. And many foremost of warriors too were seen to be crushed by that hero. And struck with arrows and long shafts in thousands, many huge elephants fell down, uttering frightful shrieks of pain. And the field of battle looked beautiful, strewn with the bodies, still decked with ornaments of high-souled warriors deprived of life and with heads still decked with ear-rings. And in that battle, O king, which was destructive of great heroes, when Bhishma and Dhananjaya the son of Pandu put forth their prowess, thy sons, O monarch, beholding the grandsire exert himself vigorously, approached him, with all their troops placed ahead. Desirous of laying down their lives in battle and making heaven itself their goal, they approached the Pandavas in that battle, which was fraught with great carnage. The brave Pandavas also, O king, bearing in mind the many injuries of diverse kinds inflicted upon them before by thee and thy son, O monarch, and casting off all fear, and eager to win the highest heavens, cheerfully fought with thy son and the other warriors of thy army.

"Then the generalissimo of the Pandava army, viz., the mighty car-warrior Dhrishtadyumna, addressing his soldiers, said, 'Ye Somakas, accompanied by the Srinjayas, rush ye at Ganga's son.' Hearing those words of their commander the Somakas and the Srinjayas, though afflicted with showers of arrows, rushed at the son of Ganga. Thus attacked, O king, thy sire Bhishma, influenced by wrath, began to fight with the Srinjayas. In days of old, O sire, the intelligent Rama had imparted to Bhishma of glorious achievements that instruction in weapons which was so destructive of hostile ranks. Relying on that instruction and causing a great havoc among the troops of the foe, that slayer of hostile heroes, viz., the old Kuru grandsire Bhishma, day after day, slew ten thousand warriors of the Ratha. On the tenth day, however, O bull of Bharata's race, Bhishma, single-handed, slew ten thousand elephants. And then he slew seven great car-warriors among the Matsyas and the Panchalas. In addition to all this, in that dreadful battle five thousand foot-soldiers, and one thousand tuskers, and ten thousand steeds, were also slain by thy sire, O king, through skill acquired by education. Then having thinned the ranks of all the kings, he slew Satanika, the dear brother of Virata. And the valiant Bhishma, having slain Satanika in battle, felled, O king, full one thousand Kshatriyas with his broad-headed shafts. Besides these, all the Kshatriyas of the Pandava army who followed Dhananjaya, as soon as they approached Bhishma, had to go to Yama's abode. Covering the Pandava host from every side with showers of arrows, Bhishma stayed in battle at the head of the Kaurava army. Achieving the most glorious feats on the tenth day, as he stayed between the two armies, bow in hand, none of the kings, O monarch, could even look at him, for he then resembled the hot mid-day Sun in the summer sky. As Sakra scorched the Daitya host in battle, even so, O Bharata, did Bhishma scorch the Pandava host. Beholding him thus put forth his prowess, the slayer of Madhu, viz., the son of Devaki, cheerfully addressing Dhananjaya, said, ‘There, Bhishma, the son of Santanu, stayeth between the two armies. Slaying him by putting forth thy might, thou mayst win victory. There, at that spot, whence he breaketh our ranks, check him, putting forth thy strength. O lord, none else, save thee, ventureth to bear the arrows of Bhishma.’ Thus urged, the ape-bannered Arjuna at that moment made Bhishma with his car, steeds, and standard, invisible by means of his arrows. That bull, however, among the foremost of Kurus, by means of his own arrowy showers, pierced those showers of shafts shot by the son of Pandu. Then the king of the Panchalas the valiant Dhrishtaketu, Bhimasena the son of Pandu, Dhrishtadyumna of Prishata’s race, the twins (Nakula and Sahadeva), Chekitana, and the five Kaikaya brothers, and the mighty-armed Satyaki and Subhadra’s son, and Ghatotkacha, and the (five) sons of Draupadi, and Sikhandin, and the valiant Kuntibhoja, and Susarman, and Virata, these and many other powerful warriors of the Pandava army, afflicted by the shafts of Bhishma, seemed to sink in an ocean of grief. Phalguni, however, rescued them all. Then Sikhandin, taking up a mighty weapon and protected by Kiritin, rushed impetuously towards Bhishma alone. The unvanquished Vibhatsu then, knowing what should be done after what, slew all those that followed Bhishma, and then himself rushed at him. And Satyaki, and Chekitana, and Dhristadyumna of Prishata’s race, and Virata, and Drupada, and the twin sons of Madri by Pandu, all protected by that firm bowman (viz., Arjuna) rushed against Bhishma alone in that battle. And Abhimanyu, and the five sons of Draupadi also, with mighty weapons upraised, rushed against Bhishma in battle. All those firm bowmen, unretreating from battle, pierced Bhishma in diverse parts of his body with well-aimed shafts. Disregarding all those shafts, large in number, shot by those foremost of princes belonging to the Pandava host, Bhishma of undepressed soul penetrated into the Pandava ranks. And the grandsire baffled all those arrows, as if sporting the while. Frequently looking at Sikhandin the prince of the Panchalas with a laugh, he aimed not a single arrow at him, recollecting his femininity. On the other hand, he slew seven great car-warriors belonging to Drupada's division. Then confused cries of woe soon arose amongst the Matsyas, the Panchalas, and the Chedis, who were together rushing at that single hero. With large numbers of foot-soldiers and steeds and cars, and with showers of arrows, O scorcher of foes, they overwhelmed that single warrior, viz., Bhishma the son of Bhagirathi, that scorcher of foes, like the clouds overwhelming the maker of day. Then in that battle between him and them, which resembled the battle between the gods and the Asuras in days of old, the diadem-decked (Arjuna), placing Sikhandin before him, pierced Bhishma (repeatedly)."

SECTION CXX

Sanjaya said, “Thus all the Pandavas, placing Sikhandin before them pierced Bhishma in that battle repeatedly surrounding him on all sides. And all the Srinjayas, uniting together, struck him with dreadful Sataghnis, and spiked maces, and battle-axes, and mallets, and short thick clubs, and bearded darts, and other missiles, and arrows furnished with golden wing, and darts and lances and kampanas; and with long shafts, and arrows furnished with heads shaped like the calf-tooth, and rockets. Thus afflicted by many, his coat of mail was pierced everywhere. But though pierced in every vital part, Bhishma felt no pain. On the other hand, he then seemed to his enemies to resemble in appearance the (all-destructive) fire that rises at the end of Yuga. His bow and arrows constituted the blazing flames (of that fire). The flight of his weapons constituted its (friendly) breeze. The rattle of his car-wheels constituted its heat and mighty weapons constituted its splendour. His beautiful bow formed its fierce tongue, and the bodies of heroic warriors, its profuse fuel. And Bhishma was seen to roll through the midst of crowds of cars belonging to those kings, or to come out (of the press) at times, or course once more through their midst. Then, disregarding the king of the Panchalas and Dhrishtaketu, he penetrated, O monarch, into the midst of the Pandava army. He then pierced the six Pandava warriors, viz., Satyaki, and Bhima, and Dhananjaya the son of Pandu, and Drupada, and Virata, and Dhrishtadyumna of Prishata’s race, with many excellent arrows of great sharpness and dreadful whizz and exceeding impetuosity, and capable of piercing through every kind of armour. Those mighty car-warriors, however, checking those keen shafts, afflicted Bhishma with great force, each of them striking him with ten shafts. Those mighty shafts, whetted on stone and furnished with golden wings, which the great car-warrior Sikhandin shot, quickly penetrated into Bhishma’s body. Then the diadem-decked (Arjuna), excited with wrath, and placing Sikhandin ahead rushed at Bhishma and cut off the latter’s bow. Thereupon mighty car-warriors, seven in number, viz., Drona and Kritavarman, and Jayadratha the ruler of the Sindhus, and Bhurisravas, and Sala, and Salya, and Bhagadatta could not brook that act of Arjuna. Inflamed with rage, they rushed at him. Indeed, those mighty car-warriors, invoking into existence celestial weapons, fell with great wrath upon that son of Pandu, and covered him with their arrows. And as they rushed towards Phalguni’s car, the noise made by them was heard to resemble that made by the ocean itself when it swelleth in rage at the end of the Yuga, Kill, Bring up (our forces), Take, Pierce, Cut off, this was the furious uproar heard about Phalguni’s car. Hearing that furious uproar, the mighty car-warriors of the Pandava army rushed forward, O bull of Bharata’s race, for protecting Arjuna. They were Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata’s race, and both Virata and Drupada, and the Rakshasa Ghatotkacha, and the wrathful Abhimanyu. These seven, inflamed with rage, and armed with excellent bows, rushed with great speed. And the battle that took place between these and the Kaurava warriors was fierce, making the hair stand on end, and resembling O chief of the Bharatas, the battle of the gods with the Danavas. Sikhandin, however, that foremost of car-warriors, protected in the battle by the diadem-decked (Arjuna), pierced Bhishma, in that encounter, with ten shafts after the latter’s bow had been cut off. And he struck Bhishma’s charioteer with other shafts, and cut off the latter’s standard with one shaft. Then the son of Ganga took up another bow that was tougher. That even was cut off by Phalguni with three sharp shafts. Indeed, that chastiser of foes, viz., Arjuna, who was capable of drawing the bow with even his left hand, excited with rage, one after another, cut off all the bows that Bhishma took up. Then Bhishma, whose bows were thus cut off, excited with rage, and licking the corners of his mouth, took up a dart that was capable of riving a hill. In rage he hurled it at Phalguni’s car. Beholding its course towards him like the blazing bolt of heaven, the delighter of the Pandavas fixed five sharp broad-headed arrows (on his bow-string). And with those five arrows, O chief of the Bharatas, the angry Arjuna cut off into five fragments that dart hurled from Bhishma's arms. Thus cut off by the angry Arjuna, that dart then fell down like a flash of lightning separated from a mass of clouds. Beholding his dart cut off, Bhishma became filled with rage. That hero, that subjugator of hostile cities, then began to reflect. And he said unto himself, 'With only a single bow I could slay all the Pandavas, if the mighty Vishnu himself had not been their protector. For two reasons, however, I will not fight with the Pandavas, viz., their unslayableness, and the femininity of Sikhandin. Formerly, when my sire wedded Kali, he pleased (with me) gave me two boons, viz., that I should be incapable of being slain in battle, and that my death should depend on my own choice. I should, however, now wish my own death, this being the proper hour.' Ascertaining this to be the resolve of Bhishma of immeasurable energy, the Rishis and the Vasus stationed in the firmament, said, 'That which hath been resolved by thee is approved by us also, O son! Act according to thy resolution, O king. Withdraw thy heart from battle.' On the conclusion, of those words, fragrant and auspicious breeze charged with particles of water, began to blow along a natural direction.[486] And celestial cymbals of loud sounds began to beat. And a flowery shower fell upon Bhishma, O sire. The words spoken by the Rishis and the Vasus, however, O king, were not heard by any one save Bhishma himself. I also heard them, through the power conferred on me by the Muni. Great was the grief, O monarch, that filled the hearts of the celestials at the thought of Bhishma, that favourite of all the worlds, falling down from his car. Having listened to these words of the celestials, Santanu's son Bhishma of great ascetic merit rushed out at Vibhatsu, even though he was then being pierced with sharp arrows capable of penetrating through every armour. Then Sikhandin, O king, excited with rage, struck the grandsire of the Bharatas in the chest with nine sharp arrows. The Kuru grandsire Bhishma, however, though struck by him in battle, thus, trembled not, O monarch, but remained unmoved like a mountain during an earthquake. Then Vibhatsu, drawing his bow Gandiva with a laugh, pierced the son of Ganga with five and twenty arrows. And once more, Dhananjaya, with great speed and excited with wrath struck him in every vital part with hundreds of arrows. Thus pierced by others, also with thousands of arrows, the mighty car-warrior Bhishma pierced those others in return with great speed. And as regards the arrows shot by those warriors, Bhishma, possessed of prowess in battle that was incapable of being baffled, equally checked them all with his own straight arrows. Those arrows, however, endued with wings of gold and whetted on stone, which the mighty car-warrior Sikhandin shot in that battle, scarcely caused Bhishma any pain. Then the diadem-decked (Arjuna), excited with rage and placing Sikhandin to the fore, approached Bhishma (nearer) and once more cut off his bow. And then piercing Bhishma with ten arrows, he cut off the latter's standard with one. And striking Bhishma's chariot with ten arrows, Arjuna caused him to tremble. The son of Ganga then took up another bow that was stronger. Within, however, the twinkling of an eye, as soon, in fact, as it was taken up, Arjuna cut that bow also into three fragments with three broad-headed shafts. And thus the son of Pandu cut off in that battle even all the bows of Bhishma. After that, Bhishma the son of Santanu, no longer desired to battle with Arjuna. The latter, however, then pierced him with five and twenty arrows. That great bowman, thus pierced greatly, then addressed Dussasana, and said, 'Behold, Partha, that great car-warrior of the Pandavas, excited with wrath in battle, pierceth me alone with many thousands of arrows. He is incapable of being vanquished in battle by the wielder of the thunder-bolt himself. As regards myself also, O hero, the very gods, Danavas and Rakshasas united together, are incapable of vanquishing me. What shall I say then of mighty car-warriors among men?' While Bhishma was thus speaking to Dussasana, Phalguni with sharp shafts, and placing Sikhandin to the fore, pierced Bhishma in that battle. Then Bhishma, deeply and excessively pierced by the wielder of Gandiva with keen-pointed shafts, once more addressed Dussasana with a smile and said, 'These arrows coursing towards me in one continuous line, whose touch resembleth that of heaven's bolt, have been shot by Arjuna. These are not Sikhandin's. Cutting me to the quick, piercing through even my hard coat of mail, and striking me with the force of mushalas, these arrows are not Sikhandin's. Of touch as hard as that of the Brahmana's rod (of chastisement),[487] and of impetus unbearable as that of the thunder-bolt, these arrows are afflicting my vital forces. These are not Sikhandin's. Of the touch of maces and spiked bludgeons, those arrows are destroying my vital forces like messengers of Death commissioned (by the grim king himself). These are not Sikhandin's. Like angry snakes of virulent poison, projecting their tongues out, these are penetrating into my vitals. These are not Sikhandin's — these that cut me to the quick like the cold of winter cutting kine to the quick. Save the heroic wielder of Gandiva, viz., the ape-bannered Jishnu, even all other kings united together cannot cause me pain.' Saying these words, Bhishma, the valiant son of Santanu, as if for the object of consuming the Pandavas, hurled a dart at Partha. Partha, however, caused that dart to drop down, cutting it into three fragments with three shafts, in the very sight, O Bharata, of all the Kuru heroes of thy army. Desirous of obtaining either death or victory, the son of Ganga then took up a sword and a shield decked with gold. Before, however, he could come down from his car, Arjuna cut off by means of his arrows, that shield into a hundred fragments. And that feat of his seemed exceedingly wonderful. Then the king Yudhishthira urged his own troops, saying, 'Rush ye at Ganga's son. Do not entertain the slightest fear'. Then, armed with bearded darts, and lances, and arrows, from all sides, with axes, and excellent scimitars, and long shafts of great sharpness, with calf-toothed arrows, and broad-headed shafts, they all rushed at that single warrior. Then arose from among the Pandava host a loud shout. Then thy sons also, O king, desirous of Bhishma's victory, surrounded him and uttered leonine shouts. Fierce was the battle fought there between thy troops and those of the enemy on that the tenth day, O king, when Bhishma and Arjuna met together. Like unto the vortex that occurs at the spot where the Ganga meets the Ocean, for a short while a vortex occurred there where the troops of both armies met and struck one another down. And the Earth, wet with gore, assumed a fierce form. And the even and the uneven spots on her surface could no longer be distinguished. Although Bhishma was pierced in all his vital limbs, yet on that the tenth day he stayed (calmly) in battle, having slain ten thousand warriors. Then that great bowman, Partha, stationed at the head of his troops, broke the centre of the Kuru army. Ourselves then, afraid of Kunti's son Dhananjaya having white steeds attached to his car, and afflicted by him with polished weapons, fled away from the battle. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhishahas, the Surasenas, the Sivis, the Vasatis, the Salwas, the Sayas, the Trigartas, the Amvashthas, and the Kaikeyas.[488] — these and many other illustrious warriors, — afflicted with arrows and pained by their wounds, abandoned Bhishma in that battle while he was fighting with the diadem-decked (Arjuna). Then a great many warriors, surrounding that single warrior on all sides, defeated the Kurus (that protected him) and covered him with shower of arrows. Throw down, Seize, Fight, Cut into pieces, — this was the furious uproar, O king, heard in the vicinity of Bhishma's car. Having slain in that battle, O monarch, (his foes) by hundreds and thousands, there was not in Bhishma's body space of even two fingers' breadth that was not pierced with arrows. Thus was thy sire mangled with arrows of keen points by Phalguni in that battle. And then he fell down from his car with his head to the east, a little before sunset, in the very sight of thy sons. And while Bhishma fell, loud cries of alas and oh, O Bharata, were heard in the welkin uttered by the celestials and the kings of the earth. And beholding the high-souled grandsire falling down (from his car), the hearts of all of us fell with him. That foremost of all bowmen, that mighty-armed hero, fell down, like an uprooted standard of Indra, making the earth tremble the while.[489] Pierced all over with arrows, his body touched not the ground. At that moment, O bull of Bharata's race, a divine nature took possession of that great bowman lying on a bed of arrows. The clouds poured a (cool) shower (over him) and the Earth trembled. While falling he had marked that the Sun was then in the southern solstice. That hero, therefore, permitted not his senses to depart, thinking of that (inauspicious) season (of death). And all around in the welkin he heard celestial voices saying, 'Why, Oh why, should Ganga's son, that foremost of all warriors of weapons, yield up his life during the southern declension?' Hearing these words, the son of Ganga answered, 'I am alive!' Although fallen upon the earth, the Kuru grandsire Bhishma, expectant of the northern declension, suffered not his life to depart. Ascertaining that to be his resolve, Ganga, the daughter of Himavat, sent unto him the great Rishis in swanlike form. Then those Rishis in the forms of swans inhabiting the Manasa lake, quickly rose up, and came together, for obtaining a sight of the Kuru grandsire Bhishma, to that spot where that foremost of men was lying on his bed of arrows. Then those Rishis in swanlike forms, coming to Bhishma, beheld that perpetuator of Kuru's race lying on his bed of arrows. Beholding that high-souled son of Ganga, that chief of the Bharatas, they walked round him, and the Sun being then in the southern solstice, they said, addressing one another, these words, 'Being a high-souled person, why should Bhishma pass out (of the world) during the southern declension?' Having said these words, those swans went away, proceeding towards the southern direction. Endued with great intelligence, Bhishma, O Bharata. beholding them, reflected for a moment. And the son of Santanu then said unto them, 'I will never pass out (of the world) as long as the Sun is in the southern solstice. Even this is my resolve. I will proceed to my own ancient abode when the Sun reacheth the northern solstice. Ye swans, I tell you this truly. Expectant of the northern declension I will hold my life. Since I have the fullest control over the yielding up of my life, I will, therefore, hold life, expectant of death during the northern declension. The boon that was granted to me by my illustrious sire, to the effect that my death would depend on my own wish. O, let that boon become true. I will hold my life, since I have control in the matter of laying it down.' Having said these words to those swans, he continued to lie down on his bed of arrows.

"When that crest of the Kuru race, viz., Bhishma of great energy, fell down, the Pandavas and the Srinjayas uttered leonine shouts. When the grandsire of the Bharatas who was endued with great might was overthrown, thy son, O bull of Bharata's race, knew not what to do. And all the Kurus were entirely deprived of their senses. And the Kurus headed by Kripa, and Duryodhana, sighed and wept. And from grief they remained for a long while deprived of their senses. And they remained perfectly still, O monarch, without setting their hearts on battle. As if seized by thighs, they stood motionless, without proceeding against the Pandavas. When Santanu's son Bhishma of mighty energy, who was (regarded as) unslayable, was slain, all of us thought that the destruction of the Kuru king was at hand.[490] Vanquished by Savyasachin, with our foremost heroes slain, and ourselves mangled with sharp arrows, we knew not what to do. And the heroic Pandavas possessed of massive arms that looked like spiked maces, having obtained the victory and won a highly blessed state in the other world,[491] all blew their great conches. And the Somakas and the Panchalas all rejoiced, O king. Then when thousands of trumpets were blown, the mighty Bhimasena slapped his arm-pits and uttered loud shouts. When the all-powerful son of Ganga was slain, the heroic warriors of both armies, laying down their weapons, began to reflect thoughtfully. And some uttered loud shrieks and some fled away, and some were deprived of their senses. And some censured the practices of the Kshatriya order and some applauded Bhishma. And the Rishis and the Pitris all applauded Bhishma of high vows. And the deceased ancestors of the Bharatas also praised Bhishma. Meanwhile the valiant and intelligent Bhishma, the son of Santanu, having recourse to that Yoga which is taught in the great Upanishads and engaged in mental prayers, remained quiet, expectant of his hour."

SECTION CXXI

Dhritarashtra said, “Alas, what was the state of (my) warriors, O Sanjaya, when they were deprived of the mighty and god-like Bhishma who had become a Brahmacharin for the sake of his reverend sire? Even then I regarded the Kurus and all the others as slain by the Pandavas when Bhishma, despising the son of Drupada, struck him not. Wretch that I am, also, I hear today of my sire’s slaughter. What can be a heavier sorrow than this? My heart assuredly, O Sanjaya, is made of adamant, since it breaketh not into a hundred fragments on hearing of Bhishma’s death! Tell me, O thou of excellent vows, what was done by that lion among the Kurus, viz., the victory-desiring Bhishma when he was slain in battle. I cannot at all brook it that Devavrata should be slain in battle. Alas, he that was not slain by Jamadagni’s son himself in days of old by means of even his celestial weapons, alas, he hath now been slain by Drupada’s son Sikhandin, the prince of Panchala!—”

Sanjaya said,— “Slain in the evening the Kuru grandsire Bhishma saddened the Dhartarashtras and delighted the Panchalas. Falling down on the earth, he lay on his bed of arrows without however, touching the earth with his body. Indeed, when Bhishma, thrown down from his car fell upon the surface of the earth, cries of Oh and Alas were heard among all creatures. When that boundary-tree of the Kurus, viz., the ever victorious Bhishma, fell down, fear entered the hearts, O king, of the Kshatriyas of both the armies. Beholding Bhishma, the son of Santanu, with his standard overthrown and his armour cut open, both the Kurus and the Pandavas were inspired, O monarch, with sentiments of cheerlessness. And the welkin was enveloped with a gloom and the Sun himself became dim. The Earth seemed to utter loud shrieks when the son of Santanu was slain. This one is the foremost of those conversant with the Vedas! This one is the best of those that are conversant with the Vedas! — Even thus did creatures speak of that bull among men as he lay (on his bed of arrows). This one, formerly, ascertaining his sire Santanu to be afflicted by Kama, this bull among men, resolved to draw up his vital steed! — Even thus did the Rishis together with the Siddhas and the Charanas said of that foremost one of the Bharatas as he lay on his bed of arrows. When Santanu's son Bhishma, the grandsire of the Bharatas, was slain, thy sons, O sire, knew not what to do. Their faces wore an expression of grief. The splendour of their countenances seemed to abandon them, O Bharata! All of them stood in shame, hanging down their heads. The Pandavas, on the other hand, having won the victory, stood at the head of their ranks. And they all blew their large conchs decked with gold. And when in consequence of their joys thousands of trumpets, O sinless one, were blown there, we beheld O monarch, the mighty Bhimasena, the son of Kunti, sporting in great glee, having quickly slain many hostile warriors endued with great strength. And a great swoon overtook all the Kurus. And Karna and Duryodhana repeatedly drew long breaths. When the Kuru grandsire Bhishma fell down, thus, cries of sorrow were heard all round, and the greatest confusion prevailed (among the Kuru army). Beholding Bhishma fallen, thy son Dussasana, with great speed, entered the division commanded by Drona. That hero, clad in mail and at the head of his own troops, had been placed by his elder brother (for the protection of Bhishma). That tiger among men now came, plunging the troops he had commanded into grief. Beholding him coming towards them, the Kauravas surrounded prince Dussasana, desirous, O monarch, of hearing what he had to say. Then Dussasana of Kuru's race informed Drona of Bhishma's slaughter. Drona then, hearing those evil tidings, suddenly fell down from his car. Then the valiant son of Bharadwaja, quickly recovering his senses, forbade the Kuru army, sire, to continue the fight. Beholding the Kurus desist from battle, the Pandavas also, through messengers on fleet horses, forbade their orders, ceased to fight, the kings of both armies, putting off their armour, all repaired to Bhishma. Desisting from the fight, thousands of (other) warriors then, proceeded towards the high-souled Bhishma like the celestials towards the Lord of all creatures.

Approaching Bhishma who was then, O bull of Bharata's race, lying (on his bed of arrows), the Pandavas and the Kurus stood there, having offered him their salutations. Then Santanu's son Bhishma of righteous soul addressed the Pandavas and the Kurus who having reverenced him thus, stood before him. And he said,— 'Welcome to you, ye highly blessed ones! Welcome to you, ye mighty car-warriors! Gratified am I with your sight, ye that are the equals of the very gods.' — Thus addressing them with his head hanging down, he once more said, — 'My head is hanging down greatly. Let a pillow be given to me!' — The kings (standing there) then fetched many excellent pillows that were very soft and made of very delicate fabrics. The grandsire, however, desired them not. That tiger among men then said unto those kings with a laugh,— 'These, ye kings, do not become a hero's bed.' — Beholding them that foremost of men, that mightiest of car-warriors in all the worlds, viz., the mighty-armed Dhananjaya the son of Pandu, he said,— 'O Dhananjaya, O thou of mighty arms, my head hangeth down, O sire! Give me a pillow such as thou regardest to be fit!—'"

SECTION CXXII

Sanjaya said,— “Stringing then his large bow and reverentially saluting the grandsire, Arjuna, with eyes filled with tears, said these words, O foremost one among the Kurus, O thou that art the first among all wielders of weapons, command me, O invincible one, for I am thy slave! What shall I do, O grandsire! — Unto him Santanu’s son said,— ‘My head, O sire, hangeth down! — O foremost one among the Kuru’s! O Phalguni, get me a pillow! Indeed, give me one without delay, O hero, that would become my bed! Thou O Partha, art competent, thou art the foremost of all wielders of bows! Thou art conversant with the duties of Kshatriyas and thou art endued with intelligence and goodness!’ — Then Phalguni, saying,— ‘So be it’ — desired to do Bhishma’s bidding. Taking up Gandiva and a number of straight shafts, and inspiring them with mantras, and obtaining the permission of that illustrious and mighty car-warrior of Bharata’s race, Arjuna then, with three keen shafts endued with great force, supported Bhishma’s head. Then that chief of the Bharatas, viz., Bhishma of virtuous soul, conversant with the truths of religion, seeing that Arjuna, having divined his thought, had achieved that feat, became highly gratified. And after that pillow had thus been given to him, he applauded Dhananjaya. And casting his eyes upon all the Bharatas there, he addressed Kunti’s son Arjuna, that foremost of all warriors, that enhancer of the joys of his friends and said,— ‘Thou hast given me, O son of Pandu, a pillow that becometh my bed! If thou hadst acted otherwise, I would have cursed thee, from wrath! Even thus, O mighty-armed one, should a Kshatriya, observant of his duties, sleep on the field of battle on his bed of arrows!’ — Having addressed Vibhatsu thus, he then said unto all those kings and princes that were present there, these words:— ‘Behold ye the pillow that the son of Pandu hath given me! I will sleep on this bed till the

Sun turneth to the northern solstice! Those kings that will then come to me will behold me (yield up my life)! When the Sun on his car of great speed and unto which are yoked seven steeds, will proceed towards the direction occupied by Vaisravana, verily, even then, will I yield up my life like a dear friend dismissing a dear friend! Let a ditch be dug here around my quarters ye kings! Thus pierced with hundreds of arrows will I pay my adorations to the Sun. As regards yourselves, abandoning enmity, cease ye from the fight, ye kings—'"

Sanjaya continued,— "Then there came unto him some surgeons well trained (in their science) and skilled in plucking out arrows, with all becoming appliances (of their profession). Beholding them, the son of Ganga said unto thy son,— 'Let these physicians, after proper respect being paid to them, be dismissed with presents of wealth. Brought to such a plight, what need have I now of physicians? I have won the most laudable and the highest state ordained in Kshatriya observances! Ye kings, lying as I do on a bed of arrows, it is not proper for me to submit now to the treatment of physicians. With these arrows on my body, ye rulers of men, should I be burnt!' — Hearing these words of his, thy son Duryodhana dismissed those physicians, having honoured them as they deserved. Then those kings of diverse realms, beholding that constancy in virtue displayed by Bhishma of immeasurable energy, were filled with wonder. Having given a pillow to thy sire thus, those rulers of men, those mighty car-warriors, viz., the Pandavas and the Kauravas, united together, once more approached the high-souled Bhishma lying on that excellent bed of his. Reverentially saluting that high-souled one and circumambulating him thrice, and stationing guards all around for his protection, those heroes, with bodies drenched in blood, repaired for rest towards their own tents in the evening, their hearts plunged into grief and thinking of what they had seen.

"Then at the proper time, the mighty Madhava, approaching the Pandavas, those mighty car-warriors cheerfully seated together and filled with joy at the fall of Bhishma, said unto Dharma's son Yudhishthira these words,— 'By good luck victory hath been thine, O thou of Kuru's rare! By good luck hath Bhishma been overthrown, who is unslayable by men, and is a mighty car-warrior of aim incapable of being baffled! Or, perhaps, as destiny would have it, that warrior who was master of every weapon, having obtained thee for a foe that canst slay with thy eyes alone, hath been consumed by thy wrathful eye!' — Thus addressed by Krishna, king Yudhishthira the just, replied unto Janardana, saying, — 'Through Thy grace is Victory, through Thy wrath is Defeat! Thou art dispeller of the fears of those that are devoted to thee. Thou art our refuge! It is not wonderful that they should have victory whom Thou always protectest in battle, and in whose welfare Thou art always engaged, O Kesava! Having got Thee for our refuge, I do not regard anything as wonderful!' Thus addressed by him, Janardana answered with a smile,— 'O best of kings, these words can come from thee alone!'"

SECTION CXXIII

Sanjaya said,— “After the night had passed away, O monarch, all the kings, the Pandavas and the Dhartarashtras, repaired to the grandsire. Those Kshatriyas then saluted that bull of their order, that foremost one among the Kurus, that hero lying on a hero’s bed, and stood in his presence. Maidens by thousands, having repaired to that place, gently showered over Santanu’s son powdered sandal wood and fried paddy, and garlands of flowers. And women and old men and children, and ordinary spectators, all approached Santanu’s son like creatures of the world desirous of beholding the Sun. And trumpets by hundreds and thousands, and actors, and mimes, and skilled mechanics also came to the aged Kuru grandsire. And ceasing to fight, putting aside their coats of mail, and lying aside their weapons, the Kurus and the Pandavas, united together, came to the invincible Devavrata, that chastiser of foes. And they were assembled together as in days of old, and cheerfully addressed one another according to their respective ages. And that conclave full of Bharata kings by hundreds and adorned with Bhishma, looked beautiful and blazing like a conclave of the gods in heaven. And that conclave of kings engaged in honouring the son of Ganga looked as beautiful as a conclave of the celestials engaged in adorning their Lord, viz., the Grandsire (Brahman). Bhishma, however, O bull of Bharata’s race, suppressing his agonies with fortitude though burning with the arrows (still sticking to his body), was sighing like a snake. His body burning with these arrows, and himself nearly deprived of his senses in consequence of his weapon-wounds, Bhishma cast his eyes on those kings and asked for water. Then those Kshatriyas, O king, brought thither excellent viands and several vessels of cold water. Beholding that water brought for him, Santanu’s son said,— ‘I cannot, O sire, now use any article of human enjoyment! I am removed from the pale of humanity. I am lying on a bed of arrows. I am staying here, expecting only the return of the Moon and the Sun!' Having spoken these words and thereby rebuked those kings, O Bharata, he said, — 'I wish to see Arjuna!' — The mighty-armed Arjuna then came there, and reverentially saluting the grandsire stood with joined hands, and said,— 'What shall I do?' — Beholding then that son of Pandu, O monarch, thus standing before him after having offered him respectful salutations, Bhishma of righteous soul cheerfully addressed Dhananjaya, saying,— 'Covered all over with thy shafts, my body is burning greatly! All the vital parts of my body are in agony. My mouth is dry. Staying as I am with body afflicted with agony, give me water, O Arjuna! Thou art a great bowman! Thou art capable of giving me water duly!' — The valiant Arjuna then saying,— 'So be it,' — mounted on his car, and striking his Gandiva with force, began to stretch it. Hearing the twang of his bow and the slap of his palms which resembled the roar of the thunder, the troops and the kings were all inspired with fear. Then that foremost of car-warriors, mounted on his car, circumambulated that prostrate chief of the Bharatas, that foremost of all wielders of weapons. Aiming then a blazing arrow, after having inspired it with Mantras and identified it with the Parjanya weapon, in the very sight of the entire army, the son of Pandu, viz., Partha, pierced the Earth a little to the south of where Bhishma lay. Then there arose a jet of water that was pure, and auspicious, and cool, and that resembling the nectar itself, was of celestial scent and taste. And with that cool jet of water Partha gratified Bhishma, that bull among the Kurus, of godlike deeds and prowess. And at that feat of Partha who resembled Sakra himself in his acts, all those rulers of Earth were filled with great wonder. And beholding that feat of Vibhatsu implying superhuman prowess, the Kurus trembled like kine afflicted with cold. And from wonder all the kings there present waved their garments (in the air). And loud was the blare of conchs and the beat of drums that were then heard all over the field. And Santanu's son, his thirst quenched, then addressed Jishnu, O monarch, and said, applauding him highly in the presence of all those kings, these words, viz.,— 'O thou of mighty arms, this is not wonderful in thee, O son of Kuru's race! O thou of immeasurable effulgence, even Narada spoke of thee as an ancient Rishi! Indeed, with Vasudeva as thy ally, thou wilt achieve many mighty feats which the chief of the celestials himself with all the gods, of a certainty, will not venture to achieve! They that have knowledge of such things know thee to be the destroyer of the whole Kshatriya race! Thou art the one bowman among the bowmen of the world! Thou art the foremost among men. As human beings are, in this world, foremost of all creatures, as Garuda is the foremost of all winged creatures; as the Ocean is the foremost among all receptacles of water and the cow among all quadrupeds; as the Sun is the foremost amongst all luminous bodies and Himavat among all mountains; as the Brahmana is the foremost among all castes, art thou the foremost of all bowmen! Dhritarashtra's son (Duryodhana) listened not to the words repeatedly spoken by me and Vidura and Drona and Rama and Janardana and also by Sanjaya. Reft of his senses, like unto an idiot, Duryodhana placed no reliance on those utterances. Past all instructions, he will certainly have to lie down for ever, overwhelmed by the might of Bhima!' — Hearing these words of his, the Kuru king Duryodhana became of cheerless heart. Eyeing him, Santanu's son said,— 'Listen, O king! Abandon thy wrath! Thou hast seen, O Duryodhana how the intelligent Partha created that jet of cool and nectar-scented water! There is none else in this world capable of achieving such feat. The weapons appertaining to Agni, Varuna, Soma, Vayu, and Vishnu, as also those appertaining to Indra, Pasupati, and Paramesthi, and those of Prajapati, Dhatri, Tashtri, Savitri, and Vivaswat, all these are known to Dhananjaya alone in this world of men! Krishna, the son of Devaki, also knoweth them. But there is none else here that knoweth them. This son of Pandu, O sire, is incapable of being defeated in battle by even the gods and the Asuras together. The feats of this high-souled one are superhuman. With that truthful hero, that ornament of battle, that warrior accomplished in fight, let peace, O king, be soon made! As long as the mighty-armed Krishna is not possessed by wrath, O chief of the Kurus, it is fit, O sire, that peace should be made with the heroic Parthas! As long as this remnant of thy brothers is not slain, let peace, O monarch, be made! As long as Yudhishthira with eyes burning in wrath doth not consume thy troops in battle, let peace, O sire, be made! As long as Nakula, and Sahadeva, and Bhimasena, the sons of Pandu, do not, O monarch, exterminate thy army, it seems to me that friendly relations should be restored between thee and the heroic Pandavas! Let this battle end with my death, O sire! Make peace with the Pandavas. Let these words that are uttered to thee by me be acceptable to thee, O sinless one! Even this is what I regard to be beneficial both for thyself and the race (itself of Kuru)! Abandoning thy wrath, let peace be made with Parthas. What Phalguni hath already done is sufficient. Let friendly relations be restored with the death of Bhishma! Let this remnant (of warriors) live! Relent, O king! Let half the kingdom be given to the Pandavas. Let king Yudhishthira the just, go to Indraprastha. O chief of the Kurus, do not achieve a sinful notoriety among the kings of the earth by incurring the reproach of meanness, becoming a fomentor of intestine dissensions! Let peace come to all with my death! Let these rulers of earth, cheerfully mix with one another! Let sire get back the son, let sister's son get back the maternal uncle! If from want of understanding and possessed by folly thou dost not harken to those timely words of mine thou wilt have to repent greatly! What I say is true. Therefore, desist even now!' Having, from affection, said these words unto Duryodhana in the midst of the kings, the son of the ocean-going (Ganga) became silent. Though his vital limbs were burning with the arrow-wounds, yet, prevailing over his agonies, he applied himself to yoga."

Sanjaya continued— "Having heard these beneficial and peaceful words fraught with both virtue and profit, thy son, however, accepted them not, like a dying man refusing medicine."

SECTION CXXIV

Sanjaya said,— “After Santanu’s son Bhishma, O monarch, had become silent, all those rulers of earth, there present, then returned to their respective quarters. Hearing of Bhishma’s slaughter that bull among men, viz., Radha’s son (Karna), partially inspired with fear quickly came there. He beheld that illustrious hero lying on his bed of reeds. Then Vrisha (Karna) endued with great glory, with voice choked in tears, approaching that hero lying with eyes closed, fell at his feet. And he said,— ‘O chief of the Kurus, I am Radha’s son, who while before thy eyes, was everywhere looked upon by thee with hate!’ — Hearing these words, the aged chief of the Kurus, the son of Ganga, whose eyes were covered with film slowly raising his eyelids, and causing the guards to be removed, and seeing the place deserted by all, embraced Karna with one arm, like a sire embracing his son, and said these words with great affection:— ‘Come, come! Thou art an opponent of mine who always challengest comparison with me! If thou hadst not come to me, without doubt, it would not have been well with thee! Thou art Kunti’s son, not Radha’s! Nor is Adhiratha thy father! O thou of mighty arms, I heard all this about thee from Narada as also from Krishna-Dwaipayana! Without doubt, all this is true! I tell thee truly, O son, that I bear thee no malice! It was only for abating thy energy that I used to say such harsh words to thee! O thou of excellent vows without any reason thou speakest ill of all the Pandavas! Sinfully didst thou come into the world. It is for this that thy heart hath been such. Through pride, and owing also to thy companionship with the low, thy heart hateth even persons of merit! It is for this that I spoke such harsh words about thee in the Kuru camp! I know thy prowess in battle, which can with difficulty be borne on earth by foes! I know also thy regard for Brahmanas, thy courage, and thy great attachment to alms-giving! O thou that resemblest a very god, amongst men there is none like thee! For fear of intestine dissensions I always spoke harsh words about thee. In bowmanship, in aiming weapon, in lightness of hand and in strength of weapons, thou art equal to Phalguni himself, or the high-souled Krishna! O Karna, proceeding to the city of Kasi, alone with thy bow, thou hadst crushed the kings in battle for procuring a bride for the Kuru king! The mighty and invincible king Jarasandha also, ever boastful of his prowess in battle, could not become thy match in fight! Thou art devoted to Brahmanas; thou always fightest fairly! In energy and strength, thou art equal to a child of the celestials and certainly much superior to men. The wrath I cherished against thee is gone. Destiny is incapable of being avoided by exertion. O slayer of foes, the heroic sons of Pandu are thy uterine brothers! If thou wishest to do what is agreeable to me, unite with them, O thou of mighty arms! O son of Surya, let these hostilities end with me! Let all the kings of Earth be to-day freed from danger!—'

"Karna said, 'I know this, O thou of mighty arms! All this without doubt, is (as thou sayest)! As thou tellest me, O, Bhishma, I am Kunti's son, and not the son of a Suta! I was, however, abandoned by Kunti, and I have been reared by a Suta. Having (so long) enjoyed the wealth of Duryodhana, I dare not falsify it now. Like Vasudeva's son who is firmly resolved for the sake of the Pandavas, I also, O thou that makest profuse presents to Brahmanas, am prepared to cast away my possessions, my body itself, my children, and my wife, for Duryodhana's sake! Death from disease, O thou of Kuru's race, doth not become a Kshatriya! Relying upon Suyodhana I have always offended the Pandavas! This affairs is destined to take its course. It is incapable of being prevented. Who was there that would venture to overcome Destiny by exertion? Various omens indicating the destruction of the Earth, O grandsire, were noticed by thee and declared in the assembly. It is well known to me that the son of Pandu, and Vasudeva, are incapable of being conquered by other men. Even with them we venture to fight! I will vanquish the son of Pandu in battle! Even this is my firm resolve! I am not capable, of casting off this fierce animosity (that I cherish against the Pandavas)! With a cheerful heart, and keeping the duties of my order before my eye, I will contend against Dhananjaya. Firmly resolved that I am on battle, grant me thy permission, O hero! I will fight. Even this is my wish. It behoveth thee to forgive me also any harsh words that I may have at any time uttered against thee or any act that I may have done against thee from anger or inconsiderateness!—'

"Bhishma said,— 'If, indeed, thou art unable to cast off this fierce animosity, I permit thee, O Karna! Fight, moved by the desire of heaven! Without anger and without vindictiveness, serve thou the king according to thy power and according to thy courage and observant of the conduct of the righteous! Have then my permission, O Karna! Obtain thou that which thou seekest! Through Dhananjaya thou wilt obtain all those regions (hereafter) which are capable of being had by fulfilling the duties of a Kshatriya! Freed from pride, and relying on thy (own) might and energy, engage in battle, since a Kshatriya cannot have a (source of) greater happiness than a righteous battle. For a long while I made great efforts for bringing about peace! But I succeeded not, O Karna, in the task! Truly do I say this unto thee!—'"

Sanjaya continued,— "After the son of Ganga had said this, Radha's son (Karna) having saluted Bhishma and obtained his forgiveness, got up on his car and proceeded towards (the quarters of) thy son."

The End of Bhishma Parva

ENDNOTES.

[1] Tapas-kshetra because Kuru, the common ancestor of the rival houses, performed his ascetic austerities there. Since Kuru's time, many ascetics took up their abode there.

[2] Some texts have Duddharsham for Durddharshas.

[3] Literally, "gives heat".

[4] 'Varna' is used here in the sense of races and not castes.

[5] This sloka is variously read. For bhauman in the first line some texts read bhimam which I have adopted. For sahasa in the second line some texts have rajasa, and then aditye (locative) for 'adityas'.

[6] The Bombay text is evidently faulty here; it repeats the second half of the 7th sloka, making the second half of the 25th the first half of the 24th.

[7] i.e., stragglers should not be slain.

[8] Literally, "confiding."

[9] The Bombay text has Castropanayishu; the Bengal texts have Castropojibishu.

[10] Rather, "have their periods run out."

[11] The Bombay text reads pralahshaye for prajashaye. I have adopted the former.

[12] Both the Bengal and the Bombay editions have Kukkuran for Kukkutan as the Burdwan Pundits correct it. A bitch producing dogs and bitches would be no anomaly.

[13] Unlike the Bengal editions, the Bombay edition correctly includes this sloka, or rather half sloka, within the 17th, making the 17th a triplet instead of a couplet. For the well-known word Dhishthitas however, the Bombay text has Vishthitas.

[14] The Bombay text reads Paricchanna for Paricchinna. The former is better.

[15] Vaisase is explained by Nilakantha as Virodhe. Conttavarta — a river having bloody eddies.

[16] Conitam cchardayanniva. I have adopted Nilakantha's explanation. The Burdwan Pundits take it as referring to "weapons" instead of "hearers." The passage, however, may mean that the bird screams so frightfully as if it vomits blood. The only thing that militates against this interpretation is that cchardayan is a causal verb. In the Mahabharata, however, causal forms are frequently used without causal meaning.

[17] This sloka is omitted in many editions, though it is certainly genuine. I have rendered it very freely, as otherwise it would be unintelligible. The fact is, three lunations twice meeting together in course of the same lunar fortnight is very rare. The lunar-fortnight (Paksha) being then reduced by two days, the day of full-moon or that of new moon, instead of being (as usual) the fifteenth day from the first lunation becomes the thirteenth day. Lunar-eclipses always occur on days of the full-moon, while solar-eclipses on those of the new moon. Such eclipses, therefore, occurring on days removed from the days of the first lunation by thirteen instead of (as usual) fifteen days, are very extraordinary occurrences.

[18] Vishamam is battle or war, and akranda is weeping or productive of grief. The latter word may also mean a fierce battle. If understood in this sense, Vishamam may be taken as indicating hostility, or absence of peace.

[19] Nilakantha explains this in a long note the substance of which is appended below. Kings are divided into three classes, viz., owners of elephants (Gajapati), owners of horses (Aswapati), and owners of men (Narapati). If an evil-omened planet (papa-graha) sheds its influence upon any of the nine constellations beginning with Aswini, it forebodes danger to Aswapatis; if on any of the nine beginning with Magha, it forebodes danger to Gajapatis; and if on any of the nine beginning with Mula, it forebodes danger to Narapatis. What Vyasa says here, therefore, is that one or another papa-graha has shed its influence upon one another of each of the three classes of constellations, thus foreboding danger to all classes of kings.

[20] Vide note ante.

[21] Aparvani, i.e., not on Parva days or days of full-moon and new-moon as ordinarily coming. The Bombay edition, after aparvani, reads grahenau tau. A better reading unquestionably grastavetau, as many Bengal texts have.

[22] Pratisrotas; strict grammar would require pratisrotasas; the meaning is that those that flowed east to west now flow west to east, &c. For kurddanti some texts have narddanti which is certainly better. Kurddanti

means play or sport; wells playing like bulls would be unmeaning, unless the sport is accompanied by bellowing.

[23] The Burdwan Pundits reads suskasani for sakrasani. The latter, however, is the true reading.

[24] The original is very obscure. Uluka is explained by Nilakantha as a brand (used for want of lambs). The line, however, is elliptical. The Burdwan Pundits introduce an entirely new line.

[25] Mahabhuta is swelling greatly.

[26] Parena is explained by Nilakantha as atisayena.

[27] Some of the Bengal texts read anugraham (making the initial a silent after maharshe, in the vocative case). There can be no doubt however, that this is incorrect. The true reading is nadharmam which I have adopted. The Bombay text reads na cha dharmam. The introduction of the article cha needlessly makes the line incorrect as to metre.

[28] The second line of the 67th sloka is very obscure. I have followed Nilakantha in translating it thus. The sense seems to be, that when crows hover behind an army, that is an auspicious sign; while it is an inauspicious sign if they are seen ahead. I am not sure that Nilakantha is right in taking the pronoun ye as referring to even crows.

[29] Such as "don't fight, for you will be dead men soon." &c.

[30] Nilakantha explains these five species thus: trees such as the peepul; gulma (shrub), as kusa, kasa, &c., growing from a clump underneath; creepers, such as all plants growing upon the soil but requiring some support to twine round; Valli, those that creep on the earth and live for a year only, such, as the gourd, the pumpkin, etc., and lastly, Trina, such as grass and all plants that are stemless, having only their barks and leaves.

[31] When Gayatri, or Brahma or the Universe, is mentioned, these twenty-four are indicated, five of which exist independently, the remaining nineteen being the result of five in those various proportions.

[32] I have rendered 4 and 5 a little too freely. The language of the original is very terse.

[33] Samyam is homogeneity. The allusion is to the state of the universe before creation, when there exists nothing but a homogeneous mass or Brahma alone. The first compound of the 2nd line is read differently.

The Burdwan Pandits and the Bombay edition read anyonyam (in the accusative); many of the Bengal texts read anyonyena (in the instrumental). The meaning is scarcely affected by this difference of reading.

[34] The order of destruction is that earth merges into water, water into fire, fire into air, and air into space. And so the order of birth is that from space arises air, from air arises fire, from fire arises water, and from water arises earth.

[35] Nilakantha explains the last six slokas as having an esoteric meaning. By Sudarsana he understands the mind. The rest is explained consistently. Interpretations, however, are not rare among commentators seeking to put sense in non-sense.

[36] The Bombay text reads Varsha parvatas for parvatas samas.

[37] For Pinaddha occurring in the Bengal texts, the Bombay edition reads Vichitra.

[38] The Bengal texts add a line here which is properly omitted in the Bombay edition.

[39] After the 10th occurs a line in the Bengal text which is evidently vicious.

[40] Day of the full-moon and that of the new-moon.

[41] The Bengal texts, except the Burdwan one, have divi for Daityas, of course, the latter reading is correct.

[42] The Bombay text has Sarvatas (which is better) for Sarvata in the Bengal texts.

[43] in the first line of 28, the Bengal texts read Sirasas (ablative) for Sikhhrat of the Bombay edition. In the last line of 29 also, the Bombay text has plavantiva-pravegena for the Bengal reading patatyajapravegena. No material difference of meaning arises if one or the other is accepted.

[44] Alluding to the tradition of Siva’s holding Ganga on his head and for which the great god is sometimes called Gangadhara.

[45] This word occurs in various forms, Ketumala and Ketumali being two others.

[46] The Bombay edition reads tu for cha after Jamvukhanda. The meaning becomes changed.

[47] The sacred stream Ganga is believed to have three currents. In heaven the current is called Mandakini; on earth, it is called Ganga; and in the subterraneous world it is called Bhogavati.

[48] The Bengal texts, excepting the Burdwan one, incorrectly read Sakram for Satram.

[49] The correct reading is Gatimanti. Many of the Bengal texts incorrectly read matimanti, which is unmeaning.

[50] Many of the Bengal texts incorrectly read Merorapyyantaram for Merorathottaram.

[51] This sloka beginning with mani and ending with prabham is omitted in the Bombay text, I don't think rightly. If anything that seems to be a repetition is to be omitted.

[52] *i.e.* "have fallen away from a celestial state."

[53] In sloka 13, the Bengal texts read Bhayanakas for mahavalas. In 15 Mudhabhishekas for Purvabhishekas is substituted in the Bombay text. In 1 again the Bombay text reads Subhas for drumas.

[54] The Bengal texts have Chandrabhasa for Chandraprabha. The difference is not material.

[55] Both the Burdwan and the Bombay editions read Panchashat (five and six). The Bengal texts generally have panchasat (fifty).

[56] The Bombay edition reads Tasmat-sritigamatas param. The Bengal texts read Yasmat-sringamatas param. The Bengal reading is better. The Asiatic Society's edition contains a misprint. The meaning is, "Because Sringa (jewelled mountain of that name), therefore superior." I have rendered it somewhat freely.

[57] They are but portions of the same Supreme Being.

[58] *i.e.* mountains forming boundaries of divisions.

[59] The Bombay text reads Ikshula and Krimi for "Ikshumlavi" occurring in Bengal texts.

[60] The Bengal texts have Gandakincha mahanadim. The Bombay text reads Vandanancha mahanadim with a cha immediately before. The Burdwan Pandits read Chandanancha mahanadim.

[61] The Bombay texts read Tridiva for Nischita; this is incorrect, for Tridiva occurs in the Bombay text itself a little before. The name Lohatarini occurs in various forms.

[62] For Vetravati, the Bengal texts read Chandrabhaga. Both Chandrabhaga and Vetravati, however occur before.

[63] Kamadhuk is that species of kine which always yield milk.

[64] Nilakantha explains this in this way. The gods depend on sacrifices performed by human beings; and as regards human beings, their food is supplied by the Earth. Superior and inferior creatures, therefore, are all supported by the earth; the Earth then is their refuge. The word Earth in these slokas is sometimes used to signify the world and sometimes the element of that name.

[65] I render the last line a little too freely. If the saying is intended to be general, the translation should run thus: "Up to this day there is no man whose desires can be satiated."

[66] The Bombay text reads Kimanyat Kathayami te. The Bengal reading is Kimanyat srotumicchasi.

[67] The Bombay text reads Tatas parena; the Bengal reading is Tatas purvena. I adopt the former.

[68] Probably this mythical account of Sakadwipa embodies some vague tradition current in ancient India of some republic in Eastern Asia or Oceanic Asia (further east in the Pacific). Accustomed as the Hindus were to kingly form of government, a government without a king, would strike them exactly in the way described in the last two slokas.

[69] The second line of the 3rd sloka is read variously. The Bombay edition incorrectly reads 'Parvataccha' *etc.* etc.; the Bengal reading is evameva *etc. etc.* The Bengal reading is better, although the true reading, I apprehend, is Evametais &c., &c.

[70] Vamanaka and Vamana are the same words the final ka being a suffix causing no difference of meaning. So Andhakaraka and Andhakara are the same.

[71] Dig-gaja, *i.e.* an elephant supporting the globe. There are four such in Hindu mythology or ten according to some accounts.

[72] i.e., with the juice trickling down from their cheeks and mouth. In the season of rut, a peculiar kind of juice issues from several parts of an elephant's body. It is believed to be the temporal-juice. The stronger and fierce the elephant, the greater the quantity of the juice that issues out its body.

[73] Tasya (singular of Tad) and sa (masculine singular of Tad) both refer to the four elephants, Gaja-chatushtaya in singular.

[74] Asamyadha lit. “Unbound” or “unrestrained,” *i.e.* freely or irregularly.

[75] It is a remarkable fact that the ratio between the diameter and the circumference of a circle was roughly known to the ancient Hindus. The circumference is nearly, as stated here, three times and a half of the diameter. The next ratio, of course, is slightly less, being three and one-seventh.

[76] The first word of this sloka is variously read. ‘Yathadishtam’ is the Bengal reading, while the Bombay reading ‘Yathoddishtam.’ If the latter reading were adopted, the meaning would be as indicated (in the Sastras). The second line literally rendered, is “pacify thy son Duryodhana.” But how Dhritarashtra is to pacify his son having listened to the geographical digression, is not easy to see.

[77] For Sadhusattamas of the Bengal texts, the Bombay edition reads Sadhusammatas. I adopt the last.

[78] The last word in the first line of the 11th sloka, in the Bengal texts, is ‘Pravriha.’ In the Bombay edition it is ‘Anikaha.’ The difference in meaning is immaterial.

[79] The first half of the first line, in the Bengal texts, is read as ‘Kathamascha me putra’, the Bombay text reads ‘Kathamascha me Yoddha’. If the latter reading be adopted, the meaning would be— “Tell me how my warriors were,” *etc. etc.*

[80] In the second line of sloka 3, for ‘kim na asinmanastada’ (what was the state of mind of our men) the Bombay text reads ‘Kimu asinmanastava’ (what was the state of your mind)?

[81] The Plural pronouns ‘ye’ in the second line of the 8th sloka (changed into ‘ya’ by rule of Sandhi because coming before tenam) is read ‘ke’ (or ‘ka’) by the Burdwan Pundits. I think the correction a happy one. Nilakantha would take 7 and 8 and the first half of 9 as a complete sentence reading ‘Asya twama antike’ (thou wert near him) for ‘Asyaram antike’ (smiting or shooting arrows near).

[82] Some of the Bengal texts have Panchalanam for Pandavanam.

[83] The form of the 2nd line is a negative interrogative, implying,— ‘I hope the Kurus did not abandon him.’

[84] This comparison, lengthy as it is, is not sustained throughout with the usual felicity of Vyasa. In several parts it is undoubtedly faulty. Slight variation of reading also occur here and there, without affecting the sense materially.

[85] Gachchhato durgam gatim. The Bombay edition reads Gachchhanto etc., *etc.* The meaning then would be— “who protected the wings, themselves making the last painful journey?”

[86] The Burdwan Pundits make Mahavalas an adjective of Putras. A better construction would be to take it as referring to Bhishma.

[87] Ghatayitwa is, literally, causing to be slain.

[88] The words “high-souled” and also “through whose boon bestowed of me” occur in the 9th sloka following.

[89] Vyotthiopatti vijananam, Vyutthita is a very doubtful word.

[90] Literally, “in Indra’s abodes,” *i.e.* Amaravati.

[91] A Kshatriya falling bravely in fight at once goes to the highest regions of bliss.

[92] Nilakantha in a long note explains that Magha Vishayagas Somas cannot mean that Soma or the Moon entered the constellation called Magha. He quotes numerous slokas scattered throughout the Mahabharata that throw light, directly or indirectly, on the question of the opening day of the battle, and shows that all these lead to a different conclusion. What is meant by the Moon approaching the region of the Pitris is that those who fall in battle immediately ascend to heaven; of course, they have first to go to the region of Pitris. Thence they have to go to the lunar region for obtaining celestial bodies. All this implies a little delay. Here, however, in the case of those that would fall on the field of Kurukshetra, they would not have to incur even such a little delay. Chandramas or Soma approached the region of Pitris so that the fallen warriors might have celestial bodies very soon, without, in fact, any necessity, on their part, to incur the delay of a journey to the lunar region prior to their ascension to heaven with resplendent bodies.

[93] There are nine planets in all the Pauranic astronomy. Of these Rahu and Ketu are regarded Upagrahas, and hence, of grahas there are only seven. Thus Nilakantha, and the Burdwan pundits have made a mess of this line.

[94] The Bengal texts read Bhanumanudito divi. The Bombay reading is Bhanumanudito Ravis. If the latter be adopted, Bhanuman would be an adjective of Ravis.

[95] Purvais Purvatarais is literally— “They of old and still older times”; for Sanatanas some editions read Srutijas (qualifying panthas). Srutija means arising from the Srutis or as laid down in the Srutis.

[96] Chamupatis is the Bengal reading. The Bombay text reads Chamupari. If the latter reading be adopted, the meaning would be, "at the head of the (Kuru) army."

[97] The Bengal editions read 'Magadhascha ripum yayau.' The Bombay text reads 'Magadhasya Kripo-yayau.' If the latter reading be adopted, the meaning would be "and guiding the very van of the Magadha troops Kripa went."

[98] The Bengal reading is Saradabhraghana-prakshyam. The Bombay reading is 'Sharadamvudhara-prakshyam.'

[99] Vasavartinas is nominative, masculine, plural, referring to cars, &c.; the Burdwan Pundits take it as a genitive singular qualifying tasya, and they render it, therefore, as "of that subordinate of Duryodhana." This is evidently incorrect.

[100] Machines, perhaps catapults.

[101] 'Vyuha' is an array of troops in a certain form. Many such will be spoken of in this and the other 'parvas' devoted to the battle.

[102] The Bombay edition reads Yamunantara for Yamunantare of the Bengal texts. The difference in meaning is not very material.

[103] The Bengal texts read Syandamana; the Bombay reading is Spandamana. Both imply "moving", only the motion in the latter case is slower, perhaps, than in the former.

[104] The word used is Dayadas lit., taker of (one's) wealth.

[105] The Bombay text is here faulty. Darsay swamahavalam is scarcely correct. The Bengal reading is 'Darsayan sumahavalam.'

[106] Literally, "with rent cheeks and mouth."

[107] The Bombay reading is certainly faulty here. For Chalanta iva parvatas it reads Jimuta iva varashikas, although it makes the previous line begin Ksharantaiva Jimuta.

[108] A parigha is a thick club mounted with iron. The comparison is very feeble, for Bhima's mace, in the popular estimation, is much heavier and stouter than any parigha manufactured for human combatants.

Prachakarsha is, lit. dragged. I think, however, the root krish must be taken here in the sense of crush.

[109] The name Vajra implies either a hard needle for boring diamonds and gems, or the thunder-bolt. In this sloka the word Vajra is used as associated with the thunder and therefore, as thunder is accompanied by lightning so the bows of the warriors are the lightning-marks of this particular Vajra.

[110] The word is Uttaradhus which seems to be very doubtful.

[111] Yenarjunastena, Yena is yatra and tena is tatra, as Nilakantha rightly explains. The meaning is— "who would be there where Arjuna would be."

[112] The Bengal texts read Dharmenikena chanagha which is evidently faulty, remembering that the words are Brahman's to Indra and the celestials. The Bombay reading is Dharmenaivodyamena cha which I have adopted.

[113] The sense is that they, viz., the gods, who accepted Krishna's lead, or selected him for their leader, became victorious. The Bengal reading is evidently superior, viz., Anu Krishna literally "behind Krishna," i.e., "with Krishna in the front," or "with Krishna as a leader." The Bombay reading is Katham Krishna. If this were adopted, the meaning would be, "How O Krishna, shall we conquer?" I do not understand how victory should be theirs who answered in this way. Of course, the answer implies modesty. But modesty is not the sole requisite of victory, nor is modesty inculcated here as the chief means of victory.

[114] The Bengal texts read Kanchanabhanda-yuktam. The Bombay reading is much better, being Kanchanabhanda-yoktam; again, for Nagakulasya the Bombay edition reads Nagapurasya, Nilakantha notices the latter reading.

[115] The Bengal reading is Mahindram (king of earth, or king); the Bombay reading is Mahendram (the great Indra). Without iva any word to that effect, Mahendram would be ungrammatical.

[116] The Bengal texts read, and as I think, correctly, Stutavanta enam. The Bombay reading is Srutavanta enam. In the case of regenerate Rishis and Siddhas it is scarcely necessary to say that they are conversant with the Srutis.

[117] The Bengal reading Sahasrani for Savastrani is correct. I adopt the latter.

[118] This is how I understand this verse, and I am supported by the Burdwan Pundits. Nilakantha, it seems, thinks that the car had a thousand wheels resembling a thousand suns.

[119] Verse 15 is read variously. As the last word of the first line, I read Achakarsha for raraksha, and accordingly I take that as a genitive and not an ablative particle.

[120] I follow Nilakantha in rendering many of the names occurring in this and the succeeding slokas. I retain, however, those names that are of doubtful etymology, as also those that are very common.

[121] Every scholar knows the derivation of this word as given in this sloka of Kalidasa (in his Kumara Sambhavam) Umeti matra tapasonishiddha paschadumakhyam Sumukhi Jagama.

[122] Both Swaha and Swadha are mantras of high efficacy. Kala and Kastha are divisions of time. Saraswati implies speech.

[123] Sankhye is explained by Nilakantha to be Samyak Khyanam Prakasana Yasmin; hence Atmanatma-vivekarupa Samadhi.

[124] The text of the Gita has come down to us without, it may be ventured to be stated, any interpolation. The difference of reading are few and far between. For Jayadratha some texts read tathaivacha.

[125] The words Aparyaptam and Paryaptam have exercised all commentators. If paryaptam is sufficient (as it certainly is), aparyaptam may mean either more or less than sufficient. The context, however, would seem to show that Duryodhana addressed his preceptor in alarm and not with confidence of success, I, therefore, take aparyaptam to be less than sufficient.

[126] It has been observed before that Schlegel renders the names of these conches as Gigantea, Theodotes, Arundinca, Triumpphatrix, Dulcisona, and Gemmiflora, and that Professor Wilson approves of them.

[127] It seems a fashion to doubt the etymology of this word, as if commentators of the learning of Sreedhara and Sankara, Anandagiri and Nilakantha even upon a question of derivation and grammar can really be set aside in favour of anything that may occur in the Petersburgh lexicon. Hrishikesa means the lord of the senses.

[128] Ranasamudyame may also mean “at the outset of battle.”

[129] The meaning is that even for the sake of such a rich reward in prospect I would not kill persons so dear and near to me. I would much rather suffer them strike me, myself not returning their blows.

[130] The word is atatayinas.

[131] Most editions read savandhavam “with (their) kinsmen or friends,” I think, however, that swa (own) for (with) is the correct reading. K. T. Telang adopts it in his translation published in Vol. VIII of the Sacred Books of the East.

[132] In some editions this lesson is stated to be “Arjuna’s grief.” The description of the lesson again is given in fewer words.

[133] The commentators betray their ingenuity by emphasizing the word ishubhis (with arrows), explaining, “how can I encounter them with arrows whom I cannot encounter with even harsh words?”

[134] Arthakaman is an adjective qualifying Gurun. Some commentators particularly Sreedhara, suggest that it may, instead, qualify bhogan. The meaning, however, in that case would be far-fetched.

[135] Sreedhara explains that Karpanya is compassion (for kinsmen), and dosha is the fear of sin (for destroying a race). The first compound, therefore, according to him, means,— “My nature affected by both compassion and fear of sin,” *etc.* It is better, however, to take Karpanya itself as a dosha (taint or fault). K. T. Telang understands it in this way. Upahata, however, is affected and not contaminated.

[136] What Arjuna says here is that “Even if I obtain such a kingdom on Earth, even if I obtain the very kingship of the gods, I do not yet see that will dispel that grief which will overtake me if I slay my preceptor and kinsmen.” Telang’s version is slightly ambiguous.

[137] The Bengal texts have Parantapa with a Visarga, thus implying that it refers to Gudakesa. The Bombay edition prints it without the Visarga, implying that it is in the vocative case, referring to Dhritarashtra, the listener.

[138] One of the most useful rules in translating from one language into another is to use identical words for identical expressions in the original. In translating, however, from a language like Sanskrit which abounds in synonyms, this is not always practicable without ambiguity. As an example, the word used in 13 is Dhira; that used in 11 is Pandita. There can be little doubt, however, that Pandita and Dhira have exactly the same meaning.

[139] Amritatwa is really emancipation or non-liability to repeated death or repeated rebirth. To render it as “immortality” is, perhaps, a little slovenly, for every soul is immortal, and this particular section inculcates it.

[140] Sat and asat are the two words which must be distinctly understood as they occur often in Hindu philosophy. Sat is explained as the real, i.e., the soul, or anything as real and permanent as the soul. Asat is

the reverse of this, i.e., the unreal or the Non-soul. What is said here by Krishna is that the unreal has no existence; the real, again can have no non-existence. Is not this a sort of cosmothetic idealism?

[141] Most texts read Yudhaya Yujyaswa. A manuscript belonging to a friend of mine has the correction in red-ink, Yudhaya Yudhaya Yudhaywa. It accords so well with the spirit of the lesson sought to be inculcated here that I make no scruple to adopt it.

[142] A life in this world that is subject to decay and death. So say all the commentators.

[143] What Krishna seeks to inculcate here is the simple truth that persons who believe in the Vedas and their ordinances laying down specific acts for the attainment of a heaven of pleasure and power, cannot have the devotion without which there cannot be final emancipation which only is the highest bliss. The performance of Vedic rites may lead to heaven of pleasure and power, but what is that heaven worth? True emancipation is something else which must be obtained by devotion, by pure contemplation. In rendering Janma-Karma-phalapradam I have followed Sankara. Sreedhara and other commentators explain it differently.

[144] This sloka has been variously rendered by various translators. It is the same that occurs in the Sanat-Sujata Parva of the Udyoga. (Vide Udyoga Parva, Section XLV). Both Sreedhara and Sankara (and I may mention Anandagiri also) explain it in this way. Shortly stated, the meaning is that to an instructed Brahmana (Brahma-knowing person and not a Brahmana by birth), his knowledge (of self or Brahma) teaches him that which is obtainable from all the Vedas, just as a man wanting to bathe or drink may find a tank or well as useful to him as a large reservoir of water occupying an extensive area. Nilakantha explains it in a different way.

[145] Srotavyasya Srutasyacha is literally ‘of the hearable and the heard’, i.e., “what you may or will hear, and what you have heard.” European translators of the Gita view in these words a rejection of the Vedas by the author. It is amusing to see how confidently they dogmatise upon this point, rejecting the authority of Sankara, Sreedhara, Anandagiri, and the whole host of Indian commentators. As K. T. Telang, however, has answered the point elaborately, nothing more need be said here.

[146] One may abstain, either from choice or inability to procure them, from the objects of enjoyment. Until, however, the very desire to enjoy is suppressed, one cannot be said to have attained to steadiness of mind. Of Aristotle’s saying that he is a voluptuary who pines at his own abstinence, and the Christian doctrine of sin being in the wish, mere abstinence from the act constitutes no merit.

[147] The particle ‘he’ in the second line is explained by both Sankara and Anandagiri as equivalent to Yasmat. The meaning becomes certainly clearer by taking the word in this sense. The ‘he’, however, may also be taken as implying the sense of “indeed.”

[148] Buddhi in the first line is explained by Sreedhara as Aintavishayak buddhi. Bhavanta Sreedhara explains, is Dhyanam; and Sankara as Atmajnanabhinivesas. K. T. Telang renders Bhavana as perseverance. I do not think this is correct.

[149] Sankara, Anandagiri, and Nilakantha explain this sloka thus. Sreedhara explains it otherwise. The latter supposes the pronouns yat and tat to mean a particular sense among the Charatam indriyanam. If Sreedhara's interpretation be correct, the meaning would be— "That (one sense) amongst the senses moving (among their objects) which the mind follows, (that one sense) tosseth the mind's (or the man's) understanding about like the wind tossing a (drunken boatman's) boat on the waters." The parenthetical words are introduced by Sreedhara himself. It may not be out of place to mention here that so far as Bengal, Mithila and Benares are concerned, the authority of Sreedhara is regarded as supreme.

[150] The vulgar, being spiritually dark, are engaged in worldly pursuits. The sage in spiritual light is dead to the latter.

[151] Prakritijais Gunas is explained by Sreedhara as qualities born of one's nature such as Ragadveshadi. Sankara thinks that they are the qualities or attributes of primal matter (which enters into the composition of every self) such as Satwa, Rajas, and Tamas.

[152] "Apply to work", *i.e.* to work as prescribed in the scriptures. Thus says Sankara. "To morning and evening prayers, etc." says Sreedhara.

[153] Sacrifices Vishnu's self as declared by the Srutis; work for sacrifice, therefore, is work for Vishnu's sake or gratification. For the sake of that i.e., for sacrifice's, or Vishnu's sake. So say all the commentators.

[154] Bhavaya is explained by both Sankara and Sreedhara as Vradhaya or make grow. Perhaps, "rear" is the nearest approach to it in English. K. T. Telang renders it, 'please.' The idea is eminently Indian. The gods are fed by sacrifices, and in return they feed men by sending rain. The Asuras again who warred with the gods warred with sacrifices.

[155] Parjjanya is explained by both Sankara and Sreedhara as rain. It means also the clouds or the origin of rain.

[156] The word in the original that is rendered in the Vedas is Brahma. It may mean the Supreme Soul. Of course, in Brahmanic literature, the Vedas are Brahma and Brahma is the Vedas, but still in the second line of 15 there is no necessity of taking Brahma as equivalent to the Vedas. I do not think Telang is accurate in his rendering of this line.

[157] The wheel referred to is what has been said before, viz., from the Vedas are work, from work is rain, from rain is food, from food are creatures, from creatures again work and so back to the Vedas.

[158] The sense seems to be, as explained by the commentators, that such a man earns no merit by action, nor sin by inaction or omission. Nor is there anybody from the Supreme Being to the lowest creature on whom he depends for anything.

[159] The example set by the great is always catching. Itaras, here, is Vulgar and not “other”. Kurute which I have rendered as “maketh” is used in the sense of “regardeth.” Pramanam, however, may not necessarily mean something else that is set up as an ideal. It may refer to the actions themselves of the great men set up by them as a standard.

[160] Sreedhara would connect “in the three worlds” with what follows. I follow Sankara and the natural order of words.

[161] The word rendered “nature” is prakriti. It really implies “primal matter.”

[162] The second line, literally rendered, is “deeming that qualities engage in qualities.” The first “qualities” imply the senses, and the second, the objects of the senses. The purport is that one knowing the distinction referred to, never thinks that his soul is the actor, for that which is work is only the result of the senses being applied to their objects.

[163] Guna-karmashu is explained by Sankara as works of the qualities, or works done by them. Sreedhara explains the compound as “qualities and (their) works.”

[164] Devoting all work to me, i.e., in the belief that all you do is for me or my sake.

[165] The senses, as regards their diverse objects in the world, are either drawn towards them or repelled by them. These likes and dislikes (in the case of men who, of course, only act according to their nature) stand in the way of their emancipation, if men submit to them.

[166] Desire, if not gratified, results in wrath. Thus say the commentators.

[167] Prajahi is explained by both Sankara and Sreedhara as parityaja (cast off).

[168] He is the Supreme Soul or Being.

[169] There can be little doubt that what Krishna says here is that no form of worship is unacceptable to him. Whatever the manner of the worship, it is I who is worshipped. After K. T. Telang's exhaustive and effective reply to Dr. Lorinser's strange hypothesis of the Gita having been composed under Christian influences, it is scarcely necessary to add that such toleration would ill accord with the theory of the Christian authorship of the poem.

[170] i.e., both inactive and undecaying. Work implies exertion, and, therefore, loss of energy. In me there is no action, no loss of energy and therefore, no decay.

[171] 'Kama-sankalpa vivarjjitas.' i.e., freed from kama (desire of fruit) and sankalpa — the consequent will or determination to do. Thus both Sreedhara and Sankara.

[172] Chitta the mind and atma in this connection is the senses. Thus both Sreedhara and Sankara.

[173] Sacrifice means here the Supreme Soul. What is done for the sake of sacrifice is done for procuring emancipation.

[174] What is meant by this is that in the case of such a person complete identification with Brahma takes place, and when such an identification has taken place, action is destroyed.

[175] I.e., offering up sacrifice itself as a sacrifice to the Brahma fire, they cast off all action.

[176] Offering up the senses to the fire of restraint means restraining the senses for the practice of Yoga. Offering up the objects of the senses means non-attachment to those objects.

[177] Suspending the functions of life for contemplation or Yoga.

[178] In these cases the sacrifices consist in the giving away of wealth, in the ascetic austerities themselves, in meditation, in study, *etc.* Sreedhara explains the first compound of the second line differently. According to him, it means not study and knowledge, but the knowledge from study.

[179] All these are different kinds of Yoga, or the different stages of Yoga practice.

[180] i.e., knowledge being attained, the fruits of action are attained by, at least, their end being compassed.

[181] Sankhya is renunciation of action, while Yoga is devotion through action.

[182] The grammatical form of the word Yoga as here employed is exceptional.

[183] The first atman is explained as the soul, the second as the body, by all the commentators.

[184] Taking means taking anything with the hands.

[185] Water when thrown over a lotus-leaf escapes without soaking or drenching the leaf at all.

[186] Telang renders Pura as city, of course, the body having two eyes, two ears, two nostrils, one mouth, and two openings for excretions, is meant.

[187] Such men are exempted from the obligation of rebirth. Leaving this body they merge into the Supreme Soul.

[188] The word is Swapacha meaning a member of the lowest caste.

[189] "Brahma is faultless and equable"; so Sreedhara and others,— "since faultless equality is Brahma."

[190] The sense is that they are at one with Brahma both here and hereafter.

[191] Renouncer and devotee Sannyasin and Yogin.

[192] Which spring from desire.

[193] Self in this sloka is explained by the commentators as mind. The mind, unless controlled, cannot lead to devotion.

[194] Chitta and atma are explained by the commentators as "mind and body."

[195] Fixed on one's own self, i.e., withdrawn from all objects of sense. Thus Sankara.

[196] Nischayena is explained by Sankara as equivalent to "with preservence" or steadily. Sreedhara explains it as equal to "with the certitude of knowledge acquired by instruction."

[197] Mriti-grahitaya Buddhya is, as explained by Sankara and others "with understanding controlled by patience." K. T. Telang renders it "with firm resolve coupled with courage."

[198] *i.e.* I am always visible to him, and he too is always within my sight and I am always kind to him.

[199] *i.e.* how its stable existence may be secured, the mind being by nature ever restless.

[200] Fallen off from both, i.e., from heaven (through work) and absorption into Brahma (through devotion).

[201] Without leaving anything, i.e., entirely.

[202] The Divine-Word i.e., the Vedas. So great is the efficacy of devotion that one merely enquiring of it transcends him who conforms to the rites of the Vedas.

[203] Only some one, i.e., very few. Few perfection, i.e., for knowledge of self. Thus all the commentators.

[204] The last word of the first line of this sloka is param (higher) and not aparam with the initial a silent owing to the rules of Sandhi. Many of the Bengal texts have aparam, not excepting the latest one printed at Calcutta.

[205] Kama which I have rendered desire is explained by Sreedhara as the wish for an unattained object; and raga as the longing or thirst for more. The second Kama is explained as desires of the class of love or lust.

[206] Daivi is explained by Sankara as divine; by Sreedhara as marvellous.

[207] The divine desires are about sons, fame, victory over enemies, etc., regulations, such as fasts etc.; their own nature, i.e., disposition as dependent on the acts of their past lives. Thus all the commentators.

[208] The worshipper obtains his desires, thinking he gets them from the godhead he worships. It is however, that gives him those.

[209] The divinities being perishable, myself imperishable. What these obtain is perishable. What my worshippers obtain is imperishable.

[210] The ignorant, without knowledge of my transcendent essence take me to be no higher than that what is indicated in my human and other incarnate manifestations. Thus Sreedhara.

[211] Adhyatman is explained as all that by which Brahman is to be attained. All actions mean the whole course of duties and practices leading to the knowledge of Brahman.

[212] The three words occurring in this sloka and explained in the next section, forming as they do the subject of a question by Arjuna.

[213] Bhava is production, and Udbhava is growth or development. Thus Sreedhara.

[214] All the doors, i.e., the senses. Confining the mind within the heart, i.e., withdrawing the mind from all external objects. Murdhni is explained by Sreedhara to mean here "between the eyebrows."

[215] All these regions being destructible and liable to rebirth, those that live there are equally liable to death and rebirth.

[216] The meaning, as explained by Sreedhara, is that such persons are said to know all, and not those whose knowledge is bounded by the course of the sun and the moon.

[217] In this round of births and deaths, the creatures themselves are not free agents, being all the while subject to the influence of Karma, as explained by the commentators.

[218] The commentators explain the word fire, the light, day, &c., as several godheads presiding over particular times.

[219] The atmosphere occupies space without affecting it or its nature. So all things are in the Supreme Being without affecting him.

[220] My nature, i.e., the unmanifest principle or primal essence.

[221] Prakriti which I render "nature" is explained by the commentators as Karma, the influence of Karma or action being universal in setting the form of a particular entity at the time of its creation.

[222] This reason, i.e., my supervision.

[223] Sreedhara says that these are different modes of worship; "with reverence and ever devoted" grammatically refers to each of the three classes of worshippers indicated.

[224] Performing the sacrifice of knowledge, i.e., believing Vasudeva to be everything. In many forms, i.e., as Brahman, Rudra, *etc.*

[225] Mantra is the sacred verse or verses used for invoking godheads, and for other purposes.

[226] Hence they have to come back, explains Sreedhara.

[227] Prayatatmanas is explained as Suddhachittasya.

[228] Iman lokan (this mortal world), Sreedhara says, may mean “this form of royal saint that thou hast.” This is far-fetched.

[229] Telang renders Paramam ‘excellent’; Mr. John Davies, ‘all important’. The meaning is referring to the ‘Supreme Soul’.

[230] Both Sankara and Sreedhara explain Sarvassas as “in every way”. i.e., as creator, as guide, &c.

[231] Prajas offspring, including, as Sankara says, both mobile, and immobile, therefore, not mankind alone.

[232] Bhava-samanwitas is explained by Sreedhara as “full of love”, which K. T. Telang accepts. Sankara explains it as “endued with penetration into the knowledge of the Supreme object.”

[233] Tityam, ever, is connected with what follows and not what precedes. Thus Sreedhara. Mr. Davies connects it with Kathayantas.

[234] K. T. Telang renders buddhi-yogam as knowledge; Mr. Davies, as mental devotion and Sankara, “devotion by special insight.”

[235] To know thee fully is impossible. In what particular forms or manifestations, therefore, shall I think of thee? The word Bhava in the second line is rendered “entities” by K. T. Telang, and “form of being” by Mr. Davies.

[236] Vistarasya evidently refers (as explained by all the commentators) to Vibhutinam. It is a question of grammar and not of doctrine that there can be any difference of opinion. Mr. Davies, however, renders it “of (my) greatness.” This is inaccurate.

[237] The Adityas are the solar deities, twelve in number, corresponding to the twelve months of the year. The Maruts are the wind-gods, whose chief is Marichi.

[238] The Rudras are a class of destructive gods, eleven in number. The Vasus are an inferior class of deities, eight in number. The lord of treasures is Kuvera.

[239] The Japa-sacrifice is the sacrifice by meditation which is superior to all sacrifices.

[240] Kamadhuk, the wish-giving cow called Surabhi. The cause of re-production, i.e., I am not the mere carnal passion, but that passion which procreates or is crowned with fruit.

[241] In 28, Vasuki is called the chief of the Sarpas (serpents); in 29 Ananta is spoken of as the chief of the Nagas. The latter are Sarpas as well. Sreedhara says that the distinction lies in the fact of the Nagas being without poison. This is hardly correct.

[242] Pavatam may also mean "of those that have motion." Rama is Dasaratha's son, the hero of Valmiki's poem. Ganga is called Jahnavi because she was, after having been drunk up, let out by the ascetic Jahnu through his knee.

[243] Mr. Davies renders Vedas 'Pravadatam' as "the speech of those that speak." K. T. Telang renders it "the argument of controversialists."

[244] A, or rather the sound of A as in full, is the initial letter of the Sanskrit alphabet. Of compounds, the Dwanda, or the copulative compound, is enumerated first. In other respects again, the Dwanda is the best kind of compound for the words forming it are co-ordinate, without one being dependent on the other or others.

[245] The Vrihat-saman is said to be the best, because it leads to emancipation at once. Thus Sankara. The Margasirsha is the month from the middle of February to the middle of March. Productive of flowers, i.e., the Spring.

[246] Mr. Davies renders the last line of this verse as "I have established in continuance all this universe by one part myself." This is both obscure and inaccurate.

[247] Adhyatman, i.e., the relation between the Supreme and the individual soul. This my delusion, i.e., about my being the slayer.

[248] Avyayam is that which has no decay. Ordinarily, it may be rendered "eternal." Telang renders it "inexhaustible". Elsewhere I have rendered it as "understanding."

[249] Ekastham, lit. "all in one". i.e., collected together.

[250] Devam is explained by Sreedhara as Dyotanatmakam i.e., endued with splendour. Mr. Davies renders it resplendent; but Telang renders it "deity."

[251] Pra-vibhaktam-anekadha (divided diversely) is an adjective of Jagat. See Sreedhara. Both Mr. Davies and Telang seem to take it as a predicate in contra-distinction to Ekastham. This is scarcely correct.

[252] Verse 21 is read differently. For Twam Surasangha, some texts read twa-Asurasanghas. Then again for Stuvanti in the second line some read Vikshate.

[253] Pravritti is explained by both Sankara and Sreedhara as Chesta, i.e., movements or acts. Mr. Davies is, I think, not correct in taking it to mean "evolved or developed form."

[254] Kala here is death. Mr. Davies renders it Time, following some other translators. Pravriddha is not (as Mr. Davies renders it) "old" or "very old," but swelling or fully developed. Then again, Mr. Davies commits a ludicrous blunder in rendering Rite twam as "Except thee." This is one of those idioms at which a foreigner is sure to stumble who has only the lexicons for his guide. What Krishna says is not that all would perish save Arjuna, but that without Arjuna (i.e., even if he did not fight) all would perish.

[255] Nidhanam is either refuge or support or abode or receptacle. Mr. Davies incorrectly renders it "treasure-house."

[256] Sankara accepts the reading Gururgariyan, Sreedhara takes it as Gururgariyan. In either case the difference in meaning is not material.

[257] Sankara connects Adhyayana with Veda and Yajna. This seems to be right explanation.

[258] Ata urddham is 'after this,' or 'hereafter on high' as Mr. Davies renders it.

[259] Although the limitation "for fruit" does not occur in the text, yet, it is evident, it should be understood. Krishna does not recommend the total abandonment of actions, but abandonment for their fruit. Mr. Davies renders arambha as "enterprise."

[260] The learned, i.e., they that are themselves acquainted with is Kshetra and what not. As explained by Krishna himself below, Kshetra is Matter, and Kshetrajna is Soul.

[261] Dukha-dosha is explained by both Sankara and Sreedhara as a Dwanda compound.

[262] Vivikta is explained by the commentators as Suddha or Chittaprasadakara. There can be no doubt, however, that it is in opposition to Janasamsadi following. Hence I render it "lonely".

[263] The object of the knowledge of truth is the dispelling of ignorance and the acquisition of happiness.

[264] Nor having eyes, etc., yet seeing, etc.; without attributes, yet having or enjoying all that the attributes give.

[265] All modifications, i.e., of material forms; all qualities, i.e., pleasure, pain, *etc.* The word rendered "nature" is Prakriti (primal matter), and that rendered "spirit" is Purusha (the active principle). Vikarna and Gunan include all material forms and attributes of the soul.

[266] Karya-karana-karttritwa is explained by both Sankara and Sreedhara to mean "the capacity of working (residing) in the body and the senses." K. T. Telang adopts this. Mr. Davies in his text has "in the activity of the organs of action." In course of his philological notes, however, he gives the correct rendering. 'Is said to be' is explained by Sreedhara as referring to Kapila and others.

[267] It is the embodied spirit only that can enjoy the qualities of Nature. Then again, the kind of connection it has with those qualities settles its birth in good or evil wombs.

[268] Mr. Davies misunderstands the grammatical connection of the words in the second line of this verse. K. T. Telang, following Sreedhara, says, the word should be rendered "approver."

[269] What is heard, i.e., the Srutis or the sacred doctrines.

[270] Destroying self by self is to be deprived of true knowledge.

[271] Sarvatra in the second line is explained by Sreedhara as "in every body, superior and inferior." Grammatically it may mean also, "in every part of the body." Such a theory, however, of the seat of the soul would be contrary to all Hindu ideas.

[272] Bhuta-Prakriti-moksha is explained by both Sankara and Sreedhara as moksha or deliverance from the prakriti (nature) of bhutas' or entities. It is true knowledge that effects such deliverance. Mr. Davies renders it "deliverance of beings from Nature." This is evidently incorrect. "Beings" is not synonymous with self or soul.

[273] Itas is explained by Sreedhara as "from the fetters of this body."

[274] Sreedhara makes mahat an adjective of yoni; Sankara makes it an adjective of Brahma. K. T. Telang follows Sankara.

[275] Happiness and knowledge are attributes of the mind, not of the soul. Hence, when attached to the soul, they are as fetters from which the soul should be freed.

[276] Deha samudbhava is explained by the commentators as having their "samudbhava or parinama in deha." It is an instance of the vahuvrihi compound.

[277] Light, activity, and delusion are the three qualities as indicated by their effects.

[278] Pratishtha is explained by Sankara as "something on which another (here Brahma) stays or rests." Sreedhara explains it as Pratima. Telang following Sreedhara, renders it "embodiment;" Mr. Davies, as "seat." Amritasya and Avyayasya are taken separately by the commentators.

[279] The 'Aswattha' is the sacred Indian fig tree, here emblematical of the course of worldly life. Its roots are above; those roots are the Supreme Being. Its branches are below, these being the inferior deities. Its leaves are the sacred hymns of the Vedas, i.e., as leaves keep the tree alive and even conduce to its fruits, so the Vedas support this tree and lead to salvation.

[280] Upwards and downwards i.e., from the highest to the lowest of created things. Enlarged by the qualities, i.e., the qualities appearing as the body, the senses, *etc.* The sprouts are the objects of sense, being attached to the senses themselves as sprouts to branches. The roots extending downwards are the desires for diverse enjoyments. Thus Telang, following the commentators.

[281] Joined to the qualities, i.e., perceiving objects of sense or experiencing pleasure and pain.

[282] "Atmani" in the first line is "in the body" as explained by Sreedhara and others: "in the understanding" as explained by Sankara. It seems, however, to be used in the general senses of "themselves", without particular reference to either body or understanding. An Akritatman is one whose soul is not made or formed; generally, "a person of unsubdued passions."

[283] There can be no question that Soma here means the moon and not the Soma juice quaffed in sacrifices, or sap. It is the moon that supports, nourishes all herbs and numerous passages may be quoted from Hindu sacred literature to show this. Mr. Davies, therefore, clearly errs in rendering Soma as "the savoury juice."

[284] The four kinds of food are: that which is masticated, that which is sucked, that which is licked, and that which is drunk.

[285] Apohanam is loss or removal. It is a well-known word and its application here is very natural. I am memory and knowledge (to those that use them for virtuous acts). I am the loss of these faculties (to those

that engage in unrighteous acts). Mr. Davies erroneously renders it as "The power of reason."

[286] Kutashtha is rendered by K. T. Telang as "the unconcerned one", by Mr. Davies as "the lord on high." I incline to the scholiasts who explain it as "the uniform or the unchangeable one."

[287] Sarvabhavena is explained by Sankara by Sarvatma-chintaya (thinking Me to be the soul of everything). Sreedhara explains it as Sarvaprakarena. Why may it not mean "with the whole soul" or "with excess of love."

[288] I adopt Sankara's explanation of the last compound of the first line of this sloka. Sreedhara explains it differently.

[289] Prabritti I render "inclination" and Nivritti as "disinclination." The inclination is, as all the commentators explain, towards righteous actions, and the disinclination, consequently, is about all unrighteous actions. K. T. Telang renders these words as "action" and "inaction". Mr. Davies, following the French version of Burnouf, takes them to mean "the creation and its end."

[290] Sankara seems to connect the genitive Jagatas with achitas Sreedhara connects it (which is natural) with Kshayaya, which I accept.

[291] 'That' evidently refers to sacrifice, penance, and gift, in the clause before. The commentators, however, suggest that it may, besides, refer to Brahma. I am myself not sure that it does not refer to Brahma.

[292] What the author wishes to lay down in these verses is that the words OM, TAT, and SAT, have each their respective uses. When used as directed here, such use cures the defects of the respective actions to which they are applied, it being understood that all three denote Brahma.

[293] Sanyasa I render Renunciation. K. T. Telang does the same. Mr. Davies renders it "abstention." So 'Tyaga' I render "abandonment." Mr. Davies renders it "renunciation." What the two words, however, mean is explained fully in the verses that follow.

[294] Both Sankara and Sreedhara explain the second line consisting of two propositions, the connecting verb bhavet being understood.

[295] I have used "when" for "whatever" to make the sentence grammatical.

[296] Davies, giving the sense correctly, does not follow the true order of the subject and the predicate. Following Lassen, he renders kusala and akusala as "prosperous" and "unprosperous;" for medhabi K. T.

Telang has rendered “talented” which has not the sanction of good usage.

[297] That is, as Sreedhara explains, one who hath renounced the fruit of actions.

[298] Kritante Sankara takes it as an adjective of Sankhye and thinks that the reference is to the Vedanta. Sreedhara also seems to be of the same opinion.

[299] The substratum is the body. The agent is the person that thinks himself to be the actor. The organs are those of perception *etc.* The efforts are the actions of the vital winds — Prana, *etc.* The deities are those that preside over the eye and the other senses. The deities have no place in Kapila’s system. Hence, if it is not the Vedanta, some system materially based upon Kapila’s and recognising the interference of the deities, seems to be indicated. Atra is explained by Sreedhara as equivalent to “among” or “with these.” I think, however, it means, “are here”, i.e., are enumerated here, or, in this connection.

[300] Hath no feeling of egoism, i.e., doth not regard himself as the doer, sullied, i.e., by the taint of desire of fruit.

[301] Mr. Davies, I think, is right in rendering Samgrahas as “complement.” K. T. Telang renders it as equivalent to “in brief.”

[302] In the enunciation of qualities i.e., in the Sankhya system.

[303] Full of affections, i.e., for children, etc., as Sreedhara.

[304] Prakrita which I have rendered “without discernment” following Sreedhara, may be, as Mr. Davies renders it, but “malicious.”

[305] Mr. Davies makes “unswerving” an adjective of ‘devotion.’ This is wrong, for Avyabhicharinya (unswerving) is a feminine instrumental, and must qualify Dhritya.

[306] Atma-budhi-prasadajam. K. T. Telang, following an alternative explanation offered by Sankara, renders it “clear knowledge of the self.” Mr. Davies renders the “serenity of one’s own mind.” I follow Sreedhara.

[307] Asamsayas is the reading that occurs in every text, and not Asamsayam. Mr. Davies, therefore, is incorrect in rendering it “doubtless” and making it an adverb qualifying “come to me.”

[308] Bhuti is explained by Sreedhara as gradual abhivridhhi, i.e., growth or greatness. Niti is explained as Nyaya or justice.

[309] Varayudham is according to Nilakantha, the excellent bow. Yena in verse 8 is equivalent to Yatra.

[310] What Bhishma says is this: I am bound by the Kauravas and, therefore, I am not a free agent. Obliged I am to battle against you. Yet I am saying, “What do you ask of me?” as if I could really give you what you might ask. My words, therefore, are without meaning, or vain, like those of a eunuch. Klivavat is explained by Nilakantha as Kataravat. Even in that case, the sense would be the same.

[311] The Bengal reading is evidently incorrect. The Bombay text reads Raja for Vacoa.

[312] Nilakantha thinks that vigatakalmashas refers to Drona; the meaning he suggests is “Tell me with pure heart etc., etc.,” I think Nilakantha is not right.

[313] The sense of the first line is that because I am bound by the Kauravas with their wealth, therefore, I am obliged to make this reservation in the matter of granting thee thy wishes. That reservation really nullifies my promise.

[314] Paran is explained by Nilakantha as “superior” qualifying Ripun.

[315] Vritosmi is the reading of the Bengal texts, better than Vaddhosmi of the Bombay edition, and bhristomi of the Burdwan text. Salya was not bound to the Kauravas like Bhishma or Drona or Kripa by pensions, but gratified by the reception granted to him by Duryodhana in secret, he, generously agreed to aid the latter even against his own sister’s sons and their step-brothers.

[316] For Puskalan the Bombay text reads Pushkaran which means a kind of drum.

[317] For rajan in the Bengal texts, in the first line of the 5th verse, the Bombay text reads hyasan which I adopt.

[318] Maha samucchrave is explained by Nilakantha as Mahasamprahare.

[319] Literally, “showing himself in an awful form.”

[320] Subhadra’s son Abhimanyu.

[321] These fences were made of iguana skins and cased the hands of the bowmen up to a few inches of the elbow-joint.

[322] Nimitta is explained by Nilakantha as the mark of object aimed at. Drona was the preceptor in arms of almost all the Bharata princes.

[323] With two Bhallas Abhimanyu cut off his adversary's standard; with one, one of the protectors of his car-wheels: and with another, his charioteer. Thus Nilakantha. A Parshni is altogether a different person from a Sarathi. Hence Nilakantha is assuredly right.

[324] 'Angaraka' is the planet Mars, and 'Sukra' *i.e.* Venus.

[325] Prativindhya was Yudhishthira's son by Draupadi.

[326] Maghavat is Indra, the chief of the celestials.

[327] The word used in the original is Viparitam lit. contrary. The sense seems to be that car men fought on foot, cavalry soldiers on elephants, warriors on elephants from horseback, &c. The very character of the forces was altered.

[328] i.e., though repulsed, these frequently rallied, and occupied the same ground as before.

[329] The last half of the 7th with the 8th forms one sentence. It is certainly pleonastic. Ranavaranais of the Bengal texts is preferable to the Bombay reading Varavaranais. Toranas are the wooden edifices placed on the backs of elephants for the protection and comfort of the riders. These are called in India Hawdas.

[330] Many of the Bengal texts read Avinitas. The correct reading, as in the Bombay text, is Abhinitas. Aprabhinna is literally "unrent," *i.e.* with the temporal juice not trickling down. This juice emanates from several parts of the elephant's body when the season of rut comes. To avoid a cumbrous periphrasis, which again would be unintelligible to the European reader, I have given the sense only.

[331] For the Bengal reading 'Mahaprajna' the Bombay text reads 'Mahaprasas.'

[332] Rathat and not Rathan is the reading that I adopt.

[333] The Bengal reading 'narvarakshaye' seems to be better than 'Mahavirakshaye' of the Bombay text.

[334] Talaketu is lit. Palmyra-bannered. Without using such compounds, the 'brevity' of the sentences cannot be maintained.

[335] Karshni is Krishna's or Arjuna's son Abhimanyu. Arjuna was sometimes called Krishna.

[336] Laghavamargasya is a mis-reading for Laghavamargastham'; then again chapi is incorrect, the correct reading chapam as in the Bombay text.

[337] The Bengal reading is 'Suaris Vritascha Sainyena'. The Bombay reading (which I do not adopt) is 'Vritastu Sarva Sainyena.'

[338] Nine slokas and a half, from the second half of the 43rd verse to the 52nd verse (as above), are omitted in the Bengal texts. These, however, occur subsequently in section 46 following. The fact is, the whole of the passage in this section and the 116 verses in the following section, and the first 24 verses in the section 49, are regarded as an interpolation. In those sections of the Udyoga Parvam where the Rathas and the Atirathas, &c, are counted by Bhishma, no mention is made of any warrior of the name of Sweta. The Burdwan Pundits omit these passages altogether. I myself believe them to be an interpolation. Occurring, however, as it does in both the Bengal and the Bombay texts, I cannot omit in the English version.

[339] The Bombay text reads 'Yavana nihatam,' which is better.

[340] I adopt the Bombay reading of the 22nd verse.

[341] 'Swayam' in some of the Bengal texts is a misprint for 'Kshayam'.

[342] Chakrapani is Vishnu armed with the discus.

[343] For 'Yuthan' which gives no meaning, I read 'Yodhas'. The Bengal reading 'muktvagnimiva daruna' is better than the Bombay reading 'muktam ripumishu darunam.'

[344] The Bombay reading 'jivitam dustyajam' is better than the Bengal reading 'jivam tadutttham', if it has any meaning.

[345] In the first line of 71st verse, the word is not 'Laghu' but 'alaghu', the initial 'a' being only silent according to the rule of Sandhi. Though omitted in the Bengal texts, it occurs in the Bombay edition.

[346] 'Ghoram', 'ugram', 'mahabhayam', are pleonastic.

[347] In the first line of 87 for Maheswara (meaning Siva) the Bombay text reads Dhaneswara (meaning Kuvera, the lord of treasures). For also 'Bhimainipatitiya' in the second line the Bombay text reads

‘Bhishma inipainya’.

[348] The transgression of which Dhritarashtra alludes is the slaughter by Bhishma from his car, of Sweta who was then a combatant on foot. Or, it may be the very slaughter of Sweta, who was dear to the Pandavas and which act would, the king thought, provoke them more.

[349] Verses 4 to 7 are exceedingly difficult. I am not sure that I have understood them correctly. They are of the nature of Vyasakutas, i.e., deliberate obscurities for puzzling Ganesa, who acted as the scribe, for enabling Vyasa to gain time for compositions. In verse 4 ‘Pitus’ means uncle’s and not father’s; so also ‘durga decam’ in verse 6 means entanglements, like Duryodhana’s hostility with the Gandharvas on the occasion of the tale of cattle. In verse 7 of the Bengal reading is Yudhishthiram bhaktya. The Bombay reading which I adopt, is Yudhishthire bhaktas. In 8, the purushadhamas are Sakuni and Karna. &c.

[350] As both operations are useless, so are these thy regrets.

[351] The sense is that Arjuna representing one force, and Bhishma another, the two forces seemed to mingle, into one another, like one bolt of heaven against another, as one may say.

[352] Aplavas and Alpave are both correct.

[353] In the first line of the 14th verse Aviseshana seems to be incorrect. The Bombay text reads Avaseshena which I adopt.

[354] The correct reading is Vishnu, and not Jishnu as in many of the Bengal texts.

[355] Indrayudha is Indra’s bow or the rainbow. Akasaga (literally a ranger of the skies) is a bird. The vapoury edifices and forms, constantly melting away and reappearing in new shapes, are called Gandharvanagar as (lit. towns of the Gandharvas or celestial choiristers).

[356] The Bengal reading is Savayambhuriva bhanuna which I have adopted. The Bombay reading is Merurivabhanuna, which means “like the mountain Meru with Sun.” It is difficult to make a choice between the two.

[357] The Bombay text differs in many respects from the Bengal texts as regards the positions assigned to the several warriors and races in the Pandava host. It is impossible to settle the true readings. I have, therefore, without any attempt at correction, followed the Bengal text.

[358] The last word of the 28th verse is ‘Ratheshu cha’, and not ‘Dhajeshu cha’ for umbrellas could not possibly be fastened to standards.

[359] This identical verse occurs in the first chapter of the Bhagavad Gita (vide, Verse 10, Chap. 25, of this Parvan, ante). There following the commentators, particularly Sreedhara, I have rendered Aparyaptam and Paryaptam as less than sufficient and sufficient. It would seem, however, that that is erroneous.

[360] For these names, vide note in page ante, Bhishma Parva.

[361] The 26th verse in the Bengal texts consists of three lines. In the Bombay texts, the half-sloka about Artayani does not occur.

[362] In the first line of the 5th verse, the true reading is avidhata and not amarshanam.

[363] In the first line of 29, the correct reading is Prishna and not Pritana.

[364] ‘Samuchchhritam’ or ‘Samutthitam,’ meaning risen, is scarcely a happy adjective here.

[365] ‘Parshni’ is the wing or side of a car-warrior. The last word of this verse is not ‘Satpurushochitam’ but ‘Satparushairvritam’.

[366] ‘Kovdara’ is the species of ebony called Bauhinia Variegata.

[367] The Bombay reading ‘Vegavattaram’ is better. Literally, it means, ‘capable of imparting a greater impetus.’ To avoid such periphrasis I render it ‘tougher’.

[368] The sense is that all these were entirely shrouded by Arjuna’s arrows.

[369] The true reading is Charmanam and not Varmanam: also bhumipa and bhutale.

[370] i.e., is about to set.

[371] For ‘Satyatha tena’ the Bombay text reads ‘Satyasandhena’. I follow the Bengal reading.

[372] What these were it is difficult to determine. The Bombay reading is different. For Indrajala they read Indrakila which is as unknown as the other.

[373] The Vaitarani is the fabulous river that separate this world from the next.

[374] In the first line of the 5th, for ‘rajna’ of the Bengal texts the Bombay text reads ‘gupta’. I follow the Bengal reading which is better.

[375] In the second line of the 6th, for sasars sena the Bombay reading is sena mahogra which is better. I adopt it.

[376] I adopt the Bengal reading Vyapta and not Vyala.

[377] The word Saravarani in the text is rendered by K. P. Singha as quivers. Nilakantha explains it as coats of mail. There can be no doubt, however, that the Burdwan Pundits render it correctly as shields.

[378] In the first line of 19th, the Bengal reading Saykanam is a mistake. The true reading is Saditanam.

[379] Salya is called Artayani after the name of his father.

[380] These were Kshuras (arrows with heads like razors), kshurapras, (arrows with horseshoe heads), bhallas (broad-headed arrows), and anjalikas (arrows with crescent-shaped-heads).

[381] i.e., the universal destroyer armed with his bow.

[382] Gory mace wet with &c. the original is pleonastic.

[383] The Bengal reading parantapa is a mistake for kathanchana.

[384] ‘Kimpaca’ is a species of cucurbitaceous plant. To avoid periphrasis I render it poison.

[385] Aklishtakarman literally means one who is not tired with what he does; hence, one who easily achieves the highest feats. When applied to Krishna or any divine personage it means one who does everything by a fiat of his will, without being dependent on means like ordinary persons. It may also mean one of pure or white deeds.

[386] Literally “be a perpetuator (son) of Yadu’s race!”

[387] The Bengal reading is Sa vai devas. The Bombay reading is Purvadevas.

[388] The Three-stepped Lord, Vishnu became vamana or the dwarf for robbing the Asura Vali of his dominions. Disguised in that shape he asked of Vali three steps of land. Vali, smiling at the littleness of what was asked, gave it. But when the dwarf expanded his form and covered the heavens and the earth with only two steps of his, no space could be found for the third step. Vali was forthwith seized and bound as a promise-breaker, and sent to reside in the nether regions.

[389] Word of command.

[390] i.e., really existent among all things.

[391] A fabulous aquatic animal resembling an alligator.

[392] Formed after the shape of the hawk.

[393] The Bengal reading is 'Yudhi sandhaya'. The Bombay reading is 'pratisamvarya'. I adopt the latter.

[394] Literally, "made a fierce battle."

[395] The Bengal reading Gooranamatitejasa is what I adopt. The Bombay reading, Ghoranamapnitaujasam involves a useless hyperbole. Of course, atitejasa qualifies dhanusha in the next line.

[396] Kandigbhutas lit. "not knowing which point of the compass was which."

[397] In the second line of 17, the Bombay text incorrectly reads Arjunam for Pandavas.

[398] In the first line of 32 the Bengal reading is Mahabhujas. The correct reading seems to be (as in the Bombay text) Mahadhvajas.

[399] The last half of the second line of 35 in the Bengal text is vicious. I adopt the Bombay reading.

[400] The pronoun 'sa' in the first line of 8 refers to Yuyudhana. Burdwan Pundits erroneously take it as referring to Duryodhana, being misled by the words Kurunam Kirtivardhanas.

[401] The Bombay reading asaniparabhan (which I adopt) is better than the Bengal reading asaniswanan, for in connection with yamadanda immediately preceding the latter would be incongruous, if not unmeaning.

[402] An additional verse occurs here in connection with the slaughter of Satyaki's sons, in the Bombay texts. The Bengal texts omit it.

[403] Ekayangatas is lit. "intently."

[404] Literally, "hence his thoughts were so."

[405] Suchimukha is literally "needle-mouthed." It is a wedge-like column with the thin or pointed end turned towards the side of the enemy.

[406] The Bombay reading, which I adopt, is visravat in the beginning of the 2nd line. The Bengal reading is visramvat, meaning "from motives of affectionate enquiry". It may also mean "from confidence," though not in this connection.

[407] The last word of 4 is read differently in the Bengal texts viz., Rathanghas, instead of, as in the Bombay edition, Maharathas.

[408] Vimana the nominative singular of Vamanas refers to Gangasutas. The Burdwan Pundits wrongly translate it "with mind unmoved." I am not aware of any other reading.

[409] The last verse is read variously. But the Bombay and the Bengal texts have faults of their own. The first word is ugranadam (Bengal) and not ugranagam (Bombay). The Vahuvarnarupam (Bombay) is correct, and not Vahuvarnarutam (Bengal). The last word of the first line is Samudirnamevam (Bombay), and not Samudirnavarnam (Bengal).

[410] Differently read in the Bengal texts, viz., Somadatta with the Saindhavas.

[411] The Bengal reading Rathas in the first line of 6 is a mistake; should be, as in the Bombay text, tatha.

[412] The last word of the first line of 36 is amitan in the Bengal texts. The Bombay reading is Varmitan. I prefer the Bengal reading.

[413] Satyaki was Arjuna's disciple in arms. Vijaya was another name of Arjuna.

[414] Divakaram prapya, lit, 'reaching the path of the sun,' i.e., while coursing through the sky.

[415] The meaning seems to be that Salya was pleased in witnessing the skill of his sister's sons, while the twins themselves were pleased in displaying that skill before one who was related to them through their mother.

[416] The Burdwan Pundits render this verse by carelessly taking, Viryavat as an adjective of saram. It qualifies Sahadeva. The reading Viryavat occurs in no text.

[417] Lit. "This one no longer is" i.e., 'alive'.

[418] The original is Vichnvantas (a practical) meaning 'plucking as flowers'.

[419] These, in Hindu physiology, are the three humours of the body always contending for mastery over the vital forces.

[420] Bhima had vowed to slay the sons of Dhritarashtra; therefore, Abhimanyu liked not to falsify his uncle's vow by himself slaying any of them.

[421] Instead of yat in the beginning of the second line, yada would be better. None of the printed text, however, have yada.

[422] In the first line of 50, the Bengal reading is Satam. I prefer the Bombay reading which is atyantam. For, again, paryayasya in the beginning of the second line, the Bombay text reads anayassa which is better.

[423] The Bombay reading which I adopt is ajnayamanas cha. The Bengal reading seems to be incorrect.

[424] Vipralapapavidham is literally "force from unreasoning declamation." The Bombay reading is vicious.

[425] The meaning seems to be that the arrows shot by Yudhishthira were cut off by Bhishma, in numberless distinct sets, taking each set at a time.

[426] i.e., just before setting.

[427] Krishna-sarathis (Bombay); the Bengal reading is Vanaradhvajas.

[428] The true reading, I think, is that of the Bombay text, viz., namabhis. The Bengal reading is manobhis. How can persons challenge each other mentally, although they may single out their antagonists so?

[429] Nagas, which may mean both stones and trees. In either case, the comparison would apply.

[430] His pledge, viz., that in battle he would slay all the sons of Dhritarashtra.

[431] The Bengal reading is tatas kruddhar. The Bombay reading is vachas kruram. I adopt the latter.

[432] The last word of this verse in the Bengal text is Sanjaya; in the Bombay text, it is Samyuge. The latter seems to be the true reading, for after Sanjaya in the first line, its repetition in the second is useless.

[433] The last word of the 4th verse is anivartinam. In the Bengal texts it is sumahatmanam.

[434] The last word of the first line of 8 is Vichetasa and not (as in the Bengal texts, including the Burdwan edition) Viseshatas which would scarcely have any meaning.

[435] I have expanded the first line of 13, as a closely literal version would scarcely be intelligent to the general reader. The sense is that the evil consequences, that have now overtaken thee, arose even then when the beneficial counsels of Vidura were first rejected.

[436] The Bengal reading Dwidhabhutais is incorrect. It should be, as in the Bombay text, tridhabhutais.

[437] In the Bengal texts, tava in the first line is incorrect. It should be tatra (Bombay).

[438] Steeds that are described as Nadijas would literally mean “those born in rivers.” The Punjab, or some other country watered by many rivers is meant.

[439] Literally, “in soil belonging to another.” The original is parakshetre.

[440] Vayuvega-samsparsam, literally, “the contact (of whose dash or collision) resembles that of the wind in force.” The meaning, therefore, is that those chargers dashed against hostile division with the fury of the tempest.

[441] In the first line of 64, the true reading is Survamarmajna, and not Sarvadharmajna.

[442] The last word of the second line is variously read. The Bengal reading is Mahadwijas, probably implying Garuda, the prince of birds. I have adopted the Bombay reading.

[443] i.e., with temporal juice trickling down.

[444] The duty consisted in not retreating from the field.

[445] i.e., the rescue of the king.

[446] In the second line of 15, the Bengal reading saravarshena is incorrect. The Bombay reading Rathavansena is what I follow.

[447] The Bengal reading hayais in the instrumental plural is incorrect. The Bombay text reads hayas (nom. plural). This is correct.

[448] Literally, ‘divided in twain’.

[449] Mountains, in Hindu mythology, had wings, till they were shorn of these by Indra with his thunder. Only Mainaka, the son of Himavat, saved himself by a timely flight. To this day he conceals himself within the ocean.

[450] The Bengal reading of the first line of this verse is vicious. The true reading is parswaistudaritairanye. Both parsa and darita should be (as here) in the instrumental plural, and anye should be in the nom. plural.

[451] The correct reading, as settled by the Burdwan Pundits, is Hataroha vyodrisyanta. Some texts have Hayaroha which is incorrect.

[452] “Blinded cheeks.” The Sanskrit word is madandha. Literally rendered, it would be “juice-blind”. This can scarcely be intelligible to the general European reader. Hence the long-winded adjectival clause I have used.

[453] The first line is evidently pleonastic. Sanskrit, however, being very copious, repetitions can scarcely be marked at the first glance. Literally rendered, the original is— “Juice-blind and excited with rage.” ‘Juice-blind,’ I have explained elsewhere.

[454] The word I render “muskets” is nalika sometime ago the Bharata (a Bengali periodical of Calcutta edited by Babu Dwijendra Nath Tagore) in a paper on Hindu weapons of warfare from certain quotations from the Ramayana and the Mahabharata, argued that the nalika must have been some kind of musket vomiting bullets of iron in consequence of some kind of explosive force. The Rishis discouraged use of nalika, declaring them to be barbarous and fit only for kings that would come in the Kali age.

[455] Padarakshan lit., those that protected the feet (for any warrior of note). These always stood at the flanks and rear of the warrior they protected. In the case of car-warriors these were called chakra-rakshas

(protectors of the wheels). So we have Parshni-rakshas and Prishata-rakshas, &c.

[456] In the first line of the 3rd verse, the Bengal reading is bhayam. The true reading, however, is khayam.

[457] In the second line of 8th, for the Bengal reading, vachaymasa yodhanam, the Bombay reading is yachtacha Suyodhanam. This is better. The Bengal reading has no meaning.

[458] Literally, "when its impetuosity is stirred up by the wind."

[459] The Bengal reading, which I adopt is sardula iva vegavan. The Bombay reading is sardula iva darpitas.

[460] In the first line of 54, the Bombay reading pragrihya is better than the Bengal reading visrijya.

[461] Literally, hundred-slayers; supposed to be a kind of rockets.

[462] Some of the Bengal texts, in the first line of the 6th, incorrectly read sa-run for Sakram.

[463] The Bengal reading atmana, the last word of the verse, seems to be a mistake. The Bombay text gives the right word, which is aimanas (genitive). Sarvatobhadra seems to have been a kind of square array in which the troops faced all the points of the compass.

[464] In the Bengal texts, savdas in the first line is vicious. The true reading seems to be sahkhan, as in the Bombay edition. Then again in Kunjaran (Bengal), the Bombay text reads Pushkaran which is unquestionably correct.

[465] The Bengal reading vanya-nagendra is better than the Bombay reading gandha-nagendra.

[466] In Hindu mythology, solar eclipses are caused by Rahu's attempts at swallowing the Sun.

[467] Budha is Mercury, and Sukra is Venus.

[468] Both the Bombay and the Bengal texts repeat Chamarais in the second line of 24th. This is certainly erroneous. The Burdwan Pundits read it tomarais. This is correct.

[469] In the second line of 30th, the correct reading is Rathas (nom. plural) and not Rathan. So in the first line of 31st, the word is turangas (nom. plural) and not turangan.

[470] Lit. “reached him with shafts etc.”

[471] Both the Bengal and the Bombay printed texts are in fault regarding the word Pandupurvaja. The Bombay text makes it a nom. plural. The Bengal text makes it an accusative singular. There can be no doubt that the Burdwan Pundits are right in taking it as a vocative.

[472] That you know me to be invincible is a fortunate circumstance, for if you had not known this, you would have fought on for days together and thus caused a tremendous destruction of creatures. By your coming to know, that destruction may be stopped.

[473] The adjective Vahu in the first line of 32 qualifies rathinas in the second line. The last of the verse is a nom. sing. and not a vocative.

[474] The Bengal texts read mahasuram in the second line of the verse. This seems to be vicious. A latter reading would be mahasuram (the great Asura). The Bombay text reads rane suram. I adopt the last.

[475] *i.e.* Thou art still a woman though the sex hath been changed.

[476] Literally, “will not get or obtain you.”

[477] There can be no doubt that (in the second line of 19 corresponding with the first line of 19 of the Bombay text), Arjuni should be a nominative, and not an accusative. The Bombay reading, therefore, is vicious. The Burdwan Pundits also err in taking that word as occurring in the accusative form.

[478] I think Yatavrata had better be read Yatavratam. It would then mean Bhishma.

[479] Both the Bengal and the Bombay texts are confusing here. I follow the text as settled by the Burdwan Pundits. If the erudition of the Burdwan Pundits be rejected, 28 would read as, “Virata, at the head of his forces, encountered Jayadratha supported by his own troops, and also Vardhaskhemi’s heir, O Chastiser of foes.” This would be evidently wrong.

[480] This Susarman was not the king of the Trigartas but another person who was on the Pandava side.

[481] Both the Bengal and the Bombay texts have Rathanika. The correct reading as settled by the Burdwan Pundits, is Gajanika.

[482] Both the Bengal and the Bombay texts read Arjunas in the second line of 21: The Burdwan Pundits are for correcting it as Arjunam. I do not think the correction happy.

[483] In the second line of 35 for Satanika, the true reading, is Sahanikan.

[484] After the 60th verse, three lines occur in the Bombay edition as follows,— “And many elephants, with standards on their backs, were seen to fly away in all directions. And many Kshatriyas, O monarch, armed with maces and darts and bows, were seen lying prostrate on the field.”

[485] The Bengal texts read Evam etc.; the Bombay reading is samam, I adopt the former reading. “Set their hearts upon the region of Brahma,” i.e., fought on, resolved to win the highest heaven by bravery or death in battle.

[486] The Bengal reading of this verse is vicious. In the first line, lokasya is incorrect and unmeaning, the correct word being vakyasa. In the second line, again, for Prishtha-ascha samantatas, the correct reading is Prisharaischa samantatas.

[487] Brahma-danda literally means a Brahmana’s rod — bamboo-stick. In consequence of the Brahmana’s ascetic power, this thin rod (symbolical of the Brahmana’s power of chastisement) is infinitely more powerful than even Indra’s bolt. The latter can strike only one, but the former can smite whole countries, and entire races from generation to generation. With only his Brahma-danda Vasishtha baffled all the mighty and celestial weapons of Viswamitra vide, Ramayana, section 56, Valakanda.

[488] Instead of “the Salwas, the Sayas, and the Trigartas,” the Bombay text reads, “the Trigartas depending on (king) Salwa.” I have not, however, met with any Trigartas under Salwa’s rule, that race having, at this time, Susarman for their ruler.

[489] Indraddhwaja was a pole, decked with banners, created in honour of Indra. The festival attracted considerable crowds.

[490] The second line of 114 in the Bengal text is vicious. I adopt the Bombay reading, which is Kururajasya tarkitas. Literally rendered the second line is “the destruction of the Kuru king was inferred.”

[491] By bravery on the field of battle, which, according to the Hindu scriptures, is always thus rewarded.

BOOK 7. DRONA PARVA

SECTION I

(Dronabhisheka Parva)

OM! HAVING BOWED down unto Narayan, and unto that most exalted of male beings, viz., Nara, and unto the goddess Saraswati also, must the word Jaya be uttered.

Janamejaya said, “Hearing that his sire Devavrata of unrivalled vigour and sturdiness, and might, energy and prowess, had been slain by Sikhandin, the prince of the Panchalas, what, indeed, O regenerate Rishi, did the powerful king Dhritarashtra with eyes bathed in tears do? O illustrious one, his son (Duryodhana) wished for sovereignty after vanquishing those mighty bowmen, viz., the sons of Panda, through Bhishma and Drona and other great car-warriors. Tell me, O thou that hast wealth of asceticism, all that he, of Kuru’s race, did after that chief of all bowmen had been slain.”

Vaisampayana said, “Hearing that his sire had been slain, king Dhritarashtra of Kuru’s race filled with anxiety and grief, obtained no peace of mind. And while he, of Kuru’s race, was thus continually brooding over that sorrow, Gavalgana’s son of pure soul once more came to him. Then, O monarch, Dhritarashtra, the son of Amvika, addressed Sanjaya, who had that night come back from the camp to the city called after the elephant. With a heart rendered exceedingly cheerless in consequence of his having heard of Bhishma’s fall, and desirous of the victory of his sons, he indulged in these lamentations in great distress.

“Dhritarashtra said, ‘After having wept for the high-souled Bhishma of terrible prowess, what, O son, did the Kauravas, urged by fate, next do? Indeed, when that high-souled and invincible hero was slain, what did the Kauravas do, sunk as they were in an ocean of grief? Indeed, that swelling and highly efficient host of the high-souled Pandavas, would, O Sanjaya, excite the keenest fears of even the three worlds. Tell me, therefore, O Sanjaya, what the (assembled) kings did after Devavrata, that bull of Kuru's race, had fallen.'

"Sanjaya said, 'Listen, O king, with undivided attention, to me as I recite what thy sons did after Devavrata had been killed in battle. When Bhishma, O monarch, of prowess incapable of being baffled, was slain, thy warriors as also the Pandavas both reflected by themselves (on the situation). Reflecting on the duties of the Kshatriya order, they were filled with wonder and joy; but acting according to those duties of their own order, they all bowed to that high-souled warrior. Then those tigers among men contrived for Bhishma of immeasurable prowess a bed with a pillow made of straight shafts. And having made arrangements for Bhishma's protection, they addressed one another (in pleasant converse). Then bidding Ganga's son their farewell and walking round him, and looking at one another with eyes red in anger, those Kshatriyas, urged by fate, once more went out against one another for battle. Then by the blare of trumpets and the beat of drums, the divisions of thy army as also those of the foe, marched out. After the fall of Ganga's son, O king, when the best part of the day had passed away, yielding to the influence of wrath, with hearts afflicted by fate, and disregarding the words, worthy of acceptance, of the high-souled Bhishma, those foremost ones of Bharata's race went out with great speed, armed with weapons. In consequence of thy folly and of thy son's and of the slaughter of Santanu's son, the Kauravas with all the kings seemed to be summoned by Death himself. The Kurus, deprived of Devavrata, were filled with great anxiety, and resembled a herd of goats and sheep without a herdsman, in a forest abounding with beasts of prey. Indeed, after the fall of that foremost one of Bharata's race, the Kuru host looked like the firmament divested of stars, or like the sky without the atmosphere, or like the earth with blasted crops, or like an oration disfigured by bad grammar,[1] or like the Asura host of old after Vali had been smitten down, or like a beautiful damsel deprived of husband,[2] or like a river whose waters have been dried up, or like a roe deprived of her mate and encompassed in the woods by wolves; or like a spacious mountain cave with its lion killed by a Sarabha.[3] Indeed, O chief of the Bharatas, the Bharata host, on the fall of Ganga's son, became like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side. Exceedingly afflicted by the mighty and heroic Pandavas of sure aim, the Kaurava host, with its steeds, car-warriors and elephants much troubled, became exceedingly distressed, helpless, and panic-stricken. And the frightened kings and the common soldiers, no longer relying upon one another, of that army, deprived of Devavrata, seemed to sink into the nethermost region of the world. Then the Kauravas remembered Karna, who indeed, was equal to Devavrata himself. All hearts turned to that foremost of all wielders of arms, that one resembling a guest resplendent (with learning and ascetic austerities). And all hearts turned to him, as the heart of a man in distress turneth to a friend capable of relieving that distress. And, O Bharata, the kings then cried out saying, "Karna! Karna! The son of Radha, our friend, the son of a Suta, that one who is ever prepared to lay down his life in battle! Endued with great fame, Karna, with his followers and friends, did not fight for these ten days. O, summon him soon!" The mighty-armed hero, in the presence of all the Kshatriyas, during the mention of valiant and mighty car-warriors, was by Bhishma classed as an Ardha-ratha, although that bull among men is equal to two Maharathas! Even thus was he classed during the counting of Rathas and Atirathas, he that is the foremost (of all Rathas and Atirathas), he that is respected by all heroes, he that would venture to fight even with Yama, Kuvera, Varuna, and Indra. Through anger caused by this, O king, he had said unto Ganga's son these words: "As long as thou livest, O thou of Kuru's race, I will never fight! if thou, however, succeedest in slaying the sons of Pandu in great battle, I shall, O Kaurava, with Duryodhana's permission, retire into the woods. If, on the other hand, thou, O Bhishma, slain by the Pandavas, attainest to heaven, I shall then, on a single car, slay all of them, whom thou regardest as great car-warriors." Having said this, mighty-armed Karna of great fame, with thy son's approval, did not fight for the first ten days. Bhishma, of great prowess in battle and of immeasurable might, slew, O Bharata, a very large number of warriors belonging to Yudhishthira’s army. When, however, that hero of sure aim and great energy was slain, thy sons thought of Karna, like persons desirous of crossing a river thinking of a boat. Thy warriors and thy sons, together with all the kings, cried out, saying, Karna! And they all said, “Even this is the time for the display of his prowess.” Our hearts are turned to that Karna who derived his knowledge of weapons from Jamadagni’s son, and whose prowess is incapable of being resisted! He, indeed, O king, is competent to save us from great dangers, like Govinda always saving the celestials from great dangers.’”

Vaisampayana continued, “Unto Sanjaya who was thus repeatedly applauding Karna, Dhritarashtra sighing like a snake, said those words.”

“Dhritarashtra said, ‘[I understand] that the hearts of all of you are turned towards Vikartana’s son Karna, and that all of you, saw that son of Radha, that hero of the Suta caste, ever prepared to lay down his life in battle. I hope that hero of prowess incapable of being baffled, did not falsify the expectations of Duryodhana and his brothers, all of whom were then afflicted with grief and fear, and desirous of being relieved from their danger. When Bhishma, that refuge of Kauravas, was slain, could Karna, that foremost of bowmen, succeed in filling up the gap caused? Filling up that gap, could Karna fill the foe with fear? Could he also crown with fruit the hopes, entertained by my sons, of victory?’”

SECTION II

“Sanjaya said, ‘Then Adhiratha’s son of the Suta caste, knowing that Bhishma had been slain, became desirous of rescuing, like a brother, thy son’s army from the distress into which it had fallen, and which then resembled a boat sunk in the fathomless ocean. [Indeed], O king, having heard that that mighty car-warrior and foremost of men, that hero of unfading glory, viz., Santanu’s son, had been thrown down (from his car), that grinder of foes, that foremost of all wielders of bows, viz., Karna, soon came (to the field of battle). When the best of car-warriors, viz., Bhishma, was slain by the foe, Karna speedily came there, desirous of rescuing the Kuru host which resembled a boat sunk in the ocean, like a sire desirous of rescuing his children.’

“‘And Karna (addressing the soldiers) said, “That Bhishma who possessed firmness, intelligence, prowess, vigour, truth, self-restraint, and all the virtues of a hero, as also celestial weapons, and humility, and modesty, agreeable speech, and freedom from malice, that ever-grateful Bhishma, that slayer of the foes of Brahmanas, in whom were these attributes as permanently as Lakshmi in the moon, alas, when that Bhishma, that slayer of hostile heroes, hath received his quietus, I regard all other heroes as already slain. In consequence of the eternal connection (of all things) with work, nothing exists in this world that is imperishable. When Bhishma of high vows hath been slain, who is there that would take upon himself to say with certitude that tomorrow’s sun will rise? When he that was endued with prowess equal to that of the Vasus, he that was born of the energy of the Vasus, when he, that ruler of the earth, hath once more been united with the Vasus, grieve ye, therefore, for your possessions and children for this earth and the Kurus, and this host.”’[4]

“Sanjaya continued, ‘Upon the fall of that boon-giving hero of great might, that lord of the world, viz., Santanu’s son of great energy, and upon the (consequent) defeat of the Bharatas, Karna, with cheerless heart and eyes filled with tears, began to console (the Dhartarashtras). Hearing these words of Radha’s son, thy sons, O monarch, and thy troops, began to wail aloud and shed copious tears of grief corresponding with the loudness of those wails.[5] When, however, the dreadful battle once more took place and the Kaurava divisions, urged on by the Kings, once more set up loud shouts, that bull among mighty car-warriors, viz., Karna, then addressed the great car-warriors (of the Kaurava army) and said words which caused them great delight: “In this transient world everything is continually flitting (towards the jaws of Death). Thinking of this, I regard everything as ephemeral. When, however, all of you were here, how could Bhishma, that bull among the Kurus, immovable as a hill, be thrown down from his car? When that mighty car-warrior, viz., the son of Santanu, hath been overthrown, who even now lieth on the ground like the Sun himself dropped (from the firmament), the Kuru kings are scarcely competent to bear Dhananjaya, like trees incapable of bearing the mountain-wind. I shall, however, now protect, as that high-souled one did, this helpless Kuru host of cheerless mien, whose foremost warriors have already been slain by the foe. Let this burden now devolve on me. I see that this universe is transient, since that foremost of heroes hath been slain in battle. Why shall I then cherish any fear of battle? Coursing, therefore, on the field I shall despatch those bulls of Kuru’s race (viz., the Pandavas) to Yama’s abode by means of my straight shafts. Regarding fame as the highest object in the world, I shall slay them in battle, or, slain by the foe, shall sleep on the field. Yudhishthira is possessed of firmness, intelligence, virtue, and might. Vrikodara is equal to a hundred elephants in prowess, Arjuna is young and is the son of the chief of the celestials. The Pandava host, therefore, is not capable of being easily defeated by the very celestials. That force in which are the twins, each resembling Yama himself, that force in which are Satyaki and the son of Devaki, that force is like the jaws of Death. No coward, approaching it, can come back with life. The wise oppose swelling ascetic power with ascetic austerities, so should force be opposed by force. Verily, my mind is firmly fixed upon opposing the foe and protecting my own party. O charioteer, I shall today certainly resist the might of the enemy, and vanquish him by repairing only to the field of battle. I will not tolerate this intestine feud. When the troops are broken, he that cometh (for aiding) in the endeavour to rally is a friend. I shall either achieve this righteous feat worthy of an honest man, or casting off my life shall follow Bhishma. I shall either slay all my foes united together, or slain by them proceed to the regions reserved for heroes. O charioteer, I know that even this is what I should do, when women and children cry for help, or when Duryodhana's prowess sustains a check. Therefore, I shall today conquer the foe. Reckless of my very life in this terrible battle, I shall protect the Kurus and slay the sons of Pandu. Slaying in battle all my foes banded together, I shall bestow (undisputed) sovereignty on Dhritarashtra's son. Let my armour, beautiful, made of gold, bright, and radiant with jewels and gems, be donned; and my head-gear, of effulgence equal to that of the sun; and my bows and arrows that resemble fire, poison, or snakes. Let also sixteen quivers be tied (to my car) at the proper places, and let a number of excellent bows be procured. Let also shafts, and darts and heavy maces, and my conch, variegated with gold, be got ready. Bring also my variegated, beautiful, and excellent standard, made of gold, possessed of the effulgence of the lotus, and bearing the device of the elephant's girth, cleaning it with a delicate cloth, and decking it with excellent garlands and a network of wires.[6] O charioteer's son, bring me also, with speed, some fleet steeds of the hue of tawny clouds, not lean, and bathed in water sanctified with mantras, and furnished with trappings of bright gold. Bring me also, with speed, an excellent car decked with garlands of gold, adorned gems, bright as the sun or the moon, furnished with every necessary, as also with weapons, and unto which are yoked excellent animals. Bring me also a number of excellent bows of great toughness, and a number of excellent bow-strings capable of smiting (the foe), and some quivers, large and full of shafts and some coats of mail for my body. Bring me also, with speed, O hero, every (auspicious) article needed for occasions of setting out (for battle), such as vessels of brass and gold, full of curds. Let garlands of flowers be brought, and let them be put on the (proper) limbs of my body. Let drums also be beaten for victory! Go, O charioteer, quickly to the spot where the diadem-decked (Arjuna), and Vrikodara, and Dharma's son (Yudhishthira), and the twins, are. Encountering them in battle, either I shall slay them, or, being slain by them, my foes, I shall follow Bhishma. Arjuna, and Vasudeva, and Satyaki, and the Srinjayas, that force, I think, is incapable of being conquered by the kings. If all-destroying Death himself with unremitting vigilance, were to protect Kiritin, still shall I slay him, encountering him in battle, or repair myself to Yama's abode by Bhishma's track. Verily, I say, that I will repair into the midst of those heroes. Those (kings) that are my allies are not provokers of intestine feuds, or of weak attachment to me, or of unrighteous souls."'

"Sanjaya continued, 'Riding on an excellent and costly car of great strength, with an excellent pole, decked with gold, auspicious, furnished with a standard, and unto which were yoked excellent steeds that were fleet as the wind, Karna proceeded (to battle) for victory. Worshipped by the foremost of Kuru car-warriors like Indra by the celestials, that high-souled and fierce bowman, endued with immeasurable energy like the Sun himself, upon his car decked with gold and jewels and gems, furnished with an excellent standard, unto which were yoked excellent steeds, and whose rattle resembled the roll of the clouds, proceeded, accompanied by a large force, to that field of battle where that bull of Bharata's race (Bhishma) had paid his debt to nature. Of beautiful person, and endued with the splendour of fire, that great bowman and mighty car-warrior, viz., the son of Adhiratha, then mounted on his own beautiful car possessed of the effulgence of fire, and shone like the lord of the celestials himself riding on his celestial car.'"

SECTION III

“Sanjaya said, ‘Beholding the grandsire, viz., the venerable Bhishma, that destroyer of all the Kshatriyas, that hero of righteous soul and immeasurable energy, that great bowman thrown down (from his car) by Savyasachin with his celestial weapons, lying on a bed of arrows, and looking like the vast ocean dried up by mighty winds, the hope of thy sons for victory had disappeared along with their coats of mail and peace of mind. Beholding him who was always an island unto persons sinking in the fathomless ocean in their endeavours to cross it, beholding that hero covered with arrows that had coursed in a stream as continuous as that of Yamuna, that hero who looked like Mainaka of unbearable energy thrown down on the earth by the great Indra, that warrior lying prostrate on the earth like the Sun dropped down from the firmament, that one who looked like the inconceivable Indra himself after his defeat of old by Vritra, that depriver of all warriors of their senses, that foremost of all combatants, that signal of all bowmen, beholding that hero and bull among men, viz., thy sire Bhishma of high vows, that grandsire of the Bharatas thrown down in battle and lying covered with Arjuna’s shafts, on a hero’s bed. Adhiratha’s son (Karna) alighted from his car, in great affliction, filled with grief, and almost senseless. Afflicted (with sorrow), and with eyes troubled with tears, he proceeded on foot. Saluting him with joined palms, and addressing him reverentially, he said, “I am Karna! Blessed be thou! Speak to me, O Bharata, in sacred and auspicious words, and look at me, opening thy eyes. No man certainly enjoyeth in this world the fruits of his pious deeds, since thou, reverend in years and devoted to virtue, liest slain on the ground. O thou that art the foremost one amongst the Kurus, I do not see that there is any one else among them, who is competent (like thee) in filling the treasury, in counsels, in the matter of disposing the troops in battle array, and in the use of weapons. Alas, he that was endued with a righteous understanding, he that always protected the Kurus from every danger, alas, he, having slain numberless warriors, proceedeth to the region of the Pitris. From this day, O chief of the Bharatas, the Pandavas, excited with wrath, will slaughter the Kurus like tigers slaying deer. Today the Kauravas, acquainted with the force of Gandiva's twang, will regard Savyasachin, like the Asuras regarding the wielder of the thunder-bolt, with terror. Today the noise, resembling that of heaven's thunder, of the arrows shot from Gandiva, will inspire the Kurus and other kings with great terror. Today, O hero, like a raging conflagration of fierce flames consuming a forest, the shafts of Kiritin will consume the Dhartarashtras. In those parts of the forest through which fire and wind march together, they burn all plants and creepers and trees. Without doubt, Partha is even like a surging fire, and, without doubt, O tiger among men, Krishna is like the wind. Hearing the blare of Panchajanya and the twang of Gandiva all the Kaurava troops, O Bharata, will be filled with fear. O hero, without thee, the kings will never be able to bear the rattle of the ape-bannered car belonging to that grinder of foes, when he will advance (upon them). Who amongst the kings, save thyself, is competent to battle with that Arjuna whose feats, as described by the wise, are all superhuman? Superhuman was the battle that he fought with the high-souled (Mahadeva) of three eyes. From him he obtained a boon that is unattainable by persons of unsanctified souls. Delighted in battle, that son of Pandu is protected by Madhava. Who is there that is competent to vanquish him who could not be vanquished by thee before, although thou, endued with great energy, hadst vanquished Rama himself in battle, that fierce destroyer of the Kshatriya race, worshipped, besides, by the gods and the Danavas? Incapable of putting up with that son of Pandu, that foremost of heroes in battle, even I, with thy permission, am competent to slay, with the force of my weapons, that brave and fierce warrior who resembleth a snake of virulent poison and who slayeth his foes with his glances alone!"'"

SECTION IV

"Sanjaya said, 'Unto him who was talking thus, the aged Kuru grandsire with a cheerful heart, said these words adapted to both time and place: "Like the ocean unto rivers, like the Sun unto all luminous bodies, like the righteous unto Truth, like a fertile soil unto seeds, like the clouds unto all creatures, be thou the refuge of thy relatives and friends! Like the celestials upon him of a thousand eyes, let thy kinsmen depend on thee. Be thou the humiliator of thy foes, and the enhancer of the joys of thy friends. Be thou unto the Kauravas as Vishnu unto the dwellers of heaven. Desirous of doing what was agreeable to Dhritarashtra's son, thou didst with the might and prowess of own arms, O Karna, vanquish the Kamvojas having proceeded to Rajpura. Many kings, amongst whom Nagnajit was the foremost, while staying in Girivraja, as also the Amvashthas, the Videhas, and the Gandharvas, were all vanquished by thee. The Kiratas, fierce in battle, dwelling in the fastness of Himavat, were formerly, O Karna, made by thee to own Duryodhana's sway. And so also, the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishadas, the Trigartas, and the Valhikas, were all vanquished by thee, O Karna, in battle. In many other countries, O Karna, impelled by the desire of doing good to Duryodhana, thou didst, O hero, vanquish many races and kings of great energy. Like Duryodhana, O child, with his kinsmen, and relatives, and friends, be thou also the refuge of all the Kauravas. In auspicious words I command thee, go and fight with the enemy. Lead the Kurus in battle, and give victory unto Duryodhana. Thou art to us our grandson even as Duryodhana is. According to the ordinance, all of us also are as much thine as Duryodhana's![7] The wise, O foremost of men, say that the companionship of the righteous with the righteous is a superior relationship to that born of the same womb. Without falsifying, therefore, thy relationship with Kurus, protect thou the Kaurava host like Duryodhana, regarding it as thy own.”

“‘Hearing these words of his, Vikartana’s son Karna, reverentially saluting Bhishma’s feet, (bade him farewell) and came to that spot where all the Kaurava bowmen were. Viewing that wide and unparalleled encampment of the vast host, he began to cherish (by words of encouragement) those well-armed and broad-chested warriors. And all the Kauravas headed by Duryodhana were filled with joy. And beholding the mighty-armed and high-souled Karna come to the field and station himself at the head of the whole army, for battle, the Kauravas received him with loud shouts and slapping of arm-pits and leonine roars and twang of bows and diverse other kinds of noise.’”

SECTION V

"Sanjaya said, 'Beholding that tiger among men, viz., Karna, mounted on his car, Duryodhana, O king, filled with joy, said these words, "This host, protected by thee, hath now, I think, got a proper leader. Let that, however, be settled now which is proper and within our power."

"'Karna said, "Tell us thyself, O tiger among men, for thou art the wisest of kings. Another can never see so well what should be done as one seeth it whose concern it is. Those kings are all desirous of listening to what thou mayst have to say. I am sure that no improper words will be uttered by thee."

"'Duryodhana said, "Bhishma was our commander possessed (as he was) of years, prowess, and learning and supported by all our warriors. That high-souled one, O Karna, achieving great glory and slaying large numbers of my enemies protected us by fair fight for ten days. He achieved the most difficult of feats. But now that he is about to ascend to heaven, whom, O Karna, dost thou think fit to our commander after him? Without a leader, an army cannot stay in battle for even a short while. Thou art foremost in battle, like a boat without a helmsman in the waters. Indeed, as a boat without a helmsman, or a car without a driver, would go anywhere, so would the plight be of a host that is without a leader. Like a merchant who falleth into every kind of distress when he is unacquainted with the ways of the country he visits, an army that is without a leader is exposed to every kind of distress. Look thou, therefore, among all the high-souled warriors of our army and find out a proper leader who may succeed the son of Santanu. Him whom thou wouldst regard as a fit leader in battle, him, all of us, without doubt, will together make our leader."

"'Karna said, "All these foremost of men are high-souled persons. Every one of them deserveth to be our leader. There is no need of any minute examination.

All of them are conversant with noble genealogies and with the art of smiting; all of them are endued with prowess and intelligence, all of them are attentive and acquainted with the scriptures, possessed of wisdom, and unretreating from battle.[8] All, however, cannot be leaders at the same time. Only one should be selected as leader, in whom are special merits. All of these regard one another as equals. If one amongst them, therefore, be honoured, others will be dissatisfied, and, it is evident, will no longer fight for thee from a desire of benefiting thee. This one, however, is the Preceptor (in arms) of all these warriors; is venerable in years, and worthy of respect. Therefore, Drona, this foremost of all wielders of weapons, should be made the leader. Who is there worthy of becoming a leader, when the invincible Drona, that foremost of persons conversant with Brahma, is here, that one who is equal to Sukra or Vrihaspati himself? Amongst all the kings in thy army, O Bharata, there is not a single warrior who will not follow Drona when the latter goeth to battle.[9] This Drona is the foremost of all leaders of forces, the foremost of all wielders of weapons, and the foremost of all intelligent persons. He is, besides, O king, thy preceptor (in arms). Therefore, O Duryodhana, make this one the leader of thy forces without delay, as the celestials made Kartikeya their leader in battle for vanquishing the Asuras.”””

SECTION VI

"Sanjaya said, 'Hearing these words of Karna, king Duryodhana then said this unto Drona who was staying in the midst of the troops.'

"'Duryodhana said, "For the superiority of the order of thy birth, for the nobility of thy parentage, for thy learning, years and intelligence, for also thy prowess, skill, invincibility, knowledge of worldly matters, policy, and self-conquest, by reason also of thy ascetic austerities and thy gratitude, superior as thou art as regards every virtue, among these kings there is none who can make so good a leader as thou. Protect thou, therefore, ourselves, like Vasava protecting the celestials. Having thee for our leader, we desire, O best of Brahmanas, to vanquish our foes. As Kapali amongst the Rudras, Pavaka among the Vasus, Kuvera among the Yakshas, Vasava among the Maruts, Vasishtha among Brahmanas, the Sun amongst luminous bodies, Yama among the Pitris, Varuna among aquatic creatures, as the Moon among the stars, and Usanas among the sons of Diti, so art thou the foremost of all leaders of forces. Be thou, therefore, our leader. O sinless one, let these ten and one Akshauhinis of troops be obedient to thy word of command. Disposing these troops in battle array, slay thou our foes, like Indra slaying the Danavas. Proceed thou art the head of us all, like Pavaka's son (Kartikeya) at the head of the celestial forces. We will follow thee to battle, like bulls following a bovine leader. A fierce and great bowman as thou art, beholding thee stretching the bow at our head, Arjuna will not strike. Without doubt, O tiger among men, if thou becomest our leader, I will vanquish Yudhishthira with all his followers and relatives in battle."'

"Sanjaya continued, 'After Duryodhana had uttered these words, the kings (in the Kaurava army) all cried victory to Drona. And they delighted thy son by uttering a loud leonine shout. And the troops, filled with joy, and with

Duryodhana at their head, desirous of winning great renown, began to glorify that best of Brahmanas. Then, O king, Drona addressed Duryodhana in those words.'"

SECTION VII

“‘Drona said, “I know the Vedas with their six branches. I know also the science of human affairs. I am acquainted also with the Saiva weapon, and diverse other species of weapons. Endeavouring to actually display all those virtues which ye, desirous of victory, have attributed to me, I will fight with the Pandavas. I will not, however, O king, be able to slay the son of Prishata. O bull among men, he hath been created for my slaughter. I will fight with the Pandavas, and slay the Somakas. As regards the Pandavas, they will not fight with me with cheerful hearts.”’

“Sanjaya continued, ‘Thus permitted by Drona, thy son, O king, then made him the commander of his forces according to the rites prescribed in the ordinance. And the kings (in the Kaurava army) headed by Duryodhana performed the investiture of Drona in the command of the forces, like the celestials headed by India in days of yore performing the investiture of Skanda. After Drona’s installation in the command, the joy of the army expressed itself by the sound of drums and the loud blare of conchs. Then with cries such as greet the ears on a festive day, with auspicious invocations by Brahmanas gratified with cries of Jaya uttered by foremost of Brahmanas, and with the dance of mimes, Drona was duly honoured. And Kaurava warriors regarded the Pandavas as already vanquished.’

“Sanjaya continued, ‘Then that mighty car-warrior, viz., Bharadwaja’s son, having obtained the command, arrayed the troops in order of battle, and went out with thy sons from desire of fighting the foe. And the ruler of the Sindhus, and the chief of the Kalingas, and thy son Vikarna, clad in mail, took up their position on the right wing (of Drona). And Sakuni, accompanied by many foremost of horsemen battling with bright lances and belonging to the Gandhara tribe, proceeded, acting as their support. And Kripa, and Kritavarman, and Chitrasena, and Vivinsati headed by Duhsasana, strove vigorously for protecting the left wing. And the Kamvojas headed by Sudakshina, and the Sakas, and the Yavanas, with steeds of great fleetness, proceeded, as the latter's support. And the Madras, the Trigartas, the Amvashthas, the Westerners, the Northerners, the Malavas, the Surasenas, the Sudras, the Maladas, the Sauviras, the Kaitavas, the Easterners, and the Southerners placing thy son (Duryodhana) and the Suta's son (Karna) at their head, forming the rear guard, gladdened warriors of their own army, added to the strength of the (advancing) force. Vikartana's son Karna proceeded at the head of the bowmen.[10] And his blazing and large and tall standard bearing the device of the elephant's rope, shone with an effulgence like that of the Sun, gladdening his own divisions. Beholding Karna, none regarded the calamity caused by Bhishma's death. And the kings, along with the Kurus, all became freed from grief. And large numbers of warriors, banded together, said unto one another, "Beholding Karna on the field, the Pandavas will never be able to stand in battle. Indeed, Karna is quite competent to vanquish in battle the very gods with Vasava at their head. What need be said, therefore, for the sons of Pandu who are destitute of energy and prowess? The mighty-armed Bhishma spared the Parthas in battle. Karna, however, will slay them in the fight with his keen shafts." Speaking unto one another thus and filled with joy, they proceeded, applauding and worshipping the son of Radha. As regards our army, it was arrayed by Drona in the form of a Sakata (vehicle); while the array of our illustrious foes, O king, was in the form of a Krauncha (crane), as disposed, O Bharata, by king Yudhishthira the just in great cheerfulness. At the head of their array were those two foremost of persons viz., Vishnu and Dhananjaya, with their banner set up, bearing the device of the ape. The hump of the whole army and the refuge of all bowmen, that banner of Partha, endued with immeasurable energy, as it floated in the sky, seemed to illumine the entire host of the high-souled Yudhishthira. The banner of Partha, possessed of great intelligence, seemed to resemble the blazing Sun that riseth at the end of the Yuga for consuming the world. Amongst bowmen, Arjuna is the foremost; amongst bows, Gandiva is the foremost; amongst creatures Vasudeva is the first; and amongst all kinds of discs, Sudarsana is the first. Bearing these four embodiments of energy, that car unto which were yoked white steeds, took up its position in the front of the (hostile) army, like the fierce discus upraised (for striking). Thus did those two foremost of men stand at the very head of their respective forces, viz., Karna at the head of thy army, and Dhananjaya at the head of the hostile one. Both excited with wrath, and each desirous of slaying the other, Karna and Arjuna looked at each other in that battle.'

"'Then when that mighty car-warrior, viz.. Bharadwaja's son, proceeded to battle with great speed, the earth seemed to tremble with loud sounds of wailing. Then the thick dust, raised by the wind resembling a canopy of tawny silk, enveloped the sky and the sun. And though the firmament was cloudless, yet a shower fell of pieces of flesh, bones, and blood. And vultures and hawks and cranes and Kankas, and crows in thousands, began continually to fall upon the (Kaurava) troops. And jackals yelled aloud; and many fierce and terrible birds repeatedly wheeled to the left of thy army, from desire of eating flesh and drinking blood,[11] and many blazing meteors, illuminating (the sky), and covering large areas with their tails, fell on the field with loud sound and trembling motion. And the wide disc of the sun, O monarch, seemed to emit flashes of lightning with thundering noise, when commander of the (Kaurava) army set out. These and many other portents, fierce and indicating a destruction of heroes, were seen during the battle. Then commenced the encounter between the troops of the Kurus and the Pandavas, desirous of slaying each other. And so loud was the din that it seemed to fill the whole earth. And the Pandavas and the Kauravas, enraged with each other and skilled in smiting, began to strike each other with sharp weapons, from desire of victory. Then that great bowman of blazing effulgence rushed towards the troops of the Pandavas with great impetuosity, scattering hundreds of sharp arrows. Then the Pandavas and the Srinjayas, beholding Drona rush towards them, received him, O king, with showers upon showers (in distinct sets) of arrows. Agitated and broken by Drona, the large host of the Pandavas and the Panchalas broke like rows of cranes by force of the wind. Invoking into existence many celestial weapons in that battle, Drona, within a very short time, afflicted the Pandavas and the Srinjayas. Slaughtered by Drona, like Danavas by Vasava, the Panchalas headed by Dhrishtadyumna trembled in that battle. Then that mighty car-warrior, viz., Yajnasena's son (Dhrishtadyumna), that hero acquainted with celestial weapons, broke, with his arrowy showers, the division of Drona in many places. And the mighty son of Prishata baffling with his own arrowy showers the showers of arrows shot by Drona, caused a great slaughter among the Kurus. The mighty-armed Drona then, rallying his men in battle and gathering them together, rushed towards the son of Prishata. He then shot at Prishata's son a thick shower of arrows, like Maghavat excited with rage showering his arrows with great force upon the Danavas. Then the Pandavas and the Srinjayas, shaken by Drona with his shafts, repeatedly broke like a herd of inferior animals attacked by a lion. And the mighty Drona coursed through the Pandava force like a circle of fire. All this, O king, seemed highly wonderful. Mounted on his own excellent car which (then) resembled a city coursing through the skies, which was furnished with every necessary article according to (military) science, whose banner floated on the air, whose rattle resounded through the field, whose steeds were (well) urged, and the staff of whose standard was bright as crystal, Drona struck terror into the hearts of the enemy and caused a great slaughter among them.'"

SECTION VIII

“SANJAYA SAID, ‘BEHOLDING Drona thus slaying steeds and drivers and car-warriors and elephants, the Pandavas, without being troubled, encompassed him on all sides. Then king Yudhishthira, addressing Dhrishtadyumna and Dhananjaya, said unto them, “Let the pot-born (Drona) be checked, our men surrounding him on all sides with care.” Thus addressed those mighty car-warriors, viz., Arjuna and Prishata’s son, along with their followers, all received Drona as the latter came. And the Kekaya princes, and Bhimasena, and Subhadra’s son and Ghatotkacha and Yudhishthira, and the twins (Nakula and Sahadeva), and the ruler of the Matsyas, and the son of Drupada, and the (five) sons of Draupadi, all filled with joy, and Dhrishtaketu, and Satyaki, and the wrathful Chitrasena, and the mighty car-warrior, Yuyutsu, and many other kings, O monarch, who followed the sons of Pandu, all achieved diverse feats in keeping with their lineage and prowess. Beholding then that host protected in that battle by those Pandava warriors, Bharadwaja’s son, turning his eyes in wrath, cast his looks upon it. Inflamed with rage, that warrior, invincible in battle, consumed, as he stood upon his car, the Pandava host like the tempest destroying vast masses of clouds. Rushing on all sides at car-warriors and steeds and foot-soldiers and elephants, Drona furiously careered over the field like a young man, though bearing the weight of years. His red steeds, fleet as the wind, and of excellent breed, covered with blood, O king, assumed a beautiful appearance. Beholding that hero of regulated vows, felling them like Yama himself inflamed with wrath, the soldiers of Yudhishthira fled away on all sides. And as some fled away and others rallied, as some looked at him and others stayed on the field, the noise they made was fierce and terrible. And that noise causing delight to heroes and enhancing the fears of the timid, filled the whole sky and the earth. And once more Drona, uttering his own name in battle, made himself exceedingly fierce, scattering hundreds of arrows among the foes. Indeed, the mighty Drona, though old, yet acting like a young man, careered like Death himself, O sire, amid the divisions of Pandu's son. That fierce warrior cutting off heads and arms decked with ornaments, made the terraces of many cars empty and uttered leonine roars. And in consequence of those joyous shouts of his, as also of the force of his shafts, the warriors, O lord, (of the hostile army) trembled like a herd of cows afflicted by cold. And in consequence of the rattle of his car and the stretching of his bow-string and the twang of his bow, the whole welkin resounded with a loud noise. And the shaft, of that hero, coursing in thousands from his bow, and enveloping all the points of the compass, fell upon the elephants and steeds and cars and foot-soldiers (of the enemy). Then the Panchalas and the Pandavas boldly approached Drona, who, armed with his bow of great force, resembled a fire having weapons for its flames. Then with their elephants and foot-soldiers and steeds he began to despatch them unto the abode of Yama. And Drona made the earth miry with blood. Scattering his mighty weapons and shooting his shafts thick on every side, Drona soon so covered all the points of the compass, that nothing could be seen except his showers of arrows. And among foot-soldiers and cars and steeds and elephants nothing could be seen save Drona's arrows. The standard of his car was all that could be seen, moving like flashes of lightning amid the cars.[12] Of soul incapable of being depressed, Drona then, armed with bow and arrows, afflicted the five princes of Kekaya and the ruler of the Panchalas and then rushed against the division of Yudhishthira. Then Bhimasena and Dhananjaya and the grandson of Sini, and the sons of Drupada, and the ruler of Kasi, viz., the son of Saivya, and Sivi himself, cheerfully and with loud roars covered him with their arrows. Shafts in thousands, decked with wings of gold, shot from Drona's bow, piercing through the bodies of the elephants and the young horses of those warriors, entered the earth, their feathers dyed with blood. The field of battle, strewn with cars and the prostrate forms of large bands of warriors, and of elephants and steeds mangled with shafts, looked like the welkin covered with masses of black clouds. Then Drona, desirous of the prosperity of thy sons, having thus crushed the divisions of Satyaki, and Bhima, and Dhananjaya and Subhadra's son and Drupada, and the ruler of the Kasi, and having ground many other heroes in battle, indeed, that high-souled warrior, having achieved these and many other feats, and having, O chief of the Kurus, scorched the world like the Sun himself as he rises at the end of the Yuga, proceeded hence, O monarch, to heaven. That hero possessed of golden car, that grinder of hostile hosts, having achieved mighty feats and slain in thousands the warriors of the Pandava host in battle, hath at last been himself slain by Dhrishtadyumna. Having, in fact, slain more than two Akshauhinis of brave and unreturning warriors, that hero endued with intelligence, at last, attained to the highest state. Indeed, O king, having achieved the most difficult feats, he hath, at last, been slain by the Pandavas and the Panchalas of cruel deeds. When the preceptor was slain in battle, there arose in the welkin, O monarch, a loud uproar of all creatures, as also of all the troops. Resounding through heaven and earth and the intermediate space and through the cardinal and the subsidiary directions, the loud cry "O Fie!" — of creatures was heard. And the gods, the Pitris, and they that were his friends, all beheld that mighty car-warrior, viz., the son of Bharadwaja, thus slain. The Pandavas, having won the victory, uttered leonine shouts. And the earth trembled with those loud shouts of theirs.'"

SECTION IX

"Dhritarashtra said, 'How did the Pandavas and the Srinjayas slay Drona in battle, — Drona, who was so accomplished in weapons amongst all wielders of arms? Did his car break (in course of the fight)? Did his bow break while he was striking (the foe)? Or, was Drona carless at the time when he met with his death-blow? How, indeed, O child, could Prishata's son, (viz., Dhrishtadyumna) the prince of the Panchalas, slay that hero incapable of being humiliated by enemies, who scattered thick showers of shafts furnished with wings of gold, and who was endued with great lightness of hand, that foremost of Brahmanas, who was accomplished in everything, acquainted with all modes of warfare, capable of shooting his shafts to a great distance, and self-restrained, who was possessed of great skill in the use of weapons and armed with celestial weapons, that mighty warrior, of unfading glory, who was always careful, and who achieved the fiercest feats in battle? It is plain, it seems to me, that destiny is superior to exertion, since even brave Drona hath been slain by the high-souled son of Prishata, that hero in whom were the four kinds of weapons. Alas, thou sayest that that Drona, that preceptor in bowmanship, is slain. Hearing of the slaughter of that hero who used to ride his bright car covered with tiger skins and adorned with pure gold. I cannot drive away my grief. Without doubt, O Sanjaya, no one dies of grief caused by another's calamity, since, wretch that I am, I am yet alive although I have heard of Drona's death. Destiny I regard to be all powerful, exertion is fruitless. Surely, my heart, hard as it is, is made of adamant, since it breaketh not into a hundred pieces, although I have heard of Drona's death. He who was waited upon by Brahmanas and princes desirous of instruction in the Vedas and divination and bowmanship, alas, how could he be taken away by Death? I cannot brook the overthrow of Drona which is even like the drying up of the ocean, or the removal of Meru from its site, or the fall of the Run from the firmament. He was a restrainer of the wicked and a protector of the righteous. That scorcher of foes who hath given up his life for the wretched Duryodhana, upon whose prowess rested that hope of victory which my wicked sons entertained, who was equal to Vrihaspati or Usanas himself in intelligence, alas, how was he slain? His large steeds of red hue, covered with a net of gold, fleet as the wind and incapable of being struck with any weapon in battle, endued with great strength, neighing cheerfully, well-trained and of the Sindhu breed, yoked unto his car and drawing the vehicle excellently, always preserving in the midst of battle, did they become weak and faint? Coolly bearing in battle the roar of elephants, while those huge creatures trumpeted at the blare of conchs and the beat of drums, unmoved by the twang of bows and showers of arrows and other weapons, foreboding the defeat of foes by their very appearance, never drawing long breaths (in consequence of toil), above all fatigue and pain, how were those fleet steeds that drew the car of Bharadwaja's son soon overpowered? Even such were the steeds yoked unto his golden car. Even such were the steeds yoked thereto by that foremost of human heroes. Mounted on his own excellent car decked with pure gold, why, O son, could he not cross the sea of the Pandava army? What feats were achieved in battle by Bharadwaja's son, that warrior who always drew tears from other heroes, and upon whose knowledge (of weapons) all the bowmen of the world rely? Firmly adhering to truth, and endued with great might, what, indeed, did Drona do in battle? Who were those car-warriors that encountered that achiever of fierce deeds, that foremost of all wielders of the bow, that first of heroes, who resembled Sakra himself in heaven? Did the Pandava fly away beholding him of the golden car and of mighty strength who invoked into existence celestial weapons? Or, did king Yudhishthira the just, with his younger brothers, and having the prince of Panchala (Dhrishtadyumna) for his binding chord,[13] attack Drona, surrounding him with his troops on all sides? Verily, Partha must have, with his straight shafts, checked all the other car-warriors, and then Prishata's son of sinful deeds must have surrounded Drona. I do not see any other warrior, save the fierce

Dhrishtadyumna protected by Arjuna, who could have compassed the death of that mighty hero. It seems that when those heroes, viz., the Kekayas, the Chedis, the Karushas, the Matsyas, and the other kings, surrounding the preceptor, pressed him exceedingly like ants pressing upon a snake, while he was engaged in some difficult feat, the wretched Dhrishtadyumna must have slain him then. This is what I think. He who, having studied the four Vedas with their branches and the histories forming the fifth (Veda), became the refuge of the Brahmanas, as the ocean is of rivers, that scorcher of foes, who lived both as a Brahmana and as a Kshatriya, alas, how could that Brahmana, reverend in years, meet with his end at the edge of a weapon? Of a proud spirit, he was yet often humiliated and had to suffer pain on my account. However undeserving of it, he yet attained at the hands of Kunti's son, the fruit of his own conduct.[14] He, upon whose feats depend all wielders of bows in the world, alas, how could that hero, firmly adhering to truth and possessed of great skill, be slain by persons desirous of affluence? Foremost in the world like Sakra himself in heaven, of great might and great energy, alas, how could he be slain by the Parthas, like the whale by the smaller fish? He, from whose presence no warrior desirous of victory could ever escape with life, he whom, while alive, these two sounds never left, viz., the sound of the Vedas by those desirous of Vedic lore, and the twang of bows caused by those desirous of skill in bowmanship, he who was never cheerless, alas, that tiger among men, that hero endued with prosperity and never vanquished in battle, that warrior of prowess equal to that of the lion or the elephant, hath been slain. Verily, I cannot bear the idea of his death. How could Prishata's son, in the sight of the foremost of men, slay in battle that invincible warrior whose might was never humiliated and whose fame was never tarnished? Who were they that fought in Drona's van, protecting him, standing by his side? Who proceeded in his rear and obtained that end which is so difficult of attainment? Who were those high-souled warriors that protected the right and the left wheels of Drona? Who were in the van of that hero while he struggled in battle? Who were they that, reckless of their lives on that occasion, met with death which stood face to face with them? Who were those heroes that went in the last journey in Drona's battle? Did any of those Kshatriyas that were assigned for Drona's protection, proving false, abandon that hero in battle? Was he slain by the foe after such desertion and while alone? Drona would never, from fear, show his back in battle, however great the danger. How then was he slain by the foe? Even in great distress, O Sanjaya, an illustrious person should do this, viz., put forth his prowess according to the measure of his might. All this was in Drona; O child, I am losing my senses. Let this discourse be suspended for a while. After regaining my senses I will once more ask thee, O Sanjaya!'"

SECTION X

Vaisampayana said, “Having addressed the Suta’s son in this way, Dhritarashtra, afflicted with excessive grief of heart and hopeless of his son’s victory, fell down on the ground. Beholding him deprived of his senses and fallen down, his attendants sprinkled him with perfumed and cold water, fanning him the while. Seeing him fallen, the Bharata ladies O king, surrounded him on all sides and gently rubbed him with their hands. And slowly raising the king from the ground, those royal ladies, their voices choked with tears, seated him on his seat. Seated, the King continued to be under the influence of that swoon. And he remained perfectly motionless, while they fanned him standing around. And a tremour then passed over the monarch’s body and he slowly regained his senses. And once more he began to interrogate Gavalgana’s son of the Suta caste about the incidents, as they occurred in the battle.”

“Dhritarashtra said, ‘[That Ajatasatru] who, like the risen sun, dispelleth darkness by his own light; who rusheth against a foe as a swift and angry elephant with rent temples, incapable of being vanquished by hostile leaders of herds, rusheth against a rival proceeding with cheerful face towards a female of the species in lust, O, what warriors (of my army) resisted that Ajatasatru as he came, for keeping him away from Drona?[15] That hero, that foremost of persons, who hath slain many brave warriors (of my army) in battle, that mighty-armed and intelligent and courageous prince of unbaffled prowess, who, unassisted by any one, can consume the entire host of Duryodhana by means of his terrible glances alone, that slayer by his sight, that one bent on winning victory, that bowman, that hero of unfading glory, that self-restrained monarch who is revered by the whole world, O, who were those heroes (of my army) that surrounded that warrior?[16] That invincible prince, that bowman of unfading glory, that tiger among men, that son of Kunti, who advancing with great celerity came upon Drona, that mighty warrior who always achieves grand feats against the foe, that hero of gigantic fame and great courage, who in strength is equal to ten thousand elephants, O, what brave combatants of my army surrounded that Bhimasena as he rushed upon my host? When that car-warrior of exceeding energy, viz., Vibhatsu, looking like a mass of clouds, came, emitting thunderbolts like the clouds themselves, shooting showers of arrows like Indra pouring rain, and making all the points of the compass resound with the slaps of his palms and the rattle of his car-wheels, when that hero whose bow was like the lightning's flash and whose car resembled a cloud having for its roars the rattle of its wheels (when that hero came) the whizz of whose arrows made him exceedingly fierce, whose wrath resembles an awful cloud, and who is fleet as the mind or the tempest, who always pierces the foe deep into his very vitals, who, armed with shafts, is terrible to look at, who like Death himself bathes all the points of the compass with human blood in profusion, and who, with fierce uproar and awful visage, wielding the bow Gandiva incessantly pours on my warriors headed by Duryodhana shafts whetted on stone and furnished with vultures' feathers, alas, when that hero of great intelligence came upon you, what became the state of your mind? When that warrior having the huge ape on his banner came, obstructing the welkin with dense showers of arrows, what became that state of your mind at sight of that Partha? Did Arjuna advance upon you, slaying your troops with the twang of the Gandiva and achieving fierce feats on the way? Did Duryodhana take, with his shafts, your lives, like the tempest destroying gathering masses of clouds or felling forests of reeds, blowing through them? What man is there that is capable of bearing in battle the wielder of the Gandiva? Hearing only that he is stationed at the head of the (hostile) force, the heart of every foe seems to rend in twain. In that battle in which the troops trembled and even heroes were struck with fear, who were they that did not desert Drona, and who were those cowards that abandoned him from fear? Who were they that, reckless of their lives met Death himself, standing face to face with them, in the shape of Dhananjaya, who hath vanquished even superhuman combatants in battle? My troops are incapable of bearing the impetus of that warrior having white steeds yoked unto his car and the twang of Gandiva, that resembles the roll of the very clouds. That car which has Vishnu himself for its driver and Dhananjaya for its warrior, that car I regard to be incapable of being vanquished by the very gods and the Asuras united together. Delicate, young, and brave, and of a very handsome countenance, that son of Pandu who is gifted with intelligence and skill and wisdom and whose prowess incapable of being baffled in battle, when Nakula with loud noise and afflicting all hostile warriors, rushed at Drona, what heroes (of my army) surrounded him? When Sahadeva who resembles an angry snake of virulent poison, when that hero owning white steeds and invincible in battle, observant of laudable vows, incapable of being baffled in his purposes, gifted with modesty, and never vanquished in fight, came upon us, what heroes (of our army) surrounded him? That warrior who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful Bhoja maiden of symmetrical limbs, that bull among men, viz., Yuyudhana, in whom are always truth and firmness and bravery and Brahmacharya, that warrior gifted with great might, always practising truth, never cheerless, never vanquished, who in battle is equal to Vasudeva and is regarded as his second self, who, through Dhananjaya's instructions, hath become foremost in the use of arrows, and who is equal to Partha himself in weapons, O, what warrior (of my army) resisted that Satyaki, for keeping him away from Drona? The foremost hero among the Vrishnis, exceedingly brave among all bowmen, equal to Rama himself in (knowledge and the use of) weapons and in prowess and fame, (know, O Sanjaya, that) truth and firmness, intelligence and heroism, and knowledge of Brahma, and high weapons, are all in him (Satyaki) of the Satwata race, as the three worlds are in Kesava. What heroes (of my army), approaching that mighty bowman, Satyaki, possessed of all those accomplishments and incapable of being resisted by the very gods, surrounded him? The foremost among the Panchalas, possessed of heroism, high-born and the favourite of all high-born heroes, ever achieving good deeds in battle, viz., Uttamaujas, that Prince ever engaged in the welfare of Arjuna, born for only my evil, equal unto Yama, or Vaisravana, or Aditya, or Mahendra, or Varuna, that prince regarded as a mighty car-warrior and prepared to lay down his life in the thick of battle, O, what heroes (of my army) surrounded him? Who (amongst my warriors) opposed Dhrishtaketu, that single warrior amongst the Chedis who, deserting them, hath embraced the side of the Pandavas, while he rushed upon Drona? Who resisted the heroic Ketumat for keeping him away from Drona, the brave Ketumat who slew prince Durjaya while the latter had taken shelter in Girivraja? What heroes (of my army) surrounded Sikhandin, that tiger among men, who knows the merits and demerits (in his own person) of manhood and femininity, that son of Yajnasena, who is always cheerful in battle, that hero who became the cause of the high-souled Bhishma's death in battle, when he rushed towards Drona? That foremost hero of the Vrishni race, that chief of all bowmen, that brave warrior in whom all accomplishments exist in a greater degree than in Dhananjaya himself, in whom are ever weapons and truth and Brahmacharya, who is equal to Vasudeva in energy and Dhananjaya in strength, who in splendour is equal to Aditya and in intelligence to Vrihaspati, viz., the high-souled Abhimanyu, resembling Death himself with wide-open mouth, O what heroes (of my army) surrounded him when he rushed towards Drona? That youth of vigorous understanding, that slayer of hostile heroes, viz., Subhadra's son, O, when he rushed towards Drona, what became the state of your mind? What heroes surrounded those tigers among men, viz., the sons of Draupadi, when they rushed in battle against Drona like rivers rushing towards the sea? Those children who, giving up all (childish) sports for twelve years, and observing excellent vows, waited upon Bhishma for the sake of weapons, those children, viz., Kshatranjaya and Kshatradeva and Kshatravarman and Manada, those heroic sons of Dhrishtadyumna, O, who resisted them, seeking to keep them away from Drona? He whom the Vrishnis regarded as superior in battle to a hundred car-warriors, O, who resisted that great bowman, viz., Chekitana, for keeping him away from Drona? Those five Kekaya brothers, virtuous and possessed of prowess, incapable of being baffled, resembling (in hue) the insects called Indragopakas, with red coats of mail, red weapons and red banners, those heroes that are the maternal cousins of the Pandavas and that always wish for victory unto the latter, O, what heroes (of my army) surrounded those valiant princes when they rushed towards Drona for slaying him? That lord of battle, that foremost of bowmen, that hero of unbaffled aim and great strength, that tiger among men, viz., Yuyutsu, whom many wrathful kings battling together for six months at Varanavata from desire of slaying him could not vanquish, and who in battle at Varanasi overthrew with a broad-headed arrow that mighty car-warrior, viz., the prince of Kasi, desirous of seizing (at a Swayamvara) a maiden for wife, O, what hero (of my army) resisted him? That mighty bowman, viz., Dhrishtadyumna, who is the chief counsellor of the Pandavas, who is engaged in doing evil to Duryodhana, who was created for Drona's destruction, O, what heroes (of my army) surrounded him when he came towards Drona, breaking through all my ranks and consuming all my warriors in battle? That foremost of all persons conversant with weapons, who has been reared almost on Drupada's lap, O, what warriors (of my army) surrounded that Sikhandin protected by (Arjuna's) weapons, for keeping him away from Drona? He who encompassed this earth by the loud rattle of his car as by a leathern belt, that mighty car-warrior and foremost of all slayers of foes, who, as (a substitute for) all sacrifices, performed, without hindrance, ten Horse sacrifices with excellent food and drink and gifts in profusion, who ruled his subjects as if they were his children, that Usinara's son who in sacrifices gave away kine countless as the grains of sand in the Ganga's stream, whose feat none amongst men have been or will ever be able to imitate, after the performance of whose difficult feats the very gods had cried out, saying, 'We do not see in the three worlds with their mobile and immobile creatures a second person other than Usinara's son who was, has ever been, or will ever be born, who hath attained to regions (in after-life) which are unattainable by human beings, O, who (amongst my army) resisted that Saivya, that grandson of that Usinara's son, while he came upon (Drona)? What heroes (of my army) surrounded the car-division of that slayer of foes, *viz.* Virata, the king of the Matsyas, while it reached Drona in battle? Who kept away from Drona the gigantic Ghatotkacha, that thorn (on the side), of my sons, that warrior who always wishes victory unto the Pandavas, that heroic Rakshasa, possessed of extensive powers of illusion, endued with great strength and great prowess, and born of Bhima in course of a single day, and of whom I entertain very great fears?[17] What, O Srinjaya, can remain unconquered by them for whose sake these and many others are prepared to lay down their lives in battle? How can the sons of Pritha meet with defeat, they, viz., that have the greatest of all beings, the wielder of the bow called Sarnga, for their refuge and benefactor? Vasudeva is, indeed, the great Master of all the worlds, the Lord of all, and Eternal! Of celestial soul and infinite power, Narayana is the refuge of men in battle. The wise recite his celestial feats. I also will recite them with devotion, for recovering my firmness!'"

SECTION XI

“Dhritarashtra said, ‘Hear, O Sanjaya, the celestial feats of Vasudeva, feats that Govinda achieved and the like of which no other person hath ever been able to achieve. Whilst being brought up, O Sanjaya, in the family of the cowherd (Nanda), that high-souled one, while yet a boy, made the might of his arms known to the three worlds. Even then he slew Hayaraja, living in the woods (on the shores) of the Yamuna, who was equal to (the celestial steed) Uchchaisravas in strength and the wind itself in speed.[18] In childhood, he also slew with his two bare arms, the Danava, in the form of a bull, of terrible deeds, and risen like Death himself unto all the kine. Of eyes like the lotus petals, he also slew the mighty Asuras named Pralamva, and Naraka, and Jambha, and Pitha, as also Mura, that terror of the celestials. And so also Kansa of mighty energy, who was, besides, protected by Jarasandha, was, with all his followers, slain in battle by Krishna aided by his prowess alone.[19] With Valadeva as his second, that slayer of foes, viz., Krishna, consumed in battle, with all his troops, the king of the Surasenas, viz., Sunaman, of great activity and prowess in battle, the lord of a full Akshauhini, and the valiant second brother of Kansa, the king of the Bhojas. The highly wrathful regenerate Rishi (gratified with the adoration) gave him boons.[20] Of eyes like the lotus petals, and endued with great bravery, Krishna, vanquishing all the kings at a self-choice, bore away the daughter of the king of the Gandharas. Those angry kings, as if they were horses by birth, were yoked unto his nuptial car and were lacerated with the whip. The mighty-armed Janardana also caused Jarasandha, the lord of a full Akshauhini of troops, to be slain through the instrumentality of another.[21] The mighty Krishna also slew the valiant king of Chedis, that leader of kings, as if he were some animal, on the occasion of the latter’s disputing about the Arghya. Putting forth his prowess, Madhava hurled unto the sea the Daitya city called Saubha, (moving) in the skies, protected by Salwa, and regarded as impregnable. The Angas, the Vangas, the Kalingas, the Magadhas, the Kasis, the Kosalas, the Vatsyas, the Gargyas, the Karushas and the Paundras, — all these he vanquished in battle. The Avantis, the Southerners, the Mountaineers, the Daserakas, the Kasmirakas, the Aurasikas, the Pisachas, the Samudgalas, the Kamvojas, the Vatadhanas, the Cholas, the Pandyas, O Sanjaya, the Trigartas, the Malavas, the Daradas difficult of being vanquished, the Khasas arrived from diverse realms, as also the Sakas, and the Yavanas with followers, were all vanquished by him of eyes like lotus-petals. In days of old, penetrating into the very sea, he vanquished in battle Varuna himself in those watery depths, surrounded by all kinds of aquatic animals. Slaying in battle (the Danava named) Panchajanya living in the depths of Patala, Hrishikesa obtained the celestial conch called Panchajanya. The mighty Kesava, accompanied by Partha, having gratified Agni at Khandava, obtained his invincible weapon of fire, viz., his discus (called Sudarsana). Riding on Vinata’s son and frightening (the denizens of) Amaravati, the heroic Krishna brought from Mahendra himself (the celestial flower called) Parijata. Knowing Krishna’s prowess, Sakra quietly bore that act.[22] We have never heard that there is any one among the kings who has not been vanquished by Krishna. That exceedingly wonderful feat also, O Sanjaya, which the lotus-eyed one performed in my court, who else is capable of performing it? And since, humbled by devotion, I was suffered to behold Krishna as the Supreme Lord; everything (about that feat) is well-known to me, myself having witnessed it with my own eyes. O Sanjaya, the end can never be seen of the (infinite) achievements of Hrishikesa of great energy and great intelligence. Gada, and Samva, and Pradyumna, and Viduratha, and Charudeshna, and Sarana, and Ulmukha, and Nisatha, and the valiant Jhilivabhru, and Prithu, and Viprithu, and Samika, and Arimejaya, — these and other mighty Vrishni heroes, accomplished in smiting, will, standing on the field of battle, take up their position in the Pandava host, when summoned by that Vrishni hero, viz., the high-souled Kesava. Everything (on my side) will then be in great danger. Even this is what I think. And there where Janardana is, there will be the heroic Rama, equal in strength to ten thousand elephants, resembling the Kailasa peak, decked with garlands of wild flowers, and armed with the plough. That Vasudeva, O Sanjaya, whom all the regenerate ones describe as the Father of all, will that Vasudeva fight for the sake of the Pandavas? O son, O Sanjaya, if he puts on his armour for the sake of the Pandavas, there is none amongst us who can be his antagonist. If the Kauravas happen to vanquish the Pandavas, he, of the Vrishni race, will then, for the sake of the latter, take up his mighty weapon. And that tiger among men, that mighty-armed one, slaying then all the kings in battle as also the Kauravas, will give away the whole earth to Kunti's son. What car will advance in battle against that car which has Hrishikesa for its driver and Dhananjaya for its warrior? The Kurus cannot, by any means, gain victory. Tell me then everything about how the battle took place. Arjuna is Kesava's life and Krishna is always victory; in Krishna is always fame. In all the worlds, Vibhatsu is invincible. In Kesava are infinite merits in excess. The foolish Duryodhana, who doth not know Krishna or Kesava, seems, through Destiny, to have Death's noose before him. Alas, Duryodhana knows not Krishna of Dasarha's race and Arjuna the son of Pandu. These high-souled ones are ancient gods. They are even Nara and Narayana. On earth they are seen by men as two separate forms, though in reality they are both possessed but by one soul. With the mind alone, that invincible pair, of world-wide fame, can, if only they wish it, destroy this host. Only, in consequence of their humanity they do not wish it.[23] Like a change of the Yuga, the death of Bhishma, O child, and the slaughter of the high-souled Drona, overturn the senses. Indeed, neither by Brahmacharya, nor by the study of the Vedas, nor by (religious) rites, nor by weapons, can any one prevent death. Hearing of the slaughter of Bhishma and Drona, those heroes accomplished in weapons, respected by all the worlds, and invincible in battle, why O Sanjaya, do I yet live? In consequence of the death of Bhishma and Drona, O Sanjaya, we will henceforth have to live as dependants on that prosperity beholding which in Yudhishthira we had before been so jealous. Indeed, this destruction of the Kurus hath come in consequence only of my acts. O Suta, in killing these that are ripe for destruction, the very straw becomes thunderbolt. That prosperity is without end in this world which Yudhishthira is about to obtain — Yudhishthira through whose wrath both Bhishma and Drona have fallen. In consequence of his very disposition, hath Righteousness gone over to the side of Yudhishthira, while it is hostile to my son. Alas, time, so cruel, that hath now come for the destruction of all, cannot be overcome. Things calculated in one way, O son, even by men of intelligence, become otherwise through Destiny. This is what I think. Therefore, tell me everything that has taken place during the progress of this unavoidable and dreadful calamity productive of the most sorrowful reflection incapable of being crossed over (by us).'"

SECTION XII

"Sanjaya said, 'Yes, as I saw everything with my own eyes, I will describe to thee how Drona fell down, slain by the Pandavas and the Srinjayas. Having obtained the command of the troops, that mighty car-warrior, viz., Bharadwaja's son, said these words unto thy son in the midst of all the troops, "Inasmuch as, O king, thou hast honoured me with the command of the troops immediately after that bull among the Kauravas, viz., the son of the Ocean-going (Ganga), take thou, O Bharata, the adequate fruit of that act of thine. What business of thine shall I now achieve? Ask thou the boon that thou desirest." Then king Duryodhana having consulted with Karna and Duhsasana and others, said unto the preceptor, that invincible warrior and foremost of all victors, these words, "If thou wouldst give me a boon, then, seizing that foremost of car-warriors, viz., Yudhishthira, alive, bring him unto me here." Then that preceptor of the Kurus, hearing those words of thy son, returned him the following answer, gladdening all the troops therewith. "Praised be Kunti's son (Yudhishthira) whose seizing only thou desirest. O thou that art difficult of being vanquished, thou askest not any other boon (one for example) for his slaughter. For what reason, O tiger among men, dost thou not desire his death? Thou art, without doubt, O Duryodhana, not ignorant of policy. Why, therefore, dost thou not allude to Yudhishthira's death? It is a matter of great wonder that king Yudhishthira, the just, hath no enemy desirous of his death. Inasmuch as thou wishest him to be alive, thou (either) seekest to preserve thy race from extinction, or, O chief of the Bharatas, thou, having vanquished the Pandavas in battle, art desirous of establishing brotherly relation (with them) by giving them their kingdom. Auspicious was the birth of that intelligent prince. Truly is he called Ajatasatru (the foeless one), for even thou bearest affection for him." Thus addressed by

Drona, O Bharata, the feeling that is ever present in thy son's breast suddenly made itself known. Not even persons like Vrihaspati can conceal the expressions of their countenance. For this, thy son, O king, filled with joy, said these words, "By the slaughter of Kunti's son in battle, O preceptor, victory cannot be mine. If Yudhishthira were slain, Partha then, without doubt, would slay all of us. All of them, again, cannot be slain by the very gods. He amongst them that will, in that case, survive, will exterminate us. Yudhishthira, however, is truthful in his promises. If brought hither (alive), vanquished once more at dice, the Pandavas will once more go to the woods, for they are all obedient to Yudhishthira. It is evident that such a victory will be an enduring one. It is for this that I do not, by any means, desire the slaughter of king Yudhishthira the just." Ascertaining this crooked purpose of Duryodhana, Drona who was conversant with the truths of the science of profit and gifted with great intelligence, reflected a little and gave him the boon circumscribing it in the following way.

"'Drona said, "If the heroic Arjuna do not protect Yudhishthira in battle, thou mayst think the eldest Pandava as already brought under thy control. As regards Partha, the very gods and the Asuras together headed by Indra, cannot advance against him in battle. It is for this that I dare not do what thou askest me to do. Without doubt, Arjuna is his disciple, and I was his first preceptor in arms. He is, however, young, endued with great good fortune, and excessively intent (on the achievement of his purposes). He hath obtained, again, many weapons from Indra and Rudra. He hath besides been provoked by thee. I dare not, therefore, do what thou askest me. Let Arjuna be removed, by whatsoever means that can be done, from the battle. Upon Partha being withdrawn, thou mayst regard king Yudhishthira as already vanquished. Upon his seizure is victory and not upon his slaughter, O bull among men! Even by stratagem, can his seizure be accomplished. Seizing that king devoted to truth and righteousness, I will, without doubt, O monarch, bring him to thy control this very day, if he stays before me in battle even for a moment, of course, if Dhananjaya, the son of Kunti, that tiger among men, be withdrawn from the field. In Phalguni's presence, however, O king, Yudhishthira is incapable of being taken in battle even by the gods and the Asuras headed by Indra.”’

“Sanjaya continued, ‘After Drona had promised the king’s seizure even under these limitations, thy foolish sons regarded Yudhishthira as already taken. Thy son (Duryodhana) knew Drona’s partiality for the Pandavas. In order to make Drona stick to his promise, therefore, he divulged those counsels. Then, O chastiser of foes, the fact of Drona’s having promised to seize the (eldest) Pandava was proclaimed by Duryodhana unto all his troops.’”

SECTION XIII

“Sanjaya said, ‘After Drona had promised the kings seizure under those limitations, thy troops hearing of (that promise about) Yudhishthira’s capture, uttered many leonine shouts, mingling them with the whiz of their arrows and the blare of their conchs. King Yudhishthira the just, however, O Bharata, soon learnt in detail, through his spies, everything about the purpose upon which Bharadwaja’s son was intent. Then bringing together all his brothers and all the other kings of his army, king Yudhishthira the just addressed Dhananjaya, saying, “Thou hast heard, O tiger among men, about the intention of Drona. Let such measures, therefore, be adopted as may prevent the accomplishment of that purpose. It is true, Drona, that grinder of foes, hath vowed his pledge, subject to limitations, however, O great bowman, rest on thee. Fight thou, therefore, today, O thou of mighty arms, in my vicinity, so that Duryodhana may not obtain from Drona the fruition of his desire.”

“‘Arjuna said, “As the slaughter of my preceptor can never be accomplished by me, so, king, I can never consent to give thee up. O son of Pandu, I would rather yield up my life in battle than fight against my preceptor. This son of Dhritarashtra desireth sovereignty, having seized thee as a captive in battle. In this world he will never obtain the fruition of that desire of his. The firmament itself with its stars may fall down, the Earth herself may split into fragments, yet Drona will, surely, never succeed in seizing thee as long as I am alive. If the wielder of the thunderbolt himself, or Vishnu at the head of the gods, assist him in battle, still he shall not succeed in seizing thee on the field. As long as I am alive, O great king, it behoveth thee not to entertain any fear of Drona, although he is the foremost of all wielders of weapons. I further say unto thee, O monarch, that my promise never remains unfulfilled. I do not recollect having ever spoken any untruth. I do not recollect having ever been vanquished. I do not recollect having ever, after making a vow, left the least part of it unfulfilled.'"

"Sanjaya continued, 'Then, O king, conchs and drums and cymbals and smaller drums were sounded and beaten in the Pandava camp. And the high-souled Pandavas uttered many leonine shouts. These and the awful twang of their bow-strings and the slaps of palms reached the very heaven. Hearing that loud blare of conchs that arose from the camp of the mighty sons of Pandu, diverse instruments were sounded amongst thy divisions also. Then thy divisions as also those of theirs were arrayed in order of battle. And slowly they advanced against each other from desire of battle. Then commenced a battle, that was fierce and that made the hairs stand on their ends, between the Pandavas and the Kurus, and Drona and the Panchalas. The Srinjayas, though struggling vigorously, were unable to beat in battle the host of Drona as it was protected by Drona himself. And so also the mighty car-warriors of thy son, skilled in smiting, could not beat the Pandava host, as it was protected by the Diadem-decked (Arjuna). Protected by Drona and Arjuna, both the hosts seemed to stand inactive like two blossoming forests in the silence of the night. Then he, of the golden car, (viz., Drona) like the Sun himself of great splendour, crushing the ranks of the Pandavas, careered through them at will. And the Pandavas, and the Srinjayas, through fear, regarded that single warrior of great activity upon his quickly-moving car as if multiplied into many. Shot by him, terrible shafts coursed in all directions, frightening, O king, the army of Pandu's son. Indeed, Drona then seemed as the Sun himself at mid-day covered by a hundred rays of light. And as the Danavas were unable to look at Indra, so there was not one amongst the Pandavas, who, O monarch, was able to look at the angry son of Bharadwaja in that battle. The valiant son of Bharadwaja then, having confounded the (hostile) troops, speedily began to consume the division of Dhrishtadyumna by means of sharp shafts. And covering and obstructing all the points of the compass by means of his straight shafts, he began to crush the Pandava force even there, where Prishata's son was.'"

SECTION XIV

"Sanjaya said, 'Then Drona, causing a great confusion in the Pandava host, careered through it, like a conflagration consuming (a forest of) trees. Beholding that angry warrior, owning a golden car, consume their divisions like a raging conflagration, the Srinjayas trembled (in fear). The twang, in that battle, of the constantly stretched bow of that warrior of great activity was heard to resemble the roar of the thunder.[24] Fierce shafts shot by Drona, endued with great lightness of hand, began to crush car-warriors and horsemen and elephant-warriors and foot soldiers along with elephants and steeds. Showering his arrows as the roaring clouds at the close of summer, assisted by the wind, pour hail-stones, he inspired fear in the hearts of the foe. Coursing (through the hostile ranks), O king, and agitating the troops, the mighty Drona enhanced the unnatural fear entertained by the enemy. The gold-decked bow, on his quickly-moving car, was repeatedly seen to resemble the lightning's flash amid a mass of dark clouds. That hero, firm in truth, endued with wisdom, and always devoted, besides, to righteousness, caused an awful river of angry current, such as may be seen at the end of the Yuga, to flow there. And that river had its source in the impetuosity of Drona's wrath, and it was haunted by crowds of carnivorous creatures. And the combatants constituted the waves that filled its entire surface. And heroic warriors constituted the trees on its banks whose roots were constantly eaten away by its current. And its waters were constituted by the blood that was shed in that battle, and cars constituted its eddies, and elephants and steeds formed its banks. And costs of mail constituted its lilies, and the flesh of creatures the mire on its bed. And the fat, marrow, and bones (of fallen animals and men) formed the sands on its beach, and (fallen) head-gears its froth. And the battle itself that was fought there constituted the canopy above its surface. And lances constituted the fish with which it abounded. And it was inaccessible in consequence of the large number of (slain) men, elephants, and steeds (that fell in it). And the impetus of the shaft shot constituted its current. And the slain bodies themselves constituted the timber floating on it. And cars constituted its tortoises. And heads constituted the stones scattered on its banks and bed, and scimitars, its fish in profusion. And cars and elephants formed its lakes. And it was decked with many adornments. And mighty car-warriors constituted its hundreds of little whirlpools. And the dust of the earth constituted its wavelets. And capable of being easily crossed by those possessed of exceeding energy, it was incapable of being crossed by the timid. And heaps of dead bodies constituted the sand-banks obstructing its navigation. And it was the haunt of Kankas and vultures and other birds of prey. And it carried away thousands of mighty-car-warriors to the abode of Yama. And long spears constituted the snakes that infested it in profusion. And the living combatants constituted the fowls sporting on its waters.[25] Torn umbrellas constituted its large swans. Diadems formed the (smaller) birds that adorned it. Wheels constituted its turtles, and maces its alligators, and arrows its smaller fish. And it was the resort of frightful swarms of crows and vultures and jackals. And that river, O best of kings, bore away in hundreds, to the region of the Pitris, the creatures that were slain by Drona in battle. Obstructed by hundreds of bodies (floating on it), the hair (of slain warriors and animals) constituted its moss and weeds. Even such was the river, enhancing the fears of the timid, that Drona caused to flow there.[26]

"'And when Drona was thus grinding the hostile army hither and thither, the Pandava warriors headed by Yudhishthira rushed at that mighty car-warrior from all sides. Then seeing them thus rushing (towards Drona), brave combatants of thy army, possessed of unyielding prowess, rushed from every side. And the battle that thereupon ensued made the hair stand on end. Sakuni, full of a hundred kinds of deceit, rushed towards Sahadeva, and pierced the latter's charioteer, and standard, and car, with many keen-pointed shafts. Sahadeva, however, without being much excited, cutting off Sauvala's standard and bow and car-driver and car, with sharp arrows, pierced Sauvala himself with sixty shafts. Thereupon, Suvala's son, taking up mace, jumped down from his excellent car, and with that mace, O king, he felled Sahadeva's driver from the latter's car. Then these two heroic and mighty warriors, O monarch, both deprived of car, and both armed with mace, sported in battle like two crests of hills. Drona, having pierced the ruler of the Panchalas with ten shafts, was, in return, pierced by the latter with many shafts. And the latter was again pierced by Drona with a larger number of shafts. Bhimasena pierced Vivinsati with sharp arrows. The latter, however, thus pierced, trembled not, which seemed to be highly wonderful. Vivinsati then, O monarch, suddenly deprived Bhimasena of his steeds and standard and bow. And thereupon all the troops worshipped him for that feat. The heroic Bhimasena, however, brooked not that exhibition of prowess by his enemy in battle. With his mace, therefore, he slew the well-trained steeds of Vivinsati. Then the mighty Vivinsati, taking up a shield (and sword) jumped down from that car whose steeds had been slain, and rushed against Bhimasena like an infuriated elephant rushing against an infuriated compeer. The heroic Salya, laughing the while, pierced, as if in dalliance, his own dear nephew, Nakula, with many shafts for angering him. The valiant Nakula, however, cutting off his uncle's steeds and umbrella and standard and charioteer and bow in that battle, blew his conch. Dhrishtaketu, engaged with Kripa, cut off diverse kinds of arrows shot at him by the latter, and then pierced Kripa, with seventy arrows. And then he cut off the device of Kripa's standard with three arrows. Kripa, however, began to oppose him with a thick shower of arrows. And resisting him in this way, the Brahmana fought on with Dhrishtaketu. Satyaki, laughing the while, pierced Kritavarman in the centre of the chest with a long arrow. And piercing him then with seventy arrows, he once more pierced him with many others. The Bhoja warrior, however, in return, pierced Satyaki with seventy arrows of keen points. Like the swiftly-coursing winds failing to move a mountain, Kritavarman was unable to move Satyaki or make him tremble. Senapati deeply struck Susarman in his vitals. Susarman also struck his antagonist with a lance on the shoulder-joint. Virata, aided by his Matsya warriors of great energy, resisted Vikartana's son in that battle. And that feat (of the Matsya king) seemed highly wonderful. Even this was regarded as an act of great valour on the part of the Suta's son, in that, he singly resisted that whole force by means of his straight shafts. King Drupada was engaged with Bhagadatta. And the battle between those two warriors became beautiful to behold. That bull among men, viz., Bhagadatta, pierced king Drupada and his driver and standard and car with many straight shafts. Then Drupada, excited with wrath, quickly pierced that mighty car-warrior in the chest with a straight shaft. Those two foremost of warriors on earth, viz., Somadatta's son and Sikhandin, both conversant with every weapon, encountered each other in fierce battle that made all creatures tremble with fear. The valiant Bhurisravas, O king, covered that mighty car-warrior, Yajnasena's son Sikhandin, with a thick shower of arrows. Sikhandin, then O monarch, excited with wrath, pierced Somadatta's son with ninety shafts, and caused him, O Bharata, to tremble. Those Rakshasas of fierce deeds, viz., Hidimba's son and Alamvusha, each desirous of vanquishing the other, battled most wonderfully. Both capable of creating a hundred illusions, both swelling with pride, battled with each other most wonderfully, relying on their powers of illusion, and each desirous of vanquishing the other. The fierce Chekitana battled with Anuvinda. They coursed on the field, disappearing at times, and causing great wonder. Lakshmana fought fiercely with Kshatradeva, even as Vishnu, O monarch, in days of old, with the (Asura) Hiranyaksha. With his fleet steeds and upon his car duly equipped, Paurava, O king, roared at Abhimanyu. Endued with great might, Paurava then rushed at Abhimanyu, desirous of battle. Then that chastiser of foes, viz., Abhimanyu fought fiercely with that foe. Paurava covered Subhadra's son with a thick shower of arrows. Thereupon, Arjuna's son felled his antagonist's standard and umbrella and bow on earth.[27] Then piercing Paurava with seven arrows, Subhadra's son pierced the latter's driver and steeds with five arrows. Gladdening his troops thus, he then repeatedly roared like a lion. Then Arjuna's son quickly fixed an arrow on his bow-string that was certain to take away Paurava's life. Beholding however, that arrow of frightful mien fixed on Abhimanyu's bow-string, Hridika's son, with two shafts, cut off that bow and arrow. Then that slayer of hostile heroes, viz., Subhadra's son, throwing aside that broken bow, took up a bright sword and a shield. Whirling with great speed that shield decked with many stars, and whirling that sword also, he coursed on the field, exhibiting his prowess. Whirling them before him, and whirling them on high, now shaking them and now jumping up himself, from the manner of his handling those weapons, it seemed that (with him) there is no difference between that offensive and that defensive weapons. Jumping suddenly then upon the shafts of Paurava's car, he roared aloud. Mounting next upon his car, he seized Paurava by the hair, and slaying meanwhile with a kick, the latter's driver, he felled his standard with a stroke of his sword. And as regards Paurava himself, Abhimanyu raised him up, like the Garuda raising a snake from the bottom of the sea agitating the waters. Thereupon, all the kings beheld Paurava (standing helpless) with dishevelled hair, and looking like an ox deprived of its senses while on the point of being slain by a lion. Beholding Paurava thus prostrated, placed under the control of Arjuna's son, and dragged helplessly, Jayadratha was unable to brook it. Taking up a sword as also a shield that bore the device of a peacock and was decked with a hundred bells of small size suspended in rows, Jayadratha jumped down from his car with a loud roar. Then Subhadra's son (Abhimanyu), beholding the ruler of the Sindhus, let Paurava alone, and leaping up like a hawk from the latter's car, quickly alighted on the earth. The lances and aves and scimitars hurled by his foes, Arjuna's son cut off by means of his sword or warded off by his shield. Thus showing unto all the warriors the strength of his own arms the mighty [and heroic] Abhimanyu, once more upraising his large and heavy sword as also his shield,[28] proceeded towards Vriddhakshatra's son who was a sworn foe of his (Abhimanyu's) father, like a tiger proceeding against an elephant. Approaching they cheerfully attacked each other with their swords like a tiger and a lion with their claws and teeth. And none could notice any difference between those two lions among men as regards the whirl-strokes, and descent of their swords and shields.[29] And as regards the descent and the whiz of their swords, and the warding off of each other's blows, it seemed there was no distinction between the two. Coursing beautifully in outward and inward tracks, those two illustrious warriors seemed to be like two winged mountains. Then Jayadratha struck on the shield of the renowned Abhimanyu when the latter stretched his sword for making a pass at him. Then, O Bharata, Jayadratha's large sword sticking into Abhimanyu's shield covered with golden plate, broke, as the ruler of the Sindhus attempted to draw it off forcibly. Seeing his sword broken, Jayadratha hastily retreated six steps and was seen within a twinkle of the eye to be mounted on his own car. Then Arjuna's son also, that combat with the sword being over, ascended his own excellent car. Many kings, then, of the Kuru army, uniting together, surrounded him on all sides. The mighty son of Arjuna, however, eyeing Jayadratha, whirled his sword and shield, and uttered a loud shout. Having vanquished the ruler of the Sindhus, Subhadra's son, that slayer of hostile heroes, then began to scorch that division of the Kaurava army like Sun scorching the world. Then in that battle Salya hurled at him a fierce dart made wholly of iron, decked with gold, and resembling a blazing flame of fire. Thereupon, Arjuna's son, jumping up, caught hold of that dart, like Garuda catching a mighty snake falling from above. And having seized it thus, Abhimanyu unsheathed his sword. Witnessing the great activity and might of that warrior of immeasurable energy, all the kings together uttered a leonine shout. Then that slayer of hostile heroes, viz., the son of Subhadra, hurled with the might of his arms at Salya himself that very dart of great effulgence, decked with stones of lapis lazuli. Resembling a snake that has recently cast off its slough, that dart, reaching Salya's car slew the latter's driver and felled him from his niche of the vehicle. Then Virata and Drupada, and Dhrishtaketu, and Yudhishthira, and Satyaki, and Kekaya, and Bhima, and Dhrishtadyumna, and Sikhandin, and the twins (Nakula and Sahadeva), and the five sons of Draupadi, all exclaimed, "Excellent! Excellent!" And diverse kinds of sounds due to the shooting of arrows, and many leonine shouts, arose there, gladdening the unretreating son of Arjuna. Thy sons, however, could not brook those indications of the victory of their foe. Then all of them suddenly surrounded Subhadra's son and covered him, O king, with showers of arrows like the clouds pouring rain on the mountain-breast. Then that slayer of foes, viz., Artayani (Salya), wishing good of thy sons, and remembering the overthrow of his own driver, rushed in rage against Subhadra's son.'"

SECTION XV

“Dhritarashtra said, ‘Thou hast, O Sanjaya, described to me many excellent single combats. Hearing about them, I envy those that have eyes. This battle between the Kurus and the Pandavas, resembling that (of old) between the gods and the Asuras, will be spoken of as exceedingly wonderful by all men. I am scarcely gratified by listening to thy narrations of this stirring battle. Tell me, therefore, about this combat between Artayani (Salya) and Subhadra’s son.’

“Sanjaya said, ‘Beholding his driver slain, Salya, upraising a mace made wholly of iron, jumped down in rage from his excellent car. Bhima, then taking up his own huge mace, quickly rushed towards Salya who then resembled the blazing Yuga-fire or the Destroyer himself armed with his bludgeon. Subhadra’s son also, taking up a prodigious mace resembling the bolt of heaven, addressed Salya, saying, “Come, Come!” Bhima, however, with much ado, persuaded him to stand aside. The valiant Bhimasena, then, having persuaded Subhadra’s son to stand aside, approached Salya in battle and stood immovable as a hill. The mighty ruler of Madras also beheld Bhima, and proceeded towards him like a tiger towards an elephant. Then was heard there the loud blare of trumpets and conchs by thousands and leonine shouts, and the sound of drums. And loud cries of “Bravo, Bravo,” arose among hundreds of Pandava and Kaurava warriors rushing towards each other. There is none else among all the kings, O Bharata, save the ruler of Madras who can venture to bear the might of Bhimasena in battle; similarly, who else save Vrikodara, in the world, can venture to bear the impetus of the illustrious Salya’s mace in battle? Bound in hempen strings mixed with wires of gold, the prodigious mace of Bhima, capable of delighting by its beauty all spectators, being grasped by him, shone brilliantly. And similarly the mace of Salya, also, who coursed in beautiful circles, looked like a blazing flash of lightning. Both of them roared like bulls, and both coursed in circles. And both Salya and Vrikodara, standing as they did, with their maces slightly bent, looked like a couple of horned bulls. Whether as regards coursing in circles or in whirling and striking with their maces, the combat that took place between those two lions among men was in every way equal. Struck by Bhimasena with his mace, the prodigious mace of Salya, emitting fierce sparks of fire, soon broke unto fragments. And similarly, Bhimasena's mace, struck by the foe, looked beautiful like a tree covered with fire-flies during the season of rains at even-tide. And the mace that the ruler of Madras hurled in that battle, irradiating the welkin, O Bharata, frequently caused sparks of fire (to fly around). Similarly, the mace hurled by Bhimasena at the foe scorched his antagonist's forces like a fierce meteor falling down (from the firmament). And both those best of maces, striking against each other, resembled sighing she-snakes and caused flashes of fire. Like two large tigers attacking each other with their claws, or like two mighty elephants with their tusks, those mighty warriors coursed in circles, encountering each other with those two foremost of maces, and soon covered with blood, those two illustrious warriors seemed to resemble a couple of flowering Kinsukas. And the blows, loud as Indra's thunder, of the maces wielded by those two lions among men were heard on all sides. Struck by the ruler of Madras with his mace on both the left and the right side, Bhima moved not in the least, like a hill riven by the thunder. Similarly, the mighty ruler of Madras, struck by Bhima with his mace, patiently stood still like a hill struck with the thunder. Both of them, with upraised maces, endued as they were with great impetus, fell upon each other, coursing in shorter circles. Quickly nearing each other, then by eight steps and falling upon each other like two elephants, they suddenly struck each other with those maces of theirs made entirely of iron. And each of those heroes, in consequence of the other's impetuosity and violence being struck with each other's mace, fell down at the same instant of time like a couple of Indra's poles. Then the mighty car-warrior Kritavarman quickly approached Salya who, deprived of his senses, was breathing hard as he lay on the field. And beholding him, O king, struck violently with the mace, and writhing like a snake, and deprived of his senses in a swoon, the mighty car-warrior Kritavarman, taking him upon his car, quickly bore the ruler of Madras away from the field. Reeling like a drunken man, the heroic Bhima of mighty arms, rising up within the twinkling of an eye, stood mace in hand. Thy sons then, beholding the ruler of the Madras turn away from the fight, began, O sire, to tremble, along with their elephants, and foot-soldiers, and cavalry, and cars. Ground then by the Pandavas desirous of victory, those warriors of thy army, struck with fear, fled away in all directions, like masses of clouds driven away by the wind. And those mighty car-warriors, viz., the Pandavas, having vanquished the Dhritarashtras, looked resplendent in that battle, O king, like blazing fires. And they uttered loud leonine roars, and blew their conchs, elated with joy. And they beat their drums, large and small, and cymbals and other instruments.'"

SECTION XVI

“Sanjaya said, ‘Beholding that army of thine exceedingly broken, the valiant Vrishasena, single-handed, began to protect it, O king, displaying the illusion of his weapons. Shot by Vrishasena in that battle, thousands of arrows coursed in all directions, piercing through men and steeds and cars and elephants. Mighty arrows, of blazing effulgence, shot by him, coursed in thousands, like the rays, O monarch, of the sun, in the summer season. Afflicted and crushed therewith, O king, car-warriors and horse-men, suddenly fell down on the earth, like trees broken by the wind. The mighty car-warrior Vrishasena, O king, felled large bodies of steeds, of cars and of elephants, in that battle, by thousands. Beholding that single warrior coursing fearlessly on the field, all the kings (of the Pandava army) uniting together, surrounded him on all sides. Nakula’s son, Satanika, rushed at Vrishasena and pierced him with ten arrows capable of penetrating into the vitals. The son of Karna, however, cutting off his bow, felled then his standard. Thereupon, the other sons of Draupadi, desirous of rescuing that brother of theirs, rushed at him. And soon they made Karna’s son invisible by means of their arrowy showers. Against them thus smiting (the son of Karna), many car-warriors headed by Drona’s son (Aswatthaman) rushed. And those, O monarch, quickly covered those mighty car-warriors, viz., the sons of Draupadi, with diverse kinds of arrows like clouds pouring rain on mountain breasts. Thereupon, the Pandavas, from affection for their sons, quickly encountered those assailants. The battle then that took place between thy troops and those of the Pandavas, was exceedingly fierce and made the hairs stand on their ends, resembling as it did that between the Gods and the Danavas. Even thus did the heroic Kauravas and the Pandavas, excited with rage, fight, eyeing one another (furiously) and having incurred one another’s animosity for past offences. The bodies of those heroes of immeasurable energy then seemed, in consequence of (the) wrath (that inspired them), to resemble those of Garuda and (mighty) Nagas battling in the sky. And with Bhima and Karna and Kripa and Drona and Drona's son and Prishata's son and Satyaki, the field of battle looked resplendent like the all-destructive sun that rises at the end of the Yuga. The battle that took place between those mighty men engaged with mighty antagonists and all smiting one another was fierce in the extreme, resembling that (of yore) between the Danavas and the gods. Then Yudhishthira's host, uttering a shout, loud as that of the surging sea, began to slaughter thy troops, the great car-warriors of thy army having fled away. Beholding the (Kaurava) host broken and excessively mangled by the foe, Drona said, "Ye heroes, ye need not fly away." Then he (Drona) owning red steeds, excited with wrath and resembling a (fierce) elephant with four tusks, penetrated into the Pandava host and rushed against Yudhishthira. Then Yudhishthira pierced the preceptor with many whetted arrows equipped with Kanka feathers; Drona, however, cutting off Yudhishthira's bow, rushed impetuously at him. Then the protector of Yudhishthira's car-wheels, Kumara, the renowned prince of the Panchalas, received the advancing Drona, like the continent receiving the surging sea. Beholding Drona, that bull among Brahmanas, held in check by Kumara, loud leonine shouts were heard there with cries of "Excellent, Excellent!" Kumara then, in that great battle, excited with rage, pierced Drona with an arrow in the chest and uttered many leonine shouts. Having checked Drona in battle, the mighty Kumara, endued with great lightness of hand, and above all fatigue, pierced him with many thousands of arrows. Then that bull among men (Drona) slew that protector of Yudhishthira's car-wheels, Kumara, that hero observant of virtuous vows and accomplished in both mantras and weapons. And then penetrating into the midst of the (Pandava) host and careering in all directions, that bull among men, Bharadwaja's son, became the protector of thy troops. And piercing Sikhandin with twelve arrows, and Uttamaujas with twenty, and Nakula with five, and Sahadeva with seven, and Yudhishthira with twelve, and each of the (five) sons of Draupadi with three, and Satyaki with five, and the ruler of

Matsyas with ten arrows, and agitating the entire host in that battle, he rushed against one after another of the foremost warriors (of the Pandavas). And then he advanced against Kunti's son, Yudhishthira, from a desire of seizing him. Then Yugandhara, O king, checked Bharadwaja's son, that mighty car-warrior, filled with rage and resembling the very ocean lashed into fury by the tempest. Bharadwaja's son, however, having pierced Yudhishthira with many straight arrows, felled Yugandhara with a broad-headed shaft from his niche in the car. Then, Virata and Drupada, and the Kaikeya princes, and Satyaki, and Sivi, and Vyaghradatta, the prince of the Panchalas, and the valiant Singhasena, these, and many others, desirous of rescuing Yudhishthira, surrounded Drona on all sides and impeded his way, scattering countless arrows. Vyaghradatta, the prince of the Panchalas, pierced Drona with fifty keen-pointed arrows, at which, O king, the troops uttered loud shouts. Then Singhasena also, quickly piercing that mighty car-warrior, Drona, roared aloud in joy, striking terror into the hearts of mighty car-warriors; Drona then expanding his eyes and rubbing his bowstring and producing loud sound of slaps by his palms, rushed against the latter. Then the mighty son of Bharadwaja, putting forth his prowess, cut off with a couple of broad-headed arrows the heads decked with earrings from the trunks of both Singhasena and Vyaghradatta. And afflicting also, with his arrowy showers, the other mighty car-warriors of the Pandavas, he stood in front of Yudhishthira's car, like all-destroying Death himself. Then, O king, loud cries were heard among the warriors of Yudhishthira's army to the effect, "The king is slain," when Bharadwaja's son, of regulated vows, thus, stood in his vicinity. And the warriors there all exclaimed, beholding Drona's prowess, "Today the royal son of Dhritarashtra will be crowned with success. This very moment Drona having seized Yudhishthira, will, filled with joy, assuredly come to us and Duryodhana's presence." While thy soldiers were indulging in such talks, Kunti's son (Arjuna) quickly came there, filling (the welkin) with the rattle of his car, and creating, as he came, owing to the carnage he caused, a river whose waters were blood, and whose eddies were cars, and which abounded with the bones and bodies of brave warriors and which bore creatures away to where the spirits of the departed dwell. And the son of Pandu came there, routing the Kurus, and quickly crossing that river whose froth was constituted by showers of arrows and which abounded with fish in the form of lances and other weapons. And the diadem-decked (Arjuna) suddenly came upon Drona’s divisions, covering it with a thick net-work of arrows and confounding the very sense (of those that followed Drona). Incessantly placing his arrows on the bowstring and quickly shooting them, none could notice any lapse of time between these two acts of the renowned son of Kunti. Neither (four cardinal) directions, nor the firmament above, nor the earth, O king, could any longer be distinguished, for everything then became one dense mass of arrows. Indeed, O king, when the wielder of Gandiva caused that thick darkness by means of his arrows, nothing could be seen in that battle. Just then the sun also set, enveloped with a dusty cloud. Neither friend nor foe could any longer be distinguished. Then Drona and Duryodhana and others caused the withdrawal of their troops. And ascertaining the foe to be inspired with fear and unwilling to continue the fight, Vibhatsu also slowly caused his troops to be withdrawn. Then the Pandavas and the Srinjayas and the Panchalas, filled with joy, praised Partha with delightful speeches like the Rishis praising the Sun. Having vanquished his foes thus, Dhananjaya then, filled with joy, retired to his tent, proceeding in the rear of the whole army, with Kesava as his companion. And stationed on his beautiful car decked with the costliest specimens of sapphires and rubies and gold and silver and diamonds and corals and crystals, the son of Pandu looked resplendent like the moon in the firmament bespangled with stars.’”

SECTION XVII

“Sanjaya said, ‘The troops of both the armies, having proceeded to their tents, duly took up their quarters, O king, according to the divisions and the sub-divisions to which they belonged. Having withdrawn the troops, Drona, in great cheerlessness of mind, beholding Duryodhana, said these words in shame: “I told thee before that when Dhananjaya is by Yudhishthira, he is incapable of being seized in battle by the very gods. Although all of you fell upon him in battle, yet Partha frustrated all your attempts. Do not doubt what I say, Krishna and Pandu’s son (Arjuna) are invincible. If, however, Arjuna of white steeds can, by any means, be withdrawn (from Yudhishthira’s side), then Yudhishthira, O king, shall soon come under thy control. Let some one challenging him (Arjuna) in battle draw him away to some other part of the field. The son of Kunti will not return without vanquishing him. Meanwhile, when Arjuna will not be by, O monarch, I will seize king Yudhishthira the just, penetrating through the Pandava host in the very sight of Dhrishtadyumna. Thus, O monarch, I will, without doubt, bring Yudhishthira, the son of Dharma, along with his followers, under control. If that son of Pandu stays even for a moment before me in battle, I will bring him a captive from the field. That feat will be more advantageous than victory (over the Pandava army).”’

“Sanjaya continued, ‘Hearing those words of Drona, the ruler of the Trigartas, O monarch, with his brothers, said these words: “We, O king, are always humiliated by the wielder of Gandiva! O bull of Bharata’s race, although we have done him no injury, yet he hath always injured us. Remembering all those diverse instances of humiliation, we burn in wrath and are never able to sleep at night. By good luck, that Arjuna, armed with weapons, will stand before us. That therefore, which is in our heart and which we strive to accomplish, we are resolved to achieve now, that viz., which will be agreeable to thee, and which will bring us renown. Taking him out of the field will slay him. Let the earth today be without Arjuna or let it be without the Trigartas. We truly swear this before thee. This our vow will never be false." And Satyaratha and Satyavarman, O Bharata, and Satyavrata and Satyeshu, and Satyakarman also, having spoken similarly, those five brothers together, with ten thousand cars, came, O king, (before Duryodhana), having taken that oath on the field of battle. And the Malavas, and the Tundikeras with thousand cars, and the tiger among men, Susarman, the ruler of Prasthala, with the Mavellakas, the Lalithas, and the Madrakas, accompanied by ten thousand cars and his brothers, and with another ten thousand cars from diverse realms came forward for taking the oath. Then bringing fire, and each making preparations for igniting one for himself, they took up ropes Kusa grass and beautiful coats of mail. And equipped in mail, bathed in clarified butter, clad in robes of Kusa grass, and with their bow-strings serving as girdles, those heroes, who had given away hundreds and thousands as presents to Brahmanas, who had performed many sacrifices, had been blessed with children, and were deserving of blessed regions hereafter, who had nothing more to do in this world, who were deserving of blessed regions hereafter, who were prepared to lay down their lives in battle, and who devoted their souls to the attainment of fame and victory, who were desirous of soon repairing by fair fight to those regions (hereafter) that are attainable by means only of sacrifices, with abundant presents to Brahmanas, and by means also of the rites, the chief amongst which are Brahmacharya and study of the Vedas, those heroes, having each gratified Brahmanas by giving them gold,[30] and kine, and robes, and having addressed one another in loving discourse, ignited those fires and took that vow in battle. And in the presence of those fires, firmly resolved, they took that vow. And having made that vow for the slaughter of Dhananjaya, they, in the hearing of creatures, very loudly said, "Those regions that are for persons who have never adopted any vows, are for one who drinketh wine, those that are for him who hath adulterous connection with his preceptor's wife, those that are for him who robbeth the property of a Brahmana, or for him who enjoyeth the king's grant without satisfying the condition of that grant or for him who abandoneth one asking for shelter, or for him who slayeth a candidate for his favour, those that are for persons that set fire to houses and for those that slay kine, those regions that are for those that injure others, those that are for persons harbouring malice against Brahmanas, those that are for him who from folly doth not seek the companionship of his wife in her season, those also that are for those that seek the companionship of women on the day they have to perform the Sraddha of their ancestors, those that are for persons that injure their own selves, or for those that misappropriate what is deposited with them from confidence or for those that destroy learning, or for those who battle with eunuchs, or for those that follow persons that are mean, those regions that are for atheists, or for those that abandon their (sacred) fires and mothers, and those regions also that are for the sinful, those shall be ours, if without slaying Dhananjaya we return from the field, or if, ground by him on the field, we turn back from fear. If, again, we succeed in achieving in battle feats the most difficult of accomplishment in the world, we shalt then, without doubt, obtain the most desirable regions.” Having said these words, O king, those heroes then marched to battle, summoning Arjuna towards the southern part of the field. That tiger among men, and subjugator of hostile cities, Arjuna, thus challenged by them, said these words unto king Yudhishthira the Just without any delay: “Summoned, I never turn back. This is my fixed vow. These men, sworn to conquer or die, are summoning me, O king, to great battle. This Susarman here, with his brothers, summoneth me to battle. It behoveth thee to grant me permission for slaying him, with all his followers. O bull among men, I am unable to brook this challenge. I tell thee truly, know these foes to be (already) slain in battle.”

“‘Yudhishthira said, “Thou hast heard, O child, in detail, what Drona hath resolved to accomplish. Act thou in such a way that that resolve of his may become futile. Drona is endued with great might. He is a hero, accomplished in arms, and above fatigue. O mighty car-warrior, even he hath vowed my seizure.”

“‘Arjuna said, “This Satyajit, O king, will today become thy protector in battle. As long as Satyajit lives, the preceptor will never be able to attain his desire. If, however, O lord, this tiger among men, Satyajit, be slain in battle, thou shouldst not then remain on the field even if surrounded by all our warriors.'"

"Sanjaya continued, 'King Yudhishthira then gave (Arjuna) the leave (he sought). And he also embraced Arjuna and eyed him affectionately. And diverse were the benedictions that the king uttered on him. Having made this arrangement (for Yudhishthira's protection),[31] the mighty Partha went out against the Trigartas, like a hungry lion, for assuaging his hunger upon a herd of deer. Then Duryodhana's troops, filled with joy at Arjuna's absence (from Yudhishthira's side), became furious for the seizure of Yudhishthira. Then both the hosts, with a great impetuosity, encountered each other, like the Ganga and the Sarayu in the season of rains when both streams are swollen with water.'"

SECTION XVIII

"Sanjaya said, 'The Samsaptakas,[32] then, filled with joy, took their stand on a level field, having, with their cars, formed an array in the shape of the half-moon. And those tigers among men, beholding the diadem-decked (Arjuna) come towards them, were, O sire, filled with delight and uttered loud shouts. That noise filled the sky and all the points of the compass, cardinal and subsidiary. And because it was an open plain covered only with men, it produced no echoes. Ascertaining them to be exceedingly delighted, Dhananjaya, with a little smile, said these words unto Krishna: "Behold, O thou that hast Devaki for thy mother, those Trigarta brothers, who are about to perish in battle, are filled with delight at a time when they should weep. Or, this is, without doubt, the hour of delight (with them) since they will obtain those excellent regions that are unattainable by cowards." Having said these words unto the mighty-armed Hrishikesa, Arjuna came upon the arrayed ranks of the Trigartas in battle, taking up then his conch called Devadatta decked with gold, he blew it with great force, filling all the points of the compass with its blare. Terrified by that blare, that car-host of the Samsaptakas stood motionless in battle, as if it was petrified. And all their animals stood with eyes wide open, ears and necks and lips paralysed, and legs motionless. And they passed urine and vomited blood. Regaining consciousness then, and placing their ranks in proper order, they shot their arrows all at once at the son of Pandu. Capable of displaying his prowess with great speed, Arjuna, with five and ten arrows cut off those thousands of arrows before they could reach him. They then pierced Arjuna, each with ten arrows. Partha pierced them with three arrows. Then each of them, O king, pierced Partha with five arrows. Endued with great prowess, he pierced each of them in return with two arrows. And, once again, excited with wrath, they quickly poured upon Arjuna and Kesava countless arrows like the clouds pouring upon a lake their incessant showers. Then those thousands of arrows fell upon Arjuna, like swarms of bees upon a flowering cluster of trees in the forest. Then deeply pierced Arjuna's diadem with thirty shafts, endued with the strength of adamant with those shafts equipped with wings of gold fixed on his diadem, Arjuna, as if decked with ornaments of gold, shone like the (newly) risen sun. The son of Pandu then, in that battle, with a broad-headed arrow, cut off the leathern fence of Suvahu, and covered Sudharman and Sudhanwan, and Suvahu pierced Partha with ten arrows. Partha, having the excellent ape-device on his banner, pierced all of them in return with many arrows, and also cut off, with some broad-headed shafts, their standards made of gold. And cutting off the bow of Sudhanwan, he slew with his arrows the latter's steeds. And then he cut off from his trunk the latter's head graced with turban. Upon the fall of that hero, his followers were terrified. And stricken with panic, they all fled away to where Duryodhana's forces were. Then Vasava's son, filled with wrath, smote that mighty host with incessant showers of arrows, like the sun destroying darkness by means of his incessant rays. Then when that host broke and melted away on all sides, and Arjuna was filled with wrath, the Trigartas were struck with fear. While being slaughtered by Partha with his straight shafts, they remained where they stood, deprived of their senses, like a terrified herd of deer. Then the king of the Trigartas, filled with rage, addressed those mighty car-warrior, saying, "Do not fly, ye heroes! It behoveth ye not to be frightened. Having, in the sight of all the troops, taken those terrible steps, repairing thither, what shall ye say unto the leaders of Duryodhana's host? Do we not incur ridicule in the world by such a (cowardly) act in battle? Therefore, stop ye all, and fight according to your strength." Thus addressed, O king, those heroes, repeatedly uttering loud shouts, blew their conchs, gladdening one another. Then those Samsaptakas once more returned to the field, with the Narayana cow-herds, resolved to face Death himself.'"

SECTION XIX

"Sanjaya said, 'Beholding those Samsaptakas once more return to the field, Arjuna addressed the high-souled Vasudeva, saying, "Urge the steeds, O Hrishikesa, towards the Samsaptakas. They will not give up the battle alive. This is what I think. Today thou shalt witness the terrible might of my arms as also of my bow. Today I shall slay all these, like Rudra slaying creatures (at the end of the Yuga)." Hearing these words, the invincible Krishna smiled, and gladdening him with auspicious speeches, conveyed Arjuna to those places whither the latter desired to go. While borne in battle by those white steeds, that car looked exceedingly resplendent like a celestial car borne along the firmament. And like Sakra's car, O king, in the battle between the gods and the Asuras in days of old, it displayed circular, forward, backward, and diverse other kinds of motion. Then the Narayanas, excited with wrath and armed with diverse weapons, surrounded Dhananjaya, covering him with showers of arrows. And, O bull of Bharata's race, they soon made Kunti's son, Dhananjaya, together with Krishna, entirely invisible in that battle. Then Phalguni, excited with wrath, doubled his energy, and quickly rubbing its string, grasped Gandiva (firmly) in the battle. Causing wrinkles to form themselves on his brow, sure indications of wrath, the son of Pandu blew his prodigious conch, called Devadatta, and then he shot the weapon called Tvashtra that is capable of slaying large bodies of foes together. Thereupon, thousands of separate forms started into existence there (of Arjuna himself and of Vasudeva). Confounded by those diverse images after the form of Arjuna, the troops began to strike each other, each regarding the other as Arjuna's self. "This is Arjuna!" "This is Govinda!" "They are Pandu's son and he is of Yadu's race!" Uttering such exclamations, and deprived of their senses, they slew one another in that battle. Deprived of their senses by that mighty weapon, they slew one another. Indeed, those warriors (while striking one another) looked beautiful like blossoming Kinsukas. Consuming those thousands of arrows shot by them, that (mighty) weapon despatched those heroes to Yama's abode. Then Vibhatsu, laughing, crushed with his arrows the Lalithya, the Malava, the Mavellaka, and the Trigarta warriors. While those Kshatriyas, urged by fate, were thus slaughtered by that hero, they shot at Partha showers of diverse kinds of arrows. Overwhelmed with those terrible showers of arrows, neither Arjuna, nor his car, nor Kesava, could any longer be seen. Seeing their arrows strike the aim, they uttered joyous shouts. And regarding the two Krishnas as already slain, they joyously waved their garments in the air. And those heroes also blew their conchs and beat their drums and cymbals by thousands, and uttered many leonine shouts, O sire! Then Krishna, covered with sweat, and much weakened, addressed Arjuna, saying, "Where art thou, O Partha! I do not see thee. Art thou alive, O slayer of foes?" Hearing those words of his, Dhananjaya with great speed dispelled, by means of the Vayavya weapon, that arrowy downpour shot by his foes. Then the illustrious Vayu (the presiding deity of that mighty weapon) bore away crowds of Samsaptakas with steeds and elephants and cars and weapons, as if these were dry leaves of trees. Borne away by the wind, O king, they looked highly beautiful, like flights of birds, O monarch, flying away from trees. Then Dhananjaya, having afflicted them thus, with great speed struck hundreds and thousands of them with sharp shafts. And he cut off their heads and also hands with weapons in their grasp, by means of his broad-headed arrows. And he felled on the ground, with his shafts, their thighs, resembling the trunks of elephants. And some were wounded on their backs, arms and eyes. And thus Dhananjaya deprived his foes of diverse limbs, and cars decked and equipped according to rule, and looking like the vapour edifices in the welkin, he cut off into fragments, by means of his arrows, their riders and steeds and elephants. And in many places crowds of cars, whose standards had been cut off, looked like forests of headless palmyras. And elephants with excellent weapons, banners, hooks, and standards fell down like wooded mountains, split with Sakra's thunder. Graced with tails, looking like those of the yak, and covered with coats of mail, and with their entrails and eyes dragged out, steeds along with their riders, rolled on the ground, slain by means of Partha's shafts. No longer holding in their grasp the swords that had served for their nails, with their coats of mail torn, and the joints of their bones broken, foot-soldiers with their vital limbs cut open, helplessly laid themselves down on the field, slain by means of Arjuna's arrows. And the field of battle assumed an awful aspect in consequence of those warriors slain, or in the course of being slaughtered, falling and fallen, standing or in course of being whirled along. And the air was purified of the dust that had arisen, by means of the showers of blood (caused by Arjuna's arrows). And the earth, strewn with hundreds of headless trunks, became impassable. And the car of Vibhatsu in that battle shone fiercely like the car of Rudra himself, while engaged at the end of the Yuga in destroying all creatures. While slaughtered by Partha thus, those warriors, with their steeds and cars and elephants in great distress, ceased not to rush against him; though, deprived of life one after another, they had to become the guests of Sakra. Then the field of battle, O chief of the Bharatas, strewn with mighty car-warriors deprived of life, looked dreadful like Yama's domains, abounding with the spirits of the departed creatures. Meanwhile, when Arjuna was furiously engaged (with the Samsaptakas), Drona, at the head of his forces arrayed for battle, rushed against Yudhishthira, and many warriors, accomplished in smiting and properly arrayed, followed him, actuated by the desire of seizing Yudhishthira. The battle then that ensued became exceedingly fierce.'"

SECTION XX

"Sanjaya said, 'Having passed the night, that mighty car-warrior viz., Bharadwaja's son, addressed Suyodhana, O monarch, saying, "I am thine![33] I have made arrangements for Partha's encounter with the Samsaptaka."[34] After Partha went out for slaying the Samsaptakas, Drona then, at the head of his troops arrayed for battle, proceeded, O chief of the Bharatas, for seizing king Yudhishthira the just. Seeing that Drona had arrayed his forces in the form of a Garuda, Yudhishthira disposed his troops in counter array in the form of a semi-circle. In the mouth of that Garuda was the mighty car-warrior Drona himself. And its head was formed by king Duryodhana, surrounded by his uterine brothers. And Kritavarman and the illustrious Kripa formed the two eyes of that Garuda. And Bhutasarman, and Kshemasarman, and the valiant Karakaksha, and the Kalingas, the Singhalas, the Easterners, the Sudras, the Abhiras, the Daserakas, the Sakas, the Yavanas, the Kamvojas, the Hangsapadas, the Surasenas, the Daradas, the Madras, and the Kalikeyas, with hundreds and thousands of elephants, steeds, cars, and foot-soldiers were stationed at its neck. And Bhurisravah, and Salya, and Somadatta, and Valhika, these heroes, surrounded by a full Akshauhini, took up their position in the right wing. And Vinda and Anuvinda of Avanti, and Sudakshina, the ruler of the Kamvojas, stationed themselves in the left wing at the head, however, of Drona's son Aswatthaman. In the back (of that Garuda) were the Kalingas, the Amvashthas, the Magadhas, the Paundras, the Madrakas, the Gandharas, the Sakunas, the Easterners, the Mountaineers, and the Vasatis. In the tail stood Vikartana's son Karna, with his sons, kinsmen and friends, and surrounded by a large force raised from diverse realms, Jayadratha, and Bhimaratha, and Sampati, and the Jays, and the Bhojas, and Bhuminjaya, and Vrisha, and Kratha, and the mighty ruler of the Nishadhas, all accomplished in battle, surrounded by a large host and keeping the region of Brahma before their eyes, stood, O king, in the heart of that array. That array, formed by Drona, in consequence of its foot-soldiers, steeds, cars and elephants, seemed to surge like the tempest-tossed ocean (as it advanced to battle). Warriors, desirous of battle, began to start out from the wings and sides of that array, like roaring clouds charged with lightning rushing from all sides (in the welkin) at summer. And in the midst of that army, the ruler of the Pragjyotishas, mounted on his duly equipped elephant, looked resplendent, O king, like the rising sun. Decked, O monarch, in garlands of flower, and with a white umbrella held over his head, he looked like the full moon when in conjunction with the constellation Krittika. And blind with the wine-like exudation, the elephant, looking like a mass of black antimony, shone like a huge mountain washed by mighty clouds (with their showers). And the ruler of the Pragjyotishas was surrounded by many heroic kings of the hilly countries, armed with diverse weapons, like Sakra himself surrounded by the celestials. Then Yudhishthira, beholding that superhuman array incapable of being vanquished by foes in battle, addressed Prishata’s son, saying, “O lord, O thou that ownest steeds white as pigeons, let such measures be adopted that I may not be taken a prisoner by the Brahmana.”

“‘Dhrishtadyumna said, “O thou of excellent vows, never shalt thou be placed under the power of Drona, however much may he strive. Even I shall check Drona today with all his followers. As long as I am alive, O thou of Kuru’s race, it behoveth thee not to feel any anxiety. Under no circumstances will Drona be able to vanquish me in battle.”’

“Sanjaya continued, ‘Having said these words, the mighty son of Drupada owning steeds of the hue of pigeons, scattering his shafts, rushed himself at Drona. Beholding that (to him) evil omen in the form of Dhrishtadyumna stationed before him, Drona soon became exceedingly cheerless. Beholding this, that crusher of foes, viz., thy son Durmukha, desirous of doing what was agreeable to Drona, began to resist Dhrishtadyumna. Then a terrible and a fierce battle took place, O Bharata, between the brave son of Prishata and thy son, Durmukha. Then Prishata's son, quickly covering Durmukha, with a shower of arrows, checked Bharadwaja's son also with a thick arrowy downpour. Beholding Drona checked, thy son Durmukha quickly rushed at Prishata's son and confounded him with clouds of arrows of diverse kinds. And while the prince of the Panchalas and that foremost one of Kuru's race were thus engaged in battle, Drona consumed many sections of Yudhishthira's host. As a mass of clouds is dispersed in different directions by the wind, even so was Yudhishthira's host, in many parts of the field, scattered by Drona. For only a short while did that battle look like an ordinary combat. And then, O king, it became an encounter of infuriated persons in which no consideration was shown for anybody. And the combatants could no longer distinguish their own men from the foe. And the battle raged on, the warriors being guided by inferences and watch-words. Upon the gems on their headgears, upon their necklaces and other ornaments, and upon their coats of mail, rays of light like those of the Sun seemed to fall and play. And cars and elephants and steeds, decked with streaming banners, seemed in that battle to resemble masses of clouds with flocks of cranes under them. And men slew men, and steeds of fiery metal slew steeds, and car-warriors slew car-warriors and elephants slew elephants. And soon a fierce and terrible encounter took place between elephants with tall standards on their backs and mighty compeers (rushing against them). All in consequence of those huge creatures rubbing their bodies against those of hostile compeers and tearing one another (with their tusks), fires mixed with smoke were generated there by (such) friction of countless tusks with tusks. Shorn of the standards (on their backs), those elephants, in consequence of the fires caused by their tusks, looked like masses of clouds in the welkin charged with lightning. And the earth, strewn with elephants dragging (hostile compeers) and roaring and falling down, looked beautiful like the autumnal sky overspread with clouds. And the roars of those elephants while they were being slaughtered with showers of shafts and lances, sounded like the roll of clouds in the rainy season. And some huge elephants, wounded with lances and shafts, became panic-stricken. And others amongst those creatures, left the field with loud cries.[35] And some elephants there, struck by others with their tusks, uttered fierce yells of distress that resounded like the roll of the all-destroying clouds at the end of the Yuga. And some, turned back by huge antagonists, returned to the charge, urged on by sharp hooks. And crushing hostile ranks, they began to kill all who came in their way. And elephant-drivers, attacked by elephant-drivers with arrows and lances, fell down from the backs of their beasts, their weapons and hooks being loosened from their hands. And many elephants, without riders on their backs, wandered hither and thither like clouds torn from mightier masses, and then fell down, encountering one another. And some huge elephants, bearing on their backs slain and fallen warriors, or those whose weapons had fallen down, wandered in all directions singly.[36] And in the midst of that carnage, some elephants attacked, or in course of being attacked with lances, swords and battle axes, fell down in course of that awful carnage, uttering sounds of distress. And the earth, suddenly struck with the falling bodies, huge as hills, of those creatures all around trembled and emitted sounds. And with those elephants slain along with their riders and lying all about with the standards on their backs, the earth looked beautiful as if strewn with hills. And the drivers on the backs of many elephants, with their breasts pierced by car-warriors with broad-headed shafts in that battle, fell down, their lances and hooks loosened from their grasp. And some elephants, struck with long shafts, uttered crane-like cries and ran in all directions, crushing friends and foes by trampling them to death. And covered with countless bodies of elephants and steeds and car-warriors, the earth, O king, became miry with flesh and blood. And large cars with wheels and many without wheels, crushed by the points of their tusks, were thrown up by elephants, with the warriors mounted on them. Cars were seen deprived of warriors. And riderless steeds and elephants ran in all directions, afflicted with wounds. And there father slew his son, and son slew his sire, for the battle that took place was exceedingly fierce and nothing could be distinguished. Men sank ankle-deep in the gory mire and looked like tall trees whose lower parts were swallowed up in a blazing forest-conflagration. And robes and coats of mail and umbrellas and standards having been dyed with blood, everything seemed to be bloody on the field. Large bodies of slain steeds, of cars, and of men, were again cut into fragments by the rolling of car-wheels. And that sea of troops having elephants for its current, and slain men for its floating moss and weeds, and cars for its fierce eddies, looked terribly grim. Warriors, having steeds and elephants for their large vessels, and desirous of victory as their wealth, plunged into that sea, and instead of sinking in it endeavoured to deprive their enemies of their senses. When all the warriors, each bearing particular signs, were covered with arrowy showers, there was none amongst them lost heart, though all were deprived of their signs. In that fierce and awful battle, Drona confounding the senses of his foes, (at last) rushed at Yudhishthira.'"

SECTION XXI

“Sanjaya continued, ‘Then Drona, beholding Yudhishthira near him fearlessly received him with a thick shower of arrows. And there arose a loud noise among the troops of Yudhishthira’s army like what is made by the elephants belonging to a herd when their leader is attacked by a mighty lion. Beholding Drona, the brave Satyajit, of prowess incapable of being baffled, rushed at the Preceptor who was desirous of seizing Yudhishthira. The Preceptor and the Panchala prince, both endued with great might, fought with each other, agitating each other’s troops, like Indra and Vali. Then Satyajit, of prowess incapable of being baffled, invoking a mighty weapon, pierced Drona with keen-pointed arrows. And Satyajit shot at Drona’s charioteer five arrows, fatal as snake-poison and each looking like Death himself. The charioteer, thus struck, became deprived of his senses. Then Satyajit quickly pierced Drona’s steeds with ten shafts; and filled with rage, he next pierced each of his Parshni drivers with ten shafts. And then he coursed at the head of his troops on his car in a circular motion. Excited with wrath, he cut off the standard of Drona, that crusher of foes. Drona then, that chastiser of foes, beholding these feats of his foe in battle, mentally resolved to despatch him to the other world.[37] The Preceptor, cutting off Satyajit’s bow with arrow fixed thereon, quickly pierced him with ten arrows capable of penetrating into the very vitals. Thereupon, the valiant Satyajit, quickly taking up another bow, struck Drona, O king, with thirty arrows winged with the feathers of the Kanka bird. Beholding Drona (thus) encountered in battle by Satyajit, the Pandavas, O king, shouted in joy and waved their garments. Then the mighty Vrika, O king, excited with great wrath, pierced Drona in the centre of the chest with sixty arrows. That feat seemed highly wonderful. Then that mighty car-warrior, viz., Drona, of great impetuosity, covered with the arrowy showers (of his foes) opened his eyes wide and mustered all his energy. Then cutting off the bows of both Satyajit and Vrika, Drona, with six shafts slew Vrika with his charioteer and steeds. Then Satyajit, taking up another bow that was tougher, pierced Drona with his steeds, his charioteer, and his standard. Thus afflicted in battle by the prince of the Panchalas, Drona could not brook that act. For the destruction then of his foe, he quickly shot his arrows (at him). Drona then covered with incessant showers of arrows his antagonist's steeds and standards as also the handle of his bow, and both his Parshni drivers. But though his bows were (thus) repeatedly cut off, the prince of the Panchalas conversant with the highest weapons continued to battle with him of red steeds. Beholding Satyajit swell with energy in that dreadful combat, Drona cut off that illustrious warrior's head with a crescent-shaped arrow.[38] Upon the slaughter of that foremost of combatants, that mighty car-warrior among the Panchalas, Yudhishthira, from fear of Drona, fled away, (borne) by fleet steeds. Then the Panchalas, the Kekayas, the Matsyas, the Chedis, the Karushas and the Kosalas, seeing Drona, rushed at him, desirous of rescuing Yudhishthira. The Preceptor, however, that slayer of large numbers of foes, desirous of seizing Yudhishthira, began to consume those divisions, like fire consuming heaps of cotton. Then Satanika, the younger brother of the ruler of the Matsyas, rushed at Drona who was thus engaged in incessantly destroying those divisions (of the Pandava host). And Satanika, piercing Drona along with his driver and steeds with six shafts, bright as the rays of the sun and polished by his hands of their forger, uttered loud shouts. And engaged in a cruel act, and endeavouring to accomplish what was difficult of attainment, he covered Bharadwaja's son, that mighty car-warrior with showers of arrows.[39] Then Drona, with an arrow sharp as razor, quickly cut off from his trunk the head, decked with ear-rings, of Satanika, shouting at him. Thereupon, the Matsya warriors all fled away. Having vanquished the Matsyas, the son of Bharadwaja then defeated the Chedis, the Karushas, the Kaikeyas, the Panchalas, the Srinjayas, and the Pandus repeatedly. Beholding that hero of the golden car, excited with rage and consuming their divisions, like a fire consuming a forest, the Srinjayas trembled (with fear). Endued with great activity and slaughtering the foe ceaselessly, the twang of the bow-string, as he stretched his bow, was heard in all directions. Fierce arrows shot by that warrior endued with great lightness of hand, crushed elephants and steeds and foot-soldiers and car-warriors and elephant-riders. As a mighty mass of roaring clouds in summer with violent winds (blowing) poureth a shower of hail-stones, so did Drona pour his arrowy showers and inspired fear in the hearts of his foes. That mighty hero, that great bowman, that dispeller of the fears of his friends, careered in all directions (of the field) agitating the (hostile) host. The bow, decked with gold, of Drona of immeasurable energy, was seen in all directions like the flashes of lightning in the clouds. The beautiful altar on his banner, as he careered in battle, O Bharata, was seen to resemble a crest of Himavat. The slaughter that Drona caused among the Pandava troops was very great, resembling that caused by Vishnu himself, the adored of both the gods and Asuras, among the Daitya host. Heroic, truthful in speech, endued with great wisdom and might, and possessed of prowess incapable of being baffled, the illustrious Drona caused a river to flow there that was fierce and capable of striking the timid with fear. Coats of mail formed its waves, and standards its eddies. And it carried away (as it ran) large numbers of mortal creatures. And elephants and steeds constituted its great alligators, and swords formed its fishes. And it was incapable of being easily crossed over. The bones of brave warriors formed its pebbles, and drums and cymbals its tortoises. And shields and armour formed its boats, and the hair of warriors its floating moss and weeds. And arrows constituted its wavelets and bows its current. And the arms of the combatants formed its snakes.[40] And that river of fierce current, running over the field of battle, bore away both the Kurus and the Srinjayas. And the heads of human beings, constituted its stones, and their thighs its fishes. And maces constituted the rafts (by which many sought to cross it). And head-gears formed the forth that covered its surface, and the entrails (of animals) its reptiles. Awful (in mien), it bore away heroes (to the other world). And blood and flesh constituted its mire. And elephants formed its crocodiles, and standards, the trees (on its banks). Thousands of Kshatriyas sank in it. Fierce, clogged with (dead) bodies, and having horse-soldiers and elephant-warriors for its sharks, it was extremely difficult to cross it. And that river ran towards the abode of Yama. And it abounded with Rakshasas and dogs and jackals. And it was haunted by fierce cannibals all around.

"'Then many Pandava warriors, headed by Kunti's son, rushing at Drona, that mighty car-warrior consuming their divisions like Death himself, surrounded him on all sides. Indeed, those brave warriors completely encompassed Drona who was scorching everything around him like the sun himself scorching the world with his rays. Then the kings and the princes of thy army, with upraised weapons, all rushed for supporting that hero and great bowman. Then Sikhandin pierced Drona with five straight arrows. And Kshatradharman pierced him with twenty arrows, and Vasudeva with five. And Uttamaujas pierced him with three arrows, and Kshatradeva with five. And Satyaki pierced him in that battle with a hundred arrows, and Yudhamanyu with eight. And Yudhishthira pierced Drona with a dozen shafts, and Dhrishtadyumna pierced him with ten, and Chekitana with three. Then Drona, of unbaffled aim and resembling an elephant with rent temples, getting over the car-division (of the Pandavas), overthrew Dridhasena. Approaching then king Kshema who was battling fearlessly, he struck him with nine arrows. Thereupon, Kshema, deprived of life, fell down from his car. Getting then into the midst of the (hostile) troops, he careered in all directions, protecting others, but himself in no need of protection. He then pierced Sikhandin with twelve arrows, and Uttamaujas with twenty. And he despatched Vasudeva with a broad-headed arrow to the abode of Yama. And he pierced Kshemavarman with eighty arrows, and Sudakshina with six and twenty. And he felled Kshatradeva with a broad-headed arrow from his niche in the car. And having pierced Yudhamanyu with sixty-four arrows and Satyaki with thirty, Drona, of the golden car, quickly approached Yudhishthira. Then Yudhishthira, that best of kings, quickly fled away from the preceptor, borne by his fleet steeds. Then Panchala rushed at Drona. Drona slew the prince, cutting off his bow, and felling his steeds and charioteer along with him. Deprived of life, the prince fell down on the earth from his car, like a luminary loosened from the firmament. Upon the fall of that illustrious prince of the Panchalas, loud cries were heard thereof, “Slay Drona, Slay Drona!” The mighty Drona then began to crush and mangle the Panchalas, the Matsyas, the Kaikeyas, the Srinjayas, and the Pandavas, all excited with rage. And supported by the Kurus, Drona, then vanquished Satyaki and Chekitana’s son, and Senavindu, and Suvarchas, all these and numerous other kings. Thy warriors, O king, having obtained the victory in that great battle, slew the Pandavas as they flew away in all directions. And the Panchalas, the Kaikeyas and the Matsyas, thus slaughtered on all sides like the Danavas by Indra, began to tremble (with fear).’”

SECTION XXII

"Dhritarashtra said, 'When the Pandavas were broken by Bharadwaja's son in that dreadful battle, and the Panchalas also, was there anybody that approached Drona for battle? Alas, beholding Drona stationed in battle, like a yawning tiger, or an elephant with rent temples, ready to lay down his life in battle, well-armed, conversant with all modes of fight, that great bowman, that tiger among men, that enhancer of the fear of foes, grateful, devoted to truth, ever desirous of benefiting Duryodhana, — alas, beholding him at the head of his troops, was there no man that could approach him, with a laudable determination for battle a determination that enhances the renown of Kshatriyas, that mean-spirited persons can never form, and that is distinctive only of the foremost of persons? Tell me, O Sanjaya, who were those heroes that approached the son of Bharadwaja, beholding him at the head of his forces?'

"Sanjaya said, 'Beholding the Panchalas, the Pandavas, the Matsyas, the Srinjayas, the Chedis, the Kalikeyas, thus routed after being broken in battle by Drona with his shafts, beholding them thus driven from the field by those showers of fleet arrows shot from Drona's, bow, like vessels sent adrift by the awful waves of the tempest-tossed ocean, the Kauravas with many leonine shouts and with the noise of diverse instruments, began to assail the cars and elephants and foot-soldiers (of that hostile host) from all sides. And beholding those (fleeing soldiers of the Pandavas) king Duryodhana, stationed in the midst of his own forces and encompassed by his own relatives and kinsmen, filled with joy, and laughing as he spoke, said these words unto Karna.'

"'Duryodhana said, "Behold, O Radha's son, the Panchalas broken by that firm bowman (Drona) with his shafts, like a herd of the wild deer frightened by a lion. These, I think, will not again come to battle. They have been broken by

Drona like mighty trees by the tempest. Afflicted by that high-souled warrior with those shafts winged with gold, they are fleeing away, no two persons are together. Indeed, they seem to be dragged in eddies all over the field. Checked by the Kauravas as also by the high-souled Drona, they are huddling close to one another like (a herd of) elephants in the midst of a conflagration. Like blossoming trees penetrated by flights of bees, these warriors, pierced with the sharp shafts of Drona, are huddling close to one another, as they are flying away from the field. There, the wrathful Bhima, abandoned by the Pandavas and the Srinjayas, and surrounded by my warriors, delighteth me greatly, O Karna! It is evident, that wicked wight beholdeth the world today to be full of Drona! Without doubt, that son of Pandu hath today become hopeless of life and kingdom.”

“‘Karna said, “That mighty-armed warrior will not certainly abandon the battle as long as he is alive. Nor will he, O tiger among men, brook these leonine shouts (of ours). Nor will the Pandavas, I think, be defeated in battle. They are brave, endued with great might, accomplished in weapons, and difficult of being resisted in battle. Recollecting the woes caused them by our attempts at poisoning and burning them, and the woes that arose from the match at dice, bearing in mind also their exile in the woods, the Pandavas, I think, will not abandon the fight. The mighty-armed Vrikodara of immeasurable energy hath already turned back (for the fight). The son of Kunti will certainly slay many of our foremost car-warriors. With sword and bow and dart, with steeds and elephants and men and cars,[41] with his mace made of iron, he will slay crowds (of our soldiers). Other car-warriors headed by Satyajit, together with the Panchalas, the Kekayas, the Matsyas, and especially the Pandavas, are following him. They are all brave, and possessed of great might and prowess. Mighty car-warriors, they are again led by Bhima in wrath. Those bulls of thy race, surrounding Vrikodara on all sides, like the clouds surrounding the Sun, begin to approach Drona from all sides. Closely intent upon one object, these will certainly afflict unprotected Drona, like flights of insects, on the point of death, striking a blazing lamp. Accomplished in weapons, they are certainly competent to resist Drona. Heavy is the burthen, I think, that now rests on Bharadwaja’s son. Let us then quickly go to the spot where Drona is. Let not those slay him of regulated vows like wolves slaying a mighty elephant!”’

“Sanjaya continued, ‘Hearing these words of Radheya, king Duryodhana then, accompanied by his brothers, O monarch, proceeded towards Drona’s car. The noise there was deafening, of Pandava warriors returned to the fight on their cars drawn by excellent steeds of diverse hue,[42] all actuated by the desire of slaying Drona alone.’”

SECTION XXIII

“Dhritarashtra said, ‘Tell me, O Sanjaya, the distinctive indications of the cars of all those who, excited with wrath and headed by Bhimasena, had proceeded against Drona.’

“Sanjaya said, ‘Beholding Vrikodara advancing (on a car drawn) by steeds of dappled hue (like that of the antelope), the brave grandson of Sini (Satyaki) proceeded, borne by steeds of a silvery hue. The irresistible Yudhamanyu, excited with rage, proceeded against Drona, borne by excellent steeds of variegated hue. Dhristadyumna, the son of the Panchala king, proceeded, borne by steeds of great fleetness in trappings of gold and of the hue of pigeons.[43] Desirous of protecting his sire, and wishing him complete success, Dhristadyumna’s son, Kshatradharman of regulated vows, proceeded., borne by red steeds. Kshatradeva, the son of Sikhandin, himself urging well-decked steeds of the hue of lotus-leaves and with eyes of pure white, proceeded (against Drona). Beautiful steeds of the Kamvoja breed, decked with the feathers of the green parrot, bearing Nakula, quickly ran towards thy army. Dark steeds of the clouds wrathfully bore Uttamaujas, O Bharata, to battle, against the invincible Drona, standing with arrows aimed. Steeds, fleet as the wind, and of variegated hue, bore Sahadeva with upraised weapons to that fierce battle. Of great impetuosity, and possessed of the fleetness of the wind, steeds of the ivory hue and having black manes on the neck, bore Yudhishthira, that tiger among men. And many warriors followed Yudhishthira, borne on their steeds, decked in trappings of gold and all fleet as the wind. Behind the king was the royal chief of the Panchalas, viz., Drupada, with a golden umbrella over his head and himself protected by all those soldiers (that followed Yudhishthira). That great bowman among all the kings, viz., Sautabhi, proceeded, borne by beautiful steeds capable of bearing every noise. Accompanied by all the great car-warriors, Virata quickly followed the former. The Kaikeyas and Sikhandin, and Dhrishtaketu, surrounded by their respective troops, followed the ruler of Matsyas. Excellent steeds of the (pale red) hue of trumpet-flowers, looked exceedingly beautiful as they bore Virata. Fleet steeds of yellow colour and decked in chains of gold, bore with great speed the son (Uttara) of that slayer of foes, viz., Virata, the royal chief of the Matsyas. The five Kekaya brothers were borne by steeds of deep red hue. Of the splendour of gold and owning standards of the red hue, and decked with chains of gold, all of them heroes, accomplished in battle, they proceeded, clad in mail, and showering arrows like the very clouds. Excellent steeds, the gift of Tumvuru, of the hue of unbaked earthen pots, bore Sikhandin, the Panchala prince of immeasurable energy. Altogether, twelve thousand mighty car-warriors of the Panchala race proceeded to battle. Of these, six thousand followed Sikhandin. Sportive steeds, O sire, of the dappled hue of the antelope, bore the son of Sisupal, that tiger among men. That bull among the Chedis, viz., Dhrishtaketu, endued with great strength, and difficult of being vanquished in battle, proceeded, borne by Kamvoja steeds of variegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs, and of the hue of the smoke of straw, quickly bore the Kaikeya prince, Vrihatkshatra. Possessed of eyes of pure white, of the hue of the lotus, born in the country of the Valhikas, and decked with ornaments, bore Sikhandin’s son, the brave Kshatradeva.[44] Decked in trappings of gold, and possessed of the hue of red silk, quiet steeds bore Senavindu, that chastiser of foes, to battle. Excellent steeds of the hue of cranes, bore to battle the youthful and delicate son of the king of the Kasis, that mighty car-warrior. White steeds with black necks, endued with the speed of the mind, O monarch, and exceedingly obedient to the driver, bore prince Prativindhya. Whitish yellow steeds bore Sutasoma, the son of Arjuna, whom the latter had obtained from Soma himself. He was born in the Kuru city known by the name of Udayendu. Endued with effulgence of a thousand moons, and because he also had won great renown in an assembly of the Somakas, he came to be called Sutasoma. Steeds of the hue of Sala flowers or of morning sun bore

Nakula’s son Satanika worthy of every praise. Steeds decked in trappings of gold, and endued with the hue of the peacock’s neck, bore that tiger among men, Srutakarman, the son of Draupadi (by Bhima). Excellent steeds of the hue of the king-fishers bore Draupadi’s son Srutkirti to that battle, who like Partha was an ocean of learning. Steeds of a tawny hue bore the youthful Abhimanyu who was regarded as superior to Krishna or Partha one and a half times in battle. Gigantic steeds bore Yuyutsu to battle, that only warrior amongst the sons of Dhritarashtra who (abandoning his brothers) hath sided with the Pandavas. Plump and well-decked steeds of the hue of the (dried) paddy stalk bore Vardhakshemi of great activity to that dreadful battle. Steeds with black legs, equipped in breast-plates of gold, and exceedingly obedient to the driver, bore youthful Sauchitti to battle. Steeds whose backs were covered with golden armour, decked with chains of gold, well-broken, and of the hue of red silk, bore Srenimat. Steeds of a red hue bore the advancing Satyadhriti accomplished in the science of arms and in the divine Vedas. That Panchala who was commander (of the Pandava army) and who took Drona as the victim allotted to his share, — that Dhrishtadyumna, — was borne by steeds of the hue of pigeons. Him followed Satyadhriti, and Sauchitti irresistible in battle, and Srenimat, and Vasudana, and Vibhu, the son of the ruler of the Kasis. These had fleet steeds of the best Kamvoja breed decked with chains of gold. Each resembling Yama or Vaisravana, they proceeded to battle, striking fear into the hearts of the hostile soldiers. The Prabhadrakas of the Kamvoja country, numbering six thousand, with upraised weapons, with excellent steeds of diverse hues on their gold-decked cars, with stretched bows and making their foes tremble with their showers of arrows and resolved to die together,[45] followed Dhristadyumna. Excellent steeds of the hue of tawny silk, decked with beautiful chains of gold, cheerfully bore Chekitana. Arjuna’s maternal uncle Purujit, otherwise called Kuntibhoja, came borne by excellent steeds of the colour of the rainbow. Steeds of the colour of star-bespangled firmament bore to battle king Rochamana. Steeds of the hue of the red deer, with white streaks over their bodies, bore the Panchala prince Singhasena, the son of Gopati. That tiger among the Panchalas who is known by the name of Janamejaya, had excellent steeds of the hue of mustard flowers. Fleet, gigantic and dark blue steeds decked with chains of gold, with backs of the hue of curd and faces of the hue of the moon, bore with great speed the ruler of the Panchalas. Brave steeds with beautiful heads, (white) as the stalks of reeds, and a splendour resembling that of the firmament or the lotus, bore Dandadhara. Light brown steeds with backs of the hue of the mouse, and with necks proudly drawn up, bore Vyaghradatta to battle. Dark-spotted steeds bore that tiger among men, viz., Sudhanwan, the prince of Panchala. Of fierce impetuosity resembling that of Indra's thunder, beautiful steeds of the hue of Indragopakas, with variegated patches, bore Chitrayudha. Decked with golden chains, steeds whose bellies were of the hue of the Chakravaka bore Sukshatra, the son of the ruler of the Kosalas. Beautiful and tall steeds of variegated hue and gigantic bodies, exceedingly docile, and decked with chains of gold, bore Satyadhriti accomplished in battle. Sukla advanced to battle with his standard and armour and bow and steeds all of the same white hue. Steeds born on the sea-coast and white as the moon, bore Chandrasena of fierce energy, the son of Samudrasena. Steeds of the hue of the blue lotus and decked with ornaments of gold and adorned with beautiful floral wreaths, bore Saiva owning a beautiful car to battle. Superior steeds of the hue of Kalaya flowers, with white and red streaks, bore Rathasena difficult of being resisted in battle. White steeds bore that king who slew the Patachcharas and who is regarded as the bravest of men. Superior steeds of the hue of Kinsuka flowers bore Chitrayudha decked with beautiful garlands and owning beautiful armour and weapons and standard. King Nila advanced to battle, with standard and armour and bow and banner and steeds all of the same blue colour. Chitra advanced to battle with car-fence and standard and bow all decked with diverse kinds of gems, and beautiful steeds and banner. Excellent steeds of the hue of the lotus bore Hemavarna, the son of Rochamana. Chargers, capable of bearing all kinds of weapons, of brave achievements in battle, possessed of vertebral columns of the hue of reeds, having white testicles, and endued with the colour of the hen's egg, bore Dandaketu. The mighty Sarangadhwaja, endued with wealth of energy, the king of the Pandyas, on steeds of the hue of the moon’s rays and decked with armour set with stones of lapis lazuli, advanced upon Drona, stretching his excellent bow. His country having been invaded and his kinsmen having fled, his father had been slain by Krishna in battle. Obtaining weapons then from Bhishma and Drona, Rama and Kripa, prince Sarangadhwaja became, in weapons, the equal of Rukmi and Karna and Arjuna and Achyuta. He then desired to destroy the city of Dwaraka and subjugate the whole world. Wise friends, however, from desire of doing him good, counselled him against that course. Giving up all thoughts of revenge, he is now ruling his own dominions. Steeds that were all of the hue of the Atrusa flower bore a hundred and forty thousand principal car-warriors that followed that Sarangadhwaja, the king of the Pandyas. Steeds of diverse hues and diverse kinds of forces, bore the heroic Ghatotkacha. Mighty steeds of gigantic size, of the Aratta breed, bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, viz., who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishthira, gone over to him, abandoning all his cherished desire.[46] Superior steeds of the hue of gold, followed that foremost of kings viz., the virtuous Yudhishthira at his back. Large number of Prabhadrakas, of celestial shapes, advanced to battle, with steeds of diverse excellent colours. All of them owning standards of gold and prepared to struggle vigorously, proceeded with Bhimasena, and wore the aspect, O monarch, of the denizens of heaven with Indra at their head. That assembled host of Prabhadrakas was much liked by Dhristadyumna.’

“‘Bharadwaja’s son, however, O monarch, surpassed all the warriors in splendour. His standard, with a black deer-skin waving on its top and the beautiful water-pot, O monarch, that it bore, looked exceedingly beautiful. And Bhimasena’s standard, bearing the device of a gigantic lion in silver with its eyes made of lapis lazuli, looked exceedingly resplendent. The standard of Yudhishthira of great energy, bearing the device of a golden moon with planets around it, looked very beautiful. Two large and beautiful kettle-drums, called Nanda and Upananda, were tied to it. Played upon by machinery, these produced excellent music that enhanced the delight of all who heard it. For terrifying the foe, we beheld that tall and fierce standard of Nakula, placed on his car bearing the device of a Sarabha with its back made of gold. A beautiful silver swan with bells and banner terrible to look at and enhancing the grief of the foe, was seen on Sahadeva's standard. The standards of the five sons of Draupadi bore on them the excellent images of Dharma, Marut, Sakra, and the twin Aswins. On the car, O king, of the youthful Abhimanyu was an excellent standard that bore a golden peacock, which was bright as heated gold. On Ghatotkacha's standard, O king, a vulture shone brightly, and his steeds also were capable of going everywhere at will, like those of Ravana in days of yore. In Yudhishthira's hands was the celestial bow called Mahendra; and in the hands of Bhimasena, O king, was the celestial bow called Vayavya. For the protection of the three worlds Brahman created a bow. That celestial and indestructible bow was held by Phalguni. The Vaishnava bow was held by Nakula, and the bow called Aswina was held by Sahadeva. That celestial and terrible bow called the Paulastya, was held by Ghatotkacha. The five jewels of bows borne by the five sons of Draupadi were the Raudra, the Agneya, the Kauverya, the Yamya, and the Girisa. That excellent and best of bows, called the Raudra, which Rohini's son (Valadeva) had obtained, the latter gave unto the high-souled son of Subhadra, having been gratified with him. These and many other standards decked with gold, were seen there, belonging to brave warriors, all of which enhanced the fear of their foes. The host commanded by Drona, which numbered not a single coward, and in which countless standards rising together seemed to obstruct the welkin, then looked, O monarch, like images on a canvas. We heard the names and lineage, O king, of brave warriors rushing towards Drona in that battle like to what is heard, O monarch, at a self-choice.[47]

"'Then royal Drupada advanced against him at the head of a mighty division. The encounter between those two old men at the heads of their respective forces became terrible like that between two mighty leaders, with rent temples, of two elephantine herds. Vinda and Anuvinda of Avanti, with their troops encountered Virata, the ruler of Matsyas at the head of his forces, like Indra and Agni in days of old encountering the (Asura) Vali. That awful encounter between the Matsyas and the Kekayas, in which steeds and car-warriors and elephants fought most fearlessly, resembled that between the gods and the Asuras in days of old. Bhutakarman, otherwise called Sabhapati, kept away from Drona. Nakula's son Satanika, as the latter advanced, scattering showers of arrows. Then the heir of Nakula, with three broad-headed shafts of great sharpness, deprived Bhutakarman of both his arms and head in that battle. Vivinsati resisted the heroic Sutasoma of great prowess, as the latter advanced towards Drona, scattering showers of arrows. Sutasoma, however, excited with wrath, pierced his uncle Vivinsati with straight arrows, and cased in mail, stood ready for the combat. Bhimaratha, (brother of Duryodhana), with six sharp shafts of great swiftness and made wholly of iron, despatched Salwa along with his steeds and charioteer to Yama's abode. Chitrasena's son, O king, opposed thy (grand) son Srutakarman as the latter came, borne by steeds, looking like peacocks. Those two grandsons of thine, both difficult of being vanquished in battle, and each desirous of slaying the other, fought vigorously for the success of the objects of their respective sires. Beholding Prativindhya staying at the van of that dreadful battle, Drona's son (Aswatthaman), desirous of protecting the honour of his sire, resisted the former with his shafts. Prativindhya, then, excited with rage pierced Aswatthaman, bearing on his standard the device of a lion's tail and staying in battle for the sake of his father, with many sharp shafts. The (eldest) son of Draupadi then scattered over Drona's son showers of arrows, like a sower, O bull among men, scattering seeds on the soil at the sowing season.[48] The son of Duhsasana resisted the mighty car-warrior Srutakirti, the son of Arjuna by Draupadi, as the latter was rushing towards Drona. That son of Arjuna, however, who was equal to Arjuna himself, cutting off the former's bow and standard and charioteer with three broad-headed arrows of great sharpness, proceeded against Drona. Duryodhana's son, Lakshmana, resisted the slayer of the Patachcharas, — him, that is, O king, who is regarded by both the armies as the bravest of the brave. The latter, however, cutting off both the bow and the standard of Lakshmana, and showering upon him many arrows, flared up with splendour. The youthful Vikarna of great wisdom resisted Sikhandin, the youthful son of

Yajnasena, as the latter advanced in that battle. Yajnasena's son then covered the former with showers of arrows. Thy mighty son Vikarna, baffling those arrowy showers, looked resplendent on the field of battle. Angada resisted with showers of arrows the heroic Uttamaujas in that battle as the latter rushed towards Drona. That encounter between those two lions among men became frightful, and it filled both them and the troops with great zeal. The great bowman Durmukha, endued with great might, resisted with his shafts the heroic Purujit as the latter proceeded towards Drona. Purujit struck Durmukha between his eye-brows with a long shaft. Thereupon, Durmukha's face looked beautiful like a lotus with its stalk. Karna resisted with showers of arrows the five Kekaya brothers, owning red standards, as they proceeded towards Drona. Scorched with the arrowy showers of Karna, those five brothers covered Karna with their arrows. Karna, in return, repeatedly covered them with showers of arrows. Covered with arrows, neither Karna nor the five brother could be seen with their steeds, charioteers, standards, and cars. Thy sons, Durjaya, Jaya, and Vijaya, resisted Nila, and the ruler of the Kasis, and Jayatsena, three against. And the combat between those warriors deepened and gladdened the hearts of the spectators like those between a lion, a tiger, and a wolf on the one side and a bear, a buffalo, and a bull on the other. The brothers Kshemadhurti and Vrihanta mangled Satyaki of the Satwata race with their keen arrows, as the latter proceeded against Drona. The battle between those two on one side and Satyaki on the other became exceedingly wonderful to behold, like that between a lion and two mighty elephants with rent temples in the forest. The king of the Chedis, excited with wrath, and shooting many warriors, kept away from Drona, king Amvashtha, that hero who always delighted in battle. Then king Amvashtha pierced his antagonist with a long arrow capable of penetrating into the very bones. Thereupon, the latter, with bow and arrow loosened from his grasp, fell down from his car on the ground. The noble Kripa, son of Saradwata, with many small arrows resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle). They that looked at Kripa, son of Saradwata, with many small arrows, resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle).

They that looked at Kripa and Vardhakshemi, those heroes conversant with every mode of warfare, thus engaged in encountering each other, became so absorbed in it that they could not attend to anything else. Somadatta's son, for enhancing the glory of Drona, resisted king Manimat of great activity as the latter came to fight. Then Manimat quickly cut off the bowstring, the standard, the banner, the charioteer and the umbrella of Somadatta's son and caused them to fall down from the latter's car.[49] The son of Somadatta then, bearing the device of the sacrificial stake on his standard, that slayer of foes, quickly jumping down from his car, cut off with his large swords, his antagonist with his steeds, charioteer, standard, and car. Re-ascending then upon his own car, and taking up another bow, and guiding his steeds himself, he began, O monarch, to consume the Pandava host. Vrishasena (the son of Karna), competent for the feat, resisted with showers of arrows king Pandava who was rushing to battle like Indra himself following the Asuras for smiting them. With maces and spiked bludgeons, and swords and axes and stones, short clubs and mallets, and discs, short arrows and battle-axes with dust and wind, and fire and water, and ashes and brick-bats, and straw and trees, afflicting and smiting, and breaking, and slaying and routing the foe, and hurling them on the hostile ranks, and terrifying them therewith, came Ghatotkacha, desirous of getting at Drona. The Rakshasa Alambhusha, however, excited with rage, encountered him with diverse weapons and diverse accoutrements of war. And the battle that took place between those two foremost of Rakshasas resembled that which took place in days of old between Samvara and the chief of the celestials. Thus blessed be thou, took place hundreds of single combats between car-warriors and elephants, and steeds and foot-soldiers of thy army and theirs in the midst of the dreadful general engagement. Indeed, such a battle was never seen or heard of before as that which then took place between those warriors that were bent upon Drona's destruction and protection. Indeed, many were the encounters that were then seen on all parts of field, some of which were terrible, some beautiful, and some exceedingly fierce, O lord.'"

SECTION XXIV

“Dhritarashtra said, ‘When the troops were thus engaged and thus proceeded against one another in separate divisions, how did Partha and the warriors of my army endued with great activity fight? What also did Arjuna do towards the car-warriors of the Samsaptakas? And what, O Sanjaya, did the Samsaptakas, in their turn, do to Arjuna?’

“Sanjaya said, ‘When the troops were thus engaged and proceeded against one another, thy son Duryodhana himself rushed against Bhimasena, leading his elephant division. Like an elephant encountering an elephant, like a bull encountering a bull, Bhimasena, summoned by the king himself, rushed against that elephant division of the Kaurava army. Skilled in battle and endued with great might of arms, Pritha’s son, O sire, quickly broke that elephant division. These elephants, huge as hills, and with ichor trickling down from every part of their bodies, were mangled and forced to turn back by Bhimasena with his arrows. Indeed, as the wind, when it riseth, driveth away gathering masses of clouds, so did that son of Pavana rout that elephant force of the Kauravas. And Bhima, shooting his arrows at those elephants, looked resplendent like the risen sun, striking everything in the world with his rays. Those elephants, afflicted with the shafts of Bhima, became covered with blood and looked beautiful like masses of clouds in the welkin penetrated with the rays of the sun. Then Duryodhana, excited with wrath, pierced with the sharp shafts that son of the Wind-god who was causing such a slaughter among his elephants. Then Bhima, with eyes red in wrath, desirous of despatching the king to Yama’s abode, pierced him speedily with many sharp shafts. Then Duryodhana, mangled all over with arrows and excited with rage, pierced Bhima, the son of Pandu, with many shafts endued with the effulgence of solar rays, smiling the while. Then the son of Pandu, with a couple of broad-headed arrows, quickly cut off Duryodhana’s bow as also his standard, bearing the device of a jewelled elephant, decked with diverse gems. Beholding Duryodhana thus afflicted, O sire, by Bhima, the ruler of the Angas on his elephant came there for afflicting the son of Pandu. Thereupon, Bhimasena deeply pierced with a long arrow that prince of elephants advancing with loud roars, between its two frontal globes. That arrow, penetrating through its body, sank deep in the earth. And at this the elephants fell down like a hill riven by the thunder. While the elephant was falling down, the Mleccha king also was falling down it. But Vrikodara, endued with great activity, cut off his head with a broad-headed arrow before his antagonist actually fell down. When the heroic ruler of the Angas fell, his divisions fled away. Steeds and elephants and car-warriors struck with panic, crushed the foot-soldiers as they fled.

“‘When those troops, thus broken, fled away in all directions, the ruler of the Pragjyotishas then advanced against Bhima, upon his elephant.[50] With its two (fore) legs and trunk contracted, filled with rage, and with eyes rolling, that elephant seemed to consume the son of Pandu (like a blazing fire). And it pounded Vrikodara’s car with the steed yoked thereto into dust. Then Bhima ran forward and got under the elephant’s body, for he knew the science called Anjalikabedha. Indeed, the son of Pandu fled not. Getting under the elephant’s body, he began to strike it frequently with his bare arms. And he smote that invincible elephant which was bent upon slaying him. Thereupon, the latter began to quickly turn round like a potter’s wheel. Endued with the might of ten thousand elephants, the blessed Vrikodara, having struck that elephant thus, came out from under Supratika’s body and stood facing the latter. Supratika then, seizing Bhima by its trunk, threw him down by means of its knees. Indeed, having seized him by the neck, that elephant wished to slay him. Twisting the elephant’s trunk, Bhima freed himself from its twine, and once more got under the body of that huge creature. And he waited there, expecting the arrival of a hostile elephant of his own army. Coming out from under the beast’s body, Bhima then ran away with great speed. Then a loud noise was heard, made by all the troops, to the effect, “Alas, Bhima hath been slain by the elephant!” The Pandava host, frightened by that elephant, suddenly fled away, O king, to where Vrikodara was waiting. Meanwhile, king Yudhishthira, thinking Vrikodara to have been slain, surrounded Bhagadatta on all sides, aided by the Panchalas. Having surrounded him with numerous cars, king Yudhishthira that foremost of car-warriors, covered Bhagadatta with keen shafts by hundreds and thousands. Then Bhagadatta, that king of the mountainous regions, frustrating with his iron hook that shower of arrows, began to consume both the Pandavas and the Panchalas by means of that elephant of his. Indeed, O monarch, the feat that we then beheld, achieved by old Bhagadatta with his elephant, was highly wonderful. Then the ruler of the Dasarnas rushed against the king of the Pragjyotisha, on a fleet elephant with temporal sweat trickling down, for attacking Supratika in the flank. The battle then that took place between those two elephants of awful size, resembled that between two winged mountains overgrown with forests in days of old. Then the elephant of Bhagadatta, wheeling round and attacking the elephant of the king of the Dasarnas, ripped open the latter’s flank and slew it outright. Then Bhagadatta himself with seven lances bright as the rays of the sun, slew his (human) antagonist seated on the elephant just when the latter was about to fall down from his seat. Piercing king Bhagadatta then (with many arrows), Yudhishthira surrounded him on all sides with a large number of cars. Staying on his elephant amid car-warriors encompassing him all around, he looked resplendent like a blazing fire on a mountain-top in the midst of a dense forest. He stayed fearlessly in the midst of those serried cars ridden by fierce bowmen, all of whom showered upon him their arrows. Then the king of the Pragjyotisha, pressing (with his toe) his huge elephant, urged him towards the car of Yuyudhana. That prodigious beast, then seizing the car of Sini’s grandson, hurled it to a distance with great force. Yuyudhana, however, escaped by timely flight. His charioteer also, abandoning the large steeds of the Sindhu breed, yoked unto that car, quickly followed Satyaki and stood where the latter stopped. Meanwhile the elephant, quickly coming out of the circle of cars, began to throw down all the kings (that attempted to bar his course). These bulls among men, frightened out of their wits by that single elephant coursing swiftly, regarded it in that battle as multiplied into many. Indeed, Bhagadatta, mounted on that elephant of his, began to smite down the Pandavas, like the chief of the celestials mounted on Airavata smiting down the Danavas (in days of old).[51] As the Panchalas fled in all directions, loud and awful was the noise that arose amongst them, made by their elephants and steeds. And while the Pandava troops were thus destroyed by Bhagadatta, Bhima, excited with rage, once more rushed against the ruler of the Pragjyotisha. The latter's elephant then frightened the steeds of advancing Bhima by drenching them with water spouted forth from its trunk, and thereupon those animals bore Bhima away from the field. Then Kriti's son, Ruchiparvan, mounted on his car, quickly rushed against Bhagadatta, scattering showers of arrows and advancing like the Destroyer himself. Then Bhagadatta, that ruler of the hilly regions, possessed of beautiful limbs, despatched Ruchiparvan with a straight shaft to Yama's abode.[52] Upon the fall of the heroic Ruchiparvan, Subhadra's son and the sons of Draupadi, and Chekitana, and Dhrishtaketu, and Yuyutsu began to afflict the elephant. Desiring to slay that elephant, all those warriors, uttering loud shouts, began to pour their arrows on the animals, like the clouds drenching the earth with their watery down-pour. Urged then by its skilful rider with heel, hook, and toe the animal advanced quickly with trunk stretched, and eyes and cars fixed. Treading down Yuyutsu's steeds, the animal then slew the charioteer. Thereupon, O king, Yuyutsu, abandoning his car, fled away quickly. Then the Pandava warriors, desirous of slaying that prince of elephants, uttered loud shouts and covered it quickly with showers of arrows. At this time, thy son, excited with rage, rushed against the car of Subhadra's son. Meanwhile, king Bhagadatta on his elephant, shooting shafts on the foe, looked resplendent like the Sun himself scattering his rays on the earth. Arjuna's son then pierced him with a dozen shafts, and Yuyutsu with ten, and each of the sons of Draupadi pierced him with three shafts and Dhrishtaketu also pierced him with three. That elephant then, pierced with these shafts, shot with great care, looked resplendent like a mighty mass of clouds penetrated with the rays of the sun. Afflicted with those shafts of the foe, that elephant then, urged by its riders with skill and vigour, began to throw hostile warriors on both his flanks. Like a cowherd belabouring his cattle in the forest with a goad, Bhagadatta repeatedly smote the Pandava host. Like the cawing of quickly retreating crows when assailed by hawks, a loud and confused noise was heard among the Pandava troops who fled away with great speed. That prince of elephants, struck by its rider with hook, resembled, O king, a winged mountain of old. And it filled the hearts of the enemy with fear, like to what merchants experience at sight of the surging sea.[53] Then elephants and car-warriors and steeds and kings, flying away in fear, made, as they fled, a loud and awful din that, O monarch, filled the earth and sky and heaven and the cardinal and subsidiary directions in that battle. Mounted on that foremost of elephants, king Bhagadatta penetrated the hostile army like the Asura Virochana in days of old into the celestial host in battle well-protected by the gods. A violent wind began to blow; a dusty cloud covered the sky and the troops; and people regarded that single elephant as multiplied into many, coursing all over the field.'"

SECTION XXV

"Sanjaya said, 'Thou askest me about the feats of Arjuna in battle. Listen, O thou of mighty arms, to what Partha achieved in the fight. Beholding the risen dust and hearing the wail of the troops when Bhagadatta was performing great feats on the field, the son of Kunti addressed Krishna and said "O slayer of Madhu, it seems that the ruler of the Pragjyotishas hath, on his elephant, with great impetuosity, advanced to battle. This loud din that we hear must be due to him. Well-versed in the art of grinding and battling from the back of an elephant, and not inferior to Indra himself in battle, he, I think, is the foremost of all elephant-warriors in the world.[54] His elephant, again, is the foremost of elephants, without a rival to encounter it in battle. Possessed of great dexterity and above all fatigue, it is, again, impervious to all weapons. Capable of bearing every weapon and even the touch of fire, it will, O sinless one, alone destroy the Pandava force today. Except us two, there is none else capable of checking that creature. Go quickly, therefore, to that spot where the ruler of the Pragjyotishas is. Proud in battle, in consequence of the strength of his elephant, and arrogant in consequence of his age, I will this very day send him as a guest to the slayer of Vala." At these words of Arjuna, Krishna began to proceed to the place where Bhagadatta was breaking the Pandava ranks. While Arjuna was proceeding towards Bhagadatta, the mighty Samsaptaka car-warriors, numbering fourteen thousand, made up of ten thousand Gopalas or Narayanas who used to follow Vasudeva, returning to the field, summoned him to battle. Beholding the Pandava host broken by Bhagadatta, and summoned on the other hand by the Samsaptakas, Arjuna's heart was divided in twain. And he began to think, "Which of these two acts will be better for me to do today, to return from this spot for battling with Samsaptakas or to repair to Yudhishthira?" Reflecting with the aid of his understanding, O perpetuator of Kuru's race, Arjuna's heart, at last, was firmly fixed on the slaughter of the Samsaptakas. Desirous of alone slaughtering in battle thousands of car-warriors, Indra's son (Arjuna) having the foremost of apes on his banner, suddenly turned back. Even this was what both Duryodhana and Karna had thought of for achieving the slaughter of Arjuna. And it was for this that they had made arrangements for the double encounter. The son of Pandu allowed his heart to waver this side and that, but, at last, resolving to slay those foremost of warriors, viz., the Samsaptakas, he baffled the purpose of his enemies.[55] Then mighty Samsaptakas car-warriors, O king, shot at Arjuna thousands of straight arrows. Covered with those arrows, O monarch, neither Kunti's son Partha, nor Krishna, otherwise called Janardana, nor the steeds, nor the car, could be seen. Then Janardana became deprived of his senses and perspired greatly. Thereupon, Partha shot the Brahma weapon and nearly exterminated them all. Hundreds upon hundreds of arms with bows and arrows and bowstrings in grasp, cut off from trunks, and hundreds upon hundreds of standards and steeds and charioteers and car-warriors, fell down on the ground. Huge elephants, well-equipped and resembling foremost hills overgrown with woods or masses of clouds, afflicted with Partha's shafts and deprived of riders, fell down on the earth. Many elephants again, with riders on their backs, crushed by means of Arjuna's shafts, fell down, deprived of life, shorn of the embroidered cloths on their backs, and with their housings torn. Cut off by Kiritin with his broad-headed arrows, countless arms having swords and lances and rapiers for their nails or having clubs and battle-axes in grasp, fell down on the earth. Heads also, beautiful, O king, as the morning sun or the lotus or the moon, cut off by Arjuna with his arrows, dropped down on the ground. While Phalguni in rage was thus engaged in slaying the foe with diverse kinds of well-adorned and fatal shafts, that host seemed to be ablaze. Beholding Dhananjaya crushing that host like an elephant crushing lotus-stalks, all creatures applauded him, saying, "Excellent, Excellent!" Seeing that feat of Partha resembling that of Vasava himself, Madhava wondered much and, addressing him with joined hands, said, "Verily, O Partha, I think that this feat which thou hast achieved, could not be performed by Sakra, or Yama, or the Lord of treasures himself. I see that thou hast today felled in battle hundreds and thousands of mighty Samsaptaka warriors an together.” Having slain the Samsaptakas then, — that is, who were engaged in battle, — Partha addressed Krishna, saying, “Go towards Bhagadatta.”””

SECTION XXVI

“Sanjaya said, ‘At Partha’s desire, Krishna then urged his white steeds, fleet as the mind and covered in golden armour, towards Drona’s divisions. While that foremost one of the Kurus was thus proceeding towards his brothers who were exceedingly afflicted by Drona, Susarman with his brothers, followed him behind, desirous of battle. The ever-victorious Arjuna then addressed Krishna, saying, “O thou of unfading glory, this Susarman here, with his brothers, challengeth me to battle! O slayer of foes, our host, again, is broken (by Drona) towards the north. In consequence of these Samsaptakas, my heart wavers today as to whether I should do this or that. Shall I slay the Samsaptakas now, or protect from harm my own troops already afflicted by the foe? Know this to be what I am thinking of, viz., ‘Which of these would be better for me?’” Thus addressed by him, he of Dasarha’s race, turned back the car, and took the son of Pandu to where the ruler of the Trigartas was. Then Arjuna pierced Susarman with seven shafts, and cut off both his bow and standard with a couple of sharp arrows. He then, with six arrows, quickly despatched the brothers of Trigarta king to Yama’s abode.[56] Then Susarman, aiming at Arjuna, hurled at him a dart made wholly of iron and looking like a snake, and aiming at Vasudeva, hurled a lance at him. Cutting off that dart with three arrows and that lance also with three other arrows, Arjuna, by means of his arrowy showers, deprived Susarman of his senses on his car. Then advancing fiercely (towards thy division), scattering showers of arrows, like Vasava pouring rain, none among thy troops, O king, ventured to oppose. Like a fire consuming heaps of straw as it advances, Dhananjaya advanced, scorching all the mighty car-warriors among the Kauravas by means of his arrows. Like a living creature incapable of bearing the touch of fire, thy troops could not bear the irresistible impetuosity of that intelligent son of Kunti. Indeed, the son of Pandu, overwhelming the hostile host by means of his arrows, came upon the king of the Pragjyotishas, O monarch, like Garuda swooping down (upon his prey). He then held in his hands that Gandiva which in battle was beneficial to the innocent Pandavas and baneful to all foes, for the destruction of Kshatriyas brought about, O king, by the fault of thy son who had recourse to deceitful dice for accomplishing his end. Agitated by Partha thus, thy host then, O king, broke like a boat when it strikes against a rock. Then ten thousand bowmen, brave and fierce, firmly resolved to conquer, advanced (to encounter Arjuna). With dauntless hearts, those mighty car-warriors all surrounded him. Capable of bearing any burden, howsoever heavy in battle, Partha took up that heavy burden. As an angry elephant of sixty years, with rent temples, crushes an assemblage of lotus stalks, even so did Partha crush that division of thy army. And when that division was being thus crushed, king Bhagadatta, on that same elephant of his, impetuously rushed towards Arjuna. Thereupon, Dhananjaya, that tiger among men, staying on his car, received Bhagadatta. That encounter between Arjuna's car and Bhagadatta's elephant was fierce in the extreme. Those two heroes, viz., Bhagadatta and Dhananjaya, then coursed on the field, the one on his car and the other on his elephant, both of which were equipped according to the rules of science. Then Bhagadatta, like the lord Indra, from his elephant looking like a mass of clouds, poured on Dhananjaya showers of arrows. The valiant son of Vasava, however, with his arrows, cut off those arrowy showers of Bhagadatta before they could reach him. The king of the Pragjyotishas, then, baffling that arrowy shower of Arjuna, struck both Partha and Krishna, O king, with many shafts and overwhelming both of them with a thick shower of shafts. Bhagadatta then urged his elephant for the destruction of Krishna and Partha. Beholding that angry elephant advancing like Death himself, Janardana quickly moved his car in such a way as to keep the elephant on his left. Dhananjaya, although he thus got the opportunity of slaying that huge elephant with its rider from the back, wished not yet to avail himself of it, remembering the rules of fair fight. The elephant, however, coming upon other elephants and cars and steeds, O king, despatched them all to Yama's abode. Beholding this, Dhananjaya was filled with rage.'"

SECTION XXVII

“Dhritarashtra said, ‘Filled with rage, what did Partha, the son of Pandu, do to Bhagadatta? What also did the king of the Pragjyotishas do to Partha? Tell me all this, O Sanjaya!’

“Sanjaya said, ‘While Partha and Krishna were thus engaged with the ruler of the Pragjyotishas, all creatures regarded them to be very near the jaws of Death. Indeed, O monarch, from the neck of his elephant, Bhagadatta scattered showers of shafts on the two Krishnas, staying upon their car. He pierced Devaki’s son with many arrows made wholly of black iron, equipped with wings of gold, whetted on stone, and shot from his bow, drawn to the fullest stretch. Those shafts whose touch resembled that of fire, equipped with beautiful feathers, and shot by Bhagadatta, passing through Devaki’s son, entered the earth. Partha then cut off Bhagadatta’s bow and slaying next the warrior that protected his elephant from the flank, began to fight with him as if in sport. Then Bhagadatta hurled at him fourteen lances of sharp points, that were bright as the rays of the sun. Arjuna, however, cut each of those lances into three fragments. Then Indra’s son cut open the armour in which that elephant was cased, by means of a thick shower of arrows. The armour thus cut off, fell down on the earth. Exceedingly afflicted with arrows shot by Arjuna, that elephant, deprived of its coat of mail, looked like a prince of mountains destitute of its cloudy robes and with streaks of water running down its breast. Then the ruler of the Pragjyotishas hurled at Vasudeva a dart made wholly of iron and decked with gold. That dart Arjuna cut in twain. Then cutting off the king’s standard and umbrella by means of his arrows Arjuna quickly pierced that ruler of the mountainous realms with ten arrows, smiling all the while. Deeply pierced with those shafts of Arjuna, that were beautifully winged with Kanka feathers, Bhagadatta, O monarch, became incensed with the son of Pandu. He then hurled some lances at Arjuna's head and uttered a loud shout. In consequence of those lances Arjuna's diadem was displaced. Arjuna, then, having placed his diadem properly, addressed the ruler of the Pragjyotishas, saying, "Look well on this world!" Thus addressed by him, Bhagadatta became filled with rage, and taking up a bright bow showered upon both the Pandava and Govinda his arrowy down-pours. Partha then cutting off his bow and quivers, quickly struck him with two and seventy shafts, afflicting his vital limbs. Thus pierced, he was excessively pained. Filled then with rage, he with Mantras, turned his hook into the Vaishnava weapon and hurled it at Arjuna's breast. That all-slaying weapon, hurled by Bhagadatta, Kesava, covering Arjuna, received on his breast. Thereupon, that weapon became a triumphal garland on Kesava's breast. Arjuna then cheerlessly addressed Kesava, saying, "O sinless one, without battling thyself, thou art to only guide my steed! Thou hadst said so, O lotus-eyed one! Why then dost thou not adhere to thy promise? If I sink in distress, or become unable to baffle, or resist a foe or weapon, then mayst thou act so, but not when I am standing thus. Thou knowest that with my bow and arrows I am competent to vanquish these worlds with the gods, the Asuras, and men." Hearing these words of Arjuna, Vasudeva replied unto him, saying, "Listen, O Partha, to this secret and ancient history as it is, O sinless one! I have four forms, eternally engaged as I am in protecting the worlds. Dividing my own Self, I ordain the good of the worlds. One form of mine, staying on the earth, is engaged in the practice of ascetic austerities. Another beholdeth the good and the evil deeds in the world. My third form, coming into the world of men, is engaged in action. My fourth form lieth down in sleep for a thousand years. The form of mine which awaketh from sleep at the end of a thousand years, granteth, upon awakening, excellent boons to persons deserving of them. The earth, knowing (on one occasion) that that time had come, asked of me a boon for (her son) Naraka. Hear, O Partha, what that boon was. 'Possessed of the Vaishnava weapon, let my son become incapable of being slain by the gods and the Asuras. It behoveth thee to grant me that weapon.' Hearing this prayer, I then gave, in days of old, the supreme and infallible

Vaishnava weapon to the Earth's son. I said also at that time these words, 'O Earth, let this weapon be infallible for the protection of Naraka. None will be able to slay him. Protected by this weapon, thy son will always, in all the worlds, be invincible and crush all hostile hosts.' Saying, So be it! the intelligent goddess went away, her wishes fulfilled. And Naraka also became invincible and always scorched his foes. It was from Naraka, O Partha, that the ruler of the Pragjyotishas got this weapon of mine. There is none, in all the world, O sire, including even Indra and Rudra, who is unslayable by this weapon. It was for thy sake, therefore, that I baffled it, violating my promise. The great Asura hath now been divested of that supreme weapon. Slay now, O Partha, that invincible foe of thine, viz., Bhagadatta, enemy of the gods, even as I formerly slew for the good of the worlds, the Asura Naraka." Thus addressed by the high-souled Kesava, Partha suddenly overwhelmed Bhagadatta with clouds of whetted arrows. Then, the mighty-armed and high-souled Arjuna fearlessly struck a long arrow between the frontal globes of his enemy's elephant. That arrow, splitting the elephant like the thunder splitting a mountain, penetrated into its body to the very wings, like a snake penetrating into an ant-hill. Though urged repeatedly then by Bhagadatta, the elephant refused to obey like a poor man's wife her lord. With limbs paralysed, it fell down, striking the earth with its tusks. Uttering a cry of distress, that huge elephant gave up the ghost. The son of Pandu then, with a straight shaft furnished with a crescent-shaped head, pierced the bosom of king Bhagadatta. His breast, being pierced through by the diadem-decked (Arjuna), king Bhagadatta, deprived of life, threw down his bow and arrows. Loosened from his head, the valuable piece of cloth that had served him for a turban, fell down, like a petal from a lotus when its stalk is violently struck. And he himself, decked with golden garlands, fell down from his huge elephant adorned with golden housings, like flowering Kinsuka broken by the force of the wind from the mountain-top. The son of Indra then, having slain in battle that monarch who resembled Indra himself in prowess and who was Indra's friend, broke the other warriors of thy army inspired with hope of victory like the mighty wind breaking rows of trees.'"

SECTION XXVIII

“Sanjaya said, ‘Having slain Bhagadatta who was ever the favourite and friend of Indra and who was possessed of great energy, Partha circumambulated him. Then the two sons of the king of Gandhara viz., the brothers Vrishaka and Achala, those subjugators of hostile towns, began to afflict Arjuna in battle. Those two heroic bowmen, uniting together, began to deeply pierce Arjuna from the front and from behind with whetted shafts of great impetuosity. Arjuna then with sharp shafts cut off the steeds and driver and bow and umbrella and standard and car of Vrishaka, the son of Suvala, into atoms. With clouds of arrows and diverse other weapons, Arjuna then once more severely afflicted the Gandhara troops headed by Suvala’s son. Then Dhananjaya, filled with rage, despatched to Yama’s abode, with his shafts, five hundred heroic Gandharas with upraised weapons. The mighty-armed hero then, quickly alighting from that car whose steeds had been slain, mounted upon the car of his brother and took up another bow. Then those two brothers, viz., Vrishaka and Achala, both mounted on the same car, began incessantly to pierce Vibhatsu with showers of arrows. Indeed, those high-souled princes, those relatives of thine by marriage, viz., Vrishaka and Achala, struck Partha very severely, like Vritra or Vala striking Indra of old. Of unfailing aim, these two princes of Gandhara, themselves unhurt, began once more to strike the son of Pandu, like the two months of summer afflicting the world with sweat-producing rays.[57] Then Arjuna slew those princes and tigers among men, viz., Vrishaka and Achala, staying on one car side by side, with, O monarch, a single arrow. Then those mighty-armed heroes, with red eyes and looking like lions, those uterine brothers having similar features, together fell down from that car. And their bodies, dear to friends, falling down upon the earth, lay there, spreading sacred fame all around.

"'Beholding their brave and unretreating maternal uncles thus slain by Arjuna, thy sons, O monarch, rained many weapons upon him. Sakuni also, conversant with a hundred different kinds of illusions, seeing his brothers slain, created illusions for confounding the two Krishnas. Then clubs, and iron balls, and rocks and Sataghnis and darts, and maces, and spiked bludgeons, and scimitars, and lances, mallets, axes, and Kampanas, and swords, and nails, and short clubs, and battle-axes, and razors, and arrows with sharp broad heads, and Nalikas, and calf-tooth headed shafts, and arrows having bony heads and discs and snake-headed shafts, and spears, and diverse other kinds of weapons, fell upon Arjuna from all sides. And asses, and camels, and buffaloes, and tigers, and lions, and deer, and leopards, and bears, and wolves and vultures, and monkeys, and various reptiles, and diverse cannibals, and swarms of crows, all hungry, and excited with rage, ran towards Arjuna. Then Dhananjaya, the son of Kunti, that hero conversant with celestial weapons, shooting clouds of arrows, assailed them all. And assailed by that hero with those excellent and strong shafts, they uttered loud cries and fell down deprived of life. Then a thick darkness appeared and covered Arjuna's car, and from within that gloom harsh voices rebuked Arjuna. The latter, however, by means of the weapons called Jyotishka, dispelled that thick and awful darkness. When that darkness was dispelled frightful waves of water appeared. For drying up those waters, Arjuna applied the weapon called Aditya. And in consequence of that weapon, the waters were almost dried up. These diverse illusions, repeatedly created by Sauvala, Arjuna destroyed speedily by means of the force of his weapons, laughing the while. Upon all his illusions being destroyed, afflicted with Arjuna's shafts and unmanned by fear, Sakuni fled away, aided by his fleet steeds, like a vulgar wretch. Then Arjuna, acquainted with all weapons, showing his enemies the exceeding lightness of his hands, showered upon the Kaurava host clouds of arrows. That host of thy son, thus slaughtered by Partha, became divided into two streams like the current of Ganga when impeded by a mountain. And one of those streams, O bull among men, proceeded towards Drona, and the other with loud cries, proceeded towards Duryodhana. Then a thick dust arose and covered all the troops. We could not then see Arjuna. Only the twang of Gandiva was heard by us from off the field. Indeed, the twang of Gandiva was heard, rising above the blare of conchs and the beat of drums and the noise of other instruments. Then on the southern part of the field took place a fierce battle between many foremost warriors on the one side and Arjuna on the other. I, however, followed Drona. The various divisions of Yudhishthira's force smote the foe on every part of the field. The diverse divisions of thy son, O Bharata, Arjuna smote, even as the wind in the summer season destroys masses of clouds in the welkin. Indeed, as Arjuna came, scattering clouds of arrows, like Vasava pouring thick showers of rain, there was none in thy army who could resist that great fierce bowman, that tiger among men. Struck by Partha, thy warriors were in great pain. They fled away, and in flying killed many among their own number. The arrows shot by Arjuna, winged Kanka feathers and capable of penetrating into every body, fell covering all sides, like flights of locusts. Piercing steeds and car-warriors and elephants and foot-soldiers, O sire, like snakes through ant-hills, those shafts entered the earth. Arjuna never shot multiple arrows at any elephant, steed or man. Struck with only one arrow, each of these, severely afflicted, fell down deprived of life. With slain men and elephant and shaft-struck steeds lying all about, and echoing with yells of dogs and jackals, the field of battle presented a variegated and awful sight. Pained with arrows, sire forsook son, and friend forsook friend and son forsook sire. Indeed, every one was intent upon protecting his own self. Struck with Partha's shafts, many warriors abandoned the very animals that bore them.'"

SECTION XXIX

"Dhritarashtra said, 'When those divisions (of mine), O Sanjaya, were broken and routed, and all of you retreated quickly from the field, what became the state of your minds? The rallying of ranks when broken and flying away without beholding a spot whereon to stand, is always exceedingly difficult. Tell me all about it, O Sanjaya!'

"Sanjaya said, '[Although thy troops were broken], yet, O monarch, many foremost of heroes in the world, inspired by the desire of doing good to thy son and of maintaining their own reputation, followed Drona. In that dreadful pass, they fearlessly followed their commander, achieving meritorious feats against the Pandava troops with weapons upraised, and Yudhishthira within accessible distance.[58] Taking advantage of an error of Bhimasena of great energy and of heroic Satyaki and Dhrishtadyumna, O monarch, the Kuru leaders fell upon the Pandava Army.[59] The Panchalas urged their troops, saying, "Drona, Drona!" Thy sons, however, urged all the Kurus, saying, "Let not Drona be slain. Let not Drona be slain!" One side saying, "Slay Drona", "Slay Drona," and the other saying, "Let not Drona be slain," "Let not Drona be slain," the Kurus and the Pandavas seemed to gamble, making Drona their stake. Dhrishtadyumna, the prince of the Panchalas, proceeded to the side of all those Panchala car-warriors whom Drona sought to crush. Thus no rule was observed as to the antagonist one might select for battling with him. The strife became dreadful. Heroes encountered heroes, uttering loud shouts. Their foes could not make the Pandavas tremble. On the other hand, recollecting all their woes, the latter made the ranks of their enemies tremble. Though possessed of modesty, yet excited with rage and vindictiveness, and urged by energy and might, they approached that dreadful battle, reckless of their very lives for slaying Drona. That encounter of heroes of immeasurable energy, sporting in fierce battle making life itself the stake, resembled the collision of iron against adamant. The oldest men even could not recollect whether they had seen or heard of a battle as fierce as that which took place on this occasion. The earth in that encounter, marked with great carnage and afflicted with the weight of that vast host, began to tremble. The awful noise made by the Kuru army agitated and tossed by the foe, paralysing the very welkin, penetrated into the midst of even the Pandava host. Then Drona, coming upon the Pandava divisions by thousands, and careering over the field, broke them by means of his whetted shafts. When these were being thus crushed by Drona of wonderful achievements, Dhrishtadyumna, the generalissimo of the Pandava host, filled with rage himself checked Drona. The encounter that we beheld between Drona and the prince of the Panchalas was highly wonderful. It is my firm conviction that it has no parallel.

"'Then Nila, resembling a veritable fire, his arrows constituting its sparks and his bow its flame, began to consume the Kuru ranks, like a conflagration consuming heaps of dry grass. The valiant son of Drona, who from before had been desirous of an encounter with him, smilingly addressed Nila as the latter came consuming the troops, and said unto him these polite words,[60] "O Nila, what dost thou gain by consuming so many common soldiers with thy arrowy flames? Fight with my unaided self, and filled with rage, strike me." Thus addressed, Nila, the brightness of whose face resembled the splendour of a full-blown lotus, pierced Aswatthaman, whose body resembled an assemblage of lotuses and whose eyes were like lotus-petals with his shafts. Deeply and suddenly pierced by Nila, Drona's son with three broad-headed arrows, cut off his antagonist's bow and standard and umbrella. Quickly jumping down from his car, Nila, then, with a shield and an excellent sword, desired to sever from Aswatthaman's trunk his head like a bird (bearing away its prey in its talons). Drona's son, however, O sinless one, by means of a bearded arrow, cut off, from his antagonist's trunk, his head graced with a beautiful nose and decked with excellent ear-rings, and which rested on elevated shoulders. That hero, then, the brightness of whose face resembled the splendour of the full moon and whose eyes were like lotus-petals, whose stature was tall, and complexion like that of the lotus, thus slain, fell down on the earth. The Pandava host then, filled with great grief, began to tremble, when the Preceptor's son thus slew Nila of blazing energy. The great car-warriors of the Pandavas, O sire, all thought, "Alas, how would Indra's son (Arjuna) be able to rescue us from the foe, when that mighty warrior is engaged on the southern part of the field in slaughtering the remnant of the Samsaptakas and the Narayana force?"""

SECTION XXX

“Sanjaya said, ‘Vrikodara, however, could not brook that slaughter of his army. He struck Valhika with sixty and Karna with ten arrows. Drona then, desirous of slaying Bhima, quickly struck the latter, in his very vitals, many straight and whetted shafts of keen edge. Desirous again of allowing no time, he once more struck him with six and twenty shafts whose touch resembled that of fire and which were all like snakes of virulent poison. Then Karna pierced him with a dozen shafts, and Aswatthaman with seven, and king Duryodhana also with six. The mighty Bhimasena, in return, pierced them all. He struck Drona with fifty shafts, and Karna with ten. And piercing Duryodhana with a dozen shafts, and Drona with eight, he engaged in that battle uttering a loud shout. In that encounter in which the warriors fought reckless of their lives and in which death was easy of attainment, Ajatasatru despatched many warriors, urging them to rescue Bhima. Those heroes of immeasurable energy, viz., the two sons of Madri and Pandu, and others headed by Yuyudhana, quickly proceeded to Bhimasena’s side. And those bulls among men, filled with rage and uniting together, advanced to battle, desirous of breaking the army of Drona that was protected by many foremost of bowmen. Indeed, those great car-warriors of mighty energy, viz., Bhima and others, fell furiously upon Drona’s host. Drona, however, that foremost of car-warriors, received without any anxiety, all those mighty car-warriors, of great strength, — those heroes accomplished in battle. Disregarding their kingdoms and casting off all fear of death, the warriors of thy army proceeded against the Pandavas. Horsemen encountered horsemen, and car-warriors encountered car-warriors. The battle proceeded, darts against darts, swords against swords, axes against axes. A fierce encounter with swords took place, producing a terrible carnage. And in consequence of the collision of elephants against elephants the battle became furious. Some fell down from the backs of elephants, and some from the backs of steeds, with heads downwards. And others, O sire, fell down from cars, pierced with arrows. In that fierce press, as some one fell down deprived of armour, an elephant might be seen attacking him in the chest and crushing his head. Elsewhere might be seen elephants crushing numbers of men fallen down on the field. And many elephants, piercing the earth with their tusks (as they fell down), were seen to tear therewith large bodies of men. Many elephants, again, with arrows sticking to their trunks, wandered over the field, tearing and crushing men by hundreds. And some elephants were seen pressing down into the earth fallen warriors and steeds and elephants cased in armour of black iron, as if these were only thick reeds. Many kings, graced with modesty, their hour having come, laid themselves down (for the last sleep) on painful beds, overlaid with vultures' feathers. Advancing to battle on his car, sire slew son; and son also, through madness all losing regard, approached sire in battle. The wheels of cars were broken; banners were torn; umbrellas fell down on the earth. Dragging broken yokes, steeds ran away. Arms with swords in grasp, and heads decked with ear-rings fell down. Cars, dragged by mighty elephants, thrown down on the ground, were reduced to fragments. Steeds with riders fell down, severely wounded by elephants. That fierce battle went on, without anybody showing any regard for any one. "Oh father! — Oh son! — Where art thou, friend? — Wait! — Where dost thou go! — Strike! — Bring! Slay this one!" — these and diverse other cries, with loud laughs and shouts, and roars were uttered and heard there. The blood of human beings and steeds and elephants, mingled together. The earthy dust disappeared. The hearts of all timid persons became cheerless. Here a hero getting his car-wheel entangled with the car-wheel of another hero, and the distance being too near to admit of the use of other weapons, smashed that other's head by means of his mace. Brave combatants, desirous of safety where there was no safety, dragged one another by the hair, and fought fiercely with fists, and teeth and nails. Here was a hero whose upraised arm with sword in grasp was cut off. There another's arm was lopped off with bow, or arrow or hook in grasp. Here one loudly called upon another. There another turned his back on the field. Here one severed another's head from his trunk, getting him within reach. There another rushed with loud shouts upon an enemy. Here one was filled with fear at another's roar. There another slew with sharp shafts a friend or a foe. Here an elephant, huge as a hill, slain with a long shaft, fell down on the field and lay like a flat island in a river during the summer season. There an elephant, with sweat trickling down its body, like a mountain with rills flowing down its breast, having crushed by its tread a car-warrior with his steeds and charioteer on the field. Beholding brave warriors, accomplished in arms and covered with blood, strike one another, they that were timid and of weak hearts, lost their senses. In fact, all became cheerless. Nothing could any longer be distinguished. Overwhelmed with the dust raised by the troops, the battle became furious. Then the commander of the Pandava forces saying, "This is the time," speedily led the Pandavas on those heroes that are always endued with great activity. Obeying his behest, the mighty-armed Pandavas, smiting (the Kaurava army) proceeded towards Drona's car like swans towards a lake,— "Seize him,"— "Do not fly away,"— "Do not fear,"— "Cut into pieces," — these uproarious cries were heard in the vicinity of Drona's car. Then Drona and Kripa, and Karna and Drona's son, and king Jayadratha, and Vinda and Anuvinda of Avanti, and Salya, received those heroes. Those irresistible and invincible warriors, however, viz., the Panchalas and the Pandavas, inspired by noble sentiments, did not, though afflicted with shafts, avoid Drona. Then Drona, excited with great rage, shot hundreds of shafts, and caused a great carnage amongst the Chedis, the Panchalas, and the Pandavas. The twang of his bowstring and the slaps of his palms, were, O sire, heard on all sides. And they resembled the roar of thunder and struck fear into the hearts of all. Meanwhile, Jishnu, having vanquished large number of Samsaptakas, quickly came to that place where Drona was grinding the Pandava troops. Having crossed many large lakes whose waters were constituted by blood, and whose fierce billows and eddies were constituted by shafts, and having slain the Samsaptakas, Phalguni showed himself there. Possessed of great fame and endued as he was with the energy of the Sun himself, Arjuna's emblem, viz., his banner bearing the ape, was beheld by us to blaze with splendour. Having dried up the Samsaptaka ocean by means of weapons that constituted his rays, the son of Pandu then blasted the Kurus also, as if he were the very Sun that arises at the end of the Yuga. Indeed, Arjuna scorched all the Kurus by the heat of his weapons, like the fire[61] that appears at the end of the Yuga, burning down all creatures. Struck by him with thousands of shafts, elephant warriors and horsemen and car-warriors fell down on the earth, with dishevelled hair, and exceedingly afflicted with those arrowy showers, some uttered cries of distress. Others set up loud shouts. And some struck with the shafts of Partha, fell down deprived of life. Recollecting the practices of (good) warriors, Arjuna struck not those combatants among the foe that had fallen down, or those that were retreating, or those that were unwilling to fight. Deprived of their cars and filled with wonder, almost all the Kauravas, turning away from the field, uttered cries of Oh and Alas and called upon Karna (for protection). Hearing that din made by the Kurus, desirous of protection, Adhiratha’s son (Karna), loudly assuring the troops with the words “Do not fear” proceeded to face Arjuna. Then (Karna) that foremost of Bharata car-warriors, that delighter of all the Bharatas, that first of all persons acquainted with weapons, invoked into existence the Agneya weapon. Dhananjaya, however, baffled by means of his own arrowy downpours the flights of arrows shot by Radha’s son, that warrior of the blazing bow, that hero of bright shafts. And similarly, Adhiratha’s son also baffled the shafts of Arjuna of supreme energy. Resisting Arjuna’s weapons thus by his own, Karna uttered loud shouts and shot many shafts at his antagonist. Then Dhristadyumna and Bhima and the mighty car-warrior Satyaki, all approached Karna, and each of them pierced in with three straight shafts. The son of Radha, however, checking Arjuna’s weapons by his own arrowy showers, cut off with three sharp shafts the bows of those three warriors. Their bows cut off, they looked like snakes without poison. Hurling darts at their foe from their respective cars, they uttered loud leonine shouts. Those fierce darts of great splendour and great impetuosity, looking like snakes, hurled from those mighty arms, coursed impetuously towards Karna’s car.

Cutting each of those darts with three straight arrows and speeding many arrows at the same time at Partha, the mighty Karna uttered a loud shout. Then Arjuna piercing Karna with seven shafts, despatched the latter's younger brother by means of his sharp shafts. Slaying Satrunjaya thus with six arrows, Partha, with a broad-headed shaft, struck off Vipatha's head as the latter stood on his car. In the very sight of the Dhritarashtras, therefore, as also of the Suta's son, the three uterine brothers of the latter were despatched by Arjuna unaided by any one. Then Bhima, jumping down from his own car, like a second Garuda, slew with his excellent sword five and ten combatants amongst those that supported Karna. Mounting once more on his car and taking up another bow, he pierced Karna with ten shafts and his charioteer and steeds with five. Dhrishtadyumna also taking up a sword and a bright shield, despatched Charmavarman and also Vrihatkshatra, the ruler of the Naishadhas. The Panchala prince then, mounting upon his own car and taking up another bow, pierced Karna with three and seventy shafts, and uttered a loud roar. Sini's grandson also, of splendour equal to that of Indra himself, taking up another bow pierced Suta's son with four and sixty shafts and roared like a lion. And cutting off Karna's bow with a couple of well-shot shafts, he once more pierced Karna on the arms and the chest with three arrows. The king Duryodhana, and Drona and Jayadratha, rescued Karna from the Satyaki-ocean, as the former was about to sink into it. And foot-soldiers and steeds and cars and elephants, belonging to thy army and numbering by hundreds, all accomplished in smiting rushed to the spot where Karna was frightening (his assailants). Then Dhrishtadyumna, and Bhima and Subhadra's son, and Arjuna himself, and Nakula, and Sahadeva, began to protect Satyaki in that battle. Even thus went on that fierce battle for the destruction of bowmen belonging to thy army and of the enemy's. All the combatants fought, reckless of their very lives. Infantry and cars and steeds and elephants were engaged with cars and infantry. Car-warriors were engaged with elephants and foot-soldiers and steeds, and cars and foot-soldiers were engaged with cars and elephants. And steeds were seen engaged with steeds, and elephants with elephants, and foot-soldiers with foot-soldiers. Even thus did that battle, marked by great confusion, take place, enhancing the delight of cannibals and carnivorous creatures, between those high-souled men facing one another fearlessly. Indeed, it largely swelled the population of Yama's kingdom. Large numbers of elephants and cars and foot-soldiers and steeds were destroyed by men, cars, steeds and elephants. And elephants were slain by elephants, and car-warriors with weapons upraised by car-warriors, and steeds by steeds, and large bodies of foot-soldiers. And elephants were slain by cars, and large steeds by large elephants and men by steeds; and steeds by foremost of car-warriors. With tongues lolling out, and teeth and eyes pressed out of their places, with coats of mail and ornaments crushed into dust, the slaughtered creatures fell down on the field. Others, again, of terrible mien were struck and thrown down on the earth by others armed with diverse and excellent weapons and sunk into the earth by the tread of steeds and elephants, and tortured and mangled by heavy cars and car wheels. And during the progress of that fierce carnage so delightful to beasts of prey and carnivorous birds and cannibals, mighty combatants, filled with wrath, and slaughtering one another careered over the field putting forth all their energy. Then when both the hosts were broken and mangled, the warriors bathed in blood, looked at each other. Meanwhile, the Sun went to his chambers in the western hills, and both the armies, O Bharata, slowly retired to their respective tents.'"

SECTION XXXI

(Abhimanyu-badha Parva)

“Sanjaya said, ‘Having been first broken by Arjuna of immeasurable prowess, and owing also to the failure of Drona’s vow, in consequence of Yudhishthira having been well-protected, thy warriors were regarded as defeated. All of them with coats of mail torn and covered with dust, cast anxious glances around. Retiring from the field with Drona’s consent, after having been vanquished by their enemies of sure aim and humiliated by them in battle, they heard, as they proceeded, the countless merits of Phalguni praised by all creatures, and the friendship of Kesava for Arjuna spoken of by all. They passed the night like men under a curse, reflecting upon the course of events and observing perfect silence.

“‘Next morning, Duryodhana said unto Drona, these words, from petulance and wrath, and in great cheerlessness of heart at the sight of the prosperity of their foe. Skilled in speech, and filled with rage at the success of the foe, the king said these words in the hearing of all the troops, “O foremost of regenerate ones, without doubt thou hast set us down for men who should be destroyed by thee. Thou didst not seize Yudhishthira today even though thou hadst got him within thy reach. That foe whom thou wouldst seize in battle is incapable of escaping thee if once thou gettest him within sight, even if he be protected by the Pandavas, aided by the very gods. Gratified, thou gavest me a boon; now, however, thou dost not act according to it. They that are noble (like thee), never falsify the hopes of one devoted to them.” Thus addressed by Duryodhana, Bharadwaja’s son felt greatly ashamed. Addressing the king, he said, “It behoveth thee not to take me to be such. I always endeavour to achieve what is agreeable to thee. The three worlds with the gods, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas, cannot defeat the force that is protected by the diadem-decked (Arjuna). There where Govinda, the Creator of the universe is, and there where Arjuna is the commander, whose might can avail, save three-eyed Mahadeva's, O lord? O sire, I tell thee truly today and it will not be otherwise. Today, I will slay a mighty car-warrior, one of the foremost heroes of the Pandavas. Today I will also form an array that is impenetrable by the very gods. Do, however, O king, by some means take Arjuna away from the field. There is nothing that he doth not know or cannot achieve in battle. From various places hath he acquired all that is to be known about battle."'

"Sanjaya continued, 'After Drona had said these words, the Samsaptakas once more challenged Arjuna to battle and took him away to the southern side of the field. Then an encounter took place between Arjuna and his enemies, the like of which had never been seen or heard of. On the other hand, the array formed by Drona, O king, looked resplendent. Indeed, that array was incapable of being looked at like the sun himself when in his course he reaches the meridian and scorches (everything underneath). Abhimanyu, at the command, O Bharata, of his sire's eldest brother, pierced in battle that impenetrable circular array in many places. Having achieved the most difficult feats and slain heroes by thousands, he was (at last) encountered by six heroes together. In the end, succumbing to Duhsasana's son, O lord of earth, Subhadra's son, O chastiser of foes, gave up his life. At this we were filled with great joy and the Pandavas with great grief. And after Subhadra's son had been slain, our troops were withdrawn for nightly rest.'

"Dhritarashtra said, 'Hearing, O Sanjaya, of the slaughter of the son (Abhimanyu), yet in his minority, of that lion among men, (viz., Arjuna), my heart seems to break into pieces. Cruel, indeed, are the duties of Kshatriyas as laid down by the legislators, in as much as brave men, desirous of sovereignty scrupled not to shoot their weapons at even a child. O son of Gavalgana, tell me how so many warriors, accomplished in arms, slew that child who, though brought up in luxury, yet careered over the field so fearlessly. Tell me, O Sanjaya, how our warriors behaved in battle with Subhadra's son of immeasurable energy who had penetrated into our car-array.'

"Sanjaya said, 'That which thou askest me, O king, viz., the slaughter of Subhadra's son, I will describe to thee in detail. Listen, O monarch, with attention. I shall relate to thee how that youth, having penetrated into our ranks, played with his weapons, and how the irresistible heroes of thy army, all inspired by hope of victory, were afflicted by him. Like the denizens of a forest abounding with plants and herbs and trees, when surrounded on all sides by a forest conflagration, the warriors of thy army were all filled with fear.'"

SECTION XXXII

“Sanjaya said, ‘Of fierce deeds in battle and above all fatigue, as proved by their feats, five sons of Pandu, with Krishna, are incapable of being resisted by the very gods. In righteousness, in deeds, in lineage, in intelligence, in achievements, in fame, in prosperity, there never was, and there never will be, another man so endued as Yudhishthira. Devoted to truth and righteousness, and with passions under control, king Yudhishthira, in consequence of his worship of the Brahmans and, diverse other virtues of similar nature, is always in the enjoyment of Heaven. The Destroyer himself at the end of the Yuga, Jamadagni’s valiant son (Rama), and Bhimasena on his car, — these three, O king, are spoken of as equal. Of Partha, the wielder of Gandiva, who always achieveth his vows in battle, I do not see a proper parallel on earth. Reverence for superiors, keeping counsels, humility, self-restraint, beauty of person, and bravery — these six — are ever present in Nakula. In knowledge of scriptures, gravity, sweetness of temper, righteousness and prowess, the heroic Sahadeva is equal to the Aswins themselves. All those noble qualities that are in Krishna, all those that are in the Pandavas, all that assemblage of qualities was to be found in Abhimanyu alone. In firmness, he was equal to Yudhishthira, and in conduct to Krishna; in feats, he was the equal to Bhimasena of terrible deeds, in beauty of person, in prowess, and in knowledge of scriptures he was the equal to Dhananjaya. In humility, he was equal to Sahadeva and Nakula.’

“Dhritarashtra said, ‘I desire, O Suta, to hear in detail, how the invincible Abhimanyu, the son of Subhadra, hath been slain on the field of battle.’

“Sanjaya continued, ‘Be still, O king! Bear thy grief that is so unbearable. I shall speak to thee of the great slaughter of thy kinsmen.

"'The preceptor, O king, had formed the great circular array. In it were placed all the kings (of our side) that are each equal to Sakra himself. At the entrance were stationed all the princes possessed of solar effulgence. All of them had taken oaths (about standing by one another). All of them had standards decked with gold. All of them were attired in red robes, and all had red ornaments. All of them had red banners and all were adorned with garlands of gold, smeared with sandal-paste and other perfumed unguents; they were decked with floral wreaths. In a body they rushed towards Arjuna's son, desirous of battle. Firm bowmen, all they numbered ten thousand. Placing thy handsome grandson, Lakshmana, at their head, all of them, sympathising with one another in joy and grief, and emulating one another in feats of courage, desiring to excel one another, and devoted to one another's good, they advanced to battle. Duryodhana, O monarch, was stationed in the midst of his forces. And the king was surrounded by the mighty car-warriors, Karna, Duhsasana, and Kripa, and had a white umbrella held over his head. And fanned with yak tails, he looked resplendent like the chief of the celestials. And at the head of that army was the commander Drona looking like the rising sun.[62] And there stood the ruler of the Sindhus, of great beauty of person, and immovable like the cliff of Meru. Standing by the side of the ruler of the Sindhus and headed by Aswatthaman, were, O king, thy thirty sons, resembling the very gods. There also on Jayadratha's flank, were those mighty car-warriors, viz., the ruler of Gandhara, i.e., the gamester (Sakuni), and Salya, and Bhurisrava. Then commenced, the battle, fierce, and making the hairs stand on their ends, between thy warriors and those of the foe. And both sides fought, making death itself the goal.'"

SECTION XXXIII

“Sanjaya said, ‘The Parthas then, headed by Bhimasena, approached that invincible array protected by Bharadwaja’s son. And Satyaki, and Chekitana, and Dhrishtadyumna, the son of Prishata, and Kuntibhoja of great prowess, and the mighty car-warrior Drupada, and Arjuna’s son (Abhimanyu), and Kshatradharman, and the valiant Vrihatkshatra, and Dhrishtaketu, the ruler of the Chedis, and the twin sons of Madri, (viz., Nakula and Sahadeva), and Ghatotkacha, and the powerful Yudhamanyu and the unvanquished Sikhandin, and the irresistible Uttamaujas and the mighty car-warrior Virata, and the five sons of Draupadi, — these all excited with wrath, and the valiant son of Sisupala, and the Kaikeyas of mighty energy, and the Srinjayas by thousands, — these and others, accomplished in weapons and difficult of being resisted in battle, suddenly rushed, at the head of their respective followers, against Bharadwaja’s son, from a desire of battle. The valiant son of Bharadwaja, however, fearlessly checked all those warriors, as soon as they came near, with a thick shower of arrows. Like a mighty wave of waters coming against an impenetrable hill, or the surging sea itself approaching its bank, those warriors were pushed back by Drona. And the Pandavas, O king, afflicted by the shafts shot from Drona’s bow, were unable to stay before him. And the strength of Drona’s arms that we saw was wonderful in the extreme, inasmuch as the Panchalas and the Srinjayas failed to approach him. Beholding Drona advancing in rage. Yudhishthira thought of diverse means for checking his progress. At last, regarding Drona incapable of being resisted by any one else, Yudhishthira placed that heavy and unbearable burden on the son of Subhadra. Addressing Abhimanyu, that slayer of hostile heroes, who was not inferior to Vasudeva himself and whose energy was superior to that of Arjuna, the king said, “O child, act in such a way that Arjuna, returning (from the Samsaptakas), may not reprove us. We do not know how to break the circular array. Thyself, or Arjuna or Krishna, or Pradyumna, can pierce that array. O mighty-armed one, no fifth person can be found (to achieve that feat). O child, it behoveth thee, O Abhimanyu, to grant the boon that thy sires, thy maternal uncles, and all these troops ask of thee. Taking up thy arms quickly, destroy this array of Drona, else Arjuna, returning from the fight, will reprove us all.”

“‘Abhimanyu said, “Desiring victory to my sires, soon shall I in battle penetrate into that firm, fierce and foremost of arrays formed by Drona. I have been taught by my father the method of (penetrating and) smiting this kind of array. I shall not be able, however, to come out if any kind of danger overtakes me.”

“‘Yudhishthira said, “Break this array once, O foremost of warriors, and make a passage for us. All of us will follow thee in the track by which thou wilt go. In battle, thou art equal to Dhananjaya himself. Seeing thee enter, we shall follow thee, protecting thee on all sides.”

“‘Bhima said, “I myself will follow thee, and Dhrishtadyumna and Satyaki, and the Panchalas, and the Prabhadrakas. After the array once is broken by thee, we will enter it repeatedly and slay the foremost warriors within it.”

“‘Abhimanyu said, “I will penetrate into this invincible array of Drona, like an insect filled with rage entering a blazing fire. Today, I will do that which will be beneficial to both races (viz., my sire’s and my mother’s). I will do that which will please my maternal uncle as also my mother. Today all creatures will behold large bodies of hostile soldiers continually slaughtered by myself, an unaided child. If anybody, encountering me, escapes today with life, I shall not then regard myself begotten by Partha and born of Subhadra. If on a single car I cannot in battle cut off the whole Kshatriya race into eight fragments, I will not regard myself the son of Arjuna.”[63]

“‘Yudhishthira said, “Since protected by these tigers among men, these great bowmen endued with fierce might, these warriors that resemble the Sadhyas, the Rudras, or the Maruts, or are like the Vasus, or Agni or Aditya himself in prowess, thou venturest to pierce the invincible array of Drona, and since thou speakest so, let thy strength, O son of Subhadra be increased."'

"Sanjaya continued, 'Hearing these words of Yudhishthira, Abhimanyu ordered his charioteer, Sumitra, saying, "Quickly urge the steeds towards Drona's army."'"

SECTION XXXIV

“Sanjaya said, ‘Hearing these words of the intelligent Yudhishthira, the son of Subhadra, O Bharata, urged his charioteer towards Drona’s array. The charioteer, urged by him with the words, “Proceed, Proceed,” replied unto Abhimanyu, O king, in these words, “O thou that art blest with length of days, heavy is the burthen that hath been placed upon thee by the Pandavas! Ascertaining by thy judgment as to whether thou art able to bear it or not, thou shouldst then engage in battle. The preceptor Drona is a master of superior weapons and accomplished (in battle). Thou, however, hast been brought up in great luxury and art unused to battle.”

“‘Hearing these words, Abhimanyu replied unto his charioteer, saying with a laugh, “O charioteer, who is this Drona? What, again, is this vast assemblage of Kshatriyas? Sakra himself on his Airavata and aided by all the celestials, I would encounter in battle. I do not feel the slightest anxiety about all these Kshatriyas today. This hostile army doth not come up to even a sixteen part of myself. O son of a Suta, getting my maternal uncle Vishnu himself, the conqueror of the universe or my sire, Arjuna, as an antagonist in battle, fear would not enter my heart.” Abhimanyu then, thus disregarding those words of the charioteer, urged the latter, saying, “Go with speed towards the army of Drona.” Thus commanded, the charioteer, with a heart scarcely cheerful, urged Abhimanyu’s three-year old steeds, decked with golden trappings. Those coursers, urged by Sumitra towards Drona’s army, rushed towards Drona himself, O king, with great speed and prowess. Beholding him coming (towards them) in that way, all the Kauravas, headed by Drona, advanced against him, as, indeed, the Pandavas followed him behind. Then Arjuna’s son, superior to Arjuna’s self cased in golden mail and owning an excellent standard that bore the device of a

Karnikara tree, fearlessly encountered, from desire of battle, warriors headed by Drona, like a lion-cub assailing a herd of elephants. Those warriors then, filled with joy, began to strike Abhimanyu while he endeavoured to pierce their array. And for a moment an agitation took place there, like to the eddy that is seen in the ocean where the current of the Ganga mingles with it. The battle, O king, that commenced there, between those struggling heroes striking one another, became fierce and terrible. And during the progress of that awful battle, Arjuna's son, in the very sight of Drona, breaking that array, penetrated into it. Then large bodies of elephants and steeds and cars and infantry, filled with joy, encompassed that mighty warrior after he had thus penetrated into the midst of the foe, and commenced to smite him. [Causing the earth to resound] with noise of diverse musical instruments, with shouts and slaps of arm-pits and roars, with yells and leonine shouts, with exclamations of "Wait, Wait," with fierce confused voices with cries of, "Do not go, Wait, Come to me", with repeated exclamations of, "This one, It is I, The foe," with grunt of elephants, with the tinkling of bells and ornaments, with bursts of laughter, and the clatter of horse-hoofs and car-wheels, the (Kaurava) warriors rushed at the son of Arjuna. That mighty hero, however, endued with great lightness of hands and having a knowledge of the vital parts of the body, quickly shooting weapons capable of penetrating into the very vitals, slew those advancing warriors. Slaughtered by means of sharp shafts of diverse kinds, those warriors became perfectly helpless, and like insects falling upon a blazing fire, they continued to fall upon Abhimanyu on the field of battle. And Abhimanyu strewed the earth with their bodies and diverse limbs of their bodies like priests strewing the altar at a sacrifice with blades of Kusa grass. And Arjuna's son cut off by thousands the arms of those warriors. And some of these were cased in corslets made of iguana skin and some held bows and shafts, and some held swords or shields or iron hooks and reins; and some, lances or battle axes. And some held maces or iron balls or spears and some, rapiers and crow-bars and axes. And some grasped short arrows, or spiked maces, or darts, or Kampanas. And some had goads and prodigious conchs; and some bearded darts and Kachagrahas. And some had mallets and some other kinds of missiles. And some had nooses, and some heavy clubs, and some brickbats. And all those arms were decked with armlets and laved with delightful perfumes and unguents. And with those arms dyed with gore and looking bright the field of battle became beautiful, as if strewn, O sire, with five-headed snakes slain by Garuda. And Phalguni's son also scattered over the field of battle countless heads of foes, heads graced with beautiful noses and faces and locks, without pimples, and adorned with ear-rings. Blood flowed from those heads copiously, and the nether-lips in all were bit with wrath. Adorned with beautiful garlands and crowns and turbans and pearls and gems, and possessed of splendour equal to that of the sun or the moon, they seemed to be like lotuses severed from their stalks. Fragrant with many perfumes, while life was in them, they could speak words both agreeable and beneficial. Diverse cars, well-equipped, and looking like the vapoury edifices in the welkin, with shafts in front and excellent bamboo poles and looking beautiful with the standards set up on them, were deprived of their Janghas, and Kuvaras, and Nemis, and Dasanas, and wheels, and standards and terraces. And the utensils of war in them were all broken.[64] And the rich clothes with which they were overlaid, were blown away, and the warriors on them were slain by thousands. Mangling everything before him with his shafts, Abhimanyu was seen coursing on all sides. With his keen-edged weapons, he cut into pieces elephant-warriors, and elephants with standards and hooks and banners, and quivers and coats of mail, and girths and neck-ropes and blankets, and bells and trunks and tusks as also the foot-soldiers that protected those elephants from behind. And many steeds of the Vanayu, the hilly, the Kamvoja, and the Valhika breeds, with tails and ears and eyes motionless and fixed, possessed of great speed, well-trained, and ridden by accomplished warriors armed with swords and lances, were seen to be deprived of the excellent ornaments on their beautiful tails. And many lay with tongues lolling out and eyes detached from their sockets, and entrails and livers drawn out. And the riders on their backs lay lifeless by their sides. And the rows of bells that adorned them were all torn. Strewn over the field thus, they caused great delight to Rakshasas and beasts of prey. With coats of mail and other leathern armour (casing their limbs) cut open, they weltered in excreta ejected by themselves. Thus slaying many foremost of steeds of thy army, Abhimanyu looked resplendent. Alone achieving the most difficult feat, like the inconceivable Vibhu himself in days of old, Abhimanyu crushed thy vast host of three kinds of forces (cars, elephants, and steeds), like the three-eyed (Mahadeva) of immeasurable energy crushing the terrible Asura host. Indeed, Arjuna's son, having achieved in battle feats incapable of being borne by his foes, everywhere mangled large divisions of foot-soldiers belonging to thy army. Beholding then thy host extensively slaughtered by Subhadra's son single-handed with his whetted shafts like the Asura host by Skanda (the celestial generalissimo), thy warriors and thy sons cast vacant looks on all sides. Their mouths became dry; their eyes became restless; their bodies were covered with sweat; and their hairs stood on their ends. Hopeless of vanquishing their foe, they set their hearts on flying away from the field. Desirous of saving their lives, called one another by their names and the names of their families, and abandoning their wounded sons and sires and brothers and kinsmen and relatives by marriage lying around on the field, they endeavoured to fly away, urging their steeds and elephants (to their utmost speed).'"

SECTION XXXV

"Sanjaya said, 'Beholding his army routed by Subhadra's son of immeasurable energy, Duryodhana, filled with rage, himself proceeded against the former. Seeing the king turn back towards Subhadra's son in battle, Drona, addressing all the (Kaurava) warriors, said, "Rescue the king.[65] Before us, in our very sight, the valiant Abhimanyu is slaying all he aims at. Rush ye, therefore, speedily against him, without fear and protect the Kuru king." Then many grateful and mighty warriors, having Duryodhana's good at heart, and always graced with victory, inspired with fear, surrounded thy son. And Drona, and Drona's son, and Kripa and Karna and Kritavarman and Suvala's son, Vrihadvala, and the ruler of the Madras, and Bhuri, and Bhurisravas, and Sala, and Paurava and Vrishasena, shooting sharp shafts, checked Subhadra's son by means of those arrowy showers. Confounding him with those showers of shafts, they rescued Duryodhana. The son of Arjuna, however, brooked not that act of snatching a morsel from his mouth. Covering those mighty car-warriors, their charioteers, and steeds with thick showers of arrows and causing them to turn back, the son of Subhadra uttered a leonine roar. Hearing that roar of his, resembling that of a lion hungering after prey, these angry car-warriors, headed by Drona, brooked it not. Encompassing him on all sides, O sire, with a large body of cars they shot at him showers of diverse kinds of arrows. The grandson, however, cut them off in the welkin (before any of them could reach him) by means of sharp shafts, and then pierced all of them with his shafts. That feat of his seemed exceedingly wonderful. Provoked by him thus by means of those shafts of his that resembled snakes of virulent poison, they surrounded that unretreating son of Subhadra, desirous of slaying him. That sea of (Kaurava) troops, however, O bull of Bharata's race, the son of Arjuna singly held in check by means of his shafts, like the continent resisting the surging ocean. And among those heroes thus fighting with and striking one another, viz., Abhimanyu and his man on one side and all those warriors together on the other, none turned back from the field. In that dreadful and fierce battle, Duhsaha pierced Abhimanyu with nine shafts. And Duhsasana pierced him with a dozen; and Saradwata's son Kripa, with three. And Drona pierced him with seventeen shafts, each resembling a snake of virulent poison. And Vivinsati pierced him with seventy shafts, and Kritavarman with seven. And Vrihadvala pierced him with eight, and Aswatthaman with seven shafts. And Bhurisrava pierced him with three shafts and the ruler of the Madras with six. And Sakuni pierced him with two, and king Duryodhana with three shafts. The valiant Abhimanyu, however, O king, seemingly dancing on his car, pierced each of those warriors in return with three shafts. Then Abhimanyu, filled with rage in consequence of thy sons' endeavouring to frighten him thus, displayed the wonderful strength he had acquired from culture and practice. Borne by his well-broken steeds, endued with the speed of Garuda or the Wind, and thoroughly obedient to the behests of him who held their reins, he quickly checked the heir of Asmaka. Staying before him, the handsome son of Asmaka, endued with great might, pierced him with ten shafts and addressing him, said, "Wait, Wait." Abhimanyu then, with ten shafts, cut off the former's steeds and charioteer and standard and two arms and bow and head, and caused them to fall down on the earth, smiling the while. After the heroic ruler of the Asmakas had thus been slain by the son of Subhadra, the whole of his force wavered and began to fly away from the field. Then Karna and Kripa, and Drona and Drona's son, and the ruler of the Gandharas, and Sala and Salya, and Bhurisravas and Kratha, and Somadatta, and Vivinsati, and Vrishasena, and Sushena, and Kundavedhin, and Pratardana, and Vrindaraka and Lalithya, and Pravahu, and Drighalochana, and angry Duryodhana, showered their arrows upon him. Then Abhimanyu, excessively pierced by those great bowmen with their straight shafts, shot shafts at Karna which was capable of piercing through every armour and body. That shaft, piercing through Karna's coat of mail and then his body, entered the earth like a snake piercing through an anthill. Deeply pierced, Karna felt great pain and became perfectly helpless. Indeed, Karna began to tremble in that battle like a hill during an earthquake. Then with three other shafts of great sharpness, the mighty son of Arjuna, excited with rage, slew those three warriors, viz., Sushena, Drighalochana, and Kundavedhin. Meanwhile, Karna (recovering from the shock) pierced Abhimanyu with five and twenty shafts. And Aswatthaman struck him with twenty, and Kritavarman with seven. Covered all over with arrows, that son of Sakra's son, filled with rage, careered over the field. And he was regarded by all the troops as Yama's self armed with the noose. He then scattered over Salya, who happened to be near him thick showers of arrows. That mighty-armed warrior then uttered loud shouts, frightening thy troops therewith. Meanwhile, Salya, pierced by Abhimanyu accomplished in weapons, with straight shafts penetrating into his very vitals, sat down on the terrace of his car and fainted away. Beholding Salya thus pierced by the celebrated son of Subhadra, all the troops fled away in the very sight of Bharadwaja's son. Seeing that mighty-armed warrior, viz., Salya, thus covered with shafts of golden wings, thy army fled away like a herd of deer attacked by a lion. And Abhimanyu glorified by the Pitris, the gods, and Charanas, and Siddhas, as also by diverse classes of creatures on the earth, with praises about (his heroism and skill in) battle, looked resplendent like a sacrificial fire fed with clarified butter.'"

SECTION XXXVI

“Dhritarashtra said, ‘While Arjuna’s son was thus grinding, by means of his straight arrows, our foremost bowmen, what warriors of my army endeavoured to check him?’

“Sanjaya said, ‘Hear, O king, of the splendid prowess in battle of youthful Abhimanyu while engaged in breaking the car-ranks (of the Kauravas), protected by the son of Bharadwaja himself.’

“‘Beholding the ruler of the Madras disabled in battle by Subhadra’s son with his shafts, the younger brother of Salya, filled with wrath, advanced against Abhimanyu, scattering his shafts. Arjuna’s son however, endued with great lightness of hand, cut off his antagonist’s head and charioteer, his triple bamboo-pole, his bed (on the car), his car-wheels, his yoke, and shafts and quiver, and car-bottom, by means of his arrows, as also his banner and every other implements of battle with which his car was equipped. So quick were his movements that none could obtain a sight of his person. Deprived of life, that foremost and chief of all ornaments of battle fell down on the earth, like a huge hill uprooted by a mighty tempest. His followers then, struck with fear, fled away in all directions. Beholding that feat of the son of Arjuna, all creatures were highly gratified, and cheered him, O Bharata, with loud shouts of “Excellent, Excellent!”

“‘After Salya’s brother had thus been slain, many followers of his, loudly proclaiming their families, places of residence, and names, rushed against Arjuna’s son, filled with rage and armed with diverse weapons. Some of them were on cars, some on steeds and some on elephants; and others advanced on foot. And all of them were endued with fierce might. And they rushed frightening the son of Arjuna with the loud whiz of their arrows, the deep roar of their car-wheels, their fierce whoops and shouts and cries, their leonine roars, the loud twang of their bow-string, and the slaps of their palms. And they said, “Thou shalt not escape us with life today!” Hearing them say so, the son of Subhadra, smiling the while, pierced with his shafts those amongst them that had pierced him first. Displaying diverse weapons of beautiful look and of great celerity, the heroic son of Arjuna battled mildly with them. Those weapons that he had received from Vasudeva and those that he had received from Dhananjaya, Abhimanyu displayed in the very same way as Vasudeva and Dhananjaya. Disregarding the heavy burthen he had taken upon himself and casting off all fear, he repeatedly shot his arrows. No interval, again, could be noticed between his aiming and letting off an arrow. Only his trembling bow drawn to a circle could be seen on every side, looking like the blazing disc of the autumnal sun. And the twang of his bow, and the slap of his palms, O Bharata, were heard to resound like the roaring of clouds charged with thunder. Modest, wrathful, reverential to superiors, and exceedingly handsome, the son of Subhadra, out of regard for the hostile heroes, fought with them mildly. Commencing gently, O king, he gradually became fierce, like the illustrious maker of the day when autumn comes after the season of the rains is over. Like the Sun himself shedding his rays, Abhimanyu, filled with wrath, shot hundreds and thousands of whetted arrows, furnished with golden wings. In the very sight of Bharadwaja’s son, that celebrated warrior covered the car-division of the Kaurava army with diverse kinds of arrows.[66] Thereupon, that army thus afflicted by Abhimanyu with his shafts, turned its back on the field.’”

SECTION XXXVII

“Dhritarashtra said, ‘My heart, O Sanjaya, is agitated with different emotions, viz., shame and gratification, upon hearing that Subhadra’s son singly held in check the whole army of my son. O son of Gavalgana, tell me everything once more in detail about the encounter of youthful Abhimanyu, which seems to have been pretty like Skanda’s encounter with the Asura host.’

“Sanjaya said, ‘I will relate to thee that fearful encounter, that fierce battle, as it took place between one and the many. Mounted upon his car, Abhimanyu, with great daring, showered his arrows on the warriors of thy army mounted on their cars, all of whom were chastisers of foes, endued with great courage. Careering with great speed like a circle of fire, he pierced Drona and Karna, and Kripa, and Salya and Drona’s son, and Kritavarman of the Bhoja race, and Vrihadvala, and Duryodhana, and Somadatta, and mighty Sakuni, and diverse kings and diverse princes and diverse bodies of troops. While engaged in slaying his foes by means of superior weapons, the valiant son of Subhadra, endued with mighty energy, seemed, O Bharata, to be present everywhere. Beholding that conduct of Subhadra’s son of immeasurable energy, thy troops trembled repeatedly. Seeing that warrior of great proficiency in battle, Bharadwaja’s son of great wisdom, with eyes expanded in joy, quickly came towards Kripa, and addressing him said, as if crushing (by that speech of his) the very vitals of thy son, O Bharata, the following words, “Yonder cometh the youthful son of Subhadra at the head of the Parthas, delighting all his friends, and king Yudhishthira, and Nakula, and Sahadeva, and Bhimasena, the son of Pandu, and all his kinsmen, and relatives by marriage, and all who are watching the battle as spectators without taking any part in it. I do not regard any bowman to be his equal in battle. If only he entertains the wish, he can slay this vast host. It seems, that for some reason or other, he doth not entertain that wish." Hearing these words of Drona, so expressive of the gratification he felt, thy son, enraged with Abhimanyu, looked at Drona, faintly smiling the while. Indeed, Duryodhana said unto Karna and king Valhika and Duhsasana and the ruler of the Madras and the many other mighty car-warriors of his army, these words, "The preceptor of the entire order of the Kshatriyas, — he that is the foremost of all conversant with Brahma, doth not, from stupefaction, wish to slay this son of Arjuna. None can, in battle, escape the preceptor with life, not even the Destroyer himself, if the latter advanceth against the preceptor as a foe. What, O friend, shall we say then of any mortal? I say this truly. This one is the son of Arjuna, and Arjuna is the preceptor's disciple. It is for this that the preceptor protecteth this youth. Disciples and sons and their sons are always dear to the virtuous people. Protected by Drona, the youthful son of Arjuna regardeth himself valourous. He is only a fool entertaining a high opinion of himself. Crush him, therefore, without delay." Thus addressed by the Kuru king, those warriors, O monarch, excited with rage and desirous of slaying their foe, rushed, in the very sight of Drona at the son of Subhadra that daughter of the Satwata race. Duhsasana, in particular, that tiger among the Kurus, hearing those words of Duryodhana, answered the latter, saying, "O monarch, I tell thee that even I will slay this one in the very sight of the Pandavas and before the eyes of the Panchalas. I shall certainly devour the son of Subhadra today, like Rahu swallowing Surya (sun)." And once more addressing the Kuru king loudly, Duhsasana said, "Hearing that Subhadra's son hath been slain by me, the two Krishnas, who are exceedingly vain, will without doubt, go to the region of the departed spirits, leaving this world of men. Hearing then of the death of the two Krishnas, it is evident that the other sons born of Pandu's wives, with all their friends, will, in course of a single day, cast away their lives from despair. It is evident, therefore, that this one foe of thine being slain, all thy foes will be slain. Wish me well, O king, even I will slay this foe of thine." Having said these words, O king, thy son Duhsasana, filled with rage and uttering a loud roar, rushed against the son of Subhadra and covered him with showers of arrows. Abhimanyu then, O chastiser of foes, received that son of thine thus advancing upon him wrathfully, with six and twenty arrows of sharp points. Duhsasana, however, filled with rage, and looking like an infuriated elephant, fought desperately with Abhimanyu, the son of Subhadra in that battle. Both of them masters in car-fight, they fought on describing beautiful circles with their cars, one of them to the left and other to the right. The warriors then, with their Panavas and Mridangas and Dundubhis and Krakachas and great Anakas and Bheris and Jharjaras, caused a deafening noise mingled with leonine roars, such as arise from the great receptacle of salt waters!'"

SECTION XXXVIII

“SANJAYA SAID, ‘THEN the intelligent Abhimanyu, with limbs mangled with arrows, smilingly addressed his foe, Duhsasana, stationed before him saying, “By good luck it is that I behold in battle that vain hero arrived before me, who is cruel, who hath cast away all righteousness, and who brawleth out lustily his own praises. In the assembly (for the Kurus) and in the hearing of king Dhritarashtra, thou hadst, with thy harsh speeches, angered king Yudhishthira. Relying on the deception of the dice and the skill (therein) of Suvala’s son, thou hadst also maddened by success, addressed many delirious speech to Bhima![67] In consequence of the anger of those illustrious persons, thou art, at last, about to obtain the fruit of that conduct of thine![68]. O thou of wicked understanding, obtain thou without delay the fruit[69] of the robbery of other people’s possessions, wrathfulness, of thy hatred of peace, of avarice, of ignorance, of hostilities (with kinsmen), of injustice and persecution, of depriving my sires — those fierce bowmen — of their kingdom, and of thy own fierce temper. I shall today chastise thee with my arrows in the sight of the whole army. Today, I shall in battle disburden myself of that wrath which I cherish against thee. I shall today free myself of the debt I owe to angry Krishna and to my sire who always craveth for an opportunity to chastise thee. O Kaurava, today I shall free myself of the debt I owe to Bhima. With life thou shalt not escape me, if indeed, thou dost not abandon the battle.” Having said these words, that mighty-armed warrior, that slayer of hostile heroes, aimed a shaft endued with the splendour of Yama or of Agni or of the Wind-god, capable of despatching Duhsasana to the other world. Quickly approaching Duhsasana’s bosom, that shaft fell upon his shoulder-joint and penetrated into his body up to the very wings, like a snake into an ant-hill. And soon Abhimanyu once more struck him with five and twenty arrows whose touch resembled that of fire, and which were sped from his bow drawn to its fullest stretch. Deeply pierced and greatly pained, Duhsasana, sat down on the terrace of his car and was, O king, overtaken by a swoon. Afflicted thus by the arrows of Subhadra's son and deprived of his senses, Duhsasana was speedily borne away from the midst of the fight by his charioteer. Beholding this, the Pandavas, the five sons of Draupadi, Virata, the Panchalas, and the Kekayas, uttered leonine shouts. And the troops of the Pandavas, filled with joy, caused diverse kinds of musical instruments to be beat and blown. Beholding that feat of Subhadra's son they laughed with joy. Seeing that implacable and proud foe of theirs thus vanquished, those mighty car-warriors, viz., the (five) sons of Draupadi, who had on their banners the images of Yama and Maruta and Sakra and the twin Aswins, and Satyaki, and Chekitana, and Dhrishtadyumna, and Sikhandin, and the Kekayas, and Dhrishtaketu, and the Matsyas, Panchalas, and the Srinjayas, and the Pandavas headed by Yudhishthira, were filled with joy. And all of them rushed with speed, desirous of piercing Drona's array. Then a dreadful battle took place between the warriors and those of the foe. All of them were unretreating heroes, and inspired by desire of victory. During the progress of that dreadful encounter, Duryodhana, O monarch, addressing the son of Radha, said, "Behold, the heroic Duhsasana, who resembleth the scorching sun who was hitherto slaying the foe in battle, hath at last himself succumbed to Abhimanyu. The Pandavas also, filled with rage and looking fierce like mighty lions, are rushing towards us, desirous of rescuing the son of Subhadra." Thus addressed, Karna with rage and desirous of doing good to thy son, rained showers of sharp arrows on the invincible Abhimanyu. And the heroic Karna, as if in contempt of his antagonist, also pierced the latter's followers on the field of battle, with many excellent shafts of great sharpness. The high-souled Abhimanyu, however, O king, desirous of proceeding against Drona, quickly pierced Radha's son with three and seventy shafts. No car-warrior of thy army succeeded at that time in obstructing the progress towards Drona, of Abhimanyu, who was the son of Indra's son and who was afflicting all the foremost car-warriors of the Kaurava host. Then Karna, the most honoured of all bowmen, desirous of obtaining victory, pierced the son of Subhadra with hundreds of arrows, displacing his best weapons. That foremost of all persons conversant with weapons, that valiant disciple of Rama, by means of his weapons, thus afflicted Abhimanyu who was incapable of being defeated by foes. Though afflicted in battle by Radha's son with showers of weapons, still Subhadra's son who resembled a very celestial (for prowess) felt no pain. With his shafts whetted on stone and furnished with sharp points, the son of Arjuna, cutting off the bows of many heroic warriors, began to afflict Karna in return. With shafts resembling snakes of virulent poison and shot from his bow drawn to a circle, Abhimanyu quickly cut off the umbrella, standard, the charioteer, and the steeds of Karna, smiling the while. Karna then shot five straight arrows at Abhimanyu. The son of Phalguna, however, received them fearlessly. Endued with great valour and courage, the latter then, in a moment, with only a single arrow, cut off Karna's bow and standard and caused them to drop down on the ground. Beholding Karna in such distress, his younger brother, drawing the bow with great force, speedily proceeded against the son of Subhadra. The Parthas then, and their followers uttered loud shouts and beat their musical instruments and applauded the son of Subhadra [for his heroism].'"

SECTION XXXIX

“Sanjaya said, ‘Then the younger brother of Karna, uttering loud roars, bow in hand, and repeatedly stretching the bow-string, quickly placed himself between those two illustrious warriors. And Karna’s brother, with ten shafts, pierced invincible Abhimanyu and his umbrella and standard and charioteer and steeds, smiling the while. Beholding Abhimanyu thus afflicted with those arrows, although he had achieved those superhuman feats in the manner of his sire and grandsire, the warriors of thy army were filled with delight. Then Abhimanyu, forcibly bending the bow and smiling the while, with one winged arrow cut off his antagonist’s head. That head, severed from the trunk, fell down on the earth. Beholding his brother slain and overthrown, like a Karnikara tree shaken and thrown down by the wind from the mountain top, Karna, O monarch, was filled with pain. Meanwhile, the son of Subhadra, causing Karna by means of his arrows to turn away from the field, quickly rushed against the other great bowmen. Then Abhimanyu of fierce energy and great fame, filled with wrath, broke that host of diverse forces abounding with elephants and steeds and cars and infantry. As regards Karna, afflicted by Abhimanyu with countless shafts, he fled away from the field borne by swift steeds. The Kaurava array then broke. When the welkin was covered with Abhimanyu’s shafts, like flights of locusts or thick showers of rain, nothing, O monarch, could be distinguished. Amongst thy warriors thus slaughtered by Abhimanyu with sharp shafts, none, O monarch, stayed any longer on the field of battle except the ruler of the Sindhus. Then that bull among men, viz., the son of Subhadra, blowing his conch, speedily fell upon the Bharata host, O bull of Bharata’s race! Like a burning brand thrown into the midst of dry grass, Arjuna’s son began to consume his foes, quickly careering through the Kaurava army. Having pierced through their array, he mangled cars and elephants and steeds and human beings by means of his sharp shafts and caused the field of battle teem with headless trunks. Cut off by means of excellent arrows shot from the bow of Subhadra's son, the Kaurava warriors fled away, slaying, as they fled, their own comrades before them. Those fierce arrows, of terrible effect whetted on stone and countless in number, slaying car-warriors and elephants, steeds, fell fast on the field. Arms, decked with Angadas and other ornaments of gold, cut off and hands cased in leathern covers, and arrows, and bows, and bodies and heads decked with car-rings and floral wreaths, lay in thousands on the field. Obstructed with Upashkaras and Adhishthanas and long poles also with crushed Akshas and broken wheels and yokes, numbering thousands, with darts and bows and swords and fallen standards, and with shields and bows lying all about, with the bodies, O monarch, of slain Kshatriyas and steeds and elephants, the field of battle, looking exceedingly fierce, soon became impassable. The noise made by the princes, as they called upon one another while slaughtered by Abhimanyu, became deafening and enhanced the fears of the timid. That noise, O chief of the Bharatas, filled all the points of the compass. The son of Subhadra, rushed against the (Kaurava) troops, slaying foremost of car-warriors and steeds and elephants, Quickly consuming his foes, like a fire playing in the midst of a heap of dry grass, the son of Arjuna was seen careering through the midst of the Bharata army. Encompassed as he was by our troops and covered with dust, none of us could obtain a sight of that warrior when, O Bharata, he was careening over the field in all directions, cardinal and subsidiary. And he took the lives of steeds and elephants and human warriors, O Bharata, almost incessantly. And soon after we saw him (come out of the press). Indeed, O monarch, we beheld him then scorching his foes like the meridian sun (scorching everything with his rays). Equal to Vasava himself in battle, that son of Vasava's son, viz., Abhimanyu, looked resplendent in the midst of the (hostile) army.'"

SECTION XL

"DHRITARASHTRA SAID, 'A mere child in years, brought up in great luxury, proud of the strength of his arms, accomplished in battle, endued with great heroism, the perpetuator of his race, and prepared to lay down his life — when Abhimanyu penetrated into the Kaurava army, borne on his three-years old steeds of spirited mettle, was there any of great warriors, in Yudhishthira's army, that followed the son of Arjuna?'

"Sanjaya said, 'Yudhishthira and Bhimasena, and Sikhandin and Satyaki, and the twins Nakula and Sahadeva, and Dhrishtadyumna and Virata, and Drupada, and Kekaya, and Dhrishtaketu, all filled with wrath, and the Matsya warrior, rushed to battle. Indeed, Abhimanyu's sires accompanied by his maternal uncles, those smiters of foes, arrayed in order of battle rushed along the self-same path that Abhimanyu had created, desirous of rescuing him. Beholding those heroes rushing, thy troops turned away from the fight. Seeing then that vast army of thy son turning away from the fight, the son-in-law of great energy rushed to rally them. Indeed, king Jayadratha, the son of the ruler of the Sindhus, checked, with all their followers, the Parthas, desirous of rescuing their son. That fierce and great bowman, *viz.* the son of Vriddhakshatra, invoking into existence celestial weapons resisted the Pandavas, like an elephant sporting in a low land.'[70]

"Dhritarashtra said, 'I think, Sanjaya, that heavy was the burthen thrown upon the ruler of the Sindhus, inasmuch as alone he had to resist the angry Pandavas desirous of rescuing their son. Exceedingly wonderful, I think, was the might and heroism of the ruler of the Sindhus. Tell me what the high-souled warrior's prowess was and how he accomplished that foremost of feats. What gifts did he make, what libations had he poured, what sacrifices had he performed, what ascetic austerities had he well undergone, in consequence of which, single-handed, he succeeded in checking Parthas excited with wrath?'

"Sanjaya said, 'On the occasion of his insult to Draupadi, Jayadratha was vanquished by Bhimasena. From a keen sense of his humiliation, the king practised the severest of ascetic austerities, desirous of a boon. Restraining his senses from all objects dear to them, bearing hunger, thirst and heat, he reduced his body till his swollen veins became visible. Uttering the eternal words of the Veda, he paid his adoration to the god Mahadeva. That illustrious Deity, always inspired with compassion for his devotees, at last, became kind towards him. Indeed, Hara, appearing in a dream unto the ruler of the Sindhus, addressed him, saying "Solicit the boon thou desirest. I am gratified with thee, O Jayadratha! What dost thou desire?" Thus addressed by Mahadeva, Jayadratha, the ruler of the Sindhus, bowed down unto him and said with joined palms and restrained soul, "Alone, on a single car, I shall check in battle all the sons of Pandu, endued though they are with terrible energy and prowess." Even this, O Bharata, was the boon he had solicited. Thus prayed to that foremost of the deities said unto Jayadratha, "O amiable one, I grant thee the boon. Except Dhananjaya, the son of Pritha, thou shalt in battle check the four other sons of Pandu." "So be it," said Jayadratha unto that Lord of the gods and then awoke, O monarch, from his slumber. In consequence of that boon which he had received and of the strength also of his celestial weapons, Jayadratha, single-handed, held in check the entire army of the Pandavas. The twang of his bow-string and the slaps of his palms inspired the hostile Kshatriyas with fear, filling thy troops, at the same time with delight. And the Kshatriyas (of the Kuru army), beholding that the burthen was taken up by the ruler of the Sindhus, rushed with loud shouts, O monarch, to that part of the field where Yudhishthira's army was.'"

SECTION XLI

“Sanjaya said, ‘Thou askest me, O monarch, about the prowess of the ruler of the Sindhus. Listen to me as I describe in detail how he fought with the Pandavas. Large steeds of the Sindhu breed, well-trained and fleet as the wind, and obedient to the commands of the charioteer, bore him (on that occasion). His car, duly equipped, looked like a vapoury edifice in the welkin. His standard bearing the device of a large boar in silver, looked exceedingly beautiful. With his white umbrella and banners, and the yak-tails with which he was fanned — which are regal indications — he shone like the Moon himself in the firmament. His car-fence made of iron was decked with pearls and diamonds and gems and gold. And it looked resplendent like the firmament bespangled with luminous bodies. Drawing his large bow and scattering countless shafts, he once more filled up that array in those places where openings had been made by the son of Arjuna. And he pierced Satyaki with three arrows, and Vrikodara with eight; and having pierced Dhrishtadyumna with sixty arrows, he pierced Drupada with five sharp ones, and Sikhandin with ten. Piercing then the Kaikeyas with five and twenty arrows, Jayadratha pierced each of the five sons of Draupadi with three arrows. And piercing Yudhishthira then with seventy arrows, the ruler of the Sindhus pierced the other heroes of the Pandava army with thick showers of shafts. And that feat of his seemed exceedingly wonderful. Then, O monarch, the valiant son of Dharma, aiming Jayadratha’s bow, cut it off with a polished and well-tempered shaft, smiling the while. Within the twinkling, however, of the eye, the ruler of the Sindhus took up another bow and piercing Pratha (Yudhishthira) with ten arrows struck each of the others with three shafts. Marking that lightness of hands showed by Jayadratha, Bhima then with three broad-headed shafts, quickly felled on the earth his bow, standard and umbrella.

The mighty Jayadratha then, taking up another bow, strung it and felled Bhima's standard and bow and steeds, O sire! His bow cut off, Bhimasena then jumping down from that excellent car whose steeds had been slain, mounted on the car of Satyaki, like a lion jumping to the top of a mountain. Seeing this, thy troops were filled with joy. And they loudly shouted, "Excellent! Excellent!" And they repeatedly applauded that feat of the ruler of the Sindhus. Indeed, all creatures highly applauded that feat of his, which consisted in his resisting, single-handed, all the Pandavas together, excited with wrath. The path that the son of Subhadra had made for the Pandavas by the slaughter of numerous warriors and elephants was then filled up by the ruler of the Sindhus. Indeed, those heroes, viz., the Matsyas, the Panchalas, the Kaikeyas, and the Pandavas, exerting themselves vigorously, succeeded in approaching the presence of Jayadratha, but none of them could bear him. Everyone amongst thy enemies who endeavoured to pierce the array that had been formed by Drona, was checked by the ruler of the Sindhus in consequence of the boon he had got (from Mahadeva).'"

SECTION XLII

“Sanjaya said, ‘When the ruler of the Sindhus checked the Pandavas, desirous of success, the battle that took place then between thy troops and the enemy became awful. The invincible son of Arjuna, of sure aim and mighty energy, having penetrated in the (Kaurava) array agitated it like a Makara agitating the ocean. Against that chastiser of foes then, viz., the son of Subhadra, who was thus agitating the hostile host with his arrowy showers, the principal warriors of the Kaurava army rushed, each according to his rank and precedence. The clash between them of immeasurable energy, scattering their arrowy showers with great force, on the one side and Abhimanyu alone on the other, became awful. The son of Arjuna, encompassed on all sides by those enemies with crowds of cars, slew the charioteer of Vrishasena and also cut off his bow. And the mighty Abhimanyu then pierced Vrishasena’s steeds with his straight shafts, upon which those coursers, with the speed of the wind, bore Vrishasena away from the battle. Utilizing that opportunity, Abhimanyu’s charioteer freed his car from that press by taking it away to another part of the field. Those numerous car-warriors then, (beholding this feat) were filled with joy and exclaimed, “Excellent! Excellent!” Seeing the lion-like Abhimanyu angrily slaying the foe with his shafts and advancing from a distance, Vasatiya, proceeding towards him quickly fell upon him with great force. The latter pierced Abhimanyu with sixty shafts of golden wings and addressing him, said, “As long as I am alive, thou shalt not escape with life.” Cased though he was in an iron coat of mail, the son of Subhadra pierced him in the chest with a far-reaching shaft. Thereupon Vasatiya fell down on the earth, deprived of life. Beholding Vasatiya slain, many bulls among Kshatriyas became filled with wrath, and surrounded thy grandson, O king, from a desire of slaying him. They approached him, stretching their countless bows of diverse kinds, and the battle then that took place between the son of Subhadra and his foes was exceedingly fierce. Then the son of Phalguni, filled with wrath, cut off their arrows and bows, and diverse limbs of their bodies, and their heads decked with ear-rings and floral garlands. And arms were seen lopped off, that were adorned with various ornaments of gold, and that still held scimitars and spiked maces and battle-axes and the fingers of which were still cased in leathern gloves. [And the earth became strewn][71] with floral wreaths and ornaments and cloths, with fallen standards, with coats of mail and shields and golden chains and diadems and umbrellas and yak-tails; with Upashkaras and Adhishthanas, and Dandakas, and Vandhuras with crushed Akshas, broken wheels, and yokes, numbering thousands,[72] with Anukarashas, and banners, and charioteers, and steeds; as also with broken cars, and elephants, and steeds. The field of battle, strewn with slain Kshatriyas endued (while living) with great heroism, — rulers of diverse realms, inspired with desire of victory, — presented a fearful sight. When Abhimanyu angrily careered over the field of battle in all directions, his very form became invisible. Only his coat of mail, decked with gold, his ornaments, and bow and shafts, could be seen. Indeed, while he slew the hostile warriors by means of his shafts, staying in their midst like the sun himself in his blazing effulgence, none could gaze at him with his eyes.'"

SECTION XLIII

“Sanjaya said, ‘Engaged in taking the lives of brave warriors, Arjuna’s son then resembled the Destroyer himself, when the latter takes the lives of all creatures on the arrival of the Universal Dissolution. Possessed of prowess resembling that of Sakra himself, the mighty son of Sakra’s son, viz., Abhimanyu, agitating the Kaurava army looked exceedingly resplendent. Penetrating into the Kaurava host, O king, that destroyer of foremost Kshatriyas resembling Yama himself, seized Satyasravas, like an infuriated tiger seizing a deer. Beholding Satyasrayas, seized by him, many mighty car-warriors, taking up diverse kinds of weapons, rushed upon him. Indeed, those bulls among Kshatriyas, from a spirit of rivalry, rushed at the son of Arjuna from desire of slaying him, all exclaiming, “I shall go first, I shall go first!” As a whale in the sea obtaining a shoal of small fish seizes them with the greatest ease, even so did Abhimanyu receive that whole division of the rushing Kshatriyas. Like rivers that never go back when they approach the sea, none amongst those unretreating Kshatriyas turned back when they approached Abhimanyu. That army then reeled like a boat tossed on the ocean when overtaken by a mighty tempest, (with its crew) afflicted with panic caused by the violence of the wind. Then the mighty Rukmaratha, son of the ruler of the Madras, for assuring the frightened troops, fearlessly said, “Ye heroes, ye need not fear! When I am here, what is Abhimanyu? Without doubt, I will seize this one a living captive”. Having said these words, the valiant prince, borne on his beautiful and well-equipped car, rushed at Abhimanyu. Piercing Abhimanyu with three shafts in the chest, three in the right arm, and three other sharp shafts in the left arm, he uttered a loud roar. Phalguni’s son, however, cutting off his bow, his right and left arms, and his head adorned with beautiful eyes and eye-brows quickly felled them on the earth. Beholding Rukmaratha, the honoured son of Salya, slain by the illustrious son of Subhadra, that Rukmaratha viz., who had vowed to consume his foe or take him alive, many princely friends of Salya's son, O king, accomplished in smiting and incapable of being easily defeated in battle, and owning standards decked with gold, (came up for the fight). Those mighty car-warriors, stretching their bows full six cubits long, surrounded the son of Arjuna, all pouring their arrowy showers upon him. Beholding the brave and invincible son of Subhadra singly encountered by all those wrathful princes endued with heroism and skill acquired by practice and strength and youth, and seeing him covered with showers of arrows, Duryodhana rejoiced greatly, and regarded Abhimanyu as one already made a guest of Yama's abode. Within the twinkling of an eye, those princes, by means of their shafts of golden wings, and of diverse forms and great impetuosity, made Arjuna's son invisible. Himself, his standard, and his car, O sire, were seen by us covered with shafts like (trees overwhelmed with) flights of locusts. Deeply pierced, he became filled with rage like an elephant struck with the hook. He then, O Bharata, applied the Gandharva weapon and the illusion consequent to it.[73] Practising ascetic penances, Arjuna had obtained that weapon from the Gandharva Tumvuru and others. With that weapon, Abhimanyu now confounded his foes. Quickly displaying his weapons, he careered in that battle like a circle of fire, and was, O king, seen sometimes as a single individual, sometimes as a hundred, and sometimes as a thousand ones. Confounding his foes by the skill with which his car was guided and by the illusion caused by his weapons, he cut in a hundred pieces, O monarch, the bodies of the kings (opposed to him). By means of his sharp shafts the lives of living creatures were despatched. These, O king attained to the other world while their bodies fell down on the earth. Their bows, and steeds and charioteers, and standards, and armies decked with Angadar, and heads, the son of Phalguni cut off with his sharp shafts. Those hundred princes were slain and felled by Subhadra's son like a tope of five-year old mango-trees just on the point of bearing fruit (laid low by a tempest). Beholding those youthful princes brought up in every luxury, and resembling angry snakes of virulent poison, all slain by the single-handed Abhimanyu, Duryodhana was filled with fear. Seeing (his) car-warriors and elephants and steeds and foot-soldiers crushed, the Kuru king quickly proceeded in wrath against Abhimanyu. Continued for only a short space of time, the unfinished battle between them became exceedingly fierce. Thy son then, afflicted with Abhimanyu's arrows, was obliged to turn back from the fight.'"

SECTION XLIV

“Dhritarashtra said, ‘That which thou tellest me, O Suta, about the battle, fierce and terrible, between the one and the many, and the victory of that illustrious one, that story of the prowess of Subhadra’s son is highly wonderful and almost incredible. I do not, however, regard it as a marvel that is absolutely beyond belief in the case of those that have righteousness for their refuge. After Duryodhana was beaten back and a hundred princes slain, what course was pursued by the warriors of my army against the son of Subhadra?’

“Sanjaya said, ‘Their mouths became dry, and eyes restless. Sweat covered their bodies, and their hairs stood on their ends. Despairing of vanquishing their foe, they became ready to leave the field. Abandoning their wounded brothers and sires and sons and friends and relatives by marriage and kinsmen they fled, urging their steeds and elephants to their utmost speed. Beholding them broken and routed, Drona and Drona’s son, and Vrihadvala, and Kripa, and Duryodhana, and Karna, and Kritavarman, and Suvala’s son (Sakuni), rushed in great wrath against the unvanquished son of Subhadra. Almost all these, O king, were beaten back by thy grandson. Only one warrior then, viz., Lakshmana, brought up in luxury, accomplished in arrows, endued with great energy, and fearless in consequence of inexperience and pride, proceeded against the son of Arjuna. Anxious about his son, his father (Duryodhana) turned back for following him. Other mighty car warriors, turned back for following Duryodhana. All of them then drenched Abhimanyu with showers of arrows, like clouds pouring rain on the mountain-breast. Abhimanyu, however, single-handed, began to crush them like the dry wind that blows in every direction destroying gathering masses of clouds. Like one infuriated elephant encountering another, Arjuna’s son then encountered thy invincible grandson, Lakshmana, of great personal beauty, endued with great bravery, staying near his father with outstretched bow, brought up in every luxury, and resembling a second prince of the Yakshas[74]. Encountering Lakshmana, that slayer of hostile heroes, viz., the son of Subhadra, had his two arms and chest struck with his sharp shafts. Thy grandson, the mighty-armed Abhimanyu then, filled with rage like a snake struck (with a rod), addressing, O king, thy (other) grandson, said, “Look well on this world, for thou shalt (soon) have to go to the other. In the very sight of all thy kinsmen, I will despatch thee to Yama’s abode.” Saying thus that slayer of hostile heroes, viz., the mighty-armed son of Subhadra, took out a broad-headed arrow that resembled a snake just emerged from its slough. That shaft, sped by Abhimanyu’s arms, cut off the beautiful head, decked with ear-rings, of Lakshmana, that was graced with a beautiful nose, beautiful eye-brows, and exceedingly good-looking curls. Beholding Lakshmana slain, thy troops uttered exclamations of Oh and, Alas. Upon the slaughter of his dear son, Duryodhana became filled with rage. That bull among Kshatriyas then loudly urged the Kshatriyas under him, saying, “Slay this one!” Then Drona, and Kripa, and Karna, and Drona’s son and Vrihadvala, and Kritavarman, the son of Hridika, — these six car-warriors, — encompassed Abhimanyu. Piercing them with sharp arrows and beating them off from him, the son of Arjuna fell with great speed and fury upon the vast forces of Jayadratha. Thereupon, the Kalingas, the Nishadas, and the valiant son of Kratha, all clad in mail, cut off his path by encompassing him with their elephant-division. The battle then that took place between Phalguni’s son and those warriors was obstinate and fierce. Then the son of Arjuna began to destroy that elephant-division as the wind coursing in every direction destroys vast masses of gathering clouds in the welkin. Then Kratha covered the son of Arjuna with showers of arrows, while many other car-warriors headed by Drona, having returned to the field, rushed at him, scattering sharp and mighty weapons. Checking all those weapons by means of his own arrows, the son of Arjuna began to afflict the son of Kratha with ceaseless showers of shafts, with great despatch and inspired by the desire of slaying his antagonist. The latter’s bow and shafts, and bracelets, and arms, and head decked with diadem, and umbrella, and standard, and charioteer, and steeds, were all cut off and felled by Abhimanyu. When Kratha's son, possessed of nobility of lineage, good behaviour, acquaintance with the scriptures, great strength, fame, and power of arms, was slain, the other heroic combatants almost all turned away from the fight.'"[75]

SECTION XLV

“Dhritarashtra said, ‘While the youthful and invincible son of Subhadra, never retreating from battle, was, after penetrating into our array, engaged in achieving feats worthy of his lineage, borne by his three-year old steeds of great might and of the best breed, and apparently trotting in the welkin, what heroes of my army encompassed him?’

“Sanjaya said, ‘Having penetrated into our array, Abhimanyu of Pandu’s race, by means of his sharp shafts, made all the kings turn away from the fight. Then Drona, and Kripa, and Karna, and Drona’s son, and Vrihadvala and Kritavarman, the son of Hridika, — these six car-warriors, — encompassed him. As regards the other combatants of thy army, beholding that Jayadratha had taken upon himself the heavy duty (of keeping off the Pandavas), they supported him, O king, by rushing against Yudhishthira.[76] Many amongst them, endued with great strength, drawing their bows full six cubits long, showered on the heroic son of Subhadra arrowy downpours like torrents of rain. Subhadra’s son, however, that slayer of hostile heroes, paralysed by his shafts all those great bowmen, conversant with every branch of learning. And he pierced Drona with fifty arrows and Vrihadvala with twenty. And piercing Kritavarman with eighty shafts, he pierced Kripa with sixty. And the son of Arjuna pierced Aswatthaman with ten arrows equipped with golden wings, endued with great speed and shot from his bow drawn to its fullest stretch. And the son of Phalguni pierced Karna, in the midst of his foes, in one of his cars, with a bright, well-tempered, and bearded arrow of great force. Felling the steeds yoked to Kripa’s car, as also both his Parshni charioteers, Abhimanyu pierced Kripa himself in the centre of the chest with ten arrows. The mighty Abhimanyu, then, in the very sight of thy heroic sons, slew the brave Vrindaraka, that enhancer of the fame of the Kurus.

While Abhimanyu was thus engaged in fearlessly slaying one after another the foremost warriors among his enemies, Drona’s son Aswatthaman pierced him with five and twenty small arrows. The son of Arjuna, however, in the very sight of all the Dhartarashtras quickly pierced Aswatthaman in return, O sire, with many whetted shafts. Drona’s son, however, in return, piercing Abhimanyu with sixty fierce arrows of great impetuosity and keen sharpness, failed to make him tremble, for the latter, pierced by Aswatthaman, stood immovable like the Mainaka mountain. Endued with great energy, the mighty Abhimanyu then pierced his antagonist with three and seventy straight arrows, equipped with wings of gold. Drona then, desirous of rescuing his son, pierced Abhimanyu with a hundred arrows. And Aswatthaman pierced him with sixty arrows, desirous of rescuing his father. And Karna struck him with two and twenty broad-headed arrows and Kritavarman struck him with four and ten. And Vrihadvala pierced him with fifty such shafts, and Saradwata’s son, Kripa, with ten. Abhimanyu, however, pierced each of these in return with ten shafts. The ruler of the Kosala struck Abhimanyu in the chest with a barbed arrow. Abhimanyu, however, quickly felled on the earth his antagonist’s steeds and standard and bow and charioteer. The ruler of the Kosalas, then, thus deprived of his car, took up a sword and wished to sever from Abhimanyu’s trunk his beautiful head, decked with ear-rings. Abhimanyu then pierced king Vrihadvala, the ruler of the Kosalas, in the chest, with a strong arrow. The latter then, with riven heart, fell down. Beholding this, ten thousand illustrious kings broke and fled. Those kings, armed with swords and bows, fled away, uttering words inimical (to king Duryodhana’s interest). Having slain[77] Vrihadvala thus, the son of Subhadra careered in battle, paralysing thy warriors, — those great bowmen, — by means of arrowy downpours, thick as rain.’”[78]

SECTION XLVI

"Sanjaya said, 'Phalguni's son once more pierced Karna in the car with a barbed arrow, and for angering him still further, he pierced him with fifty other shafts. The son of Radha pierced Abhimanyu in return with as many shafts. Covered all over with arrows, Abhimanyu, then, O sire, looked exceedingly beautiful. Filled with rage, he caused Karna also to be bathed in blood. Mangled with arrows and covered with blood, the brave Karna also shone greatly.[79] Both of them pierced with arrows, both bathed in blood, those illustrious warriors then resembled a couple of flowering Kinsukas. The son of Subhadra then slew six of Karna's brave counsellors, conversant with all modes of warfare, with their steeds and charioteers and cars. As regards other great bowmen Abhimanyu fearlessly pierced each of them in return, with ten arrows. That feat of his seemed highly wonderful. Slaying next the son of the ruler of the Magadhas, Abhimanyu, with six straight shafts, slew the youthful Aswaketu with his four steeds and charioteer. Then slaying, with a sharp razor-headed arrow, the Bhoja prince of Martikavata, bearing the device of an elephant (on his banner), the son of Arjuna uttered a loud shout and began to scatter his shafts on all sides. Then the son of Duhsasana pierced the four steeds of Abhimanyu with four shafts, his charioteer with one and Abhimanyu himself with ten. The son of Arjuna, then, piercing Duhsasana's son with ten fleet shafts, addressed him in a loud tone and with eyes red in wrath, said, "Abandoning the battle, thy sire hath fled like a coward. It is well thou knowest how to fight. Thou shalt not, however, escape today with life." Saying these words unto him, Abhimanyu sped a long arrow, well polished by smith's hand, at his foe. The son of Drona cut that arrow with three shafts of his own. Leaving Aswatthaman alone, Arjuna's son struck Salya, in return, fearlessly pierced him in the chest with highly nine shafts, equipped with vulture's feathers. That feat seemed highly wonderful. The son of Arjuna then cut off Salya's bow and slew both his Parshni charioteers. Abhimanyu then pierced Salya himself with six shafts made wholly of iron. Thereupon, the latter, leaving that steedless car, mounted another. Abhimanyu then slew five warriors, named Satrunjaya, and Chandraketu, and Mahamegba, and Suvarchas, and Suryabhasa. He then pierced Suvala's son. The latter piercing Abhimanyu with three arrows, said unto Duryodhana, "Let us all together grind this one, else, fighting singly with us he will slay us all. O king, think of the means of slaying this one, taking counsel with Drona and Kripa and others." Then Karna, the son of Vikartana, said unto Drona, "Abhimanyu grindeth us all. Tell us the means by which we may slay him." Thus addressed, the mighty bowman, Drona, addressing them all, said, "Observing him with vigilance, have any of you been able to detect any defeat in this youth? He is careening in all directions. Yet have any of you been able to detect today the least hole in him? Behold the lightness of hand and quickness of motion of this lion among men, this son of Arjuna. In the track of his car, only his bow drawn to a circle can be seen, so quickly is he aiming his shafts and so quickly is he letting them off. Indeed, this slayer of hostile heroes, viz., the son of Subhadra, gratifieth me although he afflicteth my vital breath and stupefieth me with shafts. Even the mightiest car-warriors, filled with wrath, are unable to detect any flaw in him. The son of Subhadra, therefore, careering on the field of battle, gratifieth me greatly. I do not see that in battle there is any difference between the wielder of Gandiva himself and this one of great lightness of hand, filling all the points of the horizon with his mighty shafts." Hearing these words, Karna, afflicted with the shafts of Arjuna's son, once more said unto Drona, "Exceedingly afflicted with the shafts of Abhimanyu, I am staying in battle, only because (as a warrior) I should stay here. Indeed, the arrows of this youth of great energy are exceedingly fierce. Terrible as they are and possessed of the energy of fire, these arrows are weakening my heart." The preceptor then, slowly and with a smile, said unto Karna, "Abhimanyu is young, his prowess is great. His coat of mail is impenetrable. This one's father had been taught by me the method of wearing defensive armour. This subjugator of hostile towns assuredly knoweth the entire science (of wearing armour). With shafts well shot, you can, however, cut off his bow, bow-string, the reins of his steeds, the steeds themselves, and two Parshni charioteers. O mighty bowman, O son of Radha, if competent, do this. Making him turn back from the fight (by this means), strike him then. With his bow in hand he is incapable of being vanquished by the very gods and the Asuras together. If you wish, deprive him of his car, and divest him of his bow." Hearing these words of the preceptor, Vikartana's son Karna quickly cut off, by means of his shafts, the bow of Abhimanyu, as the latter was shooting with great activity. He, of Bhoja's race (viz., Kritavarman) then slew his steeds, and Kripa slew his two Parshni charioteers. The others covered him with showers of arrows after he had been divested of his bow. Those six great car-warriors, with great speed, when speed was so necessary, ruthlessly covered that carless youth, fighting single-handed with them, with showers of arrows. Bowless and carless, with an eye, however, to his duty (as a warrior), handsome Abhimanyu, taking up a sword and a shield, jumped into the sky. Displaying great strength and great activity, and describing the tracks called Kausika and others, the son of Arjuna fiercely coursed through the sky, like the prince of winged creatures (viz., Garuda.). "He may fall upon me sword in hand," with such thoughts, those mighty bowmen, were on the lookout for the laches of Abhimanyu, and began to pierce him in that battle, with their gaze turned upwards. Then Drona of mighty energy, that conqueror of foes with a sharp arrow quickly cut off the hilt, decked with gems, of Abhimanyu's sword. Radha's son Karna, with sharp shafts, cut off his excellent shield. Deprived of his sword and shield thus, he came down, with sound limbs, from the welkin upon the earth. Then taking up a car-wheel, he rushed in wrath against Drona. His body bright with the dust of car-wheels, and himself holding the car-wheel in his upraised arms, Abhimanyu looked exceedingly beautiful, and imitating Vasudeva (with his discus), became awfully fierce for a while in that battle. His robes dyed with the blood flowing (from his wounds), his brow formidable with the wrinkles visible thereon, himself uttering loud leonine roars, lord Abhimanyu of immeasurable might, staying in the midst of those kings, looked exceedingly resplendent on the field of battle.’”

SECTION XLVII

“Sanjaya said, ‘That joy of Vishnu’s sister (viz., Abhimanyu), that Atiratha, decked with the weapons of Vishnu himself, looked exceedingly beautiful on the field of battle and looked like a second Janardana. With the end of his locks waving in the air, with that supreme weapon upraised in his hands, his body became incapable of being looked at by the very gods. The kings beholding it and the wheel in his hands, became filled with anxiety, and cut that off in a hundred fragments. Then that great car-warrior, the son of Arjuna, took up a mighty mace. Deprived by them of his bow and car and sword, and divested also of his wheel by his foes, the mighty-armed Abhimanyu (mace in hand) rushed against Aswatthaman. Beholding that mace upraised, which looked like the blazing thunderbolt, Aswatthaman, that tiger among men, rapidly alighted from his car and took three (long) leaps (for avoiding Abhimanyu). Slaying Aswatthaman’s steeds and two Parshni charioteers with that mace of his, Subhadra’s son, pierced all over with arrows, looked like a porcupine. Then that hero pressed Suvala’s son, Kalikeya, down into the earth, and slew seven and seventy Gandhara followers of the latter. Next, he slew ten car-warriors of the Brahma-Vasatiya race, and then ten huge elephants. Proceeding next towards the car of Duhsasana’s son, he crushed the latter’s car and steeds, pressing them down into the earth. The invincible son of Duhsasana, then, O sire, taking up his mace, rushed at Abhimanyu, saying, “Wait, Wait!” Then those cousins, those two heroes, with upraised maces, began to strike each other, desirous of achieving each other’s death, like three-eyed (Mahadeva) and (the Asura) Andhaka in the days of old. Each of those chastisers of foes, struck with the other’s mace-ends fell down on the earth, like two uprooted standards erected to the honour of Indra. Then Duhsasana’s son, that enhancer of the fame of the

Kurus, rising up first, struck Abhimanyu with the mace on the crown of his head, as the latter was on the point of rising. Stupefied with the violence of that stroke as also with the fatigue he had undergone, that slayer of hostile hosts, viz., the son of Subhadra, fell on the earth, deprived of his senses. Thus, O king, was one slain by many in battle, — one who had ground the whole army, like an elephant grinding lotus-stalks in a lake. As he lay dead on the field, the heroic Abhimanyu looked like a wild elephant slain by the hunters. The fallen hero was then surrounded by thy troops. And he looked like an extinguished fire in the summer season after (as it lies) having consumed a whole forest, or like a tempest divested of its fury after having crushed mountain crests;[80] or like the sun arrived at the western hills after having blasted with his heat the Bharata host; or like Soma swallowed up by Rahu; or like the ocean reft of water. The mighty car-warriors of thy army beholding Abhimanyu whose face had the splendour of the full moon, and whose eyes were rendered beautiful in consequence of lashes black as the feathers of the raven, lying prostrate on the bare earth, were filled with great joy. And they repeatedly uttered leonine shouts. Indeed, O monarch, thy troops were in transports of joy, while tears fell fast from the eyes of the Pandava heroes. Beholding the heroic Abhimanyu lying on the field of battle, like the moon dropped from the firmament, diverse creatures, O king, in the welkin, said aloud, “Alas, this one lieth on the field, slain, while fighting singly, by six mighty car-warriors of the Dhartarashtra army, headed by Drona and Karna. This act hath been, we hold, an unrighteous one.” Upon the slaughter of that hero, the earth looked exceedingly resplendent like the star-bespangled firmament with the moon. Indeed, the earth was strewn with shafts equipped with wings of gold, and covered with waves of blood. And strewn with the beautiful heads of heroes, decked with ear-rings and variegated turbans of great value, and banners and yak-tails and beautiful blankets, and begemmed weapons of great efficacy, and the bright ornaments of cars and steeds, and men and elephants, and sharp and well-tempered swords, looking like snakes freed from their sloughs, and bows, and broken shafts, and darts, and swords, and lances, and Kampanas, and diverse other kinds of weapons, she assumed a beautiful aspect. And in consequence of the steeds dead or dying, but all weltering in blood, with their riders (lying about them), felled by Subhadra's son, the earth in many places became impassable. And with iron hooks, and elephants — huge as hills — equipped with shields and weapons and standards, lying about, crushed with shafts, with excellent cars deprived of steeds and charioteers and car-warriors, lying scattered on the earth, crushed by elephants and looking like agitated lakes, with large bodies of foot-soldiers decked with diverse weapons and lying dead on the ground, the field of battle, wearing a terrible aspect, inspired all timid hearts with terror.

"'Beholding Abhimanyu, resplendent as the sun or the moon, lying on the ground, thy troops were in transport of joy, while Pandavas were filled with grief. When youthful Abhimanyu, yet in his minority, fell, the Pandava divisions, O king, fled away in the very sight of king Yudhishthira. Beholding his army breaking upon the fall of Subhadra's son, Yudhishthira addressed his brave warriors, saying, "The heroic Abhimanyu, who without retreating from battle hath been slain, hath certainly ascended to heaven. Stay then, and fear not, for we shall yet vanquish our foes." Endued with great energy and great splendour, king Yudhishthira the just, that foremost of warriors, saying such words unto his soldiers inspired with grief, endeavoured to dispel their stupor. The king continued, "Having in the first instance, slain in battle hostile princes, resembling snakes of virulent poison, the son of Arjuna hath then given up his life. Having slain ten thousand warriors, viz., the king of the Kosalas, Abhimanyu, who was even like Krishna or Arjuna himself, hath assuredly gone to the abode of Indra. Having destroyed cars and steeds and men and elephants by thousands, he was still not content with what he did. Performing as he did such meritorious feats, we should not certainly grieve for him, he hath gone to the bright regions of the righteous, regions that men acquire by meritorious deeds."'"

SECTION XLVIII

"Sanjaya said, 'Having thus slain one of their foremost warriors, and having been afflicted with their arrows, we came back to our encampment in the evening, covered with blood. Steadfastly gazed at by the enemy, we slowly left, O monarch, the field of battle, having sustained a severe loss and nearly deprived of our senses. Then came that wonderful hour intervening between day and night. Inauspicious howls of jackals were heard. The sun, with the pale-red hue of the filaments of the lotus, sank low in the horizon, having approached the western hills. And he took away with him the splendour of our swords and darts, rapiers and car-fences, and shields and ornaments. Causing the firmament and the earth to assume the same hue, the sun assumed his favourite form of fire. The field of battle was strewn with the motionless bodies of innumerable elephants deprived of life, looking like crests of cloud-capped hills riven by the thunder, and lying about with their standards and hooks and riders fallen from their backs. The earth looked beautiful with large cars crushed to pieces, and with their warriors and charioteers and ornaments and steeds and standards and banners crushed, broken and torn. Those huge cars, O king, looked like living creatures deprived of their lives by the foe with his shafts. The field of battle assumed a fierce and awful aspect in consequence of large number of steeds and riders all lying dead, with costly trappings and blankets of diverse kinds scattered about, and tongues and teeth and entrails and eyes of those creatures bulging out of their places. Men decked with costly coats of mail and ornaments and robes and weapons, deprived of life, lay with slain steeds and elephants and broken cars, on the bare ground, perfectly helpless, although deserving of costly beds and blankets. Dogs and jackals, and crown and cranes and other carnivorous birds, and wolves and hyenas, and ravens and other food-drinking creatures, all diverse tribes of Rakshasas, and large number of Pisachas, on the field of battle, tearing the skins of the corpse and drinking their fat, blood and marrow, began to eat their flesh. And they began to suck also the secretions of rotten corpses, while the Rakshasas laughed horribly and sang aloud, dragging dead bodies numbering thousands. An awful river, difficult to cross, like the Vaitarani itself, was caused there by foremost of warriors. Its waters were constituted by the blood (of fallen creatures). Cars constituted the rafts (on which to cross it), elephants formed its rocks, and the heads of human beings, its smaller stones. And it was miry with the flesh (of slain steeds and elephants and men). And diverse kinds of costly weapons constituted the garlands (floating on it or lying on its banks). And that terrible river flowed fiercely through the middle of the field of battle, wafting living creatures to the regions of the dead. And large numbers of Pisachas, of horrible and repulsive forms, rejoiced, drinking and eating in that stream. And dogs and jackals and carnivorous birds, all eating of the same food, and inspiring living creatures with terror, held their high carnival there. And the warriors, gazing on that field of battle which, enhancing the population of Yama’s domain, presented such an awful sight, and where human corpses rising up, began to dance, slowly left it as they beheld the mighty car-warrior Abhimanyu who resembled Sakra himself, lying on the field, his costly ornaments displaced and fallen off, and looking like a sacrificial fire on the altar no longer drenched with clarified butter.’”

SECTION XLIX

"SANJAYA SAID, 'AFTER the slaughter of that hero, that leader of car-divisions, viz., the son of Subhadra, the Pandava warriors, leaving their cars and putting off their armour, and throwing aside their bows, sat, surrounding king Yudhishthira. And they were brooding over that grief of theirs, their hearts fixed upon the (deceased) Abhimanyu. Indeed, upon the fall of that heroic nephew of his, viz., the mighty car-warrior Abhimanyu, king Yudhishthira, overwhelmed with grief, indulged in (these) lamentations: "Alas, Abhimanyu, from desire of achieving my good, pierced the array formed by Drona and teeming with his soldiers. Encountering him in battle, mighty bowmen endued with great courage, accomplished in weapons and incapable of being easily defeated in battle, were routed and forced to retreat. Encountering our implacable foe Duhsasana in battle, he with his arrows, caused that warrior to fly away from the field, deprived of his senses. Alas, the heroic son of Arjuna, having crossed the vast sea of Drona's army, was ultimately obliged to become a guest of Yama's abode, upon encountering the son of Duhsasana. When Abhimanyu is slain, how shall I cast my eyes on Arjuna and also the blessed Subhadra deprived of her favourite son? What senseless, disjointed, and improper words shall we have to say today unto Hrishikesa and Dhananjaya! Desirous of achieving what is good, and expectant of victory, it is I who have done this great evil unto Subhadra and Kesava and Arjuna. He that is covetous never beholdeth his faults. Covetousness spring from folly. Collectors of honey see not the fall that is before them; I am even like them. He who was only a child, he who should have been provided with (good) food, with vehicles, with beds, with ornaments, alas, even he was placed by us in the van of battle. How could good come to a child of tender years, unskilled in battle, in such a situation of great danger. Like a horse of proud mettle, he sacrificed himself instead of refusing to do the bidding of his master. Alas, we also shall today lay ourselves down on the bare earth, blasted by the glances of grief, cast by Arjuna filled with wrath. Dhananjaya, liberal, intelligent, modest, forgiving, handsome, mighty, possessed of well-developed and beautiful limbs, respectful to superiors, heroic, beloved, and devoted to truth, of glorious achievements, the very gods applaud his feats. That valiant hero slew the Nivatakavachas and the Kalakeyas, those enemies of Indra having their abode in Hiranyapura. In the twinkling of an eye he slew the Paulomas with all their followers. Endued with great might, he granteth quarter to implacable enemies asking for quarter. Alas, we could not protect today the son of even such a person from danger. A great fear hath overtaken the Dhartarashtras endued though they might be with great strength![81] Enraged at the slaughter of his son, Partha will exterminate the Kauravas. It is evident also that the mean-minded Duryodhana having mean counsellors, that destroyer of his own race and partisans, beholding this extermination of the Kaurava army, will give up his life in grief. Beholding this son of Indra's son, of unrivalled energy and prowess, on the field of battle, neither victory, nor sovereignty, nor immortality, nor abode with the very celestials, causeth me the least delight!"""

SECTION L

“Sanjaya said, ‘While Kunti’s son, Yudhishthira, was indulging in such lamentations, the great Rishi Krishna Dwaipayana came to him. Worshipping him duly, and causing him to be seated, Yudhishthira, afflicted with grief on account of the death of his brother’s son, said, “Alas, while battling with many mighty bowmen, the son of Subhadra, surrounded by several great car-warriors of unrighteous propensities, hath been slain on the field. The slayer of hostile heroes, the son of Subhadra, was a child in years and of childish understanding.[82] He fought in battle against desperate odds. I asked him to open a passage for us in battle. He penetrated within the hostile army, but we could not follow him, obstructed by the ruler of the Sindhus. Alas, they that betake themselves to battle as a profession, always fight with antagonists equally circumstanced with themselves. This battle, however, that the enemy fought with Abhimanyu, was an extremely unequal one. It is that which grieves me greatly and draws tears from me. Thinking of this, I fail to regain peace of mind.”’

“Sanjaya continued, ‘The illustrious Vyasa, addressing Yudhishthira who was indulging in such lamentations and who was thus unmanned by an accession of sorrow, said these words.’

“‘Vyasa said, “O Yudhishthira, O thou of great wisdom, O thou that art master of all branches of knowledge, persons like thee never suffer themselves to be stupefied by calamities. This brave youth, having slain numerous foes hath ascended to heaven. Indeed, that best of persons, (though a child), acted, however, like one of matured years. O Yudhishthira, this law is incapable of being transgressed. O Bharata, Death takes all viz., Gods and Danavas and Gandharvas (without exception).”

"'Yudhishthira said, "Alas, these lords of earth, that lie on the bare earth, slain in the midst of their forces, bereft of consciousness, were possessed of great might. Others (of their class) possessed strength equal to that of ten thousand elephants. Others, again, were endued with the impetuosity and might of the very wind. They have all perished in battle, slain by men of their own class. I do not behold the person (save one of their own class) who could slay any of them in battle. Endued with great prowess, they were possessed of great energy and great might. Alas, they who used daily to come to battle with this hope firmly implanted in their hearts, viz., that they would conquer, alas even they, possessed of great wisdom, are lying on a field, struck (with weapons) and deprived of life. The significance of the word Death hath today been made intelligible, for these lords of earth, of terrible prowess, have almost all been dead. Those heroes are lying motionless; reft of vanity, having succumbed to foes. Many princes, filled with wrath, have been victimised before the fire (of their enemies' wrath). A great doubt possesses me, viz., whence is Death? Whose (offspring) is Death? What is Death? Why does Death take away creatures? O grandsire, O thou that resemblest a god, tell me this."'

"Sanjaya continued, 'Unto Kunti's son, Yudhishthira, asking him thus, the illustrious Rishi, comforting him, said these words.'

"'Vyasa said, "As regards the matter in hand, O king, this ancient story of what Narada had in days of old said unto Akampana is cited. King Akampana, O monarch, I know, while in this world was afflicted with very great and unbearable grief on account of the death of his son, I will now tell thee the excellent story about the origin of Death. Having listened to it, thou wilt be emancipated from sorrow and the touch of affection's tie. Listen to me, O sire, as I recite this ancient history. This history is, indeed, excellent. It enhanceth the period of life, killeth grief and conduceth to health. It is sacred, destructive of large bodies of foes, and auspicious of all auspicious things. Indeed, this history is even as the study of the Vedas. O monarch, it should every morning be listened to by the foremost of kings who are desirous of longlived children and their own good.

"""In days of old, O sire, there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes and nearly overpowered by them. He had a son who was called Hari. Equal to Narayana himself in might, that latter was exceedingly handsome, accomplished in weapons, gifted with great intelligence, possessed of might, resembled Sakra himself in battle. Encompassed by countless foes on the field of battle, he sped thousands of shafts at those warriors and the elephants that surrounded him. Having achieved the most difficult feats in battle, O Yudhishthira, that scorcher of foes was, at last, slain in the midst of the army. Performing the obsequies of his son, king Akampana cleansed himself.[83] Grieving, however, for his son day and night, the king failed to regain happiness of mind. Informed of his grief on account of the death of his son, the celestial Rishi Narada came to his presence. The blessed king, beholding the celestial Rishi, told the latter everything that had happened unto him, viz., his defeat at the hands of his foes, and the slaughter of his son. And the king said, 'My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. That mighty son of mine, having displayed his prowess on the field against countless foes was at last slain! O illustrious one, who is this Death? What is the measure of his energy, strength and prowess? O foremost of intelligent persons, I desire to hear all this truly.' Hearing these words of his, the boon giving lord, Narada, recited the following elaborate history, destructive of grief on account of a son's death.

"""Narada said, 'Listen, O mighty-armed king, to this long history, exactly as I have heard it, O monarch! In the beginning, the Grandsire Brahma created all creatures. Endued with mighty energy, he saw that the creation bore no signs of decay. Thereat, O king, the Creator began to think about the destruction of the universe. Reflecting on the matter, O monarch, the Creator failed to find any means of destruction. He then became angry, and in consequence of his anger a fire sprang from the sky. That fire spread in all directions for consuming everything of the universe. Then heaven, sky, and earth, all became filled with fire. And thus the Creator began to consume the whole mobile and immobile universe. Thereby all creatures, mobile and immobile, were destroyed. Indeed, the mighty Brahma, frightening everything by the force of his wrath, did all this. Then Hara, otherwise called Sthanu or Siva, with matted locks on his head, that Lord of all wanderers of the night, appealed to the divine Brahma, the Lord of the gods. When Sthanu fell (at Brahma's feet) from a desire of doing good to all creatures, the Supreme Deity to that greatest of ascetics, blazing with splendour, said, "What wish of thine shall we accomplish, O thou that deservest to have all thy wishes fulfilled? O thou that hast been born of our wish! We shall do all that may be agreeable to thee! Tell us, O Sthanu, what is thy wish?'''''"

SECTION LI

“‘Sthanu said, “O lord, thou hadst taken great care for creating diverse creatures. Indeed, creatures of diverse kinds were created and reared by thee. Those very creatures, again, are now being consumed through thy fire. Seeing this, I am filled with compassion. O illustrious lord, be inclined to grace.”

“‘Brahma said, “I had no desire of destroying the universe, I desired good of the earth, and it was for this that wrath possessed me. The goddess Earth, afflicted with the heavy weight of creatures, always urged me for destroying the creatures on her. Urged by her, I could not however, find any means for the destruction of the infinite creation. At this wrath possessed me.”

“‘Rudra said, “Be inclined to grace. O lord of the universe, cherish not the wrath for the destruction of creatures. No more let creatures, immobile and mobile, be destroyed. Through thy grace, O illustrious one, let the threefold universe, viz., the Future, the Past, and the Present exist. Thou, O Lord, hadst blazed up with wrath. From that wrath of thine, a substance like fire sprang into existence. That fire is even now blasting rocks and trees and rivers, and all kinds of herbs and grass. Indeed, that fire is exterminating the immobile and the mobile universe. The mobile and the immobile universe is being reduced to ashes. Be inclined to grace, O illustrious one! Do not give way to wrath. Even this is the boon I solicit. All created things, O divine Being, belonging to thee, are being destroyed. Therefore, let thy wrath be appeased. Let it be annihilated in thy own self. Cast thy eye on thy creatures, inspired with the desire of doing them good. Do that by which creatures endued with life may not cease to be. Let not these creatures, with their productive powers weakened be exterminated. O Creator of the worlds, thou hast appointed me their Protector, O Lord of the universe, let not the mobile and the immobile universe to be destroyed. Thou art inclined to grace, and it is for this that I say these words unto thee.”’

“‘“Narada continued, ‘Hearing these words (of Mahadeva) the divine Brahma, from desire of benefiting creatures, held in his own inner self his wrath that had been roused. Extinguishing the fire, the divine Benefactor of the world, the great Master, declared the duties of Production and Emancipation. And while the Supreme Deity exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female who was dark and red and tawny, whose tongue and face and eyes were red, and who was decked with two brilliant ear-rings and diverse other brilliant ornaments. Issuing out of his body, she smilingly looked at those two lords of the universe and then set out for the southern quarter. Then Brahma, that controller of the creation and destruction of the worlds, called after her by the name of Death. And Brahma, O king, said unto her, “Slay these creatures of mine! Thou hast been born of that wrath of mine which I cherished for the destruction (of the universe). By doing this, kill all creatures including idiots and seers at my command. By doing this, thou wilt be benefited.” The lotus-lady, called Death, thus addressed by him reflected deeply, and then helplessly wept aloud in melodious accents. The Grandsire then caught the tears she had shed, with his two hands, for the benefit of all creatures, and began to implore her (with these words).’”’”

SECTION LII

“““NARADA SAID, ‘THE helpless lady, suppressing her arrow within her own self, addressed, with joined hands, the Lord of the creation, bending with humility like a creeper. And she said, “O foremost of speakers, created by thee how shall I, being a female, do such a cruel and evil act knowing it to be cruel and evil? I fear unrighteousness greatly. O divine Lord, be inclined to grace. Sons and friends and brothers and sires and husbands are always dear; (if I kill them), they who will suffer these losses will seek to injure me. It is this that I fear. The tears that will fall from the eyes of woe-stricken and weeping persons, inspire me with fear, O Lord! I seek thy protection. O divine Being, O foremost of gods, I will not go to Yama’s abode. O boon-giving one, I implore thee of thy grace, bowing my head and joining my palms. O grandsire of the worlds, I solicit (the accomplishment of even) this wish at thy hands![84] I desire, with thy permission, to undergo ascetic penances, O Lord of created things! Grant me this boon, O divine Being, O great master! Permitted by thee, I will go to the excellent asylum of Dhenuka! Engaged in adoring Thyself, I will undergo the severest austerities there. I will not be able, O Lord of the gods, to take away the dear life-breaths of living creatures weeping in sorrow. Protect me from unrighteousness.”

“‘Brahma said, “O Death, thou hast been intended for achieving the destruction of creatures. Go, destroy all creatures, thou needst have no scruples. Even this must be. It cannot be otherwise. Do but my behest. Nobody in the world will find any fault in thee.”’

“““Narada continued, ‘Thus addressed, that lady became very much affrighted.[85] Looking at Brahma’s face, she stood with joined hands. From desire of doing good to creatures, she did not set her heart upon their destruction. The divine Brahma also, that Lord of the lord of all creatures, remained silent. And soon the Grandsire became gratified in his own self. And casting his eyes upon all the creation he smiled. And, thereupon, creatures continued to live as before i.e., unaffected by premature death. And upon that invincible and illustrious Lord having shaken off his wrath, that damsel left the presence of that wise Deity. Leaving Brahma, without having agreed to destroy creatures, the damsel called Death speedily proceeded to the retreat called Dhenuka. Arrived there, she practised excellent and highly austere vows. And she stood there on one leg for sixteen billions of years, and five times ten billions also, through pity for living creatures and from desire of doing them good, and all the time restraining her senses from their favourite objects. And once again, O king she stood there on one leg for one and twenty times ten billions of years. And then she wandered for ten times ten thousand billions of years with the creatures (of the earth). Next, repairing to the sacred Nanda that was full of cool and pure water, she passed in those waters eight thousand years. Observing rigid vows at Nanda, she cleansed herself of all her sins. Then she proceeded, first of all, to the sacred Kausiki, observant of vow. Living upon air and water only, she practised austerities there. Repairing then to Panchaganga and next to Vetasa, that cleansed damsel, by diverse kinds of especial austerities, emaciated her own body. Going next to the Ganga and thence to the great Meru, she remained motionless like a stone, suspending her life-breath. Thence going to the top of Himavat, where the gods had performed their sacrifice (in days of yore), that amiable and auspicious girl remained for a billion of years standing on the toe only of her feet. Wending then to Pushkara, and Gokarna, and Naimisha, and Malaya, she emaciated her body, practising austerities agreeable to her heart. Without acknowledging any other god, with steady devotion to the Grandsire, she lived and gratified the Grandsire in every way. Then the unchangeable Creator of the worlds, gratified, said unto her, with a softened and delighted heart, “O Death, why dost thou undergo ascetic austerities so severe?” Thus addressed, Death said unto the divine Grandsire, “Creatures, O Lord, are living in health. They do not injure one another even by words. I shall not be able to slay them. O Lord, I desire even this boon at thy hands. I fear sin, and it is for this that I am engaged in ascetic austerities. O blessed one, undertake to remove for ever my fears. I am a woman, in distress, and without fault. I beg thee, be thou protector.” Unto her the divine Brahman acquainted with the past, the present and the future, said, “Thou shalt commit no sin, O Death, by slaying these creatures. My words can never be futile, O amiable one! Therefore, O auspicious damsel, slay these creatures of four kinds. Eternal virtue shall always be thine. That Regent of the world, viz., Yama, and the diverse disease shall become thy helpmates. I myself and all the gods will grant thee boons, so that, freed from sin and perfectly cleansed, thou mayst even acquire glory.” Thus addressed, O monarch, that lady, joining her hands, once more said these words, seeking her grace by bowing down unto him with her head. “If, O Lord, this is not to be without me, then thy command I place upon my head. Listen, however, to what I say. Let covetousness, wrath, malice, jealousy, quarrel, folly and shamelessness, and other stern passions tear the bodies of all embodied creatures.”

“‘Brahman said, “It will be, O Death, as thou sayest. Meanwhile, slay creatures duly. Sin shall not be thine, nor shall I seek to injure thee, O auspicious one. Those tear-drops of thine that are in my hands, even they will become diseases, springing from living creatures themselves. They will kill men; and if men are killed, sin shall not be thine. Therefore, do not fear. Indeed, sin shall not be thine. Devoted to righteousness, and observant of thy duty, thou shalt slay (all creatures). Therefore, take thou always the lives of these living creatures. Casting off both desire and wrath, take thou the life of all living creatures. Even thus will eternal virtue be thine. Sin will slay those that are of wicked behaviour. By doing my bidding cleanse thyself. It will be thine to sink them in their sins that are wicked. Therefore, cast off both desire and wrath, and kill these creatures endued with life.”’

“‘“Narada continued, ‘That damsel, seeing that she was (persistently) called by the name of Death, feared (to act otherwise). And in terror also of Brahma’s curse, she said, “Yes!” Unable to do otherwise, she began, casting off desire and wrath, to take the lives of living creatures when the time came (for their dissolution). It is only living creatures that die. Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. They are pained by it. Therefore, indulge not in fruitless grief for creatures after they are dead. The senses, upon the death of creatures, go with the latter (to the other world), and achieving their (respective) functions, once more come back (with creatures when the latter are reborn). Thus all creatures, O lion among beings, the very gods included, going thither, have to act, like mortals.[86] The wind, that is awful, of terrible roars and great strength, omnipresent and endued with infinite energy, it is the wind that will rive the bodies of living creatures. It will, in this matter put forth no active energy, nor will it suspend its functions; (but do this naturally). Even all the gods have the appellation of mortals attached to them. Therefore, O lion among kings, do not grieve for thy son! Repairing to heaven, the son of thy body is passing his days in perpetual happiness, having obtained those delightful regions that are for heroes. Casting off all sorrows, he hath attained to the companionship of the righteous. Death hath been ordained by the Creator himself for all creatures! When their hour comes, creatures are destroyed duly. The death of creatures arises from the creatures themselves. Creatures kill themselves. Death doth not kill any one, armed with her bludgeon! Therefore, they that are wise, truly knowing death to be inevitable, because ordained by Brahma himself, never grieve for creatures that are dead. Knowing this death to be ordained by the Supreme God, cast off, without delay, thy grief for thy dead son!'"

"'Vyasa continued, "Hearing these words of grave import spoken by Narada, king Akampana, addressing his friend, said, 'O illustrious one, O foremost of Rishi, my grief is gone, and I am contented. Hearing this history from thee, I am grateful to thee and I worship thee.' That foremost of superior Rishi, that celestial ascetic of immeasurable soul, thus addressed by the king, proceeded to the woods of Nandava. The frequent recital of this history for the hearing of others, as also the frequent hearing of this history, is regarded as cleansing, leading to fame and heaven and worthy of approbation. It enhanceth besides, the period of life. Having listened to this instructive story, cast off thy grief, O Yudhishthira, reflecting besides on the duties of a Kshatriya and the high state (of blessedness) attainable by heroes. Abhimanyu, that mighty car-warrior, endued with mighty energy, having slain (numerous) foes before the gaze of all bowmen, hath attained to heaven. The great bowman, that mighty car-warrior, struggling on the field, hath fallen in the battle struck with sword and mace and dart and bow. Sprung from Soma, he hath disappeared in the lunar essence, cleansed of all his impurities. Therefore, O son of Pandu, mustering all thy fortitude, thyself with thy brothers, without allowing your senses to be stupefied speedily set out, inflamed with rage, for battle.’”’”[87]

SECTION LIII

“SANJAYA SAID, ‘HEARING of the origin of Death and her strange acts, king Yudhishthira, humbly addressing Vyasa, once more said these words unto him.’

“‘Yudhishthira said, “Many kings there were in blessed countries, of righteous deeds and of prowess equal to that of Indra himself. They were royal sages, O regenerate one, that were sinless and truth-speaking. Once more, address me in words of grave import, and console me with (accounts of) the feats of those royal sages of ancient times. What was the measure of the sacrificial gifts made by them? Who were those high-souled royal sages of righteous deeds that made them? Tell me all this, O illustrious one!”

“‘Vyasa said, “There was a king of the name of Switya. He had a son who was called Srinjaya. The Rishis Narada and Parvata were his friends. One day, the two ascetics, for paying Srinjaya a visit, came to his palace. Duly worshipped by Srinjaya, they became pleased with him, and continued to live with him happily. Once on a time as Srinjaya was seated at his case with the two ascetics, his beautiful daughter of sweet smiles came to him. Saluted with reverence by his daughter, Srinjaya delighted that girl standing by his side with proper benedictions of the kind she desired. Beholding that maiden, Parvata smilingly asked Srinjaya, saying, ‘Whose daughter is this damsel of restless glances and possessed of every auspicious mark? Is she the splendour of Surya, or the flame of Agni? Or, is she any of these, viz., Sri, Hri, Kirti, Dhriti, Pushti, Siddhi, and the splendour of Soma?’ After the celestial Rishi (Parvata) said these words, king Srinjaya answered, saying, ‘O illustrious one, this girl is my daughter. She beggeth my blessings.’ Then Narada addressed king Srinjaya and said. ‘If, O monarch, thou wishest for great good (to thyself), then give this daughter of thine unto me for a wife.’ Delighted (with the Rishi’s proposal), Srinjaya addressed Narada, saying, ‘I give her unto thee.’ At this, the other Rishi, viz., Parvata, indignantly addressed Narada, saying, ‘Chosen before this by me, within my heart, thou hast taken this damsel as thy wife. And since thou hast done this, thou, O Brahmana, shalt not go to heaven as thy will.’ Thus addressed by him, Narada answered him, saying, ‘The husband’s heart and speech (directed thereto), (the giver’s) consent, the speeches (of both), the actual gift made by sprinkling water, and the (recital of the mantras) ordained for the seizure of the (bride’s hand), — these have been declared to be indications by which one is constituted a husband. Even this ceremonial is not all. That which (above all) is essential is the walk for seven paces (by the bride in circumambulating the bridegroom).[88] Without these thy purpose (about marriage) have been unaccomplished. Thou hast cursed. Therefore, thou also shalt not go to heaven without me.’ Having cursed each other those two Rishis continued to live there. Meanwhile, king Srinjaya, desirous of (obtaining) a son, began, with cleansed soul, to carefully entertain the Brahmanas, to the utmost of his power, with food and robes. After a certain time, those foremost of Brahmanas devoted to the study of the Vedas and fully conversant with those scriptures and their branches became gratified with that monarch, desirous of getting a son. Together they came to Narada and said unto him, ‘Give this king a son of the kind he desires.’ — Thus addressed by the Brahmanas, Narada replied unto them, saying, ‘So be it.’ — and then the celestial Rishi addressed Srinjaya saying, ‘O royal sage, the Brahmanas have been pleased and they wish thee a son! Solicit thou the boon, blessed be thou, about the kind of son thou desirest.’ Thus addressed by him, the king, with joined hands, asked for a son possessed of every accomplishment, famous, of glorious feats, of great energy, and capable of chastising all foes. And he further asked that the urine, the excreta, the phlegm and the sweat of that child should be gold. And in due time the king had a son born unto him, who came to be named Suvarnashthivin[89] on earth. And in consequence of the boon, that child began to increase (his father’s) wealth beyond all limits. And king Srinjaya caused all desirable things of his to be made of gold. And his houses and walls and forts, and the houses of all Brahmanas (within his dominions), and his beds, vehicles, and plates, and all manners of pots and cups, and palace that he owned, and all implements and utensils, domestic and otherwise were made of gold. And in time his stock increased. Then certain robbers hearing of the prince and seeing him to be such, assembled together and sought to injure the king. And some amongst them said, 'We will seize the king's son himself. He is his father's mine of gold. Towards that end, therefore, we should strive.' Then those robbers inspired with avarice, penetrating into the king's palace, forcibly took away prince Suvarnashthivin. Having seized and taken him to the woods, those senseless idiots, inspired with avarice but ignorant of what to do with him, slew him there and cut his body in fragments. They saw not, however, any gold in him. After the prince was slain, all the gold, obtained in consequence of the Rishi's boon, disappeared. The ignorant and senseless robbers struck one another. And striking one another thus, they perished and with them that wonderful prince on the earth. And those men of wicked deeds sank in an unimaginable and awful hell. Seeing that son of his, obtained through the Rishi's boon thus slain, that great ascetic, viz., king Srinjaya, afflicted with deep sorrow, began to lament in piteous accents. Beholding the king afflicted with grief on account of his son, and thus weeping, the celestial Rishi Narada showed himself in his presence. Listen, O Yudhishthira, to what Narada said unto Srinjaya, having approached that king, who afflicted with grief and deprived of his senses, was indulging in piteous lamentations. Narada said, 'Srinjaya, with thy desires unfulfilled, thou shalt have to die, although we utterers of Brahma, live in thy house. Avikshit's son Marutta even, O Srinjaya, we hear, had to die. Piqued with Vrihaspati, he had caused Samvatta[90] himself to officiate at his great sacrifices! Unto that royal sage the illustrious lord (Mahadeva) himself had given wealth in the shape of a golden plateau of Himavat. (With that wealth) king Marutta had performed diverse sacrifices. Unto him, after the completion of his sacrifices diverse tribes of celestials, those creators of the universe, with Indra himself in their company and with Vrihaspati at their head, used to come. All the carpets and furnitures of his sacrificial compound were of gold. The regenerate classes, desirous of food, all ate as they pleased, at his sacrifices, food that was clean and agreeable to their desires. And in all his sacrifices, milk and curds and clarified butter and honey, and other kinds of food and edibles, all of the best order, and robes and ornaments covetable for their costliness, gratified Brahmanas, thoroughly conversant with the Vedas. The very gods used to become distributors of food in king Marutta's palace. The Viswedevas were the courtiers of that royal sage, the son of Avikshit. By him were gratified the denizens of heaven with libations of clarified butter. And gratified (therewith), these, in their turn, increased that powerful ruler's wealth of crops with copious showers of rain. He always contributed to the gratification of the Rishis, the Pitris, and the gods, and thereby made them happy, by practising Brahmacharya, study of the Vedas, obsequial rites, and all kinds of gifts. And his beds and carpets and vehicles, and his vast stores of gold difficult to be given away, in fact, all that untold wealth of his, was given away voluntarily unto the Brahmanas. Sakra himself used to wish him well. His subjects were made happy (by him). Acting always with piety, he (ultimately) repaired to those eternal regions of bliss, acquired by his religious merit. With his children and counsellors and wives and descendants and kinsmen, king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king, O Srinjaya, died who was superior to thee, in respect of the four cardinal virtues (viz., ascetic penances, truth, compassion, and liberality), and who, superior to thee, was much superior to thy son, do not grieve saying "O Swaitya," for thy son who performed no sacrifice and gave no sacrificial present.'

SECTION LVI

“““Narada said, ‘King Suhotra also, O Srinjaya, we hear, fell a prey to death. He was the foremost of heroes, and invincible in battle. The very gods used to come for seeing him. Acquiring his kingdom virtuously, he sought the advice of his Ritwijas and domestic priests and Brahmanas for his own good, and enquiring of them, used to obey their behests. Well-acquainted with the duty of protecting his subjects, possessed of virtue and liberality, performing sacrifices and subjugating foes, king Suhotra wished for the increase of his wealth. He adored the gods by following the ordinances of the scriptures, and defeated his foes by means of his arrows. He gratified all creatures by means of his own excellent accomplishments. He ruled the earth, freeing her from Mlecchas and the forest-thieves.[91] The deity of the clouds showered gold unto him from year’s end to year’s end. In those olden days, therefore, the rivers (in his kingdom) ran (liquid) gold, and were open to everybody for use.[92] The deity of the clouds showered on his kingdom large number of alligators and crabs and fishes of diverse species and various objects of desire, countless in number, that were all made of gold. The artificial lakes in that king’s dominions each measured full two miles. Beholding thousands of dwarfs and humpbacks and alligators and Makaras, and tortoises all made of gold, king Suhotra wondered much. That unlimited wealth of gold, the royal sage Suhotra performing a sacrifice at Kurujangala, gave away unto the Brahmanas, before the completion of the sacrifice. Having performed a thousand Horse-sacrifices, a hundred Rajasuyas, many sacred Kshatriya-sacrifices[93] in all of which he made abundant presents to the Brahmanas and having performed daily rites, almost countless in number, undergone from specified desires, the king ultimately obtained a very desirable end. When, O Srinjaya, such a king died, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was therefore, much superior to thy son, thou shouldst not grieve saying, “Oh Swaitya, Oh, Swaitya,” for thy son performed no sacrifice and made no sacrificial present.’”’”

SECTION LVII

“““Narada said, ‘The heroic king Paurava also, O Srinjaya, we hear, fell a prey to death. That king gave away a thousand times thousand horses that were all white in hue. At the Horse-sacrifice performed by that royal sage, countless number of learned Brahmanas versed in the principles of Siksha[94] and Akshara come from diverse realms. These Brahmanas, purified by the Vedas, by knowledge, and by vows, and liberal and of agreeable countenances, having obtained from the king costly gifts, such as robes and houses and excellent beds and carpets and vehicles and draft-cattle, were always delighted by actors and dancers and singers, thoroughly competent and well-versed (in their respective art), engaged in sport and ever-striving for their diversion. At each of his sacrifices in due time he gave away as sacrificial presents ten thousand elephants of golden splendour, with the temporal juice trickling down their bodies, and cars made of gold with standards and banners. He also gave away, as sacrificial presents, a thousand times thousand maidens decked with ornaments of gold, and cars and steeds and elephants for mounting, and houses and fields, and hundreds of kine, by hundreds of thousand, and thousands of cowherds decked with gold. They that are acquainted with the history of the past, sing this song, viz., that in that sacrifice, king Paurava gave away kine with calves, having golden horns and silver hoofs and brass milkpots, and female slaves and male slaves and asses and camels, and sheep, countless in number, and diverse kinds of gems and diverse hill-like mounds of food. That sacrificing king of the Angas successively performed, in the order of their merit, and according to what was competent for his own class, many auspicious sacrifices capable of yielding every object of desire. When such a king, O Srinjaya, died who was superior to thee as regards the four cardinal virtues and who, superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying “Oh, Swaitya, Oh, Swaitya,” grieve for thy son who performed no sacrifice and made no sacrificial present.’”””

SECTION LVIII

“‘“Narada said, ‘Usinara’s son, Sivi also, O Srinjaya, we hear, fell a prey to death. That king had, as it were, put a leathern girdle around the earth, making the earth with her mountains and islands and seas and forests resound with the clatter of his car. The vanquisher of foes, viz., king Sivi, always slew the foremost of foes. He performed many sacrifices with presents in profusion unto the Brahmanas. That monarch of great prowess and great intelligence had acquired enormous wealth. In battle he won the applause of all Kshatriyas.[95] Having brought the whole earth under subjection, he performed many Horse-sacrifices, without any obstruction, which were productive of great merit giving away (as sacrificial present) a thousand crores of golden nishkas, and many elephants and steeds and other kinds of animals, much grain, and many deer and sheep. And king Sivi gave away the sacred earth consisting of diverse kinds of soil unto the Brahmanas. Indeed, Usinara’s son, Sivi, gave away as many kine as the number of rain-drops showered on the earth, or the number of stars in the firmament, or the number of sand-grains on the bed of Ganga, or the number of rocks that constitute the mountain called Meru, or the number of gems or of (aquatic) animals in the ocean. The Creator himself hath not met with and will not meet within the past, the present, or the future, another king capable of bearing the burdens that king Sivi bore. Many were the sacrifices, with every kind of rites, that king Sivi performed. In those sacrifices, the stakes, the carpets, the houses, the walls, and the arches, were all made of gold. Food and drink, agreeable to the taste and perfectly clean were kept in profusion. And the Brahmanas that repaired to them could be counted by myriads and myriads. Abounding with viands of every description, nothing but agreeable words such as give away and take were heard there. Milk and curds were collected in large lakes. In his sacrificial compound, there were rivers of drink and white hills of food. “Bathe, and drink and eat as ye like,” these were the only words heard there. Gratified with his righteous deeds, Rudra granted Sivi a boon, saying, “As thou givest away, let thy wealth, thy devotion, — thy fame, thy religious acts, the love that all creatures bear thee, and the heaven (thou attain), be all inexhaustible.” Having obtained all these desirable boons, even Sivi, when the time came, left this world for heaven. When, O Srinjaya, he died who was superior to thee, was much superior to thy son, thou shouldst not, saying, “Oh, Swaitya, Oh, Swaitya”, grieve for thy son who performed no sacrifice and made no sacrificial present.’”””

SECTION LIX

"""Narada said, 'Rama, the son of Dasaratha, O Srinjaya, we hear, fell a prey to death. His subjects were as much delighted with him, as a sire is delighted with the children of his loins. Endued with immeasurable energy, countless virtues were there in him. Of unfading glory, Rama, the elder brother of Lakshmana, at the command of his father, lived for fourteen years in the woods, with his wife. That bull among men slew in Janasthana fourteen thousand Rakshasas for the protection of the ascetics. While dwelling there, the Rakshasa called Ravana, beguiling both him and his companion (Lakshmana) abducted his wife, the princess of Videha. Like the Three-eyed (Mahadeva), in days of old, slaying (the Asura) Andhaka, Rama in wrath slew in battle that offender of Pulastya's race who had never before been vanquished by any foe. Indeed, the mighty-armed Rama slew in battle that descendant of Pulastya's race with all his kinsmen and followers, that Rakshasa who was incapable of being slain by the gods and the Asuras together, that wretch who was a thorn unto the gods and the Brahmanas. In consequence of his affectionate treatment of his subjects, the celestials worshipped Rama. Filling the entire earth with his achievements, he was much applauded even by the celestial Rishis. Compassionate unto all creatures, that king, having acquired diverse realms and protected his subjects virtuously, performed a great sacrifice without obstruction. And the lord, Rama, also performed a hundred Horse-sacrifices and the great sacrifice called Jaruthya. And with libations of clarified butter he contributed to Indra's delight.[96] And by these acts of his, Rama conquered hunger and thirst, and all the diseases to which living creatures are subject. Possessed of every accomplishment, he always blazed forth with his own energy. Indeed, Rama, the son of Dasaratha, greatly outshone all creatures. When Rama ruled his kingdom, the Rishis, the gods, and men, all lived together on the earth. The lives of living creatures were never otherwise. The life-breaths also, called Prana, Apana, Samana, and the others, when Rama ruled his kingdom, all performed their functions. All luminous bodies shone brighter, and calamities never occurred. All his subjects were long-lived. None died in youth. The dwellers of heaven highly gratified, used to get, according to (the ordinances of) the four Vedas, libations of clarified butter and other offerings of food made by men. His realms were free from flies and gnats; and of beasts of prey and poisonous reptiles, there were none. And none was of unrighteous tendencies, none was covetous, and none was ignorant. The subjects, of all the (four) orders, were engaged in righteous and desirable acts. When the Rakshasas, about this time obstructed the offerings to the Pitris and the worship of the gods in Janasthana, Lord Rama, slaying them, caused those offerings and that worship to be once more given to the Pitris and the gods. Men were each blessed with a thousand children, and the period of their lives was a thousand years. Seniors had never to perform Sraddhas of their juniors.[97] Youthful in shape, of a dark-blue hue, of red eyes, possessed of the tread of an infuriated elephant, with arms reaching down to the knees, and beautiful and massive, of leonine shoulders, of great strength, and beloved by all creatures, Rama ruled his kingdom for eleven thousand years. His subjects always uttered his name. While Rama ruled his kingdom, the world became extremely beautiful. Taking at last his four kinds of subjects[98] with him Rama went to heaven, having established his own line consisting of eight houses on the earth. When even he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and superior to thy son, thou shouldst not lament, saying “Oh, Swaitya, Oh, Swaitya,” for thy son who performed no sacrifice and made no sacrificial present.’”””

SECTION LX

“““Narada said, ‘Even king Bhagiratha, O Srinjaya, we hear, was dead. He caused the shores of Ganga, called after his name Bhagirath to be covered with flights of steps made of gold.[99] Surpassing all kings and all princes, he gave unto the Brahmanas a thousand times thousand damsels decked with ornaments of gold. All those damsels were upon cars. And unto every car were yoked four steeds, and behind each car were a hundred kine. And behind each cow were (many) goats and sheep. King Bhagiratha gave enormous presents at his sacrifices. For that reason a large concourse of men assembled there. Afflicted there with Ganga was much pained. “Protect Me,” she said and sat down on his lap. And because Ganga thus sat upon his lap in days of old, therefore, she, like the celestial dancer Urvasi came to be regarded as his daughter and was named after his name. And having become the king’s daughter, she became his son (by becoming like a son, the means of salvation unto his deceased ancestors).[100] Sweet-speeched Gandharvas of celestial splendour, gratified, sang all this in the hearing of the Rishis, the gods, and human beings.[101] Thus, O Srinjaya, did that goddess, viz., the ocean-going Ganga, select lord Bhagiratha, descendant of Ikshvaku, the performer of sacrifices with profuse gifts (to the Brahmanas), as her father. His sacrifices were always graced with (the presence of) the very gods with Indra at their head. And the gods used to take their respective shares, by removing all impediments, to facilitate those sacrifices in every way. Possessed of great ascetic merit, Bhagiratha gave unto the Brahmanas whatever benefit they desired without obliging them to stir from the place wherever they might entertain those desires. There was nothing which he could withhold from the Brahmanas. Every one received from him everything he coveted. At last, the king ascended to the region of Brahman, through the grace of the Brahmanas.

For that object on which the Rishis that subsisted on the rays of the sun used to wait upon the sun and the presiding deity of the sun, for that very object they used to wait upon the lord Bhagiratha, that ornament of the three worlds. When he died, O Srinjaya, who was superior to thee, as regards the four cardinal virtues, and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying “Oh, Swaitya, Oh, Swaitya,” for the latter who performed no sacrifice and made no sacrificial present.’””

SECTION LXI

“““Narada said, ‘Dilipa, the son of Havila, too, O Srinjaya, we hear, fell a prey to death. Brahmanas, vested in knowledge of Truth, devoted to the performance of sacrifices, blessed with children and children’s children and numbering myriads upon myriads, were present at his hundreds of sacrifices. King Dilipa, having performed various sacrifices, gave away this earth, filled with treasures, unto the Brahmanas. At the sacrifices of Dilipa, the roads were all made of gold. The very gods, with Indra at their head used to come to him regarding him as Dharma himself. The upper and lower rings of his sacrificial stake were made of gold. Eating his Raga-khandavas, many persons, at his sacrifices, were seen to lie down on the roads. While battling over the waters, the two wheels of Dilipa’s car never sank in that liquid. This seemed exceedingly wonderful, and never occurred to other kings. Even those that saw king Dilipa, that firm bowman, always truthful in speech and giving away profuse gifts at his sacrifices, succeeded in ascending to heaven. In the abode of Dilipa, called also Khattanga, these five sounds were always to be heard, viz., the sound of Vedic recitations, the twang of bows, and Drink, Enjoy, and Eat! When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was much superior to thy son, thou shouldst not, saying, “Oh, Swaitya, Oh, Swaitya,” grieve for thy son who performed no sacrifice and made no sacrificial gifts.’”””[102]

SECTION LXII

“‘“Narada said, ‘Mandhatri, the son of Yuvanaswa, O Srinjaya, we hear, fell a prey to death. That king vanquished the gods, the Asuras and men. Those celestials, viz., the twin Aswins, brought him out of his father’s womb by a surgical operations. Once on a time, king Yuvanaswa while chasing the deer in the forest, became very thirsty and his steeds also became exceedingly fatigued. Beholding a wreath of smoke, the king (directed by it) went to a sacrifice and drank the sacred sacrificial butter that lay scattered there. (The king, thereupon, conceived). Beholding that Yuvanaswa was quick with child, those best of physicians, viz., the twin Aswins among the celestials, extracted the child from the king’s womb. Seeing that child of celestial splendour lying on the lap on his father, the gods said unto one another, “What shall support this child?” Then Vasava said, “Let the child suck my fingers.” Thereupon from the fingers of Indra issued milk sweet as nectar. And since Indra from compassion, said, “He will draw his sustenance from me,” and showed him that kindness, therefore, the gods named that child Mandhatri.[103] Then jets of milk and clarified butter dropped into the mouth of Yuvanaswa’s son from the hand of the high-souled Indra. The boy continued to suck the hand of Indra and by that means to grow. In twelve days he became twelve cubits in stature and endued with great prowess. And he conquered the whole of this earth in the course of a single day. Of virtuous soul, possessed of great intelligence, heroic, devoted to truth and a master of his passions, Mandhatri vanquished by his bow Janamejaya and Sudhanwan and Jaya and Suna[104] and Vrihadratha and Nriga. And the lands lying between the hill where the sun rises and the hill where he sets, are known to this day as the dominion of Mandhatri. Having performed a hundred Horse-sacrifices and a hundred Rajasuya sacrifices also, he gave away, O monarch, unto the Brahmanas, some Rohita fish made of gold, that were ten Yojanas in length and one Yojana in breadth. Mountains of savoury food and comestibles of diverse kinds, after the Brahmanas had been entertained, were eaten by others, (who came at his sacrifices) and contributed to their gratification. Vast quantities of food and eatables and drink, and mountains of rice, looked beautiful as they stood. Many rivers, having lakes of clarified butter, with diverse kinds of soup for their mire, curds for their froth and liquid honey for their water, looking beautiful, and wafting honey and milk, encircled mountains of solid viands. Gods and Asuras and Men and Yakshas and Gandharvas and Snakes and Birds, and many Brahmanas, accomplished in the Vedas and their branches, and many Rishis came to his sacrifices. Amongst those present there, none was illiterate. King Mandhatri, having bestowed the earth bounded by the seas and full of wealth upon the Brahmanas, at last disappeared like the sun. Filling all the points of the compass with his fame, he repaired to the regions of the righteous. When he died, O Srinjaya, who excelled thee in the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying, “Oh, Swaitya, Oh, Swaitya” for the latter who performed no sacrifice and made no sacrificial gift.’”’”

SECTION LXIII

“““Narada said, ‘Yayati, the son of Nahusha, O Srinjaya, we hear, fell a prey to death. Having performed a hundred Rajasuyas, a hundred Horse-sacrifices, a thousand Pundarikas, a hundred Vajapeyas, a thousand Atiratras, innumerable Chaturmasyas, diverse Agnishtomas, and many other kinds of sacrifices, in all of which he made profuse gifts unto the Brahmanas, he gave away unto the Brahmanas, having counted it first, the whole of the wealth that existed on the earth in the possession of Mlecchas and other Brahmana-hating people. When the gods and the Asuras were arrayed for battle, king Yayati aided the gods. Having divided the earth into four parts, he gave it away unto four persons. Having performed various sacrifices and virtuously begotten excellent offspring upon (his wives) Devayani, the daughter of Usanas and Sarmishtha, king Yayati, who was like unto a celestial, roved through the celestial woods at his own pleasure, like a second Vasava. Acquainted with all the Vedas, when, however, he found that he was not satiated with the indulgence of his passions, he then, with his wives, retired into the forest, saying this: “Whatever of paddy and wheat and gold and animals and women there are on earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment.” Thus abandoning all his desires, and attaining to contentment, the lord Yayati, installing (his son) on his throne, retired into the forest. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not, saying, “Oh, Swaitya, Oh, Swaitya”, grieve for the latter who performed no sacrifice and made no sacrificial present.’”””

SECTION LXIV

"'"Narada said, 'Nabhaga's son, Amvarisha, O Srinjaya, we hear, fell a prey to death. Alone he battled a thousand times with a thousand kings. Desirous of victory, those foes, accomplished in weapons, rushed against him in battle from all sides, uttering fierce exclamations. Aided by his strength and activity and the skill he had acquired by practice, he cut off, by the force of his weapons, the umbrellas, the weapons, the standards, the cars, and the lances of those enemies, and dispelled his anxieties.[105] Desirous of saving their lives, those men, doffing their coats of mail, implored him (for mercy). They sought his protection, saying, "We yield ourselves to thee." Reducing them to subjection and conquering the whole earth, he performed a hundred sacrifices of the best kind, according to the rites ordained in the scriptures, O sinless one! Food possessed of every agreeable quality was eaten (at those sacrifices) by large classes of people. At those sacrifices, the Brahmanas were respectfully worshipped and greatly gratified. And the regenerate classes ate sweet-meats, and Purikas and Puras, and Apupas and Sashkalis of good taste and large size, and Karambhas and Prithumridwikas, and diverse kinds of dainties, and various kinds of soup, and Maireyaka, and Ragakhandavas, and diverse kinds of confectionary, well-prepared, soft, and of excellent fragrance, and clarified butter, and honey, and milk, and water, and sweet curds, and many kinds of fruits and roots agreeable to the taste.[106] And they that were habituated to wine drank in due time diverse kinds of intoxicating drinks for the sake of the pleasure that those produced, and sang and played upon their musical instruments. And others, by thousands, intoxicated with what they drank, danced and merrily sang hymns to the praise of Amvarisha; while others, unable to keep themselves erect, fell down on the earth. In those sacrifices, king Amvarisha gave, as sacrificial presents, the kingdoms of hundreds and thousands of kings unto the ten million priests (employed by him). Having performed diverse sacrifices the king gave unto the Brahmanas, as sacrificial presents, numbers of princes and kings whose coronal locks had undergone the sacred bath, all cased in golden coats of mail, all having white umbrellas spread over their heads, all seated on golden cars, all attired in excellent robes and having large trains of followers, and all bearing their sceptres, and in possession of their treasuries. The great Rishis, seeing what he did, were highly gratified, and said, “None amongst men in past times did, none in future will be able to do, what king Amvarisha of profuse liberality, is doing now.” When he, O Srinjaya, died who was superior to thee in respect of the four cardinal virtues and who superior to thee, was much more superior to thy son, thou shouldst not, therefore, saying, “Oh, Swaitya, Oh, Swaitya”, grieve for the latter who performed no sacrifice and made no sacrificial present.’”””

SECTION LXV

“““Narada said, ‘King Sasavindu, O Srinjaya, we hear, fell a prey to death. Of great beauty and of prowess incapable of being baffled, he performed diverse sacrifices. That high-souled monarch had one hundred thousand wives. From each of those wives were born a thousand sons. All those princes were endued with great prowess. They performed millions of sacrifices. Accomplished in the Vedas, those kings performed many foremost of sacrifices. All of them were cased (on occasions of battle) in golden coats of mail. And all of them were excellent bowmen. All these princes born of Sasavindu performed Horse-sacrifices. Their father, O best of monarchs, in the Horse-sacrifices he had performed, gave away, (as sacrificial presents), all those sons unto the Brahmanas. Behind each of those princes were hundreds upon hundreds of cars and elephants and fair maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred cars; with each car a hundred steeds, adorned with garlands of gold. With each of those steeds were a thousand kine; and with each cow were fifty goats. The highly blessed Sasavindu gave away unto the Brahmanas, in the great Horse-sacrifice of his such unlimited wealth. The king caused as many sacrificial stakes of gold to be made for that great Horse-sacrifice of his as is the number, double of sacrificial stakes of wood in other sacrifices of the kind. There were mountains of food and drink of the height of about two miles each. Upon the completion of his Horse-sacrifice, thirteen such mountains of food and drink remained (untouched). His kingdom abounded in people that were contented and well-fed. And it was free from all inroads of evil and the people were perfectly happy. Having ruled for many long years, Sasavindu, at last, ascended to heaven. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying, “Oh, Swaitya, Oh Swaitya”, grieve for the latter who performed no sacrifice and made no sacrificial present.’”””

SECTION LXVI

“‘“Narada said, ‘Gaya, the son of Amartarayas, O Srinjaya, we hear, fell a prey to death. That king, for a hundred years, ate nothing but what remained of the libations of clarified butter poured into the sacrificial fire. Agni (gratified with his proof of great devotion) offered to give him a boon. Gaya solicited the boon (desired), saying, “I desire to have a thorough knowledge of the Vedas through ascetic penances, through practice of Brahmacharya, and of vows and rules, and through the grace of my superiors.[107] I desire also inexhaustible wealth, through practice of the duties of my own order and without injury to others. I wish also that I may always be able to make gifts unto the Brahmanas, with devotion. Let me also procreate sons upon wives belonging to my own order and not upon others. Let me be able to give away food with devotion. Let my heart always delight in righteousness. O (Agni) thou supreme cleanser, let no impediment overtake me while I am engaged in acts for the attainment of religious merit.” Saying “Be it so,” Agni disappeared then and there. And Gaya also, acquiring all he had asked for, subjugated his foes in fair fight. King Gaya then performed, for a full hundred years, diverse kinds of sacrifices with profuse presents unto the Brahmanas and the vows called Chaturmasyas and others. Every year, for a century, the king gave (unto the Brahmanas) one hundred and sixty thousand kine, ten thousand steeds, and one crore gold (nishkas) upon rising (on the completion of his sacrifices). Under every constellation also he gave away the presents ordained for each of these occasions.[108] Indeed, the king performed various sacrifices like another Soma or another Angiras. In his great Horse-sacrifice, king Gaya, making a golden earth, gave her away unto the Brahmanas. In that sacrifice, the stakes of king Gaya were exceedingly costly, being of gold, decked with gems delightful to all creatures. Capable of killing every wish, Gaya gave those stakes unto well-pleased Brahmanas and other people. The diverse classes of creatures dwelling in the ocean, the woods, the islands, the rivers male and female, the waters, the towns, the provinces, and even in heaven, were all gratified with wealth and food distributed at Gaya's sacrifices. And they all said, "No other sacrifice can come up to this one of Gaya." The sacrificial altar of Gaya was thirty Yojanas in length, six and twenty Yojanas in width, and twenty Yojanas in height. And it was made entirely of gold, and overspread with pearls and diamonds and gems. And he gave away this altar unto the Brahmanas, as also robes and ornaments. And the munificent monarch also gave unto the Brahmanas other presents of the kind laid down (in the scriptures). Upon the completion of that sacrifice five and twenty hills of food remained untouched, and many lakes and several beautifully flowing rivulets of juicy drinks, and many heaps, besides, of robes and ornaments. And in consequence of the merit of that great sacrifice, Gaya came to be well-known in the three worlds. And due to that sacrifice are the eternal Banian and the sacred Brahmasara. When he died, O Srinjaya, who was superior to thee in respect of four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, "Oh, Swaitya, Oh, Swaitya," grieve for the latter who performed no sacrifice and made no sacrificial present.'"""

SECTION LXVII

“‘“Narada said, ‘Rantideva, the son of Srinjaya, we hear, fell a prey to death. That high-souled king had two hundred thousand cooks to distribute excellent food, raw and cooked, like unto Amrita, unto the Brahmanas, by day and by night, who might come to his house as guests.[109] The king gave away unto the Brahmanas his wealth acquired by righteous means. Having studied the Vedas, he subjugated his foes in fair fight. Of rigid vows and always engaged in due performance of sacrifices, countless animals, desirous of going to heaven, used to come to him of their own accord.[110] So large was the number of animals sacrificed in the Agnihotra of that king that the secretions flowing from his kitchen from the heaps of skins deposited there caused a veritable river which from this circumstance, came to be called the Charmanwati.[111] He incessantly gave away nishkas of bright gold unto the Brahmanas, “I give thee nishkas.” “I give thee nishkas,” these were the words incessantly uttered by him. “I give thee,” “I give thee” saying these words he gave away thousands of nishkas. And once again, with soft words to the Brahmanas, he gave away nishkas. Having given away, in course of a single day, one crore of such coins, he thought that he had given away very little. And, therefore, he would give away more. Who else is there that would be able to give what he gave? The king gave away wealth, thinking, “If I do not give wealth in the hands of Brahmanas, great and eternal grief, without doubt, will be mine.” For a hundred years, every fortnight, he gave unto thousands of Brahmanas a golden bull into each, followed by a century of kine and eight hundred pieces of nishkas. All the articles that were needed for his Agnihotra, and all that were needed for his other sacrifices, he gave away unto the Rishis, including Karukas[112] and water-pots and plates and beds and carpets and vehicles, and mansions and houses, and diverse kinds of trees, and various kinds of viands. Whatever utensils and articles Rantideva possessed were of gold. They that are acquainted with the history of ancient times seeing the superhuman affluence of Rantideva, sing this song, viz., “We have not seen such accumulated treasures even in the abode of Kuvera; what need be said, therefore, of human beings?” And people wonderingly said, Without doubt, the kingdom of Rantideva is made of gold.[113] On such nights, when guests were assembled in the abode of Rantideva, one and twenty thousand kine were sacrificed (for feeding them). And yet the royal cook adorned with begemmed ear-rings, had to cry out, saying, “Eat as much soup as you like, for, of meat, there is not as much today as in other days.” Whatever gold was left belonging to Rantideva, he gave even that remnant away unto the Brahmanas during the progress of one of his sacrifices. In his very sight the gods used to take the libations of clarified butter poured into the fire for them, and the Pitris the food that was offered to them, in Sraddhas. And all superior Brahmanas used to obtain from him (the means of gratifying) all their desires. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee was, therefore, much superior to thy son, thou shouldst not, saying, “Oh, Swaitya, Oh, Swaitya,” grieve for the latter who performed no sacrifice and made no sacrificial present.’””

SECTION LXVIII

“‘“NARADA SAID, ‘DUSHMANTA’S son, Bharata, O Srinjaya, we hear, fell a prey to death. While only a child (living) in the forest, he achieved feats incapable of being achieved by others. Endued with great strength, he speedily deprived the very lions, white as snow and armed with teeth and claws, of all their prowess, and dragged them and bound them (at his pleasure). He used to check tigers also, that were fiercer and more ruthless (than lions), and bring them to subjection. Seizing other beasts of prey possessed of great might, and even huge elephants, dyed with red arsenic and spotted with other liquid minerals by their teeth and tusks, he used to bring them to subjection, causing their mouths to become dry, or obliging them to fly away. Possessed of great might, he used also to drag the mightiest of buffaloes. And in consequence of his strength, he checked proud lions by hundreds, and powerful Srimaras and horned rhinoceroses and other animals. Binding them by their necks and crushing them to an inch of their lives, he used to let them go. For those feats of his the regenerate ascetics (with whom he lived) came to call him Sarvadamana (the controller of all). His mother, at last, forbade him from torturing animals in that way. Endued with great prowess he performed a hundred Horse-sacrifices on the banks of the Yamuna, three hundred such sacrifices on the banks of Saraswati, and four hundred on the banks of the Ganga. Having performed these sacrifices, he once more performed a thousand Horse-sacrifices and a hundred Rajasuyas, great sacrifices, in which his gifts also to the Brahmanas were very profuse. Other sacrifices, again, such as the Agnishtoma, the Atiratra, the Uktha and the Viswajit, he performed together with thousands and thousands of Vajapeyas, and completed without any impediment. The son of Sakuntala, having performed all these, gratified the Brahmanas with presents of wealth. Possessed of great fame, Bharata then gave ten thousand billions of coins, made of the most pure gold, unto Kanwa (who had brought up his mother Sakuntala as his own daughter). The gods with Indra at their head, accompanied by the Brahmanas, coming to his sacrifice, set up his sacrificial stake made entirely of gold, and measuring in width a hundred Vyamas.[114] And imperial Bharata, of noble soul, that victor over all foes, that monarch never conquered by any enemy, gave away unto the Brahmanas beautiful horses and elephants and cars, decked with gold, and beautiful gems of all kinds, and camels and goats and sheep, and slaves — male and female — and wealth, and grains and milch cows with calves, and villages and fields, and diverse kinds of robes, numbering by millions and millions. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, "Oh, Swaitya, Oh, Swaitya," grieve for the latter who performed no sacrifice and made no sacrificial present.'""

SECTION LXIX

“““Narada said, ‘Vena’s son, king Prithu, O Srinjaya, we hear, fell a prey to death. In the Rajasuya sacrifice he performed, the great Rishis installed him as Emperor (of the world). He vanquished all, and his achievements, became known (all over the world). For this he came to be called Prithu (the celebrated). And because he protected all people from wounds and injuries, for this he became a true Kshatriya.[115] Beholding Vena’s son, Prithu, all his subjects said, We are highly pleased with him. In consequence of this affection that he enjoyed of his subjects he came to be called a Raja.[116] During the time of Prithu, the earth, without being cultivated, yielded crops in sufficiency. All the kine, again, yielded milk whenever they were touched. Every lotus was full of honey. The Kusa blades were all of gold, agreeable to the touch, and otherwise delightful. And the subjects of Prithu made clothes of these blades and the beds also on which they lay. All the fruits were soft and sweet and like unto Amrita (in taste). And these constituted the food of his subjects, none amongst whom had ever to starve. And all men in Prithu’s time were hale and hearty. And all their wishes were crowned with fruition. They had nothing to fear. On trees, or in caves, they dwelt as they liked. His dominions were not distributed into provinces and towns. The people lived happily and in joy as each desired. When king Prithu went to the sea, the waves became solid. The very mountains used to yield him openings that he might pass through them. The standard of his car never broke (obstructed by anything). Once on a time, the tall trees of the forest, the mountains, the gods, the Asuras, men, the snakes, the seven Rishis, the Apsaras, and the Pitris, all came to Prithu, seated at his ease, and addressing him, said, “Thou art our Emperor. Thou art our king. Thou art our protector and Father. Thou art our Lord. Therefore, O great king, give us boons after our own hearts, through which we may, for ever, obtain gratification and joy." Unto them Prithu, the son of Vena, said, So be it. Then taking up his Ajagava bow[117] and some terrible arrows the like of which existed not, he reflected for a moment. He then addressed the Earth, saying, "Coming quickly, O Earth! Yield to these the milk they desire. From that, blessed be thou, I will give them the food they solicit." Thus addressed by him, the Earth said, "It behoveth thee, O hero, to regard me as thy daughter." Prithu answered, So be it! — And then that great ascetic, his passions under control, made all arrangements (for milking the Earth. Then the entire assemblage of creatures began to milk the Earth). And first of all, the tall trees of the forest rose for milking her. The Earth then, full of affection, stood there desiring a calf, a milker, and vessels (wherein to hold the milk). Then the blossoming Sala became the calf, the Banian became the milker, torn buds became the milk, and the auspicious fig tree became the vessel. (Next, the mountains milked her). The Eastern hill, whereon the Sun rises, became the calf; the prince of mountains, viz., Meru, became the milker; the diverse gems and deciduous herbs became the milk; and the stones became the vessels (for holding that milk). Next, one of the gods became the milker, and all things capable of bestowing energy and strength became the coveted milk. The Asuras then milked the Earth, having wine for their milk, and using an unbaked pot for their vessel. In that act, Dwimurddhan became the milker, and Virochana, the calf. The human beings milked the Earth for cultivation and crops. The self-created Manu became their calf, and Prithu himself the milker. Next, the Snakes milked the Earth, getting poison as the milk, and using a vessel made of a gourd, Dhritarashtra became the milker, and Takshaka the calf. The seven Rishis, capable of producing everything by their fiat,[118] then milked the Earth, getting the Vedas as their milk. Vrihaspati became the milker, the Chhandas were the vessel, and the excellent Soma, the calf. The Yakshas, milking the Earth, got the power of disappearance at will as the milk in an unbaked pot. Vaisravana (Kuvera) became their milker, and Vrishadhvaja their calf. The Gandharvas and the Apsaras milked all fragrant perfumes in a vessel made of a lotus-leaf. Chitraratha became their calf, and the puissant Viswaruchi their milker. The

Pitris milked the Earth, getting Swaha as their milk in a vessel of silver. Yama, the son of Vivaswat, became their calf, and (the Destroyer Antaka) their milker. Even thus was the Earth milked by that assemblage of creatures who all got for milk what they each desired. The very calves and vessels employed by them are existing to this day and may always be seen. The powerful Prithu, the son of Vena, performing various sacrifices, gratified all creatures in respect of all their desires by gifts of articles agreeable to their hearts. And he caused golden images to be made of every article on earth, and bestowed them all on the Brahmanas as his great Horse-sacrifice,[119] The king caused six and sixty thousand elephants to be made of gold, and all those he gave away unto the Brahmanas. And this whole earth also the king caused to be decked with jewels and gems and gold, and gave her away unto the Brahmanas. When he died, O Srinjaya, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much superior to thy son thou shouldst not, saying “Oh, Swaitya, Oh, Swaitya,” grieve for the latter who performed no sacrifice and made no sacrificial present.’”””

SECTION LXX

“““Narada said, ‘Even the great ascetic Rama, the hero worshipped by all heroes, that son of Jamadagni, of great fame, will die, without being contented (with the period of his life). Rooting out all evils from the earth, he caused the primeval Yuga to set in. Having obtained unrivalled prosperity, no fault could be seen in him.[120] His father having been slain and his calf having been stolen by the Kshatriyas, he without any boast, slew Kartavirya who had never been vanquished before by foes. With his bow he slew four and sixty times ten thousand Kshatriyas already within the jaws of death. In that slaughter were included fourteen thousand Brahmana-hating Kshatriyas of the Dantakura country, all of whom he slew. Of the Haihayas, he slew a thousand with his short club, a thousand with his sword, and a thousand by hanging.[121] Heroic warriors, with their cars, steeds, and elephants, lay dead on the field, slain by the wise son of Jamadagni, enraged at the slaughter of his father. And Rama, on that occasion, slew ten thousand Kshatriyas with his axe. He could not quietly bear the furious speeches uttered by those (foes of his). And when many foremost of Brahmans uttered exclamations, mentioning the name of Rama of Bhrigu’s race,[122] then the valiant son of Jamadagni, proceeding against the Kashmiras, the Daradas, the Kuntis, the Kshudrakas, the Malavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tamraliptakas, the Rakshovahas, the Vitahotras, the Trigartas, the Martikavatas, counting by thousand, slew them all by means of his whetted shafts. Proceeding from province to province, he thus slew thousands of crores of Kshatriyas. Creating a deluge of blood and filling many lakes also with blood as red as Indrajopakas or the wild fruit called Vandujiva, and bringing all the eighteen islands (of which the earth is composed) under his subjection, that son of Bhrigu’s race performed a hundred sacrifices of great merit, all of which he completed and in all of which the presents he made unto the Brahmanas were profuse. The sacrificial altar, eighteen nalas high made entirely of gold, and constructed according to the ordinance, full of diverse kinds of jewels and gems, and decked with hundreds of standards, and this earth abounding in domestic and wild animals, were accepted by Kasyapa as sacrificial present made unto him by Rama, the son of Jamadagni. And Rama also gave him many thousand prodigious elephants, all adorned with gold. Indeed, freeing the earth from all robbers, and making her teem with honest and graceful inhabitants, Rama gave her away to Kasyapa at his great Horse-sacrifice. Having divested the earth of Kshatriyas for one and twenty times, and having performed hundreds of sacrifices, the puissant hero gave away the earth to the Brahmanas. And it was Marichi (Kasyapa) who accepted from him the earth with her seven islands. Then Kasyapa said unto Rama, “Go out of the earth, at my command.” At the word of Kasyapa, the foremost of warriors, desirous of obeying the Brahmana’s behest, caused by his arrows the very ocean to stand aside, and repairing to that best of mountains called Mahendra, continued to live there. Even that enhancer of the fame of the Bhrigus, possessed of such numberless virtues, that famous son of Jamadagni, of great splendour, will die. Superior to thy son, (even he will die). Do not, therefore, grieve for thy son who performed no sacrifice and made no sacrificial present. All these, superior to thee as regards the four cardinal virtues and as regards also a hundred other merits, all these foremost of men, have died, O Srinjaya, and they that are like them will also die.’”””

SECTION LXXI

“‘Vyasa said, “Hearing this sacred history of sixteen kings, capable of enhancing the period of life (of the listener), king Srinjaya remained silent without saying anything. The illustrious Rishi Narada then said unto him thus sitting silent, ‘O thou of great splendour, hast thou heard those histories recited by me, and hast thou caught their purport? Or, are all these lost like Sraddha as performed by a person of regenerate classes having a Sudra wife?’ Thus addressed, Srinjaya then replied with joined hands, ‘O thou that hast wealth of asceticism, having listened to these excellent and praiseworthy histories of ancient royal sages, all of whom had performed great sacrifices with profuse presents unto the Brahmanas, my grief hath all been dispelled by wonder, like the darkness that is dispelled by the rays of the sun. I have now been cleansed of my sins, and I do not feel any pain now. Tell me, what shall I do now?’

“‘“Narada said, ‘By good luck it is that thy grief hath been dispelled. Solicit thou the boon that thou desirest. Thou wilt obtain all thou mayst ask. We never say what is not true.’

“‘“Srinjaya said, ‘I am happy with even this, viz., that thou, O holy one, art gratified with me. He with whom thou, O holy one, art gratified, hath nothing unobtainable here.’

“‘“Narada said, ‘I will once more give thee thy son who was fruitlessly slain by the robbers, like an animal, slaughtered in sacrifice, taking him out of terrible hell.’”

“‘Vyasa said, “Then the son of Srinjaya, of wonderful splendour, appeared, that child resembling the son of Kuvera himself, bestowed by the gratified Rishi (on the bereaved father). And king Srinjaya, once more meeting with his son, became highly delighted. And he performed many meritorious sacrifices, giving away profuse sacrificial presents upon completion. Srinjaya's son had not fulfilled the purposes of his being. He had performed no sacrifice and had no children. Destitute of bravery, he had perished miserably and not in battle. It was for this reason that he could be brought back into life.[123] As regards Abhimanyu, he was brave and heroic. He hath fulfilled the purposes of life, for the brave son of Subhadra, having blasted his foes by thousands, hath left the world, falling in the field of battle. Those inaccessible regions that are attainable by Brahmacharya, by knowledge, by acquaintance with the scriptures, by foremost of sacrifices, even these have been obtained by thy son. Men of knowledge always desire heaven by their righteous deeds. They that are living in heaven never prefer this world to heaven. Therefore, it is not easy for any desirable thing that might have been unattained by him to bring back into the world Arjuna's son slain in battle and now residing in heaven. Thy son has attained to that eternal goal which is attained by yogins with eyes shut in contemplation or by performers of great sacrifices, or people possessed of great ascetic merit. After death, attaining a new body that hero is shining like a king in his own immortal rays. Indeed, Abhimanyu has once more got his own body of lunar essence that is desirable by all regenerate persons. He deserveth not thy grief.[124] Knowing this, be quiet, and slay thy foes. Let fortitude be thine. O sinless one, it is the living that stand in need of our grief, and not they that have attained to heaven. His sins increase, O king, for whom, the living grieve. Therefore, he that is wise, abandoning grief, should strive for (the) benefit (of the dead). The living man should think of the joy, the glory, and the happiness (of the dead). Knowing this, the wise never indulge in grief, for grief is painful. Know this to be true. Rise up! Strive (to achieve thy purpose). Do not grieve. Thou hast heard of the origin of Death, and her unexampled penances, as also the impartiality of her behaviour towards all creatures. Thou hast heard that prosperity is unstable. Thou hast heard how the dead son of Srinjaya was revived. O learned king, do not grieve. Peace be to thee, I go!" — Having said this, the holy Vyasa disappeared then and there. Upon the departure of that master of speech, that foremost of intelligent persons, viz., the holy Vyasa, whose colour was like that of the clouded sky, Yudhishthira, having derived consolation in consequence of what he had heard about the sacrificial merit and prosperity of these great monarchs of olden times, possessed of energy equal to that of the great Indra himself and all of whom had acquired wealth by righteous means, mentally applauded those illustrious persons and became freed from grief. Once more, however, with a melancholy heart he asked himself, saying, “What shall we say unto Dhananjaya?”””

SECTION LXXII

"Sanjaya said, 'When that terrible day, so fraught with the slaughter of creatures, departed, and when the sun set, the beautiful twilight of the evening spread itself. The troops, O bull of Bharata's race, of both parties, had retired to their tents. Then the ape-bannered Jishnu, having slain a large number of Samsaptakas by means of his celestial weapons, proceeded towards his tent, mounted on that victorious car of his. And as he was proceeding, he asked Govinda, with voice choked with tears, "Why is my heart afraid, O Kesava, and why both my speech falter? Evil omens encounter me, and my limbs are weak. Thoughts of disaster possess my mind without living it. On earth, on all sides, various omens strike me with fear. Of many kinds are those omens and indications, and seen everywhere, foreboding dire calamity. Is it all right with my venerable superior, viz., the king with all his friends?"

"'Vasudeva said, "It is evident that everything is right with thy brother and his friends. Do not grieve, some trifling evil in another direction will happen."'

"Sanjaya continued, 'Then those two heroes (viz., Krishna and Arjuna), having adored the Twilight,[125] mounted on their car and proceeded, talking of the day's battle so destructive of heroes. Having achieved feats exceedingly difficult of accomplishment, Vasudeva and Arjuna, at last, reached the (Pandava) encampment. Then that slayer of hostile heroes, viz., Vibhatsu, beholding the camp joyless and melancholy and everything to be in confusion, addressed Krishna with an agonised heart, and said, "O Janardana, no auspicious trumpet blows today, its blasts mingled with the beat of drums and the loud blare of conchs. The sweet Vina also is nowhere played upon in accompaniment with slapping of palms.[126] Auspicious and delightful songs fraught with praise are nowhere recited or sung by our bards amongst the troops. The warriors also, all recede hanging down their heads. They do not tell me beholding me, as before, of the feats achieved by them. O Madhava, is it all right with my brothers today? Beholding our own men plunged in grief, I know no peace. Is it all right, O giver of honours, with the ruler of the Panchalas, or Virata, or all our warriors, O thou of unfading glory? Alas, Subhadra's son, ever cheerful, doth not today, with his brothers, come out with smiles to receive me returning from battle."'

"Sanjaya said, 'Thus conversing, those two, (viz., Krishna and Arjuna), entered their own camp. And they saw that the Pandavas, all cheerless, were sitting, plunged in great grief. Beholding his brothers and sons, the ape-bannered Arjuna became very cheerless. Not seeing the son of Subhadra there, Arjuna said, "Pale is the colour I behold of the faces of you all. I do not, again, see Abhimanyu. Nor doth he come to congratulate me. I heard that Drona had today formed the circular array. None amongst you, save the boy Abhimanyu, could break that array. I, however, did not teach him how to come out of that array, after having pierced it. Did you cause the boy to enter that array? Hath that slayer of heroes, viz., the son of Subhadra, that mighty bowman, having pierced that array, through numberless warriors of the enemy in battle, fallen, at last in the fight? Oh, tell me, how that hero of mighty arms and red eyes, born (in our line) like a lion on the mountain breast, and equal unto the younger brother of Indra himself, hath fallen on the field of battle? What warrior, deprived on his senses by Death ventured to slay that dear son of Subhadra, that favourite of Draupadi and Kesava, that child ever loved by Kunti? Equal unto the high-souled Vrishni hero, Kesava, himself in prowess and learning and dignity, how hath he been slain on the field of battle? The favourite son of that daughter of the Vrishni race, always cherished by me, alas, if I do not see him I will repair to the abode of Yama. With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with tread like that of an infuriated elephant, tall like a Sala offshoot, of sweet speech accompanied with smiles, quiet, ever obedient to the behest of his superiors, acting like one of mature years though tender in age, of agreeable speech, reft of vanity, of great courage and great energy, of large eyes resembling lotus-petals, kind to those devoted to him, self-restrained, following nothing mean, grateful, possessed of knowledge, accomplished in weapons, unretreating from battle, always delighting in fight, and enhancing the fears of foes, engaged in the welfare of kinsmen, desirous of victory into sires, never striking first, perfectly fearless in battle, alas, if I do not behold that son, I will repair to the abode of Yama. In the counting of car-warriors always reckoned as a Maharatha, superior to me one and a half times, of tender years, of mighty arms, even dear to Pradyumna and Kesava and myself, alas, if I do not behold that son I will repair to the abode of Yama. Of beautiful nose, of beautiful forehead, of fair eyes and eyebrows and lips, if I do not behold that face, what peace can my heart have? Melodious as the voice of the male Kokila, delightful, and sweet as the warblings of the Vina, without listening to his voice, what peace can my heart have? His beauty was unrivalled, rare even among the celestials. Without casting my eyes on that form, what peace can my heart have? Accomplished in saluting (his superiors) with reverence, and always obedient to the behests of his sires, alas, if I do not behold him, what peace can my heart have? Brave in battle, accustomed to every luxury, deserving of the softest bed, alas, he sleepeth today on the bare earth, as if there is none to take care of him, although he is foremost of those that have protectors to look after them. He on whom, while on his bed, the foremost of beautiful women used to attend, alas, he mangled with shafts, will have inauspicious jackals, prowling over the field, to attend upon him today. He who was formerly roused from his slumbers by singers and bards and panegyrists, alas, he will today be surely awakened by discordant beasts of prey. That beautiful face of his eminently deserved to be shaded by the umbrella, alas, the dust of battle-field will surely befoul today. O child, unfortunate that I am, death forcibly takes thee away from me, who was never satiated with looking at thee. Without doubt, that abode of Yama, which is always the goal of persons of righteous deeds, that delightful mansion, illuminated today by thy own splendours, is rendered exceedingly beautiful by thee. Without doubt, Yama and Varuna and Satakratu and Kuvera, obtaining thee as a favourite guest, are making much of thy heroic self." Thus indulging in diverse lamentations, like a merchant whose vessel has been sunken, Arjuna, afflicted with great grief, asked Yudhishthira, saying, “O, thou of Kuru’s race, hath he ascended to heaven, having caused a great slaughter among the enemy and contended with the foremost warriors in the face of battle? Without doubt, while contending single-handed with foremost of warriors, countless in number, and fighting with vigour and resolution, his heart turned towards me from a desire of help. While afflicted by Karna and Drona and Kripa and others with sharp shafts of diverse kinds and bright points, my son of little strength, must have repeatedly thought, ‘My father will in this press be my rescuer.’ I think, while indulging in such lamentations, he was felled on the ground by cruel warriors. Or, perhaps, when he was begotten by me, when he was the nephew of Madhva, when he was born in Subhadra he could not have uttered such lamentations. Without doubt, my heart, hard as it is, is made of the essence of the thunder, since it breaketh not, even though I do not behold that mighty-armed hero of red eyes. How could those mighty bowmen of cruel hearts shoot their deep-piercing shafts upon that child of tender years, who, again, was my son and the nephew of Vasudeva? That noble-hearted youth who, coming forward every day, used to congratulate me, alas, why doth he not present himself today to me when I come back having slain the foe? Without doubt, overthrown, he lieth today on the bare earth bathed in blood. Beautifying the earth by his body, he lieth like the sun fallen (from the firmament). I grieve for Subhadra, who, hearing of the death in battle of her unretreating son, will, afflicted with sorrow, cast away her life. What will Subhadra missing Abhimanyu, say unto me? What also will Draupadi say unto me? Afflicted with grief as they are, what also shall I say unto them? Without doubt, my heart is made of the essence of the thunder, since it breaketh not in a thousand fragments at the sight of my weeping daughter-in-law, pierced with grief. The leonine shouts of the Dhritarashtras swelling with pride did, indeed, enter my ears.” Krishna also heard Yuyutsu, censuring the heroes (of the Dhritarashtra army in these words): “Ye mighty car-warriors, having been unable to vanquish Vibhatsu, and having slain only a child, why do ye rejoice? Why, having done what is disagreeable to those two, viz., Kesava and Arjuna, in battle, why do you in joy roar like lions, when truly the hour for sorrow is come? The fruits of this sinful deed of yours will soon overtake you. Heinous is the crime perpetrated by you. How long will it not bear its fruits?" Rebuking them in these words, the high-souled son of Dhritarashtra by his Vaisya wife, went away, casting off his weapons afflicted with rage and grief. "O Krishna, why did you not tell me all this during the battle? I would then have consumed all those car-warriors of cruel hearts."'

"Sanjaya continued, 'Then Vasudeva, consoling Partha who was afflicted with grief on account of his son, who was exceedingly anxious, whose eyes were bathed in tears, and who was, in fact, overwhelmed with this sorrow caused by the slaughter of his child, said unto him, "Do not yield so to grief. This is the way of all brave, unretreating heroes, especially of Kshatriyas, whose profession is battle. O foremost of intelligent men, even this is the goal ordained by the authors of our scriptures for unretreating heroes engaged in battle. Death is certain for heroes that do not retreat. There is no doubt that Abhimanyu hath ascended to those regions that are reserved for persons of righteous acts. O bull of Bharata's race, even this is coveted by all that are brave, viz., that they may die in battle, facing their foes. As regards Abhimanyu, he having slain in battle many heroic and mighty princes, hath met with that death in the face of battle which is coveted by heroes. Do not grieve, O tiger among men. The legislators of old have declared this to be the eternal merit of the Kshatriyas, viz., their death in battle. O best of the Bharatas, these brothers of thine are all exceedingly cheerless, as also the king, and these thy friends, seeing thee plunged in grief. O giver of honours, comfort them in consoling words. That which should be is known to thee. It behoveth thee not to grieve." Thus comforted by Krishna of wonderful deeds, Partha then said these words unto all his brothers, with voice choked with sorrow: "O lord of the earth, I desire to hear how the mighty-armed Abhimanyu, how that hero of large eyes, resembling lotus-petals, fought. Ye will see that I will exterminate the foe with his elephants and cars and steeds, I will exterminate in battle those slayers of my son with all their followers and kinsmen. Ye all are accomplished in arms. Ye all were armed with weapons, how then could Subhadra’s son be slain, even if it were the wielder of the thunder-bolt himself with whom he fought? Alas, if I had known that Pandavas and the Panchalas would be able to protect my son in battle, I myself would have then protected him. Ye were then on your cars, ye were shooting your shafts. Alas, how then could Abhimanyu be slain by the foe, causing a great carnage in your ranks? Alas, ye have no manliness, nor have ye any prowess, since in the very sight of you all was Abhimanyu slain. Or, I should chide my own self, since knowing that ye all are weak, cowardly, and irresolute, I went away! Alas, are your coats of mail and weapons of all kinds only ornaments for decking your persons, and were words given to you only for speaking in assemblies, that ye failed to protect my son (even though ye were clad in mail, armed from head to foot, and even though you had assured me in words of your competence)?” — Having said these words, Partha sat down, holding bow and his excellent sword. Indeed, none could, at that time, even look at Vibhatsu who then resembled the Destroyer himself in wrath, repeatedly drawing deep breaths. None of his friends or kinsmen could venture to look at or speak unto Arjuna, as he sat there exceedingly afflicted with grief on account of his son, and with face bathed in tears. None, indeed could address him, save Vasudeva or Yudhishthira. These two, under all circumstances, were acceptable to Arjuna. And because they were highly reverenced and dearly loved, therefore, could they alone address him at such times. Then king Yudhishthira addressing Partha, of eyes like lotus-petals, who was then filled with rage and exceedingly afflicted with grief on account of the death of his son, said these words.’”

SECTION LXXIII

“‘Yudhishthira said,— “O mighty-armed one, after thou hadst gone towards the army of the Samsaptakas, the preceptor Drona made fierce endeavours for seizing me. We succeeded, however, in resisting Drona at the head of the array at all points, having in that battle, disposed our vigorously contending car-divisions in counter-array. Held in check by a large number of warriors, and myself also having been well protected, Drona began to smite us with great activity, afflicting us with his whetted shafts. Thus afflicted by him, we could not then even gaze at his army, far less face it in battle. All of us then, addressing thy son by Subhadra, who was equal to thyself, O lord, in prowess said unto him, [O son, pierce this array of Drona!] — That valorous hero thus urged by us, then sought, like a good horse, to take that burden on himself, however unbearable it might have been for him. Endued as he was with thy energy, aided by that knowledge of weapons which he derived from thee, that child then penetrated unto that array, like Garuda penetrating into the ocean. As regards ourselves, we followed that hero, that son of Subhadra, desirous in that battle, of penetrating (into the Dhritarashtra army) by the same path by which Abhimanyu had entered it. Then, O sire, the wretched king of the Sindhus, viz., Jayadratha, in consequence of the boon granted to him by Rudra, checked all of us! Then Drona, Kripa and Karna and Drona’s son, and the king of the Kosalas, and Kritavarman, these six car-warriors surrounded the son of Subhadra. Having surrounded that child all those great car-warriors — too many for him although he was contending to the utmost of his power, deprived him of his car. After he had been deprived of his car, Dussasana’s son, though he himself had a hair-breadth escape, succeeded, as chance would have it, in making Abhimanyu, meet with his end. As regards Abhimanyu, he, having slain many thousands of men and steeds and elephants, and eight thousand cars, and once more nine hundred elephants, two thousand princes, and a large number of heroic warriors unknown to fame, and despatching in that battle king Vrihadvala also to heaven, at last, through ill luck, met with his own death. Thus hath occurred this event that so enhances our grief! That tiger among men hath even thus ascended to heaven!” Hearing these words uttered by king Yudhishthira, Arjuna, saying — Oh son! — and breathing a deep sigh, fell down on the earth in great pain. Then all the warriors of the Pandavas, surrounding Dhananjaya with cheerless faces began, filled with grief, to look at one another with winkless eyes. Recovering consciousness then, Vasava’s son became furious with rage. He seemed to be in a feverish tremor, and sighed frequently. Squeezing his hands, drawing deep breaths, with eyes bathed in tears, and casting his glances like a mad man, he said these words.’

“‘Arjuna said,— “Truly do I swear that tomorrow I will slay Jayadratha! If from fear of death, he doth not forsake the Dhritarashtras, or implore our protection, or the protection of Krishna that foremost of men or of thine, O king, I shall assuredly slay him tomorrow! Forgetting his friendship for me, engaged in doing what is agreeable to Dhritarashtra’s son, that wretch is the cause of the child’s slaughter! Tomorrow I will slay him! Whoever they may be that will encounter me in battle tomorrow for protecting him, be it Drona, or Kripa, O king, I will cover them all with my arrow! Ye bulls among men, if I do not achieve even this in (tomorrow’s) battle, let me not attain the region reserved for the righteous, ye foremost of heroes! Those regions that are for them that slay their mothers, or for them that slay their fathers, or them that violate their preceptor’s beds, or them that are vile and wicked, or them that cherish envy against the righteous, or them that speak ill of others or them that appropriate the wealth confidingly deposited with them by others, or them that are betrayers of trusts, or them that speak ill of wives enjoyed by them before, or them that have slain Brahmanas, or them that have killed kine, or them that eat sugared milk and rice, or food prepared of barley, or pot-herbs, or dishes prepared of milk, sesamum, and rice, or thin cakes of powdered barley fried in clarified butter or other kinds of cakes, or meat, without having dedicated the same to the gods, — even those regions shall speedily be mine if I do not slay Jayadratha! — Those regions to which they go that offer insults to Brahmanas devoted to the study of the Vedas, or otherwise worthy of respect, or to those that are their preceptors, (those regions shall speedily be mine if I do not slay Jayadratha!) That end which becomes theirs who touch Brahmanas or fire with the feet, that end which becomes theirs who throw phlegm and excreta and eject urine into water, even that miserable end shall be mine, if I do not slay Jayadratha! That end which is his who bathes (in water) in a state of nudity, or his who does not hospitably entertain a guest, that end which is theirs who receive bribes, speak falsehood, and deceive and cheat others, that end which is theirs who offend against their own souls, or who falsely utter praises (of others), or of those low wretches who eat sweetmeats in the sight of servants and sons and wives and dependents without sharing the same with those, that awful end shall be mine if I do not slay Jayadratha! That end which overtakes the wretch of ruthless soul who without supporting a righteous and obedient protege casts him off, or him who, without giving unto a deserving neighbour the offerings in Sraddhas, giveth them away unto those that deserve them not, that end which is his who drinks wine, or his who insults those that are worthy of respect, or his who is ungrateful, or his who speaketh ill of his brothers, that end shall soon be mine if I do not stay Jayadratha! The end of all those sinful persons whom I have not mentioned, as also of those whom I have mentioned, shall soon be attained by me, if after this night passes away, I do not slay Jayadratha tomorrow!

““‘ — Listen now to another oath of mine! If tomorrow’s sun set without my slaying that wretch, then even here I shall enter the blazing fire! Ye Asuras and gods and men, ye birds and snakes, ye Pitris and all wanderers of the night, ye regenerate Rishis and celestial Rishis, ye mobile and immobile creatures, ye all that I have not mentioned, ye will not succeed in protecting my foe from me! If he enters the abode of the nether region, or ascends the firmament, or repairs to the celestials, or the realms of the Daityas, I shall still, with a hundred arrows, assuredly cut off, on the expiration of this night, the head of Abhimanyu’s foe!—’’’

“Sanjaya continued,— ‘Having uttered these words, Arjuna began to stretch Gandiva with both his arms. Transcending Arjuna’s voice the sound of that bow rose and touched the very heavens. After Arjuna had taken that oath, Janardana, filled with wrath, blew his conch, Panchajanya. And Phalguna blew Devadatta. The great conch Panchajanya, well filled with the wind from Krishna’s mouth, produced a loud blare. And that blare made the regents of the cardinal and the subsidiary points, the nether regions, and the whole universe, to shake, as it happens at the end of the Yuga. Indeed after the high-souled Arjuna had taken the oath, the sound of thousands of musical instruments and loud leonine roars arose from the Pandava camp.’”

SECTION LXXIV

“Sanjaya said, ‘When the spies (of Duryodhana), having heard that loud uproar made by the Pandavas desirous of victory, informed (their masters of the cause), Jayadratha, overwhelmed with sorrow, and with heart stupefied with grief, and like one sinking in a fathomless ocean of distress, slowly rose up and having reflected for a long while, proceeded to the assembly of the kings. Reflecting for a while in the presence of those gods among men, Jayadratha, in fear of Abhimanyu’s father and covered with shame, said these words— “He who in Pandu’s soil was begotten by Indra under the influence of desire, that wicked wretch is thinking of despatching me to the abode of Yama! Blessed be ye, I shall, therefore go back to my home from desire of life! Or, ye bulls among Kshatriyas, protect me by the force of your weapons! Partha seeks to slay me, ye heroes, render me fearless! Drona and Duryodhana and Kripa, and Karna, and the ruler of the Madras, and Valhika, and Dussasana and others, are capable of protecting a person who is afflicted by Yama himself. When however, I am threatened by Phalguna alone, will not all these the lords of earth, will not all of you, joined together, be able to protect me? Having heard the shouts of joy of the Pandavas, great hath been my fear. My limbs, ye lords of earth, have become powerless like those of a person on the point of death. Without doubt, the wielder of Gandiva hath sworn for my death! It is for this that the Pandavas are shouting in joy at a time when they should weep! Let alone the rulers of men, the very gods and Gandharvas, the Asuras, the Uragas, and the Rakshasas, cannot venture to baffle a vow of Arjuna. Therefore, ye bulls among men, blessed be ye, give me permission (to leave the Kuru camp). I want to make myself scarce. The Pandavas will no longer be able to find me!” While indulging in such lamentations, with heart agitated by fear, king Duryodhana, always looking upon the accomplishment of his own business to be preferable to everything else, said unto him these words. "Do not fear, O tiger among men! O bull among men, who will seek to encounter thee in battle when thou will remain in the midst of these Kshatriya heroes! Myself, Vikartana's son, Karna, Chitrasena, Vivinsati, Bhurisravas, Sala, Salya, the invincible Vrishasena, Purumitra, Jaya, Bhoja, Sudakshina the ruler of the Kamvojas, Satyavrata, the mighty-armed, Vikarna, Durmukha, Dussasana, Subahu, the ruler of the Kalingas, with his weapons upraised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Suvala's son (Sakuni), — these and numerous other kings will, with their forces, face the battle surrounding thee on all sides! Let the fever of thy heart, therefore, be dispelled! Thou art thyself one of the foremost of car-warriors! O thou of immeasurable splendour, thou thyself art a hero! Being what thou art how canst thou then see any cause of fear, O king of the Sindhus! The eleven Akshauhinis of troops I own will carefully fight for protecting thee! Therefore, do not fear, O king of the Sindhus! Let thy fears be dispelled!"'

"Sanjaya continued, 'Thus comforted, O monarch, by thy son, the king of the Sindhus then, accompanied by Duryodhana, repaired that very night to Drona (the generalissimo of the Kuru army). Then, O king, having touched Drona's feet with reverence, and taken his seat with humility, he asked the preceptor these words — In hitting the aim, in hitting it from it distance, in tightness of hand, and in the force of the stroke, O illustrious one, tell the difference between myself and Phalguna! O preceptor, I wish to know accurately the difference as regards proficiency (in the science of arms) between myself and Arjuna! Say it unto me truly.'

"'Drona said, "Of tutorial instruction, both of you, i.e., thyself and Arjuna, have had the same measure, O son! In consequence, however, of yoga and the hard life led by Arjuna, he is superior to thee! Thou shouldst not, however, for any reason, cherish fear of Partha! Without doubt, I will, O son, protect thee from this fear! The very gods, cannot prevail over him who is protected by my arms! I will form an array which Partha will not succeed in piercing![127] Therefore contained thou in battle, do not fear, observing the duties of thy own order! O mighty car-warrior, tread in the track of thy sires and grandsires! Having duly studied the Vedas, thou hast poured libations, according to the ordinance, into fire! Thou hast also performed many sacrifices: Death cannot, therefore, be an object of terror to thee! (For if thou diest), attaining then to that great good fortune which is unattainable by vile men, thou will acquire all those excellent regions in heaven that are attainable by the might of one's arms! The Kauravas, the Pandavas, the Vrishnis, and other men, as also myself with my son, are all mortal and short-lived! Think of this. One after another, all of us, slain by Time which is all powerful, shall go to the other world, carrying with us only our respective deeds. Those regions that ascetics acquire by undergoing severe penances, those regions are acquired by heroic Kshatriyas that are observant of the duties of their order." Even thus was the ruler of the Sindhus consoled by Bharadwaja's son. Banishing his fear of Partha, he set his heart on battle. Then, O king thy troops also felt great delight, and the loud sounds of musical instruments were heard, mingled with leonine shouts.'"

SECTION LXXV

"Sanjaya said, 'After Partha had vowed the death of the ruler of the Sindhus, the mighty-armed Vasudeva addressed Dhananjaya and said,— "With the consent of thy brothers (alone, but without consulting me), thou hast sworn, saying— 'I will slay the ruler of the Sindhus!' This hath been an act of great rashness (on thy part)! Without consulting me, thou hast taken up a great weight (upon thy shoulders)! Alas, how shall we escape the ridicule of all men? I had sent some spies into the camp of Dhritarashtra's son. Those spies, quickly coming unto me, gave me this information, viz., that after thou, O lord, hadst vowed to slay the ruler of the Sindhus, loud leonine shouts, mingled with the sounds of (our) musical instruments, were heard by the Dhritarashtras. In consequence of that uproar, the Dhritarashtras, with their well-wishers, became terrified,— 'These leonine shouts are not causeless!' — thought they, and waited (for what would ensue). O thou of mighty arms, an uproarious din then arose amongst the Kauravas, of their elephants and steeds and infantry. And a terrible rattle was also heard of their cars.— 'Having heard of the death of Abhimanyu, Dhananjaya, deeply afflicted will in wrath come out in the night for battle!' — Thinking even thus, they waited (ready for battle). While preparing themselves, O thou of eyes like lotus-petals, they then learnt truly the vow about the slaughter of the ruler of the Sindhus, made by thee that art wedded to truth.[128] Then all the counsellors of Suyodhana became heartless and frightened like little animals. As regards king Jayadratha, that ruler of the Sindhus and the Sauviras, overwhelmed with grief and becoming thoroughly cheerless he stood up and entered his own tent with all his counsellors. Having consulted (with them) about every remedy that could benefit him at a time when he stood in need of consultation, he proceeded to the assembly of the (allied) kings and there said these words unto Suyodhana— ‘Dhananjaya thinking me to be the slayer of his son, will tomorrow encounter me in battle! He hath, in the midst of his army, vowed to slay me! That vow of Savyasachin the very gods and Gandharvas and Asuras and Uragas and Rakshasas cannot venture to frustrate! Protect me, therefore, ye all in battle! Let not Dhananjaya, placing his foot on your head, succeed in hitting the mark! Let proper arrangements be made in respect of this matter! Or, if, O delighter of the Kurus, you think that you will not succeed in protecting me in battle, grant me permission then, O king, so that I may return home!’ Thus addressed (by Jayadratha), Suyodhana became cheerless and sat, hanging down his head. Ascertaining that Jayadratha was in a great fright, Suyodhana began to reflect in silence. Beholding the Kuru king to be greatly afflicted, king Jayadratha, the ruler of the Sindhus, slowly said these words having a beneficial reference to himself— ‘I do not behold here that bowman of superior energy who can baffle with his arms the weapons of Arjuna in great battle! Who, even if it be Satakratu himself, will stay in front of Arjuna having Vasudeva for his ally, while wielding the bow Gandiva? It is heard that lord Maheswara himself of supreme energy had been encountered, before this, by Partha on foot, on the mountains of Himavat! Urged by the chief of the celestials, he slew on a single car, a thousand Danavas dwelling in Hiranyapura! That son of Kunti is now allied with Vasudeva of great intelligence. I think that he is competent to destroy the three worlds including the very gods. I wish that you will either grant me permission (to leave the field for my home) or that the high-souled and heroic Drona with his son will protect me! Or, I would await thy pleasure!’ — O Arjuna, (thus addressed by Jayadratha) king Suyodhana humbly beseeched the preceptor in this matter.[129] All remedial measures have been adopted. Cars and steeds have been arranged. Karna and Bhurisravas, and Drona’s son, and the invincible Vrishasena, and Kripa, and the ruler of the Madras, these six will be in (Jayadratha’s) van. Drona will form an array half of which will be a Sakata[130] and half a lotus. In the middle of the leaves of that lotus will be a needle-mouthed array. Jayadratha, that ruler of the Sindhus, difficult of being conquered in battle, will take his stand, by it, protected by heroes! In (the use of) the bow, in weapons, in prowess, in strength, and also in lineage, those six car-warriors, O Partha are without doubt, exceedingly difficult of being borne. Without first vanquishing those six car-warriors, access to Jayadratha will not to be had. Think, O Arjuna, of the prowess of each of those six, O tiger among men, when united together, they are not capable of being easily vanquished! We should, therefore, once again, take counsel with well-wishing counsellors, conversant with policy, for our benefit and for the success of our object!”””

SECTION LXXVI

“‘Arjuna said, “These six car-warriors of the Dhritarashtra army whom thou regardest to be so strong their (united) energy, I think is not equal to even half of mine! Thou shalt see, O slayer of Madhu, the weapons of all these cut off and baffled by me when I go against them for slaying Jayadratha! In the very sight of Drona and all his men, I will fell the head of the ruler of the Sindhus, on the earth, beholding which they will indulge in lamentations. If the Siddhas, the Rudras, the Vasus, with the Aswins, the Maruts with Indra (at their head) the Viswadevas with other gods, the Pitris, the Gandharvas, Garuda, the Ocean, the mountains, the firmament, Heaven, Earth, the point of the compass (cardinal and subsidiary), and the regents of those points, all the creatures that are domestic and all that are wild, in fact if all the mobile and the immobile beings together, become the protectors of the ruler of the Sindhus, yet, O slayer of Madhu, shalt thou behold Jayadratha slain by me tomorrow in battle with my arrows! O Krishna, I swear by Truth, I touch my weapons (and swear by them), that I shall, O Kesava, at the very outset, encounter that Drona, that mighty bowman, who hath become the protector of that sinful wretch Jayadratha! Suyodhana thinks that this game (of battle) resteth on Drona! Therefore, piercing through the very van commanded by Drona himself, I shall get at Jayadratha! Thou shalt tomorrow behold the mightiest of bowmen riven by me in battle by means of my shafts endued with fierce energy, like summits of a hill riven by the thunder. Blood shall flow (in torrents) from the breasts of fallen men and elephants and steeds, split open by whetted shafts falling fast upon them! The shafts shot from Gandiva, fleet as the mind or the wind, will deprive thousands of men and elephants and steeds of life! Men will behold in tomorrow’s battle those weapons which I have obtained from Yama and Kaurva and Varuna and Indra and Rudra! Thou shalt behold in tomorrow’s battle the weapons of all those who come to protect the ruler of the Sindhus, baffled by me with my Brahma weapon! Thou shalt in tomorrow’s battle, O Kesava, behold the earth strewn by me with the heads of kings cut off by the force of my shafts! (Tomorrow) I shall gratify all cannibals, rout the foe, gladden my friends, and crush the ruler of the Sindhus! A great offender, one who hath not acted like a relative, born in a sinful country, the ruler of the Sindhu, slain by me, will sadden his own. Thou shalt behold that ruler of the Sindhus, of sinful behaviour, and brought up in every luxury, pierced by me with my shafts! On the morrow, O Krishna, I shall do that which shall make Suyodhana think that there is no other bowman in the world who is equal to me! My Gandiva is a celestial bow! I myself am the warrior, O bull among men! Thou, O Hrishikesa, art the charioteer! What is that I will not be able to vanquish? Through thy grace, O holy one, what is there unattainable by me in battle? Knowing my prowess to be incapable of being resisted, why, O Hrishikesa, dost thou yet rebuke me? As Lakshmi is ever present in Soma, as water is ever present in the Ocean, know this, O Janardana, that even so is my vow ever accomplished! Do not think lightly of my weapons! Do not think lightly of my tough bow! Do not think lightly of the might of my arms! Do not think lightly of Dhananjaya! I shall go to battle in such a way that I shall truly win and not lose! When I have vowed it, know that Jayadratha hath already been slain in battle! Verily, in the Brahmana is truth; verily, in the righteous is humility; verily, in sacrifice is prosperity; verily, in Narayana is victory!”’

“Sanjaya continued,— ‘Having said these words unto Hrishikesa, the son of Vasudeva, having himself said so unto his own self, Arjuna in a deep voice, once more addressed lord Kesava, saying— “Thou shouldst, O Krishna, so act that my car may be well equipt as soon as this night dawns, since grave is the task that is at hand!”’”

SECTION LXXVII

“Sanjaya said, ‘Both Vasudeva and Dhananjaya, afflicted with sorrow and grief and frequently sighing like two snakes, got no sleep that night. Understanding that both Nara and Narayana were in rage, the gods with Vasava became very anxious thinking, “What will come of it?” Fierce winds, that were again dry and foreboded danger, began to blow. And a headless trunk and a mace appeared on the disc of the sun. And although it was cloudless, frequent thunders were heard, of loud report, mixed with flashes of lightning. The earth with her mountains and waters and forests, shook. The seas, those habitation of Makaras, swelled O king, in agitation. The rivers ran in directions opposite to their usual course. The nether and upper lips of car-warriors and steeds and men and elephants began to tremble. And as if for gladdening the cannibals, on that occasion foreboding a great accession of population to the domain of Yama, the animals (on the field) began to eject urine and excreta, and utter loud cries of woe. Beholding these fierce omens that made the hair stand on end, and hearing also of the fierce vow of the mighty Arjuna, all thy warriors, O bull of Bharata’s race became exceedingly agitated. Then the mighty-armed son of Pakasasana said unto Krishna. “Go, and comfort thy sister Subhadra with her daughter-in-law. And, O Madhava, let also that daughter-in-law, and her companions, be comforted by thee; O lord, comfort them with soothing words that are again fraught with truth.” Thus addressed, Vasudeva, with a cheerless heart, wending to Arjuna’s abode, began to comfort his sorrowing sister afflicted with grief on account of the death of her son.’

“‘Vasudeva said, “O lady of Vrishni’s race, do not grieve, with thy daughter-in-law, for thy son, O timid one, all creatures have but one end ordained by Time. The end thy son hath met with — that becometh a hero of proud lineage, especially who is a Kshatriya. Do not, therefore, grieve. By good luck it is that mighty car-warrior of great wisdom, of prowess equal to that of his father, hath, after the Kshatriya custom, met with an end that is coveted by heroes. Having vanquished numberless foes and despatched them unto Yama's presence, he hath himself repaired to those eternal regions, that grant the fruition of every wish, and that are for the righteous. Thy son hath attained that end which the righteous attain by penance, by Brahmacharya, by knowledge of the scriptures, and by wisdom. The mother of a hero, the wife of a hero, the daughter of a hero, and a kinsman of heroes, O amiable one, grieve not thou for thy son who hath obtained the supreme end. The wretched ruler of the Sindhus, O beautiful lady, that murderer of a child, that perpetrator of a sinful act, shall, with his friends and kinsmen, obtain the fruit of this arrogance of his on the expiry of this night. Even if he enters the abode of Indra himself he will not escape from the hands of Partha. Tomorrow thou shalt hear that the head of the Sindhus hath, in battle, been cut off from his trunk to roll on the outskirts of Samantapanchaka! Dispel thy sorrow, and do not grieve. Keeping the duties of a Kshatriya before him, thy brave son hath attained the end of the righteous, that end, viz., which we here expect to obtain as also others that bear arms as a profession. Of broad chest, mighty arms, unreturning, a crusher of car-warriors, thy son, O beautiful lady, hath gone to heaven. Drive away this fever (of thy heart). Obedient to his sires and maternal relations, that heroic and mighty car-warrior of great prowess hath fallen a prey to death, after having slain thousands of foes, comfort thy daughter-in-law, O queen! Do not grieve too much, O Kshatriya lady! Drive away thy grief, O daughter, as thou shalt hear such agreeable news on the morrow. That which Partha hath vowed must be accomplished. It cannot be otherwise. That which is sought to be done by thy husband can never remain unaccomplished. Even if all human beings and snakes and Pisachas and all the wanderers of the night and birds, and all the gods and the Asuras, help the ruler of the Sindhus on the field of battle; he shall still, with them, cease to exist tomorrow.'""

SECTION LXXVIII

“Sanjaya said, ‘Hearing these words of the high-souled Kesava, Subhadra, afflicted with grief on account of the death of her son, began to indulge in these piteous lamentations: “Oh, son of my wretched self, O thou that wast in prowess equal to thy father, O child, how couldst thou perish, going to battle! Alas, how doth that face of thine which resembleth the blue lotus and is graced with beautiful teeth and excellent eyes, now seem, now that, O child, it is covered with battle’s dust! Without doubt, thee so brave and unreturning, thee fallen on the field, with beautiful head and neck and arms, with broad chest, low belly, thy limbs decked with ornaments, thee that art endued with beautiful eyes, thee that art mangled with weapon wounds, thee all creatures are, without doubt, beholding as the rising moon! Alas, thou whose bed used to be overlaid with the whitest and costliest sheets, alas, deserving as thou art of every luxury, how dost thou sleep today on the bare earth, thy body pierced with arrows? That hero of mighty arms who used of old to be waited upon by the foremost of beautiful women, alas, how can he, fallen on the field of battle, pass his time now in the company of jackals! He who of old was praised with hymns by singers and bards and panegyrists, alas, he is today greeted by fierce and yelling cannibals and beasts of prey. By whom, alas, hast thou been helplessly slain when thou hadst the Pandavas, O lord, and all the Panchalas, for thy protectors? Oh son, O sinless one, I am not yet gratified with looking at thee. Wretched as I am, it is evident that I shall have to go to Yama’s abode. When again shall I cast my eyes on that face of thine, adorned, with large eyes and beautiful locks that smooth face without pimples, from which sweet words and exquisite fragrance constantly issued? Fie on the strength of Bhimasena, on the bowmanship of Partha, on the prowess of the Vrishni heroes, and the might of the Panchalas! Fie on the

Kaikeyas, the Chedis, the Matsyas, and the Srinjayas, they that could not protect thee, O hero, while engaged in battle! I behold the earth today to be vacant and cheerless. Without seeing my Abhimanyu, my eyes are troubled with affliction. Thou wast the sister's son of Vasudeva, the son of the wielder of Gandiva, and thyself, a hero and an Atiratha. Alas, how shall I behold the slain! Alas, O hero, thou hast been to me like a treasure in a dream that is seen and lost. Oh, every thing human is as transitory as a bubble of water. This thy young wife is overwhelmed with grief on account of the evil that hath befallen thee. Alas, how shall I comfort her who is even like a cow without her calf! Alas, O son, thou hast prematurely fled from me at a time when thou wast about to bear fruit of greatness, although I am longing for a sight of thee. Without doubt, the conduct of the Destroyer cannot be understood even by the wise, since although thou hast Kesava for thy protector, thou wast yet slain, as if thou wast perfectly helpless. O son, let that end be thine which is theirs that perform sacrifices and theirs that are Brahmanas of purified soul, and theirs that have practised Brahmacharya, and theirs that have bathed in sacred waters, and theirs that are grateful and charitable and devoted to the service of their preceptors, and theirs that have made sacrificial presents in profusion. That end which is theirs that are brave and unretreating while engaged in battle, or theirs that have fallen in battle, having slain their foes, let that end be thine. That auspicious end which is theirs that have given away a thousand kine, or theirs that have given away in sacrifices, or theirs that give away houses and mansions agreeable to the recipients, that end which is theirs that give away gems and jewels to deserving Brahmanas, or theirs that are punishers of crime, O, let that end be thine. That end which is attained by Munis of rigid vows by Brahmacharya, or that which is attained by those women that adhere to but one husband, O son, let that end be thine. That eternal end which is attained by kings by means of good behaviour, or by those persons that have cleansed themselves by leading, one after another, all the four modes of life, and through due observance of their duties, that end which is theirs that are compassionate to the poor and the distressed, or theirs that equitably divide sweets amongst themselves and their dependants, or theirs that are never addicted to deceit and wickedness, O son, let that end be thine! That end which is theirs that are observant of vows, or theirs that are virtuous, or theirs that are devoted to the service of preceptors, or theirs that have never sent away a guest unentertained, O son, let that end be thine. That end which is theirs that succeed in distress and the most difficult straits in preserving the equanimity of their souls, however much scorched they might be by the fire of grief, O son, let that end be thine. O son, let that end be thine which is theirs that are always devoted to the service of their fathers and mothers, or theirs that are devoted to their own wives only. O son, let that end be thine which is attained by those wise men who, restraining themselves from the wives of others, seek the companionship of only their own wives in season. O son, let that end be thine which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive. O son, let that end be thine which is theirs that abstain from honey, meat, wine, pride and untruth, or theirs that have refrained from giving pain to others. Let that goal be thine which they attain that are modest, acquainted with all the scriptures, content with knowledge, and have their passions under control."

"'And while cheerless Subhadra, afflicted with grief, was indulging in such lamentations, the princess of Panchala (Draupadi), accompanied by Virata's daughter (Uttara), came to her. All of them, in great grief, wept copiously and indulged in heart-rending lamentations. And like persons reft of reason by sorrow, they fainted away and fell down on the earth. Then Krishna, who stood, ready with water, deeply afflicted, sprinkled it over his weeping, unconscious and trembling sister, pierced in her very heart, and comforting her, said what should be said on such an occasion. And the lotus-eyed one said, "Grieve not, O Subhadra! O Panchali, console Uttara! Abhimanyu, that bull among Kshatriyas, hath obtained the most laudable goal. O thou of beautiful face, let all the other men yet alive in our race obtain that goal which Abhimanyu of great fame hath obtained. Ourselves with all our friends, wish to achieve, in this battle, that feat, the like of which, O lady, thy son, that mighty car-warrior, hath achieved without any assistance." Having consoled his sister and Draupadi and Uttara thus, that chastiser of foes, viz., the mighty-armed (Krishna), returned to Partha's side. Then Krishna, saluting the kings, friends and Arjuna, entered the inner apartments of the (latter's) tent while those kings also repaired to respective abodes.'"

SECTION LXXIX

"Sanjaya said, 'Then lord Kesava, of eyes like lotus-petals, having entered the unrivalled mansion of Arjuna, touched water, and spread (for Arjuna) on the auspicious and even floor an excellent bed of Kusa blades that were of the hue of the lapis lazuli. And keeping excellent weapons around that bed, he adorned it duly with garlands of flowers and fried paddy, perfumes and other auspicious articles. And after Partha (also) had touched water, meek and submissive attendants brought the usual nightly sacrifice to the Three-eyed (Mahadeva). Then Partha, with a cheerful soul, having smeared Madhava with perfumes and adorned with floral garlands, presented unto Mahadeva the nightly offering.[131] Then Govinda, with a faint smile, addressed Partha, saying, "Blessed be thou, O Partha, lay thyself down, I leave thee." Placing door-keepers then, and also sentinels well-armed, blessed Kesava, followed by (his charioteer) Daruka, repaired to his own tent. He then laid himself down on his white bed, and thought of diverse measures to be adopted. And the illustrious one (Kesava) of eyes like lotus petals, began for Partha's sake, to think of various means that would dispel (Partha's) grief and anxiety and enhance his prowess and splendour. Of soul wrapt in yoga, that Supreme Lord of all, viz., Vishnu of wide-spread fame, who always did what was agreeable to Jishnu, desirous of benefiting (Arjuna), lapsed into yoga, and meditation. There was none in the Pandava camp who slept that night. Wakefulness possessed every one, O monarch. And everybody (in the Pandava camp) thought of this, viz.,— "The high-souled wielder of Gandiva, burning with grief for the death of his son, hath suddenly vowed the slaughter of the Sindhus. How, indeed, will that slayer of hostile heroes, that son of Vasava, that mighty-armed warrior, accomplish his vow? The high-souled son of Pandu hath, indeed made a most difficult resolve.

King Jayadratha is endued with mighty energy. Oh, let Arjuna succeed in fulfilling his vow. Difficult is that vow which he, afflicted with grief on account of his son, hath made. Duryodhana's brothers are all possessed of great prowess. His forces also are countless. The son of Dhritarashtra hath assigned all these to Jayadratha (as his protectors). Oh, let Dhananjaya come back (to the camp), having slain the ruler of the Sindhus in battle. Vanquishing his foes, let Arjuna accomplish his vow. If he fails to slay the ruler of the Sindhus tomorrow, he will certainly enter into blazing fire. Dhananjaya, the son of Pritha, will not falsify his oath. If Arjuna dies, how will the son of Dharma succeed in recovering his kingdom? Indeed, (Yudhishthira) the son of Pandu hath reposed (all his hopes of) victory of Arjuna. If we have achieved any (religious) merit, if we have ever poured libations of clarified butter into fire, let Savyasachin, aided by the fruits thereof, vanquish all his foes." Thus talking, O lord, with one another about the victory (of the morrow), that long night, O king, of theirs, at last, passed away. In the middle of the night, Janardana, having awaked, remembered Partha's vow, and addressing (his charioteer) Daruka, said, "Arjuna, in grief for the death of his son, hath vowed, O Daruka, that before tomorrow's sun goes down he will slay Jayadratha. Hearing of this, Duryodhana will assuredly take counsel with his counsellors, about how Partha may fail to achieve his object. His several Akshauhinis of troops will protect Jayadratha. Fully conversant with the ways of applying all weapons, Drona also, with his son, will protect him. That matchless hero, the Thousand-eyed (Indra himself), that crusher of the pride of Daityas and Danavas cannot venture to slay him in battle who is protected by Drona. I, therefore, will do that tomorrow by which Arjuna, the son of Kunti, may slay Jayadratha before the sun sets. My wives, my kinsmen, my relatives, none amongst these is dearer to me than Arjuna. O Daruka, I shall not be able to cast my eyes, even for a single moment, on the earth bereft of Arjuna. I tell thee, the earth shall not be reft to Arjuna. Myself vanquishing them all with their steeds and elephants by putting forth my strength for the sake of Arjuna, I will slay them with Karna and Suyodhana. Let the three worlds tomorrow behold my prowess in great battle, when I put forth my valour, O Daruka, for Dhananjaya's sake. Tomorrow thousands of kings and hundreds of princes, with their steeds and cars and elephants, will, O Daruka, fly away from battle. Thou shalt tomorrow, O Daruka, behold that army of kings overthrown and crushed with my discus, by myself in wrath for the sake of the son of Pandu. Tomorrow the (three) worlds with the gods, the Gandharvas, the Pisachas, the Snakes, and the Rakshasas, will know me as a (true) friend of Savyasachin. He that hateth him, hateth me. He that followeth him, followeth me. Thou hast intelligence. Know that Arjuna is half of myself. When morning comes after the expiry of this night, thou, O Daruka, equipping my excellent car according to the rules of military science, must bring it and follow me with it carefully, placing on it my celestial mace called Kaumodaki, my dart and discus, bow and arrows, and every other thing necessary. O Suta, making room on the terrace of my car for my standard and for the heroic Garuda thereon, that adorns my umbrella, and yoking thereto my foremost of steeds named Valahaka and Meghapushpa and Saivya and Sugriva, having cased them in golden mail of the splendour of the sun and fire, and thyself putting on thy armour, stay on it carefully. Upon hearing the loud and terrible blast of my conch Panchajanya emitting the shrill Rishava note,[132] thou wilt come quickly to me. In course of a single day, O Daruka, I shall dispel the wrath and the diverse woes of my cousin, the son of my paternal aunt. By every means shall I strive so that Vibhatsu in battle may slay Jayadratha in the very sight of the Dhartarashtras. O charioteer, I tell thee that Vibhatsu will certainly succeed in slaying all these for whose slaughter he will strive."

"'Daruka said, "He is certain to have victory whose charioteership, O tiger among men, hath been taken by thee. Whence, indeed, can defeat come to him? As regards myself, I will do that which thou hast commanded me to do. This night will bring (on its train) the auspicious morn for Arjuna's victory."'"

SECTION LXXX

"Sanjaya said, 'Kunti's son, Dhananjaya, of inconceivable prowess thinking of how to accomplish his vow, recollected the mantras (given to him by Vyasa). And soon he was lulled in the arms of sleep. Unto that ape-bannered hero, burning with grief and immersed in thought, Kesava, having Garuda on his banner, appeared in a dream. Dhananjaya of righteous soul, in consequence of his love and veneration for Kesava, never omitted under any circumstances to stand up and advance a few steps for receiving Krishna. Rising up, therefore, now (in his dream), he gave unto Govinda a seat. He himself, however, at that time, did not set his heart upon taking his seat. Then Krishna, of mighty energy, knowing the resolution of Partha, said, while seated, unto the son of Kunti, these words while the latter was standing: "Do not set thy heart, O Partha, on grief. Time is unconquerable. Time forceth all creatures into the inevitable course. O foremost of men what for is this grief of thine? Grief should not be indulged in, O foremost of learned persons! Grief is an impediment to action. Accomplish that act which should be accomplished. The grief that maketh a person forgo all efforts is, indeed, O Dhananjaya, an enemy of that person. A person, by indulging in grief, gladdens his foes and saddens his friends, while the person is himself weakened. Therefore, it behoveth thee not to grieve." Thus addressed by Vasudeva, the unvanquished Vibhatsu of great learning then said these words of grave import: "Grave is the vow that I have made about the slaughter of Jayadratha. Even tomorrow I shall slay that wicked wretch, that slayer of my son. Even this hath been my vow, O Kesava! For frustrating my vow, Jayadratha, protected by all the mighty car-warriors, will be kept in their rear by the Dhartarashtras. Their force, number, consists, O Madhava, of remnant, after slaughter, of eleven Akshauhinis of troops, difficult of being vanquished.

Surrounded in battle as he will be by all of them and by all the great car-warriors, how shall he obtain a sight, O Krishna, of the wicked ruler of the Sindhus? My vow will not be accomplished, O Kesava! How can a person like me live, having failed to accomplish his vow? O hero, the non-accomplishment is evident of this (my vow which to me is a) source of great grief. (At this season of the year), I tell thee that the sun setteth quickly." The bird-bannered Krishna hearing this cause of Partha's grief, touched water and sat with face turned to the east. And then that hero, of eyes like lotus leaves, and possessed of great energy, said these words for the benefit of Pandu's son who had resolved upon the slaughter of the ruler of the Sindhus, "O Partha, there is an indestructible, supreme weapon of the name of Pasupata. With it the god Maheswara slew in battle all the Daityas! If thou rememberest it now, thou shalt then be able to slay Jayadratha tomorrow. If it is unknown to thee (now), adore within thy heart the god having the bull for his mark. Thinking of that god in thy mind, remember him, O Dhananjaya! Thou art his devotee. Through his grace thou shalt obtain that rich possession." Hearing these words of Krishna, Dhananjaya, having touched water, sat on the earth with concentrated mind and thought of the god Bhava. After he had thus sat with rapt mind at that hour called Brahma of auspicious indications, Arjuna saw himself journeying through the sky with Kesava. And Partha, possessed of the speed of the mind, seemed to reach, with Kesava, the sacred foot of Himavat and the Manimat mountain abounding in many brilliant gems and frequented by Siddhas and Charanas. And the lord Kesava seemed to have caught hold of his left arm. And he seemed to see many wonderful sights as he reached (those place). And Arjuna of righteous soul then seemed to arrive at the White mountain on the north. And then he beheld, in the pleasure-gardens of Kuvera the beautiful lake decked with lotuses. And he also saw that foremost of rivers, viz., the Ganga full of water. And then he arrived at the regions about the Mandara mountains. Those regions were covered with trees that always bore blossoms and fruits. And they abounded with stones lying scattered about, that were all transparent crystal. And they were inhabited by lions and tigers and abounded with animals of diverse kinds. And they were adorned with many beautiful retreats of ascetics, echoing with the sweet notes of delightful warblers. And they resounded also with the songs of Kinnaras. Graced with many golden and silver peaks, they were illumined with diverse herbs and plants. And many Mandara trees with their pretty loads of flowers, adorned them. And then Arjuna reached the mountains called Kala that looked like a mound of antimony. And then he reached the summit called Brahmatunga, and then many rivers, and then many inhabited provinces. And he arrived at Satasinga, and the woods known by the name of Sharyati. And then he beheld the sacred spot known as the Horse-head, and then the region of Atharvana. And then he beheld that prince of mountains called Vrishadansa, and the great Mandara, abounding in Apsaras, and graced with the presence of the Kinnaras. And roaming on that mountain, Partha, with Krishna, beheld a spot of earth adorned with excellent fountains, decked with golden mineral, and possessed of the splendour of the lunar rays, and having many cities and towns. And he also beheld many seas of wonderful forms and diverse mines of wealth. And thus going through the sky and firmament and the earth, he reached the spot called Vishnupada. And wandering, with Krishna in his company, he came down with great velocity, like a shaft shot (from a bow). And soon Partha beheld a blazing mountain whose splendour equalled that of the planets, the constellations, or fire. And arrived at that mountain, he beheld on its top, the high-souled god having the bull for his mark, and ever engaged in ascetic penances, like a thousand suns collected together, and blazing with his own effulgence. Trident in hand, matted locks on the head, of snow-white colour, he was robed in bark and skin. Endued with great energy, his body seemed to be flaming with a thousand eyes. And he was seated with Parvati and many creatures of brilliant forms (around him). And his attendants were engaged in singing and playing upon musical instruments, in laughing and dancing, in moving and stretching their hands, and in uttering loud shouts. And the place was perfumed with fragrant odours, and Rishis that worshipped Brahma adored with excellent hymns of unfading glory, that God who was the protector of all creatures, and wielded the (great) bow (called Pinaka). Beholding him, Vasudeva of righteous soul, with Partha, touched the earth with his head, uttering the eternal words of the Veda. And Krishna adored, with speech, mind, understanding, and acts, that God who is the first source of the universe, himself uncreate, the supreme lord of unfading glory: who is the highest cause of the mind, who is space and the wind, who is the cause of all the luminous bodies (in the firmament), who is the creator of the rain, and the supreme, primordial substance of the earth, who is the object of adoration, with the gods, the Danavas, the Yakshas, and human beings; who is the supreme Brahma that is seen by Yogins and the refuge of those acquainted with Shastras, who is the creator of all mobile and immobile creatures, and their destroyer also; who is the Wrath that burns everything at the end of the Yuga; who is the supreme soul; who is the Sakra and Surya, and the origin of all attributes. And Krishna sought the protection of that Bhava, whom men of knowledge, desirous of attaining to that which is called the subtle and the spiritual, behold; that uncreate one is the soul of all causes. And Arjuna repeatedly adored that Deity, knowing that he was the origin of all creatures and the cause of the past, the future, and the present. Beholding those two, viz., Nara and Narayana arrived, Bhava of cheerful soul, smilingly said unto them, “Welcome are ye, ye foremost of men! Rise up and let the fatigue of your journey be over. What, O heroes, is the desire in your heart? Let it be uttered quickly. What is the business that has brought you hither? I will accomplish it and do what would benefit you. I will grant everything ye may desire.” Hearing those words of the god, they both rose. And then with joined hands, the faultless Vasudeva and Arjuna, both of great wisdom, began to gratify that high-souled deity with an excellent hymn. And Krishna and Arjuna said, “We bow to Bhava, to Sarva, to Rudra, to the boon-giving deity. We bow to the lord of all creatures endued with life, to the god who is always fierce, to him who is called Kapardin! We bow to Mahadeva, to Bhima, to the Three-eyed, to him who is peace and contentment. We bow to Isana, to him who is the destroyer of (Daksha’s) sacrifice. Let salutations be to the slayer of Andhaka, to the father of Kumara, to him who is of blue throat, to him who is the creator. Let salutation be to the wielder of Pinaka, to one worthy of the offer of libations of clarified butter, to him who is truth, to him who is all-pervading. To him who is unvanquished! To him who is always of blue locks, to him who is armed with the trident, to him who is of celestial vision! To him who is Hotri, to him who protects all, to him who is of three eyes, to him who is disease, to him whose vital seed fell on fire! To him who is inconceivable, to him who is the lord of Amvika, to him who is adored by all the gods! To him who hath the bull for his mark, to him who is bold, to him who is of matted lock, to him who is a Brahmacharin! To him who standeth as an ascetic in the water, to him who is devoted to Brahma, to him who hath never been conquered! To him who is the soul of the universe, to him who is the creator of the universe, to him who liveth pervading the whole universe! We bow to thee that art the object of the reverence of all, to thee that art the original cause of all creatures! To thee that art called Brahmachakra, to thee that art called Sarva, Sankara, and Siva! We bow to thee that art the lord of all great beings! We bow to thee that hast a thousand heads, to thee that hast a thousand arms, to thee that art called Death! To thee that hast a thousand eyes, a thousand legs! To thee whose acts are innumerable! We bow to thee whose complexion is that of gold, to thee that art cased in golden mail, to thee that art ever compassionate to thy devotees! O lord, let our wish be accomplished.”’

“Sanjaya continued, ‘Having adored Mahadeva in these terms, Vasudeva with Arjuna then began to gratify him for obtaining (the great) weapon (called Pasupata).’”

SECTION LXXXI

“Sanjaya said, ‘Then Partha, with a cheerful soul and joined hands and eyes expanded (in wonder), gazed at the god having the bull for his mark and who was the receptacle of every energy. And he beheld the offerings he made every night to Vasudeva lying by the side of the Three-eyed deity. The son of Pandu then, mentally worshipping both Krishna and Sarva, said unto the latter, “I desire (to obtain) the celestial weapon.” Hearing these words of Partha desiring the boon he sought, god Siva smilingly said unto Vasudeva and Arjuna, “Welcome to you, ye foremost of men! I know the wish cherished by you, and the business for which you have come here. I will give you what you wish. There is a celestial lake full of Amrita, not far from this place, ye slayers of foes! There were kept some time back, that celestial bow and arrow of mine. With them I slew in battle all the enemies of the gods. Bring hither, ye Krishna, that excellent bow with arrow fixed on it.” Hearing these words of Siva, Vasudeva with Arjuna answered, “So be it.” And then accompanied by all the attendants of Siva, those two heroes set out for that celestial lake which possessed hundreds of heavenly wonders, that sacred lake, capable of granting every object, which the god, having the bull for his mark, had indicated to them. And unto that lake, the Rishis Nara and Narayana (viz., Arjuna and Vasudeva) went fearlessly. And having reached that lake, bright as the disc of the sun, Arjuna and Achyuta beheld within its waters a terrible snake. And they beheld there another foremost of snakes, that had a thousand heads. And possessed of the effulgence of fire, that snake was vomiting fierce flames. Then Krishna and Partha having touched water, joined their hands, and approached those snakes, having bowed unto the god having the bull for his mark. And as they approached the snakes, conversant as they were with the Vedas, they uttered the hundred stanzas of the Veda, to the praise of Rudra, bowing the while with their sincere souls unto Bhava of immeasurable power. Then those two terrible snakes, in consequence of the power of those adorations to Rudra, abandoned their snake-forms and assumed the forms of a foe-killing bow and arrow. Gratified (with what they saw), Krishna and Arjuna then seized that bow and arrow of great effulgence. And those high-souled heroes then brought them away and gave them unto the illustrious Mahadeva. Then from one of the sides of Siva's body there came out a Brahmacharin of tawny eyes. And he seemed to be the refuge of asceticism. Of blue throat and red locks, he was endued with great might. Taking up that best of bows that Brahmacharin stood placing (both the bow and his feet properly). And fixing the arrow on the bowstring, he began to stretch the latter duly. Beholding the manner of his seizing the handle of the bow and drawing the string and placing of his feet, and hearing also the Mantras uttered by Bhava, the son of Pandu, of inconceivable prowess, learnt everything duly. The mighty and puissant Brahmacharin then sped that arrow to that same lake. And he once more threw that bow also in that self-same lake. Then Arjuna of good memory knowing that Bhava was gratified with him, and remembering also the boon the latter had given him in the forest, and the sight also he gave him of his person, mentally entertained the desire, "Let all this become productive of fruit!" Understanding this to be his wish, Bhava, gratified with him, gave him the boon. And the god also granted him the terrible Pasupata weapon and the accomplishment of his vow. Then having thus once more obtained the Pasupata weapon from the supreme god, the invincible Arjuna, with hair standing on end, regarded his business to be already achieved. Then Arjuna and Krishna filled with joy, paid their adorations unto the great god by bowing their heads. And permitted by Bhava both Arjuna and Kesava, those two heroes, almost immediately came back to their own camp, filled with transports of delight. Indeed, their joy was as great as that of Indra and Vishnu when those two gods, desirous of slaying Jambha, obtained the permission of Bhava that slayer of great Asuras.'"

SECTION LXXXII

“Sanjaya said, ‘While Krishna and Daruka were thus conversing together, that night, O king, passed away. (When morning dawned), king Yudhishthira rose from his bed. Paniswanikas and Magadhas and Madhuparkikas and Sutas, gratified that bull among men (with songs and music). And dancers began their dance, and sweet-voiced singers sang their sweet songs fraught with the praises of the Kuru race. And skilled musicians, well-trained (in their respective instruments), played on Mridangas and Jharjharas and Bheris, and Panavas, and Anakas, and Gomukhas, and Adamvaras, and conchs, and Dundubhis of loud sound, and diverse other instruments. That loud noise, deep as the roar of the clouds, touched the very heavens. And it awoke that foremost of kings, viz., Yudhishthira, from his slumber. Having slept happily on his excellent and costly bed, the king awoke.

“‘And the monarch, rising from his bed, proceeded to the bath-room for performing those acts that were absolutely necessary. Then a hundred and eight servants, attired in white, themselves washed, and all young, approached the king with many golden jars filled to the brim. Seated at his ease on a royal seat, attired in a thin cloth, the king bathed in several kinds of water fragrant with sandal-wood and purified with Mantras. His body was rubbed by strong and well-trained servants with water in which diverse kinds of medicinal herbs had been soaked. He then washed with adhivasha water rendered fragrant by various odoriferous substances. Obtaining then a long piece of cloth (for the head) that was as white as the feathers of the swan, and that had been kept loose before him, the king tied it round his head for drying the water. Smearing his body then with excellent sandal-paste, and wearing floral garlands, and addressing himself in clean robes, the mighty-armed monarch sat with face towards the east, and his hands joined together. Following the path of the righteous, the son of Kunti then mentally said his prayers. And then with great humility he entered the chamber in which the blazing fire (for worship) was kept. And having worshipped the fire with faggots of sacred wood and with libations of clarified butter sanctified with Mantras, he came out of the chamber. Then that tiger among men, entering a second chamber, beheld there many bulls among Brahmanas well-acquainted with the Vedas. And they were all self-restrained, purified by the study of the Vedas and by vows. And all of them had undergone the bath on the completion of sacrifices performed by them. Worshippers of the Sun, they numbered a thousand. And, besides them, there were also eight thousand others of the same class. And the mighty-armed son of Pandu, having caused them to utter, in distinct voices, agreeable benedictions, by making presents to them of honey and clarified butter and auspicious fruits of the best kind, gave unto each of them a nishka of gold, a hundred steeds decked with ornaments, and costly robes and such other presents as were agreeable to them. And making unto them presents also of kine yielding milk whenever touched, with calves and having their horns decked with gold and their hoofs with silver, the son of Pandu circumambulated them. And then seeing and touching Swastikas fraught with increase of good fortune, and Nandyavartas made of gold, and floral garlands, water-pots and blazing fire, and vessels full of sun-dried rice and other auspicious articles, and the yellow pigment prepared from the urine of the cow, and auspicious and well-decked maidens, and curds and clarified butter and honey, and auspicious birds and diverse other things held sacred, the son of Kunti came into the outer chamber. Then, O mighty-armed one, the attendants waiting in that chamber brought an excellent and costly seat of gold that was of a circular shape. Decked with pearls and lapis lazuli, and overlaid with a very costly carpet over which was spread another cloth of fine texture, that seat was the handiwork of the artificer himself. After the high-souled monarch had taken his seat, the servants brought to him all his costly and bright ornaments. The high-souled son of Kunti put on those begemmed ornaments, whereupon his beauty became such as to enhance the grief of his foes. And when the servants began to fan him with white yak-tails of the bright effulgence of the moon and all furnished with handles of gold, the king looked resplendent like a mass of clouds charged with lightning. And bards began to sing his praises, and panegyrists uttered his eulogies. And singers began to sing unto that delighter of Kuru's race, and in a moment the voices of the panegyrists swelled into a loud noise. And then was heard the clatter of car-wheels, and the tread of horse-hoofs. And in consequence of that noise mingling with the tinkle of elephants' bells and the blare of conchs and the tread of men, the very earth seemed to tremble. Then one of the orderlies in charge of the doors, cased in mail, youthful in years, decked with ear-rings, and his sword hanging by his side, entering the private apartment, knelt down on the ground, and saluting with (a bend of) his head the monarch who deserved every adoration, represented unto that high-souled and royal son of Dharma that Hrishikesa was waiting to be introduced. Then that tiger among men, having ordered his servants, "Let an excellent seat and an Arghya be kept ready for him," caused him of Vrishni's race to be introduced and seated on a costly seat. And addressing Madhava with the usual enquiries of welcome, king Yudhishthira the just duly worshipped Kesava.'"

SECTION LXXXIII

"Sanjaya said, 'Then king Yudhishthira, the son of Kunti, saluting Devaki's son Janardana, and cheerfully addressed him saying "Hast thou passed the night happily, O slayer of Madhu? Are all thy perceptions clear, O thou of unfading glory?" Vasudeva also made similar enquiries of Yudhishthira. Then the orderly came and represented that the other Kshatriya warriors were waiting to be introduced. Commanded by the king, the man introduced that concourse of heroes, consisting of Virata and Bhimasena and Dhrishtadyumna and Satyaki, and Dhrishtaketu, the ruler of the Chedis, and the mighty car-warriors, Drupada, and Sikhandin, and the twins (Nakula and Sahadeva), and Chekitana, and the ruler of the Kalikayas, and Yuyutsu, of Kuru's race, and Uttamaujas of the Panchalas, and Yudhamanyu, and Suvahu, and the (five) sons of Draupadi. These and many other Kshatriyas, approaching that high-souled bull among the Kshatriyas, sat down on excellent seats. Those mighty and high-souled heroes of great splendour viz., Krishna and Yuyudhana, both sat on the same seat. Then in the hearing of them all, Yudhishthira addressing the lotus-eyed slayer of Madhu, and said unto him these sweet words: "Relying on thee alone, we, like the celestial one, the deity of a thousand eyes, seek victory in battle and eternal happiness. Thou art aware, O Krishna, of the deprivation of our kingdom, our exile at the hands of the foe, and all our diverse woes. O lord of all, O thou that art compassionate unto those that are devoted to thee, upon thee wholly rests the happiness of us all and our very existence, O slayer of Madhu! O thou of Vrishni's race, do that by which my heart may ever rest on thee! Do also that, O Lord, by which the proposed vow of Arjuna may be realised. O, rescue us today from this ocean of grief and rage. O Madhava, become thou today a boat unto us that are desirous of crossing (that ocean). The car-warriors desirous of slaying the foe cannot, in battle, do that (for the success of his object) which, O Krishna, the car-driver can do, if he exerts himself carefully. O Janardana, as thou always savest the Vrishnis in all calamities, even so it behoveth thee to save us from this distress, O mighty-armed one! O bearer of the conch, discus, and mace, rescue the sons of Pandu sunk in the fathomless and boatless Kuru-ocean, by becoming a boat unto them. I bow to thee, O God of the lord of the gods, O thou that art eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikuntha, O best of male beings! Narada described thee as that ancient and best of Rishis (called Narayana) that giveth boons, that beareth the bow Saranga, and that is the foremost of all. O Madhava, make those words true." Thus addressed in the midst of that assembly by king Yudhishthira the just, Kesava, that foremost of speakers, replied unto Yudhishthira in a voice deep as that of clouds charged with rain, saying, "In all the worlds including that of the celestials, there is no bowman equal to Dhananjaya, the son of Pritha! Possessed of great energy. accomplished in weapons, of great prowess and great strength, celebrated in battle, ever wrathful, and of great energy, Arjuna is the foremost of men. Youthful in years, bull-necked, and of long arms, he is endued with great strength. Treading like a lion or a bull, and exceedingly beautiful he will slay all thy foes. As regards myself, I will do that by which Arjuna, the son of Kunti, may be able to consume the troops of Dhritarashtra's son like a swelling conflagration. This very day, Arjuna will, by his arrows despatch that vile wretch of sinful deeds, that slayer of Subhadra's son, (viz., Jayadratha), to that road from which no traveller comes back. Today vultures and hawks and furious jackals and other carnivorous creatures will feed on his flesh. O Yudhishthira, if even all the gods with Indra become his protectors today, Jayadratha will still, slain in the thick of battle, repair to Yama's capital. Having slain the ruler of the Sindhus, Jishnu will come to thee (in the evening). Dispel thy grief and the fever (of thy heart), O king, and be thou graced with prosperity."""

SECTION LXXXIV

“Sanjaya said, ‘While Yudhishthira, Vasudeva, and others were thus conversing, Dhananjaya came there, desirous of beholding that foremost one of Bharata’s race, viz., the king, as also his friends and well-wishers. After he had entered that auspicious chamber and having saluted him duly, had taken its stand before the king, that bull among the Pandavas, (viz., king Yudhishthira), rising up from his seat, embraced Arjuna with great affection. Smelling his head and embracing him with his arms, the king blessed him heartily. And addressing him smilingly, he said, “It is evident, O Arjuna, that complete victory certainly awaits thee in battle, judging from thy countenance (bright and cheerful as it is), and by the fact that Janardana is well-pleased with thee.” Then Jishnu related unto him that highly wonderful incident, saying, “Blessed be thou, O monarch, I have, through Kesava’s grace, beheld something exceedingly wonderful.” Then Dhananjaya related everything he had seen, about his meeting with the Three-eyed god, for assuring his friends. Then all the hearers, filled with wonder, bent their heads to the ground. And bowing unto the god having the bull for his mark, they said, “Excellent, Excellent!” Then all the friends and well-wishers (of the Pandavas), commanded by the son of Dharma, quickly and carefully proceeded to battle, their hearts filled with rage (against the foe). Saluting the king, Yuyudhana and Kesava and Arjuna, cheerfully set out from Yudhishthira’s abode. And those two invincible warriors, those two heroes, viz., Yuyudhana, and Janardana, together proceeded on the same car to Arjuna’s pavilion. Arrived there, Hrishikesa, like a charioteer (by profession), began to equip that car bearing the mark of the prince of apes and belonging to that foremost of car-warriors (viz., Arjuna). And that foremost of cars, of the effulgence of heated gold, and of rattle resembling the deep roar of the clouds, equipped (by Krishna), shone brightly like the morning sun. Then that tiger among men, (viz., Vasudeva), clad in mail informed Partha, who had finished his morning prayers, of the fact that his car had been properly equipped. Then that foremost of men in this world, viz., the diadem-decked (Arjuna), clad in golden armour, with his bow and arrows in hand, circumambulated that car. And adored and blessed with benedictions about victory by Brahmanas, old in ascetic penances and knowledge and years, ever engaged in the performance of religious rites and sacrifices, and having their passions under control, Arjuna then ascended that great car, that excellent vehicle, which had previously been sanctified with mantras capable of giving victory in battle, like Surya of blazing rays ascending the eastern mountain. And that foremost of car-warriors decked with gold, in consequence of those golden ornaments of his, on his car like Surya of blazing splendour on the breast of Meru. After Partha, Yuyudhana and Janardana mounted on that car, like the twin Aswins riding the same car with Indra while coming to the sacrifice of Saryati. Then Govinda, that foremost of charioteers, took the reins (of the steeds), like Matali taking the reins of Indra’s steeds, while the latter went to battle for slaying Vritra.[133] Mounted on that best of cars with those two friends, that slayer of large bodies of foes, viz., Partha, proceeded for achieving the slaughter of the ruler of the Sindhus, like Soma rising (in the firmament) with Budha and Sukra, for destroying the gloom of night, or like Indra proceeding with Varuna and Surya to the great battle (with the Asuras) occasioned by the abduction of Taraka (the wife of Vrihaspati). The bards and musicians gratified the heroic Arjuna, as he proceeded, with the sound of musical instruments and auspicious hymns of good omen. And the voices of the panegyrists and the bards uttering benedictions of victory and wishing good day, mingling with the sounds of musical instruments, became gratifying to those heroes. And an auspicious breeze, fraught with fragrance, blew from behind Partha, gladdening him and sucking up the energies of his foes. And at that hour, O king, many auspicious omens of various kinds appeared to view, indicating victory to the Pandavas and defeat to thy warriors, O sire! Beholding those indications of victory, Arjuna, addressing the great bowman Yuyudhana on his right, said these words: “O Yuyudhana! in today’s battle my victory seems to be certain, since O bull of Sini’s race, all these (auspicious) omens are seen. I shall, therefore, go thither where the ruler of the Sindhus waiteth for (the display of) my energy and in expectation of repairing to the regions of Yama. Indeed, as the slaughter of the ruler of the Sindhus is one of my most imperative duties, even so is the protection of king Yudhishthira the just another of my most imperative obligations. O thou of mighty arms, be thou today the king’s protector. Thou wilt protect him even as I myself protect him. I do not behold the person in the world who would be able to vanquish thee. Thou art, in battle, equal to Vasudeva himself. The chief of the celestials himself is unable to vanquish thee. Reposing this burden on thee, or on that mighty car-warrior Pradyumna, I can, O bull among men, without anxiety slay the ruler of the Sindhus. O thou of the Satwata race, no anxiety need be entertained on my account. With thy whole heart must thou protect the king. There where the mighty-armed Vasudeva stayeth, and where I myself stay, without doubt, the slightest danger to him or me can never befall.” Thus addressed by Partha, Satyaki, that slayer of hostile heroes, replied saying, “So be it.” And then the latter proceeded to the spot where king Yudhishthira was.’”

SECTION LXXXV

(Jayadratha-Vadha Parva)

"Dhritarashtra said, 'After Abhimanyu's slaughter when the next day came, what did the Pandavas, afflicted with grief and sorrow do? Who amongst my warriors fought with them? Knowing, as they did, the achievements of Savyasachin, O tell me, how the Kauravas could, having perpetrated such a wrong, remain fearlessly. How could they in battle venture even to gaze at that tiger among men (viz., Arjuna), as he advanced like the all-destroying Death himself in fury, burning with grief on account of the slaughter of his son? Beholding that warrior having the prince of apes on his banner, that hero grieved on account of his son's death shaking his gigantic bow in battle, what did my warriors do? What, O Sanjaya, hath befallen unto Duryodhana? A great sorrow hath overtaken us today. I do not any longer hear the sounds of joy. Those charming sounds, highly agreeable to the ear, that were formerly heard in the abode of the Sindhu king, alas those sounds are no longer heard today. Alas, in the camp of my sons, the sounds of countless bards and panegyrists singing their praises, and of dances are no longer heard. Formerly, such sounds used to strike my ears incessantly. Alas, as they are plunged into grief I do not any longer hear those sounds uttered (in their camp). Formerly, O Sanjaya, while sitting in the abode of Somadatta who was devoted to truth, I used to hear such delightful sounds. Alas, how destitute of (religious) merit I am, for I observe the abode of my sons today to be echoing with sounds of grief and lamentations and destitute of every noise betokening life and energy. In the houses of Vivinsati, Durmukha, Chitrasena, Vikarna, and other sons of mine, I do not hear the sounds I used to hear formerly. That great bowman, viz., the son of Drona, who was the refuge of my sons, upon him Brahmanas and Kshatriyas and Vaisyas, and a large number of disciples used to wait, who took pleasure day and night in controversial disputations, in talk, in conversation, in the stirring music of diverse instruments, and in various kinds of delightful songs, who was worshipped by many persons among the Kurus, the Pandavas, and the Satwatas, alas, O Suta, in the abode of that son of Drona no sound can be heard as formerly. Singers and dancers used, in a large number, to wait closely upon that mighty bowman, viz., the son of Drona. Alas, their sounds can no longer be heard in his abode. That loud noise which rose in the camp of Vinda and Anuvinda every evening, alas, that noise is no longer heard there. Not in the camp of the Kaikeyas can that loud sound of song and slapping of palms be heard today which their soldiers, engaged in dance and revelry, used to make. Those priests competent in the performance of sacrifices who used to wait upon Somadatta's son, that refuge of scriptural rites, alas, their sounds can no longer be heard. The twang of the bowstring, the sounds of Vedic recitation, the whiz of lances and swords, and rattle of car-wheels, used incessantly to be heard in the abode of Drona. Alas, those sounds can no longer be heard there. That swell of songs of diverse realms, that loud noise of musical instruments, which used to arise there, alas, those can no longer be heard today. When Janardana of unfading glory came from Upaplavya, desirous of peace, from compassion for every creature, I then, O Suta, said unto the wicked Duryodhana: "Obtaining Vasudeva as the means, make peace with the Pandavas, O son! I think the time has come (for making peace). Do not, O Duryodhana, transgress my command. If thou settest Vasudeva aside, who now begs thee for peace and addresses thee for my good, victory thou wilt never have in battle. Duryodhana, however, did set aside him of Dasarha's race, that bull among all bowmen, who then spoke what was for Duryodhana's good. By this, he embraced what was calamitous to himself. Seized by Death himself, that wicked-souled son of mine, rejecting my counsels, adopted those of Duhsasana and Karna. I myself did not approve of the game of dice. Vidura did not approve of it. The ruler of the Sindhus did not, nor Bhishma; nor Salya; nor Bhurisravas; nor Purumitra; nor Jaya; nor Aswatthaman; nor Kripa; nor Drona, O Sanjaya! If my son had conducted himself according to the counsels of these persons, he would then, with his kinsmen and friends have lived for ever in happiness and peace. Of sweet and delightful speech ever saying what is agreeable amid their kinsmen, high-born, loved by all, and possessed of wisdom, the sons of Pandu are sure to obtain happiness. The man who casteth his eye on righteousness, always and everywhere obtaineth happiness. Such a man after death, winneth benefit and grace. Possessed of sufficient might, the Pandavas deserve to enjoy half the earth. The earth girt by the seas is as much their ancestral possession (as of the Kurus). Possessed of sovereignty, the Pandavas will never deviate from the track of righteousness. O child, I have kinsmen to whose voice the Pandavas will ever listen, such, for instance, as Salya, Somadatta, the high-souled Bhishma, Drona, Vikarna, Valhika, Kripa, and others among the Bharatas that are illustrious and reverend in years. If they speak unto them on thy behalf the Pandavas will certainly act according to those beneficial recommendations. Or, who amongst these, thinkest thou, belongs to their party that will speak to them otherwise? Krishna will never abandon the path of righteousness. The Pandavas are all obedient to him. Words of righteousness spoken by myself also, those heroes will never disobey, for the Pandavas are all of righteous soul." Piteously lamenting, O Suta, I spoke these and many such words unto my son. Foolish as he is, he listened not to me! I think all this to be the mischievous influence of Time! There where Vrikodara and Arjuna are, and the Vrishni hero, Satyaki, and Uttamaujas of the Panchalas, and the invincible Yudhamanyu, and the irrepressible Dhrishtadyumna, and the unvanquished Sikhandin, the Asmakas, the Kekayas, and Kshatradharman of the Somakas, the ruler of the Chedis, and Chekitana, and Vibhu, the son of the ruler of the Kasi, the sons of Draupadi, and Virata and the mighty car-warrior Drupada, and those tigers among men viz., the twins (Nakula and Sahadeva), and the stayer of Madhu to offer counsel, who is there in this world that would fight these, expecting to live? Who else, again, is there, save Duryodhana, and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, for I do not see the fifth that would venture to resist my foes while the latter display their celestial weapons? They who have Vishnu himself on their car, clad in mail and reins in hand, they who have Arjuna for their warrior, they can never have defeat! Doth not Duryodhana now recollect those lamentations of mine? The tiger among men, Bhishma, thou hast said, has been slain. I think, beholding the fruits of the words uttered by the far-seeing Vidura, my sons are now indulging in lamentations! I think, beholding his army overwhelmed by Sini's grandson and Arjuna, beholding the terraces of his cars empty, my sons are indulging in lamentations. As a swelling conflagration urged by the winds consumes a heap of dry grass at the close of winter, even so will Dhananjaya consume my troops. O Sanjaya, thou art accomplished in narration. Tell me everything that transpired after the doing of that great wrong to Partha in the evening. When Abhimanyu was slain, what became the state of your minds? Having, O son, greatly offended the wielder of Gandiva, my warriors are incapable of bearing in battle his achievements. What measures were resolved upon by Duryodhana and what by Karna? What also did Duhsasana and Suvala's son do? O Sanjaya, O son, that which has in battle befallen all my children assembled together, is certainly due to the evil acts of the wicked Duryodhana, who followeth in the path of avarice, who is of wicked understanding, whose judgment is perverted by wrath, who coveteth sovereignty, who is foolish, and who is deprived of reason by anger. Tell me, O Sanjaya, what measures were then adopted by Duryodhana? Were they ill-judged or well-judged?'"

SECTION LXXXVI

“Sanjaya said, ‘I will tell thee all, for everything hath been witnessed by me with my own eyes. Listen calmly. Great is thy fault. Even as an embankment is useless after the waters (of the field) have flowed away, even so, O king, are these lamentations of thine useless! O bull of Bharata’s race, do not grieve. Wonderful as are the decrees of the Destroyer, they are incapable of being transgressed. Do not grieve, O bull of Bharata’s race, for this is not new. If thou hadst formerly restrained Yudhishthira, the son of Kunti, and thy sons also from the match at dice, this calamity then would never have overtaken thee. If, again, when time for battle came, hadst thou restrained both the parties inflamed by wrath, this calamity then would never have overtaken thee. If, again, hadst thou formerly urged the Kurus to slay the disobedient Duryodhana, then this calamity would never have overtaken thee. (If thou hadst done any of these acts), the Pandavas, the Panchalas, the Vrishnis, and the other kings would then have never known thy wrong-headedness. If, again, doing thy duty as a father, thou hadst, by placing Duryodhana in the path of righteousness, caused him to tread along it, then this calamity would never have overtaken thee. Thou art the wisest man on earth. Forsaking eternal virtue, how couldst thou follow the counsels of Duryodhana and Karna and Sakuni? These lamentations of thine, therefore, O king, that I hear, — of thine that art wedded to (worldly) wealth, seem to me to be honey mixed with poison. O monarch, formerly Krishna did not respect king Yudhishthira, the son of Pandu, or Drona, so much as he used to respect thee. When, however, he came to know thee as one fallen off from the duties of a king, since then Krishna hath ceased to regard thee with respect. Thy sons had addressed various harsh speeches towards the sons of Pritha. Thou wast indifferent to those speeches then, O thou that wieldest sovereignty, unto thy sons. The consequence of that indifference of thine hath now overtaken thee. O sinless one, the ancestral sovereignty is now in danger. (If it is not so), obtain now the whole earth subjugated by the sons of Pritha.[134] The kingdom that the Kurus enjoy, as also their fame had been acquired by the Pandus. The virtuous sons of Pandu added to that kingdom and that fame. Those achievements, however, of theirs became (to them) barren of fruit as they came in contact with thee, since they were deprived of even their ancestral kingdom by thy covetous self. Now, O king, when the battle has begun, thou censurest thy sons indicating diverse faults of theirs. This is scarcely becoming. The Kshatriyas, while fighting, do not take care of their very lives. Indeed, those bulls among Kshatriyas fight, penetrating into the array of the Parthas. Who else, indeed, save the Kauravas, would venture to fight with that force which is protected by Krishna and Arjuna, by Satyaki and Vrikodara? Them that have Arjuna for their warrior, them that have Janardana for their counsellor, them that have Satyaki and Vrikodara for their protectors, what mortal bowman is there that would dare fight with, save the Kauravas and those that are following their lead? All that is capable of being achieved by friendly kings endued with heroism and observant of the duties of Kshatriyas, all that is being done by the warriors on the Kauravas side. Listen now, therefore, to everything that hath taken place in the terrible battle between those tigers among men viz., the Kurus and the Pandavas.'"

SECTION LXXXVII

"Sanjaya said, 'After that night had passed away, Drona, that foremost of all wielders of weapons, began to array all his divisions for battle. Diverse sounds were heard, O monarch of angry heroes shouting in wrath and desirous of slaying one another. And some stretched their bows, and some rubbed with their hands their bow-strings. And drawing deep breaths, many of them shouted, saying, "Where is that Dhananjaya?" And some began to throw upwards (and again seize) their naked swords, unyielding, well-tempered, of the colour of the sky, possessed of great sharpness, and furnished with beautiful hilts. And brave warriors, desirous of battle, by thousands, were seen to perform the evolutions of swordmen and of bowmen, with skill acquired by practice. Some whirling their maces decked with bells, smeared with sandal paste, and adorned with gold and diamonds enquired after the sons of Pandu. Some intoxicated with the pride of strength, and possessed of massive arms, obstructed the welkin with their spiked clubs that resembled (a forest of flag) staff raised in honour of Indra. Others, brave warriors all, adorned with beautiful garlands of flowers, desirous of battle, occupied diverse portions of the field, armed with diverse weapons. "Where is Arjuna? Where is that Govinda? Where is proud Bhima? Where also are those allies of theirs?" Even thus did they call upon them in battle. Then blowing his conch and himself urging the horses to great speed, Drona moved about with great celerity, arraying his troops. After all those divisions that delight in battle had taken up their stations, Bharadwaja's son, O king, said these words unto Jayadratha. "Thyself, Somadatta's son, the mighty car-warrior Karna, Aswatthaman, Salya, Vrishasena and Kripa, with a hundred thousand horse, sixty thousand cars, four and ten thousand elephants with rent temples, one and twenty thousand foot-soldiers clad in mail take up your station behind me at the distance of twelve miles. There the very gods with Vasava at their head will not be able to attack thee, what need be said, therefore, of the Pandavas? Take comfort, O ruler of the Sindhus.” Thus addressed (by Drona), Jayadratha, the ruler of the Sindhus, became comforted. And he proceeded to the spot indicated by Drona, accompanied by many Gandhara warriors, and surrounded by those great car-warriors, and with many foot-soldiers clad in mail, prepared to fight vigorously and armed with nooses. The steeds of Jayadratha, well-skilled in bearing or drawing were all, O monarch, decked with yak-tails and ornaments of gold. And seven thousand such steeds, and three thousand other steeds of the Sindhu breed were with him.’

“‘Thy son Durmarshana, desirous of doing battle, stationed himself at the head of all the troops, accompanied by a thousand and five hundred infuriated elephants of awful size clad in mail and of fierce deeds, and all ridden by well-trained elephant-riders. Thy two other sons, viz., Duhsasana and Vikarna, took up their position amid the advance-divisions of the army, for the accomplishment of the objects of Jayadratha. The array that Bharadwaja’s son formed, part Sakata and part a circle, was full forty-eight miles long and the width of its rear measured twenty miles. Drona himself formed that array with countless brave kings, stationed with it, and countless cars and steeds and elephants and foot-soldiers. In the rear of that array was another impenetrable array of the form of lotus. And within that lotus was another dense array called the needle. Having formed his mighty array thus, Drona took up his station. At the mouth of that needle, the great bowman Kritavarman took up his stand. Next to Kritavarman, O sire, stood the ruler of the Kamvojas and Jalasandha. Next to these, stood Duryodhana and Karna. Behind them hundreds and thousands of unreturning heroes were stationed in that Sakata for protecting its head. Behind them all, O monarch, and surrounded by a vast force, was king Jayadratha stationed at one side of that needle-shaped array. At the entrance of the Sakata, O king, was Bharadwaja’s son. Behind Drona was the chief of the Bhojas, who protected him. Clad in white armour, with excellent head-gear, of broad chest and mighty arms, Drona stood, stretching his large bow, like the Destroyer himself in wrath. Beholding Drona’s car which was graced with a beautiful standard and had red sacrificial altar and a black deer-skin, the Kauravas were filled with delight. Seeing that array formed by Drona, which resembled the ocean itself in agitation, the Siddhas and the Charanas were filled with wonder. And all creatures thought that array would devour the whole earth with her mountains and seas and forests, and abounding with diverse things. And king Duryodhana, beholding that mighty array in the form of a Sakata, teeming with carts and men and steeds and elephants, roaring dreadful of wonderful form, and capable of riving the hearts of foes, began to rejoice.’”

SECTION LXXXVIII

“SANJAYA SAID, ‘AFTER the divisions of the Kuru army had been (thus) arrayed, and a loud uproar, O sire, had arisen; after drums and Mridangas began to be beaten and played upon, after the din of the warriors and the noise of musical instruments had become audible; after conch began to be blown, and an awful roar had arisen, making the hair stand on end; after the field of battle had been slowly covered by the Bharata heroes desirous of fight; and after the hour called Rudra had set in, Savyasachin made his appearance. Many thousands of ravens and crows, O Bharata, proceeded sporting on the front of Arjuna’s car. Various animals of terrible cries, and jackals of inauspicious sight, began to yell and howl on our right as we proceeded to battle. Thousands of blazing meteors fell with great noise. The whole earth trembled on that dreadful occasion. Dry winds blew in all directions, accompanied by thunder, and driving hard pebbles and gravel when Kunti’s son came at the commencement of battle. Then Nakula’s son, Satanika, and Dhrishtadyumna, the son of Pritha, those two warriors possessed of great wisdom, arrayed the several divisions of the Pandavas. Then thy son Durmarshana, accompanied by a thousand cars, a hundred elephants, three thousand heroes, and ten thousand foot-soldiers, and covering a piece of ground that measured the length of fifteen hundred bows, took up his position at the very van of all the troops, and said: “Like the continent resisting the surging sea, even I will today resist the wielder of Gandiva, that scorcher of foes, that warrior who is irresistible in battle. Let people today behold the wrathful Dhananjaya collide with me, like a mass of stone against another stony mass. Ye car-warriors that are desirous of battle, stay ye (as witness). Alone I will fight with all the Pandavas assembled together, for enhancing my honour and fame.” That high-souled and noble son of thine, that great bowman saying this, stood there surrounded by many great bowmen. Then, like the Destroyer himself in wrath, or Vasava himself armed with the thunder, or Death's irresistible self armed with his club and urged on by Time, or Mahadeva armed with the trident and incapable of being ruffled, or Varuna bearing his noise, or the blazing fire at the end of the Yuga risen for consuming the creation, the slayer of the Nivatakavachas inflamed with rage and swelling with might, the ever-victorious Jaya, devoted to truth and desirous of achieving his great vow, clad in mail and armed with sword, decked in golden diadem, adorned with garlands of swords of white flowers and attired in white robes, his arms decked with beautiful Angadas and ears with excellent ear-rings, mounted on his own foremost of cars, (the incarnate) Nara, accompanied by Narayana, shaking his Gandiva in battle, shone brilliantly like the risen sun. And Dhananjaya of great prowess, placing his car, O king, at the very van of his army, where densest showers of arrows would fall, blew his conch. Then Krishna also, O sire, fearlessly blew with great force his foremost of conchs called Panchajanya as Partha blew his. And in consequence of the blare of the conchs, all the warriors in thy army, O monarch, trembled and became lost of heart. And their hair stood on end at that sound. As all creatures are oppressed with fright at the sound of the thunder, even so did all thy warriors take fright at the blare of those conchs. And all the animals ejected urine and excreta. Thy whole army with its animals became filled with anxiety, O king, and in consequence of the blare of those (two) conchs, all men, O sire, lost their strength. And some amongst them, O monarch, were inspired with dread, and some lost their senses. And the ape on Arjuna's banner, opening his mouth wide, made an awful noise with the other creatures on it, for terrifying thy troops. Then conchs and horns and cymbals and Anakas were once more blown and beat for cheering thy warriors. And that noise mingled with the noise of diverse (other) musical instruments, with the shouts of warriors and the slaps of their arm-pits, and with their leonine roars uttered by great car-warriors in summoning and challenging (their antagonists). When that tumultuous uproar rose there, an uproar that enhanced the fear of the timid, the son of Pakasana, filled with great delight, addressing him of Dasarha's race, said (these words).'

"'Arjuna said, "Urge the steeds, O Hrishikesa, to where Durmarshana stayeth. Piercing through that elephant division I will penetrate into the hostile army."'

"Sanjaya continued, 'Thus addressed by Savyasachin, the mighty-armed Kesava urged the steeds to where Durmarshana was staying. Fierce and awful was the encounter that commenced there between one and the many, an encounter that proved very destructive of cars and elephants and men. Then Partha, resembling a pouring cloud, covered his foes with showers of shafts, like a mass of clouds pouring rain on the mountain breast.[135] The hostile of car-warriors also, displaying great lightness of hand, quickly covered both Krishna and Dhananjaya with clouds of arrows. The mighty-armed Partha, then, thus opposed in battle by his foes, became filled with wrath, and began to strike off with his arrows the heads of car-warriors from their trunks. And the earth became strewn with beautiful heads decked with ear-rings and turbans, the nether lips bit by the upper ones, and the faces adorned with eyes troubled with wrath. Indeed, the scattered heads of the warriors looked resplendent like an assemblage of plucked off and crushed lotuses lying strewn about the field. Golden coats of mail[136] dyed with gore (lying thick over the field), looked like masses of clouds charged with lightning. The sound, O king, of severed heads dropping on the earth, resembled that of falling palmyra fruits ripened in due time, headless trunks arose, some with bow in hand, and some with naked swords upraised in the act of striking. Those brave warriors incapable of brooking Arjuna's feats and desirous of vanquishing him, had no distinct perception as to when their heads were struck off by Arjuna. The earth became strewn with heads of horses, trunks of elephants, and the arms and legs of heroic warriors. "This is one Partha", "Where is Partha? Here is Partha!" Even thus, O king, the warriors, of thy army became filled with the idea of Partha only. Deprived of their senses by Time, they regarded the whole world to be full of Partha only, and therefore, many of them perished, striking one another, and some struck even their own selves. Uttering yells of woe, many heroes, covered with blood, deprived of their senses, and in great agony, laid themselves down, calling upon their friends and kinsmen. Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or shafts, or maces, and cased in armour and decked with Angadas and other ornaments, and looking like large snakes, and resembling huge clubs, cut off (from trunks) with mighty weapons, were seen to jump about, jerk about, and move about, with great force, as if in rage. Every one amongst those that wrathfully advanced against Partha in that battle, perished, pierced in his body with some fatal shafts of that hero. While dancing on his car as it moved, and drawing his bow, no one there could detect the minutest opportunity for striking him. The quickness with which he took his shafts, fixed them on the bow, and let them off, filled all his enemies with wonder. Indeed Phalguna, with his shafts, pierced elephants and elephant-riders, horses and horse-riders, car-warriors and drivers of cars. There was none amongst his enemies, whether staying before him or struggling in battle, or wheeling about, whom the son of Pandu did not slay. As the sun rising in the welkin destroyeth the thick gloom, even so did Arjuna destroy that elephant-force by means of his shafts winged with Kanka plumes. The field occupied by thy troops, in consequence of riven elephants fallen upon it, looked like the earth strewn with huge hills at the hour of universal dissolution. As the midday sun is incapable of being looked at by all creatures, even so was Dhananjaya, excited with wrath, incapable of being looked at, in battle, by his enemies. The troops of thy son, O chastiser of foes, afflicted (with the arrows of Dhananjaya), broke and fled in fear. Like a mass of clouds pierced and driven away by a mighty wind, that army was pierced and routed by Partha. None indeed could gaze at the hero while he was slaying the foe. Urging their heroes to great speed by spurs, by the horns of their bows, by deep growls, by encouraging behests, by whips, by cuts on their flanks, and by threatening speeches, thy men, viz., thy cavalry and thy car-warriors, as also thy foot-soldiers, struck by the shafts of Arjuna, fled away from the fields. Others (that rode on elephants), fled away, urging those huge beasts by pressing their flanks with their hooks and many warriors struck by Partha's arrows, in flying, ran against Partha himself. Indeed, thy warriors, then became all cheerless and their understandings were all confused.'"

SECTION LXXXIX

“Dhritarashtra said, ‘When the van of my army thus slaughtered by the diadem-decked (Arjuna) broke and fled, who were those heroes that advanced against Arjuna? (Did any of them actually fight with Arjuna, or) did all, abandoning their determination enter the Sakata array, getting behind the fearless Drona, resembling a solid wall?’

“Sanjaya said, ‘When Indra’s son Arjuna, O sinless one, began, with his excellent arrows, to break and incessantly slay that force of ours many heroes were either slain, or becoming dispirited, fled away. None in that battle, was capable of even looking at Arjuna. Then, thy son Duhsasana, O king, beholding that state of the troops, became filled with wrath and rushed against Arjuna for battle. That hero of fierce prowess, cased in a beautiful coat of mail, made of gold, and his head covered with a turban decked with gold, caused Arjuna to be surrounded by a large elephant-force which seemed capable of devouring the whole earth. With sound of the elephants’ bells, the blare of conchs, the twang of bow-strings, and the grunts of the tuskers, the earth, the points of compass, and the welkin, seemed to be entirely filled. That period of time became fierce and awful. Beholding those huge beasts with extended trunks filled with wrath and rushing quickly towards him, like winged mountains urged on with hooks, Dhananjaya, that lion among men, uttering a leonine shout, began to pierce and slay that elephant-force with his shafts. And like a Makara penetrating into the vast deep, surging into mountain waves when agitated by the tempest, the diadem-decked (Arjuna) penetrated into that elephant-host. Indeed, Partha, that subjugator of hostile cities, was then seen by all on every side to resemble the scorching sun that rises, transgressing the rule about direction and hour, on the day of the universal destruction. And in consequence of the sound of horses’ hoofs, rattle of car-wheels, the shouts of combatants, the twang of bow-strings, the noise of diverse musical instruments, the blare of Panchajanya and Devadatta, and roar of Gandiva, men and elephants were dispirited and deprived of their senses. And men and elephants were riven by Savyasachin with his shafts whose touch resembled that of snakes of virulent poison. And those elephants, in that battle, were pierced all over their bodies with shafts, numbering thousands upon thousands shot from Gandiva. While thus mangled by the diadem-decked (Arjuna), they uttered loud noises and incessantly fell down on the earth like mountains shorn of their wings. Others struck at the jaw, or frontal globes, or temples with long shafts, uttered cries resembling those of cranes. The diadem-decked (Arjuna) began to cut off, with his straight arrows the heads of warriors standing on the necks of elephants. Those heads decked with ear-rings, constantly falling on the earth, resembled a multitude of lotuses that Partha was calling for an offer to his gods. And while the elephants wandered on the field, many warriors were seen to hang from their bodies, divested of armour, afflicted with wounds, covered with blood, and looking like painted pictures. In some instances, two or three warriors, pierced by one arrow winged with beautiful feathers and well-shot (from Gandiva), fell down on the earth. Many elephants deeply pierced with long shafts, fell down, vomiting blood from their mouths, with the riders on their backs, like hills overgrown with forests tumbling down through some convulsion of nature. Partha, by means of his straight shafts, cut into fragments the bow-strings, standards, bows, yokes, and shafts of the car-warriors opposed to him. None could notice when Arjuna took up his arrows, when he fixed them on the bow-string, when he drew the string, and when he let them off. All that could be seen was that Partha seemed to dance on his car with his bow incessantly drawn to a circle. Elephants, deeply pierced with long shafts and vomiting blood from their mouths, fell down, as soon as they were struck, on the earth. And in the midst of that great carnage, O monarch, innumerable headless trunks were seen to stand up. Arms, with bows in grasp, or whose fingers were cased in leathern gloves, holding swords, or decked with Angadas and other ornaments of gold, cut off from trunks, were seen lying about. And the field of battle was strewn with innumerable Upashkaras and Adhishthanas, and shafts, and crowns, crushed car-wheels, and broken Akshas, and yokes, and warriors armed with shields and bows, and floral garlands, and ornaments and robes and fallen standards. And in consequence of those slain elephants and steeds, and the fallen bodies of Kshatriyas, the earth there assumed an awful aspect. Duhsasana’s forces, thus slaughtered, O king, by the diadem-decked (Arjuna), fled away. Their leader himself was in great pain, for Duhsasana, greatly afflicted by those shafts, overcome by fear entered with his division the Sakata array, seeking Drona as his deliverer.’”

SECTION XC

“Sanjaya said, ‘Slaying the force of Duhsasana, the mighty car-warrior, Savyasachin, desirous of getting at the ruler of the Sindhus, proceeded against the division of Drona. Having approached Drona who was stationed at the entrance of the array, Partha, at Krishna’s request joined his hands and said these words unto Drona: “Wish me well, O Brahmana, and bless me, saying Swasti! Through thy grace, I wish to penetrate into this impenetrable array. Thou art to me even as my sire, or even as king Yudhishthira the just, or even as Krishna! I tell thee this truly, O sire, O sinless one! Even as Aswatthaman deserves to be protected by thee, I also deserve to be protected by thee, O foremost of regenerate ones! Through thy grace, O foremost of men, I desire to slay the ruler of the Sindhu in battle. O lord, see that my vow is accomplished.”’

“Sanjaya continued, ‘Thus addressed by him, the preceptor, smiling, replied unto him, saying, “O Vibhatsu, without vanquishing me, thou shalt not be able to vanquish Jayadratha.” Telling him this much, Drona, with a smile covered him with showers of sharp arrows, as also his car and steeds and standard and charioteer. Then, Arjuna baffling Drona’s arrowy showers with his own arrows, rushed against Drona, shooting mightier and more awful shafts. Observant of Kshatriya duties, Arjuna then pierced Drona in that battle with nine arrows. Cutting the shafts of Arjuna by his own shafts, Drona then pierced both Krishna and Arjuna with many shafts that resembled poison or fire. Then, while Arjuna was thinking of cutting off Drona’s bow with his arrows, the latter, endued with great valour, fearlessly and quickly cut off with shafts the bow-string of the illustrious Phalguna. And he also pierced Phalguna’s steeds and standard and charioteer. And the heroic Drona covered Phalguna himself with many arrows, smiling the while. Meantime, stringing his large bow anew, Partha, that foremost of all persons conversant with arms, getting the better of his preceptor, quickly shot six hundred arrows as if he had taken and shot only one arrow. And once more he shot seven hundred other arrows, and then a thousand arrows incapable of being resisted, and ten thousand other arrows. All these slew many warriors of Drona's array. Deeply pierced with those weapons by the mighty and accomplished Partha, acquainted with all modes of warfare, many men and steeds and elephants fell down deprived of life. And car-warriors, afflicted by those shafts, fell down from their foremost of cars, deprived of horses and standards and destitute of weapons and life. And elephants fell down like summits of hills, or masses of clouds, or large houses, loosened, dispersed, or burnt down by the thunder, or by the wind, or fire. Struck with Arjuna's shafts, thousands of steeds fell down like swans on the breast of Himavat, struck down by the force of watery current. Like the Sun, that rises at the end of the Yuga, drying up with his rays, vast quantities of water, the son of Pandu, by his showers of weapons and arrows, slew a vast number of car-warriors and steeds and elephants and foot-soldiers. Then like the clouds covering the sun, the Drona-cloud, with its arrowy showers, covered the Pandava-sun, whose rays in the shape of thick showers of arrows were scorching in the battle the foremost ones among the Kurus. And then the preceptor struck Dhananjaya at the breast with a long shaft shot with great force and capable of drinking the life-blood of every foe. Then Arjuna, deprived of strength, shook in all his limbs, like a hill during an earthquake. Soon, however, regaining his fortitude, Vibhatsu pierced Drona with many winged arrows. Then Drona struck Vasudeva with five arrows. And he struck Arjuna with three and seventy arrows, and his standard with three. Then, O king, the valorous Drona getting the better of his disciple, within the twinkling of an eye made Arjuna invisible by means of his arrowy showers. We then beheld the shafts of Bharadwaja's son falling in continuous lines, and his bow also was seen to present the wonderful aspect of being incessantly drawn to a circle. And those shafts, countless in number, and winged with the Kanka feathers, shot by Drona in that battle, incessantly fell, O king, on Dhananjaya and Vasudeva. Beholding then that battle between Drona and the son of Pandu, Vasudeva of great intelligence began to reflect upon the accomplishment of the (important) task. Then Vasudeva, addressing Dhananjaya, said these words: "O Partha, O thou of mighty arms, we should not waste time. We must go on, avoiding Drona, for a more important task awaits us." In reply Partha said unto Krishna, "O Kesava, as thou pleasest!" Then keeping the mighty-armed Drona to their right, Arjuna proceeded onwards. Turning his face round, Vibhatsu proceeded, shooting his shafts. Then Drona, addressing Arjuna, said, "Whither dost thou proceed, O son of Pandu! Is it not true that thou ceasest not (to fight) till thou hast vanquished thy foe?"

"'Arjuna answered, "Thou art my preceptor and not my foe. I am thy disciple and, therefore, like to thy son. Nor is there the man in the whole world who can vanquish thee in battle."'

"Sanjaya continued, 'Saying these words, the mighty-armed Vibhatsu, desirous of slaying Jayadratha, quickly proceeded against the (Kaurava) troops. And while he penetrated into thy army, those high-souled princes of Panchala, viz., Yudhamanyu, and Uttamaujas, followed him as the protector of his wheels. Then, O King, Jaya, and Kritavarman of the Satwata race, and the ruler of the Kamvojas, and Srutayus, began to oppose the progress of Dhananjaya. And these had ten thousand car-warriors for their followers. The Abhishahas, the Surasenas, the Sivis, the Vasatis, the Mavellakas, the Lilithyas, the Kaikeyas, the Madrakas, the Narayana Gopalas, and the various tribes of the Kamvojas who had before been vanquished by Karna, all of whom were regarded as very brave, placing Bharadwaja's son at their head, and becoming regardless of their lives, rushed towards Arjuna, for resisting that angry hero, burning with grief on account of the death of his son, that warrior resembling all-destroying Death himself, clad in mail, conversant with all modes of warfare, prepared to throw away his life in thick of battle, — that mighty bowman of great prowess, that tiger among men, — who resembled an infuriate leader of elephantine herd, and who seemed ready to devour the whole hostile army. The battle then that commenced was exceedingly fierce and made the hair stand on end, between all those combatants on the one side and Arjuna on the other. And all of them, uniting together, began to resist that bull among men, advancing for the slaughter of Jayadratha, like medicines resisting a raging disease.'"

SECTION XCI

“Sanjaya said, ‘Held in check by them, that foremost of car-warriors, viz., Partha of great might and prowess, was quickly pursued by Drona from behind. The son of Pandu, however, like diseases scorching the body, blasted that army, scattering his sharp shafts and resembling on that account the sun himself scattering his countless rays of light. And steeds were pierced, and cars with riders were broken and mangled, and elephants were overthrown. And umbrellas were cut off and displaced, and vehicles were deprived of their wheels. And the combatants fled on all sides, exceedingly afflicted with arrows. Even thus progressed that fierce battle between those warriors and Arjuna encountering each other. Nothing could be distinguished. With his straight shafts, Arjuna, O monarch, made the hostile army tremble incessantly. Firmly devoted to truth, Arjuna then, of white steeds desirous of accomplishing his vow rushed against the foremost of car-warriors, viz., Drona of red steeds. Then the preceptor, Drona, struck his disciple, viz., the mighty bowman Arjuna, with five and twenty straight shafts capable of reaching the very vitals. Thereupon, Vibhatsu, that foremost of all wielders of weapons, quickly rushed against Drona, shooting arrows capable of baffling the force of counter arrows, shot at him. Invoking into existence then the Brahma weapon, Arjuna, of immeasurable soul, baffled with his straight shafts those shot so speedily at him by Drona. The skill we then beheld of Drona was exceedingly wonderful, since Arjuna, though young, and though struggling vigorously, could not pierce Drona with a single shaft. Like a mass of clouds pouring torrents of rain, the Drona cloud rained shower on the Partha-mountain. Possessed of great energy, Arjuna received that arrowy downpour, O king, by invoking the Brahma weapon, and cut off all those arrows by arrows of his own. Drona then afflicted Partha of white steeds with five and twenty arrows. And he struck Vasudeva with seventy arrows on the chest and arms. Partha then, of great intelligence, smiling the while resisted the preceptor in that battle who was incessantly shooting sharp arrows. Then those two foremost of car-warriors, while thus struck by Drona, avoided that invincible warrior, who resembled the raging Yuga fire. Avoiding those sharp shafts shot from Drona's bow, the diadem-decked son of Kunti, adorned with garlands of flowers, began to slaughter the host of the Bhojas. Indeed, avoiding the invincible Drona who stood immovable like the Mainaka mountain, Arjuna took up his position between Kritavarman and Sudakshina the ruler of the Kamvojas. Then that tiger among men, viz., the ruler of the Bhojas, coolly pierced that invincible and foremost descendant of Ruru with ten arrows winged with Kanka feathers. Then Arjuna pierced him, O monarch, in that battle with a hundred arrows. And once more he pierced him with three other arrows, stupefying that hero of the Satwata race. The ruler of the Bhojas then, laughing the while, pierced Partha and Vasudeva each with five and twenty arrows. Arjuna then, cutting off Kritavarman's bow, pierced him with one and twenty arrows resembling blazing flames of fire or angry snakes of virulent poison. Then Kritavarman, that mighty car-warrior, taking up another bow, pierced Arjuna in the chest, O Bharata, with five arrows. And once more he pierced Partha with five sharp arrows. Then Partha struck him in return in the centre of the chest with nine arrows. Beholding the son of Kunti obstructed before the car of Kritavarman, he of Vrishni's race thought that no time should be wasted. Then Krishna addressing Partha, said, "Do not show any mercy to Kritavarman! Disregarding thy relationship (with him), crush and slay him!" Then Arjuna, stupefying Kritavarman with his arrows, proceeded, on his swift steeds, to the division of the Kamvojas. Seeing Arjuna of white steeds penetrate into the Kamvoja force, Kritavarman became filled with wrath. Taking his bow with arrows fixed thereon, he then encountered the two Panchala princes. Indeed, Kritavarman, with his arrows resisted those two Panchala princes as they advanced, following Arjuna for protecting his wheels. Then Kritavarman, the ruler of the Bhojas, pierced them both with sharp shafts, striking Yudhamanyu with three, and Uttamaujas with four. Those two princes in return each pierced him with ten arrows. And once more, Yudhamanyu shooting three arrows and Uttamaujas shooting three cut off Kritavarman's standard and bow. Then the son of Hridika, taking up another bow, and becoming infuriated with rage, deprived both those warriors of their bows and covered them with arrows. Then those two warriors, taking up and stringing two other bows, began to pierce Kritavarman. Meanwhile Vibhatsu penetrated into the hostile army. But those two princes, resisted by Kritavarman, obtained no admittance into the Dhritarashtra host, although those bulls among men struggled vigorously. Then Arjuna of white steeds quickly afflicted in that battle the divisions opposed to him. That slayer of foes, however, slew not Kritavarman although he had got him within reach. Beholding Partha thus proceeding, the brave king Srutayudha, filled with wrath, rushed at him, shaking his large bow. And he pierced Partha with three arrows, and Janardana with seventy. And he struck the standard of Partha with a very sharp arrow having a razor-like head. Then Arjuna, filled with wrath deeply pierced his antagonist with ninety straight shafts, like (a rider) striking a mighty elephant with the hook. Srutayudha, however, could not, O king, brook that act of prowess on the part of Pandu's son. He pierced Arjuna in return with seven and seventy shafts. Arjuna then cut off Srutayudha's bow and then his quiver, and angrily struck him on the chest with seven straight shafts. Then, king Srutayudha, deprived of his senses by wrath, took up another bow and struck the son of Vasava with nine arrows on the latter's arms and chest. Then Arjuna, that chastiser of foes laughing the while, O Bharata, afflicted Srutayudha with many thousands of arrows. And that mighty car-warrior quickly slew also the latter's steeds and charioteer. Endued with great strength the son of Pandu then pierced his foe with seventy arrows. Then the valiant king Srutayudha abandoning that steedless car, rushed in that encounter against Partha, uplifting his mace. The heroic king Srutayudha was the son of Varuna, having for his mother that mighty river of cool water called Parnasa. His mother, O king, had for the sake of her son, begged Varuna saying, "Let this my son become unslayable on earth." Varuna, gratified (with her), had said, "I give him a boon highly beneficial to him, viz., a celestial weapon, by virtue of which this thy son will become unslayable on earth by foes. No man can have immortality. O foremost of rivers, every one who hath taken birth must inevitably die. This child, however, will always be invincible by foes in battle, through the power of this weapon. Therefore, let thy heart's fever be dispelled." Having said these words, Varuna gave him, with mantras, a mace. Obtaining that mace, Srutayudha became invincible on earth. Unto him, however, illustrious Lord of the waters again said, "This mace should not be hurled at one who is not engaged in fight. If hurled at such a person, it will come back and fall upon thyself. O illustrious child, (if so hurled) it will then course in an opposite direction and slay the person hurling it." It would seem that when his hour came, Srutayudha disobeyed that injunction. With that hero-slaying mace he attacked Janardana. The valiant Krishna received that mace on one of his well-formed and stout shoulders. It failed to shake Sauri, like the wind failing to shake the Vindhya mountain. That mace, returning unto Srutayudha himself, struck that brave and wrathful king staying on his car, like an ill-accomplished act of sorcery injuring the performer himself, and slaying that hero fell down on the earth. Beholding the mace turn back and Srutayudha slain, loud cries of Alas and Oh arose there among the troops, at the sight of Srutayudha that chastiser of foes, slain by a weapon of his own.[137] And because, O monarch, Srutayudha had hurled that mace at Janardana who was not engaged in fighting it slew him who had hurled it. And Srutayudha perished on the field, even in the manner that Varuna had indicated. Deprived of life, he fell down on the earth before the eyes of all the bowmen. While falling down, that dear son of Parnasa shone resplendent like a tall banian with spreading boughs broken by the wind. Then all the troops and even all the principal warriors fled away, beholding Srutayudha, that chastiser of foes, slain. Then, the son of the ruler of the Kamvojas, viz., the brave Sudakshina, rushed on his swift steeds against Phalguna that slayer of foes. Partha, then, O Bharata, sped seven shafts at him. Those shafts passing through the body of that hero, entered the earth. Deeply pierced by those shafts sped in battle from Gandiva, Sudakshina pierced Arjuna in return with ten shafts winged with Kanka feathers.

And piercing Vasudeva with three shafts, he once more pierced Partha with five. Then, O sire, Partha, cutting off Sudakshina's bow, lopped off the latter's standard. And the son of Pandu pierced his antagonist with a couple of broad-headed arrows of great sharpness. Sudakshina, however, piercing Partha once more with three arrows, uttered a leonine shout. Then the brave Sudakshina, filled with wrath, hurled at the wielder of Gandiva a terrible dart made wholly of iron and decked with bells. That dart blazing as a large meteor, and emitting sparks of fire, approaching that mighty car-warrior pierced him through and fell down on the earth. Deeply struck by that dart and overcome with a swoon, Arjuna soon enough recovered. Then that hero of mighty energy, licking the corners of his mouth, that son of Pandu, of inconceivable feats, pierced his foe, along with his steeds, standard, bow, and charioteer, with four and ten shafts winged with Kanka feathers. With other arrows, countless in number, Partha then cut Sudakshina's car into fragments. And then the son of Pandu pierced Sudakshina, the prince of the Kamvojas, whose purpose and prowess had both been baffled, with a sharp arrow in the chest. Then the brave prince of the Kamvojas, his coat of mail cut off, his limbs weakened, his diadem and Angadas displaced, fell head downwards, like a pole of Indra when hurled from an engine. Like a beautiful Karnikara tree in the spring, gracefully growing on a mountain summit with beautiful branches, lying on the earth when uprooted by the wind, the prince of the Kamvojas lay on the bare ground deprived of life, though deserving of the costliest bed, decked with costly ornaments. Handsome, possessed of eyes that were of a coppery hue, and bearing on his head a garland of gold, endued with the effulgence of fire, the mighty-armed Sudakshina, the son of the ruler of the Kamvojas, overthrown by Partha with his shafts, and lying on the earth, reft of life, looked resplendent like a beautiful mountain with a level top. Then all the troops of thy son fled away, beholding Srutayudha, and Sudakshina the prince of the Kamvojas, slain.'"

SECTION XCII

“Sanjaya said, ‘Upon the fall of Sudakshina and of the heroic Srutayudha, O monarch, thy warriors, filled with wrath, rushed with speed at Partha. The Abhishahas, the Surasenas, the Sivis, the Vasatis began, O king, to scatter their arrowy showers on Dhananjaya. The son of Pandu then consumed by means of his arrows six hundred of them at once. Thereupon, those warriors, terrified, fled away like smaller animals from a tiger. Rallying, they once more surrounded Partha, who was slaying his foes and vanquishing them in battle. Dhananjaya then, with shafts sped from Gandiva, speedily felled the heads and arms of the combatants thus rushing upon him. Not an inch of the field of battle was unstrewn with fallen heads, and the flights of crows and vultures and ravens that hovered over the field seemed to form a cloudy canopy. Seeing their men thus exterminated, Srutayus and Achyutayus were both filled with wrath. And they continued to contend vigorously with Dhananjaya. Endued with great might, proud, heroic, of noble lineage, and possessed of strength of arms, those two bowmen, O king, solicitous of winning great fame and desirous, for the sake of thy son, to compass the destruction of Arjuna, quickly showered upon the latter their arrowy downpours at once from his right and left. Those angry heroes, with a thousand straight shafts, covered Arjuna like two masses of clouds filling a lake. Then that foremost of car-warriors viz., Srutayus filled with wrath, struck Dhananjaya with a well-tempered lance. That crusher of foes viz., Arjuna, then, deeply pierced by his mighty foe, swooned away in that battle, stupefying Kesava also (by that act). Meanwhile, the mighty car-warrior Achyutayus forcibly struck the son of Pandu with a keen-pointed spear. By the act he seemed to pour an acid upon the wound of the high-souled son of Pandu. Deeply pierced therewith, Partha supported himself by seizing the flagstaff. Then a leonine shout was sent forth by all the troops, O monarch, in the belief that Dhananjaya was deprived of life. And Krishna also was scorched with grief upon beholding Partha senseless. Then Kesava comforted Dhananjaya with soothing words. Then those foremost of car-warriors, (viz., Srutayus and Achyutayus), of true aim, pouring their arrowy showers on all sides, in that battle, made Dhananjaya and Vasudeva of Vrishni's race invisible with their car and car-wheels and Kuvaras, their steeds and flagstaff and banner. And all this seemed wonderful. Meanwhile, O Bharata, Vibhatsu slowly regained his senses, like one come back from the very abode of the king of the dead. Beholding his car with Kesava overwhelmed with arrows and seeing also those two antagonists of his staying before him like two blazing fires, the mighty car-warrior Partha then invoked into existence the weapon named after Sakra. From that weapon flowed thousands of straight shafts. And those shafts struck Srutayus and Achyutayus, those mighty bowmen. And the arrows shot by the latter, pierced by those of Partha, coursed through the welkin. And the son of Pandu quickly baffling those arrows by the force of his own arrows, began to career over the field, encountering mighty car-warriors. Meanwhile Srutayus and Achyutayus were, by Arjuna's arrowy showers, deprived of their arms and heads. And they fell down on the earth, like a couple of tall trees broken by the wind. And the death of Srutayus and slaughter of Achyutayus created surprise equal to what men would feel at the sight of the ocean becoming dry. Then slaying fifty car-warriors amongst the followers of those two princes, Partha proceeded against the Bharata army, slaying many foremost of warriors. Beholding both Srutayus and Achyutayus slain, their sons, those foremost of men, viz., Niyatayus and Dirghayus, O Bharata, both filled with rage, rushed against the son of Kunti, scattering shafts of diverse kinds, and much pained by the calamity that had happened to their sires. Arjuna, excited with rage, in a moment despatched them both towards Yama's abode, by means of straight shafts. And those bulls among Kshatriyas (that were in the Kuru army) were unable to resist Partha who agitated the Dhartarashtra ranks, like an elephant agitating the waters of a lake filled with lotuses. Then thousands of trained elephant-riders amongst the Angas, O monarch, filled with rage, surrounded the son of Pandu with their elephant-force. Urged by Duryodhana, many kings also of the west and the south, and many others headed by the ruler of the Kalingas, also surrounded Arjuna, with their elephants huge as hills. Partha however, with shafts sped from Gandiva, quickly cut off the heads and arms, decked with ornaments, of those advancing combatants. The field of battle, strewn with those heads and arms decked with Angadas, looked like golden stones entwined by snakes. And the arms of warriors cut off therewith, while falling down, looked like birds dropping down from trees. And the elephants, pierced with thousands of arrows and shedding blood (from their wounds), looked like hills in the season of rains with liquefied red chalk streaming down their sides. Others, slain by Partha with sharp shafts, lay prostrate on the field. And many Mlecchas on the backs of elephants, of diverse kinds of ugly forms, robed in diverse attires, O king, and armed with diverse kinds of weapons, and bathed in blood, looked resplendent as they lay on the field, deprived of life by means of diverse kinds of arrows. And thousands of elephants along with their riders and those on foot that urged them forward, struck with Partha’s shafts, vomited blood, or uttered shrieks of agony, or fell down, or ran ungovernably in all directions. And many, exceedingly frightened, trod down and crushed their own men. And many which were kept as reserves and which were fierce as snakes of virulent poison, did the same. And many terrible Yavanas and Paradas and Sakas and Valhikas, and Mlecchas born of the cow (belonging to Vasishtha), of fierce eyes, accomplished in smiting looking like messengers of Death, and all conversant with the deceptive powers of the Asuras and many Darvabhisaras and Daradas and Pundras numbering by thousands, of bands, and together forming a force that was countless, began to shower their sharp shafts upon the son of Pandu. Accomplished in various modes of warfare, those Mlecchas covered Arjuna with their arrows. Upon them, Dhananjaya also quickly poured his arrows. And those arrows, shot from Gandiva, looked like flights of locusts, as they coursed through the welkin. Indeed, Dhananjaya, having by his arrows caused a shade over the troops like that of the clouds, slew, by the force of his weapons, all the Mlecchas, with heads completely shaved or half-shaved or covered with matted locks, impure in habits, and of crooked faces. Those dwellers of hills, pierced with arrows, those denizens of mountain-caves, fled away in fear. And ravens and Kankas and wolves, with great glee, drank the blood of those elephants and steeds and their Mleccha-riders overthrown on the field by Partha with his sharp shafts. Indeed, Arjuna caused a fierce river to flow there whose current consisted of blood. (Slain) foot-soldiers and steeds and cars and elephants constituted its embankments. The showers of shafts poured constituted its rafts and the hairs of the combatants formed its moss and weeds. And the fingers cut off from the arms of warriors, formed its little fishes. And that river was as awful as Death itself at the end of the Yuga. And that river of blood flowed towards the region of Yama, and the bodies of slain elephants floating on it, obstructed its current. And the earth was covered all over with the blood of Kshatriyas and of elephants and steeds and their riders, and became one bloody expanse like to what is seen when Indra showers a heavy downpour covering uplands and lowlands alike. And that bull among Kshatriyas despatched six thousand horsemen and again a thousand foremost of Kshatriyas in that battle into the jaws of death. Thousands of well-equipped elephants, pierced with arrows, lay prostrate on the field, like hills struck down by thunder. And Arjuna careered over the field, slaying steeds and car-warriors and elephants, like an elephant of rent temples crushing a forest a reeds. As a conflagration, urged by the wind, consumes a dense forest of trees and creepers and plants and dry wood and grass, even so did that fire, viz., Pandu's son Dhananjaya, having shafts for its flames and urged on by the Krishna-wind, angrily consume the forest of thy warriors. Making the terraces of cars empty, and causing the earth to be strewn, with human bodies, Dhananjaya seemed to dance bow in hand, in the midst of those vast masses of men. Deluging the earth with blood by means of his shafts, endued with the strength of the thunder, Dhananjaya, excited with wrath, penetrated into the Bharata host. While thus proceeding, Srutayus, the ruler of the Amvashthas, resisted him. Arjuna then, O sire, speedily felled with keen shafts equipped with Kanka feathers, the steeds of Srutayus struggling in battle. And cutting off with other shafts, the bow also of his antagonist, Partha careered over the field. The ruler of the Amvashthas, then with eyes troubled in wrath, took up a mace and approached the mighty car-warrior Partha and Kesava also in that battle. Then that hero, uplifting his mace, stopped the (progress of Arjuna's) car by its strokes, and struck Kesava also therewith. Then that slayer of hostile heroes, viz., Arjuna, beholding Kesava struck with that mace, became filled with wrath. And, then, O Bharata, that hero, with his shafts, equipped with wings of gold, covered the ruler of the Amvashthas, that foremost or car-warriors, armed with mace, like clouds covering the risen sun. With other shafts, Partha then cut off the mace of that high-souled warrior in fragments, reducing it almost to dust. And all this seemed highly wonderful. Beholding that mace of his cut off in fragments, the ruler of the Amvashthas took up another huge mace, and repeatedly struck both Arjuna and Kesava therewith. Then, Arjuna with a couple of sharp broad-faced arrows, cut off the uplifted arms of Srutayus which held the mace, those arms that looked like a couple of Indra's standard, and with another winged arrow, he cut off the head of that warrior. Thus slain, Srutayus fell down, O king, filling the earth with a loud noise, like a tall standard of Indra when the strings, tying it to the engine on which it is set, are cut off. Surrounded then on all sides by rounds of cars and by hundreds upon hundreds of elephants and cars, Partha became invisible like the sun covered with clouds.'"

SECTION XCIII

"Sanjaya said, 'After the son of Kunti, impelled by the desire of slaying the ruler of the Sindhus, had penetrated (into the Bharata host) having pierced through the irresistible divisions of both Drona and the Bhojas, after the heir of the ruler of the Kamvojas, viz., prince Sudakshina, had been slain, after Savyasachin had killed the valiant Srutayudha also, after the (Kuru) ranks had fled away and confusion had set in on all sides, thy son, beholding his army broken, repaired to Drona. Quickly coming on his car to Drona, Duryodhana said: "That tiger among men (viz., Arjuna), having crushed this vast host hath already passed through it. Aided by thy judgment, think now what should be done next for the slaughter of Arjuna in view of awful carnage. Blessed be thou, adopt such measures that that tiger among men may not succeed in slaying Jayadratha. Thou art our sole refuge. Like a raging conflagration consuming heaps of dry grass and straw, Dhananjaya-fire, urged by the wind of his wrath, is consuming the grass and straw constituted by my troops. O scorcher of foes, seeing the son of Kunti pass, having pierced through this host, those warriors that are protecting Jayadratha have become doubtful (of their ability to resist Partha). O foremost of those acquainted with Brahma, it was the settled conviction of the kings that Dhananjaya would never, with life, succeed in transgressing Drona. O thou of great splendour, when, however, Partha has pierced through thy division in the very sight, I regard my army to be very weak. Indeed, I think that I have no troops. O thou that art highly blessed, I know thou art devoted to the welfare of the Pandavas. I lose my reason, O regenerate one, in thinking what should be done. To the best of my power, I also seek to gratify thee. Thou, however, dost not bear all this in mind. O thou of immeasurable prowess, although we are devoted to thee, still thou never seekest our welfare.

Thou art always well-pleased with the Pandavas and always engaged in doing us evil. Though deriving thy livelihood from us, still thou art engaged in doing evil to us. I was not aware that thou art but a razor steeped in honey. If thou hadst not granted me the boon about humiliating and checking the Pandavas, I would never have prevented the ruler of the Sindhus from returning to his own country. Fool that I am, expecting protection from thee, I assured the ruler of the Sindhus, and through my folly offered him as a victim to death. A man may escape, having entered the very jaws of death, but there is no escape for Jayadratha, when once he comes within reach of Dhananjaya's arms. O thou that ownest red steeds, do that by which the ruler of the Sindhus may yet be saved. Do not give way to wrath on hearing the delirious ravings of my afflicted self, O, protect ye the ruler of the Sindhus."

"'Drona said, "I do not find fault with thy words. Thou art as dear to me as Aswatthaman himself. I tell thee truly. Act, however, now according to my words, O king! Of all drivers of cars, Krishna is the foremost. His steeds are also the foremost of their species. Obtaining only a very small space, Dhananjaya can pass very quickly through it. Seest thou not that the shafts of the diadem-decked (Arjuna), countless in number, shot from his bow, are falling full two miles behind his car as he is proceeding? Burdened with the weight of years, I am now incapable of going so fast. The whole army of the Parthas, again, is now close upon our van. Yudhishthira also should be seized by me. Even so, O thou of mighty arms, hath been the vow made by me in the presence of all bowmen and in the midst of all the Kshatriyas. O king! he is now staying at the head of his troops, abandoned by Dhananjaya. I shall not, therefore, abandoning the gate of our array, fight with Phalguna. It is meet that thyself, properly supported, shouldst fight with that foe of thine, who is alone and who is thy equal in lineage and feats. Do not fear. Go and fight with him. Thou art the ruler of the world. Thou art a king. Thou art a hero. Possessed of fame, thou art accomplished in vanquishing (thy foes). O brave subjugator of hostile towns, go thyself to that spot where Dhananjaya the son of Pritha is."

"'Duryodhana said, "O preceptor, how is it possible for me to resist Dhananjaya who has transgressed even thee that art the foremost of all wielders of arms? The very chief of celestials, armed with the thunder, is capable of being vanquished in battle, but Arjuna that subjugator of hostile towns, cannot be vanquished in battle. He by whom Hridika's son (Kritavarman), the ruler of the Bhojas, and thyself equal unto a celestial, have both been vanquished by the power of his weapons, he by whom Srutayus hath been slain, as also Sudakshina, and king Srutayus too, he by whom both Srutayus and Achyutayus and myriads of Mlecchas also have been slain, how can I contend in battle with that invincible son of Pandu, that accomplished master of weapons, who is even like an all-consuming fire? How also dost thou think me competent to fight with him today? I am dependent on thee like a slave. Protect my fame."

"'Drona said, "Thou sayest truly, O thou of Kuru's race, that Dhananjaya is irresistible. I, however, will do that by which thou shalt be able to bear him. Let all the bowmen in the world behold today the wonderful feat of the son of Kunti being held in check by thee in the very sight of Vasudeva. This thy armour of gold, O king, I will tie on thy body in such a way that no weapon used by man will be able to strike thee in battle. If even the three worlds with the Asuras and the celestials, the Yakshas, the Uragas, and the Rakshasas, together with all human beings, fight with thee today, thou needst still entertain no fear. Neither Krishna, nor the son of Kunti, nor any other wielder of weapons in battle, will be able to pierce this armour of thine with arrows. Cased in that coat of mail, quickly go thou today against angry Arjuna in battle. He will not be able to bear thee."'

"Sanjaya said, 'Having said these words, Drona, that foremost of persons conversant with Brahma, touching water, and duly uttering certain Mantras, speedily tied that highly wonderful and bright armour on Duryodhana's body for the victory of thy son in that dreadful battle and causing (by that act) all persons there to be filled with amazement. And Drona said, "Let the Vedas, and Brahman, and the Brahmanas, bless thee. Let all the higher classes of reptiles be a source of blessings to thee, O Bharata! Let Yayati and Nahusha, and

Dhundhumara, and Bhagiratha, and the other royal sages, all do what is beneficial to thee. Let blessings be to thee from creatures having but one leg, and from those that have many legs. Let blessings be to thee, in this great battle from creatures that have no legs. Let Swaha, and Swadha, and Sachi, also, all do what is beneficial to thee. O sinless one, let Lakshmi and Arundhati too do what is beneficial to thee. Let Asita, and Devala and Viswamitra, and Angiras, and Vasishtha, and Kasyapa, O king, do what is beneficial to thee. Let Dhatri, and the lord of the worlds and the points of the compass and the regents of those points, and the six-faced Karttikeya, all give thee what is beneficial. Let the divine Vivaswat benefit thee completely. Let the four elephants, of the four quarters, the earth, the firmament, the planets, and he who is underneath the earth and holds her (on his head), O king, viz., Sesha, that foremost of snakes, give thee what is for thy benefit. O son of Gandhari, formerly the Asura named Vritra, displaying his prowess in battle, had defeated the best of celestials in battle. The latter, numbering thousands upon thousands, with mangled bodies, those denizens of heaven, with Indra at their head, deprived of energy and might, all repaired to Brahman and sought his protection, afraid of the great Asura Vritra. And the gods said, ‘O best of gods, O foremost of celestials, be thou the refuge of the gods now crushed by Vritra. Indeed, rescue us from this great fear.’ Then Brahman, addressing Vishnu staying beside him as also those best of celestials headed by Sakra, said unto them that were all cheerless, these words fraught with truth: ‘Indeed, the gods with Indra at their head, and the Brahmanas also, should ever be protected by me. The energy of Tvashtri from which Vritra hath been created is invincible. Having in days of yore performed ascetic penances for a million of years, Tvashtri, then, ye gods, created Vritra, obtaining permission from Maheswara. That mighty foe of yours hath succeeded in smiting you through the grace of that god of gods. Without going to the place where Sankara stayeth, ye cannot see the divine Hara. Having seen that god, ye will be able to vanquish Vritra. Therefore, go ye without delay to the mountains of Mandara. There stayeth that origin of ascetic penances, that destroyer of Daksha’s sacrifice, that wielder of Pinaka, that lord of all creatures, that slayer of the Asura called Bhaganetra.’ Thus addressed by Brahman, the gods proceeding to Mandara with Brahman in their company, beheld there that heap of energy, that Supreme god endued with the splendour of a million suns. Seeing the gods Maheswara welcomed them and enquired what he was to do for them. ‘The sight of any person can never be fruitless. Let the fruition of your desires proceed from this.’ Thus addressed by him, the dwellers of heaven replied, ‘We have been deprived of our energy by Vritra. Be thou the refuge of the dwellers of heaven. Behold, O lord, our bodies beaten and bruised by his strokes. We seek thy protection. Be thou our refuge, O Maheswara!’ The god of gods, called Sarva, then said, ‘Ye gods, it is well-known to you how this action, fraught with great strength, terrible and incapable of being resisted by persons destitute of ascetic merit, originated, springing from the energy of Tvashtri (the divine artificer). As regards myself, it is certainly my duty to render aid to the dwellers of heaven. O Sakra, take this effulgent armour from off my body. And, O chief of the celestials, put it on, mentally uttering these mantras.’

“‘Drona continued, “Having said these words, the boon-giving (Siva) gave that armour with the mantras (to be uttered by the wearer). Protected by that armour, Sakra proceeded against the host of Vritra in battle. And although diverse kinds of weapons were hurled at him in that dreadful battle, yet the joints of that armour could not be cut open. Then the lord of the celestials slew Vritra, and afterwards gave unto Angiras that armour, whose joints were made up of mantras. And Angiras imparted those mantras to his son Vrihaspati, having a knowledge of all mantras. And Vrihaspati imparted that knowledge to Agnivesya of great intelligence. And Agnivesya imparted it to me, and it is with the aid of those mantras, O best of kings, that I, for protecting thy body, tie this armour on thy body.”’

“Sanjaya continued, ‘Having said these words Drona, that bull among preceptors, once more addressed thy son, of great splendour, saying, “O king, I put this armour on thy body, joining its pieces with the aid of Brahma strings. In days of yore, Brahma himself had thus put it on Vishnu in battle. Even as Brahma himself had put this celestial armour on Sakra in the battle caused by the abduction of Taraka, I put it on thee.” Having thus, with mantras, donned that armour duly on Duryodhana, the regenerate Drona sent the king to battle. And the mighty-armed king, cased in armour by the high-souled preceptor, and accomplished in smiting, and a thousand infuriated elephants endued with great prowess, and a hundred thousand horses, and many other mighty car-warriors, proceeded towards the car of Arjuna. And the mighty-armed king proceeded, with the sound of diverse kinds of musical instruments, against his foe, like Virochana’s son (Vali in days of yore). Then, O Bharata, a loud uproar arose among thy troops, beholding the Kuru king proceeding like a fathomless ocean.’”

SECTION XCIV

“Sanjaya said, ‘After that bull among men, viz., Duryodhana, had set out from behind, following Partha and him of Vrishni’s race, O king, both of whom had penetrated into the Kaurava army, the Pandavas accompanied by the Somakas, quickly rushed against Drona with loud shouts. And then commenced the battle (between them and Drona’s troops). And the battle that took place between the Kurus and the Pandavas at the gate of the array, was fierce and awful, making the hair stand on end. The sight filled the spectators with wonder. O king, the sun was then in the meridian. That encounter, O monarch, was truly such that we had never seen or heard of its like before. The Parthas headed by Dhrishtadyumna, all accomplished in smiting and arrayed properly covered the troops of Drona with showers of arrows. Ourselves also, placing Drona, that foremost of all wielders of weapons, at our head, covered the Parthas, gathered by Prishata’s son, with our shafts. The two hosts, adorned with cars and looking beautiful, then appeared like two mighty masses of clouds in the summer sky, driven towards each other by opposite winds. Encountering each other, the two hosts increased their impetuosity, like the rivers the Ganga and the Yamuna, swollen with water during the season of the rains. Having diverse kinds of weapons for the winds that ran before them, teeming with elephants and steeds and cars charged with lightning, constituted by the maces wielded by the warriors, the fierce and mighty cloud formed by the Kuru host, urged on by the Drona-tempest, and pouring incessant shafts that constituted its torrents of rain, sought to quench the scorching Pandava-fire. Like an awful hurricane in summer agitating the ocean, that best of Brahmanas, viz., Drona, agitating the Pandava host. Exerting themselves with great vigour, the Pandavas rushed towards Drona alone for piercing his host, like a mighty torrent of water towards a strong embankment, for sweeping it away. Like an immovable hill resisting the fiercest current of water, Drona, however, resisted in that battle the enraged Pandavas and Panchalas and Kekayas. Many other kings also, endued with great strength and courage, attacking them from all sides, began to resist the Pandavas. Then that tiger among men, viz., the son of Prishata, uniting with the Pandavas, began repeatedly to strike Drona, for piercing the hostile host. Indeed, as Drona showered his arrows on Prishata's son, even so did the latter shower his on Drona. Having scimitars and swords for the winds that blew before it, well-equipped with darts and lances and sabres, with the bow-string constituting its lightning, and the (twang of the) bow for its roars, the Dhrishtadyumna-cloud poured on all sides torrents of weapons, as its showers of stones. Slaying the foremost of car-warriors and a large number of steeds, the son of Prishata seemed to deluge the hostile divisions (with his arrowy downpours). And the son of Prishata, by his arrows, turned Drona away from all those tracks amid the car-divisions of the Pandavas, through which that hero attempted to pass, striking the warriors there with his shafts. And although Drona struggled vigorously in that battle, yet his host, encountering Dhrishtadyumna, became divided into three columns. One of these retreated towards Kritavarman, the chief of the Bhojas; another towards Jalasandha; and fiercely slaughtered the while by the Pandavas, proceeded towards Drona himself. Drona, that foremost of car-warriors, repeatedly united his troops. The mighty warrior Dhrishtadyumna as often smote and separated them. Indeed, the Dhartarashtra force, divided into three bodies, was slaughtered by the Pandavas and the Srinjayas fiercely, like a herd of cattle in the woods by many beasts of prey, when unprotected by herdsmen. And people thought that in that dreadful battle, it was Death himself who was swallowing the warriors first stupefied by Dhrishtadyumna. As a kingdom of a bad king is destroyed by famine and pestilence and robbers, even so was thy host afflicted by the Pandavas. And in consequence of the rays of the sun falling upon the weapons and the warriors, and of the dust raised by the soldiers, the eyes of all were painfully afflicted. Upon the Kaurava host being divided into three bodies during that dreadful carnage by the Pandavas, Drona, filled with wrath, began to consume the Panchalas with his shafts. And while engaged in crushing those divisions and exterminating them with his shafts, the form of Drona became like that of the blazing Yuga-fire. That mighty car-warrior pierced cars, elephants, and steeds, and foot-soldiers, in that battle, each with only a single arrow, (and never employing more than one in any case). There then was no warrior in the Pandava army who was capable of bearing, O lord, the arrows shot from the bow of Drona. Scorched by the rays of the sun and blasted by the shafts of Drona, the Pandava divisions there began to reel about on the field. And thy host also, similarly slaughtered by Prishata's son, seemed to blaze up at every point like a dry forest on fire. And while both Drona and Dhrishtadyumna were slaughtering the two hosts, the warriors of both armies, in utter disregard of their lives, fought everywhere to the utmost extent of their prowess. Neither in thy host, nor in that of the enemy, O bull of Bharata's race, was there a single warrior who fled away from the battle through fear. Those uterine brothers, viz., Vivinsati and Chitrasena and the mighty car-warrior Vikarna, surrounded Kunti's son Bhimasena on all sides. And Vinda and Anuvinda of Avanti, and Kshemadhurti of great prowess supported thy three sons (who contended against Bhimasena). King Valhika of great energy and noble parentage, with his own troops and counsellors, resisted the sons of Draupadi. Saivya, the chief of the Govasanas, with a thousand foremost warriors, faced the son, of great prowess, of the king of the Kasis and resisted him. King Salya, the ruler of the Madras, surrounded royal Yudhishthira, the son of Kunti, who resembled a blazing fire. The brave and wrathful Duhsasana, properly supported by his own divisions, angrily proceeded, in that battle, against Satyaki, that foremost of car-warriors. I myself, with my own troops, cased in mail and equipped with weapons, and supported by four hundred foremost of bowmen, resisted Chekitana.[138] Sakuni with seven hundred Gandhara warriors armed with bows, darts and swords, resisted the son of Madri (viz., Sahadeva). Vinda and Anuvinda of Avanti, those two great bowmen, who had, for the sake of their friend (Duryodhana), uplifted their weapons, disregarding their lives, encountered Virata, the king of the Matsyas. King Valhika, exerting himself vigorously, resisted the mighty and unvanquished Sikhandin, the son of Yajnasena, that hero capable of resisting all foes. The chief of Avanti, with the Sauviras and the cruel Prabhadrakas, resisted wrathful Dhrishtadyumna, the prince of the Panchalas. Alamvusha quickly rushed against the brave Rakshasa Ghatotkacha of cruel deeds, who was wrathfully advancing to battle. The mighty car-warrior Kuntibhoja, accompanied by a large force, resisted Alamvusha, that prince of Rakshasas, of fierce mien. Thus, O Bharata, hundreds of separate encounters between the warriors of thy army and theirs, took place.

"As regards the ruler of the Sindhus, he remained in the rear of the whole army protected by many foremost of bowmen and car-warriors numbering Kripa amongst them. And the ruler of the Sindhus had for the protectors of his wheels two of the foremost warriors, viz., the son of Drona on his right, O king, and the Suta's son (Karna) on the left. And for protecting his rear he had a number of warriors headed by Somadatta's son, viz., Kripa, and Vrishasena, and Sala, and the invincible Salya, who were conversant with policy and were mighty bowmen accomplished in battle. And the Kuru warriors, having made these arrangements for the protection of the ruler of the Sindhus, fought (with the Pandavas).'"

SECTION XCV

“SANJAYA SAID, ‘LISTEN, O king, to me as I describe to thee the wonderful battle that then took place between the Kurus and the Pandavas. Approaching Bharadwaja’s son who was staying at the gate of his array, the Parthas battled vigorously for piercing through Drona’s division. And Drona also, accompanied by his forces, desirous of protecting his own array, battled with the Parthas, seeking glory. Vinda and Anuvinda of Avanti, excited with wrath and desirous of benefiting thy son, struck Virata with ten shafts. Virata also, O king, approaching those two warriors of great prowess staying in battle, fought with them and their followers. The battle that took place between these was fierce in the extreme, and blood ran in it like water. And it resembled an encounter in the woods between a lion and a couple of mighty elephants, with rent temples. The mighty son of Yajnasena forcibly struck king Valhika in that battle with fierce and sharp shafts capable of penetrating into the very vitals. Valhika also filled with wrath, deeply pierced Yajnasena’s son with nine straight shafts of golden wings and whetted on stone. And that battle between those two warriors became exceedingly fierce, characterised as it was by dense showers of shafts and darts. And it enhanced the fears of the timid and the joy of heroes. The arrows shot by them entirely covered the welkin and all the points of the compass, so that nothing could any longer be discerned. And Saivya, the king of the Govasanas on the head of the troops, fought in that battle with the mighty car-warrior, the prince of the Kasis, like an elephant battling with another. The king of the Valhikas, excited with wrath, fighting against those (five) mighty car-warriors, viz., the sons of Draupadi, looked resplendent, like the mind contending against the five senses. And those five princes also, O foremost of embodied beings, fought with that antagonist of theirs, shooting their arrows from all sides, like the objects of the senses forever battling with the body. Thy son Duhsasana, struck Satyaki of Vrishni’s race with nine straight shafts of keen points. Deeply pierced by that strong and great bowman, Satyaki of prowess incapable of being baffled, was partially deprived of his senses. Comforted soon, he, of Vrishni’s race, then quickly pierced thy son, that mighty car-warrior, with ten shafts winged with Kanka feathers. Piercing each other deeply and afflicted with each other’s shafts, they looked splendid, O king, like two Kinsukas decked with flowers. Afflicted with the arrows of Kuntibhoja, Alamvusha, filled with wrath looked like a beautiful Kinsuka graced with its flowering burthen. The Rakshasa then having pierced Kuntibhoja with many arrows, uttered awful shouts at the head of thy host. And as those heroes fought with each other in that battle, they seemed to all the troops to resemble Sakra and the Asura Jambha in days of old. The two sons of Madri, filled with wrath, fiercely ground with their shafts the Gandhara prince Sakuni who had offended against them greatly. The carnage, O monarch, that set in was awful. Originated by thee, nurtured by Karna, and kept up by thy sons, the fire of wrath (of the Pandavas) hath swollen now, O monarch, and is ready to consume the whole earth. Forced to turn his back on the field by the two sons of Pandu with their shafts, Sakuni unable to put forth his valour, knew not what to do. Beholding him turn back, those mighty car-warriors, viz., the two sons of Pandu, once more showered their arrows on him like two masses of clouds pouring torrents of rain on a mighty hill. Struck with countless straight shafts, the son of Suvala fled towards the division of Drona, borne by his swift steeds. The brave Ghatotkacha rushed towards the Rakshasa Alamvusha in that battle, with impetuosity much short of what he was capable. The battle between those two became fearful to behold, like that which in days of yore had taken place between Rama and Ravana. King Yudhishthira, having in that battle pierced the ruler of the Madras with five hundred arrows, once more pierced him with seven. Then commenced that battle between them which was exceedingly wonderful, O monarch, which resembled that, in days of yore, between the Asura Samvara and the chief of the celestials. Thy sons Vivinsati and Chitrasena and Vikarna, surrounded by a large force, battled with Bhimasena.’”

SECTION XCVI

“Sanjaya said, ‘When that fierce battle, causing the hair to stand on end, commenced, the Pandavas rushed against the Kauravas who had been divided into three bodies. Bhimasena rushed against the mighty-armed Jalasandha, and Yudhishthira, at the head of his troops rushed, in that battle, against Kritavarman. And Dhrishtadyumna, O king, scattering the shafts, like the sun shooting his rays, rushed against Drona. Then commenced that battle between all the bowmen, eager for the encounter, of the Kurus and the Pandavas, excited with wrath. And during the progress of that terrible carnage, when all the warriors were battling with one another fearlessly the mighty Drona fought with the mighty prince of the Panchalas. And the clouds of arrows he shot in that encounter filled all spectators with wonder. And Drona and the prince of the Panchalas, cutting off the heads of men by thousands, scattered them on the field of battle, making the latter resemble a forest of lotuses. In every division, were soon strewn on the ground robes and ornaments and weapons, and standards and coats of mail. And golden coats of mail, dyed with blood, looked like clouds charged with lightning. Other mighty car-warriors, drawing their large bows measuring full six cubits long, felled with their shafts, elephants and steeds and men. In that dreadful encounter of arms between brave and high-souled warriors, swords and shields, bows and heads and coats of mail were seen lying scattered about. Innumerable headless trunks wore seen to rise up, O king, in the midst of that fierce battle. And vultures and Kankas and jackals and swarms of other carnivorous animals, O sire, were seen there, eating the flesh of fallen men and steeds and elephants, of drinking their blood, or dragging them by the hair, or licking or pecking, O king, at their marrow, or dragging their bodies and severed limbs, or rolling their heads on the ground. Warriors, skilled in battle, accomplished in weapons, and firmly resolved in fight, struggled vigorously in the combat, solicitous only of fame. Many were the combatants that careered over the field, performing the diverse evolutions, of swordsmen. With sabres and darts and lances and spears and axes, with maces and spiked clubs and other kinds of weapons, and with even bare arms, men who had entered the arena of battle, filled with rage, slew one another. And car-warriors fought with car-warriors, and horsemen with horsemen, and elephants with foremost of elephants, and foot-soldiers with foot-soldiers. And many infuriated elephants, as if perfectly mad, uttered loud shrieks and slew one another, after the manner they do in sporting arenas.

"'During the progress, O king, of that battle in which the combatants fought without any regard for one another, Dhrishtadyumna caused his own steeds to be mixed up with those of Drona. Those steeds endued with the speed of the wind, that were white as pigeons and red as blood, thus mixed with one another in battle, looked exceedingly beautiful. Indeed, they looked resplendent like clouds charged with lightning. Then that slayer of hostile heroes, viz., heroic Dhrishtadyumna, the son of Prishata, beholding Drona, O Bharata, arrived so near, cast off his bow and took up his sword and shield, for achieving a difficult feat. Seizing the shaft of Drona's car, he entered into it. And he stayed sometimes on the middle of the yoke, and sometimes on its joints and sometimes behind the steeds. And while he was moving, armed with swords, quickly upon the backs of those red steeds of Drona, the latter could not detect an opportunity for striking him.[139] All this seemed wonderful to us. Indeed, like the sweep of a hawk in the woods from desire of food, seemed that sally of Dhrishtadyumna from his own car for the destruction of Drona. Then Drona cut off, with a hundred arrows, the shield, decked with a hundred moons, of Drupada's son, and then his sword, with ten others. And mighty Drona then, with four and sixty arrows, slew the steeds of his antagonist. And with a couple of broad-headed shafts he cut off the latter's standard and umbrella also, and then slew both his Parshni charioteers. And then with great speed drawing his bow-string to his ear, he shot at him a fatal shaft, like the wielder of the thunder hurling the thunder (at a foe). But soon Satyaki, with four and ten sharp shafts, cut off that fatal arrow of Drona. And thus the Vrishni hero, O sire, rescued Dhrishtadyumna, who had been seized by that lion among men, the foremost of preceptors, like a deer seized by the king of the forests. Even thus did that bull amongst the Sinis, the prince of the Panchalas. Beholding Satyaki to rescue the prince of the Panchalas in the dreadful battle, Drona quickly shot at him six and twenty arrows. The grandson of Sini then, in return, pierced Drona in the centre of the chest with six and twenty arrows, while the latter was engaged in devouring the Srinjayas. Then all the Panchala car-warriors, desirous of victory upon the Satwata hero, proceeding against Drona, quickly withdrew Dhrishtadyumna from the battle.'"

SECTION XCVII

“Dhritarashtra said, ‘After that shafts of Drona had been cut off and Dhrishtadyumna thus rescued, O Sanjaya, by Yuyudhana, that foremost one of the Vrishni race, what did that great bowman, that foremost of all wielders of weapons, viz., Drona, do in battle unto that tiger among men, viz., the grandson of Sini?’

“Sanjaya said, ‘Then Drona, like a mighty snake, having wrath for his poison, his stretched bow for his wide-open mouth, his sharp shafts for his teeth and whetted arrows for his fangs, with eyes red as copper from rage, and breathing hard, that mighty hero among men, perfectly fearless, borne on his red steeds of great speed, that seemed to soar into the skies or get at the top of a mountain, rushed towards Yuyudhana, scattering his arrows equipped with golden wings. Then that subjugator of hostile cities, that hero of Sini’s race invincible in battle, beholding that irresistible Drona cloud having showers of arrows for its watery downpour, the rattle of car-wheels for its roar, the out-stretched bow for its volume, long shafts for its lightning-flashes, darts and swords for its thunder, wrath for the winds and urged on by those steeds that constituted the hurricane (impelling it forwards), rushed towards him, addressed his charioteer and smilingly said, “O Suta, proceed quickly and cheerfully, urging the steeds to their greatest speed, against that heroic Brahmana, fallen off from the duties of his order, that refuge of Dhritarashtra’s son, that dispeller of the (Kuru) king’s sorrows and fear, that preceptor of all the princes, that warrior ever boastful of his prowess.” Then the excellent steeds of silvery hue belonging to him of Madhu’s race, endued with the speed of the wind, quickly proceeded towards Drona. Then those two chastisers of foes, viz., Drona and Sini’s grandson, fought with each other, each striking the other with thousands of shafts. Those two bulls among men filled the welkin with their arrowy showers. Indeed, the two heroes covered the ten points of the compass with their shafts. And they poured on each other their shafts like two clouds pouring their contents (on the earth) on the expiration of summer. The sun became invisible. The very wind ceased to blow. And in consequence of those showers of shafts filling the welkin, a continuous and thick gloom was caused there that became unbearable to the other heroes. And when the shafts of Drona and Sini's grandson had caused that gloom there, none beheld any cessation in shooting in either of them. They were both quick in the use of weapons, and they were both looked upon as lions among men. The sound produced by those torrents of arrows, shot by both striking against each other was heard to resemble the sound of the thunder hurled by Sakra. The forms of heroic warriors pierced with long shafts looked like those of snakes, O Bharata, hit by snakes of virulent poison. Brave warriors incessantly heard the twangs of their bows and the sounds of their palms to resemble the sound of thunder falling upon summits of mountains. The cars of both of those warriors, O king, their steeds, and their charioteers pierced with shafts of golden wings, became beautiful to behold. Fierce was the downpour, O monarch, of shafts that were bright and straight and that looked resplendent like snakes of virulent poison freed from their sloughs. The umbrellas of both were cut off, as also the standards of both. And both of them were covered with blood, and both were inspired with the hope of victory. With blood trickling down every limb of theirs, they resembled a couple of elephants with secretions trickling down their bodies. And they continued to strike each other with fatal shafts. The roars and shouts and other cries of the soldiers, the blare of conchs and the beat of drums ceased, O king, for none uttered any sound. Indeed, all the divisions became silent, and all the warriors stopped fighting. People, filled with curiosity became spectators of that single combat. Car-warriors and elephant riders and horsemen and foot-soldiers, surrounding those two bulls among men, witnessed their encounter with steadfast eyes. And the elephant-divisions stood still and so also the horse-divisions, and so also the car-divisions. All stood still, disposed in array. Variegated with pearls and corals, decked with gems and gold, adorned with standards and ornaments, with coats of mail made of gold, with triumphal banners with rich caparisons of elephants, with fine blankets, with bright and sharp weapons, with yak-tails, ornamented with gold and silver, on the heads of steeds, with garlands, round the frontal globes of elephants and rings round their tusks, O Bharata, the Kuru and the Pandava hosts then looked like a mass of clouds at the close of summer, decked with rows of cranes and myriads of fire-flies (under them) and adorned with rainbows and flashes of lightning. Both our men and those of Yudhishthira, beheld that battle between Yuyudhana and high-souled Drona; the gods also, headed by Brahma and Soma, and the Siddhas, and the Charanas, and the Vidyadharas, and the great Snakes, saw it, stationed on their foremost of sky-ranging cars. And beholding the diverse motion, forward and backward, of those lions among men, and their acts of striking each other, the spectators were filled with wonder. And both endued with great strength, Drona and Satyaki, displaying their lightness of hand in the use of weapons, began to pierce each other with shafts. Then he of Dasarha's race, with his mighty shafts, cut off those of the illustrious Drona in that battle, and then, within a moment, the latter's bow also. Within, however, the twinkling of an eye, the son of Bharadwaja took up another bow and strung it. Even that bow of his was cut off by Satyaki. Drona then, with utmost quickness waited with another bow in hand. As often, however, as Drona strung his bow, Satyaki cut it off. And this he did full nine and seven times. Beholding then that superhuman feat of Yuyudhana in battle, Drona, O monarch, thought in his mind, "This force of weapons that I see in this foremost one among the Satwatas exists in Rama and Dhananjaya and was seen also in Kartavirya and that tiger among men, viz., Bhishma." The son of Bharadwaja, therefore, mentally applauded the prowess of Satyaki. Beholding that lightness of hand equal unto that of Vasava himself, that foremost of regenerate ones, that first of all persons conversant with weapons, was highly gratified with Madhava. And the gods also, with Vasava at their head, were gratified with it. The gods and the Gandharvas, O monarch, had never before witnessed that lightness of hand of the quickly moving Yuyudhana, although they and the Siddhas and the Charanas had been acquainted with the feats of which Drona was capable. Then Drona, that foremost of persons acquainted with weapons, that grinder of Kshatriyas, taking up another bow, aimed some weapons. Satyaki, however, baffling those weapons with the illusion of his own weapon struck him with some sharp shafts. All this seemed highly wonderful. Beholding that superhuman feat of his in battle, that feat of which nobody else was capable, and which displayed very great skill, those amongst thy warriors that were judges of skill, applauded it. Satyaki shot the same weapons that Drona shot. Beholding this, that scorcher of foes, viz., the preceptor, fought with a little less boldness, than usual. Then that master of military science, O king, filled with wrath, invoked celestial weapons for the destruction of Yuyudhana. Beholding that terrible foe-slaughtering Agneya weapon, Satyaki, that mighty bowman, invoked another celestial weapon, viz., the Varuna. Seeing them both take up celestial weapons, loud cries of Oh and Alas arose there. The very creatures having the sky for their element ceased to range through it. Then the Varuna and the Agneya weapons which had thus been grafted on their shafts coming against each other became fruitless.[140] Just at that time, the sun passed down in his course. Then king Yudhishthira and Bhimasena, the son of Pandu, and Nakula, and Sahadeva, desirous of protecting Satyaki, and the Matsyas, and the Salweya troops, speedily proceeded towards Drona. Then thousands of princes placing Duhsasana at their head, hastily proceeded towards Drona (for protecting him) who was surrounded by foes. Then, O king, commenced a fierce battle between them and thy bowmen. The earth was covered with dust and with showers of arrows shot (by both sides). And everything being thus covered, nothing could any longer be discerned. Indeed, when the troops were thus overwhelmed with dust, the battle proceeded in utter disregard (of persons and rules).’”

SECTION XCVIII

"Sanjaya said, 'When the sun turned in his downward course towards the summit of the Asta hills, when the welkin was covered with dust, when the heat of the solar rays abated, the day began to fade fast. As regards the soldiers, some rested, some fought on, some returned to the encounter, desirous of victory. And while the troops, inspired with hope of victory, were thus engaged, Arjuna and Vasudeva proceeded towards the place where the ruler of the Sindhus was. The son of Kunti, by means of his shafts, made (through the hostile soldiers) a way sufficiently wide for his car. And it was in this way that Janardana proceeded, (guiding the car). Thither where the car of the high-souled son of Pandu proceeded, thither thy troops, O monarch, broke and yielded a way. And he of Dasarha's race, endued with great energy, displayed his skill in driving car by showing diverse kinds of circling motions. And the shafts of Arjuna, engraved with his name, well-tempered, resembling the Yuga-fire, tied round with catgut, of straight joints, thick, far-reaching, and made either of (cleft) bamboo (or their branches) or wholly of iron, taking the lives of diverse foes, drank in that battle, with the birds (of prey assembled there), the blood of living creatures. Standing on his car, as Arjuna shot his shafts full two miles ahead, those shafts pierced and despatched his foes just as that car itself came up to the spot.[141] Hrishikesa proceeded, borne by those yoke-bearing steeds endued with the speed of Garuda or the wind, with such speed that he caused the whole universe to wonder at it. Indeed, O king, the car of Surya himself, or that of Rudra or that of Vaisravana, never goeth so fast. Nobody else's car had ever before moved with such speed in battle as Arjuna's car, moving with the celerity of a wish cherished in the mind. Then Kesava, O king, that slayer of hostile heroes, having taken the car of battle quickly urged the steeds, O Bharata, through the (hostile) troops. Arrived in the midst of that throng of cars, those excellent steeds bore Arjuna’s car with difficulty, suffering as they did from hunger, thirst, and toil, and mangled as they had been with the weapons of many heroes delighting in battle. They frequently, however, described beautiful circles as they moved, proceeding over the bodies of slain steeds and men, over broken cars, and the bodies of dead elephants, looking like hills by thousands.

"‘Meanwhile O king, the two heroic brothers of Avanti, (viz., Vinda and Anuvinda), at the head of their forces, beholding the steeds of Arjuna to be tired, encountered him. Filled with joy, they pierced Arjuna with four and sixty shafts, and Janardana with seventy, and the four steeds (of Arjuna’s car) with a hundred arrows. Then Arjuna, O king, filled with wrath, and having a knowledge of the vital parts of the body, struck them both in the battle, with nine straight shafts, every one of which was capable of penetrating into the very vitals. Thereupon, the two brothers, filled with rage, covered Vibhatsu and Kesava with showers of shafts and uttered leonine roars. Then Partha of white steeds, with a couple of broad-headed shafts, quickly cut off in that battle the beautiful bows of the two brothers and then their two standards, bright as gold. Vinda and Anuvinda then, O king, taking up to other bows and becoming infuriated with anger, began to grind the son of Pandu with their arrows. Then Dhananjaya, the son of Pandu, exceedingly enraged, once more, with a couple of shafts quickly cut off those two bows also of his foes. And with a few other arrows whetted on stone and equipped with wings of gold, Arjuna then slew their steeds, their charioteers, and the two combatants that protected their rear, with those that followed the latter. And with another broad-headed arrow, sharp as a razor, he cut off the head of the eldest brother, who fell down on the earth, deprived of life, like a tree broken by the wind. The mighty Anuvinda then endued with great prowess, beholding Vinda slain left his steedless car, having taken up a mace. Then that foremost of car-warriors, viz., the brother of Vinda, apparently dancing as he advanced with that mace in his arms, proceeded in that battle for avenging the slaughter of his elder brother. Filled with rage, Anuvinda struck Vasudeva on the forehead with that mace. The latter, however, trembled not, but stood still like the mountain

Mainaka. Then Arjuna with six arrows, cut off his neck and two legs and two arms and head. Thus cut off (into fragments, the limbs of) Anuvinda fell down like so many hills. Beholding them both stain, their followers, O king, filled with rage rushed (towards Arjuna), scattering hundreds of arrows. Slaying them soon, O bull of Bharata's race, Arjuna looked resplendent like a fire consuming a forest on the expiry of winter. Passing over those troops with some difficulty, Dhananjaya then shone brightly like the risen sun, transgressing the clouds under which it was hid. Beholding him, the Kauravas were filled with fright. But recovering soon enough, they rejoiced once more and rushed at him from all sides. O bull of Bharata's race! Understanding that he was tired and that the ruler of the Sindhus was yet at a distance, they surrounded him, uttering leonine roars. Beholding them, filled with wrath, Arjuna, that bull among men, smilingly addressed him of Dasarha's race in soft words, and said, "Our steeds are afflicted with arrows and tired. The ruler of the Sindhus is still at a distance. What do you think to be the best that should be done now? Tell me, O Krishna, truly. Thou art always the wisest of persons. The Pandavas having thee for their eyes, will vanquish their foes in battle. That which seems to me should be done next, truly shall I say unto thee. Unyoking the steeds to their case, pluck off their arrows, O Madhava!" Thus addressed by Partha, Kesava replied unto him, "I am, also O Partha, of the opinion which thou hast expressed."

"'Arjuna then said, "I will hold in check the whole army, O Kesava! Do thou properly perform that which should be done next."'

"Sanjaya continued, 'Alighting then from the terrace of his car, Dhananjaya, taking up his bow, Gandiva, fearlessly stood there like an immovable hill. Beholding Dhananjaya standing on the ground, and regarding it a good opportunity, the Kshatriyas, desirous of victory and uttering loud shouts, rushed towards him. Him standing alone, they surrounded with a large throng of cars, all stretching their bows and showering their shafts on him. Filled with wrath, they displayed diverse kinds of weapons and entirely shrouded Partha with their shafts like the clouds shrouding the sun. And the great Kshatriya warriors impetuously rushed against that bull among Kshatriyas, that lion among men, like infuriated elephants rushing towards a lion. The might then that we beheld, of Partha's arms was exceedingly great, since, filled with rage, alone, he succeeded in resisting those countless warriors. The puissant Partha, baffling with his own weapons those of the foes, quickly covered all of them with countless shafts. In that part of the welkin, O monarch, in consequence of the clash of those dense showers of shafts, a fire was generated emitting incessant sparks. There, in consequence of hostile heroes, countless in number, all filled with wrath, and all great bowmen united together for a common purpose, seeking victory in battle, aided by steeds, covered with blood and breathing hard, and by infuriated and foe-grinding elephants, uttering loud shrieks, the atmosphere became exceedingly hot. That uncrossable, wide, and limitless ocean of cars, incapable of being agitated, had arrows for its current, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conchs and the beat of drums for its roar, cars for its surging waves, head-gears of combatants for its tortoises, umbrellas and banners for its froth, and the bodies of slain elephants for its (submarine) rocks: Partha resisted with his arrows, the approach of the sea like a continent. Then, in course of that battle, the mighty-armed Janardana, fearlessly addressing that dear friend of his, that foremost of men, viz., Arjuna, said unto him, "There is no well here in the field of battle, O Arjuna, for the steeds to drink from. The steeds want water for drink, but not for a bath." Thus addressed by Vasudeva, Arjuna cheerfully said, "Here it is!" And so saying, he pierced the earth with a weapon and made an excellent lake from which the steeds could drink. And that lake abounded in swans and ducks, and was adorned with Chakravakas. And it was wide and full of transparent water, and abounded in full-blown lotuses of the finest species. And it teemed with diverse kinds of fish. And fathomless in depth, it was the resort of many a Rishi. And the celestial Rishi, Narada, came to have a look at that lake created there in a moment. And Partha, capable of achieving wonderful works like (the celestial artificer) Tvashtri himself, also constructed there an arrowy hall, having arrows for its beams and rafters, arrows for its pillars, and arrows for its roof. Then Govinda smiling in joy, said, “Excellent, Excellent,” upon seeing the high-souled Partha create that arrowy hall.’”

SECTION XCIX

“Sanjaya said, ‘After the high-souled son of Kunti had created that water, after he had commenced to hold in check the hostile army, and after he had built also that arrowy hall, Vasudeva of great splendour, alighting from the car, unyoked the steeds pierced and mangled with arrows. Beholding that sight never seen before, loud uproars of applause were heard there, uttered by the Siddhas and the Charanas and by all the warriors. Mighty car-warriors (assembled together) were unable to resist the son of Kunti, even when he fought on foot. All this seemed highly wonderful. Although throngs upon throngs of cars, and myriads of elephants and steeds, rushed towards him, yet Partha felt no fear but fought on, prevailing upon all his foes. And the (hostile) kings shot showers of shafts at the son of Pandu. That slayer of hostile heroes, however, viz., the son of Vasava, of virtuous soul, felt no anxiety whatever. Indeed, the valiant Partha received hundreds of arrowy showers and maces and lances coming towards him as the ocean receives hundreds upon hundreds of rivers flowing towards it. With the impetuous might of his own weapons and strength of his arms, Partha received the foremost of shafts shot at him by those foremost of kings. Although staying on the ground, and alone, he succeeded yet in baffling all those kings on their cars, like that one fault, avarice, destroying a host of accomplishments. The Kauravas, O king, applauded the highly wonderful prowess of Partha as also of Vasudeva, saying, “What more wonderful incident hath ever taken place in this world, or will ever take place than this, viz., that Partha and Govinda, in course of battle, have unyoked their steeds? Displaying fierce energy on the field of battle and the greatest assurance, those best of men have inspired us with great thoughts.” Then Hrishikesa, of eyes like lotus-petals, smiling with the coolest assurance, as if, O Bharata, he was in the midst of an assembly of women (and not armed foes), after Arjuna had created in the field of battle that hall, made of arrows, led the steeds into it, in the very sight, O monarch, of all thy troops. And Krishna, who was well-skilled in grooming horses, then removed their fatigue, pain, froth, trembling and wounds.[142] Then plucking out their arrows and rubbing those steeds with his own hands, and making them trot duly, he caused them to drink. Having caused them to drink, and removed their fatigue and pain, he once more carefully yoked them to that foremost of cars. Then, that foremost one among all wielders of weapons, viz., Sauri, of great energy, mounting on that car with Arjuna, proceeded with great speed. Beholding the car of that foremost of car-warriors once more equipped with these steeds, whose thirst had been slaked, the foremost ones among the Kuru army once more became cheerless. They began to sigh, O king, like snakes whose fangs had been pulled out. And they said, “Oh, fie, fie on us! Both Partha and Krishna have gone, in the very sight of all the Kshatriyas, riding on the same car, and clad in mail, and slaughtering our troops with as much ease as boys sporting with a toy. Indeed, those scorchers of foes have gone away in the very sight of all the kings displaying the prowess and unimpeded by our shouting and struggling combatants.” Seeing them gone away, other warriors said, “Ye Kauravas, speed ye for the slaughter of Krishna and the diadem-decked (Arjuna). Yoking his steeds unto his car in the very sight of all (our) bowmen, he of Dasarha’s race is proceeding towards Jayadratha, slaughtering us in battle.” And some lords of earth there, O king, amongst themselves, having seen that highly wonderful incident in battle never seen before said, “Alas, through Duryodhana’s fault, these warriors of king Dhritarashtra, the Kshatriyas, and the whole earth, fallen into great distress, are being destroyed. King Duryodhana understands it not.” Thus spoke many Kshatriyas. Others, O Bharata, said, “The ruler of the Sindhus hath already been despatched to Yama’s abode. Of narrow sight and unacquainted with means, let Duryodhana now do what should be done for that king.”[143] Meanwhile, the son of Pandu, seeing the sun coursing towards the Western hills, proceeded with greater speed towards the ruler of the Sindhus, on his steeds, whose thirst had been slaked. The (Kuru) warriors were unable to resist that mighty-armed hero, that foremost of all wielders of weapons, as he proceeded like the Destroyer himself in wrath. That scorcher of foes, viz., the son of Pandu, routing the warriors (before him), agitated that army, like a lion agitating a herd of deer, as he proceeded for getting at Jayadratha. Penetrating into the hostile army, he, of Dasarha's race, urged the steeds with great speeds, and blew his conch, Panchajanya, which was of the hue of the clouds. The shafts shot before by the son of Kunti began to fall behind him, so swiftly did those steeds, endued with the speed of the wind, drew that car. Then many kings, filled with rage, and many other Kshatriyas surrounded Dhananjaya who was desirous of slaying Jayadratha. When the (Kuru) warriors thus proceeded towards that bull among men (viz., Arjuna) who had stopped for a moment, Duryodhana, proceeding quickly, followed Partha in that great battle. Many warriors, beholding the car whose rattle resembled the roar of clouds, and which was equipped with that terrible standard bearing the ape and whose banner floated upon the wind, became exceedingly cheerless. Then when the sun was almost completely shrouded by the dust (raised by the combatants), the (Kuru) warriors, afflicted with shafts, became incapable of even gazing, in that battle, at the two Krishnas.'"

SECTION C

“Sanjaya said, ‘O monarch, beholding Vasudeva and Dhananjaya penetrate into their host, having already pierced through many divisions, the kings of the army, fled away in fear. A little while after, however, those high-souled ones, filled with rage and shame, and urged on by their might, became cool and collected, and proceeded towards Dhananjaya. But those, O king, who filled with rage and vindictiveness, proceeded against the son of Pandu in battle, returned not, like rivers never returning from the ocean. Seeing this, many ignoble Kshatriyas incurred sin and hell by flying away from battle, like atheists turning away from the Vedas.[144] Transgressing that throng of cars those two bulls among men, at last, issued out of it, and looked like the sun and the moon freed from the jaws of Rahu. Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net. Having forced through that impenetrable division of Drona, the way through which was obstructed by dense showers of weapons, those two high-souled heroes looked like Yuga-suns risen (on the welkin). Piercing through those dense showers of weapons and freed from that imminent danger, those high-souled heroes, themselves obstructing the welkin with thick clouds of weapons, seemed like persons escaped from a raging conflagration, or like two fishes from the jaws of a makara. And they agitated the (Kuru) host like a couple of makaras agitating the ocean. Thy warriors and thy sons, while Partha and Krishna were in the midst of Drona’s division, had thought that those two would never be able to issue out of it. Beholding, however, those two heroes of great splendour issue out of Drona’s division, they no longer, O monarch, hoped for Jayadratha’s life. Hitherto they had strong hopes of Jayadratha’s life, for they had thought, O king, that the two Krishnas would never be able to escape from

Drona and Hridika's son. Frustrating that hope, those two scorchers of foes had, O monarch, crossed the division of Drona, as also the almost uncrossable division of the Bhojas. Beholding them, therefore, ford through those divisions and look like two blazing fires, thy men became possessed with despair and no longer hoped for Jayadratha's life. Then those two fearless heroes, viz., Krishna and Dhananjaya, those enhancers of the fears of foes, began to converse between themselves about the slaughter of Jayadratha. And Arjuna said, "This Jayadratha hath been placed in their midst by six of the foremost car-warriors among the Dhartarashtras. The ruler of the Sindhus, however, shall not escape me if once he is seen by me. If Sakra himself, with all the celestials, become his protector in battle, yet shall we slay him." Thus did the two Krishnas talk. Even so, O mighty-armed one, did they converse amongst themselves, while looking after the ruler of the Sindhus. (Having heard what they said), thy sons set up a loud wail. Those two chastisers of foes then looked like a couple of thirsty elephants of great quickness of motion, refreshed by drinking water, after having passed through a desert. Beyond death and above decrepitude, they then looked like two merchants that have passed over a mountainous country abounding with tigers and lions and elephants. Indeed, beholding them freed (from Drona and Kritavarman), thy warriors regarded the colour of Partha's and Krishna's face to be dreadful; and thy men then, from all sides, set up a loud wail. Freed from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other lords of the earth, Partha and Krishna looked like two blazing suns. Indeed, those two chastisers of foes, freed from Drona's division, which resembled the very ocean, seemed to be filled with joy like persons that have safely crossed the vasty deep. Freed from those dense showers of weapons, from those divisions protected by Drona and Hridika's son, Kesava and Arjuna looked like Indra and Agni, or blazing effulgence. The two Krishnas, pierced with sharp shafts of Bharadwaja's son, and with bodies dripping with blood, looked resplendent like two mountains decked with flowering Karnikaras. Having forded that wide lake, of which Drona constituted the alligator, darts formed the fierce snakes, shafts, the Makaras, and Kshatriyas, the deep waters, and having issued out of that cloud, constituted by Drona's weapons, whose thunders were the twang of bows and the sound of palms, and whose lightning flashes were constituted by maces and swords, Partha and Krishna looked like the sun and moon freed from darkness. Having crossed the region obstructed by the weapons of Drona, all creatures regarded those mighty and famous bowmen viz., the two Krishnas, as persons who had forded, with the aid of their arms, the five rivers, (viz., the Satadru, the Vipasa, the Ravi, the Chandrabhaga, and the Vitasta) having the ocean for their sixth, when full of water during the season of rains, and abounding with alligators. Casting their eyes, from desire of slaughter, on Jayadratha who was not far off from them, the two heroes looked like two tigers waiting from desire of falling upon a Ruru deer. Such was then the colour of their faces, that thy warriors, O monarch, regarded Jayadratha as one already slain. Possessed of red eyes, O mighty-armed one, and staying together, Krishna and the son of Pandu, at the sight of Jayadratha were filled with joy and roared repeatedly. Indeed, O monarch, the splendour then of Sauri, standing with reins in hand, and of Partha armed with bow, was like that of the sun or fire. Freed from the division of Drona, their joy, at sight of the ruler of the Sindhus, was like that of a couple of hawks at the sight of a piece of flesh. Beholding the ruler of the Sindhus not far off, they rushed in wrath towards him like a couple of hawks swooping down towards a piece of meat. Seeing Hrishikesa and Dhananjaya transgress (the divisions of Drona), thy valiant son, king Duryodhana, whose armour had been bound on his person by Drona, and who was well-versed in grooming and guiding horses, rushed, on a single car, O lord, for the protection of the Sindhus. Leaving those mighty bowmen, viz., Krishna and Partha, behind, thy son, O king, turned back, facing Kesava of lotus-like eyes. When thy son thus outran Dhananjaya, diverse musical instruments were joyfully blown and beat among all thy troops. And leonine roars were uttered mingled with the blare of conchs, beholding Duryodhana staying in the face of the two Krishnas. They also, O king, resembling blazing fires, that stood as the protectors of Jayadratha, were filled with joy upon beholding thy son in battle.

Seeing Duryodhana transgress them with his followers, Krishna, O monarch, said unto Arjuna these words suited to the occasion.'"

SECTION CI

“‘Vasudeva said, “Behold, O Dhananjaya, this Suyodhana who hath transgressed us! I regard this as highly wonderful. There is no car-warrior equal to him. His arrows are far-reaching. He is a great bowman. Accomplished as he is in weapons, it is exceedingly difficult to vanquish him in battle. The mighty son of Dhritarashtra strikes hard, and is conversant with all modes of warfare. Brought up in great luxury, he is much regarded by even the foremost of car-warriors. He is well-accomplished, and, O Partha, he always hates the Pandavas. For these reasons, O sinless one, I think, thou shouldst now fight with him. Upon him resteth, as upon a stake at dice, victory or the reverse. Upon him, O Partha, vomit that poison of thy wrath which thou hast cherished so long. This mighty car-warrior is the root of all the wrongs on the Pandavas. He is now within reach of thy shafts. Look after thy success. Why hath king Duryodhana, desirous as he is of kingdom, come to battle with thee? By good luck, it is that he is now arrived within reach of thy arrows. Do that, O Dhananjaya, by which he may be deprived on his very life. Reft of his senses through pride of affluence, he hath never felt any distress. O bull among men, he doth not know also thy prowess in battle. Indeed, the three worlds with the celestials, the Asuras, and human beings, cannot venture to vanquish thee in battle. What need be said, therefore, of single Duryodhana? By good luck it is, O Partha, that he hath approached the vicinity of thy car. O mighty-armed one, slay him as Purandara slew Vritra. O sinless one, this Duryodhana hath endeavoured to bring evil on you. By deceit he cheated king Yudhishthira at dice. O giver of honours, sinless though you all are, this prince of sinful soul has always done various evil acts towards him. Nobly resolved upon battle, O Partha, slay without any scruple this wicked wight, who is ever wrathful and ever cruel, and who is the very embodiment of avarice.

Remembering the deprivation of your kingdom by deceit, your exile into the woods, and the wrongs of Krishna, put forth thy prowess, O son of Pandu! By good luck, it is that he stayeth within the range of the shafts. By good luck, it is that staying before thee he endeavours to resist thy purpose. By good luck, it is that he knows today that he will have to fight with thee in the battle. By good luck, it is that all your purposes, even those that are not presently entertained by you, will be crowned with fruition. Therefore, Partha, slay this wretch of his race, viz., the son of Dhritarashtra, in battle, as Indra had in days of yore, slain the Asura Jambha in the battle between the celestials and the Asuras. If he is slain by thee, thou canst then pierce through this masterless host. Cut the very root of these wicked-souled wretches. Let the avabhritha[145] of this hostility be now accomplished.”’

“Sanjaya continued, ‘Thus addressed, Partha replied unto Kesava saying—“So be it. Even this should be done by me. Disregarding everything else, proceed thither where Duryodhana is. Putting forth my prowess in battle, I will cut off the head of that wretch who hath for such a long period enjoyed our kingdom without a thorn on his side. Shall I not succeed, O Kesava, in avenging myself of the insult, in the shape of dragging her by the hair, offered unto Draupadi, undeserving as she was of that wrong.” Thus conversing with each other, the two Krishnas filled with joy, urged those excellent white steeds of theirs, desirous of getting at king Duryodhana. As regards thy son, O bull of Bharata’s race, having approached the presence of Partha and Krishna, he entertained no fear, although, O sire, every circumstance was calculated to inspire fear. And the Kshatriyas there, on thy side, highly applauded him then, for he proceeded to face Arjuna and Hrishikesa for resisting them. Indeed, beholding the king in battle, a loud shout was heard there, O monarch, uttered by the entire Kuru army. What that terrible and awful shout arose there, thy son, pressing his foe hard, opposed his progress. Held in check by thy son armed with bow, the son of Kunti became filled with rage, and that chastiser of foes, Duryodhana, also became highly enraged with Partha. Beholding both Duryodhana and Dhananjaya enraged with each other, all the Kshatriyas, of fierce forms, began to look at them from all sides. Seeing Partha and Vasudeva both filled with rage, thy son, O sire, desirous of battle, smilingly challenged them, then he of Dasarha's race became filled with joy, and Dhananjaya also, the son of Pandu, became cheerful. Uttering loud roars, they both blew their foremost of conchs. Seeing them thus cheerful, all the Kauravas became hopeless of thy son's life. Indeed, all the Kauravas, and many even amongst the enemy, became possessed with grief, and regarded thy son as a libation already poured into the mouth of the (sacred) fire. Thy warriors, seeing Krishna and the Pandava so cheerful, loudly exclaimed, afflicted with fear, "The king is slain." "The king is slain." Hearing that loud uproar of the warriors, Duryodhana said, "Let your fears be dispelled. I will despatch the two Krishnas unto the region of death." Having told all his warriors these words, king Duryodhana then, expectant of success, addressed Partha angrily and said these words: "If, O Partha, thou art begotten by Pandu apply upon me, without loss of time, all the weapons, celestial and earthly, that Kesava also hath of either, upon me. I wish to see thy manliness. They speak of many feats achieved by thee out of our view. Show me those feats that have won the applause of many endued with great heroism!"'"

SECTION CII

“Sanjaya said, ‘Saying these words, king Duryodhana pierced Arjuna with three shafts of great impetuosity and capable of penetrating into the very vitals. And with four others he pierced the four steeds of his foe. And he pierced Vasudeva in the centre of the chest with ten shafts, and cutting off, with a broad-headed arrow, the whip in the latter’s hands, he felled it on the ground. Then Partha, coolly and without losing a moment, shot at him four and ten shafts whetted on stone and equipped with beautiful feathers. All those shafts, however, were repelled by Duryodhana’s armour. Beholding their fruitlessness, Partha once more sped at him nine and five arrows of keen points. But these too were repelled by Duryodhana’s armour. Seeing eight and twenty arrows of his become abortive, that slayer of hostile heroes, viz., Krishna said unto Arjuna, these words: “I see a sight never before witnessed by me, like the movements of the hills. Shafts sped by thee, O Partha, are becoming abortive. O bull of Bharata’s race, hath thy Gandiva decayed in power? Have the might of thy grasp and the power of thy arms become less than what they were. Is not this to be thy last meeting with Duryodhana? Tell me, O Partha, for I ask thee. Great hath been my amazement, O Partha, upon seeing all these shafts of thine fall towards Duryodhana’s car, without producing the slightest effect. Alas, what misfortune is this that these terrible shafts of thine that are endued with the might of the thunder and that always pierce the bodies of foes, fail in producing any effect.”

“‘Arjuna said, “I think, O Krishna, that this armour hath been put on Duryodhana’s body by Drona. This armour, tied as it hath been, is impenetrable to my weapons. In this armour, O Krishna, inhereth the might of the three worlds. Only Drona knoweth it, and from that best of men I also have learnt. This armour is not capable of being pierced by my weapons. Maghavat himself, O Govinda, cannot pierce it with his thunder. Knowing it all, O Krishna, why seekest thou to confound me? That which occurred in the three worlds, that which, O Kesava, exists now, and which is in the womb of futurity, are all known to thee. Indeed, O slayer of Madhu, no one else knoweth this better than thou dost. This Duryodhana, O Krishna, cased by Drona in this armours, is staying fearlessly in battle, wearing this coat of mail. That however, which one wearing such armour should do, is not known to him, O Madhava! He weareth it only like a woman. Behold now, O Janardana, the might of my arms and that of my bow too. Though protected by such a coat of mail, I will still vanquish the Kuru prince. The chief of the celestials gave this effulgent armour to Angiras. From the latter it was obtained by Vrihaspati. And from Vrihaspati it was got by Purandara. The Lord of the celestials once more gave it to me with the mantras to be uttered in wearing it. Even if this armour were divine, if it were created by Brahma himself, still the wretch, Duryodhana, struck with my arrows, shall not be protected by it.”’

“Sanjaya continued, ‘Having said these words, Arjuna inspired some arrows with mantras, and began to draw them on the bowstring. And while he was thus drawing them on the bowstring, the son of Drona cut them off with a weapon that was capable of baffling every weapon. Beholding those shafts of his thus frustrated from a distance by that utterer of Brahma (Aswatthaman), Arjuna, owning white steeds, filled with amazement represented unto Kesava, saying, “I cannot, Janardana, twice use this weapon, for if do so, it will slay my own self and my own troops.” Meanwhile, Duryodhana, O king, pierced each of the Krishnas in that battle with nine shafts resembling snakes of virulent poison. And once more the Kuru king showered his shafts on Krishna and the son of Pandu. Beholding these showers of arrows (shot by their king), thy warriors were filled with joy. They beat their musical instrument and uttered leonine roars. Then Partha, excited with rage in that battle, licked the corners of his mouth. Casting his eyes on his enemy’s body, he saw not any part that was not well-covered with that impenetrable armour. With some sharp-pointed shafts then, well-shot from his bow, and each of which resembled Death himself, Arjuna slew his antagonist's steeds and then his two Parshni charioteers. And soon also the valiant Partha cut off Duryodhana's bow and the leathern fence of his fingers. Then, Savyasachin commenced to cut off his enemy's car in fragments. And with a couple of keen arrows he made Duryodhana carless. And then Arjuna pierced both the palms of the Kuru king. Beholding that great bowman afflicted with the shafts of Dhananjaya and fallen into great distress, many warriors rushed to the spot, desirous of rescuing him. These, with many thousands of cars, well-equipped elephants and horses, as also with large bodies of foot-soldiers, excited with wrath, encompassed by large bodies of men, neither that car of theirs nor of Arjuna and Govinda could any longer be seen. Then Arjuna, by the might of his weapons, began to slaughter that host. And car-warriors and elephants, by hundreds, deprived of limbs, fell fast on the field. Slain, or in the act of being slain, those failed to reach the excellent car. Indeed, the car on which Arjuna rode, stood motionless full two miles from the besieging force on every side. Then the Vrishni hero (Krishna), without taking any time, said unto Arjuna these words: "Draw thy bow quickly and with great force, for I will blow my conch." Thus addressed, Arjuna drawing his bow Gandiva with great force, began to slaughter the foe, shooting dense showers of shafts and making a loud noise by stretching the bowstring with his fingers. Kesava meanwhile forcibly and very loudly blew his conch Panchajanya, his face covered with dust. In consequence of the blare of that conch and of the twang of Gandiva, the Kuru warriors, strong or weak, all fell down on the ground. The car of Arjuna then freed from that press, looked resplendent like a cloud driven by the wind. (Beholding Arjuna) the protectors of Jayadratha, with their followers, became filled with rage. Indeed, those mighty bowmen, the protectors of the ruler of Sindhus, suddenly beholding Partha, uttered loud shouts, filling the earth with that noise. The whiz of their arrows were mingled with other fierce noises and the loud blare of their conchs. Those high-souled warriors uttered leonine shouts. Hearing that awful uproar raised by thy troops, Vasudeva and Dhananjaya blew their conchs. With their loud blare (of their conchs), the whole earth, with her mountains and seas and islands and the nether regions, O monarch, seemed to be filled. Indeed, that blare, O best of Bharatas, filled all the points of the compass, and was echoed back by both the armies. Then thy car-warriors, beholding Krishna and Dhananjaya, became very much frightened. Soon, however, they recovered and put forth their activity. Indeed, the great car-warriors of thy host, beholding the two Krishnas, those highly blessed persons, cased in mail rushed towards. The sight thus presented became a wonderful one.'"

SECTION CIII

“Sanjaya said, ‘Thy warriors, as soon as they beheld those foremost of persons of the Vrishni-Andhaka and the Kuru races, lost no time, each striving to be first, in proceeding against them from a desire of slaughtering them. And so Vijaya also rushed against those foes of his. On their great cars, decked with gold, cased in tiger-skins, producing deep rattle, and resembling blazing fire, they rushed, illumining the ten points of the compass, armed, O king, with bows, the backs of whose staves were decked with gold, and which in consequence of their splendour, were incapable of being looked at, and uttering loud cries, and drawn by angry steeds. Bhurisravas, and Sala and Karna, and Vrishasena, and Jayadratha, and Kripa, and the ruler of the Madras, and that foremost of car-warriors, viz., the son of Drona, these eight great car-warriors, as if devouring the skies (as they proceeded) illuminated the ten points of the compass with their splendid cars, cased in tiger-skins and decked with golden moons. Clad in mail, filled with wrath and mounted upon their cars the rattle of which resembled the roar of masses of clouds, they covered Arjuna on every side with a shower of sharp shafts. Beautiful steeds of the best breed, endued with great speed, bearing those great car-warriors, looked resplendent as they illumined the points of the compass. Their cars drawn by foremost steeds of great fleetness were of diverse countries and of diverse species, some bred in mountainous regions, some in rivers, and some in the country of the Sindhus, many foremost of car-warriors among the Kurus desirous, O king, of rescuing thy son quickly rushed towards Dhananjaya’s car from every side. Those foremost of men, taking up their conchs blew them, filling O king, the welkin and the earth with her seas (with that blare). Then those foremost ones among the gods, viz., Vasudeva and Dhananjaya, also blew their foremost of conchs on earth. The son of Kunti blew

Devadatta, and Kesava blew Panchajanya. The loud blast of Devadatta, sent forth by Dhananjaya, filled the earth, the welkin, and ten points of the compass. And so Panchajanya also blown by Vasudeva, surpassing all sounds, filled the sky and the earth. And while that awful and fierce noise continued, a noise that inspired the timid with fear and the brave with cheers, and while drums and Jharjharas, and cymbals and Mridangas, O great king, were beat by thousands, great car-warriors invited to the Kuru side and solicitous of Dhananjaya's welfare, those great bowmen, filled with rage and unable to bear the loud blast of Arjuna's and Krishna's conchs, those kings from diverse realms supported by their respective troops, in rage blew their great conchs, desiring to answer with their own blasts the blasts of Kesava and Arjuna. The Kuru army then, urged forward by that blare of conchs, had its car-warriors, elephants, and steeds filled with anxiety and fear. Indeed, O lord, that host looked as if they that comprised it were ill. The agitated Kuru host, echoing with that blare of conchs blown by brave warriors, seemed to be like the welkin resounding with the noise of thunder and fallen down (through some convulsion of nature).[146] That loud uproar, O monarch, resounded through the ten points and frightened that host like critical incidents at the end of the Yuga frightening all living creatures. Then, Duryodhana and those eight great car-warriors appointed for the protection of Jayadratha all surrounded the son of Pandu. The son of Drona struck Vasudeva with three and seventy shafts, and Arjuna himself with three broad-headed shafts, and his standard and (four) steeds with five others. Beholding Janardana pierced, Arjuna, filled with rage, struck Aswatthaman with hundred shafts. Then piercing Karna with ten arrows and Vrishasena with three, the valiant Dhananjaya cut off Salya's bow with arrows fixed on the string, at the handle. Salya then, taking up another bow, pierced the son of Pandu. And Bhurisravas pierced him with three arrows whetted on stone, and equipped with golden wings. And Karna pierced him with two and thirty arrows, and Vrishasena with seven. And Jayadratha pierced Arjuna with three and seventy shafts and Kripa pierced him with ten. And the ruler of the Madras also pierced Phalguna in that battle with ten arrows. And the son of Drona pierced him with sixty arrows. And he, once more, pierced Partha with five arrows, and Vasudeva with twenty. Then the tiger among men, viz., Arjuna owning white steeds and having Krishna for his driver, pierced each of those warriors in return, displaying the lightness of his hand. Piercing Karna with a dozen shafts and Vrishasena with three, Partha cut off Salya's bow at the handle. And piercing the son of Somadatta with three arrows and Salya with ten, he pierced Kripa with five and twenty arrows, and the ruler of the Sindhus with a hundred, Partha struck Drona's son with seventy arrows. Then Bhurisravas filled with rage, cut off the goad in Krishna's hand, and struck Arjuna with three and twenty shafts. Then Dhananjaya, of white steeds, filled with rage, mangled those enemies of his with hundreds upon hundreds of arrows, like a mighty tempest tearing masses of clouds.'"

SECTION CIV

"Dhritarashtra said, 'Describe to me, O Sanjaya, the diverse kinds of standards resplendent with great beauty, of both the Partha and our warriors (in that battle).'

"Sanjaya said, 'Hear, O king, of the diverse kinds of standards of those high-souled warriors. Listen to me as I describe their forms and names. Indeed, O king, upon the cars of those foremost of car-warriors were seen diverse kinds of standards that shone like blazing flames of fire. Made of gold, or decked with gold, or adorned with strings of gold and each looking like the golden mountain (Meru), diverse kinds of standards were there that were highly beautiful. And those standards of the warriors had attached all around them excellent banners. Indeed, having banners of diverse hues attached to them all around, those standards looked exceedingly beautiful. Those banners, again, moved by the wind, looked like fair ladies dancing in the midst of a sporting arena. Endued with the splendour of the rainbow, those banners, O bull of Bharata's race, of those car-warriors, floating in the breeze, highly adorned their cars. The standard, bearing the sign of the ape of fierce face and tail, like that of the lion, belonging to Dhananjaya, seemed to inspire fear in that battle. That standard, O king of the wielder of Gandiva, bearing that foremost of apes, and adorned with many banners, frightened the Kuru host. Similarly, the lion-tail standard-top of Drona's son, O Bharata, we saw, was endued with the effulgence of the rising sun decked with gold, floating in the breeze, possessed of the splendour of the rainbow, the standard mark of Drona's son appeared on high, inspiring the foremost of Kuru warriors with joy. The standard of Adhiratha's son bore the mark of an elephant-rope made of gold. It seemed, O king, in battle to fill the whole welkin. The banner, adorned with gold and garlands, attached to the standard of Karna in battle, shaken by the wind, seemed to dance upon his car. The preceptor of the Pandavas, that Brahmana, given to ascetic penances, viz., Kripa the son of Gotama, had for his mark an excellent bovine bull. That high-souled one, O king, with that bovine bull, looked as resplendent, as the Destroyer of the three cities[147] looks resplendent with his bull. Vrishasena has a peacock made of gold and adorned with jewels and gems. And it stood on his standard, as if in the act of crowing, and always adorned the van of the army. With that peacock, the car of the high-souled Vrishasena shone, like the car, O king, of Skanda (the celestial generalissimo) shining with his peacock unrivalled and beautiful ploughshare made of gold and looking like flame of fire. That ploughshare, O sire, looked resplendent on his car. Salya, the ruler of the Madras, we saw, had on his standard-top an image like the presiding goddess of corn, endued with beauty and producing every seed. A silver boar adorned the standard-top of the ruler of the Sindhus. Decked with golden chains, it was of the splendour of a white crystal.[148] With that silver mark on his banner, the ruler of the Sindhus looked as resplendent, as Surya in days of yore in the battle between the celestials and the Asuras. The standard of Somadatta's son, devoted to sacrifices, bore the sign of the sacrificial stake. It was seen to shine like the sun or the moon. That sacrificial stake made of gold, O king of Somadatta's son, looked resplendent like the tall stake erected in the foremost of sacrifices called the Rajasuya. The standard of Salya, O monarch, bearing a huge silver-elephant was adorned, on all sides, with peacocks made of gold. The standard, O bull of Bharata's race, adorned thy troops like the huge white elephant adorning the host of the celestial king. On the standard decked with gold, of king Duryodhana, was an elephant adorned with gems. Tinkling with the sound of a hundred bells, O king, that standard stood upon the excellent car of that hero. And, O king, thy son, that bull among the Kurus, looked resplendent, O monarch, with that tall standard in battle. These nine excellent standards stood erect among thy divisions. The tenth standard seen there was of Arjuna, decked with that huge ape. And with that standard Arjuna looked highly resplendent, like Himavat with a blazing fire (on its top). Then many mighty car-warriors, all chastisers of foes, quickly took up their beautiful, bright and large bows for the sake of (resisting) Arjuna. Similarly, Partha also, that achiever of celestial feats, took up his foe-destroying bow Gandiva, in consequence, O king, of thy evil policy. Many royal warriors, O king, were then slain in that battle owing to thy fault. Rulers of men came from different realms invited (by thy sons). And with them perished many steeds and many elephants. Then those mighty car-warriors headed by Duryodhana (on one side) and that bull amongst the Pandavas on the other, uttered loud roars and began the encounter. And the feat that Kunti's son, having Krishna for his charioteer, achieved there, was highly wonderful, inasmuch as, alone, he encountered fearlessly all those warriors united together. And that mighty-armed hero looked resplendent as he stretched his bow Gandiva, desirous of vanquishing all those tigers among men for slaying the ruler of the Sindhus. With his shafts shot in thousands, that tiger among men, viz., Arjuna, that scorcher of foes, made all those warriors invisible (by means of his arrowy showers). On their side, those tigers among men, those mighty car-warriors, also made Partha invisible by means of their clouds of shafts shot from all sides. Beholding Arjuna, that bull of Kuru's race covered by those lions among men with their shafts, loud was the uproar made by thy troops.'"

SECTION CV

"Dhritarashtra said, 'After Arjuna had got the ruler of the Sindhus within sight, what, O Sanjaya, did the Panchalas, attacked by Bharadwaja's son, do, encountering the Kurus?'

"Sanjaya said, 'In the afternoon of that day, O monarch, in the battle that took place between the Panchalas and the Kurus, Drona became, as it were, the stake (for which each fought on to win or lose). The Panchalas, O sire, desirous of slaying Drona, cheerfully uttered loud roars and shot dense showers of arrows. Indeed, that encounter between the Panchalas and the Kurus, fierce, awful, and highly wonderful as it was, resembled that in days of yore between the gods and the Asuras. Indeed, all the Panchalas with the Pandavas, obtaining Drona's car (within reach) used many mighty weapons, desirous of piercing through his array. Car-warriors stationed on their cars, causing the earth to shake under them, and showering their arrowy downpours, rushed towards Drona's car, without much speed. Then that mighty car-warrior among the Kaikeyas, viz., Vrihatkshatra, incessantly scattering keen shafts that resembled the thunder in force, proceeded towards Drona. Then Kshemadhurti of great fame quickly rushed against Vrihatkshatra, shooting keen arrows by thousands. Beholding this, that bull among the Chedis, viz., Dhrishtaketu, endued with great might, quickly proceeded against Kshemadhurti, like Mahendra proceeding against the Asura Samvara. Seeing him rush with great impetuosity, like the Destroyer himself with wide-open mouth, that mighty bowman viz., Viradhanwan, proceeded against him with great speed. King Yudhishthira staying there at the head of his division from desire of victory, was resisted by valiant Drona himself. Thy son Vikarna, O lord, endued with great prowess, proceeded against the rushing Nakula of great prowess, that warrior accomplished in battle. That scorcher of foes, viz., Durmukha, covered the advancing Sahadeva with many thousands of swiftly-coursing shafts. The heroic Vyughradatta resisted that tiger among men, viz., Satyaki making him repeatedly tremble by means of his sharp and keen-pointed shafts. The son of Somadatta resisted the (five) sons of Draupadi, those tigers among men, those great car-warriors, wrathfully shooting mighty shafts. That mighty car-warrior, viz., Rishyasringa's fierce son (the Rakshasa Alamvusha), of awful mien, resisted the advancing Bhimasena filled with wrath. The encounter that then took place between that man and Rakshasa resembled, O king, the battle in days of yore between Rama, and Ravana. Then, O Bharata, Yudhishthira, that chief of the Bharatas, struck Drona with ninety straight shafts in all his vital parts. Enraged by the famous son of Kunti, Drona struck him in return, O chief of the Bharatas, in the centre of the chest with five and twenty shafts. And once more, in the very sight of all the bowmen, Drona struck him, with his steeds, charioteer, and standard, with twenty shafts. Pandu's son, of virtuous soul, displaying great lightness of hand, baffled with his own arrowy showers those arrows shot by Drona. Then that great bowman Drona, filled with rage, cut off the bow of the high souled king Yudhishthira the just. Then that great car-warrior (viz., the son of Bharadwaja) speedily covered the bowless Yudhishthira with many thousands of shafts. Beholding the king made invisible by the shafts of Bharadwaja's son, all thought that Yudhishthira was dead, and some thought that the king had fled before Drona. And many cried out, O king, saying, "Alas the king hath been slain by the high-souled Brahmana." Then, king Yudhishthira the just, fallen into great distress, having laid aside that bow cut off by Bharadwaja's son in battle took up another excellent, bright and tougher bow. And that hero then cut off in that encounter all those shafts shot in thousands by Drona. All this seemed exceedingly wonderful. Having cut off those shafts, O king, Yudhishthira, with eyes red in wrath, took up in that battle a dart, capable of riving even a mountain. Equipped with a golden staff, of awful mien, having eight bells attached to it, and exceedingly terrible, the mighty Yudhishthira, taking it up, uttered a loud roar. And with that roar, O Bharata, the son of Pandu inspired all creatures with fear.

Beholding that dart upraised by king Yudhishthira the just, all creatures, as if with one accord, said, “Good be to Drona!” Hurled from the king’s arms, that dart resembling a snake just freed from its slough, coursed towards Drona, illumining the welkin and all the directions cardinal and subsidiary, like a she-snake with fiery mouth. Beholding it coursing towards him impetuously, O king, Drona, that foremost of all persons acquainted with weapons invoked into existence the weapon called Brahma. That weapon, reducing that dart of terrible mien into dust, coursed towards the car of the illustrious son of Pandu. Then, O sire, king Yudhishthira of great wisdom baffled that weapon of Drona, thus coursing towards him by himself invoking the Brahma weapon. And then piercing Drona himself in that battle with five straight shafts, he cut off, with a sharp razor-faced shaft, the large bow of Drona. Then Drona, that grinder of Kshatriyas, throwing aside that broken bow, hurled with great force, O sire, a mace at the son of Dharma. Beholding that mace impetuously coursing towards him, Yudhishthira, O chastiser of foes, filled with rage, took up a mace. Then those two maces, both hurled with great force, encountering each other in mid-air, produced by their collision sparks of fire and then fell down on the earth. Then Drona, filled with fury, slew, O sire, the steeds of Yudhishthira, with four excellent shafts of keen points. And with another broad-headed shaft he cut off the king’s bow resembling a pole erected to the honour of Indra. And with another shaft he cut off the standard of Yudhishthira, and with three he afflicted the Pandava himself. Then king Yudhishthira, speedily jumping down from that steedless car, stood weaponless and with arms upraised, O bull of Bharata’s race! Beholding him carless, and especially weaponless, Drona, O lord, stupefied his foes, rather the whole army. Firmly adhering to his vow, and endued with great lightness of hands, Drona shot showers of sharp shafts and rushed towards the king, like a furious lion towards a deer. Beholding Drona, that slayer of foes, rush towards him, cries of “Oh” and “Alas” suddenly rose from the Pandava army. And many cried out, saying, “The king is slain by Bharadwaja’s son.” Loud wails of this kind were heard, O Bharata, among the Pandava troops.

Meanwhile, king Yudhishthira, the son of Kunti, getting up on the car of Sahadeva, retreated from the field, borne away by swift steeds.'"

SECTION CVI

“Sanjaya said, ‘Kshemadhurti, O monarch, pierced the advancing Vrihatkshatra of great valour, that prince of the Kaikeyas, with many arrows in the chest. King Vrihatkshatra then, O monarch, desirous of piercing through Drona’s division, quickly struck his antagonist with ninety straight shafts. Kshemadhurti, however, filled with rage, cut off, with a sharp well-tempered, and broad-headed shaft, the bow of that high-souled prince of the Kaikeyas. Having cut off his bow, Kshemadhurti then, with a keen and straight shaft, quickly pierced in that encounter that foremost of all bowmen. Then Vrihatkshatra, taking up another bow and smiling (at his foe), soon made the mighty car-warrior Kshemadhurti steedless and driverless and carless. And with another broad-headed shaft that was well-tempered and sharp, he cut off, from the trunk of his royal antagonist his head blazing with (a pair of) ear-rings. That head, graced with only locks and a diadem, suddenly cut off, fell down on the earth and looked resplendent like a luminary fallen from the firmament. Having slain his foe, the mighty car-warrior Vrihatkshatra became filled with joy and fell with great force upon thy troops for the sake of the Parthas. The great bowman Viradhanwan, O Bharata, endued with great prowess, resisted Dhrishtaketu who was advancing against Drona. Encountering each other, those two heroes having arrows for their fangs, and both endued with great activity, struck each other with many thousands of arrows. Indeed, those two tigers among men fought with each other, like two leaders of elephantine herds in the deep woods with fury. Both endued with great energy, they fought, each desirous of slaying the other, like two enraged tigers in a mountain-cave. That combat, O monarch, became exceedingly fierce. Deserving to be witnessed, it became highly wonderful. The very Siddhas and the Charanas, in large numbers, witnessed it with wonder-waiting eyes. Then Viradhanwan, O Bharata, with a laugh, cut off in rage Dhrishtaketu's bow in twain by means of broad-headed arrows. Abandoning that broken bow, the ruler of the Chedis, that mighty car-warrior took up a fierce dart made of iron and equipped with a golden staff. Bending with his hands, O Bharata, that dart of fierce energy towards the car of Viradhanwan, Dhrishtaketu hurled it carefully and with great force. Struck with great force by that hero-slaying dart, and his heart pierced by it through, Viradhanwan, quickly fell down on the earth from his car. Upon the fall of that hero, that mighty car-warrior among the Trigartas, thy army, O lord, was broken by the Pandavas. (Thy son) Durmukha sped sixty shafts at Sahadeva, and uttered a loud shout in that battle, challenging that son of Pandu. The son of Madri, then, filled with rage, pierced Durmukha with many keen arrows, smiling the while, the brother striking the brother. Beholding the mighty Durmukha fighting furiously, Sahadeva, then, O Bharata, once more struck him with nine shafts. Endued with great strength, Sahadeva then cut off Durmukha's standard with a broad-headed arrow and struck down his four steeds with four other arrows. And then with another broad-headed arrow, well-tempered and sharp, he cut off, from his trunk, the head of Durmukha's charioteer that shone with a pair of ear-rings. And cutting off Durmukha's large bow with a razor-faced arrow, Sahadeva pierced Durmukha himself in that battle with five arrows. Durmukha fearlessly jumping down from that steedless car, mounted the car, O Bharata, of Niramitra. Then that slayer of hostile heroes, viz., Sahadeva, filled with rage slew in that great battle Niramitra in the midst of his division with a broad-headed arrow. Thereupon, prince Niramitra, the son of the ruler of the Trigartas, fell down from his car, afflicting thy army with great grief. Slaying him, the mighty-armed Sahadeva looked resplendent like Rama, the son of Dasaratha, after slaying the mighty (Rakshasa) Khara. Beholding that mighty car-warrior, viz., prince Niramitra slain, loud cries of Oh and Alas arose, O monarch, among the Trigarta warriors. Nakula, O king, in a moment vanquished thy son Vikarna of large eyes. This seemed highly wonderful. Vyaghradatta, by means of his straight shafts, made Satyaki invisible with his steeds and driver and standard in the midst of his division. The brave grandson of Sini, baffling those shafts with great lightness of hand, felled Vyaghradatta by means of his arrows, with his steeds and driver and standard. Upon the fall, O lord, of that prince of the Magadhas, the latter, struggling vigorously, rushed against Yuyudhana from all sides. Scattering their shafts and lances by thousands, and sharp arrows and spears and mallets and thick clubs, those brave warriors fought in that battle with that invincible hero of the Satwata race. Endued with great might, invincible Satyaki, that bull among men, with the greatest ease and laughing the while, vanquished them all. The Magadhas were nearly exterminated. A small remnant flew from the field. Beholding this, thy army, already afflicted with the arrows of Yuyudhana, broke, O lord! Then that foremost one of Madhu's race, having slaughtered in battle thy troops, that illustrious hero, looked resplendent as he shook his bow. The army, O king, was thus routed by that high-souled one of the Satwata race. Indeed, frightened by that hero of long arms, none approached him for fight. Then Drona filled with rage and rolling his eyes, himself rushed impetuously towards Satyaki, of feats incapable of being baffled.'"

SECTION CVII

“Sanjaya said, ‘The illustrious son of Somadatta pierced each of the sons of Draupadi, those great bowmen, with five arrows, and once more with seven arrows. Much afflicted, O lord, by that fierce warrior, they were stupefied and knew not for some time what to do. Then that crusher of foes, Satanika, the son of Nakula, piercing Somadatta’s son, that bull among men, with a couple of arrows, uttered in joy a loud roar. The other brothers then, struggling vigorously, quickly pierced the wrathful son of Somadatta, each with three straight shafts. Then the illustrious son of Somadatta, O monarch, sped at them five shafts, piercing each of them in the chest with one shaft. Then those five brothers, thus pierced by that high-souled warrior with his shafts, surrounded that hero on every side and began to pierce him deeply with their shafts. Then the son of Arjuna, filled with rage, despatched with keen shafts, the four steeds of Saumadatti to the region of Yama. And the son of Bhimasena, cutting off the bow of the illustrious son of Somadatta, uttered a loud shout and pierced his foe with many sharp arrows. The son of Yudhishthira then, cutting off Saumadatti’s standard, felled it on the earth, while the son of Nakula felled the enemy’s charioteer from his niche in the car. Then the son of Sahadeva, ascertaining the foe to be on the point of leaving the field in consequence of the brothers, cut off, with a razor-faced arrow, the head of that illustrious warrior. That head, decked with ear-rings of gold, fell on the earth and adorned the field like the sun of brilliant effulgence that rises at the end of the Yuga. Beholding the head of the high-souled son of Somadatta thus fallen on the ground, thy troops, O king, overcome with fear, fled in all directions.

“‘The Rakshasa Alamvusha in that battle, filled with rage, fought with the mighty Bhimasena, like Ravana’s son (Indrajit) with (Rama’s brother)

Lakshmana. Beholding that Rakshasa and that human warrior engaged in fight, all creatures experienced both joy and wonder. Then Bhima, O king, laughing the while, pierced that wrathful prince of Rakshasa, viz., Rishyasringa’s son (Alamvusha), with nine keen shafts. Then that Rakshasa, thus pierced in battle, uttered a loud and awful sound, and rushed, with all his followers, against Bhima. Piercing Bhima then with five straight shafts, he quickly destroyed in that battle, thirty cars supporting Bhima. And once more destroying four hundred cars of Bhimasena, the Rakshasa pierced Bhimasena himself with winged arrows. Then the mighty Bhima deeply pierced by the Rakshasa, sat down on the terrace of his car, overcome by a swoon. The son of the Wind-god then, recovering his senses, became filled with rage. Drawing his excellent and terrible bow that was capable of bearing a great strain, he afflicted Alamvusha, in every part of his body, with keen shafts. Thereupon, the Rakshasa who resembled a huge mass of antimony, looked resplendent O king, like a flowering Kinsuka. Whilst being struck in that battle with those shafts sped from the bow of Bhima, the Rakshasa recollected the slaughter of his brother (Vaka) by the illustrious Pandava. Assuming then an awful form, he addressed Bhima, saying, “Wait a little in this battle, O Partha! Behold today my prowess. O thou of wicked understanding, that foremost of Rakshasas, viz., the mighty Vaka, was my brother. It is true he was slain by thee. But that took place out of my sight.” Having said these words unto Bhima, Alamvusha made himself invisible, and began to cover Bhimasena with a dense shower of arrows. Upon the disappearance of the Rakshasa, Bhima, O monarch, covered the welkin with straight shafts. Thus afflicted by Bhima, Alamvusha soon returned to his car. And soon again, he entered into the bowels of the earth and once more becoming little he suddenly soared into the sky. Alamvusha assumed countless forms. Now becoming subtle and now huge and gross, he began to roar like the clouds. And he uttered diverse kinds of words and speeches all around. And from the welkin there fell thousands of arrowy torrents, as also darts, and Kunapas, and lances, and spiked maces, and short arrows, and scimitars, and swords, and thunders also. That awful downpour of arrows caused by the Rakshasa, slew the troops of

Pandu's son on the field of battle. And in consequence of that arrowy downpour, many elephants also of the Pandava army were slain, and many steeds also, O king, and many foot-soldiers. And a river was caused there, whose waters were blood and whose eddies were constituted by cars. And it abounded with elephants that constituted its alligators. And the umbrellas of car-warriors constituted its swans, and the flesh and marrow of animals, its mire. And it teemed with the (cut off) arms of human beings that constituted its snakes. And it was haunted by many Rakshasas and other cannibals. And it wafted away, O king, countless Chedis and Panchalas and Srinjayas. Beholding him, O monarch, careering so fearlessly in that battle and seeing his prowess, the Pandavas became filled with anxiety; and joy filled the hearts of thy troops then. And amongst the latter, loud and terrible sounds of musical instruments, making the hair stand on end, arose. Hearing that loud uproar made by thy troops, the son of Pandu could not bear it, as a snake cannot bear the clap of human palms. With eyes red as copper in rage, with glances that like fire consumed every thing, the son of the Wind-god, like Tvashtri himself, aimed the weapon known by the name of Tvashtri. From that weapon were produced thousands of arrows on all sides. And in consequence of those arrows, a universal rout was seen among thy troops. That weapon, shot in battle by Bhimasena, destroying the effective illusion produced by the Rakshasa, greatly afflicted the Rakshasa himself. Struck in every part of his body by Bhimasena, the Rakshasa, then abandoning Bhimasena, fled towards the division of Drona. Upon the defeat of that prince of Rakshasa by the high-souled Bhima, the Pandavas caused every point of the compass to resound with their leonine roars. And filled with joy, they worshipped the mighty son of Marut, like the Maruts worshipping Sakra after the defeat in battle of Prahlada.'"

SECTION CVIII

"Sanjaya said, 'Having fled away from Bhima, Alamvusha, in another part of the field, careered fearlessly in battle. And while he was thus fearlessly careering in battle, the son of Hidimva rushed impetuously at him and pierced him with keen shafts. The battle between those two lions among Rakshasas became terrible. Both of them invoked into existence illusions like Sakra and Samvara (in days of old). Alamvusha, excited with rage, attacked Ghatotkacha. Indeed, that encounter between those two foremost of Rakshasas resembled that of old between Rama and Ravana, O lord! Then Ghatotkacha having pierced Alamvusha, in the centre of the chest with twenty long shafts, repeatedly roared like a lion. Smilingly, O king, Alamvusha also, repeatedly piercing the invincible son of Hidimva, uttered loud roars in joy, filling the entire welkin. Then, those two foremost of Rakshasas, endued with great might, became filled with rage. They fought with each other, displaying their powers of illusion, but without any of them getting any advantage over the other. Each, creating a hundred illusions, stupefied the other. Both accomplished in producing illusions, O king, that Ghatotkacha displayed in battle, were all destroyed, O monarch, by Alamvusha, producing similar illusions of his own. Beholding that prince of Rakshasas, viz., Alamvusha, who was accomplished in producing illusions, fight in that manner, the Pandavas became filled with anxiety, they then caused him to be surrounded by many foremost of car-warriors. Bhimasena and others, O monarch, all rushed in rage against him. Hemming him, O sire, on all sides by means of numberless cars, they shrouded him from every side with shafts, like men in a forest encompassing an elephant with blazing brands. Baffling that shower of weapons by means of the illusion of his own weapons, freed himself from that press of cars like an elephant from a forest conflagration. Then drawing his terrible bow whose twang resembled the thunder of Indra, he pierced the son of the Wind-god with five and twenty shafts, and Bhimasena's son with five, and Yudhishthira with three, and Sahadeva with seven, and Nakula with three and seventy, and each of the five sons of Draupadi with five shafts, and uttered a loud roar. Then Bhimasena pierced him in return with nine shafts, and Sahadeva with five. And Yudhishthira pierced the Rakshasa with a hundred shafts. And Nakula pierced him with three shafts. The son of Hidimva having pierced him with five hundred shafts, Alamvusha once more pierced him with seventy, and that mighty warrior uttered a loud roar. With that loud roar of Ghatotkacha the earth shook, O king, with her mountains and forests and with her trees and waters. Deeply pierced on all sides by those great bowmen and mighty car-warriors, Alamvusha pierced each of them in return with five arrows. Then that Rakshasa, O chief of the Bharatas, viz., the son of Hidimva, filled with rage, pierced that other angry Rakshasa in battle with many shafts. Then that mighty prince of Rakshasas, viz., Alamvusha, deeply pierced, quickly shot countless shafts equipped with wings of gold and whetted on stone. Those shafts, perfectly straight, all entered the body of Ghatotkacha, like angry snakes of great strength entering a mountain summit. Then the Pandavas, O king, filled with anxiety, and Hidimva's son Ghatotkacha, also sped at their foe from every side clouds of keen shafts. Thus struck in battle by the Pandavas, desirous of victory, Alamvusha mortal as he was, did not know what to do. Then that delighter in battle, viz., the mighty son of Bhimasena, beholding that state of Alamvusha, set his heart upon his destruction. He rushed with great impetuosity towards the car of the prince of Rakshasas, that car which resembled a burnt mountain summit or a broken heap of antimony. The son of Hidimva, inflamed with wrath, flew from his own car to that of Alamvusha, and seized the latter. He then took him up from the car, like Garuda taking up a snake. Thus dragging him up with his arms, he began to whirl him repeatedly, and then crushed him into pieces, hurling him down on the earth, like a man crushing an earthen pot into fragments by hurling it against a rock. Endued with strength and activity, possessed of great prowess, the son of Bhimasena, inflamed with wrath in battle, inspired all the troops with fear. All the limbs broken and bones reduced to fragments, the frightful Rakshasa Alamvusha, thus slain by the heroic Ghatotkacha, resembled a tall Sala uprooted and broken by the wind. Upon the slaughter of that wanderer of the night, the Parthas became very cheerful. And they uttered leonine roars and waved their garments. Thy brave warriors, however, beholding that mighty prince or Rakshasas, viz., Alamvusha, slain and lying like a crushed mountain, uttered cries, O monarch, of Oh and Alas. And people, possessed with curiosity, went to view that Rakshasa lying helplessly on the earth like a piece of charcoal (no longer capable of burning). The Rakshasa Ghatotkacha, then, that foremost of mighty beings, having thus slain his foe, uttered a loud shout, like Vasava after slaying (the Asura) Vala. Having achieved that exceedingly difficult feat, Ghatotkacha, was much applauded by his sires as also by his relatives. Indeed, having felled Alamvusha, like an Alamvusha fruit, he rejoiced exceedingly with his friends. There arose then a loud uproar (in the Pandava army) of conchs and of diverse kinds of arrows. Hearing that noise the Kauravas uttered loud shouts in reply, filling the whole earth with its echoes.'"

SECTION CIX

“DHRITARASHTRA SAID, ‘TELL me, O Sanjaya, how Yuyudhana rushed against the son of Bharadwaja in battle. I feel a great curiosity to hear it.’

“Sanjaya said, ‘Listen, O thou of great wisdom, to the account of that battle, that makes the hair stand on end, between Drona and the Pandavas headed by Yuyudhana. Beholding the (Kuru) army slaughtered, O sire, by Yuyudhana, Drona himself rushed towards that warrior of unbaffled prowess, called also by the name of Satyaki. Satyaki pierced that mighty car-warrior, viz., the son of Bharadwaja, thus advancing against him, with five and twenty small arrows. Drona also, possessed of great prowess in battle, with deliberate aim, quickly pierced Yuyudhana, with five whetted arrows, equipped with wings of gold. Those arrows, piercing the hard mount of the foe and drinking his life-blood, entered the earth, O king, like hissing snakes. The long-armed Satyaki then, inflamed with rage like an elephant struck with the hook, pierced Drona with fifty long arrows that resembled flames of fire. Then Bharadwaja’s son, thus quickly pierced in battle by Yuyudhana, pierced carefully exerting Satyaki in return with many arrows. Then that great bowman, endued with great might, and filled with rage, once more afflicted that hero of the Satwata race with many straight shafts. Thus struck in that battle by the son of Bharadwaja, Satyaki, O monarch, knew not what to do. Then, O king, Yuyudhana’s face became cheerless, seeing the son of Bharadwaja shoot countless keen arrows. Beholding Satyaki thus situated, thy sons and troops, O king, becoming exceedingly cheerful, repeatedly uttered leonine roars. Hearing that terrible uproar and beholding that hero of Madhu’s race thus afflicted, king Yudhishthira, O monarch, addressing all his soldiers, said, “That foremost one among the Vrishnis, viz., the brave Satyaki, of prowess incapable of being baffled, is about to be devoured by the heroic Drona, like the sun by Rahu. Go and rush ye to the spot where Satyaki is battling." The king, addressing Dhrishtadyumna of the Panchala race, said, "Rush thou with speed at Drona. Why dost thou tarry, O son of Prishata! Seest thou not the great danger to ourselves that has already arisen from Drona? Drona is a great bowman. He is sporting with Yuyudhana, in battle, like a boy with a bird bound in a string. Let all of you, headed by Bhimasena, and accompanied by others proceed thither where Satyaki's car is. Behind you I will follow with my troops. Rescue Satyaki today who is already within the jaws of the Destroyer." Having said these words, O Bharata, king Yudhishthira with all his troops rushed towards Drona for the sake of Yuyudhana. Blessed be thou, great was the uproar made there by the Pandavas and the Srinjayas all fighting with Drona only. Together approaching, O tiger among men, that mighty car-warrior, viz., the son of Bharadwaja, they covered with showers of keen arrows equipped with the feathers of Kankas and peacocks. Drona, however, received all those heroes smilingly, like a householder receiving guests arrived of their own will, with seats and water. With the shafts of Bharadwaja's bow-wielding son, those heroes were well-gratified like guests, O king, with the hospitality they receive in the houses (of good hosts). And none of them, O lord, could even gaze at the son of Bharadwaja who then resembled the thousand-rayed sun at midday. Indeed, Drona, that foremost of all wielders of weapons, scorched all those great bowmen with showers of arrows like the sun scorching (everything below) with his burning rays. Thus struck, O king, by Drona, the Pandavas and the Srinjayas beheld no protector, like elephants sunk in a morass. The mighty arrows of Drona, as they coursed (through the welkin), looked like the rays of the sun blasting everything around. In that encounter, five and twenty warriors among the Panchalas were slain by Drona, who were all regarded as Maharathas and all approved (as such) by Dhrishtadyumna. And amongst all the troops of the Pandavas and the Panchalas, men quietly beheld brave Drona slaying the foremost of warriors in succession. Having slain a hundred warriors amongst the Kekayas and routing them on all sides, Drona stood, O monarch, like the Destroyer himself with wide-open mouth. The mighty-armed Drona vanquished the Panchalas, the Srinjayas, the Matsyas and the Kekayas, O monarch, by hundreds and thousands. Pierced by the arrows of Drona, the clamour made by them resembled that made in the woods by the denizens of the forest when encompassed by a conflagration. The gods, Gandharvas, and the Pitris, said, "Behold, the Panchalas, and the Pandavas, with all their troops, are flying away." Indeed, when Drona was thus engaged in slaughtering the Somakas in battle, none ventured to advance against him and none succeeded in piercing him. And while that dreadful encounter, so destructive of great heroes, continued, Pritha's son (Yudhishthira) suddenly heard the blare of Panchajanya. Blown by Vasudeva, that best of conchs gave loud blasts. Indeed, while the heroic protectors of the ruler of the Sindhus were fighting, and while the Dhartarashtras were roaring in front of Arjuna's car, the twang of Gandiva could not be heard. The royal son of Pandu repeatedly swooned, and thought, "Without doubt, all is not well with Partha, since that prince of conchs (Panchajanya) is yielding such blasts and since the Kauravas also, filled with joy, are incessantly uttering such shouts." Thinking in this way, with an anxious heart, Ajatasatru, the son of Kunti, said unto him of the Satwata race (viz., Satyaki) these words in a voice choked with tears. Though repeatedly stupefied, king Yudhishthira, however, did not lose sight of what was to be done next. Addressing Sini's grandson, that bull of his clan, (Yudhishthira said), "O grandson of Sini, the time for that eternal duty which the righteous ones of old have indicated (for friends) towards friends in seasons of distress, hath now come. O bull amongst the Sinis, reflecting within myself, I do not, O Satyaki, see amongst all my warriors one who is a greater well wisher to us than thou art. He who is always well-affected, he who is always obedient, I think, he should be appointed to a grave commission in times of distress. As Kesava is ever the refuge of the Pandavas even, so art thou, O thou of Vrishni's race, who art like Kesava in prowess. I will, therefore, lay a burthen on thee. It behoveth thee not to frustrate my purpose. Arjuna is thy brother, friend, and preceptor, O bull among men, in this battle render him aid in time of distress. Thou art devoted to truth. Thou art a hero. Thou art the dispeller of the fears of friends. Thou art celebrated in the world, in consequence of thy acts, O hero, as one that is truthful in speech. He, O grandson of Sini, who casteth away his body while fighting in battle for friends, is equal to him who giveth away to Brahmanas the whole earth. We have heard of various kings gone to heaven, having given away the whole of this earth unto Brahmanas with due rites. O thou of virtuous soul, I beg of thee, with joined hands, even this viz., that, O lord, attain thou the fruit of giving away (unto Brahmanas) the whole earth, or something higher than that by incurring danger to thy life itself for helping Arjuna. There is one, viz., Krishna, that dispeller of the fears of friends, who is ever willing to cast away his life in battle (for the sake of friends). Thou, O Satyaki, art the second. None but a hero can render aid unto a hero, exerting valorously in battle, from desire of fame. An ordinary person cannot do so. In this matter, here is none else but thee who can protect Arjuna. On one occasion, while applauding thy numerous feats, Arjuna, giving me great pleasure repeatedly recited them. He said of thee that thou art endued with extreme lightness of hand, that thou art conversant with all modes of warfare, that thou art possessed of great activity and great prowess. He said, ‘Satyaki is endued with great wisdom, is acquainted with every weapon, is a hero, and is never stupefied in battle. Of broad neck and broad chest, of mighty arms and broad cheeks, or great strength and great prowess, Satyaki is a high-souled Maharatha. He is my disciple and friend; I am dear to him and he is dear to me. Becoming my ally, Yuyudhana will crush the Kauravas. Even if Kesava and Rama, and Aniruddha, and the mighty car-warrior Pradyumna, and Gada, and Sarana, and Samva, with all the Vrishnis, case themselves in mail for assisting us, O king, in the field of battle, I shall yet appoint that tiger among men viz., Satyaki of unbaffled prowess, for our aid, since there is none equal to him.’ Even this is what Dhananjaya told me in the Dwaita woods, in thy absence, while truly describing thy merits in an assembly of righteous persons. It behoveth thee not, O thou of the Vrishni race, to falsify that expectation of Dhananjaya, and also of myself and Bhima! When, returning from various tirthas, I proceeded to Dwaraka, there I witnessed thy reverence for Arjuna. While we were at Upaplavya I did not mark anybody else, O grandson of Sini, who showed us such affection as thou didst. Thou art of noble lineage and feelest reverence for us. For showing kindness, therefore, to one who is thy friend and preceptor, it behoveth thee, O thou of mighty arms, to act in a way deserving, O great bowman, of thy friendship and prowess and noble parentage and truthfulness. O thou of Madhu's race! Suyodhana, cased in armour by Drona himself, hath suddenly gone, following Arjuna! The other great car-warriors of Kauravas have, before that followed Arjuna. Loud uproars are being heard against Arjuna's car. O grandson of Sini, it behoveth thee, O giver of honours, to go thither quickly. Bhimasena and ourselves, well-equipped and with all our forces, will resist Drona if he advances against thee. Behold, O Grandson of Sini, the Bharata troops are flying away in battle, and as they are flying away, they are tittering loud wails. Like the very ocean at full tide agitated by a mighty tempest, the Dhartarashtra host, O sire, is agitated by Savyasachin. Behold, in consequence of countless cars and men and steeds moving quickly, the earthly dust raised is gradually spreading (over the field). See, that slayer of hostile hosts, Phalguna, is encompassed by the Sindhu-Sauviras, armed with spikes and lances and adorned with many horses in their ranks. Without vanquishing this force it will not be possible to vanquish Jayadratha. These warriors are prepared to lay down their lives for the sake of the ruler of the Sindhus. Behold the invincible Dhartarashtra force, stationed there, that bristles with arrows and darts and tall standards, and that teems with steeds and elephants. Hear the beat of their drums and the loud blare of their conchs, the tremendous leonine shouts uttered by them, and the rattle of their car-wheels. Hear the grunt of their elephants, the heavy tread of their foot-soldiers, and the stamping of their rushing cavalry which all seem to shake the very earth itself. Before him is the division of Jayadratha, and behind is that of Drona. So great is the number of the foes that he is capable of afflicting the chief of the celestials himself. Sunk in the midst of the fathomless host, Arjuna may lose his life. If he be slain in battle, how can one like me live? Is this calamity to befall me when thou art alive? Dark-blue in colour, young in years, of curled locks and exceedingly handsome is that son of Pandu. Active in the use of weapons, and conversant with every mode of warfare, the mighty-armed Arjuna hath, O sire, penetrated into the Bharata host at sunrise. The day is about to end. O thou of Vrishni's race, I do not know whether he liveth or not. The vast Kuru host is like ocean. O sire, Vibhatsu hath penetrated into it all alone. That army is incapable of being resisted by the very gods in battle. In today's battle, I fail to keep my judgment clear. Drona also is, with great might, afflicting my forces! Thou seest, O mighty-armed one, how that regenerate one is careering in battle. When several tasks present themselves together, thou art well-skilled in selecting that which would be first attended to. It behoveth thee, O giver of honours, to accomplish with activity that task which is the gravest of all. Amongst all these tasks, I myself think, that this (aiding Arjuna) is the first that demands our attention. The rescue of Arjuna in battle should be first undertaken. I do not grieve for him of Dasarha's race. He is the Protector and the Lord of the Universe. I tell thee truly that tiger among men, O sire, is able to vanquish in battle the three worlds assembled together. What need I say, therefore, of this weak Dhritarashtra host? Arjuna, however, O thou of Vrishni's race, is being afflicted by countless odds in battle. He may yield up his life. It is for this that I am so cheerless. O thou then go in his track, since persons like thee should follow a person like him, at such a season, urged on by one like me. Amongst the foremost ones of the Vrishni race, two are regarded as Atirathas. They are mighty-armed Pradyumna and thyself, O Satwata, that are so famous. In weapons, thou art equal to Narayana himself, and in strength to Sankarshana. In bravery, thou art equal to Dhananjaya, O tiger among men, and surpassest Bhishma and Drona and every one accomplished in battle. O tiger among men, the wise speak of thee, saying, O Madhava, 'There is nothing unachievable by Satyaki.' O thou of great strength, do thou, therefore, that which I say unto thee, viz., obey the wishes of all here, of myself and of Arjuna. It behoveth thee not, O mighty-armed one, to frustrate that wish. Reckless of thy very life, career thou in battle like a hero. O grandson of Sini, the scions of Dasarha's race never care to protect their lives in battle. Avoiding battle, or fighting from behind breast-works, or flying away from battle, — those practices of cowards and wretches are never practised by the Dasarhas. The virtuous-souled Arjuna is thy superior, O bull among the Sinis! Vasudeva is the superior of both thyself and intelligent Arjuna. Casting my eyes on these two reasons, I say unto thee these words. Do not discard my words, I am the superior of thy superiors. That which I am saying unto thee is approved as also by Arjuna. I tell thee this truly. Go then to the spot where Dhananjaya is. Attending to these words of mine, O thou of prowess incapable of being baffled, penetrate in this host of the wicked son of Dhritarashtra. Having penetrated into it duly, encounter the great car-warriors, and display, O Satwata, such feats as are worthy of thyself!”””

SECTION CX

“Sanjaya said, ‘That bull amongst the Sinis, viz., Satyaki, hearing these words of full affection, agreeable, fraught with sweet sounds, opportune, delightful, and equitable that were uttered by king Yudhishthira the just, replied unto him, O chief of the Bharatas, saying, “O thou of unfading glory, I have heard all the words thou hast said, words fraught with justice, delightful, and conducive to fame for the sake of Phalguna. At such a time, indeed, beholding one devoted (to thee) like me, it behoveth thee, O king of kings, to command him as much, as thou canst command Partha himself. As regards myself, I am prepared to cast away my life for the sake of Dhananjaya. Commanded, again, by thee, what is there I would not do in great battle? What need I say of this weak (Dhritarashtra) force? Urged by thee, I am prepared, O best of men, to battle with three worlds including the gods, the Asuras, and men. Today I will fight with the entire army of Suyodhana and vanquish it in battle. Truly do I say this unto thee, O king! Safely shall I reach Dhananjaya himself in safety, and after Jayadratha is slain, I shall, O king, come back into thy presence. I must, however, O king, inform thee of the words of Vasudeva as also those of the intelligent Arjuna. I was strongly and repeatedly solicited by Arjuna in the midst of all our warriors and in the hearing also of Vasudeva (in these words), ‘Today, O Madhava, nobly resolved in battle, protect thou the king carefully, till I slay Jayadratha! Making over the monarch to thee, O mighty-armed one, or to that great car-warrior Pradyumna, I can go with an easy heart towards Jayadratha. Thou knowest Drona in battle, that warrior who is regarded as the foremost one among the Kurus. Thou knowest also the vow made by him in the presence of all, O lord! The son of Bharadwaja is always eager to seize the king. He is competent also in afflicting king Yudhishthira in battle. Charging thee with the protection of that best of men, viz., king Yudhishthira the just, I will proceed today for the destruction of the ruler of the Sindhus. Slaying Jayadratha, I shall soon come back, O Madhava! See that Drona may not succeed in forcibly seizing king Yudhishthira the just in battle. If Yudhishthira be seized by Bharadwaja's son, O Madhava, I shall not succeed in slaying Jayadratha, and great will be my grief. If that best of men, the truthful son of Pandu, be seized, it is evident that we shall have again to go into woods. My success, therefore, over Jayadratha, it is plain, will be productive of no benefit, if Drona, inflamed with rage, succeeds in seizing Yudhishthira in battle. O mighty-armed one, for doing what is agreeable to me, therefore, O Madhava, as also for the sake of my success and fame, protect the king in battle.' Thou seest, therefore, O king, thou hast been made over to me as a trust by Savyasachin, O lord, in consequence of his constant fear of Bharadwaja's son. O mighty-armed one, I myself daily see, O lord, that there is none, save Rukmini's son (Pradyumna), who can be a match for Drona in battle. I also am regarded to be a match for the intelligent son of Bharadwaja in battle. It is plain, therefore, I cannot dare falsify that reputation which I have, or disregard the commands of my preceptor (Arjuna), or leave thee, O king! The preceptor (Drona), cased as he is in impenetrable mail, in consequence of his lightness of arms, obtaining thee in battle, will sport with thee as a child with a little bird. If Krishna's son, bearing the Makara on his banner, were here, I could then have made over to him, for he would have protected thee as Arjuna himself. Thou shouldst protect thyself. When I am gone, who will protect thee, who that is, that will advance against Drona while I proceed towards Arjuna? O king, let no fear be thine today on Arjuna's account. He never becomes cheerless under any burden howsoever heavy. Those warriors that are opposed to him, viz., the Sauvirakas, the Sindhava-Pauravas, they from the north, they from the south, and they, O king, headed by Karna, that are regarded as foremost of car-warriors, do not together come up to a sixteenth part of Arjuna. The whole earth rising against him, with the gods, the Asuras, and men, with all the tribes of Rakshasas, O king, with the Kinnaras, the great snakes, and in fact, all the mobile and the immobile creatures assembled together, is no match for Arjuna in battle. Knowing this, O king, let thy fear on Dhananjaya's account be dispelled. There where those two heroes and great bowmen, viz., the two Krishnas, of prowess incapable of being baffled, are, there the slightest obstacle cannot happen to their purpose. Think of the celestial puissance, the accomplishment in weapons, the resourcefulness, the wrath in battle, the gratefulness, and the compassion of thy brother. Think also, O king, of the wonderful knowledge of weapons that Drona will display in battle when I leave this place for going to Arjuna. The preceptor, O monarch, is eagerly solicitous of seizing thee. He is eagerly desirous also, O king, of making good his vow, O Bharata! Be attentive, O king, to thy own protection. Who will protect thee when I am gone, who is he that is, confiding on whom I may go towards Pritha's son, Phalguna? I tell thee truly, O great king, that without making thee over to somebody in this great battle, I will not surely go towards Arjuna, O thou of Kuru's race! Reflecting on this, from every point of view, with the aid of thy intelligence, O foremost of all intelligent persons, and ascertaining with thy intelligence what is for thy highest good, command me, O king!"'

"'Yudhishthira hearing these words said, "It is even so, O mighty-armed one, as thou sayest, O Madhava! For all that, however, O sire, my heart doth not become easy on Arjuna's account. I shall take the greatest precaution in protecting myself. Commanded by me, go thou thither where Dhananjaya hath gone. Weighing, with my judgment, my own protection in battle with the necessity of your going towards Arjuna, the latter seems to me preferable, Make thyself ready, therefore, to go thither whither Dhananjaya hath gone. The mighty Bhima will protect me. Prishata's son, with all his uterine brothers, and all the mighty kings, and the sons of Draupadi, will without doubt, protect me. The five Kekaya brothers, and the Rakshasa Ghatotkacha, and Virata, and Drupada, and the mighty car-warrior Sikhandin and Dhrishtaketu of great strength, and Kuntibhoja, O sire, Nakula, and Sahadeva, and the Panchalas, and the Srinjayas, — all these, O sire, will without doubt, very carefully protect me. Drona at the head of his troops, and Kritavarman also, in battle, will not succeed in beating us or afflicting me. That scorcher of foes, viz., Dhrishtadyumna, displaying his prowess, will resist the angry Drona, like the continent resisting the sea. There where Prishata’s son, that slayer of hostile heroes, will remain, there Drona will never be able to forcibly transgress our troops. This Dhristadyumna sprang from the fire, for the destruction of Drona, clad in mail, armed with bow and arrows and sword, and decked with costly ornaments. Go, O grandson of Sini, with an easy heart, do not be anxious on my account. Dhrishtadyumna will resist angry Drona in battle.”””

SECTION CXI

“Sanjaya said, ‘Hearing these words of the king Yudhishthira the just, that bull among the Sinis feared the censure of Arjuna if he left the king. Seeing, however, the certainty of an imputation of cowardice by the people (if he disobeyed Yudhishthira), he said to himself, “Let not people say that I am afraid of proceeding towards Arjuna.” Reflecting repeatedly on this, Satyaki, that hero invincible in battle, that bull among men, said these words unto king Yudhishthira the just, “If thou thinkest that these arrangements will suffice for thy protection, O monarch, I will then do thy bidding and follow Vibhatsu. I tell thee truly, O king, that there is none in the three worlds who is dearer to me than Phalguna. I will follow in his track at the command, O giver of honours. There is nothing that I will not do for thy sake. O best of men, the commands of my preceptor are always of weight with me. But thy commands are still weightier with me, O lord! Thy brothers, viz., Krishna and Dhananjaya, are always engaged in doing what is agreeable to thee. Taking thy command on my head for the sake of Arjuna, O lord, I will proceed, O bull among men, piercing through this impenetrable host. Darting wrathfully through this force of Drona, like a fish through the sea, I will go thither, O monarch, where king Jayadratha, depending upon his troops, stayeth, in fear of the son of Pandu, protected by those foremost of car-warriors, viz., Drona’s son Karna and Kripa! The distance from here, O king, is three Yojanas, I think, of that spot where Partha stayeth, ready to slay Jayadratha! But though Partha is three Yojanas distant I shall yet follow in his track with a stout heart, and stay with him, O king, till Jayadratha’s slaughter. What man is there that goes to battle without the commands of his superiors? And when one is commanded, O king, as I have been by thee, who is there like me that would not fight? I know that place whither I shall have to go, O lord!

Teeming as this ocean-like host doth with ploughshare and darts and maces and shields and scimitars and swords and lances and foremost of shafts, I will today agitate this ocean. This elephant division, consisting of a thousand elephants, that thou seest, all belonging to the breed known by the name of Anjana and all endued with great prowess, which are all mounted by a large number of Mlecchas, delighting in battle and accomplished in smiting, — these elephants, O king, that are shedding their juicy secretions like rain-pouring clouds, — these never retreat if urged forward by those upon their backs. They cannot be vanquished, O king, unless they are slaughtered. Then again, those car-warriors numbering thousands, that thou seest, are all of royal lineage and are all Maharathas. They are called Rukmarathas.[149] They are accomplished in weapons and battling from cars, as also in fighting from the backs of elephants, O monarch! Thorough masters of the science of weapons, they are accomplished in fighting with their fists. Skilled in battling with maces, masters also of the art of close fight, they are equally clever in striking with scimitars and in falling upon the foe with sword and shield. They are brave and learned, and animated by a spirit of rivalry. Every day, O king, they vanquish a vast number of men in battle. They are commanded by Karna and devoted to Duhsasana. Even Vasudeva applauds them as great car-warriors. Always solicitous of Karna’s welfare, they are obedient to him. It is at Karna’s command, O king, that returning from their pursuit of Arjuna and, therefore, unfatigued and unworn, those brave warriors, cased in impenetrable armour and armed with strong bows, are certainly waiting for me, ordered by Duryodhana also. Crushing them in battle for thy good, O Kaurava, I shall then follow in the track of Savyasachin. Those other elephants, O king, seven hundred in number, that thou seest, all cased in armour and ridden by Kiratas, and decked with ornaments, the king of the Kiratas, desirous of his life, had formerly presented to Savyasachin together with many servants in their train. These, O king, were formerly employed in doing thy business. Behold the vicissitudes that time brings about, for these are now battling against thee. Those elephants are ridden by Kiratas difficult of defeat in battle. They are accomplished in fighting from elephants, and are all sprung from the race of Agni. Formerly, they were all vanquished in battle by Savyasachin. They are now waiting for me carefully, under the orders of Duryodhana. Slaying with my shafts, O king, these Kiratas difficult of defeat in battle, I shall follow in the track of Arjuna who is intent on the slaughter of the ruler of the Sindhus. Those (other) huge elephants, sprung from the race of Arjuna, of impenetrable hides, well-trained, and adorned, and from whose mouths the juicy secretions are trickling down, and which are well-adorned with armour made wholly of gold are very formidable in battle and resemble Airavata himself. They have come from the northern hills, and are ridden by fierce robbers that are of strong limbs, that are all foremost of warriors, and that are cased in steel coats of mail. There, amongst them, are persons born of the cow, or the ape, or of diverse other creatures, including those born of men. That division of the assembled Mlecchas that are all sinful and that come from the fastnesses of Himavat, seem at a distance to be of smoky colour. Obtaining these, and countless Kshatriyas, as also Kripa and that foremost of car-warriors, viz., Drona and the ruler of the Sindhus, and the Karna, he thinks lightly of the Pandavas. Impelled by fate, he regards himself crowned with success. Those I have named will, however, today be within reach of my arrows. They shall not escape me, O son of Kunti, even if they be endued with the speed of the mind. Much regarded always by Duryodhana, that prince who dependeth upon the prowess of others, those warriors, afflicted with my clouds of shafts, will meet with destruction. Those other car-warriors, O king, whom thou seest, and who have golden standards and are difficult of being resisted, are called Kamvojas. They are brave and accomplished, and firmly devoted to the science of weapons. Desiring one another’s welfare they are all firmly united. They constitute a full Akshauhini of wrathful warriors, O Bharata, and are staying carefully for my sake, well-protected by the Kuru heroes. They are on the alert, O king, with their eyes on me. I shall certainly destroy them all, like fire destroying a heap of straw. Therefore, O king, let those that equip cars, place quivers and all necessaries on my car in proper places. Indeed, in such a dreadful battle, diverse kinds of weapons ought to be taken. Let the car be equipped (with necessaries) five times more than what professors of military science direct, for I shall have to encounter the Kamvojas who resemble fierce snakes of virulent poison. I shall have also to encounter the Kiratas who are armed with diverse weapons of warfare, who resemble virulent poison, who are accomplished in smiting, who have always been well-treated by Duryodhana, and who on that account are always intent on Duryodhana's welfare. I shall also have to encounter the Sakas endued with prowess equal to that of Sakra himself, who are fierce as fire, and difficult to put out like a blazing conflagration. Indeed, O king, I shall have to encounter in battle many warriors difficult of being resisted. For this let well-known steeds of best breed and graced with auspicious marks be yoked to my car, after causing their thirst to be slaked and after grooming them duly!'"

"Sanjaya continued, 'After this, Yudhishthira caused quivers full of shafts, and diverse kinds of weapons, and, indeed, all necessaries, to be placed on Satyaki's car. Then, people caused his four well-harnessed and excellent steeds to drink and walk, bathe and eat, and having adorned them with golden chains and plucked out their arrows, those animals, that had (for these operations) been freed from the yoke, and that were of the hue of gold and well-trained and endued with great speed and cheerful and exceedingly docile, were duly yoked again unto his car. And upon that car was set up a tall standard bearing a lion of golden maces. And that standard had attached round it banners of the hue of white clouds and decked with gold was also placed upon that vehicle bearing a heavy weight of weapons. After those steeds, adorned with trappings of gold, had been yoked to that car, the younger brother of Daruka, who was the charioteer and the dear friend of Satyaki, came and represented unto the latter that the car had been duly equipped, like Matali representing the equipment of the car unto Vasava himself. Satyaki then, having taken a bath and purified himself and undergone every auspicious ceremony, gave nishkas of gold unto a thousand Snataka Brahmanas who uttered benedictions upon him. Blessed with those benedictions Satyaki that foremost of handsome men, that hero worthy of worship, having drunk kairata, honey, shone resplendent, with reddened eyes rolling in intoxication. Having touched a brazen mirror and filled with great joy, his energy became doubled, and himself looked like a blazing fire. Taking upon his shoulders his bow with arrows, that foremost of car-warriors, eased in armour and decked in ornaments, had the regenerate ones perform for him the rites of propitiation. And fair maidens honoured him by showering upon him fried paddy and perfumes and floral garlands. And the hero then, with joined hands, worshipped the feet of Yudhishthira, and the latter smelt his head. And having undergone all these rites, he then mounted his foremost of cars. Then those steeds, cheerful and strong and fleet as the wind, and invincible, and belonging to the Sindhu breed, bore him on that triumphant car. Similarly, Bhimasena also, honoured by king Yudhishthira the just, and reverentially saluting the monarch, set out with Satyaki. Beholding those two chastisers of foes on the point of penetrating thy host, their enemies, viz., thy troops, all stood still with Drona at their head. Then Satyaki, seeing Bhima cased in mail and following him, saluted that hero and spoke unto him these delightful words. Indeed, heroic Satyaki, with every limb filled with joy, said unto Bhima, "Do thou, O Bhima, protect the king. Even this is thy duty above all things. Piercing through this host whose hour hath come, I will proceed. Whether now or hence, the protection of the king is thy highest duty. Thou knowest my prowess, thou desirest my good, return, O Bhima!" Thus addressed by Satyaki, Bhima replied, "Go then, for the success of thy object. O best of men, I will protect the king." Thus addressed, he of Madhu's race answered Bhima, saying, "Go back, O son of Pritha! My success is certain, since won over by my merits, thus, O Bhima, art today obedient to my wishes. Indeed, O Bhima, as these auspicious omens tell me, my victory is assured. After the sinful ruler of the Sindhus has been slain by the high-souled son of Pandu, I shall embrace king Yudhishthira of virtuous soul." Having said these words unto Bhima and dismissing him with an embrace that illustrious warrior eyed thy troops, like a tiger eyeing a herd of deer. Beholding him thus looking at thy army, O king, thy troops become once more stupefied and began to tremble violently. Then, O king, Satyaki desirous of seeing Arjuna at the command of king Yudhishthira the just, suddenly dashed against thy troops.'"

SECTION CXII

"Sanjaya said, 'O king, when Yuyudhana, from desire of battle proceeded against thy troops, king Yudhishthira, surrounded by his forces, followed Yuyudhana for reaching the car of Drona. Then the son of the king of the Panchalas, viz., the invincible warrior Dhrishtadyumna, the king Vasudana, both loudly exclaimed with the Pandava host, "Come, smite quickly, and rush against the foe, so that Satyaki, that warrior invincible in battle, might pass easily (through the Kaurava host). Many mighty car-warriors will struggle for vanquishing him." The great car-warriors (of the Pandava army), saying this, fell impetuously upon their foes. Indeed, they all rushed, saying, "We will vanquish those that will endeavour to vanquish Satyaki." Then a loud uproar was heard about the car of Satyaki. Thy son's host, however, covered with Satyaki's shafts, fled away. Indeed, O king that host was broken into a hundred struggling bodies by him of the Satwata race. And while that force was breaking, that mighty car-warrior, viz., the (grandson) of Sini, crushed seven heroic and great bowmen in the front rank of the foe. And, O monarch, with his shafts that resembled blazing flames of fire, he despatched many other heroes, kings of diverse realms, unto the region of Yama. He sometimes pierced a hundred warriors with one shaft, and sometimes one warrior with a hundred shafts. Like the great Rudra destroying creatures, he slew elephant-riders and car-warriors with steeds and drivers. None amongst thy troops ventured to advance against Satyaki who was displaying such lightness of hand and who showered such clouds of shafts. Struck with panic and crushed grounded thus by that hero of long arms, those brave warriors all left the field at the sight of that proud hero. Although alone, they saw him multiplied manifold, and were stupefied by his energy. And the earth looked exceedingly beautiful with crushed cars and broken nidas,[150] O sire, and wheels and fallen umbrellas and standards and anukarshas, and banners, and headgears decked with gold, and human arms smeared with sandal-paste and adorned with Angadas, O king, and human thighs, resembling trunks of elephants or the tapering bodies of snakes, and faces, beautiful as the moon and decked with ear-rings, of large-eyed warriors lying all about the field. And the ground there looked exceedingly beautiful with the huge bodies of fallen elephants, cut off in diverse ways, like a large plain strewn with hills. Crushed by that hero of long arms, steeds, deprived of life and fallen down on the ground, looked beautiful in their traces made of burnished gold and decked with rows of pearls, and in their carcasses of handsome make and design. Having slain diverse kinds of thy troops, he of the Satwata race entered into thy host, agitating and routing thy army. Then Satyaki desired to go by that very track by which Dhananjaya had gone before him. Then Drona came and resisted him. Encountering the son of Bharadwaja, Yuyudhana, filled with rage, stopped not like a vast expanse of water upon encountering on embankment. Drona, however, checking in that battle the mighty car-warrior Yuyudhana, pierced him with five keen shafts, capable of penetrating into the very vitals. Satyaki, however, O king, in that battle pierced Drona with seven shafts whetted on stone, equipped with golden wings and the feathers of the Kanka and the peacock. Then Drona afflicted Satyaki, his steeds and the drivers, with six shafts. The mighty car-warrior Yuyudhana could not brook that feat of Drona. Uttering a leonine shout, he then pierced Drona with ten shafts, and then with six, and then with eight others. And once more Yuyudhana pierced Drona with ten shafts, his charioteer with one and his four steeds with four. And with another shaft, O sire, Satyaki struck Drona's standard. Then, Drona speedily covered Satyaki, his car, steeds, driver, and standard, with swiftly coursing shafts, countless in number like a flight of locusts. Similarly, Yuyudhana fearlessly covered Drona with countless shafts of great speed. Then Drona, addressing Yuyudhana, said, "Thy preceptor (Arjuna) hath, like a coward, gone away, leaving the battle, avoiding me who was fighting with him, proceeding by my flank. O thou of Madhu's race, if like thy preceptor, thou too dost not quickly avoid me in this battle, thou shalt not escape me with life today, engaged as I am in battle with thee.”’

“‘Satyaki, hearing these words, answered, “At the command of king Yudhishthira the just, I shall follow in the track of Dhananjaya. Blessed be thou, O Brahmana, I would lose time (if I fight with thee). A disciple should always tread in the way trod by his preceptor. I shall, therefore follow in the track that has been trod by my preceptor.”’

“Sanjaya continued, ‘Having said this much, the grandson of Sini avoided the preceptor and suddenly proceeded onwards, O king! And addressing his charioteer, he said, “Drona will, by every means, endeavour to check my progress. Proceed carefully, O Suta, in battle and listen to these grave words of mine. Yonder is seen the host of great splendour of Avantis. Next to them, is the mighty host of the Southerners. And next to it, is the great host of the Valhikas. By the side of the Valhikas, stands resolved for fight the mighty host commanded by Karna. O charioteer, all these hosts are different from one another, but relying upon one another, they protect one another on the field of battle. Arrived at the space left open between these divisions cheerfully urge thou the steeds. Indeed, O charioteer, bear me thither, making the steeds adopt a tolerable speed, — thither, that is, where are seen the Valhikas with diverse weapons uplifted in their arms, and the countless Southerners headed by the Suta’s son and whose division is seen to present a serried array of elephants and steeds and cars and in which stand foot-soldiers from various realms.” Having said this much unto his driver, avoiding the Brahmana (Drona), he proceeded, telling his charioteer, “Pass through the open space between those two divisions towards the fierce and mighty host of Karna.” Drona, however, excited with wrath, pursued him from behind, shooting at him countless shafts. Indeed, the preceptor closely followed highly blessed Yuyudhana who advanced without any desire of turning back. Smiting the great host of Karna with whetted arrows, Satyaki penetrated into the vast and limitless army of the Bharatas. When Yuyudhana, however, entered the army, the troops (opposed to him) fled away. At this, wrathful Kritavarman came forward to resist Satyaki. The valiant

Satyaki striking the advancing Kritavarman with six shafts, quickly slew his four steeds with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with sixteen straight shafts of great speed. Thus encountered, O monarch, with many shafts of fierce energy by him of the Satwata race, Kritavarman was unable to brook it. Aiming then a calf-toothed shaft resembling a snake of virulent poison and endued with the speed of the wind, and drawing the bow-string, O monarch, to his ear, he pierced Satyaki in the chest. That shaft, equipped with beautiful feathers, penetrating through his armour and body, and dyed in blood, entered the earth. Then, O king, Kritavarman, that warrior equipped with the highest weapons, shooting many shafts, cut off the bow of Satyaki with arrows fixed thereon. And excited with rage, he then, in that battle, O king, pierced Satyaki of unbaffled prowess in the centre of the chest with ten shafts of great keenness. Upon his bow being broken, the foremost of mighty men, viz., Satyaki, hurled a dart at the right arm of Kritavarman. And taking up and drawing a tougher bow, Yuyudhana quickly shot at his foe, shafts by hundreds and thousands and entirely shrouded Kritavarman and his car with that arrowy downpour. Having thus shrouded the son of Hridika, O monarch, in that battle, Satyaki cut of, with a broad-headed arrow, the head of his foe’s charioteer from his trunk. The charioteer of Hridika’s son then, thus slain, fell down from that great car. At this, the steeds of Kritavarman, deprived of a driver, ran away with great speed. The ruler of the Bhojas, then, in great agitation, himself checked those steeds. That heroic warrior then, bow in hand, stood upon his car (ready for battle). Beholding this feat, his troops applauded it highly. Resting for a short space of time, Kritavarman then urged those good steeds of his. Himself devoid of fear, he inspired his foes with great fear. Satyaki, however, had by that time, left him behind, while Kritavarman himself now rushed against Bhimasena without pursuing Satyaki. Thus issuing out of the division of the Bhojas, Satyaki proceeded with great speed towards the mighty division of the Kamvojas. Resisted there by many brave and mighty car-warriors, Yuyudhana, of prowess incapable of being thwarted, could not then, O monarch, proceed a step. Meanwhile, Drona, having placed his troops in a proper position and made over the burthen of their protection to the ruler of the Bhojas, firmly resolved, proceeded with great speed towards Yuyudhana from desire of battle. Then the foremost warriors of the Pandava host, beholding Drona thus pursuing Yuyudhana from behind, cheerfully began to resist him. The Panchalas, however, who were headed by Bhimasena, having approached the son of Hridika, that foremost of car-warriors, all became cheerless. The heroic Kritavarman, O king, displaying his prowess, resisted all those warriors who, although they had become a little heartless, struggled yet with great vigour. Fearlessly he weakened, by means of his arrowy showers, the animals of his foes. The brave warriors, however, (of the Pandava army), though thus afflicted by the ruler of the Bhojas, stood, like high-born soldiers that they were, resolved to fight with the division of the Bhojas itself, from a desire of great renown.'"

SECTION CXIII

"Dhritarashtra said, 'Our army is equally possessed of many excellences. It is equally regarded as superior. It is equally arrayed according to the rules of science, and it is equally numerous, O Sanjaya![151] It is always well-treated by us, and is always devoted to us. It is vast in numerical strength, and presents a wonderful aspect. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are devoted to all kinds of armed exercises. They are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, and in marching and retreating. Oftentimes have they been tested in the management of elephants and steeds and cars. Having been examined duly, they have been entertained on pay and not for the sake of lineage, nor from favour, nor from relationship. They are not a rabble come of their own accord, nor have they been admitted into my army without pay. My army consists of well-born and respectable men, who are, again, contented, well-fed, and submissive. They are sufficiently rewarded. They are all famous and endued with great intelligence. They are, again, O son, protected by many of our foremost counsellors and others of righteous deeds, all of whom are best of men, resembling the very Regents of the world. Innumerable rulers of earth, seeking to do what is agreeable to us, and who have of their own well sided with us with their forces and followers, also protect them. Indeed, our army is like the vast ocean filled with the waters of innumerable rivers running from all directions. It abounds in steeds and cars which, though destitute of wings, still resemble the winged tenants of the air. It seems also with elephants adorned whose cheeks flow with juicy secretions. What can it, therefore, be but Destiny that even such an army should be slain? (Ocean-like it is) vast number of combatants constitute its interminable waters, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean).[152] Abounding in standards and ornaments, the pearls and gems (of the warriors) constitute the lotuses that deck it. The rushing steeds and elephants constitute the winds that agitate it into fury. Drona constitutes the fathomless cave of that ocean, Kritavarman its vast vortex. Jalasandha its mighty alligator, and Karna the rise of the moon that makes it swell with energy and pride. When that bull amongst the Pandavas, on his single car, hath speedily gone, piercing through that army of mine vast (though it be) like the ocean, and when Yuyudhana also hath followed him, I do not, O Sanjaya, see the prospect of even a remnant of my troops being left alive by Savyasachin, and that foremost of car-warriors belonging to the Satwata race. Beholding those two exceedingly active heroes pierce through (the divisions placed in the van), and seeing the ruler of the Sindhus also within reach of the shafts from Gandiva, what, indeed, was the measure adopted by the Kaurava impelled by fate? At that time, when all were fighting intently, what became of them? O sire, I regard the assembled Kurus to be overtaken by Death himself. Indeed, their prowess also in battle is no longer seen to be what it once was. Krishna and the son of Pandu have both entered the (Kuru) host unwounded. There is none in that host, O Sanjaya, capable of resisting them. Many combatants that are great car-warriors were admitted by us after examination. They are all honoured (by us) with pay as each deserves, and others with agreeable speeches. There is none, O son, amongst my troops who is not honoured with good offices (done to him). Each receives his assigned pay and rations according to the character of his services. In my army, O Sanjaya, there is none who is unskilled in battle, none who receives pay less than what he deserves, or none who does not receive any pay. The soldiers are adored by me, according to the best of my powers, with gifts and honours and seats. The same conduct is followed towards them by my sons, my kinsmen, and my friends. Yet on the very approach of Savyasachin, have they been vanquished by him and by the grandson of Sini. What can it be but Destiny? They who are protecting them, all follow the same road, the protected with the protectors! Beholding Arjuna arrived at the front of Jayadratha, what measure was adopted by my foolish son? Beholding Satyaki also entering the host, what step did Duryodhana think suitable to that occasion? Indeed, beholding those two foremost of car-warriors who are beyond the touch of all weapons, enter my host, what resolution was formed by my warriors in battle? I think, beholding Krishna of Dasarha's race and that bull of Sini's race also both engaged for Arjuna's sake my sons are filled with grief. I think, seeing both Satwata and Arjuna pass through my army and the Kurus flying away, my sons are filled with grief. I think, seeing their car-warriors retreat in despair of subjugating the foe and set their hearts upon flying away from the field, my sons are filled with grief. Their steeds and elephants and cars and heroic combatants by thousands flying away from the field in anxiety, my sons are filled with grief. I think, seeing many huge elephants fly away, afflicted with the shafts of Arjuna, and others fallen and falling, my sons are filled with grief. I think, seeing steeds deprived of riders and warriors deprived of cars by Satyaki and Partha, my sons are filled with grief. I think, large bodies of steeds slain or routed by Madhava and Partha, my sons are filled with grief. I think, seeing large bodies of foot-soldiers flying away in all directions, my sons, despairing of success, are filled with grief. I think, seeing those two heroes pass through Drona's division unvanquished within a moment, my sons are filled with grief. Stupefied am I, O son, upon hearing that Krishna and Dhananjaya, those two heroes of unfading glory, have both, with Satwata, penetrated into my host. After that foremost of car-warriors among the Sinis, had entered my host, and after he had passed through the division of the Bhojas, what did the Kauravas do? Tell me also, O Sanjaya, how did the battle take place there where Drona afflicted the Pandavas on the field? Drona is endued with great might, is the foremost of all persons, is accomplished in weapons, and is incapable of being defeated in battle. How could the Panchalas pierce that great bowman in the fight? Desirous of Dhananjaya's victory, the Panchalas are inveterate foes of

Drona. The mighty car-warrior Drona also is an inveterate foe of theirs. Thou art skilled in a narration, O Sanjaya! Tell me, therefore, everything about what Arjuna did for compassing the slaughter of the ruler of the Sindhus.'

"Sanjaya said, 'O bull of Bharata's race, overtaken by a calamity that is the direct result of thy own fault, thou shouldst not, O hero, indulge in such lamentations like an ordinary person. Formerly, many of thy wise well-wishers, numbering Vidura amongst them, had told thee, "Do not, O king, abandon the sons of Pandu." Thou didst not then heed those words. The man that heedeth not the counsels of well-wishing friends, weepeth, falling into great distress, like thyself. He of Dasarha's race, O king, had formerly begged thee for peace. For all that, Krishna of world-wide fame, obtained not his prayer. Ascertaining thy worthlessness, and thy jealousy towards the Pandavas, and understanding also thy crooked intentions towards the sons of Pandu, and hearing thy delirious lamentations, O best of kings, that puissant Lord of all the worlds, that Being, acquainted with the truth of everything in all the worlds, viz., Vasudeva, then caused the flame of war to blaze forth among the Kurus. This great and wholesale destruction hath come upon thee, brought about by thy own fault. O giver of honours, it behoveth thee not to impute the fault to Duryodhana. In the development of these incidents no merit of thine is to be seen in the beginning, in the middle, or at the end. This defeat is entirely owing to thee. Therefore, knowing as thou dost the truth about this world, be quiet and hear how this fierce battle, resembling that between the gods and the Asuras, took place. After the grandson of Sini, that warrior of prowess incapable of being baffled, had entered into thy host, the Parthas headed by Bhimasena also rushed against thy troops. The mighty car-warrior Kritavarman, however, alone, resisted, in that battle the Pandavas thus rushing in fury and wrath with their followers against thy host. As the continent resists the surgings, even so did the son of Hridika resist the troops of the Pandavas in that battle. The prowess that we then beheld of the son of Hridika was wonderful, inasmuch as the united Parthas succeeded not in transgressing his single self. Then the mighty-armed Bhima, piercing Kritavarman with three shafts, blew his conch, gladdening all the Pandavas.

Then Sahadeva pierced the son of Hridika with twenty shafts, and Yudhishthira the just pierced him with five and Nakula pierced him with a hundred. And the sons of Draupadi pierced him with three and seventy shafts, Ghatotkacha pierced him with seven. And Virata and Drupada and Drupada's son (Dhrishtadyumna) each pierced him with five shafts, and Sikhandin, having once pierced him with five, again pierced him smilingly with five and twenty shafts. Then Kritavarman, O king, pierced every one of those great car-warriors with five shafts, and Bhima again with seven. And the son of Hridika felled both the bow and the standard of Bhima from the latter's car. Then that mighty car-warrior, with great speed, wrathfully struck Bhima, whose bow had been cut off with seventy keen shafts in the chest. Then mighty Bhima, deeply pierced with those excellent shafts of Hridika's son, trembled on his car like a mountain during an earthquake. Beholding Bhimasena in that condition, the Parthas headed by king Yudhishthira the just afflicted Kritavarman, O king, shooting at him many shafts. Encompassing that warrior there with throngs of cars, O sire, they cheerfully began to pierce him with their shafts, desiring to protect the Wind-god's son in that battle. Then mighty Bhimasena recovering consciousness, took up in that battle a dart made of steel and equipped with a golden staff, and hurled it with great speed from his own car at the car of Kritavarman. That dart resembling a snake freed from its slough, hurled from Bhima's hands, fierce-looking, blazed forth as it proceeded towards Kritavarman. Beholding that dart endued with the splendour of the Yuga-fire coursing towards him, the son of Hridika cut it in twain with two shafts. Thereupon, that dart decked with gold, thus cut off, fell down on the earth, illumining the ten points of the compass, O king, like a large meteor falling from the firmament. Seeing his dart baffled, Bhima blazed forth in wrath. Then taking up another bow which was tougher and whose twang was louder, Bhimasena, filled with wrath, attacked the son of Hridika in that battle. Then O king, Bhima, of terrible might, struck Kritavarman, in the centre of the chest with five shafts, in consequence of thy evil policy, O monarch! The ruler of the Bhoja then, mangled in every limb, O sire, by Bhimasena, shone resplendent in the field like a red Asoka covered with flowers. Then that mighty bowman, viz., Kritavarman, filled with rage, smilingly struck Bhimasena with three shafts, and having struck him forcibly, pierced in return every one of those great car-warriors struggling vigorously in battle, with three shafts. Each of the latter then pierced him in return with seven shafts. Then that mighty car-warrior of the Satwata race, filled with rage, cut off, smiling in that battle, with a razor-faced shaft the bow of Sikhandin. Sikhandin then, seeing his bow cut off, quickly took up a sword and a bright shield decked with a hundred moons. Whirling his large shield, decked with gold, Sikhandin sent that sword towards the car of Kritavarman. That large sword, cutting off, O king, Kritavarman's bow with arrow fixed thereon, fell down on the earth, like, O monarch, a bright luminary loosened from the firmament. Meanwhile, those mighty car-warriors quickly and deeply pierced Kritavarman with their shafts in that battle. Then that slayer of hostile heroes, viz., the son of Hridika, casting off that broken bow, and taking up another, pierced each of the Pandavas with three straight shafts. And he pierced Sikhandin at first with three, and then with five shafts. Then the illustrious Sikhandin, taking up another bow, checked the son of Hridika with many swift-flying shafts, furnished with heads like tortoise nails. Then, O king, the son of Hridika, inflamed with rage in that battle, rushed impetuously at that mighty car-warrior, viz., the son of Yajnasena, that warrior, O monarch, who was the cause of the illustrious Bhishma's fall in battle. Indeed, the heroic Kritavarman rushed at Sikhandin, displaying his might, like a tiger at an elephant. Then those two chastisers of foes, who resembled a couple of huge elephants or two blazing fires, encountered each other with clouds of shafts. And they took their best of bows and aimed their arrows, and shot them in hundreds like a couple of suns shedding their rays. And those two mighty car-warriors scorched each other with their keen shafts, and shone resplendent like two Suns appearing at the end of the Yuga. And Kritavarman in that battle pierced that mighty car-warrior viz., Yajnasena's son, with three and seventy shafts and once more with seven. Deeply pierced therewith, Sikhandin sat down in pain on the terrace of his car, throwing aside his bow and arrows, and was overtaken by a swoon. Beholding that hero in a swoon, thy troops, O bull among men, worshipped the son of Hridika, and waved their garments in the air. Seeing Sikhandin thus afflicted with the shafts of Hridika's son his charioteer quickly bore that mighty car-warrior away from the battle. The Parthas, beholding Sikhandin lying senseless on the terrace of his car, soon encompassed Kritavarman in that battle with crowds of cars. The mighty car-warrior, Kritavarman, then achieved a most wonderful feat there, inasmuch as, alone, he held in check all the Parthas with their followers. Having thus vanquished the Parthas, that mighty car-warrior then vanquished the Chedis, the Panchalas, the Srinjayas, and the Kekayas, all of whom are endued with great prowess. The forces of the Pandavas then, thus slaughtered by the son of Hridika began to run in all directions, unable to stay coolly in battle. Having vanquished the sons of Pandu headed by Bhimasena himself, the son of Hridika stayed in battle like a blazing fire. Those mighty car-warriors, afflicted with torrents of shafts and routed by Hridika's son in battle, ventured not to face him.'"

SECTION CXIV

“Sanjaya said, ‘Listen with undivided attention, O king. After the rout of that force by the high-souled son of Hridika, and upon the Parthas being humiliated with shame and thy troops elated with joy, he that became protector of the Pandavas who were solicitous of protection while sinking in that fathomless sea of distress, that hero, viz., the grandson of Sini, hearing that fierce uproar, of thy army in that terrible fight, quickly turned back and proceeded against Kritavarman. Hridika’s son, Kritavarman, then excited with wrath, covered the grandson of Sini with clouds of sharp shafts. At this, Satyaki also became filled with rage. The grandson of Sini then quickly sped at Kritavarman a sharp and broad-headed arrow in the encounter and then four other arrows. These four arrows slew the steeds of Kritavarman, and the other cut off Kritavarman’s bow. Then Satyaki pierced the charioteer of his foe and those that protected the latter’s rear, with many keen shafts, to afflict his antagonist’s forces. The hostile division then, afflicted with Satyaki’s arrows, broke down. Thereupon, Satyaki of prowess incapable of being baffled, quickly proceeded on his way. Hear now, O king, what that hero of great valour then did unto thy troops. Having, O monarch, forded the ocean constituted by Drona’s division, and filled with joy at having vanquished Kritavarman in battle, that hero then addressed his charioteer, saying, “Proceed slowly without fear.” Beholding, however, that army of thine that abounded with cars, steeds, elephants and foot-soldiers, Satyaki once more told his charioteer, “That large division which thou seest on left of Drona’s host, and which looks dark as the clouds, consists of the elephants (of the foe). Rukmaratha is its leader. Those elephants are many, O charioteer, and are difficult of being resisted in battle. Urged by Duryodhana, they wait for me, prepared to cast away their lives. All those combatants are of princely birth, and great bowmen, and capable of displaying great prowess in battle, belonging to the country of the Trigartas, they are all illustrious car-warriors, owning standards decked with gold. Those brave warriors are waiting, desirous of battle with me. Urge the steeds quickly, O charioteer and take me thither. I shall fight with the Trigartas in the very sight of Bharadwaja’s son.” Thus addressed, the charioteer, obedient to Satwata’s will, proceeded slowly. Upon that bright car of solar effulgence, equipped with standard, those excellent steeds harnessed thereto and perfectly obedient to the driver, endued with speed of the wind, white as the Kunda flower, or the moon, or silver, bore him (to that spot). As he advanced to battle, drawn by those excellent steeds of the hue of a conch, those brave warriors encompassed him on all sides with their elephants, scattering diverse kinds of keen arrows capable of easily piercing everything. Satwata also fought with that elephant division, shooting his keen shafts, like a mighty cloud at the end of summer pouring torrents of rain on a mountain breast. Those elephants slaughtered with those shafts, whose touch resembled thunder sped by that foremost one among the Sinis began to fly away from the field, their tusks broken, bodies covered with blood, heads and frontal globes split open, ears and faces and trunks cut off, and themselves deprived of riders, and standards cut down, riders slain, and blankets loosened, ran away, O king, in all directions. Many amongst them, O monarch, mangled by Satwata with long shafts and calf-tooth-headed arrows and broad-headed arrows and Anjalikas and razor-faced arrows and crescent-shaped ones fled away, with blood flowing down their bodies, and themselves ejecting urine and excreta and uttering loud and diverse cries, deep as the roar of clouds. And some amongst the others wandered, and some limped, and some fell down, and some became pale and cheerless. Thus afflicted by Yuyudhana, with shafts that resembled the sun or fire, that elephant division fled away in all directions. After that elephant division was exterminated, the mighty Jalasandha, exerting himself coolly, led his elephant before Yuyudhana’s car drawn by white steeds. Cased in golden Angadas, with ear-rings and diadem, armed with sword, smeared with red sandal-paste, his head encircled with a blazing chain of gold, his breast covered with a cuirass, his neck adorned with a bright chain (of gold), that hero of sinless soul, stationed on the heads of his elephant, shaking his bow decked with gold, looked resplendent, O king, like a cloud charged with lightning. Like the continent resisting the surging sea, Satyaki checked that excellent elephant of the ruler of the Magadhas that approached him with such fury. Beholding the elephant checked by the excellent shafts of Yuyudhana, the mighty Jalasandha became filled with rage. Then, O king, the enraged Jalasandha, pierced Sini's grandson on his broad chest with some shafts of great force. With another sharp and well tempered broad-headed arrow, he cut off the bow of the Vrishni hero while the latter was drawing it. And then, O Bharata, smiling the while, the heroic ruler of the Magadhas pierced the bowless Satyaki with five keen shafts. The valiant and mighty-armed Satyaki, however, though pierced with many shafts by Jalasandha, trembled not in the least. All this seemed exceedingly wonderful. Then mighty Yuyudhana without any fear, thought of the shafts (he should use). Taking up another bow, addressed Jalasandha, saying, "Wait, Wait!" Saying this much, the grandson of Sini deeply pierced Jalasandha on his broad breast with sixty arrows, smiling the while. And with another razor-faced arrow of great sharpness he cut off Jalasandha's bow at the handle, and with three more shafts he pierced Jalasandha himself. Then Jalasandha, casting aside that bow of his with an arrow fixed thereon, hurled a lance, O sire, at Satyaki. That terrible lance, passing through the left arm of Madhava in fierce battle, entered the earth, like a hissing snake of gigantic proportion. And his left arm had thus been pierced. Satyaki, of prowess incapable of being baffled, struck Jalasandha with thirty keen shafts. Then mighty Jalasandha taking up his scimitar and large shield made of bull's hide and decked with a hundred moons whirled the former for a while and hurled it at Satwata. Cutting off the bow of Sini's grandson, that scimitar fell down on the earth, and looked resplendent like a circle of fire, as it lay on the earth. Then Yuyudhana took up another bow capable of piercing everybody, large as a Sala-offshoot, and of twang resembling the roar of Indra's thunder, and filled with rage, stretched it and then pierced Jalasandha with a single shaft. And then Satyaki, that foremost one of Madhu's race, smiling the while, cut off, with a pair of razor-faced arrows, the two arms, decked with ornaments, of Jalasandha. Thereupon, those two arms, looking like a couple of spiked maces, fell down from that foremost of elephants, like a couple of five-headed snakes falling down from a Mountain. And then, with a third razor-headed arrow, Satyaki cut off his antagonist's large head endued with beautiful teeth and adorned with a pair of beautiful ear-rings. The headless and armless trunk, of fearful aspect, dyed Jalasandha's elephant with blood. Having slain Jalasandha, in battle, Satwata quickly felled the wooden structure, O king, from that elephant's back. Bathed in blood, the elephant of Jalasandha bore that costly seat, hanging down from his back. And afflicted with the arrows of Satwata, the huge beast crushed friendly ranks as it ran wildly, uttering fierce cries of pain. Then, O sire, wails of woe arose among thy troops, at the sight of Jalasandha slain by that bull among the Vrishnis. Thy warriors then, turning their faces, fled away in all directions. Indeed, despairing of success over the foe, they set their hearts on flight. Meanwhile, O king, Drona, that foremost of all wielders of bows, approached the mighty car-warrior Yuyudhana, borne by his swift coursers. Many bulls among the Kurus, beholding Sini's grandson swelling (with rage and pride), rushed at him with fury, accompanied by Drona. Then commenced a battle, O king, between the Kurus and Drona (on one side) and Yuyudhana (on the other), that resembled the awful battle of old between the gods and the Asuras.'"

SECTION CXV

“Sanjaya said, ‘Shooting clouds of arrows, all those warriors, accomplished in smiting, carefully, O monarch, encountered Yuyudhana. Drona struck him with seven and seventy shafts of great keenness. And Durmarshana struck him with a dozen, Duhsasana, struck him with ten shafts. And Vikarna also pierced him on the left side as also on the centre of the chest with thirty keen shafts equipped with Kanka feathers. And Durmukha struck him with ten shafts, and Duhsasana with eight, Chitrasena, O sire, pierced him with a couple of shafts. And Duryodhana, O king, and many other heroes, afflicted that mighty car-warrior with dense showers of shafts in that battle. Though checked on all sides by those mighty car-warriors, viz., thy sons, Yuyudhana of Vrishni’s race pierced each of them separately with his straight shafts. Indeed, he pierced the son of Bharadwaja with three shafts, and Duhsasana with nine, and Vikarna with five and twenty, and Chitrasena with seven, and Durmarshana with a dozen, and Vivinsati with eight, and Satyavrata with nine, and Vijaya with ten shafts. And having pierced Rukmangada also that mighty car-warrior, viz., Satyaki, shaking his bow, speedily proceeded against thy son (Duryodhana). And Yuyudhana, in the sight of all men, deeply pierced with his arrows the king, that greatest of car-warriors in the whole world. Then commenced a battle between those two. Both shooting keen arrows and both aiming countless shafts, each of those mighty car-warriors made the other invisible in that battle. And Satyaki, pierced by the Kuru king, looked exceedingly resplendent as blood copiously ran down his body, like a sandal tree shedding its juicy secretions. Thy son also pierced by Satwata with clouds of shafts, looked beautiful like a stake set up (at a sacrifice) decked all over with gold. Then Madhava, O king, in that battle, cut off with razor-faced arrow, smiling the while, the bow of the Kuru king. And then he pierced the bowless king with countless arrows. Pierced with arrows by that foe of great activity, the king could not brook this indication of the enemy's success. Duryodhana then, taking up another formidable bow, the back of whose staff was decked with gold, speedily pierced Satyaki with a hundred arrows. Deeply pierced by thy mighty son armed with the bow, Yuyudhana became inflamed with wrath and began to afflict thy son. Beholding the king thus afflicted, thy sons, those mighty car-warriors, shrouded Satyaki with dense showers of arrows, shot with great force. Whilst being thus shrouded by those mighty car-warriors, viz., thy multitude of sons, Yuyudhana pierced each of them with five arrows, and once more with seven. And soon he pierced Duryodhana with eight swift arrows and, smiling the while, cut off the latter's bow that frightened all foes. And with a few arrows he also felled the king's standard adorned with a jewelled elephant. And slaying then the four steeds of Duryodhana with four arrows, the illustrious Satyaki felled the king's charioteer with a razor-faced shaft. Meanwhile, Yuyudhana, filled with joy, pierced the mighty car-warrior, viz., the Kuru king, with many arrows capable of penetrating into the very vitals. Then, O king, thy son Duryodhana, while being thus struck in that battle with those excellent arrows of Sini's grandson, suddenly fled away. And the king, quickly mounted the car of Chitrasena, armed with the bow. Beholding the king thus attacked by Satyaki in battle, and reduced to the position of Soma in the firmament while seized by Rahu, cries of woe arose from every section of the Kuru host. Hearing that uproar, the mighty car-warrior Kritavarman quickly proceeded to that spot where the puissant Madhava was battling. And Kritavarman proceeded, shaking his bow, and urging his steeds, and urging his charioteer with the words, "Go with speed, Go with speed!" Beholding Kritavarman rushing towards him like the Destroyer himself with wide-open mouth, Yuyudhana, O king, addressed his driver, saying, "That Kritavarman, armed with arrows, is rushing in his car towards me with speed." Then, with his steeds urged to their greatest speed, and on his car duly equipped, Satyaki came upon the ruler of the Bhojas, the foremost of all bowmen. Then those two tigers among men, both inflamed with rage, and both resembling fire encountered each other like two tigers endued with great activity. Kritavarman pierced Sini's grandson with six and twenty whetted arrows of keen points, and the latter's driver with five arrows. And skilled in battle, the son of Hridika pierced, with four mighty shafts, the four excellent and well-broken steeds of Satyaki that were of the Sindhu breed. Owning a standard decked with gold, and adorned with golden mail, Kritavarman, shaking his formidable bow, whose staff was decked with gold, thus checked Yuyudhana with shafts equipped with golden wings. Then the grandson of Sini, desirous of seeing Dhananjaya, sped with great activity eight arrows at Kritavarman. That scorcher of foes, then, deeply pierced by that mighty foe, — that invincible warrior, — began to tremble like a hill during an earthquake. After this, Satyaki, of prowess incapable of being baffled, speedily pierced Kritavarman's four steeds with three and sixty keen arrows, and his driver also with seven. Indeed, Satyaki, then aiming another arrow of golden wings, that emitted blazing flames and resembled an angry snake, or the rod of the Destroyer himself, pierced Kritavarman. That terrible arrow, penetrating through his antagonist's effulgent armour decked with gold, entered the earth, dyed with blood. Afflicted with the shafts of Satwata, and bathed in blood in that battle, Kritavarman throwing aside his bow with arrow, fell upon his car. That lion-toothed hero of immeasurable prowess, that bull among men, afflicted by Satyaki with his arrows, fell on his knees upon the terrace of his car. Having thus resisted Kritavarman who resembled the thousand-armed Arjuna of old, or Ocean himself of immeasurable might, Satyaki proceeded onwards. Passing through Kritavarman's division bristling with swords and darts and bows, and abounding in elephants and steeds and cars, and out of the ground rendered awful in consequence of the blood shed by foremost Kshatriyas numbering by hundreds, that bull among the Sinis proceeded onwards in the very sight of all the troops, like the slayer of Vritra through the Asura array. Meanwhile, the mighty son of Hridika, taking up another huge bow, stayed where he was, resisting Pandavas in battle.'"

SECTION CXVI

“Sanjaya said, ‘While the (Kuru) host was shaken by the grandson of Sini in these places (through which he proceeded), the son of Bharadwaja covered him with a dense shower of arrows. The encounter that then took place between Drona and Satwata in the very sight of all the troops was extremely fierce, like that between Vali and Vasava (in days of old). Then Drona pierced the grandson of Sini on the forehead with three beautiful arrows made entirely of iron and resembling snakes of virulent poison. Thus pierced on the forehead with those straight shafts, Yuyudhana, O king, looked beautiful like a mountain with three summits. The son of Bharadwaja always on the alert for an opportunity, then sped in that battle many other arrows of Satyaki which resembled the roar of Indra’s thunder. Then he of Dasarha’s race, acquainted with the highest weapons, cut off all those arrows shot from Drona’s bow, with two beautifully winged arrows of his. Beholding that lightness of hand (in Satyaki), Drona, O king, smiling the while, suddenly pierced that bull among the Sinis with thirty arrows. Surpassing by his own lightness the lightness of Yuyudhana, Drona, once more, pierced the latter with fifty arrows and then with a hundred. Indeed, those mangling arrows, O king, issued from Drona’s car, like vigorous snakes in wrath issuing through an ant-hill. Similarly, blood-drinking arrows shot by Yuyudhana in hundreds and thousands covered the car of Drona. We did not mark any difference, however, between the lightness of hand displayed by that foremost of regenerate ones and that displayed by him of the Satwata race. Indeed, in this respect, both those bulls among men were equal. Then Satyaki, inflamed with wrath, struck Drona with nine straight arrows. And he struck Drona’s standard also with many sharp shafts. And in the sight of Bharadwaja’s son, he pierced the latter’s driver also with a hundred arrows. Beholding the lightness of hand displayed by Yuyudhana, the mighty car-warrior Drona piercing Yuyudhana's driver with seventy shafts, and each of his (four) steeds with three, cut off with a single arrow the standard that stood on Madhava's car. With another broad-headed arrow, equipped with feathers and with wings of gold, he cut off in that battle the bow of that illustrious hero of Madhu's race. Thereupon, the mighty car-warrior Satyaki, excited with wrath, laid aside that, taking up a huge mace, hurled it at the son of Bharadwaja. Drona, however, with many arrows of diverse forms, resisted that mace, made of iron and twined round with strings, as it coursed impetuously towards him. Then Satyaki, of prowess incapable of being baffled, took up another bow and pierced the heroic son of Bharadwaja with many arrows whetted on stone. Piercing Drona thereby in that battle, Yuyudhana uttered a leonine shout. Drona, however, that foremost of all wielders of weapons, was unable to brook that roar. Taking up a dart made of iron and equipped with golden staff Drona sped it quickly at the car of Madhava. That dart, however, fatal as Death, without touching the grandson of Sini, pierced through the latter's car and entered the earth with a fierce noise. The grandson of Sini then, O king, pierced Drona with many winged arrows. Indeed, striking him on the right arm, Satyaki, O bull of Bharata's race, afflicted him greatly. Drona also, in that battle, O king, cut off the huge bow of Madhava with a crescent-shaped arrow and smote the latter's driver with a dart. Struck with that dart, Yuyudhana's driver swooned away and for a while lay motionless on the terrace of the car. Then, O Monarch, Satyaki, acting as his own driver, achieved a superhuman feat, inasmuch as he continued to fight with Drona and hold the reins himself. Then the mighty car-warrior Yuyudhana struck that Brahmana with a hundred arrows in that battle, and rejoiced exceedingly, O monarch, at the feat he had achieved. Then Drona, O Bharata, sped at Satyaki five arrows. Those fierce arrows, piercing Satyaki's armour, drank his blood in that battle. Thus pierced with those frightful arrows, Satyaki became inflamed with wrath. In return, that hero shot many shafts at him of the golden car. Then felling on the earth with a single shaft, the driver of Drona, he caused next, with his arrows, those driverless steeds of his antagonist to fly away. Thereupon that car was dragged to a distance. Indeed, the bright chariot of Drona, O king, began to trace a thousand circles in the field of battle like a sun in motion. Then all the kings and princes (of the Kaurava host) made a loud uproar, exclaiming, “Run, Rush, Seize the steeds of Drona.” Quickly abandoning Satyaki in that battle, O monarch, all those mighty car-warriors rushed to the place where Drona was. Beholding those car-warriors run away afflicted with the arrows of Satyaki, thy troops once more broke down and became exceedingly cheerless. Meanwhile, Drona, once more proceeding to the gate of the array, took up his station there, borne away (from Satyaki’s presence) by those steeds, fleet as the wind, that had been, afflicted with the shafts of the Vrishni hero. The valiant son of Bharadwaja, beholding the array broken (in his absence) by the Pandavas and the Panchalas, made no endeavour to follow the grandson of Sini, but employed himself in protecting his (broken) array. Checking the Pandavas and the Panchalas then, the Drona fire, blazing up in wrath stayed there, consuming everything, like the sun that rises at the end of the Yuga.’”

SECTION CXVII

“Sanjaya said, ‘Having vanquished Drona and other warriors of thy army, headed by the son of Hridika, that foremost of men, viz., that bull amongst the Sinis, O foremost one of the Kurus, laughing said unto his charioteer, “Our foes, O Suta, had already been consumed by Kesava and Phalguna. In vanquishing them (again), we have only been the (ostensible) means. Already slain by that bull among men, viz., the son of the celestial chief, we have but slain the dead.” Saying these words unto his charioteer, that bull amongst the Sinis, that foremost of bowmen, that slayer of hostile heroes, that mighty warrior, scattering with great force his arrows all around in that dreadful battle, proceeded like a hawk in search of prey. The Kuru warriors, although they attacked him from all sides, succeeded not in resisting that foremost of car-warriors, resembling the sun himself of a thousand rays, that foremost of men, who, having pierced the Kaurava ranks, was proceeding, borne by those excellent steeds of his that were white as the moon or a conch. Indeed, O Bharata, none amongst those that fought on thy side could resist Yuyudhana of irresistible prowess, of might incapable of impairment, of valour equal to that of him of a thousand eyes, and looking like the autumnal sun in the firmament. Then that foremost of kings, viz., Sudarsana, conversant with all modes of warfare, clad in golden coat of mail, armed with bow and arrows and filled with rage, advanced against the rushing Satyaki and endeavoured to check his course. Then the encounter that took place between them was fierce in the extreme. And both thy warriors and the Somakas, O king highly applauded the encounter as between Vritra and Vasava. Sudarsana endeavoured to pierce that foremost one of the Satwata’s in that battle with hundreds of keen shafts before they could reach him. Similarly, Sudarsana, stationed on his foremost of cars, cut off, by means of his own excellent shafts in two or three fragments all the shafts that Satyaki, resembling Indra himself, sped at him. Beholding his shafts baffled by the force of Satyaki's shafts, Sudarsana of fierce energy, as if to consume (his foe), wrathfully shot beautiful arrows winged with gold. And once more he pierced his enemy with three beautiful arrows resembling fire itself and equipped with wings of gold, shot from his bow-string drawn to the ear. Those piercing through Satyaki's armour, penetrated into the latter's body. Similarly, that (prince, viz., Sudarsana), aiming four other blazing arrows, smote therewith the four steeds of Satyaki that were white as silver in hue. Thus afflicted by him the grandson of Sini, endued with great activity and possessed of prowess equal to that of Indra himself speedily slew with his keen shafts the steeds of Sudarsana and uttered a loud roar. Then cutting off with a broad-headed arrow endued with the force of Sakra's thunder, the head of Sudarsana's driver, the foremost one amongst the Sinis with a razor-faced arrow resembling the Yuga-fire, cut off from Sudarsana's trunk his head graced with ear-rings, resembling the moon at full, and decked with an exceedingly radiant face, like the wielder of the thunder, O king, in days of old, forcibly cutting off the head of the mighty Vala in battle. That high-souled bull among the Yadus then, endued with great activity thus slaying that grandson of a prince, became filled with delight and shone resplendent, O monarch, like the chief of the celestials himself. Yuyudhana, then, that hero among men, proceeded along the track by which Arjuna had passed before him, checking (as he went) by means of clouds of shafts, all thy troops, and riding on that same car of his, O king, unto which were yoked those excellent steeds and filling everybody with amazement. All the foremost of warriors there, assembled together, applauded that foremost of amazing feats achieved by him, for he consumed all foes that came within reach of his arrows, like a conflagration consuming everything in its way.'"

SECTION CXVIII

“Sanjaya said, ‘Then that bull of Vrishni’s race, viz., the high-souled Satyaki of great intelligence, having slain Sudarsana, once more addressed his driver, saying, “Having forded through the almost unfordable ocean of Drona’s division, teeming with cars and steeds and elephants, whose waves are constituted by arrows and darts, fishes by swords and scimitars and alligators by maces, which roar with the whiz of shafts and the clash of diverse weapons, — an ocean that is fierce and destructive of life, and resounds with the noise of diverse musical instruments, whose touch is unpleasant and unbearable to warriors of victory, and whose margin is infested with fierce cannibals represented by the force of Jalasandha. — I think, the portion of the array that remains may easily be forded like a poor stream of shallow water. Urge thou the steeds, therefore, without fear. I think, I am very near to Savyasachin. Having vanquished in battle the invincible Drona with his followers, and that foremost of warriors, viz., the son of Hridika, I think, I cannot be distant from Dhananjaya. Fear never comes to my heart even if I behold countless foes before me. These to me are like a heap of straw and grass to a blazing conflagration in the woods. Behold, the track by which the diadem-decked (Arjuna), that foremost one among the Pandavas, hath gone, is rendered uneven with large bodies of foot-soldiers and steeds and car-warriors and elephants lying slain on the ground. Behold, routed by that high-souled warrior, the Kaurava army is flying away. Behold, O charioteer, a dark brown dust is raised by those retreating cars and elephants and steeds. I think, I am very near to Arjuna of white steeds having Krishna for his charioteer. Hark, the well-known twang of Gandiva of immeasurable energy is being heard. From the character of the omens that appear to my view, I am sure that Arjuna will slay the ruler of the

Sindhus before the sun sets. Without causing their strength to be spent, urge the steeds slowly to where those hostile ranks are staying, that is, to where yonder warriors headed by Duryodhana, their hands cased in leathern fences, and yonder Kamvojas of fierce deeds, clad in mail and difficult of being defeated in battle, and those Yavanas armed with bow and arrows and skilled in smiting, and under Sakas and Daradas and Barbaras and Tamraliptakas, and other countless Mlecchas, armed with diverse weapons, are, — to the spot (I repeat) where, indeed, yonder warriors headed by Duryodhana, their hands cased in leathern fences, — are waiting with their faces turned towards me and inspired with the resolution of battling with me. Regard me to have already passed through this fierce fastness, O Suta, having slain in battle all these combatants with cars and elephants and steeds and foot-soldiers that are amongst them.”

“‘The charioteer, thus addressed, said, “O thou of Vrishni’s race, fear I have none, O thou of prowess that cannot be baffled! If thou hast before the Jamadagni’s son himself in wrath, or Drona, that foremost of car-warriors, or the ruler of the Madras himself, even then fear doth not enter my heart, O thou of mighty arms, as long as I am under the shadow of thy protection, O slayer of foes, countless Kamvojas, clad in mail, of fierce deeds, and difficult to defeat in battle, have already been vanquished by thee, as also many Yavanas armed with bow and arrows and accomplished in smiting, including Sakas and Daradas and Tamraliptakas, and many other Mlecchas armed with various weapons. Never before did I experience fear in any battle. Why shall I, therefore, O thou of great courage, experience any fear in this miserable fray? O thou that art blessed with length of days, by which way shall I take thee to where Dhananjaya is? With whom hast thou been angry, O thou of Vrishni’s race? Who are they that will fly away from battle, beholding thee endued with such a prowess, resembling the Destroyer himself as he appears at the end of the Yuga, and putting forth that prowess of thine (against thy foes)? O thou of mighty arms, who are they of whom king Vaivaswata is thinking today?”

“‘Satyaki said, “Like Vasava destroying the Danavas, I shall slay these warriors with shaved heads. By slaying these Kamvojas I will fulfil my vow.

Bear me thither. Causing a great carnage amongst these, I shall today repair to the dear son of Pandu. The Kauravas, with Suyodhana at their head, will today behold my prowess, when this division of Mlecchas, of shaved heads, will have been exterminated and the whole Kaurava army put to the greatest distress. Hearing the loud wails of the Kaurava host, today, mangled and broken by me in battle Suyodhana will be inspired with grief. Today, I shall show unto my preceptor, the high-souled Pandava, of white steeds, the skill in weapons acquired by me from him. Beholding today thousands of foremost warriors slain with my arrows, king Duryodhana will be plunged into great grief. The Kauravas will today behold the bow in my hands to resemble a circle of fire when, light-handed, I will stretch the bowstring for shooting my host of shafts. Beholding the incessant slaughter of his troops today, their bodies covered with blood and pierced all over with my shafts, Suyodhana will be filled with grief. While I shall slay in wrath the foremost of Kuru warriors, Suyodhana will today behold to count two Arjunas. Beholding thousands of kings slain by me in battle, king Duryodhana will be filled with grief in today's great battle. Slaying thousands of kings today, I will show my love and devotion to those high-souled ones, viz., the royal sons of Pandu. The Kauravas will know today the measure of my might and energy, and my gratefulness (to the Pandavas).'"

"Sanjaya continued, 'Thus addressed, the charioteer urged to their utmost speed those well-trained coursers of delightful pace and of the hue of the moon. Those excellent animals, endued with the speed of the wind or thought, proceeded, devouring the very skies, and bore Yuyudhana to the spot where those Yavanas were. Thereupon, the Yavanas, many in number and endued with lightness of hands, approaching unretreating Satyaki, covered him with showers of arrows. The rushing Satyaki, however, O king, cut off by means of his own straight arrows, all those shafts and weapons of the Yavanas. Inflamed with wrath, Yuyudhana then, with his straight shafts of great sharpness, winged with gold and vulture's feathers, cut off the heads and arms of those Yavanas. Many of those arrows, again, piercing through their coats of mail, made of iron and brass, entered the earth. Struck by the brave Satyaki in that battle, the Mlecchas began to fall down on the earth in hundreds, deprived of life. With his arrows shot in continuous lines from his bow drawn to its fullest stretch, that hero began to slay five, six, seven, or eight Yavanas at a time. Thousands of Kamvojas, and Sakas, and Barbaras, were similarly slain by Satyaki. Indeed, the grandson of Sini, causing a great carnage among thy troops, made the earth impassable and miry with flesh and blood. The field of battle was strewn with the head-gears of those robbers and their shaved heads too that looked, in consequence of their long beards, like featherless birds. Indeed, the field of battle covered with headless trunks dyed all over with blood, looked beautiful like the welkin covered with coppery clouds. Slain by Satwata by means of his straight shafts whose touch resembled that of Indra's thunder, the Yavanas covered the surface of the earth. The small remnant of those mail-clad troops vanquished in battle, O king, by Satwata, becoming cheerless, their lives on the point of being taken, broke and urging their steeds with goads and whips to their utmost speed, fled from fear in all directions. Routing the invincible Kamvoja host in battle, O Bharata, as also that host of the Yavanas and that large force of the Sakas, that tiger among men who had penetrated into thy army, viz., Satyaki, of prowess incapable of being baffled, crowned with victory, urged his charioteer, saying, "Proceed!" Beholding that feat of his in battle, never before achieved by any one else, the Charanas and the Gandharvas applauded him highly. Indeed, O king, the Charanas, as also thy warriors, beholding Yuyudhana thus proceeded for aiding Arjuna, became filled with delight (at his heroism).'"

SECTION CXIX

“Sanjaya said, ‘Having thus vanquished the Yavanas and the Kamvojas that foremost of car-warriors, viz., Yuyudhana, proceeded towards Arjuna, right through the midst of thy troops. Like a hunter slaying deer, that tiger among men, (Satyaki), endued with beautiful teeth, clad in excellent armour, and owning a beautiful standard, slew the Kaurava troops and inspired them with fear. Proceeding on his car, he shook his bow with great force, that bow, the back of whose staff was decked with gold, whose toughness was great, and which was adorned with many golden moons. His arms decked with golden Angadas, his head-gear adorned with gold; his body clad in golden mail, his standard and bow also was so embellished with gold, that he shone like the summit of Meru. Himself shedding such effulgence, and bearing that circular bow in his hand, he looked like a second sun in autumn. That bull among men, possessing the shoulders and the tread and eyes of a bull, looked in the midst of thy troops, like a bull in a cow-pen. Thy warriors approached him from desire of slaughter like a tiger approaching the leader, with rent temples, of an elephant-herd, standing proudly in the midst of his herd, resembling as he did and possessed as he was of the tread of an infuriated elephant. Indeed, after he had passed through Drona’s division, and the unfordable division of the Bhojas, after he had forded through the sea of Jalasandha’s troops as also the host of the Kamvojas, after he had escaped the alligator constituted by Hridika’s son, after he had traversed those ocean-like host, many car-warriors of thy army, excited with wrath, surrounded Satyaki. And Duryodhana and Chitrasena and Duhsasana and Vivinsati, and Sakuni and Duhsaha, and the youthful Durdharshana, and Kratha, and many other brave warriors well-conversant with weapons and difficult of defeat, wrathfully followed Satyaki from behind as he proceeded onwards. Then, O sire, loud was the uproar that arose among thy troops, resembling that of the ocean itself at full tide when lashed into fury by the tempest. Beholding all those warriors rushing at him, that bull among the Sinis smilingly addressed his charioteer, saying, “Proceed slowly. The Dhartarashtra force, swelling (with rage and pride), and teeming with elephants and steeds and cars and foot-soldiers, that is rushing with speed towards me, filling the ten points of the compass with deep roar of its cars, O charioteer, and causing the earth, the welkin, and the very seas, to tremble, therewith, — this sea of troops, O driver, I will resist in great battle, like the continent resisting the ocean swelling to its utmost height at full moon. Behold, O charioteer, my prowess which is equal to that of Indra himself in great battle. I will consume this hostile force by means of my whetted arrows. Behold these foot-soldiers and horsemen and car-warriors, and elephants slain by me in thousands, their bodies pierced with my fiery arrows.” While saying these words (unto his charioteer), those combatants from desire of battle, speedily came before Satyaki of immeasurable prowess. They made a loud noise, saying as they came, “Slay, Rush, Wait, See, See!” Of those brave warriors that said these words, Satyaki, by means of his sharp arrows, slew three hundred horsemen and four hundred elephants. The passage at arms between those united bowmen (on the one side) and Satyaki (on the other) was exceedingly fierce, resembling that between the gods and the Asuras (in days of old). An awful carnage set in. The grandson of Sini received with his shafts resembling snakes of virulent poison that force, O sire, of thy son which looked like a mass of clouds. Shrouding every side, in that battle with his arrowy downpours, that valiant hero, O monarch, fearlessly slew a large number of thy troops. Exceedingly wonderful, O king, was the sight that I witnessed there, viz., that not an arrow even, O lord, of Satyaki failed in effect. That sea of troops, abounding in cars and elephants and steeds, and full of waves constituted by foot-soldiers, stood still as soon as it came in contact with the Satyaki continent. That host consisting of panic-stricken combatants and elephants and steeds, slaughtered on all sides by Satyaki with his shafts repeatedly turned round, and wandered hither and thither as if afflicted with the chilling blasts of winter. We saw not foot-soldiers or car-warriors or elephants or horsemen or steeds that were not struck with Yuyudhana's arrows. Not even Phalguna, O king, had caused such a carnage there as Satyaki, O monarch, then caused among those troops. That bull among men, viz., the dauntless grandson of Sini, endued with great lightness of hand and displaying the utmost skill, fighteth, surpassing Arjuna himself. Then king Duryodhana pierced the charioteer of Satwata with three keen shafts and his four steeds with four shafts. And he pierced Satyaki himself with three arrows and once again with eight. And Duhsasana pierced that bull among the Sinis with sixteen arrows. And Sakuni pierced him with five and twenty arrows and Chitrasena with five. And Duhsasana pierced Satyaki in the chest with five and ten arrows. That tiger amongst the Vrishnis then, thus struck with their arrows, proudly pierced every one of them, O monarch, with three arrows. Deeply piercing all his foes with shafts endued with great energy, the grandson of Sini, possessed of great activity and prowess, careered on the field with the celerity of a hawk. Cutting off the bow of Suvala's son and the leathern fence that cased his hand, Yuyudhana pierced Duryodhana in the centre of the chest with three shafts. And he pierced Chitrasena with a hundred arrows, and Duhsaha with ten. And that bull of Sini's race then pierced Duhsasana with twenty arrows. Thy brother-in-law (Sakuni) then, O king, taking up another bow, pierced Satyaki with eight arrows and once more with five. And Duhsasana pierced him with three. And Durmukha, O king, pierced Satyaki with a dozen shafts. And Duryodhana, having pierced Madhava with three and seventy arrows, then pierced his charioteer with three keen shafts. Then Satyaki pierced each of those brave and mighty car-warriors vigorously contending in battle together with five shafts in return. Then the foremost of car-warriors, (viz., Yuyudhana) speedily struck thy son's charioteer with a broad-headed shaft; whereupon, the latter deprived of life, fell down on the earth. Upon the fall of the charioteer, O lord, thy son's car was taken away from the battle by the steeds yoked thereto, with the speed of the wind. Then thy sons, O king, and the other warriors, O monarch, setting their eyes on the king's car fled away in hundreds. Beholding that host fly away, O Bharata, Satyaki covered it with showers of keen shafts whetted on stone and equipped with wings of gold. Routing all thy combatants counting by thousands, Satyaki, O king, proceeded towards the car of Arjuna. Indeed, thy troops worshipped Yuyudhana, beholding him shooting arrows and protecting his charioteer and himself as he fought in battle.'"

SECTION CXX

“Dhritarashtra said, ‘Beholding the grandson of Sini proceeding towards Arjuna, grinding as he went that large force, what, indeed, O Sanjaya, did those shameless sons of mine do? When Yuyudhana who is equal to Savyasachin himself was before them, how, indeed, could those wretches, that were at the point of death, set their hearts upon battle? What also did all those Kshatriyas, vanquished in battle, then, do? How, indeed, could Satyaki of world-wide renown pass through them in battle? How also, O Sanjaya, when my sons were alive, could the grandson of Sini go to battle? Tell me all this. This is exceedingly wonderful, O sire, that I have heard from thee, viz., this encounter between one and the many, the latter, again, being all mighty car-warriors. O Suta, I think, Destiny is now unpropitious to my sons, since so many mighty car-warriors have been slain by that one warrior of the Satwata race. Alas, O Sanjaya, my army is no match for even one warrior, viz., Yuyudhana inflamed with wrath. Let all the Pandavas hang up these weapons. Vanquishing in battle Drona himself who skilled in weapons and conversant with all modes of warfare, Satyaki will slay my sons, like a lion slaying smaller animals. Numerous heroes, of whom Kritavarman is the first, contending vigorously in battle, could not slay Yuyudhana. The latter, without doubt, will slay my sons. Phalguna himself fought not in the manner in which the renowned grandson of Sini has fought.’

“Sanjaya said, ‘All this, O king, has been brought about by thy evil counsels and the acts of Duryodhana. Listen attentively to what, O Bharata, I say unto thee. At the command of thy son, the Samsaptakas, rallying, all resolved upon fighting fiercely. Three thousand bowmen headed by Duryodhana, with a number of Sakas and Kamvojas and Valhikas and Yavanas and Paradas, and Kalingas and Tanganas and Amvashtas and Pisachas and Barbaras and mountaineers, O monarch, inflamed with rage and armed with stone, all rushed against the grandson of Sini like insects against a blazing fire. Five hundred other warriors, O king, similarly rushed against Satyaki. And another mighty body consisting of a thousand cars, a hundred great car-warriors, a thousand elephants, two thousand heroes, and countless foot-soldiers, also rushed against the grandson of Sini. Duhsasana, O Bharata, urging all those warriors, saying, "Slay him," surrounded Satyaki therewith. Grand and wonderful was the conduct that we then beheld of Sini's grandson, inasmuch as alone he fought fearlessly with those innumerable foes. And he slew that entire body of car-warriors and that elephant force, and all those horsemen and that entire body of robbers. Like the autumnal firmament bespangled with stars, the field of battle there became strewn with car-wheels broken and crushed by means of his mighty weapons with innumerable Akshas and beautiful cart-shafts reduced to fragments, with crushed elephants and fallen standards, with coats of mail and shields scattered all about, with garlands and ornaments and robes and Anuskarshas, O sire! Many foremost of elephants, huge as hills, and born of the race of Anjana or Vamana, O Bharata, or of other races, many foremost of tuskers, O king, lay there on the ground, deprived of life. And Satyaki slew, O monarch, many foremost of steeds of the Vanayu, the mountain, the Kamvoja and the Valhika breeds. And the grandson of Sini also slew foot-soldiers there, in hundreds and thousands, born in various realms and belonging to various nations. Whilst those soldiers were being thus slaughtered, Duhsasana, addressing the robbers said, "Ye warriors unacquainted with morality, fight! Why do you retreat?" Beholding them run away without paying any heed to his words, thy son Duhsasana urged on the brave mountaineers, skilled in fighting with stones, saying, "Ye are accomplished in battling with stones. Satyaki is ignorant of this mode of warfare. Stay ye, therefore, that warrior who, though desirous of battle, is ignorant of your mode of fight. The Kauravas also are all unacquainted with this mode of battle. Rush ye at Satyaki. Do not fear. Satyaki will not be able to approach you." Thus urged, those Kshatriyas dwelling on the mountains, all acquainted with the method of fighting with stones, rushed towards the grandson of Sini like ministers towards a king. Those denizens of the mountain then, with stones huge as elephants' heads uplifted in their hands, stood before Yuyudhana in that battle. Others, urged by thy son, and desirous of slaying Satwata, encompassed the latter on all sides, armed with missiles. Then, Satyaki, aiming at those warriors rushing at him from desire of fighting with stones, sped at them showers of keen shafts. That bull amongst the Sinis, with those shafts looking like snakes, cut into fragments that dense shower of stones thrown by the mountaineers. The fragments of those stones, looking like a swarm of blazing fire-flies, slew many combatants there, whereupon, O sire, cries of oh and alas arose on the field. Then, again, five hundred brave warriors with huge stones uplifted in their hands, fell down, O king, on the ground, their arms cut off. And once more a full thousand, and again a hundred thousand, amongst others, fell down without being able to approach Satyaki, their arms with stones still in grasp cut off by him. Indeed, Satyaki slew many thousands of those warriors fighting with stones. All this seemed exceedingly wonderful. Then many of them, returning to the fight, hurled at Satyaki showers of stones. And armed with swords and lances many Daradas and Tanganas and Khasas and Lampakas and Pulindas, hurled their weapons at him. Satyaki however, well-conversant with the application of weapons, cut off those stones and weapons by means of his shafts. Those stones while being pierced, broken in the welkin by Satyaki's whetted shafts, produced a fierce noise, at which many car-warriors and steeds and elephants fled away from battle. And struck with the fragments of those stones, men and elephants and steeds, became incapable of staying in battle, for they felt as if they were bit by wasps. The small remnant of the elephants (that had attacked Satyaki), covered with blood, their heads, and frontal globes split open, then fled away from Yuyudhana's car. Then there arose among thy troops, O sire, while they were being thus ground by Madhava a noise like that of the ocean at full tide. Hearing that great uproar, Drona, addressing his charioteer, said, "O Suta, that great car-warrior of the Satwata race, excited with wrath, is tearing our army into diverse fragments, and careering in battle like the Destroyer himself. Take thou the car to that spot whence this furious uproar is coming. Without doubt, Yuyudhana is engaged with the mountaineers who battle with stones. Our car-warriors are seen also to be borne away by their wildly running steeds. Many amongst them, weaponless and armourless and wounded, are falling down. The charioteers are unable to check their steeds as these are rushing wildly.” Hearing these words of Bharadwaja’s son, the charioteer said unto Drona, that foremost of wielders of weapons, “Thou blest with length of days, the Kaurava troops are flying away. Behold, our warriors, routed (by the foe), are flying in all directions. There, again, those heroes, viz., the Panchalas, and the Pandavas, united together, are rushing from all sides from desire of slaughtering thee. O chastiser of foes, do thou determine which of these tasks should first demand attention. Should we stay here (to meet the advancing Pandava), or should we proceed (towards Satyaki)? As regards Satyaki, he is now far ahead of us.” While the charioteer, O sire, was speaking thus unto Bharadwaja’s son, the grandson of Sini suddenly appeared to the view, engaged in slaughtering a large number of car-warriors. Those troops of thine, while being thus slaughtered by Yuyudhana in battle, fled away from Yuyudhana’s car towards where Drona’s division was. Those (other) car-warriors also with whom Duhsasana had proceeded, all struck with panic, similarly rushed to the spot where Drona’s car was seen.’”

SECTION CXXI

“Sanjaya said, ‘Beholding Duhsasana’s car staying near his, the son of Bharadwaja, addressing Duhsasana, said these words, “Why, O Duhsasana, are all these cars flying away? Is the king well? Is the ruler of the Sindhus yet alive? Thou art a prince. Thou art a brother of the king. Thou art a mighty car-warrior. Why dost thou fly away from battle? (Securing the throne to thy brother), become thou that Prince-Regent. Thou hadst formerly said unto Draupadi, ‘Thou art our slave, having been won by us at dice. Without being confined to thy husbands, cast aside thy chastity. Be thou a bearer of robes to the king, my eldest brother. Thy husbands are all dead. They are as worthless as grains of sesamum without kernel.’ Having said these words then, why, O Duhsasana, dost thou fly from battle now? Having thyself provoked such fierce hostilities with the Panchalas and the Pandavas, why art thou afraid in battle in the presence of Satyaki alone? Taking up the dice on the occasion of the gambling match, couldst thou not divine that those dice then handled by thee would soon transform themselves into fierce shafts resembling snakes of virulent poison? It was thou that hadst formerly applied diverse abusive epithets towards the Pandavas. The woes of Draupadi have thee for their root. Where now is that pride, that insolence, that brag of thine? Why dost thou fly, having angered the Pandavas, those terrible snakes of virulent poison? When thou that art a brave brother of Suyodhana, are intent on flight, without doubt, O hero, thou shouldst today protect, relying on the energy of thy own arms, this routed and panic-stricken Kaurava host. Without doing this, thou, however, forsakest the battle in fear and enhancest the joy of thy foes. O slayer of foes, when thou that art the leader of thy host, fliest away thus, who else will stay in battle? When thou, its refuge, art frightened, who is there that will not be frightened? Fighting with a single warrior of the Satwata race, thy heart is inclined towards flight from battle. What, however, O Kaurava, wilt thou do when thou wilt see the wielder of Gandiva in battle, or Bhimasena, or the twins (Nakula and Sahadeva)? The shafts of Satyaki, frightened by which thou seekest safety in flight, are scarcely equal to those of Phalguna in battle that resemble the sun or fire in splendour. If thy heart is firmly bent on flight, let the sovereignty of the earth then, upon the conclusion of peace, be given to king Yudhishthira the Just. Before the shafts of Phalguna, resembling snakes freed from their sloughs, enter thy body, make peace with the Pandavas. Before the high-souled Parthas, slaying thy hundred brothers in battle, wrest the earth by force, make peace with the Pandavas. Before king Yudhishthira is enraged, and Krishna also, that delighter in battle, makes peace with the Pandavas. Before the mighty-armed Bhima, penetrating into this vast host, seizes thy brothers, make peace with the Pandavas. Bhishma formerly told thy brother Suyodhana, 'The Pandavas are unconquerable in battle. O amiable one, make peace with them.' Thy wicked brother Suyodhana however, did not do it. Therefore, setting thy heart firmly on battle, fight vigorously with the Pandavas. Go quickly on thy car to the spot where Satyaki is. Without thee, O Bharata, this host will fly away. For the sake of thy own self, fight in battle with Satyaki, of prowess incapable of being baffled." Thus addressed (by Drona), thy son said not a word in reply. Feigning not to have heard the words (of Bharadwaja's son), Duhsasana proceeded to the place where Satyaki was. Accompanied by a large force of unretreating Mlecchas, and coming upon Satyaki in battle, Duhsasana fought vigorously with that hero. Drona also, that foremost of car-warriors, excited with wrath, rushed against the Panchalas and the Pandavas, with moderate speed. Penetrating into the midst of the Pandava host in that battle, Drona began to crush their warriors by hundreds and thousands. And Drona, O king, proclaiming his name in that battle, caused a great carnage among the Pandavas, the Panchalas, and the Matsyas. The illustrious Viraketu, the son of the ruler of the Panchalas, rushed against the son of Bharadwaja who thus engaged in vanquishing the Pandava ranks. Piercing Drona with five straight shafts, that prince then pierced Drona's standard with one shaft, and then his charioteer with seven. The sight that I then beheld, O monarch, in that battle, was exceedingly wonderful, inasmuch as Drona, though exerting himself vigorously could not approach the prince of the Panchalas. Then, O sire, the Panchalas, beholding Drona checked in battle, surrounded the latter on all sides, O king, from desire of king Yudhishthira's victory. And those warriors then covered Drona along with showers of fiery shafts and strong lances and various other kinds of weapons, O king! Baffling then those dense showers of weapons by means of his own numerous shafts like the wind driving away from the welkin masses of clouds, Drona looked exceedingly resplendent. Then that slayer of hostile heroes (the son of Bharadwaja), aimed a fierce shaft endued with the effulgence of the sun or the fire, at the car of Viraketu. The shaft, O monarch, piercing through the prince of Panchala, quickly entered the earth, bathed in blood and blazing like a flame of fire. Then the prince of the Panchalas quickly fell down from his car, like a Champaka tree uprooted by the wind, falling down from a mountain summit. Upon the fall of that great bowman, that prince endued with great might, the Panchalas speedily encompassed Drona on every side. Then Chitraketu, and Sudhanwan, and Chitravarman, O Bharata, and Chitraratha also, all afflicted with grief on account of their (slain) brother, together rushed against the son of Bharadwaja, desirous of battling with him, and shooting shafts (at him) like the clouds (pouring) at the end of summer. Struck from all sides by those mighty car-warriors of royal lineage, that bull among Brahmanas mustered all his energy and wrath for their destruction. Then Drona shot showers of shafts at them. Struck with those shafts of Drona shot from his bow to its fullest stretch, those princes, O best of monarchs, became confounded and knew not what to do. The angry Drona, O Bharata, beholding those princes stupefied, smilingly deprived them of their steeds and charioteers and cars in that battle. Then the illustrious son of Bharadwaja, by means of his sharp arrows and broad-headed shafts, cut off their heads, like a person plucking flowers from a tree. Deprived of life, those princes there, O king of great splendour, fell down from their cars on the earth, like the (slain) Daityas and Danavas in the battle between the gods and the Asuras in days of old. Having slain them in battle, O king, the valiant son of Bharadwaja shook his invincible bow, the back of whose staff was decked with gold. Beholding those mighty car-warriors, resembling the very celestials among the Panchalas slain, Dhrishtadyumna inflamed with rage, shed tears in that battle. Excited with wrath, he rushed, in that encounter, against Drona's car. Then, O king, cries of woe suddenly arose there at the sight of Drona covered with arrows by the prince of Panchala. Completely shrouded by the high-souled son of Prishata, Drona, however, suffered no pain. On the other hand, he continued to fight, smiling the while. The prince of the Panchalas then, furious with rage, struck Drona in the chest with many straight shafts. Deeply pierced by that mighty warrior, the illustrious son Of Bharadwaja sat down on the terrace of his car and fell into a swoon. Beholding him in that condition, Dhrishtadyumna endued with great prowess and energy, laid aside his bow and quickly took up a sword. That mighty car-warrior then, speedily jumping down from his own car, mounted that of Bharadwaja, O sire, in no time, his eyes red in wrath and impelled by the desire of cutting Drona's head from off his trunk. Meanwhile, the valiant Drona, regaining his senses, took up his bow and seeing Dhrishtadyumna arrived so near him from desire of slaughter, began to pierce that mighty car-warrior with shafts measuring a span only in length and therefore, fit to be used in close fight. Those arrows of the measure of a span and fit to be used in close fight, were known to Drona, O king! And with them he succeeded in weakening Dhrishtadyumna. The mighty Dhrishtadyumna, struck with a large number of those arrows, quickly jumped down from Drona's car. Then, that hero of great prowess, his impetuosity baffled, mounted upon his own car and once more took up his large bow. And the mighty car-warrior Dhrishtadyumna once more began to pierce Drona in that battle. And Drona also, O monarch, began to pierce the son of Prishata with his arrows. Thereupon, the battle that took place between Drona and the prince of the Panchalas was wonderful in the extreme, like that between Indra and Prahlada, both desirous of the sovereignty of the three worlds. Both conversant with the ways of battle, they careered over the field, displaying diverse motions of their cars and mangling each other with their shafts. And Drona and Prishata's son, stupefying the mind of the warriors, shot showers of shafts like two mighty clouds (pouring torrents of rain) in the rainy season. And those illustrious warriors shrouded with their shafts the welkin, the points of the compass, and the earth. And all creatures, viz., the Kshatriyas, O king, and all the other combatants there, highly applauded that battle between them. And the Panchalas, O king, loudly exclaimed, “Without doubt, Drona, having encountered Dhrishtadyumna in battle, will succumb to us. Then Drona, in that battle, quickly cut off the head of Dhristadyumna’s charioteer like a person plucking a ripe fruit from a tree. Then the steeds, O king, of the high-souled Dhrishtadyumna ran away and after those steeds had carried away Dhrishtadyumna from the field, Drona, endued with great prowess, began to rout the Panchalas and the Srinjayas in that battle. Having vanquished the Pandus and the Panchalas, Bharadwaja’s son of great prowess, that chastiser of foes, once more took up his station in the midst of his own array. And the Pandavas, O lord, ventured not to vanquish him in battle.”””

SECTION CXXII

“Sanjaya said, ‘Meanwhile, O king, Duhsasana rushed against the grandson of Sini, scattering thousands of shafts like a mighty cloud pouring torrents of rain. Having pierced Satyaki with sixty arrows and once more with sixteen, he failed to make that hero tremble, for the latter stood in battle, immovable as the Mainaka mountain. Accompanied by a large throng of cars hailing from diverse realms, that foremost one of Bharata’s race shot numberless arrows, and filled all the points of the compass with roars deep as those of the clouds. Beholding the Kaurava coming to battle, Satyaki of mighty arms rushed towards him and shrouded him with his shafts. They that were at the van of Duhsasana, thus covered with those arrowy showers, all fled away in fear, in the very sight of thy son. After they had fled away, O monarch, thy son Duhsasana, O king, remained fearlessly in battle and began to afflict Satyaki with arrows. And piercing the four steeds of Satyaki with four arrows, his charioteer with three, and Satyaki himself with a hundred in that battle, Duhsasana uttered a loud roar. Then, O monarch, Madhava, inflamed with rage, soon made Duhsasana’s car and driver and standard and Duhsasana himself invisible by means of his straight arrows. Indeed, Satyaki entirely shrouded the brave Duhsasana with arrows. Like a spider entangling a gnat within reach by means of its threads, that vanquisher of foes quickly covered Duhsasana with his shafts. Then King Duryodhana, seeing Duhsasana thus covered with arrows, urged a body of Trigartas towards the car of Yuyudhana. Those Trigarta car-warriors, of fierce deeds, accomplished in battle, and numbering three thousand, proceeded towards Yuyudhana. Firmly resolved upon battle and swearing not to retreat, all of them encompassed Yuyudhana with a large throng of cars. Soon, however, Yuyudhana struck down five hundred of their foremost warriors stationed in the van of the force as it advanced towards him in battle, shooting showers of arrows at him. Speedily slain by that foremost one amongst the Sinis with his shafts, these fell down, like tall trees from mountain-tops uprooted by a tempest. And the field of battle, strewn with mangled elephants, O monarch, and fallen standards, and bodies of steeds decked in trappings of gold, and torn and lacerated with the shafts of Sini's grandson and weltering in blood, looked beautiful, O king, like a plain overgrown with flowering Kinsukas. Those soldiers of thine, thus slaughtered by Yuyudhana, failed to find a protector like elephants sunk in a morass. Then all of them turned towards the spot where Drona's car was, like mighty snakes making towards holes from fear of the prince of birds. Having slain those five hundred brave warriors by means of his shafts, resembling snakes of virulent poison, that hero slowly proceeded towards the place where Dhananjaya was. And as that foremost of men was thus proceeding thy son Duhsasana quickly pierced him with nine straight arrows. That mighty bowman then (Yuyudhana), pierced Duhsasana, in return, with five straight and sharp arrows equipped with golden wings and vulturine feather. Then Duhsasana, O Bharata, smiling the while, pierced Satyaki, O monarch, with three arrows, and once more with five. The grandson of Sini, then, striking thy Son with five arrows and cutting off his bow proceeded smilingly towards Arjuna. Then Duhsasana, inflamed with wrath and desirous of slaying the Vrishni hero, hurled at him, as he proceeded, a dart made wholly of iron. Satyaki, however, O king, cut off, with his shafts, equipped with Kanka feathers, that fierce dart of thy son. Then, O ruler of men, thy son, taking up another bow, pierced Satyaki with some arrows and uttered a loud roar. Then Satyaki excited with wrath, stupefying thy son in that battle, struck him in the centre of the chest with some shafts that resembled flames of fire. And once more, he pierced Duhsasana with eight shafts made wholly of iron and having very keen points. Duhsasana, however, pierced Satyaki in return with twenty arrows. Then, the highly-blessed Satyaki, O monarch, pierced Duhsasana in the centre of the chest with three straight arrows. And the mighty car-warrior Yuyudhana, with some straight shafts slew the steeds of Duhsasana; inflamed with wrath he slew, with some straight arrows, the latter’s charioteer also. With one broad-headed arrow he then cut off thy son’s bow, and with five arrows he cut the leathern fence that encased his hand. Acquainted as he was with highest weapons, Satyaki, then, with a couple of broad-headed shafts, cut off Duhsasana’s standard and the wooden shafts of his car. And then with a number of keen arrows he slew both the Parshni charioteers of thy son. The latter, then, bowless and carless and steedless and driverless, was taken up by the leader of the Trigarta warriors on his car. The grandson of Sini, then, O Bharata, pursuing him a moment, restrained himself and slew him not, for the mighty-armed hero recollected the words of Bhimasena. Indeed, Bhimasena, O Bharata, vowed in the midst of the assembly the destruction of all thy sons in battle. Then, O lord, Satyaki, having thus vanquished Duhsasana, quickly proceeded, O king, along the track by which Dhananjaya had gone before him.’”

SECTION CXXIII

“Dhritarashtra said, ‘Were there, O Sanjaya, no mighty car-warriors in that army of mine who could slay or resist that Satyaki while he proceeded (towards Arjuna)? Of prowess incapable of being baffled, and endued with might equal to that of Sakra himself, alone he achieved feats in battle like the great Indra amidst the Danavas! Or, perhaps, the track by which Satyaki proceeded was empty? Alas, possessed of true prowess, alone he hath crushed numberless warriors! Tell me, O Sanjaya, how the grandson of Sini, alone as he was, passed through that vast force struggling with him in battle?’

“Sanjaya said, ‘O king, the fierce exertions and the uproar made by thy host which abounded with cars and elephants and steeds and foot-soldiers, resembled what is seen at the end of the yuga. O giver of honours, when thy assembled host was (duly) mustered, it seemed to me that another assemblage like that of thy army had never been on earth. The gods and the Charanas, who came there said, “This muster will be the last of its kind on earth.” Indeed, O king, never had such an array been formed before as that which was formed by Drona on the day of Jayadratha’s slaughter. The uproar made by those vast bodies of soldiers rushing at one another in battle resembled that of the ocean itself lashed into fury by the tempest. In that host of thine, as also in that of the Pandavas, there were hundreds and thousands of kings, O best of men. The noise made by those angry heroes of fierce deeds while engaged in battle was tremendous and made the hair stand on end. Then Bhimasena and Dhrishtadyumna, O sire, and Nakula and Sahadeva and king Yudhishthira the Just, loudly shouted, “Come, Strike, Rush! The brave Madhava and Arjuna have entered the hostile army! Do that quickly by which they may easily go to where Jayadratha’s car is.” Saying this, they urged their soldiers. And they continued, “If Satyaki and Arjuna be slain, Kurus will have achieved their objects, and ourselves shall be defeated. All of you, therefore, uniting together, quickly agitate this ocean-like army (of the foe) like impetuous winds agitating the deep.” The warriors, O king, thus urged by Bhimasena and the prince of the Panchalas, smothered the Kauravas, becoming reckless of their very lives. Endued with great energy, all of them, desiring death in battle, at the point or the edge of weapons in expectation of heaven, showed not the least regard for their lives in fighting for their friends. Similarly, thy warriors, O king, desirous of great renown, and nobly resolved upon battle, stood on the field, determined to fight. In that fierce and terrible battle, Satyaki having vanquished all the combatants proceeded towards Arjuna. The rays of the sun being reflected from the bright armour of the warriors, the combatants were obliged to withdraw their eyes from those. Duryodhana also, O king, penetrated the mighty host of the high-souled Pandavas vigorously struggling in battle. The encounter that took place between him on the one side and them on the other, was exceedingly fierce, and great was the carnage that occurred there on the occasion.’

“Dhritarashtra said, ‘When the Pandava host was thus proceeding to battle, Duryodhana, in penetrating it, must have been placed in great distress. I hope, he did not turn his back upon the field, O Suta! That encounter between one and the many in dreadful battle, the one, again, being a king, seems to me to have been very unequal. Besides, Duryodhana hath been brought up in great luxury, in wealth and possessions, he is a king of men. Alone encountering many, I hope he did not turn back from fight.’

“Sanjaya said, ‘Listen to me, O king, as I describe, O Bharata, that wonderful battle fought by thy son, that encounter between one and the many. Indeed, the Pandava army was agitated by Duryodhana in that battle, like an assemblage of lotus-stalks in a lake by an elephant. Seeing then that army thus smitten by thy son, O king, the Panchalas headed by Bhimasena rushed at them. Then Duryodhana pierced Bhimasena with ten arrows and each of the twins with three and king Yudhishthira with seven. And he pierced Virata and Drupada with six arrows, and Sikhandin with a hundred. And piercing Dhrishtadyumna with twenty arrows, he struck each of the five sons of Draupadi with three arrows. With his fierce shafts he cut off hundreds of other combatants in that battle, including elephants and car-warriors, like the Destroyer himself in wrath exterminating creatures. In consequence of his skill cultured by practice and of the power of his weapons, he seemed, as he was engaged in striking down his foes, to bend his bow incessantly drawn to a circle whether when aiming or letting off his shafts. Indeed, that formidable bow of his, the back of whose staff was decked with gold, was seen by people to be drawn into a perpetual circle as he was employed in slaying his enemies. Then king Yudhishthira, with a couple of broad-headed shafts, cut off the bow of thy son, O thou of Kuru's race, as the latter struggled in fight. And Yudhishthira also pierced him deeply with ten excellent and foremost of shafts. Those arrows, however, touching the armour of Duryodhana, quickly broke into pieces. Then the Parthas, filled with delight surrounded Yudhishthira, like the celestials and great Rishis in days of old surrounding Sakra on the occasion of the slaughter of Vritra. Thy valiant son then, taking up another bow, addressed king Yudhishthira, the son of Pandu, saying, "Wait, Wait," and rushed against him. Beholding thy son thus advancing in great battle, the Panchalas, cheerfully and with hopes of victory, advanced to receive him. Then Drona, desirous of rescuing the (Kuru) king, received the rushing Panchalas, like a mountain receiving masses of rain-charged clouds driven by tempest. The battle then, O king, that took place there was exceedingly fierce, making the hair stand on end, between the Pandavas, O thou of mighty arms, and thy warriors. Dreadful was the carnage of all creatures that then took place, resembling the sport of Rudra himself (at the end of the Yuga). Then there arose a loud uproar at the place where Dhananjaya was. And that uproar, O lord, making the hair stand on end, rose above all other sounds. Thus, O mighty-armed one, progressed the battle between Arjuna and thy bowmen. Thus progressed the battle between Satyaki and thy men in the midst of thy army. And thus continued the fight between Drona and his enemies at the gate of the array. Thus, indeed, O lord of the earth, continued that carnage on the earth, when

Arjuna and Drona and the mighty car-warrior Satyaki were all excited with wrath.'"

SECTION CXXIV

“Sanjaya said, ‘In the afternoon of that day, O king, a dreadful battle, characterised by roars, deep as those of the clouds, once more occurred between Drona and the Somakas. That foremost of men, Drona, mounted on his car of red steeds, and intent on battle rushed against the Pandavas, with moderate speed. The valiant son of Bharadwaja, that great bowman endued with mighty strength, that hero born in an excellent pot, engaged in doing what was agreeable to thee, O king, and striking down, O Bharata, many foremost of warriors with his whetted arrows, equipped with beautiful wings, seemed to sport in that battle. Then that mighty car-warrior of the Kaikeyas, Vrihatkshatra, irresistible in battle, and the eldest of five brothers, rushed against him. Shooting many keen shafts, he greatly afflicted the preceptor, like a mighty mass of clouds pouring torrents of rain on the mountain of Gandhamadana. Then Drona, O king, excited with wrath sped at him five and ten shafts whetted on stone and equipped with wings of gold. The prince of the Kekayas, however, cheerfully cut off every one of those shafts shot by Drona, and which resembled angry snakes of virulent poison, with five shafts of his own. Beholding that lightness of hand displayed by him that bull among Brahmanas, then, sped at him eight straight shafts. Seeing those shafts shot from Drona’s bow, swiftly coursing towards him, Vrihatkshatra in that battle resisted them with as many sharp shafts of his. Beholding that exceedingly difficult feat achieved by Vrihatkshatra, thy troops, O king, were filled with amazement. Then Drona, O monarch, applauding Vrihatkshatra, invoked into existence the irresistible and celestial weapon called Brahma in that battle. The prince of the Kekayas, seeing it shot by Drona in battle, baffled that Brahma weapon, O monarch, by a Brahma weapon of his own. After that weapon had been thus baffled, Vrihatkshatra, O Bharata, pierced the Brahmana with sixty shafts whetted on stone and equipped with wings of gold. Then Drona, that foremost of men, pierced the prince of the Kekayas with a powerful shaft which, penetrating through the latter's armour, (passed through his body and) entered the earth. As a black cobra, O best of kings, pierces through an ant-hill, even so did that shaft enter the earth, having pierced through the body of the Kekaya prince in that battle. Deeply pierced, O monarch, with the shafts of Drona, the prince of the Kekayas, filled with rage, and rolling his beautiful eyes, pierced Drona with seventy arrows whetted on stone and equipped with wings of gold. And with another arrow he greatly afflicted Drona's charioteer in this very vitals. Pierced by Vrihatkshatra, O sire, with arrows, Drona shot showers of keen shafts at the car of the Prince of the Kekayas. Depriving the mighty car-warrior, Vrihatkshatra, of his coolness, Drona then, with four-winged arrows, slew the four steeds of the former. With another arrow he felled Vrihatkshatra's charioteer from his niche in the car. And felling on the earth, with two other arrows, his enemy's standard and umbrella, that bull among Brahmanas, with a third shaft well-shot from his bow, pierced Vrihatkshatra himself in the chest. Thereupon, the latter, thus struck in the chest, fell down from his car.

"'Upon the slaughter, O king, of Vrihatkshatra, that mighty car-warrior among the Kaikeyas, the son of Sisupala, filled with rage, addressed his charioteer, saying, "O charioteer, proceed to the spot where Drona stayeth, clad in armour and engaged in slaying the Kaikeya and the Panchala hosts." Hearing these words of his, the charioteer soon took that foremost of car-warriors unto Drona, by means of those fleet steeds of the Kamvoja breed. Then Dhrishtaketu, that bull among the Chedis, swelling with might, rushed towards Drona for his own destruction like an insect upon a blazing fire. Soon he pierced Drona and his steeds and car and standard with sixty shafts. And once more he struck him with many other keen shafts like a man rousing a sleeping tiger. Then Drona, with a sharp razor-faced arrow winged with vulturine feathers, cut off the middle of the bow of that mighty warrior struggling in battle. Then that powerful car-warrior, viz., the son of Sisupala, taking up another bow, pierced Drona with many shafts winged with the feathers of Kankas and peacocks. Drona then, slaying with four shafts the four steeds of Dhrishtaketu, smilingly cut off the head of the latter's charioteer from his trunk. And then he pierced Dhrishtaketu himself with five and twenty arrows. The prince of the Chedis then, quickly jumping down from his car, took up a mace, and hurled it at the son of Bharadwaja like an angry snake. Beholding that heavy mace, endued with the strength of adamant and decked with gold, coursing towards him like Death, the son of Bharadwaja cut it off with many thousands of whetted arrows. That mace, cut off by Bharadwaja's son, O sire, with many shafts, fell down, O Kaurava, making the earth echo with its noise. Beholding his mace baffled, the wrathful and brave Dhrishtaketu hurled a lance and then a dart decked with gold. Cutting off that lance with five shafts, Drona cut off that dart also with five arrows. Both those missiles, thus cut off, fell down on the earth, like a couple of snakes mangled and torn by Garuda. The valiant son of Bharadwaja then, in that battle, sped for his destruction a keen shaft at Dhrishtaketu who was battling for the destruction of Bharadwaja himself. That shaft, piercing through the armour and breast of Dhrishtaketu of immeasurable energy, entered the earth, like a swan diving into a lake overgrown with lotuses. As a hungry jay seizes and devours a little insect, even so did the heroic Drona swallows up Dhrishtaketu in that great battle. Upon the slaughter of the ruler of the Chedis, his son who was conversant with the highest weapons, excited with wrath, sought to bear the burthen of his sire. Him also, Drona, smiling, despatched to the abode of Yama by means of his shafts, like a huge and mighty tiger in the deep woods slaying an infant deer.

"'While the Pandavas, O Bharata, were thus being thinned, the heroic son of Jarasandha rushed towards Drona. Like the clouds shrouding the sun, he quickly made the mighty-armed Drona invisible in that battle by means of his arrowy showers. Beholding that lightness of hand in him, Drona, that grinder of Kshatriyas, quickly shot his shafts by hundreds and thousands. Covering (with his arrows) in that battle that foremost of car-warriors stationed on his car, Drona speedily slew the son of Jarasandha in the very sight of all bowmen. Indeed, Drona, resembling the Destroyer himself, swallowing up every one who approached him then, like the Destroyer himself, swallowing up creatures when their hour arrives. Then Drona, O monarch, proclaiming his name in that battle, covered the Pandavas with many thousands of shafts. Those shafts shot by Drona, whetted on stone and engraved with his name, slew in that battle men and elephants and steeds by hundreds. Thus slaughtered by Drona, like the Asuras by Sakra, the Panchalas began to tremble like a herd of kine afflicted with cold. Indeed, O bull of Bharata's race, when the Pandava army was thus being slaughtered by Drona, there arose an awful wail of woe from it. Scorched by the sun and slaughtered by means of those arrows, the Panchalas then became filled with anxiety. Stupefied by Bharadwaja's son with his arrowy showers in that battle the mighty car-warriors among the Panchalas felt like persons whose thighs had been seized by alligators. Then, O king, the Chedis, the Srinjayas, the Kasis, and the Kosalas, rushed cheerfully against the son of Bharadwaja from desire of battle. And the Chedis, the Panchalas, and the Srinjayas addressed one another, saying, "Drona is slain! Drona is slain!" Saying these words, they rushed at that hero. Indeed, all these tigers among men fell with their utmost might upon the illustrious Drona, desirous of despatching him to the abode of Yama. Then the son of Bharadwaja, by means of his shafts, despatched those brave warriors struggling vigorously in battle, especially those foremost ones among the Chedis, into the presence of the King of the dead. After those foremost ones among the Chedis had been exterminated, the Panchalas, afflicted with the shafts of Drona, began to tremble. Beholding, O sire, those feats of Drona, they loudly called after Bhimasena and Dhrishtadyumna, O Bharata, and said, "This Brahmana hath, without doubt, practised the austerest of penances and acquired great ascetic merit. Inflamed with rage in battle, he consumeth the foremost of Kshatriyas. A Kshatriya's duty is battle; a Brahmana's, the highest asceticism. A Brahmana endued with ascetic merit and learning, is capable of burning everything by his glances only. Many foremost of Kshatriyas, having approached the uncrossable and fierce fire of Drona's weapons, have, O Bharata, been blasted and consumed. The illustrious Drona, to the measure of his might, courage, and perseverance, stupefies all creatures and slays our troops!" Hearing these words of theirs, the mighty Kshatradharman, rightly observant of the duties of a Kshatriya, wrathfully cut off with a crescent-shaped arrow the bow of Drona with arrow fixed thereon. Then Drona, that grinder of Kshatriyas, becoming more angry still, took up another bright bow, tougher than the one he had laid aside. Fixing on it a keen arrow, destructive of hostile ranks, the preceptor, endued with great strength, sped it at the prince, drawing the bowstring to his ear. That arrow, slaying Kshatradharman entered the earth. His breast pierced through, he fell down from his vehicle on the earth. Upon the slaughter of Dhrishtadyumna’s son, the (Pandava) troops began to tremble. Then the mighty Chekitana fell upon Drona, Piercing Drona with ten arrows, he once more pierced him with a shaft in the centre of his chest. And he pierced Drona’s charioteer with four arrows and his four steeds also with four. The Preceptor then pierced the right arm of Chekitana with sixteen arrows, and his standard with sixteen, and his charioteer with seven. Upon the charioteer being slain, Chekitana’s steeds fled away, dragging the car after them. Beholding the steeds of Chekitana pierced with the arrows of Bharadwaja’s son, and his car also deprived of driver, the Panchalas and the Pandavas were filled with great fear. Drona then, O sire, routing on all sides the Panchalas and the Srinjayas united together in battle looked exceedingly resplendent. The venerable Drona, full five and eighty years of age, dark in hue and with white locks descending to his ears, careered in battle like a youth of sixteen. Indeed, O king, enemies regarded the foe-slaying Drona, as he fearlessly careered in battle, to be none else than Indra himself armed with the thunder. Then, O monarch, the mighty-armed Drupada of great intelligence said, “This one (Drona) is slaying the Kshatriyas like a hungry tiger slaying smaller animals. The sinful Duryodhana of wicked soul will assuredly obtain the most miserable regions (in the next world). It is through his covetousness that many foremost of the Kshatriyas, slain in battle, lay prostrate on the field, like mangled bulls, weltering in blood and becoming the food of dogs and jackals.” Saying these words, O monarch, Drupada, that master of an Akshauhini of troops, placing the Parthas at his head, rushed with speed towards Drona.’”

SECTION CXXV

“Sanjaya said, ‘When the army of the Pandavas was thus agitated on all sides, the Parthas and the Panchalas and the Somakas, retreated to a great distance. During the progress of that fierce battle, making the hair stand on end, and that universal carnage like to what happens, O Bharata, at that end of the Yuga, when, indeed, Drona of great prowess was repeatedly uttering leonine shouts, and when the Panchalas were being weakened and the Pandavas slaughtered, king Yudhishthira the Just, failing in that battle to find any refuge in that distress, began, O king, to think how the matter would end. Casting his eyes around in expectation of seeing Savyasachin, Yudhishthira, however, saw neither that son of Pritha nor Madhava. Not seeing that tiger among men viz., the ape-bannered Arjuna, and not hearing also the twang of Gandiva, the monarch became filled with anxiety, not seeing Satyaki also, that foremost of car-warriors among the Vrishnis, king Yudhishthira the Just became equally anxious. Indeed, not seeing those two foremost of men, Yudhishthira knew no peace. The high-souled king Yudhishthira the Just, of mighty arms, fearing the evil opinion of the world, began to think of Satyaki’s car. “Sini’s grandson Satyaki, of true prowess, that dispeller of the fears of friends, hath been sent by me in the track of Phalguna. I had only one source of anxiety before, but now I have two. I should have tidings of both Satyaki and Dhananjaya, the son of Pandu. Having despatched Satyaki to follow in the track of Arjuna, whom shall I now send in the track of Satyaki? If by every means I endeavour to obtain intelligence of my brother only, without enquiring after Yuyudhana, the world will reproach me. They will say that, ‘Yudhishthira, the son of Dharma, having enquired after his brother, leaves Satyaki of Vrishni’s race, that hero of unfailing prowess, to his fate!’ Fearing, as I do, the reproach of the world, I should therefore, send

Vrikodara, the son of Pritha, in the track of the high-souled Madhava. The love I bear to the Vrishni hero, to that invincible warrior of the Satwata race, (viz., Satyaki), is not less than the love I bear to Arjuna, that slayer of foes. The delighter of the Sinis hath again, been set by me to a very heavy task. That mighty warrior, however, hath, either for the sake of a friend's request or for that of honour, penetrated into the Bharata army like a Makara into the ocean. Loud is the noise I hear of unretreating heroes, fighting together against that Vrishni hero of great intelligence. Without doubt, they are too many for him. The time, therefore, is come when I should think of his rescue. It seems to me that armed with the bow, Bhimasena, the son of Pandu, should go there where those two mighty car-warriors are. There is nothing on earth that Bhima cannot bear. If he struggles with resolution, he is a match in battle for all the bowmen in the world. Depending on the might of his own arms, he can stand against all foes. Relying on the strength of arms of that high-souled warrior, we have been able to come back from our exile in the woods and we have never been vanquished in battle. If Bhimasena, the son of Pandu, proceedeth hence to Satyaki, both Satyaki and Phalguna will derive real aid. Without doubt, I should not feel any anxiety for Satyaki and Phalguna. Both of them are accomplished in weapons, and Vasudeva himself is protecting them. (For all that, I feel anxious on their account), I should certainly seek to remove my anxiety. I shall, therefore, set Bhima to follow in the wake of Satyaki. Having done this, I should regard my arrangements complete for the rescue of Satyaki." Yudhishthira, the son of Dharma, having settled this in his mind, addressed his charioteer and said, "Take me to Bhima." Hearing the command of king Yudhishthira the Just, the charioteer who was versed in horse-lore, took that car decked with gold to where Bhima was. Arrived at the presence of Bhima, the king, remembering the occasion, became unmanned by grief, and pressed Bhima with diverse solicitations. Indeed, overwhelmed with grief, the monarch addressed Bhima. And these were the words, O king, that Yudhishthira the son of Kunti then said unto him, "O Bhima, I do not behold the standard of that Arjuna, who on a single car had vanquished all the gods, the Gandharvas and Asuras!" Then

Bhimasena, addressing king Yudhishthira the Just who was in that plight, said, "Never before did I see, or hear thy words afflicted with such cheerlessness. Indeed, formerly, when we were smitten with grief, it was thou who hadst been our comforter. Rise, Rise, O king of kings, say what I am to do for thee. O giver of honours, there is nothing that I cannot do. Tell me what your commands are, O foremost one of Kuru's race! Do not set your heart on grief." Unto Bhimasena then, the king with a sorrowful face and with eyes bathed in tears, said, sighing the while like a black cobra, "The blasts of the conch Panchajanya, wrathfully blown by Vasudeva of world-wide renown, are being heard. It seems, from this, that thy brother Dhananjaya lieth today on the field, deprived of life. Without doubt, Arjuna having been slain, Janardana is fighting. That hero of great might, relying on whose prowess the Pandavas are alive, he to whom we always turn in times of fear like the celestials towards their chief of a thousand eyes, that hero hath, in search after the ruler of Sindhus, penetrated into the Bharata host. I know this, O Bhima, viz., that he hath gone, but he hath not yet returned. Dark in complexion, youthful in years, of curly locks, exceedingly handsome mighty car-warrior, of broad chest and long arms, possessed of the tread of an infuriated elephant, of eyes of the colour of burnished copper and like those a chakra, that brother of thine enhances the fears of foes. Blessed be thou, even this is the cause of my grief, O chastiser of foes! For Arjuna's sake, O thou of mighty arms, as also for the sake of Satwata, my grief increaseth like a blazing fire fed with libations of clarified butter. I do not see his standard. For this am I stupefied with sorrow. Without doubt, he hath been slain, and Krishna, skilled in battle, is fighting. Know also that the tiger among men, that mighty car-warrior, Satwata is slain. Alas! Satyaki hath followed in the wake of that other mighty car-warrior, with thy brother. Without seeing Satyaki also, I am stupefied by grief. Therefore, O son of Kunti, go thither, where Dhananjaya is and Satyaki also of mighty energy, if, of course, thou thinkest it thy duty to obey my words, O thou that art acquainted with duty. Remember that I am thy eldest brother. Thou shouldst think Satyaki to be dearer to thee than Arjuna himself. O son of Pritha, Satyaki hath gone, from desire of doing good to me, in the track of Arjuna, a track that is incapable of being trod by persons of vile souls. Beholding the two Krishnas and Satyaki also of the Satwata race sound and whole, send me a message, O son of Pandu, by uttering a leonine roar.”””

SECTION CXXVI

“‘Bhima said, “That car which formerly bore Brahma and Isana and Indra and Varuna (to battle), mounting upon that car, have two Krishnas gone. They can have no fear of danger. Taking, however, thy command on my head, lo, I am going. Do not grieve. Meeting with those tigers among men, I shall send thee intelligence.”

“Sanjaya said, ‘Having said those words, the mighty Bhima began to prepare for setting out, repeatedly making over Yudhishthira to Dhrishtadyumna and the other friends (of the Pandava cause). Indeed, Bhimasena of mighty strength addressing Dhrishtadyumna, said, “It is known to thee, O thou of mighty arms, how the mighty car-warrior Drona is always on the alert to seize king Yudhishthira the Just by all means in his power. Indeed, O son of Prishata, I should never place my going (to Arjuna and Satyaki) above my duty of protecting the king. King Yudhishthira, however, hath commanded me to go, I dare not contradict him. I shall go thither where the ruler of the Sindhus stayeth, at the point of death. I should, in complete truthfulness, act according to the words of my brother (Arjuna) and of Satyaki endued with great intelligence. Thou shouldst, therefore, vigorously resolved on fight, protect Yudhishthira the son of Pritha today. Of all tasks, this is thy highest duty in battle.” Thus addressed by Vrikodara, O monarch, Dhrishtadyumna replied, “I shall do what thou wishest. Go, O son of Pritha, without any anxiety of the kind. Without slaying Dhrishtadyumna in battle, Drona will never be able to humiliate king Yudhishthira in the fight.” Thus making the royal son of Pandu over to Dhrishtadyumna, and saluting his elder brother, Bhimasena, proceeded towards the spot where Phalguna was. Before dismissing him, however, king Yudhishthira the Just, O Bharata, embraced Bhimasena and smelt his head and pronounced auspicious blessings upon him. After circumambulating a number of Brahmanas, gratified with worship and presents, and touching the eight kinds of auspicious articles, and quaffing Kairataka honey, that hero, the corners of whose eyes had become red in intoxication, felt his might to be doubled. The Brahmanas performed propitiatory ceremonies for him. Various omens, indicative of success, greeted him. Beholding them, he felt the delight of anticipated victory. Favourable winds began to blow and indicate his success. Then the mighty-armed Bhimasena, the foremost of car-warriors, clad in mail, decked with earrings and Angadas, and his hands cased in leathern fences, mounted on his own excellent car. His costly coat of mail, made of black steel and decked with gold, looked like a cloud charged with lightning. His body was beautifully covered with yellow and red and black and white robes. Wearing a coloured cuirass that protected also his neck, Bhimasena looked resplendent like a cloud decked with a rainbow.

"'While Bhimasena was on the point of setting out against thy troops from desire of battle, the fierce blasts of Panchajanya were once more heard. Hearing those loud and terrible blasts, capable of filling the three worlds with fear, the son of Dharma once more addressed Bhimasena, saying, "There, the Vrishni hero is fiercely blowing his conch. Indeed, that Prince of conchs is filling the earth and the welkin with its sound. Without doubt, Savyasachin having fallen into great distress, the bearer of the discus and the mace is battling with all the Kurus. Without doubt, the venerable Kunti, and Draupadi, and Subhadra, are all, with their relatives and friends, beholding today exceedingly inauspicious omens. Therefore, O Bhima, go thither with speed where Dhananjaya is. All the points of the compass, O Partha, seem empty to my eyes in consequence of my (unsatisfied) desire to see Dhananjaya and owing also to Satwata." Repeatedly urged by his superior to go, the valiant son of Pandu, viz., Bhimasena, O king, casing his hands in leathern fence, took up his bow. Urged by his eldest brother, that brother, Bhimasena, who was devoted to his brother's good, caused drums to be beat. And Bhima forcibly blew his conch also and uttering leonine roars, began to twang his bow. Damping the hearts of hostile heroes by those leonine roars, and assuming a dreadful form, he rushed against his foes. Swift and well-broken steeds of the foremost breed neighing furiously, bore him. Endued with the speed of the wind or thought, their reins were held by Visoka. Then the son of Pritha, drawing the bowstring with great force, began to crush the head of the hostile array, mangling and piercing the combatants there. And as that mighty-armed hero proceeded, the brave Panchalas and the Somakas followed him behind, like the celestials following Maghavat. Then the brothers Duhsasana and Chitrasena and Kundabhedin and Vivinsati, and Durmukha and Duhsaha and Sala, and Vinda and Anuvinda and Sumukha and Dirghavahu and Sudarsana, and Suhasta and Sushena and Dirghalochana, and Abhaya and Raudrakarman and Suvarman and Durvimochana, approaching, encompassed Bhimasena. These foremost of car-warriors, these heroes, all looking resplendent, with their troops and followers, firmly resolved upon battle, rushed against Bhimasena. That heroic and mighty car-warrior, viz., Kunti's son Bhimasena of great prowess, thus encompassed, cast his eyes on them, and rushed against them with the impetuosity of a lion against smaller animals. Those heroes, displaying celestial and mighty weapons, covered Bhima with shafts, like clouds shrouding the risen sun. Transgressing all those warriors with impetuosity, Bhimasena rushed against Drona's division, and covered the elephant-force before him with showers of arrows. The son of the Wind-god, mangling with his shafts almost in no time that elephant division dispersed it in all directions. Indeed, like animals terrified in the forest at the roar of a Sarabha, those elephants all fled away, uttering frightful cries. Passing over that ground with speed, he then approached the division of Drona. Then the preceptor checked his course, like the continent resisting the surging sea. Smilingly, he struck the son of Pandu in his forehead with a shaft. Thereupon, the son of Pandu looked resplendent like the sun with upward rays. The preceptor thought that Bhima would show him reverence as Phalguna had done before. Addressing Vrikodara, therefore, he said, "O Bhimasena, it is beyond thy power to enter into the hostile host, without vanquishing me, thy foe, in battle, O thou of mighty strength! Although Krishna with thy younger brother hath penetrated this host with my permission, thyself, however, will never succeed in doing so.” Hearing these words of the preceptor, the dauntless Bhima, excited with wrath, and his eyes red as blood or burnished copper, quickly replied unto Drona, saying, “O wretch of a Brahmana, it cannot be that Arjuna hath entered this host with thy permission. He is invincible. He would penetrate into the host commanded by Sakra himself. If he offered thee reverential worship, it was only for honouring thee. But know, O Drona, that myself, I am not compassionate like Arjuna. On the other hand, I am Bhimasena, thy foe. We regard thee as our father, preceptor, and friend. Ourselves we look upon as thy sons. Thinking so we always humble ourselves to thee. When, however, thou usest such words towards us today, it seems that all that is altered. If thou regardest thyself as our foe, let it be as thou thinkest. Being none else than Bhima, I will presently act towards thee as I should towards a foe.” Saying this, Bhima whirling a mace, like the Destroyer himself whirling his fatal rod, hurled it, O king, at Drona. Drona, however, had quickly jumped down from his car, (and that proved his safety). For that mace pressed down into the earth the car of Drona, with its steeds, driver, and standard. Then Bhima crushed numerous warriors like the tempest crushing trees with its force. Then those sons of thine once more encompassed that foremost of car-warriors. Meanwhile, Drona, that foremost of smiters mounting another chariot, proceeded to the gate of the array and stayed there for battle. Then, O king, the angry Bhima of great prowess, covered the car-division in his front with showers of shafts. Then those mighty car-warriors, viz., thy sons, thus struck in battle, endued as they were with great strength fought with Bhima from desire of victory. Then Duhsasana, excited with wrath, hurled at Bhimasena a keen dart made entirely of iron, wishing to slay the son of Pandu. Bhima however, cut in twain that fierce dart hurled by thy son, as it coursed towards him. This feat seemed exceedingly wonderful. The mighty son of Pandu, then, with three other keen shafts, slew the three brothers Kundabhedin and Sushena and Dirghanetra. And, again, amongst those heroic sons of thine battling with him, Bhima slew heroic Vrindaraka, that enhancer of the fame of the Kurus. And again, with three other shafts, Bhima slew three other sons of thine, viz., Abhaya and Raudrakarman and

Durvimochana. Thus slaughtered, O king, by that mighty warrior, thy sons surrounded Bhima, that foremost of smiters on all sides. They then showered their arrows upon that son of Pandu, of terrible deeds, like the cloud at the end of summer pouring torrents of rain on the mountain-breast. That slayer of hosts, the heir of Pandu, received that arrowy shower, like a mountain receiving a shower of stones. Indeed, the heroic Bhima felt no pain. Then the son of Kunti, smiling the while, despatched by means of his shafts thy sons Vinda and Anuvinda and Suvarman to the abode of Yama. Then the son of Pandu, O bull of Bharata's race, quickly pierced in that battle thy heroic son Sudarsan. The latter, thereupon, fell down and expired. Within a very short time, the son of Pandu, casting his glances on that car-force caused it by his shafts to fly away in all directions. Then like a herd of deer frightened at the clatter of car-wheels, or a loud shout, thy sons, in that battle, O king, afflicted with the fear of Bhimasena, suddenly broke and fled. The son of Kunti, however, pursued that large force of thy sons, and began, O king, to pierce the Kauravas from every side. Thy soldiers, O monarch, thus slaughtered by Bhimasena, fled away from battle, avoiding the son of Pandu and urging their own excellent steeds to their greatest speed. The mighty Bhimasena then, having vanquished them in battle, uttered leonine roars and made a great noise by slapping his armpits. And the mighty Bhima, having made also a fierce noise with his palms, and thereby frightened that car-force and the foremost of warriors that were in it, passed towards the division of Drona, transgressing that car-force (which he had vanquished.)'"

SECTION CXXVII

“Sanjaya said, ‘After the son of Pandu had crossed that car-force, the preceptor Drona, smiling the while, covered him with showers of arrows, desirous of checking his course. Stupefying thy force then with his powers of illusion, and drinking, as it were, those shafts shot from the bow of Drona, Bhimasena rushed against those brothers (viz., thy sons). Then many kings, that were all great bowmen, urged by thy sons, rushing impetuously, began to surround him. Encompassed by them, O Bharata, Bhima smiling the while and uttering a leonine roar, took up and hurled at them with great force a fierce mace destructive of hostile ranks. That mace of adamantine strength, hurled like Indra’s thunder by Indra himself, crushed, O king, thy soldiers in battle. And it seemed to fill, O king, the whole earth with loud noise. And blazing forth in splendour, that fierce mace inspired thy sons with fear. Beholding that mace of impetuous course and endued with lightning flashes, coursing towards them, thy warriors fled away, uttering frightful cries. And at the unbearable sound, O sire, of that fierce mace, many men fell down where they stood, and many car-warriors also fell down from their cars. Slaughtered by Bhimasena armed with the mace, thy warriors fled away in fear from battle, like the deer attacked by a tiger. The son of Kunti, routing in battle those valorous foes of his, impetuously crossed that force like Garuda of beautiful feathers.

“‘While Bhimasena, that leader of leaders of car-divisions, was engaged in such carnage, Bharadwaja’s son, O king, rushed at him. And Drona, checking Bhima by means of his arrowy showers, suddenly uttered a leonine roar that inspired the Pandavas with fear. The battle that took place between Drona and the high-souled Bhima was, O king, furious and terrible and resembled the encounter between the gods and the Asuras of old. Heroic warriors by hundreds and thousands in that battle slain by the keen shafts shot from the bow of Drona. The son of Pandu then, jumping down from his car shut his eyes, O king, and rushed on foot with great speed towards the car of Drona. Indeed, as a bovine bull easily bears a heavy shower of rain, even so that tiger among men, viz., Bhima, bore that arrowy downpour from Drona's bow. Struck in that battle, O sire, by Drona, the mighty Bhima, seizing Drona's car by the shaft, threw it down with great force. Thus thrown down in battle, O king, Drona, however, quickly mounting another car, proceeded towards the gate of the array, his driver urging his steeds at that time with great speed. That feat, O thou of Kuru's race, achieved by Bhimasena, seemed exceedingly wonderful. The mighty Bhima, then, mounting upon his own car, rushed impetuously towards the army of thy son. And he crushed the Kshatriyas in battle, like a tempest crushing rows of trees. Indeed, Bhima proceeded, resisting the hostile warriors like the mountain resisting the surging sea. Coming then upon the Bhoja-troops that were protected by the son of Hridika, Bhimasena, O king, ground it greatly, and passed through it. Frightening the hostile soldiers with the sound of his palms, O sire, Bhima vanquished them all like a tiger vanquishing a herd of bovine bulls. Passing through the Bhoja division and that of the Kamvojas also, and countless tribes of Mlecchas too, who were all accomplished in fight, and beholding that mighty car-warrior, Satyaki, engaged in fight, Bhimasena, the son of Kunti, O monarch proceeded resolutely and with great speed, desirous of having a sight of Dhananjaya. Transgressing all thy warriors in that battle, the son of Pandu then sighted the mighty car-warrior Arjuna engaged in the fight. The valiant Bhima, that tiger among men, beholding Arjuna putting forth his prowess for the slaughter of the ruler of the Sindhus, uttered a loud shout, like, O monarch, the clouds roaring in the season of rains. Those terrible shouts of the roaring Bhimasena were, O thou of Kuru's race, heard by both Arjuna and Vasudeva in the midst of the battle. Both those heroes, simultaneously hearing that shout of the mighty Bhima, repeatedly shouted from desire of beholding Vrikodara. Then Arjuna uttering loud roar, and Madhava also doing the same, careered in battle like a couple of roaring bulls. Hearing then that roar of Bhimasena, as also that of Phalguna armed with the bow, Yudhishthira, the son of Dharma, O king, became highly gratified. And king Yudhishthira, hearing those sounds of Bhima and Arjuna, had his grief dispelled. And the lord Yudhishthira repeatedly wished success to Dhananjaya in battle.

"'While the fierce Bhima was thus roaring, the mighty-armed Yudhishthira, the son of Dharma, that foremost of virtuous men, smilingly reflected a while and thus worded the thoughts that inspired his heart, "O Bhima, thou hast truly sent me the message. Thou hast truly obeyed the commands of thy superior. They, O son of Pandu, can never have victory that have thee for their foe. By good luck it is that Dhananjaya, capable of shooting the bow with (even) his left hand, still liveth. By good luck, the heroic Satyaki also, of prowess incapable of being baffled, is safe and sound. By good luck, it is that I hear both Vasudeva and Dhananjaya uttering these roars. He who having vanquished Sakra himself in battle, had gratified the bearer of sacrificial libations, that slayer of foes, viz., Phalguna, by good luck, still liveth in this battle. He, relying upon the might of whose arms all of us are alive, that slayer of hostile armies, Phalguna, by good luck, liveth still. He by whom with the aid of a single bow the Nivatakavachas were vanquished, those Danavas, that is, that were incapable of being defeated by the very gods, he, viz., Partha, by good luck, liveth still. He who had vanquished in Matsya's city all the Kauravas assembled together for seizing Virata's kine, that Partha, by good luck, liveth still. He who, by the might of his arms, slew fourteen thousands of Kalakeyas, that Partha, by good luck, liveth still. He who, for Duryodhana's sake, had vanquished, by the energy of his weapons, the mighty king of the Gandharvas, that Partha, by good luck, liveth still. Decked with diadem and garlands (of gold), endued with great strength, having white steeds (yoked to his car) and Krishna himself for his charioteer, that Phalguna, always dear to me, by good luck, liveth still. Burning with grief on account of the death of his son, endeavouring to achieve a most difficult feat, and even now seeking to slaughter Jayadratha, alas, he that hath made that vow, viz., Dhananjaya, will he succeed in slaying the ruler of the Sindhus in battle? After he, protected by Vasudeva, will have accomplished that vow of his, shall I behold that Arjuna again, before the sun sets? Shall the ruler of the Sindhus who is devoted to Duryodhana's welfare, slain by Phalguna, gladden his foes? Shall king Duryodhana, beholding the ruler of the Sindhus slain in battle make peace with us? Beholding his brother slain in battle by Bhimasena shall the wicked Duryodhana make peace with us? Beholding other great warriors lying prostrate on the surface of the earth, shall wicked Duryodhana give way to remorse? Shall not our hostilities cease with the single sacrifice of Bhishma? Shall that Suyodhana, make peace with us for saving the remnant (of what is still left to him and us)?" Diverse reflections of this kind passed through the mind of king Yudhishthira who was overwhelmed with compassion. Meanwhile, the battle (between the Pandavas and the Kauravas) raged furiously.'"

SECTION CXXVIII

“Dhritarashtra said, ‘While mighty Bhimasena was uttering those loud shouts deep as the roar of the clouds or peals of thunder, what heroes (of our side) surrounded him? I do not behold that warrior, O Sanjaya, in the three worlds, who is capable of staying before the enraged Bhimasena in battle. I do not, O son, behold him that can stay on the field of battle before Bhimasena armed with mace and resembling Death himself. Who will stand before that Bhima, not excepting Sakra himself, that destroys a car with a car and an elephant with an elephant?[153] Who, amongst those devoted to Duryodhana’s welfare stood in battle before Bhimasena excited with rage and engaged in slaughtering my sons? Who were those men that stood in battle in front of Bhimasena, engaged in consuming my sons like a forest conflagration consuming dry leaves and straw? Who were they that surrounded Bhima in battle, beholding my sons slain by him one after another like Death himself cutting off all creatures? I do not fear Arjuna so much, or Krishna so much, or Satyaki so much, or him (viz., Dhrishtadyumna) so much who was born of the sacrificial fire, as I fear Bhima. Tell me, O Sanjaya, who were those heroes that rushed against that blazing fire, represented by Bhima, which so consumed my sons?’

“Sanjaya said, ‘While the mighty car-warrior Bhimasena was uttering those roars, mighty Karna, unable to bear them, rushed at him with a loud shout, stretching his bow with great force. Indeed, the mighty Karna, desirous of battle, displayed his strength and checked Bhima’s course like a tall tree withstanding tempest. The heroic Bhima also, beholding Vikartana’s son before him, suddenly blazed up in wrath and sped at him with great force many shafts whetted on stone. Karna received all those shafts and sped many in return. At that encounter between Bhima and Karna, hearing the sounds of their palms, the limbs of all the struggling combatants, car-warriors, and horsemen, began to tremble. Indeed, hearing the terrible roars of Bhimasena on the field of battle, even all the foremost of Kshatriyas regarded the whole earth and the welkin to be filled with that noise. And at the fierce peals uttered by the high-souled son of Pandu, the bows of all warriors in that battle dropped on the earth. And steeds and elephants, O king, dispirited, ejected urine and excreta. Various frightful omens of evil then made their appearance. The welkin was covered with flights of vultures and Kankas during that terrific encounter between Bhima and Karna. Then Karna struck Bhima with twenty arrows, and quickly pierced the latter's charioteer also with five. Smiling the while, the mighty and active Bhima then, in that battle, quickly sped at Karna four and sixty arrows. Then Karna, O king, sped four shafts at him. Bhima, by means of his straight shafts, cut them into many fragments, O king, displaying his lightness of hand. Then Karna covered him with dense showers of arrows. Thus covered by Karna, the mighty son of Pandu, however, cut off Karna's bow at the handle and then pierced Karna with ten straight arrows. The Suta's son then, that mighty car-warrior of terrible deeds, taking up another bow and stringing it quickly, pierced Bhima in that battle (with many shafts). Then Bhima, excited with rage, struck the Suta's son with great force on the chest with three straight shafts. With those arrows sticking at his breast, Karna looked beautiful, O bull of Bharata's race, like a mountain with three tall summits. Thus pierced with mighty shafts, blood began to flow from his wounds, like torrents of liquid red-chalk down the breast of a mountain. Afflicted with those shafts shot with great force, Karna became agitated a little. Fixing an arrow then on his bow, he pierced Bhima, again, O sire! And once more he began to shoot arrows by hundreds and thousands. Suddenly shrouded with shafts by that firm bowman, viz., Karna, the son of Pandu, smiling the while, cut off Karna's bow-string. And then with a broad-headed arrow, he despatched Karna's charioteer to the abode of Yama. And that mighty car-warrior, viz., Bhima, deprived the four steeds also of Karna of their lives. The mighty car-warrior Karna then speedily jumping down, O king, from his steedless car, mounted the car of Vrishasena. The valiant Bhimasena then, having vanquished Karna in battle, uttered a loud shout deep as the roar of the clouds. Hearing that roar, O Bharata, Yudhishthira became highly gratified, knowing that Karna had been vanquished by Bhimasena. And the combatants of the Pandava army blew their conchs from every side. Their enemies, viz., thy warriors, hearing that noise, roared loudly. Arjuna stretched Gandiva, and Krishna blew Panchajanya. Drowning, however, all those sounds, the noise made by the roaring Bhima, was, O king, heard by all the combatants, O sire! Then those two warriors, viz., Karna, and Bhima, each struck the other with straight shafts. The son of Radha, however, shot shafts mildly, but the son of Pandu shot his with great force.'"

SECTION CXXIX

"Sanjaya said, 'After that army had (thus) been routed, and Arjuna and Bhimasena had all gone after the ruler of the Sindhus, thy son (Duryodhana) proceeded towards Drona. And Duryodhana went to the preceptor, on his single car, thinking, by the way, of diverse duties. That car of thy son, endued with the speed of the wind or thought, proceeded with great celerity towards Drona. With eyes red in wrath, thy son addressed the preceptor and said, "O grinder of foes, Arjuna and Bhimasena, and unvanquished Satyaki, and many mighty car-warriors, defeating all our troops, have succeeded in approaching the ruler of the Sindhus. Indeed, those mighty car-warriors, who vanquished all the troops, themselves unvanquished, are fighting even there. O giver of honours, how hast thou been transgressed by both Satyaki and Bhima? O foremost of Brahmanas, this thy defeat at the hands of Satwata, of Arjuna, and of Bhimasena, is like the drying of the ocean, exceedingly wonderful in this world. People are loudly asking, 'How, indeed, could Drona, that master of the science of arms, be vanquished?' Even thus all the warriors are speaking in depreciation of thee. Destruction is certain for my luckless self in battle, when three car-warriors, O tiger among men, have in succession transgressed thee. When, however, all this hath happened, tell us what thou hast to say on the business that awaits us. What hath happened, is past. O giver of honours, think now of what is remaining. Say quickly what should next be done for the ruler of the Sindhus on the present occasion, and let what thou sayest be quickly and properly carried out."

"'Drona said, "Listen, O great king, to what I, having reflected much, say unto thee about what should now be done. As yet only three great car-warriors among the Pandavas have transgressed us. We have as much to fear behind those three as we have to dread before them.[154] There, however, where Krishna and

Dhananjaya are, our fear must be greater. The Bharata army hath been attacked both on the front and from behind. In this pass, I think, the protection of the ruler of the Sindhus is our first duty. Jayadratha, afraid of Dhananjaya, deserves of everything else to be protected by us. The heroic Yuyudhana and Vrikodara have both gone against the ruler of the Sindhus. All this that hath come is the fruit of that match at dice conceived by Sakuni's intellect. Neither victory nor defeat took place in the (gaming) assembly. Now that we are engaged in this sport, there will be victory or defeat. Those innocent things with which Sakuni had formerly played in the Kuru assembly and which he regarded as dice, were, in reality, invincible shafts. Truly, there where, O sire, the Kauravas were congregated, they were not dice but terrible arrows capable of mangling your bodies. At present, however, O king, know the combatants for players, these shafts for dice, and the ruler of the Sindhus, without doubt, O monarch, as the stake, in this game of battle. Indeed, Jayadratha is the great stake about which we are playing today with the enemy. Under the circumstances, therefore, O monarch, all of us becoming reckless of our very lives, should make due arrangements for the protection of the ruler of the Sindhus in battle. Engaged as we are in our present sport, it is here that we shall have victory or defeat, here, that is, where those great bowmen are protecting the ruler of the Sindhus. Go thither, therefore, with speed, and protect those protectors (of Jayadratha). As regards myself, I will stay here, for despatching others (to the presence of Jayadratha) and checking the Panchalas, the Pandus and the Srinjayas united together." Thus commanded by the preceptor, Duryodhana quickly proceeded (to the place indicated) with his followers, resolutely setting himself to (the accomplishment of) a fierce task. The two protectors of the wheels of Arjuna's car, viz., the Panchala princes, Yudhamanyu and Uttamaujas, were at that time proceeding towards Savyasachin by the skirts of the Kuru array. Thou mayest remember, O king, that formerly while Arjuna penetrated thy host from desire of battle, those two princes, O monarch, had been checked in their progress by Kritavarman. Now, the Kuru king beheld them proceeding by the skirts of his host. The mighty Duryodhana of Bharata's race lost no time in engaging in a fierce battle with those two brothers thus rushing furiously. Those two foremost of Kshatriyas, reputed as mighty car-warriors, then rushed in that battle at Duryodhana, with outstretched bows. Yudhamanyu pierced Duryodhana with twenty, and his four steeds with four shafts. Duryodhana, however, with a single shaft, cut off Yudhamanyu's standard. And thy son then cut off the former's bow also with another shaft. And then with a broad-headed arrow, the Kuru king felled Yudhamanyu's charioteer from his niche in the car. And then he pierced the four steeds of the latter with four shafts. Then Yudhamanyu, excited with wrath, quickly sped, in that battle, thirty shafts at the centre of thy son's chest. Then Uttamaujas also, excited with wrath, pierced Duryodhana's charioteer with shafts decked with gold, and despatched him to Yama's abode. Duryodhana also, O monarch, then slew the four steeds as also the two Parshni charioteers of Uttamaujas, the prince of Panchalas. Then Uttamaujas, in that battle, becoming steedless and driverless, quickly ascended the car of his brother, Yudhamanyu. Ascending on the car of his brother, he struck Duryodhana's steeds with many shafts. Slain therewith, those steeds fell down on the earth. Upon the fall of his steeds, the valiant Yudhamanyu then, by a mighty weapon, quickly cut off Duryodhana's bow and then (with another shaft), his leathern fence. That bull among men then, viz., thy son, jumping down from that steedless and driverless car, took up a mace and proceeded against the two princes of Panchala. Beholding that subjugator of hostile town, thus advancing in wrath, both Yudhamanyu and Uttamaujas jumped down from the terrace of their car. Then Duryodhana armed as he was with a mace, pressed down into the earth with that mace that foremost of cars furnished with gold, with steeds and driver and standard. Thy son then, that scorcher of foes, having thus crushed that car, steedless and driverless as he himself was, quickly ascended the car of the king of the Madras. Meanwhile, those two mighty car-warriors, viz., those two foremost Panchala princes, ascending on two other cars, proceeded towards Arjuna.'"

SECTION CXXX

“SANJAYA SAID, ‘DURING the progress, O monarch, of that battle, making the hair stand on end, and when all the combatants were filled with anxiety and greatly afflicted, the son of Radha, O bull of Bharata’s race, proceeded against Bhima for battle, like an infuriated elephant in the forest proceeding against another infuriated elephant.’

“Dhritarashtra said, ‘How raged that battle, in the neighbourhood of Arjuna’s car, between those two mighty car-warriors, viz., Bhima and Karna, both of whom are endued with great strength? Once before Karna had been vanquished by Bhimasena in battle. How, therefore, could the mighty car-warrior Karna again proceed against Bhima? How also could Bhima proceed against the Suta’s son, that mighty warrior who is reckoned as the greatest of car-warriors on earth? Yudhishthira, the son of Dharma, having prevailed over Bhishma and Drona, did not fear anybody else so much as the bowman Karna. Indeed, thinking of the mighty car-warrior Karna, he passeth his nights sleeplessly from fear. How, then, could Bhima encounter that Suta’s son in battle? Indeed, O Sanjaya, how could Bhima fight with Karna, that foremost of warriors, that hero devoted to the Brahmanas endued with energy and never retreating from battle? How, indeed, did those two heroes, viz., the Suta’s son and Vrikodara, fight with each other in that encounter which took place in the vicinity of Arjuna’s car? Informed before of his brotherhood (with the Pandavas), the Suta’s son is again, compassionate. Remembering also his words to Kunti, how could he fight with Bhima? As regards Bhima also, remembering all the wrongs formerly inflicted on him by the Suta’s son, how did that hero fight with Karna in battle? My son Duryodhana, O Suta, hopeth that Karna will vanquish all the Pandavas in battle. Upon whom my wretched son resteth his hope of victory in battle, how did he fight with Bhimasena of terrible deeds? That Suta's son, relying upon whom my sons chose hostilities with those mighty car-warriors (viz., the sons of Pandu), how did Bhima fight with him? Indeed, remembering the diverse wrongs and injuries done by him, how did Bhima fight with that son of Suta? How indeed, could Bhima fight with that son of a Suta, who, endued with great valour, had formerly subjugated the whole earth on a single car? How did Bhima fight with that son of a Suta, who was born with a (natural) pair of ear-rings? Thou art skilled in narration, O Sanjaya! Tell me, therefore, in detail how the battle took place between those two, and who amongst them obtained the victory?'

"Sanjaya said, 'Leaving Radha's son, that foremost of car-warriors Bhimasena, desired to proceed to the place where those two heroes, viz., Krishna and Dhananjaya were. The son of Radha, however, rushing towards him as he proceeded, covered him, O king, with dense showers of arrows, like a cloud pouring torrents of rain on a mountain. The mighty son of Adhiratha, his face beautiful as a full-blown lotus, lighted up with a smile, challenged Bhimasena to battle, as the latter was proceeding. And Karna said, "O Bhima, I dreamt not that thou knowest how to fight. Why then dost thou show me thy back from desire of meeting with Arjuna? O delighter of the Pandavas, this is scarcely fit for a son of Kunti. Staying, therefore, where thou art, cover me with thy arrows." Bhimasena, hearing that challenge of Karna, brooked it not, but wheeling his car a little, began to fight with the Suta's son. The illustrious Bhimasena showered clouds of straight shafts. Desiring also to arrive at the end of those hostilities by slaying Karna, Bhima began to weaken that hero conversant with every weapon and clad in mail, and staying before him for engaging in a single combat. Then mighty Bhima, that scorcher of foes, that wrathful son of Pandu, having slain numerous Kauravas, shot diverse showers of fierce shafts at Karna, O sire! The Suta's son, endued with great strength, swallowed, by means of the power of his own weapons, all those showers of arrows shot by that hero, possessed of the tread of an infuriated elephant. Duly favoured by knowledge, that great bowman, viz., Karna, began in that battle, O monarch, to career like a preceptor (of military science). The wrathful son of Radha, smiling the while, seemed to mock

Bhimasena as the latter was battling with great fury. The son of Kunti brooked not that smile of Karna in the midst of many brave warriors witnessing from all sides that fight of theirs. Like a driver striking a huge elephant with a hook, the mighty Bhima, excited with rage, pierced Karna whom he had obtained within reach, with many calf-toothed shafts in the centre of the chest. And once more, Bhimasena pierced the Suta's son of variegated armour with three and seventy well-shot and keen arrows equipped with beautiful wings and cased in golden armour, each with five shafts. And soon, within the twinkling of the eye, was seen a network of shafts about Bhima's car caused by Karna. Indeed, O monarch, those shafts shot from Karna's bow completely shrouded that car with its standard and driver and the Pandava himself. Then Karna pierced the impenetrable armour of Bhima with four and sixty arrows. And excited with rage he then pierced Partha himself with many straight shafts capable of penetrating into the very vitals. The mighty-armed Vrikodara, however, disregarding those shafts shot from Karna's bow fearlessly struck the Suta's son. Pierced with those shafts, resembling snakes of virulent poison, shot from Karna's bow, Bhima, O monarch, felt no pain in that battle. The valiant Bhima then, in that encounter, pierced Karna with two and thirty broad-headed shafts of keen points and fierce energy. Karna, however, with the greatest indifference, covered, in return, with his arrows, the mighty-armed Bhimasena who was desirous of Jayadratha's slaughter. Indeed, the son of Radha, in that encounter, fought mildly with Bhima, while Bhima, remembering his former wrongs, fought with him furiously. The wrathful Bhimasena could not brook that disregard by Karna. Indeed, that slayer of foes quickly shot showers of arrows at Radha's son. Those arrows, sped in that encounter by Bhimasena, fell on every limb of Karna like cooing birds. Those arrows equipped with golden wings and keen points, shot from Bhimasena's bow, covered the son of Radha like a flight of insects covering a blazing fire. Karna, however, O king, shot showers of fierce shafts in return, O Bharata. Then Vrikodara cut off, with many broad-headed arrows, those shafts resembling thunderbolts, shot by that ornament of battle, before they could come at him. That chastiser of foes, viz., Karna, the son of Vikartana, once more, O Bharata, covered Bhimasena with his arrowy showers. We then, O Bharata, beheld Bhima so pierced in that encounter with arrows as to resemble a porcupine with its quills erect on its body.[155] Like the sun holding his own rays, the heroic Bhima held in that battle all those shafts, whetted on stone and equipped with wings of gold, that were shot from Karna's bow. All his limbs bathed in blood, Bhimasena looked resplendent like an Asoka tree in spring adorned with its flowery burthen. The mighty-armed Bhima could not brook that conduct, in battle, of the mighty-armed Karna. Rolling his eyes in wrath, he pierced Karna with five and twenty long shafts. Thereupon, Karna looked like a white mountain with many snakes of virulent poison (hanging from its sides). And once more, Bhimasena, endued with the prowess of a celestial, pierced the Suta's son who was prepared to lay down his life in battle, with six and then with eight arrows. And, again, with another arrow, the valiant Bhimasena quickly cut off Karna's bow, smiling the while. And he slew also with his shafts the four steeds of Karna and then his charioteer, and then pierced Karna himself in the chest with a number of long shafts endued with the effulgence of the sun. Those winged shafts, piercing through Karna's body, entered the earth, like the rays of the sun piercing through the clouds. Afflicted with arrows and his bow cut off, Karna, though proud of his manliness, felt great pain and proceeded to another car.'"

SECTION CXXXI

“Dhritarashtra said, ‘What, indeed, O Sanjaya, did Duryodhana say when he saw that Karna turning away from the field upon whom my sons had reposed all their hopes of victory? How, indeed, did the mighty Bhima, proud of his energy, fight? What also, O son, did Karna do after this, beholding Bhimasena in that battle resemble a blazing fire?’

“Sanjaya said, ‘Mounting upon another car that was duly equipped Karna once more proceeded against the son of Pandu, with the fury of the Ocean tossed by the tempest. Beholding Adhiratha’s son excited with rage, thy sons, O king, regarded Bhimasena to be already poured as a libation on the (Karna) fire. With furious twang of bowstring and terrible sounds of his palms, the son of Radha shot dense showers of shafts towards Bhimasena’s car. And once more, O monarch, a terrible encounter took place between the heroic Karna and the high-souled Bhima. Both excited with wrath, both endued with mighty arms, each desirous of slaying the other, those two warriors looked at each other, as if resolved to burn each other with their (wrathful) glances. The eyes of both were red in rage, and both breathed fiercely, like a couple of snakes. Endued with great heroism, those two chastisers of foes approached and mangled each other. Indeed, they fought with each other like two hawks endued with great activity, or like two Sarabhas excited with wrath. Then that chastiser of foes, viz., Bhima recollecting all the woes suffered by him on the occasion of the match at dice, and during his exile in the woods and residence in Virata’s city, and bearing in mind the robbing of their kingdom swelling with prosperity and gems, by thy sons, and the numerous other wrongs inflicted on the Pandavas by thee and the Suta’s son and remembering also the fact that thou hadst conspired to burn innocent Kunti with her sons, and calling to his memory the sufferings of

Krishna in the midst of the assembly at the hands of those wretches, as also the seizure of her tresses by Duhsasana, and the harsh speeches uttered, O Bharata, by Karna, to the effect, “Take thou another husband, for all thy husbands are dead: the sons of Pritha have sunk into hell and are like sesamum seeds without kernel,” — remembering also those other words, O son of Kuru, that the Kauravas uttered in thy presence, add the fact also that thy sons had been desirous of enjoying Krishna as a slave, and those harsh words that Karna spoke to the sons of Pandu when the latter, attired in deer-skins were about to be banished to the woods, and the joy in which thy wrathful and foolish son, himself in prosperity, indulged, thinking the distressed sons of Pritha as veritable straw, the virtuous Bhima that slayer of foes, remembering these and all the woes he had suffered since his childhood, became reckless of his very life. Stretching his invincible and formidable bow, the back of whose staff was decked with gold, Vrikodara, that tiger of Bharata’s race, utterly reckless of his life, rushed against Karna. Shooting dense showers of bright arrows whetted on stone, Bhima shrouded the very light of the sun. Adhiratha’s son, however, smiling the while, quickly baffled, by means of his own winged arrows whetted on stone, that arrowy downpour of Bhimasena. Endued with great strength and mighty arms, that mighty car-warrior, the son of Adhiratha, then pierced Bhima with nine keen arrows. Struck with those arrows, like an elephant struck with the hook, Vrikodara fearlessly rushed against the Suta’s son. Karna, however, rushed against that bull among the Pandavas who was thus rushing towards him with great impetuosity and might, like an infuriated elephant against an infuriated compeer. Blowing his conch then, whose blast resembled the sound of a hundred trumpets, Karna cheerfully agitated the force that supported Bhima, like the raging sea. Beholding that force of his consisting of elephants and steeds and cars and foot-soldiers, thus agitated by Karna, Bhima, approaching the former, covered him with arrows. Then Karna caused his own steeds of the hue of swans to be mingled with those of Bhimasena’s of the hue of bears, and shrouded the son of Pandu with his shafts. Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of the hue of swans, cries of oh and alas arose from among the troops of thy sons. Those steeds, fleet as the wind, thus mingled together, looked exceedingly beautiful like white and black clouds, O monarch, mingled together in the firmament. Beholding Karna and Vrikodara to be both excited with wrath, great car-warriors of thy army began to tremble with fear. The field of battle where they fought soon became awful like the domain of Yama. Indeed, O best of Bharatas, it became as frightful to behold as the city of the dead. The great car, warriors of thy army, looking upon that scene, as if they were spectators of a sport in an arena, beheld not any of the two to gain any advantage over the other in that dreadful encounter. They only beheld, O king, that mingling and clash of the mighty weapons of those two warriors, as a result, O monarch, of the evil policy of thyself and thy son. Those two slayers of foes continued to cover each other with their keen shafts. Both endued with wonderful prowess, they filled the welkin with their arrowy downpours. Those two mighty car-warriors shooting at each other keen shafts from desire of taking each other's life, became exceedingly beautiful to behold like two clouds pouring torrents of rain. Those two chastisers of foes, shooting gold-decked arrows, made the welkin look bright, O king, as if with blazing meteors. Shafts equipped with vulturine feathers, shot by those two heroes, looked like rows of excited cranes in the autumn sky. Meanwhile, Krishna and Dhananjaya, those chastisers of foes, engaged in battle with the Suta's son, thought the burthen too great for Bhima to bear. As Karna and Bhima for baffling each other's shafts, shot these arrows at each other, many elephants and steeds and men deeply struck therewith, fell down deprived of life. And in consequence of those falling and fallen creatures deprived of life counting by thousands, a great carnage, O king, took place in the army of thy sons. And soon, O bull of Bharata's race, the field of battle became covered with the bodies of men and steeds and elephants deprived of life.'"

SECTION CXXXII

“Dhritarashtra said, ‘I regard Bhimasena’s prowess to be exceedingly wonderful, inasmuch as he succeeded in battling with Karna of singular activity and energy. Indeed, O Sanjaya, tell me why that Karna, who is capable of resisting in battle the very celestials with the Yakshas and Asuras and men, armed with all kinds of weapons, could not vanquish in battle Pandu’s son Bhima blazing with resplendence? O tell me, how that battle took place between them in which each staked his very life. I think that in an encounter between the two, success is within reach of both as, indeed, both are liable to defeat.[156] O Suta, obtaining Karna in battle, my son Suyodhana always ventures to vanquish the sons of Pritha with Govinda and the Satwatas. Hearing, however, of the repeated defeat in battle of Karna by Bhimasena of terrible deeds, a swoon seems to come upon me. I think, the Kauravas to be already slain, in consequence of evil policy of my son. Karna will never succeed, O Sanjaya, in vanquishing those mighty bowmen, viz., the sons of Pritha. In all the battles that Karna has fought with the sons of Pandu, the latter have invariably defeated him on the field. Indeed, O son, the Pandavas are incapable of being vanquished by the very gods with Vasava at their head. Alas, my wicked son Duryodhana knoweth it not. Having robbed Pritha’s son, who is like the Lord of the treasures himself, of his wealth, my son of little intelligence seeth not the fall like a searcher of honey (in the mountains). Conversant with deceit, he regardeth it to be irrevocably his and always insulteth the Pandavas. Myself also, of unrefined soul, overcome with affection for my children, scrupled not to despise the high-souled sons of Pandu that are observant of morality. Yudhishthira, the son of Pritha, of great foresight, always showed himself desirous of peace. My sons, however, regarding him incapable, despised him. Bearing in mind all those woes and all the wrongs (sustained by the Pandavas), the mighty-armed Bhimasena battled with the Suta's son. Tell me, therefore, O Sanjaya, how Bhima and Karna, those two foremost of warriors, fought with each other, desirous of taking each other's life!'

"Sanjaya said, 'Hear, O king, how the battle took place between Karna and Bhima which resembled an encounter between two elephants in the forest, desirous of slaying each other. The son of Vikartana, O king, excited with rage and putting forth his prowess, pierced that chastiser of foes, viz., the angry Bhima of great prowess with thirty shafts. Indeed, O chief of Bharata's race, Vikartana's son struck Bhima with many arrows of keen points, decked with gold, and endued with great impetuosity. Bhima, however, with three sharp shafts cut off the bow of Karna, as the latter was engaged in striking him. And with a broad-headed arrow, the son of Pandu then felled on the earth Karna's charioteer from his niche in the car. The son of Vikartana, then desirous of slaying Bhimasena, seized a dart whose shaft was adorned with gold and stones of lapis lazuli. Grasping that fierce dart, which resembled a second dart of death, and uplifting and aiming it, the mighty son of Radha hurled it at Bhimasena with a force sufficient to take away Bhima's life. Hurling that dart, like Purandara hurling the thunderbolt, Radha's son of great strength uttered a loud roar. Hearing that roar thy sons became filled with delight. Bhima, however, with seven swift arrows, cut off in the welkin that dart endued with the effulgence of the sun or fire, hurled from the hands of Karna. Cutting off that dart, resembling a snake just freed from its slough, Bhima, O sire, as if on the lookout for taking the life-breath of the Suta's son, sped, in great wrath, many shafts in that battle that were equipped with peacock-feathers and golden wings and each of which, whetted on stone, resembled the rod of Yama. Karna also of great energy, taking up another formidable bow, the back of whose staff was adorned with gold, and drawing it with force, shot many shafts. The son of Pandu, however, cut off all those arrows with nine straight arrows of his own. Having cut off, O ruler of men those mighty shafts shot by Vasushena, Bhima, O monarch, uttered a loud roar like that of a lion. Roaring at each other like two mighty bulls for the sake of a cow in season, or like two tigers for the sake of the same piece of meat, they endeavoured to strike each other, each being desirous of finding the other's laches. At times they looked at each other with angry eyes, like two mighty bulls in a cow-pen. Then like two huge elephants striking each other with the points of their tusks, they encountered each other with shafts shot from their bows drawn to the fullest stretch. Scorching each other, O king, with their arrowy showers, they put forth their prowess upon each other, eyeing each other in great wrath. Sometimes laughing at each other, and sometimes rebuking each other, and sometimes blowing their conchs, they continued to fight with each other. Then Bhima once more cut Karna's bow at the handle, O sire, and despatched by means of his shafts the latter's steeds, white as conchs, to the abode of Yama, and the son of Pandu also felled his enemy's charioteer from his niche in the car. Then Karna, the son of Vikartana, made steedless and driverless, and covered in that battle (with shafts), became plunged into great anxiety. Stupefied by Bhima with his arrowy showers, he knew not what to do. Beholding Karna placed in the distressful plight, king Duryodhana, trembling with wrath, commended (his brother) Durjaya, saying, "Go, O Durjaya! There the son of Pandu is about to devour the son of Radha! Slay that beardless Bhima soon, and infuse strength into Karna!" Thus addressed, the son Durjaya, saying unto Duryodhana, "So be it", rushed towards Bhimasena engaged (with Karna) and covered him with arrows. And Durjaya struck Bhima with nine shafts, his steeds with eight, his driver with six, his standard with three, and once more Bhima himself with seven. Then Bhimasena, excited with wrath, piercing with his shafts the very vitals of Durjaya, and his steeds and driver, despatched them of Yama's abode. Then Karna, weeping in grief, circumambulated that son of thine, who, adorned with ornaments, lay on the earth, writhing like a snake. Bhima then, having made that deadly foe of his, viz., Karna, carless, smilingly covered him with shafts and made him look like a Sataghni with numberless spikes on it. The Atiratha Karna, however, that chastiser of foes, though thus pierced with arrows, did not yet avoid the enraged Bhima in battle.'"

SECTION CXXXIII

“Sanjaya said, ‘Then the carless Karna, thus once more completely defeated by Bhima, mounted another car and speedily began to pierce the son of Pandu. Like two huge elephants encountering each other with the points of their tusks, they struck each other with shafts, shot from their bows drawn to the fullest stretch. Then Karna, striking Bhimasena with showers of shafts, uttered a loud roar, and once more pierced him in the chest. Bhima, however, in return, pierced Karna with ten straight arrows and once more with twenty straight arrows. Then Karna, piercing Bhima, O king, with nine arrows in the centre of the chest, struck the latter’s standard with a sharp shaft. The son of Pritha then pierced Karna in return with three and sixty arrows, like a driver striking a mighty elephant with the hook, or a rider striking a steed with a whip. Deeply pierced, O king, by the illustrious son of Pandu, the heroic Karna began to lick with his tongue the corners of his mouth, and his eyes became red in rage. Then, O monarch, Karna, sped at Bhimasena, for his destruction, a shaft capable of piercing everybody, like Indra hurling his thunderbolt. That shaft equipped with beautiful feathers sped from the bow of the Suta’s son, piercing Partha in that battle, sank deep into the earth. Then the mighty-armed Bhima, with eyes red in wrath, hurled without a moment’s reflection, at the Suta’s son, a heavy six-sided mace, adorned with gold measuring full four cubits in length, and resembling the bolt of Indra in force. Indeed, like Indra slaying the Asuras with his thunderbolt, that hero of Bharata’s race, excited with wrath, slew with that mace the well-trained steeds of the foremost breed, of Adhiratha’s son. Then, O bull of Bharata’s race, the mighty-armed Bhima, with a couple of razor-faced arrows, cut off the standard of Karna. And then he slew, with a number of shafts his enemy’s charioteer. Abandoning that steedless and driverless and standardless car, Karna, O Bharata, cheerlessly stood on the earth, drawing his bow. The prowess that we then beheld of Radha's son was extremely wonderful, inasmuch as that foremost of car-warriors, though deprived of car, continued to resist his foe. Beholding that foremost of men, viz., the son of Adhiratha, deprived of his car, Duryodhana, O monarch, said unto (his brother) Durmukha, "There, O Durmukha, the son of Radha hath been deprived of his car by Bhimasena. Furnish that foremost of men, that mighty car-warrior with a car." Hearing these words of Duryodhana, thy son Durmukha, O Bharata, quickly proceeded towards Karna and covered Bhima with his shafts. Beholding Durmukha desirous of supporting the Suta's son in that battle, the son of the Wind god was filled with delight and began to lick the corners of his mouth. Then resisting Karna the while with his shafts, the son of Pandu quickly drove his car towards Durmukha. And in that moment, O king, with nine straight arrows of keen points, Bhima despatched Durmukha to Yama's abode. Upon Durmukha's slaughter, the son of Adhiratha mounted upon the car of that prince and looked resplendent, O king, like the blazing sun. Beholding Durmukha lying prostrate on the field, his very vital pierced (with shafts) and his body bathed in blood, Karna with tearful eyes abstained for a moment from the fight. Circumambulating the fallen prince and leaving him there, the heroic Karna began to breathe long and hot breaths and knew not what to do. Seizing that opportunity, O king, Bhimasena shot at the Suta's son four and ten long shafts equipped with vulturine feathers. Those blood-drinking shafts of golden wings, endued with great force illuminating the ten points as they coursed through the welkin, pierced the armour of the Suta's son, and drank his life-blood, O king, and passing through his body, sank into the earth and looked resplendent like angry snakes, O monarch, urged on by Death himself, with half their bodies inserted within their holes. Then the son of Radha, without reflecting a moment, pierced Bhima in return with four and ten fierce shafts adorned with gold. Those fierce-winged arrows, piercing through Bhima's right arms, entered the earth like birds entering a grove of trees. Striking against the earth, those arrows looked resplendent, like the blazing rays of the sun while proceeding towards the

Asta hills. Pierced in that battle with those all-piercing arrows, Bhima began to shed copious streams of blood, like a mountain ejecting streams of water. Then Bhima pierced the Suta's son in return with three shafts endued with the impetuosity of Garuda and he pierced the latter's charioteer also with seven. Then, O king, Karna thus afflicted by Bhima's might, became exceedingly distressed. And that illustrious warrior then fled, forsaking the battle, borne away by his fleet steeds. The Atiratha Bhimasena, however, drawing his bow adorned with gold, stayed in battle, looking resplendent like a blazing fire.'"

SECTION CXXXIV

"DHRITARASHTRA SAID, 'I think, Destiny is supreme. Fie on exertion which is useless, inasmuch as the son of Adhiratha, though fighting resolutely, could not vanquish the son of Pandu. Karna boasts of his competency to vanquish in battle all the Parthas with Govinda amongst them. I do not see in the world, another warrior like Karna! I often heard Duryodhana speak in this strain. Indeed, O Suta, the wretched Duryodhana used to tell me formerly, "Karna is a mighty hero, a firm bowman, above all fatigue. If I have that Vasushena for my ally, the very gods will not be a match for me, what need be said, therefore, O monarch, of the sons of Pandu that are weak and heartless?" Tell me therefore, O Sanjaya, what Duryodhana said, beholding that Karna defeated and looking like a snake deprived of its poison and flying away from battle. Alas, deprived of his senses, Duryodhana despatched the unsupported Durmukha, unacquainted though he was with battle, into that fiery encounter, like an insect into the blazing fire. O Sanjaya, even Aswatthaman and the ruler of the Madras and Kripa, united together, could not stand before Bhimasena. Even these know the terrible might, equal to that of ten thousand elephants, of Bhima, endued with the energy of Marut himself, as also his cruel intents. Why did they provoke the fire in battle, of that hero of cruel deeds, that warrior resembling Yama himself as the latter becomes at the end of the Yuga? It seems that Suta's son, the mighty armed Karna alone, relying on the prowess of his own arms, fought in battle with Bhimasena, disregarding the latter. That son of Pandu who vanquished Karna in battle like Purandara vanquishing an Asura, is capable of being vanquished by anybody in fight. Who is there that would, hopeful of life, approach that Bhima who, in Arjuna's quest, alone entered my host, having ground Drona himself? Who, indeed, is there, O Sanjaya, that would dare stay in the face of Bhima?

Who is there among the Asuras that would venture to stay before the great Indra with the thunderbolt uplifted in his hand?[157] A man may return having entered the abode of the dead, but none, however, can return having encountered Bhimasena! Those men of weak prowess, who senselessly rushed against the angry Bhimasena were like insects falling upon a blazing fire. Without doubt, reflecting upon what the angry and fierce Bhima had said in the assembly in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna, Duhsasana and his brothers ceased to encounter Bhima from fear. That wicked son also of mine, O Sanjaya, who repeatedly said in the assembly (these words, viz.,) "Karna and Duhsasana and I myself will vanquish the Pandavas in battle," — without doubt, beholding Karna defeated and deprived of his car by Bhima, is consumed with grief in consequence of his rejection of Krishna's suit![158] Beholding his mail-clad brothers slain in battle by Bhimasena, in consequence of his own fault, without doubt, my son is burning with grief. Who that is desirous of life will make a hostile advance against Pandu's son, Bhima, excited with wrath armed with terrible weapons and standing in battle like Death himself? A man may escape from the very jaws of the Vadava fire. But it is my belief that no one can escape from before Bhima's face. Indeed, neither Partha, nor the Panchalas, nor Kesava, nor Satyaki, when excited with wrath in battle, shows the least regard for (his) life. Alas, O Suta, the very lives of my sons are in danger.'

"Sanjaya said, 'Thou, O Kaurava, that art thus grieving in view of the present carnage, thou, without doubt, art the root of this destruction of the world! Obedient to the counsels of thy sons, thou hast thyself provoked this fierce hostility. Though urged (by well-wishers) thou acceptest not the proper medicine like a man fated to die. O monarch, O best of men, having thyself drunk the fiercest and the most indigestible poison, take thou all its consequences now. The combatants are fighting to the best of their might, still thou speakest ill of them. Listen, however, to me as I describe to thee how the battle raged on.

"'Beholding Karna defeated by Bhimasena, five of thy sons, those uterine brothers that were great bowmen, could not, O sire, brook it. They were

Durmarshana and Duhsaha and Durmada and Durdhara and Jaya. Clad in beautiful mail, all of them rushed against the son of Pandu. Encompassing the mighty-armed Vrikodara, on all sides, they shrouded all the points of the compass with their shafts looking like flights of locusts. Bhimasena, however, in the battle, smilingly received those princes of celestial beauty thus rushing suddenly against him. Beholding thy sons advancing against Bhimasena, Radha's son, Karna rushed against that mighty warrior, shooting arrows of keen points that were equipped with golden wings and whetted on stone. Bhima, however, quickly rushed against Karna, though resisted by thy sons. Then the Kurus, surrounding Karna, covered Bhimasena with showers of straight shafts. With five and twenty arrows, O king, Bhima, armed with his formidable bow, despatched all those bulls among men to Yama's abode with their steeds and charioteers. Falling down from their cars along with their charioteers, their lifeless forms looked like large trees with their weight of variegated flowers uprooted by the tempest. The prowess that we then beheld of Bhimasena was exceedingly wonderful, inasmuch as, resisting Adhiratha's son the while, he slew those sons of thine. Resisted by Bhima with whetted arrows on all sides, the Suta's son, O king, only looked at Bhima. Bhimasena also, with eyes red in wrath, began to cast angry glances on Karna, stretching his formidable bow the while.'"

SECTION CXXXV

“SANJAYA SAID, ‘BEHOLDING thy sons lying (on the field), Karna of great prowess filled with great wrath, became hopeless about his life. And Adhiratha’s son regarded himself guilty, seeing thy sons slain before his eyes in battle by Bhima. Then Bhimasena, recollecting the wrongs formerly inflicted by Karna, became filled with rage and began with deliberate care to pierce Karna with many keen arrows. Then Karna, piercing Bhima with five arrows, smiling the while, once more pierced him with seventy arrows, equipped with golden wings and whetted on stone. Disregarding these shafts shot by Karna, Vrikodara pierced the son of Radha in that battle with a hundred straight shafts. And once more, piercing him in his vitals with five keen arrows, Bhima, O sire, cut off with a broad-headed arrow the bow of the Suta’s son. The cheerless Karna then, O Bharata, taking up another bow shrouded Bhimasena on all sides with his arrows. Then Bhima, slaying Karna’s steeds and charioteer, laughed a laugh, having thus counteracted Karna’s feats. Then that bull amongst men, viz., Bhima, cut off with his arrows the bow of Karna. That bow, O king, of loud twang, and the back of whose staff was decked with gold, fell down (from his hand). Then the mighty car-warrior Karna alighted from his car and taking up a mace in that battle wrathfully hurled it at Bhima. Beholding that mace, O king, impetuously coursing towards him, Vrikodara resisted it with his arrows in the sight of all thy troops. Then the son of Pandu, gifted with great prowess and exerting himself with great activity, shot a thousand arrows at the Suta’s son, desirous of taking the latter’s life. Karna, however, in the dreadful battle, resisting all those shafts with his own, cut off Bhima’s armour also with his arrows. And then he pierced Bhima with five and twenty small shafts in the sight of all the troops. All this seemed exceedingly wonderful. Then, O monarch, Bhima, excited with rage, sped nine straight shafts at the Suta's son. Those keen shafts, piercing through Karna's coat of mail and right arm, entered the earth like snakes into an ant-hill. Shrouded with showers of shafts shot from Bhimasena's bow, Karna once more turned his back upon Bhimasena. Beholding the Suta's son turn back and flying away on foot, covered all over with the arrows of Kunti's son, Duryodhana said, "Go ye quickly from all sides towards the car of Radha's son." Then, O king, thy sons, hearing these words of their brother that were to them a surprise, rushed towards the son of Pandu for battle, shooting showers of shafts. They were Chitra, and Upachitra, and Charuchitra, and Sarasan, and Chitrayudha, and Chitravarman. All of them were well-versed in every mode of warfare. The mighty car-warrior, Bhimasena, however, felled each of those sons of thine thus rushing against him, with a single arrow. Deprived of life, they fell down on the earth like trees uprooted by a tempest. Beholding those sons of thine, all mighty car-warriors, O king, thus slain, Karna, with tearful face, recollected the word of Vidura. Mounting upon another car that was duly equipped, Karna, endued with great prowess, quickly proceeded against the son of Pandu in battle. Piercing each other with whetted arrows, equipped with wings of gold, the two warriors looked resplendent like two masses of clouds penetrated by the rays of the sun. Then the son of Pandu, excited with rage, cut off the armour of Suta's son with six and thirty broad-headed arrows of great sharpness and fierce energy. The mighty-armed Suta's son also, O bull of Bharata's race, pierced the son of Kunti with fifty straight arrows. The two warriors then, smeared with red sandal-paste with many a wound caused by each other's arrows, and covered also with gore, looked resplendent like the risen sun and the moon. Their coats of mail cut off by means of arrows, and their bodies covered with blood, Karna and Bhima then looked like a couple of snakes just freed from their sloughs. Indeed, those two tigers among men mangled each other with their arrows, like two tigers mangling each other with their teeth. The two heroes incessantly showered their shafts, like two masses of clouds pouring torrents of rain. Those two chastisers of foes tore each other's body with their arrows, like two elephants tearing each other with the points of their tusks. Roaring at each other and showering their arrows upon each other, causing their cars to trace beautiful circles, they resembled a couple of mighty bulls roaring at each other in the presence of a cow in her season. Indeed, those two lions among men then looked like a couple of mighty lions endued with eyes red in wrath, these two warriors endued with great energy fought on like Sakra and Virochana's son (Prahlada). Then, O king, the mighty-armed Bhima, as he stretched his bow with his two hands, looked like a cloud charged with lightning. Then mighty Bhima-cloud, having the twang of the bow for its thunder and incessant showers of arrows for its rainy downpour, covered, O king, the Karna-mountain. And once more Pandu's son, Bhima of terrible prowess, O Bharata, shrouded Karna with a thousand shafts shot from his bow. And as he shrouded Karna with his winged shafts, equipped with Kanka feathers, thy sons witnessed his extra-ordinary prowess. Gladdening Partha himself and the illustrious Kesava, Satyaki and the two protectors of (two) wheels (of Arjuna's car), Bhima fought even thus with Karna. Beholding the perseverance of Bhima who knew his own self, thy sons, O monarch, all became cheerless.'"

SECTION CXXXVI

"SANJAYA SAID, 'HEARING the twang of Bhimasena's bow and the sound of his palms, the son of Radha could not brook it, like an infuriated elephant incapable of brooking the roars of an infuriated rival. Returning for a moment from before Bhimasena, Karna cast his eyes upon those sons of thine that had been slain by Bhimasena. Beholding them, O best of men, Karna became cheerless and plunged in grief. Breathing hot and long sighs, he, once more, proceeded against the son of Pandu. With eyes red as copper, and sighing in wrath like a mighty snake, Karna then, as he shot his arrows, looked resplendent like the sun scattering his rays.[159] Indeed, O bull of Bharata's race, Vrikodara was then covered with the arrows, resembling the spreading rays of the sun that were shot from Karna's bow. The beautiful shafts, equipped with peacock-feathers, shot from Karna's bow, penetrated into every part of Bhima's body, like birds into a tree for roosting there. Indeed, the arrows, equipped with wings of gold, shot from Karna's bow falling incessantly, resembled continuous rows of cranes. So numerous were the shafts shot by Adhiratha's son that, these seemed to issue not from his bow alone but from his standard, his umbrella, and the shaft and yoke and bottom of his car also. Indeed, Adhiratha's son shot his sky-ranging shafts of impetuous energy, decked with gold and equipped with vulturine feathers, in such a way as to fill the entire welkin with them. Beholding him (thus) excited with fury and rushing towards him like the Destroyer himself, Vrikodara, becoming utterly reckless of his life and prevailing over his foe, pierced him with nine shafts.[160] Beholding the irresistible impetuosity of Karna as also that dense shower of arrows, Bhima, endued as he was with great prowess, quailed not in fear. The son of Pandu then counteracting that arrowy downpour of Adhiratha's son, pierced Karna himself with twenty other sharp shafts. Indeed, as Pritha's son himself had before been shrouded by the Suta's son, even so was the latter now shrouded by the former in that battle. Beholding the prowess of Bhimasena in battle, thy warriors, as also the Gandharas, filled with joy, applauded him. Bhurisravas, and Kripa, and Drona's son, and the ruler of the Madras, and Uttamaujas and Yudhamanyu, and Kesava, and Arjuna, — these great car-warriors, O king, among both the Kurus and the Pandavas, — loudly cheered Bhima, saying, "Excellent, Excellent," and uttered leonine roars. When that fierce uproar, making the hair stand on end rose, thy son Duryodhana, O king, quickly said unto all the kings and princes and particularly his uterine brothers, these words, "Blessed be ye, proceed towards Karna for rescuing him from Vrikodara, else the shafts shot from Bhima's bow will slay the son of Radha. Ye mighty bowmen, strive ye to protect the Suta's son." Thus commanded by Duryodhana, seven of his uterine brothers, O sire, rushing in wrath towards Bhimasena, encompassed him on all sides. Approaching the son of Kunti they covered him with showers of arrows, like clouds pouring torrents of rain on the mountain-breast in the season of rains. Excited with wrath, those seven great car-warriors began to afflict Bhimasena, O king, like the seven planets afflicting the moon at the hour of the universal dissolution. The son of Kunti, then, O monarch, drawing his beautiful bow with great force and firm grasp, and knowing that his foes were but men, aimed seven shafts. And lord Bhima in great rage sped at them those shafts, effulgent as solar rays. Indeed, Bhimasena recollecting his former wrongs, shot those shafts as if for extracting the life from out of the bodies of those sons of thine. Those arrows, O Bharata, whetted on stone and equipped with wings of gold, shot by Bhimasena, piercing through the bodies of those Bharata princes, flew into the sky. Indeed, those arrows winged with gold, piercing through the hearts of thy sons, looked beautiful, O monarch, as they passed into the sky, like birds of excellent plumage. Decked with gold and covered all over with blood, those arrows, O king, drinking the blood of thy sons passed out of their body. Pierced in their vital limbs by means of those arrows, they fell down on the earth from their cars, like tall trees growing on mountain precipices, broken by an elephant. The seven sons of thine that were thus slain were Satrunjaya, and Satrusaha, and Chitra, and Chitrayudha, and Dridha, and Chitrasena and Vikarna. Amongst all thy sons thus slain, Vrikodara, the son of Pandu, grieved bitterly from sorrow for Vikarna who was dear to him. And Bhima said, "Even thus was the vow made by me, viz., that all of you should be slain by me in battle. It is for that, O Vikarna, that thou hast been slain. My vow hath been accomplished. O hero, thou camest to battle, bearing in mind the duties of a Kshatriya. Thou wert ever engaged in our good, and especially in that of the king (our eldest brother). It is scarcely proper, therefore, for me to grieve for thy illustrious self." Having slain those princes, O king, in the very sight of Radha's son, the son of Pandu uttered a terrible leonine roar. That loud shout of the heroic Bhima, O Bharata, informed king Yudhishthira the Just that the victory in that battle was his. Indeed, hearing that tremendous shout of Bhima armed with the bow, king Yudhishthira felt great joy in the midst of that battle. The gladdened son of Pandu, then, O king, received that leonine shout of his brother with sounds and other musical instruments. And after Vrikodara, had sent him that message by the sign agreed upon, Yudhishthira, that foremost of persons acquainted with weapons, filled with joy, rushed against Drona in battle. On the other hand, O king, beholding one and thirty of thy sons slain, Duryodhana recollected the words of Vidura. "Those beneficial words spoken by Vidura are now realised!" Thinking even so, king Duryodhana was unable to do what he should. All that, during the match at dice, thy foolish and wicked son, with Karna (on his side), said unto the princes of Panchala causing her to be brought into the assembly, all the harsh words, again, that Karna said unto Krishna, in the same place, before thyself, O king, and the sons of Pandu, in thy hearing and that of all the Kurus, viz., "O Krishna, the Pandavas are lost and have sunk into eternal hell, therefore, choose thou other husbands," — alas, the fruit of all that is now manifesting itself. Then, again, O thou of Kuru's race, diverse harsh speeches, such as sesamum seeds without kernel, etc., were applied by the wrathful sons to those high-souled ones, viz., the sons of Pandu. Bhimasena, vomiting forth the fire of wrath (which these enraged) and which he had restrained for thirteen years, is now compassing the destruction of thy sons. Indulging in copious lamentations, Vidura failed to persuade thee towards peace. O chief of the Bharatas, suffer the fruit of all that with thy sons. Thou art old, patient, and capable of foreseeing the consequences of all acts. Being so, when thou didst yet refuse to follow the counsels of thy well-wishers, it seems that all this is the result of destiny. Do not grieve, O tiger among men! All this is thy great fault. In my opinion, thou art thyself the cause of the destruction of thy sons. O monarch, Vikarna hath fallen, and Chitrasena also of great prowess. Many other mighty car-warriors and foremost ones among thy sons have also fallen. Others, again, among thy sons whom Bhima saw come within the range of his vision, O mighty-armed one, he slew in a trice. It is for thee only that I had to see our array scorched in thousands by means of the arrows shot by Pandu’s son, Bhima and Vrisha (Karna)!’”

SECTION CXXXVII

"Dhritarashtra said, 'O Suta, O Sanjaya, this grievous result that has now overtaken us is, I think, certainly due to my evil policy. I had hitherto thought that what is past. But, O Sanjaya, what measures should I now adopt? I am now once more calm, O Sanjaya, therefore, tell me how this slaughter of heroes is going on, having my evil policy for its cause.'

"Sanjaya said, 'Indeed, O king, Karna and Bhima, both endued with great prowess, continued in that battle to pour their arrowy showers like two rain-charged clouds. The arrows, winged with gold and whetted on stone and marked with Bhima's name, approaching Karna, penetrated into his body, as if piercing into his very life. Similarly, Bhima also, in that battle was shrouded with the shafts of Karna in hundreds and thousands, resembling snakes of virulent poison. With their arrows, O king, falling on all sides, an agitation was produced among the troops resembling that of the very ocean. Many were the combatants, O chastiser of foes, in thy host that were deprived of life by arrows, resembling snakes of virulent poison shot from Bhima's bow. Strewn with fallen elephants and steeds mixed with the bodies of men, the field of battle looked like one covered with trees broken by a tempest. Slaughtered in battle with the arrows from Bhima's bow, thy warriors fled away, saying, "What is this?" Indeed, that host of the Sindhus, the Sauviras, and the Kauravas, afflicted with the impetuous shafts of both Karna and Bhima, was removed to a great distance. The remnant of those brave soldiers, with their steeds and elephants killed, leaving the vicinity of both Karna and Bhima, fled away in all directions. (And they cried out), "Verily, for the sake of the Parthas, the gods are stupefying us, since those arrows shot by both Bhima and Karna are slaying our forces." Saying those words, these troops of thine afflicted with fear avoiding the range of (Karna's and Bhima's) arrows, stood at a distance for witnessing that combat. Then, on the field of battle there began to flow a terrible river enhancing the joy of the heroes and the fears of the timid. And it was caused by the blood of elephants and steeds and men. And covered with the lifeless forms of men and elephants and steeds, with flagstaffs and the bottoms of cars, with the adornments of cars and elephants and steeds with broken cars and wheels and Akshas and Kuveras, with loud-twanged bows decked with gold, and gold-winged arrows and shafts in thousands, shot by Karna and Bhima, resembling snakes just freed from their sloughs, with countless lances and spears and scimitars and battleaxes, with maces and clubs and axes, all adorned with gold, with standards of diverse shapes, and darts and spiked clubs, and with beautiful Sataghnis, the earth, O Bharata, looked resplendent. And strewn all over with earrings and necklaces of gold and bracelets loosened (from wrists), and rings, and precious gems worn on diadems and crowns, and head-gears, and golden ornaments of diverse kinds, O sire, and coats of mail, and leathern fences, and elephants' ropes, and umbrellas displaced (from their places) and Yak-tails, and fans with the pierced bodies of elephants and steeds and men, with blood-dyed arrows, and with diverse other objects, lying about and loosened from their places, the field of battle looked resplendent like the firmament bespangled with stars. Beholding the wonderful, inconceivable, and superhuman feats of those two warriors, the Charanas and the Siddhas were exceedingly amazed. As a blazing conflagration, having the wind for its ally, courses through an (extended) heap of dry grass, even so, Adhiratha's son, engaged with Bhima, coursed fiercely in that battle.[161] Both of them felled countless standards and cars and slew steeds and men and elephants, like a pair of elephants crushing a forest of reeds while engaged in battle with other. Thy host looked like a mass of clouds, O king of men, and great was the carnage caused in that battle by Karna and Bhima.'"[162]

SECTION CXXXVIII

“Sanjaya said, ‘Then Karna, O king, piercing Bhima with three arrows, poured countless beautiful arrows upon him. The mighty-armed Bhimasena, the son of Pandu, though thus struck by the Suta’s son, showed no signs of pain but stood immovable like a hill pierced (with arrows). In return, O sire, in that battle, he deeply pierced Karna in the ear with a barbed arrow, rubbed with oil, of great keenness, and of excellent temper. (With that arrow) he felled on the earth the large and beautiful ear-ring of Karna. And it felled down, O monarch, like a blazing luminary of great effulgence from the firmament. Excited with wrath, Vrikodara, then, smiling the while, deeply pierced the Suta’s son in the centre of the chest with another broad-headed arrow. And once again, O Bharata, the mighty-armed Bhima quickly shot in that battle ten long shafts that looked like snakes of virulent poison just freed from their sloughs. Shot by Bhima, those shafts, O sire, striking Karna’s forehead, entered it like snakes entering an ant-hill. With those shafts sticking to his forehead, the Suta’s son looked beautiful, as he did before, while his brow had been encircled with a chaplet of blue lotuses. Deeply pierced by the active son of Pandu, Karna, supporting himself on the Kuxara of his car, closed his eyes. Soon, however, regaining consciousness, Karna, that scorcher of foes, with his body bathed in blood, became mad with rage.[163] Infuriated with rage in consequence of his being thus afflicted by that firm bowman, Karna, endued with great impetuosity, rushed fiercely towards Bhimasena’s car. Then, O king, the mighty and wrathful Karna, maddened with rage, shot at Bhimasena, O Bharata, a hundred shafts winged with vulturine feathers. The son of Pandu, however, disregarding his foe and setting at nought his energy, began to shoot showers of fierce arrows at him. Then Karna, O king, excited with rage, O scorcher of foes, struck the son of Pandu, that embodiment of wrath with nine arrows in the chest. Then both those tigers among men (armed with arrows and, therefore), resembling a couple of tigers with fierce teeth, poured upon each other, in that battle, their arrowy showers, like two mighty masses of clouds. They sought to frighten each other in that battle, with sounds of their palms and with showers of arrows of diverse kinds. Excited with rage, each sought in that battle to counteract the other's feat. Then that slayer of hostile heroes, viz., the mighty-armed Bhima, O Bharata, cutting off, with a razor-faced arrow, the bow of the Suta's son, uttered a loud shout. Casting off that broken bow, the Suta's son, that mighty car-warrior, took up another bow that was stronger and tougher. Beholding that slaughter of the Kuru, the Sauvira, and the Sindhu heroes, and marking that the earth was covered with coats of mail and standards and weapons lying about, and also seeing the lifeless forms of elephants, foot-soldiers and horsemen and car-warriors on all sides, the body of the Suta's son, from wrath, blazed up with effulgence. Stretching his formidable bow, decked with gold, Radha's son, O king, eyed Bhima with wrathful glances. Infuriated with rage, the Suta's son, while shooting his arrows, looked resplendent, like the autumnal sun of dazzling rays at mid-day. While employed with his hands in taking up an arrow, fixing it on the bow-string, stretching the string and letting it off, none could notice any interval between those acts. And while Karna was thus engaged in shooting his arrows right and left, his bow incessantly drawn to a circle, like a terrible circle of fire. The keen pointed arrows, equipped with wings of gold, shot from Karna's bow, covered, O king, all the points of the compass, darkening the very light of the sun. Countless flights were seen, in the welkin, of those shafts equipped with wings of gold, shot from Karna's bow. Indeed, the shafts shot from the bow of Adhiratha's son, looked like rows of cranes in the sky. The arrows that Adhiratha's son shot were all equipped with vulturine feathers, whetted on stone, decked with gold, endued with great impetuosity, and furnished with blazing points. Impelled by the force of his bow, those arrows urged by Karna, while coursing in thousands through the welkin looked beautiful like successive flights of locusts. The arrows shot from the bow of Adhiratha's son, as they coursed through the welkin, looked like one long continuously drawn arrow in the sky. Like a cloud covering a mountain with torrents of rain, Karna in rage, covered Bhima with showers of arrows. Then thy sons, O Bharata, with their troops, beheld the might, energy, prowess and perseverance of Bhima, for the latter, disregarding that arrowy downpour, resembling the raging sea, rushed in wrath against Karna, Bhima, O monarch, was armed with a formidable bow, the back of whose staff was decked with gold. He stretched it so quickly that it seemed, like a second bow of Indra, incessantly drawn to a circle. Shafts issued continuously from it seemed to fill the welkin. With those straight arrows, equipped with wings of gold, shot by Bhima, a continuous line was made in the sky that looked effulgent like a garland of gold. Then those showers of (Karna's) arrows spread in the welkin, struck by Bhimasena with his shafts, were scattered in portions and fell down on the earth. Then the sky was covered with those showers of gold-winged and swiftly-coursing arrows, of both Karna and Bhimasena, that produced sparks of fire as they clashed against each other. The very sun was then shrouded, and the very wind ceased to blow. Indeed, when the welkin was thus covered with those arrowy showers, nothing could be seen. Then the Suta's son, disregarding the energy of the high-souled Bhima, completely shrouded Bhima with other arrows and endeavoured to prevail over him. Then, O sire, those arrowy showers shot by both of them, seemed to clash against each other like two opposite currents of wind. And in consequence of that clash of the arrowy showers of those two lions among men, a conflagration, O chief of the Bharatas, seemed to be generated in the sky. Then Karna, desirous of slaying Bhima, shot at him in rage many whetted arrows equipped with wings of gold and polished by the hands of the smith. Bhima, however, cut off with his own shafts every one of those arrows into three fragments, and prevailing over the Suta's son, he cried out, "Wait, Wait." And the wrathful and mighty son of Pandu, like an all-consuming conflagration, once more shot in rage showers of fierce shafts. And then in consequence of their leathern fences striking against their bow-strings, loud sounds were generated. And loud also became the sound of their palms, and terrible their leonine shouts, and fierce the rattle of their car-wheels and the twang of their bow-strings. And all the combatants, O king, ceased to fight, desirous of beholding the prowess of Karna and of the son of Pandu, each of whom was desirous of slaying the other. And the celestial Rishis and Siddhas and Gandharvas, applauded them, saying, “Excellent, Excellent!” And the tribes of Vidyadharas rained flowery showers upon them. Then the wrathful and mighty-armed Bhima of fierce prowess, baffling with his own weapons the weapons of his foe, pierced the Suta’s son with many shafts. Karna also, endued with great might, baffling the shafts of Bhimasena, sped at him nine long shafts in that battle. Bhima, however, with as many arrows, cut off those shafts of Suta’s son in the welkin and addressed him, saying, “Wait, Wait!” Then the mighty-armed and heroic Bhima, excited with rage, shot at Adhiratha’s son an arrow resembling the rod of Yama or Death himself. Radha’s son, however, smiling, cut off that arrow, O king, of Pandu’s son, however, of great Prowess, with three arrows of his, as it coursed towards him through the welkin. The son of Pandu then once more shot showers of fierce shafts. Karna, however, fearlessly received all those arrows of Bhima. Then excited with rage, the Suta’s son, Karna, by the power of his weapons, with his straight arrows, cut off in that encounter the couple of quivers and the bow-string of fighting Bhima, as also the traces of his steeds. And then slaying his steeds also, Karna pierced Bhima’s charioteer with five shafts. The charioteer, quickly running away, proceeded to Yudhamanyu’s car. Excited with rage, the son of Radha then, whose splendour resembled that of the Yuga-fire, smiling the while, cut off the flagstaff of Bhima and felled his banner. Deprived of his bow, the mighty-armed Bhima then seized a dart, such as car-warriors may use. Excited with wrath, he whirled it in his hand and then hurled it with great force at Karna’s car. The son of Adhiratha then, with ten shafts, cut off, as it coursed towards him with the effulgence of a large meteor, the gold-decked dart thus hurled (by Bhima).[164] Thereupon, that dart fell down, cut off into ten fragments by those sharp shafts of the Suta’s son, Karna, that warrior conversant with every mode of warfare, then battling for the sake of his friends. Then, the son of Kunti took up a shield decked with gold and a sword, desirous of obtaining either death or victory. Karna, however, O

Bharata, smiling the while, cut off that bright shield of Bhima with many fierce shafts. Then, carless, Bhima, O king, deprived of his shield, became mad with rage. Quickly, then, he hurled his formidable sword at Karna's car. That large sword, cutting off the stringed bow of the Suta's son, fell down on the earth, O king, like an angry snake from the sky. Then Adhiratha's son, excited with rage in that battle, smilingly took up another bow destructive of foes, having a stronger string, and tougher than the one he had lost. Desirous of slaying the son of Kunti, Karna then began to shoot thousands of arrows, O king, equipped with wings of gold and endued with great energy. Struck by those shafts shot from Karna's bow, the mighty Bhima leaped into the sky, filling Karna's heart with anguish. Beholding the conduct of Bhima, in battle desirous of victory, the son of Radha beguiled him by concealing himself in his car. Seeing Karna concealing himself with an agitated heart on the terrace of his car, Bhima catching hold of Karna's flagstaff, waited on the earth. All the Kurus and the Charanas highly applauded that attempt of Bhima of snatching Karna away from his car, like Garuda snatching away a snake. His bow cut off, himself deprived of his car, Bhima, observant of the duties of his order, stood still for battle, keeping his (broken) car behind him. The son of Radha, then, from rage, in that encounter, proceeded against the son of Pandu who was waiting for battle. Then those two mighty warriors, O king, challenging as they approached each other, those two bulls among men, roared at each other, like clouds at the close of summer. And the passage-at-arms that then took place between those two enraged lions among men that could not brook each other in battle resembled that of old between the gods and the Danavas. The son of Kunti, however, whose stock of weapons was exhausted, was (obliged to turn back) pursued by Karna. Beholding the elephants, huge as hills that had been slain by Arjuna, lying (near), unarmed Bhimasena entered into their midst, for impeding the progress of Karna's car. Approaching that multitude of elephants and getting into the midst of that fastness which was inaccessible to a car, the son of Pandu, desirous of saving his life, refrained from striking the son of Radha. Desirous of shelter, that subjugator of hostile cities viz., the son of Pritha, uplifting an elephant that had been slain by Dhananjaya with his shafts, waited there, like Hanumat uplifting the peak of Gandhamadana.[165] Karna, however, with his shafts, cut off that elephant held by Bhima. The son of Pandu, thereupon, hurled at Karna the fragments of that elephant's body as also car-wheels and steeds. In fact, all objects that he saw lying there on the field, the son of Pandu, excited with rage, took up and hurled at Karna. Karna, however, with his sharp arrows, cut off every one of those objects thus thrown at him. Bhima also, raising his fierce fists that were endued with the force of the thunder, desired to slay the Suta's son. Soon, however, he recollected Arjuna's vow. The son of Pandu, therefore, though competent, spared the life of Karna, from desire of not falsifying the vow that Savyasachin had made. The Suta's son, however, with his sharp shafts, repeatedly caused the distressed Bhima, to lose the sense. But Karna, recollecting the words of Kunti, took not the life of the unarmed Bhima. Approaching quickly Karna touched him with the horn of his bow. As soon, however, as Bhimasena was touched with the bow, excited with rage and sighing like a snake, he snatched the bow from Karna and struck him with it on the head. Struck by Bhimasena, the son of Radha, with eyes red in wrath, smiling the while, said unto him repeatedly these words, viz., "Beardless eunuch, ignorant fool and glutton." And Karna said, "Without skill in weapons, do not fight with me. Thou art but a child, a laggard in battle! There, son of Pandu, where occurs a profusion of eatables and drink, there, O wretch, shouldst thou be but never in battle. Subsisting on roots, flowers, and observant of vows and austerities, thou, O Bhima, shouldst pass thy days in the woods for thou art unskilled in battle. Great is the difference between battle and the austere mode of a Muni's life. Therefore, O Vrikodara, retire into the woods. O child, thou art not fit for being engaged in battle. Thou hast an aptitude for a life in the woods. Urging cooks and servants and slaves in the house to speed, thou art fit only for reproving them in wrath for the sake of thy dinner, O Vrikodara! O Bhima, O thou of a foolish understanding, betaking thyself to a Muni's mode of life, gather thou fruits (for thy food). Go to the woods, O son of Kunti, for thou art not skilled in battle. Employed in cutting fruits and roots or in waiting upon guests, thou art unfit, I think, to take a part, O Vrikodara, in any passage-at-arms.” And, O monarch, all the wrongs done to him in his younger years, were also reminded by Karna in harsh words. And as he stood there in weakness, Karna once more touched him with the bow. And laughing loudly, Vrisha once more told Bhima those words, “Thou shouldst fight with others, O sire, but never with one like me. They that fight with persons like us have to undergo this and else! Go thither where the two Krishnas are! They will protect thee in battle. Or, O son of Kunti, go home, for, a child as thou art, what business hast thou with battle?” Hearing those harsh words of Karna, Bhimasena laughed aloud and addressing Karna said unto him these words in the hearing of all, “O wicked wight, repeatedly hast thou been vanquished by me. How canst thou indulge, then, in such idle boast? In this world the ancients witnessed the victory and defeat of the great Indra himself. O thou of ignoble parentage, engage thyself with me in an athletic encounter with bare arms. Even as I slew the mighty Kichaka of gigantic frame, I would then slay thee in the very sight of all kings.” Understanding the motives of Bhima, Karna, that foremost of intelligent men, abstained from that combat in the very sight of all the bowmen. Indeed, having made Bhima carless, Karna, O king, reproved him in such boastful language in the sight of that lion among the Vrishnis (viz., Krishna) and of the high-souled Partha. Then the ape-bannered (Arjuna), urged by Kesava, shot at the Suta’s son, O king, many shafts whetted on stone. Those arrows adorned with gold, shot by Partha’s arms and issuing out of Gandiva, entered Karna’s body, like cranes into the Krauncha mountains. With those arrows shot from Gandiva which entered Karna’s body like so many snakes, Dhananjaya drove the Suta’s son from Bhimasena’s vicinity. His bow cut off by Bhima, and himself afflicted with the arrows of Dhananjaya, Karna quickly fled away from Bhima on his great car. Bhimasena also, O bull among men, mounting upon Satyaki’s car, proceeded in that battle in the wake of his brother Savyasachin, the son of Pandu. Then Dhananjaya, with eyes red in wrath, aiming at Karna, quickly sped a shaft like the Destroyer urging forward Death’s self. That shaft shot from Gandiva, like Garuda in the welkin in quest of a mighty snake, quickly coursed towards Karna. The son of Drona, however, that mighty car-warrior, with a winged arrow of his, cut it off in mid-air, desirous of rescuing Karna from fear of Dhananjaya. Then Arjuna, excited with wrath, pierced the son of Drona with four and sixty arrows, O king, and addressing him, said, “Do not fly away, O Aswatthaman, but wait a moment.” Drona’s son, however, afflicted with the shafts of Dhananjaya, quickly entered a division of the Kaurava army that abounded with infuriated elephants and teemed with cars. The mighty son of Kunti, then, with the twang of Gandiva, drowned the noise made in that battle by all other twangings of bows, of shafts decked with gold. Then, the mighty Dhananjaya followed from behind the son of Drona who had not retreated to a great distance, frightening him all the way with his shafts. Piercing with his shafts, winged with the feathers of Kankas and peacocks, the bodies of men and elephants and steeds, Arjuna began to grind that force. Indeed, O chief of the Bharatas, Partha, the son of Indra, began to exterminate that host teeming with steeds and elephants and men.’”

SECTION CXXXIX

"Dhritarashtra said, 'Day by day, O Sanjaya, my blazing fame is being darkened. A great many warriors of mine have fallen. I think, all this is due to the reverse brought about by time. Dhananjaya, excited with rage, hath penetrated into my host which is protected by Drona's son, and Karna and which, therefore, is incapable of being penetrated by the very gods. United with those two of blazing energy viz., Krishna and Bhima, as also with that bull among the Sinis, his prowess hath been increased. Since I have heard of Dhananjaya's entry, grief is consuming my heart, like fire consuming a heap of dry grass, I see that all the kings of the earth with the ruler of the Sindhus amongst them, are affected by evil destiny. Having done a great wrong to the diadem-decked (Arjuna), how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, that the ruler of the Sindhus is already dead. Tell me, however, truly how the battle raged. Thou art skilled in narration, O Sanjaya, tell me truly how the Vrishni hero Satyaki fought, who striving resolutely for Dhananjaya's sake, alone entered in rage the vast force, disturbing and agitating it repeatedly, like an elephant plunging into a lake overgrown with lotuses.'

"Sanjaya said, 'Beholding that foremost of men, viz., Bhima, to proceed, afflicted with Karna's shafts in the midst, O king, of many heroes, that foremost warrior amongst the Sinis followed him on his car. Roaring like the clouds at the close of summer, and blazing like the autumnal sun, he began to slaughter with his formidable bow the host of thy son, causing it to tremble repeatedly. And as the foremost one of Madhu's race, O Bharata, thus proceeded along the field on his car, drawn by steeds of the hue of silver and himself roaring terribly, none amongst thy warriors could check his progress. Then that foremost of kings, viz., Alamvusha, full of rage, never retreating from battle, armed with bow, and clad in a golden coat of mail rushing quickly, impeded the progress of Satyaki, that foremost warrior of Madhu's race. The encounter, then, O Bharata, that took place between them was such that its like had never been. All thy warriors and the enemy, abstaining from the fight, became spectators of that engagement between those two ornaments of battle. Then that foremost of kings, viz., Alamvusha forcibly pierced Satyaki with ten arrows. That bull of Sini's race, however, with shafts, cut all those arrows before they could reach him. And once more, Alamvusha struck Satyaki with three sharp arrows equipped with beautiful wings, blazing as fire, and shot from his bow drawn to the ear. Those piercing through Satyaki's coat of mail, penetrated into his body. Having pierced Satyaki's body with those sharp and blazing arrows, endued with the force of fire or the wind, Alamvusha forcibly struck the four steeds of Satyaki, white as silver, with four other arrows. The grandson of Sini, endued with great activity and prowess like that of (Kesava himself), the bearer of the discus, thus struck by him, slew with four shafts of great impetuosity the four steeds of Alamvusha. Having then cut off his head, beautiful as the full moon and decked with excellent car-rings with a broad-headed arrow, fierce as the Yuga-fire. Having slain that descendant of many kings in battle, that bull among the Yadus, that hero capable of grinding hostile hosts, proceeded towards Arjuna, O king, resisting, as he went, the enemy's troops. Indeed, O king, thus careering in the midst of the foe, the Vrishni hero, while proceeding in the wake (of Arjuna), was seen repeatedly to destroy with his shafts the Kuru host, like the hurricane dispersing gathering masses of clouds. Whithersoever that lion among men desired to go, thither he was borne by those excellent steeds of his, of the Sindhu breed, well-broken, docile, white as milk of the Kunda flower or the moon or snow, and adorned with trappings of warriors, viz., Duhsasana, — their commander. Those leaders of divisions, encompassing the grandson of Sini on all sides in that battle, began to strike him. That foremost one among the

Satwatas, that hero, viz., Satyaki also, resisted them all with showers of arrows. Quickly checking all of them by means of his fiery shafts, that slayer of foes, viz., the grandson of Sini, forcibly uplifting his bow, O Ajamida, slew the steeds of Duhsasana. Then, Arjuna and Krishna, beholding that foremost of men, (viz., Satyaki) in that battle, became filled with joy.'"

SECTION CXL

“Sanjaya said, ‘Then the great bowmen of the Trigarta country owning standards, adorned with gold, encompassed on all sides the mighty-armed Satyaki, that warrior who accomplished with great activity everything that demanded accomplishment and who, having penetrated into that host, unlimited as the sea, was rushing against Duhsasana’s car from desire of Dhananjaya’s success. Checking his course with a large throng of cars on all sides, those great bowmen, excited with rage, covered him with showers of arrows. Having penetrated into the midst of the Bharata army which resembled a shoreless sea, and which, filled with the sound of palms abounded with swords and darts and maces, Satyaki, of prowess incapable of being baffled, alone vanquished his foes, those fifty (Trigarta) princes shining brilliantly in that battle. On that occasion we saw that the conduct of Sini’s grandson in battle was extremely wonderful. So great was the lightness (of his movements) that having seen him on the west, we immediately saw him in the east. North, south, east, west, and in the other subsidiary directions, that hero seemed to career dancingly, as if he constituted a hundred warriors in his single self. Beholding that conduct of Satyaki, endued with the sportive tread of the lion, the Trigarta warriors, unable to bear his prowess fled away towards (the division of) their own (countrymen). Then the brave warriors of the Surasenas endeavoured to check Satyaki, striking him with showers of shafts, like a driver striking an infuriated elephant with the hook. The high-souled Satyaki struggled with them for a short space of time and then that hero of inconceivable prowess began to fight with the Kalingas. Transgressing that division of the Kalingas which was incapable of being crossed, the mighty-armed Satyaki approached the presence of Dhananjaya, the son of Pritha. Like a tired swimmer in water when he reaches the land, Yuyudhana became comforted on obtaining the sight of Dhananjaya, that tiger among men. Beholding him approach, Kesava, addressing Partha, said, "Yonder cometh the grandson of Sini, O Partha, following in thy wake. O thou of prowess incapable of being baffled, he is thy disciple and friend. That bull among men, regarding all the warriors as straw, hath vanquished them. Inflicting terrible injuries upon the Kaurava warriors, Satyaki, who is dear to thee as life, cometh towards thee, O Kiritin! Having with his shafts crushed Drona himself and Kritavarman of the Bhoja race, this Satyaki cometh to thee, O Phalguna! Intent on Yudhishthira's good, having slain many foremost of warriors, the brave Satyaki, skilled in weapons, is coming to thee, O Phalguna! Having achieved the most difficult feat in the midst of the (Kaurava) troops, the mighty Satyaki, desirous of obtaining thy sight cometh to thee, O son of Pandu! Having on a single car fought in battle many mighty car-warriors with the preceptor (Drona) on their head, Satyaki cometh to thee, O Partha! Despatched by Dharma's son, this Satyaki cometh to thee, O Partha, having pierced through the Kaurava army, relying on the might of his own arms. Invincible in battle, that Satyaki, who hath no warrior amongst the Kauravas equal to him, is coming to thee, O son of Kunti! Having slain countless warriors, this Satyaki cometh to thee, O Partha, freed from amid the Kaurva troops, like a lion from amid a herd of kine. Having strewn the earth with the faces, beautiful as the lotus, of thousands of kings, this Satyaki is coming to thee, O Partha! Having vanquished in battle Duryodhana himself with his brothers, and having slain Jalasandha, Satyaki is coming quickly. Having caused a river of blood for its mire, and regarding the Kauravas as straw, Satyaki cometh towards thee." The son of Kunti, without being cheerful, said these words unto Kesava, "The arrival of Satyaki, O mighty-armed one, is scarcely agreeable to me. I do not, O Kesava, know how king Yudhishthira the Just is. Now that he is separated from Satwata, I doubt whether he is alive; O mighty-armed one, this Satyaki should have protected the king. Why then, O Krishna, hath this one, leaving Yudhishthira followed in my wake? The king, therefore, hath been abandoned to Drona. The ruler of the Sindhus hath not yet been slain. There, Bhurisravas is proceeding against Satyaki in battle. A heavier burthen hath been cast upon me on account of Jayadratha. I should know how the king is and I should also protect Satyaki. I should also slay Jayadratha. The sun hangeth low. As regards the mighty-armed Satyaki, he is tired; his weapons also have been exhausted. His steeds as also their driver, are tired, O Madhava! Bhurisravas, on the other hand, is not tired, he hath supporters behind him, O Kesava! Will success be Satyaki's in this encounter? Having crossed the very ocean, will Satyaki of unbaffled prowess, will that bull amongst the Sinis, of great energy, succumb, obtaining (before him) the vestige of a cow's foot?[166] Encountering that foremost one amongst the Kurus, viz., the high-souled Bhurisravas, skilled in weapons, will Satyaki have good fortune? I regard this, O Kesava, to have been an error of judgment on the part of king Yudhishthira the Just. Casting off all fear of the preceptor, he hath despatched Satyaki (from away his side). Like a sky-ranging hawk after a peace of meat, Drona always endeavoureth after the seizure of king Yudhishthira the Just. Will the king be free from all danger?"""

SECTION CXLI

“Sanjaya said, ‘Beholding Satwata, invincible in battle coming (towards Arjuna), Bhurisravas, in rage, O king, suddenly advanced towards him. He of Kuru’s race, then, O king, addressing that bull of Sini’s race, said, “By luck it is thou that hast today come within the range of my vision. Today in this battle, I obtain the wish I had always cherished. If thou dost not flee away from battle, thou wilt not escape me with life. Slaying thee today in fight, thou that art ever proud of thy heroism, I will, O thou of Dasarha’s race, gladden the Kuru king Suyodhana. Those heroes, viz., Kesava and Arjuna, will today together behold thee lying on the field of battle, scorched with my arrows. Hearing that thou hast been slain by me, the royal son of Dharma, who caused thee to penetrate into this host, will today be covered with shame. Pritha’s son, Dhananjaya, will today behold my prowess when he sees thee slain and lying on the earth, covered with gore. This encounter with thee hath always been desired by me, like the encounter of Sakra with Vali in the battle between the gods and the Asuras in days of old. Today I will give thee dreadful battle, O Satwata! Thou shalt thence truly understand (the measure of) my energy, might, and manliness. Slain by me in battle, thou shalt today proceed to the abode of Yama, like Ravana’s son (Indrajit) slain by Lakshmana, the younger brother of Rama. Today, Krishna and Partha and king Yudhishthira the Just, O thou of Madhu’s race, witnessing thy slaughter will, without doubt, be overcome with despondency and will give up battle. Causing thy death today, O Madhava, with keen shafts, I will gladden the wives of all those that have been slain by thee in battle. Having come within the scope of my vision, thou shalt not escape, like a small deer from within the range of a lion’s vision.” Hearing these words of his, Yuyudhana, O king, answered him with a laugh, saying, “O thou of Kuru’s race, I am never inspired with fear in battle. Thou shalt not succeed in terrifying me with thy words only. He will slay me in battle who will succeed in disarming me. He that will slay me in battle will slay (foes) for all time to come.[167] What is the use of such idle and long-winded boast in words? Accomplish in deed what thou sayest. Thy words seem to be as fruitless as the roar of autumnal clouds. Hearing, O hero, these roars of thine, I cannot restrain my laughter. Let that encounter, O thou of Kuru's race, which has been desired by thee so long, take place today. My heart, O sire, inspired as it is with the desire of an encounter with thee, cannot brook any delay. Before slaying thee, I shall not abstain from the fight, O wretch." Rebuking each other in such words, those two bulls among men, both excited with great wrath, struck each other in battle, each being desirous of taking the other's life. Those great bowmen both endued with great might, encountered each other in battle, each challenging the other, like two wrathful elephants in rut for the sake of a she-elephant in her season. And those two chastisers of foes, viz., Bhurisravas and Satyaki, poured upon each other dense showers of arrows like two masses of clouds. Then Somadatta's son, having shrouded the grandson of Sini with swift coursing shafts, once more pierced the latter, O chief of the Bharatas, with many keen shafts, from desire of slaying him. Having pierced Satyaki with ten shafts, Somadatta's son sped many other keen shafts at that bull amongst the Sinis, from a desire of compassing his destruction. Satyaki, however, O lord, cut off, with the power of his weapons, all those keen shafts of Bhurisravas, O king, in the welkin, before, in fact, any of them could reach him. Those two heroes, those two warriors that enhanced the fame of the Kurus and the Vrishnis respectively, both of noble lineage, thus poured upon each other their arrowy showers. Like two tigers fighting with their claws or two huge elephants with their tusks they mangled each other with shafts and darts, such as car-warriors may use. Mangling each other's limbs, and with blood issuing out of their wounds, those two warriors engaged in a gambling match in which their lives were at the stake, checked and confounded each other. Those heroes of excellent feats, those enhancers of the fame of the Kurus and the Vrishnis, thus fought with each other, like two leaders of elephantine herds. Indeed, those warriors, both coveting the highest region, both cherishing the desire of very soon attaining the region of Brahman, thus roared at each other. Indeed, Satyaki and Somadatta's son continued to cover each other with their arrowy showers in the sight of the Dhartarashtras filled with joy. And the people there witnessed that encounter between those two foremost of warriors who were fighting like two leaders of elephantine herds for the sake of a she-elephant in her season. Then each slaying the other's steeds and cutting off the other's bow, those carless combatants encountered each other with swords in a dreadful fight. Taking up two beautiful and large and bright shields made of bull's hide, and two naked swords, they careered on the field. Stalking in circles and in diverse other kinds of courses duly, those grinders of foes excited with rage, frequently struck each other. Armed with swords, clad in bright armour, decked with cuirass and Angadas, those two famous warriors showed diverse kinds of motion. They wheeled about on high and made side-thrusts, and ran about, and rushed forward and rushed upwards. And those chastisers of foes began to strike each other with their swords. And each of them looked eagerly for the dereliction of the other. And both of those heroes leapt beautifully and both showed their skill in that battle, began also to make skilful passes at each other, and having struck each other, O king, those heroes took rest for a moment in the sight of all the troops. Having with their swords cut in pieces each other's beautiful shield, O king, decked with a hundred moons, those tigers among men, engaged themselves in a wrestling encounter. Both having broad chests, both having long arms, both well-skilled in wrestling, they encountered each other with their arms of iron that resembled spiked maces. And they struck each other with their arms, and seized each other's arms, and each seized with his arms the other's neck. And the skill they had acquired by exercise, contributed to the joy of all the warriors that stood as spectators of the encounter. And as those heroes fought with each other, O king, in that battle, loud and terrible were the sounds produced by them, resembling the fall of the thunder upon the mountain breast. Like two elephants encountering each other with the end of their tusks, or like two bulls with their horns, those two illustrious and foremost warriors of the Kuru and the Satwata races, fought with each other, sometimes binding each other with their arms, sometimes striking each other with their heads, sometimes intertwining each other's legs, sometimes slapping their armpits, sometimes pinching each other with their nails, sometimes clasping each other tightly, sometimes twining their legs round each other's loins, sometimes rolling on the ground, sometimes advancing, sometimes receding, sometimes rising up, and sometimes leaping up. Indeed, those two and thirty kinds of separate manoeuvres that characterise encounters of that kind.

"'When Satwata's weapons were exhausted during his engagement with Bhurisravas, Vasudeva said unto Arjuna, "Behold that foremost of all bowmen, viz., Satyaki, engaged in battle, deprived of car. He hath entered the Bharata host, having pierced through it, following in thy wake, O son of Pandu! He hath fought with all the Bharata warriors of great energy. The giver of large sacrificial presents, viz., Bhurisravas, hath encountered that foremost of warriors while tired with fatigue. Desirous of battle, Bhurisravas is about to encounter." Then that warrior invincible in battle, viz., Bhurisravas, excited with wrath, vigorously struck Satyaki, O king, like an infuriated elephant striking an infuriated compeer. Those two foremost of warriors, both upon their cars, and both excited with wrath, fought on, king, Kesava and Arjuna witnessing their encounter. Then the mighty-armed Krishna, addressing Arjuna, said, "Behold, that tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son. Having achieved the most difficult feats, exhausted with exertion, he hath been deprived of his car. O Arjuna, protect Satyaki, thy heroic disciple. See that foremost of men may not, for thy sake, O tiger among men, succumb to Bhurisravas, devoted to sacrifices. O puissant one, speedily do what is needed." Dhananjaya, with a cheerful heart addressing Vasudeva, said, "Behold, that bull amongst the Kurus and that foremost one among the Vrishnis are sporting with each other, like a huge elephant mad with rage sporting with a mighty lion in the forest." While Dhananjaya the son of Pandu was thus speaking, loud cries of oh and alas arose among the troops, O bull of Bharata's race, since the mighty-armed Bhurisravas, exerting vigorously struck Satyaki and brought him down upon the ground. And like a lion dragging an elephant, that foremost one of Kuru's race, viz., Bhurisravas, that giver of profuse presents at sacrifices, dragging that foremost one amongst the Satwatas, looked resplendent in that battle. Then Bhurisravas in that encounter, drawing his sword from the scabbard, seized Satyaki by the hair of his head and struck him at the chest with his feet. Bhurisravas then was about to cut off from Satyaki's trunk his head decked with ear-rings. For sometime, the Satwata hero rapidly whirled his head with the arm of Bhurisravas that held it by the hair, like a potter's wheel whirled round with the staff. Beholding Satwata thus dragged in battle by Bhurisravas. Vasudeva once more, O king, addressed Arjuna and said, "Behold, that tiger among the Vrishnis and the Andhakas, that disciple of thine, O mighty-armed one, not inferior to thee in bowmanship, hath succumbed to Somadatta's son. O Partha, since Bhurisravas is thus prevailing over the Vrishni hero, Satyaki, of prowess incapable of being baffled, the very name of the latter is about to be falsified."[168] Thus addressed by Vasudeva the mighty-armed son of Pandu, mentally worshipped Bhurisravas in that battle, saying, "I am glad that, Bhurisravas, that enhancer of the fame of the Kurus, is dragging Satyaki in battle, as if in sport. Without slaying Satyaki that foremost one among the heroes of the Vrishni race, the Kuru warrior is only dragging him like a mighty lion in the forest dragging a huge elephant." Mentally applauding the Kuru warrior thus, O king, the mighty-armed Arjuna, the son of Pritha, replied unto Vasudeva, saying, "My eyes having rested upon the Sindhus, I could not, O Madhava, see Satyaki. I shall, however, for the sake of that Yadava warrior, achieve a most difficult feat." Having said these words, in obedience to Vasudeva, the son of Pandu, fixed on Gandiva a sharp razor-headed arrow. That arrow, shot by Partha's hand and resembling a meteor flashing down from the firmament, cut off the Kuru warrior's arm with the sword in the grasp and decked with Angada.'"

SECTION CXLII

"Sanjaya said, 'That arm (of Bhurisravas) decked with Angada and the sword in its grasp (thus cut off), fell down on the earth to the great grief of all living creatures. Indeed, that arm, which was to have cut off Satyaki's head itself, cut off by the unseen Arjuna, quickly dropped down on the earth, like a snake of five heads. The Kuru warrior, beholding himself incapacitated by Partha abandoned his hold on Satyaki and wrathfully reproved the son of Pandu.'

"'Bhurisravas said, "Thou hast, O son of Kunti, done a cruel and heartless deed, since without being engaged with me, thou hast, unseen by me, cut off my arm. Shalt thou not have to say unto Yudhishthira, the royal son of Dharma, even this, viz., 'Bhurisravas, while otherwise engaged, was slain by me in battle?' Wert thou taught this use of weapons by the high-souled Indra or by Rudra, O Partha, or by Drona, or by Kripa? Thou art, in this world, better acquainted with the rules about the use of weapons than all others. Why then hast thou cut off in battle the arm of a warrior who was not engaged with thee? The righteous never strike him that is heedless, or him that is terrified, or him that is made carless, or him that beggeth for life or protection, or him that hath fallen into distress. Why, then, O Partha, hast thou perpetrated such an extremely unworthy deed that is sinful, that is worthy only of a low wretch, and that is practised by only a wicked bloke! A respectable person, O Dhananjaya, can easily accomplish a deed that is respectable. A deed, however, that is disrespectable becomes difficult of accomplishment by a person that is respectable. A man quickly catches the behaviour of those with whom and amongst whom he moves. This is seen in thee, O Partha! Being of royal lineage and born, especially, in Kuru's race, how hast thou fallen off from the duties of a

Kshatriya, although thou wert of good behaviour and observant of excellent vows. This mean act that thou hast perpetrated for the sake of the Vrishni warrior, is without doubt, conformable to Vasudeva's counsels. Such an act does not suit one like thee. Who else, unless he were a friend of Krishna's, would inflict such a wrong upon one that is heedlessly engaged with another in battle? The Vrishnis and the Andhakas are bad Kshatriyas, ever engaged in sinful deeds, and are, by nature, addicted to disreputable behaviour. Why, O Partha, hast thou taken them as model?" Thus addressed in battle, Partha replied unto Bhurisravas, saying, "It is evident that with the decrepitude of the body one's intellect also becomes decrepit, since, O lord, all those senseless words have been uttered by thee. Although thou knowest Hrishikesa and myself well, how is it that thou rebukest us thus? Knowing as I do the rules of battle and conversant as I am with the meaning of all the scriptures, I would never do an act that is sinful. Knowing this well, thou rebukest me yet. The Kshatriyas fight with their foes, surrounded by their own followers, their brothers, sires, sons, relatives, kinsmen, companions, and friends. These also fight, relying on the (strength of) arms of those they follow. Why, then, should I not protect Satyaki, my disciple and dear kinsman, who is fighting for our sake in this battle, regardless of life itself, that is so difficult of being laid down.[169] Invincible in fight, Satyaki, O king, is my right arm in battle. One should not protect one's own self only, when one goes to battle, he, O king, who is engaged in the business of another should be protected (by that other). Such men being protected, the king is protected in press of battle. If I had calmly beheld Satyaki on the point of being slain in great battle (and had not interfered for saying him), sin would, then, owing to Satyaki's death, have been mine, for such negligence! Why then dost thou become angry with me for my having protected Satyaki? Thou rebukest me, O king, saying, 'Though engaged with another, I have yet been maimed by thee.' In that matter, I answer, I judged wrongly. Sometimes shaking my armour; sometimes riding on my car, sometimes drawing the bow-string, I was fighting with my enemies in the midst of a host resembling the vast deep, teeming with cars and elephants and abounding with steeds and foot-soldiers and echoing with fierce leonine shouts.

Amongst friends and foes engaged with one another, how could it be possible that the Satwata warrior was engaged with only one person in battle? Having fought with many and vanquished many mighty car-warriors, Satyaki had been tired. He himself, afflicted with weapons, had become cheerless. Having, under such circumstances, vanquished the mighty car-warrior, Satyaki, and brought him under thy control, thou soughtest to display thy superiority. Thou hadst desired to cut off, with thy sword, the head of Satyaki in battle. I could not possibly behold with indifference Satyaki reduced to that strait.[170] Thou shouldst rather rebuke thy own self, since thou didst not take care of thyself (when seeking to injure another). Indeed, O hero, how wouldst thou have behaved towards one who is thy dependant?"'

"Sanjaya continued, 'Thus addressed (by Arjuna), the mighty-armed and illustrious Bhurisravas, bearing the device of the sacrificial stake on his banner, abandoning Yuyudhana, desired to die according to the vow of Praya.[171] Distinguished by many righteous deeds, he spread with his left hand a bed of arrows, and desirous of proceeding to the region of Brahman, committed his senses to the care of the deities presiding over them. Fixing his gaze on the sun, and setting his cleansed heart on the moon, and thinking of (the mantras in) the great Upanishad, Bhurisravas, betaking himself to Yoga, ceased to speak. Then all the persons in the entire army began to speak ill of Krishna and Dhananjaya and applauded Bhurisravas, that bull among men. Though censured, the two Krishnas, however, spoke not a word disagreeable (to the dying hero). The stake-bannered Bhurisravas also, though thus applauded, felt no joy. Then Pandu's son Dhananjaya, called also Phalguna, incapable of bearing thy sons speaking in that strain, as also of putting up with their words and the words of Bhurisravas, O Bharata, in grief and without an angry heart, and as if for reminding them all, said these words, "All the kings are acquainted with my great vow, viz., that no one shall succeed in slaying anybody that belongs to our side, as long as the latter is within the range of my shafts. Remembering this, O stake-bannered one, it behoveth thee not to censure me. Without knowing rules of morality, it is not proper for one to censure others. That I have cut off thy arm while thou, well-armed in battle, wert on the point of slaying (the unarmed) Satyaki, is not all contrary to morality. But what righteous man is there, O sire, that would applaud the slaughter of Abhimanyu, a mere child, without arms, deprived of car, and his armour fallen off?” Thus addressed by Partha, Bhurisravas touched the ground with his left arm the right one (that had been lopped off). The stake-bannered Bhurisravas, O king of dazzling effulgence, having heard those words of Partha, remained silent, with his head hanging down. Then Arjuna said, “O eldest brother of Sala, equal to what I bear to king Yudhishthira the Just, or Bhima, that foremost of all mighty persons, or Nakula, or Sahadeva, is the love I bear to thee. Commanded by me as also by the illustrious Krishna, repair thou to the region of the righteous, even where Sivi, the son of Usinara, is.”

“‘Vasudeva also said, “Thou hast constantly performed sacrifices and Agnihotras. Go thou then, without delay, into those pure regions of mine that incessantly blaze forth with splendour and that are desired by the foremost of deities with Brahma as their head, and becoming equal to myself, be thou borne on the back to Garuda.”’

“Sanjaya continued, ‘Set free by Somadatta’s son, the grandson of Sini, rising up, drew his sword and desired to cut off the head of the high-souled Bhurisravas. Indeed, Satyaki desired to slay the sinless Bhurisravas, the eldest brother of Sala, that giver of plenty in sacrifices who was staying with his senses withdrawn from battle, who had already been almost slain by the son of Pandu, who was sitting with his arm lopped off and who resembled on that account a trunkless elephant. All the warriors loudly censured him (for his intention). But deprived of reason, and forbidden by Krishna and the high-souled Partha, Bhima, and the two protectors of the two wheels (of Arjuna’s car, viz., Yudhamanyu and Uttamaujas), and Aswatthaman, and Kripa and Karna, and Vrishasena, and the ruler of the Sindhus also, and while the soldiers were yet uttering shouts of disapproval, Satyaki slew Bhurisravas while in the observance of his vow. Indeed, Satyaki, with his sword, cut off the head of the Kuru warrior who had been deprived of his arm by Partha and who was then sitting in Praya for freeing his soul from the body. The warriors did not applaud Satyaki for that act of his in slaying that perpetuator of Kuru's race who had before been almost slain by Partha. The Siddhas, the Charanas, and the men there present, as also the gods, beholding the Sakra-like Bhurisravas slain in that battle, through sitting in the observance of that Praya vow, began to applaud him, amazed at the acts, accomplished by him. Thy soldiers also argued the matter, "It is no fault of the Vrishni hero. That which was pre-ordained has happened. Therefore, we should not give way to wrath. Anger is the cause of men's sorrow. It was ordained that Bhurisravas would be slain by the Vrishni hero. There is no use of judging of its propriety or otherwise. The Creator had ordained Satyaki to be the cause of Bhurisrava's death in battle."

"'Satyaki said, "Ye sinful Kauravas, wearing the outward garment of righteousness, ye tell me, in words of virtue, that Bhurisravas should not be slain. Where, however, did this righteousness of yours go when ye slew in battle that child, viz., the son of Subhadra, while destitute of arms? I had in a certain fit of haughtiness vowed that he who would, throwing me down alive in battle, strike me with his foot in rage, he would be slain by me even though that foe should adopt the vow of asceticism. Struggling in the encounter, with my arms and eyes hale and sound, ye had yet regarded me as dead. This was an act of folly on your part. Ye bulls among the Kurus, the slaughter of Bhurisravas, accomplished by me, hath been very proper! Partha, however, by cutting off this one's arm with sword in grasp for fulfilling, from his affection for me, his own vow (about protecting all on his side), hath simply robbed me of glory. That which is ordained must happen. It is destiny that works. Bhurisravas hath been slain in press of battle. What sin have I perpetrated? In days of yore, Valmiki sang this verse on earth, viz., 'Thou sayest, O ape, that women should not be slain. In all ages, however, men should always, with resolute care, accomplish that which gives pain to enemies.'"'

"Sanjaya continued, 'After Satyaki had said these words, none amongst the Pandavas and the Kauravas, O king, said anything. On the other hand, they mentally applauded Bhurisravas. No one there applauded the slaughter of

Somadatta’s illustrious son who resembled an ascetic living in the woods, or one sanctified with mantras in a great sacrifice, and who had given away thousands of gold coins. The head of that hero, graced with beautiful blue locks and eyes, red as those of pigeons, looked like the head of a horse cut off in a Horse-sacrifice and placed on the sacrificial altar.[172] Sanctified by his prowess and the death he obtained at the edge of the weapon, the boon-giving Bhurisravas, worthy of every boon, casting off his body in great battle, repaired to regions on high, filling the welkin with his high virtues.’”

SECTION CXLIII

“Dhritarashtra said, ‘Unvanquished by Drona, and Radha’s son and Vikarna and Kritavarman, how could the heroic Satyaki, never before checked in battle, having after his promise to Yudhishthira crossed the ocean of the Kaurava troops, being humiliated by the Kuru warrior Bhurisravas and forcibly thrown on the ground?’

“Sanjaya said, ‘Hear, O king, about the origin, in the past times, of Sini’s grandson, and of how Bhurisravas also came to be descended. This will clear thy doubts. Atri had for son Soma. Soma’s son was called Vudha. Vudha had one son, of the splendour of the great Indra, called Pururavas. Pururavas had a son called Ayus. Ayus had for his son Nahusha. Nahusha had for his son Yayati who was a royal sage equal to a celestial. Yayati had by Devayani Yadu for his eldest son. In Yadu’s race was born a son of the name of Devamidha of Yadu’s race had a son named Sura, applauded in the three worlds. Sura had for his son that foremost of men, viz., the celebrated Vasudeva. Foremost in bowmanship, Sura was equal to Kartavirya in battle. In Sura’s race and equal unto Sura in energy was born Sini, O king! About this time, O king, occurred the Swayamvara of the high-souled Devaka’s daughter, in which all the Kshatriyas were present. In that self-choice, Sini vanquishing all the kings, quickly took up on his car the princess Devaki for the sake of Vasudeva. Beholding the princess Devaki on Sini’s car, that bull among men, viz., the brave Somadatta of mighty energy could not brook the sight. A battle, O king, ensued between the two which lasted for half a day and was beautiful and wonderful to behold. The battle that took place between those two mighty men was a wrestling encounter. That bull among men, viz., Somadatta, was forcibly thrown down on the earth by Sini. Uplifting his sword and seizing him by the hair, Sini struck his foe with his foot, in the midst of many thousands of kings who stood as spectators all around. At last, from compassion, he let him off, saying, “Live!” Reduced to that plight by Sini, Somadatta, O sire, under the influence of wrath began to pay his adorations to Mahadeva for inducing the latter to bless him. That great lord of all boon-giving deities viz., Mahadeva, became gratified with him and asked him to solicit the boon he desired. The royal Somadatta then solicited the following boon, “I desire a son, O divine lord, who will strike Sini’s son in the midst of thousands of kings and who will in battle strike him with his foot.” Hearing these words, O king, of Somadatta, the god saying, “So be it,” disappeared then and there. It was in consequence of the gift of that boon that Somadatta subsequently obtained the highly charitable Bhurisravas for son, and it was for this, Somadatta’s son threw down Sini’s descendant in battle and struck him, before the eyes of the whole army, with his foot. I have now told thee, O king, what thou hadst asked me. Indeed, the Satwata hero is incapable of being vanquished in battle by even the foremost of men. The Vrishni heroes are all of sure aim in battle, and are conversant with all modes of warfare. They are vanquishers of the very gods, the Danavas and the Gandharvas. They are never confounded. They always fight, relying upon their own energy. They are never dependent on others. None, O lord, are seen in this world to be equal to the Vrishni’s. None, O bull of Bharata’s race, have been, are, or will be equal in might to the Vrishni’s. They never show disrespect to their kinsmen. They are always obedient to the commands of those that are reverend in years. The very gods and Asuras and Gandharvas, the Yakshas, the Uragas and the Rakshasas cannot vanquish the Vrishni heroes, what need be said of men, therefore, in battle? They never covet also the possessions of those that ever render them aid on any occasion of distress. Devoted to the Brahmanas and truthful in speech, they never display any pride although they are wealthy. The Vrishnis regard even the strong as weak and rescue them from distress. Always devoted to the gods, the Vrishnis are self-restrained, charitable, and free from pride. It is for this that the prowess[173] of the Vrishnis is never baffled. A person may remove the mountains of Meru or swim across the ocean but cannot defeat the Vrishnis.

I have told thee everything about which thou hadst thy doubts. All this, however, O king of the Kurus, that is happening is due to thy evil policy, O best of men!'"

SECTION CXLIV

“Dhritarashtra said, ‘After the Kuru warrior Bhurisravas had been slain under those circumstances, tell me, O Sanjaya, how proceeded the battle.’

“Sanjaya said, ‘After Bhurisravas had proceeded to the other world, O Bharata, the mighty-armed Arjuna urged Vasudeva, saying, “Urge the steeds, O Krishna, to greater speed for taking me to the spot where king Jayadratha is. O sinless one, the sun is quickly proceeding towards the Asta hills. O tiger among men, this great task should be achieved by me. The ruler of the Sindhus is, again, protected by many mighty car-warriors among the Kuru army. Urge thou the steeds, therefore, O Krishna, in such a way that I may, by slaying Jayadratha before the sun sets, make my vow true.” Then the mighty-armed Krishna conversant with horse-lore, urged those steeds of silvery hue towards the car of Jayadratha. Then, O king, many leaders of the Kuru army, such as Duryodhana and Karna and Vrishasena and the ruler of the Sindhus himself, rushed with speed, O king, against Arjuna whose shafts were never baffled and who was proceeding, on his car drawn by steeds of great fleetness. Vibhatsu, however, getting at the ruler of the Sindhus who was staying before him, and casting his glances upon him, seemed to scorch him with his eyes blazing with wrath. Then, king Duryodhana, quickly addressed the son of Radha. Indeed, O monarch, thy son Suyodhana said unto Karna, “O son of Vikartana, that time of battle hath come at last. O high-souled one, exhibit now thy might. O Karna, act in such a way that Jayadratha may not be slain by Arjuna! O foremost of men, the day is about to expire, strike now the foe with clouds of shafts! If the day expire, O foremost of men, victory, O Karna, will certainly be ours! If the ruler of the Sindhus can be protected till the setting of the sun, then Partha, his vow being falsified, will enter into blazing fire. O giver of honours, the brothers, then, of

Arjuna, with all their followers, will not be able to live for even a moment in a world that is destitute of Arjuna! Upon the death of the sons of Pandu, the whole of the earth, O Karna, with her mountains and waters and forests, we will enjoy without a thorn on our side! O giver of honours, it seems that Partha, who without ascertaining what is practicable and what is impracticable, made this vow in battle, was afflicted by destiny itself, his judgment having taken a misdirected course! Without doubt, O Karna, the diadem-decked son of Pandu must have made this vow about the slaughter of Jayadratha for his own destruction! How, O son of Radha, when thou art alive will Phalguna succeed in slaying the ruler of the Sindhus before the sun goes to the Asta hills? How will Dhananjaya slay Jayadratha in battle when the latter is protected by the king of the Madras and by the illustrious Kripa? How will Vibhatsu, who seems to have been urged on by Fate, get at the ruler of the Sindhus when the latter is protected by Drona's son, by myself, and Duhsasana? Many are the heroes engaged in fight. The sun is hanging low in the sky. Partha will not even get at Jayadratha in battle, O giver of honours. Do thou therefore, O Karna, with myself and other brave and mighty car-warriors, with Drona's son and the ruler of the Madras and Kripa fight with Partha in battle, exerting thyself with the greatest firmness and resolution." Thus addressed by thy son, O sire, the son of Radha replied unto Duryodhana, that foremost one among the Kurus, in these words, "Deeply hath my body been pierced in battle by the brave bowman Bhimasena, capable of striking vigorously with repeated showers of arrows. O giver of honours, that I am yet present in battle is because that one like me should be present here. Scorched with the powerful shafts of Bhimasena, every limb of mine is suffering from torturing pain. I shall, however, for all that, fight to the best of my powers. My life itself is for thee. I shall strive my best so that this foremost one of the sons of Pandu may not succeed in slaying the ruler of the Sindhus. As long as I shall fight, shooting my whetted shafts, the heroic Dhananjaya, capable of drawing the bow with even his left hand, will not succeed in getting at the ruler of the Sindhus. All that a person, bearing love and affection to thee and always solicitous of thy good, may do, shall be done by me, O thou of Kuru's race! As regards victory, that depends on destiny. I shall in battle today exert myself to my utmost for the sake of the ruler of the Sindhus, and for achieving thy good. O king, victory, however, is dependent on destiny. Relying on my manliness, I shall fight with Arjuna today for thy sake, O tiger among men! Victory, however, is dependent on destiny. O chief of the Kurus, let all the troops behold today the fierce battle, making the very hair stand on end, that takes place between myself and Arjuna." While Karna and the Kuru king were thus talking to each other in battle, Arjuna began, with his keen arrows, to slaughter thy host. With his broad-headed arrows of great sharpness he began to cut off in that battle the arms, looking like spiked clubs or the trunks of elephants, of unreturning heroes. And the mighty-armed hero also cut off their heads with whetted shafts. And Vibhatsu also cut off the trunks of elephants and the necks of steeds and the Akshas of cars all around, as also blood-dyed horsemen, armed with spears and lances, with razor-faced arrows into two or three fragments. And steeds and foremost of elephants and standards and umbrellas and bows and Yak-tails and heads fell fast on all sides. Consuming thy host like a blazing fire consuming a heap of dry grass, Partha soon caused the earth to be covered with blood. And the mighty and invincible Partha, of prowess incapable of being baffled, causing an immense slaughter in that army of thine, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Satwata, Vibhatsu, O chief of the Bharatas, looked resplendent like a blazing fire. Beholding Phalguna in that state, the mighty bowmen of thy army, those bulls among men, endued with wealth of energy, could not brook him. Then Duryodhana and Karna and Vrishasena and the ruler of the Madras, and Aswatthaman and Kripa and the ruler of the Sindhus himself, excited with wrath and fighting for the sake of the Sindhu king, encompassed the diadem-decked Arjuna on all sides. All those warriors, skilled in battle, placing the ruler of the Sindhus at their back, and desirous of slaying Arjuna and Krishna, surrounded Partha, that hero conversant with battle, who was then dancing along the track of his car, producing fierce sounds with the bowstring and his palms and resembling the Destroyer himself with wide-opened mouth. The sun then had assumed a red hue in the sky.

Desirous of his (speedy) setting, the Kaurava warriors, bending their bows with arms, resembling the (tapering) bodies of snake sped their shafts in hundreds towards Phalguna, resembling the rays of the sun. Cutting off those shafts thus sped towards him, into two, three, or eight fragments the diadem-decked Arjuna, invincible in battle, pierced them all in that encounter. Then Aswatthaman, bearing on his banner the mark of a lion's tail, displaying his might, began, O king, to resist Arjuna. Indeed, the son of Saradwata's daughter piercing Partha with ten shafts and Vasudeva with seven, stayed in the track of Arjuna's car, protecting the ruler of the Sindhus. Then, many foremost ones among the Kurus, great car-warriors, all encompassed Arjuna on all sides with a large throng of cars. Stretching their bows and shooting countless shafts, they began to protect the ruler of the Sindhus, at the command of thy son. We then beheld the prowess of the brave Partha as also the inexhaustible character of his shafts, and the might, too, of his bow Gandiva. Baffling with his own weapons those of Drona's son and Kripa, he pierced every one of those warriors with nine shafts. Then, Drona's son pierced him with five and twenty arrows, and Vrishasena with seven, and Duryodhana pierced him with twenty, and Karna and Salya each with three. And all of them roared at him and continued to pierce him frequently, and shaking their bows, they surrounded him on all sides. And soon they caused their cars to be drawn up in a serried line around Arjuna. Desirous of the (speedy) setting of the sun, those mighty car-warriors of the Kaurava army, endued with great activity, began to roar at Arjuna, and shaking their bows, covered him with showers of keen arrows like cloud pouring rain on a mountain. Those brave warriors, with arms resembling heavy clubs, also discharged on that occasion, O king, on Dhananjaya's body celestial weapons. Having caused an immense slaughter in thy army, the mighty and invincible Dhananjaya, of prowess incapable of being baffled came upon the ruler of the Sindhus. Karna, however, O king, with his arrows, resisted him in that battle in the very sight, O Bharata, of Bhimasena and Satwata. The mighty-armed Partha, in the very sight of all the troops, pierced the Suta's son, in return, with ten arrows, on the field of battle. Then Satwata, O sire, pierced Karna with three arrows. And Bhimasena pierced him with three arrows, and Partha himself, once more, with seven. The mighty car-warrior, Karna, then pierced each of those three warriors with sixty arrows. And thus, O king, raged that battle between Karna alone (on one side) and the many (on the other). The prowess, O sire, that we then beheld of the Suta's son was wonderful in the extreme, since, excited with wrath in battle, he singly resisted those three great car-warriors. Then the mighty-armed Phalguna, in that battle, pierced Karna, the son of Vikartana, in all his limbs with a hundred arrows. All his limbs bathed in blood, the Suta's son of great prowess and bravery, pierced Phalguna in return with fifty arrows. Beholding that lightness of hand displayed by him in battle, Arjuna brooked it not. Cutting off his bow, that hero, viz., Dhananjaya, the son of Pritha, quickly pierced Karna in the centre of the chest with nine arrows. Then Dhananjaya, with great speed at a time, when speed was necessary shot in that battle a shaft of solar effulgence for the destruction of Karna. Drona's son, however, with a crescent-shaped arrow, cut off that shaft as it coursed impetuously (towards Karna). Thus cut off by Aswatthaman, that shaft fell down on the earth. Endued with great prowess, the Suta's son, then, O king, took up another bow, and covered the son of Pandu with several thousands of arrows. Partha, however, like the wind dispersing flight of locusts, dispelled with his own arrows that extraordinary shower of arrows issuing out of Karna's bow. Then Arjuna, displaying his lightness of hands, covered Karna, in that battle, with his arrows, in the very sight of all thy troops. Karna also, that slayer of hosts, desirous of counteracting Arjuna's feat, covered Arjuna with several thousands of arrows. Roaring at each other like two bulls, those lions among men, those mighty car-warriors, shrouded the welkin with clouds of straight shafts. Each rendered invisible by the other's arrowy showers, they continued to strike each other. And they roared at each other and pierced each other with their wordy darts, saying, "I am Partha, wait" — or, "I am Karna, wait, O Phalguna!" Indeed these two heroes fought with each other wonderfully, displaying great activity and skill. And the sight they presented was such that other warriors became witnesses of that battle. And applauded by Siddhas, Charnas and Pannagas, they fought with each other, O king, each desirous of slaying the other. Then Duryodhana, O king addressing thy warriors, said, “Carefully protect the son of Radha! Without slaying Arjuna he would not abstain from battle. Even this is what Vrisha told me.” Meanwhile, O monarch, beholding the prowess of Karna, Arjuna, of white steeds, with four shafts shot from the bowstring drawn to the ear, despatched the four steeds of Karna to Yama’s domain. And he also felled with a broad-headed arrow, Karna’s charioteer from his niche in the car. And he covered Karna himself with clouds of shafts in the very sight of thy son. Thus shrouded with arrows the steedless and driverless Karna, stupefied by that arrowy shower, knew not what to do. Beholding him made carless, Aswatthaman, O king, caused him to ride on his car, and continued to fight with Arjuna. Then the ruler of the Madras pierced the son of Kunti with thirty arrows. Saradwata’s son pierced Vasudeva with twenty arrows. And he struck Dhananjaya also with a dozen shafts. And the ruler of the Sindhus pierced each with four arrows, and Vrishasena also pierced each of them, O king, with seven arrows. Kunti’s son, Dhananjaya, pierced all of them in return. Indeed, piercing Drona’s son with four and sixty shafts, and the ruler of the Madras with a hundred, and the Sindhu king with ten broad-headed arrows, and Vrishasena with three arrows and Saradwata’s son with twenty, Partha uttered a loud shout. Desirous of baffling the vow of Savyasachin, thy warriors, excited with wrath, quickly rushed at Dhananjaya from all sides. Then Arjuna, frightening the Dhartarashtras, invoked into existence the Varuna weapon on all sides. The Kauravas, however, on their costly cars, pouring showers of arrows, advanced against the son of Pandu. But, O Bharata, in course of that stupefying and fierce engagement, fraught with the greatest confusion, that prince, viz., Arjuna, decked with diadem and gold chain never lost his senses. On the other hand, he continued to pour showers of arrows. Desirous of recovering the kingdom and recollecting all the wrongs he had suffered for twelve years in consequence of the Kurus, the high-souled and immeasurable Arjuna darkened all the points of the compass with shafts from Gandiva. The welkin seemed ablaze with meteors. Innumerable crows, alighting from the sky, perched on the bodies (of dead combatants). Meanwhile, Arjuna continued to slay the foe with his Gandiva, like Mahadeva slaying the Asuras with his Pinaka equipped with tawny string.[174] Then the illustrious Kiritin, that subjugator of (hostile) ranks, dispersing the shafts of the foe by means of his own formidable bow, slaughtered with his arrows many foremost ones among the Kurus, mounted on their foremost of steeds and elephants. Then many kings, taking up heavy maces and clubs of iron and swords and darts and diverse other kinds of powerful weapons, assuming terrible forms, rushed suddenly against Partha in that battle. Then Arjuna, bending with his arms his formidable bow Gandiva which resembled the bow of Indra himself and whose twang was as loud as the roar of the clouds congregating at the end of the Yuga, and laughing the while, went on consuming thy troops and increasing the population of Yama's kingdom. Indeed, that hero caused those enraged warriors with their cars and elephants and with the foot-soldiers and bowmen supporting them, to be deprived of their arms and lives and thus to swell the population of Yama's domain.'"

SECTION CXLV

“Sanjaya said, ‘Hearing the twang, resembling the loud call of Death himself or the frightful peal of Indra’s thunder, of Dhananjaya’s bow, while he stretched it, that host of thine, O king, anxious with fear and exceedingly agitated, became like the waters of the sea with fishes and makaras within them, ruffled into mountain-like waves and lashed into fury by the hurricane that arises at the end of the Yuga. Then Dhananjaya, the son of Pritha, careered in battle in such a way that he was seen at the same time to be present in all directions, displaying his wonderful weapons. Indeed, so light-handed was the son of Pandu that we could not mark when he took out his shafts, O king, when he fixed them on the bowstring, when he stretched the bow, and when he let them off. Then the mighty-armed one, O king, excited with wrath, invoked into existence the invincible Aindra weapon, frightening all the Bharatas. Hundreds and thousands of blazing shafts of fiery mouths, inspired by mantras with the force of celestial weapons, flowed from it. With those shafts resembling fire or the rays of the sun, coursing with fierce impetuosity, the welkin became incapable of being gazed at, as if filled with flashing meteors. Then that darkness which had been caused by the Kaurava with their arrows, which was incapable of being dispersed even in imagination by others, the son of Pandu, careering around and displaying his prowess, destroyed by means of those shafts of his that were inspired by means of mantras with the force of celestial weapons, like the sun himself speedily dispersing at dawn of day the darkness of night by means of his rays. Then the puissant Arjuna, with those blazing shafts of his, sucked the lives of thy warriors like the summer sun sucking with his hot rays the waters of tanks and lakes. Indeed, showers of shafts endued with the force of celestial weapons, (shot by Arjuna) covered the hostile army like the rays of the sun covering the earth.

Other arrows of fierce energy, sped (by Dhananjaya), quickly entered the hearts of (hostile) heroes, like dear friends. Indeed, those brave warriors that came in that battle before Arjuna, all perished like insects approaching a blazing fire. Thus crushing the lives of his foes and their fame, Partha careered in that battle like Death in embodied form. Heads decked with diadems, massive arms, adorned with Angadas, and ears with ear-rings of the foes, Partha, cut off with his shafts. The arms, with spears, of elephant-riders; those, with lances, of horsemen; those, with shields, of foot-soldiers; those with bows, of car-warriors; and those, with whips and goads, of charioteers the son of Pandu cut off. Indeed, Dhananjaya looked resplendent with his shafts of blazing points that seemed to constitute his rays, like a blazing fire with incessant sparks and rising flames. The hostile kings, mustering all their resolution, could not even gaze at Dhananjaya, that foremost of all bearers of arms, that hero equal to the chief of the gods himself, that bull among men, seen at the same time in all directions on his car, scattering his mighty weapons, dancing in the track of his car, and producing deafening sounds with his bowstring and palms, and resembling the midday sun of scorching rays in the firmament. Bearing his shafts of blazing points, the diadem-decked Arjuna looked beautiful like a mighty mass of rain-charged clouds in the season of rains decked with a rainbow. When that perfect flood of mighty weapons was set in motion by Jishnu, many bulls among warriors sank in that frightful and unfordable flood. Strewn with infuriated elephants whose trunks or tusks had been cut off, with steeds deprived of hoofs or necks, with cars reduced to pieces, with warriors having their entrails drawn out and others with legs or other limbs cut off, with bodies lying in hundreds and thousands that were either perfectly still or moving unconsciously, we beheld the vast field, on which Partha battled, resembled the coveted arena of Death, O king, enhancing the terrors of the timid, or like the sporting ground of Rudra when he destroyed creatures in days of old. Portions of the field, strewn with the trunks of elephants cut off with razor-headed arrows, looked as if strewn with snakes. Portions, again, covered with the cut-off heads of warriors, looked as if strewn with garlands of lotuses. Variegated with beautiful head-gear and crowns, Keyuras and Angadas and car-rings with coats of mail decked with gold, and with the trappings and other ornaments of elephants and steeds, and scattered over with hundreds of diadems, lying here and there, and the earth looked exceedingly beautiful like a new bride. Dhananjaya then caused a fierce and terrible river full of fearful objects and enhancing the fear of the timid, to flow resembling the Vaitarani itself. The marrow and fat (of men and animals) formed its mire. Blood formed its current. Full of limbs and bones, it was fathomless in depth. The hairs of creatures formed its moss and weeds. Heads and arms formed the stones on its shores. It was decked with standards and banners that variegated its aspect. Umbrellas and bows formed the waves. And it abounded with bodies of huge elephants deprived of life, and it teemed with cars that formed hundreds of rafts floating on its surface. And the carcases of countless steeds formed its banks. And it was difficult to cross in consequence of wheels and yokes and shafts and Akshas and Kuveras of cars, and spears and swords and darts and battle-axes and shafts looking like snakes. And ravens and kankas formed its alligators. And jackals, forming its Makaras, made it terrible. And fierce vultures formed its sharks. And it became frightful in consequence of the howls of jackals. And it abounded with capering ghosts and Pisachas and thousands of other kinds of spirits. And on it floated countless bodies of warriors destitute of life. Beholding that prowess of Arjuna whose visage then resembled that of the Destroyer himself, a panic, such as had never occurred before, possessed the Kurus on the field of battle. The son of Pandu, then, baffling with his weapons those of the hostile heroes, and engaged in achieving fierce feats, gave all to understand that he was a warrior of fierce feats. Then Arjuna transgressed all those foremost of car-warriors, like the midday sun of scorching rays in the firmament, no one amongst the creatures there could even look at him. The shafts issuing out of the bow Gandiva of that illustrious hero in that battle, seemed to us to resemble a row of cranes in the welkin. Baffling with his own the weapons of all those heroes, and showing by the terrible achievements in which he was engaged that he was a warrior of fierce feats, Arjuna, desirous of slaying Jayadratha, transgressed all those foremost of car-warriors, stupefying them all by means of his shafts. Shooting his shafts on all sides, Dhananjaya, having Krishna for his charioteer, presented a beautiful sight by careering with great speed on the field of battle. The shafts in the welkin, by hundreds and thousands, of that illustrious hero, seemed to course incessantly through the sky. We never could notice when that mighty bowman took out his shafts, when indeed, that son of Pandu aimed them, and when he let them off. Then, O king, filling all the points of the compass with his shafts and afflicting all the car-warriors in battle, the son of Kunti proceeded towards Jayadratha and pierced him with four and sixty straight arrows. Then the Kuru warriors, beholding the son of Pandu proceeded towards Jayadratha, all abstained from battle. In fact, those heroes became hopeless of Jayadratha's life. Every one amongst thy warriors that rushed in that fierce battle against the son of Pandu, had his body deeply pierced, O lord, with a shaft of Arjuna. The mighty car-warrior Arjuna, that foremost of victorious persons, with his shafts blazing as fire made thy army teem with headless trunks.[175] Indeed, O king, thus creating a perfect confusion in thy host consisting of four kinds of forces, the son of Kunti proceeded towards Jayadratha, And he pierced the son of Drona with fifty shafts and Vrishasena with three. And the son of Kunti mildly struck Kripa with nine arrows, and he struck Salya with sixteen arrows and Karna with two and thirty. And piercing the ruler of the Sindhus then with four and sixty arrows, he uttered a leonine shout. The ruler of the Sindhus, however, thus pierced by the wielder of Gandiva with his arrows, became filled with rage and unable to brook it, like an elephant when pierced with the hook. Bearing the device of the boar on his banner, he quickly sped towards Phalguna's car many straight shafts equipped with vulturine feathers, resembling angry snakes of virulent poison, well-polished by the hands of the smith, and shot from his bow drawn to the fullest stretch. Then piercing Govinda with three shafts, he struck Arjuna with six. And then he pierced the steeds of Arjuna with eight arrows and his standard also with one. Then Arjuna, baffling the keen arrows sped by the ruler of the Sindhus, cut off at the same time, with a pair of shafts, the head of Jayadratha's driver and the well-decked standard also of Jayadratha. Its stay cut off and itself pierced and struck with arrows, that standard fell down like a flame of fire. Meanwhile, the sun was going down quickly. Janardana then quickly addressed the son of Pandu and said, “Behold, O Partha, the ruler of the Sindhus hath, by six mighty and heroic car-warriors, been placed in their-midst! Jayadratha also, O mighty-armed one, is waiting there in fear! Without vanquishing those six car-warriors in battle, O bull among men, thou wilt never be able to slay the ruler of the Sindhus even if thou exertest thyself without intermission. I shall, therefore, resort to Yoga for shrouding the sun. Then the ruler of the Sindhus will (in consequence) behold the sun to have set. Desirous of life, O lord, through joy that wicked wight will no longer, for his destruction, conceal himself. Availing yourself of that opportunity, thou shouldst then, O best of the Kurus, strike him. Thou shouldst not give up the enterprise, thinking the sun to have really set.” Hearing these words, Vibhatsu replied unto Kesava, saying, “Let it be so.” Then Krishna otherwise called Hari, possessed of ascetic powers, that lord of all ascetics, having taken recourse to Yoga, created that darkness. Thy warriors, O king, thinking the sun to have set were filled with delight at the prospect of Partha’s laying down his life. Indeed, thy warriors, not seeing the sun, were filled with gladness. All of them stood, with heads thrown backwards. King Jayadratha also was in the same attitude. And while the ruler of the Sindhus was thus beholding the sun, Krishna, once more addressing Dhananjaya said these words, “Behold, the heroic ruler of the Sindhus is now looking at the sun, casting off his fear of thee, O foremost one among the Bharatas! This is the hour, O mighty-armed one, for the slaughter of that wicked-souled wretch. Speedily cut off the head and make thy vow true.” Thus addressed by Kesava the valiant son of Pandu began to slaughter thy host with his arrows resembling the sun or fire in splendour. And he pierced Kripa with twenty arrows and Karna with fifty. And he struck Salya and Duryodhana each with six. And he pierced Vrishasena with eight arrows and the ruler of the Sindhus himself with sixty. And the mighty-armed son of Pandu, O king, deeply piercing with his arrows the other warriors of thy host, rushed against Jayadratha. Beholding him in their presence like a swelling fire with its tongue of flame outstretched, the protectors of Jayadratha were sorely puzzled. Then all the warriors, O king, desirous of victory bathed the son of Indra in that battle with torrents of arrows. Shrouded with incessant showers of arrows, the son of Kunti, that mighty-armed and unvanquished descendant of Kuru, became filled with rage. Then that tiger among men, viz., the son of Indra, desirous of slaughtering thy host, created a thick net of arrows. Then those warriors of thine, O king, thus slaughtered in battle by that hero, abandoned the ruler of the Sindhus in fear and fled away. And they fled away in such a manner that no two persons could be seen flying together. The prowess that we then beheld of Kunti's son was extremely wonderful. Indeed, the like of what that illustrious warrior then did had never been nor will ever be. Like Rudra himself slaughtering creatures, Dhananjaya slaughtered elephants and elephant-riders, horses and horse-riders, and (car-warriors and) car-drivers. I did not in that battle, O king, see a single elephant or steed or human warrior that was not struck with Partha's shafts. Their vision blurred by dust and darkness, thy warriors became perfectly cheerless and unable to distinguish one another. Urged on by fate and with their vital limbs cut open and mangled with shafts, they began to wander, or limp, or fall down. And some amongst them, O Bharata, became paralysed and some became deathly pale. During that terrible carnage resembling the slaughter of creatures at the end of the Yuga, in that deadly and fierce battle from which few could escape with life, the earth became drenched with gore and the earthy dust that had arisen disappeared in consequence of the showers of blood that fell and the swift currents of wind that blew over the field. So deep was that rain of blood that the wheels of cars sank to their naves. Thousands of infuriated elephants endued with great speed, O king, of thy army, their riders slain and limbs mangled, fled away, uttering cries of pain and crushing friendly ranks with their tread. Steeds destitute of riders and foot-soldiers also, O king, fled away, O monarch, from fear, struck with the shafts of Dhananjaya. Indeed, thy soldiers, with dishevelled hair and deprived of their coats of mail, with blood streaming out of their wounds, fled away in terror, leaving the field of battle. And some, deprived of the power of motion as if their lower limbs had been seized by alligators, remained on the field. And others concealed themselves behind and under the bodies of slain elephants. Routing thy host thus, O king, Dhananjaya began to strike with terrible shafts the protectors of the ruler of the Sindhus with his arrowy showers, Karna and Drona's son and Kripa and Salya and Vrishasena and Duryodhana. So quick was he in the use of weapons that no one could mark when Arjuna took out his arrows, when he fixed them on the bowstring, when he stretched the bow and let them off. Indeed, while striking the foe, his bow was seen incessantly drawn to a circle. His arrows also were seen incessantly issuing out of his bow and scattered in all directions. Then cutting off Karna's bow as also of Vrishasena's, Arjuna felled Salya's driver from his niche in the car, with a broad-headed arrow. With many arrows that foremost of victors, viz., Dhananjaya, then deeply pierced in that battle Kripa and Aswatthaman, related as uncle and nephew to each other. Sorely afflicting those mighty car-warriors of thy army thus, the son of Pandu took up a terrible arrow of fiery splendour. Looking like the thunderbolt of Indra, and inspired with divine mantras, that formidable arrow was capable of bearing any strain. And it had been always worshipped with incense and garlands of flowers. Duly inspiring it (by mantras) with the force of the thunderbolt, that descendant, of Kuru, viz., the mighty-armed Arjuna, fixed it on Gandiva. When that arrow of fiery effulgence was fixed on the bowstring, loud shouts, O king, were heard in the welkin. Then Janardana, once more addressing Arjuna, quickly said, "O Dhananjaya, quickly cut off the head of the wicked-souled ruler of the Sindhus! The sun is about to get at the mountain of Asta. Listen, however, to the words I say about the slaughter of Jayadratha. The father of Jayadratha is Vriddhakshatra known all over the world. It was after a long time that he got Jayadratha, that slayer of foes, for his son. (At the birth of the son) an incorporeal and invisible voice, deep as that of the clouds or of the drum, said unto king Vriddhakshatra. 'This thy son, O lord, amongst men in this world will become worthy of the two races (viz., the Solar and the Lunar) in respect of blood, behaviour, self-restraint and the other attributes. He will become one of the foremost of Kshatriyas, and will always be worshipped by heroes. But while struggling in battle, some bull among the Kshatriyas, some conspicuous person in the world, excited with wrath, will cut off this one's head.' That chastiser of foes, viz., the (old) ruler of the Sindhus, hearing these words, reflected for sometime. Overwhelmed with affection for his son, he summoned all his kinsmen and said, 'That man who will cause the head of my son to fall on the earth while the latter, struggling in battle, will be bearing a great burthen, I say that the head of that man will certainly crack into a hundred pieces.' Having spoken these words and installed Jayadratha on the throne, Vriddhakshatra, repairing to the woods, devoted himself to ascetic austerities. Endued with great energy, he is still engaged in the observance of the austerest of penances outside this very Samantapanchaka, O ape-bannered one! Therefore, cutting off Jayadratha's head in this dreadful battle, thou, O slayer of foes, shouldst, O Bharata, by thy fierce celestial weapon of wonderful feats, quickly throw that head decked with car-rings upon the lap of Vriddhakshatra himself, O younger brother of the son of the Wind-god! If thou fellest Jayadratha's head on the earth, thy own head, then, without doubt, will crack into a hundred fragments. Aided by thy celestial weapon, do thee deed in such a way that the lord of earth viz., the old Sindhu king, may not know that it is done. Truly, O Arjuna, there is nothing in the three worlds which thou canst not achieve or do, O son of Vasava!" Hearing these words (of Krishna), Dhananjaya, licking the corners of his mouth, quickly shot that arrow which he had taken up for Jayadratha's slaughter, that arrow, viz., whose touch resembled that of Indra's thunder, which was inspired with mantras and converted into a celestial weapon, which was capable of bearing any strain, and which had always been worshipped with incense and garlands. That shaft, sped from Gandiva, coursing swiftly, snatched Jayadratha's head away, like a hawk snatching away a smaller bird from the top of a tree. Dhananjaya, then, with his shafts, sent that head along in the welkin (without allowing it to fall down). For grieving his foes and gladdening his friends, the son of Pandu, by shooting his shafts repeatedly at it, sent that head outside the limits of Samantapanchaka. Meanwhile, king Vriddhakshatra, the father of thy son-in-law, endued with great energy, was, O sire, engaged in his evening prayers. Decked with black locks and adorned with ear-rings, that head of Jayadratha was thrown upon Vriddhakshatra's lap, as the latter was saying his prayers in a sitting posture. Thus thrown on his lap, that head decked with car-rings, O chastiser of foes, was not seen by king Vriddhakshatra. As the latter, however, stood up after finishing his prayers it suddenly fell down on the earth. And as the head of Jayadratha fell down on the earth, the head of Vriddhakshatra, O chastiser of foes, cracked into a hundred pieces. At the sight of this, all creatures were filled with wonder. And all of them applauded Vasudeva and the mighty Vibhatsu.

"'After, O king, the ruler of the Sindhus had been slain by the diadem-decked Arjuna, that darkness, O bull of Bharata's race, was withdrawn by Vasudeva. Thy sons with their followers, O king, thus came to know subsequently that the darkness, they had seen, had all been an illusion produced by Vasudeva. Even thus, O king, was thy son-in-law, the ruler of the Sindhus, having caused eight Akshauhinis to be slaughtered, himself slain by Partha of inconceivable energy. Beholding Jayadratha, the ruler of the Sindhus slain, tears of sorrow fell from the eyes of thy sons. After Jayadratha, O king, had been slain by Partha, Kesava blew his conch and that scorcher of foes, viz., the mighty-armed Arjuna also blew his; Bhimasena also, in that battle, as if for sending a message to Yudhishthira, filled the welkin with a tremendous leonine shout. Yudhishthira, the son of Dharma, hearing that tremendous shout understood that the ruler of the Sindhus had been slain by the high-souled Phalguna. With sounds of drums and other instruments he gladdened the warriors of his own army, and proceeded against the son of Bharadwaja from desire of battle. Then commenced, O king, after the sun had set, a fierce battle between Drona and the Somakas, that made the very hair stand on end. Desirous of slaying him, those mighty car-warriors after the fall of Jayadratha, fought with the son of Bharadwaja, exerting themselves to their utmost. Indeed, the Pandavas, having got the victory by slaying the ruler of the Sindhus fought with Drona, intoxicated with success. Arjuna, also, O king, having slain king Jayadratha, fought with many mighty car-warriors of thy army. Indeed, that hero decked with diadem and garlands, having accomplished his former vow, began to destroy his foes like the chief of the celestials destroying the Danavas, or the sun destroying darkness.'"

SECTION CXLVI

"Dhritarashtra said, 'Tell me, O Sanjaya, what did my warriors do after the heroic ruler of the Sindhus had been slain, by Arjuna.'

"Sanjaya said, 'Beholding the ruler of the Sindhus, O sire, slain in battle by Partha, Kripa, the son of Saradwat, under the influence of wrath, covered the son of Pandu with a dense shower of arrows. Drona's son also, on his car, rushed against Phalguna, the son of Pritha. Those two foremost of car-warriors began from their cars to shower from opposite directions upon the son of Pandu their keen arrows. That foremost of car-warriors, viz., the mighty-armed Arjuna, afflicted by those arrowy showers of (Kripa and Drona's son) felt great pain. Without desiring, however, to slay his preceptor (Kripa) as also the son of (his other preceptor) Drona, Dhananjaya, the son of Kunti, began to act like a preceptor in arms. Baffling with his own weapons those of both Aswatthaman and Kripa, he sped at them, without desiring to slay them, shafts that coursed mildly. Those shafts, however (though mildly), shot by Jaya struck the two with great force, and in consequence of their number, caused great pain to Kripa and his nephew. Then Saradwat's son, O king, thus afflicted with the arrows of Arjuna, lost all strength and swooned away on the terrace of his car. Understanding his master afflicted with shafts to be deprived of his senses, and believing him to be dead, the driver of Kripa's car bore Kripa away from the fight. And after Kripa, the son of Saradwat, had thus been borne away from the battle, Aswatthaman also, from fear, fled away from the son of Pandu. Then the mighty bowman, Partha, beholding the son of Saradwat afflicted with shafts and in a swoon, began to indulge, on his car, in piteous lamentations. With a tearful face and in great dejection of heart, he uttered these words: "Beholding all this (in his mental vision), Vidura of great wisdom had, on the birth of the wretched

Suyodhana, that exterminator of his race, said unto Dhritarashtra, ‘Let this wretch of his race be soon killed. Owing to him, a great calamity will overtake the foremost ones of Kuru’s race.’ Alas, these words of the truth-telling Vidura have come to be true. It is for him that I behold my preceptor today lying on a bed of arrows. Fie on the practices of Kshatriya! Fie on my might and prowess! Who else like me would fight with a Brahmana that is besides his preceptor? Kripa is the son of a Rishi; he is, again, my preceptor; he is also the dear friend of Drona. Alas, he lieth stretched on the terrace of his car, afflicted with my arrows. Though not wishing it, I have still been the means of crushing him with my shafts. Lying senseless on the terrace of his car, he paineth my heart exceedingly. Even though he afflicted me with shafts, I should still have only looked at that warrior of dazzling splendour (without striking him in return). Struck with numerous shafts of mine, he hath gone the way of all creatures. By that he hath pained me more than even the slaughter of my own son. Behold, O Krishna, to what plight he hath been reduced, thus lying miserably and in a senseless state on his own car. Those bulls among men that give desirable objects unto their preceptors after obtaining knowledge from them, attain to godhead. Those lowest of mortals on the other hand, who, after obtaining knowledge from their preceptors strike the latter, those wicked men, go to hell. Without doubt, this act that I have done will lead me to hell. I have deeply pierced my preceptor on his car with showers of arrows. While studying the science of arms at his feet, Kripa told me in those days, ‘Do not, O thou of Kuru’s race, ever strike thy preceptor.’ That command of my righteous and high-souled preceptor I have not obeyed, for I have struck, the very Kripa himself with my shafts. I bow to that worshipful son of Gotama, to that unretreating hero. Fie on me, O thou of Vrishni’s race, since I have struck even him.” While Savyasachin was thus lamenting for Kripa, the son of Radha, beholding the ruler of the Sindhu slain, rushed towards him. Seeing the son of Radha thus rushing towards Arjuna the two Panchala princes and Satyaki suddenly rushed towards him. The mighty car-warrior, Partha, beholding the son of Radha advancing, smilingly addressed the son of Devaki and said, “Yonder cometh the son of

Adhiratha against the car of Satyaki. Without doubt, he is unable to bear the slaughter of Bhurisravas in battle. Urge my steeds, O Janardana, towards the spot whither Karna cometh. Let not Vrisha (Karna) cause the Satwata hero to follow in the wake of Bhurisravas.” Thus addressed by Savyasachin, the mighty-armed Kesava, endued with great energy, replied in these opportune words, “The mighty-armed Satyaki is singly a match for Karna, O son of Pandu! How much superior then will this bull among the Satwatas be when he is united with the two sons of Drupada! For the present, O Partha, it is not proper for thee to fight with Karna. The latter hath with him the blazing dart, like a fierce meteor, that Vasava gave him. O slayer of hostile heroes, he hath kept it for thy sake, worshipping it with reverence. Let Karna then freely proceed against the Satwata hero. I know, O son of Kunti, this wicked wight’s hour, when, indeed, thou wilt, with keen shafts, throw him down from his car.”’

“Dhritarashtra said, ‘Tell me, O Sanjaya, how the battle took place between the heroic Karna and Satyaki of the Vrishni race, after the fall of Bhurisravas and of the ruler of the Sindhus. Satyaki had been carless, upon what car then was he mounted? And how also did the two protectors of the wheels (of Arjuna’s car), viz., the two Panchala princes, fight?’

“Sanjaya said, ‘I will describe to thee all that happened in that dreadful battle. Listen patiently to (the consequences of) thy own evil conduct. Before even the encounter, Krishna knew it in his heart that the heroic Satyaki would be vanquished by the stake-bannered (Bhurisravas). Janardana, O king, knoweth both the past and the future. For this, summoning his charioteer, Daruka, he had commanded him, saying, “Let my car be kept equipped tomorrow.” Even this had been the command of that mighty one. Neither the gods, nor the Gandharvas, nor the Yakshas, nor the Uragas, nor the Rakshasas, nor human beings, are capable of conquering the two Krishnas. The gods with the Grandsire at their head, as also the Siddhas, know the incomparable prowess of those two. Listen, however, now to the battle as it happened. Beholding Satyaki carless and Karna ready for battle Madhava blew his conch of loud blare in the Rishabha note.[176] Daruka, hearing the blare of (Kesava’s) conch, understood the meaning, and soon took that car, equipped with a lofty standard of gold, to where Kesava was. With Kesava's permission, upon that car guided by Daruka, and which resembled the blazing fire or the sun in effulgence, ascended the grandson of Sini. Ascending upon the car which resembled a celestial vehicle and unto which were yoked those foremost of steeds, capable of going everywhere at will, viz., Saivya and Sugriva and Meghapushya and Valahaka, and which were adorned with trappings of gold, Satyaki rushed against the son of Radha, scattering countless shafts. The two protectors of (Arjuna's) car-wheels, viz., Yudhamanyu and Uttamaujas, abandoning Dhananjaya's car, proceeded against the son of Radha. Radha's son also, O king, shooting showers of shafts, angrily rushed, in that battle, against the invincible grandson of Sini. The battle that took place between them was such that its like had never been heard to have taken place on earth or in heaven between gods, Gandharvas, Asuras, Uragas, or Rakshasas. The entire host consisting of cars, steeds, men, and elephants, abstained from the fight, beholding, O monarch, the stunning feats of two warriors. All became silent spectators of that superhuman battle between those two human heroes, O king, and of the skill of Daruka in guiding the car. Indeed, beholding the skill of the charioteer Daruka standing on the car, as he guided the vehicle forwards, backwards, sidelong, now wheeling in circles and now stopping outright, all were amazed. The gods, the Gandharvas, and the Danavas, in the welkin, intently watched that battle between Karna and the grandson of Sini. Both of them endued with great might, each challenging the other, those two warriors put forth their prowess for the sake of their friends. Karna who looked like a celestial, and Yuyudhana, O king, rained upon each other showers of shafts. Indeed, Karna ground the grandson of Sini with his arrowy downpours, unable to put up with the slaughter (by Satyaki) of the Kuru hero, Jalasandha. Filled with grief and sighing like a mighty snake, Karna, casting angry glances on the grandson of Sini in that battle, and as if burning him therewith, rushed at him furiously again and again, O chastiser of foes! Beholding him filled with rage, Satyaki pierced him in return, shooting dense showers of arrows, like an elephant piercing (with his tusks) a rival elephant. Those two tigers among men, endued with the activity of tigers and possessed of incomparable prowess, mangled each other furiously in that battle. The grandson of Sini, then, with shafts made entirely of iron, repeatedly pierced Karna, that chastiser of foes, in all his limbs. And he also felled, with a broad-headed arrow, the charioteer of Karna from his niche in the car. And with his keen shafts, he slew the four steeds, white in hue, of Adhiratha's son. And then cutting into a hundred fragments the standard of Karna with a hundred arrows, that bull among men made Karna carless in the very sight of thy son. Then all thy warriors, O king, became cheerless. Then Vrishasena, the son of Karna, and Salya, the ruler of the Madras, and Drona's son, encompassed the grandson of Sini from all sides. Then a confusion set in, and nothing could be seen. Indeed, when the heroic Karna was made carless by Satyaki, cries of Oh and Alas arose, among all thy troops. Karna also, O king, pierced by Satwata with his arrows and exceedingly weakened ascended the car of Duryodhana, sighing deeply, remembering his friendship for thy son from his childhood and having striven to realise the promise he had made about the bestowal of sovereignty on Duryodhana. After Karna hath been made carless, thy brave sons, headed by Duhsasana, O king, were not slain by the self-restrained Satyaki because the latter wished not to falsify the vow made by Bhimasena. Desirous also of not falsifying the vow formerly made by Partha (about the slaughter of Karna), Satyaki simply made those warriors carless and weakened them exceedingly, but did not deprive them of life. It is Bhima that hath vowed the slaughter of thy sons, and it is Partha that, at the time of the second match at dice, vowed the slaughter of Karna. Although all those warriors headed by Karna made strong efforts for slaying Satyaki, yet those foremost of car-warriors, failed to slay him. Drona's son and Kritavarman and other mighty car-warriors, as also hundreds of foremost Kshatriyas, were all vanquished by Satyaki with only one bow. That hero fought, desirous of benefiting king Yudhishthira the Just, and of attaining to heaven. Indeed, Satyaki, that crusher of foes, is equal to either of the two Krishnas in energy. Smiling the while, he vanquished all thy troops, O best of men! In this world, there are only three mighty bowmen, viz., Krishna, Partha, and Satyaki. There is no fourth to be seen.'

"Dhritarashtra said, 'Ascending on the invincible car of Vasudeva that had Daruka for its driver, Satyaki, proud of the might of his arms and equal in battle unto Vasudeva himself, made Karna carless. Did Satyaki ride any other car (after his encounter with Karna was over)? I am desirous of hearing this, O Sanjaya! Thou art skilled in narration. I regard Satyaki to be endued with unbearable prowess. Tell me all, O Sanjaya!'

"Sanjaya said, 'Hear, O king, how it had happened. The intelligent younger brother of Daruka soon brought unto Satyaki another car, duly equipped with all necessaries. With shafts attached to it by chains of iron and gold and bands of silk, decked with a thousand stars, decked with banners and with the figure of a lion on his standard, with horses, fleet as the wind and adorned with trappings of gold, yoked unto it, and with rattle deep as the roar of the clouds, that car was brought unto him. Ascending upon it, the grandson of Sini rushed against thy troops. Daruka, meanwhile, went as he listed to Kesava's side. A new car was brought for Karna also, O king, unto which were yoked four steeds of the best breed that were decked in trappings of gold and white as conchs or milk. Its kaksha and standard were made of gold. Furnished with banners and machines, that foremost of cars had an excellent driver. And it was furnished with a profusion of weapons of every kind. Mounting on that car, Karna also rushed against his foes. I have now told thee all that thou hadst asked me. Once more, however, O king, learn the (extent of the) destruction caused by thy evil policy. Thirty one of thy sons have been slain by Bhimasena. Having Durmukha for their foremost, they were conversant with all modes of warfare. Satyaki and Arjuna also have slain hundreds of heroes with Bhimasena as their foremost, and Bhagadatta also, O sire! Even thus, O king, hath the destruction commenced, caused by thy evil counsels.'"

SECTION CXLVII

"Dhritarashtra said, 'When such was the condition of battle, between those heroes of their side and mine, what did Bhima then do? Tell me all, O Sanjaya!'

"Sanjaya said, 'After Bhimasena had been made carless, that hero, afflicted with the wordy darts of Karna and filled with rage, addressed Phalguna and said, "In thy very sight, O Dhananjaya, Karna hath repeatedly said to me, 'Eunuch, fool, glutton, unskilled in weapons, do not fight, child, unable to bear the burden of battle!' He that would tell me so would be slain by me. Karna hath told me those words, O Bharata! O mighty-armed one, thou knowest the vow which I have made jointly with thee. Remember the words that were then spoken by me. O foremost of men, act in such a way that that vow of mine, O son of Kunti, as also thy own vow, may not be falsified. O Dhananjaya, do that by which that vow of mine may be made true." Hearing these words of Bhima, Arjuna of immeasurable prowess, getting near Karna in that battle, told him, "O Karna, thou art of false fight. O son of a Suta, thou applaudest thy own self. Of wicked understanding, listen now to what I tell thee. Heroes meet with either of these two things in battle, viz., victory or defeat. Both of these are uncertain, O son of Radha! The case is not otherwise when Indra himself is engaged in battle. Made carless by Yuyudhana, with thy senses no longer under thy control, thou wert almost at the point of death. Remembering, however, that I had vowed to slay thee, that hero dismissed thee without taking thy life. It is true thou hadst succeeded in depriving Bhimasena of his car. Thy abuse, however, O son of Radha, of that hero was sinful. Those bulls among men that are truly righteous and brave, having vanquished a foe, never boast, nor speak ill of anybody. Thy knowledge, however, is little. It is for this, O son of a Suta, that thou indulged in such speeches. Then again the abusive epithets thou didst apply to the battling Bhimasena, endued with great prowess and heroism and devoted to the practices of the righteous, were not consistent with truth. In the very sight of all the troops, of Kesava, as also of myself, thou wert many a time made carless by Bhimasena in battle. That son of Pandu, however, did not call thee a single harsh word. Since, however, thou hast addressed Vrikodara in many harsh speeches, and since thou with others hast slain the son of Subhadra out of my sight, therefore, this very day obtain the fruit of those offences of thine. It was for thy own destruction, O wicked wight, that thou didst then cut off Abhimanyu's bow; for that, O thou of little understanding, thou shalt be slain by me, with all thy followers, forces, and animals. Accomplish now all those acts which thou shouldst do, for a great calamity is impending over thee. I will slay Vrishasena in thy very sight in battle. All those other kings, again, that will fully advance against me, I will despatch unto Yama's abode. I say this truly, laying my hand on my weapon. A fool as thou art, without wisdom and full of vanity, I say that beholding thee lying on the field of battle the wicked Duryodhana will indulge in bitter lamentations." After Arjuna had vowed the slaughter of Karna's son, a loud and tremendous uproar arose amongst the car-warriors. At that frightful time when confusion was everywhere, the thousand-rayed sun, dimming his rays, entered the Asta hill. Then, O king, Hrishikesa, stationed in the van of battle embracing Arjuna who had accomplished his vow, told him these words, "By good luck, O Jishnu, thy great vow hath been accomplished. By good luck, that Vriddhakshatra hath been slain along with his son. The celestial generalissimo himself, O Bharata, encountering the Dhartarashtra force, would, in battle, O Jishnu, lose his senses. There is no doubt of this. Except thee, O tiger among men, I do not even in thought see the person in the three worlds that could fight with this host. Many royal warriors endued with great prowess, equal to thee or superior have been united together at Duryodhana's command. Clad in mail, they could not approach thee, encountering thy angry self in battle. Thy energy and might are equal to that of Rudra or the Destroyer himself. None else is capable of putting forth such prowess in battle as thou, O scorcher of foes, alone and unsupported, didst today put forth. Thus shall I applaud thee again after Karna of wicked soul has been slain along with his followers. Thus shall I glorify thee when that foe of thine shall have been vanquished and slain.” Unto him Arjuna replied, “Through thy grace, O Madhava, this vow that even the gods could with difficulty accomplish, hath been accomplished by me. Their victory is not at all a matter of wonder that have thee, O Kesava, for their lord. Through thy grace, Yudhishthira will obtain the whole earth. All this is due to thy power, O thou of Vrishni’s race! This is thy victory, O lord! Our prosperity is thy victory, O lord! Our prosperity is thy care and we are thy servants, O slayer of Madhu!” Thus addressed, Krishna smiled softly, and slowly urged the steeds. And he showed unto Partha, as they came, the field of battle abounding with cruel sights.

“‘Then Krishna said, “Desirous of victory in battle or world-wide fame many heroic kings are lying on the earth, struck with thy shafts. Their weapons and ornaments lay scattered, and their steeds, cars, and elephants are mangled and broken. With their coats of mail pierced or cut open, they have come to the greatest grief. Some of them are yet alive, and some of them are dead. Those, however, that are dead, still seem to be alive in consequence of the splendour with which they are endued. Behold the earth covered with their shafts equipped with golden wings, with their numerous other weapons of attack and defence, and with their animals (deprived of life). Indeed, the earth looks resplendent with coats of mail and necklaces of gems, with their heads decked with earrings, and headgears and diadems, and floral wreaths and jewels worn on crowns, and Kanthasutras and Angadas, and collars of gold, and with diverse other beautiful ornaments. Strewn with Anuskaras and quivers, with standards and banners, with Upaskaras and Adhishthanas, with shafts and crests of cars, with broken wheels and beautiful Akshas in profusion, with yokes and trappings of steeds, with belts and bows and arrows, with elephants, housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with Kundas and clubs, with Sataghnis and Bhushandis, with scimitars and axes, with short and heavy clubs and mallets, with maces and Kunapas, with whips decked with gold, O bull of Bharata's race, with the bells and diverse other ornaments of mighty elephants, with floral garlands and various kinds of decorations, and with costly robes all loosened from the bodies of men and animals, the earth shines brilliantly, like the autumnal firmament with planets and stars. The lords of the earth, slain for the sake of earth, are slumbering on the earth clasping with their limbs the earth like a dear wife. Like mountains shedding through their caves and fissures streams of liquid chalk, these elephants, resembling Airavata himself and huge as mountains, are shedding profuse streams of blood through the openings in their bodies caused by weapons. Behold, O hero, those huge creatures afflicted with shafts lying on the ground in convulsions. Behold, those steeds also, lying on the ground, adorned with trappings of gold. Behold also, O Partha, those riderless and driverless cars that had at one time resembled celestial vehicles or the vapoury forms in the evening sky, now lying on the ground, with standards and banners and Akshas and yokes cut into pieces, and with broken shafts and crests, O lord. Foot-soldiers also, O hero, bearing bows and shields and slain in hundreds and thousands are lying on the ground, bathed in blood and clasping the earth with every limb and their locks smeared with dust. Behold, O mighty-armed one, those warriors with bodies mangled with thy weapons. Behold the earth, strewn with Yak-tails and fans, and umbrellas and standards, and steeds and cars and elephants, and with diverse kinds of blankets, and reins of steeds, and beautiful robes and costly Varuthas (of cars), look, as if overspread with embroidered tapestry. Many warriors fallen from the backs of well-equipped elephants along with those creatures themselves that they had ridden, are looking like lions fallen from mountain summits struck down by thunder. Mingled with the steeds (they had ridden) and the bows (they had held), horsemen and foot-soldiers in large numbers, are lying on the field, covered with blood. Behold, O foremost of men, the surface of the earth is frightful to look at, covered as it is with large number of slain elephants and steeds and car-warriors, and miry with blood, fat, and rotten flesh in profusion, and on which dogs and wolves and Pisachas and diverse wanderers of the night are cantering with joy! This fame-enhancing and mighty feat on the field of battle is capable of being achieved by thee only, O puissant one, or by that chief of the gods, viz., Indra himself, who in great battle slayeth the Daityas and the Danavas."'

"Sanjaya continued, 'Thus showing the field of battle unto the diadem-decked Arjuna, Krishna blew his conch Panchajanya with the gleeful soldiers of the Pandava army (blowing their respective conchs). Having shown the field of battle unto the diadem-decked hero, that slayer of foes viz., Janardana quickly proceeded towards Ajatasatru, the son of Pandu, and informed him of the slaying of Jayadratha.'"[177]

SECTION CXLVIII

"Sanjaya said, 'After the ruler of the Sindhus had been slain by Partha, Krishna, repairing unto the king, viz., Yudhishthira, the son of Dharma, worshipped the latter with a gladdened heart. And he said, "By good luck, O king of kings, thy prosperity increaseth. O best of men, thy foe hath been slain. By good luck, thy younger brother hath accomplished his vow." Thus addressed by Krishna, that subjugator of hostile towns, viz., king Yudhishthira, filled with joy, came down from his car, O Bharata! His eyes filled with tears of joy, he embraced the two Krishnas and wiping his bright and lotus-like face, said these words unto Vasudeva, and Dhananjaya, the son of Pandu, "Ye mighty car-warriors, by good luck, I behold both of you after ye have accomplished your task. By good luck, that sinful wretch, viz., the ruler of the Sindhus, hath been slain. Ye Krishnas, by good luck, ye have done that which hath filled me with great happiness. By good luck, our foes have been plunged into an ocean of grief. Thou art the sovereign lord of all the worlds, O slayer of Madhu! In the three worlds they that have thee for their preceptor can have no object incapable of accomplishment. Through thy grace, O Govinda, we will conquer our foes, like Indra conquering the Danavas in days of old. Be it the conquest of the world, or be it the conquest of the three worlds, everything is certain, O thou of the Vrishni race, in their case with whom thou art gratified, O giver of honours! They can have no sin, nor can they meet with defeat in battle with whom thou, O lord of the celestials, art gratified, O giver of honours! It is through thy grace, O Hrishikesa, that Sakra hath become the chief of the celestials. It is through thy grace, that blessed personage obtained on the field of battle the sovereignty of the three worlds! It is through thy grace, O lord of the celestials, that the latter obtained immortality, O Krishna, and enjoy eternal regions (of bliss). Having slain thousands of Daityas, with prowess having its origin in thy grace, O slayer of foes, Sakra obtained the lordship of the celestials. Through thy grace, O Hrishikesa, the mobile and immobile universe, without swerving from its (ordained) course, O hero, is engaged in prayers and homa![178] In the beginning, this universe, enveloped in darkness, had been one vast expanse of water. Through thy grace, O mighty-armed one, the universe became manifest, O best of men! Thou art the creator of all the worlds, thou art the Supreme Soul, and thou art immutable! They that behold thee, O Hrishikesa, are never confounded. Thou art the Supreme God, thou art the God of gods, and thou art Eternal. They that seek refuge with thee, O lord of the gods, are never confounded. Without beginning and without death, thou art Divine, the Creator of all the worlds, and immutable. They that are devoted to thee, O Hrishikesa, always tide over every difficulty. Thou art Supreme, the Ancient one, the Divine-Being, and that which is the Highest of the high. He that attaineth to that viz., thy Supreme Self hath ordained for him the highest prosperity. Thou art sung in the four Vedas. The four Vedas sing of thee. Be seeking thy shelter, O high-souled one, I shall enjoy unrivalled prosperity. Thou art the Supreme God, thou art the God of the highest gods, thou art the lord of Winged creatures, and the lord of all human beings. Thou art the Supremest Lord of everything. I bow to thee, O best of beings! Thou art the Lord, the Lord of lords O puissant one! Prosperity to thee, O Madhava! O thou of large eyes, O Universal soul, Thou art the origin of all things. He, again, that is a friend of Dhananjaya or is engaged in Dhananjaya’s good, obtaineth thee that art the preceptor of Dhananjaya and attaineth to happiness.” Thus addressed by him those high-souled ones, viz., Kesava and Arjuna, cheerfully said unto the king, that lord of the earth, “The sinful king Jayadratha, hath been consumed by the fire of thy wrath. O puissant one, although the Dhartarashtra host is vast and swelleth with pride, yet, O Bharata, struck and slain, it is being exterminated. O slayer of foes, it is in consequence of thy wrath that the Kauravas are being destroyed. Having, O hero, angered thee that canst slay with thy eyes alone, the wicked-minded Suyodhana, with his friends and kinsmen, will have to lay down his life in battle. Slain before in consequence of thy ire, and struck down also by the gods themselves, the invincible Bhishma, the grandsire of the Kurus, lieth now on a bed of arrows. O slayer of foes, victory in battle is unattainable by them, and death also waiteth for them, that have thee, O son of Pandu, for their foe. Kingdom, life, dear ones, children, and diverse kinds of bliss, will soon be lost by him with whom thou, O scorcher of foes, hast been angry. I regard the Kauravas to be lost with their sons, and kinsmen, when thou, O scorcher of foes, that art observant of the duties of a king, hast been angry with them." Then Bhima, O king, and the mighty car-warrior Satyaki, both mangled with shafts, saluted their senior. And those two mighty bowmen sat down on the ground, surrounded by the Panchalas. Beholding those two heroes filled with joy and arrived and waiting with joined hands, the son of Kunti congratulated them both, saying, "By good luck, it is that I see you both, ye heroes, escaped with life from that sea of (hostile) troops, that sea in which Drona acted the part of an invincible alligator, and the son of Hridika that of a fierce shark. By good luck, all the kings of the earth have been vanquished (by you two).[179] By good luck, I see both of you victorious in battle. By good luck, Drona hath been vanquished in battle, and that mighty car-warrior also viz., the son of Hridika. By good luck, Karna hath been vanquished in battle with barbed shafts. By good luck, Salya also was obliged to turn away from the field by you both, ye bulls among men. By good luck, I behold you both come back from battle safe and sound, ye that are foremost of car-warriors and well-skilled in battle! By good luck, I behold again, ye heroes, that have forded that sea of troops in obedience to my command, ye that went to battle impelled by the desire of honouring me! Ye are heroes delighting in battle. Ye are to me as life. By good luck, I see you both." Having said this, the son of Pandu, O king, embraced both Yuyudhana and Vrikodara, those tigers among men, and shed tears of joy. Then, O monarch, the entire host of the Pandavas became cheerful and filled with joy. And all of them once more set their hearts on battle.'"

SECTION CXLIX

“Sanjaya said, ‘Upon the fall, O king, of the ruler of the Sindhus, thy son Suyodhana, his face bedewed with tears, and himself filled with grief and breathing hot sighs like a snake whose fangs have been broken, that offender against the whole world, viz., thy son, experienced bitter affliction. Beholding that great terrible slaughter of his troops caused by Jishnu and Bhimasena and Satwata in battle, he became pale, dejected and melancholy, and his eyes became filled with tears. And he came to think no warrior existed on the earth that could be compared with Arjuna. Neither Drona, nor the son of Radha, nor Aswatthaman, nor Kripa, O sire, is competent to stand before Arjuna when the latter is excited with wrath. And Suyodhana, said unto himself, “Having vanquished in battle all the mighty car-warriors of my army, Partha slew the ruler of the Sindhus. None could resist him. This my vast host hath almost been exterminated by the Pandavas. I think, there is no one that can protect my army, no, not even Purandara himself. He, relying upon whom I have been engaged in this passage-at-arms in battle, alas, that Karna hath been defeated in battle and Jayadratha slain. That Karna relying upon whose energy I regarded Krishna as straw who came to sue me for peace, alas, that Karna hath been vanquished in battle.” Grieving so within his heart, that offender against the whole world, O king, went to Drona, O bull of Bharata’s race, for seeing him. Repairing unto him, he informed Drona of that immense slaughter of the Kurus, the victory of his foes, and the dire calamity of the Dhartarashtras.[180] And Suyodhana said, “Behold, O preceptor, this immense slaughter of kings.[181] I came to battle, placing that grandsire of mine, viz., the heroic Bhishma, at our head. Having slain him, Sikhandin, his aspiration fulfilled, stayeth at the very van of all the troops, surrounded by all the Panchalas, covetous of another triumph.[182] Another disciple of thine, viz., the invincible Savyasachin, having slain seven Akshauhinis of troops hath despatched king Jayadratha to Yama's abode. How, O preceptor, shall I be freed from the debt I owe to those allies of mine who, desirous of victory to me and ever engaged in my good, have gone to Yama's abode? Those lords of earth who had desired the sovereignty of the earth, are now lying on the earth, abandoning all their earthly prosperity. Truly, I am a coward. Having caused such a slaughter of friends, I dare not think that I shall be sanctified by performing even a hundred horse-sacrifices. I am covetous and sinful and a transgressor against righteousness. Through my acts alone, these lords of earth, in their desire for victory, have gone to Yama's abode. Why, in presence of those kings, does not the earth yield me a hole (through which to sink), since I am so sinful in behaviour and such a fomenter of internecine dissensions![183] Alas, what will the grandsire with blood-red eyes, that invincible hero who hath conquered the other world, tell me in the midst of the kings when he meets me?[184] Behold that mighty bowman, Jalasandha, slain by Satyaki. That great car-warrior, that hero, came proudly to battle for my sake, prepared to lay down his life. Beholding the ruler of the Kamvojas slain, as also Alamvusha and many other allies of mine, what object can I have for preserving my life? Those unretreating heroes who, fighting for my sake and struggling to the utmost of their powers to vanquish my foes, have laid down their lives. I shall today, O scorcher of foes, exerting the utmost measure of my might, free myself from the debt that I owe them and gratify them with oblations of water by repairing to the Yamuna. O foremost of all bearers of arms, I tell thee truly and swear by the good acts I have performed, by the prowess I possess and by my sons, that slaying all the Panchalas with the Pandavas, I shall obtain peace of mind, or slain by them in battle I shall repair to those regions whither those allies of mine have gone. I shall certainly proceed thither whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna have gone! Our allies, seeing that they are not well-protected by us, no longer desire to stand by us. O thou of mighty arms, they now regard the Pandavas to be preferable to ourselves. Thyself, of sure aim, hast ordained our extermination in battle, for thou treatest

Arjuna leniently, since he is thy disciple. It is for this that all those have been slain who had endeavoured to secure victory to us. It seems that only Karna now wishes us victory. The man of weak understanding who without duly examining another, accepteth him for a friend and engageth him in concerns that require friends for their accomplishment, is certain to suffer injury, even so hath this affair of mine been managed by my best friend![185] I am exceedingly covetous, sinful, crooked-hearted, and characterised by avarice! Alas, king Jayadratha hath been slain, and Somadatta's son also of great energy, and the Abhishahas, the Surasenas, the Sivis, and the Vasatis! I shall go thither today whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna, have gone. In the absence of those bulls among men, I have no need for life. O preceptor of the sons of Pandu, let me have thy permission in this.'"'

SECTION CL

“Dhritarashtra said, ‘After the ruler of the Sindhus had been slain in battle by Savyasachin and after the fall of Bhurisravas, what became the state of your mind? After Drona also had been thus addressed by Duryodhana in the midst of the Kurus, what did the preceptor say unto him then? Tell me all this, O Sanjaya!’

“Sanjaya said, ‘Loud wails arose among thy coops, O Bharata, after the slaughter of Bhurisravas and the ruler of the Sindhus. All of them disregarded the counsels of thy son, those counsels in consequence of which leaders of men, by hundreds, were slain. As regards Drona, hearing those words of thy son, he became filled with grief. Reflecting for a short while, O monarch, he said these words in great affliction.

“‘Drona said, “O Duryodhana, why dost thou pierce me thus with wordy shafts? I told thee before that Arjuna is incapable of defeat in battle. Protected by the diadem-decked Arjuna, Sikhandin slew Bhishma. By that feat, O thou of Kuru’s race, the prowess of Arjuna in battle hath been well-tested. Beholding Bhishma who was incapable of being defeated by the gods and the Danavas, actually slain in battle, even then I knew that this Bharata host is doomed. Upon the fall of him whom of all persons in the three worlds, we had regarded to be the very foremost of heroes, who else is there upon whom we are to rely? Those dice, O sire, with which Sakuni formerly played in the Kuru assembly, were not dice but keen arrows capable of slaying foes. Even those arrows, O sire, sped by Jaya, are now slaying us. Though Vidura characterised them to be such, thou didst not yet understand them to be so. Those words, again, that the wise and high-souled Vidura, with tears in his eyes had then said unto thee, those auspicious words recommending peace, thou didst not then hear. That calamity which foretold hath now come. That frightful carnage, O Duryodhana, hath now come as the result of that disobedience by thee of Vidura's words. That man of foolish understanding who, disregarding the salutary words of trusted friends, followeth his own opinion, soon falls into a pitiable plight. O son of Gandhari, this great evil, viz., that dragging in our very sight to the Kuru assembly of Krishna who never deserved such treatment, who hath been born in a noble race, and who practiseth every virtue. Know that all this is but little, for in the next world dire consequences yet will be thine. Vanquishing the Pandavas at dice by deceit, thou hadst sent them, into the woods, attired in deer-skins. What other Brahmana, except myself, in this world, would seek to injure those princes that are ever engaged in the practice of virtue and that are to me even as my own sons. With the approval of Dhritarashtra, in the midst of the Kuru assembly, thou hadst, with Sakuni as thy help-mate, provoked the ire of the Pandavas. United with Duhsasana, Karna then fanned that wrath. Disregarding the words of Vidura, thou hast repeatedly fanned it thyself. With resolute care, all of you had surrounded Arjuna, resolved to stand by the ruler of the Sindhus. Why then have all of you been vanquished and why also has Jayadratha been slain? Why, when thou art alive, and Karna, and Kripa, and Salya, and Aswatthaman, O Kauravya, hath the ruler of the Sindhus been slain? For rescuing the ruler of the Sindhus, the kings (on thy side) had put forth all their fierce energy. Why, then, hath Jayadratha been slain in their midst? Relying upon me, king Jayadratha had expected his rescue from the hands of Arjuna. He, however, obtained not the rescue he had expected. I do not also see my safety for my own self. Until I succeed in slaying the Panchalas with Sikhandin, I feel like one sinking in the Dhristadyumna-mire. Having failed, O Bharata, in rescuing the ruler of the Sindhus, why dost thou pierce me thus with thy wordy shafts, seeing that I too am burning with grief? Thou seest not any longer on the field the gold standards of Bhishma of sure aim, that warrior who was never tired in battle. How, then, canst thou hope for success? When the rulers of the Sindhus and Bhurisravas also have been slain in the very midst of so many mighty car-warriors, what do you think, will the end be? Kripa, difficult of being vanquished, is still alive, O king! That he hath not followed in the track of Jayadratha, I applaud him highly for this! When I saw Bhishma himself, that achiever of the most difficult feats (in battle), that warrior who was incapable of being slain in battle by the gods with Vasava at their head, slain in thy sight, O Kaurava, as also of thy younger brother Duhsasana, I thought then, O king, that the Earth hath abandoned thee. Yonder the troops of the Pandavas and the Srinjayas, united together, are now rushing against me. For achieving thy good in battle, O son of Dhritarashtra, I will not without slaying all the Panchalas, put off my armour. O king, go and tell my son Aswatthaman who is present in battle that even at the risk of his life he should not let the Somakas alone.[186] Thou shouldst also tell him, 'Observe all the instructions thou hast received from thy father. Be firm in acts of humility, in self-restraint, in truth and righteousness. Observant of religion, profit, and pleasure, without neglecting religion and profit, thou shouldst always accomplish those acts in which religion predominates. The Brahmanas should always be gratified with presents. All of them deserve thy worship. Thou shouldst never do anything that is injurious to them. They are like flames of fire.' As regards myself, I will penetrate the hostile host, O slayer of foes, for doing great battle, pierced as I am by thee with thy wordy shafts. If thou canst, O Duryodhana, go and protect those troops. Both the Kurus and the Srinjayas have been angry. They will fight even during the night." Having said these words, Drona proceeded against the Pandavas and set himself to over-ride the energy of the Kshatriyas like the sun overshadowing the light of the stars.'"

SECTION CLI

"Sanjaya said, 'Thus urged by Drona, king Duryodhana, filled with rage set his heart on battle. And thy son, Duryodhana, then said unto Karna, "Behold, the diadem-decked son of Pandu, with Krishna alone for helpmate, penetrated into the array formed by the preceptor, an array that the gods themselves could not pierce, and in the very sight of the illustrious Drona struggling in battle and of many other foremost of warriors, slew the ruler of the Sindhus. Behold, O son of Radha, many foremost of kings lying on the earth, slain in battle. Partha unaided by any one, in the very sight of the illustrious Drona and myself, vigorously exerting ourselves like a host of inferior animals-slain by a lion. The son of Sakra hath reduced my host to a small remnant of what it was. How, indeed, could Phalguna, in spite of the resistance offered by Drona in battle, accomplish his vow by slaying the ruler of the Sindhus? If Drona had not himself willed it, O hero, how could the son of Pandu, in battle, have pierced that impenetrable array, overcoming his struggling preceptor? Truly, Phalguna is exceedingly dear to the illustrious preceptor! For this, the latter gave him admittance, without having fought with him. Behold my misfortune! Having in the first instance promised protection unto the ruler of the Sindhus, Drona, that scorcher of foes, gave unto the diadem-decked Arjuna admittance into the array! If he had in the beginning granted permission to the ruler of the Sindhus for his return home, without doubt, such an awful carnage would then have never occurred. Alas! Jayadratha, in hopes of saving his life, had desired to return home. Having obtained from Drona a promise of protection in battle, it was I, a fool that I was, who prevented him from going. Alas, today my brothers having Chitrasena for their head, have all perished in the very sight of our wretched selves."[187]

"'Karna said, "Do not blame the preceptor. That Brahmana is fighting according to the measure of his power and courage and regardless of his very life. If Arjuna, of white steeds, having transgressed him, penetrated into our array, the slightest fault does not, for that, attach to the preceptor. Phalguna is accomplished in weapons, possessed of great activity, endued with youth; he is a hero who has mastered all arms; he is distinguished for the celerity of his movements. Armed with celestial weapons and mounted on his ape-bannered car, the reins of whose steeds again were in the hands of Krishna, cased in impenetrable armour, and taking his celestial bow Gandiva of unfading might, the valiant Arjuna, scattering keen arrows, and proud of the strength of his arms, transgressed Drona. There is nothing to wonder at this. The preceptor, on the other hand is, O king, old and incapable of proceeding quickly. He is also, O king, incapable of exercising his arms long. It was for this that Phalguna, of white steeds and having Krishna for his charioteer, succeeded in transgressing the preceptor. For this reason also, I do not see any fault in Drona. For all that, when Arjuna, of white steeds, penetrated into our array, having transgressed the preceptor it seems that the latter, however skilled in weapons, is incapable of vanquishing the Pandavas in battle. I think that which is ordained by Fate never occurs otherwise. And since, O Suyodhana, in spite of ourselves fighting to the utmost extent of our powers, the ruler of the Sindhus has been slain in battle, it seems that Fate is all-powerful. With thyself we had all been exerting to the utmost of our might on the field of battle. Fate, however, baffling our exertions, did not smile on us. We have always exerted to injure the Pandavas, relying both on deceit and prowess. Whatever act, O king, a person afflicted by Fate does, is frustrated by Fate, however, much the person himself may strive to achieve it. Whatever, indeed, a man endued with perseverance should do, ought to be done fearlessly. Success depends on Fate! By deceit the sons of Pritha were beguiled as also by the administration of poison, O Bharata! Burnt they were in the palace of lac, vanquished they were at dice. In accordance with the dictates of statecraft, they were exiled into the woods. All these, though done by us with care, have been baffled by Fate. Fight with resolution, O king, setting Fate at nought.

Between thee and them, both striving to the best of your prowess even Fate may prove auspicious to that party which excels the other.[188] No wise measures have been adopted by the Pandavas with the aid of superior intelligence. Nor, O hero, do we see, O perpetuator of Kuru's race, that thou hast done anything unwise from want of intelligence! It is Fate that decides the result of acts, wise or unwise; Fate, ever intent on its own purposes is awake when all else sleeps. Vast was thy host, and thy warriors are many. Even thus the battle began. With their small force, much greater and consisting of men capable of smiting effectually, hath been much reduced. I fear, it is the work of Fate, that has frustrated our exertions."'

"Sanjaya continued, 'While they were discoursing thus, O king, the Pandava divisions appeared for battle. Then occurred a fierce battle between thy warriors and theirs, in which cars and elephants encountered one another. All this, however, O king, was due to thy evil policy!'"

SECTION CLII

(Ghatotkacha-badha Parva)

"SANJAYA SAID, 'THAT elephant force of thine, O king, swelling with might, fought everywhere, prevailing over the Pandava force. Resolved to go to the other world, the Panchalas and the Kauravas fought with one another for admission into the swelling domains of Yama. Brave warriors, encountering brave rivals, pierced one another with arrows and lances and darts, and quickly despatched one another unto Yama's abode. Dreadful was the battle that took place between car-warriors and car-warriors who struck one another and caused a fierce flow of blood. Infuriated elephants, encountering infuriated compeers, afflicted one another with their tusks. Horsemen, solicitous of glory, pierced and cut down horsemen in that terrific melee with spears and darts and battle-axes. Foot-soldiers also O mighty-armed one, in hundreds, armed with weapons, repeatedly rushed against one another with resolute courage, O scorcher of foes! So great was the confusion that the Panchalas and the Kurus could only be distinguished from each other by the tribal, the family, and the personal names we heard them utter. The warriors, despatching one another to the other world with arrows and darts and axes, careered fearlessly on the field. With thousands of arrows, however, O king, shot by the combatants the ten points were no longer illuminated as before in consequence of the Sun having set. While the Pandavas were thus fighting, O Bharata, Duryodhana, O king, penetrated into the midst of their host. Filled with great wrath at the slaughter of the ruler of Sindhus, and resolved to lay down his life, he penetrated into the hostile army. Filling the earth with the rattle of his car-wheels and causing her to tremble therewith, thy son approached the Pandava host. Terrific was the clash that took place between him and them, O Bharata, causing a tremendous carnage of troops. Like the sun himself at midday scorching everything with his rays, thy son scorched the hostile host with his arrowy showers.[189] The Pandavas became incapable of even looking at their brother (Duryodhana). Despairing of vanquishing their foes, they set their hearts on flying away from the field. Slaughtered by thy illustrious son, armed with the bow, by means of his gold-winged arrows of blazing points, the Panchalas ran away in all directions. Afflicted with those keen shafts, the Pandava troops began to fall down on the ground. Indeed, the Pandavas had never succeeded in achieving such a feat in battle as was then achieved by thy royal son, O monarch! The Pandava host was crushed and ground by an elephant.[190] As, again, an assemblage of lotuses becomes shorn of its beauty when the water (over which it grows) is dried up by the sun and the wind, even so became the Pandava host being dried up by thy son, O Bharata, the Panchalas, with Bhimasena then with ten shafts, and each of the sons of Madri with three, and Virata and Drupada each with six, and Sikhandin with a hundred, and Dhrishtadyumna with seventy, and Yudhishthira with seven, and the Kaikeyas and the Chedis with innumerable keen shafts, and Satwata with five, and each of the (five) sons of Draupadi with three, and Ghatotkacha also with a few, he uttered a leonine shout. Cutting off hundreds of other warriors and the bodies of elephants and steeds in that great battle by means of his fierce shafts, he behaved like the Destroyer himself in rage slaying created beings.[191] While engaged, however, in thus slaughtering his foes, his bow, the back of whose staff was ornamented with gold, Yudhishthira, the son of Pandu, O sire, cut off into three parts with a pair of broad-headed shafts. And Yudhishthira pierced Duryodhana himself with ten keen arrows shot with great force. Piercing through Duryodhana's vital limbs, those passed out and entered the earth in a continuous line. The troops that stood around then encompassed Yudhishthira, like the celestials encompassing Purandara for the slaughter of Vritra. Then king Yudhishthira, O sire, who is incapable of being easily defeated, shot at thy son in that battle a fierce shaft. Deeply pierced therewith, Duryodhana sat down on his excellent car. Then a loud noise arose from among the Panchala troops. Even this, O monarch, was that tremendous uproar, viz., “The king is slain!” The fierce whizz of arrows also was heard there, O Bharata. Then Drona quickly showed himself there in that battle. Meanwhile, Duryodhana recovering his senses, had firmly grasped the bow. He then rushed towards the royal son of Pandu saying, “Wait, Wait.” Then the Panchalas also solicitous of victory, began to advance with speed. Desirous of rescuing the Kuru prince, Drona received them all. And the preceptor began to destroy them like the bright-rayed maker of day destroying tempest-tossed clouds. Then, O king, there occurred a fierce battle, fraught with immense carnage, between thine and theirs encountering one another from desire of fight.’”

SECTION CLIII

“Dhritarashtra said, ‘Having said all those words unto my son, Duryodhana, who is ever disobedient to my commands, when that mighty bowman endued with great strength, viz., the preceptor Drona, penetrated in wrath into the Pandava host, and when that hero, stationed on his car, careered over the field, how did the Pandavas check his course? Who protected the right wheel of the preceptor’s car in that dreadful battle? Who also protected his left when he fiercely slaughtered the foe? Who were those brave warriors that followed that fighting hero at his back? Who were those, then, that stood in front of that car-warrior? When that unvanquished and great bowman, that foremost of all bearers of weapons, dancing along the track of his car, entered the Pandavas host, I think, his foes felt an excessive and unseasonable cold. I think, they trembled like kine exposed to wintry blasts. How did that bull among car-warriors, who consumed all the troops of the Panchalas like a raging conflagration, meet with his death?’

“Sanjaya said, ‘Having slain the ruler of the Sindhus in the evening, Partha, after his meeting with Yudhishthira and the great bowman, viz., Satyaki, both proceeded towards Drona. Then Yudhishthira, and Bhimasena, the son of Pandu, each with a separate division of the army, quickly proceeded against Drona. Similarly, the intelligent Nakula, and the invincible Sahadeva, and Dhrishtadyumna with his own division, and Virata, and the ruler of the Salwas, with a large force, proceeded against Drona in battle. Similarly, king Drupada, the father of Dhrishtadyumna, protected by the Panchalas proceeded, O king, against Drona. And the sons of Draupadi, and the Rakshasa Ghatotkacha, accompanied by their forces, proceeded against Drona of great splendour. The Prabhadraka-Panchalas also six thousand strong, and all effectual smiters, proceeded against Drona placing Sikhandin at their head. Other foremost of men and mighty car-warriors among the Pandavas, uniting together, O bull among men, proceeded against Drona. When those heroic warriors, O bull among the Bharatas, proceeded to battle, the night became pitch dark, enhancing the terrors of the timid. And during that hour of darkness, O king, many were the warriors that laid down their lives. And that night also proved the death of many elephants and steeds and foot-soldiers. On that night of pitch darkness, yelling jackals everywhere inspired great fear with their blazing mouths. Fierce owls, perching on the standards of Kauravas and hooting therefrom, foreboded fears. Then, O king, a fierce uproar arose among the troops. Mingling with the loud beat of drums and cymbals, grunts of elephants, neighings of steeds, and stampings of horse-hoofs, that uproar spread everywhere. Then, in that hour of evening, fierce was the battle that took place between Drona, O king, and all of the Srinjayas. The world having been enveloped in darkness, nothing could be noticed. The welkin was covered with the dust raised by the combatants. Blood of man and horse and elephant mingled together. The earthy dust then disappeared. All of us became perfectly cheerless. During that night, like the sounds of a burning forest of bamboos on a mountain, frightful sounds were heard of clashing weapons. With the sounds of Mridangas and Anakas and Vallakis and Patahas,[192] with the shouts (of human beings) and the neigh (of steeds), a dreadful confusion set in everywhere, O lord! When the field of battle was enveloped in darkness, friends, O king, could not be distinguished from foes. All were possessed with a madness in that night. The earthen dust that had arisen, O king, was soon allayed with showers of blood. Then, in consequence of golden coats of mail and the bright ornaments of the warriors, that darkness was dispelled. The Bharata host then, adorned with gems and gold (and abounding with darts and standards), looked like the firmament in the night, O bull of Bharata's race, bespangled with stars. The field of battle then resounded with the yells of jackals and the cawings of crows, with the grunts of elephants, and the shouts and cries of the warriors. Those sounds, mingling together, produced a loud uproar, making the hair stand on end. That uproar filled all the points of the compass like the report of Indra’s thunder. At dead of night, the Bharata host seemed illuminated with the Angadas, the ear-rings, the cuirasses, and the weapons of combatants. There elephants and cars, adorned with gold, looked in that night like clouds charged with lightning. Swords and darts and maces and scimitars and clubs and lances and axes, as they fell, looked like dazzling flashes of fire. Duryodhana was the gust of wind that was the precursor (of that tempest-like host). Cars and elephants constituted its dry clouds. The loud noise of drums and other instruments formed the peal of its thunders. Abounding with standards, bows formed to lightning flashes. Drona and the Pandavas formed its pouring clouds. Scimitars and darts and maces constituted its thunders. Shafts formed its downpour, and weapons (of other kinds) its incessant gusts of wind. And the winds that blew were both exceedingly hot and exceedingly cold. Terrible, stunning and fierce, it was destructive of life. There was nothing that could afford shelter from it.[193] Combatants, desirous of battle entered into that frightful host on that dreadful night resounding with terrible noises, enhancing the fears of the timid and the delight of heroes. And during the progress of that fierce and dreadful battle in the night, the Pandus and the Srinjayas, united together, rushed in wrath against Drona. All these, however, O king, that advanced right against the illustrious Drona, were either obliged to turn back or despatched to the abode of Yama. Indeed, on that night, Drona alone pierced with his shafts, elephants in thousands and cars in tens of thousands and millions of millions of foot-soldiers and steeds.’”

SECTION CLIV

“Dhritarashtra said, ‘When the invincible Drona, of immeasurable energy, unable to bear (the slaughter of Jayadratha), wrathfully entered into the midst of the Srinjayas, what did all of you think? When that warrior of immeasurable soul, having said those words unto my disobedient son, Duryodhana, so entered (the hostile ranks), what steps did Partha take? When after the fall of the heroic Jayadratha and of Bhurisravas, that unvanquished warrior of great energy, that scorcher of foes, viz., the unconquerable Drona, proceeded against the Panchalas, what did Arjuna think? What also did Duryodhana think as the most seasonable step that he could adopt? Who were they that followed that boon-giving hero, that foremost of regenerated ones? Who were those heroes, O Suta, that stood behind that hero while engaged in battle? Who fought in his van, while he was employed in slaughter? I think, all the Pandavas, afflicted with the arrows of Bharadwaja’s son, were, O Suta, like lean kine trembling under a wintry sky. Having penetrated into the midst of the Panchalas how did that great bowman, that scorcher of foes, that tiger among men, meet with his death?[194] When on that night all the troops, united together, and all the great car-warriors combined were being separately ground (by Drona), who were those intelligent men amongst you that were present there? Thou sayest that my troops were slain or huddled together, or vanquished, and that my car-warriors were made carless in those encounters. While those combatants became cheerless and were being ground by the Pandavas, what did they think when they sank in such affliction on that dark night? Thou sayest that the Pandavas were hearty and exceedingly hopeful, and that mine were melancholy and heartless and panic-stricken. How, O Sanjaya, couldst thou mark the distinction on that night between the Kurus and the unretreating Parthas?’

“Sanjaya said, ‘During the progress, O king, of that fierce night-battle, the Pandavas along with the Somakas all rushed against Drona. Then Drona, with his swift-going shafts, despatched all the Kaikeyas and the sons of Dhrishtadyumna into the world of spirits. Indeed, all those mighty car-warriors, O king, that advanced right against Drona, all those lords of the earth, were despatched (by him) into the region of the dead. Then king Sivi, of great prowess, filled with rage, proceeded against that mighty car-warrior, viz., the heroic son of Bharadwaja, while the latter was thus employed in grinding (the hostile combatants). Beholding that great car-warrior of the Pandavas advancing, Drona pierced him with ten shafts made entirely of iron. Sivi, however, pierced Drona in return with thirty shafts, winged with Kanka feathers. And smiling the while, he also, with a broad-headed shaft felled the driver of Drona’s car. Drona then, slaying the steeds of the illustrious Sivi as also the driver of his car, cut off from his trunk Sivi’s head with head-gear on it. Then Duryodhana quickly sent unto Drona a driver for his car. The reins of his steeds having been taken up by the new man, Drona once more rushed against his foes. The sort of the ruler of the Kalingas, supported by the Kalinga troops, rushed against Bhimasena, filled with rage at the slaughter of his sire by the latter. Having pierced Bhima with five shafts he once more pierced him with seven. And he struck Visoka (the driver of Bhima’s car) with three shafts and the latter’s standard with one. Then Vrikodara, filled with rage, leaping from his own car to that of his foe, slew with only his fists that angry hero of the Kalingas. The bones of that prince thus slain in battle by the mighty son of Pandu with only his fists, fell down on the earth separated from one another. Karna and the brother of the slain prince, (and others), could not brook that act of Bhima. All of them began to strike Bhimasena with keen shafts resembling snakes of virulent poison. Abandoning then that car of the foe (upon which he stood), Bhima proceeded to the car of Dhruva,[195] and crushed, by a blow of his fist, that prince who had been striking him incessantly. Thus struck by the mighty son of Pandu, Dhruva fell down.

Having slain him, O king, Bhimasena of great strength, proceeding to the car of Jayarata, began to roar repeatedly like a lion. Dragging Jayarata then with his left arm, while, employed in roaring, he slew that warrior with a slap of his palm in the very sight of Karna. Then Karna hurled at the son of Pandu, a dart decked with gold. The Pandava, however, smiling the while, seized with his hand that dart. And the invincible Vrikodara in that battle hurled that very dart back at Karna. Then Sakuni, with a shaft that had drunk oil, cut off that dart as it coursed towards Karna. Having achieved these mighty feats in battle, Bhima, of wonderful prowess, came back to his own car and rushed against thy troops. And while Bhima was thus advancing, slaughtering (thy troops) like the Destroyer himself in rage, thy sons, O monarch, attempted to resist that mighty-armed hero. Indeed, those mighty car-warriors covered him with a dense shower of arrows. Then Bhima, smiling the while, despatched in that battle, with his shafts, the driver and the steeds of Durmada unto the abode of Yama. Durmada, at this, quickly mounted upon the car of Dushkarna. Then those scorchers of foes, viz., the two brothers, riding on the same car, both rushed against Bhima in the front rank of battle, like the Regent of the waters and Surya rushing against Taraka, that foremost of Daityas. Then thy sons, Durmada and Dushkarna, mounting on the same car, pierced Bhima with shafts. Then in the very sight of Karna, of Aswatthaman, of Duryodhana, of Kripa, of Somadatta, and of Valhika, the son of Pandu, that chastiser of foes, by a stamp of his foot, caused that car of the heroic Durmada and Dushkarna to sink into the earth. Filled with rage, Bhima struck with his fists those mighty and brave sons of thine, viz., Durmada and Dushkarna, and crushed them therewith and roared aloud. Then cries of Oh and Alas arose among the troops. And the kings, beholding Bhima said, “That is Rudra who is fighting in Bhima’s form among the Dhartarashtras.” Saying these words, O Bharata, all the kings fled away, deprived of their senses and urging the animals they rode to their greatest speed. Indeed, no two of them could be seen running together. Then, when on that night a great carnage had been caused among the (Kaurava) army, the mighty Vrikodara, with eyes beautiful as the full-blown lotus, highly applauded by many bulls among kings, repairing unto

Yudhishthira, paid his regards unto him. Then the twins (Nakula and Sahadeva), and Drupada and Virata, and the Kaikeyas, and Yudhishthira also, felt great joy. And all of them paid their adorations unto Vrikodara even as the celestials did unto Mahadeva after Andhaka had been slain. Then thy sons, all equal unto the sons of Varuna, filled with rage and accompanied by the illustrious Preceptor and a large number of cars, foot-soldiers, and elephants encompassed Vrikodara on all sides from desire of fight. Then, O best of kings, on that terrible night, when everything was enveloped in darkness, as thick as a cloud, a dreadful battle took place between those illustrious warriors, delightful to wolves and crows and vultures.'"

SECTION CLV

"Sanjaya said, 'After his son (Bhurisravas) had been slain by Satyaki while the former was sitting in Praya, Somadatta, filled with rage, said unto Satyaki these words, "Why, O Satwata, having abandoned those Kshatriya duties ordained by the high-souled gods, hast thou betaken thyself to the practices of robbers? Why would one that is observant of Kshatriya duties and possessed of wisdom, strike in battle a person that is turning away from the fight, or one that has become helpless, or one that has laid aside his weapons, or one that beggeth for quarters? Two persons, indeed, among the Vrishnis are reputed to be the foremost of great car-warriors, viz., Pradyumna of mighty energy and thou also, O Satyaki! Why then didst thou behave so cruelly and sinfully towards one that had sat in Praya and that had his arms cut off by Partha?[196] Take now in battle the consequence of that act of thine, O thou of wicked behaviour! I shall today, O wretch, putting forth my prowess, cut off thy head with a winged arrow. I swear, O Satwata, by my two sons, by what is dear to me, and by all my meritorious acts, that, if before this night passes away, I do not slay thee, that art so proud of thy heroism, with thy sons and younger brothers, provided Jishnu, the son of Pritha, does not protect thee, then let me sink into terrible hell, O wretch of Vrishni's race!" Having said these words, the mighty Somadatta, filled with rage, blew his conch loudly and uttered a leonine roar. Then Satyaki, of eyes like lotus-petals and teeth like those of a lion, possessed of great strength, and filled with rage, said these words unto Somadatta, "O thou of Kuru's race, whether battling with thee or with others, I do not in my heart ever experience the slightest fear. If, protected by all the troops, thou fightest with me, I would not, even then experience on thy account, any pain, O thou of Kuru's race! I am ever observant of Kshatriya practices. Thou canst not, therefore, frighten me with only words smacking of battle or with speeches that insult the good. If, O king, thou wishest to fight with me today, be cruel and strike me with keen shafts and I will also strike thee. Thy son, the mighty car-warrior Bhurisravas, O king, had been slain. Sala also, and Vrishasena, have been crushed by me. Thee also today I shall slay, with thy sons and kinsmen. Stay with resolution in battle, for thou, O Kaurava, art endued with great strength. Thou art already slain in consequence of the energy of that drum-bannered king Yudhishthira in whom are always charity, and self-restraint, and purity of heart, compassion, and modesty, and intelligence, and forgiveness, and all else that is indestructible. Thou shalt meet with destruction along with Karna and Suvala's son. I swear by Krishna's feet and by all my good acts that, filled with rage, I shall, with my shafts, slay thee with thy sons in battle. If thou fliest away from battle, then mayst thou have safety." Having thus addressed each other, with eyes red in wrath, those foremost of men began to shoot their shafts at each other. Then with a thousand cars and ten thousand horses, Duryodhana took his station, encompassing Somadatta. Sakuni also, filled with rage, and armed with every weapon and surrounded by his sons and grandsons as also by his brothers, that were equal to Indra himself in prowess (did the same). Thy brother-in-law, O king, young in years and of body hard as the thunder-bolt and possessed of wisdom, had a hundred thousand horses of the foremost valour with him. With these he encompassed the mighty bowman Somadatta. Protected by those mighty warriors, Somadatta covered Satyaki (with clouds of shafts). Beholding Satyaki thus covered with clouds of straight shafts, Dhrishtadyumna proceeded towards him in rage and accompanied by a mighty force. Then, O king, the sound that arose there of those two large hosts striking each other, resembled that of many oceans lashed into fury by frightful hurricanes. Then Somadatta pierced Satyaki, with nine arrows. Satyaki, in return, struck that foremost of Kuru warriors with nine arrows. Deeply pierced in that battle by the mighty and firm bowman (Satyaki), Somadatta sat down on the terrace of his car and lost his senses in a swoon. Beholding him deprived of his senses, his driver, with great speed, bore away from the battle that great car-warrior, viz., the heroic

Somadatta. Seeing that Somadatta, afflicted with Yuyudhana's shafts, had lost his senses Drona rushed with speed, desiring to slay the Yadu hero. Beholding the Preceptor advance, many Pandava warriors headed by Yudhishthira surrounded that illustrious perpetuator of Yadu's race from desire of rescuing him. Then commenced a battle between Drona and the Pandavas, resembling that between Vali and the celestials for acquiring sovereignty of the three worlds. Then Bharadwaja's son of great energy shrouded the Pandava host with clouds of arrows and pierced Yudhishthira also. And Drona pierced Satyaki with ten arrows, and the son of Prishata with twenty. And he pierced Bhimasena with nine arrows and Nakula with five, and Sahadeva with eight, and Sikhandin with a hundred. And the mighty-armed hero pierced each of the (five) sons of Draupadi with five arrows. And he pierced Virata with eight arrows and Drupada with ten. And he pierced Yudhamanyu with three arrows and Uttamaujas with six in that encounter. And piercing many other combatants, he rushed towards Yudhishthira. The troops of Pandu's son, slaughtered by Drona, ran away in all directions, from fear, O king, with loud wails. Beholding that host slaughtered by Drona, Phalguna, the son of Pritha, with wrath excited a little, quickly proceeded towards the preceptor. Beholding then that Drona was also proceeding towards Arjuna in that battle, that host of Yudhishthira, O king, once more rallied. Then once more occurred a battle between Drona and the Pandavas. Drona, surrounded, O king, on all sides, by thy sons, began to consume the Pandava host, like fire consuming a heap of cotton. Beholding him radiant like the sun and endued with the splendour of a blazing fire, and fiercely and continually, O king, emitting his ray-like arrows, with bow incessantly drawn to a circle and scorching everything around like the sun himself, and consuming his foes, there was none in that army that could check him. The shafts of Drona cutting off the head of all those that ventured to approach him in the face, penetrated into the earth. Thus slaughtered by that illustrious warrior, the Pandava host, once more fled away in fear in the very sight of Arjuna. Beholding that force, O Bharata, thus routed on that night by Drona, Jishnu asked Govinda to proceed towards Drona's car. Then he of Dasarha's race urged those steeds, white as silver or milk or the Kunda flower, or the moon, towards the car of Drona. Bhimasena also, beholding Phalguna proceed towards Drona, commanded his own charioteer, saying, “Bear me towards Drona’s division.” Hearing those words of Bhima, his driver Visoka urged his steeds, following in the wake, O chief of the Bharatas, of Jishnu, of sure aim. Beholding the two brothers resolutely proceeding towards Drona’s division, the mighty car-warriors among the Panchalas, the Srinjayas, the Matsyas, the Chedis, the Karushas, the Kosalas, and the Kaikeyas, O king, all followed them. Then, O monarch, took place a terrible battle that made the hair stand on end. With two mighty throngs of cars, Vibhatsu and Vrikodara attacked thy host; the former on the right and the latter in the front. Seeing those tigers among men, viz., Bhimasena and Dhananjaya (thus engaged), Dhrishtadyumna, O monarch, and Satyaki of great strength, rushed behind. Then, O king, an uproar arose there in consequence of the two hosts striking each other, that resembled the noise made by many seas lashed into fury by a tempest. Beholding Satyaki in battle, Aswatthaman, filled with rage at the slaughter of Somadatta’s son, rushed furiously against that Satwata hero at the van of battle. Seeing him rush in that battle against the car of Sini’s grandson, Bhimasena’s son, the gigantic Rakshasa, Ghatotkacha, endued with great strength, rushed at him, riding on a huge and terrible car made of black iron covered with bear-skins. Both the height and the width of that large car measured thirty nalwas.[197] Equipped with machines set in proper places it was; its rattle resembled that of a mighty mass of clouds. No steeds or elephants were yoked unto it, but, instead, beings that looked like elephants.[198] On its tall standard perched a prince of vultures with outstretched wings and feet, with eyes wide-expanded, and shrieking awfully. And it was equipped with red flags and decked with the entrails of various animals. And that huge vehicle was furnished with eight wheels. Riding on it, Ghatotkacha was surrounded by a full Akshauhini of fierce-looking Rakshasas armed with lances and heavy clubs and rocks and trees. Seeing him advance with uplifted bow, resembling the mace-armed Destroyer himself in the hour of universal dissolution, the hostile kings were struck with fear. At sight of that prince of Rakshasas, viz., Ghatotkacha, looking like a mountain summit of terrible aspect, frightful, possessed of terrible teeth and fierce face, with arrow-like ears and high cheek-bones, with stiff hair rising upwards, awful eyes, sunken belly, blazing mouth, wide as a chasm, and diadem on his head, capable of striking every creature with fear, possessing jaws wide-open like those of the Destroyer, endued with great splendour and capable of agitating all foes, advancing towards them, thy son's host, afflicted with fear, became highly agitated like the current of the Ganga agitated into fierce eddies by (the action of) the wind. Terrified by the leonine roar uttered by Ghatotkacha, elephants began to eject urine and the kings began to tremble. Then, thrown by the Rakshasas who had become more powerful in consequence of the night, there began to fall on the field of battle a thick shower of stones. And a ceaseless shower of iron wheels and Bhundis and darts and lances and spears and Sataghnis and axes also fell there. Beholding that fierce and awful battle, the kings, thy sons, and Karna, also exceedingly pained, fled away. Only the proud son of Drona, ever boastful of his might in arms, stood fearlessly. And he soon dispelled that illusion that had been created by Ghatotkacha. Upon the destruction of his illusion, Ghatotkacha in rage sped fierce shafts at (Aswatthaman). These pierced the son of Drona, like angry snakes speedily piercing through an ant-hill. Those arrows, having pierced through the body of Aswatthaman, dyed with blood and quickly entered the earth like snakes into an ant-hill. The light-handed Aswatthaman, however, of great prowess, filled with wrath, pierced Ghatotkacha with ten arrows. Ghatotkacha, deeply pierced in his vital parts by Drona's son, and feeling great pain, took up a wheel having a thousand spokes. Its edge was sharp as a razor, and it was resplendent as the rising sun. And it was decked with diverse gems and diamonds. Desirous of slaying him, the son of Bhimasena hurled that wheel at Aswatthaman. And as that wheel coursed swiftly towards Drona's son, the latter cut it into fragments by means of his shafts. Baffled, it fell down on the earth, like the hope cherished by an unfortunate man. Beholding his wheel baffled, Ghatotkacha quickly covered the son of Drona with his shafts, like Rahu swallowing the sun. Meanwhile, Ghatotkacha's son endued with great splendour and looking like a mass of antimony, checked the advancing son of Drona like the king of mountain (Meru) checking the (course of the) wind. Afflicted with showers of shafts by Bhimasena's grandson, viz., the brave Anjanaparvan, Aswatthaman looked like the mountain Meru bearing a torrent of rain from a mighty cloud. Then Aswatthaman, equal unto Rudra or Upendra in prowess, became filled with rage. With one shaft he cut off the standard of Anjanaparvan. With two others, his two drivers, and with three others, his Trivenuka. And he cut off the Rakshasa's bow with one arrow, and his four steeds with four other arrows. Made carless, Anjanaparvan took up a scimitar. With another keen shaft, Aswatthaman cut off in two fragments that scimitar, decked with golden stars, in the Rakshasa's hand. The grandson of Hidimva then, O king, whirling a gold adorned mace, quickly hurled it at Aswatthaman. Drona's son, however, striking it with his shafts, caused it to fall down on the earth. Soaring up then into the sky, Anjanaparvan began to roar like a cloud. And from the welkin he showered trees upon his foe. Like the sun piercing a mass of clouds with his rays, Aswatthaman then began to pierce with his shafts the son of Ghatotkacha, that receptacle of illusions, in the welkin. Gifted with great energy, the Rakshasa once more came down on his gold decked car. He then looked like a high and beautiful hill of antimony on the surface of the earth. The son of Drona then slew that son of Bhima's son, viz., Anjanaparvan, cased in an iron coat of mail, even as Mahadeva had slain in days of yore the Asura Andhaka. Beholding his mighty son slain by Aswatthaman, Ghatotkacha, coming unto the son of Drona, fearlessly addressed the heroic son of Saradwata's daughter, who was then consuming the Pandava troops like a raging forest-conflagration, in these words:

"'Ghatotkacha said, "Wait, Wait, O son of Drona! Thou shalt not escape me with life! I shall slay thee today like Agni's son slaying Krauncha."

"'Aswatthaman said, "Go, O son, and fight with others, O thou that hast the prowess of a celestial. It is not proper, O son of Hidimva, that sire should battle with son.[199] I do not cherish any grudge against thee, O son of Hidimva! When, however, one's ire is excited, one may kill one's own self."'

“Sanjaya continued, ‘Having heard these words, Ghatotkacha, filled with grief on account of the fall of his son, and with eyes red as copper in wrath, approached Aswatthaman and said, “Am I a dastard in battle, O son of Drona, like a vulgar person, that thou dost frighten me thus with words? Thy words are improper. Verily, I have been begotten by Bhima in the celebrated race of the Kurus. I am a son of the Pandavas, those heroes that never retreat from battle. I am the king of the Rakshasas, equal to the Ten-necked (Ravana) in might. Wait, wait, O son of Drona! Thou shalt not escape me with life. I shall today, on the field of battle, dispel thy desire for fight.” Having thus replied unto Aswatthaman, that mighty Rakshasa with eyes red as copper in rage, rushed furiously against the son of Drona, like a lion against a prince of elephants. And Ghatotkacha began to shower upon that bull among car-warriors, viz., Drona’s son, shafts of the measure of Aksha of battle car, like a cloud pouring torrents of rain. Drona’s son however, with his own shafts, checked that arrowy shower before it could reach him. At that time, it seemed that another encounter was taking place in the welkin between shafts (as the combatants). The welkin, then, during the night, shone resplendent with the sparks caused by the clash of those weapons, as if with (myriads of) flies. Observing that his illusion was dispelled by Drona’s son, proud of his prowess in battle, Ghatotkacha, once more making himself invisible, created an illusion. He assumed the form of a high mountain, crowded with cliffs and trees, and possessing fountains from which ceaselessly flowed spears and lances and swords and heavy clubs. Beholding that mountain-like mass of antimony, with countless weapons falling from it, Drona’s son was not at all moved. The latter invoked into existence the Vajra weapon.[200] The prince of mountains, then, struck with that weapon, was quickly destroyed. Then the Rakshasa, becoming a mass of blue clouds in the firmament, decked with rainbow, began furiously to shower upon Drona’s son in that battle a downpour of stones and rocks. Then that foremost of all persons acquainted with weapons, viz., Aswatthaman, aiming the Vayavya weapon, destroyed that blue cloud which had risen on the firmament. Drona’s son, that foremost of men, covering then all the points of the compass with his shafts, slew a hundred thousand car-warriors. He then beheld Ghatotkacha fearlessly coming towards him with bent bow and accompanied by a large number of Rakshasas that resembled lions or infuriated elephants of great strength, some riding on elephants, some on cars, and some on steeds. The son of Hidimva was accompanied by those fierce followers of his, with frightful faces and heads and necks. Those Rakshasas consisted of both Paulastyas and Yatudhanas.[201] Their prowess was equal to that of Indra himself. They were armed with diverse kinds of weapons and were cased in diverse kinds of armour. Of terrible visage, they swelled with rage. Ghatotkacha came to battle, accompanied by those Rakshasas, who were, indeed, incapable of being easily defeated in battle. Beholding them, thy son, Duryodhana, became exceedingly cheerless. Unto him the son of Drona said, "Wait, O Duryodhana! Thou needst have no fear. Stand aside with these thy heroic brothers and these lords of earth, endued with the prowess of Indra. I will slay thy foes. Defeat thou shalt not have. I tell thee truly. Meanwhile, assure thy troops."

"'Duryodhana said, "I do not regard what thou sayest to be at all wonderful, since thy heart is large. O son of Gautama's daughter, thy regard for us is great."'

"Sanjaya continued, 'Having said those words unto Aswatthaman, he then addressed the son of Suvala, saying, "Dhananjaya is engaged in battle surrounded by a hundred thousand car-warriors of great valour. Go thou against him, with sixty thousand cars. Karna also, and Vrishasena and Kripa, and Nila, and the Northerners, and Kritavarman, and the sons of Purumitra, and Duhsasana, and Nikumbha, and Kundabhedin, and Puranjaya and Dridharatha, and Hemakampana, and Salya, and Aruni, and Indrasena, and Sanjaya, and Vijaya, and Jaya, and Purakrathin, and Jayavarman, and Sudarsana, these will follow thee, with sixty thousand foot-soldiers. O uncle, slay Bhima and the twins and king Yudhishthira the Just, like the chief of the celestials slaying the Asuras. My hope of victory is in thee. Already pierced by Drona's son with shafts, all their limbs have been exceedingly mangled. Slay the sons of Kunti, O uncle, like

Kartikeya slaying the Asuras.” Thus addressed by thy son, Sakuni proceeded quickly to destroy the Pandavas, filling thy son’s heart, O king, with delight.

“‘Meanwhile, O king, the battle that took place between the Rakshasas and the son of Drona on that night was exceedingly terrible like that between Sakra and Prahlada (in days of old). Ghatotkacha, filled with rage, struck Drona’s son in the chest with ten powerful shafts fierce as poison or fire. Deeply pierced with those shafts by the son of Bhimasena, Aswatthaman trembled on the terrace of his car like a tall tree shaken by the tempest. Once more Ghatotkacha, with a broad-headed shaft, quickly cut off the bright bow that was in the hands of Drona’s son. The latter, then, taking up another bow capable of bearing of great strain, showered keen arrows (upon his foe) like a cloud pouring torrents of rain. Then the son of Saradwat’s daughter, O Bharata, sped many sky-ranging and foe-slaying arrows, winged with gold, towards the sky-ranging Rakshasa. Afflicted with those shafts of Aswatthaman, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Consuming with his arrows those Rakshasas with their steeds, drivers, and elephants, he blazed forth like the adorable Agni while consuming creatures at the end of the Yuga. Having burnt with his shafts a full Akshauhini of Rakshasa troops, Aswatthaman shone resplendent like the divine Maheswara in heaven after the burning of the triple city.[202] That foremost of victors, viz., Drona’s son, having burnt thy foes, shone brilliantly like the blazing Yuga-fire after having burnt all creatures at the end of the Yuga. Then Ghatotkacha, filled with rage, urged that vast Rakshasa force on, saying, “Slay the son of Drona!” That command of Ghatotkacha was obeyed by those terrible Rakshasa of bright teeth, large faces, frightful aspects, gaping mouths, long tongues and eyes blazing with wrath. Causing the earth to be filled with their loud leonine roars, and armed with diverse kinds of weapons, they rushed against the son of Drona for slaying him. Endued with fierce prowess, those Rakshasas, with eyes red in wrath, fearlessly hurled at Aswatthaman’s head hundreds and thousands of darts, and Sataghnis, and spiked maces, and Asanis and long lances, and axes, and scimitars, and maces, and short arrows and heavy clubs, and battle-axes, and spears, and swords, and lances, and polished Kampanas and Kunapas, and Hulas, and rockets, and stones, and vessels of (hot) treacle, and thunas made of black iron, and mallets, all of terrible forms and capable of destroying foes. Beholding that thick shower of weapons falling upon the head of Drona's son, thy warriors were much pained. The son of Drona, however, fearlessly destroyed with his whetted shafts endued with the force of the thunder that frightful shower of weapons looking like a risen cloud. Then the high-souled son of Drona, with other weapons, equipped with golden wings and inspired with mantras speedily slew many Rakshasas. Afflicted with those shafts, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Then those mighty Rakshasas, thus afflicted by Drona's son, became filled with fury and rushed against the former. The prowess that the son of Drona then showed was exceedingly wonderful, for the feat he achieved is incapable of being achieved by any other being among living creatures, since, alone and unsupported, that warrior acquainted with high and mighty weapons burnt that Rakshasa force with his blazing shafts in the very sight of that prince of Rakshasas. Whilst consuming that Rakshasa force, Drona's son in that battle shone resplendent like the Samvartaka fire, while burning all creatures at the end of the Yuga. Indeed, amongst those thousands of kings and those Pandavas, O Bharata, there was none, except that mighty prince of the Rakshasa, viz., the heroic Ghatotkacha, capable of even looking at the son of Drona in that battle, who was thus employed in consuming their ranks with his shafts, resembling snakes of virulent poison. The Rakshasa, O chief of the Bharatas, with eyes rolling in wrath, striking his palms, and biting his (nether) lip, addressed his own driver, saying, "Bear me towards the son of Drona." Riding on that formidable car equipped with triumphal banners, that slayer of foes once more proceeded against Drona's son, desirous of a single combat with the latter. Endued with terrible prowess, the Rakshasa, uttering a loud leonine roar, hurled in that encounter at Drona's son, having whirled it (previously), a terrible Asani of celestial workmanship, and equipped with eight bells.[203] Drona's son, however, jumping down from his car, having left his bow thereon, seized it and hurled it back at Ghatotkacha himself. Ghatotkacha, meanwhile, had quickly alighted from his car. That formidable Asani, of dazzling effulgence, having reduced to ashes the Rakshasa's vehicle with steeds and drivers and standard, entered the earth, having pierced her through. Beholding that feat of Drona's son, viz., his having jumped down and seized that terrible Asani of celestial workmanship, all creatures applauded it. Proceeding then, O king, to Dhrishtadyumna's car, Bhimasena's son, taking up a terrible bow that resembled the large bow of Indra himself, once more shot many keen shafts at the illustrious son of Drona. Dhrishtadyumna also fearlessly shot at Aswatthaman's chest many foremost of shafts, equipped with wings of gold and resembling snakes of virulent poison. Then Drona's son shot arrows and long shafts by thousands. These two heroes, however, viz., Ghatotkacha and Dhrishtadyumna, struck and baffled Aswatthaman's shafts by means of their own shafts whose touch resembled that of fire. The battle then that took place between those two lions among men (Ghatotkacha on the one side) and the son of Drona (on the other) became fierce in the extreme and gladdened all the combatants, O bull of Bharata's race! Then, accompanied by a thousand cars, three hundred elephants, and six thousand horses, Bhimasena arrived at that spot. The virtuous son of Drona, however, endued as he was with prowess that knew no fatigue, continued to fight with the heroic son of Bhima and with Dhrishtadyumna supported by his followers.[204] The prowess then that Drona's son displayed on that occasion was exceedingly wonderful, in as much as, O Bharata, none else amongst all creatures is capable of accomplishing such feats. Within the twinkling of an eye, he destroyed, by means of his sharp shafts, a full Akshauhini of Rakshasa troops with steeds, drivers, cars, and elephants, in the very sight of Bhimasena and Hidimva's son and Prishata's son and the twins and Dharma's son and Vijaya and Achyuta.[205] Deeply struck with the straight-going shafts (of Aswatthaman), elephants fell down on elephants on the earth like crestless mountains. Strewn all around with the lopped off trunks of elephants, that moved still in convulsions, the earth looked as if overspread with moving snakes. And the earth looked resplendent with golden staves and royal umbrellas, like the firmament at the end of the

Yuga, bespangled with planets and stars and many moons and suns. And Drona's son caused a bloody river of impetuous current to flow there. The blood of elephants and steeds and combatants formed its water; tall standards its frogs; drums formed its large tortoises; umbrellas, its rows of swans, yak-tails in profusion, Kankas and vultures, its crocodiles; weapons its fishes; large elephants the stones and rocks on its banks; elephants and steeds, its sharks; cars, its unstable and broad banks; and banners, its beautiful rows of trees. Having shafts for its (smaller) fishes, that frightful river had lances and darts and swords for snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. And it was choked with the hair (of men and animals) for its moss. And it inspired the timid with cheerlessness and fear. And bloody waves were seen on its surface. Rendered frightful by means of the foot-soldiers with which it teemed, Yama's abode, was the ocean towards which it flowed. Having slain the Rakshasas, Drona's son then began to afflict the son of Hidimva with arrows. Filled once more with rage, the puissant son of Drona having pierced those mighty car-warriors, viz., the Parthas including Vrikodara and the sons of Prishata, slew Suratha, one of the sons of Drupada. Then he slew in that battle Suratha's younger brother named Satrunjaya. And then he slew Valanika and Jayanika, and Jaya. And once more, with a keen shaft, Drona's son uttering a leonine roar, slew Prishdhra, and then proud Chandrasena. And then he slew with ten arrows the ten sons of Kuntibhoja. Then, O king, Drona's son despatched Srutayus to the abode of Yama. With three other keen shafts, equipped with beautiful wings and red eyes, he despatched the mighty Satrunjaya to the region of Sakra.[206] Then Aswatthaman, filled with rage, fixed on his bowstring a fierce and straight arrow. Drawing the string to his ear, he quickly shot that fierce and excellent arrow resembling the rod of Death himself, aiming at Ghatotkacha. That mighty shaft, equipped with beautiful wings, passing through the chest of that Rakshasa, O lord of the earth, entered the earth, piercing through it, Ghatotkacha thereupon fell down on the car. Beholding him fallen down and believing him to be dead, the mighty car-warrior Dhrishtadyumna took him away from the presence of Drona's son and caused him to be placed upon another car. Thus, O king, that car-force of Yudhishthira turned away from the fight. The heroic son of Drona having vanquished his foes, uttered a loud roar. And he was worshipped by all men and all thy sons, O sire.[207] The earth, strewn all around with the fallen bodies of dead Rakshasas, pierced and mangled with hundreds of arrows, became fierce looking and impassable, as if strewn with mountain summits. The Siddhas and Gandharvas and Pisachas, and Nagas, and birds, and Pitris and ravens and large numbers of cannibals and ghosts, and Apsaras and celestials, all combined in highly applauding the son of Drona.'"

SECTION CLVI

“SANJAYA SAID, ‘BEHOLDING the sons of Drupada, as also those of Kuntibhoja, and Rakshasas too in thousands, slain by the son of Drona, Yudhishthira and Bhimasena, and Dhrishtadyumna, the son of Prishata, and Yuyudhana, uniting together, set their hearts firmly on battle. Then Somadatta, once more filled with rage upon beholding Satyaki in that battle, covered the latter, O Bharata, with a dense shower of arrows. Then took place a battle, fierce and exceedingly wonderful to behold, between thy warriors and those of the foe, both parties being solicitous of victory. Fighting on behalf of Satyaki, Bhima pierced the Kaurava hero with ten shafts. Somadatta, however, in return, pierced that hero with a hundred arrows. Then Satwata, filled with rage, pierced with ten keen shafts, endued with the force of the thunder, that old warrior afflicted with grief on account of the death of his son, and who was, besides, endued with every estimable virtue like Yayati, the son of Nahusha. Having pierced him with great force, he struck him once more with seven arrows. Then, fighting for the sake of Satyaki, Bhimasena hurled at the head of Somadatta a new, hard and terrible Parigha. Satyaki also filled with rage, shot at Somadatta’s chest, in that battle, an excellent shaft, keen and equipped with goodly wings and resembling fire itself in splendour. The Parigha and the shaft, both terrible, fell simultaneously upon the body of the heroic Somadatta. That mighty car-warrior, thereupon, fell down. Beholding his son (Somadatta) thus fallen into a swoon, Valhika rushed at Satyaki scattering showers of arrows like a cloud in season. Then Bhima, for Satyaki’s sake, afflicted the illustrious Valhika with nine shafts and pierced him therewith at the van of battle. Then the mighty-armed son of Pratipa, Valhika, filled with great fury, hurled a dart at the chest of Bhima, like Purandara himself hurling the thunder. Struck therewith, Bhima trembled (on his car) and swooned away. The mighty warrior then, recovering his senses, hurled a mace at his opponent. Hurled by the son of Pandu, that mace snatched away the head of Valhika, who, thereupon, fell down lifeless on the earth, like a tree struck down by lightning. Upon the slaughter of that bull among men, viz., the heroic Valhika, ten of thy sons, each of whom was equal unto Rama, the son of Dasaratha, in prowess, began to afflict Bhima. They were Nagadatta, and Dridharatha, and Viravahu, and Ayobhuja, and Dridha, and Suhasta, and Viragas and Pramatha, and Ugrayayin. Beholding them Bhimasena became filled with rage. He then took up a number of arrows, each capable of bearing a great strain. Aiming at each of them one after another, he sped those arrows at them, striking each in his vital part. Pierced therewith, they fell down from their cars, deprived of energy and life, like tall trees from mountain cliffs broken by a tempest. Having with those ten shafts slain those ten sons of thine, Bhima shrouded the favourite son of Karna with showers of arrows. Then the celebrated Vrikaratha, brother of Karna, pierced Bhima with many arrows. The mighty Pandava, however, soon disposed of him effectually. Slaying next, O Bharata, seven car-warriors among thy brother-in-law, with his shafts, the heroic Bhima pressed Satachandra down into the earth. Unable to bear the slaughter of the mighty car-warrior Satachandra, Sakuni's brothers, viz., the heroic Gavaksha and Sarabha and Bibhu, and Subhaga, and Bhanudatta, those five mighty car-warriors, rushing towards Bhimasena, attacked him with their keen shafts. Thus attacked with those shafts, like a mountain with torrents of rain,[208] Bhima slew those five mighty kings with five shafts of his. Beholding those heroes slain many great kings began to waver.

"'Then Yudhishthira, filled with wrath, began to destroy thy ranks, in the sight, O sinless one, of the Pot-born (Drona) and of thy sons. Indeed, with his shafts, Yudhishthira began to despatch to the regions of Yama the Amvashthas, the Malavas, the brave Trigartas and the Sivis. And cutting off the Abhishahas, the Surasenas, the Valhikas, and the Vasatis, he caused the earth to be miry with flesh and blood. And he also despatched within a trice, by means of many shafts, to Yama's domains, the Yaudheyas, the Malavas, and large numbers, O king, of the Madrakas. Then a loud uproar arose in the vicinity of Yudhishthira’s car, amid which was heard, “Slay”, “Seize”, “Capture”, “Pierce”, “Cut into pieces”! Beholding him thus slaying and routing thy troops, Drona, urged on by thy son, shrouded Yudhishthira with showers of shafts. Drona filled with great wrath, struck Yudhishthira with the Vayavya weapon. The son of Pandu, however, baffled that celestial weapon with a similar weapon of his own. Seeing his weapon baffled, the son of Bharadwaja, filled with great wrath and desirous of slaying the son of Pandu, sped at Yudhishthira diverse celestial weapons such as the Varuna, the Yamya, the Agneya, the Tvashtra, and the Savitra. The mighty-armed Pandava, however, conversant with morality, fearlessly baffled all those weapons of the Pot-born that were hurled or in course of being hurled at him. Then the Pot-born, striving to accomplish his vow and desirous also for thy son’s good, to slay the son of Dharma, invoked into existence, O Bharata, the Aindra and the Prajapatya weapons. Then that foremost one of Kuru’s race, Yudhishthira, of the gait of the elephant or the lion, of broad chest and large and red eyes, and endued with energy scarcely inferior (to that of Drona) invoked into existence the Mahendra weapon. With that he baffled the weapon of Drona. Seeing all his weapons baffled, Drona, filled with wrath and desirous of accomplishing the destruction of Yudhishthira, invoked into existence the Brahma weapon. Enveloped as we then were by a thick gloom, we could not observe what passed. All creatures also, O monarch, were filled with great fright. Beholding the Brahma weapon uplifted, Kunti’s son, Yudhishthira, O king, baffled it with a Brahma weapon of his own. Then, all the foremost warriors applauded those two bulls among men, viz., Drona and Yudhishthira, those great bowmen acquainted with every mode of warfare. Abandoning Yudhishthira, Drona then, with eyes red as copper in rage, began to consume the division of Drupada with the Vayavya weapon. Oppressed by Drona, the Panchalas fled away from fear, in the very sight of Bhimasena and of the illustrious Partha. Then the diadem-decked (Arjuna) and Bhimasena, checking that flight of their troops, suddenly encountered that hostile force with two large throngs of cars. Vibhatsu, attacking the right and Vrikodara the left, Bharadwaja’s son was encountered, with two mighty showers of shafts. Then the Kaikeyas, the Srinjayas, and the Panchalas of great energy followed the two brothers, O king, accompanied by the Matsyas and the Satwatas. Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with sleep and darkness, began to break. Drona, and thy son himself, endeavoured to rally them. The combatants, however, O king, were incapable of being then checked in their flight.'"

SECTION CLVII

“Sanjaya said, ‘Beholding that vast host of the Pandavas swelling with rage and regarding it to be incapable of being resisted, thy son Duryodhana, addressing Karna, said these words, “O thou that art devoted to friends, that hour hath now come in respect of thy friends (when thy help is most needed). O Karna, save in battle all my warriors. Our combatants are now encompassed on all sides by the Panchalas, the Kaikeyas, the Matsyas, and the mighty car-warriors of the Pandavas, all filled with rage and resembling hissing snakes. Yonder the Pandavas, solicitous of victory, are roaring in joy. The vast car-force of the Panchalas is possessed of the prowess of Sakra himself.”

“‘Karna replied, “If Purandara himself were to come hither for saving Partha, quickly vanquishing even him, I would slay that son of Pandu. I tell thee truly. Be cheered, O Bharata! I will slay the son of Pandu and all the assembled Panchalas, I will give thee victory, like Pavaka’s son giving victory unto Vasava. I shall do what is agreeable to thee in this battle that has begun. Amongst all the Parthas, Phalguna is the strongest. At him I will hurl the fatal dart of Sakra’s workmanship. Upon the death of that great bowman, his brothers, O giver of honour, will either surrender themselves unto thee or once more retire into the forest. When I am alive, O Kauravya, never indulge in any grief. I will vanquish in battle all the Pandavas united together and all the Panchalas, the Kaikeyas, and the Vrishnis assembled together. Making porcupines of them by means of my arrowy showers, I will give thee the earth.”’

“Sanjaya continued, ‘While Karna was uttering those words, Kripa, the mighty armed son of Saradwat, smiling the while, addressed the Suta’s son in these words, “Thy speech is fair, O Karna! If words alone could lead to success, then with thee, O son of Radha, as his protector, this bull among the Kurus would be considered to have the amplest measure of protection. Thou boastest much, O Karna, in the presence of the Kuru chief, but thy prowess is seldom witnessed, nor, indeed, any result (of thy boastful speeches). Many a time have we seen thee encounter the sons of Pandu in battle. On every one of those occasions, O Suta's son, thou hast been vanquished by the Pandavas. While Dhritarashtra's son was being taken away (as a captive) by the Gandharvas, all the troops fought on that occasion except thy single self, who was the first to fly away. In Virata's city also, all the Kauravas, united together, including thyself and thy younger brother were vanquished by Partha in battle. Thou art not a match for even one of the sons of Pandu, viz., Phalguna, on the field of battle. How then canst thou venture to vanquish all the sons of Pandu with Krishna at their head? Thou indulgest in too much brag, O Suta's son! Engage thyself in battle without saying anything. To put forth prowess without indulging in brag is the duty of good men. Ever roaring aloud, O Suta's son like the dry clouds of autumn, thou showest thyself, O Karna to be without substance. The king, however, does not understand it. Thou roarest, O son of Radha, as long as thou seest not the son of Pritha. These thy roars disappear when thou seest Partha near. Indeed, thou roarest as long as thou art out of the range of Phalguna's shafts. Those roars of thine disappear when thou art pierced with Partha's shafts. Kshatriyas evince their eminence by means of their arms; Brahmanas, by means of speech; Arjuna evinces his by means of the bow; but Karna, by the castles he builds in the air. Who is there that will resist that Partha who gratified Rudra himself (in battle)?" Thus railed at by Saradwat's son, Karna, that foremost of smiters, answered Kripa in the following strain, "Heroes always roar like clouds in the season of rains, and like steeds put in the soil, quickly yield fruits. I do not see any fault in heroes that take great burdens on their shoulders, indulging in boastful speeches on the field of battle. When a person mentally resolves to bear a burden, Destiny itself aids him in the execution. Wishing in my heart bear a great burden, I always summon sufficient resolution. If, slaying the sons of Pandu with Krishna and Satwatas in battle, I indulge in such roars, what is it to thee, O Brahmana? They that are heroes never roar fruitlessly like autumnal clouds. Conscious of their own might, the wise indulge in roars! In my heart I am determined to vanquish in battle today Krishna and Partha united together and fighting with resolution! It is for this that I roar, O son of Gotama! Behold the fruit of these my roars, O Brahmana! Slaying the son of Pandu in battle, with all their followers, Krishna and Satwatas, I will bestow on Duryodhana the whole earth without a thorn in it."

"'Kripa said, "Little do I reckon, O Suta's son, these delirious sayings of thine discovering thy thoughts, not deeds. Thou always speakest in depreciation of the two Krishnas and king Yudhishthira the just. He, O Karna, is certain, to have the victory who hath on his side those two heroes skilled in battle. Indeed, Krishna and Arjuna are incapable of being defeated by the celestials, the Gandharvas, the Yakshas, human beings, the Nagas, and the birds, all clad in mail. Yudhishthira, the son of Dharma is devoted to the Brahmanas. He is truthful in speech and self-restrained. He reverences the Pitris and the deities. He is devoted to the practice of truth and righteousness. He is, again, skilled in weapons. Possessed of great intelligence, he is also grateful. His brothers are all endued with great might and well-practised in all weapons. They are devoted to the service of their seniors. Possessed of wisdom and fame, they are also righteous in their practices. Their kinsmen and relatives are all endued with the prowess of Indra. Effectual smiters, they are all exceedingly devoted to the Pandavas. Dhrishtadyumna, and Sikhandin and Janamejaya, the son of Durmuksha and Chandrasen, and Madrasen, and Kritavarman, Dhruva, and Dhara and Vasuchandra, and Sutejana, the sons of Drupada, and Drupada himself, conversant with high and mighty weapons, and the king of the Matsyas also, with his younger brothers, all resolutely struggling for their sake, and Gajanika, and Virabhadra, and Sudarsana, and Srutadhwaja, and Valanika, and Jayanika, and Jayaprya, and Vijaya and Labhalaksha, and Jayaswa, and Kamaratha, and the handsome brothers of Virata, and the twins (Nakula and Sahadeva), and the (five) sons of Draupadi, and the Rakshasa Ghatotkacha, are all fighting for the Pandavas. The sons of Pandu, therefore, will not meet with destruction. These and many other hosts (of heroes) are for the sons of Pandu.

Without doubt, the entire universe, with the celestials, Asuras, and human beings, with all the tribes of Yaksha and Rakshas and with all the elephants and snakes and other creatures, can be annihilated by Bhima and Phalguna by the prowess of their weapons. As regards Yudhishthira also, he can, with angry eyes only, consume the whole world. How, O Karna, canst thou venture to vanquish those foes in battle for whom Sauri of immeasurable might hath clad himself in mail? This, O Suta's son, is a great folly on thy part, since thou always venturest to contend with Sauri himself in battle."'

"Sanjaya continued, 'Thus addressed (by Kripa), Karna the son of Radha, O bull of Bharata's race, smiling the while, said these words unto the preceptor Kripa, the son of Saradwat, "The words thou hast spoken about the Pandavas, O Brahmana, are all true. These and many other virtues are to be seen in the sons of Pandu. It is true also that the Parthas are incapable of being vanquished by the very gods with Vasava at their head, and the Daityas, the Yakshas, and the Rakshasas. For all that I will vanquish the Parthas with the help of the dart given me by Vasava. Thou knowest, O Brahmana, that the dart given by Sakra is incapable of being baffled. With that I will slay Savyasachin in battle. Upon Arjuna's fall, Krishna and the uterine brothers of Arjuna will never be able to enjoy the (sovereignty of the) earth without Arjuna (to aid them). All of them, therefore, will perish. This earth then, with her seas, will remain subject to the chief of the Kurus, O Gautama, without costing him any efforts. In this world everything, without doubt, becomes attainable by policy. Knowing this, I indulge in these roars, O Gautama! As regards thyself, thou art old, a Brahmana by birth, and unskilled in battle. Thou bearest much love for the Pandavas. It is for this thou insultest me thus. If, O Brahmana, thou tellest me again such words as these, I shall, then, drawing out my scimitar, cut off thy tongue, O wretch! Thou desirest, O Brahmana, to applaud the Pandavas, for frightening all the troops and the Kauravas, O thou of wretched understanding! As regards this also, O Gautama, listen to what I say. Duryodhana, and Drona, and Sakuni, and Durmukha, and Jaya, and Duhsasana, and Vrishasena, and the ruler of the Madras, and thyself too and Somadatta and Drona's son, and Vivinsati, — all these heroes skilled in battle, — are here, clad in mail. What foe is there, endued with even the prowess of Sakra, that would vanquish these in battle? All those I have named are heroes, skilled in weapons, endued with great might, solicitous of admission into heaven, conversant with morality, and skilled in battle. They would stay the very gods in fight. These will take their places on the field for slaying the Pandavas, clad in mail on behalf of Duryodhana desirous of victory. I regard victory to be dependent on destiny, even in the case of the foremost of mighty men. When the mighty-armed Bhishma himself lieth pierced with a hundred arrows, as also Vikarna, and Jayadratha, and Bhurisravas, and Jaya, and Jalasandha, and Sudakshina, and Sala, that foremost of car-warriors, and Bhagadatta of great energy, I say, when these and many others, incapable of being easily vanquished by the very gods, heroes all and mightier (than the Pandavas), lie on the field of battle, slain by the Pandavas, what dost thou think, O wretch among men, but that all this is the result of destiny? As regards them also, viz., the foes of Duryodhana, whom thou adorest, O Brahmana, brave warriors of theirs, in hundreds and thousands, have been slain. The armies of both the Kurus and the Pandavas are diminishing in numbers; I do not, in this, behold the prowess of the Pandavas! With them, O lowest of men, whom thou always regardest to be so mighty, I shall strive, to the utmost extent of my might, to contend in battle, for Duryodhana's good. As regards victory, that depends on destiny.”””

SECTION CLVIII

"Sanjaya said, 'Seeing his uncle thus addressed in harsh and insulting words by the Suta's son, Aswatthaman, uplifting his scimitar, furiously rushed towards the latter. Filled with fury, Drona's son rushed towards Karna, in the very sight of the Kuru king, like a lion at an infuriated elephant.

"'And Aswatthaman said, "O lowest of men, Kripa was speaking of the virtues truly possessed by Arjuna. Of wicked understanding as thou art, thou rebukest, however, my brave uncle from malice. Possessed with pride and insolence, thou braggest today of thy prowess, not regarding any of the world's bowmen in battle![209] Where was thy prowess and where were thy weapons when vanquishing thee in battle the wielder of Gandiva slew Jayadratha in thy very sight? Vainly, O wretch of a Suta, dost thou indulge in thy mind the hope of vanquishing him who formerly contended in battle with Mahadeva himself. The very gods with the Asuras united together and with Indra at their head had failed to vanquish Arjuna, that foremost of all wielders of weapons, having Krishna only for his ally. How then, O Suta, hopest thou, aided by these kings, to vanquish that foremost of heroes in the world, viz., the unvanquished Arjuna, in battle? Behold, O Karna of wicked soul, (what I do to thee) today! O lowest of men, O thou of wretched understanding, I shall presently sever thy head from thy trunk."'

"Sanjaya continued, 'Thus saying, Aswatthaman made a furious rush at Karna. The king himself, of great energy, and Kripa, that foremost of men, held him fast. Then Karna said, "Of wicked understanding, this wretch of a Brahmana thinks himself brave and boasts of his prowess in battle. Set him at liberty, O chief of the Kurus. Let him come in contact with my might."

"'Aswatthaman said, "O son of a Suta, O thou of wicked understanding, this (thy fault) is pardoned by us. Phalguna, however, will quell this risen pride of thine."

"'Duryodhana said, "O Aswatthaman, quell thy wrath. It behoveth thee, O giver of honours, to forgive. Thou shouldst not, O sinless one, be angry with the Suta's son. Upon thee and Karna and Kripa and Drona and the ruler of the Madras and Suvala's son resteth a great burthen. Drive away thy wrath, O best of Brahmanas! Yonder, all the Pandava troops are approaching from desire of fight with Radha's son. Indeed, O Brahmana, yonder they come, challenging us all."'

"Sanjaya continued, 'Thus pacified by the king, the high-souled son of Drona, O monarch, whose ire had been excited, suppressed his wrath and forgave (Karna). Then the preceptor Kripa, of noble heart, who is of a quiet disposition, O monarch, and mild temper, therefore, returned soon unto him, said these words.'

"'Kripa said, "O Suta's son of wicked heart, this (thy fault) is pardoned by us. Phalguna, however, will quell this thy risen pride."'

"Sanjaya continued, 'Then the Pandavas, O king, and the Panchalas, celebrated for their prowess, uniting together approached in thousands, uttering loud shouts; Karna also, that foremost of car-warriors, endued with great energy, surrounded by many foremost ones among the Kuru warriors and resembling Sakra in the midst of the celestials, waited, drawing his bow and relying on the might of his own arms. Then commenced a battle between Karna and the Pandavas, O king, that was exceedingly dreadful and characterised by loud leonine roars. Then Pandavas, O monarch, and the Panchalas, celebrated for their prowess, beholding the mighty-armed Karna, loudly shouted, saying, "There is Karna," "Where is Karna in this fierce battle."— "O thou of wicked understanding, O lowest of men, fight with us!" — Others, beholding the son of Radha said, with eyes expanded in wrath, "Let this arrogant wretch of little understanding, this son of a Suta, be slain by the allied kings. He hath no need to live. This sinful man is always very hostile to the Parthas. Obedient to the counsels of Duryodhana, this one is the root of these evils. Slay him." Uttering such words, great Kshatriya car-warriors, urged by Pandu's son, rushed towards him, covering him with a dense shower of arrows, for slaying him. Beholding all those mighty Pandavas thus (advancing), the Suta's son trembled not, nor experienced any fear. Indeed, seeing that wonderful sea of troops, resembling Death himself, that benefactor of thy sons, viz., the mighty and fight-handed Karna, never vanquished in battle, O bull of Bharata's race, began, with clouds of shafts, to resist that force on all sides. The Pandavas also fought with the foe, shooting showers of shafts. Shaking their hundreds and thousands of bows they fought with Radha's son, like the Daityas of old fighting with Sakra. The mighty Karna, however, with a dense arrowy shower of his own dispelled that downpour of arrows caused by those lords of earth on all sides. The battle that took place between them, and in which each party counteracted the feats of the other, resembled the encounter between Sakra and the Danavas in the great battle fought of yore between the gods and the Asuras. The lightness of arm that we then beheld of the Suta's son was wonderful in the extreme, inasmuch as, all his foes, fighting resolutely, could not strike him in that battle. Checking the clouds of arrows shot by the (hostile) king, that mighty car-warrior, viz., Radha's son, sped terrible arrows marked with his own name at the yokes, the shafts, the umbrellas, the cars, and the steeds (of his foes). Then those kings, afflicted by Karna and losing their coolness, began to wander on the field like a herd of kine afflicted with cold. Struck by Karna, large numbers of steeds and elephants and car-warriors were seen there to drop down deprived of life. The whole field, O king, became strewn with the fallen heads and arms of unreturning heroes. With the dead, the dying, and the wailing warriors, the field of battle, O monarch, assumed the aspect of Yama's domain. Then Duryodhana, O king, witnessing the prowess of Karna, repaired to Aswatthaman and addressing him, said, "Behold, Karna, clad in mail, is engaged with all the (hostile) kings. Behold, the hostile army, afflicted with the arrows of Karna, is being routed like the Asura army overwhelmed with the energy of Kartikeya. Seeing his army vanquished in battle by that intelligent Karna, yonder cometh Vibhatsu from desire of slaying the Suta's son. Let such steps, therefore, be taken as may prevent the son of Pandu from slaying that mighty car-warrior viz., Suta's son, in the very sight of us all." (Thus addressed), Drona's son, and Kripa, and Salya, and that great car-warrior, viz., the son of Hridika, beholding the son of Kunti coming (towards them) like Sakra himself towards the Daitya host, all advanced against Partha for rescuing the Suta's son. Meanwhile, Vibhatsu, O monarch, surrounded by the Panchalas, advanced against Karna, like Purandara proceeding against the Asura Vritra.'[210]

"Dhritarashtra said, 'Beholding Phalguna excited with fury and looking like the Destroyer himself, as he appears at the end of the Yuga, what, O Suta, did Vikartana's son Karna do next? Indeed, the mighty car-warrior Karna, the son of Vikartana, had always challenged Partha. Indeed, he had always said that he was competent to vanquish the terrible Vibhatsu. What then, O Suta, did that warrior do when he thus suddenly met his ever deadly foe?'[211]

"Sanjaya continued, 'Beholding the son of Pandu rushing towards him like an elephant towards a rival elephant, Karna fearlessly proceeded against Dhananjaya. Partha, however, soon covered Karna who was thus advancing with great impetuosity, with showers of straight shafts, equipped with wings of gold. Karna also covered Vijaya with his shafts. The son of Pandu then once more shrouded Karna with clouds of arrows. Then Karna, filled with rage, pierced Arjuna with three shafts. The mighty car-warrior, Arjuna, beholding Karna's lightness of hand, could not brook it. That scorcher of foes shot at the Suta's son thirty straight shafts, whetted on stone and equipped with blazing points. Endued with great might and energy, he also pierced him, in rage, with another long arrow on the wrist of his left arm, smiling the while. Karna's bow then dropped from that arm of his, which had thus been pierced with great force. Then the mighty Karna, taking up that bow within the twinkling of an eye, once more covered Phalguna with clouds of shafts, displaying great lightness of hand. Dhananjaya then, O Bharata, smiling the while, baffled with his own shafts, that arrowy shower shot by the Suta's son. Approaching each other, those two great bowmen, desirous of counteracting each other's feats, continued to cover each other with showers of shafts. The battle that took place between them, viz., Karna and the son of Pandu, became exceedingly wonderful, like that between the two wild elephants for the sake of a she-elephant in her season. Then the mighty bowman Partha, beholding Karna's prowess, quickly cut off the latter's bow at the handle. And he also despatched the four steeds of the Suta's son to Yama's abode with a number of broad-headed shafts. And that scorcher of foes also cut off from the trunk the head of Karna's driver. Then, the son of Pandu and Pritha pierced the bowless, the steedless, and the driverless Karna with four shafts. Then that bull among men Karna, afflicted with those shafts, specially jumping down from that steedless car, mounted upon that of Kripa. Beholding the son of Radha vanquished, thy warriors, O bull of Bharata's race, fled away in all directions. Seeing them fly away, king Duryodhana himself checked them and said these words, "Ye heroes, do not fly away. Ye bulls among Kshatriyas, stay in battle. I myself will now advance for slaying Partha in battle. I myself will slay Partha with the assembled Panchalas. While I shall fight with the wielder of Gandiva today, Partha will behold my prowess to resemble that of the Destroyer himself at the end of the Yuga. Today the Parthas shall behold my shafts shot in thousands to resemble flights of locusts. The combatants shall behold me today shooting, bow in hand, dense showers of shafts, like torrents of rain poured by the clouds at the end of the summer season. I shall today vanquish Partha with my straight shafts. Stay, ye heroes, in battle, and remove your fear of Phalguna. Encountering my prowess, Phalguna shall never be able to bear it, like the ocean, the abode of makaras, unable to overcome the continents." Thus saying, the king proceeded in rage, his eyes red in wrath, surrounded by a large host, towards Phalguna. Beholding the mighty-armed Duryodhana thus proceeding, Saradwat's son, approaching Aswatthaman, said these words, "Yonder, the mighty-armed Duryodhana, deprived of his senses by wrath, desireth to fight with Phalguna, like an insect desiring to rush into a blazing fire. Before this foremost of kings layeth down his life, in our very sight, in this battle with Partha, prevent him (from rushing into the encounter). The brave Kuru king can remain alive in battle as long only as he doth not place himself within the range of Partha's shafts. Let the king be stopped before he is consumed into ashes by the terrible shafts of Partha, that resemble snakes just freed from their sloughs. When we are here, O giver of honours, it seems to be highly improper that the king should himself go to battle to fight, as if he had none to fight for him. The life of this descendant of Kuru will be in great danger if he engages in battle with the diadem-decked (Arjuna), like that of an elephant contending with a tiger." Thus addressed by his maternal uncle, Drona's son, that foremost of all wielders of weapons, quickly repaired unto Duryodhana and addressing him, said these words, "When I am alive, O son of Gandhari, it behoveth thee not to engage thyself in battle, disregarding me, O descendant of Kuru, that am ever desirous of thy good. Thou needst not be at all anxious about vanquishing Partha. I will check Partha! Stand here, O Suyodhana."

"'Duryodhana said, "The preceptor (Drona) always protecteth the sons of Pandu, as if they are his own sons. Thou also always never interferest with those my foes. Or, it may be due to my misfortune, that thy prowess never becometh fierce in battle. This may be due also to thy affection for Yudhishthira or Draupadi. I myself am ignorant of the true reason. Fie on my covetous self, for whose sake all friends, desirous of making me happy, are themselves vanquished and plunged into grief. Except thee, O son of Gotama's daughter, what foremost of all wielders of weapons of there, what warrior, indeed, equal to Mahadeva himself in battle, that would not, though competent, destroy the foe? O Aswatthaman, be pleased with me and destroy my enemies. Neither the gods nor the Danavas are capable of staying within the range of thy weapons. O son of Drona, slay the Panchalas and the Somakas with all their followers. As regards the rest, we will slay them, protected by thee. Yonder, O Brahmana, the Somakas and the Panchalas, possessed of great fame, are careering amid my troops like a forest-conflagration. O mighty-armed one, check them as also the Kailkeyas, O best of men, else, protected by the diadem-decked (Arjuna), they will annihilate us all. O Aswatthaman, O chastiser of foes, go thither with speed. Whether thou accomplishest it now or afterwards, that feat, O sire, should be accomplished by thee. Thou hast been born, O mighty-armed one, for the destruction of the Panchalas. Putting forth thy prowess, thou shalt make the world destitute of Panchalas. Even thus the reverend ones crowned with (ascetic) success, have said. It will be as they have said. Therefore, O tiger among men, slay the Panchalas with all their followers. The very gods with Vasava at their head are incapable of staying within the range of thy weapons, what need be said then of the Parthas and the Panchalas? These words of mine are true. I tell thee truly, O hero, that the Pandavas united with the Somakas are no match for thee in battle! Go, O mighty-armed one! Let there be no delay. Behold, our army, afflicted with Partha's shafts, is breaking and flying away. Thou art competent, O mighty-armed one, aided by thy own celestial energy, to afflict, O giver of honours, the Pandavas and the Panchalas.”””

SECTION CLIX

“Sanjaya said, ‘Thus addressed by Duryodhana, Drona’s son, that warrior difficult of defeat in battle, set his heart upon destroying the foe, like Indra bent upon destroying the Daityas. The mighty-armed Aswatthaman answered thy son, saying, “It is even so as thou sayest, O descendant of Kuru! The Pandavas are always dear to both myself and my father. So also, are we both dear unto them. Not so, however, in battle. We will, according to the measure of our might, fearlessly contend in battle, reckless of our lives. Myself, Karna, Salya, Kripa, and Hridika’s son, could, O best of kings, destroy the Pandava host within the twinkling of an eye. The Pandavas also, O best of the Kurus, could within the twinkling of an eye, destroy the Kaurava host, if, O mighty-armed one, we were not present in battle. We are fighting with the Pandavas to the best of our might, and they also are fighting with us to the best of their might. Energy, encountering energy, is being neutralised, O Bharata! The Pandava army is incapable of being vanquished as long as the sons of Pandu are alive. This that I tell thee is true. The sons of Pandu are endued with great might. They are, again, fighting for their own sake. Why should not they, O Bharata, be able to slay thy troops. Thou, however, O king, art exceedingly covetous. Thou, O Kaurava, art deceitful. Thou art vainglorious and suspicious of everything. For this, thou suspectest even us. I think, O king, thou art wicked, of sinful soul, and an embodiment of sin. Mean and of sinful thoughts, thou doubtest us and others. As regards myself, fighting with resolution for thy sake, I am prepared to lay down my life. I will presently go to battle for thy sake, O chief of the Kurus. I will fight with the foe and slay a large number of the enemy. I will fight with the Panchalas, the Somakas, the Kaikeyas, and the Pandavas also, in battle, for doing what is agreeable to thee, O chastiser of foes. Scorched with my arrows today, the Chedis, the Panchalas, and the Somakas, will fly away on all sides like a herd of kine afflicted by a lion. Today, the royal son of Dharma with all the Somakas, beholding my prowess, will regard the whole world to be filled with Aswatthamans. Dharma's son, Yudhishthira, will become exceedingly cheerless, beholding the Panchalas and Somakas slain (by me) in battle. I will, O Bharata, slay all those that will approach me in battle. Afflicted with the might of my arms, none of them, O hero, will escape me today with life." Having said so unto thy son, Duryodhana, the mighty-armed (Aswatthaman) proceeded to battle, and afflicted all bowmen. That foremost of all living beings thus sought to achieve what was agreeable to thy sons. The son of Gotama's daughter, then addressing the Panchalas and the Kaikeyas, said unto them, "Ye mighty car-warriors, strike ye all at my body. Displaying your lightness in the use of arms, fight ye with me coolly." Thus addressed by him, all those combatants, O king, poured showers of weapons upon Drona's son like clouds pouring torrents of rain. Baffling that shower, Drona's son in that battle, slew ten brave warriors amongst them, in the very sight, O lord, of Dhrishtadyumna and the sons of Pandu. The Panchalas and the Somakas then, thus worked in battle, abandoned the son of Drona and fled away in all directions. Beholding those brave warriors, viz., the Panchalas and the Somakas, flying away, Dhrishtadyumna, O king, rushed against Drona's son in that battle. Surrounded then by a hundred brave and unreturning car-warriors mounted upon cars, decked with gold, and the rattle of whose wheels resembled the roar of rain-charged clouds, the mighty car-warrior Dhrishtadyumna, the son of the Panchala king, beholding his warriors slain, addressed Drona's son and said these words, "O foolish son of the preceptor, what is the use of slaying vulgar combatants. If thou art a hero, fight then with me in battle. I will slay thee. Wait for a moment without flying away." Saying thus, Dhrishtadyumna of great prowess struck the preceptor's son with many keen and terrible arrows capable of piercing the very vitals. Those swiftly-coursing shafts, equipped with golden wings and keen points, and capable of piercing the body of every foe proceeding in a continuous line, penetrated into Aswatthaman's body, like freely-roaming bees in search of honey entering a flowering tree. Deeply pierced and swelling with rage, like a trodden snake, the proud and fearless son of Drona, arrow in hand, addressed his foe, saying, “O Dhrishtadyumna, wait for moment, without leaving my presence. Soon shall I despatch thee to Yama’s abode with my keen shafts.” Having said these words, that slayer of hostile heroes, viz., the son of Drona, displaying great lightness of hands, covered the son of Prishata from every side with clouds of arrows. Thus covered in that encounter (with arrows) by Drona’s son, the Panchala prince, difficult to defeat in battle, said “Thou knowest not of my origin, O Brahmana, or of my vow. O thou of wicked understanding, having first slain Drona himself, I will not, therefore, slay thee today when Drona himself is still alive. O thou of wicked understanding, after this night passeth away and bringeth in the fair dawn, I shall first slay thy sire in battle and then despatch thee also to the region of Spirits. Even this is the wish entertained by me. Standing before me, display, therefore, till then, the hatred thou bearest towards the Parthas, and the devotion thou cherishest for the Kurus. Thou shalt not escape from me with life. That Brahmana who, abandoning the practices of a Brahmana, devoteth himself to the practices of a Kshatriya, becomes slayable by all Kshatriyas even as thou, O lowest of men.” Thus addressed by Prishata’s son in language so harsh and insulting that best of Brahmanas Aswatthaman mustered all his rage and answered, saying, “Wait, Wait!” And he gazed at Prishata’s son apparently burning him with his eyes. Sighing (in rage) like a snake, the preceptor’s son, then, covered Dhrishtadyumna in that battle (with a shower of arrows). The mighty-armed son of Prishata, however, that best of car-warriors, surrounded by all the Panchala troops, though thus struck with arrows in that encounter by Drona’s son, did not tremble, relying as he did on his own energy. In return, he sped many arrows at Aswatthaman. Both engaged in a gambling match in which the stake was life itself, those heroes, unable to brook each other, resisted each other and checked each other’s arrowy showers. And those great bowmen shot dense showers of shafts all around. Beholding that fierce battle, inspiring terror, between Drona’s and Prishata’s son, the Siddhas and Charanas and other sky-ranging beings applauded them highly. Filling the welkin and all the points of the compass with clouds of shafts, and creating a thick gloom therewith, those two warriors continued to fight with each other, unseen (by any of us). As if dancing in that battle, with their bows drawn to circles, resolutely aspiring to slay each other, those mighty-armed warriors, inspiring fear in every heart, fought wonderfully and with remarkable activity and skill. Applauded by thousands of foremost warriors in that battle, and thus resolutely engaged in fight like two wild elephants in the forest, both the armies, beholding them, became filled with delight. And leonine shouts were heard there, and all the combatants blew their conchs. And hundreds and thousands of musical instruments began to be sounded. That fierce fight, enhancing the terror of the timid, seemed only for a short time to be waged equally. Then Drona's son, O king, making a rush, cut off the bow, and standard, and umbrella, and the two Parshni drivers, and the principal driver, and the four steeds, of the high-souled son of Prishata. And that warrior of immeasurable soul then caused the Panchalas in hundreds and thousands, by means of his straight shafts, to fly away. Beholding those feats of Drona's son, resembling those of Vasava himself in battle, the Pandava host, O bull of Bharata race, began to tremble in fear. Slaying a hundred Panchalas with a hundred arrows, and three foremost of men with three keen arrows, in the very sight of Drupada's son and of Phalguna, that mighty car-warrior, viz., the son of Drona, slew a very large number of Panchalas that stayed before him. The Panchalas then, as also the Srinjayas, thus disconcerted in battle, fled away leaving Drona's son, with their banners torn. Then that mighty car-warrior, viz., the son of Drona, having vanquished his foes in battle, uttered a loud roar like that of a mass of clouds at the end of summer. Having slain a large number of foes, Aswatthaman looked resplendent like the blazing fire at the end of the Yuga, after having consumed all creatures. Applauded by all the Kauravas after having defeated thousands of foes in battle, the valiant son of Drona beamed forth in beauty, like the chief of the celestials himself after vanquishing his foes.'"

SECTION CLX

“SANJAYA SAID, ‘THEN king Yudhishthira, and Bhimasena, the son of Pandu, O monarch, encompassed Drona’s son on all sides. Seeing this, king Duryodhana, aided by Bharadwaja’s son, rushed against the Pandavas in that encounter. Then commenced a battle that was fierce and terrific, enhancing the fears of the timid. Yudhishthira, in wrath began to despatch vast numbers of Amvashthas, Malavas, Vangas, Sivis, and Trigartas, to the domain of the dead. Bhima also, mangling the Abhishahas, the Surasenas, and other Kshatriyas difficult to defeat in battle, made the earth miry with blood. The diadem-decked (Arjuna) of white steeds despatched, O king, the Yaudheyas, the Mountaineers, the Madrakas, and the Malavas also, to the regions of the dead. Forcibly struck with swiftly-coursing shafts, elephants began to fall down on the earth like double-crested hills. Strewn with the lopped-off trunks of elephants that still moved in convulsions, the earth seemed as if covered with moving snakes. Covered with the fallen umbrellas of kings that were adorned with gold, the field of battle looked resplendent like the firmament at the end of the Yuga bespangled with suns, moons and stars. About this time a fierce uproar arose near Drona’s car, in the midst of which could be heard the words, “Slay”, “Strike fearlessly”, “Pierce”, “cut in pieces”. Drona, however, filled with rage, began to destroy by means of the Vayavya weapon the foes about him, like a mighty tempest destroying gathering masses of clouds. Thus treated by Drona, the Panchalas fled away, from fear, in the very sight to Bhimasena and the high-souled Partha. Then the diadem-decked (Arjuna) and Bhimasena soon checked the flight of their troops and accompanied by a large car-force attacked the vast force of Drona. Vibhatsu attacking the right and Vrikodara the left, they both poured on Bharadwaja’s son two dense showers of arrows. The mighty car-warriors among the Srinjayas and the Panchalas, with the Matsyas and the Somakas, O king, followed the two brothers thus engaged (in that encounter with Drona). Similarly, many foremost of car-warriors, skilled in smiting, belonging to thy son, accompanied by a large force, proceeded towards Drona's car (for supporting the latter). Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with and afflicted by the darkness, began to break. Thy son himself, and Drona, both endeavoured to rally them. Thy troops, however, O king, could not be checked in their flight. Indeed, that vast host, slaughtered by the shafts of Pandu's son, began to fly away in all directions in that hour when the world was enveloped with gloom. Many kings, abandoning the animals and vehicles they rode, fled away on all sides, O monarch, overwhelmed with fear'."

SECTION CLXI

“Sanjaya said, ‘Beholding Somadatta shaking his large bow, Satyaki, addressing his driver, said, “Bear me towards Somadatta. I tell thee truely, O Suta, that I shall not return from battle today without having slain that foe, viz., that worst of the Kurus, the son of Valhika”. Thus addressed, the charioteer then urged to battle those fleet steeds of the Sindhu breed, white as conch and capable of bearing every weapon. Those steeds endued with the speed of the wind or the mind, bore Yuyudhana to battle like the steeds of Indra, O king, bearing the latter in days of yore when he proceeded to quell the Danavas. Beholding the Satwata hero thus advancing quickly in battle Somadatta, O king, fearlessly turned towards him. Scattering showers of shafts like the clouds pouring torrents of rain, he covered the grandson of Sini like the clouds covering the sun. Satyaki also, O bull of Bharata’s race, in that encounter fearlessly covered that bull amongst the Kurus with showers of shafts. Then Somadatta pierced that hero of Madhu’s race with sixty shafts in the chest. Satyaki, in turn, O king, pierced Somadatta with many whetted arrows. Mangled by each other with each-other’s shafts, those two warriors looked resplendent like a couple of flowering Kinsukas in the season of spring. Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races looked at each other with their glances. Riding on their cars that coursed in circles, those grinders of foes, of terrible countenances, resembled two clouds pouring torrents of rain. Their bodies mangled and pierced all over with arrows, they looked, O king, like two porcupines. Pierced with countless shafts, equipped with wings of gold, the two warriors looked resplendent, O monarch, like a couple of tall trees covered with fire-flies. Their bodies looking bright with the blazing arrows sticking to them, those two mighty car-warriors looked in that battle like two angry elephants decked with burning torches. Then, O monarch, the mighty car-warrior, Somadatta, in that battle, cut off with a crescent-shaped arrow the large bow of Madhava. With great speed also, at a time when speed was of the utmost consequence, the Kuru hero then pierced Satyaki with five and twenty shafts, and once again with ten. Then Satyaki, taking up a tougher bow, quickly pierced Somadatta with five shafts. With another broad-headed arrow, Satyaki also, O king, smiling the while, cut off the golden standard of Valhika's son. Somadatta, however, beholding his standard cut down, fearlessly pierced the grandson of Sini with five and twenty arrows. Satwata also, excited with rage, cut off with a razor-faced arrow the bow of Somadatta, in that encounter. And he also pierced Somadatta who then resembled a snake without fangs, with a hundred straight arrows, equipped with wings of gold. The mighty car-warrior Somadatta, then, who was endued with great strength taking up another bow, began to cover Satyaki (with showers of shafts). Satyaki too, inflamed with rage, pierced Somadatta with many shafts. Somadatta, in return, afflicted Satyaki with his arrowy showers. Then Bhima coming to the encounter, and fighting on behalf of Satyaki, struck Valhika's son with ten shafts. Somadatta, however, fearlessly struck Bhimasena with many whetted arrows. Then Satyaki, inflamed with rage, aiming at Somadatta's chest, shot a new and terrible Parigha equipped with a golden staff and hard as the thunder. The Kuru warrior, however, smiling the while, cut off that terrible Parigha advancing with speed against him in two parts. That formidable Parigha of iron, then, thus cut off into two fragments, fell down like so many crests of a mountain riven by thunder. Then Satyaki, O king, with a broad-headed arrow, cut off in that encounter Somadatta's bow, and then with five arrows, the leathern fence that cased his fingers. Then, O Bharata, with four other shafts he speedily despatched the four excellent steeds of the Kuru warrior to Yama's presence. And then that tiger among car-warriors with another straight shaft, smiling the while, cut off from his trunk the head of Somadatta's driver. Then he sought at Somadatta himself a terrible shaft of fiery effulgence, whetted on stone, steeped in oil, and equipped with wings of gold. That excellent and fierce shaft, shot by the mighty grandson of Sini, quickly fell like a hawk, O

Lord, upon the chest of Somadatta. Deeply pierced by the mighty Satwata, the great car-warrior Somadatta, O monarch, fell down (from his car) and expired. Beholding the great car-warrior Somadatta slain there, thy warriors with a large throng of cars rushed against Yuyudhana. Meanwhile, the Pandava also, O king, with all the Prabhadrakas and accompanied by a large force, rushed against Drona's army. Then Yudhishthira, excited with wrath, began, with his shafts, to strike and rout the troops of Bharadwaja's son at the very sight of the latter. Beholding Yudhishthira thus agitating his troops, Drona, with eyes red in wrath, furiously rushed against him. The preceptor, then pierced the son of Pritha with seven keen arrows. Yudhishthira, in return, excited with wrath, pierced the preceptor with five arrows. Deeply pierced by the son of Pandu, the mighty bowman (Drona), licking the corners of his mouth for a moment, cut off both the standard and the bow of Yudhishthira. With great speed, at a time when speed was of the utmost consequence, that best of kings, whose bow had been cut off, took up another bow that was sufficiently tough and hard. The son of Pandu then pierced Drona with his steeds, driver, standard, and car, with a thousand arrows. All this seemed exceedingly wonderful. Afflicted with the strokes of those arrows and feeling great pain, Drona, that bull among Brahmanas, sat down for a while on the terrace of his car. Recovering his senses, sighing like a snake, and filled with great rage, the preceptor invoked into existence the Vayavya weapon. The valiant son of Pritha, bow in hand, fearlessly baffled that weapon with a similar weapon of his in that encounter. And the son of Pandu also cut in two fragments the large bow of the Brahmana. Then Drona, that grinder of Kshatriyas, took up another bow. That bull of Kuru's race, Yudhishthira, cut off that bow also, with many keen shafts. Then Vasudeva, addressing Yudhishthira, the son of Kunti, said, "Listen, O mighty-armed Yudhishthira, to what I say. Cease, O best of the Bharatas, to fight with Drona. Drona always striveth to seize thee in battle. I do not think it fit that thou shouldst fight with him. He who hath been created for Drona's destruction will, without doubt, slay him. Leaving the preceptor, go where king Suyodhana is. Kings should fight with kings, they should not desire to fight with such as are not kings. Surrounded, therefore, by elephants and steeds and cars, repair thou thither, O son of Kunti, where Dhananjaya with myself, aided by a small force, and Bhima also, that tiger among men, are fighting with the Kurus". Hearing these words of Vasudeva, king Yudhishthira the just, reflecting for a moment, proceeded to that part of the field where that slayer of foes, viz., Bhima, engaged in fierce battle, was slaughtering thy troops like the Destroyer himself with wide-open mouth. Making the earth resound with the loud rattle of his car, which resembled the roar of the clouds at the end of summer, king Yudhishthira the just, the (eldest) son of Pandu, took up the flank of Bhima, engaged in the slaughter of the foe. Drona also on that night, began to consume his foes, the Panchalas.'"

SECTION CLXII

“Sanjaya said, ‘During the progress of that fierce and terrible battle, when the world was enveloped with darkness and dust, O king, the combatants, as they stood on the field, could not see one another. Those foremost of Kshatriyas fought with each other, guided by conjectures and the personal and other names (they uttered). And during the progress, O lord, of that terrible carnage of car-warriors and elephants and steeds and foot-soldiers[212], those heroes, viz., Drona and Karna and Kripa, and Bhima and Prishata’s son and Satwata, afflicted one another and the troops of either party, O bull of Bharata’s race. The combatants of both armies, oppressed all around by those foremost of car-warriors, during the hour of darkness, fled away on all sides. Indeed, the warriors, broke and fled away in all directions with hearts perfectly cheerless. And as they fled away in all directions, they underwent a great carnage. Thousands of foremost car-warriors also, O king, slaughtered one another in that battle. Unable to see anything in the dark, the combatants became deprived of their senses. All this was the result of the evil counsels of thy son. Indeed, at that hour when the world was enveloped in darkness, all creatures, O Bharata, including even the foremost of warriors, overcome with panic, were deprived of their senses in that battle.’[213]

“Dhritarashtra said, ‘What became the state of your mind then when, afflicted by that darkness, ye all were deprived of your energy and furiously agitated by the Pandavas! How also, O Sanjaya, when everything was enveloped in darkness, did the Pandava troops as also mine once more became visible?’

“Sanjaya continued, ‘Then the remnant of the army (of the Kaurava), under the orders of their leaders, were once more disposed in (compact) array. Drona placed himself at the van, and Salya at the rear. And Drona’s son and Sakuni, the son of Suvala, placed themselves on the right and the left flanks. And king

Duryodhana himself, O monarch, on that night, busied himself in protecting all the troops. Cheering all the foot-soldiers, O king, Duryodhana said unto them, "Laying aside your great weapons, take ye all blazing lamps in your hands." Thus commanded by that best of kings, the foot-soldiers joyfully took up burning lamps. The gods and Rishis, Gandharvas and celestial Rishis, and the diverse tribes of Vidyadharas and Apsaras, and Nagas and Yakshas and Uragas and Kinnaras, stationed on the welkin also joyfully took up blazing lamps. Many lamps, filled with sweet-scented oil, were seen to fall from the Regents of the cardinal and the subsidiary points of the compass. For Duryodhana's sake, many such were seen to come from Narada and Parvata in especial, lighting up that darkness. The (Kaurava) army then, disposed in compact array, looked resplendent on that night with the light of those lamps, the costly ornaments (on the persons of combatants), and the blazing celestial weapons as those were shot or hurled by it. On each car were placed five lamps, and on each infuriated elephant three.[214] And upon each horse was placed a large lamp. Thus was that host lighted up by the Kuru warriors.[215] Set in their places within a short time, those lamps speedily lighted up thy army. Indeed, all the troops, thus made radiant by the foot-soldiers with oil-fed lamps in their hands, looked beautiful like clouds in the nocturnal sky illumined by flashes of lightning. When the Kuru host had thus been illuminated, Drona, endued with the effulgence of fire, scorching everything around, looked radiant, O king, in his golden armour, like the midday sun of blazing ray. The light of those lamps began to be reflected from the golden ornaments, the bright cuirasses and bows, and the well-tempered weapons of the combatants. And maces twined with strings, and bright Parighas, and cars and shafts and darts, as they coursed along, repeatedly created, O Ajamida, by their reflection myriads of lamps. And umbrellas and yak-tails and scimitars and blazing brands, O king, and necklaces of gold, as these were whirled or moved, reflecting that light, looked exceedingly beautiful. Illuminated by the light of those lamps and irradiated by the reflection from weapons and ornaments, that host, O king, blazed up with splendour. Well-tempered and beautiful weapons, red with blood, and whirled by heroes, created a blazing effulgence there, like flashes of lightning in the sky at the end of summer. The faces of warriors, impetuously pursuing foes for striking them down and themselves trembling in the ardour of the rush, looked beautiful like masses of clouds urged on by the wind. As the splendour of the sun becomes fierce on the occasion of the conflagration of a forest full of trees, even so on that terrible night became the splendour of that fierce and illuminated host. Beholding that host of ours illumined, the Parthas also, with great speed, stirring up the foot-soldiers throughout their army, acted like ourselves. On each elephant, they placed seven lamps; on each car, ten; and on the back of each steed they placed two lamps; and on the flanks and rear (of their cars) and on their standard also, they placed many lamps. And on the flanks of their host, and on the rear and the van, and all around and within, many other lamps were lighted. The Kurus having done the same, both the armies were thus lighted. Throughout the host, the foot-soldiers became mingled with elephants and cars and cavalry. And the army of Pandu's son was also illuminated by others (than foot-soldiers) standing with blazing torches in their hands.[216] With those lamps that host became fiercely effulgent, like a blazing fire made doubly resplendent by the dazzling rays of the maker of day. The splendour of both the armies, over-spreading the earth, the welkin, and all the points of the compass, seemed to increase. With that light, thy army as also theirs became distinctly visible. Awakened by that light which reached the skies, the gods, the Gandharvas, the Yakshas, the Rishis and other crowned with (ascetic) success, and the Apsaras, all came there. Crowded then with gods and Gandharvas, and Yakshas, and Rishis crowned with (ascetic) success, and Apsaras, and the spirits of slain warriors about to enter the celestial regions, the field of battle looked like a second heaven. Teeming with cars and steeds and elephants, brilliantly illumined with lamps, with angry combatants and horses slain or wandering wildly, that vast force of arrayed warriors and steeds and elephants looked like the arrays of the celestials and the Asuras in days of old. The rush of darts formed the fierce winds; great cars, the cloud; the neigh and grunt of steeds and elephants, the roars; shafts, the showers; and the blood of warriors and animals, the flood, of that tempest like nocturnal encounter between those god-like men. In the midst of that battle, that foremost of Brahmanas, viz., the high-souled Aswatthaman, scorching the Pandavas, O ruler of men, resembled the midday sun at the end of the season of rains, scorching everything with his fierce ray.'"[217]

SECTION CLXIII

“Sanjaya said, ‘When the field of battle which had before been enveloped in darkness and dust had thus become illuminated, heroic warriors encountered one another, desirous of taking one another’s life.[218] Encountering one another in battle, O king, those combatants, armed with lances and swords and other weapons, gazed at one another under the influence of rage. With thousands of lamps blazing all around and with the more blazing lamps of the gods and the Gandharvas, set upon golden stands decked with jewels, and fed with fragrant oil, the field of battle, O Bharata, looked resplendent like the firmament bespangled with stars. With hundreds upon hundreds of blazing brands, the earth looked exceedingly beautiful. Indeed, the earth seemed to be in a conflagration, like what happens at the universal destruction.[219] All the points of the compass blazed up with those lamps all around and looked like trees covered by fire-flies at an evening in the season of rains. Heroic combatants, then, O king, engaged in battle with heroic rivals. Elephants engaged with elephants, and horsemen with horsemen, and car-warriors with car-warriors, filled with joy, on that fierce night at the command of thy son. The clash of the two armies both consisting of four kinds of forces, became terrible. Then Arjuna, O monarch, began, with great speed, to destroy the Kaurava ranks, weakening all the kings.’

“Dhritarashtra said, ‘When the invincible Arjuna, excited with wrath and unable to brook (the feats of the Kurus), penetrated into the army of my son, what became the state of your minds? Indeed, when that scorcher of foes entered into their midst, what did the soldiers think? What steps also did Duryodhana think fit to be adopted then? Who were those chastisers of foes that proceeded in that battle against that hero? Indeed, when Arjuna, of white steeds, entered (our army), who were they that protected Drona? Who guarded the right wheel and who the left wheel of Drona’s car? Who were those heroes that protected the rear of that battling hero? Indeed, when Bharadwaja’s son proceeded, slaying the foe (along his route), who were they that proceeded in his van? That mighty and invincible bowman who penetrated into the midst of the Panchalas, that tiger among men endued with great valour, who proceeded, as if dancing, along the track of his car, and consumed large throngs of Panchala cars by means of his shafts like a raging conflagration; alas, how did that Drona meet with his death? Thou always speakest of my foes as cool and unvanquished and cheerful and swelling with might in battle. Thou dost not, however, speak of mine in such words. On the other hand, thou describest them to be slain, pale, and routed, and thou speakest of my car-warriors, as always deprived of their cars in all the battles they fight!’

“Sanjaya continued, ‘Understanding the wishes of Drona who was bent on battle, Duryodhana, on that night, O king, addressing his obedient brothers, viz., Vikarna and Chitrasena and Suparsva and Durdharsha and Dirghavahu, and all those that followed them, said those words, “Ye heroes of great valour, struggling with resolution, all of you protect Drona from the rear. The son of Hridika will protect his right and Sala his left.” Saying this, thy son then urged forward placing them at the van, the remnant of the brave and mighty Trigarta car-warriors, saying, “The preceptor is merciful. The Pandavas are fighting with great resolution. While engaged in slaughtering the foe in battle, protect him well, uniting together. Drona is mighty in battle; is endued with great lightness of hand and great valour. He can vanquish the very gods in battle, — what need then be said of the Pandavas and the Somakas? All of you, however, united together and struggling with great resolution in this terrible battle, protect the invincible Drona from that mighty car-warrior, viz., Dhrishtadyumna. Except Dhrishtadyumna, I do not see the man amongst all the warriors of the Pandavas that can vanquish Drona in battle. I, therefore, think that we should, with our whole soul, protect the son of Bharadwaja. Protected (by us), he is sure to slay the Somakas and the Srinjayas, one after another. Upon the slaughter of all the Srinjayas at the head of the (Pandava) army, Drona’s son without doubt, will slay Dhrishtadyumna in battle. Similarly, the mighty car-warrior Karna will vanquish Arjuna in battle. As regards Bhimasena and others clad in mail, I will subjugate them all in fight. The rest of the Pandavas deprived of energy, will be easily defeated by the warriors. It is evident, my success then will last for ever. For these reasons, protect the mighty car-warrior Drona in battle." Having said these words, O chief of the Bharatas, thy son Duryodhana, urged his troops on that night of terrible darkness. Then commenced a battle, O chief of the Bharatas, between the two hosts, O Monarch, both actuated by the desire of victory. Arjuna began to afflict the Kauravas, and the Kauravas began to afflict Arjuna, with diverse kinds of weapons. Drona's son covered the ruler of the Panchalas, and Drona himself covered the Srinjaya, with showers of straight shafts in that battle. And as the Pandava and the Panchala troops (on the one side) and the Kaurava troops (on the other), O Bharata, were engaged in slaughtering each other, there arose a furious uproar on the field. The battle that took place on that night was so terrible and fierce that its like had never been previously witnessed by ourselves or those gone before us.'"

SECTION CLXIV

"Sanjaya said, 'During the progress of that terrible nocturnal engagement, O king, which was fraught with an indiscriminate carnage, Dharma's son Yudhishthira, addressed the Pandavas, the Panchalas, and the Somakas. Indeed, O king, for the destruction of men, cars, and elephants, king Yudhishthira commanded his own troops, saying, "Proceed ye against Drona only, for slaying him!"[220] At the command of the king, O monarch, the Panchalas and the Somakas rushed against Drona alone, uttering terrible shouts. Ourselves excited with rage, and loudly roaring in return, rushed against them, to the best of our prowess, courage, and might, in battle. Kritavarman, the son of Hridika, rushed against Yudhishthira, as the latter was advancing against Drona, like an infuriated elephant against an infuriated compeer. Against Sini's grandson who advanced scattering arrowy showers all around, rushed, O king, the Kuru warrior Bhuri, that grinder (of foes) in battle. Karna, the son of Vikartana, O king, resisted that mighty car-warrior, viz., Pandu's son, Sahadeva, as the letter advanced for getting at Drona. King Duryodhana, in that battle, himself rushed against that foremost of car-warriors, viz., Bhimasena, advancing on his car like the Destroyer. Sakuni, the son of Suvala, O king, proceeding quickly, resisted that foremost of warriors, viz., Nakula, who was conversant with every kind of battle. Kripa, the son of Saradwat, O king, resisted Sikhandin in that battle, that foremost of car-warriors, as the latter advanced on his car. Duhsasana, O king, contending vigorously, resisted Prativindhya as the latter advanced with resolution (on his car), drawn by steeds looking like peacocks. Aswatthaman, O monarch, resisted Bhimasena's son, viz., Rakshasa (Ghatotkacha) acquainted with a hundred kinds of illusion, as the latter advanced. Vrishasena in that battle resisted the mighty Drupada with his troops and followers as the latter advanced for getting at Drona. The ruler of the Madras, O king, excited with wrath resisted Virata, O Bharata, as the latter quickly advanced for the slaughter of Drona; Chitrasena, in that battle, resisted, with great force and shooting many shafts, Nakula's son, Satanika, as the latter advanced for slaying Drona. The prince of the Rakshasas, viz., Alambhusha, O king, resisted Arjuna, that foremost of car-warriors, as the latter advanced. Dhrishtadyumna, the prince of the Panchalas, cheerfully resisted the great bowman Drona as the latter was engaged in slaughtering the foe. As regards the mighty car-warriors of the Pandavas, that advanced (against Drona), other car-warriors of thy army, O king, resisted them with great force. Elephant riders speedily encountering elephant riders in that dreadful battle, began to fight with each other and grind each other by thousands. At dead of night, O monarch, as the steeds rushed against each other with impetuosity, they looked like winged hills. Horsemen, O monarch, encountered horsemen, armed with lances and darts and swords, and uttering loud shouts. Large numbers of men slaughtered one another in heaps, with maces and short clubs and diverse other weapons. Kritavarman, the son of Hridika, excited with wrath, resisted Dharma's son, Yudhishthira, like continents resisting the swelling sea. Yudhishthira, however, piercing Hridika's son with five arrows, once more pierced him with twenty, and addressing him, said, "Wait, Wait." Then Kritavarman, O sire, excited with wrath, cut off with a broad-headed shaft, the bow of king Yudhishthira the just and pierced the latter with seven arrows. Taking up another bow, that mighty car-warrior, viz., Dharma's son, pierced the son of Hridika in the arms and chest with ten arrows. Then that warrior of Madhu's race, thus pierced, O sire, by Dharma's son in that battle, trembled with rage and afflicted Yudhishthira with seven shafts. Then Pritha's son cutting off his enemy's bow as also the leathern fence that cased his hands, sped at him five keen shafts whetted on stone. Those fierce shafts, piercing through the latter's costly armour, decked with gold, entered the earth like snakes into an ant-hill. With the twinkling of an eye, Kritavarman, taking up another bow, pierced the son of Pandu with sixty arrows and once more with ten. Of immeasurable soul, the son of Pandu, then placing his large bow on his car, sped at Kritavarman a dart resembling a snake. That dart decked with gold, shot by the son of Pandu, piercing through Kritavarman's right arm, entered the earth. Meanwhile, Pritha's son, taking up his formidable bow, shrouded the son of Hridika with showers of straight shafts. Then brave Kritavarman, that great car-warrior among the Vrishnis, within less than the twinkling of an eye, made Yudhishthira steedless and driverless and carless. Thereupon, the eldest son of Pandu took up a sword and a shield. Then he, of Madhu's race, cut off both those weapons in that battle. Yudhishthira then, taking up a fierce lance, equipped with a gold-decked staff, quickly sped it, in that battle, at the illustrious son of Hridika. Hridika's son, however, smiling the while, and displaying great lightness of hand, cut off into two fragments that lance hurled from the arms of Yudhishthira, as it coursed impetuously towards him. He then covered the son of Dharma with a hundred arrows in that encounter. Excited with wrath, he then cut off the latter's coat of mail with showers of shafts. Yudhishthira's armour, decked with gold, cut off by Hridika's son with his shafts, dropped down from his body, O king, like a cluster of stars dropping down from the firmament. His armour cut off, himself deprived of car and afflicted with the shafts of Kritavarman, Dharma's son, Yudhishthira, quickly retreated from battle. The mighty car-warrior Kritavarman, then, having vanquished Yudhishthira, the son of Dharma, once more began to protect the wheel of Drona's car.'"

SECTION CLXV

“SANJAYA SAID, ‘BHURI, O king, in that battle, resisted that foremost of car-warriors, viz., the grandson of Sini, who advanced like an elephant towards a lake full of water. Then Satyaki, excited with wrath, pierced his foe in chest with five keen shafts. At this, the latter’s blood began to flow. The Kuru warrior in that encounter similarly pierced with great speed the grandson of Sini, that hero difficult of defeat in battle, with ten shafts in the chest. Those warriors, drawing their bows to their fullest stretch, and with eyes red in wrath, began, O king, to mangle each other in that combat. The arrowy downpours of those two warriors, both excited with rage and resembling Death himself or the sun scattering his rays, were exceedingly terrible. Shrouding each other with shafts, each stayed before the other in that battle. For a short while that battle proceeded equally. Then, O king, the grandson of Sini, excited with rage and smiling the while, cut off the bow of the illustrious Kuru warrior in that battle. Having cut off his bow, Satyaki quickly pierced him in the chest with nine keen arrows and addressing him, said, “Wait! Wait!” That scorcher of foes deeply pierced his mighty foe, quickly took up another bow and pierced the Satwata warrior in return. Having pierced the Satwata hero with three shafts, O monarch, Bhuri, then, smiling the while, cut off his foe’s bow with a sharp and broad-headed shaft. His bow being cut off, Satyaki, O king, maddened with rage, hurled an impetuous dart at the broad chest of Bhuri. Pierced with that dart, Bhuri fell down from his excellent car, covered with blood, like the sun dropping down from the firmament. Beholding him thus slain, the mighty car-warrior Aswatthaman, O Bharata, rushed impetuously against grandson of Sini. Having addressed Satyaki, O king, saying, “Wait, Wait,” he shrouded him with showers of shafts, like the clouds pouring torrents of rain on the crest of Meru. Beholding him rushing towards the car of Sini's grandson, the mighty car-warrior Ghatotkacha, O king, uttering a loud roar, addressed saying, "Wait, Wait, O son of Drona! Thou shalt not escape from me with life. I will presently slay thee like the six-faced (Karttikeya) slaying (the Asura) Mahisha. I shall today, on the field, purge thy heart of all desire of battle." Having said these words, that slayer of hostile heroes, viz., the Rakshasa (Ghatotkacha), with eyes red like copper in wrath, rushed furiously against the son of Drona, like a lion rushing against a prince of elephants. And Ghatotkacha sped at his foe shafts of the measure of the Aksha of a car, and covered that bull among car-warriors therewith, like clouds pouring torrents of rain. With his own shafts resembling snakes of virulent poison, Drona's son, however, in that battle, quickly dispelled that arrowy shower before it could reach him. He then pierced that chastiser of foes, viz., Ghatotkacha, that prince of the Rakshasas, with hundreds of keen and swift-coursing arrows, all capable of penetrating into the very vitals. Thus pierced with those shafts by Aswatthaman, that Rakshasa, on the field of battle, looked beautiful, O monarch, like a porcupine with quills erect on its body. Then the valiant son of Bhimasena, filled with rage, mangled the son of Drona with many fierce arrows, whizzing through the air with the roar of thunder. And he rained on Aswatthaman a perfect shower of arrows of diverse kinds; some, equipped with heads like razors; some, shaped as the crescent; some, only pointed; some, frog-faced; some, with heads resembling the boar's ear; some, barbed; and some of other species.[221] Like the wind dispersing mighty masses of clouds, Drona's son, O king, without his senses being agitated, destroyed with his own terrible arrows, inspired by mantras with the force of celestial weapons, that fierce, unbearable and unrivalled shower of weapons, whose sound resembled the roar of thunder, and which fell incessantly upon him. It seemed then that another encounter was taking place in the welkin between weapons (as the combatants), which was terrible, and which, O king, filled the warriors with awe. With the sparks all around, generated by the clash of the weapons, shot by those two warriors, the welkin looked beautiful as illumined by myriads of fire-flies in the evening. Drona's son then, filling all the points of the compass with his shafts, shrouded the Rakshasa himself, for doing what was agreeable to thy sons. Then commenced a battle once more between Drona's son and the Rakshasa on that night of thick darkness, which resembled the encounter between Sakra and Prahlada. Then Ghatotkacha, filled with rage, struck Drona's son, in that battle, on the chest with ten shafts, each resembling the Yuga-fire. Deeply pierced by the Rakshasa, the mighty son of Drona began to tremble in that battle like a tall tree shaken by the wind. Supporting himself by holding the flagstaff, he swooned away. Then all thy troops, O king, uttered cries of Oh and Alas. Indeed, O monarch, all thy warriors then regarded Drona's son as slain. Beholding Aswatthaman in that plight, the Panchalas and the Srinjayas in that battle uttered leonine roars. Then that crusher of foes, viz., the mighty car-warrior Aswatthaman, recovering his senses, forcibly drawing the bow with his left hand, stretching the bowstring to his ear, quickly shot a terrible shaft resembling the rod of Yama himself, aiming at Ghatotkacha. That excellent shaft, fierce and equipped with golden wings, piercing through the chest of the Rakshasa, entered the earth, O king. Deeply pierced, O monarch, by Drona's son who was proud of his prowess in battle, that prince of Rakshasas, endued with great strength, sat down on the terrace of his car. Beholding Hidimva's son deprived of his senses, his charioteer, inspired with fear, speedily removed him from the field, bearing him away from the presence of Drona's son. Having pierced that prince of Rakshasas, viz., Ghatotkacha, in that encounter thus, Drona's son, that mighty car-warrior, uttered a loud roar. Worshipped by thy sons as also by all thy warriors, O Bharata, Aswatthaman's body blazed up like the midday sun.

"'As regards Bhimasena who was battling in front of Drona's car, king Duryodhana himself pierced him with many whetted shafts. Bhimasena, however, O Bharata, pierced him in return with nine arrows. Duryodhana, then, pierced Bhimasena with twenty arrows. Covered with each other's arrows on the field of battle, those two warriors looked like the sun and the moon covered with clouds in the firmament. Then king Duryodhana, O chief of Bharatas, pierced Bhima with five winged arrows and said, "Wait! Wait!" Bhima then, cutting off his bow as also his standard with keen shafts, pierced the Kuru king himself with ninety straight arrows. Then, Duryodhana filled with rage, taking up a more formidable bow, O chief of the Bharatas, afflicted Bhimasena, at the van of battle, with many whetted shafts, in the very sight of all the bowmen. Baffling those shafts shot from Duryodhana's bow, Bhima pierced the Kuru king with five and twenty short arrows. Duryodhana then, O sire, excited with wrath, cut off Bhimasena's bow with a razor-faced arrow and pierced Bhima himself with ten shafts in return. Then the mighty Bhimasena, taking up another bow, quickly pierced the king with seven keen shafts. Displaying great lightness of hand, Duryodhana cut off even that bow of Bhima. The second, the third, the fourth, and the fifth, bow that Bhima took up were similarly cut off. Indeed, O king, thy son, proud of his prowess and desirous of victory, cut off Bhima's bow as soon as the latter took up one. Seeing his bows repeatedly cut off, Bhima then hurled, in that battle, a dart made wholly of iron and hard as the thunder. That dart blazing as a flame of fire, resembled the sister of Death. The Kuru king, however, in the very sight of all the warriors and before the eyes of Bhima himself, cut in three fragments that dart, which coursed towards him through the welkin with the splendour of fire and dividing it, as it were by a straight line such as is visible on the head of a woman parting her tresses. Then Bhima, O king, whirling his heavy and blazing mace, hurled it with great force at the car of Duryodhana. That heavy mace speedily crushed the steeds, the driver, and the car also, of thy son in that encounter. Thy son, then, O monarch, afraid of Bhima and shrinking within the narrowest compass, ascended another car, viz., that of the illustrious Nandaka. Then Bhima, regarding Suyodhana to have been slain amid the darkness of that night, uttered a loud leonine roar challenging the Kauravas. Thy warriors regarded the king to be slain. All of them uttered loud cries of Oh and Alas. Hearing the wails of the affrighted warriors and the roars of the high souled Bhima, O king, king Yudhishthira also regarded Suyodhana to have been slain. And the eldest son of Pandu, thereupon, rushed quickly to the spot where Vrikodara, the son of Pritha, was. And the Panchalas, the Srinjayas, the Matsyas, the Kaikeyas, and the Chedis, speedily advanced, with all their might against Drona from desire of slaying him. There also occurred a dreadful battle between Drona and the enemy. And the combatants of both sides were enveloped in thick gloom and struck and slew one another'."

SECTION CLXVI

“Sanjaya said, ‘Karna, the son of Vikartana,[222] O king, resisted the mighty car-warrior Sahadeva in that battle, who advanced from desire of getting at Drona. Piercing the son of Radha with nine shafts, Sahadeva once more pierced that warrior with nine straight arrows. Karna then pierced Sahadeva in return with a hundred straight shafts, and displaying great lightness in hand, cut off the latter’s stringed bow. Then the valiant son of Madri, taking up another bow, pierced Karna with twenty arrows. This feat of his seemed exceedingly wonderful. Then Karna, slaying Sahadeva’s steeds with many straight shafts, speedily despatched the latter’s driver with a broad-headed shaft, to Yama’s abode. This carless Sahadeva then took up a sword and a shield. Even those weapons were cut off by Karna smiling the while. Then the mighty Sahadeva, in that encounter, sped towards the car of Vikartana’s son, a heavy and terrible mace decked with gold. Karna then with his shafts, quickly cut off that mace which hurled by Sahadeva, coursed towards him impetuously, and caused it to fall down on the earth. Beholding his mace cut off, Sahadeva quickly hurled a dart at Karna. That dart also was cut off by Karna. The son of Madri, then, quickly jumping down from his excellent car, and blazing with wrath upon beholding Karna stationed before him, took up a car-wheel and hurled it at the son of Adhiratha. The Suta’s son, however, with many thousands of arrows, cut off that wheel coursing towards him like the uplifted wheel of Death. When that wheel had been cut off, Sahadeva, O sire, aiming at Karna, hurled at him the shafts of his car, the traces of his steeds, the yokes of his cars, the limbs of elephants and steeds and dead human bodies. Karna cut off all these with his shafts. Seeing himself deprived of all weapons, Madri’s son, Sahadeva, struck by Karna with many shafts, left the battle. Pursuing him for a while, the son of

Radha, O bull of Bharata’s race, smilingly addressed Sahadeva and said these cruel words, “Do not, O hero, fight in battle with those that are superior to thee. Fight with thy equals, O son of Madri! Do not mistrust my words.” Then touching him with the horn of his bow, he once more said, “Yonder, Arjuna is fighting resolutely with the Kurus in battle. Go there, O son of Madri, or return home if thou likest.” Having said those words, Karna, that foremost of car-warriors, smilingly proceeded on his car against the troops of the king of the Panchalas. The slayer of foes, that mighty car-warrior, devoted to truth, slew not the son of Madri although he had got the opportunity, recollecting the words of Kunti. Sahadeva, then, heartless and afflicted with arrows, and pierced with the wordy darts of Karna, no longer cherished any love for life. That mighty car-warrior then quickly ascended the car of Janamejaya, the illustrious prince of the Panchalas.’”

SECTION CLXVII

“Sanjaya said, ‘The ruler of the Madras shrouded on all sides, with clouds of shafts, Virata with his troops, who was proceeding quickly for getting at Drona. The battle that took place between those two great bowmen resembled, O king, that between Vala and Vasava in days of yore. The ruler of the Madras, O monarch, with great activity, struck Virata, that commander of a large division, with a hundred straight shafts. King Virata, in return, pierced the ruler of the Madras with nine keen arrows, and once more with three and seventy, and once again with a hundred. The ruler of the Madras, then, slaying the four steeds yoked unto Virata’s car, cut down with a couple of shafts, the latter’s umbrella and standard. Quickly jumping down from that steedless car, the king stood, drawing his bow and shooting keen shafts. Beholding his brother deprived of his steeds, Satanika quickly approached him on his car in the very sight of all the troops. The ruler of the Madras, however, piercing the advancing Satanika with many shafts, despatched him to the abode of Yama. Upon the fall of the heroic Satanika, Virata, that commander of a large division, ascended the fallen hero’s car, decked with standard and garlands.[223] Opening his eyes wide, and with prowess doubled by wrath, Virata quickly covered the car of the ruler of the Madras with winged arrows. The ruler of the Madras then, excited with rage, deeply pierced Virata, that commander of a large division, in the chest, with a hundred straight shafts. Deeply pierced by the mighty ruler of the Madras, that great car-warrior, viz., Virata, sat down on the terrace of his car and swooned away. His driver, then, beholding him mangled with shafts in that encounter, bore him away. Then that vast force, O Bharata, fled away on that night, oppressed by hundreds of arrows of Salya, that ornament of battle. Beholding the troops flying away, Vasudeva and Dhananjaya quickly advanced to that spot, O monarch, where Salya was stationed. Then that prince of the Rakshasas, viz., Alamvusha, O king, riding upon a foremost car, harnessed with eight steeds, having terrible-looking Pisachas of equine faces yoked unto it, furnished with blood-red banners, decked with floral garlands made of black iron, covered with bear-skins, and possessing a tall standard over which perched a terrible, fierce-looking, and incessantly shrieking vulture, of spotted wings and wide-open eyes, proceeded against those advancing heroes. That Rakshasa, O king, looked beautiful like a loose heap of antimony, and he withstood the advancing Arjuna, like Meru withstanding a tempest, scattering showers of arrows, O monarch, upon Arjuna's head. The battle then that commenced between the Rakshasa and that human warrior, was exceedingly fierce. And it filled all the spectators there, O Bharata, with wonder. And it conduced to the joy also of vultures and crows, of ravens and owls and Kankas and jackals. Arjuna struck Alamvusha with six shafts and then cut off his standard with ten sharp arrows. With a few other arrows, he cut off his driver, and with some others his Trivenu, and with one more, his bow, and with four others his four steeds. Alamvusha strung another bow, but that also Arjuna cut off in two fragments. Then, O bull of Bharata's race, Partha pierced that prince of the Rakshasas with four keen arrows. Thus pierced, the Rakshasa fled away in fear. Having vanquished him, Arjuna quickly proceeded towards the spot where Drona was, shooting as he went, many shafts, O king, at men, elephants, and steeds. Slaughtered O monarch, by the illustrious son of Pandu, the combatants fell down on the ground, like trees laid low by a tempest. Thus treated by the illustrious son of Pandu, all of them fled like a frightened herd of deer.'"

SECTION CLXVIII

"SANJAYA SAID, 'THY son, Chitrasena, O Bharata, resisted (Nakula's son) Satanika who was engaged in scorching thy host with his keen shafts. Nakula's son pierced Chitrasena with five arrows. The latter then pierced the former in return with ten whetted shafts. And once more Chitrasena, O monarch, in that battle, pierced Satanika in the chest with nine keen shafts. Then the son of Nakula with many straight shafts cut Chitrasena's armour from off his body. This feat of his seemed exceedingly wonderful. Divested of his armour, thy son, O king, looked exceedingly beautiful, like a snake, O monarch, having cast off his slough at the proper season. Then Nakula's son, with many keen shafts, cut off the struggling Chitrasena's standard, and then his bow, O monarch, in that encounter. His bow cut off in that combat, and deprived also of his armour, that mighty car-warrior, then, O king, took up another bow capable of piercing every foe. Then Chitrasena, that mighty car-warrior amongst the Bharatas, quickly pierced the son of Nakula with many straight arrows. Then mighty Satanika, excited with rage, O Bharata, slew the four steeds of Chitrasena and then his driver. The illustrious Chitrasena, endued with great strength, jumping down from that car, afflicted the son of Nakula with five and twenty arrows. Then Nakula's son with a crescent-shaped arrow, cut off in that combat the gold-decked bow of Chitrasena while the latter was engaged in thus striking him. Bowless and carless and steedless and driverless, Chitrasena then quickly ascended the car of the illustrious son Hridika.

"'Vrishasena, O king, rushed with great speed, scattering shafts in hundreds, against the mighty car-warrior Drupada, advancing at the head of his troops against Drona.[224] Yajnasena, in that encounter pierced that mighty car-warrior, viz., the son of Karna in the arms and the chest, O lord, with sixty arrows.

Vrishasena, then, excited with rage, quickly pierced Yajnasena, standing on his car, with many shafts in the centre of the chest. Those two warriors mangled by arrows, and with shafts sticking to their bodies, looked beautiful like a couple of porcupines with their quills erect. Bathed in blood in consequence of the wounds caused by those straight arrows of keen points and golden wings, they looked exceedingly beautiful in that dreadful encounter. Indeed, the spectacle they presented was that of a couple of beautiful and radiant Kalpa trees or of a couple of Kinsukas rich with their flowery burthens. Then Vrishasena, O king, having pierced Drupada with nine arrows, once more pierced him with seventy, and then again with three other arrows. Then shooting thousands of arrows, Karna's son, O monarch, looked beautiful in that battle, like a cloud pouring torrents of rain. Then Drupada, inflamed with wrath, cut off Vrishasena's bow into two fragments, with a broad-headed arrow, sharp and well-tempered. Taking, then, another gold-decked bow that was new and strong, and drawing out of his quiver a strong, whetted, well-tempered, sharp and broad-headed arrow, and fixing it on his string, and carefully aiming it at Drupada, he let it off with great force, inspiring all the Somakas with fear. That arrow, piercing through the breast of Drupada, fell on the surface of the earth. The king (of the Panchalas), then, thus pierced through with Vrishasena's arrow, swooned away. His driver, then, recollecting his own duty, bore him away from the field. After the retreat, O monarch, of that mighty car-warrior of the Panchalas, the (Kaurava) army, on that terrible night, rushed furiously against Drupada's troops whose coats of mail had been cut off by means of the arrows of the foe. In consequence of the blazing lamps dropped by the combatants all around, the earth, O king, looked beautiful like the cloudless firmament bespangled with planets and stars. With the fallen Angadas of the combatants, the earth looked resplendent, O king, like a mass of clouds in the rainy season with flashes of lightning. Afflicted with the fear of Karna's son, the Panchalas fled away on all sides, like the Danavas from fear of Indra in the great battle of yore between the gods and the Asuras. Thus afflicted in battle by Vrishasena, the Panchalas and the Somakas, O monarch, illumined by lamps, looked exceedingly beautiful.[225] Having vanquished them in battle, Karna's son looked beautiful like the sun, O Bharata, when he reaches the meridian. Amongst all those thousands of kings of thy side and theirs the valiant Vrishasena then seemed to be the only resplendent luminary. Having defeated in battle many heroes and all the mighty car-warriors among the Somakas, he quickly proceeded, O king, to the spot where king Yudhishthira was stationed.

"'Thy son Duhsasana proceeded against that mighty car-warrior, viz., Prativindhya, who was advancing (against Drona), scorching his foes in battle. The encounter that took place between them, O king, looked beautiful, like that of Mercury and Venus in the cloudless firmament. Duhsasana pierced Prativindhya, who was accomplishing fierce feats in battle, with three arrows on the forehead. Deeply pierced by that mighty bowman, thy son, Prativindhya, O monarch, looked beautiful like a crested hill. The mighty car-warrior Prativindhya, then, piercing Duhsasana with three arrows, once more pierced him with seven. Thy son, then, O Bharata, achieved there an exceedingly difficult feat, for he felled Prativindhya's steeds with many arrows. With another broad-headed arrow he also felled the latter's driver, and then his standard. And then he cut off, O king, into a thousand fragments the car of Prativindhya, armed with the bow. Excited with rage, O lord, thy son also cut off, with his straight shafts, into numberless fragments the banner, the quivers, the strings, and the traces (of his antagonist's car). Deprived of his car, the virtuous Prativindhya stood, bow in hand, and contended with thy son scattering numberless arrows. Then Duhsasana, displaying great lightness of hand, cut off Prativindhya's bow. And then he afflicted his bowless antagonist with ten shafts. Beholding their brother, (Prativindhya) in that plight, his brothers, all mighty car-warriors, rushed impetuously to that spot with a large force. He then ascended the resplendent car of Sutasoma. Taking up another bow, he continued, O king, to pierce thy son. Then many warriors on thy side, accompanied by a large force, rushed impetuously and surrounded thy son (for rescuing him). Then commenced a fierce battle between thy troops and theirs, O Bharata, at that dreadful hour of midnight, increasing the population of Yama's kingdom.'"

SECTION CLXIX

“Sanjaya said, ‘Against Nakula who was engaged in smiting thy host, Suvala’s son (Sakuni) in wrath, rushed with great impetuosity and addressing him, said, “Wait! Wait!” Each enraged with the other and each desirous of slaying the other, those two heroes struck each other with shafts sped from their bows drawn to their fullest stretch. Suvala’s son in that encounter displayed the same measure of skill that Nakula displayed, O king, in shooting showers of arrows. Both pierced with arrows, O king, in that battle, they looked beautiful like a couple of porcupines with quills erect on their bodies. The armour of each cut off by means of shafts with straight points and golden wings, and each bathed in blood, those two warriors looked resplendent in that dreadful battle like two beautiful and brilliant Kalpa trees, or like two flowering Kinsukas on the field of battle. Indeed, O king, those two heroes in that encounter, both pierced with arrows, looked beautiful like a couple of Salmali trees with prickly thorns on them. Casting oblique glances at each other, with eyes expanded in rage, whose corners had become red, they seemed to scorch each other by those glances. Then thy brother-in-law, excited with wrath, and smiling the while, pierced Madri’s son in the chest with a barbed arrow of keen point. Deeply pierced by that great bowman, viz., thy brother-in-law, Nakula sat down on the terrace of his car and swooned away. Beholding his proud foe, that mortal enemy of his in that plight, Sakuni uttered a roar loud as that of the clouds at the end of summer. Recovering consciousness, Nakula, the son of Pandu, once more rushed against Suvala’s son, like the Destroyer himself of wide-open mouth. Inflamed with rage, O bull of Bharata’s race, he pierced Sakuni with sixty arrows, and more with a hundred long shafts at the centre of his chest. He then cut off Sakuni’s bow with arrow fixed thereon, into two fragments, at the handle.

And then cutting off in a trice Sakuni's standard, he caused it to fall down on the earth. Piercing next Sakuni's thigh with keen, sharp, and well-tempered shafts, Nakula, the son of Pandu, caused him to fall down on the terrace of his car, clasping his flag-staff, like an amorous man clasping his mistress. Beholding that brother-in-law of thine laid low and deprived of consciousness, O sinless one, his driver quickly bore him away from the van of battle. The Parthas, then, and all their followers, uttered a loud roar. Having vanquished his foes, Nakula, that scorcher of foes, addressing his driver, said, "Bear me to the host commanded by Drona." Hearing these words of Madri's son, his driver proceeded to the spot, O king, where Drona was stationed.[226] Against mighty Sikhandin proceeding towards Drona, Kripa resolutely advanced with great impetuosity. That chastiser of foes, viz., Sikhandin, then, smiling the while, pierced with nine arrows the son of Gotama thus advancing against him towards the vicinity of Drona. Then the preceptor, Kripa, that benefactor of thy sons, piercing Sikhandin first with five arrows, once more pierced him with twenty. The combat that took place, O monarch, between them, was exceedingly dreadful, like that between Samvara and the chief of the celestials in the battle between the gods and the Asuras. Those heroic and mighty car-warriors, both invincible in battle, covered the welkin with their arrows, like clouds covering the welkin on the expiry or summer. Terrible of itself, that night, O chief of the Bharatas, became more terrible still to the heroic combatants engaged in battle. Indeed, of terrible aspects and inspiring all sorts of fear, that night became, as it were, death-night (of all creatures). Then Sikhandin, O king, cut off, with a crescent-shaped arrow, the large bow of Gotama's son and shot at the latter many whetted shafts. Inflamed with wrath, O monarch, Kripa then sped at his antagonist a fierce dart, equipped with a golden shaft and keen point, and polished by the hands of the smith. Sikhandin, however, cut it off with ten shafts as it coursed towards him. That dart, then, decked with gold (thus cut off), fell down on the earth. Then Gautama, foremost of men, taking up another bow, O king, covered Sikhandin with a large number of whetted shafts. Thus covered in that battle by the illustrious son of Gotama, Sikhandin, that foremost of car-warriors sank on the terrace of his car. Beholding him thus weakened, Kripa in that encounter, struck him with many arrows, from desire of slaying him, O Bharata! (Sikhandin then was borne away by his driver). Beholding that mighty car-warrior, viz., the son of Yajnasena retreating from battle, the Panchalas and the Somakas surrounded him on all sides (for rescuing him). Similarly, thy sons also surrounded that foremost of Brahmans, Kripa, with a large force. Then commenced a battle once more, between car-warriors, O king, that struck one another. The uproar that rose became loud as the roaring of clouds, O Bharata, caused by rushing horsemen and elephants, O monarch, smiting one another down. Then, O king, the field of battle looked exceedingly fierce. With the tread of rushing infantry the earth began to tremble, O monarch, like a lady shaken with fear. Car-warriors, mounting on their cars, rushed impetuously, attacking compeers by their thousands, O king, like crows seizing winged insects (in the air). Similarly, mighty elephants with winy exudation down their bodies, pursuing similar elephants, encountered them, O Bharata, furiously. So also, horsemen coming upon horsemen, and foot-soldiers angrily encountered one another in that battle. At dead of night, the sound of retreating and the rushing of troops and of those coming again to the encounter became deafening. The blazing lamps also, placed on cars and elephants and steeds, seemed, O king, large meteors falling from the firmament. That night, O chief of the Bharatas, lightened up by those lamps looked like day, O king, on the field of battle. As the sun, encountering the thick gloom, destroys it completely, even so the thick gloom of the battle was destroyed by those blazing lamps. Indeed, the welkin, the earth, the cardinal and the subsidiary points of the compass, enveloped by dust and darkness, became once more illuminated by that light. The splendour of weapons and coats of mail, and of the jewels of illustrious heroes, became overshadowed, by the light of those blazing lamps. During the progress of that fierce battle at night, none of the combatants, O Bharata, could know the warriors of his own side. Sire, O chief of the Bharatas, slew son, and son, from ignorance, slew sire, and friend slew friend. And relatives slew relatives, and maternal uncles slew sisters' sons, and warriors slew warriors of their own side, and foes slew their own men, in that battle, O Bharata. In that dreadful nocturnal encounter, O king, all fought furiously, ceasing to have any regard for one another.'"

SECTION CLXX

“Sanjaya said, ‘In that fierce and terrible battle, Dhrishtadyumna, O king, proceeded against Drona. Holding his formidable bow and repeatedly stretching his bowstring, the Panchala prince rushed towards Drona’s car decked with gold. And as Dhrishtadyumna proceeded for accomplishing the destruction of Drona, the Panchalas and the Pandavas, O king, surrounded him. Beholding Drona, that foremost of preceptors, thus assailed, thy son, resolutely contending in battle, protected Drona on all sides. Then those two oceans of troops encountered each other on that night, looked like two terrible oceans lashed into fury by tempest, with all living creatures within them exceedingly agitated. Then the prince of the Panchalas, O king, quickly pierced Drona in the chest with five arrows and uttered a leonine roar. Drona, however, O Bharata, piercing his foe in return with five and twenty arrows in that battle, cut off, with another broad-headed arrow, his bright bow. Forcibly pierced by Drona, O bull of Bharata’s race, Dhrishtadyumna, quickly casting aside his bow, bit his (nether) lip in rage. Indeed, O monarch, the valiant Dhrishtadyumna, excited with wrath, took up another formidable bow for accomplishing the destruction of Drona. That slayer of hostile heroes, that warrior endued with great beauty, stretching that formidable bow to his ear, shot a terrible shaft capable of taking Drona’s life. That shaft, thus sped by the mighty prince in that fierce and dreadful battle, illumined the whole army like the risen sun. Beholding that terrible shaft, the gods, the Gandharvas, and the Danavas, said these words, O king, viz., “Prosperity to Drona!” Karna, however, O king, displaying great lightness of hand cut off into dozen fragments that shaft as it coursed towards the preceptor’s car. Thus cut off into many fragments, O king, that shaft of Dhrishtadyumna, O sire, quickly fell down on the earth like a snake without poison. Having cut off with his own straight shafts those of Dhrishtadyumna in that battle, Karna then pierced Dhrishtadyumna himself with many sharp arrows. And Drona's son pierced him with five, and Drona himself with five, and Salya pierced him with nine, and Duhsasana with three. And Duryodhana pierced him with twenty arrows and Sakuni with five. Indeed, all those mighty car-warriors quickly pierced the prince of the Panchalas. Thus was he pierced by these seven heroes in that battle exerting themselves for the rescue of Drona. The prince of the Panchalas, however, pierced every one of these heroes with three arrows. Indeed, O king, Dhrishtadyumna, in that dreadful battle, quickly pierced Drona himself, and Karna, and Drona's son, and thy son. Thus pierced by that bowman, those warriors, fighting together, pierced Dhrishtadyumna again in that encounter, uttering loud roars the while. Then Drumasena, excited with wrath, O king, pierced the Panchala prince with a winged arrow, and once again quickly with three other arrows. And addressing the prince, he said, "Wait! Wait!" Dhrishtadyumna then pierced Drumasena in return with three straight arrows, in the encounter, which were equipped with wings of gold, steeped in oil, and capable of taking the life of him at whom they are sped. With another broad-headed shaft, the prince of the Panchalas then, in that battle, cut off from Drumasena's trunk the latter's head decked with bright ear-rings of gold. That head, with (the lower) lip bit (in rage), fell on the ground like a ripe palmyra fruit separated from the stalk by the action of a strong wind. Once again, piercing all those warriors with keen shafts, that hero, with some broad-headed shafts, cut off the bow of Radha's son, that warrior conversant with all modes of warfare. Karna could not brook that cutting off of his bow, like a fierce lion incapable of brooking the cutting off of his tail. Taking up another bow, Karna, with eyes red in rage, and breathing hard, covered mighty Dhrishtadyumna with clouds of arrows. Beholding Karna excited with rage, those heroes, viz., those six bulls among car-warriors, quickly encompassed the prince of the Panchalas from desire of slaying him. Seeing the latter in front of those six foremost warriors of thy side, all thy troops, O lord, regarded him to be already within the jaws of the Destroyer. Meanwhile, Satyaki, of the Dasarha race, scattering his shafts as he proceeded, reached the spot where the valiant Dhrishtadyumna was battling. Beholding that invincible warrior of the Satwata race advancing, Radha's son pierced him in that battle with ten arrows. Satyaki, then, O king, pierced Karna with ten shafts in the very sight of all those heroes, and addressing him, said, "Do not fly away but stay before me." The encounter then, that took place between mighty Satyaki and the industrious Karna, resembled, O king, that between Vali and Vasava (in the days of yore). That bull among Kshatriyas, viz., Satyaki, terrifying all the Kshatriyas with the rattle of his car, pierced the lotus-eyed Karna in return (with many arrows). Making the earth tremble with the twang of his bow, the mighty son of the Suta, O monarch, contended with Satyaki. Indeed, Karna pierced the grandson of Sini in return with hundreds of long, and barbed, and pointed, and tall-toothed, and razor-headed arrows and diverse other shafts. Similarly, that foremost one of Vrishni's race, Yuyudhana, in that battle, shrouded Karna with his arrows. For a time that battle proceeded equally. Then thy sons, O monarch, placing Karna at their head, all pierced Satyaki from every side with keen arrows. Resisting with his own weapons those of them all and of Karna also, O lord, Satyaki quickly pierced Vrishasena in the centre of the chest. Pierced with that arrow, the valiant Vrishasena, of great splendour, quickly fell down on his car, casting aside his bow. Then Karna, believing that mighty car-warrior, viz., Vrishasena, slain, became scorched with grief on account of the death of his son and began to afflict Satyaki with great force. Thus afflicted by Karna, the mighty car-warrior Yuyudhana, with great speed, repeatedly pierced Karna with many shafts. Once more piercing Karna with ten arrows, and Vrishasena with five, the Satwata hero cut off the leathern fences and the bows of both sire and son. Then those two warriors, stringing two other bows, capable of inspiring enemies with terror, began to pierce Yuyudhana from every side with keen shafts. During the progress of that fierce conflict that was so destructive of heroes the loud twang of Gandiva, O king, was heard over every other sound. Hearing then the rattle of Arjuna's car as also that twang of Gandiva, the Suta's son, O king, said these words unto Duryodhana, "Slaughtering our entire army and the foremost of heroic warriors and many mighty bowmen among the Kauravas, Arjuna is loudly twanging his bow. The rattle also of his car is heard, resembling the roar of the thunder. It's evident, the son of Pandu is achieving feats worthy of his own self. This son of Pritha, O monarch, will grind our large host. Many of our troops are already breaking. No one stays in battle. Indeed, our army is being dispersed like a risen mass of clouds dispersed by the wind. Encountering Arjuna, our host breaks like a boat on the ocean. The loud wails, O king, of the foremost of warriors, O monarch, flying away from the field, or falling down in consequence of the arrows sped from Gandiva, are being heard. Hear, O tiger among car-warriors, the sound of drums and cymbals near Arjuna's car at dead of night, resembling the deep roll of thunder in the welkin. Hear also the loud wails (of afflicted combatants) and the tremendous leonine shouts, and diverse other noises in the vicinity of Arjuna's car. Here, however, this Satyaki, this foremost one of the Satwata race, stayeth amid us. If this object of our aim can be struck down, we can then vanquish all our foes. Similarly, the son of the Panchala king is engaged with Drona. He is encompassed on all sides by many heroic and foremost of car-warriors. If we can slay Satyaki and Dhrishtadyumna, the son of Prishata without doubt, O king, victory will be ours. Surrounding these two heroes, these two mighty car-warriors, as we did the son of Subhadra we will strive, O king, to slay them, viz., this son of Vrishni's race and this son of Prishata. Savyasachin, O Bharata, is before us, coming towards this division of Drona, knowing that Satyaki is engaged here with many chiefs among the Kurus. Let a large number of our foremost of car-warriors proceed thither, so that Partha may not be able to come to the rescue of Satyaki, now encompassed by many. Let these great heroes speedily shoot clouds of shafts with great force, so that Satyaki of Madhu's race may be speedily despatched to Yama's abode." Ascertaining this to be the opinion of Karna, thy son, addressing Suvala's son in the battle, like the illustrious Indra addressing Vishnu, said these words, "Surrounded by ten thousand unretreating elephants and ten thousand cars also, proceed against Dhananjaya! Duhsasana and Durvishaha and Suvahu and Dushpradharshana — these will follow thee, surrounded by a large number of foot-soldiers. O uncle, slay those great bowmen, viz., the two Krishnas, and Yudhishthira, and Nakula, and Sahadeva, and Bhima, the son of Pandu. My hope of victory resteth on thee, like that of the gods on their chief Indra. O uncle, slay the son of Kunti, like (Kartikeya) slaying the Asuras." Thus addressed and urged by thy son, Sakuni, clad in mail, proceeded against the Parthas, accompanied by a large force as also by thy sons, in order to consume the sons of Pandu. Then commenced a great battle between the warriors of thy army and the foe. When Suvala's son, O king, (thus) proceeded against the Pandavas, the Suta's son, accompanied by a large force, quickly advanced against Satyaki, shooting many hundreds of shafts. Indeed, thy warriors, combining together, encompassed Satyaki. Then Bharadwaja's son, proceeding against the car of Dhrishtadyumna, fought a wonderful and fierce battle at dead of night, O bull of Bharata's race, with the brave Dhrishtadyumna and the Panchalas.'"

SECTION CLXXI

“Sanjaya said, ‘Then all those kings of thy army, incapable of being easily defeated in battle, angrily proceeded against Yuyudhana’s car, unable to brook (his feats). Mounting on their well-equipped cars, O king, that were decked with gold and jewels, and accompanied also by cavalry and elephants, they encompassed the Satwata hero. Hemming him on all sides those mighty car-warriors, challenging that hero, uttered loud leonine roars. Those great heroes, desirous of slaying him of Madhu’s race, poured their keen arrows on Satyaki of invincible prowess. Beholding them thus advancing with speed towards him, that slayer of hostile hosts, viz., the mighty-armed grandson of Sini, took up and shot many shafts. The heroic and great bowman Satyaki, invincible in battle, cut off many heads with his fierce and straight arrows. And he of Madhu’s race also cut off the trunks of many elephants, the necks of many steeds, and arms decked with Angadas of many warriors, by means of razor-faced arrows. With the fallen yak-tails and white umbrellas, O Bharata, the field of battle became almost full, and resembled the firmament, O lord, with stars. The wails of the host thus slaughtered in battle, O Bharata, by Yuyudhana, became as loud as those of shrieking ghosts (in hell). With that loud uproar the earth became filled, and the night became fiercer and more terrible. Beholding his host, afflicted with Yuyudhana’s arrows breaking, and hearing that tremendous uproar at dead of night making the hair stand on end, thy son, that mighty car-warrior, addressing his driver, repeatedly said, “Urge the steeds to that spot whence this uproar cometh.” Then king Duryodhana, that firm bowman, above all modes of warfare, rushed against Yuyudhana. Madhava pierced Duryodhana with a dozen blood-drinking shafts, sped from his bow drawn to its fullest stretch. Thus afflicted with arrows by Yuyudhana first, Duryodhana, excited with rage, pierced the grandson of Sini in return with ten arrows. Meanwhile, the battle that raged between the Panchalas and all thy troops presented an exceedingly wonderful sight. Then the grandson of Sini, excited with rage in that battle, pierced thy son, that mighty car-warrior, with eighty shafts, in the chest. He then, with other shafts, despatched Duryodhana’s steeds to Yama’s abode. And that slayer of foes then quickly felled his antagonist’s driver from the car. Thy son, O monarch, staying on that steedless car, shot many keen arrows towards Satyaki’s car. The grandson of Sini, however, displaying great lightness of hand, O king, cut off those fifty shafts sped in that battle by thy son. Then Madhava, with a broad-headed shafts suddenly cut off in that encounter the formidable bow of thy son in the handle. Deprived of both his car and bow, that puissant ruler of men then mounted quickly upon the bright car of Kritavarman. Upon Duryodhana’s retreat, the grandson of Sini, O monarch, afflicted and routed thy army at dead of night.

“‘Sakuni, meanwhile, O king, encompassing Arjuna on all sides with many thousands of cars and several thousands of elephants, and many thousands of steeds, began to fight desperately. Many of them hurled towards Arjuna celestial weapons of great power. Indeed, those Kshatriyas fought with Arjuna, incurring the certitude of death. Arjuna, however, excited with rage, checked those thousands of cars and elephants and steeds, and ultimately caused those foes to turn back. Then Suvala’s son, with eyes red as copper with rage, deeply pierced Arjuna, that slayer of foes, with twenty shafts. And once more shooting a hundred shafts, he checked the progress of Partha’s great car. Then Arjuna, O Bharata, pierced Sakuni with twenty arrows in that battle. And he pierced each of the great bowmen with three arrows. Checking all of them with his arrows, O king, Dhananjaya slew those warriors of thy army with excellent shafts, endued with the force of thunder.[227] Strewn with lopped off arrows, O monarch, and (dead) bodies by thousands, the earth looked as if covered with flowers. Indeed, strewn with the heads of Kshatriyas, heads that were decked with diadems and handsome noses and beautiful ear-rings and (nether) lips bit in rage and wide open eyes, — heads that were graced with collars and crowned also with gems, and which, while life was in them, spoke sweet words, — the earth looked resplendent as if strewn with hillocks overspread with Champaka flowers. Having achieved that fierce feat, and pierced Sakuni once more, struck Uluka with an arrow in that battle. Piercing Uluka thus in the sight of his sire, viz., Suvala's son, Arjuna uttered a loud roar, filling the earth therewith. Then the son of Indra cut off Sakuni's bow. And then he despatched his four steeds to Yama's abode. Then Suvala's son, O bull of Bharata's race, jumping down from his car, quickly ascended the car of Uluka. Then those two mighty car-warriors, viz., sire and son, both riding on the same car, showered their arrows on Partha like two risen clouds pouring torrents of rain on a mountain. The son of Pandu then piercing both those warriors with keen shafts, afflicted and caused thy troops to fly away in hundreds and thousands. Like a mighty mass of clouds dispersed on all sides by the wind, that army of thine, O monarch, was dispersed on all sides. Indeed, that host, O chief of the Bharatas, thus slaughtered on the night, fled away in all directions, afflicted with fear and in the very sight (of their leaders). Many abandoning the animals they rode, other urging their animals to their greatest speed, turned back from the battle, inspired with fear, during that fierce hour of darkness. Having vanquished thy warriors thus, O bull of Bharata's race, Vasudeva and Dhananjaya cheerfully blew their conchs.

"'Dhrishtadyumna, O monarch, piercing Drona with three arrows, quickly cut off the latter's bowstring with a sharp arrow. Throwing down that bow on the earth, heroic Drona, that grinder of Kshatriyas, took up another that was exceedingly tough and strong. Piercing Dhrishtadyumna then with five arrows, Drona pierced his driver also, O bull of Bharata's race, with five arrows. Checking Drona with his arrows, the mighty car-warrior Dhrishtadyumna began to destroy the Kaurava host, like Maghavat destroying the Asura army. During the slaughter of thy son's army, O sire, a terrible river, having blood for its current, began to flow. And it ran between the two hosts, bearing away men and steeds and elephants along its current. And it resembled, O king, the Vaitarani that flows, O lord, towards the domains of Yama. Agitating and routing thy army, the valiant Dhrishtadyumna, endued with great energy, blazed forth like

Sakra in the midst of the celestials. Then Dhrishtadyumna and Sikhandin blew their large conchs, as also the twins (Nakula and Sahadeva), and Vrikodara, the son of Pandu. Thus those fierce warriors, vanquished thousands of kings on thy side that were endued with great energy, at the sight of thy son and of Karna and the heroic Drona and Drona's son, O monarch!'"

SECTION CLXXII

“Sanjaya said, ‘Beholding his own army routed while being slaughtered by those illustrious heroes, thy son, well-acquainted with words, O monarch, quickly repairing unto Karna and Drona, that foremost of all victors in battle, wrathfully said these words, “This battle has been set on foot by you two in rage, having seen the ruler of the Sindhus slain by Savyasachin. You are beholding with indifference the slaughter of my army by the forces of the Pandavas, although you two are fully competent to vanquish those forces. If you two now abandon me, you should have, in the beginning, told me of it. ‘We two shall vanquish the sons of Pandu in battle.’ Even these were the words, ye givers of honours, that ye then said unto me. Hearing these words of yours, I sanctioned these proceedings. I would never have provoked these hostilities with the Parthas, — hostilities that are so destructive of heroic combatants (if ye had told me otherwise). If I do not deserve to be abandoned by you two, ye bulls among men, then fight according to the true measure of your prowess, ye heroes endued with great prowess.” Thus pierced by the goad of speech of thy son, those two heroes once more engaged in battle, like two snakes vexed with sticks. Then those two foremost of car-warriors, those two bowmen above all bowmen in the world, rushed with speed against the Parthas headed by the grandson of Sini and by others. Similarly, the Parthas uniting together, and accompanied by all their troops, advanced against those two heroes, who were roaring repeatedly. Then the great bowman, Drona, that foremost of all wielders of weapons, excited with rage, quickly pierced (Satyaki), that bull amongst the Sinis, with ten arrows. And Karna pierced him with ten arrows, and thy son with seven, and Vrishasena pierced him with ten, and Suvala’s son with seven. In that impervious wall of Kauravas around the grandson of Sini, these also stationed themselves, encompassing him. Beholding Drona slaughtering the Pandava army in that battle, the Somakas quickly pierced him from every side with showers of arrows. Then Drona began to take the lives of Kshatriyas, O monarch, like the sun destroying darkness around him by his rays. We then heard, O monarch, a loud uproar amongst the Panchalas, who called upon one another, while they were being slaughtered by Drona. Some abandoning sons, some sires, some brothers, some uncles, some their sister's sons, some their relatives and kinsmen, fled away with speed, for saving their own lives. Some, again, deprived of their senses, ran against Drona himself. Indeed, many were the combatants of the Pandava army that were then despatched to the other world. Thus afflicted by that illustrious hero, the Pandava host, that night, O king, fled away, throwing down their blazing torches all around, in the very sight of Bhimasena and Arjuna and Krishna and the twins and Yudhishthira and Prishata's son. The world being enveloped in darkness, nothing could be seen. In consequence of the light that was amongst the Kaurava troops, the flight of the foe could be ascertained. Those mighty car-warriors, viz., Drona and Karna, O king, pursued the flying host, scattering numerous shafts. Seeing the Panchalas slaughtered and routed, Janardana becoming cheerless, said these words unto Phalguna, "Dhrishtadyumna and Satyaki, accompanied by the Panchalas, had proceeded against those great bowmen, viz., Drona and Karna, shooting many shafts. This large host of ours hath been broken and routed (by them) with showers of arrows. Though their flight is sought to be checked, they are still incapable of being rallied, O son of Kunti! — Beholding the host fly away, through fear, ye Pandava warriors, cast away your fears! Accompanied by all the forces and arraying then, in good order, both of us, with uplifted weapons, are even now proceeding against Drona and the Suta's son for withstanding them." Then Janardana beholding Vrikodara advancing, once more addressed Arjuna, the son of Pandu, as if for gladdening him, in these words, "Yonder Bhima, who taketh delight in battle, surrounded by the Somakas and the Pandavas, is coming against those mighty car-warriors, viz., Drona and Karna. Supported by him, as also by the many mighty car-warriors among the Pandavas, fight now, O son of

Pandu, for assuring all your troops."[228] Then those two tigers among men, viz., the son of Pandu and he of Madhu's race, approaching Drona and Karna, took up their station at the head of battle.'

"Sanjaya continued, 'Then that vast force of Yudhishthira once more returned to battle, proceeding to the place where Drona and Karna were grinding their foes in battle. At dead of night, a fierce encounter took place, resembling that of two oceans swelling at moon-rise. Then the warriors of thy army, throwing away from their hands the blazing lamps held by them, fought with the Pandavas fearlessly and madly. On that terrible night when the world was enveloped with gloom and dust, the combatants fought with one another, guided only by the names they uttered. The names uttered by the kings contending in battle, were heard, O monarch, there, like what happens, O king, at a Swayamvara or self-choice. Suddenly, a silence overspread the field of battle, and lasted for a moment. Then, again, a loud uproar was heard made by the angry combatants, victors and vanquished. Thither where blazing lamps were seen, O bull of Kuru's race, thither rushed those heroes like insects (towards a blazing fire). And as the Pandavas, O king, and the Kauravas, contended with each other in battle, the darkness of night thickened around them.'"

SECTION CLXXIII

“Sanjaya said, ‘Then Karna, that slayer of hostile heroes, beholding Prishata’s son in battle, struck him on the chest with ten shafts capable of penetrating into the very vitals. Dhrishtadyumna quickly pierced Karna in return in that great battle, with five shafts, and addressing him, said, “Wait! Wait!” Shrouding each other in that dreadful combat with showers of arrows, O king, they once more pierced each other with keen shafts, sped from bows drawn to their fullest stretch. Then Karna, in that battle, despatched to Yama’s abode the driver and the four steeds or Dhrishtadyumna, that foremost warrior among the Panchalas. He then cut off his enemy’s foremost bow with keen arrows, and felled, with a broad-headed shaft the latter’s driver from his niche in the car. Then the valiant Dhrishtadyumna, deprived of car, steeds, and driver, quickly jumped down from his car and took up a mace. Though struck all the while with straight shafts by Karna, the Panchala prince, approaching Karna, slew the four steeds of the latter. Turning back with great speed, that slayer of hosts, viz., the son of Prishata, quickly ascended the car of Dhananjaya. Mounting upon that car, the mighty car-warrior Dhrishtadyumna desired to proceed towards Karna. Dharma’s son (Yudhishthira), however, bade him desist. Then Karna endued with great energy, mingling his leonine shouts with it twanged his bow loudly and blew his conch with great force. Beholding Prishata’s son vanquished in battle, those mighty car-warriors, viz., the Panchalas and the Somakas, excited with rage, and taking up all kinds of weapons, proceeded, making death itself their goal, towards Karna, from desire of slaughtering him. Meanwhile, Karna’s driver had yoked other steeds unto his master’s car, that were white as conchs, endued with great speed, of the Sindhu breed, and well-broken. Then Karna of sure aim, contending with vigour, afflicted those mighty car-warriors among the

Panchalas with his shafts like a cloud pouring torrents of rain upon a mountain. The Panchala host, thus afflicted by Karna, fled away in fear, like a doe frightened by a lion. Horsemen were seen falling from their horses, and elephant-riders from their elephants, O monarch, and car-warriors from cars, all around. In that dreadful battle, Karna cut off with razor-faced arrows the arms of flying combatants and heads decked with car-rings. And he cut off, O king, the thighs of others that were on elephants or on the back of steeds, or on the earth, O sire! Many mighty car-warriors, as they fled away, felt not their loss of limbs or the injury in their animals, in that battle. Slaughtered by terrible shafts, the Panchalas and the Srinjayas took the motion of even a straw for Karna (so great was their fright). Deprived of their senses, the warriors took their flying friends for Karna and fled away from these in fear. Karna pursued the broken and retreating host, O Bharata, shooting his shafts on all sides. Indeed, in that battle, the retreating warriors, deprived of their senses, were slaughtered with mighty weapons by that illustrious hero, Karna. Others, only looked at by Drona, fled away on all sides. Then king Yudhishthira, beholding his army flying away, and regarding retreat to be advisable, addressed Phalguna and said, “Behold that mighty bowman, Karna stationed there like Rudra himself armed with his bow. Behold him scorching everything around like the blazing sun himself, at this fierce hour, this dead of night. These wails are being incessantly heard, O Partha, of thy helpless friends who are uttering them, mangled by the shafts of Karna. The manner in which Karna is aiming and letting off his shafts is such that no interval can be noticed between the two acts. He will, O Partha, annihilate all our friends. Do that now, Dhananjaya, about the slaughter of Karna, which, according to thy judgment, should next be done and the time for which may have come.” Thus addressed (by Yudhishthira), Partha said unto Krishna, “The royal son of Dharma is frightened today by the prowess of Karna. When Karna’s division is thus acting (towards us) repeatedly, do thou speedily adopt that course which should now be adopted. Our army is flying away, O slayer of Madhu, our troops, broken and mangled with Drona’s shafts and frightened by Karna, are unable to make a stand. I see Karna careering fearlessly. Our foremost of car-warriors are flying away. Karna is scattering his keen shafts. I cannot, like a snake incapable of putting up with the tread of a human being upon its body, bear to see him thus careering at the head of battle, before my eyes, O tiger of Vrishni's race. Proceed, therefore, to that spot where the mighty car-warrior Karna is. I will either kill him, O slayer of Madhu, or let him slay me."[229]

"'Vasudeva said, "I behold Karna, O son of Kunti, that tiger among men, that warrior of superhuman prowess, careering in battle like the chief of the celestials himself. O Dhananjaya, there is none else capable of advancing against him in battle, save thee, O tiger among men, and the Rakshasa Ghatotkacha. I do not, however, O sinless one, regard the time to have come, O mighty-armed one, for thee to encounter the Suta's son in battle. The blazing dart, resembling a mighty meteor, given him by Vasava, is still with him, O thou of mighty arms, kept for thee with care, by the Suta's son. He keepeth that dart by him, and hath now assumed a terrible form. As regards Ghatotkacha, he is always devoted to you and desirous of your good. Let the mighty Ghatotkacha proceed against the son of Radha. Endued with the prowess of a celestial, he has been begotten by the mighty Bhima. With him are celestial weapons as also those used by Rakshasa." The latter soon came before him, clad in mail, and armed, O king, with sword, arrow, and bow. Saluting Krishna and also Dhananjaya, the son of Pandu, he proudly said, "Here I am, command me." Then he of Dasarha's race, addressed Hidimva's son, that Rakshasa of blazing mouth and fiery eyes and body of the hue of clouds, and said these words, "Listen, O Ghatotkacha, attend to what I say. The time is come for the display of thy prowess, and not of anybody else. Be thou the raft in this battle to the sinking Pandavas. Thou hast diverse weapons, and many kinds of Rakshasa illusion. Behold, O son of Hidimva, the army of the Pandavas is being beaten by Karna on the field of battle, like a herd of kine by the herdsman. Yonder, the mighty bowman Karna, endued with great intelligence and steady prowess, is scorching the foremost of Kshatriyas among the divisions of the Pandava host. Afflicted by his fiery arrows, the Pandava warriors are incapable of standing in front of that firm bowman who is shooting showers of mighty shafts. Afflicted at dead of night by the Suta's son with his arrowy showers, the Panchalas are flying away like a herd of deer afflicted by a lion. Except thee, O thou of terrible prowess, there is none else that can withstand the Suta's son who is thus engaged in battle. Aided by thy energy and might, do thou, O mighty-armed one, accomplish that which is worthy of thy own self, of thy maternal race, and of thy sires. It is even for this, O son of Hidimva, that men desire children, viz., for being rescued from difficulties. Do thou now rescue thy kinsmen. O Ghatotkacha, sires desire sons for achieving their own objects. Children, those sources of good, are expected to rescue their sires both here and hereafter. Illustrious thou art, and thy might in battle is terrible and unrivalled, while contending in battle, there is none equal to thee. O scorcher of foes, be thou the means by which the Pandavas who are routed by Karna with his shafts this night, and who are now sinking in the Dhartarashtra ocean, may safely reach the shore. At night, Rakshasas, again, become endued with unlimited prowess, great might, and great courage. They become (at such an hour) warriors of great valour and incapable of defeat. Slay Karna in battle, at this dead of night, aided by thy illusions. The Parthas, with Dhrishtadyumna, will dispose of Drona."'

"Sanjaya continued, 'Hearing those words of Kesava, Vibhatsu also, O Kauravya, said these words unto that chastiser of foes, viz., the Rakshasa Ghatotkacha, "O Ghatotkacha, thyself, the long-armed Satyaki, and Bhimasena, the son of Pandu, these three, in my judgment, are the foremost ones among all our warriors. Go and encounter Karna in single combat this night. The mighty car-warrior Satyaki will protect thy rear. Assisted by Satwata hero, slay brave Karna in battle, as Indra in days of old had slain (the Asura) Taraka, aided by (the celestial generalissimo) Skanda."

"'Ghatotkacha said, "I am match for Karna, as also for Drona, O Bharata, or for any illustrious Kshatriya accomplished in weapons. This night I shall fight such a battle with the Suta's son as will form the subject of talk as long as the world lasts. Tonight, I will spare neither the brave nor the timid nor those that will, with joined hands, pray for quarter. Following the Rakshasa usage, I shall slay all.'"

"Sanjaya continued, 'Having said these words, that slayer of hostile heroes, viz., the son of Hidimva, rushed against Karna in that dreadful fight frightening thy troops. The Suta's son, that tiger among men, smilingly received that angry warrior of blazing mouth and blazing locks. The battle then that took place between Karna and that Rakshasa, both roaring against each other, O tiger among kings, resembled that between Indra and Prahlada (in days of yore).'"

SECTION CLXXIV

“Sanjaya said, ‘Beholding the mighty-armed Ghatotkacha, O king, proceeding towards the car of Suta’s son, Karna, for slaughtering him in battle, thy son Duryodhana addressing Duhsasana, said these words, “The Rakshasa, seeing the prowess of Karna in battle, is speedily advancing against him. Resist that mighty car-warrior. Surrounded by a mighty force proceed to that spot where the mighty Karna, the son of Vikartana, is contending with the Rakshasa in battle. O giver of honours, surrounded by troops and exerting thyself vigorously, protect Karna in battle. Let not the terrible Rakshasa slay Karna in consequence of our carelessness.” Meanwhile, O king, Jatasura’s mighty son, that foremost of smiters, approaching Duryodhana, said unto him, “O Duryodhana, commanded by thee, I desire to slay, with their followers, thy foes of celebrity, viz., the Pandavas, those warriors incapable of being easily defeated in battle. My father was mighty Jatasura, that foremost of Rakshasa. Formerly, having performed some Rakshasa slaying incantations, the despicable sons of Pritha slew him. I desire to worship my dead sire by offering him the blood of his foes, and their flesh, O monarch! it behoveth thee to grant me permission.” The king, thus addressed, became exceedingly delighted and said unto him repeatedly, “Aided by Drona and Karna and others, I am quite competent to vanquish my foes. Commanded, however, by me, O Rakshasa, go thou to battle and slay Ghatotkacha in the fight — that Rakshasa of fierce deeds, born of man, ever devoted to the welfare of the Pandavas, and always slaying our elephants and steeds and car-warriors in battle, himself all the while staying in the welkin. O, despatch him to Yama’s abode.” Saying, “so be it,” and summoning Ghatotkacha to the fight, Jatasura’s son shrouded the son of Bhimasena with diverse kinds of weapons. The son of Hidimva, however, alone and unsupported began to grind Alamvusha and Karna and the vast Kuru host, like the tempest crushing a mass of clouds. Seeing then the power of (Ghatotkacha's) illusion, the Rakshasa Alamvusha covered Ghatotkacha with showers of diverse kinds of arrows. Having pierced Bhimasena's son with many shafts, Alamvusha, without losing any time, began to afflict the Pandava host with his arrows. Thus afflicted by him, O Bharata, the Pandava troops, at dead of night, broke and fled away like clouds dispersed by a tempest. Similarly, thy host also, mingled with the shafts of Ghatotkacha, fled away at dead of night, O king, in thousands, throwing down their torches. Alamvusha then, excited with great wrath, struck Bhimasena's son in that dreadful battle with many shafts, like a driver striking an elephant. Then Ghatotkacha cut off into minute fragments the car, the driver, and all the weapons of his foe and laughed frightfully. Then, like the clouds pouring torrents of rain on the mountains of Meru, Ghatotkacha poured showers of arrows on Karna, Alamvusha and all the Kurus. Afflicted by the Rakshasa, the Kuru host became exceedingly agitated. The four kinds of forces, of which thy army consisted, began to press and crush one another. Then Jatasura's son, carless and driverless, wrathfully struck Ghatotkacha, in that battle, with his fists. Thus struck, Ghatotkacha trembled like a mountain with its trees and creepers and grass at the time of an earthquake. Then Bhimasena's son, mad with rage, raising his own foe-slaying arm that resembled a spiked mace, dealt a severe blow on Jatasura's son. Crushing him then in rage, Hidimva's son quickly threw him down, and seizing him with his two arms he began to press him with great force upon the earth. Then Jatasura's son freeing himself from Ghatotkacha, rose up and assailed Ghatotkacha with great impetuosity. Alamvusha also, dragging and throwing down the Rakshasa Ghatotkacha, in that battle, began to crush him in rage on the surface of the earth. The battle then that took place between those two roaring and gigantic warriors, viz., Ghatotkacha and Alamvusha, became exceedingly fierce and made the hair stand on end. Endeavouring to prevail over each other by means of their powers of illusion, those two proud warriors, endued with great energy, fought with each other like Indra and Virochana's son. Becoming fire and ocean, and, once more, Garuda and Takshaka, and once again, a cloud and a tempest, and then thunder and a large mountain, and once again, an elephant and then Rahu and the sun, they thus displayed a hundred different kinds of illusion, solicitous of destroying each other. Indeed, Alamvusha and Ghatotkacha fought most wonderfully, striking each other with spiked clubs and maces and lances and mallets and axes and short clubs and mountain-cliffs. Riding on horseback or on elephants, on foot or on car, those foremost of Rakshasas, both endued with large powers of illusion, fought with each other in battle. Then Ghatotkacha, O king, desiring to slay Alamvusha, roared aloft in rage and then alighted with great quickness like a hawk. Seizing then that gigantic prince of Rakshasas, viz., Alamvusha, who thus struggled with him, he pressed him down on the earth, like Vishnu slaying (the Asura) Maya in battle. Taking a scimitar of wonderful appearance, Ghatotkacha, of immeasurable prowess, then cut off from his trunk, O king, his fierce and mighty foe's terrible head that was still uttering awful roars. Seizing that blood-dyed head by the hair, Ghatotkacha quickly proceeded towards Duryodhana's car. Approaching (the Kuru king), the mighty-armed Rakshasa, smiling the while, threw upon Duryodhana's car that head with frightful face and hair. Uttering then a fierce roar, deep as that of the clouds in the season of rains, he addressed Duryodhana, O king, and said, "This thy ally is now slain, he, that is, whose prowess thou hadst beheld! Thou shalt see the slaughter of Karna again, and then thy own. One that is observant of these three, viz., morality, profit and pleasure, should never see with empty hands a king, a Brahmana, or a woman.[230] Live cheerfully till that time when I slay Karna." Having said these words, he then, O king, proceeded towards Karna, shooting hundreds of keen arrows upon the head of Karna. The battle then that took place between that human warrior and that Rakshasa, was fierce and terrible, O king, and exceedingly wonderful.'"

SECTION CLXXV

"Dhritarashtra said, 'How, indeed, did that battle take place when at dead of night Vikartana's son, Karna, and the Rakshasa Ghatotkacha encountered each other? What aspect did that fierce Rakshasa then present? What kind of car did he ride, and what was the nature of his steeds and what of his weapons? What was the size of his steeds, of the standard of his car, and of his bow? What was the kind of armour he wore, and what head-gear had he on? Asked by me, describe all this, for thou art skilled in narration, O Sanjaya!'

"Sanjaya said, 'Of blood-red eyes, Ghatotkacha was of gigantic form. His face was of the hue of copper. His belly was low and sunken. The bristles on his body all pointed upwards. His head was green. His ears were like arrows. His cheek-bones were high. His mouth was large, extending from ear to ear. His teeth were keen, and four of these were high and pointed. His tongue and lips were very long and of a coppery hue. His brows were long-extending. His nose was thick. His body was blue, and neck red. Tall as a hill, he was terrible to behold. Of gigantic frame, gigantic arms, and gigantic head, he was endued with great might. Ugly and of hard limbs, the hair on his head was tied upwards in a frightful shape. His hips were large and his navel was deep. Of gigantic frame, the circumference of his body, however, was not great. The ornaments on his arms were proportionate. Possessed of great powers of illusion, he was decked also in Angadas. He wore a cuirass on his breast like a circle of fire on the breast of a mountain. On his head was a bright and beautiful diadem made of gold, with every part proportionate and beautiful, and looking like an arch. His ear-rings were bright as the morning sun, and his garlands were made of gold and exceedingly bright. He had on his body a gigantic armour of brass of great effulgence. His car was decked with a hundred tinkling bells, and on his standard waved numerous blood-red banners. Of prodigious proportions, and of the measure of a nalwa, that car was covered with bear-skins. Equipped with all kinds of mighty weapons, it possessed a tall standard and was adorned with garlands, having eight wheels, and its clatter resembled the roar of the clouds. His steeds were like infuriated elephants, and possessed of red eyes; of terrible aspect, they were variegated in hue, and endued with great speed and might. Above all fatigue, and adorned with long manes and neighing repeatedly, they bore that hero to battle. A Rakshasa of terrible eyes, fiery mouth, and blazing ear-rings, acted as his driver, holding the reins, bright as the rays of the sun, of his steeds in battle. With that driver he came to battle like Surya with his driver Aruna. Looking like a high mountain encircled with a mighty cloud, a very tall standard, that touched the heavens, was set up on his car. A carnivorous and awful vulture of blood-red body perched on it. He came, forcibly drawing his bow whose twang resembled the thunder of Indra, and whose string was very hard, and which measured a dozen cubits in length and one cubit in breadth.[231] Filling all the points of the compass with shafts of the measure of the Aksha of a car, the Rakshasa rushed against Karna on that night that was so destructive of heroes. Staying proudly on his car, as he stretched his bow, the twang that was heard resembled that sound of the roaring thunder. Frightened by him, O Bharata, all thy troops trembled like the surging waves of the ocean. Beholding that frightful Rakshasa of horrible eyes advancing against him, Radha's son, as if smiling, withstood him speedily. And Karna proceeded against the smiling Rakshasa, smiting him in return from a near point, like an elephant against an elephant or the leader of a bovine herd against the leader of another herd. The collision that took place between them, i.e., Karna and the Rakshasa, O king, became terrible and resembled that between Indra and Samvara. Each taking a formidable bow of loud twang, struck and covered the other with powerful shafts. With straight shafts sped from bows drawn to their fullest stretch, they mangled each other, piercing their coats of mail made of brass. With darts of the measure of Akshas, and shafts also they continued to mangle each other, like a couple of tigers or of mighty elephants with their teeth or tusks. Piercing each other's body, aiming shafts at each other, scorching each other with clouds of arrows, they became incapable of being gazed at. With limbs pierced and mangled with shafts, and bathed in streams of blood, they looked like two hills of chalk with rivulets running down their breasts. Those two mighty car-warriors, both struggling vigorously, both with limbs pierced with keen-pointed shafts, and each mangling the other, failed, however to make each other tremble. For a long time, that nocturnal combat between Karna and the Rakshasas in which both seemed to sport, making life itself the stake, continued equally. Aiming keen shafts and shooting them to the utmost measure of his might, the twang of Ghatotkacha's bow inspired both friends and foes with fear.[232] At that time, O king, Karna could not prevail over Ghatotkacha. Seeing this, that foremost of all persons acquainted with weapons, invoked into existence celestial weapons. Beholding a celestial weapon aimed at him by Karna, Ghatotkacha, that foremost of Rakshasas invoked into existence his Rakshasa illusion. He was seen surrounded by a large force of terrible-looking Rakshasas, armed with lances, large rocks and hills and clubs.[233] Beholding Ghatotkacha advancing with a mighty weapon uplifted (in his hands) like unto the Destroyer himself of all creatures armed with his fierce and fatal club, all the kings there were struck with fear. Terrified at the leonine roars uttered by Ghatotkacha, the elephants passed urine, and all the combatants trembled with fear. Then there fell on all sides a thick rain of rocks and stones poured incessantly by the Rakshasas, who had, in consequence of midnight, became inspired with greater strength.[234] Iron wheels and Bhusundis, and darts, and lances and spears and Sataghnis and axes also began to fall incessantly. Beholding that fierce and terrible battle, all the kings, as also thy sons and the combatants, fled away in fear. Only one amongst them, viz., Karna, proud of the power of his weapons, and feeling a noble pride, trembled not. Indeed, with his shafts he destroyed that illusion invoked into existence by Ghatotkacha. Beholding his illusion dispelled, Ghatotkacha, filled with rage began to shoot deadly shafts from desire of slaying the Suta's son. Those shafts, bathed in blood, piercing through Karna's body in that dreadful battle, entered the earth like angry snakes. Then the valiant son of the Suta, filled with rage and possessed of great lightness of hands, prevailing over Ghatotkacha, pierced the latter with ten shafts. Then Ghatotkacha, thus pierced by the Suta's son in his vital parts and feeling great pain, took up a celestial wheel having a thousand radii. The edge of that wheel was sharp as a razor. Possessed of the splendour of the morning sun, and decked with jewels and gems, Bhimasena's son hurled that wheel at the son of Adhiratha, desirous of making an end of the latter. That wheel, however, of great power and hurled also with great might, was cut off into pieces by Karna with his shafts, and fell down, baffled of its object, like the hopes and purposes of an unfortunate man. Filled with rage upon beholding his wheel baffled, Ghatotkacha covered Karna with showers of shafts, like Rahu covering the sun. The Suta's son, however, endued with the prowess of Rudra or of Indra's younger brother or of Indra, fearlessly shrouded Ghatotkacha's car in a moment with winged arrows. Then Ghatotkacha, whirling a gold-decked mace, hurled it at Karna. Karna, however, with his shafts, cutting it off, caused it to fall down. Then soaring into the sky and roaring deep like a mass of clouds, the gigantic Rakshasa poured from the welkin a perfect shower of trees. Then Karna pierced with his shafts Bhima's son in the sky, that Rakshasa acquainted with illusions, like the sun piercing with his rays a mass of clouds. Slaying then all the steeds of Ghatotkacha, and cutting also his car into a hundred pieces, Karna began to pour upon him his arrows like a cloud pouring torrents of rain. On Ghatotkacha's body there was not even two finger's breadth of space that was not pierced with Karna's shafts. Soon the Rakshasa seemed to be like a porcupine with quills erect on his body. So completely was he shrouded with shafts that we could not in that battle, any longer see either the steeds or the car or the standard of Ghatotkacha or Ghatotkacha himself. Destroying then by his own weapon, the celestial weapon of Karna, Ghatotkacha, endued with the power of illusion, began to fight with the Suta's son, aided by his powers of illusion. Indeed, he began to fight with Karna, aided by his illusion and displaying the greatest activity. Showers of shafts fell from an invisible source from the welkin. Then Bhimasena's son, endued with great prowess of illusion, O foremost of the Kurus, assumed a fierce form, aided by those powers, began to stupefy the Kauravas, O Bharata! The valiant Rakshasa, assuming many fierce and grim heads, began to devour the celestial weapons of the Suta's son. Soon again, the gigantic Rakshasa, with a hundred wounds on his body seemed to lie cheerlessly, as if dead, on the field. The Kaurava bulls then, regarding Ghatotkacha deed, uttered loud shouts (of joy). Soon, however, he was seen on all sides, careering in new forms. Once more, he was seen to assume a prodigious form, with a hundred heads and a hundred stomachs, and looking like the Mainaka mountain.[235] Once again, becoming small about the measure of the thumb, he moved about transversely or soared aloft like the swelling surges of the sea. Tearing through the earth and rising on the surface, he dived again into the waters. Once seen here, he was next seen at a different place. Descending then from the welkin, he was seen standing, clad in mail, on a car decked with gold, having wandered through earth and sky and all the points of the compass, aided by his powers of illusion. Approaching then the vicinity of Karna's car, Ghatotkacha, with his ear-rings waving, fearlessly addressed the Suta's son, O monarch, and said, "Wait a little, O Suta's son. Whither shalt thou go with life, avoiding me. I shall today, on the field of battle, quell thy desire of fight." Having said those words, that Rakshasas, of cruel prowess and eyes red like copper in wrath, soared aloft into the sky and laughed aloud. Like a lion smiting a prince of elephants, he began to strike Karna, pouring upon him a shower of shafts, each of the measure the Aksha, of a car. Indeed, he poured that arrowy shower upon Karna, that bull among car-warriors, like a cloud pouring torrents of rain on a mountain, Karna destroyed that shower of arrows from a distance. Beholding his illusion destroyed by Karna, O bull of Bharata's race, Ghatotkacha once more created an illusion and made himself invisible. He became a high mountain with many summits and abounding with tall trees. And from that mountain incessantly issued streams of lances and spears and swords and clubs. Seeing that mountain, which resembled a mighty mass of antimony, with its streams of fierce weapons, on the welkin, Karna was not at all agitated. Smiling the while, Karna invoked into existence a celestial weapon. Cut off with that weapon, that huge mountain was destroyed.

Then the fierce Ghatotkacha, becoming a blue cloud with a rainbow, in the welkin, began to pour upon the Suta's son a shower of stones. Vikartana's son, Karna, who was called also Vrisha, that foremost of all persons acquainted with weapons, aiming a Vayavya weapon, destroyed that dart-cloud. Then covering all the points of the compass with innumerable shafts, he destroyed a weapon that had been aimed at him by Ghatotkacha. The mighty son of Bhimasena then laughing loudly in that battle, once more invoked into existence an all-powerful illusion against the mighty car-warrior Karna. Once more beholding that foremost of warriors, viz., Ghatotkacha, fearlessly approaching him, surrounded by a large number of Rakshasas that resembled lions and tigers and infuriated elephants in prowess, some riding on elephants, some on cars, and some on horseback, all armed with diverse weapons and clad in diverse kinds of mail and diverse kinds of ornaments; in fact, beholding Ghatotkacha surrounded by those fierce Rakshasas like Vasava by the Maruts, the mighty bowman Karna began to battle with him fiercely. Then Ghatotkacha piercing Karna with five shafts, uttered a terrible roar frightening all the kings. Once more shooting an Anjalika weapon, Ghatotkacha quickly cut off the bow of Karna's hand along with the arrowy shower the latter had shot. Karna then taking out another bow that was strong and capable of bearing a great strain and that was as large as Indra's bow, drew it with great force. Then Karna shot some foe-slaying shafts of golden wings at those sky-ranging Rakshasas. Afflicted with those shafts, the large foes of broad chested Rakshasas looked agitated like a herd of wild elephants afflicted by a lion. Destroying with his shafts those Rakshasas along with their steeds and diverse elephants, the puissant Karna looked like the divine Agni consuming all creatures at the time of the universal dissolution. Having destroyed that Rakshasa host, the Suta's son looked resplendent like the god Maheswara in heaven after having consumed the triple city (of the Asuras). Among those thousands of kings on the Pandava side, O sire, there was not a single one, O monarch, that could even look at Karna then, save the mighty Ghatotkacha, that prince of Rakshasas, who was endued with terrible energy and strength, and who, inflamed with rage, then looked like Yama himself. From his eyes, as he was excited with wrath, flames of fire seemed to emit, like blazing drops of oil from a couple of burning brands. Striking his palm against palm and biting his nether lip, the Rakshasa was once more seen on a car that had been created by his illusion, and unto which were yoked a number of asses, looking like elephants and having the faces of Pisachas. Excited with wrath, he addressed his driver, saying, “Bear me towards the Suta’s son.” Then that foremost of car-warriors proceeded on that terrible-looking car of his, for once more fighting a single combat with the Suta’s son, O king! The Rakshasa, excited with rage, hurled at the Suta’s son an Asani of Rudra’s workmanship, terrible and furnished with eight wheels. Karna, placing his bow on his car, jumped down on the earth and seizing that Asani hurled it back at Ghatotkacha. The latter, however, had quickly descended from his car (before the weapon could reach it). The Asani, meanwhile, of great effulgence, having reduced the Raksha’s car to ashes, with its steeds, driver, and standard, piercing through the earth, disappeared within its bowels, at which the gods were filled with wonder. Then all creatures applauded Karna, who, having jumped down from his car, had seized that Asani. Having achieved that feat, Karna once more ascended his car. The Suta’s son, that scorcher of foes, then began to shoot his shafts. Indeed, O giver of honours, there is none else amongst all living creatures who can accomplish what Karna accomplished in that frightful battle. Struck by Karna with shafts like a mountain with torrents of rain, Ghatotkacha once more disappeared from the field of battle like the melting forms of vapour in the sky. Contending in this way, the gigantic Rakshasa, that slayer of foes, destroyed the celestial weapons of Karna by means of his activity as also his power of illusion. Seeing his weapons destroyed by the Rakshasa, aided by his powers of illusion, Karna, without being inspired with fear, continued to fight with the cannibal. Then, O monarch, the mighty son of Bhimasena excited with wrath, divided his own self into many parts, frightening all the mighty car-warriors (of the Kuru army). Then there came on the field of battle lions, and tigers, and hyenas, and snakes with fiery tongues, and birds with iron beaks. As regards Ghatotkacha himself, struck with the keen arrows that were sped from Karna’s bow, that huge Rakshasa, looking like (Himavat) the prince of mountains, disappeared then and there. Then many Rakshasas and Pisachas and Yatudhanas, and large numbers of wolves and leopards, of frightful faces rushed towards Karna for devouring him. These approached the Suta's son, uttering fierce howls for frightening him. Karna pierced every one of those monsters with many swift-winged and terrible shafts that drank their blood. At last, using a celestial weapon, he destroyed that illusion of the Rakshasa. He then, with some straight and fierce shafts, struck the steeds of Ghatotkacha. These, with broken and maimed limbs, and their backs cut by those shafts, fell down on the earth, in the very sight of Ghatotkacha. The son of Hidimva, seeing his illusion dispelled, once more made himself invisible, saying unto Karna, the son of Vikartana, "I will presently compass thy destruction."'"

SECTION CLXXVI

"Sanjaya said, 'During the progress of that battle between Karna and the Rakshasa, the valiant Alayudha, that prince of Rakshasa, appeared (on the field). Accompanied by a large force, he approached Duryodhana. Indeed, surrounded by many thousands of frightful Rakshasas of diverse forms and endued with great heroism, he appeared (on the field) recollecting his old quarrel (with the Pandavas). His kinsmen, that valiant Vaka, who ate Brahmanas, as also Kirmira of great energy, and his friend Hidimva, had been slain (by Bhima). He had waited for a long time, brooding over his old quarrel. Learning now that a nocturnal battle was raging, he came, impelled by the desire of slaying Bhima in fight, like an infuriated elephant or an angry snake. Desirous of battle, he addressed Duryodhana and said, "It is known to thee, how my kinsmen, the Rakshasa Vaka and Kirmira and Hidimva have been slain by Bhima. What shall I say more, the virgin Hidimva was formerly deflowered by him, disregarding us and the other Rakshasas. I am here, O king, to slay that Bhima with all his followers, steeds, cars, and elephants, as also that son of Hidimva with friends. Slaying today all the sons of Kunti, Vasudeva and others that walk before them, I will devour them with all their followers. Command all thy troops to desist from battle. We will fight with the Pandavas."

"'Hearing these words of his, Duryodhana became very glad. Surrounded by his brothers, the king, accepting the words of the Rakshasa, said, "Placing thee with thine in the van, we will fight the foe. My troops will not stand as indifferent spectators since their enmity has not cooled." That bull amongst Rakshasa, saying, "Let it be so," unto the king, speedily proceeded against Bhima, accompanied by his cannibal force. Endued with a blazing form, Alayudha rode a car bright like the sun. Indeed, O monarch, that car of his was similar to Ghatotkacha's car. The rattle also of Alayudha's car was as deep as that of Ghatotkacha's, and it was decked with many arches. That large car was covered with bear-skins, and its measure was a nalwa. His steeds, like those of Ghatotkacha, were endued with great speed, resembled elephants in shape, and had the voice of asses. Subsisting on flesh and blood and gigantic in size, a hundred of them were yoked unto his vehicle. Indeed, the rattle of his car, like that of his rival, was loud and strong, and its string was as hard. His shafts also, winged with gold and whetted on stone, were as large as Ghatotkacha's, being of the measure of Akshas. The heroic Alayudha was as mighty-armed as Ghatotkacha, and the standard of his car, endued with the splendour of the sun or fire, was, like Ghatotkacha's, pierced upon by vultures and ravens. In form, he was more handsome than Ghatotkacha, and his face, agitated (with wrath) looked blazing. With blazing Angadas and blazing diadem and garlands, decked with floral wreaths and headgear and sword armed with mace and Bhushundis and short clubs and ploughs and bows and arrows, and with skin black and hard as that of the elephant, riding on that car possessed of the splendour of fire, he looked, while employed in afflicting and routing the Pandava host, like a roving cloud in the welkin, decked with flashes of lighting. (As Alayudha came to battle), the principal kings of the Pandava army endued with great might, and armed with (sword and) shield, and clad in mail, engaged in fight, O king, with joyous hearts.'"

SECTION CLXXVII

"Sanjaya said, 'Beholding Alayudha of terrible deeds come to battle, all the Kauravas became filled with delight. Similarly, thy sons having Duryodhana for their head, (were filled with delight) like raftless men desirous of crossing the ocean when they meet with a raft. Indeed, the kings in the Kuru army then regarded themselves as persons reborn after death.[236] They all offered a respectful welcome to Alayudha. During the progress of that terrible and superhuman battle between Karna and the Rakshasa at night, — a battle which though fierce was yet delightful to behold, — the Panchalas, with all the other Kshatriyas, smilingly looked on as spectators. Meanwhile, thy soldiers, O king, though protected (by their leaders) all over the field and Drona and Drona's son and Kripa and others, uttered loud wails, saying, "All is lost!" Indeed, beholding those feats of Hidimva's son on the field of battle, all thy warriors were agitated with fear, and uttering cries of woe became almost deprived of their senses. Thy troops, O king, became hopeless of Karna's life. Then Duryodhana, beholding Karna fallen into great distress, summoned Alayudha and said unto him, "Yonder Vikartana's son, Karna, is engaged with the son of Hidimva, and is accomplishing such feats in battle as are worthy of his might and prowess. Behold those brave kings slain by the son of Bhimasena, struck with diverse kinds of weapons (and lying on the field) like trees broken by an elephant. Amongst all my royal warriors, let this be thy share in battle, allotted by me, with thy permission, O hero, displaying thy prowess, slay thou this Rakshasa. O crusher of foes, see that this wretch viz., Ghatotkacha, may not, relying on his powers of illusion, slay Karna, the son of Vikartana, before thou finishest him." Thus addressed by the king, that Rakshasa of fierce prowess and mighty arms, saying, "So be it," rushed against Ghatotkacha. Then Bhimasena's son, O lord, abandoning Karna, began to grind his advancing foe with arrows. The battle that took place then between those angry Rakshasa princes, resembled that between two infuriated elephants in the forest, fighting for the sake of the same she-elephant in her season. Freed then from the Rakshasa, Karna, that foremost of car-warriors, rushed against Bhimasena, riding on his car of solar effulgence. Beholding Ghatotkacha engaged with Alayudha in battle and afflicted like the leader of a bovine herd when engaged with a lion, Bhima, that foremost of smiters, disregarding the advancing Karna, rushed towards Alayudha, riding on his car of solar effulgence and scattering clouds of shafts. Seeing Bhima advance, Alayudha, O lord, abandoning Ghatotkacha, proceeded against Bhima himself. Then Bhima, that exterminator of Rakshasas, impetuously rushed towards him, O lord, and covered that prince of the Rakshasas with shafts. Similarly, Alayudha, that chastiser of foes, repeatedly covered the son of Kunti with straight shafts whetted on stone. All the other Rakshasas also, of terrible forms and armed with diverse weapons solicitous for the victory of thy sons, rushed against Bhimasena. The mighty Bhimasena, thus assailed by them, pierced each of them with five whetted shafts. Then those Rakshasas of wicked understanding, thus received by Bhimasena, uttered loud wails and fled away on all sides. The mighty Rakshasa, beholding his followers frightened by Bhima, rushed impetuously against Bhima and covered him with shafts. Then Bhimasena, in that battle, weakened his foe by means of many keen-pointed arrows. Amongst those arrows sped at him by Bhima, Alayudha speedily cut off some and seized others in that battle. Then Bhima of terrible prowess, looking steadily at that prince of the Rakshasas, hurled at him with great force a mace endued with the impetuosity of thunder. That mace, coursed towards him like a flame of fire, and the cannibal struck it with a mace of his own, where-upon the latter (baffling the former) proceeded towards Bhima. Then, the son of Kunti covered that prince of Rakshasas, with showers of shafts. The Rakshasa, with his own keen shafts, baffled all those shafts of Bhima. Then all those Rakshasa warriors, of terrible forms, rallying and returning to battle, at the command of their leader, began to slay the elephants (of Bhima's force). The Panchalas and the Srinjayas, the steeds and huge elephants (of Bhima's army), exceedingly afflicted by the Rakshasas, became much agitated. Beholding that terrible battle (fought between Bhima and the Rakshasa), Vasudeva, that foremost of men addressing Dhananjaya, said these words, "Behold, the mighty-armed Bhima is succumbing to that prince of Rakshasas. Quickly proceed in Bhima's wake, without thinking of anything else, O son of Pandu. Meanwhile, let Dhrishtadyumna and Sikhandin, and Yudhamanyu and Uttamaujas, these mighty car-warriors, uniting with the son of Draupadi, proceed against Karna. Let Nakula and Sahadeva and the valiant Yuyudhana, O son of Pandu, at thy command, slay the other Rakshasas! As regards thyself, O mighty armed one, do thou resist this division having Drona at its head. O thou of mighty arms, great is the danger that threatens us now." After Krishna had said so, those foremost of car-warriors, as commanded, proceeded against Karna, the son of Vikartana, and against the other Rakshasas (fighting for the Kurus). Then with some shafts resembling snakes of virulent poison and sped from his bow drawn to its fullest stretch, the valiant prince of the Rakshasas cut off Bhima's bow. The mighty cannibal next, in the very sight of Bhima, O Bharata, slew the latter's steeds and driver with some whetted shafts. Steedless and driverless, Bhima, descending from the terrace of his car, uttered a loud roar and hurled a heavy mace at his foe. That heavy mace, as it coursed impetuously towards him with a terrible sound, the mighty cannibal baffled with a mace of his own. The latter then uttered a loud roar. Beholding that mighty and terrible feat of that prince of Rakshasas, Bhimasena filled with joy, seized another fierce mace. The battle then that took place between that human warrior and that Rakshasa, became dreadful. With the clash of their descending maces, the earth trembled violently. Casting aside their maces, they once more encountered each other. They struck each other with their clenched fists, falling with the sound of thunder. Excited with rage, they encountered each other with car-wheels, and yokes, and Akshas and Adhishthanas, and Upaskaras, in fact, with anything that came in their way. Encountering each other thus and both covered with blood, they looked like a couple of infuriated elephants of gigantic size. Then, Hrishikesa, ever devoted to the good of the Pandavas, beholding that combat, despatched Hidimva’s son for protecting Bhimasena.’”

SECTION CLXXVIII

“Sanjaya said, ‘Seeing Bhima in that battle assailed by the cannibal, Vasudeva, approaching Ghatotkacha, said unto him these words, “Behold, O mighty-armed one, Bhima is violently assailed by the Rakshasa in battle, in the very sight of all the troops and of thyself, O thou of great splendour! Abandoning Karna for the present, quickly slay Alayudha, O mighty armed one! Thou can afterwards slay Karna.” Hearing these words of him of Vrishni’s race, the valiant Ghatotkacha, abandoning Karna, encountered Alayudha, that prince of cannibals and brother of Vaka. The battle then that took place at night between those two cannibals, viz., Alayudha and the son of Hidimva became fierce and dreadful, O Bharata. Meanwhile, the mighty car-warrior Yuyudhana, and Nakula, and Sahadeva, pierced with keen shafts the warriors of Alayudha, those terrible-looking and heroic Rakshasas, armed with bows. The diadem-decked Vibhatsu, O king, in that battle, shooting his arrows on all sides, began to overthrow many foremost of Kshatriyas. Meanwhile, Karna, O king, in that battle agitated many kings and many mighty car-warriors amongst the Panchalas headed by Dhrishtadyumna and Sikhandin and others. Beholding them slaughtered (by Karna), Bhima, of terrible prowess, rushed speedily towards Karna, shooting his shafts in that battle. Then those warriors also, viz., Nakula and Sahadeva and the mighty car-warrior, Satyaki, having slain the Rakshasas, proceeded to that place where the Suta’s son was. All of them, then, began to fight with Karna, while the Panchalas encountered Drona. Then Alayudha, excited with rage, struck Ghatotkacha, that chastiser of foes, on the head, with a gigantic Parigha. With the stroke of that Parigha, the mighty son of Bhimasena, endued with great prowess, seemed to be in a state of partial swoon and sat down motionless. Recovering consciousness, the latter, then, in that encounter, hurled at his foe a gold-decked mace adorned with a hundred bells and looking like a blazing fire. Hurled forcibly by that achiever of fierce feats, that mace crushed into pieces the steeds, the driver, and the loud-rattling car of Alayudha. Having recourse to illusion, the latter, then, jumped down from that car of his, whose steeds and wheels and Akshas and standard and Kuvara had all been crushed into pieces. Relying on his illusion, he poured a copious shower of blood. The sky then seemed to be overspread with a mass of black clouds adorned with flashes of lightning. A thunder-storm was then heard, accompanied with loud reports and loud roars of clouds. Loud sounds also of chat, chat, were heard in that dreadful battle. Beholding that illusion created by the Rakshasa Alayudha, the Rakshasa Ghatotkacha, soaring aloft, destroyed it by means of his own illusion. Alayudha, beholding his own illusion destroyed by that of his foe, began to pour a heavy shower of stones on Ghatotkacha. That terrible shower of stones, the valiant Ghatotkacha dispelled by means of a shower of arrows. They then rained on each other diverse weapons, such as iron Parighas and spears and maces and short clubs and mallets, and Pinakas and swords and lances and long spears and Kampanas, and keen shafts, both long and broad-headed, and arrows and discs and battle-axes, and Ayogudas and short-arrows, and weapons with heads like those of kine, and Ulukhalas. And they struck each other, tearing up many kinds of large-branched trees such as Sami and Pilu and Karira and Champaka, O Bharata, and Inguidi and Vadari and flowering Kovidara and Arimeda and Plaksha and banian and peepul, and also with diverse mountain-summits and diverse kinds of metals. The clash of those trees and mountain-summits became very loud like the roar of driving thunder. Indeed, the battle that took place between Bhima’s son and Alayudha, was, O king, dreadful in the extreme, like that in days of old, O monarch, between Vali and Sugriva, those two princes among the monkeys. They struck each other with shafts and diverse other kinds of fierce weapons, as also with sharp scimitars. Then the mighty Rakshasas, rushing against each other, seized each other by the hair. And, O king, those two gigantic warriors, with many wounds on their bodies and blood and sweat trickling down, looked like two mighty masses of clouds pouring rain.

Then rushing with speed and whirling the Rakshasas on high and dashing him down, Hidimva's son cut off his large head. Then taking that head decked with a pair of ear-rings, the mighty Ghatotkacha uttered a loud roar. Beholding the gigantic brother of Vaka, that chastiser of foes, thus slain, the Panchalas and the Pandavas began to utter leonine shouts. Then, upon the fall of the Rakshasa, the Pandavas beat and blew thousands of drums and ten thousands of conchs. That night then clearly indicated the victory of the Pandavas. Illumined with torches all around, and resounding with the noise of musical instruments, the night looked exceedingly resplendent. Then the mighty son of Bhimasena threw down the head of the slain Alayudha before Duryodhana. Duryodhana, beholding the heroic Alayudha slain, became, O Bharata, filled with anxiety, for all his troops. Alayudha, having come to Duryodhana of his own accord. remembering his former quarrel, had said unto him that he would slay Bhima in battle. The Kuru king had regarded Bhima's slaughter to be certain, and had believed that his brothers would all be long-lived. Beholding that Alayudha slain by Bhimasena's son, the king regarded Bhima's vow (about the slaughter of himself and his brothers) already fulfilled.'"

SECTION CLXXIX

“Sanjaya said, ‘Having slain Alayudha, the Rakshasa Ghatotkacha became filled with delight. Standing at the head of the army he began to utter diverse kinds of shouts. Hearing those loud roars of his that made elephants tremble, a great fear, O monarch, entered into the hearts of thy warriors. Beholding the mighty son of Bhimasena engaged with Alayudha, the mighty-armed Karna rushed against the Panchalas. He pierced Dhrishtadyumna and Sikhandin, each with ten strong and straight shafts sped from his bow drawn to its fullest stretch. With a number of other powerful shafts, the Suta’s son then caused Yudhamanyu and Uttamaujas, and the great car-warrior Satyaki to tremble. The bows of those warriors also, O king, while they were engaged in striking Karna from all sides, were seen to be drawn into circles. On that night, the twang of their bowstrings and the rattle of their car-wheels (mingling together), became loud and deep as the roar of the clouds at the close of summer. The nocturnal battle, O monarch, resembled a gathering mass of clouds. The twang of bowstring and the rattle of car-wheels constituted its roar. The bows (of warriors) constituted its lightning flashes; and showers of shafts formed its downpour of rain. Standing immovable like a hill and possessed of the strength of a prince of mountains, that grinder of foes, viz., Vikartana’s son, Karna, O king, destroyed that wonderful shower of arrows shot at him. Devoted to the good of thy sons, the high-souled Vaikartana, in the battle, began to strike his foes with lances endued with the force of thunder, and with whetted shafts, equipped with beautiful wings of gold. Soon the standards of some were broken and cut down by Karna, and the bodies of others pierced and mangled by him with keen arrows; and soon some were deprived of drivers, and some of their steeds. Exceedingly afflicted by the Suta’s son in that battle, many of them entered the force of Yudhishthira. Beholding them broken and compelled to retreat, Ghatotkacha became mad with rage. Mounted on that excellent car of his that was decked with gold and jewels, he uttered a leonine roar and approaching Vikartana's son, Karna, pierced him with shafts endued with the force of thunder. Both of them began to cover the welkin with barbed arrows, and cloth-yard shafts, and frog-faced arrows, and Nalikas and Dandas and Asanis and arrows bearing heads like the calf's tooth or the boar's ear, and broad-headed shafts, and shafts pointed like horns, and others bearing heads like razors. The welkin, covered with that arrowy shower, looked, in consequence of those gold-winged shafts of blazing splendour coursing horizontally through it, as if hung with garland of beautiful flowers. Each endued with prowess equal to that of the other, they struck each other equally with powerful weapons. None could, in that battle, find any mark of superiority in either of those excellent heroes. Indeed, that battle between the son of Surya and Bhima's son, characterised by a thick and heavy shower of weapons, looked exceedingly beautiful and presented almost an unrivalled sight like the fierce encounter between Rahu and Surya in the welkin.'

"Sanjaya continued, 'When Ghatotkacha, O king, that foremost of all persons conversant with weapons, found that he could not prevail over Karna, he invoked into existence a fierce and mighty weapon. With that weapon, the Rakshasa first slew the steeds of Karna and then the latter's driver. Having achieved that feat, Hidimva's son quickly made himself invisible.'

"Dhritarashtra said, 'When the Rakshasa fighting by deceitful means thus disappeared, tell me, O Sanjaya, what the warriors of my army thought.'

"Sanjaya said, 'Seeing the Rakshasa disappear, all the Kauravas loudly said, "Appearing next, the Rakshasa, fighting deceitfully, will certainly slay Karna." Then Karna, endued with wonderful lightness in the use of weapons, covered all sides with showers of shafts. The welkin being covered with the darkness caused by that thick arrowy shower, all creatures became invisible. So great was the lightness of hand displayed by the Suta's son, that none could mark when he touched his quivers with his fingers, when he fixed his arrows on the bowstring, and when he aimed and sped them off. The entire welkin seemed to be shrouded with his arrows. Then a fierce and terrible illusion was invoked into existence by the Rakshas in the welkin. We beheld in the sky what appeared to us to be a mass of red clouds resembling the fierce flame of a blazing fire. From that cloud issued flashes of lightning, and many blazing brands, O Kuru king! And tremendous roars also issued therefrom, like the noise of thousands of drums beat at once. And from it fell many shafts winged with gold, and darts, lances and heavy clubs, and other similar weapons, and battle-axes, and scimitars washed with oil, and axes of blazing edges, and spears, and spiked maces emitting shining rays, and beautiful maces of iron, and long darts of keen points, and heavy maces decked with gold and twined round with string's, and Sataghnis, all around. And large rocks fell from it, and thousands of thunderbolts with loud report, and many hundreds of wheels and razors of the splendour of fire. Karna shooting showers of shafts, failed to destroy that thick and blazing downpour of darts and lances and clubs. Loud became the uproar then of falling steeds slain by those shafts, and mighty elephants struck with thunder, and great car-warriors deprived of life by other weapons. Afflicted by Ghatotkacha with that terrible shower of arrows all around, that host of Duryodhana was seen to wander in great pain over the field. With cries of Oh and Alas, and exceedingly cheerless, that wandering host seemed on the point of being annihilated. The leaders, however, in consequence of the nobility of their hearts, fled not away with faces turned from the field. Beholding that exceedingly frightful and awful shower of mighty weapons, caused by the Rakshasa's illusion, falling upon the field, and seeing their vast army incessantly slaughtered, thy sons became inspired with great fear. Hundreds of jackals with tongues blazing like fire and terrible yells, began to cry. And, O king, the (Kaurava) warriors beholding the yelling Rakshasas, became exceedingly distressed. Those terrible Rakshasas with fiery tongues and blazing mouths and sharp teeth, and with forms huge as hills, stationed in the welkin, with darts in grasp looked like clouds pouring torrents of rain. Struck and crushed with those fierce shafts and darts and lances and maces and spiked clubs of blazing splendour, and thunderbolts and Pinakas and Asanis and discs and Sataghnis, the (Kaurava) troops began to fall down. The Rakshasas began to pour upon the warriors of thy son long darts, and treacle and Sataghnis, and Sthunas made of black iron and twined with strings of jute. Then all the combatants became stunned. Brave warriors, with weapons broken or loosened from their grasp, or deprived of heads, or with fractured limbs began to fall down on the field. And in consequence of the falling rocks, steeds and elephants and cars began to be crushed. Those Yatudhanas of terrible forms created by Ghatotkacha with the aid of his powers of illusion pouring that thick shower of mighty weapons spared neither those that were terrified nor those that begged for quarter. During that cruel carnage of Kuru heroes, brought on by Death himself, during that extermination of Kshatriyas the Kaurava warriors suddenly broke and fled with speed, crying aloud, “Fly, ye Kauravas! All is lost! The gods Indra at their head are slaying us for the sake of the Pandavas!” At that time there was none that could rescue the sinking Bharata troops. During that fierce uproar and rout and extermination of the Kauravas, the camps losing their distinctive features, the parties could not be distinguished from each other. Indeed, during that terrible rout in which the soldiers showed no regard for one another, every side of the field, when looked at, seemed to be empty. Only Karna, O king, could be seen there, drowned in that shower of weapons. Then Karna covered the welkin with his shafts, contending with that celestial illusion of the Rakshasa. The Suta’s son, endued with modesty and achieving the most difficult and noble feats, did not lose his senses in that battle. Then, O king, all the Saindhavas and Valhikas affrightedly looked at Karna who kept his senses in that fight. And they all worshipped him, while they looked at the triumph of the Rakshasa. Then a Sataghni equipped with wheels, hurled by Ghatotkacha, slew the four steeds of Karna simultaneously. These dropped down on the ground, on their knees, deprived of life, teeth, eyes, and tongues. Then jumping down from his steedless car and seeing the Kauravas flying away, and beholding his own celestial weapon baffled by the Rakshasa illusion, Karna, without losing his senses, turned his mind inwards and began to reflect on what he should next do. At that time all the Kauravas, beholding Karna and that terrible illusion (of the

Rakshasa) cried out saying, “O Karna, slay the Rakshasa soon with thy dart. These Kauravas and the Dhartarashtras are on the point of being annihilated. What will Bhima and Arjuna do to us? Slay this wretched Rakshasa at dead of night, who is consuming us all. They that will escape from this dreadful encounter to-day will fight with the Parthas in battle. Therefore, slay this terrible Rakshas now with that dart given thee by Vasava. O Karna, let not these great warriors, the Kauravas, these princes that resemble Indra himself, be all destroyed in this nocturnal battle.” Then Karna, seeing the Rakshasa alive at dead of night, and the Kuru army struck with fear, and hearing also the loud wails of the latter set his heart upon hurling his dart. Inflamed with rage like a wrathful lion and unable to brook the assaults of the Rakshasa, Karna took up that foremost of victory-giving and invincible darts, desirous of compassing the destruction of Ghatotkacha. Indeed, that dart, O king, which he had kept and adored for years for (achieving) the slaughter of Pandu’s son in battle, that foremost of darts which Sakra himself had given to the Suta’s son in exchange for the latter’s ear-rings, that blazing and terrible missile twined with strings and which seemed to thirst for blood, that fierce weapon which looked like the very tongue of the Destroyer or the sister of Death himself, that terrible and effulgent dart, Naikartana, was now hurled at the Rakshasa. Beholding that excellent and blazing weapon capable of piercing the body of every foe, in the hands of the Suta’s son, the Rakshasa began to fly away in fear assuming a body gigantic as the foot of the Vindhya mountains. Indeed, seeing that dart in Karna’s hand, all creatures in the sky, O king, uttered loud cries. Fierce winds began to blow, and thunders with loud report began to fall on the earth. Destroying that blazing illusion of Ghatotkacha and piercing right through his breast that resplendent dart soared aloft in the night and entered a starry constellation in the firmament. Having fought, using diverse beautiful weapons, with many heroic Rakshasa and human warriors, Ghatotkacha, then uttering diverse terrible roars, fell, deprived of life with that dart of Sakra. This also is another exceedingly wonderful feat that the Rakshasa accomplished for the destruction of his foes, that at a time when his heart was pierced by that dart, he shone resplendent, O king, like a mighty mountain or a mass of clouds. Indeed, having assumed that terrible and awful form, Bhimasena’s son of frightful deeds fell down. When dying, O king, he fell upon a portion of thy army and pressed those troops down by the weight of his own body. Quickly falling down, the Rakshasa with his gigantic and still increasing body, desirous of benefiting the Pandavas, slew a full Akshauhini of thy troops while he himself breathed his last. Then a loud uproar arose there made up of leonine shouts and blare of conchs and the beat of drums and cymbals. The Kauravas indeed, beholding the illusion of the Rakshasa destroyed and the Rakshasa himself slain uttered loud shouts of joy. Then Karna, worshipped by the Kurus as Sakra had been by the Maruts upon the slaughter of Vritra, ascended behind the car of thy son, and becoming the observed of all, entered the Kuru host.’”

SECTION CLXXX

“Sanjaya said, ‘Beholding Hidimva’s son slain and lying like a riven mountain, all the Pandavas became filled with grief and began to shed copious tears. Only Vasudeva filled with transports of delight, began to utter leonine shouts, grieving the Pandavas. Indeed, uttering loud shouts he embraced Arjuna. Tying the steeds and uttering loud roars, he began to dance in a transport of joy, like a tree shaken by a tempest. Then embracing Arjuna once more, and repeatedly slapping his own armpits, Achyuta endued with great intelligence once more began to shout, standing on the terrace of the car. Beholding those tokens of delight that Kesava manifested, Dhananjaya, O king, with heart in grief, addressed him, saying, “O slayer of Madhu, thou showest great joy at a time scarcely fit for it, indeed on an occasion for sorrow caused by the death of Hidimva’s son. Our troops are flying away, beholding Ghatotkacha slain. We also are filled with anxiety in consequence of the fall of Hidimva’s son. O Janardana, the cause must be very grave when at such a time thou feelest such joy. Therefore, O foremost of truthful men, asked by me, tell me truly (what that cause is). Indeed, if it be not a secret, it behoveth thee, O chastiser of foes, to say it unto me. O slayer of Madhu, tell me what has removed thy gravity today. This act of thine, O Janardana, this lightness of heart, seems to me like the drying up of the ocean or the locomotion of Meru.”’

“‘Vasudeva said, “Great is the joy I feel. Listen to me, Dhananjaya! This that I will tell thee will immediately dispel thy sorrow and infuse delight into thy heart. O thou of great splendour, know, O Dhananjaya, that Karna, his dart being baffled through Ghatotkacha, is already slain in battle. The man does not exist in this world that could not stay before Karna armed with that dart and looking like Kartikeya in battle. By good luck, his (natural) armour had been taken away. By good luck, his earrings also had been taken away. By good luck, his infallible dart also is now baffled, through Ghatotkacha. Clad in (natural) coat of mail and decked with his (natural) earrings, Karna, who had his senses under control, could singly vanquish the three worlds with the very gods. Neither Vasava, nor Varuna the lord of the waters, nor Yama, could venture to approach him. Indeed, if that bull among men had his armour and earrings, neither thyself, bending the Gandiva, nor myself, uplifting my discus, called Sudarsana, could vanquish him in battle. For thy good, Karna was divested of his earrings by Sakra with the help of an illusion. Similarly was that subjugator of hostile towns deprived of his (natural) armour. Indeed, because Karna, cutting off his (natural) armour and his brilliant earrings, gave them unto Sakra, it is for that he came to be called Vaikartana. Karna now seems to me to be like an angry snake of virulent poison stupefied by power of incantation, or like a fire of mild flames. From that time, O mighty-armed one, when the high-souled Sakra gave that dart unto Karna in exchange for the latter's earrings, and celestial armour, that dart, viz., which has slain Ghatotkacha, from that time, Vrisha, having obtained it, had always regarded thee as slain in battle! But though deprived of that dart, O sinless one, I swear to thee that hero is still incapable of being slain by anybody else save thee. Devoted to Brahmanas, truthful in speech, engaged in penances, observant of vows, kind even unto foes, for these reasons Karna is called Vrisha. Heroic in battle, possessed of mighty arms and with bow always uplifted, like the lion in the forest depriving leaders of elephantine herds of their pride, Karna always deprives the greatest car-warriors of their pride on the field of battle, and resembles the mid-day sun at whom none can gaze. Contending with all the illustrious and foremost of warriors of thy army, O tiger among men, Karna, while shooting his arrowy showers, looked like the autumnal sun with his thousand rays. Indeed, incessantly shooting showers of shafts like the clouds pouring torrents of rain at the end of summer, Karna is like a pouring cloud charged with celestial weapons. He is incapable of being vanquished in battle by the gods, he would mangle them in such a way that their flesh and blood would fall copiously on the field. Deprived, however, of his armour as also of his car-rings, O son of Pandu, and divested also of the dart given him by Vasava, Karna is now like a man (and no longer like a god). There will occur one opportunity for his slaughter. When his car-wheels will sink in the earth, availing thyself of that opportunity, thou shouldst slay him in that distressful situation. I will make thee a sign beforehand. Warned by it, thou shouldst act. The vanquisher of Vala himself, that foremost of heroes, wielding his thunder, is incapable of slaying the invincible Karna while the latter stands weapon in hand. Indeed, O Arjuna, for thy good, with the aid of diverse contrivances I have slain, one after another, Jarasandha and the illustrious ruler of the Chedis and the mighty-armed Nishada of the name of Ekalavya. Other great Rakshasas having Hidimva and Kirmira and Vaka for their foremost, as also Alayudha, that grinder of hostile troops, and Ghatotkacha, that crusher of foes and warrior of fierce deeds, have all been slain.”””

SECTION CLXXXI

“‘ARJUNA SAID, “HOW, O Janardana, for our good, and by what means, were those lords of the earth, viz., Jarasandha and the others, slain?”

“‘Vasudeva said, “If Jarasandha, and the ruler of the Chedis, and the mighty son of the Nishada king, had not been slain, they would have become terrible. Without doubt, Duryodhana would have chosen those foremost of car-warriors (for embracing his side). They had always been hostile to us, and, accordingly, they would all have adopted the side of the Kauravas. All of them were heroes and mighty bowmen accomplished in weapons and firm in battle. Like the celestials (in prowess), they would have protected Dhritarashtra’s sons. Indeed, the Suta’s son, and Jarasandha, and the ruler of the Chedis, and the son of the Nishada adopting the son of Suyodhana, would have succeeded in conquering the whole earth. Listen, O Dhananjaya, by what means they were slain. Indeed, without the employment of means, the very gods could not have conquered them in battle. Each of them, O Partha, could fight in battle with the whole celestial host protected by the Regents of the world. (On one occasion), assailed by Valadeva, Jarasandha, excited with wrath, hurled for our destruction a mace capable of slaying all creatures. Endued with the splendour of fire, that mace coursed towards us dividing the welkin like the line on the head that parts the tresses of a woman, and with the impetuosity of the thunder hurled by Sakra. Beholding that mace thus coursing towards us the son of Rohini hurled the weapon called Sthunakarna for baffling it. Its force destroyed by the energy of Valadeva’s weapon, that mace fell down on the earth, splitting her (with its might) and making the very mountains tremble. There was a terrible Rakshasa of the name Jara, endued with great prowess. She, O prince, had united that slayer of foes, and, therefore, was the latter called Jarasandha. Jarasandha had been made up of two halves of one child. And because it was Jara that had united those two halves, it was for this that he came to be called Jarasandha.[237] That Rakshasa woman, O Partha, who was there within the earth, was slain with her son and kinsmen by means of that mace and the weapon of Sthunakarna. Deprived of his mace in that great battle, Jarasandha was afterwards slain by Bhimasena in thy presence, O Dhananjaya.[238] If the valiant Jarasandha had stood armed with his mace, the very gods with Indra at their head could not have slain him in battle. O best of men! for thy good, the Nishada's son also, of prowess incapable of being baffled, was, by an act of guile, deprived of his thumb by Drona, assuming the position of his preceptor. Proud and endued with steady prowess, the Nishada's son, with fingers cased in leathern gloves, looked resplendent like a second Rama. Undeprived of thumb, Ekalavya, O Partha, was incapable of being vanquished in battle by the gods, the Danavas, the Rakshasas, and the Uragas (together). Of firm grasp, accomplished in weapons, and capable of shooting incessantly day and night, he was incapable of being looked at by mere men. For thy good, he was slain by me on the field of battle. Endued with great prowess, the ruler of the Chedis was slain by me before thy eyes. He also was incapable of being vanquished in battle by the gods and the Asuras together. I was born to slay him as also the other enemies of the gods, with thy assistance, O tiger among men, from desire of benefiting the world. Hidimva and Vaka and Kirmira have all been slain by Bhimasena. All those Rakshasas were endued with might equal to that Ravana and all of them were destroyers of Brahmanas and sacrifices. Similarly, Alayudha, possessed of large powers of illusion, had been slain by Hidimva's son. Hidimva's son also, I have slain by the employment of means, viz., through Karna with his dart. If Karna had not slain him with his dart in great battle, I myself would have had to slay Bhima's son Ghatotkacha. From desire of benefiting you, I did not slay him before. That Rakshasa was inimical to Brahmanas and sacrifices. Because he was a destroyer of sacrifices and of a sinful soul, therefore hath he been thus slain. O sinless one, by that act as a means, the dart given by Sakra, hath also been rendered futile. O son of Pandu, they that are destroyers of righteousness are all slayable by me.

Even that is the vow made by me, for establishing righteousness. Whither the Vedas and truth and self-restraint and purity and righteousness and modesty and prosperity and wisdom and forgiveness are always to be met with, thither I myself always remain. Thou needst not be at all anxious about Karna’s slaughter. I will tell you the means by which you will slay him. Vrikodara also will succeed in slaying Suyodhana. I will tell thee, O son of Pandu, the means by which that will have to be compassed. Meanwhile, the uproar made by the hostile army is increasing. Thy troops also are flying away on all sides. Having achieved their objects, the Kauravas are destroying thy host. Indeed, Drona, that foremost of all smiters, is scorching us in battle.”””

SECTION CLXXXII

“Dhritarashtra said, ‘When the Suta’s son had such a dart as was sure to slay one person, why did he not hurl it at Partha, to the exclusion of all others? Upon Partha’s slaughter by means of that dart, all the Srinjayas and the Pandavas would have been slain. Indeed, upon Phalguna’s death, why should not the victory have been ours? Arjuna has made a vow to the effect that summoned to battle he would never refuse to accept the challenge. The Suta’s son should have, therefore, summoned Phalguna to battle. Tell me, O Sanjaya, why did not Vrisha then engaging Phalguna in single combat, slay the latter with that dart given him by Sakra? Without doubt, my son is destitute of both intelligence and counsellors. That sinful wretch is constantly baffled by the foe. How should he then succeed in vanquishing his enemies? Indeed, that dart which was such a mighty weapon and upon which rested his victory, alas, that dart, hath, by Vasudeva, been made fruitless through Ghatotkacha. Indeed, it hath been snatched from Karna, like a fruit from the hand of a cripple, with a withered arm, by a strong person. Even so hath that fatal dart been rendered fruitless through Ghatotkacha. As in a fight between a boar and a dog, upon the death of either, the hunter is the party profited. I think, O learned one, that even so was Vasudeva the party to profit by the battle between Karna and Hidimva’s son. If Ghatotkacha had slain Karna in battle, that would have been a great gain for the Pandavas. If, on the other hand, Karna had slain Ghatotkacha, that too would have been a great gain to them in consequence of the loss of Karna’s dart. Endued with great wisdom, that lion among men, viz., Vasudeva, reflecting in this way, and for doing what was agreeable to and good for the Pandavas, caused Ghatotkacha to be slain by Karna in battle.’

“Sanjaya said, ‘Knowing the feat that Karna desired to achieve, the slayer of Madhu, the mighty-armed Janardana, O king, commanded the prince of the Rakshasas, Ghatotkacha of mighty energy, to engage in single combat with Karna for rendering, O monarch, the latter’s fatal dart fruitless. All this, O king, is the result of thy evil policy! We would certainly have achieved success, O perpetuator of Kuru’s race, if Krishna had not (thus) rescued the mighty car-warrior Partha from Karna’s hands. Indeed, Partha would have been destroyed with his steeds, standard, and car, in battle, O Dhritarashtra, if that master, that lord of Yogins, viz., Janardana had not saved him. Protected by diverse means, O king, and well-aided by Krishna, Partha approaching his foes, vanquished that fatal dart, otherwise that weapon would have quickly destroyed the son of Kunti like the lightning destroying a tree.’

“Dhritarashtra said, ‘My son is fond of quarrel. His advisers are foolish. He is vain of his wisdom. It is for that, that this certain means of Arjuna’s death hath been baffled. Why, O Suta, did not Duryodhana, or that foremost of all wielders, viz., Karna, possessed of great intelligence, hurl that fatal dart at Dhananjaya? Why, O son of Gavalgana, didst thou too forget this great object, possessed as thou art of great wisdom, or why didst not thou remind Karna of it?’

“Sanjaya said, ‘Indeed, O king, every night this formed the subject of deliberation with Duryodhana and Sakuni and myself and Duhsasana. And we said unto Karna, “Excluding all other warriors, O Karna, slay Dhananjaya. We would then lord it over the Pandu’s and the Panchalas as if these were our slaves. Or, if upon Partha’s fall, he of Vrishni’s race appoints another amongst the sons of Pandu (in this place for carrying on the fight), let Krishna himself be slain. Krishna is the root of the Pandavas, and Partha is like their risen trunk. The other sons of Pritha are like their branches, while the Panchalas may be called their leaves. The Pandavas have Krishna for their refuge, Krishna for their might, Krishna for their leader. Indeed, Krishna is their central support even as the moon is of the constellations. Therefore, O Suta’s son, avoiding the leaves and branches and trunk, slay that Krishna who is everywhere and always the root of the Pandavas. Indeed, if Karna had slain him of Dasarha’s race, viz., that delighter of the Yadavas, the whole earth, O king, would, without doubt, have come under thy control. Truly, O monarch, if that illustrious one, that delighter of both the Yadavas and the Pandavas, could be made to lie down on the earth, deprived of life, then certainly, O monarch, the entire earth with the mountains and forests would have owned thy supremacy.” We rose every morning, having formed such a resolution in respect of that Lord of the very gods, viz., Hrishikesa of immeasurable energy. At the time of battle, however, we forget our resolution. Kesava always protected Arjuna, the son of Kunti. He never placed Arjuna before the Suta’s son in battle. Indeed, Achyuta always placed other foremost of car-warriors before Karna, thinking how that fatal dart of ours might be made fruitless by ourselves, O lord! When, again, the high-souled Krishna protected Partha in this manner from Karna, why, O monarch, would not that foremost of beings protect his own self? Reflecting well, I see that there is no person in the three worlds who is able to vanquish that chastiser of foes, viz., Janardana, that hero bearing the discus in hand.’

“Sanjaya continued, ‘That tiger among car-warriors, viz., Satyaki of prowess incapable of being baffled, asked the mighty-armed Krishna about the great car-warrior, Karna, saying, “O Janardana, even this had been Karna’s firm resolution, viz., that he would hurl that dart of immeasurable energy at Phalguna. Why, however, did not the Suta’s son actually hurl it then at him?”

“‘Vasudeva said, “Duhsasana and Karna and Sakuni and the ruler of the Sindhus, with Duryodhana at their head, had frequently debated on this subject. Addressing Karna, they used to say, ‘O Karna. O great bowman, O thou of immeasurable prowess in battle, O foremost of all victors, this dart should not be hurled at any one else than that great car-warrior, viz., Kunti’s son, Partha or Dhananjaya. He is the most celebrated amongst them, like Vasava amongst the gods. He being slain, all the other Pandavas with the Srinjayas will be heartless like fireless celestials![239]‘ Karna having assented to this, saying ‘So be it’ (the desire of) slaughtering the wielder of Gandiva, O bull amongst the Sinis, was ever present in Karna’s heart. I, however, O foremost of warriors, always used to stupefy the son of Radha. It was for this that he did not hurl the dart at Pandu’s son, owning white steeds. As long as I could not baffle that means of Phalguna's death, I had neither sleep, nor joy in my heart, O foremost of warriors! Beholding that dart, therefore, rendered futile through Ghatotkacha, O bull amongst the Sinis, I regarded Dhananjaya today to have been rescued from within the jaws of Death. I do not regard my sire, my mother, yourselves, my brothers, ay, my very life, so worthy of protection as Vibhatsu in battle. If there be anything more precious than the sovereignty of the three worlds, I do not, O Satwata, desire (to enjoy) it without Pritha's son, Dhananjaya (to share it with me). Beholding Dhananjaya, therefore, like one returned from the dead, these transports of delight, O Yuyudhana, have been mine. It was for this that I had despatched the Rakshasa unto Karna for battle. None else was capable of withstanding, in the night, Karna in battle."'

"Sanjaya continued, 'Even thus did Devaki's son who is ever devoted to Dhananjaya's good and to what is agreeable to him, speak unto Satyaki on that occasion.'"

SECTION CLXXXIII

“Dhritarashtra said, ‘I see, O sire, that this act of Karna and Duryodhana and Suvala’s son, Sakuni, and of thyself, in especial, hath been very much against the dictates of policy. Indeed, when you knew that dart could always slay one person in battle, and that it was incapable of being either borne or baffled by the very gods with Vasava at their head, why then, O Sanjaya, was it not hurled by Karna at Devaki’s son, or Phalguna, while he was engaged with this in battle before?’

“Sanjaya said, ‘Returning from battle every day, O monarch, all of us, O foremost one of Kuru’s race, used to debate in the night and say unto Karna, “Tomorrow morning, O Karna, this dart should be hurled at either Kesava or Arjuna.” When, however, the morning came, O king, through destiny, both Karna and the other warriors forgot that resolution. I think destiny to be supreme, since Karna, with that dart in his hands, did not slay in battle either Partha or Devaki’s son, Krishna. Indeed, because his understanding was afflicted by destiny itself, it is for this that he did not, stupefied by the illusion of the gods, hurl that fatal dart of Vasava, though he had it in his hand, at Devaki’s son, Krishna for his destruction or at Partha endued with prowess like Indra’s, O lord!’

“Dhritarashtra said, ‘Ye are destroyed by destiny, by your own understanding, and by Kesava. Vasava’s dart is lost, having effected the slaughter of Ghatotkacha who was as insignificant as straw. Karna, and my sons, as all the other kings, through his highly impolitic act, have already entered the abode of Yama. Tell me now how the battle once more raged between the Kurus and the Pandavas after the fall of Hidimva’s son. How did they that rushed against Drona, arrayed in order of battle and well-skilled in smiting, viz., the Srinjaya and the Panchalas, fight? How, indeed, did the Pandus and Srinjaya withstand the smiting Drona, when the latter proceeding against them, penetrated into their host, excited with wrath at the slaughter of Bhurisravas and Jayadratha, reckless of his very life, and resembling a yawning tiger or the Destroyer himself with wide open mouth? What also did they do in battle, O sire, viz., Drona's son and Karna and Kripa and others headed by Duryodhana that protected the preceptor? Tell me, O Sanjaya, how my warriors in that battle covered with their shafts Dhananjaya and Vrikodara who were solicitous of slaying Bharadwaja's son. How, indeed, did these excited with wrath at the death of the ruler of the Sindhus, and those at the death of Ghatotkacha, each side unable to brook their loss, fight that nocturnal battle?'

"Sanjaya said, 'Upon the slaughter, that night, O king, of the Rakshasa, Ghatotkacha, by Karna, thy troops, filled with joy, uttered loud shouts. In that dark hour of the night, they fell impetuously upon the Pandava troops and began to slay them. Seeing all this, king Yudhishthira became exceedingly cheerless, O chastiser of foes. The mighty-armed son of Pandu, then addressed Bhimasena and said, "O thou of mighty arms, resist the Dhritarashtra host. In consequence of the slaughter of Hidimva's son, a great stupefaction overwhelms me." Having ordered Bhimasena thus, he sat down on his car. With tearful face and sighing repeatedly, the king became exceedingly cheerless at the sight of Karna's prowess. Beholding him so afflicted, Krishna said these words, "O son of Kunti, let not such grief be thine. Such cheerlessness does not become thee, O chief of the Bharatas, as it does an ordinary person. Rise, O king, and fight. Bear the heavy burden, O lord! If cheerlessness overtakes thee, our victory becomes uncertain." Hearing these words of Krishna, Dharma's son, Yudhishthira, wiping his eyes with his hands, replied unto Krishna, saying, "O thou of mighty arms, the excellent path of duty is not unknown to me. The dire consequences of a Brahmana's slaughter are his that forgets the services he receives at other's hands. Whilst we were living in the woods the high-souled son of Hidimva, although then a mere child did us many services, O Janardana! Learning that Partha, having white steeds, had departed for the acquisition of weapons, that great bowman (viz., Ghatotkacha), O Krishna, came to me at Kamyaka. He dwelt with us till Dhananjaya's reappearance. Whilst proceeding over many inaccessible fastnesses, he himself carried on his back the tired princess of Panchala. The feats he achieved, O lord, show that he was skilled in all modes of warfare. Indeed, that high-souled one accomplished many difficult feats for my benefit. My affection for Ghatotkacha, that prince of the Rakshasas is twice that, O Janardana, which I naturally bear towards Sahadeva. That mighty-armed one was devoted to me. I was dear to him and he was dear to me. It is for this that, scorched by grief, O thou of Vrishni's race, I have become so cheerless. Behold, O thou of Vrishni's race, our troops afflicted and routed by the Kauravas. Behold, those mighty car-warriors, viz., Drona and Karna, are contending earnestly in battle. Behold, the Pandava host crushed at dead of night, like an extensive forest of heath by a couple of infuriated elephants. Disregarding the might of Bhimasena's son, as also the variety of weapon that Partha bears, the Kauravas are putting forth their prowess. Yonder, Drona and Karna and king Suyodhana, having slain the Rakshasa in battle, are uttering loud roars. How, O Janardana, when we are alive and thyself too, could Hidimva's son be slain while engaged with the Suta's son? Having caused a great slaughter amongst us, and in the very sight of Savyasachin, Karna, O Krishna, hath slain Bhimasena's son of great strength, the Rakshasa, Ghatotkacha. When Abhimanyu was slain by the wicked Dhartarashtras, the mighty car-warrior Savyasachin, O Krishna, was not present in that battle. We also were all held in check by the illustrious ruler of the Sindhus. Drona, with his son (Aswatthaman), became the cause of that act. The preceptor himself told Karna the means of Abhimanyu's slaughter. While Abhimanyu was battling with the sword it was the preceptor himself that cut off that weapon. And while fallen into such distress, Kritavarman most cruelly slew the steeds and the two Parshni drivers (of the boy). Other great bowmen then despatched the son of Subhadra. For a little offence, O Krishna, was the ruler of the Sindhus slain by the wielder of Gandiva. O foremost one among the Yadavas, that act did not give me great joy. If the slaughter of foes is just and should be achieved by the Pandavas, then Drona and Karna should have been slain before this. This is what I think. O bull among men, those two are the root of our woes. Obtaining those two (as his allies) in battle, Suyodhana has become confident. Indeed, when it was Drona that should have been slain or the Suta's son with his followers, the mighty-armed Dhananjaya slew the Sindhu king whose connection with the affair was very remote. The punishment of the Suta's son should certainly by undertaken by me. I shall, therefore, O hero, now fight for slaying the Suta's son. The mighty-armed Bhimasena is now engaged with Drona's division." Having said these words, Yudhishthira quickly proceeded against Karna, holding his formidable bow and blowing his conch fiercely. Then, surrounded by a Panchala and Prabhadraka force of a thousand cars, three hundred elephants and five thousand horses, Sikhandin speedily followed in the wake of the king. Then the mail-clad Panchalas and the Pandavas headed by Yudhishthira beat their drums and blew their conchs. At this time Vasudeva of mighty arms, addressing Dhananjaya said, "Filled with wrath, yonder proceedeth Yudhishthira with great speed from desire of slaying the Suta's son. It is not proper that thou shouldst rely upon him in this." Having said these words, Hrishikesa quickly urged the steeds. Indeed, Janardana followed in the wake of the king who was now at a distance. At that time, seeing Dharma's son, Yudhishthira, whose mind was afflicted by grief and who seemed to be scorched as if by fire, rush with speed from desire of slaying the Suta's son, Vyasa approached him and said these words.'[240]

"'Vyasa said, "By good luck, Phalguna liveth still although he had encountered Karna in battle. Indeed, Karna had kept his dart, desirous of slaying Savyasachin, O bull of Bharata's race, by good luck Jishnu did not engage in single combat with Karna. Each of them in that case challenging the other, would have shot his celestial weapons on all sides. The weapons of the Suta's son would have been destroyed by Arjuna. The former then afflicted by the latter, would certainly have hurled Indra's dart in that battle. O Yudhishthira! O foremost one of Bharata's race, (if this had come to pass), then great would have been thy grief. O giver of honours, by good luck the Rakshasa hath been slain in battle by the Suta's son. Indeed, Ghatotkacha hath been slain by death himself making the dart of Vasava an instrument only. For thy good it is, O sire, that the Rakshasa hath been slain in battle. Do not yield to anger, O foremost one of Bharata's race, and do not set thy heart on grief. O Yudhishthira, this is the end of all creatures in this world. Uniting with thy brothers and all the illustrious kings (of the host), fight with the Kauravas in battle, O Bharata! On the fifth day from this, the earth will be thine. O tiger among men, always think of virtue. With a cheerful heart, O son of Pandu, practise kindness (to all creatures), penances, charity, forgiveness, and truth. Victory is there where righteousness is." Having said these words unto the son of Pandu, Vyasa made himself invisible there and then.'"[241]

SECTION CLXXXIV

(Drona-vadha Parva)

"Sanjaya said, 'Thus addressed by Vyasa, the heroic king Yudhishthira the just refrained, O bull of Bharata's race, from himself seeking to slay Karna. In consequence, however of the slaughter of Ghatotkacha by the Suta's son that night, the king became filled with grief and anger. Beholding thy vast host held in check by Bhima, Yudhishthira, addressing Dhrishtadyumna, said, "Resist the Pot-born! O scorcher of foes, thou hadst, clad in mail, and armed with bow and arrows and scimitar, sprung from fire, for the destruction of Drona! Cheerfully rush thou to battle, thou needst have no fear. Let also Janamejaya and Sikhandin and Durmukha's son and Yasodhara, rush in wrath against the Pot-born on every side. Let Nakula and Sahadeva and the sons of Draupadi and the Prabhadrakas, and Drupada and Virata with their sons and brothers, and Satyaki and the Kaikeyas and the Pandavas and Dhananjaya, rush with speed against Bharadwaja's son, from desire of slaying him. Let also all our car-warriors and all the elephants and horses we have, and all our foot-soldiers, overthrow the mighty car-warrior Drona in battle." Thus ordered by the illustrious son of Pandu, all of them rushed impetuously against the Pot-born from desire of slaughtering him. Drona, however, that foremost of all wielders of arms, received in battle all those Pandava warriors thus rushing towards him suddenly with great force and perseverance. The king Duryodhana, desiring to protect Drona's life, rushed, filled with wrath, against the Pandavas, with great force and perseverance. Then commenced the battle between the Kurus and the Pandavas who roared at each other. The animals of both hosts as also the warriors were all tired. The great car-warriors also, O king, with eyes closing in sleep and worn out with exertion in battle, knew not what to do. That night of nine hours, so terrible and awful[242] and so destructive of creatures, appeared to them to be everything.[243] While they were being thus slain and mangled by one another, and while sleep sat heavy on their eyes, it became midnight. All the Kshatriyas became cheerless. Thy troops, as also those of the foe, had no more weapons and arrows. Passing the time thus (most of), the warriors (of both armies) endued with modesty and energy and observant of the duties of their order, did not abandon their divisions. Others, blind with sleep, abandoning their weapons, laid themselves down. Some laid themselves down on the backs of elephants, some on cars, and some on horseback, O Bharata! Blind with sleep, they became perfectly motionless, O king. Other warriors (that were yet awake) in that battle, despatched these to Yama's abode. Others, deprived of their senses, and dreaming in sleep, slew themselves, that is, their own comrades, as also foes. Indeed, these fought in that dreadful battle, uttering various exclamations. Many warriors, O monarch, of our army, desirous of continuing the fight with the foe, stood with eyes drowsy with sleep. Some brave warriors, during that terrible hour of darkness, though blind with sleep, yet gliding along the field, slew one another in that battle. Many amongst the foe, entirely stupefied by slumber, were slain without their being conscious (of the strokes that launched them into eternity). Beholding this condition of the soldiers, O bull among men, Vibhatsu in a very loud voice, said these words: "all of you, with your animals, are worn out with exertion and blind with sleep. Ye warriors, ye are enveloped in darkness and with dust. Therefore, if ye like, ye may rest. Indeed, here, on the field of battle close your eyes for a while. Then when the moon will rise, ye Kurus and Pandavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven." Hearing these words of the virtuous Arjuna, the virtuous warriors (of the Kuru army) assented to the suggestion, and addressing one another, loudly said, "O Karna, O Karna, O king Duryodhana, abstain from the fight. The Pandava host hath ceased to strike us." Then at those words of Phalguna, uttered loudly by him, the Pandava army as also thine, O Bharata, abstained from battle. Indeed, these noble words of Partha were highly applauded by the gods, the high-souled Rishis, and all the gladdened soldiers. Applauding those kind words, O Bharata, all the troops, O king, worn out with exertion, laid themselves down for sleep, O bull of Bharata’s race. Then that army of thine, O Bharata, happy at the prospect of rest and sleep, sincerely blessed Arjuna saying, “In thee are the Vedas as also all weapons! In thee are intelligence and prowess! In thee, O mighty armed one, are righteousness and compassion for all creatures, O sinless one! And since we have been comforted by thee, we wish thy good, O Partha! Let prosperity be to thee! Soon do thou get, O hero, those objects that are dear to thy heart!” Blessing him thus, O tiger among men, those great car-warriors, overcome with sleep, became silent, O monarch! Some laid themselves down on horseback, some on the car-boxes, some on the necks of elephants, and some on the bare ground. Many men, with their weapons and maces and swords and battle axes and lances and with their armours on, laid themselves down for sleep, apart from one another. Elephants, heavy with sleep, made the earth cool with the breath of their nostrils, that passed through their snake-like trunks spotted with dust. Indeed, the elephants, as they breathed on the ground, looked beautiful like hills scattered (on the field of battle) over whose breasts hissed gigantic snakes. Steeds, in trappings of gold and with manes mingling with their yokes, stamping their hoofs made even grounds uneven. Thus every one, O king, slept there with the animal he rode. Thus steeds and elephants and warriors, O bull of Bharata’s race, very much worn out with exertion, slept, abstaining from battle. That slumbering host, deprived of sense and sunk in sleep, then looked like a wonderful picture drawn on canvas by skilful artists. Those Kshatriyas, decked in ear-rings and endued with youth, with limbs mangled by shafts, and immersed in sleep, having laid themselves down on the coronal globes of elephants, looked as if they were lying on the deep bosom of beautiful ladies. Then the moon, that delighter of eye and lord of lilies, of hue white as the checks of a. beautiful lady, rose, adorning the direction presided over by Indra.[244] Indeed, like a lion of the Udaya hills, with rays constituting his manes of brilliant yellow, he issued out of his cave in the east, tearing to pieces the thick gloom of night resembling an extensive herd of elephants.[245] That lover of all assemblage of lilies (in the world), bright as the body of Mahadeva's excellent bull, full-arched and radiant as Karna's bow, and delightful and charming as the smile on the lips of a bashful bride, bloomed in the firmament.[246] Soon, however, that divine lord having the hare for his mark showed himself shedding brighter rays around. Indeed, the moon, after this seemed to gradually emit a bright halo of far-reaching light that resembled the splendour of gold. Then the rays of that luminary, dispelling the darkness by their splendour, slowly spread themselves over all the quarters, the welkin, and the earth. Soon, therefore, the world became illuminated. The unspeakable darkness that had hidden everything quickly fled away. When the world was thus illuminated into almost daylight by the moon, amongst the creatures that wander at night, some continued to roam about and some abstained. That host, O king, awakened by the rays of the sun. Indeed, that sea of troops was awakened by the rays of the moon bloomed (into life) like an assemblage of lotuses expanded by the rays of the sun. Indeed, that sea of troops was awakened by the risen moon like the ocean swelling up in agitated surges at the rise of that luminary. Then, O king, the battle once more commenced on earth, for the destruction of the earth's population, between men that desired to attain to heaven.'"

SECTION CLXXXV

“SANJAYA SAID, ‘AT this time Duryodhana, under the influence of wrath, approached Drona and addressing him said these words, for inspiring him with joy and provoking his anger.’

“‘Duryodhana said, “No mercy should have been shown to our foes while they were heartless and worn out with toil and taking rest, especially when they are all of sure aim. Desirous of doing what is agreeable to thee, we showed them kindness by then letting them alone. The tired Pandavas, however (having taken rest), have become stronger. As regards ourselves, we are, in every respect, losing in energy and strength. The Pandavas, protected by thee, are constantly gaining prosperity. All weapons that are celestial and all those that appertain to Brahma exist in thee. I tell thee truly, that neither the Pandavas, nor ourselves, nor any other bowmen in the world, can be a match for thee while thou art engaged in battle. O foremost of regenerate ones, thou art acquainted with all weapons. Without doubt, by means of thy celestial weapons thou art capable of destroying the (three) worlds with the gods, the Asuras, and the Gandharvas. The Pandavas are all afraid of thee. Thou, however, forgivest them, remembering that they were thy pupils, or, perhaps, owing to my ill luck.”’

“Sanjaya continued, ‘Thus rebuked and angered by thy son, Drona, O king, wrathfully addressed Duryodhana and said these words: “Although I am so old, O Duryodhana, I am still exerting myself in battle to the utmost extent of might. All these men are unacquainted with weapons. I am, however, well-versed in them. If, from desire of victory, I slay these men, there can be no more ignoble act for me to do. That, however, which is in thy mind, be it good or bad, I will accomplish, O Kaurava, at thy command. It will not be otherwise. Putting forth my prowess in battle and slaying all the Panchalas, I will doff my armour, O king! I swear this to thee truly. Thou thinkest that Arjuna, the son of Kunti, was worn out in battle. O mighty-armed Kaurava! Listen to what I truly say regarding his prowess. If Savyasachin's wrath is excited, neither Gandharvas, nor Yakshas nor Rakshasas can venture to bear him. At Khandavas, he encountered the divine chief of the celestials himself. The illustrious Arjuna, with his shafts baffled the pouring Indra. Yakshas, and Nagas, and Daityas, and all others proud of their might, were slain by that foremost of men. That also is known to thee. On the occasion of the tale of cattle, the Gandharvas headed by Chitrasena and others were vanquished by him. That firm bowman rescued you, while you were being carried away by those Gandharvas. Nivatakavachas also, those enemies of the celestials, that were unslayable in battle by the celestials, themselves, were vanquished by that hero. Thousands of Danavas dwelling in Hiranyapura, that tiger among men vanquished. How can human beings then withstand him? O monarch, thou hast seen with thy own eyes how this host of thine, although exerting themselves so heroically, hath been destroyed by the son of Pandu."'

"Sanjaya continued, 'Unto Drona who was thus applauding Arjuna, thy son, O king, angered thereat, once more said these words: "Myself and Duhsasana, and Karna, and my maternal uncle, Sakuni, dividing this Bharata host into two divisions (and taking one with us), shall to-day slay Arjuna in battle." Hearing these words of his, Bharadwaja's son, laughing, sanctioned that speech of the king and said, "Blessings to thee! What Kshatriya is there that would slay that bull amongst Kshatriyas, that unslayable one, viz., the bearer of Gandiva, that hero blazing forth with energy? Neither the Lord of treasures, nor Indra, nor Yama, nor the Asuras, the Uragas, and the Rakshasas can stay Arjuna armed with weapons. Only they that are fools say such words as those thou hast said, O Bharata! Who is there that would return home in safety, having encountered Arjuna in battle? As regards thyself, thou art sinful and cruel and suspicious of everybody. Even them that are employed in thy welfare, thou art ready to rebuke in this way. Go thou against the son of Kunti, for withstanding him for thy own sake. Thou art a well-born Kshatriya. Thou seekest battle. Why dost thou cause all these unoffending Kshatriyas to be slain? Thou art the root of this hostility. Therefore, go thou against Arjuna. This thy maternal uncle is possessed of wisdom and observant of Kshatriya duties. O son of Gandhari, let this one addicted to gambling proceed against Arjuna in battle. This one, skilled in dice, wedded to deception, addicted to gambling, versed in cunning and imposture, this gambler conversant with the ways of deceiving, will vanquish the Pandavas in battle! With Karna in thy company, thou hadst often joyfully boasted, from folly and emptiness of understanding, in the hearing of Dhritarashtra, saying, 'O sire, myself, and Karna, and my brother Duhsasana, these three, uniting together, will slay the sons of Pandu in battle.' This thy boast was heard in every meeting of the court. Accomplish thy vow, be truthful in speech, with them. There thy mortal foe, the son of Pandu, is staying before thee. Observe the duties of a Kshatriya. Thy slaughter at the hands of Jaya would be worthy of every praise. Thou hast practised charity. Thou hast eaten (everything ever desired by thee). Thou hast obtained wealth to the measure of thy wish. Thou hast no debts. Thou hast done all that one should do. Do not fear. Fight now with the son of Pandu." These words said, the battle commenced.'"

SECTION CLXXXVI

"Sanjaya said, 'When three-fourths of that night had worn away, the battle, O king, once more commenced between the Kurus and the Pandavas. Both sides were elated with joy. Soon after, Aruna, the charioteer of Surya, weakening the splendour of the moon, appeared, causing the welkin to assume a coppery hue. The east was soon reddened with the red rays of the sun that resembled a circular plate of gold. Then all the warriors of the Kuru and the Pandava hosts, alighting from cars and steeds and vehicles borne by men, stood, with joined hands, facing the sun, and uttered the prayers of the twilight of dawn. The Kuru army having been divided into two bodies, Drona, with Duryodhana before him, proceeded (with one of those divisions) against the Somakas, the Pandavas, and the Panchalas. Beholding the Kuru host divided into two bodies, Madhava addressed Arjuna and said, "Keeping thy foes to thy left, place this division (commanded by Drona) to thy right." Obedient to the counsels of Madhava in respect of the Kurus, Dhananjaya moved to the left of those two mighty bowmen, viz., Drona and Karna. Understanding the intentions of Krishna, that subjugator of hostile cities, viz., Bhimasena, addressing Partha who was then staying at the van of battle, said these words.

"'Bhimasena said, "O Arjuna, O Vibhatsu, listen to these words of mine. The time for that object for which Kshatriya ladies bring forth sons has now come. If at such a time thou dost not strive to win prosperity, thou shalt then act meanly like a veritable wretch. Putting forth thy prowess, pay the debt thou owest to Truth, Prosperity, Virtue, and Fame! O foremost of warriors, pierce this division, and keep these to thy right."'

"Sanjaya continued, 'Thus urged by Bhima and Kesava, Savyasachin prevailing over Drona and Karna, began to resist the foe all round. Many foremost of Kshatriyas (among the Kurus), putting forth all their prowess, failed to withstand Arjuna who advanced at the very van of his troops, and who, like a raging conflagration, was consuming the foremost ones among his foes. Then Duryodhana and Karna, and Sakuni, the son of Suvala, covered Kunti's son, Dhananjaya, with showers of shafts. Baffling the weapons of all those warriors, that foremost of all persons well-skilled in weapons, O monarch, covered them (in return) with his shafts. Aiming at their weapons with his (and thus baffling them all), Arjuna, endued with great lightness of hand and possessing a complete control over his senses, pierced every one of those warriors with ten keen-pointed shafts. The welkin was then covered with dust. Thick showers of arrows fell. Darkness set in, and a loud and terrible uproar arose. When such was the state of things, neither the welkin, nor the earth, nor the points of the compass, could any longer be seen. Stupefied by the dust, all the troops became blind. Neither the foe, O king, nor we, could distinguish each other. For this reason, the kings began to fight, guided by conjecture and the names they uttered. Deprived of their cars, car-warriors, O king, encountering one another, lost all order and became a tangled mass. Their steeds killed and drivers slain, many of them, becoming inactive, preserved their lives and looked exceedingly affrighted. Slain steeds with riders deprived of lives were seen to lie on slain elephants as if stretched on mountain-breasts. Then Drona, moving away from that battle towards the north took up his station there, and seemed to resemble a smokeless fire. Beholding him move away from the battle towards the north, the Pandava troops, O king, began to tremble. Indeed, beholding Drona resplendent and handsome and blazing with energy, the enemy, inspired with fright became pale and wavered on the field, O Bharata! While summoning the hostile army to battle, and looking like an elephant in rut, the enemy became perfectly hopeless of vanquishing him, like the Danavas hopeless of vanquishing Vasava. Some among them became perfectly cheerless, and some, endued with energy, became inspired with wrath. And some were filled with wonder, and some became incapable of brooking (the challenge). And some of the kings squeezed their hands, and some deprived of their senses by rage, bit their lips. And some whirled their weapons, and some rubbed their arms; and some, possessed of great energy and souls under complete control, rushed against Drona. The Panchalas particularly, afflicted with the shafts of Drona, O monarch, though suffering great pain, continued to contend in battle.[247] Then Drupada and Virata proceeded, in that battle, against Drona, that invincible warrior, who was thus careering on the field. Then, O king, the three grandsons of Drupada, and those mighty bowmen, viz., the Chedis, also proceeded against Drona in that encounter. Drona, with three sharp shafts, took the lives of the three grandsons of Drupada. Deprived of lives, the princes fell down on the earth. Drona next vanquished in that battle the Chedis, the Kaikeyas, and the Srinjayas. That mighty car-warrior, viz., the son of Bharadwaja, then vanquished all Matsyas. Then Drupada, filled with wrath, and Virata, in that battle, shot showers of shafts, O king, at Drona. Baffling that arrowy shower, Drona, that grinder of Kshatriyas, covered both Drupada and Virata with his shafts. Shrouded by Drona, both those warriors, with rage, began to pierce him on the field of battle with their arrows. Then Drona, O monarch, filled with wrath and desire of revenge, cut off, with a couple of broad-headed shafts, the bows of both his antagonists. Then Virata, filled with wrath, sped in that encounter ten lances and ten shafts at Drona from desire of slaying him. And Drupada, in anger, hurled at Drona’s car a terrible dart made of iron and decked with gold and resembling a large snake. Drona cut off, with a number of sharp and broad-headed arrows, those ten lances (of Virata), and with certain other shafts that dart (of Drupada) decked with gold and stones of lapis lazuli. Then that grinder of foes, viz., the son of Bharadwaja, with a couple of well-tempered and broad-headed shafts, despatched both Drupada and Virata unto the abode of Yama. Upon the fall of Virata and Drupada, and the slaughter of the Kshatriyas, the Chedis, the Matsyas, and the Panchalas, and upon the fall of those three heroes, viz., the three grandsons of Drupada, the high-souled Dhrishtadyumna, beholding those feats of Drona, became filled with rage and grief, and swore in the midst of all the ear-warriors, saying, “Let me lose merits of all my religious acts as also my Kshatriya and Brahma energy, if Drona escape me today with life, or if he succeed in vanquishing me!”[248] Having taken that oath in the midst of all the bowmen, that slayer of hostile heroes, viz., the prince of the Panchalas, supported by his own division, advanced against Drona. The Panchalas then began to strike Drona from one side, and Arjuna from another. Duryodhana, and Karna, and Sakuni, the son of Suvala, and the uterine brothers of Duryodhana (stationed), according to their precedence, began to protect Drona in battle. Drona being thus protected in battle by those illustrious warriors, the Panchalas though struggling vigorously, could not even gaze at him. Then Bhimasena, O sire, became highly angry with Dhrishtadyumna and, O bull among men, that son of Pandu pierced Dhrishtadyumna with these fierce words:[249]

“‘Bhimasena said, “What man is there who being regarded as a Kshatriya and who taking his birth in the race of Drupada and who being the foremost of all persons possessing a knowledge of weapons, would only thus look at his foe stationed before him? What man having seen his sire and son slain, and especially, having sworn such an oath in the midst of the king, would thus be indifferent to his enemy? Yonder stands Drona like a fire swelling with its own energy. Indeed, with bow and arrows constituting his fuel, he is consuming with his energy all the Kshatriyas. Soon will he annihilate the Pandava army. Stand ye (as spectators) and behold my feat. Against Drona himself will I proceed.” Having said these words, Vrikodara, filled with rage, penetrated into Drona’s array, began to afflict and rout that host. Then the Panchala prince Dhrishtadyumna, also, penetrating into that large host, engaged himself with Drona in battle. The battle became furious. Such a fierce encounter we had never seen or heard of before, O king, as that which now took place at sunrise of that day. The cars, O sire, were seen to be entangled with one another. The bodies of embodied creatures deprived of lives were scattered all over the field. Some, while proceeding towards another part of the field, were, on the way, assailed by others. Some, while flying away, were struck on their backs, and others on their sides. That general engagement continued to rage fiercely. Soon, however, the morning sun rose.’”

SECTION CLXXXVII

“Sanjaya continued, ‘The warrior, O king, thus clad in mail on the field of battle, adored the thousand-rayed Aditya as he rose at morn. When the thousand-rayed luminary, of splendour bright as burning gold, arose, and the world became illumined, the battle once more commenced. The same soldiers that were engaged with each other before the sunrise, once more fought with each other, O Bharata, after the rise of the sun. Horsemen engaged with car-warriors, and elephants with horsemen, and foot-soldiers with elephants and horsemen with horsemen, O bull of Bharata’s race. Sometimes unitedly and sometimes separately, the warriors, fell upon one another in battle. Having fought vigorously in the night, many, tired with exertion, and weak with hunger and thirst became deprived of their senses. The uproar made of the blare of conchs, the beat of drums, the roar of elephants, and the twang of out-stretched bows drawn with force touched the very heavens, O king! The noise made also by rushing infantry and falling weapons, and neighing steeds and rolling cars, and shouting and roaring of warriors, became tremendous. That loud noise increasing every minute, reached the heavens. The groans and wails of pain, on falling and fallen foot-soldiers and car-warriors and elephants, became exceedingly loud and pitiable as these were heard on the field. When the engagement became general, both side slew each other’s own men and animals. Hurled from the hands of heroes upon warriors and elephants, heaps of swords were seen on the field, resembling heaps of cloths on the washing ground. The sound, again, of uplifted and descending swords in heroic arms resembled that of cloths thrashed for wash. That general engagement then, in which the warriors encountered one another with swords and scimitars and lances and battle-axes, became exceedingly dreadful. The heroic combatants caused a river there, that ran its course towards the regions of the dead. The blood of elephants and steeds and human beings formed its current. Weapons formed its fish in profusion. It was miry with blood and flesh. Wails of grief and pain formed its roar. Banners and cloth formed its froth. Afflicted with shafts and darts, worn with exertion, spent with toil on the (previous) night, and exceedingly weakened, elephants and steeds, with limbs perfectly motionless, stood on the field. With their arms (in beautiful attitudes) and with their beautiful coats of mail, and heads decked with beautiful ear-rings, the warriors, adorned with implements of battle, looked exceedingly resplendent.[250] At that time, in consequence of the carnivorous animals and the dead and the dying, there was no path for the cars all over the field. Afflicted with shafts steeds of the noblest breed and high mettle, resembling elephants (in size and strength), worn out with toil, were seen to tremble with great effort, as they drew vehicles whose wheels had sunk in the earth. The whole of that host, O Bharata, resembling the ocean for vastness, then became agitated, and afflicted, inspired with terror, with the exception only of Drona and Arjuna. Those two became the refuge, these two became the saviours, of the warriors of their respective sides. Others, encountering these two proceeded to the abode of Yama. Then the vast host of the Kurus became greatly agitated, and the Panchalas, huddled together, became no longer distinguishable. During that great carnage of the Kshatriyas on earth, on that field of battle, enhancing the terrors of the timid and looking like a crematorium neither Karna, nor Drona, nor Arjuna, nor Yudhishthira, nor Bhimasena, nor the twins, nor the Panchala prince, nor Satyaki, nor Duhsasana, nor Drona’s son, nor Duryodhana nor Suvala’s son, nor Kripa, nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the earth, nor points of the compass, could be seen, O king, for all of them, mingled with the troops, were shrouded by clouds of dust. During the progress of that fierce and terrible battle, when that dusty cloud arose, all thought that night had once more come over the scene. Neither the Kauravas, nor the Panchalas, nor the Pandavas, could be distinguished, nor the points of the compass, nor the welkin, nor the earth, nor even land nor uneven land. The warriors, desirous of victory, slew foes and friends, in fact, all whom they could perceive by the touch of their hands. The earthly dust that had arisen was soon dispelled by the winds that blew, and drenched by the blood that was shed. Elephants and steeds and car-warriors and foot-soldiers, bathed in blood, looked beautiful like the (celestial) forest of Parijata. Then Duryodhana, Karna, Drona and Duhsasana, these four (Kauravas) warriors engaged in battle with four of the Pandava warriors. Duryodhana and his brothers, encountered the twins (Nakula and Sahadeva). And Radha's son engaged himself with Vrikodara, and Arjuna with the son of Bharadwaja, all the troops, from every side, looked on that terrible encounter. The car-warriors (of both armies quietly) beheld that beautiful, that superhuman engagement between those fierce and foremost of car-warriors conversant with every mode of warfare, riding on their own beautiful cars that performed diverse delightful evolutions. Endued with great prowess, struggling vigorously, and each solicitous of vanquishing the other, they covered each other with showers of shafts, like the clouds at the close of summer (pouring torrents of rain). Those bulls among men, riding on their cars of solar effulgence, looked beautiful like congregated masses of clouds in the autumnal sky. Then those warriors, O monarch, filled with wrath and desire of revenge, mighty bowmen all, challenging, rushed at one another with great vigour like infuriated leaders of elephantine herds. Verily, O king, death does not take place till its hour comes, since all those warriors did not simultaneously perish in that battle. Strewn with lopped off arms and legs, and heads decked with beautiful ear-rings, and bows and arrows and lances and scimitars and battle-axes and (other kinds of) axes, and Nalihas and razor-headed arrows and cloth-yard shafts and darts and diverse kinds of beautiful armour, and beautiful cars broken into pieces, and slain elephants and standardless cars broken like cities, and vehicles dragged hither and thither with the speed of the wind by driverless steeds in great fright, and a large number of well-decked warriors of great courage, and fallen fans and coats of mail and standards, and ornaments and robes and fragrant garlands, and chains of gold and diadems and crowns and head-gears and rows of bells, and jewels worn on breasts, and cuirasses and collars and gems that adorn head-gears, the field of battle looked beautiful like the firmament bespangled with stars.'

"'Then there occurred an encounter between Duryodhana, filled with wrath and desire of revenge, and Nakula filled with the same feelings. Madri's son cheerfully shooting hundreds of shafts, placed thy son on his right. At this loud cheers were bestowed upon him. Placed on the right by his cousin-brother in wrath, thy son king Duryodhana, filled with rage, began, in battle, to wonderfully counteract Nakula from that very side. Thereupon, Nakula, endued with great energy and acquainted with the diverse course (in which a car may be conducted), began to resist thy son who was engaged in counteracting him from his right. Duryodhana, however, afflicting Nakula with showers of shafts and resisting him on every side, caused him to turn back. All the troops applauded that feat (of thy son). Then Nakula, addressing thy son, said, "Wait, Wait," recollecting all his woes caused by thy evil counsels.'"

SECTION CLXXXVIII

“Sanjaya said, ‘Then Duhsasana, filled with wrath, rushed against Sahadeva, causing the earth to tremble with the fierce speed of his car. Madri’s son, however, that crusher of foes, with a broad-headed arrow, quickly cut off the head, decked with the head-gear of his rushing antagonist’s driver. From the celerity with which that act was accomplished by Sahadeva, neither Duhsasana nor any of the troops knew that the driver’s head had been cut off. The reins being no longer held by anybody, the steeds ran at their will. It was then that Duhsasana knew that his driver had been slain. Conversant with the management of steeds, that foremost of car-warriors, himself restraining his steeds in that battle fought beautifully and with great activity and skill. That feat of his was applauded by friends and foes, since riding on that driverless car, he careered fearlessly in that battle. Then Sahadeva pierced those steeds with keen shafts. Afflicted with those shafts, they quickly ran away, careering hither and thither. For catching hold of the reins, he once laid aside his bow, and then he took up his bow for using it, laying aside the reins. During those opportunities the son of Madri covered him with arrows. Then Karna, desirous of rescuing thy son, rushed to that spot. Thereupon, Vrikodara, with great care, pierced Karna in the chest and arms with three broad-headed shafts sped from his bow drawn to its fullest stretch. Struck with those shafts like a snake with a stick, Karna stopped and began to resist Bhimasena, shooting keen shafts. Thereupon, a fierce battle took place between Bhima and Radha’s son. Both of them roared like bulls, and the eyes of both were expanded (with rage). Excited with wrath, and rushing towards each other, with great speed, they roared at each other. Those two delighters in battle were then very close to each other. So near were they that they could not easily shoot their shafts at each other. Thereupon, an encounter with maces happened. Bhimasena speedily broke with his mace the Kuvara of Karna's car. That feat of his, O king, seemed highly wonderful. Then the valiant son of Radha, taking up a mace, hurled it at Bhima's car. Bhima, however, broke it with the mace of his own. Then taking up a heavy mace, once more, Bhima hurled it at Adhiratha's son. Karna struck that mace with numerous shafts of beautiful wings, sped with great force, and once again with other shafts. Thus struck with Karna's shafts, the mace turned back towards Bhima, like a snake afflicted with incantations. With the rebound of that mace, the huge standard of Bhima, broke and fell down. Struck with that same mace, Bhima's driver also became deprived of his senses. Then Bhima, mad with rage, sped eight shafts at Karna, and his standard and bow, and leathern fence, O Bharata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest care, O Bharata, cut off, with those keen shafts, the standards, the bow, and the leathern fence of Karna. The latter then, viz., the son of Radha, taking up another invincible and gold-decked bow, shot a number of shafts, and quickly slew Bhima's steeds of the hue of bears, and then his two drivers. When his car was thus injured, Bhima, that chastiser of foes, quickly jumped into the car of Nakula like a lion jumping down upon a mountain summit.'

"'Meanwhile, Drona and Arjuna, those two foremost of car-warriors, preceptor and pupil, both skilled in weapon, O monarch, fought with each other in battle, stupefying the eyes and minds of men with their lightness in the use of weapons and the sureness of their aim, and with the motions of their cars. Beholding that battle, the like of which had never been witnessed before, between preceptor and pupil, the other warriors abstained from fighting with each other and trembled. Each of those heroes, displaying beautiful revolutions of his car, wished to place the other on his right. The warriors present there beheld their prowess and became filled with wonder. Indeed, that great battle between Drona and the son of Pandu resembled that, O monarch, between a couple of hawks in the welkin for the sake of a piece of meat. Whatever feats Drona performed for vanquishing the son of Kunti, were all counteracted by Arjuna's performing similar feats. When Drona failed to gain any ascendency over the son of Pandu, the son of Bharadwaja, that warrior acquainted with the course of all weapons, invoked into existence the Aindra, the Pasupata, the Tvashtra, the Vayavya, and the Yamya weapons. As soon as those weapons issued from Drona's bow, Dhananjaya destroyed them quickly. When his weapons were thus duly destroyed by Arjuna with his own weapons, Drona shrouded the son of Pandu with the mightiest of celestial weapons. Every weapon, however, that Drona shot at Partha from desire of vanquishing the latter, was shot by Partha in return for baffling it. Seeing all his weapons, even the celestial ones, duly baffled by Arjuna, Drona applauded the latter in his heart. That chastiser of foes, O Bharata, regarded himself superior to every person in the world acquainted with weapons, in consequence of Arjuna having been his pupil. Thus resisted by Partha in the midst of all those illustrious warriors, Drona, struggling with vigour, cheerfully resisted Arjuna (in return), wondering all the while. Then the celestials and Gandharvas in thousands, and Rishis and bodies of Siddhas, were seen on all sides in the welkin. Filled with (those as also with) Apsaras and Yakshas and Rakshasas, it once more seemed that the welkin was darkened by gathering clouds. An invisible voice, fraught with the praises of Drona and the high-souled Partha, was heard to repeatedly course through the firmament. When in consequence of the weapons shot by Drona and Partha all sides seemed ablaze with light, the Siddhas and the Rishis that were present, said, "This is no human nor Asura, nor Rakshasa, nor celestial, nor Gandharva battle. Without doubt this is a high Brahma encounter. This battle is exceedingly beautiful and highly wonderful. We have never seen or heard of its like. Now, the preceptor prevails over the son of Pandu, and then the son of Pandu prevails over Drona. No one can find any difference between them. If Rudra, dividing his own self into two portions, fights, himself with himself, then may an instance be had to match this. Nowhere else can an instance be found to match it. Science, gathered in one place, exists in the preceptor; science and means are in the son of Pandu. Heroism, in one place, is in Drona; heroism and might are in the son of Pandu. None of these warriors can be withstood by foes in battle. If they wish, both of them can destroy the universe with the gods."

Beholding those two bulls among men, all invisible and visible creatures said these words. The high-souled Drona then, in that battle, invoked into existence the Brahma weapon, afflicting Partha and all invisible beings. Thereupon, the earth with the mountains and waters and trees trembled. Fierce winds began to blow. The seas swelled in agitation. The combatants of the Kurus and the Pandava armies, as also all other creatures, became inspired with fear, when that illustrious warrior uplifted that weapon. The Partha, O monarch, fearlessly baffled that weapon by a Brahma weapon of his own, at which all that agitation in nature was speedily pacified. At last, when none of them could vanquish his antagonist in combat, a general engagement took place between the hosts, causing a great confusion on the field. During the progress of that dreadful battle between Drona and the son of Pandu (as also of that general engagement), once more, O king, nothing could be distinguished. The welkin became covered with dense showers of shafts, as if with masses of clouds, and creatures ranging in the air could no longer find a passage through their element.”

SECTION CXC

“Sanjaya said, ‘During that fearful carnage of men and steeds and elephants, Duhsasana, O king, encountered Dhrishtadyumna. Mounted upon his golden car and exceedingly afflicted with the shafts of Duhsasana, the Panchala prince wrathfully showered his shafts upon thy son’s steeds. Covered with the shafts of Prishata’s son, O king, Duhsasana’s car, with standard and driver, soon became invisible. Afflicted with those showers of arrows, Duhsasana, O monarch, became unable to stay before the illustrious prince of the Panchalas. Forcing, by means of his shafts, Duhsasana to turn back Pritha’s son, scattering his arrows, proceeded against Drona in that battle. At the time Hridika’s son, Kritavarman, with three of his uterine brothers, appeared on the scene and attempted to oppose Dhrishtadyumna. Those bulls among men, however, viz., the twins, Nakula and Sahadeva following in the wake of Dhrishtadyumna who was thus proceeding like a blazing fire towards Drona, began to protect him. Then, all those great car-warriors, endued with might and excited with rage, began to strike one another, making death their goal. Of pure souls and pure conduct, O king, and keeping heaven in view, they fought according to righteous methods, desirous of vanquishing one another. Of stainless lineage and stainless acts, and endued with great intelligence, those rulers of men, keeping heaven in view, fought fair battles with another. There was nothing unfair in that fight and no weapon was used that was regarded as unfair. No barbed arrows, nor those called nalikas, nor those that are poisoned, nor those with heads made of horns, nor those equipped with many pointed heads, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rusty heads, nor those that are not straight going, were used by any of them.[251] All of them used simple and fair weapons and desired to win both fame and region of great blessedness by fighting fairly. Between those four warriors of thy army and those three of the Pandava side, the battle that took place was exceedingly dreadful but divested of everything unfair. Then Dhrishtadyumna, exceedingly quick in the use of weapons, beholding those brave and mighty car warriors of thy army checked by the twins (Nakula and Sahadeva), proceeded towards Drona. Checked by those two lions among men, those four heroic warriors encountered the former like the wind assailing a couple of mountains (standing on their way). Each of the twins — those great car-warriors — was engaged with a couple of arrows against Drona. Beholding the invincible prince of the Panchalas proceeding against Drona, and those four heroes (of his own army) engaged with the twins, Duryodhana, O monarch, rushed to that spot, scattering showers of blood-drinking arrows. Seeing this, Satyaki quickly approached the Kuru king. Those two tigers among men, viz., the two descendants of Kuru and Madhu, approaching each other, became desirous of striking each other in battle. Recalling to mind their behaviour towards each other in childhood and reflecting with pleasure on the same, they gazed at each other and smiled repeatedly. Then king Duryodhana (mentally), blaming his own conduct, addressed his ever dear friend Satyaki, and said, "Fie on wrath, O friend, and fie on vindictiveness! Fie on Kshatriya usage, and fie on might and prowess, since thou aimest thy weapons at me, and I too am aiming at thee, O bull of Sini's race! In those days thou wert dearer to me than life itself, and I also was such to thee! Alas, all those acts of childhood that I remember, of both thyself and mine, became quite insignificant in the field of battle! Alas, moved by wrath and covetousness, we are here to-day for fighting against each other, O thou of the Satwata race!" Unto him who said those words, O king, Satyaki, conversant with high weapons, taking up some keen arrows, smilingly replied, "This is no assembly, O prince, nor the abode of our preceptor, where in former days we sported together." Duryodhana answered, "Where have those sports of our childhood gone, O bull of Sini's race, and, alas, how has this battle now come upon us? It seems that the influence of Time is irresistible. (Urged though we are) by desire of wealth, what use, however, have we of wealth that, assembled together, we are now engaged in battle, moved by the avarice of wealth.”’

“Sanjaya said, ‘Unto king Duryodhana who said so, Satyaki replied, “This has always been the usage of the Kshatriyas that they have to fight even against their preceptors. If I am dear to thee, O king, then slay me without any delay. Through thee, O bull of Bharata’s race, I shall then enter the region of the righteous. Exhibit, without delay, all thy might and prowess. I do not desire to witness this great calamity of friends.” Having replied and reasoned thus, Satyaki, O monarch, fearlessly and in utter disregard of life, quickly advanced against Duryodhana. Beholding him advance, thy son received him; indeed, O king, thy son poured on him of Sini’s race a perfect shower of arrows. Then commenced a terrible battle between those lions of Kuru’s and Madhu’s races, resembling an encounter between an elephant and a lion. Then Duryodhana, filled with wrath, pierced the invincible Satyaki with many keen arrows, shot from his bow drawn to its fullest stretch. Satyaki quickly pierced the Kuru prince in return with fifty keen shafts in that battle and once more with twenty, and again with ten shafts. Then, in that encounter, O king, thy son, smiling the while, pierced Satyaki in return with thirty arrows shot from his bowstring drawn to his ear. Shooting then a razor-headed arrow, he cut off in twain the bow, with arrow fixed thereon, of Satyaki. Endued with great lightness of hand, the latter then, taking up a tougher bow, shot showers of shafts at thy son. As those lines of arrows advanced for compassing the death of Duryodhana, the latter, O king, cut them in pieces, at which the troops shouted loudly. With great swiftness, the Kuru king afflicted Satyaki with three and seventy shafts, equipped with wings of gold and steeped in oil and shot from his bow drawn to its fullest stretch. All those arrows of Duryodhana, as also his bow, with arrow fixed thereon, Satyaki quickly cut off. The Satwata hero then poured showers of shafts on his antagonist. Deeply pierced by Satyaki and feeling great pain, Duryodhana, O king, in great distress, sought shelter in another car. Having rested awhile and refreshed himself, thy son once more advanced against Satyaki, shooting showers of shafts at the latter’s car. Smilingly, O king, Satyaki ceaselessly shot multitudes of shafts at Duryodhana’s car. The shafts of both mingled with one another in the welkin. In consequence of those arrows thus shot by both, falling fast on every side, loud sounds, like those of a raging fire consuming a mighty forest, arose there. With thousands of arrows shot by both, the earth was densely covered. The welkin also became filled therewith. Beholding then that foremost of car-warriors, viz., that hero of Madhu’s race, to be mightier than Duryodhana, Karna rushed to that spot, desirous of rescuing thy son. Mighty Bhimasena, however, could not brook that attempt of Karna. He, therefore, quickly proceeded against Karna, shooting innumerable shafts. Cutting off all those shafts of Bhima with the greatest ease, Karna cut off Bhima’s bow, arrows and driver also, with his own shafts. Then, Pandu’s son, Bhima, filled with rage, took up a mace and crushed the bow, standard, and driver of his antagonist in that encounter. The mighty Bhima also broke one of the wheels of Karna’s car. Karna, however, stood on that car of his, which had one of his wheels broken, immovable as (Meru), the king of mountains. That beautiful car of his which had now only one wheel, was borne by his steeds, like the single wheeled car of Surya, drawn by the seven celestial steeds. Incapable of brooking the feats of Bhimasena, Karna continued to fight with the latter, using diverse kinds of shafts in profusion and diverse kinds of other weapons in that encounter. Bhimasena also filled with wrath, continued to fight with the Suta’s son. When the engagement became general and confused, (Yudhishthira) the son of Dharma, addressing all the foremost of warriors among the Panchalas and the Matsyas, said, “They that are our life, they that are our heads, they amongst us that are endued with great strength, those bulls among men are all engaged with the Dhartarashtras. Why do ye then stand thus, as if stupefied and deprived of your senses? Proceed thither where those car-warriors of my army are fighting. Driving away your fears and keeping in view the duties of Kshatriyas (engage in fight), for then conquering or slain ye will gain desirable goals. If you prove victors, you may perform diverse sacrifices with profuse gifts to Brahmanas. If, on the other hand, you are slain, becoming then equals of the celestials, you will win many regions of blessedness.” Thus urged by the king, those heroic and mighty car-warriors engaged in battle, observant of Kshatriya duties, quickly proceeded against Drona. The Panchalas then, from one side, assailed Drona with innumerable arrows, while others headed by Bhimasena began to resist him from another side. The Pandavas had three crooked-minded mighty car-warriors amongst them. They were Bhimasena and the twins (Nakula and Sahadeva). These addressed Dhananjaya loudly and said, "Rush, O Arjuna, with speed and drive away the Kurus from Drona's vicinity. If the preceptor can be deprived of his protectors, the Panchalas may then slay him easily." Thus addressed, Partha suddenly rushed against the Kauravas, while Drona rushed against the Panchalas headed by Dhrishtadyumna. Indeed, on that the fifth day (of Drona's command) those heroic combatants, O Bharata, were grounded and crushed with great celerity (by Bharadwaja's son.)'"

SECTION CXCI

"Sanjaya said, 'Then Drona caused a great carnage among the Panchalas, like the slaughter caused by Sakra himself in rage amongst the Danavas in the days of yore. The great car-warriors of the Pandava army, endued with might and energy, though slaughtered, O king, by Drona's weapons, were not yet afraid of Drona in that battle. Indeed, O monarch, those mighty car-warriors, viz., the Panchalas and the Srinjayas, all rushed against Drona himself, for fighting with him. Loud and fierce were the yells they uttered as they rushed towards Drona for encompassing him on all sides and were slaughtered by him with shafts and darts. Beholding the slaughter of the Panchalas in that battle by the illustrious Drona, and seeing his weapons overwhelm all sides, fear entered the hearts of the Pandavas. Beholding that dreadful carnage of steeds and human beings in that battle, the Pandavas, O monarch, became hopeless of victory. (They began to say unto each other) "Is it not evident that Drona, that warrior conversant with the mightiest of weapons, will consume us all like a raging conflagration consuming a heap of straw in the season of spring? There is none competent to even look at him in battle. Conversant with the ways of morality, Arjuna (who alone is a match for him) will not fight with him." Beholding the sons of Kunti afflicted with the shafts of Drona and inspired with fear, Kesava, endued with great intelligence and devoted to their welfare, addressed Arjuna and said, "This foremost of all bowmen is incapable of being ever vanquished by force in battle, by the very gods with Vasava at their head. When, however, he lays aside his weapons, he becomes capable of being slain on the field even by human beings. Casting aside virtue, ye sons of Pandu, adopt now some contrivance for gaining the victory, so that Drona of the golden car may not slay us all in battle. Upon the fall of (his son) Aswatthaman he will cease to fight, I think. Let some man, therefore, tell him that Aswatthaman hath been slain in battle.” This advice, however, O king was not approved by Kunti’s son, Dhananjaya. Others approved of it. But Yudhishthira accepted it with great difficulty. Then the mighty-armed Bhima, O king, slew with a mace a foe-crushing, terrible and huge elephant named Aswatthaman, of his own army, belonging to Indravarman, the chief of the Malavas. Approaching Drona then in that battle with some bashfulness Bhimasena began to exclaim aloud, “Aswatthaman hath been slain.” That elephant named Aswatthaman having been thus slain, Bhima spoke of Aswatthaman’s slaughter. Keeping the true fact within his mind, he said what was untrue. Hearing those highly disagreeable words of Bhima and reflecting upon them, Drona’s limbs seemed to dissolve like sands in water. Recollecting however, the prowess of his son, he soon came to regard that intelligence as false. Hearing, therefore, of his slaughter, Drona did not become unmanned. Indeed, soon recovering his senses, he became comforted, remembering that his son was incapable of being resisted by foes. Rushing towards the son of Prishata and desirous of slaying that hero who had been ordained as his slayer, he covered him with a thousand keen shafts, equipped with kanka feathers. Then twenty thousand Panchala car-warriors of great energy covered him, while he was thus careering in battle, with their shafts. Completely shrouded with those shafts, we could not any longer see that great car-warrior who then resembled, O monarch, the sun, covered with clouds in the season of rains. Filled with wrath and desirous of compassing the destruction of those brave Panchalas, that mighty car-warrior, that scorcher of foes, viz., Drona, dispelling all those shafts of the Panchalas, then invoked into existence the Brahma weapon. At that time, Drona looked resplendent like a smokeless, blazing fire. Once more filled with rage the valiant son of Bharadwaja slaughtering all the Somakas, seemed to be invested with great splendour. In that dreadful battle, he felled the heads of the Panchalas and cut off their massive arms, looking like spiked maces and decked with golden ornaments. Indeed, those Kshatriyas, slaughtered in battle by Bharadwaja’s son fell down on the earth and lay scattered like trees uprooted by the tempest. In consequence of fallen elephants and steeds, O Bharata, the earth, miry with flesh and blood, became impassable. Having slain twenty thousand Panchala car-warriors, Drona, in that battle, shone resplendent like a smokeless, blazing fire. Once more filled with rage, the valiant son of Bharadwaja cut off, with a broad-headed arrow, the head of Vasudana from his trunk. Once more slaying five hundred Matsyas, and six thousand elephants, he slew ten thousand steeds. Beholding Drona stationed on the field for the extermination of the Kshatriya race, the Rishis Viswamitra, and Jamadagni, and Bharadwaja, and Gautama, and Vasishtha, and Kasyapa, and Atri, and the Srikatas, the Prisnis, Garga, the Valkhilyas, the Marichis, the descendants of Bhrigu and Angiras, and diverse other sages of subtle forms quickly came thither, with the Bearer of sacrificial libations at their head, and, desirous of taking Drona unto the region of Brahman, addressed Drona, that ornament of battle, and said, "Thou art fighting unrighteously. The hour of thy death is come. Laying aside thy weapons in battle, O Drona, behold us stationed here. After this, it behoveth thee not to perpetrate such exceedingly cruel deeds. Thou art versed in the Vedas and their branches. Thou art devoted to the duties enjoined by truth, especially, thou art a Brahmana. Such acts do not become thee. Lay aside thy weapons. Drive away the film of error that shrouds thee. Adhere now to the eternal path. The period for which thou art to dwell in the world of men is now full. Thou hast, with the Brahma weapon, burnt men on earth that are unacquainted with weapons. This act that thou hast perpetrated, O regenerate one, is not righteous. Lay aside thy weapons in battle without delay, O Drona, do not wait longer on earth. Do not, O regenerate one, perpetrate such a sinful act." Hearing these words of theirs as also those spoken by Bhimasena, and beholding Dhrishtadyumna before him, Drona became exceedingly cheerless in battle. Burning with grief and exceedingly afflicted, he enquired of Kunti's son Yudhishthira as to whether his son (Aswatthaman) had been slain or not. Drona firmly believed that Yudhishthira would never speak an untruth even for the sake of the sovereignty of the three worlds. For this reason, that bull among Brahmanas asked Yudhishthira and not any body else. He had hoped for truth from Yudhishthira from the latter's infancy.

"'Meanwhile, O monarch, Govinda, knowing that Drona, that foremost of warriors, was capable of sweeping all the Pandavas off the face of the earth, became much distressed. Addressing Yudhishthira he said, "If Drona fighteth, filled with rage, for even half-a-day, I tell thee truly, thy army will then be annihilated. Save us, then, from Drona. Under such circumstances, falsehood is better than truth. By telling an untruth for saving a life, one is not touched by sin. There is no sin in untruth spoken unto women, or in marriages, or for saving a king, or for rescuing a Brahmana."[252] While Govinda and Yudhishthira were thus talking with each other, Bhimasena (addressing the king) said, "As soon, O monarch, as I heard of the means by which the high-souled Drona might be slain, putting forth my prowess in battle, I immediately slew a mighty elephant, like unto the elephant of Sakra himself, belonging to Indravarman, the chief of the Malavas, who was standing within thy army. I then went to Drona and told him, 'Aswatthaman has been slain, O Brahmana! Cease, then, to fight.' Verily, O bull among men, the preceptor did not believe in the truth of words. Desirous of victory as thou art, accept the advice of Govinda. Tell Drona, O King, that the son of Saradwat's daughter is no more. Told by thee, that bull among Brahmanas will never fight. Thou, O ruler of men, art reputed to be truthful in the three worlds." Hearing those words of Bhima and induced by the counsels of Krishna, and owing also to the inevitability of destiny, O monarch, Yudhishthira made up his mind to say what he desired. Fearing to utter an untruth, but earnestly desirous of victory, Yudhishthira distinctly said that Aswatthaman was dead, adding indistinctly the world elephant (after the name). Before this, Yudhishthira's car had stayed at a height of four fingers' breadth from the surface of the earth; after, however, he had said that untruth, his (vehicle and) animals touched the earth. Hearing those words from Yudhishthira, the mighty car-warrior Drona, afflicted with grief, for the (supposed) death of his son, yielded to the influence of despair. By the words, again, of the Rishis, he regarded himself a great offender against the high-souled Pandavas. Hearing now about the death of his son, he became perfectly cheerless and filled with anxiety; upon beholding Dhrishtadyumna, O king, that chastiser of foes could not fight as before.’”

SECTION CXCII

“Sanjaya said, ‘Beholding Drona filled with great anxiety and almost deprived of his senses by grief, Dhrishtadyumna, the son of the Panchala king, rushed at him. That hero had, for the destruction of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the Bearer of sacrificial libations. Desirous of slaying Drona, he now took up a victory-giving and formidable bow whose twang resembled the roll of the clouds, whose string was possessed of great strength, and which was irrefragable and celestial. And he fixed on it a fierce arrow, resembling a snake of virulent poison and possessed of the splendour of fire. That arrow, resembling a fire of fierce flame, while within the circle of his bow, looked like the autumnal sun of great splendour within a radiant circle. Beholding that blazing bow bent with force by Prishata’s son, the troops regarded that to be the last hour (of the world). Seeing that arrow aimed at him, the valiant son of Bharadwaja thought that the last hour of his body had come. The preceptor prepared with care to baffle that shaft. The weapons, however, of that high-souled one, O monarch, no longer appeared at his bidding.[253] His weapons had not been exhausted although he had shot them ceaselessly for four days and one night. On the expiry, however, of the third part of that of the fifth day, his arrows became exhausted. Seeing the exhaustion of his arrows and afflicted with grief on account of his son’s death, and in consequence also of the unwillingness of the celestial weapons to appear at his bidding, he desired to lay aside his weapons, as requested by the words of the Rishis also. Though filled with great energy, he could not however, fight as before. Then taking up another celestial bow that Angiras had given him, and certain arrows that resembled a Brahmana’s curse, he continued to fight with Dhrishtadyumna. He covered the Panchala prince with a thick shower of arrows, and filled with rage, mangled his angry antagonist. With his own keen shafts he cut off in a hundred fragments those of the prince as also the latter's standard and bow. He then killed his antagonist's driver. Then Dhrishtadyumna, smiling, took up another bow, and pierced Drona with a keen shaft in the centre of the chest. Deeply pierced therewith and losing his self-possession in that encounter, that mighty bowman, then, with a sharp and broad-headed arrow, once more cut off Dhrishtadyumna's bow. Indeed, the invincible Drona then cut off all the weapons, O king, and all the bows that his antagonist had, with the exception only of his mace and sword. Filled with rage, he then pierced the angry Dhrishtadyumna, O chastiser of foes, with nine keen arrows, capable of taking the life of every foe. Then the mighty car-warrior Dhrishtadyumna, of immeasurable soul, invoking into existence the Brahma weapon, caused the steeds of his own car to be mingled with those of his foes. Endued with the speed of the wind, those steeds that were red and of the hue of pigeons, O bull of Bharata's race, thus mingled together, looked exceedingly beautiful. Indeed, O king, those steeds thus mingled together on the field of battle, looked beautiful like roaring clouds in the season of rains, charged with lightning. Then that twice-born one of immeasurable soul cut off the shaft-joints, the wheel-joints, and (other) car-joints of Dhrishtadyumna. Deprived of his bow, and made carless and steedless and driverless, the heroic Dhrishtadyumna, fallen into great distress, grasped a mace. Filled with rage, the mighty car-warrior, Drona, of unbaffled prowess, by means of a number of keen shafts, cut off that mace, while it was on the point of being hurled at him. Beholding his mace cut off by Drona with arrows, that tiger among men, (viz., the Panchala prince), took up a spotless sword and a bright shield decked with a hundred moons. Without doubt, under those circumstances, the Panchala prince determined to make an end of that foremost of preceptors, that high-souled warrior. Sometimes sheltering himself in his car-box and sometimes riding on his car-shafts, the prince moved about, uplifting his swords and whirling his bright shield. The mighty car-warrior Dhrishtadyumna, desirous of achieving, from folly, a difficult feat, hoped to pierce the chest of Bharadwaja's son in that battle. Sometimes, he stayed upon the yoke, and sometimes under the haunches of Drona's red steeds. These movements of his were highly applauded by all the troops. Indeed, while he stayed amid the trappings of the yoke or behind those red steeds, Drona found no opportunity to strike him. All this seemed exceedingly wonderful. The movements of both Drona and Prishata's son in that battle resembled the fight of hawk careering through the welkin for a piece of meat. Then Drona, by means of a dart pierced the white steeds of his antagonist, one after another, not striking, however, the red ones amongst them (that belonged to himself)[254]. Deprived of life, those steeds of Dhrishtadyumna fell down upon the earth. Thereupon, the red steeds of Drona himself, O king, were freed from the entanglements of Dhrishtadyumna's car. Beholding his steeds slain by that foremost of Brahmanas, Prishata's son, that mighty car-warrior, that foremost of fighters, could not brook it. Though deprived of his car, still that foremost of all swordsmen, armed with his sword, sprang towards Drona, O monarch, like Vinata's son (Garuda) making a swoop at a snake. The form, O king, of Dhrishtadyumna at that time, when he sought to slay the son of Bharadwaja, resembled the form of Vishnu himself in days of yore when at the point of slaying Hiranyakasipu. He performed diverse evolutions, in fact. O Kauravya, the son of Prishata, careering in that battle, exhibited the well-known one and twenty different kinds of motion. Armed with the sword, and shield in hand, Prishata's son wheeled about and whirled his sword on high, and made side thrusts, and rushed forward, and ran sideways, and leapt high, and assailed the flanks of his antagonists and receded backwards, and closed with his foes, and pressed them hard. Having practised them well, he also showed the evolutions called Bharata, Kausika Satwata, as he careened in that battle for compassing the destruction of Drona. Beholding those beautiful evolutions of Dhrishtadyumna, as he careered on the field, sword and shield in hand, all the warriors, as also the celestials assembled there, were filled with wonder. The regenerate Drona then, shooting a thousand arrows in the thick of fight, cut off the sword of Dhrishtadyumna as also his shield, decked with a hundred moons. Those arrows that Drona shot, while fighting from such a near point, were of the length of a span. Such arrows are used only in close fight. None else have arrows of that kind, except Kripa, and Partha, and Aswatthaman and Karna, Pradyumna and Yuyudhana; Abhimanyu also had such arrows. Then the preceptor, desirous of slaying his disciple who was unto him even as his own son, fixed on his bow-string a shaft endued with great impetuosity. That shaft, however, Satyaki cut off by means of ten arrows, in the very sight of thy son as also of the high-souled Karna, as thus rescued Dhrishtadyumna who was on the point of succumbing to Drona. Then Kesava and Dhananjaya beheld Satyaki of prowess incapable of being baffled, who, O Bharata, was thus careering in the car-tracks (of the Kuru warriors) and within the range of the shafts of Drona and Karna and Kripa. Saying. "Excellent, Excellent!" both of them loudly applauded Satyaki of unfading glory, who was thus destroying the celestial weapons of all those warriors. Then Kesava and Dhananjaya rushed towards the Kurus. Addressing Krishna, Dhananjaya said, "Behold, O Kesava, that perpetuator of Madhu's race, viz., Satyaki of true prowess, sporting before the preceptor and those mighty car-warriors and gladdening me and the twins and Bhima and king Yudhishthira. With skill acquired by practice and without insolence, behold that enhancer of the fame of the Vrishnis, viz., Satyaki, careering in battle, sporting the while with those mighty car-warriors. All these troops, as also the Siddhas (in the welkin), beholding him invincible in battle, are filled with wonder, and applauding him, saying, 'Excellent, Excellent!' Indeed, O king, the warriors of both armies all applauded the Satwata hero, for his feats.""'

SECTION CXCIII

“Sanjaya said, ‘Beholding those feats of the Satwata hero, Duryodhana and others, filled with rage, quickly encompassed the grandson of Sini on all sides. Kripa and Karna, and also thy sons, O sire, in that battle, quickly approaching the grandson of Sini, began to strike him with keen arrows. Then king Yudhishthira, and the two other Pandavas, viz., the two sons of Madri and Bhimasena of great might surrounded Satyaki (for protecting him). Karna, and the mighty car-warrior Kripa, and Duryodhana and others, all resisted Satyaki, pouring showers of arrows on him. The grandson of Sini, however, contending with all those car-warriors, baffled, O monarch, that terrible downpour of arrows, so suddenly created by his foes. Indeed, in that dreadful battle, Satyaki, by means of his own celestial weapons, duly resisted all those celestial weapons aimed at him by those illustrious warriors. The field of battle became full of many cruel sights upon that encounter of those royal combatants, resembling that scene of yore when Rudra, filled with rage, had destroyed all creatures. Human arms and heads and bows, O Bharata, and umbrellas displaced (from cars), and yak-tails, were seen lying in heaps on the field of battle. The earth became quickly strewn with broken wheels and cars, and massive arms lopped off from trunks, and brave horsemen deprived of life. And, O foremost one among the Kurus, a large number of warriors, mangled with falling arrows, were seen in that great battle to roll and writhe on the ground in agony of the last spasms of death. During the progress of that terrible battle, resembling the encounter in days of old between the celestials and the Asuras, king Yudhishthira the just, addressing his warriors, said, “Putting forth all your vigour, rush, ye great car-warriors, against the Pot-born! Yonder the heroic son of Prishata is engaged with Drona! He is endeavouring to the utmost of his might, to slay the son of

Bharadwaja. Judging from the aspect he is presenting in this great battle, it is evident that filled with rage, he will today overthrow Drona. Uniting together, all of you fight with the Pot-born.” Thus ordered by Yudhishthira, the mighty car-warriors of the Srinjayas all rushed with great vigour to slay the son of Bharadwaja. That mighty car-warrior, viz., Bharadwaja’s son, quickly rushed against those advancing warriors, knowing for certain that he would die. When Drona, of sure aim, thus proceeded, the earth trembled violently. Fierce winds began to blow, inspiring the (hostile) ranks with fear. Large meteors fell, seemingly issuing out of the sun, blazing fiercely as they fell and foreboding great terrors. The weapons of Drona, O sire, seemed to blaze forth. Cars seemed to produce loud rattles, and steeds to shed tears. The mighty car-warrior, Drona, seemed to be divested of his energy. His left eye and left hand began to twitch. Beholding Prishata’s son, again, before him, and bearing in mind the words of the Rishis about his leaving the world for heaven, he became cheerless. He then desired to give up life by fighting fairly. Encompassed on all sides by the troops of Drupada’s son, Drona began to career in battle, consuming large numbers of Kshatriyas. That grinder of foes, having slain four and twenty thousand Kshatriyas, then despatched to Yama’s abode ten times ten thousand, by means of his shafts of keen points. Exerting himself with care, he seemed to stand in that battle like a smokeless fire. For the extermination of the Kshatriya race, he then had recourse to the Brahma weapon. Then the mighty Bhima, beholding the illustrious and irresistible prince of the Panchalas carless and weaponless, quickly proceeded towards him. Beholding him striking at Drona from a near point, that grinder of foes took up Dhrishtadyumna on his own car and said unto him, “Save thee there is no other man that can venture to fight with the preceptor. Be quick to slay him. The burden of his slaughter rests upon thee.” Thus addressed by Bhima, the mighty-armed Dhrishtadyumna speedily took up a strong, a new and a superb bow capable of bearing a great strain. Filled with rage, and shooting his arrows in that battle at the irresistible Drona, Dhrishtadyumna covered the preceptor, desirous of withstanding him. Those two ornaments of battle then, both foremost of fighters and both filled with rage, invoked into existence the Brahma and diverse other celestial weapons. Indeed, O king, Dhrishtadyumna covered Drona with many mighty weapons in that encounter. Destroying all the weapons of Bharadwaja's son, the Panchala prince, that warrior of unfading glory, began to slay the Vasatis, the Sivis, the Valhikas and the Kurus, that is, them, who protected Drona in that battle. Indeed, O king, shooting showers of arrows on all sides, Dhrishtadyumna at that time looked resplendent like the sun himself shedding his thousands of rays. Drona, however, once more cut off the prince's bow and pierced the vitals of the prince himself with many arrows. Thus pierced, the prince felt great pain. Then Bhima, of great wrath, holding the car of Drona, O monarch, slowly said these words unto him: "If wretches amongst Brahmanas, discontented with the avocations of their own order, but well-versed in arms, did not fight, the Kshatriya order then would not have been thus exterminated. Abstention from injury to all creatures hath been said to be the highest of all virtues. The Brahmana is the root of that virtue. As regards thyself, again, thou art the foremost of all persons acquainted with Brahma. Slaying all those Mlecchas and other warriors, who, however, are all engaged in the proper avocations of their order, moved thereto by ignorance and folly, O Brahmana, and by the desire of wealth for benefiting sons and wives; indeed, for the sake of an only son, why dost thou not feel ashamed? He for whom thou hast taken up weapons, and for whom thou livest, he, deprived of life, lieth today on the field of battle, unknown to thee and behind thy back. King Yudhishthira the just hath told thee this. It behoveth thee not to doubt this fact." Thus addressed by Bhima, Drona laid aside his bow. Desirous of laying aside all his weapons also, Bharadwaja's son of virtuous soul said aloud, "O Karna, Karna, O great bowman, O Kripa, O Duryodhana, I tell you repeatedly, exert yourselves carefully in battle. Let no injury happen to you from the Pandavas. As regards myself, I lay aside my weapons." Saying these words, he began loudly to take the name of Aswatthaman. Laying aside his weapons then in that battle, and sitting down on the terrace of his car, he devoted himself to Yoga and assured all creatures, dispelling their fears. Beholding that opportunity, Dhrishtadyumna mustered all his energy. Laying down on the car his formidable bow, with arrow fixed on the bow-string, he took up a sword, and jumping down from his vehicle, rushed quickly against Drona. All creatures, human beings and others, uttered exclamation of woe, beholding Drona thus brought under Dhrishtadyumna's power. Loud cries of Oh and Alas were uttered, as also those of Oh and Fie. As regards Drona himself, abandoning his weapons, he was then in a supremely tranquil state. Having said those words he had devoted himself to Yoga. Endued with great effulgence and possessed of high ascetic merit, he had fixed his heart on that Supreme and Ancient Being, viz., Vishnu. Bending his face slightly down, and heaving his breast forward, and closing his eyes, and resting on the quality of goodness, and disposing his heart to contemplation, and thinking on the monosyllable Om, representing Brahma, and remembering the puissant, supreme, and indestructible God of gods, the radiant Drona of high ascetic merit, the preceptor (of the Kurus and the Pandavas) repaired to heaven that is so difficult of being attained even by the pious. Indeed, when Drona thus proceeded to heaven it seemed to us that there were then two suns in the firmament. The whole welkin was ablaze and seemed to be one vast expanse of equal light when the sun-like Bharadwaja, of solar effulgence, disappeared. Confused sounds of joy were heard, uttered by the delighted celestials. When Drona thus repaired to the region of Brahman, Dhrishtadyumna stood, unconscious of it all, beside him. Only we five amongst men beheld the high-souled Drona rapt in Yoga proceed to the highest region of blessedness. These five were myself, Dhananjaya, the son of Pritha, and Drona's son, Aswatthaman, and Vasudeva of Vrishni's race, and king Yudhishthira the just, the son of Pandu. Nobody else, O king, could see that glory of the wise Drona, devoted to Yoga, while passing out of the world. In fact, all human beings were unconscious of the fact that the preceptor attained to the supreme region of Brahman, a region mysterious to the very gods, and one that is the highest of all. Indeed, none of them could see the preceptor, that chastiser of foes, proceed to the region of Brahman, devoted to Yoga in the company of the foremost of Rishis, his body mangled with arrows and bathed in blood, after he had laid aside his weapons. As regards Prishata's son, though everybody cried fie on him, yet casting his eyes on the lifeless Drona’s head, he began to drag it. With his sword, then, he lopped off from his foe’s trunk that head, — his foe remained speechless the while. Having slain Bharadwaja’s son. Dhrishtadyumna was filled with great joy, and uttered leonine shouts, whirling his sword. Of a dark complexion, with white locks hanging down to his ears, that old man of five and eighty years of age, used, for thy sake only, to career on the field of battle with the activity of a youth of sixteen. The mighty-armed Dhananjaya, the son of Kunti, (before Drona’s head was cut off) had said, “O son of Drupada, bring the preceptor alive, do not slay him. He should not be slain.” Even thus all the troops also had cried out. Arjuna, in particular, melted with pity, had cried out repeatedly. Disregarding, however, the cries of Arjuna as also these of all the kings, Dhrishtadyumna slew Drona, that bull among men, on the terrace of his car. Covered with Drona’s blood, Dhrishtadyumna then jumped from the car down upon the ground. Looking red like the sun, he then seemed to be exceedingly fierce. Thy troops beheld Drona slain even thus in that battle. Then Dhrishtadyumna, that great bowman, O king, threw down that large head of Bharadwaja’s son before the warriors of thy army. Thy soldiers, O monarch, beholding the head of Bharadwaja’s son, set their hearts on flight and ran away in all directions. Meanwhile Drona, ascending the skies, entered the stellar path. Through the grace of the Rishis Krishna (Dwaipayana), the son of Satyavati, I witnessed, O king, the (true circumstances about the) death of Drona. I beheld that illustrious one proceeding, after he had ascended the sky, like a smokeless brand of blazing splendour. Upon the fall of Drona, the Kurus, the Pandavas and the Srinjayas, all became cheerless and ran away with great speed. The army then broke up. Many had been slain, and many wounded by means of keen shafts. Thy warriors (in particular), upon the fall of Drona, seemed to be deprived of life. Having sustained a defeat, and being inspired with fear about the future, the Kurus regarded themselves deprived of both the worlds. Indeed, they lost all self-control.[255] Searching for the body of Bharadwaja’s son, O monarch, on the field covered with thousands of headless trunks, the kings could not find it. The Pandavas, having gained the victory and great prospects of renown in the future, began to make loud sounds with their arrows and conchs and uttered loud leonine roars. Then Bhimasena, O king, and Dhrishtadyumna, the son of Prishata, were seen in the midst of the (Pandava) host to embrace each other. Addressing the son of Prishata, that scorcher of foes, viz., Bhima said, “I will again embrace thee, O son of Prishata, as one crowned with victory, when that wretch of a Suta’s son shall be slain in battle, as also that other wretch, viz., Duryodhana.” Having said these words, Bhimasena, the son of Pandu, filled with transports of joy, caused the earth to tremble with slaps on his armpits. Terrified by that sound, thy troops ran away from battle, forgetting the duties of the Kshatriyas and setting their hearts on flight. The Pandavas, having become victors, became very glad, O monarch, and they felt great happiness, derived from the destruction of their foes in battle.’”

SECTION CXCIV

“Sanjaya said, ‘Upon the fall of Drona, O king, the Kurus, afflicted with weapons, deprived of their leader, broken and routed, became filled with exertion, and deprived of energy through grief. Uttering loud wails, they grieved. Seeing their foes (the Pandavas) prevailing over them, they repeatedly trembled. Their eyes filled with tears, and hearts inspired with fear, they became, O king, melancholy and cheerless, and destitute of will gathered round thy son. Covered with dust, trembling (with fear), casting vacant looks on all sides, and their voice choked with fear, they resembled the Daityas after the fall of Hiranyaksha in the days of yore. Surrounded by them all, as if by small animals struck with fear, thy son, unable to stay in their midst, moved away. Afflicted with hunger and thirst, and scorched by the sun, thy warriors, then, O Bharata, became exceedingly cheerless. Beholding the fall of Bharadwaja’s son, which was like unto the dropping of the sun down upon the earth, or the drying up of the ocean, or the transplantation of Meru, or the defeat of Vasava, beholding that act, incapable of being quietly witnessed, the Kauravas, O king, fled away in fear, — terror lending them greater speed. The ruler of the Gandharas Sakuni, beholding Drona of the golden car slain, fled with the car-warriors of his division, with speed that was much greater. Even the Suta’s son fled away in fear, taking with him his own vast division, that was retreating with great speed with all its standards. The ruler of the Madras, viz., Salya, also, casting vacant looks around, fled away in fear, taking with him his division, teeming with cars and elephants and steeds. Saradwat’s son, Kripa, too, fled away, saying, “Alas. Alas,” taking with him his division of elephants and foot-soldiers, the greater part thereof having been slain. Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoja, Kalinga, Aratta, and Valhika troops. Uluka, O king, beholding Drona slain, fled away with speed, afflicted with fear and accompanied by a large body of foot-soldiers. Handsome and endued with youth, and reputed for his bravery, Duhsasana, also, in great anxiety, fled away surrounded by his elephant division. Taking with him ten thousand cars and three thousand elephants, Vrishasena also fled with speed at the sight of Drona's fall. Accompanied by his elephants and horses and cars, and surrounded also by foot-soldiers, thy son, the mighty car-warrior, Duryodhana, too, fled away, O king, taking with him the remnant of the Samsaptakas whom Arjuna had not yet slaughtered. Susarman, O king, fled away, beholding Drona slain. Riding on elephants and cars and steeds, all the warriors of the Kaurava army fled away from the field, seeing Drona, of golden car, slain. Some urging their sires on, some their brothers, some their maternal uncles, some their sons, some their friends, the Kauravas fled away. Others urging on their brethren in arms or their sisters' sons, their kinsmen, fled away on all sides. With dishevelled hair, and accoutrements loosened, all fled away in such a manner that even two persons could not be seen running together. — The Kuru army has been totally destroyed, — even this was the belief of every body. Others amongst thy troops, fled away, O king, throwing off their coats of mail. The soldiers loudly called upon one another, O bull of Bharata's race, saying,— "Wait, Wait, do not fly," but none of them that said so themselves stood on the field. Abandoning their vehicles and cars decked with ornaments, the warriors, riding on steeds or using their legs, fled away with great speed.

"'While the troops, deprived of energy, were thus flying away with speed, only Drona's son, Aswatthaman, like a huge alligator coming up against the current of a stream, rushed against his foes. A fierce battle took place between him and many warriors headed by Sikhandin and the Prabhadrakas, the Panchalas, the Chedis, and the Kaikeyas. Slaying many warriors of the Pandava army that were incapable of being defeated with ease, and escaping with difficulty from the press of battle, that hero, possessed of the tread of an infuriated elephant, saw the (Kaurava) host running away, resolved on flight. Proceeding towards Duryodhana, Drona's son, approaching the Kuru king, said, “Why, O Bharata, are the troops flying away as if in fear? Although flying away, thus, O monarch, why dost thou not yet rally them in battle? Thyself, too, O king, dost not seem to be in thy usual frame of mind. Upon the slaughter of that lion among car-warriors, O monarch, hath thy force fallen into this plight. O Kaurava, O king, all these that are headed (even) by Karna, wait not on the field. In no battle fought before did the army fly away thus. Hath any evil befallen thy troops, O Bharata?” Hearing these words of Drona’s son on that occasion, Duryodhana, that bull among kings, felt himself unable to impart the bitter intelligence. Indeed, thy son seemed to sink into an ocean of grief, like a foundered boat. Beholding Drona’s son on his car, the king became bathed in tears. Suffused with shame, O monarch, the king then addressed Saradwat’s son, saying, “Blessed be thou, say thou, before others, why the army is thus flying away”. Then Saradwat’s son, O king, repeatedly feeling great anguish, told Drona’s son how his sire had been slain.

“‘Kripa said, “Placing Drona, that foremost of car-warriors, at our head, we commenced to fight with only the Panchalas. When the battle commenced, the Kurus and the Somakas, mingled together, roared at one another and began to strike down one another with their weapons. During the progress of that battle the Dhartarashtras began to be thinned. Seeing this, thy sire, filled with rage, invoked into existence a celestial weapon. Indeed, Drona, that bull among men, having invoked the Brahma weapon, slew his enemies with broad-headed arrows, by hundreds, and thousands.[256] Urged by fate, the Pandavas, the Kaikeyas, the Matsyas, and the Panchalas, O foremast of regenerate ones, approaching Drona’s car, began to perish. With his Brahma weapon, Drona despatched unto Yama’s abode a thousand brave warriors and two thousand elephants. Of a dark complexion, with his gray locks hanging down to his ears, and full five and eighty years old, the aged Drona used to careen in battle like a youth of sixteen, When the enemy’s troops were thus afflicted and the kings were being slain, the Panchalas, though filled with desire of revenge, turned back from the fight. When the enemy, turning back, partially lost their order, that vanquisher of foes, (viz., Drona), invoking celestial weapons into existence, shone resplendent like the risen sun. Indeed, thy valiant sire, getting into the midst of the Pandavas, and having arrows for the rays that emanated from him, resembled the midday sun at whom none could gaze. Scorched by Drona, as if by the blazing sun, they became cheerless and deprived of their energy and senses. Beholding them thus afflicted by Drona with his shafts, the slayer of Madhu, desirous of victory to the son of Pandu, said these words: 'Truly, this foremost of all wielders of arms, this leader of the leaders is incapable of being vanquished in battle by the slayer of Vritra himself. Ye sons of Pandu, laying aside righteousness, take care of victory, so that Drona of the golden car may not slay all of you in battle. I think he will not fight after the fall of Aswatthaman. Let some man falsely tell him that Aswatthaman has been slain in battle.' Hearing these words Kunti's son, Dhananjaya, approved them not. The advice, however, met with the approval of all others, and even of Yudhishthira with some difficulty. Then, Bhimasena, with a tinge of bashfulness, said unto thy sire, 'Aswatthaman hath been slain.' Thy sire, however, did not believe him. Suspecting the intelligence to be false, thy father, so affectionate towards thee, enquired of Yudhishthira as to whether thou wert really dead or not. Afflicted with the fear of a lie, solicitous at the same time of victory, Yudhishthira, beholding a mighty elephant, huge as a hill and called Aswatthaman, belonging to the Malava chief, Indravarman, slain on the field by Bhima, approached Drona and answered him, saying, 'He for whom thou wieldest weapons, he, looking upon whom thou livest that ever dear son of thine, viz., Aswatthaman, hath been slain. Deprived of life he lieth on the bare ground like a young lion.' Aware fully of the evil consequences of falsehood, the king spoke those words unto that best of Brahmans, indistinctly adding elephant (after Aswatthaman). Hearing of the fall of his son, he began to wail aloud, afflicted with grief, Restraining (the force of) his celestial weapons, he fought not as before. Beholding him filled with anxiety, and almost deprived of his senses by grief, the son of the Panchala king, of cruel deeds, rushed towards him. Seeing the prince who had been ordained as his slayer, Drona, versed in all truths about men and things, abandoned all his celestial weapons and sat in Praya on the field of battle. Then Prishata’s son, seizing Drona’s head with his left hand and disregarding the loud admonitions of all the heroes, cut off that head. ‘Drona should not be slain,’ even these were the words uttered from every side. Similarly, Arjuna also, jumping down from his car, quickly ran towards Prishata’s son, with arms upraised and repeatedly saying, ‘O thou that art acquainted with the ways of morality, do not slay the preceptor but bring him alive.’ Though thus forbidden by the Kauravas as also by Arjuna, Dhrishtadyumna killed thy father. For this, afflicted with fear, the troops are all flying away. Ourselves also, for the same reason, in great cheerlessness, O sinless one, are doing the same.”’

“Sanjaya continued, ‘Hearing of the slaughter of his sire in battle, Drona’s son, like a snake struck with the foot, became filled with fierce wrath. And filled with rage, O sire, Aswatthaman blazed up in that battle like a fire fed with a large quantity of fuel. As he squeezed his hands and ground his teeth, and breathed like a snake, his eyes became red as blood.’”

SECTION CXCV

“Dhritarashtra said, ‘Hearing, O Sanjaya, of the slaughter, by unrighteous means, of his aged sire, by Dhrishtadyumna, what did the valiant Aswatthaman say, he, that is, in whom human and Varuna and Agneya and Brahma and Aindra and Narayana weapons are always present? Indeed, learning that the preceptor, that foremost of virtuous men, had been unrighteously slain by Dhrishtadyumna in battle, what did Aswatthaman say? The high-souled Drona, having obtained the science of weapons from Rama have imparted (a knowledge of) all the celestial weapons unto his son desirous of seeing the latter adorned with all the accomplishments (of a warrior). There is only one person in this world, viz., the son, and none else, whom people desire to become superior to themselves. All high-souled preceptors have this characteristic, viz., that they impart all the mysteries of their science unto either sons or devoted disciples. Becoming his sire’s pupil, O Sanjaya, and obtaining all those mysteries with every detail, the son of Saradwat’s daughter has become a second Drona, and a great hero. Aswatthaman is equal to Karna in knowledge of weapons, to Purandara in battle, to Kartavirya in energy, and Vrihaspati in wisdom. In fortitude, that youth is equal to a mountain, and in energy to fire. In gravity, he is equal to an ocean, and in wrath, to the poison of the snake. He is the foremost of all car-warriors in battle, a firm bowman, and above all fatigue. In speed he is equal to the wind itself and he careens in the thick of fight like Yama in rage. While his engaged in shooting arrows in battle, the very earth becomes afflicted. Of prowess incapable of being baffled, that hero is never fatigued by exertions. Purified by the Vedas and by vows, he is a thorough master of the science of arms, like Rama, the son of Dasaratha. He is like the ocean, incapable of being agitated. Hearing that the preceptor, that foremost of righteous persons, had been unrighteously slain in battle by Dhrishtadyumna, what, indeed, did Aswatthaman say? Aswatthaman hath been ordained to be the slayer of Dhrishtadyumna, even as Yajnasena’s son, the prince of the Panchalas, was ordained to be the slayer of Drona. What, O Suta, did Aswatthaman say, hearing that his sire, the preceptor, had been slain by the cruel, sinful, and mean Dhrishtadyumna of little foresight?’”

SECTION CXCVI

“Sanjaya said, ‘Hearing of the slaughter of his sire by Dhrishtadyumna, of sinful deeds, Drona’s son was filled with grief and rage, O bull among men. Filled with rage, O king, his body seems to blaze forth like that of the Destroyer while engaged in slaughtering creatures at the end of Yuga. Repeatedly wiping his tearful eyes, and breathing hot sighs in rage, he said unto Duryodhana, “I have now learnt how my sire has been slain by those low wretches after he laid aside his weapons, and how also has a sinful act been perpetrated by Yudhishthira disguised in the grab of virtue![257] I have now heard of that unrighteous and exceedingly cruel act of Dharma’s son. Indeed, to those engaged in battle, either of the two things must happen, viz., victory or defeat. Death in battle is always to be applauded. That death, in battle, of a person engaged in fight, which takes place under circumstances of righteousness, is not deserving of grief, as has been observed by the sages. Without doubt, my sire has gone to the region of heroes. He having met with such a death, I should not grieve for him. The humiliation, however, of a seizure of his locks, that he sustained in the very sight of all the troops, while he was righteously engaged in battle, is tearing the very core of my heart. Myself alive, my sire’s locks were seized, why should sonless people then entertain a desire of offspring?[258] People perpetrate unrighteous acts or humiliate others, moved by lust or wrath or folly or hatred or levity. The cruel and wicked-souled son of Prishata hath perpetrated this exceedingly sinful act in total disregard of me. Dhrishtadyumna, therefore, shall surely suffer the dreadful consequence of that act, as also the false-speeched son of Pandu, that has acted so wrongly. Today, the earth shall certainly drink the blood of that king Yudhishthira the just, who caused the preceptor, by an act of deceit to lay aside his weapons. I swear by truth, O

Kauraveya, as also by my religious acts, that I shall never bear the burden of life if I fail to exterminate the Panchalas. By every means I contend with the Panchalas in dreadful strife. I shall certainly slay in battle Dhrishtadyumna, that perpetrator of unrighteous deeds. Mild or violent, let the means be what they will, I shall effect the destruction of all the Panchalas before peace becomes mine. O Kaurava! O tiger among men, persons desire children so that obtaining them they may be rescued from great fears both here and hereafter. My sire, however, fell unto that plight, like a friendless creature, although myself am alive, his disciple and son, resembling a mountain (in might). Fie on my celestial weapons. Fie on my arms. Fie on my prowess. Since Drona, although he had a son in me, had his locks seized! I shall, therefore, O chief of the Bharatas, now achieve that by which I may be freed from the debt I owe to my sire, now gone to the other world. He that is good never indulges in self-praise. Unable, however, to brook the slaughter of my sire, I speak of my prowess. Let the Pandavas, with Janardana among them, behold my energy today, while I grind all their troops, achieving what is done (by the destroyer himself) at the end of the Yuga. Neither the gods, nor the Gandharvas, nor the Asuras, the Uragas, and the Rakshasas, nor all the foremost of men, shall today be able to vanquish me on my car in battle. There is none in the world equal to me or Arjuna in knowledge of weapons. Entering into the midst of the troops, like the sun himself in the midst of his blazing rays, I shall today use my celestial weapons. Today, applied by me, innumerable shafts, sped from my bow in dreadful battle, displaying their terrible energy, I shall grind the Pandavas. Today, all the points of the compass, O king will be seen by the warriors of our army shrouded with my winged arrows of keen points, as if with torrents of rain. Scattering showers of shafts on all sides with a loud noise, I shall overthrow my foes, like a tempest felling trees. Neither Vibhatsu, nor Janardana, nor Bhimasena, nor Nakula, nor Sahadeva, nor king Yudhishthira, nor Prishata’s wicked-souled son (Dhrishtadyumna), nor Sikhandin, nor Satyaki, O Kauravya, knoweth that weapon which I have, along with the mantras, for hurting and withdrawing it. Formerly on one occasion, Narayana, assuming the form of a Brahmana, came to my father. Bowing unto him, my father presented his offerings unto him in due form. Taking them himself, the divine Lord offered to give him a boon. My father then solicited that supreme weapon called Narayana. The divine Lord, the foremost of all gods, addressing my sire, said, ‘No man shall ever become thy equal in battle. This weapon, however, O Brahmana, should never be used in haste. It never comes back without effecting the destruction of the foe. I know none whom it may not slay, O lord! Indeed, it would slay even the unslayable. Therefore, it should not be used (without the greatest deliberation). This mighty weapon, O scorcher of foes, should never be hurled upon persons that abandon their cars or weapons in battle, or upon those that seek for quarter or those that wield themselves up. He who seeketh to afflict in battle the unslayable with it, is himself exceedingly afflicted by it![259]‘ — My sire thus received that weapon. Then Lord Narayana, addressing myself also, said, ‘With the aid of this weapon, thou too shalt pour diverse showers of celestial weapons in battle and blaze with energy in consequence of it.’ Having said these words, the divine Lord ascended to heaven. Even this is the history of the Narayana weapon which has been obtained by my sire’s son. With that I will rout and slay the Pandavas, the Panchalas, the Matsyas, and the Kaikeyas, in battle, like Sachi’s lord routing and slaying the Asuras. My shafts, O Bharata, will fall upon the contending foes, in those particular forms which I shall wish them to assume. Staying in battle, I will pour showers of weapons as I desire. I will rout and slay all the foremost of car warriors with sky-ranging arrows of iron-points. Without doubt, I will shower innumerable battle-axes upon the foe. With the mighty Narayana weapon, a scorcher of foes that I am, I will destroy the Pandavas, causing an immense carnage amongst them. That wretch amongst the Panchalas, (viz., Dhrishtadyumna), who is an injurer of friends and Brahmanas and of his own preceptor, who is a deceitful wretch of the most reprehensible conduct, shall never escape from me today with life.” Hearing these words of Drona’s son, the (Kuru) army rallied. Then many foremost of men blew their gigantic conchs. And filled with delight, they beat their drums and dindimas by thousands. The earth resounded with loud noises, afflicted with the hoofs of steeds and the wheels of cars. That loud uproar made the earth, and the firmament also echo with it. Hearing that uproar, deep as the roll of the clouds, the Pandavas, those foremost of car-warriors, uniting together, took counsel of one another. Meanwhile, Drona's son, having said those words, O Bharata, touched water and invoked the celestial weapon called the Narayana.'"

SECTION CXCVII

"Sanjaya said, 'When the weapon called Narayana was invoked, violent winds began to blow with showers of rain, and peals of thunder were heard although the sky was cloudless. The earth trembled, and the seas swelled up in agitation. The rivers began to run in a contrary course. The summits of mountains, O Bharata, began to split. Diverse animals began to pass by the left side of the Pandavas.[260] Darkness set in, the sun became obscure. Diverse kinds of carnivorous creatures began to alight on the field in joy. The gods, the Danavas, and the Gandharvas, O monarch, all became inspired with fear. Beholding that tremendous agitation (in nature), all began to ask one another loudly about its cause. Indeed, seeing that fierce and terrible weapon invoked by Drona's son, all the kings, inspired with fear, felt great pain.'

"Dhritarashtra said, 'Tell me, O Sanjaya, what counsel was adopted by the Pandavas for the protection of Dhrishtadyumna when they saw the Kauravas once more advance to battle, rallied by Drona's son who was scorched by grief and unable to brook the slaughter of his sire?'

"Sanjaya continued, 'Having behold before the Dhartarashtras fly away, Yudhishthira, seeing them once more prepared for furious battle, addressed Arjuna, saying, "After the preceptor Drona had been slain in battle by Dhrishtadyumna, like the mighty Asura, Vritra, by the wielder of the thunderbolt, (the Kurus), O Dhananjaya, becoming cheerless, gave up all hopes of victory. Desirous of saving themselves, all of them fled away from battle. Some kings fled, riding on cars borne along irregular course without Parshni drivers, and divested of standards and banners and umbrellas, and with their Kuvaras and boxes broken, and all their equipments displaced. Others, struck with panic and deprived of their senses, themselves striking the steeds of their cars with their feet, fled precipitately. Others, riding on cars with broken yokes and wheels and Akshas, fled afflicted with fear. Others on horseback were carried away, their bodies half displaced from their saddles. Others, dislodged from their seats, and pinned by shafts to the necks of elephants, were quickly carried away by those animals. Others were trodden to death all around by elephants, afflicted and mangled with arrows. Others, deprived of weapons and divested of armour, fell from their vehicles and animals down upon the earth. Others were cut by car-wheels, or crushed by steeds and elephants. Others loudly calling after their sires and sons, fled away in fear, without recognising one another, deprived of all energy by grief. Some, placing their sons and sires and friends and brothers (on vehicles) and taking off their armour, were seen washing them with water. After the slaughter of Drona, (the Kuru) army, fallen into such a plight, fled away precipitously. By whom then hath it been rallied? Tell me, if thou knowest. The sound of neighing steeds and trumpeting elephants, mingled with the clatter of car-wheels, is heard loud. These sounds, so fierce, occuring in the Kuru ocean, are repeatedly swelling up and causing my troops to tremble. This terrific uproar, making the hair stand on end, that is now heard, would, it seems, swallow the three worlds with Indra at their head. I think this terrible uproar is uttered by the wielder of the thunderbolt himself. It is evident that upon the fall of Drona, Vasava himself is approaching (against us) for the sake of the Kauravas. Our hairs have stood on their ends, our foremost of car-warriors are all afflicted with anxiety. O Dhananjaya, hearing this loud and terrible noise, I ask thee who is that mighty car-warrior, like the lord of the celestials himself, that rallying this terrible and swelling host, is causing it to return?”

“‘Arjuna said, “He, relying upon whose energy the Kauravas, having addressed themselves to the accomplishment of fierce feats, are blowing their conchs and staying with patience, he about whom thou hast thy doubts, O king, as to who he may be that is roaring so loud, having rallied the Dhartarashtras after the fall of the disarmed preceptor, he, who is endued with modesty, possessed of mighty arms, has the tread of an infuriated elephant, owns a face like that of a tiger, always achieves fierce feats, and dispels the fears of the Kurus, he upon whose birth Drona gave away a thousand kine unto Brahmanas of high worth, he O king, that is roaring so loud, is Aswatthaman. As soon as he was born, that hero neighed like Indra's steed and caused the three worlds to tremble at that sound. Hearing that sound, an invisible being, O lord, (speaking audibly) bestowed upon him the name of Aswatthaman (the horse-voiced). That hero, O son of Pandu, is roaring today. Prishata's son, by an exceedingly cruel act, assailed Drona and took his life as if the latter was without a preceptor. Yonder stayeth the preceptor of that Drona. Since the prince of the Panchalas seized my preceptor by the hair, Aswatthaman, confident of his own prowess, will never forgive him. Thou, O monarch, hath told thy preceptor a falsehood for the sake of kingdom! Although thou art acquainted with the dictates of righteousness, thou hast yet perpetrated a very sinful act. Thy ill fame, in consequence of the slaughter of Drona, will be eternal in the three worlds with their mobile and immobile creatures, like Rama's in consequence of the slaughter of Bali![261] About thyself, Drona had thought, 'The son of Pandu is possessed of every virtue; he is, besides, my disciple. He will never speak an untruth to me.' Thinking so, he gave credence to what thou hadst said. Although in speaking of Aswatthaman's death thou hadst added the word elephant, yet thy answer to the preceptor was, after all, an untruth in the garb of truth. Thus told by thee, the puissant Drona laid aside his weapons and, as thou sawest, became indifferent (to everything), exceedingly agitated, and almost deprived of his senses. It was even a disciple who, abandoning all morality, thus slew his own preceptor, full of affection for his son, while, indeed, that preceptor was filled with grief and unwilling to fight. Having caused him, who had laid his weapons to be unrighteously slain, protect the son of Prishata if thou canst, with all thy counsellors. All of us, uniting together, shall not be able to protect Prishata's son today, who will be assailed by the preceptor's son in wrath and grief. That superhuman being who is in that habit of displaying his friendship for all creatures, that hero, hearing of the seizure of his sire's locks, will certainly consume us all in battle today. Although I cried repeatedly at the top of my voice for saving the preceptor's life, yet, disregarding my cries and abandoning mortality, a disciple took the life of that preceptor. All of us have passed the greater part of our lives. The days that remain to us are limited. This exceedingly unrighteous act that we have perpetrated has stained that remnant. In consequence of the affection he bore to us, he was a sire unto us. According to the dictates of the scriptures also, he was a sire unto us. Yet he, that preceptor of ours, has been slain by us for the sake of short-lived sovereignty. Dhritarashtra, O king, had given unto Bhishma and Drona the whole earth, and what was still more valuable, all his children. Though honoured by our foe thus, and though he had obtained such wealth from him, the preceptor still loved us as his own children. Of unfading energy and prowess, the preceptor has been slain, only because, induced by thy words he had laid aside his weapons. While engaged in fight he was incapable of being slain by Indra himself. The preceptor was venerable in years and always devoted to our welfare. Yet unrighteous that we are, and stained with a levity of behaviour, we scrupled not to injure him. Alas, exceedingly cruel and very heinous has been the sin that we have committed, for, moved by the desire of enjoying the pleasures of sovereignty, we have slain that Drona. My preceptor had all along been under the impression that in consequence of my love for him, I could, (for his sake) abandon all, — sire, brother, children, wife and life itself. And yet moved by the desire of sovereignty, I interfered not when he was about to be slain. For this fault, O king, I have, O lord, already sunk into hell, overcome with shame. Having, for the sake of kingdom, caused the slaughter of one who was a Brahmana, who was venerable in years, who was my preceptor, who had laid aside his weapons, and who was then devoted, like a great ascetic, to Yoga, death has become preferable to me to life!"'"

SECTION CXCVIII

"Sanjaya said, 'Hearing these words of Arjuna, the mighty car-warriors present there said not a single word, O monarch, agreeable or disagreeable, unto Dhananjaya. Then the mighty-armed Bhimasena, filled with wrath, O bull of Bharata's race, reproaching Kunti's son, Arjuna, said these words, "Thou preachest truths of morality like an anchorite living in the woods or a Brahmana of rigid vows and senses under complete control. A person is called a Kshatriya because he rescues others from wounds and injuries. Being such, he must save himself from wounds and injuries. Showing forgiveness towards the three that are good (viz., the gods, the Brahmanas, and preceptor), a Kshatriya, by doing his duties, soon wins the earth as also piety and fame and prosperity.[262] Thou, O perpetuator of thy race, art endued with every attribute of a Kshatriya. It does not, therefore, look well for thee to speak like an ignorant wight. O son of Kunti, thy prowess is like that of Sakra himself, the lord of Sachi. Thou dost not transgress the bounds of morality like the ocean that never transgresses its continents. Who is there that would not worship thee, seeing that thou seekest virtue, having abandoned the wrath cherished by thee for thirteen years? By good luck, O sire, thy heart today followeth in the wake of virtue. O thou of unfading glory, by good luck, thy understanding inclineth towards compassion. Though, however, thou art inclined to adopt the path of virtue, thy kingdom was snatched from thee most unrighteously. Dragging thy wife Draupadi to the assembly, thy foes insulted her. Clad in barks of trees and skins of animals, all of us were exiled to the woods, and though we were undeserving of that plight, our foes nevertheless compelled us to endure it for thirteen years. O sinless one, thou hast forgiven all these circumstances, every one of which demands the exhibition of wrath. Wedded as thou art to duties of a Kshatriya, thou hast quietly borne these. Remembering all those acts of unrighteousness, I came here with thee for avenging myself of them. (When, however, I see that thou art so indifferent, why), I myself will slay those low wretches that despoiled us of our kingdom. Thou hadst formerly said these words, viz., ‘Addressing ourselves to battle, we will exert to the utmost extent of our abilities.’ Today, however, thou reproachest us. Thou now seekest virtue. Those words, therefore, that thou saidst formerly were untrue. We are already afflicted with fear. Thou cuttest, however, the very core of our hearts with these thy words, O crusher of foes, like one pouring acid upon the sores of wounded men. Afflicted with thy wordy darts, my heart is breaking. Thou art virtuous, but thou dost not know in what righteousness truly consists, since thou applaudest neither thyself nor us, though all of us are worthy of applause. When Kesava himself is here, praisest thou the son of Drona, a warrior that does not come up to even a sixteenth part of thyself, O Dhananjaya, confessing thy own faults, why dost thou not feel shame? I can rend asunder this earth in rage, or split the very mountains in whirling that terrible and heavy mace of mine, decked with gold. Like the tempest, I can break down gigantic trees looking like hills. I can, with my arrows, rout the united celestials with Indra at their head, together with all the Rakshasas, O Partha, and the Asuras, the Uragas and human beings. Knowing me, thy brother, to be such, O bull among men, it behoveth thee not, O thou of immeasurable prowess, to entertain any fear about Drona’s son. Or, O Vibhatsu, stand thou here, with all these bulls amongst men. Alone and unsupported, I shall, armed with my mace, vanquish this one in great battle.” After Bhima had ended, the son of the Panchala king, addressing Partha, said these words, like Hiranyakasipu (the leader of the Daityas) unto the enraged and roaring Vishnu,[263] “O Vibhatsu, the sages have ordained these to be the duties of Brahmanas, viz., assisting at sacrifices, teaching, giving away, performance of sacrifices, receiving of gifts, and study as the sixth. To which of these six was that Drona devoted who has been slain by me? Fallen off from the duties of his own order and practising those of the Kshatriya order, that achiever of wicked deeds used to slay us by means of superhuman weapons. Professing himself to be a Brahmana, he was in the habit of using irresistible illusion. By an illusion itself hath he been slain today. O Partha, what is there that is improper in this? Drona having been thus punished by me, if his son, from rage, uttereth loud roars, what do you lose by that? I do not think it at all wonderful that Drona's son, urging the Kauravas to battle, will cause them to be slain, unable to protect them himself. Thou art acquainted with morality. Why then dost thou say that I am a slayer of my preceptor? It was for this that I was born as a son to the king of the Panchalas, having sprung from the (sacrificial) fire. How, O Dhananjaya, you call him a Brahmana or Kshatriya, with whom, while engaged in battle, all acts, proper and improper, were the same? O foremost of men, why should not he be slain, by any means in our power, who, deprived of his senses in wrath, used to slay with the Brahma weapons even those that were unacquainted with weapons? He that is unrighteous is said by those that are righteous to be equal to poison. Knowing this, O thou that art well versed with the truths of morality, why dost thou, O Arjuna, reproach me? That cruel car-warrior was seized and slain by me. I have done nothing that is worthy of reproach. Why then, O Vibhatsu, dost thou not congratulate me? O Partha, I have cut off that terrible head, like unto the blazing sun or virulent poison or the all-destroying Yuga fire, of Drona. Why then dost thou not applaud an act that is worthy of applause? He had slain in battle only my kinsmen and not those of any one else. I say that having only cut off his head, the fever of my heart hath not abated. The very core of my heart is being pierced for my not having thrown that head within the dominion of the Nishadas, like that of Jayadratha![264] It hath been heard, O Arjuna, that one incurreth sin by not slaying his foes. Even this is the duty of a Kshatriya, viz., to slay or be slain. Drona was my foe. He hath been righteously slain by me in battle, O son of Pandu, even as thou hast slain the brave Bhagadatta, thy friend. Having slain thy grandsire in battle, thou regardest that act to be righteous. Why then shouldst thou regard it unrighteous in me for my having slain my wretched foe? In consequence of our relationship, O Partha, I cannot raise my head in thy presence and am like a prostrate elephant with a ladder against his body (for helping puny creatures to get on his back). It, therefore, behoveth thee not to reproach me. I forgive all the faults of thy speech, O Arjuna, for the sake of Draupadi and Draupadi’s children and not for any other reason. It is well known that my hostility with the preceptor has descended from sire to son. All persons in this world know it. Ye sons of Pandu, are ye not acquainted with it? The eldest son of Pandu hath not been untruthful in speech. I myself, O Arjuna, am not sinful. The wretched Drona was a hater of his disciples. Fight now. Victory will be thine.”””

SECTION CXCIX

“Dhritarashtra said, ‘That illustrious person who had duly studied the Vedas with all their branches, he, in whom the entire science of arms and modesty had dwelt, he through whose grace many foremost of men are still capable of achieving superhuman feats which the very gods cannot achieve with care, alas, when he, viz., that Drona, that son of a great Rishi was insulted in the sight of all by the low, wicked, mean minded and sinful Dhrishtadyumna, that slayer of his own preceptor, was there no Kshatriya who felt called upon to display his wrath? Fie on the Kshatriya order, and fie on wrath itself! Tell me, O Sanjaya, what the sons of Pritha, as also all the other royal bowmen in the world, hearing of Drona’s slaughter, said unto the prince of Panchala.’

“Sanjaya said, ‘Hearing these words of Drupada’s son, of crooked deeds, all the persons present there, O monarch, remained perfectly silent. Arjuna, however, casting oblique glances upon Prishata’s son, seemed, with tears and sighs, to reproach him, saying, “Fie, fie.” Yudhishthira and Bhima and the twins and Krishna and the others stood bashfully. Satyaki, however, O king, said these words, “Is there no man here that would, without delay, slay this sinful wight, this lowest of men, who is uttering such evil speeches? The Pandavas are all condemning thee for this sinful act of thine, like Brahmanas condemning a person of the Chandala class. Having committed such a heinous act, having incurred the censures of all honest men, art thou not ashamed to open thy lips in the midst of such a respectable assembly? O despicable wretch, why did not thy tongue and head split into a hundred fragments while thou wert about to slay thy own preceptor? Why wert thou not struck down by that act of sin? Since, having perpetrated such a sinful act, again applauding thyself in the midst of human beings, thou incurrest the censures of the Parthas and all the Andhakas and the

Vrishnis. Having perpetrated such an atrocious act, thou art again displaying such hatred towards the preceptor. For this thou deservest death at our hands. There is no use in keeping thee alive for even a single moment. Who is there, save thee, O wretch, that would cause the death of the virtuous preceptor, seizing him by his locks? Having obtained thee, O wretch, thy ancestors, for seven generations and thy descendants also for seven generations, deprived of fame, have sunk into hell. Thou hast charged Partha, that bull among men, with the slaughter of Bhishma. The latter, however, viz., that illustrious personage, himself accomplished his own death. Truly speaking, the uterine brother, (viz., Sikhandin), that foremost of all sinners, was the cause of Bhishma's death. There is none in the world that is more sinful than the sons of the Panchala king. Thy father had created Sikhandin for the destruction of Bhishma. As regards Arjuna, he had only protected Sikhandin while Sikhandin became the cause of the illustrious Bhishma's death. Having got thee that is condemned by all righteous men, and thy brother, amongst them, the Panchalas have fallen off from righteousness, and stained with meanness, have become haters of friends and preceptors. If thou again speakest such words in my presence, I shall then break with this mace of mine that is as strong as the thunderbolt. Beholding thee that art the slayer of a Brahmana, since thou art guilty of nothing less than the slaughter of a Brahmana, people have to look at the sun for purifying themselves. Thou wretch of a Panchala, O thou of wicked conduct, speaking all of my preceptor first and then of my preceptor's preceptor, art thou not ashamed?[265] Wait, wait! Bear thou but one stroke of this my mace! I myself will bear many strokes of thine." Thus rebuked by the Satwata hero, Prishata's son, filled with rage, smilingly addressed the angry Satyaki in these harsh words.'

"'Dhrishtadyumna said, "I have heard thy words, O thou of Madhu's race, but I have forgiven thee. Being thyself unrighteous and sinful, desirest thou to rebuke them that are righteous and honest? Forgiveness is applauded in the world. Sin, however, does not deserve forgiveness. He that is of sinful soul regards the forgiving person powerless. Thou art a wretch in thy behaviour. Thou art of sinful soul. Thou art wedded to unrighteousness. Thou art censurable in every respect, from the tip of thy toe to the end of their hair. Desirest thou still to speak ill of others? What can be more sinful than that act of thine, viz., thy slaughter of the armless Bhurisravas while sitting in Praya, although thou wert with the aid of celestial weapons. He had laid aside his weapons and I slew him. O thou of crooked heart, what is there in that act that is improper? How can he, O Satyaki, blame such an act who himself has in Praya like an ascetic, and whose arms had been cut off by another? That valiant enemy of thine had displayed his prowess having struck thee with his foot and thrown thee down on the earth. Why didst thou not then slay him, showing thy manliness? When Partha, however, had already vanquished him, it was then that thou, acting most unrighteously, didst kill the brave and valiant Somadatta's son. When Drona had sought to rout the forces of the Pandavas, then I proceeded, shooting thousands of arrows. Having thyself acted in such a way, like a Chandala, and having thyself become worthy of reproach, desirest thou to reproach me in such harsh words? Thou art a perpetrator of evil deeds, and not I, O wretch of the Vrishni race! Thou art the abode of all sinful deeds. Do not again blame me. Be silent. It behoveth thee. Don't say anything unto me after this. This is the reply I give thee with my lips. Don't say anything more. If, from folly, thou repeatest such harsh words, I shall then, in battle, despatch thee, with my arrows, to Yama's abode. By righteousness alone, O fool, one cannot vanquish his enemies. Listen now to the unrighteous acts of the Kurus also. Pandu's son, Yudhishthira was some time back unrighteously deceived by them. O Satyaki, Draupadi also was persecuted by them unrighteously. The Pandavas, with Krishna in their company, were also exiled and they were robbed of their all, O fool, most unrighteously. By an act of unrighteousness, again, has the ruler of the Madras been withdrawn from us by the enemy. By an act of unrighteousness also was the son of Subhadra slain. On this side, it was by an act of unrighteousness that Bhishma, the Kuru grandsire, was slain. Bhurisravas, too, was, by an act of unrighteousness, slain by thee that art so acquainted with righteousness. Even thus have the enemy, as also the Pandavas, acted in this battle. Possessed of courage and acquainted with morality, all of them, O Satwata, have acted thus, for gaining victory. High morality is difficult of ascertainment. Similarly, immorality also can with difficulty be comprehended. Fight now with the Kauravas, without returning to the home of thy fathers.”’

“Sanjaya continued, ‘Hearing these harsh and cruel words (from Dhrishtadyumna’s lips), the blessed Satyaki began to tremble from head to foot. With rage his eyes assumed the hue of copper. Keeping his bow then upon his car, he grasped his mace, sighing like a Snake. Rushing, then, towards the prince of the Panchalas, he said unto him in great wrath, “I will not speak harshly to thee, but I will slay thee, deserving as thou art of slaughter.” Seeing the mighty Satyaki rushing, from wrath and desire of revenge, at the Panchala prince, like Yama against one like his own self, the mighty Bhima, urged by Vasudeva, quickly jumped down from his car and seized him with his arms. Endued with great strength, Satyaki, who was rushing in great wrath, proceeded for a few steps, forcibly dragging after him the mighty son of Pandu who was endeavouring to hold him back. Then Bhima firmly planting his feet stopped at the sixth step that foremost of strong men, viz., that bull of Sini’s race. Then Sahadeva, O king, jumping down from his own car, addressed Satyaki, thus held fast by the strong arms of Bhima, in these words, “O tiger among men, O thou of Madhu’s race, we have no friends dearer to us than the Andhakas, the Vrishnis and the Panchalas. So also the Andhakas and the Vrishnis, particularly Krishna, cannot have any friends dearer than ourselves. The Panchalas, also, O thou of Vrishni’s race, even if they search the whole world to the confines of the sea, have no friends dearer to them than the Pandavas and the Vrishnis. Thou art even such a friend to this prince; and he also is a similar friend to thee. Ye all are to us even as we are to you. Acquainted as thou art with all duties, remembering now the duties thou owest to friends, restrain this wrath of thine, that has the prince of the Panchalas for its object. Be calm, O foremost one of Sini’s race! Forgive the son of Prishata, and let Prishata’s son also forgive thee. Ourselves also will practise forgiveness. What is there that is better than forgiveness?”

“‘While the scion of Sini, O sire, was thus being pacified by Sahadeva, the son of the Panchala king, smiling, said these words, “Release Sini’s grandson, O

Bhima who is so proud of his prowess in battle. Let him come at me like the wind assailing the mountains, till, with my keen arrows, O son of Kunti, I quell his rage and desire for battle and take his life. Yonder come the Kauravas. I shall (after slaying Satyaki) achieve this great task of the Pandavas that has presented itself. Or let Phalguna resist all the enemies in battle. As regards myself, I will fell this one's head with my arrows. He taketh me for the armless Bhurisravas in battle. Release him. Either I will slay him or he will slay me." Hearing these words of the Panchala prince, the mighty Satyaki held fast in Bhima's clasp, sighing like a snake, began to tremble. Both of them, endued with great might and possessed of powerful arms, began to roar like a couple of bulls. Then Vasudeva, O sire, and king Yudhishthira the just, with great effort, succeeded in pacifying those heroes. Having pacified those two great bowmen, those two heroes, whose eyes had become blood-red with rage, all the Kshatriyas (of the Pandava) army proceeded against the warriors of the hostile army for battle.'"

SECTION CC

“Sanjaya said, ‘Then Drona’s son began to cause a great carnage amongst his foes in that battle, like the Destroyer himself at the end of the Yuga. Slaying his enemies by means of his broad-headed arrows, Aswatthaman soon piled a mountain there of the dead. The standards of cars formed its trees; and weapons its pointed summits; the lifeless elephants formed its large rocks; the steeds, its Kimpurushas; and bows, its creepers and plants. And it resounded with the cries of all carnivorous creatures, that constituted its feathery population. And the spirits that walked there formed its Yakshas[266]. Then roaring aloud, O bull of Bharata’s race, Aswatthaman once more repeated his vow in the hearing of thy son, thus, “Since Kunti’s son, Yudhishthira, assuming only the outward garb of virtue, had caused the preceptor who was (righteously) engaged in battle to lay aside his weapons, I shall, in his very sight, rout and destroy his army. Having mangled all his troops, I shall, then, slay the sinful prince of the Panchalas. Indeed, I shall slay all of them, if they contend with me in battle. I tell thee truly, therefore, rally thou thy troops.” Hearing these words of Aswatthaman, thy son rallied the troops, having dispelled their fears with a loud leonine roar. The encounter, then, O king, that once more took place between the Kuru and the Pandava armies, became as terrible as that of two oceans at full tide. The terrified Kauravas had their fears dispelled by Drona’s son. The Pandus and the Panchalas had become fierce in consequence of Drona’s slaughter. Great was the violence of that collision, on the field of battle, between those warriors, all of whom were cheerful and filled with rage and inspired with certain hopes of victory. Like a mountain, striking against a mountain, or an ocean against an ocean, O monarch, was that collision between the Kurus and the Pandavas. Filled with joy, the Kuru and the Pandava warriors beat thousands of drums. The loud and stunning uproar that arose from among those troops resembled that of the ocean itself while churned (of old by the gods and the Danavas). Then Drona's son, aiming at the host of the Pandavas and the Panchalas, invoked the weapon called Narayana. Then thousands of arrows with blazing mouths appeared in the welkin, resembling snakes of fiery mouths, that continued to agitate the Pandavas. In that dreadful battle, those shafts, O king, like the very rays of the sun in a moment shrouded all the points of the compass, the welkin, and the troops. Innumerable iron balls also, O king, then appeared, like resplendent luminaries in the clear firmament. Sataghnis, some equipped with four and some with two wheels, and innumerable maces, and discs, with edges sharp as razor and resplendent like the sun, also appeared there. Beholding the welkin densely shrouded with those weapons, O bull of Bharata's race, the Pandavas, the Panchalas, and the Srinjayas, became exceedingly agitated. In all those places, O ruler of men, where the great car-warriors of the Pandavas contended in battle, that weapon became exceedingly powerful. Slaughtered by the Narayana weapon, as if consumed by a conflagration, the Pandava troops were exceedingly afflicted all over the field in that battle. Indeed, O lord, as fire consumeth a heap of dry grass in summer, even so did that weapon consume the army of the Pandus. Beholding that weapon filling every side, seeing his own troops destroyed in large numbers, king Yudhishthira the just, O lord, became inspired with great fright. Seeing his army in course of flight and deprived of its senses, and beholding Parthas standing indifferent, Dharma's son said these words, "O Dhrishtadyumna, fly away with your Panchala troops. O Satyaki, you also go away, surrounded by the Vrishnis and the Andhakas. Of virtuous soul, Vasudeva will himself seek the means of his own safety. He is competent to offer advice to the whole world. What need is there of telling him what he should do? We should not any longer fight. I say so unto all the troops. As regards myself, I will, with all my brothers ascend a funeral pile. Having crossed the Bhishma and the Drona oceans in this battle, that are incapable of being crossed by the timid, shall I sink with all my followers in the vestige, represented by Drona's son, of a cow's hoof? Let the wishes of king Duryodhana be crowned with success today, for I have today slain in battle the preceptor, that always cherished such friendly feelings towards us, that preceptor, who, without protecting, caused that child unacquainted with battle, viz., the son of Subhadra, to be slain by a multitude of wicked warriors, that preceptor, who with his son, sat indifferently, without answering, when Krishna in such distress, dragged into the assembly and sought to be made a slave, asked him to say the truth, that preceptor, who, while all the other warriors were fatigued, cased Duryodhana in invulnerable armour when the latter desired to slay Phalguna and who, having cased him so, appointed him to protect Jayadratha, who, being acquainted with the Brahma weapon, scrupled not to exterminate the Panchalas, headed by Satyajit, that had exerted themselves for my victory, that preceptor, who, whilst we were being unrighteously exiled from our kingdom, freely told us to go into the woods although he had been solicited by our friends to withhold his permission[267]. Alas, that great friend of our hath been slain! For his sake, I will, with my friends, lay down my life." After Kunti's son, Yudhishthira had said this, he of Dasarha's race, (viz., Kesava) quickly forbidding the troops, by motion of his arms, to fly away said these words, "Speedily lay down your weapons, all of you, and alight from your vehicles. Even this is the means ordained by the illustrious one, (viz., Narayana himself) for baffling this weapon. Come down on the earth, all of you from your elephants and steeds and cars. If you stand weaponless on the earth, this weapon will not slay you. In those places where you will fight for quelling the force of this weapon the Kauravas will become more powerful than you. Those men, however, that will throw down their weapons and alight from their vehicles, will not in this battle, be slain by this weapon. They, however, that will, even in imagination, contend against this weapon, will all be slain even if they seek refuge deep beneath the earth". The warriors of the Pandava army, hearing, O Bharata, these words of Vasudeva, threw their weapons and drove away from their hearts all desire of battle. Then Bhimasena, the son of Pandu, beholding the warriors about to abandon their weapons, said these words, O king, gladdening them all: "None should lay down his weapons here. I shall, with my shafts, oppose this weapon of Drona’s son. With this heavy mace of mine, that is decked with gold, I shall career in this battle like the Destroyer himself, quelling this weapon of Drona’s son. There is no man here that is equal to me in prowess, even as there is no luminary in the firmament that is equal to the sun. Beholding these two strong arms of mine like unto the trunks of a couple of mighty elephants, capable of pulling down the mountain of Himavat, I am the one person here that possesses the might of the thousand elephants. I am without a peer, even as Sakra is known to be in heaven among the celestials. Let people witness today the prowess of these two arms of my broad-chested self, while engaged in baffling the bright and blazing weapon of Drona’s son. If there be none (else) capable of contending against the Narayana weapon, even I shall contend against it today in the very sight of all the Kurus and the Pandavas. O Arjuna, O Vibhatsu, thou shouldst not lay Gandiva aside. A stain will then attach to thee like that of the moon.” Thus addressed by Bhima, Arjuna said, “O Bhima, even this is my great vow, viz., that my Gandiva shall not be used against the Narayana weapon, kine, and Brahmanas.” Thus answered by Arjuna, Bhima, that chastiser of foes, riding on his car of solar effulgence, whose rattle, besides, resembled the roar of the clouds, rushed against the son of Drona. Endued with great energy and prowess, the son of Kunti, in consequence of his extreme lightness of hand, within the twinkling of an eye, covered Aswatthaman with a shower of weapons. Then Drona’s son, smiling at the rushing Bhima and addressing him (in proper words) covered him with arrows, inspired with mantras and equipped with blazing points. Shrouded with those shafts that vomited fire and resembled snakes of blazing mouths, as if covered with sparks of gold, the form, O king, of Bhimasena in that battle looked like that of a mountain in the evening when covered with fire. That weapon of Drona’s son, directed against Bhimasena increased in energy and might, O king, like a conflagration assisted by the wind. Beholding that weapon of terrible energy thus increasing in might, a panic entered the hearts of all the combatants of the Pandava army with the exception of Bhima. Then all of them, throwing down their weapons on the earth, alighted from their cars and steeds. After they had thrown their weapons and alighted from their vehicles, that weapon of exceeding energy fell upon the head of Bhima. All creatures, especially the Pandavas, uttered cries of Oh and Alas, beholding Bhimasena overwhelmed by the energy of that weapon.'"

SECTION CCI

“Sanjaya said, ‘Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the Varuna weapon. In consequence of the lightness of Arjuna’s arms, and owing also to the fiery force that shrouded Bhima, none could see that the latter had been covered with the Varuna weapon. Shrouded with the weapon of Drona’s son, Bhima, his steeds, driver, and car became incapable of being gazed at, like a fire of blazing flame in the midst of another fire. As at the close of the night, O king, all the luminaries run towards the Asta hill, even so the fiery shafts (of Aswatthaman) all began to proceed towards Bhimasena’s car. Indeed, Bhima himself, his car, steeds, and driver, O sire, thus shrouded by Drona’s son seemed to be in the midst of a conflagration. As the (Yuga) fire consuming the entire universe with its mobile and immobile creatures when the hour of dissolution comes, at last enters the mouth of the Creator, even so as the weapon of Drona’s son began to enter the body of Bhimasena. As one cannot perceive a fire if it penetrates into the sun or the sun if it enters into a fire, even so none could perceive that energy which penetrated into Bhima’s body. Beholding that weapon thus investing Bhima all around, and seeing Drona’s son swelling with energy and might, the latter being then without an antagonist, and observing also that all the warriors of the Pandava army had laid down their weapons and that all the mighty car-warriors of that host headed by Yudhishthira had turned away their faces from the foe, those two heroes, viz., Arjuna and Vasudeva, both endued with great splendour, quickly alighting from their car, ran towards Bhima. Those two mighty men, diving into that energy born of the might of Aswatthaman’s weapon, had resorted to the power of illusion. The fire of that weapon consumed them not, in consequence of their having laid aside their weapons, as also in consequence of the force of the Varuna weapon, and owing also to the energy possessed by themselves. Then Nara and Narayana, for the pacification of Narayana weapon, began forcibly to drag Bhima and all his weapons. Thus dragged by them, Kunti's son, that mighty car-warrior, began to roar aloud. Thereupon, that terrible and invincible weapon of Drona's son began to increase (in might and energy). Then Vasudeva, addressing Bhima, said, "How is it, O son of Pandu, that though forbidden by us, thou, O son of Kunti, dost not yet abstain from battle? If the Kurus could now be vanquished in battle, then we, as also all these foremost of men, would certainly have continued to fight. Behold, all the warriors of thy host have alighted from their cars. For this reason, O son of Kunti, do thou also come down from thy car." Having said these words, Krishna brought Bhima down from his car. The latter, with eyes red as blood in rage, was sighing like a snake. When, however, he was dragged down from his car and made to lay aside his weapons, the Narayana weapon, that scorcher of foes, became pacified.'

"Sanjaya continued, 'When, by this means, the unbearable energy of that weapon became stilled, all the points of the compass, cardinal and subsidiary, became clear. Sweet breezes began to blow and birds and animals all became quiet. The steeds and elephants became cheerful, as also all the warriors, O ruler of men! Indeed, when the terrible energy of that weapon, O Bharata, became stilled, Bhima, of great intelligence, shone resplendent like the morning sun. The remnant of the Pandava host, beholding the pacification of the Narayana weapon, once more stood prepared on the field for compassing the destruction of thy sons. When, after that weapon had been baffled, the Pandava host, stood arrayed, Duryodhana, O king, addressing Drona's son, said, "O Aswatthaman, once more use that weapon speedily since the Panchalas are once more arrayed, desirous of victory." Then addressed by thy son, O sire, Aswatthaman, sighing cheerlessly, replied unto the king in these words, "That weapon, O king, cannot be brought back. It cannot be used twice. If brought back, it will without doubt, slay the person calling it back. Vasudeva hath, by what means thou hast seen, caused it to be baffled. For this, O ruler of men, the destruction of the foe hath not been compassed in battle. Defeat and death, however, are the same. Rather, defeat is worse than death. Lo, the enemy, vanquished and compelled to lay down his arms, looks as if deprived of life”. Duryodhana then said, “O preceptor’s son, if it be so, if this weapon cannot be used twice, let those slayers of their preceptor be slain with other weapons then, O foremost one of all persons acquainted with weapons! In thee are all celestial as well as in the Three eyed (Siva) of immeasurable energy. If thou wishest it not, even Purandara in rage cannot escape thee.”

“Dhritarashtra said, ‘After Drona had been slain with the aid of fraud, and the Narayana weapon baffled, what, indeed, did Drona’s son, thus urged by Duryodhana then, do, beholding the Parthas once more arrived for battle freed from the Narayana weapon, and careering at the head of their divisions?’

“Sanjaya said, ‘Remembering the slaughter of his sire, Drona’s son, owning the device of the lion’s tail on his banner, filled with rage and casting off all fears, rushed against the son of Prishata. Rushing at him, O bull among men, that foremost of warriors, with great impetuosity, pierced the Panchala prince with five and twenty small arrows. Then Dhrishtadyumna, O King, pierced Drona’s son that resembled a blazing fire, with four and sixty shafts. And he pierced Aswatthaman’s driver also with twenty arrows whetted on stone and equipped with wings of gold, and then his four steeds with four sharp arrows. Repeatedly piercing Drona’s son, and causing the earth to tremble with his leonine roars. Dhrishtadyumna then seemed to be employed in taking the lives of creatures in the world in dreadful battle. Making death itself his goal, the mighty son of Prishata, O king, accomplished in weapons and endued with sureness of aim, then rushed against Drona’s son alone. Of immeasurable soul, that foremost of car-warriors, viz., the prince of Panchala, poured upon Aswatthaman’s head a shower of arrows. Then Drona’s son, in that battle, covered the angry prince with winged shafts. And once more, he pierced the latter with ten shafts, remembering the slaughter of his father. Then cutting off the standard and bow of the Panchala prince with a couple of well-shot shafts, equipped with heads like razors, Drona’s son began to grind his foe with other arrows. In that dreadful battle, Aswatthaman made his antagonist steedless and driverless and carless, and covered his followers also with thick showers of shafts. At this, the Panchala troops, O king, mangled by means of those arrowy showers fled away in fear and great affliction. Beholding the troops turning away from battle and Dhrishtadyumna exceedingly afflicted, the grandson of Sini quickly urged his car against that of Drona's son. He then afflicted Aswatthaman with eight keen shafts. And once more striking that angry warrior with twenty shafts of diverse kinds, he pierced Aswatthaman's driver, and then his four steeds with four shafts. With great deliberations and displaying a wonderful lightness of hand, he cut off Aswatthaman's bow and standard, Satyaki then cut into fragments the gold-decked car of this foe together with its steeds. And then he deeply pierced Aswatthaman in the chest with thirty arrows in that battle. Thus afflicted, O king, (by Satyaki), and shrouded with arrows, the mighty Aswatthaman knew not what to do. When the preceptor's son had fallen into that plight, thy son, that car-warrior, accompanied by Kripa and Karna and others began to cover the Satwata hero with arrows. All of them began quickly to pierce Satyaki from every side with keen shafts, Duryodhana pierced him with twenty, Saradwat's son, Kripa, with three. And Kritavarman pierced him with ten, and Karna with fifty. And Duhsasana pierced him with a hundred arrows, and Vrishasena with seven. Satyaki, however, O king, soon made all those great car-warriors fly away from the field, deprived of their cars. Meanwhile, Aswatthaman, O bull of Bharata's race, recovering consciousness, and sighing repeatedly in sorrow, began to think of what he should do. Riding then upon another car, that scorcher of foes, viz., the son of Drona, began to resist Satyaki, shooting hundreds of arrows. Beholding Aswatthaman once more approaching him in battle, the mighty car-warrior, Satyaki, once more made him carless and caused him to turn back. Then the Pandavas, O king, beholding the prowess of Satyaki, blew their conchs with great force and uttered loud leonine roars. Having deprived Aswatthaman of his car thus, Satyaki, of unbaffled prowess, then slew three thousand mighty car-warriors of Vrishasena's division. And then he slew fifteen thousand elephants of Kripa's force and fifty thousand horses of Sakuni. Then, the valiant son of Drona, O monarch, riding upon another car, and highly enraged with Satyaki, proceeded against the latter, desirous of slaying him. Beholding him approach again, the grandson of Sini, that chastiser of foes, once more pierced and mangled him with keen shafts, fiercer than those he had used before. Deeply pierced with those arrows of diverse forms by Yuyudhana, that great bowman, viz., the angry son of Drona, smilingly addressed his foe and said, “O grandson of Sini, I know thy partiality for Dhrishtadyumna, that slayer of his preceptor, but thou shalt not be able to rescue him or your own self when attacked by me. I swear to thee, O grandson of Sini, by truth and by my ascetic austerities, that I shall know no peace till I slay all the Panchalas. You may unite the forces of the Pandavas and those of the Vrishnis together, but I shall still slay the Somakas.” Saying this, the son of Drona shot at Satyaki an excellent and straight arrow possessed of the effulgence of the sun, even as Sakra had hurled in days of yore his thunder at the Asura Vritra. Thus shot by Aswatthaman, that arrow, piercing through the armour of Satyaki, and passing through his body, entered the earth like a hissing snake entering its hole. His armour pierced through, the heroic Satyaki, like an elephant deeply struck with the hook, became bathed in blood that flowed from his wound. His bow, with arrow fixed thereon, being then loosened from his grasp, he sat down on the terrace of his car strengthless and covered all over with blood. Seeing this his driver speedily bore him away from Drona’s son. With another shaft, perfectly straight and equipped with goodly wings that scorcher of foes, viz., Aswatthaman, struck Dhrishtadyumna between his eyebrows. The Panchala prince had before this been much pierced; therefore, deeply wounded by that arrow, he became exceedingly weak and supported himself by seizing his flagstaff. Beholding Dhrishtadyumna thus afflicted by Aswatthaman, like an infuriated elephant by a lion, five heroic car-warriors of the Pandava army, viz., Kiritin, Bhimasena, Vrihatkshatra of Puru’s race, the youthful prince of the Chedis, and Sudarsana, the chief of the Malavas, quickly rushed against Aswatthaman. Armed with bows, all these rushed with cries Oh and Alas. And those heroes quickly encompassed the son of Drona on all sides. Advancing twenty paces, all of them, with great care, simultaneously struck the angry son of the preceptor with five and twenty arrows. Drona’s son, however, with five and twenty shafts, resembling snakes of virulent poison, cut off, almost at the same time, those five and twenty arrows shot at him. Then Aswatthaman afflicted the Paurava prince with seven sharp shafts. And he afflicted the chief of the Malavas with three, Partha with one, and Vrikodara with six shafts. Then all those great car-warriors, O king, pierced Drona’s son unitedly and separately with many shafts, whetted on stone equipped with wings of gold. The youthful prince of the Chedis pierced Drona’s son with twenty and Partha pierced him with three. Then Drona’s son struck Arjuna with six arrows, and Vasudeva with six, and Bhima with five, and each of the other two viz., the Malava and the Paurava, with two arrows. Piercing next the driver of Bhima’s car with six arrows, Aswatthaman cut off Bhimasena’s bow and standard with a couple of arrows. Then piercing Partha once more with a shower of arrows, Drona’s son uttered a leonine roar. With the sharp, well-tempered, and terrible arrows shot by Drona’s son, the earth, the sky, the firmament, and the points of the compass, cardinal and subsidiary, all became entirely shrouded both in his front and rear. Endued with fierce energy and equal to Indra himself in prowess, Aswatthaman with three arrows, almost simultaneously cut off the two arms, like unto Indra’s poles, and the head of Sudarsana, as the latter was seated on his car. Then piercing Paurava with a dart and cutting off his car into minute fragments by means of his arrows, Aswatthaman lopped off his antagonist’s two arms smeared with sandal-paste and then his head from off his trunk with a broad-headed shaft. Possessed of great activity, he then pierced with many arrows resembling blazing flames of fire in energy, the youthful and mighty prince of the Chedis who was of the hue of the dark lotus, and despatched him to Yama’s abode with his driver and steeds. Beholding the chief of the Malavas, the descendant of Puru, and the youthful ruler of the Chedis slain in his very sight by the son of Drona. Bhimasena, the mighty-armed son of Pandu, became filled with rage. The scorcher of foes then covered Drona’s son in that battle with hundreds of keen arrows resembling angry snakes of virulent poison. Endued with mighty energy, the angry son of Drona then destroying that arrowy shower, pierced Bhimasena with sharp shafts. The mighty-armed Bhima then, possessed of great strength, cut off with a broad-headed arrow the bow of Drona's son and then pierced Drona's son himself with a powerful shaft. Throwing away that broken bow, the high-souled son of Drona took up another and pierced Bhima with his winged shafts. Then those two, viz., Drona's son and Bhima, both possessed of great prowess and might, began to shower their arrowy downpours like two masses of rain-charged clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name shrouded Drona's son, like gathering masses of clouds shrouding the sun. Similarly, Bhima was soon shrouded with hundreds and thousands of strong arrows shot by Drona's son. Though shrouded in that battle by Drona's son, that warrior of great skill, Bhima yet felt no pain, O monarch, which seemed exceedingly wonderful. Then the mighty-armed Bhima sped ten gold-decked arrows, of great keenness and resembling the darts of Yama himself, at his foe. Those shafts, O sire, falling upon the shoulders of Drona's son, quickly pierced his body, like snakes penetrating into an ant-hill. Deeply pierced by the high-souled son of Pandu, Aswatthaman, closing his eyes, supported himself by seizing his flagstaff. Recovering his senses within a moment, O king, Drona's son bathed in blood, mustered all his wrath. Forcibly struck by the high-souled son of Pandu, Aswatthaman, endued with mighty arms, rushed with great speed towards the car of Bhimasena. And then, O Bharata, he sped at Bhimasena, from his bow drawn to its fullest stretch, a hundred arrows of fierce energy, all looking like snakes of virulent poison. Pandu's son Bhima also, proud of his prowess in battle, disregarding Aswatthaman's energy, speedily showered upon him a dense arrowy downpour. Then Drona's son, O king, cutting off Bhima's bow by means of his arrows, and filled with rage, struck the Pandava in the chest with many keen shafts. Incapable of brooking that feat, Bhimasena took up another bow and pierced Drona's son in that battle with five keen shafts. Indeed, showering upon each other their arrowy downpours like two masses of clouds at the close of summer, two warriors, with eyes red as copper in rage, completely covered each other in that battle with their shafts. Frightening each other with the terrible sounds they made by their palms, they continued to fight with each other, each counteracting the feats of the other. Then bending his formidable bow adorned with gold, Drona's son began to gaze steadfastly at Bhima who was thus shooting his shafts at him. At that time, Aswatthaman looked like the meridian sun of blazing rays in an autumnal day. So quickly then did he shoot his shafts that people could not see when he took them out of his quiver, when he fixed them on the bowstring, when he drew the string, and when he let them off. Indeed, when employed in shooting his arrows, his bow, O monarch, seemed to be incessantly drawn to fiery circle. Shafts in a hundred thousands, shot from his bow, seemed to course through the welkin like a flight of locusts. Indeed, those terrible shafts adorned with gold, shot from the bow of Drona's son, coursed incessantly towards Bhima's car. The prowess, O Bharata, that we then beheld of Bhimasena, and his might, energy, and spirit, were exceedingly wonderful, for, regarding that terrible shower of arrows thick as a gathering mass of clouds, falling around him to be nothing more than a downpour of rain at the close of summer. Bhima of terrible prowess, desirous of slaying the son of Drona, in return poured his arrows upon the latter like a cloud in the season of rains. Bhima's large and formidable bow of golden back, incessantly drawn in that battle, looked resplendent like a second bow of Indra. Shafts in hundreds and thousands, issuing from it, shrouded Drona's son, that ornament of battle in that encounter. The showers of shafts, shot by both of them were so dense, O sire, that the very wind, O king, could not find room for coursing through them. Then Drona's son, O king, desirous of slaying Bhima, sped at him many gold-decked arrows of keen points steeped in oil. Showing his superiority to Drona's son Bhimasena cut off each of those arrows into three fragments before they could come at him. The son of Pandu then said, "Wait, Wait." And once more, the mighty son of Pandu filled with rage, and desirous of slaying the son of Drona, shot at him a terrible shower of fierce arrows. Then Drona's son that warrior acquainted with the highest weapons, quickly destroying that arrowy shower by the illusion of his own weapons, cut off Bhima's bow in that encounter. Filled with rage, he then pierced Bhima himself with innumerable shafts in that battle. Endued with great might, Bhima then, after his bow had been cut off, hurled a dart at Aswatthaman's car, having whirled it previously with great impetuosity. The son of Drona, displaying the lightness of his hand in that encounter, quickly cut off, by means of sharp shafts, that dart as it coursed towards him with the splendour of a blazing brand. Meanwhile, terrible Vrikodara, taking up a very strong bow, and smiling the while, began to pierce the son of Drona with many arrows. Then Drona's son, O monarch, with a straight shaft, pierced the forehead of Bhima's driver. The latter, deeply pierced by the mighty son of Drona, fell into a swoon, O king, abandoning the reins of the steeds. The driver of Bhima's car having fallen into a swoon, the steeds, O king, began to fly away with great speed, in the very sight of all the bowmen. Beholding Bhima carried away from the field of battle by those running steeds, the unvanquished Aswatthaman joyfully blew his huge conch. Beholding Bhimasena borne away from the field, all the Panchalas, inspired with fear, abandoning the car of Dhrishtadyumna, fled away on every side. Then Drona's son, shooting his shafts fiercely, pursued those broken troops, causing a great carnage among them. Thus slaughtered in battle by the son of Drona, those Kshatriyas fled away in all directions from fear of that warrior.'

"Sanjaya said, 'Beholding that force broken, Kunti's son, Dhananjaya, of immeasurable soul, proceeded against Aswatthaman from desire of slaying him. Those troops then, O king, rallied with effort by Govinda and Arjuna, stayed on the field of battle. Only Vibhatsu, supported by the Somakas and the Matsyas, shot his arrows at the Kauravas and checked their onset.[268] Quickly approaching Aswatthaman, that great bowman having the mark of the lion's tail on his banner, Arjuna addressed him, saying, "Show me now the might thou hast, the energy, the knowledge, and the manliness, that are in thee, as also thy affection for the Dhartarashtras and thy hatred for us, and the high mettle of which thou art capable. Even Prishata's son, that slayer of Drona, will quell thy pride today. Come now and encounter the Panchala prince, that hero resembling the Yuga fire and like the Destroyer himself with Govinda. Thou hast displayed thy pride in battle, but I shall quell that pride of thine."'"

“Dhritarashtra said, ‘The preceptor’s son, O Sanjaya, is possessed of might and worthy of respect. He beareth great love to Dhananjaya and the high-souled Dhananjaya also loveth him in return. Vibhatsu had never addressed Drona’s son before in this way. Why then did the son of Kunti address his friend in such words?’

“Sanjaya said, ‘Upon the fall of the youthful prince of the Chedis, of Vrihatkshatra of Puru’s race, and of Sudarsana, the chief of the Malavas, who was well-accomplished in the science of arms, and upon the defeat of Dhrishtadyumna and Satyaki and Bhima, and feeling great pain and touched to the quick by those words of Yudhishthira, and remembering all his former woes, O lord, Vibhatsu, in consequence of his grief, felt such wrath rise within him the like of which he had never experienced before. It was for this that like a vulgar person, he addressed the preceptor’s son who was worthy of every respect, in such unworthy, indecent, bitter, and harsh language. Addressed, from wrath, in such harsh and cruel words by Partha, O king, Drona’s son, that foremost of all mighty bowmen, became highly angry with Partha and especially with Krishna. The valiant Aswatthaman, then, staying resolutely on his car, touched water and invoked the Agneya weapon incapable of being resisted by the very gods. Aiming at all his visible and invisible foes, the preceptor’s son, that slayer of hostile heroes, inspired with mantras a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides, filled with rage. Dense showers of arrows then issued from it in the welkin. Endued with fiery flames, those arrows encompassed Partha on all sides. Meteors flashed down from the firmament. A thick gloom suddenly shrouded the (Pandava) host. All the points of the compass also were enveloped by that darkness. Rakshasas and Pisachas, crowding together, uttered fierce cries. Inauspicious winds began to blow. The sun himself no longer gave any heat. Ravens fiercely croaked on all sides. Clouds roared in the welkin, showering blood. Birds and beasts and kine, and Munis of high vows and souls under complete control, became exceedingly uneasy. The very elements seemed to be perturbed. The sun seemed to turn. The universe, scorched with heat, seemed to be in a fever. The elephants and other creatures of the land, scorched by the energy of that weapon, ran in fright, breathing heavily and desirous of protection against that terrible force. The very waters heated, the creatures residing in that element, O Bharata, became exceedingly uneasy and seemed to burn. From all the points of the compass, cardinal and subsidiary, from the firmament and the very earth, showers of sharp and fierce arrows fell and issued with the impetuosity of Garuda or the wind. Struck and burnt by those shafts of Aswatthaman that were all endued with the impetuosity of the thunder, the hostile warriors fell down like trees burnt down by a raging fire. Huge elephants, burnt by that weapon, fell down on the earth all around, uttering fierce cries loud as the rumblings of the clouds. Other huge elephants, scorched by that fire, ran hither and thither, and roared aloud in fear, as if in the midst of a forest conflagration. The steeds, O king, and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest-fire. Thousands of cars fell down on all sides. Indeed, O Bharata, it seemed that the divine lord Agni burnt the (Pandava) host in that battle, like the Samvarta fire consuming everything at the end of the Yuga.

"'Beholding the Pandava army thus burning in that dreadful battle, thy soldiers, O king, filled with joy, uttered leonine shouts. Indeed, the combatants, desirous of victory and filled with joy, speedily blew thousands of trumpets, O Bharata, of diverse kinds. Darkness having enveloped the world during that fierce battle, the entire Pandava army, with Savyasachin, the son of Panda, could not be seen. We had never before, O king, heard of or seen the like of that weapon which Drona's son created in wrath on that occasion. Then Arjuna, O king, invoked into existence the Brahma weapon, capable of baffling every other weapon, as ordained by the Lotus-born (Brahma) himself. Within a moment that darkness was dispelled, cool winds began to blow, and all the points of the compass became clear and bright. We then beheld a wonderful sight, viz., a full Akshauhini (of the Pandava troops) laid low. Burnt by the energy of Aswatthaman's weapon, the forms of the slain could not be distinguished. Then those two heroic and mighty bowmen, viz., Kesava and Arjuna, freed from that darkness, were seen together, like the sun and the moon in the firmament.

Indeed, the wielder of Gandiva and Kesava were both unwounded. Equipped with its banners and standards and steeds, with the Anukarsa unjoined; and with all the mighty weapons stored on it remaining uninjured, that car, so terrible to thy warriors, freed from that darkness, shone resplendent on the field. And soon there arose diverse sounds of life mingled with the blare of conchs and the beat of drums, from among the Pandava troops filled with joy. Both hosts thought that Kesava and Arjuna had perished. Beholding Kesava and Arjuna, therefore (freed from darkness and the energy of that weapon) and seeing that reappear so quickly, the Pandavas were filled with joy, and the Kauravas with wonder. Unwounded and full of cheerfulness, those two heroes blew their excellent conchs. Indeed, seeing Partha filled with joy, thy soldiers became exceedingly melancholy. Seeing those two high-souled ones (viz., Kesava and Arjuna), freed (from the energy of his weapon) the son of Drona became very cheerless. For a moment he reflected, O sire, on what had happened. And having reflected, O king, he became filled with anxiety and grief. Breathing long and hot sighs, he became exceedingly cheerless. Laying aside his bow, then, the son of Drona speedily alighted from his car, and saying, “O fie, fie! Every thing is untrue,” he ran away from the fight. On his way he met Vyasa, the abode of Saraswati, the compiler of the Vedas, the habitation of those scriptures, unstained by sin, and of the hue of rain-charged cloud. Beholding him, that perpetuator of Kuru’s race, standing on his way, the son of Drona with voice choked in grief, and like one exceedingly cheerless, saluted him and said, “O sire, O sire, is this an illusion, or is it a caprice (on the part of the weapon)? I do not know what it is. Why, indeed, hath my weapon become fruitless? What breach (has there been in the method of invocation)? Or, is it something abnormal, or, is it a victory over Nature (achieved by the two Krishnas) since they are yet alive? It seems that Time is irresistible. Neither Asuras, nor Gandharvas, nor Pisachas, nor Rakshasas, nor Uragas, Yakshas, and birds, nor human beings, can venture to baffle this weapon shot by me. This fiery weapon, however, having slain only one Akshauhini of troops, hath been pacified. This exceedingly fierce weapon shot by me is capable of slaying all creatures. For what reason then could it not slay Kesava and

Arjuna, both of whom are endued with the attributes of humanity? Asked by me, O holy one, answer me truly. O great Muni, I desire to hear all this in detail.”’

“‘Vyasa said, “O highly significant is this matter that thou enquirest of me from surprise. I will tell thee everything; listen attentively. He that is called Narayana is older than the oldest ones. For accomplishing some purpose, that creator of the universe took his birth as the son of Dharma. On the mountain of Himavat he underwent the severest ascetic austerities. Endued with mighty energy, and resembling fire or the sun (in splendour), he stood there with arms upraised. Possessed of eyes like lotus-petals, he emaciated himself there for sixty-six thousand years, subsisting all the while upon air alone. Once more undergoing severe austerities of another kind for twice that period, he filled the space between earth and heaven with his energy. When by those austerities, O sire, he became like Brahma[269] he then beheld the Master, Origin, and Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who is exceedingly difficult of being gazed at, who is minuter than the minutest and larger than the largest, who is called Rudra,[270] who is the lord of all the superior ones, who is called Hara and Sambhu, who has matted locks on his head, who is the infuser of life into every form, who is the First cause of all immobile and mobile things, who is irresistible and of frightful aspect, who is of fierce wrath and great Soul, who is the All-destroyer, and of large heart; who beareth the celestial bow and a couple of quivers, who is cased in golden armour, and whose energy is infinite, who holdeth Pinaka, who is armed with thunderbolt, a blazing trident, battle axe, mace, and a large sword; whose eyebrows are fair, whose locks are matted, who wieldeth the heavy short club, who hath the moon on his forehead, who is clad in tiger-skin, and who is armed with the bludgeon; who is decked with beautiful angadas, who hath snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits, who is the One, who is the abode of ascetic austerities, and who is highly adored by persons of venerable age; who is Water, Heaven, Sky, Earth, Sun, Moon, Wind and Fire, and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of

Brahmanas, that giver of emancipation.[271] Only Brahmanas of righteous conduct, when cleansed of their sins and freed from the control of grief, behold him with their mind's eye. In consequence of his ascetic austerities, Narayana obtained a sight of that unfading one, that embodiment of righteousness, that adorable one, that Being having the universe for his form. Beholding that supreme Abode of all kinds of splendour, that God with a garland of Akshas round his neck, Vasudeva, with gratified soul, became filled with delight which he sought to express by words, heart, understanding, and body. Then Narayana worshipped that Divine Lord, that First cause of the universe, that giver of boons, that puissant one sporting with the fair-limbed Parvati, that high-souled Being surrounded by large bands of ghosts, spirits, that Unborn one, that Supreme Lord, that Embodiment of the unmanifest, that Essence of all causes, that One of unfading power. Having saluted Rudra, that destroyer of the Asura Andhaka, the lotus eyed Narayana, with emotion filling his heart, began to praise the Three-eyed one (in these words), 'O adorable one, O first of all the gods, the creator of everything (viz., the Prajapatis) who are the regents of the world, and who having entered the earth, — thy first work, — had, O lord, protected it before, have all sprung from thee. Gods, Asuras, Nagas, Rakshasas, Pisachas, human beings, birds, Gandharvas, Yakshas and other creatures: with the entire universe, we know, have all sprung from thee. Everything that is done for propitiating Indra, and Yama, and Varuna, and Kuvera and Pitris and Tvashtri, and Soma, is really offered to thee. Form and light, sound and sky, wind and touch, taste and water, scent and earth,[272] time, Brahma himself, the Vedas, the Brahmanas and all these mobile objects, have sprung from thee. Vapours rising from diverse receptacles of water, becoming rain-drops, which falling upon the earth, are separated from one another. When the time of the Universal dissolution comes those individual drops, separated from one another, once more unite together and make the earth one vast expanse of water. He that is learned, thus observing the origin and the destruction, of all things, understands thy oneness. Two birds (viz., Iswara and Jiva), four Aswatthas with their wordy branches (viz., the Vedas), the seven guardians (viz., the five essences or elements and the heart and the understanding), and the ten others that hold this city (viz., the ten senses that constitute the body), have all been created by thee, but thou art separate from and independent of them. The Past, the Future, and the Present, over each of which none can have any sway, are from thee, as also the seven worlds and this universe. I am thy devoted adorer, — be graceful unto me. Do not injure me, by causing evil thoughts to penetrate my heart. Thou art the Soul of souls, incapable of being known. He that knows thee as the Universal Seed, attaineth to Brahma. Desiring to pay thee respects, I am praising thee, endeavouring to ascertain thy real nature, O thou that art incapable of being understood by the very gods. Adored by me, grant me the boons I desire but which are difficult of acquisition. Do not hide thyself in thy illusion.'"

"'Vyasa continued, "The blue-throated God, of inconceivable soul, that wielder of Pinaka, that divine Lord ever praised by the Rishis, then gave boons unto Vasudeva who deserved them all. The great God said, 'O Narayana, through my grace, amongst men, gods, and Gandharvas, thou shalt be of immeasurable might and soul. Neither gods, nor Asuras, nor great Uragas, nor Pisachas, nor Gandharvas, nor men, nor Rakshasas, nor birds, nor Nagas, nor any creatures in the Universe, shall ever be able to bear thy prowess. No one amongst even the celestials shall be able to vanquish thee in battle. Through my grace, none shall ever be able to cause thee pain by the weapon of thunderbolt or with any object that is wet or dry, or with any mobile or immobile thing. Thou shalt be superior to myself if thou ever goest to battle against me.' Thus were these boons acquired by Sauri in days of yore. Even that God now walketh the earth (as Vasudeva), beguiling the universe by his illusion. From Narayana's asceticism was born a great Muni of the name of Nara, equal to Narayana himself. Know that Arjuna is none else than that Nara. Those two Rishis, said to be older than the oldest gods, take their births in every Yuga for serving the purposes of the world. Thyself also, O thou of great heart, hast been born as a portion of Rudra, by virtue of all thy religious acts and as a consequence of high ascetic austerities, endued with great energy and wrath. Thou wert (in a former life) endued with great wisdom and equal to a god. Regarding the universe to consist only of Mahadeva, thou hadst emaciated thyself by diverse vows from desire of gratifying that God. Assuming the form of a very superior person, that blazes fourth with splendour, thou hast, O giver of honours, worshipped the great god with mantras, with homa, and with offerings. Thus adored by thee in thy former life, the great god became gratified with thee, and granted thee numerous boons, O learned one, that thou hadst cherished in thy heart. Like Kesava's and Arjuna's thy birth acts and ascetic austerities are also superior. Like them, in thy worship, thou hast, in every Yuga, adored the great God in his Phallic form. Kesava is that devoted worshipper of Rudra who has sprung from Rudra himself. Kesava always worship the Lord Siva, regarding his Phallic emblem to be the origin of the universe. In Kesava is always present that knowledge, in consequence of which he views the identity of Brahman with the universe and that other knowledge by which the Past, the Present and the Future, the near and the remote, are all seen, as if the whole are before his eyes. The gods, the Siddhas and the great Rishis, adore Kesava for obtaining that highest object in the universe, viz., Mahadeva. Kesava is the creator of everything. The Eternal Krishna should be adored with sacrifices. The Lord Kesava always worshippeth Siva in the Phallic emblem as the origin of all creatures. The God having the bull for his mark cherisheth greater regard for Kesava."'

"Sanjaya continued, 'Hearing these words of Vyasa, Drona's son, that mighty car-warrior, bowed unto Rudra and regarded Kesava as worthy of the highest regards. Having his soul under complete control, he became filled with delight, the marks whereof appeared on his body. Bowing unto the great Rishi, Aswatthaman then, casting his eyes on the (Kuru) army, caused it to be withdrawn (for nightly rest). Indeed, when, after the fall of Drona, the cheerless Kurus retired from the field, the Pandavas also, O monarch, caused their army to be withdrawn. Having fought for five days and caused an immense carnage, that Brahman well-versed in the Vedas, viz., Drona, repaired, O king, to the region of Brahma!'."

SECTION CCII

“Dhritarashtra said, ‘Upon the slaughter of the Atiratha, viz., Drona, by Prishata’s son, what did my sons and the Pandavas next do?’

“Sanjaya said, ‘After the rout of the Kuru army, upon the slaughter of that Atiratha, viz., Drona, by Prishata’s son, Dhananjaya, the son of Kunti beholding a wonderful phenomenon in connection with his own victory, asked Vyasa, O bull of Bharata’s race, who came thither in course of his wanderings, saying, “O great Rishi, while I was engaged in slaying the foe in battle with showers of bright shafts, I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Whithersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him. Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake, I only destroyed those, already destroyed by him. O holy one, tell me who was that foremost of persons, armed with lance, resembling the sun himself in energy, that was thus seen by me? He did not touch the earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him.”

“‘Vyasa said, “Thou hast, O Arjuna, seen Sankara, that First cause from which have sprung the Prajapatis, that puissant Being endued with great energy, he that is the embodiment of heaven, earth and sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also Isana. O, seek the protection of that boon-giving Deity, that lord of the universe. He is called Mahadeva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called Rudra, with his locks tied in the shape of a crown, and his body attired in skins. That boon-giving lord of the universe, that Supreme Deity, is also called Hara and Sthanu. He is the foremost of every being in the universe, he is incapable of being vanquished, he is the delighter of the universe and its supreme ruler. The first cause, the light and refuge of the universe, he is ever victorious. The Soul and the creator of the universe, and having the universe for his form, he is possessed of great fame. The Lord of the universe, and its great Ruler, that puissant one, is also the master of all actions. Called also Sambhu, he is self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present. He is Yoga and the lord of Yoga; he is called Sarva, and is the Lord of all the worlds. He is superior to everything. The foremost of everything in the universe, and the highest of all, he is called also Parumesthin. The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the protector of the universe, and abode (the necessity of) birth, decay, and death. The Soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge he is unknowable. Through grace, he giveth unto his worshippers the boons they desire. That Lord hath for his companions celestial beings of diverse forms, some of whom are dwarfs, some having matted locks, some with bald heads, some with short necks, some with large stomachs, some with huge bodies, some possessed of great strength and some of long ears. All of them, O Partha, have deformed faces and mouths and legs and strange attires. That Supreme Deity, called Mahadeva, is worshipped by followers that are even such. Even that Siva, O son, endued with such energy, proceedeth through kindness, in advance of thee. In that fierce battle, O Partha, making the very hair stand on end, who else, O Arjuna, than the divine Maheswara, that foremost of all bowmen, that Deity of divine form, could even in imagination venture to vanquish that force which was protected by those great smiters and bowmen, viz., Aswatthaman and Karna and Kripa? None can venture to stay before the warrior that hath Maheswara walking before him. There is no being in the three worlds that is equal to him. At the very scent of the enraged Mahadeva, foes in battle tremble and become senseless and fall in large numbers. For this, the gods in heaven adore and bow to him. Those men in this world and those other men of pious conduct, that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter. O son of Kunti, bow down unto him that is peace, unto him, called Rudra of blue throat, exceedingly subtle, and of great effulgence, unto him called Kapardin, him that is terrible, him that of tawny eyes, him that is boon-giving; unto that great ordainer, of red locks and righteous conduct; unto him that always does auspicious acts; unto him that is an object of desire; him that is of tawny eyes; him that is called Sthanu; him that is called Purusha; unto him that is of tawny hair; him that is bold, him that is exceedingly subtle and of great effulgence; unto him that is the giver of light; him that is the embodiment of all sacred waters; him that is the God of gods; and him that is endued with great impetuosity; unto him that is of manifest form; him that is called Sarva; him that is of agreeable attire; unto him that has an excellent head-gear, him that is of handsome face; him that has the mountains for his habitation; him that is peace; him that is the protector; him that has barks of trees for his attire; him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points of the compass; him that is the lord of the clouds and of all created beings; him that is the lord of all trees and of all kine; him that has his body shrouded with trees; him who is the celestial generalissimo; him who inspires all thought; him who has the sacrificial ladle in his hand; him who is blazing; him who wields the bow; him who is Rama’s self, him who has diverse forms; him who is the lord of the universe; him who had the munja grass for his attire; him who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs. O son of Kunti, seek the protection of that boon-giving Lord of the universe, the lord of Uma, that God of three eyes, that destroyer of Daksha’s sacrifice; that guardian of all created things, that being who is always cheerful, that protector of all beings, that God of unfading glory; that one with matted locks; that mover of all superior beings, that one whose navel is like that of a bull and who hath the bull for his symbol; that one who is proud like the bull, who is the lord of bulls; who is represented by the horns of the bull; and who is the bull of bulls; that one who hath the image of the bull on his banner; who is liberal to all righteous persons; who can be approached by Yoga only; and whose eyes are like those of a bull; who owneth very superior weapons; who hath Vishnu himself for his arrow; who is the embodiment of righteousness; and who is called Maheswara; who is of vast stomach and vast body; who hath a leopard's skin for his seat; who is the lord of the worlds; who is devoted to Brahma and who loveth Brahmanas; who is armed with trident; who is boon-giving; who wieldeth the sword and the shield, and who is highly auspicious, who wieldeth the bow called Pinaka, who is divested of the battle axe,[273] and who is the protector and lord of the universe. I place myself in the hands of that divine Lord, that grantor of protection, that God attired in deer-skins. Salutations, to that Lord of the celestials who hath Vaisravana for his friend. Salutations ever to him of excellent vows; to him who hath excellent bowmen for his companions; to him who himself wieldeth the bow; to that God with whom the bow is a favourite weapon; who is himself the shaft impelled by the bow; who is the bowstring and the bow; and the preceptor teaching the use of the bow. Salutations to the God whose weapons are fierce; and who is the foremost of all the gods. Salutations to him of diverse forms; to him who hath many bowmen around him. Salutations ever to him who is called Sthanu and who has a large number of excellent bowmen for his companions. Salutations to him who destroyed the triple city. Salutations to him who slew (the Asura) Bhaga. Salutations to him who is the lord of trees and of men. Salutations to him who is the lord of the (celestial) Mothers, and of those tribes of spirits known by the name of Ganas. Salutations ever to him who is the lord of kine and of sacrifices. Salutations ever to him who is the lord of the waters and the lord of the gods, who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called Hara, who is blue-throated, and who is of golden locks. I will now tell thee, according to my knowledge and as I have heard of them, all the divine deeds of Mahadeva of Supreme wisdom. If Mahadeva becomes angry, neither gods, nor Asuras, Gandharvas, nor Rakshasas, even if they hide themselves in deep oceans, can have peace. In the days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahadeva destroyed that sacrifice in wrath. Indeed, he became very stern on that occasion. Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright. Indeed, when Mahadeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahadeva's bow and the sound of his palms. The gods and Asuras all fell down and submitted to Mahadeva. All the waters swelled up in agitations and the earth trembled. The mountains split, and all the points of the compass and the Nagas became stupefied. The universe, enveloped in a thick darkness, could no longer be seen. The splendour of all luminaries, with the sun was destroyed. The Rishis, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal oblation. Smilingly Sankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling. Once more, Mahadeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning. Beholding that arrowy shower, all the gods bowing down unto Maheswara, assigned to Rudra a substantial share in sacrifices. In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great God then restored the sacrifice. The gods that had fled away came back. Indeed, they are to this day afraid of Maheswara. Formerly, the valiant Asuras had, in heaven, three cities. Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalaksha, the silver city to Tarakaksha, and the third, made of iron, had Vidyunmalin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities. Afflicted (by the Asuras), all the gods sought the protection of Rudra. Approaching him, all the gods with Vasava at their head, said, 'These terrible dwellers of the triple city have received boons from Brahma. Filled with pride in consequence of those boons, they are greatly afflicting the universe, O Lord of the gods, none, save thee, is competent to slay them. Therefore, O Mahadeva, slay these enemies of the gods: O Rudra, creatures slain in every sacrifice shall then be thine.' Thus addressed by the gods, Mahadeva thus accepted their request, moved by the desire of benefiting them, and said, ‘I will overthrow these Asuras.’ And Hara made the two mountains, viz., Gandhamadana and Vindhya, the two poles of his car. And Sankara made the earth with her oceans and forests his battle car. And the three-eyed deity made that prince of snakes, viz., Sesha, the Aksha, of that car. And that God of gods, the wielder of Pinaka, made the moon and the sun the two wheels of that vehicle. And the triple-eyed Lord made Elapatra and Pushpadanta, the two pins of the yoke. And the valiant Mahadeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steed. And Maheswara made the four Vedas his four steeds. And that lord of the three worlds made the supplementary Vedas the bridle-bits. And Mahadeva made Gayatri and Savitri the reins, the syllable Om the whip, and Brahma the driver. And making the Mandara mountains the bow, Vasuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head, and Vayu the two wings of that shafts, Yama the feathers in its tail, lightning the whetting stone, and Meru the standard, Siva, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the triple city. Indeed, Sthanu, that foremost of smiter, that Destroyer of Asuras, that handsome warrior of immeasurable prowess, adored by the celestials, O Partha, and by Rishis possessing wealth of asceticism, caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years. When, however, the three cities came together in the firmament, the lord Mahadeva pierced them with that terrible shaft of his, consisting of three knots. The Danavas were unable to gaze at that shafts inspired with Yuga-fire and composed of Vishnu and Soma. While the triple city commenced to burn, the goddess Parvati repaired thither to behold the sight. She had then on her lap, a child having a bald head with five clumps of hair on it. The goddess asked the deities as to who that child was. Sakra, through ill-feeling endeavoured to strike that child with his thunderbolt. The divine lord Mahadeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Sakra. Then god Sakra, with his arm paralysed accompanied by all the celestials, speedily repaired to the lord Brahma of unfading glory. Bowing unto him with their heads, they addressed Brahma with joined hands and said, ‘Some wonderful creature, O Brahma, lying on the lap of Parvati, in the form of a child, was behold by us but not saluted. We have all been vanquished by him. We, therefore, desire to ask thee as to who he may be. Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head.’ Hearing these words of theirs, Brahma, that foremost of all persons, acquainted with Brahma, reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Sambhu. Addressing then, those foremost of celestials with Sakra at their head, Brahma said, ‘That child is the divine Hara the Lord of the entire mobile and immobile universe. There is nothing superior to Maheswara. That Being of immeasurable splendour who was beheld by you all with Uma, that divine lord, had assumed the form of a child for Uma’s sake. Let us all go unto him. That divine and illustrious one is the Supreme Lord of the world. Ye gods, ye could not recognise that master of the universe.’ Then all the gods with the Grandsire repaired to that child, endued with the effulgence of the morning sun. Beholding Maheswara, and knowing that he was the Supreme Being, the Grandsire Brahma thus adored him: ‘Thou art Sacrifice, O lord, thou art the stay and refuge of the universe. Thou art Bhava, thou art Mahadeva, thou art the abode (of all things), and thou art the highest refuge. This whole universe with its mobile and immobile creatures, is pervaded by thee. O holy one, O lord of the past and the future, O lord of the world, O protector of the universe, let Sakra, afflicted with thy wrath, have thy grace.’”

“‘Vyasa continued, “Hearing these words of the lotus-born Brahma, Maheswara became gratified. Desirous of extending his grace, he laughed aloud. The celestials then gratified (with praise) both Uma and Rudra. The arm of the thunder-wielding Sakra re-got its natural state. That foremost one of all the gods, that destroyer of Daksha’s sacrifice, that divine lord having the bull for his sign, became gratified with the gods. He is Rudra, he is Siva, he is Agni, he is everything, and he hath knowledge of everything. He is Indra, he is the Wind, he is the twin Aswins, and he is the lightning. He is Bhava, he is Parjanya, he is

Mahadeva, he is sinless. He is the Moon, he is Isana, he is Surya, he is Varuna. He is Kala, he is Antaka, he is Mrityu, he is Yama.[274] He is the day, and he is the night. He is the fortnight, he is the month, he is the seasons. He is the morning and evening-twilights, he is the year. He is Dhatri, he is Vidhatri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, it is he who is the embodied celestial. Endued with great splendour he is adored and praised by all the gods. He is One, he is Many, he is hundred and thousand. Brahmanas versed in the Vedas say that he hath two forms. These are the terrible and the auspicious. These two forms, again, are multifarious. His auspicious forms are water, light, and the moon. Whatever is highly mysterious in the several branches of the Vedas, in the Upanishads, in the Puranas, and in those sciences that deal with the soul, is that God, viz., Maheswara, Mahadeva is even such. That God is, again, without birth. All the attributes of that God are not capable of being enumerated by me even if, O son of Pandu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin, that great protector, if they seek him, becomes gratified with them and granteth them salvation. He granteth, and taketh away life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and other gods. He is ever engaged in the good and evil of men in this world. In consequence of his supremacy, he can always obtain whatever objects he desires. He is called Maheswara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe. The mouth which that God has is in the ocean. It is well-known that mouth, assuming the form of a mare’s head, drinketh the sacrificial libation in the shape of water. This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go. Many are the blazing and terrible forms of this God that men speak of and worship in the world. Many also are the names, of truthful import, of this Deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts. In the Vedas the excellent hymn called Sata Rudriya, hath been sung in honour of that great God called the infinite Rudra. That God is the lord of all wishes that are human and heavenly. He is omnipotent, and he is the supreme master. Indeed, that God pervadeth the vast universe. The Brahmanas and the Munis describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born Vayu (the wind). And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called Pasupati. And since his Phallic emblem is always supposed to be in the observance of the vow of Brahmacharya, and since he always gladden the world, therefore he is called Maheswara. The Rishis, the gods, the Gandharvas, and Apsaras, always worship his Phallic emblem which is supposed to stand upright. That worship maketh Maheswara glad. Indeed, Sankara (at such worship) becomes happy, pleased, and highly glad. And since with respect to the past, the future, and the present, that God has many forms, he is, on that account, called Vahurupa (many-formed). Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his body. And since, he possesseth the worlds, he is for that reason called Sarva. And since his form is like that of smoke, he is for that reason called Dhurjjati. And since those deities, viz., the Viswedevas are in him, he is for that reason called Viswarupa. And since three goddesses adore and have recourse to that Lord of the universe, viz., Firmament, Water and Earth, he is for that reason called Tryamvaka. And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called Siva. He possesseth a thousand eyes, or ten thousand eyes, and hath them on all sides. And since he protecteth this vast universe, he is for that reason called Mahadeva. And since he is great and ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called Sthanu. And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on the Three-eyed one, he is for that reason called Vyomakesa. And since, afflicting Brahma and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called Hara. And since, he is the Past, the Future, and the Present, and, in fact, everything in the universe, and since he is the origin of the past, the future, and the present, he is for that reason called Bhava. The word Kapi is said to mean supreme, and Vrisha is said to mean righteousness. The illustrious God of gods, therefore, is called Vrishakapi. And since Maheswara by means of his two eyes closed (in meditation), created through sheer force of will a third eye on his forehead, he is for that reason called the Three-eyed. Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that God. He is the wind, the vital airs called Prana, Apana (and the others) in the bodies of all creatures, including even those that are diseased. He who adoreth any image of the Phallic emblem of that high-souled God, always obtaineth great prosperity by that act. Downwards fiery, and half the body, that is auspiciousness is the moon. His auspiciousness is the moon. So also half his soul is fire and half the moon. His auspicious form, full of energy, is more blazing than the forms of the gods. Among men, his blazing and terrible form is called fire. With that auspicious form he practiseth Brahmacharya. With that other terrible form he as supreme Lord devoureth everything. And since he burneth, since he is fierce, since he is endued with great prowess, and since he devoureth flesh and blood and marrow, he is for this called Rudra. Even such is the deity called Mahadeva, armed with Pinaka, who, O Partha, was seen by thee engaged in slaying thy foes in advance of thy car. After thou hadst vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed thee this God, in thy dream, sitting on the top of that foremost of mountains. This illustrious God proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the Danavas. The hymn approved of the Vedas, and called Sata-Rudriya, in honour of that God of gods, that excellent, famous, life-enhancing, and sacred hymn, has now, O Partha, been explained to thee. This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and to kill all sorrows and all fears. The man that always listen to this succeeds in vanquishing all his foes and is highly respected in the region of Rudra. The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious Deity, and he worships with devotion that illustrious Lord of the universe, obtaineth all the objects of desire, in consequence of the three-eyed God being gratified with him. Go and fight, O son of Kunti, defeat is not for thee, that hast Janardana on thy side for thy adviser and protector.’”

“Sanjaya said, ‘Having addressed Arjuna in these words, the son of Parasara, O chief of the Bharatas, went away to the place he had come from, O chastiser of foes.’”

SECTION CCIII

"Sanjaya said, 'Having battled fiercely for five days, O king, the Brahmana (Drona) endued with great strength, fell and repaired to the region of Brahma. The fruits that arise from a study of the Vedas arise from a study of this Parva also. The great achievements of brave Kshatriyas have been described here. He who readeth or listeneth to the recitation of this Parva every day is freed from heinous sins and the most atrocious acts of his life. Brahmanas may always obtain herefrom the fruits of sacrifices. From this, Kshatriyas may obtain victory in fierce battle. The other orders (Vaisyas and Sudras) may obtain desirable sons and grandsons and all objects of desire!'"

The end of Drona Parva.

ENDNOTES.

[1] Literally, like an oration teeming with unrefined expressions.

[2] i.e., deprived of robes and ornaments because of her widowhood.

[3] A Sarabha is a fabulous animal of eight legs supposed to be stronger than the lion.

[4] The sense seems to be, that when such an one hath been slain, what is there on earth that is not subject to destruction? Ye, should, therefore, grieve for your wealth, children *etc.* as things already gone.

[5] There is a slight difference of reading in this sloka as it occurs in the Bombay text. The sense seems to be, that since everything is destined to die, why should I fear to do my duty.

[6] The last line is read incorrectly, I think, in the Bombay text.

[7] The second fine of 12 is read incorrectly in the Bengal text. Instead of tathapi the true reading (as in the Bombay edition) is tavapi.

[8] Kula-samhanana-jnana, i.e., ‘knowledge of Kula,’ as also of samhanana, which latter, as Nilakantha explains, means the body. A knowledge of the body, of vital and other limbs, was possessed by every accomplished warrior who wanted to smite effectually.

[9] i.e., who will feel it humiliating for him to walk behind Drona?

[10] A substantial difference of reading occurs here between the Bengal and the Bombay texts. Both have defects of their own. It seems to me that Drona, as leader, proceeded in the van. Karna, when described as proceeding at the head of all bowmen, must be taken marching at the head of the whole rear guard. In the case, his position would be immediately behind Drona’s.

[11] Lit, “placed army to their right,” i.e., these birds wheeled to the left of thy host, which is an evil omen.

[12] The first line of 23 is read with a slight variation in the Bengal text. The words ‘nothing could be seen save Drona’s arrows’ are added here to make the sense clear.

[13] Probably, a ready instrument.

[14] The sense seems to be that having carefully attained Arjuna in arms he has got the fruit of his care and labour in the form of defeat and death at the hands of, or, at least, through, his own pupil.

[15] This sentence comprises 7, 8 and the first line of 9: I have followed the exact order of the original. The peculiarity of the Sanskrit construction is that the Nominative Pronoun is made to stand in apposition with a noun in the objective case. The whole of this Section contains many such sentences.

[16] 10 and 11 also refer to Ajatasatru.

[17] Ghatotkacha was the son of Hidimva by Bhimasena. Rakshasi women bring forth the very day they conceive, and their offspring attain to youth the very day they are born!

[18] Hayaraja, lit., the prince of steeds. He was an Asura, otherwise called Kesi, in the form of a steed.

[19] i.e., without weapons of any kind.

[20] Kaliprasanna Singha, in his Bengali translation, makes a mess of this Sloka.

[21] Jarasandha, the powerful king of the Magadhas, and the sworn foe of Krishna, was slain by Bhima through Krishna's instigation.

[22] viz., the transplantation of the Parijata from Amaravati to the earth.

[23] Though gods, they have taken their births as men, and, they must achieve their objects by human means. It is for this that they do not, by a fiat only of their will, destroy this host.

[24] The Bengal Texts read this verse incorrectly. For Prataptam, the correct reading is satatam; and for anukarinas, the correct word is asukarinas.

[25] The Bengal reading is Sura-vyala. The Bombay texts reads Sulav-yala. I adopt the latter. Vajinas, in Prani-vaji-nishevitam, is explained by Nilakantha to mean fowl or bird.

[26] It is evident that the very minuteness with which the comparison is sought to be sustained, destroys the effect. Regarding the repetition, they are just such as one may expect to find in verses composed extempore.

[27] This verse is read incorrectly in the Bengal texts. For hayan read Dhanus.

[28] The word "heroic" occurs in the next verse.

[29] The word in the original are Sampata, Abhighata, and Nipata.

[30] Nishka, literally, a golden coin, whose weight is diversely stated by diverse authorities.

[31] I adopt the Bengal reading which is Vidhayaivam. The Bombay reading is Vihayainam, meaning 'leaving Yudhishthira.'

[32] Soldiers sworn to conquer or die. Instead of using a long-winded phrase each time the word occurs, it is better to repeat it in this form.

[33] The second line reads differently in the Bombay text.

[34] It seems that the text here is vicious. It certainly requires settling. One complete Sloka seems to be wanting.

[35] The second line of this verse is certainly vicious.

[36] Ekacharas is explained by Nilakantha as ‘unable to bear the sight of others of their species,’ i.e., walking by themselves, or solitarily or singly. Some of the vernacular translators are for taking this word as implying the Rhinoceros.

[37] Literally, ‘thought in his mind that his hour was come.’

[38] Literally, ‘half-moon-shaped.’

[39] Cruel because it was a Brahmana with whom Satanika was fighting.

[40] The Bengal reading Vahupellava is a mistake. The correct reading is Vahupannaga as in the Bombay text.

[41] Using even these as implements for striking, for Bhima’s might was superhuman.

[42] Hemadandais is a mistake of the Bengal texts for Hemabhandiers.

[43] The first line of 20 is vicious as it occurs in the Bengal texts. The Bombay reading is correct.

[44] This seems to be a repetition of the 6th verse.

[45] i.e., not to abandon their comrades in distress.

[46] The last word of the first line of 74 is vicious as printed in the Bengal texts.

[47] The custom, when one warrior attacked another, was invariably to give his name and lineage before striking.

[48] All the printed texts, not excepting that of Bombay, read Drupadeyas. There can be no doubt, however, that it should be Draupadeyas.

[49] The first line of 54 is read incorrectly in the Bengal texts. I follow the Bombay reading.

[50] After 19 occurs a complete sloka in the Bombay text which does not appear to be genuine.

[51] The second line of 46 is omitted in the Bengal texts.

[52] The Bengali translators have made a mess of these two verses. Among others, K. P. Singha makes Ruchiparvan follow Bhima and suppose Suvarchas to be some Pandava warrior who slew Ruchiparvan. The reading Suvarchas is vicious. The correct reading is Suparva, meaning, as Nilakantha explains, "of beautiful limbs." Parvatapati is Bhagadatta himself.

[53] The Bengal reading abhitas is incorrect. It should be Kshubitas.

[54] I render 16 and 17 rather freely, as otherwise the sense would not be clear.

[55] The Bengal texts read,— "he is either the first or the second, on the earth, I think."

[56] The Bombay reading paritas is vicious. The Bengal texts read twaritas.

[57] The Bengal texts read the second line differently. Lokam (accusative). For Gharmancubhis the Bengal reading is Gharmamvubhis. Nilakantha explains that varsha (whence varshika) means season. Hence Nigadavarshikau masau would mean the two months of summer. If the Bengal reading were adopted, the meaning would be "like summer and the rainy seasons afflicting the world with sweat and rain."

[58] The Bengal reading Samprapte is vicious. The Bombay reading Sambhrante is evidently correct.

[59] I render 5 a little freely, and expand it slightly to make the sense clear.

[60] The Bengal reading Purvabhilashi is better than Purvabhilbhashi. Between Nila and Aswatthaman existed a rivalry since some time.

[61] The word in the original is dhumaketu. Elsewhere I have rendered it comet. It would seem, however, that is wrong. In such passages the word is used in its literal sense, viz., "(an article) having smoke for its mark," hence fire.

[62] The first half of the first line of 21 seems to be grammatically connected with 20:

[63] The last half of the second line of 4 is vicious as occuring in the Bengal texts. The correct reading is ayuduha-viarada.

[64] Janghas, etc., are diverse limbs of cars used in battle.

[65] The second half of the second line of 2 is vicious in the Bengal texts.

[66] I omit the names as they occur in the text. These are: (1) Kshurupras, i.e., arrows sharp as razors, (2) Vatsadantas, i.e., arrows having heads like the calf-tooth, (3) Vipathas, i.e., long arrows having stout bodies, (4) Narachas, long arrows; Ardhachandrabhais, i.e., looking like shafts furnished with heads of the form of the half-moon; it is an adjective qualifying Narachis, (5) Anjalikas were broad-headed shafts.

[67] There are the names of diverse kinds of drums small and large.

[68] I adopt the Bombay reading of the 1st line of 4:

[69] The fruit being the present encounter with Abhimanyu in which Duhsasana, according to Abhimanyu, shall have to lay down his life.

[70] Pravanddiva is explained by Nilakantha as nimnadeeam prapya. The meaning seems to be, as I have put it, "like an elephant in a low land, i.e., land covered with mud and water."

[71] These words occur in 17 lower down.

[72] These are limbs of cars.

[73] The Bombay reading is slightly different.

[74] Literally, "like another son of the Lord of Treasure".

[75] I confess I do not understand what the meaning is of asiva vachvz Srijatam. The rendering I offer is tentative.

[76] I follow the numbering of the Bengal texts. 23 consists of three lines.

[77] I expand the 5th a little to make the sense clear.

[78] I expand the 5th a little to make the sense clear.

[79] In the first fine of 3, the correct reading is Karnanchapy akarot kradha, etc., the reading in the Bengal text is vicious and unmeaning.

[80] Bengal text read Taru-tringani i.e., tree-tops.

[81] The correct reading is Mahavalan Mahavalat.

[82] The Bombay reading which I accept, is Valabudhischa. Of course Bengal reading is Avalabudhischa.

[83] During the days of mourning a person is regarded as unclean, being unable to perform his ordinary worship and other religious rites. After the obsequies are performed the mourning is ended, he is supposed to be cleansed.

[84] The first line of 6 is read differently in the Bombay edition. The Bengal reading, however, seems to me to be preferable.

[85] Both the Bengal and Bombay editions, in the first line of 12, read prita, i.e., gratified. There can be no doubt, however, that the correct reading is Bhita, i.e., affrighted, as I have put it. I find that some of the Bengali translators have also made this correction.

[86] Devas, in the first line of 46, means the senses, Vrittas, as explained by Nilakantha, means Vritavantus.

[87] Verse 55, as occuring in both the Bengal and the Bombay text, requires corrections, 55 is incomplete. For the words tada Raja, therefore, I read Sokam tyaja, as suggested by K. P. Singha. Then the Visarga after Yudhishthira must be dropped to make it a vocative. Similarly, Pandavas in 58 should be Pandava, a vocative and not a nominative, upakramat should be upakrama. The last two corrections are made in the Bombay text. The fact, is, are 55 to 58 the words of Vyasa, or of Sanjaya? Evidently, it is Vyasa that speaks, and, hence the necessity of the corrections noted.

[88] I follow Nilakantha in rendering these two verses.

[89] Of golden excreta.

[90] The Bengal reading is Samvartam. The Bombay text makes Samvarta a nominative. I have adopted the Bengal reading. If the Bombay reading be accepted, the meaning would be that Samvarta himself, piqued with Vrihaspati, caused Marutta to perform a sacrifice. K. P. Singha makes a ludicrous blunder in supposing Samvarta to have been a kind of sacrifice.

[91] The word in the original Atavika, literally meaning one dwelling in the woods. It is very generally used in the sense of thieves or robbers, thus showing that these depredators from the earliest times, had the woods and the forests for their home.

[92] Vahinyas rivers. Swairinyas, open to every body. The Bengal reading is abhavan; the Bombay reading Vyatahan. If the former reading be adopted, it would mean the rivers were of liquid gold.

[93] i.e., sacrifices ordained for Kshatriyas.

[94] Siksha, one of the six branches of Vedas; it may be called the orthoepy of the Vedas. Akshara, letters of the alphabet. The sense seems to be that these Brahmanas were good readers of the Vedas.

[95] The word in the original Murddhabhishikta, which literally means one whose coronal locks have undergone the ceremony of the sacred investiture. Hence, it is used to denote Kshatriyas or persons of the royal order.

[96] Havisha mudamavahat; or havisham udam avahat, which would mean, he poured libations unto Indra as copious as water.

[97] Because juniors pre-deceased their seniors. The causative form of akarayan is a license.

[98] The four kinds of creatures that owned Rama's sway were (1) those that were oviparous, (2) those that were viviparous, (3) those born of filth, and (4) the vegetables.

[99] These were ghats for facilitating access to the sacred stream.

[100] Both 5 and 6 are difficult slokas. But for Nilakantha I could never have understood their sense. The reading Jalaughena, occuring in both the Bengal and the Bombay editions, is a mistake for Janaughena. The construction of 5 is this: Dakshina Bhuyasirdadat: tena hetuna Janaughena akaranta. The story of the salvation of Bhagiratha's ancestors is a beautiful myth. King Sagara (whence Sagara or the Ocean) had sixty thousand sons. They were all reduced to ashes by the curse of the sage Kapila, an incarnation of Vishnu himself. Bhagiratha, a remote descendant, caused the sacred Ganga to roll over the spot where the ashes of his ancestors lay, and thus procured their salvation.

[101] The correct reading is Valguvadinas, and not the form in the genitive plural.

[102] In the Bombay edition some verses occur after the 3rd.

[103] Literally "Having me for his sustainer."

[104] Instead of Suna, the Bombay text gives Puru.

[105] The Bengal text reads this verse differently.

[106] The words in italics are names of Indian confectionery, prepared with wheat or barley, milk, and sugar or honey.

[107] These are the methods by which he sought knowledge of the Vedas.

[108] Nakshatra-dakshina is explained by Nilakantha as Nakshatra vihitro-Dakshina.

[109] The Bengal reading of the second line of the second verse is vicious. At any rate, the Bombay reading is better.

[110] Animals slain in sacrifices are believed to go to heaven.

[111] Identified with the modern Chumbal.

[112] A kind of vessel used by Brahmanas and others for begging.

[113] Vaswoksara means made ‘of gold.’ It is a feminine adjective. The substantive is omitted. I think the passage may mean— ‘The city of Rantideva is made of gold.’

[114] A Vyama is the space between the two arms extended at their furthest.

[115] Literally, a Kshatriya is one that rescues another from wounds and injuries.

[116] A raja is one who enjoys the affection of his people, and with whom they are delighted.

[117] The bow of Siva, otherwise called Pinaka.

[118] Aklishtakarman, literally, one who is never fatigued with work; hence one capable of obtaining the results of action by a mere fiat of the will. It may also mean, of unspotted acts.

[119] Parthivas, i.e., relating to the earth.

[120] The first line of the verse, I think, has been correctly explained by Nilakantha. The paraphrase is ya imam bhumim sukham kurvan adyam *i.e.* adyam yugam anuparyeti sma.

[121] The Bombay text adds some verses here which do not occur in the Bengal texts.

[122] K. P. Sinha makes a ludicrous blunder in reading this line.

[123] Sannahikas, i.e., clad in mail.

[124] The Bengal reading Dwijaidhitam is certainly better than the Bombay reading Dwijochitam although Nilakantha explains uchitam as abhimatam.

[125] Twilight is herself the goddess who is supposed to be adored by certain prayers and on the occasion.

[126] These slaps mark the cadences.

[127] Literally, 'in crossing.'

[128] The Bengal reading Satyavrataiv in the first line of 9 is vicious. I adopt the Bombay reading Satyaratas, qualifying tara. To suppose that Krishna paid such a complement to the Kauravas as is implied by the Bengal reading is an absurdity.

[129] *i.e.* added his voice to that of Jayadratha, requesting Drona to protect the latter.

[130] A kind of car or vehicle.

[131] Nilakantha supposes that tasmai here refers to the Three-eyed and not to Krishna. This seems to be right.

[132] The second note of the Hindu gamut.

[133] Vasavamiva is a mistake for Vasavasyeva.

[134] Apavrittam is explained by Nilakantha as endangered or made doubtful. What Sanjaya says is that if it is not so, thou shalt then have to undergo the bitterness of ruling over the whole world bestowed upon thee by the Pandavas. Either the Pandavas will snatch away thy kingdom or make thee ruler of the whole after slaying thy sons. Either of these alternatives would be bitter to thee.

[135] The original is pleonastic.

[136] This verse obviously needs correction. Instead of “golden coats of mail,” I think some such correction is needed, *viz.* coats of mail, of black iron, decked with gold and dyed with blood, *etc.*

[137] The original is pleonastic.

[138] This Sloka occurs in all the texts. It would seem, therefore, that Sanjaya was not always a witness only of the battle for narrating what he saw to Dhritarashtra, but sometimes at least he took part in the battle.

[139] The words tatsainyanyabhyapujayan seem to be unmeaning in this connection. The Bengali translators, unable to do anything with them, have left them out.

[140] The celestial weapons were forces dependent on mantras. Ordinary shafts, inspired with these mantras, were converted into celestial weapons.

[141] In other words. Arjuna’s car shot as quickly through the enemy as the arrows themselves sped from it.

[142] The Bengal reading of the first line is vicious. The Bombay reading is Vamatkum Vipathum, Vanan. The first word means the froth in the mouth of the steeds.

[143] i.e., his funeral obsequies. The vernacular translators do not see the intended joke.

[144] I give the sense of this verse, without giving a closely literal version.

[145] Avabhritha is the final bath undergone, on completion of as sacrifice by the person performing the sacrifice. The slaughter of Duryodhana would according to Krishna, be the avabhritha of the sacrifice of battle.

[146] Praviddham means fallen down or loosened from its usual place. Thus Nilakantha.

[147] Tripura means the three cities constructed by the Asura artificer Maya. The Asura, however, who owned those cities is also called Tripura. It was Mahadeva who destroyed the three cities with all their population vide the close of the Harivansa.

[148] The true reading is alohita and not lohita. Arka here is crystal and not the sun. It was a silvern boar, which could not, evidently, be like the sun.

[149] Owners of golden cars.

[150] Nidas were niches or drivers boxes.

[151] Many of the opening slokas of this section are nearly the same as those of section 76 of Bhishma Parva, vide ante. In a few instances I have adopted the readings of the Bombay edition.

[152] I prefer the reading Samakulam to Jhashakulam.

[153] i.e., using cars and elephants as weapons for destroying cars and elephants.

[154] The fear behind them was from the Pandava army. The fear before them was from the car-warriors who had succeeded in penetrating the Kuru host.

[155] Many of the Bengal texts have Calabhairiva. This is a mistake, the word being Calada, and not Calabha which would be unmeaning here.

[156] I render the second line of 4 too freely. The sense seems to be that when two persons fight, one cannot say beforehand who will succeed. Both have chances of success, as, indeed, both have chances of defeat.

[157] The genius of the two languages being entirely different, I give the sense of the first line of 14 separately, without seeking to connect it, in the assertive form, with the second half of 13:

[158] Literally, ‘disregard of Krishna.’

[159] The Bombay reading, which I adopt, seems to be better than the Bengal one.

[160] I think that both Vrikodaram and nisitais in this verse as given in the Bombay text are incorrect. I read Vrikodaras and navavhis following the Bengal texts.

[161] The sense seems to be that Karna and Bhima were like fire and wind.

[162] Verse 28 is a triplet. The second line is obscure. It seems that a line has been omitted.

[163] Literally, mustered all his rage.

[164] In the first line of the 62 the Bengal reading Ayastam is better than the Bombay reading Ayastas.

[165] Literally, ‘a mountain overgrown with medicinal herbs of great efficacy.’ Of course, the allusion is to Hanumat’s removal of Gandhamadana for the cure of Lakshmana.

[166] i.e., the little indent caused by a cow’s hoof.

[167] The sense is that he that will slay me will always be victorious in battle, will always slay the warriors with whom he may be engaged in battle. Defeat will never be his.

[168] Do not render 55 literally. Satyaki is called ‘Satyavikrama,’ i.e., ‘of true prowess’ or ‘of prowess incapable of being baffled.’ If he sustains a defeat today at Bhurisrava’s hand, that title of his will be falsified. This is all that Krishna means.

[169] Verse 20 is incomplete. I supply the words,— ‘Why then should I not protect’ in order to make the meaning intelligible. The first line of 21 is grammatically connected with 20: To avoid an ugly construction I render it separately.

[170] Literally, ‘who could witness with indifference Satyaki reduced to that plight?’

[171] Generally, to die, abstaining from all food. It is a method of freeing the soul from the body by Yoga.

[172] Literally, ‘near the place assigned for the sacrificial butter.’

[173] Nilakantha explains chakram as Pratapam.

[174] The second line of 94 I render a little freely to make the sense clearer.

[175] A Kavandha is a headless trunk moving about as if endued with life. Tales are told of these headless beings drinking the blood of victims falling within their grasp.

[176] The second of the seven notes of the Hindu gamut.

[177] The printed editions and the manuscripts do not agree with one another in respect of the order and numbering of the last dozen verses. The Bombay edition omits a few of the verses.

[178] Everything even the inanimate creation, exists and adores the Supreme deity.

[179] This is a triplet in the Calcutta edition.

[180] Literally, ‘the fact of the Dhartarashtras having sunk (into distress).’

[181] Literally, ‘of persons whose coronal locks have undergone the sacred bath.’

[182] Praluvdhas is explained by Nilakantha differently. He supposes that Duryodhana here characterises Sikhandin to be a deceitful fowler or hunter in consequence of the deceit with which he caused Bhishma’s fall. This is far-fetched.

[183] I adopt the Bombay reading.

[184] The Bombay edition reads this verse differently and introduces another after it which does not occur in the Bengal texts.

[185] I am not sure whether I have rendered the 31st and the first half of 32nd correctly. The vernacular translators have made a mess of the passage. The difficulty lies with Surhittamais. I take it to mean that Duryodhana says, ‘Karna, Sakuni, Duhsasana, with myself, had taken thee, O preceptor, for a friend, and had engaged thee in this battle. We did not, however, then know that thou art an enemy in disguise.’

[186] i.e., ‘he should, by every means in his power, avenge himself on the Somakas, those enemies of mine.’

[187] This is a triplet in the Bengal texts.

[188] I render the second line freely, following Nilakantha.

[189] Literally, ‘with shafts resembling his rays.’

[190] Or, ‘as a lake overgrown with lotuses is agitated on every side by an elephant.’

[191] Sixteen lines, occurring after this in the Bombay edition, have been omitted in the Calcutta edition.

[192] Drums of diverse kinds and sizes.

[193] The Bombay reading is apalavam and not viplatam.

[194] This is a triplet in all the editions.

[195] The brother of the Kalinga prince.

[196] Patanipam is explained by Nilakantha as something that causes the patana or downfall of a person hence sin. [There is no reference for this note in the body of this page, so I have placed it in a likely location. —JBH

[197] A nalwa measured four hundred cubits.

[198] Nilakantha explains that there were Pisachas.

[199] Aswatthaman and the Pandavas were like brothers, for both were disciples of Drona. Ghatotkacha, therefore, having been Bhima's son was Aswatthaman's brother's son.

[200] i.e., the weapon endued with the force of the thunder.

[201] Different species of Rakshasas.

[202] Tripura, belonging to an Asura of the same.

[203] Asani literally means the thunder. Probably, some kind of iron mace.

[204] The Bengal texts read Utkrisha-vikramas. The correct reading seems to be Aklivhtavikramas. Then again Sahanujam seems to be inaccurate. I follow the Bombay reading Sahanugam.

[205] Achyuta, when used as a proper noun, refers to Krishna. It means of unfading glory and 'the immortal.'

[206] Slight differences are observable between the Bengal and the Bombay texts as regards the last three verses.

[207] This is a triplet.

[208] This is a triplet.

[209] In the second line of 4, utsedha and not udvrita is the true reading. So also kanchit and not kinchit. The paraphrase, according to Nilakantha, in kanchit dhanurdharam na ganayan, *etc.*

[210] 147 is a triplet.

[211] The Bengal reading sudakshinas at the end of 49 dose not seem to be correct. I adopt the Bombay reading sudarnnam.

[212] The Bombay edition reads the first line of 3 differently. The Bengal reading is also defective. The correct reading seems to be Rathanaga instead of Naranaga.

[213] This is a Triplet.

[214] Instead of mattagaje, the Bombay edition reads tatragaje.

[215] There seems to be a mistake in this sloka in its reference to the Pandavas. The reading, however, that occurs in all the printed edition, is the same. In one manuscript I find Kamrava-yodhavurgais (which I adopt) for Pandava-Kauraveyais.

[216] The second line of 30, as it occurs in the Bengal texts, is adopted by me. A slight difference of reading occurs between the Bengal and the Bombay editions.

[217] As regards almost every one of these slokas, differences of reading are observable between the Bengal texts and the Bombay edition. The readings of the Bombay edition are almost uniformly better. Then, again, many of those verses are disfigured with syntactical pleonasms and other grave errors. Abounding with tiresome repetitions that scarcely attract notice amid the variety of synonyms with which the language of the original abounds and amid also the melodious flow of the rhythm, the defects become glaring in translation. At the latter, however, of faithfulness, I have been obliged to sacrifice elegance, in rendering this section.

[218] The Bengal reading tatha loka is incorrect. The Bombay text correctly reads tadaloka. Then also, instead of the Bengal reading rajasacaa samavrite (which is faulty), the true reading is raja tamasa vrite.

[219] Lokanamabhave is explained by Nilakantha as pralaya-kale.

[220] A different reading occurs in the Bombay edition.

[221] Nalikas, as used here, appear to have been some species of shafts. In an earlier note, relying on other authorities, I took it to mean some kind of air-gun.

[222] Vaikartana may also mean one who has peeled off his skin of natural armour. To preserve dramatic propriety, the Hindu commentators explain it in this sense when it occurs in any such passage, for the real origin of Karna, viz., his procreation by the deity of the sun, became known after his death.

[223] The second line of 9 is read differently in the Calcutta edition. I adopt the Bombay reading.

[224] In the second line of 13, Avyayatturnam instead of Maharaja is the correct reading.

[225] This sloka seems to be a vicious one.

[226] Yena and tena here are equal to yatra and tatra.

[227] In the first line of 30 Vaganais and not Vanaganan is the true reading.

[228] The second line of 30 is read differently in the Calcutta edition. In consequence also of some differences between two printed editions, 30 of the Calcutta text is 32 of the Bombay text.

[229] In the Bengal texts this is a triplet.

[230] It is for this that I see thee with this head as a tribute.

[231] An arani is a cubit measuring from the elbow to the end of the little figure.

[232] Both reading, viz., asaktam and asaktam are correct. The former means ‘engaged’, the latter, ‘to the measure of his might!’

[233] The second line of 85 is differently in the Bombay edition.

[234] Rakshasas at certain hours were believed to be inspired with greater strength.

[235] Mainaka the son of Himavat, has a hundred heads.

[236] i.e., they thought they obtained a new lease of life.

[237] Literally means, “united by Jara.”

[238] Nilakantha thinks that Sagadaya in one word, meaning ‘deprived of the both Rakshasas and the mace.’ This is far-fetched.

[239] Fire being the mouth of the celestials, without fire, the celestials become mouthless. Thus Nilakantha.

[240] This is a triplet in the Bengal texts.

[241] 66 is a triplet in the Bengal texts.

[242] Triyama, literally, consisting of three Yamas, a Yama being a watch of three hours. The first hour and a half of the night and the last hour and a half, being regarded as twilight, the night, truly as such, with the ancient Hindoos, consisted of only nine hours.

[243] Literally, 'of a thousand Yamas.'

[244] The moon is called the lord of lilies because the water-lily is seen to bloom at moonrise, just as the sun is called the lord of the lotuses because the lotus blooms at sun-rise. The direction presided over by Indra means the East.

[245] Dasatakasha-kkupa means the Kakup or direction presided by him of a thousand eyes; hence the East.

[246] Instead of Vrishodara, the Bombay text reads Vrishottama, which I adopt.

[247] In the first line of 31, the Bengal texts read Rajanam probably referring to Drupada. The correct reading, however, is Rujendra in the vocative case as in the Bombay edition.

[248] I render this a little too freely. The form of the oath is, "Let that man lose, *etc.* whom Drona escapes today with life or whom Drona vanquishes today."

[249] This, in the Bengal texts, is a triplet.

[250] I adopt the Bombay reading of the first line of this verse.

[251] All these arrows inflicted had wounds and could not be easily extracted. Shafts of crooked courses were condemned because the combatants could not easily baffle them, not knowing at whom they would fall.

[252] This verse is omitted in the Bombay text. There can be no doubt, however, about its genuineness.

[253] The celestial weapons were all living agents that appeared at the bidding of him who knew to invoke them. They abandoned, however, the person whose death was imminent, although invoked with the usual formulae.

[254] I adopt the Bombay reading.

[255] Deprived of both the worlds, having sustained a defeat, they lost this world, and flying away from the field, they committed a sin and lost the next world.

[256] Celestial weapons were invoked with mantras, as explained in a previous note. They were forces which created all sorts of tangible weapons that the invoked desired. Here the Brahma weapon took the form of broad-headed arrows.

[257] Dharmadhwajin literally means a person bearing the standard of virtue, hence, hypocrite, sanctimoniously talking only virtue and morality but acting differently.

[258] I think the correct reading is aputrinas and not putrinas. If it is putrinas, literally rendered, the meaning is, 'Why should persons having children, feel any affection for the latter?' It the worthy of remark that the author of Venisamhara has bodily adopted this verse, putting it in the mouth of Aswatthaman when introduced in the third Act.

[259] The last line of 37 is read differently in the Bombay edition. Nilakantha accepts that reading, and explains it in his gloss remarking that the grammatical solecism occuring in it is a license. The Bengal reading, however, is more apposite.

[260] Literally, "the animals kept the Pandavas to their right."

[261] Dasaratha's son Rama, during his exile, slew the monkey-chief Bali, the brother of Sugriva, while Bali was engaged with Sugriva in battle. Bali had not done any injury to Rama. That act has always been regarded as a stain on Rama.

[262] I expand the original to make the sense clear.

[263] The first line of the 23rd verse in the Bengal editions, is made the second line of that verse in the Bombay text. There seems to be a mistake, however, in both the texts. Vishnu slew Hiranyakasipu without allowing the latter to say anything unto him. Vide Vishnu Purana. If instead of Hiranyakasipu Harim, the rendering be Hiranyakasipu Haris, the line may then be connected with Bhima's speech, and the comparison would become more apposite.

[264] The Nishadas were and to this day are the lowest caste in India.

[265] The Bengal reading is vicious, I adopt the Bombay reading which is Surorgurunsha bhuyopi, meaning, “this preceptor again.” The fact is, Arjuna was Satyaki’s preceptor; Drona, therefore, was the latter’s preceptor’s preceptor.

[266] Kimpurushas were fabled creatures, half men and steeds. Not a mountain but had its Kimpurushas, according to the Hindu belief. Yakshas were a sort of superhuman beings inhabiting inaccessible hills and mountains.

[267] I adopt the Bombay reading of the 2nd line of 35 and think that Nilakantha explains it correctly.

[268] I adopt the Bombay reading.

[269] Nilakantha explains this to mean that when he became unconnected with the world, rising superior to everything connected with the world.

[270] The terrible.

[271] Amritasya yonim, literally, the origin or cause of immortality, i.e., he from whom immortality springs. Hence, as explained by Nilakantha, the phrase means the source of salvation, for those only that are emancipate became immortal as the Supreme Soul itself.

[272] i.e., the five attributes perceivable by the five senses, with the five objects of Nature with which they are directly connected or in which they manifest themselves.

[273] Having given it away to Rama, his disciple.

[274] All these terms imply Death or the Destroyer.

BOOK 8. KARNA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and unto that most exalted of male beings, Nara, and unto the goddess Sarasvati also, must the word Jaya be uttered.

Vaishampayana said, “After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona’s son. Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Sharadvata’s daughter, afflicted with grief. Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents. Those lords of Earth, however, O thou of Kuru’s race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep. The Suta’s son (Karna), and king Suyodhana and Duhshasana and Shakuni, in special, could not compose themselves to sleep. Those four passed that night together in Duryodhana’s tent, reflecting upon the woes they had inflicted upon the high-souled Pandavas. Formerly they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety. Thinking of those sufferings inflicted (upon the Pandavas) in consequence of the gambling match they passed that night in sorrow, O king, as if it were really a hundred years. Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites. Having gone through these customary rites, and comforted to some extent, O Bharata, they ordered their troops to be arrayed, and then came out for battle, having made Karna their generalissimo by tying the auspicious thread round his wrists, and having caused many foremost of Brahmanas, by presents of vessels of curds, clarified butter, akshatas, coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory. The Pandavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle. Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pandavas, each desirous of vanquishing the other. During the commandership of Karna, the battle that took place between the Kuru and the Pandava troops was exceedingly fierce and lasted for two days. Then Vrisha (Karna) having made an immense slaughter of his enemies in battle, was at last slain in the sight of the Dhartarashtras, by Arjuna. Then Sanjaya, repairing to Hastinapura told Dhritarashtra all that had happened at Kurujangala."

Janamejaya said, "Having heard of the fall of Bhishma and that other mighty car-warrior, Drona, the old king Dhritarashtra the son of Ambika had been afflicted with great grief. How, O foremost of Brahmanas, could he, plunged into grief, support his life having heard of the death of Karna, that well-wisher of Duryodhana? How indeed, could that descendant of Kuru support his life when he, upon whom that monarch had rested the hope of his sons' victory, had fallen? When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for men to yield up life even under circumstances of great grief! O Brahmana, when the king did not yield up his life after hearing of the fall of the venerable son of Shantanu, of Bahlika and Drona and Somadatta and Bhurishrava, as also other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult! Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!"

SECTION 2

Vaishampayana said, “Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart, set out that night for Nagapura, on steeds that rivalled the wind in speed. Arrived at Hastinapura, with a heart filled with deep anxiety, he proceeded to Dhritarashtra’s abode which no longer teemed with kinsmen and friends. Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch’s feet. Having duly worshipped king Dhritarashtra, he uttered an exclamation of woe and then began, ‘I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupefied, having through thy own faults fallen into such distress? Counsels for thy good had been uttered by Vidura and Ganga’s son and Keshava. I hope thou feelest no pain now, remembering thy rejection of those counsels? Counsels for thy good had also been uttered in the assembly by Rama and Narada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee? I hope thou feelest no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?’ Unto the Suta’s son who with joined hands was telling him so, the monarch afflicted with grief and drawing a long and hot breath, said these words.

“Dhritarashtra said, ‘Hearing, O Sanjaya, of the fall of the heroic son of Ganga, that warrior of all celestial weapons, as also of the fall of that foremost of all bowmen, Drona, my heart feeleth great pain! That hero endued with great energy and born of the Vasus themselves, who slew every day 10,000 car-warriors clad in mail, that high-souled one unto whom Bhrigu’s son had given the highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rama, alas, even he hath been slain by Yajnasena’s son

Shikhandi protected by the Pandavas! At this my heart is greatly pained! That hero through whose grace those mighty car-warriors, the royal sons of Kunti, as also many other lords of Earth, have become maharathas, alas, hearing of the slaughter of that great bowman of sure aim, Drona, by Dhrishtadyumna, my heart is exceedingly pained! Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons! Alas, hearing of the slaughter of these two, Bhishma and Drona, in battle my heart is exceedingly pained! That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas, hearing of the slaughter of that hero, Drona, what did the people of my side do? After the high-souled son of Pandu, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the samsaptakas, after the Narayana weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do? I think that, after Drona's death my troops, flying away and sinking in an ocean of grief, resembled shipwrecked mariners struggling on the bosom of the vast deep. What also, O Sanjaya, became the colour of the faces of Duryodhana, and Karna, and Kritavarma the chief of the Bhojas and Shalya, the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field? Tell me all this as it truly happened in battle, O son of Gavalgana, and describe to me the prowess put forth by the Pandavas and the warriors of my side!'"

"Sanjaya said, 'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth! And since Destiny is unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.'"

"Dhritarashtra said, 'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!'"

SECTION 3

“Sanjaya said, ‘Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and deprived of their senses. Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent. Beholding them with such afflicted countenances, thy troops, O Bharata, themselves perturbed by grief, vacantly gazed upwards. Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands. Innumerable weapons, again, O Bharata, still retained in the grasp of the soldiers, seemed in their pendent attitude, to resemble falling meteors in the sky. Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said, “Relying upon the might of your army I have summoned the Pandavas to battle and caused this passage-at-arms to commence! Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle. Engaged in battle, a warrior may have either victory or death. What can be strange then in this (viz., the death of Drona)? Fight ye with faces turned towards every direction. Behold now the high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons! Through fear of that warrior in battle, that coward, viz., Dhananjaya, the son of Kunti, always turns back like a small deer at the sight of a lion! It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of 10,000 elephants to that plight! It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkaca of a 1,000 illusions and well-acquainted with celestial weapons! Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy! Let the sons of Pandu behold today the prowess of both Ashvatthama and Karna resembling that of Vishnu and Vasava! All of you are singly able to slay the sons of Pandu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!'"

"Sanjaya continued, 'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army). Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe. He caused, O sire, a great carnage among the Srinjayas, the Pancalas, the Kekayas, and the Videhas. From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees. Having afflicted the Pancalas and the Pandavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!'"

SECTION 4

Vaishampayana said, “Hearing this intelligence, O monarch, Dhritarashtra the son of Ambika, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth like an elephant deprived of its senses. When that foremost of the monarchs, greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth. Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud. Approaching the king, Gandhari, O bull of Bharata’s race, and the other ladies of the household, all fell down on the earth, deprived of their senses. Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness. Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind. Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye. Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for some time like one reft of reason. Having reflected then for some time, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pandavas. Censuring also his own intelligence and that of Shakuni the son of Subala, the king, having reflected for a long time, began to tremble repeatedly. Controlling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana.

“Dhritarashtra said, ‘I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O Suta, who is ever desirous of victory, already gone to

Yama’s abode, despairing of success? Tell me truly, O Sanjaya, all this even if thou wilt have to repeat it!’”

Vaishampayana continued, “Thus addressed by the king, O Janamejaya, the Suta said unto him, ‘The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other Suta warriors, all of whom were mighty bowmen ready to lay down their lives in battle! Duhshasana also hath been slain by the renowned son of Pandu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!’”

SECTION 5

Vaishampayana said, “Hearing these words, O monarch, Ambika’s son Dhritarashtra, with heart agitated by grief, addressed his driver Sanjaya, saying, ‘Though the evil policy, O sire, of my son of little foresight, Vikartana’s son hath been slain! This intelligence is cutting the very core of my heart! I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pandavas!’

“Sanjaya said, ‘Endued with great prowess and invincible in battle, Bhishma the son of Shantanu, O king, having slain large numbers of Srinjayas and Pancalas, hath been slain after ten days. The mighty and invincible bowman Drona of the golden car, having slaughtered the Pancala divisions in battle, hath been slain. Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana’s son Karna hath been slain. Endued with great strength, O monarch, prince Vivingsati, having slain hundreds of Anarta warriors in battle, hath been slain. Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas. Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him. Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama’s abode. That hero who had under his sway ten kingdoms, having Sindhu for their chief, him who was ever obedient to thee, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven Akshauhinis of troops with his keen arrows. Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire’s commands, hath been slain by the son of Subhadra. The brave son of Duhshasana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess! The ruler of the Kiratas and other dwellers of the lowlands on the seacoast, the much respected and dear friend of the chief of the celestials himself, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess. The kinsman of the Kauravas, the son of Somadatta, the brave and celebrated Bhurishrava, O king, hath been slain by Satyaki in battle. The Amvashtha king Srutayus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna. Thy son Duhshasana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena. Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna. The ruler of the Kosolas, having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadra's son exerting himself with prowess. Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Citrasena hath been slain by Bhimasena. The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadra's son. He who was equal to Karna himself in battle, Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made. That lord of Earth, Srutayus, who always displayed a deep-rooted antipathy towards the Pandavas, hath been slain by Partha who reminded him of that antipathy before taking his life. Shalya's son of great prowess, O sire, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle. The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas both endued with great prowess and might and energy, have been slain. Bhagadatta's son, O king who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk. Thy grandsire Bahlika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena. The mighty Jayatsena the son of Jarasandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadra. Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace. Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode. The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats have gone to Yama's abode. Thy counsellor Vrishavarman of the Suta caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess. So also king Paurava who was endued with the might of 10,000 elephants, hath, with all his followers, been slain by Pandu's son Arjuna. The Vasatis, O king, numbering 2,000, effectual smiters of all, as also the Surasenas endued with prowess, have all been slain in battle. The Abhishahas, clad in mail, capable of smiting effectually, and fierce in battle, also the Sivis, those foremost of car-warriors, with the Kalingas, have all been slain. Those other heroes also, (the Narayana Gopas) who live and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field have been slain by Savyasaci. Many thousands of Srenis, as also the samsaptakas, approaching Arjuna, have all repaired to the abode of Yama. Thy two brothers-in-law, viz., the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasaci. King Shalva of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena. Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigour for the sake of their ally, have both repaired to Yama's abode. So also that foremost of car-warriors, viz., Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace. So also that great bowman, viz., the mighty king Jalasandha, after causing an immense carnage, hath been slain by Satyaki in battle. That prince of Rakshasas, viz., Alayudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkaca exerting himself with great prowess. Radha's son of the Suta caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Malavas, the Madrakas the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Usinaras, the Tundikeras, the Savitriputras, the Easterners, the Northerners, the Westerners, and the Southerners, O sire, have all been slain by Savyasaci. Large bands of foot-soldiers, myriads upon myriads of steeds, large number of car-warriors, and many huge elephants, have been slain. Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Partha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaying their foes, (have met with a similar fate). These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now. Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rama slew Ravana; even as Krishna slew Naraka or Mura in battle; even as the mighty Rama of Bhrigu's race slew the heroic Kartavirya, invincible in battle, with all his kinsmen and friends, after fighting a terrible battle celebrated through the three worlds; even as Skanda slew (the Asura) Mahisha, and Rudra slew (the Asura) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, viz., Karna, who was invincible in battle and upon whom the Dhartarashtras had placed their hopes of victory, and who was the great cause of the hostility with the Pandavas! Pandu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come! Thou, O king wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!'"

SECTION 6

“Dhritarashtra said, ‘Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pandavas. Tell me now, O Sanjaya, the names of those amongst the Pandavas that have been slain by the people of my side!’

“Sanjaya said, ‘The Kuntis possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers. The Narayanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pandavas) have been slain in battle by the heroic Bhishma. Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim. Many mighty bowmen among the Pancalas, all of whom were skilled in battle, encountering Drona, have repaired to Yama’s abode. So the two kings Virata and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona. That invincible hero, viz., Abhimanyu, who, though a child in years, was still equal in battle to Arjuna or Keshava or Baladeva, O lord, that, warrior who was highly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna’s son! Deprived of his car, that hero, viz., the son of Subhadra, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Duhshasana’s son slew him on the field. The slayer of the Patachchatras, viz., the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies. Having made a great slaughter among the foe, he was encountered by Duryodhana’s son, the brave Lakshmana, in battle and despatched to Yama’s abode. The mighty bowman

Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Duhshasana, exerting himself with great prowess. The two kings Manimat and Dandadhara, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona. Ansumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess. Citrasena, the ruler of the sea-coast, with his son, O Bharata, hath been forcibly despatched by Samudrasena to Yama's abode. Another ruler of a maritime country, viz., Nila, and Vyaghradatta of great energy, have both, O king, been despatched to Yama's abode by Ashvatthama. Citrayudha and Citrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manoeuvres of his car. The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has been slain by Kaikeya, the brother by the brother. Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha. Those two foremost of men, viz., the brothers Rochamana, like two brilliant planets, have together been despatched to heaven by Drona with his shafts. Many other kings, O monarch, endued with great prowess, have fought (for the Pandavas). Having achieved the most difficult feats, all of them have gone to Yama's abode. Purujit and Kuntibhoja, the two maternal uncles of Savyasaci, have been despatched by Drona with shafts to such regions as are attained by death in battle. Abhibhu of the Kasis, at the head of many of his followers, hath been obliged by Vasudana's son to lay down his life in battle. Yudhamanyu of immeasurable prowess, and Uttamauja of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men. The Pancala prince Mitravarman, O Bharata, those two foremost of bowmen, have been despatched to Yama's abode by Drona. Shikhandi's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire! The two heroes Sucitra and Citravarman, who were sire and son and endued with great might, and who careered fearlessly in battle, have been slain by Drona. Vardhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace. That foremost of Sutas, viz., Senavindu, having consumed many foes in battle, hath, at last, O king been slain by Bahlika. Dhrishtaketu, O monarch, that foremost of car-warriors among the Cedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama. Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pandavas, has been despatched to Yama's abode. That lord of Earth, viz., Suketu, the son of Shishupala, having slain many foes, hath at last been slain by Drona in battle. Virata's son Sankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode. Similarly, Satyadhriti of the Matsyas, and Madiraswa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts. Srenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode. Similarly, the chief of the Magadhas, that slayer of hostile heroes, endued with great energy and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma. Vasudana also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwaja's son exerting himself with great prowess. These and many other mighty car-warriors of the Pandavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.'"

SECTION 7

“Dhritarashtra said, ‘When all the foremost of my warriors, O Sanjaya have perished, I do not think that the remnant of my army will not perish! When those two heroes, those two mighty bowmen, those two foremost of the Kurus, Bhishma and Drona, have been slain, what use can I any longer have with life? I cannot also brook the death of Radha’s son, that ornament of battle, the might of whose arms was as great as that of 10,000 elephants! O foremost of speakers, tell me now, O Suta, who are yet alive in my army after the death of all the foremost heroes! Thou hast told me the names of those that have fallen. It seems, however, to me that those who are still alive are almost all dead!’

“Sanjaya said, ‘That hero O king, to whom Drona, that foremost of Brahmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake. That dweller of the Anarta country, that son of Hridika, that mighty car-warrior, that foremost one among the Satwatas, that chief of the Bhojas, Kritavarma, accomplished in arms, is on the field, desirous of battle. Artayana’s son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, that abandoned his own sister’s sons, the Pandavas, for making his own words true, that hero endued with great activity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Shalya, who is equal unto Sakra himself in energy, is still on the field, desirous of battling for thy sake. Accompanied by his own force consisting of Ajaneyas, Saindhavas, mountaineers, dwellers of riparian regions, Kambojas, and Vanayus, the king of the Gandharas stayeth on the field, desirous of battling for thy sake. Sharadvata’s son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing great strain, stayeth on the field, desirous of battle. That mighty car-warrior, the son of the ruler of the Kaikeyas, riding on a goodly car equipped with standard and goodly steeds, stayeth on the field, O chief of Kuru’s race, for battling for thy sake. Thy son also, that foremost of heroes in Kuru’s race, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament. Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle. In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds. So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying with Citrasena, their hearts full of joy and themselves desirous of battle. Endued with modesty, the Bharata princes Citrayudha, Srutavarman, and Jaya, Dala, and Satyavrata, and Dussala, all of whom are possessed of great might, stay on the field, desirous of battle. The ruler of the Kaitavyas, that prince proud of his courage, and capable of fearlessly careering in battle and slaying his foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake. The heroic Srutayu and Srutayudha, and Citrangada and Citravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle. The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake. Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory!'

"Dhritarashtra said, 'Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.'"

Vaishampayana continued, "While saying this, Dhritarashtra the son of Ambika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying, 'Wait for a moment!' And the king said, 'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupefied, and my limbs are about to be paralysed!' Having said these words, Dhritarashtra the son of Ambika, that lord of earth, lost his senses and fell down on the earth."

SECTION 8

Janamejaya said, “Having heard of Karna’s fall and the slaughter of his sons, what, O foremost of regenerate ones, did the king say, after he had been a little comforted? Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!”

Vaishampayana said, “Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru, or a never-to-be-believed clouding of the intellect of the wise Shukra, or the defeat of Indra of terrible feats at the hands of his foes, or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters, or the annihilation, perfectly astounding, of the earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful, king Dhritarashtra, having earnestly reflected for some time on it, thought that his army had been annihilated. Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarashtra the son of Ambika, scorched with grief and sighing like a snake, with limbs almost palsied, long breaths, highly cheerless, and filled with melancholy, began to lament, saying, ‘Oh!’ and ‘Alas!’ And the king said, ‘O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull’s! Of limbs as hard as the thunderbolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself! At the sound of his bow-string and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle. Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, the sons of Pandu! How then could Karna, that foremost of car-warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Partha in battle? Relying on the might of his own arms, he always disregarded Keshava of unfading glory, and Dhananjaya, and the Vrishnis, and all other foes! Often did he use to say unto the foolish, avaricious crestfallen, kingdom-coveting, and afflicted Duryodhana even such words as these, "Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, the wielder of sarnga and the wielder of Gandiva!" He had subjugated many invincible and mighty foes — the Gandharas, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas, the Pancalas, the Videhas, the Kulindas, the Kasi-kosalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas, the Vatsas, the Kalingas, the Taralas, the Asmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipped with Kanka feathers, that foremost of car-warriors, Radha's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana. Alas, how could that warrior acquainted with celestial weapons, that protector of armies, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pandu? As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them. Amongst steeds, Uccaisravas is the foremost; amongst Yakshas, Vaishravana is the foremost; amongst celestials, Indra is the foremost; amongst smiters, Karna was the foremost. Unvanquished by even the most heroic and the mightiest of monarchs, he had, for Duryodhana's aggrandisement, subjugated the whole earth. The ruler of Magadha, having by conciliation and honours obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yadavas, to battle. Hearing that Karna hath been slain by Savyasaci in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vast deep! Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea! When, O Sanjaya, I do not die of such grief, I think my heart is impenetrable and made of something harder than the thunderbolt. Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O Suta, save my wretched self, would not yield up his life? I desire to have poison or fire or a fall from the summit of a mountain, I am unable, O Sanjaya, to bear this heavy load of grief!'"

SECTION 9

"Sanjaya said, 'The world regards thee to be equal to Yayati the son of Nahusha, in beauty, birth, fame, asceticism, and learning! Indeed, in learning, thou art, O king, like a great rishi, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief!'

"Dhritarashtra said, 'I think destiny is supreme, and exertion fruitless since even Karna, who was like a shala tree, hath been slain in battle! Having slaughtered Yudhishthira's army and the large throngs of the Pancala car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupefied the Parthas in battle like the wielder of the thunderbolt stupefying the Asuras, alas, how could that mighty car-warrior, slain by the foe, fall down on the earth like a large tree uprooted by the tempest? Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean. My anxieties are increasing, I do not desire to live, hearing of Karna's death and Phalguni's victory! Indeed O Sanjaya, I regard the slaughter of Karna to be highly incredible. Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a 1,000 fragments upon hearing of the fall of Karna! Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends. Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish understanding that I am, pitied by all! Having formerly been the honoured of the whole world, how shall I, O Suta, live, overridden by foes? From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna! I do not see that anyone (of my army) will escape with life when the Suta's son hath been slain in battle! He was the great raft, O Sanjaya, to my sons! That hero, having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men? Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder! Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants! He who was the strength of the Dhartarashtras, he who was an object of fear to the sons of Pandu, alas, he viz., Karna, that pride of all bowman, hath been slain by Arjuna! He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the earth), like mountain struck down by Indra! The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty! Planned in one way, our schemes end otherwise. Alas, destiny is all powerful, and time incapable of being transgressed! Was my son Duhshasana, O Suta, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness? O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other Kshatriyas that have fallen? The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle. Possessed of great renown, Partha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the earth! Beholding the jet of water caused by the son of Pandu, the mighty-armed (Bhishma, addressing Duryodhana), said, "O sire, make peace with the Pandavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the earth in brotherliness with the sons of Pandu!" Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said. As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings! As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it, but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings! Weak, destitute of every resource, without kinsmen and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go? He who vanquished all the Kambojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gandharas and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisement, alas, he hath been vanquished by the heroic and strong Pandavas endued with mighty arms! Upon the slaughter, in battle, of that mighty bowman, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)! I hope he was not alone and abandoned (by friends) when slain in battle by the Pandavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen. With his powerful shafts Shikhandi felled in battle that foremost of all wielders of weapons, viz., Bhishma, who did nothing to repel the attack. Similarly, Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to Yoga. These two were both slain at a disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona! Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth! As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons? He unto whom in exchange for his earrings, Purandara had given that foe-slaying, gold-decked, and celestial dart of the splendour of lightning, — he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipped with goodly wings, and capable of slaying all foes, he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible brahmastra, that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadra's son, he who, having in a trice deprived the invincible Bhimasena endued with the might of 10,000 elephants and the speed of the wind, of his car, had laughed at him, — he who, having vanquished Sahadeva by means of his straight shafts and made him carless, slew him not from compassion and considerations of virtue, — he who, with Shakra's dart, slew that prince of Rakshasas, Ghatotkaca, who from desire of victory, had invoked a 1,000 kinds of illusions, — he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him, — alas, how could that hero be slain in battle? How could he be slain by foes unless one of these had happened to him viz., the destruction of his car, the snapping of his bow, and the exhaustion of his weapons? Who could vanquish that tiger among men, like a real tiger, endued with great impetuosity, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle? Surely, his bow broke, or his car sank in the earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter! That high-souled one who had made the terrible vow "I will not wash my feet till I slay Phalguni," that warrior through whose fear that bull among men, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep, — that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pandavas to the assembly, and there in the midst of that conclave, in the very sight of the Pandavas and in the presence of the Kurus, had addressed the princess of Pancala as the wife of slaves, that hero of the Suta caste, who in the midst of the assembly had addressed Krishna, saying, "All thy husbands, O Krishna, that are even like sesamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion!" and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe? He who had said unto Duryodhana even these words, viz., "If Bhishma who boasteth of his prowess in battle or Drona who is invincible in fight, doth not, from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled!" who also said, "What will (Arjuna's)

Gandiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin?" alas, how could that warrior possessed of shoulders broad as those of the bull be slain by Arjuna? He who, disregarding the fierce touch of the arrows shot from Gandiva had addressed Krishna, saying, "Thou hast no husbands now" and glared at the Pandavas, he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Parthas with their sons and Janardana, — he, I think, could not possibly meet with death at the hands of the very gods with Vasava at their head rushing against him in fury, what then need I say, O sire, of the Pandavas? The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring! It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, who never retreated from battle, could not be possible. That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Duhshasana, for his ally, had made up his mind for the rejection of Vasudeva's proposals, surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Duhshasana, is now indulging in lamentations! Seeing Vikartana's son slain in single combat by Savyasaci, and the Pandavas crowned with victory, what indeed, did Duryodhana say? Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors, beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations! Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say? Having himself provoked such fierce hostility though dissuaded by all his friends what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say? Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what indeed, did Duryodhana say? My son had, with the ruler of the Gandharas, said, "Karna will slay Arjuna in battle!" When he saw that Karna slain, what indeed, did he say? What, O sire, did Shakuni, the son of

Subala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pandu, say when he saw Karna slain? What did that mighty car-warrior among the Satwatas, that great bowman, Kritavarma the son of Hridika, say when he saw Vaikartana slain? Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Ashvatthama, the intelligent son of Drona, upon whom Brahmanas and Kshatriyas and Vaishyas who are desirous of acquiring the science of arms wait, for protections, say when he saw Karna slain? What did Sharadvata's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain? What did the mighty leader of the Madras warriors, that king of the Madras, the great bowman Shalya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain? What also did all the other warriors, difficult of defeat in battle, those lords of earth that came to fight, say, O Sanjaya, when they behold Vaikartana slain? After the fall of the heroic Drona, that tiger among car-warriors that bull among men, who, O Sanjaya, became the heads of the several division in their order? Tell me, O Sanjaya, how that foremost of car-warriors, Shalya the ruler of the Madras, became engaged in driving the car of Vaikartana! Who were they that guarded the right wheel of the Suta's son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero? Who were those heroes that did not desert Karna, and who were those mean fellows that ran away? How was the mighty car-warrior Karna slain amidst your united selves? How also did those mighty car-warriors, the brave Pandavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain? Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipped with a head like that of a serpent became futile! I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed! Hearing of the slaughter of those two heroes, those two mighty bowmen, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life? Again and again I am unable to endure that Karna, the might of whose arms equalled that of 10,000 elephants, should be slain by the Pandavas! Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona! Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!'"

SECTION 10

“Sanjaya said, ‘After the fall of the mighty bowman Drona on that day, O Bharata, and after the purpose had been baffled of that mighty car-warriors, viz., the son of Drona, and after the vasty army, O monarch, of the Kauravas had fled away, Partha, having arrayed his own troops, stayed on the field with his brothers. Perceiving him staying on the field, thy son, O bull of Bharata’s race, seeing his own army running away, rallied them with great courage. Having caused his divisions to take up their stand, thy son, O Bharata, relying on the might of his arms, fought for a long time with his foes, the Pandavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn. Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare, seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds. Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expression, spoke the following words suited to the occasion.

“‘Duryodhana said, “Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?’”

“Sanjaya continued, ‘When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle. Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch’s face radiant as morning Sun, the preceptor’s son endued with intelligence and accomplished in speech, said these words: “Enthusiasm, opportunity, skill and policy, — these are the means declared by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny. Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain. For all that we should not despair of victory. If all these means be properly applied, even destiny may be made propitious. All of us, therefore, O Bharata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army! Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle!” Hearing these words from the preceptor’s son, O king, at that time, built great hopes on Karna. Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pandavas, and comforted (by it), O Bharata, Duryodhana then, filled with joy at having heard those words of Ashvatthama, steadying his mind and relying on the might of his arms, said unto Radha’s son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself: “O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address to thee certain words that are for thy good! Having heard them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge! Those two Atirathas that were my Generals, viz., Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they! Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Radha, at thy word! Viewing his relationship of grandsire unto them, the sons of Pandu, O sire, were spared in dreadful battle by Bhishma for ten successive days! Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phalguni with Shikhandi before him! After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader! By him also were the sons of Pritha spared, in consequence, as I think, of their relationship unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily. I do not see, even on reflection, another warrior equal to thee in battle, — thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight! Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good. Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship. Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhartarashtra host! Like Mahendra slaying the Danavas, destroy thou all the throngs of our foes! Beholding thee staying in battle, the Pandavas, those mighty car-warriors, will, with the Pancalas, fly away from battle, like the Danavas at sight of Vishnu. Do thou, therefore lead this vast force! When thou shalt stand resolved on the field, the Pandavas of wicked hearts, the Pancalas, and the Srinjayas, will all fly away with their friends. As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes!'"

"Sanjaya continued, 'Strong became that hope, O king, in the heart of thy son, viz., that where Bhishma and Drona had been slain, Karna would vanquish the Pandavas. Cherishing that hope within his heart, he said unto Karna, "O Suta's son, Partha never wishes to fight, standing before thee!" Karna said, "I have, O son of Gandhari, said before in thy presence, even these words, 'vanquish all the Pandavas with their sons and Janardana!' I shall become thy General. In this there is no doubt. Tranquilise thyself, O monarch, I consider the Pandavas to be already vanquished!"'"

"Sanjaya continued, 'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honouring Karna with the command of the army, like the celestials for honouring Skanda. Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance. With golden and earthen jars filled to the brim with water and sanctified with mantras, with tusks of elephants and horns of rhinoceroses and mighty bulls, with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of udumvara wood and overlaid with silken cloth, was invested with the command, according to the rites in the scriptures. Brahmanas, Kshatriyas, Vaishyas, and respectable Shudras, praised that high-souled one after he was bathed on that excellent seat. Thus installed in the command, O king, that slayer of foes, the son of Radha, caused, by presents of Niskas and kine and other wealth, many foremost of Brahmanas to utter blessings on him. "Vanquish the Parthas with Govinda and all their followers," even these were the words that the eulogists and the Brahmanas said (unto him), O bull among men! (And they also said) "Slay the Parthas and the Pancalas, O son of Radha, for our victory, like risen Sun ever destroying Darkness with his fierce rays! The sons of Pandu with Keshava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun! The Parthas with the Pancalas are incapable of standing before thee armed with weapons, like the Danavas before Indra in battle!" Installed in the command, Radha's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun. Having installed the son of Radha (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purpose accomplished. That chastiser of foes, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun. Surrounded by thy sons, O Bharata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Saraka for its evil root.'"

SECTION 11

“Dhritarashtra said, ‘After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana’s son Karna do?’

“Sanjaya said, ‘Having learnt Karna’s wishes, thy sons, O bull of Bharata’s race, ordered the troops to be arrayed with joyful music. While it still wanted a long period for the coming of the dawn, a loud noise of “Array, Array!” O king, suddenly arose among thy troops. And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants moving with activity and shouting unto one another! Then the Suta’s son bearing a gold-backed bow appeared (on the field) in his car possessed of the splendour of the radiant Sun, crowned with many banners, equipped with a white standard, with steeds of the hue of cranes, bearing the device of the elephants’ rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with shataghnis and rows of bells and darts and lances and spears, and supplied with many bows. And the Suta’s son appeared on the field, blowing his conch, O king; decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold. Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom, none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men! Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out. Having arrayed the troops in the makara array, that mighty bowman, that scorcher of foes, viz., Karna, proceeded against the Pandavas from desire of victory. In the tip of the beak of that makara, O king, was stationed Karna himself. In the two eyes were the brave Shakuni and the mighty car-warrior Uluka. In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force. In the left foot, O monarch, was stationed Kritavarma accompanied by the Narayana troops, and those invincible warriors, the gopalas. In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen viz., the Trigartas and by the Southerners. In the left hind-foot was stationed Shalya with a large force raised in the country of Madras. In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a 1,000 cars and 300 elephants. In the tail were the two royal brothers of mighty energy, viz., Citra and Citrasena surrounded by a large force.

"'When, O great king, that foremost of men, Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words: "Behold, O Partha, how the Dhartarashtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna! This vast Dhartarashtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, viz., the Suta's son, shineth in it! That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, Asuras and Gandharvas, and the Kinnaras and great serpents! If thou slayest him today, O mighty-armed one, the victory will be thine, O Phalguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest!" Hearing those words of his brother, that Pandava of the white steeds disposed his army in counter array after the form of the half moon. On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna. In the middle of the array were the king and Dhananjaya the son of Pandu. Nakula and Sahadeva were at the rear of king Yudhishthira the just. The two Pancala princes, Yudhamanyu and Uttamauja, became the protectors of (Arjuna's) car wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment. The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiasm and resolution, O Bharata. Having thus formed their great array, O Bharata, the Pandavas, and the mighty bowmen of thy army set their hearts on battle. Beholding thy army disposed into battle array by the Suta's son in battle Duryodhana with all his brethren regarded the Pandavas to be already slain. Similarly Yudhishthira, O king, beholding the Pandava army disposed in array, regarded the Dhartarashtras with Karna to be already slain. Then conches, and kettle-drums, and tabours, and large drums, and cymbals, and Dindimas, and Jharjharas, were loudly blown and beaten on all sides! Indeed, those loud-sounding instruments were blown and beaten, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory. And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels. None, O Bharata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array. Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay. There, the two heroes, viz., Karna and the son of Pandu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions. The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth. Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another.'"

SECTION 12

“Sanjaya said, ‘Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the Asura hosts, meeting together, began to strike each other. Men, cars, steeds, elephants, and foot-soldiers of fierce prowess, made sturdy strokes destructive of bodies and sin. Lion-like men strewed the Earth with the heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance. Combatants cut off the heads of combatants, with crescent-shaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes. The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone, decked with weapons and bracelets. With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda. From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits. Other brave warriors fell down by hundreds, crushed in that battle by brave combatants with heavy maces spiked clubs and short bludgeons. Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen. Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field, as also cars and steeds and foot-soldiers destroyed by elephants and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds and men and elephants by cars. Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars. When that host was being thus struck and slain by heroic warriors the Parthas, headed by Vrikodara, advanced against us. They consisted of Dhrishtadyumna and Shikhandi and the five sons of Draupadi and the Prabhadrakas, and Satyaki and Chekitana with the Dravida forces, and the Pandyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes. Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colours, smeared with powdered scents, armed with swords and nooses, capable of restraining mighty elephants, companions in death, and never deserting one another, equipped with quivers, bearing bows adorned with long locks, and agreeable in speech were the combatants of the infantry files led by Satyaki, belonging to the Andhra tribe, endued with fierce forms and great energy. Other brave warriors such as the Cedis, the Pancalas, the Kaikayas, the Karushas, the Kosalas, the Kanchis, and the Maghadhas, also rushed forward. Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh. In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army. That fierce and foremost of elephants, duly equipped, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun. Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars. With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes. Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still. An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each, fighting with the other as it liked. Those two heroes, then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars. Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other. Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of the arrows, they continued to utter leonine shouts. Endued with great strength, both of them, accomplished in weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind. Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy season pouring torrents of rain. Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout. With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy. Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron. The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pandu with sixty shafts. Then Bhima the son of Pandu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephants of his antagonist. Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, stayed not on the field like a wind-blown cloud. The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest. Restraining his own elephant valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena. Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant. Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bharata! Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace. And Vrikodara then struck Kshemadhurti also, who, jumped down from his crushed elephant, was advancing against him with uplifted weapon. Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill. Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata’s race exceedingly distressed, fled away.’”

SECTION 13

“Sanjaya said, ‘Then the mighty and heroic bowman Karna began to smite the Pandava army in that battle, with his straight shafts. Similarly, those great car-warriors, viz., the Pandavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna. Karna also, O king, in that battle slew the Pandava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith. There, O Bharata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides. While the army was being thus destroyed by the Suta’s son, Nakula rushed with speed against that mighty car-warrior. And Bhimasena rushed against Drona’s son who was engaged in the accomplishment of the most difficult feats. Satyaki checked the Kaikaya princes Vinda and Anuvinda. King Citrasena rushed against the advancing Srutakarman; and Prativindhya against Citra owning a beautiful standard and a beautiful bow. Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the samsaptakas. In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Shikhandi closed with Kritavarma. Srutakirti encountered Shalya, and Madri’s son, the valiant Sahadeva, O king, encountered thy son Duhshasana. The two Kaikaya princes, in that battle, shrouded Satyaki with a shower of blazing arrows, and the latter also, O Bharata, shrouded the two Kaikaya brothers. Those two heroic brothers deeply struck Satyaki in the chest like two elephants striking with their tusks a hostile compeer in the forest. Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Satyaki of true deeds with their shafts. Satyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O

Bharata. Checked by those showers of arrows shot by the grandson of Sini, the two brothers speedily shrouded the car of Sini's grandson with their shafts. Cutting off their beautiful bows, Saurin of great fame checked them both with his keen arrows in that battle. Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Satyaki and career with great activity and skill. Shot by the two brothers, those mighty shafts equipped with the feathers of the Kanka and the peacock and decked with gold, began to fall, illumining all the points of the compass. In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows. Then the invincible Satwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft. Decked with earrings, that large head, O king, fell like the head of Samvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief. Beholding that brave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow began to resist the grandson of Sini from every side. Piercing with sixty arrows equipped with wings of gold and whetted on stone, he uttered a loud shout and said, "Wait, Wait!" Then that mighty car-warrior of the Kaikayas speedily struck Satyaki with many thousands of shafts in his arms and chest. All his limbs wounded with arrows, Satyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering Kinsuka. Pierced by the high-souled Kaikaya in that encounter, Satyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows. Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds approached each other on foot for a fight with swords. Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Sakra, both endued with great might, in the battle between the gods and the Asuras (of old). Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other. Then Satwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Satyaki. Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times). Then the grandson of Sini, endued with great activity, cut off by a sidestroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword. Cased in armour that great bowman, viz., the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder. Having slain him in battle that foremost of car-warriors that scorcher of foes, viz., the brave grandson of Sini quickly got upon the car of Yudhamanyu. Afterwards riding upon another car duly equipped (with everything), Satyaki began to slay with his shafts the large force of the Kaikeyas. The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs fled away on all sides.'"

SECTION 14

“SANJAYA SAID, ‘SRUTAKARMAN then, O king, filled with wrath, struck that lord of Earth, viz., Citrasena, in that battle, with fifty shafts. The ruler of the Abhisars (in return), striking Srutakarman, O king, with nine straight arrows, pierced his driver with five. Srutakarman then, filled with rage, struck Citrasena at the head of his forces, with a keen arrow in a vital part. Deeply pierced, O monarch, with that arrow by that high-souled prince the heroic Citrasena felt great pain and swooned away. During this interval, Srutakarman of great renown covered that lord of Earth, (viz., his insensible antagonist), with ninety arrows. The mighty car-warrior Citrasena then, recovering consciousness, cut off his antagonist’s bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows. Taking up another bow that was decked with gold, and capable of striking hard, Srutakarman then, with his waves of arrows, made Citrasena assume a wonderful appearance. Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly. Quickly piercing Srutakarman with an arrow in the centre of the chest, he said unto him, “Wait, Wait!” Srutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red chalk. Bathed in blood and dyed therewith, that hero shone in battle like a flowering Kinsuka. Srutakarman, then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Citrasena. The latter’s bow having been cut off, Srutakarman then, O king, pierced him with three hundred arrows equipped with goodly wings, covering him completely therewith. With another broad-headed arrow, sharp-edged and keen pointed, he cut off the head, decked with head-gear of his high-souled antagonist. That blazing head of Citrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will. Beholding the king slain, the troops of Citrasena, O sire, rushed impetuously against (his slayer). That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution. Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like elephants scorched by a forest conflagration. Beholding them flying away, hopeless of vanquishing the foe, Srutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car). Then Prativindhya, piercing Citra with five arrows, struck his driver with three and his standard with one. Him Citra pierced, striking in the arms and the chest, with nine broad-headed shafts equipped with wings of gold, having keen points, and plumed with Kanka and peacock feathers. Then Prativindhya, O Bharata, cutting off with his shafts the bow of his antagonist deeply struck the latter with five keen arrows. Then Citra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire. Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor. Cut off into three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt inspiring all creatures with fear at the end of the Yuga. Beholding that dart baffled, Citra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya. That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth. Meanwhile, having alighted from his car, O Bharata, Prativindhya hurled at Citra a dart, well-adorned and equipped with a golden staff. Catching it as it coursed towards him, the high-souled king Citra, O Bharata, hurled the very weapon at Prativindhya. Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling illumined the whole region like a blast of lightning. Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Citra, sped at him a lance decked with gold. That lance penetrating through his armour and chest, entered the Earth like a mighty snake in its hole. Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs. Beholding Citra slain, thy warriors, those ornaments of battle, rushed impetuously at Prativindhya from all sides. Shooting diverse kinds of shafts and Sataghnis decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun. The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Sakra routing the Asura host. Thus slaughtered in battle by the Pandavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind. While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena. All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vasava in the battle between the gods and the Asuras (of old).'"

SECTION 15

“Sanjaya said, ‘Endued with the greatest activity, Drona’s son, O king, displaying the lightness of his arms, pierced Bhima with an arrow. Aiming at all his vital points — for he had a knowledge of all the vital points of the body — the quick-handed Ashvatthama again struck him with ninety shafts. Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays. The son of Pandu then, covering the son of Drona with a 1,000 well-directed shafts, uttered a leonine roar. Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the Pandava on the forehead with a cloth-yard shaft. The son of Pandu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn. The valiant Bhima, then, in that battle as if smiling all the while, struck the struggling son of Drona on the forehead with three cloth-yard shafts. With those three arrows sticking on his forehead, that Brahmana looked beautiful like a three-peaked mountain washed with water in the season of rains. The son of Drona then afflicted the Pandava with hundreds of arrows, but failed to shake him like the wind failing to shake the mountain. Similarly the son of Pandu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain. Shrouding each other with showers of terrible shafts those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs. Then they looked like two blazing Suns risen for the destruction of the world, and engaged themselves in scorching each other with their rays representing excellent arrows. Endeavouring with great care to counteract each other’s feats in the great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly, those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths. They became invisible under those clouds of arrows on all sides like the Sun and the Moon in the firmament shrouded by masses of clouds. And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens. Then at that instant during the progress of that awful battle, Drona's son placing Vrikodara to his right, poured hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumphs. The son of Pandu, O king, from that very station on Ashvatthama's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation), the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manoeuvres, they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle. Then that car-warrior, viz., the son of Drona, invoked many mighty weapons. The son of Pandu, however, in that battle, with his own weapons, counteracted all those weapons of his foe. Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal dissolution. Those shafts, O Bharata, let off by them, coming in collision, illuminated all the points of the compass and thy troops also all around. Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors. From the clash of shafts, O Bharata, fire was generated there with sparks and blazing flames. That fire began to consume both armies. Siddhas, moving there, O monarch, said these words, "O lord, this battle is the foremost of all battles. Any battle (fought before) does not come up to even a sixteenth part of this. A battle like this will never occur again. Both these persons, viz., this Brahmana and this Kshatriya, are endued with knowledge. Both are possessed of courage, and both are fierce in prowess. Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons. How great is their energy and how wonderful the skill possessed by both! Both of them stand in this battle like two universe-destroying Yamas at the end of the Yuga. They are born like two Rudras or like two Suns. These two tigers among men, both endued with terrible forms, are like two Yamas in this battle.” Such were the words of the Siddhas heard there every moment. And among the assembled denizens of heaven there arose a leonine roar. Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of Siddhas, and Charanas were filled with wonder. And the gods, the Siddhas, and the great Rishis applauded them both saying, “Excellent, O mighty-armed son of Drona. Excellent, O Bhima.” Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes rolling in rage. With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips. And those two great car-warriors covered each other with showers of arrows, as if they were in that battle two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning. Having pierced each other’s standards and drivers in that great battle, and having also pierced each other’s steeds, they continued to strike each other. Then, O monarch, filled with rage, they took up in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe. Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both. Each of the two mighty combatants then deeply struck with those arrows, sank, on the terrace of their respective car. Understanding the son of Drona to be insensible, his driver then bore him away from the battle-field, O king, in the sight of all the troops. Similarly, O king, Bhima’s driver bore away from the battle-field on his car, the son of Pandu, that scorcher of foes, who was repeatedly falling into a swoon.’”

SECTION 16

"Dhritarashtra said, 'Describe to me the battle of Arjuna with the samsaptakas, and of the other kings with the Pandavas. Narrate to me also, O Sanjaya, the battle of Arjuna with Ashvatthama, and of the other lords of the Earth with Partha.'

"Sanjaya said, 'Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (on our side) with the foe — the battle which was destructive of bodies, sins, and lives. That slayer of foes, viz, Partha, penetrating into the Samsaptaka force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vast deep. Cutting off with broad-headed arrows of keen edges the heads of brave warriors that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and teeth, Dhananjaya speedily caused the Earth to be strewn there as if with lotuses, plucked of their stalks. And in that battle Arjuna with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern gloves casing their fingers, and looking like five-headed snakes. And the son of Pandu repeatedly cut off with his broad-headed shafts, steeds, riders, drivers, and flags, and bows and arrows, and arms decked with gems. And Arjuna in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen. Many foremost of warriors, filled with rage and roaring like bulls mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries. All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle between the Daityas and the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Resisting with his own weapons the weapons of his foes on all sides, Arjuna, piercing them fast with innumerable arrows, took their lives. Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars, — cars, that is, whose poles, wheels, and axles had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken already, and filling every body with wonder, achieved feats magnificent to behold and rivalling those of a 1,000 great car-warriors fighting together. Crowds of Siddhas and celestial Rishis and Charanas all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keshava and Arjuna. And an incorporeal voice said, "These viz., Keshava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind and the radiance of the sun. Stationed on the same car these two heroes are invincible even like Brahman and Isana. These two heroes the foremost of all creatures are Nara and Narayana." Hearing and beholding these wonderful things, O Bharata, Ashvatthama, with great care and resolution, rushed against Krishna and Arjuna in that battle. With his arm that held an arrow in its grasp, the son of Drona hailed the Pandava, shooting shafts equipped with foe-slaying heads, and smilingly told him these words, "If, O hero, thou regardest me a worthy guest arrived (before thee), then give me today, with the whole heart, the hospitality of battle." Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honoured, and addressing Janardana said, "The samsaptakas should be slain by me, but Drona's son again is summoning me. Tell me, O Madhava, to which of these duties should I first turn? First let the services of hospitality be offered, if thou thinkest that to be proper." Thus addressed, Krishna bore Partha who had been summoned according to the rules of triumphant challenge to the vicinity of Drona's son, like Vayu bearing Indra to the sacrifice. Saluting Drona's son whose mind was fixed upon one thing, Keshava said unto him, “O Ashvatthama, be cool, and without losing a moment strike and bear. The time has come for those that are dependent on others to repay their obligation to their masters. The disputes between Brahmanas are subtle. The consequences, however, of the disputes of Kshatriyas are palpable, being either victory or defeat. For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Partha, fight coolly now with the son of Pandu.” Thus addressed by Vasudeva, that foremost of regenerate ones, replied saying, “So be it!” pierced Keshava with sixty shafts and Arjuna with three. Arjuna then, filled with rage, cut off Ashvatthama’s bow with three shafts. Drona’s son took up another bow that was still more formidable. Stringing it within the twinkling of an eye, he pierced Arjuna and Keshava, the latter with three hundred arrows, and the former with a 1,000. And then Drona’s son, with good care, stupefying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows. From the quivers, the bow, the bow-string, the fingers, the arms, the hands, the chest, the face, the nose, the eyes, the ears, the heads, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of Brahma, arrows began to issue. Piercing Madhava and the son of Pandu with the thick arrowy shower, Drona’s son filled with joy, roared aloud like a vast mass of congregated clouds. Hearing that roar of his, the son of Pandu said unto Keshava of unfading glory these words “Behold, O Madhava, this wickedness towards me of the preceptor’s son. He regardeth us to be slain, having shrouded us with his dense arrowy shower. I will presently, however, by my training and might, baffle his purpose.” Cutting off every one of those arrows shot by Ashvatthama into three fragments, that foremost one of Bharata’s race destroyed them all like the Sun destroying a thick fog. After this the son of Pandu once more pierced with his fierce shafts, the samsaptakas with their steeds, drivers, cars, elephants, standards and foot-soldiers. Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna. Shot from Gandiva, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles. The trunks, cut off with broad-headed shafts, of elephants, down whose cheeks and other limbs flowed the juice indicative of excitement, fell down like tall trees in the forest struck down with the axe. A little after down fell elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder. With his shafts cutting into minute portions well-equipped cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pandu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe. Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the Yuga, dried up the samsaptaka ocean incapable of being dried up easily, by means of keen arrows constituting his rays. Without losing a moment, the son of Pandu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder. Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Ashvatthama. The son of Pandu then filled with great wrath, proffered unto Ashvatthama, that desirable guest, quivers upon quivers of arrows, like a charitable person offering everything in his house unto a guest. Leaving the samsaptakas then the son of Pandu rushed towards Drona's son like a donor abandoning unworthy guests, for proceeding towards one that is worthy.'"

SECTION 17

"Sanjaya said, 'Then occurred that battle between Arjuna and Ashvatthama resembling the planets Shukra and Brihaspati in splendour, like the battle between Shukra and Brihaspati in the firmament for entering the same constellation. Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits. Then Arjuna deeply pierced Ashvatthama with a shaft in the midst of his eyebrows. With that shaft the son of Drona looked resplendent like the Sun with upward rays. The two Krishnas (Nara and Narayana), also deeply afflicted by Ashvatthama with hundreds of arrows, looked like two Suns at the end of the Yuga, resplendent with their own rays. Then when Vasudeva seemed to be stupefied, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the sceptre of Death. Endued with mighty energy, that achiever of fierce feats, (Ashvatthama) then pierced both Keshava and Arjuna with well-shot shafts which were inspired with great impetuosity and struck with which Death himself would feel pain. Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipped with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the samsaptakas. With his well-shot shafts Partha began to cut off the bows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes. Well-equipped cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Partha and fell down along with the heroes that rode on them. Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the earth. Then the Kalinga, the Vanga, and the Nishada heroes, riding on elephants, that resembled in splendour the elephant of the great foe of the Daityas, rushed with speed against the queller of the pride of the Danavas, the son of Pandu, from desire of slaying him. Partha cut off the vital limbs, the trunks, the riders, the standards, and the banners of those elephants, upon which those beasts fell down like mountain summits riven with thunder. When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds. Checking with his own shafts those of Arjuna, Drona's son shrouding both Arjuna and Vasudeva with his arrows, gave a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament. Deeply afflicted with those arrows, Arjuna, aiming his weapons at Ashvatthama and at those followers of his belonging to the army, speedily dispelled that darkness caused by Ashvatthama's arrows, and pierced all of them with shafts equipped with goodly wings. In that battle none could see when Savyasaci took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down deprived of life. Then Drona's son without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vasudeva. Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes as slain by Ashvatthama the warrior who had completely mastered the science of arms. Then the chief of the Dasharhas addressed Arjuna and said, "Why errest thou in thus sparing Ashvatthama? Slay this warrior. If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment." Replying unto Keshava of unfading glory with the words “So be it!” Arjuna of unclouded understanding began with good care to mangle the son of Drona with his shafts. Now the son of Pandu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipped with heads like goats’ ears, and shot with great force from Gandiva. Then cutting off the traces of Ashvatthama’s steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Ashvatthama away to a great distance from the field. Thus borne away by these steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Partha, reflecting for some time, wished not to go back and renew the fight with Partha. Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa’s race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted. Indeed, Drona’s son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna, teeming with cars and steeds and men. After Ashvatthama, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means, Keshava and Arjuna proceeded towards the samsaptakas, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind.’”

SECTION 18

“Sanjaya said, ‘Meanwhile towards the northern part of the Pandava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as those were being massacred by Dandadhara. Turning the course of the car, but without stopping the steeds which were as fleet as Garuda or the wind, Keshava, addressing Arjuna, said, “The chief of the Magadhas, with his (foe-crushing) elephant is unrivalled in prowess. In training and might he is not inferior to Bhagadatta himself. Having slain him first, thou wilt then slay the samsaptakas.” At the conclusion of his words, Keshava bore Partha to the presence of Dandadhara. The chief of the Magadhas, peerless in handling the elephant-hook even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce comet destroying the whole earth. Riding on his foe-slaying and well-equipped elephant which looked like the danava with elephantine face and form, and whose roar resembled that of a congregated mass of clouds, Dandadhara was destroying with his shafts thousands of cars and steeds and elephants and men. The elephants also, treading upon cars with their feet, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants, also, which that foremost of elephants, crushed and slew with his two forefeet and trunk. Indeed, the beast moved like the wheel of Death. Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Magadhas caused these to be pressed down into the earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him. Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms. Even Dandadhara pierced Arjuna with a dozen foremost of shafts and Janardana with sixteen and each of the steeds with three, and then uttered a loud shout and laughed repeatedly. Then Partha, with a number of broad-headed shafts, cut off the bow of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this, the lord of Girivraja became filled with rage. Desirous of agitating Janardana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhara struck Dhananjaya with many lances. The son of Pandu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of this antagonist with hundreds of arrows. Covered with the gold-decked arrows of Partha, that elephant equipped with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration. Afflicted with the pain and roaring like a mass of clouds, and exceedingly weakened, the elephant crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder. Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himalayan summit. Danda struck Janardana with three whetted lances bright as the rays of the sun, and Arjuna with five, and uttered a loud shout. The son of Pandu then uttering a loud shout cut off the two arms of Danda. Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with angadas, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain summit. Cut off with a crescent-shaped arrow by the diadem-decked (Partha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the sun dropped from the Asta mountain towards the western quarter. Then Partha pierced with many excellent arrows bright as the rays of the sun that elephant of his foe, resembling a mass of white clouds whereupon it fell down with a noise like a Himalayan summit riven with thunder. Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasaci, in that battle, even as the two (belonging to Danda and Dandadhara) had been cut off. At this the vast hostile force broke. Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life. Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say, "O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath by good luck been slain by thee. If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies." Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the samsaptakas.'"

SECTION 19

“Sanjaya said, ‘Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu (Arjuna) once more slew large number of the samsaptakas. Afflicted with the shafts of Partha, O king, men, steeds, and elephants, O Bharata, wavered and wandered and lost colour and fell down and died. Many foremost of animals tied to yokes and drivers and standards, and bows, and shafts and hands and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pandu cut off in that battle, with arrows, some of which were broad-headed, some equipped with heads like razors, some crescent-shaped, and some furnished with heads like the calf’s tooth. Like bulls fighting with a bull for the sake of a cow in season, brave warriors by hundreds and thousands closed upon Arjuna. The battle that took place between them and him made the hair to stand on end like the encounter between the Daityas and Indra, the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Then the son of Ugrayudha pierced Partha with three shafts resembling three venomous snakes. Partha, however, cut off from his enemy’s trunk the latter’s head. Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons like the clouds urged by the Maruts shrouding Himavat at the close of summer. Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts. With his arrows Arjuna then cut off the Trivenus, the steeds, the drivers, and the parshni drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the cords, the traces and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipment of many to fall from their places. Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain. Elephants, their vitals pierced with shafts resembling thunderbolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning. Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight. Men and steeds and elephants, pierced by Savyasaci (Arjuna) with his shafts, wondered and tottered and fell down and uttered cries of pain and looked pale, O sire. Like Mahendra smiting down the Danavas, Partha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder of poison in deadliness. Brave warriors, cased in costly coats of mail and decked with ornaments and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Partha. Vanquished (and deprived of life) persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs while their bodies only lay on Earth. Then the chief, belonging to thy army, of various realms, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors. Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed. Then Arjuna like wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds. People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence. Then Vasudeva, addressing Partha, said, “Why, O sinless one, dost thou sport in this way? Grinding these samsaptakas, haste thyself for Karna’s slaughter.” Saying, “So be it” unto Krishna, Arjuna then, forcibly smiting the remnant of the samsaptakas with his weapons, began to destroy them like Indra destroying the Daityas. At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them and when he let them off quickly. Govinda himself, O Bharata, regarded it wonderful. Like swans diving into a lake the shafts of Arjuna, white and active as swans, penetrated into the hostile force. Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasaci, “Here, O Partha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of Earth. Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies. Behold these straight shafts equipped with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs. Behold these beautiful lances decked with gold lying scattered about, and these coats of mail, O Bharata, adorned with gold and fallen off from the bodies of the warriors. Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold, and cords of hemp. Behold these swords decked with bright gold and these axes adorned with the same, and these battle-axes equipped with gold-decked handles. Behold also these spiked clubs, these short arrows, these Bhusundis, and these Kanapas; these iron Kuntas lying around, and these heavy Mushalas. These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life. Behold those thousands of warriors, their limbs crushed with maces, and heads split with Mushalas or smashed and trod by elephants and steeds and cars. O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and Nakharas and bludgeons, and bathed in streams of blood. Strewn with arms smeared with sandal-paste and decked with Angadas and graced with auspicious indications and cased in leathern fences and adorned with Keyuras, the Earth looks resplendent, O Bharata. Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity and with heads adorned with earrings and headgears set with gems, (the Earth looks exceedingly beautiful). Behold those beautiful cars, decked with golden bells, broken in diverse ways. Behold those numerous steeds bathed in blood, those bottoms of cars and long quivers, and diverse kinds of standards and banners and those huge conchs, of the combatants, and those yak-tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills, and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts, and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures, and those hooks with handles set with stones of lapis lazuli fallen upon the Earth, and those ornamental yokes of steeds, and those armours set with diamonds for their breasts and those rich cloths, adorned with gold and tied to the ends of the standards borne by horsemen, and those variegated coverlets and housings and Ranku skins, set with brilliant gems and inlaid with gold, for the backs of steeds and fallen on the ground, and those large diamonds adorning the headgears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans. Behold the earth strewn with faces adorned with earrings bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon. The earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses. Behold, the earth possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament bespangled with stellar lights. O Arjuna, these feats that have been achieved by thee in great battle today are, indeed, worthy of thee or of the chief of the celestials himself in heaven." Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana. Indeed the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and Patahas and the clatter of car wheels, the neighing of steeds, the grunt of elephants, and the fierce clash of weapons. Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding the army grinded by

Pandya. Like Yama himself slaying creatures whose lives have run out, Pandya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts. Piercing the bodies of the elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life. Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pandya slew his enemies like Sakra (Indra) destroying the Danavas.'"

SECTION 20

"Dhritarashtra said, 'Thou didst mention to me before the name of Pandya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle have never been narrated by thee. Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride.'

"Sanjaya said, 'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janardana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pandya regarded himself superior to all these foremost of car-warriors in energy. Indeed he never regarded any one amongst the kings as equal to himself. He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vasudeva or Arjuna. Even such was Pandya, that foremost of kings, that first of wielder of weapons. Filled with rage like the Destroyer himself, Pandya at the time was slaughtering the army of Karna. That force, swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pandya, began to turn round like the potter's wheel. Like the wind dispersing a mass of congregated clouds, Pandya, with his well shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down. Like the splitter of mountains striking down mountains with his thunder, Pandya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts. And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Bahlikas, the Nishadas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pandya deprived them of their lives. Beholding Pandya destroying with his shafts in battle that host consisting of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior. Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said, "O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great. Of celebrated might and prowess, thou resemblest Indra himself. Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts. I do not see anybody save myself that can be a match for thee in battle. Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest. Making the welkin and the Earth resound with the loud clatter of thy car-wheels thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars. Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison fight with myself only, like (the asura) Andhaka fighting with the three-eyed deity." Thus addressed, Pandya answered, "So be it." Then Drona's son, telling him "Strike," assailed him with vigour. In return, Malayadhwaja pierced the son of Drona with a barbed arrow. Then Drona's son, that best of preceptors, smiling the while, struck Pandya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire. Then Ashvatthama once more sped at his foe some other large arrows equipped with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion. Pandya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired. Having then, with his sharp shafts, cut off the arrows of Drona's son, Pandya then cut off the stretched bow-string of Ashvatthama, endued with the splendour of the sun. Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car, sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows. Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pandya, that bull among men, cut them all into pieces. The antagonist of Ashvatthama, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car wheels in that encounter. Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain. During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts each drawn by eight bullocks. Almost all those men that then beheld Ashvatthama, who at the time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses. Like a mass of clouds at the close of summer drenching with torrents of rain, the Earth with her mountains and trees, the preceptor's son poured on that hostile force his arrowy shower. Baffling with the Vayavya weapon that unbearable shower of arrows shot by the Ashvatthama-cloud, the Pandya-wind, filled with joy, uttered loud roars. Then Drona's son cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pandya, slew the four steeds of the latter. Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Ashvatthama cut off his enemy's car into minute fragments. Checking with the weapons those of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for some time more. Meanwhile Karna rushed against the large elephant force of the Pandavas and began to rout and destroy it. Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bharata, with innumerable straight shafts. That mighty bowman, the son of Drona, although he had made Pandya, that slayer of foes and foremost of car-warriors, carless, yet he did not slay him from desire of fight. At that time a huge riderless elephant with large tusks, well-equipped with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Ashvatthama's shafts, advanced towards the direction of Pandya with great impetuosity, roaring against a hostile compeer. Beholding that prince of elephants, looking like a cloven mountain summit, Pandya, who was well acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain summit. Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care for which he was distinguished in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout. Repeatedly shouting in joy, "Thou art slain, Thou art slain!" Pandya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls. That diadem possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise. At this, Ashvatthama blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod. With five of those shafts he cut off the four feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pandya. Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds falling upon the Earth, began to writhe like a couple of snakes slain by Garuda. That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes, red as copper with rage, adorned with earrings, falling on the ground, looked resplendent like the Moon himself between two bright constellations. The elephant, thus cut off by that skilful warrior into six pieces with those five shafts and the king into four pieces with those three shafts lay divided in all into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities. Having cut off numerous steeds and men and elephants into pieces and offered them as food into the Rakshasas, king Pandya was thus quieted by Drona’s son with his shafts like a blazing fire in a crematorium, extinguished with water after it has received a libation in the shape of a lifeless body. Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the Asura Vali, thy son, the king, accompanied by his brothers approaching the preceptor’s son worshipped with great respect that warrior who is a complete master of the science of arms, after indeed, he had completed the task he had undertaken.’”

SECTION 21

"Dhritarashtra said, 'When Pandya had been slain and when that foremost of heroes, viz., Karna was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle? That son of Pandu is a hero, endued with great might, attentive to his duties, and a complete master of the science of arms. The high-souled Sankara himself hath made him invincible among all creatures. My greatest fears proceed from that Dhananjaya, that slayer of foes. Tell me, O Sanjaya, all that Partha achieved there on that occasion.'

"Sanjaya said, 'After Pandya's fall, Krishna quickly said unto Arjuna these beneficial words, "I do not behold the King. The other Pandavas also have retreated. If the Parthas had returned, the vast force of the enemy would have been broken. In fulfilment of purposes entertained by Ashvatthama, Karna is slaying the Srinjayas. A great carnage is being made (by that warrior) of steeds and car-warriors and elephants." Thus the heroic Vasudeva represented everything unto the diadem-decked (Arjuna). Hearing of and beholding that great danger of his brother (Yudhishthira), Partha quickly addressed Krishna, saying, "Urge the steeds, O Hrishikesha." Then Hrishikesha proceeded on that irresistible car. The encounter then that once more took place became exceedingly fierce. The Kurus and the Pandavas once more fearlessly closed with each other, that is, the Parthas headed by Bhimasena and ourselves headed by the Suta's son. Then, O best of kings, there once more commenced a battle between Karna and the Pandavas that swelled the population of Yama's kingdom. With bows and arrows and spiked clubs and swords and lances and axes and short clubs and Bhushundis and darts and rapiers and battle-axes and maces and spears and polished Kuntas, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life.

Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bow-strings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes. Gladdened by that loud noise, heroes, fought with heroes desirous of reaching the end of the hostilities. Loud became the noise caused by the sound of bow-strings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men. Hearing the terrible whizz of arrows and the diverse shouts of brave warriors, the troops took fright, became pale, and fell down. Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows. With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pancala heroes, with their steeds, drivers, and standards. Then many foremost of warriors of the Pandava army, endued with great energy and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides. Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans. Penetrating into the midst of his foes, the son of Radha, shaking his best of bows, began to strike off and fell their heads with his sharp shafts. The shield and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's. Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bow-strings. Like a lion grinding herds of deer, Karna speedily grinded all those Pandus and Srinjayas and Pancalas that came within range of his arrows. Then the chief of the Pancalas, and the sons of Draupadi, O sire, and the twins, and Yuyudhana, uniting together, proceeded against Karna. When those Kurus, and Pancalas and Pandus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another. Well-cased in armour and coats of mail and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts. They struck one another, and fell down, assailed by one another with blood rising from their limbs and deprived of brains and eyes and weapons. Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive. Others, in that vast ocean of battle, filled with rage mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances. Slain by one another they fell down, covered with blood and deprived of life like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice. Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands. Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth. Large numbers also of men, and elephants, and cars with steed yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter. Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths foul with dirt, and became exceedingly repulsive to look at.'"

SECTION 22

“Sanjaya said, ‘Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction. Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Magadhas, the Tamraliptakas, the Mekalas, the Koshalas, the Madras, the Dasharnas, the Nishadas uniting with the Kalingas, O Bharata, and showering shafts and lances and arrows like pouring clouds, drenched the Pancala force therewith in that battle. Prishata’s son covered with his arrows and shafts those (foe-crushing) elephants urged forward by their riders with heels and toes and hooks. Each of those beasts that were huge as hills, the Pancala hero pierced with ten, eight, or six whetted shafts, O Bharata. Beholding the prince of the Pancalas shrouded by those elephants like the Sun by the clouds, the Pandus and the Pancalas proceeded towards him (for his rescue) uttering loud roars and armed with sharp weapons. Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bow-strings and the sound of their palms, and urged by heroes beating the time. Then Nakula and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Satyaki, and Shikhandi, and Chekitana endued with great energy, — all those heroes — drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers. Those furious elephants, urged on by Mleccha warriors dragging down with their trunks men and steeds and cars, crushed them with their feet. And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others taken aloft on the tusks of those huge beasts, fell down inspiring spectators with fear. Then Satyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle. Then Satyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Satwata, he fell down on the Earth.

"'Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain, depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.

"'Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows. Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments. The son of Pandu then cut off the head of his antagonist with a crescent-shaped arrow. At this that Mleccha king, deprived of life, fell down with the animal he rode. Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces. And many Mekalas and Utkalas, and Kalingas, and Nishadas, and Tamraliptakas, also advanced against Nakula, showering their shafts and lances, desirous of slaying him. Then the Pandus, the Pancalas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds. Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts the latter their lances by thousands. The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled. Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders. And Nakula also, that delighter of his race, bending his excellent bow with great vigour, with many straight shafts, slew many elephants. Then the Pancala prince, and the grandson of Sini (Satyaki) and the sons of Draupadi and the Prabhadrakas, and Shikhandi, drenched those huge elephants with showers of shafts. Then in consequence of those rain-charged clouds constituted by the Pandava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm. Those leaders of the Pandava car-warriors then, thus slaying those elephants of thine cast their eyes on the hostile army, which, as it fled away at that time resembled a river whose continents had been washed away. Those warriors of Pandu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.'"

SECTION 23

“SANJAYA SAID, ‘WHILE Sahadeva, filled with rage, was thus blasting thy host, Duhshasana, O great king, proceeded against him, the brother against the brother. Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments. Then, O Bharata, the mighty son of Pandu was struck in the chest with three arrows by thy angry son armed with bow. Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three. Then Duhshasana, O monarch, having cut off Sahadeva’s bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest. Then Sahadeva filled with rage, took up a sword, in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son. Cutting off Duhshasana’s bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament. Then the valiant Sahadeva taking up another bow, shot a deadly shaft at Duhshasana. The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him. Then whirling that sharp sword, Duhshasana quickly hurled it in that battle at his foe. Meanwhile that valiant warrior took up another bow with a shaft. Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle. Then, O Bharata, thy son, in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva. Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his. Checking then those mighty shafts sped by thy son, Sahadeva, in that battle, sped a large number of arrows at his foe. Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it. Then Duhshasana, O king, having pierced Sahadeva in that battle, struck the latter’s driver with nine arrows. The valiant Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself and forcibly drawing the bow, he sped that shaft at thy son. Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an ant-hill. Then thy son, that great car-warrior, swooned away, O king. Beholding him deprived of his senses, his driver quickly took away the car, himself forcibly struck all the while with keen arrows. Having vanquished the Kuru warrior thus, the son of Pandu, beholding Duryodhana’s division, began to crush it on all sides. Indeed, O king, as a man excited with wrath crushes swarm of ants, even so, O Bharata did that son of Pandu begin to crush the Kaurava host.’”

SECTION 24

“SANJAYA SAID, ‘WHILE Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana’s son Karna, filled with rage, checked him, O king. Then Nakula smiling the while, addressed Karna, and said, “After a long time, through the favour of the gods, I am seen by thee, and thou also, O wretch, dost become the object of my sight. Thou art the root of all these evils, this hostility, this quarrel. It is through thy faults that the Kauravas are being thinned, encountering one another. Slaying thee in battle today, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled.” Thus addressed by Nakula, the Suta’s son said unto him the following words befitting a prince and a bowman in particular, “Strike me, O hero. We desire to witness thy manliness. Having achieved some feats in battle, O brave warrior, thou shouldst then boast. O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag. Fight now with me to the best of thy might. I will quell thy pride.” Having said these words the Suta’s son quickly struck the son of Pandu and pierced him, in that encounter, with three and seventy shafts. Then Nakula, O Bharata, thus pierced by the Suta’s son, pierced the latter in return with eighty shafts resembling snakes of virulent poison. Then Karna, that great bowman, cutting off his antagonist’s bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows. Those arrows, piercing through his armour drank his blood in that battle, like the Nagas of virulent poison drinking water after having pierced through the Earth. Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three. Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna’s bow with a razor-headed shaft of great keenness. Smiling the while, the heroic son of Pandu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows. Beholding Karna thus afflicted, O sire, by the son of Pandu, all the car-warriors there, with the gods (in the welkin), were filled with great wonder. Then Vikartana's son Karna taking up another bow, struck Nakula with five arrows in the shoulder-joint. With those arrows sticking to him here, the son of Madri looked resplendent like the Sun with his own rays while shedding his light on the Earth. Then Nakula piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow. Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows. The mighty car-warrior, Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow quickly cut off all those shafts with shafts of his own. Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies. Indeed, the sky shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts. Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin. When the sky was thus covered with showers of arrows and the sun himself hid from the view, no creature ranging the air could descend on the Earth. When all sides were thus covered with showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the Yuga. Slaughtered with the shafts issuing from Karna's bow the Somakas, O monarch, greatly afflicted and feeling much pain, began to breathe their last. Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind. The two armies thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter. When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts. Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other.

The shafts shot by Nakula, dressed with Kanka and peacock feathers, shrouding the Suta's son, seemed to stay in the welkin. Similarly, the shafts sped by the Suta's son in that dreadful battle, shrouding the son of Pandu, seemed to stay in the welkin. Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hidden by the clouds. Then Karna, filled with rage and assuming a terrible aspect in the battle, covered the son of Pandu with showers of arrows from every side. Completely covered, O monarch, by the Suta's son, the son of Pandu felt no pain like the Maker of day when covered by the clouds. The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle. With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds. Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease. With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bharata, to the abode of Yama. With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels, and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon. Even that terrible bludgeon, so uplifted by the son of Pandu, the Suta's son, O king, cut off with many keen arrows capable of bearing a great strain. Beholding his adversary weaponless. Karna began to strike him with many straight shafts, but took care not to afflict him greatly. Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately in great affliction. Laughing repeatedly, the son of Radha pursued him and placed his stringed bow, O Bharata, around the neck of the retreating Nakula. With the large bow around his neck, O king, the son of Pandu looked resplendent like Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow. Then Karna, addressing him, said, "The words thou hadst uttered were futile. Canst thou utter them now once more in joy, repeatedly struck as thou art by me? Do not, O son of Pandu, fight again with those amongst the Kurus that are possessed of greater might. O child, fight with them that are thy equals. Do not, O son of Pandu, feel any shame for it. Return home, O son of Madri, or go thither where Krishna and Phalguna are." Having addressed him thus he abandoned him then. Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go. The son of Pandu, thus let off, O king, by that bowman, Suta's son, proceeded towards Yudhishthira's car in great shame. Scorched by the Suta's son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar. Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Pancalas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon. There, O monarch, a great uproar arose among the Pandavas when they saw the leader of the Kaurava army proceeding towards the Pancala car-throngs. The Suta's son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel. We beheld many Pancala car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles and with standards and pennons also that were broken and torn, O sire. And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burned in a forest conflagration. Others with their frontal globes split open, or bathed in blood, or with trunks lopped off, or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds. Other elephants, frightened by the shafts and lances of Radha's son proceeded against Radha's son himself like insects towards a blazing fire. Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running down their breasts. Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold, destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders, — ornaments of battle, — slain, were seen wandering here and there on the field. Pierced and cut with lances and scimitars and swords, O Bharata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bharata, of diverse limbs. Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain. Some of these had their axles and poles broken, and some, O Bharata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts. Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the Suta's son. And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large numbers. And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues. Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around. A great and fierce calamity overtook the warriors (of the Pandava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna. The Srinjayas, slaughtered in that battle by the Suta's son, blindly proceeded against the latter's self like insects rushing upon a blazing fire. Indeed, as that mighty car-warrior was engaged in scorching the Pandava divisions, the Kshatriyas avoided him, regarding him to be the blazing Yuga fire. Those heroic and mighty car-warriors of the Pancala that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards. Indeed, the Suta's son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian.'"

SECTION 25

“Sanjaya said, ‘Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed saying “Wait, Wait.” Then Yuyutsu, O king, with a winged arrow of keen edge struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt. Filled with rage at this, Uluka, in that battle, cut off thy son’s bow with a razor-headed arrow and struck thy son himself with a barbed shaft. Casting off that broken bow, Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus. The prince then, O bull of Bharata’s race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more. Then Uluka, filled with rage pierced Yuyutsu with twenty shafts adorned with gold, and then cut off his standard made of gold. That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu’s car. Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest. Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist’s driver, O best of the Bharatas. Slaying next his four steeds he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car. Having vanquished him in battle, O king, Uluka proceeded quickly towards the Pancalas and the Srinjayas and began to slaughter them with sharp shafts. Thy son Srutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Satanika steedless and driverless and carless. The mighty car-warrior Satanika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son. That mace, reducing thy son’s car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through. Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other. Then thy son, overcome with fear, mounted upon the car of Vivingsu, while Satanika quickly got upon the car of Prativindhya. Shakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain. Beholding that great enemy of his father, Sutasoma covered Shakuni, O Bharata, with many thousands of arrows. Shakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows. Having checked those shafts with his own keen arrows in battle, Shakuni, filled with rage, struck Sutasoma with three arrows. Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout. Deprived of his steed and car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow. And he shot a large number of arrows equipped with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in law in that battle. The son of Subala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own. The warriors that were present there, as also the Siddhas in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma, inasmuch as he contended on foot with Shakuni staying in his car. Then Shakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers. Bowless, and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipped with an ivory handle, uttered a loud shout. That scimitar of the intelligent Sutasoma of the hue of the clear sky, as it was whirled by that hero, was regarded by Shakuni to be as fatal as the rod of Death. Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manoeuvres, endued as he was with skill and might. Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards. The valiant son of Subala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him. Filled with rage (at this), the son of Subala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison. Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself. With a razor-headed arrow of great sharpness, Shakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him. Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bharata, continued in the grasp of Sutasoma. Seeing his sword cut off, the mighty car-warrior Sutasoma retreated six steps and then hurled that half (of the scimitar) which he had in his grasp at his foe. The fragment decked with gold and gems, cutting off the bow, with string, of the illustrious Shakuni, quickly fell down on the Earth. Then Sutasoma went to the great car of Srutakirti. Subala's son also, taking up another formidable and invincible bow, proceeded towards the Pandava army, slaying large numbers of foes (on the way). Beholding the son of Subala careering fearlessly in battle, a loud uproar, O king, arose among the Pandavas in that part of the army. People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Subala. Even as the chief of the celestials crushed the Daitya army, the son of Subala destroyed that army of the Pandavas.'"

SECTION 26

"Sanjaya said, 'Kripa, O king, resisted Dhrishtadyumna in battle, like a Sarabha in the forest resisting a proud lion. Checked by the mighty son of Gautama, Prishata's son, O Bharata, could not advance even one step. Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand. Car-warriors and horsemen, becoming very cheerless, said, "Without doubt, this foremost of men, Sharadvata's son of mighty energy and great intelligence and versed in celestial weapon, is filled with rage at the death of Drona. Will Dhrishtadyumna today escape from the hands of Gautama? Will this vast army escape today this great danger? Will not this Brahmana slay all of us together? The form that he has assumed today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself. The preceptor Gautama, endued with great lightness of hands, is ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage." Diverse speeches like these, uttered by the warriors of both the armies were, O monarch, heard there as those two heroes encountered each other. Drawing deep breath in rage, Sharadvata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs while the latter stood inactive. Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupefied, knew not what to do. His driver then, addressing him said, "It is not all right with thee, O son of Prishata. Never before have I seen such a calamity overtake thee in battle. It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of Brahmanas aiming at thy vital limbs, are not striking thee. I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that Brahmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee.” Thus addressed, Dhrishtadyumna, O king, slowly said, “My mind becometh stupefied, O sire, and perspiration covereth my limbs. My body trembles and my hair stands on end. Avoiding that Brahmana in battle, proceed slowly to where Arjuna is, O charioteer; arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction.” Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops. Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts. And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the Danava Namuci.

“‘The invincible Shikhandi, the cause of Bhishma’s death, was in that battle, resisted by Hridika’s son who smiled repeatedly as he fought with the former. Shikhandi, however, encountering the mighty car-warrior of the Hridikas, struck him with five keen and broad-headed shafts at the shoulder-joint. Then the mighty car-warrior Kritavarma filled with rage, pierced his foe with sixty winged arrows. With a single arrow then, he cut off his bow, laughing the while. The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridika, said, “Wait, Wait.” Then, O monarch, Shikhandi sped at his foe ninety shafts of great impetuosity, all equipped with golden wings. Those shafts, however, all recoiled from Kritavarma’s armour. Seeing those shafts recoil and scattered on the surface of the Earth, Shikhandi cut off Kritavarma’s bow with a keen razor-headed arrow. Filled with wrath he struck the bowless son of Hridika, who then resembled a hornless bull, in the arms and the chest, with eighty arrows. Filled with rage but torn and mangled with shafts, Kritavarma vomited blood through his limbs like a jar disgorging the water with which it is filled. Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquefied red chalk after a shower. The puissant Kritavarma then, taking up another bow with a string and an arrow fixed thereon, struck Shikhandi in his shoulder-joint. With those shafts sticking to his shoulder-joint, Shikhandi looked resplendent like a lordly tree with its spreading branches and twigs. Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a 1,000 circles with their respective cars on that arena. Then Kritavarma, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipped with wings of gold and whetted on stone. The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe. Struck therewith, Shikhandi quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff. The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridika's son he drew breath upon breath repeatedly. After the defeat of the heroic son of Drupada, O lord, the Pandava army, slaughtered on all sides, fled away from the field.'"

SECTION 27

“Sanjaya said, ‘The white steeded (Arjuna) also, O monarch, routed thy force even as the winds, approaching a heap of cotton, scatters it on all sides. Against him rushed the Trigartas, the Sivis, the Kauravas, the Salwas, the samsaptakas, and that force which consisted of the Narayanas. And Satyasena and Candradeva, and Mitradeva and Satrunjaya, and Susruta’s son, and Citrasena, and Mitravarman, O Bharata, and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons, suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean. Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda. Though slaughtered in battle, they did not still leave the son of Pandu like insects, O monarch, never receding from a blazing fire. Satyasena, in that encounter, pierced that son of Pandu with three arrows, and Mitradeva pierced him with three and sixty, and Candradeva with seven. And Mitravarman pierced him with three and seventy arrows, and Susruta’s son with seven. And Satrunjaya pierced him with twenty, and Susharma with nine. Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Susruta with seven arrows, he pierced Satyasena with three, Satrunjaya with twenty and Candradeva with eight, Mitradeva with a hundred, Srutasena with three, Mitravarman with nine, and Susharma with eight. Then slaying king Satrunjaya with a number of arrows whetted on stone, he smote off from his trunk, the head, decked with headgear, of Susruta’s son. Without any delay he then, with a number of other shafts, despatched Candradeva to the abode of Yama. As regards the other mighty car-warriors vigorously contending with him, he checked each of them with five arrows. Then Satyasena filled with rage, hurled a formidable lance in that battle aiming at Krishna and uttered a leonine roar. That ironmouthed lance having a golden shaft, piercing through the left arm of the high-souled Madhava, penetrated into the Earth. Madhava being thus pierced with that lance in great battle the goad and the reins, O king, fell down from his hands. Beholding Vasudeva’s limb pierced through, Pritha’s son Dhananjaya mustered all his wrath and addressing Vasudeva said, “O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama’s abode.” The illustrious Keshava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena’s vehicle. Beholding the Ruler of the Universe pierced, Pritha’s son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows, cut off with a number of broad-headed shafts of great sharpness, the large head of that king decked with earrings, from off his trunk at the head of the army. Having thus cut off Satyasena’s head, he then despatched Citravarman with a number of keen shafts, and then the latter’s driver, O sire, with a keen calf-toothed arrow. Filled with rage, the mighty Partha then, with hundreds of shafts, felled the samsaptakas in hundreds and thousands. Then, O king, with a razor-headed arrow equipped with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Susharma in the shoulder-joint. Then all the samsaptakas, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts. Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Sakra himself, invoked the Aindra weapon. From that weapon, thousands of shafts, O king, began to issue continually. Then O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and Sataghnis equipped with wheels and arrows. Thighs and necklaces and Angadas and Keyuras, O sire, and garlands and cuirasses and coats of mail, O Bharata, and umbrellas and fans and heads decked with diadems lay on the battle-field. Heads adorned with earrings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament. Adorned with sandal-paste, beautiful garlands of flowers and excellent robes, many were the bodies of slain warriors that were seen to lie on the ground. The field of battle, terrible as it was, looked like the welkin teeming with vapoury forms. With the slain princes and Kshatriyas of great might and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills. There was no path on the field for the wheels of the illustrious Pandava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts. It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire. His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move. Thus slaughtered by Pandu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bharata, contending with the foe. Having vanquished large numbers of the samsaptakas in battle, Pritha's son Jishnu looked resplendent, like a blazing fire without smoke.'"

SECTION 28

“Sanjaya said, ‘King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts. The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying, “Wait, Wait.” Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira’s driver also with a broad-headed shaft. Then king Yudhishthira sped at Duryodhana three and ten arrows equipped with wings of gold and whetted on stone. With four shafts that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana’s driver. With the sixth arrow he felled the (Kuru) king’s standard on the Earth, with the seventh his bow, and with the eighth his scimitar. And then with five more shafts king Yudhishthira the just deeply afflicted the Kuru monarch. Thy son, then, alighting from that steedless car, stood on the Earth in imminent danger. Beholding him in that situation of great peril, Karna and Drona’s son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king. Then the (other) sons of Pandu, surrounding Yudhishthira, all proceeded to the encounter, upon which, O king, a fierce battle was fought. Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king. There where the Pancalas engaged the Kauravas, in battle, men closed with men, and elephants with foremost of elephants. And car-warriors closed with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill presented a beautiful sight, O king, over the field. All those heroes endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill. Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others. For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another. The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows. Elephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places. Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them. And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wandered over the field, from behind and the flanks. Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force. Some elephants, filled with wrath pierced with their tusks horses with horsemen. Others seizing such with great force hurled them to the ground with violence. Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides. Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks. Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots began to slay them. Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down. Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground. Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants had their bodies exceedingly pierced and torn. Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and parts between their tusks. Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth. In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great force. Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight. Some huge elephants slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by thunder. Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other. Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads. Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe, and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bharata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms. In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them. During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field. Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red. Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganga it seemed to fill the whole universe with its uproar. Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they thought that fight they should. The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury. With broken cars, O monarch, the fallen elephants, and steeds lying on the ground, and men laid low, the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable. Karna slaughtered the Pancalas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter. Even thus occurred that destruction of troops of both the Kurus and the Pandavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian.'"

SECTION 29

“Dhritarashtra said, ‘I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons. From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O Suta, that the Kauravas are no more. Duryodhana was made carless in that dreadful battle. How did Dharma’s son (then) fight, and how did the royal Duryodhana also fight in return? How also occurred that battle which was fought in the afternoon? Tell me all this in detail, for thou art skilled in narration, O Sanjaya.’

“Sanjaya said, ‘When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bharata, saying, “Proceed, proceed, quickly take me there, O driver, where the royal son of Pandu, clad in mail shineth under yon umbrella held over his head.” Thus urged by the king, the driver, in that battle, quickly urged his royal master’s goodly car towards the face of Yudhishthira. At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver saying, “Proceed to where Suyodhana is.” Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle. Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch. Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath, Dharma’s son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow. Duryodhana then, taking up another bow, pierced the son of Pandu. Filled with rage, they continued to shoot showers of shafts at each other. Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each other in that battle like a couple of roaring bulls. Those mighty car-warriors continued to career, expecting to find each other's lapses. Then wounded with shafts sped from bows drawn to their fullest stretch the two warriors, O king, looked resplendent like flowering Kinsukas. They then, O king, repeatedly uttered leonine roars. Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force. And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with force of thunder. Him, however, thy royal son quickly pierced, in return, with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bharata, hurled a dart capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts, speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipped with golden staff, and producing a loud whizz, that dart then fell down, and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch, struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string. Filled with rage and possessed of great valour, the son of Pandu then shot it at his foe. That arrow, striking thy son, that mighty car-warrior, stupefied him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity, rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pandus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon, king Yudhishthira the just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand. Deeply pierced in the chest by that dart as he stood on his car, the Kuru prince, deeply pained, fell down and swooned away. Then Bhima, recollecting his own vow, addressed Yudhishthira, saying, “This one should not be slain by thee, O king.” At this Yudhishthira abstained from giving his foe the finishing blow. At that time Kritavarma, quickly advancing, came upon thy royal son then sunk in an ocean of calamity. Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarma in that battle. Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory.’”

SECTION 30

“SANJAYA SAID, ‘PLACING Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the Asuras. Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath advanced against the foe and slew the latter with strokes of diverse kinds of weapons. Elephants and cars, steeds and men, in that dreadful battle were destroyed by brave warriors with sharp battle axes and swords and axes and shafts of diverse kinds and by means also of their animals. Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and earrings, and every one of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent. Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and Bhusundis and maces. The blood that fell formed a river like currents on the field. In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghastly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of universal dissolution. Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Satyaki, that bull of Sini’s race. Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vast deep, and resembling the army of the Asuras or that of the celestials, shone with fierce beauty. Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Sini's race with shafts whose splendour resembled the rays of the Sun. That bull of Sini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake. Then many Atirathas belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Sini's race. That force, however, vast as the ocean, assailed by foes possessed of great quickness viz., the Pandava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants. Then those two foremost of men, viz., Arjuna and Keshava, having said their daily prayer and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of theirs. Their foes (i.e., the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was coming towards them. Then Arjuna, bending Gandiva and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty. Like the tempest destroying the clouds, the son of Pandu destroyed with his arrows many cars looking like celestial vehicles, that were well-adorned, and equipped with weapons and standards, along with their drivers. Many elephants also, with the men that guided them, adorned with triumphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode. Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts. Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow. Obtaining then an opportunity, he sped at Duryodhana an excellent shaft, capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments. Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrow, the son of Pandu next cut off the formidable bow of Kripa too. Then cutting off the bow of Hridika's son, he felled the latter's standard and steeds. Then cutting off the bow of Duhshasana, he proceeded against the son of Radha. At this, Karna, leaving Satyaki quickly pierced Arjuna with three arrows and Krishna with twenty, and Partha again repeatedly. Although many were the arrows that he shot while slaying his foes in that battle, like Indra himself inspired with wrath, Karna yet felt no fatigue. Meanwhile Satyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred. Then all the foremost heroes among the Parthas began to afflict Karna. Yudhamanyu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and Uttamauja and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Cedis and the Karushas and the Matsyas and Kaikeyas, and the mighty Chekitana, and king Yudhishthira of excellent vows, all these, accompanied by cars and steeds and elephants, and foot-soldiers of fierce prowess, encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction. Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way. Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horsemen, and large bands of foot-soldiers. Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pandavas, deprived of weapons, and with limbs mangled and torn, retired from the field. Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna and covered the welkin, the Earth, and all the points of the compass with dense shower of arrows. The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like Sataghnis and some fell like fierce thunderbolts. Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly. Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted fled away in fear.

"'Whilst thy warriors were thus engaged in battle from desire of victory, the Sun approaching the Setting Mountain, entered it. In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favourable or unfavourable. The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bharata, then retired from the field, accompanied by all their combatants. Upon the retirement of the Kauravas, O king, at the close of the day, the Parthas, cheerful at having obtained the victory, also retired to their own encampment, jeering at their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Acyuta and Arjuna. After those heroes had thus withdrawn the army, all the troops and all the kings uttered benediction upon the Pandavas. The withdrawal having been made, those sinless men, the Pandavas, became very glad, and proceeding to their tents rested there for the night. Then Rakshasas and Pishacas, and carnivorous beasts, in large numbers came to that awful field of battle resembling the sporting ground of Rudra himself.'"

SECTION 31

“Dhritarashtra said, ‘It seems that Arjuna slew all of you at his will. Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against Him. Single-handed, Partha ravished Bhadra, and single-handed, he gratified Agni. Single-handed, he subjugated the whole Earth, and made all the kings pay tribute. Single-handed, with his celestial bow he slew the Nivatakavachas. Single-handed, he contended in battle with Mahadeva who stood before him in the guise of a hunter. Single-handed, he protected the Bharatas, and single-handed, he gratified Bhava. Single-handed, were vanquished by him all the kings of the Earth endued with fierce prowess. The Kurus cannot be blamed. On the other hand, they deserve praise (for having fought with such a warrior). Tell me now what they did. Tell me also, O Suta, what Duryodhana did after that.’

“Sanjaya said, ‘Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others. Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said, “Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vasudeva awakes him (to what should be done). Today, by that sudden shower of weapons we were deceived by him. Tomorrow, however, O lord of Earth, I will frustrate all his purposes.” Thus addressed by Karna, Duryodhana said, “So be it,” and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents. Having passed the night happily, they cheerfully went out for battle (the next day). They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru race, with great care, and according to the sanction of Brihaspati and Usanas. Then that slayer of foes, Duryodhana, called to mind the heroic Karna, that counteractor of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, and Kartavirya in energy. Indeed, the heart of the king turned towards Karna. And the hearts of all the troops also turned to that hero, that Suta's son, that mighty bowman, as one's heart turns to a friend in a situation of great danger.'

"Dhritarashtra said, 'What did Duryodhana next do, O Suta, when the hearts of all of you turned towards Vikarna's son Karna? Did my troops cast their eyes on Radha's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops, how, O Sanjaya, did Vikarna's son Karna fight? How also did all the Pandavas fight with the Suta's son? The mighty-armed Karna would, single-handed, slay the Parthas with the Srinjayas. The might of Karna's arms in battle equals that of Sakra or Vishnu. His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle. Beholding Duryodhana deeply afflicted by the son of Pandu, and seeing also the sons of Pandu displaying great prowess, what did that mighty car-warrior, viz., Karna, do? Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Parthas with their sons and Keshava in battle! Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pandu in fight! Without doubt, Destiny is supreme. Alas, the terrible end of that gambling match hath now come! Alas, these heartrending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by, me, O Sanjaya! O sire, Subala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana. Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons? There is no one that can resist the Pandavas in battle. They penetrate into my army like a man into the midst of helpless women. Destiny, indeed, is supreme.’

“Sanjaya said, ‘O king, think now of all those wrongful acts of thine like that match at dice and the others — acts that have passed away from the subjects of thought with man. One should not, however, reflect on bygone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then. Many a time wert thou, O king, counselled against warring with the Pandavas. Thou didst not, however, O monarch, accept those counsels, from folly. Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pandu. For those acts this awful slaughter of kings hath now come. All that, however, is now past. Do not grieve, O bull of Bharata’s race. O thou of unfading glory, listen now to the details of the awful carnage that has occurred.

“‘When the night dawned, Karna repaired to king Duryodhana. Approaching the king, the mighty-armed hero said, “I shall, O king, engage in battle today the illustrious son of Pandu. Either I will slay that hero today, or he will slay me. In consequence of the diverse things both myself and Partha had to do, O Bharata, an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom. Without slaying Partha in battle I will not come back, O Bharata. Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle, Partha will advance against me, especially because I am destitute of the dart Sakra gave me. Therefore, O ruler of men, listen now to what is beneficial. The energy of my celestial weapons is equal to the energy of Arjuna’s weapons. In counteracting the feats of powerful foes, in lightness of hands, in range of the arrows shot, in skill, and in hitting the mark, Savyasaci is never my equal. In physical strength, in courage, in knowledge of (weapons), in prowess, O Bharata, in aiming, Savyasaci is never my equal. My bow, called Vijaya, is the foremost of all weapons (of its kind). Desirous of doing what was agreeable (to Indra), it was made by Viswakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the Daityas. At its twang the Daityas beheld the ten points to be empty. That bow, respected by all, Sakra gave to Bhrigu's son (Rama). That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors, like Indra fighting with the assembled Daityas. That formidable bow, the gift of Rama, is superior to Gandiva. It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son). With that bow given to me by Rama I will contend in battle with the son of Pandu. I will, O Duryodhana, gladden thee today with thy friends, by slaying in battle that hero, viz., Arjuna, that foremost of conquerors. The whole Earth with her mountains and forest and islands, without a heroic warrior (to oppose thy wish), will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme. Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee, even as success is incapable of being missed by an ascetic zealously devoted to virtue and having his soul under control. Arjuna will not be able to bear me in battle, even as a tree in contact with fire is incapable of bearing that element. I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda. I have none like him. His is that celestial and foremost of bows, called Gandiva, which is irrefragible in battle. I also have that excellent, celestial, and formidable bow called Vijaya. In respect of our bows, therefore, O king, I am superior to Arjuna. Listen now to those matters in which the heroic son of Pandu is superior to me. The holder of the reins (of his steeds) is he of Dasharha's race who is adored by all the worlds. His celestial car decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind. His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna, who is Creator of the universe, protects that car. Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Shalya, however, the ornament of assemblies, is equal to Saurin. If he becomes my driver, victory will certainly be thine. Let

Shalya, therefore, who is incapable of being resisted by foes be the driver of my car. Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them, always follow me, O bull of Bharata's race. By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna. Shalya is superior to Krishna, and I am superior to Arjuna. As that slayer of foes, viz., he of Dasharha's race, is acquainted with horselore, even so is that mighty car-warrior, viz., Shalya acquainted with horselore. There is none equal to the chief of the Madras in might of arms. As there is none equal to myself in weapons, so there is none equal to Shalya in knowledge of steeds. So circumstanced, I will become superior to Partha. Against my car, the very gods with Vasava at their head will not dare advance. All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of warrior and will then, O best of the Kurus, vanquish Phalguna. I desire, O monarch, all this to be done by thee, O scorcher of foes. Let these wishes of mine be accomplished. Let no time be suffered to elapse. If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bharata, what I will achieve in battle. I will by every means vanquish the sons of Pandu in battle when they will approach me. The very gods and Asuras are not able to advance against me in battle. What need be said then of the sons of Pandu that are of human origin?"'"

"Sanjaya continued, 'Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Radha, answered him, with a glad heart, saying, "Accomplish that, O Karna, which thou thinkest. Equipped with goodly quivers and steeds, such cars shall follow thee in battle. Let as many cars as thou wishest bear thy long shafts and arrows equipped with vulturine feathers. Ourselves, as also all the kings, O Karna will follow thee in battle."'"

"Sanjaya continued, 'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.'"

SECTION 32

“Sanjaya said, ‘Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words, “O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear, thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings. O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head. Therefore, for the destruction of Partha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer. With thee for his driver, the son of Radha will subjugate my foes. There is none else for holding the reins of Karna’s steeds, except thee, O thou of great good fortune, thou that art the equal of Vasudeva in battle. Protect Karna then by every means like Brahma protecting Maheswara. Even as he of Vrishni’s race protects by every means the son of Pandu in all dangers, do thou, O chief of the Madras, protect the son of Radha today. Bhishma, and Drona, and Kripa, and thyself and the valiant ruler of the Bhojas, and Shakuni the son of Subala, and Drona’s son and myself, constituted the chief strength of our army. Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into portions for the share of each. The share that had been allotted to Bhishma is now no more as also that which had been allotted to the high-souled Drona. Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully. Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven. Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers. This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Parthas who were at first fewer than us. What should be done for the present? Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host. O lord, the Pandavas have in battle slain the bravest warriors of this my force. The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world. O Shalya, Karna wishes to contend in battle today with Arjuna. On him, O ruler of the Madras, my hopes of victory are great. There is none else in the world (save thee) that can make so good a holder of the reins for Karna. As Krishna is the foremost of all holders of reins for Partha in battle, even so, O king, be thou the foremost of all holders of reins for Karna's car. Accompanied and protected, O sire, by him in battle, the feats that Partha achieve are all before thee. Formerly, Arjuna had never slain his foes in battle in such a way. Now however, his prowess has become great, united as he is with Krishna. Day after day, O ruler of the Madras, this vast Dhritarashtra force is seen to be routed by Partha because he is united with Krishna. A portion remains of the share allotted to Karna and thyself, O thou of great splendour. Bear that share with Karna, and destroy it unitedly in battle. Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay Partha in battle. Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning sun, viz., Karna and Shalya, resembling two Suns risen above the horizon. Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas (Pandavas) with the Pancalas and the Srinjayas perish beholding thee and Karna. Karna is the foremost of car-warriors, and thou art the foremost of drivers. In the clash of battle, again there is none equal to thee. As he of Vrishni's race protects the son of Pandu under all circumstances, even so let thyself protect Vikarna's son Karna in battle. With thee as his driver, Karna will become invincible, O king, in battle even with the gods having Sakra at their head! What then need be said about the Pandavas? Do not doubt my words.'"

"Sanjaya continued, 'Hearing these words of Duryodhana, Shalya, became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly, and rolling his large eyes red in wrath, that warrior of massive arms proud of his lineage and wealth and knowledge and strength, said these words:

"'Shalya said "Thou insultest me, O son of Gandhari, or without doubt suspectest me, since thou solicitest me, without hesitation, saying, 'Act thou as a driver.' Regarding Karna to be superior to ourselves, thou applaudest him thus. I, however, do not regard the son of Radha as my equal in battle. Assign to me a much greater share, O lord of Earth. Destroying that in battle, I will return to the place I come from. Or, if thou wishest, I will, O delighter of the Kurus, contend, single-handed, with the enemy. While engaged in consuming the foe, behold thou my prowess today. Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me. Never shouldst thou humiliate me in battle. Behold these two massive arms of mine, strong as the thunder. Behold also my excellent bow, and these shafts that resemble snakes of virulent poison. Behold my car, unto which are yoked excellent steeds endued with the speed of the wind. Behold also, O son of Gandhari, my mace decked with gold and twined with hempen chords. Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king. Knowing me, O monarch, to be so capable, of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son? It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person. He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior. Brahman created the Brahmanas from his mouth, and the Kshatriyas from his arms. He created the Vaishyas from his thighs and the Shudras from his feet. In consequence of the intermixture of those four orders, O Bharata, from those four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and vice versa. The Kshatriyas have been described to be protectors (of the other classes) acquirers of wealth and givers of the same. The Brahmanas have been established on the Earth for the sake of favouring its people by assisting at sacrifices, by teaching and acceptance of pure gifts. Agriculture and tending of cattle and gift are the occupations of the Vaishyas according to the scriptures. Shudras have been ordained to be the servants of the Brahmanas, the Kshatriyas, and the Vaishyas. Similarly, the Sutas are the servants of Kshatriyas, and not latter the servants of the former. Listen to these my words, O sinless one. As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing. Being all this, O slayer of hostile troops, I cannot go to the extent of acting as the driver of the Suta's son in battle. I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gandhari, for returning home."

"Sanjaya continued, 'Having said these words that tiger among men and ornament of assemblies, viz., Shalya, filled with rage stood up quickly and endeavoured to get away from that concourse of kings. Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object, "Without doubt, O Shalya, it is even so as thou hast said. But I have a certain purpose in view. Listen to it, O ruler of men, Karna is not superior to thee, nor do I suspect thee, O king. The royal chief of the Madras will never do that which is false. Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called Artayani (the descendant of those that had truth for their refuge). And since, O giver of honours, thou art like a barbed arrow to thy foes, therefore art thou called by the name of Shalya on earth. O thou that makest large presents (to Brahmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst previously said thou wouldst accomplish. Neither the son of Radha nor myself am superior to thee in valour that I would select thee as the driver of those foremost of steeds (that are yoked unto Karna's car). As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vasudeva. Karna is certainly superior to Partha in the matter of weapons, O bull among men. Thou too art superior to Krishna in knowledge of steeds and might. Without doubt O ruler of the Madras, thy knowledge of horse is double that which the high-souled Vasudeva hath."

"'Shalya said, "Since, O son of Gandhari, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee. I will become the driver of Radha's son of great fame while he will be engaged in battle with the foremost one of Pandu's sons, as thou solicitest me. Let this, however, O hero, be my understanding with Vikartana's son that I will in his presence utter whatever speeches I desire."'"

"Sanjaya continued, 'O king, thy son, with Karna then, O Bharata, answered the prince of the Madras, O best of Bharata's race, saying, "So be it."'"

SECTION 33

“‘Duryodhana said, “Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the Asuras in days of yore. The great rishi Markandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages. Listen to that account confidingly and without mistrusting it at all. Between the gods and the Asuras, each desirous of vanquishing the other, there happened a great battle, O king, which had Taraka for its evil (root). It hath been heard by us that the Daityas were defeated by the gods. Upon the defeat of the Daityas, the three sons of Taraka, named Tarakaksha, Kamalaksha and Vidyunmalin, O king, practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes. In consequence of their self-restraint, their penances, their vows and contemplation, the boongiving Grandsire became gratified with them and gave them boons. Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all Creatures of all times. The divine Lord and Master of all the worlds said unto them, ‘There is nothing like immunity from death at the hands of all creatures. Therefore, ye Asuras, abstain from such a prayer. Solicit some other boon that may seem desirable to you.’ When all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words, ‘O god, O Grandsire, give us this boon. Residing in three cities, we will rove over this Earth, with thy grace ever before us. After a 1,000 years then, we will come together, and our three cities also, O sinless one, will become united into one. That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction.’ Saying unto them, ‘Let it be so,’ that god ascended to heaven. Those Asuras then, filled with joy at having obtained those boons and having settled it among themselves about the construction of the three cities, selected for the purpose the great Asura Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the Daityas and Danavas. Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed three cities, one of which was of gold, another of silver, and the third of black iron. The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth. Each of those cities measured a hundred yojanas in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches. And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways. Each of those cities, again, O monarch, had a separate king. The beautiful city of gold belonged to the illustrious Tarakaksha: the silver city to Kamalaksha, and the iron one to Vidyunmalin. Those three Daitya kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say, ‘Who is he called the Creator?’ Unto those foremost of Danavas having no heroes equal to them, came from every side millions upon millions, of proud and flesh-eating Danavas who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity. Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness. Whoever amongst those residing in the triple city wished for any object in his heart had his wish fulfilled by Maya aided by the latter’s powers of illusion. Tarakaksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him. When the god was gratified, Hari solicited a boon of him, saying, ‘Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life, and with redoubled strength.’ Obtaining this boon, the heroic Hari, son of Tarakaksha, created a lake, O lord, in his city, that was capable of reviving the dead. In whatever form and whatever guise a Daitya might have been slain, if thrown into that lake, he was restored to life, in the self-same form and guise. Obtaining alive the slain among them, the Daityas began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods sustained, O king, no diminution in battle. Stupefied then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe. Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of Rishis. And the wicked Danavas ceased to show any respect for anybody. While the worlds were thus afflicted, Sakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side. When, however, Purandra failed to pierce those cities made impenetrable, O king, by the Creator with his boons, the chief of celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the Asuras. Representing everything and bowing with their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed. The illustrious Deity, hearing the words of Indra, told the gods, ‘He that is an offender against you offends against me also. The Asuras are all of wicked souls and always hate the gods. They that give pain to you always offend against me. I am impartial to all creatures. There is no doubt in this. For all that, however, they that are unrighteous should be slain. This is my fixed vow. Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthanu, is competent to pierce them with one shaft. Ye Adityas, select Sthanu, otherwise called Ishana and Jishnu, who is never fatigued with work, as your warrior. It is he that will destroy those Asuras.’ Hearing these words of his, the gods with Sakra at their head, making Brahman take their lead, sought the protection of the Deity having the bull for his mark. Those righteous ones accompanied by Rishis devoted to the severest penances and uttering the eternal words of the Vedas, sought Bhava with their whole soul. And they praised, O king, in the high words of the Vedas, that dispeller of fears in all situations of fear that Universal Soul, that Supreme Soul, that One by whom All this is pervaded with his Soul. Then the gods who, by special penances, had learnt to still all the functions of his Soul and to withdraw Soul from Matter, — they who had their soul always under control — beheld him, called Ishana, — that lord of Uma, that mass of energy, that is, who hath no equal in the universe, that source (of everything), that sinless Self. Though that Deity is one they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in own heart, all of them became filled with wonder. Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate Rishis, all touched the Earth with their heads. Saluting them with the word 'Welcome' and raising them from their bent attitudes, the illustrious Sankara addressed them smilingly, saying, 'Tell us the object of your visit.' Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him, 'Our repeated salutations to thee, O Lord. Salutations to thee that art the source of all the gods, to thee that art armed with the bow, to thee that art full of wrath. Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz., Daksha), to thee that art adored by all the lords of creatures. Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self. Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident, to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons, to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer; to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a brahmacari; to thee that art Ishana; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters; to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumara, to thee that art three-eyed, to thee that art armed with the foremost of weapons, to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of Brahmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices. Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy. We devote ourselves to thee in thought, word and deed. Be gracious unto us.’ Gratified with these adorations, the holy one, saluting them with the word ‘Welcome’ said unto them, ‘Let your fears be dispelled. Say, what we are to do for you?’”“

SECTION 34

“‘Duryodhana said, “After the fears of those throngs of the pitris, the gods, and the Rishis had thus been dispelled by that high-souled Deity, Brahman then offered his adorations, unto Sankara, and said these words for the benefit of the universe, ‘Through thy favour, O Lord of all, the Lordship of all creatures is mine. Occupying that rank, I have given a great boon to the Danavas. It behoveth none else, save thee, O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one. Thou O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee. O lord of all the gods, show favour to these. Slay the Danavas, O wielder of the trident. O giver of honours, let the universe, through thy grace, obtain happiness. O Lord of all the worlds, thou art the one whose shelter should be sought. We all seek thy shelter.’

“‘“Sthanu said, ‘All your foes should be slain. But, I shall not however, slay them single-handed. The enemies of the gods are possessed of might. Therefore, all of you, united together, consume those enemies of yours in battle, with half my might. Union is great strength.’

“‘“The gods said, ‘Theirs (Danavas’) is twice the energy and might of ourselves, we think, for we have already seen their energy and might.’

“‘“The holy one said, ‘Those sinful wights that have offended against ye should be slain. With half of my energy and might, slay all those enemies of yours.’

“‘“The gods said, ‘We will not be able, O Maheswara, to bear half of thy energy. With, on the other hand, half of our united might, do thou slay those foes.’

"'"The holy one said, 'If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them.'

"'Duryodhana continued, "The celestials then, addressing the god of gods, said 'So be it' O best of kings. Taking half of their energies from all of them, he became superior in might. Indeed, in might that god became superior to all in the universe. From that time Sankara came to be called Mahadeva. And Mahadeva then said, 'Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven. Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the Asuras down on the Earth.'

"'"The gods said, 'Gathering all forms that may be found in the three worlds and taking portions of each, we will each, O Lord of the gods, construct a car of great energy for thee. It will be a large car, the handiwork of Viswakarman, designed with intelligence.' Saying this, those tigers among the gods began the construction of that car. And they made Vishnu and Soma and Hutasana the arrow for Sankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows. The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car. The Mandara mountain was made its axle; and the great river Ganga was made its Jangha; and the points of the compass, cardinal and subsidiary became the ornaments of the car. The constellations became its shaft; the Krita age became its yoke; and that best of Snakes, viz., Vasuki, became the Kuvara of that car. Himavat and Vindhya mountains became its Apaskara and Adhishthana; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods. They made the excellent Ocean, that abode of the Danavas its other axle. The seven Rishis became the protectors of the wheels of that car. Ganga and Sarasvati and Sindhu and the Sky became its Dhura; all the other rivers and all the waters became the chords for binding the several limbs of that car. Day and Night and the other divisions of time such as Kalas and Kasthas, and the Seasons became its Amukarsha. The blazing planets and the stars became its wooden fence; Religion, Profit, and Pleasure, united together, became its Trivenu. The herbs and the creepers, decked with flowers and fruits, became its bells. Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and left. The ten foremost of snakes having Dhritarashtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the clouds called Samvartaka and Valahaka were the leathern strings of the yoke. The two Twilights and Dhritri and Medha and Sthiti and Sannati, and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures, were made the steeds of that car. Kalaprishtha, and Nahusha, and Karkotaka, and Dhananjaya and the other snakes became the chords for binding the manes of the steeds. The cardinal and the subsidiary directions became the reins of the steeds of that car. The Vedic sound Vashat became the goad, and Gayatri became the string attached to that goad. The four auspicious days were made the traces of the steeds, and the pitris presiding over them were made the hooks and pins. Action and truth and ascetic penances and profit were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed. Beautiful banners of various hues waved in the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light. That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Ishana, been fixed as a Year, became the bow, and the goddess Savitri became the loud-sounding bow-string. A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time. That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners. Thus equipped, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipped, the gods became filled with wonder. Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity that the car was ready. After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes, Sankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull. The Brahmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides. Atharvan and Angirasa became the protectors of the car-wheels of that illustrious warrior. The Rigveda, the Samaveda, and the Puranas stood in advance of that car. The histories and the Yajurveda became the protectors of the rear. All sacred Speeches and all the Sciences stood around it, and all hymns, O monarch, and the Vedic sound of Vashat also. And the syllable Om, O king, standing in the van of that car, made it exceedingly beautiful. Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri the Death-night therefore, which is Rudra's shadow, became the indestructible string of that bow. Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu. Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bow-string became unbearable to the Asuras. And the lord Sankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angirasa. Then He called Nila Rohita (Blue and Red or smoke) — that terrible deity robed in skins, — looking like 10,000 Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour. That discomfiter of even him that is difficult of being discomfited, that victor, that slayer of all haters of Brahma, called also Hara, that rescuer of the righteous and destroyer of the unrighteous, viz., the illustrious Sthanu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing all foes, as if with all the fourteen faculties of the soul awake about him, looked exceedingly resplendent. Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance. Beholding that car, duly equipped, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni. The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries. Then Mahadeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely. Then the great Rishis, the Gandharvas, those throngs of gods and those diverse tribes of Apsaras began to praise that Lord of the gods while he was about to ascend that car. Adored by the regenerate Rishis, and praised by the eulogists and diverse tribes of dancing Apsaras well-versed in the art of dancing, that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods, 'Who will become my driver?' The gods answered him, saying, 'He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver!' Unto them the god replied, 'Reflecting yourselves, without delay make him my driver who is superior to me!' Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words, 'We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of celestials. The Deity having the bull for his mark has been gratified with us. A car hath been constructed by us, equipped with many wonderful weapons. We do not, however, know who is to become the driver of that foremost of cars. Therefore, let some foremost one among the gods be appointed as the driver. O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us. Before this, O god, thou hadst even said to us that thou wouldst do us good. It behoveth thee to accomplish that promise. That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials. The Deity armed with Pinaka hath been made the warrior who is to stand on it. Striking the Danavas with fear, he is prepared for battle. The four Vedas have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior. We do not, however, see who is to become the driver. A driver should be sought for that car who is superior to all these. Equal to thee in importance is that car, O god, and Hara is the warrior. Armour, and weapons, and bow, these we have got already, O Grandsire. Except thee, we do not behold any person that can make its driver. Thou art endued with every accomplishment. Thou, O lord, art superior to all the gods. Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes.’ It has been heard by us that bowing with their heads unto the Grandsire that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.

“““The Grandsire said, ‘There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapaddin while he will be engaged in fight.’ Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Ishana. And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth. Having ascended the car the illustrious Deity, viz., the Grandsire resplendent with his own energy, took the reins and the goad. Then the illustrious god, raising those steeds addressed that foremost one among the gods, viz., Sthanu, saying, ‘Ascend.’ Then, taking that arrow composed of Vishnu and Soma and Agni, Sthanu ascended the car, causing the foe to tremble by means of his bow. The great Rishis, the Gandharvas, the throngs of gods, and the diverse tribes of Apsaras, then praised that Lord of the gods after he had ascended the car. Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car causing the three worlds to blaze forth with his own energy. The great Deity once more said unto the gods headed by Indra, ‘Ye should never grieve, doubting my ability to destroy the Asura. Know that the Asuras have already been slain by means of this arrow’. The gods then answered, saying, ‘It is true! The Asuras have already been slain.’ Indeed, the gods thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified. Then that Lord of the gods proceeded surrounded by all the gods, upon that large car, O king, which had nothing to compare with it. And the illustrious Deity was adored, all the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another. Rishis also, of great good fortune, possessed of ascetic merit and endued with high qualities, as also the gods, wished for Mahadeva's success. When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, all the gods, O best of men, became exceedingly gratified. And the Rishis there adored the Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there. And millions upon millions of Gandharvas played upon diverse kinds of musical instruments at the hour of his setting out. When the boon-giving Brahman, having ascended the car, set out for the Asuras, the Lord of the Universe, smiling the while, said, 'Excellent, Excellent! Proceed, O god, to the spot where the Daityas are. Urge the steeds wakefully. Behold today the might of arms while I slay the foe in battle.' Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the Daityas and the Danavas. With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven. Indeed, when Bhava, riding on the car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass. Hearing that loud and terrible roar of the bull, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last. Others amongst them stood facing the foe for battle. Then Sthanu, O king, armed with trident became deprived of his senses in wrath. All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft. In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by the weight of Brahman and Rudra and the latter's bow, that car seemed to sink. Then Narayana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car. During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might began, from rage, to utter loud shouts, standing, O giver of honours, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the Danava city. While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull. Blessed be thou, from the date the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats. Then Sarva, having stringed his bow and aimed that shaft with which he had united the Pasupata weapon, waited thinking of the triple city. And O king, as Rudra thus stood, holding his bow, the three cities during that time became united. When the three cities, losing their separate characters became united, tumultuous became the joy of the high-souled gods. Then all the gods, the Siddhas, and the great Rishis, uttered the word Jaya, adoring Maheshwara. The triple city then appeared immediately before that god of unbearable energy, that Deity of fierce and indescribable form, that warrior who was desirous of slaying the Asuras. The illustrious deity, that Lord of the universe, then drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city. Upon that foremost of shafts, O thou of great good fortune, being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those Asuras, he threw them down into the Western ocean. Thus was the triple city burnt and thus were the Danavas exterminated by Maheswara in wrath, from desire of doing good to the three worlds. The fire born of his own wrath, the three-eyed god quenched, saying, ‘Do not reduce the three worlds to ashes.’ After this, the gods, the Rishis, and the three worlds became all restored to their natural dispositions, and gratified Sthanu of unrivalled energy with words of high import. Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object being accomplished after such effort. Thus that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the Asuras, viz., Maheswara, did that which was for the good of all the worlds. As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra, so do thou restrain the steeds of the high-souled son of Radha like Grandsire restraining those of Rudra. There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the Asuras. Let, O Shalya, that be done speedily today by which this Karna, grinding the Pandava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car. Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle. Hold the reins, therefore, of the excellent steeds (of Karna). There is another story which I will narrate. Listen once more to it. A virtuous Brahmana had recited it in the presence of my father. Hearing these delightful words fraught with the reasons and purposes of acts, do, O Shalya, what thou mayst settle, without entertaining any scruples. In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rama. Practising the austerest penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons. In consequence of his devotion and tranquillity of heart, Mahadeva became gratified with him. Sankara, understanding the desire cherished in his heart, showed himself unto Rama. And Mahadeva said, 'O Rama, I am gratified with thee. Blessed be thou, thy desire is known to me. Make thy soul pure. Thou wilt then have all that thou desirest. I will give thee all weapons when thou wilt become pure. Those weapons, O son, of Bhrigu, burn a person that is incompetent and that is not deserving of them.' Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant high-souled one, said, 'O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed thou wilt regard me fit for holding them.'"'

"'Duryodhana continued. "With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and

Homa performed with mantras, Rama adored Sarva for many long years. At last Mahadeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues: 'This Rama, of firm vows is ever devoted to me.' Gratified with him, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of gods and the Rishis, O slayer of foes. Meanwhile, the Daityas became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven. The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them. The gods then, repairing to Maheswara, the Lord of Uma, began to gratify him with devotion, saying, 'Slay our foes.' That god, having promised the destruction of their foes unto the celestials, summoned Rama the descendant of Bhrigu. And Sankara addressed Rama, saying, 'O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction.' Thus addressed, Rama replied unto that boon-giving Lord of Three-eyes, saying, 'What strength have I, O chief of the gods destitute as I am of weapons, to slay in battle the assembled Danavas that are accomplished in weapons and invincible in fight?' Maheswara said, 'Go thou at my command. Thou shalt slay those foes. Having vanquished all those enemies, thou shalt acquire numerous merits.' Hearing these words and accepting them all, Rama, causing propitiatory rites to be performed for his success, proceeded against the Danavas. Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said, 'Ye Daityas that are fierce in battle, give me battle. I have been sent by the God of gods to vanquish you.' Thus addressed by the descendant of Bhrigu, the Daityas began to fight. The delighter of the Bhargavas, however, slaying the Daityas in battle, with strokes whose touch resembled that of Indra's thunder, came back to Mahadeva. Jamadagni's son, that foremost of Brahmanas returned with many wounds on his person inflicted by the Danavas. Touched, however by Sthanu, his wounds were immediately healed. Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu. With satisfaction in his heart, the trident-wielding God of gods said, ‘The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the super-human feat that thou hast achieved, O delighter of the Bhrigus. As desired by thee, accept from me these celestial weapons.’”’

“‘Duryodhana continued, “Having obtained all the celestial weapons and the boons that had been desired by him, Rama bowed unto Siva with his head. Obtaining the leave also of the gods that great ascetic went away. This is the old story that the rishi had recited. The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings with delighted heart. If Karna had any fault, O lord of Earth, the delighter of Bhrigu’s race would never have given him his celestial weapons. I do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the Kshatriya order. I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Shalya, could this Karna have been born in the Suta order. With his (natural) earring and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger. His arms are massive, each resembling the trunk of a prince of elephants. Behold his chest that is so broad and capable of resisting every foe. Karna otherwise called Vaikartana, O king, cannot be an ordinary person. Endued with great valour, this disciple of Rama, O king of kings, is a high-souled personage.”’“

SECTION 35

“‘Duryodhana said, “Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and even thus did Rudra become the warrior. The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle. As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Sankara, so thou that art superior to Karna art now selected by us with care. Like the Grandsire holding the reins of Rudra’s steeds, do thou hold, without delay, the reins of Karna’s steeds in battle, O thou of great splendour.”

“‘Shalya said, “O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods. Indeed, I have heard how the Grandsire acted as the driver of Bhava and how the Asuras also, O Bharata, were all destroyed with one shaft. Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore. Indeed, Krishna knoweth the past and the future with all their details. Knowing this fact, he became the driver, O Bharata, of Partha like the Self-create becoming the driver of Rudra. If the Suta’s son, by some means, succeeds in slaying the son of Kunti, Keshava, beholding Partha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army. There is no king here that will stay in the ranks in front of that illustrious one of Vrishni’s race when he will be excited with wrath.”’“

“Sanjaya said, ‘Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mighty-armed son of cheerful soul replied, saying, “Do not, O mighty-armed one, think disparagingly of Karna, otherwise called

Vaikartana, in battle, — that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures. Hearing the terrible and loud twang of his bow and the sound of his palms, the Pandava troops fly away on all sides. Thou hast witnessed it with thy own eyes, O mighty-armed one, how Ghatotkaca, screened by his illusions and displaying hundreds of illusions, was still slain that night (by Karna). Feeling a great fear all these days Vibhatsu could never stand, fronting Karna. The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in very harsh words such as 'Fool' and 'Glutton.' The two brave sons of Madri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then. That foremost one of Vrishni's race, viz., the heroic Satyaki, the chief of the Satwata clan, was vanquished by Karna and made carless. Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna the great car-warrior who has achieved all these feats and who excited with wrath, is competent to slay Purandara himself armed with the thunderbolt in fight. Thyself also, O hero, art acquainted with every weapon. Thou art, again, the master of all branches of learning. There is none on Earth who is thy equal in might of arms. Irresistible in prowess, thou art like a dart (Shalya) unto thy enemies. It is for this, O king, that thou O slayer of foes, art called 'Shalya.' Encountering the might of thy arms, all the Satwatas were unable to get the better of it. Is Krishna superior to thee in might of arms, O king? Indeed, as Krishna is to bear the burthen of the Pandava troops upon the slaughter of Partha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life. Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire? For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth."'

"'Shalya said, "O son of Gandhari, when thou, O giver of honours, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee. I accept the drivership of the celebrated son of Radha when he will fight with that foremost of the sons of Pandu, as thou desirest. I have, however, O hero, a compact to make with Vaikartana, and that is this: I will utter whatever words I may wish, in this one's presence."'

"Sanjaya continued, 'Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying, "Let it be so" in the presence of all the Kshatriyas. Assured by Shalya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna. Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying, "Slay all the Parthas in battle, like the great Indra slaying the Danavas." Shalya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying, "The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words." Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Shalya, the ruler of Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice: "O Shalya, Karna thinks that he should fight with Arjuna today. O tiger among men hold the reins of Karna's steeds in battle. Having slain all the other warriors Karna desires to slay Phalguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds. As Krishna, that foremost of all drivers, is the counsellor of Partha, even so do thou protect the son of Radha today from every danger."'"

"Sanjaya continued, 'Embracing thy son then, Shalya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying, "If this is what is thou thinkest, O royal son of Gandhari, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee. O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine. Let Karna, however, and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good."'"

"'Karna said, "O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Ishana, as Keshava in that of Partha."

"'Shalya said, "These four kinds of conduct — self-rebuke and self-praise, speaking ill of others, and adulation of others, are never practised by those that are respectable. That, however, O learned one, which I shall say, for inspiring thy confidence is fraught with self-adulation. For all that, listen to it duly. O puissant one, like Matali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice. When thou wilt be engaged in battle with Partha, I will hold the reins of thy steeds. Let thy anxiety be dispelled, O Suta's son."'"

SECTION 36

“‘Duryodhana said, “This one, O Karna, will act as thy driver, this ruler of the Madras, who is superior to Krishna, like Matali the driver of the chief of the celestials. Indeed, as Matali taketh the management of the car unto which the steeds of Indra are attached, even so will Shalya be the driver of the steeds of thy car today. With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of car will certainly vanquish the Parthas in battle.”’“

“Sanjaya continued, ‘When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying, “O ruler of the Madras, hold the reins in battle of Karna’s foremost of steeds. Protected by thee, the son of Radha will vanquish Dhananjaya.” Thus addressed, Shalya, answering, “So be it” ascended the car, O Bharata. When Shalya approached that car, Karna with a cheerful heart addressed his driver, saying, “O charioteer, quickly equip the car for me.” Having duly equipped that triumphal car, the foremost of its kind, which resembled the vapoury mansions in the sky, Shalya presented it to Karna, saying, “Blessed be thou, victory to thee.” Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with Brahma, and circumambulating it and carefully adoring the god Surya addressed the ruler of the Madras standing near, saying, “Ascend the vehicle.” Thereupon Shalya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna like a lion ascending a mountain summit. Beholding Shalya stationed, Karna ascended his excellent car like the Sun riding on a mass of clouds charged with lightning. Mounted on the same car, those two heroes endued with the splendour or the Sun of fire looked resplendent like Surya and Agni sitting together on a cloud in the firmament. Eulogised then (by bards and panegyrists), those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by Ritwiks and Sadasyas. Karna stood on that car, the reins of whose steeds were held by Shalya, stretching his formidable bow, like the Sun himself within a halo of circular light. Stationed on that foremost of cars, that tiger among men, Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains. Unto the mighty-armed son of Radha that warrior of immeasurable energy, stationed on his car for battle, Duryodhana said these words, “O son of Adhiratha, O hero, do thou achieve that feat difficult of accomplishment which Drona and Bhishma have not achieved in the very sight of all the bowmen. I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would without doubt slay Arjuna and Bhimasena in battle. Like a second wielder of the thunderbolt, O son of Radha, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two. Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Radha, and the twin sons of Madri. Blessed be thou, let victory be thine. Set out for battle, O tiger among men. Reduce to ashes all the troops of Pandu’s son.” Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin. Accepting those words (of Duryodhana), the foremost of car-warriors stationed on his car, viz., the son of Radha, addressed Shalya, that warrior accomplished in battle, saying, “Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira. O Shalya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with Kanka feathers in hundreds and thousands. Today, O Shalya, I will shoot shafts with great energy for the destruction of the Pandavas and the victory of Duryodhana.”

“‘Shalya said, “O Suta’s son, why dost thou think so low of the sons of Pandu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon? They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled. They are capable of inspiring fear in the heart of Indra himself. When, son of Radha thou wilt hear the twang of Gandiva in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches. When thou wilt behold Dharma’s son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows, and the other invincible kings (of the Pandava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words.”’“

“Sanjaya continued, ‘Disregarding those words spoken by the ruler of the Madras, Karna addressing him endued with great activity, saying, “Proceed.”’“

SECTION 37

“Sanjaya said, ‘Beholding the mighty Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side. With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze. Thunders fell from a cloudless sky, and fierce winds began to blow. Animals and birds in larger numbers kept thy army to their right, foreboding great calamities. After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky. The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears. These and many other terrible and awful portents appeared for the destruction of the Kurus. Stupefied by destiny, none of them regarded those portents at all. Beholding the Suta’s son setting out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pandavas to have been already vanquished. That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire. Reflecting on the mighty feats of Partha, and burning with self-conceit and pride, and blazing with wrath and breathing long and hard, he addressed Shalya and said these words: “When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and excited with wrath. Beholding those great heroes headed by Bhishma lying on the field of battle, do not feel any anxiety. Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle. Acquainted with mighty weapons, and himself the foremost of Brahmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars? Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form. In Drona were the skills attendant on practice, and might, and bravery, and the highest of weapons and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army), strengthless and on the point of death. In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise? When the preceptor was thus slain by the enemy in battle, without doubt weapons, ordinary and celestial, and might and prowess, and achievements and wise policy, are not able to compass the happiness of man. In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara; in policy he was equal to Brihaspati or Usana; irresistible as he was, weapons could not yet protect him. When (our) women and children are weeping and uttering loud wails, when the valour of the Dhartarashtras has been defeated, I know it, O Shalya, that it is I who am to fight. Proceed therefore, against the army of our enemies. Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pandu firm in truth, and Bhimasena and Arjuna, and Satyaki, and the twins? Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pancalas, the Pandavas, and the Srinjayas. Encountering them in battle, either I will slay them, or myself to Yama's presence by the path taken by Drona. Do not think, O Shalya, that I will not go into the very midst of those heroes. These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona. Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape, O learned one, for this, I will proceed against the Parthas. I am unable to transgress my destiny. The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purpose, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away. This foremost of cars covered with tigerskins, with axle producing no sound equipped with a golden seat endued with trivenu made of silver, and unto which are yoked these foremost of steeds, Rama gave unto me. Behold, also, O Shalya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare. Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, Arjuna. If Death himself, that universal consumer, were to protect with vigilance the son of Pandu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma. If Yama, Varuna, Kuvera, and Vasava, with all their followers coming hither, unitedly protect the son of Pandu in this great battle, what need of many words, I will still vanquish him with them."'"

"Sanjaya continued, 'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.

"'Shalya said, "Forbear, forbear, O Karna, from such bragging. Thou art in transports of delight and sayest what thou shouldst never say. Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men? Who else, save Arjuna, could take away the younger sister of (Keshava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of celestials? What man save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could on the occasion of the dispute caused by the slaughter of an animal, summon Bhava the

Lord of Lords, the Creator of the worlds, to battle? For the sake of honouring Agni, Jaya had vanquished Asuras and gods and great snakes and men and birds and Pishacas and Yakshas and Rakshasas with his shafts and gave unto that god the food he had desired. Dost thou remember, O Karna, the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phalguna liberated Dhritarashtra's son himself among the Kurus? Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarashtra were liberated by the Pandavas after the latter had defeated those rangers of the skies (the Gandharvas headed by Citraratha)? On the occasion also of the seizure of (Virata's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men. Why, O son of Suta, didst thou not vanquish Arjuna then? For thy destruction another excellent battle has now presented itself. If thou dost not fly away from fear of thy enemy, know O Suta's son, that as soon as thou goest to battle thou wilt be slain."'"

"Sanjaya continued, 'When the ruler of the Madras was most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king.

"'Karna said, "Let it be so, let it be so. Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered."'"

"Sanjaya continued, 'The ruler of the Madras said, "Let it be so," and gave no reply. When Karna, from desire of fight, addressed Shalya, saying, "Proceed," then that great car-warrior, having white steeds yoked unto his vehicle and owning Shalya as his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness. Indeed, on that car covered with tigerskins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pandavas, speedily enquired after Dhananjaya.'"

SECTION 38

“Sanjaya said ‘After Karna, gladdening thy army, had set out for battle, he spoke unto every Pandava soldier that he met with, even these words: “Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires. If having got it he does not become satisfied, I shall in addition, give him, — him that is, that will discover Arjuna to me, a cart-load of jewels and gems. If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals. I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules. If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls yoked unto it that shall be as large as elephants. I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned and accomplished in singing and dancing. If that does not satisfy the person that discovers Arjuna to me, I shall give him a 100 elephants, a 100 villages and a 100 cars, and 10,000 steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars and well-trained. I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds, adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility. I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kamboja steeds yoked unto it. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants, with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean, and trained by elephant trainers. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaishya villages, teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings. To him that will discover Dhananjaya to me, I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age. If that does not satisfy the person that discovers Arjuna to me, I will make him a more valuable gift, that, indeed, which he himself will solicit. Sons, wives and articles of pleasure and enjoyment that I have, these all I shall give him if he desires them. Indeed, unto him who discovers Keshava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them." Having uttered those diverse speeches in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare. Hearing these words of Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers became filled with joy. At that juncture the beat of cymbals and drums and leonine shouts, and grunts of elephants with the sounds of diverse musical instruments, arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there. When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Radha, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain bragging.'"

SECTION 39

“‘Shalya said, “Do not, O Suta’s son, give away to any man a golden car with six bulls of elephantine proportions. Thou wilt obtain a sight of Dhananjaya today. From foolishness thou art giving away wealth as if thou wert the Lord of treasures. Without any trouble, however, O son of Radha, thou wilt behold Dhananjaya today. Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons. With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices. Therefore, O Suta’s son, do thou perform those sacrifices. As regards thy desire, entertained from folly, that is surely vain. We have never heard of a couple of lions having been overthrown by a fox. Thou seekest what should never be sought by thee. It seems that thou hast no friends for forbidding thee that art speedily falling into a blazing fire. Thou art unable to discriminate between what thou shouldst do and what thou shouldst not. Without doubt thy period is full. What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to? This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain. If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors. I say this to thee for the good of Dhritarashtra’s son and not from any ill will to thee. If thou hast any wish for preserving thy life then accept the words spoken by me.’”

“‘Karna said, “Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend desirest to frighten me. No person shall deter me from this resolution, not even Indra himself uplifting his thunder; what then need be said of a mortal?”’“

“Sanjaya continued, ‘At the conclusion of these words of Karna, Shalya, the ruler of the Madras, desirous of provoking Karna exceedingly, said these words in reply, “When keen-pointed shafts winged with Kanka feathers, shot by Phalguna of mighty arms and impelled from his bow-string and sped with all his energy will seek thee then wilt thou lament thy encounter with that hero. When Partha, called also Savyasaci, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta’s son, wilt thou repent (of thy folly). As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou from folly seek to vanquish the resplendent Arjuna stationed on his car. In desiring, O Karna, to fight today with Arjuna of keen-edged feats, thou art for rubbing all thy limbs against the keen edges of a trident. This thy challenge of Arjuna, O Suta’s son, is like that of a foolish young little deer of activity challenging a huge lion excited with wrath. Do not, O Suta’s son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest. Do not be destroyed, encountering Arjuna. Thou, O Karna, challengest Dhananjaya, the son of Pritha, even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks. From folly thou art piercing, with a piece of wood, the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Partha. Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pandu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him. As a snake, for its own destruction, challenges that foremost of birds, viz., Vinata’s son, possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pandu. Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with aquatic animals, when at its height at the rise of the Moon. O Karna, thou challengest Dhananjaya, the son of Pritha, to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum. Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like Parjanya among men. As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men. A jackal, O Karna, residing in the forest in the midst of hares regardeth himself a lion till he actually sees a lion. Even so, O son of Radha, thou regardest thyself a lion, for thou dost not behold that repressor of foes, that tiger among men, viz., Dhananjaya. Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surya and Candramas. As long as thou dost not hear the twang of Gandiva in great battle, so long art thou able to do what thou pleasest. Beholding Partha, causing the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt become a jackal. Thou art always a jackal, and Dhananjaya always a lion. O fool, in consequence of thy envy and hatred for heroes, thou always, seemest to be like a jackal. As a mouse and a car are to each other in strength, or a dog and a tiger, a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Partha known to all by your respective deeds.”’“

SECTION 40

“Sanjaya said, ‘Thus rebuked by Shalya of immeasurable energy, the son of Radha, feeling the propriety of his rebuker’s name in consequence of his wordy darts, and becoming filled with rage, answered him thus:

“‘Karna said, “The merits of meritorious men, O Shalya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit? The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts and the prowess also of that high-souled hero are, O Shalya, well known to me. So also, O Shalya, thou dost not know, so as well as I myself, the greatness of Krishna, that bull among the lords of Earth. But knowing my own energy as also that of Pandu’s son, I challenge him to battle, O Shalya, I do not act like an insect in respect of a blazing fire. I have this shaft, O Shalya, of keen mouth, blood-drinking, lying alone within one quiver, equipped with wings, well-steeped in oil and well-adorned. It lieth amid sandal dust, worshipped by me for long years. Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants of terrible form, and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired with wrath, I may pierce even the mighty mountains of Meru with it. That shaft I will never shoot at any other person save Phalguna or Krishna, the son of Devaki. In this I tell thee the truth. Listen to it. With that shaft, O Shalya, I will, inspired with rage, fight with Vasudeva and Dhananjaya. That would be a feat worthy of me. Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pandu, it is Partha in whom Victory is always established. Those two tigers among men, stationed together on the same car, will advance against my single self for battle.

Thou shalt, O Shalya, behold today the nobility of my lineage. Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle, those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string. Arjuna's Gandiva and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire with fear only those that are timid. To me, however, O Shalya, they are causes of delight. Thou art a fool, of evil disposition, and unskilled in the ways of great battle. Overcome with terror, thou utterest these ravings. Or, thou art praising them for some reason not known to me. Having slain those two first, I shall then slay thee today with all thy kinsmen. Born in a sinful country thou art wicked-souled and mean, and a wretch amongst Kshatriyas. Being a friend, why dost thou, like an enemy, frighten me with these praises of the two Krishnas? Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas. A 1,000 Vasudevas and hundreds of Phalgunas, I shall, single-handed, slay. Hold thy tongue, O thou that art born in a sinful country. Hear from me, O Shalya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter, as if those sayings formed part of their studies, about the wicked Madrakas. Brahmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin. The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind. The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death the Madrakas are wicked. (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the brother, the grand-son, and other kinsmen, companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown. Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes, they laugh and cry having drunk spirits and eaten beef. They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts? No one should make friends with a Madraka or provoke hostilities with him. In the Madraka land there is no friendship. The Madraka is always the dirt of humanity. Amongst the Madrakas all acts of friendship are lost as purity amongst the Gandharakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest. Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words: 'As a Brahmana that assists at the religious ceremonies of a Shudra suffereth degradation, as one that hateth Brahmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen. As there is no friendship in the Madraka, so, O scorpion, thy poison is nought.' With these mantras of the Atharvan I have duly performed the rite of exorcism. Knowing this, O learned one, hold thy tongue, or listen to something further that I will say. Those women that, intoxicated by spirits, cast off their robes and dance, those women that are not attached (to particular individuals) in the matter of intercourse and that they do as they please without owning any restrictions, I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men? When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words, 'Let no man ask any vinegar of me that is so dear to me. I would give him my son, I would give him my husband, but vinegar I would not give.' The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure. These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others. How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being Mlecchas in their practices, and being totally regardless of all duties? It hath been heard by us that even this is the highest duty of a Kshatriya, viz., that slain in battle, he should lie down on the Earth, applauded by the righteous. That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death. I am also the dear friend of the intelligent son of Dhritarashtra. For his sake are my life-breaths and whatever wealth I have! As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pandavas, since thou behavest towards us in everything like a foe. Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee. Like a deer, covered with sweat, thou art at liberty to weep or thirst. Observant as I am of the duties of a Kshatriya, I am incapable of being frightened by thee. I recall to my mind the end, declared unto me in past times by my preceptor Rama, of those lions among men, those unreturning heroes, that laid down their lives in battle. Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas. I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose. Forbear to speak, knowing all this. Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures. From regard for a friend, O Shalya, for the sake of Dhritarashtra’s son, and for avoiding blame, for these three reasons, thou still livest. If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder. People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas.” Having said these words, the son of Radha, O monarch, once more addressed the king of the Madras, fearlessly saying, “Proceed, proceed.”’“

SECTION 41

“Sanjaya said, ‘Hearing, O sire, these words of Radha’s son who delighted in battle, Shalya once more addressed Karna, citing an example, “I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath. I am also myself devoted to the practice of virtue. Thou, O Vrisha, seemest to be like one that is intoxicated with spirits. For all that, I will, from friendship, seek to cure thy erring and intoxicated self. Listen, O Karna, to this simile of a crow that I am about to narrate. Having heard it, thou mayest do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race. I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self. I must tell thee what is for thy good and what is for thy ill, acquainted as I am with both, especially as I am the driver of thy car and desirous of the good of king Duryodhana. What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving), a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds which weapons counteract which, the several methods of battle, and all kinds of omens and indications, I who am so nearly connected with this car, being none else than its driver, should be familiar with. For this, O Karna, I narrate this instance to thee once more. There lived on the other side of the ocean a Vaishya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind. He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue. There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaishya. Those Vaishya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter. Thus fed with the refuse of their dishes by the young children of that Vaishya, the crow became arrogant and came to disregard all birds that were equal to him or even superior. It chanced that once certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean. The Vaishya boys, beholding those swans, addressed the crow and said, ‘O ranger of the skies, thou art superior to all winged creatures.’ Deceived by those children of little understanding, that oviparous creature from folly and pride, regarded their words to be true. Proud of the refuse of the children’s dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader. The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader, saying, ‘Let us compete in flight.’ Hearing those words of the raving crow, the swans that had assembled there, those foremost of birds endued with great strength, began to laugh. The swans then, that were capable of going everywhere at will, addressed the crow, saying. ‘We are swans, having our abode in the Manasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse. Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us.’ The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer. The crow said, ‘I shall without doubt fly displaying a hundred and one different kinds of motion. Doing every hundred Yojanas in a separate and beautiful kind of motion, I shall display all those motions. Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and receding back, and soaring high, and darting forward and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity, and once again swooping down and whirling around and advancing steadily, and rising up by the jerks, and soaring straight, and once more falling down and wheeling in a circle and rushing proudly, and diverse other kinds of motion, these all I shall display in the sight of all you. Ye shall then witness my strength. With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course through space. Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motion, ye shall have to course with me through supportless space.' The crow having said these words, one of the swans addressed him, 'Listen, O son of Radha, to the words that the swan said. The swan spoke, 'Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight. I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other. As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest.' At these words, those crows that had been assembled there laughed aloud, saying, 'How will the swan with only one kind of flight get the better of a hundred different kinds of flight?'

"""Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds. And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements. Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly. The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there. And they began to come down and rise up from tree-tops and the surface of the earth. And they uttered diverse cries indicative of their victory. The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow. The crows, at this, disregarding the swans, said these words: ‘That swan amongst you which has soared into the sky, is evidently yielding’. Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of Makaras. Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon that vast expanse of water. The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space. Nothing can exceed it in depth, O Suta’s son. Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it? The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind. Having transgressed the crow, the swan cast his eyes on him and waited, thinking, ‘Let the crow come up.’ The crow then, exceedingly tired, came up to the swan. Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words, ‘Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject. Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us? What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly. Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee.’”’“

“‘Shalya continued, “Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter. Indeed, not seeing the limit of that watery expanse and sinking down in fatigue, and exhausted with the effort of his flight the crow said unto the swan, ‘We are crows, we wander hither and thither, crying caw, caw. O swan, I seek thy protection, placing my life-breaths at thy hands. Oh, take me to the shores of the ocean with the wings and beak.’ The crow, very much fatigued, suddenly fell down. Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words, ‘Remember, O crow, what thou hadst said in praise of thyself. The words even were that thou wouldst course through the sky in a hundred and one different kinds of flight. Thou, therefore that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?’ Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying, ‘Proud of the remains of others’ dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda and disregarded all crows and many other birds. I now, however, seek thy protection and place my life-breaths at thy hands. Oh, take me to the shores of some island. If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody. Oh rescue me now from this calamity.’ Him that said so and was so melancholy and weeping and deprived of senses, him that was sinking in the ocean, uttering cries ‘caw, caw,’ him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet, and slowly caused him to ride on his back. Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence they had both flown, challenging each other. Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others’ dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet. Indeed, even, as that crow, fed upon the remains of the dinners of the Vaishya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarashtra upon the remains of their dishes, disregard all thy equals and superiors. Why didst thou not slay Partha at Virata’s city when thou hadst the advantage of being protected by Drona and Drona’s son and Kripa and Bhishma and the other Kauravas? There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess? Beholding also thy brother slain by Savyasaci, in the very sight of the Kuru heroes, it was thou that didst fly away first. By the skirts also of the dvaitya lake, O Karna, when thou wert assailed by the Gandharvas, it was thou that, deserting all the Kurus, didst first run away. Having vanquished in battle the Gandharvas headed by Citrasena, with great slaughter, it was Partha, O Karna, that liberated Duryodhana with his wife. Rama himself, O Karna, before the kings in the (Kuru) assembly spake of the great prowess of both Partha and Keshava. Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable. I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the Brahmana who is superior to all created beings. Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pandu. As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pandu's son Dhananjaya. When thou shalt in battle behold Vasudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches. When Partha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya. Those two best of persons are celebrated among the gods, the Asuras and human beings. Thou that art a firefly, do not, from folly, think disrespectfully of those two resplendent luminaries. Like the Sun and moon, Keshava and Arjuna are celebrated for their resplendence. Thou, however, art like a firefly among men. O learned one, O son of a Suta, do not think disrespectfully of Acyuta and Arjuna. Those two high-souled persons are lions among men. Forbear indulging in such boasts."''"

SECTION 42

"SANJAYA SAID, 'THE high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Shalya, saying, "That which Vasudeva and Arjuna are is well-known to me. The skill of Saurin in the management of cars, and the might and the high weapons of Arjuna, the son of Pandu are well known to me at this hour. Thou however, O Shalya, hast no ocular proof of those matters. I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rama that best of regenerate persons, paineth me greatly today. I dwelt, in the disguise of a Brahmana, with Rama in former days, desirous of obtaining celestial weapons from him. On that occasion, O Shalya, the chief of the gods, wishing to benefit Phalguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm. When my preceptor slept, having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body. For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the Brahmana, however, beheld what had taken place. Witnessing my patience he addressed me, saying, 'Thou art never a Brahmana. Tell me truly who thou art.' I then, O Shalya, truly informed him of myself, saying that I was a Suta. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying, 'In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory. Brahma cannot certainly reside in one that is not a Brahmana.' I have forgotten that great weapon in this fierce and terrible battle. He amongst the Bharatas, O Shalya, who is accomplished, who is an effectual smiter, who is universal destroyer, and who is exceedingly terrible, (viz., Arjuna), — that mighty crusher, — I think, will burn many foremost of Kshatriyas. Know, however, O Shalya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pandu, viz., Dhananjaya. I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes. I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of immeasurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya. The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continent, however, holds and checks him. Today, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bow-string, while he will be engaged in ceaselessly shooting his countless shafts equipped with goodly wings, destructive of heroes, capable of penetrating into every limb and none of which becomes futile. Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like unto the Ocean’s self of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings. Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the Asuras. Exceedingly proud is that son of Pandu. Desirous of battle he will approach me with his mighty and superhuman weapons. Baffling his weapons with my own weapons in battle, I shall today overthrow that Partha with my own excellent shafts. Scorching his foes like the Sun endued with fiery rays, and blazing with flame like that dispeller of the darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts. Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle. With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire that flames up in wrath, and that always consumes his foes. Like Himavat bearing the mighty, all-crushing, fierce and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya. I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-tracks. Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth. What other man desirous of saving his life, except myself, will fight with that Savyasaci, who vanquished all creatures including the very gods in the country called Khandava? Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an Atiratha. Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today. O Shalya, ever keeping Death or victory in battle before me, I shall today fight with Dhananjaya. There is none else save myself that would on a single car fight with that Pandava who resembles the destroyer himself. I myself will gladly speak of the prowess of Phalguna in the midst of an assembly of Kshatriyas. Why however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phalguna's prowess? Thou art a doer of disagreeable deeds. Thou art cruel and mean and being thyself unforgiving, thou art a detractor of one that is forgiving. I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the exigency of the times. Thou art of sinful deeds. Like a fool thou hast, for the sake of Pandu's son, rebuked me and told me many disagreeable things. Crooked-hearted as thou art, thou hast said all these words unto me, that am of a sincere heart. Cursed art thou for thou art an injurer of friends, — of friends, because friendship is seven-paced. Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)! He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honours another, and who rejoices in the joys of another. I tell thee that I have all those attributes, and the king himself knows all this. He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways, is a foe. All these attributes are to be found in thee and thou discoverest all of them in me. For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will with vigorous exertion, fight with Partha and Vasudeva. Witness today my feats. Behold today my excellent weapons, my brahmastra and other celestial weapons, as also those that are human. I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer. I shall, by my mind alone, hurl today at Partha, for my victory, that weapon of immeasurable energy, called the brahmastra. Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today. Know this, O Shalya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vasava himself armed with the thunderbolt, or at any other foe whatever that may approach for slaying me. Therefore, I have no fear from Partha, nor from Janardana. On the other hand, I shall encounter them both in today's destructive battle. Once on a time, while wandering for the sake of practising weapons on my bow called Vijaya, O king, I had, by shooting many fierce shafts of terrible forms, heedlessly struck the calf of a (Brahmana's) homa cow with one of those shafts, and unwillingly killed it while it was wandering in a solitary forest. The Brahmana then addressed me, saying, 'Since, becoming insensate, thou hast slain the offspring of my homa cow, the wheel (of thy car) will sink into the Earth while at the time of battle fear will enter thy heart.' From these words of the Brahmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe, offered to give that Brahmana a 1,000 kine and 600 bovine bulls. With even such a gift, O Shalya, the Brahmana would not be gratified, O ruler of the Madras. I was then for giving him seven hundred elephants of large tusks and many hundred of slaves male and female.

That foremost of Brahmana would not still be gratified. Collecting next full 14,000 kine, each black in hue and having a white calf I was still unable to obtain the grace of that best of Brahmana. A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him with due worship, but he refused to accept the gift. Unto me then that had offended and that had begged so importunately for his pardon, the Brahmana said, ‘That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine. Therefore, for the preservation of virtue I do not venture to speak what is false. Do not, again, destroy the means of a Brahmana’s support. There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf).’ Though rebuked by thee, still for friendship’s sake, I have disclosed to thee all this. I know thee that art rebuking me thus. Be silent now, and hear what I will presently say.”“

SECTION 43

“Sanjaya said, ‘That chastiser of foes, viz., the son of Radha, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words, “In answer to that which, O Shalya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words. If all the gods themselves with Vasava would fight with me, I would not still feel any fear, what need be said then of my fears from Pritha and Keshava? I am incapable of being frightened by means of words alone. He, O Shalya, whom thou wouldst be able to frighten in battle is some other person (and not myself)! Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart; Karna was never born, O Madraka, for fear in battle. On the other hand, I was born for displaying valour as also for achieving glory for my own self. For the sake of my friendship for thee, for my affection, and for thy being an ally, — for these three reasons thou still livest, O Shalya. Important is the task that has now to be done for king Dhritarashtra. That task, O Shalya, depends on me. For this, thou livest a moment. Before this, I made a compact with thee that any disagreeable speeches thou mightest utter would be pardoned by me. That compact should be observed. It is for this that thou livest, O Madraka. Without a 1,000 Salyas I would vanquish my foes. He that injureth a friend is sinful. It is for this that thou livest for the present.”’“

SECTION 44

“‘Shalya said, “These, O Karna, are ravings that thou utterest regarding the foe. As regards myself without a 1,000 Karnas I am able to vanquish the foe in battle.”’“

“Sanjaya continued, ‘Unto the ruler of Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.

“‘Karna said, “Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarashtra. In Dhritarashtra’s abode the Brahmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times. A foremost one among Brahmanas, venerable in years while reciting old histories, said these words, blaming the Vahikas and Madrakas, ‘One should always avoid the Vahikas, those impure people that are out of the pale of virtue, and that live away from the Himavat and the Ganga and Sarasvati and Yamuna and Kurukshetra and the Sindhu and its five tributary rivers. I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vahika) kings. On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of these people is well known to me. There is a town of the name of Sakala, a river of the name of Apaga, and a clan of the Vahikas known by the name of the Jarttikas. The practices of these people are very censurable. They drink the liquor called Gauda, and eat fried barley with it. They also eat beef with garlic. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others. Of righteous practices they have none. Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of the houses in cities, without garlands and unguents, singing while drunk obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets. Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vahikas, without observing restrictions even on sacred days, give themselves up to dancing. One of those wicked Vahikas, — one that is, that lived amongst those arrogant women, — who happened to live for some days in Kurujangala, burst out with cheerless heart, saying, “Alas, that (Vahika) maiden of large proportions, dressed in thin blankets, is thinking of me, — her Vahika lover — that is now passing his days in Kurujangala, at the hour of her going to bed.” Crossing the Sutlej and the delightful Iravati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones, with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries! When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules! When shall I be amongst those ladies eating cakes of flour and meat and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths of Sami and Pilu and Karira! When shall I, amid my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly! What man is there that would willingly dwell, even for a moment amongst the Vahikas that are so fallen and wicked, and so depraved in their practises?’ Even thus did that Brahmana describe the Vahikas of base behaviour, a sixth of whose merits and demerits is thine, O Shalya. Having said this, that pious Brahmana began once more to say what I am about to repeat respecting the wicked Vahikas. Listen to what I say, ‘In the large and populous town of Sakala, a Rakshasa woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum, “When shall I next sing the songs of the Vahikas in this Sakala town, having gorged myself with beef and drunk the Gauda liquor? When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!"' Even thus, O Shalya, the young and old, among the inhabitants of Sakala, intoxicated with spirits, sing and cry. How can virtue be met with among such a people? Thou shouldst know this. I must, however, speak again to thee about what another Brahmana had said unto us in the Kuru court, 'There where forests of Pilus stand, and those five rivers flow, viz., the Satadru, the Vipasa, the Iravati, the Candrabhaga, and the Vitasa and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. Those regions are without virtue and religion. No one should go thither. The gods, the pitris, and the Brahmanas, never accept gifts from those that are fallen, or those that are begotten by Shudras on the girls of other castes, or the Vahikas who never perform sacrifices and are exceedingly irreligious.' That learned Brahmana had also said in the Kuru court, 'The Vahikas, without any feelings of revulsion, eat of wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn. The Vahikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk. Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Aratta-Vahikas that are steeped in ignorance, should be avoided.' Thou shouldst know this, O Shalya. I must, however, again speak to thee about what another Brahmana had said unto me in the Kuru court, 'How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Acyutasthala, and bathed in the spot called Bhutilaya? There where the five rivers flow just after issuing from the mountains, there among the Aratta-Vahikas, no respectable person should dwell even for two days. There are two Pishacas named Vahi and Hika in the river Vipasa. The Vahikas are the offspring of those two Pishacas. They are not creatures created by the Creator.

Being of such low origin, how can they be conversant with the duties ordained in the scriptures? The Karashakas, the Mahishakas, the Kalingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.’ Even thus did a Rakshasa woman of gigantic hips speak unto a Brahmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there. The regions are called by the name of Arattas. The people residing there are called the Vahikas. The lowest of Brahmanas also are residing there from very remote times. They are without the Veda and without knowledge, without sacrifice and without the power to assist at other’s sacrifices. They are all fallen and many amongst them have been begotten by Shudras upon other peoples’ girls. The gods never accept any gifts from them. The Prasthalas, the Madras, the Gandharas, the Arattas, those called Khasas, the Vasatis, the Sindhus and the Sauviras are almost as blamable in their practices.”’“

SECTION 45

“‘Karna continued, “Thou shouldst know all this, O Shalya. I shall however, again speak unto thee. Listen with close attention to what I say. Once on a time a Brahmana came to our house as a guest. Observing our practices he became highly gratified and said unto us, ‘I dwelt for a long time on a peak of the Himavat quite alone. Since then I have seen diverse countries following diverse religions. Never, however, have I seen all the people of a country act unrighteously. All the races I have met will admit that to be true religion which has been declared by persons conversant with the Vedas. Travelling through various countries following various religions, I at last, O king, came among the Vahikas. There I heard that one at first becomes a Brahmana and then he becomes a Kshatriya. Indeed, a Vahika would, after that, become a Vaishya, and then a Shudra, and then a barber. Having become a barber, he would then again become a Brahmana. Returning to the status of a Brahmana, he would again become a slave. One person in a family becomes a Brahmana: all the others, falling off from virtue, act as they like. The Gandharas, the Madrakas, and the Vahikas of little understanding are even such. Having travelled through the whole world I heard of these practices, destructive of virtue, of these sinful irregularities amongst the Vahikas.’ Thou shouldst know all this, O Shalya. I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vahikas. In former days a chaste woman was abducted by robbers (hailing) from Aratta. Sinfully was she violated by them, upon which she cursed them, saying, ‘Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste. Ye lowest of men, never shall ye escape from the consequences of this dreadful sin.’ It is for this, O Shalya, that the sisters’ sons of the Arattas, and not their own sons, become their heirs. The Kauravas with the Pancalas, the Salwas, the Matsyas, the Naimishas, the Koshalas, the Kasapaundras, the Kalingas, the Magadhas, and the Cedis who are all highly blessed, know what the eternal religion is. The wicked even of these various countries know what religion is. The Vahikas, however, live without righteousness. Beginning with the Matsyas, the residents of the Kuru and the Pancala countries, the Naimishas as well and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers. Knowing all these things, O king, hold thy tongue, O Shalya, like one deprived of utterance, in all matters connected with religion and virtue. Thou art the protector and king of that people, and, therefore, the partaker of sixth part of their merits and demerits. Or perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits. In days of yore, when the eternal religion was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers, cried fie on them. When even in the Krita age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Shudras on others' wives, what would you now say to men in the world? Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with these men. Thou shouldst know all this, O Shalya. I shall, however, again speak to thee. A Rakshasa of the name of Kalmashapada, while plunging in a tank, said, 'Eleemosynation is a Kshatriya's dirt, while the non-observance of vows is a Brahmana's dirt. The Vahikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex.' While sinking in the stream, a king rescued the Rakshasa. Asked by the former, the latter gave this answer. I will recite it to you. Listen to me. 'The Mlecchas are the dirt of mankind: the oilmen are the dirt of the Mlecchas; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs. The sin of those again that have the last-named persons for their priests, of also of the Madrakas, shall be thine if thou do not abandon me.’ Even this was declared by the Rakshasa to be the formula that should be used for curing a person possessed by a Rakshasa or one killed by the energy of a poison. The words that follow are all very true. The Pancalas observe the duties enjoined in the Vedas; the Kauravas observe truth; the Matsyas and the Surasenas perform sacrifices, the Easterners follow the practices of the Shudras; the Southerners are fallen; the Vahikas are thieves; the Saurashtras are bastards. They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other people’s ornaments, — what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers! Commencing with the Pancalas, the Kauravas, the Naimishas, the Matsyas, — all these, — know what religion is. The old men among the Northerners, the Angas, the Magadhas, (without themselves knowing what virtue is) follow the practices of the pious. Many gods, headed by Agni, dwell in the East. The pitris dwell in the South that is presided over by Yama of righteous deeds. The West is protected by the mighty Varuna who overlooks the other gods there. The north is protected by the divine Soma along with the Brahmanas. So Rakshasas and Pishacas protect the Himavat, the best of mountains. The Guhyakas, O great king, protect the mountains of Gandhamadana. Without doubt, Vishnu, otherwise, called Janardana, protects all creatures. (For all that the Vahikas have no especial protectors among the gods). The Magadhas are comprehenders of signs; the Koshalas comprehend from what they see; the Kurus and the Pancalas comprehend from a half-uttered speech; the Salwas cannot comprehend till the whole speech is uttered. The Mountaineers, like the Sivis, are very stupid. The Yavanas, O king, are omniscient; the Suras are particularly so. The Mlecchas are wedded to the creations of their own fancy. Other peoples cannot understand. The Vahikas resent beneficial counsels; as regards the Madrakas there are none amongst those (mentioned above.) Thou, O Shalya, art so. Thou shouldst not reply to me. The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex. They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not. Fie on the Arattas and the people of the country of the five rivers. Knowing this, be silent. Do not seek to oppose me. Do not let me slay Keshava and Arjuna, having slain thee first.”'“

“'Shalya said, “The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art. Recollecting those faults of thine that Bhishma recited on the occasion of the tale of Rathas and Atirathas, drive away thy wrath. Do not be angry. Brahmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaishyas and Shudras, O Karna, women of chastity and excellent vows may also be found everywhere. Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere. Everyone on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame. Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men. It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour.”'“

“Sanjaya continued, 'Then king Duryodhana stopped Karna and Shalya (from going on with their wordy warfare), addressing the son of Radha as a friend, and beseeching Shalya with joined hands, Karna, O sire, was quieted by thy son and forbore saying anything more. Shalya also then faced the enemy. Then Radha's son, smiling, once more urged Shalya, saying, “Proceed.”'“

SECTION 46

“Sanjaya said, ‘Beholding then that unrivalled array of the Parthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments. And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata’s race, that hero of great energy made a great slaughter of the Pandava forces like Maghavat slaughtering the Asura host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pandu to his right.’

“Dhritarashtra said, ‘How, O Sanjaya, did the son of Radha dispose his forces in counter array to all the Pandavas headed by Dhristadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods? Who, O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed? How also did the sons of Pandu dispose their army in counter-array to mine? How also did that great and awful battle commence? Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna? That Arjuna who had vanquished, single-handed in former days, all creatures at Khandava, who else that is desirous of life, save the son of Radha, would fight with him?’

“Sanjaya said, ‘Hear now of the formation of the arrays, the manner in which Arjuna came and how the battle was fought by both sides surrounding their respective kings. Sharadvata’s son Kripa, O king, and the Magadhas endued with great activity, and Kritavarma of Satwata race, took up their position in the right wing. Shakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gandhara horsemen armed with bright lances, and many mountaineers difficult to defeat, numerous as flights of locusts, and grim looking as Pishacas, protected the (Kaurava) army. 34,000 unreturning cars of the samsaptakas, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army). On their left, the Kambojas, the Sakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keshava. In the centre, at the head of that host, stood Karna, clad in armour with beautiful coat of mail and adorned with Angadas and garlands, for protecting that point. Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly. The mighty-armed Duhshasana, possessed of the effulgence of the sun or fire with tawny eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army gradually approached for fight. Behind him came Duryodhana himself, O monarch, protected by his uterine brothers riding on beautiful steeds and cased in beautiful mail. Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Indra of a hundred sacrifices when surrounded by the celestials. Ashvatthama and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave Mlecchas, followed behind that car-force. Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees. Many thousands of brave and unreturning warriors, armed with axes and swords, became the footguards of those elephants. Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the Asuras. That great array, formed according to the scheme of Brihaspati by its commander, well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes. Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle began to issue from the wings and further wings of that array. Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words, “Behold, O Arjuna, the mighty array formed by Karna in battle. The hostile force looks resplendent with its wings and further wings. At sight of this vast hostile force, let such measures be adopted that it may not vanquish us.” Thus addressed by the king, Arjuna replied with joined hands, “Everything will be done as thou sayest. Nothing will be otherwise. I will, O Bharata, do that by which the destruction of the enemy may be compassed. By slaying their foremost of warriors, I will achieve their destruction.”

“‘Yudhishthira said, “With that view, do thou proceed against the son of Radha, and let Bhimasena proceed against Suyodhana, Nakula against Virshasena, Sahadeva against the son of Subala, Satanika against Duhshasana, that bull amongst the Sinis, viz., Satyaki, against the son of Hridika, and Pandya against the son of Drona. I myself will fight with Kripa. Let the sons of Draupadi with Shikhandi amongst them, proceed against the rest of the Dhartarashtras. Let the other warriors of our army encounter our other foes.”’“

“Sanjaya continued, ‘Thus addressed by Yudhishthira the just, Dhananjaya saying, “So be it,” ordered his troops (to do the needful) and himself proceeded to the head of the army. That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brahman, became the steeds, that car which was known amongst the gods as belonging to Brahman because it sprang first from Brahman himself, that car which in days of old had successively borne Brahman and Ishana and Indra and Varuna one after another, riding on that primeval car, Keshava and Arjuna now proceeded to battle. Beholding that advancing car of wonderful aspect, Shalya once more said unto Adhiratha’s son, that warrior of great energy in battle, these words “Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work. There comes the son of Kunti, slaughtering his foes along the way, — he, that is, about whom thou hadst been enquiring. Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vasudeva and Dhananjaya. Yonder ascends a cloud of dust that overspreads the welkin like a canopy. The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels. These violent winds are blowing on both sides of thy army. These carnivorous creatures are yelling aloud and these animals are uttering fearful cries. Behold, O Karna, the terrible and portentous Ketu of vapoury form, making the hair to stand on end, hath appeared, covering the Sun. Behold, diverse kinds of animals, all around in large packs, and many mighty wolves and tigers are looking at the Sun. Behold those terrible Kankas and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse. Those coloured yak-tails attached to thy great car are waving unquietly. Thy standard also is trembling. Behold these thy beautiful steeds, of huge limbs and great speed resembling that of soaring birds, are also quivering. From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep. The loud uproar of conchs, making the hair to stand on end, is being heard. The sound also of drums and cymbals, O son of Radha, is being heard on all sides, as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men. Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors. Behold, O Karna, those banners of Arjuna, that are equipped with rows of bells, and decked with golden moons and stars. Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds. Behold those (other) banners producing sharp sounds as they wave in the air. Those car-warriors of the high-souled Pancalas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars. Behold the heroic son of Kunti, the unvanquished Vibhatsu (Arjuna) with that foremost of apes on his standard, advancing for the destruction of the foe. There, on the top of Partha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side. The discus, the mace, the bow called Saranga and the conch (called Panchajanya) of the intelligent Krishna, as also his gem Kaustubha, look exceedingly beautiful in him. The wielder of Saranga and the mace, viz., Vasudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind. Yonder twangs Gandiva, drawn by Savyasaci. Those whetted shafts, sped by that strong-armed hero, are destroying his enemies. The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue. There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling. Steeds with eyes, tongues, and entrails drawn out along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth. Those lifeless elephants huge as mountain summits, torn, mangled, and pierced by Partha, are falling down like veritable hills. Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latter’s merits. Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion. There the Pandava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle. There Partha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds. Only the top of his standard may be seen and the twang of his bow-string may be heard. Thou art sure, O Karna, to behold today that hero of white steed with Krishna for his driver, engaged in slaughtering his foes in battle. Thou art sure of beholding him about whom thou hadst been enquiring. Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vasudeva and Arjuna, stationed on the same car. If, O son of Radha, thou succeedest in slaying him that hath Keshava for his driver and Gandiva for his bow, then thou shalt be our king. Challenged by the samsaptakas, Partha now proceedeth against them. That mighty warrior is engaged in making a great slaughter of his foes in battle." Unto the ruler of the Madras who was saying so, Karna, in rage, said, "Behold, Partha is assailed on all sides by the angry samsaptakas. Like the Sun shrouded by the clouds, Partha is no longer visible. Plunged, into that ocean of warriors, O Shalya, Arjuna is sure to perish."

"'Shalya said, "Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean? I regard thy act of afflicting Partha to be even such. Arjuna is incapable of being vanquished in battle by the very gods and the Asuras united together and having Indra himself at their head. Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Partha) Partha cannot be conquered in battle. Accomplish some other purpose thou mayst have in thy mind. He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle. Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru. With wrath ever kindled and longing for revenge, Bhima of great energy stands there desirous of victory in battle, and remembering all his injuries. There that foremost of virtuous men, viz., king Yudhishthira the just, that subjugator of hostile towns, stands difficult of being resisted by foes in battle. There stand those two tigers among men, the twin Ashvinis, the two uterine brothers Nakula and Sahadeva, both invincible in battle. Yonder may be seen the five sons of Krishna, that have the features of Pancala princes. All of them, equal to Arjuna in battle, are standing, desirous of fight. There the sons of Drupada, headed by Dhristadyumna, swelling with pride and energy, — heroes endued with great energy, — have taken up their stand. There, that foremost one among the Satwatas, viz., Satyaki, irresistible like Indra, advanceth against us, from desire of fight, like the destroyer himself in wrath before our eyes." While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of the Ganga and Yamuna.'"

SECTION 47

“Dhritarashtra said, ‘When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Partha assail the samsaptakas, and how Karna assail the Pandavas? Tell me the incidents of the battle in detail, for thou art skilled in narration. Listening to the accounts of the prowess of heroes in battle, I am never satiated.’

“Sanjaya said, ‘Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son. The vast Pandava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificent. With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form. The sons of Draupadi, desirous of battle, stood by the side of the son of Prishata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon. Beholding the samsaptakas standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow Gandiva. The samsaptakas then, desirous of slaying Arjuna, rushed against Partha, firmly resolved on victory, and making death their goal. That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna. Their encounter with Kiritin (Arjuna) became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivatakavachas, as we have heard. Partha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, with shafts and bows and swords and discs and battle axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands. The samsaptakas, regarding the car of Partha sunk in that deep vortex of warriors, uttered loud roars. Partha, however, slaying all his foes in front, slew those that stood further off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life. The encounter that took place when the Pancalas, the Cedis, and the Srinjayas faced thy troops was exceedingly fierce. Kripa and Kritavarma, and Shakuni the son of Subala, those heroes difficult of defeat in battle, accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koshalas, the Kasis, the Matsyas, the Karusas, the Kaikayas, and the Surasenas, all of whom were possessed of great courage. That battle fraught with great slaughter and destructive of body, life and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaishya, and the Shudra heroes that were engaged in it. Meanwhile the Kuru king Duryodhana with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pandavas, the Pancalas, the Cedis, and Satyaki. Destroying that vast division with his sharp arrows, and crushing many foremost of car-warriors Karna succeeded in afflicting Yudhishthira. Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands and sending them to heaven and making them earn great fame, Karna caused his friends great joy. Thus, O sire, that battle destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the Asuras of old.'"

SECTION 48

“Dhritarashtra said, ‘Tell me, O Sanjaya, how Karna, having caused a great slaughter penetrated into the midst of the Pandava troops, and struck and afflicted king Yudhishthira. Who were those foremost of heroes among the Parthas that resisted Karna? Who were they whom Karna crushed before he could succeed in afflicting Yudhishthira?’

“Sanjaya said, ‘Beholding the Parthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna, rushed impetuously against the Pancalas. Like swans rushing towards the sea, the Pancalas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter. Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums. The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful. It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound. All creatures regarded that noise to be even such and became agitated. Those amongst them that were endued with little strength fell dead. Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pandava army like Maghavat smiting the army of the Asuras. Penetrating then into the Pandava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas. Then that foremost of car-warriors, with five and twenty sharp shafts equipped with goodly wings, slew five and twenty Pancalas. With many cloth-yard shafts equipped with wings of gold and capable of piercing the bodies of all foes, that hero slew the Cedis by hundreds and thousands. While he was employed in achieving those superhuman feats in battle, large throngs of Pancala cars, O king, quickly surrounded him on all sides. Aiming then, O Bharata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pancala warriors. The five Pancalas, O Bharata, that he slew in that battle were Bhanudeva and Citrasena and Senavindu and Tapana and Surasena. While the Pancala heroes were thus being slaughtered with arrows in that great battle, loud cries of "Oh" and "Alas" arose from among the Pancala host. Then ten car-warriors among the Pancalas, O monarch, surrounded Karna. Them, too, Karna speedily slew with his shafts. The two protectors of Karna's car wheels, viz., his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of their very lives. The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear. Then Dhrishtadyumna, Satyaki, and the five sons of Draupadi, and Vrikodara, Janamejaya, and Shikhandi, and many foremost warriors among the Prabhadrakas, and many amongst the Cedis, the Kaikayas, and the Pancalas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Radha's son, skilled in smiting, from desire of slaying him. Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him like the clouds afflicting the mountain breast in the season of rains. Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pandava) heroes. Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar. Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut off Sushena's bow. Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts. With ten other shafts, Bhima then felled Bhanusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends. The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk. Having slain Karna’s son, Bhima began to afflict thy troops once more. Cutting off the bows then of Kripa and Hridika’s son, he began to afflict those two also. Piercing Duhshasana with three arrows made wholly of iron, and Shakuni with six, he deprived both Uluka and his brother Patatri of their cars. Addressing Sushena next in these words, viz., “Thou art slain,” Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts. Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also. Then Karna, desirous of rescuing his son, and wishing to make an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows. Then Sushena taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest. Nakula, then piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright. The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter’s bow with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts. That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena’s driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments. Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven. The battle raged fiercely, like that of the gods and the Asuras between those heroes striking one another. Satyaki, slaying the driver of Vrishasena with three arrows, cut off the latter’s bow with a broad-headed shaft and struck his steeds with seven arrows. Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again. Deprived of his driver and steeds and car standard by Yuyudhana (Satyaki), Vrishasena then, armed with sword and shield, rushed against Yuyudhana from desire of slaying him. Satyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipped with heads like a boar's ear. Then Duhshasana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle. The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhana with five, and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Satanika with seven arrows, and Shikhandi with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna. The grandson of Sini, having made Duhshasana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Duhshasana with ten shafts in the forehead. The Kuru prince then, riding on another car that was duly equipped (with all necessary implements), once more began to fight with the Pandavas, from within the division of Karna. Then Dhristadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhana with seven. And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and Satanika with seven. And the heroic Shikhandi pierced him with ten and king Yudhishthira with a hundred. These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle. That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows. We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the power of his weapons. Indeed, what we saw appeared to be highly wonderful. People could not notice when he took up his arrows, when he aimed them, and when he let them off. They only beheld his enemies dying fast in consequence of his wrath. The sky, the firmament, the Earth, and all the quarters seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds. The valiant son of Radha, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with. And once more piercing each of them, and his steeds, driver, car, and standard with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out). Having crushed those mighty bowmen with showers of arrows, the son of Radha, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded by the Pandava king. Having destroyed thirty cars of the unreturning Cedis, the son of Radha struck Yudhishthira with many sharp arrows. Then many Pandava warriors, O king, with Shikhandi and Satyaki, desirous of rescuing the king from the son of Radha, surrounded the former. Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle. The noise of diverse musical instrument arose then, O king, and the leonine shouts of brave warriors rent the sky. And the Kurus and the Pandavas once more fearlessly encountered each other, the former headed by the Suta’s son and the latter by Yudhishthira.’”

SECTION 49

“Sanjaya said, ‘Piercing through the Pandava host, Karna, surrounded by thousands of cars and elephants and steeds and foot-soldiers, rushed towards king Yudhishthira the just. Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host. Indeed, the Suta’s son cut off the heads, the arms and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away. The Dravida, the Andhaka, and the Nishada foot-soldiers, urged on by Satyaki, once more rushed towards Karna in that battle, from desire of slaying him. Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of Sala tree cut down (with the axe). Thus hundreds, thousands and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth. The Pandus and the Pancalas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs. Crushing all those assailants Karna once more rushed towards Yudhishthira, like an irresistible disease unchecked by incantations and drugs and (propitiatory) rites. At last checked by the Pandus, the Pancalas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over, like Death that is unable to vanquish persons conversant with Brahma. Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a little distance from him, and said these words “O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words. Thou always challengest the active Phalguna in battle. Obedient to the counsels of Dhritarashtra’s son, thou always seekest to oppose us. Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pandu. Today in dreadful encounter, I will purge thee of thy desire for battle.” Having said these words, the son of Pandu, O king, pierced Karna with ten shafts made entirely of iron and equipped with wings of gold. That chastiser of foes, and great bowman, viz., the Suta’s son, O Bharata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipped with heads like the calf’s tooth. Thus pierced by the Suta’s son in contempt, O sire, the mighty-armed Yudhishthira, blazed up with wrath like a fire upon receiving butter. Bending his formidable bow decked with gold, the son of Pandu placed on his bow-string a whetted arrow capable of piercing the very hills. Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta’s son. Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder, suddenly pierced Karna, that mighty car-warrior, on his left side. Deeply afflicted by the violence of that stroke, the mighty-armed Karna with weakened limbs, fell into a swoon on his car, his bow dropping from his hand. Beholding Karna in that plight, the vast Dhartarashtra host uttered cries of “Oh” and “Alas,” and the faces of all the combatants became colourless. Beholding the prowess of their king, on the other hand, O monarch, amongst the Pandavas, leonine roars and shouts and confused cries of joy arose. The son of Radha, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira. Drawing his formidable bow called Vijaya that was decked with gold, the Suta’s son of immeasurable soul began to resist the son of Pandu with his sharp shafts. With a couple of razor-headed arrows he slew in that encounter Candradeva and Dandadhara, the two Pancala princes, that protected the two car wheels of the high-souled Yudhishthira. Each of those heroes, standing by the side of Yudhishthira’s car, looked resplendent like the constellation Punarvasu by the side of the moon. Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows. And he pierced every one of the protectors of Karna with three straight arrows. The son of Adhiratha then, laughing and shaking his bow inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout. Then many foremost heroes amongst the Pandavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows. Satyaki and Chekitana and Yuyutsu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and the twins (Nakula and Sahadeva) and Bhimasena and Shishupala and the Karushas, Matsyas, the Suras, the Kaikayas, the Kasis and the Kosalas, all these brave heroes, endued with great activity, assailed Vasusena. The Pancala prince Janamejaya then pierced Karna with many arrows. The Pandava heroes, armed with diverse kinds of arrows and diverse weapons and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him. Thus assailed on all sides by the foremost of Pandava warriors, Karna invoked into existence the brahmastra and filled all the points of the compass with arrows. The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of Pandavas troops. The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, Yudhishthira. Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist. That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun. Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars. His armour cut off with those arrows, the son of Pritha, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron. Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of great bowman, fell down on the Earth. Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts. Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pandava himself with three broad-headed arrows. And he also cut off the couple of quivers (that his foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira began to retreat. His Parshni driver had been slain. He became exceedingly cheerless and unable to stay before Karna. The son of Radha then, pursuing Yudhishthira, the son of Pandu, cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunderbolt, the umbrella, the hook, the fish, the tortoise, and the conchshell, and desired to seize him by force. He then remembered the words of Kunti. Then Shalya addressed him, and said, "Do not, O Karna, seize this best of kings. As soon as thou seizest him, he will reduce both thee and me to ashes." Then Karna, O king, laughing in mockery, addressed the son of Pandu and thus spoke unto him disparagingly. "How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties, wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas. Endued with Brahma-force, thou art indeed devoted to the study of the Vedas and the performance of sacrificial rites. Do not, O son of Kunti, fight again, and do not again approach brave warriors. Do not use harsh language towards heroes and do not come to great battles. Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way. By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour. Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keshava and Arjuna, are. Indeed, O king, Karna will never slay one like thee." Having said these words unto the son of Pritha, the mighty Karna, setting Yudhishthira free, began to slaughter the Pandava host like the wielder of the thunderbolt slaughtering the Asura host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away. Beholding the king flying away, the Cedis, the Pandavas, the Pancalas, and the mighty car-warrior

Satyaki, all followed that monarch of unfading glory. And the sons of Draupadi, and the Suras, and the twin sons of Madri by Pandu, also followed the king. Beholding the division of Yudhishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of battle-drums and conchs and cymbals and bows, and leonine shouts, arose from among the Dhartarashtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Srutakirti, began to behold the prowess of Karna. Then king Yudhishthira, the just, seeing his troops fast slaughtered, became filled with rage, and addressing his warriors, commanded them, saying, "Slay these enemies. Why are ye inactive?" Then the mighty car-warriors of the Pandavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts then, O Bharata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous. "Exert," "Strike," "Face the foe," were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them a shadow as that of the clouds seemed to spread over the field. And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle. Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like the mountain-summits in consequence of their uneven backs, huge elephants with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle, heads that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth, in consequence of the sound of music and song proceeding from large bands of Apsaras on their celestial cars, with which those bands of heavenly choristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven, heroes with cheerful hearts speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle, and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged in this way, the field became covered with the dust raised by the troops. Then enemies slew enemies and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails, and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely, a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men. Indeed, in that vast host teeming with men, steeds, and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible. And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side. And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes — all became bloody. Some bathed in it and some drank the liquid and some became strengthless, O bull of Bharata's race. Cars and steeds, and men and elephants and weapons and ornaments, and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red. With the odour, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound, almost all the combatants, O Bharata, became very cheerless. The Pandava heroes then, headed by Bhimasena and Satyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pandava heroes to be irresistible, the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by the enemy, even like a herd of elephants in the forest afflicted by lions.'"

SECTION 50

“Sanjaya said, ‘Beholding the Pandava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop. Then one of the wings of the army and its further wing, and Shakuni, the son of Subala, and the Kauravas well-armed turned against Bhimasena in that battle. Karna also, beholding the Dhartarashtra force with all its kings flying away, addressed the ruler of the Madras, saying, “Proceed towards the car of Bhima.” Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was. Thus urged by Shalya, that ornament of battle, those steeds approaching the car of Bhimasena, mangled in battle. Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata’s race. Addressing the heroic Satyaki and Dhrishtadyumna, the son of Prishata, he said, “Go you to protect king Yudhishthira of virtuous soul. With difficulty he escaped from a situation of great peril before my very eyes. In my sight have the armour and robes of the king been cut off and torn, for Duryodhana’s gratification, by Radha’s son of wicked soul. I shall today reach the end of that woe, O son of Prishata. Today, either I shall slay Karna in battle, or he will slay me in dreadful battle. I tell thee truly. Today I make over the king to you as sacred pledge. With cheerful hearts exert ye today for protecting the king.” Having said these words, the mighty-armed Bhima proceeded towards Adhiratha’s son, making all the points of the compass resound with a loud leonine shout. Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta’s son in the following words:

"'Shalya said, "Behold, O Karna, the mighty-armed son of Pandu, who is filled with rage. Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years. Never before did I see him assume such a form, not even when Abhimanyu was slain and the Rakshasa Ghatotkaca. Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the Yuga, is such that it seems he is capable of resisting the three worlds united together."'"

"Sanjaya continued, 'While the ruler of the Madras was saying these words unto the son of Radha, Vrikodara, excited with rage, came upon Karna. Beholding Bhima, that delighter in battle, approaching him in that way, the son of Radha laughingly said unto Shalya these words, "The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true. This Vrikodara is brave and is a hero full of wrath. He is reckless in protecting his body, and in strength of limbs he is superior to all. While leading a life of concealment in the city of Virata, relying then on the might of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives. Even he stands today at the head of battle clad in mail and insensate with wrath. He is ready to engage in battle with the Destroyer armed with uplifted mace. This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me. That desire of mine may be fulfilled today in consequence of my encounter with Bhima. If I slay Bhima or make him carless, Partha may come against me. That will be well for me. Settle that without delay which thou thinkest to be suitable to the hour." Hearing these words of Radha's son of immeasurable energy Shalya replied, saying, "O thou of mighty arms, proceed against Bhimasena of great might. Having checked Bhimasena, thou mayst then obtain Phalguna. That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna. I tell the truth." Thus addressed, Karna once more said unto Shalya, "Either I shall slay Arjuna in battle, or he will slay me. Setting thy heart on battle proceed to the spot where Vrikodara is."'"

“Sanjaya continued, ‘Then, O king, Shalya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army. There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met. The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides. That collision in battle, O monarch, between Karna and the son of Pandu became, O king, fierce and awful, and the noise that arose was tremendous. Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest. And once more, Karna of immeasurable soul, covered him with a shower of arrows. Thus pierced by the Suta’s son, Bhima covered the former with winged arrows. And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima’s bow at the handle. And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour. Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta’s son with many keen arrows. Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands. His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pandu, insensate with wrath, and impelled by the desire of slaying the Suta’s son, fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains. Forcibly drawing the bow-string to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft. Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through Karna in that battle, like the thunderbolt itself piercing through a mountain. Struck by Bhimasena, O perpetuator of Kuru’s race, the Suta’s son, that commander (of thy forces), sat down senseless on the terrace of his car. The ruler of the Madras then, beholding the Suta’s son deprived of his senses, bore that ornament of battle away on his car, from that fight. Then after Karna’s defeat, Bhimasena began to rout the vast Dhartarashtra host like Indra routing the Danavas.’”

SECTION 51

“Dhritarashtra said, ‘Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car. There is only one person, Karna, who will slay the Pandavas along with the Srinjayas — even this is what Duryodhana, O Suta, used very often to say unto me. Beholding, however, that son of Radha now defeated by Bhima in battle, what did my son Duryodhana next do?’

“Sanjaya said, ‘Beholding Radha’s son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying, “Go ye quickly, blessed be ye, and protect the son of Radha who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena.” Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire. They were Srutarvan and Durddhara and Kratha and Vivitsu and Vikata and Soma, and Nishangin and Kavashin and Pasin and Nanda and Upanandaka, and Duspradharsha and Suvahu and Vatavega and Suvarchasas, and Dhanurgraha and Durmada and Jalasandha and Sala and Saha. Surrounded by a large car-force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides. They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength, O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that advanced against him. Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu adorned with earrings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth.

Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess. With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle. Those two, Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest. Then Bhima, without losing a moment, despatched Kratha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth. Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered. When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode. Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the Yuga. Beholding those sons of thine slain, the Suta's son with a cheerless heart once more urged his steeds of the hue of swans to that place where the son of Pandu was. Those steeds, O king, urged on by the ruler of Madras, approached with great speed the car of Bhimasena and mingled in battle. The collision, O monarch, that once more took place between Karna and the son of Pandu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din. Beholding, O king, those two mighty car-warriors close with each other, I became very curious to observe the course of the battle. Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons. Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad-headed and straight arrows made entirely of iron. Thereupon the mighty-armed Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bow-string drawn to his ear. Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pandu with a thick shower of arrows. The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout. Then Karna, filled with rage, grasped his strong bow and pierced Bhima with ten arrows whetted on stone and equipped with Kanka feathers. With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible parigha, twined round with hempen cords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar. Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder. Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts. The battle that took place between Karna and the son of Pandu in that meeting became awful for a moment, like that of a couple of huge lions desirous of slaying each other. Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows. Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist. That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into ant-hill. In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake. Then Karna, O king, filled with rage and the desire to retaliate, struck Bhima with five and twenty shafts, and then with many more. With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama. Next quickly cutting off the bow of Pandu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car. Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle. Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn. Suddenly the son of Pandu, that scorcher of foes, filled with wrath, routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops. Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums. Thereupon those animals, inspired with fear, ran away. But urged again by their drivers they surrounded Bhimasena once more, like the clouds covering the Sun. Like Indra felling mountains with thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards. That chastiser of foes, the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Subala. Scorching thy army, the son of Pandu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle. Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire. Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions. Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides. Like Vishnu destroying the Asuras, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons. Then 3,000 horsemen, despatched by Shakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima. That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace. Loud sounds arose from among them while they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks. Having slain those 3,000 excellent horses of Subala's son in that way, he rode upon another car, and filled with rage proceeded against the son of Radha. Meanwhile, Karna also, O king, covered Dharma's son (Yudhishthira) that chastiser of foes, with thick showers of arrows, and felled his driver. Then that mighty car-warrior beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipped with Kanka feathers. The son of the Wind-god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind. The son of Radha then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side. Then Satyaki, of immeasurable soul, O Bharata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima. Though exceedingly afflicted by Satyaki, Karna still approached Bhima. Approaching each other those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other. Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible. In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy. Indeed, the blazing effulgence of the Sun shining at mid-day was dispelled by those dense showers of arrows shot by Karna and the son of Pandu. Beholding the son of Subala, and Kritavarma, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pandavas, the Kauravas rallied and came back to the fight. Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains. Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee. The battle that commenced at that hour when the Sun had reached the meridian was such that its like had never been heard or seen by us. One vast host rushed against another, like a vast reservoir of water rushing towards the ocean. The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another. Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.

"'The battle then commenced, awful and terrible, between the Kurus and the Pandavas, both of whom were inspired with the desire of winning great fame. A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bharata, as they addressed one another by name. He who had anything, by his father’s or mother’s side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist. Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run out. Beholding the bodies of those angry heroes of immeasurable energy a great fear entered my heart, respecting the dire consequences that would ensue. Then the Pandavas, O king, and the Kauravas also, mighty car-warriors all, striking one another, began to mangle one another with their keen shafts.’”

SECTION 52

“Sanjaya said, ‘Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another’s life, began to slay one another in that battle. Throngs of cars, and large bodies of horses, and teeming divisions of infantry and elephants in large numbers mingled with one another, O king, for battle. We beheld the falling of maces and spiked bludgeons and Kunapas and lances and short arrows and rockets hurled at one another in that dreadful engagement. Arrowy showers terrible to look at coursed like flights of locusts. Elephants approaching elephants routed one another. Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen, and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another. In consequence of those brave combatants striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself). The Earth, O Bharata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella. Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep red. Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks and arms and thighs and earrings and other ornaments displaced from the bodies of warriors, O Bharata, and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground. Elephants coming against elephants tore one another with their tusks, O king. Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful. Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals, down whose breasts ran streams of liquid chalk. Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons. Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter. Many foremost of elephants pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands. Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipped of their wings). Others, afflicted with arrows and much pained by their wounds, fell down touching the Earth, in that dreadful battle, at their frontal globes or the parts between their tusks. Others roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain. Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions. Others, struck with arrows and lances or dragged down, fell on the Earth and writhed in agony, making diverse kinds of motion. Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire; others, beholding their relatives and sires and grandsires, and others seeing retreating foes, shouted to one another their well-known names and the names of their races. The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motions. Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes. Those arms, looking like the tapering bodies of snakes, and smeared with sandal paste, O king, looked beautiful, when drenched with blood, like little standards of gold. When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck. A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes. Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of the bloody currents. And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them. Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there, enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished. And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead. And innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and drinking fat, and blood, O Bharata, began to dance around. And crows and vultures and cranes, gratified with fat and marrow and other animals relishing flesh, were seen to move about in glee. They, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty. Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess. Addressing one another, O Bharata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes. During the progress of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.'"

SECTION 53

“SANJAYA SAID, ‘DURING the progress of that battle in which so many Kshatriyas sank down, the loud twang of Gandiva, O sire, was heard above the din on that spot, O king, where the son of Pandu was engaged in slaughtering the samsaptakas, the Kosalas, and the Narayana forces. Filled with rage and longing for victory, the samsaptakas, in that battle, began to pour showers of arrows on Arjuna’s head. The puissant Partha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors. Plunging into the midst of that division of cars with the aid of his whetted shafts equipped with Kanka feathers, Partha came upon Susharma of excellent weapons. That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the samsaptakas also covered Partha with their shafts. Then Susharma, piercing Partha with ten shafts, struck Janardana with three in the right arm. With a broad-headed arrow then, O sire, he pierced the standard of Arjuna. Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roared very fiercely, affrighting thy troops. Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive. That army then, as it stood inactive, O king, looked beautiful like the Citraratha forest with its flowery burthen of diverse kinds. Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains. Then all of them encompassed the great car of the Pandava. Assailing him, they uttered loud roars although all the while they were being struck and slaughtered with sharp shafts. Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars. Some among them seized the massive arms of Keshava, and some among them, O king, seized Partha himself with great joy as he stood on his car. Then Keshava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back. Then Partha, encompassed by those great car-warriors, and beholding his car assailed and Keshava attacked in that manner became filled with rage, and overthrew a large number of car-warriors and foot-soldiers. And he covered all the combatants that were close to him with many arrows, that were fit for close encounters. Addressing Keshava then, he said, "Behold, O Krishna, O thou of mighty arms, these countless samsaptakas engaged in accomplishing a fearful task although slaughtered in thousands. O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car." Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare. Hearing that blare the army of the samsaptakas began to waver, O king, and became inspired with great fright. Then that slayer of hostile heroes, viz., the son of Pandu, paralysed the legs of the samsaptakas by repeatedly invoking, O monarch, the weapon called Naga. Thus tied with those foot-tying bands by the high-souled son of Pandu, all of them stood motionless, O king, as if they had been petrified. The son of Pandu then began to slay those motionless warriors like Indra in days of yore slaying the Daityas in the battle with Taraka. Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons. Their legs being paralysed, they could not, O king, move a step. Then Partha slew them with his straight arrows. Indeed, all these warriors in that battle, aiming at whom Partha had invoked that foot-tying weapon, had their lower limbs encircled with snakes. Then the mighty car-warrior Susharma, O monarch, beholding his army thus paralysed, quickly invoked the weapon called Sauparna. Thereupon numerous birds began to come down and devour those snakes. The latter again, at the sight of rangers of the sky, began, O king, to fly away. Freed from that foot-tying weapon, the Samsaptaka force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds. Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Partha with numerous weapons. Cutting off with his own arrowy downpour that shower of mighty weapons Vasava's son, that slayer of hostile heroes, began to slaughter those warriors. Then Susharma, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts. Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying, "Partha is slain." At this the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there. Recovering his senses, Partha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the Aindra weapon. Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants. And steeds and warriors, in hundreds and thousands, were also seen to be slaughtered in that battle, with these weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all the samsaptakas and Gopalas, O Bharata. There was no man amongst them that could fight with Arjuna. There in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess. Then the son of Pandu having slain full 10,000 combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke. And then he slew full 14,000 warriors, and 3,000 warriors, and 3,000 elephants. Then the samsaptakas once more encompassed Dhananjaya, making death or victory their goal. The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pandu became awful.'"

SECTION 54

“Sanjaya said, ‘Then Kritavarma, and Kripa, and the son of Drona and the Suta’s son, O sire, and Uluka, and Subala’s son (Shakuni), and the king himself, with his uterine brothers, beholding the (Kuru) army afflicted with the fear of Pandu’s son, unable to stand together, like a vessel wrecked on the ocean, endeavoured to rescue it with great speed. For a short space of time, O Bharata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of timid and the joy of the brave. The dense showers of arrows shot in battle by Kripa, thick, as flights of locusts, covered the Srinjayas. Then Shikhandi, filled with rage, speedily proceeded against the grandson of Gautama (Kripa) and poured upon that bull amongst Brahmanas his arrowy downpours from all sides. Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Shikhandi with ten arrows in that battle. Then Shikhandi filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipped with Kanka feathers. The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Shikhandi of his steeds, driver and car. Jumping down from his steedless vehicle, the mighty car-warrior (Shikhandi) rushed impetuously at the Brahmana, having taken up a sword and a shield. As the Pancala prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful. Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Shikhandi, O king, (thus assailed) remained perfectly inactive in that battle. Beholding Shikhandi covered (with arrows) by Kripa, O best of the kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa. The great car-warrior Kritavarma, however, rushing impetuously received Dhrishtadyumna as the latter proceeded against the son of Sharadvata (Kripa). Then Drona’s son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Sharadvata’s son. Thy son Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity. Karna too, otherwise called Vaikartana, O Bharata, in that battle, resisted Bhimasena, and the Karushas, the Kaikayas, and the Srinjayas. Meanwhile Sharadvata’s son, in that battle, O sire, with great activity, sped many arrows at Shikhandi, as if for the purpose of burning him outright. The Pancala prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides. The grandson of Gautama (Kripa) then quickly cut off with his arrows the shield of Prishata’s son, that was decked with hundred moons. At this feat of his, the troops made a loud uproar. Deprived of his shield, O monarch, and placed under Kripa’s power Shikhandi still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death. Then Suketu, the son of Citraketu, O king, quickly proceeded towards the mighty Shikhandi plunged into such distress and assailed in that manner by Kripa with his arrows. Indeed, the young prince of immeasurable soul rushed towards the car of Sharadvata’s son and poured upon that Brahmana, in that battle, innumerable shafts of great keenness. Beholding that Brahmana observant of vows thus engaged in battle (with another), Shikhandi, O best of kings, retreated hastily from that spot. Meanwhile Suketu, O king, piercing the son of Gautama with nine arrows, once more pierced him with seventy and again with three. Then the prince, O sire, cut off Kripa’s bow with arrow fixed thereon, and with another shaft struck hard the latter’s driver in a vital limb. The grandson of Gautama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs. All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake. With a razor-headed arrow then, Kripa struck off from the prince’s trunk, while the latter was still trembling, his head decked with a pair of blazing earrings and head-protector. That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory. Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.

"'Encompassing the mighty Dhrishtadyumna, Kritavarma cheerfully addressed him saying, "Wait, Wait!" The encounter then that took place between the Vrishni and the Pancala warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat. Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridika (Kritavarma, the ruler of Bhoja) with nine arrows in the chest, and succeeded in afflicting him greatly. Then Kritavarma, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car with his shafts. Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible, like the Sun shrouded by rain-charged clouds. Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds. The commander of the Pandava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarma and poured upon him a fierce shower of arrows. The son of Hridika, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity. Beholding his irresistible shower of arrows checked in that battle by Kritavarma, the son of Prishata, approaching his antagonist, began to resist him. And soon he despatched Kritavarma's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car. The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with shafts, without losing a moment. Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this a battle once more took place between them.'"

SECTION 55

"SANJAYA SAID, 'MEANWHILE the son of Drona (Ashvatthama), beholding Yudhishthira protected by the grandson of Sini (Satyaki) and by the heroic sons of Draupadi, cheerfully advanced against the king, scattering many fierce arrows equipped with wings of gold and whetted on stone, and displaying diverse manoeuvres of his car and the great skill he had acquired and his exceeding lightness of hands. He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle. The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Ashvatthama became one expanse of arrows. The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there. Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occasion. Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element. Then Satyaki, though struggling resolutely, and Pandu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pandava army) were filled with wonder. All the kings became incapable of even looking at Ashvatthama, O monarch, who then resembled the scorching Sun himself in the sky. While the Pandava troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi, and Satyaki, and king Yudhishthira the just, and the Pancala warriors, all uniting together, cast off their fears of death and rushed against the son of Drona. Then Satyaki, piercing the son of Drona with seventy arrows, once more pierced him with seven long shafts decked with gold. And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven, and Srutakarman pierced him with three arrows and Srutakirti with five. And Sutasoma pierced him with nine arrows, and Satanika with seven. And many other heroes pierced him with many arrows from every side. Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Satyaki in return with five and twenty arrows whetted on stone. And he pierced Srutakirti with nine arrows and Sutasoma with five, and with eight arrows he pierced Srutakarman, and Prativindya with three. And he pierced Satanika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Srutakirti. The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipped with sharp points. Then, O monarch, the son of Drona covered the Pandava troops, O sire, with thick showers of arrows, O bull of Bharata's race. Of immeasurable soul, the son of Drona, next smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows. The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest. Then Satyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar. His bow cut off, that foremost of mighty men viz., the son of Drona, quickly felled Satyaki's driver from his car with a dart. The valiant son of Drona then, taking up another bow, covered the grandson of Sini, O Bharata, with a shower of arrows. His driver having been slain, Satyaki's steeds were seen to run hither and thither, O Bharata, in that battle. Then the Pandava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons. That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him received them all in that dreadful battle. Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pandava troops in that battle, who resembled a heap of dry grass and straw. That army of Pandu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale. People then, O monarch, beholding the prowess of Drona's son, regarded all the Pandavas as already slain by him. Then Yudhishthira, that great car-warrior and disciple of Drona, filled with rage and the desire to retaliate, addressed Drona's son, saying "O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay me today. The duties of a Brahmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brahmana in name only. In thy very sight, however." O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch amongst Brahmanas." Thus addressed, the son of Drona, smiling, and reflecting upon what was proper and true, gave no reply. Without saying anything, he covered the son of Pandu in that battle with a shower of arrows like the destroyer himself in wrath while engaged in annihilating creatures. Thus covered by Drona's son, O sire, the son of Pritha quickly went away from that spot, leaving that large division of his. After Yudhishthira, the son of Dharma, had gone away, the high-souled son of Drona also, O king, left that spot. Then Yudhishthira, O king, avoiding the son of Drona in that great battle proceeded against thy army, resolved to achieve the cruel task of slaughter.'"

SECTION 56

“Sanjaya said, ‘Meanwhile Vikartana himself, resisting Bhimasena supported by the Pancalas and the Cedis and the Kaikayas, covered him with many arrows. In the very sight of Bhimasena, Karna, slew in that battle many mighty car-warriors among the Cedis, the Karushas, and the Srinjayas. Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass. The Suta’s son also in that battle, began to slay the mighty bowmen amongst the Pancalas, the Kaikayas, and the Srinjayas, in thousands. Indeed, the three mighty car-warriors viz., Partha and Vrikodara and Karna, began to exterminate the samsaptakas, the Kauravas, and the Pancalas, respectively. In consequence of thy evil policy, O king, all these Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle. Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows. Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft. Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five. Each of those foremost warriors of Bharata’s race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows. With a couple of broad-headed arrows, then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows. Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle. Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds, pouring rain upon a mountain breast.

Thereupon thy son, that great car-warrior, O king, filled with rage, resisted those two great bowmen, viz., the twin sons of Pandu, with showers of winged arrows. The bow of Duryodhana in that battle, O Bharata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides. Covered with Duryodhana's shafts the two sons of Pandu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds. Indeed, those arrows, O king, equipped with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun, when the welkin was thus shrouded and all that was seen was one uniform expanse of the Destroyer himself, at the end of the Yuga. Beholding on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Madri to be in the presence of Death. The commander then, O king, of the Pandava army, viz., the mighty car-warrior Parshata (Son of Prishata) proceeded to that spot where Duryodhana was. Transgressing those two great car-warriors, viz., the two brave sons of Madri, Dhrishtadyumna began to resist thy son with his shafts. Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Pancala with five and twenty arrows. Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pancala with sixty shafts and once again with five, and uttered a loud roar. Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist. Casting aside that broken bow, the prince of Pancala, that crusher of foes, quickly took up another bow that was new and capable of bearing a great strain. Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person looked resplendent on his car. Desirous of slaying Duryodhana, O chief of the Bharatas, the Pancala hero sped five and ten cloth-yard shafts that resembled hissing snakes. Those shafts, whetted on stone and equipped with the feathers of Kankas and peacocks, cutting through the armour decked with gold of the king passed through his body and entered the Earth in consequence of the force with which they had been shot. Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic Kinsuka in the season of spring with its flowery weight. His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow, with a broad-headed arrow. Having cut off his assailant's bow the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eyebrows. Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus. Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows. With five he slew the four steeds and the driver of Duryodhana, and he cut off with another his bow decked with gold. With the remaining ten shafts, the son of Prishata cut off the car with the upashkara, the umbrella, the dart, the sword, the mace, and the standard of thy son. Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden Angadas and bearing the device of an elephant worked in jewels, cut off by the prince of the Pancalas. Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle. In the very sight of Dhrishtadyumna, Durdhara, O monarch, causing that ruler of men to ride upon his car quickly bore him away from the battle.

"'Meanwhile the mighty Karna, having vanquished Satyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts. The grandson of Sini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder limbs with his tusks. Then, O Bharata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata. Not a single combatant of either the Pandavas nor ourselves turned his face from the battle. Then Karna proceeded against the Pancalas with great speed. At that hour when the Sun had ascended the meridian, great slaughter, O best of men, of elephants and steeds and men, took place on both sides. The Pancalas, O king, inspired with the desire of victory, all rushed with speed against Karna like birds towards a tree. The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pancalas, with the keen points of his shafts, singling out their leaders, viz., Vyaghraketu and Susharma and Citra and Ugrayudha and Jaya and Sukla and Rochamana and the invincible Singhasena. Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz., Karna, that ornament of battle. That foremost of men endued with great valour, viz., the son of Radha, afflicted those eight heroes engaged in battle with eight keen shafts. The Suta's son possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight. Filled with rage, the son of Radha then slew Jishnu, and Jishnukarman, and Devapi, O king, in that battle, and Citra, and Citrayudha, and Hari, and Singhaketu and Rochamana and the great car-warrior Salabha, and many car-warriors among the Cedis bathed the form of Adhiratha's son in blood, while he himself was engaged in taking the lives of those heroes. There, O Bharata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle. Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder. With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car. Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army had ever achieved such feats as were then achieved by Karna in that battle. Amongst elephants, amongst steeds, amongst cars and amongst men, the Suta's son caused a very great carnage, O tiger among men. As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pancalas. As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs of Pancala cars to all sides. As a herd of deer that have approached the jaws of a lion can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives. As people are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bharata, were burnt by the Karna-fire when they came in contact with it. Many warriors among the

Cedis and the Pancalas, O Bharata, that were regarded as heroes, were slain by the singlehanded Karna in that battle who fought with them, proclaiming his name, in every instance. Beholding the prowess of Karna, O king, I thought that a single Pancala even would not, in that battle, escape from the son of Adhiratha. Indeed, the Suta’s son in that battle repeatedly routed the Pancalas.

“‘Beholding Karna thus slaughtering the Pancalas in that dreadful battle, King Yudhishthira the just rushed in wrath towards him; Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes viz., the son of Radha. And Shikhandi, and Sahadeva, and Nakula, and Nakula’s son, and Janamejaya, and the grandson of Sini, and innumerable Prabhadrakas, all endued with immeasurable energy, advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons. Like Garuda falling upon a large number of snakes, the son of Adhiratha, singlehanded, fell upon all those Cedis and Pancalas and Pandavas in that encounter. The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the Danavas. Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows. While the son of Radha was thus engaged with the Pandavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts, every one of which resembled the lord of Yama. That great bowman, fighting singlehanded with the Bahlikas, and the Kaikayas, the Matsyas, the Vasatas, the Madras, and Saindhavas, looked exceedingly resplendent. There, elephants, assailed in their vital limbs by Bhima with his cloth-yard shafts fell down, with their riders slain, making the Earth tremble with the violence of their fall. Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities. Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with wounds. The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena. The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupefied. Indeed that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn. Stupefied, that host stood even like the Ocean in calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, thy host, whilst thus being slaughtered became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another. The Suta's son, filled with rage, routed the Pandava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent. During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of various persons, having slain a large number of samsaptakas in the midst of their array, addressed Vasudeva, saying, "This struggling force of samsaptakas, O Janardana, is broken. Those great car-warriors amongst the samsaptakas are flying away with their followers, unable to bear my shafts, like deer unable to bear the roar of the lion. The vast force of the Srinjayas also seems to break in this great battle. There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna, is seen in the midst of Yudhishthira's division, where he is careering with activity. The other great car-warriors (of our army) are incapable of vanquishing Karna. Thou knowest that Karna is possessed of great energy as regards prowess in battle. Proceed thither where Karna is routing our force. Avoiding (other warriors) in battle, proceed against the Suta's son, that mighty car-warrior. This is what I wish, O Krishna. Do, however, that which thou likest." Hearing these words of his, Govinda smiled, and addressing Arjuna, said, "Slay the Kauravas, O son of Pandu, without delay." Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pandu penetrated thy vast force. Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keshava, penetrated into its midst. That ape-bannered car, the clatter of whose wheels resembled the deep roar of the clouds and whose flags waved in the air, penetrated into the host like a celestial car passing through the welkin. Keshava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour. Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Ashvinis invoked with proper rites in a sacrifice by the officiating priests. Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters. Having penetrated into the midst of that car-force and those bodies of horse, Phalguna careered within those divisions like the Destroyer himself, armed with the fatal noose. Beholding him put forth such prowess within his army, thy son, O Bharata, once more urged the samsaptakas against him. Thereupon, with a 1,000 cars, and 300 elephants, and 14,000 horses, and 200,000 of foot-soldiers armed with the bow, endued with great courage, of sureness of aim and conversant with all the ways of battle, the leaders of the samsaptakas rushed (from every side) towards the son of Kunti (in the great battle) covering the Pandava, O monarch, with showers of arrows from all sides. Thus covered with shafts in that battle, Partha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself, armed with the noose. While engaged in slaughtering the samsaptakas, Partha became a worthy object of sight to all. Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly short by the diadem-decked Arjuna. Indeed, everything completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes. The son of Pandu, of immeasurable soul, shot on all sides his straight shafts equipped with wings of gold and furnished with keen points. In consequence of the sound of Partha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains seemed to split. Having slain 10,000 Kshatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the samsaptakas. Repairing to that further wing which was protected by the Kambojas, Partha began to grind it forcibly with his arrows like Vasava grinding the Danavas. With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads of foes longing to slay him. Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane. While he was engaged in thus slaughtering elephants and steeds and car-warriors and foot-soldiers, the younger brother of Sudakshina (the chief of the Kambojas) began to pour showers of arrows on him. With a couple of crescent-shaped arrows, Arjuna cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow. Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic. Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina, the chief of the Kambojas, of eyes resembling lotus petals, slain and fall down like a column of gold or like a summit of the golden Sumeru. Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly. Each slain with a single arrow, and combatants of the Kamboja, the Yavana, and the Saka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch. In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place. When the wing and the further wing of the samsaptakas had thus been exterminated by Savyasaci, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors. Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows like the Sun himself appearing with his own rays. With mouth wide open from rage and with the desire to retaliate, and with red eyes, the mighty Ashvatthama looked formidable like death himself, armed with his mace and filled with wrath as at the end of the Yuga. He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pandava army. As soon as he beheld him of Dasharha's race (Keshava) on the car, O king, he once more sped at him, and repeated showers of fierce shafts. With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on the car. Then the valiant Ashvatthama, with hundreds of keen arrows, stupefied both Madhava and the son of Pandu in that battle. Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of "Oh!" and "Alas!" Crowds of Siddhas and Charanas began to repair to that spot from every side, mentally uttering this prayer, viz., "Let good be to all the worlds." Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged in shrouding the two Krishnas with shafts. The sound of Ashvatthama's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion. While careering in that battle and striking right and left the string of his bow looked beautiful like flashes of lightning in the midst of a mass of clouds. Though endued with great firmness and lightness of hand the son of Pandu, for all that, beholding the son of Drona then, became greatly stupefied. Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Ashvatthama became such in that battle that men could with difficulty gaze at it. During the progress of that dreadful battle between Drona's son and the Pandava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath he drew deep breaths, O king, and seemed to burn with his eyes both Ashvatthama and Phalguna as he looked at them repeatedly. Filled with rage, Krishna addressed Partha in an affectionate tone, saying, "This, O Partha, that I behold in battle regarding thee, is exceedingly strange, since Drona's son, O Partha, surpasseth thee today! Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that Gandiva still in thy hands, and dost thou not stay on thy car now? Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle? Do not, O Partha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race. This is not the time for sparing him." Thus addressed by

Krishna, Partha speedily took up four and ten broad-headed arrows at a time, when speed was of the highest moment, and with them he cut off Ashvatthama's bow and standard and umbrella and banners and car and dart and mace. With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon overcome with a deep swoon, Ashvatthama sat down, supporting himself on his flagstaff. The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away insensible and thus deeply afflicted by the foe. Meanwhile that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire. Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy. Within a short time Vibhatsu routed the samsaptakas, Vrikodara, the Kurus, and Vasusena, the Pancalas. During the progress of the battle destructive of great heroes, there rose many headless trunks all around. Meanwhile Yudhishthira, O chief of the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.'"

SECTION 57

“Sanjaya said, ‘Then Duryodhana, O chief of Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words, “Without seeking hath this occasion arrived, when the gates of heaven have become wide open. Happy are those Kshatriyas, O Karna, that obtain such a battle. Brave heroes fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Radha. The occasion that hath come is even such. Either let these brave Kshatriyas, slaying the Pandavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes.” Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments. When Duryodhana’s force became thus filled with joy, the son of Drona, gladdening all thy warriors further said, “In the very sight of all the troops, and before the eyes of you all, my father after he had laid aside his weapons, was slain by Dhrishtadyumna. By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all. Listen then to that oath of mine. Without slaying Dhrishtadyumna I shall not doff my armour. If this vow of mine be not fulfilled, let me not go to heaven. Be it Arjuna, be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them. There is no doubt in this.” After Ashvatthama had uttered these words, the entire Bharata army, united together, rushed against the Pandavas, and the latter also rushed against the former. The collision of brave leaders of car-divisions, O Bharata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution. Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there accompanied by the Apsaras, for beholding those foremost of men. Filled with joy, the Apsaras began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems. Soft winds bore those excellent odours to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth. Strewn with celestial flowers, with beautiful shafts equipped with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars. Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce.'"

SECTION 58

“Sanjaya said, ‘Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena, the son of Pandu became angry. Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vasudeva, said, “Behold, O Krishna of mighty arms, the Pandava army is flying away. Behold, Karna is slaying our great car-warriors in this battle. I do not, O thou of Dasaratha’s race, see king Yudhishthira the just. Nor is the standard of Dharma’s son, foremost of warriors, visible. The third part of the day still remaineth, Janardana. No one amongst the Dhartarashtras cometh against me for fight. For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is. Beholding Dharma’s son safe and sound with his younger brothers in battle, I will again fight with the foe, O thou of Vrishni’s race.” At these words of Vibhatsu, Hari (Krishna) quickly proceeded on that car to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal. During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasaci, saying, “Behold, O Partha, how great and awful is this carnage, O Bharata, of Kshatriyas on Earth for the sake of Duryodhana. Behold, O Bharata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders. Behold those straight shafts equipped with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs. Behold, O Bharata, those scimitars, decked with gold, and having ivory handles, and those displaced shields embossed with gold. Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold. Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles. Behold those iron Kuntas, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those discs displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle. Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive. Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars. The field of battle is covered with shafts and darts and swords and axes and scimitars and spiked maces and lances and iron Kuntas and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes. The Earth looks beautiful, O Bharata, with arms smeared with sandal, decked with Angadas of gold and with Keyuras, and having their ends cased in leathern fences. With hands cased in leathern fences, with displaced ornaments, with severed thighs looking like elephants' trunks of many active warriors, with fallen heads, decked with costly gems and earrings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful. With headless trunks smeared all over with blood with severed limbs and heads and hips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires. Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies. Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field. Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners. Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets. Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of lapis lazuli, and those hooks falling upon the ground. Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the Ranku deer falling on the ground but which had served for seats on horse back. Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning. Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful earrings and well-cut beards and possessed of the splendour of the moon and stars. Behold those wounded warriors in whom life is not yet extinct and who, lying all around, are uttering wails of woe. Their relatives, O prince, casting aside their weapons are tending them, weeping incessantly. Having covered many warriors with arrows and deprived them of life, behold those combatants, endued with activity longing for victory, and swelling with rage, are once more proceeding for battle against their antagonists. Others are running hither and thither on the field. Being begged for water by fallen heroes, others related to them have gone in quest of drink. Many, O Arjuna, are breathing their last meanwhile. Returning their brave relatives, seeing them become senseless are throwing down the water they brought and are running wildly, shouting at one another. Behold, many have died after having slaked their thirst, and many, O Bharata, are dying while drinking. Others, though affectionate towards relatives, are still seen to rush towards foes in great battle deserting their dear relatives. Others, again, O best of men, biting their nether lips, and with faces rendered terrible in consequence of the contraction of their brows, are surveying the field all around.” While saying these words unto Arjuna, Vasudeva proceeded towards Yudhishthira. Arjuna also, beholding the king in that great battle, repeatedly urged Govinda, saying, “Proceed, Proceed.” Having shown the field of battle to Partha, Madhava, while proceeding quickly, slowly said unto Partha once more, “Behold those kings rushing towards king Yudhishthira. Behold Karna, who resembles a blazing fire, on the arena of the battle. Yonder the mighty-bowman Bhima is proceeding to battle. They that are the foremost among the Pancalas, the Srinjayas, and the Pandavas — they, that is, that have Dhrishtadyumna for their head, are following Bhima. The vast army of the enemy is again broken by the rushing Parthas. Behold, O Arjuna, Karna is trying to rally the flying Kauravas. Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero who is the foremost of all wielders of weapons. The mighty car-warrior Dhrishtadyumna is rushing against that hero. The Srinjayas are following the lead of Dhristadyumna. Behold, the Srinjayas are falling." Thus did the invincible Vasudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle. Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal. Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy.'"

SECTION 59

“Sanjaya said, ‘Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Parthas being headed by Yudhishthira, and ourselves headed by the Suta’s son. Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pandavas, that increased the population of Yama’s kingdom. After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave samsaptakas, O Bharata, were left unslaughtered, Dhrishtadyumna, O monarch, with all the kings (on the Pandava side) and those mighty car-warriors — the Pandavas themselves, all rushed against Karna only. Like the mountain receiving a vast body of water, Karna, unaided by anyone, received in that battle all those advancing warriors filled with joy and longing for victory. Those mighty car-warriors encountering Karna, were beat off and broken like a mass of water, and beat back on all sides when it encounters a mountain. The battle, however, that took place between them and Karna made the hair stand on end. Then Dhrishtadyumna assailed the son of Radha with a straight shaft in that battle, and addressing him said, “Wait, Wait.” The mighty car-warrior Karna, filled with rage, shook his foremost of bows called Vijaya, and cutting off the bow of Dhrishtadyumna, as also his arrows resembling snakes of virulent poison assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata, became bathed in blood and looked beautiful like so many cochineal. The mighty car-warrior Dhrishtadyumna, casting aside that broken bow, took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna. Similarly, O king, Karna, in that battle, covered Prishata’s son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts. Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of death. That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Sini, O king, cut off into seven fragments, displaying great lightness of hand. Beholding his shaft baffled by the arrows of Satyaki, O king, Karna resisted Satyaki with showers of arrows from every side. And he pierced Satyaki in that encounter with seven clothyard shafts. The grandson of Sini, however, pierced him in return with many arrows decked with gold. The battle then that took place, O king, between those two warriors was such as to fill both spectators and listeners with fear. Though awful, soon it became beautiful and deserving objects of sight. Beholding the feats, in that encounter, of Karna and the grandson of Sini, the hair of all the creatures there present seemed to stand on end. Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes and queller of the prowess of all enemies. Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said, "Wait, wait, O slayer of a Brahmana, thou shalt not escape me today with life." Having said these words, that mighty car-warrior of great lightness of hand striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so the son of Prishata, that slayer of hostile heroes, beholding Drona's son in that battle, now regarded him as his death. Soon, however, remembering that he was unslayable in battle by means of weapons, he rushed with great speed against Drona's son, like the Destroyer running against the Destroyer at the time of the universal dissolution. Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths, in wrath, and rushed towards him. Both of them were filled with great rage at the sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him, "O wretch amongst the Pancalas, I shall today despatch thee to Yama. The sin thou hast committed before by slaying Drona will fill thee today with regret, to thy great evil, if thou stayest in battle without being protected by Partha, or if thou dost not fly away, O fool, I tell thee truly.” Thus addressed, the valiant Dhrishtadyumna replied, saying, “That same sword of mine which answered thy sire, resolutely engaged in battle, will today answer this speech of thine. If Drona could be slain by me, O thou that art a Brahmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?” Having said these words, the wrathful commander of the Pandava forces, viz., the son of Prishata, pierced Drona’s son with a keen arrow. Then Drona’s son filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows. Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen. Similarly, the son of Prishata, O king, shrouded Drona’s son, that ornament of battle, with arrows, in the very sight of Karna. The son of Radha, too, O monarch, singly resisted the Pancalas and the Pandavas and the (five) sons of Draupadi and Yudhamanyu and the mighty car-warrior Satyaki, in consequence of which feat he became the cynosure of all eyes. Then Dhrishtadyumna in that battle cut off the very tough and formidable bow of Drona’s son, as also all his arrows resembling snakes of virulent poison. Drona’s son, however, with his arrows, destroyed within the twinkling of an eye the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata’s son. Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a blazing shield decked with a hundred moons. Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Ashvatthama, however, though struggling vigorously, could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna, although pierced and exceedingly mangled with many arrows.

When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata. The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake. Meanwhile Madhava, addressing Arjuna, said, “Behold, O Partha, how the son of Drona is rushing with great speed towards the car of Prishata’s son. Without doubt, he will slay the prince. O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona’s son as if within the jaws of Death himself.” Having said these words, the valiant Vasudeva urged the steeds towards that spot where Drona’s son was. Those steeds, of the splendour of the moon, urged by Keshava, proceeded towards the car of Drona’s son, devouring the very skies. Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Ashvatthama made great efforts for slaying Dhrishtadyumna soon. Seeing Dhrishtadyumna dragged, O ruler of men, by his enemy, the mighty Partha sped many arrows at the son of Drona. Those arrows, decked with gold and sped from Gandiva, approached the son of Drona and pierced him deeply like snakes penetrating into an ant-hill. Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pancala prince of immeasurable energy. Indeed, the hero, thus afflicted with Dhananjaya’s shafts, mounted on his car, and taking up his own excellent bow, began to pierce Partha with many shafts. Meanwhile, the heroic Sahadeva, O ruler of men, bore away on his car the son of Prishata, that scorcher of foes. Arjuna then, O king, pierced Drona’s son with many arrows. Filled with rage, Drona’s son struck Arjuna in the arms and the chest. Thus provoked, Partha, in that battle, sped at Drona’s son, a long shaft that resembled a second rod of Death, or rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brahmana hero. Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away. Then Karna, O monarch, shook his bow Vijaya and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him. Meanwhile the driver of Drona’s son, beholding the latter senseless, quickly bore him away on his car from the field of battle. Beholding Prishata’s son rescued and Drona’s son afflicted, the Pancalas, O king, expectant of victory, began to utter loud shouts. Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars. Having achieved that feat, Partha addressed Vasudeva, saying “Proceed, O Krishna, towards the samsaptakas, for this is greatly desired by me.” Hearing those words of Pandu’s son, he of Dasharha’s race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.’”

SECTION 60

“Sanjaya said, ‘Meanwhile Krishna, pointing out king Yudhishthira the just, unto Kunti’s son Partha, addressed him in these words: “Yonder, O son of Pandu, your brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhartarashtras, all inspired with the desire of slaughtering him. The mighty Pancalas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him. Yonder, Duryodhana, O Partha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pandava king. Impelled by the desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers, the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare. Those Dhartarashtra elephants and horses and car-warriors and foot-soldiers are advancing to seize Yudhishthira like poor men after a precious gem. Behold, checked by Satyaki and Bhima, they have again been stupefied, like the Daityas, that desired to take away the Amrita, made motionless by Sakra and Agni. The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean. Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows. I regard Kunti’s son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire. The army of Dhritarashtra’s son, O Pandava, is arrayed and equipped duly. Sakra himself, coming within the range of its arrows, can scarcely escape. Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself? The force of the heroic Duryodhana's shafts, or Drona's son's or Kripa's or Karna's would break down the very mountains. That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Radha is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pandu in fight, specially when he is united with the mighty and brave son of Dhritarashtra. Of rigid vows, when the son of Pritha (Yudhishthira) had been engaged in battle with all those warriors, other great car-warriors had struck him and contributed to his defeat. The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with Brahma-force, but the puissant one is not endued with much of Kshatriya-might. Assailed, however, by Karna, the royal son of Pandu, Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril. I think, O Partha, that king Yudhishthira has fallen. Indeed, since that chastiser of foes, the wrathful Bhimasena, coolly heareth the leonine roars of the frequently shouting Dhartarashtra's longing for victory and blowing their conchs, I think, O bull among men, that Pandu's son Yudhishthira is dead. Yonder Karna urges forward the mighty car-warriors of the Dhartarashtras towards the son of Pritha with the weapons called Sthunakarna, Indrasjaha and Pasupata, and with clubs and other weapons. The king, O Bharata, must be deeply afflicted and exceedingly weakened, because the Pancalas and the Pandavas, those foremost of all wielders of weapons, are seen to proceed with great speed towards him at a time when speed is of the highest moment like strong men rushing to the rescue of a person sinking in a bottomless sea. The king's standard is no longer visible. It has probably been struck down by Karna with his shafts. In the very sight of the twins, O Partha, and of Satyaki and Shikhandi, and Dhrishtadyumna and Bhima and Satanika, O lord, as also of all the Pancalas and the Cedis, O Bharata, yonder Karna is destroying the Pandava division with his arrows, like an elephant destroying an assemblage of lotuses. There, those car-warriors of thy army, O son of Pandu, are flying away. See, see, O Partha, how those great warriors are retreating. Those elephants, O

Bharata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain. There those crowds of car-warriors, routed in battle, O Partha, by Karna, that crusher of foes, are flying away in all directions. Behold, O Partha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field. There, the son of Radha is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith. There, those mighty car-warriors of the Pancalas are being routed (by Karna) even as the Daityas had been routed by Sakra in dreadful battle. There, Karna, having vanquished the Pancalas, the Pandus, and the Srinjayas, is casting his eyes on all sides, I think, for seeking thee. Behold, O Partha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Sakra in the midst of the celestials, after vanquishing his foes. There the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pandus and the Srinjayas with fear on every side. There, Karna himself, terrifying the Pandus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honours, saying, 'Blessed be ye, advance, ye Kauravas and rush with such speed that no Srinjaya may, in this battle escape with life. United together, do this all of you. As regards ourselves, we will follow behind you.' Saying these words, he is advancing behind (his troops), scattering his shafts. Behold Karna, adorned with his white umbrella in this battle and looking like the Udaya hills adorned by the moon. With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bharata, in this battle, Karna, O prince, is casting his glances after thee. Without doubt, he will, in this battle, come hither, with great speed. Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison. There, the son of Radha turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Partha, an encounter with thee, O scorcher of foes. Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp. Wrathful and brave, he is ever engaged in the good of Dhritarashtra's son. Of wicked understanding, he is always unable to put up with thee. Beholding Karna alone and unsupported, Dhritarashtra’s son, O Bharata, turneth towards him with great resolution, accompanied by his car-force, for protecting him. Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigour, from desire of winning fame, kingdom and happiness. Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Partha, like a celestial and a Danava in the great battle between the gods and the Asuras, let all the Kauravas behold thy prowess. Beholding thee filled with great rage and Karna also excited to fury, O bull of Bharata’s race, Duryodhana in wrath will not be able to do anything. Remembering thyself to be of purified soul, O bull of Bharata’s race, and remembering also that the son of Radha harboureth a great animosity for the virtuous Yudhishthira, achieve that, O son of Kunti, which should now be achieved. Righteously setting thy heart on battle, advance against that leader of car-warriors. There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce energy, and 5,000 elephants, and twice as many horses, and innumerable foot-soldiers, all united together, O son of Kunti, and protecting one another, O hero, are advancing against thee. Show thyself, of thy own will, unto that great bowman, viz., the Suta’s son. Advance, O bull of Bharata’s race, towards him with great speed. There, Karna, filled with great wrath is rushing against the Pancalas. I see his standard approaching towards the car of Dhrishtadyumna. I think he will exterminate the Pancalas. I will tell thee, O bull of Bharata’s race, some good news, O Partha. King Yudhishthira the just is living. There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Satyaki, O Bharata. There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Pancalas. The troops of Dhritarashtra’s son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts. Bathed in blood, the Bharata army, O chief of Bharata’s race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops. Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host. Yellow and red and black and white banners, adorned with stars and moons and suns as also many umbrellas, O Arjuna, lie scattered about. Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field. There, those car-warriors are falling from their cars, deprived of life by the unreturning Pancalas with shafts of diverse kinds. There the Pancalas of great speed, O Dhananjaya, are rushing against the riderless Dhartarashtra elephants and steeds and cars. Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle aided by the might of Bhimasena are crushing, O tiger among men, the hostile force. There, the Pancalas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle. Behold their great energy and power. Through sheer valour, the Pancalas are slaughtering the Dhartarashtras like angry lions slaying elephants. Unarmed they are snatching the weapons of their armed foes and with those weapons thus snatched, they are slaying their foes that are effectual smiters, and uttering loud roars. The heads and arms of their foes are being struck off and felled on the field. The Pancala cars and elephants and horses are all worthy of the highest praise. Like swans of great speed leaving the Manasa lake and rushing into the Ganga, the Pancalas are rushing against the Kauravas, and every part of the vast Dhartarashtra force is assailed by them. Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valour for resisting the Pancalas. The Pancala heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhartarashtra army already sinking in the ocean of Bhima's weapons. Beholding the Pancalas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars. The greater portion of the vast Dhartarashtra army has become exceedingly frightened. Behold those elephants, pierced by Bhima with his cloth-yard shafts, are falling down like mountain summits riven by the thunderbolt of Indra. There, those huge elephants, deeply pierced with the straight shafts of Bhimasena are flying away, crushing their own ranks. Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle? There, the prince of the Nishadas, filled with rage, is coming against the son of Pandu, on his foremost of elephants, from desire of slaying him with his lances, even like Destroyer himself armed with his bludgeon. Struck by Bhima with ten keen cloth-yard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off. Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill. Behold those riders striking Vrikodara with darts and lances in profusion. Slaying with his keen shafts those elephants, seven at a time, their triumphal standards also, O Partha, are cut down by thy elder brother. As regards those other elephants, each of them is being slain with ten shafts by him. The shouts of the Dhartarashtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle. Full three Akshauhinis of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, Bhimasena, in wrath.”’“

“Sanjaya continued, ‘Behold that feat, difficult of accomplishment, achieved by Bhimasena. Arjuna, with his keen shafts, destroyed the remnant of his foes. The mighty samsaptakas, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear. Many amongst them (that fell) became the guests of Shakra and attained to great happiness. As regards Partha, that tiger among men, he continued, with his straight shafts, to slaughter the Dhartarashtra host consisting of four kinds of forces.’”

SECTION 61

“Dhritarashtra said, ‘When Bhima and Pandu’s son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pandus and the Srinjayas, when, indeed, my vast army being broken and routed repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did.’

“Sanjaya said, ‘Beholding the mighty-armed Bhima, the Suta’s son of great valour, with eyes red in wrath, O king, rushed towards him. Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts. The mighty-armed Karna, having rallied thy son’s host, proceeded against the Pandavas, those heroes difficult of defeat in battle. The great car-warriors of the Pandavas also, shaking their bows and shooting their shafts, proceeded against the son of Radha. Bhimasena, and the grandson of Sini, and Shikhandi and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas, and those tigers among men, the Pancalas, filled with rage and inspired with desire of victory, rushed in that battle from every side against thy army. Similarly, the great car-warriors of thy army, O king, quickly proceeded against the Pandava host, desirous of slaughtering it. Teeming with cars and elephants and horses, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect. Shikhandi proceeded against Karna, and Dhrishtadyumna proceeded against thy son Duhshasana, accompanied by a large force. Nakula proceeded against Vrishasena, while Yudhishthira against Citrasena. Sahadeva, O king, in that battle, proceeded against Uluka. Satyaki proceeded against Shakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Ashvatthama proceeded, with great care, against Arjuna. Sharadvata’s son Kripa proceeded against the mighty bowman Yudhamanyu, while Kritavarma of great strength proceeded against Uttamauja. The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division. The slayer of Bhishma, Shikhandi, then, O monarch, with his winged arrows, resisted Karna, careering fearlessly in that battle. Held in check, Karna then, his lips trembling in rage, assailed Shikhandi with three arrows in the midst of his eyebrows. With those three arrows sticking on his forehead, Shikhandi looked highly beautiful like a silver mountain with three elevated crests. Deeply pierced by the Suta's son in that encounter, the mighty bowman Shikhandi pierced Karna, in return, with ninety keen shafts. The mighty car-warrior Karna then, slaying Shikhandi's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow. That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna. Cutting off that dart with three shafts in that encounter, Karna then, O Bharata, pierced Shikhandi with nine keen arrows. Avoiding then the shafts sped from Karna's bow, that best of men, Shikhandi, exceedingly mangled, retreated speedily from that spot. Then Karna, O monarch, began to scatter the troops of the Pandavas, like a mighty wind scattering a heap of cotton. Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Duhshasana, in return, with three arrows in the centre of the chest. Then Duhshasana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipped with wings of gold. Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bharata, at Duhshasana. Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him. Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold. Thereat Prishata's son, filled with rage, cut off Duhshasana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout. Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side. Beholding the prowess of that high-souled son of thine, the combatants, as also the Siddhas and the Apsaras, became all filled with wonder. We then saw the mighty Dhrishtadyumna thus assailed by Duhshasana to resemble a huge elephant, held in check by a lion. Then many Pancala car-warriors and elephants and horses, O elder brother of Pandu, desirous of rescuing the commander (of the Pandava army) encompassed thy son. The battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the Yuga.

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows. The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a cloth-yard shaft of great keenness. Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five. Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke. Beholding the troops of Dhritarashtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them. After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula, proceeded quickly, O sire, to where his father, the son of Radha, was for protecting his car-wheel.

"'The angry Uluka was held in check by Sahadeva. Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama. Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas. Satyaki, having pierced Shakuni with twenty keen arrows, easily cut off the standard of Subala's son with a broad-headed arrow. The valiant son of Subala, filled with rage, O king, in that encounter, pierced Satyaki's armour and then cut off his golden standard. Then Satyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows. With great speed then, he despatched with other shafts the steeds of Shakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Shakuni, that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Sini's grandson, that warrior skilled in battle. Then

Satyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke. Shrouded with the arrows of Sini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.

"'Thy son resisted Bhimasena in that battle, in a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pandava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence. The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena. Yudhamanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow, felled Yudhamanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhamanyu retreated on his car, driving it himself. Uttamauja covered the terrible son of Hridika, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain. The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before. Then Kritavarma, O king, in that encounter, suddenly pierced Uttamauja in the chest, at which the latter sat down on the terrace of his car. His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena. Duhshasana and Subala's son, encompassing the son of Pandu with a large elephant force, began to strike him with small arrows. Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force. Beholding that elephant-force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the Asuras. While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire. Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands. Covered all over with networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning. Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth. With those fallen and failing elephants adorned with gold, the Earth looked beautiful there, as if strewn with broken mountains. With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit. Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena. Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looked on that account, like mountains with liquid metals running down their sides. People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow. Hearing the sound of his bow-string and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear. The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra, himself, while engaged in destroying all creatures.'"

SECTION 62

“Sanjaya said, ‘The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Narayana himself, appeared on the scene. Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen. When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage and surrounded by half his troops, approached suddenly, and encompassed the advancing Yudhishthira inspired with the desire of revenge. The Kuru king then pierced the son of Pandu with three and seventy razor-headed arrows. At this, Yudhishthira, the son of Kunti, became inflamed with ire, and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira. Understanding the wicked intentions of the enemy, the great car-warriors of the Pandava army, uniting together, rushed towards Yudhishthira, the son of Kunti, for rescuing him. Indeed, Nakula and Sahadeva and Dhrishtadyumna, the son of Prishata, surrounded by a full Akshauhini of troops, thus proceeded towards Yudhishthira. Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes. Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, single-handed, all those mighty bowmen thus advancing (to the rescue). Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable even to look at the son of Radha. Indeed, the son of Radha, that master of all weapons offensive and defensive, by shooting dense showers of shafts checked all those great bowmen. The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows. Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful, like a huge elephant of split temples. Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, viz., the son of Radha, filled with rage, rushed to that spot. Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son. Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away. Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those sped before. In consequence of those falling showers, of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin. Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts. Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold. Then stupefying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the just. Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts. In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch, whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipped with Kanka feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs. Thither where Pandu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race. Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed in that battle against Pandu's son, king Yudhishthira the just, shooting cloth-yard shafts and crescent-shaped arrows and those equipped with heads like the calf's tooth. Yudhishthira also pierced him with many whetted arrows equipped with wings of gold. As if smiling the while, Karna pierced the royal son of Pandu in the chest with three broad-headed arrows, whetted on stone, and equipped with Kanka feathers.

Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat. Thereupon all the Dhartarashtras, with their king, set up a loud shout, saying, “Seize! Seize!” and all of them then pursued the (Pandava) king. Then seventeen hundred Kekaya troops, skilled in smiting, united with a body of the Pancala troops, O king, checked the Dhartarashtras. During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.’”

SECTION 63

“Sanjaya said, ‘Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him. Indeed, the son of Radha despatched to Yama’s abode full five hundred of those warriors that were employed in checking him in that battle. Beholding the son of Radha to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena. Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira, who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pandava encampment with Nakula and Sahadeva on his two sides. Having approached the king, the Suta’s son, from desire of doing good to Duryodhana, pierced the son of Pandu with three formidable arrows. In return, the king pierced Radha’s son in the centre of the chest and then his driver with three shafts. Then those two scorchers of foes, viz., the twin sons of Madri, those two protectors of Yudhishthira’s car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king. Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Radha therewith. The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broadheaded arrows of great sharpness. The son of Radha then slew Yudhishthira’s excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails. Then, smiling the while, the Suta’s son, that great bowman, with another broadheaded shaft, felled the head-gear of Kunti’s son. Similarly, the valiant Karna, having slain the steeds of Nakula, cut off the car shafts and bow of that intelligent son of Madri. Those two steedless and carless sons of Pandu, — those two brothers, — thereupon ascended the car of Sahadeva. Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Radha and said, “Thou art to fight today with Pritha’s son Phalguna. Why dost thou then, with rage inflamed to such a pitch, battle with Dharma’s royal son? Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Partha, O son of Radha, thou wilt be an object of derision and mirth.” Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in battle. And he continued to pierce the two sons of Madri by Pandu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle. Then Shalya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira’s destruction stood on his car, these words, “Him for whose sake Dhritarashtra’s son always honours thee, slay that Partha, O son of Radha. What wouldst thou gain by slaying Yudhishthira? The two Krishnas are blowing their conchs, whose loud blare is being heard. The twang also of Arjuna’s bow is being heard, like the roar of the clouds in the season of rains. There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops. Behold him, O Karna, in this battle. The two that are protecting his rear are Yudhamanyu and Uttamauja. The brave Satyaki is protecting his left wheel, and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarashtra. Act in such way, O son of Radha, that Bhima may not be able to slay the king today in the sight of us all, — that the king may, indeed, escape him. Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle. Approaching if thou canst rescue him, it will, indeed, be a very wonderful feat. Going thither, rescue the king, for a great peril has overtaken him. What wilt thou gain by slaying the sons of Madri or king Yudhishthira?” Hearing these words of Shalya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the valiant son of

Radha, thus urged by the words of Shalya and exceedingly desirous of rescuing the king, left Ajatasatru and the twin sons of Madri by Pandu, and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras. After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva. With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pandava) camp, his body exceedingly mangled with shafts, alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pandu, his heart exceedingly afflicted with sorrow's dart, addressed his two brothers, viz., those two mighty car-warriors, the sons of Madri, saying, "Repair quickly to the division of Bhimasena. Roaring like a cloud, Vrikodara is engaged in battle." Riding another car, Nakula, that bull among car-warriors, and Sahadeva of great energy, — those two brothers, those two crushers of foes, — both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers having together repaired to Bhimasena's division, took up their places there.'"

SECTION 64

“Sanjaya said, ‘Meanwhile Drona’s son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Partha was. Like the continent withstanding the surging ocean, the heroic Partha having Saurin (Krishna) for his help-mate withstood the impetuously rushing Ashvatthama. Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vasudeva with his shafts. Beholding the two Krishnas shrouded with arrows, the great car-warriors (of the Pandava army), as also the Kurus that witnessed it, wondered exceedingly. Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brahmana Ashvatthama, however, O Bharata, baffled that weapon in that battle. Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona were baffled by the latter, that great bowman, in that encounter. During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself, with gaping mouth. Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vasudeva with three arrows in the right arm. Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood that was exceedingly awful that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Ashvatthama, slain and destroyed by means of the arrows sped from Partha’s bow. Ashvatthama also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama’s domains. During the progress of that fierce and awful battle between Drona’s son and Partha, the combatants fought without showing any regard for one another, and rushed hither and thither. In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Partha in that battle! Car-warriors, deprived of life with shafts sped from Partha's bow, fell down. Steeds freed from their trappings ran hither and thither. Beholding those feats of Partha, that ornament of battle, that valiant son of Drona quickly approached the former, that foremost of victorious men, shook his formidable bow decked with gold, and then pierced him from every side with many sharp arrows. Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow. Deeply pierced by Drona's son, O Bharata, in that encounter, the wielder of Gandiva, that hero of great intelligence forcibly covered the son of Drona with showers of arrows, and then cut off his bow. His bow cut off Drona's son then, taking up a spiked mace whose touch resembled that of thunder's, hurled it, in that encounter, at the diadem-decked Arjuna. The son of Pandu, however, O king, as if smiling the while, suddenly cut off that spiked mace decked with gold, as it advanced towards him. Thus cut off with Partha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunderbolt. Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the Aindra weapon. Beholding that shower of arrows spread over the welkin through the Aindra weapon, Partha, endued with great activity, O king, taking up his bow Gandiva, and fixing on his bowstring a mighty weapon created by Indra, destroyed that Aindra-shower of arrows. Having baffled that arrowy shower caused by the Aindra weapon, Partha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Partha's shafts, penetrated through that shower of arrows shot by the son of Pandu, and approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with hundred shafts and Arjuna with three hundred small arrows. Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bowstring of Drona's son in the very sight of thy warriors. Having pierced Drona's son in every vital part, Pandu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow. Drona’s son, however, himself taking up the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona’s son was exceedingly wonderful, since he guided his steeds while he fought with Phalguni. That feat of his in battle, O king, was applauded by all the warriors. Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Ashvatthama’s steeds in that battle, with a razor-faced arrow. Already afflicted by the energy of Arjuna’s shafts, the steeds of Drona’s son thereupon ran away. Then a loud noise arose from thy troops, O Bharata! Meanwhile the Pandavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them. The vast Dhartarashtra host, then, O king, was repeatedly broken by the heroic Pandavas inspired with desire of victory, in the very sight, O monarch, of thy sons, conversant with all modes of warfare, and of Shakuni the son of Subala, and of Karna, O king! Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field. Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides. The Suta’s son loudly cried out, saying “Stay, Stay!” but thy army, slaughtered by many high-souled warriors, did not stay on the field. Loud shouts were uttered then, O monarch, by the Pandavas, inspired with this desire of victory, on beholding the Dhartarashtra host flying away on all sides. Then Duryodhana addressing Karna from affection, “Behold, O Karna, how our army, exceedingly afflicted by the Pandavas, though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes! Thousands of (our) warriors, routed by the Pandavas, are, O hero, calling after thee only, O best of men!” Hearing these grave words of Duryodhana, the son of Radha, as if smiling, said these words unto the ruler of the Madras, “Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pancalas and the Pandavas in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said!” Having said these words, the Suta’s son of great valour, that hero, taking up his ancient and foremost of bows called

Vijaya, stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of Bhargava. From that weapon flowed, O king, millions and millions of keen arrows in that great battle. Entirely shrouded with those blazing and terrible arrows winged with feathers of Kankas and peacocks, the Pandava army could not see anything. Loud wails of woe arose from among the Pancalas, O king, afflicted, in that battle, with the mighty Bhargava weapon. In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides, deprived of life, the Earth began to tremble. The vast force of the Pandavas became agitated from one extremity to another. Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire. Thus slaughtered by Karna, the Pancalas and the Cedis began to lose their senses all over the field like elephants during the conflagration in a forest. Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear. Beholding them thus slaughtered, O sire, by the Suta’s son, all creatures, even beasts and birds, were filled with fear. The Srinjayas then, thus slaughtered in battle by the Suta’s son, repeatedly called upon Arjuna and Vasudeva like the spirits of the dead within Yama’s dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna’s shafts, and beholding the terrible bhargava weapon invoked into existence Kunti’s son Dhananjaya said unto Vasudeva these words, “Behold, O Krishna of mighty arms, the prowess of the bhargava weapon! It cannot, by any means, be baffled! Behold the Suta’s son also, O Krishna, filled with rage in this great battle and resembling the Destroyer himself, in prowess and employed in achieving such a fierce feat! Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle! The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikesha, even death is victory. How can defeat be his that is dead?” Thus addressed by Partha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion, “The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Partha, slay Karna.” Then Keshava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue. Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keshava’s command. While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field. The son of Kunti proceeded, O Bharata, having fought with the son of his preceptor Drona, and having vanquished that hero incapable of being resisted by the wielder of the thunderbolt himself.’”

SECTION 65

“Sanjaya said, ‘Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops. The brave Savyasaci, gladdening those warriors of his that were still battling at the head of their divisions and applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts. Not seeing his brother Yudhishthira of Ajamida’s race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying, “Tell me, where is the king?” Thus asked, Bhima said, “King Yudhishthira the just, hath gone away from this place, his limbs scorched with Karna’s shafts. It is doubtful whether he still liveth!” Hearing those words, Arjuna said, “For this reason go thou quickly from the spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp! In that fierce passage at arms, though deeply pierced by Drona with keen shafts, the king endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain! That foremost one among the Pandavas, possessed of great magnanimity, was greatly imperilled by Karna in today’s battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes!” Thus addressed, Bhima said, “O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle!” Then Arjuna said unto Bhimasena, “The samsaptakas are before my division! Without slaying those assembled foes first, it is impossible for me to stir from this place!" Then Bhimasena said unto Arjuna, "Relying upon my own might, O foremost one among the Kurus, I will fight with all the samsaptakas in battle! Therefore, O Dhananjaya, do thou go thyself!"'"

"Sanjaya continued, 'Hearing in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying, "Urge the steeds, O Hrishikesha, leaving this sea of troops! I desire, O Keshava to see king Ajatasatru!"'"

"Sanjaya continued, 'Just as he was on the point of urging the steeds, Keshava, that foremost one of the Dasharhas, addressed Bhima, saying, "This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Partha!" Then Hrishikesha proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda, having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the samsaptakas). Then those two foremost of men, (Krishna and Arjuna), proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the just. Beholding that bull of tigers among men safe and sound, the two Krishnas became filled with joy, like the twin Ashvinis on seeing Vasava. The king then congratulated them both like Vivasvat congratulating the twin Ashvinis, or like Brihaspati congratulating Sankara and Vishnu after the slaughter of the mighty asura Jambha. King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.'"

SECTION 66

“‘Yudhishthira said, “Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Acyuta and Arjuna, is exceedingly agreeable! I see that without being wounded yourselves, you two, his foes, have slain the mighty car-warrior Karna! He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhartarashtras, he was their armour and protector! While fighting he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rama in weapons! He was invincible in battle! The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhartarashtras, and the proceeder in their van! A slayer of hostile troops, he was the crusher of large bands of foes. Ever engaged in Duryodhana’s good, he was always prepared to inflict woe on us! He was invincible in battle by the very gods with Vasava at their head. In energy and might he was equal unto the god of fire and the god of wind. In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an Asura! Today, O Acyuta and Arjuna, a great battle was fought between myself exerting with might and that hero resembling the Destroyer himself, while seeking to exterminate all creatures! My standard was cut down, and my two Parshni drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhana, of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Shikhandi, as also in the very sight of the sons of Draupadi, and all the Pancalas! Having vanquished those innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle! Pursuing me then and without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches. That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation! For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day! Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird Vaddhrinasa I fled from Karna, knowing that the time for my own destruction had come. The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle! Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna! Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes! Vanquished in battle, with my steeds and car, by that hero who never retreated from battle, alive I was let off by him! What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried fie on me? That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior! It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today! In battle Karna was equal unto Sakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rama. How then hath he been slain? He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men! O prince, the son of Radha was always worshipped by Dhritarashtra and his son, for thy sake! How then hath he been slain by thee? In all engagements, Dhritarashtra's son, O Arjuna, used to regard Karna as thy death, O bull among men! How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee! How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a ruru deer? That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out, I ask: doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipped with Kanka feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me! Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee? Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous for thy sake of giving unto others a magnificent car, made of gold along with a number of elephants and bulls and steeds? Hast thou really slain today that sinful wight who was exceedingly dear to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus? Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarashtra's son been (at last) broken? Have those words been unfulfilled, uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying, 'I will slay Phalguna'? O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Partha lived? That Karna of wicked understanding who in the assembly before the Kuru chiefs, had addressed Krishna, saying, 'Why, O Krishna, dost thou not abandon the Pandavas that are divested of might, exceedingly weak, and fallen?' That Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Partha. I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts? Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today? O Savyasaci, hast thou today, with blazing shafts sped from Gandiva, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with earrings? Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true? In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast thou today destroyed that refuge of Suyodhana? That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today? That Suta's son of wicked soul who had, laughing the while, commanded Duhshasana to forcibly drag Yajnasena's daughter won in gambling by Subala's son, hath he been slain today by thee? That Karna of little understanding who, having been counted as only half a car-warrior during the tale of rathas and atirathas, had upbraided that foremost of all wielders of weapons on Earth, our grandsire Bhishma, hath he been slain by thee? Extinguish, O Phalguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, by telling me that thou hast slain Karna today, having encountered him in battle! The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!"'"

SECTION 67

“Sanjaya said, ‘Hearing these words of the righteous king who had been filled with anger, that high-souled atiratha, Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying, “While battling with the samsaptakas today, Drona’s son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison. Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona’s son. Approaching me, O king, that hero with great resolution rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me. Then, in that battle, O Bharata, the preceptor’s son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janardana with whetted shafts resembling poison or fire. While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his. He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is charged. So quickly did Drona’s son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off. Indeed, the bow of Drona’s son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vasudeva also with five whetted arrows. Within the twinkling of an eye, however, I afflicted him with the force of thunderbolts.

Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a porcupine. All his limbs became bathed in blood. Beholding his troops, those foremost of warriors all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son. Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee. All the Pancalas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide open jaws of Death. Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us. Thou hadst first been engaged with Ashvatthama and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna. I have seen, O son of Pandu, the great and wonderful (Bhargava) weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna. Let Sini's grandson Satyaki and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhamanyu and Uttamauja protect my rear. O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Sakra encountering Vritra, O foremost of kings, I will, O Bharata, fight with the Suta's son if he can be found in this battle today. Come and behold me and the Suta's son contending with each other in battle for victory. There, the Prabhadrakas are rushing towards the face of a mighty bull. There, O Bharata, 6,000 princes are sacrificing themselves in battle today, for the sake of heaven. If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow taken by him. I beg of thee, bless me, saying that victory will be mine in battle.

Yonder, the Dhartarashtras are about to devour Bhima. I will, O lion among kings, slay the Suta’s son and his troops and all our foes!”’“

SECTION 68

“Sanjaya said, ‘Hearing that Karna of mighty energy was still alive, Pritha’s son Yudhishthira of immeasurable energy, exceedingly angry with Phalguna and burning with the shafts of Karna, said these words unto Dhananjaya, “O sire, thy army is fled and hath been beaten in a way that is scarcely honourable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna. Thou hast, by entering her womb, rendered the conception of Kunti abortive. Thou hast acted improperly by deserting Bhima, because thou wert unable to slay the Suta’s son. Thou hadst, O Partha, said unto me in the Dwaita woods that thou wouldst, on a single car, slay Karna. Why, then, through fear of Karna hast come hither, avoiding Karna and deserting Bhima? If in the Dwaita woods thou hadst said unto me, ‘O king, I shall not be able to fight with Karna,’ we would then, O Partha, have made other arrangements suitable to the circumstances. Having promised me the slaughter of Karna, thou hast not, O hero, kept that promise. Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil? Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee. All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead of a tree burthened only with flowers! Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom! For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seeds sown on earth in expectation of the showers sent by the gods in season! Even these were the words that a voice in the skies had said unto Pritha on the seventh day after thy birth, O thou of foolish understanding! ‘This son of thine that is born will have the prowess of Vasava himself! He will vanquish all his heroic foes! Endued with superior energy, he will at Khandava vanquish all the celestials united together and diverse other creatures. This one will subjugate the Madras, the Kalingas, and the Kaikeyas. This one will, in the midst of many kings, slay the Kurus. There will be no bowman superior to him, and no creature will ever be able to vanquish him. With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself. This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Sakra, and in might of Vishnu. He will be the slayer of all foes like Vishnu, the son of Aditi. Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends. He will, besides, be the founder of a race!' Even thus, in the skies, on the summit of the Satasringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass. Alas, it shows that the gods even may speak untruths! Hearing also the words of praise always uttered about thee by many foremost of Rishis, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna! Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to thy belt of gold and silk. This thy bow Gandiva is full six cubits long. Thou hast Keshava for thy driver. Why, then, through fear of Karna hast thou come away from battle, O Partha? If, O thou of wicked soul, thou hadst given this bow to Keshava and become his driver, then Keshava could have (by this time) slain the fierce Karna like the lord of the Maruts (Sakra) slaying with his thunder the Asura Vritra. If thou art unable to resist the fierce son of Radha today, as he is careering in battle, give this thy Gandiva today to some other king, that may be thy superior in (the use and knowledge of) weapons. If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pandu, in an unfathomable hell of great misery. It would have been better for thee if thou hadst never been born in the womb of Kunti, or having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul! Fie on thy Gandiva, fie on the might of thy arms, fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire!"'"

SECTION 69

“Sanjaya said, ‘Thus addressed by Yudhishthira, Kunti’s son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata’s race. Beholding his wrath, Keshava, conversant with the workings of the (human) heart said, “Why, O Partha, dost thou draw thy sword? I do not, O Dhananjaya, behold anyone here with whom thou hast to fight! The Dhartarashtras have now been assailed by the intelligent Bhimasena. Thou comest from battle, O son of Kunti, for seeing the king. The king has been seen by thee. Indeed, Yudhishthira is well. Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice? I do not see here, O son of Kunti, the person whom thou mayst slay. Why then dost thou desire to strike? What is this delusion of thy mind? Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?” Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda, “I would cut off the head of that man who would tell me ‘Give thy Gandiva to another person.’ Even this is my secret vow. Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them. I will for that slay this king who himself fears the slightest falling from virtue. Slaying this best of men, I will keep my vow. It is for this that I have drawn the sword, O delighter of the Yadus. Even I, slaying Yudhishthira, will pay off my debt to truth. By that I will dispel my grief and fever, O Janardana. I ask thee, what do you think suitable to the circumstances that have arisen? Thou, O sire, knowest the entire past and future of this universe. I will do what thou wilt tell me.”’“

“Sanjaya continued, ‘Govinda then said, “Fie, fie,” unto Partha and once more continued to say, “I now know, O Partha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so. No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pandu, that art unacquainted with them, art acting today! He, O Partha, is the worst of men who committeth acts that should not be done and doeth acts that are apparently proper but condemned by the scriptures. Thou knowest not the decisions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality. The man that is not acquainted with those rulings becomes confounded and stupefied, O Partha, even as thou hast been stupefied, in discriminating between what should be done and what should not. What should be done and what should not cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures. Since (believing thyself) conversant with morality, thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Partha, that the slaughter of living creatures is a sin. Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill. How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality? The slaughter of a person not engaged in battle, or of a foe, O Bharata who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is carless, is never applauded by the righteous. All these attributes are in thy superior. This vow, O Partha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act. Why, O Partha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtle course of morality that is, again, difficult of being understood? I will now tell thee, O son of Pandu, this mystery connected with morality, this mystery that was declared by Bhishma, by the righteous Yudhishthira, by Vidura otherwise called Kshatri, and by Kunti, of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya! One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood. In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless. On these occasions falsehood would become truth and truth would become falsehood. He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood. What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valaka by the slaughter of the blind beast? What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kausika (living) among the rivers?"

"'Arjuna said, "Tell me, O holy one, this story that I may understand it, viz., this illustration about Valaka and about Kausika (living) among rivers."

"'Vasudeva said, "There was a certain hunter of animals, O Bharata, of the name of Valaka. He used, for the livelihood of his son and wives and not from will, to slay animals. Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him. One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water. Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter). A celestial car also, exceedingly delightful and resounding with the songs of Apsaras and the music of their instruments, came from heaven for taking away that hunter of animals. That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born. Having slain that animal which had resolved to slay all creatures, Valaka went to heaven. Morality is even so difficult of being understood. There was an ascetic of the name of Kausika without much knowledge of the scriptures. He lived in a spot much removed from a village, at a point where many rivers met. He made a vow, saying, 'I must always speak the truth.' He then became celebrated, O Dhananjaya, as a speaker of truth. At that time certain persons, from fear of robbers, entered that wood (where Kausika dwelt). Thither even, the robbers, filled with rage, searched for them carefully. Approaching Kausika then, that speaker of truth, they asked him saying, 'O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth, answer us. If thou hast seen them, tell us this'. Thus adjured, Kausika told them the truth, saying, 'Those men have entered this wood crowded with many trees and creepers and plants'. Even thus, O Partha, did Kausika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all. In consequence of that great sin consisting in the words spoken, Kausika, ignorant of the subtilities of morality, fell into a grievous hell, even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts. There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason. Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case. For the growth of creatures have precepts of morality been declared. That which is connected with inoffensiveness is religion. Dharma protects and preserves the people. So it is the conclusion of the Pandits that what maintains is Dharma. O Partha, I have narrated to you the signs and indications of Dharma. Hearing this, you decide whether Yudhishthira is to be slaughtered by you or not.” Arjuna said, “Krishna, your words are fraught with great intelligence and impregnated with wisdom. Thou art to us like our parents and our refuge. Nothing is unknown to thee in the three worlds, so thou art conversant with the canons of morality. O Keshava of the Vrishni clan, thou knowest my vow that whoever among men would tell me, ‘Partha, give thy Gandiva to some one braver than you,’ I shall at once put an end to his life. Bhima has also made a promise that whoever would call him ‘tularak’, would be slaughtered by him there and then. Now the King has repeatedly used those very words to me in thy presence, O hero, viz., ‘Give thy bow.’ If I slay him, O Keshava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin. It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pandu may live.”“

“‘Vasudeva said, “The king was fatigued, and under the influence of grief, He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta’s son (with his shafts), while he was retreating from battle. It was for this that, labouring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightest slay Karna in battle. The son of Pandu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee). It was for this, O Partha, that the king in great wrath said those harsh words to thy face. The stake in the game of today’s battle has been made to lie in the ever alert and always unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought. For this the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee, to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead. As long as one that is deserving of respect continues to receive respect, one is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive. This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect. Therefore, O Partha, address this Yudhishthira as ‘thou’ when his usual form of address is ‘your honour.’ A superior, O Bharata, by being addressed as ‘thou,’ is killed though not deprived of life. Bear thyself thus, O son of Kunti, towards king Yudhishthira, the just. Adopt this censurable behaviour, O perpetuator of Kuru’s race! This best audition of all auditions, hath been declared by both Atharvan and Angiras. Men desiring good should always act in this way without scruples of any kind. Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as ‘thou.’ Conversant with duty as thou art, address king Yudhishthira the just, in the manner I have indicated. This death, O son of Pandu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Pritha and soothe his wounded honour. Thy brother is wise. The royal son of Pandu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Partha, cheerfully slay the Suta’s son Karna!”“

SECTION 70

“Sanjaya said, ‘Thus addressed by Janardana, Pritha’s son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the just, in language that was harsh and the like of which he had never used before.

“‘Arjuna said, “Do thou not, O king, address these upbraidings to me, thou that art passing thy time full two miles away from battle. Bhima, however, who is battling with the foremost heroes of the world may upbraid me. Having afflicted his foes at the proper time in battle, and slain many brave lords of earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants, he hath, in addition, slain a 1,000 elephants and 10,000 Kamboja mountaineers, and is uttering loud roars in battle like a lion after slaying innumerable smaller animals. That hero achieveth the most difficult feats, the like of which thou canst never achieve. Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle. With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants. With the broken limbs of cars, and with his bow also, he consumeth his foes. Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes. Possessed of great might and resembling Kuvera and Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends. Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhartarashtras. That chastiser of foes hath the right to upbraid me. The chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishadas, and the Magadhas, and large numbers of hostile elephants that are ever infuriated and that look like masses of blue clouds, is competent to upbraid me. Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great battle like the clouds pouring torrents of rain. Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words. The learned say that the strength of the foremost of Brahmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bharata, art strong in words and very unfeeling. Thou thinkest me to be like thyself. I always strive to do thee good with my soul, life, sons and wives. Since, not withstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee. Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors. Thou art without any anxiety, O Bharata, and thou art cruel. I have never obtained any happiness from thee. It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Shikhandi, the son of Drupada, protected by me. I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling. Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid. Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which are worshipped by the wicked, thou couldst not abandon. It was for this that all of us have fallen into hell. We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pandu, thyself caused all this calamity, thou art, again, addressing these harsh words to me. Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails. It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed. Nations from the North, the West, the East, and the South, are being struck, wounded and slain, after the performance of incomparable feats in battle by great warriors of both sides. It was thou that hadst gambled. It was for thee that we lost our kingdom. Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath.”’“

“Sanjaya said, ‘Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a venial sin, the intelligent Savyasaci of calm wisdom, who is ever actuated by the fear of defection from virtue, became very cheerless. The son of the chief of the celestials became filled with remorse and breathing heavily, drew his sword. Seeing this, Krishna asked him, “What is this? Why dost thou again unsheathe thy sword blue as the sky? Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object.” Thus addressed by that foremost of men, Arjuna, in great sorrow answered Keshava, saying, “I shall, putting forth my strength, slay my own self by whom this wicked act hath been done.” Hearing those words of Partha, Keshava, that foremost of all righteous persons said this unto Dhananjaya, “Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, Kiritin, is not approved by the righteous. If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done? Morality is subtle, O Bharata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee. By destroying thy own self, thou wouldst sink into a more terrible hell than if thou hadst slain thy brother. Declare now, in words, thy own merit. Thou shalt then, O Partha, have slain thy own self.” Applauding these words and saying, “Let it be so, O Krishna,” Dhananjaya, the son of Sakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons, “Listen, O king, there is no other bowman, O ruler of men, like unto myself, except the deity that bears Pinaka; I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures. It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection. The Rajasuya (performed by thee), brought to completion by gift of Dakshina, and the celestial palace owned by thee, were both due to my prowess. In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle. Nations from the North, the West, the East and the South, have been struck down, slain, exterminated and destroyed. A small remnant only of the samsaptakas is alive. I alone have slain half of the entire (hostile) army. Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes. Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son. Let this king become cheerful now. I will surely slay Karna in battle, with my arrows. Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna. Truly do I say it that I will not put off my armour before I have slain Karna with my arrows in battle.''"

"Sanjaya said, 'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Partha threw down his weapons and cast aside his bow and quickly thrust his sword back into its sheath. Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira, and said, "Be cheerful, O king, forgiving me. What I have said, you will understand a little while after. I bow to thee." Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said, "This task will not be delayed. It will be accomplished soon. Karna cometh towards me. I shall proceed against him. I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son. I tell thee that I hold my life for thy good. Know this for the truth, O king." Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field. Hearing, however, those harsh words of his brother Phalguna, Pandu's son, king Yudhishthira, the just, rising up from that bed (on which he had been sitting), said these words unto Partha, with his heart filled with sorrow, "O Partha, I have acted wickedly. For that, ye have been overwhelmed with terrible calamity. Do thou strike off, therefore, this my head today. I am the worst of men, and the exterminator of my race. I am a wretch. I am addicted to wicked courses. I am of foolish understanding. I am idle and a coward. I am an insulter of the old. I am cruel. What wouldst thou gain by always being obedient to a cruel person like me? A wretch that I am, I shall this very day retire into the woods. Live you happily without me. The high-souled Bhimasena is fit to be king. A eunuch that I am, what shall I do with sovereignty? I am incapable of bearing these harsh speeches of thee excited with wrath. Let Bhima become king. Having been insulted thus, O hero, what use have I with life.” Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vasudeva, bowing down, said unto him, “O king, the celebrated vow of the wielder of Gandiva who is ever devoted to truth about his Gandiva, is known to thee. That man in the world who would tell him, ‘Give thy Gandiva to another’, would be slain by him. Even those very words were addressed to him by you. Therefore, for keeping that earnest vow, Partha, acting also at my instance, inflicted you this insult, O lord of Earth. Insult to superiors is said to be their death. For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna, committed for maintaining the truth. Both of us, O great king, throw ourselves on thy mercy. The Earth shall today drink the blood of the wretched son of Radha. I swear truly to thee. Know the Suta’s son as slain today. He, whose slaughter thou desirest, hath today lost his life.” Hearing those words of Krishna, king Yudhishthira the just, in a great fury, raised the prostrate Hrishikesha and joining his hands, said in haste, “It is even so as thou hast said. I have been guilty of a transgression, I have now been awakened by thee, O Govinda. I am saved by thee, O Madhava. By thee, O Acyuta, we have today been rescued from a great calamity. Both of us stupefied by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord. Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief. Having obtained thee, O Acyuta, we are not masterless.”’“

SECTION 71

“SANJAYA SAID, ‘HAVING heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Partha. The latter, however, having at the instance of Krishna addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a trivial sin. Then Vasudeva, smiling, said unto the son of Pandu, “What would have been thy condition, O Partha, if, observant of virtue thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as thou, such cheerlessness hath possessed thy heart. If thou hadst slain the king, O Partha, what wouldst thou have done after that? Morality is so inscrutable, especially by persons of foolish understanding. Without doubt great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother. Gratify now this king of virtuous behaviour, this foremost of all practisers of virtue, this chief of Kuru’s race. Even this is my wish. Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta’s son for fighting him. Slaying Karna today with thy keen shafts in battle, do thou, O giver of honours, give great happiness to Dharma’s son. Even this, O mighty-armed one, is what I think to be suitable to this hour. Having done this, thy purpose will be achieved.” Then Arjuna, O monarch, in shame, touched king Yudhishthira’s feet with his head. And he repeatedly said unto that chief of the Bharatas, “Be pleased with me, Forgive, O king, all that I have said from desire of observing virtue and from fear of sins.”’“

“Sanjaya said, ‘Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata’s race, king Yudhishthira the just raised his brother. And king Yudhishthira, that lord of the earth, then embraced his brother affectionately and wept aloud. The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before. Then embracing him once more with affection and smelling his head, the son of Pandu, exceedingly gratified, applauded his brother Jaya and said, “O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care. Thinking of and seeing his feats in battle, O Phalguna, I lose my energies in grief. Life itself is no longer dear to me. If thou dost not slay that hero in battle today, I will cast away my life breaths. What use have I with life?” Thus addressed, Vijaya, replied, O bull of Bharata’s race, saying, “I swear by Truth, O king, and by thy grace, by Bhima, O best of men, and by the twins, O lord of the earth, that today I shall slay Karna, in battle, or, being myself slain by him fall down on the earth. Swearing truly, I touch my weapons.” Having said these words unto the king, he addressed Madhava, saying, “Without doubt, O Krishna, I will slay Karna in battle today. Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain.” Thus addressed, Keshava, O best of kings, said unto Partha, “Thou art competent, O best of the Bharatas, to slay the mighty Karna. Even this hath ever been my thought, O mighty car-warrior, as to how, O best of men thou, wouldst slay Karna in battle.” Endued with great intelligence, Madhava once more addressed the son of Dharma, saying, “O Yudhishthira, it behoveth thee to comfort Vibhatsu, and command him to slaughter Karna of wicked soul. Having heard that thou hadst been afflicted with shafts of Karna, myself and this one came hither, O son of Pandu, for ascertaining thy plight. By good luck, O king, thou wert not slain. By good luck thou wert not seized. Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory.”’“

“‘Yudhishthira said, “Come, Come, O Partha, O Vibhatsu, and embrace me, O son of Pandu. Thou hast told me beneficial words that deserved to be said, and I have forgiven thee. I command thee, O Dhananjaya, go and slay Karna. Do not, O Partha, be angry for the harsh words I said unto thee.”’“

“Sanjaya continued, ‘Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother. Raising him and embracing him closely, the king smelt his head and once more said these words unto him, “O Dhananjaya, O thou of mighty arms, I have been greatly honoured by thee. Do thou ever win greatness and victory.”’“

“‘Arjuna said, “Approaching Radha’s son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers. He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna, will obtain today the bitter fruit of that act of his. Having slain Karna, O lord of the earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee. I tell thee this truly. Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe.”’“

“Sanjaya continued, ‘Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful heart, said these words of grave import, “Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes. Let the gods grant thee prosperity. Obtain thou all these to the measure desired by me. Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement.”’“

SECTION 72

“Sanjaya said, ‘Having with a cheerful heart gratified king Yudhishthira the just, Partha, prepared to slay the Suta’s son, addressed Govinda, saying, “Let my car be once more equipped and let my foremost of steeds be yoked thereto. Let all kinds of weapon be placed upon that great vehicle. The steeds have rolled on the ground. They have been trained by persons skilled in horse lore. Along with the other equipment of the car, let them be quickly brought and decked in their trappings. Proceed quickly, O Govinda, for the slaughter of the Suta’s son.” Thus addressed, O monarch, by the high-souled Phalguna, Krishna commanded Daruka, saying, “Do all that Arjuna, that chief of Bharata’s race and that foremost of all wielders of the bow, hath said.” Thus ordered by Krishna, Daruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes. He then represented unto the high-souled son of Pandu the fact of having equipped his vehicle. Beholding the car equipped by the high-souled Daruka, Phalguna, obtaining Yudhishthira’s leave and causing the Brahmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle. King Yudhishthira the just, of great wisdom, also blessed him. After this, Phalguna proceeded towards Karna’s car. Beholding that great bowman thus proceeding, all creatures, O Bharata, regarded Karna as already slain by the high-souled Pandava. All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king, wheeled around the son of Pandu. A large number of beautiful and auspicious birds, O king, called Pung, causing Arjuna (by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible Kankas and vultures, and cranes and hawks and ravens, O king, tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens foreboding the destruction of the hostile host and the slaughter of Karna. And while Partha proceeded, a copious perspiration covered his body. His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Partha filled with anxiety as he proceeded, addressed the wielder of Gandiva and said these words.

"'Vasudeva said, "O wielder of Gandiva, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine. We have seen many heroes, who, endued with prowess like that Sakra, have attained to the highest regions, encountering thy heroic self in battle! Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina, the chief of the Kambojas and Srutayudha of mighty energy and Acyutayudha as well? Thou hast celestial weapons, and lightness of hand and might, and thou art never stupefied in battle! Thou hast also that humility which is due to knowledge! Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the Gandharvas! On earth, O Partha, there is no human warrior who is equal to thee in battle. Amongst all Kshatriyas, invincible in battle, that wield the bow, amongst the very gods, I have not seen or heard of even one that is equal to thee. The Creator of all beings, viz., Brahma himself created the great bow Gandiva with which thou fightest, O Partha! For this reason there is no one that is equal to thee. I must, however, O son of Pandu, say that which is beneficial to thee. Do not, O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weapons. He is a maharatha. He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well-acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pandu! I regard the mighty car-warrior Karna as thy equal, or perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle. In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body. He is eight ratnis in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome. Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarashtra's son, he always hates the sons of Pandu. No one, not even the gods with Vasava at their head, can slay the son of Radha, save thee, as I think. Slay, therefore, the Suta's son today. No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together can vanquish that car-warrior. Towards the Pandavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pandu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today. Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near. Indeed, slaying that Suta's son, that first of car-warriors, show thy love for Yudhishthira the just. I know thy prowess truly, O Partha, which is incapable of being resisted by the gods and Asuras. The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pandu. O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth himself a hero, that root of all (those) sinful persons, that son of a Suta. Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath a sword for his tongue, a bow for his mouth, and arrows for his teeth. I know thee well as regards the energy and the might that are in thee. Slay the brave Karna in battle, like a lion slaying an elephant. Slay in battle today, O Partha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarashtra's son disregards thine."'"

SECTION 73

“SANJAYA SAID, ‘ONCE more Keshava of immeasurable soul said these words unto Arjuna, who, O Bharata, was advancing (to battle), firmly resolved upon slaying Karna, “Today is the seventeenth day, O Bharata, of this terrible massacre of men and elephants and steeds. At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king! The Kauravas also, O Partha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle! These lords of Earth and these Srinjayas, united together, and these Pandava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field. Protected by thee, O slayer of foes, the Pancalas, the Matsyas, the Karushas, and the Cedis, have caused a great destruction of thy foes. Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pandavas protected by thee? Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the Asuras, and human beings, united together. What need I say then of the Kaurava host? Save thee, O tiger among men, who else is there, even if he resemble Vasava himself in prowess, that could vanquish king Bhagadatta? So also, O sinless one, all the lords of earth, united together, are incapable, O Partha, of even gazing at this vast force that is protected by thee. So also, O Partha, it is owing to their having been always protected by thee that Dhrishtadyumna and Shikhandi succeeded in slaying Drona and Bhishma. Who, indeed, O Partha, could vanquish in battle those two mighty car-warriors of the Bharatas, Bhishma and Drona, both of whom were endued with prowess equal to that of Sakra himself? Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of Akshauhinis, those unreturning and invincible heroes, all accomplished in weapons and united together, Shantanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself? Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts). Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee. Teeming with horses and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govasas, the Dasamiyas, the Vasatis, O Bharata, and the Easterners, the Vatadhanas, and the Bhojas that are very sensitive of their honour, approaching thee and Bhima, O Bharata, have met with destruction. Of terrible deeds and exceedingly fierce, the Tusharas, the Yavanas, the Khasas, the Darvabhisaras, the Daradas, the Sakas, the Kamathas, the Ramathas, the Tanganas, the Andhrakas, the Pulindas, the Kiratas of fierce prowess, the Mlecchas, the Mountaineers, and the races hailing from the sea-side, all endued with great wrath and great might, delighting in battle and armed with maces, these all — united with the Kurus and fighting wrathfully for Duryodhana's sake were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes! What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhartarashtras arrayed in order of battle? Protected by thee, O puissant one, the Pandavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea. Seven days have elapsed since the mighty Jayatsena, the ruler of the Magadhas, was slain in battle by Abhimanyu. After that, 10,000 elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace. After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in that exercise of his might. Even thus, O Partha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pandu, have from hence repaired to the region of Death. The van of the Kaurava army, O Partha, having been struck down by the Pandavas, Bhishma shot showers of fierce shafts, O sire!

Conversant with the highest weapons, he shrouded the Cedis, the Pancalas, the Karushas, the Matsyas, and the Kaikayas with the shafts, and deprived them of life! The welkin became filled with gold-winged and straight coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow. He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a 100,000 men and elephants of great might. Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle. Slaughtering the Pandava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life. Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pandava divisions and caused a great carnage amongst them. Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Cedis, the Pancalas, and the Kaikayas, and caused a great massacre of the Pandava army teeming with cars and steeds and elephants. Innumerable foot-soldiers among the Srinjayas, all well-armed, and other lords of earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour. At last the Pandavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way. Without availing himself of any aid, he routed, however, the Pandavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world. Encountering him, Shikhandi, protected by thee, slew that tiger among men with his straight shafts. Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vasava for his foe. The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain, that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle. Endued with great valour, the heroic son of Bharadwaja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end. If, on that day, thou hadst not checked in battle all the (Dhartarashtra) car-warriors headed by the Suta's son, Drona then would never have been slain. Thou heldst in check the whole Dhartarashtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata. What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha. Checking the vast (Kaurava) army and slaying many brave kings, thou killedest king Jayadratha, aided by the might and energy of thy weapons. All the kings regarded the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so; thou didst it and thou art a great car-warrior. If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty. When Bhishma and Drona have been slain, the terrible Dhartarashtra host, O Partha, may be regarded to have lost all its heroes. Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament, reft of the Sun, the Moon, and stars. Yonder host of fierce prowess, O Partha, hath been shorn of its splendours today like the Asura host in days of yore shorn of its splendours by Sakra's prowess. The remnant of that grand master now consists of only five great car-warriors, viz., Ashvatthama, Kritavarma, Karna, Shalya, and Kripa. Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira. Let Pritha's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole earth with the welkin above it, the waters on it, and the nether regions below it. Slaying this host like Vishnu in days of yore slaying the Daityas and the Danavas, bestow the Earth on the king like Hari bestowing (the three worlds) on Sakra. Let the Pancalas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the Danavas by Vishnu. If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Ashvatthama, if, again, thou hast any kindness for Kripa for the sake of respect that is due to a preceptor, if, approaching Kritavarma, thou dost not despatch him today to Yama’s abode in consequence of the honour that is due to one’s kinsmen by the mother’s side, if, O lotus-eyed one, approaching thy mother’s brother, viz., Shalya, the ruler of the Madras, thou dost not from compassion slay him, I ask thee, do thou, with keen shafts, O foremost of men slay Karna today with speed, that vile wretch of sinful heart who cherisheth the fiercest hate for the son of Pandu. This is thy noblest duty. There is nothing in it that would be improper. We approve of it, and here is no fault in the act. The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice. Suyodhana always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support). It is the firm belief of Dhritarashtra’s royal son, O giver of honours, that Karna, without doubt, will slay all the Prithas in battle. Though fully acquainted with thy might, still, O son of Kunti, Dhritarashtra’s son hath selected war with you in consequence of his reliance on Karna. Karna also always says, ‘I will vanquish the assembled Parthas and that mighty car-warrior, viz., Vasudeva of Dasharha’s race’. Buoying up the wicked-souled son of Dhritarashtra, the wicked Karna always roareth in the (Kuru) assembly. Slay him today, O Bharata. In all the acts of injury, of which Dhritarashtra’s son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader. I saw the heroic son of Subhadra of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhritarashtra army. Grinding those bulls among men, viz., Drona, Drona’s son, Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars. The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life. Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama’s abode. I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadra was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Partha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadra's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field. Eagerly desirous of flying away and becoming hopeless of life, he stayed for some time in battle, perfectly stupefied and exhausted with the wounds he had received. At last hearing those cruel words of Drona in battle — words that were suited to the hour — Karna cut off Abhimanyu's bow. Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts. Upon the slaughter of that hero, grief entered the heart of everyone. Only, the wicked-souled Karna and Suyodhana laughed in joy. (Thou rememberest also) the harsh and bitter words that Karna cruelly said unto Krishna in the (Kuru) assembly, in the presence of the Pandavas and Kurus, 'The Pandavas, O Krishna, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches! Enter now the abode of Dhritarashtra as a serving woman, for, O thou of curving eye-lashes, thy husbands are no more! The Pandavas will not, O Krishna, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pancala, and thou art thyself, O beautiful lady, a slave! Today only Duryodhana is regarded as the one king on earth; all other kings of the world are worshipping the agency by which his administration is kept up. Behold now, O amiable one, how all the sons of Pandu have equally fallen! Overwhelmed by the energy of Dhritarashtra's son, they are now silently eyeing one another. It is evident that they are all sesame seeds without kernel, and have sunk into hell. They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves.' Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bharata! Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words and all the other wrongs that that wicked-souled wight did unto thee. Let thy shafts quench all those wrongs and the life also of that wicked wight. Feeling the touch of terrible arrows sped from Gandiva, let the wicked-souled Karna recollect today the words of Bhishma and Drona! Let foe-killing cloth-yard shafts, equipped with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood! Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to Yama's abode. Let all the kings of the earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows. Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the earth, dipped in gore and with his weapons loosened from his grasp! Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the earth, cut off by thee with a broad-headed arrow. Let Shalya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee. Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom. Yonder, O Partha, Karna, equal unto Indra in energy, or, perhaps, Sankara himself, is slaughtering thy troops with his shafts. There the Pancalas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pandavas. Know, O Partha, that is prevailing over the Pancalas, and the (five) sons of Draupadi, and Dhrishtadyumna and Shikhandi, and the sons of Dhrishtadyumna, and Satanika, the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Satyaki! The loud uproar made by those allies of thine, viz., the Pancalas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard. The Pancalas have not at all been inspired with fear, nor do they turn away their faces from the battle. Those mighty bowmen are utterly reckless of death in great battle. Encountering even that Bhishma who, single-handed, had encompassed the Pandava army with a cloud of shafts, the Pancalas did not turn away their faces from him. Then again, O chastiser of foes, they always strove with alacrity to vanquish forcibly in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle. They have never turned their faces from battle, afraid of Adhiratha's son. The heroic Karna, however, with his shafts, is taking the lives of the Pancala warriors endued with great activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects. The son of Radha, in this battle, is destroying in hundreds the Pancalas that are advancing against him, — those heroes, that are resolved to lay down their lives for the sake of their allies! It behoveth thee, O Bharata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna. The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rama of Bhrigu's race, hath been displayed. Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army. Those arrows, sped from Karna's bow, are coursing in battle thick as swarm of bees, and scorching thy troops. Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pancalas, O Bharata, are flying away in all directions! Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Partha, afflicted by the latter with keen shafts! If neglected, Karna will, O Bharata, exterminate the Pandavas, the Srinjayas, and the Pancalas, like a neglected disease whose germ has entered the body. Save thee I do not see another in Yudhishthira's army that would come home safe and sound, having encountered the son of Radha in battle. Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Partha, and win great fame. I tell thee truly, thou only art able to vanquish in battle the Kaurava host with Karna amongst them, and no one else, O foremost of warriors! Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Partha, and crowned with success, be happy, O best of men!'"

SECTION 74

“Sanjaya said, ‘Hearing these words of Keshava, O Bharata, Vibhatsu soon cast off his anxiety and became cheerful. Rubbing then the string of Gandiva and stretching it, he held his bow for the destruction of Karna, and addressed Keshava, saying, “With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine. Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then? I see the Pancala host is flying away, O Janardana. I see also Karna careering fearlessly in battle. I see too the bhargava weapon careering in all directions, having been invoked by Karna, O thou of Vrishni’s race, like the puissant thunder invoked by Shakra. This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the earth will last. Today, O Krishna, unbarbed arrows, impelled by my arms and sped from the Gandiva, mangling Karna, will take him to Yama. Today king Dhritarashtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne. Today, O mighty-armed one, Dhritarashtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons. I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom. Today, beholding Karna cut in pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the Asuras, let king Duryodhana call to mind the words thou hast spoken for bringing about peace. Today let the son of Subala, O Krishna, know that my shafts are dice, my Gandiva the box for throwing them, and my car, the chequered cloth. O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti’s son. Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever. Today, O Keshava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life. Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz., 'I will not wash my feet till I slay Phalguna.' Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today from his car. Today the earth will drink the blood of that Suta's son who in battle condemns all other men on earth! With Dhritarashtra's approbation, the Suta's son Karna, boasting of his own merits, had said, 'Thou hast no husband now, O Krishna!' My keen shafts will falsify that speech of his. Like angry snakes of virulent poison, they will drink his life-blood. Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty arms, sped from Gandiva, will send Karna on his last journey. Today the son of Radha will repent for those cruel words that he said unto the princess of Pancala in the midst of the assembly, in disparagement of the Pandavas! They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana! 'I will save ye from the sons of Pandu!' — even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarashtra! My keen shafts will falsify that speech of his! Today, in the very sight of all the bowmen, I will slay that Karna who said, 'I will slay all the Pancalas with their sons.' Today, O slayer of Madhu, I will slay that Karna, that son of Radha, relying on whose prowess the proud son of Dhritarashtra, of wicked understanding, always disregarded us. Today, O Krishna, after Karna's fall, the Dhartarashtras with their king, struck with panic, will fly away in all directions, like deer afraid of the lion. Today let king Duryodhana repent upon the slaughter of Karna, with his sons and relatives, by me in battle. Today, beholding Karna slain, let the wrathful son of Dhritarashtra, O Krishna, know me to be the foremost of all bowmen in battle. Today, I will make king Dhritarashtra, with his sons and grandsons and counsellors and servants, shelterless. Today, cranes and other carnivorous birds will, O Keshava, sport over the limbs of Karna cut off into pieces with my shafts. Today, O slayer of Madhu, I will cut off in battle the head of Radha's son Karna, in the very sight of all the bowmen. Today, O slayer of Madhu, I will cut off in battle the limbs of Radha's son of wicked soul with keen vipathas and razor-faced arrows. Today, the heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart. Today, O Keshava, slaying the son of Radha, with all his kinsmen, I will gladden king Yudhishthira, the son of Dharma. Today, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake. Today, with my straight shafts equipped with vulturine feathers, I will, O Govinda, cause the earth to be strewn with (the bodies of) kings cased in golden armour. Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu. Today, I will bestow the earth, divested of Dhartarashtras on my brother, or, perhaps, thou, O Keshava, wilt walk over the earth divested of Arjuna! Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to Gandiva. Today, I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Samvara. Today, after I have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished. I do not know what will be the measure, O Madhava, of the joy of Sini's grandson today after I shall have slain Karna and won the victory. Today, I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Satyaki. Today, slaying Karna in dreadful battle, I will pay off my debt, O Madhava, to the Pancalas with Dhrishtadyumna and Shikhandi! Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son. Once more there is none equal to me in the world. In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me. Armed with the bow and aided by the prowess of my arms, I can vanquish the Asuras and the gods and all creatures united together. Know that my prowess is higher than the highest. Alone assailing all the Kurus and the Bahlikas with the fire of my shafts issuing from Gandiva, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter. My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one.” Having said these words unto Acyuta, that foremost of all heroes, that slayer of foes, with blood red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna’s trunk.’”

SECTION 75

"Dhritarashtra said, 'In that awful and fathomless encounter of the Pandavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, did the fight occur?'

"Sanjaya said, 'The innumerable divisions of the Pandava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars. The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas. Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together. Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen. Similarly, Partha, with clouds of shafts, despatched large number of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy. Kripa and Shikhandi encountered each other in that battle, while Satyaki proceeded against Duryodhana. And

Srutasravas was engaged with Drona’s son, and Yudhamanyu with Citrasena. The great Srinjaya car-warrior Uttamauja was engaged with Karna’s son Sushena, while Sahadeva rushed against Shakuni, the king of the Gandharas, like a hungry lion against a mighty bull. The youthful Satanika, the son of Nakula, rushed against the youthful Vrishasena, the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pancala with many arrows. Conversant with all modes of warfare, Madri’s son Nakula, that bull among car-warriors, assailed Kritavarma. The king of the Pancalas, Dhrishtadyumna, the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces. Duhshasana, O Bharata, with the swelling host of the samsaptakas forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity. The heroic Uttamauja, putting forth his strength struck the son of Karna and cut off his head which fell down on the earth, filling the earth and the welkin with a loud noise. Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son’s slayer with many keen shafts. Meanwhile Uttamauja, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa’s sides, quickly ascended the car of Shikhandi. Beholding Kripa deprived of his car, Shikhandi who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire. Meanwhile Bhima, the son of the Wind-god clad in golden mail, began to scorch with his keen arrows the troops of thy sons like the mid-day sun scorching everything in the summer season.’”

SECTION 76

“Sanjaya said, ‘During the progress of the fierce engagement, Bhima, while fighting along, being encompassed by innumerable foes, addressed his driver, saying, “Bear me into the midst of the Dhartarashtra host. Proceed, O charioteer, with speed, borne by these steeds. I will despatch all these Dhartarashtras to the presence of Yama.” Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son’s host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides. They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies. Thus cut off into two or three fragments with Bhima’s arrows, those shafts, equipped with golden wings, of his enemies, fell down on the earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima’s shafts, the elephants and cars and horse and foot, set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima’s powerful shafts, rushed against Bhima in that battle from every side, like new-fledged birds towards a tree. When thy troops thus rushed against him, Bhima of furious impetuosity displayed all his vim like Destroyer himself armed with a mace when he burns and exterminates all creatures at the end of the Yuga. Thy soldiers were unable to resist in that battle that fierce forcible energy of Bhima endued with fierce impetuosity, like that of the Destroyer himself of wide open mouth when he rusheth at the end of the Yuga for exterminating all creatures. Then, O Bharata, like masses of clouds scattered by the tempest the Bharata host, thus mangled and burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer, “Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy’s. Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts. O Visoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted. The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow. Even this is my grief, O charioteer, that king Yudhishthira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead. This adds to my sorrow. I shall, however, though filled with great grief, destroy those hostile troops of great might. Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today. Examining all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort.”

“‘Thus commanded, Visoka said, “Of arrows, O hero, thou hast yet 60,000, while thy razor-headed shafts number 10,000, and broad-headed ones number as much. Of cloth-yard shafts thou hast still 2,000, O hero, and of Pradaras thou hast still, O Partha, 3,000! Indeed, of the weapons, O son of Pandu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks. Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted.”

“‘Bhima said, “Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and, mangling all my foes, and in consequence of which the very sun will disappear from the field, making the latter resemble the domains of Death! Today, even this will be known to all the Kshatriyas including the very children, O Suta, that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the

Kurus! Today, let all the Kauravas fall in battle or let all the world applaud me, beginning with the feats of my earliest years. Alone, I will overthrow them all, or let all of them strike Bhimasena down. Let the gods that aid in the achievement of the best acts bless me. Let that slayer of foes Arjuna come here now like Sakra, duly invoked, quickly coming to a sacrifice. Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasaci, that foremost of men, is quickly shrouding that host with his shafts. Behold, those standards, O Visoka, and elephants and steeds and bands of foot-soldiers are flying away. Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta! Yonder, the Kaurava host, assailed with the shafts, equipped with wings of gold and feathers of peacocks, of Dhananjaya, and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps. There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers. Indeed, all the Kauravas, having lost their sense, are flying away, like elephants filled with panic at a forest conflagration, and uttering cries of woe. These huge elephants, again, O Visoka, are uttering loud cries, assailed with shafts."

"'Visoka said, "How is it, O Bhima, that thou dost not hear the loud twang of the yawning Gandiva stretched by Partha in wrath? Are these two ears of thine gone? All thy wishes, O son of Pandu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy). Behold, the string of Gandiva is flashing repeatedly like lightning amid blue clouds. Yonder the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle. Even I, looking at it, am struck with fear. There the beautiful diadem of Arjuna is shining brilliantly. There, the precious jewel on the diadem, endued with the splendour of the sun, looketh exceedingly resplendent. There, beside him, behold his conch Devadatta of loud blare and the hue of a white cloud. There, by the side of Janardana, reins in hand, as he penetrates into the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor. Behold, O hero, that discus of Keshava, that enhancer of his fame, which is always worshipped by the

Yadus. There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the earth. There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder. There, behold, O son of Kunti, the Panchajanya of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing Kaustubha on his breast and his triumphal garland. Without doubt, that first and foremost of all car-warriors, Partha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna. Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials. Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings. Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen slain in this battle by Kiritin with his mighty shafts. Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation Citra. All thy wishes are fulfilled. Thy foes are being exterminated. Let thy might, as also the period of thy life, ever increase."

"'Bhima said, "Since, O Visoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee!"'"

SECTION 77

"Sanjaya said, 'Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda, saying, "Urge the steeds to greater speed." Hearing these words of Arjuna, Govinda said unto him, "I am proceeding with great speed to the spot where Bhima is stationed." Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot-soldiers and making the earth resound with the whizz of their arrows, the rattle of their car wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the asura) Jambha for slaying him. Between them and Partha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the Asuras and the god Vishnu, that foremost of victors for the sake of the three worlds. Alone, Partha, decked with diadem and garlands, cut off the mighty weapons sped by them, as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-headed arrows of great keenness. Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot-soldiers, and elephants, fell down on the earth, mutilated in diverse ways, like a forest broken down by a tempest. Huge elephants, decked in caparisons of gold and equipped with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light. Piercing elephants and steeds and cars with excellent shafts resembling Vasava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the asura) Vala. Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a makara into the ocean. Beholding the son of Pandu, thy warriors, O king, accompanied by cars and foot-soldiers and a large number of elephants and steeds, rushed against him. Tremendous was the din made by them as they advanced against Partha, resembling that made by the waters of the ocean lashed into fury by the tempest. Those mighty car-warriors, resembling tigers (in prowess) all rushed in that battle against that tiger among men, abandoning all fear of death. Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds. Those great bowmen, all skilled in smiting, united together and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts. Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds. While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars. In all, Arjuna, with his sharp arrows, slew four hundred of those heroic car-warriors exerting themselves vigorously in battle. Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna. Tremendous was the uproar made at the van of the army by those warriors as they broke and fled, like that made by the surging sea when it breaks upon a rock. Having routed with his arrows that army struck with fright, Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son. Loud was the noise with which Arjuna faced his foes, like that made by Garuda in days of yore when swooping down for snakes. Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Partha, became filled with joy. As soon as the valiant Bhimasena heard of Partha's arrival, he began, O monarch, to grind thy troops, reckless of his very life. Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself. Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea. Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama. Beholding on that occasion the superhuman might of Bhima, O Bharata, like that of the Destroyer at the end of the Yuga, thy warriors became filled with fright. Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bharata, king Duryodhana addressed all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pandava troops already exterminated. Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side. Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara. Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars. Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle. All those kings, with cruel intent and eyes red in wrath, inflicted upon Vrikodara their arrowy downpours, moved by the desire of slaying him. Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net, having slain 10,000 unretreating elephants, 200,200 men, O Bharata, and 5,000 horses, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there. Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its woods and moss. Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gravels, and marrow its mire. And it was covered with heads forming its rocks. And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam. Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and affrighted found it exceedingly difficult to cross. Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow. Even as the terrible Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross. Thither where that best of car-warriors, the son of Pandu, penetrated, thither he felled hostile warriors in hundreds and thousands. Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Shakuni, said, "Vanquish, O uncle, the mighty Bhimasena in battle. Upon his defeat the mighty host of the Pandavas may be regarded as defeated." Thus addressed, O monarch, the valiant son of Subala, competent to wage dreadful battle, proceeded, surrounded by his brothers. Approaching in that battle Bhima of terrible prowess, the heroic Shakuni checked him like the continent resisting the ocean. Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Subala. Then Shakuni, O monarch, sped a number of cloth-yard shafts equipped with wings of gold and whetted on stone, at the left side of Bhima's chest. Piercing through the armour of the high-souled son of Pandu, those fierce shafts, O monarch, equipped with feathers of Kankas and peacocks, sunk deep into his body. Deeply pierced in that battle, Bhima, O Bharata, suddenly shot at Subala's son a shaft decked with gold. The mighty Shakuni however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him. When his shaft fell down on the earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Subala's son with the greatest ease. The valiant son of Subala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows. With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself, with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Subala pierced the four steeds of his antagonist. Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold. That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-souled son of Subala. The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena. Piercing through the left arm of the high-souled son of Pandu, it fell down on the earth like lightning flashed down from the sky. At this, the Dhartarashtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity. The mighty son of Pandu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Subala's son in that battle, who were fighting reckless of their very lives. Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment. Abandoning with speed that steedless car, Shakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows. The valiant Bhima, baffling those shafts, cut off Shakuni's bow in rage and pierced Shakuni himself, with many keen arrows. Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the earth almost lifeless. Then thy son, O monarch, seeing him stupefied, bore him away from battle on his car in the very sight of Bhimasena. When that tiger among men, Shakuni was thus taken up on Duryodhana's car, the Dhartarashtra troops, turning their faces from battle, fled away on all sides inspired with fear on that occasion of great terror due to Bhimasena. Upon the defeat of Subala's son, O king, by that great bowman, Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life. Beholding the king himself turn away from the battle, the troops, O Bharata, fled away, from the encounters in which each of them had been engaged. Seeing all the Dhartarashtra troops turn away from battle and fly in all directions, Bhima rushing impetuously, fell upon them, shooting many hundreds of shafts. Slaughtered by Bhima, the retreating Dhartarashtras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him. Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like shipwrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.'"

SECTION 78

“Dhritarashtra said, ‘When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Subala’s son say? Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarma, or Drona’s son Duhshasana, say? Exceedingly wonderful, I think, is the prowess of Pandu’s son, since, single-handed, he fought in battle with all the warriors of my army. Did the son of Radha act towards the (hostile) troops according to his vow? That slayer of foes, Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus. Beholding the army broken by Kunti’s son of immeasurable energy, what did Karna, the son of Adhiratha and Radha, do in that battle? What also did my sons, difficult of defeat in battle, do, or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!’

“Sanjaya said, ‘In that afternoon, O monarch, the Suta’s son of great valour began to smite all the Somakas in the very sight of Bhimasena. Bhima also of great strength began to destroy the Dhartarashtra troops. Then Karna, addressing (his driver) Shalya, said unto him, “Bear me to the Pancalas.” Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying, “Bear me to the Pancalas only.” Thus urged, Shalya, the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the Cedis, the Pancalas and the Karushas. Penetrating then into that mighty host, Shalya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to. Beholding that car cased in tiger skins and looking like a cloud, the Pandus and the Pancalas, O monarch, became terrified. The rattle then of that car, like unto the peal of thunder or the sound of a mountain splitting into fragments, became audible in that dreadful battle. With hundreds upon hundreds of keen arrows sped from the bow-string drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pandava army. While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great car-warriors among the Pandavas encompassed him on all sides. Indeed, Shikhandi, and Bhima, and Dhrishtadyumna, the son of Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Satyaki, surrounded the son of Radha, pouring showers of arrows upon him, from desire of despatching him to the other world. The heroic Satyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint. Shikhandi struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle. The mighty Bhimasena, in that encounter, filled with rage, struck the son of Radha in the shoulder-joint with ninety straight shafts. The son of Adhiratha, then, of great might laughing in scorn, and drawing his excellent bow let off many keen shafts, afflicting his foes. The son of Radha pierced each of them in return with five arrows. Cutting off the bow of Satyaki, as also his standard, O bull of Bharata's race, Karna pierced Satyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts. With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver. Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed exceedingly wonderful. Indeed, with his straight shafts causing those heroes to turn back from the fight, the heroic Karna began to slay the Pancalas and many mighty car-warriors among the Cedis. Thus struck in that battle, O monarch, the Cedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts. The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat, O Bharata, viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess, and checked all those Pandava warriors, O monarch, with his shafts. With the lightness of hand, O Bharata, of the high-souled Karna on that occasion, all the gods as also the Siddhas and the Charanas were gratified. All the great bowmen among the Dhartarashtras also, O best of men, applauded Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pandava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pancalas in that great battle, while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pandavas, those enemies of Karna, regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Radha, once more achieved an exceedingly wonderful feat, inasmuch as all the Pandavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain, the Pandava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pandavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their ears decked with earrings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants, and cars of diverse kind, O king, and banners, and axles, and yokes, and wheels of many kinds, were cut off in various ways by Karna, observant of a warrior's vow. There, O Bharata, with elephants and steeds slain by Karna, the earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pandavas, O monarch, were completely shrouded with shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pandavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Radha, even as a herd of deer in the forest is routed by an angry lion. Routing the foremost of Pancala car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pandava warriors like a wolf slaying smaller animals. Beholding the Pandava army turn away from battle, the Dhartarashtra bowmen of great might rushed against the retreating host uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight, caused diverse musical instruments to be beaten and blown in all parts of the army. The great bowmen amongst the Pancalas, those foremost of men, though broken, returned heroically to the fight, making death their goal. The son of Radha, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bharata twenty car-warriors among the Pancalas and more than a hundred Cedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bharata, and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, the Suta's son of great bravery, became incapable of being gazed at like the mid-day sun and looked resplendent like the Destroyer himself at the end of the Yuga. Thus, O monarch, that slayer of foes, that mighty bowman, Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. Indeed, like the Destroyer himself of great might standing after slaying all creatures, the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pancalas seemed to be exceedingly wonderful, for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Duhshasana, and Kripa, the son of Sharadvata, and Ashvatthama, and Kritavarma, and Shakuni also of great might, slaughtered the Pandava warriors in hundreds and thousands. The two sons also of Karna, O monarch, those two brothers of prowess incapable of being baffled, filled with rage, slaughtered the Pandava army in several parts of the field. The battle at that place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pandava heroes, Dhrishtadyumna and Shikhandi and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pandavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima.'"

SECTION 79

“SANJAYA SAID, ‘MEANWHILE Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle, caused a river of blood to flow there that was tawny with flesh and marrow and bones. Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current. (Even) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface. Shields and armour were its eddies, and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable. Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vasudeva said, “Yonder, O Krishna, the standard of the Suta’s son is visible. There, Bhimasena and others are fighting with that great car-warrior. There, the Pancalas, afraid of Karna, are flying away, O Janardana. Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pancalas. There Kripa, and Kritavarma, and Drona’s son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta’s son. There, O Krishna, Shalya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna’s car, he guideth that vehicle. Bear me to that mighty car-warrior, for even such is the wish cherished by me. Without slaying Karna in this battle I will never return. Otherwise, the son of Radha, O Janardana, will, in my sight, exterminate the mighty car-warriors of the Parthas and the Srinjayas." Thus addressed, Keshava quickly proceeded on his car, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasaci. Indeed, the mighty-armed Hari, at the command of Pandu's son, proceeded on his car, assuring (by that very act) all the Pandava troops. The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vasu's thunder. Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said, "There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle. There cometh he about whom thou wert enquiring, holding his bow Gandiva. If thou canst slay him today, great good may then be done to us. He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors. Do thou proceed against that hero of Bharata's race. Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy. Blazing with wrath, Partha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee). Learning that king Yudhishthira the just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Shikhandi, and Satyaki, and Dhrishtadyumna, the son of Prishata, and the (five) sons of Draupadi, and Yudhamanyu, and Uttamauja, and the brothers, Nakula and Sahadeva, that scorcher of foes, Partha, advanceth impetuously on a single car against thee. Without doubt, he is advancing with speed against us, avoiding other combatants. Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so). I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee. Look after thy success now. Thou alone art able to encounter the two Krishnas in battle. Proceed, therefore, against Dhananjaya. Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa. Do thou resist in this great battle the advancing Savyasaci. Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest.

There, those kings, those mighty car-warriors of the Dhritarashtra’s army, through fear of Arjuna, are quickly flying away, regardless of one another. Save thee, O Suta’s son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating combatants. All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand depending on thee and desirous of thy protection. Mustering thy great prowess, O mighty-armed one, proceed against Vrishni’s race, who is always gratified by the diadem-decked (Arjuna).”

“‘Karna said, “Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me. Do not, O mighty-armed one, entertain any fear of Dhananjaya. Behold the might of my arms today, and behold my skill. Single-handed, I will today destroy the mighty host of the Pandavas, as also those two lions among men, the two Krishnas! I say this truly unto thee. I will never return from the field today without slaying two heroes. Or, slain by those two, I shall today sleep on the field of battle. Victory is uncertain in battle. Slaying or slain, I shall today achieve my purpose.”

“‘Shalya said, “All great car-warriors, O Karna, say that this foremost of car-warriors, (Arjuna), even when alone, is invincible. When again, he is protected by Krishna, who will venture to vanquish him?”

“‘Karna said, “As far as I have heard, such a superior car-warrior has never been born on earth! Behold my prowess, since I will contend in battle with even that Partha who is such. This prince of Kuru’s line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue. Perhaps he will despatch me to Yama’s abode today. Know, however, that with Karna’s death, these all will be exterminated. The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pandu. He taketh a large number of arrows and shooteth them as if they were one. Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fall on the foe. What warrior is there on earth that is equal to him? That Atiratha, endued with great activity, with Krishna as his ally, gratified the god Agni at

Khandava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasaci, the son of Pandu, obtained his bow Gandiva. There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the God of Fire. In the region of Indra he obtained his conch Devadatta and slew innumerable Daityas, and all the Kalakeyas. Who is there on earth that is superior to him? Possessed of greatness of soul, he gratified Mahadeva himself in fair fight, and obtained from him the terrible and mighty weapon Pasupata that is capable of destroying the three worlds. The several Regents of the world, united together gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united Asuras, the Kalakhanjas. So also, in Virata's city, moving on a single car he vanquished all of us, and snatched from us that wealth of kine, and took from all the foremost of car-warriors (portions of) their garments. Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Shalya, to be the foremost of persons in all the world in point of courage. He is, again, protected by that Keshava of great energy, who is Narayana himself and who is without a rival, that high-souled Vasudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the world united together, cannot (in narrating) exhaust in 10,000 years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage. Partha is the foremost of all bowmen, while Narayana is unrivalled in encounters with the discus. Even such are Vasudeva, and the son of Pandu. Indeed, the mountains of Himavat may move from the spot where they stand but not the two Krishnas. Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Shalya, save myself, would proceed against Phalguna and Vasudeva that are even such? The desire cherished by me today, viz., that of a battle with the son of Pandu, O ruler of the Madras, will be fulfilled without delay. Soon will that wonderful and matchless and beautiful battle take place. Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me." Saying these words unto Shalya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince as also unto those two mighty-armed warriors, Kripa and the Bhoja chief Kritavarma, and the ruler of the Gandharas with his son, and the preceptors and his own younger brothers, and all the foot-soldiers and horsemen and elephant-riders, these words, "Rush towards Acyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of the earth, I may easily slay those two after ye all will have mangled them deeply." Saying, "So be it!" those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle. Like the great ocean containing a vast quantity of water receiving all rivers with their tributaries Arjuna received all those warriors in battle. His foes could not notice when he fixed his excellent arrows on the bow-string and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhananjaya, continually fell down, deprived of life. Like men with diseased eyes that are unable to gaze at the sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the Yuga, having arrows for his rays, and Gandiva for his beautiful circular disc. Smiling the while, Partha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow Gandiva to a complete circle. As the sun of fierce rays between the months of Jyaishtha and Ashadha easily drieth up the waters (of the earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings! Then Kripa, and the chief of the Bhojas, and thy son himself shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain. The son of Pandu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts. Having arrows for his fierce rays, the Arjuna sun, with Gandiva drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of Jyeshtha and Ashadha, within his bright corona. Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keshava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner. For all that, Dhananjaya cut off the full drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with his four other shafts and his standard with three other arrows and felled him from his car. The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain. Stringing that bow as he stood on the earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts. Then those mighty car-warriors, Kripa and Bhoja and thy son, standing at the van of battle, fell upon and shrouded that bull among the Pandavas, shooting showers of shafts, like clouds shrouding the dispeller of darkness. Possessed of prowess equal to that of the thousand-armed (Kartavirya), Partha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the asura) Vali. His weapons destroyed by Partha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Ganga's son Bhishma before them (on the day of his fall) by the same diadem-decked warrior. The valiant Partha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarma, he cut off the latter's standard as well. He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters. Then Keshava, quickly urging Arjuna's car, placed all his afflicted foes on his right side. Then other warriors, desirous of an encounter, with their well-equipped cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra. Then those mighty car-warriors, Shikhandi and Satyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars. Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the Asuras and the celestials in days of yore in great battle. Elephant-warriors and horsemen and car-warriors, — all chastisers of foes, — inspired with desire of victory or impatient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows. In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary became enveloped in gloom and the very effulgence of the sun became totally shrouded.'"

SECTION 80

“Sanjaya said, ‘Then, O king, Dhananjaya, desirous of rescuing Kunti’s son Bhima who, assailed by many foremost of warriors of the Kuru army, seemed to sink (under that attack), avoided, O Bharata, the troops of the Suta’s son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death. Successive showers of Arjuna’s shafts were seen overspread on the sky, while others were seen to slay thy army. Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus. With his broad-headed arrows, and those equipped with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Partha mangled the bodies of his foes and cut off their heads. The field of battle became strewn with falling warriors, some with bodies cut and mangled, some divested of armour and some deprived of heads. Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which struck with Dhananjaya’s shafts, were mangled and crushed and cut off in diverse ways. The earth was also covered with broken shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers. Then four hundred well-trained and ever-furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains. Indeed, the earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows. Like the sun piercing through masses of clouds, Arjuna’s car passed through dense bodies of elephants with juicy secretions flowing down their bodies and looking like masses of clouds. Phalguna caused his track to be heaped up with slain elephants and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them. The twang of Gandiva became tremendously loud, like the peal of thunder in the welkin. The (Dhartarashtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean violently lashed by the tempest. Diverse kinds of fatal shafts, sped from Gandiva, and resembling burning brands and meteors and thunderbolts, burnt thy army. That mighty host, thus afflicted with Dhananjaya’s shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night. Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides. Indeed, the Kauravas, burnt by Savyasaci, dispersed on all sides, like animals in the great forest frightened at a forest conflagration. The Kuru host then (that had assailed Bhimasena) abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety. After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment. Having met Bhima and held a consultation with him, Phalguna informed his brother that the arrows had been extracted from Yudhishthira’s body and that the latter was perfectly well.

"‘With Bhimasena’s leave, Dhananjaya then proceeded (once more against his foes), causing the earth and the welkin, O Bharata, to resound with the rattle of his car. He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Duhshasana’s juniors in age. Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bow, seemed to dance, O Bharata, (on their cars). The slayer of Madhu then, guiding his car, placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama’s presence. Beholding Arjuna’s car proceeding in a different direction, those heroes rushed towards him. Soon, however, Partha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses. Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued with great impetuosity and equipped with wings of gold, that slayer of foes, Arjuna, continued to proceed.'"

SECTION 81

“Sanjaya said, ‘Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness. Those tigers among men, having sworn a terrible oath about the other world, encompassed that tiger among men, Arjuna. Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with networks of pearls, towards Karna’s car. Those ninety Samsaptaka cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of shafts, as he proceeded towards Karna’s car. Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards. Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like Siddhas falling down, with their cars, from heaven upon the exhaustion of their merits. After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru’s race, that chief of the Bharatas, Phalguna. That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress. The mighty Kaurava bowmen shrouded that descendant of Kuru’s race with darts and swords and lances and spears and maces and scimitars and arrows. Like the Sun destroying the darkness with his rays, the son of Pandu destroyed with his own shafts that shower of weapons over-spread in the welkin. Then a force of Mlecchas riding thirteen hundred ever-infuriated elephants, at the command of thy son, assailed Partha in the flank. With barbed arrows and Nalikas and cloth-yard shafts and lances and spears and darts and Kampanas and short arrows, they afflicted Partha on his car. That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phalguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness. With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders, like Indra striking mountains with thunderbolts. Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold fell down deprived of life, like mountains ablaze with volcanic fires. Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of Gandiva, O monarch, rose high. Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions. Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands. Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Partha. At that time the might of Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side). Then Bhimasena, beholding the diadem-decked Phalguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces, abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was. Meanwhile the Kaurava force that still remained after heavy slaughter, exceedingly weakened, fled away, Bhima (as already said) beholding Arjuna, proceeded towards his brother. The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained after the greater part had been slaughtered by Arjuna, of the Kaurava host possessed of great might. Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of Bhima incessantly descended on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders. With that mace the son of Pandu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise. Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food. Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at. Having slain 10,000 horses and numerous foot-soldiers, Bhima ran hither and thither in rage, armed with his mace. Then, O Bharata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst. The son of Pandu then, excited with rage, and resembling an infuriated elephant, penetrated into the elephant division (of the Kauravas), like a Makara entering the ocean. Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode. We then beheld those infuriated elephants with spiked plates on their bodies falling on every side, with their riders and standards, like winged mountains. Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna at his rear. That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons. Beholding that host looking humble and standing inactive and almost motionless, Arjuna covered it with life-scorching shafts. Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of Gandiva, looked beautiful like Kadamva flowers with their filaments. Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army. With cries of "Oh" and "Alas," and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed. The battle, however, continued between the Kurus and the Pandavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded. Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering Asokas. Beholding Savyasaci putting forth his valour on that occasion, the Kauravas became hopeless of Karna's life. Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of Gandiva, fled from the field. Deserting Karna in that battle as they were being thus struck with Arjuna’s shafts, they fled away in fear on all sides, loudly calling upon the Suta’s son (to rescue them). Partha, however, pursued them, shooting hundreds of shafts and gladdening the Pandava warriors headed by Bhimasena. Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them. The Kauravas, O monarch, like snakes without poison, took Karna’s shelter, moved by the fear of the wielder of Gandiva. Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue, thy sons, O ruler of men, from fear of the high-souled son of Pandu, took shelter with the mighty bowman Karna. Then, Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying, “Do not fear! Come to me!” Beholding thy army vigorously broken by Partha, Karna, stretching his bow, stood desirous of slaughtering the foe. Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Partha and began to draw deep breaths. Bending his formidable bow, Adhiratha’s son Vrisha once more rushed against the Pancalas, in the very sight of Savyasaci. Soon, however, many lords of the earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain. Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pancalas of their lives. Loud sounds of wailing were uttered by the Pancalas, O thou of great intelligence, while they were being thus smitten by the Suta’s son, that rescuer of friends, for the sake of his friends.’”

SECTION 82

“Sanjaya said, ‘After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta’s son Karna began to destroy the sons of the Pancalas with his mighty shafts, like the tempest destroying congregated masses of clouds. Felling Janamejaya’s driver with broad-faced shafts called Anjalikas, he next slew the steeds of that Pancala warrior. With a number of broad-headed arrows he then pierced both Satanika and Sutasoma and then cut off the bows of both those heroes. Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Satyaki, the Suta’s son then slew Visoka, the son of the ruler of the Kaikayas. Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, Ugrakarman, rushed with speed and striking Prasena, the son of Karna, with many shafts of fierce impetuosity caused him to tremble. Then Karna, with three crescent-shaped arrows, cut off the arms and the head of his son’s assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a Sala tree with its branches lopped off with an axe. Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Sini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Sini, fell down. Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Sinis from desire of slaying him, saying, “Thou art slain, O grandson of Sini!” and sped at him an arrow capable of slaying all foes. Then Shikhandi cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Shikhandi, struck and pierced Shikhandi himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft. During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Partha, saying, "The Pancalas are being exterminated. Go, O Partha, and slay Karna." Thus addressed the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son desirous, on that occasion of terror, of rescuing the Pancalas slaughtered by Karna, that leader of car-warriors. Stretching his Gandiva of loud twang and fiercely striking his palms with her bow-string, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards. The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Partha, at that terrible moment, fell upon the foe, Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pandu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way. During that interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts. Then Uttamauja and Janamejaya, and the enraged Yudhamanyu and Shikhandi, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts. Those five foremost of Pancala car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence. Quickly cutting off their bows, standards, steeds, drivers and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion. People then became exceedingly cheerless, thinking that the very earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand touching the bow-string, was employed in shooting at his assailants and slaying his foes. Shooting his shafts with that large and extended bow of his that resembled the bow of Sakra himself, the son of Adhiratha looked resplendent like the sun, with his multitude of blazing rays, within his corona. The Suta's son then pierced Shikhandi with a dozen keen shafts, and Uttamauja with half a dozen, and Yudhamanyu with three, and then each of the other two, viz., Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts. Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul. The five sons of Draupadi then, with other well-equipped cars, rescued those maternal uncles of theirs that were sinking in the Karna ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels. Then that bull among the Sinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts. Then Kripa, and the Bhoja chief (Kritavarma), and thy son, and Karna himself, assailed Satyaki in return with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the Daityas fighting with the Regents of the (four) quarters. With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Satyaki became exceedingly irresistible like the meridian Sun in the autumnal sky. Those scorchers of foes then, viz., the mighty car-warriors among the Pancalas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Sinis, like the Maruts protecting Sakra while engaged in afflicting his foes in battle. The battle fraught with the slaughter of men and steeds and elephants that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the Asuras. Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life. When such was the state of affairs, thy son Duhshasana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large Ruru deer. The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembled that between Samvara and Sakra in days of old. They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling down their bodies, fighting with each other in the vicinity of a she-elephant in her season. Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver. Prince Duhshasana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight arrows. Then Duhshasana sped a shaft bright as the rays of the sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder. His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.'"

SECTION 83

“Sanjaya said, ‘Fighting fiercely, prince Duhshasana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima’s bow, and then with six shafts he pierced his foe’s driver. Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy. Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch. Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft. Blazing with wrath at sight of Duhshasana, Bhima then addressed him, saying, “Pierced I have been, O hero, quickly and deeply, by thee. Bear now, however, once more, the stroke of my mace.” Having said this, the enraged Bhima took up that terrible mace of his for Duhshasana’s slaughter. Once more addressing him, he said, “O thou of wicked soul, I shall today drink thy blood on the field of battle.” Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist. That mace, precipitately breaking Duhshasana’s dart, struck thy son on his head. Indeed, perspiring like an elephant with juicy secretions trickling down his body, Bhima, in that dreadful battle, hurled his mace at the prince. With that weapon, Bhimasena forcibly threw Duhshasana down from his car at a distance measured by the length of ten bows. Struck with the impetuous mace, Duhshasana, thrown down on the ground, began to tremble. All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Duhshasana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony. Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pandavas) by thy sons. The mighty-armed Bhima of inconceivable feats, O king, beholding Duhshasana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobing while she was ill, — indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene, blazed up in wrath like fire fed with libations of clarified butter. Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarma, he said, "Today I shall slay the wretched Duhshasana. Let all the warriors protect him (if they can)." Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Duhshasana. Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Duhshasana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe. Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Duhshasana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood. Then throwing him down and cutting off, O king, with that sword the head of thy son, Bhima of great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood little by little, as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words, "I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drinks there are on earth that are sweet as ambrosia or nectar." Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Duhshasana dead, laughed softly and said, "What more can I do to thee? Death has rescued thee from my hands.” They, O king, that saw Bhimasena, while he filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear. They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes. Indeed, all those that stood around Bhima and beheld him drink the blood of Duhshasana, fled away, overwhelmed with fear, and saying unto one another, “This one is no human being!” When Bhima had assumed that form, people, beholding him quaff his enemy’s blood, fled away with Citrasena, saying unto one another, ‘This Bhima must be a Rakshasa!” Then the (Pancala) prince Yudhamanyu, at the head of his troops, fearlessly pursued the retreating Citrasena and pierced him with seven keen shafts, quickly sped one after another. At this, like a trampled snake of great energy repeatedly darting out its tongue and desirous of vomiting its poison, Citrasena turned back and pierced the Pancala prince with three shafts and his driver with six. The brave Yudhamanyu then struck off his enemy’s head with a shaft equipped with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch. Upon the fall of his brother Citrasena, Karna, filled with wrath and displaying his prowess, put the Pandava host to flight, at which Nakula rushed against that warrior of immeasurable energy. Bhima, having slain there (at the very sight of Karna) the vindictive Duhshasana, took up a little quantity of his blood, and, endued with stentorian lungs, he said these words in the hearing of all those foremost of heroes of the world, “O wretch amongst men, here I drink thy life-blood from thy throat. Filled with joy, abuse us once more, saying ‘beast, beast’ (as thou didst before).” And he continued, “They that danced at us then, saying, ‘beast, beast,’ even we will dance at them now, repeating their own words. Our sleep at the palace at Pramanakoti, the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac, the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi’s beautiful tresses, the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virata’s abode, all these woes borne by us through the counsels of Shakuni and Duryodhana and Radha's son, proceeded from thee as their cause. Through the wickedness of Dhritarashtra and his son, we have endured all these woes. Happiness has never been ours." Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keshava and Arjuna. Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words, "Ye heroes, that which I had vowed in respect of Duhshasana in battle, I have accomplished today. I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle. Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace." Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a 1,000 eyes had roared after slaying (the Asura) Vritra.'"

SECTION 84

“Sanjaya said, ‘After the slaughter of Duhshasana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy, and filled with the poison of wrath, shrouded Bhima with their shafts. Nishangin, and Kavachin, and Pasin and Dundadhara and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vatavega and Suvarchasas, these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts. Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage. Partha, however, with ten broad-headed shafts of great impetuosity, equipped with golden wings, despatched to Yama’s abode those ten Bharata princes decked with golden bracelets. Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta’s son, overwhelmed with the fear of the Pandavas. Then, O king, great fear entered the heart of Karna at sight of Bhima’s prowess which resembled that of the Destroyer himself unto living creatures. Then Shalya, that ornament of assemblies, understanding the state of Karna’s mind from a survey of his features, addressed that chastiser of foes in words suited to the hour, “Do not be grieved, O son of Radha! This deed does not become thee. Afflicted with the fear of Bhimasena, these kings are all flying away. Exceedingly pained by the calamity that has befallen his brother Duhshasana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupefied! Kripa and others, and those of the king’s brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him. Those heroes, the Pandavas of sure aim, headed by Dhananjaya, are advancing against thee for battle. For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya. The entire burthen (of this battle) has been placed upon thee by the son of Dhritarashtra. O thou of mighty arms, bear that burthen to the best of thy power and might. In victory there will be great fame. In defeat, heaven is certain. There, O son of Radha, thy son, Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pandavas." Hearing these words of Shalya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable. Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pandu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod and was employed in slaughtering thy troops. That foremost of heroes, Nakula, filled with wrath, rushed at that enemy of theirs, Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the Asura) Jambha. Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it. Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Duhshasana, quickly took up another bow, and pierced Nakula, the son of Pandu with many mighty celestial weapons. The high-souled Nakula, then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this Karna's son also, accomplished in weapons, showered celestial weapon upon Nakula. From rage engendered by the strokes of his enemy's weapon, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire with libations of clarified butter. Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanayu breed, white in hue, and decked with trappings of gold. Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird. Performing diverse beautiful evolutions in the air, the son of Pandu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the earth like animals cut off in a horse-sacrifice by the person appointed to that duty. 2,000 well-trained heroes, delighting in battle, hailing from diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory. Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle pierced him from every side with many keen arrows from desire of slaying him. Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pandu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion. Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants. Deeply pierced by Vrishasena in that battle, O king, Pandu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him. Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat. Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a 1,000 stars, of Nakula, while he was careering with great activity in those beautiful motions. Without losing a moment, that resister of foes, (Vrishasena), with half a dozen sharp razor-headed shafts, then cut off that naked sword of Nakula, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts. Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhimasena. The steedless son of Madri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya. The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pandu. After the destruction of that car belonging to the son of Pandu (Nakula), and after his sword also had been speedily cut off with (Vrishasena's) shafts; many other foremost of Kuru heroes, uniting together, approached the Pandava brothers, and began to strike them with showers of shafts. Then those two sons of Pandu, Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him. The son of the Wind-god then, addressing Phalguna, said, "Behold, Nakula here is being afflicted. The son of Karna is resisting us. Proceed, therefore, against Karna's son." Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying, "Do thou speedily slay this one." Thus addressed in that battle by his brother, Nakula, standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keshava himself, to be driven towards Vrishasena.'"

SECTION 85

“Sanjaya said, ‘Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna’s son, and that he had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, the five heroic sons of Drupada, the grandson of Sini forming the sixth, and the five sons of Draupadi quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable snakes. Then Hridika’s son and Kripa and Drona’s son and Duryodhana and Shakuni’s son and Vrika and Kratha and Devavridha, those foremost of Kaurava car-warriors, speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds. These Kaurava warriors, assailing those foremost of men and first of car-warriors, those eleven heroes (of the Pandava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds, advanced against those Kaurava heroes. Well-equipped, and covered with gold, those infuriated elephants, born in Himalayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning. The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Sharadvata’s son, the prince fell down with his elephant on the ground. The younger brother of that prince then, assailing Kripa’s car with a number of lances made wholly of iron and all bright as the rays of the sun, uttered loud roars. The ruler of the Gandharas, however, cut off the head of that warrior while still uttering those roars. Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies. The battle then that once more took place between the Kurus on the one side and the Pandavas and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants. Car-warriors and steeds and elephants and foot-soldiers, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides. Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot-soldiers, and the horse under Satanika. Struck with Kritavarma's shafts, these soon fell down on the ground. About this time, struck with Ashvatthama's shafts, three huge elephants equipped with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder. Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts. That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running down its breast, tumbling down when riven by the thunder of Sachi's lord. The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Kratha with his driver and steeds and car. Pierced, however, with Kratha's shafts, that elephant, with its rider, fell down like a thunder-riven hill. The ruler of the Krathas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest. Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car. That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down. The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body, rushed impetuously towards Shakuni for slaying him. The mountaineer succeeded in afflicting Shakuni greatly. Soon, however, the chief of the Gandharas cut off his head. About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Satanika, fell down on the earth, paralysed and crushed like snakes beaten by the tempest caused by Garuda's wings. Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Satanika, the son of Nakula, with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus. Then Karna's son pierced Satanika with three arrows, made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven and Janardana with a dozen. Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire. The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Madri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janardana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna). Like Namuci rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him. Unsupported by any one, the high-souled son of Karna, quickly piercing Partha with a shaft in that battle, uttered a loud shout, like Namuci in days of old after having pierced Indra. Once more Vrishasena pierced Partha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Partha again with ten shafts. The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son. The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter. With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words, "Today, O Karna, in thy very sight in this battle, I will despatch the fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car. I, however, will slay thy son in the very sight of you all. Let all the Kaurava car-warriors protect him. I will slay the fierce Vrishasena. After that, I will slay thee, O fool, even I, Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud in consequence of Duryodhana's patronage. Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen." Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son. The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head. Struck with Partha's shafts, the son of Karna, deprived of arms and head, fell down on the earth from his car, like a gigantic shala adorned with flowers falling down from a mountain summit. Beholding his son, thus struck with arrows, fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Partha.

"'Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and

Arjuna.’”

SECTION 86

“Sanjaya said, ‘Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull amongst men, viz., he of Dasharha’s race, addressed Arjuna, saying, “That car-warrior having white steeds and owning Shalya for his driver cometh hither with whom thou art to contend in battle. Therefore, O Dhananjaya, summon all thy coolness. Behold then, O son of Pandu, the well-equipped car of Karna. White steeds are yoked unto it and Radha’s son himself is the warrior that stands upon it. Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue. Behold also the standard of the high-souled Karna, bearing the device of the elephant’s rope, and looking like the bow of Indra himself that divides the firmament by a clear line. Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarashtra’s son, shooting showers of shafts like the clouds pouring torrents of rain. There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Radha’s son of immeasurable energy. Hear the peal of their drums and the fierce blare of their conchs. Hear, O son of Pandu, the diverse leonine roars coming from every side. Hear the terrible twang, silencing all other loud sounds, of the bow (Vijaya) stretched by Karna of immeasurable energy. There the mighty car-warriors among the Pancalas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion. It behoveth thee, O son of Kunti, to slay the Suta’s son with every care. No other person save thee can venture to bear the shafts of Karna. It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the Gandharvas. What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Isana, that great god, the three-eyed Sarva, otherwise called Kapardin? Thou, however, hadst, by battle, gratified that god of gods himself, that Siva who is the source of bliss unto all creatures, that deity called Sthanu. The other deities also have all given thee boons. Through the grace, O Partha, of that god of gods, that deity armed with a trident, slay Karna, O mighty-armed one, like Indra slaying the Asura Namuci. Let prosperity be ever with thee, O Partha, and do thou obtain victory in battle."

"'Arjuna said, "My victory, O Krishna, is certain. There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art pleased with me. Urge the steeds, O Hrishikesha, and my car, O great car-warrior! Today Phalguna will not return from battle without slaying Karna. Behold Karna slain today and cut in pieces with my shafts. Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows. That terrible battle, capable of stupefying the three worlds, is at hand. As long as the earth will last, people will speak of it." Saying these words unto Krishna who is never tired with exertion, Partha quickly proceeded on his car against Karna like an elephant against a rival elephant. Once more Partha of great energy said unto Krishna, that chastiser of foes, these words, "Urge the steeds, O Hrishikesha, for time passeth." Thus addressed by the high-souled son of Pandu, Keshava wished him victory and urged steeds as fleet as thought. Then that car of Pandu's son, possessed of great speed, soon reached the front of Karna's car.'"

SECTION 87

“Sanjaya said, ‘Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son. Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle. Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two suns close to each other. Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of solar effulgence, looked resplendent like the sun and the moon in the firmament. Beholding those two warriors that resembled Indra and Virochana’s son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder. Seeing those two warriors rushing towards each other with the clatter of car-wheels, the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant’s rope and that of Partha bearing the ape, approach each other, all the lords of the earth became filled with wonder. Seeing those two car-warriors engaged with each other, O Bharata, all the kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat between Partha and Karna, thousands of combatants there slapped their armpits and waved their garments in the air. The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna. Similarly, all the Pandavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs. With those leonine shouts and slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna. People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipped with arrows and darts, and each owning a lofty standard. Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Shalya. Both of them were great car-warriors and both looked alike. Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons. Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome. The limbs of both were smeared with red sandal-paste and both looked like infuriated bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength. Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cow-pen. They were like a couple of infuriated elephants or of angry mountains or of infant snakes of virulent poison or of all-destroying Yamas. Enraged with each other like Indra and Vritra, they looked like the sun and the moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the Yuga. Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the sun and the moon come of their own accord on the field of battle. Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy. Seeing those two tigers amongst men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious. Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their armpits. Both possessed of great celebrity in consequence of prowess and might, they resembled the Asura Samvara and the chief of the celestials in respect of their skill in battle. Both equal to Kartavirya or Dasaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight. Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle. Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of Siddhas and Charanas that came there became filled with wonder. The Dhartarashtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time. Similarly the Pandavas headed by Dhrishtadyumna, filled with joy, encompassed that high-souled Partha who was unrivalled in battle. Karna became the stake, O monarch, of thy army in that battle, while Partha became the stake of the Pandavas. The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in that game of battle, either victory or defeat was certain. Those two then, Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pandavas both standing on the field of battle. Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other. Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form. Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves. The gods, the Danavas, the Gandharvas, the Pishacas, the Snakes, the Rakshasas, adopted opposite sides in that encounter between Karna and Arjuna. The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide earth became so on Partha's account, like the mother for her son. The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna. The Asuras, Yatudhanas, the Guhyakas, O scorcher of foes, and ravens and other rangers of the sky, sided with Karna. All the gems and precious jewels, the four Vedas with the histories as the fifth, the Upavedas, the Upanishads, with all their mysteries, and the compilations, and Vasuki, and

Citrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the Nagas, took the side of Arjuna. Airavata and his children, the offspring of Surabhi, the offspring of Vaisali, and the Bhogins sided with Arjuna. The smaller snakes all sided with Karna. Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Partha. The Vasus, the Maruts, the Sadhyas, the Rudras, the Vishvedevas and the Ashvinis, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the Adityas sided with Karna. The Vaishyas, the Shudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Radha's son. The celestials, however, with the pitris, and with all that were numbered with them as also with their followers, and Yama and Vaishravana and Varuna were on the side of Arjuna. The Brahmanas, the Kshatriyas, the sacrifices, and those gifts called dakshinas, were for Arjuna. The pretas, and Pishacas, many carnivorous animals and birds, the Rakshasas with all the monsters of the sea, the dogs, and the jackals were for Karna. The diverse tribes of celestial and regenerate and royal Rishis were for the son of Pandu. The Gandharvas headed by Tumvuru, O king, were on the side of Arjuna. With the offspring of Pradha and Mauni, the several classes of Gandharvas and Apsaras, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot, and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna. The gods, the Danavas, the Gandharvas, the Nagas, the Yakshas, the birds, the great Rishis versed in the Vedas, the pitris that subsist upon the gifts called svadha, and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise. Brahman, with the regenerate Rishis and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin. Beholding those two high-souled ones, Karna and Dhananjaya, about to encounter each other, Shakra himself said, "Let Arjuna vanquish Karna." Surya, however, said, "Let Karna vanquish Arjuna. Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle. Let my son, slaying

Karna, win victory.” Even thus did Surya and Vasava, those two foremost of personages, who were there and had adopted opposite sides, dispute with each other. Beholding those two high-souled ones, Karna and Dhananjaya, about to engage themselves in battle, the gods and the Asuras adopted opposite sides. The three worlds with the celestial Rishis and all the gods and all other creatures, trembled at the sight. The gods were on the side of Partha, while the Asuras were on that of Karna. Thus all creatures were interested in that encounter, siding with this or that leader of car-warriors, the Kuru or the Pandava hero. Beholding the Selfborn Lord of Creation (viz., Brahman), the gods urged him, saying, “Let, O god, the success of these two lions among men be equal. Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna. O Selfborn one, say but the word, let the success of these two be equal.” Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying, “Formerly it was said by thy holy self that the two Krishnas are always sure to win victory. Let it be (now) as thou then saidest. Be gratified with me, O holy one!” At this, Brahman and Isana replied unto the chief of the celestials, saying, “The victory of the high-souled Vijaya is certain, of that Savyasaci who gratified the eater of sacrificial libations in the forest of Khandava and who, coming to heaven, rendered assistance to thee, O Sakra! Karna is on the side of the Danavas. It is proper, therefore, that he should meet with defeat. By this, without doubt, the purposes of the gods will be achieved. One’s own business, O chief of the celestials, should always be important. The high-souled Phalguna, again, is devoted to truth and to morality. He must always be victorious, without doubt. He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious, — he, that is, who hath for the driver of his car that Lord of the universe, Vishnu himself? Possessed of great energy of mind and great strength, Partha is a hero, accomplished in arms and endued with ascetic merit. Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Partha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods. In consequence of his greatness, Partha transgresses destiny itself, whether favourable or unfavourable, and when he does so, a great destruction of creatures takes place. When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things. These two are Nara and Narayana, the two ancient and best of Rishis. There is none to rule over them. They are rulers over all, perfectly fearless, they are scorchers of all foes. In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial Rishis and the Charanas are behind these two. All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two. Let Karna, that bull among men, obtain these foremost of regions of bliss here. Let him obtain identity with the Vasus or the Maruts. Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas." After those two foremost ones among the gods (Brahman and Isana), said so, the deity of a 1,000 eyes, worshipping those words of Brahman and Isana and saluting all creatures himself said, "Ye have heard what has been said by the two gods for the benefit of the universe. It will be even so and not otherwise. Stay ye then, with cheerful hearts." Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity. The celestials then showered diverse kinds of fragrant flowers and blew their trumpets. Indeed, the gods, the Danavas and the Gandharvas all waited there for witnessing that matchless single combat between those two lions among men. The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle. Many foremost of heroes, approaching the brave Vasudeva and Arjuna as also Shalya and Karna, began each to blow his conch. The battle then commenced (between the two warriors), overwhelming all timid persons with fear. Fiercely they challenged each other like Sakra and Samvara. The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets Rahu and Ketu risen in the firmament at the time of the universal dissolution. The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air). That foremost of apes, again, belonging to Partha, with jaws wide open and terrible, and difficult of being gazed at, like the sun himself, inspired fear by his formidable teeth. The impetuous Ape on the standard of the wielder of Gandiva, becoming desirous of battle, rushed from his station and fell upon Karna's standard. Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake. Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape. Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other. The lotus-eyed Keshava pierced Shalya with his keen glances. The latter also cast similar glances at the former. Vasudeva, however, vanquished Shalya with those glances of his, while Dhananjaya, the son of Kunti, vanquished Karna with his glances. Then the Suta's son, smilingly addressing Shalya, said, "If Partha by any means slays me in battle today, tell me truly, O friend, what thou wilt do after that." Shalya answered, saying, "If thou art slain, I myself will slay both Krishna and Dhananjaya." Once more the ruler of the Madras said, "If, O Karna, the white steeded Arjuna slays thee in battle today, I myself, on a single car, will slay both Madhava and Phalguna."'"

"Sanjaya continued, 'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Partha these words of grave import, "The Sun himself may fall down from his place, the Earth herself may split into a 1,000 fragments; fire itself may become cold. Still Karna will not be able to slay thee, O Dhananjaya! If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand. As regards myself, I will, using my bare arms, slay both Karna and Shalya in battle." Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying, “Shalya and Karna, united together, are not a match for myself alone, O Janardana! Thou shalt today, O Krishna, behold Karna with his standard and banners with Shalya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut in pieces with my shafts in battle. Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker. Today the widowhood of the wives of Radha’s son is at hand. Verily, they must have in their (last night’s) dreams seen signs of approaching evil, O Mahadeva! Verily, thou shalt today see the wives of Karna become widows. I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishna dragged to the assembly and when laughing at us he abused us repeatedly in vile words. Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriated elephant. Today, O slayer of Madhu, thou shalt, after Karna’s fall, hear those sweet words, ‘By good luck, O thou of Vrishni’s race, victory hath been thine!’ Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe. Today thou shalt, filled with joy, comfort thy paternal aunt Kunti. Today thou shalt, O Madhava, comfort Krishna of tearful face and king Yudhishthira the just with words sweet as nectar.”“

SECTION 88

“SANJAYA SAID, ‘MEANWHILE the welkin, filled with gods and Nagas and Asuras and Siddhas and Yakshas and with large bands of Gandharvas and Rakshasas, and Asuras and regenerate Rishis and royal sages and birds of excellent feathers, assumed a wonderful aspect. All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds. Then both the Kaurava and the Pandava warriors, filled with joy, and causing the earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter their foes. Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding in heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent. Indeed, the battle between the Kurus and the Pandavas then resembled that in days of yore between the gods and the Asuras. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha’s son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything. From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the sun or the moon. The two heroes then, each baffling the other’s weapons with his own, like the east and the west winds encountering each other, looked exceedingly resplendent like the sun and the moon risen after dispelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saying, “Do not fly away!” the enemy and thy warriors stood their ground, encircling those two mighty car-warriors like the gods and the Asuras standing around Vasava and Samvara. The two armies then greeted those two best of men with the sounds of drums and other instruments and with leonine roars, at which those two bulls among men looked beautiful like the sun and the moon greeted by roaring clouds gathered around. Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting, in that battle thousands of arrows that constituted their rays, resembled two unbearable suns risen at the end of the yuga for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other; and each displaying his skill upon the other, those two warriors, Karna and the son of Pandu, closed fearlessly with each other in that dreadful battle, like Indra and the asura Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts, to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pandavas, consisting of elephants and foot-soldiers and horsemen and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Subala’s son, and Kripa, and the son of Sharadvata’s daughter, these five great car-warriors, assailed Dhananjaya and Keshava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta’s son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Saka and Tukhara and Yavana horsemen, accompanied by some of the foremost combatants among the Kambojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes, as also their heads, and steeds, and elephants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna. Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder. Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand, and adopting a soothing tone, addressed thy son, saying, "Be gratified, O Duryodhana! Make peace with the Pandavas. There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto Brahma itself, hath been slain. Other bulls among men, headed by Bhishma, have also been slain. As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pandu. Dissuaded by me, Dhananjaya will abstain. Janardana also doth not desire hostilities. Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Parthas, all creatures will be benefited, through, as it would seem, thy desire. Let the kings that are still alive go back to their homes. Let the troops abstain from hostilities. If thou dost not listen to my words, O king, struck by foes in battle, thou wilt have to burn with grief. Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands. The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the Yakshas. Dhananjaya, as regards his merits, is even much greater than that. He will never transgress whatever I say unto him. He will always follow thee. Be thou gratified, O king, for the benefit of the universe. Thou always honourest me greatly. I, too, bear a great friendship for thee. It is for this that I say so unto thee. I shall dissuade Karna also, provided thou art inclined to peace. Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pandu. The Pandavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified, they agree to become friends, do thou, O king of kings, act in that way." These beneficial words having been said unto him by his friends, Duryodhana reflected for some time. Drawing deep breaths, he then, with a cheerless heart, said, "It is as thou, O friend, hast said. Listen, however, to the words that I would say unto thee. The wicked-hearted Vrikodara, having slain Duhshasana like a tiger, spoke words that still dwell in my heart. Thou also heardest the same. How then can there be peace? Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Pritha have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them). Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now 'Abstain from battle!' Phalguna is exceedingly tired today. Karna will soon slay him". Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying, "Armed with arrows, rush against and slay these foes. Why stand ye inactive?"'"

SECTION 89

“Sanjaya said, ‘Then when the blare of conchs and the peal of drums became very loud, those two foremost of men, both owning white steeds, the Suta’s son Vikartana and Arjuna, encountered each other in consequence, O king, of thy son’s evil policy. Those two heroes endued with great impetuosity, Dhananjaya and Adhiratha’s son, closed with each other like two infuriated Himalayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season. Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bow-strings and palms emitting loud sounds. Like two mountains, both endued with tall cliffs and abounding in trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.

“‘The combat between the two heroes became furious like that between the chief of the celestials and Virocana’s son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled. Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other. Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the asura) Vritra.

"'Both the armies consisting of cars and elephants and steeds and foot-soldiers, all equipped with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna. Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna rushed against the son of Adhiratha, from desire of slaughter, like one infuriated elephant rushing against another.

"'The Somakas then loudly shouted to Partha, saying, "Be quick, O Arjuna, go and pierce Karna. Cut off his head without delay, and (with it) the desire of Dhritarashtra's son for kingdom." Similarly many warriors of ours that were there, said unto Karna, "Proceed, proceed, O Karna, and slay Arjuna with keen shafts. Let the sons of Pritha once more go to the woods forever."

"'Then Karna first pierced Partha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigour, in the centre of the chest. Indeed, the Suta's son and Arjuna then mangled each other with many shafts equipped with goodly wings. Desirous of obtaining advantage of each other's lapses in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.

"'Rubbing his two arms and the string also of Gandiva, that fierce bowman, Arjuna, then sped showers of cloth-yard shafts, and Nalikas and arrows equipped with heads like boar's ears and razors, and Anjalikas, and crescent-shaped arrows. Those arrows of Partha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night. All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna, all those successive showers of shafts shot by the son of Pandu, were cut off by the Suta's son with his own arrows.

"'The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the earth and the welkin and the ten points of the compass and the very course of the sun with its effulgence, it caused his own body also to blaze up with light. The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there, like what is heard when a forest of bamboos in a wilderness is on fire. Beholding that fiery weapon acting on all sides, the Suta's son Karna of great valour shot in that encounter the varunastra for quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.

"'A large mass of clouds quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flooded the earth with water. That fierce conflagration, though it was such, was still quenched by those clouds in a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds. Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen.

"'Then Arjuna dispelled those clouds caused by Karna, by means of the vayavyastra. After this, Dhananjaya, incapable of being over-mastered by foes inspired Gandiva, its string, and his shafts, with mantras, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess. Then razor-headed arrows, and Anjalikas, and crescent-shaped shafts, and Nalikas, and cloth-yard shafts and those equipped with heads like the boar's ear, all keen and sharp, issued from Gandiva in thousands, endued with the force and impetuosity of the thunder. Possessed of great might and great energy, those impetuous and keen shafts equipped with vulturine feathers piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frightened by Garuda penetrating into the earth. Pierced all over with arrows and bathed in blood, (the high-souled) Karna then, with eyes rolling in wrath, bending his bow of enduring string and producing a twang as loud as the roar of the sea, invoked into existence the Bhargava weapon. Cutting off Partha's showers of shafts proceeding from the mouth of that weapon of

Indra (which Arjuna had shot), Karna, having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pandava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the Bhargava weapon. Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of Pancala warriors with well shot arrows in that battle. Then the Pancalas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side. Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pancalas. Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength. Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pancala forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful, like a mass of clouds pouring torrents of rain. Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power, seeing that valour, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle, the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said, "How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pancala warriors, in thy sight? Before now thou couldst not be conquered by the very gods or the Kalakeyas. Thou receivedst the touch of the arms of Sthanu himself. How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors? That the Suta's son should today have succeeded in baffling the arrows shot by thee seems to me to be very amazing. Recollect the woes of Krishna, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., ‘Sesame seeds without kernel!’ Recollecting all this, O Savyasaci, quickly slay the wretched Karna in battle today. Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna’s slaughter. That patience with which thou didst vanquish all creatures and feed Agni at Khandava, with that patience, slay thou the Suta’s son. I also will crush him with my mace.” Then Vasudeva, beholding Partha’s shafts baffled by Karna, said unto the former, “What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons today with this? Why dost thou, O hero, lose thy wits? Markest thou not that the Kauravas, (standing behind Karna), are even now shouting in joy? Indeed, all of them know that thy weapons are being baffled by Karna with his. That patience with which, Yuga after Yuga, thou hadst slain persons having the quality of darkness for their weapons, as also terrible Kshatriyas, and Asuras born of pride, in many a battle — with that patience do thou slay Karna today. Putting forth thy might, strike off the head of that foe of thine with this Sudarsana, of edge keen as a razor, that I give unto thee, like Sakra striking off the head of his foe Namuci, with the thunderbolt. That patience with which thou didst gratify the illustrious deity Mahadeva in the guise of a hunter, summoning that patience once again, O hero, slay the Suta’s son with all his followers. After that, bestow upon king Yudhishthira the earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed. By that act, O Partha, do thou also win unrivalled fame.” Thus addressed (by Krishna), the high-souled Partha of exceeding might set his heart upon the slaughter of the Suta’s son. Indeed, urged by Bhima and Janardana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keshava, saying, “I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta’s son. Let me have thy permission, as also Brahman’s and Bhava’s, and of all those that are conversant with Brahma.” Having said these words unto the holy Keshava, Savyasaci of immeasurable soul bowed unto Brahman and invoked into existence that excellent irresistible weapon called brahmastra which could be applied by the mind alone. Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna, the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said, “People say that thou art a master of the high brahmastra, that mighty means (for achieving the destruction of foes). Do thou then, O Savyasaci, use another weapon of the same kind.” Thus addressed by his brother, Savyasaci used a second weapon of the kind. With that, Partha of abundant energy shrouded all the points of the compass, cardinal and subsidiary, with arrows sped from Gandiva that resembled fierce snakes and were like the blazing rays of the sun. Created by that bull of Bharata’s race, those arrows of golden wings, in hundreds upon hundreds, endued with the effulgence of the yuga fire or the sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and discs and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle. Another, beholding his fallen comrade, fell down dead on the earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Partha), fell down with the sword in grasp. The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Partha, decked with diadem and garlands, wounded and slew all the foremost warriors of Duryodhana’s army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows. These, with a loud whizz, fell upon the son of Pandu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janardana and the diadem-decked Arjuna of superhuman feats, each with three arrows. Karna of terrible might uttered a loud awful roar. Struck with Karna’s shafts, the diadem-decked Arjuna, beholding Bhima and Janardana, became unable to endure (the feats of his antagonist). Once more, therefore, Partha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Shalya with four and Karna himself with three. With ten other well-shot shafts he then struck the Kaurava warrior Sabhapati, clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard, fell down, wounded and dead, from his foremost of cars, like a Sala tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows, Partha slew 400 elephants equipped with many weapons, and 8,000 car-warriors, and 1,000 steeds with riders, and 8,000 brave foot-soldiers. And soon Partha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhitratha's son, saying, "Shoot thy arrows and slay the son of Pandu. Already, he has begun to exterminate the Kurus with his shafts!" Thus urged, Karna, with his best endeavours, incessantly shot many arrows. Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pandavas and the Pancalas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes, those two heroes acquainted with weapons, struck the warriors opposed to them, as also each other, with mighty weapons. Then Yudhishthira, clad in golden mail, his arrows having been extracted and himself made sound with mantras and drugs by foremost of surgeons well-disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rahu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of foes, viz., Karna and Partha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bow-strings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well-sped arrows also caused a deafening whizz.

Then the bow-string of the son of Pandu, stretched with force, broke with a loud noise. During the interval thus offered, the Suta's son pierced Partha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs. He then quickly pierced Vasudeva with sixty shafts, and then Phalguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows. Having pierced Krishna and Partha's standard, Karna felled many amongst the Somakas that followed Partha. These, however, in return shrouded Karna with showers of straight shafts like masses of clouds shrouding the sun in the welkin. Accomplished in the use of weapons, the Suta's son, stupefying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed their cars and steeds and elephants. And the Suta's son, O king, also afflicted with his arrows many foremost of warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell. Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pancalas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya. Deprived of life by the mighty Karna with well-aimed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars. Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bow-string and baffling all those shafts of Adhiratha's son, Partha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bow-string, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot. The diadem-decked Arjuna pierced Karna and Shalya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odours. Laughing the while, Partha forcibly struck Shalya's armour with ten arrows. Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Partha's bow, Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of crematorium at noon or eve, his body dyed with blood. The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna. Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the earth. Endued with great energy, they entered the earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna. Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Aswasena whose mother Partha had slain at Khandava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the earth. Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna, decked with diadem and garlands, blazed up with wrath like a fire engaged in burning a heap of dry grass. He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience. Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick forest. Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasaci, O king, soon slew in that battle 2,000 foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy. Then thy sons and the

Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and wounded, and their wailing sons and sires. Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bharata, but, on the other hand, rushed at Arjuna, with a cheerful heart.'"

SECTION 90

“Sanjaya said, ‘Flying away in consequence of the falling of Arjuna’s arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna’s weapon swelling with energy and careering around with the effulgence of lightning. Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigour in that fierce encounter for the destruction of his foe. Indeed, that weapon (of Partha) which, swelling with energy, had been consuming the Kurus, the Suta’s son now crushed with his shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts. The Suta’s son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rama, and which resembled (in efficacy) an Atharvan rite. And he pierced Partha also with numerous keen shafts. The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks. All the points of the compass then became shrouded with weapons and the very sun became invisible. Indeed, Karna and Partha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between. All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else. Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manoeuvres. While they were thus contending with each other in battle, sometimes the Suta’s son prevailed over his rival and sometimes the diadem-decked Partha prevailed over his, in prowess and weapons and lightness of hands. Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing himself of the other's lapses, all the other warriors on the field of battle became filled with wonder. The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying, "Excellent, O Karna!" and sometimes saying, "Excellent, O Arjuna!" During the progress of that fierce encounter, while the earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Aswasena, who was hostile to Arjuna, was passing his time in the nether region. Freed from the conflagration at Khandava, O king, he had, from anger, penetrated through the earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna. Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Partha, he quickly entered into Karna's quiver, O king, in the form of an arrow. At that time a net of arrows was seen, shedding its bright arrows around. Karna and Partha made the welkin one dense mass of arrows by means of their arrowy downpours. Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else. Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other. Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many Apsaras staying in the welkin. And Sakra and Surya, using their hands, gently brushed the faces of those two heroes. When at last Karna found that he could not prevail over Partha and was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver. The Suta's son then fixed on his bow-string that foe-killing, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Partha's destruction. Stretching his bow-string to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Partha. Indeed, he aimed that blazing arrow, born in Airavata's race, for cutting off Phalguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors, and thunderbolts fell. When that snake of the form of an arrow was fixed on the bow-string, the Regents of the world, including Sakra, set up loud wails. The Suta's son did not know that the snake Aswasena had entered his arrow by the aid of his Yoga powers. Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said, "This arrow, O Karna, will not succeed in striking off Arjuna's head. Searching carefully, fix another arrow that may succeed in striking off thy enemy's head." Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras, "O Shalya, Karna never aimeth an arrow twice. Persons like us never become crooked warriors." Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival, "Thou art slain, O Phalguna!" Sped from Karna's arms, that shaft of awful whizz, resembling fire or the sun in splendour, as it left the bow-string, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses. Beholding that shaft blazing in the welkin, the slayer of Kamsa, Madhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep. At this, the steeds, white as the rays of the moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Madhava, that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the earth when the car itself had sank into it. Then loud sounds arose in the welkin in applause of Vasudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the earth through the exertions of the slayer of Madhu, the excellent ornament of Arjuna's head, celebrated throughout the earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon and the great care and wrath with which it had been shot. That diadem, endued with the splendour of the sun or the moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara. Costly as its appearance indicated, it was inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Partha while the latter had proceeded to slaughter the foes of the gods. That diadem was incapable of being crushed by Rudra and the Lord of waters and Kuvera with Pinaka and noose and thunderbolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft. Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem-decked with gold and gems, swept it away from Arjuna's head. That snake, O king, forcibly tore it away from Partha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunderbolt riving a mountain summit decked with lofty and beautiful trees graced with flowers. Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Partha fell down on the earth like the blazing disc of the Sun from the Asta hills. Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain summit adorned with lofty trees bearing budding leaves and flowers. And the earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bharata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood. Reft of diadem, the dark complexioned and youthful Partha looked beautiful like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the Udaya hill illumined with the rays of the sun. Thus that she-snake (whom Arjuna had killed at Khandava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama. Sped from Karna's arms, that costly shaft resembling fire or the sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away. Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come to Arjuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words, "Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too." Thus addressed in that battle by him, the Suta's son said, "Who are you possessed of such fierce form?" The snake answered, saying, "Know me as one that has been wronged by Partha. My enmity towards him is due to his having slain my mother. If the wielder of the thunderbolt himself were to protect Partha, the latter would still have to go to the domains of the king of the pitris. Do not disregard me. Do my bidding. I will slay thy foe. Shoot me without delay." Hearing those words, Karna said, "Karna, O snake, never desires to have victory in battle today by relying on another's might. Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice." Once more addressing him in the midst of battle, that best of men, viz., Surya's son, Karna, said, "Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Partha. Be thou happy and go elsewhere.” Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Partha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy. Then Krishna, addressing Partha in that encounter, said into him, “Slay that great snake inimical to thee.” Thus addressed by the slayer of Madhu, the wielder of Gandiva, that bowman who was always fierce unto foes, enquired of him, saying, “Who is that snake that advanceth of his own accord against me, as if, indeed he advanceth right against the mouth of Garuda?” Krishna replied, “Whilst thou, armed with bow, wert engaged at Khandava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother’s. Thinking that it was only a single snake that was so staying in the sky, thou killedest the mother. Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction. O resister of foes, behold him coming like a blazing meteor, falling from the firmament!”’“

“Sanjaya continued, ‘Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the earth. After that snake had been cut off by Arjuna, the lord Keshava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the earth. At that time, Karna, glancing obliquely at Dhananjaya, pierced that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipped with peacock feathers. Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipped with heads like the boar’s ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bow-string stretched to his ear. That foremost of shafts, well shot by Arjuna, penetrated through Karna’s armour, and as if suspending his life breaths, drank his blood and entered the earth, its wings also having been drenched with gore. Endued with great activity, Vrisha, enraged at the stroke of the shaft, like a snake beaten with stick, shot many mighty shafts, like snakes of virulent poison vomiting venom. And he pierced Janardana with a dozen shafts and Arjuna with nine and ninety. And once more piercing the son of Pandu with a terrible shaft, Karna laughed and uttered a loud roar. The son of Pandu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Partha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy. Then Arjuna sped ninety arrows, each resembling the rod of Death at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder. The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his earrings, cut off by Dhananjaya with his winged arrows, fell down on the earth. The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pandu cut off within a moment in many fragments. After thus divesting him of his armour, Partha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever. Once more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care. Deeply struck by Partha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running down its breast. Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipped with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains. Then the Suta's son, casting aside his bow that resembled the very bow of Sakra, as also his quiver, felt great pain, and stood inactive, stupefied, and reeling, his grasp loosened and himself in great anguish. The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying, "Why, O son of Pandu, dost thou become so forgetful? They that are truly wise never spare their foes, however weak, even for a moment. He that is learned earneth both merit and fame by slaying foes fallen into distress. Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes. The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the Asura Namuci." Saying, "So be it, O Krishna!" and worshipping Janardana, Arjuna, that foremost of all persons in Kuru's race once more quickly pierced Karna with many excellent arrows like the ruler of heaven, piercing the Asura, Samvara. The diadem-decked Partha, O Bharata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigour he shrouded all the points of the compass with shafts equipped with wings of gold. Pierced with those arrows equipped with heads like the calf's tooth, Adhiratha's son of broad chest looked resplendent like an Asoka or Palasa or Salmali decked with its flowery load or a mountain overgrown with a forest of sandal trees. Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering Karnikaras. Karna also shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the sun coursing towards the Asta hills, with disc bright with crimson rays. Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's son, destroyed them all. Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Partha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake. Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of snake or fire in energy, and whose whizz resembling the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon. At that time, when the hour of Karna's death had come, Kala, approaching invisibly, and alluding to the Brahmana's curse, and desirous of informing Karna that his death was near, told him, "The Earth is devouring thy wheel!" Indeed, O foremost of men, when the hour of Karna's death came, the high brahmastra that the illustrious Bhargava had imparted unto him, escaped from his memory. And the earth also began to devour the left wheel of his car. Then in consequence of the curse of that foremost of Brahmanas, Karna's car began to reel, having sunk deep into the earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform. When his car began to reel from the curse of the Brahmana, and when the high weapon he had obtained from Rama no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by Partha, Karna became filled with melancholy. Unable to endure all those calamities, he waved his arms and began to rail at righteousness saying, "They that are conversant with righteousness always say that righteousness protects those that are righteous. As regards ourselves, we always endeavour, to the best of our ability and knowledge to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers." While saying these words, he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle. He then pierced Krishna in the arm with three terrible arrows, and Partha, too, with seven. Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force. Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power. Steadying himself by a powerful effort he invoked the brahmastra. Beholding the brahmastra, Arjuna invoked the Aindra weapon with proper mantras. Inspiring Gandiva, its string, and his shafts also, with mantras, that scorcher of foes poured showers like Purandara pouring rain in torrents. Those arrows endued with great energy and power, issuing out of Partha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front. Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said, "Shoot high weapons, O Partha! The son of Radha baffles thy shafts.” With proper mantras, Arjuna then fixed the brahmastra on his string, and shrouding all the points of the compass with arrows, Partha struck Karna (with many) arrows. Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna’s bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth. The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Partha had a hundred strings to his bow. Tying another string to his bow and shooting many arrows, the son of Pandu covered Karna with shafts that resembled snakes of blazing mouths. So quickly did Arjuna replace each broken string that Karna could not mark when it was broken and when replaced. The feat seemed to him to be exceedingly wonderful. The son of Radha baffled with his own weapons those of Savyasaci. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time. Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Partha: “Approaching Karna, strike him with superior weapons.” Then Dhananjaya, filled with rage, inspiring with mantras another celestial weapon that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant, and uniting the Raudra weapon with it, became desirous of shooting it at his foe. At that time, O king, the earth swallowed up one of wheels of Karna’s car. Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort. Drawn up with force by Karna, the earth, which had swallowed up his wheel, rose up to a height of four fingers’ breadth, with her seven islands and her hills and waters and forests. Seeing his wheel swallowed, the son of Radha shed tears from wrath, and beholding Arjuna, filled with rage he said these words, “O Partha, O Partha, wait for a moment, that is, till I lift this sunken wheel. Beholding, O Partha, the left wheel of my car swallowed through accident by the earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward. Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brahmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken! Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pandu! Thou art well-acquainted with the rules of battle. For these reasons, excuse me for a moment, that is, till I extricate my wheel, O Dhananjaya, from the earth. Thyself staying on thy car and myself standing weak and languid on the earth, it behoveth thee not to slay me now. Neither Vasudeva, nor thou, O son of Pandu, inspirest me with the slightest fear. Thou art born in the Kshatriya order. Thou art the perpetuator of a high race. Recollecting the teachings of righteousness, excuse me for a moment, O son of Pandu!”’“

SECTION 91

“Sanjaya said, ‘Then Vasudeva, stationed on the car, addressed Karna, saying, “By good luck it is, O son of Radha, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds. Thyself and Suyodhana and Duhshasana and Shakuni, the son of Subala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself. When at the assembly Shakuni, an adept in dice, vanquished Kunti’s son Yudhishthira who was unacquainted with it, whither had this virtue of thine gone? When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone? When the period of exile into the woods was over as also the thirteenth year, thou didst not make over to the Pandavas their kingdom. Whither had this virtue of thine then gone? Thou didst set fire to the house of lac at Varanavata for burning to death the sleeping Pandavas. Whither then, O son of Radha, had this virtue of thine gone? Thou laughedest at Krishna while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Duhshasana’s will, whither, then, O Karna, had this virtue of thine gone? When from the apartment reserved for the females innocent Krishna was dragged, thou didst not interfere. Whither, O son of Radha, had this virtue of thine gone? Thyself addressing the princess Draupadi, that lady whose tread is as dignified as that of the elephant, in these words, viz., ‘The Pandavas, O Krishna, are lost. They have sunk into eternal hell. Do thou choose another husband!’ thou lookedest on the scene with delight. Whither then, O Karna, had this virtue of thine gone? Covetous of kingdom and relying on the ruler of the Gandharas, thou summonedest the Pandavas (to a match of dice). Whither then had this virtue of thine gone? When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone? If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now, by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life. Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pandavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends. Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhartarashtras will meet with destruction at the hands of those lions among men (viz., the sons of Pandu), that are always protected by virtue!”’“

“Sanjaya continued, ‘Thus addressed, O Bharata, by Vasudeva, Karna hung down his head in shame and gave no answer. With lips quivering in rage, he raised his bow, O Bharata, and, being endued with great energy and prowess, he continued to fight with Partha. Then Vasudeva, addressing Phalguna, that bull among men, said, “O thou of great might, piercing Karna with a celestial weapon, throw him down.” Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury. Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Partha’s body. The sight seemed to be exceedingly wonderful. Beholding it, Karna, invoking the brahmastra, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car. Partha also, by the aid of the brahmastra, poured arrowy downpours upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pandu continued to strike him. The son of Kunti then, aiming at Karna sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy. Karna, however, quenched that conflagration with the Varuna weapon. The Suta’s son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen on a rainy day. The son of Pandu, endued with great energy, fearlessly dispelled those clouds by means of the Vayavya weapon in the very sight of Karna. The Suta's son then, for slaying the son of Pandu, took up a terrible arrow blazing like fire. When that adored shaft was fixed on the bow-string, the earth, O king, trembled with her mountains and waters and forests. Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bharata, arose among the gods in the welkin. Beholding that shaft aimed by the Suta's son, O sire, the Pandavas, with cheerless hearts, gave themselves up to great sorrow. That shaft of keen point and endued with the effulgence of Sakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an ant-hill. That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow Gandiva dropped from his hand. He trembled like the prince of mountains in an earthquake. Availing himself of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts, as destiny would have it. Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called anjalika. Then Vasudeva, addressing Partha, said, "Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting upon his car." Applauding those words of the lord Vasudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless sun. That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold. That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the sun in splendour. Indeed, its effulgence was like that of fire or the sun or the moon. The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipped with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior. With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of "Oh!" and "Alas!" arose (from the Kuru army). Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bharata, were no longer hopeful of Karna's victory. Hastening then for Karna's destruction, Partha took out from his quiver an excellent Anjalika weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun. Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet. Endued with the force of the thousand-eyed Indra's thunder, irresistible as Rakshasas in the night, resembling Pinaka or Narayana's discus, it was exceedingly terrible and destructive of all living creatures. Partha cheerfully took up that great weapon, in the shape of an arrow, which could not be resisted by the very gods, that high-souled being which was always adored by the son of Pandu, and which was capable of vanquishing the very gods and the Asuras. Beholding that shaft grasped by Partha in that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the Rishis loudly cried out, "Peace be to the universe!" The wielder of Gandiva then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow Gandiva, he quickly said, "Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified my superiors, and listened to the counsels of well-wishers. Let this shaft, worshipped by me and possessed of great sharpness, slay my enemy Karna by that Truth." Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna, that arrow fierce and efficacious as a rite prescribed in the Atharvan of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Partha, desirous of slaying Karna, with great cheerfulness, said, “Let this shaft conduce to my victory. Shot by me, let this arrow possessed of the splendour of fire or the sun take Karna to the presence of Yama.” Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the sun or the moon and capable of bestowing victory. Thus sped by that mighty warrior, that shaft endued with the energy of the sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy’s head like Indra striking off the head of Vritra with his thunder. Indeed, O king, with that excellent Anjalika weapon inspired with mantras into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon. Thus cut off with that Anjalika, the trunk of Karna fell down on the earth. The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen sun and resembling the meridian sun of autumn, fell down on the earth like the sun of bloody disc dropped down from the Asta hills. Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth. Cut off with Arjuna’s arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running down its sides after a shower. Then from that body of the fallen Karna a light passing through the welkin penetrated the sun. This wonderful sight, O king, was beheld by the human warriors after the fall of Karna. Then the Pandavas, beholding Karna slain by Phalguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs. The Somakas beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pandava army). In great delight they blew their trumpets and waved their arms and garments. All the warriors, O king, approaching Partha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said, “By good luck, Karna hath been stretched on the earth and mangled with arrows.” Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the sun after it has reached the Asta hills. The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time. As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna’s life breaths. The death hour of the Suta’s son, O sire, was the afternoon of that day. Cut off with the Anjalika weapon in that battle, the head of Karna fell down along with his body. Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna. Beholding the heroic Karna thrown down stretched on the earth, pierced with arrows and bathed in blood, the king of the Madras, went away on that car deprived of its standard. After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour. The beautiful head, graced with a face that resembled a lotus of a 1,000 petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the earth like the thousand-rayed sun as he looks at the close of day.’”

SECTION 92

“Sanjaya said, ‘Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Shalya proceeded, filled with wrath, on that car divested of equipment. Beholding his army deprived of the Suta’s son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe. Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the earth like the sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero. Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures. Others amongst the Kauravas, hearing that Karna of mighty energy had been slain by Dhananjaya, his armour, ornaments, robes, and weapons having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull. Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhartarashtras by those movements. The Somakas and the Srinjayas also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta’s son slain at that juncture. Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, Arjuna, thus accomplished his vow. Indeed even thus, Partha reached the end of his hostility (towards Karna). The ruler of the Madras, with stupefied heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard said in sorrow these words, “The elephants, the steeds, and the foremost of car-warriors of thy army have been slain. In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama. Never before, O Bharata, has a battle been fought like that between Karna and Arjuna today. Karna had powerfully assailed the two Krishnas today and all others who are thy foes. Destiny, however, has certainly flowed, controlled by Partha. It is for this that Destiny is protecting the Pandavas and weakening us. Many are the heroes who, resolved to accomplish thy objects have been forcibly slain by the enemy. Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vasava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pandavas. Do not, O Bharata, grieve for this. This is Destiny. Comfort thyself. Success cannot be always attained.” Hearing these words of the ruler of the Madras and reflecting on his own evil doings, Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.’”

SECTION 93

“Dhritarashtra said, ‘What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter between Karna and Arjuna and while it was flying away from the field?’

“Sanjaya said, ‘Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle. When, after Karna’s fall Partha uttered leonine shouts, a great fright entered the hearts of thy sons. Upon the fall of Karna no warrior of thy army set his heart on rallying the troops or putting forth his prowess. Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main. After the slaughter of the Suta’s son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions. Vanquished by Savyasaci on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs. Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear. Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight and looked at one another, afflicted with fear. “It is me that Vibhatsu is pursuing with speed!” “It is me that Vrikodara is pursuing with speed!” — thought every one among the Kauravas who became pale with fear and fell down as they fled. Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trodden down by bodies of horsemen, as these fled in fear. After the fall of the Suta's son, thy warriors became like people without protectors in a forest teeming with beasts of prey and robbers. They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the world as if it were full of Partha. Beholding them fly away afflicted with the fear of Bhimasena, indeed, and seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of "Oh!" and "Alas!" addressed his driver, saying, "Partha will never be able to transgress me standing bow in hand. Urge my steeds slowly behind all the troops. Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vast deep is unable to transgress its continents. Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna." Hearing these words of the Kuru king that were so worthy of a hero and honourable man, the charioteer slowly urged his steeds adorned with trappings of gold. Then 25,000 warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle. Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts. In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name. Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle. Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot. Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon. The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire. Those infuriated combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer. The mighty Bhima, armed with a mace, careered like a hawk and destroyed all those 25,000 combatants. Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and of great might, once more stood, with Dhrishtadyumna before him. Possessed of great energy, Dhananjaya proceeded against the (remnant of the) car-force (of the Kauravas). The two sons of Madri, and Satyaki, filled with joy, rushed with speed against Shakuni and slaughtered the troops of Subala's son. Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Shakuni himself, upon which a great battle took place. Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear. 25,000 soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna). Having slain them, that tiger among men, that great car-warrior among the Pancalas, viz., the high-souled Dhrishtadyumna the son of the Pancala king, soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome. Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a Kovidara, the Kauravas fled away in great fear. The twins (Nakula and Sahadeva) of great fame, and Satyaki, having pursued with great speed the king of the Gandharas who was possessed of lightness of hands in the use of weapons, re-appeared (amid the Pandava ranks). Chekitana and Shikhandi and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs. All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them. Pandu's son Savyasaci of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath. Possessed of great energy, Dhananjaya, rushed against that car-force, drawing his bow Gandiva celebrated over the three worlds. Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished. When the earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from fear. When the Kuru army was thus broken, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata’s race, like the Asura Vali in days of yore challenging the gods. At this, all the Pandava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly. Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts. The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pandavas united together. Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field. Rallying them then, O monarch, thy son who was resolved to maintain his honour, gladdening those warriors of his, said these words unto them: “I do not see that spot in the earth or on the mountains, whither if ye fly, the Pandavas will not slay you! What use then in flying away? Small is the force that the Pandavas now have. The two Krishnas also are exceedingly mangled. If all of us stay for battle, victory will certainly be ours. If we fly in disunion, the sinful Pandavas, pursuing us, will certainly slay all of us. For this, it is better that we should die in battle. Death in battle is fraught with happiness. Fight, observant of the Kshatriya’s duty. He that is dead knows no misery. On the other hand, such a one enjoys eternal bliss hereafter. Listen, ye Kshatriyas, ay, all of you, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya’s vow like us, that would not fight. Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth you not to abandon the duty observed by your sires and grandsires. There is no greater sin for a Kshatriya than flight from battle. There is no more blessed path for heaven, ye Kauravas, than the duty of battle. Slain in battle, ye warriors, enjoy heaven without delay.”’“

“Sanjaya continued, ‘While even these words were being uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.'"

SECTION 94

“Sanjaya said, ‘The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted on his countenance and with heart stupefied with grief, said these words unto Duryodhana.

“‘Shalya said, “Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants. Some tracts are covered with fallen elephants huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced and the weapons, the shields and the swords with which they were equipped lying scattered about. These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around. The bells and iron hooks and lances and standards with which those huge creatures had been equipped are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood. Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain and vomitting blood. Some of them are sending forth soft wails of pain, some are biting the earth with rolling eyes and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars. Some of them are already dead and some are at the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the earth has become awful to look at like the great Vaitarani (skirting the domains of Yama). Indeed, the earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers that protected their flank and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe. The earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horsemen and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons. Covered with thousands of fallen combatants mangled with arrows, fully exposed to view, and deprived of consciousness, with some amongst them whose breaths were returning slowly, the earth seemed as if covered with many extinguished fires. With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Partha and Karna, the earth seemed as if strewn with blazing planets fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light. The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the earth like mighty snakes entering their holes with heads bent downwards. The earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them. Strewn with well-equipped cars crushed by means of mighty shafts along with the warriors and the weapons and the standards upon them, cars, that is, with their traces broken, their joints separated, their axles and yokes and Trivenus reduced to fragments, their wheels loosened, their Upaskaras destroyed, their Anukarsanas cut in pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken, strewn with those vehicles adorned with gems and gold, the earth looks like the firmament overspread with autumnal clouds. In consequence of well-equipped royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways. Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field. Bows decked with ornaments of gold, and shafts equipped with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold, and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and caparisons of elephants, and standards, and car fences and diadems, and necklaces, and brilliant crowns, and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold, and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in a great luxury, and heads beautiful as the moon, are lying scattered about. Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtuous of their order, they have speedily gone in a blaze of flame to regions of bliss. Turn back, O Duryodhana! Let the troops retire! O king, O giver of honours, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this!"

"'Having said these words unto Duryodhana, Shalya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying, "Karna! Oh Karna!" Then all the kings headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame. At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, looking like a courtesan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there! Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, "Alas, Karna! Alas Karna!" Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp. As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipped with feathers and dyed in blood and sped from Gandiva, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays. It seemed that illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath. Thinking so, the throngs of celestials and Rishis (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the earth. The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to their nightly quarters), filled with wonder and applauding (the encounter). Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Radha possessed did not abandon him when dead. Indeed, everyone beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the sun. All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion. Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed. Clad in beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour. Adorned with diverse ornaments and decked with Angadas made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs. Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Partha's shafts. Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Partha-cloud in the battle. Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Partha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on earth by fair fight. Having scorched the Pandavas and the Pancalas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions, having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers. Thus fell that hero who was a Kalpa tree unto those swarms of birds represented by suitors. Solicited by suitors he always said, "I give" but never the words "I have not!" The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat. All the wealth of that high-souled person had been dedicated to the Brahmanas. There was nothing, not even his life, that he could not give away unto the Brahmanas. He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Partha, he attained to the highest end. He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas. When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction. The firmament seemed to be rent in twain; the earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds. The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation Rohini assumed the hue of the moon or the sun. Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The sky became enveloped in darkness. The earth trembled. Meteors of blazing splendour fell. Rakshasas and other wanderers of the night became filled with joy. When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the moon, then, O king, loud cries of "Oh!" and "Alas!" were heard of creatures in heaven, in the welkin, and on the earth. Having in battle slain his foe Karna who was worshipped by the gods, the Gandharvas, and human beings, Pritha's son Arjuna looked resplendent in his energy like the deity of a 1,000 eyes after the slaughter of Vritra. Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian sun of the autumnal sky, which was adorned with banners and equipped with a standard incessantly producing an awful noise, whose effulgence resembled that of the snow or the Moon or the conch or the crystal, and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pandu and the crusher of Keshi, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vasava mounted on the same chariot. Forcibly divesting the enemy of his splendour by means of the twang of Gandiva and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, the Garuda-bannered Krishna, both of whom were possessed of immeasurable prowess, those two foremost of men, filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound. The blare of Pancajanya and that of Devadatta filled the earth, the sky, and heaven.

"'At the sound of the heroic Madhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright. Those foremost of men, causing the forests, the mountains, the rivers and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith. As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bharata, viz., Duryodhana. Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janardana, those two foremost of men who then looked like a couple of risen suns. Pierced with Karna's arrows, those two chastisers of foes, Acyuta and Arjuna, looked resplendent like the bright and many-rayed moon and the sun risen after dispelling a gloom. Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered their own encampment, like the lords Vasava and Vishnu duly invoked by sacrificial priests. Upon the slaughter of Karna in that dreadful battle, the gods, Gandharvas, human beings, caranas, great Rishis, Yakshas, and great Nagas, worshipped Krishna and Arjuna with great respect and wished them victory (in all things). Having received all their friends then, each according to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.'"

SECTION 95

“Sanjaya said, ‘Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space. Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupefied with fear, broke and fled in all directions. Then, O king, the leaders, filled with anxiety, desirous of withdrawing their troops, O Bharata, whose flight had been endeavoured to be checked by thy son. Understanding their wishes, thy son, O bull of Bharata’s race, acting according to the advice of Shalya, withdrew the army. Then Kritavarma, O Bharata, surrounded by thy unslaughtered remnant of thy Narayana troops of thy army, quickly proceeded towards the encampment. Surrounded by a 1,000 Gandharas, Shakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment. Sharadvata’s son, Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment. The heroic Ashvatthama, repeatedly drawing deep breaths at the sight of the victory of the Pandavas, proceeded quickly towards the encampment. Surrounded by the unslaughtered remnant of the samsaptakas which was still a large force, Susharma also, O king, proceeded, casting his eyes on those terrified soldiers. King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts. Shalya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides. The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses. Indeed seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears. The mighty car-warriors of thy army fled away in fear, O chief of Kuru’s race, some applauding Arjuna, some applauding Karna. Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight. Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth. Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night. Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.’”

SECTION 96

“Sanjaya said, ‘After Karna had thus been slain and the Kaurava troops had fled away, he of Dasharha’s race, embracing Partha from joy, said unto him these words: “Vritra was slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle. Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows. Go, O son of Kunti, and represent, O Bharata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world. Having represented unto king Yudhishthira the just, this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king. During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field. Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent.” Partha answered Keshava, that bull of Yadu’s race, saying, “So be it!” The latter then cheerfully caused the car of that foremost of car-warriors to turn back. Having said these words unto Arjuna, Krishna addressed the soldiers, saying, “Blessed be ye, stand all of you carefully, facing the foe!” Unto Dhrishtadyumna and Yudhamanyu and the twin sons of Madri and Vrikodara and Yuyudhana, Govinda said, “Ye kings, until we come back having informed the king of Karna’s slaughter by Arjuna, stand ye here with care.” Having received the permission of these heroes, he then set out for the quarters of the king. With Partha in his company, Govinda beheld Yudhishthira, that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king. Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Radha to be dead and rose quickly from his bed. That chastiser of foes, the mighty-armed monarch, having risen from his bed, repeatedly embraced Vasudeva and Arjuna with affection. That descendant of Kuru’s race then asked Vasudeva (the particulars of Karna’s death). Then the sweet-speeched Vasudeva that descendant of the Yadu race, spoke to him of Karna’s death exactly as it had happened. Smiling then, Krishna, otherwise called Acyuta, joined his palms and addressed king Yudhishthira whose foes had been killed saying, “By good luck, the wielder of Gandiva, and Vrikodara, the son of Pandu, and thyself, and the two sons of Madri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end. Do thou those acts, O son of Pandu, which should next be done. The Suta’s son Karna, possessed of great might and otherwise called Vaikartana, hath been slain. By good luck, victory hath become thine, O king of kings. By good luck, thou growest, O son of Pandu! The Earth drinketh today the blood of that Suta’s son, that wretch among men, who had laughed at the dice-won Krishna. That foe of thine, O bull of Kuru’s race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts. O thou of mighty arms, rule now, with care, this earth that is divested of all thy foes, and enjoy with us, all kinds of enjoyable articles!”’“

“Sanjaya continued, ‘Having heard these words of the high-souled Keshava, Yudhishthira, with great joy, worshipped in return that hero of Dasharha’s race. “Good luck, Good luck!” were the words, O monarch, that he said. And he added, “It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Partha, having obtained thee for his charioteer, should achieve feats that are even super-human.” Then that chief of Kuru’s race, that righteous son of Pritha, taking hold of Keshava’s right arm adorned with Angadas, and addressing both Keshava and Arjuna, said, “Narada told me that ye two are the gods Nara and Narayana, those ancient and best of Rishis, that are ever employed in the preservation of righteousness. Gifted with great intelligence, the master Krishna Dvaipayana, the highly blessed Vyasa, also hath repeatedly told me this celestial history. Through thy influence, O Krishna, this Dhananjaya the son of Pandu, facing his foes, hath vanquished them, without ever turning back from any of them. Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Partha in battle.” Having said these words, king Yudhishthira the just, that tiger among men, mounting his car, adorned with gold and having steeds of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pandava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place. Conversing with those two heroes, viz., Madhava and Phalguna, the king beheld Karna, that bull among men, lying on the field of battle. Indeed, king Yudhishthira beheld Karna pierced all over with arrows like a Kadamva flower with straight filaments all around its body. Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil. Having beheld Karna with his son slain and mangled with shafts sped from Gandiva, king Yudhishthira repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, Madhava and Phalguna, saying, “O Govinda, today I have become king of the earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord. Hearing of the slaughter of that tiger among men, the proud son of Radha, the wicked-souled son of Dhritarashtra will be filled with despair, as regards both life and kingdom. Through thy grace, O bull among men, we have acquired our objects. By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain. By good luck, the wielder of Gandiva, the son of Pandu, hath been crowned with victory. Thirteen years we have passed in wakefulness and great sorrow. O thou of mighty arms, through thy grace, we will sleep happily this night.” In this way, O ruler of men, king Yudhishthira the just, praised Janardana greatly as also Arjuna, O monarch!’

“Sanjaya continued, ‘Beholding Karna with his son slain with Partha’s shafts, that perpetuator of Kuru’s race, Yudhishthira, regarded himself as reborn. The kings (in the Pandava army), great car-warriors — all filled with joy, approached Kunti’s son Yudhishthira and gladdened him greatly. Nakula, and Sahadeva, and

Vrikodara the son of Pandu, and Satyaki, O king, that foremost of car-warriors among the Vrishnis, and Dhrishtadyumna, and Shikhandi, and others among the Pandus, the Pancalas, and the Srinjayas, worshipped the son of Kunti at the slaughter of the Suta's son. Extolling king Yudhishthira, the son of Pandu, those delighters in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp. Thus occurred that great carnage, making the hair stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?'"

Vaishampayana continued, "Hearing those evil tidings, the Kuru king Dhritarashtra suddenly fell down on the ground from his excellent seat. Similarly, the royal lady Gandhari of great foresight fell down. She indulged in diverse lamentations, for the slaughter of Karna in battle. Then Vidura and Sanjaya both raised the fallen monarch and began to console him. Similarly the Kuru ladies raised Gandhari. Thinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses. His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy musing. He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, so also he that hears the account of this battle read, both obtain, O Bharata, the fruit of a great sacrifice duly performed. The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this Parvan, will be happy and capable of attaining to every region of bliss. Filled with devotion, men always read this sacred and first of Samhitas. They that do, rejoice, obtaining wealth, and grain, and fame. A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased. A Brahmana, by reading it, would obtain the fruit of having studied the Vedas; a Kshatriya obtains strength and victory in battle; Vaishyas would obtain immense wealth, and Shudras would obtain health and freedom from disease. Then again the illustrious Vishnu is eternal. And since it is that god who hath been glorified in this Parvan, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great Rishi (Vyasa) can never be untrue! The merit that may be attained by listening to the recitation of the Karna Parvan is equal to his who giveth away unceasingly for a whole year good cows with calves."

The end of Karna Parva.

BOOK 9. SHALYA PARVA

SECTION 1

Om! Having bowed down unto Narayana and Nara, the most exalted of male beings, and the goddess Sarasvati, must the word Jaya be uttered.

Janamejaya said, “After Karna had thus been slain in battle by Savyasaci, what did the small (unslaughtered) remnant of the Kauravas do, O regenerate one? Beholding the army of the Pandavas swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pandavas, thinking it suitable to the hour? I desire to hear all this. Tell me, O foremost of regenerate ones, I am never satiated with listening to the grand feats of my ancestors.”

Vaishampayana said, “After the fall of Karna, O king, Dhritarashtra’s son Suyodhana was plunged deep into an ocean of grief and saw despair on every side. Indulging in incessant lamentations, saying, ‘Alas, oh Karna! Alas, oh Karna!’ he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side. Thinking of the slaughter of the Suta’s son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures. Regarding destiny and necessity to be all-powerful, the Kuru king firmly resolved on battle. Having duly made Shalya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces. Then, O chief of Bharata’s race, a terrible battle took place between the troops of the Kurus and those of the Pandavas, resembling that between the gods and the Asuras. Then Shalya, O monarch, having made a great carnage in battle at last lost a large number of his troops and was slain by Yudhishthira at midday. Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies. On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength. After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (Ashvatthama and Kripa and Kritavarma), filled with rage, O monarch, slaughtered the Pancala troops in the night. On the next morning Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow. Having entered the city, the Suta Sanjaya, raising his arms in grief, and with limbs trembling, entered the palace of the king. Filled with grief, O tiger among men, he wept aloud, saying, 'Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch. Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Shakra himself, have been slain by the Pandavas.' Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying, 'Alas, O king! The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side. We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.' The Suta Sanjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes. Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gandhari and Vidura and by other friends and kinsmen that were always his well-wishers, and engaged in thinking on that very subject — the death of Karna — the Suta Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him, 'I am Sanjaya, O tiger among men. I bow to thee, O bull of Bharata's race. The ruler of the Madras, Shalya, hath been slain. Similarly, Subala's son Shakuni, and Uluka, O tiger among men, that valiant son of the gamester (Shakuni), have been slain. All the Samsaptakas, the Kambojas together with the Sakas, the Mlecchas, the Mountaineers, and the Yavanas, have also been slain. The Easterners have been slain, O monarch, and all the Southerners. The Northerners have all been slain, as also the Westerners, O ruler of men. All the kings and all the princes have been slain, O monarch. King Duryodhana also has been slain by the son of Pandu after the manner he had vowed. With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the vanquished Shikhandi. Uttamauja and Yudhamanyu, O king, and the Prabhadrakas, and those tigers among men, the Pancalas, and the Cedis, have been destroyed. Thy sons have all been slain as also the (five) sons of Draupadi, O Bharata. The heroic and mighty son of Karna, Vrishasena, hath been slain. All the men that had been assembled have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle. Very few are alive on thy side, O lord. In consequence of the Pandavas and the Kauravas having encountered each other, the world, stupefied by Time, now consists of only women. On the side of the Pandavas seven are alive, they are the five Pandava brothers, and Vasudeva, and Satyaki and amongst the Dhartarashtras three are so, Kripa, Kritavarma, and Drona’s son, that foremost of victors. These three car-warriors, O monarch, are all that survive, O best of kings, of all the Akshauhinis mustered on thy side, O ruler of men. These are the survivors, O monarch, the rest have perished. Making Duryodhana and his hostility (towards the Pandavas) the cause, the world, it seems, hath been destroyed, O bull of Bharata’s race, by Time.’”

Vaishampayana continued, “Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, O monarch, on the earth, deprived of his senses. As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king’s distress, fell down on the earth. Gandhari also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words. That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas. Then king Dhritarashtra, that lord of earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths. Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura). ‘O learned Kshattri, O thou of great wisdom, thou, O bull of Bharata’s race, art now my refuge. I am lordless and destitute of all my sons.’ Having said this, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen that were present there sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of earth, afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar. Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gandhari of great celebrity, did the same. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, addressed Vidura, saying, ‘Let all the ladies retire, as also Gandhari of great fame, and all these friends. My mind hath become greatly unsettled.’ Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies, O bull of Bharata’s race. All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction. With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly.’”

SECTION 2

Vaishampayana said, “After the ladies had been dismissed, Dhritarashtra, the son of Ambika, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations, exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.

“Dhritarashtra said, ‘Alas, O Suta, the intelligence is fraught with great grief that I hear from thee, that the Pandavas are all safe and have suffered no loss in battle. Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons. Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces. Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one. Hearing today that have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them. Come, come, O king of kings (Duryodhana) to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight? Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king? Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old? Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast thou been slain by the Parthas? Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as, “O father, O father,” “O great king,” “O Lord of the world” and affectionately clasping my neck with moistened eyes, will seek my orders, saying, “Command me, O thou of Kuru’s race.” Address me, O son, in that sweet language once more. O dear child, I heard even these words from thy lips, “This wide earth is as much ours as it is of Pritha’s son. Bhagadatta and Kripa and Shalya and the two princes of Avanti and Jayadratha and Bhurishrava and Sala and Somadatta and Bahlika and Ashvatthama and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kasi and Shakuni the son of Subala and many thousands of Mlecchas and Sakas and Yavanas, and Sudakshina the ruler of the Kambojas and the king of the Trigartas and the grandsire Bhishma and Bharadwaja’s son and Gotama’s son (Kripa) and Srutayush and Ayutayush and Satayush of great energy, and Jalasandha and Rishyasringa’s son and the Rakshasa Alayudha, and the mighty-armed Alambusa and the great car-warrior Subala — these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle, stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Parthas and the Pancalas and the Cedis, O tiger among kings, and the sons of Draupadi and Satyaki and Kunti-Bhoja and the Rakshasa Ghatotkaca. Even one amongst these, O king, excited with rage, is able to resist in battle the Pandavas rushing towards him. What need I say then of all these heroes, every one of whom has wrong to avenge on the Pandavas, when united together? All these, O monarch, will fight with the followers of the Pandavas and will slay them in battle. Karna alone, with myself, will slay the Pandavas. All the heroic kings will then live under my sway. He, who is their leader, the mighty Vasudeva, will not, he has told me, put on mail for them, O king.” Even in this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be slain in battle. When, however, my sons stationed in the midst of those heroes and exerting themselves vigorously in battle have all been slain, what can it be but destiny? When that lord of the world, the valiant Bhishma, having encountered

Shikhandi, met with his death like a lion meeting with his at the hands of a jackal, what can it be but destiny? When the Brahmana Drona, that master of all weapons offensive and defensive, has been slain by the Pandavas in battle, what can it be but destiny? When Bhurishrava has been slain in battle, as also Somadatta and king Bahlika, what can it be but destiny? When Bhagadatta, skilled in fight from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but destiny? When Sudakshina has been slain, and Jalasandha of Puru's race, as also Srutayush, and Ayutayush, what can it be but destiny? When the mighty Pandya, that foremost of all wielders of weapons, has been slain in battle by the Pandavas, what can it be but destiny? When Vrihadvala has been slain and the mighty king of the Magadhas, and the valiant Ugrayudha, that type of all bowmen; when the two princes of Avanti (Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also numerous Samsaptakas, what can it be but destiny? When king Alambusa, and the Rakshasas Alayudha, and Rishyasringa's son, have been slain, what can it be but destiny? When the Narayanas have been slain, as also the Gopalas, those troops that were invincible in battle, and many thousands of Mlecchas, what can it be but destiny? When Shakuni, the son of Subala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but destiny? When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive and endued with prowess equal to that of Shakra himself, have been slain, O Suta, when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but destiny? Endued with great might, my sons and grandsons have been slain, as also my friends and brethren, what can it be but destiny? Without doubt, man takes his birth, subject to destiny. That man who is possessed of good fortune meets with good. I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies? I do not think anything other than exile into the woods to be good for me, O lord. Deprived of relatives and kinsmen as I am, I will go into the woods. Nothing other than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya. When Duryodhana had been slain, when Shalya has been slain, when Duhshasana and Vivingsati and the mighty Vikarna have been slain, how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle? He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words.'"

Vaishampayana continued, "Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons. Having wept for a long while, Dhritarashtra, the son of Ambika, breathed heavy and hot sighs at the thought of his defeat. Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of what had happened.

"Dhritarashtra said, 'After Bhishma and Drona had been slain, and the Suta's son also overthrown, whom did my warriors make their generalissimo? The Pandavas are slaying without any delay everyone whom my warriors are making their generalissimo in battle. Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of all of you. Even thus was Drona slain in the sight of all of you. Even thus was the Suta's son, that valiant Karna, slain by Arjuna in the sight of all the kings. Long before, the high-souled Vidura had told me that through the fault of Duryodhana the population of the Earth would be exterminated. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto my foolish self. What Vidura of righteous soul, conversant with attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth. Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more! Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva? Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear? How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas? Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle. Tell me how all the Pancalas with their followers, and Dhrishtadyumna and Shikhandi and the five sons of Draupadi, fell. Tell me how the (five) Pandavas and the two Satwatas (Krishna and Satyaki), and Kripa and Kritavarma and Drona’s son, have escaped with life. I desire to hear everything about the manner in which the battle occurred and the kind of battle it was. Thou art skilled, O Sanjaya, in narration. Tell me everything.’”

SECTION 3

“Sanjaya said, ‘Hear, O king, with attention, how that great carnage of the Kurus and the Pandavas occurred when they encountered each other. After the Suta’s son had been slain by the illustrious son of Pandu, and after thy troops had been repeatedly rallied and had repeatedly fled away, and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna’s death, Partha began to utter leonine roars. At that time a great fear entered the hearts of thy sons. Indeed, after Karna’s death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess. They then looked like ship-wrecked merchants on the fathomless ocean without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety. Indeed, O king, after the slaughter of the Suta’s son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion. Vanquished by Savyasaci, they retired in the evening like bulls with broken horns or snakes shorn of their fangs. Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta’s son, fled away in fear. Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another. Many fell down or became pale, thinking, “It is me whom Vibhatsu is pursuing!” “It is me whom Vrikodara is pursuing!” Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were smashed and slain by bodies of horses as these fled away from the field. After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey. Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Partha. Beholding his troops flying away afflicted with the fear of Bhimasena Duryodhana then, with cries of "Oh!" and "Alas!" addressed his driver, saying, "If I take up my post at the rear of the army, armed with my bow, Partha then will never be able to transgress me. Urge the steeds, therefore, with speed. When I will put forth my valour in battle, Dhananjaya the son of Kunti will not venture to transgress me like the ocean never venturing to transgress its continents. Today, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna." Hearing these words of the Kuru king, so becoming a hero and an honourable man, his driver slowly urged those steeds adorned with trappings of gold. At that time many brave warriors deprived of elephants and steeds and cars, and 25,000 foot-soldiers, O sire, proceeded slowly (for battle). Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts. All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pandava heroes, mentioning their names. Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace. Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground. Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipped with a sling, and that resembled the Destroyer himself as he becomes at the end of Yuga, Bhima slew them all like Yama slaughtering creatures with his club. Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire. Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer. Armed with sword and mace, Bhima careered like a hawk and slaughtered those 25,000 warriors of thine. Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him. Meanwhile, Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Madri and the mighty car-warrior Satyaki, all endued with great strength, cheerfully rushed against Shakuni with great speed from desire of slaying him. Having slain with keen shafts the numerous cavalry of Shakuni, those Pandava heroes quickly rushed against Shakuni himself, whereupon a fierce battle was fought there. Then Dhananjaya, O king, penetrated into the midst of the car-division of the Kauravas, stretching his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear. Deprived of cars and steeds and pierced with shafts from every side, 25,000 foot-soldiers proceeded towards Partha and surrounded him. Then that mighty car-warrior amongst the Pancalas (Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood triumphant. The son of the Pancala king, the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes. At sight of Dhrishtadyumna unto whose car were yoked steeds white as pigeons and whose standard was made of a lofty Kovidara, the troops fled away in fear. The celebrated sons of Madri, with Satyaki among them, engaged in the pursuit of the Gandhara king who was quick in the use of weapons, speedily appeared to our view. Chekitana and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs. Beholding all the troops flying away with their faces from the field, those (Pandava) heroes pursued and smote them like bulls pursuing vanquished bulls. Then the mighty Savyasaci, the son of Pandu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king. Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised enveloped the scene, in consequence of which we could not see anything. Darkness also spread over the scene, and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vali in days of yore challenging all the celestials. The Pandavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana. The latter, however, fearlessly smote his foes with shafts. The prowess that we then saw of thy son was exceedingly wonderful, since all the Pandavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying, "I do not see that spot on plain or mountain whither, if you fly, the Pandavas will not slay you. What is the use then in flight? The Pandava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory. If, however, you fly away, breaking your array, the Pandavas, pursuing your sinful selves, will slay all of you. Death in battle, therefore, is for our good. Death in the field of battle while engaged in fight according to Kshatriya practices is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world. Let all the Kshatriyas assembled here listen to me. It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practised by them from the days of their ancestors. There is no act more sinful for a Kshatriya than flight from battle. You Kauravas, there is not a better path to heaven than the duty of battle. The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire." Fulfilling those words of the king, the great Kshatriya car-warriors once more rushed against the Pandavas, unable to endure their defeat and firmly resolved to put forth their prowess. Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the Asuras. Thy son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas headed by Yudhishthira.'"

SECTION 4

“Sanjaya said, ‘Beholding the fallen boxes of cars, as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle, seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra, observing the inglorious end obtained by hundreds and thousands of kings, witnessing also the prowess of Partha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed, and marking the displayed and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion, and endued with eloquence, approached king Duryodhana, and angrily said these words unto him, “O Duryodhana, listen, O Bharata, to these words that I will say unto thee. Having heard them, O monarch, do thou act according to them, O sinless one, if it pleases thee. There is no path, O monarch, that is better than the duty of battle. Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle. He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister’s son, and maternal uncle, and relatives, and kinsmen. If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin in it if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible. Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do? They upon whom we had rested all burdens of sovereignty we had been enjoying, have all gone to regions of blessedness attainable by persons conversant with Brahma, casting off their bodies. As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish. When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods. The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear. At the leonine roars of Bhimasena and the blare of Panchajanya and the twang of Gandiva, our heart will die away within us. Moving like flashes of lightning, and blinding our eyes, Arjuna's Gandiva is seen to resemble a circle of fire. Decked with pure gold, that formidable bow as it is shaken, looks like lightning's flash moving about on every side. Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the Kusa grass, and that run devouring the skies, are yoked unto his car. Urged on by Krishna, like the masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle. That foremost of all persons conversant with arms, Arjuna, burned that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter. Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks. While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu to resemble a lion inspiring smaller animals with dread. Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, the two Krishnas, clad in mail, are looking exceedingly beautiful. Today is the seventeenth day of this awful battle, O Bharata, of those that are being slaughtered in the midst of this fight. The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the wind. Savyasaci, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean. Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridika's son, where thy brother Duhshasana accompanied by his brothers (when Jayadratha was slain)? Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his process upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all. What then is there for us to do now? Who is there among thy troops now that would vanquish the son of Pandu? That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of Gandiva robbeth us of our energies. This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants. The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass. The impetuosity of those two, Satyaki and Bhimasena, would split all the mountains or dry up all the oceans. The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch. That which remains unaccomplished will again be accomplished by him. While Karna was battling before it, the army of the Pandavas, difficult to be defeated, was vigorously protected by the wielder of Gandiva. You have done many foul wrongs, without any cause, unto the righteous Pandavas. The fruits of those acts have now come. For the sake of thy own objects thou hadst, with great care, mustered together a large force. That vast force, as also thyself, O bull of Bharata's race, have fallen into great danger. Preserve thy own self now, for self is the refuge of everything. If the refuge is broken, O sire, everything inhering thereto is scattered on every side. He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Brihaspati. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think, peace with the Pandavas is for our good. He that does not know what is for his good, or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good. If, by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pandavas). Yudhishthira is compassionate. At the request of Vichitravirya’s son and of Govinda, he will allow you to continue as king. Whatever Hrishikesa will say unto the victorious king Yudhishthira and Arjuna and Bhimasena, all of them will, without doubt, obey. Krishna will not, I think, be able to transgress the words of Dhritarashtra of Kuru’s race, nor will the son of Pandu be able to transgress those of Krishna. A cessation of hostilities with the sons of Pritha is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now).” Advanced in years, Kripa the son of Saradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses.’”

SECTION 5

“Sanjaya said, ‘Thus addressed by the celebrated grandson of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch. Having reflected for a little while, the high-souled son of Dhritarashtra, that scorcher of foes, then said these words unto Saradwat’s son Kripa, “Whatever a friend should say, thou hast said unto me. Thou hast also, whilst battling, done everything for me, without caring for thy very life. The world has seen thee penetrate into the midst of the Pandava divisions and fight with the mighty car-warriors of the Pandavas endued with great energy. That which should be said by a friend hast been said by thee. Thy words, however, do not please me, like medicine that ill pleases the person that is on the point of death. These beneficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said do not seem acceptable to me, O foremost of Brahmanas. Deprived by us of his kingdom (on a former occasion), why will the son of Pandu repose his trust on us? That mighty king was once defeated by us at dice. Why will he again believe my words? So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikesa trust my words? The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, the deprivation of Yudhishthira by us of his kingdom. Formerly, it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other. Today, O lord, we have seen it with our eyes. Having heard of the slaughter of his sister’s son, Keshava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then? Arjuna also, in consequence of Abhimanyu’s death, hath become very miserable. Even if solicited, why will he strike for my good? The second son of Pandu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend. The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas. Dhrishtadyumna and Shikhandi have drawn their swords against me. Why will those two, O best of Brahmanas, strive for my good? While clad in a single raiment and in her season, the princess Krishna was treated cruelly by Duhshasana in the midst of the assembly and before the eyes of all. Those scorchers of foes, the Pandavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.

"""Then again, Krishna, the daughter of Drupada, is in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the hostilities is attained. Abandoning honour and pride, the uterine sister of Vasudeva (Subhadra) is always serving Draupadi as veritable waiting woman. Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu. Having also enjoyed the sovereignty of this earth bounded by the ocean, how shall I be able to enjoy, under favour of the Pandavas, a kingdom in peace? Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave? Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now, with miserable men as my companions? I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace. To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, that is time for the battle. I have performed many sacrifices. I have given away Dakshinas to Brahmanas, I have obtained the attainment of all my wishes. I have listened to Vedic recitations. I have walked upon the heads of my foes. My servants have all been well cherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pandavas. I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the Pitris and to Kshatriya duty. Certainly, there is no happiness here. What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means. The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful. The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory. He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen. Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of Shakra, obtaining the companionship of those that have attained to the highest end. Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven. The diverse tribes of Apsaras, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the Pitris behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of Apsaras. We will now ascend the path that is trod by the celestials and by heroes unreturning from battle, that path which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Duhshasana. Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth. Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life breaths in the discharge of their duties, have now become the denizens of Indra's abode. They have paved the way (to that blessed region). That road will once more be difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal. Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom.

If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will without doubt, censure me. What kind of sovereignty will that be which I will enjoy, destitute of kinsmen and friends and well-wishers, and bowing down unto the son of Pandu? I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise." Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying, "Excellent, Excellent." Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, being determined to fight, became filled with enthusiasm. Having groomed their animals, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot a little less than two Yojanas distant from the field. Having reached the Sarasvati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground). Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).'"

SECTION 6

“Sanjaya said, ‘On that table land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night. Indeed, Shalya and Chitrasena and the mighty car-warrior Shakuni and Ashvatthama and Kripa and Kritavarma of the Satwata race, and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there. After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pandavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat. All of them then, O king, who were resolved on battle, duly worshipped the king and said unto him, in the presence of Shalya, these words, “It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes.” Then Duryodhana, without alighting from his car (proceeded towards) that foremost of car-warriors, that hero conversant with all the rules of battle (Ashvatthama), who resembled the Destroyer himself in battle. Possessed of beautiful limbs, of head well covered, of a neck adorned with three lines like those in a conch shell, of sweet speech, of eyes resembling the petals of a full blown lotus, and of a face like that of the dignity of Meru, resembling the bull of Mahadeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed, equal unto Garuda or the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Usanas himself in intelligence and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints, of well-formed thighs and waist and hips, of beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with care after collecting one after another all the beautiful and good attributes of creation. Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes. He knew, in all its details, the science of weapons consisting of four padas and ten angas. He knew also the four Vedas with all their branches, and the Akhyanas as the fifth. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman. Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, that faultless Ashvatthama, thy son told him these words, "Thou, O preceptor's son, art today our highest refuge. Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pandavas?"

"'(Thus addressed), the son of Drona answered, "Let Shalya become the leader of our army. In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior. Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister. Owning a large force of his own, that mighty-armed one is like a second (Kartikeya, the) celestial generalissimo. Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander." After Drona's son had said these words, all the kings stood, surrounding Shalya, and cried victory to him. Having made up their minds for battle, they felt great joy. Then Duryodhana, alighting from his car, joined his hands and addressing Shalya, that rival of Drona and Bhishma in battle, who was on his car, said these words, "O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise. Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the

Pandavas, with their friends, will become cheerless, and the Pancalas will be depressed.”

“‘Shalya answered, “I will, O king of the Kurus, accomplish that which thou askest me to accomplish. Everything I have — my life breath, my kingdom, my wealth — is at thy service.”

“‘Duryodhana said, “I solicit thee with offer of the leadership of my army, O maternal uncle. O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle. O foremost of kings, thyself cause thy own self to be installed in the command as Pavaka’s son Kartikeya in the command of (the forces of) the celestials. O hero, slay our foes in battle like Indra slaying the Danavas.”’“

SECTION 7

“Sanjaya said, ‘Hearing these words of the (Kuru) king, the valiant monarch (Shalya), O king, said these words unto Duryodhana in reply, “O mighty-armed Duryodhana, listen to me, O foremost of eloquent men. Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors. They are not, however, together equal to me in might of arms. What need I say of the Pandavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, Asuras, and men, risen up in arms. I will vanquish the assembled Parthas and the Somakas in battle. Without doubt, I will become the leader of thy troops. I will form such an array that our enemies will not be able to overmaster it. I say this to thee, O Duryodhana. There is no doubt in this.” Thus addressed (by Shalya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch. After Shalya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bharata, were beat and blown. The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Shalya, that ornament of battle, saying, “Victory to thee, O king. Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhartarashtras endued with great strength, rule the wide Earth without a foe. Thou art capable of vanquishing in battle the three worlds consisting of the gods, the Asuras, what need be said of the Somakas and the Srinjayas that are mortal?” Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.

"'Shalya said, "Today, O king, I will either slay all the Pancalas with the Pandavas in battle, or, slain by them, proceed to heaven. Let the world behold me today careering (on the field of battle) fearlessly. Today let all the sons of Pandu, and Vasudeva, and Satyaki, and the sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and all the Prabhadrakas, behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle. Let the Parthas, and all the Siddhas, with the Charanas behold today the strength that is in my arms and the wealth of weapons I possess. Beholding my prowess today, let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt diverse courses of action. Today I will rout the troops of the Pandavas on all sides. Surpassing Drona and Bhishma and the Suta's son, O lord, in battle, I will career on the field, O Kauravas, for doing what is agreeable to thee."'

"Sanjaya continued, 'After Shalya had been invested with the command, O giver of honours, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna. Indeed, the troops became cheerful and glad. They regarded the Parthas as already slain and brought under the power of the ruler of the Madras. Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful. Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas, "The ruler of the Madras, Shalya, that great bowman who is highly regarded by all the warriors hath, O Madhava, been made the leader of his forces by Dhritarashtra's son. Knowing this that has happened, do, O Madhava, that which is beneficial. Thou art our leader and protector. Do that which should next be done." Then Vasudeva, O monarch, said unto that king, "I know Artayani, O Bharata, truly. Endued with prowess and great energy, he is highly illustrious. He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand. I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or perhaps, superior to them. I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Shalya while engaged in fight. In battle, he is superior in might to Shikhandi and Arjuna and Bhima and Satyaki and Dhrishtadyumna, O Bharata. The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle like the Destroyer himself in wrath amongst creatures at the time of the universal destruction. I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger. Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle. Day after day engaged in fight, he agitates thy troops. For this, slay Shalya in battle, like Maghavat slaying Samvara. Treated with honour by Dhritarashtra's son, that hero is invincible in battle. Upon the fall of the ruler of the Madras in battle, thou art certain to have victory. Upon his slaughter, the vast Dhartarashtra host will be slain. Hearing, O monarch, these words of mine now, proceed, O Partha, against that mighty car-warrior, the ruler of the Madras. Slay that warrior, O thou of mighty arms, like Vasava slaying the Asura Namuchi. There is no need of showing any compassion here, thinking that this one is thy maternal uncle. Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras. Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Shalya. Display in battle the whole of thy ascetic power and thy Kshatriya energy. Slay that car-warrior." Having said these words, Keshava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pandavas. After Keshava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas, happily slept that night, like an elephant from whose body the darts have been plucked out. All those great bowmen of the Pancalas and Pandavas, delighted in consequence of the fall of Karna, slept that night happily. Its fever dispelled, the army of the Pandavas, abounding with great bowmen and mighty car-warriors having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna.'"

SECTION 8

“Sanjaya said, ‘After that night had passed away, king Duryodhana then, addressing all thy soldiers, said, “Arm, you mighty car-warriors!” Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither. The elephants began to be equipped. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars. The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers. Then all the troops, placed in their proper posts, were seen, O Bharata, to stand, clad in mail and resolved to make death their goal. Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions. Then all thy warriors, with Kripa and Kritavarma and Drona’s son and Shalya and Subala’s son and the other kings that were yet alive, met thy son, and arrived at this understanding, that none of them would individually and alone fight with the Pandavas. And they said, “He amongst us that will fight, alone and unsupported, with the Pandavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins.” And they said, “All of us, united together, will fight with the foe.” Those great car-warriors, having made such an understanding with one another placed the ruler of the Madras at their head and quickly proceeded against their foes. Similarly, all the Pandavas, having arrayed their troops in great battle, proceeded against the Kauravas, O king, for fighting with them on every side. Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vast deep swelling with its surges.’

“Dhritarashtra said, ‘I have heard of the fall of Drona, of Bhishma and of the son of Radha. Tell me now of the fall of Shalya and of my son. How, indeed, O Sanjaya, was Shalya slain by king Yudhishthira the just? And how was my son Duryodhana slain by Bhimasena of great might?’

“Sanjaya said, ‘Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle. The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta’s son had been overthrown, Shalya, O sire, would slay all the Parthas in battle. Cherishing that hope in his heart, and drawing comfort from it, O Bharata, thy son Duryodhana, relying in battle upon that mighty car-warrior, the ruler of the Madras, regarded himself as possessed of a protector. When after Karna’s fall the Parthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhartarashtras. Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangements were auspicious in every respect, proceeded against the Parthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it. And that mighty car-warrior was mounted upon the foremost of vehicles, having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent. Protected by that car, that hero, that brave crusher of foes (Shalya), stood, O monarch, dispelling the fears of thy sons. The king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna. On the left was Kritavarma, surrounded by the Trigartas. On the right was Gautama (Kripa) with the Sakas and the Yavanas. In the rear was Ashvatthama surrounded by the Kambojas. In the centre was Duryodhana, protected by the foremost of the Kuru warriors. Surrounded by a large force of cavalry and other troops, Subala’s son Shakuni, as also the mighty car-warrior Uluka, proceeded with the others. The mighty bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops. Dhrishtadyumna and Shikhandi and the mighty car-warrior Satyaki proceeded with great speed against the army of Shalya. Then king Yudhishthira, accompanied by his troops, rushed against Shalya alone, from desire of slaughtering him, O bull of Bharata's race. Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman Kritavarma and the Samsaptakas. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle. The two sons of Madri, accompanied by their troops, proceeded against Shakuni and the great car-warrior Uluka at the head of their forces. Similarly, thousands upon thousands of warriors of thy army, armed with diverse weapons and filled with rage, proceeded against the Pandavas in that battle.'

"Dhritarashtra said, 'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pandavas had been reduced in numbers, and when, indeed, the Parthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'

"Sanjaya said, 'Hear, O king, how we and the enemy both stood for battle on that occasion and what was then the strength of the two armies. 11,000 cars, O bull of Bharata's race, 10,700 elephants, and full 200,000 horses, and three millions of foot, composed the strength of thy army. 6,000 cars, 6,000 elephants, 10,000 horses, and one million of foot, O Bharata, were all that composed the remnant of the Pandava force in the battle. These, O bull of Bharata's race, encountered each other for battle. Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pandavas, having placed ourselves under the command of the ruler of the Madras. Similarly, the brave Pandavas, those tigers among men, desirous of victory, and the Pancalas possessed of great fame, came to battle. Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord. Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.'"

SECTION 9

“Sanjaya said, ‘Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the Asuras. Men and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another. The loud noise of rushing elephants of fearful forms was then heard there resembling the roars of the clouds in the welkin, in the season of rains. Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals other brave combatants ran on the field. Well-trained car-warriors, O Bharata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world. Well-trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords. Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama’s abode, the many unitedly battling against individual ones. Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst that fought on the field, careering all around. Similarly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world. Elephant-warrior rushing against elephant-warrior and car-warrior against car-warrior in that battle slew each other with darts and lances and cloth-yard shafts, O Bharata. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded. Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth. The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person. With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder. In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there, that nothing could be distinctly marked. Invulnerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about. The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees. Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-coloured lotuses in their season. Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full blown lotuses. With the fallen arms of the combatants, smeared with sandal and adorned with costly Keyuras, the earth looked bright as if strewn with the gorgeous poles set up in Indra's honour. The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants. Teeming with hundreds of headless trunks and strewn with umbrellas and yak-tails, that vast army looked beautiful like a flowering forest. Then, on the field of battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and therefore looking like flowering Kinsukas. Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies. Elephant divisions, O monarch, slaughtered by high-souled warriors, dispersed in all directions like wind-tossed clouds. Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the Yuga. Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders. A river appeared on the field of battle, flowing towards the other world. Blood formed its waters and cars its eddies. Standards formed its trees, and bones its pebbles. The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts. Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of Chakravakas, it was covered with Trivenus and Dandas. Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas. Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead. During the progress of that battle, O monarch, in which no consideration was shown by anybody for anyone, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the Asuras in days of old, some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear. During the progress of that fierce and awful battle, Arjuna and Bhimasena stupefied their foes. That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor. Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and uttered leonine roars. As soon as they heard that loud peal, Dhrishtadyumna and Shikhandi, placing king Yudhishthira at their head, rushed against the ruler of the Madras. Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and as separate bodies, then fought with Shalya. The two sons of Madri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory. Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pandavas eager for victory, began to fly away from the field. That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons. Loud cries of "Oh!" and "Alas!" O Bharata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out saying, "Stop, stop!" For all that, those troops of thine, broken by the Pandavas, fled away, deserting on the field their dear sons and brothers and maternal, uncles and sister’s sons and relatives by marriage and other kinsmen. Urging their steeds and elephants to greater speed, thousands of warriors fled away, O bull of Bharata’s race, bent only upon their own safety.’”

SECTION 10

“Sanjaya said, ‘Beholding the army broken, the valiant king of the Madras, addressed his driver, saying, “Quickly urge these steeds endued with the fleetness of thought. Yonder stays king Yudhishthira, the son of Pandu, looking resplendent with the umbrella held over his head. Take me thither with speed, O driver, and witness my might. The Parthas are unable to stand before me in battle.” Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the just of true aim. Shalya fell suddenly upon the mighty host of the Pandavas. Alone, he checked it like the continent checking the surging sea. Indeed, the large force of the Pandavas, coming against Shalya, O sire, stood still in that battle, like the rushing sea upon encountering a mountain. Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal. After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

“‘The invincible Nakula encountered Chitrasena. These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pandu and his antagonist. Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other’s lapses. Then Chitrasena, O monarch, with a broad-headed shaft, well-tempered and sharp, cut off Nakula’s bow at the handle. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipped with wings of gold and whetted on stone. With a few other keen arrows he then despatched Nakula’s steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows. With those three arrows sped from the arms of his foe sticking to his forehead, Nakula, O king, looked beautiful like a mountain with three crests. Deprived of his bow and his cars, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountain-summit. As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield. Getting at the car then of Chitrasena, the mighty-armed hero, the son of Pandu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head adorned with ear-rings, and graced with a beautiful nose and a pair of large eyes. At this, Chitrasena, endued with the splendour of the sun, fell down on the terrace of his car. Beholding Chitrasena slain, all the great car-warriors there uttered loud cries of praise and many leonine roars. Meanwhile, the two sons of Karna, Sushena and Satyasena, both of whom were great car-warriors, beholding their brother slain, shot showers of keen shafts. Those foremost of car-warriors rushed with speed against the son of Pandu like a couple of tigers, O king, in the deep forest rushing against an elephant from desire of slaying him. Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents. Though pierced with arrows all over, the valiant and heroic son of Pandu cheerfully took up another bow after ascending on another car, and stood in battle like the Destroyer himself in rage. Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments. Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter. Aiming a long shaft equipped with wings of gold, the son of Pandu then cut off, O monarch, the bow of Satyasena. At this, the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu. The valiant son of Madri fearlessly pierced each of them, O monarch, with couple of shafts at the van of battle. Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pandu's son with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout. Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pandu with arrows from every side. Baffling those arrows, Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts. Each of the latter separately pierced the son of Pandu in return with many straight-coursing shafts. Next they pierced Nakula's driver also with many keen shafts. The valiant Satyasena then, endued with great lightness of hand, cut off without his brother's help the shafts of Nakula's car and his bow with a couple of arrows. The Atiratha Nakula, however, staying on his car, took up a dart equipped with a golden handle and a very keen point, and steeped in oil and exceedingly bright. It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter. That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car. Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pandu fighting on foot. Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle. Mounting then upon the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena. Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to encompass each other's destruction. Then Sushena, filled with rage, struck the son of Pandu with three shafts and Sutasoma with twenty in the arms and the chest. At this, the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows. Then taking up a sharp shaft endued with great energy and equipped with a semi-circular head, Nakula sped it with great force at Karna's son in that battle. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful. Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream. Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear. Their commander, however, the brave and valiant ruler of the Madras, that chastiser of foes, then protected, O monarch, those troops in that battle. Rallying his host, O king, Shalya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely. Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more from every side. Those high-souled warriors, surrounding that great bowman, the ruler of the Madras, stood, O king, desirous of battling on every side. Then Satyaki, and Bhimasena, and those two Pandavas, the twin sons of Madri, placing that chastiser of foes and abode of modesty, Yudhishthira, at their head, and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts. Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle. Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal. That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the Asuras in days of yore. Then the ape-bannered son of Pandu, O king, having slaughtered the Samsaptakas in battle, rushed against that portion of the Kaurava army. Smiling, all the Pandavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows. Overwhelmed by the Pandavas, the Kaurava host became stupefied. Indeed, those divisions then could not discern the cardinal point from the subsidiary points of the compass. Covered with keen arrows sped by the Pandavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kaurava, that host of thine began to be slaughtered by the mighty car-warriors of the Pandavas. Similarly, the Pandava host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows. While the two armies, exceedingly excited, were thus slaughtering each other, they became much agitated like two streams in the season of rains. During the progress of that dreadful battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pandavas.'"

SECTION 11

“Sanjaya said, ‘When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries, when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions, when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mangled together, when heroes felt great delight and cowards felt their fears enhanced, when combatants encountered one another from desire of slaughter, on that awful occasion of the destruction of life, during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama’s kingdom, the Pandavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pandavas.

“‘During that battle inspiring the timid with terror, indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise, the Pandava heroes of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal. The Kuru army, O thou of the race of Kuru, encountering the proud Pandavas endued with great strength, skilled in smiting, and possessed of sureness of aim, became weakened and agitated like a herd of she-deer frightened at a forest conflagration.

“‘Beholding that army weakened and helpless like a cow sunk in mire, Shalya, desirous of rescuing it, proceeded against the Pandava army. Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pandava foes. The Pandavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts. Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in the very sight of king Yudhishthira the just.

"'At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled, making a loud noise. Meteors, with keen points bright as those of lances equipped with handles, piercing the air, fell upon the Earth from the firmament. Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king. The planets Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pandavas and to the front of all the (Kaurava) lords of Earth. Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards. Then a fierce battle took place between the Kaurava and the Pandava combatants, assembled together in large bodies. Then, O king, the Kauravas, mustering all their divisions, rushed against the Pandava army. Of soul incapable of being depressed, Shalya then poured dense showers of arrows on Yudhishthira, the son of Kunti like the thousand-eyed Indra pouring rain in torrents. Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi and Dhristadyumna, the two sons of Madri by Pandu, and the grandson of Sini, and Shikhandi also, each with ten arrows equipped with wings of gold and whetted on stone. Indeed, he began to pour his arrows like Maghavat (Indra) pouring rain at the close of the summer season. Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Shalya's arrows. Multitudinous as swarms of bees or flights of locusts, the shafts of Shalya were seen to fall like thunderbolts from the clouds. Elephants and steeds and foot-soldiers and car-warriors, afflicted with Shalya's arrows, fell down or wandered or uttered loud wails. Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like Destroyer at the end of the Yuga. The mighty ruler of the Madras began to roar aloud like the clouds. The Pandava army, thus slaughtered by Shalya, ran towards Yudhishthira, the son of Kunti (for protection). Possessed of great lightness of hand, Shalya, having in that battle crushed them with whetted arrows, began to afflict

Yudhishthira with a dense shower of shafts. Beholding Shalya impetuously rushing towards him with horsemen and foot-soldiers, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks. Then Shalya sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth. Then Vrikodara, filled with wrath, pierced Shalya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten. The (five) sons of Draupadi poured upon that foe-slaying hero, the impetuous Artayani (Shalya), showers of arrows like a mass of clouds pouring rain upon a mountain. Beholding Shalya struck by the Parthas on every side, both Kritavarma and Kripa rushed in wrath towards that spot. Uluka also of mighty energy, and Shakuni the son of Subala, and the mighty car-warrior Ashvatthama with smiles on his lips, and all thy sons protected Shalya by every means in that battle. Piercing Bhimasena with three arrows, Kritavarma, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath. Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Shakuni proceeded against the sons of Draupadi, and Ashvatthama against the twins. That foremost of warriors, Duryodhana, possessed of fierce energy, proceeded, in that battle, against Keshava and Arjuna, and endued with might, he struck them both with many arrows. Thus hundreds of combats, O monarch, that were fierce and beautiful, took place between thy men and the enemy, on diverse parts of the field. The chief of the Bhojas then slew the brown steeds of Bhimasena’s car in that encounter. The steedless son of Pandu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon. The ruler of the Madras then slew the steeds of Sahadeva before his eyes. Then Sahadeva slew Shalya’s son with his sword. The preceptor Gautama (Kripa) once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care. The preceptor’s son Ashvatthama, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows. Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pandu, quickly alighting from his car, took up his mace like the Destroyer taking his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarma. Jumping down from his vehicle, Kritavarma then fled away. Shalya also, excited with rage, O king, slaughtered many Somakas and Pandavas, and once more afflicted Yudhishthira with many keen shafts. Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Shalya for the latter's destruction. Resembling the very bludgeon of Yama, impending (upon the head of the foe) like kala-ratri (Death Night), exceedingly destructive of the lives of elephants and steeds and human beings, twined round with cloth of gold, looking like a blazing meteor, equipped with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron, smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama, producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy secretions of elephants, inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain summits, that mace, with which the mighty son of Kunti had in Kailasa challenged the enraged Lord of Alaka, the friend of Maheshvara, that weapon with which Bhima, though resisted by many, had in wrath slain a large number of proud Guhyakas endued with powers of illusion on the breasts of Gandhamadana for the sake of procuring Mandara flowers for doing what was agreeable to Draupadi, uplifting that mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder, the mighty-armed son of Pandu now rushed against Shalya. With that mace of awful sound, Bhima, skilled in battle, crushed the four steeds of Shalya that were possessed of great fleetness. Then the heroic Shalya, excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pandu's son, presented into his body. Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Shalya in the chest. His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this, the ruler of the Madras came down from his car and cheerlessly gazed at Bhima. Beholding his own feat thus counteracted, Shalya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe. Beholding that terrible feat of his in battle, the Parthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.'"

SECTION 12

“Sanjaya said, ‘Seeing his driver fallen, Shalya, O king, quickly took up his mace made wholly of iron and stood immovable as a bull. Bhima, however, armed with his mighty mace, rushed impetuously towards Shalya who then looked like the blazing Yuga-fire, or the Destroyer armed with the noose, or the Kailasa mountain with its formidable crest, or Vasava with his thunder, or Mahadeva with his trident, or an infuriate elephant in the forest. At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes. The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying, “Excellent, Excellent! Save the ruler of the Madras, or Rama, that delighter of the Yadus, there is none else that can venture to endure the impetuosity of Bhima in battle. Similarly, save Bhima, there is no other warrior that can venture to endure the force of the mace of the illustrious king of the Madras in battle.” Those two combatants then, Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air. In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace. The mace of Shalya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread. Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds. Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to be ablaze. Similarly, struck by Bhima with his mace, the mace of Shalya produced a shower of blazing coals which seemed exceedingly wonderful. Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces, like a couple of combatants striking each other with iron bound clubs. Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer in consequence like two flowering Kinsukas. Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain. Similarly, though struck repeatedly with the force of Bhima's mace, Shalya, O king, moved not, like a mountain assailed by an elephant with his tusks. The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder. Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles. Once more the clash took place between those two warriors of superhuman feats, each having advanced towards the other by eight steps, and each assailing the other with his uplifted iron club. Then, wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill. Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake. Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship. The brave combatants then of both armies, at that sight, uttered cries of "Oh!" and "Alas!" Struck with great force in their vital limbs, both of them had become exceedingly agitated. Then the mighty Kripa, taking up Shalya, that bull among the Madras, on his own car, quickly bore him away from the field of battle. Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras. Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pandavas, causing diverse musical instruments to be blown and beat. With uplifted arms and weapons and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pandavas. Beholding the Kaurava host, the sons of Pandu, with leonine roars, rushed against those warriors headed by Duryodhana. Then thy son, O bull of

Bharata’s race, singling out Chekitana amongst those rushing heroes, pierced him deeply with a lance in the chest. Thus assailed by thy son, Chekitana fell down on the terrace of his car, covered with blood, and overcome with a deep swoon. Beholding Chekitana slain, the great car-warriors among the Pandavas incessantly poured their arrowy showers (upon the Kauravas). Indeed, the Pandavas, inspired with desire of victory, O monarch, careered beautifully on all sides amongst thy divisions. Kripa, and Kritavarma, and the mighty son of Subala, placing the ruler of the Madras before them, fought with king Yudhishthira the just. Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwaja’s son, that hero endued with abundant energy and prowess. 3,000 cars, O king, despatched by thy son and headed by Drona’s son, battled with Vijaya (Arjuna). All those combatants, O king, had firmly resolved to win victory and had cast off fear with life itself. Indeed, O king, thy warriors penetrated into the midst of the Pandava army like swans into a large lake. A fierce battle then took place between the Kurus and the Pandavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows. During the progress, O king, of that battle which was destructive of great heroes, an earthly dust, terrible to behold, was raised by the wind. From only the names we heard (of the Pandava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the combatants that fought with one another fearlessly. That dust, however, O tiger among men, was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away. Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back. Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven. For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion. Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another. “Slay, pierce, seize, strike, cut off!” These were the words that were heard in that battle, uttered by the warriors and those of the foe. Then Shalya, O monarch, desirous of slaying him, pierced king Yudhishthira the just, that mighty car-warrior with many sharp arrows. Conversant with what are the vital limbs of the body, the son of Pritha, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter’s vital limbs. Resisting the son of Pandu with his shafts, Shalya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipped with Kanka feathers. Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops. King Yudhishthira the just, possessed of great fame and filled with rage, pierced the ruler of the Madras with many keen arrows equipped with feathers of Kankas and peacocks. The mighty car-warrior then pierced Candrasena with seventy arrows and Shalya’s driver with nine, and Drumasena with four and sixty. When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pandu, Shalya, O king, slew five and twenty warriors among the Cedis. And he pierced Satyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Madri with a hundred, in that battle. While Shalya was thus careering in that battle, that best of kings, the son of Pritha, sped at him many shafts that resembled snakes of virulent poison. With a broad-headed arrow, Yudhishthira the son of Kunti then cut off from his car the standard top of his adversary as the latter stood in his front. We saw the standard of Shalya, which was thus cut off by the son of Pandu in that great battle, fall down like a riven mountain summit. Seeing his standard fallen and observing the son of Pandu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts. That bull amongst Kshatriyas, Shalya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he afflicted Yudhishthira greatly. We then, O monarch, beheld a net of arrows spread before the chest of Pandu’s son like a mass of risen clouds. The mighty car-warrior Shalya, in that battle, filled with rage, shrouded Yudhishthira with straight shafts. At this, king Yudhishthira afflicted with those showers of shafts, felt himself deprived of his prowess, even as the Asura Jambha had become before the slayer of Vritra.’”

SECTION 13

“Sanjaya said, ‘When king Yudhishthira the just was thus afflicted by the ruler of Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encompassing Shalya with their cars, began to afflict him in that battle. Beholding the unsupported Shalya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the Siddhas (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful. Then Bhimasena in that encounter, having pierced Shalya who had become (as his name implied) an irresistible dart in prowess, with one arrow, next pierced him with seven. Satyaki, desirous of rescuing the son of Dharma, pierced Shalya with a hundred arrows and uttered a loud leonine roar. Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many. The heroic ruler of the Madras, struggling carefully in that battle, thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it, and pierced Satyaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts. Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire. Filled with great rage, he then struck his adversary’s driver with a straight shaft in that battle and then Shalya himself once more with three. Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Satyaki pierced him with nine, and king Yudhishthira with sixty. Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Shalya's body, like crimson streams, running down the breast of a mountain of red chalk. Shalya, however, quickly pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful. With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter. Taking up another bow, that great car-warrior, the son of Dharma, covered Shalya, his steeds, and driver, and standard, and car, with many arrows. Thus shrouded in that battle by the son of Dharma with his shafts, Shalya struck the former with ten keen arrows. Then Satyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows. At this, Shalya cut off with a razor-faced arrow the formidable bow of Satyaki, and pierced each of the other Pandava warriors with three arrows. Filled with rage, O monarch, Satyaki of unbaffled prowess then hurled at Shalya a lance equipped with a golden staff and decked with many jewels and gems. Bhimasena sped at him a cloth-yard shaft that looked like a blazing snake; Nakula hurled at him a dart, Sahadeva an excellent mace, and the son of Dharma a Sataghni impelled by the desire of despatching him. The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car. With a number of broad-headed arrows Shalya cut off the lance hurled by Satyaki. Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima. He then resisted with clouds of shafts the terrible dart, equipped with a golden handle, that Nakula had sped at him and the mace also that Sahadeva had thrown. With a couple of other arrows, O Bharata, he cut off the Sataghni sped at him by the king, in the very sight of the sons of Pandu, and uttered a loud leonine roar. The grandson of Sini, however, could not endure the defeat of his weapon in that battle. Insensate with rage, Satyaki took up another bow and pierced the ruler of the Madras with two shafts and his driver with three. At this, Shalya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances. Thus checked in that battle by the ruler of the Madras, O Bharata, those slayers of foes became unable to stay in front of Shalya. King Duryodhana, beholding the prowess of Shalya, regarded the Pandavas, the Pancalas, and the Srinjayas as already slain. Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths, encountered the ruler of the Madras. Nakula and Sahadeva and Satyaki of great might, encompassing Shalya, shot their arrows at him from every side. Though encompassed by those four great bowmen and mighty car-warriors among the Pandavas, the valiant ruler of the Madras still fought with them. Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Shalya's car-wheels. When that brave and mighty car-warrior, that protector of Shalya's car-wheel, was thus slain, Shalya of great strength covered the Pandava troops with showers of arrows. Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the just began to reflect in this strain, "Verily, how shall those grave words of Madhava become true? I hope, the rider of the Madras, excited with rage, will not annihilate my army in battle." Then the Pandavas, O elder brother of Pandu (Dhritarashtra), with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side. Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion. We then beheld the downpour of gold-winged arrows shot by Shalya coursing through the welkin like a flight of locusts. Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds. With the gold-decked shafts that issued from the bow of the Madra king, the welkin, O monarch, became so filled that there was not an inch of empty space. When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle, and when they beheld the vast host of the Pandavas thus agitated by that hero, the gods and the Gandharvas became filled with great wonder. Afflicting with vigour all the Pandava warriors with his shafts from every side, O sire, Shalya shrouded king Yudhishthira the just and roared repeatedly like a lion. The mighty car-warriors of the Pandavas, thus shrouded by Shalya in that battle, became unable to proceed against that great hero for fighting with him. Those, however, amongst the Pandavas, that had Bhimasena at their head and that were led by king Yudhishthira the just, did not fly away from that ornament of battle, the brave Shalya.'"

SECTION 14

“Sanjaya said, ‘Meanwhile Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter’s followers, the heroic and mighty car-warriors among the Trigartas, pierced Drona’s son in return with three shafts, and each of the other warriors with two. Once again, the mighty-armed Dhananjaya covered his enemies with showers of shafts. Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata’s race, fled not from Partha in that battle. With Drona’s son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts. The gold-decked arrows, O king, shot by them, speedily filled the terrace of Arjuna’s car. Beholding those two great bowmen, those two foremost of all warriors, the two Krishnas, covered with arrows, those invincible (Kaurava) combatants became filled with delight. Indeed, at that time, the Kuvara, the wheels, the shaft, the traces, the yoke, and the Anukarsha, O lord, of Arjuna’s car, became entirely enveloped with arrows. The like of what thy warriors then did unto Partha had never before, O king, been either seen or heard. That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth. Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain. Struck in that battle with arrows inscribed with Partha’s name, those warriors, beholding that state of things, regarded the field of battle to be full of Parthas. Then the Partha-fire, having for its wonderful flames and the loud twang of Gandiva for the wind that fanned it, began to consume the fuel constituted by thy troops. Then, O Bharata, heaps of fallen wheels and yokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and Anukarshas and Trivenus, of axles and traces and goads, of heads of warriors decked with earrings and headgears, of arms, O monarch, and thighs in thousands, of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Partha's car. Indeed, along the track of the angry Partha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight. Having destroyed 2,000 cars with their fences, that scorcher of foes, Partha, looked like a smokeless fire with blazing flames. Indeed, even as the illustrious Agni when he blazes forth (at the end of the Yuga) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Partha. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car equipped with many banners, endeavoured to check him. Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost of car-warriors, quickly encountered each other, each desirous of slaying the other. The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer. Each challenging the other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns. The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific. The son of Drona then, O Bharata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vasudeva with ten. Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling the while, stretched his bow Gandiva with force. Soon, however, the mighty car-warrior Savyasaci (Arjuna) made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows. Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pandu a heavy mallet that looked like a dreadful mace with iron spikes. Beholding that weapon, which was decked with cloth of gold, coursing towards him, the heroic Partha, that slayer of foes, cut it off into seven fragments. Seeing his mallet cut off, Drona’s son of great wrath took up a terrible mace equipped with iron spikes and looking like a mountain summit. Accomplished in battle, the son of Drona hurled it then at Partha. Beholding that spiked mace coursing towards him like the Destroyer himself in rage, Pandu’s son Arjuna quickly cut it off with five excellent shafts. Cut off with Partha’s shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bharata, of the (hostile) kings. The son of Pandu then pierced Drona’s son with three other shafts. Though deeply pierced by the mighty Partha, Drona’s son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation. That great car-warrior, the son of Drona, then, O king, shrouded Suratha (the Pancala) with showers of shafts before the eyes of all the Kshatriyas. At this, Suratha, that great car-warrior among the Pancalas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds rushed against the son of Drona. Drawing his foremost of bows, firm and capable of bearing a great strain, the Pancala hero covered Ashvatthama with arrows that resembled flames of fire or snakes of virulent poison. Seeing the great car-warrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick. Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bow-string and sped a keen cloth-yard shaft that resembled the fatal rod of Death. Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the thunderbolt of Shakra hurled from the sky. Struck with that shaft, Suratha fell down on the Earth like a mountain summit riven with thunder. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors speedily mounted upon the vehicle of his slain foe. Then, O monarch, that warrior, invincible in battle, the son of Drona, well-equipped with armour and weapons, and supported by the Samsaptakas, fought with Arjuna. That battle, at the hour of noon, between one and the many, enhancing the population of Yama’s domains, became exceedingly fierce. Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with his foes at the same time. The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the Asuras.'"

SECTION 15

“Sanjaya said, ‘Duryodhana, O king, and Dhrishtadyumna, the son of Prishata, fought a fierce battle, using arrows and darts in profusion. Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season. The (Kuru) king, having pierced with five arrows the slayer of Drona, Prishata’s son of fierce shafts, once more pierced him with seven arrows. Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows. Beholding the king thus afflicted, O bull of Bharata’s race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata. Surrounded by those Atirathas on every side, the Pancala hero, O king, careered in that battle, displaying his quickness in the use of weapons. Shikhandi, supported by the Prabhadrakas, fought with two Kuru bowmen, Kritavarma and the great car-warrior Kripa. Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought, making life the stake. Shalya, shooting showers of shafts on all sides, afflicted the Pandavas with Satyaki and Vrikodara amongst them. With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess. The great car-warriors among the Pandavas who were mangled in that great battle with the shafts of Shalya, failed to find a protector. Then the heroic Nakula, the son of Madri, seeing king Yudhishthira the just greatly afflicted, rushed with speed against his maternal uncle. Shrouding Shalya in that battle (with many arrows), Nakula, that slayer of hostile heroes, smiling the while, pierced him in the centre of the chest with ten arrows, made entirely of iron, polished by the hands of the smith, equipped with wings of gold, whetted on stone, and propelled from his bow with great force. Afflicted by his illustrious nephew, Shalya afflicted his nephew in return with many straight arrows. Then king Yudhishthira, and Bhimasena, and Satyaki, and Sahadeva, the son of Madri, all rushed against the ruler of the Madras. The vanquisher of foes, the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidiary points of the compass with the rattle of their cars and causing the Earth to tremble therewith. Piercing Yudhishthira with three arrows and Bhima with seven, Shalya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three. Then the ruler of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the high-souled Nakula. Struck with Shalya's shafts, that bow broke into pieces. Taking up another bow, Madri's son, that great car-warrior quickly covered the ruler of the Madras with winged arrows. Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest. Bhimasena and Satyaki, rushing at the ruler of the Madras, both struck him with arrows winged with Kanka feathers, the former with sixty, and the latter with nine. Filled with rage at this, the ruler of the Madras pierced Satyaki with nine arrows and once again with seventy straight shafts. Then, O sire, he cut off at the handle the bow, with arrow fixed on it, of Satyaki and then despatched the four steeds of the latter to Yama's abode. Having made Satyaki carless, that mighty car-warrior, the ruler of the Madras, struck him with a hundred arrows from every side. He next pierced two angry sons of Madri, and Bhimasena the son of Pandu, and Yudhishthira, O thou of Kuru's race, with ten arrows each. The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Parthas, even unitedly, could not approach him in that battle. Riding then upon another car, the mighty Satyaki, of prowess incapable of being baffled, beholding the Pandavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him. That ornament of assemblies, Shalya, on his car, rushed against the car of Satyaki, like one infuriate elephant against another. The collision that then took place between Satyaki and the heroic ruler of the Madras, became fierce and wonderful to behold, even like that which had taken place in days of yore between the Asura Samvara and the chief of the celestials. Beholding the ruler of the Madras staying before him in that battle, Satyaki pierced him with ten arrows and said, “Wait, Wait!” Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Satyaki in return with sharp shafts equipped with beautiful feathers. Those great bowmen then, the Parthas, beholding the king of the Madras assailed by Satyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs. The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful, like that which takes place between a number of roaring lions. The struggle, O monarch, that took between them resembled that which takes place between a number of roaring lions fighting with each other for meat. With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows. All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illustrious warriors, a shadow as that of the clouds was caused there. Then, O king, with those blazing shafts sped by the warriors, that were equipped with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze. That slayer of foes, Shalya, then achieved the most wonderful feat, since that hero alone, and unsupported, contended with many heroes in that battle. The Earth became shrouded with the fierce shafts, equipped with feathers of Kankas and peacocks, that fell, sped from the arms of the ruler of the Madras. Then, O king, we beheld the car of Shalya careering in that dreadful battle like the car of Shakra in days of yore on the occasion of the destruction of the Asuras.’”

SECTION 16

“Sanjaya said, ‘Then, O lord, thy troops, with Shalya at their head, once more rushed against the Parthas in that battle with great impetuosity. Although afflicted, still these troops of thine, who were fierce in battle, rushing against the Parthas, very soon agitated them in consequence of their superior numbers. Struck by the Kurus, the Pandava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena. Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarma, with showers of shafts. Sahadeva checked Shakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks. The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Pancala prince Shikhandi resisted the son of Drona. Armed with his mace, Bhimasena held the king in check, and Kunti’s son Yudhishthira resisted Shalya at the head of his forces. The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight. We then beheld the highly wonderful feat that Shalya achieved, since, alone, he fought with the whole Pandava army. Shalya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon. Afflicting the king with shafts that resembled snakes of virulent poison, Shalya rushed against Bhima, covering him with showers of arrows. Beholding that lightness of hand and that mastery over weapons displayed by Shalya the troops of both the armies applauded him highly. Afflicted by Shalya the Pandavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop. While his troops were thus being slaughtered by the ruler of the Madras, Pandu’s son, king Yudhishthira the just, became filled with rage. Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras, resolved to either win the battle or meet with death. Summoning all his brothers and also Krishna of Madhu’s race, he said unto them, “Bhishma, and Drona, and Karna, and the other kings, that put forth their prowess for the sake of the Kauravas, have all perished in battle. You all have exerted your valour according to your courage and in respect of the shares allotted to you. Only one share — mine — that is constituted by the mighty car-warrior Shalya, remains. I desire to vanquish that ruler of the Madras today in battle. Whatever wishes I have regarding the accomplishment of that task I will now tell you. These two heroes, the two sons of Madravati, will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vasava himself. Keeping the duties of a Kshatriya before them, these two that are deserving of every honour and are firm in their vows, will fight with their maternal uncle. Either Shalya will slay me in battle or I will slay him. Blessed be ye. Listen to these true words, you foremost of heroes in the world. Observant of Kshatriya duties, I will fight with my maternal uncle, you lords of Earth, firmly resolved to either obtain victory or be slain. Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Shalya’s. The grandson of Sini will protect my right wheel, and Dhrishtadyumna my left. Let Pritha’s son Dhananjaya guard my rear today. And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Shalya in the great battle that will occur.” Thus addressed by the king, all his well-wishers did as they were requested. Then the Pandava troops once more became filled with joy, especially the Pancalas, the Somakas and the Matsyas. Having made that vow, the king proceeded against the ruler of the Madras. The Pancalas then blew and beat innumerable conchs and drums and uttered leonine roars. Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus. And they caused the Earth to resound with the noise of the elephants’ bells, and the loud blare of conchs and trumpets. Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants. Boasting of his prowess in battle, Shalya poured a shower of arrows on that chastiser of foes, king Yudhishthira the just, like Maghavat pouring rain. The high-souled king of the Kurus also having taken up his beautiful bow displayed those diverse kinds of lessons that Drona had taught him. And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any lapses in him. Shalya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat. Bhima was engaged with thy son, that delighter in battle. The Pancala prince (Dhrishtadyumna), Satyaki, and the two sons of Madri by Pandu, received Shakuni and the other Kuru heroes around. In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory. Duryodhana then, with a straight shaft, aiming at the gold-decked standard of Bhima, cut off in that battle. The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honours. Once more the king, with a sharp razor-faced arrow, cut off the beautiful bow of Bhima that looked like the trunk of an elephant. Endued with great energy, the bowless Bhima then, putting forth his prowess pierced the chest of thy son with a dart. At this, thy son sat down on the terrace of his car. When Duryodhana swooned away, Vrikodara once more, with razor-faced shaft, cut off the head of his driver from his trunk. The steeds of Duryodhana's car, deprived of their driver, ran wildly on all sides, O Bharata, dragging the car after them, at which loud wails arose (in the Kuru army). Then the mighty car-warrior Ashvatthama, and Kripa and Kritavarma, followed that car, desirous of rescuing thy son. The (Kaurava) troops (at sight of this) became exceedingly agitated. The followers of Duryodhana became terrified. At that time, the wielder of Gandiva, drawing his bow, began to slay them with his arrows. Then Yudhishthira, excited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought. We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft, he then became exceedingly fierce. With eyes opened wide and body trembling in rage, the son of Kunti cut off hostile warriors in hundreds and thousands by means of his sharp shafts. Those amongst the soldiers against whom the eldest Pandava proceeded, were overthrown by him, O king, like mountain summits riven with thunder. Felling cars with steeds and drivers and standards and throwing down car-warriors in large numbers, Yudhishthira, without any assistance, began to sport there like a mighty wind destroying masses of clouds. Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living creatures (at the time of the universal dissolution). Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said, "Wait, Wait!" Beholding the feats then of that hero of terrible deeds, all thy warriors became inspired with fear. Shalya, however, proceeded against him. Both of them filled with rage, blew their conchs. Returning and challenging each other, each then encountered the other. Then Shalya covered Yudhishthira with showers of arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows. Then those two heroes, the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked like a Salmali and a Kinsuka tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars. Beholding them both, the soldiers could not conclude which of them would be victorious. Whether the son of Pritha would enjoy the Earth, having slain Shalya, or whether Shalya having slain the son of Pandu would bestow the Earth on Duryodhana, could not be ascertained, O Bharata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right. Then Shalya shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow. Taking up another bow, Yudhishthira pierced Shalya with three hundred shafts and cut off the latter's bow with a razor-faced arrow. The son of Pandu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two Parshni drivers of Shalya. Then with another blazing, well-tempered and sharp shaft, he cut off the standard of Shalya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke. The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly. After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car that had been equipped duly. That best of cars had a rattle deep as the roar of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.'"

SECTION 17

“Sanjaya said, ‘Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion. Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatriyas showers of arrows, even like the deity of the clouds pouring rain in torrents. Piercing Satyaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly. And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands. Indeed, that foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen and cars and car-warriors. And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of Kusa grass. Then the Pandus, the Pancalas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all-destroying Death. Bhimasena, and the grandson of Sini, and those two foremost of men, the two sons of Madri, encompassed that warrior while he was fighting with the (Pandava) king of terrible might. And all of them challenged him to battle. Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy. Protected by Bhimasena, and by the two sons of Madri, and by him of Madhu’s race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy. Then the car-warriors and other combatants of thy army, clad in mail and equipped with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all sides, at the command of

Duryodhana. The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows in that battle. The high-souled son of Pritha, O king, in return, pierced his foe with nine arrows in that dreadful encounter. Those two great car-warriors, the ruler of the Madras and Yudhishthira, began to cover each other with arrows, washed in oil and shot from their bowstrings stretched to their ears. Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's lapses, quickly and deeply pierced each other with each other's shafts. The loud noise of their bows, bowstrings, and palms resembled that of Indra's thunder as those high-souled warriors, the brave ruler of the Madras and the heroic Pandava, showered upon each other their numberless arrows. They careered on the field of battle like two young tigers in the deep forest fighting for a piece of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipped with powerful tusks. Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigour, pierced the heroic Yudhishthira of terrible might in the chest with shaft possessed of the splendour of fire or the sun. Deeply pierced, O king, that bull of Kuru's race, the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy. Recovering his senses within a trice, that foremost of kings (Shalya), possessed of prowess equal to that of him of a 1,000 eyes, with eyes red in wrath, quickly struck the son of Pritha with a hundred arrows. At this, the illustrious son of Dharma filled with rage, quickly pierced Shalya's chest and then, without losing a moment, struck his golden mail with six shafts. Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, that bull of Kuru's race. The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Shalya with many arrows of keen points from every side like Indra piercing the Asura Namuchi. The illustrious Shalya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both of them. With another razor-faced arrow endued with the splendour of fire or the sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car. The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain the steeds of the king, the high-souled Shalya then began to slay the troops of the royal son of Dharma. When the (Pandava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows. With another arrow he severed the head of Shalya's driver from his trunk, the middle of which was encased in mail. Exceedingly excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe. That foremost of all bowmen, Bhima, then covered with a hundred arrows that hero (Shalya), who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Madri, also did the same. Beholding Shalya stupefied with those arrows, Bhima cut off his armour with other shafts. His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a 1,000 stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Shalya of terrible strength rushed towards Yudhishthira. Beholding Shalya rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhristadyumna and Shikhandi and the (five) sons of Draupadi and the grandson of Sini suddenly advanced towards him. Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops. Beholding that feat of Bhima, all the foremost car-warriors among the Pandavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon. At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy and almost lifeless. The ruler of the Madras assailed by those foremost of Pandava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer. King Yudhishthira the just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity. Recollecting the words of Govinda, he quickly set his heart on the destruction of Shalya. Indeed, king Yudhishthira the just, staying on his steedless and driverless car, desired to take up a dart. Beholding that feat of Shalya and reflecting upon the fact that the hero who had been allotted to him as his share still remained unslain, the son of Pandu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve. King Yudhishthira the just, took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage. Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch. The illustrious chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals. All the Kauravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like a large meteor falling from the skies at the end of the Yuga. King Yudhishthira the just, in that battle, carefully hurled that dart which resembled kala-ratri (the Death Night) armed with the fatal noose or the foster-mother of fearful aspect of Yama himself, and which like the Brahmana's curse, was incapable of being baffled. Carefully the sons of Pandu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like Samvartaka-fire and was as fierce as a rite performed according to the Atharvan of Agnirasa. Created by Tvashtri (the celestial artificer) for the use of Ishana, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the receptacles of water and creatures of every kind. Adorned with bells and banners and gems and diamonds and decked with stones of lapis lazuli and equipped with a golden handle, Tvashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of Brahma. Having carefully inspired it with many fierce mantras, and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras. Saying in a loud voice the words, "Thou art slain, O wretch!" the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the asura Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath.

"'Shalya, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it. Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would enter any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras). Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda. His armour having been cut off by that descendant of Kuru's race, the illustrious Shalya, strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain summit riven by thunder. Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the just, like a tall banner erected to the honour of Indra falling down on the ground. Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down with mangled limbs bathed in blood. The puissant Shalya, having long enjoyed the Earth like a dear wife, now seemed to sleep on the Earth's breast, embracing her with all his limbs. Slain by Dharma's son of righteous soul in fair fight, Shalya seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform. Though deprived of weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras.

Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts. With the showers of shafts that the son of Pritha then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupefied were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths. Upon the fall of Shalya, the youthful younger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira. Invincible in battle desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pandava with very many shafts. With great speed king Yudhishthira the just pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist. Then with a blazing and keen arrow of great force and broad head, he struck off the head of his foe staying before him. I saw that head adorned with earrings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits. Beholding his headless trunk, bathed all over with blood, fallen down from the car, the Kaurava troops broke. Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of "Oh!" and "Alas!" fled away with speed. Beholding Shalya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pandavas and fled, covered with dust. The grandson of Sini then, Satyaki, O bull of Bharata's race, shooting his shafts, proceeded against the frightened Kauravas while the latter were flying away. Then Hridika's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army). Those two illustrious and invincible heroes of Vrishni's race, Hridika's son and Satyaki, encountered each other like two furious lions. Both resembling the sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the sun. The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly coursing insects in the welkin. Piercing Satyaki with ten arrows and his steeds with three, the son of Hridika cut off his bow with a straight shaft. Laying aside his best of bows which was thus cut off, that bull of Sini's race, quickly took up another that was tougher than the first. Having taken up that foremost of bows, that first of bowmen pierced the son of Hridika with ten arrows in the centre of the chest. Then cutting off his car and the shaft also of that car with many well-shot arrows, Satyaki quickly slew the steeds of his antagonist as also his two Parshni drivers. The valiant Kripa then, the son of Saradwat, O lord, beholding Hridika's son made carless, quickly bore him away, taking him up on his car. Upon the slaughter of the king of the Madras and upon Kritavarma having been made carless, the entire army of Duryodhana once more turned its face from the battle. At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle. Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side. Then Duryodhana, seeing from a near point his army broken, alone resisted all the Parthas advancing furiously. Beholding the Pandavas on their cars as also Dhrishtadyumna the son of Prishata and the invincible chief of the Anartas (Satyaki), the Kuru king covered all of them with sharp arrows. The enemy (at that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridika, riding upon another car, advanced to that spot. The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarma with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force. Then Ashvatthama, taking up on his car the son of Hridika who had been made steedless and carless by the (Pandava) king, bore him away from Yudhishthira's presence. The son of Saradwat pierced Yudhishthira in return with eight arrows and his steeds also with eight keen shafts. Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bharata. After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru’s race, the Parthas, beholding Shalya slain, united together, and filled with great joy, blew their conchs. And all of them applauded Yudhishthira in that battle, even as the celestials in days of yore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise.’”

SECTION 18

“Sanjaya said, ‘After the slaughter of Shalya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy. Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying, “Do not proceed, Do not proceed!” Though repeatedly forbidden by Duryodhana, those heroes, desirous of slaying Yudhishthira, penetrated into the Pandava host. Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pandavas. Meanwhile, hearing that Shalya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the Madraka king, the great car-warrior Partha came there, stretching his bow Gandiva, and filling the Earth with the rattle of his car. Then Arjuna, and Bhima, and the two sons of Madri by Pandu, and that tiger among men, Satyaki, and the (five) sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and the Pancalas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides. Having taken their places around the king, the Pandavas, those bulls among men, began to agitate the hostile force like Makaras agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees. Like the great river Ganges agitated by a hostile wind, the Pandava host, O king, once more became exceedingly agitated. Causing that mighty host to tremble, the illustrious and mighty car-warriors (the Madrakas), all shouted loudly, saying, “Where is that king Yudhishthira? Why are not his brave brothers, the Pandavas, to be seen here? What has become of the Pancalas of great energy as also of the mighty car-warrior Shikhandi? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, the (five) sons of Draupadi?” At this, those mighty warriors, the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously. In that battle, some amongst thy troops were seen slain by means of their lofty standards. Beholding, however, the heroic Pandavas, the brave warriors of thy army, O Bharata, though forbidden by thy son, still rushed against them. Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest. Then Shakuni, the son of the Gandhara king, possessed of eloquence, O monarch, said unto Duryodhana these words, “How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bharata, art here, this does not look well! The understanding made was that all of us should fight unitedly! Why then, O king, dost thou tolerate our foes when they are thus slaying our troops?”

“‘Duryodhana said, “Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated in the Pandava host!”

“‘Shakuni said, “Brave warriors, when excited with rage in battle, do not obey the command of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently. We shall, therefore, all of us, united together with our cars and horses and elephants, proceed, for rescuing those great bowmen, the followers of the Madra king! With great care, O king, we shall protect one another.” Thinking after the manner of Shakuni, all the Kauravas then proceeded to that place where the Madras were. Duryodhana also, thus addressed (by his maternal uncle) proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise. “Slay, pierce, seize, strike, cut off!” These were the loud sounds that were heard then, O Bharata, among those troops. Meanwhile the Pandavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called Madhyama. Fighting hand to hand, O monarch, for a short while those heroic warriors, the followers of the Madra king, were seen to perish. Then, whilst we were proceeding, the Pandavas, united together and endued with great activity, completed the slaughter of the Madrakas, and, filled with delight, uttered joyous shouts. Then headless forms were seen to arise all around. Large meteors seemed to fall down from the sun's disc. The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds. Steeds fleet as the wind, still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle. Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars. Here and there also were seen steeds that were hampered in their motions by their traces. Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits. When the brave followers of the Madra king were slain, the mighty car-warriors of the Parthas, those great smiters, beholding a body of horse advancing towards them, rushed towards it with speed from desire of victory. Causing their arrows to whiz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars. Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field. Struck, O monarch, by those firm bowmen, the Pandavas, the Kuru army fled away on all sides, inspired with fear.'"

SECTION 19

“Sanjaya said, ‘Upon the fall of that great king and mighty car-warrior, that invincible hero (Shalya) in battle, thy troops as also thy sons almost all turned away from the fight. Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vast deep without a raft to cross it. After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion. Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajatasatru, fled away at midday. After the fall of Shalya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess. That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta’s son, O Bharata, now became ours once more, O monarch. Despairing of success upon the fall of the mighty car-warrior Shalya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear. Some on horse-back, some on elephants, some on cars, great car-warriors with great speed, and foot-soldiers also fled away in fear. 2,000 elephants, looking like hills, and accomplished in smiting fled away, after Shalya’s fall, urged on with hooks and toes. Indeed, O chief of the Bharatas, thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard. Beholding them defeated and broken and flying away in dejection, the Pancalas and the Pandavas, inspired with desire of victory, pursued then hotly. The whiz of arrows and other noises, the loud leonine roars, and the blare of conchs of heroic warriors, became tremendous. Beholding the Kaurava host agitated with fear and flying away, the Pancalas and the Pandavas addressed one another, saying, “Today king Yudhishthira, firm in truth, hath vanquished his enemies. Today Duryodhana hath been divested of his splendour and kingly prosperity. Today, hearing of his sons’ death, let Dhritarashtra, that king of men, stupefied and prostrate on the Earth, feel the most poignant anguish. Let him know today that the son of Kunti is possessed of great might among all bowmen. Today that sinful and wicked-hearted king will censure his own self. Let him recollect today the time and beneficial words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today experience the grief that had been felt by the sons of Pandu. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna’s bow in battle, as also the strength of all his weapons, and the might of his arms in fight. Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the Asura Vali was slain by Indra. Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Duhshasana. Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pandu. After the slaughter of the heroic son of Subala and all the Gandharas he will know the strength, in battle, of the two sons of Madri by Pandu. Why will not victory be theirs that have Dhananjaya for their warrior, as also Satyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata, and the five sons of Draupadi, and the two sons of Madri, and the mighty bowman Shikhandi, and king Yudhishthira? Why will not victory be theirs that have for their protector Krishna, otherwise called Janardana, that protector of the universe? Why will not victory be theirs that have righteousness for their refuge? Who else than Yudhishthira the son of Pritha, who hath Hrishikesa, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands?” Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts. Then Dhananjaya of great valour proceeded against the car-division of the foe. The two sons of Madri and the mighty car-warrior Satyaki proceeded against Shakuni. Beholding them all flying with speed in fear of Bhimasena, Duryodhana as if smiling the while, addressed his driver, saying, “Partha, stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army. Like the ocean that cannot transgress its continents, Kunti’s son Dhananjaya will never venture to transgress me, if I take up my stand in the rear. Behold, O driver, this vast host that is pursued by the Pandavas. Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops. Hear those diverse leonine roars that are so awful and loud! Therefore, O driver, proceed slowly and take up thy position in the rear. If I stay in battle and fight the Pandavas, my army, O driver, will rally and come back with vigour to battle.” Hearing these words of thy son that were just those of a hero and man of honour, the driver slowly urged those steeds in trappings of gold. 21,000 foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives, still stood for battle. Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame. The clash of those rushing warriors filled with joy became loud and exceedingly terrible. Then Bhimasena, O king, and Dhrishtadyumna the son of Prishata resisted them with four kinds of forces. Other foot-soldiers proceeded against Bhima, uttering loud shouts and slapping their armpits, all actuated by the desire of going to heaven. Those Dhartarashtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides. Surrounded by that large body of warriors on foot and struck by them in that battle, Bhima did not stir from where he stood fixed like Mainaka mountain. His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pandavas and checked other combatants (that tried to rescue him). Encountered by those warriors, Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them. Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club. The mighty Bhima, with his mace, crushed those 21,000 foot-soldiers who were without cars and steeds and elephants. Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front. The Dhartarashtra foot-soldiers, thus slain, lay down on the ground, bathed in blood, like Karnikaras with their flowery burthens laid low by a tempest. Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of earrings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life. Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field. The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana. Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents. The prowess that we then beheld of thy son was exceedingly wonderful, since all the Parthas, united together, could not transgress his single self. Then Duryodhana, addressing his own army which had not fled far but which, mangled with arrows, had set its heart on flight, said these words, "I do not see the spot on plain or mountain, whither, if ye fly, the Pandavas will not pursue and slay ye! What is the use then of flight? The army of the Pandavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours! If you fly away, losing all order, the sinful Pandavas, pursuing you will slay you all! If, on the other hand, we make a stand, good will result to us! Listen, all you Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that, calling himself a Kshatriya, will not fight? Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness! Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! You Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, you may, without delay, obtain all those regions of blessedness." Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pandavas for battling with them. Seeing them advancing with speed, the Parthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them. The valiant Dhananjaya, stretching his bow Gandiva celebrated over the three worlds, proceeded on his car against the foe. The two sons of Madri, and Satyaki, rushed against Shakuni, and the other (Pandava) heroes, smiling, rushed impetuously against thy forces.'"

SECTION 20

“Sanjaya said, ‘After the (Kuru) army had been rallied, Shalva, the ruler of the Mlecchas, filled with rage, rushed against the large force of the Pandavas, riding on a gigantic elephant, with secretions issuing from the usual limbs, looking like a hill, swelling with pride, resembling Airavata himself, and capable of crushing large bands of foes. Shalva’s animal sprung from a high and noble breed. It was always worshipped by Dhritarashtra’s son. It was properly equipped and properly trained for battle, O king, by persons well-conversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer. Mounting on that foremost of elephants, O monarch, he proceeded against the Pandavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra’s thunder in force. While he shot his arrows in that battle and despatched hostile warriors to Yama’s abode, neither the Kauravas nor the Pandavas could notice any lapses in him, even as the Daityas, O king, could not notice any in Vasava, the wielder of the thunder, in days of yore, while the latter was employed in crushing their divisions. The Pandavas, the Somakas, and the Srinjayas, beheld that elephant looking like a 1,000 elephants careering around them, even as the foes of the gods had in days of yore beheld the elephant of Indra in battle. Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran. Then the vast host of the Pandavas, broken by king Shalya, suddenly fled on all sides, unable to endure the impetuosity of that elephant. Beholding the Pandava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Salwa and blew their conchs white as the moon. Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, the Pancala prince (Dhrishtadyumna) could not, from wrath, endure it. The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing the elephant, even as the Asura Jambha had proceeded against Airavata, the prince of elephants that Indra rode in the course of his encounter with Indra. Beholding the ruler of the Pandavas impetuously rushing against him, Salwa, that lion among kings, quickly urged his elephants, O king, for the destruction of Drupada's son. The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force. Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed. Salwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Pancala king, pointing it out to the infuriate animal. Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupefied with fear. That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver, raised it up in the air with his trunk and then dashed it down on the Earth. Beholding the driver of the Pancala king thus crushed by that foremost of elephants, Bhima and Shikhandi and the grandson of Sini rushed with great speed against that animal. With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant began to waver. Meanwhile, king Salwa began to shoot his shafts like the sun shedding his rays on all sides. Struck with those shafts, the (Pandava) car-warriors began to fly away. Beholding that feat of Salwa, the Pancalas, the Srinjayas, and the Matsyas, O king, uttered loud cries of "Oh!" and "Alas!" in that battle, all those foremost of men, however, encompassed the animal on all sides. The brave Pancala king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant. Endued with great activity, the prince of the Pancalas approached and began to strike with his mace that animal which was huge as a hill and which shed its secretions like a mighty mass of pouring clouds. Its frontal globes suddenly split open, and it uttered a loud cry; and vomiting a profuse quantity of blood, the animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake. While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at the sight, that foremost of warriors among the Sinis cut off the head of king Salwa with a sharp and broad-headed arrow. His head having been cut off by the Satwata hero, Salwa fell down on the Earth along with his prince of elephants, even like a mountain summit suddenly riven by the thunderbolt hurled by the chief of the celestials.'”

SECTION 21

"Sanjaya said, 'After the heroic Salwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest. Beholding the army broken, the mighty car-warrior Kritavarma, possessed by heroism and great strength, resisted the hostile force in that battle. Seeing the Satwata hero, O king, standing in battle like a hill pierced with arrows (by the foes), the Kuru heroes, who had fled away, rallied and came back. Then, O monarch, a battle took place between the Pandavas and the returned Kurus who made death itself their goal. Wonderful was that fierce encounter which occurred between the Satwata hero and his foes, since he resisted the invincible army of the Pandavas. When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens. At those sounds the Pancalas, O bull of Bharata's race, became inspired with fear. Then Satyaki, the grandson of Sini, approached that spot. Approaching king Kshemakirti of great strength, Satyaki despatched him to Yama's abode, with seven keen shafts. Then the son of Hridika, of great intelligence, rushed with speed against that bull of Sini's race, that mighty armed warrior, as the latter came, shooting his whetted shafts. Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons. The Pandavas, the Pancalas, and the other warriors, became spectators of that terrible encounter between the two heroes. Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipped with calf-toothed heads. Careering in diverse kinds of tracks, the son of Hridika and that bull of Sini's race soon afflicted each other with showers of arrows. The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly coursing insects. Then the son of Hridika, approaching Satyaki of true prowess, pierced the four steeds of the latter with four keen shafts. The long-armed Satyaki, enraged at this, like an elephant struck with a lance, pierced Kritavarma with eight foremost of arrows. Then Kritavarma pierced Satyaki with three arrows whetted on stone and sped from his bow drawn to its fullest and then cut off his bow with another arrow. Laying aside his broken bow, that bull of Sini's race quickly took up another with arrow fixed on it. Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that Atiratha of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarma, and filled with fury, quickly rushed against the latter. With ten keen shafts that bull of Sini's race then struck the driver, the steeds, and the standard of Kritavarma. At this, O king, the great bowman and mighty car-warrior Kritavarma, beholding his gold-decked car made driverless and steedless, became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Sini's race, desirous of slaying him. Satyaki, however, of the Satwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupefying Kritavarma of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarma in the chest. Made steedless and driverless in that battle by Yuyudhana, skilled in weapons, Kritavarma came down on the Earth. The heroic Kritavarma having been deprived of his car by Satyaki in that single combat, all the (Kaurava) troops became filled with great fear. A great sorrow afflicted the heart of thy sons, when Kritavarma was thus made steedless and driverless and carless. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Sini's race, desirous of despatching him to Yama's abode. Taking Kritavarma upon his car in the very sight of all the bowmen, the mighty-armed Kripa bore him away from the press of battle. After Kritavarma had been made carless and the grandson of Sini had become powerful on the field, the whole army of Duryodhana once more turned away from the fight. The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana. The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all. Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pandus, and Dhrishtadyumna the son of Prishta, and Shikhandi, and the sons of Draupadi, and the large bands of the Pancalas, and the Kaikeyas, O sire, and the Somakas! With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with mantras. Even thus, king Duryodhana careered all over the field, in that battle. His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridika came there, riding on another car.'"

SECTION 22

"SANJAYA SAID, 'THAT foremost of car-warriors, O monarch, thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour. With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts. There was then not a man amongst the Pandavas in that great battle, or a steed, or an elephant, or a car, that was not struck with Duryodhana's arrows. Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bharata, was struck by thy son with his arrows. The Pandava army was then covered with the shafts of that illustrious warrior, even as a host is covered with the dust it raises while marching or rushing to battle. The Earth then, O lord of Earth, seemed to me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands. Amongst those thousands upon thousands of warriors on the field, belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man. The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Parthas, even uniting together, could not approach his single self. He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven. And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Satyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva. Laying aside that broken bow, the valiant son of Madri, took up another formidable bow, and rushing against king Duryodhana, pierced him with ten shafts in that battle. The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar. Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts. Though pierced thus from every side with numerous arrows by these illustrious warriors, Duryodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators. The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature. Meanwhile the Dhartarashtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail. The noise made by them when they came back became exceedingly awful, like the roar of the surging ocean in the season of rains. Approaching their unvanquished king in that battle, those great bowmen proceeded against the Pandavas for fight. The son of Drona resisted in that battle the angry Bhimasena. With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass. As regards Ashvatthama and Bhimasena, O Bharata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bow-string. Counteracting each other's feats, they continued to fight with each other, frightening the whole Universe. The heroic Shakuni assailed Yudhishthira in that battle. The mighty son of Subala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear. Meanwhile, the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle. Then king Yudhishthira the just, riding upon another car (came back to battle), and having pierced Shakuni at first with nine arrows, once more pierced him with five. And that foremost of all bowmen then uttered a loud roar. That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the Siddhas and the Charanas. Uluka of immeasurable soul rushed against the mighty bowman Nakula, in that battle, shooting showers of arrows from every side. The heroic Nakula, however, in that battle, resisted the son of

Shakuni with a thick shower of arrows from every side. Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other. Similarly Kritavarma, O king, fighting with the grandson of Sini, that scorcher of foes, looked resplendent, like Shakra battling with the Asura Vala. Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts. Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen. The battle between those two heroes became exceedingly fierce, O bull of Bharata's race, like the encounter between two wild and infuriate elephants with juicy secretions trickling down their limbs. The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts. The battle that took place between him and those five, resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce, and neither side showed any consideration for the other. The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigour. Even such and so wonderful, O Bharata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses. Men fought with men, elephants with elephants, steeds with steeds and car-warriors with car-warriors. Once more, O monarch, that battle became general and awful. Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle. Those chastisers of foes (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement. A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind. Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin. That dust having been raised and the sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen. Anon that disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes. Indeed, that dense and awful cloud of dust was allayed. Then, O Bharata, I could once more see the diverse single combats that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those feats, O monarch, appeared full in view. Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboo while burning on every side.'"

SECTION 23

"Sanjaya said, 'During the progress of that terrible and awful battle, the army of thy son was broken by the Pandavas. Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pandava army. The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce between thy warriors and those of the foe, resembling that between the gods and the Asuras in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle. The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another. Then king Yudhishthira, filled with great wrath and becoming desirous of vanquishing the Dhartarashtras and their king in that battle, pierced the son of Saradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarma. Then Ashvatthama bore away the celebrated son of Hridika. Saradwat's son pierced Yudhishthira in return with eight arrows. Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling. Those cars ridden by excellent warriors and endued with speed of the wind or thought, rushed in that battle against the car of Kunti's son. Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the sun from the view. Then the Pandava heroes headed by Shikhandi, beholding king Yudhishthira the just assailed in that way by the Kauravas, became filled with rage and were unable to put up with it. Desirous of rescuing Yudhishthira, the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells. Then commenced an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the population of Yama’s domains. Slaying those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Pancalas once more resisted (the whole Kuru army). There a fierce battle was fought between thy son and the Pandavas. We had never before seen or heard of its like. During the progress of that battle in which no consideration was showed by anybody for anybody, and while the warriors of thy army and those of the foe were falling fast, and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds, while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed, while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows, during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything. The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipped with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc. A hurricane arose, blowing on all sides, and bearing away hard pebbles along its lower course. The elephants shed copious tears and trembled exceedingly. Disregarding all these fierce and awful portents, the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven. Then Shakuni, the son of the Gandhara king, said, “Fight all of ye in front! I, however, will slay the Pandavas from behind.” Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same. The invincible Pandavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows. The forces of the Madrakas then were slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle. The mighty king of the Gandharas, however, once more said these words, “Stop, ye sinful ones! Fight (with the foe)! What use is there of flight?” At that time, O bull of Bharata’s race, the king of the Gandharas had full 10,000 horsemen capable of fighting with bright lances. During the progress of that great carnage, Shakuni, aided by that force, put forth his valour and assailed the Pandava army at the rear, slaughtering it with his keen shafts. The vast force of the Pandus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind. Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying, “Yonder the son of Subala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pandu! Aided by the son of Draupadi, proceed towards him and slay Shakuni, the son of Subala! Supported by the Pancalas, O sinless one, I will meanwhile destroy the car force of the enemy! Let all the elephants and all the horse and 3,000 foot, proceed with thee! Supported by these, slay Shakuni!” At this, 700 elephants ridden by combatants armed with the bow, and 5,000 horses, and the valiant Sahadeva, and 3,000 foot-soldiers, and the sons of Draupadi all rushed against Shakuni difficult of defeat in battle. Subala’s son, however, of great valour, O king, prevailing over the Pandavas and longing for victory, began to slay their forces from the rear. The horsemen, infuriate with rage, belonging to the Pandavas endued with great activity, penetrated the division of Subala’s son, prevailing over the latter’s car-warriors. Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Subala’s son with showers of shafts. In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part. The twang of bow-string was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties. Both the Kurus and the Pandavas, O bull of Bharata’s race, beheld the darts hurled from heroic arms course like meteors through the welkin. The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful. The aspect presented, O chief of the Bharatas, by the lances hurled all around, became like that of swarms of locusts in the welkin.

Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands. Encountering one another and huddled together, many of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud. When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men, move away from that spot. Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir. Many, endued with great strength, dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match. Many deprived of life, were borne away on the backs of the steeds. Many men, proud of their valour and inspired with desire of victory, were seen to fall down on the Earth. The Earth became strewn over with hundreds and thousands of combatants bathed in blood, deprived of limbs, and divested of hair. In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse. Having fought for a little while, Shakuni, the son of Subala, O monarch, went away from that spot with the remnant of his cavalry numbering 6,000. Similarly, the Pandava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of 6,000 horses. The blood-stained horsemen of the Pandava army then, with hearts intent on battle and prepared to lay down their lives, said, “It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants! Having retreated, Shakuni is now within his own division. The royal son of Subala will not again come to battle.” Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Pancala prince Dhrishtadyumna, that great car-warrior, was. Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was. After all those had gone away, Shakuni, the son of Subala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it. Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another. In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands. In that destructive carnage, heads severed with swords fell down with a noise like that of falling palmyra fruits. Loud also became the noise, making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk. Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat. Excited with rage, thousands of warriors, falling upon one another, impatiently struck one another in that battle. Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field. Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy. At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst mangled with keen weapons, began to turn away from the battle. Maddened with the scent of blood, many became so insensate that they slew friends and foes alike, in fact, every one they got at. Large numbers of Kshatriyas, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth. Wolves and vultures and jackals began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss. The Earth, O monarch, became strewn with the bodies of men and steeds, and covered with streams of blood that inspired the timid with terror. Struck and mangled repeatedly with swords and battle axes and lances, thy warriors, as also the Pandavas, O Bharata, ceased to approach one another. Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down vomiting blood from their wounds. Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords dyed with blood (in the other). When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless, and when the loud noise had somewhat subsided, Subala's son (once more) approached the large host of the Pandavas, with the small remnant of his horse. At this, the Pandavas, inspired with desires of victory and endued with foot-soldiers and elephants and cavalry, all with uplifted weapons, desirous of reaching the end of the hostilities, the Pandavas, forming a wall, encompassed Shakuni on all sides, and began to strike him with diverse kinds of weapons. Beholding those troops of thine assailed from every side, the Kauravas, with horsemen, foot-soldiers, elephants, and cars, rushed towards the Pandavas. Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down. Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits. Thus the combatants, engaged with one another in that great battle, slew sires and friends and sons. Thus occurred that battle, O best of the Bharatas, in which no consideration was shown by anybody for anyone, and in which lances and swords and arrows fell fast, on every side and made the scene exceedingly terrible to behold.'"

SECTION 24

"Sanjaya said, 'When the loud noise of battle had somewhat subsided and the Pandavas had slain large numbers of their foes, Subala's son (once more) came for fight with the remnant of his horsemen numbering seven hundred. Quickly approaching his own soldiers and urging them to battle, he repeatedly said, "You chastisers of foes, fight cheerfully!" And he asked the Kshatriyas present there, saying, "Where is the king, that great car-warrior?" Hearing these words of Shakuni, O bull of Bharata's race, they answered saying, "Yonder stayeth that great car-warrior, the Kuru king, there where that large umbrella of splendour equal to that of the full moon, is visible — there where those car-warriors, clad in mail, are staying — there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch!" Thus addressed by those brave warriors, Subala's son Shakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes. Beholding Duryodhana stationed in the midst of that car-force, Shakuni, gladdening all those car-warriors of thine, O king cheerfully said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved. "Slay, O king, the car-divisions (of the Pandavas)! All their horses have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life! When that car-force, protected by the son of Pandu, will have been destroyed, we shall then slay all those elephants and foot-soldiers and others!" Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pandava army. With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars. Once more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard. Beholding those Kuru combatants approach the Pandava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words, "Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities! Today is the eighteenth day, O Janardana, of this great battle that is raging between the two sides! The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny! The army of Dhritarashtra's son, O Madhava, which was vast as the ocean, hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof! If peace had been made after Bhishma's fall, O Madhava, everything would have been well! The foolish Duryodhana of weak understanding, however, did not make peace! The words that were uttered by Bhishma, O Madhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them. After Bhishma had been struck and thrown down on the Earth, I do not know the reason why the battle proceeded! I regard the Dhartarashtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Santanu's son! After that when Drona, that foremost of all utterers of Brahma, fell, as also the son of Radha, and Vikarna, the carnage did not still cease! Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, Karna, with his sons, the carnage did not still cease! After the fall of even the heroic Srutayush, of also Jalasandha of Puru's race, and of king Srutayudha, the carnage did not still cease! After the fall of Bhurishrava, of Shalya, O Janardana, and of the Avanti heroes, the carnage did not still cease! After the fall of Jayadratha, of the Rakshasa Alayudha, of Bahlika, and of Somadatta, the carnage did not still cease! After the fall of heroic Bhagadatta, of the Kamboja chief Sadakshina, and of Duhshasana, the carnage did not still cease! Beholding even diverse heroic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna, did not still cease! Beholding even a full Akshauhini of troops slain by Bhimasena in battle, the carnage did not still cease, in consequence of either the folly or the covetousness of the Dhartarashtras! What king born in a noble race, a race especially like that of Kuru, save of course the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities? Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage? How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pandavas in obedience to the words uttered by thee? What medicine can be acceptable to that person today who disregarded Bhishma the son of Santanu, and Drona, and Vidura, while they urged him to make peace? How can he accept good counsels, who from folly, O Janardana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him? It is evident, O Janardana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta! The high-souled Vidura, O sire, told me many a time that as long as life remained in Dhritarashtra's son, he would never give us our share of the kingdom! Vidura further told me, 'As long also as Dhritarashtra will live, O giver of honours, even that sinful wight will act sinfully towards you! Ye will never succeed in vanquishing Duryodhana without battle!' Even thus, O Madhava, did Vidura of true foresight often speak to me! All the acts of that wicked-souled wight, I now find to be exactly as the high-souled Vidura had said! That person of wicked understanding who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction. Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in consequence of that wretch. Those words of the sages, O Janardana, are now being realised, since the Kshatriyas are undergoing almost entire extermination in consequence of Duryodhana's acts! I shall, O Madhava, slay all the warriors today! After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction. That will end these hostilities! Exercising my reason, O Madhava, and reflected in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts! Slaying this weak army in the very sight of Dhritarashtra's son, I shall today do what is for Yudhishthira's good!"'

"Sanjaya continued, 'Thus addressed by Savyasaci, he of Dasarha's race, reins in hand, fearlessly penetrated that vast hostile force for battle. That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees. Cavalry and infantry were its creepers. And the illustrious Keshava, as he entered that forest on that car decked with many banners and pennons, looked exceedingly resplendent. Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere, urged by him of Dasarha's race! Then that scorcher of foes, Savyasaci, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows, as also by those combatants that were covered with them in that battle by Savyasaci. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth. Impelled from Gandiva, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects. Everything was shrouded with those shafts shot from Gandiva. In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished. The whole world seemed to be filled with gold-winged shafts, steeped in oil, polished by the hands of the smith, and marked with Partha's name. Struck with those keen shafts, and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength. Armed with bow and arrows, Partha, resembling the blazing sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass. As a roaring fire of blazing flames and great energy (arising from embers) cast away on the confines of a forest by its denizens, fire consumes those woods abounding with trees and heaps of dry creepers, even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath. His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size. Like the thunder-wielding Indra striking down the Daityas, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms.'"

SECTION 25

“Sanjaya said, ‘Dhananjaya, with his Gandiva, frustrated the purpose of those unreturning heroes struggling in battle and striking their foes. The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud. That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son. Some deserted their sires and brothers, others deserted their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king! The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body, afflicted with fear. Some endeavoured to rescue their sons, having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers. Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch! Many mighty car-warriors, struck with Partha’s shafts and deeply pierced therewith, were seen to breathe hard, deprived of their senses. Others, taking them upon their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle. Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son. Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas, and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle. Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pandavas once more for battle. Those heroes (on their cars) covered with rows of bells, looked resplendent like Daityas and Danavas intent on the conquest of the three worlds. Some, advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pandava divisions. The Pancala prince Dhrishtadyumna, and the great car-warrior Shikhandi, and Satanika, the son of Nakula, fought with the car-force of the enemy. The Pancala prince, then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaying them. Then thy son, O ruler of men, sped many showers of arrows, O Bharata, at the Pancala prince thus rushing at him. Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with his bow. Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broad-headed arrow he next cut off from his trunk the head of his enemy's driver. Then that chastiser of foes, king Duryodhana, having thus lost his car, rode on horse-back and retreated to a spot not remote. Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Subala's son was. When the Kaurava cars were broken, 3,000 gigantic elephants encompassed those car-warriors, the five Pandavas. Encompassed by that elephant force, O Bharata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds. Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his charioteer, advanced on his car. Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows. Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasaci. The mighty Bhimasena, himself like an infuriated elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club. Seeing that great car-warrior of the Pandavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace. We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood. Struck with Bhima’s mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains. Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear. Then Yudhishthira also, filled with wrath, and the two sons of Madri, began to slay those elephant-warriors with arrows equipped with vulturine wings. Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pandavas had all been surrounded by the (Kaurava) elephants. Beholding this, O monarch, Dhrishtadyumna, the son of the Pancala king, proceeded towards those elephants, from desire of slaughtering them. Meanwhile, not seeing Duryodhana in the midst of the car-force. Ashvatthama and Kripa, and Kritavarma of the Satwata race, asked all the Kshatriyas there, saying, “Where has Duryodhana gone?” Not seeing the king in that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him. Some persons told them that after the fall of his driver, he had gone to Subala’s son. Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said, “What need is there with Duryodhana? See if he is yet alive! Do you all fight unitedly? What will the king do to you?” Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted with the arrows of the enemy, said these words in indistinct tones, “Let us slay these forces by whom we are encompassed! Behold, the Pandavas are coming hither, after having slain the elephants!” Hearing these words of theirs, the mighty Ashvatthama, piercing through that irresistible force of the Pancala king, proceeded with Kripa and Kritavarma to the spot where Subala’s son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana). After they had gone away, the Pandavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies. Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives. Seeing those soldiers of ours almost deprived of weapons and surrounded (by the foe), I myself, O king, having only two kinds of forces, and becoming reckless of life, joined the five leaders of our army, and fought with the forces of the Pancala prince, posting our men on that spot where Saradwat's son was stationed. We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadyumna. At last, vanquished by the latter, all of us retreated from that encounter. I then beheld the mighty car-warrior Satyaki rushing against us. With four hundred cars that hero pursued me in battle. Having escaped with difficulty from Dhrishtadyumna whose steeds had been tired, I fell among the forces of Madhava even as a sinner falleth into hell. There a fierce and terrible battle took place for a short while. The mighty-armed Satyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible. Then within a short while that elephant-force was destroyed by Bhimasena with his mace and Arjuna with his arrows. In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pandava warriors found their way almost entirely blocked up. Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pandavas to come out. Meanwhile, Ashvatthama and Kripa and Kritavarma of the Satwata race, not seeing that chastiser of foes, Duryodhana, amid the car-division, sought for thy royal son. Abandoning the prince of the Pancalas, they proceeded to the spot where Subala's son was anxious to have a sight of the king during that terrible carnage.'"

SECTION 26

“Sanjaya said, ‘After that elephant-division had been destroyed, O Bharata, by the son of Pandu, and while thy army was being thus slaughtered by Bhimasena in battle, beholding the latter, that chastiser of foes, careering like the all-killing Destroyer himself in rage armed with his club, the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru’s race, thy son Duryodhana, could not be seen, and rushed against Bhimasena. They were Durmarshana and Srutanta and Jaitra and Bhurivala and Ravi, and Jayatsena and Sujata and that slayer of foes, Durvishaha, and he called Durvimochana, and Dushpradharsha and the mighty-armed Srutarvan. All of them were accomplished in battle. Those sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides. Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons. Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior like men dragging an elephant from off a cross-way. Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth. With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty car-warrior, thy son Srutanta. Then with the greatest ease, piercing Jayatsena with a cloth-yard shaft, that chastiser of foes, the son of Pandu, felled that scion of Kuru’s race from his car. The prince, O king, fell down and immediately expired. At this, thy son Srutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers. Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire. Those mighty car-warriors, thus struck, fell down from their cars, like Kinsukas variegated with flowers in the season of spring cut down (by the axe-man). Then that scorcher of foes, with another broad-headed arrow of great keenness, struck Durvimochana and despatched him to Yama’s abode. Thus struck, that foremost of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind. The son of Pandu next struck thy other two sons at the head of their forces, Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down. Beholding next another son of thine, Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen. Beholding so many of his brothers slain by the singlehanded Bhima in that battle, Srutarvan, under the influence of rage, rushed at Bhima, stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy. Cutting off the bow of Pandu’s son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows. Then Bhimasena, that mighty car-warrior, taking up another bow, shrouded thy son with arrows and addressing him, said, “Wait, Wait!” The battle that took place between the two was beautiful and fierce, like that which had occurred in days of yore between Vasava and the Asura Jambha, O lord! With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded. Then Srutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest. Deeply pierced, O monarch, by thy son armed with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon. Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama’s abode. Beholding him carless, Pandu’s son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows. The carless Srutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pandu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth. The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise. Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him. The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides. Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a 1,000 eyes afflicting the Asuras. Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle. Slaying next 10,000 foot-soldiers with his mighty shafts, as also 800 steeds, the son of Pandu looked resplendent. Indeed, Bhimasena, the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished. Thy troops, at that time, O Bharata, ventured to even gaze at that warrior who was battling in that fashion and slaying thy men in that way. Routing all the Kurus and slaying those followers of theirs, Bhima then slapped his armpits, terrifying the huge elephants with the noise he produced. Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king!'"

SECTION 27

“Sanjaya said, ‘Duryodhana, O king, and thy son Sudarsa, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry. Beholding Duryodhana staying in the midst of the cavalry, Devaki’s son (Krishna) said unto Dhananjaya, the son of Kunti, “A large number of our foes, kinsmen that had received our protection, have been slain. There, that bull of Sini’s race is returning, having taken Sanjaya captive! Both Nakula and Sahadeva, O Bharata, are fatigued, having fought with the wretched Dhartarashtras and their followers! Those three, Kripa and Kritavarma and the mighty car-warrior Ashvatthama, have left Duryodhana’s side and taken up their position elsewhere! Having slain Duryodhana’s troops, the Pancala prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas. There, O Partha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around! Having rearrayed the (remnant of his) army, he stayeth in the midst of his forces. Slaying this one with thy keen shafts, thou mayst achieve all thy objects! As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant-force, do thou, O chastiser of foes, endeavour to slay Duryodhana! Let somebody go to the Pancala prince and ask him to come hither. The (Kaurava) troops are all tired, O sire! The sinful Duryodhana will never succeed in escaping! Having slain a large number of thy troops in battle, the son of Dhritarashtra wears a proud aspect as if he believes that the Pandavas have been vanquished! Beholding his own troops afflicted and slain by the Pandavas, the Kuru king will certainly come to battle for his own destruction!” Thus addressed by Krishna, Phalguna replied unto him, saying. “Almost all the sons of Dhritarashtra, O giver of honours, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today! Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Shalya, the king of the Madras, hath been slain, and Jayadratha also, O Krishna, hath been slain! Only five hundred horses from the remnant of the troops of Shakuni, the son of Subala, and of cars, only two hundred still remain, O Janardana! Of elephants there remain only a hundred that are formidable, and of foot only 3,000! There remain also Ashvatthama and Kripa and the ruler of the Trigartas and Uluka and Kritavarma of the Satwata race. These, O Madhava, form the remnant of Duryodhana's force! Truly, there is no escape from death for anybody on Earth! Although such a tremendous carnage hast taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween! Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however furious in battle, if only they do not fly away from the field! Filled with wrath in today's battle, I shall, by slaying the prince of Gandhara with my keen shafts, dispel that sleeplessness which the king has suffered from for a long time! I shall win back all those valuable possessions which Subala's son, of wicked conduct, won from us at the gambling match in the assembly! Hearing of the slaughter of their husbands and sons at the hands of the Pandavas in battle, all the ladies of the city called after the elephant will utter loud wails! Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity, as also his life-breath. Thou mayest take the foolish son of Dhritarashtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me! Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them!" Thus addressed by Pandu's son of great force of mind, he of Dasarha's race urged his steeds, O king, towards the division of Duryodhana. Beholding that force (within which Duryodhana was), three mighty car-warriors prepared themselves for assailing it, for Bhimasena and Arjuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duryodhana. Beholding those three warriors rushing quickly together with uplifted bows, Subala's son proceeded towards that spot against those Pandava foes. Thy son Sudarsana rushed against Bhimasena. Susarman and Shakuni encountered Kiritin. Thy son Duryodhana on horse-back proceeded against Sahadeva. Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance. Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake. Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows. Kunti's son, Dhananjaya, otherwise called Partha, putting forth his prowess, cut off the heads of many brave combatants on horse-back. Indeed, Partha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas. At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vasudeva with showers of shafts. Assailing Satyakarman with a razor-headed arrow, the son of Pandu, possessed of great fame, cut off his adversary's car-shafts. With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold. He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer. Having slain him, Partha pierced Susarman with three arrows and then slew all those car-warriors adorned with ornaments of gold. He then proceeded against Susarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years. Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman. Fixing then on his bowstring a mighty arrow that resembled the rod of Yama, Partha, smiling the while, quickly sped it at Susarman, aiming it at him. Sped by that bowman blazing with wrath, that arrow, reaching Susarman, pierced through his heart in that battle. Deprived of life, O monarch, Susarman fell down on the Earth, gladdening all the Pandavas and paining all thy warriors. Having slain Susarman in that battle, Partha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode. Slaying next all the followers of Susarman with his keen arrows, the mighty car-warrior, Arjuna, proceeded against the remnant of the Bharata host. Bhima, in that battle, filled with rage, O ruler of men, made thy son Sudarsana invisible with his arrows, and smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth. Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him. Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race! Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bharata, approached Bhima and began to fight with him. The son of Pandu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pandavas with dense showers of arrows from every side. All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated. Struck by one another, the combatants of both armies, O king, began to fall down, wailing aloud for their (deceased) kinsmen.'"

SECTION 28

“Sanjaya said, ‘During the progress of that battle which was so destructive of men and steeds and elephants, Subala’s son, Shakuni, O king, rushed against Sahadeva. The valiant Sahadeva, as Shakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time, Uluka also encountered Bhima and pierced him with ten arrows, Shakuni, meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety. Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipped with Kanka and peacock feathers, winged with gold, whetted on stone, and sped from bow-strings drawn to their ears. Those showers of arrows sped from their bows and arms, O monarch, shrouded all the points of the compass like a thick shower of rain poured from the clouds. Then Bhima, filled with rage, and Sahadeva of great valour, both endued with great might, careered in that battle, making an immense carnage. That army, O Bharata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin on many parts of the field became shrouded with darkness. In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up. Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers. The combatants, O king, encountering one another, careered in battle, filled with wrath and taking one another’s life. Soon the field became strewn with heads, beautiful as the filaments of the lotus, adorned with earrings and graced with faces set with eyes upturned in wrath and lips bit in rage. Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with Angadas and cased in leathern fences, and that still held swords and lances and battle-axes, and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect! After the Bharata army had been reduced to a small remnant, the Pandavas, filled with delight in that dreadful battle began to despatch the Kauravas to Yama's abode. Meanwhile, the heroic and valiant son of Subala's son very forcibly struck Sahadeva on the head with a lance. Exceedingly agitated, O monarch, in consequence of the blow, Sahadeva sat down on the terrace of his car. Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bharata, held the whole Kuru army in check. With his cloth-yard shaft he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastiser of foes uttered a leonine roar. Frightened at that roar, all the followers of Shakuni, with their steeds and elephants, precipitately fled away in fear. Beholding them broken, king Duryodhana said unto them, "Stop, ye Kshatriyas, unacquainted with morality! Fight! What is the use of flight? That hero, who, without showing his back casteth away his life breath in battle, achieveth fame here and enjoyeth regions of bliss hereafter!" Thus exhorted by the king, the followers of Subala's son once more advanced against the Pandavas, making death their goal. Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around. Beholding those followers of Subala's son thus advancing in battle, the victorious Pandavas, O monarch, proceeded against them. Comforted a little, the invincible Sahadeva, O monarch, pierced Shakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Subala's son with a number of other arrows. Invincible in battle, Shakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven. Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy. Bhimasena in that encounter pierced Uluka with many keen arrows and Shakuni with four and sixty, and each of the other warriors who fought around them, with three arrows. Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain-breast. The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced against him. Slain by Sahadeva, Uluka, gladdening the Pandavas in that battle, fell down on the earth from his car, all his limbs bathed in blood. Beholding his son slain, Shakuni, O Bharata, with voice choked with tears and drawing deep breaths, recollected the words of Vidura. Having reflected for a moment with tearful eyes, Shakuni, breathing heavily, approached Sahadeva and pierced him with three arrows. Baffling those arrows sped by Subala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle. Seeing his bow cut off, O king, Shakuni, the son of Subala, took up a formidable scimitar and hurled it at Sahadeva. The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Subala's son as it coursed towards him in that encounter. Beholding his sword cut in twain, Shakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth. After this, Subala's son, filled with rage, hurled at the son of Pandu an awful dart that resembled an impending death night. With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him. Cut off into fragments, that dart adorned with gold fell down on the earth like a blazing thunderbolt from the firmament, diverging into many flashes. Beholding that dart baffled and Subala's son afflicted with fear, all thy troops fled away in fright. Subala's son himself joined them. The Pandavas then, eager for victory, uttered loud shouts. As regards the Dhartarashtras, almost all of them turned away from the fight. Seeing them so cheerless, the valiant son of Madri, with many 1,000 shafts, checked them in that battle. Then Sahadeva came upon Subala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gandharas. Recollecting, O king, that Shakuni, who had fallen to his share, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior. Stringing his formidable bow and drawing it with great force, Sahadeva, filled with rage, pursued the son of Subala and vigorously struck him with many shafts equipped with vulturine feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances. Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to mind (his past misdeeds), in these words, "Adhering to the duties of a Kshatriya, fight (with me) and be a man! Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act! All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, Duryodhana, is still alive, and thyself, his maternal uncle! Today I shall slay thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick!" Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Shakuni. Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath, pierced Shakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion. His standard and bow and umbrella thus cut off by Sahadeva, Subala's son was pierced with many arrows in all his vital limbs. Once again, O monarch, the valiant Sahadeva sped at Shakuni an irresistible shower of arrows. Filled with rage, the son of Subala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold. The son of Madri, however, with three broad-headed arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well-rounded arms of his enemy at the van of battle, and then uttered a loud roar. Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow, made of hard iron, equipped with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head. Deprived of his head by the son of Pandu with that gold-decked arrow of great sharpness and splendour like the sun's, Subala's son fell down on the earth in that battle. Indeed, the son of Pandu, filled with rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone. Beholding Shakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands. At that time, thy sons, with cars, elephants, horse and foot entirely broken, heard the twang of Gandiva and fled away with colourless faces, afflicted with fear and deprived of their senses. Having thrown down Shakuni from his car, the Pandavas, O Bharata, became filled with delight. Rejoicing with Keshava among them, they blew their conchs in that battle, gladdening their troops. All of them, with glad hearts, worshipped Sahadeva, and said, “By good luck, O hero, Shakuni of wicked soul, that man of evil course, hath, with his son, been slain by thee!””“

SECTION 29

(Hrada-pravesa Parva)

“Sanjaya said, ‘After this, the followers of Subala’s son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pandavas. Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors. With his Gandiva, Dhananjaya baffled the purpose of those warriors, who, armed with darts and swords and lances, desired to slay Sahadeva. Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp of those rushing combatants. The steeds of those foremost of heroes endued with activity, struck by Savyasaci, fell down on the earth, deprived of their lives. King Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds, as also his elephants and horse and foot, O scorcher of foes, thy son said these words unto those warriors, “Encountering all the Pandavas with their friends and allies, in this battle, and the prince of Pancala also with his own troops, and slaying them quickly, turn back from the fight!” Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Parthas in that battle, at the behest of thy son. The Pandavas, however, covered with their arrows resembling snakes of virulent poison, all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle. That army, O chief of the Bharatas, as it came to battle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector. In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished. Many warriors, issuing out of the Pandava array, O Bharata, slew thy troops in a moment in that battle. Eleven Akshauhinis, O Bharata, of troops had been assembled for thy son! All those, O lord, were slain by the Pandus and the Srinjayas! Amongst those thousands upon thousands of high-souled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive, casting his eyes on all sides, and seeing the earth empty, himself destitute of all his troops while the Pandavas, filled with joy in that battle, were roaring aloud in consequence of the accomplishment of all their objects. Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupefied! Destitute of troops and animals, he set his heart on retreat from the field.'

"Dhritarashtra said, 'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pandavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration). Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the earth, the sole survivor of so many men, when he saw his army exterminated.'

"Sanjaya continued, '2,000 cars, 700 elephants, 5,000 horse, and 10,000 foot, this was the remnant, O monarch, of the mighty host of the Pandavas. Taking care of this force, Dhrishtadyumna waited in that battle. Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of car-warriors, saw not in that battle a single warrior on his side. Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of the earth, Duryodhana, without a companion, abandoned his slain steed, and fled from the field with face turned eastwards. That lord of eleven Akshauhinis, thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake. Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura. Without doubt, this had been foreseen by Vidura of great wisdom, this great carnage of Kshatriyas and of ourselves in battle. Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake. The Pandavas, O monarch, with Dhrishtadyumna at their head, filled with rage, rushed against (the small remnant of) thy army. With his Gandiva, Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars. Having with his sharp shafts slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful. Upon the fall of Subala's son along with horse, cars and elephants, thy army looked like a large forest laid low (by the wind). In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive, save the heroic son of Drona, and Kritavarma, and Kripa the son of Gotama, O monarch, and that lord of the earth, thy son! Dhrishtadyumna, seeing me, laughingly addressed Satyaki, saying, 'What is the use of seizing this one? Nothing will be gained by keeping him alive.' Hearing these words of Dhrishtadyumna, the grandson of Sini, that great car-warrior, uplifting his sharp sword, prepared to slay me. Just at that juncture, the Island-born Krishna of great wisdom (Vyasa), coming there, said, "Let Sanjaya be dismissed alive! By no means should he be slain!" Hearing these words of the Island-born, the grandson of Sini, joined his hands, and then, setting me free said unto me, "Peace to thee, O Sanjaya, thou mayest go hence!" Permitted by him, I myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood. After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled. His eyes were full of tears and therefore he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me. Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word. Then I said unto him everything about my own capture and my release through the grace of the Island-born. Having reflected for a moment, and regained his senses, he enquired of me about his brothers and his troops. I had seen everything with my eyes and therefore told him everything, that his brothers had all been slain and that all his troops had been exterminated. I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pandavas were). Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said, “Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the Pandavas have their allies living! Say, O Sanjaya, unto that lord, the blind king Dhritarashtra, that his son Duryodhana hath entered the depths of a lake! Destitute of friends such as those (I lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pandavas, who is there like me that would desire to live? Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake.” Having said these words unto me, O monarch, the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them. After he had entered that lake, I myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals. They were Kripa, the son of Saradwat, and the heroic Ashvatthama, that foremost of car-warriors, and Kritavarma of Bhoja’s race. Mangled with shafts, all of them came together to that spot. Beholding me, they all urged their steeds to greater speed and coming up to me, said, “By good luck, O Sanjaya, thou livest yet!” All of them then enquired after thy son, that ruler of men, saying, ‘Is our king Duryodhana still alive, O Sanjaya?’ I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered. Then Ashvatthama, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying, “Alas, alas, the king knows not that we are still alive! With him amongst us, we are still quite able to fight with our foes!” Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pandu. Those three car-warriors that formed the remnant of our army took me up on the well-adorned car of Kripa, and then proceeded to the Kuru camp. The sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud. Then, O monarch, the old men that had been appointed to look after the ladies of the royal household proceeded towards the city, taking the princesses after them. Loud were the wails uttered by those weeping ladies when they heard of the destruction of the whole army. The women, O king, crying ceaselessly, caused the earth to resound with their voices like a flight of she-ospreys. They tore their bodies with nails and struck their heads with their hands, and untied their braids, indulging all the while in loud cries. Filling the air with sounds such as “Oh!” and “Alas!” and beating their breasts, they cried aloud and wept and uttered loud shrieks, O monarch! Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them. The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets. Others, placing their wives on cars drawn by mules, proceeded towards the city. Those ladies, O monarch, who, while in their houses could not be seen by the very sun, were now, as they proceeded towards the city, exposed to the gaze of the common people. Those women, O chief of the Bharata’s race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen. The very cow-herds and shepherds and common men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city. Even these were filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city. During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come. “Duryodhana hath been vanquished in battle by the Pandavas of terrible prowess! He had eleven Akshauhinis of troops under him! All his brothers have been slain! All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved! All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors! Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another! Those amongst the counsellors of Duryodhana that are yet alive have fled towards the city, taking with them the ladies of the royal household! I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vasudeva!" For this purpose that mighty-armed prince presented himself before both those heroes. King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pandava embraced that child of a Vaisya mother and dismissed him affectionately. Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapura, with tearful eyes and with voice choked in grief. He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarashtra, his heart having been afflicted with great sorrow. Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying, "By good luck, O son, thou livest amid this general destruction of the Kurus! Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of this!" Yuyutsu then said, "After the fall of Shakuni, O sire, with all his kinsmen and friends, king Duryodhana abandoning the steed he rode, fled away, in fear towards the east. After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city. Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear. Obtaining the permission of king Yudhishthira and Keshava, I set out for Hastinapura, for protecting the people thus flying away!" Hearing these words spoken by the son of Dhritarashtra's Vaisya wife, Vidura of immeasurable soul, conversant with every usage and feeling that was proper at that hour, applauded the eloquent Yuyutsu. And he said, "Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking! Thou hast also, from compassion, maintained the honour of thy race! By good luck, we behold thee come back with life from this terrible battle that is so destructive of heroes, like creatures beholding the sun possessed of blazing glory! Thou, O son, are now in every way the sole staff of the blind monarch, bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy. Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!" Having said these words, Vidura, with tearful eyes, took leave of Yuyutsu and entered the abode of the king, which resounded with cries of "Oh!" and "Alas!" uttered by citizens and villagers afflicted with woe. The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it. It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight. Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths. As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands.'"

SECTION 30

“Dhritarashtra said, ‘After all the Kaurava troops had been slain by the sons of Pandu on the field of battle, what did those survivors of my army, Kritavarma and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?’

“Sanjaya said, ‘After the flight of the ladies of those high-souled Kshatriyas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety. Hearing the shouts of the victorious sons of Pandu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake. Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of slaying Duryodhana. Filled with wrath, the Pandavas, desirous of victory, searched for thy son. Though, however, they looked very carefully for him, they failed to discover the (Kuru) king. Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having by the aid of his powers of illusion, solidified its waters. When at last the animals of the Pandavas became very much tired, the latter proceeded to their camp and rested there with their soldiers. After the Parthas had retired to their camp, Kripa and Drona’s son and Kritavarma of the Satwata race, slowly proceeded towards that lake. Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water, saying, “Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the earth, or, slain, proceed to heaven! The forces of the Pandavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled!

They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bharata!”

“‘Duryodhana said, “By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pandavas and the Kauravas! After we have rested a while and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pandavas is swelling with might! For these reasons, I do not like to fight now! These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess! Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!”’

“Sanjaya continued, ‘Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying, “Arise, O king, blessed be thou, we shall yet vanquish the foe! I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas! Let me not obtain the delight resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pandavas in battle! Without slaying all the Pancalas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men!” While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not of any set purpose, for slaking their thirst. Those huntsmen, O lord, used every day, to procure, with great regard, a basketful of meat for Bhimasena, O king! As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors. Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels. Seeing those car-warriors of the Kaurava army, and understanding that the king, unwilling to fight, was staying within the waters, and hearing that conversation between those heroes and their master staying within the depths of the lake, indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution. A little while before, the son of Pandu, while searching for the king, had met those men and asked them about the whereabouts of Duryodhana. Recollecting the words that the son of Pandu had said, those hunters, O king, whisperingly said unto one another, “We will discover Duryodhana (unto the Pandavas). The son of Pandu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here! Let us then, all of us, proceed to the spot where king Yudhishthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake! Let us also, all of us, inform that great bowman, the intelligent Bhimasena, that the son of Dhritarashtra is concealed here within the waters of this lake! Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?” Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pandava) camp. Possessed of sure aim and skilled in smiting, the Pandavas, O monarch, not seeing in battle Duryodhana, who was then concealed, (were resting in their camp). Desirous of reaching the end of that sinful wight’s evil policy, they had despatched spies in all directions on the field of battle. All the soldiers, however, that had been despatched on that mission returned to the camp together and informed king Yudhishthira the just that no trace could be found of king Duryodhana. Hearing these words of the returned messengers, O bull of Bharata’s race, king Yudhishthira became filled with great anxiety and began to breathe heavily. While the Pandavas, O bull of Bharata’s race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake, arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena. Having approached that mighty son of Pandu, Bhimasena, they represented everything unto him about what they had seen and heard. Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the just, saying, “Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest now lies within a lake whose waters have been solidified by him!" Hearing these agreeable words of Bhimasena, O monarch, Kunti's son, Ajatasatru, became, with all his brothers, filled with joy. Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janardana at his head. Then a tumultuous noise arose, O monarch, from among the Pandavas and the Pancalas all of whom were filled with joy. The warriors uttered leonine roars, O bull of Bharata's race, and shouted loudly. All the Kshatriyas, O king, proceeded with great speed towards that lake called Dvaipayana. The rejoicing Somakas all around loudly and repeatedly exclaimed, "The sinful son of Dhritarashtra has been found!" The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens. Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana. Arjuna, and Bhimasena, and the two sons of Madri by Pandu, and the Pancala prince Dhrishtadyumna, and the unvanquished Shikhandi, and Uttamaujas, and Yudhamanyu, and the mighty car-warrior Satyaki, and the (five) sons of Draupadi, and those amongst the Pancalas, O king, that were yet alive, and all the Pandavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira. Possessed of great valour, king Yudhishthira the just, O monarch, arrived at the lake known by the name of Dvaipayana within which Duryodhana then was. Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent. Solidifying the waters by means of his power of illusion, by, indeed, a wonderful method, thy son Duryodhana, O Bharata, happened to be within that lake. Indeed, within those waters lay, O lord, that king, armed with his mace, who, O ruler of men, could not be vanquished by any man! Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pandava army) which resembled the very roar of the clouds. Yudhishthira then, O king, with his brothers repaired to that lake from desire of slaying Duryodhana. Raising a thick dust, the son of

Pandu caused the earth to tremble with the sound of his car-wheels and the loud blare of his conch. Hearing the noise made by the army of Yudhishthira, those great car-warriors, Kritavarma and Kripa and the son of Drona, said these words unto the Kuru king, “Filled with joy and longing for victory, the Pandavas are coming hither! We will, therefore, leave this place. Let it be known to thee!” Hearing those words of these heroes endued with great activity, he answered them, saying, “So be it,” and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion. Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot. Having proceeded far, they beheld a banyan, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these, “The mighty son of Dhritarashtra, having solidified the waters of the lake, lay stretched at the bottom. The Pandavas have reached that spot, from desire of battle. How will the battle take place? What will become of the king?” Thinking of these things, O king, those heroes, Kripa and the others, liberated their horses from their cars and prepared to rest there for some time.’”

SECTION 31

“SANJAYA SAID, ‘AFTER those three car-warriors had left that spot, the Pandavas arrived at that lake within which Duryodhana was resting himself. Having reached the banks of the Dvaipayana lake, O chief of Kuru’s race, they beheld that receptacle of waters enchanted by thy son. Then Yudhishthira, addressing Vasudeva, said, “Behold, the son of Dhritarashtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man! Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath sought this refuge! He shall not, however, escape me with life! Even if the wielder of the thunderbolt himself aid him in battle, people, O Madhava, shall yet behold him slain today!”

“‘Vasudeva said, “With thy own powers of illusion, O Bharata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth, O Yudhishthira! With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana, who is the very soul of illusion! With acts and means Indra himself slew the Daityas and the Danavas! Vali himself was bound by that high-souled one (Upendra), with the aid of many acts and means! The great Asura Hiranyaksha, as also that other one, Hiranyakasipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts! Similarly was the Rakshasa Ravana of Pulastya’s race, with his relatives and followers, slain by Rama! Relying upon acts and contrivances, do thou also display thy powers! Those two ancient Daityas, Taraka and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means! Similarly, Vatapi and Ilwala, and Trisiras, O lord, and the Asuras Sunda and

Upasunda, were all slain by the aid of means! Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else so, O Yudhishthira! Daityas and Danavas and Rakshasas and kings had been slain by the aid of acts and means. Do thou take therefore, the help of act!"'

"Sanjaya continued, 'Thus addressed by Vasudeva, Pandu's son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bharata, was then within the waters of that lake, saying, "Why, O Suyodhana, hast thou entered these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated? Why hast thou entered into this lake today, wishing to save thy own life? Arise, O king, and fight us, O Suyodhana! Where, O foremost of men, hath that pride and that sense of honour which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them? All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters! Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art Kauraveya in particular! Remember thy birth! How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear? This is not the eternal duty of a Kshatriya, staying away from battle! Flight from battle, O king, is not the practice of those that are honourable, nor does it lead to heaven! How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou stayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen? Ever boastful of thy courage, thou art, however, not a hero! Falsely dost thou describe thyself, O Bharata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding! They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of which thou hast fled from battle! Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana, thou shouldst not, if thou art inspired with righteous motives, think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way! Relying upon Karna, as also upon Shakuni the son of Subala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self! Having perpetrated such grievous sin, fight now, O Bharata! How dost that flight from battle recommend itself to one like thee? Surely, thou forgettest thyself! Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee! Where hath that prowess of thine now gone, and where also that swelling and great energy which thou hadst? Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bharata, and fight, observing the duties of a Kshatriya! Either rule the wide earth after vanquishing us, or sleep, O Bharata, on the bare ground, slain by us! Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior!'"

"Sanjaya continued, 'Thus addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.

"'Duryodhana said, "It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bharata, I have not fled from the field of battle actuated by the fear of life! My car was destroyed, my quivers were gone, and my Parshni drivers were killed! I was alone, without a single follower to stand by me in battle! It was for this that I desired a little rest! It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so! Do thou, O son of Kunti, rest a while with those that follow thee! Rising from this lake I will certainly fight all of you in battle!"

"'Yudhishthira said, 'All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle! Either slaying the Parthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle, proceed to those regions that are reserved for heroes!”

“‘Duryodhana said, “They amongst the Kurus, O son of Kurus’ race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field! I do not, again, like to enjoy any longer the earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath, therefore, become like a widowed lady! I, however, still hope to vanquish thee, O Yudhishthira, after curbing the pride, O bull of Bharata’s race, of the Pancalas and the Pandus! There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain! This shorn earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies? Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by you, who is there like myself that would like to live? Clad in deerskins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bharata! Reft almost entirely of friends and allies, of heroes and elephants, this earth exists for thee, O king! Do thou enjoy her now cheerfully! As for myself, clad in deerskins, I shall go to the woods! Friendless as I am, I have no desire, O lord, for even life! Go, O monarch, and rule the earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest!”’

“Sanjaya continued, ‘Hearing these words of poignant grief the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying, “Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Shakuni, feel any compassion for thee, O king, for such words as these! Thou mayest now, O Suyodhana, be willing to make a gift of the earth to me. I, however, do not wish to rule the earth thus given by thee! I cannot sinfully accept this earth from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriya! I do not, therefore, wish to have the wide earth thus given away by thee! I shall, on the other hand, enjoy the earth after vanquishing thee in battle! Thou art now the lord of the earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion? Having first refused the request of the mighty Krishna, why dost thou now desire to give away the earth? What is this folly of thine? What king is there, who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the earth! Why then dost thou wish to make a gift of that over which thou hast no power? Vanquishing me in battle, rule thou this earth! Thou didst not formerly agree to give me even that much of the earth which would be covered by the point of a needle! How then, O monarch, dost thou make me a gift of the whole earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole earth? What fool is there that would, after having obtained such prosperity and ruled the entire earth, think of making a gift of that earth to his enemies? Stupefied by folly, thou seest not the impropriety of this! Although thou desirest to give away the earth, thou shalt not yet escape me with life! Either rule the earth after having vanquished us, or go to regions of blessedness after being slain by us! If both of us, that is, thyself and myself, be alive, then all creatures will remain in doubt about to whom the victory belongs. Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life! Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by drowning us! We were also wronged by thee, O king, by the deprivation of our kingdom, by the cruel words spoken by thee, and by thy maltreatment of Draupadi! For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee!'"

"Sanjaya continued, 'In this strain, O king, those heroes, the Pandavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana).'"

SECTION 32

(Gada-yuddha Parva)

"Dhritarashtra said, 'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, my heroic and royal son, who was wrathful by nature, then behave? He had never before listened to admonitions such as these! He had, again, been treated by all with the respect due to a king! He, who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter, he, who could not endure the very effulgence of the sun in consequence of his sensitive pride, how could he endure these words of his foes? Thou hast, with thy own eyes, O Sanjaya, seen the whole earth, with even her Mlecchas and nomad tribes, depend upon his grace! Rebuked thus at that spot by the sons of Pandu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pandavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it!'

"Sanjaya continued, 'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered, from within the waters, the royal son of Pandu.

"'Duryodhana said, "Ye Parthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal! Being alone and destitute of weapons, how can I venture to fight on foot, against numerous foes all well-armed and possessed of cars? Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage, especially when that one is without armour, fatigued, afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops! I do not entertain the least fear, O monarch, of either thee, or Vrikodara, the son of Pritha, or Phalguna, or Vasudeva, or all the Pancalas, or the twins, or Yuyudhana, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you! The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both righteousness and fame! Rising (from this lake), I shall fight all of you in battle! Like the year that gradually meets all the seasons, I shall meet all of you in fight! Wait, ye Pandavas! Like the sun destroying by his energy the light of all stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds! Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Bahlika and Drona and Bhishma and the high-souled Karna, to the heroic Jayadratha and Bhagadatta, to Shalya the ruler of the Madras and Bhurishrava, to my sons, O chief of Bharata's race, and Shakuni the son of Subala, to all my friends and well-wishers and kinsmen! Today I shall free myself from that debt by slaying thee with thy brothers!" With these words, the (Kuru) king ceased speaking.

"'Yudhishthira said, "By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle! By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle! Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here! I grant thee also, O hero, this (other) wish of thy heart, that if thou slayest any of us, thou shalt then become king! Otherwise, slain by us, go to heaven!"

"'Duryodhana said, "A brave man as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select! Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace! Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today! Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission! O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Pancalas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Shakra himself!”

“‘Yudhishthira said, “Rise, rise, O son of Gandhari, and fight me, Suyodhana! Alone as thou art, fight us, encountering one at a time, thou of great might, armed with thy mace! Be a man, O son of Gandhari, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally!”’

“Sanjaya continued, ‘That tiger among men, thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole. Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip. Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamant and decked with gold. Piercing the solidified waters, thy son rose, shouldering his mace of iron, like the sun himself scorching everything with his rays. Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy mace made of iron and equipped with a sling. Beholding him armed with mace and resembling a crested mountain or the trident-wielding Rudra himself casting angry glances on living creatures, they observed that Bharata chief shedding an effulgence around like the scorching sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, looking like the Destroyer himself armed with his bludgeon. Indeed, all the Pancalas then saw thy royal son to look like the thunder-wielding Shakra or the trident-bearing Hara. Seeing him, however, rise from within the waters, all the Pancalas and the Pandavas began to rejoice and seize each other’s hands. Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pandavas with his glances, and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pandavas with

Keshava in their midst, saying, “You Pandavas, you shall have to bear the fruit of these taunts! Slain by me today, you shall, with the Pancalas, have to repair to the abode of Yama!”’

“Sanjaya continued, ‘Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood. Covered with blood and drenched with water, his body then looked like a mountain shedding water from within. As he stood armed with mace, the Pandavas regarded him to be the angry son of Surya himself armed with the bludgeon called Kinkara. With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summoned the Parthas to battle.’

“‘Duryodhana said, “You will have, O Yudhishthira, to encounter me one at a time! It is not proper, that one hero should fight with many at the same time, especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals and troops! Let the gods in heaven behold me fight single-handed destitute of all equipment and deprived of even armour and weapons! I shall certainly fight all of you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!”

“‘Yudhishthira said, “How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle? Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slay Abhimanyu under those circumstances? All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Shakra! If this be your duty, that one should never be slain by many, why is it then that Abhimanyu was slain by many, acting in accord with thy counsels? All creatures, when in difficulty forget considerations of virtue. They then view the gates of the other world to be closed. Put on armour, O hero, and bind thy locks! Take everything else, O Bharata, of which thou standest in need! This another wish of thine, O hero, I grant thee in addition, that if thou canst slay him amongst the five Pandavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee."

"Sanjaya continued, 'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff. Clad in mail, armed with mace, and accoutred with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying, "Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula, or Phalguna, or thee today, O bull of Bharata's race! Accorded an encounter, I will fight any one amongst you and will certainly gain the victory on the field! Today I will reach the end of these hostilities that is difficult to reach, with the aid, O tiger among men, of my mace wrapped with cloth of gold. I think, there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another! Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence! Within this very hour, these words will become either true or false! Let him amongst you take up the mace that will fight with me!"'"

SECTION 33

“Sanjaya said, ‘Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vasudeva, filled with wrath, said these words unto Yudhishthira, “What rash words hast thou spoken, O king, to the effect, ‘Slaying one amongst us be thou king among the Kurus.’ If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva (what will be the consequence)? From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron! How then, O bull of Bharata’s race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness! I do not at this moment behold a match (for Duryodhana) except Pritha’s son Vrikodara! His practice, again, with the mace, is not so great! Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Shakuni, O monarch! Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails! Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thine own self, however, in a position of difficulty. We have, in consequence of this, been placed in great danger! Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose of and that one plunged in difficulties? I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle! Neither thou nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill! How then, O Bharata, canst thou say unto such a foe words such as these, ‘Fight, selecting the mace as thy weapon, and if thou canst slay one amongst us, thou shalt then be king?' If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill. How couldst thou say unto him, 'Slaying only one amongst us be thou king'? Without a doubt, the offspring of Pandu and Kunti are not destined to enjoy sovereignty! They were born for passing their lives in continued exile in the woods or in mendicancy!"

"'Bhimasena said, "O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow! However, difficult to reach it, I shall today reach the end of these hostilities! Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the just is certain! This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Madhava, give way to grief! I dare fight him, selecting the mace as the weapon! Let all of you, O Janardana, stand as spectators of the encounter! What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind of weapon!"'

"Sanjaya continued, 'After Vrikodara had said these words, Vasudeva, filled with joy, applauded him highly and said unto him, "Relying on thee, O thou of mighty arms, king Yudhishthira the just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes! Thou hast slain all the sons of Dhritarashtra in battle! At thy hands many kings and princes and elephants have met with their fate! The Kalingas, the Magadhas, the Kauravas, the Westerners, the Gandharas have all been slain in dreadful battle, O son of Pandu! Slaying Duryodhana then, O son of Kunti, bestow the earth with her oceans upon Yudhishthira the just, like Vishnu (conferring the sovereignty of three worlds) upon the Lord of Sachi! The wretched son of Dhritarashtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy vow by breaking his bones! Thou shouldst, however, O son of Pritha, always fight with care with the son of Dhritarashtra! He is possessed of both skill and strength and always takes delight in battle!" Then Satyaki, O king, applauded the son of Pandu. The Pancalas and the

Pandavas, also, headed by king Yudhishthira the just, all applauded those words of Bhimasena. Then Bhima of terrible might addressed Yudhishthira, who was staying amid the Srinjayas like the blazing sun himself, saying, “Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight! Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana, the son of Dhritarashtra, like Arjuna throwing fire on the forest of Khandava! I shall today pluck out the dart, O son of Pandu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace! Today I shall recover, O sinless one, thy wreath of glory! Today Suyodhana shall abandon his life breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of his son’s slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Shakuni!” Having said these words that prince of Bharata’s race, possessed of great energy, stood up for battle, like Shakra summoning Vritra (to an encounter). Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriated elephant proceeding to assail another. The Pandavas beheld thy son, as he came armed with mace, look like the crested mountain of Kailasa. Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pandavas became filled with delight. Standing in battle like a very lion, Duryodhana had no fear, no alarm, no pain, no anxiety. Beholding him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying, “Call to thy mind all those wrongs that king Dhritarashtra and thyself have done unto us! Recollect what happened at Varanavata! Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Shakuni’s suggestion! See now, O thou of wicked soul, the terrible consequence of those acts as also of the other wrongs that thou didst unto the innocent Parthas! It is for thee that that illustrious chief of the Bharatas, the son of Ganga, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)! Drona also hath been slain! Karna hath been slain! Shalya of great valour hath been slain! Yonder Shakuni also, the root of these hostilities, hath been slain in battle! Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain. These and many other bulls among Kshatriyas, as also the Pratikamin, that wretch who had seized the tresses of Draupadi, have been slain! Thou alone art still alive, thou exterminator of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt! Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pandu!”

“‘Duryodhana said, “What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle! Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat? What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end! For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury! By exercising my might, I caused ye to dwell in the woods, to serve in another’s dwelling, to conceal yourselves in disguises! Your friends and allies also have been slain. Our loss has been equal! If, then my fall takes place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause! Up to this day I have never been vanquished in fair fight on the field of battle! If you vanquish me by deceit, your infamy will certainly last for ever! That act of yours will, without doubt, be unrighteous and infamous! Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now!” Hearing these words of his, the Pandavas with the Srinjayas, all inspired with desire of victory, applauded them highly. Like men exciting an infuriated elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers). The elephants that were there began to grunt and the steeds to neigh repeatedly. The weapons of the Pandavas, who were inspired with desire of victory blazed forth of their own accord.’”

SECTION 34

"Sanjaya said, 'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pandavas had taken their seats, indeed, having heard that battle between those two heroes, both of whom were his disciples, was about to begin, Rama, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot. Beholding him, the Pandavas, with Keshava, filled with joy advanced towards him, and receiving him, worshipped him with due rites. Their worship over, they then, O king, said unto him these words, "Witness, O Rama, the skill, in battle, of thy two disciples!" Rama then casting his eyes on Krishna and the Pandavas, and looking at Duryodhana also of Kuru's race who was standing there armed with mace, said, "Two and forty days have passed since I left home. I had set out under the constellation Pushya and have come back under Sravana. I am desirous, O Madhava, of beholding this encounter with the mace between these two disciples of mine!" At that time the two heroes, Duryodhana and Vrikodara, looked resplendent as they stood on the field, both armed with maces. King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome. Those two great bowmen, the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him. Similarly, the two sons of Madri and the five sons of Draupadi saluted Rohini's son of great strength and stood (at a respectful distance). Bhimasena of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva. The other kings honoured him by bidding him welcome, and then all of them said unto Rama, "Witness this encounter, O thou of mighty arms!" Even thus those mighty car-warriors said unto the high-souled son of Rohini. Endued with immeasurable energy, Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare. The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their years, affectionately embraced Janardana and Satyaki. Smelling their heads, he enquired after their welfare. Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman, the lord of the celestials. Then Dharma's son, O Bharata, said these words unto that chastiser of foes, the son of Rohini, "Behold, O Rama, this formidable encounter between the two brothers!" Thus worshipped by those great car-warriors, the elder brother of Keshava, of mighty arms and great beauty, took his seat amongst them. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings, looked resplendent like the moon in the firmament, encompassed by multitudes of stars. Then that dreadful encounter, making the very hair stand on end, took place between those two sons of thine, O king, for terminating the quarrel (that had raged for many years).'"

SECTION 35

Janamejaya said, “On the eve of the great battle (between the Kurus and the Pandus), the lord Rama, with Keshava’s leave, had gone away (from Dwaraka) accompanied by many of the Vrishnis. He had said unto Keshava, ‘I will render aid neither unto the son of Dhritarashtra nor unto the sons of Pandu, but will go whithersoever I like!’ Having said these words, Rama, that resister of foes, had gone away. It behoveth thee, O Brahmana, to tell me everything about his return! Tell me in detail how Rama came to that spot, how he witnessed the battle. In my opinion thou art well-skilled in narration!”

Vaishampayana said, “After the high-souled Pandavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarashtra’s presence, for the object of peace, O mighty-armed one, and for the good of all creatures. Having gone to Hastinapura and met Dhritarashtra, Keshava spoke words of true and especially beneficial import. The king, however, as I have told thee before, listened not to those counsels. Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya. Dismissed by Dhritarashtra’s son, Krishna returned (to the Pandava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pandavas, ‘Urged by Fate, the Kauravas are for disregarding my words! Come, ye sons of Pandu, with me (to the field of battle), setting out under the constellation Pushya!’ After this, while the troops (of both sides) were being mustered and arrayed, the high-souled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying, ‘O mighty-armed one, O slayer of Madhu, let us render assistance to the Kurus!’ Krishna, however, did not listen to those words of his. With heart filled with rage (at this), that illustrious son of Yadu’s race, the wielder of the plough then set out on a pilgrimage to the

Sarasvati. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called Maitra. The Bhoja chief (Kritavarma), however, adopted the side of Duryodhana. Accompanied by Yuyudhana, Vasudeva adopted that of the Pandavas. After the heroic son of Rohini had set out under the constellation Pushya, the slayer of Madhu, placing the Pandavas in his van, proceeded against the Kurus. While proceeding, Rama ordered his servants on the way, saying, 'Bring all things that are necessary for a pilgrimage, that is, every article of use! Bring the (sacred) fire that is at Dwaraka, and our priests. Bring gold, silver, kine, robes, steeds, elephants, cars, mules, camels, and other draft cattle! Bring all these necessaries for a trip to the sacred waters, and proceed with great speed towards the Sarasvati! Bring also some priests to be especially employed, and hundreds of foremost of Brahmanas!' Having given these orders to the servants, the mighty Valadeva set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Sarasvati, he visited all the sacred places along her course, accompanied by priests, friends, and many foremost of Brahmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels. Diverse kinds of necessaries of life were given away in large measure and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations. Everywhere, O king, Brahmanas were promptly gratified with whatever viands they desired. At the command of Rohini's son, men at different stages of the journey stored food and drink in large quantities. Costly garments and bedsteads and coverlets were given for the gratification of Brahmanas, desirous of ease and comfort. Whatever Brahmana or Kshatriya solicited whatever thing, that O Bharata, it was seen to be ungrudgingly given to him. All who formed the party proceeded with great happiness and lived happily. The people (of Valarama's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many! The road, O king, along which the party proceeded, looked resplendent, O hero, and was highly comfortable for all, and resembled heaven itself. There were rejoicings everywhere upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems. The high-souled Valadeva, observant of rigid vows, gave away unto the Brahmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots. That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold, many steeds belonging to different countries, many vehicles, and many beautiful slaves. Even thus did the high-souled Rama give away wealth in diverse excellent tirthas on the Sarasvati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra."

Janamejaya said, "Tell me, O foremost of men, the features, the origin, and the merits of the several tirthas on the Sarasvati and the ordinances to be observed while sojourning there! Tell me these, in their order, O illustrious one! My curiosity is irrepressible, O foremost of all persons acquainted with Brahma!"

Vaishampayana said, "The subject of the features and origin of all these tirthas, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king! Accompanied by his priests and friends, Valadeva first proceeded to the tirtha called Prabhasa. There, the Lord of the constellations (Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of tirthas on earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called Prabhasa."

Janamejaya said, "For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that tirtha? How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great Muni!"

Vaishampayana said, "Daksha had seven and twenty daughters, O king! These he bestowed (in marriage) upon Soma. Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time. Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all. The adorable Soma took great delight in her. She became very agreeable to him, and therefore, he enjoyed the pleasures of her company (exclusively). In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, they that were called the constellations, became displeased with that high-souled one. Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him, 'Soma doth not live with us! He always payeth court to Rohini only! All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances!' Hearing these words of theirs, Daksha (saw Soma and) said unto him, 'Behave equally towards all thy wives! Let not a great sin stain thee!' And Daksha then said unto those daughters of his, 'Go, all of you, to the presence of Sasin. At my command, he, (otherwise called) Candramas, will behave equally towards all of you!' Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively. His other wives then once more came together to their sire and said unto him, 'Employed in serving thee, we will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands!' Hearing these words of theirs, Daksha once more said unto Soma, 'Behave equally towards all thy wives! Let me not, O Virochana, curse thee!' Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry. Repairing to their sire, they bowed unto him by lowering their heads, and said, 'Soma doth not live with us! Give us thy protection! The adorable Candramas always lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all!' Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars. Afflicted with phthisis, Sasin began to waste away day by day. He made many endeavours for freeing himself from that disease by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation. In consequence, however, of the wasting of Soma, the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues. And, in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated. Then all the celestials, coming to Soma, O king, asked him, saying, 'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity! Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and the phthisis with which he was afflicted. The gods then, having heard those words, repaired to Daksha and said, 'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn! Candramas is very emaciated! Only a small portion of him may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting! In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to be gratified (with Soma)!' Thus addressed (Daksha), that Lord of creatures, said these words unto the celestials, 'It is impossible to make my words become otherwise! By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Sasin always behave equally towards all his wives! Having bathed also in that foremost of tirthas on the Sarasvati, the god having the hare for his mark shall, ye gods, grow once more! These words of mine are true! For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true! Proceeding to the western Ocean at the spot where the Sarasvati mingles with the Ocean, that vast receptacle of waters, let him adore that God of gods (Mahadeva) there! He will then regain his form and beauty!' At this command of the (celestial) Rishi

(Daksha), Soma then proceeded to the Sarasvati. He arrived at that foremost of tirthas called Prabhasa belonging to the Sarasvati. Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds. All the creatures also, O monarch, having repaired to Prabhasa, returned with Soma amongst them to the place where Daksha was. (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saying, ‘Do not, O son, disregard women, and never disregard Brahmanas! Go and attentively obey my commands!’ Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before. I have thus told thee everything about how the maker of the night had been cursed, and, how also Prabhasa became the foremost of all tirthas. On every recurring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent tirtha of Prabhasa and regains his form and beauty. It is for this reason, O lord of earth, that that tirtha is known by the name of Prabhasa, since bathing there, Candramas regained his great (Prabha) effulgence. After this, the mighty Baladeva of undecaying glory proceeded to Chamasodbheda, that is, to that tirtha which is called by that name. Giving away many costly gifts at that place, the hero having the plough for his weapon passed one night there and performed his ablutions duly. The elder brother of Keshava then proceeded quickly to Udapana. Although the Sarasvati seems to be lost there, yet persons crowned with ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the earth there.”

SECTION 36

Vaishampayana said, “Baladeva (as already said), proceeded next to the tirtha called Udapana in the Sarasvati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita. Having given away much wealth and worshipped the Brahmanas, the hero having the plough for his weapon bathed there and became filled with joy. Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the Soma juice. His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brahmanas, Trita, had thereupon cursed them both.”

Janamejaya said, “What is the origin of Udapana? How did the great ascetic (Trita) fall into a pit, there? Why was that foremost of Brahmanas thrown into that pit by his brothers? How did his brothers, after throwing him into that hole, return home? How did Trita perform his sacrifice and how did he drink Soma? Tell me all this, O Brahmana, if thou thinkest that I may listen to it without impropriety!”

Vaishampayana continued, “In a former Yuga, O king, there were three brothers that were ascetics. They were called Ekata, Dwita, and Trita, and all three were endued with effulgence like that of the sun. They were like Lords of the creation and were blessed with children. Utterers of Brahma, they had by their penances, acquired the privilege of attaining to the regions of Brahman (after death). With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them. Having obtained great joy in consequence of his sons, the adorable Gautama, after passing a long life here, went at last to the region (in the other world) that was fit for him. Those kings, however, O monarch, that had been the Yajamanas of Gautama, continued to worship Gautama’s sons after the sire had proceeded to heaven. Amongst them, however, Trita, by his acts and study (of the Vedas), O king, became the foremost, even like his sire Gautama. Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshipped his sire Gautama before him. Once upon a time, the two brothers Ekata and Dwita thought of performing a sacrifice and became anxious for wealth. The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their Yajamanas and collecting the needful number of animals, they would joyfully drink the Soma juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled. Calling upon all their Yajamanas for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered, those high-souled and great Rishis came towards the east. Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals. Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita. Hear, O king, what those two sinful wretches, Ekata and Dwita, said while conversing with each other! They said, ‘Trita is skilled in assisting at sacrifices. Trita is devoted to the Vedas. Trita is capable of earning many other kine. Let us two, therefore, go away, taking the kine with us! Let Trita go whithersoever he chooses, without being in our company!’ As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Sarasvati. Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole. That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole, began to utter wails of woe. His two brothers heard his cries. Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother. Thus deserted by his two brothers, who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well covered with dust and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch. He feared to die inasmuch as he had not earned the merit of drinking Soma juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking Soma even there. While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth. Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the Hotri (in imagination), the great ascetic imagined the creeper he saw to be the Soma plant. He then mentally uttered the Richs, the Yayushes and the Samans (that were necessary for the performance of a sacrifice). The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then, O king, (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter. He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk Soma, he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing Rishi, penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of Brahma. During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Brihaspati (the preceptor of the gods) heard that loud noise (made by Trita). The priests of the celestials said unto the latter, ‘Trita is performing a sacrifice. We must go there, ye gods! Endued with great ascetic merit, if angry, he is competent to create other gods!’ Hearing these words of Brihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on. Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice. Beholding that high-souled one resplendent with beauty, the gods addressed him, saying, ‘We have come hither for our shares (in thy offerings)!’ The Rishi said unto them, ‘Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses!’ Then, Trita, O monarch, duly gave unto them their shares with proper mantras. The gods took them and became very glad. Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired. The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well). He also said, ‘Let him that bathes in this well, have the end that is attained by persons that have drunk Soma!’ At these words, O king, the Sarasvati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven. The gods then said unto him ‘Be it as thou wishest!’ All of them, then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode. Meeting with those two Rishis, his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying, ‘Since, moved by covetousness, you ran away, deserting me, therefore, you shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours! The offspring also that you shall have will consist of leopards, and bears and apes!’ After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into these shapes in consequence of the words of that truthful sage. Of immeasurable prowess, Valadeva touched the waters of Udapana. And he gave away diverse kinds of wealth there and worshipped many Brahmanas. Beholding Udapana and applauding it repeatedly, Valadeva next proceeded to Vinasana which also was on the Sarasvati.”

SECTION 37

Vaishampayana said, “Then Valadeva, O king, proceeded to Vinasana where the Sarasvati hath become invisible in consequence of her contempt for Sudras and Abhiras. And since the Sarasvati, in consequence of such contempt, is lost at that spot, the Rishis, for that reason, O chief of the Bharatas, always name the place as Vinasana. Having bathed in that tirtha of the Sarasvati, the mighty Baladeva then proceeded to Subhumika, situated on the excellent bank of the same river. There many fair-complexioned Apsaras, of beautiful faces, are always engaged in sports of a pure character without any intermission. The gods and the Gandharvas, every month, O ruler of men, repair to that sacred tirtha which is the resort of Brahman himself. The Gandharvas and diverse tribes of Apsaras are to be seen there, O king, assembled together and passing the time as happily as they like. There the gods and the Pitris sport in joy, with sacred and auspicious flowers repeatedly rained over them, and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those Apsaras, therefore is that tirtha on the excellent bank of the Sarasvati called Subhumika. Baladeva of Madhu’s race, having bathed in that tirtha and given away much wealth unto the Brahmanas, heard the sound of those celestial songs and musical instruments. He also saw there many shadows of gods, Gandharvas, and Rakshasas. The son of Rohini then proceeded to the tirtha of the Gandharvas. There many Gandharvas headed by Viswavasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind. Giving away diverse kinds of wealth unto the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver, and feeding many Brahmanas and gratifying them with many costly gifts that were desired by them, Baladeva of Madhu’s race proceeded thence, accompanied by many

Brahmanas and eulogised by them. Leaving that tirtha resorted to by Gandharvas, that mighty-armed chastiser of foes, having but one earring, then proceeded to the famous tirtha called Gargasrota. There, in that sacred tirtha of the Sarasvati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament), and of all auspicious and inauspicious portents. That tirtha, for this reason, came to be called after his name as Gargasrota. There, O king, highly blessed Rishis of excellent vows always waited upon Garga, O lord, for obtaining a knowledge of Time. Smeared with white sandal-paste, O king, Baladeva, repairing to that tirtha, duly gave away wealth unto many ascetics of cleansed souls. Having given also many kinds of costly viands unto the Brahmanas, that illustrious one attired in blue robes then proceeded to the tirtha called Sankha. There, on the bank of the Sarasvati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called Mohasankha, tall as Meru, looking like the White-mountain, and resorted to by Rishis. There dwell Yakshas, and Vidyadharas, and Rakshasas of immeasurable energy and Pisachas of immeasurable might, and Siddhas, numbering thousands. All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest, O king, is known for this throughout the world! That tree is the cause of this celebrated and sacred tirtha on the Sarasvati. Having given away in that tirtha many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu’s race, Baladeva, having the plough for his weapon, worshipped the Brahmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake. Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bathing in its waters, he worshipped the Brahmanas. Having given away unto the Brahmanas diverse articles of enjoyment in profusion, Baladeva then, O king, proceeded along the southern bank of the Sarasvati. The mighty-armed and illustrious Rama of virtuous soul and unfading glory then proceeded to the tirtha called Nagadhanwana. Swarming with numerous snakes, O monarch, it was the abode of Vasuki of great splendour, the king of the snakes. There 14,000 Rishis also had their permanent home. The celestials, having come there (in days of yore), had according to due rites, installed the excellent snake Vasuki as king of all the snakes. There is no fear of snakes in that place, O thou of Kuru's race! Duly giving away many valuables there unto the Brahmanas, Baladeva then set out with face towards the east and reached, one after another, hundreds and thousands of famous tirthas that occurred at every step. Bathing in all those tirthas, and observing fasts and other vows as directed by the Rishis, and giving away wealth in profusion, and saluting all the ascetics who had taken up their residence there, Baladeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Sarasvati turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled Rishis dwelling in the forest of Naimisha. Always smeared with white sandal-paste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder."

Janamejaya said, "Why, O Brahmana, did the Sarasvati bend her course there in an easternly direction? O best of Adharyus, it behoveth thee to tell me everything relating to this! For what reason was that daughter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?"

Vaishampayana said, "Formerly, in the Krita age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years. Many were the Rishis, O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, those highly blessed ones, after the completion of that twelve years' sacrifice at Naimisha, set out in large number for visiting the tirthas. In consequence of the number of the Rishis, O king, the tirthas on the southern banks of the Sarasvati all looked like towns and cities. Those foremost of Brahmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of tirthas, took up their abodes on the bank of the river up to the site of Samantapanchaka. The whole region seemed to resound with the loud Vedic recitations of those Rishis of cleansed souls, all employed in pouring libations on sacrificial fires. That foremost of rivers looked exceedingly beautiful with those blazing homa fires all around, over which those high-souled ascetics poured libations of clarified butter. Valkhilyas and Asmakuttas, Dantolakhalinas, Samprakshanas and other ascetics, as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that forswore beds for the bare and hard earth, all came to that spot in the vicinity of the Sarasvati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandakini. Hundreds upon hundreds of Rishis, all given to the observance of sacrifices, came thither. Those practisers of high vows, however, failed to find sufficient room on the banks of the Sarasvati. Measuring small plots of land with their sacred threads, they performed their Agnihotras and diverse other rites. The river Sarasvati beheld, O monarch, that large body of Rishis penetrated with despair and plunged into anxiety for want of a broad tirtha wherein to perform their rites. For their sake, that foremost of streams came there, having made many abodes for herself in that spot, through kindness for those Rishis of sacred penances, O Janamejaya! Having thus, O monarch, turned her course for their sake, the Sarasvati, that foremost of rivers, once more flowed in a westerly direction, as if she said, ‘I must go hence, having prevented the arrival of these Rishis from becoming futile!’ This wonderful feat, O king, was accomplished there by that great river. Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost of Kuru’s care, do thou perform grand sacrifices and rites! As he beheld those many receptacles of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rama. Bathing in those tirthas duly and giving away wealth and diverse articles of enjoyment unto the Brahmanas, that delighter of Yadu’s race also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all tirthas on the Sarasvati (Sapta-Saraswat).

Numerous feathery creatures have their home there. And it abounded with Vadari, Inguda, Ksamarya, Plaksha, Aswattha, Vibhitaka, Kakkola, Palasa, Karira, Pilu, and diverse other kinds of trees that grow on the banks of the Sarasvati. And it was adorned with forest of Karushakas, Vilwas, and Amratakas, and Atimuktas and Kashandas and Parijatas. Agreeable to the sight and most charming, it abounded with forests of plantains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called Vaneyas. And it resounded with the chanting of the Vedas, and teemed with diverse kinds of animals. And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that tirtha called Sapta-Saraswat, where the great ascetic Mankanaka had performed his penances and became crowned with success.”

SECTION 38

Janamejaya said, “Why was that tirtha called Sapta-Saraswat? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances? In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones!”

Vaishampayana said, “O king, the seven Sarasvatis cover this universe! Whithersoever the Sarasvati was summoned by persons of great energy, thither she made her appearance. These are the seven forms of the Sarasvati: Suprava, Kanchanakshi, Visala, Manorama, Oghavati, Surenu, and Vimalodaka. The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there. The spot resounded with the recitation of sacred hymns and the chanting of the Vedas. In the matter of those sacrificial rites, the very gods lost their coolness (so grand were the preparations). There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish, many notable ones conversant with righteousness and profit were present. As soon as they thought of the articles of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there. The Gandharvas sang and the diverse tribes of Apsaras danced. And they played upon many celestial instruments all the time. The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder! During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the Rishis, O king, said, ‘This sacrifice cannot be said to possess high attributes, since that foremost of rivers, Sarasvati, is not to be seen here!' Hearing these words, the divine Brahman cheerfully thought of Sarasvati. Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice, Sarasvati, O king, appeared there, under the name of Suprava. Beholding Sarasvati quickly pay that regard to the Grandsire, the Munis esteemed that sacrifice highly. Even thus that foremost of rivers, the Sarasvati, made her appearance at Pushkara for the sake of the Grandsire and for gratifying the Munis. (At another time), O king, many Munis, mustering together at Naimisha, took up their residence there. Delightful disquisition occurred among them, O king, about the Vedas. There where those Munis, conversant with diverse scriptures, took up their abode, there they thought of the Sarasvati. Thus thought of, O monarch, by those Rishis performing a sacrifice, the highly blessed and sacred Sarasvati, for rendering assistance, O king, to those high-souled Munis assembled together, made her appearance at Naimisha and came to be called Kanchanakshi. That foremost of rivers, worshipped by all, thus came there, O Bharata! While (king) Gaya was engaged in the performance of a great sacrifice at Gaya, the foremost of rivers, Sarasvati, summoned at Gaya's sacrifice (made her appearance there). The Rishis of rigid vows that were there, named this form of hers at Gaya as Visala. That river of swift current flows from the sides of the Himavat. Auddalaka had also, O Bharata, performed a sacrifice. A large concourse of Munis had been gathered there. It was on that sacred region, the northern part of Kosala, O king, that the sacrifice of high-souled Auddalaka was performed. Before Auddalaka began his sacrifice, he had thought of the Sarasvati. That foremost of rivers came to that region for the sake of those Rishis. Worshipped by all those Munis clad in barks and deer-skins she became known by the name of Manorama, as those Rishis mentally called her. While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Sarasvati, made her appearance there. Summoned, O monarch, by the high-souled Vasishtha (who assisted Kuru in his sacrifice), the Sarasvati, full of celestial water appeared at Kurukshetra under the name of Oghavati. Daksha at one time performed a sacrifice at the source of

Ganga. The Sarasvati appeared there under the name of the fast-flowing Surenu. Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Sarasvati, summoned (by him), appeared there. All these seven forms then came and joined together in that tirtha where Baladeva came. And because the seven mingled together at that spot, therefore is that tirtha known on Earth by the name of Sapta Sarasvati. Thus have I told thee of the seven Sarasvatis, according to their names. I have also told thee of the sacred tirtha called Sapta Saraswat. Listen now to a great feat of Mankanaka, who had from his youth led the life of a brahmacari. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the Rishi fell unto the Sarasvati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven Rishis from whom sprang the (nine and forty) Maruts. The seven Rishis were named Vayuvega, Vayuhan, Vayumandala, Vayujata, Vayuretas, and Vayuchakra of great energy. Thus were born these progenitors of the diverse Maruts. Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of the great Rishi, which is well known in the three worlds. In days of yore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a Kusa blade. Thereupon, a vegetable juice came out of the wound (and not red blood). Seeing that vegetable juice, the Rishi became filled with joy and danced about on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupefied by his energy, began to dance. Then the gods with Brahman at their head, and the Rishis possessed of wealth of asceticism, O king, all went to Mahadeva and informed him of the act of the Rishi (Mankanaka). And they said unto him, ‘It behoveth thee, O god, to do that which may prevent the Rishi from dancing!’ Then Mahadeva, seeing the Rishi filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying, ‘Why, O Brahmana, dost thou dance in this way, acquainted as thou art with thy duties?

What grave cause is there for such joy of thine, O sage, that, an ascetic as thou art, O best of Brahmanas, and walking as thou dost along the path of virtue, thou shouldst act in this way?'

"The Rishi said, 'Why, seest thou not, O Brahmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!' Laughing at the Rishi who was stupefied by passion, the god said, 'I do not, O Brahmana, at all wonder at this! Behold me!' Having said this unto that foremost of Rishis, Mahadeva of great intelligence struck his thumb with the end of one of his fingers. Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the Rishi became ashamed, O monarch, and fell at the feet of the god. He understood the god to be none else than Mahadeva. Filled with wonder, he said, 'I do not think that thou art any one else than Rudra, that great and Supreme being! O wielder of the trident, thou art the refuge of this universe consisting of gods and Asuras! The wise say that this universe hath been created by thee! At the universal destruction, everything once more enters thee! Thou art incapable of being known by the gods, how then canst thou be known by me? All forms of being that are in the universe are seen in thee! The gods with Brahman at their head worship thy boon giving self, O sinless one! Thou art everything! Thou art the creator of the gods and it was thou who hadst caused them to be created! Through thy grace, the gods pass their time in joy and perfect fearlessness!' Having praised Mahadeva in this manner, the Rishi bowed to him, 'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!' The god, with a cheerful heart, once more said unto him 'Let thy asceticism increase a thousandfold, O Brahmana, through my grace! I shall also always dwell with thee in this asylum! For the man that will worship me in the tirtha Sapta-Saraswat there will be nothing unattainable here or hereafter. Without doubt, such a one shall go to the region called Saraswat (in heaven) after death!' Even this is the history of Mankanaka of abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanya."

SECTION 39

Vaishampayana said, “Having passed one night more, Rama, having the plough for his weapon, worshipped the dwellers of that tirtha and showed his regard for Mankanaka. Having given wealth unto the Brahmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the Munis. Rising up in the morning, he took leave of all the ascetics, and having touched the sacred water, O Bharata, set out quickly for other tirthas. Baladeva then went to the tirtha known by the name of Usanas. It is also called Kapalamochana. Formerly, Rama (the son of Dasaratha) slew a Rakshasa and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and stuck to it. Bathing in this tirtha, the great Rishi became freed from the burthen. The high-souled Kavi (Sukra) had performed his ascetic penances there. It was there that the whole science of politics and morals (that goes by Sukra’s name) appeared to him by inward light. While residing there, Sukra meditated upon the war of the Daityas and the Danavas (with the gods). Arrived at that foremost of tirthas, Baladeva, O king, duly made presents unto the high-souled Brahmanas.”

Janamejaya said, “Why is it called Kapalamochana, where the great Muni became freed (from the Rakshasa’s head)? For what reason and how did that head stick unto him?”

Vaishampayana said, “Formerly, O tiger among kings, the high-souled Rama (the son of Dasaratha) lived (for some time) in the forest of Dandaka, from desire of slaying the Rakshasas. At Janasthana he cut off the head of a wicked-souled Rakshasa with a razor-headed shaft of great sharpness. That head fell in the deep forest. That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it stuck to it and remained there. In consequence of that head thus sticking to his thigh, the Brahmana (Mahodara) of great wisdom could not (with ease) proceed to tirthas and other sacred spots. Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the tirthas of the Earth (one after another), as heard by us. He went to all the rivers and to the ocean also. (Not finding any relief) the great ascetic spoke of his sufferings to many Rishis of cleansed souls about his having bathed in all the tirthas without having found the relief he sought. That foremost of Brahmanas then heard from those sages words of high import about this foremost of tirthas situate on the Sarasvati, and known by the name of Usanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success. That Brahmana, then, repairing to that Usanasa tirtha, bathed in its waters. Upon this, the Rakshasa's head, leaving the thigh, fell into the water. Freed from that (dead) head, the Rishi felt great happiness. As regards the head itself, it was lost in the waters. Mahodara then, O king, freed from the Rakshasa's head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success. The great ascetic thus freed, after returning to his sacred asylum, spoke of what had happened to those Rishis of cleansed souls. The assembled Rishis, having heard his words, bestowed the name of Kapalamochana on the tirtha. The great Rishi Mahodara, repairing once more to that foremost of tirthas, drank its water and attained to great ascetic success. He of Madhu's race, having given away much wealth unto the Brahmanas and worshipped them, then proceeded to the asylum of Rushangu. There, O Bharata, Arshtishena had in former days undergone the austerest of penances. There the great Muni Vishvamitra (who had before been a Kshatriya) became a Brahmana. That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of Munis and Brahmanas. Baladeva of great beauty, surrounded by Brahmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast off his body. Rushangu, O Bharata, was an old Brahmana, who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while. Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant. Those ascetics, knowing their sire had become very old, took that ascetic to a tirtha on the Sarasvati. Brought by his sons to the sacred Sarasvati containing hundreds of tirthas and on whose banks dwelt Rishis unconnected with the world, that intelligent ascetic of austere penance bathed in that tirtha according to due rites, and that foremost of Rishis conversant with the merits of tirthas, then cheerfully said, O tiger among men, unto all his sons, who were dutifully waiting upon him, these words, ‘He that would cast off his body on the northern bank of the Sarasvati containing much water, while employed in mentally reciting sacred mantras, would never again be afflicted with death!’ The righteous-souled Baladeva, touching the water of that tirtha and bathing in it, gave considerable wealth unto the Brahmanas, being devoted to them. Possessed of great might and great prowess Baladeva then proceeded to that tirtha where the adorable Grandsire had created the mountains called Lokaloka, where that foremost of Rishis, Arshtishena of rigid vows, O thou of Kuru’s race, had by austere penances acquired the status of Brahmanhood, where the royal sage Sindhudwipa, and the great ascetic Devapi, and the adorable and illustrious Muni Vishvamitra of austere penances and fierce energy, had all acquired a similar status.”

SECTION 40

Janamejaya said, “Why did the adorable Arshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brahmana? How also did Devapi, O Brahmana, and how Vishvamitra, O best of men, acquire the same status? Tell me all this, O adorable one! Great is my curiosity to listen to all these.”

Vaishampayana said, “Formerly, in the Krita age, O king, there was a foremost of regenerate persons called Arshtishena. Residing in his preceptor’s house, he attended to his lessons every day. Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the Vedas, O monarch! In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the Vedas, to which there is nothing superior. Acquiring great learning and a mastery of the Vedas, that foremost of Rishis became crowned with success in that tirtha. He then bestowed three boons on that place. (He said), ‘From this day, a person, by bathing in this tirtha of the great river (Sarasvati), shall obtain the great fruit of a horse sacrifice! From this day there will be no fear in this tirtha from snakes and wild beasts! By small exertions, again, one shall attain to great result here!’ Having said these words, that Muni of great energy proceeded to heaven. Even thus the adorable Arshtishena of great energy became crowned with success. In that very tirtha in the Krita age, Sindhudwipa of great energy, and Devapi also, O monarch, had acquired the high status of Brahmanhood. Similarly Kusika’s son, devoted to ascetic penances and with his senses under control, acquired the status of Brahmanhood by practising well-directed austerities. There was a great Kshatriya, celebrated over the world, known by the name of Gadhi. He had a son born to him, of the name of Vishvamitra of great prowess. King Kausika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Vishvamitra on his throne, himself having resolved to cast off his body. His subjects, bowing unto him, said, ‘Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear!’ Thus addressed, Gadhi replied unto his subjects, saying, ‘My son will become the protector of the wide universe!’ Having said these words, and placed Vishvamitra (on the throne), Gadhi, O king, went to heaven, and Vishvamitra became king. He could not, however, protect the earth with even his best exertions. The king then heard of the existence of a great fear of Rakshasas (in his kingdom). With his four kinds of forces, he went out of his capital. Having proceeded far on his way, he reached the asylum of Vasishtha. His troops, O king, caused much mischief there. The adorable Brahmana Vasishtha, when he came to his asylum, saw the extensive woods in course of destruction. That best of Rishis, Vasishtha, O king, became angry, O monarch, with Vishvamitra. He commanded his own (homa) cow, saying, ‘Create a number of terrible Savaras!’ Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Vishvamitra and began to cause a great carnage everywhere. Seeing this, his troops fled away. Vishvamitra, the son of Gadhi, however, regarding ascetic austerities highly efficacious, set his heart upon them. In this foremost of tirthas of the Sarasvati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve. He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics). The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself). Then, having practised diverse kinds of austerities with great devotion, the son of Gadhi became like the Sun himself in effulgence. The boon-giving Grandsire, of great energy, resolved to grant Vishvamitra, when he had become endued with ascetic merit, the boon the latter desired. The boon that Vishvamitra solicited was that he should be permitted to become a Brahmana. Brahma the Grandsire of all the worlds, said unto him, ‘So be it.’ Having by his austere penances acquired the status of Brahmanhood, the illustrious Vishvamitra, after the attainment of his wish, wandered over the whole Earth like a celestial. Giving away diverse kinds of wealth in that foremost of tirthas, Rama also cheerfully gave away milch cows and vehicles and beds, ornaments, and food and drink of the best kinds, O king, unto many foremost of Brahmanas, after having worshipped them duly. Then, O king, Rama proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dalvya Vaka had practised the austerest of penances.”

SECTION 41

Vaishampayana said, “The delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chanting of the Vedas. There the great ascetic, O king, named Dalvyavaka poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous Rishi, filled with great wrath, (did that act). In former times, the Rishis residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called Viswajit had been completed, the Rishis set out for the country of the Pancalas. Arrived there, they solicited the king for giving them one and twenty strong and healthy calves to be given away as Dakshina (in the sacrifice they have completed). Dalvya Vaka, however, (calling those Rishis), said unto them, ‘Do you divide those animals (of mine) among you! Giving away these (unto you), I shall solicit a great king (for some).’ Having said so unto all those Rishis, Vaka of great energy, that best of Brahmanas, then proceeded to the abode of Dhritarashtra. Arrived at the presence of king Dhritarashtra, Dalvya begged some animals of him. That best of kings, however, seeing that some of his kine died without any cause, angrily said unto him. ‘Wretch of a Brahmana, take, if thou likest, these animals that (are dead)!’ Hearing these words, the Rishi, conversant with duties, thought, ‘Alas, cruel are the words that have been addressed to me in the assembly!’ Having reflected in this strain, that best of Brahmanas, filled with wrath, set his heart upon the destruction of king Dhritarashtra. Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the tirtha of the Sarasvati, poured those pieces as libations for the destruction of king Dhritarashtra’s kingdom. Observant of rigid vows, the great Dalvya Vaka, O monarch, poured Dhritarashtra’s kingdom as a libation on the fire, with the aid of those pieces of meat. Upon the commencement of that fierce sacrifice according to due rites, the kingdom of Dhritarashtra, O monarch, began to waste away. Indeed, O lord, the kingdom of that monarch began to waste away, even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life. Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful. Consulting with the Brahmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away. The king became very cheerless. The Brahmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom, he asked his counsellors. O Janamejaya, (about the remedy). The counsellors reminded him of the evil he had done in connection with the dead kine. And they said, ‘The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom! This is the consequence of ascetic rites. Thence is this great calamity! Go, O king, and gratify that Rishi by the side of a receptacle of water on the bank of the Sarasvati!’ Repairing to the bank of the Sarasvati, the king falling at his feet and touching them with his head, joined his hands and said, O thou of Bharata’s race, these words, ‘I gratify thee, O adorable one, forgive my offence. I am a senseless fool, a wretch inspired with avarice. Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace!’ Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom. The Rishi became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire. Having freed the kingdom (from calamities) and taken many animals in grief, he became pleased at heart and once more proceeded to the Naimisha woods. The liberal-minded king Dhritarashtra also, of righteous soul, with a cheerful heart, returned to his own capital full of prosperity.

“In that tirtha, Brihaspati also, of great intelligence, for the destruction of the Asuras and the prosperity of the denizens of heaven, poured libations on the sacrificial fire, with the aid of flesh. Upon this, the Asuras began to waste away and were destroyed by the gods, inspired by desire of victory in battle. Having with due rites given unto the Brahmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth, and much corn, the illustrious and mighty-armed Rama then proceeded, O king, to the tirtha called Yayata. There, O monarch, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Sarasvati produced milk and clarified butter. That tiger among men, king Yayati, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness. Once again, O lord, king Yayati performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Sarasvati gave unto the Brahamanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart. That foremost of rivers gave unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the six different kinds of taste, and diverse other kinds of things. The Brahmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised the monarch and bestowed their auspicious blessings upon him. The gods and the Gandharvas were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion. The illustrious Baladeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that tirtha of fierce current called Vasishthapavaha.”

SECTION 42

Janamejaya said, “Why is the current of (the tirtha known by the name of) Vasishthapavaha so rapid? For what reason did the foremost of rivers bear away Vasishtha? What, O lord, was the cause of the dispute between Vasishtha and Vishvamitra? Questioned by me, O thou of great wisdom, tell me all this! I am never satiated with hearing thee!”

Vaishampayana said, “A great enmity arose between Vishvamitra and Vasishtha, O Bharata, due to their rivalry in respect of ascetic austerities. The high abode of Vasishtha was in the tirtha called Sthanu on the eastern bank of the Sarasvati. On the opposite bank was the asylum of the intelligent Vishvamitra. There, in that tirtha, O monarch, Sthanu (Mahadeva) had practised the austerest penances. Sages still speak of those fierce feats. Having performed a sacrifice there and worshipped the river Sarasvati, Sthanu established that tirtha there. Hence it is known by the name Sthanu-tirtha, O lord. In that tirtha, the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the gods, in the supreme command of their army. Unto that tirtha of the Sarasvati, the great Rishi Vishvamitra, by the aid of his austere penances, brought Vasishtha. Listen to that history. The two ascetics Vishvamitra and Vasishtha, O Bharata, every day challenged each other very earnestly in respect of the superiority of their penances. The great Muni Vishvamitra, burning (with jealousy) at sight of the energy of Vasishtha, began to reflect on the matter. Though devoted to the performance of his duties, this, however, is the resolution, O Bharata, that he formed: ‘This Sarasvati shall quickly bring, by force of her current, that foremost of ascetics, Vasishtha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.’ Having settled this, the illustrious and great Rishi Vishvamitra with eyes red in wrath, thought of that foremost of rivers. Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, however, repaired to that Rishi of great energy and great wrath. Pale and trembling, Sarasvati, with joined hands appeared before that foremost of sages. Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages, 'Tell me what is there that I shall do for thee.' Filled with rage, the ascetic said unto her, 'Bring hither Vasishtha without delay, so that I may slay him.' Hearing these words the river became agitated. With joined hands the lotus-eyed lady began to tremble exceedingly in fear like a creeper shaken by the wind. Beholding the great river in that plight, the ascetic said unto her, 'Without any scruple, bring Vasishtha unto my presence!' Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vasishtha that was unrivalled on earth, she repaired to Vasishtha and informed him of what the intelligent Vishvamitra had said unto her. Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might pronounce on her). She stood in terror of both. Seeing her pale and plunged in anxiety, the righteous-souled Vasishtha, that foremost of men, O king, said these words unto her.

"Vasishtha said, 'O foremost of rivers, save thyself! O thou of rapid current, bear me away, otherwise Vishvamitra will curse thee. Do not feel any scruple.' Hearing these words of that compassionate Rishi, the river began to think, O Kauravya, as to what course would be best for her to follow. Even these were the thoughts that arose in her mind: 'Vasishtha showeth great compassion for me. It is proper for me that I should serve him.' Beholding then that best of Rishis, (Vasishtha) engaged in silent recitation (of mantras) on her bank, and seeing Kusika's son (Vishvamitra) also engaged in homa, Sarasvati thought, 'Even this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks. In washing away that bank, she bore Vasishtha away. While being borne away, O king, Vasishtha praised the river in these words: 'From the Grandsire's (manasa) lake thou hast taken thy rise, O Sarasvati! This whole universe is filled with thy excellent waters! Wending through the firmament, O goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties! Thou art Pushti and Dyuti, Kirti, and Siddhi and Uma! Thou art Speech, and thou art Svaha! This whole universe is dependent on thee! It is thou that dwellest in all creatures, in four forms!' Thus praised by that great Rishi, Sarasvati, O king, speedily bore that Brahmana towards the asylum of Vishvamitra and repeatedly represented unto the latter the arrival of the former. Beholding Vasishtha thus brought before him by Sarasvati, Vishvamitra, filled with rage, began to look for a weapon wherewith to slay that Brahmana. Seeing him filled with wrath, the river from fear of (witnessing and aiding in) a Brahmana's slaughter, quickly bore Vasishtha away to her eastern bank once more. She thus obeyed the words of both, although she deceived the son of Gadhi by her act. Seeing that best of Rishis, Vasishtha, borne away, the vindictive Vishvamitra, filled with wrath, addressed Sarasvati, saying, 'Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to Rakshasas.' Then, cursed by the intelligent Vishvamitra, Sarasvati flowed for a whole year, bearing blood mixed with water. The gods, the Gandharvas, and the Apsaras, beholding the Sarasvati reduced to that plight, became filled with great sorrow. For this reason, O king, the tirtha came to be called Vasishthapravaha on earth. The foremost of rivers, however, once more got back her own proper condition."

SECTION 43

Vaishampayana said, “Cursed by the intelligent Vishvamitra in anger, Sarasvati, in that auspicious and best of tirthas, flowed, bearing blood in her current. Then, O king, many Rakshasas came, O Bharata, and lived happily there, drinking the blood that flowed. Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven. After some time had passed away, some Rishis, possessed of wealth of asceticism, came to the Sarasvati, O king, on a sojourn to her tirthas. Those foremost of Munis, having bathed in all the tirthas and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that tirtha where the Sarasvati ran a bloody current. Those highly blessed ones, arriving at that frightful tirtha, saw the water of the Sarasvati mixed with blood and that innumerable Rakshasas, O monarch, were drinking it. Beholding those Rakshasas, O king, those ascetics of rigid vows made great endeavours for rescuing the Sarasvati from that plight. Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her, ‘Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress. Hearing it, we shall endeavour (to restore it to its proper condition).’ Thus questioned, Sarasvati, trembling as she spoke, informed them of everything that had occurred. Seeing her afflicted with woe, those ascetics said, ‘We have heard the reason. We have heard of thy curse, O sinless lady! All of us shall exert ourselves!’ Having said these words unto that foremost of rivers, they then consulted with one another thus, ‘All of us shall emancipate Sarasvati from her curse.’ Then all those Brahmanas, O king, worshipping Mahadeva, that lord of the universe and protector of all creatures, with penance and vows and fasts and diverse kinds of abstinences and painful observances, emancipated that foremost of rivers, the divine Sarasvati. Beholding the water of Sarasvati purified by those Munis, the Rakshasas (that had taken up their abode there), afflicted with hunger, sought the protection of those Munis themselves. Afflicted with hunger, the Rakshasas, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, 'All of us are hungry! We have swerved from eternal virtue! That we are sinful in behaviour is not of our free will! Through the absence of your grace and through our own evil acts, as also through the sexual sins of our women, our demerits increase and we have become Brahma-Rakshasas! So amongst Vaisyas and Sudras, and Kshatriyas, those that hate and injure Brahmanas became Rakshasas. Ye best of Brahmanas, make arrangements then for our relief! Ye are competent to relieve all the worlds!' Hearing these words of theirs, those ascetics praised the great river. For the rescue of those Rakshasas, with rapt minds those ascetics said, 'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is mixed with tears, that which is trodden upon shall form the portion of these Rakshasas! The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of Rakshasas!' Having purified the tirtha in this way, those ascetics thus solicited that river for the relief of those Rakshasas. Understanding the views of those great Rishis, that foremost of rivers caused her body, O bull among men, to assume a new shape called Aruna. Bathing in that new river (a branch of the Sarasvati) the Rakshasas cast off their bodies and went to heaven. Ascertaining all this, the chief of the celestials, (Indra of a hundred sacrifices), bathed in that foremost of tirthas and became cleansed of a grievous sin."

Janamejaya said, "For what reason was Indra tainted with the sin of Brahmanicide? How also did he become cleansed by bathing in that tirtha?"

Vaishampayana said, “Listen to that history, O ruler of men! Hear of those occurrences as they happened! Hear how Vasava, in days of yore, broke his treaty with Namuchi! The Asura Namuchi, from fear of Vasava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying, ‘O foremost of Asuras, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! I swear this to thee by truth.’ Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi’s head, using the foam of water (as his weapon). The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words, ‘O slayer of a friend, O wretch!’ Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred. The Supreme Lord of the universe said unto him, ‘Performing a sacrifice, bathe with due rites, O chief of the celestials, in Aruna, that tirtha which saveth from the fear of sin! The water of that river, O Shakra, hath been made sacred by the Munis! Formerly the presence of that river at its site was concealed. The divine Sarasvati repaired to the Aruna, and flooded it with her waters. This confluence of Sarasvati and Aruna is highly sacred! Thither, O chief of the celestials, perform a sacrifice! Give away gifts in profusion! Performing thy ablutions there, thou shall be freed from thy sin.’ Thus addressed, Shakra, at these words of Brahma, O Janamejaya, performed in that abode of Sarasvati diverse sacrifices. Giving away many gifts and bathing in that tirtha, he of a hundred sacrifices, the piercer of Vala, duly performed certain sacrifices and then plunged in the Aruna. He became freed from the sin arising out of the slaughter of a Brahmana. The lord of heaven then returned to heaven with a joyful heart. The head of Namuchi also fell into that stream, O Bharata, and the Asura obtained many eternal regions, O best of kings, that granted every wish.”

Vaishampayana continued, “The high-souled Baladeva having bathed in that tirtha and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great tirtha of Soma. There, in days of yore, Soma himself, O king of kings, had performed the Rajasuya sacrifice. The high-souled Atri, that foremost of Brahmanas, gifted with great intelligence became the Hotri in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the Danavas, the Daityas, and the Rakshasas (on the other). That fierce battle is known after the name of (the Asura) Taraka. In that battle Skanda slew Taraka. There, on that occasion, Mahasena (Skanda), that destroyer of Daityas, obtained the command of the celestial forces. In that tirtha is a gigantic Aswattha tree. Under its shade, Kartikeya, otherwise called Kumara, always resides in person.”

SECTION 44

Janamejaya said, “Thou hast described the merits of the Sarasvati, O best of Brahmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumara (by the gods). Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces). Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the Daityas!”

Vaishampayana said, “This curiosity that thou feelest is worthy of thy birth in Kuru’s race. The words that I shall speak, will, O Janamejaya, be conducive to thy pleasure. I shall narrate to thee the story of the investiture of Kumara and the prowess of that high-souled one, since, O ruler of men thou wishest to hear it! In days of yore the vital seed of Maheshvara coming out, fell into a blazing fire. The consumer of everything, the adorable Agni, could not burn that indestructible seed. On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that seed of mighty energy. At the command of Brahman, the lord Agni, approaching (the river) Ganga, threw into her that divine seed possessed of the effulgence of the Sun. Ganga also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials. Thereupon Agni’s son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikas beheld that child of fiery splendour. Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Krittikas, who were desirous of a son, cried aloud, saying, ‘This child is mine, this child is mine!’ Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all having assumed six mouths. Beholding that puissance of the child, the Krittikas, those goddesses of beautiful forms, became filled with wonder. And since the adorable child had been cast by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold! With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold. Possessed of great energy, the child came to be called by the name of Kartikeya. At first he had been called by the name of Gangeya. He became possessed of high ascetic powers. Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself. Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by Gandharvas and ascetics. Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and danced before him. The foremost of all rivers, Ganga, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap). The celestial priest Brihaspati performed the usual rites after birth, in respect of that child. The Vedas assuming a four-fold form, approached the child with joined hands. The Science of arms, with its four divisions, and all the weapons as also all kinds of arrows, came to him. One day, the child, of great energy, saw that god of gods, the lord of Uma, seated with the daughter of Himavat, amid a swarm of ghostly creatures. Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks. Their faces were like those of tigers and lions and bears and cats and makaras. Others were of faces like those of scorpions; others of faces like those of elephants and camels and owls. And some had faces like those of vultures and jackals. And some there were that had faces like those of cranes and pigeons and Kurus. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some oceans, and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony and some like white mountains. The seven Matris also were present there, O monarch, and the Sadhyas, the Viswedevas, the Maruts, the Vasus, the Rudras, the Adityas, the Siddhas, the Danavas, the birds, the self-born and adorable Brahman with his sons, and Vishnu, and Shakra, all went thither for beholding that child of unfading glory. And many of the foremost of celestials and Gandharvas, headed by Narada and many celestial Rishis and Siddhas headed by Brihaspati, and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the Yamas and the Dharmas, all went there. Endued with great strength, the child possessed of great ascetic power, proceeded to the presence of that Lord of the gods, (Mahadeva), armed with trident and Pinaka. Seeing the child coming, the thought entered the mind of Siva, as it did that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four the child would first approach for honouring him or her. Each of them thought, 'He will come to me!' Understanding that this was the expectation cherished by each of those four, he had recourse to his Yoga powers and assumed at the same time four different forms. Indeed the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Sakha and Visakha and Naigameya. The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting. Visakha went to the spot where the divine daughter of Himavat was. The adorable Sakha, which is Kartikeya's Vayu form proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Ganga. All those forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful. The gods, the Danavas, and the Rakshasas, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end. Then Rudra and the goddess Uma and Agni, and Ganga, all bowed unto the Grandsire, that Lord of the Universe. Having duly bowed unto him, O bull among kings, they said these words, O monarch, from desire of doing good unto Kartikeya. 'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some kind of sovereignty that may be suitable to him and that he may desire.’ At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth. He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the Gandharvas, the Rakshasas, ghosts, Yakshas, birds, and snakes have dominion. Brahma, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods). Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures, O Bharata! And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him. Then the gods headed by Brahman, taking that youth with them, together came to Himavat. The spot they selected was the bank of the sacred and divine Sarasvati, that foremost of rivers, taking her rise from Himavat, that Sarasvati which, at Samanta-panchaka, is celebrated over the three worlds. There, on the sacred bank, possessing every merit, of the Sarasvati, the gods and the Gandharvas took their seats with hearts well-pleased in consequence of the gratification of all their desires.”

SECTION 45

Vaishampayana said, “Collecting all articles as laid down in the scriptures for the ceremony of investiture, Brihaspati duly poured libations on the blazing fire. Himavat gave a seat which was adorned with many costly gems. Kartikeya was made to sit on that auspicious and best of seats decked with excellent gems. The gods brought thither all kinds of auspicious articles, with due rites and mantras, that were necessary for a ceremony of the kind. The diverse gods — Indra and Vishnu, both of great energy, and Surya and Candramas, and Dhatri, and Vidhatri, and Vayu, and Agni, and Pushan, and Bhaga, and Aryaman, and Ansa, and Vivaswat, and Rudra of great intelligence, and Mitra, and the (eleven) Rudras, the (eight) Vasus, the (twelve) Adityas, the (twin) Ashvinis, the Viswedevas, the Maruts, the Saddhyas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valakhilyas, those others (among Rishis) that subsist only on air and those that subsist on the rays of the Sun, the descendants of Bhrigu and Angiras, many high-souled Yatis, all the Vidyadharas, all those that were crowned with ascetic success, the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kasyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries; O monarch, all the rivers in their embodied forms, the eternal Vedas, the Seas, the diverse tirthas, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king, Aditi the mother of the gods, Hri, Sri, Swaha, Sarasvati, Uma, Sachi, Sinivali, Anumati, Kuhu, the Day of the new moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits, Airavat with all his followers, the Divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night, and Day, O king, the prince of steeds, Ucchaisravas, Vasuki the king of the Snakes, Aruna, Garuda, the Trees, the deciduous herbs, and the adorable god Dharma — all came there together. And there came also Kala, Yama, Mrityu, and the followers of Yama. From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kartikeya with the status of generalissimo. All the denizens of heaven, O king, brought there everything necessary for the ceremony and every auspicious article. Filled with joy, the denizens of heaven made that high-souled youth, that terror of the Asuras, the generalissimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Sarasvati from golden jars that contained other sacred articles needed for the purpose. The Grandsire of the worlds, Brahman, and Kasyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion. The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that of the wind, crowned with ascetic success, and gifted with energy which they could increase at will. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin. The lord Sthanu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of Asuras. In the great battle between the gods and the Asuras, this companion that Sthanu gave, filled with wrath, slew, with his hands alone, fourteen millions of Daityas of fierce deeds. The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu. The gods then, with Vasava at their head, and the Gandharvas, the Yakshas, the Rakshasas, the Munis, and the Pitris, all shouted, ‘Victory (to Skanda)!’ Then Yama gave him two companions, both of whom resembled Death, Unmatha and Pramatha, possessed of great energy and great splendour. Endued with great prowess, Surya, with a gratified heart, gave unto Kartikeya two of his followers named Subhraja and Bhaswara. Soma also gave him two companions, Mani and Sumani, both of whom looked like summits of the Kailasa mountain and always used white garlands and white unguents. Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwalajihbha and Jyoti. Ansa gave unto Skanda of great intelligence five companions, Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana, both of whom were exceedingly fierce and possessed of great energy. Vasava that slayer of hostile heroes, gave unto Agni's son two companions, Utkrosa and Panchaka, who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Shakra. The illustrious Vishnu gave unto Skanda three companions, Chakra and Vikrama and Sankrama of great might. The Ashvinis, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions Vardhana and Nandana, who had mastered all the sciences. The illustrious Dhatri gave unto that high-souled one five companions, Kunda, Kusuma, Kumuda, Damvara and Adamvara. Tvashtri gave unto Skanda two companions named Chakra and Anuchakra, both of whom were endued with great strength. The lord Mitra gave unto the high-souled Kumara two illustrious companions named Suvrata and Satyasandha, both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons and celebrated over the three worlds. Vidhatri gave unto Kartikeya two companions of great celebrity, the high-souled Suprabha and Subhakarman. Pushan gave him, O Bharata, two companions, Panitraka and Kalika, both endued with great powers of illusion. Vayu gave him, O best of the Bharatas, two companions, Vala and Ativala, endued with great might and very large mouths. Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouths like those of whales. Himavat gave unto Agni's son two companions, O King, Suvarchas and Ativarchas. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin. Manu also gave unto Agni's son two others endued with great strength and prowess, Sthira and Atisthira. Vindhya gave unto Agni's son two companions named Uschrita and Agnisringa both of whom fought with large stones. Ocean gave him two mighty companions named Sangraha and Vigraha, both armed with maces. Parvati of beautiful features gave unto Agni's son Unmada and Pushpadanta and Sankukarna. Vasuki, the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahajaya. Similarly the Saddhyas, the Rudras, the Vasus, the Pitris, the Seas, the Rivers, and the Mountains, all endued with great might, gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments. Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured. They were Sankukarna, Nilkumbha, Padmai, Kumud, Ananta, Dwadasabhuja, Krishna, Upakrishnaka, Ghranasravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit, Ekaksha, Dwadasaksha, Ekajata, Sahasravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarsana, Parisruta, Kokonada, Priyamalyanulepana, Ajodara, Gajasiras, Skandhaksha, Satalochana, Jwalajibha, Karala, Sitakesa, Jati, Hari, Krishnakesa, Jatadhara, Chaturdanshtra, Ashtajihva, Meghananda, Prithusravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutasana, Udaraksha, Rathaksha, Vajranabha, Vasurprabha, Samudravega, Sailakampin, Vrisha, Meshapravaha, Nanda, Upadanka, Dhumra, Sweta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Subala, Siddhapatra, Govraja, Kanakapida, Gayana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prashasa, Swetasiddha, Nandaka, Kalakantha, Prabhasa, Kumbhandaka, Kalakaksha, Sita, Bhutalonmathana, Yajnavaha, Pravaha, Devajali, Somapa, Majjala, Kratha Tuhara Chitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manma, Thakara, Suchivaktra, Swetavaktra, Suvaktra, Charuvaktra, Pandura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jamvuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Candrabha, Panikurchas, Samvuka, Panchavaktra, Sikshaka, Chasavaktra, Jamvuka, Kharvaktra, and Kunchaka.

Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brahmanas, were given unto him by the Grandsire. Some of them were in youth; some were old and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kartikeya. They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bharata. Some, again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs. Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of makaras and porpoises. Some had faces like those of cats and some like those of biting flies; and the faces of some were very long. Some had faces like those of the mongoose, the owl, and the crow. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes. The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles. The faces of some resembled those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats. Possessed of large stomachs and large legs and limbs, some had eyes like stars. The faces of some resembled those of pigeons and bulls. Other had faces like those of kokilas and hawks and tittiras and lizards. Some were clad in white robes. Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows. Some had large limbs protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had diverse kinds of snakes for their ornaments. Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies. The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads. The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs. Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents. Dressed diversely, some had skins for their robes. Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conchshells, some were possessed of great effulgence. Some had diadems, some had five tufts of hair on their heads, and the hair of some was very hard. Some had two tufts, some three, and some seven. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the faces of some were very hairy. Battle was the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle. Some were of dark complexion, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long. The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were hunch-backed. Some had short hips. The cars and heads of some were like those of elephants. Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards. Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriated elephants of gigantic size. Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials, O Bharata! Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads. Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bharata! Skilled in all provincial dialects, those puissant ones conversed with one another. Those mighty companions, filled with joy, gambolled there, cutting capers (around Kartikeya). Some were long-necked, some longnailed, some long-legged. Some amongst them were large-headed and some large-armed. The eyes of some were yellow. The throats of some were blue, and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony. The eyes of some were white, the necks of some were red, and some had eyes of a tawny hue. Many were dark in colour and many, O king, were of diverse colours, O Bharata. Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversified colours and some had golden complexions, and some were endued with splendours like those of the peacock. I shall describe to thee the weapons that were taken by those that came last to Kartikeya. Listen to me. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs. Some were armed with Sataghnis and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata. Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and Bhusundis and some had spears on their hands. Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms. Beholding the installation of Kartikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy. These and many other mighty companions, O king, came to the high-souled and illustrious Kartikeya. Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kartikeya. Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kartikeya and stood surrounding him.”

SECTION 46

Vaishampayana said, “Listen now to the large bands of the mothers, those slayers of foes, O hero, that became the companions of Kumara, as I mention their names. Listen, O Bharata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones. They are Prabhavati, Vishalakshi, Palita, Gonasi, Shrimati, Bahula, Bahuputrika, Apsujata, Gopali, Brihadambalika, Jayavati, Malatika, Dhruvaratna, Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekacuda, Mahacuda, Cakranemi, Uttejani, Jayatsena, Kamalakshi, Shobhana, Shatrunjaya, Shalabhi, Khari, Madhavi, Shubhavaktra, Tirthanemi, Gitapriya, Kalyani, Kadrula, Amitashana, Meghasvana, Bhogavati, Subhru, Kanakavati, Alatakshi, Viryavati, Vidyujjihva, Padmavati, Sunakshatra, Kandara, Bahuyojana, Santanika, Kamala, Mahabala, Sudama, Bahudama, Suprabha, Yashasvini, Nrityapriya, Shatolukhalamekhala, Shataghanta, Shatananda, Bhagananda, Bhamini, Vapushmati, Candrashita, Bhadrakali, Samkarika, Nishkutika, Bhrama, Catvaravasini, Sumangala, Svastimati, Vriddhikama, Jayapriya, Dhanada, Suprasada, Bhavada, Jaleshvari, Edi, Bhedi, Samedi, Vetalajanani, Kanduti, Kalika, Devamitra, Lambasi, Ketaki, Citrasena, Bala, Kukkutika, Shankhanika, Jarjarika, Kundarika, Kokalika, Kandara, Shatodari, Utkrathini, Jarena, Mahavega, Kankana, Manojava, Kantakini, Praghasa, Putana, Khashaya, Curvyuti, Vama, Kroshanatha, Taditprabha, Mandodari, Tunda, Kotara, Meghavasini, Subhaga, Lambini, Lamba, Vasucuda, Vikatthani, Urdhvavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhurika, Madhukumbha, Pakshalika, Manthanika, Jarayu, Jarjaranana, Khyata, Dahadaha, Dhamadhama, Khandakhanda, Pushana, Manikundala, Amogha, Lambapayodhara, Venuvinadhara, Pingakshi, Lohamekhala, Shasholukamukhi, Krishna, Kharajangha, Mahajava

Lohamekhala, Shasholukamukhi, Krishna, Kharajangha, Mahajava, Shishumaramukhi, Shveta, Lohitakshi, Vibhishana, Jatalika, Kamacari, Dirghajihva, Balotkata, Kaledika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Haripindi, Ekakshara, Sukusuma, Krishnakarni, Kshurakarni, Catushkarni, Karnapravarana, Catushpathaniketa, Gokarni, Mahishanana, Kharakarni, Mahakarni, Bherisvanamahasvana, Shankhakumbhasvana, Bhangada, Gana, Sugana, Bhiti, Kamada, Catushpatharata, Bhutirtha, Anyagocara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishana, Pratishtha, Supratishtha, Rocamana, Surocana, Naukarni, Mukhakarni, Sasira, Stherika, Ekacakra, Megharava, Meghamala, and Virocana.

"These and many other mothers, O bull of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kartikeya. Their nails were long, their teeth were large and their lips also, O Bharata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments. Possessed of ascetic merit, they were capable of assuming any form at will. Having not much flesh on their limbs, they were of fair complexions and endued with splendour like that of gold. Some amongst them were dark and looked like clouds in hue and some were of the colour of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white. The braids of some were tied upwards, and the eyes of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts. Some had coppery eyes and coppery complexion, and the eyes of some were green.

"Capable of granting boons and of travelling at will, they were always cheerful. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O scorcher of foes. And some partook of the nature of Vayu, some of Kumara, some of Brahma, O bull of Bharata's race, and some of Vishnu and some of Surya, and some of Varaha.

“Of charming and delightful features, they were beautiful like the Asuras. In voice they resembled the kokila and in prosperity they resembled the Lord of Treasures. In battle, their energy resembled that of Shakra. In splendour they resembled fire. In battle they always inspired their foes with terror. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their prowess also was inconceivable.

“They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs. Adorned with diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages. These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kartikeya at the command of the chief of the celestials.

“The adorable chastiser of Paka, O tiger among kings, gave unto Guha (Kartikeya) a dart for the destruction of the enemies of the gods. That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun. Shiva gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances. Invincible and possessing all the qualities of a good army, that force was known by the name of Dhananjaya. It was protected by 30,000 warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle. Vishnu gave him a triumphal garland that enhances the might of the wearer. Uma gave him two pieces of cloth of effulgence like that of the Sun. With great pleasure Ganga gave unto Kumara a celestial water-pot, begotten of amrita, and Brihaspati gave him a sacred stick. Garuda gave him his favourite son, a peacock of beautiful feathers. Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might. The lord Brahma gave unto that god devoted to Brahman a black deer-skin. And the Creator of all the worlds also gave him victory in all battles.

“Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames. Accompanied by those companions and the mothers, he proceeded for the destruction of the Daityas, gladdening all the foremost of the gods. The terrible host of celestials, furnished with standards adorned with bells, and equipped with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars.

“Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering thousands. And they also played on their patahas and jharjharas and krikacas and cow-horns and adambaras and gomukhas and dindimas of loud sound. All the gods, with Vasava at their head, praised Kumara. The celestials and the Gandharvas sang and the Apsaras danced.

“Well-pleased (with these attentions) Skanda granted a boon unto all the gods, saying, ‘I shall slay all your foes, them, that is, that desire to slay you.’ Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain. After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds.

“Accompanied by that vast host, Skanda then set out for the destruction of the Daityas and the protection of the denizens of heaven. Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures (in their embodied forms) proceeded in the van of Kartikeya’s army, O king! With that terrible force, which was armed with lances, mallets, blazing brands, maces, heavy clubs, arrows, darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out.

“Beholding him, all the Daityas, Rakshasas and Danavas, anxious with fear, fled away on all sides. Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away), Skanda, endued with energy and might, became inflamed with wrath. He repeatedly hurled his terrible weapon, the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter. While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth. Thunderbolts also, with tremendous noise, fell upon the earth. Everything became as frightful O king, as it becomes on the day of universal destruction. When that terrible dart was once hurled by the son of Agni, millions of darts issued from it, O bull of Bharata's race.

"The puissant and adorable Skanda, filled with joy, at last slew Taraka, the chief of the Daityas, endued with great might and prowess, and surrounded (in that battle) by a 100,000 heroic and mighty Daityas. He then, in that battle, slew Mahisha who was surrounded by eight padmas of Daityas. He next slew Tripada who was surrounded by a 1,000 ajutas of Daityas. The puissant Skanda then slew Hradodara, who was surrounded by ten nikharvas of Daityas, with all his followers armed with diverse weapons. Filling the ten points of the compass, the followers of Kumara, O king, made a loud noise while those Daityas were being slain, and danced and jumped and laughed in joy.

"Thousands of Daityas, O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda. The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone. Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life. In this way the heroic and mighty Kartikeya slew innumerable foes of the gods possessed of great strength that came to fight with him.

"Then Bali's son Vana of great might, getting upon the Kraunca mountain, battled with the celestial host. Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kartikeya, he took shelter within the Kraunca mountain. Inflamed with rage, the adorable Kartikeya then pierced that mountain with that dart given him by Agni. The mountain was called Kraunca (crane) because of the sound it always produced resembled the cry of a crane. That mountain was variegated with shala trees. The apes and elephants on it were affrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides. It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals. Sharabhas and lions suddenly ran out. In consequence of all this that mountain, though it was reduced to a very pitiable plight, still assumed a very beautiful aspect. The vidyadharas dwelling on its summits soared into the air. The kinnaras also became very anxious, distracted by the fear caused by the fall of Skanda's dart. The Daityas then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands.

"The followers of Kumara, prevailing over them in battle, slew them all. The adorable Skanda, inflamed with rage, quickly slew the son of daitya chief (Bali) along with his younger brother, even as Indra had slain Vritra (in days before). The slayer of hostile heroes, Agni's son, pierced with his dart the Kraunca mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one. Repeatedly hurled from his hand, the dart repeatedly came back to him. Even such was the might and glory of the adorable son of Agni. With redoubled heroism, and energy and fame and success, the god pierced the mountain and slew hundreds of Daityas. The adorable god, having thus slain the enemies of the celestials, was worshipped and honoured by the latter and obtained great joy.

"After the Kraunca mountain had been pierced and after the son of Canda had been slain, drums were beaten, O king, and conchs were blown. The celestial ladies rained floral showers in succession upon that divine lord of yogis. Auspicious breezes began to blow, bearing celestial perfumes. The Gandharvas hymned his praises, as also great Rishis always engaged in the performance of sacrifices. Some speak of him as the puissant son of the Grandsire, Sanat-kumara, the eldest of all the sons of Brahma. Some speak of him as the son of Maheshvara, and some as that of Agni. Some again describe him as the son of

Uma or of the Krittikas or of Ganga. Hundreds and thousands of people speak of that Lord of yogis of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.

"I have thus told thee, O king, everything about the installation of Kartikeya. Listen now to the history of the sacredness of that foremost of tirthas on the Sarasvati. That foremost of tirthas, O monarch, after the enemies of the gods had been slain, became a second heaven. The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds. Even thus, O monarch, was that adorable exterminator of the Daityas installed by the gods as their generalissimo. That other tirtha, O bull of Bharata's race, where in days of yore Varuna the lord of waters had been installed by the celestials, is known by the name of Taijasa. Having bathed in that tirtha and adored Skanda, Rama gave unto the Brahmanas gold and clothes and ornaments and other things. Passing one night there, that slayer of hostile heroes, Madhava, praising that foremost of tirthas and touching its water, became cheerful and happy. I have now told thee everything about which thou hadst enquired, how the divine Skanda was installed by the assembled gods!"

SECTION 47

Janamejaya said, “This history, O regenerate one, that I have heard from thee is exceedingly wonderful, this narration, in detail, of the installation, according to due rites, of Skanda. O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account. My hair stands on end and my mind hath become cheerful. Having heard the history of the installation of Kumara and the destruction of the Daityas, great hath been my joy. I feel a curiosity, however, in respect of another matter. How was the Lord of the waters installed by the celestials in that tirtha in days of yore? O best of men, tell me that, for thou art possessed of great wisdom and art skilled in narration!”

Vaishampayana said, “Listen, O king, to this wonderful history of what transpired truly in a former Kalpa! In days of yore, in the Krita age, O king, all celestials, duly approaching Varuna, said unto him these words, ‘As Shakra, the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers! Thou always residest, O god, in the Ocean, that home of makaras! This Ocean, the lord of rivers, will then be under thy dominion! Thou shalt then wax and wane with Soma!’ (Thus addressed) Varuna answered them, saying, ‘Let it be so!’ All the celestials then, assembling together, made Varuna having his abode in the ocean the Lord of all the waters, according to the rites laid down in the scriptures. Having installed Varuna as the Lord of all aquatic creatures and worshipping him duly, the celestials returned to their respective abodes. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other reservoirs of water as Shakra protects the gods. Bathing in that tirtha also and giving away diverse kinds of gifts, Baladeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to Agnitirtha, that spot where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the Sami wood. When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe. And they said, ‘The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed. Create fire, O puissant Lord!’”

Janamejaya said, “For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail.”

Vaishampayana said, “Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the Sami wood, that adorable god disappeared from the view. Upon the disappearance of Agni, all the gods, with Vasava at their head, in great affliction, searched for the missing god. Finding Agni then, they saw that god lying within the entrails of the Sami wood. The celestials, O tiger among king, with Brihaspati at their head, having succeeded in finding out the god, became very glad with Vasava amongst them. They then returned to the places they had come from. Agni also, from Bhrigu’s curse, became an eater of everything, as Bhrigu, that utterer of Brahma, had said. The intelligent Balarama, having bathed there, then proceeded to Brahmayoni where the adorable Grandsire of all the worlds had exercised his functions of creations. In days of yore, the Lord Brahman, along with all the gods, bathed in that tirtha, according to due rites for the celestials. Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the tirtha called Kauvera where the puissant Ailavila, having practised severe austerities, obtained, O king, the Lordship over all treasures. While he dwelt there (engaged in austerities), all kinds of wealth, and all the precious gems came to him of their own accord. Baladeva having repaired to that tirtha and bathed in its waters duly gave much wealth unto the Brahamanas. Rama beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the Yakshas, having practised the severest austerities there, obtained many boons. There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (the north), and a son named Nakakuvera. These the chief of the

Yakshas speedily obtained there, O thou of mighty arms! The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipped and celestial car, fleet as thought, as also all the affluence of a god. Bathing in that tirtha and giving away much wealth, Vala using white unguents thence proceeded quickly to another tirtha. Populous with all kinds of creatures, that tirtha is known by the name Vadarapachana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant.”

SECTION 48

Vaishampayana said, “Rama (as already said) then proceeded to the tirtha called Vadarapachana where dwelt many ascetics and Siddhas. There the daughter of Bharadwaja, unrivalled on earth for beauty, named Sruvavati, practised severe austerities. She was a maiden who led the life of a Brahmacharini. That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband. Many years passed away, O perpetuator of Kuru’s race, during which that damsel continually observed those diverse vows exceedingly difficult of being practised by women. The adorable chastiser of Paka at last became gratified with her in consequence of that conduct and those penances of hers and that high regard she showed for him. The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate Rishi Vasishtha. Beholding that foremost of ascetics, Vasishtha, of the austerest penances, she worshipped him, O Bharata according to the rites observed by ascetics. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying, ‘O adorable one, O tiger among ascetics, tell me thy commands, O lord! O thou of excellent vows, I shall serve thee according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Shakra! I am seeking to please Shakra, the lord of the three worlds, with vows and rigid observances and ascetic penances!’ Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bharata, saying, ‘Thou practisest penances of the austerest kind! This is known to me, O thou of excellent vows! That object also, cherished in thy heart, for the attainment of which thou strivest, O auspicious one, shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances. All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are the root of great happiness. Those men that cast off their bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine! Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows!' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain mantras at an excellent tirtha not far from that hermitage. That tirtha came to be known in the three worlds after the name of Indra, O giver of honours! Indeed, it was for the purpose of testing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes. The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task without feeling any fatigue. Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was about to wane, but yet those jujubes showed no signs of having been softened. The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs. The beautiful maiden first thrust her feet into the fire. The sinless damsel sat still while her feet began to be consumed. The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the Rishi (that had been her guest). Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thrust her limbs into the fire, she felt as much joy as if she had dipped them into cool water. The words of the Rishi, 'Cook these jujubes well' were borne in her mind, O Bharata! The auspicious damsel, bearing those words of the great Rishi in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening. The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain. Beholding this act of hers, the Lord of the three worlds became highly satisfied. He then showed himself in his own proper form to the damsel. The chief of the celestials then addressed that maiden of very austere vows saying, ‘I am pleased at thy devotion, thy penances, and thy vows! The wish, therefore, O auspicious one, that thou cherishest shall be accomplished! Casting off thy body, O blessed one, thou shalt in heaven live with me! This hermitage, again, shall become the foremost of tirthas in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of Vadarapachana. It shall be celebrated in the three worlds and shall be praised by great Rishis. In this very tirtha, O auspicious, sinless, and highly blessed one, the seven Rishis had, on one occasion, left Arundhati, (the wife of one of them), when they went to Himavat. Those highly blessed ones of very rigid vows, had gone there for gathering fruits and roots for their sustenance. While they thus lived in a forest of Himavat for procuring their sustenance, a drought occurred extending for twelve years. Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left). Beholding Arundhati devoted to the austerest of vows, the boon-giving and three-eyed deity (Mahadeva) highly pleased, came there. The great Mahadeva, assuming the form of a Brahmana, came to her and said, “I desire alms, O auspicious one!” The beautiful Arundhati said unto him, “Our store of food hath been exhausted, O Brahmana! Do thou eat jujubes!” Mahadeva replied, “Cook these jujubes, O thou of excellent vows!” After these words, she began to cook those jujubes for doing what was agreeable to that Brahmana. Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahadeva). That twelve years’ drought then passed away (as if it were a single day). Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away, as if it were a single day to her. Then the seven Rishis, having procured fruits from the mountain, returned to that spot. The adorable Mahadeva, highly pleased with Arundhati, said unto her, “Approach, as formerly, these Rishis, O righteous one! I have been gratified with thy penances and vows!” The adorable Hara then stood confessed in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words) “The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat! The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while!” The divine Mahadeva then, addressing Arundhati, said unto her, “Solicit thou the boon, O auspicious dame, which is in thy heart!” Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven Rishis, saying, “If, O divine one thou art gratified with me, then let this spot be an excellent tirtha! Let it be known by the name of Vadarapachana and let it be the favourite resort of Siddhas and celestial Rishis. So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years’ fast!” The god answered her, saying, “Let it be so!” Praised by the seven Rishis, the god then repaired to heaven. Indeed the Rishis had been filled with wonder at the sight of the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst. Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows! Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this special boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now, that the person who will reside in this tirtha for only one night and bathe here with soul fixed (on meditation), will, after casting off his body obtain many regions of blessedness that are difficult of acquisition (by other means)!’ Having said these words unto the cleansed Sruvavati, the thousand-eyed Shakra of great energy then went back to heaven. After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragrance fell there, O chief of Bharata’s race! Celestial kettle-drums also, of loud sound, were beaten there. Auspicious and perfumed breezes also blew there, O monarch! The auspicious Sruvavati then, casting off her body, became the spouse of Indra. Obtaining the status through austere penances, she began to pass her time, sporting with him for ever and ever."

Janamejaya said, "Who was the mother of Sruvavati, and how was that fair damsel reared? I desire to hear this, O Brahmana, for the curiosity I feel is great."

Vaishampayana said, "The vital seed of the regenerate and high-souled Rishi Bharadwaja fell, upon beholding the large-eyed Apsara Ghritachi as the latter was passing at one time. That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Sruvavati. Having performed the usual post-genital rites, the great ascetic Bharadwaja, endued with wealth of penances, gave her a name. The name the righteous-souled Rishi gave her in the presence of the gods and Rishis was Sruvavati. Keeping the girl in his hermitage, Bharadwaja repaired to the forests of Himavat. That foremost one among the Yadus, Baladeva of great dignity, having bathed in that tirtha and given away much wealth unto many foremost of Brahmanas, then proceeded, with soul well-fixed on meditation, to the tirtha of Sakta."

SECTION 49

VAISHAMPAYANA SAID, “THE mighty chief of the Yadus, having proceeded to Indra’s tirtha, bathed there according to due rites and gave away wealth and gems unto the Brahmanas. There the chief of the celestials had performed a hundred horse sacrifices and given away enormous wealth unto Brihaspati. Indeed, through the assistance of Brahmanas conversant with the Vedas, Shakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brahmanas were profuse. Having duly completed those hundred sacrifices, O chief of the Bharatas, Shakra of great splendour came to be called by the name of Satakratu. That auspicious and sacred tirtha, capable of cleansing from every sin, thereupon came to be called after his name as Indra-tirtha. Having duly bathed there, Baladeva worshipped the Brahmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of tirthas called after the name of Rama. The highly blessed Rama of Bhrigu’s race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatriyas. (After achieving such feats) Rama performed in that tirtha a Vajapeya sacrifice and a hundred horse sacrifices through the assistance of his preceptor Kasyapa, that best of Munis. There, as sacrificial fee, Rama gave unto his preceptor the whole earth with her oceans. The great Rama, having duly bathed there, made presents unto the Brahmanas, O Janamejaya, and worshipped them thus. Having made diverse present consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods. Having bathed in that sacred and foremost of tirthas that was the resort of gods and regenerate Rishis, Baladeva duly worshipped the ascetics there, and then proceeded to the tirtha called Yamuna. Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that tirtha the Rajasuya sacrifice, O lord of Earth! Having in battle subjugated both men and celestials and Gandharvas and Rakshasas, Varuna, O king, that slayer of hostile heroes, performed his grand sacrifice in that tirtha. Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the Danavas inspiring the three worlds with terror. After the completion of that foremost of sacrifices, the Rajasuya (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas. The ever-liberal and puissant Baladeva having worshipped the Rishis there, made many presents unto those that desired them. Filled with joy and praised by the great Rishis, Baladeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then proceeded to the tirtha called Aditya. There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy. There, in that tirtha situated on the bank of that river, all the gods with Vasava at their head, the Viswedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born (Vyasa), Suka, Krishna the slayer of Madhu, the Yakshas, the Rakshasas, and the Pisachas, O king, and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed in that auspicious and sacred tirtha of the Sarasvati, Vishnu himself, having in days of yore slain the Asuras, Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions. The island-born (Vyasa) also, of virtuous soul, O Bharata, having bathed in that tirtha, obtained great Yoga powers and attained to high success. Endued with great ascetic merit, the Rishi Asita-Devala also, having bathed in that very tirtha with soul rapt in high Yoga meditation, obtained great Yoga powers.”

SECTION 50

Vaishampayana said, “In that tirtha lived in days of yore a Rishi of virtuous soul, named Asita-Devala, observant of the duties of Domesticity. Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured anyone. In word, deed, and thought, he maintained an equal behaviour towards all creatures. Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial. The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and Brahmanas (that came to him). Ever devoted to righteousness, he always practised the vow of brahmacarya. Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to Yoga and rapt in meditation and leading the life of a mendicant, came to Devala’s asylum. Possessed of great splendour, that great ascetic, ever devoted to Yoga, O monarch, while residing in Devala’s asylum, became crowned with ascetic success. Indeed, while the great Muni Jaigishavya resided there, Devala kept his eyes on him, never neglecting him at any time. Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms. Beholding that great ascetic re-appear in the guise of a mendicant, Devala showed him great honour and expressed much gratification. And Devala worshipped his guest, O Bharata, according to the measure of his abilities, after the rites laid down by the Rishis and with great attention for many years. One day, however, O king, in the sight of that great Muni, a deep anxiety perturbed the heart of the highsouled Devala. The latter thought within himself, ‘Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word!’ Having thought of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him. Arrived at the coast of the Ocean, that lord of rivers, O Bharata, the righteous-souled Devala saw Jaigishavya arrived there before him. The lord Asita, at this sight, became filled with wonder and thought within himself, ‘How could the mendicant come to the ocean and perform his ablutions even before my arrival?’ Thus thought the great Rishi Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred mantras. Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum, O Janamejaya, bearing with him his earthen vessel filled with water. As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there. The great ascetic Jaigishavya never spoke a word to Devala, but lived in the latter’s asylum as if he were a piece of wood. Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there), Asita now saw him returned to his hermitage before his own return. Witnessing this power, derived through Yoga, of Jaigishavya’s penances, Asita Devala, O king, endued with great intelligence, began to reflect upon the matter. Indeed that best of ascetics, O monarch, wondered much, saying, ‘How could this one be seen in the ocean and again in my hermitage?’ While absorbed in such thoughts, the ascetic Devala, conversant with mantras, then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya, wedded to a life of mendicancy, really was. Devala saw crowds of sky-ranging Siddhas rapt in meditation, and he saw Jaigishavya reverentially worshipped by those Siddhas. Firm in the observance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven. He next beheld him proceed to the region of the Pitris. Devala saw him then proceed to the region of Yama. From Yama’s region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the abode of Soma. He was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices. Thence he proceeded to the regions of the Agnihotris and thence to the region of those ascetics that perform the Darsa and the Paurnamasa sacrifices. The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Chaturmasya and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the Agnishtoma sacrifice. Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called Agnishutta. Indeed, Devala next saw him in the regions of those highly wise men that perform the foremost of sacrifices, Vajapeya, and that other sacrifice in which a profusion of gold is necessary. Then he saw Jaigishavya in the region of those that perform the Rajasuya and the Pundarika. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered. Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called Sautramani and that other in which the flesh, so difficult to procure, of all living animals, is required. Jaigishavya was then seen in the regions of those that perform the sacrifice called Dadasaha and diverse others of similar character. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of the Adityas. Asita then saw his guest pass through the regions of the Rudras, the Vasus and Brihaspati. Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the Brahmasatris. Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands. Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavya, that foremost of ascetics, who, rapt in yoga, vanished from his sight. The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his yoga. Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of Siddhas in the regions of the Brahmasatris, saying, ‘I do not see Jaigishavya! Tell me where that ascetic of great energy is. I desire to hear this, for great is my curiosity.’

“The Siddhis said, ‘Listen, O Devala of rigid vows, as we speak to thee the truth. Jaigishavya hath gone to the eternal region of Brahman.’”

Vaishampayana continued, “Hearing these words of those Siddhas residing in the regions of the Brahmasatris, Asita endeavoured to soar aloft but he soon fell down. The Siddhas then, once more addressing Devala, said unto him, ‘Thou, O Devala, art not competent to proceed thither, to the abode of Brahman, whither Jaigishavya hath gone!’”

Vaishampayana continued, “Hearing those words of the Siddhas, Devala came down, descending from one region to another in due order. Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there. Then Devala, beholding the power derived through Yoga of Jaigishavya’s penances, reflected upon it with his righteous understanding and approaching that great ascetic, O king, with humility, addressed the highsouled Jaigishavya, saying, ‘I desire, O adorable one, to adopt the religion of Moksha (Emancipation)!’ Hearing these words of his, Jaigishavya gave him lessons. And he also taught him the ordinances of Yoga and the supreme and eternal duties and their reverse. The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end. Then all creatures, with the Pitris, beholding Devala resolved to adopt the religion of Moksha, began to weep, saying, ‘Alas, who will henceforth give us food!’ Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of Moksha. Then all kinds of sacred fruits and roots, O Bharata, and flowers and deciduous herbs, in thousands, began to weep, saying, ‘The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do!’ At this, that best of ascetics began to reflect with the aid of his understanding, saying, ‘Which amongst these two, the religion of Moksha or that of Domesticity, will be the better for me?' Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of Moksha. Having indulged in those reflections, Devala, in consequence of that resolve obtained the highest success, O Bharata, and the highest Yoga. The celestials then, headed by Brihaspati, applauded Jaigishavya and the penances of that ascetic. Then that foremost of ascetics, Narada, addressing the gods, said, 'There is no ascetic penance in Jaigishavya since he filled Asita with wonder!' The denizens of heaven then, addressing Narada who said such frightful words, said, 'Do not say so about the great ascetic Jaigishavya! There is no one superior or even equal to this highsouled one in force of energy and penance and Yoga!' Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the tirtha of those two highsouled persons. Bathing there and giving away wealth unto the Brahmanas, the highsouled wielder of the plough, of noble deeds, earned great merit and then proceeded to the tirtha of Soma."

SECTION 51

Vaishampayana said, “There, in that tirtha, O Bharata, where the Lord of stars had in former days performed the rajasuya sacrifice, a great battle was fought in which Taraka was the root of the evil. Bathing in that tirtha and making many presents, the virtuous Bala of cleansed soul proceeded to the tirtha of the muni named Sarasvata. There, during a drought extending for twelve years, the sage Sarasvata, in former days, taught the Vedas unto many foremost of Brahmanas.”

Janamejaya said, “Why did the sage Sarasvata, O thou of ascetic merit, teach the Vedas unto the Rishis during a twelve years’ drought?”

Vaishampayana continued, “In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a brahmacari. In consequence of his excessive ascetic austerities Shakra was afflicted with a great fear. The sage could not be turned (away from his penance) by the offer of even diverse kinds of rewards. At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial apsara, by name Alambusa. Thither where on the banks of the Sarasvati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. It fell into the Sarasvati, and the latter held it with care. Indeed, O bull among men, the River, beholding that seed, held it in her womb. In time the seed developed into a foetus and the great river held it so that it might be inspired with life as a child. When the time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that rishi.

“Beholding that best of Rishis in a conclave, Sarasvati, O monarch, while making over the child, said these words, ‘O regenerate rishi, this is thy son whom I held through devotion for thee! That seed of thine which fell at sight of the apsara Alambusa, had been held by me in my womb, O regenerate rishi, through devotion for thee, well knowing that that energy of thine would never suffer destruction! Given by me, accept this faultless child of thy own!’ Thus addressed by her, the rishi accepted the child and felt great joy. Through affection, that foremost of Brahmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata’s race, for some time. Gratified with the River, the great ascetic Dadhica then gave a boon to her, saying, ‘The Vishvadevas, the Rishis, and all the tribes of the Gandharvas and the Apsaras, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them!’

“Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king! ‘Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know thee, O foremost of rivers! Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Sarasvata! This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Sarasvata! During a drought extending for twelve years, this Sarasvata, O blessed one, will teach the Vedas unto many foremost of Brahmanas! O blessed Sarasvati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers!’ Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata’s race, taking with her that child.

“Meanwhile, on the occasion of a war between the gods and the Danavas, Shakra wandered through the three worlds in search of weapons. The great god, however, failed to find such weapons as were fit to slay the foes of the celestials. Shakra then said unto the gods. ‘The great Asuras are incapable of being dealt with by me! Indeed, without the bones of Dadhica, our foes could not be slain! Ye best of celestials, repair, therefore, to that foremost of Rishis and solicit him, saying, "Grant us, O Dadhica, thy bones! With them we will slay our foes!"'

"Besought by them for his bones, that foremost of Rishis, O chief of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit. With his bones, meanwhile, Shakra joyfully caused to be made many kinds of weapons, such as thunderbolts, discs, heavy maces, and many kinds of clubs and bludgeons. Equal unto the Creator himself, Dadhica, had been begotten by the great rishi Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances. Of stout limbs and possessed of great energy, Dadhica had been made the strongest of creatures in the world. The puissant Dadhica, celebrated for his glory, became tall like the king of mountains. The chastiser of Paka had always been anxious on account of his energy. With the thunderbolt born of brahma energy, and inspired with mantras, O Bharata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the Daityas. After a long and dreadful time had elapsed since then, a drought, O king, occurred that extended for twelve years. During that drought extending for twelve years, the great Rishis, for the sake of sustenance, fled away, O monarch, on all sides.

"Beholding them scattered in all directions, the sage Sarasvata also set his heart on flight. The river Sarasvati then said unto him, 'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!' Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the Rishis and the gods. He got also his daily food and thus continued to support both himself and the gods.

"After that twelve year's drought had passed away, the great Rishis solicited one another for lectures on the Vedas. While wandering with famished stomachs, the Rishis had lost the knowledge of the Vedas. There was, indeed, not one amongst them that could understand the scriptures. It chanced that someone amongst them encountered Sarasvata, that foremost of Rishis, while the latter was reading the Vedas with concentrated attention. Coming back to the conclave of Rishis, he spoke to them of Sarasvata of unrivalled splendour and god-like mien engaged in reading the Vedas in a solitary forest. Then all the great Rishis came to that spot, and jointly spoke unto Sarasvata, that best of ascetics, these words, ‘Teach us, O sage!’ Unto them the ascetic replied, saying, ‘Become ye my disciples duly!’ The conclave of ascetics answered, ‘O son, thou art too young in years!’ Thereupon he answered the ascetics, ‘I must act in such a way that my religious merit may not suffer a diminution! He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other! It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that Rishis found their claim to merit! He amongst us is great who is capable of reading and understanding the Vedas!’

“Hearing these words of his, those munis duly became his disciples and obtaining from him their Vedas, once more began to praise their rites. 60,000 munis became disciples of the regenerate rishi Sarasvata for the sake of acquiring their Vedas from him. Owning obedience to that agreeable rishi, though a boy, the munis each brought a handful of grass and offered it to him for his seat. The mighty son of Rohini, and elder brother of Keshava, having given away wealth in that tirtha, then joyfully proceeded to another place where lived (in days of yore) an old lady without having passed through the ceremony of marriage.”

SECTION 52

Janamejaya said, “Why, O regenerate one, did that maiden betake herself to ascetic penances, in days of old? For what reason did she practise penances, and what was her vow? Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid engaged herself in penances.”

Vaishampayana said, “There was a rishi of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king, created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven. That faultless and amiable and fair-browed maiden, meanwhile, of eyes like lotus petals continued to practise severe and very rigid penances. She worshipped the pitris and the gods with fasts. In the practice of such severe penances a long period elapsed. Though her sire had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her.

“Continuing to emaciate her body with austere penances, she devoted herself to the worship of the pitris and the gods in that solitary forest. Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy. At last when she (became very old so that she) could no longer move even a single step without being aided by somebody, she set her heart upon departing for the other world.

“Beholding her about to cast off her body, Narada said unto her, ‘O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by rite of marriage! O thou of great vows, we have heard this in heaven! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness!’

“Hearing these words of Narada, the old lady went to a concourse of Rishis and said, ‘I shall give him half my penances who will accept my hand in marriage!’ After she had said those words, Galava’s son, a rishi, known by the name of Sringavat, accepted her hand, having proposed this compact to her, ‘With this compact, O beautiful lady, I shall accept thy hand, that thou shalt live with me for only one night!’ Having agreed to that compact, she gave him her hand.

“Indeed, Galava’s son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her. On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes. Beholding her blazing with beauty, Galava’s son became very happy and passed one night in her company.

“At morn she said unto him, ‘The compact, O Brahmana, I had made with thee, hath been fulfilled, O foremost of ascetics! Blessed be thou, I shall now leave thee!’ After obtaining his permission, she once more said, ‘He that will, with rapt attention, pass one night in this tirtha after having gratified the denizens of heaven with oblations of water, shall obtain that merit which is his who observes the vow of brahmacarya for eight and fifty years!’ Having said these words, that chaste lady departed for heaven.

“The Rishi, her lord, became very cheerless, by dwelling upon the memory of her beauty. In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata’s race, and forced to it by her beauty.

“Even this is the glorious history of the old maid that I have told thee! Even this is the account of her brahmacarya and her auspicious departure for heaven. While there Baladeva heard of the slaughter of Shalya. Having made presents unto the Brahmanas there, he gave way to grief, O scorcher of his foes, for Shalya who had been slain by the Pandavas in battle. Then he of Madhu’s race, having come out of the environs of Samantapanchaka, enquired of the Rishis about the results of the battle at Kurukshetra. Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those high-souled ones told him everything as it had happened."

SECTION 53

"The Rishis said, 'O Rama, this Samantapanchaka is said to be the eternal northern altar of Brahman, the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice. That foremost of royal sages, the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be Kurukshetra (the field of Kuru)!'

"Rama said, 'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye Rishis possessed of wealth of penances!'

"The Rishis said, 'In days of yore, O Rama, Kuru was engaged in perseveringly tilling the soil of this field. Shakra, coming down from heaven, asked him the reason, saying, "Why O king, art thou employed (in this task) with such perseverance? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?" Kuru thereupon replied, saying, "O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins!" The lord Shakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil. Shakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed. Seeing the king till the soil with unflagging perseverance, Shakra summoned the celestials and informed them of the monarch's occupation. Hearing Indra's words, the celestials said unto their chief of a 1,000 eyes, "Stop the royal sage, O Shakra by granting him a boon, if thou canst! If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered!" Thus exhorted, Shakra then came back to that royal sage and said, "Do not toil any more! Act according to my words! Those men that will die here, having abstained from food with all their senses awake, and those that will perish here in battle, shall, O king, come to heaven! They, O thou of great soul, shall enjoy the blessings of heaven, O monarch!” Thus addressed, king Kuru answered Shakra, saying, “So be it!” Taking Kuru’s leave, the slayer of Vala, Shakra, then, with a joyful heart, quickly went back to heaven. Even thus, O foremost one of Yadu’s race, that royal sage had, in days of yore, tilled this plain and Shakra had promised great merit unto those that would cast off their bodies here. Indeed, it was sanctioned by all the foremost ones, headed by Brahman, among the gods, and by the sacred Rishis, that on earth there should be no more sacred spot than this! Those men that perform austere penances here would all after casting off their bodies go to Brahman’s abode. Those meritorious men, again, that would give away their wealth here would soon have their wealth doubled. They, again, that will, in expectation of good, reside constantly here, will never have to visit the region of Yama. Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last. The chief of the celestials, Shakra, himself composed a verse here and sang it. Listen to it, O Baladeva! “The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven!” The foremost ones amongst the gods, as also those amongst the Brahmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, after abandoning their bodies, proceeded to heaven. The space between the Tarantuka and the Arantuka and the lakes of Rama and Shamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures. Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness. Even this was said by Shakra himself about the high blessedness of Kurukshetra. All that Shakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheshvara.’”

SECTION 54

Vaishampayana said, “Having visited Kurukshetra and given away wealth there, he of the Satwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage. That hermitage was overgrown with Madhuka and mango trees, and abounded with Plakshas and Nyagrodhas. And it contained many Vilwas and many excellent jack and Arjuna trees. Beholding that goodly asylum with many marks of sacredness, Baladeva asked the Rishis as to whose it was. Those high-souled ones, O king, said unto Baladeva, ‘Listen in detail, O Rama, as to whose asylum this was in days of yore! Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices. Here a Brahmani maiden, leading from youth the vow of Brahmacharya, became crowned with ascetic success. Ultimately, in the possession of Yoga powers, that lady of ascetic penances proceeded to heaven. The high-souled Sandilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of Brahmacharya. Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brahmanas!’ Having heard these words of the Rishis, Baladeva entered that asylum. Bidding farewell to the Rishis, Baladeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat and then began his ascent of the mountain. The mighty Balarama having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly tirtha and wondered at the sight. Beholding the glory of the Sarasvati, as also the tirtha called Plakshaprasravana, Vala next reached another excellent and foremost of tirthas called Karavapana. The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that tirtha). Passing one night there with the ascetics and the Brahmanas, Rama then proceeded to the sacred asylum of the Mitra-Varunas. From Karavapana he proceeded to that spot on the Yamuna where in days of yore Indra and Agni and Aryaman had obtained great happiness. Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the Rishis and the Siddhas there for listening to their excellent talk. There where Rama sat in the midst of that conclave, the adorable Rishi Narada came (in course of his wandering). Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal. Accomplished in song and dance and adored by gods and Brahmanas, he had with him a beautiful Vina of melodious notes, made of the tortoise-shell. A provoker of quarrels and ever fond of quarrels, the celestial Rishi came to that spot where the handsome Rama was resting. Standing up and sufficiently honouring the celestial Rishi of regulated vows, Rama asked him about all that had happened to the Kurus. Conversant with every duty and usage, Narada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus. The son of Rohini then, in sorrowful words, enquired of the Rishi, saying, 'What is the state of the field? How are those kings now that had assembled there? I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail!'

"Narada said, 'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors! Bhurishrava too, O son of Rohini, and the valiant chief of the Madras have fallen! Those and many other mighty heroes that had assembled there, ready to lay down their lives for the victory of Duryodhana, those kings and princes unreturning from battle, have all fallen! Listen now to me, O Madhava, about those that are yet alive! In the army of Dhritarashtra's son, only three grinders of hosts are yet alive! They are Kripa and Kritavarma and the valiant son of Drona! These also, O Rama, have from fear fled away to the ten points of the compass! After Shalya’s fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dvaipayana lake. While lying stretched for rest at the bottom of the lake after stupefying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words. Pierced with wordy darts, O Rama, from every side, the mighty and heroic Duryodhana hath risen from the lake armed with his heavy mace. He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rama, will take place today! If thou feelest any curiosity, then hasten, O Madhava, without tarrying here! Go, if thou wishest, and witness that terrible battle between thy two disciples!’”

Vaishampayana continued, “Hearing these words of Narada, Rama bade a respectful farewell to those foremost of Brahmanas and dismissed all those that had accompanied him (in his pilgrimage). Indeed, he ordered his attendants, saying, ‘Return ye to Dwaraka!’ He then descended from that prince of mountains and that fair hermitage called Plakshaprasravana. Having listened to the discourse of the sages about the great merits of tirthas, Rama of unfading glory sang this verse in the midst of the Brahmanas, ‘Where else is such happiness as that in a residence by the Sarasvati? Where also such merits as those in a residence by the Sarasvati? Men have departed for heaven, having approached the Sarasvati! All should ever remember the Sarasvati! Sarasvati is the most sacred of rivers! Sarasvati always bestows the greatest happiness on men! Men, after approaching the Sarasvati, will not have to grieve for their sins either here or hereafter!’ Repeatedly casting his eyes with joy on the Sarasvati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds. Journeying then on that car of great fleetness, Baladeva, that bull of Yadu’s race, desirous of beholding the approaching encounter of his two disciples arrived on the field.”

SECTION 55

Vaishampayana said, “Even thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said these words with reference to it:

“Dhritarashtra said, ‘Beholding Rama approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?’

“Sanjaya said, ‘Beholding the presence of Rama, thy valiant son, Duryodhana of mighty arms, desirous of battle, became full of joy. Seeing the hero of the plough, king Yudhishthira, O Bharata, stood up and duly honoured him, feeling great joy the while. He gave him a seat and enquired about his welfare. Rama then answered Yudhishthira in these sweet and righteous words that were highly beneficial to heroes, “I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and Rishis and high-souled Brahmanas! Those men that cast off their bodies while engaged in battle on this field, are sure to reside, O sire, in heaven with Shakra himself! I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures! He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven!” Saying, “So be it,” O monarch, Kunti’s brave son, the lord Yudhishthira, proceeded towards Samantapanchaka. King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pandavas. While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying, “Excellent, Excellent!” The Charanas fleet as air, seeing the Kuru king, became filled with delight. Surrounded by the Pandavas, thy son, the Kuru king, proceeded, assuming the tread of an infuriated elephant.

All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes. Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it. That was an excellent tirtha on the southern side of the Sarasvati. The ground there was not sandy and was, therefore, selected for the encounter. Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda. With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru. Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant. Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion. Duryodhana and Bhima, with uplifted maces, looked in that battle like two mountains with tall summits. Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son, both resembled each other in their feats and looked like Maya and Vasava. Both were endued with great strength, both resembled Varuna in achievements. Each resembling Vasudeva, or Rama, or Visravana's son (Ravana), they looked, O monarch, like Madhu and Kaitabha. Each like the other in feats, they looked like Sunda and Upasunda, or Rama and Ravana, or Vali and Sugriva. Those two scorchers of foes looked like Kala and Mrityu. They then ran towards each other like two infuriated elephants, swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes. Those two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's race, and each was possessed of great prowess. In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriated elephants. Those heroes were unbearable, like two tigers accoutred with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures, or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence, looked like two Suns risen at the hour of the universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became as glad as two maned lions. Like two angry elephants or two blazing fires, those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other, those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy, and each regarded the other as a worthy opponent, and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants trumpeting at each other. Those two foremost of men then looked resplendent like a couple of Daityas swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the high-souled Krishna and Rama of immeasurable energy, ‘Protected by the Kaikeyas and the Srinjayas and the high-souled Pancalas, behold ye with all those foremost of kings, seated together, this battle that is about to take place between me and Bhima!’ Hearing these words of Duryodhana, they did as requested. Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven. In the midst of that concourse the mighty-armed and handsome elder brother of Keshava, O monarch, as he sat down, was worshipped by all around him. In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion, looked beautiful like the moon at full surrounded in the night by thousands of stars. Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other with fierce speeches. Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru’s race stood, casting angry glances upon each other, like Shakra and Vritra in fight.”

SECTION 56

Vaishampayana said, “At the outset, O Janamejaya a fierce wordy encounter took place between the two heroes. With respect to that, king Dhritarashtra, filled with grief, said this, ‘Oh, fie on man, who hath such an end! My son, O sinless one, had been the lord of eleven chamus of troops. He had all the kings under his command and had enjoyed the sovereignty of the whole earth! Alas, he that had been so, now a warrior proceeding to battle, on foot, shouldering his mace! My poor son, who had before been the protector of the universe, was now himself without protection! Alas, he had, on that occasion, to proceed on foot, shouldering his mace! What can it be but Destiny? Alas, O Sanjaya, great was the grief that was felt by my son now!’ Having uttered these words, that ruler of men, afflicted with great woe, became silent.

“Sanjaya said, ‘Deep-voiced like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle. When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom. Thunderbolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin. Rahu swallowed the Sun most untimely, O monarch! The Earth with her forests and trees shook greatly. Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the earth’s surface. Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere. Loud and terrific reports were heard on every side, making the hair stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible. The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter them. Beholding these and other portents, Vrikodara said unto his eldest brother, king Yudhishthira the just, "This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today vomit that wrath which I have been cherishing for a long while in the secret recesses of my heart, upon this ruler of the Kurus like Arjuna throwing fire upon the forest of Khandava! Today, O son of Pandu, I shall extract the dart that lies sticking to thy heart! Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame! Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments! He shall not have again to enter the city called after the elephant. The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one, of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch, I shall, in one single day, pay off all the debts I owe him! Today, the period of life of this wicked son of Dhritarashtra, of uncleansed soul, hath reached its close, O chief of the Bharatas! After this day he shall not again look at his father and mother! Today, O monarch, the happiness of this wicked king of the Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty! Today this disgrace of Santanu's line shall sleep on the bare Earth, abandoning his life-breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Shakuni's brain!" With these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Shakra challenging the asura Vritra. Beholding Duryodhana also standing with uplifted mace like mount Kailasa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying, "Recall to thy mind that evil act of thyself and king Dhritarashtra that occurred at Varanavata! Remember Draupadi who was ill-treated, while in her season, in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Subala's son! Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virata's city as if we had once more entered the womb! I shall avenge myself of them all today! By good luck, O thou of wicked soul, I see thee today! It is for thy sake that that foremost of car-warriors, the son of Ganga, of great prowess, struck down by Yajnasena's son, sleepeth on a bed of arrows! Drona also hath been slain, and Karna, and Shalya of great prowess! Subala's son Shakuni, too, that root of these hostilities, hath been slain! The wretched Pratikamin, who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain! These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this." While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying, "What use of such elaborate bragging? Fight me, O Vrikodara! O wretch of thy race, today I shall destroy thy desire of battle! Mean vermin as thou art, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like thee! For a long time have I cherished this desire! For a long time hath this wish been in my heart! By good luck the gods have at last brought it about, a mace encounter with thee! What use of long speeches and empty bragging, O wicked-souled one! Accomplish these words of thine in acts. Do not tarry at all!" Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly. Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle. The kings present once again cheered thy wrathful son with clapping, like persons exciting an infuriated elephant to an encounter. The high-souled Vrikodara, the son of Pandu, then, uplifting his mace, rushed furiously at thy high-souled son. The elephants present there trumpeted aloud and the steeds neighed repeatedly. The weapons of the Pandavas who longed for victory blazed forth of their own accord.'"

SECTION 57

“SANJAYA SAID, ‘DURYODHANA, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar. They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunderbolts. Each longing for victory, the battle that took place between them was terrible, making the very hair stand on end, like that between Indra and Prahlada. All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two Kinsukas decked with flowers. During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies. After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued. Having rested for a little while, those two scorchers of foes, taking up their handsome maces, once again began to ward off each others’ attacks. Indeed, when those two warriors of great energy, those two foremost of men, both possessed of great might, encountered each other after having taken a little rest, they looked like two elephants infuriated with passion and attacking each other for obtaining the companionship of a cow elephant in season. Beholding those two heroes, both armed with maces and each equal to the other in energy, the gods and Gandharvas and men became filled with wonder. Beholding Duryodhana and Vrikodara both armed with maces, all creatures became doubtful as to who amongst them would be victorious. Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other’s lapses, waited each watching the other. The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunderbolt of Indra. While Bhimasena whirled his weapon, loud and awful was the sound that it produced. Beholding his foe, the son of Pandu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement. Indeed, the heroic Vrikodara, O Bharata, as he careered in diverse courses, presented a highly beautiful spectacle. Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat. Bhimasena performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded. He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left. He advanced straight against the enemy. He made ruses for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft. He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both accomplished in encounters with the mace, Bhima and Duryodhana thus careered and fought, and struck each other. Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other. Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons, like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field. Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to career in circles. Duryodhana, O monarch, adopted the right mandala, while Bhimasena adopted the left mandala. While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks. Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow. The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunderbolt or Yama's uplifted bludgeon. Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again. Loud was the sound, O Bharata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin. Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima. The massive mace of Bhimasena meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire. Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect. Marking the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pandus and the Somakas. Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with their maces, like two elephants approaching and striking each other with their tusks. Both of them, O monarch, covered with blood, looked highly beautiful. Even thus progressed that awful combat before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava. Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti. Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana. A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunderbolts from opposite directions. Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very earth to tremble. The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriated elephant at the sight of a rival elephant. Adopting the left mandala, O monarch, and whirling his mace, Suyodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force. Thus struck by thy son, Bhima, the son of Pandu, trembled not, O monarch, at which all the spectators wondered exceedingly. That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the warriors present there. Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold. That blow the mighty and fearless Duryodhana warded off by his agility. Beholding this, great was the wonder that the spectators felt. That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunderbolt and caused the very earth to tremble. Adopting the manoeuvre called Kausika, and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter. Baffling Bhimasena thus, the Kuru king, endued with great strength, at last in rage struck the former on the chest. Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupefied and for a time knew not what to do. At that time, O king, the Somakas and the Pandavas became greatly disappointed and very cheerless. Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant. Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant. Approaching the Kuru king, the son of Pandu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son. Bhimasena then struck Duryodhana on one of his flanks. Stupefied at that blow, the latter fell down on the earth, supporting himself on his knees. When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world! Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage. The mighty-armed hero, rising up, began to breathe like a mighty snake, and seemed to burn Bhimasena by casting his glances upon him. That foremost one of Bharata's race then rushed at Bhimasena, as if he would that time crush the head of his antagonist in that battle. The high-souled Duryodhana of terrible prowess then struck the high-souled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain. Thus struck in that battle, the son of Pritha, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy secretions trickling down. The elder brother of Dhananjaya, then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunderbolt, struck his adversary with great force. Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic Sala in the forest, decked with flowers, uprooted by the violence of the tempest. Beholding thy son prostrated on the earth, the Pandavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son then rose, like an elephant from a lake. That ever wrathful monarch and great car-warrior then careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pandu, with weakened limbs, fell down on the earth.

"'Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had fractured Bhima's coat of mail. A loud uproar was then heard in the welkin, made by the denizens of heaven and the Apsaras. A floral shower, emitting great fragrance, fell, rained by the celestials. Beholding Bhima prostrated on the earth and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes. Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes steadying himself with great effort.'"

SECTION 58

“Sanjaya said, ‘Beholding that fight thus raging between those two foremost heroes of Kuru’s race, Arjuna said unto Vasudeva, “Between these two, who, in thy opinion, is superior? Who amongst them hath what merit? Tell me this, O Janardana.”

“‘Vasudeva said, “The instruction received by them hath been equal. Bhima, however, is possessed of greater might, while the son of Dhritarashtra is possessed of greater skill and hath laboured more. If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly he will be surely able to slay Duryodhana. The Asuras were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Shakra with the aid of deception. The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception! At the time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle. Let this crusher of foes, therefore, accomplish that vow of his. Let him with deception, slay the Kuru king who is full of deception. If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger. I tell thee again, O son of Pandu, listen to me. It is through the fault of king Yudhishthira alone that danger hath once more overtaken us! Having achieved great feats by the slaughter of Bhishma and the other Kurus, the king had won victory and fame and had almost attained the end of the hostilities. Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pandava, since he hath made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is accomplished, he is a hero; he is again firmly resolved. This old verse uttered by Usanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning! ‘Those amongst the remnant of a hostile force broken flying away for life, that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose!’ Shakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life. This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single combat? I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaying Bhimasena, he jumpeth up and leapeth transversely! If the mighty-armed Bhima does not slay him unfairly, the son of Dhritarashtra will surely remain king!” Having heard those words of the high-souled Keshava, Dhananjaya struck his own left thigh before the eyes of Bhimasena. Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a Yomaka and other kinds of manoeuvres. Sometimes adopting the right mandala, sometimes the left mandala, and sometimes the motion called Gomutraka, the son of Pandu began to career, O king, stupefying his foe. Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena. Whirling their terrible maces which were smeared with sandal paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas. Desirous of slaying each other, those two foremost of men, possessed of great heroism, fought like two Garudas desirous of catching the same snake. While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes. Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest. Striking each other equally like two infuriated elephants, their clashing maces produced peals of thunder. During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued. Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other. When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained. Rushing at each other in that encounter, those two heroes, possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two buffaloes in the mire. All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of Kinsukas on the breast of Himavat. During the progress of the encounter, when Vrikodara (as a ruse) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward. Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him. Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the earth. Having warded off that blow, thy son, that foremost one of Kuru’s race, quickly struck Bhimasena with his weapon. In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupefied. Duryodhana, however, knew not that the son of Pandu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience. Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again. Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near. Beholding Bhimasena of immeasurable energy filled with rage and rushing towards him, thy high-souled son, O bull of Bharata’s race, desiring to baffle his blow, set his heart on the manoeuvre called Avasthana. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara. Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar, he fiercely hurled his mace at the thighs of the

Kuru king as the latter had jumped up for baffling the first aim. That mace, endued with the force of the thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana. That tiger among men, thy son, after his thighs had been broken by Bhimasena, fell down, causing the earth to echo with his fall. Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The earth, with her trees and plants and mountains, began to tremble. Upon the fall of that hero who was the head of all monarchs on earth, fierce and fiery winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of earth fell, large meteors were seen to flash down from the sky. Bloody showers, as also showers of dust, fell, O Bharata! These were poured by Maghavat, upon the fall of thy son! A loud noise was heard, O bull of Bharata's race, in the welkin, made by the Yakshas, and the Rakshasas and the Pisachas. At that terrible sound, animals and birds, numbering in thousands, began to utter more frightful noise on every side. Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pandava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals. A terrific noise seemed to come from within the bowels of the earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the earth on all sides. Warriors, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell. Lakes and wells, O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions. Women seemed to look like men, and men to look like women at that hour, O king, when thy son Duryodhana fell! Beholding those wonderful portents, the Pancalas and the Pandavas, O bull of Bharata's race, became filled with anxiety. The gods and the Gandharvas went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons. Similarly the Siddhas, and the Charanas of the fleetest course, went to those places from which they had come, applauding those two lions among men."

SECTION 59

“Sanjaya said, ‘Beholding Duryodhana felled upon the earth like a gigantic Sala uprooted (by the tempest) the Pandavas became filled with joy. The Somakas also beheld, with hair standing on end, the Kuru king felled upon the earth like an infuriated elephant felled by a lion. Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying, “O wretch, formerly laughing at the disrobed Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as ‘Cow, Cow!’ Bear now the fruit of that insult!” Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot. With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch! “They that danced at us insultingly, saying, ‘Cow, Cow!’ we shall now dance at them, uttering the same words, ‘Cow, Cow!’ We have no guile, no fire, no match, at dice, no deception! Depending upon the might of our own arms we resist and check our foes!” Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Keshava and Srinjaya and Dhananjaya and the two sons of Madri, “They that had dragged Draupadi, while ill, into the assembly and had disrobed her there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena’s daughter! Those wicked-hearted sons of king Dhritarashtra who had called us ‘Sesame seeds without kernel,’ have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell!” Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who was prostrate on the earth, and addressing the deceitful Duryodhana, said these words. Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it. While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying, "Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima! Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper. Duryodhana was the lord of eleven Akshauhinis of troops. He was the king of the Kurus. Do not, O Bhima, touch a king and a kinsman with thy foot. His kinsmen are slain. His friends and counsellors are gone. His troops have been exterminated. He has been struck down in battle. He is to be pitied in every respect. He deserves not to be insulted, for remember that he is a king. He is ruined. His friends and kinsmen have been slain. His brothers have been killed. His sons too have been slain. His funeral cake hath been taken away. He is our brother. This that thou doest unto him is not proper. 'Bhimasena is a man of righteous behaviour': people used to say this before of thee! Why then, O Bhimasena, dost thou insult the king in this way?" Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him, "O sire, thou shouldst not give way to anger nor grieve for thyself. Without doubt thou bearest the dreadful consequences of thy own former acts. Without doubt this sad and woeful result had been ordained by the Creator himself, that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race! Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bharata! Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death. In consequence of thy fault, thy brothers, mighty car-warriors all, and thy kinsmen have been slain by us. I think all this to be the work of irresistible Destiny. Thou art not to be pitied. On the other hand, thy death, O sinless one, is enviable. It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen. Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons! Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief! The grief-afflicted wives of Dhritarashtra's sons and grandsons, those widows crushed with sorrow, will without doubt, curse us all!" Having said these words, Dharma's royal son, Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations.'"

SECTION 60

“Dhritarashtra said, ‘Beholding the (Kuru) king struck down unfairly, what O Suta, did the mighty Baladeva, that foremost one of Yadu’s race, say? Tell me, O Sanjaya, what Rohini’s son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion!’

“Sanjaya said, ‘Beholding thy son struck at the thighs, the mighty Rama, that foremost of smiters, became exceedingly angry. Raising his arms aloft the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings, “Oh, fie on Bhima, fie on Bhima! Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace! No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises! He, therefore, acteth as he likes!” While uttering these words, Rama gave way to great wrath. The mighty Baladeva then, uplifting his plough, rushed towards Bhimasena! The form of that high-souled warrior of uplifted arms then became like that of the gigantic mountains of Kailasa variegated with diverse kinds of metals. The mighty Keshava, however, ever bending with humanity, seized the rushing Rama encircling him with his massive and well-rounded arms. Those two foremost heroes of Yadu’s race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky! For pacifying the angry Rama, Keshava addressed him, saying, “There are six kinds of advancement that a person may have: one’s own advancement, the advancement of one’s friends, the advancement of one’s friends, the decay of one’s enemy, the decay of one’s enemy’s friends, and the decay of one’s enemy’s friends’ friends. When reverses happen to one’s own self or to one’s friends, one should then understand that one’s fall is at hand and, therefore, one should at such times look for the means of applying a remedy. The Pandavas of unsullied prowess are our natural friends. They are the children of our own sire’s sister! They had been greatly afflicted by their foes! The accomplishment of one’s vow is one’s duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana. The great Rishi Maitreya also, O scorcher of foes, had formerly cursed Duryodhana, saying, ‘Bhima will, with his mace, break thy thighs!’ In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pandavas is founded upon birth and blood, as also upon an attraction of hearts. In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!” Hearing these words of Vasudeva the wielder of the plough, who was conversant with rules of morality, said, “Morality is well practised by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three — Morality, Profit and Pleasure — always succeeds in obtaining great happiness. In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell me!” Krishna replied, saying, “Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath! Know that the Kali age is at hand. Remember also the vow made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!”’

“Sanjaya continued, ‘Hearing this fallacious discourse from Keshava, O king, Rama failed to dispel his wrath and become cheerful. He then said in that assembly, “Having unfairly slain king Suyodhana of righteous soul, the son of Pandu shall be reputed in the world as a crooked warrior! The righteous-souled Duryodhana, on the other hand, shall obtain eternal blessedness! Dhritarashtra’s royal son, that ruler of men, who hath been struck down, is a fair warrior. Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his sacrifice by the final ablutions represented by the attainment of glory!” Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwaraka. The Pancalas with the Vrishnis, as also the Pandavas, O monarch, became rather cheerless after Rama had set out for Dwaravati. Then Vasudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words:

“‘Vasudeva said, “O Yudhishthira the just, why dost thou sanction this unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot. Conversant with the ways of morality, why dost thou, O king, witness this act with indifference?”

“‘Yudhishthira answered, “This act, O Krishna, done from wrath, of Vrikodara’s touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race! By guile were we always deceived by the sons of Dhritarashtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them. Great is the grief on account of all those acts that is in Bhimasena’s heart! Reflecting on all this, O thou of Vrishni’s race, I looked on with indifference! Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions, let the son of Pandu gratify his desire, be it righteousness or unrighteousness!”’

“Sanjaya continued, ‘After Yudhishthira had said this, Vasudeva, that perpetuator of Yadu’s race, said with difficulty, “Let it be so!” Indeed, after Vasudeva had been addressed in those words by Yudhishthira, the former, who always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle. Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form. With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying, “The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed! Rule over her, O monarch, and observe the duties of thy order! He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of earth! All these wretches headed by Duhshasana, who used to utter cruel words, as also those other foes of thine, the son of Radha, and Shakuni, have been slain! Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive!”

“‘Yudhishthira said, “Hostilities have come to an end! King Suyodhana hath been struck down! The earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna! By good luck, thou hast paid off thy debt to thy mother and to thy wrath! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slain!”’“

SECTION 61

“Dhritarashtra said, ‘Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pandavas and the Srinjayas do?’

“Sanjaya said, ‘Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion, the Pandavas with Krishna became filled with delight. The Pancalas and the Srinjayas also, upon the fall of the Kuru king, waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors. Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums. Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena, “Exceedingly difficult and great hath been the feats that thou hast achieved today in battle, by having struck down the Kuru king, himself a great warrior, with thy mace! All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself! Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manoeuvres (characteristic of such encounters)? Thou hast now reached the other shore of these hostilities, that other shore which none else could reach. This feat that thou hast achieved is incapable of being achieved by any other warriors. By good luck, thou hast, O hero, like an infuriated elephant, crushed with thy foot the head of Duryodhana on the field of battle! Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Duhshasana, like a lion quaffing the blood of a buffalo! By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira! In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world! Bards and eulogists applauded Shakra after the fall of Vritra, even as we are now applauding thee, O Bharata, after the fall of thy foes! Know, O Bharata, that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!" Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion! Whilst those tigers among men, the Pancalas and the Pandavas, all filled with delight were indulging in such language, the slayer of Madhu addressed them, saying, "You rulers of men, it is not proper to slay a slain foe with such cruel speeches repeatedly uttered. This wight of wicked understanding hath already been slain. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever regardless of the advice of wise friends, met with his death even when he refused, though repeatedly urged to contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pandu their paternal share in the kingdom which they had solicited at his hands! This wretch is not now fit to be regarded either as a friend or a foe! What use in spending bitter breath upon one who hath now become a piece of wood! Mount your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch hath been slain with his counsellors and kinsmen and friends!" Hearing these rebukes from Krishna, king Duryodhana, O monarch, gave way to wrath and endeavoured to rise. Sitting on his haunches and supporting himself on his two arms, he contracted his eyebrows and cast angry glances at Vasudeva. The form then of Duryodhana whose body was half raised looked like that of a poisonous snake, O Bharata, shorn of its tail. Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vasudeva with keen and bitter words, "O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima? Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelest thou no shame or no abhorrence for those acts? Day after day having caused a great carnage of heroic warriors, thou causedst the grandsire to be slain by placing Shikhandi to the fore! Having again caused an elephant of the name of Ashvatthama to be slain, O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons. Thinkest thou that this is not known to me! While again that valiant hero was about to be slain this cruel Dhrishtadyumna, thou didst not dissuade the latter! The dart that had been begged (of Shakra as a boon) by Karna for the slaughter of Arjuna was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou? Similarly, the mighty Bhurishrava, with one of his arms lopped off and while observant of the Praya vow, was caused to be slain by thee through the agency of the high-souled Satyaki. Karna had done a great feat for vanquishing Partha. Thou, however, causedst Aswasena, the son of that prince of snakes (Takshaka), to be baffled in achieving his purpose! When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account, when, indeed, that foremost of men became anxious to liberate his wheel, thou causedst that Karna to be then slain! If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours. By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!"

"'Vasudeva said, "Thou, O son of Gandhari, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod! Through thy evil acts those two heroes, Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour! Solicited by me, O fool, thou didst not, from avarice, give the Pandavas their paternal share, acting according to the counsels of Shakuni! Thou gavest poison to Bhimasena! Thou hadst, also, O thou of wicked understanding, endeavoured to burn all the Pandavas with their mother at the palace of lac! On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain! Thou hadst, through

Subala’s son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain! Through the sinful Jayadratha again, Krishna was on another occasion persecuted when the Pandavas, her lords, had gone out hunting towards the hermitage of Trinavindu! Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain! All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature! Thou didst never listen to the counsels of Brihaspati and Usanas! Thou didst never wait upon the old! Thou didst never hear beneficial words! Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine!”

“‘Duryodhana said, “I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and stood over the heads of my foes! Who is there so fortunate as myself! That end again which is courted by Kshatriyas observant of the duties of their own order, death in battle, hath become mine. Who, therefore, is so fortunate as myself? Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself? With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world!”’

“Sanjaya continued, ‘Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky. The Gandharvas played upon many charming musical instruments. The Apsaras in a chorus sang the glory of king Duryodhana. The Siddhas uttered loud sound to the effect, “Praise be to king Duryodhana!” Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the lapis lazuli. Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pandavas headed by Vasudeva became ashamed. Hearing (invisible beings cry out) that Bhishma and Drona and Karna and Bhurishrava were slain unrighteously, they became afflicted with grief and wept in sorrow. Beholding the Pandavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying, “All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly! King Duryodhana also could never be slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma! From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle. If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth! Those four were very high-souled warriors and regarded as Atirathas in the world. The very Regents of the Earth could not slay them in fair fight! Similarly, the son of Dhritarashtra, though fatigued when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon! You should not take it to heart that this foe of yours hath been slain deceitfully. When the number of one’s foes becomes great, then destruction should be effected by contrivances and means. The gods themselves, in slaying the Asuras, have trod the same way. That way, therefore, that hath been trod by the gods, may be trod by all. We have been crowned with success. It is evening. We had better depart to our tents. Let us all, ye kings, take rest with our steeds and elephants and cars.” Hearing these words of Vasudeva, the Pandavas and the Pancalas, filled with delight, roared like a multitude of lions. All of them blew their conchs and Jadava himself blew Panchajanya, filled with joy, O bull among men, at the sight of Duryodhana struck down in battle.’”

SECTION 62

“Sanjaya said, ‘All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their tents, filled with joy and blowing their conchs on their way. The Pandavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Shikhandi, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents. The Parthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators. Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors. Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellors.

“‘Arrived at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O monarch, dismounted from their cars. At that time, always engaged, O bull of Bharata’s race, in the good of his friend, Keshava, addressed the wielder of Gandiva, saying, “Take down thy Gandiva as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas! Get thee down, for this is for thy good, O sinless one!”

“‘Pandu’s brave son Dhananjaya did as he was directed. The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya. After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the mantle of Arjuna’s vehicle, disappeared there and then. The top of the vehicle, which had before been burnt by Drona and Karna with their celestial weapons, quickly blazed forth to ashes, O king, without any visible fire having been in sight. Indeed, the car of

Dhananjaya, with its quick pairs of steeds, yoke, and shaft, fell down, reduced to ashes.

"'Beholding the vehicle thus reduced to ashes, O lord, the sons of Pandu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice, "O Govinda, O divine one, for what reason hath this car been consumed by fire? What is this highly wonderful incident that has happened before our eyes! O thou of mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything."

"'Vasudeva said, "That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes! Previously consumed by the energy of brahmastra, it has been reduced to ashes upon my abandoning it after attainment by thee of thy objects!"

"'Then, with a little pride, that slayer of foes, the divine Keshava, embracing king Yudhishthira, said unto him, "By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of Gandiva, Bhimasena the son of Pandu, thyself, O king, and the two sons of Madri have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes! Quickly do that, O Bharata, which should now be done by thee!

"'"After I had arrived at Upaplavya, thyself, approaching me, with the wielder of Gandiva in thy company, gavest me honey and the customary ingredients, and saidst these words, O Lord: 'This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!' After thou didst say these words, I answered thee, saying, 'So be it!'

"'"That Savyasaci hath been protected by me. Victory also hath been thine, O king! With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life!" Thus addressed by Krishna, King Yudhishthira the just, with hair standing on end, O monarch, said these words unto Janardana:

"'Yudhishthira said, "Who else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the brahmastras hurled by Drona and Karna! It was through thy grace that the Samsaptakas were vanquished! It was through thy grace that Partha had never to turn back from even the fiercest of encounters! Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of prowess and energy! At Upaplavya, the great rishi Krishna-Dvaipayana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is!"'

"Sanjaya continued, 'After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth. And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins, and innumerable slaves male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly blessed ones, whose foe had been slain, uttered loud cries of exultation. Having unyoked their animals, the Pandavas and Satyaki remained there awhile for resting themselves.

"'Then Vasudeva of great renown said, "We should, as an initiatory act of blessedness, remain out of the camp for this night." Answering, "So be it!" the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for the sake of doing that which was regarded as an auspicious act. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, reft of foes, took up their quarters there for that night!

"'They despatched Keshava of Yadu's race to Hastinapura. Vasudeva of great prowess, causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Ambika was. While about to start on his car having Shaibya and Sugriva (and the others) yoked unto it, (the Pandavas) said unto him, "Comfort the helpless Gandhari who hath lost all her sons!' Thus addressed by the Pandavas, that chief of the Satvatas then proceeded towards Hastinapura and arrived at the presence of Gandhari who had lost all her sons in the war."'"

SECTION 63

Janamejaya said, “For what reason did that tiger among kings, Yudhishthira the just, despatch that scorcher of foes, Vasudeva, unto Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He did not obtain the fruition of his wishes. In consequence of this the battle took place. When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pandu’s son became perfectly foeless, when all the (Kuru) camp became empty, all its inmates having fled, when great renown was won by the son of Pandu, what, O regenerate one, was the cause for which Krishna had once again to go to Hastinapura? It seems to me, O Brahmana, that the cause could not be a light one, for it was Janardana of immeasurable soul who had himself to make the journey! O foremost of all Adhyaryus, tell me in detail what the cause was for undertaking such a mission!”

Vaishampayana said, “The question thou askest me, O king, is, indeed, worthy of thee! I will tell thee everything truly as it occurred, O bull of Bharata’s race! Beholding Duryodhana, the mighty son of Dhritarashtra, struck down by Bhimasena in contravention of the rules of fair fight, in fact, beholding the Kuru king slain unfairly, O Bharata, Yudhishthira, O monarch, became filled with great fear, at the thought of the highly blessed Gandhari possessed of ascetic merit. ‘She hath undergone severe ascetic austerities and can, therefore, consume the three worlds,’ even thus thought the son of Pandu. By sending Krishna, Gandhari, blazing with wrath, would be comforted before Yudhishthira’s own arrival. ‘Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes! How will Gandhari endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?’ Having reflected in this strain for a long while, king

Yudhishthira the just, filled with fear and grief, said these words unto Vasudeva: 'Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, making the very hair stand on end, violent were the blows that thou hadst to bear, O delighter of the Yadavas! In the battle between the gods and the Asuras, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods and those foes were slain! In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us! If thou hadst not been the protector of Phalguna in dreadful battle, how could then this sea of troops have been capable of being vanquished? Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and sharp arrows and lances and battle axes, that have been endured by thee! For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle! In consequence of Duryodhana's slaughter, all this has not been fruitless, O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed! Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Madhava, that Gandhari's wrath, O mighty-armed one, hath been provoked! That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her! Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children? That thou shouldst go there, O Madhava, is what I think to be proper, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer. Thou art the first cause of all the worlds thyself being eternal! By words fraught with reasons, visible and invisible that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gandhari! Our grandsire, the holy Krishna-

Dvaipayana, will be there. O mighty-armed one, it is thy duty to dispel, by all means in thy power, the wrath of Gandhari!' Hearing these words of king Yudhishthira the just, the perpetuator of Yadu's race, summoning Daruka, said, 'Let my car be equipped!' Having received Keshava's command, Daruka in great haste, returned and represented unto his high-souled master that the car was ready. That scorcher of foes and chief of Yadu's race, the lord Keshava, having mounted the car, proceeded with great haste to the city of the Kurus. The adorable Madhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it. Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and then alighted from his vehicle and entered the palace of the old king. He there beheld that best of Rishis, (Dvaipayana) arrived before him. Janardana, embracing the feet of both Vyasa and Dhritarashtra, quietly saluted Gandhari also. Then the foremost of the Yadavas, Vishnu seizing Dhritarashtra by the hand, O monarch, began to weep melodiously. Having shed tears for a while from sorrow, he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarashtra, 'Nothing is unknown to thee, O Bharata, about the past and the future! Thou art well-acquainted, O lord, with the course of time! From a regard for thee, the Pandavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bharata! Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice! With his brothers he led a life of concealment, attired in various disguises. They also every day got into diverse other woes as if they were quite helpless! On the eve of battle I myself came and in the presence of all men begged of thee only five villages. Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated! Bhishma, and Somadatta, and Valhika, and Kripa, and Drona and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels! Everyone, it seems, when afflicted by Time, is stupefied, O Bharata, since even thou, O king, as regards this matter, did act so foolishly! What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pandavas! The smallest transgression is not discernible in the high-souled Pandavas, judged by the rules of morality or reason or affection, O scorcher of foes! Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill-feeling towards the Pandavas! Race, line, funeral cake, and what else depends upon offspring, now depend on the Pandavas as regards both thyself and Gandhari! Thyself, O tiger among the Kurus, and the renowned Gandhari also, should not harbour malice towards the Pandavas. Reflecting upon all this, and thinking also of thy own transgressions, cherish good feeling towards the Pandavas. I bow to thee, O bull of Bharata's race! Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his affection is towards thee, O tiger among kings! Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind! That tiger among men, grieving for thee and for Gandhari, faileth to obtain any happiness. Overwhelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief!' Having said these words unto Dhritarashtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gandhari in these words of high import: 'O daughter of Subala, thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world! Thou rememberest, O queen, those words that thou spokest in the assembly in my presence, those words fraught with righteousness and that were beneficial to both parties, which thy sons, O auspicious lady, did not obey! Duryodhana who coveted victory was addressed by thee in bitter words! Thou toldst him then. "Listen, O fool, to these words of mine: 'thither is victory where righteousness is.'" Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow. Let not thy heart incline towards the destruction of the Pandavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!’ Hearing these words of Vasudeva, Gandhari said, ‘It is even so, O Keshava, as thou sayest! My heart, burning in grief, has been unsteadied! After hearing thy words, however, that heart, O Janardana, hath again become steady. As regards the blind old king, now become child, thou, O foremost of men, with those heroes, the sons of Pandu, hast become his refuge!’ Having said so much, Gandhari, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud. The mighty-armed lord Keshava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible instances. Having comforted Gandhari and Dhritarashtra, Keshava of Madhu’s race came to know (by intuition) the evil that was meditated by Drona’s son. Rising up in haste after worshipping the feet of Vyasa bending his head, Keshava, O monarch, addressed Dhritarashtra, saying, ‘I take my leave, O foremost one of Kuru’s race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly! It seems that he has formed a plan of destroying the Pandavas during the night!’ Hearing these words, both Gandhari and Dhritarashtra said unto Keshava that slayer of Keshi, these words: ‘Go, quickly, O mighty-armed one, protect the Pandavas! Let me soon meet thee again, O Janardana!’ Then Keshava of unfading glory proceeded with Daruka. After Vasudeva had departed, O king, Vyasa, that adored of the whole world, of inconceivable soul, began to comfort king Dhritarashtra. The righteous-souled Vasudeva departed, having achieved his mission successfully, from Hastinapura, for seeing the camp and the Pandavas. Arrived at the camp, he proceeded to the presence of the Pandavas. Telling them everything (about his mission to the city), he took his seat with them.”

SECTION 64

“Dhritarashtra said, ‘Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say? King Duryodhana was exceedingly wrathful and his hostility to the sons of Pandu was deep-rooted. When therefore this great calamity overtook him, what did he next say on the field?’

“Sanjaya said, ‘Listen to me, O monarch, as I describe to thee what happened. Listen, O king, to what Duryodhana said when overtaken by calamity. With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides. Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me. He struck his arms against the Earth for a while like an infuriated elephant. Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pandu. Breathing heavily, he then addressed me, saying, “Alas, I who had Santanu’s son Bhishma for my protector, and Karna, that foremost of all wielders of weapons and Gotama’s son, Shakuni, and Drona, that first of all wielders of arms, and Ashvatthama, and the heroic Shalya, and Kritavarma, alas, even I have come to this plight! It seems that Time is irresistible! I was the lord of eleven Chamus of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time! Those of my side that have escaped with life from this battle should be informed, how I have been struck down by Bhimasena in contravention of the rules of fair fight! Many have been the very unfair and sinful acts that have been perpetrated towards Bhurishrava, and Bhishma, and Drona of great prosperity! This is another very infamous act that the cruel Pandavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men! What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contravening the rules of fairness? What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, Vrikodara the son of Pandu, rejoices? What can be more amazing than this, that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken? Is that person, O Sanjaya, worthy of honour who behaveth thus towards a man possessed of glory endued with prosperity, living in the midst of friends? My parents are not ignorant of the duties of battle. Instructed by me, O Sanjaya, tell them that are afflicted with grief these words: I have performed sacrifices, supported a large number of servants properly, governed the whole earth with her seas! I stayed on the heads of my living foes! I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself? I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself? I honoured all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, Religion, Profit, and Pleasure! Who is there more fortunate than myself? I laid my commands on great kings, and honour, unattainable by others, was mine, I always made my journeys on the very best of steeds. Who is there more fortunate than myself? I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have earned many regions of blessedness hereafter. Who is there more fortunate than myself? By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling prosperity abandons me for waiting upon another! That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself? By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By good luck, I have not been vanquished after I had done some base act! Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight! The highly blessed Ashvatthama, and Kritavarma of the Satwata race, and Saradwat’s son Kripa, should be told these words of mine, ‘You should never repose any confidence upon the Pandavas, those violators of rules, who have perpetrated many unrighteous acts!’ After this, thy royal son of true prowess addressed our message-bearers in these words, “I have, in battle, been slain by Bhimasena most unrighteously! I am now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Shalya, of Vrishasena of great energy, of Shakuni the son of Subala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta’s son, that mighty bowman, of Jayadratha, the king of the Sindhus, of all my brothers headed by Duhshasana and equal unto myself, of Duhshasana’s son of great prowess, and of Lakshmana, my son, and thousands of others that fought for me. Alas how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband! Alas, what shall be the plight of the old king, my sire, with Gandhari, and his daughters-in-law and grand-daughters-in-law! Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will soon meet with her death! If Charvaka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge himself of my death! By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions!” Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king. The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky. The messengers, repairing to Drona’s son, represented to him all that had happened regarding the conduct of the mace-encounter and the fall of the king. Having represented everything unto Drona’s son, O Bharata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the place they came from.'"

SECTION 65

"Sanjaya said, 'Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, the unslain remnant of the Kaurava army, exceedingly wounded with keen shafts, and maces and lances and darts, those three, Ashvatthama and Kripa and Kritavarma of the Satwata race, came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarashtra prostrate on the ground like a gigantic Sala tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with blood even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood. Indeed, they saw him lying on the ground like the sun dropped on the earth or like the ocean dried by a mighty wind, or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the earth, covered with dust. Around him were many terrible creatures and carnivorous animals like wealth-coveting dependants around a monarch in state. His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They beheld the king, that tiger among men, full of rage, like a tiger struck down (by hunters). Those great archers Kripa and others, beholding the monarch laid low on the Earth, became stupefied. Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the earth around him. Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings on earth, "Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare earth, stained with dust! Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness? I do not see Duhshasana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men? Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust! Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course! Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king? Where hath that vast army of thine now gone, O best of monarchs? The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight! Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Shakra himself hast now been reduced to such a sorry plight!" Hearing these words of the sorrowing Ashvatthama, thy son answered him in these words that were suited to the occasion. He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said, "This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of time. That death hath now come to me, before the eyes of you all! I who reigned over the whole earth have now been reduced to this plight! By good luck, I never turned back from battle whatever calamities overtook me. By good luck, I have been slain by those sinful men, by the aid particularly of deception. By good luck, while engaged in hostilities, I always displayed courage and perseverance. By good luck, I am slain in battle, along with all my kinsmen and friends. By good luck, I behold you escaped with life from this great slaughter, and safe and sound. This is highly agreeable to me. Do not, from affection, grieve for my death. If the Vedas are any authority, I have certainly acquired many eternal regions! I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties. I have obtained him. On no account should anybody grieve from me. Ye have done what persons like ye should do. Ye have always striven for my success. Destiny, however, is incapable of being frustrated.” Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony. Beholding the king in tears and grief, Drona’s son flamed up in anger like the fire that is seen at the universal destruction. Overwhelmed with rage, he squeezed his hand and addressing the king in a voice hoarse with tears, he said these words, “My sire was slain by those wretches with a cruel contrivance. That act, however, doth not burn me so keenly as this plight to which thou hast been reduced, O king! Listen to these words of mine that I utter, swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won. I shall today, in the very presence of Vasudeva, despatch all the Pancalas, by all means in my power, to the abode of Yama? It behoveth thee, O monarch, to grant me permission!” Hearing these words of Drona’s son, that were highly agreeable to his heart, the Kuru king addressing Kripa, said, “O preceptor, bring me without delay a pot full of water!” At these words of the king, that foremost of Brahmanas soon brought a vessel full of water and approached the king. Thy son then, O monarch, said unto Kripa, “Let the son of Drona, O foremost of Brahmanas, (blessed be thou), be at my command installed as generalissimo, if thou wishest to do me the good! At the command of the king, even a Brahmana may fight, specially one that has adopted Kshatriya practices! Those learned in the scriptures say this!” Hearing these words of the king, Kripa, the son of Saradwat, installed Drona’s son as generalissimo, at the king’s command! The installation over, O monarch, Ashvatthama embraced that best of kings and left the spot, having caused the ten points to resound with his leonine roars. That foremost of kings, Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures. Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly.’”

The End of Shalya-parva.

BOOK 10. SAUPTIKA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and Nara the most exalted of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered!

“Sanjaya said, ‘Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment. Letting their animals loose they became very much frightened. Reaching then a forest, they secretly entered it. They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pandavas. Hearing the loud noise made by the victorious Pandavas, they feared a pursuit and therefore fled towards the east. Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness, those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They however, took rest for a while.’

“Dhritarashtra said, ‘The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of 10,000 elephants. In manhood’s prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pandavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a 1,000 fragments even after hearing of the slaughter of my hundred sons! Alas, what will be the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pandu’s son! Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pandu’s son! Having laid my commands over the whole Earth and having stayed over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness? How shall I be able, O Sanjaya, to endure the words of Bhima who hath single-handed slain a full hundred sons of mine? The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words! What, however, did Kritavarma and Kripa and Drona's son do after my son Duryodhana had been unfairly stuck down?'

"Sanjaya said, 'They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged. That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures. Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses.

"'Having entered that dense forest, they cast their eyes about and saw a gigantic banyan tree with thousands of branches. Repairing to the shade of that tree, those great car-warriors, O king, those foremost of men, saw that was the biggest tree in that forest. Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers. The Sun then reached the Asta mountains, and Night, the mother of the universe, came. The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle. Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep. Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night, as it deepened, became dreadful.

"'At that hour, filled with grief and sorrow, Kritavarma and Kripa and Drona's son all sat down together. Seated under that banyan, they began to give expression to their sorrow in respect of that very matter: the destruction that had taken place of both the Kurus and the Pandavas. Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts. The two great car-warriors, Kripa and Kritavarma, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground. Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief.

"'Drona's son, however, O Bharata, yielding to the influence of wrath and reverence, could not sleep, but continued to breathe like a snake. Burning with rage, he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest. As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banyan covered with crows. On that banyan thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya! As, however, those birds were sleeping securely on every side, Ashvatthama beheld an owl of terrible aspect suddenly make its appearance there. Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda. Uttering soft cries that winged creature, O Bharata, secretly approached the branches of that banyan. That ranger of the sky, that slayer of crows, alighting on one of the branches of the banyan, slew a large number of his sleeping enemies. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his eyes. With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banyan became thickly strewn on every side. Having slain those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure.

"'Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example. He said unto himself, "This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come! The victorious Pandavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting. In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act, like an insect essaying to rush into a blazing fire! If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes! People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by person that is observant of Kshatriya practices. The Pandavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again fall of guile. As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice.

"'"These verses are even these: 'The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten. They should be dealt with in the same way when afflicted with sleep in the dead of night, or when reft of commanders, or when broken or when under the impression of an error.'"

"'Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pandavas and the Pancalas. Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of Bhojas. Awakened from sleep, those two illustrious and mighty persons, Kripa and the Bhoja chief, heard Ashvatthama's scheme. Filled with shame, both of them abstained from giving a suitable reply.

"'Having reflected for a short while, Ashvatthama said with tearful eyes, "King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pandavas, hath been slain! Deserted and alone, though he was the lord of eleven Akshauhinis of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle! Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath! The Pancalas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums! The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear and borne by the winds, is filling all the points of the compass. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors! That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east. So great hath been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors of that great carnage! Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu! I regard this to be an instance of the reverses brought about by Time! Truly, this is the end to which such an act leads! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those feats! If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair.”’“

SECTION 2

“‘Kripa said, “We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty armed one! All men are subjected to and governed by these two forces, Destiny and Exertion. There is nothing higher than these two. Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain. What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth. If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is of this nature.

“‘“Sometimes, Destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or abstain. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when well directed, is without the concurrence of destiny, seen in the world to be unproductive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This however, is not the opinion of the wise.

“““Generally, an act performed is not seen to be unproductive of fruit in the world. The absent of action, again, is seen to be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not to be seen. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about action, liveth otherwise, is said to do an injury to himself. This is the opinion of those that are endued with intelligence.

“““Efforts become unproductive of fruits in consequence of these two reasons: destiny without exertion and exertion without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infallible root of means, and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity.

“““This Duryodhana, stained by covetousness and bereft of foresight, had without taking counsel, foolishly commenced to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief and amid calamity. As regards ourselves since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us! This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good!

"""A man that is stupefied himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity. One's actions should have their root in them. That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this is my certain resolution. Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny."""

SECTION 3

“Sanjaya said, ‘Hearing these words of Kripa that were auspicious and fraught with morality and profit, Ashvatthama, O monarch, became overwhelmed with sorrow and grief. Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both saying, “The faculty of understanding is different in different men. Each man, however, is pleased with own understanding. Every man regards himself more intelligent than others. Everyone respects his own understanding and accords it great praise. Everyone’s own wisdom is with every one a subject of praise. Everyone speaks ill of the wisdom of others, and well of his own, in all instances. Men whose judgements agree with respect to any unattained object, even though there be a variety of considerations, become gratified with and applaud one another. The judgements, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgements necessarily differ when intellects are clouded.

“““As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure, even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him. When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted. In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time.

"""Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them. All men, relying on their own judgements and wisdom, endeavour to accomplish diverse purposes, knowing them to be beneficial. The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of dispelling my grief, I will now disclose unto both of you.

"""The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence. Unto Brahmanas he assigned that foremost of all things, the Veda. Unto the Kshatriya he assigned superior energy. Unto the Vaishya he gave skill, and unto the Shudra he gave the duty of serving the three other classes. Hence, a Brahmana without self-restraint is censurable. A Kshatriya without energy is base. A Vaishya without skill is worthy of dispraise, as also a Shudra who is bereft of humility (to the other orders).

"""I am born in an adorable and high family of Brahmanas. Through ill-luck, however, I am wedded to Kshatriya practices. If, conversant as I am with Kshatriya duties, I adopt now the duties of a Brahmana and achieve a high object (the purification of self under such injuries), that course would not be consistent with nobleness. I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men? Paying regard to Kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king.

"""The Pancalas, elated with victory, will trustfully sleep tonight, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion. While sleeping at their ease during the night within their own camp, I shall make a great and terrible assault upon their camp. Like Maghavat slaying the Danavas, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, putting forth my prowess. Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Pancalas, I shall obtain peace of mind, O best of men! While engaged in the act of slaughter, I shall career in their midst like the wielder of Pinaka, Rudra himself, in rage among living creatures. Having cut off and slain all the Pancalas today, I shall then, in joy, afflict the sons of Pandu in battle. Taking their lives one after another and causing the earth to be strewn with the bodies of all the Pancalas, I shall pay off the debt I owe to my sire. I shall today make the Pancalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and the ruler of the Sindhus. Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna, the king of the Pancalas! I shall tonight, O son of Gautama, cut off with my sharp sword, in battle, the sleeping sons of the Pancalas and the Pandavas. Having exterminated the Pancalas army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!”’“

SECTION 4

“‘Kripa said, “By good luck, O thou of unfading glory, thy heart is set today on vengeance. The wielder of the thunder himself will not succeed in dissuading thee today. Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night. I shall accompany thee, as also Kritavarma of the Satvata race, clad in mail and riding on our cars, while thou shalt proceed against the foe. United with ourselves, thou shalt slay the foes, the Pancalas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors! If thou puttest forth thy prowess, thou art quite competent to achieve that fear! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night. Having rested and slept, and having become quite refreshed, O giver of honours, encounter the foe in battle! Thou shalt then slay the enemy, without doubt. No one, not even Vasava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors! Who is there that would, even if he be the chief of the gods himself, fight Drona’s son, when the latter proceeds, accompanied by Kripa and protected by Kritavarma? Therefore, having rested and slept this night and shaken off fatigue, we shall slay the foe tomorrow morning! Thou art a master of celestial weapons. I also am so, without doubt. This hero of Satvata’s race is a mighty bowman, always skilled in battle. All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily! Myself and Kritavarma, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy. Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe. Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Shakra after the slaughter of great Asuras. Thou art quite competent to vanquish the army of the Pancalas in battle like the slayer of the Danavas in vanquishing in rage the danava host. United with myself in battle and protected by Kritavarma, thou art incapable of being withstood by the wielder of the thunderbolt himself.

"'"Neither I, O son, nor Kritavarma, will ever retreat from battle without having vanquished the Pandavas! Having slain the angry Pancalas along with the Pandavas, we shall come away, or slain by them, we shall proceed to heaven. By every means in our power, we two shall render thee assistance in battle tomorrow morning. O thou of mighty arms, I tell thee the truth, O sinless one!"

"'Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying, "Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep? Behold, all these four causes are present in my case. Any one of these, singly would destroy sleep. How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burning day and night. I fail to obtain peace. The way in which my sire in particular was slain by those sinful wretches hath been witnessed by you all. The thought of that slaughter is cutting all my vitals. How could a person like me live for even a moment after hearing the Pancalas say that they have slain my father? I cannot bear the thought of supporting life without having slain Dhrishtadyumna in battle. In consequence of the slaughter of my father he hath become slayable by me, as also all with whom he is united. Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs? Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea.

"""Protected as they are by Vasudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself. I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine! The messengers informed me of the defeat of my friends and the victory of the Pandavas. That is burning my heart. Having however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety."""

SECTION 5

“‘Kripa said, “A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion. Similarly, an intelligent person who does not practise humility fails to understand the settled conclusions of morality. A brave man, if bereft of understanding, by waiting all his life upon a learned person fails to know his duties, like a wooden ladle unable to taste the juicy soup (in which it may lie immersed). The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his duties, like the tongue tasting the juicy soup (as soon as it comes into contact with the latter). That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control succeeds in knowing all the rules of morality and never disputes with what is accepted by all. An ungovernable, irreverent, and sinful person of wicked soul perpetrates sin in seeking his well-being by disregarding destiny.

“‘“Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise reaps misery. As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained never becomes a prey to misery. When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him. Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards.

“‘“In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds. They also are unslayable who say ‘We are thine!’ and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken. All the Pancalas will sleep tonight, O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men. That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft save himself. In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute trespass. When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence wilt conquer the foe in battle. This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.”

“‘Ashvatthama said, “Without doubt, it is even so, O maternal uncle, as thou sayest. The Pandavas, however, have before this broken the bridge of righteousness into a hundred fragments. In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna. Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of Gandiva. Similarly, Shantanu’s son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Shikhandi placed in his van. So also, the mighty bowman Bhurishrava, while observant of the praya vow on the field of battle, was slain by Yuyudhana in total disregard of the cries of all the kings! Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of earth. The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena. Those lamentations that I have heard, of the king lying prostrate on the earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart. The unrighteous and sinful Pancalas, who have broken down the barrier of virtue, are even such. Why do you not censure them who have transgressed all considerations? Having slain the Pancalas, those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life. That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness? That man is not yet born in the world, nor will be, who will succeed in baffling this resolution that I have formed for their destruction.'"

"Sanjaya continued, 'Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies. Then Bhoja and Sharadvata's son, those high-souled persons, addressed him, saying, "Why dost thou yoke the steeds to thy car? Upon what business art thou bent? We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe. It behoveth thee not to mistrust us. Remembering the slaughter of his sire, Ashvatthama in rage told them truly about the feat that he had resolved to accomplish. When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna. I shall slay that slayer today in a similar condition that is, when he will have laid aside his armour. The sinful son of the king of the Pancalas I shall today slay by a sinful act. It is my resolve to slay like an animal that sinful prince of the Pancalas in such a way that he may not attain to regions earned by persons slain with weapons! Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warrior and scorchers of foes."

"'Having said these words, Ashvatthama got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarma of the Satvata race, both followed him. While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter. They proceeded, O lord, towards the camp of the Pancalas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped.'"

SECTION 6

“Dhritarashtra said, ‘Seeing Drona’s son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, Kripa and Kritavarma, do? Tell me this!’

“Sanjaya said, ‘Inviting Kritavarma, as also the mighty car-warrior Kripa, Drona’s son, filled with rage, approached the gate of the camp. He there beheld a being of gigantic frame, capable of making the very hair stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance. Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake. His arms were long and massive and held many kinds of uplifted weapons. He had for his angadas a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire. His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes. His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a 1,000 fragments. Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes. From those blazing flames hundreds and thousands of Hrishikeshas issued, armed with conchs and discs and maces.

“‘Beholding that extraordinary being capable of inspiring the whole world with terror, Drona’s son, without feeling any agitation, covered him with showers of celestial weapons. That being, however, devoured all those shafts shot by Drona’s son. Like the vadava fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona. Beholding his arrowy showers prove fruitless, Ashvatthama hurled at him a long dart blazing like a flame of fire. That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the yuga breaking and falling down from the firmament after striking against the Sun. Ashvatthama then, without losing a moment, drew from its sheath an excellent scimitar of the colour of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole. The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mongoose disappearing in its hole. Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honour of Indra. The being devoured that mace also.

"'At last, when all his weapons were exhausted Ashvatthama, casting his eyes around, beheld the whole firmament densely crowded with images of Janardana. Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning pale with grief, said, "He that listens not to the beneficial words of advising friends is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers. That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, Brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just arisen from sleep, an intoxicated person, a lunatic and one that is heedless. The preceptors of old always inculcated this truth upon men. I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress. The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it. I am unable, by putting forth only my skill and might, to achieve that which I have vowed.

"'"Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes like one who falling off from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear. In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle. This being, again whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is. Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination. It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favourable. I shall, therefore, at this hour, seek the protection of the puissant Mahadeva! He will dispel this dreadful rod of divine chastisement uplifted before me. I will take the shelter of that god, that source of everything beneficial, the lord of Uma, otherwise called Kapardin, decked with a garland of human skulls, that plucker of Bhaga's eyes called also Rudra and Hara. In ascetic austerities and prowess, he far surpasses all the gods. I shall, therefore, seek the protection of Girisha armed with the trident."'"

SECTION 7

“SANJAYA SAID, ‘THE son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god. And he said, “I seek the protection of Him called Ugra, Sthanu, Shiva, Rudra, Sharva, Ishana, Ishvara, Girisha; and of that boon-giving god who is the Creator and Lord of the universe; of Him whose throat is blue, who is without birth, who is called Shakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Uma; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a brahmacari. Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim. Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory!

“‘“Thy purposes are never baffled. Thou art robed in skins; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible! Thou art pure; thou art the Creator of Brahman; thou art Brahma; thou art a brahmacari; thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics; thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eyed; thou art fond of those beings called companions; thou art always seen by the Lord of treasures; thou art dear to Gauri’s heart; thou art the sire of Kumara; thou art tawny; thou hast for thy excellent bearer a bovine bull; thou art robed in a subtle attire; thou art most fierce; thou art eager to adorn Uma; thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the wielder of weapons; thou art immeasurable, and thou art the protector of all quarters; thou art cased in golden armour; thou art divine; thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god! For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed!"

"'Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona. Upon the altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with angadas set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows and bears and cats and tigers and pards and crows and apes and parrots. And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of woodpeckers and jays, O Bharata, and of tortoises and alligators and porpoises and huge sharks and whales, and of lions and cranes and pigeons and elephants and stags. Some had faces like those of ravens and hawks, some had ears on their hands; some had a 1,000 eyes, some had very large stomachs, and some had no flesh, O Bharata! And some, O king, had no heads, and some, O Bharata, had faces like those of bears. The eyes of some were like fire, and some had fiery complexions. The hair on the heads and bodies of some were blazing and some had four arms, and some, O king, had faces like those of sheep and goats. The colour of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were like conchs, some wore garlands made of conchs, and the voices of some resembled the blare of conchs. Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows and some had diadems on their brows. Some had strings of grass on their bodies, O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments. Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands.

"'Some were armed with shataghnis, some with thunder, and some had mushalas in their hands. Some had bhushundis, some had nooses, and some had maces in their hands, O Bharata! On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes. Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems. Some had large snakes (wound round their upper arms) for angadas, and some had beautiful ornaments on their persons. Some were begrimed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless. Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and jharjharas and anakas and gomukhas. And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways. Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriated with passion and frequently uttering loud roars. Terrible, and of frightful mien and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents. Adorned with angadas decked with gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irresistible in prowess. Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking. Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long. Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks.

"'They were capable of bringing down the firmament with the sun, moon, and stars, on earth, and exterminating the four orders of created things. They know not what it is to fear, and are capable of enduring the frowns of Hara. They always act as they like, and are the lords of the lords of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the great god protects those worshippers of his, looking upon them, in thought, word, and deed as children of his own loins. Filled with rage, they always drink the blood and fat of all haters of Brahma. They always drink also the soma juice endued with four kinds of taste. Having adored the trident-bearing god with Vedic recitations, with brahmacarya, with austerities, and with self-restraint, they have obtained the companionship of Bhava. The divine Maheshvara, that lord of the past, the present, and the future as also Parvati, eat with those diverse tribes of mighty beings that partake of their own nature.

"'Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roar, they approached Ashvatthama. Uttering the praises of Mahadeva and spreading an effulgent light all around, desirous of enhancing the honour of Ashvatthama and the glory of the high-souled Hara, and wishing to ascertain the extent of Ashvatthama's energy, and desirous also of beholding the slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side. They were capable of inspiring the three worlds with dread at their sight. The mighty Ashvatthama, however, beholding them, felt no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahadeva. Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bharata, in that act of sacrifice. The valiant and wrathful son of Drona then, with propitiating mantras, offered up his own soul as the victim. Having with fierce rites adored Rudra of fierce deeds, Ashvatthama with joined hands, said these words unto that high-souled god.

"'Ashvatthama said, "Sprung from Angirasa's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation! All creatures are in thee and thou art in all creatures! Assemblage of all high attributes occur in thee! O lord, O thou art the refuge of all creatures. I wait as a libation for thee, since I am unable to vanquish my foes. Accept me, O god." Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire.

"'Beholding him stand immovable and with uplifted hands and as an offering up to himself, the divine Mahadeva appeared in person and smilingly said, "With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds. For this there is none dearer to me than Krishna. For honouring him and at his word I have protected the Pancalas and displayed diverse kinds of illusion. By protecting the Pancalas I have honoured him. They have, however, been afflicted by time. The period of their lives hath run out."

"'Having said these words unto the high-souled Ashvatthama, the divine Mahadeva entered Ashvatthama's body after giving him an excellent and polished sword. Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all-powerful in battle. Many invisible beings and Rakshasas proceeded along his right and his left as he set out, like the lord Mahadeva himself, for entering the camp of his foes.'"

SECTION 8

“Dhritarashtra said, ‘While Drona’s son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear? I hope those two car-warriors checked by vulgar guards, did not fly away secretly, thinking their opponents irresistible? Or, have they, after grinding the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone? Are those heroes, slain by the Pancalas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!’

“Sanjaya said, ‘When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarma waited at the gate. Beholding them ready to exert themselves, Ashvatthama became filled with joy, and addressing them whisperingly, O king, said, “If you two exert, you are competent to exterminate all the Kshatriyas! What need I say, therefore, of this remnant of the (Pandava) army, particularly when it is buried in sleep? I shall enter the camp and career like Yama. I am sure that you two will act in such way that no man may escape you with life.”

“‘Having said these words, the son of Drona entered the vast camp of the Parthas; casting off all fear, he penetrated into it by a spot where there was no door. The mighty-armed hero, having entered the camp, proceeded, guided by signs, very softly, towards the quarters of Dhrishtadyumna. The Pancalas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another. Entering into Dhrishtadyumna’s chamber, O Bharata, Drona’s son beheld the prince of the Pancalas sleeping before him on his bed. He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered dhupa. Ashvatthama, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him. As he was rising from his bed, the mighty Ashvatthama seized him by the hair of his head and began to press him down on the earth with his hands. Thus pressed by Ashvatthama with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time. Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were an animal. The Pancala prince tore Ashvatthama with his nails and at last softly said, "O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!"

"'Having said this much, that slayer of foes, the son of the Pancala king, assailed with strength by that mighty hero, became silent. Hearing those indistinct sounds of his, Drona's son said, "O wretch of thy race, there is no region for those that slay their preceptors. For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!" While saying so, Ashvatthama, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriated elephant. At the cries of that hero while he was being slain, his wives and guards that were in his tent all awake, O king! Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries from fear. Having despatched him to Yama's abode by such means, Ashvatthama of great energy went out and getting upon his beautiful car stayed on it. Indeed, coming out of Dhrishtadyumna's abode, O king, Ashvatthama caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes.

"'After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe. Seeing their king slain, all the wives of

Dhrishtadyumna, filled with great sorrow, cried. At that wail of theirs many mighty Kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries. Those ladies, terrified at the sight of Ashvatthama, in piteous tones asked the men to pursue him without delay. They said, "Whether he is a Rakshasa or a human being, we know not what he is! Having slain the Pancala king, he stayeth there!" At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the rudrastra. Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamauja sleeping on his bed. Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony. Yudhamanyu, coming up and believing his comrade to have been slain by a Rakshasa, speedily struck Drona's son in the chest with a mace. Rushing towards him, Ashvatthama seized him and brought him down to the ground and slew him like an animal while the latter uttered loud shrieks.

"'Having slain Yudhamanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep. He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others. Proceeding along the diverse paths of the camp, one after another, Ashvatthama, accomplished in the use of the sword, beheld diverse gulmas and slew in a trice the unarmed and tired warriors sleeping within them. With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself commissioned by time. Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Ashvatthama became bathed in blood. Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman. Those who awaked from sleep, O Kaurava, became stupefied with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear). Those Kshatriyas, beholding the form of that crusher of foes, believed him to be a Rakshasa and closed their eyes.

"'Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son. Awakened by their noise, the Prabhadrakas with Shikhandi at their head, began to grind the son of Drona with their arrows. Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors. Recollecting the death of his sire, Ashvatthama became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies). Taking up his bright shield with a 1,000 moons and his massive and celestial sword decked with gold, the mighty Ashvatthama rushed against the sons of Draupadi and began to lay about him with his weapon. Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth. The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword. Ashvatthama, however cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutasoma fell down, bereft of life. The valiant Shatanika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Ashvatthama at the chest. The regenerate Ashvatthama violently assailed Shatanika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon the Earth, upon which Drona's son cut off his head. Then Shrutakarma, taking up a spiked bludgeon, attacked Ashvatthama. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead. Ashvatthama struck Shrutakarma with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth. At this noise, the heroic Shrutakirti, that great car-warrior, coming up, poured showers of arrows on Ashvatthama. Baffling those arrowy showers with his shield, Ashvatthama cut off from the enemy's trunk the latter's beautiful head adorned with ear-rings. Then the slayer of Bhishma, the mighty Shikhandi, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Shikhandi struck Ashvatthama with an arrow in the midst of his two eyebrows. Filled with rage at this, Drona’s son, possessed of great might, approached Shikhandi and cut him into twain with his sword. Having slain Shikhandi, Ashvatthama, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virata’s force.

“‘Endued with great strength, Drona’s son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another. Accomplished in the use of the sword, Ashvatthama then, rushing against other combatants, cut them down with his excellent sword. The warriors in the Pandava camp beheld that Death-Night in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chanting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout cord. She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a cord, as also, O king, many mighty car-warriors divested of their weapons. On other days, O sire, the foremost warriors of the Pandava camp used to see in their dreams that figure leading away the sleeping combatants and Drona’s son smiting them behind! The Pandava soldiers saw that lady and Drona’s son in their dreams every night from the day when the battle between the Kurus and the Pandavas first commenced. Afflicted before by Destiny, they were now smitten by Drona’s son who terrified them all with the frightful roars uttered by him. Afflicted by Destiny, the brave warriors of the Pandava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed.

“‘At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their slumbers. Ashvatthama cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction. Many of them loudly exclaimed, “What is this?” “Who is this one?” “What is this noise?” “Who is doing what?” While uttering such shrieks, Drona’s son became their Destroyer. That foremost of smiters, the son of Drona, despatched to regions of Yama all those Pandus and Srinjayas who were without armour and weapons. Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Ashvatthama). The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another. Drona’s son once more got upon his car of terrible clatter and taking up his bow despatched many with his shafts to Yama’s abode. Others awoke from sleep, brave warriors and foremost of men, as they came towards Ashvatthama, were slain before they could approach him and were thus offered up as victims unto that Death-Night. Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows. Once again with that beautiful shield of his, adorned with hundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies. Like an elephant agitating a large lake, Drona’s son, irresistible in battle, agitated the camp of the Pandavas.

“‘Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither. Many shrieked in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour. The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose. Elephants and steeds, breaking their cords, passed excreta and urine. Many, causing great confusion, huddled together. Amongst these, some through fear laid themselves down on the earth. The animals of the camp crushed them there.

“‘While the camp was in this state, Rakshasas, O king, uttered loud roars in joy, O chief of the Bharatas! The loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin. Hearing the wails of woe, elephants, steeds, breaking their cords, rushed hither and thither, crushing the combatants in the camp. As those animals rushed hither and thither, the dust raised by them made the night doubly dark. When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their brothers. Elephants assailing riderless elephants, and steeds assailing riderless steeds, assailed and broke and crushed the people that stood in their way. Losing all order, combatants rushed and slew one another, and felling those that stood in their way, crushed them into pieces. Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades. The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded. They slew one another, the slayers, O lord, not recognising the slain. Afflicted by Fate, they cried after their sires and sons. While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names. Other, uttering cries of “Oh!” and “Alas!” fell down on the earth. In the midst of the battle, Drona’s son, recognising them, slew them all.

“‘Other Kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps. Those men that sought to fly away from their camp for saving their lives, were slain by Kritavarma and Kripa at the gate. Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none. None amongst those that escaped from the camp was let off by those two wicked persons, Kripa and Kritavarma. Then again, for doing that which was highly agreeable to Drona’s son, those two set fire to the Pandava camp in three places.

“‘When the camp was lighted, Ashvatthama, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill. Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives. The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sesame stalks. The Earth, O bull of Bharata's race, became strewn with the fallen bodies of the foremost of men and steeds and elephants mingled together and uttering woeful wails and cries. When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down. Ashvatthama, O Bharata, cut off arms adorned with angadas and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet. The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight. And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.

"'As Ashvatthama careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in. The earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants. Cut off by the enraged son of Drona, his foes fell down on the earth that was then crowded with Yakshas and Rakshasas, and frightful with (broken) cars and slain steeds and elephants. Some called upon their brothers, some upon their sires, and some upon their sons. And some said, "The Dhartarashtras in rage could never accomplish such feats in battle as these which Rakshasas of wicked deeds are achieving (upon us) during the hour of sleep! It is only in consequence of the absence of the Parthas that this great slaughter is going on. That son of Kunti, who hath Janardana for his protector, is incapable of being vanquished by gods, Asuras, Gandharvas, Yakshas and Rakshasas! Devoted to Brahma, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Pritha, called Dhananjaya, never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled. Alas, they are Rakshasas of wicked deeds who are perpetrating such terrible act upon us." Uttering such words, many laid themselves down.

"'The loud din caused by the cries and groans of human beings died away within a short space of time. The earth being drenched with blood, O king, that thick and frightful dust soon disappeared. Thousands of men moving in agony, overwhelmed with anxiety and overcome with despair, were slain by Ashvatthama like Rudra slaying living creatures. Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona. Burnt by the raging flames and slaughtered by Ashvatthama, the men, losing their senses, slew one another. Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pandavas unto Yama's abode.

"'That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark. Many Rakshasas and Pishacas of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground. They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large. Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful. Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the Rakshasas that came. Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands. "This is excellent!" "This is pure!" "This is very sweet!" these were the words they uttered.

"'Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses. Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh, came there in tens of thousands and millions. Grim and gigantic Rakshasas also, of wicked deeds, came there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage.

"'When morning dawned, Ashvatthama desired to leave the camp. He was then bathed in human blood and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one! Having walked in that path that is never trod (by good warriors), Ashvatthama, after that slaughter, looked like the blazing fire at the end of the yuga after it has consumed all creatures into ashes. Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire. The Pandava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night.

"'After the nocturnal slaughter, when all became once more quiet, Ashvatthama issued from it. Having issued from the camp, the valiant Ashvatthama met his two companions and, filled with joy, told them of his feat, gladdening them, O king, by the intelligence. Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Pancalas and Srinjayas (at the gates). Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now.'

"Dhritarashtra said, 'Why is it that that mighty car-warrior, the son of Drona, did not achieve such a feat before although he had resolutely exerted himself for bestowing victory upon Duryodhana? For what reason did that great bowman do this after the slaughter of the wretched Duryodhana? It behoveth thee to tell me this!'

"Sanjaya said, 'Through fear of the Parthas, O son of Kuru's race, Ashvatthama could not achieve such a feat then. It was owing to the absence of the Parthas and the intelligent Keshava as also of Satyaki, that Drona's son could accomplish it. Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Ashvatthama succeeded in accomplishing the feat only because the men were all asleep. Having caused that vast slaughter of the Pandava forces, those three great car-warriors (Ashvatthama, Kripa and Kritavarma), meeting together, exclaimed, “Good luck!” His two companions congratulated Ashvatthama, and the latter was also embraced by them. In great joy the latter uttered these words: “All the Pancalas have been slain, as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me! Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!”’“

SECTION 9

“Sanjaya said, ‘Having slain all the Pancalas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe. Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son. The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with downcast eyes. He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body. With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the earth in great agony. Beholding him thus lying on the earth, bathed in his own blood, the three heroes who were the sole survivors of his army, Ashvatthama and Kripa and Kritavarma, became afflicted with grief and sat surrounding him. Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires. Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow. Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.

“‘Kripa said, “There is nothing too difficult for destiny to bring about, since even this king Duryodhana who was the lord of eleven Akshauhinis of troops sleepeth on the bare ground, struck down by the foes and covered with blood! Behold, fond he was of the mace, and that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold! In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior. Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord stretched on his bed in his chamber of sleep. Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust struck down (by the foe)! He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth today on the bare ground, struck down by foes. He to whom hundreds of kings used to bow down in fear, lieth today on the field of battle, surrounded by beasts of prey. The Brahmanas formerly used to wait upon this lord for wealth. Alas, beasts of prey wait upon him today for feeding upon his body!”’

“Sanjaya continued, ‘Beholding that chief of Kuru’s race lying on the ground, Ashvatthama, O best of the Bharatas, uttered these piteous lamentations: “O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Sankarshana, wert like the Lord of treasures (Kuvera), himself! How then, O sinless one, could Bhima notice any lapses in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight! Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle! Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible. Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs. Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot! In all battles warriors will certainly reprove Vrikodara as long as the world will last. Without doubt, thou hast been struck down unrighteously!

“‘“The valiant Rama of Yadu’s race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace. He of the Vrishni race, O Bharata, used to boast of thee, O lord, in every assembly, saying, Duryodhana of Kurus race is a worthy disciple of mine!’ Thou hast obtained that end which great Rishis have declared to be the high reward of a Kshatriya slain in battle with his face towards the foe. I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gandhari and thy sire, childless as they now are. Afflicted with sorrow, they will have to wander over the earth, begging their food. Fie on Krishna, Vrishni's race, and on Arjuna of wicked understanding! They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pandavas, shameless though they are, O king, speak of the manner in which they have accomplished thy death? Thou art highly fortunate, O son of Gandhari, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe. Alas, what will be the plight of Gandhari who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king!

"""Fie on Kritavarma, on myself, as also on mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us! Fie on us, lowest of mortals, since we do not follow thee that wert the granter of all wishes, the protector of all men, and the benefactor of all thy subjects! Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth. Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to Brahmanas. Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the earth? Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations. Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee? Without doubt, O chief of Kuru's race, we shall have to wander in grief on the earth. Deprived of thee, O king, where can we have peace and where can we have happiness?

"""Going from this world, O monarch, and meeting with those mighty car-warriors (that have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years. Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me. Embrace king Bahlika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, Bhurishrava, and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare.”’

“Sanjaya continued, ‘Having said these words unto the king deprived of his senses and lying with broken thighs, Ashvatthama once more cast his eyes on him and uttered these words, “If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three! The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarma! All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Pancalas too have been slain, as also the remnant of the Matsyas, O Bharata! Behold the vengeance taken for what they had done! The Pandavas are now childless! While buried in sleep, the men and animals in their camp have all been slain! Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal.”

“‘Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply, “That which neither Ganga’s son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee today, accompanied by Kripa and Bhoja. Thou hast slain that low wretch (Dhrishtadyumna) who was commander of the Pandava forces, as also Shikhandi. In consequence of this I regard myself equal to Maghavat himself! Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!”

“‘Having said these words the high-souled king of the Kurus became silent. Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breath. His soul ascended to sacred heaven, while his body only remained on earth. Even thus, O king, thy son Duryodhana breathed his last. Having provoked the battle first, he was slain by his foes at last. The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars. Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and Pandavas have been destroyed. Great and terrible have been that carnage, O king, caused by thy evil policy. After thy son had ascended to heaven, I became afflicted with grief and the spiritual sight which the rishi gave hath been lost by me!'"

Vaishampayana continued, "The king, hearing of his son's death, breathed long and hot sighs, and became plunged in great anxiety."

SECTION 10

Vaishampayana said, “After that night had gone away, the driver of Dhrishtadyumna’s car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.

“The driver said, ‘The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp! During the night, O king, thy camp has been exterminated by the cruel Kritavarma, and Kripa, the son of Gautama, and the sinful Ashvatthama! Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army. While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp. I am the sole survivor, O monarch, of that vast force. I have, O thou of virtuous soul, escaped with difficulty from Kritavarma at a time when he was heedless!’

“Hearing these evil tidings, Kunti’s son Yudhishthira, however, capable of bearing up (against foes), fell down on the earth, afflicted with grief at the loss of his sons. Advancing forward, Satyaki held the king in his embrace. Bhimasena and Arjuna and the two sons of Madri also stretched forth their arms. Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow: ‘Alas, having vanquished the foe, we have ourselves been vanquished in the end! The course of events is difficult to be ascertained even by persons endued with spiritual sight. The foes, who were vanquished have become victorious! Ourselves, again, while victorious, are vanquished! Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last! Misery looks like prosperity and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat! Having won the victory, I am obliged to grieve as an afflicted wretch. How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe. They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful!

"'Alas, through heedlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrows and Nalikas for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars — that angry Karna who never retreated from battle, and who was a very lion among men! Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar, — alas, even those princes have from heedlessness been slain!

"'There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him. The tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the homa libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire. Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hand have at last fallen through heedlessness.

"'A heedless person can never acquire knowledge, asceticism, prosperity, or great renown. Behold, Indra has obtained great happiness after slaying all his foes heedfully. Behold the survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings, each of whom was really like Indra himself. Alas, they have perished like merchants with rich freight perishing through carelessness in a shallow stream after having crossed the great ocean. They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven.

"'I grieve, however, for the princess Krishna. Alas, she will be plunged today in an ocean of grief. Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Pancalas, without doubt she will fall down senseless on the earth. Her body emaciated by grief, she will not rise again. Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire.'

Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying, 'Go and bring the unfortunate princess Draupadi here along with all her maternal relations.' Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Pancala king. Having despatched the son of Madri, Yudhishthira, crushed by grief, proceeded with tears in his eyes accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures. Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Beholding them in that plight, Yudhishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the earth, deprived of his senses, along with all his followers."

SECTION 11

Vaishampayana said, “Beholding his sons, grandsons, and friends all slain in battle, the king’s soul became overwhelmed with great grief, O Janamejaya! Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch. Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him.

“At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishna in great affliction. She had been residing at Upaplavya. Having received that heartrending intelligence about the slaughter of all her sons, she became exceedingly agitated. Trembling like a plantain tree shaken by the wind, the princess Krishna, arrived at the presence of Yudhishthira, fell down, afflicted by grief. Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness.

“Beholding her prostrate on the earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms. The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pandu with his brothers, said, ‘By good luck, O monarch, having obtained the whole earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of Kshatriya duties. By good luck, O son of Pritha, thou art happy at the thought of having obtained the whole earth. By good luck, thy thoughts do not dwell on Subhadra’s son whose tread resembled that of an infuriated elephant. By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of Kshatriya duties. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona’s son of sinful deeds, grief burns me as if I were in the midst of a fire. If Drona’s son be not made to reap the fruit of that sinful deed of his, if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers, then listen to me, ye Pandavas, I shall sit here in praya!’

“Having said these words, the helpless Krishna, the daughter of Yajnasena, sat by the side of the eldest son of Pandu, king Yudhishthira the just. The royal sage, Yudhishthira, of righteous soul, seeing his dear queen sit in praya, addressed her, saying, ‘O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death. It behoveth thee not to grieve for them. As regards Drona’s son, he hath gone to a distant forest, O beautiful princess! How shall thou O lady, make thyself sure of his fall in battle?’

“Draupadi answered, ‘I have heard that Drona’s son hath a gem on his head, born with him. I shall see that gem brought to me after the slaughter of that wretch in battle. Placing that gem on thy head, O king, I shall endure to live. Even this is my resolve.’

“Having said these words unto the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these words of high purpose unto him: ‘Remembering the duties of a Kshatriya, O Bhima, it behoveth thee to come to my rescue. Slay that man of sinful deeds like Maghavat slaying Samvara. There is no one in this world who is equal to thee in prowess. It is known throughout the world how on an occasion of great calamity thou becamest at the town Varanavata the refuge of all the Parthas. When again we were seen by Hidimba, it was thou that becamest our refuge in the same way. Like Maghavat rescuing (his spouse) the daughter of Puloma, thou didst rescue my afflicted self, in Virata’s city, from a great calamity. Like those great feats, O Partha, that thou didst achieve in former days, slay now, O slayer of foes, the son of Drona and be thou happy!’

“Hearing these and other piteous lamentations of the princess, Kunti’s son, Bhimasena, of great might, could not endure them. He mounted upon his great car adorned with gold and took his beautiful bow with arrow placed on the string. Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay. Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed. Possessed of great valour and unfading energy, Bhima set out from the Pandava camp and proceeded with great celerity along the track of Ashvatthama’s vehicle.”

SECTION 12

Vaishampayana said, “After the irresistible Bhimasena had set out, that bull of Yadu’s race, possessed of eyes like lotus-petals, addressed Kuru’s son Yudhishthira, saying, ‘O son of Pandu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona. O bull of Bharata’s race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself? The weapon called brahmashira, which that subjugator of hostile towns, Drona, communicated to his son, is capable of consuming the whole world. The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon. Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Ashvatthama. The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying, “Even when overtaken by the greatest danger, O child in the midst of battle, thou shouldst never use this weapon, particularly against human beings.” Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying, “O bull among men, thou wilt not, it seems, walk in the path of the righteous.” Hearing those bitter words of his sire, the wicked-souled Ashvatthama, in despair of obtaining every kind of prosperity, began in grief to wander over the earth.

“‘Then, O chief of the Kurus, while you were living in the woods, O Bharata, he came to Dvaraka and took up his abode there, worshipped by the Vrishnis. One day, after he had taken up his abode in Dvaraka, he came to me, without a companion and when I myself was without anybody by my side, on the seacoast, and there smilingly addressing me said, “O Krishna, that weapon, called brahmashira, worshipped by gods and Gandharvas, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, and obtained from Agastya after performing the austerest penances, is now with me, O Dasharha, as much as it is with my sire. O foremost one of Yadu’s race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle.”

“‘While he with joined palms and great importunity thus begged of me my discus, myself, O bull of Bharata’s race, from desire of gladdening him, told him these words: “Gods, Danavas, Gandharvas, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy. I have this bow, this dart, this discus, and this mace. I will give thee whichever amongst these thou desirest to have from me. Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayest be able to wield and use in battle.”

“‘Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a 1,000 spokes, and made of iron. “Take it,” I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand. He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right hand. Having seized it then very firmly and having put forth all his strength, he still failed to either wield or move it. At this, Drona’s son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bharata!

“‘When he withdrew his heart from that purpose, I addressed the anxious and senseless Ashvatthama and said, “He who is always regarded as the foremost of all human beings, that wielder of Gandiva, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard, that hero who, desirous of vanquishing in a wrestling encounter the god of gods, the blue-throated lord of Uma, gratified the great Shankara himself, that Phalguna than whom I have no dearer friend on earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of unstained acts, never said unto me, O Brahmana, such words as these which thou hast uttered.

"'"That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which thou of little understanding had solicited!

"'"Rama of great might never said such words to me! Neither Gada nor Samba has ever asked that of me which thou hast asked! No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dvaraka has ever asked this of me which thou hast asked! Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yadavas. Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?"

"'Thus addressed by me, Drona's son replied, saying, "After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory! It was for this, O Krishna that I solicited thee for thy discus which is adored by gods and Danavas. If I had got it I would then become invincible in the world. Having failed, O Keshava, in obtaining my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now. This terrible weapon is held by thee that art the foremost of all terrible persons. Unrivalled art thou for this weapon! There is none else in this world capable of possessing it."

"'Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dvaraka. He is wrathful, wicked-souled, restless, and very cruel. He knows the weapon called brahmashira. Vrikodara should be protected from him!'"

SECTION 13

Vaishampayana said, “Having said these words, that foremost of all wielders of weapons, that delighter of all the Yadavas, mounted upon his excellent car equipped with every kind of powerful weapons. Unto that vehicle were yoked two pairs of foremost steeds of the Kamboja breed, that were adorned with garlands of gold. The dhur of that best of cars was of the hue of the morning sun. On the right was yoked the steed known as Shaibya; on the left was placed Sugriva; the Parshni was borne by two others called Meghapushpa and Balahaka. There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the Maya (of Vishnu himself). Upon that standard was Vinata’s son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Keshava who is Truth embodied.

“Then Hrishikesha, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira, the king of the Kurus, ascended the same vehicle. Seated on that car, by the side of him of Dasharha’s race who wielded the bow called Sharnga, the two sons of Pandu looked exceedingly beautiful, like the twin Ashvinis seated by the side of Vasava. Causing them to ascend on that car of his which was adored by all the world, he of Dasharha’s race urged those foremost of steeds endued with great fleetness. Those steeds then suddenly flew, taking after them that excellent vehicle ridden by the two sons of Pandu and by that bull of Yadu’s race. Endued with great speed, as those animals bore away the wielder of Sharnga, loud became the noise caused by their rush, like that of birds coursing through the air.

“Proceeding with great speed, they soon came up, O bull of Bharata’s race, with the mighty bowman Bhimasena in whose wake they had followed.

Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as filled with wrath he proceeded fiercely towards the foe. In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha. He beheld the high-souled and illustrious and dark-complexioned and island-born Vyasa sitting near the edge of the water in the midst of many Rishis. And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of kusha grass, and smeared all over with clarified butter. The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Ashvatthama, and said, 'Wait, wait!'

"Drona's son, beholding that terrible bowman coming towards him bow in hand, and the two brothers on Janardana's car, became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire). He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper mantras and converted it into that powerful celestial weapon. Unable to brook the arrows (of the Pandavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words: 'For the destruction of the Pandavas.' Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupefying all the worlds. A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the yuga."

SECTION 14

Vaishampayana said, “At the very outset the mighty-armed hero of Dasharha’s race understood from signs the intention of Drona’s son. Addressing Arjuna, he said, ‘O Arjuna, O son of Pandu, the time is come for the use of that celestial weapon which is in thy memory, knowledge of which was imparted to thee by Drona. For protecting thyself as also thy brothers, O Bharata, shoot in this battle that weapon which is capable of neutralising all weapons.’

“Thus addressed by Keshava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string. Softly wishing good unto the preceptor’s son and then unto himself, and unto all his brothers, that scorcher of foes then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words, ‘Let Ashvatthama’s weapon be neutralised by this weapon!’

“That weapon, quickly let off by the wielder of Gandiva, blazed up with fierce flames like the all-destroying fire that appears at the end of the yuga. Similarly, the weapon that had been shot by Drona’s son of fierce energy blazed up with terrible flames within a huge sphere of fire. Numerous peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread. The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole earth with her mountains and waters and trees, trembled. Then the two great Rishis, Narada, who is the soul of every creature, and the grandsire of all the Bharata princes (Vyasa), beholding those two weapons scorching the three worlds, showed themselves there. The two Rishis sought to pacify the two heroes Ashvatthama and Dhananjaya. Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons. Incapable of being overwhelmed by any force, those two illustrious Rishis, placing themselves between the two weapons, stood like two blazing fires. Incapable of being checked by any creature endued with life, and adorned by the gods and Danavas, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.

"The two Rishis said, 'Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?'"

SECTION 15

Vaishampayana said, “At the very sight, O tiger among men, of those two Rishis possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft. Joining his hands, he addressed those Rishis, saying, ‘I used this weapon, saying, “Let it neutralise the (enemy’s) weapon!” If I withdraw this high weapon, Drona’s son of sinful deeds will then, without doubt, consume us all with the energy of his weapon. Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!’

“Having said these words Dhananjaya withdrew his weapon. The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu, who was capable of withdrawing that high weapon after it had once been let off. That weapon was born of Brahma energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a brahmacari can do it. If one who has not practised the vow of brahmacarya seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments. Arjuna was a brahmacari and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a brahmacari, the son of Pandu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon.

“Drona’s son, beholding those two Rishis standing before him, could not by his energy withdraw his own terrible weapon. Unable to withdraw the high weapon in battle, Drona’s son, O king, with a cheerless heart, said unto the island-born rishi these words, ‘Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage! This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarashtra in battle! It is for this, O regenerate one, that of uncleansed soul as I am I let off this weapon. I dare not, however, withdraw it now. Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pandavas. Contrived for the destruction of the Pandavas, that weapon, therefore, will take away the lives of all the sons of Pandu. O regenerate one, I have, in wrath, done this sinful deed. I invoked this weapon in battle for the destruction of the Pandavas.’

“Vyasa said, ‘Pritha’s son Dhananjaya, O child, was acquainted with the weapon called brahmashira. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon. Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it. Having obtained even the brahmastra through thy sire’s instructions, the mighty-armed Dhananjaya did not fall off from a Kshatriya’s duties. Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon, Why dost thou seek to compass the destruction of such a person with all his brothers? That region where the weapon called brahmashira is baffled by another high weapon suffers a drought for twelve years, for the clouds do not pour a drop of water there for this period. For this reason, the mighty-armed son of Pandu, although he had the power, would not, from desire of doing good to living creatures, baffle thy weapon with his. The Pandavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty arms, withdraw this celestial weapon of thine. Dispel this wrath from thy heart and let the Pandavas be safe. The royal sage Yudhishthira never desires to win victory by perpetrating any sinful act. Give unto these that gem which is on thy head. Taking that, the Pandavas will in return grant thee thy life!’

“Drona’s son said, ‘This my gem is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas. If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and Danavas and Nagas! His apprehensions from Rakshasas as also from robbers will cease. Even these are the virtues of this gem of mine. I cannot, by any means, part with it. That, however, O holy one, which thou sayest, should be done by me. Here is this gem. Here is myself. This blade of grass (inspired into a fatal weapon) will, however, fall into the wombs of the Pandava women, for this weapon is high and mighty, and incapable of being frustrated. O regenerate one, I am unable to withdraw it, having once let it off. I will now throw this weapon into the wombs of the Pandava women. As regards thy commands in other respects, O holy one, I shall certainly obey them.'

"Vyasa said, 'Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pandava women, stop thyself.'"

Vaishampayana continued, "The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pandava women."

SECTION 16

Vaishampayana said, “Understanding that that weapon was thrown (into the wombs of the Pandava women) by Drona’s son of sinful deeds, Hrishikesha, with a cheerful heart, said these words unto him: ‘A certain Brahmana of pious vows, beholding Virata’s daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said, “While the Kuru line will become extinct, a son will be born to thee. This thy son for that reason, will be called by the name of Parikshit.” The words of that pious man shall become true: the Pandavas shall have a son called Parikshit.’ Unto Govinda, that foremost one of the Satvata race, while he was saying these words, Drona’s son, filled with wrath, replied, saying, ‘This, O Keshava, that thou sayest from thy partiality for the Pandavas, shall not happen. O thou of eyes like lotus-petals, my words cannot but be fulfilled. Uplifted by me, this weapon of mine shall fall on the foetus that is in the womb of Virata’s daughter, upon that foetus which thou, O Krishna, art desirous of protecting.’

“The holy one said, ‘The fall of this mighty weapon will not be fruitless. The foetus will die. But being dead, it will live again and have a long life! As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children. For this reason, thou must have to bear the fruit of these thy sins. For 3,000 years thou shalt wander over this earth, without a companion and without being able to talk with anyone. Alone and without anybody by thy side, thou shalt wander through diverse countries, O wretch, thou shalt have no place in the midst of men. The stench of pus and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee.

"'The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son of Sharadvata. Having obtained a knowledge of all high weapons, and observant of all Kshatriya duties, that righteous-souled king shall rule the earth for sixty years. More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul! Though burnt by the energy of thy weapon's fire, I shall revive him. O lowest of men, behold the energy of my austerities and my truth.'

"Vyasa said, 'Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such although thou art a good Brahmana (by birth), therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of Kshatriya usages!'

"Ashvatthama said, 'With thyself among all men, O holy one, I shall live!
Let the words of this illustrious and foremost of men become true!'"

Vaishampayana continued, "Drona's son, then, having made over his gem to the high-souled Pandavas, cheerlessly proceeded, before their eyes, to the forest. The Pandavas who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Narada at their head, and taking the gem that was born with Ashvatthama, quickly came back to the intelligent Draupadi who was sitting in observance of the praya vow.

"Those tigers among men, borne by their excellent steeds resembling the wind in fleetness, came back with him of Dasharha's race to their encampment. Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld Drupada's daughter Krishna afflicted with woe. Approaching the cheerless princess stricken with sorrow and grief, the Pandavas with Keshava, sat round her.

"Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words: 'This gem, O amiable lady, is thine. The slayer of thy sons hath been vanquished. Rise, casting off thy sorrow, and recollect the duties of a Kshatriya lady. O thou of black eyes, when Vasudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu, ‘I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace!’ Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with Kshatriya usages.

“‘The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Duhshasana. We have paid off the debt we owed to our enemy. People, while talking, will not be able to censure us any longer. Having vanquished Drona’s son, we have set him free for the sake of his being a Brahmana and of the respect that should be shown to our deceased preceptor. His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on earth he has been reft of his weapons!’

“Draupadi said, ‘I desired to only pay off our debt for the injury we have sustained. The preceptor’s son is worthy of my reverence as the preceptor himself. Let the king bind this gem on his head, O Bharata!’ The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor. Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it. Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words.”

SECTION 17

Vaishampayana said, “After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of Dasharha’s race: ‘How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Ashvatthama of no great skill in battle? How also could Drona’s son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes? How could he slay that foremost of car-warriors, Dhrishtadyumna, before whom the great bowman Drona himself could not appear? What act was done by the preceptor’s son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?’

“The holy one said, ‘Verily, Drona’s son had sought the aid of that highest of all the gods, the eternal Mahadeva. It was for this that he succeeded in slaying, single-handed, so large a number of warriors. If Mahadeva be gratified, he can bestow even immortality. Girisha can give such valour as will succeed in checking Indra himself. I know Mahadeva truly, O bull of Bharata’s race! I know also his various acts of old. He, O Bharata, is the beginning, the middle, and the end of all creatures. This entire universe acts and moves through his energy.

“‘The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying, “Create living creatures without delay!” Thus asked, Rudra of tawny locks, saying, “So be it!” plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures. Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living things. Beholding Girisha plunged into the waters, this (second) being said unto his sire, “If there be no being born before me, then I will create living creatures!” His sire replied unto him, saying, “There is no other first-born being besides thee! This Sthanu has plunged into the water! Go and create living creatures, without any anxiety!”

“‘That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds. As soon, however, as they were created, they ran O king, towards their sire, afflicted with hunger and desirous of devouring him. The second being whom Brahma had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire, “O illustrious one, protect me from these, and let these creatures have their food assigned unto them!” Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance. Their sustenance having been thus assigned, the newly-created creatures all went away to regions they desired, and cheerfully multiplied by union with their respective species.

“‘After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, “O Sharva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth?” Thus questioned, that lord of the universe wrathfully answered the lord Brahman, “Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!” Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities.’”

SECTION 18

"The holy one said, 'After the krita-yuga had elapsed, the gods, desirous of performing a sacrifice, duly made preparation for one according to the directions laid down in the Vedas. They collected clarified butter and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings.

"'Not knowing Rudra truly, the celestials, O king, assigned no share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. There are four kinds of Sacrifices: the loka Sacrifice, the Sacrifice of special rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung. Kapardin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred (mantra) "vashat," O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow.

"'Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a brahmacari and armed with that bow, the goddess Earth shrunk with fear and the very mountains began to tremble. The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses. The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom. The celestials, overwhelmed, knew not what to do.

Their Sacrifice ceased to blaze forth. The gods were all terrified. Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire. Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies. After Sacrifice had fled away, the gods lost their splendour. Having lost their senses, the gods were stupefied.

"'Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless. The blue-throated Rudra, having agitated them thus, laughed aloud, and whirling the horn of his bow, paralysed them. The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him.

"'Gratified, the great god threw his wrath into the water, O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The gods assigned unto Mahadeva all the libations of clarified butter as the share of great deity. O monarch, when Mahadeva had become angry, the whole world had thus become agitated: when he became gratified everything became safe. Possessed of great energy, the god Mahadeva was gratified with Ashvatthama. It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, the Pancalas, with all their followers, could be slain by him. Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahadeva. Do now what should next be done.'"

BOOK 11. STRI PARVA

SECTION 1

(Jalapradanika-parva)

Om! Having bowed down unto Narayana and Nara, the foremost of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered.

Janamejaya said, “After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarashtra do on receipt of the intelligence? What also did the high-souled Kuru king Yudhishthira, the son of Dharma, do? What did the three survivors (of the Kuru army) *viz.* Kripa and the others do? I have heard everything about the feats of Ashvatthama. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king.”

Vaishampayana said, “After he had lost his century of sons, king Dhritarashtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech. Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying, ‘Why dost thou grieve, O monarch? Grief does not serve any purpose. Eight and ten Akshauhinis of combatants, O king, have been slain! The earth hath become desolate, and is almost empty now! Kings of diverse realms, hailing from diverse quarters, united with thy son (for aiding him in battle) have all laid down their lives. Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order.’”

Vaishampayana continued, “Destitute of sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly fell down on the earth like a tree uprooted by the wind.

“Dhritarashtra said, ‘Destitute as I am of sons and counsellors and all my friends, I shall, without doubt have to wander in sorrow over the earth. What need have I now of life itself, left as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude? Shorn of kingdom, deprived of kinsmen, and destitute of eyes, I cannot, O thou of great wisdom, shine any longer on earth like a luminary shorn of its splendours! I did not follow the counsels of friends of Jamadagni’s son, of the celestial rishi Narada, and of island-born Krishna, while they offered me counsel. In the midst of the assembly, Krishna told me what was for my good, saying, “A truce (tense) to hostilities, O king! Let thy son take the whole kingdom! Give but five villages to the Pandavas!” Fool that I was, for not following that advice, I am now obliged to repent so poignantly! I did not listen to the righteous counsels of Bhishma. Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull, having heard also of the death of Duhshasana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces. I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today. Without doubt, I committed great sins in my former lives, for which the Supreme Ordainer has set me to endure such a measure of grief. This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is there on earth who is more afflicted than my wretched self? Since it is so, let the Pandavas behold me this very day firmly resolved to betake myself to the long way that leads to the regions of Brahman!’”

Vaishampayana continued, “While king Dhritarashtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief, ‘Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Sanjaya while the latter was afflicted with grief on account of the death of his son. When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit. Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour. Thy son had Duhshasana for his counsellor, and the wicked-souled son of Radha, and the equally wicked Shakuni and Citrasena of foolish understanding, and Salya. Thy son (by his own behaviour) made the whole world his enemy. Thy son, O Bharata, did not obey the words of Bhishma, the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Sharadvata, of the mighty-armed Krishna, of the intelligent Narada, of many other Rishis, and of Vyasa himself of immeasurable energy. Though possessed of prowess, thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented. Thou art possessed of learning and intelligence and art always truthful. They that are so righteous and possessed of such intelligence as thou, are never stupefied by grief. Virtue was regarded by none of them. Battle was the one word on their lips. For this the Kshatriya order has been exterminated and the fame of thy foes enhanced. Thou hadst occupied the position of an umpire, but thou didst not utter one word of salutary advise. Unfitted as thou wert for the task, thou didst not hold the scales evenly. Every person should, at the outset, adopt such a beneficial line of action that he may not have, in the end, to repent for something already done by him. Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now. It behoveth thee, however not to give way to grief. The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent even like thee. The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that is kindled by it, would be pronounced a fool if he grieves for his injuries. Thyself, with thy son, hadst, with your words, fanned the

Partha-fire, and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames. When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemy's arrow. The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self!' Thus was the king comforted by the high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, displaying great intelligence."

SECTION 2

Vaishampayana said, “Listen, O Janamejaya, to the nectar-like words that Vidura said unto the son of Vichitravirya and by which he gladdened that bull among men!

“Vidura said, ‘Rise, O king! Why art thou stretched on the earth? Bear thyself up with thy own self. O king, even this is the final end of all living creatures. Everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle? He that does not fight is seen to escape with life. When, however, one’s time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this? The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharata’s race, death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations. Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle! They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve. Comforting thyself by thy own self cease to grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all actions. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by Time. Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. If thou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz., that one should not indulge in it. By dwelling on it, one cannot lessen it. On the other hand, it grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief.

This is neither Profit, nor Religion, nor Happiness, on which thy heart is dwelling. The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (religion, profit, and pleasure). They that are destitute of contentment, are stupefied on the accession of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's acts, good and evil. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts. Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness).'"

SECTION 3

"Dhritarashtra said, 'O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak. How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?'

"Vidura said, 'He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, are ephemeral. The world is like a plantain tree, without enduring strength. Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one another's rank and position? The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal. As a person, casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. O son of Vichitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven, O Bharata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potters wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts. They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end.'"

SECTION 4

“Dhritarashtra said, ‘O of foremost speakers, how may the wilderness of this world be known? I desire to hear this. Asked by me, tell me this.’

“Vidura said, ‘I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little by little. Then on the expiry of the fifth month it assumes shape. It next becomes a foetus with all its limbs completed, and lives in a very impure place, covered with flesh and blood. Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it, endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next diverse diseases approach him while he is enchained by his previous acts. Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king! Seized by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls. The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time. Agitated by his senses, for whatever good and evil has been done at the outset and having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-slaughter. Alas, the world is deceived, and covetousness brings it under its dominion. Deprived of understanding by covetousness, wrath, and fear, one knows not one’s own self. Filled with joy at one’s own respectability of birth, one is seen to traduce those that are not high-born. Swelled also with pride of wealth, one is seen to contemn the poor. One regards others to be ignorant fools, but seldom takes a survey of one’s own self. One attributes faults to others but is never desirous to punish one’s own self. Since the wise and the ignorant, the rich and the poor, the high-born and the lowborn, the honoured and the dishonoured, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried-up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty? When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another? He that, looking at this saying (in the scriptures) with his own eyes or hearing it from others, practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end. Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths.’”

SECTION 5

“Dhritarashtra said, ‘Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered.’

“Vidura said, ‘Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life. A certain Brahmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey. It abounded on every side with lions and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the Brahmana became exceedingly agitated. His hair stood on end, and other signs of fear manifested themselves, O scorcher of foes! Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek. Wishing to avoid those terrible creatures, he ran in fright. He could not succeed, however, in distancing them or freeing himself from their presence. He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms. That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the very heavens. Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs. The Brahmana, in course of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards. While he was in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the tree (that stood at the mouth of the pit), roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers. Repeatedly they desired, O bull of Bharatas race, to taste that honey which though sweet to all creatures could, however, attract children only. The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets. Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree. There was fear from the beasts of prey, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey. In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life.'"

SECTION 6

"Dhritarashtra said, 'Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that person resides? Oh, tell me how will that man be freed from all those great terrors? Tell me all this! We shall then exert ourselves properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!'

"Vidura said, 'They that are conversant, O monarch, with the religion of moksha cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life. Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures. The huge snake dwelling in the bottom of that pit is time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature. The six-faced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted. The wise know life’s course to be even such. Through that knowledge they succeed in tearing off its bonds.’”

SECTION 7

“Dhritarashtra said, ‘Excellent is this parable that thou hast recited! Indeed, thou art acquainted with truth! Having listened to thy nectarlike speech, I desire to hear thee more.’

“Vidura said, ‘Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enable the wise to free themselves from the ties of the world. As a person, O king, who has to travel a long way is sometimes obliged to halt when fatigued with toil, even so, O Bharata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise are free from that obligation. Men conversant with the scriptures, for this, describe life’s course as a long way. The wise also call life’s round with all its difficulties a forest. Creatures, O bull of Bharata’s race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them, O Bharata! Then again, those fierce beasts of prey, represented by their own acts in life, never cause any anxiety to them that are of little intelligence. If any person, O monarch, somehow escapes from diseases, Decrepitude, that destroyer of beauty, overwhelms him afterwards. Plunged in a slough by the objects of the different senses — sound and form and taste and touch and scent — man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him. These all are messengers of death. They, however, that are of little understanding know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts. The body of a creature is called the car. The living principle is the driver of (that car). The senses are said to be steeds. Our acts and the understanding are the traces. He who followeth after those running steeds has to come repeatedly to this world in a round of rebirths. He, however, who, being self-restrained restrains them by his understanding hath not to come back. They, however, that are not stupefied while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of rebirths. He that is wise should certainly take care to prevent the obligation of rebirth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace. This body is called the car of Yama. Then those that are of little intelligence are stupefied by it. Such a person, O king, would obtain that which thou hast obtained. The loss of kingdom, of friends, and of children, O Bharata, and such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow. Neither prowess, nor wealth, nor friends, nor well-wishers can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bharata! Self-restraint, renunciation, and heedfulness are the three steeds of Brahman. He who rides on the car of his soul, unto which are yoked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of Brahman. That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, the blessed realm of Vishnu. The fruit that one obtains by an assurance unto all creatures of his harmlessness cannot be obtained by a 1,000 sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than self. Death is certainly disliked by all creatures, O Bharata! Therefore, compassion should certainly be shown unto all. Endued with diverse kinds of errors entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly on the earth. They however, that are wise and endued with subtle sight, attain to a union with Brahman.'"

SECTION 8

Vaishampayana said, “Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth. Beholding him fall down in that state, his friends, as also the island-born Vyasa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who used to wait at the gates and who enjoyed his confidence, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition. The monarch, recovering his senses after a long time, wept for a long while, overwhelmed with grief on account of the death of his sons. He said, ‘Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives. That grief causes the limbs to burn and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable. This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself. O best of regenerate ones, I shall, therefore, put an end to my life this very day.’ Having said these words unto his high-souled sire, that foremost of all persons conversant with Brahman, Dhritarashtra, overwhelmed with grief, became stupefied. The king, O monarch reflecting on his woes, became speechless. Hearing these words of his, the puissant Vyasa thus spoke unto his son afflicted with grief on account of the death of his children.

“Vyasa said, ‘O mighty-armed Dhritarashtra, listen to what I say. Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understanding duties. Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death. When the world of life is unstable, when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, dost thou grieve? Before thy very eyes, O king, the concatenation of facts brought about by Time making thy son the cause, produced this hostility. This destruction of the Kurus, O king, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end? O thou of mighty arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king, to bring about peace. It is my opinion that the course marked out by Destiny cannot be controlled by anyone, even if one struggles for eternity. The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine. Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the celestial Rishis also, headed by Narada. There, O monarch, I saw also the Earth (in her embodied form). The latter had repaired to the gods for the accomplishment of a particular mission. Approaching the gods, she said, “That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahma’s abode. Let that be accomplished soon.” Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying, “The eldest of the hundred sons of Dhritarashtra, who is known by the name of Duryodhana, will accomplish thy business. Through that king, thy purpose will be achieved. For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons. It is evident, O goddess, that thy burthen will then be lightened in battle. Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one!” From this thou wilt understand, O king, that thy son Duryodhana, born in Gandhari’s womb, was a portion of Kali, sprung for the object of causing a universal slaughter. He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him. Shakuni became his maternal uncle and Karna his great friend. Many other kings were born on earth for aiding in the work of destruction. As the king is, so do his subjects become. If the king becomes righteous, even unrighteousness (in his dominions) assumes the shape of righteousness. Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed. Conversant with truth, Narada, knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief. The Pandavas have not, O Bharata, the least fault in what has happened. Thy sons were all of wicked souls. It is they that caused this destruction on earth. Blessed be thou; Narada had truly informed Yudhishthira of all this in his court on the occasion of the rajasuya sacrifice, saying, “The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which thou shouldst!” Upon these words of Narada, the Pandavas became filled with grief. I have thus told thee that which is an eternal secret of the gods. This will destroy thy grief and restore to thee a love of thy life-breath, and cause thee to cherish affection for the Pandavas, for all that has happened has been due to what had been ordained by the gods. O thou of mighty arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just on the occasion of his foremost of sacrifices, the rajasuya. When I secretly informed him of all this, Dharma’s son endeavoured his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too powerful (to be frustrated by him). The fiat, O king of the Destroyer, is incapable of being baffled anyhow by mobile and immobile creatures. Thou art devoted to virtue and possessed of superior intelligence, O Bharata! Thou knowest also that which is the way and that which is not the way of all creatures. If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very life-breath. He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch? At my command, and knowing that what is ordained is inevitable, as also from kindness to the Pandavas, continue to bear thy life, O Bharata! If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit. This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom!'"

Vaishampayana continued, "Hearing these words of Vyasa of immeasurable energy and reflecting upon them for a little while, Dhritarashtra said, 'O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief. My senses are repeatedly forsaking me and I am unable to bear up my own self. Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breath and shall live and act without indulging in grief!' Hearing these words of Dhritarashtra, O monarch, Satyavati's son, Vyasa, disappeared then and there."

SECTION 9

Janamejaya said, “After the holy Vyasa had departed, what, O regenerate sage, did king Dhritarashtra, do? It behoveth thee to tell me this. What also did the Kuru king, the high-souled son of Dharma, do? And how did those three, Kripa and others, do? I have heard of the feats of Ashvatthama and the mutual denouncement of curses. Tell me what happened next and what Sanjaya next said (unto the old king).”

Vaishampayana said, “After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarashtra.

“Sanjaya said, ‘The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons. Thy son, O king, who had constantly been implored (for peace) but who always wished to terminate his hostility (with the Pandavas by slaughtering them) has caused the earth to be exterminated. Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!’”

Vaishampayana continued, “Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life. Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words: ‘Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharata’s race! Even this, O lord of Earth, is the final end of all creatures. At first creatures are non-existent. In the interim, O Bharata, they become existent. At the end, they once more become non-existent. What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief? One may die without having been engaged in battle. One also escapes with life after being engaged in battle. When one’s Time comes, O king, one cannot escape! Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus! As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharata’s race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to heaven. By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle. All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the foe in battle. What cause of sorrow then is there? They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves. I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle. All of them were high-souled Kshatriyas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them. Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action.’”

SECTION 10

Vaishampayana said, “Hearing these words of Vidura, that bull of Bharata’s race (Dhritarashtra) ordered his car to be yoked. The king once more said, ‘Bring Gandhari hither without delay, and all the Bharata ladies. Bring hither Kunti also, as well as all the other ladies with her.’ Having said these words unto Vidura, conversant with every duty, Dhritarashtra of righteous soul, deprived of his senses by sorrow, ascended on his car. Then Gandhari, afflicted with grief on account of the death of her sons, accompanied by Kunti and the other ladies of the royal household, came at the command of her lord to that spot where the latter was waiting for her. Afflicted with grief, they came together to the king. As they met, they accosted each other and uttered loud wails of woe. Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city. At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief. Those ladies that had not before this been seen by the very gods were now helpless, as they were, for the loss of their lords, seen by the common people. With their beautiful tresses all dishevelled and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most woefully. Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader. These fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard. Seizing each other by the hand, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the Yuga. Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do. Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law. Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupefied by grief, they now, O king, refrained from even casting their eyes upon each other. Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle. Artisans and traders and Vaishyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king. As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds. All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by the fire that arises at the end of the Yuga. The citizens also (of Hastinapura), devoted to the house of Kuru, with hearts filled with anxiety at the destruction that had overtaken their rules, set up, O king, a wail that was as loud as that uttered by those ladies.”

SECTION 11

VAISHAMPAYANA SAID, “DHRITARASHTRA had not proceeded for more than two miles when he met with those three great car-warriors, Sharadvata’s son Kripa, Drona’s son (Ashvatthama), and Kritavarma. As soon as the latter obtained a sight of the blind monarch possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying, ‘Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra. We are the only three car-warriors of Duryodhana’s army that have escaped with life. All the others, O bull of Bharata’s race, have perished.’ Having said these words unto the king, Sharadvatas son Kripa, addressing the grief-afflicted Gandhari, said these words unto her, ‘Thy sons have fallen while engaged in achieving feats worthy of heroes, while fearlessly fighting in battle and striking down large numbers of foes. Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestials, having assumed resplendent forms. Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them. Their foes, O queen, the Pandavas, too, have not been more fortunate. Listen, what we, headed by Ashvatthama, have done unto them. Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pandavas after entering their camp buried in sleep. All the Pancalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them. Our foes, the Pandavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us. Hearing the slaughter of their sons, those bulls among men, infuriated with rage, those heroes, O illustrious lady, will speedily pursue our track. Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow. Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriya in their highest form.' Having said these words unto the king, and circumambulating him, Kripa and Kritavarma and Drona's son, O Bharata, without being able to withdraw their eyes from king Dhritarashtra possessed of great wisdom, urged their steeds towards the banks of the Ganga. Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one another's leave and separated from one another. Sharadvata's son, Kripa, went to Hastinapura; Hridika's son repaired to his own kingdom; while the son of Drona set for the asylum of Vyasa. Even thus those heroes, who had offended the high-souled sons of Pandu, respectively proceeded to the places they selected, afflicted with fear and casting their eyes on one another. Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose. It was after this, O king, that the sons of Pandu, those great car-warriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related)."

SECTION 12

Vaishampayana said, “After all the warriors had been slaughtered, king Yudhishthira the just heard that his uncle Dhritarashtra had set out from the city called after the elephant. Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle, filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons. The son of Kunti was followed by the high-souled and heroic Krishna of Dasharha’s race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi also, burning with grief, and accompanied by those Pancala ladies that were with her, sorrowfully followed her lord. Yudhishthira beheld near the banks of the Ganga, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-ospreys. The king was soon surrounded by those thousands of ladies who, with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeable and disagreeable: ‘Where, indeed, is that righteousness of the king, where is truth and compassion, since he has slain sires and brothers and preceptors and sons and friends? How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered? What need hast thou of sovereignty, after having seen thy sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered?’ Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just saluted the feet of his eldest uncle. Having saluted their sire according to custom, those slayers of foes, the Pandavas, announced themselves to him, each uttering his own name. Dhritarashtra, exceedingly afflicted with grief on account of the slaughter of his sons, then reluctantly embraced the eldest son of Pandu, who was the cause of that slaughter. Having embraced Yudhishthira the just and spoken a few words of comfort to him, O Bharata, the wicked-souled Dhritarashtra sought for Bhima, like a blazing fire ready to burn everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest. Ascertaining the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king. Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them. Seizing with his two arms that iron Bhima, king Dhritarashtra, possessed of great strength, broke into pieces, thinking it to be Bhima himself in flesh and blood. Endued with might equal to that of 10,000 elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood. Covered with blood, the king fell down on the ground like a parijata tree topped with its flowery burden. His learned charioteer Sanjaya, the son of Gavalgana, raised the monarch and soothing and comforting him, said, ‘Do not act so.’ The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying, ‘Alas, oh Bhima, alas, oh Bhima!’ Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vasudeva, that foremost of men, said these words, ‘Do not grieve, O Dhritarashtra, for thou hast not slain Bhimasena! That is an iron statue, O king, which has been broken by thee! Understanding that thou wert filled with rage, O bull of Bharata’s race, I dragged the son of Kunti away from within the jaws of Death. O tiger among kings, there is none equal to thee in strength of body. What man is there, O mighty-armed one, that would endure pressure of thy arms? Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so no body can come out safe from within thy embrace. It was for this that yonder iron statue of Bhima, which had been caused to be made by thy son, had been kept ready for thee. Through grief for the death of thy sons, thy mind has fallen off from righteousness. It is for this, O great king, that thou seekest to slay Bhimasena. The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it. Therefore, do thou approve of what has been by us with a view to secure peace and do not set thy heart on grief!'"

SECTION 13

VAISHAMPAYANA SAID, “CERTAIN maid-servants then came to the king for washing him. After he had been duly washed, the slayer of Madhu again addressed him, saying, ‘Thou hast, O king, read the Vedas and diverse scriptures. Thou hast heard all old histories, and everything about the duties of kings. Thou art learned, possessed of great wisdom, and indifferent to strength and weakness. Why then dost thou cherish such wrath when all that has overtaken thee is the result of thy own fault? I spoke to thee before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice. Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pandavas were superior to thee and thine, O Kauravya, in strength and courage. That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity. That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues. Observe thou a different course of life now, O Bharata! Thou didst not keep thy soul under restraint, but suffered thyself to be ruled by Duryodhana. That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now. That mean wretch who had, from pride, caused the princess of Pancala to be brought into the assembly has been slain by Bhimasena in just revenge. Look at thy own evil acts as also at those of thy wicked-souled son. The sons of Pandu are perfectly innocent. Yet have they been treated most cruelly by thee and him.’”

Vaishampayana continued, “After he had thus been told nothing but the truth by Krishna, O monarch, king Dhritarashtra replied unto Devaki’s son, saying, ‘It is even so, O thou of mighty arms! What thou sayest, O Madhava, is perfectly true. It is parental affection, O thou of righteous soul, that caused me to fall away from righteousness. By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace. Now, however, I am free from wrath and fever. I desire eagerly, O Madhava, to embrace that hero, the second son of Pandu. When all the kings have been dead, when my children are no more, upon the sons of Pandu depend my welfare and happiness.’ Having said these words, the old king then embraced those princes of excellent frames, Bhima and Dhananjaya, and those two foremost of men, the two sons of Madri, and wept, and comforted and pronounced blessings upon them.”

SECTION 14

Vaishampayana said, "Commanded by Dhritarashtra, those bulls of Kuru's race, the Pandava brothers, accompanied by Keshava, then proceeded to see Gandhari. The faultless Gandhari, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the just had slain all his enemies, wished to curse him. Understanding her evil intentions towards the Pandavas, the son of Satyavati addressed himself for counteracting them at the very outset. Having cleansed himself by the sacred and fresh water of the Ganga, the great rishi, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot. Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there. Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the rishi, addressing his daughter-in-law at the proper moment, said, 'Do not avail thyself of this opportunity for denouncing a curse. On the other hand, utilize it for showing thy forgiveness. Thou shouldst not be angry with the Pandavas, O Gandhari! Set thy heart on peace. Restrain the words that are about to fall from thy lips. Listen to my advice. Thy son, desirous of victory, had besought thee every day for the eighteen days that battle lasted, saying, "O mother, bless me who am fighting with my foes." Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was, "Thither is victory where righteousness is!" I do not, O Gandhari, remember that any words spoken by thee have become false. Those words, therefore, that thou, implored by Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures. Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly won the victory and a measure of righteousness that is much greater. Thou wert formerly observant of the virtue of forgiveness. Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness. There is victory where righteousness is. Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gandhari! Do not act otherwise, O thou that art beautiful in speech.' Hearing these words, Gandhari said, 'O holy one, I do not cherish any ill feelings towards the Pandavas, nor do I wish that they should perish. In consequence, however, of grief for the death of my sons, my heart is very much agitated. I know that I should protect the Pandavas with as much care as Kunti herself protects them, and that Dhritarashtra also should protect them as I should. Through the fault of Duryodhana and of Shakuni the son of Subala, and through the action of Karna and Duhshasana, extermination of the Kurus hath taken place. In this matter the slightest blame cannot attach to Vibhatsu or to Pritha's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself. While engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this. But there has been one act done by Bhima in the very presence of Vasudeva (that moves my resentment). The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with mace, and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel. It is this that moves my wrath. Why should heroes, for the sake of their lives, cast off obligations of duty that have been determined by high-souled persons conversant with every duty?'"

SECTION 15

Vaishampayana said, “Hearing these words of Gandhari, Bhimasena, looking like one in fright, said these words for soothing her, ‘Be the act righteous or unrighteous, it was done by me through fear and for the object of protecting my own self. It behoveth thee therefore, to forgive me now. Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair. Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us. It was for this that I had recourse to an unfair act. Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us of our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Pancala while the latter, in her season, was clad in a single piece of raiment. Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole earth with her seas. It was for this that I acted in that way. Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi. For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the just, we suffered ourselves to be restrained by the compact that had been made. By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way. Having slain Duryodhana in battle, we have reached the end of our hostilities. Yudhishthira has got back his kingdom, and we also have been freed from wrath.’ Hearing these words of Bhima, Gandhari said, ‘Since thou praisest my son thus (for his skill in battle), he did not deserve such a death. He, however, did all that thou tellest me. When Vrishasena, however, had deprived Nakula of his steeds, O Bharata, thou quaffedst in battle the blood from Duhshasana's body! Such an act is cruel and is censured by the good. It suits only a person that is most disrespectable. It was a wicked act, O Vrikodara, that was then accomplished by thee! It was undeserving of thee.' Bhima replied, saying, 'It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of one's own self? One's brother, again, is like one's own self. There is no difference between them. The blood, however, (that I am regarded to have quaffed) did not, O mother, pass down my lips and teeth. Karna knew this well. My hands only were smeared with (Duhshasana's) blood. Seeing Nakula deprived of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread. When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance, I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished. It was for this, O queen, that I did that act. It behoveth thee not, O Gandhari, to impute any fault to me. Without having restrained thy sons in former days, doth it behove thee to impute any fault to our innocent selves?'

"Gandhari said, 'Unvanquished by anyone, thou hast slain a hundred sons of this old man. Oh, why didst thou not spare, O child, even one son of this old couple deprived of kingdom, one whose offences were lighter? Why didst thou not leave even one crutch for this blind couple? O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them).'"

Vaishampayana continued, "Having said these words, Gandhari, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying, 'Where is the king?' After she had said these words king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her, 'Here is Yudhishthira, O goddess, that cruel slayer of thy sons! I deserve thy curses, for I am the cause of this universal destruction. Oh, curse me! I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself to be a great fool and a hater of friends.' Unto

Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gandhari, drawing long sighs, said nothing. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them, to the tip of Yudhishthira's toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came to have a sore nail on his toe. Beholding this, Arjuna moved away to the rear of Vasudeva, and the other sons of Pandu became restless and moved from one spot to another. Gandhari then, having cast off her wrath, comforted the Pandavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes. Having seen her sons after a long time, Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep. Having wept for some time with her children, Pritha beheld the wounds and scars of many weapons on their bodies. She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare earth, indulging in piteous lamentations.

"Draupadi said, 'O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom?' Raising the grief-stricken princess of Pancala who was weeping thus, Pritha began to comfort that lady of large eyes. Then Kunti, accompanied by the princess of Pancala and followed by her sons, proceeded towards the grief-afflicted Gandhari herself in greater affliction still. Beholding that illustrious lady with her daughter-in-law, Gandhari addressed her, saying, 'Do not, O daughter, grieve so. Behold, I too am as much stricken with grief as thou. I think this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings. Even that has come to pass which Vidura of great wisdom foretold after Krishna's supplication for peace had failed. Do not, therefore, grieve, in a matter that was inevitable, especially after its occurrence. Having fallen in battle, they should not be grieved for. I am in the same predicament with thee. (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races has been destroyed.'"

Here ends the Jalapradanika-parva in the Stri-parva.

SECTION 16

(Stri-vilapa-parva)

Vaishampayana said, “Having said these words, Gandhari, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus. Devoted to her lord, that highly blessed lady had always practised high vows. Undergoing the severest penances, she was always truthful in her speech. In consequence of the gift of the boon by the great rishi Vyasa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged. Endued with great intelligence, the Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters. Scattered all over with bones and hair, and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side. Covered with the blood of elephants and horses and car-warriors and combatants of other kinds, it teemed with headless trunks and trunkless heads. And it resounded with the cries of elephants and steeds and men and women and abounded with jackals and cranes and ravens and kankas and crows. And it was the sporting ground of Rakshasas subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious howls of jackals. Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishthira at their head, with Vasudeva and all the Kuru ladies, proceeded to the field of battle. Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground, and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and Pishacas and Rakshasas and diverse other wanderers of the night. Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles. Witnessing sights the like of which they had never before witnessed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground. Others became so stupefied that they lost all their senses. Indeed, the Pancala and the Kuru ladies were plunged into unutterable distress. Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of Subala, acquainted with every duty, addressed the lotus-eyed Keshava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words: 'Behold, O lotus-eyed Madhava, these daughters-in-law of mine! Deprived of their lords, they are uttering, with dishevelled hair, piteous cries of woe like a flight of she-ospreys. Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs. They are running hither and thither in large bands towards their sons and brothers and sires and husbands. Behold, O mighty-armed one, the field is covered with mothers of heroes, all of whom, however, have been bereaved of children. There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses! Behold, the field of battle is adorned with those tigers among men, Bhishma and Karna and Abhimanyu and Drona and Drupada and Shalya, as if with blazing fires. Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their angadas, and keyuras and garlands. Behold, it is strewn with darts and spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows. Beasts of prey, assembled together, are standing or sporting or lying down as it likes them! Behold, O puissant hero, the field of battle is even such. At this sight, O Janardana, I am burning with grief. In the destruction of the Pancalas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed. Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them. Who is there that could think of the death of such heroes as Jayadratha and Karna and Drona and Bhishma and

Abhimanyu? Alas, though incapable of being slain, they have yet been slain, O destroyer of Madhu! Behold, vultures and Kankas and ravens and hawks and dogs and jackals are feasting upon them. There, those tigers among men, that fought on Duryodhana's side, and took the field in wrath, are now lying like extinguished fires. All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping today on the bare ground. Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals. Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal paste and powdered aloe, alas, now sleep on the dust! These vultures and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries those creatures are now dragging their bodies. Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them. Many foremost of heroes, possessed of beauty and fair complexions and adorned with garlands of gold, are sleeping on the ground. Behold, beasts of prey are dragging and tearing them. Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives. Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janardana, regarding them to be still alive. The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side. There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death. Many, whom bards well-trained to their work formerly used, with their hymns and eulogies of grave import, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishni's race! The faces of those beautiful ladies, O Keshava, though pale, look resplendent still, like an assemblage of red lotuses! Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither. The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or gold or burnished copper. Hearing each other's lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each other's meaning. Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupefied by grief and are abandoning their life-breaths. Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails. Others are striking their heads with their own soft hands. The earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc! Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones have been lying senseless on the ground for a long while. Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes and saying, "This is not this ones," and are weeping more bitterly! Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms). Some amongst the Bharata ladies, beholding the bodies of their lords, — bodies that have been mangled by animals and birds and severed of their heads, — are not succeeding in recognising them. Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands. Miry with flesh and blood, the Earth has become impassable with arms still holding swords in their grasp, and with heads adorned with earrings. Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe. Behold, O Janardana, those numerous bevies of Dhritarashtra's daughters-in-law, resembling successive multitudes of handsome fillies adorned with excellent manes! What, O Keshava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect? Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Keshava, my sons and grandsons and brothers all slain by foes.'

While indulging in such lamentations in grief, Gandhari’s eyes fell upon her son (Duryodhana).”

SECTION 17

VAISHAMPAYANA SAID, “BEHOLDING Duryodhana, Gandhari, deprived of her senses by grief, suddenly fell down on the earth like an uprooted plantain tree. Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood. Embracing her son, Gandhari indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the Kuru queen exclaimed, ‘Alas, O son! Alas, O son!’ Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesha who stood near, she said, ‘On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishnis race, said unto me, “In this internecine battle, O mother, wish me victory!” When he had said these words, I myself, knowing that a great calamity had come upon us, told him even this, tiger among men, “Thither is victory where righteousness is. And since, son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial.” Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however, for the helpless Dhritarashtra bereaved of friends and kinsmen. Behold, O Madhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes. Behold the reverses brought about by Time. This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the dust. Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the hero’s hath obtained the most unattainable end. Inauspicious jackals are now delighting that prince asleep on the hero’s bed, who was formerly delighted by the fairest of ladies sitting round him. He who was formerly encircled by kings vying with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures! He who was formerly fanned with beautiful fans by fair ladies is now fanned by (carnivorous) birds with flaps of their wings! Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion! Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace. That mighty-armed one who had in battle assembled together eleven Akshauhinis of troops, O Keshava, hath, in consequence of his own evil policy, been now slain. Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion! Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to death, in consequence of his disregard of the old. He who had ruled the earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth to-day on the bare ground, slain by his foes. Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana! Today, O thou of mighty arms, I see her ruled by another, and destitute of elephants and kine and horses! What need have I, O Madhava, of life? Behold, again, this sight that is more painful than the death of my son, the sight of these fair ladies weeping by the side of the slain heroes! Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled, that dear spouse of Duryodhana, resembling a sacrificial altar of gold. Without doubt, this damsel of great intelligence, while her mighty-armed lord was formerly alive, used to sport within the embrace of her lords handsome arms! Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle? Alas, that faultless lady now smells (the head of) her son covered with blood. Now, again, that lady of fair thighs is gently rubbing Duryodhana’s body with her fair hand. At one time she is sorrowing for her lord and at another for her son. At one time she looketh on her lord, at another on her son. Behold, O Madhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus.

Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord. If the scriptures and the shrutis be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!'"

SECTION 18

“Gandhari said, ‘Behold, O Madhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his mace in battle! That which grieves me more today is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field today. Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard earth, miry with blood! Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty. Behold, that lady of faultless limbs and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief. Beholding this princess, this mother of Lakshmana, O thou of mighty arms, my heart is torn with grief. These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain. Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage. Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those ladies, worn out with fatigue, are resting themselves. Behold, O Krishna, some one amongst them, taking up some kinsman’s severed head decked with beautiful nose and earrings, is standing in grief. I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives, since, O Janardana, all our relatives and kinsmen have thus been slain by king Yudhishthira the just! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishni’s race! Behold, O Madhava, those young ladies of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eye-lashes and tresses of the same colour on their heads, endued with voice sweet and dear like that of swans, are falling down, deprived of their senses in great grief and uttering piteous cries like flights of cranes. Behold, O lotus-eyed hero, their beautiful faces resembling full-blown lotuses, are scorched by the sun. Alas, O Vasudeva, the wives of my proud children possessed of prowess like that of infuriated elephants, are now exposed to the gaze of common people. Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold, and the head-gears, of my sons, scattered on the earth, are blazing with splendour like sacrificial fires over which have been poured libations, of clarified butter. There, Duhshasana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slayer of foes. Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice. Addressing the dice-won princess of Pancala in the midst of the assembly, this Duhshasana, desirous of doing what was agreeable to his (elder) brother as also to Karna, O Janardana, had said, “Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now!” On that occasion, O Krishna, I said unto king Duryodhana, “O son, cast off (from thy side) the wrathful Shakuni. Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel. Casting him off without delay, make peace with the Pandavas, O son! O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath? Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands.” Alas, disregarding my words, he vomitted his wordy poison at them, like a snake vomitting its poison at a bull, — at them who had already been pierced with his wordy darts. There, that Duhshasana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion. The very wrathful Bhimasena perpetrated a most horrible act by drinking in battle the blood of his foe!’”

SECTION 19

“Gandhari said, ‘There, O Madhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly! Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds. His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it. His helpless young wife, O Madhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion. The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Madhava! Though all his vital parts have been pierced with clothyard shafts and bearded arrows and Nalikas, yet that beauty of person which was his hath not forsaken this best of the Bharatas. There, my son Durmukha, that slayer of large band of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow. His face, O Krishna, half-eaten away by beasts of prey, looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight. Behold, O Krishna, the face of that heroic son of mine, which is even such. How could that son of mine be slain by foes and thus made to eat the dust? O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions! Behold, O slayer of Madhu, that other son of Dhritarashtra, Citrasena, slain and lying on the ground, that hero who was the model of all bowmen? Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands. These loud wails of woe, uttered by women, and these cries and roars of beasts of prey, seem exceedingly wonderful to me, O

Krishna! Youthful and handsome, and always waited upon and served by the most beautiful ladies, my son Vivingsati, O Madhava, sleepeth there, stained with dust. His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivingsati is now surrounded and waited upon by vultures! Having in battle penetrated the ranks of the Pandava army, that hero now lieth on the bed of a hero, — on the bed, that is, of an exalted Kshatriya! Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair eyebrows, and resembling the resplendent Moon himself! Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting gandharva. Who again could endure my son Duhsaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes? The body of Duhsaha, covered with arrows, looks resplendent like a mountain overgrown with flowering karnikaras. With his garland of gold and his bright armour, Duhsaha, though deprived of life, looks resplendent yet, like a white mountain of fire!'"

SECTION 20

“Gandhari said, ‘He whose might and courage were regarded, O Keshava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death! I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, Abhimanyu, hath not been dimmed even in death. There, the daughter of Virata, the daughter-in-law of the wielder of Gandiva, that girl of faultless beauty overwhelmed with grief at sight of her heroic husband, is indulging in lamentations! That young wife, the daughter of Virata, approaching her lord, is gently rubbing him, O Krishna, with her hand. Formerly, that highly intelligent and exceedingly beautiful girl, inebriated with honeyed wines, used bashfully to embrace her lord, and kiss the face of Subhadra’s son, that face which resembled a full-blown lotus and which was supported on a neck adorned with three lines like those of a conch-shell. Taking of her lord’s golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse. Beholding her lord, O Krishna, that girl addresses thee and says, “O lotus-eyed one, this hero whose eyes resembled thine, hath been slain. In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy!” Addressing her own lord, the damsel says again, “Thou wert brought up in every luxury. Thou usedst to sleep on soft skins of the ranku deer. Alas, does not thy body feel pain today by lying thus on the bare ground? Stretching thy massive arms adorned with golden angadas, resembling a couple of elephants trunks and covered with skin hardened by frequent use of the bow, thou sleepest, O lord, in peace, as if exhausted with the toil of too much exercise in the gymnasium. Alas, why dost thou not address me that am weeping so? I do not remember to have ever offended thee. Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance. O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadra, these thy sires that resemble the very celestials, and my own wretched self distracted with woe?" Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive, "How couldst those great car-warriors slay thee in the midst of battle, — thee that art the sister's son of Vasudeva and the son of the wielder of Gandiva? Alas, fie on those warriors of wicked deeds, Kripa and Karna and Jayadratha and Drona and Drona's son, by whom thou wert deprived of life. What was the state of mind of those great car-warriors at that time when they surrounded thee, a warrior of tender years, and slew thee to my grief? How couldst thou, O hero, who had so many protectors, be slain so helplessly in the very sight of the Pandavas and the Pancalas? Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pandu, thy sire, able to bear the burden of life? Neither the acquisition of a vast kingdom nor the defeat of their foes conduces to the joy of the Parthas bereft of thee, O lotus-eyed one! By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons. Protect me, O hero, when I repair to those regions. When one's hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle. Having repaired to the region of the pitris, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles? Without doubt, thou wilt agitate the hearts of the Apsaras in heaven, with thy great beauty and thy soft words mingled with smiles! Having obtained the regions reserved for persons of righteous deeds, thou art now united, O son of Subhadra, with the Apsaras! While sporting with them, recollect at times my good acts towards thee. Thy union with me in this world had, it seems, been ordained for only six months, for in the seventh, O hero, thou hast been bereft of life!" O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttara, baffled of all her purposes, while lamenting in this strain. Those ladies, dragging away the afflicted Uttara, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virata. Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virata is encompassed by screaming vultures and howling jackals and crowing ravens. Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend. Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale. Behold also, O Madhava, those other children besides Abhimanyu — Uttara, Sudakshina the prince of the Kambhojas, and the handsome Lakshmana — all lying on the field of battle!'"

SECTION 21

“GANDHARI SAID, ‘THERE the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire! That fire, however, hath now been extinguished by the energy of Partha. Behold, Vikartana’s son Karna, after having slain many atirathas, has been prostrated on the bare ground, and is drenched with blood. Wrathful and possessed of great energy, he was a great bowman and a mighty car-warrior. Slain in battle by the wielder of Gandiva, that hero now sleepeth on the ground. My sons, those mighty car-warriors, from fear of the Pandavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore. Alas, like a tiger slain by a lion, or an elephant by an infuriated elephant, that warrior hath been slain in battle by Savyasaci. Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero! Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the just could not, for thirteen years, obtain a wink of sleep! Incapable of being checked by foes in battle like Maghavat himself who is invincible by enemies, Karna was like the all-destroying fire of fierce flames at the end of the yuga, and immovable like Himavat himself! That hero became the protector of Dhritarashtra’s son, O Madhava! Alas, deprived of life, he now lieth on the bare ground, like a tree prostrated by the wind! Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground! Even now she exclaims, “Without doubt, thy preceptor’s curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow! Alas, fie (on the heroism and skill)!” That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated on the earth, with his waist still encircled with a belt of gold. Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark fortnight. Falling down on the earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!'"

SECTION 22

“Gandhari said, ‘Slain by Bhimasena, behold, the lord of Avanti lies there! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless! Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood. Jackals, and Kankas, and other carnivorous creatures of diverse kinds, are dragging him now. Behold the reverses brought about by Time. His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero. Behold, Pratipa’s son Bahlika, that mighty bowman possessed of great energy, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger. Though deprived of life, the colour of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight! Burning with grief on account of the death of his son, and desirous of accomplishing his vow, Indra’s son (Arjuna) hath slain there that son of Vriddhakshatra! Behold that Jayadratha, who was protected by the illustrious Drona, slain by Partha bent on accomplishing his vow, after penetrating through eleven Akshauhinis of troops. Inauspicious vultures, O Janardana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy! Though sought to be protected by his devoted wives, see, O Acyuta, carnivorous creatures are dragging his body away to a jungle in the vicinity. The Kamboja and Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts). At that time, O Janardana, when Jayadratha, assisted by the Kekayas, endeavoured to ravish Draupadi, he deserved to be slain by the Pandavas! From regard, however, for Duhshala, they set him free on that occasion. Why, O Krishna, did they not show some regard for that Duhshala once more? That daughter of mine, of tender years, is now crying in grief. She is striking her body with her own hands and censuring the Pandavas. What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless. Alas, alas, behold, my daughter Duhshala, having cast off her grief and fears, is running hither and thither in search of the head of her husband. He who had checked all the Pandavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death. Alas, those wives of his, with faces as beautiful as the moon, are crying, sitting around that irresistible hero who resembled an infuriated elephant!'"

SECTION 23

“Gandhari said, ‘There lies Shalya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuous Yudhishthira! He used everywhere, O bull among men, to boast of his equality with thee! That mighty car-warrior, the ruler of the Madras, now lieth, deprived of life. When he accepted the drivership of Karna’s car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pandu! Alas, alas, behold the smooth face of Shalya, beautiful as the moon, and adorned with eyes resembling the petals of the lotus, eaten away by crows! There, the tongue of that king, of the complexion of heated gold, rolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds! The ladies of the royal house of Madra, uttering loud wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of life by Yudhishthira! Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough. Behold the brave Shalya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts. There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life. Behold the garland of gold that he still wears on his head, looketh resplendent. Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head. Fierce was the battle that took place between this king and Partha, making the very hair stand on end, like that between Shakra and the Asura Vritra. This mighty-armed one, having fought Dhananjaya, the son of Pritha, and having reduced him to great straits, was at last slain by his antagonist. He who had no equal on earth in heroism and energy, that achiever of terrible feats in battle, Bhishma, lieth there, deprived of life.

Behold the son of Shantanu, O Krishna, that warrior of solar effulgence, stretched on the earth, like the Sun himself fallen from the firmament at the end of the yuga. Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Keshava, hath set like the real Sun at evening. Behold that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, so worthy of heroes. Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath. Indeed, the son of Ganga lieth, resting his head on that excellent pillow, consisting of three arrows, — becoming complement of his bed — given him by the wielder of Gandiva. For obeying the command of his sire, this illustrious one drew up his vital seed. Unrivalled in battle, that son of Shantanu lieth there, O Madhava! Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero, though mortal, is still bearing his life like an immortal. When Shantanu's son lieth today, struck down with arrows, it seems that no other person is alive on earth that possesseth learning and prowess that is competent to achieve great feats in battle. Truthful in speech, this righteous and virtuous hero, solicited by the Pandavas, told them the means of his own death. Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company. Of whom, O Madhava, will the Kurus enquire of religion and duty after that bull among men, Devavrata, who resembles a god, shall have gone to heaven? Behold Drona, that foremost of Brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, lying on the ground! Endued with mighty energy, Drona, O Madhava, was as conversant with the four kinds of arms as the chief of the celestials or Shukra of Bhrigu's race. Through his grace, Vibhatsu the son of Pandu, hath achieved the most difficult feats. Deprived of life, he now lies on the ground. Weapons refused to come (at last) at his bidding. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all wielders of weapons was at last mangled with weapons. As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lieth on the ground, like an extinguished fire. The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looketh as if alive. The four Vedas, and all kinds of weapons, O Keshava, did not abandon that hero even as these do not abandon the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists and worshipped by disciples, are now being dragged by jackals. Deprived of her senses by grief, Kripi woefully attendeth, O slayer of Madhu, on that Drona who hath been slain by Drupada's son. Behold that afflicted lady, fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground. Many brahmacaris, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Keshava, with the shafts of Dhrishtadyumna. The illustrious and delicate Kripi, cheerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle. There, those reciters of Samas, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) Samas. Those brahmacaris, with matted locks on their heads, have piled the funeral pyre of that Brahmana with bows and darts and car-boxes, O Madhava! Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them. Indeed, having placed him on the pyre, they are singing and weeping. Others are reciting the three (well-known) Samas that are used on such occasions. Consuming Drona on that fire, like fire in fire, those disciples of his of the regenerate class are proceeding towards the banks of the Ganga, along the left side of the pyre and having placed Kripi at their head!'"

SECTION 24

“Gandhari said, ‘Behold the son of Somadatta, who was slain by Yuyudhana, pecked at and torn by a large number of birds! Burning with grief at the death of his son, Somadatta, O Janardana, (as he lies there) seems to censure the great bowman Yuyudhana. There the mother of Bhurishrava, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying, “By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the yuga. By good luck, thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the field of battle. By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea. Thy daughters-in-law, bereaved of both husbands and sons, are running hither and thither, each clad in a single piece of raiment and each with her black tresses all dishevelled. By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey. By good luck, thou seest not today thy son slain in battle, and Bhurishrava deprived of life, and thy widowed daughters-in-law plunged into grief. By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car. There the black-eyed wives of Bhurishrava are indulging in piteous lamentations, surrounding their lord slain by Satyaki. Afflicted with grief on account of the slaughter of their lords, those ladies, indulging in copious lamentations, are falling down on the earth with their faces towards the ground, and slowly approaching thee, O Keshava! Alas, why did

Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices. Alas, Satyaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the praya vow. Alas, O righteous one, thou liest on the ground, slain unfairly by two foes.” Even thus, O Madhava, those wives of Bhurishrava are crying aloud in woe. There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly!

"““Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle! In the presence of Vasudeva himself, Arjuna of unstained deeds, lopped it off thy heedless self while thou wert engaged with another in battle. What, indeed, wilt thou, O Janardana, say of this great feat of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?” Censuring thee in this way, that foremost of ladies hath stopped at last. The co-wives of that lady are piteously lamenting with her as if she were their daughter-in-law!

“‘There the mighty Shakuni, the chief of Gandharas, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sister’s son! Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their wings! He used to assume hundreds and thousands of forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pandu. An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom. The son of Pandu, however, hath now won Shakuni’s life-breaths. Behold, O Krishna, a large number of birds is now sitting around Shakuni. An expert in dice, alas, he had acquired that skill for the destruction of my sons. This fire of hostility with the Pandavas had been ignited by Shakuni for the destruction of my children as also of himself and his followers and kinsmen. Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons. My fear, O slayer of Madhu, is that that crooked person may not succeed in fomenting dissensions even (there, the region attained by them) between my children, all of whom are confiding and possessed of candour!'"

SECTION 25

“Gandhari said, ‘Behold that irresistible ruler of the Kambojas, that bull-necked hero, lying amid the dust, O Madhava, though deserving of being stretched at his ease on Kamboja blankets. Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste. Indeed, the beauteous one exclaims, “Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp, joy never left me for a moment! What will be my end, O ruler of men, when I am deprived of thee?” Endued with a melodious voice, the Kamboja queen is weeping helplessly and quivering with emotion. Behold that bevy of fair ladies there. Although tired with exertion and worn out with heat, yet beauty leaves not their forms, like the sightliness of the wreaths worn by the celestials although exposed to the Sun. Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground with his mighty arms adorned with a couple of angadas. Behold, O Janardana, those Magadha ladies crying and standing around Jayatsena, the ruler of the Magadhas. The charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, are stupefying my heart exceedingly. With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground! There, again, those other ladies, surrounding their lord, the ruler of the Kosalas, prince Brihadbala, are indulging in loud wails. Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their senses. The faces of those beautiful ladies, O Madhava, through toil and the rays of the Sun, are looking like faded lotuses. There, the brave sons of

Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful angadas, are lying, slain by Drona. Like insects on a blazing fire, they have all been burnt by falling upon Drona, whose car was the chamber of fire, having the bow for its flame and shafts and darts and maces for its fuel. Similarly, the five Kekaya brothers, possessed of great courage, and adorned with beautiful angadas, are lying on the ground, slain by Drona and with their faces turned towards that hero. Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands, all made of the same metal, are shedding a bright light on the earth like so many blazing fires. Behold, O Madhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion. The bright umbrella, white in hue of the king of the Pancalas, shines, O lotus-eyed one, like the moon in the autumnal firmament. The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right. There those ladies, deprived of their senses, are removing the brave and great bowman Dhrishtaketu, that bull among the Cedis, slain by Drona. This crusher of foes, O slayer of Madhu, this great bowman, having baffled many weapons of Drona, lieth there, deprived of life, like a tree uprooted by the wind. Alas, that brave ruler of the Cedis, that mighty car-warrior Dhrishtaketu, after having slain thousands of foes, lies himself deprived of life! There, O Hrishikesha, the wives of the ruler of the Cedis are sitting around his body still decked with fair locks and beautiful earrings, though torn by carnivorous birds. Those foremost of ladies placing upon their laps the prostrate form of the heroic Dhrishtaketu born of the Dasharha race, are crying in sorrow. Behold, O Hrishikesha, the son, possessed of fair locks and excellent earrings, of that Dhrishtaketu, hacked in battle by Drona with his shafts. He never deserted his sire while the latter battled with his foes. Mark, O slayer of Madhu, he does not, even in death, desert that heroic parent. Even thus, my son’s son, that slayer of hostile heroes, the mighty-armed Lakshmana, hath followed his sire Duryodhana! Behold, O Keshava, the two brothers of Avanti, Vinda and Anuvinda, lying there on the field, like two blossoming shala trees in the spring overthrown by the tempest. Clad in golden armour and adorned with Angadas of gold, they are still armed with swords and bows. Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field. The Pandavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona, from Bhishma, from Karna the son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the mighty car-warrior Jayadratha, from Somadatta, from Vikarna, and from the brave Kritavarma. Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celestials by force of their weapons have themselves been slain. Without doubt, O Madhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriya warriors. My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya. Shantanu's son and the wise Vidura told me then, "Cease to bear affection for thy children!" The interviews of those persons could not go for nothing. Soon, O Janardana, have my sons been consumed into ashes!'"

Vaishampayana continued, "Having said these words, Gandhari, deprived of her senses by grief, fell down on the earth! Casting off her fortitude, she suffered her senses to be stupefied by grief. Filled with wrath and with sorrow at the death of her sons, Gandhari, with agitated heart, ascribed every fault to Keshava.

"Gandhari said, 'The Pandavas and the Dhartarashtras, O Krishna, have both been burnt. Whilst they were thus being exterminated, O Janardana, why wert thou indifferent to them? Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force. Thou hadst eloquence, and thou hadst the power (for bringing about peace). Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mighty-armed one, thou shouldst reap the fruit of this act. By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O wielder of the discus and the mace! Since thou wert indifferent to the Kurus and the Pandavas whilst they slew each other, therefore, O Govinda, thou shalt be the slayer of thy own kinsmen! In the thirty-sixth year from this, O slayer of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgusting means in the wilderness. The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race!'"

Vaishampayana continued, "Hearing these words, the high-souled Vasudeva, addressing the venerable Gandhari, said unto her these words, with a faint smile, 'There is none in the world, save myself, that is capable of exterminating the Vrishnis. I know this well. I am endeavouring to bring it about. In uttering this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task. The Vrishnis are incapable of being slain by others, be they human beings or gods or Danavas. The Yadavas, therefore shall fall by one another's hand.' After he of Dasharha's race had said these words, the Pandavas became stupefied. Filled with anxiety all of them became hopeless of life!"

SECTION 26

"The holy one said, 'Arise, arise, O Gandhari, do not set thy heart on grief! Through thy fault, this vast carnage has taken place! Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good. Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me? Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it two-fold. A woman of the regenerate class bears children for the practice of austerities; the cow brings forth offspring for bearing burdens; the mare brings forth her young for acquiring speed of motion; the Shudra woman bears a child for adding to the number of servitors; the Vaishya woman for adding to the number of keepers of cattle. A princess, however, like thee, brings forth sons for being slaughtered!'"

Vaishampayana said, "Hearing these words of Vasudeva that were disagreeable to her, Gandhari, with heart exceedingly agitated by grief, remained silent. The royal sage Dhritarashtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the just, saying, 'If, O son of Pandu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!'

"Yudhishthira answered, 'One billion 660 million and 20,000 men have fallen in this battle. Of the heroes that have escaped, the number is 240,165.'

"Dhritarashtra said, 'Tell me, O mighty-armed one, for thou art conversant with everything, what ends have those foremost of men attained.'

"Yudhishthira said, 'Those warriors of true prowess that have cheerfully cast off their bodies in fierce battle have all attained regions like those of Indra.

Knowing death to be inevitable, they that have encountered it cheerlessly have attained the companionship of the Gandharvas. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained the world of the guhyakas. Those high-souled warriors who, observant of the duties of Kshatriya-hood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained the regions of Brahman. The remaining warriors, that have in anyhow met with death on the precincts of the field of battle, have attained the region of the Uttara-Kurus.'

"Dhritarashtra said, 'By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if thou thinkest that I can listen to it without impropriety!'

"Yudhishthira said, 'While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places. I met with the celestial rishi Lomasa and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge!'

"Dhritarashtra said, 'It is necessary that our people should burn, with due rites, the bodies of both the friendless and the friended slain. What shall we do with those that have none to look after them and that have no sacred fires? The duties that await us are many. Who are those whose (last) rites we should perform? O Yudhishthira, will they obtain regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds?'"

Vaishampayana continued, "Thus addressed, Kunti's son Yudhishthira of great wisdom commanded Sudharma (the priest of the Kauravas) and Dhaumya, and Sanjaya of the Suta order, and Vidura of great wisdom, and Yuyutsu of Kurus race, and all his servants headed by Indrasena, and all the other Sutas that were with him, saying, 'Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that nobody may perish for want of persons to take care of them!' At this command of king Yudhishthira the just, Vidura and

Sanjaya and Sudharma and Dhaumya and Indrasena and others, procuring sandal, aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and diverse kinds of weapons, caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites the slain kings in proper order. They properly burned upon those fires that blazed forth with libations of clarified butter in torrents over them, the bodies of Duryodhana and his hundred brothers, of Shalya, and king Bhurishrava; of king Jayadratha and Abhimanyu, O Bharata; of Duhshasana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Kshemadhanva and Virata and Drupada; of Shikhandi the prince of Pancalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamauja; of the ruler of the Kosalas, the sons of Draupadi, and Shakuni the son of Subala; of Acala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, the Kekaya princes, and those mighty car-warriors, the Trigartas; of Ghatotkaca the prince of Rakshasas, and the brother of Vaka, of Alambusha, the foremost of Rakshasas, and king Jalasandha; and of hundreds and thousands of other kings. The pitri-medha rites in honour of some of the illustrious dead were performed there, while some sang Samas, and some uttered lamentations for the dead. With the loud noise of Samas and Riks, and the lamentations of the women, all creatures became stupefied that night. The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), looked like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless were piled together in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by good-will and affection, on pyres made of dry wood. Having caused their last rites to be performed, the Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga."

SECTION 27

Vaishampayana said, “Arrived at the auspicious Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also performed the water-rite in honour of their friends. While those wives of heroes were performing this rite in honour of their heroic lords, the access to the stream became easy, although the paths (made by the tread of many feet) disappeared afterwards. The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness. Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words, ‘That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle, that warrior whom, ye sons of Pandu, ye took forth, Suta’s child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled with all of you and your followers, who looked resplendent as he commanded the vast force of the Duryodhana, who had no equal on earth for energy, that hero who preferred glory to life, that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother. Offer oblations of water unto that eldest brother of yours who was born of me by the god of day. That hero was born with a pair of earrings and clad in armour, and resembled Surya himself in splendour!’ Hearing these painful words of their mother, the Pandavas began to express their grief for Karna. Indeed, they became more afflicted than ever. Then that tiger among men, the heroic Yudhishthira, sighing like a snake, asked his mother, ‘That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestuous roar, and whose impetuosity none could withstand save Dhananjaya, O mother, wert thou the authoress of that heroic being? How was that son, resembling a very celestial, born of thee in former days? The energy of his arms scorched all of us. How, mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth? His might of arms was always worshipped by the Dhartarashtras even as we always worship the might of the wielder of Gandiva! How was that foremost of mighty men, that first of car-warriors, who endured the united force of all lords of earth in battle, how was he a son of thine? Was that foremost of all wielders of weapons our eldest brother? How didst thou bring forth that child of wonderful prowess? Alas, in consequence of the concealment of this affair by thee, we have been undone! By the death of Karna, ourselves with all our friends have been exceedingly afflicted. The grief I feel at Karna’s death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Pancalas and the Kurus. Thinking of Karna, I am burning with grief, like a person thrown into a blazing fire. Nothing could have been unattainable by us, not excepting things belonging to heaven. Alas, this terrible carnage, so destructive of the Kurus, would not have occurred.’ Copiously indulging in lamentations like these, king Yudhishthira the just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother. Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief. The intelligent king of the Kurus, Yudhishthira, caused the wives and members of Karna’s family to be brought before him. Of righteous soul, he performed, with them, the water-rite in honour of his eldest brother. Having finished the ceremony, the king with his senses exceedingly agitated, rose from the waters of Ganga.”

The end of Stri-parva.

BOOK 12. SANTI PARVA

SECTION I

(Rajadharmanusasana Parva)

Om! Having bowed down to Narayana, and Nara, the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

“Vaisampayana said, ‘Having offered oblations, of water unto all their friends and kinsmen, the sons of Pandu, and Vidura, and Dhritarashtra, and all the Bharata ladies, continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pandu desired to pass the period of mourning,[1] which extended for a month, outside the Kuru city. After king Yudhishthira the just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate Rishis came there to see the monarch. Among them were the Island-born (Vyasa), and Narada, and the great Rishi Devala, and Devasthana, and Kanwa. They were all accompanied by best of their pupils. Many other members of the regenerate order, possessed of wisdom and accomplished in the Vedas, leading lives of domesticity or belonging to the Snataka class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped by Yudhishthira. The great Rishis then took their seats on costly carpets. Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king. Thousands of Brahmanas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhagirathi with heart exceedingly agitated by grief. Then Narada, after having accosted the Rishis with the Island-born for their first, in due time, addressed Yudhishthira, the son of Dharma, saying, “Through the might of thy arms and the grace of Madhava, the whole Earth, O Yudhishthira, hath been righteously won by thee. By good luck, thou hast escaped with life from this dreadful battle. Observant as thou art of the duties of a Kshatriya, dost thou not rejoice, O son of Pandu? Having slain all thy foes, shalt thou not gratify thy friends, O king? Having obtained this prosperity, I hope, grief doth not afflict thee still.”

“‘Yudhishthira said, “Indeed the whole Earth hath been subjugated by me through my reliance on the might of Krishna’s arms, through the grace of the Brahmanas, and through the strength of Bhima and Arjuna. This heavy grief, however, is always sitting in my heart, viz., that through covetousness I have caused this dreadful carnage of kinsmen. Having caused the death of the dear son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat. What wilt Subhadra of Vrishni’s race, that sister-in-law of mine, say unto me? What also will the people residing in Dwaraka say unto the slayer of Madhu when he goes thither from this place? This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly. This is another topic, O holy Narada, about which I will speak to thee. In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief. That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters, who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour (that Karna) was a son of Kunti, born secretly of her, and therefore, a uterine brother of ours. Whilst we were offering oblations of water unto the dead, Kunti spoke of him as the son of Surya. Possessed of every virtue, that child had been cast into the water. Having placed him in a basket made of light materials, Kunti committed him to the current of Ganga. He who was regarded by the world as a Suta’s child born of Radha, was really the eldest son of Kunti and, therefore, our uterine brother. Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain. It is this that is burning my limbs like a fire burning a heap of cotton. The white-steeded Arjuna knew him not for a brother. Neither I, nor Bhima, nor the twins, knew him for such. He, however, of excellent bow, knew us (for his brothers). We have heard that on one occasion Pritha went to him for seeking our good and addressed him, saying, ‘Thou art my son!’ That illustrious hero, however, refused to obey Pritha’s wishes. Subsequently, we are informed, he said unto his mother these words, ‘I am unable to desert Duryodhana in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act. If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna. Having vanquished Arjuna with Kesava, therefore, in battle, I will subsequently make peace with Dharma’s son.’ Even these were his words as we have heard. Thus answered, Pritha once more addressed her son of broad chest and said, ‘Fight Phalguna then, but spare my four other sons.’ The intelligent Karna, with joined hands, then replied unto his trembling mother, saying, ‘If I get thy four other sons even under my power, I will not slay them. Without doubt, O goddess, thou shalt continue to have five sons. If Karna be slain with Arjuna, thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me.’ Desirous of the good of her children, his mother once more said unto him, ‘Go, O Karna, do good unto those brothers of thine whose good thou always seekest.’ Having said these words, Pritha took his leave and came back to her abode. That hero has been slain by Arjuna, — the uterine brother by the brother! Neither Pritha, nor he, had ever disclosed the secret, O lord! That hero and great bowman was therefore slain by Arjuna in battle. Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother. Indeed, at Pritha’s words I have come to know that Karna was the eldest born! Having caused my brother to be slain, my heart is burning exceedingly. If I had both Karna and Arjuna for aiding me, I could have vanquished Vasudeva himself. Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarashtra, my wrath, suddenly provoked, became cooled at sight of Karna. Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice, to the words, that Karna uttered from desire of doing what was agreeable to Duryodhana, my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti. Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause. Why, indeed, did the earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me. I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!"'"

SECTION II

“Vaisampayana said, ‘That foremost of speakers, the sage Narada, thus questioned, narrated everything about the manner in which he who was believed to be a Suta’s son had been cursed (in former days).’

“‘Narada said, “It is even so, O mighty armed one, as thou sayest, O Bharata! Nothing could resist Karna and Arjuna in battle. This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days. How all the Kshatriyas, cleansed by weapons should attain to regions of bliss, was the question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war. Endued with great energy, that child came to have the status of a Suta. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa’s race. Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the wielder of Gandiva, and the affection of the people for you all, that young man burnt with envy. In early age he made friends with king Duryodhana, led by an accident and his own nature and the hate he bore towards you all. Beholding that Dhananjaya was superior to every one in the science of weapons, Karna one day approached Drona in private and said these words unto him, ‘I desire to be acquainted with the Brahma weapon, with all its mantras and the power of withdrawing it, for I desire to fight Arjuna. Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son. I pray that all the masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons!’ Thus addressed by him, Drona, from partiality for Phalguna, as also from his knowledge of the wickedness of Karna, said, ‘None but a Brahmana, who has duly observed all vows, should be acquainted with the Brahma weapon, or a Kshatriya that has practised austere penances, and no other.’ When Drona had answered thus, Karna, having worshipped him, obtained his leave, and proceeded without delay to Rama then residing on the Mahendra mountains. Approaching Rama, he bent his head unto him and said, ‘I am a Brahmana of Bhrigu’s race.’ This procured honour for him. With this knowledge about his birth and family, Rama received him kindly and said, ‘Thou art welcome!’ at which Karna became highly glad. While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many Gandharvas, Yakshas, and gods. Residing there he acquired all the weapons duly, and became a great favourite of the gods, the Gandharvas, and the Rakshasas. One day he roved on the sea-coast by the side of that asylum. Indeed, Surya’s son, armed with bow and sword, wandered alone, While thus employed, O Partha, he inadvertently slew, without witting it, the Homa cow of a certain utterer of Brahma who daily performed his Agnihotra rite. Knowing that he had perpetrated that act from inadvertence, he informed the Brahmana of it. Indeed Karna, for the object of gratifying the owner, repeatedly said, ‘O holy one, I have killed this thy cow without willing it. Forgive me the act!’ Filled with wrath, the Brahmana, rebuking him, said these words, ‘O thou of wicked conduct, thou deservest to be killed. Let the fruit of this act be thine, O thou of wicked soul. While fighting him, O wretch whom thou always challengest, and for whose sake thou strivest so much every day, the earth shall swallow the wheel of thy car! And while the wheel of thy car shall thus be swallowed up by the earth, thy foe, putting forth his prowess, will cut off thy head, thyself being stupefied the while! Leave me, O vile man! As thou hast heedlessly slain this my cow, even so wilt thy foe cut off thy head while thou shalt be heedless!’ Though cursed, Karna still sought to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him, ‘All the words will not succeed in falsifying the words spoken by me! Go hence or remain, do whatever thou likest.’ Thus addressed by the Brahmana, Karna, hanging down his head from cheerlessness, returned timidly to Rama, reflecting on that matter.”’“

SECTION III

“‘Narada said, “That tiger of Bhrigu’s race (viz., Rama), was well-pleased with the might of Karna’s arms, his affection (for him), his self-restraint, and the services he did unto his preceptor. Observant of ascetic penances, Rama cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the Brahma weapon with the mantras for withdrawing it. Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu’s retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons. One day Rama of great intelligence, while roving with Karna in the vicinity of his retreat, felt very weak in consequence of the fasts he had undergone. From affection begotten by confidence, the tired son of Jamadagni placing his head on Karna’s lap, slept soundly. While his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna. That blood-sucking worm, approaching Karna’s thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that worm. Though his limb was bored through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure. Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu’s son on his lap, without quivering in the least and without manifesting any sign of pain. When at last Karna’s blood touched the body of Rama of great energy, the latter awoke and said these words in fear, ‘Alas, I have been made impure! What is this that thou art doing. Tell me, casting off all fear, what is the truth of this matter!’ Then Karna informed him of that worm’s bite. Rama saw that worm which resembled a hog in shape. It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of Alarka, its limbs were then shrunk (with fear). As soon as Rama cast his eyes on it, the worm gave up its life-breath, melting in that blood which it had drawn. All this seemed wonderful. Then in the welkin was seen a Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming any form at wilt, and staying on the clouds, — his object fulfilled, the Rakshasa, with joined hands, addressed Rama, saying, ‘O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good!’ Possessed of great energy, the mighty-armed son of Jamadagni said unto him, ‘Who art thou? And why also didst thou fall into hell? Tell me all about it.’ He answered, ‘Formerly I was a great Asura of the name of Dansa. In the Krita period, O sire, I was of the same age with Bhrigu. I ravished the dearly-loved spouse of that sage. Through his curse I felt down on the earth in the form of a worm. In anger thy ancestors said unto me, “Subsisting on urine and phlegm, O wretch, thou shalt lead a life of hell.” I then besought him, saying, “When, O Brahmana, shall this curse end?” Bhrigu replied unto me, saying, “This curse shall end through Rama of my race.” It was for this that I had obtained such a course of life like one of uncleansed soul. O righteous one, by thee, however, I have been rescued from that sinful life.’ Having said these words, the great Asura, bending his head unto Rama went away. Then Rama wrathfully addressed Karna, saying, ‘O fool, no Brahmana could endure such agony. Thy patience is like that of a Kshatriya. Tell me the truth, without fear.’ Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words, ‘O thou of Bhrigu’s race, know me for a Suta, a race that has sprung from the intermixture of Brahmanas with Kshatriyas. People call me Karna the son of Radha. O thou of Bhrigu’s race, be gratified with my poor self that has acted from the desire of obtaining weapons. There is no doubt in this that a reverend preceptor in the Vedas and other branches of knowledge is one’s father. It was for this that I introduced myself to thee as a person of thy own race.’ Unto the cheerless and trembling Karna, prostrated with joined hands upon earth, that foremost one of Bhrigu’s race, smiling though filled with wrath, answered, ‘Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this Brahma weapon shalt not dwell in thy remembrance[2]. Since thou art not a Brahmana, truly this Brahma weapon shall not, up to the time of thy death, dwell in thee when thou shalt be engaged with a warrior equal to thyself![3] Go hence, this is no place for a person of such false behaviour as thou! On earth, no Kshatriya will be thy equal in battle.' Thus addressed by Rama, Karna came away, having duty taken his leave. Arriving then before Duryodhana, he informed him, saying, 'I have mastered all weapons!'"'"

SECTION IV

“‘NARADA SAID, “HAVING thus obtained weapons from him of Bhrigu’s race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata’s race! Once on a time, O monarch, many kings repaired to a self-choice at the capital of Chitrangada, the ruler of the country of the Kalingas. The city, O Bharata, full of opulence, was known by the name of Rajapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden. Hearing that diverse kings had assembled there, Duryodhana also, on his golden car, proceeded thither, accompanied by Karna. When the festivities commenced in that self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden. There were amongst them Sisupala and Jarasandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess, and Sringa who was ruler of the kingdom of females, and Asoka and Satadhanwan and the heroic ruler of the Bhojas. Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the Mlechcha tribes, and many rulers from the East and the North, O Bharata, came there. All of them were adorned with golden Angadas, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarashtra (as she had passed others before him). Duryodhana, however, of Kuru’s race, could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop. Intoxicated with the pride of energy, and relying upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force. Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all wielders of weapons riding on his car, proceeded along Duryodhana’s rear. A great uproar then took place among the kings, all of whom were actuated by the desire for fight, ‘Put on your coats of mail! Let the cars be made ready!’ (These were the sounds that were heard). Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills. As they thus pursued them, Karna felled their bows and arrows on the ground, each with a single arrow. Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces. Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers and thus vanquished all those lords of earth. They then themselves took up the reins of their steeds, and saying, ‘Go away, go away’, turned away from the battle with cheerless hearts. Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after the elephant.”’“

SECTION V

“‘Narada said, “Hearing of the fame of Karna’s might, the ruler of the Magadhas, king Jarasandha, challenged him to a single combat. Both conversant with the celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms. At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms. While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antagonist’s body that had been united together by Jara. The king (of Magadha), then after feeling himself very much pained, cast off all desire of hostility and addressed Karna, saying, ‘I am gratified.’ From friendship he then gave unto Karna the town Malini. Before this, that tiger among men and subjugator of all foes (viz., Karna) had been king of the Angas only, but from that time the grinder of hostile forces began to rule over Champa also, agreeably to the wishes of Duryodhana, as thou knowest. Thus Karna became famous on earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings, stupefied by celestial illusion, he gave away those precious possessions. Deprived of his car-rings and divested of his natural armour, he was slain by Arjuna in Vasudeva’s presence. In consequence of a Brahmana’s curse, as also of the curse of the illustrious Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his depreciation by Bhishma as only half a car-warrior, at the tale of Rathas and Atirathas, of the destruction of his energy caused by Salya (with his keen speeches), of Vasudeva’s policy, and, lastly of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa, the wielder of Gandiva succeeded in slaying Vikartana’s son Karna of effulgence like that of Surya himself. Even thus had thy brother been cursed and beguiled by many. As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!”’“

SECTION VI

“Vaisampayana said, ‘Having said these words, the celestial Rishi Narada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation. Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears, Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well-suited to the occasion, “O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus. O thou of great wisdom, kill this grief of thine, and listen to what I say. I tried in past times to apprise Karna of his brothership with thee. The god Surya also, O foremost of all righteous persons, did the same. All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee. Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries upon you all, I myself gave up the attempt.” Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart agitated by grief, said these words, “In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!” Possessed of great energy, the righteous king, then, in sorrow, cursed all the women of the world, saying, “Henceforth no woman shall succeed in keeping a secret.” The king, then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief. Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became overwhelmed with despair.’”

SECTION VII

"Vaisampayana said, 'The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna. Sighing repeatedly, he addressed Arjuna, saying, "If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen. Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-slaughter?[4] Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us. Blessed are forgiveness, and self-restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses. Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight. Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving the sovereignty of even the three worlds. Alas, having slain, for the sake of the earth, such lords of earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life. Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside. They that have been slain should not have been slain for the sake of even the whole earth or mountains of gold, or all the horses and kine in this world. Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the highway of Death, have repaired to the regions of Yama. Practising asceticism and Brahmacharya and truth and renunciation, sires wish for sons endued with every kind of prosperity. Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies mothers conceive. They then hold the foetus for ten months. Passing their time in misery and in expectation of fruit, they always ask themselves in anxiety, ‘Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on earth? Shall they be able to give us happiness in this and the other world?’ Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs rendered fruitless, have been abandoned by them. Without having enjoyed the pleasure of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama’s abode. Alas, O mother, those kings have been slain just at that time when their parents expected to reap the fruits of their might and wealth.[5] They were always fitted with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory.[6] I think that they among the Panchalas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss.[7] We are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarashtra. Duryodhana’s heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us. We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this earth, nor could they enjoy women and music. They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enjoy their costly gems and well-filled treasury and vast territories. Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colourless, pale and emaciated. Suvala’s son informed king Dhritarashtra of this. As a father full of affection for his son, Dhritarashtra tolerated the evil policy his son pursued. Without doubt, by disregarding Vidura and the high-souled son of Ganga, and in consequence of his neglect in restraining his wicked and covetous son, entirely governed by his passions, the king has met with destruction like my poor self. Without doubt, Suyodhana, having caused his uterine brothers to be slain and having cast this couple into burning grief, hath fallen off from his blazing fame. Burning with the hate he bore to us Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the presence of Krishna? We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything around them with their own energy. That wicked-souled wight, that embodiment of hostility, was our evil star. Alas, for Duryodhana's acts alone, this race of ours has been exterminated. Having slain those whom we should never have slain, we have incurred the censures of the world. King Dhritarashtra, having installed that wicked-souled prince of sinful deeds, that exterminator of his race, in the sovereignty, is obliged to grieve today. Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone. Having slain them, our wrath has been pacified. But grief is stupefying me. O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wildly, by repentance, by alms-giving, by penances, by trips to tirthas after renunciation of everything, by constant meditation on the scriptures. Of all these, he that has practised renunciation is believed to be incapable of committing sins anew. The Srutis declare that he that practises renunciation escapes from birth and death, and obtaining the right rood, that person of fixed soul attains to Brahma. I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge.[8] O slayer of foes, the Srutis declare it and I myself have seen it with my eyes, that one who is wedded to this earth can never obtain every kind Of religious merit. Desirous of obtaining the things of this earth, I have committed sin, through which, as the Srutis declare, birth and death are brought about. Abandoning the whole of my kingdom, therefore, and the things of this earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything. Do thou govern this earth, on which peace has been restored, and which has been divested of all its thorns. O best of Kuru's race, I have no need for kingdom or for pleasure." Having said these words, king Yudhishthira the just stopped. His younger brother Arjuna then addressed him in the following words.'"

SECTION VIII

“Vaisampayana said, ‘Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the corners of his mouth, said these words of grave import, smiling the while: “Oh, how painful, how distressing! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity. Having slain thy foes, and having acquired the sovereignty of the earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through fickleness of heart? Where on earth hath a eunuch or a person of procrastination ever acquired sovereignty? Why then didst thou, insensate with rage, slay all the kings of the earth? He that would live by mendicancy, cannot, by any act of his, enjoy the good things of the earth. Divested of prosperity and without resources, he can never win fame on earth or acquire sons and animals. If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee? Why dost thou say that abandoning all the good things of the earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendicancy like a vulgar person? Thou art born in this race of kings. Having won by conquest the whole earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit? If thou retirest into the woods, in thy absence, dishonest men will destroy sacrifices. That sin will certainly pollute thee. King Nahusha, having done many wicked acts in a state of poverty, cried fie on that state and said that poverty is for recluses. Making no provision for the morrow is a practice that suits Rishis. Thou knowest this well. That, however, which has been called the religion of royalty depends entirely on wealth. One who robs another of wealth, robs him of his religion as well.[9] Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us? It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. The man that is fallen, O king, grieveth, as also he that is poor. I do not see the difference between a fallen man and a poor man. All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life. The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season. He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild) elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king! From wealth one acquires family honour. From wealth, one's religious merit increases. He that is without wealth hath neither this world, nor the next, O best of men! The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain. He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so. Judge truly, O king, and look at the conduct of the gods and the Danavas. O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the Asuras)? If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings practise virtue on this earth? Learned men have, in the Vedas, laid down this conclusion. The learned have laid it down that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired. The gods, through internecine quarrels, have obtained footing in heaven. When the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels? The gods, thou seest, act in this way. The eternal precepts of the Vedas also sanction it. To learn, teach, sacrifice, and assist at other's sacrifices, — these are our principal duties. The wealth that kings take from others becomes the means of their prosperity. We never see wealth that has been earned without doing some injury to others. It is even thus that kings conquer this world. Having conquered, they call that wealth theirs, just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings. Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings. This earth formerly belonged to kings Dilipa, Nahusha, Amvarisha, and Mandhatri. She now belongs to thee! A great sacrifice, therefore, with profuse presents of every kind and requiring a vast heap of the earth's produce, awaits thee. If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine. Those subjects whose king performs a horse-sacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice. Mahadeva himself, of universal form, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self. Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called Dasaratha. Abandoning it, O king, to what other path wouldst thou betake thyself?"'"

SECTION IX

“‘Yudhishthira said, “For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation. Abandoning all worldly pleasures, I shall betake myself to that path which is trod by the righteous. I shall not, for thy sake, tread along the path thou recommendest. If thou askest me what path is auspicious that one should tread alone, I shall tell thee. If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it. Abandoning the pleasures and observance of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruit and roots. Pouring libations on the fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head. Enduring cold, wind, and heat as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance. Charming to the heart and the ear, I shall daily listen to the clear strains of cheerful birds and animals residing in the woods. I shall enjoy the fragrance of flower-burthened trees and creepers, and see diverse kinds of charming products that grow in the forest. I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages and towns?[10] Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the Pitris and the deities with offerings of wild fruits and spring water and grateful hymns. Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body. Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree.[11] Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful. Without indulging in grief or joy, and regarding censure and applause, hope and affliction, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world. Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul. Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dictates of the senses. I shall not jeer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of a cheerful face. Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go. Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body. Nature always walks ahead; hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life. If pure food in even a small measure be not obtainable in the first house (to which I may go), I shalt get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving. When the smoke of houses will cease, their hearth-fires having been extinguished, when husking-rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests will cease to wander, I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the earth, after breaking the bonds of desire. Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die. I shall not manifest any liking for life or dislike for death. If one strikes off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other. Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life. Without ever being attached to action, and always restraining the functions of the senses, I shall give up all desires and purify the soul of all impurities. Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind. Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins. A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.[12] When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is burdened with the consequences of his acts.[13] Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow-creatures. He, however, who abandons the worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness. When again, the very gods fall down from heaven and great Rishis from their respective positions of eminence, who that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity?[14] Insignificant kings, having performed diverse acts relating to the diverse means of kingcraft (known by the means of conciliation, gift, &c.) often slay a king through some contrivance. Reflecting on these circumstances, this nectar of wisdom hath come to me. Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself). Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.”’“

SECTION X

“‘Bhimasena said, “Thy understanding, O king, has become blind to the truth, like that of a foolish and unintelligent reciter of the Veda in consequence of his repeated recitation of those scriptures. If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata’s race, this destruction of the Dhartarashtras was perfectly uncalled for. Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshatriya duties? If we knew that this was thy intention, we would then have never taken up arms and slain a single creature. We would then have lived by mendicancy till the destruction of this body. This terrible battle between the rulers of the earth would also have never taken place. The learned have said this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong. Wise men acquainted with Kshatriya duties have declared that they who stand in the way of the person taking the sovereignty of the earth, should be slain. Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this earth. This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire. Or, this our act is like that of a person who having climbed up a tall tree and taken honey there from meets with death before tasting it. Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination. Or, it is like that of a person who having slain all his foes, O thou of Kuru’s race, at last falls by his own hand. Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her. We have become objects of censure, O Bharata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother. We are possessed of mighty arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say. It has been laid down that (a life of) renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes. Men of wisdom, therefore, do not applaud renunciation as the duty of a Kshatriya. On the other hand, they that are of clear sight think that the adoption of that course of life (by a Kshatriya) involves even the loss of virtue. How can those that have sprung from that order, that are devoted to the practices of that order, and that have refuge in them, censure those duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured?[15] It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshatriya's adoption of a life of renunciation) as the truth. In reality, however, it is never proper for a Kshatriya to do so. He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of renunciation. That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and Rishis and guests and Pitris. As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshatriyas that are not bereft of prowess yet not given to doing good turns cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways. If, O king, anybody were to obtain success from renunciation, then mountains and trees would surely obtain it! These latter are always seen to lead lives of renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all Brahmacharins. If it be the truth that a person's success depends upon his own lot in life and not upon that of other, then (as a person born in the Kshatriya order) thou shouldst betake thyself to action. He that is reft of action can never have success. If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves. Behold, the world moves on, with every creature on it employed in acts proper to its nature. Therefore, one should betake oneself to action. The man reft of action can never obtain success.”’“

SECTION XI

“‘Arjuna said, “In this connection an old history is cited, viz., the discourse between certain ascetics and Sakra, O bull of Bharata’s race! A number of well-born Brahmana youth of little understanding, without the hirsute honours of manhood, abandoning their homes, came to the woods for leading a forest life. Regarding that to be virtue, those youths of abundant resources became desirous of living as Brahmacharins, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them. Assuming the form of a golden bird, the holy Sakra addressed them, saying, ‘That which is done by persons that eat the remnants of a sacrifice is the most difficult of acts that men can achieve.[16] Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end.’ Hearing these words, the Rishis said, ‘Lo, this bird applauds those that subsist upon the remnants of sacrifices. He informs us of it, for we live upon such remnants.’ The bird then said, ‘I do not applaud you.’ Ye are stationed with mire and very impure. Living upon offals, ye are wicked. Ye are not persons subsisting upon the remnants of sacrifice.

“‘“The Rishis said, ‘We regard this our course of life to be highly blessed. Tell us, O bird, what is for our good. Thy words inspire us with great faith.’

“‘“The bird said, ‘If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial.’

“‘“The Rishis said, ‘We shall listen to thy words, O sire, for the different paths are all known to thee. O thou of righteous soul, we desire also to obey thy commands. Instruct us now.’

"""The bird said, 'Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, mantras, and of bipeds, the Brahmanas, are the foremost. These mantras regulate all the rites of a Brahmana's life beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium. These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through mantras? He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity.[17] The seasons measured by half the months lead to the Sun, the Moon, or the Stars.[18] These three kinds of success, depending upon action are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success. By what path do those men go that censure action? Of little understanding and deprived of wealth, they incur sin. And since those men of little understanding live by abandoning the eternal paths of the gods, the paths of the Rishis, and the paths of Brahma, therefore, they attain to paths disapproved of by the Srutis.[19] There is an ordinance in the mantras which says, "Ye sacrificer, perform the sacrifice represented by gifts of valuable things. I wilt give thee happiness represented by sons, animals, and heaven!" — To live, therefore, in accordance with ordinance is said to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts. The due performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also regardful services unto the preceptors — these are called the austerest of penances. The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power. I, therefore, tell you to bear the very heavy burthen of the duties of domesticity. Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything. They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment. They are called eater of the remnants of feasts who eat after having served guests and gods and Rishis and kinsmen. Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened. Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Sakra.'"

"'Arjuna continued, "Those ascetics then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of renunciation, saying, "There is nothing in it," and betook themselves to a life of domesticity. Therefore, O thou that are conversant with righteousness, calling to thy aid that eternal wisdom, rule the wide world, O monarch that is now destitute of foes."'"

SECTION XII

“Vaisampayana said, ‘Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and a broad chest, temperate in speech and possessed of great wisdom, with face whose colour then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother’s heart (with reason).’

“‘Nakula said, “The very gods had established their fires in the region called Visakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action.[20] The Pitris, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as declared in the Vedas), are, O king, engaged in action.[21] Know them for downright atheists that reject the declaration of the Vedas (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts, attains, O Bharata, to the highest region of heaven by the way of the deities.[22]

“‘“This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life. Knowing this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brahmanas that are well conversant with the Vedas, and restrains his soul, is, O monarch, regarded as the true renouncer. He, however, who, disregarding (a life of domesticity, that is) the source of much happiness, jumps to the next mode of life, — that renouncer of his own self,[23] O monarch, is a renouncer labouring under the quality of darkness. That man who is homeless, who roves over the world (in his mendicant rounds), who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is, O Partha, a renouncer in the observance of the vow of mendicancy.[24] That Brahmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy.[25] The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required the three others to be placed on the other for balancing it. Beholding the result of this examination by scales, O Partha, and seeing further, O Bharata, that domesticity alone contained both heaven and pleasure, that became the way of the great Rishis and the refuge of all persons conversant with the ways of the world. He, therefore, O bull of Bharata's race, who betakes himself to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings. A person, again, who under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim King of death with his deadly fetters round the neck. Those acts that are done from vanity, are said to be unproductive of fruit. Those acts, on the other hand, O monarch, that are done from a spirit of renunciation, always bear abundant fruits.[26] Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness, — these are always regarded as virtues recommended by the Rishis. In domesticity, it is said, are acts intended for Pitris, gods, guests. In this mode of life alone, O monarch, are the threefold aims to be attained.[27] The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter. The sinless Lord of all creatures, of righteous soul, created creatures, with the intention that they would adore him by sacrifices with profuse presents. Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingredients of sacrifice. For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unattainable. Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin. Amongst Rishis, there are some that regard the study of the Vedas to be a sacrifice, and some that regard contemplation to be a great sacrifice which they perform in their minds. The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to Brahma. By refusing to spend in sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thou art only displaying thy want of faith. I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the Rajasuya, the Aswamedha, and other kinds of sacrifice. Like Sakra, the chief of the celestial, O sire, perform those other sacrifices that are praised by the Brahmanas. That king, through whose heedlessness the subjects are plunged by robbers, and who does not offer protection to those whom he is called upon to govern, is said to be the very embodiment of Kali. If, without giving away steeds, and kine, and female slaves, and elephants adorned with trappings, and villages, and populous regions, and fields, and houses, unto Brahmanas, we retire into the woods with hearts not harbouring friendly feeling towards kinsmen, even we shall be, O monarch, such Kalis of the kingly order. Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss. If, O lord, without performing great sacrifices and the rites in honour of thy deceased ancestors, and if, without bathing in sacred waters, thou betakest thyself to a wandering life, thou shalt then meet with destruction like a small cloud separated from a mass and dashed by the winds. Thou shalt then fall off from both worlds and have to take thy birth in the Pisacha order.[28] A person becomes a true renouncer by casting off every internal and external attachment, and not simply by abandoning home for dwelling in the woods. A Brahmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world. Observant of the duties of one’s own order, — duties respected by the ancients and practised by the best of men, who is there, O Partha, that would grieve, O king, for having in a trice stain in battle his foes that swelled with prosperity, like Sakra slaying the forces of the Daityas? Having in the observance of Kshatriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven. It behoves thee not, O Partha, to indulge in grief.”’“

SECTION XIII

"‘Sahadeva said, “By casting off all external objects only, O Bharata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful.[29] Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the earth, having cast off all internal attachments also, be the portion of our friends. The word mama (mine), consisting of two letters, is Death’s self; while the opposite word na-mama (not mine), consisting of three letters, is eternal Brahma.[30] Brahma and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If, on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts would be futile. Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless who having acquired the entire earth with her mobile and immobile creatures, does not enjoy her. As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the earth has not ceased, such a one, O king, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own. They that look upon all creatures as their own selves escape from the great fear (of destruction).[31] Thou art my sire, thou art my protector, thou art my brother, and thou art my senior and preceptor. It behoveth thee, therefore, to forgive these incoherent utterances in sorrow of a woe-stricken person. True or false, this that has been uttered by me, O lord of earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain!'"“

SECTION XIV

“Vaisampayana said, ‘When Kunti’s son, king Yudhishthira the just, remained speechless after listening to his brothers who were telling these truths of the Vedas, that foremost of women, viz., Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words unto that bull among kings seated in the midst of his brothers that resembled so many lions and tigers, and like the leader in the midst of a herd of elephants. Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversant with duties and observant of them in practice, that lady of large hips, casting her eyes on her lord, desired his attention in soothing and sweet words and said as follows.

“‘Draupadi said, “These thy brothers, O Partha, are crying and drying their palates like chatakas but thou dost not gladden them. O monarch, gladden these thy brothers, that resemble infuriated elephants (in prowess), with proper words, — these heroes that have always drunk of the cup of misery. Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, viz.,— ‘rushing to battle from desire of victory, we will slay Duryodhana and enjoy the earth that is capable of granting every wish. Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and heroes, ye chastisers of foes, ye will perform great sacrifices of diverse kinds with presents in profusion. All these sufferings, due to a life of exile in the woods, will then end in happiness.’ O foremost of all practisers of virtue, having thyself said these words unto thy brothers then, why, O hero, dost thou depress our hearts now? A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water). A Kshatriya without the rod of chastisement can never shine. A Kshatriya without the rod of chastisement can never enjoy the earth. The subjects of a king that is without the rod of chastisement can never have happiness. Friendship for all creatures, charity, study of the Vedas, penances, — these constitute the duties of a Brahmana and not of a king, O best of kings! Restraining the wicked, cherishing the honest, and never retreating from battle, — these are the highest duties of kings. He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward. It was not by study, or gift, or mendicancy, that thou hast acquired the earth. That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength[32] protected by Drona and Karna and Aswatthaman and Kripa, has been defeated and slain by thee, O hero! It is for this that I ask thee to enjoy the earth. Formerly, O puissant one, thou hadst, O monarch, swayed with might,[33] the region called Jambu, O tiger among men, abounding with populous districts. Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal unto Jambu-dwipa itself. Thou hadst swayed with might, O king, that other region called Sakadwipa on the east of the great Meru and equal to Kraunchadwipa itself. The region called Bhadraswa, on the north of the great Meru and equal to Sakadwipa was also swayed by thee, O tiger, among men! Thou hadst even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces. Having, O Bharata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brahmanas, how is it that thy soul is not gratified? Seeing these brothers of thine before thee, O Bharata, — these heroes swelling with might and resembling bulls or infuriated elephants (in prowess), — why dost thou not address them in delightful words? All of you are like celestials. All of you are capable of resisting foes. All of you are competent to scorch your enemies. If only one of you had become my husband, my happiness would even then have been very great. What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame? The words of my mother-in-law who is possessed of great knowledge and great foresight, cannot be untrue. Addressing me, she said, ‘O princess of Panchala, Yudhishthira will ever keep you in happiness, O excellent lady!’ Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile. They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pandavas are about to become mad. If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the earth. That person who from dullness of intellect acts in this way never succeeds in winning prosperity. The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines. O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children. Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose). Indeed, abandoning the whole earth, thou art inviting adversity and danger to come upon thee. Thou shinest now, O monarch, even as those two best of kings, viz., Mandhatri and Amvarisha, regarded by all the lords of earth, did in former days. Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless. Adore the gods in diverse sacrifices. Fight thy foes. Make gifts of wealth and clothes and other objects of enjoyment unto the Brahmanas, O best of kings!”“

SECTION XV

“Vaisampayana said, ‘Hearing these words of Yajnasena’s daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.

“‘Arjuna said, “The man armed with the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is sleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself. The rod of chastisement protects Righteousness and Profit. It protects also, O king! For this, the rod of chastisement is identified with the triple objects of life. Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that art possessed of learning, take up the rod of chastisement and observe the course of the world. One class of sinful men desist from sin through fear of the rod of chastisement in the king’s hands. Another class desist from similar acts through fear of Yama’s rod, and yet another from fear of the next world. Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is dependent on the rod of chastisement. There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell. The rod of chastisement (danda) has been so named by the wise because it restrains the ungovernable and punishes the wicked. The chastisement of Brahmanas should be by word of mouth; of Kshatriyas, by giving them only that much of food as would suffice for the support of life; of Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment.[34] For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation). Thither where chastisement, of dark complexion and red eyes, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves. The Brahmacharin and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone. He that is without any fear, O king, never performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact. Without piercing the vitals of others, without achieving the most difficult feats and without staying creatures like a fisherman (slaying fish), no person can obtain great prosperity.[35] Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjects. Indra himself, by the slaughter of Vritra, became the great Indra. Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Sakra, Agni, Varuna, are all slaughterers. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Sadhyas, and the Viswadevas, O Bharata, are all slaughterers. Humbled by their prowess, all people bend to those gods, but not to Brahman or Dhatri or Pushan at any time. Only a few men that are noble of disposition adore in all their acts those among the gods that are equally disposed towards all creatures and that are self-restrained and peaceful. I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures. This has been ordained by the gods. The man of knowledge, therefore, is never stupefied at it. It behoveth thee, O great king, to become that which thou art by birth. Foolish (Kshatriyas) alone, restraining wrath and joy take refuge in the woods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one’s life?[36] There are many creatures that are so minute that their existence can only be inferred. With the falling of the eyelids alone, they are destroyed. There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving village and towns repair to the woods. Arrived there, those men may be seen to be so stupefied as to adopt the domestic mode of life once more. Others may be seen, who (in the observance of domesticity) tilling the soil, uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven. O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied. If chastisement were abolished from the world, creatures would soon be destroyed. Like fishes in the water, stronger animals prey on the weaker. This truth was formerly spoken by Brahmana himself, viz., that chastisement, properly applied upholds creatures. Behold, the very fires, when extinguished, blaze up again, in fright, when blown. This is due to the fear of force or chastisement. If there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been enveloped in utter darkness and all things would have been confounded. Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions.[37] Everyone in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints. Chastisement was ordained by the Creator himself for protecting religion and profit, for the happiness of all the four orders, and for making them righteous and modest. If chastisement could not inspire fear, then ravens and beasts of prey would have eaten up all other animals and men and the clarified butter intended for sacrifice. If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married.[38] If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared. If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents. If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge.[39] Neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, drag cars and carriages, if chastisement did not uphold and protect. Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also. Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen. If the rod of chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted. Righteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices. Men that are fortunate, living with their dear wives (and children), eat good food, wear excellent clothes, and cheerfully acquire virtue. All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement. Duties have been declared for only the maintenance of the relations of the world. There are two things here, viz., abstention from injury and injury prompted by righteous motives. Of these two, that is superior by which righteousness may be acquired.[40] There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen. Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised. In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above. Perform sacrifices, give alms, protect thy subjects, and practise righteousness. Slay thy foes, O son of Kunti, and protect thy friends. Let no cheerlessness be thine, O king, while slaying foes. He that does it, O Bharata, does not incur the slightest sin. He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a foetus, for it is the wrath of the advancing foe that provokes the wrath of the slayer. The inner soul of every creature is incapable of being slain. When the soul is incapable of being slain, how then can one be slain by another? As a person enters a new house, even so a creature enters successive bodies. Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death.”’“

SECTION XVI

“Vaisampayana said, ‘After the conclusion of Arjuna’s speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother, “Thou art, O monarch, conversant with all duties. There is nothing unknown to thee. We always wish to imitate thy conduct, but, alas, we cannot do it!— ‘I will not say anything! I will not say anything!’ — Even this is what I had wished! Impelled, however, by great grief I am constrained to say something. Listen to these words of mine, O ruler of men! Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak. How is it that thou that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding to be clouded, in consequence of cheerlessness, like a coward? The righteous and unrighteous paths of the world are known to thee. There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one! When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favour of your assuming sovereignty. Listen to me with undivided attention. There are two kinds of diseases, viz., physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. Cold, heat, and wind, — these three are the attributes of the body.[41] Their existence in harmony is the sign of health. If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold. Goodness, passion, and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of (mental) health. If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief. One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recollect his past bliss. Thou, however, wert never sad in grief or glad in bliss.[42] Thou shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted, how is it that it does not behove thee to recollect the sight thou sawest before, viz., the scantily-clad Krishna dragged, while in her season, before the assembly.[43] Why does it not behove thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deerskins, as also our living in the great forests? Why hast thou forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king? Why hast thou forgotten the kick received by the princess Draupadi from Kichaka while we were living in concealment? A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought (however) with thy mind alone. Indeed, that battle is now before thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone. If thou givest up thy life-breath before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again.[44] Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify with thy mind's foe.[45] If thou canst not win that battle, what wilt be thy condition? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life. Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sire before thee and govern properly thy kingdom. By good luck, O king, the sinful Duryodhana hath been slain with all his followers. By good luck, thou too hast attained to the condition of Draupadi's locks.[46] Perform with due rites and profuse presents the horse-sacrifice. We are thy servants, O son of Pritha, as also Vasudeva of great energy!'"“

SECTION XVII

“‘Yudhishthira said, “Discontent, heedless attachment to earthly goods, the absence of tranquillity, might, folly, vanity, and anxiety, — affected by these sins, O Bhima, thou covetest sovereignty. Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy. That peerless monarch who will govern this unbounded earth, will have but one stomach. Why dost thou then applaud this course of life? One’s desires, O bull of Bharata’s race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be fitted in course of one’s whole life. Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food the fire in thy stomach when it appears. He that is bereft of wisdom seeks much food for his stomach. Conquer thy stomach first. (Thou shalt then be able to conquer the Earth). The earth being conquered, that which is for thy permanent good will then be won by thee. Thou applaudest desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude. The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt renunciation. The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger’s prey.[47] If kings, accepting earthly possessions, practise renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them. As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain, or live upon water only or air alone, succeed in conquering hell.[48] That king who rules this wide unbounded earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former. Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them. They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments.[49] Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech.[50] There are two well-known paths (for us), viz., the path of the Pitris and the path of the gods. They that perform sacrifices go by the Pitri-path, while they that are for salvation, go by the god-path.[51] By penances, by Brahmacharya, by study (of the Vedas), the great Rishis, casting off their bodies, proceeded to regions that are above the power of Death. Worldly enjoyments have been styled as bonds. They have also been called Action. Liberated from those two sins (viz., bonds and action), one attains to the highest end. Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of Moksha. That verse runs thus: ‘My treasures are immense, yet I have nothing! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt!’ As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things. He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have attained to a state of Brahma, succeeds in obtaining great honours. When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained Brahma.[52] Those who reach this high state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!”’“

SECTION XVIII

“Vaisampayana said, ‘When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying, “People recite this old history, O Bharata, about the discourse between the ruler of the Videhas and his queen. That history has reference to the words which the grief-stricken spouse of the ruler of the Videhas had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy. Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself,[53] King Janaka shaved his head (and assumed the garb of a mendicant). His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk and to be got by picking the grains from crevices in the field. Approaching her lord at a time when no one was with him, the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason: ‘Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn? A handful of fallen off barley cannot be proper for thee. Thy resolution tallies not with thy acts,[54] since abandoning thy large kingdom thou covetest, O king, a handful of grain! With this handful of barley, O king, wilt thou succeed in gratifying thy guests, gods, Rishis and Pitris? This thy labour, therefore, is bootless. Alas, abandoned by all these, viz., gods, guests, and Pitris, thou leadest a life, of wandering mendicancy, O king, having cast off all action. Thou wert, before this, the supporter of thousands of Brahmanas versed in the three Vedas and of many more besides. How canst thou desire to beg of them thy own food today? Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food). Thy mother hath today been made sonless by thee, and thy spouse, the princess of Kosala, a widow. These helpless Kshatriyas, expectant of fruit and religious merit, wait upon thee, placing all their hopes on thee. By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on actions?[55] Sinful as thou art, thou hast neither this world nor the other, since thou wishest to live, having cast off thy wedded wife?[56] Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds? Having been, as it were, a large and sacred lake unto all creatures, having been a mighty tree worthy of adoration and granting its shelter unto all, alas, how canst thou wait upon and worship others? If even an elephant desists from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless?[57] How couldst thy heart be set on that mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that a kingdom and a handful of barley are the same to thee, then why dost thou abandon the former! If, again, a handful of barley becomes an object of attachment with thee, then, thy original resolution (of abandoning everything) falls to the ground. If, again, thou canst act up to thy resolution of abandoning everything, then who am I to thee, who art thou to me, and what can be thy grace to me?[58] If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned by friends may adopt renunciation. But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed. One always accepts gifts made by others; another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two shouldst be regarded the superior? If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration.[59] As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced till he receives a donative. In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food) where will the pious that are desirous of salvation go?[60] They that have food (in their houses) are house-holders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life. Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power. One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be regarded a true mendicant.[61] Unattached at heart, though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipated! Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering mendicancy, though bound by various ties and though ever on the lookout for bootless wealth. They who, casting off the three Vedas, their usual occupations, and children, adopt a life of mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding. Without having cast off anger and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance. Those persons of clean-shaven heads that have set up the banner of virtue, have this only (viz., the acquisition of sustenance) for their object in life. Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaven heads, naked or clad in rags, or skins or brown robes. Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and Dakshina, and who practises charity day and night?'"

"'Arjuna continued, "King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter (viz., the ascertainment of duty) had become stupefied. Do not yield to stupefaction! Even thus the duties of Domesticity are observed by persons practising charity. By abstaining from injuries of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of bliss as we like. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss."'"

SECTION XIX

“‘YUDHISHTHIRA SAID, “I am conversant with both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are precepts of both kinds, viz., those that inculcate action and those that inculcate renouncement of action. The scriptures are confounding and their conclusions are based upon reasons. The truth, however, that is in the Mantras, is duly known to me. Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly the sense of the scriptures. If thou wert really acquainted with duty, then thou couldst have understood that words such as these ought not to have been addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion. That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti! I am, for that, pleased with thee, O Arjuna! There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts. Thou mayst, therefore, speak of the subtleties connected with those subjects, — subtleties, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence. Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and detail. Even this is the conclusion of intelligent men whose understanding are bent on achieving salvation, viz., that amongst ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second. This, however, that thou thinkest, viz., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light. All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The Rishis also, that have many eternal regions for them, have the merit of penances. Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven. Pious men, by restraining desire for worldly possessions, and casting off that darkness which is born of folly, proceed northward (i.e., by luminous paths) to the regions reserved for practisers of renunciation. The path that lies to the south and that leads to regions of light (i.e., lunar regions), are reserved for men devoted to action. These are attained by persons subject to birth and death. That end, however, which persons desirous of salvation have before their eyes, is indescribable. Yoga is the best means for attaining to it. It is not easy to explain it (to thee). Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that. Having mastered, however, the Vedas, the Aranyakas, and the other scriptures, they miss the real, like men failing to find solid timber in an uprooted banana plant. Some there are who, disbelieving in its unity, regard the Soul, that dwells in this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others).[62] Incapable of being seen by the eye, exceedingly subtle, and inexpressible by words, it revolves in a round (of re-births) among the creatures of the earth, keeping before it that which is the root of action.[63] Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity? Men of olden times that were conversant with the scriptures, O Bharata, — men that were always engaged in gifts and sacrifice and action, were of this opinion, O Bharata! There are some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation.[64] Those wicked men, though possessed of great learning, travel all over the earth, making speeches in assemblies, and deprecating the true doctrine about emancipation. O Partha, who else will succeed in understanding that which we do not understand? Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures. O son of Kunti, men acquainted with truth obtain Brahma by asceticism and intelligence, and great happiness by renunciation.”’“

SECTION XX

“Vaisampayana said, ‘After Yudhishthira had stopped, the great ascetic Devasthana, possessed of eloquence, said these words, fraught with reason, unto the king.

“‘Devasthana said, “Phalguna has told thee that there is nothing superior to wealth. I shall discourse to thee on that subject. Listen to me with undivided attention. O Ajatasatru, thou hast righteously won the earth. Having won her, it behoves thee not, O king, to abandon her without cause. Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another. At present thou shouldst, therefore, perform great sacrifices with profuse presents. Amongst the very Rishis, some are engaged in the sacrifice represented by Vedic study, and some in that presented by knowledge. Therefore, O Bharata, thou must know that the very ascetics also are addicted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it.[65] I think that he who would follow that precept would incur many faults. Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a foetus.[66] The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy. The Supreme Ordainer created wealth for sacrifice, and He created man also for taking care of that wealth and for performing sacrifice. For this reason the whole of one’s wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence. Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the gods. Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to sacrifices. Clad in deer-skins, the high-souled Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence. King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Sakra himself, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came in person. Thou hast heard that the great king Harischandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Sakra by his wealth. For this reason everything should be applied to sacrifice.”’“

SECTION XXI

“‘Devasthana said, “In this connection is cited an old history, viz., the discourse that Vrihaspati, asked by Indra, delivered unto him. Vrihaspati said, ‘Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. When one draws away all his desires like a tortoise drawing in all its limbs, then the natural resplendence of his soul soon manifests itself. When one does not fear any creature, nor any creature is frightened at one, when one conquers one’s desire and aversion, then is one said to behold one’s soul. When one, indeed, in word and thought, seeks to injure nobody and cherishes no desire, one is said to attain to Brahma. Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awaken thyself by this consideration, O Bharata![67] Some praise Peacefulness, some praise Exertion; some there are that praise Contemplation; and some praise both Peacefulness and Exertion.[68] Some praise sacrifice; others, renunciation. Some praise gifts; others, acceptance. Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing of subjects, after slaying, cutting and piercing (foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation (of offspring) upon one’s own wives, amiability, modesty, patience, — the practice of these is the best of a religions as said by the self-create Manu himself. Therefore, O son of Kunti, do thou observe this religion with care. That Kshatriya, who, conversant with the truths or royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path, who at last transmits his crown to his son and betakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances or the Vedas after having cast off all idleness, that Kshatriya who conducts himself thus, conforming in everything to the well-known duties of kings, is sure to obtain excellent fruits in both this world and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments. They that adopt such duties and practise charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath, that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end. For the Rudras with the Vasus and the Adityas, O scorcher of foes, and the Sadhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs.’”“

SECTION XXII

"Vaisampayana said, 'After this, Arjuna once more addressed his eldest brother of unfading glory, viz., king Yudhishthira of cheerless heart, and said these words: "O thou that art conversant with every kind of duty, having by the practice of Kshatriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief? O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties of Kshatriyas. Penances and Renunciation are the duties of Brahmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshatriyas. The duties of Kshatriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down, O chief of the Bharatas, that they should, when the time comes, perish by weapons on the field of battle. The life of even a Brahmana, O king, that lives in the observance of Kshatriya duties, is not censurable, for Kshatriyas also have sprung from Brahmana. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshatriyas. Thou art acquainted with all duties, and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong. Casting off this cheerlessness by repentance, address thyself with a strong will to action. The heart of a Kshatriya especially is hard as thunder. Having by the exercise of Kshatriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity. Indra himself, though a Brahmana, became a Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them he obtained, as we have heard, the chiefship of the gods. Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and thereby free thyself from thy fever. Do not, O bull among Kshatriyas, grieve thus for what is past. They that have been slain have attained to the highest end, sanctified by weapons and agreeably to the ordinances of the Kshatriya religion. That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted.”’“

SECTION XXIII

“Vaisampayana said, ‘Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the island-born (Vyasa) said these words.

“‘Vyasa said, “The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity. Thou art acquainted with all duties. Do thou then duly practise the duties prescribed for thee (viz., the duties of domesticity). A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee. The gods, Pitris, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of the earth! Birds and animals and various other creatures, O ruler of men, are supported by men leading domestic lives. He, therefore, that belongs to that mode of life is superior (to all others). A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Partha, which is difficult of being practised by persons of unrestrained sense. Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom. Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be striven after by Brahmanas to the best of their ability for the attainment of success. I shall now tell thee the duties of Kshatriyas. They are not unknown to thee. Sacrifice, learning, exertion, ambition,[69] wielding ‘the rod of punishment,’ fierceness, protection of subjects, knowledge of the Vedas, practise of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons, — these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us. Amongst these, O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always reside in a Kshatriya, and upon strength depends chastisement. Those duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success. Vrihaspati, in this connection, sang this verse: ‘Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brahmana that is exceedingly attached to a life of domesticity.’ It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.”

“‘Yudhishthira said, “O holy one, by what acts did Sudyumna, that lord of the earth, obtain the highest success? I desire to hear the history of that king!”

“‘Vyasa said, “In this connection is cited this old history. There were two brothers, viz., Sankha and Likhita, of rigid vows. The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vahuda, both of those residences were adorned with trees that were always burthened with flowers and fruits. Once on a time Likhita came to the residence of his brother Sankha. At that time, however, Sankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Sankha came back to his retreat. Beholding him eating, Sankha addressed his brother, saying, ‘Whence have these fruits been obtained and for what reason art thou eating them?’ Approaching his elder brother and saluting him, Likhita smilingly replied, saying, ‘I have taken them even from this retreat.’ Filled with great rage, Sankha said unto him, ‘Thou hast committed theft by thyself taking these fruits. Go and approaching the king confess to him what thou hast done. Tell him, O best of kings, I have committed the offence of approaching what was not given to me. Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief.’ Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, advanced (for receiving the sage). Meeting him, the king addressed that foremost of all persons conversant with duties, saying, ‘Tell me, O revered one, the reason of thy coming. Regard it as already accomplished.’ Thus questioned, that regenerate sage said unto Sudyumna, ‘Do thou promise first that thou wilt achieve it. It will then behove thee, after hearing me, to accomplish that promise. O bull among men, I ate some fruits that had not been given me by my elder brother. Do thou, O monarch, punish me for it without delay.’ Sudyumna answered, ‘If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally competent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned. Tell me now what other wishes thou hast. I shall certainly accomplish those commands of thine!’”

“‘Vyasa continued, “Thus honoured by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of the earth caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away. Returning to his brother Sankha, Likhita, in great affection, said, ‘It behoveth thee now to pardon this wretch that hath been duly punished (for what he did).’ Sankha said, ‘I am not angry with thee, nor hast thou injured me, O foremost of all persons conversant with duties. Thy virtue, however, had suffered a shock. I have rescued thee from that plight. Proceed without delay to the river Vahuda and gratify duly, with oblations of water, the gods, Rishis and the Pitris, and never again set thy heart on sin.’ Hearing these words of Sankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremities of his stumps. Filled with wonder he came back to his brother and showed him the two hands. Sankha said unto him, ‘All this has been accomplished by me through my penances. Do not be surprised at it. Providence hath been the instrument here.’ Likhita answered, ‘O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?’

Sankha said, ‘I should not have acted otherwise. I am not thy chastiser. The ruler (who has punished thee) has been himself purified, as also thyself, along with the Pitris!’”

“‘Vyasa continued, “That king, O eldest son of Pandu, became eminent by this act and obtained the highest success like the lord Daksha himself! Even this is the duty of Kshatriyas, viz., the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not give way to grief. O best of all persons conversant with duty, listen to the beneficial words of this thy brother. Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.”’“

SECTION XXIV

"Vaisampayana said, 'Once more the great sage Krishna-Dwaipayana said these words unto Ajatasatru, the son of Kunti: "Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira, the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods. Rule thou the earth, O son of Pritha, like (another) Yayati, the son of Nahusha. Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances. That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time. Having O Bharata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods. Be freed first, O Bharata, from the debt thou owest to persons that may beg of thee, to the Pitris, and to the gods. Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards). Do thou, O son of Kuru's race, perform the sacrifices of Sarvamedha and Aswamedha. Thou shalt then attain, O monarch, to the highest end hereafter. Installing thy brothers also in great sacrifices with plentiful presents (to the Brahmanas), thou shalt, O son of Pandu, acquire great fame. There is a saying, O tiger among men and best of the Kurus! Listen to it, for by acting according to it, O king, thou shalt not swerve from virtue. Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to take to a career of war and victory.[70] That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers, incurs no sin. That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom.[71] Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sin), while by obeying them one may live fearlessly. That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin. O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act which he should, such failure would not be called a trespass. By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised. Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected. In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual, however accomplished. That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny. If the subjects of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself. There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice. Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king. I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu, — the story, viz., of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle, was himself defeated and slain while without a follower by his side. Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected, Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven. Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven. The bow was his (sacrificial) stake and the bowstring was the cord for tying the victims. Shafts constituted the smaller ladle and the sword the large one, and blood was the clarified butter that he poured. The car was the altar and the wrath he felt in battle was the fire, and the four foremost of steeds yoked unto his vehicle were the four Hotris. Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings, viz., Hayagriva, became freed from sin and is now sporting in the regions of the gods. Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods.[72] Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigour and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods.[73] Possessed of learning, practising renunciation, actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle. Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders to adhere to their respective duties, the high-souled Hayagriva is sporting in joy in the regions of the gods. Having won many battles and cherished his subjects, having drunk the Soma juice in sacrifices and gratified the foremost of Brahmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven. His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven and acquired the regions reserved for heroes, that high-souled monarch of virtuous deeds became crowned with success.”’“

SECTION XXV

“Vaisampayana said, ‘Hearing the words of the Island-born Rishi and seeing Dhananjaya angry, Yudhishthira, the son of Kunti, saluted Vyasa and made the following answer.

“‘Yudhishthira said, “This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!”’

“Vaisampayana continued, ‘Thus addressed, the virtuous Vyasa that foremost of all persons conversant with Yoga, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhishthira (the following words).

“‘Vyasa said, “No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures, men, if Time be unfavourable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts. During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success. By Time the winds blow violently; by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb. In this connection is instanced the old story recited, O Yudhishthira, by king Senajit in grief. The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction. Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. Really, however, no one slays and no one is slain. Some one thinks men slay (their fellow-men). Another thinks men do not slay. The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature. Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying 'Alas, what grief!' and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief?[74] Behold, grief is increased by indulgence as fear is by yielding to. This body even is not mine. Nothing in this earth is mine. Or, the things of this earth belong as much to others as to me. The wise, seeing this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise. These, in course of Time, become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures. There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.[75] Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what. They that are highly stupid and they that are masters of their souls enjoy happiness here. They however, that occupy an intermediate place suffer misery. This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness and misery. He who is grieved at other people's griefs can never be happy. There is no end of grief, and grief arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul should neither be elated with joy nor be depressed with sorrow. To be engaged in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his Yoga; and the gift of wealth in sacrifices in the form of Dakshina is his Renunciation. All these should be regarded as acts that sanctify him. By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king, after death, sports in the region of the gods. By winning battles, protecting his kingdom, drinking the Soma juice, advancing his subjects, wielding judiciously the rod of Chastisement, and casting off his body at last in fight, a king enjoys happiness in heaven. Having studied all the Vedas and the other scriptures duly, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties, a king becomes sanctified and finally sports in heaven. He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of city and country and by his counsellors and friends.”’“

SECTION XXVI

"Vaisampayana said, 'In this connection, the high-souled Yudhishthira said unto Arjuna these words fraught with reason. "Thou thinkest, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes. This, however, is not true. Many persons are seen that have been crowned with success through sacrifice in the shape of Vedic study. Many sages are seen by devotion to penances to have acquired eternal regions of bliss. They, O Dhananjaya, who always observe the practices of the Rishis by betaking themselves to Brahmacharya and who become acquainted with all duties, are regarded by the gods as Brahmanas. O Dhananjaya, thou shouldst always regard those Rishis that are devoted to the study of the Vedas and those that are devoted to the pursuit of true knowledge as persons that are truly virtuous. O son of Pandu, all our acts depend upon those that are devoted to the acquisition of true knowledge.[76] We know this to be the opinion of the Vaikhanasas, O puissant one! The Ajas, the Prishnis, the Sikatas, O Bharata, the Arunas, and the Kitavas, have all gone to heaven through the merit of Vedic study. By performing those acts, O Dhananjaya, that are indicated in the Vedas, viz., battle, study of the Vedas, sacrifices, the restraint of passion that is so difficult, one goes to heaven by the southern path of the Sun (Dakshinayana). I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts. Thou shalt see, however, that the northern path (Uttarayana) is travelled by those that are devoted to Yoga penances. Those eternal and bright regions to which that path leads belong to men of Yoga. Of these two, the northern path is much applauded by those conversant with the Puranas. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness. There is nothing higher than contentment. Unto the Yogin who has controlled wrath and joy, contentment is his high praise and success. In this connection is cited the discourse by Yayati of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs. When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of Brahma. When one does not bear sinfully towards any creature, in act, thought, or word, one is then said to have attained to Brahma. When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence. Listen now to me with concentrated attention, O son of Pritha, as I say it unto thee. Some desire virtue; some, good conduct; and some wealth. One may desire wealth (as a means for the acquisition of virtue). The abandonment, however, of such desire would be better for him.[77] There are many faults attached to wealth and consequently to those religious acts that are performed with wealth. We have seen it with our own eyes. It behoveth thee also to see this. He that desires wealth finds it very difficult to abandon that which should by every means be abandoned. Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles. A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brahmanicide that he incurs by his acts. Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion of it to one’s servants, — with grief, that is, which is equal to what one would feel if one is actually robbed by depredators. If, on the other hand, one does not part with one’s wealth, obloquy becomes one’s share. One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth. In this connection certain verses relating to sacrifices are recited by persons conversant with ancient scriptures. Wealth was created by the Creator for the sake of sacrifices, and man was created by him for protecting that wealth and performing sacrifices. For this, all wealth should be applied to sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment. The Creator then confers wealth upon mortals for the sake of sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons! It is for this that the wise think that wealth, without doubt, is nobody's on earth. One should perform sacrifices with it and give it away with a trustful heart. One should spend (in gift) what one has acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it? Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have to subsist hereafter for a hundred years on ordure and dirt. That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult. These are the two faults connected with wealth even when acquired, viz., gift to an undeserving person and abstaining from giving unto him that is deserving.”’“

SECTION XXVII

“‘Yudhishthira said, “In consequence of the fall of Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle, grief does not forsake my wretched self that am a slayer of kinsmen. Indeed, I am inordinately covetous of kingdom and am an exterminator of my own race. He upon whose breast and limbs I used to roll in sport, alas, that Ganga’s son has been slain by me in battle through lust of sovereignty. When I beheld that lion among men, viz., our grandsire, assailed by Sikhandin and trembling and reeling in consequence of Partha’s shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained. When I beheld that afflictor of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupefied. That scion of Kuru’s race who with bow and shaft in hand had contended in fierce battle for many days with Rama himself of Bhrigu’s line on the field sanctified by Kuru, that son of Ganga, that hero, who, at Baranasi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had burnt by the energy of his weapons that irresistible and foremost of kings, viz., Ugrayudha, alas, that hero has been caused by me to be slain in battle. Knowing full well that Sikhandin the prince of Panchala was his destroyer, that hero still refrained from slaying the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna. O best of sages, at that moment when I beheld the grandsire stretched on the earth and covered with blood, a violent fever afflicted my heart. He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slayer of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days. Our preceptor, the great archer Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son. The memory of that act of mine is burning all my limbs. The preceptor said unto me, ‘Tell me truly, O king, whether my son liveth still.’ Expecting truth from me, the Brahmana asked me of all others. By silently uttering the word ‘elephant,’ I behaved falsely towards him. Sinful that I am, exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear), for I said unto him that Aswatthaman had been killed when, in fact, an elephant of that name had been slain. To what regions shall I go (thereafter), having perpetrated such infamous deeds? I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle. Who is there more sinful than I? Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona himself. I am like one guilty of infanticide. Sinful as I am, I have not since then, been able to look Arjuna or the lotus-eyed Krishna in the face. I grieve also for Draupadi who is bereft of her five sons like the Earth bereft of her five mountains. I am a great offender, a great sinner, and a destroyer of the earth! Without rising from this seat that I now occupy, I will weaken my body (by starvation) and meet with death. Know me who am the slayer of my preceptor as one that has sat down here in the observance of the Praya vow. An exterminator of my race, I must do so in order that I may not he reborn in any of other orders of beings![78] I shall forgo all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear. I pray you with humility, grant me permission in this and go whithersoever you please. Let every one grant me permission. I shall cast off this body of mine.”’

“Vaisampayana continued, ‘Restraining Pritha’s son who, stupefied by sorrow on account of his kinsmen, uttered such words, Vyasa, that best of ascetics, spoke as follows, first telling him, “This can not be!”

“‘Vyasa said, “It behoveth thee not, O monarch, to indulge in such poignant grief. I shall repeat what I have once said. All this is Destiny, O puissant one! Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution, however, overtakes them at the end. Like bubbles in the water they rise and disappear. All things massed together are sure to crumble away and all things that rise must fall down. Union ends in dissolution and life ends in death. Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness. Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly wisdom does not bring wealth nor does wealth bring happiness. Since, O son of Kunti, thou hast been created by the Maker to engage thyself in Work. Success springs from Work. Thou art not fit, O king, to avoid Work.”’“

SECTION XXVIII

“Vaisampayana said, ‘Vyasa then dispelled the grief of the eldest son of Pandu, who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to make an end of himself.

“‘Vyasa said, “In this connection is cited the old story, O tiger among men, that is known by the name of Asma’s discourse. Listen to it, O Yudhishthira! Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brahmana of the name of Asma for the resolution of his doubts.

“‘“Janaka said, ‘How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?’

“‘“Asma said, ‘Immediately after the formation of a man’s body, joys and griefs attach themselves to it. Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds. (In times of prosperity) one thinks in this strain, viz., “I am of high birth! I can do whatever I like! — I am not an ordinary man!” His mind becomes soaked with such triple vanity. Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable. Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight, that robber of other people’s possessions, that transgressor of law and rule. Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years. Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects. The causes of all mental sorrow are two, viz., delusion of the mind and the accession of distress. No third cause exists. All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are even such.[79] Decrepitude and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall. No man can escape decrepitude and death, not even the subjugator of the whole earth girt by the sea. Be it happiness or be it sorrow that comes upon creatures, it should be enjoyed or borne without elation or depression. There is no method of escape from them. The evils of life, O king, overtake one in early or middle or old age. They can never be avoided, while those (sources of bliss) that are coveted never come.[80] The absence of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny. Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained. Even as scent, colour, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained. Seats and beds and vehicles, prosperity and drink and food, ever approach, leaving creatures according to Time's course.[81] Physicians even get ill. The strong become weak. They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful. High birth, health, beauty, prosperity, and objects of enjoyment, are all won through Destiny. The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody without sinning, suffers diverse ills, while another, having sinned, is not borne down by the weight of calamity. It is seen that somebody in the enjoyment of wealth perishes in youth; while some one that is poor drags on his existence, borne down by decrepitude, for a hundred years. One borne in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect. In this world, it is very common that persons in affluent circumstances have no appetite, while they that are indigent can digest chips of wood. Impelled by destiny, whatever sins the man of wicked soul, discontented with his condition, commits, saying, “I am the doer,” he regards to be all for his good. Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even extensive knowledge of the scriptures are seen to be addicted to them. Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced. Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains, — who makes them and who supports them? Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men, with the happiness and the misery of mankind. Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death. As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply. In this world a thousand kinds of relationship are contracted, such as mother and father and son and wife. In reality, however, whose are they and whose are we? No one can become anyone's own, nor can anyone become anybody else's own. Our union here with wives and kinsfolk and well-wishers is like that of travellers at a road-side inn. Where am I? Where shall go? Who am I? How come I here? What for and whom I grieve? Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the Pitris and the gods, practise all religious duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure. Alas, no one understands that the world is sinking on the ocean of Time that is so very deep and that is infested with those huge crocodiles called decrepitude and death. Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the science of

Medicine.[82] Taking bitters and diverse kinds of oily drugs, these succeed not in escaping death, like ocean in transcending its continents. Men well-versed in chemistry, notwithstanding chemical compounds applied judiciously, are seen to be broken down by decrepitude like trees broken down by elephants. Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death. As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed, do ever return. Man, whose existence is so transitory, is forced, in course of Time, whether he will or not, to come upon this inevitable and broad path that has to be trodden by every creature.[83] Whether the body springs from the creature or the creature springs from the body, one's union however, with wives and other friends is like that of travellers in an inn.[84] One cannot obtain a lasting companionship with anyone. One cannot obtain such companionship with one's own body. How then it can be had with anyone else? Where, O king, is thy sire today and where thy grandsire? Thou beholdst them not today and they do not behold thee. O sinless one! No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures. With pure heart, one should practise first the vow of Brahmacharya and then beget children and then perform sacrifices, for paying off the debt one owes to the Pitris, the gods, and men. Performing sacrifices and engaged in procreating (children), after having first observed the vow of Brahmacharya, one who hath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this world, and his own soul.[85] That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spread over all the worlds and among all creatures, mobile and immobile.' The ruler of the Videhas, of clear understanding, having heard these words full of reason, become freed from grief, and taking Asma's leave proceeded towards his abode. O thou of unfading glory, cast off thy grief and rise up. Thou art equal to Sakra himself. Suffer thy soul to be gladdened. The earth has been won by thee in the exercise of Kshatriya duties. Enjoy her, O son of Kunti, and do not disregard my words.”’“

SECTION XXIX

“Vaisampayana said, ‘The foremost of kings, viz., Yudhishthira the son of Dharma, still remaining speechless. Pandu’s son Arjuna addressed Krishna and spoke as follows:

“‘Arjuna said, “This scorcher of foes, viz., Dharma’s son, is burning with grief on account of his (slaughtered) kinsfolk. Comfort him, O Madhava! Once more, O Janardana, all of us have fallen into great danger. It behoveth thee, O mighty-armed one, to dispel his grief.”’

“Vaisampayana continued, ‘Thus addressed by the high-souled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king. Kesava could not by any means be disregarded by Yudhishthira. From the earliest years Govinda was dearer to Yudhishthira than Arjuna himself. Taking up the king’s hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Saurin began to speak, gladdening (the hearts of all who listened to him). His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.

“‘Vasudeva said, “Do not, O tiger among men, indulge in such grief that emaciates thy body. They who have been slain in this battle will on no account be got back. Those Kshatriyas, O king, that have fallen in this great battle, are even like objects that one acquires in one’s dreams and that vanish when one awakes. All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away. All of them, having contended with heroes in great battle and having cast off their life-breaths then, have, sanctified by weapons, proceeded to heaven. It behoveth thee not to grieve for them. Devoted to the duties of Kshatriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end which is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of the earth, of ancient days, that departed from this world. In this connection is cited the old discourse of Narada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son. (Narada said),— 'Subject to happiness and misery, myself, thyself and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow. Listen to me as I recite the great blessedness of (some) ancient kings. Hear me with concentrated attention. Thou shalt then, O king, cast off thy grief. Listening to the story of those high-souled lords of the earth, abate thy sorrow. O, hear me as I recite their stories to thee in detail. By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life be increased. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to sacrifice, called Viswasrij, performed by that high-souled monarch.[86] Challenging Sakra, the chief of the gods, that king vanquished him in battle. The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, acceded to the king's request. During the rule of that king, O best of monarchs, the earth yielded crops without being tilled and was adorned with diverse kinds of ornaments. In the sacrifice of that king, the Viswedevas sat as courtiers, the Maruts acted as distributors (of food and presents) and the high-souled Sadhyas were also present. In that sacrifice of Marutta, the Maruts drank Soma. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the Gandharvas, and men. When even that king, O Srinjaya, who transcended thee in religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining that king for her lord, the earth became in reality (and not in name only as before) Vasumati.[87] The rivers, during the sway of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the adorable Indra, O king, had showered these upon them. Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting that vast wealth of gold that covered the earth, Suhotra performed a sacrifice at Kurujangala and gave it away unto the Brahmanas. When that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son (that is dead). Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give away to grief.[88] We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prey to death. He gave away a hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments, he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed, he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains, with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old, the presents he made far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrifices he performed, each of which was characterised by the consecration of the Soma.[89] When, O Srinjaya, this Vrihadratha even, who was thy superior in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear also, O Srinjaya, that Sivi, the son of Usinara, fell a prey to death. That king swayed the whole earth as one sways the leathern shield in his hand. Riding on a single car that proved victorious in every battle, king Sivi caused the whole earth to resound with the rattle of his wheels and subjugated all monarchs.[90] Usinara's son Sivi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild. The Creator himself thought that no one amongst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Usinara's son Sivi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve for thy son who never performed any sacrifice nor made any gift. Indeed, O Srinjaya, when Sivi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Sakuntala, who had a vast and well-filled treasury, fell a prey to death. Devoting three hundred horses unto the gods on the banks of the Yamuna, twenty on the banks of the Saraswati, and fourteen on the banks of Ganga, that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred Rajasuyas. No one amongst the kings of the earth can imitate the great deeds of Bharata, even as no man can, by the might of his arms, soar into the welkin. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto the sage Kanwa.[91] When even he, O Srinjaya, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Rama also, the son of Dasaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins. In his dominions there were no widows and none that was helpless. Indeed, Rama in governing his kingdom always acted like his father Dasaratha. The clouds, yielding showers seasonably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire. As long as Rama governed it, there was no fear in his kingdom of any disease. Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rama's sway, all men were whole and all men attained the fruition of their wishes. The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue. Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rama governed the kingdom. The trees always bore flowers and fruit and were subject to no accidents. Every cow yielded milk filling a drona to the brim. Having dwelt, in the observance of severe penances, for four and ten years in the woods, Rama performed ten Horse-sacrifices of great splendour[92] and to them the freest access was given to all. Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With arms stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms great. Ascending upon the throne of Ayodhya, he ruled for ten thousand and ten hundred years. When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king, intoxicated with the Soma he had drunk, Indra, the adorable chastiser of Paka and the chief of the gods, vanquished, by putting forth the might of his arms, many thousands of Asuras. King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold. Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold. Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep. (The river-goddess) Ganga, named (from before) Bhagirathi, sat upon the lap of this king dwelling near (her stream), and from this incident she came to be called Urvasi.[93] The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshvaku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brahmanas.[94] When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son. We hear, O Srinjaya, that the high-souled Dilipa also fell a prey to death. The Brahmanas love to recite his innumerable deeds. In one of his great sacrifices that king, with heart fully assenting, gave away the entire earth, abounding with wealth, unto the Brahmanas. In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold. In one of his sacrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceedingly beautiful. Discharging the duties assigned to them, the gods having Sakra for their chief, used to seek the protection of that king. Upon that golden stake possessed of great effulgence and decked with a ring, six thousand Gods and Gandharvas danced in joy, and Viswavasu himself, in their midst played on his Vina the seven notes according to the rules that regulate their combinations. Such was the character of Viswavasu's music that every creature (whatever he might be) thought that the great Gandharva was playing to him alone. No other monarch could imitate this achievement of king Dilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads.[95] Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas.[96] These three sounds never ceased in Dilipa's abode, viz., the voice of Vedic recitations, the twang of bows, and cries of "Let it be given." When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Yuvanaswa's son Mandhatri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides. Sprung from a quantity of clarified butter that had been sanctified by mantras (and that had by mistake been quaffed by his sire instead of his sire's spouse) Mandhatri was born in the stomach of the high-souled Yuvanaswa. Possessed of great prosperity, king Mandhatri conquered the three worlds. Beholding that child of celestial beauty lying on the lap of his sire, the God asked one another, "From whom shall this child obtain suck?" Then Indra approached him, saying, "He shall obtain suck even from me!" From this circumstance, the chief of the deities came to call the child by the name of Mandhatri.[97] From the nourishment of that high-souled child of Yuvanaswa, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew up into a stout youth in a hundred days. In twelve days he looked like one of twelve years. The whole earth in one day came under the sway of that high-souled and virtuous and brave king who resembled Indra himself for prowess in battle. He vanquished kings Angada, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas.[98] When Yuvanaswa's son fought in battle with Angada, the Gods thought that the firmament was breaking with the twang of his bow. The whole earth from where the Sun rises to where he sets is said to be the field of Mandhatri. Having performed Horse-sacrifices and a hundred Rajasuyas, he gave unto the Brahmanas many Rohita fishes. Those fishes were each ten Yojanas in length and one in breadth. Those that remained after gratifying the Brahmanas were divided amongst themselves by the other classes. When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sanjaya, that Yayati, the son of Nahusha, also fell a prey to death. Having subjugated the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars along his way).[99] Having performed a thousand sacrifices and a hundred Vajapeyas, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many Daityas and Danavas duly arrayed in battle, Nahusha's son, Yayati, divided the whole earth (among his children). At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then entered the woods accompanied by his wife, When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue. That monarch, in one of his sacrifices, assigned to the Brahmanas, for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each. Men of piety praised Amvarisha, the son of Nabhaga, saying that such feats had never been achieved before nor would their like be achieved in the future.[100] Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brahmanas that came there) became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern-path (to regions of brightness and bliss). When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Sasavindu also, the son of Chitrasena, felt a prey to death. That high-souled king had a hundred thousand wives, and million of sons. All of them used to wear golden armour and all of them were excellent bowmen. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars. With each car were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred kine, and with each cow were a hundred sheep and goats. This countless wealth, O monarch, Sasavindu gave away, in a Horse-sacrifice, unto the Brahmanas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Gaya also, the son of Amurtarayas, fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food. (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were, "Let my wealth be inexhaustible even if I give ceaselessly. Let my regard for virtue exist for ever. Let my heart ever take pleasure in Truth, through thy grace, O eater of sacrificial libations." It hath been heard by us that king Gaya obtained all those wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horse-sacrifice. Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brahmanas) during this period. That bull among men gratified the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the accomplishment of all their wishes. In his great Horse-sacrifice, king Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. That foremost of men, viz., Gaya, the son of Amurtarayas, gave away as many kine as there are sand grains, O king, in the river Ganga. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Sakra, having solicited them, saying "Let us have abundant food and numerous guests. Let not my faith sustain any diminution, and let us not have to ask anything of any person." The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, viz., the high-souled Rantideva of rigid vows and great fame, of their own accord. The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which to this day is known by the name of Charmanwati. King Rantideva used to make gifts unto the Brahmanas in an extensive enclosure. When the king said, "Unto thee I give a hundred nishkas! Unto thee I give a hundred," the Brahmanas (without accepting what was offered) made a noise (expressive of refusal). When, however, the king would say, "I give a thousand nishkas," the gifts were all accepted. All the vessels and plates, in Rantideva's palace, for holding food and other articles, all the jugs and pots, the pans and plates and cups, were of gold. On those nights during which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered. Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper): "There is abundant soup, take as much as ye wish; but of flesh we have not as much today as on former occasions." When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death.

He was of Ikshvaku's race, a tiger among men, and of superhuman prowess. Sixty thousand sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn. His sway extended over the whole of this earth.[101] He gratified the gods by performing a thousand Horse-sacrifices. He gave away unto deserving Brahmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brahmanas divided those gifts among themselves. Through anger that king caused the earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called Sagara after his name. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Prithu also, the son of Vena, fell a prey to death. The great Rishis, assembling together in the great forest, installed him in the sovereignty of the earth. And because it was thought that he would advance all mankind, he was, for that reason, called Prithu (the advancer). And because also he protected people from injuries (Kshata), he was, for that reason, called a Kshatriya (protector from injuries). Beholding Prithu the son of Vena, all the creatures of the earth exclaimed, "We have been lovingly attached to him." From this circumstance of the loving attachment (to him of all creatures), he came to be called a Raja (one that can inspire attachment). The earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey, and every cow yielded a jugful of milk. All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or in (sheltered) houses. When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment). King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brahmanas one and twenty mountains of gold, each measuring three nalwas.[102] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine. If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody, like medicine or diet, to a person on the point of death.'

"""Srinjaya said, 'I am attending, O Narada, to this discourse of thine, of excellent import and perfumed like a garland of flowers, — this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief. Thy discourse, O great sage, has not been a fruitless rhapsody. I have been freed from grief at thy very sight. Like one never satiated with drinking nectar, I am not satiated with thy words. O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life).'

"""Narada said, 'I will give back to thee that son of thine, named
Suvarnashthivin, whom Parvata gave thee and who has been bereft of life.
Of the splendour of gold, that child shall have a thousand years.'""“

SECTION XXX

“‘Yudhishthira said, “How did the son of Srinjaya become Suvarnashthivin?[103] Why also did Parvata give Srinjaya that child? And why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya’s son die in infancy? Or, was he in name only Suvarnashthivin? How also did he come to be so? I desire to know all this.”

“‘Krishna said, “I will recite to thee, O king, the facts as they happened. There are two Rishis, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister’s son. With cheerful hearts, the uncle Narada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on earth for tasting clarified butter and rice. Both of them, possessed of great ascetic merit, wandered over the earth, subsisting on food taken by human beings. Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other’s curse. Agreeing to that understanding, those two great Rishis, adored of all the worlds, repaired to king Srinjaya, the son of Sitya and said unto him, ‘We two, for thy good, shall dwell with thee for a few days. O lord of earth, do thou attend to all our wants duly.’ The king, saying, ‘So be it,’ set himself to attend upon them hospitably. After a while, one day, the king filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saying, ‘This my daughter will wait upon you both. Bright as the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumari by name.’ ‘Very well,’ said the Rishis in reply, upon which the king directed his daughter, telling her, ‘O child, attend upon these two Brahmanas as thou wouldst upon the gods or thy sire.’ The virtuous princess, saying, ‘So be it’ began to attend upon them in obedience to her father’s behest. Her dutiful services and her unrivalled beauty very soon inspired Narada with a tender flame towards her. That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight. The virtuous Narada, however, overwhelmed by shame, could not disclose that burning attachment to his sister’s son, the high-souled Parvata. By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon resolved to curse the love-afflicted Narada. And he said, ‘Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us should be disclosed to the other, thou hast violated it. These were thy own words, O Brahmana! It is for this that I shall curse thee. Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumari! It is for this that I shall curse thee. Thou art a Brahmacharin. Thou art my preceptor. Thou art an ascetic and a Brahmana. Yet hast thou broken the compact thou hadst made with me. Fitted with rage I shall, for this, curse even thee. Listen to me. This Sukumari shall, without doubt, become thy wife. From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all.’ Hearing these words of his, the uncle Narada, filled with wrath, cursed his nephew Parvata in return, saying, ‘Although thou hast ascetic merit and Brahmacharya and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven.’ Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriated elephants. From that time the high-souled Parvata began to wander over the earth, respected as he deserved, O Bharata, for his own energy. Narada then, that foremost of Brahmanas, obtained according to due rites the hand of Srinjaya’s daughter, the faultless Sukumari. The princess, however, beheld Narada exactly as the curse had said. Indeed, just after the last of the wedding mantras had been recited, Sukumari beheld the celestial Rishi to have a face like that of an ape. She, however, did not on that account, disregard her lord. On the other hand, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, Munis, and Yakshas for a husband. One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Narada there. Saluting him, Parvata said, ‘Show thy grace unto me by permitting me, O puissant one, to go to heaven.’ Seeing the cheerless Parvata kneeling before him with joined hands, Narada, himself more cheerless, said unto him, ‘Thou hadst cursed me first, saying, “Be thou an ape!” After thou hadst said so unto me, I cursed thee from anger, saying, “From this day thou shalt not dwell in heaven!” It was not well of thee, since thou art like a son unto me.’ The two saints then freed each other from their mutual curses. Beholding her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, taking him to be somebody other than her lord. Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying, ‘This one is even thy husband. Do not entertain any scruple. This one is the illustrious and puissant Rishi Narada, that foremost of virtuous persons. He is thy lord, of one soul with thee. Do not have any doubt.’ Assured in diverse ways by the high Parvata and informed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Narada to his home.”

“‘Vasudeva continued, “The illustrious Rishi Narada, who was himself an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened.”’“

SECTION XXXI

“Vaisampayana said, ‘The royal son of Pandu then addressed Narada, saying, “O holy one, I desire to hear of the birth of the child whose excreta were gold.” Thus addressed by king Yudhishthira the just, the sage Narada began to narrate to him all that had occurred in connection with that child of golden excreta.

“‘Narada said, “It is even so, O thou of mighty arms, as Kesava here hath said. Asked by thee I shall now recite the portion that remains of this story. Myself, and my sister’s son, the great ascetic Parvata, came (on one occasion) unto Srinjaya that foremost of all victorious kings, for dwelling with him. Honoured by him with due rites, and with every wish of ours gratified, we took up our residence in his abode. After the season of rains had gone, and when the time came for our own departure, Parvata said unto me those words of grave import suitable to the hour: ‘We have, O Brahmana, dwelt in the abode of this king for some time, highly honoured by him. Think of what return we should make.’ I then, O monarch, addressed Parvata of blessed aspect, saying, ‘O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself. Through thy boons let the king be made happy and let him obtain his wishes. Or, if thou choosest, let him be crowned with success through the ascetic merits of both of us.’ After this, Parvata having called king Srinjaya, that foremost of victorious persons, said unto him these words O bull of Kuru’s race, ‘We have been exceedingly gratified, O king, with thy hospitable attentions given to us with every sincerity. With our permission, O foremost of men, think of the boon thou shouldst solicit. Let the boon, however, be such that it may not imply enmity to the gods or destruction to men! Accept then, O king, a boon, for thou deservest one as we think.’ Hearing these words, Srinjaya replied, ‘If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desire.’ Unto Srinjaya who said so, Parvata again said, ‘Solicit, O king, the fruition of that wish which thou art cherishing in thy heart, for a long time.’ Srinjaya answered, ‘I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of the Chief himself of the deities.’ At this, Parvata said, ‘This thy desire shall be fulfilled. Thy child, however, shall not be long-lived, for thy wish for such a son is even for prevailing over the Chief of the gods. Thy son shall be known by the name of Suvarnashthivin. He shall be possessed of splendour like that of the Chief of the gods but take care to protect him always from that deity.’ Hearing these words of the high-souled Parvata, Srinjaya began to beseech that saint for ordaining otherwise, saying, ‘Let my son be long-lived, O Muni, through thy ascetic merit.’ Parvata, however, said nothing, through partiality for Indra. Beholding the king very cheerless, I said unto him, ‘Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee. Do not grieve, O lord of earth! I will give thee back thy beloved child, even if he be dead, in his living form.’ Having said so unto that monarch, both of us left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased. After some time had elapsed, the royal sage Srinjaya had born unto him a son of great prowess and blazing forth with energy. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as in name. This extraordinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata’s boon. Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the laches of the prince. He commanded his celestial weapon Thunder, standing before him in embodied shape, saying, ‘Go, O puissant one, and assuming the form of a tiger slay this prince. When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata said.’ Thus addressed by Sakra, the celestial weapon Thunder, that subjugator of hostile towns, began from that day to continually watch for the laches of the prince. Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest. One day, on the shores of the Bhagirathi, the boy, accompanied by his nurse, ran hither and thither in play. Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the earth. At this sight the nurse uttered loud cries of grief. Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then. Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot. He beheld his son there, his blood quaffed off, and lying lifeless on the ground like the moon dropped from the firmament. Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously. The royal ladies then, afflicted with grief and crying, quickly ran to the spot where king Srinjaya was. In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him. Stricken with grief as the king was, I recited to him all those stories, O monarch, that hero of Yadu's race has already recited to thee. I brought Srinjaya's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise. After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a period of one thousand and one hundred years. He worshipped the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he gratified the gods and the Pitris. Having procreated many sons, all of whom by their issues multiplied the race, he went the way of all nature, O king, after many years. Do thou, O foremost of kings dispel this grief born in thy heart, even as Kesava has counselled thee, as also Vyasa of austere penances. Rise up, O king, and bear the burthen of this thy ancestral kingdom, and perform high and great sacrifices so that thou mayst obtain (hereafter) whatever regions may be desired by thee!"'"

SECTION XXXII

"Vaisampayana said, 'Unto king Yudhishthira who still remained speechless and plunged in grief, the island-born Vyasa, that great ascetic, conversant with truths of religion, spoke again.

"'Vyasa said, "O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful. Do thou, therefore, O king, walk in the steps of thy ancestors. With Brahmanas, penances are a duty. This is the eternal ordinance of the Vedas. Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brahmanas. A Kshatriya is the protector of all persons in respect of their duties.[104] That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand. That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint, indeed, — all men of such sinful nature, should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee. Thou hast been observant of the duties of thy own order. Why then, O son of Pandu, dost thou indulge in such grief? The king should slay those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the ordinance."

"'Yudhishthira said, "I do not doubt the words that fall from thy lips, O thou of great ascetic merit! Everything appertaining to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty! I have, however, for the sake of kingdom, caused many persons to be slain! Those deeds, O Brahmana, are burning and consuming me!”

“‘Vyasa said, “O Bharata, is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer, the results of (previous) action? If man, O Bharata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme being himself. If a person cuts down, with an axe, a tree in forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being.[105] If, again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director there is none, and, therefore, whatever thou hast done cannot bring evil consequences on thee.[106] No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe.[107] If thou thinkest it is chance only that acts in the world, then such an act of destruction could never happen nor will ever happen.[108] If it is necessary to ascertain what is good and what is evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands. I think, O Bharata, that acts, good and bad, are continually revolving here as a wheel, and men obtain the fruits of those acts, good or bad, that they do. One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief. Thou shouldst adhere, O Bharata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee. Expiations, O king, have been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance. Therefore, O king, without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world.”’“

SECTION XXXIII

“‘Yudhishthira said, “Sons and grandsons and brothers and sires and fathers-in-law and preceptors and maternal uncles and grandsires, many high-souled Kshatriyas, many relatives (by marriage), friends, companions, sister’s sons, and kinsmen, O grandsire, and many foremost of men coming from diverse countries, have fallen. All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom. Having caused so many heroic kings who were always devoted to righteousness and all of whom had quaffed Soma in sacrifices, what end shall I attain, O great ascetic! Thinking that this earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day. Having witnessed this slaughter of kinsmen and millions of other men, I burn with grief, O grandsire! Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers. Reproaching the Pandavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the earth! Not beholding their sires and brothers and husbands and sons, those ladies, through affliction, casting off their life-breath, will go to the abode of Yama, O foremost of Brahmanas! I have no doubt of this. The course of morality is very subtle. It is plain that we shall be stained with the guilt of slaughtering women for this. Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards. O best of men, we shall, therefore, waste our limbs with the austerest of penances. Tell me, O grandsire, to what mode of life I should betake myself then.”’

“Vaisampayana continued, ‘Hearing these words of Yudhishthira, the Island-born Rishi, having reflected keenly for some time, addressed the son of Pandu as follows:

"'Vyasa said, "Remembering the duties of a Kshatriya, O king, do not give way to grief. All those Kshatriyas, O bull among Kshatriyas, have fallen in the observance of their proper duties. In the pursuit of great prosperity and of great fame on earth, those foremost of men, all of whom were liable to death,[109] have perished through the influence of Time. Thou hast not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change. Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favour. He is the witness of the acts of all creatures. By him have they been taken away. This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures to be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power. Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions. Think, O mighty-armed one, of the acts of those Kshatriyas that have fallen. Those acts were the causes of their destruction and it is in consequence of them that they have perished. Think also of thy own acts consisting of observances of vows with restrained soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings). As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it. Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless. Although this entanglement of thy heart is a mere delusion, still, if it pleaseth thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin). It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers. Covetous of prosperity, fierce was the battle fought between them. The fight lasted for two and thirty thousand years. Making the earth one vast expanse of blood, the gods slew the Daityas and gained possession of heaven. Having obtained possession of the earth, a (large) number of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for giving them help in the fight. They were known by the name of Salavrika and numbered eight and eighty thousand. All of them, however, were slain by the gods. Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious Daityas were slain by the gods. If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned, know which is which. Therefore, console thyself, O son of Pandu, for thou art well versed in the scriptures. Thou hast, O Bharata, only followed the path formerly trodden by the very gods. Men like yourselves never go to hell, O bull of Pandu's race! Comfort these thy brothers and all thy friends, O scorcher of foes! He who deliberately engages himself in sinful acts, and committing sinful acts feels no shame but continues the same as before, is called (in the scripture) a great sinner. There is no expiation for him and his sins know no diminution. Thou art born in noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it. The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee. Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins. The divine chastiser of Paka, having vanquished his foes with the assistance of the Maruts, gradually performed a hundred sacrifices and became Satakratu.[110] Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Sakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour. The lord of Sachi is adored in the heavens by the Apsaras. The Rishis and the other gods all worship him with reverence. Thou hast got the earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess. Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones. Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the earth. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will cast off their sorrows and become happy. Having comforted the whole empire in this way, O Bharata, adore the gods in a Horse-sacrifice as the virtuous Indra did in days of old. It is not proper for us to grieve for those high-souled Kshatriyas, O bull of thy order (that have fallen in battle). Stupefied by the power of the destroyer, they have perished in the observance of the duties of their own order. Thou hast discharged the duties of a Kshatriya and obtained the earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bharata, thou shalt be able to obtain happiness in the other world.”’“

SECTION XXXIV-XXXV

"'Yudhishthira said, "After doing what acts does a man become liable to perform expiation? And what are those acts which he must do for being freed from sin? Tell me this, O grandsire."

"'Vyasa said, "Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation. The person in the observance of the Brahmacharya vow, who rises from bed after the sun has risen or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brahmana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wedded a younger one, one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowledge thereof to a person that is worthy of it, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas,[111] one who slays his preceptor or a woman, one born in a sinful family, one who slays an animal wilfully,[112] one who sets fire to a dwelling house, one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact, — these all are guilty of sins requiring expiation. I shall now mention other acts that men should not do, viz., acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention. The rejection of one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden, deserting one that craves protection, neglect in maintaining servants and dependants, selling salt and treacle (and similar other substances), killing of birds and animals, refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like), omission to present the dakshina, humiliating a Brahmana, — these all have been pronounced by persons conversant with duty to be acts that no one should do. The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men! I have now declared to thee, in brief as also in detail, those acts and omissions by which a man becomes liable to perform expiation. Listen now to the circumstances under which men, by even committing these acts, do not become stained with sin. If a Brahmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slayer does not become guilty of the slaughter of a Brahmana.[113] There is a mantra in the Vedas, O son of Kunti, that lays this down, I declare unto thee only those practices that are sanctioned by the authority of the Vedas. One who slays a Brahmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter, does not truly become the slayer of a Brahmana. In such a case it is the wrath of the slayer that proceeds against the wrath of the slain. A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case. All that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites. Connection with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddalaka caused his son Swetaketu to be begotten by a disciple. A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. One is not stained by stealing from other than Brahmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one’s own life or that of another, or for the sake of one’s preceptor, or for gratifying a woman, or for bringing about a marriage. One’s vow of Brahmacharya is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire. If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connection with her is not destructive of virtue. One should not slay or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by the Creator himself in the ordinance laid down by him. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. One who knows the true use of the Soma juice, does not incur sin by selling it.[114] By dismissing a servant who is incompetent to render service one is not touched by sin. I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail.”’“

SECTION XXXVI

“‘Vyasa said, “By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. By subsisting upon only one meal a day, and that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a khattanga in another, by becoming a Brahmacharin and always ready for exertion, by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brahmana. By perishing upon the weapon of a person living by the use of arms, of one’s own will and upon the advice of persons learned in the scriptures, or by throwing one’s self down, for three times, with head downwards, upon a blazing fire, or by walking a hundred Yojanas all the while reciting the Vedas, or by giving away one’s whole property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be cleansed of the sin of having slain a Brahmana. By living upon the scantiest meal every day for a space of six years, a person may be cleansed of that sin.[115] By observing a harder vow with regard to food one may be cleansed in three years.[116] By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time. There is no doubt again that one is cleansed by a Horse-sacrifice. Men that have been guilty of having slain a Brahmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice, become cleansed of all their sins. This is an injunction of great authority in the Srutis. One again, by slaying down his life in a battle undertaken for the sake of a Brahmana, becomes cleansed of the sin of having slain a Brahmana. By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brahmana as also, indeed, of all his sins. One that gives away five and twenty thousand kine of the Kapila species and while all of them have calved, becomes cleansed of all his sins. One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin. That man, O king, who gives away a hundred steeds of the Kamvoja breed unto Brahmanas of regulated behaviour, becomes freed from sin. That man. O Bharata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin. If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter. By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins. By performing the sacrifice laid down by Vrihaspati, a Brahmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself. If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains from it ever afterwards, he becomes sanctified and cleansed. The person that has violated his preceptor's bed, should lie down on a sheet of iron having heated it, and having cut off the emblem of his sex should leave the world for a life in the woods, with eyes always turned upwards. By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins. The person who observes a very rigid vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins. One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to one's preceptor. One who has fallen off from the vow (of Brahmacharya), may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brahmana. One who has been guilty of adultery, or of theft, may become cleansed by observing rigid vows for a year. When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft). The younger brother who has married before the marriage of the elder brother, as also the elder brother whose younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights. The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her. Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of chaturmasya, all the while living upon scanty and cleansing food. Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleansed by their menstrual course like a metallic plate that is scoured with ashes. Plates (made of the alloy of brass and copper) stained by a Sudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's Gandusha, may be cleansed by means of the ten purifying substances.[117] It has been laid down that a Brahmana should acquire and practise the full measure of virtue. For a person at the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part. So, a Vaisya should acquire a measure less (than a Kshatriya's) by a fourth and a Sudra less (than a Vaisya's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be determined upon this principle. Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights. By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes. These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances. A Brahmana may be cleansed of all sins by reciting the Gayatri in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speech. He should during the day-time be under shelter of the sky and should lie down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions. Observant of rigid vows, he should abstain from speech with women, Sudras, and fallen persons. A Brahmana by observing such regulations may be cleansed of all sins unconsciously committed by him. A person obtains in the other world the fruits, good or bad, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here). By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore may similarly enhance his misery by committing unrighteous acts. One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous. I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called Mahapatakas (highly heinous sins). As regards sins in respect of unclean food and the like, and improper speeches, etc., they are of two classes, viz., those committed consciously and those that are committed unconsciously. All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both. Indeed sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been laid down only for believers (in God) and those that have faith. They are not for atheists or those that have no faith, or those in whom pride and malice predominate. A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him. Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breath and thy inheritance. Or, if not withstanding this, thou still regardest thyself to be sinful, perform expiation. Do not cast away thy life in consequence of such grief that is not becoming a wise man.’”

“Vaisampayana continued, “Thus addressed by the holy Rishi, king Yudhishthira the just, having reflected for a short while, said these words unto the sage.’”

SECTION XXXVII

“‘Yudhishthira said, “Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts).”

“‘Vyasa said, “In this connection is cited the old account of a discourse between the ascetics and that lord of creation, viz., Manu. In the Krita age, an assembly of Rishis, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying, ‘What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done, O lord of creation, tell us everything about all this.’ Thus addressed by them, the divine and self-born Manu said unto them, ‘Listen to me as I expound the duties in brief and in detail. In regions which have not been interdicted, silent recitation (of sacred mantras, homa), fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to this pious acts, — these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones. Sojourn to holy places, and eating of sanctified butter — these also, without doubt speedily cleanse a man. No man would ever be called wise if he is indulged in pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged in pride). Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices, — these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth, and injury and killing, may under special circumstances, become virtue. With respect to persons capable of judging, acts are of two kinds, viz., virtuous and sinful. From the worldly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (i.e., everything a man may do or not do), would be classed under action and inaction. Inaction (i.e., abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth); while the consequences of action (i.e., practice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their consequences.[118] Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good. When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down. When an act is done from wrath or clouded judgment, then expiation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of mantras. The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation. The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights. There is no expiation for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed. When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare.[119] The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brahmanas. They should not also eat fishes that have no scales, and four-footed aquatic animals like frogs and others, except the tortoise. Water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, woman and deer, should not be taken by a Brahmana. Besides this, the food that has been offered to the man, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken. If a Brahmana takes food that has been cooked by a Kshatriya, it diminishes his energy; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children it lessens the period of his life. The food provided by a usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden. The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells Soma, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls, by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brahmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken. The powder of fried barley and of other kinds of fried grain, mixed with curds, if become stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the tila seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas leading a domestic mode of life. Having first gratified the gods, Rishis, guests, Pitris, and the household deities, a Brahmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the Bhikshu order that has renounced the world. A man of such behaviour, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer, or unto an idiot, or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a Srotriya.[120] An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor. As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together. As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver). As water in a (human skull) and milk in a bag made of dog-skin become unclean in consequence of the uncleanliness of the vessels in which they are kept even so the Vedas become fruitless in a person who is not of good behaviour. One may give from compassion unto a low Brahmana who is without mantras and vows, who is ignorant of the scriptures and who harbours envy. One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it. There is no doubt that a gift made to

Brahmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient. As an elephant made of wood or an antelope made of leather, even so is a Brahmana that has not studied the Vedas. All the three have nothing but names.[121] As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without mantras. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana void of learning. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and Pitris. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter.' I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race."'"

SECTION XXXVIII

“‘Yudhishthira said, “O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders. I desire also to hear, O foremost of Brahmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality. This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiosity, fills me with joy. The practice of virtue and the discharge of kingly duties are always inconsistent with each other. For always thinking of how one may reconcile the two, my mind is constantly stupefied.”’

“Vaisampayana continued, ‘Then Vyasa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient and all-knowing person, viz., Narada, said, “If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus. Conversant with all duties and possessed of universal knowledge, that son of Bhagirathi will remove all the doubts in thy heart on the difficult subject of duties. That goddess, viz., the genius of the celestial river of three courses brought him forth. He saw with his physical eyes all the gods with Indra at their head. Having gratified with his dutiful services the celestial Rishis having Vrihaspati at their head, he acquired a knowledge of the duties of kings. That foremost one among the Kurus obtained a knowledge also of that science, with its interpretations, with Usanas and that regenerate one who is the preceptor of the celestials know. Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vasishtha and from Chyavana of Bhrigu’s race. In olden days he studied under the eldest-born son of the Grandsire himself, viz., Sanatkumara of blazing splendour, well conversant with the truths of mental and spiritual science. He learnt the duties in full of the Yatis from the lips of Markandeya. The bull among men obtained all weapons from Rama and Sakra. Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us. Regenerate Rishis of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him. Conversant with all duties and acquainted with all the subtle truths of morality, even he will discourse to thee upon duty and morality. Go unto him before he abandons his life breath.” Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati’s son Vyasa, that first of eloquent men.’

“‘Yudhishthira said, “Having caused a great and horrid slaughter of kinsmen, I have become an offender against all and a destroyer of the earth. Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by the aid of deceit, how shall I approach him for asking him (about duties and morality)?”’

“Vaisampayana continued, ‘Moved by the desire of benefiting all the four orders, the mighty armed and high-souled chief of Yadu’s race once more addressed that foremost of kings (in the following words).’

“‘Vasudeva said, “It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyasa has said. The Brahmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer. The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujangala, O king, are here. For the sake of doing what is agreeable to these high-souled Brahmanas, in obedience also to the command of thy revered senior Vyasa of immeasurable energy, and at the request of ourselves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.”’

“Vaisampayana continued, ‘Thus addressed by Krishna, the high-souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world. The tiger among men, viz., Yudhishthira of great fame, besought by Krishna himself, by the Island-born (Vyasa), by Devasthana, by Jishnu, by these and many others, cast off his grief and anxiety. Fully conversant with the declarations of the Srutis, with the science that treats of the interpretation of those declarations, and with all that men usually hear and all that deserve to be heard, the son of Pandu obtained peace of mind and resolved upon that he should next do. Surrounded by all of them like the moon by the stars, the king, placing Dhritarashtra at the head of the train, set out for entering the city. Desirous of entering the city, Kunti’s son Yudhishthira, conversant with every duty, offered worship unto the gods and thousands of Brahmanas. He then ascended a new and white car covered with blankets and deerskins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic mantras. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle. His brother Bhima of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence. That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament. The two heroic sons of Madri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems for fanning the king. The five brothers decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the composition of everybody). Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu behind. Upon his own brilliant car of gold unto which were yoked Saivya and Sugriva, Krishna, with Satyaki, followed the Kurus. The eldest uncle of Pritha’s son, O Bharata, accompanied by Gandhari, proceeded at the head of the train, upon a vehicle borne on the shoulders of men. The other ladies of the Kuru household, as also Kunti and Krishna, all proceeded on excellent vehicles, headed by Vidura. Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds. His praises chanted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant. The progress, O mighty-armed one, of king Yudhishthira, became so beautiful that its like had never been on earth. Teeming with healthy and cheerful men, the busy hum of innumerable voices was heard there. During the progress of Pritha's son, the city and its streets were adorned with gay citizens (all of whom had come out for honouring the king). The spot through which the king passed had been decked with festoons of flowers and innumerable banners. The streets of the city were perfumed with incense. The place was overlaid with powdered perfumes and flowers and fragrant plants, and hung over with garlands and wreaths. New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at the particular spots. Accompanied by his friends, the son of Pandu, adored with sweet speeches, entered the city through its well-adorned gate.'"

SECTION XXXIX

“Vaisampayana said, ‘At the time the Parthas entered the city, thousands upon thousands of the citizens came out to behold the sight. The well-adorned squares and streets, with crowd swelling at each moment looked beautiful like the ocean swelling at the rise of the moon. The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bharata, with their weight. With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri. And they said, “Worthy of all praise art thou, O blessed princess of Panchala, that waitest by the side of those foremost of men even like Gautami by the side of the (seven) Rishis. Thy acts and vows have borne their fruits, O lady!” In this strain, O monarch, the ladies praised the princess Krishna. In consequence of those praises, O Bharata, and their speeches with one another, and the shouts of joy (uttered by the men), the city became filled with a loud uproar. Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament. The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears, “By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes! By good luck, thou hast recovered thy kingdom through virtue and prowess. Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting the denizens of heaven.” Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brahmanas from every side, the king, graced with victory and the blessings of the people, entered the palace that resembled the mansion of Indra himself, and then descended from his car. Entering the apartments, blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths. Possessed of great fame and prosperity, the king came out once more and beheld a number of Brahmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him). Surrounded by those Brahmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brahmanas with (gifts of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired. Then loud shouts of “This is a blessed day” arose, filling the entire welkin, O Bharata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pandavas). The king heard that sound uttered by those learned Brahmanas and that was as loud and clear as the sound of a flock of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well conversant with the Vedas. Then, O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose. A little while after when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king. He was a friend of Duryodhana and stood there in the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows. That wicked wight, desirous of evil unto the high-souled Pandavas and without having consulted those Brahmanas, said these words unto the king.’

“‘Charvaka said, “All these Brahmanas, making me their spokesman, are saying, ‘Fie on thee! Thou art a wicked king. Thou art a slayer of kinsmen.’ What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life.” Hearing these words of that wicked Rakshasa the Brahmanas there became deeply agitated. Stung by that speech, they made a loud uproar. And all of them, with king Yudhishthira. O monarch, became speechless from anxiety and shame.’

“‘Yudhishthira said, “I bow down to you and beseech you humbly, be gratified with me. It doth not behove you to cry fie on me. I shall soon lay down my life.”’[122]

“Vaisampayana continued, ‘Then all those Brahmanas, O king, loudly said, “These are not our words. Prosperity to thee, O monarch!” Those high-souled persons, conversant with the Vedas, with understanding rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight. And they said, “This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana. We have not, O thou of righteous soul, said anything of the kind. Let this anxiety of thine be dispelled. Let prosperity attend upon thee with thy brothers.”’

“Vaisampayana continued, ‘These Brahmanas then, insensate with rage, uttered the sound Hun. Cleansed of all sins, they censured the sinful Rakshasa and slew him there (with that very sound). Consumed by the energy of those utterers of Brahma, Charvaka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra. Duly worshipped, the Brahmanas went away, having gladdened the king with their benedictions. The royal son of Pandu also, with all his friends, felt great happiness.’”

SECTION XL

“Vaisampayana said, ‘Then Devaki’s son Janardana of universal knowledge addressed king Yudhishthira who stood there with his brothers, saying, “In this world, O sire, Brahmanas are always the objects of worship with me. They are gods on earth having poison in their speech, and are exceedingly easy to gratify. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, performed austere penances for many years in Vadari. Brahman repeatedly solicited him to ask for boons. At last the Rakshasa solicited the boon, O Bharata, of immunity from fear at the hand of every being in the universe. The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brahmanas. Having obtained that boon, the sinful and mighty Rakshasa of fierce deeds and great prowess began to give pain to the gods. The gods, persecuted by the might of the Rakshasa, assembling together, approached Brahman, for compassing their foe’s destruction. The eternal and unchangeable god answered them, O Bharata, saying, ‘I have already arranged the means by which the death of this Rakshasa may soon be brought about. There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the Rakshasa will insult the Brahmanas. Stung by the wrong he will inflict upon them, the Brahmanas, whose might consists in speech, will in wrath censure him at which he will meet with destruction.’ Even that Rakshasa Charvaka, O foremost of kings, slain by the curse of the Brahmanas, lies there deprived of life. Do not, O bull of Bharata’s race, give way to grief. The kinsmen, O king, have all perished in the observance of Kshatriya duties. Those bulls among Kshatriyas, those high-souled heroes, have all gone to heaven. Do thou attend to thy duties now. O thou of unfading glory, let no grief be thine. Stay thy foes, protect thy subjects, and worship the Brahmanas.”’“

SECTION XLI

"Vaisampayana said, 'The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on excellent seat made of gold. On another seat, beautiful and blazing and made of gold, sat with face directed towards him, those two chastisers of foes, viz., Satyaki and Vasudeva. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems. Upon a white throne of ivory, decked with gold, sat Pritha with Sahadeva and Nakula. Sudharman,[123] and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that blazed with the effulgence of fire. Yuyutsu and Sanjaya and Gandhari of great fame, all sat down where king Dhritarashtra had taken his seat. The righteous-souled king, seated there, touched the beautiful white flowers, Swastikas, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him). Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles. Then earth, and gold, and many kinds of gems, and all the things in profusion that were necessary for the performance of the coronation rite, were brought there. There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and Kusa grass, and cow's milk, and (sacrificial) fuel consisting of the wood of Sami, Pippala, and Palasa, and honey and clarified butter and (sacrificial) ladles made of Udumvara, and conches adorned with gold.[124] Then the priest Dhaumya, at the request of Krishna, constructed, according to rule, an altar gradually inclining towards the cast and the north. Causing the high-souled Yudhishthira then, with Krishna the daughter of Drupada, to be seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and blazing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper mantras. Then he of Dasaratha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of earth, viz., Yudhishthira, the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same at the request of Krishna. The son of Pandu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful. Then Panavas and Anakas and drums were beaten. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honoured his subjects in return. He gave a thousand nishkas unto the Brahmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour. Gratified (with gifts), the Brahmanas, O king, wished him prosperity and victory, and with voices melodious like that of swans, uttered his praises, saying, "O Yudhishthira of mighty arms, by good luck, O son of Pandu, victory has been thine. By good luck, O thou of great splendour, thou hast recovered thy position through prowess. By good luck, the wielder of Gandiva, and Bhimasena, and thyself, O king, and the two sons of Madri, are all well, having slain your foes and escaped with life from the battle, so destructive of heroes. Do thou, O Bharata, attend without delay to those acts that should next be done." Thus adored by those pious men, king Yudhishthira the just, with his friends, became installed on the throne of a large kingdom, O Bharata!'"

SECTION XLII

"Vaisampayana said, 'Having heard those words, suitable to time and place, of his subjects, king Yudhishthira answered them in the following words, "Great must be the sons of Pandu, in sooth, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together. Without doubt, we are all objects of favour with you since you so freely describe us to be possessed of such attributes. King Dhritarashtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and what is agreeable to him. Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness. If ye, as also my friends, think that I should be an object of favour with you and them, let me then request you all to show the same behaviour towards Dhritarashtra as ye used to show before. He is the lord of the world, of yourselves, and of myself. The whole world, with the Pandavas, belongs to him. Ye should always bear these words of mine in your minds." The king then told them to go whithersoever they liked. Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as Yuvaraja. And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state.[125] And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances. And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army. And king Yudhishthira appointed Phalguna for resisting hostile forces and chastising the wicked. And he appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and all rites in honour of the gods and other acts of a religious kind. And he appointed Sahadeva to always remain by his side, for the king thought, O monarch, that he should under all circumstances be protected by that brother of his. And the king cheerfully employed others in other acts according as he deemed them fit. That slayer of hostile heroes, viz., the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying, “You should always with alacrity and attention do everything that my royal father Dhritarashtra wishes. Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king’s permission.”’“

SECTION XLIII

"Vaisampayana said, 'After this king Yudhishthira of magnanimous soul caused the Sraddha rites to be performed of every one of his kinsmen slain in battle. King Dhritarashtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brahmanas). Yudhishthira accompanied by Draupadi, gave much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the Rakshasa Ghatotkacha, the son of Hidimva, and of Virata, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi. For the sake of each of these, the king gratified thousands of Brahmanas with gifts of wealth and gems, and kine and clothes. The king performed the Sraddha rite for the good in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind. And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavated in their names. Thus paying off the debt he owed to them and avoiding the chance of censure in the world,[126] the king became happy and continued to protect his subjects religiously. He showed due honour, as before, unto Dhritarashtra, and Gandhari, and Vidura, and unto all the superior Kauravas and unto all the officers. Full of kindness, the Kuru king honoured and protected all those ladies also who had, in consequence of the battle, been deprived of their heroic husbands and sons. The puissant king, with great compassion, extended his favours to the destitute and the blind and the helpless by giving them food, clothes and shelter. Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness.'"

SECTION XLIV

"VAISAMPAYANA SAID, 'HAVING got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasarha's race, saying, "Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus, I have got back this ancestral kingdom of mine. O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes! Thou hast been called the One only Being. Thou hast been said to be the refuge of all worshippers. The regenerate ones adore thee under innumerable names.[127] Salutations to thee, O Creator of the Universe! Thou art the soul of the Universe and the Universe hath sprung from thee. Thou art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings. Thou hast, as said in the Puranas, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni.[128] The learned say that thou art the three Yugas.[129] All thy achievements are sacred. Thou art the lord of our senses. Thou art the great Lord worshipped in sacrifices. Thou art called the great swan. Thou art three-eyed Sambhu. Thou art One, though known as Vibhu and Damodara. Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device. Thou art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe and thou art of irresistible prowess. Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art the Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo); Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brahmana of pure blood, and thou art those that have sprung from intermixture. Thou art great. Thou walkest on high, thou art the mountains, and thou art called Vrishadarbha and Vrishakapi. Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on earth, descending from heaven. Thou art Emperor, thou art Virat, and thou art Swarat.[130] Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung. Thou art Almighty, thou art existence in every form, thou art without form, thou art Krishna, and thou art fire. Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf.[131] Thou art Sacrifice embodied, thou art Dhruva,[132] thou art Garuda, and thou art called Yajnasena. Thou art Sikhandin, thou art Nahusha, and thou art Vabhru. Thou art the constellation Punarvasu extended in the firmament, Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of Uktha, thou art Sushena, thou art the drum (that sends forth its sound on every side). The track of thy car-wheels is light. Thou art the lotus of Prosperity, thou art the cloud called Pushkara, and thou art decked with floral wreaths. Thou art affluent, thou art puissant, thou art the most subtle, and it is thou whom the Vedas describe. Thou art the great receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all. Thou art called Hiranyagarbha, thou art the sacred mantras swadha and swaha, thou art Kesava. Thou art the cause whence all this hath sprung, and thou art its dissolution. In the beginning it is thou that createst the universe. This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of Sarnga, discus and sword!” Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to gladden the eldest son of Pandu with many agreeable speeches.’”

SECTION XLV

“Vaisampayana said, ‘The king dismissed all his subjects, who, commanded by the monarch, returned to their respective homes. Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying, “Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts. Through my fault, ye bulls of Bharata’s race, ye have suffered the miseries of an exile in the forests like vulgar men. In delight and in happy ease enjoy this victory (that ye have won). After resting yourselves and regaining the full use of your faculties, meet me again in the morning.” After this, the mighty-armed Vrikodara like Maghavat entering his own beautiful fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that adorned with gems of diverse kinds, that teemed with servants, male and female, and that Yudhishthira assigned to him with the approval of Dhritarashtra. The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dussasana which was not inferior to Duryodhana’s and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded in wealth and was full of attendants of both sexes. The palace of Durmarshana was even superior to that of Dussasana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest. The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded in beds and beautiful women, with eyes like lotus-petals. The king gave it unto Sahadeva who was ever employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailasa. Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before.[133] Like a tiger entering his cave in the hills, that tiger among men, viz., Saurin, accompanied by Satyaki, entered the palace of Arjuna. Feasting on the viands and drinks (that had been kept ready for them), the princes passed the night happily. Awaking in the morning with well pleased hearts, they presented themselves before king Yudhishthira.'"

SECTION XLVI

"Janamejaya said, 'It behoveth thee, O learned Brahmana, to tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom. It behoveth thee to tell me also, O Rishi, what the heroic Hrishikesa, the supreme master of the three worlds did after this.'

"Vaisampayana said, 'Listen to me, O king, as I narrate in detail, O sinless one, what the Pandavas, headed by Vasudeva, did after this. Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties. The (eldest) son of Pandu gave unto a thousand high-souled Brahmanas of the Snataka order a thousand Nishkas each. He then gratified the servants that were dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfilling their wishes. Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds. Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honour Vidura greatly. That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats. Having restored peace to his kingdom, the king, O best of monarchs, possessed of great fame, paid due honour unto Yuyutsu and Dhritarashtra. Placing his kingdom, at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira continued to pass his days happily. Having gratified everybody, including the citizens, in this way, Yudhishthira, O bull of Bharata's race, then proceeded with joined hands to the presence of the high-souled Vasudeva. He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems. Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like a Jewel set on gold. His bosom adorned with the Kaustubha gem, he looked like the Udaya mountain that decked the rising Sun. So beautiful did he look that there is no simile in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form, king Yudhishthira addressed him sweetly and smilingly, saying, “O foremost of intelligent men, hast thou passed the night happily? O thou of unfading glory, are all thy faculties in their full vigour? O foremost of intelligent persons, is it all right with thy understanding? We have got back our kingdom and the whole earth has come under our control, O divine lord, through thy grace, O refuge of the three worlds and, O thou of three steps,[134] through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!” Unto that chastiser of foes, viz., king Yudhishthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation.’”

SECTION XLVII

“‘Yudhishthira said, “How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds? When thou hast, O God, withdrawn thyself (from the world), having, O bull among men, adopted the fourth state, my mind has been filled with wonder.[135] The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou hast concentrated within thy mind. Both speech and mind, O Govinda, have been concentrated within thy understanding. All thy senses, indeed, have been withdrawn into thy soul.[136] The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Madhava, as a wooden post or a stone. O illustrious God, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock. If I am fit to hear the cause, if it is no secret of thine, dispel, O god, my doubt for I beg of thee and solicit it as a favour. Thou art the Creator and thou art the Destroyer. Thou art destructible and thou art indestructible. Thou art without beginning and thou art without end. Thou art the first and the foremost of Beings. O foremost of righteous persons, tell me the cause of this (Yoga) abstraction. I solicit thy favour, and am thy devoted worshipper, and bow to thee, bending my head.” Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.’

“‘Vasudeva said, “That tiger among men, Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him. My mind was concentrated upon him, the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear. I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kasi) abducted the three princesses for the marriage of his brother Vichitravirya. I was thinking of him who fought continually for three and twenty days with Rama himself of Bhrigu's race and whom Rama was unable to overcome. Collecting all his senses and concentrating his mind by the aid of his understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him. I was thinking of him whom Ganga conceived and brought forth according to ordinary human laws and whom Vasishtha took as a pupil. I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama, the son of Jamadagni, and who is the receptacle of the sciences. I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present. After that tiger among kings shall have, in consequences of his own achievements, ascended to heaven, the earth, O son of Pritha, will look like a moonless night. Therefore, O Yudhishthira, submissively approaching Ganga's son, viz., Bhishma of terrible prowess, question him about what thou mayst desire to learn. O lord of the earth, enquire of him about the four branches of knowledge (in respect of morality, profit, pleasure and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the kingly duties in full. When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now)." Hearing these beneficial words of high import from Vasudeva, the righteous Yudhishthira, with voice choked in tears, answered Janardana, saying, "What thou hast said, O Madhava, about the eminence of Bhishma, is perfectly true. I have not the slightest doubt regarding it. Indeed, I had heard of the high blessedness, as also the greatness, of the illustrious Bhishma from high-souled Brahmanas discoursing upon it. Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yadavas, be the slightest doubt in what thou sayest. If thy heart be inclined to show grace, O Madhava, then we shall go unto Bhishma with thyself at our head. When the divine Surya shall have turned towards the north, Bhishma will leave (this world), for those regions of bliss that he has won. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee. (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of Gods, of thee that art destructible and indestructible. Indeed, O lord, thou it is that art the vast receptacle of Brahma."'

"Vaisampayana continued, 'Hearing these words of king Yudhishthira the just, the slayer of Madhu addressed Satyaki who was sitting beside him, saying, "Let my car be yoked." At this, Satyaki quickly left Kesava's presence and going out, commanded Daruka, saying, "Let Krishna's car be made ready." Hearing the words of Satyaki, Daruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sun-gems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with diverse other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard topped by Garuda, and gay with numerous banners, had those foremost of steeds, fleet as thought, viz., Sugriva and Saivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger, among kings, Daruka, with joined hands, informed Krishna of the fact.'"

SECTION XLVIII

“Janamejaya said, ‘How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of Yoga did he adopt?’

“Vaisampayana said, ‘Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body. As soon as the Sun, passing the solstitial point, entered in his northerly course, Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state). Surrounded by many foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays. Surrounded by Vyasa conversant with the Vedas, by the celestial Rishi Narada, by Devasthana, by Asmaka Sumantu, by Jaimini, by the high-souled Paila, by Sandilya, by Devarata, by Maitreya of great intelligence, by Asita and Vasishtha and the high-souled Kausika, by Harita and Lomasa and Atri’s son of great intelligence, by Vrihaspati and Sukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu’s race, and the great sage Trinavindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galava, by Dhaumya and Vibhanda and Mandavya and Dhaumra and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhaskari and Purana and Krishna and Suta, — that foremost of virtuous persons, surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restraint and tranquillity of mind, the Kuru hero looked like the Moon in the midst of the planets and the stars. Stretched on his bed of arrows, that tiger among men, Bhishma, with pure heart and joined palms, thought of Krishna in mind, word, and act. With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of yoga, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of eloquent men, that puissant one, viz., Bhishma of highly virtuous soul, thus praised Vasudeva.

"'Bhishma said, "O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises. Thou art pure and purity's self. Thou transcendest all. Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures![137] Thou art without beginning and without end. Thou art the highest of the high and Brahma. Neither the gods nor the Rishis know thee. The divine Creator, called Narayana or Hari, alone knows thee. Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis know a little of thee. Thou art the highest of the high and knowest no deterioration. The gods, the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who thou art and whence art thou. All the worlds and all created things live in thee, and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord.[138] Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter resides in thy eternal and all-pervading soul like a number of flowers strung together in a strong thread. Thou art called Hari, of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, a thousand crowns, and a thousand faces of great splendour. Thou art called Narayana, divinity, and the refuge of the universe. Thou art the subtlest of the subtle, grossest of the gross, the heaviest of the heavy and the highest of the high. In the Vaks, the Anuvaks, the Nishads, and Upanishads, thou art regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, thou art regarded as Truth's self![139] Thou art of quadruple soul. Thou art displayed in only the understanding (of all creatures). Thou art the Lord of those that are bound to thee in faith. O God, thou art adored (by the faithful) under four excellent, high, and secret names.[140] Penances are ever present in thee. Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient. Thou art the creator of everything in the universe.[141] Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of Brahma on earth.[142] For this eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda, that art the pure Soul, in his own soul. Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O Lord of all creatures, I place myself in thy hands. In the Puranas thou hast been spoken as Purusha (all-pervading spirit). On occasions of the commencement of the Yugas, thou art said to be Brahma, while on occasions of universal dissolution thou art spoken of as Sankarshana. Adorable thou art, and therefore I adore thee. Though one, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish! Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee. Thou art Truth. Thou art One and undeteriorating. Thou art Brahma, Thou art That which is beyond Mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the Rishis know thee. The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Uragas with concentrated souls, always adore thee. Thou art the great panacea for all sorrow. Thou art without birth and death. Thou art Divine. Thou art self-created. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Narayana, O puissant one. The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest. Thou art of the complexion of gold. Thou art the slayer of Asuras. Though One, Aditi brought thee forth in twelve forms.[143] Salutations to thee that art the soul of the Sun. Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the Pitris in the dark fortnight. Thou art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge.[144] In the grand Uktha sacrifice, the Brahmanas adore thee as the great Rich. In the great fire-sacrifice, they sing thee as the chief Adhyaryu (priest). Thou art the soul of the Vedas. Salutations to thee. The Richs, the Yajus, and the Samans are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice.[145] Libations are poured on the Homa fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the Homa. Salutations to thee! Thou art that Purusha whom the Vedas sing. Thy name is Yajus. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called Rathantara is thy voice expressive of gratification. Salutation to thee in thy form of sacred hymns! Thou art the Rishi that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy form of a swan.[146] Roots with all kinds of affixes and suffixes are thy limbs. The Sandhis are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine word. Salutations to thee in thy form as the word![147] Assuming the form of a boar whose limbs were constituted by sacrifice, thou hadst raised the submerged earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess! Thou sleepest in Yoga on thy snake-decked sofa constituted by the thousand hoods (of the Naga). Salutations to thee in thy form of sleep! Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth! Men practising diverse creeds, actuated by desire of diverse fruits worship thee with diverse rites. Salutations to thee in thy form of Creed! From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement. The great Rishis seek thy unmanifest self within the manifest. Called Kshetrajna, thou sittest in Kshetra. Salutations to thee in thy form of Kshetra![148] Thou always conscious and present in self, the Sankhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sankhyas![149] Casting off sleep, restraining breath, withdrawn into their own selves, Yogins of restrained senses behold thee as eternal light. Salutations to thee in thy Yoga form! Peaceful Sannyasins, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipation![150] At the end of a thousand Yugas, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness! Having consumed all creatures and making the universe one vast expanse of water, thou sleepest on the waters in the form of a child. Salutations to thee in thy form as Maya (illusion)! From the navel of the Self-born of eyes like lotus leaves, sprang a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus! Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of Yoga-sleep! The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water! Birth and the change represented by death spring from thee. All things, again, at the universal dissolution dissolve away in thee. Salutations to thy form as cause! Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer! There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, viz., which is called Vaikuntha! In wrath thou hadst, in battle, exterminated thrice seven times the Kshatriyas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty! Dividing thyself into five portions thou hast become the five vital breaths that act within everybody and cause every living creature to move. Salutations to thee in thy form of air! Thou appearest in every Yuga in the form called month and season and half-year and year, and art the cause of both creation and dissolution. Salutations to thee in thy form of Time! Brahmanas are thy mouth, Kshatriyas are thy two arms, Vaisyas are thy stomach and thighs, and Sudras live in thy feet. Salutations to thee in thy form of caste! Fire constitute thy mouth. The heavens are the crown of thy head. The sky is thy navel. The earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds! Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe! Men of the world, according to the attributes ascribed to thee by the Vaiseshika theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector! Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest their existence. Salutations to thee in thy form of life! For supporting the life-breaths thou eatest the four kinds of food.[151] Assuming also the form of Agni within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat! Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the Asuras. Salutations to thee in thy form of swelling might! Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know thee truly. Salutations to thy form of exceeding subtility! Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world. Salutations to thy form of Might! Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction.[152] Regarding that knowledge which is conversant with the five elements to be the true Self-knowledge (for which yogins strive), people approach thee by knowledge! Salutations to thee in thy form of Knowledge! Thy body is immeasurable. Thy understanding and eyes are devoted to everything. Thou art infinite, being beyond all measures. Salutations to thee in thy form of vastness! Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of Brahma.[153] Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of Rudra! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with Pinaka and trident. Salutations to thy form of Fierceness! Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace! Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything! Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things)! Salutations to thee that art the three worlds, to thee that art above the three worlds! Salutations to thee that art all the directions! Thou art all and thou art the one receptacle of All. Salutations to thee, O divine Lord, O Vishnu, and O eternal origin of all the worlds! Thou, O Hrishikesa, art the Creator, thou art the Destroyer, and thou art invincible. I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly thy eternal form (as manifest in thy works). Thou hast filled heaven with thy head, and the earth with thy feet: with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest everything in the universe. The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid. Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all fears that worship thee, O Govinda of unfading prowess, thee that art attired in yellow robes of the colour of the Atasi flower.[154] Even one bending of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth. They that have Krishna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with mantras enter the blazing fire. Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldly life! Salutations to thee, O God, that art the Brahmana's self, to thee that art the benefactor of Brahmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda! The two syllables Hari constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly predilections, besides being the means that alleviate sorrow and grief.[155] As truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be destroyed! I seek thy protection and am devoted to thee, desirous of obtaining a happy end. O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good! Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janardana, thus worshipped by me in the Sacrifice constituted by speech (alone), be, O god, gratified with me! The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything is always Narayana!'"

"Vaisampayana continued, 'Having uttered these words, Bhishma, with mind concentrated upon Krishna, said, "Salutations to Krishna!" and bowed unto him. Learning by his Yoga prowess of the devotion of Bhishma, Madhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. When Bhishma became silent, those utterers of Brahma (that sat around him), with voices choked in tears, adored that high-souled chief of the Kurus in excellent words. Those foremost of Brahmanas uttered the praises of Krishna also, that first of

Beings, and then continued in soft voices to commend Bhishma repeatedly. Learning (by his Yoga powers) of the devotion of Bhishma towards him, that foremost of Beings, viz., Madhava, suddenly rose from his seat and ascended on his car, Kesava and Satyaki proceeded on one car. On another proceeded those two illustrious princes, viz., Yudhishthira and Dhananjaya. Bhimasena and the twins rode on a third; while those bulls among men, Kripa and Yuyutsu, and that scorcher of foes, Sanjaya of the Suta caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the earth to tremble with the rattle of their chariot-wheels. That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brahmanas. The slayer of Kesi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads.'"

SECTION XLIX

“Vaisampayana said, ‘Then Hrishikesa and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds. They descended on that field which was covered with hair and marrow and bones and where millions of high-souled Kshatriyas had cast away their bodies. It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells. Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently. The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rakshasas. While proceeding, the mighty-armed Kesava, that delighter of all the Yadavas, spoke unto Yudhishthira about the prowess of Jamadagni’s son, “Yonder, at a distance, O Partha, are seen the five lakes of Rama! There Rama offered oblations of Kshatriya blood unto the manes of his ancestors. It was hither that the puissant Rama, having freed the earth of Kshatriya for thrice seven times, gave up his task.”’

“‘Yudhishthira said,— “I have great doubts in what thou sayest about Rama’s having thrice seven times exterminated the Kshatriyas in days of old. When the very Kshatriya seed was burnt by Rama, O bull among the Yadus, how was the Kshatriya order revived, O thou of immeasurable prowess? How, O bull of the Yadus, was the Kshatriya order exterminated by the illustrious and high-souled Rama, and how did it again grow? In frightful car-encounters millions of Kshatriyas were slain. The earth, O foremost of eloquent men, was strewn with the corpses of Kshatriyas. For what reason was the Kshatriya order thus exterminated in days of yore by Rama, the high-souled descendant of Bhrigu, O tiger among the Yadus? O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O younger brother of Baladeva, the highest knowledge is from thee.'"

"Vaisampayana said,— 'The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowess everything that happened, in full detail, as to how the earth had become filled with Kshatriyas.'"

SECTION L

“‘Vasudeva said, “Listen, O son of Kunti, to the story of Rama’s energy and powers and birth as heard by me from great Rishis discoursing upon the subject. Listen to the story of how millions of Kshatriyas were slain by Jamadagni’s son and how those that sprung again in the diverse royal races in Bharata were again slaughtered. Jadu had a son named Rajas. Rajas had a son named Valakaswa. King Valakaswa had a son named Kusika of righteous behaviour. Resembling the thousand-eyed Indra on earth, Kusika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son. Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandara himself inspired the king (with his force). The great lord of the three worlds, the chastiser of Paka, O king, then became Kusika’s son known by the name of Gadhi. Gadhi had a daughter, O monarch, of the name of Satyavati. The puissant Gadhi gave her (for wife) unto Richika, a descendant of Bhrigu. Her lord of Bhrigu’s race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gadhi (her sire) a son. Calling his wife, Richika of Bhrigu’s race said, ‘This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother. A son will be born of her that will blaze with energy and be a bull among Kshatriyas. Invincible by Kshatriyas on earth, he will be the slayer of the foremost of Kshatriyas. As regards thee, O blessed lady, this portion of the food will give thee a son of great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brahmanas.’ Having said these words unto his wife, the blessed Richika of Bhrigu’s race, setting his heart on penances, proceeded to the woods. About this time, king Gadhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat of Richika. Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the words of her lord unto her mother. The queen-mother, O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter. Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminator of the Kshatriyas. Beholding a Brahmana child lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words: 'Thou hast been deceived by thy mother, O blessed lady, in consequence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brahmana devoted to ascetic penances. Into the sanctified food intended for thee had been placed the seed of the supreme and universal Brahma, while into that intended for thy mother had been placed the sum total of Kshatriya energy. In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brahmana child while thou wilt obtain a son that will become a Kshatriya.' Thus addressed by her lord, the highly blessed Satyavati prostrated herself and placing her head at his feet, trembling, said, 'It behoveth thee not, O holy one, to speak such words unto me, viz., "Thou shalt obtain a wretch among Brahmanas (for thy son)."'

"""Richika said, 'This was not intended by me, O blessed lady, in respect of thee. A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels.'

"""Satyavati replied saying, 'If thou wishest, O sage, thou canst create other worlds, what need then be said of a child? It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace.'

"""Richika said, 'Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulae after igniting the fire? It was ordained of yore by Destiny, O amiable one! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brahmanic virtues.’

“‘“Satyavati said, ‘O puissant one, let our grandson be such, but, O foremost of ascetics, let me have a son of tranquil pursuits.’

“‘“Richika said, ‘O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest.’”

“‘Vasudeva continued, “Then Satyavati brought forth a son in Bhrigu’s race who was devoted to penances and characterised by tranquil pursuits, viz., Jamadagni of regulated vows. Kusika’s son Gadhi begot a son named Viswamitra. Possessed of every attribute of a Brahmana, that son (though born in the Kshatriya order) was equal to a Brahmana. Richika (thus) begot Jamadagni, that ocean of penances. Jamadagni begot a son of fierce deeds. The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rama, the exterminator of the Kshatriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of that great god, especially the axe of fierce energy in his hands. In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on earth. Meanwhile the mighty son of Kritavirya, viz., Arjuna of the Kshatriya order and ruler of the Haihayas, endued with great energy, highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great Rishi) Dattatreya, having subjugated in battle, by the might of his own arms, the whole earth with her mountains and seven islands, became a very powerful emperor and (at last) gave away the earth unto the Brahmanas in a horse-sacrifice. On a certain occasion, solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity. Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds. Through the prowess of that foremost of men, viz., Kritavirya of great energy, the god of fire burnt mountains and great forests. Assisted by the king of the Haihayas, the god of fire, caused by the wind to blaze forth with energy consumed the uninhabited but delightful retreat of the high-souled Apava. Possessed of great energy, Apava, O mighty-armed king, seeing his retreat consumed by the powerful Kshatriya, cursed that monarch in wrath, saying, 'Since, O Arjuna, without excepting these my specious woods, thou hast burnt them, therefore, Rama (of Bhrigu's race) will lop off thy (thousand) arms.' The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brahmanas and disposed to grant protection (unto all classes), and charitable and brave, O Bharata, did not think of that curse denounced on him by that high-souled Rishi. His powerful sons, always haughty and cruel, in consequence of that curse, became the indirect cause of his death. The princes, O bull of Bharata's race, seized and brought away the calf of Jamadagni's homa cow, without the knowledge of Kritavirya, the ruler of the Haihayas. For this reason a dispute took place between the high-souled Jamadagni (and the Haihayas). The puissant Rama, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace. Then the foolish son of Arjuna, repairing together to the retreat of the high-souled Jamadagni, felled with the points of their lances, O king, the head of the Rishi from off his trunk while the celebrated Rama was out for fetching sacred fuel and grass. Inflamed with wrath at the death of his father and inspired with vengeance, Rama vowed to free the earth of Kshatriyas and took up arms. Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons and grandsons of Kritavirya. Slaughtering thousands of Haihayas in rage, the descendent of Bhrigu, O king, made the earth miry with blood. Possessed of great energy, he quickly reft the earth of all Kshatriyas. Filled then with compassion, he retired into the woods. Afterwards, when some thousands of years had passed away, the puissant Rama, who was wrathful by nature, had imputations cast upon him (of cowardice). The grandson of Viswamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O monarch, began to cast imputations on Rama in public, saying, 'O Rama, were not those righteous men, viz., Pratardana and others, who were assembled at a sacrifice at the time of Yayati's fall, Kshatriyas by birth? Thou art not of true vows, O Rama! Thine is an empty boast among people. Through fear of Kshatriya heroes thou hast betaken thyself to the mountains.' The descendant of Bhrigu, hearing these words of Paravasu, once more took up arms and once more strewed the earth with hundreds of Kshatriya bodies. Those Kshatriyas, however, O king, counting by hundreds, that were spared by Rama, multiplied (in time) and became mighty monarchs on earth. Rama once more slaughtered them quickly, not sparing the very children, O king! Indeed, the earth became once more strewn with the bodies of Kshatriya children of premature birth. As soon as Kshatriya children were born, Rama slaughtered them. Some Kshatriya ladies, however, succeeded in protecting their children (from Rama's wrath). Having made the earth destitute of Kshatriyas for thrice seven times, the puissant Bhargava, at the completion of a horse-sacrifice, gave away the earth as sacrificial present unto Kasyapa. For preserving the remnant of the Kshatriyas, Kasyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words, 'O great sage, repair to the shores of the southern ocean. It behoveth thee not, O Rama, to reside within (what is) my dominion.' At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surparaka. Kasyapa also, O monarch, having accepted the earth in gift, and made a present of it unto the Brahmanas, entered the great forest. Then Sudras and Vaisyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brahmanas. When anarchy sets in on earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected duly by Kshatriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the earth quickly sank to the lowest depths. Beholding the earth sinking from fear, the high-souled Kasyapa held her on his lap; and since the great Rishi held her on his lap (uru) therefore is the earth known by the name of Urvi. The goddess earth, for protection's sake, gratified Kasyapa and begged of him a king.

"""The Earth said, 'There are, O regenerate one, some foremost of Kshatriyas concealed by me among women. They were born in the race of Haihayas. Let them, O sage, protect me. There is another person of Puru's race, viz., Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains. Another, viz., the son of Saudasa, has been protected, through compassion, by Parasara of immeasurable energy and ever engaged in sacrifices. Though born in one of the regenerate orders, yet like a Sudra he does everything for that Rishi and has, therefore, been named Sarvakarman (servant of all work). Sivi's son of great energy, viz., Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me. Pratardana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me. Dadhivahana's grandson and Diviratha's son was concealed and protected on the banks of Ganga by the sage Gautama. His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Gridhrakuta. Many Kshatriyas belonging to the race of Maratta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean. These children of the Kshatriya order have been heard of as existing in different places. They are living among artisans and goldsmiths. If they protect me I shall then stay unmoved. Their sires and grandsires have been slain for my sake by Rama of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed. I do not desire that I should be protected by my present rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before).'"

"'Vasudeva continued, "The sage Kasyapa then, seeking out those Kshatriyas of great energy whom the goddess had indicated, installed them duly as kings (for protecting her). Those Kshatriya races that are now extant are the progeny of those princes. That which thou hast questioned me, O son of Panda, happened in days of yore even thus."'

"Vaisampayana continued, 'Conversing thus with Yudhishthira, that foremost of righteous persons, the high-souled Yadava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself.'"

SECTION LI

“Vaisampayana said, ‘King Yudhishthira, hearing of those feats of Rama, became filled with wonder and said unto Janardana, “O thou of Vrishni’s race, the prowess of the high-souled Rama, who in wrath had freed the earth of Kshatriyas, was like that of Sakra himself. The scions of Kshatriyas, troubled with the fear of Rama, were concealed (and brought up) by kine, Ocean, leopards, bears and apes. Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that was again so righteous, was accomplished by a Brahmana.” After this discourse was ended, those two illustrious persons, viz., Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Ganga lay on his bed of arrows. They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening Sun covered with his own rays. The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati. Beholding him from a distance, Krishna and Dharma’s royal son, and the four Pandavas, and the other headed by Saradwat, alighted from their vehicles and collecting their restless minds and concentrating all their senses, approached the great Rishis. Saluting those foremost of Rishis headed by Vyasa, Govinda and Satyaki and the others approached the son of Ganga. Beholding Ganga’s son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him. Seeing Bhishma looking like a fire about to die out, Kesava with a rather cheerless heart addressed him as follows.

“‘Kesava said, “Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded. I hope thy limbs are not tortured by the pain arising from the wounds by shafts. From mental grief also the body becomes weak. In consequences of the boon granted to thee by thy sire, the righteous Santanu, thy death, O puissant hero, depends on thy own will. I myself have not that merit in consequence of which thou hast obtained this boon. The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee? Surely, pain cannot be said to afflict thee. Thou art competent, O Bharata, to instruct the very gods regarding the origin and dissolution of living creatures. Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee. The dissolution of created beings and the reward of righteousness are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty. While living in the enjoyment of swelling sovereignty, I beheld thee forgo female intercourse though sound of limbs and perfectly hale and though surrounded by female companions. Except Santanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and at the point of death, still have such a complete mastery over death (as to keep it thus at bay). We have never heard of anybody else that was so devoted to truth, to penances, to gifts, to the performances of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that was also so great a car-warrior as thee. Without doubt, thou art competent to subjugate, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakshasas. O mighty-armed Bhishma, thou art always spoken of by the Brahmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vasava himself. I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods. Among men on earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee. O thou of the royal order, thou surpassest the gods themselves in respect of every attribute. By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues? Dispel now the grief of the eldest son of Panda who is burning with sorrow on account of the slaughter of his kinsmen. All the duties that have been declared in respect of the four orders about the four modes of life are well known to thee. Everything again that is indicated in the four branches of knowledge, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and these duties that are not inconsistent with their declared practices, — all these, along with their interpretations, O son of Ganga, are known to thee. The duties that have been laid down for those sprang from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all well known to thee. The subjects of histories and the Puranas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind. Save thee, O bull among men, there is no other person that can remove the doubts that may arise in respect of those subjects of knowledge that are studied in the world. With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pandu. Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.”’

“Vaisampayana said, ‘Hearing those words of Vasudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.’

“‘Bhishma said, “Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikesa, art incapable of being vanquished by any one. The universe is thy handiwork. Thou art the soul of the universe and the universe hath sprung from thee. Salutations to thee! Thou art the end of all created things. Thou art above the five elements. Salutations to thee that art the three worlds and that art again above the three worlds. O lord of Yogins, salutations to thee that art the refuge of everything. O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness), O Govinda, I also behold thy eternal form. Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the earth by thy feet. The points of the compass are thy two arms, and the Sun is thy eye, and Sakra constitutes thy prowess. O thou of unfading glory, thy Person, attired in yellow robes that resemble the hue of the Atasi flower, seem to us to be like a cloud charged with flashing of lightning. Think of that, O best of gods, which would be good, O thou of lotus eyes, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end."

"'Vasudeva said, "Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my celestial form to thee. I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bharata, that is not of restrained soul. Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return.[156] Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts. Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on northerly course. Subject to universal time, when the divine Surya turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this earth! When thou, O Bhishma, wilt leave this world for that, all Knowledge, O hero, will expire with thee. It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality. Do thou then speak words of truth, fraught with morality and Yoga, unto Yudhishthira who as firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!"'"

SECTION LII

“Vaisampayana said, ‘Hearing these words of Krishna fraught with Morality and profit, Santanu’s Bhishma, answered him in the following words.

“‘Bhishma said, “O master of all the worlds, O mighty-armed one, O Siva, O Narayana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy. But what words (of instruction), O master of speech, can I say in thy presence, when especially in all the subjects of speech have been dealt with in thy speech?[157] Whatever in either world should be done or is done, proceeds from thy intelligent self, O god! That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence. My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are weak. My understanding is not clear. I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not power to utter anything. My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded. From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Dasarha’s race, be gratified with me. O mighty-armed one, I will not say anything. Pardon me (for my unwillingness). The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation. I cannot any longer distinguish the points of the compass, nor the sky from the earth! Through thy energy, O slayer of Madhu, I am only barely alive. Do thou, therefore, thyself speak for the good of king Yudhishthira the just, for thou art the ordainer of all the ordinances. How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?"

"'Vasudeva said, "The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul, and thee that art possessed of great patience and conversant with every subject. Regarding what thou hast said unto me about the pain of thy arrow-wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace. Discomfort and stupefaction and burning and pain and hunger and thirst shall not, O son of Ganga, overcome thee, O thou of unfading glory! Thy perceptions and memory, O sinless one, shall be unclouded.[158] Thy understanding shall not fail thee. Thy mind, O Bhishma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds. Thy understanding will penetrate whatever subject connected with duty, morality, or profit, thou wilt think upon. O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things. Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!"'

"Vaisampayana continued, 'Then those great Rishis, with Vyasa amongst them, adored Krishna with hymns from the Richs, the Yajuses, and the Samans. A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Ganga's son and the son of Pandu were. Celestial instruments of every kind played in the welkin and the tribes of Apsaras began to sing. Nothing of evil and no portent of any evil kind were seen there. An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace. Soon after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west. The great Rishis then, rising up, saluted Janardana and Bhishma and king Yudhishthira. Upon this, Kesava, and the sons of Pandu, and Satyaki, and Sanjaya, and Saradwata's son Kripa, bowed in reverence to those sages. Devoted to the practice of righteousness, those sages, thus worshipped by Kesava and others, speedily proceeded to their respective abodes, saying, “We will return tomorrow.” After this, Kesava and the Pandavas, saluting Bhishma and circumambulating him, ascended their handsome cars. Those heroes then proceeded, accompanied by many other cars decked with golden Kuvaras, and infuriated elephants looking like mountains and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons. That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it. Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestrial herbs and plants whose juice had been sucked up by the Sun. Then that bull of Yadu’s race and the sons of Pandu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded to their respective mansions like tired lions seeking their caves.’”

SECTION LIII

“Vaisampayana said, ‘The slayer of Madhu, retiring to his bed, slept happily. Awaking when half a Yama was wanting to usher in the day, he addressed himself to contemplation. Fixing all his senses, he meditated on the eternal Brahma. Then a batch of well-trained and sweet-voiced persons, conversant with hymns and the Puranas, began to utter the praises of Vasudeva, that lord of all creatures and creator of the universe. Others, marking time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beaten by thousands. The delightful sound of Vinas, Panavas, and bamboo flutes was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music. In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments. Then he of Dasarha’s race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret mantras, and kindling a fire poured libations of clarified butter upon it. Giving away a thousand kine unto a thousand Brahmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him. Touching next diverse kinds of auspicious articles and beholding himself in a clear mirror, Krishna addressed Satyaki, saying, “Go, O descendant of Sini, and repairing to Yudhishthira’s abode, ascertain whether that king of great energy is dressed for visiting Bhishma.” At these words of Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said unto him, “The foremost of cars, belonging to Vasudeva of great intelligence, stands ready, O king, for Janardana will go to see Ganga’s son. O righteous king of great splendour, he is waiting for thee. It behoveth thee now to do what should be done next.” Thus addressed, Dharma’s son Yudhishthira answered as follows.’

"'Yudhishthira said, "O Phalguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves. That foremost of righteous persons, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop today. From this day Ganga's son will speak of things that are great mysteries. I do not therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence)."'

"Vaisampayana continued, 'Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him. King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode. While the high-souled Pandavas were coming, Krishna of great intelligence, accompanied by the grandson of Sini, mounted on his car. Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him, those bulls among men proceeded, without stopping on those foremost of cars whose rattle resembled the roar of the clouds. Krishna's steeds, viz., Valahaka and Meghapushpa and Saivya and Sugriva were urged by Daruka. The animals, urged by him, O king, proceeded, indenting the earth with their hoofs. Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru, the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great Rishis, like Brahman himself in the midst of the gods. Then Govinda and Yudhishthira and Bhima and the wielder of Gandiva and the twins and Satyaki, alighting from their vehicles, saluted the Rishis by raising their right hands. Surrounded by them, king Yudhishthira like the moon in the midst of the stars approached Ganga's son like Vasava proceeding towards Brahman. Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament.'"

SECTION LIV

“Janamejaya said, ‘When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, viz., the son of Santanu and Ganga, named Devavrata or Bhishma of unfading glory, lay on a hero’s bed with the sons of Pandu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of the troops.’

“Vaisampayana said, ‘When Bhishma that chief of the Kurus, lay on his bed of arrows, many Rishis and Siddhas, O king, headed by Narada, came to that spot. The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarashtra and Krishna and Bhima and Arjuna and the twins also came there. Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him. Then Narada of godlike features reflecting for a short while, addressed all the Pandavas and the unslain remnant of the kings saying, “The time, I think, has come for you to question Bhishma (on subject of morality and religion), for Ganga’s son is about to expire like the Sun that is on the point of setting. He is about to cast off his life-breaths. Do you all, therefore, solicit him to discourse to you? He is acquainted with the varied duties of all the four orders. Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exist in your minds.” Thus addressed by Narada, those princes approached Bhishma, but unable to ask him anything, looked at one another. Then Yudhishthira the son of Pandu, addressing Hrishikesa said, “There is no one else than Devaki’s son that can question the grandsire. O foremost one of Yadu’s race, do thou, therefore, O slayer of Madhu, speak first. Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice.” Thus addressed by the son of Pandu, the illustrious Kesava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.’

“‘Vasudeva said, “Hast thou, O best of kings, passed the night happily? Has thy understanding become unclouded? Does thy knowledge, O sinless one, shine in thee by inward light? I hope thy heart no longer feels pain and thy mind is no longer agitated.”

“‘Bhishma said, “Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni’s race, have all left me in a single day. O thou of incomparable splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands. All the duties declared in the Vedas, all those laid down in the Vedantas, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me. The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janardana, with the duties and practices prevailing in particular countries and among particular tribes and families. Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Kesava, with the duties that relate to king-craft. Whatever should at whatever time be said, I would say, O Janardana! Through thy grace, I have acquired an auspicious understanding. Strengthened by meditation on thee, I feel as if I have become a young man again. Through thy favour, O Janardana, I have become competent to discourse on what is beneficial (for the world). Why, however, O holy one, dost thou not thyself discourse to Pandu’s son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Madhava!”

“‘Vasudeva said, “Know, O thou of Kuru’s race, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on earth will wonder if the moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame?[159] I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence. As long, O lord of earth, as the earth will last, so long will thy fame travel with undiminished lustre through all the worlds. Whatever, O Bhishma, thou wilt say unto the inquiring son of Pandu, will be regarded on earth to be as authoritative as the declarations of that Vedas. That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act. For this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame may be enhanced on earth. As long as a man's fame lasts in the world, so long are his achievements said to live. The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on morality and duty. Do thou speak unto them, O Bharata! Thou art old in years and thy behaviour is consistent with the ordinance of the Srutis. Thou art well conversant with the duties of kings and with every other science of duty. No one has ever noticed the slightest transgression in thee from thy very birth. All the kings know thee to be conversant with all the sciences of morality and duty. Like a sire unto his sons do thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the Rishis and the gods. It is obligatory on thee to discourse on these subjects in detail unto persons desirous of listening to discourse on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty. O puissant one, if thou dost not speak on such subjects, thou wilt incur sin. Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse upon them on the subject.''"

SECTION LV

"Vaisampayana said, 'Endued with great energy, the delighter of the Kurus (viz., Bhishma), said, "I shall discourse on the subject of duty. My speech and mind have become steady, through thy grace, O Govinda, since thou art the eternal soul of every being. Let the righteous-souled Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties. Let the son of Pandu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me. Let the son of Pandu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me. Let the son of Pandu, in whom are intelligence, self-restraint, Brahmacharya, forgiveness, righteousness, mental vigour and energy, put questions to me. Let the son of Pandu, who always by his good offices honours his relatives and guests and servants and others that are dependent on him, put questions to me. Let the son of Pandu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me. Let the righteous-souled son of Pandu, who would never commit a sin influenced by desire of Pleasure or Profit or from fear put questions to me. Let the son of Pandu, who is ever devoted to truth, to forgiveness, to knowledge and to guests, and who always makes gifts unto the righteous, put questions to me. Let the son of Pandu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty who is ever peaceful and who has heard all mysteries, put questions to me."

"'Vasudeva said, "King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee. That lord of earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse. Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, he ventures not to approach thee.”

“‘Bhishma said, “As the duty of the Brahmanas consists of the practice of charity, study, and penances, so the duty of Kshatriyas is to cast away their bodies, O Krishna, in battle. A Kshatriya should slay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty. That Kshatriya, O Kesava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows. That Kshatriya is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue.[160] That Kshatriya is said to be acquainted with duty who in battle makes the earth a lake of blood, having the hair of slain warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks. A Kshatriya, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshatriya) leads to both heaven and fame on earth.”’

“Vaisampayana continued, ‘After Bhishma had spoken thus, Dharma’s son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight. He seized the feet of Bhishma who in return gladdened him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat. Then Ganga’s son, that foremost of bowmen, addressed Yudhishthira, saying, “Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.”’“

SECTION LVI

“Vaisampayana said, ‘Having bowed unto Hrishikesa, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.’

“‘Yudhishthira said, “Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties. O grandsire, do thou speak in detail on the duties of kings. The science of kingly duties is the refuge of the whole world of life. O thou of Kuru’s race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world. If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on the earth and everything will become confused. As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world. Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties. O scorcher of foes, Vasudeva regards thee as the first of all intelligent persons. Therefore, all of us expect the highest knowledge from thee.”

“‘Bhishma said, “Bowing unto Dharma who is Supreme, unto Krishna who is Brahma in full, and unto the Brahmanas, I shall discourse on the eternal duties (of men). Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and other duties that you mayst desire to know. In the first place, O foremost one of Kuru’s race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brahmanas, always bearing himself agreeably to the ordinance. By worshipping the deities and the Brahmanas, O perpetuator of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects. O son, thou shouldst always exert with promptitude, O Yudhishthira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. As regards Rishis also, O king, Truth is their great wealth. Similarly, as regards kings, there is nothing that so much inspires confidence in them as Truth. The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring,[161] never loses prosperity. By administering justice, by attending to these three, viz., concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity. If the king becomes mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled.

"""Therefore, do thou observe both kinds of behaviour. O foremost of liberal men, the Brahmanas should never be punished by thee, for the Brahmana, O son of Pandu, is the foremost of beings on the Earth. The high-souled Manu, O king of kings, that sung two Slokas, in respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind. Fire hath sprung from water, the Kshatriya from the Brahmana, and iron from stone. The three (viz., fire, Kshatriya and iron) can exert their force on every other thing, but coming into contact with their respective progenitors, their force becomes neutralised. When iron strikes stone, or fire battles with water, or Kshatriya cherishes enmity towards Brahmana, these three soon become weak. When this is so, O monarch, (you will see that) the Brahmanas are worthy of worship. They that are foremost among the Brahmanas are gods on earth. Duly worshipped, they uphold the Vedas and the Sacrifices. But they, O tiger among kings, that desire to have such honour however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms. The great Rishi Usanas, O son, sang two Slokas in days of old. Listen to them, O king, with concentrated attention. The righteous Kshatriya, mindful of his duties, should chastise a Brahmana that may be a very master of the Vedas if he rushes to battle with an uplifted weapon. The Kshatriya, conversant with duties, that upholds righteousness when it is trespassed against, does not, by that act, become a sinner, for the wrath of the assailant justifies the wrath of the chastiser. Subject to these restrictions, O tiger among kings, the Brahmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions. Even when deserving of punishment, thou shouldst, O kings, show them compassion. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other revered senior, or of causing miscarriage, or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them. Those persons that show respect towards the Brahmanas should be favoured by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable. Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects. Thou must not, however, O son always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft of fierceness. In the scriptures composed by Vrihaspati, a Sloka was in days of old applicable to the present matter. Hear it, O king as I recite it. 'If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.' The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal Sun, neither cold nor so hot as to produce perspiration. By the direct evidence of the senses, by conjecture, by comparisons, and by the canons of the scriptures. O monarch, the king should study friends and foes. O thou of great liberality, thou shouldst avoid all those evil practices that are called Vyasanas. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them. He that is attached to those practices is prevailed over by everyone. The king who cherishes no love for his people inspires the latter with anxiety. The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects). The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to uphold what is dear to him, for the sake of doing that which would benefit his people. Thou shouldst not ever, O son of Pandu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear. O foremost of speakers, thou shouldst not indulge in jests with thy servants. O tiger among kings, listen to the faults of such conduct. If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state. They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master.

They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's.[162] His counsellors, assembled in court, openly indulge in such speeches as: 'This is beyond thy power. This is a wicked attempt.' If the king becomes angry, they laugh; nor are they gladdened if favours be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands. If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king. They wish to sport with the king as with a bird tied with a string. And always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest, O Yudhishthira, these and many other evils spring from it."'"

SECTION LVII

"'Bhishma said, "The king, O Yudhishthira, should always be ready for action. That king is not worth of praise who, like a woman, is destitute of exertion. In this connection, the holy Usanas has sung a Sloka, O monarch. Listen to it with attention, O king, as I recite it to thee: 'Like a snake swallowing up mice, the earth swallows up these two, the king that is averse to battle and the Brahmana that is exceedingly attached to wives and children.'[163] It behoveth thee, O tiger among kings, to bear this always in thy heart. Make peace with those foes with whom (according to the ordinance) peace should be made, and wage war with them with whom war should be waged. Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain.[164] There is an ancient Sloka sung by king Marutta, agreeable to Vrihaspati's opinion, O monarch, about the duty of kings. According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints. Jadu's son, king Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas. Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile. The Rishi Uddalaka cast off his favourite son Swetaketu (afterwards) of rigid penances, because the latter used to invite Brahmanas with deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. The king should not covet the wealth of others. He should in time give what should be given, If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity. With soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously). The king should always conceal his counsels in respect of these three, (viz., morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels. Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders. The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants). He should, by his own intelligence, look after the merits and defects of the six essential requisites of sovereignty.[165] The king who is observant of the laches of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause. The king should administer justice like Yama and amass wealth like Kuvera. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions. He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he could speak with a smiling (and not with a sour) countenance. He should always wait upon those that are old in years and repress procrastination. He should never covet what belongs to others. He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous. The king should himself be skilful in smiting. He should practise liberality. He should have his soul under control. He should dress himself with splendour. He should make gifts in season and regular in his meals. He should also be of good behaviour. The king desirous of obtaining prosperity should always bind to his service men that are brave, devoted, incapable of being deceived by foes,[166] well-born, healthy, well-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders. His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief. That crooked and covetous king who suspects everybody and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes. If overcome, he soon regains his position. If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures). He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the laches of foes, who has agreeable features, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is high-minded, who is not irascible by disposition, who is equal engaged in sacrifices and other religious acts, who is not given to boasting, and who vigorously prosecutes to completion all works commenced by him. He is the best of kings in whose dominions men live fearlessly like sons in the house of their sire. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it; whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to be engaged in disputes, and inclined to liberality. That king earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy. That king truly deserves to rule who honours knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal. That king deserves to rule, whose spies and counsels and acts, accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigu’s race, in the narrative called Ramacharita, on the subject, O Bharata, of kingly duties: ‘One should first select a king (in whose dominions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisition?’ Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection (of subjects). The protection the king grants to his subjects upholds the world.[167] Manu, the son of Prachetas, sang these two verses respecting the duties of kings. Listen to them with attention: ‘These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods.’”’“[168]

SECTION LVIII

“‘Bhishma said, “Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one). The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu the son of Prachetas, the divine Bharadwaja, and the saga Gaurasiras, all devoted to Brahma and utterers of Brahma, have composed treatises on the duties of kings. All of them praise the duty of protection, O foremost of virtuous persons, in respect of kings. O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured. Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira, the selection of honest men (for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business), truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means, the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion, never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends and allies living in the midst of the enemy’s country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked. Readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him: 'By exertion the amrita was obtained; by exertion the Asuras were slain, by exertion Indra himself obtained sovereignty in heaven and on earth. The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.[169]' The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The king, even if possessed of strength, should not disregard a foe, however weak. A spark of fire can produce a conflagration and a particle of poison can kill. With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king. The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank, the acquisition of which depends upon labour. A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings. I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know.'"

"Vaisampayana continued, 'The illustrious Vyasa and Devasthana and Aswa, and Vasudeva and Kripa and Satyaki and Sanjaya, filled with joy, and with faces resembling full-blown flowers, said, "Excellent! Excellent!" and hymned the praises of that tiger among men, viz., Bhishma, that foremost of virtuous persons. Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said, "O grandsire, I shall to-morrow enquire after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects, is about to set.” Then Kesava and Kripa and Yudhishthira and others, saluting the Brahmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars. All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred mantras and done other auspicious acts, and having performed the evening prayer with due rites, those scorchers of foes entered the city called after the elephant.’”

SECTION LIX

“Vaisampayana said, ‘Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas set out (for the spot where Bhishma lay) on their cars resembling fortified towns. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremost of car-warriors if he had passed the night happily. Saluting all the Rishis, and blessed by them in return, the princes took their seats around Bhishma. Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.

“‘Yudhishthira said, “Whence arose the word Rajan (King), that is used, O Bharata, on earth? Tell me this, O scorcher of foes! Possessed of hands and arms and neck like others, having understanding and senses like those of others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world, having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death, in fact, similar to others in respect of all attributes of humanity, for what reason does one man, viz., the king, govern the rest of the world numbering many men possessed of great intelligence and bravery? Whence is it that one man rules the wide world teeming with brave and energetic and high-born men of good behaviour? Why do all men seek to obtain his favour? Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled, the whole world becomes troubled? I desire to hear this in detail, O bull of Bharata’s race! O foremost of speakers, discourse to me on this fully. O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god.”

"‘Bhishma said, “With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began. At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived, O Bharata, righteously protecting one another, they found the task (after some time) to be painful. Error then began to assail their hearts. Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject to error, all of them became covetous, O chief of the Bharatas! And because men sought to obtain objects, which they did not possess, another passion called lust (of acquisition) got hold of them. When they became subject to lust, another passion, named anger, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not. Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, righteousness was lost. When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahmana. Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands, ‘O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been struck with fear. Through loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Lord of the three worlds, we are about to descend to the level of human beings. Men used to pour libations upwards while we used to pour rain downwards.[170] In consequence, however, of the cessation of all pious rites among men, great distress will be our lot. Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction.’ Thus addressed, the Self-born and divine Lord said unto them, ‘I shall think of what will do good to all. Ye foremost of gods, let your fears be dispelled!' The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand chapters. In it were treated the subject of Virtue, Profit, and Pleasure, which the Self-born designated as the triple aggregate. He treated of a fourth subject called Emancipation with opposite meaning and attributes. The triple aggregate in respect of emancipation, viz., to the attributes of Goodness, Passion, and Darkness, and another, (a fourth, viz., the practice of duty without hope of bliss or reward in this or the other world), were treated in it. Another triple aggregate connected with Chastisement, viz., Conversation, Growth, and Destruction, was treated in it.[171] Another aggregate of six consisting of the hearts of men, place, time, means, overt acts, and alliances, and causes, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (viz., agriculture, trade, &c.), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it. The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds, conciliation, fomenting discord, gifts, and chastisement, O king, with toleration as the fifth, were fully treated therein. Deliberation of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, viz., bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail. The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, viz., that secured righteously, that won by wealth, and that obtained by deceitful ways, were described in detail. The three kinds of attributes, viz., bad, middling, and good, of the aggregate of five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it. Chastisements of two kinds, viz., open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail. Cars, elephants, horses, and foot-soldiers, O son of Pandu, impressed labourers, crews, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, viz., wearing apparel, food, and incantations. Enemies, allies, and neutrals, — these also were described. The diverse characteristics of roads (to be taken, as dependent on stars and planets, etc.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manoeuvres in war, planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and their proper keep, the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes, and fire-raisers and poisoners and forgers by producing disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honouring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works, the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called Vyasanas, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness, the acquisition of objects unattained, the improving of objects already acquired, gifts to deserving persons of what has thus been improved, expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work. The fierce vices, O chief of the Kurus, born of temper, and those born of lust, in all of ten kinds, were mentioned in that treatise. The four kinds of vices which the learned say are born of lust, viz., hunting, gambling, drinking, and sexual indulgence, were mentioned by the Self-born in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned. Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications, the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described. The characteristics and uses of Panavas, Anakas, conchs, and drums, O Yudhishthira, the six kinds of articles (viz., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's one self) and of destroying them (for injuring the foe), pacification of newly acquired territories, honouring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as homa, the touch of auspicious articles, attention to the adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, honours paid to dependants in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a king who lives in the midst of a dozen of kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise, and improvements of the body, and the practices of particular countries, tribes, and families, were all duty treated in that work. Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth, O giver of profuse presents, the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it. All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it. Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, those words: ‘For the good of the world and for establishing the triple aggregate (viz., Virtue, Profit, and Pleasure), I have composed this science representing the very cheese of speech. Assisted by chastisement, this science will protect the world. Dealing rewards and punishments, this science will operate among men. And because men are led (to the acquisition of the objects of their existence) by chastisement, or, in other words, chastisement leads or governs everything, therefore will this science be known in the three worlds as Dandaniti (science of chastisement).[172] Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.’ After this, the lord of Uma, — the divine and multiform Siva of large eyes, the Source of all blessings, first studied and mastered it. In view, however, of the gradual decrease of the period of life of human beings, the divine Siva abridged that science of grave import compiled by Brahman. The abridgment, called Vaisalakasha, consisting of ten thousand lessons, was then received by Indra devoted to Brahman and endued with great ascetic merit. The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it

Vahudantaka. Afterwards the puissant Vrihaspati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it Varhaspatya. Next, that preceptor of Yoga, of great celebrity, viz., Kavi of immeasurable wisdom, reduced it further into a work of a thousand lessons. In view of the period of men's lives and the general decrease (of everything), great Rishis did thus, for benefiting the world, abridge that science. The gods then, approaching that lord of creatures, viz., Vishnu, said unto him, 'Indicate, O god, that one among mortals who deserves to have superiority over the rest.' The divine and puissant Narayana, reflecting a little, created, by a fiat of his will, a son born of his energy, named Virajas. The highly blessed Virajas, however, did not desire sovereignty on earth. His mind, O son of Pandu, inclined to a life of renunciation. Virajas had a son named Krittimat. He too renounced pleasure and enjoyment.[173] Krittimat had a son named Kardama. Kardama also practised severe austerities. The lord of creatures, Kardama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement. Ananga begot a son named Ativala, well versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions. Mrityu, O king, had a daughter born of his mind, named Sunita and celebrated over the three worlds. She was married to Ativala and gave birth to a son named Vena. Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The Rishis, those utterers of Brahma, slew him with Kusa blades (as their weapon) inspired with mantras. Uttering mantras the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on earth, resembling a charred brand, with blood-red eyes and black hair. Those utterers of Brahma said unto him, 'Nishida (sit) here!' From him have sprung the Nishadas, viz., those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others called Mlecchas, residing on the Vindhya mountains. The great Rishis then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form. Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches. All the ordinances of the science of chastisement, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great Rishis, ‘I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it. That useful task which you will be pleased to indicate, I shall accomplish without hesitation.’ Thus addressed, the gods that were present there, as also the Rishis, said unto him. ‘Do thou fearlessly accomplish all those tasks in which righteousness even resides. Disregarding what is dear and what not so, look upon all creatures with an equal eye. Cast off at a distance lust and wrath and covetousness and honour, and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty. Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on earth by the Vedas. Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never act with caprice. O puissant one, know that Brahmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes.’ Thus addressed, Vena’s son replied unto the deities headed by the Rishis, saying, ‘Those bulls among men, viz., the highly blessed Brahmanas, shall ever be worshipped by me.’ Those utterers of Brahma then said unto him, ‘Let it be so!’ Then Sukra, that vast receptacle of Brahma, became his priest. The Valakhilyas became his counsellors, and the Saraswatas his companions. The great and illustrious Rishi Garga became his astrologer. This high declaration of the Srutis is current among men that Prithu is the eighth from Vishnu. A little before, the two persons named Suta and Magadha had come into existence. They became his bards and panegyrists. Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Magadha. We have heard that the surface of the earth had before been very uneven. It was Prithu who made the terrestrial surface level. In every Manwantara, the earth becomes uneven.[174] Vena’s son removed the rocks and rocky masses lying all around, O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities of Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled together for crowning Prithu (as the king of the world). The earth herself, O son of Pandu, in her embodied form, came to him, with a tribute of gems and jewels. Ocean, that lord of rivers, and Himavat, the king of mountains, and Sakra, O Yudhishthira, bestowed upon him inexhaustible wealth. The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of Yakshas and Rakshasas, gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions, O son of Pandu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on earth). In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source. When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere. He drew from the earth, as a milcher from a cow, seven and ten kinds of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures. That high-souled king caused all creatures to regard righteousness as the foremost of all things; and because he gratified all the people, therefore, was he called Rajan (king). And because he also healed the wounds of Brahmanas, therefore, he earned the name of Kshatriya. And because the earth (in his region) became celebrated for the practice of virtue, therefore, she came to be called by many as Prithvi. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, 'No one, O king, shall transcend thee.' The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe offered divine worship unto Prithu, numbered among human gods.[175] O king, thy kingdom should always be protected by the aid of the science of chastisement. Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it.[176] All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence, as also by the opportunities and means that may offer themselves.[177] What other cause is there in consequence of which the multitude live in obedience to one, save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow. The goddess Sree was born of that lotus. She became the spouse of Dharma of great intelligence; upon Sree, O son of Pandu, Dharma begot Artha. All the three, viz., Dharma, and Artha and Sree, were established in sovereignty. A person upon the exhaustion of his merit, comes down from heaven to earth, and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him. Good acts, O king, lead to good. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs. He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed.[178] In consequence of the might of his sceptre, the practice of morality and just behaviour became so visible on earth. It is through that reason that the earth became overspread with virtue.

"""Thus, O Yudhishthira, the histories of all past events, the origin of the great Rishis, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of Homa, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire). Whatever objects or things, O son of Pandu, there are on earth, were all included in that treatise of the Grandsire. Histories and the Vedas and the science of Nyaya were all treated in it, as also penances, knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality. Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this. Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king. I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse?”’“

SECTION LX

"VAISAMPAYANA SAID, 'AFTER this, Yudhishthira, saluted his grandsire, *viz.* the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying, "What are the general duties of the four orders of men, and what the special duties of each order? What mode of life should be adopted by which order? What duties are especially called the duties of kings? By what means does a kingdom grow, and what are those means by which the king himself grows? How also, O bull of Bharata's race, do the citizens and the servants of the king grow? What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid?[179] Whom should the king trust in what kinds of distress and danger? From what evils should the king guard himself firmly? Tell me all this, O grandsire!"

"'Bhishma said, "I bow down to Dharma who is great, and to Krishna who is Brahma. Having bowed down also unto the Brahmanas (assembled here), I shall discourse on duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants, these nine duties belong to all the four orders (equally). Those duties, however, which belong exclusively to Brahmanas, I shall now tell thee. Self-restraint, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives). By his study of the Vedas all the pious acts (laid down for the Brahmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas, he becomes (by that) known as a Brahmana or the friend of all creatures. I shall also tell thee, O Bharata, what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of others. He should never teach (the Vedas) but study (them with a Brahmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle. Those among Kshatriya rulers who perform great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons conversant with the old scriptures do not applaud that Kshatriya who returns unwounded from battle. This has been declared to be the conduct of a wretched Kshatriya.[180] There is no higher duty for him than the suppression of robbers. Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religious merit should engage in battle.[181] Establishing all his subjects in the observance of their respective duties, a king should cause all of them to do everything according to the dictates of righteousness. Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men. I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means. With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he will do will be regarded as improper for him. By protecting the (domestic) animals, he would obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred (the care of) all creatures. I shall tell thee what the Vaisya's profession is and how he is to earn the means of his sustenance. If he keeps (for others) six kine, he may take the milk of one cow as his remuneration; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration. A Vaisya should never desire that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should be employed in that task. I should tell thee, O Bharata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three orders. For this, the service of the three other classes is the duty of Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest, by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth. I shall now tell thee the profession he should follow and the means by which he may earn his livelihood. It is said that Sudras should certainly be maintained by the (three) other orders. Worn-out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Sudra servants.[182] Torn clothes which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with morality say that if the Sudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra his master should offer the funeral cake. The weak and the old amongst them should be maintained.[183] The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.[184] Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata!

A Sudra, however, is not competent to titter swaha and swadha or any other Vedic mantra. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-yajnas. The gift called Purnapatra is declared to be the Dakshina of such sacrifices.[185] It has been heard by us that in days of old a Sudra of the name of Paijavana gave a Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni.[186] Sacrifice (as has been already said), is as much laid down for the Sudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.[187] Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are the foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brahmanas.[188] The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with Richs, Yajuses, and Samans, should always be worshipped as a god. The Sudra, who is without Richs and Yajuses and Samans, has Prajapati for his god.[189] Mental sacrifice, O sire, is laid down for all the orders, O Bharata! It is not true that the gods and other (Superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra.[190] For this reason, the sacrifice that consists in devotion is laid down for all the classes.[191] The Brahmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior.[192] The Brahmana is the performer of the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another to relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally Saman was one, Yajus was one, and Rich was one.[193] In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa Munis on the occasion of performing a sacrifice of theirs. Before or after sunrise a person of subdued senses, with heart filled with devotion, poureth libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent. With regard to homas again, that variety which is called skanna is the initial one, while that which is called askanna is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. The Brahmana possessed of devotion who, endued with scriptural learning, who is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The Rishis applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.”’“

SECTION LXI

“‘Bhishma said, “O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes of life and the duties in respect of each. The four modes are Vanaprastha, Bhaikshya, Garhasthya of great merit, and Brahmacharya which is adopted by Brahmanas. Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for some time the rites in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Garhasthya, proceed, with or without his wife, to the woods for adoption of the mode called Vanaprastha. Having studied the scriptures called Aranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorption with the eternal Soul knowing no decay. These are the indications of Munis that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharya. Sleeping at that place (in the course of the wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorption with the eternal Soul that knows no decay. The person leading the Garhasthya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions). He should be satisfied with his own wedded wife and should never approach her except her season. He should observe the ordinances of the scriptures, should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving. He should be of a tranquil heart, tractable and attentive in making offerings to the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites. In this connection, the illustrious and great Rishis cite a verse sung by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it.— 'By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.' The great Rishis have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life. That Brahmana who, always engaged in the performance of sacrifices, duly goes through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven. Upon his death, the rewards desired by him became deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.[194] Always attending to the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth, the person leading the Brahmacharya mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others), and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, doing good even unto his enemies, these, O sire, are the duties laid down for a Brahmacharin!”’“

SECTION LXII

“‘Yudhishthira said, “Tell us those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable.”

“‘Bhishma said, “The four modes of life, O puissant one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas! Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshatriyas as are not disinclined to pitilessness. The Brahmana who is addicted to the practices of Kshatriyas and Vaisyas and Sudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him. That Brahmana who, in all the four modes of life. is duly engaged in the six-fold acts (of regulating the breath, contemplation, etc.), who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Everyone derives his own nature from the nature of his acts, in respect of their circumstances, place, and means and motives. Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time.[195] Those amongst the good acts of a man’s past life that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities, again, lead a living being to every direction.”’“[196]

SECTION LXIII

“‘Bhishma said, “Drawing the bow-string, destruction of foes, agriculture, trade, tending cattle, and serving others for wealth, these are improper for a Brahmana. An intelligent Brahmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly discharged all the duties of the domestic mode of life, is applauded. A Brahmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury. That wretched Brahmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Sudra. The Brahmana who weds a Sudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Sudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Sudra and on occasions of feeding he should be assigned a place amongst Sudras. Such Brahmanas become equal to Sudras, O king, and should be discarded on occasions of worshipping the Gods.[197] Whatever presents of food dedicated to the gods and the Pitris are made unto Brahmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimate duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brahmana. Besides these, O monarch, all the four modes of life were laid down by Brahman for him. He that is self-restrained, has drunk the Soma in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is frank and simple, mild, free from cruelty, and forgiving, is truly a Brahmana and not he that is sinful in acts. Men desirous of acquiring virtue, seek the assistance, O king, of Sudras and Vaisyas and Kshatriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pandu, never extends his grace to them. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.

"""Listen now, O son of Pandu, to those duties that should be observed in the four modes of life. These should be known by the Kshatriya who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes. For a Sudra who is desirous of hearing (such scriptures as are not forbidden in his case),[198] who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint (which are not necessary for him). For a Sudra practising all these duties as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his order, and having also served the kin, a Vaisya of venerable years, with the king's permission, may betake himself to another mode of life. Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the Soma and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents unto them according to their desires, having obtained victories small or great in battle, having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of subjects, having worshipped the Pitris by performing with due rites the sacrifices laid down for honouring them, having attentively worshipped the gods by performing sacrifices and the Rishis by studying the

Vedas, the Kshatriya, who in old age desires another mode of life, may, O king, adopt it by leaving that one which immediately precedes it, and by that means he is sure to obtain (ascetic) success. A Kshatriya, for leading the life of a Rishi, O king, may adopt the Bhikshu mode of life; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging, what would barely support his life. A life of mendicancy is not obligatory upon the three orders (viz. Kshatriyas, Vaisyas, and Sudras), O giver of profuse presents! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to the four orders. Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya. The Vedas have declared this. Know that as the footprints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshatriya. Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshatriya afford great relief and produce great rewards. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of renunciation occurs in kingly duties, O monarch, and renunciation has been said to be in eternal virtue and the foremost of all.[199] If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshatriyas be abandoned, all the duties in respect of all the modes of life, become lost. All kinds of renunciation are seen in kingly duties; all kinds of initiation occur in them; all kinds of learning are connected with them; and all kinds of worldly behaviour enter into them. As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.”’“

SECTION LXIV

“‘Bhishma said, “The duties in respect of all the four modes of life, those of yatis, O son of Pandu, and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts, O chief of the Bharatas, occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have, again, many outlets.[200] Led by many (false) systems, their eternal nature is sometimes offended against. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon Kshatriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world. As the duties of the three orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been said to be all included within those of that sacred mode of life (called Garhasthya), even so, the whole world, with all good actions, are subject to kingly duties. I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, viz., the divine and puissant Vishnu of great prowess, for resolving their doubts about the science of chastisement. Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life.[201] Those deities, viz., the Sadhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshatriya duties. I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the

Danavas had multiplied and swept away all barriers and distinctions[202] the powerful Mandhatri, O monarch, became king. That ruler of the earth, viz., king Mandhatri, performed a great sacrifice from desire of beholding the puissant Narayana, that god of gods, without beginning, middle, and end. In that sacrifice he worshipped with humility the great Vishnu.[203] The Supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings he offered his adorations to that puissant deity. The high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence.

"""Indra said, 'What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, viz., Narayana, of inconceivable energy, and infinite illusions? Neither myself, nor Brahman himself, can obtain a sight of that god of universal form. I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals. Thy soul abides in peace; thou art devoted to righteousness; thou hast thy senses under control; and thou art possessed of heroism. Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee.'

"""Mandhatri said, 'I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods, O divine Lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all. By exercising the high duties of a Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods.'

"""Indra said, 'They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body. Infinite were the other duties, with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshatriya duties are said to be the foremost of all. In days of old, Vishnu, by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the Rishis of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed. If that first and foremost of gods had not, by putting forth his prowess, subjugated the earth with all her Asuras, then all the duties, of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brahmanas. The eternal duties (of men) had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived.[204] In every Yuga, the duties of Brahmanas in respect of attaining to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed, all these occur among Kshatriya duties practised by Kings. Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshatriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents. Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they lead to eternal emancipation.’”’“

SECTION LXV

“‘“Indra said, ‘Kshatriya duties, O king, which are possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The kings possessed of compassion for all creatures, should regard these to be the foremost of his duties, reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy eyes how the rulers of the earth, ever observant of Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharya mode, should lead a life of domesticity which is always meritorious. In adjudicating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion (with which they seek the accomplishment of their objects), Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce.[205] Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all. That course of conduct which has been prescribed for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, before everything else, be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra. The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshatriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahmana, indeed, is like Dharma's self. That Brahmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders. Kshatriyas should take care of them so that their observance may be improved. Even these are the duties of Kshatriyas. For these reasons also, kingly duties and no other, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are foremost in practising them.'

"""Mandhatri said, 'What duties should be performed by the Yavanas, the Kiratas, the Gandharvas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kankas, the Pathavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have sprung up from Brahmanas and Kshatriyas, the Vaisyas, and the Sudras, that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery? I desire to hear all this. O illustrious god, instruct me. O chief of all the deities, thou art the friend of us Kshatriyas.'

"""Indra said, 'All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honour of the Pitris, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desire his own prosperity. Such a person should also perform all kinds of Paka-yajnas with costly presents of food and wealth. These and similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king.'

"""Mandhatri said, 'In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.'

"""Indra said, 'Upon the disappearance of kingly duties and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings. After the expiry of this the Krita age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the Puranas and the high truths of religion, men, urged by lust and wrath, will deviate into wrong paths. When sinful men are restrained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established. The gifts, and libations, and offerings to the Pitris of the man that disregards the king who is superior to every one, become fruitless. The very gods do not disregard a virtuous king who is truly an eternal god. The divine Lord of all creatures, having created the universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties. I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshatriya duties.'"

"'Bhishma continued, "Having said these words, the divine and puissant Narayana in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of inexhaustible felicity. When, O sinless one, duties as practised by the good had such a course in days of old, what man of cleansed soul and learning is there that would disregard the Kshatriya? Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction. O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse. I know, O sinless one, that thou art quite competent to do this.”’“

SECTION LXVI

“‘Yudhishthira said, “Thou hast spoken to me about the four modes of human life. I desire to know more of them. Do thou discourse on them in detail.”

“‘Bhishma said, “O Yudhishthira of mighty arms, all the duties that are practised in this world by the righteous are known to thee as they are known to me. O foremost of virtuous persons, listen now to me about what thou askest, *viz.* the merit (that a king acquires) in consequence of the duties practised by others leading other modes of life.[206] All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures, O Yudhishthira, attains to the object of the Bhaikshya mode of life.[207] That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the Garhasthya mode of life. That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life. That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vanaprastha mode of life. That king who on every occasion honours those that are foremost among men and those that are foremost among Yatis, attains, O son of Kunti, to the object of the Vanaprastha mode of life. That king, O Partha, who daily makes offerings unto the Pitris and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyasa mode of life. Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmacharya. That king who silently recites his mantras every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the Garhasthya mode of life. That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life. That king who gives unto persons leading a Vanaprastha mode of life and unto Brahmanas versed in the three Vedas attains to the object of the Vanaprastha mode of life. That king who displays compassion towards all creatures and abstains entirely from cruelty, attains to the objects of all the modes of life. That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, O perpetuator of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the Garhasthya mode of life. That king who protects all creatures mobile and immobile, and honours them as they deserve, attains to the object of the Garhasthya mode of life. Bestowing favours and inflicting punishments upon the wives and brothers, elder and younger, and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honouring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired knowledge of self, a king, O tiger among men, attains to the object of the Garhasthya mode of life. Inviting to this home, O Bharata, persons that have betaken themselves to that Vanaprastha and other modes of life, and treating them with food, constitute the domestic duties of a king. That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, O son of Kunti, in whom no virtue is wanting, that foremost of men, O Yudhishthira, is said by the learned to be a person in the observance of the Vanaprastha and all the other modes of life. That king who duly honours the office or rank which deserves honour, the race or family which deserves honour, and those old men that deserve honour is said, O Yudhishthira, to live in all the modes of life.[208] A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life. That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men,[209] earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people in his dominions. On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission). Those men also, O Yudhishthira, who assist kings (in protecting their subjects), become equally entitled, O sinless one, to a share of the merits earned by others (in consequence of that protection). The learned say that the Garhasthya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men. That man who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter.[210] A king can easily cross the ocean of the world, with kingly duties as his boat passed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to Brahma.[211] Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, a king, engaged in discharging the duty of protection, succeeds in obtaining great merit. Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, O Bharata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.

"""I have now described, O eldest son of Pandu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old. If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pandu, obtain the merits of all the four modes of life and of all the four orders of men!"'"

SECTION LXVII

“‘Yudhishthira said, “Thou hast said what the duties are of the four modes of life and the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.”

“‘Bhishma said, “The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers.[212] In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states. The Srutis declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions, the people should go forward and receive the invader with respect. Some conduct would be consistent with wise counsels. There is no evil greater than anarchy. If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be engaged, he may exterminate all. That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever. The wood that bends easily does not require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener). Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra. For these reasons, men desirous of prosperity should (elect and) crown some person as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives. During times of anarchy, the sinful man derive great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth is snatched by others, he wishes for a king. It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people. If there were no king on earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water. It hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying, ‘He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people’s wives or robs the wealth that belongs to others, should be cast off by us.’ For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time they proceeded in affliction to the Grandsire, saying, ‘Without a king, O divine lord, we are going to destruction. Appoint some one as our king. All of us shall worship him and he shall protect us.’ Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.

“‘“Manu said, ‘I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.’”

“‘Bhishma continued, “The inhabitants of the earth then said unto him, ‘Do not fear. The sins that men commit will touch those only that commit them (without staining thee in the least). For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of wedding, we shall, when the question comes up, give thee the most beautiful ones among them. Those amongst men who will become the foremost of all in the use of weapons and in riding animals and driving vehicles, shall proceed behind thee like the deities behind Indra. With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas. A fourth part of the merit which men will earn under thy protection will be thine. Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities. Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world).' Thus addressed by those inhabitants of the earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the earth became inspired with fear and set their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence).

"""Those, O Yudhishthira, those men on earth who desire prosperity should first elect and crown a king for the protection of all. Like disciples humbling themselves in the presence of the preceptors or the gods in the presence of Indra, all men should humble themselves before the king. One that is honoured by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes. If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king. By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Addressed sweetly by others, he should address others sweetly. Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others he should look at them mildly, sweetly, and handsomely.”’“

SECTION LXVIII

“‘Yudhishthira said, “Why, O bull of Bharata’s race, have the Brahmanas said that the king, that ruler of men, is a god?”

“‘Bhishma said, “In this connection, is cited the old story, O Bharata, of the discourse of Vrihaspati unto Vasumanas. There was a king of Kosala possessed of great intelligence, named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom. Conversant with the requirements of humility, king Vasumanas, ever devoted to the welfare of all, having observed the proper humilities and having circumambulated the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.

“‘“Vasumanas said, ‘By what means do creatures grow and by what are they destroyed? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness?’ Thus questioned by the Kosala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.

“‘“Vrihaspati said, ‘The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another. It is the king that brings peace on earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory. As, O king, all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a spot safe from danger dart and rove as they please (for a time) and repeatedly attack and grind one another with force and then meet with certain destruction, even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them. If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refused to surrender them with ease, their very lives would be taken. Nobody then, with reference to any article in his possession, would be able to say “This is mine.” Wives, sons, food, and other kinds of property, would not then exist. Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect. In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their practices, and unrighteousness would be adopted by all. In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors. If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear. If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell. If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agricultures and trade would fall into confusion, morality would sink and be lost; and the three Vedas would disappear. Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection. The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with destruction, if the king did not exercise the duty of protection. In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time. No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of protection. In the absence of royal protection Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows. In the absence of royal protection, the slayer of a person guilty of the slaughter of a Brahmana would not obtain any reward; on the other hand the person guilty of Brahmanicide would enjoy perfect immunity. In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight. In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take place; and famine would ravage the kingdom. In consequence again of royal protection, men can everywhere sleep fearlessly and at their ease without shutting their houses and doors with bolts and bars. Nobody would hear the evil speeches of others, far less actual assaults, if the king did not righteously protect the earth.[213] If the king exercises the duty of protection, women decked with ornament may fearlessly wander everywhere without male relatives to attend upon them. Men become righteous and without injuring serve one another because the king exercises the duty of protection. In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention. The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty. Since the king, taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness. Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed? That person who does what is agreeable and beneficial to the king and who bears (a share of) the burden of kingly duties that strike every caste with fear, conquers both this and the other world.[214] That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter. No one should disregard the king by taking him for a man, for he is really a high divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana, and Yama. When the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni. When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Aditya. When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer. When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama. When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him, indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on earth. No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting against the king, can ever make himself happy, even if he happens to be the king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflammable), may leave a remnant.[215] The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from distance.[216] One should turn away from what belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison. The man of intelligence should protect as his own what belongs to the king. They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy. Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possessor of prosperity, the foremost of all, healer of injuries, lord of earth, and protector of men? That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king. The king should duly honour the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy. The king should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave, magnanimous in his acts, and competent to accomplish tasks without the assistance of others. Knowledge makes men proud. The king makes men humble. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy. The king is the heart of his people; he is their great refuge; he is their glory; and he is their highest happiness. Those men, O monarch, who are attached to the king, succeed in conquering both this and the other world. Having governed the earth with the aid of the qualities of self-restraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.' That best of monarchs, viz., the heroic Vasumanas, ruler of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.""

SECTION LXIX

"'Yudhishthira said, "What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes? How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?"

"'Bhishma said, "Listen, O monarch, with attention to the diverse duties of kings, — to those acts which the king or one that is in the position of a king should first do. The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes? The conquest of these, viz., the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes. He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also in all places where he himself goes, and within his own palace, O tiger among men! He should employ as spies men looking like idiots or like those that are blind and deaf. Those should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst. With proper attention, the king should set his spies upon all his counsellors and friends and sons, in his city and the provinces, and in dominions of the chiefs under him. His spies should be so employed that they may not know one another. He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies in shops and places of amusement, and concourses of people, among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens. The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pandu! When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellors make peace with a foe that is stronger. The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest. When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people. A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress. As regards military operations a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other quarters), or one weaker than himself, having first made arrangements for the protection of his own capital.[217] A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own.[218] He should afflict the kingdom of the stronger one by means of weapons, fire and application of poison. He should also cause dissensions amongst his counsellors and servants. Vrihaspati has said that a king possessed of intelligence should always avoid war for acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion). The king that is possessed of wisdom should be gratified with those acquisitions that are made by means of conciliation, gift, and disunion. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects. A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice. The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause. The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices. All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame. If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging war with the assailant. He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected. He should himself withdraw all stores of grain (from the open country into his forts). If that becomes impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy’s subjects). Failing to do this, he should destroy those crops by means of his own troops. He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, cause them to be poisoned. Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.[219] He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees excepting those that are called Chaitya.[220] He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called Chaitya. He should raise outer ramparts round his forts, with enclosures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks. He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates.[221] In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) Sataghnis and other weapons. He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw. He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily homa. Particular care should be taken of the fires in smithies and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who lights fires by the day time. During such times, all beggars, eunuchs, lunatics, and mimes, should, O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow. In places of public resort, in tirthas, in assemblies, and in the houses of the citizens, the king should set competent spies.[222] The king should cause wide roads to be constructed and order shops, and places for the distribution of water, to be opened at proper stations. Depots (of diverse necessaries), arsenals, camps and quarters for soldiers, stations for the keeping of horses and elephants, encampments of soldiers, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira. A king who is afflicted by a hostile army should gather wealth, and store oil and fat and honey, and clarified butter, and medicines of all kinds, and charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of every kind such as darts, swords, lances, and others. The king should store such articles. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects. The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellors or citizens or neighbouring monarchs. After any task of the king has been accomplished, he should reward that those that have aided in its accomplishment with wealth and other proportionate gifts and thankful speeches. It has been laid down in the scriptures, O delighter of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright.[223] A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellors, his treasury, his machinery for awarding punishments, his friends, his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs. That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole earth. Listen, O Yudhishthira, to what has been called the aggregate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe, concentration of forces, for inspiring the foe with fear, preparedness for war with readiness for peace, and alliance with others. Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists of Virtue, Profit and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the earth for ever. Touching this matter, Angirasa's son: Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them. 'Having discharged all his duties and having protected the earth, and having also protected his cities, a king attains to great happiness in heaven. What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'"

"'Yudhishthira said, "There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others."

"'Bhishma said, "Listen to me, O king, as I describe, O Bharata, the great blessedness of the science of chastisement, in sacred words of grave import. The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts.[224] When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear, and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times. Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age. When the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called Krita is then said to set in.[225] Righteousness sets in the Krita age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness. Without doubt, all men succeed in acquiring the objects they desire and preserving those that have been acquired. All the Vedic rites become productive of merit. All the seasons become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age. When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called Treta sets in. A fourth part of unrighteousness follows in the train of such observance (of the great science) by three-fourths. The earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage). When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara. A moiety of unrighteousness follows in the train of such observance of the great science by half. The earth requires tillage and yields crops by half. When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called Kali. During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties. Sudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired. Intermixture of the four orders takes place. Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil. The voice, pronunciation, and minds of men lose vigour. Diseases appear, and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail, when the king does not, with proper attention to the great science, protect the subjects. The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the cause of the fourth age (called Kali). If he causes the Krita age, he attains to everlasting heaven. If he causes the Treta age, he acquires heaven for a period that is limited. If he causes the Dwapara, he attains to blessedness in heaven according to the measure of his merits. By causing the Kali age, the king incurs a heavy load of sin. Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself. Keeping the great science in his view, the Kshatriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired. The science of chastisement, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children. Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly. Therefore, O thou of Kuru’s race, protect thy subjects righteously, with the aid of that great science. By protecting the subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition.”’“

SECTION LXX

“‘Yudhishthira said, “By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?”

“‘Bhishma said, “There are these thirty-six virtues (which a king should observe). They are connected with thirty-six others. A virtuous person, by attending to those qualities, can certainly acquire great merit. The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments. He should, with cheerfulness, utter what is the agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty. He should make alliance, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution. He should never disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked. He should never inflict punishment without careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him. He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise. He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy. He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches. Having favoured a person, he should not abandon him. He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display temper, but should never do so when there is no occasion. He should be mild, but never to those that have offended. Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity. The king that behaves otherwise incurs great danger. That king who observes all these virtues that I have mentioned, reaps many blessings on earth and great rewards in heaven.'"

"Vaisampayana continued, 'Hearing these words of Santanu's son, king Yudhishthira, docile in receiving instructions, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching.'"

SECTION LXXI

“‘Yudhishthira said, “Tell me, O grand sire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?”

“‘Bhishma said, “I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never attain to their end. Thou shouldst worship those Brahmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observant of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices. With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary. Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brahmanas to utter benedictions on thee for the success of thy purposes. Endued with sincerity, and wisdom and intelligence, O Bharata, thou shouldst adopt truth and avoid lust and wrath. That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well. Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness and possessed of intelligence. Stained with lust and wrath and unskilled in the transaction of business foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief. With a sixth part upon fair calculation, of the yield of the soil as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury.[226] Realising this just tribute and governing the kingdom properly the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from lust and hate. Never desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit. That king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seen to be lavished on unworthy objects.[227] That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king.[228] He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it. By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhishthira, may succeed in always obtaining much wealth. The earth, well protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child. Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging the duty of protection, thou mayst be able to enjoy the earth for ever.[229] If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brahmanas. Let not thy heart be moved, even when thou art in great distress, upon seeing Brahmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence. Thou shouldst give them wealth to the best of thy power and as they deserve and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition. Adopting such virtuous behaviour, do thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure. Protect thy subjects righteously, O son of Pandu, for no regret or pain will then be thine. Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit. Persons conversant with duties regard that to be the highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them. The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to end of his sufferings (for it) in hell till after a thousand years. The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years. All those regions that are acquired by persons leading duly the Garhasthya, the Brahmacharya, and the Vanaprastha modes of life, are soon acquired by a king by only protecting his subjects righteously. Do thou, O son of Kunti, observe with great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pandu, obtain great prosperity in heaven. Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue. Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of Soma and the friends and well-wishers with the objects of their wishes.”’“

SECTION LXXII

“‘Bhishma said, “That person, O king, who would protect the good and punish the wicked, should be appointed as his priest by the king. In this connection is cited the old story about the discourse between Pururavas, the son of Aila and Matariswan.

“‘“Pururavas said, ‘Whence has the Brahmana sprung and whence the three other orders? For what reason also has the Brahmana become the foremost? It behoveth thee to tell me all this.’

“‘“Matariswan answered, ‘The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, viz., the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures.[230] Then, for ruling the earth and wielding the rod of chastisement and protecting all creatures, the second order, viz., the Kshatriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was ordained by Brahman that the Sudra should serve the three orders as a menial.’

“‘“Pururavas said, ‘Tell me truly, O god of Winds, to whom, this earth righteously belong. Does it belong to the Brahmana or to the Kshatriya?’

“‘“The god of Winds said, ‘Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the earth, in consequence of the refusal of the Brahmana, has accepted his next-born, viz., the Kshatriya, for her lord. This is the first rule. In times, however, of distress, there is an exception of this. If thou seekest to discharge the duties of the order and wishest to obtain the highest place in heaven, then give unto the Brahmana all the land thou mayst succeed in conquering, unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of penances, that is satisfied with the duties of his order and not covetous of wealth. The well-born Brahmana, possessed of wisdom and humility, guides the king in every matter by his own great intelligence. By means of sound counsels he causes the king to earn prosperity. The Brahmana points out to the king the duties the latter is to observe. As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brahmana, so long is he honoured and so long does he enjoy fame. The priest of the king, therefore, has a share in the merit that the king acquires. When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear. The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom. The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice. The gods and the Pitris subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king. In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun. The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things. That person who dispels the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything.’”“

SECTION LXXIII

“‘Bhishma said, “The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other) scriptures. Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and aggrandising the subjects and the deities, the Pitris and the children.[231] It is laid down that they should be possessed of similar hearts and should be each other’s friends. In consequence of such friendship between Brahmana and Kshatriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshatriya are said to be the progenitors of all men. In this connection is cited the old story about the discourse between Aila’s son and Kasyapa. Listen to it, O Yudhishthira.

“‘“Aila said, ‘When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?’

“‘“Kasyapa said, ‘Ruin overtakes the kingdom of the Kshatriya when the Brahmana and Kshatriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a Mlechcha. Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brahmanas abandon Kshatriyas. In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshatriyas that abandon Brahmanas become impure in blood and assume the nature of robbers. The Brahmana and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya is the cause of the Brahmana's growth and the Brahmana is the cause of the Kshatriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything. No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all. If the Brahmana, who is like a tree is protected, gold and honey are showered. If, on the other hand, he is not protected, it then tears and sins are showered. When Brahmanas fall away from the Vedas and (in the absence of a Kshatriya ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom. When a sinful wretch having slain a woman or a Brahmana does not incur obloquy in assemblies of fellowmen and has not to stand in fear of the king, then danger threatens the Kshatriya ruler. In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction).'

"""Aila said, 'Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kasyapa! Whence does the god Rudra spring?'

"""Kasyapa said, 'Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.'

"""Aila said, 'The Wind does not, by blowing, visibly destroy men on all occasions, nor does the deity of the clouds do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are slain through lust and malice.'

"""Kasyapa said, 'Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupefies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.'

"""Aila said, 'If chastisement touches all viz., the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in that case, do acts that are good? Indeed, why should they not perform wicked acts?'

"""Kasyapa said, 'By avoiding all connection with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.'

"""Aila said, 'The earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.'

"""Kasyapa said, 'Such, indeed, is the course of this world, O prince! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorious person enjoys great felicity there. Death, decrepitude, and sorrow, are not there. The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds wrung with remorse there for many years. In consequence of a disunion between Brahmanas and Kshatriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brahmana) priest possessed of experience and wide knowledge. A king should first install the priest in his office, and then cause his own coronation. This has been laid down in the ordinance. The ordinances declare that the Brahmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brahmana was created first. In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brahmana is also, for such precedence, worthy of the respect and the worship of all creatures. A king, however powerful, should, according to the dictates of the scriptures, bestow upon the Brahmana whatever is best and distinguished above others. The Brahmana contributes to the aggrandisement of the Kshatriya, and the Kshatriya to the aggrandisement of the Brahmana. Brahmanas should, therefore, be especially and always worshipped by kings.’”’“

SECTION LXXIV

“‘Bhishma said, “It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rest upon the king’s priest. That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brahmana and all visible fears are dispelled by the king with the might of his arms. In this connection is cited the old narrative of the discourse between king Muchukunda and Vaisravana. King Muchukunda, having subjugated the whole earth, repaired to the lord of Alaka for testing his strength. King Vaisravana created (by ascetic power) a large force of Rakshasas. These ground the forces led by Muchukunda. Beholding the slaughter of his army, king Muchukunda, O chastiser of foes, began to rebuke his own learned priest (Vasishtha). Thereupon that foremost of righteous persons viz., Vasishtha, underwent very severe penances and, causing those Rakshasas to be slain, ascertained the true course upon which Muchukunda was bent. When king Vaisravana’s troops were being slaughtered, he showed himself unto Muchukunda and said these words.

“‘“The Lord of treasures said, ‘Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus. All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship. In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brahmana might?’ Enraged at these words, Muchukunda, without pride and fear, said unto the lord of treasures these words fraught with reason and justice, ‘The self-born Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world. The power of penances and mantras was bestowed upon Brahmanas; the might of arms and of weapons was bestowed upon Kshatriyas. Aggrandised by both kinds of might, kings should protect their subjects. I am acting in that way. Why dost thou, O lord of Alaka, rebuke me then?’ Thus addressed, Vaisravana said unto Muchukunda and his priest, ‘I never, without being ordered by the (self-created) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king! Do thou rule then the whole earth without bounds.’ Thus addressed, king Muchukunda replied, saying, ‘I do not, O king, desire to enjoy sovereignty obtained as gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms.’”

“‘Bhishma continued, “At these words of Muchukunda, Vaisravana, seeing the king fearless in the observance of Kshatriya duties, became filled with surprise. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire earth obtained by the might of his own arms. That virtuous king who rules his kingdom, aided by and yielding precedence to the Brahmana, succeeds in subjugating the whole earth and achieving great fame. The Brahmana should every day perform his religious rites and the Kshatriya should always be armed with weapons. Between them they are the rightful owners of everything in the universe.”’“

SECTION LXXV

“‘Yudhishthira said, “Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.”

“‘Bhishma said, “The king should be liberal and should perform sacrifices, O Bharata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects. Righteously protecting all his subjects, he should honour all righteous persons by standing up when they come and by making gifts unto them. If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects. Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice. The king, O Bharata, earns a fourth part of the merit that his subjects earn under his protection. By only protecting his subjects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods. The king acquires a fourth part also of the sin that his subjects commit in consequence of any distress in the kingdom arising from the king’s neglect in discharging the duty of protection. Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech. Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured from his own treasury, or, in case of inability, with wealth obtained from his dependents. All the orders should protect the wealth of a Brahmana even as they should the Brahmana’s boy or life. The person that offends against Brahmanas should be exiled from the kingdom. Everything is protected by protecting the Brahmana's wealth. Through the grace of the Brahmana, which may thus be secured, the king becomes crowned with success. Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree. A cruel and covetous king, with lustful soul and ever seeking the gratification of his desire never succeeds in protecting his subjects."

"'Yudhishthira said, "I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no merit is attached to it. No need for sovereignty then by which no merit can be acquired. I shall, therefore, retire into the woods from desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruit and roots."

"'Bhishma said, "I know, O Yudhishthira, what the nature of thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom. Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much. Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt. Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects. The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pandu or thy mother Kunti used to solicit for thee. Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality. The offerings with Swaha and Swadha in Sraddhas and sacrifices are always asked from children by the Pitris and the deities. Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them. The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burdens which are placed on them and unto which they are yoked in life. Even a horse, if properly trained, succeeds in bearing, without falling down, a burden. (What need then be said of thee that art a human being?) One incurs no censure if only one's acts and words be proper, for success is said to depend upon acts (and words). No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a Brahmacharin, has ever succeeded in conducting himself without tripping. It is better to do an act which is good and in which there is small merit than to totally abstain from all acts, for total abstention from acts is very sinful. When a high-born and righteous person succeeds in obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs. A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words. There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment."

"'Yudhishthira said, "What acts, O sire, are conductive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest."

"'Bhishma said, "That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true. Be thou cheerfully the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good and slay the wicked. Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just."'"

SECTION LXXVI

"'Yudhishthira said, "O grandsire, amongst Brahmanas some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!"

"'Bhishma said, "Those Brahmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to Brahma. They that are conversant with the Riches, the Yajuses and the Samans, and who are devoted to the practices of their order, are, O king, equal to the very gods. Those, however, amongst them that are not well-born and not devoted to the duties of their order, and are besides wedded to evil practices, are like Sudras. A virtuous king should realise tribute from and impress without pay into the public service those Brahmanas that are not possessed of Vedic lore and that have not their own fires to worship. They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaisyas and Sudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean, — these five are regarded as Chandalas among Brahmanas.[232] They amongst them that become Ritwikas, Purohitas, counsellors, envoys, and messengers, become, O king, equal to Kshatriyas.[233] They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaisyas. If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should exclude those Brahmanas that are (for their conduct) equal to the gods or Brahma. The Vedas say that the king is the lord of the wealth belonging to all the orders except Brahmanas. He can take the wealth of those Brahmanas also that have fallen away from their legitimate duties. The king should never be indifferent towards those Brahmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their superiors. That king, O monarch, in whose territories a Brahmana becomes a thief, is regarded by the learned to be the author of that misdeed. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support. If, after provision has been made for his support, he does not abstain from theft he should then, O scorcher of foes be banished from the kingdom with all his kinsmen.”’“

SECTION LXXVII

“‘Yudhishthira said, “Of whose wealth, O bull of Bharata’s race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire.”

“‘Bhishma said, “The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas that are not observant of their proper duties. The king should not spare those Brahmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings. That king, O monarch, in whose dominion a Brahmana becomes a thief, is regarded to be the author of that misdeed. It is the king that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of support. In this connection is cited the old narrative of the speech made by the king of the Kaikeyas unto a Rakshasa while the latter was about to abduct him away. Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a Rakshasa.

“‘“‘The king said, ‘There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart? There is no Brahmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk Soma. There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul? In my dominions no sacrifice has been performed without completing it by Dakshina. No one in my dominions studies the Vedas who is not observant of vows. How then hast thou been able to possess my soul? The Brahmanas in my kingdom teach, study, sacrifice, officiate at other's sacrifices, give, and receive gifts. All of them are observant of those six acts. The Brahmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and truthful in speech. How then hast thou been able to possess my soul? The Kshatriyas in my kingdom are all devoted to the duties of their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battle. How then hast thou been able to possess my soul? The Vaisyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech. They give to guests what is their due, and self-restrained, and pure, and attached to their relative and kinsmen. How then hast thou been able to possess my heart? The Sudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart? I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart? I am never an exterminator of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart? The ascetics in my kingdom are protected and worshipped. They are always honoured and entertained with food. How then hast thou been able to possess my heart? I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart? No one in my kingdom who is not a Brahmacharin begs his food, and no one who leads the Bhikshu mode of life desires to be a Brahmacharin. No one who is not a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been able to possess my soul? I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart? My priest possesses knowledge of self. He is given to penances, and is conversant with all duties. Possessed of great intelligence, he has the fullest power over my kingdom. By gifts I desire to acquire knowledge, and by truth and the protection of Brahmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors. I have no fear of Rakshasas. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana that has fallen away from his duties, no deceitful person, no thief, no Brahmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of Rakshasas. There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart? The people of my kingdom always invoke blessings upon me in order that I may always be able to protect kine and Brahmanas and perform sacrifices. How then hast thou been able to possess me?'

"""The Rakshasa said, 'Since thou art observant of the duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode. Blessed be thou, I leave thee. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have nothing to fear from Rakshasas, and much less from sinful persons. Those kings that give the lead to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects discharge the duties of hospitality, always succeeds in acquiring heaven.'"

"'Bhishma continued, "Thou shouldst, therefore, protect the Brahmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behaviour. For the sake of righteousness, those Brahmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their superiors. A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra."'"

SECTION LXXVIII

“‘Yudhishthira said, “It has been said that in seasons of distress a Brahmana may support himself by the practice of Kshatriya duties. Can he, however, at any time, support himself by the practice of the duties laid down for the Vaisyas?”

“‘Bhishma said, “When a Brahmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaisya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshatriya duties.”

“‘Yudhishthira said, “If a Brahmana, O bull of Bharata’s race, betakes himself to the duties of a Vaisya, what articles may he sell without losing his prospect of heaven?”

“‘Bhishma said, “Wines, salt, sesamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira, under all circumstances, a Brahmana should avoid. A Brahmana, by selling these, would sink into hell. A Brahmana, by selling a goat, incurs the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling sacrifice and the Soma juice. These, therefore, should not be sold (by a Brahmana). They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bharata![234] ‘We will eat this cooked food of thine. Thou mayst cook these raw things (that we give in exchange).’ —In a compact of this kind there is no sin. Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to approved usages. ‘I give thee this. Give me this other thing in return.’ Exchange by such agreement is righteous. To take things by force, however, is sinful. Even such is the course of the usage followed by the Rishis and others. Without doubt, this is righteous.”

“‘Yudhishthira said, “When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases. — By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail.”

“‘Bhishma said, “By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brahmanas should, on such occasions, seek their own good. Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhancing the strength of the king. Brahmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties. When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!”

“‘Yudhishthira said, “If all the Kshatriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their refuge?”

“‘Bhishma said, “By penances, by Brahmacharya, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshatriyas should be subjugated. If the Kshatriya misconducts himself, especially towards Brahmanas, the Vedas themselves will subjugate them. The Kshatriyas have sprung from the Brahmanas. Fire has sprung from water; the Kshatriya from the Brahmana; and iron from stone. The energy of fire, the Kshatriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised. When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brahmana, then the strength of each of those three becomes destroyed. Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshatriyas become quelled as soon as they are directed against the Brahmanas. When the energy of the Brahmanas becomes mild, when Kshatriya energy becomes weak, when all men misbehave themselves towards the Brahmanas, they that engage in battle then, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves, — those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brahmanas. Those brave persons that fight for Brahmanas attain to those felicitous regions in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies into blazing fires. The Brahmana, by taking up arms for the three orders, does not incur sin. People say that there is no higher duty than casting off life under such circumstances. I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brahmanas. Let us attain to that region which is intended for them. Manu himself has said that those heroes repair to the region of Brahman. As persons become cleansed of all their sins by undergoing the final bath on a horse-sacrifice even so they that die at the edge of weapons while fighting wicked people, become cleansed of their sins. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts). The friends of humanity, by doing even acts of cruelty, have attained to high heaven. Righteous Kshatriyas, by doing even sinful acts, have attained to blessed ends.[235] The Brahmana, by taking up arms on these three occasions, does not incur sin, viz., for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers.”

“‘Yudhishthira said, “If when robbers raise their heads and an inter-mixture of the orders begins to take place in consequence of confusion, and Kshatriyas become incompetent, some powerful person other than a Kshatriya seeks to subdue those robbers for the sake of protecting the people,[236] indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaisya or a Sudra, and if he succeeds in protecting the people by righteously wielding the rod of chastisement is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas prove so wretched, should take up weapons.”

“‘Bhishma said, “Be he a Sudra or be he the member of any other orders, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, O king, relying upon whom helpless men, oppressed and made miserable by robbers, live happily, deserves to be lovingly worshipped by all as if he were a near kinsman. The person, O thou of Kuru’s race, that dispels the fears of others, always deserves respect. What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection? As an elephant made of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile, even so is a Brahmana that is void of Vedic lore and a king incapable of granting protection. Both of them are like a cloud that does not pour rain. That person who always protects the good and restrains the wicked deserves to become a king and to govern the world.”’“

SECTION LXXIX

"'Yudhishthira said, "What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers."

"'Bhishma said, "It is laid down from those Brahmanas that are eligible as priests that they should be conversant with the Chhandas including the Samans, and all the rites inculcated in the Srutis, and that they should be able to perform all such religious acts as lead to the prosperity of the king. They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all. They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, self-restrained, and contented, possessed of intelligence, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities, devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect."

"'Yudhishthira said, "There are Vedic texts about the gift of Dakshina in sacrifices. There is no ordinance, however, which lays down that so much should be given. This ordinance (about the gift of Dakshina) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in consequence of the provision in cases of incapacity, is terrible. That command is blind to the competence of the sacrificer.[237] The audition occurs in the Vedas that a person should, with devotion, perform a sacrifice. But what can devotion do when the sacrificer is stained by falsehood?"[238]

"'Bhishma said, "No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise. Dakshina constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never lead to salvation. The efficacy, however, of a single Purnapatra is equal to that of any Dakshina, however rich. Therefore, O sire, everyone belonging to the three orders should perform sacrifices.[239] The Vedas have settled that Soma is as the king himself to the Brahmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood. Rishis of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of Soma serves to extend sacrifices.[240] These three, viz., a person, a sacrifice and Soma, must be of good character. A person that is of bad character is neither for this nor for the other world. This audition has been heard by us that the sacrifice which high-souled Brahmanas perform by wealth earned by excessive physical labour, is not productive of great merit. There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me. Abstention from injury, truthfulness of speech, benevolence, compassion, — these are regarded as penances by the wise and not the emaciation of the body. Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction. Listen, O son of Pritha, to what has been laid down by those that pour ten libations upon the fire at ten times of the day. — For them that perform the sacrifice of penance, the Yoga they endeavour to effect with Brahma is their ladle; the heart is their clarified butter; and high knowledge constitutes their Pavitra.[241] All kinds of crookedness mean death, and all kinds of sincerity are called Brahma. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.—"'"

SECTION LXXX

“‘Yudhishthira said, “The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)? What should be the behaviour and what the acts of the king’s minister? Upon whom should the king repose confidence and upon whom should he not?”

“‘Bhishma said, “Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness). A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king’s friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy. Kings desirous of success are obliged to adopt both kinds of paths, righteous and unrighteous. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence. A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by truthfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view. One should always mistrust that person who would, upon one's desire, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself. One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes. That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity shines on thee. A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied, be he thy priest or preceptor or honoured friend should always receive thy worship if he accepts the office of thy counsellor and resides in thy abode. Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire. One person should be appointed to one task, and not two or three. Those may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers. Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all thy affairs. Honoured by thee and gratified with wealth, they would act for thy good and be of great help to thee. Appointed to offices connected with profit and other important matters they always bring about great prosperity. Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary. Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord. None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsmen is easily overridden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favours to any one nor humbles himself to any one. In kinsmen, therefore both merit and demerit may be marked. One should, for this reason, always honour and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time. Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in this way finds his very foes disarmed of hostility and converted into friends. One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame.”’“

SECTION LXXXI

“‘Yudhishthira said, “If one does not succeed in winning over one’s kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one’s self so that the hearts of both friends and foes may be won?”

“‘Bhishma said, “In this connection is cited the old history of a discourse between Vasudeva and the celestial sage Narada. On a certain occasion Vasudeva said, ‘Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Narada, to know one’s secret counsels. Relying on thy friendship for me, I shall say something to thee, O sage! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced of the intelligence of that other. I never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their prosperity. I give them half of what I have, and forgive their evil speeches. As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is ground by my kinsmen with their cruel speeches. Indeed, O celestial Rishi, those cruel speeches burn my heart every day. Might resides in Sankarshana; mildness in Gada; and as regards Pradyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Narada! Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and daring courage and constant perseverance. He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (viz., Ahuka and Akrura,) I do not side either of them. What can be more painful for a person than to have both Ahuka and Akrura on his side? What, again, can be more painful for one than not to have both of them on his side?[242] I am like the mother of two brothers gambling against each other, invoking victory to both. I am thus, O Narada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen.'

"""Narada said, 'Calamities, O Krishna, are of two kinds, viz., external and internal. They arise, O thou of Vrishni's race, from one's own acts or from the acts of others. The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoja race are partisans of Akrura, and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another. Though possessed of men who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself. The kingdom cannot be taken back from Babhu and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions. Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction. Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen.'

"""Vasudeva said, 'What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen?'

"""Narada said, 'The giving of food to the best of thy power, forgiveness, sincerity, mildness, and honour to whom honour is due, these constitute a weapon that is not made of steel. With soft words alone turn away the anger of kinsmen about the utter cruel speeches, and mollify their hearts and minds and slanderous tongues. None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders. All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road. From disunion destruction will spring and overtake all the Bhojas and the Vrishnis. Thou, O Kesava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction. Nothing but intelligence and forgiveness, restraint of the senses, and liberality are present in a person of wisdom. Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy kinsmen. There is nothing unknown to thee in respect of policy and the art of war, O Lord! The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one! The Rishis, O Madhava, always pray for thy advancement. Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yadavas. Relying on thee, they expect to live in happiness.'"'"

SECTION LXXXII

“‘Bhishma said, “This that I have told thee constitutes the first means. Listen now, O Bharata to the second means. That man who seeks to advance the interests of the king should always be protected by the king. If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister, thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bharata, to slay such informants. They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined. In this connection also an old story is cited of what the sage Kalakavrikshiya had said unto the king of Kosala. It hath been heard by us that once on a time the sage Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Desirous of examining the conduct of all the officers of Kshemadarsin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king’s dominions. And he spoke unto all the men and said, ‘Study, ye the corvine science. The crows tell me the present, the past, and the future.’ Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having ascertained all the affairs in respect of that kingdom, and having learnt that all the officers appointed by the king were guilty of malversation, the sage, with his crow, came to see the king. Of rigid vows, he said unto the king, ‘I know everything (about thy kingdom).’ Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place, and that such and such persons know that he had plundered the royal treasury. ‘My crow tells me this. Admit or prove the falsehood of the accusation quickly.’ The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding, ‘My crow never says anything that is false.’ Thus accused and injured by the sage, all the officers of the king, O thou of Kuru’s race, (united together and) pierced his crow, while the sage slept, at night. Beholding his crow pierced with a shaft within the cage, the regenerate Rishi, repairing to Kshemadarsin in the morning said unto him, ‘O king, I seek thy protection. Thou art all-powerful and thou art the master of the lives and wealth of all. If I receive thy command I can then say what is for thy good. Grieved on account of thee whom I regard as a friend have come to thee, impelled by my devotion and ready to serve thee with my whole heart. Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed, I have come hither for awakening thee whom I regard as a friend. A friend who is alive to his own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial.’ The king replied unto him, saying, ‘Why should I not bear anything thou wilt say, since I am not blind to what is for my good? I grant thee permission, O regenerate one! Tell me what thou pleasest, I shall certainly obey the instructions thou wilt give me, O Brahman.’

“““The sage said, ‘Ascertaining the merits and faults of thy servants, as also the dangers thou incurrest at their hands, I have come to thee, impelled by my devotion, for representing everything to thee. The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very painful and wretched. He who has any connection with kings is to have connection with snakes of virulent poison. Kings have many friends as also many enemies. They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch. A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king’s work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties. His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire. Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all-powerful and master of the lives and the wealth of all, and therefore, like unto a snake of virulent poison. He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs. If the king becomes gratified, he can shower prosperity like god. If he becomes enraged, he can consume to the very roots like a blazing fire. This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity. Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business. I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others. They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility. Conspiring with those servants that have constant access to thee they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances. Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of deceitful intentions have shot this shaft at my crow, and have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances. With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales. Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himalayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey. The learned say that a region inaccessible in consequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrinth of kingly affairs. Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I? Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger. According to the requirements of justice, a person of unrighteous deeds should be slain but never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon. There is a river, O king, of the name of Sita. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it. Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison. Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access, with steep banks overgrown with Kariras and thorny canes. Thou art like a swan in the midst of dogs, vultures and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely. A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them. They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity. Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who is my fellow-lodger. I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to thee. Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink. They have found fault with me because I seek thy good. I have no doubt that there is no other cause for that hostility of theirs to me. I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart!’[243]

“““The king said, ‘Reside in my palace, O Brahmana! I shall always treat thee with respect and honour, and always worship thee. They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken). Do thou see, O holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity.’

“““The sage said, ‘Shutting thy eyes in the first instance to this offence of theirs (viz., the slaughter of the crow), do thou weaken them one by one. Prove their faults then and strike them one after another. When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution. As regards ourselves, we are Brahmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves. I speak of myself, O king! I am thy friend. I am known as the sage Kalakavrikshiya. I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the reign of thy sire, O king, I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons). Thou hast obtained a kingdom without trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness?’ After this, the king of Kosala took a minister from the Kshatriya order, and appointed that bull among Brahmanas (viz., the sage Kalakavrikshiya) as his Purohita. After these changes had been effected, the king of Kosala subjugated the whole earth and acquired great fame. The sage Kalakavrikshiya worshipped the gods in many grand sacrifices performed for the king. Having listened to his beneficial counsels, the king of Kosala conquered the whole earth and conducted himself in every respect as the sage directed.”’“

SECTION LXXXIII

“‘Yudhishthira said, “What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalissimos, and the counsellors of a king?”

“‘Bhishma said, “Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators. They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress, O Bharata! One who is of high descent, who, treated with honour by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier. They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army. Persons of low descent and covetous dispositions, who are cruel and shameless would court thee, O sire, as long as their hands would remain wet.[244] They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honours, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness. They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee. They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to observe all wholesome restraints. When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many. These are regarded as marks of superiority, viz., prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honours all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from lust or fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counsellor. High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Pritha, marks of superiority and goodness. A wise man who conducts himself in this way,[245] succeeds in disarming his very foes of their hostility and converting them into friends. A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceit.

Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight. A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master, like a fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind. Giving way to wrath, a master may one day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometime highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master, — that person who is a sharer with the king of his weal and woe, — should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with numerous virtues, should never be consulted by the king. One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him. One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous should not be consulted by the king. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs. A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honours upon him and assigned to him the means of sustenance. A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment should not still be consulted by the king. A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king. One who is endued with knowledge and wisdom, who is acquainted with the dispositions of his friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted. One who is truthful in speech and modest and mild and who is a hereditary servant of the king, deserves to be consulted. One who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king. One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the science of chastisement. One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king. Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honoured by the king and made his ministers. Their number also should not be less than three.[246] Ministers should be employed in observing the laches of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when their laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches. Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy. A king should also consult with such ministers as are free from the five kinds of deceit. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. They that are conversant with the conclusions of the science of consultation say that kings should always hold consultation in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no humpbacked persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions. Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures.”’“

SECTION LXXXIV

“‘Bhishma said, “In this connection, O Yudhishthira, the old account of a conversation between Vrihaspati and Sakra is cited.

“‘“Sakra said, ‘What is that one act, O regenerate one, by accomplishing which with care, a person may become the object of regard with all creatures and acquire great celebrity?’

“‘“Vrihaspati said, ‘Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making everyone gratified with him. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. If even the possessions of men, O Sakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed. A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of its purpose, while, at the same time it never pains any heart. A person of good acts and good, agreeable, and sweet speeches, has no equal.’”

“‘Bhishma continued, “Thus addressed by his priest, Sakra began to act according to those instructions. Do thou also, O son of Kunti, practise this virtue.”’“

SECTION LXXXV

“‘Yudhishthira said, “O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame?”

“‘Bhishma said, “A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.”

“‘Yudhishthira said, “With whom should the king behave in what way? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly. Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.”

“‘Bhishma said, “Thou art endued with great intelligence, O Yudhishthira! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this (viz., the presence of all the virtues spoken of), is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the Snataka order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of wealth, and three Sudras, every one of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessed of a knowledge of the Puranas and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the Srutis and the Smritis, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful vices called Vyasanas. The king should consult with those eight ministers and hold the lead among them. He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people. Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee, and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice, and those officers who having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself. Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king. In cases of dispute between two parties the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes. A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter. One should not be punished for the fault of another. Reflecting well upon the (criminal) code, a person should be convicted or acquitted. A king should never slay an envoy under any circumstances. That king who slays an envoy sinks into hell with all his ministers. That king observant of Kshatriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a foetus. An envoy should possess these seven accomplishments, viz., he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory. The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the laches of foes. The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust anyone. The reposing of confidence on even his own son is not to be approved of. I have now, O sinless one, declared to thee what the conclusions of the scriptures are. Refusal to trust anyone has been said to be one of the highest mysteries of king-craft.”“

SECTION LXXXVI

“‘Yudhishthira said, “What should be the kind of city within which the king should himself dwell? Should he select one already made or should he cause one to be especially constructed? Tell me this O grandsire!”

“‘Bhishma said, “It is proper, O Bharata, to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which, O son of Kunti, a king should reside. I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed. Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance. Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.[247] The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel which contains an abundant stock of rice and weapons, — which is protected with impenetrable walls and a trench, which teems with elephants and steeds and cars, which is inhabited by men possessed of learning and versed in the mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, where the residents number among them many brave and wealthy individuals, which echoes with the chant of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped.[248]

Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should check all abuses and evils in both his cities and his provinces. He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom). He should further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines, flax, resinous exudations, rice, weapons, shafts, leather catgut (for bow-strings), caries, and strings and cords made of munja grass and other plants and creepers. He should also increase the number of tanks and wells containing large quantities of water, and should protect all juicy trees.[249] He should entertain with honour and attention preceptors (of different sciences), Ritwijas, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high birth and energy of mind, and capable of close application to all kinds of work. The king should honour the righteous and chastise the unrighteous. He should, acting with resolution, set the several orders to their respective duties. Ascertaining properly, by means of spies, the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required. The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend. With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals. He should then, with heedfulness, devise his own measures, honouring those that are loyal to him and punishing those that are hostile. The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may obstruct or thwart righteousness. He should always maintain and protect the helpless, the masterless, and the old, and women that are widows. The king should always honour the ascetics and make unto them gifts, at proper seasons of cloths and vessels and food. The king should, with attentive care, inform the ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence. When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honour them with gifts of beds and seats and food. Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character. The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions.[250] From among those residing in his own kingdom, he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a fourth from among those dwelling in the kingdoms paying tribute to him. He should show hospitality towards and bestow honours upon them and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told thee in brief the indications of the city in which the king should reside.”’“

SECTION LXXXVII

“‘Yudhishthira said, “How, O king, may a kingdom be consolidated, and how should it be protected? I desire to know this. Tell me all this, O bull of Bharata’s race!”

“‘Bhishma said, “Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen) there should be one superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his control. The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages. The latter, in his turn, should report the conduct of all the persons within his dominion to the officer (who is above him and is) in charge of a hundred villages. The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honour from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth. Such a village, so assigned to a lord of hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, viz., the lord of a thousand villages, should have a minor town for his support. He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of its wars and other internal affairs pertaining to it. Some virtuous minister, with wrathfulness should exercise supervision over the administration affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction. Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies. Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob other people of their wealth, and all who are full of deceit, and all of whom are regarded to be possessed by the devil. Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits of those that are engaged in trade, the king should levy taxes on them. Ascertaining on all occasions the extent of the manufactures, the receipts and expenses of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow. The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people. No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause.[251] The king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article taxed may both share the value. The king should not, by his thirst, destroy his own foundations as also those of others. He should always avoid those acts in consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity. The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts). Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) calves. If the calf be permitted to suck, it grows strong, O Bharata, and bears heavy burthens. If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results. Does not the king then obtain wealth sufficient for enabling him to cope with his wants?[252] The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber. If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power. Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in the case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him. Thinking, in the first instance, of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them, 'Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe. There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine, having risen up and combined with a large number of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force. On the other hand (if unopposed), they will even slay all your relatives beginning with your very spouses. You certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you.’ A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foreign invasion, and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them. The king, O son of Pritha, should always conciliate and protect the Vaisyas, adopt measures for inspiring them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king, O Bharata, should always act in such a way towards the Vaisyas that their productive powers may be enhanced. The Vaisyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, then the adoption of such behaviour towards the Vaisyas of the realm.”’“

SECTION LXXXVIII

"'Yudhishthira said: "Tell me, O grandsire, how should the king behave if, notwithstanding his great wealth, he desires for more."

"'Bhishma said, "A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own. A king should milk his kingdom like a bee gathering honey from plants.[253] He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it. A little by little should be taken from a growing subject and by this means should he be shorn. The demand should then be increased gradually till what is taken assumes a fair proportion. The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them. If the reins are thus put, they would not become intractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do. It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unseasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declare unto thee are legitimate means of king-craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious. Drinking-shops, public women, pimps, actors, gamblers and keepers of gaining houses, and other persons of this kind, who are sources of disorder to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects. Nobody should ask anything of anyone when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men.[254] If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check. That king who does not restrain his subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the Srutis. Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful. The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits. The following faults of which I speak should be checked. They are such as impoverish everyone. What wicked act is there that a person governed by passion would not do? A person governed by passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others). They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear. Let there be no beggars in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men. Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others. Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due. Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labour.[255] If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of thieves and tyrannical officers), the king, as a consequence, incurs infamy. The king should always honour those subjects of his that are rich and should say unto them, 'Do ye, with me, advance the interest of the people.' In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost of men.[256] He that is wise, or courageous, or wealthy or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

"""For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury! Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury and forces!"""

SECTION LXXXIX

“‘Bhishma said, “Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brahmanas. The sages have declared this to be an ordinance of religion. The surplus, after supporting the Brahmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brahmanas.[257] If a Brahmana, afflicted for want of support, desires to abandon a kingdom for obtaining livelihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance. If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brahmanas and say, ‘Such a Brahmana is leaving the kingdom. In whom shall my people then find an authority for guiding them?’[258] If after this, he does not give up his intention of leaving, and says anything, the king should say unto him, ‘Forget the past.’ This, O son of Kunti, is the eternal way of royal duty.[259] The king should further say unto him, ‘Indeed, O Brahmana, people say that that only should be assigned to a Brahmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brahmana seeks to leave a kingdom for the king’s neglect in providing him with means of support, such means should be assigned to him, and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with ever those means.’[260] Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven. They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society.[261] It is for the extermination of these that Brahman created Kshatriyas. Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus! A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life. For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira; and for that reason he should set spies and secret agents.[262] Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always cherish thy people. Protecting his own self first from every one, the king should protect the earth. Men of knowledge have said that everything has its root in self. The king should always reflect upon these, viz., What are his laches, to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults. The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people. Indeed, he should ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom. Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee, and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira![263] No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bharata!"

"'Yudhishthira said, "Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them?"

"'Bhishma said, "Creatures that are mobile devour things that are immobile; animals again that have teeth devour those that have no teeth; wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle), among human beings also, the king, who is strong, preys upon those that are weak. The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like vultures (on carrion). Take care, O king, that the traders in thy kingdom who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forest and inaccessible regions,[264] be not afflicted by the imposition of heavy taxes. Let not the agriculturists in thy kingdom leave it through oppression; they, who bear the burthens of the king, support the other residents also of the kingdom.[265] The gifts made by thee in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals. These, O Bharata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pandu!"'"

SECTION XC

“‘Bhishma said, “That foremost of all persons conversant with the Vedas, viz., Utathya of Angirasa’s race, discoursed cheerfully (on former occasion) unto Yuvanaswa’s son Mandhatri. I shall now, O Yudhishthira, recite to thee everything that Utathya, that foremost of all persons conversant with the Vedas, had said unto that king.”

“““Utathya said, ‘One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a god.[266] On the other hand, if he acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men. The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous behaviour increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say, “This thing is mine and this is not mine.” When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses. The deities receive no worship, the Pitris no offerings in Sraddhas, and guests no hospitality, when sinfulness is not restrained. The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained.

The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained. Casting their eyes on both the worlds, the Rishis made the king, that superior being, intending that he should be the embodiment of righteousness on earth.[267] He is called Rajan in whom righteousness shines. That king, again in whom there is no righteousness, is called a Vrishala.[268] The divine Dharma (righteousness) has another name, viz., Vrisha. He who weakens Vrisha is called by the name of Vrishala. A king should, therefore, advance the cause of righteousness. All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay. Righteousness is called Dharma because it aids the acquisition and preservation of wealth (Dhana). The sages, O king, have declared that Dharma restrains and sets bounds to all evil acts of men. The self-born (Brahman) created Dharma for the advancement and growth of creatures. For this reason, a king should act according to the dictates of Dharma for benefiting his subjects. For this reason also, O tiger among kings, Dharma has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king. Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost. Dharma, again, has sprung from the Brahmana. For this reason, the Brahmana should always be worshipped. Thou shouldst, O Mandhatri, gratify with humility the wishes of Brahmanas. By neglecting to gratify the wishes of Brahmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number. In consequence of malice towards the Brahmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the Asura Vali, the son of Virochana. Deserting the Asura she repaired to Indra, the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets. This, O puissant one, is the result of malice and pride. Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee. The Srutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the Asuras to ruin. Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him, becomes a slave. If, O Mandhatri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge in these two, viz., Pride and Unrighteousness! Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is a scoffer of religion, him that is insensate, and forbear to pay court to all of them when united. Keep thyself aloof from the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath. Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are lewd, or those that are the wives of other men, or those that are virgins. When the king does not restrain vice, a confusion of castes follows, and sinful Rakshasas, and persons of neutral sex, and children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families. Therefore, the king should take particular care to act righteously, for the benefit of his subjects. If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases causing a confusion of castes. Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people. Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance. If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. Maidens are deflowered. Such a state of things is said to arise from the king’s faults. All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly.’”’“

SECTION XCI

“““Utathya said, ‘If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintain the subjects in felicity. That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession. That person among Brahmanas or Kshatriyas or Vaisyas who, having fallen away from the proper duties of his order, has become a Sudra, is truly to be compared to such a washerman. Menial service attaches to the Sudra; agriculture to the Vaisya; the science of chastisement to the Kshatriya, and Brahmacharya, penances, mantras, and truth, attach to the Brahmana. That Kshatriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman is really their father and deserves to be their king. The respective ages called Krita, Treta, Dwapara and Kali, O bull of Bharata’s race, are all dependent on the conduct of the king. It is the king who constitutes the age.[269] The four orders, the Vedas and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless. The three kinds of Fire, the three Vedas, and sacrifices with Dakshina, all become lost when the king becomes heedless. The king is the creator of all creatures, and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is sinful is regarded as the destroyer. The king’s wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes heedless. Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigour when the king becomes unrighteous. It is said, O Mandhatri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it.[270] All creatures worship the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures come to grief. The eyes of the weak, of the Muni, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that that the eyes of the Weak do not burn thee like a blazing fire. The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods. Like a cow a sinful act perpetrated does not produce immediate fruits.[271] If the fruit is not seen in the perpetrator himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king). When all subjects of a king (are obliged by distress to) live like Brahmanas, by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom. When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting mercy, a great destruction then is sure to overtake the king. A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those that had recourse to it for shelter all become homeless.[272] When the residents of a kingdom perform acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery. When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms.[273] When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity. The kingdom of that king certainly thrives who pays proper honours to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide earth for ever. That king who duly honours all good acts and good speeches succeeds in earning great merit. The enjoyment of good things after sharing them with others, paying proper honours to the ministers, and subjugation or persons intoxicated with strength, are said to constitute the great duty of a king. Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king. The maintenance of those that are weak by sharing with them the things he has, and thereby increasing their strength constitute the duty of the king. Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king. Never to forgive a person however dear, if he has committed an offence by act or word, constitutes the duty of the king. Protecting those that solicit shelter, as he would protect his own children, and never depriving one of the honours to which he is entitled constitute the duty of the king.[274] Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subduing lust and envy, constitute the duty of the king. Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. Aggrandising friends, weakening foes, and honouring the good, constitute the duty of the king. Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king. That king who favours those that deserve favours and chastises those that deserve chastisement earns great merit both here and hereafter. The king is Yama himself. He is, O Mandhatri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin.[275] Paying proper honours unto

Ritwijas and priests and preceptors, and doing good offices unto them constitute the duty of the king. Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly. The king is said to resemble the Thousand-eyed (Indra) in every respect. That, O bull among men, should be regarded as righteousness which is regarded as such by him. Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong. Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness. A king who is not clever, never succeeds in protecting his subjects. Sovereignty, O sire, is a very happy burthen to bear. Only that king who is possessed of wisdom and courage, and who is conversant with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty. Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests. Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties, whether when thou art in thy country or when thou repairest to other realms. Amongst these three objects, viz., Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter. If men be treated with honour, they can abandon (for the sake of the honour thou mayst give them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words, heedfulness and purity of behaviour, a king may win great prosperity. Do not, therefore, O Mandhatri, be heedless to these qualities and acts. The king should never be heedless in looking after his own laches, as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible.

This is the way in which Vasava, and Yama, and Varuna, and all the great royal sages have acted. Do thou observe the same conduct. Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata’s race, adept this heavenly road. The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous.’”

“‘Bhishma continued, “Thus addressed by Utathya, O Bharata, Mandhatri unhesitatingly did as he was directed, and became the sole lord of the wide earth. Do thou also, O king, act righteously like Mandhatri. Thou wilt then, after ruling the earth, obtain an abode in heaven.”’“

SECTION XCII

“‘Yudhishthira said, “How should a righteous king, who is desirous of adhering to a course of righteousness, behave? I ask thee this, O foremost of men! Answer me, O Grandsire!”

“‘Bhishma said, “In this connection is cited the old story of what Vamadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient time. Once upon a time, king Vasumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great Rishi Vamadeva of high ascetic merit, saying, ‘Instruct me, O holy one, in words fraught with righteousness and of grave import, as to the conduct to be observed by me so that I may not fall away from the duties prescribed for me.’ Unto him of a golden complexion and seated at his ease like Yayati, son of Nahusha, that foremost of ascetics, viz., Vamadeva, of great energy, said as follows:

“‘“Vamadeva said, ‘Do thou act righteously. There is nothing superior to righteousness. Those kings that are observant of righteousness, succeed in conquering the whole earth. That king who regards righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness. That king who disregards righteousness and desires to act with brute force, soon falls away from righteousness and loses both Righteousness and Profit. That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction. That king who is incompetent to discharge the duties of state-craft, who is governed by caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happens to be ruler of the whole earth. That king, on the other hand, who is desirous of prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams. He should never consider himself to have a sufficiency of virtue, enjoyments, wealth, intelligence, and friends. Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame, achievements, prosperity, and subjects. Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity. That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction. That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter. If the king gives proper honour to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him, as if these had fallen upon themselves. That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying happiness long. That king, on the other hand, who listens to the instructions of his preceptors in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeeds in enjoying happiness for a long time.’”’“[276]

SECTION XCIII

“““Vamadeva continued, ‘When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct. Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom. The conduct of a king who is observant of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk. That rash king who, disregarding the injunctions laid down in the scriptures, acts with highhandedness in his kingdom, very soon meets with destruction. That Kshatriya who does not follow the conduct observed from days of old by other Kshatriyas, conquered or unconquered, is said to fall away from Kshatriya duties. Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who does not, actuated by malice, pay him honours, is said to fall away from Kshatriya duties. The king should display his power, live cheerfully, and do what is necessary in seasons of danger. Such a ruler becomes the beloved of all creatures and never falls away from prosperity. If thou doest disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love, if he does what is agreeable. Untruthful speeches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects. That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity. The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good. He should appoint in all great affairs persons that have subjugated their senses, that are devotedly loyal and of pure behaviour, and that are possessed of ability. That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master should be appointed by the king in the affairs of his kingdom. On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are low-minded, and addicted to drink, gambling, women, and hunting. That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness. A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority. Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such a king when injured falls upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger. A king who is devoted to virtue, having acquired the sovereignty of the earth by prowess, should protect his subjects righteously and slaughter foes in battle. Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king. That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his kingdom. It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his ministers, a king may govern the earth for ever.[277] The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects. He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions. That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshatriyas. From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles, the king should always, with heedfulness, protect his own self.[278] That king who, abandoning his chief ministers, makes favourites of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures. That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honour those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction. That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever. Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts. Who amongst the dependent kings is truly devoted to thee, and who is loyal to thee from fear, and who amongst them has faults, should always be ascertained by thee. The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey. A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men. Nahusha’s son Yayati, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible.’”’“

SECTION XCIV

“““Vamadeva said, ‘The king should win victories without battles. Victories achieved by battles are not spoken of highly, O monarch, by the wise. When the sovereign’s own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions. The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed. That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes can with even a small force subjugate the whole earth. The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed. When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter’s territories and wealth. A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting his own self, succeeds in earning advancement. That king who behaves deceitfully towards his own people that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe. If the king does not always attend to the task of slaying his foes, the latter do not diminish. That king, again, who knows how to kill his own temper finds no enemies. If the king be possessed of wisdom, he would never do any act that is disapproved by good men. He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others. That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets. That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.’”

“‘Bhishma continued, “Thus addressed by Vamadeva, king Vasumana did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds.”’“

SECTION XCV

“‘Yudhishthira said, “If a Kshatriya desires to subjugate another Kshatriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it.”

“‘Bhishma said, “The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto all the people, ‘I am your king. I shall always protect you. Give me the just tribute or encounter me in battle.’ If the people accept him for their king, there need not be any fighting. If, without being Kshatriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means. People of the other orders do take up arms (for resisting the invader) if they behold the Kshatriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.”[279]

“‘Yudhishthira said, “Tell me, O grandsire, how that Kshatriya king should conduct himself in fight who advances against another Kshatriya king.”

“‘Bhishma said, “A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled.[280] If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One should not on horseback proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished.[281] Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bow-string has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds should be attended to and) when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it. If a Kshatriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self. Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means. Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches. A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin. Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction. Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the riverside washed away with its very roots. Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should, therefore, seek both victory and the enhancement of his resources, by righteous means.''"

SECTION XCVI

“‘Bhishma said, “A king should never desire to subjugate the earth by unrighteous means, even if such subjugation would make him the sovereign of the whole earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata’s race, weakens both the king and the earth. A warrior whose armour has fallen off, or who begs for quarter, saying, ‘I am thine’ or joining his hands, or who has laid aside his weapon, may simply be seized but never slain. If a hostile king be vanquished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and persuade him for a whole year to say, ‘I am thy slave!’ Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a new lease of life.[282] If a king succeeds in bringing by force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such as slaves) that are acquired by force. The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken from the enemy by force should be given away to the Brahmanas so that they may drink the milk of those animals. The bulls taken from the enemy should be set to agriculture work or returned to the enemy.[283] It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king. If a Brahmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight. He would break an eternal rule that would slay or wound a Brahmana. If any Kshatriya breaks that rule, he would become a wretch of his order. In addition to this, that Kshatriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshatriya and should be driven from society. A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously? The excitable classes (of a kingdom recently conquered) should, without delay, be conciliated with soothing speeches and gifts. This is a good policy for the king to adopt. If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor). Discontented men, watching for the calamities of the king, promptly side with the latter's foes, O monarch, in times of danger. An enemy should not be deceived by unfair means, nor should be wounded mortally. For, if struck mortally, his very life may pass away.[284] If a king possessed of little resources be gratified therewith, he would regard life alone to be much.[285] That king whose dominions are extensive and full of wealth, whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm. That king whose Ritwijas and priests and preceptors and others about him that are well-versed in all scriptures and deserving of honours are duly respected, is said to be conversant with the ways of the world. It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra. King Pratardana, subjugating his foes in a great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched. King Divodasa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations), and their food. For this reason he was deprived of the merit of his conquests.[286] King Nabhaga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brahmanas, excepting the wealth of learned Brahmanas and ascetics. The behaviour, O Yudhishthira, of all the righteous kings of old, was excellent, and I approve of it wholly. That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride.”’“

SECTION XCVII

"'Yudhishthira said, "There are no practices, O king, more sinful than those of the Kshatriyas. In marching or in battle, the king slays large multitudes.[287] By what acts then does the king win regions of felicity? O bull of Bharata's race, tell this, O learned one, unto me that desire to know."

"'Bhishma said, "By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all. By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for reclaiming it, takes up both paddy-blades and weeds. His action, however, instead of destroying the blades or paddy, makes them grow more vigorously. They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain. He who protects people from plunder, slaughter, and affliction, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food. The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose Dakshina is the dispelling of everybody's fear, enjoys every kind of felicity here and attains to a residence in Indra's heaven hereafter.[288] That king who, going out, fights his foes in battles that have arisen for the sake of Brahmanas and lays down his life, comes to be regarded as the embodiment of a sacrifice with illimitable presents. If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see anyone on earth that is superior to him. In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish. The blood that flows from his body cleanses him of all his sins along with the very pain that he feels on the occasion. Persons conversant with the scriptures say that the pains a Kshatriya suffers in battle operate as penances for enhancing his merit. Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds. If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit. If, again, those timid persons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear. There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes. Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger. Let not such wretches among men be born in thy race. The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks or stones or rolled in a mat of dry grass for being burnt to death. Those amongst the Kshatriyas that would be guilty of such conduct should be killed after the manner of killing animals.[289] Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshatriya. Persons acquainted with the scriptures do not applaud the death which a Kshatriya encounters with unwounded body. The death of a Kshatriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease, one may be heard to cry, saying, ‘What sorrow! How painful! I must be a great sinner.’ With face emaciated and stench issuing from in his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero, having dignity and pride, does not deserve such an inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die at the edge of keen weapons. Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes. Encountering death in battle, he earns that high merit fraught with fame and respect of the world which belongs to his order and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra. Wherever the hero encountered death in the midst of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.''"

SECTION XCVIII

“‘Yudhishthira said, “Tell me, O grand-sire, what regions are earned by unreturning heroes by encountering death in battle.”

“‘Bhishma said, “In this connection, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha, the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and journeying (in that vehicle) up and up towards still higher regions. Beholding the prosperity of his general Sudeva, and observing how he traversed regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.

“‘“Amvarisha said, ‘Having duly governed the whole earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures, having practised with rigid austerity all the duties of the Brahmacharya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties, having gratified guests with food and drink, the Pitris with offerings in Sraddhas, the Rishis with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices, having duly observed Kshatriya duties according to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasava! This Sudeva, O chief of the deities, was formerly the generalissimo of my forces. It is true. He was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me? He never worshipped the gods in high and great sacrifices. He never gratified the Brahmanas (by frequent and costly presents) according to the ordinance. For what reason, then, has he succeeded in transcending me?'

"""Indra said, 'Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed, it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle.'

"""Amvarisha said, 'What constitutes the libations in that sacrifice? What constitutes its liquid offerings? What is its Dakshina? Who, again, are regarded its Ritwijas? Tell me all this, O performer of a hundred sacrifices.'

"""Indra said, 'Elephants constitute the Ritwijas of that sacrifice, and steeds are its Audharyus. The flesh of foes constitutes its libations, and blood is its liquid offering.[290] Jackals and vultures and ravens, as also winged shafts, constitute its Sadasyas. These drink the remnants left of the liquid offering in this sacrifice and eat the remnants of its libations. Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer. Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double-mouthed ladles. Sheathed in scabbards made of tiger-skin and equipped with handles made of ivory, and capable of cutting off the elephant's trunk, the swords form the Sphises of this sacrifice.[291] The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the Homa of this sacrifice. Cut, Pierce, and such other sounds, that are heard in the front ranks of the array, constitute the Samans sung by its Vedic chanters in the abode of Yama. The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephants and steeds and men equipped with shields are regarded to constitute the Syenachit fire of that sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of Khadira wood, for the hero who performs that sacrifice. The shrieks that elephants utter when urged on with hooks, constitute its Ida mantras. The kettle-drums, with the slaps of palms forming the Vashats, O king, are its Trisaman Udgatri. When the property of a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice with infinite presents. That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons, succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle, causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it, that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions. That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine. The sages have said that that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of sacrificial offering, who takes the combatants standing to his south for his

Sadasyas and those to his north as his Agnidhras, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity.[292] The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice. The inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this. That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials. That warrior who can seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions of felicity like mine. One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens. Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence), nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of Apsaras, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord. That Kshatriya who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life. The aged and the children should not be slain; nor one that is a woman; not one that is flying away; nor one that holds a straw in his lips[293]; nor one that says, “I am thine.” Having slain in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Samvara of innumerable illusions, Viprachitti, — all these sons of Diti and Danu, as also Prahlada, I myself have become the chief of the celestials.’”

“‘Bhishma continued, “Hearing these words of Sakra and approving of them, king Amvarisha comprehended how warriors succeed, (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).”’“

SECTION XCIX

“‘Bhishma said, “In this connection is cited the old story of the battle between Pratardana and the ruler of Mithila. The ruler of Mithila, viz., Janaka, after installation in the sacrifice of battle, gladdened all his troops (on the eve of fight). Listen to me, as I recite the story. Janaka, the high souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying, ‘Behold, these are the regions, endued with great splendour, for those that fight fearlessly. Full of Gandharva girls, those regions are eternal and capable of granting every wish. There, on the other side, are the regions of hell, intended for those that fly away from battle. They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes. Do not fall into inglorious hell. The laying down of life, (in battle) constitutes, in respect of heroes, their happy door of heaven.’ Thus addressed by their king, O subjugator of hostile towns, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take their stand in the van of battle. The car-warriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king who forms his array in this manner always succeeds in vanquishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed. Filled with rage, heroes desire to win blessedness in heaven by fighting fairly. Like Makaras agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after the rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed foe. Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.”’“

SECTION C

“‘Yudhishthira said, “Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata’s race, lead their troops to battle even by offending slightly against the rules of righteousness!”

“‘Bhishma said, “Some say that righteousness is made stable by truth; some, by reasoning; some, by good behaviour; and some, by the application of means and contrivances.[294] I shall presently tell thee what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit. For resisting and restraining them, I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts. Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour, yellow and red, banners and standards of diverse hues, swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance. The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of Chaitra or Agrahayana. The crops ripen about that time and water also does not become scarce. That time of the year, O Bharata, is neither very cold nor very hot. Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes. That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods. The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt good roads for marching their troops. In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise. In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood. Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress. Keeping the constellation called Ursa Major[295] behind them, the troops should fight taking up their stand like hills. By this means, one may vanquish even foes that are irresistible. The troops should be placed in such a position that the wind, the sun, and the planet Sukra[296] should blow and shine from behind them. As means for ensuing victory the wind is superior to the Sun, and the Sun is superior to Sukra, O Yudhishthira. Men conversant with war approve of a region that is not miry, not watery, not uneven, and not abounding with bricks and stone, as well-fitted for the operations of cavalry. A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors. A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well-fitted for the operations of infantry. An army, O Bharata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day. An army, again, in which foot-soldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king should turn his attention to the characteristics of place and time. That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops. No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation,[297] or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating, or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task without having been able to complete it,[298] or one that is skilled in some especial art (as mining, etc.), or one that is in grief, or one that goes out of the camp for procuring forage or fodder, or men who set up camps or are camp-followers, or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants. Those amongst thy warriors that break the rank of foes, or rally thy retreating troops, should have their pay doubled and should be honoured by thee with food, drink, and seats equal to thy own. Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred soldiers should be made the chief of a thousand. Collecting together the principal warriors, they should be addressed, thus: ‘Let us swear to conquer, and never to desert one another. Let those that are inspired with fear stay here. Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle. Let such men come as would never break away from battle or cause their own comrades to be slain. Protecting their own selves as also their comrades, they are certain to slay the enemy in fight. The consequence of flying away from battle are loss of wealth, death, infamy, and reproach.' Disagreeable and cutting speeches have to be heard by that man who flies away from battle, who loses his lips and teeth,[299] who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always overtake the warriors of our foes. Those that fly away from battle are wretches among men. They simply swell the tale of human beings on earth. For true manhood, however, they are neither here nor hereafter. Victorious foes, O sire, proceed cheerfully, their praises recited the while by bards, in pursuit of the flying combatants. When enemies, coming to battle tarnish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself. Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest misery by cowards is cheerfully borne by those that are heroes.[300] Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven. Having taken such an oath, and prepared to throw away life itself, heroes should courageously rush against the enemy's ranks. In the van should be placed a division of men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants. This should be the arrangement made for assailing the foe. Those combatants in the army that are veterans should fight in the van. They would protect their comrades behind them. Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them. They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe).[301] If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great army, the array called Suchimukha should be formed.[302] When a small force is engaged with a large one, the leader of the former may shake hands with his men and utter loud cries to effect, ‘The enemy has broken! The enemy has broken!’ Those among them that are endued with strength should resist the enemy, loudly unto their comrades, ‘Fresh friends have arrived! Fearlessly strike at your foes!’ Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should blow and beat Krakachas, cow-horns, drums, cymbals, and kettle-drums.”’“

SECTION CI

“‘Yudhishthira said, “Of what disposition, of what behaviour, of what form, how accoutred, and how armed should the combatants be in order that they may be competent for battle?”

“‘Bhishma said, “It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle. The Gandharas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces. The Usinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight. The Yavanas, the Kamvojas, and those that dwell around Mathura are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand. It is well-known that persons possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications. They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks.[303] They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of bulls, are excitable, wicked, and wrathful. They that have a voice deep as that of the clouds, that have wrathful face, or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl their weapons to a great distance. They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle. Some that are possessed of eyes closed like those of the iguana, disposition that is mild, and speed and voice like the horses, are competent to fight all foes. They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the enemy's drum or trumpet, that take delight in affrays of every kind, that have eyes indicative of gravity, or eyes that seem to shoot out, or eyes that are green, they that have faces darkened with frowns, or eyes like those of the mongoose, are all brave and capable of casting away their lives in battle. They that have crooked eyes and broad foreheads and cheek-bones not covered with flesh and arms strong as thunder-bolts and fingers bearing circular marks, and that are lean with arteries and nerves that are visible, rush with great speed when the collision of battle takes place. Resembling infuriated elephants, they become irresistible. They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves, that are fiery like (Vasudeva's horse) Sugriva or like the offspring of Garuda, the son of Vinata, that have round heads, large mouths, faces like those of cats, shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts, are all reckless of their lives and never fly away from battle. Such troops should always be placed in the van. They always slay their foes in fight and suffer themselves to be slain without retreating. Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign.""

SECTION CII

“‘Yudhishthira said. “What are the well-known indications, O bull of Bharata’s race, of the (future) success of an army? I desire to know them.”

“‘Bhishma said, “I shall tell thee, O bull of Bharata’s race, all the well-known indications of the (future) success of an army. When the gods become angry and men are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge, perform diverse auspicious acts and expiatory rites including homa and the silent recitation of mantras, and thus allay all evils.[304] That army in which the troops and the animals are all undepressed and cheerful, O Bharata, is sure to win a decided victory. The wind blows favourably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them. The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it. Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon emit an agreeable fragrance. These have been said to be the indications of future success. The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success. If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster and defeat. If these birds, viz., swans and cranes and Satapatras and Chashas utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success. They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes. If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving-kindness, that is regarded as an indication of future success. If agreeable sounds and odors and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger. Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle. The victory, O Bharata, that one acquired by battle is very inferior. Victory in battle, it seems, is dependent on caprice or destiny. When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuosity of the flight resembles that of a mighty current of water or of a frightened herd of deer. Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight. A large army, consisting of even brave soldiers, is like a large herd of Ruru deer.[305] Sometimes again it may be seen that even fifty men, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior. Sometimes even five, or six, or seven men, resolute and standing close together, of high descent and enjoying the esteem of those that know them, vanquish foes much superior to them in number. The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, or producing disunion, and making gifts should first be tried, the battle, it is said, should come after these. At the very sight of a (hostile) force, fear paralyses the timid, even as at the sight of the blazing bolt of heaven they ask, ‘Oh, upon what would it fall?’[306] Having ascertained that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, perspire profusely.[307] The entire country, O king, (that is the seat of war), becomes agitated and afflicted with all its mobile and immobile population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain. A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.[308] Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be made with that king who happens to be more powerful than the foe (sought to be crushed). If the invader does not proceed in the way, he can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides. Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Partha, to the uses of forgiveness and of severity. The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression. Samvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state. Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without anger and without destroying him. If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practise both severity and mildness. Before smiting, O Bharata, and while smiting, utter sweet words; and having smitten, show them compassion and let them understand that thou art grieving and weeping for them. Having vanquished an army, the king should address the survivors saying, ‘I am not at all glad that so many have been slain by my troops. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my direction. I wish they (that are slain) were all alive. They do not deserve such death. They were all good men and true, and unretreating from battle. Such men, indeed, are rare. He that has slain such a hero in battle, has surely done that which is not agreeable to me.' Having uttered such speeches before the survivors of the vanquished foe, the king should in secret honour those amongst his own troops that have bravely slain the foe. For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately. The king should thus, under all circumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures. All creatures, also, O Bharata, trust such a ruler. Winning their trust, he succeeds in enjoying the earth as he pleases. The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the earth.”'“

SECTION CIII

“‘Yudhishthira said, “Tell me, O grandsire, how a king should behave towards foe that is mild, towards one that is fierce, and towards one that has many allies and a large force.”

“‘Bhishma said, “In this connection is cited, O Yudhishthira. the old narrative of the discourse between Vrihaspati and Indra. Once on a time, that slayer of hostile heroes, viz., Vasava, the chief of the celestials, joining his palms, approached Vrihaspati, and saluting him, said these words.”

“‘“Indra said, ‘How, O regenerate one, should I behave towards my foes? How should I subdue them by means of contrivances, without exterminating them? In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies may not desert me?’ Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.”

“‘“Vrihaspati said, ‘One should never wish to subdue one’s foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one’s ire or fear or joy. He should conceal these within his own bosom. Without trusting one’s foe in reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one’s foes and never do anything that is disagreeable. One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill, captures and brings them under his power, even so should a king, O Purandara, bring his foes under subjection and then slay them if he likes. Having overcome one’s foes, one should not sleep at ease. A foe that is wicked raises his head again like a fire carelessly put out making its appearance again. When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into subjection and gain one’s object. Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected, being all along unsubdued at heart, smites at the proper season, especially when the enemy makes a false step. By employing trusted agents of his own, such a foe would also render the other’s forces inefficient by producing disunion. Ascertaining the beginning, the middle and the end of his foes,[309] a king should in secret cherish feelings of hostility towards them. He should corrupt the forces of his foe, ascertaining everything by positive proof, using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive. The king should never do such an injury to his foe as would rankle in the latter’s heart.[310] Nor should he cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting it slip. Such, O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes. If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting. Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favourable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe.[311] Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the laches of his foes. His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler. That king who can conquer these four faults and counteract the deceitful contrivances of his enemies succeeds, without doubt, in smiting them all. When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved.[312] The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself before a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless. By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe. The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful. There is nothing, O best of deities, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition. The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded. If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do not, again, be mild. But be both fierce and mild. As a rapid current ceaselessly eats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be ground one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once.[313] When a king happens to have a large army consisting of sixfold forces[314] and teeming with horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe without hesitation. If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expedition, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be avoided.[315] The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another, and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces. Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the same time, in their own cities, they should, through other persons conversant with the scriptures, adorned with every accomplishment, acquainted with the ordinances of the sacred books and possessed of learning cause incantations and foe-killing rites to be performed.’

“““Indra said, ‘What are the indications, O best of regenerate ones, of a wicked person? Questioned by me, tell me how I am to know who is wicked.’

“““Vrihaspati said, ‘A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such times breathes heavily, bites his lips, and shakes his head. Such a person always mixes in society and speaks irrelevantly.[316] Such a man never does what he promises, when the eye of the person to whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject. The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying, “All is not right today as on other days.” His disposition shows itself in the circumstances connected with his sitting, lying, and riding. Sorrowing on occasions of sorrow and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy. Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed. I have now told thee, O foremost of deities, what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celestials!’”

“‘Bhishma continued, “Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection.”’“

SECTION CIV

“‘Yudhishthira said, “How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?”

“‘Bhishma said, “In this connection, the story of Kshemadarsin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira! It has been heard by us that in days of old, when prince Kshemadarsin became weak in strength and fell into great distress, he repaired to the sage Kalakavrikshiya, and saluting him humbly, said unto him these words.[317]

“‘“The king said, ‘What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this. One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical. Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning the wealth of knowledge, he succeeds in obtaining felicity.[318] I grieve for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream. They that can abandon vast wealth achieve a very difficult feat. As regards ourselves we are unable to abandon that wealth which is even no longer existent.[319] I am divested of prosperity and have fallen into a miserable and joyless plight. Instruct me, O Brahmana, what happiness I may yet strive for.’ Thus addressed by the intelligent prince of Kosala, the sage Kalakavrikshiya of great splendour made the following answer.

“‘“The sage said, ‘Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as thou thinkest. Thy belief is right, viz., “All this that I see is unstable, myself as also everything that I have.” Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly is never pained whatever the distress that may overwhelm him. Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness. Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief. Where, O king, is thy sire to-day, and where thy grandsire? Thou seest them not today, nor do they see thee now. Reflecting on thy own instability, why dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be. Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be. Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years. If a man cannot have the heart to give up his vast possessions, he should then endeavour to think his possessions are not his own and by that means seek to do good to himself.[320] Acquisitions that are future should be regarded by one as not one’s own. Acquisitions that have disappeared, should also be regarded by one as not one’s own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good. Many persons who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive but are never ruling kingdoms. They are not, like thee. They do not indulge in grief like thee. Therefore, cease thou to grieve in this way. Art thou not superior to those men, or at least equal to them in intelligence and exertion?’ The king said, ‘I regard the kingdom which I had with all its appendages to have been won by me without any exertion. All-powerful Time, however, O regenerate one, has swept it away. The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support upon whatever I obtain (by charity).'

"""The sage said, 'Moved by the knowledge of what is true (in life) one should never grieve for either the past or the future. Be thou of such a frame of mind, O prince of Kosala, in respect of every affair that may engage thy attention. Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent. Be thou delighted, O prince of Kosala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for it but seek to preserve a pure disposition. Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions. Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance, suffer more misery still. Thou however, O king, art not stained by such vices. Endure the prosperity of others although thou art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others.[321] Prosperity leaves the person that hates others. Men possessed of righteous behaviour and wisdom and conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord. Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependent as it is upon ceaseless action and effort, are also seen to renounce it.[322] Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependent on others? Thou desirest to enquire after that particular frame of mind (which would enable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire. Objects that should be avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided. Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and therefore pursue it eagerly.

Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life. If, O prince of Kosala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth. Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity in the other world. Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth. Behold their pitiable condition. Behold their foolishness. When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth. Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and upon union when separation is its end? Sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends. Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. Do thou, therefore, (as a remedy), restrain thy senses and mind and speech. For, if those become weak and productive of evil there is no man who can keep himself free from temptation of external objects by which he is always surrounded. As no one can form an adequate idea of the past nor can foresee the future, there being many intervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil. A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of Brahmacharya vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value. It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men. Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruit and roots, restraining speech and soul, and filled with compassion for all creatures. He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise. A large lake when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus. When thy prosperity is almost impossible to recover, and when thou art without ministers and counsellors, such a course is open to thee. Dost thou hope to reap any benefit by depending upon destiny?’”“

SECTION CV

“‘“The sage said, ‘If, on the other hand, O Kshatriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom. If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail. If thou canst act according to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity. If thou likest it, O king, tell me, for then I shall speak to thee of that policy.’

“‘“The king said, ‘Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself).’

“‘“The sage said, ‘Renouncing pride and desire and ire and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands. Do thou serve Janaka the ruler of Mithila, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth. Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behaviour, and free from the seven principal faults. A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others. Honoured by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all. Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a vilwa with a vilwa. Or, making peace with the foes of thy foe, destroy the latter's power.[323] Thou shalt then cause thy foe to be attached to such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses, and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself.[324] If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy, should never suffer that foe to know it at all. Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies. Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies. Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury. Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brahmanas. The latter, (having received those presents through thy hands), will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves. Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the most felicity in heaven. If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Kosala, may be reduced to subjection. The treasury is the root of felicity in heaven and victory on earth. It is in consequence of their treasuries that the foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe but speak highly of Destiny. Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called Viswajit and divest him by that means of all his possessions. Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of Yoga (who will wean thy foe from all earthly possessions). The enemy will then desire to adopt renunciation and retire into the woods, solicitous of salvation. Thou shall then, with the aid of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy’s dominions). These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.”’“

SECTION CVI

“‘“The king said, ‘I do not desire, O Brahmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means. At the very outset of our present discourse I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect, by practising only such acts as are not harmful in their consequences, I desire to live in this world. I am incapable of adopting these ways that thou pointest out to me. Indeed, these instructions do not become thee.’

“‘“The sage said, ‘These words, O Kshatriya, that thou speakest indicate thee to be possessed of righteous feelings. Indeed, thou art righteous in disposition and understanding, O thou of great experience. I shall strive for the good of you both, viz., for thyself and him.[325] I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king. Who is there that would not like to have a minister like thee that art born of noble race, that abstainest from all acts of unrighteousness and cruelty, that art possessed of great learning, and that art well versed in the art of government and of conciliating all persons? I say this because, O Kshatriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous. The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge to do.’”

“‘Bhishma continued, “The sage, after this, inviting the ruler of the Videhas, said these words unto him: ‘This personage is of royal birth. I know his very heart. His soul is as pure as the surface of mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him. Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days. The minister should be courageous as also possessed of great intelligence. By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom. Righteous kings have no such refuge as a minister possessed of such attributes. The high-souled person is of royal descent. He walketh along the path of the righteous. This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honour, he will reduce all thy foes to subjection. If he engages in battle with thee, he will do what as a Kshatriya he should do. Indeed, if after the manner of his sires and grandsires he fights for conquering thee, it will be thy duty to fight him, observant as thou art of the Kshatriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself. Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle. Victory, O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment. One may see victory and defeat in his own case. They that seek to exterminate a foe are sometimes exterminated themselves in course of their efforts.' Thus addressed, king Janaka, properly saluting and honouring that bull among Brahmanas who deserved every honour, replied unto him, saying, 'Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this.' The ruler of Videha then, addressing the prince of Kosala, said these words: 'In observance of Kshatriya duties as also with aid of Policy, I have conquered the world. I have, however, O best of kings, been conquered by thee with thy good qualities. Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor.[326] I honour thy intelligence, and I honour thy prowess. I do not disregard thee, saying that I have conquered thee. On the other hand, live thou with me as a victor. Honoured duly by me, O king, thou wilt go to my abode.’ Both the kings then worshipped that Brahmana, and trusting each other, proceeded to the capital of Mithila. The ruler of the Videhas, causing the prince of Kosala to enter his abode, honoured him, who deserved every honour, with offerings of water to wash his feet, honey and curds and the usual articles. King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This (the establishment of peace) is the high duty of kings; victory and defeat are both uncertain.”’“

SECTION CVII

“‘Yudhishthira said, “Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brahmanas and Kshatriyas and Vaisyas and Sudras. Thou hast discoursed also on the duties of kings, the subject of their treasuries, the means of filling them, and the topic of conquest and victory. Thou hast spoken also of the characteristics of ministers, the measures that lead to the advancement of the subjects, the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good, the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses, and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bharata, laying down instructions that are plain according to what has been inculcated in sacred treatises. Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a king![327] I desire to hear how these may grow, how they may be attached to the king, O Bharata, how may they succeed in subjugating their foes and in acquiring friends. It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned. I desire to hear all this in detail, O scorcher of foes! Tell me also, O king, the means by which they may be prevented from falling out with the king.”

“‘Bhishma said, “Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity.[328]

One of these parties (viz., the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction. By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts, and disunion and applying other methods for producing weakness, waste, and fear, the parties assail each other. The aristocracy of a kingdom, having the characteristics of a compact body, become dissociated from the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear, side with the enemies of their ruler. If again the aristocracy of a kingdom be disunited amongst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert. If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance. Men of knowledge applaud those nobles that art united with one another in bonds of love. If united in purpose, all of them can be happy. They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity. By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge,[329] the aristocracy advance in prosperity. By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity. By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in prosperity. Possessed of wealth and resources, of knowledge of the scriptures and all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger. Wrath (on the of part the king), rupture,[330] terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away from the king and side with the king's enemies. They, therefore, that are the leaders of the aristocracy should be honoured by the king. The affairs of the kingdom, O king, depend to a great extent upon them. Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bharata, consult with every member of the aristocracy. The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed. If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur. Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles. Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day. Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very natures, cease to speak with one another. This is an indication of defeat. It is not by courage, nor by intelligence, nor by beauty, nor by wealth, that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy.”’“[331]

SECTION CVIII

"'Yudhishthira said, "The path of duty is long. It has also, O Bharata, many branches. What, however, according to thee, are those duties that most deserve to be practised? What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter?"

"'Bhishma said, "The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or inconsistent with it, should be done unhesitatingly, O Yudhishthira! One should never do what they forbid. Without doubt, that which they command should always be done.[332] They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires. The father is said to be the Garhapatya fire, the mother, the Dakshina fire, and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity one may obtain the region of Brahma. Behave properly towards these three, O Bharata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward. Never transgress them in any act. Never eat before they eat, nor eat anything that is better than what thy eat. Never impute any fault to them. One should always serve them with humility. That is an act of high merit. By acting in that way, O best of kings, thou mayst obtain fame, merit, honour, and regions of felicity hereafter. He who honours these three is honoured in all the worlds. He, on the other hand, who disregards these three, fails to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires merit neither in this world nor in the next. He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world. All that I have given away in honour of those three has become a hundredfold or a thousandfold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes. One Acharya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyas. The father, again, is superior to ten Upadhyayas. The mother again, is superior to ten fathers, or perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother. In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being. The father and the mother, O Bharata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is heavenly. That life is subject to no decay and is immortal. The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend persons, by enjoying impunity, do not stain the king. The gods and the Rishis do not withhold their favours from such persons as strive to cherish even their sinful fathers with reverence. He who favours a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and a mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, incur the sin of killing a foetus. There is no sinner in this world like them.[333] Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and cheerfully share with them every object of enjoyment. With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the earth herself. He who pleases his preceptor gratifies Brahma by his act. For this reason, the preceptor is worthy of greater reverence than either the father or the mother. If preceptors are worshipped, the very Rishis, and the gods, together with the Pitris, are all pleased. Therefore, the preceptor is worthy of the highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great Rishis are pleased with him that behaves with reverence towards his preceptors. They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no sinner in the world equal to them. That son of the sire’s loins and the mother’s womb, who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a foetus. There is no sinner in the world like unto him. We have never heard that these four, viz., he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.”’“

SECTION CIX

“‘Yudhishthira said, “How, O Bharata, should a person act who desires to adhere to virtue? O bull of Bharata’s race, possessed as thou art of learning, tell me this, questioned by me. Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasions should he tell an untruth?”

“‘Bhishma said, “To tell the truth is consistent with righteousness. There is nothing higher than truth. I shall now, O Bharata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood.[334] Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valaka by slaying the blind beast (that threatened to destroy all creatures).[335] How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act![336] An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit.[337] The question thou hast asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately. Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures. Righteousness (Dharma) is so called because it upholds all creatures. In fact, all creatures are upheld by righteousness. Therefore, that is righteousness which is capable of upholding all creatures. Some say that righteousness consists in what has been inculcated in the Srutis. Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the Srutis.[338] Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is a settled duty. If by maintaining silence, one succeeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better on such an occasion to say what is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin. One should not, even if one be able, give away his wealth to sinful men. Wealth given to sinful men afflicts even the giver. If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establishing the truth of the contract, they did not say what should be said. When life is at risk, or on occasion of marriage, one may say an untruth. One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes. Having promised to pay, one becomes bound to fulfil his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour.[339] A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of Asuras for supporting life. Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins.

Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii. Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be lost, they commit even suicide which is exceedingly pitiable. Among those sinful men there is no one to whom thou canst say, ‘This is thy duty. Let thy heart turn to it.’ Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows.[340] Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures. One should, in any matter, behave towards another as that other behaves in that matter. He who practises deceit should be resisted with deceit while one that is honest should be treated with honesty.”’“

SECTION CX

“‘Yudhishthira said, “Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties.”

“‘Bhishma said, “Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties. They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when addressed in evil language, they that do not injure others when themselves injured, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, being conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties. Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their Agni-hotras, succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth in this world even when life is at stake, and that are exemplars for all creatures to imitate succeed in overcoming all difficulties. They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in overcoming all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celibacy and Brahmacharya, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own selves, succeed in overcoming all difficulties. Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honour for themselves, that give honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties. They that perform Sraddhas on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties. They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties. This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms, — this Krishna who is our well-wisher, brother, friend, and relative, — is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul. He is Govinda, the foremost of all beings. This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties. They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter.”’“

SECTION CXI

“‘Yudhishthira said, “Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people?”

“‘Bhishma said, “In this connection is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira! In ancient times, in a city called Purika, full of affluence, there was a king named Paurika. That worst of beings was exceedingly cruel and took delight in injuring others. On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal. Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others. And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees. That jackal dwelt in a vast crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality. Unable to endure the purity of his behaviour, the other members of his species, endeavoured to make him alter his resolve by addressing him in the following words fraught with humility: ‘Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an eater of carrion? Be thou our like. All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct.’ Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmlessness to all: ‘My birth has been low. It is conduct, however, that determines the race.[341] I desire to behave in such a way that my fame may spread. Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One’s own self is the cause of one’s acts. The mode of life to which one may betake oneself is not the cause of one’s religious acts. If one, while in the observance of a particular mode of life, slays a Brahmana, will not the sin of Brahmanicide attach to him? If, on the other hand, one gives away a cow while one is not in the observance of any particular mode of life, will that pious gift produce no merit? Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupefied by folly ye do not see the three faults that are in the end. I do not like to adopt the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation.’ A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister.

“““The tiger said, ‘O righteous personage, I know what thou art. Do thou attend to the duties of government with myself. Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste.[342] As regards ourselves, we are known to be of a fierce disposition. We inform thee beforehand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself.’ — Honouring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.

“““The jackal said, ‘O king of beasts, these words of thine with reference to myself are such as befit thee. It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs. Thou canst not maintain thy greatness without a pious minister, O hero, or with a wicked minister that is on the look-out for putting an end to thy very life. Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom, ever engaged in thy good, and endued with great mental vigour, even as thou regardest thy preceptors or parents. But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them. My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me. Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praiseworthy. I am of cleansed soul. I am highly blessed. I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment. I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods. All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days, fearlessly and without anxiety, in the observance of vows. The fear that arises in the heart of a person who is summoned by the king is unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots. Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two, I am of opinion that there is happiness where there is no anxiety. A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations. If, notwithstanding all this, thou appointest me, O king of beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me. Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee. I shall never consult with thy other ministers. If I do, desirous of superiority as they are they will then impute diverse kinds of faults to me. Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise. Having consulted with me thou shalt not punish thy other ministers afterwards, yielding to rage thou shalt not punish my followers and dependants.’ Thus addressed by the jackal, the king of beasts answered him, saying, ‘Let it be so,’ and showed him every honour. The jackal then accepted the ministership of the tiger. Beholding the jackal treated with respect and honoured in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him. Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the waste. Despoilers of other people’s property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others. Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yielding to those temptations. Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal. The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object. He had made a compact with the king at the time of his accepting the ministership, saying, ‘Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause.’”

“‘Bhishma continued, “When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered, ‘Let the thief be found out.’ His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom. Hearing of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain.

Beholding the opportunity, the former ministers addressed the king, saying, ‘The jackal is ever ready to take away from all of us the means of sustenance.’ Having represented this they once more spoke of the jackal’s act of robbing the king of his food. And they said, ‘Such then is his act! What is there that he would not venture to do? He is not as thou hadst heard. He is righteous in speech but his real disposition is sinful. A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows. If thou disbelievest this, we will give thee ocular proof.’ Having said this, they immediately caused that meat to be discovered by entering the jackal’s abode. Ascertaining that the meat was brought back from the jackal’s house and hearing all those representations of his old servants, the king ordered, saying, ‘Let the jackal be slain.’ Hearing these words of the tiger, his mother came to that spot for awakening son’s good sense with beneficial counsels. The venerable dame said, ‘O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances. With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, viz., friends, neutrals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful. Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself. If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief). Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which. The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly. You see, there is necessity, therefore, for scrutiny in respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown. Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported. The king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets the destruction in consequence of the wicked ministers that lead him to that conviction.' After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made. The jackal's innocence being made manifest, he was acquitted and honoured by his master. The king of beasts affectionately embraced him again and again. The jackal, however, who was conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the Praya vow. The tiger, casting upon the virtuous jackal his eyes expanded with affection and honouring him with reverential worship, sought to dissuade him from the accomplishment of his wishes. The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words: 'Honoured by thee first, I have afterwards been insulted by thee. Thy behaviour towards me is calculated to make me an enemy of thine. It is not proper therefore, that I should any longer dwell with thee. Servants that are discontented, that have been driven from their offices, or degraded from the honours that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master), that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means of earning wealth, and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, they leave their masters and become effective instruments in the hands of foes.[343] I have been insulted by thee and pulled down from my place. How wilt thou trust me again? How shall I (on my part) continue to dwell with thee? Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me. If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency, afterwards describe the same person as wicked. I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shalt be filled with alarm and anxiety. Thyself suspicious and myself in alarm, our enemies will be on the look-out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults. The wise do not regard that situation happy in which there is honour first and dishonour afterwards. It is difficult to reunite the two that have been separated, as, indeed, it is difficult to separate the two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate. No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare. Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able or fearless. The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding.'"[344]

"'Bhishma continued, "Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest. Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in praya and proceeded to heaven (as the reward of his good deeds on earth).”’“

SECTION CXII

“‘Yudhishthira said, “What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties.”

“‘Bhishma said, “I shall tell thee what thou wishest to know. Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy. A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira! There was, in the Krita age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest. Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.

“‘“The camel said, ‘Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred Yojanas.’ The high-souled giver of boons said, ‘Let it be so.’ The camel then, having obtained the boon, returned to his own forest. The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupefied by fate, did not from that day go out for grazing. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any labour, a great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole earth. A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter. Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it. But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away. Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased. Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness. As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories. In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects. A person possessed of such aids succeeds in ruling the entire earth. O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times conversant with the ordinances laid down in the scriptures. I, also, with sight directed to the scriptures, have said the same to thee. Exercising thy intelligence, do thou act in this world, O king!"'"

SECTION CXIII

“‘Yudhishthira said, “Tell me, O bull of Bharata’s race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe.”

“‘Bhishma said, “In this connection is cited the old story of the discourse between the Ocean and the Rivers. In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.

“‘“The Ocean said, ‘Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches. Ye do not, however, ever bring to me a cane. The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore, to hear what the motive is that inspires all of you. Indeed, why is it that canes are not washed down by any of you, uprooted from the banks where they grow?’ Thus addressed, the River Ganga, replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.

“‘“Ganga said, ‘Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).'"

"'Bhishma continued, "That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.[345] That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom."'"

SECTION CXIV

“‘Yudhishthira said, “How, O Bharata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?”[346]

“‘Bhishma said, “Listen, O lord of earth, how the subject has been treated of (in the scriptures), how a person of good soul should endure in this world the abusive speeches of persons of little intelligence. If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent man should disregard an abusive language who resembles, after all, only a Tittibha uttering dissonant cries.[347] One who yields to hate is said to live in vain. A fool may often be heard to say, ‘Such a respectable man was addressed by me in such words amid such an assembly of men,’ and to even boast of that wicked act. He would add, ‘Abused by me, the man remained silent as if dead with shame.’ Even thus does a shameless man boast of an act about which no one should boast. Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say. What can a vulgar fellow do by either his praise or his blame? He is even like a crow that caws uselessly in the woods. If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, these words are as effective as those uttered by fools invoking death upon them with whom they quarrel.[348] That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view.[349] A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything. That man who speaks of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.[350] The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons. A man of wisdom, therefore, should unhesitatingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog. That wicked-souled wretch who proclaims the faults of a high-souled person, really publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others). The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes. A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriated elephant roaring in madness, or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish and has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity. If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words: Do not suffer thyself to be afflicted. A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known. That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech."'"

SECTION CXV

"'Yudhishthira said, "O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me. Thou shouldst, O king, resolve it. Thou art an advancer of our family. Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further. That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present, that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse. How should a king who has been placed on the throne and who continues to occupy it, surrounded by friends, ministers, and servants gratify his people. That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him. It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts. Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction. Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless Amrita. What classes of servants are to be regarded as inferior and what is possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisable to discharge the duties of ruling? If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty."

"'Bhishma said, "The king, O Bharata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it. That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty. That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who have a knowledge of the relations of things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty. That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty. The king whose subjects are always cheerful, and high minded, and who always tread in the path of the righteousness, succeeds in enjoying the happiness attached to sovereignty. He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances. That king succeeds in obtaining affluence and great merit whose repositories and barns are supervised by incorruptible, trustworthy, devoted, and uncovetous servants always bent upon gathering. That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Sankha and Likhita, succeeds in earning the merit that attaches to sovereignty. That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six, succeeds in earning the merit that attaches to sovereignty.”’“

SECTION CXVI

“‘Bhishma said, “In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wise men. That history has connection with the present topic. I heard it in the hermitage of Rama, the son of Jamadagni, recited by many foremost of Rishis. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruit and roots observing rigid vows, and with his senses under control. Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures. Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriated elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the Rishi and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable. Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the Muni at any time. He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruit and roots and water, and was tranquil and of inoffensive aspect. Lying at the feet of that high-souled Rishi as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated. One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama.

Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey. Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the Muni in these words. Listen unto them, O monarch! ‘O holy one, this leopard is a foe of the dogs. It wishes to slay me. O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace. O thou of mighty arms, without doubt thou art possessed of omniscience.’ Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six attributes and capable of reading the voices of all animals, the sage said the following words.

“““The sage said, ‘Thou shalt have no fear of death from leopards any longer. Let thy natural form disappear and be thou a leopard, O son!’ At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly. Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it. Some time after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard. Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the Rishi’s protection for saving his life. The sage, who showed great affection for the leopard in consequence of the latter’s living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes. The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruit and roots. Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.”’“

SECTION CXVII

“‘Bhishma said, “The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriated elephant came there, looking like a risen cloud. Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds. Beholding that infuriated elephant, proud of his strength, approaching towards him, the tiger agitated with fear, sought the protection of the Rishi. That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as mass of clouds, became terrified. The Rishi’s elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes. A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants. Beholding the lion coming, the Rishi’s elephant, from fear of life, began to tremble and sought the protection of the sage. The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of same species with himself, the Rishi’s lion no longer feared him. On the other hand, the wild lion seeing a stronger beast of his own species before him, became terrified. The Rishi’s lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives. Some time after one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright, having eight legs and eyes on the forehead, viz., a Sarabha, came to that spot. Indeed he came to that very hermitage for the object of slaying the Rishi’s lion. Seeing this, the sage transformed his lion into a Sarabha of great strength. The wild Sarabha, beholding the Rishi’s Sarabha before him to be fiercer and more powerful, quickly fled away, from that forest. Having been thus transformed into a Sarabha by the sage, the animal lived happily by the side of his transformer. All the animals then that dwelt in the vicinity became inspired with the fear of that Sarabha. Their fear and the desire of saving their lives led them all to fly away from that forest. Filled with delight, the Sarabha continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruit and roots upon which he had formerly lived. One day that ungrateful beast who had first been a dog but who was now transformed into a Sarabha, eagerly thirsting for blood, wished to slay the sage. The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.

“““The sage said, ‘O dog, thou wert first transformed into a leopard. From a leopard thou wert then made a tiger. From a tiger thou wert next transformed into an elephant with the temporal juice trickling down thy cheeks. Thy next transformation was into a lion. From a mighty lion thou wert then transformed into a Sarabha. Filled with affection for thee, it was I that transformed thee into these diverse shapes. Thou didst not, and dost not, belong by birth, to any of those species. Since, however, O sinful wretch, thou desirest to slay me who have done thee no injury, thou shalt return to thy own species and be a dog again.’ After this, that mean and foolish animal of wicked soul, transformed into a Sarabha once more assumed, in consequence of the Rishi’s curse, his own proper form of a dog.”“

SECTION CXVIII

“‘Bhishma said, “Having once more assumed his proper form, the dog became very cheerless. The Rishi, reproving him, drove the sinful creature from his hermitage. An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scripture, conduct, birth, self-restraint, compassion, strength, energy, dignity, and forgiveness. A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy. A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master. An individual, however, that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.[351] A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his sense under control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends, conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful, faithful in the discharge of his own duties, a thorough master of the art of war and peace, conversant with the king’s requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces, acquainted with all kinds of battle-array for piercing and breaking the enemy’s ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march, skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right, of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action, active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirement of place and time. That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the earth like the light of the moon. A king, again, who is conversant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when the occasion requires it, acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies, practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good, free from the fault of egoism, never without a wife,[352] and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him. Avoiding idleness, he should always attract men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous. Without laying aside the rod of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such. The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom. A king that desires his own advancement should never disregard his army. That king whose soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole earth. That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers. A king who has succeeded in attaching all men unto himself, may, O Bharata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole earth.””

SECTION CXIX

“‘Bhishma said, “That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty. A dog should not, with honours, be placed in a position above that for which he is fit. If a dog be placed above the situation which is fit for him, he becomes intoxicated with pride. Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments of unfit persons are not at all approved. That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty. A Sarabha should occupy the position of a Sarabha; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard. Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve. That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails to gratify his people. A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature, and are never the objects of calumny in respect of the offices they hold, should be the intimate associates of the king. A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion. That lion however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties. Even thus, O ruler of men, may a king succeed in subjugating the whole earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth. O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth. These men that are devoted to the services of their master are never stopped by any impediments. Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters. Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury. Let thy barns, O king, be filled with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn. Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds. O delighter of the Kurus, attend to the wants of thy kinsmen and friends. Be thou surrounded with friends and relatives. Seek thou the good of thy city. By citing the precedent of the dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear?”’“

SECTION CXX

“‘Yudhishthira said, “Thou hast, O Bharata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties. Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however, O bull of Bharata’s race, speak of them in such a way that one may succeed in retaining them in memory.”[353]

“‘Bhishma said, “The protection of all creatures is regarded as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.[354] A king who can assume diverse forms succeeds in accomplishing even the most subtle objects. Dumb like the peacock in autumn, he should conceal his counsel. He should speak little, and the little he speaks should be sweet. He should be of good features and well versed in the scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success even as men seek the refuge of lordly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock.[355] The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects like men repairing to a full-grown palmyra for drawing its juice.[356] He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry; march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes; crush those that are their partisans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades[357] and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy, and destroy their force and drive them away from home. The king should also like the peacock do what is good to him, and glean wisdom from everywhere as they collect insects even from the forest. A wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures. By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions. The king should be well-versed in the arts of conciliatory policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, soon regains his disposition like heated iron dipped in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild indisposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes. The king should do good to all persons without transgressing the dictates of righteousness. That king stands immovable as a hill whom everybody regards— 'He is mine.' Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good act; as are never heedless; as are free from rapacity; as are possessed of learning and self-restraint; as are firm in virtue and always prepared to uphold the interests of both virtue and profit. In this way, having ascertained the course of actions and their final objects the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness. The king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the earth. That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence should never waste what has been stored. The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place, — these eight qualities lead to the increase of wealth, be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items. A foe, whether he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him, and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe. If a king possessed of intelligence desire affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force.

That king, however, who wishes to be surrounded by a train of self-seeking flatterers,[358] never succeeds in winning even the smallest benefit. For these reasons, the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightening that blazes forth only for a second. Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.[359] A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control. O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.[360] A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion. The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit!"'"[361]

SECTION CXXI

“‘Yudhishthira said, “O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything for everything depends upon Chastisement. It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and Rishis and high-souled Pitris and Yakshas and Rakshasas and Pisachas and Sadhyas, or living beings in this world including beasts and birds. Thou hast said that the entire universe, mobile and immobile, including gods, Asuras, and men, may be seen to depend upon Chastisement. I now desire, O bull of Bharata’s race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?”

“‘Bhishma said, “Listen, O descendent of Kuru, who Chastisement is and why he is called also Vyavahara! That upon whom all things depend is called Chastisement. Chastisement is that by which righteousness is kept up. He is sometimes called Vyavahara. In order that the righteousness of a king that is heedfully awake may not suffer extinction (Chastisement has come to be called by that name). It is for this reason that the name Vyavahara becomes applicable to it.[362] In olden days Manu, O king, declared first of all this truth, viz.,— ‘He who protects all creatures, the loved and the odious equally, by impartially wielding the rod of Chastisement, is said to be the embodiment of righteousness.’ — These words that I have said were, O king, first uttered in days of old by Manu. They represent the high words of Brahman. And because these words were spoken first, therefore, they are known as the first words. And since it is by Chastisement that the misappropriation of other people’s possessions is stopped, therefore Chastisement has come to be called by the name of Vyavahara. The aggregate of three always rests on well applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His ears are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion’s skin.[363] That irresistible deity assumes such a fierce shape. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on earth, Chastisement moves in the world. Indeed, Chastisement moves on earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims. These, O Yudhishthira, are some of the names which Chastisement bears, viz., Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First born, the individual without affections, the Soul of Rudra, the eldest Manu and the great Benefactor. Chastisement is the holy Vishnu. He is the puissant Narayana. And because he always assumes a terrible form, therefore he is called Mahapurusha. His wife Morality is also known by the names of Brahmana’s Daughter, Lakshmi, Vriti, Saraswati, and Mother of the universe. Chastisement thus has many forms. Blessings and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and vice, desire and aversion, season and month, night and day, and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness, malice and goodwill, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity, energy, acts, learning, eloquence, keenness of understanding, — all these, O Yudhishthira, are forms of Chastisement in this world. Hence, Chastisement is exceedingly multiform. If Chastisement had not existed, all creatures would have ground one another. Through fear of Chastisement, O Yudhishthira, living creatures do not slay one another. The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all. Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brahmanas. Endued with righteousness, foremost of Brahmanas became attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratify the deities. The deities, being gratified, commend the denizens of the earth to Indra. For benefiting the denizens of the earth, Indra gives them food (in the form of rain without which crops and vegetation would fail). The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them. For serving this object, Chastisement assumes the form of a Kshatriya among men. Protecting men, he remains awake, always heedful and never decaying. Chastisement has again these other eight names, viz., God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature. God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.[364] Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, etc.), with the eight objects mentioned below, and the other force (viz., that which depends upon a well-filled treasury), should be sought for the king, O Yudhishthira. Those eight objects are elephants, horses, cars, foot soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle (such as sheep, etc.). Of the army equipped in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, infantry, officers, and surgeons constitute the limbs. Beggars, principal judges, astrologers, performers of propitiatory and Atharvan rites, treasury, allies, grain, and all other requisites, constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom. God himself has, with great care, sent Chastisement for the use of the Kshatriya. This eternal universe is impartial Chastisement's self. There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement. There is another kind of Vyavahara arising out of the dispute of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that Vyavahara is seen to be productive of good. There is another kind of Vyavahara which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger among kings, a (third) kind of Vyavahara which is connected with family customs but which is consistent with the scriptures.[365] That Vyavahara which has, as above, been said to be characterised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence. Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahara. That which has been called Vyavahara is really based upon Vedic precepts. That Vyavahara which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahara as they have done of ordinary law.[366] The third kind of Vyavahara is also a preceptor of men, and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity. That which is Chastisement has been seen by us to be eternal Vyavahara. That which has been said to be Vyavahara is verily the Veda. That which is the Veda is morality, duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been Grandsire Brahman, that Lord of all creatures. Brahman is the Creator of the entire universe with the gods and Asuras and Rakshasas and human beings and snakes, and of every other thing. Hence that Vyavahara which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahara: Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.”“

SECTION CXXII

“‘Bhishma said, “In this connection is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma. That king was always engaged in acts of piety, and accompanied by his spouse he always practiced the most rigid penances. He repaired to the spot called Munjaprishtha held in high esteem by the Pitris and the celestial Rishis. There, on that peak of Himavat, near the golden mountains of Merit, (the great Brahmana here) Rama, sitting under the shade of a well-known banian, had tied his matted locks together.[367] From that time, O monarch, the spot, which is a favourite haunt of Rudra, came to be called Munjaprishtha by Rishis of rigid vows. King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brahmanas, came to be regarded as a celestial Rishi in holiness. One day, that crusher of foes, that friend of Sakra, viz., king Mandhatri of great soul, came to Vasuhoma on his mountain retreat. Arrived there, Mandhatri, beholding king Vasuhoma of austere penances stood before the latter in an attitude of humility. Vasuhoma offered unto his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs. After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying, ‘What, O king, shall I do for thee?’ Thus addressed, O delighter of the Kurus, Mandhatri, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.

“‘“Mandhatri said, ‘Thou hast, O king, studied all the doctrines of Vrihaspati. O best of men, the doctrines laid down by Usanas also are known to thee. I desire to know what is the origin of Chastisement. What was awake before

Chastisement? What also is said to be its end? How came Chastisement to depend upon the Kshatriya? Tell me all this, O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee.'[368]

"""Vasuhoma said, 'Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures. It hath been heard by us that once upon a time, the Grandsire of all the worlds, viz., the divine Brahman desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself. For this reason he conceived in his brain and held the foetus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the foetus fell from his head. The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire. Upon the commencement of that sacrifice of Brahman, O best of kings, Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume.[369] Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased. Men ceased to distinguish between what drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased. All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour. The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying, "It behoveth thee, O Kesava, to show mercy on the present occasion. Let it be so ordained by thee that the confusion that has occurred may disappear." Thus addressed, that foremost of deities, armed with an enormous Sula,[370] having reflected long, created his ownself into the form of Chastisement. From that form, having Righteousness for its legs, the goddess Saraswati created Danda-niti (Science of

Chastisement) which very soon became celebrated over the world. After this the great god armed with the enormous Sula, having again reflected for some time, appointed a few among the gods as the lords or rulers of their respective classes. It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the Pitris. Kuvera was made the lord of treasures and of all the Rakshasas. Meru was made the king of the mountains, and Ocean was made the lord of the rivers. The puissant Varuna was installed into the sovereignty of the waters and the Asuras. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy. The puissant Isana the high-souled and eternal Mahadeva, of three eyes, was made the lord of the Rudras. Vasishtha was made the lord of the Brahmanas, and Jatavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations. Ansumat was made the lord of all herbs, and the puissant and foremost of deities, viz., Kumara or Skanda, of twelve arms, was made the chief of all the spirits and ghostly beings (that wait upon Mahadeva). Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures as also of the four portions of Death (viz., weapons, diseases, Yama, and acts) and lastly of grief and joy. The Srutis declare that the supreme god Mahadeva, that lord of lords, O king, armed with Sula, is the chief of the Rudras. The rod of chastisement was given to Brahmana's son of subsequent birth, viz., Kshupa, that lord of all creatures and the foremost one of all virtuous persons. Upon the completion of that sacrifice according to due rites, Mahadeva, after doing proper reverence made over Chastisement, that protector of Righteousness, unto Vishnu.[371] Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu. Bhrigu gave that rod intended for the protection of righteousness, unto all the Rishis. The Rishis gave it unto the Regents of the world, and the Regents made it over again to Kshupa. Kshupa then made it over to Manu the son of Surya. The deity of Sraddhas (viz., Manu), gave it unto his sons for the sake of true righteousness and wealth. Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury. The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes. Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures. At the top of the scale, the divine Indra is awake (with the rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajapati; after Prajapati, Righteousness whose essence consists of restraint;[372] after Righteousness the son of Brahman, viz., the eternal Law; after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods and used as food and medicines); after the herbs, the mountains; after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire, viz., Brahman; after the Grandsire, the divine and blessed Mahadeva; after Mahadeva, the Viswedevas; after them, the great Rishis; after the Rishis the divine Soma; after Soma, the deities who are all eternal; after the deities, know that the Brahmanas are awake. After the Brahmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas. Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.[373] Time, O Bharata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahadeva, the god of gods, is always awake. He is called by these names also, viz., Kapardin, Sankara, Rudra, Bhava, Sthanu and the lord of Uma. Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement.'"

"'Bhishma continued, "That person who listens to this teaching of Vasuhoma, and having listened to it conducts himself according to its tenure, is sure to obtain the fruition of all his wishes. I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer of the universe which is governed by righteousness."'"

SECTION CXXIII

“‘Yudhishthira said, “I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure. Depending upon which of these does the course of life proceed? What are the respective roots of Virtue, Wealth, and Pleasure? What are again the results of those three? They are sometimes seen to mingle with one another, and sometimes to exist separately and independently of one another.”

“‘Bhishma said, “When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three, viz., Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.[374] Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation. It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.[375] Virtue, Wealth, and Pleasure, when sought for the sake of heaven or such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.[376] One should not cast them off even mentally. If Virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one’s self by ascetic penances.[377] The aim of the triple aggregate is towards emancipation. Would that man could obtain it! One’s acts, undertaken and completed with even the aid of intelligence may or may not lead to the expected results. Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c). There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again than Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth, viz., Emancipation. Virtue's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results. In this connection is cited the narrative of the discourse that look place in days of old between Kamandaka and Angaristha. One day, king Angaristha, having waited for the opportunity, saluted the Rishi Kamandaka as he was seated at his ease and asked him the following questions, 'If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O Rishi, can those sins be destroyed? If again a man impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?'

"""Kamandaka said, 'That man who, abandoning Virtue and Wealth pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself. The subjects do not follow such a king. Brahmanas and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself. Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death. Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brahmanas and do good offices unto them. He should be devoted to righteousness. He should make alliance (of marriage) with high families. He should wait upon high-minded Brahmanas adorned with the virtue of forgiveness. He should perform ablutions and recite sacred mantras and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men. He should gratify all persons by speeches or good acts. He should say unto all— “I am yours,” —proclaim the virtues of even his foes. By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed. Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessing through the grace of thy seniors and preceptors.’”’“

SECTION CXXIV

“‘Yudhishthira said, “All persons on earth, O foremost of men, applaud virtuous behaviour. I have, however, great doubts with respect to this object of their praise. If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired. How indeed, is that behaviour acquired, O Bharata! I desire to hear it. Tell me also, O foremost of speakers, what has been said to be the characteristics of that behaviour.”

“‘Bhishma said, “Formerly, O giver of honours, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarashtra the same question. Listen to what transpired on that occasion, O Bharata! Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied unto him as follows.

“‘“Dhritarashtra said, ‘Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reasons they appear to be adequate, I shall then endeavour to instruct thee. O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives. Thou coverest thy limbs with the best robes. Thou eatest the richest food.[378] Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?’

“‘“Duryodhana said, ‘Ten thousands of high-souled Snataka Brahmanas daily eat at Yudhishthira’s palace off plates of gold. Beholding his excellent mansion adorned with excellent flowers and fruit, his steeds of the Tittiri and the Kalmasha breeds, his robes of diverse kinds, indeed, beholding that high prosperity of my enemies viz., the sons of Pandu, a prosperity that resembles the high affluence of Vaisravana himself, I am burning with grief, O Bharata!'

"""Dhritarashtra said, 'If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour. Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour. Mandhatri conquered the whole world in course of only one night, Janamejaya, in course of three, and Nabhaga, in course of seven. All these kings were possessed of compassion and of virtuous behaviour. For this reason the earth came to them of their own accord, won over by their virtue.'

"""Duryodhana said, 'I desire to hear, O Bharata, how that behaviour may be acquired, that behaviour, viz., in consequence of which the earth was won so speedily (by the kings named by thee).'

"""Dhritarashtra said, 'In this connection, the following old narrative is cited. It was formerly recited by Narada on the subject of virtuous behaviour. In days of yore, the Daitya Prahlada, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection. Sukra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying, "I desire thee to tell me what is the source of felicity." Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity. Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was anything higher than that.

""""Vrihaspati said, "There is something, O son, that is still higher. The high-souled Bhargava (Usanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials!" Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhargava and obtained from him with a gratified heart, a knowledge of what was for his great good. Obtaining the permission of the high-souled Bhargava, the performer of a hundred sacrifices once more asked the sage as to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him. The omniscient Bhargava said, “The high-souled Prahlada has better knowledge.” Learning this, Indra became highly delighted. The chastiser of Paka, possessed of great intelligence, assumed the form of a Brahmana, and repairing to Prahlada, asked him, saying, “I desire to hear what conduces to felicity.” Prahlada answered the Brahmana, saying, “O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds, I cannot, therefore, instruct thee.” The Brahmana said, “O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good.” At this answer, king Prahlada became delighted with that utterer of Brahma. Saying, “So be it!” he availed of a favourable opportunity for imparting to the Brahmana the truths of knowledge. The Brahmana duly observed towards Prahlada the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlada desired. Many a time the Brahmana enquired, saying, “O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, what those means are.” Prahlada, O monarch, answered the question the Brahmana asked.

““““Prahlada said, “I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brahmanas. On the other hand, I accept and follow the counsels of policy they declare unto me based upon the teachings of Sukra. In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my seniors. I bear no malice. I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. These regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb. I taste the nectar dropped by those learned men, and like the Moon among the constellations I live among the members of my race.[379] Even this is nectar on earth, even this is the clearest eye, viz., listening to the teaching of Sukra from the lips of Brahmanas and acting according to them. In these consists the good of a man." Thus said Prahlada unto that utterer of Brahma. Served dutifully by him, the chief of the Daityas once more said, "O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me. Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask." The Brahmana answered the chief of the Daityas saying, "Very well. I will obey thee." Prahlada, gratified with him, said, "Take what thou wishest."

""""The Brahmana said, "If, O king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour. Even this is the boon that I solicit."[380] At this, though delighted, Prahlada became filled with a great fear. Indeed, when this boon was indicated by the Brahmana, the Daitya chief thought the solicitor could not be a person of ordinary energy. Wondering much, Prahlada at last said, "Let it be so." Having, however, granted the boon, the Daitya chief became filled with grief. The Brahmana, having received the boon, went away, but Prahlada, O king, became penetrated by a deep anxiety and knew not what to do. While the Daitya chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlada asked the form, saying, "Who art thou?" The form answered, saying, "I am the embodiment of thy Behaviour. Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brahmanas who had become thy devoted disciple." Having said these words, the form disappeared and soon after entered the body of Sakra. After the disappearance of that form, another of similar shape issued out of Prahlada's body. The Daitya chief addressed it, saying, "Who art thou?" The form answered, saying, "Know me, O Prahlada, for the embodiment of Righteousness. I shall go there where that foremost of Brahmanas is, for, O chief of the Daityas, I reside there where Behaviour dwells." Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high souled Prahlada. Asked by

Prahlada as to who he was, that form possessed of great effulgence answered, saying, “Know, O chief of the Daityas, that I am Truth. I shall leave thee, following the way of Righteousness.” After Truth had left Prahlada, following in the wake of Righteousness, another great person issued out of Prahlada’s body. Asked by the Daitya’s king, the mighty being answered, “I am the embodiment of Good deeds. Know, O Prahlada, that I live there where Truth lives.” After this one had left Prahlada, another being came out, uttering loud and deep cries. Addressed by Prahlada, he answered, “Know that I am Might. I dwell there where Good deeds are.” Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlada’s body. The Daitya chief asked her and she answered him saying that she was the embodiment of Prosperity, adding, “I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.” The high-souled Prahlada, penetrated with great fear, once more asked the goddess, saying, “Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities. Who is that foremost of Brahmanas (who was my disciple)? I desire to know the truth.”

““““The goddess of Prosperity said, “Devoted to the vow of Brahmacharya, that Brahmana who was instructed by thee was Sakra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds. O righteous one, it was by thy behaviour that thou hadst reduced the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour. Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour.”’

“‘Bhishma continued, “Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words: ‘O delighter of the Kurus, I wish to know the truth about Behaviour. Tell me the means by which it may be acquired.’

“‘“Dhritarashtra said, ‘Those means were indicated by the high-souled Prahlada while discoursing unto Indra. Listen, however, O ruler of men, as how in brief Behaviour may be acquired. Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise. That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done. That act, on the other hand, should be done in consequence of which one may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is. If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root.’

“‘“Dhritarashtra continued, ‘Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira.’”

“‘Bhishma continued, “Even this was what king Dhritarashtra said unto his son. Do thou act according to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit.”’“

SECTION CXXV

“‘Yudhishthira said, “Thou hast said, O grandsire, that behaviour is the first (of requisites for a man). Whence, however, does Hope arise? Tell me what it is. This great doubt has taken possession of my mind. There is no other person than thee, O subjugator of hostile towns, who can remove it. O grandsire, I had great hope in respect of Suyodhana that when a battle was about to ensue (in consequence of his own obstinacy), he would, O lord, do what was proper. In every man hope is great. When that hope is destroyed, great is the grief that succeeds, and which, without doubt, is equal to almost death itself. Fool that I am, Dhritarashtra’s wicked-souled son, Duryodhana, destroyed the hope I had cherished. Behold, O king, the foolishness of my mind! I think that hope is vaster than a mountain with all its trees. Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable. Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?”

“‘Bhishma said, “I shall narrate to thee, O Yudhishthira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it. A royal sage of the Haihaya race, Sumitra by name, went out a hunting. He pursued a deer, having pierced it with a straight shaft. Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his prey. The animal, endued with fleetness, quickly cleared a low ground and then a level plain. The king, young, active and strong, and armed with bow and sword and cased in mail, still pursued it. Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses. Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed. Pierced with many shafts by the king, that denizen of wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer. Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point. At last that crusher of foes, taking a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring. The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft. That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase."'"

SECTION CXXVI

“‘Bhishma said, “The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest. Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honoured him in due form. Accepting the honours offered by the Rishis, the king enquired of them about the progress and advancement of their penances. Having duly answered the enquiries of the king, those Rishis endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat. And they said, ‘Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows? We wish to hear whence thou art coming, O giver of honours. Tell us also in what race thou art born and what thy name is.’ Thus addressed, O bull among men, the king proceeded to duly give unto all those Brahmanas an account of himself, O Bharata, saying, ‘I am born in the race of the Haihayas. By name I am Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed. In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed. What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and disappointed of my hopes. I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed. The prince of mountains, viz., Himavat, and that vast receptacle of waters, viz., the ocean, cannot, for its vastness, measure the extent of the firmament. Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omniscient. There is nothing unknown to you. You are also highly blessed. I therefore solicit you for resolving my doubt. Hope as cherished by man, and the wide firmament, which of these two appears vaster to you? I desire to hear in detail what is so unconquerable to hope. If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay. I do not wish, ye foremost of regenerate ones, to hear anything from you that may be a mystery improper to discourse upon. If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse, I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject.’”’“

SECTION CXXVII

“‘Bhishma said, “Then that best of Rishis, viz., the regenerate Rishabha, sitting in the midst of all those Rishis, smiled a little and said these words: ‘Formerly, O tiger among kings, while travelling among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Narayana. There lies the delightful spot called Vadri, and there also is that lake in the firmament (whence the sacred Ganga takes her rise).[381] There the sage Aswasiras, O king, (always) reads the eternal Vedas. Having performed my ablutions in that lake and offered with due rites oblations of water unto the Pitris and the dogs, I entered the asylum. Within that retreat the Rishis Nara and Narayana always pass their time in true pleasure.[382] Not far from that spot I repaired to another retreat for taking up my abode. While seated there I beheld a very tall and emaciated Rishi, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu. Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like. His body, O king, was as thin as one’s little finger. His neck and arms and legs and hair were all of extra-ordinary aspect. His head was proportionate to his body, and his ears and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble. Beholding that exceedingly emaciated Brahmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands. Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him. Then, O monarch, that foremost of virtuous men, viz., Tanu, began to discourse in the midst of the Rishis dwelling in that asylum upon topics connected with Righteousness and Profit. While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds. The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one. "I shall find my son here!" "I shall find my son here!" Dragged on by hope in this way, the king wandered through that forest in those days. Addressing the emaciated Rishi he said, "Without doubt that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas he was my only child. He is lost and can nowhere be found! Though incapable of being found out, my hope, however, of finding him is very great. Filled with that hope (which is being constantly disappointed), I am verily on the point of death." Hearing these words of the king, that foremost of Munis, viz., the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation. Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly, "What, O celestial Rishi, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety."

""""The Muni said, "A holy and great Rishi had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding. The Rishi had asked thy son for a golden jar and vegetable barks. Thy son contemptuously refused to gratify the ascetic. Thus treated by thy son, the great sage became disappointed." Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art. The great Rishi, in return, offered the king according to the rites observed by the dwellers of the forests water to wash his feet and the usual ingredients that make up the Arghya. Then all the Rishis, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of Ursa Major surrounding the Pole star. And they asked the unvanquished king as to the cause of his arrival at that asylum.''''"

SECTION CXXVIII

“‘“‘The king said, “I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest. Ye foremost of Brahmanas, that child was my only son and, ye sinless ones, he is of very tender years. He cannot, however, be found here. I am wandering everywhere for finding him out.”’

““‘Rishabha continued, ‘After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer. In former days that Brahmana had not been much honoured by the king. In disappointment, O monarch, he had for that reason practised austere penances for a long time, resolving in his mind that he should never accept anything in gift from either kings or members of any other order. And he said to himself, “Hope agitates every man of foolish understanding. I shall drive away hope from my mind.” Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words:

“““‘The king said, “What is the measure of the thinness of Hope? What on earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit.”

““‘Rishabha continued, ‘Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brahmana of emaciated body addressed the king and said the following words:

“““‘The sage said, “There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind.”

““““The king said, “At thy words, O Brahmana, I understand what is slender and what is not so.[383] I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of Sruti. O thou of great wisdom, one doubt, however, has arisen in my mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee. What is more slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety.”

““““The emaciated sage said, “A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still, O sire, is the person that never disregards an applicant. The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slenderer than even my body.[384] The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body.[384] The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body. The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body. The hope that springs up in the hearts of grown up maidens of marriage when they hear anybody only talk of it in their presence, is slenderer than even my body.”[385] Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brahmanas and touched his feet with their bent heads.

““““The king said, “I beg thy grace, O holy one! I wish to meet with my child. What thou hast said, O best of Brahmanas, is very true. There is no doubt of the truth of thy utterances.”’

“““Rishabha continued, ‘The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king’s son to be brought to that spot. Having caused the prince to be brought thither, the sage rebuked the king (his father).[386] That foremost of virtuous persons then displayed himself to be the god of righteousness. Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge. I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated).'"

"'Bhishma continued, "Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated Rishi). Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat. Overcome with distress,[387] thou hast questioned me and heard my answer. Having heard it, O monarch, it behoves thee to dispel these regrets of thine!"'"

SECTION CXXIX

“‘Yudhishthira said, “Like one that drinks nectar I am never satiated with listening to thee as thou speakest. As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee. Do thou, therefore, O grandsire, discourse once more upon morality. I am never satiated with drinking the nectar of thy discourse upon morality.”

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama. Gotama owned a wide retreat on the Paripatra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum. One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances. The regenerate sage understanding that it was Yama who had come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands). The royal Dharma, beholding that bull among Brahmanas, duly saluted him (in return) and addressing him asked what he was to do for him.

“‘“Gotama said, ‘By doing what acts does one liberate one’s self from the debt one owes to one’s mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?’

“‘“Yama said, ‘Devoting one’s self to the duty of truth, and practising purity and penances one should ceaselessly worship one’s mother and father. One should also perform Horse-sacrifices with presents in profusion unto the Brahmanas. By such acts one wins many regions (of felicity) of wonderful aspect.’”’“

SECTION CXXX

“‘Yudhishthira said, “What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bharata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?”

“‘Bhishma said, “Conversant as thou art with duties, thou hast, O bull of Bharata’s race, asked me a question relating to mystery (in connection with duties).[388] Without being questioned, O Yudhishthira, I could not venture to discourse upon this duly. Morality is very subtle. One understands it, O bull of Bharata’s race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person. By acting with intelligence the king may or may not succeed in acquiring wealth.[389] Aided by thy own intelligence do thou think what answer should be given to thy question on this head. Listen, O Bharata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous. If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject. The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him. Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,[390] listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water. Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,[391] show compassion to his people. This is eternal duty. For men that are able and competent,[392] the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit. (And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth). A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness. After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.[393] Even these have been declared to be his duties. He should not sink in despondency. He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.[394] There is this Sruti, viz., that it is settled that Brahmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmanas? Even as a Brahmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brahmanas. For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person immured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet. For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living are destroyed. When the Brahmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich. Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people. No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception. A Kshatriya should not live, relying upon destiny,[395] especially he, O chief of the Kurus, who is desirous of ruling. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king even at the extremity of distress, should never give up[396] his treasury, his machinery for chastising the wicked, his army, his friends and allies and other necessary institutions and the chiefs existing in his kingdom. Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Samvara well-known for his great powers of illusion. Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again are the root of his subjects. The treasury can never be filled without oppressing others. How then can the army be kept without oppression? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress). For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.[397] Guided by such considerations, an intelligent king should settle his course (at such times). As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot. Even so they that stand in the way of making a well-filled treasury must have to be slain. I do not see how else success can be had. By wealth, both the worlds, viz., this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bharata! The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king! I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying, ‘This shall be mine,’ ‘This shall be mine!’ This is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different. Some acquire wealth by gifts and sacrifices; some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth becomes powerful. A man of wealth may acquire everything. A king that has well-filled treasury succeeds in accomplishing everything. By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.”’“

SECTION CXXXI

(Apaddharmanusasana Parva)

"'Yudhishthira said, "What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret? What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honouring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?"

"'Bhishma said, "If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army? A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy.”

“‘Yudhishthira said, “When his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?”

“‘Bhishma said, “A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valour. He should, by such means, seek to cause the foe to withdraw from his kingdom; or fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeeds in slaying (his enemies), he is sure to enjoy the earth. By laying down one’s life in battle, one obtains the companionship of Indra himself.”’“

SECTION CXXXII

"'Yudhishthira said, "When practices fraught with high morality and beneficial to the world, (viz., those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers, when, indeed, such a calamitous time sets in, by what means should a Brahmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist?"

"'Bhishma said, "When such a time sets in, the Brahmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked. He who making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity. Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying, 'This is mine!' That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such season, does not really deserve to be censured. They who always support themselves by putting forth their might never like any other method of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess. The ordinary scriptures, that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.[398] At such times, however, the king should not oppress Ritwijas, and Purohitas and preceptors and Brahmanas, all of whom are honoured and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin. This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by this authority. By this is to be judged whether a king is to be called good or wicked. It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honour or punish anybody. Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. As a pair of sweet-tempered bulls governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress). Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness. Others, viz., they that are in favour of the conduct pursued by Sankha, towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness[399]. Examples are seen of even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition. The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness. The code of morality which is honoured in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed. He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.[400] As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties. Thus should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!"'"

SECTION CXXXIII

“‘Bhishma said, “The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend. For these reasons the treasury must be filled; and when filled it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice. The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course. How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have kingdom? Whence again can one without a kingdom obtain prosperity? For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends. All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business. In consequence of his affluence, the king succeeds in obtaining great honours. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view. Those with whom the king has formerly quarrelled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened. How, O Bharata, can such a king obtain happiness? The king should always exert for acquiring greatness. He should never bend down in humility.[401] Exertion is manliness. He should rather break at an unfavourable opportunity than bend before any one. He should rather repair to the forest and live there with the wild animals. But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints. Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds, O Bharata! If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king.[402] For this reason, the king should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people. There are men who think that this world is nothing and the future also is a myth. He that is an atheist of this type, though his heart is agitated by secret fears, should never be trusted. If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of the whole of his property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives — these are regarded as wicked acts among even robbers, and robbers should always abstain from them. It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all their ins and outs, in exterminating them. For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.[403] They should be sought to be brought under the king's sway. The king should never behave with cruelty towards them, thinking that he is more powerful than they. Those kings that do not exterminate them outright have no fear of extermination to themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.”’“

SECTION CXXXIV

“‘Bhishma said, “In this connection, persons acquainted with the scriptures declare this text in respect of duty, viz., for a Kshatriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth, constitute his obvious duties. He should not, by subtle discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are wolf’s or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness. A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful[404] obtains intelligent advisers. He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.[405] If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If Righteousness and Power be associated with Truth, they can then rescue men from great perils. If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the earth. As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of the two depends for its support upon a tree. Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful. A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of a wolf. One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself. The learned have said that when in consequence of one’s sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account. Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words, and acts, cast off all meanness, marry in high families, proclaim the praises of others while confessing one’s own worthlessness, recite mantras, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much, and perform austere penances, seek the refuge of Brahmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men. By conducting one’s self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others.”“

SECTION CXXXV

“‘Bhishma said, “In this connection is cited the old story of a robber who having in this would been observant of restraints did not meet with destruction in the next. There was a robber of the name of Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya was a practiser of Kshatriya duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brahmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven. Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishadas as also of all animals living in the forest. Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong. Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day. With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honour and did them many good offices. He showed great respect for those Brahmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them. As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to go to their abodes before dawn and leave flesh at their doors.[406] One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.

“‘“The robbers said, ‘Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest. Be thou our foremost of leaders, respected by us all. We will do as thou wilt direct. Protect us duly, even as a father or mother.’

“‘“Kayavya said, ‘Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic. One that abstains from fight should never be slain, nor should women be seized or brought away with force. None of you should ever slay a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their good. Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the Pitris, and guests are worshipped. Amongst creatures, Brahmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them. He who incurs the wrath of the Brahmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise. Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues. The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the god deserve death, it is said. They who seek to aggrandise their fortunes by afflicting kingdoms in unscrupulous ways, very soon come to be regarded as vermin in a dead body. Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life.’”

“‘Bhishma continued, “Those robbers, thus addressed, obeyed all the commands of Kayavya. By desisting from sin, they obtained great prosperity. By behaving himself in such a way by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya won great success (in the next world). He who always thinks of this narrative of Kayavya will not have any fear from the denizens of the forest, in fact, from any earthly creature. Such a man will have no fear from any creature, O Bharata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.”’“

SECTION CXXXVI

“‘Bhishma said, “In this connection, viz., the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself. The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices as are on that account regarded to be equal to robbers. All the creatures that inhabit the earth and all the enjoyments that appertain to sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the earth belongs to the Kshatriya, and not to any person else. That wealth the Kshatriya should use for keeping up his army and for the performance of sacrifice. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.[407] Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the Pitris, and men. A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury. He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good is said to be conversant with the whole science of morality. A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice spring from no adequate cause.[408] As flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality. As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.”’“

SECTION CXXXVII

“‘Bhishma said, “These two, viz., one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. In this connection, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action. In a lake that was not very deep and which abounded with fishes, there lived three Sakula fishes that were friends and constant companions. Amongst those three one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating. One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said, ‘A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed. He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you. Let us all leave this place.’ That one amongst the three who was procrastinating then answered, ‘It is well said. There is, however, no need of such haste. This is my deliberate opinion.’ Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said, ‘When the time for anything comes, I never fail to provide for it according to policy.’ Hearing the answers of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake. The fishermen, seeing that all the water had been baled out, shut in the fishes that remained, by diverse means. Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating

Sakula was caught with many others. When the fisherman began to tie to a long string the fishes they had caught, the Sakula who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught. They then removed them to a place of deep water for washing them. Just at that time the Sakula noted for presence of mind, leaving the string, quickly escaped. That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with death.

"""Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger. That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the Sakula who had presence of mind. Hence these two only, viz., he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction. Diverse are the divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year. The divisions of the earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it. These two, viz., the person of forethought and the person of presence of mind, have been declared by the Rishis to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation. One, however, that does everything after reflection and scrutiny, one that avails oneself of proper means for the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind."""

SECTION CXXXVIII

“‘Yudhishthira said, “Thou hast, O bull of Bharata’s race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction. I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupefied even when surrounded by many foes. I ask thee this, O chief of Kuru’s race! It behoveth thee to discourse to me on this. I desire to hear everything, comfortable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes. When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him. How may a king, weak and alone, succeed in holding up his head when he is challenged on all sides by many powerful kings leagued together? How does a king at such times make friends and foes? How should he, O bull of Bharata’s race, behave at such a time towards both friends and foes? When those that have indications of friends really become his foes, what should the king then do if he is to obtain happiness? With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes? O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it save Santanu’s son, Bhishma, firmly wedded to truth and having all his senses under control. O thou that art highly blessed reflect upon it and discourse to me on it!”

“‘Bhishma said, “O Yudhishthira, this question is certainly worthy of thee. Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bharata, all the duties generally known that should be practised in seasons of distress. A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. In this connection is cited the old story of the discourse between a cat and a mouse at the foot of a banian."

"'Bhishma continued, "There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds. It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it. A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets. On the branches of the tree there lived a cat, of the name of Lomasa, in great happiness, daily devouring a large number of birds. Some time after, a Chandala came into the forest and built a hut for himself. Every evening after sunset he spread his traps. Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day. Diverse kinds of animals fell into his traps every night. And it so happened that one day the cat, in a moment of heedlessness, was caught in the snare. O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly. While trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the Chandala had spread there as lure). Getting upon the trap, the little animal began to eat the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net. Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot. That foe was none else than a restless mongoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed. Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue. The mouse beheld at the same time another foe living in the trees, then sitting on the branch of the banian. It was a night-prowling owl of the name of Chandraka of sharp beaks. Having become an object of sight with both the mongoose and the owl, the mouse, in great alarm, began to think in this strain: ‘At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for one’s good?’ Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution. ‘Warding off even innumerable dangers by hundreds of means, one should always save one’s life. Danger, at the present moment, encompasses me on every side. If I were to descend from this trap on the ground, without adequate precautions, the mongoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, that cat succeeds in disentangling himself from the net, he also is certain to devour me. It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my best to save my life, aided by proper means and intelligence. A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great. Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, viz., the cat. Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three. The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat. I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learned foe.' Even thus did that mouse, surrounded by foes, pursue his reflections. Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying, 'I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both. O amiable one, thou hast no cause for fear. Thou shalt live in happiness. I shall rescue thee, if, indeed, thou dost not slay me. There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit. By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both of us. There are the mongoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe. There that wretched owl with restless glances and horrid cries is eyeing me from the branch of that tree. I am exceedingly frightened by it. Friendship, as regards the good, is seven-paced.[409] Possessed of wisdom as thou art, thou art my friend. I shall act towards thee as a friend. Thou needst have no fear now. Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me. Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee. He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy. For this reason, let our love for each other increase, and let there be union amongst us two. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away. Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live. A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side. Like this, our compact, also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me.' Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.

"""Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgment and forethought, viz., the cat spoke in reply. Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised the words of the speaker and honoured him by gentle words in return. Possessed of sharp foreteeth and having eyes that resembled the stones called lapis lazuli, the cat called Lomasa, gently eyeing the mouse, answered as follows: 'I am delighted with thee, O amiable one! Blessed be thou that wishest me to live! Do that, without hesitation, which thou thinkest to be of beneficial consequences. I am certainly in great distress. Thou art, if possible, in greater distress still. Let there be a compact between us without delay. I will do that which is opportune and necessary for the accomplishment of our business, O puissant one! If thou rescuest me, thy service will go for nothing. I place myself in thy hands. I am devoted to thee. I shall wait upon and serve thee like a disciple. I seek thy protection and shall always obey thy behests.' Thus addressed, the mouse Palita, addressing in return the cat who was completely under his control, said these words of grave import and high wisdom: 'Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee. Listen to me as I disclose the expedient I have hit upon for benefiting both of us. I will crouch myself beneath thy body. I am exceedingly frightened at the mongoose.

Do thou save me. Kill me not. I am competent to rescue thee. Protect me also from the owl, for that wretch too wishes to seize me for his prey. I shall cut the noose that entangles thee. I swear by Truth, O friend!' Hearing these judicious words fraught with reason, Lomasa, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome. Having applauded Palita, the cat, disposed to friendliness, reflected for a moment, and gladly said without losing any time, 'Come quickly to me! Blessed be thou, thou art, indeed, a friend dear to me as life. O thou of great wisdom, through thy grace I have almost got back my life. Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us, O friend! Liberated from this danger, I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee. O amiable one, freed from this distress, I shall certainly seek to gladden thee, and worship and honour thee on every occasion in return for thy services. A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.'"

"'Bhishma continued, "The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body. Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother. Beholding him thus ensconced within the body of the cat, the mongoose and the owl both became hopeless of seizing their prey. Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder. Both of them had strength and intelligence. Clever in seizing their prey, though near, the mongoose and the owl felt unable to wean the mouse and the cat from that compact. Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mongoose and the owl both left that spot and went away to their respective abodes. After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut strings of the noose slowly, waiting for the proper time to finish his work. Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose. Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said: 'How is it, O amiable one, that thou dost not proceed with haste in thy work? Dost thou disregard me now, having thyself succeeded in thy object? O slayer of foes, do thou cut these strings quickly. The hunter will soon come here.' Thus addressed by the cat who had become impatient, the mouse possessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much wisdom: 'Wait in silence, O amiable one! Expedition is not necessary. Drive all thy fears. We know the requirements of time. We are not wasting time. When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces splendid fruits. If thou be freed at an improper time, I shall have to stand in great fear of thee. Therefore, do thou wait for the proper time. Do not be impatient, O friend! When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us. Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life. And when thou, O Lomasa, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree.' Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words. Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said, 'I rescued thee from a great danger with considerable promptness. Alas! honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise. Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us. If, on the other hand, remembering our former hostility thou art only suffering the time to slip away, know, O wicked wight, that the consequence of this act of thine will surely be to lessen the duration of thy own life![410] If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me.' After the cat had said these words, the mouse, possessed of intelligence and wisdom and knowledge of the scriptures, said these excellent words unto him: 'I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects. That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs. The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. Nobody is anybody's friend; nobody is anybody's well-wisher; persons become friends or foes only from motives of interest. Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done. When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me. Behold, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also with haste. Be comforted, O Lomasa!' While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however, penetrated the heart of the cat. When at last morning came, the Chandala, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and tawny. His hips were very large and his aspect was very fierce. Of a large mouth that extended from ear to ear, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-looking man appeared on the scene. Beholding the individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said, 'What shalt thou do now?' The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian. Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled and entered his hole. Lomasa meanwhile had climbed the high tree. The hunter, seeing everything, took up his net. His hopes frustrated, he also quickly left that spot. Indeed, O bull of Bharata's race, the Chandala returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said, 'Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent. I am certainly grateful and thou hast done me a great service. Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship? Having made friends, he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need. I have been, O friend, honoured and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend. Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honour and worship thee. I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life? Be thou the lord of both my body and home. Be thou the disposer of all my wealth and possessions. Be thou my honoured counsellor and do thou rule me like a father. I swear by my life that thou hast no fear from us. In intelligence thou art Usanas himself. By the power of thy understanding thou hast conquered us. Possessed of the strength of policy, thou hast given us our life.' Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself: 'I have heard, O Lomasa, all that thou hast said. Listen now as I say what appears to me. Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence. Friends assume the guise of foes, and foes assume the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath. There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes. He who regards his own interests ensured as long as another person lives and thinks them endangered when that other person will cease to live, takes that other person for a friend and considers him so as long as those interests of his are not clashed against. There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerations of interest and gain. Friendship becomes changed into enmity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence). The father, the mother, the son, the maternal uncle, the sister's son, other relatives and kinsmen, are all guided by considerations of interest and profit. Father and mother may be seen to discard the dear son if fallen.[411] People take care of their own selves. Behold the efficacy of self-interest. O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness. Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a net had been spread here. A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. Thou tellest me in sweet words that I am very dear to thee. Hear me, however, O friend, the reasons that exist on my side. One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest. If, as is sometimes seen, uterine brothers or husband and wife having quarrelled reunite together from a natural affection, such a thing is not to be seen in persons unconnected with one another. One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves. The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason, that affection between us has come to an end. What is that reason, I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not forgetful of this. Time spoils reasons. Thou seekest thy own interests. Others, however, possessed of wisdom, understand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests. Thou art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the considerations that move living creatures. There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away. Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away. The old state of enmity that is natural has come back. Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why I should enter today, for thy sake, the net that is spread for me. Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger. Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse. O amiable one, the object thou hadst hath been accomplished. The object I had has also been accomplished. Thou hast now no use for me except to make me your meal. I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally. I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making a meal of me. Thou wert entangled in the net for the sake of food. Thou hast been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today. I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prey, with thy eyes directed towards me. Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceding to this proposal. Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me up? I shall not, therefore, unite with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable. What person is there possessed of any wisdom that will place himself under the power of a foe that is not distinguished for righteousness, that is in pangs of hunger, and that is on the look-out for a prey? Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomasa! If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee. A residence near a person possessed of strength and power is never applauded, even if the danger that existed be regarded to have passed away. I should always stand in fear of one more powerful than myself. If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life. For protecting one’s own self one should give up one’s very children, and kingdom, and jewels, and wealth. One should sacrifice one’s all for protecting one’s own self. If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life. It is not desirable to give up life like one’s wealth. Indeed, one’s own self should always be protected by, as I have already said, giving up one’s wives and wealth. Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts. They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness.’

“““Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words.

“““Lomasa said, ‘Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good. Guided by the science of Profit, thou said that there is cause for a breach between thee and me. It doth not behove thee, however, O good friend, to take me for what I am not. I cherish a great friendship for thee in consequence of thy having granted me my life. I am, again, acquainted with duties. I am an appreciator of other people’s merits. I am very grateful for services received. I am devoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me. If I am commanded by thee, I can, with all my kinsmen and relatives, lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that art acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me.’ Thus addressed by the cat, the mouse reflecting a little, said these words of grave import unto the former, ‘Thou art exceedingly good. I have heard all that thou hast said and am glad to hear thee. For all that, however, I cannot trust thee. It is impossible for thee, by such eulogies or by gifts of great wealth, to induce me to unite with thee again. I tell thee, O friend, that they who are possessed of wisdom never place themselves, when there is not sufficient reason, under the power of a foe. A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger. One should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself. One should not, however, himself repose confidence in foes. For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive. In brief, the highest truth of all treatises on policy is mistrust. For this reason, mistrust of all is productive of the greatest good. However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power. O cat, one like myself should always guard one's life from persons like thee. Do thou also protect thy own life from the Chandala whose rage has been excited.'[412] While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed. Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole."

"'Bhishma continued, "Even thus the mouse Palita, possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes. One possessed of intelligence and learning should make peace with a powerful foe. The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to thee the course of Kshatriya duties at great length. Listen now to me in brief. When two persons who were once engaged in hostilities make peace with each other, it is certain that each of them has it in his heart to over-reach the other. In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other. He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heedlessness, to be over-reached by the wise. It is necessary, therefore, that, in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips, or tripping, is never ruined. When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct oneself, O king, as they have said that are conversant with the considerations of peace (and war). Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about one and without heedfulness, act like a person in fear before the cause of fear actually presents itself. One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such fear and heedfulness lead to keenness of understanding. If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise.[413] 'Never cherish fear' — such a counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks the counsel of wise and experienced men. For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood. Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen. Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger. Making peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again. This path of policy is consistent with the aggregate of three (viz., Virtue, Profit, and Pleasure), O king! Guided by this Sruti, do thou win prosperity by once more protecting thy subjects. O son of Pandu, always seek the companionship of Brahmanas in all thy acts. Brahmans constitute the great source of benefit both in this world and the next. They are teachers of duty and morality. They are always grateful, O puissant one! If worshipped, they are sure to do thee good. Therefore, O king, thou shouldst always worship them. Thou wilt then, O king, duly obtain kingdom, great good, fame, achievement’s and progeny in their proper order. With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes.”’“

SECTION CXXXIX

“‘Yudhishthira said, “Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody? From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes? Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust.”

“‘Bhishma said, “Listen, O king, to what happened at the abode of Brahmadatta, viz., the conversation between Pujani and king Brahmadatta. There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kampilya. Like the bird Jivajivaka, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth. While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son. Pujani, who was grateful for the shelter of the king’s roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince. One of those fruits she gave to her own child and the other she gave to the prince. The fruits she brought were sweet as nectar, and capable of increasing strength and energy. Every day she brought them and everyday she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani’s giving that he ate. One day the infant prince, while borne on the arms of his nurse, saw the little offspring of Pujani. Getting down from the nurse’s arms, the child ran towards the bird, and moved by childish impulse, began to play with it, relishing the sport highly. At length, raising the bird which was of the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse. The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young one lying on the ground, killed by the prince. Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said, ‘Alas, nobody should live with a Kshatriya or make friends with him or take delight in any intercourse with him. When they have any object to serve, they behave with courtesy. When that object has been served they cast off the instrument. The Kshatriyas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing. I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence. He has been guilty of a triple sin in taking the life of one that was born on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on him for protection.’ Having said these words unto herself, Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said, ‘A sinful act, perpetrated deliberately, assails the doer without any loss of time. They, on the other hand, who avenge themselves of an injury, never lose their merit by such conduct. If the consequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son’s sons or daughter’s sons.’ Brahmadatta, beholding his son blinded by Pujani and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani.

“““Brahmadatta said, ‘An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. On the other hand, continue to dwell here, O Pujani.’

“““Pujani said, ‘If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one’s trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also. Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least. One who is not deserving of trust should not be trusted; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self. One, however, should never repose confidence on others. The father and the mother only are the foremost of friends. The wife is merely a vessel for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers one's happiness or misery. Amongst persons that have injured one another, it is not advisable there should be (real) peace. The reasons no longer exist for which I lived here. The mind of a person who has once injured another becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honours. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm. A person possessed of intelligence should leave that place where he first meets with honour in order to meet only with dishonour and injury next. In spite of any subsequent honour that he might obtain from his enemy, he should behave in this way. I have dwelt in thy abode for a long time, all along honoured by thee. A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation.'

"""Brahmadatta said, 'One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place.'

"""Pujani said, 'No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of neither can forget what has happened.'

"""Brahmadatta said, 'It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh injury also has followed in such cases.'

"""Pujani said, 'Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking, "O, I have been soothed with assurances of goodwill." In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other. They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a (tame) she-elephant.'

"""Brahmadatta said, 'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust as in the case, of the Chandala and the dog. Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.'

"""Pujani said, 'Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatibility, and injury.[414] When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly weighed.[415] When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood. Like the Aurvya fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited, the result of an injury once inflicted, is never extinguished, O king, without consuming outright one of the parties. One, having injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honours. The fact of the injury inflicted fills the injurer with fear. I never injured thee. Thou also didst never do me an injury. For this reason I dwelt in thy abode. All that is changed, and at present I cannot trust thee.’

“““Brahmadatta said, ‘It is Time that does every act. Acts are of diverse kinds, and all of them proceed from Time. Who, therefore, injures whom?[416] Birth and Death happen in the same way. Creatures act (i.e., take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live. Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel, Time consumes all creatures. O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures. Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani!’

“““Pujani said, ‘If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on earth. I ask, however, why friends and kinsmen, seek to avenge themselves the slain. Why also did the gods and the Asuras in days of yore smite each other in battle? If it is Time that causes weal and woe and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines? Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts? Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee. Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee. Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species. Birds, again, from fear of being either killed or immured by men seek safety in flight. Persons conversant with the Vedas have said that death and immurement are both painful. Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness. Misery arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery. Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly. Some foolish persons say that there is no misery in others' misery.[417] Only he who has not felt any misery himself can say so in the midst of men. He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own. What I have done to thee, O king, and what thou has done to me, cannot be washed away by even a hundred years. After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh. If a person after avenging oneself of an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel. Men conversant with scriptures have laid it down that trust never produces happiness. Usanas himself sang two verses unto Prahlada in days of old. He who trusts the words, true or false, of a foe, meets with destruction like a seeker of honey, in a pit covered with dry grass.[418] Animosities are seen to survive the very death of enemies, for persons would speak of the previous quarrels of their deceased sires before their surviving children. Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone. If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.'

"""Brahmadatta said, 'No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one is always obliged to live as a dead person.'

“““Pujani said, ‘He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously. A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind. He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon loses his very life as the consequence. The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest. He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or mild, an act that is beneficial should be done. The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience are said to be one’s natural friends. They that are possessed of wisdom pass their lives in this world with the aid of these five. Houses, precious metals, land, wife, and friends, — these are said by the learned to be secondary sources of good. A man may obtain them everywhere. A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself. The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame. Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam. There are men who through loss of understanding become very cheerless at the prospect of leaving home. They say unto themselves, — These are our friends! This is our country! Alas, how shall we leave these? — One should certainly leave the country of one’s birth, if it be afflicted by plague or famine. One should live in one’s own country, respected by all, or repair to a foreign country for living there. I shall, for this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child. O king, one should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust on a bad son. What joy can one have in a bad wife? There cannot be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. She indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That indeed, is one’s country where one earns one’s living. He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear. Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes. If the king happens to be sinful, his subjects, inconsequence of his oppressions, meet with destruction. The king is the root of one’s triple aggregate (i.e., Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness. Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief. That king who, after giving assurances of protection, does not, from rapacity, fulfil them, — that ruler of sinful soul, — takes upon himself the sins of all his subjects and ultimately sinks into hell. That king, on the other hand, who, having given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of protecting all his subjects. The lord of all creatures, viz., Manu, has said that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaisravana and Yama. The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird. By doing good to them and by cherishing the poor, the king becomes a mother unto his people. By scorching the wicked he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama. By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector. That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty. That king who knows how to honour his subjects never suffers misery either here or hereafter. That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies. That king, on the other hand, whose subjects grow like a large lotus in a lake succeeds in obtaining every reward here and at last meets with honour in heaven. Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.'"

"'Bhishma continued, "The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose. I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else dost thou wish to hear?"'"

SECTION CXL

“‘Yudhishthira said, “When both righteousness and men, O Bharata, decay in consequence of the gradual lapse of Yuga, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave?”[419]

“‘Bhishma said, “I shall tell thee, O Bharata, the policy the king should pursue at such distressful times. I shall tell thee how he should bear himself at such a time, casting off compassion. In this connection is cited the old story of the discourse between Bharadwaja and king Satrunjaya. There was a king named Satrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bharadwaja, he asked the Rishi about the truths of the science of Profit, — saying, — How can an unacquired object be acquired? How again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used? — Thus questioned about the truths of the science of Profit, the regenerate Rishi said the following words fraught with excellent reason unto that ruler for explaining those truths.

“‘“The Rishi said, ‘The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without laches, he should mark the laches of his foes. Indeed, his eyes should ever be used for that purpose. At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement. Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, viz., Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost. When the foundation of that which serves for a refuge is cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe. When calamities overtake the king, he should without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom. In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly. When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he should quickly turn away from the new ally. One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as living in a room within which there is a snake. He whose understanding is to be dominated by thee (with the aid of thine intellect) should be comforted by assurances given in the past. He who is of wicked understanding should be assured by promises of future good. The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears.[420] One should bear one's foe on one's shoulders as long as time is unfavourable. When however, the opportunity has come, one should break him into fragments like an earthen jar on a stone. It is better, O monarch that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years. A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem. Therefore in accomplishing the acts of such persons, one should, without doing them completely, always keep something unfinished. A king should do what is for his good, imitating a cuckoo, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.[421] The king should frequently, with heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good. They that are idle never win affluence; nor they that are destitute of manliness and exertion; nor they that are stained by vanity; nor they that fear unpopularity; nor they that are always procrastinating. The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foes. He should imitate the tortoise which conceals its limbs. Indeed, he should always conceal his own holes. He should think of all matters connected with finance like a crane.[422] He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft. Drink, dice, women, hunting, and music, — these he should enjoy judiciously. Addiction to these is productive of evil. He should make bows with bamboos, etc.; he should sleep cautiously like the deer; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf. The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. Marking timeliness and untimeliness reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action. That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives. A tree with beautiful blossoms may be lacking in strength. A tree carrying fruits may be difficult of climbing; and sometimes trees with unripe fruits look like trees with ripe fruits. Seeing all these facts a king should not allow himself to be depressed. If he conducts himself in such a way, then he would succeed in upholding himself against all foes. The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes. As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon him, he should smite fearlessly. No man can reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits.[423] A king should ascertain all future dangers; when they are present, he should conquer them; and lest they grow again, he should, even after conquering them, think them to be unconquered. The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed of intelligence. The king who having made peace with a foe sleeps happily in truthfulness is like a man who sleeping on the top of a tree awakes after a fall. When one falls into distress, one should raise one's self by all means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness. The king should always honour the foes of his foes. He should take his own spies as agents employed by his foes. The king should see that his own spies are not recognised by his foe. He should make spies of atheists and ascetics and send them to the territories of his enemies. Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public inns and drinking spots and houses of ill fame and holy places and public assemblies. These should be recognised and arrested and put down. The king should not trust the person that does not deserve to be trusted nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination. Having by plausible reasons inspired confidence in the enemy, the king should smite him when he makes a false step. The king should fear him, from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination. By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects. The very preceptor, if he happens to be arrogant, ignorant of what should be done and what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement. Even as certain insects of sharp stings cut off all flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honours and salutations and gifts, turn against him and shear him of everything. Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity. There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances. The king should never allow his foe to escape even if the foe should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he should always be free from malice. He should also, with great care, punish and check the wicked and disaffected. When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears. A king desirous of prosperity should draw others unto himself by means of sweet words, honours, and gifts. Even thus should he bind men unto his service. The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cow-horns is fruitless and never invigorating. By, eating them one's teeth are broken while the taste is not gratified. The triple aggregate has three disadvantages with three inseparable adjuncts. Carefully considering those adjuncts, the disadvantages should be avoided.[424] The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated. Debt, which always grows, is certain to remain unless wholly extinguished. The same is the cause with defeated foes and neglected maladies. These always produce great feats. (One should, therefore, always eradicate them). Every act should be done thoroughly. One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene. By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom. A kings should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions. If the king becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes. Having incurred the animosity of a person possessed of knowledge and wisdom, one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured. That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs. One should never strike him whose head one would not cut off. A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst bear thyself when assailed by foes.'"

"'Bhishma continued, "The ruler of the kingdom of the Sauviras, hearing these words spoken by that Brahmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity."'"

SECTION CXLI

“‘Yudhishthira said, “When the high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse, when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied in respect of their duties, and all acts lose their merit, when men see causes of fear on every direction in consequence of lust and covetousness and folly, when all creatures cease to trust one another, when they slay one another by deceitful means and deceive one another in their mutual dealings, when houses are burnt down throughout the country, when the Brahmanas become exceedingly afflicted, when the clouds do not pour a drop of rain, when every one’s hand is turned against every one’s neighbour, when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by what means should a Brahmana live who is unwilling to cast off compassion and his children? How, indeed, should a Brahmana maintain himself at such a time? Tell me this, O grandsire! How also should the king live at such a time when sinfulness overtakes the world? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit?”

“‘Bhishma said, “O mighty-armed one, the peace and prosperity of subjects,[425] sufficiency and seasonableness of rain, disease, death and other fears, are all dependent on the king.[426] I have no doubt also in this. O bull of Bharata’s race, that Krita, Treta, Dwapara, and Kali, as regards their setting in, are all dependent on the king’s conduct. When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgment. In this connection is cited the old story of the discourse between Viswamitra and the Chandala in a hamlet inhabited by Chandalas. Towards the end of Treta and the beginning of Dwapara, a frightful drought occurred, extending over twelve years, in consequence of what the gods had ordained. At that time which was the end of Treta and the commencement of Dwapara, when the period came for many creatures superannuated by age to lay down their lives, the thousand-eyed deity of heaven poured no rain. The planet Vrihaspati began to move in a retrograde course, and Soma abandoning his own orbit, receded towards the south. Not even could a dew-drop be seen, what need then be said of clouds gathering together? The rivers all shrank into narrow streamlets. Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about. Water having become scarce, the places set up by charity for its distribution became desolate.[427] The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered Vashats and performed other propitiatory rites. Agriculture and keep of cattle were given up. Markets and shops were abandoned. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished. Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures.[428] The cities and towns of the earth became empty of inhabitants. Villages and hamlets were burnt down. Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away. Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brahmanas began to die on all sides. Protection was at an end. Herbs and plants were dried up. The earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium. In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another. The very Rishis, giving up their vows and abandoning their fires and deities, and deserting their retreats in woods, began to wander hither and thither (in search of food). The holy and great Rishi Viswamitra, possessed of great intelligence, wandered homeless and afflicted with hunger. Leaving his wife and son in some place of shelter, the Rishi wandered, fireless[429] and homeless, and regardless of food clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures. The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places. Cloths stripped from the dead lay here and there, and the huts were adorned with garlands of used up flowers.[430] Many of the habitations again were filled with sloughs cast off by snakes. The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants disputed with one another, uttering harsh words in shrill voices. Here and there were temples of gods bearing devices of owls and other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side. The great Rishi Viswamitra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat. Though the son of Kusika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food. He then, exclaiming, ‘Alas, great is the distress that has overtaken me!’ fell down from weakness in that hamlet of the Chandalas. The sage began to reflect, saying to himself, ‘What is best for me to do now?’ Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death. He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chandala’s hut. The sage reflected and arrived at the conclusion that he should steal that meat. And he said unto himself, ‘I have no means now of sustaining life. Theft is allowable in a season of distress for even an eminent person. It will not detract from his glory. Even a Brahmana for saving his life may do it. This is certain. In the first place one should steal from a low person. Failing such a person one may steal from one’s equal. Failing an equal, one may steal from even an eminent and righteous man. I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog’s meat.’ Having formed this resolution, the great sage Viswamitra laid himself down for sleep in that place where the Chandala was. Seeing some time after that the night had advanced and that the whole Chandala hamlet had fallen asleep, the holy Viswamitra, quietly rising up, entered that hut. The Chandala who owned it, with eyes covered with phlegm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.

“““The Chandala said, ‘Who is there, engaged in undoing the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain.’ These were the harsh words that greeted the sage’s ears. Filled with fear, his face crimson with blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying, ‘O thou that art blest with a long life, I am Viswamitra. I have come here oppressed by the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear.’ Hearing these words of that great Rishi of cleansed soul, the Chandala rose up in terror from his bed and approached the sage. Joining his palms from reverence and with eyes bathed in tears, he addressed Kusika’s son, saying, ‘What do you seek here in the night, O Brahmana?’ Conciliating the Chandala, Viswamitra said, ‘I am exceedingly hungry and about to die of starvation. I desire to take away that haunch of dog’s meat. Being hungry, I have become sinful. One solicitous of food has no shame. It is hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog’s meat. My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful, still I wish to take away that haunch of dog’s meat. After I had failed to obtain any alms, having wandered from house to house in this your hamlet, I set my heart upon this sinful act of taking away this haunch of dog’s meat. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect.’ Hearing these words of the great Rishi, the Chandala answered him, saying, ‘Listen to me. Having heard the words of truth that I say, act in such a way that thy religious merit may not perish. Hear, O regenerate Rishi, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal. The haunch, again, of a dog is a much worse part than other parts of his body. This was not wisely resolved by thee, therefore, O great Rishi, this act that is inconsistent with righteousness, this theft of what belongs to a Chandala, this theft, besides, of food that is unclean. Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog’s meat. Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties.[431] Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness.’ Thus addressed, O king, the great Rishi Viswamitra, afflicted by hunger, O bull of Bharata’s race, once more said, ‘A long time has passed away without my having taken any food. I do not see any means again for preserving my life. One should, when one is dying, preserve one’s life by any means in one’s power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit. The Kshatriyas should observe the practices of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger. That by which life may be preserved should certainly be accomplished without scruple. Life is better than death. Living, one may acquire virtue. Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission. Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom.’

“““The Chandala said, ‘By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms.

Let not thy heart incline towards eating dog’s meat. The dog is certainly an unclean food to members of the regenerate classes.’

“‘“Viswamitra said, ‘Any other kind of meat is not to be easily had during a famine like this. Besides, O Chandala, I have no wealth (wherewith to buy food). I am exceedingly hungry. I cannot move any longer. I am utterly hopeless. I think that all the six kinds of taste are to be found in that piece of dog’s meat.’

“‘“The Chandala said, ‘Only the five kinds of five-clawed animals are clean food for Brahmanas and Kshatriyas and Vaisyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee).’

“‘“Viswamitra said, ‘The great Rishi Agastya, while hungry, ate up the Asura named Vatapi. I am fallen into distress. I am hungry. I shall therefore, eat that haunch of dog’s meat.’

“‘“The Chandala said, ‘Do thou seek some other alms. It behoves thee not to do such a thing. Verily, such an act should never be done by thee. If however, it pleases thee, thou mayst take away this piece of dog’s meat.’

“‘“Viswamitra said, ‘They that are called good are authorities in matters of duty. I am following their example. I now regard this dog’s haunch to be better food than anything that is highly pure.’

“‘“The Chandala said, ‘That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception.’

“‘“Viswamitra said, ‘A man who is a Rishi cannot do what is sinful.[432] In the present case, deer and dog, I think, are same (both being animals). I shall, therefore, eat this dog’s haunch.’

“‘“The Chandala said, ‘Solicited by the Brahmanas, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brahmanas, who are the preceptors of three other orders, should be protected and preserved by every means.’

“‘“Viswamitra said, ‘I am a Brahmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me. It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog’s haunch. So eager have I become that I have no longer any fear of thee and thy fierce brethren.’

“““The Chandala said, ‘Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards.’

“““Viswamitra said, ‘As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat food that is unclean. It is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul, the eating of dog’s flesh would appear sinful. Even if the conclusion to which I have arrived be wrong, (and if I eat this dog’s meat) I shall not, for that act, become one like thee.’

“““The Chandala said, ‘It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brahmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee.’

“““Viswamitra said, ‘Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a self-eulogiser.’

“““The Chandala said, ‘I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.’

“““Viswamitra said, ‘If thou be a friend desirous of my happiness, do thou then raise me up from this distress. In that case, relinquishing this dog’s haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness).’

“““The Chandala said, ‘I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brahmana, both of us will become liable to sink in regions of woe in the next world.’

“‘“Viswamitra said, ‘By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life, I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or save my life by taking this food that is unclean).’

“‘“The Chandala said, ‘In discharging the duties that appertain to one’s order or race, one’s own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog’s meat as clean food, I think, would in matters of food abstain from nothing!’

“‘“Viswamitra said, ‘In accepting (an unclean present) or in eating (unclean food) there is sin. When one’s life, however, is in danger there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not matter of much consequence.’

“‘“The Chandala said, ‘If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Arya morality. Taught by what thou art going to do, I see, O foremost of Brahmanas, that there is no sin in disregarding the distinction between food that is clean and food that is unclean.’

“‘“Viswamitra said, ‘It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be, in fact, every sin, cannot destroy one’s merit.’

“‘“The Chandala said, ‘That learned person who takes away dog’s meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that are called good. In consequence, again, of his connection with such a deed, he is certain to suffer the pangs of repentance.’”

“‘Bhishma continued, “The Chandala, having said these words unto Kusika’s son, became silent. Viswamitra then, of cultivated understanding, took away that haunch of dog’s meat. The great ascetic having possessed himself of that piece of dog’s meat for saving his life, took it away into the woods and wished with his wife to eat it. He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog’s meat at his pleasure. Igniting a fire according to the Brahma rites, the ascetic, agreeably to those rites that go by the name of Aindragneya, began himself to cook that meat into sacrificial Charu. He then, O Bharata, began the ceremonies in honour of the gods and the Pitris, by dividing that Charu into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares). Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more. Viswamitra, however, having completed the rites in honour of the gods and the Pitris and having gratified them duly, himself ate that meat. Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success. Even thus, when the end in view is the preservation of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self, when fallen into distress, by all means in his power. By having recourse to such understanding one should always preserve one’s life. A person, if alive, can win religious merit and enjoy happiness and prosperity. For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.”’“

SECTION CXLII

“‘Yudhishthira said, “If that which is so horrible and which like falsehood should never be an object of regard, be cited (as duty), then what act is there from which I should forbear? Why also should not robbers then be respected? I am stupefied! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you.”

“‘Bhishma said, “I do not instruct thee in respect of duty, taught by what I have heard from the Vedas alone. What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided. Duty must spring from the understanding; and the practices of those that are good should always be ascertained, O son of Kuru! Attend to these words of mine. Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources. The duties of a king can never be discharged by rules drawn from a morality that is one-sided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him. Righteousness sometimes takes the shape of unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confounded when confronted by an actual instance of the kind. Before the occasion comes, one should, O Bharata, comprehend the circumstances under which righteousness and its reverse become confused. Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgment. The acts he does at such a time are misunderstood by ordinary people. Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good. They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth. Those who seek to acquire knowledge for the object only of carrying their sustenance by it, O king, are sinful besides being enemies of morality. Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason. With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound. Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows and speak as if they are real masters of their sciences. Know, O Bharata, that they are traders in learning and Rakshasas among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men. It has been heard by us that the texts of morality are not to be understood by either discussion or one’s own intelligence. Indra himself has said that this is the opinion of the sage Vrihaspati. Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them. One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise.

In days of old, Usanas said unto the Daityas this truth, which should remove all doubts, that scriptures are no scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds? Behold me, O dear child, how, by betaking myself, to the duties of the order of my birth, I have despatched innumerable Kshatriyas to heaven! There are some that are not delighted with me for this. The goat, the horse and the Kshatriya were created by Brahman for a similar purpose (viz., for being useful to everybody). A Kshatriya, therefore, should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore, a king should display severity in making all his subjects observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water. Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the earth, protecting thy subjects righteously. That Kshatriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order. A king should be neither severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so. Painful is the observance of Kshatriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom. Sakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.’”

“‘Yudhishthira said, “Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated? I ask thee this, O foremost of virtuous persons! Tell me, O grandsire!”

“‘Bhishma said, “One should always worship Brahmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This indeed, is a high and sacred duty. Let thy conduct towards the Brahmanas be always that which thou observest towards the gods. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O king. If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brahmanas become like nectar. If enraged, they become like poison.”’“

SECTION CXLIII

“‘Yudhishthira said, “O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture, tell me what the merit is of one who cherishes a suppliant that craves for protection.”

“‘Bhishma said, “Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question. Those high-souled kings of old, viz., Sivi and others, O king, attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.”

“‘Yudhishthira said, “How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh? What also was the end, O Bharata, that he won by such conduct?”

“‘Bhishma said, “Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, viz., that Bhrigu’s son (Rama) had recited to king Muchukunda. This very question, O son of Pritha had been put to Bhrigu’s son by Muchukunda with due humility. Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).

“‘The sage said, “O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led. Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures. Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king (for livelihood). Following such conduct, the wicked-souled wretch lived for many long years without ever understanding the sinfulness of his life. Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him. One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them. In a moment dense clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchants' boats and vessels. He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the earth became flooded with water. While yet the rain fell to torrents, the fowler lost his senses through fear. Trembling with cold and agitated with fear, he roved through the forest. The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged. Inconsequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing themselves of some high spots they had found, lay down to rest. All the denizens of the forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry they roamed through the woods in packs, small and large. The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While in this state he eyed a she-pigeon lying on the ground, stiffened with cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction. Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree, blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world. Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think, ‘My home is at great distance from where I am.’ He then resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying, ‘I am a suppliant for the shelter unto all the deities that have this tree for their resort.’ Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.”’“

SECTION CXLIV

“‘Bhishma said, “In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family. That morning his wife had gone out in search of food but had not yet returned. Seeing the night had come and his wife still unreturned, the bird began to indulge in lamentations: ‘Oh, great has been the storm and painful the shower that came today! Alas, thou has not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet come back to us? Is every thing right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A householder’s home, even if filled with sons and grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife. One’s house is not one’s home; one’s wife only is one’s home. A house without the wife is as desolate as the wilderness. If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back today, my life itself will cease to be of any value. Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down. She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to and beneficial for her lord. Worthy of praise is that person on earth who owns such a spouse. That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly. Even the foot of a tree is one’s home if one lives there with one’s spouse as a companion. Without one’s spouse, a very palace is truly a desolate wilderness. One’s spouse is one’s associate in all one’s acts of Virtue, Profit and

Pleasure. When one sets out for a strange land one's wife is one's trusted companion. It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life.[433] The wife is ever the best of medicines that one can have in sickness and woe. There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness.''''“

SECTION CXLV

“‘Bhishma said, “Hearing those piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows.

“‘“The she-pigeon said, ‘Whether I have any merit or not, verily there is no limit to any good fortune when my dear lord thus speaks of me. She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so. Since the marriage union takes place in the presence of fire, the husband is the wife’s highest deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration.’ Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord, ‘I shall say what is now beneficial for thee. Hearing me follow thou my counsel. O dear lord, be thou the rescuer of a suppliant. This fowler lies here by thy abode, afflicted with cold and hunger. Do him the duties of hospitality. The sin that a person commits by slaying a Brahmana or that mother of the world, viz., a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help). Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us as pigeons by the order of our birth.[434] It has been heard by us that the householder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased. Do not, O bird, indulge in any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives!’ The amiable she-pigeon, overcome with sorrow, and casting her eyes upon her lord from the fowler’s cage within which she had been immured, said these words unto him.”’“

SECTION CXLVI

"'Bhishma said, "Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy. Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the ordinance. Addressing him, he said, 'Thou art welcome today. Tell me, what I shall do for thee. Thou shouldst not repine. This is thy home.[435] Tell me quickly what I am to do and what is thy pleasure. I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, according to the scriptures, both this and the next world. Tell me then trustfully and in intelligible words what thy, wishes are. I will accomplish them all. Do not set thy heart on grief.' Hearing these words of the bird, the fowler replied unto him, saying, 'I am stiff with cold. Let provision be made for warming me.' Thus addressed, the bird gathered together a number of dry leaves on the ground, and taking a single leaf in his beak speedily went away for fetching fire. Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and when they blazed forth into vigorous flames, he addressed his guest, saying, 'Do thou trustfully and without fear warm thy limbs.' Thus addressed, the fowler said, 'So be it.' And he set himself to warm his stiffened limbs. Recovering (as it were) his life-breaths the fowler said unto his winged host, ‘Hunger is afflicting me. I wish thee to give me some food.’ Hearing his words the bird said, ‘I have no stores by which to appease thy hunger. We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest we never hoard for the morrow.’ Having said these words, the bird’s face became pale (from shame). He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said, ‘I shall gratify thee. Wait for a moment.’ Saying these words, he ignited a fire with the help of some dry leaves, and filled with joy, said, ‘I heard in former days from high-souled Rishis and gods and Pitris that there is great merit in honouring a guest. O amiable one, be kind to me. I tell thee truly that my heart is set upon honouring thee that art my guest.’ Having formed this resolution, the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding the bird enter that fire, the fowler began to think, and asked himself, ‘What have I done? Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation.’ Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like thee.”’“

SECTION CXLVII

"'Bhishma said, "The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said, 'Alas, cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years!' Indulging in such self-reproaches he began to say, repeatedly, 'I am unworthy of credit. My understanding is wicked. I am ever sinful in my resolves. Alas, abandoning all kinds of honourable occupation, I have become a fowler. A cruel wretch that I am, without doubt, this high-souled pigeon, by laying down his own life, has read me a grave lesson. Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear. The high-souled pigeon has taught me that duty. From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer. Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of practise such vows as have a reference to the other world. Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest. Taught by his example, I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures). Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures.' Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world,[436] observing for the while the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets and springs, and his iron cage, and set at liberty the she-pigeon that he had seized and immured."'"

SECTION CXLVIII

“‘Bhishma said, “After the fowler had left that spot, the she-pigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations, ‘I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of her husband, a woman becomes helpless and an object of pity with her friends. I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honoured by thee with sweet, agreeable, charming, and delightful words. I sported with thee in valleys, in springs of rivers, and on delightful tops of trees. I was also made happy by thee while roving with thee through the skies. I used to sport with thee before, O dear lord, but where are those joys now? Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited. What woman is there that would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, O lord, now that I am separated from thee. What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?’ Filled with sorrow and indulging in such piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire. She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world. Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honours for his deeds in this world, continued to sport in joy, accompanied by his wife.”’“

SECTION CXLIX

“‘Bhishma said, “The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end. And he said to himself, ‘I must, by austerities like those of the pigeon, attain to such a high end!’ Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey. Without any endeavour (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven. After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, and adorned with lotuses and teeming with diverse kinds of water-fowl. Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king, without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest he became much afflicted by sharp pointed thorns. Lacerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species. Sometime after, in consequence of the friction of some mighty trees caused by a powerful wind, a widespread bush fire arose. The raging element, displaying a splendour like to what it assumes at the end of the Yuga, began to consume that large forest teeming with tall trees and thick bushes and creepers. Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration. Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success. The fever of his heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of Yakshas and Gandharvas and persons crowned with ascetic success. Thus, indeed, the pigeon and his devoted spouse, with the fowler, ascended to heaven for their meritorious acts, The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken. Even thus is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts. No evil befalls the person who listens every day to this story or who recites it every day, even if error invades his mind.[437] O Yudhishthira, O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit. Even the slayer of a cow, by practising this duty, maybe cleansed of sin. That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and attains to heaven at last.”’“

SECTION CL

“‘Yudhishthira said, “O best of the Bharatas, when a person commits sin from want of judgment, how may he be cleansed from it? Tell me everything about it.”

“‘Bhishma said, “I shall in this connection recite to thee the old narrative, applauded by the Rishis, of what the regenerate Indrota, the son of Sunaka, said unto Janamejaya. There was in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of earth on one occasion, from want of judgment became guilty of killing a Brahmana. Upon this, all the Brahmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods. Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most rigid austerities. For washing himself of the sin of Brahmanicide he interrogated many Brahmanas, and wandered from country to country over the whole earth. I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejaya wandered about. One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows, and approaching him touched his feet. The sage, beholding the king before him, reproved him gravely, saying, ‘Thou hast committed a great sin. Thou hast been guilty of foeticide. Why has thou come here? What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure. Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living! Dead within, thou art of impure soul, for thou art ever intent upon sin. Though thou sleepest and wakest, thy life, however, is passed in great misery. Thy life, O king, is useless. Thou livest most miserably. Thou hast been created for ignoble and sinful deeds. Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they perform penances and sacrifices, worship the gods, and practise renunciation.[438] Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts. All the hopes thy sires had placed upon thee have become fruitless. Thou livest in vain, for thou art always inspired with hatred and malice towards the Brahmanas — them, that is, by worshipping whom other men obtain long life, fame, and heaven. Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds. There thou shalt be tortured by vultures and peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures. If thou thinkest, O king, that this world is nothing and that the next world is the shadow of a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief.’”’“

SECTION CLI

“‘Bhishma said, “Thus addressed, Janamejaya replied unto the sage, saying, ‘Thou rebukest one that deserves to be rebuked. Thou censurest one that is deserving of censure. Thou upbraidest me and my acts. I implore thee to be graceful towards me. All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire! My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama. How can I bear to live without extracting that dart from my heart? O Saunaka, suppressing all thy wrath, instruct me now. Formerly I used to show regard for Brahmanas. I solemnly declare that I shall once more show the same regard for thee. Let not my line be extinct. Let not the race in which I am born sink into the dust. It is not proper that they who have wronged Brahmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races. I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to protect me like sages that do not accept gifts protecting the poor. Sinful wights abstaining from sacrifices never attain to heaven.[439] Leaving (this world), they have to pass their time in the pits of hell like Pullindas and Khasas.[440] Ignorant that I am, give me wisdom like a learned preceptor to his pupil or like a sire to his son. Be gratified with me, O Saunaka!’

““‘Saunaka said, ‘What wonder is there that a person destitute of wisdom should do many improper acts? Knowing this, a person of real wisdom is never angry with creatures (when they become guilty of folly). By ascending upon the top of wisdom’s palace, one grieves for others, one’s own self being then too pure for becoming an object of other people’s grief. In consequence of one’s wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below. The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the propriety of acts. Thou knowest what the energy and the nobility of the Brahmana is as laid down in the Vedas and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brahmanas be thy refuge. If the Brahmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness.’

“““Janamejaya said, ‘I am repenting of my sins. I will never again seek to extinguish virtue. I desire to obtain blessedness. Be thou gratified with me.’

“““Saunaka said, ‘Dispelling arrogance and pride, O king, I wish thee to show regard for me![441] Employ thyself in the good of all creatures, ever remembering the mandates of righteousness. I am not reproving thee from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth I utter. I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do). They will even call me sinful. My kinsmen and friends will discard me.[442] Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life. Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bharata, in respect of the Brahmanas. Do thou (after listening to me) act in such a way that they may, through my efforts, obtain every blessing. Do thou also, O king, pledge thy word that thou wilt not again injure the Brahmanas.’

“““Janamejaya said, ‘I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brahmanas.’”’“

SECTION CLII

“““Saunaka said, ‘I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated. Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will. A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful. People say that that king who commences with sternness burns the whole world. Thou wert stern before. But thou turnest thy eyes on righteousness now. Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin. That he who has affluence should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other.[443] That which is ill-judged produces misery in abundance. That on the other hand, which is accomplished with the aid of sound judgment leads to excellent results.[444] Sacrifice, gift, compassions, the Vedas, and truth, O lord of the earth — these five — are cleansing. The sixth is penance well-performed. This last, O Janamejaya, is highly cleansing for kings. By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Visiting sacred spots has also been said to be highly cleansing. In this connection are cited the following verses sung by Yayati: “That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances.” The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The tirthas of the Saraswati are more sacred than the Saraswati herself; and the tirtha called Prithudaka is more sacred than all the tirthas of the Saraswati. One that has bathed in Prithudaka. and drunk its waters will not have to grieve for a premature death. Thou shouldst go to Mahasaras, to all the tirthas designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. Thou shalt then regain life and acquire longevity. Lake Manasa is on the spot where the Saraswati and the Drisadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties and that renunciation is better than liberality. In this connection is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin. As regards all creatures there is in this world neither misery nor happiness. (That which is called misery and that which is called happiness are the results of a distraught imagination.) Even this is the true nature of all living creatures. Of all creatures, their lives are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which are best for a king. By putting forth thy might and liberality do thou conquer heaven, O king! That man who possesses the attributes of might and energy succeeds in attaining to righteousness.[445] Do thou rule the earth, O king, for the sake of the Brahmanas and for the sake of happiness. Thou usedst formerly to condemn the Brahmanas. Do thou gratify them now. Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them. Engaged in acts proper for thee, seek what is for thy highest good. Amongst rulers some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough (uprooting all enemies); and some one, again, becomes like a thunder-bolt (suddenly scorching his foes). He who wishes to prevent self-destruction should never mix with wicked wights for general or special reasons. From a sinful act committed only once, one may cleanse one's self by repenting of it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one’s self by a trip to sacred places. One who is desirous of obtaining prosperity should do all that results in blessedness. They who live amidst fragrant odours themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul. One devoted to the practice of ascetic penances is soon cleansed of all one’s sins. By worshipping the (homa) fire for a year, one stained by diverse sins becomes purified. One guilty of foeticide is cleansed by worshipping the fire for three years. One guilty of foeticide becomes cleansed at even a hundred Yojanas from Mahasaras, or the tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only one gets out for any of them.[446] A slayer of creatures is cleansed of his sins by saving from imminent peril as many creatures of that particular species as have been slain by him. Manu has said that by diving in water after thrice reciting the Aghamarshana mantras, one reaps the fruits of the final bath in a Horse-sacrifice.[447] Such an act very soon cleanses one of all one’s sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person like helpless idiots (obedient to those that surround them). The gods and Asuras, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying, “Thou knowest, O great Rishi, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world. Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal? Tell us, O great Rishi, what the fruits of righteousness are, and how does a righteous person dispels his sins.”

““Vrihaspati answered, ‘If having committed sin through folly, one does meritorious acts understanding their nature, one succeeds, by such righteousness, in cleansing one’s self from sin even as a piece of dirty cloth is washed clean by means of some saline substance. One should not boast after having committed sin. By having recourse to faith and by freeing one’s self from malice, one succeeds in obtaining blessedness. That person who covers the faults, even when exposed, of good men, obtains blessedness even after committing faults. As the sun rising at morn dispels darkness, one dispels all ones sins by acting righteously.’”

“‘Bhishma continued, “Indrota, the son of Sunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the horse-sacrifice. The king, cleansed of his sins and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven.”’“

SECTION CLIII

“‘Yudhishthira said, “Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death?”

“‘Bhishma said, “Listen, O king, to this story of the discourse between a vulture and a jackal as happened of old. Indeed, the occurrence took place in the forest of Naimisha. Once upon a time a Brahmana had, after great difficulties, obtained a son of large expansive eyes. The child died of infantile convulsions. Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family. Taking the deceased child they proceeded in the direction of the crematorium. Arrived there, they began to take the child from one another’s breast and cry more bitterly in grief. Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground. Summoned by their cries, a vulture came there and said these words: ‘Go ye away and do not tarry, ye that have to cast off but one child. Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of time. Behold, the whole universe is subject to weal and woe. Union and disunion may be seen in turns. They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their own acts when the allotted periods of their own lives run out. There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread. Whether friend or foe, no one ever comes back to life having once succumbed to the power of Time. Such, indeed, is the fate of all creatures. In this world of mortals, every one that is born is sure to die. Who shalt restore to life one that is dead and gone on the way ordained by the Destroyer? At this hour when men are about to close their daily toil, the Sun is retiring to the Asta hills. Go ye to your homes, casting off this affection for the child.' Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away. Assuring themselves of the fact that the child had died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations. Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot. At this time a jackal, black as a raven, issued out of his hole and addressed those departing kinsmen, saying, 'Surely, ye that are kinsmen of that deceased child have no affection. There the sun still shineth in the sky, ye fools! Indulge your feelings, without fear. Multifarious are the virtues of the hour. This one may come back to life! Spreading a few blades of Kusa grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling? Surely, ye have no affection for that sweet-speeched child of tender years, whose words, as soon as they left his lips, used to gladden you greatly. Behold the affection that even birds and beasts bear towards their offspring. Theirs is no return for bringing up their young ones. Like the sacrifices of the Rishis (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds of birds and insects, bears no reward in heaven. Though delighting in their children, they are never seen to derive any benefit from the latter either here or hereafter. Yet they cherish their young ones with affection. Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones? Where, indeed, is affection to be seen in human beings that they would own the influence of grief? [448] Where would you go leaving here this child who is the perpetuator of his race? Do you shed tears for him for some time, and do you look at him a little longer with affection? Objects so dear are, indeed, difficult to abandon. It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium. Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species![449] How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands?' Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.

"""The vulture said, 'Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence? Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves? Do you practise austere penances by which you will succeed in cleansing yourselves from sin? Everything may be had by means of penances. What will lamentations do? Ill-luck is born with the body.[450] It is in consequence of that ill-luck that this boy has departed, plunging you into infinite grief. Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the results of yoga (union of the soul with Godhead). Amongst creatures, the measure of weal or woe is dependent on the acts of a previous life. Indeed, every creature comes into the world taking with him his own measure of weal and woe. The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts, good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from acts of unrighteousness. Reverentially wait, according to the directions of the scriptures, upon the gods and the Brahmanas. Cast off sorrow and cheerlessness, and abstain from parental affection. Leave the child on this exposed ground, and go ye away without delay. The actor alone enjoys the fruit of acts, good or bad, that he does. What concern have kinsmen with them? Casting off a (deceased) kinsman, however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead. Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts, good and bad. What will you do by mourning? Why do you grieve for one that is dead? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things. In pride of youth or in helpless infancy bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such indeed, is the course of the world.'

"""The jackal said, 'Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture. Even this must be the case, since in consequence of his well-applied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon. Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium, like that of kine bereft of calves. Today, however, I understand what the measure of grief is of human beings on earth. Witnessing their great affection I had shed tears myself. (It seems however, that their affection is not strong)! One should always exert oneself. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruit. One should always exert oneself with hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Why then do you go back so heartlessly? Where do you go, abandoning in the wilderness this son of your own loins, this perpetuator of the race of his sires? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay with him.'

"""The vulture said, 'I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death. Some die in the womb; some die soon after birth; some die (in infancy) while crawling (on all fours); some die in youth; and some in old age. The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand. Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home. Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes. Cast off this lifeless body with no longer any animal heat in it and which is as stiff as a piece of wood! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body? This affection (which ye are displaying) is unmeaning and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears. Leaving him here, go ye away without delay. Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes.' Addressed thus by the vulture endued with wisdom and knowledge and capable of imparting intelligence and awakening the understanding, those men prepared themselves to turn their backs upon the crematorium. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life). Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.

"""The jackal said, 'Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors? If you abandon him, your affection will not come to an end, nor these piteous lamentations. On the other hand, your grief will certainly be greater. It is heard that a Sudra named Samvuka having been slain and righteousness having been upheld by Rama of true prowess, a (dead) Brahmana child was restored to life.[451] Similarly, the son of the royal sage Sweta died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child. After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously.' Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, spoke unto them as follows.'

"""The vulture said, 'Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking. Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead. It is always to be seen that kinsmen casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground. Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief. He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation. Hundreds of jackals, by laying down their own lives,[452] will not succeed in reviving this child in hundreds of years. If, however, Rudra, or Kumara, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life. Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life. Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken). For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood. Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty. They incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends. What will you do, by crying for him after death, that sees not with his eyes and that stirs not in the least?' Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the crematorium).

"""The jackal said, 'Alas, terrible is the world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing. It abounds with vanities and falsehoods, with accusations and evil reports. Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men. Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child. Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly. Ye men of little understanding, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race. Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive. It is not meet that he should die.[453] It seems that ye are sure to obtain happiness. Ye that are afflicted with grief on account of the death of this child will surely have good luck today. Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?'"

"'Bhishma continued, "Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable falsehoods, that denizen of the crematorium who wandered every night in quest of food, to stay in that place.

"'"The vulture said, 'Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with spirits and Yakshas and Rakshasas. Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites. Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom. The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting. The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage. All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert, will soon assail you. This wilderness is certainly frightful. Danger will overtake you. Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verily, all of you are sure to be destroyed.'

"""The jackal said, 'Stay where you are! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection. Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you. In reality this wilderness presents an aspect of quiet and peace. It is here that the Pitris by thousands took leave of the world. Wait as long as the sun shines. What are this vulture's words to you? If with stupefied understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life!'"

"'Bhishma continued, "The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child. Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures. Moved (alternately) by these words, sweet as nectar, of those two creatures, viz., the bird and the beast, both of whom were endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there. At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the beast and the bird, skilled in accomplishing their own purposes, had only stupefied them (by their addresses). While the bird and the beast, both possessed of wisdom, were thus disputing and while the kinsmen of the deceased child sat listening to them, the great god Sankara, urged by his divine spouse (Uma), came there with eyes bathed in tears of compassion. Addressing the kinsmen of the deceased child, the god said, 'I am Sankara the giver of boons.' With hearts heavy with grief, those men prostrated themselves before the great deity and said unto him in reply, 'Bereft of this one who was our only child, all of us are at the point of death. It behoveth thee to grant us life by granting life to this our son.' Thus solicited, the illustrious deity, taking up a quantity of water in his hands granted unto that dead child life extending for a hundred years. Ever employed in the good of all creatures, the illustrious wielder of Pinaka granted a boon unto both the jackal and the vulture in consequence of which their hunger was appeased. Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. Behold, the combination of circumstances and the resolution of those kinsmen. While they were crying with agonised hearts, their tears were wiped and dried up. Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Sankara, and their afflictions dispelled, they were made happy. Indeed, through Sankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life. Then, O king, casting off that grief of which their child had been the cause, those Brahmanas, filled with delight, quickly went back to their town taking the restored child with them. Behaviour like this has been laid down for all the four orders. By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter."'"

SECTION CLIV

“‘Yudhishthira said, “If a person, weak, worthless, and light-hearted, O grandsire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in anger and from desire of exterminating him?”

“‘Bhishma said, “In this connection is cited, O chief of the Bharatas, the old story of the discourse between Salmali and Pavana. There was a lordly (Salmali) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable. Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other species also. The girth of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots, male and female. In travelling along their routes, caravans of merchants and traders, and ascetics, residing in the woods, used to rest under the shade of that delightful monarch of the forest. One day, the sage Narada, O bull of Bharata’s race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saying, ‘O thou art delightful! O thou art charming! O foremost of trees, O Salmali, I am always delighted at thy sight! O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live on thy branches and under their shade. Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic. I never see any of them broken by the god of the wind. Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods? The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits. That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and lakes and seas, including the very nether region. Without doubt, Pavana protects thee through friendship. It is for this reason that, though possessed of innumerable branches, thou art still graced with leaves and flowers. O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches. During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs. Then, again, O Salmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here. Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee. Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind. Resorted to also by Brahmanas crowned with ascetic success, by others engaged in penances, and by Yatis devoted to contemplation,[454] this thy region, I think, resembles heaven itself.'"'

SECTION CLV

“““Narada said, ‘Without doubt, O Salmali, the terrible and irresistible god of the wind always protects thee from friendliness or amity. It seems, O Salmali, that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, viz., “I am thine,” and it is for this reason that the Wind-god protects thee. I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the Wind. Without doubt thou standest here with all thy branches and twigs and leaves, simply because, O Salmali, thou art protected by the Wind for some reason or reasons (unknown to us).’

“““The Salmali said, ‘The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me. My fierce energy and might, O Narada, are greater than the Wind’s. In truth, the strength of the Wind comes up to about only an eighteenth part of mine. When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O Celestial Rishi, I am not afraid of him even when he comes in wrath.’

“““Narada said, ‘O Salmali, thy protection seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength. Even Indra, or Yama, or Vaisravana, the lord of the waters, is not equal to the god of the wind in might. What need, therefore, be said of thee that art only a tree? Whatever creature in this world, O Salmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life. When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world. What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship? Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag. Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Salmali! I am certainly angry with thee for thy indulging in such speeches. I shall myself report to the god of the wind all these derogatory words of thine. Chandanas, and Syandanas, and Salas, and Saralas and Devadarus and Vetavas and Dhanwanas and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind. All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity. Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him).’”“

SECTION CLVI

“‘Bhishma continued, “Having said these words unto the Salmali, that foremost of all persons conversant with Brahma, viz., Narada, represented unto the god of the wind all that the Salmali had said about him.

“‘“Narada said, ‘There is a certain Salmali on the breast of Himavat, adorned with branches and leaves. His roots extend deep into the earth and his branches spread wide around. That tree, O god of the wind disregards thee. He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing. I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself.’”

“‘Bhishma continued, “Hearing these words of Narada, the god of wind, wending to that Salmali, addressed him in rage and said as follows.

“‘“The Wind-god said, ‘O Salmali, thou hast spoken in derogation of me before Narada. Know that I am the god of the wind. I shall certainly show thee my power and might. I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee. It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for this that thou standest unharmed, and not in consequence of thy own might. Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me.’”

“‘Bhishma continued, “Thus addressed, the Salmali laughed in derision and replied, saying, ‘O god of the wind, thou art angry with me. Do not forbear showing the extent of thy might. Do thou vomit all thy wrath upon me. By giving way to thy wrath, what wilt thou do to me? Even if thy might had been thy own (instead of being derived), I would not still have been afraid of thee. I am superior to thee in might. I should not be afraid of thee. They are really strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength.’ Thus addressed, the Wind-god said, ‘Tomorrow I shall test thy strength.’ After this, night came. The Salmali, concluding mentally what the extent is of the Wind’s might and beholding his own self to be inferior to the god, began to say to himself, ‘All that I said to Narada is false. I am certainly inferior in might to the Wind. Verily, he is strong in his strength. The Wind, as Narada said, is always mighty. Without doubt, I am weaker than other trees. But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind. If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of the Wind when he becomes angry. All of them. however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up.’”’“

SECTION CLVII

“‘Bhishma said, “Having settled this in his mind, the Salmali, in sorrow, himself caused all his branches, principal and subsidiary, to be cut off. Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind, as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards that spot where the Salmali stood. Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.

“““The Wind said, ‘Filled with rage, O Salmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches. Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power.’”

“‘Bhishma continued, “Hearing these words of the Wind, the Salmali felt great shame. Remembering also the words that Narada had said, he began to repent greatly for his folly. Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Salmali in fable. Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king! A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass. Intelligence is the most precious possession that a person can have. Similarly, O king, a man can have nothing here more valuable than might. One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, an idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes. The eleven Akshauhinis (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not in might equal to the single-handed Arjuna of high soul. All the troops (of Duryodhana), therefore, were routed and slain by that illustrious Pandava, that son of Paka's chastiser, as he coursed on the field of battle, relying on his own strength. I have. O Bharata, discoursed to thee of the duties of kings and the morality of duties in detail. What else, O king, dost thou wish to hear?"'"

SECTION CLVIII

“‘Yudhishthira said, “I desire, O bull of Bharata’s race, to hear in detail the source from which sin proceeds and the foundation upon which it rests.”

“‘Bhishma said, “Hear, O King, what the foundation is of sin. Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath, from covetousness flows lust, and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy spring, miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people’s wealth, ravishment of other people’s wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable appetite for indulging in the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act, — all these proceed from covetousness. In life, men are unable, whether infants or youth or adults, to abandon covetousness. Such is the nature of covetousness that it never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. The covetousness, however, which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul. Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness. Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understanding and feel great misery in consequence of this passion. Covetous men are wedded to envy and anger. They are outside the pale of good behaviour. Of crooked hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass. They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness. When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men. Pride, anger, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, viz., those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship Pitris, gods and guests, they who are always ready to exert themselves (for the good of others), they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata! Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them. They never acquire virtue, O Yudhishthira, for the sake of wealth or of fame. They acquire it on the other hand, because it is a duty like that of cherishing the body. Fear, wrath, restlessness, and sorrow do not dwell in them. There is not the outward garb of religion for misleading their fellow men. There is no mystery with them. They are perfectly contented. There is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall from righteousness. Thou shouldst show thy regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness. Keeping thy senses under restraint and without yielding to heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favour of the gods. Under other circumstances, words produce evil consequence.''"[455]

SECTION CLIX

“‘Yudhishthira said, “Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail.”

“‘Bhishma said, “The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world. In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger.”

“‘Yudhishthira said, “I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance.”[456]

“‘Bhishma said, “Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, and all other sinful acts are all known by the common name of ignorance.[457] Hear now, O king, in detail, about its tendency, growth and other features after which thou enquirest. These two viz., ignorance and covetousness, know, O king, are the same (in substance). Both are productive of the same fruits and same faults, O Bharata! Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable attribute. Eternity is ignorance’s course. The time when ignorance appears is when objects of covetousness are not won. From one’s ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance). Covetousness is productive of all. For these reasons, every one should avoid covetousness. Janaka, and Yuvanaswa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness. Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world.”’“

SECTION CLX

"'Yudhishthira said, "O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit[458] for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue? That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter. The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched."

"'Bhishma said, "I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge I will impart to thee, like a person gratified with having quaffed nectar. The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint. Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice, — the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind.) He is even like the ocean which can never be filled.[459] The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these, ‘I am thine, Thou art thine, They are in me, and I am in them.’ Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to be. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma. He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.[460] He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahma. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity. If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints,[461] of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the Grandsire which springs from Vedic penances, and which is concealed in a cave, can be won by only self-restraint.[462] He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the others.[463] There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum.'"

"Vaisampayana continued, 'Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race (questioned by his grandson) once more began to discourse cheerfully (on the topic raised).'"

SECTION CLXI

“‘Bhishma said, “They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts. The puissant Creator created all this universe with the aid of penances. After the same manner, the Rishis acquired the Vedas through the power of penances. It was by the aid of penances that the Grandsire created food, fruit and roots. It is by penances that persons crowned with ascetic success behold the three worlds, with rapt souls. Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance. Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the Rishis obtained their sixfold divine attributes through penance. A person that drinks alcoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of foeticide, one that violates one’s preceptor’s bed, are all cleansed by penance properly practised. Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penances, however, that one may practise after abstaining from pleasure and enjoyment, abstention from food is the highest and best. The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one’s mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, renunciation constitutes the highest penance. People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food. The Rishis, the gods, human beings, beasts, birds, and whatever other creatures there are, mobile or immobile, are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired.”’“

SECTION CLXII

“‘YUDHISHTHIRA SAID, “BRAHMANAS and Rishis and Pitris and the gods all applaud the duty of truth. I desire to hear of truth. Discourse to me upon it, O grandsire! What are the indications, O king, of truth? How may it be acquired? What is gained by practising truth, and how? Tell me all this.”

“‘Bhishma said, “A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all). Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma. Truth has been said to be Sacrifice of a high order.[464] Everything rests upon Truth. I shall now tell thee the forms of Truths one after another, and its indications also in due order. It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bharata, as it exists in all the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate against any of the other virtues. It may also be acquired through Yoga. When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one’s own self and one’s foe, upon one’s good and one’s evil, with an unchanging eye, is called impartiality. Self-control consists in never wishing for another man’s possessions, in gravity and patience and capacity to allay the fears of others in respect to one’s own self, and immunity from disease. It may be acquired through knowledge. Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to truth. As regards non-forgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness. That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness. That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self. The casting off of affection as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of anger and malice. That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practises this virtue. One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude. Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brahmanas, the Pitris, and the gods, applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason, one should never destroy Truth. From Truth proceed gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas, and everything else that leads to righteousness.

Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horse-sacrifices.”’“

SECTION CLXIII

“‘Yudhishthira said, “Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata’s race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these.”

“‘Bhishma said, “These thirteen vices are regarded as very powerful foes of all creatures. These, O Monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of the earth! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail. Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.[465] Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head. Men, O thou of Kuru’s race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true knowledge has been gained, that desire is allayed. The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides. Incapacity to bear other people’s good proceeds from wrath and covetousness. Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one’s waiting upon the wise and good. Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed. From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world. When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.[466] Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.”’“

SECTION CLXIV

“‘Yudhishthira said, “I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn (with misery) both here and hereafter. Therefore, O thou of Kuru’s race, tell me what, in truth, the acts of such a person are.”

“‘Bhishma said, “Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of other people however unsuspected those faults might be. With regard to such faults, however, as similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor. Know him for a malevolent and wicked person who quietly and alone takes comestibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes. He on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.”’“

SECTION CLXV

“‘Bhishma said, “For enabling such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the Pitris, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bharata, should be given.[467] Unto those Brahmanas that are not poor, only the Dakshina,[468] O best of the Bharatas, should be given. As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brahman, uncooked food should be given to them outside the limits of the sacrificial altar.[469] The Brahmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them. That Brahmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the Soma.[470] If not withstanding the presence of a virtuous king on the throne, the sacrifice begun by anybody, especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya that is possessed of a large flock of cattle but that is averse from sacrifices and abstains from quaffing Soma. The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours.[471] The king should also, without any scruple, take away from the kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine. The king should always publicly take away the wealth of such a person as does not practise charity, by acting in this way the king earns great merit. Listen again to me. That Brahmana who has been forced by want to go without six meals,[472] may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, inform the king of his act.[473] If the king be conversant with duty he should not inflict any punishment upon such a Brahmana. He should remember that a Brahmana becomes afflicted with hunger only through the fault of the Kshatriya.[474] Having ascertained a Brahmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects the son of his own loins. On the expiry of every year, one should perform the Vaisvanara sacrifice (if he is unable to perform any animal or Soma sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue. The Viswedevas, the Sadhyas, the Brahmanas, and great Rishis, fearing death in seasons of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative. That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as a wicked person and never succeeds in winning any felicity in heaven. A Brahmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself.) Comparing again the energy of a Brahmana with that of the king, the former will always be found to be superior to the latter. For this reason the energy of the Brahmanas can scarcely be borne or resisted by a king. The Brahmana is said to be creator, ruler, ordainer, and god. No word of abuse, no dry speeches, should be addressed to a Brahmana. The Kshatriya should cross all his difficulties by the aid of the might of his arms. The Vaisya and the Sudra should conquer their difficulties by wealth; the Brahmana should do so by Mantras and homa. None of these, viz., a maiden, a youthful woman, a person unacquainted with mantras, an ignorant guy, or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason, none but a Brahmana, conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations. They who are conversant with the scriptures say that the man who, having kindled the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire. A person should, with his senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no Dakshina is given. A sacrifice not completed with Dakshina, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements and the very span of life, that one has. Those Brahmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the Vedas, are regarded as Sudras in act. That Brahmana who, having married a Sudra girl, resides for twelve continuous years in a village has only a well for its water supply, becomes a Sudra in act. That Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaisya and give him respect in that fashion.[475] It is in this manner that he can be cleansed. Listen, O king, to my words on this subject. The sin that a Brahmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshatriya or a Vaisya on a bed of dry grass for three continuous years. A falsehood spoken in jest is not sinful; nor one that is spoken to a woman, O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful. One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place. A woman that is the ornament of her sex may be taken (for wife) from even a vile race. Amrita, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean. For the benefit of Brahmanas and kine, and on occasions of transfusion of castes, even a Vaisya may take up weapons for his own safety. Drinking alcoholic liquors, killing a Brahmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death. The same may be said of stealing gold and the theft of a Brahmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited, by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brahmani, one becomes inevitably fallen. By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line. Excluding the five grave sins that have been mentioned above, all other sins have expiations provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them. In the case of those who have been guilty of the first three of these five sins, (viz., drinking alcoholic liquors, killing a Brahmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions. A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners. A man that has acted sinfully destroys his sin by acting virtuously afterwards and by penances. By calling a thief a thief, one incurs the sin of theft. By calling a person a thief who, however, is not a thief one incurs a sin just double the sin of theft. The maiden who suffers her virginity to be deflowered incurs three-fourths of the sin of Brahmanicide, while the man that deflowers her incurs a sin equal to a fourth part of that of Brahmanicide. By slandering

Brahmanas or by striking them, one sinks in infamy for a hundred years. By killing a Brahmana one sinks into hell for a thousand years. No one, therefore, should speak ill of a Brahmana or slay him. If a person strikes a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded. One guilty of foeticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also be cleansed by casting his person on a blazing fire.[476] A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world.[477] A Brahmana stained by such a sin obtains regions of felicity by such a course and not by any other. For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron. Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life. Or, by meeting with death for the sake of benefiting a Brahmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cow-sacrifice or an Agnishtoma, he may regain esteem both here and hereafter. The slayer of a Brahmana should practise the vow of Brahmacharya for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all. He should even adopt such a course, devoted to penance and leading the life of an ascetic. Even such is the expiation provided for one who slays a woman quick with child, knowing her condition. The man who knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcoholic liquor should live on frugal fare, practising Brahmacharya vows, and sleep on the bare ground, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then make a present of a thousand kine with one bull (unto a good Brahmana). Doing all this, he would regain his purity. Having slain a Vaisya one should perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Sudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the same penance that is laid down for the slaughter of a Sudra. For slaying a cat, a chasa, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter, O king! I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana conversant with the Vedas, one should for three years practise the vow of Brahmacharya, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife), one should practise similar penance for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it). He who without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is, unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same. That woman who abandoning a husband of a superior caste, has congress with a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators.[478] A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon. The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years. If a younger brother weds before his elder brother, then the younger brother, the elder brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin. By slaying animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families, and live upon what may be thus obtained. By doing this for twelve days he may be cleansed of his sin. He who becomes unable to bear in his hand the yak-tail while practising this vow, should observe the vow of mendicancy (as stated above) for one whole year. Amongst men such expiation is the best. For those that are able to practise charity, the practice of charity has been laid down in all such cases. Those who have faith and virtue may cleanse themselves by giving away only one cow. One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a Soma-drinking Brahmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these sins through ignorance and want of judgment.”’“

SECTION CLXVI

“Vaisampayana said, ‘Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.’

“‘Nakula said, “The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well trained in the sword, can protect himself by means of his sword.[479] A hero armed with the sword can, single handed, withstand many bowmen, and many antagonists armed with maces and darts. I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles? How was the sword first created and for what purpose? Who also was the first preceptor in the weapon? Tell me all this, O grandsire.”’

“Vaisampayana continued, ‘Hearing these words of the intelligent son of Madri, the virtuous Bhishma, the complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of delightful import, melodious with vowels properly placed, and displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.

“‘Bhishma said, “Hear the truth, O son of Madri, about what thou hast asked me. I am excited by this question of thine, like a hill of red-chalk.[480] In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth. He then created the wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time. The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, and the mighty and puissant lord Rudra, and Prachetas. The last begat Daksha, who in his turn, begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them. From them sprang all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras, diverse kinds of Rakshasas, birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water, and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence. The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods, with their preceptors, priests, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Aswins, Bhrigu, Atri, Angiras, the Siddhas, Kasyapa rich in penances, Vasishtha, Gautama, Agastya, Narada, Parvata, the Valikhilya Rishis, those other Rishis known under the names of Prabhasas, the Sikatas, the Ghritapas, the Somavayavyas, the Vaiswanaras, Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prasnis. All of them lived in obedience to Brahman. The foremost of the Danavas, however, setting at light the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness. They were Hiranyakasipu, and Hiranyaksha, and Virochana, and Samvara, and Viprachitti, and Prahlada, and Namuchi, and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in all kinds of wicked acts. Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement. Indeed, those foremost of Asuras, filled with pride, forsook every friendly intercourse with other creatures. Then the divine Brahman, accompanied by the regenerate sages, proceeded to a delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with diverse kinds of jewels and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, viz., Brahman, stayed for some time for accomplishing the business of the world. After the lapse of a thousand years, the puissant lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures. The sacrificial altar became adorned with Rishis skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sacrificial fuel, and with blazing fires. And it looked exceedingly beautiful in consequence of the sacrificial plates and vessels all made of gold. All the foremost ones among the gods took their seats on it. The platform was further adorned with Sadasyas all of whom were high regenerate Rishis. I have heard from the Rishis that soon something very awful occurred in that sacrifice. It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy. Upon the appearance of that being, the earth trembled. The Ocean became agitated with high billows and awful eddies. Meteors foreboding great disasters shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment. Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great Rishis, the gods, and the Gandharvas. 'This Being was thought of by me.

Possessed of great energy, his name is Asi (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him.' That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, risen like the all-destructive Being at the end of the Yuga. Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, praised by the great Rishis, took up that sword and assumed a different shape. Putting forth four arms, he became so tall that though standing on the earth he touched the very sun with his head. With eyes turned upwards and with every limb extended wide, he began to vomit flames of fire from his mouth. Assuming diverse complexions such as blue and white and red, wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye that resembled the sun in splendour. His two other eyes, one of which was black and the other tawny, shone very brightly. The divine Mahadeva, the bearer of the Sula, the tearer of Bhaga's eyes, taking up the sword whose splendour resembled that of the all-destructive Yuga fire, and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter. Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bharata, the form then assumed by Rudra was exceedingly terrible. Hearing that Rudra had assumed that form for achieving fierce deeds, the Danavas, filled with joy, began to come towards him with great speed, showering huge rocks upon him as they came, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor. The Danava host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupefied and began to tremble. Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the Asuras thought there were a thousand similar Rudras battling with them. Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like forest conflagration amid heaps of dry grass spread around. The mighty Asuras, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the earth. Others among the Danavas, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled. Some penetrated into the bowels of the earth; others got under the cover of mountains. Some went upwards; others entered the depths of the sea. During the progress of that dreadful and fierce battle, the earth became miry with flesh and blood and horrible sights presented themselves on every side. Strewn with the fallen bodies of Danavas covered with blood, the earth looked as if overspread with mountain summits overgrown with Kinsukas. Drenched with gore, the earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and attired in crimson robes. Having slain the Danavas and re-established Righteousness on earth, the auspicious Rudra cast off his awful form and assumed his own beneficent shape. Then all the Rishis and all the celestials adored that god of gods with loud acclamations wishing him victory. The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of Danavas, unto Vishnu with due adorations. Vishnu gave it unto Marichi. The divine Marichi gave it unto all the great Rishis. The latter gave it to Vasava. Vasava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya. At the time, of giving it unto Manu, they said, 'Thou art the lord of all men. Protect all creatures with this sword containing religion within its womb. Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice. Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons. These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king).'[481] In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection. From Kshupa it was taken by Ikshvaku, and from Ikshvaku by Pururavas. From Pururavas it was taken by Ayus, and from Ayus by Nahusha. From Nahusha it was taken by Yayati, and from Yayati by Puru. From Puru it was taken by Amurtarya. From Amurtarya it descended to the royal Bhumisaya. From Bhumisaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila. From Ailavila it was taken by king Dhundumara. From Dhundumara it was taken by Kamvoja, and from Kamvoja it was taken by Muchukunda. From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanaswa, and from Yuvanaswa by Raghu. From Raghu it was taken by the valiant Harinaswa. From Harinaswa the sword was taken by Sunaka and from Sunaka by the righteous-souled Usinara. From the last it was taken by the Bhojas and the Yadavas. From the Yadus it was taken by Sivi. From Sivi it descended to Pratardana. From Pratardana it was received by Ashtaka, and from Ashtaka by Prishadaswa. From Prishadaswa it was received by Bharadwaja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers. The constellation under which the sword was born is Krittika. Agni is its deity, and Rohini is its Gotra.[482] Rudra is its high preceptor. The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these, O son of Pandu, one may always win victory. Those names then are Asi, Vaisasana, Khadga, sharp-edged, difficult of acquisition, Sirgarbha, victory, and protector of righteousness. Of all weapons, O son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva. As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the earth virtuously for many years, milked her of crops and grain in profusion. It behoveth thee, O son of Madri, to regard what the Rishis have said, as conclusive proof. All persons skilled in battle should worship the sword. I have now told thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata’s race! By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next.”’“

SECTION CLXVII

“Vaisampayana said, ‘When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king addressing his brothers with Vidura forming the fifth, said, “The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance? For subduing the triple aggregate (viz., lust, wrath, and covetousness), upon which of the first three (viz., Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true.” Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.’

“‘Vidura said, “Study of the various scriptures, asceticism, gift, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint, these constitute possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever turn away from it. Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term. It is by Virtue that the Rishis have crossed (the world with all its difficulties). It is upon Virtue, that all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests. Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.”’

“Vaisampayana continued, ‘After Vidura had finished what he had to say, Pritha’s son Arjuna, well skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira’s question), said these words.’

“‘Arjuna said, “This world, O king, is the field of action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts, constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the Sruti. Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the Sruti declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth. Even they that are attired in deer-skins and bear matted locks on their heads, that are self-restrained, that smear their bodies with mire, that have their senses under complete control, even they that have bald heads and that are devoted Brahmacharins, and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and unbelievers and those that are rigid practisers of the highest Yoga — all certify to the excellence of Wealth.[483] He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyment, and afflicts his foes with punishments. Even this O foremost of intelligent men, is truly my opinion. Listen, however, now to these two (viz., Nakula and Sahadeva) who are about to speak.”’

“Vaisampayana continued, ‘After Arjuna had ceased, the two sons of Madri, viz., Nakula and Sahadeva, said these words of high import.’

"'Nakula and Sahadeva said, "Sitting or lying, walking and standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar.[484] For this reason, our opinions are as follows. A person without wealth cannot gratify any desire; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire. One should first practise Virtue; next acquire Wealth without sacrificing Virtue; and then seek the gratification of Desire, for this should be the last act of one who has been successful in acquiring Wealth."'

"Vaisampayana continued, 'The twin sons of the Aswins, after having said these words, remained silent. Then Bhimasena began to say the following.'

"'Bhimasena said, "One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three. It is under the influence of Desire that the very Rishis devote themselves to penances subsisting upon fruits, of living upon roots or air only. Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them. Traders, agriculturists, keepers of cattle, artists and artisans, and those who are employed in rites of propitiation, all act from Desire. Some there are that dive unto the depths of the ocean, induced by Desire. Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire. A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire. As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. Ghee is better than sour milk. Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two. Without Desire the Brahmanas would never give either sweets or wealth unto Brahmanas. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate. Approaching beautiful damsels attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us. Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are they will be acceptable to all good men. Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himself to only two of them. He, on the other hand, is the best of his species who attends to all the three." Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and adorned with excellent garlands and ornaments, remained silent.[485] Then king Yudhishthira the just, that foremost of virtuous men, possessed of great learning, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false philosophy, himself spoke as follows.

"'Yudhishthira said, "Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is. The self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable.[486] This view seems to be the best. No one in this world can act as he pleases. I act precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you.[487] No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since he who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good.'"

"Vaisampayana continued, 'Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince of Kuru's race. Indeed, those foremost of men, O king, having heard that speech of the monarch, well adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly. The high-souled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties.'"

SECTION CLXVIII

“‘Yudhishthira said, “O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it. What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good in the present time and in the end. I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which well-wishing friends occupy. A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare. It behoveth thee, O foremost of virtuous men, to discourse fully on these topics.”

“‘Bhishma said, “Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed. One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating, one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonours the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul, one that is shameless, one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one that is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful bloke who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interests and who, O king, quarrels with friends when those do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speaks like a friend, one who is of perverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided. One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sights of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be formed with any of them. Similarly, no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed. They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuators of their races,[488] they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them. They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice, they who are never estranged from friends but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its colour),[489] they who never disregard, from anger, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgment, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brick-bats with an equal eye, they that adhere with firmness to friends and well-wishers, they who muster their own people and seek the accomplishment of the business of friends regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances (of friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men. Alliances should be formed with men that are well-practised in weapons, that have completely subdued their anger, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O king, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.”

“‘Yudhishthira said, “I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons.”

“‘Bhishma said, “I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the Mlecchas that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.[490] In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brahmanas, firm in truth, and always engaged in making gifts. Repairing to the abode of that robber, the Brahmana begged for alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year. Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete,[491] and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him. He began to hold the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became like one of them. As he lived happily in that robber village for many months, large was the number of wild cranes that he slew. One day another Brahmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmanas, thoroughly conversant with the Vedas, and observant of Brahmacharya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and, therefore, began to search for the house of a Brahmana there (for accepting the duties of hospitality).[492] Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brahmanas came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words: ‘What is this that thou art doing here through folly? Thou art a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the middle country, how is it that thou becomest like a robber in thy practices? Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas. Born in their race, alas, thou hast become a stigma to it. Awake thyself by thy own exertions. Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one!’ Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying, ‘O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my abode here for the sake of wealth alone. At thy sight, however, I am blest today. We shall together set out of this place tomorrow. Do thou pass the night here with me. Thus addressed, the newly-arrived Brahmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly the guest refused to touch any food in that house.’”’“

SECTION CLXIX

“‘Bhishma said, “After that night had passed away and that best of Brahmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean. It so happened however, O king, that that large caravan was assailed, while passing through a valley, by an infuriated elephant. Almost all the persons were killed. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life not knowing whither he proceeded. Separated from the caravan and led far away from that spot, he began to wander alone in a forest, like Kimpurusha.[493] At last coming upon a road that led towards the ocean he journeyed on till he reached a delightful and heavenly forest abounding in flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras. It was also adorned with Salas and palmyras and Tamalas, with clusters of black aloes, and many large sandal trees. Upon the delightful tablelands that he saw there, fragrant with perfumes of diverse kinds, birds of the foremost species were always heard to pour forth their melodies. Other winged denizens of the air, called Bharundas, and having faces resembling those of human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, warbled sweetly there. Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature’s choristers. On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain. The spot underneath that magnificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding in delicious flowers all around, the spot looked like the court of the Grandsire himself. Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted. Arrived there, he sat himself down with a well-pleased heart. As he sat there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch! Fanned by that perfumed breeze the Brahmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills. When the resplendent luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman. His name was Nadijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kasyapa. He was also known extensively on earth by the name of Rajadharman. Indeed, he surpassed everyone on earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour. Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty. Beholding that bird arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brahmana began to cast his eyes on the bird from desire of slaying him.

"""Rajadharman said, 'Welcome, O Brahmana! By good luck have I got thee today in my abode. The sun is set. The evening twilight is come. Having come to my abode, thou art today my dear and excellent guest. Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning.'"""

SECTION CLXX

“‘Bhishma said, “Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rajadharman without being able to withdraw his gaze from him.

“‘“Rajadharman said, ‘O Brahmana, I am the son of Kasyapa by one of the daughters of (the sage) Daksha. Possessed of great merits, thou art my guest today. Thou art welcome, O foremost of Brahmanas!’”

“‘Bhishma continued, “Having offered him hospitality according to the rites laid down in the scriptures, the crane made an excellent bed of the Sala flowers that lay all around. He also offered him several large fishes caught from the deep waters of the Bhagirathi. Indeed, the son of Kasyapa offered, for the acceptance of his guest Gautama a blazing fire and certain large fishes. After the Brahmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his ease, he asked him about his pedigree. The man answered, saying, ‘I am a Brahmana known by the name of Gautama,’ and then remained silent. The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him about the cause of his arrival there. Gautama answered him, saying, ‘I am, O large-souled one, very poor. For earning wealth[494] I am desirous of going to the sea.’ The son of Kasyapa cheerfully told him: ‘It behoveth thee not to feel any anxiety. Thou shalt succeed, O foremost of Brahmanas, and shalt return home with property. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, viz., inheritance, sudden accession due to luck or the favour of the gods, acquisition by labour, and acquisition through the aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee. I shall, therefore, exert myself in such a way that thou mayst succeed in acquiring wealth.’ The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, ‘Go, O amiable one, along this very route and thou art sure to succeed. At the distance of about three Yojanas from this place, there is a mighty king of the Rakshasas. Possessed of great strength, his name is Virupaksha, and he is a friend of mine. Go to him, O foremost of Brahmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest.’ Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosia. Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts. He soon became known to the Rakshasa chief of great intelligence, O king, as a dear guest sent unto him by the chief’s friend (the crane). The chief received Gautama very gladly. The king of the Rakshasas then, O Yudhishthira, commanded his attendants, saying, ‘Let Gautama be soon brought hither from the gate.’ At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama. The royal messengers, O monarch, said unto that Brahmana, ‘Come quickly, the king desires to see thee. Thou mayst have heard of the king of the Rakshasas, Virupaksha, by name, possessed of great courage. Even he is impatient of seeing thee. Come quickly and tarry not.’ Thus addressed, the Brahmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king’s palace in the company of the messengers solicitous of obtaining a sight of the king of the Rakshasas.”’“

SECTION CLXXI

“‘Bhishma said, “Led into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his study of the Vedas and his observance of the Brahmacharya vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.

“‘“The Rakshasa said, ‘Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly, do not fear. Trust us without anxiety.’

“‘“Gautama said, ‘I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth.’”

“‘Bhishma continued, “The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit. He said unto himself. ‘This man is by birth a Brahmana. He is, again a friend of the high-souled Rajadharman. He has been sent to me by that son of Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brahmanas) is ready. What is there then to think of?’ Just about this time a thousand Brahmanas, possessed of great learning, with persons purified by baths and adorned (with sandalpaste and flowers) and attired in long robes of linen, came to the palace. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of Kusa grass on the ground.[495] Those foremost of Brahmanas, having been duly worshipped by the king sat down on those seats. The Rakshasa chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water. Some amongst them were selected for representing the Viswedevas, the Pitris, and the deities of fire. These were smeared with sandalpaste, and flowers were offered unto them. They were also adored with other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings, and filled with excellent food prepared with ghee and honey, were given unto those Brahmanas. Every year (on the days of full moon) of the months of Ashadha and Magha, a large number of Brahmanas used to receive from the Rakshasa chief, after proper honours, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kartika, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls, diamonds of great value, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as Dakshina (unto his regenerate guests), the mighty Virupaksha, addressing those foremast of Brahmanas, said unto them, ‘Take from these jewels and gems as much as ye wish and can hope to bear away.’ And he also used to say unto them, O Bharata, these words: ‘Taking those plates of gold and vessels which you have used for your dinner, go ye away, O foremost of Brahmanas.’ When these words were uttered by the high-souled Rakshasa king (on the occasion of that particular feast), those bulls among Brahmanas took as much wealth as each desired. Worshipped with those costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more, the Rakshasa king, having restrained the

Rakshasas that had come to his palace from diverse lands, addressed those Brahmanas and said, ‘This one day, ye regenerate ones, ye need have no fear from the Rakshasas here. Sport ye as ye wish, and then go away with speed.’ The Brahmanas then, leaving that spot, went away in all directions with great speed. Gautama also, having taken up a heavy quantity of gold without any loss of time, went away. Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane). He sat himself down, fatigued, toil worn, and hungry. While Gautama was resting there, that best of birds viz., Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama, and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think, ‘Heavy is this load that I have taken of bright gold, moved by covetousness and folly. I have a long way to travel. I have no food by which to support life on my way. What should I do for supporting life?’ Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived, ‘This prince of cranes, so large and containing a heap of flesh, stayeth by my side. Staying and bagging him, I shall leave this spot and go along with great speed.’”“

SECTION CLXXII

“‘Bhishma said, “There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames.[496] On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host. With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana fled quickly from that spot. The next day, the Rakshasa king, Virupaksha, addressing his son, said, ‘Alas, O son, I do not behold Rajadharman, that best of birds, today. Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit. These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajadharman. Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason, my heart has become extremely anxious. O son, proceeding hence with great speed to the abode of Rajadharman, ascertain whether that pure-souled bird is still alive. Do not tarry.’ Thus addressed by his sire, the prince, accompanied by other Rakshasas, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rajadharman. Weeping with grief, the son of the intelligent king of the Rakshasas, ran with great speed and to the utmost of his power, for seizing Gautama. The Rakshasas had not to go far when they succeeded in catching the Brahmana and discovering the body of Rajadharman destitute of wings, bones, and feet. Taking the captive with them, the Rakshasas returned with great speed to Meruvraja, and showed the king the mutilated body of Rajadharman, and that ungrateful and sinning wretch, viz., Gautama. Beholding the remains of his friend the king, with his counsellors and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode. The entire city of the Rakshasa king, men, women, and children, became plunged in woe. The king then addressed his son saying, 'Let this sinful wretch be slain. Let these Rakshasas here feast merrily on his flesh. Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you.' Thus addressed by the Rakshasa king, many Rakshasas of terrible prowess expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king, said, 'Let this vilest of men be given away to the robbers.' Bending their heads to their king, they told him so, adding, 'It behoveth thee not to give us this sinful wretch for our food.' The king said unto them, 'Let it be so! Let this ungrateful wight be given to the robbers then without delay.' Thus addressed by him, the Rakshasas armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers. It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person. For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king. But there is no expiation for an ungrateful person. That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion.''"

SECTION CLXXIII

“‘Bhishma said, “The Rakshasa king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes, and costly robes. Setting fire to it with the body of that prince of birds, the mighty chief of the Rakshasas caused the obsequial rites of his friend to be performed according to the ordinance. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk.[497] From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajadharman. At this, the prince of cranes became revived. Rising up, he approached his friend Virupaksha, the king of the Rakshasas. At this time, the chief of the celestials himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, ‘By good luck, thou hast revived the prince of cranes.’ The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon that best of birds named Rajadharman. Addressing the king he said, ‘Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presence was expected). In wrath the Grandsire said unto this prince of birds, “Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the earth).” In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched.’ After Indra had become silent, Rajadharman, having bowed unto the chief of the celestials, said ‘O first of gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama be restored to life!’ Hearing these words of his, Vasava, O foremost of men, sprinkled nectar over the Brahmana Gautama and restored him to life. The prince of cranes, approaching his friend Gautama, who still bore on his shoulders the load of gold (that he had got from the king of the Rakshasas) embraced him and felt great joy. Rajadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired (the next day) to the Grandsire's region. The latter honoured the high-souled bird with such attentions as are shown to a guest. Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years,[498] upon the body of his remarried wife many children that ungrateful sinner should sink into a terrible hell for many years. All this, O Bharata, was recited to me formerly by Narada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly. Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape. No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful and every one should seek to benefit his friends. Everything may be obtained from a friend. Honours may be obtained from friends.[499] In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various kinds of danger and distress. He that is wise would honour his friend with his best attentions. An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear?"'

"Vaisampayana continued, 'Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified.'"

SECTION CLXXIV

(Mokshadharma Parva)

"'Yudhishthira said, "Thou hast, O grandsire, discoursed upon the auspicious duties (of person in distress) connected with the duties of kings. It behoveth thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life."

"'Bhishma said, "Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world.) The fruits, however, of Penance directed towards the soul are obtainable in this world.[500] Whatever be the object to which one devotes oneself, that object, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. When one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things. When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul."

"'Yudhishthira said, "Tell me, O grandsire, by what frame of soul should one kill one's grief when one loses one's wealth, or when one's wife, or son, or sire, dies."

"'Bhishma said, "When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself 'Alas, this is a great sorrow!' But then one should, by the aid of reflection, seek to kill that sorrow. In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king. Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brahmana addressed that ruler of very cheerless heart and said these words, ‘Why art thou stupefied? Thou art without any intelligence. Thyself an object of grief, why dost thou grieve (for others)? A few days hence others will grieve for thee, and in their turn they will be grieved for by others. Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come.’

““‘Senajit said, ‘What is that intelligence, what is that penance, O learned Brahmana, what is that concentration of mind, O thou that hast wealth of asceticism, what is that knowledge, and what is that learning, by acquiring which thou dost not yield to sorrow?’

““‘The Brahmana said, ‘Behold, all creatures, — the superior, the middling, and the inferior, — in consequence of their respective acts, are entangled in grief. I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others. Grief cannot approach me in consequence of this thought. Having acquired such an understanding, I do not yield either to joy or to grief. As two pieces of wood floating on the ocean come together at one time and are again separated, even such is the union of (living) creatures in this world. Sons, grandsons, kinsmen, relatives are all of this kind. One should never feel affection for them, for separation with them is certain. Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? Grieve arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy also springs sorrow, and hence sorrow arises repeatedly. Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. The body is the refuge of both sorrow and happiness.[501] Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. Life springs with the springing of the body into existence. The two exist together, and the two perish together.[502] Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water. Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments. These press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject). Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world. All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough. Indeed, O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles as regards its power of burning, a forest conflagration. All this, viz., joy and grief, existence and non-existence, is dependent upon destiny. One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness. Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained. Among the calf, the cowherd that owns her, and the thief, the cow indeed belongs to him who drinks her milk.[503] They whose understanding is absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between the two classes, suffer misery.[504] They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two extremes constitutes happiness. Misery consists in the states that are intermediate between the two.[505] They who have succeeded in attaining to real felicity (which samadhi can bring), and who have become free from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss. They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery. Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.[506] Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle. Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart. Every day a thousand occasions for sorrow, and hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom. Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained. Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.[507] The very root of that for which grief, or heartburning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off. That object, whatever it may be in respect of which the idea of meum is cherished, becomes a source of grief and heartburning. Whatever objects, amongst things that are desired, are cast off, become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit. Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desires. The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid. It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures. Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him. This wrath springs in the heart and grows there into vigour and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death. When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.[508] That object, whatever it may be, in respect of which the idea of meum is cherished, becomes a source of grief and heartburning.[509] When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of Brahma. Casting off both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul. When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma. True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease. In this connection, O king, are heard the verses sung by Pingala about the manner in which she had acquired eternal merit even at a time that had been very unfavourable. A fallen woman of the name of Pingala, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquillity of soul.'

"""Pingala said, 'Alas, I have for many long years lived, all the while overcome by frenzy, by the side of that Dear Self in whom there is nothing but tranquillity. Death has been at my door. Before this, I did not, however approach that Essence of Purity. I shall cover this house of one column and nine doors (by means of true Knowledge).[510] What woman is there that regards that Supreme Soul as her dear lord, even when He comes near?[511] I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully. Evil produces good through the destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses. One freed from desire and hope sleeps in felicity. Freedom from every hope and desire is felicity. Having driven off desire and hope, Pingala sleeps in felicity.’”

“‘Bhishma continued, “Convinced with these and other words uttered by the learned Brahmana, king Senajit (casting off his grief), experienced delight and became very happy.”’“

SECTION CLXXV

“‘Yudhishthira said, “Time, which is destructive of every created thing, is passing on.[512] Tell me, O grandsire, what is that good thing which should be sought.”

“‘Bhishma said, “In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira! A certain Brahmana, O Partha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhavin.[513] One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.

“‘“The son said, ‘What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits. Having listened to thee, I desire to observe those duties.’

“‘“The sire said, ‘O son, observing the Brahmacharya mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation.’

“‘“The son said, ‘When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?’

“‘“The sire said, ‘How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou frighten me thus?’

““‘The son said, ‘Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life). When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge?[514] When each succeeding night passing away lessens the allotted period of one’s existence, the man of wisdom should regard the day to be fruitless. (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy? Death comes to a man before his desires have been gratified. Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram. Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee. Death drags its victims before their acts are accomplished. The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not. Who knows that Death will not come to him even today? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences. Overwhelmed by ignorance, one is ready to exert oneself for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them. Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals. Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey. Death overpowers a man while the latter is stilt in the midst of the happiness that accrues from the gratification of desire, and while, still thinking, “This has been done; this is to be done; this has been half-done.” Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts.

When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale? As soon as a creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two. The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned. This is declared by the Srutis.[515] The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.[516] Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.[517] For these reasons one should practise the vow of Truth; one should devote oneself to a union with Truth; one should accept Truth for one's Veda; and restraining one's senses, one should vanquish the Destroyer by Truth. Both Immortality and Death are planted in the body. One comes to Death through ignorance and loss of judgment; while Immortality is achieved through Truth. I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal. Upon the advent of that season when the sun will progress towards the north, I shall restraining my senses, set to the performance of the Santi-sacrifice, the Brahma-sacrifice, the Mind-sacrifice, and the Work-sacrifice.[518] How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body, such as Pisachas only can perform and such as produce fruits that are transitory?[519] That person whose words, thoughts, penances, renunciation, and yoga meditation, all rest on Brahma, succeeds in earning the highest good. There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness (that which is obtainable from) renunciation. I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I am childless. I shall return to Brahma. I do not require a son for rescuing me. A Brahmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and avoidance of all rites and visible sacrifices. What use hast thou, O Brahmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?”’[520]

“‘Bhishma continued, “Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conducts himself, devoted to the religion of Truth, after having listened to the speech of his son.”’“

SECTION CLXXVI

"'Yudhishthira said, "Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites."[521]

"'Bhishma continued, "In this connection is cited the old narrative of what was sung by Sampaka who had obtained tranquillity and achieved emancipation for himself. In former times a certain Brahmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses,[522] 'Diverse kinds of sorrow and happiness overtake, from the day of birth the person that is born on the earth. If he could ascribe either of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him. Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (i.e., emancipation). Art thou not successful in controlling thy mind? If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness. Complete poverty, in this world, is happiness. It is a good regimen, it is the source of blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits. Between poverty and sovereignty there is this great distinction, viz., that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death. As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him. The very gods applaud such a man who wanders about according to his sweet will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity. Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. — He becomes sinful, and his face is always darkened with frowns. Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like even to look at him? Constant companionship with Prosperity stupefies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think, — I am possessed of beauty! I am possessed of wealth! I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being! — His heart becomes intoxicated in consequence of these three reasons. With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless. At this stage, when he transgresses all barriers and beings to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods. Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons. Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, etc.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions. Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing everything, make happiness thy own.' All this was said to me in past times at Hastinapur by a Brahmana about what Sampaka had sung. For this reason, I regard Renunciation to be the foremost of things."'"

SECTION CLXXVII

“‘Yudhishthira said, “If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?”

“‘Bhishma said, “He that regards everything (viz., joy and sorrow, honour and insult, etc.,) with an equal eye, that never exerts himself (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bharata, a happy man. These five, the ancients say, are the means for the acquisition of perfect tranquillity or emancipation. These are called Heaven. These are Religion. These constitute the highest happiness. In this connection is cited the old narrative of what Manki had sung, when freed from attachments. Listen to it, O Yudhishthira! Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour). One day the two bulls properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck. Beholding his two bulls thus borne away by that strong camel, and seeing that they were at the point of death, Manki began to say, ‘If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting himself with attention and confidence and accomplishing with skill all that is necessary towards that end. I had, before this, endeavoured by diverse means and devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had! My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.[523] Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance. Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to be at the bottom.[524] Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily. So, it was well said by Suka while going to the great forest from his father's abode, renouncing everything![525] — Amongst these two, viz., one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all. No one could ever attain to the end of desire.[526] Only he that is destitute of knowledge and judgments feels an avidity for protecting his body and life. — Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments? If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity. Thou hast repeatedly lost thy hoarded wealth. O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth? Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others. No one born on earth did ever attain to the end of desire, and no one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep. I am now awake. Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou does not break into a hundred pieces! I know thee, O Desire, and all those things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self.[527] O Desire, I know thy root. Thou springest from Will.[528] — I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots. The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain. Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it. Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me! Let that Desire which has taken refuge in this my body, — this compound of (five) elements, — go whithersoever it chooses and live happily whithersoever it likes.[529] Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Desire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness.[530] Beholding all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kinds, so that thou mayst not be able to plunge me again into such sorrows![531] If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil. I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth. With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.[532] Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear. At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee! I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train. I had, before this, felt great misery on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of loss of my property, I can now rest, freed from every kind of fever. I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me. I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon what may be got by me. I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion are the qualities that have now come to me. Therefore, let Desire, cupidity, thirst, miserliness avoid me. I have now adopted the path of Goodness. Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul. One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery. Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth. Like a person plunging in the hot season into a cool lake, I have now entered into Brahma, I have abstained from work. I have freed myself from grief. Pure happiness has now come to me. The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst! Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of Brahma and shall pass my days there in happiness like a king!’ Relying upon such intelligence, Manki freed himself from attachments, casting off all desires and attaining to Brahma that abode of the highest felicity. Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.”’“

SECTION CLXXVIII

“‘Bhishma continued, “In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul. What the monarch said was, ‘Unlimited is my wealth. At the same time I have nothing, if the whole of (my kingdom) Mithila be consumed in a conflagration, I shall incur no loss.’ In the connection is also cited the speech of Vodhya uttered in respect of this very topic, viz., freedom from attachments. Listen to it O Yudhishthira! Once on a time the royal son of Nahusha (Yayati) questioned the Rishi Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures. The monarch said, ‘O thou of great wisdom, give me instructions about tranquillity. What is that understanding relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?’

“‘“Vodhya said, ‘I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection. My six preceptors are Pingala, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)!’”[533]

“‘Bhishma continued, “Hope is very powerful (in agitating the heart), O King! Freedom from hope is high felicity. Reducing hope to an absence of expectation, Pingala sleeps in peace.[534] Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat obtained felicity. To build a house for one’s own self is productive of sorrow and not of happiness. The snake, taking up his residence in another creature’s abode, lives in felicity. The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees in the forest. A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side. When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.”’“[535]

SECTION CLXXIX

“‘Yudhishthira said, “O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?”

“‘Bhishma said, “In this connection is cited the old story of the discourse between Prahlada and the sage Ajagara. Once on a time king Prahlada of great intelligence questioned a wandering Brahmana of great intelligence and a cleansed and tranquil soul.

“‘“Prahlada said, ‘Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like a child. Thou never covetest any kind of gain, and never grievest at any kind of loss. Thou art always contented, O Brahmana, and dost not seem to regard anything in the world. While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation). Disregarding all objects of the senses, thou movest like an emancipated self, only witnessing everything (but never taking part in anything). What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brahmana, thou thinkest it will do me good!’”

“‘Bhishma continued, “That intelligent Brahmana who was well-conversant with the duties of the world, thus questioned by Prahlada, answered him in sweet words of grave import. ‘Behold, O Prahlada, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that

I do not indulge in either joy or sorrow.[536] All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are depended on their respective natures. Hence, I am not delighted with anything.[537] Behold, O Prahlada, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object. All things possessed of attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things? Of all things, large or small, born in the ocean of waters, the end is noticeable. I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the land. O best of Danavas, death comes in season unto even the strongest of winged creatures which range the sky. I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes. Beholding all created things Possessed of knowledge, to be thus liable to be affected by death, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart. If I get without trouble a copious repast, I do not scruple to enjoy it. On the other hand, I pass many days, together without eating anything. Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever. I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out, I sometimes eat rice and other food of the richest kind. Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion. I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind. I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining such objects as are difficult of acquisition. The rigid vow I have adopted is called Ajagara.[538] That vow can secure immortality. It is auspicious and griefless. It is incomparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it. My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart. There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart. Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men, good and bad. Devoted to tranquillity, and with my passions under control, I follow this vow with a pure heart. Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart. Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart. Without restrictions of any kind in respect of bed and food, endued by my nature with self-restraint, abstemiousness, pure vow, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow. All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged). Without paying any heed to the concerns towards which my heart, mind, words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart. Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation. Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!'"

"'Bhishma continued, "That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity; foolishness, and wrath, follows this Ajagara vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight."'"

SECTION CLXXX

“‘Yudhishthira said, “Which of these, O grandsire, viz., kinsmen, or acts, or wealth, or wisdom should be the refuge of a person? Questioned by me, answer me this!”

“‘Bhishma said, “Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous. It was through wisdom that Vali, Prahlada, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom? In this connection is cited the old story of the discourse between Indra and Kasyapa. Listen to it, O Yudhishthira! Once on a time a prosperous Vaisya, in the enjoyment of prosperity, and proud of his affluence, threw down, by negligently driving his car, a Rishi’s son of rigid vows named Kasyapa, devoted to penances. Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying, ‘I shall cast off my life. A poor man has no need of life in this world.’ While the Brahmana was lying in that state, silent and agitated, deprived of energy and at the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said, ‘All (inferior) creatures covet birth in the human race. Among men again, the status of a Brahmana is much desired. Thou, O Kasyapa, art a human being! Amongst human beings, thou art again a Brahmana. Among Brahmanas, thou art again one that is conversant with the Vedas. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly! All kinds Of (worldly) acquisitions are fraught with pride. The declaration of the Srutis in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derogatory of thy own self) about casting off thy life, thou actest from cupidity! O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands! We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands. Behold, O Brahmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly! They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs. They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations. Lying on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes). Those living creatures that are without tongues, that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them. By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a frog, nor an animal of any other miserable order. With this measure of gain (that thou hast won), thou shouldst, O Kasyapa, be contented! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brahmana! These worms are biting me! For want of hands I am unable to drive them off. Behold this my miserable plight! I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence! This order of existence, viz., that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still. By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness. Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials. If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brahmana by birth), nor in becoming a god (because, in reality, thy status of Brahmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented. Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.[539] The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it. In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in thee. Why then shouldst thou yield to grief? One should shut up, like birds in a cage, the very springs, viz., the understanding and the sense of all one's desires and acts. There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear. One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch or sight, or hearing gives. Thou hast no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no food more delicious than these. Thou hast no idea also, O Kasyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it. Without doubt, therefore, not to taste, not to see, should be the vow of a man if he is to win happiness. Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of servitude, and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such is their condition, yet even they (without yielding to grief) laugh and sport and indulge in merriment. Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions. They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny. The vilest man of the Pukkasa or the Chandala orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect! Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order. If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men. It would not behove thee, O Brahmana, to cast off thy life even if any blame, founded on fact and capable of bringing about thy dismissal from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life! If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas. Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another. They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regret or fear any kind of evil. They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.[540] They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the Asura order.[541] In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.[542] I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never faith). I used to speak irreverently of the declarations of the Srutis and address Brahmanas in domineering tones. I was an unbeliever, skeptical of everything, and though really ignorant, proud of my learning. This status of a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine! If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity, I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided!’ Thus addressed, the ascetic Kasyapa, rising up, said, ‘O, thou art certainly possessed of knowledge and great intelligence! I am really surprised at all this!’ With eyes whose vision was extended by knowledge, the Brahmana then beheld that being who had addressed him to be Indra, chief of the gods and the lord of Sachi. Kasyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god’s permission, the Brahmana returned to his abode.”“

SECTION CLXXXI

“‘Yudhishthira said, “Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services returned to preceptors, are productive of wisdom and high felicity.”[543]

“‘Bhishma said, “If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one’s acts are stained by sin, one is obliged to dwell in painful regions. Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death. Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. Unbelievers, with their arms manacled, are sent to regions rendered inaccessible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them? They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls. They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds. That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.[544] It sleeps when he sleeps and does whatever else he does.[545] Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts. Whatever acts a man does he has certainly to obtain the fruits thereof. Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely liable to enjoy or suffer that which has been ordained as the consequence of their acts. The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes. After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufferings), honour and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.[546] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own acts. In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period. As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life. Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.[547] Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts. As no one can mark the track of birds in the sky or of fishes in the water, similarly, the track of persons whose souls have been cleansed by knowledge cannot be marked by any.[548] There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. This is the means by which wisdom and high felicity may be achieved.”'“

SECTION CLXXXII

“‘Yudhishthira said, “Whence has this universe consisting of mobile and immobile creatures been created? Whom does it go to when destruction sets in? Tell me this, O grandsire! Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created? How were all objects created? Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where also do they go who die? Tell us everything about this and the other world.”

“‘Bhishma said, “In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwaja. Beholding the great Rishi Bhrigu blazing with energy and splendour, seated on the Kailasa summit, Bharadwaja addressed him in the following words.

“‘“Bharadwaja said, ‘By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity of (behaviour), and whence the ordinances about virtue and vice, for living creatures? Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world.’ Thus addressed about his doubts by Bharadwaja, the illustrious and regenerate Rishi Bhrigu who resembled Brahma itself, replied unto him, saying these words.

“‘“Bhrigu said, ‘There is a Primeval Being, known to the great Rishis, of the name of Manasa. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal. He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable.

Through Him are creatures born and through Him they die. He first created a Divine Being known by the name of Mahat.[549] Mahat created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born Manasa then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman, that Ocean of Veda.[550] The Srutis say that as soon as born, that divine Being uttered the words, "I am He!" For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.[551] These five elements that we see are that Brahman of great energy. The mountains are his bones. The earth is his fat and flesh. The oceans are his blood. Space is his stomach. The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are called his eyes. The firmament above is his head. The earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success. The Divine Being, who pervades the whole universe, is also known by the name of Ananta (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls. Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung.'

""'Bharadwaja said, 'What is the extent of the firmament, of the points of the horizon, of the surface of this earth, and of the wind? By telling me the truth, solve my doubts.'

""'Bhrigu said, 'The sky thou seest above is infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries[552] which are self-effulgent and which possess splendour like that of the Sun or the fire. Know this, O giver of honours, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits. This Space which the very gods cannot measure is full of many blazing and self-luminous worlds each above the other. Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire. Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again. Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain limits of fire and wind and water. The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true knowledge. Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean. Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)? If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which correspond with the name by which it is known, viz., what has been called the high-souled Manasa? When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits? From the Lotus (of which I have already spoken) was first created the Omniscient lord, Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.’

“‘“Bharadwaja said, ‘If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahma said to be the first? Do thou remove that doubt of mine.’

“‘“Bhrigu said, ‘The Earth it is that is called the Lotus. It was created for giving a seat unto that form of Manasa which became Brahman. Reaching up to heaven itself, the Sumeru became the pericarp of the Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.’”’“

SECTION CLXXXIII

“““Bharadwaja said, ‘Tell me, O best of Brahmanas, how the puissant Brahman residing within Meru, created these diverse kinds of objects.’

“““Bhrigu said, ‘The great Manasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water. Water is the life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole universe is pervaded by water. Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.’

“““Bharadwaja said, ‘How did water spring? How Fire and Wind? How also was the earth created? I have great doubts on these points.’

“““Bhrigu said, ‘O regenerate one, in very ancient times called the Brahma-kalpa, the high-souled Rishis of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe. Re-straining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years. At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say, “Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep. Then water sprang into existence like something darker within darkness. Then from the pressure of water arose wind. As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise, even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.[553] That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped. Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space. Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified. While failing from the sky, the liquid portion of fire solidified again and became what is known as the earth. The earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.”’““

SECTION CLXXXIV

“‘“Bharadwaja said, ‘When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are great creatures, have come to have the name of creatures applied to them exclusively?’[554]

“‘“Bhrigu said, ‘All things that belong to the category of the Infinite or the Vast receive the appellation of Great. It is for this reason that these five elements have come to be called Great creatures. Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occurring in it are water. The solidified matter, viz., flesh and bones, are earth. The bodies (of living creatures) are thus made of the five (primeval) elements. All mobile and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space, the nose of earth; the tongue of water; touch of wind; and the eyes of light (of fire).’

“‘“Bharadwaja said, ‘If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible? Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them. Trees do not hear; they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primeval) elements? It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primeval) elements.’

"""Bhrigu said, 'Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them. They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch. Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision. Then again trees recover vigour and put forth flowers in consequence of odours, good and bad, of the sacred perfume of diverse kinds of dhupas. It is plain that trees have scent.[555] They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perceptions of taste. As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots. They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate. Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid. In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth. Energy, wrath, eyes, internal heat, and that other heat which digest the food that is taken, these five, constitute the fire that occurs in all embodied creatures.[556] The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures. Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies. Through the breath called Prana a living creature is enabled to move. Through that called Vyana, they put forth strength for action. That called Apana moves downwards. That called Samana resides within the heart. Through that called Udana one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move. The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch. Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent. They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry, indifferent. All these nine kinds of scent are founded upon the earth-element. Light is seen by the eyes and touch through the wind-element. Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me. High-souled Rishis have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent. These are the six kinds of taste appertaining to the water-element. Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible. These are the sixteen different kinds of form which constitute the property of light or vision. The property of the wind-element is touch. Touch is of various kinds: warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light, and heavy. Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind. Space has only one property. It is called sound. I shall now tell thee the different kinds of sound. They are the seven original notes called Shadja, Rishabha, Gandhara, Mahdhyama, Panchama, Dhaivata and Nishada. These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments. Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated. Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counterparts in the body, increase and grow. Water, fire, wind are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.’”’“

SECTION CLXXXV

“‘“Bharadwaja said, ‘How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert itself?’

“‘“Bhrigu said, ‘I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert themselves. Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called Prana, residing within the head and the heat that is there, cause all kinds of exertion. That Prana is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.[557] Thus the living creature is, in every respect, caused by Prana to move about and exert. Then in consequence of the other breath called Samana, every one of the senses is made to act as it does. The breath called Apana, having recourse to the heat that is in the urethra and the abdominal intestines, moves, engaged in carrying out urine and faeces. That single breath which operates in these three, is called Udana by those that are conversant with science. That breath which operates, residing in all the joints of men’s bodies, is called Vyana. There is heat in the bodies of living creatures which is circulated all over the system by the breath Samana. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours. That heat, residing between Apana and Prana, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living creatures.[558] In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in Prana) is called Ushman. It is this heat that causes digestion in all creatures possessed of bodies. The breath called Prana, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears. Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body. Urged by the ten kinds of breaths having Prana for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.[559] The main duct leading from the mouth to the anus is the path by which yogins, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to Brahma by holding the soul within the brain.[560] Even thus is heat planted in the breaths called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.’”’“

SECTION CLXXXVI

“‘“Bharadwaja said, ‘If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little. If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little. When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished. If life were nothing else than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air. If life dependest upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside. How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved. The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in. The element of earth breaks in pieces in consequence of diseases, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions. When the body which is a union of the elements, becomes separated into five ingredients, whither doth life go? What doth it then know? What doth it then hear? What doth it then say? This cow (that is given away to a holy Brahmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue? The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again? How will the person that has been eaten up by birds, or that has been broken in pieces by a fall from a mountain summit, or that has been consumed by fire, regain life? The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)? Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish Seeds result from seeds.’”“

SECTION CLXXXVII

“‘“Bhrigu said, ‘There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body alone dissolves away. The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.’

“‘“Bharadwaja said, ‘If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it). When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space.’

“‘“Bhrigu said, ‘It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and hence it becomes incapable of perception by us. Similarly, upon leaving the body, the creature lives in space, and cannot be seen in consequence of its extreme subtility as is doubtless the case with fire. It is fire or heat that sustains the breaths called Prana and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath. Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination. The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath. These three (viz., space, air, and fire), mingle together. The other two (viz., water and earth), exist together in the form of earth. There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.’

“‘“Bharadwaja said, ‘If in the physical frames of all living creatures there are heat, wind, earth, space and water, what, then, are the indications of living agent? Tell me these, O sinless one! I desire to know the nature of the life that is in the bodies of living beings, — bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation. Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat, sinews and bones, that which is the living agent cannot be seen. If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain? The living agent hears what is said, with the aid of the ears. It, however, happens again, O great Rishi, that the same agent hears not when the Mind is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose. The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged. Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste. Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?’

“‘“Bhrigu said, ‘The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell, taste, sound, touch and form and other properties (that exist in external nature). That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them. When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body, — indeed, when that animal heat becomes extinguished, — the body, in consequence of its abandonment by the Soul, meets with destruction. The whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things. When the Soul becomes endued with vulgar attributes, it comes to be called Kshetrajna. When freed from those attributes, it comes to be called Paramatman or Supreme Soul. Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. Know well that which is called Kshetrajna and which has universal benevolence. Darkness, Passion, and Goodness are the attributes of the living agent. The learned say that the Soul has Consciousness and exists with the attributes of life. The soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing. There is no destruction of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body. It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence. The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to yoga meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.[561] In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one’s own Soul. The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.’”“

SECTION CLXXXVIII

“““Bhrigu said, ‘Brahman first created a few Brahmanas who came to be called Prajapatis (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being. The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them). After this, the Deities and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pisachas, and human beings with their four divisions, viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras, O best of regenerate ones, and all the other orders of creatures that exist, were created. The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.’

“““Bharadwaja said, ‘If the distinction between the four orders (of human beings) be made by means only of colour (attribute), then it seems that all the four orders have been mingled together.[562] Lust, wrath, fear, cupidity, grief, anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes? The bodies of all men emit sweat, urine, faeces, phlegm, bile, and blood. How then can men be distributed into classes? Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such very great diversity be distributed into classes?’

“““Bhrigu said, ‘There is really no distinction between the different orders. The whole world at first consisted of Brahmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. They that became fond of indulging in desire and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship, — these Brahmanas possessing the attribute of Passion, — became Kshatriyas. Those Brahmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity, — engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices. Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of Brahma (in the Vedas). Through cupidity alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore, never go for nothing. They amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma. These, falling away, became members of diverse (inferior) orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Pisachas and Rakshasas and Pretas and as individuals of diverse Mleccha species. The great Rishis who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas. That other Creation, however, which is eternal and undecaying, which is based upon Brahma and has sprung from the Primeval God, and which has its refuge upon yoga, is a mental one.''''“[563]

SECTION CLXXXIX

“‘“Bharadwaja said, ‘By what acts does one become a Brahmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaisya or a Sudra? Tell me this, O foremost of speakers.’

“‘“Bhrigu said, ‘That person is called a Brahmana who has been sanctified by such rites as those called jata and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of mantras, pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the Viswedevas); who is properly observant of all pious acts; who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth. He is called a Brahmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence,[564] and penance. He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brahmanas) and takes wealth (from those he protects) is called a Kshatriya. He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya.[565] He who takes pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics be observable in a Sudra, and if they be not found in a Brahmana, then such a Sudra is no Sudra, and, such a Brahmana is no Brahmana. By every means should cupidity and wrath be restrained. This as also self-restraint, are the highest results of Knowledge. Those two passions (viz., cupidity and wrath), should, with one’s whole heart, be resisted. They make their appearance for destroying one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honour and disgrace; and one's soul from error. That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily Homa, is a real Renouncer.[566] One should conduct oneself as a friend to all creatures, abstaining from all acts of injury. Rejecting the acceptance of all gifts, one should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter. One should live always devoted to penances, and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments. All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known.[567] If there be no faith, one will never succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with Prana, and Prana should then be held within Brahma. By dissociating oneself from all attachments, one may obtain absorption into Brahma. There is no need of attending to any other thing. A Brahmana can easily attain to Brahma by the path of Renunciation. The indications of a Brahmana are purity, good behaviour and compassion unto all creatures.'"'"

SECTION CXC

“‘“Bhrigu said, ‘Truth is Brahma; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven. Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven. It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell. In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain. Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness; and that which is Darkness is Sorrow or Misery. In this respect it is said that they that are possessed of wisdom, beholding that the world of lire is overwhelmed with sorrow, both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupefied. He that is Wise will strive to rescue himself from sorrow. The happiness of living creatures is unstable both here and hereafter.[568] The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rahu.[569] Happiness is said to be of two kinds, viz., bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness.[570] There is nothing more important than happiness and among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.’

“‘“Bharadwaja said, ‘You have said that happiness is the highest object. I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the Rishis who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, viz., the puissant Brahman, lives alone, observant of the vow of Brahmacharya. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (the deity of desire) to extinction. For this reason, we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, viz., that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, viz., the springing of happiness from good acts and of sorrow from sinful acts, is only a saying that is current in the world.’

“‘“Bhrigu said, ‘On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter. On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows, attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death. They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is. These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin. In this world there is both happiness and misery. In hell there is only misery. Therefore, happiness is the highest object of acquisition. The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The vital seed, it should be known, is the creative energy. In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery.’”’“[571]

SECTION CXCI

“““Bharadwaja said, ‘What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?’

“““Bhrigu said, ‘By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift, one obtains pleasure and articles of enjoyment. By Penances, one acquires blessed heaven. Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.’

“““Bharadwaja said, ‘What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behoveth thee to tell me these.’[572]

“““Bhrigu said, ‘Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.’

“““Bharadwaja said, ‘It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.’

“““Bhrigu said, ‘In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life.[573] Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform his ablutions thrice (viz., in the morning, noon, and evening). He should lead a life of celibacy; attend to his sacred fire; dutifully serve his preceptor; daily go out on a round of mendicancy (for supporting himself); and give ungrudgingly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour.[574] On this subject there is a verse: That Brahmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires. The domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate Rishis,[575] or with the produce of mountains and mines, or with the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the householder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the Pitris and the deities, and, in short, their entire support. The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles.[576] Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam ever the earth for journeying to tirthas and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind, and presents of excellent food, are some of the means for showing them regard. On this subject there is a verse: If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds. Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites; the Pitris by the performance of obsequial rites; the Rishis by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children.[577] On this subject there are two verses: One in the observance of this mode of life should speak upon all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications, and harsh words, are all censurable. Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life. In the domestic mode of life these are allowed, viz., the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music, both vocal and instrumental, and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, viz., those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires. That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (viz., Religion, Wealth, and Pleasure), with that of the great end of the three attributes of Goodness and Passion and Darkness,[578] enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good.[579] Even that householder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven.’”’“

SECTION CXCII

“‘“Bhrigu said, ‘Forest recluses seeking the acquisition of virtue go to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their homa fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat, and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and vows and acts, their flesh and blood and skin and bones become emaciated.[580] Endued with great patience and fortitude, they live, always practising the quality of goodness. That person who, with restrained soul, observes such a course of duties originally ordained by regenerate Rishis, burns all his sins like fire and obtains regions of felicity difficult of attainment.’

“‘“‘I shall now describe the conduct of those called Parivrajakas. That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eye on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brahmanas of liberal deeds.[581] They should never ask for any alms except what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures. On this subject there are some verses: that person, who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any creature. That learned person who performs the Agnihotra (not by kindling of external fire but) with the aid of the fire that is his own body, indeed, who poureth libations into his own mouth and upon the fire that exists in his own body, succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation. That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to Brahma after the manner of a tranquil ray of light that is not fed by any blazing fuel.’

“““Bharadwaja said, ‘Beyond this region (that we inhabit) there is a region that we have heard of but never seen. I desire to know all about it. It behoveth thee to describe it to me.’

“““Bhrigu said, ‘Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That is called the other world.[582] The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to afflictions of any kind. That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants.[583] Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises.[584] There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions. There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together. There some, with great toil, seek to hold the life-breaths.[585] Here (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich. Here toil, and fear and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupefies even those that are learned amongst men. Here diverse opinions prevail, broached by those that do deeds which are righteous or sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin. Deceit with fraud, theft, slander, malice, oppression, injury, treachery, and untruth, are vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased. Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil.[586] Here the very Creator in days of yore, and all the gods with the Rishis, having performed proper penances, become cleansed and attain to Brahma.[587] The northern portion of the earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for yoga, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on earth.[588]

Employed in feeding upon one another and stained by cupidity and delusion, these men return to this very region without being able to go (after death) to that northern region. Those men of wisdom who with vows and observant of Brahmacharyya listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men. I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world.'"

"'Bhishma continued, "Thus, O king, did Bhrigu speak unto Bharadwaja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration. Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this?"'"

SECTION CXCIII

“‘Yudhishthira said, “I think, O grandsire, that thou art acquainted with everything, O thou that art conversant with duties. I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct.”

“‘Bhishma said, “They that are of bad conduct, of bad acts, of wicked understanding, and excessive rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens, or in fields overgrown with paddy. Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men. Surya should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the east and towards the west respectively. Washing the five limbs,[589] one should eat silently with face turned towards the east. One should never disparage the food which one is to eat. One should eat food that is good to the taste. After eating one should wash one’s hands and rise.[590] One should never go to sleep at night with wet feet. The celestial Rishi Narada said that these are indications of good conduct. One should every day circumambulate a sacred spot, a bull, a sacred image, a cow-pen, a place where four roads meet, a pious Brahmana, and sacred tree. One should not make distinctions between one’s guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded. Eating (twice a day) in the morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast.[591] At the hours ordained for Homa one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of Brahmacharyya. The remnants of a Brahmana's dish are like ambrosia. They are like the lacteal sustenance that is yielded by the mother's breast. People highly prize those remnants. The good, by eating them attain to Brahma. He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brahmana's dishes, or he who acts, induced by desire for reward, has not to live long in the world.[592] One who has abstained from meat (under any vow) should not take meat even if it be sanctified with mantras from the Yajurveda. One should also avoid the flesh about the vertebral column (of any animal) and the flesh of animals not slain in sacrifices.[593] Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors. One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy. The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail. Every time one meets with another, one should make polite enquiries. The saluting of Brahmanas every morning and evening is ordained. In temples of gods, amid cows, in performing the rites of religion laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised.[594] The worship of Brahmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship the stock-in-trade of the merchant, become abundant and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and the supply of all articles that the senses can enjoy becomes copious. When giving eatables to another (seated at his dish), one should say, ‘Is it sufficient?’ When presenting drink, one should ask, ‘Will it gratify,’ and when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, one should ask ‘Has it fallen?’[595] After shaving, after spitting, after bathing, and after eating, people should worship Brahmanas with reverence. Such worship is sure to bestow longevity on sickly men. One should not pass urine with face turned towards the sun, nor should one see one’s own excreta. One should not lie on the same bed with a woman, nor eat with her. In addressing seniors one should never apply the pronoun you to them or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age.[596] The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction. Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins but the gods see them. A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a virtuous man always follow in the wake of virtue. A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rahu comes to Chandra (at his proper time), those sinful acts come to the foolish man.[597] The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready). The wise have said that the righteousness of all creatures is an attribute of the mind. For this reason, one should, in one’s mind, do good to all.[598] One should practise virtue singly. In the practice of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do?[599] Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness.”’“

SECTION CXCIV

"'Yudhishthira said, "Tell me, O grandsire, what and of what nature is that which is called by the name of Adhyatma and which is laid down for every person.[600] O thou that art acquainted with Brahma, whence has this universe consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic."[601]

"'Bhishma said, "This Adhyatma, O son of Pritha, that thou askest me about, I will presently discourse upon. It is highly agreeable and productive of great felicity. Great teachers have (before this) shown the truths about Creation and the Destruction (of the universe). Knowing those truths, a person may obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures. Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects. Unto him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise). As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws into Himself. The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance). Sound, the organs of hearing, and all holes, — these three, — spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind. Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water. Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth. The senses and the mind, O Bharata, are (the sources of all) the perceptions of a living creature.[602] The seventh is called the understanding; and the eighth is the soul.[603] The senses are for perceiving; the mind (unable to deal with those perceptions) produces uncertainty. The understanding reduces all perceptions to certainty. The Soul exists as a witness (without acting). All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied. All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding.[604] Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity. The three qualities (already mentioned, viz., Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three qualities (of Darkness, Passion, and Goodness) are incapable of leading to action.[605] This universe of immobile and mobile things consists of that intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For this reason, the scriptures indicate that everything is a manifestation of Intelligence. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue. By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications.[606] When the Intelligence desires anything it comes to be called Mind. The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, viz., Intelligence rests on them. The Intelligence that exists in a living creature concerns itself with the three states (called Passion, Darkness, and Goodness). Sometimes it obtains joy and sometimes misery. Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men. Sometimes the Intelligence which is made up of the triple states (already mentioned), transcends those three states (by yoga), like the lord of rivers, viz., the Ocean, with his surges, transgressing his high continents.[607] That Intelligence which transcends the three qualities exists in the mind in a pure state of (unmodified) existence alone. The quality of Darkness, however, that impels to action, soon pursues it. At that time, the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness; sorrow in Passion; delusion in Darkness. All the states that exist (of the mind) are included in the three (that have been named). I have now, O Bharata, told thee about the course of the Understanding. An intelligent man should subdue all his senses. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures. Three kinds of intelligence also are noticeable in every creature, viz., that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bharata. The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error). Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness. A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Passion. One should never think of it with fear.[608] That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness.[609] Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them. Discontent, heart-burning, grief, cupidity, vindictiveness are all indications of the state of Passion. They are seen with or without adequate causes for producing them. Disgrace, delusion, error, sleep and stupefaction, that overtake one through excess of ill-luck, are the various properties of the state of

Darkness.[610] That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter.[611] Mark the distinction between these two subtile things, viz., Intelligence and Soul. One of these (viz., intelligence), puts forth the qualities. The other (viz., the Soul), does nothing of the kind. A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other. Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union. Each, however, is different from the other. The same is the case with Intelligence and Soul. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself. The soul, acting through the senses, the mind, and the understanding numbering as the seventh, all of which are inactive and have no self-consciousness, discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an aperture in the covering. The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the intelligence and the Soul.[612] There is no refuge on which either Intelligence or Soul depends. The Understanding creates the mind, but never the qualities. When the soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end. As an aquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures. By the aid of one’s intelligence one should act in the world after this fashion, without grief, without joy, with an equal eye for all, and destitute of malice and envy. One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads.[613] The qualities should, indeed, be regarded as the threads of the spider. Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (viz., the Srutis), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the Smritis. Reflecting upon both these opinions, one should judge oneself as to which of them is right. One should thus get over this hard and knotty question which is capable of disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind. Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth. One who has to cross a broad river does not feel happy at only seeing the other shore. If the case were otherwise (i.e., if by only beholding the other shore one could reach it by a boat), then might one become happy. The matter is otherwise with one acquainted with the Truth. The mere knowledge of Truth will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to obtain high and excellent knowledge.[614] A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness. He that has understood the triple aggregate (viz., that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by yoga to behold the Truth and obtain perfect felicity. The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained. He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success. That which inspires the ignorant with fear can never inspire fear in persons of Knowledge. There is no higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation. A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (viz., Emancipation)?[615] People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders.[616] Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, etc.). Behold also those that are gifted with judgment and who never grieve when thrown into similar circumstances. Those that are conversant with both (i.e., with gradual Emancipation and immediate Emancipation), deserve to be called truly wise.”’“[617]

SECTION CXCV

“‘Bhishma said, “I shall now, O son of Pritha, discourse to thee upon the four kinds of yoga meditation. The great Rishis, obtaining a knowledge of the same, attain to eternal success even here. Great Rishis gratified with knowledge, with hearts set upon Emancipation, and conversant with yoga, act in such a way that their yoga meditation may get on properly. These, O son of Pritha, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original Soul-state.[618] Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favourable to perfect tranquillity of heart. There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul). He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue. He has no perception also of scents through the organ of smell. Immersed in yoga, he would abandon all things, rapt in meditation. Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect). Possessed of patience, the yogin should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge. I have spoken of the path of meditation as the first, since the yogin has first to crush his senses and the mind (and direct them to that path). The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds. As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the yogin's mind when first fixed on the path of meditation. When fixed, for a while the mind stays in that path. When, however, it strays again into the path of the wind, it becomes as flighty as the wind. The person conversant with the ways of yoga-meditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation. Observing the vow of silence, when one begins to set his mind on yoga, then discrimination, knowledge, and power to avoid evil, are gained by him.[619] Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The yogin should never despair, but seek his own good. As a heap of dust or ashes, or of burnt cow-dung, when drenched with water, does not seem to be soaked, indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked, even thus should the yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them. One, O Bharata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect control by steadfast yoga. The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny.[620] United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way yogins attain to Nirvana which is highly blessed.""

SECTION CXCVI

“‘Yudhishthira said, “Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics. I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it. I wish, O Bharata, to hear of the fruits that silent Reciters of sacred mantras acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death? It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation. When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of Sankhya or yoga or work?[621] Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this.”

“‘Bhishma said, “In this connection is cited the old history of what transpired between Yama, Time, and a certain Brahmana. Sages conversant with the means of attaining to Emancipation have spoken of two methods, viz., the Sankhya and the yoga. Amongst these, in the former, which is otherwise called the Vedanta, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with Brahma.[622] Indeed, the two paths spoken of by sages bent on achieving what is for their good, viz., Sankhya and yoga, are such that they are both concerned and again unconcerned (with silent recitations).[623] The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects); as also truth keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness, benevolence, abstemiousness in respect of food, withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life).[624] Listen now to the course that consists of abstention (from acts). The manner in which the acts of the Reciter observing the vow of Brahmacharya may cease, I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me.[625] Betaking himself to the path of abstention, he should seek to extinguish his dependence on both the External and the Internal. Sitting on kusa grass, with kusa in hand, and binding his coronal locks with kusa, he should surround himself with kusa and have kusa for robes. Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself. Reciting the highly beneficial composition (viz., the Gayatri), he meditates with the aid of his intellect on Brahma alone. Afterwards he leaves off even that, being then absorbed in concentrated contemplation.[626] In consequence of his dependence on the strength of the Gayatri which he recites, this concentrated contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire. Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts. He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work. The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentrated contemplation, and then gradually leaves off meditation itself. In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire he casts off his life-breaths and then enters into the Brahmic body. Or, if he does not desire to enter into the Brahmic body, he at once goes upwards into the region of Brahma and has never to undergo rebirth. Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain."'"

SECTION CXCVII

"'YUDHISHTHIRA SAID, "THOU hast said that as regards Reciters, they obtain this very high end.[627] I beg to enquire whether this is their only end or there is any other to which they attain."

"'Bhishma said, "Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink, O bull among men! That Reciter who does not at first conduct himself according to the method that has been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell.[628] That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell. That man who betakes himself to silent recitation under the influence of stupefaction and from desire of fruit, obtains all those things upon which his heart becomes set.[629] That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it.[630] That Reciter who betakes himself to recitation under the influence of attachments (to earthly objects such as wealth, wives etc.) obtain those objects upon which their hearts are set. That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell. That Reciter who is not endued with wisdom and who is foolish, becomes stupefied or deluded; and in consequence of such delusion has to go to hell where he is obliged to indulge in regrets.[631] If a person of even firm heart, resolving to complete the discipline, betakes himself to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell.”[632]

“‘Yudhishthira said, “When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable om forming the subject of both recitation and meditation (indeed, when Reciters to a state of Brahma), why is it that they have again to take birth in embodied forms?”

“‘Bhishma said, “In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of, are the faults that appertain to it.”’“

SECTION CXCVIII

“‘Yudhishthira said, “Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse on the subject.”

“‘Bhishma said, “Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis. Those regions that are owned by the high-souled gods, that are of diverse aspects and colours, of diverse descriptions and productive of diverse fruits, and that are of great excellence, those cars again that move at the will of the riders, those beautiful mansions and halls, those various pleasure-gardens embellished with golden lotuses, those regions that belong to the four Regents and Sukra and Vrihaspati and the Maruts and Viswedevas and Sadhyas and the Aswins, and the Rudras and the Adityas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul. The region last spoken of is without any fear (of change for the worse), uncreate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of Sattwa, Rajas, and Tamas), freed from the eight incidents, (viz., the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking, and knowing),[633] without the fourfold causes (of knowledge), without joy and delight and sorrow and disease. Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell. I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.”’“

SECTION CXCIX

"'Yudhishthira said, "Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshvaku, and a Brahmana. It behoveth thee to narrate the story in full."

"'Bhishma said, "In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surya's son Ikshvaku and a certain Brahmana, and Time and Mrityu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened. There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six Angas (of the Vedas). He was of the Kusika race and son of Pippalada.[634] He acquired (by his austerities) spiritual insight into the Angas.[635] Residing at the foot of Himavat, he was devoted to the Vedas. Silently reciting the Gayatri composition, he practised severe austerities for attaining to Brahma. A thousand years passed over his head while he was engaged in the observance of vows and fasts. The goddess (of Gayatri or Savitri) showed herself to him and said, 'I am gratified with thee.' Continuing to recite the sacred mantra, the Brahmana remained silent and spoke not a word to the goddess. The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applauded that recitation in which the Brahmana had been engaged. After finishing his recitation (for that day) the Brahmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said, 'By good luck, O goddess, thou hast been gratified with me and shown thyself to me. If, indeed, thou art gratified with me, the boon I ask is that my heart may take pleasure in act of recitation.'

"'"Savitri said, 'What dost thou ask, O regenerate Rishi? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest.' Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying, 'Let my wish about continuing my recitations go on increasing every moment. Let also, O auspicious goddess, the absorption of my mind into Samadhi be more complete.' The goddess sweetly said, 'Let it be as thou wishest.' Desiring to do good to the Brahmana, the goddess once again addressed him, saying, 'Thou shalt not have to go to hell, i.e., thither where great Brahmanas go. Thou shalt go into the region of Brahma which is uncreate and free from every fault. I go hence, but that which thou hast asked me shall happen.[636] Go on reciting with restrained soul and rapt attention. The god Dharma will in person come to thee. Time, Mrityu, and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality.'"

"'Bhishma continued, "Having said these words, the goddess went back to her own abode. The Brahmana continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice. Upon the completion of his observance by the intelligent Brahmana, Dharma, gratified with him, showed his person unto that regenerate individual.

"'"Dharma said, 'O regenerate one, behold me who am Dharma. I have come here for seeing thee. Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to me as to what that reward is. Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the abodes of the deities. O ascetic, cast off thy vital breaths then, and go unto whatever regions thou pleasest. By casting off thy body thou wilt win many regions of felicity.'

"'"The Brahmana said, 'What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest. I will not, O puissant lord, cast off this body which is subject to much happiness and misery.'

“‘“Dharma said, ‘Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brahmana! Or, tell us what else should please thee, O sinless one!’

“‘“The Brahmana said, ‘I do not, O puissant lord, wish to reside in heaven itself without this body of mine. Leave me, O Dharma! I have no desire to go to heaven itself without my own body.’

“‘“Dharma said, ‘Without (thus) setting thy heart on thy body, cast it off and be happy Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery.’

“‘“The Brahmana said, ‘O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine.’

“‘“Dharma said, ‘If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!’”

“‘Bhishma continued, “After Dharma had said this, Vivaswat’s son (Yama), Time, and Mrityu, — the trio (who snatch away all creatures from the earth), approached that Brahmana, O blessed king, and addressed him thus.

“‘“Yama said, ‘I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed.’

“‘“Time said, ‘Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished. The time is come for thee to ascend to heaven. I am Time and I have come to thee.’

“‘“Mrityu said, ‘O thou that art conversant with righteousness, know me for Mrityu herself in her proper form. I have come to thee in person, urged by Time, for bearing thee hence, O Brahmana.’

“‘“The Brahmana said, ‘Welcome to Surya’s son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all?’”

"'Bhishma continued, "In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly gratified, he then addressed them, saying, 'What shall I do for you all by exerting my own might?' Just at that time, O monarch, (king) Ikshvaku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together. The royal sage Ikshvaku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them. The Brahmana gave the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said, 'Thou art welcome, O great monarch! Tell me all this thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might.'

"'"The king said, 'I am a king. Thou art a Brahmana in the observance of the six well-known duties. (I cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee.'

"'"The Brahmana said, 'There are two kinds of Brahmanas, O monarch! Morality of righteousness also is of two kinds: addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts. Give presents unto them, O, king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances.'

"'"The king said, 'I am a Kshatriya. I do not know how to say the word "Give." The only thing, O best of regenerate persons, that we can say (by way of asking) is Give (us) battle.'

"'"The Brahmana said, 'Thou art content with the observance of the duties of thy order. Similarly, I am content with the duties of mine, O king! There is, therefore, little difference between us. Do as thou pleasest!'

"'"The king said, 'Thou saidst these words first, viz., "I shall give thee according to my might." I, therefore, solicit thee, O regenerate one. Give me the fruits of this recitation (which thou hast gone through).'

“‘“The Brahmana said, ‘Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?’

“‘“The king said, ‘It has been said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, learned Brahmana, this wordy warfare has set in between thee and me.’

“‘“The Brahmana said, ‘As regards myself, even that is my resolution today. What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry.’

“‘“The king said, ‘If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years.’

“‘“The Brahmana said, ‘Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit. Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations.’

“‘“The king said, ‘Blessed be thou, I have no need for the fruits of thy recitations which I solicited. Blessings on thy head. I am about to leave thee. Tell me, however, what those fruits are (of thy recitations).’

“‘“The Brahmana said, ‘I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, viz., Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).’

“‘“The king said, ‘What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them.’

“‘“The Brahmana said, ‘I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true. As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations? Thou saidst, “Give!” I said “I give!” I shall not falsify these words. Keep the truth. Be calm! If thou request to keep my word, O king, great will be thy sin due to falsehood. O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered. I have, before this, unhesitatingly said, “I give!” If, therefore, thou art firm in truth, accept my gift. Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth. He who is addicted to falsehood has neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny? The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth, O bull among men, in both this and the next world. All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years do not possess efficacy greater than that of Truth. Truth is one undeteriorating Brahma. Truth is the one undeteriorating Penance. Truth is the one undeteriorating sacrifice. Truth is the one undeteriorating Veda. Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word Om. Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves. It is by Truth that the Sun gives heat. It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of Samans, Mantras, and Saraswati. It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was seen to be heavier. There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood? Be firm in Truth. Do not act falsely, O monarch! Why wouldst thou falsify thy words "Give (me)," which thou hast uttered? If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world, fallen away from Righteousness! That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words.'

"""The king said, 'To fight and protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift)?'

"""The Brahmana said, 'I never insisted on thee, O king (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take?'

"""Dharma said, 'Know ye both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth.'

"""Heaven said, 'Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards earned.'

"""The king said, 'I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana desires to repair to thee, let him take the rewards that I have won (by my acts in life).'

"""The Brahmana said, 'In my younger days I had, through ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the Gayatri, observing the duty of abstention.[637] Why dost thou, O king, tempt me thus, me who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the Vedas, and I have abstained from acceptance.'

"""The king said, 'If, O Brahmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts. Brahmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made). Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won. Do take the merit I have won, if thou wishest to show me grace.'"

"'Bhishma continued, "At this time, two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words, 'Thou owest me nothing. I really owe thee. If we dispute in this way, here is the king who ruleth individuals. I say truly, thou owest me nothing! Thou speakest falsely. I do owe thee a debt.' Both of them, waxing very hot in dispute, then addressed the king, saying, 'See, O monarch, that none of us may become stained with sin.'

"'"Virupa said, 'I owe my companion, Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment.'[638]

"'"Vikrita said, 'This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king.'

"'"The king said, 'Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to hear thee and then do what is proper.'

"'"Virupa said, 'Hear attentively, O king, all the circumstances in detail, about how I owe my companion, viz., this Vikrita, O ruler of men. This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brahmana devoted to penances as the study of the Vedas. Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward. I then, for my purification, did some good acts. I also purchased two kapila cows with calves, both of which used to yield large quantities of milk. I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brahmana living by the Unchha[639] method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him return twice the reward![640] The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgment)? Disputing with each other about this, we have both come to thee, O monarch! Whether thou judgest rightly or wrongly, establish both of us in peace. If this my companion does not wish to take from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track.'

“““The king said, ‘Why do you not accept payment that is sought to be made of the debt that is owing to thee? Do not delay, but accept payment of what thou knowest is thy due.’

“““Vikrita said, ‘This one says that he owes me. I say unto him that what I gave I gave away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.’

“““The king said, ‘He is ready to give thee. Thou, however, art unwilling to take. This does not seem proper to me. I think that thou deservest punishment for this. There is little doubt in this.’

“““Vikrita said, ‘I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one.’

“““Virupa said, ‘If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.’

“““Vikrita said, ‘Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave.’

“““The Brahmana said, ‘Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee.’

“““The king said, ‘This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end? If I do not accept what has been given by this Brahmana, how shall I avoid being stained with a great sin?’ The royal sage then said unto the two disputants, ‘Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile. It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brahmanas has possessed my wretched self.’[641]

“““The Brahmana said, ‘Accept, O king! I owe thee. Thou didst solicit it, and I also have become pledged (to give thee). If, however, thou refuse to take, O monarch, I shall without doubt curse thee.’

“““The king said, ‘Fie on kingly duties, the settled conclusion about the operation of which is even such. I should, however, take what thou givest, for only this reason, viz., rendering the two courses of duty exactly equal.[642] This is my hand, that was never before (stretched forth for acceptance of gifts), is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me.'

"""The Brahmana said, 'If I have won any fruits by reciting the Gayatri, accept them all.'

"""The king said, 'These drops of water, behold, O foremost of Brahmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine).'

"""Virupa said, 'Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way. Thou hast made a gift in return to the Brahmana. Let there be equality between thee and this regenerate person in respect of regions of felicity in the next world. This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two, have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brahmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds.'"

"'Bhishma continued, "I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is their end, what the spot, and what the regions, that a Reciter may win. A Reciter of Gayatri goes to the supreme god Brahman, or repairs to Agni or enters the region of Surya. If he sports there in his (new) energetic form, then stupefied by such attachment, he catches the attributes of those particular regions.[643] The same becomes the case with him if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions. If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self freed from the influence of opposites, happy, tranquil, and without pain.[644] Indeed, he attains to, that condition which is free from pain, which is tranquillity's self, which is called Brahma, whence there is no return, and which is styled the One and Immutable. He becomes freed from the four means of apprehension,[645] the six conditions, and also the other six and ten attributes.[646] Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul. Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then obtains the fruition of everything for which he cherishes a wish. Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated) called hells, he then, driving off desire and freed from everything, enjoys supreme felicity even in those very regions.[647] Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else thou wishest to hear?"'"

SECTION CC

“‘Yudhishthira said, “Tell me, O grandsire, what reply was given by either the Brahmana or the monarch to Virupa after the conclusion of the latter’s speech. What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?”

“‘Bhishma said, “The Brahmana, saying, ‘Let it be as thou hast said,’ worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship. He also worshipped all those foremost of Brahmanas that had come there by bending his head unto them. Addressing the monarch then, he said, ‘Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence. With thy leave I shall set myself to my recitations again. O thou of great might, the goddess Savitri gave me a boon, saying, “Let thy devotion to recitations be continuous.”’

“‘“The king said, ‘If thy success (in recitation) has become fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brahmana, half and half with me, and let the reward of thy recitations themselves be thine.’[648]

“‘“The Brahmana said, ‘Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.’ Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world. The Sadhyas, the Viswas, the Mantras, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about yoga, the Vedas, the Sounds that accompany the singing of the Samans, Saraswati, Narada, Parvata, Viswavasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Sadhyas, the Munis, the god of gods, viz., Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament. Celestial flowers were rained down upon those high-souled beings. Bands of Apsaras danced all around. Heaven, in his embodied form, came there. Addressing the Brahmana, he said, ‘Thou hast attained to success. Thou art highly blessed.’ Next addressing the monarch, he said, ‘Thou also, O king, hast attained to success.’ Those two persons then, O monarch (viz., the Brahmana and the king), having done good to each other, withdrew their senses from the objects of the world. Fixing the vital breaths Prana, Apana, Samana, Udana and Vyana in the heart, they concentrated the mind in Prana and Apana united together. They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eye-brows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually. With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain. Then piercing the crown of the high-souled Brahmana a fiery flame of great splendour ascended to heaven. Loud exclamations of woe, uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman’s self. The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span, saying, ‘Welcome!’ And once more he uttered these words, ‘Verily, Reciters attain to the same end with the yogins. The attainment by the yogin of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honour is ordained for them of Brahman’s advancing forward to receive them (after their departure from earth).[649] Dwell thou in me.’ Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brahmana then, freed from all anxieties, entered the mouth of the

Creator. The monarch (Ikshvaku) also, after the same manner, entered the divine Grandsire like that foremost of Brahmanas. The (assembled) deities saluted the self-born and said, ‘A very superior end is, indeed, ordained for Reciters. This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it. Thou hast made these two equal, rendered them equal honour, and bestowed upon them an equal end. The high end that is reserved for both yogins and Reciters has been seen by us today. Transcending all regions (of felicity), these two are capable of going whithersoever they wish.’

“‘“Brahman said, ‘He also that would read the great Smriti (viz., the Veda), and he too, who would read the other auspicious Smritis that follow the former (viz., Manu’s and the rest), would, in this way, attain to the same region with me. He also who is devoted to yoga, will, without doubt, acquire in this manner, after death, the regions that are mine. I go hence. Go ye all to your respective places for the accomplishment of your ends.’”

“‘Bhishma continued, “Having said these words, that foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes. All those high-souled beings, having honoured Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity. These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?”’“

SECTION CCI

"'Yudhishthira said, "What are the fruits of the yoga represented by Knowledge of all the Vedas, and of the (various) observances and vows? How also may the creature-soul be known? Tell us, this, O grandsire!"

"'Bhishma said, "In this connection is cited the old narrative of the discourse between that lord of creatures, viz., Manu, and the great Rishi, Vrihaspati. In days of old, the foremost of celestial Rishis, viz., Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said, 'What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to reveal? What are those fruits which are adored by eminent personages conversant with the science of Artha, with the Vedas, and with the Mantras, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found? Tell me also this old history, viz., whence have the earth, all earthly objects, wind, sky, aquatic creatures, water, heaven, and the denizens of heaven, all sprung? Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him?[650] The Riks, all the Samanas, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Siksha, I have studied. But I have no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything.[651] Tell me all I have asked thee, by using only simple assertions and distinguishing adjectives or attributes. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body.’

“““Manu said, ‘That which is agreeable to one is said to constitute one’s happiness. Similarly, that which is disagreeable to one is said to constitute one’s misery. — By this I shall obtain happiness and keep off misery — from a sentiment like this flow all religious acts. The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery.[652] The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected with desire. He, however, who liberates himself from desire, succeeds in attaining to Brahma. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.’[653]

“““Vrihaspati said, ‘Men’s aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts.’[654]

“““Manu said, ‘It is by liberating oneself from acts that one succeeds in entering into Brahma. The ordinances about acts have flowed for that very end.[655] The ordinances about acts tempts only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state. One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, viz., Brahma, which is very much above the reward that acts give. Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind.[656] As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance.[657] Snakes, sharp-pointed kusa blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance). Mantras applied duly, sacrifices, the presents called Dakshina, gift of food, and concentration of the mind (for divine contemplation), — these are the five acts that are said to be productive of fruits, there being none else. Acts have (the three) attributes (of Sattwa, Rajas, and Tamas) for their soul. The Vedas say this. (The Vedas consist of Mantras). The Mantras, therefore, have the same three attributes, since it is with Mantras that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits.[658] All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (i.e., heaven). As regards, however, the fruits of knowledge, man acquires them even here before death.[659] Whatever acts are accomplished by means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the framework to which happiness inheres, as also the framework to which misery inheres.[660] Whatever acts are accomplished by means of words, their fruits are to be enjoyed in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.[661] Devoted to the fruits of acts, whatever kind of acts (Sattwika or Rajasika or Tamasika) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character. Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones. Him from whom this universe hath sprung, Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic mantras and words, I will now indicate. Listen to me as I speak of that highest of the high. Himself liberated from the several kinds of taste and scent, and sound and touch and form, He is incapable of being grasped by the senses, unmanifest, without colour, the One, and He has created the five kinds of objects[662] for His creatures. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor nonexistent, nor existent-nonexistent.[663] Only those that are acquainted with Brahma behold Him. He knoweth no direction.’”’“

SECTION CCII

“‘“Manu said, ‘From that eternal and undeteriorating One first sprang Space; from space came Wind; from wind came Light; from light came Water; from water sprang the Universe; and from the universe, all things that occur in it. The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to Brahma. The refuge of Emancipation, viz., Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without dimensions.[664] The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eyes, forms. Men not conversant with Adhyatma succeed not in beholding what is above these. Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eyes from forms, one succeeds in beholding one’s own self (as independent of the senses and the mind and, therefore, of attributes).[665] It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul). That which pervades everything, which does everything (assuming the forms of living creatures), that which exists in the universe even as the mantras declare,[666] that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect. It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body.[667] As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge.[668] As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly.[669] As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in it, even so one cannot, by cutting open the arms and feet and stomach of a person, see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms and the feet. As again, one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of yoga) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature.[670] As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form[671]. The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes from this body (when deprived of animation) into another, unseen by others.[672] No one can behold with the eye the form of the Soul. The Soul cannot, again, form the subject of any one's touch. With those (i.e., the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all. As anything, placed in a blazing fire before a spectator, assumes a certain colour in consequence of the light and heat that operates upon it, without taking any other hue or attribute, even so the Soul's form is seen to take its colour from the body. After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements. The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions. The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes. The fivefold attributes, (viz., sound, etc.) dwell in the (five) great creatures (viz., the five primal elements). Those fivefold objects of the senses (viz., space, etc.) dwell in the (five) senses. All these again (viz., the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (viz., the Supreme Soul).[673] The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as aquatic animals pass along a genial current. As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles), as a mirror shows a person his own face (which cannot otherwise be seen), even so the Soul (though subtile and invisible) become an object of the Understanding’s apprehension.’”’“[674]

SECTION CCIII

“““Manu said, ‘The mind united with the senses, recollects after a long time the impressions of the objects received in the past. When the senses are all suspended (in respect of their functions),[675] the Supreme (the Soul), in the form of the Understanding, exists in its own true nature. When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaneity or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence.[676] There is Rajas, there is Tamas, and there is Sattwa, the third. There are again three states of the understanding, viz., waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned.[677] The Soul enters the senses like the wind entering the fire in a piece of wood.[678] One cannot behold the form of the Soul by one’s eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the Srutis and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense.[679] The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that beholds the senses (without, as already said, the senses being able to apprehend it). Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon’s disc. Yet it cannot be said that these do not exist. Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist. People see the world reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself. Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent forms. So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.[680] Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma.[681] Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings. Animals are captured by employing animals as are the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way, the Soul may be apprehended by the principle of knowledge. We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body. People cannot, through their senses, know the senses. Similarly, mere Intelligence at its highest cannot behold the Soul which is supreme. The moon, on the fifteenth day of the dark fortnight, cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it. Even such is the case with the Soul dwelling in the body. On the fifteenth day of the dark fortnight, the gross body of the moon becomes invisible. After the same manner, the Soul, when liberated from the body, cannot be apprehended. As the moon, gaining another point in the firmament begins to shine once more, similarly, the Soul obtaining a new body, begins to manifest itself once more. The birth, growth and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the

Soul. The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes represented by birth, growth and age, a person is regarded as the same individual without any doubt of his identity. It cannot be distinctly seen how Rahu approaches and leaves the moon. After the same manner, the Soul cannot be seen how it leaves one body and enters another.[682] Rahu becomes visible only when it exists with the sun or the moon. Similarly, the Soul becomes an object of apprehension only when it exists with the body. When liberated from the sun or the moon, Rahu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen. Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.’”’“

SECTION CCIV

“““Manu said, ‘As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth after the same manner, in the state called deep slumber (or death), the subtile form with all the senses becomes inactive and the Understanding, detached from it remains awake. The same is the case with Existence and Non-Existence.[683] As when quantity of water is clear, images reflected in it can be seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding. If, however, the quantity of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding. Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have the mind for their refuge become vitiated also. Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetached from its good and evil acts, returns repeatedly unto the objects of the world, in consequence of sin one’s thirst is never slaked. One’s thirst is slaked only when one’s sin is destroyed. In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.[684] From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one’s Soul in one’s understanding even as one sees one’s own reflection in a polished mirror. One obtains misery in consequence of one’s senses being unrestrained. One obtains happiness in consequence of one’s senses being restrained. Therefore, one should restrain one’s mind by self-effort from objects apprehended by the senses.[685] Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme or Great. From the Unmanifest hath sprung the Soul; from the Soul hath sprung the Understanding; from the Understanding hath sprung the Mind. When the Mind becomes associated with the senses, then it apprehends sound and the other objects of the senses. He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality.[686] The Sun rising diffuses his rays. When he sets, he withdraws unto himself those very rays that were diffused by him. After the same manner, the Soul, entering the body, obtains the fivefold objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays unto himself.[687] Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts.[688] Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has beheld his soul, which, of course, is entirely free from desire.[689] When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.[690] The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds those all.'"'"

SECTION CCV

“‘“Manu said, ‘Upon the appearance of the physical and mental sorrow, one does not become able to practise yoga. It is advisable, therefore, for one not to brood over such sorrow. The remedy for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence. One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child. The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory. One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupefaction. That man who avoids both sorrow and happiness succeeds verily in attaining to Brahma. Such persons, who are possessed of wisdom, have never to grieve.[691] Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not therefore, regard their loss.[692] Pure Knowledge (or Brahma) is regarded (by ignorance) as existing in the diverse forms that are objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understanding (which bodies forth the forms of things) sets in.[693] When the Understanding, freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward objects), then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (samadhi). The Understanding flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions. When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of Brahma like the touch of gold on a touchstone. The mind is the apprehender of the objects of the senses. It must first be extinguished (before Brahma can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes. Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of Brahma. As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn (into their subtile form called Tanmatra), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects. When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it). When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to Brahma which is without attributes.[694] There is no indication that is fit enough for yielding a knowledge of what is Unmanifest (Brahma). That which cannot form the subject of language, cannot be acquired by any one. With cleansed soul, one should seek to approach the Supreme Brahma, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one’s own order, and by the Vedas. Persons of clear vision (besides seeing the Supreme within themselves), seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of Jneya (i.e., that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument. When the Understanding becomes freed from attributes, then only it can attain to Brahma.

When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel. As in the state called Sushupti (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme Brahma exists high above Prakriti, freed from all its attributes. Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subjected to destruction). The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five, and is restrained by laws in consequence of which the same species produce the same species. From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or Brahma).’”’“

SECTION CCVI

“““Manu said, ‘When the fivefold attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem. As a thread, again, may lie within gold or pearl or a coral or any object made of earth, even so one’s soul, in consequence of one’s own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect. The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body. A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the soul, is obliged to follow the path marked out by the acts of previous lives.[695] From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (i.e., consequences, good and bad). Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause. That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of Brahma.[696] Great and high is that self-existent Essence, which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself. Water is superior to the Earth in extension; Light is superior to Water; Wind is superior to Light; Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding. The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end. In consequence of his being without beginning, middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits.[697] That Vishnu hath been called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation. All these (that we perceive) are displayed in attributes. That which is called Brahma, being without attributes, is superior to these.[698] Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation). The Richs, the Yajuses, and the Samans, have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction. Brahma, however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (i.e., the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by exertion (like to what is necessary for the acquirement of the Vedas). The Richs, the Samans, the Yajuses have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning. And because Brahma hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, Brahma transcends all sorrow as also all pairs of opposites. Through unfavourable destiny, through inability to find out the proper means, and through the impediments offered by acts, mortals succeed not in beholding the path by which Brahma may be reached. In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of coveting something other than Brahma, men do not attain to the Supreme.[699] Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for Brahma in consequence of its transcending all attributes.[700] How shall he that is attached to attributes which are inferior, arrive at a knowledge of him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all this in attributes and form. By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by eye.[701] By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable. One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme. Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. That person, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of Brahma.[702] Though the Soul is unmanifest, yet when clothed with qualities, its acts become unmanifest. When dissolution (of the body) comes, it once more becomes manifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow. United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable. No man sees the end of the earth but knows this, viz., that the earth's end will surely come.[703] Man, agitated here (by attachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last. The Sun, spreading his rays, becomes the possessor of an attribute, (viz., the lighter of the world): withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments), and betaking himself to penances, at last enters the indestructible Brahma which is divested of all attributes. By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginning, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).'"'"

SECTION CCVII

“‘Yudhishthira said, “O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Narayana and Hrishikesa and Govinda and Kesava, and who is incapable of being vanquished by any one.”

“‘Bhishma said, “I have heard of this subject from Jamadagni’s son Rama, while he discoursed on it, from the celestial Rishi Narada, and from Krishna-Dwaipayana. Asita-Devala, O son, Valmiki of austere penances, and Markandeya, speak of Govinda as the Most Wonderful and the Supreme. Kesava, O chief of Bharata’s race, is the divine and puissant Lord of all. He is called Purusha, and pervades everything, having made himself many. Listen now, O Yudhishthira of mighty arms, to those attributes which great Brahmanas say are to be met with in the high-souled wielder of Saranga. I shall also, O prince of men, recite to thee those acts which persons conversant with old histories ascribe to Govinda. He is said to be the Soul of all creatures, the high-souled one, and the foremost of all beings. He created (by his will) the five-fold elements, viz., Wind, Light, Water, Space, and Earth. That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the earth, laid himself down on the surface of the waters. While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness, the first-born of beings in the universe. We have heard that He created Consciousness along with the Mind, —Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future. After that great Being, O mighty-armed one, viz., Consciousness, had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters). Then, O son, the illustrious and divine Brahman, the Grandsire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence. After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great Asura of the name of Madhu, having no beginning, started into birth, springing from the attribute of Darkness (Tamas). The foremost of all Beings, (viz., the Supreme Divinity), for benefiting Brahman, slew that fierce Asura of fierce deeds, engaged even then in the fierce act (of slaying the Grandsire). From this slaughter, O son, (of the Asura named Madhu), all the gods and the Danavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).[704] After this, Brahman created, by a fiat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, (and the already mentioned Daksha). The eldest born, viz., Marichi, begat, by a fiat of his will, a son named Kasyapa, full of energy and the foremost of all persons conversant with Brahma. From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures.[705] Unto Daksha were first born three and ten daughters, O Bharata, the eldest of whom was called Diti. Marichi's son Kasyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters. The highly-blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. The progenitor of creatures, viz., the righteous Daksha, bestowed these upon Dharma. Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viswedevas, the Sadhyas, and the Maruts, O Bharata. Daksha next begat seven and twenty other younger daughters. The highly-blessed Soma became the husband of them all. The other wives of Kasyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants. Aditi gave birth to the Adityas, the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all. Through his prowess, the prosperity of the gods increased. The Danavas were vanquished. The offspring of Diti were the Asuras. Danu gave birth to the Danavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.

"""The slayer of Madhu also created the Day and the Night, and the Season in their order, and the Morn and the Even. After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viswas and the earth with all things upon her. Then the highly blessed and puissant Krishna, O Yudhishthira, once again created from his mouth a century of foremost Brahmanas. From his two arms, he created a century of Kshatriyas, and from his thighs a century of Vaisyas. Then, O bull of Bharata's race, Kesava created from his two feet a century of Sudras. Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhatri (Brahman) the lord and ruler of all created beings. Of immeasurable effulgence, Brahman became also the expositor of the knowledge of the Vedas. And Kesava made him, called Virupaksha, the ruler of the spirits and ghosts and of those female beings called the Matrikas (mothers). And he made Yama the ruler of the Pitris and of all sinful men.[706] The Supreme Soul of all creatures also made Kuvera the lord of all treasures. He then created Varuna the lord of waters and governor of all aquatic animals. The puissant Vishnu made Vasava the chief of all the deities. In those times, men lived as long as they chose to live, and were without any fear of Yama. Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days offspring were begotten by fiat of the will. In the age that followed, viz., Treta, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress. It was in the next age, viz., Dwapara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.

"""I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the earth. Listen to me.[707] Those men, O king, are born in the southern region and are called Andrakas, Guhas, Pulindas, Savaras, Chuchukas, Madrakas.[708] Those that are born in the northern region, I shall also mention. They are Yamas, Kamvojas, Gandharas, Kiratas and Barbaras. All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chandalas and ravens and vultures. In the Krita age, O sire, they were nowhere on earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race. When the terrible period came, joining Treta and the Dwapara, the Kshatriyas, approaching one another, engaged themselves in battle.[709]

"""Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, viz., the celestial Rishi Narada, has said that Krishna is the Supreme God.[710] Even Narada, O king, admits the supremacy of Krishna and his eternity, O mighty-armed chief of Bharata's race.[711] Thus, O mighty-armed one, is Kesava of unvanquishable prowess. That lotus-eyed one, is not a mere man. He is inconceivable."""

SECTION CCVIII

“‘Yudhishthira asked, “Who were the first Prajapatis, O bull of Bharata’s race? What highly-blessed Rishis are there in existence and on which points of the compass do each of them dwell?”

“‘Bhishma said, “Hear me, O chief of the Bharatas, about what thou askest me. I shall tell thee who the Prajapatis were and what Rishis are mentioned as dwelling on which point of the horizon. There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have been mentioned in the Puranas as seven Brahmanas. I shall now mention all the Prajapatis who came after these. In Atri’s race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten Prachetasas. The ten Prachetasas had one son between them, viz., the Prajapati called by the name of Daksha. This last has two names in the world, viz., Daksha and Kasyapa. Marichi had one son called Kasyapa. This last also has two names. Some call him Arishtanemi, and some Kasyapa. Atri had another son born of his loins, viz., the handsome and princely Soma of great energy. He performed penances for a thousand celestial Yugas. The divine Aryaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures. Sasavindu had ten thousand wives. Upon each of them their lord begat a thousand sons, and so the tale reached ten hundred thousands. Those sons refused to call anybody else save themselves as Prajapatis. The ancient Brahmanas bestowed an appellation on the creatures of the world, derived from Sasavindu. That extensive race of the Prajapati Sasavindu became in time the progenitor of the Vrishni race. These that I have mentioned are noted as the illustrious Prajapatis. After this, I shall mention the deities that are the lords of the three worlds. Bhaga, Ansa, Aryyaman, Mitra, Varna, Savitri, Dhatri, Vivaswat of great might, Tvashtri, Pushan, Indra, and Vishnu known as the twelfth, — these are the twelve Adityas, all sprung from Kasyapa. Nasatya and Dasra are mentioned as the two Aswins. These two are the sons of the illustrious Martanda, the eighth in the above tale. These were called first the gods and the two classes of Pitris. Tvashtri had many sons. Amongst them were the handsome and famous Viswarupa, Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly-blessed Vasus, eight in number, have formerly been enumerated by me. These were reckoned as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris. Amongst the Siddhas and the Sadhyas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, viz., the Ribhus and the Maruts. Thus have the Viswas, the gods and the Aswins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaisyas. The two Aswins, engaged in severe penances, have been said to be Sudras. The deities sprung from Angirasa's line have been said to be Brahmanas. This is certain. Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities, becomes cleansed of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakriti, Raivya, Arvavasu, Paravasu, Ausija, Kashivat, and Vala have been said to be the sons of Angiras. These, and Kanwa son of Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Svastyatreya of great energy, Pramucha, Idhmavaha, and the divine Dridhavrata, and Mitravaruna's son Agastya of great energy, these regenerate Rishis all reside in the south. Upangu, Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz., the illustrious and puissant Saraswata, these high-souled ones reside in the west. Atreya, and Vasishtha, and the great Rishi Kasyapa, and Gautama, Bharadwaja, and Viswamitra, the son of Kusika, and the illustrious son of the high-souled Richika, viz., Jamadagni, — these seven live in the north. Thus have I told thee about the great Rishis of fiery energy that live in the different points of the compass. Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters. By reciting their names one is cleansed of all one’s sins. A person by repairing to those points becomes cleansed of all his sins and succeeds in returning home in safety.”’“

SECTION CCIX

“‘YUDHISHTHIRA SAID, “O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent. O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old. Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!”

“‘Bhishma said, “Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Markandeya. There I beheld diverse classes of ascetics seated by thousands. The Rishis honoured me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return. The following that I shall recite was narrated there by the great Rishi Kasyapa. Listen with close attention to that excellent and charming account. In former days, the principal Danavas, endued with wrath and cupidity, and mighty Asuras numbering by hundreds and drunk with might, and innumerable other Danavas that were invincible in battle, became exceedingly jealous of the unrivalled prosperity of the gods. Oppressed (at last) by the Danavas, the gods and the celestial Rishis, failing to obtain peace, fled away in all directions. The denizens of heaven saw the earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible mien, the earth seemed to be oppressed with a heavy weight. Cheerless and grief-stricken, she seemed as if going down into the nether depths. The Adityas, struck with fear, repaired to Brahman, and addressing him, said, ‘How, O Brahman, shall we continue to bear these oppressions of the Danavas?’ The Self-born answered them, saying, ‘I have already ordained what is to be done in this matter. Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form, that God incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among Danavas, of terrible aspect, are dwelling in thousands below the earth, will slay them all.' Hearing these words of the Grandsire, foremost ones among the deities felt great joy. Sometime after, Vishnu, of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti. Beholding that extraordinary creature, all the Daityas, uniting together and stupefied by Time, quickly proceeded against it for exerting their strength, and stood surrounding it. Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side. Those foremost of Danavas, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar. At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come. Then that Supreme God of all the gods, having yoga for his soul and yoga for his companion, became rapt in yoga, O chief of the Bharatas, and began to utter tremendous roars, agitating those Daityas and Danavas. All the worlds and the ten points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear. The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones. In consequence of those tremendous roars, Vishnu came to be called by the name of Sanatana.[712] He is also called Padmanabha. He is the foremost of yogins. He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire. Arrived at the presence, those illustrious ones addressed the Lord of the universe, saying, 'What sort of a noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupefied? With the energy of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.’ Meanwhile, O mighty-armed one, Vishnu in his porcine form was in sight of the assembled gods, his praises hymned by the great Rishis.

“““The Grandsire said, ‘That is the Supreme God, the Creator of all beings, the soul of all creatures, the foremost of all yogins. Of huge body and great strength, he cometh here, having slain the foremost ones among the Danavas. He is the Lord of all beings, the master of yoga, the great ascetic, the Soul of all living beings. Be still, all of you. He is Krishna, the destroyer of all obstacles and impediments.[713] That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature.[714] It is He from whose navel the primeval lotus had sprung. He is the foremost of yogins. Of supreme soul, He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods! He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds all the world. The roars that have alarmed you are being uttered by that high-souled one. Of mighty arms, He is the object of the universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.’”’“

SECTION CCX

“‘Yudhishthira said, “Tell me, O sire, of that high yoga by which, O Bharata, I may obtain Emancipation. O foremost of speakers, I desire to know everything about that yoga truly.”

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation. There was a regenerate preceptor who was the foremost of Rishis. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses. Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor’s feet, and standing with joined hands before him, said, ‘If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine. Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about difference of rites in respect of different classes of men), the meaning of the injunctions of the Smritis and of those injunctions which apply to all classes of men.’[715]

“‘“The preceptor said, ‘Listen, O disciple, O thou of great wisdom! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most valuable of all branches of learning and of all sacred institutes. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness. Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable. Hear now the story of Him who took his birth in Vrishni's race. A Brahmana should hear of the greatness of that God of gods, viz., Him called Vishnu of immeasurable energy, from the lips of Brahmanas. A person of the royal order should hear it from persons of that order. One who is a Vaisya should hear it from Vaisyas, and a high-souled Sudra should hear it from Sudras. Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is the foremost of all narratives. Vasudeva is the wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known. The universe revolves like a wheel depending upon that Lord of all beings. O best of men, Kesava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, Brahma, and Immutable. The highest of the high, and without change or deterioration himself, he created the Pitris, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and human beings. It is He who also created the Vedas and the eternal duties and customs of men. Having reduced everything into non-existence, he once more, in the beginning of a (new) yuga, creates Prakriti (primordial matter). As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) yuga. Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course.[716] At the end of every (celestial) yuga (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great Rishis, through their penances, first re-acquire the lost Vedas and the scriptures. The Self-born (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Sukra) first acquired the science of morality that is so beneficial for the universe. The science of music was acquired by Narada; that of arms by Bharadwaja; the history of the celestial Rishis by Gargya: that of medicine by the dark-complexioned son of Atri. Diverse other

Rishis, whose names are connected therewith, promulgated diverse other sciences such as Nyaya, Vaiseshika, Sankhya, Patanjala, *etc.* Let that Brahma which those Rishis have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored. Neither the gods nor the Rishis were (at first) able to apprehend Brahma which is without beginning and which is the highest of the high. Only the divine creator of all things, viz., the puissant Narayana, had knowledge of Brahma. From Narayana, the Rishis, the foremost ones among the deities and the Asuras, and the royal sages of old, derived the knowledge of that highest remedy of the cure of sorrow. When primordial matter produces existences through the action of the primal energy, the universe with all its potencies begins to flow from it. From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity primordial matter is never exhausted. From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial Prakriti. The universe rests on them. From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, viz., the Mind, forming the sixteenth, which is the result of their modification. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all the things. The Mind dwells upon all the senses and their objects. In the perception of taste, it is the Mind that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension. These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body. Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch should be known as the attribute of the wind. This is the case with all creatures at all times. The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (of Prakriti) which, every intelligent person should know, rests in That which is the Soul of all existent beings. These existences, resting upon the supreme Divinity that is above Prakriti and that is without any inclination for action, uphold the entire universe of mobiles and immobiles. This sacred edifice of nine doors[717] is endued with all these existences. That which is high above them, viz., the Soul, dwells within it, pervading it all over. For this reason, it is called Purusha. The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes. As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures). Urging the ear to hear what it hears, it is the Soul that hears. Similarly, employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer of all acts. There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body. The fire that dwells in wood may be seen by employing proper means, viz., rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, viz., yoga. Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter.[718] In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another. The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences. How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.’”’“

SECTION CCXI

“‘Bhishma said, “All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.[719] As a vast tree is ensconced within a small unblown Aswattha flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest. A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life.[720] Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with Soul when reborn, after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards Brahma become united with it, coming to it directly from Brahma itself.[721] Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance.[722] The Soul is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes. This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul’s apprehensions of form, etc., are due to past desires.[723] The Soul, when it becomes endued with those causes (viz., desire), is led to the state of its being engaged in acts. In consequence of that condition (for those acts again produce desires to end in acts anew and so on), — this vast wheel to existence revolves, without beginning and without end.[724] The Unmanifest, viz., the Understanding (with the desires), is the nave of that wheel. The Manifest (i.e., the body with the senses) constitutes its assemblage of spokes, the perceptions and acts from its circumference. Propelled by the quality of Rajas (Passion), the Soul presides over it (witnessing its revolutions). Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by Rajas, press or grind it in that wheel. In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages itself in acts. In the union of cause and effect, those acts again become (new causes).[725] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause. The primordial essences (eight in number as mentioned before), and their modifications six-(teen in number), fraught with causes, exists in a state of union, in consequence of their being always presided over by the Soul. Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it. The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away.[726] As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature. Thus did the divine Rishi solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness. Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world.”'“

SECTION CCXII

“‘Bhishma said, “Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge. Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, viz., heaven and emancipation.[727] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation. Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects. One, therefore, who desires to destroy one’s connection with the body, should never indulge in any impure act. On the other hand, one should create by one’s acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world).[728] As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour.[729] He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction.[730] One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy and sorrow arise from one another (and make one miserable). When every one’s body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame with what words? Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications.[731]

"""As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth. Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications of earth and water. Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body. After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine.[732] A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses. All creatures, stupefied, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel. All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self which has its origin in Ignorance, and which is productive of misery, should be avoided. The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.[733] As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts.[734] Tamas (from which proceeds Consciousness) should be known as productive of delusions. It is like Darkness and is born of Ignorance. To the three attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures). Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory, — these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness. Desire, wrath, error, cupidity, stupefaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness. Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain).”

“‘Yudhishthira said, “What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupefaction (and, therefore, as permissible)? What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!”

“‘Bhishma said, “A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation).[735] The qualities having their origin in Passion, those that spring from Darkness, and those stainless ones characterised by purity (viz., those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed souls succeed in attaining to Emancipation. A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again, when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still. Some say that sacrifices and other acts performed with the aid of mantras, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct). On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity. Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished. Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure. That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things, and becomes endued with (moral) beauty and soul free from every taint.”’“

SECTION CCXIII

“‘Bhishma said, “From the attribute of Passion arises delusion or loss of judgment. From the attribute of Darkness, O bull of Bharata’s race, arise wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure. By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the deities. Invested in His maya, men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath.[736] From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceeds various kinds of acts.[737] From acts spring diverse bonds of affection and from those bonds of affection spring sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death.[738] In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there. Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing. By their nature, women are Kshetra, and men are Kshetrajna in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world).[739] Indeed, women are like frightful mantra-powers. They stupefy persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses.[740] In consequence of the keen desire that men entertain for women, off-spring proceed from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality. From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them.[741] The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Consciousness.[742] That knowledge possessing the attributes of Intelligence and Consciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the Jiva (or Chit-Soul).[743] In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth. As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin. Whatever senses while it is there, are awakened by past acts as the operating cause, become generated in Consciousness in consequence of the mind co-existing with attachments.[744] In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling. From thoughts of touch it acquires the skin. In the same way the five-fold breaths are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which contribute to keep the body agoing. Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end. It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to

Emancipation.[745] Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures.[746] The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation or rebirth.”’“[747]

SECTION CCXIV

“‘Bhishma said, “I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly. Amongst all living creatures man is said to be the foremost.

“‘“Among men, those that are regenerate have been called the foremost; and amongst the regenerate, they that are conversant with the Vedas. These last are regarded as the souls of all living creatures. Indeed, those Brahmanas that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with Brahma. As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason, those that are possessed of knowledge are regarded as superior to the rest. Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak.[748] Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence, — these good qualities are displayed by righteous persons observant of both kinds of religion. That which is called Brahmacharya (religion of abstention or yoga) is regarded as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (viz., Emancipation). Brahmacharya is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived. It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone. He that practises it duly attains to Brahma; he that practises it half and half, attains to the condition of the gods; while he that practises it indifferently, takes birth among Brahmanas and possessed of learning attains to eminence. Brahmacharya is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called Krichcchra and also pass three days in water.[749] If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana.[750] That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called Manovaha. It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest). As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body. In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, viz., Manovaha, throws out the vital seed born of desire. The great and divine Rishi Atri is well-conversant with the subject of the generation of the vital seed. The juices that are yielded by food, the duct called Manovaha, and the desire that is born of imagination, — these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called Indriya. Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth. He that betakes himself to action simply for the purposes of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called Manovaha, escapes the obligation of rebirth.[751] The Mind is sure to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous.[752] Therefore, for destroying the mind (as mind), one should do only sinless deeds and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable.[753] Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires.[754] Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation).”’“

SECTION CCXV

“‘Bhishma said, “Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end. The man of intelligence, beholding the world over-whelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert themselves for the attainment of Emancipation. He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself.[755] Whatever good acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good.[756] He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. Hence one, exercising one’s intelligence, should dispose one’s mind, after training it, on peace towards all creatures.[757] That man who regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one’s intelligence, dispose one’s mind, after training it, on peace towards all creatures. One should never think of doing evil to others. One should not covet what is far above one’s power to attain. One should not turn one’s thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.[758] With the aid of the declarations of the Srutis and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross, should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim,[759] which a mind fraught with humility and a cleansed understanding, one's own evil acts.[760] He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion, obtains much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech, and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavourable to them (owing to the presence of the king's watch).[761] Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity. Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances and with senses under control, that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of yoga discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to Brahma or Emancipation.[762] One endued with patience and a cleansed soul, should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses. Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into Brahma. When one's senses are withdrawn into the mind, the result that occurs is that Brahma becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into Brahma. Then again, one should never make a display of one's yoga power. On the other hand, one should always exert to restrain one's senses by practising the rules of yoga. Indeed, one engaged in the practice of yoga rules should do all those acts by which one's conduct and disposition may become pure.[763] (Without making one's yoga powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, pot-herbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms.[764] Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, Brahma gradually shines in one like the Sun. The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by Ignorance.[765] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under which the two, viz., union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation. When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, undeteriorating.''"

SECTION CCXVI

“‘Bhishma said, “The yogin who wishes to always practise sinless Brahmacharya and who is impressed with the faults attaching to dreams should, with his whole heart, seek to abandon sleep. In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire.[766] In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the yogin remains always awake. Indeed, the yogin can keep himself continually awake by devoting himself to knowledge. On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action. As regards the question started, it is said that that master of yoga, named Hari, comprehends truly how it happens. The great Rishis say that the explanation offered by Hari is correct and consistent with reason. The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This is said by all to be their noted cause. As the imaginings of a person that is awake and engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind. A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity.[767] Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images).[768] After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past act rises in the mind and conduces to its last result, viz., happiness or misery. Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be easily discarded.[769] Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicuity are apprehended by the mind in dreams while the senses are obscured in respect of their functions.[770] The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul.[771] In the state called dreamless slumber (sushupti), the manifest human body which, of course, is the door of dreams, disappears in the mind. Occupying the body the mind enters the soul which is manifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things, it is regarded by the learned as transcending both Consciousness and all things in the universe.[772] That yogin who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, etc.) should regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul.[773] This is the result attained to by one who is engaged in penances. That yogin, however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When darkness or ignorance has been transcended, the embodied Soul becomes Supreme Brahma, the cause of the universe.[774] The deities have penances and Vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the Asuras. This, viz., Brahma, which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the Asuras. It should be known that the qualities of Goodness, Passion and Darkness belong to the deities and the Asuras. Goodness is the attribute of the deities; while the two others belong to the Asuras. Brahma transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating. Those persons of cleansed souls who know Brahma attain to the highest end. One having knowledge for one's eye can say this much with the aid of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).'"'"[775]

SECTION CCXVII

“‘Bhishma said, “He cannot be said to know Brahma who does not know the four topics (viz., dreams, dreamless slumber, Brahma as indicated by attributes, and Brahma as transcending all attributes), as also what is Manifest (viz., the body), and what is Unmanifest (the chit-soul), which the great Rishi (Narayana) has described as Tattwam.[776] That which is manifest should be known as liable to death. That which is unmanifest (viz., the chit-soul), should be known as transcending death. The Rishi Narayana has described the religion of Pravritti. Upon that rests the whole universe with its mobile and immobile creatures. The religion of Nivritti again leads to the unmanifest and eternal Brahma.[777] The Creator (Brahma) has described the religion of Pravritti. Pravritti implies rebirth or return. Nivritti, on the other hand, implies the highest end. The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of Nivritti, attains to that high end.[778] One desirous of accomplishing this, should know both the Unmanifest and Purusha of which I shall speak presently. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence.[779] Both Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their like. Both are eternal and indestructible. Both are greater than the greatest (of being). In these they are similar. They are points of dissimilarity again between them. (Of these I shall speak presently). Prakriti is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) should be known to be different.[780] Purusha is the apprehender of all the transformations of Prakriti (but cannot be apprehended himself). He transcends (in respect of his original nature) all attributes. As regards Purusha and the Supreme Soul again, both of them are incomprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else.[781] A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears). After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not identical with those attributes. Hence these four topics, which are covered by these fourfold considerations, should be understood.[782] One who understands all this is never stupefied when one has to draw conclusions (in respect of all subjects of enquiry). He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to yoga without desire of fruits. The universe is pervaded by yoga power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of yoga power. The result of yoga is Knowledge. Yoga is talked of very highly in the world.[783] Whatever acts are destructive of Passion and Darkness constitute yoga in respect of its real character. Brahmacharya and abstention from injury are said to constitute yoga of the body; while restraining mind and speech properly are said to constitute yoga of the mind. The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins born of Passion begin to fade. A yogin subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body. (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to yoga should cheerfully be made one's own during one's last moments by a forcible stretch of power.[784] The embodied Soul, when divested of Rajas (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation (loses that subtile form and) becomes merged in Prakriti (without however, yet attaining to Brahma or Emancipation which transcends Prakriti).[785] After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (viz., the gross, the subtile and the karana) succeeds in attaining to Emancipation.[786] The birth and death of creatures always depend upon the cause constituted by original Ignorance (or Avidya). When knowledge of Brahma arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation).[787] Supporting their bodies by aid of patience, withdrawing their hearts from all external objects by the aid of their understanding, and withdrawing themselves from the world of senses, some yogins adore the senses in consequence of their subtility.[788] Some amongst them, with mind cleansed by yoga, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests on itself.[789] Some worship Brahma in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.[790] Others who have burnt their sins by penances, attain to Brahma in the end. All those high-souled persons attain to the highest end. With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of Brahma that are (thus) worshipped by men. The yogin who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to yoga abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which is Unmanifest.[791] They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of Brahma and at last attain to the highest end.

"""Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of Brahma. They who follow that religion according to the measure of their knowledge all succeed in obtaining the highest end. Even those persons who succeed in acquiring knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attachments of every kind, attain to various high regions after death and become emancipated according to the measure of their knowledge. Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature, nearer and nearer to Brahma which has the unmanifest for his attribute, which is divine, and without birth and death. Realising that Brahma dwells in their Souls, they become themselves immutable and have never to return (to the earth). Attaining to that supreme state which is indestructible and eternal, they exist in felicity. The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupefied by error). The whole universe, bound up in desire, is revolving like a wheel. As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body. As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire. He who properly knows transformations of Prakriti, Prakriti herself and Purusha, becomes freed from Desire and attains to Emancipation.[792] The divine Rishi Narayana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality.""

SECTION CCXVIII

“‘Yudhishthira said, “By following what conduct, O thou that art conversant with all courses of conduct, did Janaka, the ruler of Mithila versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?”

“‘Bhishma said, “In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity. There was a ruler in Mithila of the name of Janadeva of Janaka’s race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of Brahma. A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken themselves to diverse modes of life.[793] Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once upon a time a great ascetic of the name of Panchasikha, the son of Kapila, having roamed over the whole world, arrived at Mithila. Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none. He was regarded as the foremost of Rishis. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment. It seemed that he went about, amazing the world, having assumed the form of none else than that great Rishi, that lord of creatures, whom the followers of the Sankhya doctrine knew by the name of Kapila. He was the foremost of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice that had lasted for thousand years.[794] He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of Brahma. He was fully conversant with the five sheaths that cover the soul.[795] He was devoted to the five acts connected with the adoration of Brahma, and had the five qualities (of tranquillity, self-restraint, etc.). Known (as already said) by the name of Panchasikha, he had approached one day a large concourse of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, viz., the Unmanifest or that upon which the five Purushas or sheaths (already named) rest.[796] For the sake of obtaining a knowledge of the Soul, Asuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had acquired celestial vision.[797] In that concourse of ascetics, Asuri made his exposition of the Immutable One, and Indestructible Brahma which is seen in diverse forms. Panchasikha became a disciple of Asuri. He lived on human milk. There was a certain Brahmani of the name of Kapila. She was the wife of Asuri.[798] Panchasikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapila and his understanding became fixed on Brahma. All this, about the circumstances of his birth and those that led to his becoming the son of Kapila, was said unto me by the divine Rishi.[799] The latter also told me about the omniscience of Panchasikha. Conversant with all courses of duty, Panchasikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught), with abundant reasons. Observing the talent of Kapileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular. Then Kapileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sankhya treatises. Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts.

Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator.[800] He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.[801] 'Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists are necessarily vanquished in argument. They also urge that one's death means the extinction of one's Soul, and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error, that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable.[802] If that be regarded as existent which does not really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death?[803] When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life? Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much. Whatever be the topic, cease to reason on inference alone. There is nothing else called jiva than this body. In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose nature is different from that of the producing causes. Substances of different kinds when allowed to decompose in water for some time produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called Suryakanta, coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly, the material body produces the mind and its attributes of perception, memory, imagination, *etc.* As the loadstone moves iron, similarly, the senses are controlled by the mind.[804] Thus reason the sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body and outlives it certainly. If, indeed, body and Soul had been the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for some time *after* the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument for the proposition that the Soul is separate from the body or has existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. (Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence)? Another argument against the sceptic is that his proposition implies a destruction of acts (for if body and Soul die together, the acts also of this life would perish, — a conclusion which no man can possibly come to if he is to explain the inequalities or condition witnessed in the universe).[805] These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things immaterial). — Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults. They say that Ignorance (Avidya) is the soul. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow, in this way they explain rebirth. They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows or the person attains to what is called Nirvana. This opinion also is erroneous. [This is the doctrine of Buddhists]. It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice why should I then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another).[806] Then, again if the being that is the result of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentrate upon another person in another phase of existence (without the performer himself being existent to enjoy them?) Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen.[807] The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is thus deprived of animation.[808] Once more, their doctrine of extinction of life (or Nirvana or Sattwasankshaya) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or objects that are agreeable or disagreeable.[809] If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last.[810] The senses, the mind, wind, blood, flesh, bones (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause.[811] If again the existence of an eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection, for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of the charity and other religious acts. All the declarations in the Srutis inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.[812] Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling. Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them. Thus all men are rendered miserable by pursuits, good or bad. The Vedas alone, bringing them back to the right path, guide them along it, like grooms conducting their elephants.[813] Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their coveted meat, they have to own the sway of death. What use has one, who is destined to destruction and whose life is unstable, with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return. Earth, space, water, heat and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it.' Having heard these words of Panchasikha that were free from deception, unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the Rishi once more."'"

SECTION CCXIX

“‘Bhishma said, “Janadeva of the race of Janaka, thus instructed by the great Rishi Panchasikha, once more asked him about the topic of existence or nonexistence after death.

“‘“Janadeva said, ‘O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, where then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance? Behold, O foremost of regenerate persons, that if Emancipation be such, then all religious acts and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?’”

“‘Bhishma continued, “Beholding the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchasikha tranquillised him by once more addressing him in the following words, ‘In this (Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting. The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature. Space and wind and heat and water and earth, — these five objects in a state of union constitute the body. The body is not one element. Intelligence, stomachic heat, and the vital breaths, called Prana, etc., that are all wind, — these three are said to be organs of action. The senses, the objects of the senses (viz., sound, form, etc.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called Prana, Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.[814] Hearing, touch, taste, vision, and scent, — these are the five senses. They have derived their attributes from the mind which, indeed, is their cause. The mind, existing as an attribute of Chit has three states, viz., pleasure, pain, and absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they inhere, — these till the moment of one's death are causes for the production of one's knowledge. Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of Brahma), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that leads to Emancipation and Brahma.[815] That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending. Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow for sorrow, in their case stands in need of some foundation upon which to rest. In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagradha. I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation. Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow. Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and yoga. Renunciation, however, of everything, is the highest kind of renunciation. This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery.[816] First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth. The two hands constitute two organs of action. The two legs are the two organs for moving from one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter. The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding.[817] In the act of hearing, three causes must exist together, viz., two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.[818] These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (viz., a material organ, its particular function, and the mind upon which that function acts). There are again (in respect of all perceptions of the mind) three classes, viz., those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run three kinds of consciousness, including all feelings and emotions. Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness. Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion. Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of

Darkness. Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to the quality of Goodness. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind. Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable. The organ of hearing rests on space; it is space itself (under limitations); (Sound has that organ for its refuge). (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space, may be destroyed; and, lastly, by destroying the mind all may be destroyed). The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind.[819] Each employed in its own particular function, all the five organs of action and five others of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth. If it be said that these twelve do not exist together, then the consequence that would result would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world. The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.[820] That dissociation of the Soul from the understanding and the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).[821] Over the felicity of Emancipation also, the felicity, viz., which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow, — the same indescribable and truth concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness).[822] Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed by Avidya, these exist, firmly grafted with them. Unto others who have transcended Avidya and have won knowledge, they never come at any time.[823] They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, etc.) is body (kshetra). That existent thing which rests upon the mind is called Soul (kshetrajna). When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (viz., the Soul), which is said to be eternal, suffer destruction?[824] As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation.[825] This being the case, when jiva which is characterised by attributes, is received into the Universal Soul, and when all its attributes disappear, how can it be the object of mention by differentiation? One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it. When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation. When one has understood the declarations of the Srutis that lead to correct inferences (about Brahma) and has practised those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on Brahma invested with personality, and then behold impersonal Brahma in their understandings.[826] Jiva in course of its downward descent under the influence of Avidya lives here (within its cell formed by acts) after the manner of a silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, jiva also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass.[827] As the Ruru casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows. As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity.[828] Their own ancestor Janaka, the chief of Mithila, beholding his city burning in a conflagration, himself proclaimed, "In this conflagration nothing of mine is burning."' King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchasikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity. He who reads this discourse, O king, that treat of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva, the ruler of Mithila after his meeting with Panchasikha.'"“

SECTION CCXX

"'Yudhishthira said, "By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?"

"'Bhishma said, "The ancients who had their understandings directed to the Srutis, highly applauded the duty of self-restraint for all the orders generally but for the Brahmanas in especial. Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth, —all these are established upon self-restraint. Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results. One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful. Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust, desire, and wrath, etc.), as if these dwell in a separate body. Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the Self-born (Brahman) created kings. In all the (four) modes of life, the practice of self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life. I shall now mention to thee the indications of those persons who prize self-restraint highly.[829] They are nobility, calmness of disposition, contentment, faith, forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness, abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones. Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions. Receiving honours in this world, such a man in afterlife goes to heaven. Causing all creatures to acquire what they cannot acquire without his aid, such a man rejoices and becomes happy.[830] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is never cheerful. Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return. That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a regenerate being. Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits. They, however, that are of wicked soul never betake themselves to the path represented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality and comfort. Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.”“

SECTION CCXXI

“‘Yudhishthira said, “The three regenerate classes, who are given to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honour of the deities, from motives of obtaining children and heaven. What, O grandsire, is the character of this act?”

“‘Bhishma said, “Those who eat forbidden food without being observant of the sacrifices and vows ordained in the Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.”[831]

“‘Yudhishthira said, “Common people say that fasting is tapas (penances).
Is fasting, however, really so, or is penance something different?”

“‘Bhishma said, “People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul.[832] The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of Brahmacharya. Such a Brahmana will become a Muni always, a deity evermore, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests. Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.”

“‘Yudhishthira said, “How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?”

“‘Bhishma said, “He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval. Such a Brahmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin (celibate). By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful. Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia. That Brahmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself. He is said to subsist upon sacrificial remnants, who eats only what remains after feeding the gods, the Pitris, servants, and guests. Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the Apsaras. They who share their food with the deities and the Pitris pass their days in constant happiness with their sons and grandsons and at last, leaving off this body, attain to a very high end.”’“

SECTION CCXXII

“‘Yudhishthira said, “In this world, O Bharata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance. Is man, however, to be regarded as their doer or is he not to be regarded so? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire!”

“‘Bhishma said, “In this connection, O Yudhishthira, is cited the old narrative of a discourse between Prahlada and Indra. The chief of the Daityas, viz., Prahlada, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupefaction and pride, ever observant of the quality of goodness, and devoted to various vows, he took praise and censure equally. Possessed of self-restraint, he was then passing his time in an empty chamber. Conversant with the origin and the destruction of all created objects, mobile and immobile, he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eye upon gold and a clump of earth. Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Sakra approached him, and desirous of awakening him, said these words, ‘O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all. Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest of the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained? Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlada, that thou dost not indulge in grief? Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlada, and yet thou seemest like one that is happy and tranquil.' Thus urged by Indra, the chief of the Daityas, endued with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.

"""Prahlada said, 'He who is unacquainted with the origin and the destruction of all created objects, is, in consequence of such ignorance, stupefied. He, however, who is conversant with these two things, is never stupefied. All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena).[833] In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the chit) never does anything, yet (through the influence of Ignorance) a consciousness in respect of angry overspreads itself on it. He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgment, unacquainted with the truth.[834] If, O Sakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated. Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion? In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature. Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence. Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)? All these flow from Nature. This is my settled conclusion. Even

Emancipation and knowledge of self, according to me, flow from the same source.

"'"In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me. As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its repeated cawing, after the same manner all our acts only proclaim the indications of Nature. He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupefaction in consequence of his ignorance. He, however, who understands the difference between Nature and her transformations is never stupefied. All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect, one would never be affected by pride or arrogance. When I know what the origin is of all the ordinances of morality and when I am acquainted with the unstability of all objects, I am incapable, O Sakra, of indulging in grief. All this is endued with an end. Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects. For one that is possessed of wisdom, that is self-restrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists, O Sakra! I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own. I do not O, Sakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence I desire nothing.'

"'"Sakra said, 'Tell me the means, O Prahlada, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee.'

"'"Prahlada said, 'By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting upon aged seniors, O Sakra, a person succeeds in attaining to Emancipation. Know this, however, that one acquires wisdom from Nature, and that the acquisition of tranquillity also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.'"

"""Thus addressed by the lord of the Daityas, Sakra became filled with wonder, and commended those words, O king, with a cheerful heart. The lord of the three worlds then, having worshipped the lord of the Daityas, took his leave and proceeded to his own abode."'"

SECTION CCXXIII

“‘YUDHISHTHIRA SAID, “TELL me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time’s heavy bludgeon, still live on this earth.”

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between Vasava and Virochana’s son, Vali. One day Vasava, after having subjugated all the Asuras, repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali. Tell me, O Brahman, where I may now find that Vali whose wealth continued undiminished even though he used to give it away as lavishly as he wished. He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now. Formerly, it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahmana, where I may find that chief of the Asuras now.

“‘““Brahman said, ‘It is not becoming in thee, O Maghavat, to thus enquire after Vali now. One should not, however, speak an untruth when one is questioned by another. For this reason, I shall tell thee the whereabouts of Vali. O lord of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be staying in an empty apartment.’

“‘““Sakra said, ‘If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act.’

"""Brahman said, 'Do not, O Sakra, injure Vali, Vali does not deserve death. Thou shouldst, on the other hand, O Vasava, solicit instruction from him about morality, O Sakra, as thou pleasest.'"

"'Bhishma continued, "Thus addressed by the divine Creator, Indra roamed over the earth, seated on the back of Airavata and attended by circumstances of great splendour. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment clothed in the form of an ass.

"""Sakra said, 'Thou art now, O Danava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it? I see what I had never seen before, viz., thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess. Formerly, thou used to make progress through the worlds with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought. The Daityas, looking up to thee as their protector, lived under thy sway. Through thy power, the earth used to yield crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity. Dost thou or dost thou not indulge in grief for this? When formerly thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what was the state of thy mind then? Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee. All of them were adorned with garlands of lotuses and all had companions bright as gold. What, O lord of Danavas, was the state of thy mind then and what is it now? Thou hadst a very large umbrella made of gold and adorned with jewels and gems. Full two and forty thousand Gandharvas used in those days to dance before thee.[835] In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then? Formerly, engaged in sacrifice, thou hadst gone round the whole earth, following the rule of the hurling of the Samya: What was the state of thy mind then?[836] I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans. I behold not also, O king of the Asuras, that garland of thine which was given to thee by the Grandsire.'

"""Vali said, 'Thou seest not now, O Vasava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire. Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again. This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity. They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness. Led, however, by a vulgar intelligence, thou indulgest in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these.'""“

SECTION CCXXIV

“‘Bhishma said, “Once more, laughing at Vali who was sighing like a snake, Sakra addressed him for saying something more pointed than what had said before.[837]

“‘“Sakra said, ‘Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regarding us as nought. Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief? Formerly, all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?’

“‘“Vali said, ‘Considering all this to be transitory, — due, indeed, to the course of time, — I do not, O Sakra, indulge in grief. These things have an end. These bodies that creatures have, O chief of celestials, are all transitory. For that reason, O Sakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine. The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together. Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge. As the final resting-place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O wielder of the thunderbolt! They, however, who are overwhelmed with Passion and loss of judgment, do not know this, they whose understanding is lost, sink under the weight of misfortune. A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful. They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses. Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like. When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed, both of them are ignorant of the truth, viz., he who slays and he who is slain.[838] That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but the act (of which he boasts) has been accomplished by a real agent (who is different). When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded has (as already said) a creator. Earth, light or heat, space, water, and wind constituting the fifth — from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)? One that is possessed of great learning, one that has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune, are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)? One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition. This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial. If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Sachi! Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsists upon chaff and that is now passing his days in a lonely spot remote from the habitations of men? If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence. It is Time that gives everything and again takes away everything. It is Time that ordains all things. Do not, O Sakra, brag of thy manliness. Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquainted, however, O Sakra, with the eternal attributes of all things in the world. Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control. Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth. The gods, men, the Pitris, the Gandharvas, the snakes, and the Rakshasas, were all under my sway in days gone by. Thou knowest this, O Vasava! Their understandings stupefied by ignorance, all creatures used to flatter me, saying, "Salutations to that point of the compass whither Virochana's son Vali may now be staying!" O lord of Sachi, I do not at all grieve when I think of that honour (which is no longer paid to me). I feel no sorrow for this fall of mine. My understanding is firm in this respect, viz., that I will live obedient to the sway of the Ordainer. It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellors and friends. This happens because of its having been ordained.[839] Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Sakra, to live in happiness with all his counsellors and friends.

"""This also happens because of its having been ordained. An auspicious and beautiful woman, O Sakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness. That we have now become so is not due to any act of ours, O Sakra! That thou art now so is not due, O wielder of the thunderbolt, to any act of thine. Thou hast not done anything, O thou of hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence. Affluence and its reverse come one after another. I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me. This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder. This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity. It is Time that establishes all things. Time works upon all things and leads them to their final consummation.[840] I was the worshipped lord of the Danavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail? Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Adityas with thyself amongst them. It was I that used to bear up water and then to shower it as rain, O Vasava! It was I that used to give both light and heat unto the three worlds. It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master. That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me. I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Sachi, is the doer (of those acts). It is Time, O Sakra, that protects or destroys all things.[841] Persons conversant with the Vedas say that Time (Eternity) is Brahma. The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth. Some people, in consequence of their superior intelligence, say that all this (the entire universe) should be conceived as Brahma. The Vedas, however, teach, that the five sheaths that invest the Soul should be regarded as Brahma. Brahma is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible.[842] Though it is without attributes by itself, yet it enters all existent objects and as such assumes attributes. Those persons that are conversant with truth regard Brahma as eternal. Through the action of Ignorance, Brahma causes the attributes of materiality to invest the Chit or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul.[843] Brahma in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or Brahma, indeed, cannot be avoided by running nor by staying still. All the five senses are incapable of perceiving Brahma. Some have said that Brahma is Fire; some that he is Prajapati; some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening; and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things. Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. Thou also, O lord of Sachi, shalt have to pass away after the same manner. Thee, too, O Sakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish! Time sweeps away all things. For this reason, O Indra, do not brag. Time is incapable of being quieted by either thee or me or by those gone before us. This regal prosperity that thou hast attained and that thou thinkest to be beyond comparison, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place. Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee. Unstable as she is, deserting me she hath now approached thee, O chief of the deities! Do not, O Sakra, indulge in such brag again. It behoveth thee to become tranquil. Knowing thee to be full of vanity, she will very soon desert thee.’”’“

SECTION CCXXV

“‘Bhishma said, “After this, he of hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed splendour, issue out of the form of the high-souled Vali. The illustrious chastiser of Paka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.

“‘“Sakra said, ‘O Vali, who is this one, thus shining with splendour, thus decked with head plumes, thus adorned with golden bracelets on her upper arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.’

“‘“Vali said, ‘I do not know whether she is an Asura damsel or a celestial one or a human one. Thou mayst not ask her thyself. Do what pleases thee.’

“‘“Sakra said, ‘O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali? I do not know thee. Kindly tell me thy name. Who, indeed, art thou that thus standest here as Maya herself, blazing with thy own splendour, after having deserted the lord of the Daityas? O, tell me this as I question thee.’

“‘“Sree said, ‘Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of Duhshaha.[844] Some knew me by the name of Vidhitsa.[845] I have other names also, O Vasava! They are Bhuti, Lakshmi, and Sree.[846] Thou knowest me not, O Sakra, nor doth any one among the deities know me.’

“‘“Sakra said, ‘O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?’

“““Sree said, ‘Neither the Creator nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Sakra, disregard Vali.’

“““Sakra said, ‘For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles!’

“““Sree said, ‘I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue. Vali hath fallen off from all these. Formerly, he was devoted to the Brahmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brahmanas and touched clarified butter with soiled hands.[847] Formerly, he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless. Deserting him (for these faults) I shall henceforth, O Sakra, dwell in thee. Thou shouldst bear me without heedlessness, and with penances and prowess.’

“““Sakra said, ‘O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever.’

“““Sree said, ‘Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, that can bear me for ever.’

“““Sakra said, ‘O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always. I shall certainly obey thy behests. It behoveth thee to answer me truly.’

“““Sree said, ‘O chief of the deities, I shall tell thee as to how I may be enabled to dwell in thee always. Divide me into four parts according to the ordinance laid down in the Vedas.’

“““Sakra said, ‘I shall assign the habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way. Amongst men, the earth, that progenitrix of all things, bear them all. She shall bear a fourth part of thyself. I think she hath the strength to do it.'

"""Sree said, 'Here, I yield up a quarter of myself. Let it be established on the earth. Do thou, after this, make a proper disposition, O Sakra, for my second quarter.'

"""Sakra said, 'The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine.'

"""Sree said, 'I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Sakra, assign a proper place for my third quarter.'

"""Sakra said, 'The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter, when it is placed therein.'

"""Sree said, 'Here I yield up my third quarter which is to be placed in Fire. Do thou, O Sakra, after this, assign a proper place for my last quarter.'

"""Sakra said, 'They that are good among men, devoted to Brahmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it.'

"""Sree said, 'Here I yield up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Sakra.'

"""Sakra said, 'Listen to these words of mine. I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me.' The chief of the Daityas, viz., Vali, thus deserted by Sree, then said these words.

"""Vali said, 'At present the Sun shines as much in the east as in the west, and as much in the north as in the south. When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman situated in the middle of Sumeru, then will again occur a great battle between the gods and the Asuras, and in that fight I shall certainly vanquish all of you. When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of

Brahman, then will again occur a great battle between the gods and the Asuras, and in that fight I shall surely conquer all of you.'[848]

"""Sakra said, 'Brahman hath commanded me saying that I should never kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head. Go whithersoever thou wishest, O chief of the Daityas! O great Asura, peace to thee! No time will come when the Sun will shine from only the meridian. The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly. For six months he travels in a northward course and then for the other six in a southward course. The sun travels by these courses (one after another), creating winter and summer for all creatures.'"

"'Bhishma continued, "Thus addressed by Indra, O Bharata, Vali, the chief of the Daityas, proceeded towards the south. Purandara proceeded towards the north. The thousand-eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies."'"

SECTION CCXXVI

“‘Bhishma said, “In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhishthira. When the Asura Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these words, ‘Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully?’

“‘“Namuchi answered, ‘By indulging in such sorrow as cannot be warded off one only wastes one’s body and gladdens one’s foes. Then, again, no one can lighten another’s sorrow by taking any portion of it upon oneself. For these reasons, O Sakra, I do not indulge in sorrow. All this that thou seest hath one end.[849] Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities! Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one’s mind of that which is productive of the highest good and which dwells in the heart itself.[850] When one sets one’s mind upon what is for one’s highest good, without doubt, the result that takes place is that one’s objects are all accomplished.[851] There is One Ordainer, and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path. Knowing what is existence and what is emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens. One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter. That person is never stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in. Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, viz., that he that dislikes sorrow regards himself as the actor.[852] Amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and that which is not-Soul never fear calamities. The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief. That person is a very superior one whom even great success cannot gladden and even dire calamities cannot afflict, and who bears pleasure and pain, and that which is between them both, with an unmoved heart. Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain. That assembly of learned persons engaged in the discussion of duties based upon both the Srutis and the Smritis is not a good assembly, — indeed, that does not deserve to be called by the name of assembly, — entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into and enquired after righteousness succeeds in acting according to the conclusions to which he arrives.[853] The acts of a wise man are not easily comprehensible. He that is wise, is never stupefied when afflictions come upon him. Even if he falls away from his position like Gautama in his old age, in consequence of the direct calamity, he does not suffer himself to be stupefied.[854] By any of these, viz., mantras, strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart? Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me? One obtains only that which has been ordained to be obtained. One goes thither whither it was ordained that one is to go. Those sorrows and joys are obtained that are ordained to be obtained. That man who knowing this fully, does not suffer himself to be stupefied, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.'"'"

SECTION CCXXVII

“‘Yudhishthira said, “What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch has occurred? In this world, O bull of Bharata’s race, thou art the foremost of our instructors. I ask thee this. It behoveth thee to tell me what I ask.”

“‘Bhishma said, “For one that has been deprived of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude. Grieflessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, once may again acquire prosperity. That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects. In this connection is once more cited the old narrative of the discourse between Vali and Vasava, O Yudhishthira! After the battle between the gods and the Asuras, in which a large number of Daityas and Danavas fell, had come to an end, Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He of a hundred sacrifices was once more invested with the sovereignty of the deities. After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad at heart. At that time, accompanied by the Rudras, the Vasus, the Adityas, the Aswins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the puissant Sakra, seated in splendour on his four-tusked prince of elephants, called Airavata, made a progress through all the worlds. One day, while thus engaged, the wielder of the thunderbolt beheld Virochana’s son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Danavas, he approached him. Beholding the chief of the deities, viz., Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation. Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying, ‘How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due, this frame of mind is certainly very difficult of attainment. Hurled from a position that was certainly the highest, thou art now divested of all thy possessions, and thou hast been brought under the sway of thy foes. O son of Virochana, what is that by having recourse to which thou dost not grieve although the occasion is for grief? Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved. Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stripped today by thy foes, why dost thou not grieve? Thou art bound in Varuna’s noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief. Divested of prosperity and fallen away from affluence, thou indulgest not in grief. This, indeed, is something that is very remarkable. Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?’ Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali, the son of Virochana, fearlessly answered his interrogator, saying the following words.

“““Vali said, ‘When calamities have oppressed me, O Sakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand! Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches? That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual. When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished. O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess! That we have become so is not, O Sakra, the result of any act of ours.[855] That thou hast become so, O wielder of the thunderbolt, is not the result of any act of thine. What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat. A person obtains happiness and misery one after another in course of Time. Thou hast, O Sakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee. It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are! Dutiful services done to parents, reverential worship of deities, due practice of any good quality, — none of these can bestow happiness on any one. Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen can rescue one that is afflicted by Time. Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases. There is no rescuer of men that are afflicted by Time's course. That thou, O Sakra, regarded thyself as the actor lies at the root of all sorrow. If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else (viz., the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher. Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings. O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things. Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe. For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupefied, or yield to the influence of error? Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea?[856] Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Sakra, to go the way along which hundreds of Indras have gone before thee. When thy hour matures itself, Time will surely destroy thee like me, — thee that art now so invincible and that now blazest with unrivalled splendour. In Time's course many thousands of Indras and of deities have been swept off yuga after yuga. Time, indeed, is irresistible. Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman. This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal. Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is overwhelmed and stupefied by Time really regards oneself after this manner. Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never stable in respect of either thee or me or others. It had belonged to innumerable persons before thee. Passing over them, it has now become thine. It will stay with thee, O Vasava, for some time and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else. So many sovereigns have gone before thee that I venture not to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee. I do not behold those rulers now that had formerly enjoyed this earth with her trees and plants and gems and living creatures and waters and mines. Prithu, Aila, Maya, Bhima, Naraka, Samvara, Aswagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahlada, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilaswa, Virupaka, Vana, Kartaswara, Vahni, Viswadanshtra, Nairiti, Sankocha, Varitaksha, Varaha, Aswa, Ruchiprabha, Viswajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakasipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard, — indeed, many foremost of Daityas of former times, — having gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them. All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices. All of them were capable of roaming through the skies, and all were heroes that never showed their backs in battle. All of them had very strong frames and all had arms that resembled heavy bludgeons. All of them were masters of hundreds of illusions, and all could assume any form they wished. We have never heard that having engaged themselves in battle any of them had ever sustained a defeat. All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning. Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty. All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures. All of them were the offspring of Daksha’s daughters. Endued with great strength, all were lords of the creation. Scorching all things with the energy all of them blazed with splendour. Yet all of them were swept off by time. As regards thee, O Sakra, it is evident that when thou shalt have, after enjoying the earth, to leave her, thou wilt not be able to control thy grief. Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty. When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present. When Time that never sleeps came upon me that had always been heedful of my duties, turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee! Thou piercest me with thy words, and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly. Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus. Formerly, when I happened to become angry, what person was there on earth that could stand before me in battle? Time, however, is stronger. He has overwhelmed me. It is for this reason, O Vasava, that thou art able to stand before me! Those thousand (celestial years), that are the measure of thy sway, will surely come to an end. Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven. In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had? Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth and death, — a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vasava, know thee. Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that hath made thee what thou art? Thou didst thyself witness what my prowess was in those days. The energy and might I used to display in all my battles, furnish sufficient evidence. The Adityas, the Rudras, the Sadhyas, the Vasus, and the Maruts, O lord of Sachi, were all vanquished by me. Thou knowest it well thyself, O Sakra, that in the great encounter between the gods and the Asuras, the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us. Many were the mountain summits with craggy edges that I broke on thy head.

What, however, can I do now? Time is incapable of being resisted. If it were not so, do not think that I would not have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that hath come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Sakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou. Thou braggest before one who, upon his time having matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords. Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords. Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release, — these all one encounters in Time's course. I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens me (for throwing me down) like a fruit that has appeared on a tree. There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time. Versed as I am with the virtues of Time, it behoves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Sakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief.'

"""Thus addressed by the chief of the Daityas, he of a hundred sacrifices, viz., the puissant and thousand-eyed chastiser of Paka, restrained his wrath and said these words.

"""Sakra said, 'Beholding this upraised arm of mine, equipped with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings? Thy understanding, however, so firm and so endued with vision of the truth, hath not been agitated. O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude. Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire? Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful though hidden from the view, that is continuously burning, and that is truly endless. Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway. All things are being cooked in Time's cauldron. Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom. All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him. Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course. Like a usurer adding up his interest, Time adds up its subtile portions represented by kalas, and lavas, and kashthas, and kshanas, and months, and days and nights. Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says, "This I will do today but this other act I will do tomorrow" sweeps him away. Time sweeps away one and men exclaim, "I saw him a little while ago. How has he died?" Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down. That which is existent is only another form of the non-existent. Everything is transitory and unstable. Such a conviction is, however, difficult to come at. Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert some time ago. Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is being dragged by Time is unconscious of the noose thrown round one's neck. People, given to jealousy and vanity and cupidity to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupefied. Thou, however, art acquainted with the truth of existence. Thou art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand. O son of Virochana, fully conversant art thou with the topic of Time's conduct. Thou art well-versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy persons. Thou art, for this, an object of affection with all persons endued with wisdom. Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou art never attached to anything, and hence thou hast not been stained by anything. The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow. The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee. I do not desire to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee. These nooses of Varuna, with which thou hast been bound, will loosen Time's course in consequence of the misconduct of men. Blessed be thou, O great Asura! When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him, when Sudras will have their feet washed by Brahmanas and have sexual congress fearlessly with women of regenerate families, when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels, when all the four orders will transgress all restraints, then these bonds of thine will begin one by one, to loosen. From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine.' Having said these words unto him, the divine Indra, having the prince of elephants for his vehicle, left that spot. Having vanquished all the Asuras, the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds. The great Rishis hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care. His praises hymned by the foremost of Brahmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness.'"“[857]

SECTION CCXXVIII

“‘Yudhishthira said, “Tell me, O grandsire, the indications of future greatness and future fall in respect of a person.”

“‘Bhishma said, “The mind itself, blessed be thou, indicates the premonitory symptoms of one’s future prosperity and future fall. In this connection is cited the old story of the discourse between Sree and Sakra. Listen to it, O Yudhishthira! The great ascetic Narada, of energy whose effulgence is as immeasurable as Brahma itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial Rishis in the region of the Creator, roved according to his pleasure through the triple world. One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Ganga as she issued out of the pass known by the name of Dhruva and plunged into the stream.[858] At that time the thousand-eyed Indra also, the wielder of the thunderbolt, and the slayer of Samvara and Paka, came to the very bank where Narada was. The Rishi and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together. They employed the hour in reciting and listening to the excellent narratives told by the great celestial Rishis descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history.[859] While sitting there they beheld the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises. Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching towards them both. Riding upon Vishnu’s vehicle adorned with Garuda and Surya himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds. The object they saw was none other than Sree herself, attended by many Apsaras endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire. Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padma having her habitation in the midst of lotuses. Descending from her foremost of cars, that unrivalled lady began to approach towards the lord of the three worlds and the celestial Rishi Narada. Followed by Narada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Sree in the following words.

"""Sakra said, 'O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?'

"""Sree said, 'In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me. I am that Padma, that Sree decked with lotuses, who sprang from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures. I am called Lakshmi, Bhuti, and Sree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability. I am Patience, I am Success, I am Prosperity. I am Swaha, I am Swadha, I am Reverence, I am Fate, and I am Memory. I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions. I always reside, O slayer of Vala, with those foremost of men, viz., heroes panting after victory and unretreating from battle. I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to Brahma, that are truthful in speech, that are possessed of humility, and that are liberal. Formerly, I dwelt with the Asuras in consequence of my disposition of being bound by truth and merit. Seeing, however, that the Asuras have assumed adverse natures, I have left then and wish to reside in thee.’

“““Sakra said, ‘O thou of fair face, in consequence of what behaviour of the Asuras didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the Daityas and the Danavas?’

“““Sree said, ‘I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in walking along the path which leads to heaven. I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of Pitris, deities, preceptors, seniors, and guests. Formerly, the Danavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brahmanas, and to be truthful in speech. They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous. Formerly, they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people’s affluence and prosperity. They were all charitable and economical; of respectable conduct, and endued with compassion. They were excessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control. They used to keep their servants and counsellors contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honour. They were endued with shame. They were of rigid vows. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and auspicious unguents. They were also to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns. The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley. They used every morning to look at clarified butter and other auspicious articles, and with senses withdrawn they used to recite the Vedas and worship Brahmanas with gifts. Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day. They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their possessions by sharing these with them. They always used to assume and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted. They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals. They duly worshipped Pitris, deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances. None amongst them ate singly any food that was good, and none had congress with other people’s wives. As regards compassion, they behaved towards all creatures as towards their own selves. They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days. They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, and for forgiveness. And, O puissant one, truth, charity, penance, purity, compassion, soft speeches and absence of animosity towards friends, — all these were always in them. Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity never assailed them. In consequence of the Danavas having been distinguished for these good qualities, I dwelt with them from the beginning of the creation for many yugas together. Times were altered, and that alteration brought about an alteration in the character of the Danavas. I saw that virtue and morality deserted them and they began to own the sway of lust and wrath. Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at them. When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect. In the presence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact. Those amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem.[860] During the night they began to indulge in loud screams and shrieks. Their homa fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands. Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them. Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend seniors, they appropriated them to their own use shamelessly. Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered. Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating.[861] Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses. Their housewives abstained from looking after these. They no longer attained to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink.[862] Disregarding children that only looked on, and without having fed their dependants, the Danavas ate what they had. They began to prepare payasa and krisara and dishes of meat and cakes and sashkuli (not for gods and guests) but for their own slaves, and commenced to eat the flesh of animals not killed in sacrifices.[863] They used to sleep even after the sun had risen. They made night of their morns. Day and night disputes and quarrels waxed in every house of theirs. They that were not respectable amongst them no longer showed any respect for those that deserve respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind. Brahmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of Richs were not condemned or punished. Both were treated on a footing of equality, those, that is, that deserved respect and those that deserved no respect. Their servant girls became wicked in behaviour, and began to wear necklaces of gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes. They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women. Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts. When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it. Amongst even their better classes have appeared traders and dealers in goods, intent upon taking the wealth of others. The Sudras amongst them have taken to the practice of penances. Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions. Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter. Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at Sraddhas.[864] Every morning, disciples, instead of approaching preceptors for making dutiful enquiries for ascertaining what acts awaited accomplishment and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions. Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husbands lecture and rebuke them. Sires, with great care, seek to keep sons in good humour, or dividing through fear their wealth among children, live in woe and affliction.[865] Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery. They have become ungrateful and unbelieving and sinful and addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that splendour which had distinguished them before. In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer. I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Sachi! Honoured by thee, O chief of the celestials, I shall receive honour from all other deities. There, where I reside, the seven other goddesses with Jaya for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth, viz., Jaya, occupies the foremost place amongst them, O chastiser of Paka. All of them and myself, having deserted the Asuras, have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.'

"""After the goddess had said so, the celestial Rishi Narada, and Vasava, the slayer of Vritra, for gladdening her, offered her a joyful welcome. The god of wind, — that friend of Agni, then began to blow gently through heaven, bearing delicious odours, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses. All the deities (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him. Then the thousand-eyed chief of the gods, accompanied by Sree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honour from all. Then the great Rishi Narada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Sree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious. Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour. Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The earth became adorned with many mines filled with jewels and gems, and the chant of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials. Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and Kinnaras and Yakshas and Rakshasas all became endued with prosperity and cheerfulness. Not a flower, — what need then be said of fruits, — dropped untimely from a tree even if the god of wind shook it with force. All the kine began to yield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one. They who, from desire of advancement, approach before assemblies of Brahmanas, and read this narrative of the glorification of Sree by all the deities with Indra at their head, deities that are competent to grant every wish, — succeed in winning great prosperity. These then O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behoves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection!"'"

SECTION CCXXIX

“‘Yudhishthira said, “By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and which is beyond the reach of primordial nature.”[866]

“‘Bhishma said, “One that is engaged in the practice of the religion of nivritti, that eats abstemiously, and that has his senses under complete control, can attain to Brahma which is immutable and which is above primordial nature. In this connection is cited the old narrative, O Bharata, of the discourse between Jaigishavya and Asita. Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.

“‘“Devala said, ‘Thou art not gladdened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom? Whence hast thou got it? And what, indeed, is the refuge of that wisdom?’”

“‘Bhishma said, “Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith and profound sense.

“‘“Jaigishavya said, ‘O foremost of Rishis, I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts. They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts, they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom.[867] They never grieve for what is yet to come. They are concerned with only what is before them and acts as they should. They never indulge in sorrow for what is past or even call it to their minds. Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects, O Devala, if solicited regardfully thereto.[868] Of mature knowledge, of great wisdom, with wrath under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed. Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity. Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are again never affected by praise and blame uttered by others in respect of them. They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature. Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others. They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness. O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow. I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased? Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage themselves. (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse. He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison. He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction. Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this. The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, viz., that of Brahma, which is eternal and which transcends the reach of primordial nature. The very gods, the Gandharvas, the Pisachas, and the Rakshasas, cannot reach the rung which is his who has attained to the highest end.’”’“

SECTION CCXXX

“‘Yudhishthira said, “What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment?”

“‘Bhishma said, “In this connection I shall recite to thee the words that Kesava, asked by Ugrasena, said unto him on a former occasion.

“‘“Ugrasena said, ‘All persons seem to be very solicitous of speaking of the merits of Narada. I think that celestial Rishi, must really be possessed of every kind of merit. I ask thee, tell me this, O Kesava!’

“‘“Vasudeva said, ‘O chief of the Kukkuras, listen to me as I mention in brief those good qualities of Narada with which I am acquainted, O king! Narada is as learned in the scriptures as he is good and pious in his conduct. And yet, on account of his conduct, he never cherishes pride that makes one’s blood so hot. It is for this reason that he is worshipped everywhere. Discontent, wrath, levity, and fear, these do not exist in Narada. He is free from procrastination, and possessed of courage. For this he is worshipped everywhere. Narada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere. He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere. He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect. He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is everywhere worshipped with respect. He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect. He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the Puranas. He is a great renouncer and he never disregards any one.[869] For this he is everywhere worshipped with respect. He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect. He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered wrath and cupidity. For this he is everywhere worshipped with respect. He has never quarrelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect. His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the Srutis. He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect. He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things.[870] He is never long subject to the influence of any doubt. For this he is everywhere worshipped with respect. He has no yearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect. He observes the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters connected with the origin of things. He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control. For this he is everywhere worshipped with respect. He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with yoga. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect. He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect. He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect. Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well-versed with the course of time and its opportuneness for particular acts, and who is well-acquainted with all agreeable things?’”’“

SECTION CCXXXI

“‘Yudhishthira said, “I desire, O thou of Kuru’s race, to know what the origin and what the end is of all creatures; what is the nature of their meditation and what are their acts; what are the divisions of time, and what the allotted periods of life in the respective epochs. I desire also to know in full the truth about the genesis and the conduct of the world; the origin of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction? O best of virtuous persons, if thou art minded to favour us, do tell us this about which I ask thee. Having heard before this excellent discourse of Bhrigu unto the regenerate sage Bharadwaja which thou didst recite, my understanding, purged of ignorance, has become exceedingly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behoves thee to discourse to me (more elaborately).”

“‘Bhishma said, “In this connection I shall recite to thee an old narrative of what the divine Vyasa said unto his son Suka when the latter had questioned the former. Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of Brahmacharya in consequence of his having earned excellence of religious merit, Suka addressed these very questions, about which his doubts had been solved, to his father the island-born Rishi who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.

“‘“Suka said, ‘It behoveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time,[871] and what the duties are that should be accomplished by a Brahmana.’”

"'Bhishma said, "Unto his son who had questioned him, the sire, having a knowledge of both the past and future, conversant with all duties and endued with omniscience, thus discoursed on the subject.

""'Vyasa said, 'Only Brahma, which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation.[872] The Rishis, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a Kashtha. Thirty Kashthas would make what is called a Kala. Thirty Kalas, with the tenth part of a Kala added, make what is known as a Muhurta. Thirty Muhurtas make up one day and night. Thirty days and nights are called a month, and twelve months are called a year. Persons conversant with mathematical science say that a year is made up of two ayanas (dependent on sun's motion), viz., the northern and the southern. The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action. A month of human beings is equal to a day and night of the Pitris. That division (as regards the Pitris) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep. A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night. Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also. I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently in respect of the Krita, the Treta, the Dwapara, and the Kali yugas. Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita yuga is four thousand and eight hundred years of the deities). As regards the other yugas, the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Treta is three thousand years and its morning extends for three hundred years and its evening for three hundred). The duration of the Dwapara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali yuga is one thousand years, and its morning extends for one hundred years, and its evening for one hundred.[873] These periods always sustain the never-ending and eternal worlds. They who are conversant with Brahma, O child, regard this as Immutable Brahma. In the Krita age all the duties exist in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means.[874] In the other yugas, duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception. In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter. It has also been heard by us that, in the succeeding yugas, the words of the Vedas, the periods of life, the blessings (uttered by Brahmanas), and the fruits of Vedic rites, all decrease gradually. The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding yuga. In the Krita, Penance occupies the foremost place. In the Treta, Knowledge is foremost. In the Dwapara, Sacrifice has been said to be the foremost, In the Kali yuga, only Gift is the one thing that has been laid down. The learned say that these twelve thousand years (of the deities) constitute what is called a yuga. A thousand such yugas compose a single day of Brahman.[875] The same is the duration of Brahman’s night. With the commencement of Brahman’s day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to yoga-meditation. When the period of slumber expires, He awakes. That then which is Brahman’s day extends for a thousand such yugas. His nights also extends for a thousand similar yugas. They who know this are said to know the day and the night. On the expiry of His night, Brahman, waking up, modifies the indestructible chit by causing it to be overlaid with Avidya. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.’”’“[876]

SECTION CCXXXII

“‘“Vyasa said, ‘Brahma is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, viz., the mobile and the immobile.[877] At the dawn of His day, waking up, He creates with the help of Avidya this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest.[878] Overwhelming the Chit, which is effulgent, with Avidya, Mind creates seven great beings.[879] Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound. From Space, by modification, arises the bearer of all scents, viz., the pure and mighty Wind. It is said to possess the attribute of Touch. From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Sukram, it starts into existence, thus possessing the attribute of Form. From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation.[880] These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung. Each has not only its own special attribute but each succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes). If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though it may exist in a state of attachment with Water and also Wind. These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling. All these great entities coming together, and commingling with one another, form the constituent parts of the body which are called limbs.[881] In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body.[882] Then the original Creator of all beings, having by his Maya divided Himself, enters that subtile form for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings.[883] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the Rishis, the Pitris, and men; the rivers, the seas, and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras, Rakshasas, birds, animals domestic and wild, and snakes. Indeed, he creates both kinds of existent things, viz., those that are mobile and those that are immobile; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation; and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness or untruthfulness, each creature, at every new creation, obtains that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it. It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, etc.), to the objects of the senses (such as form, etc.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities. Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of effects, exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent. Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects. As regards this subject,[884] some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some, that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They however, whose vision is directed to truth regard Brahma as the cause.[885] Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind. By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings. It is by Penance that the Rishis are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions. The names of the Rishis, all things that have been created, the varieties of form seen in existent things, and the course of actions, have their origin in the Vedas.[886] Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, occur in the Vedas. Upon the expiration of his night (i.e., at the dawn of his day), the uncreate Brahman creates, from prototypes that existed before, all things which are, of course, well-made by Him.[887] In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, observance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (Siddhi) attainable in this life.[888] That incomprehensible Brahma which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishads by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above.[889] Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained). That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality. Two Brahmas should be known, viz., the Brahma represented by sound (i.e., the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme. The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaisyas. Serving the three other orders is the sacrifice laid down for the Sudras. Penances (or worship of Brahma) is the sacrifice laid down for the Brahmanas. In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them. In Krita age, men, worshipping only one Brahma, looked upon the Richs, the Samans, the Yajuses and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga, by means of penances. In the Treta age, many mighty men appeared that swayed all mobile and immobile objects. (Though the generality of men in that age were not naturally inclined to the practice of righteousness, yet those great leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices and the distinctions between the several orders, and the four modes of life, existed in a compact state. In consequence, however, of the decrease in the period of life in Dwapara, all these, in that age, fall off from that compact condition. In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them. The righteousness which is seen in the Krita age is now visible in such

Brahmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures. As regards the other yugas, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinance of the Vedas are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and pilgrimages to sacred waters and spots.[890] As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each yuga. As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara. I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures. All the innumerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them.[891] I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, viz., Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action.'"'"

SECTION CCXXXIII

“‘“Vyasa said, ‘I shall now tell thee how, when his day is gone and his night comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtile, merges everything into his Soul. When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration. All things mobile and immobile that are on the earth first disappear and merge into the substance of which this planet is composed. After all mobile and immobile objects have thus disappeared, the earth, shorn of trees and herbs, looks naked like a tortoise shell. Then water takes up the attribute of earth, viz., scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution. Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still. Then the attribute of water is taken by Heat, and losing its own attribute, water finds rest in that element. Dazzling flames of fire, ablaze all around, conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration. Then Wind comes and takes the attribute, viz., form of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated. The Wind, obtaining its own attribute, viz., sound, begins to traverse upwards and downwards and transversely along all the ten points. Then Space takes the attribute, viz., sound of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound. Then Space is all that remains, that element whose attribute, viz., sound dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe.[892] Then Chandrama's having made Mind (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Iswara are all that remain. This Chandramas, which is called also Sankalpa, is then, after a very long time, brought under Iswara's sway, the reason being that that Sankalpa has to perform a very difficult act, viz., the destruction of Chitta or the faculties that are employed in the process called judgment. When this has been effected, the condition reached is said to be of high Knowledge. Then Time swallows up this Knowledge, and as the Sruti declares, Time itself, in its turn, is swallowed up by Might, or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidya. Possessed of Vidya, Iswara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High. Thus all existent creatures are withdrawn into Brahma. Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience. Even thus doth the Unmanifest Brahma repeatedly undergo the processes of Elaboration and Withdrawal (i.e., Creation and Destruction), and even thus Brahman's Day and Night each consist of a thousand yugas.'"'"[893]

SECTION CCXXXIV

“‘“Vyasa said, ‘Thou hadst asked me about the Creation of all beings; I have now narrated that to thee in full. Listen to me as I tell thee now what the duties are of a Brahmana. The rituals of all ceremonies for which sacrificial fees are enjoined, commencing with Jatakarma and ending with Samavartana, depend for their performance upon a preceptor competent in the Vedas.[894] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor’s fee, the youth should return home with a thorough knowledge of all sacrifices.[895] Receiving the permission of his preceptor, he should adopt one of the four modes of life and live in it in due observance of its duties till he casts off his body. He should either lead a life of domesticity with spouses and engaged in creating offspring, or live in the observance of Brahmacharya; or in the forest in the company of his preceptor, or in the practice of the duties laid down for a yati. A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life). A Brahmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes.[896] He should then enter the other modes of life, having cleansed himself by his acts. He should settle in that place which he may ascertain to be the most sacred spot on earth, and he should strive in all matters that lead to fame, for attaining to a position of eminence. The fame of Brahmanas increases through penances that are very austere, through mastery of the various branches of knowledge, through sacrifices, and through gifts. Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain. Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana singly.[897] For a Brahmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or Rishis, or Pitris, or preceptor or the aged, or the diseased, or the hungry.[898] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from one's own possessions, including even cooked food, more than one can fairly afford.[899] Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaisravas, belonging to Indra himself.[900] Of high vows (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brahmana, ascended to heaven. Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vasishtha, ascended to heaven and received high honours there. Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world. Usinara's son Sivi, having given away his own limbs and the dear son of loins for the sake of a Brahmana, ascended to heaven from this world. Pratardana, the ruler of Kasi, having given away his very eyes to a Brahmana, obtained great fame both here and hereafter. King Devavridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom. Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal Brahma, proceeded to regions of great felicity. Amvarisha of great prowess, having given unto the Brahmanas eleven Arvudas of kine, proceeded to heaven with all the people of his kingdom. Savitri, by giving away her ear-rings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity. Yuvanaswa, the son of

Vrishadarbha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven. Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole earth; and Gaya gave away the earth with all her towns and cities, unto the Brahmanas. Once when the clouds ceased to pour, Vasishtha, resembling Brahman himself, kept alive all creatures like Prajapati keeping them alive (by his energy and kindness). Karandhama's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven. Brahmadatta, the ruler of the Panchalas, possessed of superior intelligence, by giving away two precious jewels called Nidhi and Sankha unto some of the foremost of the Brahmanas, obtained many regions of felicity. King Mitrasaha, having given his own dear wife Madayanti unto the high-souled Vasishtha, ascended to heaven with that wife of his. The royal sage Sahasrajit, possessed of great fame having cast off dear life itself for the sake of a Brahmana, ascended to regions of great felicity. King Satadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven. The king of the Salwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven. The Royal sage Madiraswa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods. The royal sage Lomapada, of great prowess, by giving away his daughter Santa to Rishyasringa, obtained the fruition of all his wishes. King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity. These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means of gifts and penances, to heaven. Their fame will last as long as the earth herself will last. All of them have, by gifts, sacrifices and procreation of issue, proceeded to heaven.''''

SECTION CCXXXV

“““VYASA SAID, ‘THE knowledge called Trayi which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Samans, and the sciences called Varna and Akshara. There are besides, the Yajuses and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being. They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things. A Brahmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature. Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this world guided by the quality of goodness. Leading even the domestic mode of life, the Brahmana should be observant of the six acts already spoken of.[901] His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having self-control, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brahmana should never sink in languor. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint, — these enhance one’s energy and destroy one’s sins. One endued with intelligence should be abstemious in diet and should conquer one’s senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to Brahma. He should worship the Fire and Brahmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse and all acts of unrighteous injury. This preliminary course of conduct is first laid down for a Brahmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts lies success.[902] The Brahmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters, that has cupidity for its source, and wrath for its mire. He should never shut his eyes to the fact that Time stands behind him in a threatening attitude. — Time who is the great stupefier of all things, and who is armed with very great and irresistible force, issuing from the great Ordainer himself. Generated by the current of Nature, the universe is being ceaselessly carried along. The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it, and the yugas for the lakes along its course, — the mighty river of Time, — which has an origin as inconceivable as that of Brahma itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama.[903] Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts do (when thrown into that furious stream)? That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection). The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over. The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make knowledge one's raft.[904] For these reasons, the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He indeed, succeeds in keeping himself afloat who becomes conversant with Brahma. One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices and accepting gifts, and doing only the three other acts, viz., studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom. One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world. The Brahmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and worshipping the deities in the five sacrifices, eat after having fed the deities, Pitris, and guests. He should conform to those duties which are observed by the good; he should do all his acts like a person of governed soul; and he should, without injuring any creature, draw his substance by adopting a course that is not censurable. One who is well-versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear vision, who observes those duties that are laid down for his order, who does not, by his acts, produce an inter-mixture of duties, who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well-conversant with the distinctions between righteousness and inequity, succeeds in crossing all his difficulties. That Brahmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief. This is the course of conduct that was ordained of old for a Brahmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success. One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgment, does such acts of virtue as partake of the nature of inequity. Desiring to do what is right, one does what is wrong. Similarly, desiring to do what is wrong one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to undergo repeated rebirths and deaths.’”’“

SECTION CCXXXVI

“““Vyasa said, ‘If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore. Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable to save either themselves or others. He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to these two and ten requirements of yoga, viz., place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey.[905] He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul. Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross. Without speaking of the results of the attainment of Brahma by yoga, it may be said that he who sets himself to only enquiring after the Soul transcends the necessity of observing the acts laid down in the Vedas. The body with jiva within it is an excellent car. When sacrifices and religious rites are made its upastha, shame its varutha, Upaya and Apaya its kuvara, the breath called Apana its aksha, the breath called Prana its yuga, knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome vandhura, the assumption of good behaviour its nemi, vision, touch, scent, and hearing its four steeds, wisdom its nabhi, all the scriptures its pratoda, certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with Brahma) its goal, then may that car reach Brahma and shine there in effulgence.[906] I shall now tell thee the speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal constituted by Brahma that is above decrepitude and destruction. To set the mind upon one thing at a time is called Dharana.[907] The Yogin observing proper vows and restraints, practises in all seven kinds of Dharana. There are, again, as many kinds of Dharanas arising out of these, upon subjects that are near or remote.[908] Through these the Yogin gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest.[909] I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in yoga according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to yoga commenced (according to rules) by him who looks within his own self.[910] The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour.[911] Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible. For, then, the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself. When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually, the form displayed by Wind becomes like that of the thinnest gossamer. Then having acquired whiteness, and also, the subtlety of air, the Brahman’s soul is said to attain the supreme whiteness and subtlety of Ether. Listen to me as I tell thee the consequences of these diverse conditions when they occur. That Yogin who has been able to achieve the conquest of the earth-element, attains by such lordship to the power of Creation. Like a second Prajapati endued with a nature that is perfectly imperturbable, he can from his own body create all kinds of creatures. With only his toe, or with his hand or feet, that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the Sruti. The Yogin, who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will. By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes his consciousness of individuality, — these five elements come within his sway. When the Understanding, which is the soul of the five elements and of the consciousness of individuality,[912] is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty with respect to all things), comes to him. In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest.[913] Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sankhya system of philosophy. In both the Yoga and the Sankhya systems, five and twenty topics of knowledge have been treated in nearly the same way. Listen to me as I mention their chief features. That has been said to be Manifest which is possessed of these four attributes, viz., birth, growth, decay, and death. That which is not possessed of these attributes is said to be Unmanifest. Two souls are mentioned in the Vedas and the sciences that are based upon them. The first (which is called Jivatman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (viz., Religion, Wealth, Pleasure and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and non-Intelligent. I have thus told thee about Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses. The doctrine of the Sankhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites, such as pleasure and pain, heat and cold, etc., who never gives way to wrath or hate, who never speaks an untruth, who, though slandered or struck, still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains the three, viz., speech, acts, and mind, and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for sustaining life, who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left unaccomplished,[914] who bears himself with equal friendliness towards all creatures, who regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally,[915] who is free from longing with respect to all objects of desire, who practises Brahmacharya, and who is firm and steady in all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in winning Emancipation. Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation.[916] I have thus discoursed to thee on those topics (viz., Emancipation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which in reality, are one and the same).[917] Thus can one transcend all pairs of opposites. Thus can one attain to Brahma.’”’“[918]

SECTION CCXXXVII

“““Vyasa said, ‘Borne up and down in life’s ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself (without extending his arms hither and thither for catching any other support).’[919]

“““Suka said, ‘What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called abstention from acts, by which an extension of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, viz., birth and death, may be avoided.’[920]

“““Vyasa said, ‘That fool who believing that all this exists in consequence of its own nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth.[921] They again who firmly believe that all Cause is due to the nature of things, fail to acquire any truth by even listening to (wiser) men or the Rishis (who are capable of instructing them).[922] Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard nature as the cause, never succeed in obtaining any benefit for themselves.[923] This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own nature and (2) that they flow (in consequence of their own nature) from others that are different from and that precede them.[924] Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses. They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of medicines, for diseases of every kind. It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule.[925] It is by wisdom that the high and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things.[926] All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth. Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter), should be regarded as superior to (non-intelligent) matter.[927] Mobile creatures, that are innumerable, are of two kinds, viz., those that have many legs and those that have two. The latter, however, are superior to the former. Bipeds, again are of two species, viz., those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food.[928] Bipeds moving on land are of two kinds viz., middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the former) in consequence of their observance of the duties of caste.[929] The middling or intermediate ones are said to be of two kinds, viz., those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not. Those conversant with duties are said to be of two kinds, viz., those that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them.[930] Those that are acquainted with the Vedas are said to be of two kinds, viz., those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas with the duties laid down in them are said to flow from them. Preceptors of the Vedas are of two kinds, viz., those that are conversant with the Soul and those that are otherwise. Of these, the former are superior in consequence of their knowledge of what is meant by Birth and Death.[931] As regards duties, they are, again, of two kinds (viz., Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance.[932] The gods know him for a Brahmana who is devoted to knowledge of Brahma (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul.[933] They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods.[934] Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness. Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself.’”’“[935]

SECTION CCXXXVIII

“‘“Vyasa said, ‘These, then, are the obligatory acts ordained for Brahmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts. If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional.[936] As regards this (doubt about the true character of acts, it should be said that), if acts are ordained for man for inducing knowledge (by which alone Brahma or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me.[937] With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause. Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three (viz., Exertion, Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all the three combined are the cause.[938] Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold Brahma to be the universal cause. The men of the Treta, the Dwapara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness.[939] In that age all men regard the Richs, the Samans, and the Yajuses as identical not withstanding their apparent diversity. Analysing desire and aversion, they worship only penance.[940] Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone. By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things.[941] That Brahma has been expounded in the declarations of the Vedas. For all that, Brahma is inconceivable by even those that are conversant with those declarations. Once more has Brahma been declared in the Vedanta. Brahma, however, cannot be beheld by means of acts.[942] The sacrifice ordained for Brahmans consists in japa (meditation and recitation), that for Kshatriyas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaisyas consists in the production of crops and the keep of domestic animals; and that for Sudras in menial service of the three other orders. By observing the duties laid down for him and by studying the Vedas and other scriptures, one becomes a Dwija (regenerate). Whether one does any other act or not, one becomes a Brahmana by becoming the friend of all creatures.[943] In the beginning of Treta, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in their entirety. In consequence, however, of the duration of life being decreased in Dwapara, those are overtaken by decline. In the Dwapara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye.[944] In that age, the duties of the respective order disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear.[945] Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them as also the duties in respect of the four modes of life. They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse.[946] As the showers of heaven cause all products of the earth to grow, after the same manner the Vedas, in every age, cause all the angas to grow.[947] Without doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee. Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, etc.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than how they have been ordained by supreme Brahma).’”’“[948]

SECTION CCXXXIX

"'Bhishma said, "Thus addressed (by his sire), Suka, highly applauding these instructions of the great Rishi, set himself about asking the following question relating to the import of duties that lead to Emancipation.

"""Suka said, 'By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeed in attaining to Brahma which is incapable of being apprehended by either direct evidence or inference, and unsusceptible of being indicated by the Vedas? Asked by me, tell me by what means is Brahma to be apprehended? Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by the aid of the Sankhya philosophy, or by Yoga? By what means may what kind of singleness of purpose be attained by men, with respect to both, viz., the mind and the senses? It behoveth thee to expound all this to me.'[949]

"""Vyasa said, 'No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything.[950] The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life.[951] The bodies of all embodied creatures are derived from earth. The humours are from water. Their eyes are said to be derived from light. Prana, Apana (and the three other vital breaths) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, etc.) are of Space. In the feet (of living creatures) is Vishnu. In their arms is Indra. Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati.[952] The ears, skin, eyes, tongue and nose forming the fifth, are said to be the sense of knowledge. These exist for the purposes of apprehension of their respective objects. Sound, touch, form, taste and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independent of) the senses. Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the knowledge sitting in the heart.[953] The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the knowledge is the lord of the mind (in employing, and guiding or restraining it).[954] The senses, the objects of the senses, the attributes of those objects represented by the word nature, knowledge, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures.[955] The body within which the knowledge dwells has no real existence. The body, therefore, is not the refuge of the knowledge. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the knowledge which exists only in the form of a sound. The Soul also is not the refuge of the knowledge. It is Desire that creates the knowledge. Desire, however, never creates the three attributes.[956] The man of wisdom, capable of subduing his senses, beholds the seventeenth, viz., the Soul, as surrounded by six and ten attributes, in his own knowledge by the aid of the mind. The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind’s lamp. Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body. Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes Brahma’s self. They that are possessed of wisdom look with an equal eye upon a Brahmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandala.[957] Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things are pervaded by it.[958] When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to Brahma.

One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound.[959] He that can always realise the identity of all things with his own self certainly attains to immortality. The very gods are stupefied in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desire to attain to (Brahma which is) the final refuge (of all things).[960] Indeed, the track which is pursued by men of knowledge is as visible as that of birds in the sky or of fish in water. Time of its own power, cooks all entities within itself. No one, however, knows That in which Time, in its turn, is itself cooked.[961] That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is no tangible entity; it is not to be found in any place.[962] All these worlds are within That. There is nothing in these worlds that exists out of that. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string, even if one goes on with the speed of the mind itself, one would not still reach the end of that which is the cause of all this.[963] That is so gross that there is nothing grosser. His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things. That is minuter than the minutest, that is the heart of all entities. Existing, without doubt, that is still imperceptible. Indestructible and destructible, — these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in Chaitanya is celestial, immortal, and indestructible. Though the lord of a existent beings both mobile and immobile, though inactive and divested of attributes, it enters, nevertheless, the well-known mansion of nine doors and becomes engaged in action.[964] Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions.[965] That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth.’”’“[966]

SECTION CCXL

"""Vyasa said, 'O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of knowledge as expounded in the Sankhya system. Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses, and the all-pervading Soul is said to be Knowledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise, viz., desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection,[967] one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes and ears by the aid of one's mind, one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brahmanas, and one should bow one's head to the deities. One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. Brahma is the effulgent seed (of everything). It is, again, the essence of that seed whence is all this.[968] Brahma became the eye, in the form of this mobile and immobile universe, of all entities that took birth.[969] Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to Brahma.[970] Firmly uniting the senses and the mind (having drawn them away from all external objects) with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the knowledge. If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag. The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his tongue, and then his nose. Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the knowledge. Indeed, having restrained the five senses, the Yati should fix them on the mind. When these the mind for their sixth become concentrated in the knowledge, and thus concentrated remain steady and untroubled, then Brahma becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance. Indeed, one then beholds in oneself one's soul like lightning fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude. Those high-souled Brahmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it. Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible.[971] Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels, — acquiring all these by Yoga the Yogin should disregard them and merge them all in the knowledge.[972] Restraining speech and the senses one should practise Yoga during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him.[973] Restraining all the senses within the heart, one should, with faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it. One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it. With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there. One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eye upon objects acquired or lost. He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind.[974] Unto one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things, — indeed, unto one who is ever engaged in Yoga thus for even six months, — Brahma as represented by sound appears very vividly.[975] Beholding all men afflicted with anxiety (on account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupefied. Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end.[976] He that has subdued his mind beholds in his own self, by the aid of his own knowledge the Uncreate, Ancient, Undeteriorating, and Eternal Brahma, — That, viz., which can not be attained to except by fixed senses, — That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.'"[977]

"'Bhishma continued, "By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings."'"[978]

SECTION CCXLI

“‘“Suka said, ‘The declarations of the Vedas are twofold. They once lay down the command, “Do all acts.” They also indicate (the reverse, saying), “Give up acts.” I ask, “Whither do persons go by the aid of Knowledge and whither by the aid of acts?”[979] I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.’”

“‘Bhishma continued, “Thus addressed, the son of Parasara said these words unto his son, ‘I shall expound to thee the two paths, viz., the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me, as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky. The question that thou hast asked me has given me such pain as an atheistic discourse gives to a man of faith. These are the two paths upon which the Vedas are established; the duties (acts) indicated by Pravritti, and those based on Nivritti that have been treated of so excellently.[980] By acts, a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason, Yogins who behold the other side of the ocean of life never betake themselves to acts. Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Unmanifest, and Immutable. One class of persons that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly. Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks. The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge, one attains to that whither there is no occasion for grief; whither one becomes freed from both birth and death; whither one is not subject to decrepitude; whither one transcends the state of conscious existence,[981] whither is Brahma which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction; whither all become freed from the influence of all pairs of opposites (like pleasure and pain, etc.), as also of wish or purpose.[982] Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts. Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtle (but undestroyed) form. The great Rishi (Yajnavalkya in Vrihadaranayaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament.[983] Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the results of modification, and with a subtile form that represents a total of six and ten.[984] The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the knowledge.[985] Tamas, Rajas, and Sattwa are the attributes of the knowledge. The knowledge is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul.[986] The body with the soul is said to be the attribute of jiva. It is jiva that acts and causes all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is Kshetra (and what is Kshetrajna) to be above jiva.’”’“

SECTION CCXLII

“““Suka said, ‘I have now understood that there are two kinds of creation, viz., one commencing with Kshara (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the knowledge. This last transcends the other and is regarded to be the foremost.[987] I desire, however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct.[988] In the Vedas there are both kinds of declarations, viz., do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behoveth thee to expound this clearly.[989] Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.’[990]

“““Vyasa said, ‘The course of conduct that was first established by Brahma himself was duly observed by the wise and pious persons of old, viz., the great Rishis of ancient times. The great Rishis conquer all the worlds by the practice of Brahmacharya. Seeking all things that are good for himself by fixing the mind on the knowledge,[991] practising severe austerities by residing in the forest and subsisting on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to Brahma.[992] Abstaining from flattery and from bowing thy heads to others, and avoiding both good and evil, live thou in the forest by thyself, appeasing hunger by any means that comes by the way.’

"'"Suka said, 'The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural?[993] I desire to hear this: how can both be regarded as authoritative? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts?'"

"'Bhishma continued, "Thus addressed, the son of Gandhavati, viz., the Rishi, applauding these words of his son possessed of immeasurable energy, replied unto him, saying the following.

"'"Vyasa said, 'One that is a Brahmacharin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their respective modes of life. Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand Brahma. The four modes of life constitute a ladder or flight of steps. That flight is attached to Brahma. By ascending that flight one succeeds in reaching the region of Brahma. For the fourth part of his life, the Brahmacharin, conversant with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son. While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his.[994] All such acts again as should be done by the disciple, as also those which should be done by a menial servant, should be accomplished by him. Finishing these he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor. Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor invites him for it.[995] Becoming pure in body and mind, and acquiring cleverness and other virtues, he should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity.[996] He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed. He should gently touch his preceptor's feet with upturned palms, the right foot with the right and the left with the left. Reverentially saluting the preceptor, he should say unto him, "O illustrious one, teach me. I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished. O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command." Having said all this, and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion. Whatever scents or tastes the Brahmacharin may abstain from while actually leading a life of Brahmacharya may be used by him after his return from the preceptor's abode. This is consistent with the ordinance. Whatever observances have been elaborately laid down for Brahmacharins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call). Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should, from that mode of life, pass into the others (one after another) and practise the duties of each. Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance, take his leave and return home (for entering into a life of domesticity).[997] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he should, observant all the while of vows and fasts, become a house-holder and pass the second period of life.'"'"

SECTION CCXLIII

“‘“Vyasa said, ‘Observant of meritorious vows, the householder, for the second period of life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established a fire (of his own). As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year. The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.[998] Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures.[999] A householder observing the first kind of conduct may practise all the six well-known duties (viz., sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only, of these duties (viz., learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity (viz., learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (viz., learning the scriptures). The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should he slaughter animals (for food) except in sacrifices.[1000] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the Yajuses for that much is due to both animate and inanimate existences. The householder should never sleep during the day, or during the first part of the night, or during the last part thereof. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brahmana should be suffered to remain unfed or unworshipped. He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures, as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the Pitris in sacrifices and religious rites is meant for the service of guests like these. In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmacharins and Sannyasins. The householder should every day become an eater of vighasa, and should every day eat amrita. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute amrita. That householder who eats after having fed (all relatives and) servants is said to eat vighasa. The food that remains after the servants have been fed is called vighasa, and that which is left after the presentation of sacrificial offerings is called amrita. One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses. He should never quarrel with his Ritwik, Purohita, and preceptor, with his maternal uncle, guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this.[1001] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajapati. The guest is puissant enough to lead to the region of Indra. The Ritwik has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viswedevas. Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (viz., north, etc.), and the mother and the maternal uncle have power over the earth. The old, the young, the afflicted, the wasted have power over the sky.[1002] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reason, a householder endued with learning, observant of duties, and possessed of endurance, should bear, without warmth or anxiety of heart every kind of annoyance and even censure from the last named relatives. No righteous household should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one.[1003] As regards the four (principal) modes of life also, the same rule of merit applies, viz., the one that comes after is superior to the one preceding it. Accordingly, domesticity is superior to Brahmacharya, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest life. One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes. That kingdom grows in prosperity where these highly deserving persons live, viz., those that lead a life of domesticity according to the Kumbhadhanya method, they that lead it according to the Unchha method, and they that lead it according to the Kapoti method.[1004] That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below. A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses. For all high-souled householders heaven has been ordained. That heaven is equipped with delightful cars for each (moving at the will of the rider). Even that is the delightful heaven indicated in the Vedas. For all householders of restrained souls, the regions of heaven constitute the high reward. The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven. After this comes that high and superior mode of life, called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses, — of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it.’”“

SECTION CCXLIV

“‘Bhishma said, “Though hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of. Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode in which wives afflict themselves by means of Austerities. It is the mode practised by those that live as forest recluses. Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have resorted to this mode after proper deliberation!

“““Vyasa said, ‘When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest. The third part of his life he should pass in the observance of the Vanaprastha mode. He should attend to those fires to which he had attended as a householder. Desirous of sacrificing, he should adore the deities (according to the rituals ordained). Observant of vows and abstemious in diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully.[1005] He should attend to all the rituals of a sacrifice. He should live upon rice growing indigenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices.[1006] Four kinds of courses of conduct have been laid down for observance in the Vanaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices. They should during the season of the rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet.[1007] They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices). Some amongst them use only teeth for cleaning grain. Others use only stones for that purpose.[1008] Some amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly.[1009] There are many who drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhanasas. These and other diverse observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Upanishads. The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes *after* domesticity and forest life. In this very Yuga, O son, many learned Brahmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven Rishis (viz., Atri, Angiras, Pulastya, Pulaha, Vasishtha, Narada, and Kratu), Madhucchandas, Aghamarshana, Sankriti Sudivatandi who lived withersoever he pleased and was content to take what came (without ever seeking for anything),[1010] Ahovirya Kavya, Tandya, the learned Medhatithi, Karmanirvaka of mighty energy, and Sunyapala who had exerted himself greatly (for acquiring ascetic puissance) were the authors of this course of duties, and themselves observing them have all proceeded to heaven. Many great Rishis, O son, who had the puissance to behold immediately the fruits of their ascetic merit,[1011] those numerous ascetics who are known by the name of Yayavaras, many Rishis of very austere penances and possessed of accurate knowledge in respect of distinctions of duty, and many other Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilyas, the Saikatas, all of whom were devoted to austere penances,[1012] who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven. Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies.[1013] When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the Dakshina should be everything of which he may be possessed, he should himself perform his own Sraddha. Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and resting also on his own self.[1014] He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments. (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day.[1015] When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds, then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in his own Self for the sake of his Emancipation.[1016] Without finding fault with his food he should eat five or six mouthfuls, offering them duly unto five vital airs uttering (every time the well-known) mantras of the Yajurveda.[1017] Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one’s hair and bristles and pare off one’s nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness.[1018] That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.[1019] Of excellent disposition and conduct, with sins all washed off, the person who is conversant with his own self never desires to do any act for either this or the other world. Freed from wrath and from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns. One (in the observance of Sannyasa) should not feel reluctant in discharging the duties included in Yama and those also that walk behind them (and are included in niyama). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control, such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives.[1020] After the third is the fourth mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all!'"'"

SECTION CCXLV

“““Suka said, ‘While living in the due observance of the duties of the foremost of life, how should one, who seeks to attain to that which is the highest object of knowledge, set one’s soul on Yoga according to the best of one’s power?’

“““Vyasa said, ‘Having acquired (purity of conduct and body) by the practice of the first two modes of life, viz., Brahmacharya and domesticity, one should, after that, set one’s soul on Yoga in the third mode of life. Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition![1021] Having subdued all faults of the mind and of heart by easy means in the practice of the first three modes of life (viz., pupilage, domesticity, and seclusion) one should pass into the most excellent and the most eminent of all the modes, viz., Sannyasa or Renunciation. Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one’s highest object of acquisition). One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme.[1022] Eating little and that even under proper regulations, he should not eat more than once a day. The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures.[1023] That person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object.[1024] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him. That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true Brahmana.[1025] Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds. Him the gods know for a Brahmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse.[1026] Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of compassion unto all creatures. One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master). He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind. As the footprints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga[1027]. After the same manner, every other duty and observance is supposed to be engulfed within the one duty of abstention from injury (to all creatures).[1028] He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare. The condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death. Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to any thing, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul. The gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.[1029] The gods know him for a Brahmana who is freed from desire, who never exerts himself for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, (and who is free from attachments of every kind). All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind.[1030] The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, forswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures.[1031] That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire. Such a man, who sacrifices in his own self, makes a liberation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified.[1032] They who apprehend the Jiva-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be Iswara partaking of that which is foremost, viz., the nature of the Supreme Soul, becomes object of great regard in all the worlds. The very gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings. He who sees in the soul that resides within his body, that foremost of beings which is not attached to the earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very deities as the foremost of all beings.[1033] The very deities worship him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with two and ten radii consisting of the two and ten months, which has excellent joint, and towards whose gaping mouth proceeds this universe (ready to be devoured).[1034] The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. Jiva, occupying a portion of that capacious unconsciousness gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness.[1035] Endued with effulgence as also with the principle of eternity, Jiva is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation). A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything.

Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable.’”’“

ENDNOTES

[1] Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the Sraddha rite, one becomes pure again. Till then, one can perform no religious rites.

[2] Literally, “shall not appear to thee by inward light.”

[3] The meaning is this, “This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it.”

[4] The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.

[5] Sanjata Valaratnesu is the true reading.

[6] The Bombay reading Jayaphalam is correct. The Bengal reading Jammaphalam, however, is not unmeaning.

[7] What Yudhishthira says here is this: all the warriors that have been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, to suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.

[8] Pairs of opposites, such as heat and cold, joy and grief, *etc.* Comp. Gita.

[9] Because wealth enables its possessor to practise the rites of religion.

[10] The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.

[11] There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.

[12] All the possessions of a man depend upon the acts of a previous life. Wives, children and kinsmen, therefore, as agents of happiness or the reverse, depend upon one’s past acts. They are effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for their acts also are supposed to affect the next life of him to whom they belong.

[13] i.e., they for whom he acts do not take the consequences of his acts.

[14] Bhagena is explained by Nilakantha as swargaisysaryena.

[15] The sense is that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshatriyas cannot be deserving of censure.

[16] The meaning is that they who perform sacrifice and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man can do.

[17] The iti after vadi is really eti, the absence of sandhi in the proper form is Arsha. Literally rendered, the line becomes, — According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the Srutis declare, if one firmly regards oneself to be Siva, the success one attains here and hereafter is after the kind of that deity.

[18] The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Stellar regions which are equal to that of Brahma.

[19] Without attaining to the companionship of the gods and Pitris, and without obtaining Brahma, they sink in the scale of being and become worms and vermin.

[20] The sense is that the gods themselves have become so by action.

[21] The first word is compounded of an and astika.

[22] Deva-yana is the Yana or way along which the deities have gone, the strict observance of the Vedic rites.

[23] Renouncer of his own self, because he dries up his very body by denying himself food.

[24] Such a person also is not a true renouncer. For a Kshatriya, again, such a mode of life would be sinful.

[25] Nilakantha thinks that the object of this verse is to show that even such a life properly appertains to a Brahmana and not to a Kshatriya. Therefore, if Yudhishthira would, without reigning, live quietly in the kingdom governed by some brother of his, he would then be equally sinning.

[26] Acts done from vanity, i.e., with the bragging consciousness of one being himself the actor and the arranger of everything. Acts done from a spirit of renunciation, i.e., without hope of reaping their fruits.

[27] The threefold aims, i.e., Religion, Pleasure and Profit.

[28] Antarala is thus explained by Nilakantha.

[29] Sariram is contra-distinguished from Vahyam. The first is explained as appertaining to or encased in Sarira, i.e., the mind.

[30] What Sahadeva wishes to say is that everything proceeds from selfishness is productive of death, while everything proceeding from an opposite frame of mind leads to Brahma or immortality.

[31] The meaning entirely depends upon the word Swabhavam, manifestation of self. In the second line, if Vrittam be read for Bhutam the sense would remain unaltered.

[32] The three kinds of angas referred to, as explained by Nilakantha are (1) the strength that depends on the master, (2) that depending on good counsels, and (3) that depending on the perseverance and the courage of the men themselves.

[33] Literally, “crushed with the rod of chastisement.”

[34] Censure is the only punishment for a Brahmana offender. A Kshatriya may be punished by taking away all property, but care should be taken to give him food sufficient for maintaining life. A Vaisya should be punished by forfeiture of possessions. There is practically no punishment for a Sudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case; again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.

[35] A fisherman who would not slay fish would go without food.

[36] The sense is that if in supporting life one kills these creatures, he does not in any way commit sin.

[37] Bhoga is explained by Nilakantha as Palanaya (maryyadaya).

[38] The meaning seems to be that the milch cow suffers herself to be milked, only through fear of chastisement, and maidens also marry, without practising free love, through fear of chastisement by the king, society, or Yama in the next world.

[39] If this does not come up to the grossness of the doctrine — spare the rod and ruin the child, — it at least is plain that the fear of being regarded a dunce and a fool and incurring the ridicule or displeasure of the

tutor and class-mates, induces one to acquire knowledge.

[40] The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold than remain quiet for fear of injuring that beast of prey and commit sin. For that slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.

[41] Otherwise named phlegm, bile and wind.

[42] The sense is that thou wert ever superior to joy and grief and never sufferedst thyself, to be elated with joy or depressed with grief.

[43] The argument seems to be this: if it is thy nature to call back thy woes even when happiness is before thee, why dost thou not then recollect the insult to your wife? The recollection of this insult will fill thee with wrath and convince thee that in slaying thy foes, — those insulters of thy wife — thou hast acted very properly.

[44] The meaning is that in consequence of thy abandonment of prosperity and kingdom and, therefore, of the means of effecting thy salvation by sacrifice and gifts and other act of piety, thou shalt have to be re-born and to renew this mental battle with thy doubts.

[45] This is a difficult verse, and I am not sure that I have understood it correctly. Gantavyam is explained by Nilakantha as connected with paramavyaktarupasya. According to Nilakantha, this means that thou shouldst go to, *i.e.* conquer, and identify thyself with, the param or foe of that which is of unmanifest form, the mind; of course, this would mean that Yudhishthira should identify himself with his own soul, for it is the soul which is his foe and with which he is battling. Such conquest and identification implies the cessation of the battle and, hence, the attainment of tranquillity.

[46] The condition of Draupadi's lock, — i.e., thou hast been restored to the normal condition. Draupadi had kept her locks dishevelled since the day they had been seized by Duhsasana. After the slaughter of the Kurus, those locks were bound up as before, or restored to their normal condition.

[47] The Bengal tiger acts as a fisher to both animals and men. When the tiger goes on a fishing expedition, what it usually does is to catch large fishes from shallow streams and throw them landwards far from the water's edge. The poor beast is very often followed, unperceived, by the smaller carnivorous animals, and sometimes by bands of fishermen. I have seen large fishes with the claw-marks of the tiger on them exposed for sale in a village market.

[48] The sense seems to be that unless kings perform such penances they cannot escape hell. Such penances, however, are impossible for them as long as they are in the midst of luxuries. To accept wealth and not use it, therefore, is impracticable.

[49] i.e., Thou art not liberated from desire.

[50] The false speech, in this instance, consists in professing one's self to be really unattached while enjoying wealth and power, i.e., the hypocritical profession of renunciation in the midst of luxuries. As already said by Yudhishthira, such renunciation is impracticable.

[51] The path of the Pitris means the course of Vedic rites by which one attains to bliss hereafter. The path of the gods means the abandonment of religious rites for contemplation and pious conduct.

[52] This truth has been expressed in various forms of language in various passages of the Mahabharata. The fact is, the unification of infinite variety and its identification with the Supreme Soul is attainment of Brahma. One, therefore, that has attained to Brahma ceases to regard himself as separate from the rest of the universe. Selfishness, the root of sin and injury, disappears from him.

[53] i.e., Sacrifice.

[54] Literally, 'thy resolution is of one kind, while thy acts are of another kind!'

[55] Paratantreshu is explained by Nilakantha as "dependent on destiny." If this means the fate that connects one's present life with the acts of a former one, the explanation is not incorrect. The more obvious meaning, however, is "dependent on action."

[56] A wedded wife is the companion of one's religious acts.

[57] Thou shouldst not, therefore, abandon action.

[58] The meaning seems to be this: if a person can truly act up to his resolution of complete renunciation of everything, then that person stands alone in the midst of the world, and he is nobody's, and nobody is his. Hence, he can neither be pleased nor displeased with any one. King Janaka's abandonment, therefore, of wife and kingdom, is inconsistent with that perfect renunciation or withdrawal of self within self. He might continue to enjoy his possessions without being at all attached to or affected by them.

[59] Such libations, to be efficacious, ought to be poured upon fires properly kindled with mantras.

[60] Therefore, Janaka should resume his kingdom and practise charity; otherwise, religious mendicants would be undone.

[61] Such an man might rule even a kingdom without forfeiting his title to be regarded a mendicant, for he might rule without attachment.

[62] Refers to the well-known definition of the soul or mind in the Nyaya philosophy, which says that it is distinguished by the attributes of desire, aversion, will, pleasure and pain, and the cognitive faculties.

[63] The soul, though really bereft of attributes, nevertheless revolves in a round among creatures, i.e., enters other bodies on the dissolution of those previously occupied. The reason of this round or continual journey is Avidya or illusion, viz., that absence of true knowledge in consequence of which men engage themselves in action. When the soul is freed from this Avidya, action ceases, and the soul becomes revealed in its true nature, which consists in the absence of all attributes.

[64] Hetumantah Panditah means — learned in the science of reasoning; Dridhapurve is explained by Nilakantha as persons endued with strong convictions of a past life: Suduravartah means difficult of being made to understand.

[65] The sense is that instead of performing sacrifices after acquisition of wealth, it is better not to perform sacrifices if they cannot be performed without wealth. Nilakantha, by interpreting Dhanahetu as sacrifices which have wealth for the means of their accomplishment, would come to this meaning directly.

[66] Atmanam is explained by Nilakantha as meaning something that is regarded as dear as self, i.e., wealth. Such a person incurs the sin of killing a foetus, because that sin proceeds from killing one’s own self. Improper use of wealth is, of course, regarded as killing one’s own self.

[67] The Srutis declare that he who frightens others is frightened himself; while he who frightens not, is not himself frightened. The fruits won by a person correspond with his practices. Yudhishthira is, therefore, exhorted to take the sovereignty, for sovereignty, righteously exercised and without attachment, will crown him with bliss hereafter.

[68] Naikam na chapare is explained by Nilakantha thus. Literally, this means that it is not that others do not (praise) ekam or contemplation, i.e., some there are that praise contemplation or meditation.

[69] Literally, the absence of contentment with present prosperity.

[70] Adadana is explained as a robber or one who forcibly takes other people’s property. Some texts read nareswarah. The sense should remain unaltered.

[71] Manu also mentions a sixth of the produce as the king’s share.

[72] Santyakatatma is explained by Nilakantha as without pride or resigned self.

[73] Yoga is explained as vigour in action, nyasa as the abandonment of pride.

[74] And that have, by their death, escaped from all grief.

[75] Murcchitah is explained by Nilakantha as Vardhitah.

[76] True knowledge is knowledge of Brahma. What is said here is that our conduct (acts) should be framed according to the opinion of persons possessed of such knowledge.

[77] What the poet says here is this: it is better not to wish for or covet wealth as a means for the performance of sacrifices than to covet it for performing sacrifices. A poor man will act better by not performing sacrifices at all than by performing them with wealth acquired by the usual means.

[78] The meaning is that I must undergo such a severe penance in order that in my next life I may not be born as an inferior animal but succeed in taking birth among men.

[79] Even such i.e., spring from such causes.

[80] Man covets freedom from decay and immortality, but instead of obtaining what he covets for, decay and death become his portion on Earth.

[81] i.e., these appear and disappear in the course of Time.

[82] Literally, the science of Life.

[83] This inevitable and broad path is the path of Life. What is said here is that every creature is subject to birth.

[84] The first line of this verse refers to the disputed question of whether the body exists independent of life, or the creature exists independent of the body. This is much disputed by Hindu philosophers. The gross body may be dissolved, but the linga sarira (composed of the subtlest elements) exists as a cause for the unborn Soul. This is maintained by many.

[85] Param here is explained by Nilakantha as Paramatma. Pay court i.e., seek to obtain and enjoy them.

[86] This sacrifice is one in which the performer parts with all his wealth.

[87] Vasumati means possessed of wealth (from Vasu and the syllable mat).

[88] The Bengal reading chainam in the first line of 31 is better than the Bombay reading chetya, which, Nilakantha explains, means chetanavan bhava.

[89] These seven sacrifices were the Agnishtoma, the Atyagnishtoma, the Ukthya, the Shodashi, the Vajapeya, the Atiratra, and the Aptoryama. Each of these required the consecration of the Soma.

[90] The expression used is “He caused one umbrella only to be set up.” The custom is well-known that none but kings could cause umbrellas to be held over their heads.

[91] Kanwa had brought up in his retreat Bharata’s mother Sakuntala who had been deserted, immediately after her birth, by her mother, Menaka, Bharata himself was born in Kanwa’s retreat.

[92] Jaruthyan is explained by Nilakantha as Stutyan. It may also mean Triguna-dakshinan.

[93] The legend about the bringing down of Ganga is very beautiful. Ganga is nothing else than the melted form of Vishnu. For a time she dwelt in the pot (Kamandalu) of Brahman. The ancestors of Bhagiratha having perished through Kapila’s curse, Bhagiratha resolved to rescue their spirits by calling down Ganga from heaven and causing her sacred waters to roll over the spot where their ashes lay. He succeeded in carrying out his resolution after conquering many difficulties. Urvasi literally means one who sits on the lap.

[94] Triple-coursed, because Ganga is supposed to have one stream in heaven, one on the earth, and a third in the nether regions.

[95] The sense, I think, is that such was the profusion of Dilipa’s wealth that no care was taken for keeping gold-decked elephants within guarded enclosures.

[96] Satadhanwan is explained by Nilakantha as one whose bow is capable of bearing a hundred Anantas.

[97] Literally, “Me he shall suck.”

[98] The Burdwan translators take Asita and Gaya as one person called Asitangaya, and K.P. Singha takes Anga and Vrihadratha to be two different persons. Of course, both are wrong.

[99] Samyapat is explained as hurling a heavy piece of wood. What it meant here is that Yayati, having erected an altar, took up and hurled a piece of wood forward, and upon the place where it fell, erected another altar. In this way he proceeded till he reached the very sea shore.

[100] Dakshinah is explained by Nilakantha as men possessed of Dakshya. It may mean liberal-minded men.

[101] Literally, ‘there was but one umbrella opened on the earth in his time.’

[102] The word in the original is nala. Nilakantha supposes that it has been so used for the sake of rhythm, the correct form being nalwa, meaning a distance of four hundred cubits.

[103] Literally, one whose excreta are gold.

[104] A Kshatriya should protect a Brahmana in respect of his penances and a Vaisya in respect of the duties of his order. Whatever impediments a Brahmana or a Vaisya might encounter in the discharge of his duties, must be removed by a Kshatriya.

[105] i.e., thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.

[106] Na Para etc., i.e., there is no Supreme Being and no next world.

[107] No one being free in this life, all one’s acts being the result of previous acts, there can be no responsibility for the acts of this life.

[108] The manner in which this great battle has been brought about shows evidence of design and not mere Chance. Nilakantha reads hatam which is evidently wrong. There can be no doubt that the correct reading is hatham.

[109] Nilakantha explains this in a different way. He thinks that the expression Kritantavidhisanjuktah means, — ‘through their own faults.’

[110] The performer of a hundred sacrifices.

[111] i.e., charges his pupils a fee for teaching them the scriptures.

[112] i.e., not in a sacrifice.

[113] Jighansiat is Jighansi and iat, i.e., may proceed with intention to slay.

[114] i.e., one who knows that the Soma is used in sacrifices for gratifying the gods.

[115] The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called Krischara-bhojana. Observing this rule for six years, one may be cleansed of the sin of slaying a Brahmana.

[116] The harder rule referred to is eating in the morning for seven days; in the evening for the next seven days; eating what is got without soliciting, for the next seven days; and fasting altogether for the next seven.

[117] These are the five products of the cow, besides earth, water, ashes, acids and fire.

[118] Appropriation etc., as in the case of the king imposing fines on offenders and appropriating them to the uses of the state. Untruth, as that of the loyal servant or follower for protecting the life of his master. Killing, as that of an offender by the king, or in the exercise of the right of self-defence.

[119] There were, as now, persons with whom the reading or recitation of the scriptures was a profession. The functions of those men were not unlike those of the rhapsodists of ancient Greece.

[120] i.e., one possessed of a knowledge of the Vedas.

[121] With very slight verbal alterations, this verse, as also the first half or the next, like many others, occurs in Manu, Vide Manu, Ch. II, V, 157-58.

[122] Pratyasanna-vyasaninam is explained by Nilakantha as ‘I stand near these distressed brothers of mine’ (for whose sake only I am for accepting sovereignty). This is certainly very fanciful. The plain meaning is, ‘I am about to lay down my life.’

[123] The priest of the Kauravas.

[124] Sami is the Acacia suma; Pippala is the Piper longum; and Palasa is the Butea frondosa. Udumvara is the Ficus glomerata.

[125] These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, &c.

[126] For if he had acted otherwise, he would have been called ungrateful.

[127] The literal meaning of Purusha, as applied to the Supreme Being, is ‘One that pervades all forms in the Universe.’

[128] i.e., Aditi and of Aditi’s self as born in different shapes at different times.

[129] Yugas may mean either the three ages Krita, Treta and Dwapara, or, the three pairs such as Virtue and Knowledge, Renunciation and Lordship, and Prosperity and Fame.

[130] Virat is one superior to an Emperor and Swarat is one superior to a Virat.

[131] Vishnu, assuming the form of a dwarf, deluded the Asura Vali into giving away unto him three worlds which he forthwith restored to Indra.

[132] The son of Uttanapada, who in the Krita age had adored Vishnu at a very early age and obtained the most valuable boons.

[133] Sudharman was the priest of the Kurus. How came Dhaumya, who was the priest of the Pandavas, to have from before an abode in the Kuru capital?

[134] This is an allusion to Krishna's having covered the three worlds with three of his steps for deluding the Asura Vali and depriving him of universal sovereignty.

[135] There are three states of consciousness in the case of ordinary men, viz., waking, dream, and sound sleep. The fourth state, realisable by Yogins alone, is called Turiya. It is the state of perfect unconsciousness of this world, when the soul, abstracted within itself, is said to be fixed upon the Supreme Being or some single object.

[136] Mind, as used generally in Hindu philosophy, is the seat of the senses and the feelings. Buddhi is the Understanding or the cognitive faculties of the Kantian school. The Bombay reading of the second line is correct. It is Gunadevah Kshetrajne *etc.* Nilakantha correctly explains it as Savdadiguna-bhajodevah, i.e., the senses.

[137] The Supreme Being is called here and elsewhere Hansa, i.e., swan, because as the swan is supposed to transcend all winged creatures in the range of its flight, so the Supreme Being transcends all creatures in the universe. He is called That, as in the Vedic formula of Praise, "Thou art That," meaning, "Thou art inconceivable and incapable of being described in words."

[138] Created things have attributes. It is Brahma only that has no attributes, in the sense that no attributes with which we are familiar can be affirmed of him.

[139] The Vaks are the mantras; the Anuvaks are those portions of the Vedas which are called Brahmanas; the Nishads are those portions of the Vedic ritual which lead to an acquaintance with the gods. The Upanishads are those portions which treat exclusively of the knowledge of the Soul.

[140] Quadruple soul, i.e., Brahma, Jiva, Mind, and Consciousness. The four names under which the Supreme Being is adored by the faithful are Vasudeva, Sankarsana, Pradyumna, and Aniruddha.

[141] Penances are ever present in thee, in the sense thou art never without them, penances constituting thy essence. Performed by creatures, they live in thy limbs, in the sense that penances performed are never lost.

[142] In ancient India, the Rishis living in the woods got their fire by rubbing two sticks together. These they called Arani. Brahma on earth is explained by Nilakantha to mean the Vedas, the Brahmanas, and the Sacrifices.

[143] These are the twelve Adityas or chief gods.

[144] Thou art pure Knowledge and resident beyond the darkness of ignorance. I bow to thee not in any of those forms in which thou art ordinarily adored but in that form of pure light which Yogins only can behold by spiritual sight.

[145] The five libations are Dhana, Karambha, Parivapa, and water. The seven woofs are the seven mantras (Cchandas) predominating in the Vedic hymns, such as Gayatri, *etc.*

[146] The Prajapatis who are the creators of the universe performed a sacrifice extending for a thousand years. The Supreme Being appeared in that sacrifice as an act of grace to the sacrificers.

[147] Sandhis are those changes of contiguous vowels (in compounding two words) that are required by the rules of euphony. Akshara is literally a character or letter; word made up of characters or letters.

[148] The manifest is the body. The Rishis seek thy unmanifest self within the body, in their own hearts. Kshetra is buddhi or intelligence. The Supreme Being is called Kshetrajna because he knows every mind. Intelligence or mind is one of his forms.

[149] The sixteen attributes are the eleven senses and the five elements in their subtle forms called Mahabhutas. Added to this is Infinity. The Supreme Being, according to the Sankhya doctrine, is thus the embodiment of the number seventeen. Thy form as conceived by the Sankhyas, i.e., thy form as Number.

[150] In cases of those that are reborn, there is always a residuum of sin and merit for which they have, in their earthly life, to suffer and enjoy. In the case, however, of those that have betaken themselves to a life of renunciation the great endeavour is to exhaust this residuum.

[151] *i.e.* that which is chewed, that which is sucked, that which is licked, and that which is drunk.

[152] All creatures are stupefied by love and affection. The great end which the Yogins propose to themselves is to tear those bonds rising superior to all the attractions of the flesh to effect their deliverance or emancipation from rebirth.

[153] *i.e.* Brahmacharin.

[154] Linum usitatissimun.

[155] Samsara is the world or worldly life characterised by diverse attachments. Reflection on Hari frees one from those attachments. Or, Samsara may mean the repeated deaths and births to which the unemancipated soul is subject. Contemplation of the divine Being may prevent such repeated births and deaths by leading to emancipation.

[156] *i.e.* One that goes thither is not subject to rebirth.

[157] The Vedas constitute the speech of the Supreme Being. Everything about morality occurs in them.

[158] Literally, ‘Everything thou knowest shall appear to thee by inward light.’

[159] The sense is, I who have already the full measure of fame can scarcely add to my fame by doing or saying anything.

[160] Literally,— ‘the eternal bridge of virtue.’

[161] In the sense of being liberal. A king should not too minutely enquire into what is done with the things belonging to him.

[162] Literally, ‘worthy of being used by the king.’

[163] Literally ‘the Brahmana that would not leave his home.’ The verse has been quoted in this very Parvan previously.

[164] These seven limbs are the king, army, counsellors, friends, treasury, territory, and forts.

[165] These six are peace (with a foe that is stronger), war (with one of equal strength), marching (to invade the dominions of one who is weaker), halting, seeking protection (if weak in one’s own fort), and sowing dissensions (among the chief officers of the enemy).

[166] Asambhayan is explained by Nilakantha as ‘incapable of being overreached by foes.’

[167] In the sense that without royal protection, the world soon comes to grief.

[168] The duties of the cow-herd should lead him to the fields. If without manifesting any inclination for going to the fields he likes to loiter within the village he should not be employed. Similarly the barber’s duties require his presence within the village. If without being present there he likes to wander in the woods, he should never be employed, for it may then be presumed that he is wanting in that skill which experience and habit bring. These two verses are often quoted in conversation by both the learned and unlearned equally.

[169] Eloquent Brahmanas learned in the scriptures are heroes of speech. Great Kshatriya kings are heroes of exertion.

[170] Men, by pouring libations of clarified butter on sacrificial fires, feed the gods. The latter, fed by those libations, pour rain on the earth whence men derive their sustenance. Men therefore are said to pour upwards and the gods pour downwards.

[171] Conversation in respect of the wealth of traders and merchants; Growth in respect of the penances of ascetics; and Destruction in respect of thieves and wicked men. All these depend upon Chastisement.

[172] The Burdwan Pundits have been very careless in translating the Santi Parva. Their version is replete with errors in almost every page. They have rendered verse 78 in a most ridiculous way. The first line of the verse merely explains the etymology of the word Dandaniti, the verb ni being used first in the passive and then in the active voice. The idam refers to the world, i.e., men in general. K.P. Singha's version of the Santi is better, and, of course, gives the correct sense of this verse.

[173] Literally, rose above the five in the sense of having renounced the world. The Burdwan Pundits erroneously render it "died."

[174] A Manwantara is a very long period of time, not unequal to a geological age.

[175] "Numbered among human gods," i.e., among kings.

[176] The correct reading is charanishpanda as given in the Bombay edition.

[177] In both the vernacular versions the second line of 130 has been rendered wrongly. The two lines are quite unconnected with each other. Nilakantha rightly supposes that Karyam is understood after Mahikshitah. Karana, however, is not kriya as explained by Nilakantha but opportunities and means.

[178] Nilakantha explains this verse erroneously. He thinks that the meaning is— "The king becomes obedient to that person who beholds his face to be amiable, etc., etc." It should be borne in mind that Bhishma is answering Yudhishthira's query as to why the whole world adores one man. One of the reasons is a mysterious influence which induces every man who beholds the amiable face of the king to render him homage.

[179] The difference between a Ritwija and a Purohita is that the former is engaged on special occasions, while the services of the latter are permanent and constant.

[180] viz., returning unwounded from battle.

[181] For without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.

[182] A Beshtana is literally a cloth tied round (the head); hence, a turban or pagree. The word Ousira is applied to both beds and seats. The Hindu Upanaha had wooden soles.

[183] The Burdwan Pundits understand this verse to mean that the Sudra should offer the funeral cake unto his sonless master and support masters if old and weak. There can be little doubt that they are wrong.

[184] Atirekena evidently means ‘with excessive zeal.’ Nilakantha explains it as ‘with greater zeal than that which is shown in supporting his own relations.’ It cannot mean, as K.P. Singha puts it, ‘with the surplus left after supporting his own relations.’

[185] A Paka-yajna is a minor sacrifice, such as the propitiation of a planet foreboding evil, or worship offered to the inferior deities called Viswadevas. A Purnapatra is literally a large dish or basket full of rice. It should consist of 256 handfuls. Beyond a Purnapatra, the Sudra should not give any other Dakshina in any sacrifice of his.

[186] This ordinance lays down that the Dakshina should be a hundred thousand animals such as kine or horses. In the case of this particular Sudra, that ordinance (without its mantras) was followed, and a hundred thousand Purnapatras were substituted for kine or horses of that number.

[187] Hence the Sudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter mantras.

[188] For this reason the Sudra earns the merit of the sacrifices performed by their Brahmana masters and progenitors.

[189] The Brahmana conversant with the Vedas is himself a god. The Sudra, though incompetent to read the Vedas and utter Vedic mantras, has Prajapati for his god whom he can worship with rites other than those laid down in the Vedas. The Brahmanas have Agni for their god, and the Kshatriyas, Indra. Upadravah means a servant or attendant, hence, a Sudra.

[190] Sacrifices are performed by the body, by words, and by the mind. The Brahmana can perform sacrifices by all the three. The Kshatriya and the Vaisya cannot perform sacrifices by means of their bodies. They must employ Brahmanas in their sacrifices. These two orders, however, can utter mantras and perform mental sacrifices. The Sudra alone cannot employ his body or utter mantras in sacrifices. The holy sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honour of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.

[191] i.e.. for the Sudras also.

[192] All sacrificial fires, as a rule, are procured from the houses of Vaisyas. The sacrificial fire of the Sudra is called Vitana.

[193] Though originally one, the Vedas have become diverse. Similarly, from the Brahmana, who created first, all the rest have sprung.

[194] Literally, ‘with eyes, head, and face on all sides.’

[195] The sense seems to be that influenced by past acts everyone acts in subsequent lives. If he is a hunter in this life, it is because the influence of many cruel acts of a past life pursues him even in this.

[196] Men, therefore, have not always balances of good acts to their credit. These are, however, free agents; the new acts they do determine the character of their next lives.

[197] i.e., Their services as priests should not be taken.

[198] Although I adopt Nilakantha’s explanation of Susrushu here, yet I think that word may be taken here, as elsewhere, to have been used in the sense of one doing (menial) service.

[199] The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.

[200] i.e., for ascertaining whether kingly duties are superior to those laid down for the several modes of life.

[201] Probably, in the sense of there being exceptions and limitations in respect to them.

[202] i.e., ‘spread confusion on earth.’

[203] The sense seems to be that having failed, after such comparison, to resolve their doubts, they waited upon Vishnu.

[204] The Bengal reading satwatah seems to be an error. The Bombay text has saswatah.

[205] Yama is explained by Nilakantha to mean Kshatriya dharmena.

[206] Nilakantha thinks that Lingantargatam means omniscient. He is for taking this verse to mean— ‘Listen now to those duties about which thou askest my omniscient self.’ Bhishma having acquired omniscience

through Krishna's boon, refers to it here. The interpretation seems to be very far-fetched.

[207] That object is Brahma.

[208] i.e.. such a man acquires the merits of all the modes of life.

[209] Dasadharmagatam is explained by Nilakantha as 'overcome with fear, etc.' Keeps his eye on the duties of all men,' i.e., protects all men in the discharge of their duties.

[210] If this verse has a reference to kings, nyastadandah would mean one who punishes without wrath.

[211] In this and the preceding verse, Sattwa, without being taken as used for intelligence, may be taken to mean 'the quality of goodness' as well.

[212] Anidram is explained by Nilakantha as a kingdom where anarchy prevails, sleeplessness being its certain indication.

[213] The sense seems to be that men patiently bear the injuries inflicted upon them by others, without seeking to right themselves by force, because they can invoke the king to punish the offenders. If there were no kings, immediate vengeance for even the slightest injuries would be the universal practice.

[214] i.e., becoming foremost and happy here, attains to blessedness hereafter.

[215] The Wind is said to be the charioteer of Fire, because whenever there is a conflagration, the Wind, appearing aids in extending it.

[216] i.e., no one should covet the possessions of the king.

[217] Kalya means able or strong; anakrandam is 'without allies'; anantaram means, 'without friends'; and Vyasaktam is 'engaged at war with another.'

[218] Tatparah is explained by Nilakantha as Karshanaparah.

[219] I follow Nilakantha in reading this verse.

[220] Chaitya trees are those that are regarded holy and unto which worship is offered by the people.

[221] Nilakantha thinks that ucchvasa means breath or air. The small doors, he thinks, are directed to be kept for the admission of air.

[222] The tirthas are eighteen in number, such as the council-room *etc.*

[223] Pays off his debt, i.e., discharges his obligations to the subjects.

[224] The ablative has here the sense of "towards."

[225] The correct reading seems to be sreshtham and not srishtam. If the latter reading be preferred, it would mean "the age called Krita that comes in Time's course."

[226] i.e., these are the true sources of the royal revenue.

[227] The meaning is that if a king attends only to the acquisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.

[228] Literally, 'never flourishes.'

[229] The charcoal-maker uproots trees and plants, and burns them for producing his stock-in-trade. The flowerman, on the other hand, waters his trees and plants, and gathers only their produce.

[230] Dharmakosha literally means the 'repository of all duties.'

[231] Children is a euphemism for subjects, suggested by the word pitris to which it is antithetical.

[232] Mahapathika is believed to mean a person making a voyage by the sea or the ocean, The literal meaning seems to be 'a person making a long or distant voyage.'

[233] A Ritwij is a priest employed on a special occasion. A Purohita is one who always acts as a priest.

[234] Ama is raw food, such as paddy or uncooked rice, or fruits, *etc.*

[235] The allusion is to such men as Utanka and Parasara, who although they performed such cruel acts as the snake-sacrifice and the Rakshasa sacrifice, were none-the-less entitled to heaven. So Kshatriya kings, by invading the kingdoms of their foes and slaying thousands of Mali and animals, are nevertheless regarded to be righteous and ultimately go to heaven.

[236] Kshatrarthe, i.e., for protecting the subjects. Anya means someone who is not a Kshatriya. Abhibhavet means 'subdues.'

[237] Idam sastram pratidhanam na is thus explained by Nilakantha. In cases of incapacity, again, to give the prescribed Dakshina, the sacrificer is directed to give away all he has. This direction or command is

certainly terrible, for who can make up his mind to part with all his wealth for completing a sacrifice?

[238] The falsehood consists in finding substitutes for the Dakshina actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth; a copper coin for gold; *etc.*

[239] The fact is that although the sacrificer may not be able to give the Dakshina actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single Purnapatra (256 handfuls of rice) is as efficacious if given away with devotion, as the richest Dakshina.

[240] i.e., such a sacrifice, instead of producing no merit, becomes the means of extending the cause of sacrifices. In other words, such a sacrifice is fraught with merit.

[241] A Pavitra is made by a couple of Kusa blades for sprinkling clarified butter upon the sacrificial fire.

[242] The fact is that Ahuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Ahuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Ahuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet not to have them both is equally painful.

[243] The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever take it.

[244] i.e., as long as they are paid and have in their hands what has been given to them.

[245] i.e., shows these virtues in his conduct.

[246] Tryavarah is explained by Nilakantha as “not less than three.” The number laid down generally is five. In no case it should be less than three.

[247] Water-citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built, on plains fortified with high walls and encircled with trenches all around. Human-citadels are unfortified cities properly protected by guards and a loyal population.

[248] Nilakantha says that this has reference to the second variety of citadels mentioned in the previous verse.

[249] Such as banian, peepul, *etc.* These afford refreshing shade to sunburnt travellers.

[250] ‘Take wisdom,’ i.e., consult with them. ‘Should not always wait upon them, etc.’ lest robbers should kill them, suspecting them to be depositories of the king’s wealth.

[251] The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely from work. The king, therefore, in taxing the outturns of work, should leave such a margin of profit to the producers.

[252] The sense is that the subjects then, on occasions of their sovereign's want, hasten to place their resources at his disposal.

[253] i.e., without injuring the source.

[254] The Bengal reading of the first I me of this verse is vicious. The Bombay reading kinchidanapadi (for Kasyanchidpadi) is the correct one. The commentator explains that this has reference to alms, loans, and taxes. Both the Bengal translators have made nonsense of this and the following verse.

[255] Karmabhedatah is explained differently by Nilakantha. He thinks that it means 'lest those acts suffer injury.'

[256] Anga is literally a part. The idea, however, is that the wealthy form an estate in the realm. Kakud is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.

[257] i.e., before the Brahmanas get their fill.

[258] The Brahmanas are authorities for guiding other men. When, therefore, a particular Brahmana leaves the kingdom, the people lose in him a friend, teacher, and guide.

[259] The king should dissuade in the manner indicated in verse 4. If that does not suffice, and if the person intending to leave refers to the king's previous neglect, the king should ask forgiveness and, of course, assign to him the means of maintenance.

[260] The original is elliptical in construction. The etat of the first line has been supplied in the translation. In rendering the second line, the second half should come first. The Burdwan version, as usual, is erroneous. K.P. Singh's also is incomplete and inaccurate.

[261] The word used is Dasyus, literally, robbers; here, enemies of society and order.

[262] Some texts read Yoddhyavyam for Boddhyavyam, and bhunjita for yunjita.

[263] i.e., thou shouldst care for such opinion, without being angry with those that censure or blame thee.

[264] i.e., they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.

[265] The correct reading is bharanti. Taranti also may give the same meaning. K. P. Singh has erroneously rendered the second line.

[266] i.e., goes to heaven.

[267] Bhishma says that this discourse is very old. Probably this verse has reference to the writer's idea of the motives that impelled the Rishis of Brahmavarta when they devised for their Indian colony the kingly form of government.

[268] This verse gives the etymology of the word Rajan and Vrishala. He in whom righteousness shines (rajate) is a Rajan; and he in whom righteousness, called Vrisha, disappear, is a Vrishala. Vide next verse.

[269] The address Bharatarshabha is misplaced, seeing that it is Utathya who is speaking and Mandhatri who is listening. The sense of the verse is that it is the king who causes the age, for if he acts righteously, the age that sets in is Krita; if, on the other hand, he acts sinfully, he causes the Kali age to set in; *etc. etc.*

[270] He who protects Weakness wins heaven, while he who persecutes it goes to hell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell everyone with whom it may come into contact.

[271] The keeper of a cow has to wait, till it calves, for milk.

[272] The sense is, I suppose, that if the king be overtaken by destruction, his officers also do not escape.

[273] Rajnah, Nilakantha thinks, is an accusative plural.

[274] Some texts read Saranikan, meaning traders that make journeys and voyages.

[275] The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon bharati, which as the commentator explains means, "obtains affluence or prosperity." For Patukah some texts read Pavakah. The meaning then would be "becomes as a fire," i.e., destroys his own roots, or, probably, becomes destructive to others.

[276] K.P. Singh, I think, translates this verse erroneously. The Burdwan version is correct. The speaker, in this verse, desires to illustrate the force of righteous conduct. Transcriber's note: There was no corresponding footnote reference in the text, so I have assigned this footnote to an arbitrary location on the page — JBH.

[277] Teshu i.e., unto the ministers already spoken of.

[278] The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.

[279] The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when the Kshatriyas do not arm themselves for resisting an invader, or other orders may fight for putting down those that so arm themselves against the kings.

[280] The Bengal reading of this verse, which I adopt, is better than the Bombay reading. The Bengal reading is more consistent with what follows in verse 8. If the Bombay reading be adopted, the translation would run thus:— "One should not fight a Kshatriya in battle unless he has put on armour. One should fight with one, after challenging in those words— 'Shoot, for I am shooting at thee.'" K.P. Singh's rendering is substantially correct. The Burdwan version, as usual, is wrong.

[281] The distress referred to here is of being unhorsed or deprived of car or of weapons, *etc.*

[282] The original is very elliptical. I, therefore, expand it after the manner of the commentator. Regarding the last half of the second line, I do not follow Nilakantha in his interpretation.

[283] This verse also is exceedingly elliptical in the original.

[284] The sense seems to be that in fighting with the aid of deceit the enemy should not be slain outright, such slaughter being sinful. Slaying an enemy, however, in fair fight is meritorious.

[285] This verse is not intelligible, nor does it seem to be connected with what goes before.

[286] The meaning is that king Pratardana took what is proper to be taken and hence he incurred no sin. King Divodasa, however, by taking what he should not have taken, lost all the merit of his conquests.

[287] Nilakantha takes Mahajanam to mean the Vaisya traders that accompany all forces. Following him, the vernacular translators take that word in the same sense. There can be little doubt, however, that this is erroneous. The word means "vast multitudes." Why should Yudhishthira refer to the slaughter of only the Vaisyas in the midst of troops as his reason for supposing Kshatriya practices to be sinful? Apayana means "flight." I prefer to read Avayana meaning 'march.'

[288] The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everybody's fear.

[289] i.e., not at the weapon's edge, but otherwise.

[290] Ajya is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.

[291] Sphis is the wooden stick with which lines are drawn on the sacrificial platform.

[292] The van of the hostile army is the place of his wives, for he goes thither as cheerfully as he does to such a mansion. Agnidhras are those priests that have charge of the celestial fires.

[293] To take up a straw and hold it between the lips is an indication of unconditional surrender.

[294] I do not understand how this is an answer to Yudhishthira's question. Nilakantha thinks that truth, in the above, means the ordinances in respect of Kshatriya duties; that Upapatti, which I understand means reasoning (or conclusion), indicates a disregard for life, for those ordinances lead to no other conclusion. Good behaviour, according to him, means encouraging the soldiers, speaking sweetly to them, and promoting the brave, *etc.* Means and contrivances consist in punishing desertion and cowardliness, *etc.* If Nilakantha be right, what Bhishma says is that battles (which, of course, are intended for the protection of righteousness) become possible in consequence of these four causes.

[295] The seven stars of this constellation are supposed to be the seven great Rishis, viz., Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, and Vasishtha.

[296] Venus.

[297] Like Bhurisravas on the field of Kurukshetra.

[298] Probably, one that has begun a sacrifice extending for a long period. The Yadava hero Akrura avoided challenges to battle by beginning a sacrifice. See Harivansa, the sections on the Syamantaka stone.

[299] A form of expression meaning shameless.

[300] This refers to death and physical pain, as explained by Nilakantha.

[301] Skandha, Nilakantha thinks, means Samuha here.

[302] i.e., the soldiers should be drawn up as to form a wedge-like appearance with a narrow head.

[303] Kulinja has many meanings. Nilakantha think that the word, as used here, means 'snake.'

[304] The object of these two verses is to indicate that a learned astrologer and a learned priest are certain means for procuring victories by warding off all calamities caused by unpropitious fate and the wrath of the gods.

[305] If a single deer takes fright and runs in a particular direction, the whole herd follows it without knowing the cause. The simile is peculiarly appropriate in the case of large armies. Particularly of Asiatic hosts, if a single division takes to flight, the rest follows it. Fear is very contagious. The Bengal reading jangha is evidently incorrect. The Bombay reading is sangha. The Burdwan translators have attempted the impossible feat of finding sense by adhering to the incorrect reading. The fact is, they did not suspect the viciousness of the text.

[306] I have endeavoured to give the very construction of the original. It is curious to see how the Burdwan Pundits have misunderstood the simple verse.

[307] Samiti is explained by Nilakantha to mean battle, and vijasyasya as vijigishamanasya. Unless it be an instance of a cruce, vijasyasya can scarcely be understood in such a sense.

[308] i.e., the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.

[309] i.e., ascertaining everything regarding him.

[310] The French had taken Alsace and Lorraine. That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committed the same mistake. Such injuries rankle in the heart and are never forgotten.

[311] i.e., ruin him outright.

[312] Brahma-dandah is the chastisement through the gods. When foes are not seen, i.e., when they are at a distance, the king should employ his priest to perform the rites of the Atharvan for bringing destruction upon them. In the case, however, of foes being seen, i.e., when they are near, he should move his troops without depending upon Atharvan rites.

[313] Nipunam is explained by Nilakantha as Kusalam; and after drabhet pestum is understood.

[314] The sixfold forces are foot, horse, elephants, cars, treasury, and traders following the camp.

[315] I adopt Nilakantha's explanation of this verse. Loss of crops, *etc.* are the inevitable consequences of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.

[316] i.e., starts such subjects for conversation as do not arise naturally, for what he has in view is the proclaiming of the faults of other people, a topic in which he alone is interested and not his hearers.

[317] In the Bengal texts there is an error of reading viz., Satru for Yatra in the first line of verse 3. The Burdwan Pundits repeat the error in their vernacular version. K.P. Singha, of course, avoids it.

[318] The Bengal texts, in the second line of verse 7, contain an error, Saktincha is evidently a misreading for Sokancha. The Burdwan version, as a matter of course, repeats the error, while K.P. Singha avoids it.

[319] i.e., though dispossessed of my kingdom, I cannot yet cast off the hope of recovering it.

[320] i.e., he should think that his wealth has been given to him for the sake of friends and relatives and others. He will then succeed in practising charity.

[321] Nilakantha explains Kusalah as niamatsarah and anyatra as Satrau. I do not follow him.

[322] The Bengal texts read Vidhitsa dhanameva cha. This is evidently erroneous. The correct reading, as given in the Bombay text, is Vidhitsasadhanena cha. Both the Bengali versions are incorrect.

[323] The Vilwa is the fruit of the Egle marmelos.

[324] The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.

[325] i.e., for the ruler of Videhas.

[326] Jitavat is explained by Nilakantha as prapta jaya.

[327] The word is Gana. It literally means an assemblage. There can be no doubt that throughout this lesson the word has been employed to denote the aristocracy of wealth and blood that surround a throne.

[328] If the king, moved by avarice, taxes them heavily, the aristocracy resent it and seek to pull down the king.

[329] i.e., learned men of humility.

[330] Probably, with the king.

[331] The Burdwan Pundits make a mess of the last two verses. In 31, there is an incorrect reading in the Bengal texts. It is Pradhanaccha for pradanaccha. The Burdwan version repeats the error. K.P. Singha, of course, avoids it, but his version is rather incomplete.

[332] Literally, “One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled.”

[333] Pratyasannah is explained by Nilakantha in a different way. I think, his interpretation is far-fetched.

[334] i.e., who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth.

[335] Vide ante, Karna Parva.

[336] Alludes to ante, Karna Parva. The Rishi, by pointing out the place where certain innocent persons had concealed themselves while flying from a company of robbers, incurred the sin of murder.

[337] The allusion is to the story of an owl going to heaven for having, with his beaks, broken a thousand eggs laid by a she-serpent of deadly poison. The Burdwan Pundits have made nonsense of the first line of verse 8. There is no connection between the first and the second lines of this verse. K.P. Singha has rendered it correctly.

[338] This refers to the well-known definition of Dharma ascribed to Vasishtha, viz., “That which is laid down in the Srutis and Smritis is Dharma.” The defect of this definition is that the Srutis and the Smritis do not include every duty. Hence Vasishtha was obliged to add that where these are silent, the examples and practices of the good ought to be the guides of men, *etc.*

[339] The Burdwan translator has made a mess of verse 21. K.P. Singha quietly leaves it out. The act is, Swakaryastu is Swakariastu, meaning ‘let the appropriator be.’

[340] The construction is elliptical. Yah samayam chikrashet tat kurvit.

[341] The meaning is that though born in a low race, that is no reason why I should act like a low person. It is conduct that determines the race and not the race that determines conduct. There may be pious persons therefore, in every race. The Burdwan version of this line is simply ridiculous.

[342] Yatram means, as explained by the commentator, the duties of government.

[343] Nilakantha explains aparasadhanah as aparasa adhanah, i.e., without rasa or affection and without dhana or wealth. This is very far-fetched.

[344] Perhaps the sense is that men of vigorous understanding think all states to be equal.

[345] The true policy, therefore, is to wait for the time when the foe becomes weak.

[346] Mridustikshnena is better than Mridutikshnena.

[347] A bird that is identified by Dr. Wilson with the Parra Jacana.

[348] In India, the commonest form of verbal abuse among ignorant men and women is ‘Do thou meet with death,’ or, ‘Go thou to Yama’s house.’ What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive.

[349] The Burdwan Pundits have totally misunderstood the first line of this verse. K.P. Singha has rendered it correctly.

[350] A dog is an unclean animal in Hindu estimation.

[351] The antithesis consists, as pointed out by Nilakantha, in this, viz., the man of high birth, even if ruined undeservedly, would not injure his master. The man however, that is of low birth, would become the foe of even a kind master if only a few words of censure be addressed to him.

[352] Nilakantha explains that na nirddandvah means na nishparigrahah.

[353] i.e., ‘speak in brief of them, or give us an abridgment of thy elaborate discourses.’

[354] i.e., as the commentator explains, keenness, when he punishes and harmlessness when he shows favour.

[355] i.e., ‘should assume the qualities (such as keenness, etc.), necessary for his object.’ K.P. Singha’s version of the last line of 8 is erroneous. The Burdwan version is right.

[356] Vrihadvrikshamivasravat is explained by Nilakantha as Vrihantak Vrikshah Yatra; asravat is explained as rasamprasravat. I think Vrihadvriksham may be taken as a full-grown Palmyra tree. The sense is that as men always draw the juice from a full-grown tree and not from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.

[357] i.e., by tampering with the governors of the citadels and the garrisons of his foes, as the commentator explains.

[358] i.e., that king who is vain and covetous.

[359] Whether it belongs to himself or to any other person.

[360] The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.

[361] i.e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties one may, by such conduct, win much felicity hereafter.

[362] Vyavahara is vi and avahara, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.

[363] The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands Mrigaraja to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.

[364] These are Righteousness, Law, Chastisement, God, and Living Creature.

[365] The nearest approach in English to what is meant here by Vyavahara is Law. Three kinds of Vyavahara or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are decided, it includes both civil and criminal law, it is quaintly described here as Vattripratyayalakskana, i.e., ‘characterised by a belief in either of two litigant parties.’ When a suit, civil or criminal, is instituted, the king or those that act in the king’s name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement. The second kind of Vyavahara or Law is the ecclesiastical law of the Vedas. These are the precepts or injunctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyavahara or Law is the particular customs of families or races. It is also called kulachara. Where Kulachara is not inconsistent or in open variance with the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold Kulachara, interpreting it very strictly). What Bhishma says here is that even Kulachara should not be regarded as inconsistent with the scriptures (Vedas and Smritis).

[366] In the verse 52 Bhishma says that the first kind of Vyavahara or Law, i.e., the ordinary civil and criminal law of a realm, must be regarded as resting on the king. But as this kind of law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport in brief of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.

[367] Jataharamadisat may also mean ‘ordered the removal of his matted locks’ — in other words, ‘had a shave.’

[368] i.e., to acknowledge thee as a tutor.

[369] The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.

[370] Though Sula is mentioned, yet it is Vishnu and not Mahadeva, that is implied. Generally the word means any weapon.

[371] The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also verse 36.

[372] i.e., Self-denial or discipline.

[373] I have not the faintest idea of what is intended by these verses, viz., 43 and 51. Nilakantha is silent. It is very doubtful if they have really any meaning.

[374] The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of Garbhadhana; there is pleasure in the act itself; and lastly, wealth or profit in the form of a son is also acquired.

[375] There are three qualities or attributes that characterise human acts, viz., Goodness, Passion, and Darkness. Vide the latter sections of the Bhagavadgita. Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the attribute of Goodness only are worthy of pursuit.

[376] i.e., one should seek virtue for only compassing purity of soul; Wealth in order that one may spend it in acts undertaken without desire of fruit; and Pleasure for only supporting the body.

[377] Dharmadinkamanaishthikan, i.e., having Dharma for the first and Karna for the last, hence Virtue, Wealth and Pleasure.

[378] Pisitaudanam is food mixed with pounded meat; a kind of Pilau, or, perhaps, Kabab.

[379] Vagagravidyanam is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.

[380] The asker wishes to rob Prahlada of his conduct.

[381] This lake is at a great height on the Himalayas.

[382] The spirits of those two immortal sages are supposed to dwell for ever, in that retreat in the enjoyment of true happiness.

[383] i.e., Hope is slender; while things unconnected with Hope are the reverse.

[384] The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.

[385] The word maya repeated in verses 14 to 18 is explained by Nilakantha as having the sense of mattah. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K.P. Singha, of course, gives an accurate version.

[386] For the king's disregard of the sage in former days.

[387] The distress, which Yudhishthira felt at the thought of the slaughter in battle.

[388] i.e., this is not a subject upon which one can or should discourse before miscellaneous audiences.

[389] i.e., by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.

[390] i.e., with a pure heart.

[391] i.e., when the season of distress is over.

[392] i.e., under ordinary situations of circumstances.

[393] i.e., he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.

[394] He should not seek to rescue the merit of other or of himself, i.e., he should not, at such times, refrain from any act that may injure his own merit or that of others; in other words, he may disregard all considerations about the religious merits of others and of himself His sole concern at such a time should be to save himself, that is, his life.

[395] Sankhalikhitam, i.e., that which is written on the forehead by the Ordainer.

[396] Literally, "cause to be removed."

[397] The army and the criminal courts.

[398] The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon

those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Singh, whose unfriendliness for the British power was a matter of notoriety.

[399] The sense seems to be that there are persons who hold that priests and Brahmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Sankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brahmanas may be punished when offending.

[400] Duty depending on all the four foundations, i.e., as laid down in the Vedas; as laid down in the Smritis; as sanctioned by ancient usages and customs; and as approved by the heart or one's own conscience.

[401] i.e., yield with ease.

[402] Grammatically, the last line may mean,— 'The very robbers dread a king destitute of compassion.'

[403] Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, etc., should not be destroyed.

[404] i.e., 'he that has wealth and forces.'

[405] The sense seems to be that a poor man can have only a little of all earthly things. That little, however, is like the remnant of a strong man's dinner.

[406] It is always reproachful to accept gifts from persons of questionable character.

[407] The king should similarly, by punishing the wicked, cherish the good.

[408] The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.

[409] The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.

[410] Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures.

[411] i.e., if ex-casted for irreligious practices.

[412] The correct reading is Jatakilwishat.

[413] The sense, of course, is that such a man, when filled with fear, becomes unable to ward off his dangers and calamities. Prudence requires that one should fear as long as the cause of fear is not at hand. When, however, that cause has actually presented itself, one should put forth one's courage.

[414] The hostility between Krishna and Sisupala was due to the first of these causes; that between the Kurus and the Pandavas to the second; that between Drona and Drupada to the third; that between the cat and the mouse to the fourth; and that between the bird and the king (in the present story) to the fifth.

[415] The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to anger.

[416] If it is Time that does all acts, there can be no individual responsibility.

[417] i.e., they are indifferent to other people's sorrow.

[418] Honey-seekers direct their steps through hill and dale by marking intently the course of the flight of bees. Hence they meet with frequent falls.

[419] Everything decays in course of time. Vide the characteristics of the different Yugas, ante.

[420] i.e., do any of these or all as occasion may require.

[421] The king should imitate the cuckoo by causing his own friends or subjects to be maintained by others; he should imitate the boar by tearing up his foes by their very roots; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him he should imitate an empty chamber by keeping room enough for storing acquisitions he should imitate the actor by assuming different guises; and lastly, he should imitate devoted friend in attending to the interests of his loving subjects.

[422] The crane sits patiently by the water side for hours together in expectation of fish.

[423] i.e., if he passes safely through the danger.

[424] The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a means of Wealth, Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of virtue, performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.

[425] Literally, 'preservation of what has been got, and acquisition of what is desired.'

[426] These depend on the king, i.e., if the king happens to be good, prosperity, etc., are seen. On the other hand, if the king becomes oppressive and sinful, prosperity disappears, and every kind of evil sets in.

[427] In India, during the hot months, charitable persons set up shady thatches by the sides of roads for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.

[428] Such as Rakshasas and Pisachas and carnivorous birds and beasts.

[429] Abandoning his Homa fire.

[430] i.e., flowers already offered to the deities.

[431] No one of the three regenerate orders should take dog's meat. If thou takest such meat, where would then the distinction be between persons of those orders and men like Chandalas?

[432] Agastya was a Rishi. He could not do what was sinful.

[433] The idea that man comes alone into the world and goes out of it alone. Only the wife is his true associate for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become one individual for the performance of all religious and other acts.

[434] The sense seems to be that our strength, though little, should be employed by us in attending to the duties of hospitality in our own way.

[435] Literally, 'thou art at home,' meaning I will not spare any trouble in making thee feel and enjoy all the comforts of home in this place.

[436] Mahaprasthana is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on Mahaprasthana.

[437] The theory is that all distresses arise originally from mental error which clouds the understanding. Vide Bhagavadgita.

[438] Making gifts, *etc.*

[439] Here amum (the accusative of adas) evidently means ‘that’ and not ‘this.’ I think the reference, therefore, is to heaven and not to this world.

[440] These are Mleccha tribes of impure behaviour.

[441] i.e., for my instructions.

[442] So great was the repugnance felt for the slayer of a Brahmana that to even talk with him was regarded a sin. To instruct such a man in the truths of the Vedas and of morality was to desecrate religion itself.

[443] The version of 5 is offered tentatively. That a person possessed of affluence should become charitable is not wonderful. An ascetic, again, is very unwilling to exercise his power. (Witness Agastya’s unwillingness to create wealth for gratifying his spouse.) What is meant by these two persons not living at a distance from each other is that the same cause which makes an affluent person charitable operates to make an ascetic careful of the kind of wealth he has.

[444] That which is asamikshitam is samagram karpanyam.

[445] Nilakantha explains that vala here means patience (strength to bear) and ojas (energy) means restraints of the senses.

[446] Both the vernacular translators have rendered the second line of verse 25 wrongly. They seem to think that a person by setting out for any of the sacred waters from a distance of a hundred yojanas becomes cleansed. If this meaning be accepted then no man who lives within a hundred yojanas of any of them has any chance of being cleansed. The sense, of course, is that such is the efficacy of these tirthas that a man becomes cleansed by approaching even to a spot within a hundred yojanas of their several sites.

[447] These mantras form a part of the morning, noon and evening prayer of every Brahmana. Aghamarshana was a Vedic Rishi of great sanctity.

[448] In the first line of 26 the correct reading is Kutah not Kritah as adopted by the Burdwan translators.

[449] i.e., beasts and birds. The vernacular translators wrongly render it— 'Behold the affection that is cherished by those that are good towards even the beasts and birds!'

[450] The correct reading is Murtina (as in the Bombay text) and not Mrityuna. The Burdwan version adopts the incorrect reading.

[451] The allusion is to the story of Rama having restored a dead Brahmana boy. During Rama's righteous reign there were no premature deaths in his kingdom. It happened, however, one day that a Brahmana father came to Rama's court and complained of the premature death of his son. Rama instantly began to enquire after the cause. Some sinful act in some corner of the kingdom, it was suspected, had caused the deed. Soon enough Rama discovered a Sudra of the name of Samvuka engaged in the heart of a deep forest in ascetic penances. The king instantly cut off the man's head inasmuch as a Sudra by birth had no right to do what that man was doing. As soon as righteousness was upheld, the deceased Brahmana boy revived. (Ramayana, Uttarakandam).

[452] Literally, 'by giving up their own bodies'.

[453] i.e., he is sure to come back to life.

[454] The word sramana is used in Brahmanical literature to signify a certain order of ascetics or yatis that have renounced work for meditation. It is also frequently employed to mean a person of low life or profession. It should be noted, however, that in Buddhistic literature the word came to be exclusively used for Buddhist monks.

[455] This is how Nilakantha seems to explain the line, Bhishma is anxious about the effect of his instructions. He says that those instructions would bear fruit if the gods will it; otherwise, his words would go for nothing, however carefully he might speak.

[456] The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.

[457] This is an answer to the first question viz., the general aspect of ignorance.

[458] The word Sreyas has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beatitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.

[459] The sense is that such a man never sets his heart upon things of this world, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this world can give him that the attainment of even the region of Brahma cannot, as the commentator explains, gratify him. At

first sight this may look like want of contentment, but in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.

[460] i.e., such a man is sure of attaining to a blessed end.

[461] Such as distinctions of caste, of dress, of food, etc., *etc.*

[462] A reference to the region of Brahma, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.

[463] The word used here is Buddhasya (genitive of Buddha.) May not this verse be a reference to the Buddhistic idea of a Buddha?

[464] i.e., both are equally efficacious.

[465] In the Bengal texts, verse 9 is a triplet. In the second line the correct reading is nirvedat and not nirdesat. Avadya is fault. Vinivartate is understood at the end of the third line, as suggested by Nilakantha. Both the Bengali versions of 9 are incomplete, the Burdwan one being also incorrect.

[466] The commentator explains that compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquillity of soul.

[467] In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called Gurudakshina, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indigenous schools of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.

[468] Dakshina is the present or gift made in sacrifices.

[469] Vahirvyedichakrita, etc., is the correct reading.

[470] i.e., such a person may perform a grand sacrifice in which Soma is offered to the gods and drunk by the sacrificer and the priests.

[471] The Burdwan translator, misled by the particle nah, supposes that this verse contains an injunction against the spoliation of a Sudra. The fact is, the nah here is equal to ‘ours’.

[472] Who has fasted for three whole days.

[473] Aswastanavidhana is the rule of providing only for today without thinking of the morrow.

[474] The sense, of course, is that if a Brahmana starves, that is due to the king having neglected his duty of providing for him.

[475] I follow Nilakantha in rendering abrahmanam manyamanah. It may also mean ‘regarding himself to be a fallen Brahmana (for the time being)’.

[476] It should be noted that the word foeticide used in such texts frequently means all sins that are regarded as equivalent to foeticide. Hence, killing a Brahmana is foeticide, *etc.*

[477] There is a material difference of reading in this verse. Following the Bengal texts, the above version is given. The Bombay text runs as follows: ‘upon his body being burnt therewith, or by death, he becomes cleansed.’ The Bombay text seems to be vicious. Drinking is regarded as one of the five heinous sins. The severer injunction contained in the Bengal texts seems therefore, to be the correct reading.

[478] The true reading is nigacchati and not niyacchati. The Burdwan translator has misunderstood the word papam in this verse.

[479] Nilakantha correctly explains the connection of Susamsitah.

[480] Nilakantha explains that the question of Nakula excited the heart of Bhishma and caused a flow of blood through his wounds. Hence Bhishma compares himself to a hill of red-chalk.

[481] Durvarani, Durvaradini, Durvachadini, are some of the readings of the first line.

[482] Literally, family or clan; here origin.

[483] The second line of 19 is unintelligible.

[484] Taddhitwa is tat hi twa. Nilakantha thinks that twa here is twam.

[485] In the Bengal texts, 41 is made a triplet, and 42 is made to consist of a single line; 42 is represented as Vaisampayana’s speech. This is evidently an error; 41 a couplet. 42 also is so. Rajna etc., refer to Bhima. K.P. Singha avoids the error; the Burdwan translator, as usual, makes a mess of 41 by taking it to be a triplet.

[486] There can be very little doubt that the second line has a distinct reference to the principal article of faith in Buddhism. Emancipation here is identified with Extinction or Annihilation. The word used is Nirvana. The advice given is abstention from attachments of every kind. These portions of the Santi are either interpolations, or were written after the spread of Buddhism.

[487] The doctrine set forth in 48 is the doctrine of either Universal Necessity as expounded by Leibnitz, or that of Occasional Causes of the Cartesian school. In fact, all the theories about the government of the universe are strangely jumbled together here.

[488] i.e., they that have wives and have procreated children.

[489] Raktamivavikam and not Raktamivadhikam, is the correct reading. The Burdwan translator accepts the incorrect reading.

[490] The true reading is Brahmavarjitah and not that word in the accusative. Both the Bengali versions have adhered to the incorrect reading of the Bengal texts.

[491] i.e., it was not a piece torn off from a full piece, but both its dasas or ends were there.

[492] To this day there are many Brahmanas in India who are asudra-pratigrahins, i.e., who accept no gift, however rich, from a Sudra.

[493] Kimpurusha is half-man and half-horse. The body is supposed to be that of a horse, and the face that of a man.

[494] Literally, ‘for obtaining goods’.

[495] At such entertainments, Hindus, to this day, sit on separate seats when eating. If anybody touches anybody else’s seat, both become impure and cannot eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, i.e., a large mat or blanket or cloth, etc., spread out on the floor.

[496] Agni or fire is a deity that is said to have Vayu (the wind-god) for his charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.

[497] Surabhi is the celestial cow sprung from the sage Daksha.

[498] Whether the word is chirat or achirat is difficult to make out.

[499] In Sanskrit the ablative has sometimes the sense of ‘through’. Here, mitrat means both from and through. What is said is that wealth, honours, etc., may be acquired through friends, i.e., the latter may give wealth or be instrumental in its acquisition, *etc.*

[500] It is very difficult to literally translate such verses. The word Dharma is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. Tapah is generally rendered penance. Here, however, it has a direct reference to sravana (hearing), manana (contemplation), and nididhyasana (abstraction of the soul from everything else for absolute concentration). The Grammar of the second half of the first line is Sati apretya etc., Sat being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.

[501] And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.

[502] The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the Rishis.

[503] The commentator explains the sense of this as follows: The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one’s want. It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed is of more use than a large mansion.

[504] I follow Nilakantha in rendering this verse. His interpretation is plausible. Mudatamah, according to him, are those who are in deep sleep. There are four stages of consciousness. These are (1) wakefulness, (2) dream, (3) dreamless or deep slumber, and (4) Turiya or absolute Samadhi (which the Yogin only can attain to).

[505] The two extremes, of course, are dreamless slumber and Turiya or Samadhi. The two intermediate ones are wakefulness and sleep with dream.

[506] Pride in consequences of having insulted or humiliated others; and success over others such as victories in battle and other concerns of the world.

[507] The first half of the second line is read variously. The sense, however, in effect, remains unaltered. What is said here is that man who succeeds in attaining to a state of Brahma by true Samadhi or abstraction from the world, can never be touched by grief.

[508] In all treatises on Yoga it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.

[509] This is the same as 46. The Bombay edition does not repeat it.

[510] The house referred to is the body. The single column on which it is supported is the backbone, and the nine doors are the eyes, the ears, the nostrils, *etc. etc.*

[511] The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.

[512] i.e., coursing on, without waiting for any one.

[513] Literally, intelligent.

[514] The true reading is Jnanena and not ajnanena. Then, in the last foot, the word is apihitah and not apihitah. The words with ava and api frequently drop the initial a. Hence apihitah means not covered.

[515] The word used in the text is Devanam (of the gods). There can be no doubt however, that the word deva is here used for implying the senses.

[516] i.e., wild beasts and lawless men.

[517] Asatyajjyam and Asatyadyam are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours)'.

[518] Santi is tranquillity. The Santi-sacrifice is the endeavour to practise self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The Brahma-sacrifice is reflection on truths laid down in the Upanishads. The Word-sacrifice consists in the silent recitation (japa) of the Pranava or Om, the initial mantra. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

[519] Both readings are correct, viz., Kshetrayajna and Kshetrayajna. Kshetra is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a Kshatriya, i.e., battle.' Hence, all kinds of acts involving cruelty.

[520] or, seek Brahma in thy understanding. The word Atman is often synonymous with Supreme Self.

[521] The commentator explains that the object of Yudhishthira's question is this: in the preceding section or lesson it has been inculcated that one may seek the acquisition of the religion of moksha or emancipation even when he is young. Yudhishthira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be

able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.

[522] The verses are said to be old. Nilakantha accordingly supposes that it was not Sampaka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.

[523] Kakataliyam is, literally, ‘after the manner of the crow and the palmyra fruit.’ The story is that once when a crow perched upon a palmyra tree a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by ‘the fallacy of the crow and the palmyra fruit.’

[524] Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.

[525] It is difficult to resist the belief that many of the passages of the Santi are later additions. Suka was the son of Vyasa. To quote a saying of Suka (or, as he was called Sukadeva Goswamin), if Vyasa was the real writer of this passage, is rather suspicious.

[526] i.e., arrive at such a point that nothing was left for him to desire.

[527] i.e., with the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.

[528] Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, Kama be taken as the formulated desire after specific objects, then, perhaps, the Will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.

[529] I think the Bombay reading of this verse is incorrect. Bhuttagramah (nom. sing.) should be Bhutagramam (accusative sing.). The Yah is Kamah. It is Desire that is exhorted to go away whithersoever it chooses. If the elements be thus exhorted, then it is death that the speaker desires. This would be inconsistent with the spirit of the passage.

[530] The use of the plural Yushmashu might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on Rajas and Tamas.

[531] Beholding all creatures in my own body and mind i.e., identifying myself with all creatures or never taking them as distinct and separated from me: in other words, professing and practising the principle of universal love.

[532] The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not dhane but adhane the Sandhi being Arsha.

[533] Nilakantha explains that by Saranga here is meant the bee. The anweshanam following it is 'going behind.' The whole compound means 'imitation of the bee in the forest.'

[534] The allusion is to the story of Pingala, in Section 74 ante.

[535] The story, evidently a very ancient one, is given in full in the Bhagavat. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brahmanas. While removing the grain from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.

[536] Animittatah is explained by Nilakantha as one that has no cause, i.e., Brahma. The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word. All phases of speculative opinion are discussed in the Santi. It is very possible that a religious indifferentism is preached here.

[537] The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no power to alter that nature or affect it in any way.

[538] The word Ajagara implies 'after the manner of a big snake that cannot move.' it is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near, famishing when there is nothing.

[539] The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.

[540] In the Bengal texts, 44 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that Icchantaste, etc., is grammatically connected with 45.

[541] The auspicious constellations are such as Pushya and others; the inauspicious are Mula Aslesha, Magha, etc; yajnaprasava may also mean the fruits of sacrifices.

[542] Anwikshikim may also mean 'microscopic'.

[543] The word dattam, generally rendered ‘gifts’ or ‘charity,’ means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viswedevas, are all included in the word Ishta which is ordinarily rendered ‘sacrifice.’

[544] i.e., even if he seeks to avoid it.

[545] i.e., becomes his inseparable associate.

[546] What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place), is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.

[547] The first word of this verse is diversely read. The reading I adopt is samunnam meaning drenched in water. If it be samjuktam it would mean united, with filth, of course. Another reading is samswinnam, meaning ‘drenched with sweat.’ Nilakantha explains upavasah here as equivalent to the renunciation of all earthly possessions. Ordinarily it means ‘fasts.’

[548] This verse occurs in the Santi Parva. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked. Perhaps, it is intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.

[549] Manasa means ‘appertaining to the mind,’ or rather, the Will. Mahat literally means great.

[550] Veda is here used in the sense of Knowledge and Power.

[551] Sarvabhutatmakrit is explained by Nilakantha thus. He who is Sarvabhutatman is again bhutakrit. On the authority of the Srutis the commentator adds, — ye ete pancha akasadayodhatavo-dharana-karmanah sa eva Brahma.

[552] The word Devah here is evidently used in the sense of luminous or shining ones and not in that of gods or deities.

[553] The Rishis supposed that the pouring of water created the air instead only of displaying it.

[554] All created things are called Bhutas, but the five principal elements, viz., fire, air, earth, water, and space, are especially called Bhutas or Mahabhutas.

[555] This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigour.

[556] K.P. Singha wrongly renders this verse. The Burdwan translator is right.

[557] Both the Bengal and the Bombay texts read bhutani. The correct reading, however, appears to be bhutanam.

[558] The word for duct is Srotas. It may also be rendered ‘channel.’ Very like the principal artery or aorta.

[559] Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the Rishis of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.

[560] In works on yoga it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of yogins, is a lot us of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, etc., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.

[561] It is often said that in an advanced stage of yoga, one is enabled to behold one’s Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on yoga employ this language in a figurative sense.

[562] The commentator explains that the words expressive of hue or colour really mean attributes. What is intended to be said is that the Brahmanas had the attribute of Goodness (Sattwa); the second order had the attribute of Passion (Rajas); the third got a mixture of the two, i.e., both goodness and passion (Sattwa and Rajas); while the lowest order got the remaining attribute, viz., Darkness (Tamas).

[563] The distinction here laid down seems to be this: the eternal creation is due to the yoga or mental action of the Primeval Deity. That creation which we behold is the result of the penances of those sages who were first created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, etc., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.

[564] The word Ghrina may also mean aversion. Of course, here it would mean, if used in that sense, aversion for all unrighteous acts.

[565] The first half of the first line of 6 is differently read in the Bombay edition. Both readings are noticed by Nilakantha. I have adhered to the Bengal reading, though the Bombay reading is clearer in sense. Visati is a transitive verb having Pratishtha or some such noun for its object. The literal meaning is he who acquires fame, *etc.*

[566] Here the speaker describes the character of Karma-sannyasa (renunciation of acts). Samarambha generally means all kinds of acts. Here, however, only sacrifices and other scriptural rites are intended. I follow Nilakantha in rendering the second line, although the plain meaning would seem to be "who poureth everything in gift."

[567] The gross world is perceivable by the ordinary senses. Behind the gross world is a subtile one which the subtile senses i.e., the senses when sharpened by yoga, can perceive. With death, the gross body alone is dissolved, the subtile body or form, called the Linga-sarira, and made up of what is called the Tanmatras of the primal elements, remains. Even that retains all the characteristics of the world in an incipient form. The Linga-sarira also must be destroyed before absorption into Brahma can take place.

[568] The felicity that is obtained in heaven is not everlasting, being limited in point of duration by the degree or measure of merit that is achieved here.

[569] The Pauranic theory of both the solar and the lunar eclipse is that the Sun and the Moon are sought to be devoured by the Daitya, Rahu.

[570] The sense seems to be that Vedas declare those fruits in order that men may strive for them when they lead to happiness.

[571] Nearly the whole of this section is prose.

[572] It is difficult to understand in what senses the word Dharma is used in the three successive questions here.

[573] In the first line the correct reading is Brahmana and not Brahmarshi. The answer attributed to Bhrigu settles this.

[574] A pupil should never solicit his preceptor for instruction. He should attend only when the preceptor calls him. To this day, the rule is rigidly observed in all schools throughout India. It should be added to the credit of those engaged in teaching that they very seldom neglect their pupils. The story is authentic of the grandfather of the great Baneswar Vidyalankar of Nuddea, himself as great a professor as Baneswar, of continuing to teach his pupils in the outer apartments even after receiving intelligence of his son's death within the inner apartments of the family dwelling. The fact is, he was utterly absorbed in his work, that when his good lady, moved by his apparent heartlessness, came out to tax him he answered her, in thorough

absence of mind, saying, ‘Well, do not be disturbed. If I do not weep for my son, I will do so for that grandchild in your arms.’ The pupils at last recalled him to the realities of the hour.

[575] i.e., by picking up fallen grains from the field after the crop has been cut away and removed by the owner.

[576] Upaskara means renunciation.

[577] It is generally said that by procreating offspring, one gratifies the Pitris or pays off the debt one owes to one’s deceased ancestors. Here Bhrigu says that by that act one gratifies the Creator. The idea is the same that forms the root of the command laid on the Jews, — Go and multiply.

[578] The end of these attributes is Moksha or Emancipation.

[579] Sishta is explained by Nilakantha as one who has been properly instructed by wise Preceptors.

[580] Niyama is explained by the commentator as a rite; upayoga as a vow about food; charyya as an act like visiting sacred waters; vihita is vidhana.

[581] The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain the poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the householders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.

[582] The words used by Bharadwaja in the question are capable of being construed as an enquiry after the next world. Bhrigu also, in his answer, uses the word Paro lokah. The reference to Himavat, therefore, is explained by the commentator as metaphorical. The whole answer of Bhrigu, however, leaves little room for doubt that the sage speaks of a region on earth and not in the invisible world after death.

[583] Nilakantha would read amritya for mritya. It is a forced correction for keeping up the metaphorical sense.

[584] All knowledge there is certain.

[585] i.e., to practise yoga. The Bengal reading is dharanam. The commentator goes for explaining all the verses as metaphorical. Considerable ingenuity is displayed by him, and he even cites the Srutis in support.

[586] This at least is a verse that evidently refers to the other or the next world, and, therefore, lends colour to the supposition that throughout the whole passage, it is the next world and no fictitious region north of the Himalayas that is described. Some western scholars think that a verbal translation is all that is necessary.

Such passages, however, are incapable of being so rendered. The translator must make his choice of, either taking the verses in a plain or a metaphorical sense. If he inclines towards the latter, he cannot possibly give a verbal version. The genius of the two tongues are quite different.

[587] Pushkara in Rajputanah is supposed to be the spot where Brahman underwent his penances.

[588] The Burdwan translator makes a mess of this verse 21 runs into 22 as explained by the commentator. K.P. Singha avoids the blunder, although in rendering the last line of 22 he becomes rather inaccurate.

[589] The five limbs which should be washed before eating are the two feet, the two hands, and the face.

[590] This may be a general direction for washing one's hand after eating; or, it may refer to the final Gandusha, i.e., the act of taking a little water in the right hand, raising it to the lips, and throwing it down, repeating a short formula.

[591] The Burdwan translator has misunderstood this verse completely.

[592] It is difficult to understand what this verse means. Nilakantha proposes two different kinds of interpretation. What then is Sankusuka or Sanku cuka? The above version is offered tentatively. The commentator imagines that the true sense of the verse is that it declares such men to be unable to attain to Mahadayu which is Brahma and not long life.

[593] Prishtamangsa is explained by the commentator as 'the meat forming the remnant of a Sraddha offering.' I do not see the necessity of discarding the obvious meaning.

[594] in the sense of being moved or used. The commentator adds that the sacred thread also should be wound round the thumb, as the Grihyasutras declare.

[595] In every instance, the person who receives should say— 'All-sufficient,' 'Gratify to the fill', and 'Has fallen copiously' or words to that effect. Krisara or Kricara is food made of rice and pease, or rice and sesame; probably what is now called Khichree.

[596] The polite form of address is Bhavan. It is in the third person singular. The second person is avoided, being too direct.

[597] It is not plain in what way the sinful acts come to the sinner. The Hindu idea, of course, is that the consequences of those deeds visit the doer without fail. This verse, however, seems to say that the recollection of those sins forces itself upon the sinner and makes him miserable in spite of himself.

[598] The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.

[599] The sense seems to be that if one succeeds in ascertaining the ordinances about virtue or piety, but if the mind be sinful, no associate can be of any help. The mind alone is the cause of virtue and piety.

[600] Adhyatma is anything that depends on the mind. Here it is, as explained by the commentator, used for yoga-dharma as depending upon or as an attribute of the mind. Generally speaking, all speculations on the character of the mind and its relations with external objects are included in the word Adhyatma.

[601] After Bhrigu's discourse to Bharadwaja this question may seem to be a repetition. The commentator explains that it arises from the declaration of Bhishma that Righteousness is a property of the mind, and is, besides, the root of everything. (V 31, sec. 193, ante). Hence the enquiry about Adhyatma as also about the origin of all things.

[602] The word rendering 'perceptions' is Vijnanani. 'Cognitions' would perhaps, be better.

[603] Generally, in Hindu philosophy, particularly of the Vedanta school, a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or buddhi. The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind belong. It is represented as inactive, and as the all-seeing witness within the physical frame. It is a portion of the Supreme Soul.

[604] Goodness includes all the higher moral qualities of man. Passion means love, affection, and other emotions that appertain to worldly objects. Darkness means anger, lust, and such other mischievous propensities.

[605] I follow Nilakantha in his grammatical exposition of this verse. The meaning, however, is scarcely clear. The identity of the Understanding or intelligence with the senses and the mind may be allowed so far as the action of the three qualities in leading all of them to worldly attachments is concerned. But what is meant by the identity of the Understanding with all the objects it comprehends? Does Bhishma preach Idealism here? If nothing exists except as it exists in the Understanding, then, of course, with the extinction of the Understanding, all things would come to an end.

[606] Brown and other followers of Reid, whether they understood Reid or not, regarded all the perceptions as only particular modifications of the mind. They denied the objective existence of the world.

[607] The commentator explains this verse thus, although as regards the second line he stretches it a little. If Nilakantha be right, K.P. Singha must be wrong. Generally, however, it is the known incapacity of the ocean to transgress its continents that supplies poets with illustrations. Here, however, possibly, the rarity of the phenomenon, viz., the ocean's transgressing its continents, is used to illustrate the rare fact of the intelligence, succeeding by yoga power, in transcending the attributes of Rajas, Tamas and Sattwa.

[608] on the other hand, directing one's thoughts boldly to it, one should ascertain its cause and dispel that cause, which, as stated here, is Passion.

[609] The first two words of the second line are those of verse 5. See I, Manu.

[610] Kathanchit is explained by Nilakantha as 'due to great ill-luck.'

[611] I do not follow Nilakantha in rendering this verse.

[612] The soul is said to be only a witness or spectator and not an actor. The Rishis understood by the soul the being to whom the mind, the senses, etc., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle of Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, viz., impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.

[613] The qualities here referred to are those of Sattwa (goodness), Rajas (passion), and Tamas (darkness). What is meant by this verse is that such a person transcends the qualities instead of the qualities transcending him and his acts.

[614] Nilakantha takes the third line as elliptical and is for supplying te labhante.

[615] I follow the commentator in his exposition of this verse. Anavisandhipurvakam is explained as nishkamam. Ubhayam is prachinamaihikam cha karmam. Apriyam is equivalent to vadham. The substance of priyam, etc., is thus given: Moksham prati tu karmanah karanatwam duranirastam.

[616] Aturam is explained as pierced by lust, wrath, *etc.* Asuyate is equivalent to dhikkaroti. Janah is explained by the commentator as parikshakah but it would be better to take it as standing for people

generally. Tasya is an instance of the genitive for the accusative. Tat refers to nindyam karma, sarvatah means sarvashu yonishu. Janayati Janena dadati. The object of the verse is to show that sinful acts produce fear both here and hereafter.

[617] Loka is in the locative case, the final vowel indicating to the locative having been dropped for sandhi. Niravishan is an adverb, equivalent to samyak-abhinivesam kurvan. Tattadeva means “those and those” i.e., possessions, such as putradaradikam. Kusalan is sarasaravivekanipunan. Ubhayam is explained as karma-mukhin and sadyomuktim. Bhisma here points out the superiority of the latter kind of Emancipation over the former; hence Vedic acts or rites must yield to that yoga which drills the mind and the understanding and enables them to transcend all earthly influences.

[618] The soul-state is the state of purity. One falls away from it in consequence of worldly attachments. One may recover it by yoga which aids one in liberating oneself from those attachments.

[619] The three words used here are vichara, viveka, and vitarka. They are technical terms implying different stages of progress in yoga. The commentator explains them at length.

[620] Everything that man has is the product of either exertion or destiny; of exertion, that is, as put forth in acts, and destiny as dependent on the acts of a past life or the will of the gods or pure chance. Yoga felicity is unattainable through either of these two means.

[621] Sankhya is understood by the commentator as implying Vedanta-vichara.

[622] This verse is a triplet. The commentator explains that Vedanta in the second line means Sankhya. I think, this is said because of the agreement between the Vedanta and the Sankhya in this respect notwithstanding their difference in other respects. The object of the verse is to say that according to the Sankhya, there is no necessity for silent recitation of mantras. Mental meditation, without the utterance of particular words, may lead to Brahma.

[623] Both declare, as the commentator explains, that as long as one does not succeed in beholding one’s Soul, one may silently recite the Pranava or the original word Om. When, however, one succeeds in beholding one’s Soul, then may one give up such recitation.

[624] There are two paths which one in this world may follow. One is called Pravritti dharma and the other Nrivritti dharma. The first is a course of actions; the second of abstention from actions. The attributes indicated in 10 and 11 belong to the first course or path. They are, therefore, called Pravartaka yajna or Sacrifice having its origin in Pravritti or action.

[625] i.e., he should first cleanse his heart by observing the virtues above enumerated.

[626] Samadhi is that meditation in which the senses having been all withdrawn into the mind, the mind, as explained previously, is made to dwell on Brahma alone.

[627] The end declared by Bhishma in the previous section is the success of yoga, or freedom from decrepitude and death, or death at will, or absorption into Brahma, or independent existence in a beatific condition.

[628] It should be noted that ‘hell,’ as here used, means the opposite of Emancipation. Reciter may attain to the joys of heaven, but compared to Emancipation, they are hell, there being the obligation of rebirth attached to them.

[629] Even this is a kind of hell, for there is rebirth attached to it.

[630] Aiswvarya or the attributes of godhead are certain extraordinary powers attained by yogins and Reciters. They are the power to become minute or huge in shape, or go whither soever one will, *etc.* These are likened to hell, because of the obligation of rebirth that attaches to them. Nothing less than Emancipation or the absorption into the Supreme Soul is the end that should be striven for.

[631] In the Bengal texts there is a vicious line beginning with Prajna, *etc.* The Bombay text omits it, making both 10 and 11 couplets, instead of taking 11 as a triplet.

[632] Na samyuktah is explained by the commentator as aviraktopi hathena tyaktabhogah.

[633] For there no forms exist to become the objects of such functions. All is pure knowledge there, independent of those ordinary operations that help created beings to acquire knowledge.

[634] The six Angas are Siksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotish.

[635] i.e., an insight not obtained in the ordinary way but by intuition.

[636] K.P. Singha mistranslates the word sadhaye. It means ‘I go’, and not ‘I will strive etc.’ The Burdwan translator is correct.

[637] Work and Abstention from work are the two courses of duty prescribed or followed.

[638] It seems that Vikrita had given away a cow. He had then made a gift to Virupa of the merit he had won by that righteous act.

[639] Picking solitary grains from the crevices in the fields after the crops have been gathered and taken away.

[640] He gave me the merit he won by giving away one cow. I wish to give him in return the merit I have won by giving away two cows.

[641] Verses 107 and 108 are rather obscure. What the king says in 107 seems to be that you two have referred your dispute to me who am a king. I cannot shirk my duty, but am bound to judge fairly between you. I should see that kingly duties should not, so far as I am concerned, become futile. In 108 he says, being a king I should discharge the duties of a king, i.e., I should judge disputes, and give, if need be, but never take. Unfortunately, the situation is such that I am obliged to act as a Brahmana by taking what this particular Brahmana is desirous of offering.

[642] This verse also seems to be very obscure. The king's natural inclination, it seems, prompts him to oblige the Brahmana by accepting his gift. The ordinances about kingly duties restrain him. Hence his condemnation of those duties. In the second line, he seems to say that he is morally bound to accept the gift, and intends to make a gift of his own merits in return. The result of this act, he thinks, will be to make both courses of duty (viz., the Kshatriya, and the Brahmana's) produce the same kind of rewards in the next world.

[643] This is not Emancipation, but merely terminable felicity.

[644] Attains to Emancipation or Absorption into the essence of Brahma.

[645] These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.

[646] The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.

[647] I think, K.P. Singha misunderstands this verse. Three different ends are spoken of. One is absorption into Brahma; the other's enjoyment of ordinary felicity, which, of course, is terminable, and the last is the enjoyment of that felicity which is due to a freedom from desire and attachments; 126 speaks of this last kind of felicity.

[648] In the second line saraddham is not an indeclinable; or, if it be taken as such, the sense may still remain unaltered. What the monarch does is to call upon the Brahmana to share with the monarch the rewards that the monarch had won.

[649] The sense seems to be that yogins attain to Brahma even here; whereas Reciters attain to him after death.

[650] The fact is, I do not know anything of Him, but still I profess to worship him. This is false behaviour. How shall I be rescued from such falsehood? This is what Vrihaspati says.

[651] The Chhandas are the rules of Prosody as applicable to the Vedic hymns. Jyotish is astronomy. It forms an Anga of the Vedas. Nirukta furnishes rules for interpreting obscure passages of the Vedas, and also gives the meanings of technical or obscure words used therein. Kalpa is the description of religious rites. Siksha is the science of pronunciation as applied to Vedic hymns and mantras.

[652] They who believe that happiness is not eternal and that, therefore, they should not pursue it, withdraw themselves from pious acts which lead to that happiness. They seek Knowledge as the best means for avoiding all that is transitory and changeful. They seek moksha or complete Emancipation which has been described in the previous sections.

[653] The meaning of 'hell' as applied in such passages has been explained before.

[654] This is a highly aphoristic line. I give the sense by expanding the words. By 'acts' here is meant 'sacrifices and other religious observances.' The intention of Vrihaspati is to enforce the propriety of acts, for without acts, the ends of life cannot, he maintains, be secured.

[655] The sense is that one should devote oneself to acts as a sort of preparation. Afterwards one should abandon them for obtaining the higher end. Acts, therefore, have their use, and help one, though mediately, in the acquisition of Brahma.

[656] The mind and acts have created all things. This has been explained in the last verse of section 190 ante. Both are good paths, for by both, good end may be attained, viz., the highest, by drilling the mind, as also (mediately) by acts (as explained in verse 14 above). The fruits of actions must be mentally abandoned if the highest end is to be attained; i.e., acts may be gone through, but their fruits should never be coveted.

[657] Nilakantha explains the grammar of the first line differently. His view is yatha chakshurupah praneta nayako, *etc.* A better construction would be yatha chaksha pranetah (bhavati) *etc.*

[658] This verse may be said to furnish the key of the doctrine of karma or acts and why acts are to be avoided by persons desirous of Moksha or Emancipation. Acts have three attributes: for some are Sattwika (good), as sacrifices undertaken for heaven, etc., some are Rajasika (of the quality of Passion), as penances and rites accomplished from desire of superiority and victory; and some are Tamasika (of the quality of Darkness), as those undertaken for injuring others, notably the Atharvan rites of Marana, Uchatana, etc.: this being the case, the Mantras, without acts, cannot be accomplished, are necessarily subject to the same three attributes. The same is the case with rituals prescribed. It follows, therefore, that the mind is the chief cause of the kind of fruits won, i.e., it is the motive that determines the fruits, viz., of what kind it is to be. The enjoyer of the fruit, of course, is the embodied creature.

[659] There can be no doubt that Nilakantha explains this verse correctly. It is really a cruce. The words Naro na samsthanagatah prabhuh syat must be taken as unconnected and independent. Na samsthana gatah is

before death. Prabhuh is adhikari (jnanphale being understood). K.P. Singha gives the sense correctly, but the Burdwan translator makes nonsense of the words.

[660] The subject of this verse as explained by the commentator, is to inculcate the truth that the result of all acts accomplished by the body is heaven where one in a physical state (however subtile) enjoys those fruits. If Emancipation is to be sought, it must be attained through the mind.

[661] The sense depends upon the word acts. If acts are accomplished by the mind, their fruits must be enjoyed by the person in a state in which he will have a mind. Emancipation cannot be achieved by either recitation (japa) or Dhyana (meditation), for both these are acts. Perfect liberation from acts is necessary for that great end.

[662] viz., Taste, *etc.*

[663] Existent, line atom; nonexistent, line space; existent-nonexistent, line Maya or illusion.

[664] Aswabhavam is explained by the commentator as Pramatri-twadi vihinam.

[665] i.e., one sees one's own soul.

[666] i.e., which, though one, divides itself into a thousand form like the image of the moon in a quantity of agitated water.

[667] The analogy consists in this: good and evil fruits, though incompatible, dwell together; similarly, knowledge, though not material, resides in the material body. Of course, knowledge is used here in the sense of the mind or the understanding.

[668] It is difficult to understand why the idea of lamps set on trees is introduced here.

[669] The analogy is thus explained. Fire, when fed, bursts into flames. When not fed, it dies out, but is not destroyed, for with new fuel the flames may be brought back. The current of the wind ceases, but does not suffer extinction; for if it did, there would be no current again. The same is the case with the rays of the Sun. They die in the night, to reappear in the morning. The rivers are dried up in summer and refilled during the rains. The body, once dissolved, appears in another form. It will be seen that the weakness of the reasoning is due only to incorrect notions about the objects referred to.

[670] Exists in its own nature, i.e., unaffected by attributes and qualities and accidents.

[671] Some of the Bengal texts read sumahan and subuddhih in the second line. Of course, this is incorrect. The true reading is samanah and sabuddhih, meaning 'with mind and with understanding.' In the Bombay

edition occurs a misprint, viz., sumanah for samanah. Nilakantha cites the correct readings.

[672] The Burdwan translator misunderstands the word Linga as used in both 14 and 15. K.P. Singha also wrongly renders that word as it occurs in 15. The commentator rightly explains that Linga has no reference to Linga-sarira or the invisible body composed of the tanmatra of the primal elements, but simply means the gross body. In 14, he says, Lingat sthuladehat, Lingam tadeva dehantaram. In 15, anena Lingena Savibhutena. Adristhah means alakshitah. A little care would have removed such blunders.

[673] The commentator cites the Gita which furnishes a parallel passage, viz., Indriyani paranyahurindriyebhyah param manah, *etc.*

[674] This verse seems to show that the Rishis had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been well known, otherwise some mention would have been made of it by name. The commentator calls it upanetra.

[675] By death on sleep.

[676] Yugapat means simultaneous; atulyakalam means differing in point of time in respect of occurrence; kritsnam qualifies indriyartham; Vidwan means Sakshi; and ekah, independent and distinct. What is intended to be said here is that when the soul, in a dream, musters together the occurrences and objects of different times and places, when, in fact, congruity in respect of both time and place does not apply to it, it must be regarded to have an existence that is distinct and independent of the senses and the body.

[677] The object of this is to show that the Soul has only knowledge of the pleasures and pains arising in consequence of Sattwa and Rajas and Tamas and in connection with the three states of the understanding due to the same three attributes. The Soul, however, though knowing them, does not enjoy or suffer them. He is only the silent and inactive Witness of everything.

[678] The object of the simile is to show that as wind is a separate entity although existing with the fire in a piece of wood, so the Soul, though existing with the senses is distinct from them.

[679] The Bengal texts read indriyanam which I adopt. The Bombay edition reads indriyendriyam, meaning the sense of the senses, in the same way as the Srutis declare that is the Prana of Prana, the eye of the eye, the ear of the ear, etc., Sravanena darsanam tatha kritam is ‘apprehended by the ear,’ i.e., as rendered above, ‘apprehended through the aid of the Srutis.’

[680] The commentator uses the illustration of a tree. Before birth the tree was not; and after destruction, it is not; only in the interim, it is. Its formlessness or nothingness is manifest from these two states, for it has been said that which did not exist in the past and will not exist in the future cannot be regarded as existing in the present. Tadgatah is explained by the commentator as udayastamanagatah or taddarsinah.

[681] Both the vernacular translators render the second line incorrectly. The first line is elliptical, and would be complete by supplying asannam pasyanti. The paraphrase of the second line is Pratyayannam Jneyam Jnanabhisamhitam(prati)ninisante. Jneyam is explained by the commentator as prapancham. Jnanabhisamhitam means that which is known by the name of Knowledge, i.e., Brahma, which has many similar names some of which the commentator quotes such as Satyam (truth), Jananam (knowledge), Anantam (infinite), Vijnanam (true knowledge), Anandam (joy or happiness).

[682] Tamas is another name for Rahu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21, similarly, tamas is capable of a wider meaning. In 22, the word Rahu is used. It should be explained, however, that Rahu is no imaginary monster as the Puranas describe but the descending node of the moon, i.e., a portion of space in and about the lunar orbit.

[683] This is a very difficult verse and the distinction involved in it are difficult to catch. Of course, I follow the commentator in rendering it. What is said here is that in a dream, Vyakta (manifest body) lies inactive, while the Chetanam (the subtile form) walks forth. In the state called Sushupti (deep slumber which is like death) the indriyasamyuktam (the subtile form) is abandoned, and Jnanam (the Understanding), detached from the former, remains. After this manner, abhava (nonexistence, i.e., Emancipation) results from destruction of bhavah or existence as subject to its known conditions of dependence on time, manner of apprehension, etc., for Emancipation is absorption into the Supreme Soul which is independent of all the said conditions. The commentator explains that these observations become necessary to show that Emancipation is possible. In the previous section the speaker drew repeated illustrations for showing that the soul, to be manifest, depended on the body. The hearer is, therefore, cautioned against the impression that the soul's dependence on the body is of such an indissoluble kind that it is incapable of detachment from the body, which of course, is necessary for Emancipation or absorption into the Supreme Soul.

[684] Caswasasya is an instance of Bhavapradhananirdesa, i.e., of a reference to the principal attribute connected by it.

[685] Indriaih rupyante or nirupyante, hence Indriyarupani.

[686] The objects to be abandoned are those which the senses apprehend and those which belong to primordial matter. Those last, as distinguished from the former, are, of course, all the linga or subtile forms or existents which are made up of the tanmatras of the grosser elements.

[687] Or, regains his real nature.

[688] I adopt the Bombay reading aptavan instead of the Bengal reading atmavit. Pravrittam Dharmam, as explained previously, is that Dharma or practice in which there is pravritti and not nivritti or abstention.

[689] The sense is this: by abstaining from the objects of the senses one may conquer one's desire for them. But one does not succeed by that method alone in totally freeing oneself from the very principle of desire. It is not till one succeeds in beholding one's soul that one's principle of desire itself becomes suppressed.

[690] The separate existence of an objective world is denied in the first clause here. All objects of the senses are said here to have only a subjective existence; hence the possibility of their being withdrawn into the mind. The latest definition of matter, in European philosophy, is that it is a permanent possibility of sensations.

[691] Te is explained by the commentator as Brahmabhigatah. K.P. Singha wrongly renders the last foot of the second line. The Burdwan version is correct.

[692] Te in the first line is equal to tava.

[693] I follow the commentator in so far as he is intelligible. It is evident that the words Jnanam and Jneyam are used in the original not consistently throughout.

[694] The meaning seems to be this: ordinary men regard all external objects as possessing an independent existence, and their attributes also as things different from the substances which own them. The first step to attain to is the conviction that attributes and substances are the same, or that the attributes are the substances. This accords with the European Idealism. The next stage, of course, is to annihilate the attributes themselves by contemplation. The result of this is the attainment of Brahma.

[695] Antaratmanudarsini is explained by the commentator as "that which has the Antaratman for its anudarsin or witness." The Burdwan translator is incorrect in rendering the second line.

[696] The first 'knowledge' refers to the perception of the true connection between the Soul and the not-Soul. 'Fruits' mean the physical forms that are gained in new births. The destruction of the understanding takes place when the senses and the mind are withdrawn into it all of them, united together, are directed towards the Soul. Jneyapratishthitam Jnanam means, of course, knowledge of Brahma.

[697] The commentator explains that sorrow arises from the relation of the knower and the known. All things that depend upon that relation are transitory. They can form no part of what is eternal and what transcends that relation.

[698] I take the obvious meaning, instead of the learned explanation offered by Nilakantha.

[699] The very Yogins, if led away by the desire of acquiring extraordinary powers and the beatitude of the highest heaven do not behold the Supreme.

[700] Gunam, literally, attributes; hence objects possessed of attributes.

[701] That which is called the external world has no objective existence. It is purely subjective. Hence, it is the mind that sees and hears and touches the mind itself.

[702] This verse is a cruce. There can be no doubt that Nilakantha's explanation is correct. Only, as regards budhyavara I am disposed to differ from him very slightly. The grammar of the first line is this: 'Gunadane manah sada budhiyaraya; viprayoge cha tesham budhyavaraya.' Now 'Gunadana' means the 'adana' (destruction) of 'guna'. (This root da means to cut). What is meant by the destruction of 'guna' or attribute or earthly objects is merging them in the buddhi by yoga; in other words, a withdrawal of the senses into the mind, and the senses and the mind into the understanding. "Viprayoga cha tesham" means 'in their separation,' i.e., when these objects are believed to be real and as existing independently of the mind. The result of this would be the acquisition of 'budhyavara,' implying the acquisition of those very objects. In the case of yogins, whose minds may be in such a frame, the powers called 'asiswaryya' are acquired. There is no especial necessity, however, for taking the case of yogins.

[703] What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.

[704] Rishavam sarvattwam literally means 'the bull of Sattwatas'. Ordinarily, it is an appellation of Krishna, the prince of the Sattwatas or Yadavas. Here, however, the word is used to signify persons prizing the attribute of Goodness; hence righteous persons.

[705] Prajapati literally means 'lord of creatures.' It is a name applied to those sons of Brahman who begat children.

[706] Samavartin is another name for Yama the punisher of the wicked.

[707] Nirapekshan is explained by Nilakantha as nirayameva ikshante tan, i.e., those who have their gaze directed towards hell alone. The Burdwan translator takes it as indicative of houseless or nomadic habits, upon what authority, it is not plain.

[708] K.P. Singha takes Naravara as the name of a tribe. Of course, it is a careless blunder.

[709] I think K.P. Singha misunderstands this verse. All the texts agree in reading it in the same way. To take it, therefore, as implying that the sinful races, by warring with one another, suffered destruction is doing violence to the word Rajanath. There can be no doubt that Sandhyakala means the period of junction

between the two ages (Treta and Dwapara). It is called terrible. It was at this time that, that dreadful famine occurred which compelled the royal sage Viswamitra to subsist on a canine haunch. Vide Ante.

[710] The correct reading is Mahatmana (instrumental) implying Krishna. The Bengal reading Mahatmavan is vicious. K.P. Singha has rendered the verse correctly. The Burdwan translator, with Nilakantha's note before him (for he uses the very words of the commentator), adheres to the vicious reading and mistranslates the verse.

[711] This verse evidently shows that there was dispute about Krishna's supremacy, as Professor Weber guesses. The Krishna-cult was at first confined among a small minority, Sisupala's and Jarasandha's unwillingness to admit the divinity of Krishna distinctly points to this.

[712] This is certainly a very fanciful etymology of the word Sanatana which ordinarily implies eternal.

[713] Atma Atmanah is explained by Nilakantha as jivasya paramarthikam swarupam.

[714] Swamatmanam is Pratyathatmyam.

[715] The sense is that when all men are equal in respect of their material cause, why are such differences in the srutis and the smritis about the duties of men?

[716] The meaning seems to be this: in the beginning of every celestial yuga, i.e., when the Supreme Being awaking from sleep desires to create creatures anew, and creatures or beings start again into life. With such starting of every being, the rules that regulate their relations and acts also spring up, for without a knowledge of those rules, the new creation will soon be a chaos and come to an end. Thus when man and woman start into life, they do not eat each other but combine to perpetuate the species. With the increase of the human species, again, a knowledge springs up in every breast of the duties of righteousness and of the diverse other practices, all of which help to regulate the new creation till the Creator himself, at the end of the yuga, once more withdraws everything into himself.

[717] i.e., the body.

[718] What is meant seems to be this: there can be no river without water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for, by yoga, one can dissociate the Soul from the body and incorporate it with Brahma.

[719] The mind has no existence except as it exists in the Soul. The commentator uses the illustration of the second moon seen by the eye in water, etc., for explaining the nature of the Mind. It has no real existence as dissociated from the Soul.

[720] Swabhavahetuja bhavah is explained by the commentator as the virtuous and vicious propensities. (Swabhava purvasamskara; sa eva heturyesham karmanam layah bhavah). ‘All else,’ of course, means Avidya or Maya, which flows directly from Brahma without being dependent on past acts. The meaning, then, is this: as soon as the Soul takes a new form or body, all the propensities and inclinations, as dependent on its past acts, take possession of it, Avidya or Maya also takes possession of it.

[721] Both the vernacular translators have wrongly rendered this verse, notwithstanding the help they have derived from Nilakantha’s gloss. The fact is, the gloss itself sometimes requires a gloss. Verses 3 and 4 and connected with each other. In verse 3, the speaker mentions two analogies viz., first, that of iron, which is inanimate, following the loadstone, and, second, of Swabhavahetuja bhavah (meaning, as already explained, all such consequences as are born of the acts of previous lives), as also anyadapi, i.e., all else of a similar nature, meaning, of course, the consequences of ‘Avidya’ or ‘Maya’ which flow directly from Brahma instead of former acts. In verse 4, reference is again made to avyaktajabhavah, meaning propensities and possessions born of ‘Avidya’ or ‘Maya’. This is only a repetition, in another form, of what has already been stated in the second line of verse 3. The commentator explains this very clearly in the opening words of his gloss. After this comes the reference to the higher propensities and aspirations that are in the Soul. The grammar of the line is this: Tadvat Kartuh karanalakshanah (bhavah) karanat abhisanghathah. The plain meaning, of course, is that like all the darker and indifferent propensities and possessions that come to the Soul in its new life, born of the acts of past lives, all the higher aspirations also of the Soul come to it from Brahma direct. The word karana is used in both instances for Brahma as the Supreme Cause of everything.

[722] The sense is this: In the beginning there was nothing save the Chit-Soul. Existent objects exist only because of Ignorance having defiled the Soul. Their connection again with the Soul is not absolute and necessary. That connection may be destroyed without the Soul losing anything. What is intended to be conveyed by this verse is that at first, i.e., before the creation, there was nothing, except jiva or the Soul with Knowledge alone for its indicating attribute. The things mentioned, viz., earth, etc., were not. Nor do they inhere to jiva with even Ignorance or Delusion for its indicating attribute, i.e., to the born Soul. The born Soul may seem to manifest all those attributes, but it is really independent of or separate from them. Their connection with the Soul, as already said, is neither absolute nor eternal. In the next verse, the speaker explains the nature of those manifestations.

[723] The connection between earth, etc., with the Soul has before been said to be neither absolute nor eternal. Whence then that connection? In 6, it is said that all the apprehensions of the Soul with regard to earth, etc., are due to Ignorance or Delusion flowing directly from Brahma and assailing it thereafter. The apprehension of the Soul that it is a man or an animal, that it has a body, that it is acting, etc., are to borrow the commentator’s illustration, just like that of one’s being a king in a dream who is not, however, really a

king, or of one’s being a child who is not, however, really a child. Being eternal or without beginning its first existence under the influence of Delusion is untraceable. As long, again, as it has Knowledge alone for its attribute, it remains indestructible, i.e., free from the mutations of existence. It occurs in every creature, i.e., in man and beast.

[724] The sense seems to be this: In consequence of desires the Soul manifests itself in some form of existence. In that state it acts. Those acts again lead to desires anew, which, in their turn, bring on new forms or states of existence. The circle of existence or life thus goes on, without beginning and without end.

[725] The Cause is ignorance. The Effect is the body and the senses of a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.

[726] The object of this verse is to reiterate the doctrine that the possession of the body and the senses, etc., does not alter the state of the Soul. The Soul is really unattached to these though it may apparently exist in a state of union with them, like the wind, which existing in a state of apparent union with the dust it bears away is even at such times pure by itself and as a substance, exists separately.

[727] The Vedas contain declarations of both kinds, viz., they urge to action as also to abstention from action. The former is necessary as a stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as conform by their conduct to those declarations thus. What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts. The second line of the verse has been expanded a little in the translation, following Nilakantha’s gloss.

[728] Deha-yapanam means destruction of the connection the body has with the soul. In the second line, the performance of acts is prescribed only as a preparation, for they contribute to purity of the Soul. Acts should not, the speaker says, be performed from desire of fruit, viz., heaven, by one desirous of Emancipation. K.P. Singha omits the first line of the verse, but gives the sense of the second line correctly. The Burdwan translator misunderstands the gloss he quotes and makes nonsense of the verse.

[729] Vipakram is explained by Nilakantha as pakahinam; and apakvakashayakhyam as apakva-kashaye pumsi akhya upadesah yasya lam *etc.*

[730] Anuplavan is anusaran; akramya means upamridya.

[731] Vijnana here means the loss or absence of knowledge.

[732] Yathartham, i.e., for the true objects of life, viz., for acting righteously and accomplishing emancipation.

[733] At first there was only jiva or the Soul having knowledge alone for its attribute. When it became clothed with Ignorance, the universe sprang up around it. Consciousness is due to that union of the Soul with Ignorance. Hence, all things rest on Consciousness, and Consciousness is the root of all sorrow.

[734] The sense of this verse seems to be this: if all things rest on Consciousness which is an attribute of Ignorance or Delusion, why then this uniformity instead of the irregularity that characterises all perceptions in dreams? The answer is that the uniformity is the result of past acts, of acts which are due to Consciousness. These produce uniformity of perceptions even as time, subject to its own laws, produces the phenomena of the seasons with uniformity.

[735] I have expanded the last line for bringing out the meaning of the word nasyati clearly. Of course, I follow Nilakantha's explanation of the simile.

[736] In the Srutis it is said that Brahma has two attributes, Vidya (Knowledge), and Avidya (Ignorance) with Maya (delusion). It is in consequence of this Maya that chit-souls or jivas become attached to worldly things. It is in consequence of this Maya that persons, even when they understand that all is nought, cannot totally dissociate themselves from them.

[737] Mana is explained by the commentator as worship of one's own self; Darpa is freedom from all restraints; and Ahankara is a complete disregard of others and centering all thoughts on ones own self. Here Ahankara is not Consciousness.

[738] Kritalakshanah is explained by the Commentator as Kritaswikarah.

[739] The force of the simile lies in this: Prakriti binds Kshetrajna or the Soul and obliges it to take birth, *etc.* Women are Prakriti, men are Souls. As the Soul should seek to avoid the contact of Prakriti and strive for emancipation, even so should men seek to avoid women. It should be added that women, in almost all the dialects of India derived from Sanskrit, are commonly called Prakriti or symbols of Prakriti, thus illustrating the extraordinary popularity of the philosophical doctrine about Prakriti and Purusha.

[740] Kritya is mantra-power or the efficacy of Atharvan rites. What is said here is that women are as frightful as Atharvan rites which can bring destruction upon even unseen foes. Rajasi antarhitah means that they are sunk so completely in that attribute as to become invisible, i.e., completely enveloped by that attribute.

[741] The sense is this: parasitical vermin spring from sweat and other filth emitted by the body. Children spring from the vital seed. In the former case, it is Swabhava (nature) that supplies the active energy. In the latter, the undying influence of previous acts and propensities supply the active force. One's offspring, therefore, are like parasitical vermin on one's body. Wisdom should teach disregard or indifference for either.

[742] This is a repetition of what has been asserted in various forms before. Rajas (passion) is the cause of Pravritti or propensity for acts. Sattwa (goodness) is enlightenment or the higher aspirations that lead to Brahma. Both rest on Tamas (Darkness), the first immediately, the last mediately. Chit or Jiva is pure Knowledge. When overtaken by Tamas or Avyakta, it becomes clothed with that existence which is called life or which we realise in the world, the conditions of that life being Consciousness and Intelligence.

[743] The Chit or Soul is all-Knowledge. When overspread with Ignorance or Darkness, it becomes manifested by Intelligence and Consciousness, i.e., assumes a form or body. Knowledge overspread by Darkness, therefore, or Knowledge with the attributes of Intelligence and Consciousness, is the cause of Chit or soul or Jiva assuming a body. Such knowledge, therefore, is called the seed of the body. Then, again, the tadvijam (the second expression), i.e., the foundation on which knowledge overspread by ignorance (or knowledge with the attributes of intelligence and consciousness) rests, is, of course, pure Knowledge or chit or jiva or Soul as it existed before life. It is only another form of repeating a statement made several times before. Both the vernacular translators have misunderstood the last half of the second line.

[744] The meaning, of course, is that while in the mother's womb, the Soul remembers the acts of past lives, and those acts influence and determine the growth of its senses as also the character it will display in its new life.

[745] I do not follow Nilakantha in his grammatical exposition of the second line. That exposition seems to be very far-fetched. Besides tebhyah tyagat for tesham tyagat is no violence to grammar, the use of the ablative in this sense not being infrequent in these writings.

[746] Women have before (vide verse 9 of this section) been said to be the embodiment of the senses and as antarhitah in Rajas or Passion. The senses, therefore, are, it is concluded here, originated in Rajas. By the destruction, again, of Rajas, they may be destroyed. What is wanted, therefore, is the conquest of Rajas or Passion. This may be effected with the aid of the eye whose vision has been sharpened by scriptural knowledge.

[747] After indriyartham, as explained by the commentator, prapyapi is understood. There are two classes of indriyas, viz., those of knowledge and those for the performance of acts. Escapes the obligation of rebirth, i.e., attains to Emancipation.

[748] Arthasamanyam is explained by Nilakantha as Phalasamyam Mokshakhyam niratisayam. The Burdwan translator, while using the very words of the commentator, mistranslates this verse: The speaker desires to show the difference between the religion of Pravritti or acts and that of Nivritti or abstention from acts. Those that follow the former cannot attain to Emancipation. What they gain are certain good qualities mentioned in the next verse, which, however, are equally gained by the followers of the religion of Nivritti.

[749] The vow of Krichcchra consists of certain fasts. Pass three days in water, i.e., stand in tank or stream with water up to the chin.

[750] The three Riks begin with Ritancha, Satyancha *etc.* Every Brahmana who knows his morning and evening prayers knows these three Riks well.

[751] "With the aid of the mind" means yoga. Dehakarma means one whose acts are undertaken only for the purpose of sustaining the body, i.e., one who does no act that is not strictly necessary for supporting life; hence, as the commentator explains, one who is free from all propensities leading to external objects. Manovaham Pranan nudan, i.e., bringing to sending the vital breaths to the duct called Manovaha or Sushumna. Though a physical act, its accomplishment becomes possible only by a long course of penances consisting in the withdrawal of the mind from external objects. "Reducing the (three) attributes to a state of uniformity," as explained by the commentator, means arriving at Nirvikalpa, i.e., at that state of knowledge which is independent of the senses.

[752] The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, etc., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahatma is mantra-siddha, i.e., has won success by the meditation of the initial mantra, or om; it is nitya, i.e., eternal, meaning probably that though the result of Maya or Avidya, it is no longer subject to rebirth; it is virajas, i.e., free from desire and passion, and lastly it is Jyotishmat or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vasishtha's treatise on yoga which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this jivan-mukti or emancipation in life is referred to.

[753] "Freeing oneself from the attributes of Passion and Darkness", i.e., by practising the religion of abstention from acts.

[754] Adatte from da meaning to cut or destroy. Manasam volam as explained by the commentator, is sankalpam, i.e., desires or purposes. The man of ripe understanding, by doing this, attains to that knowledge which is not subject to decay with age. Hence, such knowledge is superior to knowledge acquired in the ordinary way.

[755] Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life having been centred on a deer.

[756] K.P. Singha wrongly translates this verse. Tat should be supplied before asnute; there is redundant va in the first line. The Burdwan translator renders it correctly.

[757] The buddhi here referred to is intelligence cleansed by scriptures. Samahitam manak is, as explained by the commentator, mind freed from anger and malice, etc., i.e., properly trained.

[758] One should not covet, etc., like kingdoms and thrones in the case of ordinary men. "Nonexistent objects," such as sons and wives that are dead or that are unborn or unwed.

[759] Samsara, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, viz., that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied. How appalling is the sanction (which is not a myth) under which evil speaking is forbidden.

[760] Such self-disclosure destroys the effects of those acts and prevents their recurrence.

[761] Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.

[762] Nishpraiharena means Niruddhena as explained by the commentator.

[763] I adopt the reading prakasela and the interpretation that Nilakantha puts upon it.

[764] K.P. Singha translates these words very carelessly. The Burdwan translator, by following the commentator closely, has produced a correct version. Kulmasha means ripe grains or seeds of the Phaselous radiatus. Pinyaka is the cake of mustard seed or sesamum after the oil has been pressed out. Yavaka means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.

[765] What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme Brahma, took possession of it, the Soul became an ordinary creature, i.e., consciousness, mind, etc., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.

[766] The correct reading, I apprehend, is upagatasprihah and not apagatasprihah. Nilakantha is silent. All that he says is that the first verse has reference to 'yogins,' the second to yogins and 'non-yogins' alike. Both the

vernacular translators adhere to apagatasprihah.

[767] I expand verse 8 a little for giving its meaning more clearly than a literal version would yield. All the impressions, it is said here, in dreams, are due either to the impressions of this life or those received by, the mind in the countless lives through which it has passed. All those impressions, again, are well-known to the Soul though memory may not retain them. Their reappearance in dreams is due to the action of the Soul which calls them up from the obscurity in which they are concealed. Avisena's theory of nothing being ever lost that is once acquired by the mind and the recollection of a past impression being, due to a sudden irradiation of the divine light, was, it seems, borrowed from Hindu philosophy.

[768] The sense is this: a particular attribute among the three, viz., Goodness or Passion or Darkness, is brought to the mind by the influence of past acts of either this or any previous life. That attribute immediately affects the mind in a definite way. The result of this is that the elements in their subtile forms actually produce the images that correspond with or appertain to the affecting attribute and the manner in which it affects the mind.

[769] Nothing less than yoga can discard or destroy them, for they really spring from desires generated by past acts.

[770] The Bombay reading Manohrishyan is better.

[771] Both the external and the internal worlds are due to Consciousness, which, in its turn, arises from delusion affecting the Soul. That which is called the Mind is only a product of the Soul. The world both external and internal, is only the result of Mind as explained in previous sections. Hence the Mind exists in all things. What is meant by all things existing in the Soul is that the Soul is omniscient and he who succeeds in knowing the Soul wins omniscience.

[772] The body is called the door of dreams because the body is the result of past acts, and dreams cannot take place till the Soul, through past acts, becomes encased in a body. What is meant by the body disappearing in the mind is that in dreamless slumber the mind no longer retains any apprehension of the body. The body being thus lost in the mind, the mind (with the body lost in it) enters the Soul, or becomes withdrawn into it. Nidarsanam is explained as Nischitadarsanam Sakshirupam. The sense of the verse is that in dreamless slumber the senses are withdrawn into the mind; the mind becomes withdrawn into the Soul. It is the Soul alone that then lives in its state of original purity, consciousness and all things which proceed from it disappearing at the time.

[773] i.e., the mind becoming pure, he gains omniscience and omnipotence.

[774] The Burdwan translator, using the very words of Nilakantha, jumbles them wrongly together and makes utter nonsense of both the original and the gloss.

[775] Brahma cannot, as the commentator properly explains, be seized like a creature by the horns. All that one can do is to explain its nature by reason and analogy. It can be comprehended only in the way indicated, i.e., by Pratyahara.

[776] The commentator thinks that the Rishi alluded to in this verse is Narayana, the companion and friend of Nara, both of whom had their retreat on the heights of Vadari where Vyasa afterwards settled himself. Tattwa here does not, the commentator thinks, mean a topic of discourse but that which exists in original purity and does not take its colour or form from the mind. Anaropitam rupam yasya tat.

[777] The religion of Pravritti consists of acts. It cannot liberate one from rebirth. The whole chain of existences, being the result of acts, rests upon the religion of Pravritti. The religion of Nivritti, on the other hand, or abstention from acts, leads to Emancipation or Brahma.

[778] Nidarsarkah is explained by the commentator as equivalent to drashtum ichcchan.

[779] Avyakta or Unmanifest is Prakriti or primordial matter both gross and subtile. That which transcends both Prakriti and Purusha is, of course the Supreme Soul or Brahma. Visesham, is explained by the commentator as ‘distinguished from everything else by its attributes.’

[780] i.e., as the commentator explains, Purusha is non-creating and transcends the three attributes.

[781] Asamhatau is explained by the commentator as atyantaviviktau. Purushau implies the two Purushas, i.e., the ‘Chit-Soul’ and the Supreme Soul.

[782] The four topics are these: the points of resemblance between Prakriti and Purusha, the points of difference between them: the points of resemblance between Purusha and Iswara; and the points of difference between them. The four considerations that cover these topics are absence of beginning and end, existence as chit and in animation, distinction from all other things, and the notion of activity.

[783] Yoginastam prapasyanti bhagavantam santanam — even this is what people always say to yoga and yogins.

[784] The commentator in a long note explains that what is really implied by this verse is that one should betake oneself to some sacred spot such as Kasi for casting off one’s life there. Death at Kasi is sure to lead to Emancipation, for the theory is that Siva himself becomes the instructor and leads one to that high end.

[785] When divested of Rajas, i.e., freed from the senses and the propensities derived from their indulgence.

[786] Adehat is explained by the commentator as Dehapatat. Dehantat applies to the destruction of all the three bodies. By the destruction (after death) of the gross body is meant escape from the obligation of

rebirth. The karana body is a subtiler form of existence than the Linga-sarira: it is, of course, existence; Prakriti as mentioned in verse 21.

[787] Parapratyasarge means on the rise of a knowledge of Brahma. Niyati is Necessity, in consequence of which jiva goes through an endless wheel of existences; Bhavantaprabhavaprajna is bhavanamanta-prabhavayorevaprajna yesham. The object of the verse is to show that such mistaken persons as take the body, the senses, etc., and all which are not-Self, to be Self, are always taken up with the idea that things die and are born, but that there is nothing like emancipation or a complete escape from rebirth.

[788] 'By the aid of patience' is explained by the commentator as without leaving their seats and changing the yoga attitude, *etc.* 'Withdrawing themselves from the world of senses' means attaining to a state that is perfectly independent of the senses and, therefore, of all external objects. 'Adore the senses in consequence of their subtility,' as explained by the commentator, is thinking of Prana and the Indriyas as Self or Soul. I do not understand how this amounts to the statement that such yogins attain to Brahma.

[789] 'Proceeding according to (the stages indicated in) the scriptures' alludes to the well-known verses in the Gita, beginning with Indriyebhyah parahyartha, *etc.* The several stages, as mentioned in those verses, are as follows: Superior to the senses are their objects. Superior to the objects is the mind. Superior to the mind is the understanding. Superior to the understanding is the Soul. Superior to the Soul is the Unmanifest. Superior to the Unmanifest is Purusha (Brahma). There is nothing above Purusha. Dehantam is explained as that which is superior to Avyakta or Unmanifest, hence Brahma or Purusha.

[790] A flash of lightning repeatedly realised becomes a mass of blazing light. Perhaps this is intended by the speaker.

[791] In the Bengal texts, verse 28 is a triplet. In the second line the correct reading is Dehantam.

[792] Mara, Prakriti, and Purusha, or Effects, their material Cause, and the Supreme Soul.

[793] Nanapashandavashinah is another reading which is noticed by the commentator. It is explained as 'censurers of diverse sects of Lokayatikas.'

[794] Panchasrotas implies the mind which is said to have five currents.

[795] These are the annamaya, the pranamaya, the manomaya, the vijnanamaya, and the anandamaya. For particulars, vide Wilson's Dict.

[796] The verb used is nyavedayat, literally, 'represented,' i.e., 'started' for discourse, or enquired into. The Burdwan translator renders it 'exposed' or 'promulgated,' which, I think, is incorrect.

[797] The Burdwan translator makes a ridiculous blunder by supposing that Asuri obtained this knowledge in consequence of the questions of his disciple. The fact is, samprishtah, as correctly explained the commentator, means samyak prishta prasno yasya. K.P. Singha avoids the error.

[798] Kutumvini means a matron or the wife of a householder.

[799] Either Markandeya or Sanatkumara, according to the commentator.

[800] I slightly expand Sarvanirvedam according to the explanation given by Nilakantha. The Sankhya doctrine proceeds upon the hypothesis that all states of life imply sorrow. To find a remedy for this, i.e., to permanently escape all sorrow, is the end of that philosophy.

[801] These are the characteristics of that Delusion under which man takes birth in this world and goes on living till he can permanently conquer all sorrow.

[802] The construction of the first foot is Atmano mrityuh Anatma, meaning the Soul's death (or that which is called death) is the Soul's extinction. Verse 24 recites the opinion of the Sceptics, not that of the speaker. K.P. Singha mistranslates the verse. The Burdwan translator renders it correctly.

[803] This and all the following verses are statements of the sceptic's arguments.

[804] Verse 29 is highly terse. The words are grammatically unconnected with one another. Only a few substantives have been used. These represent the heads of the different arguments urged by sceptics for showing the nonexistence of anything besides the body which is seen and felt. I have, of course, followed the commentator in his elaboration of the sense of the verse. There can be no doubt that the commentator is right.

[805] Some idea may be formed by the English reader of the extreme terseness of these verses by attending to the elaborations contained within the parentheses above. The exigencies of English grammar as also of perspicuity have obliged me to use, even in the portions unenclosed, more words than what occur in the original Sanskrit. All these verses are cruces intended to stagger Ganesa.

[806] Both the vernacular translators have rendered this verse wrongly. This fact is, without clearly understanding either the text or the gloss, they have used bits of the gloss without being able to convey any intelligible idea. The gloss sometimes requires gloss to make it intelligible. The commentator says that the theory of rebirth mentioned in verse 34 is that of the Sugatas or Buddhists. That theory is refuted in verse 35. The objection to the Buddhistic theory is that mere ignorance and karma cannot explain rebirth. There must be an indestructible Soul. This the Buddhists do not allow, for they believe that Nirvana or annihilation is possible. The argument, as sketched, proceeds in this way: the being that is the result of the rebirth is apparently a different being. What right have we to assert its identity with the being that existed

before? Ignorance and karma cannot *create* a Soul though they may affect the surroundings of the Soul in its new birth. The objections to the Buddhistic theory became clear in the verses that follow.

[807] The sense is this: it is never seen in the world that the acts of one person affect for good or for evil another person. If Chaitra exposes himself to the night air, Maitra never catches cold for it. This direct evidence should settle the controversy about the unseen, viz., whether the acts of one in a previous life can affect another in a subsequent life if there be no identity between the two beings in two lives.

[808] It is needless to say that I have considerably elaborated the second line of the verse, as a literal rendering would have been entirely unintelligible. For example's sake I give that rendering; "That which is separate Consciousness is also different. That from which it is, does not recommend self."

[809] If (as has already been said) the second Consciousness be the resulting effect of the loss or destruction itself of the previous Consciousness, then destruction is not annihilation, and, necessarily, after Nirvana has been once attained, there may be a new Consciousness or new birth, and, thus, after having again attained to Nirvana the same result may follow. The Buddhistic Nirvana, therefore, cannot lead to that final Emancipation which is indicated into the Brahmanical scriptures.

[810] The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul, according to the Brahmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility under such conditions is a contradiction in terms, according to what is urged in this verse.

[811] The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes or the substances of which they are attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owing consciousness, etc., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed, the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisibility, etc., inhere, is no longer believed in or considered as scientific.

[812] Here the speaker attacks the orthodox Brahmanical doctrine of the character of the Soul.

[813] Possibly because they art based on Revelation.

[814] The first five are the effects of intelligence; the vital breaths, of wind; and the juices and humours, of stomachic heat.

[815] Intelligence is called avyaya because it leads to Emancipation which is such. It is also called mahat because of its power to lead to Brahma which is mahat. Tattwanischaya is called the seed of Emancipation because it leads to Emancipation.

[816] That path consists of yoga.

[817] By casting off the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind.

[818] i.e., in each of these operations three causes must exist together.

[819] The inference is that the functions being destroyed, the organs are destroyed, and the mind also is destroyed, or, the mind being destroyed, all are destroyed.

[820] The commentator correctly explains that na in nanuparyeta is the nom. sing. of nri (man), meaning here, of course, the dreamer. Nilakantha's ingenuity is certainly highly commendable.

[821] Uparamam is yugapadbhavasya uchcchedam or extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, etc., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the soul from the understanding, etc., which is the consequence of dreamless sleep, is the result of Tamas or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which is not experienced in the gross body.

[822] In this verse the speaker points out that the felicity of Emancipation may at first sight seem to be like the felicity of dreamless sleep, but that is only an error. In reality, the former is untouched or unstained by darkness. Na krichechramanupasyati is the reading I take, meaning "in which no one sees the slightest tincture of sorrow." The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality. Both the vernacular versions are thoroughly unmeaning.

[823] In this verse the speaker again points out the similarity between dreamless sleep and Emancipation. In both swakarmapratyayah Gunah is discarded. Gunah, as explained by Nilakantha, means here the whole range of subjective and objective existences from Consciousness to gross material objects, swakarmapratyayah means karmahetu kavirbhava, i.e., having acts for the cause of their manifestation; this refers to the theory of rebirth on account of past acts.

[824] The sense of the verse is this: all creatures are perceived to exist. That existence is due to the well-known cause constituted by Avidya and desire and acts. They exist also in such a way as to display a union between the body and Soul. For all common purposes of life we treat creatures that we perceive to be really existing. The question then that arises is — which (the body or the Soul) is destructible? — We cannot answer this question in any way we like, like for swaswato va katham uchcchedavan, bhavet (i.e., how can the Soul, Which is said by the learned to be Eternal, be regarded as destructible?) Vartamaneshu should be treated as, Laukikavyavareshu. Uchcchedah is, of course, equivalent to Uchcchedavan.

[825] i.e., the gross body disappears in the subtile; the subtile into the karana (potential) form of existence; and this last into the Supreme Soul.

[826] Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to everything and practise the religion of abstention or nivritti. The paraphrase of the second line is asaktah alepamakasam asthaya mahati alingameva pacyanti. Alepamakasam asthaya is explained by the commentator as Sagunam Brahma asthaya.

[827] Urnanabha is generic term for all worms that weave threads from within their bellies. It does not always mean the spider. Here, it implies a silk-worm. The analogy then becomes complete.

[828] Nipatatyasaktah is wrongly rendered by the Burdwan translator. K.P. Singha gives the sense correctly but takes nipatali for utpatati.

[829] Samudayah is explained by the commentator as equivalent to hetu.

[830] Giving food and clothes to the poor and needy in times of scarcity is referred to.

[831] The reading I adopt is Vrataluvdhah. If, however, the Bengal reading vrataluplah be adopted, the meaning would be “such men are deceived by their vows,” the sense being that though acquiring heaven and the other objects of their desire, yet they fall down upon exhaustion of their merit and never attain to what is permanent, viz., emancipation, which is attainable by following the religion of nivritti only.

[832] The object of Bhishma’s two answers is to show that the giving of pain to others (sacrificing animals) is censurable, and the giving of pain to one’s own self is equally censurable.

[833] Existence comes into being and ceases. Nonexistence also comes into being and ceases. This is the grammatical construction. The words, of course, imply only the appearance and disappearance of all kinds of phenomena.

[834] This refers to the theory set forth in the previous sections about the Soul’s real inactivity amidst its seeming activity in respect of all acts.

[835] The Burdwan translator renders the second line as “six thousand Gandharvas used to dance before thee seven kinds of dance.”

[836] Both the vernacular translators have misunderstood this verse. A samya is explained as a little wooden cane measuring about six and thirty fingers breadth in altitude. What Vali did was to go round the Earth (anuparyagah, i.e., parihrityagatavan) throwing or hurling a samya. When thrown from a particular point by a strong man, the samya clears a certain distance. This space is called a Devayajana. Vali went round the globe, performing sacrifices upon each such Devayajana.

[837] Pravyaharaya is explained by the commentator as prakrishtokaye.

[838] I follow Nilakantha’s gloss in rendering this verse. Hatam is explained as nirjivam deham, i.e., the body divested of Soul. He who slays another is himself slain, means that a person who regards his own self as the slayer is steeped in ignorance, for the Soul is never an actor. By thinking that he is the actor a person invests his Soul with the attributes of the body and the senses. Such a man (as already said) is Hatah or slain (i.e., steeped in ignorance). Comparing this with verse 19 of Sec. 11 of the Gita, we find that the same thing is asserted therein a slightly different way. ‘He who regards the Soul as the slayer and he who regards it as slain are both mistaken. The Soul does not slay nor is slain.’

[839] Compare this with the saying usually credited to Napoleon that St. Helena was written in the book of Fate.

[840] The original, if literally rendered, would be ‘Time cooks everything.’

[841] Bhujyante is explained by the commentator as equivalent to palyante or samhriyante.

[842] Brahma is indestructible as jiva or Soul, and is destructible as displayed in the form of not-Self.

[843] I expand verse 50 for giving its sense as a literal version would be unintelligible.

[844] One that is borne with great difficulty.

[845] Literally, the desire for action; hence abundance or plenty that is the result of action or labour.

[846] All these names imply plenty and prosperity.

[847] i.e., with hands not washed after rising from his meals or while going on with his meals.

[848] The commentator explains that according to the Pauranic theory, the world stands all around the mountains of Meru. The region of Brahman stands on its top. The Sun travels round Meru and shines over

all the directions or points of the compass. This happens in the age called the Vaivaswata Manwantara (the age or epoch of Manu the son of Vivaswat). But after the lapse of this age, when the Savarnika Manwantara comes, the sun will shine upon only the region on the top of Meru, and all around there will be darkness.

[849] i.e., all things are destructible instead of being eternal.

[850] The commentator explains that Hridyam means Hritstham swarupam. By Kalyanam, of course, Moksha or Emancipation is intended.

[851] As explained in previous verses, one striving to attain Emancipation must set himself to yoga. As a consequence of yoga, one acquires (without wishing for them) many wonderful powers. The accomplishment of one's objects then follows as a matter of course.

[852] The sense is this: a wise man never regards himself as the actor; and hence never feels sorrow. Whatever sorrow overtakes him he views unmoved and takes it as the result of what had been ordained. Not so the foolish man. He deems himself to be the actor and looks upon sorrow as the result of his own acts. Hence, he cannot view it unmoved. Sorrow, therefore, lies in one's regarding oneself as the actor; the true view being that one instead of being an actor is only an instrument in the hands of the great Ordainer.

[853] The object of this verse is to show that right conclusions in respect of duties are very rare.

[854] This is a hard hit, The listener, viz., Indra, had violated, under circumstances of the most wicked deception, the chastity of Gautama's spouse Ahalya. Gautama had to punish his wife by converting her into a stone. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his leading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, i.e., that Namuchi was not the slave of his passions but that he was the master of his senses and the heart.

[855] The we here is the pronoun of dignity, applying to the speaker only and not to both the speaker and the listener.

[856] The sentence is an interrogative one. The Burdwan translator mistakes the meaning. K.P. Singha is correct.

[857] These things had not happened for many days in consequence of the wickedness of the Asuras. With the victory of Indra, sacrifices returned, and with them universal peace.

[858] The words are Dhruvadwarabhavam. The commentator is silent. Probably a Himalayan Pass. The vernacular translators think it is the region of the Pole-star that is intended. Dhruva is a name of Brahman

the Creator. It may mean, therefore, the river as it issues out of Brahman's loka or region. The Pauranic myth is that issuing from the foot of Vishnu, the stream enters the Kamandalu of Brahman and thence to the earth.

[859] The reader of Lord Lytton's works may, in this connection, be reminded of the discourse between Mejnour and the neophyte introduced to him by Zanoni, in course of their evening rambles over the ridges of the Appenines.

[860] K.P. Singha wrongly translates this verse.

[861] It is difficult to give to non-Hindu people the idea of what is uchchhishta. The hand becomes uchchhishta when set to food that is being eaten. Without washing that hand with pure water, it is never used by a Hindu for doing any work. The food that remains in a dish after some portion of it has been eaten is uchchhishta. The idea is particular to Hinduism and is not to be seen among other races or peoples in the world.

[862] Yavasa is pasture grass.

[863] Payasa is a kind of pudding prepared of rice boiled in sugared milk. Krisara is milk, sesamum, and rice. Sashkuli is a sort of pie, made of rice or barley boiled in sugared water.

[864] No merit attaches to the act of feeding an illiterate person.

[865] The correct reading is Vyabhajat. The Bengal reading vyabhayat would imply a tautology, for the second line would then give the same meaning as the first.

[866] Everything else liable to be affected by primordial nature. Only the Supreme Soul cannot be affected. Hence, Brahma is often said to be "above Prakriti." Prakriti, here, is of course used in its largest sense.

[867] The second line of verse 8, and the last clause of the first line of verse 9, are wrongly rendered by both the vernacular translators. K.P. Singha omits certain portions, while the Burdwan translator, as usual, writes nonsense. The verb is nihnuvanti, meaning 'conceal': i.e., 'do not brag of.' The verb vadishyanti is to be repeated after ahite hitam. For hitam ahitam may be read by way of antithesis.

[868] K.P. Singha mistranslates this verse.

[869] The Burdwan translator misunderstands the word anavajnata. K.P. Singha skips over it.

[870] The sense is this: though really unattached, he seems to be attached. In this there is especial merit. A man doing the duties of a householder, without, however, being attached to wife and children and

possessions, is a very superior person. Such a one has been compared to a lotus leaf, which, when dipped in water, is never soaked or drenched by it. Some, seeing the difficulty of the combat, fly away. In this there is little merit. To face all objects of desire, to enjoy them, but all the while to remain so unattached to them as not to feel the slightest pang if dissociated from them, is more meritorious.

[871] Kalajnanena nishthitam are the words of the original. Vyasa's answer is taken up with assigning limits to the successive periods of Creation and Nonexistence, or the durations of Brahman's wakeful and sleeping periods.

[872] Agre is explained by the commentator as srishteh prak.

[873] The Krita extends in all for 4,800 years. The Treta for 3,600; the Dwapara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15-17 and 20-21 occur in Manusmriti, Chapter 1.

[874] This verse occurs in Manusmriti, corresponding with 81 of Chapter 1. The reading, however, in Manusmriti, is slightly different, for the last clause is Manushyanpavartate. In rendering verse 23, I take this reading and follow Medhatithi's gloss. If Nilakantha's gloss and the reading in both the Bengal and the Bombay texts be followed, the passage would run thus,— "No instruction or precept of that age ran along unrighteous ways, since that was the foremost of all ages." Nilakantha explains parah as sa cha parah. K.P. Singha skips over the difficulty and the Burdwan translator, as usual, gives an incorrect version.

[875] The total comes up to 12,000 years. These constitute a Devayuga. At thousand Devayugas compose a day of Brahman. Verse 28 occurs in Manusmriti, Chapter 1.

[876] The reader who has gone through the previous Sections can have no difficulty in understanding this. The external world is nothing but Mind transformed. Mind, therefore, is spoken of here as Vyaktatmaka or that which is the soul of the vyakta or that is manifest, or that which is the vyakta, or between which and the vyakta there is no difference whatever. Some of the Bengal texts do not conclude Section 231 with the 32nd verse but go on and include the whole of the 232nd Section in it. This, however, is not to be seen in the Bombay texts as also in some of the texts of Bengal that I have seen.

[877] Tejomayam is explained by the commentator as Vasanamayam or having the principle of desire or wish within it, otherwise Creation could not take place. Yasya is used for yatah.

[878] By Mahat is meant Pure or Subtile Intelligence. The Manifest starts into existence from Mind or has Mind for its soul. Hence, as explained in previous Sections, Mind is called Vyaktatmakam.

[879] These seven great Beings or entities are Mahat, the same speedily transformed into Mind, and the five elemental entities of Space, *etc.*

[880] Verses 4, 5, 6 and 7 occur in Manusmriti, corresponding with the latter's 75, 76, 77 and 78 of Chapter 1.

[881] Chit or Jiva is called Purusha or resider in body, because when overlaid with Avidya by the Supreme Soul, it is not possible for it to exist in any other way than by being invested with a covering or case made of primordial matter determined by the power of acts. Here, however, it means limbs or avayavam.

[882] What is stated in verse 10, 11 and 12 is this: the seven great entities, in their gross form, are unable, if separate, to produce anything. They, therefore, combine with one another. Thus uniting, they first form the asrayanam of sarira i.e., the constituent parts of the body. They, at this stage, must be known by the name of Purusha of avayava, i.e., mere limbs. When these limbs again unite, then murtimat shodasatmakam sartram bhavati, i.e., the full body, possessed of form and having the six and ten attributes, comes into existence. Then the subtile Mahat and the subtile bhutas, with the unexhausted residue of acts, enter it. The plural form 'mahanti' is used because, as the commentator explains, 'pratipurusham mahatadinam bhinnatwapratipadanertham,' i.e., the same 'mahat,' by entering each different form apparently becomes many. Thus there are two bodies, one gross, and the other subtile called 'linga-sarira.' The residue of acts is thus explained: all creatures enjoy or suffer the effects of their good and bad acts. If, however, the consequences of acts, good and bad, be all exhausted, there can be no rebirth. A residue, therefore, remains in consequence of which rebirth becomes possible. Creation and destruction, again, are endlessly going on. The beginning of the *first* Creation is inconceivable. The Creation here described is one of a series. This is further explained in the verses that follow.

[883] The six and ten parts are the five gross bhutas, and the eleven senses of knowledge and action including mind. The great creatures are the tan-mantras of the gross elements, i.e., their subtile forms. At first the gross body (with the principle of growth) is formed, into it enters the subtile body or the linga-sarira. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is Brahma itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of Avidya or Maya. Tapas means, as the commentator explains, alochana.

[884] i.e., this variety of Being and this variety of relations.

[885] Anubhe is explained as ubhayavyatiriktam. Sattwasthas are those that depend upon the really existent, i.e., those that regard Brahma as the sole cause competent for the production of all effects.

[886] It is exceedingly difficult to understand the true meaning of these verses. A verbal translation is not calculated to bring out the sense. Apparently, the statement that all things are contained in the Vedas is nonsense. In reality, however, what is intended to be said is that as the Vedas are Speech or Words, the Creator had to utter words symbolizing his ideas before creating anything. It is remarkable that there is a close resemblance between the spirit of the first chapter of Genesis with what is contained in the Srutis on the subject of Creation. Let there be Earth, and there was Earth, says the inspired poet of Genesis.

Nilakantha cites exactly similar words from the Srutis as those which Brahman uttered for creating the Earth, such as, Bhuriti vyaharau as Bhumimasrijat. Then the four modes of life with the duties of each, the modes of worship, etc., were also indicated, hence, all acts also are in the Vedas which represent the words of Brahma.

[887] All things are Sujata or well-made by him. In Genesis it is said that God uttered particular words and particular objects sprang into existence, and He saw that they were good.

[888] The first line contains only technical terms. Nama means Rigveda. Hence, it stands for study of all the Vedas. Bheda stands for half, i.e., for the wife, who must be associated with her husband in all religious acts. Tapah is penance; hence it stands for all kinds of observances like chandrayana, and modes of life, vanaprastha, *etc.* Karma means such acts as the saying of morning and evening prayers, *etc.* Yama is sacrifice like jyotishtoma *etc.* Akhya means such acts as lead to good fame, like the digging of tanks, the making of roads, *etc.* Aloka, meaning meditation, is of three kinds. Lastly, comes Siddhi, meaning that emancipation which is arrived at by one during this life. The instrumental plural kramaih should be construed as dasabhih karmaih namadibhi sahita Vedeshu prechate. K.P. Singha has correctly rendered the verse, omitting reference to Siddhi. The Burdwan translator has totally misunderstood it.

[889] Gahanam is explained by the commentator as duravagaham Brahma; vedavadeshu means, according to him, the rites and observances laid down in the Vedas. It is better, however, to take it literally, i.e., for the words of the Vedas. Vedanteshu means ‘in the Upanishads,’ which come *after* the Vedas, Both the Vernacular translators have misunderstood this verse.

[890] This verse is, no doubt, pleonastic. The commentator interprets it in the way I have rendered it. Yathadharmam, according to him, means ‘without transgressing acts and duties consistent with virtue’; yathagamam means ‘following the authority of the scriptures’; vikriyate implies ‘do from motives of advantage and gain.’ The sense seems to be that in the three other yugas, men, without absolutely abandoning virtue, perform good acts and Vedic sacrifices and rites and scriptural vows and observances, from motives of low gain and not as a Preparation for Emancipation. Thus even in the Kali age, Vedic rites are not absolutely unknown. The motive, however, from which these are undertaken is connected with some low or sordid gain.

[891] Samayah sthanam matam; sa eva bhutani bhavati; sa eva tan dadhati. This is the construction, as explained by the commentator.

[892] From what has been said in the previous Sections, the reader will have no difficulty in understanding what is meant by abhivyaktatmakam manah. It is mind that is the essence of all that is abhivyakta or manifest. That mind swallows up the attribute of Space. Hence it is avyaktam, that swallows up the manaso vyaktam. This swallowing up is Brahmah sampratisancharah or destruction of the outward universe in its manifest vastness. The commentator gives the substance of the verse in these words: manahkalpito virat

manasi eva liyate. From the verses that follow it would seem that the object of this section is to describe the yogin's pratyahara and not the actual dissolution of the universe.

[893] Verses 16 and 17 are exceedingly difficult. The commentator has shown great learning in expounding them. Unfortunately, the subject is a yoga mystery, and the explanation and illustrations of the commentator refer to things beyond the reach of ordinary experience and intelligence. The words Chandramas, Kala, and Valam, and Akasa also and Ghosa (in verse 17), are technical terms of yoga. I referred the passage to more than one learned Pundit. My referees are of opinion that a yoga mystery is here expounded, which yogins alone can understand. European scholars will probably smile at the statement that there is a hidden meaning in these words. Most readers will take the verses for nonsense. Reflection, however, has convinced me that yoga is not nonsense. One who has not studied the elements of Geometry or Algebra, cannot, however intelligent, hope to understand at once a Proposition of the Principia or the theorem of De Moivre. Failing to give the actual sense, I have contented myself with giving a verbal translation.

[894] Jatakarma is the ceremony that is performed with certain Vedic mantras immediately after a child's birth. There are many such ceremonies to be performed till Samavartana or return from the preceptor's home after completion of the period of pupilage. These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.

[895] In this country, no fees are charged for tuition. The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.

[896] By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the Rishis; and by performing sacrifices one pays off one's debt to the deities.

[897] It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally reckoned as fallen.

[898] The fact is, the duty of the householder obliges him to worship the deities and the Pitris, and to become hospitable to the others named. The Brahmana, however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In this case, acceptance, therefore, for such ends is not productive of demerit.

[899] Kritadapi is explained by the commentator as pakvannadapi.

[900] The sense is that there is no gift which is too valuable for such persons.

[901] The first and the fourth verses are triplets in the Bengal texts.

[902] These are, of course, religious acts.

[903] In the Bengal texts verse 12 consists of one line. This, I think, is correct. Verses 13, 14, 15, and 16 form one sentence. Verse 12 is complete by itself. The udaka in kalodaka should be taken as meaning stream or river otherwise ahoratrajalena would be pleonastic. Again arthakamajalena, to avoid redundancy, should be taken as implying the springs that supply the water. Vihinsa-taruvahina is, ‘having benevolence for the trees that float on its water.’ This idea is beautiful. Creatures that are being borne away in the stream of Time may catch these trees of benevolence for saving themselves. The Burdwan translator misunderstands vihinsa and makes nonsense of the idea. Altogether, though highly ornate, the metaphors are original. Of course, the idea is eminently oriental. Eastern rhetoric being fond of spinning out metaphors and similes, which, in the hands of Eastern poets, become highly elastic.

[904] K.P. Singha misunderstands this verse. The Burdwan translator is also inaccurate.

[905] The place should be a level spot, not impure (such as a crematorium, etc.), free from kankars, fire, and sand, etc.; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in yoga. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, *etc.* Means refer to the seat to be used, the manner of sitting, and the attitude of the body. Destruction refers to the conquest of desire and attachments, i.e., renunciation of all attractive things. Certainty means the unalterable belief that what is said about yoga in the Vedas and by preceptors is true. The nom. sing. inflection stands for the instrumental plural. Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, viz., irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, *etc.* In giving these meanings, I, of course, follow Nilakantha.

[906] Notwithstanding Nilakantha’s gloss which shows great ingenuity and which has been apparently followed by both of them, the Vernacular translators have misunderstood Portions of these verses which sketch out the course of life which one desirous of attaining to Emancipation or Brahma is to follow. Particular virtues or attributes have been represented as particular limbs of the car. It does not appear that there is (except in one or two instances), any especial aptitude in any of those virtues or attributes for corresponding with One instead of with another limb of the figurative car. Upastha is that part of the car on which the driver sits. Varutha is the wooden fence round a car for protecting it against the effects of collision. Shame is the feeling that withdraws us from all wicked acts. Kuvara is the pole to which the yoke is attached. Upaya and Apaya, which have been called the kuvara, are ‘means’ and destruction’ — explained in verse above. Aksha is the wheel. Yuga is the yoke. Vandhura is that part of yuga where it is attached to the pole, i.e., its Middle, about which appears something like a projecting knob. Nemi is the circumference of the wheel. Nabhi is the central portion of the car upon which the rider or warrior is seated. Pratoda is the goad with which the driver urges, the steeds. The commentator explains that jiva-yuktah

means having such a jiva as is desirous of attaining to Emancipation or Moksha. Such elaborate figures are favourite conceits of Oriental poets.

[907] Adopting the Kantian distribution of the mental phenomena, viz., the three great divisions of Cognitive faculties, Pleasure and Pain, and Desire and Will, Sir William Hamilton subdivides the first (viz., the Cognitive faculties), into the acquisitive faculty, the retentive faculty, the reproductive faculty, the representative faculty, and reason or judgment by which concepts are compared together. Dharana corresponds with the exercise of the Representative faculty or the power by which the mind is held to or kept employed upon a particular image or notion. It is this faculty that is especially trained by yogins. Indeed, the initial stop consists in training it to the desirable extent.

[908] The seven kinds of Dharanas appertain respectively to Earth, Wind, Space, Water, Fire, Consciousness and Understanding.

[909] All these have been explained lower down.

[910] The construction of both these lines is difficult to understand. The prose order of the line is ‘yogatah yuktesu (madhye) yasya yatha, etc., vikrama (tatha vakshyami); atmani pasyatah (janasya) yuktasya yogasya (yatha) siddhi (tatha vakshyami).’ Yogatah means upayatah, i.e., according to rules and ordinances. Vikrama is used in a peculiar sense, viz., anubhavakramah, i.e., the order of conception or conceptions in other order. Atmani pasyatah means ‘of him who looks into himself,’ i.e., who withdraws his mind from the outer world and turns it to view his own self. Without Nilakantha’s aid, such verses would be thoroughly unintelligible.

[911] Pasyatah means ‘of that which sees,’ i.e., of the Atman or Soul.

[912] The Understanding is called the *soul* of the five elements and of the consciousness of individuality because these six things rest on it or have it for their refuge. The reader will easily understand this from what has been said in the previous Sections.

[913] It is from the Unmanifest or the Supreme Soul that the world or all that is Manifest, springs or emanates. The Yogin, in consequence of his superior knowledge, apprehends all that is Manifest to be but the Unmanifest Supreme Soul.

[914] Na kritina, i.e., kriti eva. ‘Nirakriti’ is regardless of dress and appearance. K.P. Singha wrongly translates both these words.

[915] i.e., who has neither friend nor foe. This means that he regards all creatures with an equal eye, showing particular favour to none, and having no dislike for any. Coldness of heart is not implied, but impartial and

equal benevolence for all. Taking praise and blame equally, i.e., never rejoicing at praise nor grieving at blame.

[916] It is said that with the practice of Yoga, during the first stages, certain extraordinary powers come to the Yogin whether he wishes for them or not. In a previous Section it has been said that that Yogin who suffers himself to be led away by these extraordinary acquisitions, goes to hell, i.e., fails to attain to Emancipation beside which heaven itself with the status of Indra is only hell. Hence, he who transcends the puissance that Yoga brings about becomes Emancipate.

[917] Dhirah is explained as dhyanavan. Santi has reference to Emancipation, for it is Emancipation alone that can give tranquillity or final rest. The commentator points out that in this verse the speaker shows a decided preference for the Sankhya philosophy.

[918] Vide Gita, verses 4 and 5, Chapter V.

[919] Brahmanam is arsha for Brahmam.

[920] I follow Nilakantha's gloss in rendering the words Vidya, Pravritti and Nivritti, as used in this verse. By the first, the commentator thinks, is meant that course of instruction in consequence of which error may be dispelled and truth acquired. The usual illustration of the cord and the snake is given. The former may be mistaken for the latter, but when the mistake ceases, correct apprehension follows. Pravritti has been sufficiently indicated in the text in which the words of the gloss has been incorporated. By Nivritti is meant the doctrine of the Sunyavadins and Lokayatikas (evidently the Buddhists) who seek annihilation or extinction as the only true Emancipation. Both the Vernacular translators are wrong. The Burdwan translator, as usual, citing the very words of the gloss, misunderstands them completely.

[921] The construction of the first line is 'yastu achetanah bhavam vina swabhavena (sarvam bhati iti) pasyan, etc., etc., pushyate (sa na kinchana labhate).' Bhavan is explained as 'adhishthanasattam.' The commentator is of opinion that the speaker refers in this verse to the Sunyavadins.

[922] The Bombay text reads Putwatrinamishikamva.

[923] Enam is singular. The commentator thinks it should be taken distributively. In verse 3, the doctrine of the Nihilists (Sunyavadins) has been referred to. In verse 4, that of the Lokayatikas. In both, Nature is spoken of as the cause, with this difference that the former regard the universe to be only an erroneous impression of an existent entity, while the latter regard it as a real entity flowing from and manifesting itself under its own nature. Both doctrines, the speaker says, are false.

[924] Both the Vernacular translators skip over the word paribhava in the second line of verse 6. The commentator correctly explains that swabhava in 6 means swasyaiva bhavah sattakaranam iti, ekah

pakshah. Paribhava, he explains is paritah swasya itaresham bhavah. The first refers to the Nihilists, the second to the Lokayatikas or to verses 3 and 4 respectively.

[925] It is by the wisdom that all these results are achieved. Wisdom is the application of means for the accomplishment of ends. Nature never rears palaces or produces vehicles and the diverse other comforts that man enjoys. He that would rely upon Nature for these would never obtain them however long he might wait. The need for exertion, both mental and physical, and the success which crowns that exertion furnish the best answer, the speaker thinks, to both the Nihilist sand the Lokayatikas. The word tulyalakshanah is skipped over by both the Bengali translators.

[926] By para is meant the Chit or Soul, by avara, all else, i.e., non-ego or matter. The words Prajna, Jnana, and Vidya are all as used here, equivalent. The second line of this verse is wrongly rendered by both the Bengali translators, the Burdwan translator, as usual, not understanding the words of the gloss he quotes.

[927] It is difficult to render the word cheshta as used here. Ordinarily it implies effort or action. It is plain, however, that here it stands for intelligent energy, implying both mental and physical effort or action, for its function is to distinguish or differentiate.

[928] The itarani do not refer to Pisachas as rendered by K.P. Singha, but to birds which are called Khechare or denizens of the sky or air. Khechara may include Pisachas, but these are also Bhuchara or denizens of the surface of the earth.

[929] The commentator explains that for ascertaining who are uttama or foremost, the middling, or intermediate ones are first spoken of and their distinctions mentioned in the following verses. Of course, the foremost are foremost, and the intermediate ones can never be superior to them. For all that, intermediate ones are observers of the duties of caste; the foremost ones are not so, they having transcended such distinctions; hence, tentatively, the ignorant or popular opinion is first taken, to the effect that the observers of caste are superior to those who do not observe Jatidharma.

[930] This probably means that as the Vedas had not been reduced to writing, their contents rested or dwelt in memories of men versed in them.

[931] To understand what is birth and what is death, and to avoid birth (and, therefore, death), are the highest fruits of knowledge of the Soul. Those that have no knowledge of the Soul have to travel in a round of repeated rebirths.

[932] i.e., of power that comes of Yoga.

[933] The word para (the locative form of which is used here) always means that which is high or foremost. It is frequently employed to mean either Brahma or the Soul, and as Soul is regarded to be a part of Brahma,

para has but one and the same meaning. The Burdwan translator takes it for ‘Scriptures other than the Vedas.’ K.P. Singha skips over it. Of course, savda-Brahma stands for the Vedas.

[934] To look upon everything in the universe as one’s own. Soul is the highest aspiration of a righteous person. It is yoga that enables one to attain to this highest ideal of existence. One who realises this is said to be a true Brahmana, a really regenerate person, in fact, a god on Earth. Adhiyajna and Adhidaivata are words that signify the Soul.

[935] What the distinction is between anta and nidhan is not obvious. The commentator is silent. K.P. Singha translates the verse correctly. The Burdwan translator makes utter nonsense of the words in the second line.

[936] Whether karma is swabhava or jnanam means (as the commentator explains) whether it is obligatory or optional. Jnanam, of course, means here jnanajanakam, i.e., leading to knowledge. Knowledge is essential to success or emancipation. If acts become necessary for leading to knowledge, the doubt may then arise that they cease to be obligatory, for knowledge may be supposed to be attainable otherwise than by acts. K.P. Singha translates this verse correctly, the Burdwan translator incorrectly, and, as usual, misunderstands the gloss completely.

[937] The first line of this verse is exceedingly terse. The construction, as explained by the commentator, is Tatra (samsaye) purusham prati Jnanam (jnanajanakam) chet (karma) syat, (tarhi) sa (eva) Vedavidhih. One cannot help admiring Nilakantha for his patience and ingenuity.

[938] Daiva is explained by the commentator as Grahah or Kalah. I think, it is used to signify some kind of blind force whose origin is untraceable. Hence, I render it necessity. Vritti in verse 5 is evidently Exertion, for the word implies course of conduct, Avivekam is samuchchayam or a combination of all the three.

[939] ‘Inspired with doubt,’ with reference to the declarations of the Srutis. ‘Possessed of tranquil souls,’ i.e., not penetrated by doubts of any kind.

[940] In the Treta and the other Yugas people are seen professing attachment or devotion to one only of the Vedas and not to the others, be it the Richs, the Samans, or the Yajuses. The speaker, dissatisfied with this refers to the Krita age as one in which such difference of faith were not observable. The men of that age regarded all the Vedas equally, and, in fact, as even identical.

[941] Jiva or Chit becomes puissant and succeeds in creating the universe by means of penance. By penance one attains to Brahma, and, therefore, universal puissance. This has been sufficiently explained in the previous Sections.

[942] This is one of the most important verses in this section, for, as the commentator explains, this furnishes the answer to the question proposed in the previous section, viz., ‘what is that knowledge?’ In the Vedas

both acts and knowledge have been spoken of. In the province of acts, Brahma has been represented as Indra and the other gods. Brahma, therefore, as spoken of there, is ‘gahana’, or hidden to (or inconceivable by) even those that are conversant with that province or sphere of the Vedas. In the Vedanta, again, knowledge or Vidya has been spoken of as the means by which to attain to Brahma. The knowledge or Vidya, therefore, which is the subject of the question, is not what is implied by Pravritti dharma or by Nivritti as used in the previous section.

[943] The second line of this verse corresponds with the second line of verse 87 of Chapter II of Manusmriti.

[944] They are seen and not seen is an idiomatic expression for ‘becoming invisible.’

[945] i.e., kine do not yield copious and sweet milk; the soil ceases to be fertile; water ceases to be sweet; and the medicinal and edible herbs lose their virtues of healing as also their flavour.

[946] The commentator thinks that Swadharmasthah is connected with asramah in the first line. I prefer the more obvious construction.

[947] Varshati means pushnati. Angani means the observances necessary for the practice of Yoga as also all kinds of rites and vows. The Vedas cause these to grow, and they, in their turn, aid all students of the Vedas in achieving their purposes.

[948] Prabhavah is uttpattih, or origin; sthanam is poshanam. Both the Vernacular translators skip over the last word, thinking that prabhavasthanam, is one word. The commentator notices them as separate. In the beginning of the second line, yatra is understood, Swabhavena, is explained by the commentator as Brahmabhavena, natu vikritena rupena. I think the explanation is correct, and have adopted it accordingly in the text.

[949] Yatha in the first line of verse means, as the commentator explains, yat prakarakam.

[950] The commentator points out that by these four words the four modes of life are indicated.

[951] The commentator explains that this means that amongst embodied creatures they that are ignorant take those great entities which are really non-ego for either the ego or its Possessions.

[952] The commentator explains that the object of this verse is to show that the Yoga view of the Soul being only the enjoyer but not the actor, is not correct. On the other hand, the Sankhya view of the Soul being neither the enjoyer nor the actor, is true. The deities, remaining in the several senses, act and enjoy. It is through ignorance that the Soul ascribes to itself their enjoyments and their actions.

[953] I render Bhutatma by knowledge, following the commentator who uses the words buddhyupadhirjivah for explaining it.

[954] Niyama and Visarga are explained by the commentator as ‘destruction’ and ‘creation.’ I prefer to take them as meaning ‘guiding or restraining,’ and ‘employing.’ Practically, the explanations are identical.

[955] What is meant by the objects of the senses residing within the bodies of living creatures is that (as the commentator explains) their concepts exist in ‘the cavity of the heart’ (probably, mind) so that when necessary or called for, they appear (before the mind’s eye). Swabhava is explained as ‘attributes’ like heat and cold, *etc.*

[956] This is a very difficult verse. I have rendered it, following Nilakantha’s gloss. In verse the speaker lays down what entities dwell in the body. In the rest he expounds the nature of Sattwa which the commentator takes to mean buddhi or knowledge. He begins with the statement that Sattwasya asrayah nasti. This does not mean that the knowledge has no refuge, for that would be absurd, but it means that the asraya of the knowledge, i.e., that in which the knowledge dwells, viz., the body, does not exist, the true doctrine being that the body has no real existence but that it exists like to its image in a dream. The body being nonexistent, what then is the real refuge of the knowledge? The speaker answers it by saying Gunah, implying that primeval Prakriti characterised by the three attributes is that real refuge. Then it is said that Chetana (by which is implied the Soul here) is not the refuge of the knowledge for the Soul is dissociated from everything and incapable of transformation of any kind. The question is then mentally stated, — May not the Gunas be the qualities of the knowledge (instead of being, as said above, its refuge)? For dispelling this doubt, it is stated that Sattwa is the product of Tejas (Desire). The Gunas are *not* the product of Tejas. Hence the Gunas, which have a different origin cannot be the properties of Sattwa. The Gunas exist independently of Desire. Thus the knowledge, which has Desire for its originating cause, rests on the Gunas or has them for its refuge. In this verse, therefore, the nature of the body, the knowledge, and the Gunas, is expounded. The grammatical construction of the first line is exceedingly terse.

[957] Such men behold Brahma in all things. Abhijanah is explained by the commentator as sishyakuladih. This seems to be the true meaning of the word here.

[958] In rendering this word tatam (where it occurs in the Gita), it has been shown that to take it as equivalent to ‘spread’ is incorrect. In such connections, it is evident that it means ‘pervaded.’

[959] If I have understood the gloss aright, this is what the first line of 21 means. Vedatma is explained as Vedic sound, i.e., the instructions inculcated in the Vedas. The word atma in the second clause means simply oneself or a person or individual. The sense then is this. The Vedas teach that all is one’s soul. The extent to which one succeeds in realising this is the measure of one’s attainment of Brahma. If one can realise it fully, one attains to Brahma fully. If partially, one’s attainment of Brahma also is partial.

[960] The track of such a person, it is said, is as invisible as the skies. The commentator explains that the very gods become stupefied in respect of the object which such a man seeks, the object, of course, being Brahma.

[961] That, of course, in which Time is cooked, is Brahma.

[962] By this the speaker says that Brahma is not to be found in any particular spot however holy.

[963] Because Brahma is infinite.

[964] 'Niyatah' is explained by the commentator as achanchalah, and vasi as without the fault of upadhi. 'Hansati, i.e., gachechati ite,' hence gatimati.

[965] The sense is that the Soul residing within the body is identical with the Supreme Soul, and men of wisdom only know it.

[966] The construction is Hansoktancha yat aksharam tat (eva) kutastham aksharam, meaning that there is no difference between Jivatman and Paramatman. Both are identical.

[967] Sattwena is explained as 'by intelligence or the knowledge.'

[968] The construction, as explained by the commentator, is Brahma tejomayam sukram; yasya sukrasya sarvam idam tasyapi Brahma rasah. The last word means sarah.

[969] Both the Vernacular translators have skipped over this line. The meaning is this: Brahma opened his eyes for becoming many, as the Srutis declare, and thereupon he became many. This, as the commentator explains, Ikshana-kartritvena sarvatmakatwam gatam, or by a glance Brahma became the Soul of all things mobile and immobile.

[970] The commentator explains that Brahmanah padam means prakritim. He thinks, therefore, that the last clause of the second line means 'should seek to subdue prakriti which is the layasthanam of mahattattwa.' I prefer the obvious sense of the words.

[971] Parimitam Kalam is explained by the commentator as equivalent to six months as the srutis declare.

[972] These two verses set forth the Yoga ideal. By the practice of Yoga all these are capable of being acquired or attained. But then the Yogin who suffers himself to be led away by those valuable possessions is said to fall in hell, for the enjoyment of this kind is nothing but hell compared to the high object for which Yogins should strive. Pramoha, Brahma, and Avarta, are technical terms. Equality with the wind means speed of motion, power to disappear at will, and capacity to move through the skies.

[973] A chaitya is a sacred or a large tree which stands firm on its roots and about which all round a platform of earth is raised. Vrikshagra means 'in the front of a tree,' probably implying 'under the shade of its spreading branches.'

[974] The commentator explains that he should imitate the wind by becoming asangah, i.e., unattached to all things. Aniketah means without a house or fixed abode.

[975] It is difficult to understand what is meant by Savda-Brahmativartate. I follow the commentator. 'Brahma as represented by sound, is, of course, Pranavah or Om, the mystic monosyllable standing for the trinity.' K.P. Singha, taking Savda-Brahma for an accusative, regards it as implying,— 'such a man transcends all Vedic rites.' This is precisely the meaning attached to it by the commentator where it occurs in verse 7 of section 236 ante.

[976] The inferior order here referred to is, of course, the Sudra order. The commentator points out that whereas only the three superior orders are regarded to be eligible for the study of Sankhya and for inculcation of such Srutis as Tattwamasi (That thou art), here Vyasa lays down that as regards the Yoga path, *all* are eligible to betake themselves to it.

[977] 'Fixed senses,' i.e., when the senses are fixed on the mind and the mind on the understanding. Ajaram is immutable or unchanging, or that in which there is no change for the worse (or for the better). By subtility is indicated the incapacity of being apprehended, and by mahattaram is meant infinity.

[978] The anu anudrisya is explained as Guruvachanamanu. Thus seems to be the true meaning, otherwise avekshya would be pleonastic, abhutagatim is bhutasamplavaparyantam, i.e., till the destruction of all beings. Imam is sastraprasiddham.

[979] The Vedas proclaim the efficacy of both acts and knowledge. Acts are not laid down for those that have knowledge.

[980] Subhashita is explained by the commentator as ayam tu paramo dharma yat yogena atmadarsanam.

[981] Na vartate does not mean annihilated but, as the commentator explains, aham asmi iti na jana atmanam.

[982] Manasena karmana is explained by the commentator as sankalpena.

[983] The meaning is this: the man of acts is like the new-born moon, i.e., subject to growth and decay.

[984] This has been explained in a previous section.

[985] The soul resides in the body without partaking of any of the attributes of the body. It is, therefore, likened to a drop of water on a lotus leaf, which, though on the leaf, is not yet attached to it, in so much that it may go off without at all soaking or drenching any part of the leaf. Yogajitatmakam is yogena jito niruddha atma chittam yena tam, as explained by the commentator.

[986] Literally, ‘Tamas and Rajas and Sattwa have the attribute of Jiva for their essence.’ The particular attribute of Jiva here referred to is the Jnanamaya kosha. Jiva, again, is all accident of the Soul. The Soul comes from the Supreme Soul. Thus the chain of existence is traced to the Supreme Soul. In verse 20 again it is said that the body, which by itself is inanimate, when it exists with the Soul, is an accident of Jiva as uninvested with attributes.

[987] I follow Nilakantha substantially in his interpretation of this verse. Two kinds of creation are here referred to as those of which Vyasa has spoken in the previous Sections. The first is Ksharat prabhriti yah sargah, meaning that creation which consists of the four and twenty entities commencing with Kshara or Prakriti. The other creation, consisting of the senses with their objects, represents buddhaiswarya or the puissance of the buddhi, these being all buddhikalpitah. This second creation is also atisargah which means, according to the commentator, utkrishtah and which is also pradhanah or foremost, the reason being bandhakatwam or its power to bind all individuals. I take atisargah to mean ‘derivative creation,’ the second kind of creation being derived from or based upon the other, or (as I have put it in the text) transcends or overlies the other.

[988] It is explained in previous sections how the course of righteousness is regulated by the character of the particular Yuga that sets in.

[989] Vyasa has already explained the character of the two apparently hostile declarations. The meaning of Suka’s question, therefore, is that if two declarations are only apparently hostile, — if, as explained in the Gita, they are identical, — how is that identity to be clearly ascertained? The fact is, Suka wishes his sire to explain the topic more clearly.

[990] The course of conduct of human beings,' i.e., the distinctions between right and wrong. Vimuktatma is taken by the commentator to imply tyaktadehah. The second line may also mean 'having cast off (by Yoga) the consciousness of body, I shall behold my own Soul.'

[991] I do not follow the commentator in his interpretation of this line.

[992] 'When the huts become smokeless,' i.e., when the cooking and the eating of the inmates are over. 'When the sound of the husking rod is hushed,' i.e., when the pestle for cleaning rice no longer works, and consequently when the inmates are not likely to be able to give much to the mendicant.

[993] There is an apparent conflict between the two declarations. If both are authoritative, they cannot be regarded to be scriptural declarations in consequence of their conflict; if one is so and the other not so, the scriptural character of the latter at least is lost. The scriptures cannot but be certain and free from fault. How then (the question proceeds) is the scriptural character of both to be maintained?

[994] The Burdwan translator makes a ridiculous blunder in rendering Jaghanyasayi, which he takes to mean 'sleeping on a wretched bed.' Jaghanya implies, here as elsewhere, subsequence in point of time.

[995] Both the Vernacular translators have misunderstood the last part of the second line. It does not mean that the disciple should approach the preceptor when summoned, implying that he should be prompt to answer the summons, but that he should not disturb his Preceptor by clamouring for lessons or instruction. He should go to his preceptor for taking lessons only when his preceptor summons him for it.

[996] Meaning, he should cast submissive or humble glances instead of staring boldly or rudely.

[997] Learning was never sold in this country in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. Vide the story of Galava in the Udyoga Parva.

[998] The fourth kind of conduct, called kapoti is also called unchha. It consists of collecting such seeds of grain as have fallen down from the ears and as have been abandoned by the reapers.

[999] Thus the second is more meritorious than the first, the third than the second, and the fourth than the third. The fourth or last, therefore, is the first in point of merit.

[1000] It is said that the householder who cooks must give a share of the cooked food to a Brahmacharin or Yati or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brahmana. This, of course, is a high sin.

[1001] The commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.

[1002] The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.

[1003] Vide verses 2 and 3 of this Section. Of the four courses, the first or Kusaladhanya, is left out here. The three others, of course, are the Kumbhadhanya, the Aswastana (otherwise called Unchhasila), and the Kapoti. The Burdwan translator makes a blunder in enumerating the three kinds of domesticity here referred to.

[1004] The Burdwan version of this verse is incorrect.

[1005] The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for homa or sacrifice with the ghee obtained from them. The story of Vasishtha's cow is well-known.

[1006] These five are Agnihotra, Darsapurnamasi, Chaturmasya, Pasu sacrifice and Soma sacrifice.

[1007] The Burdwan translator misunderstands the words abhravakasah. It is a well-known word occurring in almost every lexicon. Wilson explains it correctly.

[1008] i.e., They do not use a regular husking or cleaning apparatus for cleaning the grain they use as food.

[1009] So that very small portion of the grain comes out for drink or mixes with the water.

[1010] i.e., who had no fixed residence and who never sought with any effort for the necessaries of life. The Burdwan translator takes both yathavasah and akritacramah for two independent names of Rishis instead of taking them as adjectives of Sudivatandi.

[1011] i.e., whose wishes were immediately crowned with success, in respect of both blessings and curses, *etc.*

[1012] Niranandah is explained as krichcchrachandrayanadiparatwat.

[1013] Anakstrah is explained by the commentator as 'different from stars and planets but still freed from darkness' and, therefore, effulgent or luminous. Anadhrishyah is fearless.

[1014] Atmayaji is explained as one who performs his own sraddha or obsequial rites. The Sandhi in the next word is arsha; atmakrida is one who does not take pleasure in wife or children but whose source of pleasure is his own self: Similarly, atmasraya is one who without depending upon kings or others takes refuge in himself.

[1015] Such sacrifice, for example, as those called Brahma-yajna, *etc.*

[1016] Yajinam yajna is the sacrifice of ordinary sacrifices, i.e., the usual sacrifices consisting of tangible offerings unto the deities, and performed with the aid of Vedic mantras. The ablative implies cause. Atmani ijya is sacrifice in Self, i.e., Yoga. The meaning of the first line, therefore, is when through performance of ordinary sacrifices and rites, the mind becomes pure and the sacrificer is enabled to practise yoga. Unto the three fires he should duly sacrifice on his own self, means, of course, that without any longer adoring his fires by visible rites and actual recitation of mantras, he should, for the sake of emancipation, worship in his own self or seek the extinction of mind and knowledge in Yoga.

[1017] To this day every orthodox Brahmana or Kshatriya or Vaisya never eats without offering at the outset five small mouthfuls unto the five vital breaths, i.e., Prana, Apana, Samana, Udana, and Vyana.

[1018] Vapya or Vapayitwa means causing or obtaining a shave. The Burdwan translator makes a blunder by supposing it to mean parivyapta. The Sannyasa mode of life, as well-known, can never be entered without a previous shave. K.P. Singha gives the correct version.

[1019] It is difficult to render the word abhaya into English. ‘To give abhaya to all creatures’ is to pledge oneself to a life of total harmlessness, or to practise universal compassion or benevolence. Abstention from every kind of injury is the great duty of the fourth mode of life.

[1020] The duties included in yama (as explained by the commentator) are universal benevolence, truthfulness, faith, Brahmacharya, and freedom from attachment. Those that are included in niyama are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, *etc.* Swasastra sutra means the sutras of his own sastras — i.e., the duties laid down in respect of that Sannyasa which he has adopted; the chief of which is enquiry after the Soul or Self: Bhutimanta implies Vedic recitation and the sacred thread. He who has taken to Sannyasa should display energy in these, i.e., persistently enquire after the Soul and throw away all caste-marks, and other indications. ‘The desirable end’ is of course, gradual Emancipation of that obtained at once. Following the commentator, K.P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.

[1021] The commentator correctly explains that by the first line of this verse, Vyasa answers his son’s question. The two modes referred to are the first and the second, and not the second and the third as K.P. Singha in his vernacular version wrongly states. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of men’s endeavour, viz., Paramartham or Brahma.

[1022] Bhava-samahitah is explained as chitta-samadhanavan.

[1023] The skull is to be used as a drinking vessel. Kuchela, which I render 'rags', is supposed by the commentator to signify reddish or brown cloth which has, from age, lost its colour.

[1024] Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyasa.

[1025] I have given a closely literal version of this verse. The commentator explains that first line refers to the person who deems himself to be everything and everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called Pratyahara and is described in section 233 ante. The Burdwan translator gives an incorrect version. K.P. Singha follows the commentator.

[1026] Suhitya, whence sauhitya, means no satiety but the full measure of gratification from eating. The speaker wishes to lay down that a mendicant or renouncer should never take food to the full measure of gratification. He should eat without completely appeasing his hunger.

[1027] I follow the commentator in his exposition of kaunjara which he derives as kun (earth or the body which is made of earth) jaravati iti kunjarah, i.e., a Yogin in Samadhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulfed in the felicity of Emancipation, which Yoga alone can confer.

[1028] The commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyasa. What is said, therefore, is that the observance of the single duty of harmlessness includes that of every other duty; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.

[1029] Haryartham means 'for the sake of Hari.' i.e., one who takes away merit, implying a disciple or attendant. Some texts read Ratyrtham, meaning 'for the happiness (of others).'

[1030] Because all acts are fraught with injury to others. Whether 'acts' betaken in its general sense or in the particular sense of 'religious acts,' their character is such.

[1031] Both the vernacular translators have completely misunderstood the second line of this Verse. The commentator correctly explains that Tikshnam tanum means the religion of injury, i.e., the religion of sacrifices and acts. 'So' for 'sa' is arsha; as also anantyam for anantyam which, of course, implies moksham or Emancipation. The commentator correctly supplies yatah after apnoti and shows that prajabhyah is equivalent to prajanam. The last clause of the second line, therefore, means sa moksham apnoti, yatah prajabhyah (or prajanam) abhayam. The dative, not ablative as the vernacular translators take it, is not bad grammar, although the genitive is more agreeable with usage.

[1032] A tentative version is offered here, following the actual words used in the original.

[1033] All these expressions apply to the Supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament. 'Made of gold' means, as the commentator explains, Chit having knowledge only for its attribute.' 'Born of the egg,' i.e., belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart.' 'Equipped with many feathers,' i.e., having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything, and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light,' i.e., transformed into a living and active agent by means of eyes, cars, *etc.*

[1034] The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the parva days, viz., those sacred lunations on which religious rites are performed.

[1035] I give a little version of verse 33, following the commentator as regards the meaning of samprasadam. The sense, however, of the verse is this: Brahma, in the previous sections, has often been spoken of as Sushupti or the unconsciousness of dreamless slumber. The universe flows from Brahma. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, viz., gross and subtile. Jiva, finding a place within that unconsciousness existing in the form of gross and subtile, gratifies the deities, prana and the senses. These, thus gratified by jiva, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.

SECTION CCXLVI

“‘“Vyasa said, ‘The Jiva-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called Mahat, is superior to the understanding. Superior to Mahat is the Unmanifest (or Prakriti). Superior to the Unmanifest is Brahma. There is nothing Superior to Brahma. That is the highest limit of excellence and the highest goal. The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understanding. Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, viz., the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is Brahma’s self, laying aside at the same time all consciousness of puissance, and thereby making his soul perfectly tranquil, the Yogin obtains that to which immortality inheres. That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions).[1] Destroying all desires, one should merge the gross Understanding into one’s subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain.[2] By purifying his heart, the Yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness.[3] The indication of that purity of heart (of which I speak) is that one who has attained to experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still. Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul.[4] This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith. By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand Richs, this nectar hath been raised. As butter from curds and fire from wood, even hath this been raised for the sake of my son, — this that constituteth the knowledge of all truly wise men. This discourse, O son, fraught with solid instruction, is intended for delivery unto Snatakas.[5] It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances. It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour. It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit, unto a Brahmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others. If any person makes a gift of the whole earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift. I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of Rishis, that has been treated in the Upanishads, and that forms the topic of thy inquiry. Tell me what after this is in thy mind? Tell me in what thou has still any doubt? Listen, for here I am, O son, faces turned towards all directions. The Sun and the Moon are thy two seated before thee! Upon what indeed, shall I once more speak to thee?’”’“

SECTION CCXLVII

“““Suka said, ‘O illustrious one, O foremost of Rishis, once again discourse to me on Adhyatma more elaborately. Tell me what, indeed, is Adhyatma and whence does it come?’[6]

“““Vyasa said, ‘That, O son, which is regarded as Adhyatma with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of Adhyatma). Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and, though really one, are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are yet counted as different from one another). Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction). All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referable to this fivefold entity. These five entities occur in all existent things. The Creator of all things, however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends.’[7]

“““Suka said, ‘How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?’

“““Vyasa said, ‘I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens. Sound, the sense of hearing, and all the cavities within the body, — these three — have space for their origin. The vital breaths, the action of the limbs and touch form the attributes of the wind. Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours, — these three, — are from water. Scent, nose, and the body, — these three, — are the attributes of earth. These, then, as I have expounded to thee, are the transformations of the five (great) entities with senses. Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth. Mind, Understanding, and Nature, — these three, — spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects), do not transcend those attributes.[8] As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself.[9] The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally due to the action of the Understanding.[10] It is the understanding that is transformed into the (five) attributes (of form, scent, etc.). It is understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes?[11] In man there are five senses. The mind is called the sixth (sense). The Understanding is called the seventh. The Soul is the eighth. The eyes (and the other senses) are for only receiving impressions of form (and scent, etc.). The mind exists for doubting (the accuracy of those impressions). The Understanding settles those doubts. The Soul is said only to witness every operation without mingling with them. Rajas, Tamas, and Sattwa, — these three, — arise from their own counterparts. These exist equal in all creatures (viz., the deities and human beings, etc.). These are called attributes and should be known by the actions they induce.[12] As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa. All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas. All such states again as exist with stupefication (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reasons or inward light), should be known as ascribable to the action of Tamas. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa. Pride, untruthfulness of speech, cupidity, stupefication, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas. Stupefaction of judgment, heedlessness, sleep, lethargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas.’”’“[13]

SECTION CCXLVIII

“‘“Vyasa said, ‘The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that impel to acts. The objects of the senses are superior to the senses. The mind is superior to those objects. The understanding is superior to mind. The Soul is regarded as superior to Understanding. (As regards the ordinary purposes of man) the Understanding is his Soul. When the understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.[14] In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) present different aspect in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification. It is the modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and Tamas). Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.[15] When the Understanding desires for anything, it comes to be called by the name of

Mind. The senses again, though (apparently different) should all be taken as included within the Understanding. The senses, which are engaged in bearing impressions of form, scent etc., should all be subdued.[16] When a particular sense becomes subservient to the Understanding, the latter though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them.[17] All the three states that exist (viz., Sattwa, Rajas, and Tamas), inhere to these three (viz., Mind, Understanding, and Consciousness) and like the spokes of a car-wheel acting in consequence of their attachment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).[18] The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by Yogins with the aid of all especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects.[19] The universe is of this nature (viz., it is only a creation of the understanding). The man of knowledge, therefore, is never stupefied (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects). The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid, what then should be said of the vicious whose senses are impure? When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed.[20] As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas). After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment. He who avoids acts after having done them duly,[21] and takes delight in the one really existent entity, viz., the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes, obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul both of which are exceedingly subtile. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exists in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna. As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union.’”“

SECTION CCXLIX

“‘“Vyasa said, ‘The objects by which one is surrounded are created by the understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides over them all, without, however, mingling with them.[22] The objects which the understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the understanding partake of the nature of the understanding. Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.[23] Reflecting upon these two opinions properly, one should strive one’s best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one’s own Soul alone.[24] The Soul is without beginning and without end. Comprehending his Soul properly man should move and act, without giving way to wrath, without indulging in joy, and always free from envy. Cutting by this means the knot that is in one’s heart, the knot whose existence is due to the operation of the faculties of the understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one’s doubts dispelled. Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, viz., as presenting only the character of Chit which has knowledge alone for its indication, is never distressed. Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity. This knowledge is the possession of a Brahmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.[25] By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated.[26] Those things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge. One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, they that are conversant with both objects, behold, viz., that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.[27] That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (viz., hell), even if the man of wisdom engages in acts.’”’“[28]

SECTION CCL

“““Suka said, ‘Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty above which no higher one exists in this world.’

“““Vyasa said, ‘I shall now tell thee of duties having a very ancient origin and laid down by the Rishis, duties that are distinguished above all others. Listen to me with undivided attention. The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty. Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one’s own self. When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.[29] Those high-souled Brahmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence. As a large tree endued with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, after the same manner the Soul as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.[30] One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience. Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth). Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the tirtha by its miry banks. Falsehood forms its surges, anger its mire. Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding cross that river having desires for its alligators. The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross, only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect. Relying then on a purged and elevated understanding, thou wilt succeed in becoming Brahma's self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin, look thou upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface. Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish. This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive. This knowledge of the Soul, of which I have just now spoken to thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery, —

indeed, the greatest of all mysteries, and the very highest knowledge that one can attain. Brahma hath no sex, — male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present. Whatever one's sex, male or female, the person that attains to the knowledge of Brahma hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth.[31] These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success).[32] For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a delighted heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee, my son!'"'"

SECTION CCLI

“““Vyasa said, ‘One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honour and achievements and fame. Even this is the behaviour of a Brahmana possessed of vision.[33] He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharya, he that knows all the Richs, Yajuses, and Samans, is not a regenerate person.[34] One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with Brahma, is said to be conversant with all the Vedas. One that is divested of desire (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person.[35] Having performed only various kinds of religious rites and diverse sacrifices completed with gift of Dakshina, one does not acquire the status of a Brahmana if he is devoid of compassion and hath not given up desire.[36] When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then he is said to attain to the status of Brahma. When one abstains from injuring all creatures in thought, speech, and act, then he is said to acquire the status of Brahma. There is only one kind of bondage in this world, viz., the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of Brahma. Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time. That person into whose mind all sorts of desire enter like diverse streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects. Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The latter, even if he attains to heaven, has to fall away from it.[37] The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object. Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object.[38] For the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end.[39] One possessed of those six attributes, viz., contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.[40] They that, transcending all consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, viz., the Vedas and truth, etc.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (viz., instruction, meditation and Yoga), succeed in attaining to Emancipation.[41] The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with Brahma, enjoys beatitude that knows no termination. The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means. He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry. Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brahmana. Such a person is said to be distinguished above others.

Such a person is said to derive his joys from the Soul. With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happiness is continuously enhanced like the lunar disc (in the lighted fortnight).[42] Like the Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also Mahat and the Unmanifest.[43] Decrepitude and death cannot assail that Brahmana who has got beyond the sphere of acts, who has transcended the destruction of the Gunas themselves, and who is no longer attached to worldly objects.[44] Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend even in this life his senses and all their objects. That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest.’”’“[45]

SECTION CCLII

“‘“Vyasa said, ‘Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of Adhyatma.[46] Space, wind, light, water and earth counted as the fifth, and bhava and abhava and time, exist in all living creatures having the five for their constituent ingredients.[47] Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute. The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind. Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colours for its attribute. Liquefied discharges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water. All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin. The nose is called the sense of scent. The object of that sense, viz., scent, should be known as the attribute of earth. Each subsequent element possesses the attribute or attributes of the preceding one besides its own. [48] In all living creatures again are the (three) supplementary entities (viz., avidya, kama, and karma).[49] The Rishis thus declared the five elements and the effects and attributes flowing from or belonging to them. The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest. The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite), becomes known as Jiva invested with body (or jivatman) through consequences derived from acts.[50] That man who looketh upon the entire assemblage of living creatures to be unstained, though endued with all these entities having time for their essence, has never to recur to acts affected by error.’”’“[51]

SECTION CCLIII

“““Vyasa said, ‘Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross body in which it resides.[52] As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.[53] As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image.[54] All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings. Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the Rajas born of acts, as also the very puissance that Yoga begets, succeed in keeping their linga form under complete control.[55] The Jiva that dwells in such Yogins, always endued with the seven subtile entities (viz., Mahat, consciousness, and the five tanmatras of the five elemental entities), roves in all regions of bliss, freed from decrepitude and death. I say “always”, and “freed from death” only in accordance with the common form of speech, for in reality, that linga form is terminable.[56] That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain.[57] Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds. In his dreams he acquires great wealth and feels highly gratified, accomplishes meritorious acts, and (sees and hears, etc.) as he does in his wakeful hours. Wonderful it is to note that jiva, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach. Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature. They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul transcending the inanimate and gross body, the imperceptible linga body, and the karana body that is not destroyed on the occasion of even the universal destruction.[58] Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sannyasa), these to which I have adverted, which have yoga for their foremost, and which imply a cessation of every operation of the Mind and the understanding, have been laid down by Sandilya (in the Chandogya Upanishad).[59] Having comprehended the seven subtile entities (viz., the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (viz., omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidya endued with the three qualities, one succeeds in beholding (guided by the scriptures), high Brahma.’”’“[60]

SECTION CCLIV

“““Vyasa said, ‘There is a wonderful tree, called Desire, in the heart of a man. It is born of the seed called Error. Wrath and pride constitute its large trunk. The wish for action is the basin around its foot (for holding the water that is to nourish it). Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigour. Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side. Excessively greedy men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit.[61] He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both.[62] That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered.[63] A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of samadhi, the far-reaching root of this tree.[64] One who knows that the end of all acts undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow. The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide. The senses are the citizen that are employed by the mind (upon the service of the mistress). For cherishing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, viz., Tamas and Rajas.[65] Upon the fruits of those acts rest those citizens along with the chiefs of the city (viz., Mind, Understanding, and Consciousness).[66] The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means. This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind that serves it). Then again the senses, agitated by the stained mind, lose their own stability. Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost. The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the understanding.[67] The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over the Rajas-stained understanding like an image upon a mirror.[68] It is the mind that first unites in friendship with Rajas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).’”’“

SECTION CCLV

“‘Bhishma said, “Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born Rishi on the subject of the enumeration of the entities. Like unto a blazing fire (for having transcended all ignorance), the great Rishi said these words unto his son who resembled a fire wrapped in smoke.[69] Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance). The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience of the capacity to bear. The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthly products.[70] The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and invariably upward motion. The properties of the wind are touch that is neither hot nor cool, capacity to assist the organ of speech, independence (in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit) and birth (including death). The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body. These are the fifty properties, as declared, that constitute the essence of the five elementary entities.[71] Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness, — these are the properties of the mind. Destruction of both good and evil thoughts (i.e., dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.”

“‘Yudhishthira said, “How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse.”

“‘Bhishma said, “The understanding is said to possess altogether sixty properties, for the understanding includes the five elements.[72] All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul). The theories contradicting the Revelation that have in the previous Vedas, O son, been placed before thee (about the origin of the Universe and its other incidents) are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Supreme Brahma, do thou, after attaining to the puissance that the knowledge of Brahma offers, seek to win tranquillity of heart.”’“[73]

SECTION CCLVI

"'Yudhishthira said, "These lords of earth that lie on the earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation. Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might. I do not behold any one else (in the world) that could slay any of these men in battle.[74] All of them were endued with great prowess, great energy, and great strength. Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are dead. Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death? Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies)? Whence is death? For what reason also doth death take away (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial!"

"'Bhishma said, "In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horses and men having been reduced in number, he was brought under the sway of his foes in battle. His son named Hari, who resembled Narayana himself in strength, was in that battle slain by his foes along with all his followers and troops. Afflicted with grief on account of the death of his son, and himself brought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Narada on the earth. The monarch told Narada all that had happened, viz., the death of his son in battle and his own capture by his enemies. Having heard his words, Narada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.

"""Narada said, 'Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king! Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them met with death. There was no part of the universe that was not overcrowded with living creatures, O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless. Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about. Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch. Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and earth and the firmament and the whole universe with all its mobile and immobile beings. Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion. Then the divine and auspicious Sthanu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman. When Sthanu came to Brahman from motives of benevolence, the great God burning with energy, addressed him, saying, "Thou deservest boons at my hands. What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast."'"""

SECTION CCLVII

“‘“‘Sthanu said, “Know, O lord, that my solicitations to thee are on behalf of the created beings of the universe. These beings have been created by thee. Do not be angry with them, O grandsire! By the fire born of thy energy, O illustrious one, all the created beings are being consumed. Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe.”

“““‘The lord of all created beings said, “I am not angry, nor is it my wish that all the created beings should cease to exist. It is only for lightening the burthen of the earth that destruction is desirable. The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahadeva, for destroying them, especially as She seemed to sink under their burthen into the water. When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast.”

“““‘Sthanu said, “Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures. Be gratified. Let not these mobile and immobile beings be destroyed. All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties, are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands. If destroyed, these creatures would not come back. Therefore, let this energy of thine be neutralised by thy own energy. Actuated by compassion for all created beings find some means so that, O Grandsire, these living creatures may not burn. Oh, let not these living creatures perish with even their descendants thus destroyed. Thou hast appointed me as the presider over the consciousness of all living creatures, O lord of all the lords of the universe. All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee. Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths.”’

“‘“Narada continued, ‘Hearing these words of Sthanu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart. Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death in respect of all living creatures. After the Selfborn had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent ear-rings, and adorned with celestial ornaments. Having sprung from Brahman’s body, the lady took her station on his right. The two foremost of deities thereupon looked at her. Then, O king, the puissant Selfborn, the original cause of all the worlds, saluted her and said, “O Death, slay these creatures of the universe. Filled with anger and resolved to bring about the destruction of created beings, I have called thee.[75] Do thou, therefore, commence to destroy all creatures foolish or learned. O lady, slay all created beings without making exception in anybody’s favour. At my command thou wilt win great prosperity.” Thus addressed, the goddess, Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears. Without allowing her tears, however, to fall down, she held them, O king, in her joined palms. She then besought the Selfborn, impelled by the desire of doing good to mankind.’”’“

SECTION CCLVIII

“‘“Narada said, ‘The large-eyed lady, controlling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attribute of humility like a creeper. And she said, “How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat, — a feat, that is, which is sure to inspire all living creatures with dread? I fear to do aught that is iniquitous. Do thou appoint such work for me as is righteous. Thou seest that I am frightened. Oh, cast a compassionate glance upon me. I shall not be able to cut off living creatures, — infants, youths, and aged ones, — who have done me no injury. O lord of all creatures, I bow to thee, be gratified with me. I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers. If these die (through my act), their surviving relatives will surely curse me. I am filled with fear at the prospect of this.[76] The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection. All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord! I seek the gratification of this wish, O Grandsire, of all the worlds. O foremost of all the gods, I seek, through thy grace, even this object, viz., permission to undergo severe austerities.”

“‘“‘The Grandsire said, “O Death, thou hast been intended by me for the destruction of all creatures. Go, and set thyself to the task of slaying all. Do not reflect (upon the propriety or otherwise of this act). This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered.” Thus addressed, O thou of mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures. Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent. Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe. It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side. Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded, O king, to the sacred spot known by the name of Dhenuka. There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot.[77] After she practised such exceedingly severe austerities in that place, Brahman of great energy once more said unto her, "Do thou accomplish my behest, O Death!" Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honours! And once more, O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years.[78] And once, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kausiki. There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru. Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice, she stood there for another hundred billions of years, supporting her weight upon only the toes of her feet with the object of gratifying the Grandsire with such an act of austerity. Wending thither, the Creator and Destroyer of the universe again addressed her saying, "Upon what art thou engaged, O daughter? Accomplish those words of mine." Addressing the divine Grandsire, the maiden once more said, "I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused of this behest).” Frightened at the prospect of demerit she prayed the Grandsire for being excused of obedience to his command, the Grandsire silenced her, and once more addressed her, saying, “No demerit will accrue, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures. That which I have uttered, O amiable girl, cannot certainly be falsified. Eternal righteousness shall now take refuge in thee. Myself and all the deities shall always be employed in seeking thy good. This other wish that is in thy heart I grant thee. Living creatures shall be afflicted by disease, and (dying) shall cast the blame on thee. Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex.”[79] Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that high-souled and undeteriorating lord of all the deities, these words, “I am unable to obey thy command.” The great God, without relenting, again, said unto her, “O Death, do thou kill men. I shall so ordain that thou shalt not incur any demerit by doing this, O auspicious lady! Those tear drops that I see fallen from thy eyes, and that thou still boldest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come. When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour.[80] By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures.” Thus addressed, that lady, called by the name of Death, became afraid of Brahman’s curse and answered him, saying, “Yes!” From that time she began to despatch Desire and Wrath as the last hours of living creatures and through their agency to put a stop to their life-breaths. Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding, with the aid of the intelligence (to what cause such destruction is due), give way to grief. As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings! The element called wind, that is endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason, the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body. The gods, without exception, (when their merits cease), have to take birth as mortal creatures on earth. Similarly, all mortal creatures also (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there! It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed become diseases, which, when their last hours come, snatch away all beings endued with life.’”’“

SECTION CCLIX

"'Yudhishthira said, "All men that inhabit this earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire! Is Righteousness for service in this world or is it for service in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!"

"'Bhishma said, "The practices of the good, the Smritis, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.[81] The Rishis of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world. In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person unable to acquire merit by subtile ways, becomes stained with sin only. Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct.[82] (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others). The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contented with their own. Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.[83] To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt. One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak. When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy.[84] Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.[85] Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness.[86] Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others.[87] What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act.[88] How can one who, to draw breath himself think of preventing another by a murderous act, from doing the same? Whatever wishes one entertains with respect to one's own self, one should certainly cherish with respect to another. With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laying it out at interest).[89] One should walk along that path by proceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable. [90] The sages have said that the accomplishment of the objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity.[91] In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations. The indications of righteousness have now been recounted to thee, O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong.""

SECTION CCLX

“‘Yudhishthira said, “Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences.[92] Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the scriptures alone.[93] The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone?[94] The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled. It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary persons again may be seen who achieve righteousness by committing acts that are apparently unrighteous.[95] Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind, and those in the Dwapara are again different. The duties in the Kali age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages. When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the Srutis have originated the Smritis whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the Smritis also for the latter are based on the former. When, however, the Srutis and the Smritis contradict each other, how can either be authoritative? Then again, it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.[96] Whether we know it or know it not, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible.[97] Like the small ponds at which the cattle drink or the shallow aqueducts along cultivated fields that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age). Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.[98] It cannot be denied that such acts (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason. Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence.[99] By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit.

Another, by practising at his pleasure that conduct, it is seen, remains unchanged.[100] Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character. It seems, therefore, that only that which the learned of ancient times called righteousness is righteousness to this day: and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.”’“[101]

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"'Bhishma said, "In this connection is cited the old narrative of the conversation of Tuladhara with Jajali on the topic of righteousness. There was once a Brahmana of the name of Jajali who lived in a certain forest, practising the ways of a forest-recluse.[102] Of austere penances, he proceeded on a certain occasion towards the sea-shore, and having arrived there began to practise the most severe penances. Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brahmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation). Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.[103] Having beheld the whole earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain, 'In this world of mobile and immobile creatures there is none equal to me, who can roam with me among the stars and planets in the firmament and dwell again within the waters.' Unseen by the Rakshasas while he repeated this to himself, the Pisachas said unto him, 'It behoves thee not to say so. There is a man, named Tuladhara, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest.' Thus addressed by those beings, Jajali of austere penances replied unto them, saying, 'I shall see that famous Tuladhara who is possessed of such wisdom.' When the Rishi said those words, those superhuman beings raised him from the sea, and said unto him, 'O best of regenerate persons, go thou along this road.' Thus addressed by those beings, Jajali proceeded onwards with a cheerless heart. Arrived at Varanasi he met Tuladhara whom he addressed saying the following words.”

“‘Yudhishthira said, “What, O sire, are those difficult feats that Jajali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me.”

“‘Bhishma said, “Jajali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening. Carefully tending his fires, he was devoted to the study of the Vedas. Well-conversant with the duties laid down for forest recluses, Jajali (in consequence of his practices) seemed to blaze with effulgence.[104] He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of the rains he slept under the open sky. In autumn he sat in water. In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth. Once on a time, that ascetic, while standing under the sky in the rainy season, received on his head repeated downpours from the clouds. He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another. On one occasion, that great ascetic, abstaining entirely from food and living upon air only, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch. While he stood there like a wooden post, perfectly immovable, O Bharata, a pair of Kulinga birds, O king, built their nest on his head. Filled with compassion, the great Rishi suffered that feathery couple in building their nest among his matted locks with shreds of grass. And as the ascetic stood there like a post of wood, the two birds lived with confidence on his head happily. The rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete confidence laid their eggs, O king, on the head of that Rishi. Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jajali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him. The feathery couple going away and moving every day from and to his head, happily and confidently lived there, O puissant king! When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least. Firm in the observance of his vows, the righteous-souled Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation. In course of time the young ones grew and became equipped with wings. The Muni knew that the young Kulingas had attained to that stage of development. That foremost of intelligent men, steady in the observance of vows, one day beheld those young ones and became filled with pleasure. The parent-birds, seeing their young ones equipped with wings, became very happy and continued to dwell in the Rishi's head with them in perfect safety. The learned Jajali saw that when the young birds became equipped with wings they took to the air every evening and returned to his head without having proceeded far. He still stood motionless on that spot. Sometimes, after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jajali still moved not. A little while after, the young birds going away in the morning passed the whole day out of his sight, but came back in the evening for dwelling in the nest. Sometimes, after that, leaving their nest for five days at a stretch, they returned on the sixth day. Jajali still moved not. Subsequently, when their strength became fully developed they left him and returned not at all even after many days. At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jajali left that spot. When they had thus gone away for good, Jajali wondered much, and thought that he had achieved ascetic success. Then pride entered his heart. Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight. He, then, bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun indeed, having thus caused those chataka birds to grow on his head, Jajali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky, '*I have won great* *merit*.' Then an invisible voice arose in the sky and Jajali heard these words, 'Thou art not equal, O Jajali, to Tuladhara in point of righteousness. Possessed of great wisdom, that Tuladhara lives at Baranasi. Even he is not fit to say what thou sayest, O regenerate one.' Hearing these words, Jajali became filled with wrath, and desirous of meeting Tuladhara, O monarch, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him.[105] After a considerable time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles.[106] As soon as the shop-keeper Tuladhara beheld the Brahmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.[107]

"""Tuladhara said, 'Without doubt, O Brahmana, it is known to me that thou hast come to *me*. Listen, however, O foremost of regenerate persons, to what I say. Living on a low land near the sea-shore thou underwentest very austere penances. But thou hadst no consciousness of having achieved righteousness or merit. When thou didst at last attain to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures. When at last those birds became equipped with wings and when they began to leave thy head for going hither and thither in search of food, it was then that, in consequence of having thus assisted at the birth of those Chatakas, thou begannest to feel the impulse of pride, O Brahmana, thinking thou hadst achieved great merit.[108] Then, O foremost of regenerate persons, thou heardest in the sky a voice that referred to me. The words thou didst hear filled thee with wrath, and as the consequence thereof thou art here. Tell me, what wish of thine I shall accomplish, O best of Brahmanas!'"""

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“‘Bhishma said, “Thus addressed by the intelligent Tuladhara on that occasion, Jajali of great intelligence, that foremost of ascetics, said these words unto him.

“‘“Jajali said, ‘Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees and herbs and their fruits and roots. How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of great intelligence, tell me all this in detail.’”

“‘Bhishma continued, “Thus addressed by that Brahmana possessed of great fame, Tuladhara of the Vaisya order, well acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jajali who had undergone severe penances, upon the ways of morality.[109]

“‘“Tuladhara said, ‘O Jajali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures.[110] That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jajali! This my house hath been built with wood and grass cut by other people’s hands. Lac dye, the roots of Nymphaea lotus, filaments of the lotus, diverse kinds of good scents[111] and many kinds of liquids, O regenerate Rishi, with the exception of wines, I purchase from other people’s hand and sell without cheating. He, O Jajali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures, in thought, word, and deed. I never solicit any one. I never quarrel with any one. I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jajali, this is my vow! My scales are perfectly even, O Jajali, with respect to all creatures.[112] I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brahmanas, to be like the variety observable in the sky.[113] Know, O Jajali, that I cast equal eye upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth, a piece of stone, and a lump of gold. As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example (for the enjoyments I abstain from).[114] As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner have I ceased to feel any relish for wealth or pleasure or enjoyments. When a person fears nothing and himself is not feared, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to Brahma. There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature succeeds in attaining to a state in which there is no fear.[115] On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear. I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.[116] The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupefied by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.[117] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure, O Jajali, to acquire the merit of righteousness (and Emancipation which is its fruits). In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen again to separate from one another. Grass, sticks, and cowdung cakes are seen to be united together. This union is due to accident and not to purpose or design.[118] He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature. He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring Vadava fire.[119] This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven.[120] In consequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to Brahma.[121] Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness. That person who gives unto all creatures the assurance of harmlessness obtains the merit of all sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures. He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures. He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next. The very gods, in their search after it, become stupefied in the track of that person who transcends all states, the person, viz., who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self.[122] Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jajali! One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity. Beholding the destruction of (the merits of) acts, the wise do not applaud acts. There is no duty, O Jajali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both Brahma and heaven.[123] The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good.[124] Why dost thou not consume them that emasculate bulls and bore their noses and cause them to bear heavy burthens and bind them and put them under diverse kinds of restraint, and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and fastening in chains.[125] In every creature that is endued with the five senses live all the deities. Surya, Chandramas, the god of wind, Brahman, Prana, Kratu, and Yama (these dwell in living creatures). There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virat. The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one? There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways, and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures. I think that such acts of injury done to animals are in no way distinguished from foeticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty. The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jajali, on those bullocks yoked to the plough. Kine are called in the Srutis the Unslayable. That man perpetrates a great sin who slays a bull or a cow.[126] In days of yore, many Rishis with restrained senses addressed Nahusha, saying, "Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother. Thou hast also slain a bull, which is declared to be like unto the Creator himself.[127] Thou hast perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it." For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures.[128] Thus, O Jajali, did those highly-blessed Rishis cast that sin on all living creatures, and addressing Nahusha who had been guilty of foeticide, said, "We shall not be able to pour libations in thy sacrifice." Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.[129] These, O Jajali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding. One should practise what one considers to be one's duty, guided by reasons, instead of blindly following the practices of the world. Listen now, O Jajali, as to what my behaviour is towards him that injures and him that praises me. I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion. Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.''"'"

SECTION CCLXIII

“““Jajali said, ‘This course of duty that thou, O holder of scales, preachest, closes the door of heaven against all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence. From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned.’

“““Tuladhara said, ‘I shall now speak on the object of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice. I bow to that Sacrifice which is ordained for Brahmanas. I bow also to them that are conversant with that Sacrifice. Alas, the Brahmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas.[130] Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saying, “This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable.” The consequence, however, of all this, O Jajali, is that theft and many evil acts spring up.[131] It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures. In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered by the Rishis produced herbs and plants.[132] The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices, doubting the while their efficacy take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brahmanas, and always remains here, bereft of wisdom.[133] That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with Brahma, and who never regards himself as the actor, is truly a Brahmana.[134] If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments), then expiation would become necessary. They who covet the acquisition of the highest object of life (viz., Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth and self-restraint as their Sacrifice.[135] They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the Pranava, always succeed in gratifying others.[136] The universal Brahma (viz., Pranava), which is the soul of the deities, dwells in him who is conversant with Brahma. When, therefore, such a man eats and is gratified, all the deities, O Jajali, become gratified and are contented.[137] As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss. Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own Self.[138] Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and inhabited by righteous persons, — a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain. Such men do not covet heaven. They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature.[139] These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings.[140] For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jajali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart.[141] Endued with wisdom, many foremost of Brahmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods. Of one class of Sacrificers (viz., they who sacrifice from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (viz., those who sacrifice without being urged thereto by desire of fruit), there is no return. Although both classes of sacrificers, O Jajali, proceed along the path trodden by the deities (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends.[142] In consequence of the success that attends the purposes formed in the mind of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine pour forth milk from udders untouched by human hands. Creating sacrificial stakes (and other necessaries of Sacrifice) by simple fiats of the will, they perform many kinds of Sacrifice well-completed with abundant presents.[143] One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice).[144] They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee.[145] The gods know him for a Brahmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been weakened.[146] What, O Jajali, will be the end of him who doth not recite the Vedas, unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brahmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to Brahma.’[147]

““‘Jajali said, ‘We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of those doctrines of Yoga. Hence, the sages that have succeeded them have not propounded them (for general acceptance).[148] If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words.'[149]

"""Tuladhara said, 'Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, viz., the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.[150] (The Vedas declare that sacrifices cannot be performed by an unmarried man). In performing sacrifices, however, according to the mode I have pointed out (viz., by abstaining from slaughter of animals and dedicating only clarified butter, etc.), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to Brahma.[151] To the exclusion of all animals (which are certainly unclean as offering in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred. O Jajali, the Soul is itself a Tirtha. Do not wander about on the earth for visiting sacred places. A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own ability, certainly succeeds in obtaining blessed regions hereafter.'"[152]

"'Bhishma continued, "These are the duties, O Yudhishthira, which Tuladhara applauded, — duties that are consistent with reason, and that are always observed by those that are good and wise."'"

SECTION CCLXIV

“‘“Tuladhara said, ‘See with thy own eyes, O Jajali, who, viz., those that are good or those that are otherwise, have adopted this path of duty that I have spoken of. Thou shalt then understand properly how the truth stands. Behold, many birds are hovering in the sky. Amongst them are those that were reared on thy head, as also many hawks and many others of other species. Behold, O Brahmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one! There those birds, treated with affection by thee, are displaying their love for thee that art their father. Without doubt, thou art their father, O Jajali! Do thou summon thy children.’”

“‘Bhishma continued, “Then those birds, summoned by Jajali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature.[153] ‘All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin. The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith, that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.[154] Faith with respect to Brahma is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.[155] An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith.[156] Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct,[157] the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The Supreme Lord of all creatures (viz., Brahman) then told them that they had committed an error. The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.[158] Only one person in the world, viz., he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties. Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sin. The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified. What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three kinds, viz., as affected by Sattwa, by Rajas and by Tamas, and according to the kind of Faith that one has, one is named. Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarsana. O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Srutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jajali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.'"

"'Bhishma continued, "After a short while, Tuladhara and Jajali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness,[159] having reached their respective places earned by their respective acts. Many truths of this kind were spoken of by Tuladhara. That eminent person understood this religion (of abstention from injury) completely.

These eternal duties were accordingly proclaimed by him. The regenerate Jajali, O son of Kunti, having heard these words of celebrated energy, betook himself to tranquillity. In this way, many truths of grave import were uttered by Tuladhara, illustrated by examples for instruction. What other truths dost thou wish to hear?”’“

SECTION CCLXV

“‘Bhishma said, “In this connection is cited an old narrative of what was recited by king Vichakhy through compassion for all creatures. Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brahmanas that gathered there for assisting at the ceremonies, that king[160] uttered these words, ‘Prosperity to all the kine in the world.’ When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced. And the monarch further said, ‘Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites speak highly of the slaughter of animals in sacrifices.[161] The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter animals in sacrifices, urged by only the desire of fruit.[162] Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is the highest of all duties. Living in the vicinity of an inhabited place and injuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of fruit.[163] Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause.[164] Wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas. The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brahmanas realise the presence of Vishnu in every sacrifice. His worship, it has been laid down, should be made with agreeable Payasa. (The leaves and flowers of) such trees as have been indicated in the Vedas, whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.'"[165]

"'Yudhishthira said, "The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body?"[166]

"'Bhishma said, "One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come."'"[167]

SECTION CCLXVI

“‘Yudhishthira said, “Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either one’s obligation to do it or of abstaining from it? Is it to be judged speedily or with delay?”

“‘Bhishma said, “In this connection is cited the old story of what occurred with respect to Chirakarin born in the race of Angirasa. Twice blessed be the man that reflects long before he acts. One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act. There was once a man of great wisdom, of the name of Chirakarin, who was the son of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do. He came to be called by the name of Chirakarin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished. The clamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight. On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama passing over his other children, commanded in wrath this Chirakarin, saying, ‘Slay thou this woman.’ Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, departed for the woods. Having after a long while assented to it, saying, ‘So be it,’ Chirakarin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do). 'How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions? Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin? Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire? Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged? The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race. I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why should I not have this knowledge (of my relationship with both of them)? The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and indeed, confirm the reverence actually paid to him.[168] In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty. Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver. Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience). The sire is the giver of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhadhana and Simantonnayana.[169] The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified. Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins. The flower is seen to fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son. These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother. Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the firestick of fire.[170] The mother is as the firestick with respect to the bodies of all men. She is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity, enters his house, uttering the words, "O mother!" — hath not to indulge in grief. Nor doth decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector. Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's Dhatri. For having been the chief cause of his birth, she is his Janani. For having nursed his young limbs into growth, she is called Amva. For bringing forth a child possessed of courage she is called Virasu. For nursing and looking after the son she is called Sura. The mother is one's own body. What rational man is there that would slay his mother, to whose care alone it is due that his own head did not lie on the street-side like a dry gourd? When husband and wife unite themselves for procreation, the desire cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire.[171] The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and takes delight in her. (For this reason, the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belongs to the father alone. If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect.[172] The husband, because he supports the wife, is called Bhartri, and, because he protects her, he is on that account called Pati. When these two functions disappear from him, he ceases to be both Bhartri and Pati.[173] Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt.[174] It has been said that the husband is the highest object with the wife and the highest deity to her. My mother gave up her sacred person to one that came to her in the form and guise of her husband. Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders. Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brahmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent. She whom I have been commanded to slay is a woman. That woman is again my mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is unslayable. The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities.'[175] — In consequence of his habit of reflecting long before acting, Gautama's son Chirakarin, by indulging in those reflections, passed a long while (without accomplishing the act he had been commanded by his sire to accomplish). When many days had expired, his sire Gautama returned. Endued with great wisdom, Medhatithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife. Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words, ‘The lord of the three worlds, viz., Purandara, came to my retreat, in the guise of a Brahmana asking for hospitality. He was received by me with (proper) words, and honoured with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the Arghya. I also granted him the rest he had asked for. I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be regarded to have committed any fault. It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance.[176] The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter). Alas, I have slain a woman, — a woman that is again my wife — one, that is, who, in consequence of her sharing her lord’s calamities came to be called by the name of Vasita, — one that was called Bharya owing to the obligation I was under of supporting her. Who is there that can rescue me from this sin? Acting heedlessly I commanded the highsouled Chirakarin (to slay that wife of mine). If on the present occasion he proves true to his name then may he rescue me from this guilt. Twice blessed be thou, O Chirakaraka! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name. Rescue me, and thy mother, and the penances I have achieved, as also thy own self, from grave sins. Be thou really a Chirakaraka today! Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakaraka today. Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakaraka, let thy habit of reflecting long before acting be productive of beneficial results today. Perhaps, my son Chirakaraka is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding). Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case.' Indulging in such repentance, O king, the great Rishi Gautama then beheld his son Chirakarin sitting near him. Beholding his sire come back to their abode, the son Chirakarin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama. Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the Rishi became filled with great joy. From that time the highsouled Rishi, dwelling in that lone hermitage, did not live separately from his spouse or his heedful son. Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother. Beholding that his son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother). The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words, 'Do thou live long!' Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words, 'Blessed be thou, O Chirakaraka! Do thou always reflect long before acting. By thy delay in accomplishing my bidding thou hast today made me happy for ever.' That learned and best of Rishis then uttered these verses upon the subject of the merits of such cool men as reflect for a long time before setting their hands to any action. 'If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time. In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks he that delays long deserves applause. When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.' Thus, O Bharata, was Gautama pleased with his son, O thou of Kuru's race, for that act of delay on the latter's part in doing the former's bidding. In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time. That man who never nurses his wrath for a long while, who reflects for a long time before setting himself to the performance of any act, never does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them. Waiting for a long time upon those that are learned, are reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time. One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin). —As regards Gautama of austere penances, that Rishi, having adored the deities for a long while in that retreat of his, at last ascended to heaven with his son."'"

SECTION CCLXVII

“‘Yudhishthira said, “How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men!”

“‘Bhishma said, “In this connection is cited the old narrative of the conversation between Dyumatsena and king Satyavat. We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumatsena), prince Satyavat said certain words that had never before been said by anybody else.[177] ‘Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.’

“‘“Dyumatsena said, ‘If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear. “This is mine”,— “This (other) is not his” — ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it.’

“‘“Satyavat said, ‘The three other orders (viz., the Kshatriyas, Vaisyas, and Sudras) should be placed under the control of the Brahmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitate them in their practices. Those amongst them that will transgress (the commands of the Brahmanas) shall be reported to the king.— “This one heeds not my commands,” — upon such a complaint being preferred by a Brahmana, the king shall inflict punishment upon the offender. Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality. By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement.[178] Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked, good children may be seen to spring. The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences. By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the Purohita and others,[179] they give themselves up to him from desire of protection, and swear, saying, "O Brahmana, we shall never again commit any sinful act," they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brahmana that wears a deer-skin and the wand of (mendicancy) and has his head shaved, should be punished (when he transgresses).[180] If great men transgress, their chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence.'[181] Dyumatsena said, 'As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness. If they who transgressed those barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter times were capable of being governed with ease.[182] They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to anger, or, if they did, their wrath never became ungovernable. In those days the mere crying of fie on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures. Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained.[183] The robber has no connection with men, with the deities, with the Gandharvas, and with the Pitris. What is he to whom? He is not anybody to any one. This is the declaration of the Srutis.[184] The robber takes away the ornaments of corpses from cemeteries, and wearing apparel from men afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).'[185]

"""Satyavat said, 'If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice.[186] Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily. Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain), Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions). If the king acts properly, the superior subjects imitate him. The inferior people, again in their turn, imitate their immediate superiors. Men are so constituted that they imitate those whom they regard as their superiors.[187] That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses. That man who, through arrogance or error of judgment, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from committing offences anew. The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives. In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt. Formerly, a Brahmana, endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire, I have been instructed by also our grandsire of olden days, who gave such assurances of harmlessness to people, moved by pity. Their words were, "In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless. In the Treta age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwapara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourth. When the Kati age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it. If, O Satyavat, by adopting the method first mentioned (viz., the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come, should award punishments.[188] Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation."' '"[189]

SECTION CCLXVIII

"'Yudhishthira said, "Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, viz., Enjoyment and Emancipation. Amongst these two, viz., the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior?"

"'Bhishma said, "Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good. I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention. In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira![190] It has been heard by us that in days of old when the deity Tvashtri came to the place of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably to the true, ancient, and eternal injunction of the Vedas. Beholding that cow tied for slaughter, Kapila of liberal soul, ever observant of the duties of Sattwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet, having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, viz.,— 'Alas ye Vedas!' — At that time a Rishi, of the name of Syumarasmi, entering (by Yoga power) the form of that cow, addressed the Yati Kapila, saying, 'Hist O Kapila! If the Vedas be deserving (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative?[191] Men devoted to penances and endued with intelligence, and who have the Srutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself.[192] What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion), who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?'

"""Kapila said, 'I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end. The Sannyasin attains to a high end. The forest-recluse also attains to a high end. Both the other two also, viz., the householder and the Brahmacharin, reach the same end. All the four modes of life have always been regarded as Deva-yana ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character of their respective ends.[193] — Knowing these, accomplish acts which lead to heaven and other blessings, — this is a Vedic declaration. — Do not accomplish acts, — this also is another binding declaration of the Vedas. If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain. If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it.'

"""Syumarasmi said, 'One should perform sacrifice from desire of heaven, — this Sruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice. Goat, horse, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us.[194] Food again has been directed to be taken day after day morning and evening. Then again the Sruti declares that animals and grain are the limbs of Sacrifice.[195] The Lord of the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid. Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called Purusha the Vedas have appointed for the same purpose.[196] This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice?[197] The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition of that desire. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale of twelve, the Richs, the Yajuses, the Samans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder, — these seventeen are said to be the limbs of sacrifice. Sacrifice, the Sruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices, coupled with Ritwijas and presents (to the priests themselves and other Brahmanas) together sustain sacrifices.[198] By collecting these things together, people accomplish sacrifices[199]. This Sruti, consistent with the truth, is heard that all things have been created for the performance of sacrifice. It was thus that all men of ancient time set themselves to the performance of sacrifices. As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task.[200] Those things that have been named as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual.[201] I behold also the Smritis compiled by the Rishis, into which the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the Brahmanas.[202] Sacrifices have the Brahmanas for that progenitor, and truly they rest upon the Brahmanas. The whole universe rests upon sacrifice, and sacrifice rests upon the universe.[203] The syllable Om is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swaha, Svadha, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites, there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of Rishis. He in whom are the Richs, the Yajuses, the Samans, and the expletives necessary for completing the rhythm of the Samans according to the rules laid down in Vedic grammars, is, indeed, a Brahmana.[204] Thou knowest, O adorable Brahmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices. I say, for this reason, one should sacrifice and assist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Jyotishtoma, etc.) obtains high rewards hereafter in the form of heavenly beatitude. This is certain, viz., that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the declarations of the Vedas regard both kinds of declarations (viz., those that incite to acts and those that preach abstention) as equally authoritative.'"'"

SECTION CCLXIX

“‘“Kapila said, ‘Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of their will they crown all their wishes with success). They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness). They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and of a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma. Transcending grief, and freed from (the equality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men’s is within reach of attainment, what need has one for practising the duties of the domestic mode of life?’[205]

“‘“Syumarasmi said, ‘If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible. Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other modes of life exist in consequence of their dependence upon the domestic mode. The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life. All living creatures regard the procreation of offspring as a source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity). Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon those depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe.[206] Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation? Only those that are destitute of faith and wisdom and penetration, only those that are destitute of reputation that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy. The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth. Besides the performance of Garbhadhana, Vedic mantras become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world.[207] In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking funeral cakes in water — Vedic mantras are necessary. Then again the three classes of Pitris, viz., the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of mantras in the case of the dead, and mantras are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed). When the Vedas say this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Emancipation?[208] This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colours of truth, but subversive of the real purport of the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness. That Brahmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes. By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to Brahma.'

"""Kapila said, '(If acts are obligatory, then) there are the Darsa, the Paurnamasa, the Agnihotra, the Chaturmasya, and other acts for the man of intelligence. In their performance is eternal merit. (Why then perform acts involving cruelty)? Those that have betaken themselves to the Sannyasa mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with Brahma, succeed by such knowledge of Brahma in paying off the debts (thou speakest of) to the gods (the Rishis, and the Pitris) represented to be so very fond of libations poured in sacrifices.[209] The very gods become stupefied in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye. Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control.[210] One should not gamble with dice. One should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to have his hands and feet well-controlled. One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful. By conducting oneself in this way one will have one's organ of speech well-restrained. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach. One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled. That man of wisdom is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled. Everything becomes useless of that person whose doors are not well-controlled. What can the penance of such a man do? What can his sacrifices bring about? What can be achieved by his body? The gods know him for a Brahmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity.[211] That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brahmana.[212] That man who rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brahmana.[213] One who hath no fear from any creature and from whom no creature hath any fear and who constitutes himself the soul of all creatures, should be known for a Brahmana. Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brahmana even when explained by preceptors. Destitute of a knowledge of all this, these men desire fruits of a different kind, viz., heaven and its joys.[214] Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and wrath and other passions of a similar kind.[215] As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practised, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge).'

"""Syumarasmi said, 'The Vedas countenance acts and discountenance them. Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these have been indicated in the Vedas. Do thou discourse to me on this subject, O Brahmana!'

"""Kapila said, 'Betaking yourselves to the path of the good (viz., Yoga), do you even in this life realise its fruits by the direct evidence of your senses. What, however, are the visible results of those other objects which you (men of acts) pursue?'

"""Syumarasmi said, 'O Brahmana, I am Syumarasmi by name. I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation. The dark doubt has taken possession of my mind. O illustrious one, solve it to me. Thou hast said that they who take the path of the good (viz., Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves? Avoiding all sciences that have disputation only for their foremost object, I have so studied the Agama as to have duly mastered their true meaning. By Agama I understand the declarations of the Vedas. I also include in that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas.[216] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Agama. Such observance of the practices laid down in Agama crowns one with success. In consequence of the certainty of the conclusions of Agama, the success to which the latter leads may be said to be almost realisable by direct evidence. As a boat that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the heaven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one! Teach me as a preceptor teaches a disciple. No one can be found amongst men that has completely renounced all worldly objects, nor one that is perfectly contented with oneself, nor one that has transcended grief, nor one that is perfectly free from disease, nor one that is absolutely free from the desire to act (for one's own benefit), nor one that has an absolute distaste for companionship, nor one that has entirely abstained from acts of every kind. Even men like yourself are seen to give way to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions and objects. Tell me, in what then, if we are to investigate the question of happiness, does pure felicity consist for all the four orders of men and all the four modes of life who and which have, as regards their inclinations, the same resting ground.'

"""Kapila said, 'Whatever the Sastras according to which one performs the acts one feels inclined to do, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may conduct oneself, one is sure to attain to the highest end by only observing the duties of self-restraint of Yoga. Knowledge assists that man in crossing (this interminable river of life and death) who pursues knowledge. That conduct, however, which men pursue after deviating from the path of knowledge, afflicts them (by subjecting them to the evils of life and death). It is evident that ye are possessed of knowledge and dissociated from every worldly object that may produce distress. But have any of you at any time succeeded in acquiring that knowledge in consequence of which everything is capable of being viewed as identical with one Universal Soul?[217] Without a correct apprehension of the scriptures, some there are, fond only of disputation, who, in consequence of being overwhelmed by desire and aversion, become the slaves of pride and arrogance. Without having correctly understood the meaning of scriptural declarations, these robbers of the scriptures, these depredators of Brahma, influenced by arrogance and error, refuse to pursue tranquillity and practise self-restraint.[218] These men behold fruitlessness on every side, and if (by chance) they succeed in obtaining the puissance of knowledge they never impart it to others for rescuing them. Made up entirely of the quality of Tamas, they have Tamas only for their refuge. One becomes subject to all the incidents of that nature which one imbibes. Accordingly, of him who hath Tamas for his refuge, the passions of envy, lust, wrath, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their spring. Thinking in this strain and beholding these faults (through the aid of instructions secured from preceptors), Yatis, who covet the highest end, betake themselves to Yoga, leaving both good and ill.'[219]

"""Syumarasmi said, 'O Brahmana, all that I have said (about the laudable character of acts and the opposite character of Renunciation) is strictly conformable to the scriptures. It is, however, very true that without a correct apprehension of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really declare. Whatever conduct is consistent with equity is consistent with the scriptures. Even that is what the Sruti declares. Similarly, whatever conduct is inconsistent with equity is inconsistent with the scriptures. This also is declared by the Sruti. It is certain that no one can do an act that is scriptural by transgressing the scriptures. That again is unscriptural which is against the Vedas. The Sruti declares this. Many men, who believe only what directly appeals to their senses, behold only this world (and not what is addressed in the scriptures to Faith). They do not behold what the scriptures declare to be faults. They have, accordingly, like ourselves, to give way to grief.

Those objects of the senses with which men like you are concerned are the same with which other living creatures are concerned. Yet in consequence of your knowledge of the soul and their ignorance of it, how vast is the difference that exists between you and them! All the four orders of men and all the four modes of life, however different their duties, seek the same single end (viz., the highest happiness). Thou art possessed of unquestioned talents and abilities. For ascertaining that particular course of conduct (amongst those various duties) which is well calculated to accomplish the desired end, thou hast, by discoursing to me on the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, in consequence of our inability to understand the Soul we are destitute of a correct apprehension of the reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness. (The course of conduct, however, that thou hast indicated for enabling one to attain to Emancipation, is exceedingly difficult of practice). Only he who is devoted to Yoga, who has discharged all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect control, who has transcended the requirements of the science of morality and who disregards the whole world (and everything belonging to it), can transgress the declarations of the Vedas with respect to acts, and say that there is Emancipation.[220] For one, however, who lives in the midst of relatives, this course of conduct is exceedingly difficult to follow. Gift, study of the Vedas, sacrifices, begetting offspring, simplicity of dealing, when by practising even these no one succeeds in attaining to Emancipation, fie on him who seeks to attain to it, and on Emancipation itself that is sought! It seems that the labour spent upon attaining to it is all fruitless. One becomes chargeable with atheism if one disregards the Vedas by not doing the acts they direct. O illustrious one, I desire to hear without delay about that (Emancipation) which comes in the Vedas after the declarations in favour of acts. Do tell me the truth, O Brahmana! I sit at thy feet as a disciple. Teach me kindly! I wish to know as much about Emancipation as is known to thee, O learned one!’”“

SECTION CCLXX

“‘“KAPILA SAID, ‘THE Vedas are regarded as authoritative by all. People never disregard them. Brahma is of two kinds, viz., Brahma as represented by sound, and Brahma as Supreme (and intangible).[221] One conversant with Brahma represented by sound succeeds in attaining to Supreme Brahma. Commencing with the rites of Garbhadhana, that body which the sire creates with the aid of Vedic mantras is cleansed (after birth) by Vedic mantras.[222] When the body has been cleansed with purificatory rites (performed with the aid of Vedic mantras), the owner thereof comes to be called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the reward of acts is purity of heart which only leads to Emancipation. I shall presently speak to thee of that. Whether purity of heart has been attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectation, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth. Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge, never giving way to wrath, —never indulging in envy, free from pride and malice, firm in Yoga,[223] of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures, there were in days of yore many men, leading lives of domesticity and thoroughly devoted to their own duties, there were many kings also of the same qualifications, devoted to Yoga (like Janaka, etc.), and many Brahmanas also of the same character (like Yajnavalkya and others).[224] They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in Brahma of both forms.[225] At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and difficulty, without falling off in any particular. Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped, they had never to perform any expiation. Relying as they did upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness.[226] In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation.[227] There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Sruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law. Many Brahmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame. They always worshipped Brahma in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances, their study of the scripture at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithstanding all difficulties, renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature, characterised as they were by thorough sincerity, devoted as they were to tranquillity, and mindful as they were of their own practices, were identical with Infinite Brahma. Even this is the eternal Sruti heard by us.[228] The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brahmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life by persons unable to practise its duties in minute detail and entirety.[229] They that are good, by duly observing that course of Good Conduct after adoption of the Sannyasa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct). They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and, lastly, those that lead the Brahmacharya mode obtain the same (end by a due observance of the same conduct).[230] Those Brahmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around. Those myriads of Brahmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare. If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause. Indeed, one who has led the life of a Brahmacharin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brahmana. Who else would deserve to be called a Brahmana? When acts alone determine who is a Brahmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Sruti that in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of Brahma (they acquire through the declarations of Srutis), they behold everything to be Brahma. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samadhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of Brahma, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts and restrained soul.[231] One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brahmana, is eternal (and comes down from preceptor to pupil for ever and ever).[232] Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure of one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak, fails to practise it. That pure-hearted man who seeks to attain to Brahma becomes rescued from the world (with its misery).'[233]

"""Syumarasmi said, 'Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform sacrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures, when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brahmana! Do thou tell me truly.'

"""Kapila said, 'Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this.'[234]

“‘“Syumarasmi said, ‘Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.[235] No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly.’

“‘“Kapila said, ‘Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).[236] When all faults of the heart are cured (by acts), and when the felicity of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained. These constitute the path that lead to Brahma. By those one attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained. That, indeed, is regarded as the highest end which is obtained by Brahmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge. One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (viz., Brahma as represented in acts), and the minutiae of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.[237] One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verily, the present, past, and future all exist in the Vedas.[238] This one conclusion is deducible from all the scriptures, viz., that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both sat and asat. To him, this all is both the end and the middle.[239] This truth rests upon all the Vedas, viz., that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,[240] which is absolute, which exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is Brahma, which is

Unmanifest and the cause also, whence the Unmanifest has sprung, and which is without deterioration of any kind.[241] Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire, — these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that Brahma which is uncreate, which is the prime cause of the universe, which is unchangeable and which is beyond destruction. I bow to that Brahma, which is identical with him that knows it.’”’“[242]

SECTION CCLXXI

“‘Yudhishthira said, “The Vedas, O Bharata, discourse of Religion, Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior.”

“‘Bhishma said, “I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhara in days of old had conferred upon one who was devoted to him. Once on a time a Brahmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances. Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities. He thereupon began to reflect, saying unto himself, ‘What is that deity, hitherto unadored by men, who may be favourably disposed towards me without delay?’ While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, viz., the Cloud called Kundadhara. As soon as he beheld that mighty-armed being, the Brahmana’s feelings of devotion were excited, and he said unto himself, ‘This one will surely bestow prosperity upon me. Indeed, his form indicates as much. He lives in close proximity to the deities. He has not as yet been adored by other men. He will verily give me abundant wealth without any delay.’ The Brahmana, then, having concluded thus, worshipped that Cloud with dhupas and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings. Thus worshipped, the Cloud became very soon pleased with his worshipper and uttered these words fraught with benefit to that Brahmana, ‘The wise have ordained expiation for one guilty of Brahmanicide, or of drinking alcohol or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful.[243] Expectation hath a child named Iniquity. Ire, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring).' After this, that Brahmana, stretched on a bed of Kusa grass, and penetrated with the energy of Kundadhara, beheld all living beings in a dream. Indeed, in consequence of his absence of passion, penances, and devotion, that Brahmana of cleansed soul, standing aloof from all (carnal) enjoyments, beheld in the night that effect of his devotion to Kundadhara. Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders. There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.[244] Then, O bull of Bharata's race, Kundadhara of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the Yakshas. At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhara and said, 'What does Kundadhara want?' Thereupon Kundadhara replied, 'If, indeed, the gods are pleased with me, there, that Brahmana reverences me greatly. I pray for some favour being shown to him, something, that is, that may bring him happiness.' Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhara of great intelligence these words, 'Rise, rise up, O Kundadhara! Thy suit is successful. Be thou happy. If this Brahmana be desirous of wealth, let wealth be given to him, that is, as much wealth as this thy friend desires. At the command of the gods I shall give him untold wealth.' Kundadhara, then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brahmana to penances. Indeed, Kundadhara said, 'I do not, O giver of wealth, beg for wealth on behalf of this Brahmana. I desire the bestowal of another favour upon him. I do not solicit for this devotee of mine mountains of pearls and gems or even the whole earth with all her riches. I desire, however, that he should be virtuous. Let his heart find pleasure in virtue. Let him have virtue for his stay. Let virtue be the foremost of all objects with him. Even this is the favour that meets with my approval.'

Manibhadra said, ‘The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind.’”

“‘Bhishma continued, “Thus addressed, Kundadhara, however, of great celebrity, repeatedly solicited virtue alone for that Brahmana. The gods were highly pleased at it. Then Manibhadra said, ‘The gods are all pleased with thee as also with this Brahmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue.’ The Cloud, Kundadhara, became delighted, O Yudhishthira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else. The Brahmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brahmana came to disrelish the world.

“‘“The Brahmana said, ‘When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.’”[245]

“‘Bhishma continued, “Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the woods and commenced to undergo the austerest of penances. Subsisting upon such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue. Gradually, the Brahmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence. After that he passed many years by subsisting upon air alone. All the while, his strength did not diminish. This seemed exceedingly marvellous. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision. He then reflected, saying unto himself, ‘If, being gratified with anybody, I give him wealth, my speech would never be untrue.’[246] With a face lighted up by smiles, he once more began to undergo severer austerities. And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects. ‘If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue.’ While he was thinking in this way, Kundadhara, induced by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had achieved, showed himself, O Bharata (unto his friend and devotee). Meeting with him the Brahmana offered him worship according to the observances ordained. The Brahmana, however, felt some surprise, O king. Then Kundadhara addressed the Brahmana, saying, ‘Thou hast now got an excellent and spiritual eye. Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides.’ The Brahmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.

“‘“Kundadhara said, ‘After having worshipped me with devotion thou didst get sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour? Look, look for what end men desire the gratification of carnal enjoyments. The door of heaven is closed unto men.’”

“‘Bhishma continued, “The Brahmana then beheld many men living in this world, embracing lust, and wrath, and cupidity, and fear, and pride, and sleep and procrastination, and inactivity.

“‘“Kundadhara said, ‘With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.[247] No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances.’”

“‘Bhishma continued, “Thus addressed, the righteous-souled Brahmana, bending his head unto that Cloud, prostrated himself on the ground, and said, ‘Thou hast, indeed, done me a great favour. Unconscious of the great affection shown by thee towards me, I had through the influence of desire and cupidity, failed to display good will towards thee.’ Then Kundadhara said unto that foremost of regenerate persons, ‘I have forgiven thee,’ and having embraced him with his arms disappeared there and then. The Brahmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhara. Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one’s wishes and purposes, and finally attain to the highest end. The gods and Brahmanas and Yakshas and all good men and Charanas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires. The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.”’“

SECTION CCLXXII

“‘Yudhishthira said, “Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (viz., the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for the sake only of virtue and not for the acquisition of either heaven or wealth!”[248]

“‘Bhishma said, “In this connection I shall relate to thee the history, formerly recited by Narada, of a Brahmana who for performing sacrifices, lived according to the unchha mode.

“““Narada said, ‘In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brahmana. Devoted to penances and living according to the unchha mode, that Brahmana was earnestly engaged in adoring Vishnu in sacrifices.[249] He had Syamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.[250] Abstaining from injuring any creature, and leading the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.[251] The Brahmana, whose name was Satya, had a wife named Pushkaradharini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice), she feared to incur his curse and, therefore, comforted herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks. Although unwilling, she still performed that sacrifice at the command of her lord who had become its Hotri. In that forest, near to the Brahmana's asylum, lived a neighbour of his, viz., the virtuous Parnada of Sukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in articulate speech and said unto him these words, "Thou wouldst be acting very improperly,[252] if this sacrifice of thine were accomplished in such a manner as to be defective in mantras and other particulars of ritual. I, therefore, ask thee to slay and cut me in pieces for making libations therewith on thy sacrificial fire. Do this and becoming blameless ascend to heaven." Then the presiding goddess of the solar disc, viz., Savitri, came to that sacrifice in her own embodied form and insisted upon that Brahmana in doing what he desired by that deer to do. Unto that goddess, however, who thus insisted, the Brahmana replied, saying, "I shall not slay this deer who lives with me in this same neighbourhood."[253] Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.[254] The deer, then, with joined hands, once more begged of Satya (to be cut in pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying, "Go!"[255] At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said, "Verily, do thou slay me. Truly do I say, slain by thee I am sure to attain to a righteous end. I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas." Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given). It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brahmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying, "This (viz., slaughter of living creatures) is not conformable to the ordinances about Sacrifices."[256] The penances, which had been of very large measure, of that Brahmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.[257] Then the illustrious Dharma (having assumed his real form), himself assisted that Brahmana, by discharging the priestly office, to perform a sacrifice. The Brahmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.[258] Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of Brahma.'"'"[259]

SECTION CCLXXIII

“‘Yudhishthira said, “By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to Renunciation, and by what doth he win Emancipation?”

“‘Bhishma said, “Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots. Perceiving any one of the five objects (viz., form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata’s race, desire or aversion springs up.[260] One, then, for the sake of that object (i.e., for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one’s best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable. Gradually, attachment, and aversion, and greed, and errors of judgment arise. The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good. Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru’s race, in winning wealth with hypocrisy, one sets one’s heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures. Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully. When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him. He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous. Such a man, inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people’s good, he attains at last to a highly agreeable end. He who, aided by his wisdom, succeeds beforehand in beholding the faults above adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good, makes progress in achieving virtue, both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support. If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways. Indeed, he waters the roots of only those things in which he sees merit. In this way, doth one become righteous and acquires friends that are good. In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue.[261] Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy. Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire.[262] He does not, however, even then cast off virtue or righteous acts. Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.[263] Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation. I have now told thee, O son, of that about which thou hadst asked me, viz., the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata! Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness.”’“[264]

SECTION CCLXXIV

“‘Yudhishthira said, “Thou hast said, O grandsire, that Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are.”

“‘Bhishma said, “O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means. That state of mind which is present when one sets oneself to make an earthen jar for one’s use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.[265] That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail. One should, by practising forgiveness, exterminate wrath, and by abandoning all purposes, root out desire. By practising the quality of Sattwa[266] one should conquer sleep. By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.[267] Desire, aversion, and lust, one should dispel by patience; error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid insouciance and inquiry after things of no interest.[268] By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.[269] By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself. The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment. By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity, loquaciousness, and by courage, every kind of fear.[270] Speech and mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.[271] This last is attainable by those that are of pure-acts and endued with tranquillity of soul,[272] the means being the subjugation of those five impediments of Yoga of which the learned speak. By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise what is favourable to Yoga, viz., contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses. By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained. When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to Brahma. The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation), freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment of anything like home and family, — these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised from the absence of desire, constitutes also the path of Emancipation.'"[273]

SECTION CCLXXV

“‘Bhishma said, “In this connection is cited the old narrative of the discourse that took place between Narada and Asita-Devala. Once on a time Narada, beholding that foremost of intelligent men, viz., Devala of venerable years, seated at his ease, questioned him about the origin and the destruction of all creatures.”

“‘“Narada said, ‘Whence, O Brahmana, hath this universe, consisting of mobile and immobile objects, been created? When again doth the all-embracing destruction come, into whom doth it merge? Let thy learned self discourse to me on this.’

“‘“Asita said, ‘Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold forms, creates all creatures, are said by persons conversant with objects to be the five great essences.[274] (After this) Time, impelled by the Understanding creates other objects from those (five primal essences).[275] He that says that there is anything else besides these (i.e., the five primal essences, Kala, and the Understanding), says what is not true. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth, these five primal essences are naturally possessed of mighty energy. Water, Space, Earth, Wind, and Heat, — these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy). The existence of nothing else (than five) can be affirmed by any one agreeably to the conclusions derivable from the Srutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called Asat.[276] These five, and Kala (or Jiva), the potencies of past acts, and ignorance, — these eight eternal essences are the causes of the birth and destruction of all creatures.[277] When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them they do so. Indeed, after destruction, a creature resolves itself into those five primal essences. His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind, and his blood is of water, without doubt. The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.[278] Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.[279] Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways. These five properties, viz., form, scent, taste, touch, and sound, are not really apprehended by the *senses* (for these are inert), but it is the Soul that apprehends them *through* the senses. That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is Kshetrajna.[280] At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses. The five senses, Chitta, Mind and Understanding (which is the eighth in the tale), — these are regarded as organs of knowledge by those conversant with the science of Adhyatma. The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action. The mouth is spoken of as an organ of action because it contains the apparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work. The anal duct and the membrum virile are two organs that exist for a similar purpose, viz., for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire. Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.[281] When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep. If, when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, the condition of consciousness is called Dream. During wakefulness there are three states of the mind, viz., that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause. Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of Wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our notions as they exist during wakefulness into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.[282] There are five organs of knowledge, and five of actions; with muscular power, mind, understanding, and Chitta, and with also the three attributes of Sattwa, Rajas, and Tamas, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body, Indeed, he who lives in this body is eternal. All those seventeen (with Avidya or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting Avidya) cease to dwell together in the body. Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including Avidya), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five. There is a Being called Mahat, which, with the aid of the wind (called Prana), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that same Mahat. Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.[283] His abodes always resulting from Avidya, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession. They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode. This Jiva is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery. This Jiva is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end. Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to Brahma. For the exhaustion of both merits and demerits, Knowledge has been ordained as the cause in the Sankhya school. Upon the exhaustion of merit and demerit, when Jiva attains to the status of Brahma,[284] (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of Jiva to the highest end.'"'"

SECTION CCLXXVI

“‘Yudhishthira said, “Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons. How, O grandsire, shall we dispel this thirst for wealth. Alas, through that thirst we have perpetrated many sinful deeds.”

“‘Bhishma said, “In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Mandavya. The ruler of the Videhas said, ‘I have nothing (in this world), yet I live in great happiness. If the whole of Mithila (which is said to be my kingdom) burn in a conflagration, nothing of mine will be burnt down. Tangible possessions, however valuable, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.[285] Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire. As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth. Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost. One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.[286] The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.[287] By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety. That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity. The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter.' Hearing these words of the king, the Brahmana became filled with joy, and applauding what he heard, Mandavya betook himself to the path of Emancipation."'"

SECTION CCLXXVII

“‘Yudhishthira said, “Time, that is fraught, with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!”

“‘Bhishma said, “In this connection is cited the old narrative of a discourse between a sire and a son. Listen to it, O Yudhishthira! Once on a time, O son of Pritha, a regenerate person devoted only to the study of the Vedas had a very intelligent son who was known by the name of Medhavin. Himself conversant with the religion of Emancipation, the son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.

“‘“The son said, ‘What should a man of intelligence do, O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.’

“‘“The sire said, ‘Having studied the Vedas all the while observing the duties of Brahmacharya, O son, one should then desire for offspring for the sake of rescuing one’s sires. Having established one’s fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a Muni (by casting off everything and calmly waiting for dissolution).’

“‘“The son said, ‘When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?’

“‘“The sire said, ‘How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?’

“““The son said, ‘The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these? When I know that Death does not wait here for any one (but snatches all away suddenly and without notice), how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns? When as each night passes away the period of every one’s life wears away with it, when, indeed, one’s position is similar to that of a fish in a piece of shallow water, who can feel happy? Death encounters one in the very midst of one’s concerns, before the attainment of one’s objects, finding one as unmindful as a person while engaged in plucking flowers.[288] That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one’s having done or not done one’s acts. Do today what is for thy good (without keeping it for tomorrow). See that Death, who is irresistible, may not overcome thee (before you accomplish thy acts). Who knows that Death will not come to one this very day? Before one’s acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one’s old age), for life is uncertain. By acquiring virtue one is sure to eternal happiness both here and hereafter. Overpowered by folly one girds up one’s loins for acting on behalf of one’s sons and wives. By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them, Death seizes and runs away like a tiger bearing away a sleeping deer.[289] While one is still engaged in winning diverse objects of desire, and while still unsatiated with one’s enjoyment, Death seizes one and runs away like a she-wolf seizing a sheep and running away with it. “This has been done”,— “this remains to be done”,— “this other is half done”, — one may say thus to oneself; but Death, unmindful of one’s desire to finish one’s unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action, one busied with one’s field or shop or house, Death seizes and carries away. The weak, the strong, the wise, the brave, the idiotic, the learned, or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind, are incapable of being avoided by mortals. How, then, O father, canst thou sit so at thy ease? As soon as a creature is born, Decrepitude and Death come and possess him for his destruction. All these forms of existence mobile and immobile, are possessed by these two (viz., Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them, except that one thing, viz., the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death. The Sruti declares that that which is called the forest is the true fold for the Devas, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).[290] The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word and deed, and who never injures others by taking away their means of sustenance, is never injured by any creature.[291] For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth, and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body. Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of Brahma, and restraining my senses, the Sacrifices I shall perform are those of speech, mind, and acts, when the sun enters his northerly course.[292] How can one like me perform an Animal Sacrifice which is fraught with cruelty? How can one like me, that is possessed of wisdom, perform like a cruel Pisacha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas, — a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self. I shall perform the Sacrifice of Self, I need no offspring to rescue me.[293] He whose words and thoughts are always well-restrained, he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge. There is no sorrow equal to attachment. There is no happiness equal to Renunciation. For a Brahmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.[294] What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brahmana and thou hast death to encounter. Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?'"[295]

"'Bhishma said, "Hearing these words of his son, the sire acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth."'"

SECTION CCLXXVIII

"'Yudhishthira said, "Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?"

"'Bhishma said, "One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable.[296] Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.[297] Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing. One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.[298] Having come into this life, one should not behave with unfriendliness towards any creature. One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when calumniated, one should not calumniate in return. One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about visiting many houses in one's round of mendicancy. Nor should one go to any house having received a previous invitation (to dinner).[299] Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation. The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.[300] He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.[301] He should never wish for such things as are coveted by ordinary men. He should never eat at anybody's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honour.[302] He should never find fault (on account of staleness, etc.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men. The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.[303] By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.[304] He should be always gratified, well-contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred mantras, silent, and wedded to a life of Renunciation. Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.[305] One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart. One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyasa mode of life. Possessed of high soul, the

Sannyasin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self. He should never mingle with householders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).[306] He should never suffer joy to possess his heart. To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Harita declared all this to be the path by which Emancipation is to be achieved. He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.”“

SECTION CCLXXIX

“‘Yudhishthira said, “All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves. Though honoured by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot, it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow. Alas, when shall we adopt a life of Renunciation that is destructive of sorrow?[307] Sages of rigid vows freed from the seven and ten (i.e., the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (viz., desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, viz., the five objects of the senses and the three attributes (of Sattwa, Rajas, and Tamas), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of renunciation?”

“‘Bhishma said, “Everything, O great monarch, hath an end. Everything hath bounds assigned to it. Even rebirth, it is well-known, hath an end. In this world there is nothing that is immutable. Thou thinkest, O king, that this (viz., the affluence with which thou art invested is a fault). That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow, (viz., Emancipation) in time.[308] Jiva equipped with body, O king, is not the author of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits.[309] As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of colour) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor, viz., space), after the same manner, Jiva, though himself colourless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).[310] When Jiva succeeds in dispelling by means of Knowledge, the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory). The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great Rishis never desist from culture of Brahma.[311] In this connection is cited that discourse which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity. Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he was deprived of sovereignty, O Bharata! Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Usanas said, ‘I hope, O Danava, that in consequence of thy defeat thou dost not cherish any grief?’

“““Vritra said, ‘Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy. Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment. Passing their allotted periods in heaven and hell, and with some portion of their merits and demerits unexhausted (by enjoyment and suffering), they repeatedly take birth, impelled by Time. Chained by the bonds of Desire, creatures pass through myriads of intermediate lives and fall helplessly into hell.[312] I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one’s acquisitions correspond with one’s acts.[313] Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives, that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,[314] which is measured by the measure of acts.’ Then the illustrious Usanas addressed the Asura Vritra who was thus talking of the highest refuge of the creation, saying, ‘O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies?’

““Vritra said, ‘The severe penances which I underwent from greed of victory are well-known to thee as also to other sages. Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds. Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none. I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change. Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Narayana,[315] He who is called Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru, and the Grandsire of all creatures.[316] Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari. It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action![317] Upon which order (of men) hath been established high Brahma prosperity? In what manner, again, doth high prosperity fall off? From whom do creatures spring and live? Through whom again do they act? What is that high fruit by attaining to which a creature succeeds in living eternally as Brahma? By what Act or by what Knowledge can that fruit be achieved? It behoveth thee, O learned Brahmana, to expound these to me.’

““Recapitulated by me, O lion among kings, listen with undivided attention, O bull of men, with all thy brothers, to what the sage Usanas then said after he had been thus addressed by that prince of Danavas.”’“

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“‘“Usanas said, ‘I bow to that divine and illustrious and puissant Being who holds this earth with the firmament in his arms. I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place (called Emancipation).’

“‘“While they were thus conversing with each other there came unto them the great sage Sanatkumara of righteous soul for the purpose of dispelling their doubts. Worshipped by the prince of Asuras and by the sage Usanas, that foremost of sages sat down on a costly seat. After Kumara of great wisdom had been seated (at his ease), Usanas said unto him, ‘Discourse to this chief of the Danavas on the pre-eminent greatness of Vishnu.’ Hearing these words, Sanatkumara uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Danavas, ‘Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu. O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself. Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses. Not that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one’s own mind, can purify (them) by one’s own understanding. By such means, one succeeds in enjoying infinity in the world.[318] As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own, after the same manner Jiva succeeds in cleaning himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts. As one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.[319] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odour (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul. When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odour and assume that of the flowers with which they are mixed. After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of the Sattwa, and by means of efforts born of practice.[320] Listen, O Danava, by what means creatures attached to acts and those unattached to them attain the causes that lead to their respective states of mind.[321] Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Danava, as to how creatures betake themselves to action and how they give up action.[322] The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the Supreme Ordainer, and pure Chit.[323] In all creatures it is He who dwells as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.[324] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears. The light of His eye is the Sun, and His mind is in the Moon. His understanding dwells always in Knowledge, and His tongue is in Water.[325] O best of Danavas, the Planets are in the midst of His brows. The stars and constellations are from the light of His eyes. The Earth is in His feet, O Danava! Know also that the attributes of Rajas, Tamas, and Sattwa are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Japa and Sacrifice, etc.).[326] The Highest and Immutable, He is also the fruit of abstention from all work. The Chandas are the hair on His body, and Akshara (or Pranava) is His word. The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma; He is the highest Righteousness; He is Sat and He is Asat;[327] He is Sruti; He is the scriptures; He is the Sacrificial vessel; He is the six and ten Ritwijes; He is all the Sacrifices; He is the Grandsire (Brahman); He is Vishnu; He is the twin Aswins; and He is Purandara;[328] He is Mitra; He is Varuna; He is Yama; He is Kuvera the lord of treasures. Although the Ritwijes seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.[329] The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma. The period of time for which one creation exists or for which it ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya! Conceive a lake that is one Yojana in width, one Krosa in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes. Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.[330] The highest Evidence (for all things) says that creatures have six colours, viz., Dark, Tawny, Blue, Red, Yellow, and White. These colours proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the colour called Dark. When Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the colour called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the colour called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate colour called Red. That Colour is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and Tamas keeps to the mark, the result is the colour called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the colour called White. It is productive of great happiness.[331] The White is the foremost colour. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in Pravritti. Hence, White, O prince of Danavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.[332] That success is the identical end which the divine Indra declared after having studied many auspicious spiritual treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependent on their colour, and colour, in its turn, depends upon the character of the Time that sets in, O Daitya![333] The stages of existence, O Daitya, through which Jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them Jiva ascends, stays, and falls down as the case may be.[334] The end that is attained by a Jiva of dark hue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.[335] The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas.[336] Having passed many hundred thousands of years in that condition, Jiva then attains to the colour called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.[337] When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good). As the result of this, Jiva attains to the colour called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of rebirths in the world of men, having attained to the colour called Blue.[338] Having attained to that end (viz., Humanity) and having been afflicted for the duration of one creation by the bonds born of his own acts, Jiva then attains to the colour called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.[339] Having attained to the Yellow colour, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.[340] Know that Jiva becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets off from the other births (corresponding with the other colours). Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva. If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kala (in the form of Kali), he then sinks into the Dark colour and thus occupies the very lowest of all stages of existence.

““““I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation. Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominance of the attribute of Sattwa, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation’s self.[341] Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called Turiya) which transcends the three other states of consciousness, viz., Wakefulness and Dream and Dreamless slumber.[342] As regards that Yogin who is unable to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Mahar, Jana, Tapas, and Satya). Even that is the highest end of one belonging to the sixth colour, and who is unsuccessful though crowned with success, and who has transcended all attachments and passions.[343] That Yogin, again, who falls off from Yoga practices after having attained the measure of eminence described already resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (viz., the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. At the expiry of that period, such a person has to come to the world of men where he attains to great eminence.[344] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samadhi and the re-awakening from it.[345] The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahadeva; some, of Vishnu; some, of Brahman; some, of Sesha; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.[346] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and karana bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same. When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive

Kalpa to every previous one. Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas. All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.[347] As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.[348] Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition.[349] Thus, O thou of great might, I have discoursed to thee of the eminence of Narayana!'

"""Vritra said, 'These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of grief). Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind. O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station, from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests.'"

"'Bhishma continued, "Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the supreme Soul), and attained to the highest station."

"'Yudhishthira said, "Tell me, O grandsire, whether this Janardana (Krishna) is that illustrious and puissant Lord of whom Sanatkumara spoke unto Vritra in days of old."

"'Bhishma said, "The Highest Deity, endued with the six attributes of (puissance, etc.) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.[350] Know that this Kesava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Kesava who creates the three worlds with an eighth portion (of His energy). Coming immediately after Him who lies at the Root, this Kesava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He, however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Kesava is that Creator of pure Soul who courseth through all the eternal worlds.[351] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidya and awakened to Consciousness, Kesava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety."

"'Yudhishthira said, "O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in view of his coming Death). He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sadhya, doth not, O sinless one, come back (into the world for rebirth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures. He, however, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures. As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues?"

"'Bhishma continued, "Ye are Pandavas. Ye have been born in a stainless race. Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all kinds of felicities ye will at last be numbered among the Siddhas. Let no fear be yours. Be you cheerful.”’“

SECTION CCLXXXI

“‘Yudhishthira said, “How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great. The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehend it (so well)? Thou hast spoken of Vritra’s acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.[352] How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, vanquished by Indra, O foremost of men? O chief of the Bharatas, resolve me this doubt. Indeed, tell me, O tiger among kings, how Vritra was vanquished by Sakra![353] O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great.”

“‘Bhishma said, “In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain. He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference. Beholding that form of Vritra, which was incapable of being vanquished by the three worlds united together, the celestial became penetrated with fear and full of anxiety. Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities. Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow. Beholding Sakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.[354] Then the encounter commenced, inspiring the three worlds with terror, between Indra, the chief of the deities, and Vritra of high soul. The entire welkin was enveloped by the combats of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands. All the celestials with Grandsire at their head, and all the highly-blessed Rishis, came to witness the battle, on their foremost of cars; and the Siddhas also, O bull of Bharata's race, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there (for the same purpose). Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks. The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle. Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupefied the chief of the deities by fighting wholly with the aid of his powers of illusion. When he of a hundred sacrifices, thus afflicted by Vritra, was overcome by stupefaction, the sage Vasishtha restored him to his senses by uttering Somanas.[355]

"""Vasishtha said, 'Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Sakra, dost thou languish so! There, Brahman, and Vishnu, and Siva, that lord of the universe, the illustrious and divine Soma, and all the highest Rishis (stand, beholding thee)! Do not, O Sakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials! There, that Master of all the worlds, viz., the Three-eyed (Siva), the adored of all the worlds, is eyeing thee! Cast off this stupefaction, O chief of the celestials! There, those regenerate Rishis, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns.'""[356]

"'Bhishma continued, "While Vasava of great energy was thus being restored to consciousness by the high-souled Vasishtha, his strength became greatly enhanced. The illustrious chastiser of Paka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra. Then Vrihaspati, the son of Angiras, and those foremost of Rishis possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahadeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great Asura. The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of Asuras.[357] The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra. Then Vrihaspati of great intelligence and Vasishtha of exceeding energy, and all the other foremost of Rishis, repairing to Him of a hundred sacrifices, viz., the boon-giving Vasava, the adored of all the worlds, addressed him, saying, 'Slay Vritra, O puissant one, without delay!'

""Maheswara said, 'Yonder, O Sakra, stands the great Vritra, accompanied by a great force. He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity. This foremost of Asuras is, therefore, incapable of being vanquished by even the three worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him. For full sixty thousand years, O chief of the celestials, Vritra practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited, viz., the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy. I impart to thee my energy, O Vasava! The Danava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!'

""Sakra said, 'Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbolt this invincible son of Diti.'"

"'Bhishma continued, "When the great Asura or Daitya was overtaken by that fever (born of Mahadeva's energy), the deities and the Rishis, filled with joy, uttered loud cheers. At the same time drums, and conchs of loud blare, and kettle drums and tabors began to beat and blow by thousands. Suddenly all the Asuras became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared. The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Sakra and Isana, and began to urge the former (to make no delay in destroying Vritra). The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe.”’“[358]

SECTION CCLXXXII

"'Bhishma said, "Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahadeva). The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick. His hairs stood on end. His memory, O Bharata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left. Vultures and Kanakas and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head. Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car. Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.[359] While the Asura was yawning Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form. Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race! Having slain Vritra, Maghavat, that foe of the Danavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu. Just then, O thou of Kuru's race, the sin of Brahmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra. Of terrible teeth and awful, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form), O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul, she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him). A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven. Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.[360] When the sin of Brahmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years. But the sin of Brahmanicide pursued him closely. Indeed, O son of Kuru, seized by her, Indra became deprived of all his energies. He made great efforts for driving her from him, but all those efforts proved abortive. Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low. Understanding that Sakra was possessed by the sin of Brahmanicide,[361] Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant). The grandsire at last, O thou of mighty arms, addressed Brahmanicide in a sweet voice as if from the desire of pacifying her, and said, 'O amiable one, let the chief of the celestials, who is a favourite of mine, be freed from thee. Tell me, what I shall do for thee. What wish of thine shall I accomplish?'

"""Brahmanicide said, 'When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed. Desirous of preserving the worlds, this rule had been made by thee. It was thou, O lord, that didst introduced this important ordinance.[362] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Sakra! But grant me an abode to dwell in.'"

"'Bhishma continued, "The Grandsire replied unto Brahmanicide, saying, 'So be it!' Indeed, the Grandsire discovered means for dispelling Brahmanicide from the person of Indra. The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words, 'O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee. It behoveth thee to say what I shall have to accomplish.'

"""Brahman said, 'I shall divide this sin of Brahmanicide into several portions. For freeing Sakra from her, do thou take a fourth portion of that sin.'

"""Agni said, 'How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way. I desire to know the means (of my own rescue) in detail, O adored of all the worlds!'

"""Brahman said, 'Unto that man who, overwhelmed by the quality of Tamas, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices, that portion of Brahmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him. O carrier of oblations, let the fever of thy heart be dispelled.'"

"'Bhishma said, "Thus addressed by the Grandsire the eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king! The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin. Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto Grandsire, saying, 'How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behoveth thee not to afflict us that have already been afflicted by the fates. O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men). We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brahmanicide. Let the means, however, of our rescue be pointed out to us.'

"""Brahman said, 'This sin that you shall take shall possess the man who through stupefaction of judgment will cut or tear any of you when Parva days come.'"

"'Bhishma said, "Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there. The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bharata, said, 'This foremost of ladies, viz., Brahmanicide, has come out of Indra’s person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities).’

“‘“The Apsaras said, ‘O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee).’

“‘“Brahman said, ‘Let the fever of your hearts be dispelled. The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!’”

“‘Bhishma continued, “Thus addressed by the Grandsire, O bull of Bharata’s race, the diverse tribes of the Apsaras, with cheerful souls, repaired to their respective places and began to sport in delight. The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him. Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words, ‘We have come before thee, O chastiser of foes, at thy command. O puissant Master of all the worlds, tell us what we are to accomplish.’

“‘“Brahman said, ‘This dreadful sin hath taken possession of Indra, in consequence of his having slain Vritra. Take ye a fourth part of Brahmanicide.’

“‘“The Waters said, ‘Let it be as thou commandest, O master of all the worlds. It behoveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding. Thou art the Lord of all the deities, and the supreme refuge of the universe. Who else is there to whom we may pay our adorations so that he may relieve us from distress.’

“‘“Brahman said, ‘Unto that man who stupefied by his understanding and regarding you lightly will cast into you phlegm and urine and excreta, this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ye, that your rescue shall be accomplished.’”

"'Bhishma continued, "Then the sin of Brahmanicide, O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command. It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice. It is heard, O monarch, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice. Regaining his prosperity and slaying thousands of foes, great was the joy that Vasava obtained, O lord of Earth! From the blood of Vritra, O son of Pritha, were born high-crested cocks. For this reason, those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation. Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on earth. It was in this way, O thou of Kuru's race, that the mighty Asura Vritra was slain by Sakra of immeasurable energy by the aid of subtle intelligence and through the application of means. Thou also, O son of Kunti, unvanquished on earth, wilt become another Indra and the slayer of all thy foes. Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be stained by any sin. I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?"'"

SECTION CCLXXXIII

"'Yudhishthira said, "O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question. Thou hast said, O ruler of men, that Vritra was (first) stupefied by Fever, and that then, O sinless one, he was slain by Vasava with the thunderbolt. How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever."

"'Bhishma said, "Listen, O king, to the origin, celebrated over all the world, of Fever. I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bharata! In days of yore, O monarch, there was a summit, named Savitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems. That summit was immeasurable in extent and thither no one could go.[363] On that mountain summit the divine Mahadeva used to sit in splendour as if on a bed-stead adorned with gold. The daughter of the king of mountains, sitting by his side, shone in brilliance.[364] The highsouled deities, the Vasus of immeasurable energy, the highsouled Aswins, those foremost of physicians, and king Vaisravana waited upon by many a Guhyaka, — that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailasa, — all waited upon the highsouled Mahadeva. And the great sage Usanas, and the foremost of Rishis having Sanatkumara for their first, and the other celestial Rishis headed by Angiras, and the Gandharva Viswavasu, and Narada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe. A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season. A large number of Vidyadharas and Siddhas and ascetics too, O Bharata, repaired thither for waiting upon Mahadeva, the Lord of all creatures. Many ghostly beings, also, of diverse forms and aspects, and many dreadful Rakshasas and mighty Pisachas, of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahadeva, were there, every one of whom resembled a blazing fire in energy. The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire. Ganga also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity. Thus adored by the celestial Rishis and the gods, the illustrious Mahadeva of immeasurable energy dwelt on that summit of Meru.

"""After some time had passed away, the Prajapati Daksha[365] commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas). Unto the Sacrifice of Daksha, all the deities headed by Sakra, assembling together, resolved to repair. It hath been heard by us that the highsouled deities, with the permission of Mahadeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue. Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, viz., the Lord of all creatures, and said, 'O illustrious one, whither are those deities headed by Sakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind.'

"""Maheswara said, 'O lady that art highly blessed, the excellent Prajapati Daksha is adoring the gods in a Horse-sacrifice. These denizens of heaven are proceeding even thither.'

"""Uma said, 'Why, O Mahadeva, dost thou not proceed to that Sacrifice?
What objection is there of thy going to that place?'

"""Maheswara said, 'O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices. Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings.'

"""Uma said, O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all. In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am filled with great grief, O sinless one, and a tremor overtakes me from head to foot.'"

"'Bhishma continued, "The goddess (Parvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief. Then Mahadeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying, 'Wait here (by the goddess).' Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pinaka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly, and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice. Then that sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies. Ascertaining that the Sacrifice was running away in that form, the puissant Mahadeva began to pursue him with bow and arrow. In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead. When that drop of sweat fell down on the earth, there forthwith appeared a blazing fire resembling the (all-destructive) conflagration that appears at the end of a Yuga. From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard. His body was covered entirely with hair like a hawk’s or an owl’s and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice. Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions. In consequence of that Being’s tread, the earth, O monarch began to tremble.[366] Exclamations of Oh and Alas arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahadeva, addressed him in the following words.

“““Brahman said, ‘O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee! O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahadeva, have become exceedingly agitated. This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever. O puissant one, if the energy of this Being remains all collected together, then the entire earth herself will not be able to bear him. Let him, therefore, be distributed into many parts.’ When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied unto the Grandsire of great energy, saying, ‘So be it.’ Indeed, the wielder of Pinaka, viz., Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices. Conversant with the properties of everything, Mahadeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this. The heat that is perceptible in the heads of elephants, the bitumen of mountains,[367] the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the sterile tracts of earth that are full of saline matter, the dullness of vision of all animals, the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease of the koel,[368] each of these was named Fever by the highsouled Mahadeva. This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of

Fever. To this must be added the toil that tigers undergo, for that also, O righteous king, is known as a form of Fever. Besides these, O Bharata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions. This then that is called Fever is known to be the dreadful energy of Maheswara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all. It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Sakra hurled his thunderbolt at him. Thunderbolt, penetrating the body of Vritra, O Bharata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy. It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu. Thus, O son, adverting to the story of Vritra have I recited to thee the narrative in detail of Fever. Upon what else shall I speak to thee? That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness, he shall have all the wishes accomplished upon which he may set his heart.”’“

SECTION CCLXXXIV

"Janamejaya said, 'How O Brahmana, was the Horse-sacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu? Understanding that the goddess Uma had become filled with rage and grief, the puissant Mahadeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enabled to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brahmana, truly as it occurred.'

"Vaisampayana said, 'In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains. Overgrown with trees and creepers of diverse kinds that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men, that progenitor of creatures, was waited upon by the denizens of the earth, the firmament, and the heavens, with their hands joined together in reverence. The gods, the Danavas, the Gandharvas, the Pisachas, the Snakes, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Viswavasu, Viswasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of Soma, the drinkers of smoke, the drinkers of Ajya, the Rishis, and the Pitris came there with the Brahmanas. These, and many other living creatures belonging to the four orders, viz., viviparous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires. Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said, "This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it. Ye are certainly exposing yourselves to death and chains. Alas, how untoward is the course of time. Stupefied by error you do not behold that destruction awaits you. A terrible calamity stands at your door in course of this great Sacrifice. Ye are blind to it!" Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahadeva, and his divine spouse, viz., that giver of excellent boons (seated on the summit of Kailasa) with the highsouled Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen. All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said, "By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth. The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him."

"'Daksha said, "We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheswara is."

"'Dadhichi said, "This seems to be the counsel of all that are here, viz., that Maheswara should not be invited. As, however, I do not behold any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction."

"'Daksha said, "Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by mantras and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed."'

"'Meanwhile,' continued Vaisampayana, 'the goddess Uma, sitting with her lord, said these words.'

"'Uma said, "What are those gifts, what those vows, and what are those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices." Unto his wife who was agitated with grief and who repeated these words the illustrious Mahadeva said with a joyous countenance, "Thou dost not know me, O goddess! Thou knowest not, O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices. O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me.[369] It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupefied.[370] It is to me that the chanters utter their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Adhvaryus dedicate the shares of sacrificial offerings."

"'The goddess said, "Persons of even ordinary abilities applaud themselves and indulge in the presence of their spouses. There is no doubt in this."

"'The holy one said, "O Queen of all the gods, I do not certainly applaud my ownself. Behold now, O lady of slender waist, what I do. Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse."

"'Having said these words unto his spouse Uma who was dearer to him than his own life, the puissant Mahadeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear. That Being, thus created, stood before the great god, with joined hands, and said, "What commands shall I have to accomplish?" Maheswara answered him, saying, "Go and destroy the Sacrifice of Daksha." Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahadeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Uma. Urged by her wrath, the spouse of Maheswara, herself assuming a dreadful form that is known by the name Mahakali, proceeded in the company of that Being who had issued from Mahadeva's mouth, for witnessing with her own eyes the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being then set out, having obtained the permission of Mahadeva and having bowed his head unto him. In energy, strength, and form, he resembled Maheswara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) wrath. Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra — that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit chiefs known by the name of Raumyas. Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands. They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear. The very mountains were riven and the earth trembled. Whirl winds began to blow. The Ocean rose in a surge. The fires that were kindled refused to blaze up. The Sun became dimmed. The planets, the stars, and constellations, and the moon, no longer shone. The Rishis, the gods, and human beings, looked pale. A universal darkness spread over earth and sky. The insulted Rudras began to set fire to everything. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush. Endued with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scattered fragments strewed the ground like stars bespangling the firmament. Heaps of excellent viands, of bottles of drink, and of eatables there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and Payasa for their mire, creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful. Meat of diverse kinds, of the best quality, and other eatables of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked, began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire. Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides. Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities. Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts. Then the gods headed by Brahman, and that progenitor of creatures, viz., Daksha, joining their hands in reverence, addressed that mighty Being, saying, "Tell us, who thou art."

"'Virabhadra said, "I am neither Rudra nor his spouse, the goddess Uma. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Uma's wrath, the puissant Lord who is the soul of all creatures has given way to wrath. I have not come here for seeing these foremost of Brahmanas. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours. I am known by the name of Virabhadra and I have sprung from the wrath of Rudra. This lady (who is my companion), and who is called Bhadrakali, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, and we have accordingly come here. O foremost of Brahmanas, seek the protection of that Lord of the deities, the spouse of Uma. It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity." Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheswara and sought to gratify him by uttering the following hymn, “I throw myself at the feet of the effulgent Isana, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe.” [Here follow five and half slokas which appear to be interpolations]. His praises having thus been hymned, the great god, Mahadeva, suspending both Prana and Apana (the two foremost of the five life-breaths) by shutting his mouth properly, and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire. Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said, “What, O Brahmana, shall I do for you?” At this juncture, the preceptor of all the deities adored Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, viz., Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words.

“‘Daksha said, “If the great god has been gratified with me, — if indeed, I have become an object of favour with him, — if I have deserved his kindness, — if the great Lord of all creatures is disposed to grant me boons, — then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted, — let all these articles, collected in course of these articles be of use to me. Even this is the boon I crave. Unto him the many long years, and with great care and effort, go not for nothing. Let these articles be of use to me! Even this is the boon I crave!” — Unto him the illustrious Hara, the tearer of Bhaga’s eyes, said, “Let it be as thou sayest!” Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness.[371] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.’”

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“‘Yudhishthira said, “It behoveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them.”

“‘Bhishma said, “Hear, O Bharata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.

“‘“Daksha said, ‘I bow to thee, O lord of all the gods to the destroyer of the forces of the Asuras. Thou art the paralyser of the strength of the celestial chief himself. Thou art adored by both gods and Danavas. Thou art thousand-eyed, thou art fierce-eyed, and thou art three-eyed. Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides. Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared. Thou art the receptacle of the Ocean. Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee! The utterers of the Gayatri sing thy praises in uttering the Gayatri, and the worshippers of the Sun adore thee in adoring the Sun. The Rishis regard thee as Brahmana, as Indra, and as the (illimitable) firmament above. O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold. In thy body I behold Soma, and Agni, and the lord of the Waters, and Aditya, and Vishnu, and Brahmana, and Vrihaspati. Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction. I bow unto thee that art called Bhava and Sarva and

Rudra. I bow unto thee that art the giver of boons. I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slayer of Andhaka. Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra! Salutations to thee that art the destroyer of the triple city! Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda! Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee that art tawny, and to thee that hast a blue throat! Salutations to thee that art of incomparable form, that art of dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya. Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags. Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art gold-crested, to thee that art the lord of all the gold in the world! Salutations to thee that hast been adored, that deservest to be adored, and that art still being adored; to thee that art all things, that devourest all things, and that art the soul of all things! Salutations to thee that art the Hotri (in sacrifices), that art the (Vedic) mantras uttered (in sacrifices), and that ownest white flags and standards. Salutations to thee that art the navel of the universe, that art both cause and effect in the form of the five primal elements, and that art the coverer of all covers. Salutations to thee that art called Krisanasa, that art of thin limbs, and that art thin. Salutations to thee that art always cheerful and that art the personification of confused sounds and voices. Salutations to thee that art about to be stretched on the earth, that art already stretched, and that standing upright. Salutations to thee that art fixed, that art running, that art bald, and that bearest matted locks on thy head.

Salutation to thee that art fond of dancing and that strikest thy puffed cheeks making thy mouth a drum.[372] Salutations to thee that art fond of lotuses that blow in rivers, and that art always fond of singing and playing on musical instruments. Salutations to thee that art the eldest-born, that art the foremost of all creatures, and that art the crusher of the Asura Vala. Salutations to thee that art the Master of Time, that art the personification of Kalpa; that art the embodiment of all kinds of destruction, great and small. Salutations to thee that laughest awfully and as loud as the beat of a drum, and that observest dreadful vows! Salutations for ever to thee that art fierce, and that hast ten arms. Salutations to thee that art armed with bones and that art fond of the ashes of funeral pyres. Salutations to thee that art awful, that art terrible to behold, and that art an observer of dreadful vows and practices. Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth. Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded Vina as highly dear. Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness' self! Salutations to thee that art ever moving like wind and the other forces, that the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time).[373] Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures. Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga contemplation, and that art adorned with a garland of Akshas. Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light. Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil. Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity. Salutations to thee that art the artificer of the universe, and that art ever united with the attribute of tranquillity. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear.[374] Salutations to thee that art like a thousand bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids. Salutations to thee that art beyond three Huns, and that art fond of two Huns. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation.[375] Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brahmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with mantras.[376] Salutations to thee that art of the form of (sacrificial) Ritwijes, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (viz., the Ocean)! Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes food! Salutations to thee that hast a thousand heads and a thousand feet, to thee that hast a thousand tridents uplifted in thy hands, and a thousand eyes! Salutations to thee that art of the form of the rising Sun, and that art of the form of a child, that art the protector of attendants all of whom are of the form of children,[377] and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated. Salutations to thee that hast locks of hair marked by the current of the Ganges, and that hast locks of hair resembling blades of Munja grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts.[378] Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise. Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean. Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation. Salutations to thee that art a Sankhya, that art the foremost of Sankhyas, and that art the introducer of the Sankhya-Yoga.[379] Salutations to thee that hast a car and that art without a car (for thy journeys).[380] Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread. Salutations to thee that art Isana, that art of body as hard as thunderbolt, and that art of green locks. Salutations to thee that art of three eyes, that art the lord of Amvika, that art Manifest, and that art Unmanifest.[381] Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky. Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great effulgence. Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals. Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances. Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds.[382] Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire! O lord of all the lords of the gods, thou art the four orders of living creatures, viz., the viviparous, the oviparous, the filth-born, and plants. Thou art the Creator of the mobile and immobile universe, and thou art their Destroyer! O foremost of all persons conversant with Brahma, they that are conversant with Brahma regard thee as Brahma! The utterers of Brahma say that thou art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Samans, and the syllable Om. O foremost of all deities, those utterers of Brahma that sing the Samans constantly sing thee when they utter the syllables Hayi-Hayi, Huva-Hayi, and Huva-Hoyi.[383] Thou art made up of the Yajuses, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee![384] Thou art the Brahmanas and the Kshatriyas, the Vaisyas, and the Sudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky; thou art Lightning; and thou art the roar of thunder. Thou art the year, thou art the seasons, thou art the month, and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art Kashtha, thou art the Constellations, thou art the Planets, thou art Kala. Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes. Thou art the ocean of milk among all oceans and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows. Thou art Aversion and thou art Desire: thou art attachment and thou art stupefaction (of judgment): thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience: thou art Cupidity: thou art Lust and thou art Wrath: thou art Victory and thou art Defeat. Thou art armed with mace, and thou art armed with shaft: thou art armed with the bow, and thou bearest the Khattanga and the Jharjhara in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief. Thou art Righteousness which is marked by ten virtues; thou art Wealth or Profit of every kind; and thou art Pleasure. Thou art Ganga, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks. Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers. Thou art the beginning and thou art the end of the Vedas; thou art the Gayatri, and thou art Om. Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the colour of the Sun, thou art Tawny, thou art Brown, and thou art Dark blue.[385] Thou art without colour, thou art of the best colour, thou art the maker of colours, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold. Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Agni. Thou art the Eclipse, thou art the Fire called Chitrabhanu, thou art Rahu, and thou art the Sun. Thou art the fire upon which sacrificial butter is poured. Thou art He who pours the butter. Thou art He in honour of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brahmans that are called Trisuparna, thou art all the Vedas; and thou art the sections called Satarudriya in the Yajuses. Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body. Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva’s accompaniment. Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prana, Apana, Samana, Udana, and Vyana. Thou art the opening of the eye and shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever turned inwards. Thou art of large mouth and large stomach.[386] The bristles on thy body are like needles. Thy beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest. Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.[387] Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time, thou art time that is premature, and thou art time that is over-mature.[388] Thou art the killing, thou art the razor (that kills), and thou art that which is killed. Thou art the auxiliary and thou art the adversary, and thou art the destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valahaka.[389] Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Maya (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art a Brahma (in the form of Pranava), thou art Swaha; thou art the bearer of the Danda, thy head is bald, and thou art he who has his words, deeds and thoughts under control.[390] Thou art the four Yugas, thou art the four Vedas, thou art He from whom the four (Sacrificial) fires have flowed.[391] Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders. Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into ganas (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue. Thou art the artisan; thou art the foremost of artists; and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga; thou art Fierce, and thou art He who destroyed the teeth of Pushan.[392] Thou art Swaha, thou art Swadha, thou art Vashat, thou art Salutation’s form, and thou art the words Namas-Namas uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art Pranava; thou art the firmament bespangled with myriads of stars. Thou art Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with Brahma, thou art Penance, thou art Truth, thou art the soul of Brahmacharya, and thou art Simplicity.[393] Thou art the soul of creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god. Thou art initiated, and thou art not initiated. Thou art forgiving; thou art unforgiving; and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (i.e., Kalpa), thou art Destruction, and thou art Creation. Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art fond of garlands made of Karnikara flowers. Thou hast a face like that of Nandi, thou hast a face that is terrible, thou hast a handsome face, thou hast an ugly face, and thou art without a face. Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (i.e., Narayana), thou art (unattached to all things like) a bird (unattached to the earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virat (hugest of the huge). Thou art the destroyer of Unrighteousness, thou art called Mahaparswa, thou art Chandradhara, and thou art the chief of the spirit-clans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant.[394] Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling![395] Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art victory.[396] Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest. Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotus-petals. Thy habitation is in the midst of a forest of lotuses. Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts.[397] Thou art the drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities.[398] Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out, thou art the foremost of Nagas, thou art Sakra, thou art the Destroyer of the universe, and thou art its Creator. Thou art Prajapati, and thou art adored by the Prajapatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eye. Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly. Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins. O, protect one! I deserve thy protection. I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee. Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons![399] I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep.[400] I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a kamandalu tied to his back, and who is the Soul of Brahman. I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans. I seek the protection to Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe. Let him who entering Rahu's mouth drinketh Soma in the night and who becoming Swarbhanu devoureth Surya also, protect me![401] The deities, who are mere infants and who have all sprung from thee after Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swaha and Swadha, and let them derive pleasure from those presents. I bow to them.[402] Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me.[403] I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad. I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cow-pens, in inaccessible forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon, as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme.[404] I bow always unto them that are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes. Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifices). Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee. Or, perhaps, O god, stupefied by thy subtile illusion I failed to invite thee. Be gratified with me, blessed by thyself, O Bhava, with me possessed by the quality of Rajas. My Mind, my Understanding, and my Chitta all dwell in thee, O god!'

"""Hearing these adorations, that Lord of all creatures, viz., Mahadeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying, ‘O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more. Thou shalt attain to my companionship. Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vajapeyas (in consequence of this one incomplete sacrifice of thine).’

““‘Once more, Mahadeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation, ‘Be thou the foremost of all creatures in the world. Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice. It has been seen that in former Kalpas too I had to destroy thy Sacrifice.[405] O thou of excellent vows, I shall grant thee again some more boons. Take them from me. Dispelling this cheerlessness that overspreads thy face, listen to me with undivided attention. With the aid of arguments addressed to reason the deities and the Danavas have extracted from the Vedas consisting of six branches and from the system of Sankhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years. The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable. It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety: and they who have transcended all the modes of life are worthy of adopting it. In days of yore, O Daksha, this auspicious religion called Pasupata had been extracted by me. The proper observance of that religion produces immense benefits. Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart.’ Having said these words, Mahadeva, with his spouse (Uma) and with all his attendants disappeared from the view of Daksha of immeasurable prowess. He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life. Indeed, as Siva is the foremost of all the deities, even so is this hymn, agreeable with the Srutis, is the foremost of all hymns. Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn. One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn). By listening to or reciting this hymn, one, in even this earthly body of his, attains to equality with the spirits forming the attendants of Mahadeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn). Neither Rakshasas, nor Pisachas, nor ghosts, nor Vinayakas, create disturbances in his house where this hymn is recited. That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharya, wins worship as a goddess in the family of her sire and that of her husband.[406] All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn. In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned with fruition. That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahadeva, Guha, Uma, and Nandi, and after that utters their names without delay, in proper order and with devotion. Such a man, departing from this life, ascends to heaven, and has never to take birth among the intermediate animals or birds. This was said even by the puissant Vyasa, the son of Parasara."''"

SECTION CCLXXXVI

“‘Yudhishthira said, “Tell me, O grandsire, what is Adhyatma with respect to man and whence it arises.”

“‘Bhishma said, “Aided by the science of Adhyatma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyatma about which thou askest me. Listen, O son, to my explanation. Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures. The bodies of living creatures (both subtile and gross), O bull of Bharata’s race, are the result of the combination of the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge into the original cause of all things, viz., the Supreme Soul.[407] From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them. As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five great fixed essences. Verily, sound springs from Space, and all dense matter is the attribute of earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light. The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five. The Creator places in all creatures the same five great essences in proportions that He thinks proper. Sound, the ears, and all cavities, — these three, — have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of water. Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of Light. Scent, the organ of smelling, and the body, are the properties of earth. Life, touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences. Having created these, the Supreme Deity, O Bharata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth.[408] That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head. In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth. The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation. The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others). Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes.[409] When the Understanding is wanting, the senses with the mind, and the five other attributes (viz., Sattwa, Rajas, Tamas, Time, and Acts) cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent; and when she tastes the various objects of taste, she comes to be called by the name of tongue. When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind. The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called Indriyas. When they become stained, the Understanding also becomes stained.[410] The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief; and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states (viz., Sattwa, Rajas, and Tamas), the Understanding resolves through these three states.[411] As the lord of rivers, viz., the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three) states, exists in the Mind (including the senses). When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transport of delight, joy, gladness, happiness, and contentedness of heart, these, when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentedness, and unforgivingness,[412] arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination, — these, when brought about by particular causes, are the properties of Tamas. Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa. Whatever, again, is fraught with sorrow and is disagreeable to oneself should be regarded as arising from Rajas. Without commencing any such act, one should turn one’s attention to it (for avoiding it). Whatever is fraught with error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas. Thus, have I explained to thee that things in this world dwell in the Understanding. By knowing this one becomes wise. What else can be the indication of wisdom? Know now the difference between these two subtile things, viz., Understanding and Soul. One of these, viz., the Understanding, creates attributes. The other, viz., the Soul, does not create them. Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together. The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything. The Understanding has no refuge.[413] That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence. The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal. The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them). Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride. That the Understanding creates all these attributes is due to her own nature, — even as a spider weaves threads in consequence of her own nature. These attributes should be known as the threads the spider weaves. When destroyed, the attributes do not cease to exist; their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be. Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness.[414] As men unacquainted with its bottom become distressed when they fall upon this earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding.[415] Men of knowledge, however, conversant with Adhyatma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river). Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality. As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then again, upon the attainment of Knowledge he ceases to perpetrate these two evils, viz., censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment.”’“[416]

SECTION CCLXXXVII

“‘Yudhishthira said, “Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.”

“‘Bhishma said, “In this connection, O Bharata, is cited the old narrative of the discourse between Narada and Samanga.

“‘“Narada said, ‘(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in crossing (the river of life) with thy hands.[417] Thou seemest to be always free from sorrow and exceedingly cheerful. I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child.’

“‘“Samanga said, ‘O giver of honours, I know the truth about the Past, the Present, and the Future. Hence I never become cheerless.[418] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varied are those fruits. Hence I never yield to sorrow.[419] Behold, the illiterate, the destitute, the prosperous, O Narada, the blind, idiots and madmen, and ourselves also, all live.[420] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem. The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living! When we, O Narada, do not give way to grief, what can the practice of the duties (of religion) or the observance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to agitate us at all.[421] That for which men are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject to error can never be said to have attained wisdom. That pride which is indulged in by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always.[422] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves.[423] One capable of resting on one's own self would never covet the possessions of others, would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth. Neither friends, nor wealth, nor high birth, nor scriptural learning, nor mantras, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there. The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness. Anything agreeable leads to pleasure. Pleasure induces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these. Grief, Fear, Pride, — these that stupefy the heart, — and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about.[424] Casting off both wealth and pleasure, and thirst and error, I wander over the earth, freed from grief and every kind of anxiety of heart. Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind. I have acquired this knowledge, O Brahmana, as the result of my severe and indestructible penances. It is for this reason, O Narada, that grief, even when it comes to me, does not succeed in afflicting me.'"'"

SECTION CCLXXXVIII

"'Yudhishthira said, "Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and that abstains from self-restraint and the other practices having for their object the knowledge of the Soul."

"'Bhishma said, "Worshipping the preceptor, always waiting reverentially on those that are aged, and listening to the scriptures (when recited by competent Brahmanas), — these are said to be of supreme benefit (to a person like the one thou hast described). In this connection also is cited the old narrative of the discourse between Galava and the celestial Rishi Narada. Once on a time Galava, desirous of obtaining what was for his benefit, addressed Narada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said, 'Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee. Thou art freed from error and, as such, it behoveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world. We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behoveth thee to discourse to us on these subjects.[425] O illustrious one, the different asramas approve different courses of conduct. — *This* is beneficial, — *This* (other) is beneficial — the scriptures exhort us often in this wise.[426] Beholding the followers of the four asramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial. If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery. For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this), O, instruct me!'

"""Narada said, 'The Asramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified preceptors, reflect upon them, O Galava![427] Behold, the announcements of the merits of those Asramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace.[428] Observed with gross vision, verily, all the Asramas refuse to clearly yield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end.[429] That which is truly beneficial, and about which there is no doubt, viz., good offices to friends, and suppression of enemies, and the acquisition of the aggregate of three (viz., Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence.[430] Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious, — these, without doubt, constitute excellence. Mildness towards all creatures, sincerity of behaviour, and the use of sweet words, — these, without doubt, constitute excellence. An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants, — these, without doubt, constitute excellence. Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures.[431] The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self, — these are said to constitute supreme excellence. The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge, — these, without doubt, are excellent. One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent to excess and should not enjoy them for their sake alone. Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be relinquished by one desirous of achieving what is excellent.[432] One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior. Men really destitute of merit and filled with a sense of self-admiration depreciate men of real merit, by asserting their own virtues and affluence. Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction. One possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise. Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence. After the same manner those men blaze in the world with celebrity who by the aid of their intelligence, cast off these and similar other faults and who do not proclaim their own virtues. The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit. Evil words, uttered with whatsoever vigour of voice die out (in no time). Good words, uttered however softly, blaze forth in the world. As the Sun shows his fiery form (in the gem called Suryakanta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts. For these reasons, men seek the acquisition of wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form). One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order. One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders.[433] A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin.[434] As the touch of water or fire or the rays of the moon immediately conveys the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery. They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still tied by the bonds of action.[435] The righteous man should leave that place where a Brahmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence.[436] Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures? What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundation to stand upon?[437] Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue? One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion. There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell, for the people of that place are all to be regarded as sinful. One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practice of sinful deeds. One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched, as it were, on a bed of thorn and in consequence of which one becomes invested with the desires born of the deeds of past lives.[438] The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests).[439] One should dwell in that country where Brahmanas possessed of a knowledge of the scriptures are fed first, where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others. One should unhesitatingly dwell in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered.[440] One should leave that kingdom, like poisoned meat, where one sees Brahmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life. With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited. One should live and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls. One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath, those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous.[441] Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them.[442] I have thus told thee, O son, in answer to thy enquiry, what is beneficial or excellent. No one can describe, in consequence of its exceedingly high character, what is beneficial or excellent for the Soul.[443] Many and high will the excellences be, through the observance of the duties laid down for him, of the man who for earning his livelihood during the time of his sojourn here conducts himself in the way indicated above and who devotes his soul to the good of all creatures.'"'"[444]

SECTION CCLXXXIX

"'Yudhishthira said, "How, O grandsire, should a king like us behave in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be freed from attachments?"

"'Bhishma said, "I shall in this connection recite to thee the old narrative that was uttered by Arishtanemi unto Sagara who had sought his counsel.

"'"Sagara said, 'What is that good, O Brahmana, by doing which one may enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!'"

"'Bhishma continued, "Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words,[445] 'The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn. An understanding that is attached to worldly objects and a mind suffering from thirst, — these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation.[446] I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge. Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove about in happiness. When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (viz., Emancipation). Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness. Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eye upon all creatures and objects.[447] Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation.[448] Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction. Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction. If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking, — How shall these exist without me? — A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself. In this world people enjoy and obtain food and raiment and other acquisitions earned by their parents or themselves. This is the result of the acts of past lives, for nothing can be had in this life which is not the result of the past. All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is ordained by Him who assigns the fruits of acts. A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so infirm, what rational consideration can one have for protecting and feeding one’s relatives? When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee. In the very lifetime of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them. After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there, — that is, whether they meet with happiness or misery. This circumstance ought to awaken thee. When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good.[449] When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee. That man of firm Soul is certainly emancipated who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error. That man is always emancipated who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase. That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life. One who, as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments. That man is certainly emancipated who knows truly the nature of the birth, the destruction, and the exertion (or acts) of living creatures. That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion.[450] That man becomes certainly freed who beholds the world to be afflicted by death and disease and famine.[451] Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little is regarded as freed. That man who beholds the world as consisting of eaters and edibles (and himself as different from both) and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate. That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good sali rice and hard thick rice as equal, is emancipated. That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheep-skin and unclean leather, is emancipated. That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this world, keeping this notion foremost, is emancipated. That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not, to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipated. That man who regards his body which has so many imperfections to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipated. That man becomes emancipated who always recollects that this body, when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form. That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipated. That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipated. That man who knows that thousands of kings possessed of even great offence and power have departed from this earth, succeeds in becoming emancipated. That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipated.[452] Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation? That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipated. Bearing in mind those words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue emancipation without suffering thy understanding to be confounded.'[453] Hearing these words of his with attention, Sagara, that lord of earth, acquired those virtues which are productive of Emancipation and continued, with their aid to rule his subjects."'"

SECTION CCXC

“‘Yudhishthira said, “This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee. Why was the celestial Rishi, the high-souled Usanas, called also Kavi engaged in doing what was agreeable to the Asuras and disagreeable to the deities? Why was he engaged in diminishing the energy of the deities? Why were the Danavas always engaged in hostilities with the foremost of the deities? Possessed of the splendour of an immortal, for what reason did Usanas obtain the name of Sukra? How also did he acquire such superior excellence? Tell me all about these things. Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters.”[454]

“‘Bhishma said, “Listen, O king, with attention to all this as it occurred actually. O sinless one, I shall narrate these matters to thee as I have heard and understood them. Of firm vows and honoured by all, Usanas, that descendant of Bhrigu’s race, became engaged in doing what was disagreeable to the deities for an adequate cause.[455] The royal Kuvera, the chief of the Yakshas and the Rakshasas, is the lord of the treasury of Indra, that master of the universe.[456] The great ascetic Usanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of Yoga, robbed him of all his wealth.[457] Seeing his wealth taken away from him, the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, viz., Mahadeva. Kuvera, represented the matter unto Siva of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms. And he said, ‘Usanas, having spiritualised himself by Yoga entered my form and depriving myself of liberty, has taken away all my wealth. Having by Yoga entered my body he has again left it.’ Hearing these words, Maheswara of supreme Yoga-powers became filled with rage. His eyes, O king, became blood-red, and taking up his lance he waited (ready to strike down Usanas). Indeed, having taken up that foremost of weapons, the great god began to say, ‘Where is he? Where is he?’ Meanwhile, Usanas, having ascertained the purpose of Mahadeva (through Yoga-power) from a distance, waited in silence. Indeed, having ascertained the fact of the wrath of the high-souled Maheswara of superior Yoga-power, the puissant Usanas began to reflect as to whether he should go to Maheswara or fly away or remain where he was. Thinking, with the aid of his severe penances, of the high-souled Mahadeva, Usanas of soul crowned with Yoga-success, placed himself on the point of Mahadeva’s lance. The bow-armed Rudra, understanding that Usanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with hand. When the fierce-armed and puissant Mahadeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of Pinaka.[458] The lord of Uma, beholding Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him at once. The puissant and high-souled Usanas of Bhrigu’s race, entering the stomach of Maheswara, began to wander there.”

“‘Yudhishthira said, “How, O king, could Usanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brahmana was within his stomach?”[459]

“‘Bhishma said, “In days of yore (having swallowed up Usanas), Mahadeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation). His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, viz., the eternal Brahman, approached him, and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying, ‘My penances have been well-practised.’ Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Sankara saw that Usanas within his stomach had become greater in consequence of those penances of his.[460] That foremost of Yogins (viz., Usanas), rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy.[461] After this, Mahadeva armed with Pinaka, that soul of Yoga, once more betook himself to Yoga-meditation. Usanas, however, filled with anxiety, began to wander within the stomach of the great god. The great ascetic began to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out. The great ascetic Usanas, however, O chastiser of foes, from within Mahadeva’s stomach, repeatedly addressed the god, saying, ‘Show me thy kindness!’ Unto him Mahadeva said, ‘Go out through my urethra.’ He had stopped up all other outlets of his body. Confined on every side and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahadeva’s energy. At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of Sukra, and it is in consequence of that fact he also became unable to attain (in course of his wandering) the central point of the firmament. Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand. The goddess Uma then interposed and forbade the angry lord of all creatures, viz., her spouse, to slay the Brahmana. And in consequence of Uma’s having thus prevented her lord from accomplishing his purpose the ascetic Usanas (from the day) became the son of the goddess.

“““The goddess said, ‘This Brahmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands.’”

“‘Bhishma continued, “Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, ‘Let this one go whithersoever he likes.’ Bowing unto the boon-giving Mahadeva and to also his spouse the goddess Uma, the great ascetic Usanas, endued with superior intelligence, proceeded to the place he chose. I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhargava about which thou didst ask me.”’“

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“‘Yudhishthira said, “O thou of mighty arms, tell me, after this what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita. What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!”

“‘Bhishma said, “In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parasara, ‘What is beneficial for all creatures both in this world and the next! Do thou tell me what should be known by all this connection.’ Thus questioned, Parasara, possessed of great ascetic merit and conversant with the ordinances of every religion,[462] said these words, desirous of favouring the king.

“‘“Parasara said, ‘Righteousness earned by acts is supreme benefit both in this world and the next. The sages of the old have said that there is nothing higher than Righteousness. By accomplishing the duties of righteousness a man becomes honoured in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinance (laid down in the scriptures) on the subject of acts.[463] All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties.[464] Four methods of living, O child, have been ordained in this world. (Those four methods are the acceptance of gifts for Brahmanas; the realisation of taxes for Kshatriyas; agriculture for Vaisyas; and service of the three other classes for the Sudras). Wherever men live the means of support come to them of themselves. Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their constituent elements attain to diverse ends.[465] As vessels of white brass, when steeped in liquefied gold or silver, catch the hue of these metals, even so a living creature, who is completely dependent upon the acts of his past lives takes his colour from the character of those acts. Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives. The sceptic argues, O child, saying, I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny.[466] The deities, the Gandharvas and the Danavas have become what they are in consequence of their own nature (and not of their acts of past lives). People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives.[467] The declarations having the Vedas for their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom. This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles.[468] As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits).[469] Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves. Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called vyasana, and cleverness, — these are productive of happiness. No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind. One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself. The person that casts off both happiness and misery walks along a particular path (the path, viz., of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different. A person should not himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule. A Kshatriya bereft of courage, a Brahmana that takes every kind of food, a Vaisya unendued with exertion (in respect of agriculture and other moneymaking pursuits), a Sudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brahmana fallen away from truth, a woman that is unchaste and wicked, a Yogin endued with attachments, one that cooks food for one’s own self, an ignorant person employed in making a discourse, a kingdom without a king and a king that cherishes no affection for his subjects and who is destitute of Yoga, — these all, O king, are deserving of pity!’”’“[470]

SECTION CCXCII

“““Parasara said, ‘That man who, having obtained this car, viz., his body endued with mind, goes on, curbing with the reins of knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence. The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependent on itself and who has cast off the means of livelihood is worthy of high praise, — that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress.[471] Having obtained the allotted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts for his gradual advancement.[472] Among the six different colours that Jiva attains at different periods of his existence, he who falls away from a superior colour deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of Rajas.[473] Man attains to a superior colour by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior colour). All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow. Hence, one should never commit sinful acts which have for their fruit only sorrow. The man of intelligence would never do an act that is sinful in character even if it leads to the greatest advantage, just as a person that is pure would never touch a Chandala.[474] How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul.[475] That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world.[476] An uncoloured cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin. That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately.[477] The utterers of Brahma maintain, under the authority of what has been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness. A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahmana. As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured).[478] Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile.[479] Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell, with this difference that those consequences are disproportionate in point of gravity to the acts that produce them.[480] As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them.[481] That man who, reflecting with his mind, O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit. Water poured into an unbaked vessel gradually becomes less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the understanding do not become beneficial; while acts done with judgment remain with undiminished excellence and yield happiness as their result. If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgment, be they equitable or otherwise, only add to one’s stock of righteousness. A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one’s sacred fires and pour libations on them in diverse sacrifices, and retiring in the woods into either one’s middle or old age, should live there (practising the duties of the two last modes of life). Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one’s own self. One should again reverence one’s superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness.’”“

SECTION CCXCIII

“‘“Parasara said, ‘Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves. People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then of relatives of other degrees?[482] Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both lead to equal merit. Of these two acts, however, the making of a gift is superior to the acceptance of a gift.[483] That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth. One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one’s acts according to one’s power, without zealously pursuing wealth. By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one’s power, one earns the merit that attaches to the act of giving food to a hungry man. The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves. The royal son of Sivi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind. All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Everyone should, therefore, do his best for freeing himself from those debts. One frees oneself from one’s debt to the great Rishis by studying the Vedas. One pays off one’s debts to the gods by performing sacrifices. By performing the rites of the Sraddha one is freed from one’s debts to the Pitris. One pays off one’s debt to one’s fellowmen by doing good offices to them. One pays off the debts one owes to one’s own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duly discharge all the acts, from the beginning, that one owes to one's servants. Though destitute of wealth, men are seen to attain to success by great exertions.[484] Munis by duly adoring the deities and by duly pouring libations of clarified butter on the sacred fire, have been seen to attain to ascetic success. Richika's son became the son of Vishwamitra. By adoring the deities who have shares in sacrificial offerings, with Richs (he attained to success in after life). Usanas became Sukra by having gratified the god of gods. Indeed, by hymning the praises of the goddess (Uma), he sports in the firmament, endued with great splendour.[485] Then, again, Asita and Devala, and Narada and Parvata, and Karkshivat, and Jamadagni's son Rama, and Tandya possessed of cleansed soul, and Vasishtha, and Jamadagni, and Viswamitra and Atri, and Bharadwaja, and Harismasru, and Kundadhara, and Srutasravas, — these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence. Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act. That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be abandoned from desire of wealth. That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Garhapatya, and Ahavaniya). That Brahmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts. The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men, should all be duly waited upon and served with humility. That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has no wealth, who is righteous in his acts, and who is destitute of the desire of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.’”’“[486]

SECTION CCXCIV

"""Parasara said, 'The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous.[487] If the ancestors of any Sudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation. In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked. As in the Eastern hills, jewels and metals blaze with greater splendour in consequence of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good. A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Sudras.[488] Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory. That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures. That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial. That lawless king who, snatching thousands of kine from their lawful owners, gives them away (unto deserving persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft. The Self-born at first created the Being called Dhatri held in universal respect. Dhatri created a son who was engaged in upholding all the worlds.[489] Worshipping that deity, the Vaisya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brahmanas should only enjoy. As regards the Sudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution. If righteousness is preserved in its entirety, all creatures inhabiting the earth would be happy. Beholding the happiness of all creatures on earth, the deities in heaven become filled with gladness. Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana that is employed in studying the scriptures, the Vaisya that is engaged in earning wealth, and the Sudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in the other ways, O chief of men, each order is said to fall away from virtue. Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having earned them righteously, will be productive of the great benefit. Those persons, O king, who make gifts unto Brahmanas after reverencing them duly, reap excellent fruits commensurate with those gifts. That gift is highly prized which the donor makes after seeking out the donee and honouring him properly. That gift is middling which the donor makes upon solicitation. That gift, however, which is made contemptuously and without any reverence, is said to be very inferior (in point of merit). Even this is what those utterers of the truth, viz., the sages, say. While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world. The Brahmana shines by self restraint; the Kshatriya by victory; the Vaisya by wealth; while the Sudra always shines in glory through cleverness in serving (the three other orders).’”‘“

SECTION CCXCV

“‘“Parasara said, ‘In the Brahmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaisya that obtained by following the duties laid down for his order, and in the Sudra that earned by serving the three other orders, however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Sudra is said to be the constant servitor of the three other classes. If the Brahmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaisya, he does not fall off from righteousness. When, however, the Brahmana betakes himself to the duties of the lowest order, then does he certainly fall off. When the Sudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow. Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be taken up for purposes of a living by one who had never before been engaged in those professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit. When one that has become successful in life behaves sinfully in consequence of one’s mind being filled with arrogance, one’s acts under such circumstances can never pass for authority. It is heard in the Puranas that formerly mankind were self-restrained; that they held righteousness in great esteem; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures, and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them.[490] At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw. The Asuras, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men. Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath. When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness. Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction. When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brahmanas, began to indulge their senses to their fill.[491] At that time the deities repaired to that foremost of gods, viz., Siva, possessed of patience, of multiform aspect, and endued with the foremost of attributes, and sought his protection. The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the earth those three Asuras, viz., Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations.[492] The fierce chief of those Asuras possessed of fierce prowess, who had struck the Devas with terror, was also slain by Mahadeva armed with the lance.[493] When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as was in former times. Then the seven ancient Rishis came forward and installed Vasava as the chief of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of chastisement over mankind. After the seven Rishis came king Viprithu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings. (When Mahadeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away. Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras. Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day.[494] For this reason, O king, I say unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul.[495] The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial. Do thou then become a Kshatriya of this kind. Do thou restrain thy senses, be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children. Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities. Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur.[496] For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy. Virtue and sin exist, O king, only among men. These do not exist among creatures other than man. One should therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury. When one's mind becomes divested of desire, and when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious.'"'"

SECTION CCXCVI

“‘“Parasara said, ‘I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic. It is generally seen, O king, that in consequence of sentiments fraught with Rajas and Tamas, the sense of meum, born of attachment, springs up in the heart of the householder. Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants. One that becomes observant of this mode of life continually casts one’s eye upon these objects. Under these circumstances, one’s attachments and aversions increase, and one ceases to regard one’s (transitory) possessions as eternal and indestructible. When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king. Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses. Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power. Filled with affection for children, such a person commits, for the sake of acquiring wealth, acts that he knows to be evil, and gives way to grief if his wealth be lost. Having earned honours and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he meets with destruction as the inevitable consequence of the conduct he pursues. It is well-known, however, that true felicity is theirs that are endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone.[497] From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases add mental anguish, a person falls into despair. From this despair arises an awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance. A person possessed of the knowledge of what is essential and what accidental, O king, is very rare, — he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery.[498] Penances, O child, are for all. They are ordained for even the lowest order of men (viz., Sudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven. It was through penances that the puissant Lord of all creatures, O, king, observing vows at particular intervals created all existent objects. The Adityas, the Vasus, the Rudras, Agni, the Aswins, the Maruts, the Viswedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances. Those Brahmanas whom Brahmana created at the outset, succeeded through their penances in honouring not the Earth alone but the heaven also in which they roved at pleasure. In this world of mortals, they that are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances.[499] The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances. The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances. Costly beds and diverse kinds of delicious viands become theirs that act righteously. There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances.[500] Whether in affluent circumstances or miserable, a person should cast off cupidity, reflecting on the scriptures, with the aid of his Mind and understanding, O best of kings. Discontent is productive of misery. (Discontent is the result of cupidity). Cupidity leadeth to the stupefaction of the senses. The senses being stupefied, one's wisdom disappears like knowledge not kept up by continued application. When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances.[501] That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the fruits of practising and abstaining from penances![502] By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame.[503] He, however, who by abandoning (stainless penances), betakes himself to penances from desire of fruit, meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause.[504] Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish springs up in his mind of accomplishing all kinds of forbidden acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell.[505] That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye. It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the earth. Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled. Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and self-restraint for the purpose of attaining to Emancipation. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them.[506] Householders may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order that are laid down in the scriptures, these, I am of opinion, they should discharge with the aid of Exertion.[507] The practice of those that are honoured, that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds. All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance.[508] As regards those householders, however, that are addicted to acts, they should, with their whole hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites. Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder.’”’“

SECTION CCXCVII

“““Janaka said, ‘Whence, O great Rishi, does this difference of colour arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers! The Srutis say that the offspring one begets are one’s own self. Originally sprung from Brahmana, all the inhabitants of the earth should have been Brahmanas. Sprung from Brahmanas, why have men betaken themselves to practices distinguished from those of Brahmanas.’

“““Parasara said, ‘It is as thou sayst, O king! The offspring procreated are none else than the procreator himself. In consequence, however, of falling away from penance, this distribution into classes of different colours has taken place. When the soil becomes good and the seed also is good, the offspring produced become meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior. They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprang from his mouth, some from his arms, some from his thighs, and some from his feet. They that thus sprang from his mouth, O child, came to be called Brahmanas. They that sprang from his arms were named Kshatriyas. They, O king, that sprang from his thighs were the wealthy class called the Vaisyas. And, lastly, they that were born of his feet were the serving class, viz., the Sudras. Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Swapakas, Pukkasas, Tenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all sprung from the four original orders by intermixture with one another.’

“““Janaka said, ‘When all have sprung from Brahmana alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world. How could men devoted to penances attain to the status of Brahmanas, though of indiscriminate origin? Indeed, those born of pure wombs and those of impure, all became Brahmanas.’

“““Parasara said, ‘O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births. Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism. My grandfather Vasishtha, Rishyasringa, Kasyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga, and Datta, and Drupada, and Matsya, all these, O ruler of the Videhas, obtained their respective positions through penance as the means. Originally only four Gotras (races) arose, O monarch, viz., Angiras, Kasyapa, Vasishtha, and Bhrigu. In consequence of acts and behaviour, O ruler of men, many other Gotras came into existence in time. The names of those Gotras have been due to the penances of those that have founded them. Good people use them.’

“““Janaka said, ‘Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.’

“““Parasara said, ‘Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other orders is proper for the Kshatriya. Agriculture, cattle-rearing, and trade are the occupations of the Vaisyas. While service of the (three) regenerate classes is the occupation, O king, of the Sudras. I have now told thee what the especial duties are of the four orders, O monarch. Listen now to me, O child, as I tell thee what the common duties are of all the four orders. Compassion, abstention from injury, heedfulness, giving to others what is due to them, Sraddhas in honour of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath, contentedness with one’s own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation, — these duties, O king, are common to all the orders. Brahmanas, Kshatriyas, and Vaisyas, — these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men. These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties. The Sudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders. O ruler of the Videhas, Brahmanas learned in the Vedas, O monarch, regard a (virtuous) Sudra as equal to Brahmana himself. I, however, O king, look upon such a Sudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.[509] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, etc.) may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the mantras that are utterable by the other orders while performing the self-same ceremonies. Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.’

““‘Janaka said, ‘O great ascetic, is man stained by his acts or is he stained by the order or class in which he is born? A doubt has arisen in my mind. It behoveth thee to expound this to me.’

““‘Parasara said, ‘Without doubt, O king, both, viz., acts and birth, are sources of demerit. Listen now to their difference. That man who, though stained by birth, does not commit sin, abstains from sin notwithstanding birth and acts. If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, viz., acts and birth, acts stain man (more than birth).’[510]

“‘“Janaka said, ‘What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?’

“‘“Parasara said, ‘Hear from me, O monarch, about what thou askest me, viz., those acts free from injury which always rescue man. Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (viz., Emancipation).[511] Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity. All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth, and by abstaining from unrighteousness, in this world, ascend to heaven. In this there is no doubt.’”’“

SECTION CCXCVIII

“‘“Parasara said, ‘The sires, the friends, the preceptor, and the spouses of the preceptors of men that are destitute of devotion are unable to give to those men the merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion. The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses (by attainment of Knowledge), acquire what is highest (viz., Emancipation). That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment. A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipped with mail and cars and horse and infantry, or one that has ceased to exert oneself in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old. A Kshatriya should, in battle, fight one of his order who is equipped with mail and cars and horse and infantry, who is ready for exertion and who occupies a position of equality. Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well-known. Death at the hands of one that is sinful, or of one that is of low birth and wicked conduct, O king, is inglorious and leads to hell. One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has not been exhausted can never be slain by any one.[512] One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others.[513] When they lay down their lives, it is laudable for all householders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams.[514] When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes.[515] He who, having obtained a body, brings about its dissolution (in a sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of the Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another.[516] In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred places) comes into existence and becomes attached to Rudras and Pisachas.[517] Learned men, conversant with Adhyatma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form.[518] Abandoned by the owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust. Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with dissolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts. Jiva, after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately. It roves through the sky for some time like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects. Of all mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior. Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior. Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end.[519] That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious. He is righteous who, having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one.[520] Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind. The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahma. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is only one foe (of man) and not another. That foe is identifiable with ignorance, O king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. That foe for resisting which one should put forth one’s power by waiting upon the aged according to the duties laid down in the Srutis — that foe which cannot be overcome except by steady endeavours, — meets with destruction, O king, only when it is crushed by the shafts of wisdom.[521] The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahmacharin. He should next, entering the domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation. One should never emasculate oneself by abstaining from any enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed, O monarch, that order of birth (viz., humanity) is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. Men always perform righteous acts, O lord, guided by the authority of the Srutis, so that they may not fall away from the status of humanity. That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires.[522] That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth, who offers them consolation, gives them food, address them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world. Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances. Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors, — all these one does for benefiting one's own self. The Vedas with their six branches, and the other scriptures, O king, have been created for the good of him who is of stainless acts.'"

"'Bhishma continued, "All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit."'"

SECTION CCXCIX

“‘Bhishma said, “Once again Janaka, the ruler of Mithila, questioned the high-souled Parasara endued with certain knowledge in respect of all duties.

““‘Janaka said, ‘What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!’

““‘Parasara said, ‘Dissociation (from attachments) is the root of what is good.[523] Knowledge is the highest path. Penances practised are never destroyed, Gifts also, made to deserving persons, are not lost. When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, viz., the pledge of harmlessness unto all creatures, then does one achieve success. He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all. One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them: while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial.[524] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even as lac and wood adhere firmly to each other. Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it.[525] They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts. Heedless in respect of one’s senses of knowledge and of action, one that is not conscious of one’s wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear. One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath, is never stained by sin even if he lives in the enjoyment of worldly objects. As a dyke built across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand, his merits and penances increase. As the pure gem (called Suryakanta) absorbs and attracts to itself, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention.[526] As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls.[527] When one becomes desirous of dwelling in heaven, one casts off one’s spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one’s understanding is said to be dissociated from the objects of the senses. That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat. Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigour as the pith of the banana plant. (Left to themselves) they sink in the world’s ocean like a boat (made of weak materials). There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running towards the jaws of Death, the accomplishment of righteous acts is proper at all times. Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow).[528] It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquainted with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate. One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery, while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness.[529] As the lotus stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind.[530] It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes.[531] Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects. The soul of the wise man attains, through its righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures. As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahma himself). Verily, that man who enjoys worldly objects can never be emancipated. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter. Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive). As merchants, going across the sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts. Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures. A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives. Whether lying or proceeding, whether sitting idly engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad always approach him. One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed.[532] As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body.[533] As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti.[534] Men whose minds become bound by diverse chains of affection, and who are engulfed in ignorance, meet with destruction like houses of sand in water.[535] That embodied creature who regards his body as only a house and purity (both external and internal) as its sacred water, and who walks along the path of the understanding, succeeds in attaining to happiness both here and hereafter.[536] The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is productive of the soul's benefit.[537] One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth. Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts.[538] The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself.[539] All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits). Relying on earnest endeavour, and equipped with proper aids, he who sets himself to accomplish his tasks never meets with failure. As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith. That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence, becomes never lost. A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber.[540] Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honour of birth, and possessions of value, and his entire affluence.'"

"'Bhishma continued, "Thus addressed conformably to the truth by the sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it."'"

SECTION CCC

“‘Yudhishthira said, “O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?”

“‘Bhishma said, “In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sadhyas and a Swan. Once on a time the Unborn and eternal Lord of all creatures (viz., Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sadhyas.

“‘“The Sadhyas said, ‘O lord, we are the deities called Sadhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well-acquainted with it. We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure? Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds.’

“‘“The Swan said, ‘Ye who have drunk Amrita, I have heard that one should have recourse to these, viz., penances, self-restraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one’s control both what is agreeable and what is disagreeable.[541] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell. Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any part other than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others. If a person deeply pierces a man of wisdom with wordy shafts, the wise man should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits. That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily become his foe, takes away the merits of others. As regards myself, I never answer when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues). Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures. I regard that person to be Brahmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure. One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it. Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailant and taking away all his merits.[542] That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods. He that is sinful should be forgiven as if he were righteous, by one that is insulted, struck, and calumniated. By acting in this way one attains to success. Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth.[543] If cursed, I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity. Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time. A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are spoken by all, attains to the companionship of the deities. Revilers never come forward to speak of the merits of a person as they speak of his demerits. That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation. The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves. The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction. The sacrifices that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless. Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, viz., the organ of pleasure, the stomach, the two arms, and speech, are well-restrained. That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven. Like a calf sucking all the four teats of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth. Having roved among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean. A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be. If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped. The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind.[544] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him. The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to thieving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites. The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness. Silence is better than speech. To speak the truth is better than silence. Again to speak truth that is connected with righteousness is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.'

"""The Sadhyas said, 'By what is this world covered? For what reason does one fail to shine? For what cause do people cast off their friends? For what reason do people fail to attain to heaven?'

"""The Swan said, 'The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.'

"""The Sadhyas said, 'Who alone among the Brahmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?'

“‘“The Swan said, ‘He alone amongst the Brahmanas that is possessed of wisdom is always happy. He alone amongst the Brahmanas that is possessed of wisdom succeeds in observing the vow of silence, though dwelling in the midst of many. He alone amongst the Brahmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.’[545]

“‘“The Sadhyas said, ‘In what consists the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?’

“‘“The Swan said, ‘In the study of the Vedas is the divinity of the Brahmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.’”’[546]

“‘Bhishma continued, “Thus have I recited to thee excellent narrative of the discourse between the Sadhyas (and the Swan). The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.”’“

SECTION CCCI

“‘Yudhishthira said, “It behoveth thee to explain to me, O sire, what the difference is between the Sankhya and the Yoga system of philosophy. O foremost one of Kuru’s race, everything is known to thee, O thou that art conversant with all duties!”

“‘Bhishma said, “The followers of Sankhya praise the Sankhya system and those regenerate persons that are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be the better. Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation. Those regenerate persons, again, that are believers in the Sankhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects, and, after departing from this body, it is plain, becomes emancipated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Emancipation. When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one’s own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion. The evidences of Yoga are addressed to the direct ken of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira. Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person to attain to the highest end. In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different.”

“‘Yudhishthira said, “If the vows, the purity, the compassion, and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?”

“‘Bhishma said, “By casting off, through the aid of Yoga, these five faults, viz., attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation. As large fishes, breaking through the net, pass into their own element (for ranging in felicity), after the same manner, Yogins (breaking through lust and wrath, etc.) become cleansed of all sins and attain to the felicity of Emancipation. As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation. Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation. Feeble animals, O monarch, entangled in nets, are without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga. As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world). As birds, O chastiser of foes, when entangled in the fine nets of fowlers (if weak) meet with their ruin but if endued with strength effect their escape, after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them. A small and weak fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak, O king, meets with ruin (when brought in contact with the world and its attachments). The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the wind, the whole Earth. After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution. As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses. An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses. Independent of all things, Yogins, endued with Yoga-puissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe. Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy. The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wander over the earth. Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances.[547] The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation. I have now discoursed to thee, O monarch, on all these powers of Yoga. I shall once more tell thee what the subtile powers of Yoga are with their indications. Hear, O chief of Bharata's race, the subtile indications of the Dharana and the Samadhi of the Soul (such as Yoga brings about).[548] As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin, with absorbed soul, without doubt, attains to Emancipation. As a man fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps, even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun. As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore, even so the man of knowledge by fixing his soul in Samadhi, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch. As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes, even so the Yogin, O monarch, heedful in Dharana, soon attains to the highest spot (viz., Emancipation) like a shaft let off from the bow reaching the object aimed at. The Yogin who stays immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous. That Yogin who, heedfully observant of high vows, properly unites, O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain-like proportions, and having recourse to excellent Yoga, attains to Emancipation."

"'Yudhishthira said, "It behoveth thee to tell me, O grandsire, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bharata, acquires Yoga-puissance."

"'Bhishma continued, "Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yoga-puissance. By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yoga-puissance. By abstaining entirely from meat, O king, the Yogin of cleansed soul acquires puissance.[549] By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings, high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings, and equipped with wealth of contemplation and study, cause the subtile soul to stand confessed in all its glory. This high (Yoga) path of learned Brahmanas is exceedingly difficult to tread. No one can walk along this path with ease. That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring every where, without water for slaking one's thirst, and full of thorns, and inaccessible on that account. Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal). Like unto a path of this nature, few Brahmanas can tread alone the Yoga-path with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults. Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it. When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore. That man, O son of Kunti, who practises Yoga-contemplation according to due rites, succeeds in casting off both birth and death, and happiness and sorrow. All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order. That highest fruit is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahma himself who is the lord of all deities, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeya, and the (spiritual) sons of Brahmana, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viswas, and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also. This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Narayana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things.”’“

The end of the Santi Parva [, Part two of three].

SECTION CCCII

“‘Yudhishthira said, “O king thou hast duly propounded unto me, in the way in which it should be, the path of Yoga which is approved by the wise, after the manner of a loving preceptor unto his pupil. I ask now about the principles of the Sankhya philosophy. Do thou discourse to me on those principles in their entirety. Whatever knowledge exists in the three worlds is known to thee!”

“‘Bhishma said, “Listen now to what the subtile principles are of the followers of the Sankhya doctrine have been established by all the great and puissant Yatis having Kapila their first. In that doctrine O chief of men, no errors are discoverable. Many, indeed, are its merits. In fact, there is no fault in it. Comprehending with the aid of knowledge that all objects exist with faults, indeed, understanding that the objects — so difficult to cast off — with which human beings and Pisachas and Rakshasas and Yakshas and snakes and Gandharvas and pitris and those that are wandering in the intermediate orders of beings (such as birds and animals) and great birds (such as Garuda and others) and the Maruts and royal sages and regenerate sages and Asuras and Viswedevas and the celestial Rishis and Yogins invested with supreme puissance and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit is of one’s period of existence in this world, and apprehending also the great truth, O foremost of eloquent men, about what is called felicity here, having a clear knowledge of what the sorrows are that overtake when the hour comes all those that are concerned with (transitory) objects and knowing full well the sorrows of those that have fallen into the intermediate orders of being and of those that have sunk into hell, perceiving all the merits and all the faults of heaven, O Bharta, and all the demerits that attach to the declarations of the Vedas and all the excellencies that are connected with them recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Sattwa has ten properties, that of Rajas has nine, and that of Tamas has eight, that the Understanding has seven properties, the Mind has six, and Space has five, and once more conceiving that the Understanding has four properties and Tamas has three, and the Rajas has two and Sattwa has one, and truly apprehending the path that is followed by all objects when destruction overtakes them and what the course is of self knowledge, the Sankhyas, possessed of knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the felicity of Emancipation like the rays of the Sun, or the Wind taking refuge in Space.[550] Vision is attached to form, the sense of scent to smell, the ear to sound, the tongue to juices, and the skin (or body) to touch. The wind has for its refuge Space. Stupefaction has Tamas (Darkness) for its refuge. Cupidity has the objects of the senses for its refuge. Vishnu is attached to (the organs of) motion. Sakra is attached to (the organs of) strength. The deity of fire is attached to the stomach, Earth is attached to the Waters. The Waters have Heat (or fire) for their refuge. Heat attaches itself to the Wind; and the wind has Space for its refuge; and Space has Mahat for its refuge, and Mahat has the Understanding for its foundation. The Understanding has its refuge in Tamas; Tamas has Rajas for its refuge; Rajas is founded upon Sattwa; and Sattwa is attached to the Soul. The soul has the glorious and puissant Narayana for its refuge. That glorious deity has Emancipation for his refuge. Emancipation is independent of all refuge. Knowing that this body, that is endued with six and ten possessions, is the result of the quality of Sattwa, understanding fully the nature of the physical organism and the character of the Chetana that dwells within it, recognising the one existent Being that lives in the body viz., the Soul, which stands aloof from every concern of the body and in which no sin can attach, realising the nature of that second object, viz., the acts of persons attached to the objects of the senses, understanding also the character of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Emancipation and the scriptures that bear upon it knowing fully the nature of the vital breaths called

Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, viz., the one going downward and the other moving upward, indeed, knowing those seven breaths ordained to accomplish seven different functions, ascertaining the nature of the Prajapatis and the Rishis and the high paths, many in number, of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of foes, and the great celestial Rishis and the other regenerate Rishis endued with the effulgence of the Sun, beholding all these falling away from their puissance in course of many long ages, O monarch, hearing of the destruction of even of all the mighty beings in the universe, understanding also the inauspicious end that is attained, O king, by creatures of sinful acts, and the miseries endured by those that fall into the river Vaitarani in the realms of Yama, and the inauspicious wanderings of creatures through diverse wombs, and the character of their residence in the unholy uterus in the midst of blood and water and phlegm and urine and faeces, all of foul smell, and then in bodies that result from the union of blood and the vital seed, of marrow and sinews, abounding with hundreds of nerves and arteries and forming an impure mansion of nine doors, comprehending also what is for his own good, what those divers combinations are which are productive of good, beholding the abominable conduct of creatures whose natures are characterised by Darkness or Passion or Goodness, O chief of Bharata’s race — conduct that is reprehended, in view of its incapacity to acquire Emancipation, by the followers of the Sankhya doctrine who are fully conversant with the Soul, beholding the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the sad separation of all united objects and the diabolical behaviour of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Sattwa in consequence of their being overwhelmed by wrath and stupefaction, beholding also only one among thousands of human beings resolved to struggle after the acquisition of Emancipation, understanding the difficulty of attaining to Emancipation according to what is stated in the scriptures, seeing the marked solicitude that creatures manifest for all unattained objects and their comparative indifference to all objects that have been attained, marking the wickedness that results from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of persons reft of life, and the residence, always fraught with grief, of human beings, O Bharata, in houses (in the midst of spouses and children), knowing the end of those terrible and fallen men who become guilty of slaying Brahmanas, and of those wicked Brahmanas that are addicted to the drinking of alcoholic stimulants, and the equally sad end of those that become criminally attached to the spouses of their preceptors, and of those men, O Yudhishthira, that do not properly reverence their mothers, as also of those that have no reverence and worship to offer to the deities, understanding also, with the help of that knowledge (which their philosophy imparts), the end that of all perpetrators of wicked acts, and the diverse ends that overtake those who have taken birth among the intermediate orders, ascertaining the diverse declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, beholding directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the diminution of wealth and its increase once more, and the separation of united objects, the lapse of Yugas, the destruction of mountains, the drying up of rivers, the deterioration of (the purity of) the several orders and the end also of that deterioration occurring repeatedly, beholding the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults attaching to the body and the sorrows to which human beings are subject, and the vicissitudes to which the bodies of creatures are subject, and understanding all the faults that attach to their own souls, and also all the inauspicious faults that attach to their own bodies (the followers of the Sankhya philosophy succeed in attaining to Emancipation).”

“‘Yudhishthira said, “O thou of immeasurable energy, what are those faults that thou seest attaching to one’s body? It behoveth thee to expound this doubt to me fully and truly.”

"'Bhishma said, "Listen, O slayer of foes! The Sankhyas or followers of Kapila, who are conversant with all paths and endued with wisdom, say that there are five faults, O puissant one, in the human body. They are Desire and Wrath and Fear and Sleep and Breath. These faults are seen in the bodies of all embodied creatures. Those that are endued with wisdom cut the root of wrath with the aid of Forgiveness. Desire is cut off by casting off all purposes. By cultivation of the quality of Goodness (Sattwa) sleep is conquered, and Fear is conquered by cultivating Heedfulness. Breath is conquered by abstemiousness of diet O king. Truly understanding gunas by the aid of hundreds of gunas, hundreds of faults, and diverse causes by hundreds of causes, ascertaining that the world is like the froth of water, enveloped by hundreds of illusions flowing from Vishnu, like a painted edifice, and as unsubstantial as a reed, beholding it to be (as terrible as) a dark pit, or as unreal as bubbles of water, for the years that compose its age are as shortlived (compared to the duration of eternity) as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Rajas and Tamas, and utterly helpless like an elephant sunk in mire, — noting all this — the Sankhyas, O king, endued with great wisdom, casting off all affections arising from one's relation towards one's children, by the aid, O king, of that extensive and all-embracing knowledge which their system advocates and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious scents born of Rajas and all scents of a like nature arising from Tamas and all auspicious scents arising from Sattwa and all pleasures of the touch (and of the other senses) born of the same three qualities and inhering to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success, — cross the Ocean of life. That Ocean, so terrible has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its gigantic alligators. The great fears that strike the heart at every step are its huge snakes. The deeds inspired by Tamas are its tortoises. Those inspired by Rajas are its fishes. Wisdom constitutes the raft for crossing it. The affections entertained for objects of the senses are its mire. Decrepitude constitutes its region of grief and trouble.[551] Knowledge, O chastiser of foes, is its island. Acts constitute its great depth. Truth is its shores. Pious observances constitute the verdant weeds floating on its bosom.[552] Envy constitutes its rapid and mighty current. The diverse sentiments of the heart constitute its mines. The diverse kinds of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its mighty eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones are its flights of steps, and phlegm is its froth. Gifts are its pearl-banks. The lakes of blood are its corals. Loud laughter constitutes its roars. Diverse sciences are its impassability. Tears are its brine. Renunciation of company constitutes the high refuge (of those that seek to cross it). Children and spouses are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, are its boundary line. Death is its storm-wave. The knowledge of Vedanta is its island (capable of affording refuge to those that are tossed upon its waters). Acts of compassion towards all creatures constitute its life-buoys,[553] and Emancipation is the priceless commodity offered to those voyaging on its waters in search of merchandise. Like its substantive prototype with its equine head disgorging flames of fire, this ocean too has its fiery terrors. Having transcended the liability, that is so difficult to transcend, of dwelling within the gross body, the Sankhyas enter into pure space.[554] Surya then bears, with his rays, those righteous men that are practicers of the Sankhya doctrines. Like the fibres of the lotus-stalk conveying water to the flower into which they all converge, Surya, drinking all things from the universe, conveys them unto those good and wise men.[555] Their attachments all destroyed, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are borne by that wind which is subtile, cooling, fragrant, and delicious to the touch, O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great felicity, conveys them, O son of Kunti, to that which is the highest end in space.[556] Then space into which they are carried, O monarch, conveys them to the highest end of Rajas.[557] Rajas then bears them to the highest end of Sattwa. Sattwa then bears them, O thou of pure soul, to the Supreme and puissant

Narayana. The puissant and pure-souled Narayana at last, through himself, bears them to the Supreme Soul. Having reached the Supreme Soul, those stainless persons who have (by that time) become the body of (what is called) That attain to immortality, and they have never afterwards to return from that position, O King! That is the highest end, O son of Pritha, which is attained by those high-souled men who have transcended the influence of all pairs of opposites.”

“‘Yudhishthira said, “O sinless one, have those persons of firm vows after they have attained to that excellent position which is fraught with puissance and felicity, any recollection of their lives including birth and death? It behoveth thee to tell me properly what the truth is in respect, O thou of Kuru’s race. I do not think it proper to question any one else than thee! Observing the scriptures bearing upon Emancipation, I find this great fault in the subject (for certain scriptures on the topic declare that consciousness disappears in the emancipate state, while other scriptures declare the very reverse of this). If, having attained to this high state, the Yatis continue to live in consciousness, it would seem, O king, that the religion of Pravritti is superior. If, again, consciousness disappears from the emancipate state and one who has become emancipate only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Emancipation (for of all that happens in dreamless slumber is that one’s consciousness is temporarily overshadowed and suspended, but never lost, for it returns when one awakes from that slumber).”[558]

“‘Bhishma said, “However difficult it may be to answer it, the question which thou hast asked, O son, is proper. Verily, the question is of such a kind that even they that are possessed of great learning become stupefied in answering it, O chief of Bharata’s race. For all that, hear what the truth is as expounded by me. The high-souled followers of Kapila have set their high understandings on this point. The senses of knowledge, O King, planted in the bodies of embodied creatures, are employed in their respective functions of perception. They are the instruments of the Soul, for it is through them that subtile Being perceives.[559] Disunited with the Soul, the senses are like lumps of wood, and are without doubt, destroyed (in respect of the functions they serve) like the froth that is seen on the bosom of the ocean.[560] When the embodied creature, O scorcher of foes, sinks into sleep along with his senses, the subtile Soul then roves among all subjects like the wind through space.[561] The subtile Soul, during slumber, continues to see (all forms) and touch all objects of touch, O king, and taken in other perceptions, as well as when it is awake. In consequence of their inability to act without their director, the senses, during sleep, all become extinguished in their respective places (and lose their powers) like snakes deprived of poison.[562] At such times, the subtile Soul, repairing into the respective place of all the senses, without doubt, discharges all their functions.[563] All the qualities of Sattwa, all the attributes of the Understanding, O Bharata, as also those of Mind, and space, and Wind, O thou of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and of Earth, — these senses with these qualities, — O Yudhishthira, which inhere to Jiva-souls, are along with the Jiva-soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that Jiva-soul. Like disciples waiting upon their preceptor with reverence, the senses too wait upon the Jiva-soul transcends Prakriti, it attains to Brahma that is without change, that is highest, that is Narayana, that is beyond all pairs of opposites, and that transcends Prakriti. Freed from both merit and demerit, the Jiva-soul entering the Supreme Soul which is divested of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata. What remains, O son, is the mind with the senses, O Bharata. These have to come back once more at the appointed season for doing the bidding of their great master.[564] Soon after, O son of Kunti, (when this body is cast off) the Yati striving after Emancipation, endued as he is with knowledge and desirous as he is of Guna, succeeds in attaining to that Peace of Emancipation which is his who becomes bodiless.[565] [566] The Sankhyas, O king, are endued with great wisdom. They succeed in attaining to the highest end by means of this kind of knowledge. There is no knowledge that is equal to this. Do not yield to any kind of doubt. The knowledge which is described in the system of the Sankhyas is regarded as the highest. That knowledge is immutable and is eternally fixed. It is eternal Brahma in fulness. It has no beginning, middle and end. It transcends all pairs of opposites. It is the cause of the creation of the universe. It stands in fulness. It is without deterioration of any kind. It is uniform, and everlasting. Thus are its praises sung by the wise. From it flow creation and destruction and all modifications. The great Rishis speak of it and applaud it in the scriptures. All learned Brahmanas and all righteous men regard it as flowing from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating. All Brahmanas again that are attached to objects of the senses adore and applaud it by ascribing to it attributes that belong to illusion.[567] The same is the view of Yogins well observant of penances and meditation and of Sankhyas of immeasureable insight. The Srutis declare, O son of Kunti, that the Sankhya form of philosophy is the form of that Formless one. The cognitions (according to that philosophy) have, O chief of Bharata's race, been said to be the knowledge of Brahma.[568]

"""There are two kinds of creatures on Earth, O lord of Earth, viz., mobile and immobile. Of these that are mobile are superior. That high knowledge, O king, which exists in persons conversant with Brahma, and that which occurs in the Vedas, and that which is found in other scriptures, and that in Yoga, and that which may be seen in the diverse Puranas, are all, O monarch, to be found in Sankhya philosophy.[569] Whatever knowledge is seen to exist in high histories, whatever knowledge occurs, O king, in the sciences appertaining to the acquisition of wealth as approved by the wise, whatever other knowledge exists in this world, — all these, — flow, O high-souled monarch, from the high knowledge that occurs among the Sankhyas. Tranquillity of soul, high puissance, all subtile knowledge of which the scriptures speak, penances of subtile force, and all kinds of felicity, O king, have all been duly ordained in the Sankhya system. Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the status of deities and pass many years in felicity. Lording it over the celestials as they will, they fall, upon the expiration of the allotted period, among learned Brahmanas and Yatis.[570] Casting off this body, those regenerate ones that follow the Sankhya system enter into the superior state of Brahma like the celestials entering into the firmament by devoting themselves wholly to that adorable system which is theirs and which is worshipped by all wise men. Those regenerate persons that are devoted to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to attain to eminence, are never seen to fall among intermediate creatures, or to sink into the status of sinful men. That high-souled person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sankhya system that is pure and liberal and agreeable, becomes, O king, equal to Narayana. I have now told thee, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from the remotest time.[571] When the time of Creation comes, He causes the Creation to start into life, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to sleep, — that inner Soul of the universe.”’“[572]

SECTION CCCIII

“‘Yudhishthira said, “What is that which is called Undeteriorating and by attaining to which no one has to come back? What, again, is that which is called Deteriorating, and by attaining to which one has to return once more? O slayer of foes, I ask thee the distinction that exists, O thou of mighty arms, between the Deteriorating and the Undeteriorating ones for understanding them both truly, O delighter of the Kurus. Brahmanas conversant with the Vedas speak of thee as an Ocean of knowledge. Highly-blessed Rishis and Yatis of high souls do the same. Thou hast very few days to live. When the Sun turns from the southern path for entering into the northern, thou shalt attain to thy high end. When thou shalt leave us, from whom shall we hear of all that is beneficial for us? Thou art the lamp of Kuru’s race. Indeed thou art always blazing with the light of knowledge. O perpetuator of Kuru’s race, I desire, therefore to hear all this from thee. Listening to thy discourses that are always sweet like nectar, my curiosity, without being satiated is always increasing!”

“‘Bhishma said, “I shall, in this connection, relate to thee the old narrative of the discourse that took place between Vasishtha and king Karala of Janaka’s race. Once on a time when that foremost of Rishis, viz., Vasishtha, endued with the effulgence of the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme good. Highly proficient in that department of knowledge which is concerned with the Soul and possessed of certain conclusions in respect of all branches of that science,[573] as Maitravaruni, that foremost of Rishis, was seated the king approaching him with joined hands, asked him in humble words, well pronounced and sweet and destitute of all controversial spirit, the question, — O holy one, I desire to hear, of Supreme and Eternal Brahma by attaining to which men of wisdom have not to come back. I desire also to know that which is called Destructible and That into which this universe enters when destroyed. Indeed, what is That which is said to be indestructible, suspicious, beneficial and free from evil of every kind?

"""Vasishtha said, 'Hear, O lord of Earth, as to how this universe is destroyed, and, of That which was never destroyed and which will never be destroyed at any time. Twelve thousand years, (according to the measure of the celestials), make a Yuga, four such Yugas taken a thousand times, make a Kalpa which measures one day of Brahman.[574] Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed,[575] Sambhu of formless soul and to whom the Yuga attributes of Anima, Laghima, &c, naturally inhere, awakes, and once more creates that First or Eldest of all creatures, possessed of vast proportions, of infinite deeds, endued with form, and identifiable with the universe. That Sambhu is otherwise called Isana (the lord of everything). He is pure Effulgence, and transcends all deterioration, having his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, overwhelming the entire universe. The eldest-born Being is called Hiranyagarbha. This holy one has (in the Vedanta) been called the Understanding. In the Yuga scriptures He is called the Great, and Virinchi, and the Unborn. In the Sankhya scriptures, He is indicated by diverse name, and regarded as having Infinity for his Soul. Of diverse forms and constituting the soul of the universe, He is regarded as One and Indestructible. The three worlds of infinite ingredients have been created by Him without assistance from any source and have been overwhelmed by him. In consequence of His manifold forms, He is said to be of universal form. Undergoing modifications He creates Himself by Himself. Endued with mighty energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness. The Manifest (or Hiranyagarbha) is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of Mahan (or Virat) and Consciousness, by Hiranyagarbha, is the creation of Ignorance.[576] Ascription of attributes (worthy of worship) and the destruction thereof, called respectively by the names of Ignorance and

Knowledge by persons learned by the interpretation of the Srutis, then arose, referring to this, that, or the other of the three (viz., Akshara, Hiranyagarbha, or Virat).[577] Know, O king, that the creation of the (subtile) elements from consciousness is the third.[578] In all kinds of consciousness is the fourth creation which flows modification of the third. This fourth creation comprises Wind and Light and Space and Water and Earth, with their properties of sound, touch, form, taste and scent. This aggregate of ten arose, without doubt, at the same time. The fifth creation, O monarch, is that which has arisen from combination of the primal elements (named above). This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower duct, and the organs of generation. The first five of these constitute the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously O king. These constitute the four and twenty topics that exist in the forms of all living creatures. By understanding these properly, Brahmanas possessed of insight into the truth have never to yield to sorrow. In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king a combination of those is known as such in deities and men and Danavas, and Yakshas and spirits and Gandharvas and Kinnaras and great snakes, and Charanas and Pisachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Swapakas and Chaineyas and Chandalas and Pukkasas in elephants and steeds and asses and tigers, and trees and kine. Whatever other creatures exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination. All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures produced by union of these four and twenty are said to be destructible.

"""This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, meets with destruction, therefore, it is said to be Destructible. The very Being called Mahan who is the eldest-born is always spoken of as an instance of the Destructible. I have now told thee, O monarch, all that thou hadst asked me. Transcending the four and twenty topics already adverted to is the twenty-fifth called Vishnu. That Vishnu in consequence of the absence of all attributes, is not a topic (of knowledge) though as then which pervades all the topics, he has been called so by the wise. Since that which is destructible has caused all this that is Manifest, therefore, all this is endued with form. The twenty-fourth, which is Prakriti, is said to preside over all this (which has sprung from her modifications). The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to preside over the universe.[579] It is that Unmanifest (Prakriti), which, when endued with body (in consequence of union with Chit) dwells in the hearts of all creatures endued with body. As regards eternal Chetana (the Indestructible), although he is without attributes and without form, yet he (in consequence of a union with Prakriti) assumes all forms. Uniting with Prakriti which has the attributes of birth and death, he also assumes the attributes of birth and death. And in consequence of such union he becomes an object of perception and though in reality divested of all attributes yet he comes to be invested therewith. It is in this way that the Mahan-Soul (Hiranyagarbha), becoming united with Prakriti and invested with Ignorance, undergoes modifications and becomes conscious of Self. Uniting with the attributes of Sattwa and Rajas and Tamas, he becomes identified with diverse creatures belonging to diverse orders of Being, in consequence of his forgetfulness and his waiting upon Ignorance. In consequence of his birth and destruction arising from the fact of his dwelling in upon with Prakriti, he thinks himself to be no other than what he apparently is. Regarding himself as this or that, he follows the attributes of Sattwa, Rajas, and Tamas. Under the influence of Tamas, he attains to diverse kinds of conditions that are affected by Tamas. Under the influence of Rajas and Sattwa, he attains similarly to conditions that are affected by Rajas and Sattwa. There are three colours in all, viz., White, Red, and Dark. All those colours appertain to Prakriti (so that He it is who becomes White or Red or Dark according as the nature of the Prakriti with which is He becomes identified for the time being). Through Tamas one goes to hell. Through Rajas one attains to and remains in the status of humanity. Through

Sattwa, people ascend to the regions of the deities and become sharers of great felicity. By adhering to sin continuously one sinks into the intermediate order of beings. By acting both righteously and sinfully one attains to the status of the deities. In this way the twenty-fifth, viz., Akshara (the Indestructible), the wise say, by union with the unmanifest (Prakriti), becomes transformed into Kshara (destructible). By means of knowledge however, the Indestructible becomes displayed in His true nature.'"'“

SECTION CCCIV

“““Vasishtha said, ‘Thus in consequence of his forgetfulness the Soul follows ignorance and obtains thousands of bodies one after another. He attains to thousands of births among the intermediate orders and sometimes among the very gods in consequence of his union with (particular) attributes and the puissance of attributes.[580] From the status of humanity, he goes to heaven and from heaven he comes back to humanity, and from humanity he sinks into hell for many long years. As the worm that fabricates the cocoon shuts itself, completely on every side by means of the threads it weaves itself, even so the Soul, though in reality transcending all attributes, invests himself on every side with attributes (and deprives himself of liberty).[581] Though transcending (in his real nature) both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though transcending all diseases, the Soul regards himself to be afflicted by headache and opthalmia and toothache and affections of the throat and abdominal dropsy, and burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and whatever other diseases of diverse kinds are seen in the bodies of embodied creatures. Regarding himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he endures misery and enjoys the fruits of his good deeds. Invested with Ignorance he regards himself as robed sometimes in white cloth and sometimes in full dress consisting of four pieces or as lying on floors (instead of on beds or bedsteads) or with hands and feet contracted like those of frogs or as seated upright in the attitude of ascetic contemplation, or as clad in rags or as lying or sitting under the canopy of heaven or within mansions built of bricks and stone or on rugged stones or on ashes or bare stones or on the bare earth or on beds or on battlefields or in water or in mire or on wooden planks or on diverse kinds of beds; or impelled by desire of fruits, he regards himself as clad in a scant piece of cloth made of grass or as totally nude or as robed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in fabric of hemp, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of torn rags or in diverse other kinds of cloth too numerous to mention. The soul regards himself also as wearing diverse kinds of ornaments and gems, or as eating diverse kinds of food. He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelve day, or as once in a month, of as eating only roots, or fruits, or as subsisting upon air or water alone, or on cakes of sesame husk, or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as subsisting on fallen leaves of trees or fruits that have fallen down and lay scattered on the ground, or diverse other kinds of food, impelled by the desire of winning (ascetic) success. The Soul regards himself as adopting the observance of Chandrayana according to the rites ordained in the scriptures, or diverse other vows and observance, and the courses of duty prescribed for the four modes of life, and even derelictions of duty, and the duties of other subsidiary modes of life included in the four principal ones, and even diverse kinds of practices that distinguish the wicked and sinful. The Soul regards himself as enjoying retired spots and delightful shades of mountains and the cool vicinity of spring and fountain and solitary river banks and secluded forests, and sacred spots dedicated to the deities, and lakes and waters withdrawn from the busy hunts of men, and lone mountain caves affording the accommodation that houses and mansions afford. The Soul regards himself as employed in the recitation of different kinds of hidden Mantras or as observing different vows and rules and diverse kinds of penances, and sacrifices of many kinds, and rites of diverse sorts. The Soul regards himself as adopting sometimes the way of traders and merchants and the practices of Brahmanas and Kshatriyas and

Vaisyas and Sudras, and gifts of diverse kinds unto those that are destitute or blind or helpless. In consequence of his being invested with Ignorance, the Soul adopts different attributes of Sattwa and Rajas and Tamas, and Righteousness and Wealth and pleasure. Under the influence of Prakriti the Soul, undergoing modification himself, observes and adopts and practices all these and regards himself as such. Indeed, the Soul regards himself as employed in the utterance of the sacred mantras Swaha and Swadha and Vashat, and in bowing unto those he regards as his Superiors; in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in performing sacrifices and studying the scriptures, and doing all other acts and rites of this kind. The Soul regards himself as concerned with birth and death and disputes and slaughter. All these, the learned say, constitute the path of acts good and bad. It is the goddess Prakriti who causes birth and death. When the time approaches for universal Destruction, all existent objects and attributes are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding and spreading out his rays when morning comes. Even thus the Soul, for the sake of sport, repeatedly regards himself invested with all these conditions, which are his own forms and attributes, infinite in number, and agreeable to himself. It is this way that the Soul, though really transcending the three attributes, becomes attached to the path of acts and creates by modification Prakriti invested with the attributes of birth and death and identical with all acts and conditions which are characterised by the three attributes of Sattwa, Rajas, and Tamas. Arrived at the path of action, the Soul regards particular acts to be endued with particular characteristics and productive of particular ends. O monarch, the whole of this universe has been blinded by Prakriti and all things have been diversely overwhelmed (through Prakriti) by the attributes of Rajas and Tamas. It is in consequence of the Soul being invested by Prakriti that these pairs of opposites productive of happiness and woe, repeatedly come. It is in consequence of this Ignorance that Jiva regards these sorrows to be his and imagines them as pursuing him. Indeed, O monarch, through that Ignorance it is that Jiva imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the felicity that awaits all his good acts. It is through Ignorance that he thinks he should enjoy and endure these delights and these woes here in this world. Through Ignorance Jiva thinks,— "I should secure my happiness. By continually doing good acts, I may have happiness in this life till its close and I shall be happy in all my future lives. Though, again the (evil) acts I do in this life unending sorrow may become mine. The status of humanity is fraught with great misery, for from it one sinks into hell. From hell, it will take many long years before I can come back to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to come back again to humanity and thence to sink into hell once more!" — One who always regards this combination of the primal elements and the senses, with the Chit's reflection in it, to be thus invested with the characteristics of the Soul, has repeatedly to wander among gods and human beings and to sink into hell. Being always invested with the idea of meum, Jiva has to make a round of such births. Millions upon millions of births have to be gone through by Jiva in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all fraught with good and bad fruits, has in the three worlds to assume successive forms and to enjoy and endure fruits corresponding therewith. It is Prakriti that causes acts fraught with good and bad acts; and it is Prakriti that enjoys and endures the fruits thereof in the three worlds. Indeed, Prakriti follows the course of acts. The status of the intermediate beings, of humanity, and of the gods as well, — these three fields, — should be known as originating in Prakriti and has been said to be destitute of all attributes. Her existence is affirmed only in consequence of her acts (beginning with Mahat). After the same manner, Purusha (or Soul), though without attributes himself, has his existence affirmed in consequence of the acts which the body does when it receives his reflection. Although the Soul is not subject to modifications of any kind and is the active principle that sets Prakriti in motion, yet entering a body that is united with the senses of knowledge and action, he regards all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the attributes of Sattwa and Rajas and Tamas, become engaged in numerous objects. Jiva imagines that it is he who does the acts of his life and that the senses of knowledge and acts belong to him, although in reality he has no senses. Indeed, though unequipt with body, he imagines that he has a body. Though destitute of attributes, he regards himself as endued therewith, and though transcending Time, imagines himself to be under Time's control. Though destitute of understanding, he still regards himself as endued therewith, and though transcending the (four and twenty) topics, regards himself as one included among them. Though deathless, he still regards himself as liable to death, and though motionless regards himself to be endued with motion. Though not possessed of a material case, he still regards himself as possessed of one; and though unborn, he still regards himself as invested with birth. Though transcending penances, he still regards as engaged in penances, and though he has no end (after which to strive), he still regards himself as liable to attain to ends (of diverse kinds). Though not endued with motion and birth, he still regards himself as endued with both, and though transcending fear, still regards himself as liable to fear. Though Indestructible, he still regards himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.'""

SECTION CCCV

“‘“Vasishtha said, ‘It is thus, in consequence of his Ignorance and his association with others that are invested with Ignorance, that Jiva has recourse to millions and millions of births every one of which has dissolution in the end. In consequence of his transformation into Chit invested with Ignorance, Jiva betakes himself to millions of abodes one of which is liable to end in destruction, among intermediate beings and men and the deities. In consequence of Ignorance, Jiva, like Chandramas, has to wax and wane thousands and thousands of times. This is truly the nature of Jiva when invested with ignorance. Know that Chandramas has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth (i.e., that portion which remains invisible and which appears on the night of the New-moon) remains constant. After the manner of Chandramas, Jiva too has full sixteen portions. Only fifteen of these, (viz., Prakriti with Chit’s reflection, the ten senses of knowledge and action, and the four inner faculties) appear and disappear. The sixteenth (viz., Chit in its purity) is subject to no modification. Invested with Ignorance, Jiva repeatedly and continually takes birth in the fifteen portions named above. With the eternal and immutable portion on Jiva primal essence become united and this union takes place repeatedly. That sixteenth portion is subtile. It should be known as Soma (eternal and immutable). It is never upheld by the senses. On the other hand, the senses are upheld by it. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O monarch, take birth without their aid. They are called Prakriti. The destruction of Jiva’s liability to be united with Prakriti is called Emancipation. The Mahat-Soul, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest,[582] has to assume it repeatedly. In consequence of not knowing, That which is stainless and pure, and for its devotion to what is the result of a combination of both Pure and Impure, the Soul, which is in reality pure, becomes, O king Impure. Indeed, in consequence of its devotion to Ignorance, Jiva, though characterised by Knowledge becomes repeatedly associated with Ignorance. Though, O monarch, free from error of every kind, yet in consequence of its devotion to the three attributes of Prakriti, it becomes endued with those attributes.’”’“

SECTION CCCVI

“““Janaka said, ‘O holy one, it has been said that the relation between male and female is like that which subsists between the Indestructible and the destructible (or Purusha and Prakriti). Without a male, a female can never conceive. Without a female a male also can never create form. In consequence of their union with each other, and each depending upon the attributes of the other, forms (of living creatures) are seen to flow. This is the case with all orders of being. Through each other’s union for purposes of (sexual) congress, and through each depending upon the attributes of the others, forms (of living creatures) flow in menstrual seasons. I shall tell to thee the indications thereof. Hear what the attributes are that belong to the sire and what those are that belong to the mother. Bones, sinews and marrow, O regenerate one, we know, are derived from the sire. Skin, flesh, and blood, we hear are derived from the mother. Even this, O foremost of regenerate persons, is what may be read of in the Vedas and other scriptures. Whatever is read as declared in the Vedas and in other scriptures is regarded as authority. The authority, again, of the Vedas and other scriptures (not inconsistent with the Vedas), is eternal. If Prakriti and Purusha be always united together in this way by each opposing and each depending on the other’s attributes, I see, O holy one, that Emancipation cannot exist. Thou, O holy one, art possessed of spiritual vision so that thou seest all things as if they are present before thy eyes. If, therefore, there be any direct evidence of the existence of Emancipation, do thou, speak of it to me. We are desirous of attaining to Emancipation. Indeed, we wish to attain to That which is auspicious, bodiless, not subject to decrepitude, eternal beyond the ken of the senses, and having nothing superior to it.’

"""Vasishtha said, 'What thou sayest about the indications of the Vedas and the other scriptures (in respect of the matter) is even so. Thou takest those indications in the way in which they should be taken. Thou bearest, however, in thy understanding, only the texts of the Vedas and the other scriptures. Thou art not, O monarch, truly conversant with the real meaning of those texts. That person who bears in his understanding merely the texts of the Vedas and the other scriptures without being conversant with the true sense or meaning of those texts, bears them fruitlessly. Indeed, one who holds the contents of a work in memory without comprehending their meaning is said to bear an useless burden. He, however, who is conversant with the true meaning of a treatise, is said to have studied that treatise to purpose. Questioned regarding the meaning of a text, it behoveth one to communicate that meaning which he has comprehended by a careful study. That person of dull intelligence who refuses to expound the meanings of texts in the midst of a conclave of the learned, that person of foolish understanding, never succeeds in expounding the meaning correctly.[583] An ignorant person, going to expound the true meaning of treatises, incurs ridicule. Even those possessed of a knowledge of the Soul have to incur ridicule on such occasions (if what they go to explain has not been acquired by study). Listen now to me, O monarch, as to how the subject of Emancipation has been explained (by preceptors to disciple from days of old) among highsouled persons conversant with the Sankhya and the Yoga systems of philosophy. That which the Yogins behold is precisely that which the Sankhyas strive after to attain. He who sees the Sankhya and the Yoga systems to be one and the same is said to be endued with intelligence. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses (of both knowledge and action), about which thou wert speaking unto me, exist. Objects flow from objects; the senses from the senses. From body one obtains a body, as a seed is obtained from seed. When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all attributes, and in consequence of His being so, how, indeed, can He have attributes of any kind? Space and other attributes arise from the attributes of Sattwa and Rajas and Tamas, and disappear ultimately in them. Thus the attributes arise from Prakriti. Skin, flesh, blood, fat, bile, marrow, bones, and sinews, — these eight that are made of Prakriti, know, O king, may sometimes be produced by the vital seed alone (of the male). The Jiva-soul and the universe are said to both partake of Prakriti characterised by the three attributes of Sattwa, Rajas, and Tamas. The Supreme Soul is different from both the Jiva-soul and the universe. As the seasons though unendued with forms, are nevertheless inferred from the appearance of particular fruits and flowers, after the same manner, Prakriti, though formless, is inferred from the attributes of Mahat and the rest that spring from it. In this way from the existence of Chaitanya in the body, the Supreme Soul, divested of all attributes whatever and perfectly stainless, is inferred. Without beginning and destruction, without end, the overseer of all things, and auspicious, that Soul, only in consequence of its identifying itself with the body and other attributes, comes to be taken as invested with attributes. Those persons that are truly conversant with attributes know that only objects endued with attributes can have attributes but that That which transcends all attributes can have none. When the Jiva-soul conquers all attributes born of Prakriti and which it assumes under error, only then does it behold the Supreme Soul. Only the highest Rishis conversant with the Sankhya and the Yoga systems know that Supreme Soul which Sankhya and Yogins and believers in all other systems say is beyond the Understanding, which is regarded as Knower and endued with the highest wisdom in consequence of its casting off all consciousness of identification with Prakriti, which transcends the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Prakriti and all the attributes born of Prakriti, and which, transcending the four and twenty topics of enquiry, forms the twenty-fifth. When men of knowledge, who stand in fear of birth, of the several conditions of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time. An intelligent man regards the unity of Jiva-soul with the Supreme Soul as consistent with the scriptures and as perfectly correct, while the man destitute of intelligence looks upon the two as different from each other. This forms the distinction between the man of intelligence and man that is destitute of it. The indications of both Kshara and Akshara (destructible and indestructible) have now been said unto thee. Akshara is Oneness or Unity, while multiplicity or variety is said to be Kshara. When one begins to study and understands properly the five and twenty topics of enquiry, one then comprehends that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them. These are the several indications of what is included in the tale of topics or principles created and what transcends that tale. The wise have said that the tale of topics numbers only five and twenty. That which transcends the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things (numbered five and twenty) according to their aggregates (of five) is the study and comprehension of topics. Transcending these is That which is eternal.’”’“

SECTION CCCVII

“““Janaka said, ‘Thou hast, O foremost of Rishis, said that Unity is the attribute of that which is Akshara (Indestructible) and variety or multiplicity is the attribute of what is known as Kshara (Destructible). I have not, however, clearly understood the nature of these two. Doubts are still lurking in my mind. Ignorant men look upon the Soul as endued with the incident of multiplicity. They, however that are possessed of knowledge and wisdom regard the Soul to be one and the same. I however, have a very dull understanding. I am, therefore, unable to comprehend how all this can happen. The causes also that thou hast assigned for the unity and the multiplicity of Akshara and Kshara I have almost forgotten in consequence of the restlessness of my understanding. I therefore, desire to hear thee once more discourse to me on those same incidents of unity and multiplicity, on him who is knowing, on what is destitute of knowledge, on Jiva-soul, Knowledge, Ignorance, Akshara, Kshara, and on the Sankhya and the Yoga systems, in detail and separately and agreeable to the truth.’

“““Vasishtha said, ‘I shall tell thee what thou askest! Listen however, to me, O monarch, as I expound to thee the practices of Yoga separately. Contemplation, which constitutes an obligatory practice with Yogins, is their highest puissance[584]. Those conversant with Yoga say that Contemplation is of two kinds. One is the concentration of the mind, and the other is called Pranayama (regulation of breath). Pranayama is said to be endued with substance; while concentration of mind is unendued with it.[585] Excepting the three times when a man passes urine and stools and eats, one should devote the whole of his time to contemplation. Withdrawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should agreeably to the two and twenty modes of transmitting the Prana breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti)[586] which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction. It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's. Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, suspended the functions of the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga. When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought; when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga. At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtile form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings. When persons like ourselves say that there has been a complete identification of the Knower, the Known, and Knowledge, then is the Yogin said to behold the Supreme Soul.[587] While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky. That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brahmanas endued with intelligence and wisdom and conversant with the Vedas, is subtiler than what is subtile and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them. The creator of the worlds, He is seen only by a person endued with wealth of intelligence when aided by the lamp of the mind. He dwells on the other share of thick Darkness and transcends him called Iswara.[588] Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.

""""This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeed in beholding the Supreme Soul that transcends destruction and decay. This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors.[589] The Sankhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced. It is heard by us that from Mahat flows the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness flow the five subtile essences of sound, form, touch, taste, and scent. All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essences of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind. Men of wisdom devoted to the Sankhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sankhya enquiry. That which is produced becomes merged in the producing. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order. At every new Creation, the Gunas start into existence in the lateral order (as stated above), and (when Destruction comes) they merge, (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth. O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place, and it is He that assumes multifarious forms when Creation starts into life. This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the overpresiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications. Only one fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form. The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soul). Transcending the four and twenty topics or principles is the Soul which is great. It presides over that Prakriti or Kshetra. Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras He is called the Presider. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters into Unmanifest Kshetra (viz., the body), therefore he is called Purusha. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower. Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles. The Unmanifest is called Kshetra, Sattwa (understanding), and also Iswara (the supreme Lord), while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally). This much O king, is an account of the Sankhya philosophy. The Sankhyas called the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul. Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sankhyas succeed in beholding That which transcends the four and twenty topics or principles.[590] Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul. I have now told thee every thing about the Sankhya System truly. Those who are conversant with this philosophy succeed in attaining to tranquillity. Indeed, as men whose understanding are subject to error have direct cognisance of Brahma. They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samadhi, and immutability, become theirs, in consequence of their having attained to the nature of the Indestructible.[591] They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being). They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames. All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, transcends all things. They who know the Soul have no fear of returning to the world.’”’“

SECTION CCCVIII

"""Vasishtha said, 'I have thus far discoursed to thee on the Sankhya philosophy. Listen now to me as I tell thee what is Vidya (knowledge) and what is Avidya (Ignorance), one after the other. The learned say that that Prakriti, which is fraught with the attributes of Creation and Destruction, is called Avidya; while Purusha, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called Vidya. Listen to me first as I tell thee what is Vidya among successive sets of other things, as expounded in the Sankhya philosophy. Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidya. Of the senses of knowledge and their object, the former constitute Vidya as has been heard by us. Of objects of the senses and the mind, the wise have said that the mind constitute Vidya. Of mind and the five subtile essences, the five subtile essences constitutes Vidya. Of the five subtile essences and Consciousness, Consciousness constitutes Vidya. Of Consciousness and Mahat, Mahat, O king, is Vidya. Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidya. Of Prakriti, and that called Vidhi which is Supreme, the latter should be known as Vidya. Transcending Prakriti is the twenty-fifth (called Purusha) who should be known as Vidya. Of all knowledge that which is the Object of Knowledge has been said to be the Unmanifest, O king.[592] Again, Knowledge has been said to be Unmanifest and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidya and Avidya. Listen now to me as I tell thee all that has been said about the Indestructible, and the Destructible.

Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible. I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation). Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible. That Unmanifest becomes repeatedly modified for the purpose of creating the principle. And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra (and hence Akshara or Indestructible).[593] When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma) then the twenty-fifth (viz., Jiva or Purusha) also, with all those principles disappears into it. When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too,[594] O son, becomes merged into his own producing cause then (all that remains is Brahma and, therefore) Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles. Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us. When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless. When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma. Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity. When the knowledge of truth dawns upon him, Jiva begins to lament in this strain: “Alas, how foolishly have I acted by falling through ignorance, into this frame composed of Prakriti like a fish entangled in a net! Alas, through ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and spouses to be my own! Fie on me that through ignorance, I have been repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)! The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be, I am competent to be like Him and to attain an identity with Him. I see my similarity with Him. I am indeed, like Him. He is stainless. It is evident that I am of the same nature. Through ignorance and stupefaction, I have become associated with inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti. Alas, by her was I so long subdued without having been able to know it. Various are the forms — high, middling, and low, that Prakriti assume. Oh, how shall I dwell in those forms?[595] How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sankhya or Yoga). I shall not longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification? She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her. In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of meum, and thereby insulted and distressed. In consequence of my sense of meum, concerning the result of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of meum, yet in consequence of affecting it, what diverse acts of an evil nature have been committed by me in those orders which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of meum and without that consciousness which creates the forms of Prakriti that invests me all around. Casting off that sense of meum which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious. I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti!" — The twenty-fifth, (viz., Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious. Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithila, to identify the same.

""""I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures. I shall now tell thee, according to what I have heard, as to how Knowledge that is subtile, stainless, and certain arises. Do thou listen to me. I have already discoursed to thee what the Sankhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sankhya treatises is identical with what has been laid down in the Yoga scriptures. The knowledge, O monarch, which the Sankhya preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been inculcated very clearly for the benefit of disciples. The learned say that this Sankhya system is very extensive. Yogin have great regard for that system as also for the Vedas. In the Sankhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sankhyas regard as their highest topic of principles has been duly described (by me). In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of.’”’“

SECTION CCCIX

“““Vasishtha said, ‘Listen now to me as I discourse to thee on Buddhas (Supreme Soul) and Abuddha (Jiva) which is the dispensation of attributes of Sattwa, Rajas, and Tamas. Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real.[596] In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and withdraws into himself what he creates. Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamana (the Comprehender).[597] The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called Unintelligent. There is a declaration of the Srutis to the effect that if ever Prakriti does succeed in knowing the twenty-fifth (i.e., Jiva) Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twenty-fifth Prakriti can never comprehend it). In consequence of this (viz., his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant. Indeed because the twenty-fifth can comprehend the Unmanifest, he is therefore, called Budhyamana (or Comprehender). He cannot, however, readily comprehend the twenty-sixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both Jiva and Prakriti, numbering the twenty-fifth and the twenty-fourth respectively. O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.[598] When Jiva considers himself different from what he truly is (i.e. when he regards himself as fat or lean, fair or dark, a Brahmana or a Sudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united. When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless and which is concerned with Brahma. When Jiva succeeds, O tiger among kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth or (Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction. When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul. The learned say that when he is freed from the attributes of Sattwa and Rajas and Tamas and united in the nature with the Supreme Soul then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction.[599] O giver of honours, the Soul, though it has the manifest principles (viz. the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that including the Jiva soul there are five and twenty principles in all. Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing or awakened one.[600] When Jiva comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twenty-sixth. Though awakened by the twenty-sixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva, multifariousness (in respect of forms) as explained in the Srutis and the Sankhya scriptures. When Jiva, who is endued with Chetana and Unintelligent Prakriti, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resumes his Oneness. O ruler of Mithila, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he becomes freed from virtue and vice. Indeed, when Jiva, attaining to the twenty-sixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti. In consequence of understanding the twenty-sixth, the four and twenty principles seems to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indication of the Srutis, the nature of the Unintelligent or Prakriti, and of Jiva, so also of that which is Pure Knowledge viz., the Supreme Soul, agreeable to the truth. Guided by the scriptures, variety and oneness are thus to be understood. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul.[601] The Multiplicity and Oneness of these two are then understood in this way. This is called Emancipation, viz., this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti. The twenty-fifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the understanding. Indeed, that twenty-fifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it.[602] Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated. By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation. By uniting with one of pure deeds he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's own Self, he becomes of the same nature and attains to Independence.

""""O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, viz., the Eternal and Stainless and Primeval Brahma. Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma. It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated. It should be given to one that is endued with faith, or one that is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is conversant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures; or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning or one endued with wisdom or one possessed of forgiveness and self-restraint and tranquillity of soul. This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as fit receptacle for holding it no advantage or good fruit can arise. Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses. O Karala, let no fear be thine any longer, since thou hast heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief. Beholding Brahma whose sight is capable of dispelling both birth and death, O king which is full of auspiciousness, which removes all fear, and which benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today! I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of every superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to thee just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!'"

"'Bhishma continued, "I have thus told thee of high Brahma agreeably to what the great Rishi (Vasishtha) had said (unto king Karala of Janaka's race), by attaining to which the Twenty-fifth (or Jiva) has never to return. Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back. Having heard it, O king, from the celestial Rishi, I have, O son, communicated to thee high knowledge productive of the highest good. This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishtha. From that foremost of Rishis, viz., Vasishtha, it was acquired by Narada. From Narada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief. That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge. In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being every one of which hath death in the end. Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul. The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean. Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance, thou hast therefore become freed from Rajas and also Tamas."'"

SECTION CCCX

“‘Bhishma said, “Once on a time a king of Janaka’s race, while ranging the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhrigu’s race. Bowing with his head unto the Rishi who was seated at his ease, king Vasuman took his seat near him and obtaining his permission put to him this question: ‘O holy one, what is productive of the highest benefit, both here and hereafter, to man who is endued with an unstable body and who is the slave of his desires? Properly honoured by the king, and thus questioned, that high-souled Rishi possessed of ascetic merit then said these words unto him that were highly beneficial.’

“““The Rishi said, ‘If thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures. Righteousness is beneficial unto them that are good. Righteousness is the refuge of those that are good. From Righteousness have flowed the three worlds with their mobile and immobile creatures. O thou that art eagerly desirous of enjoying all agreeable objects, how is it that thou art not yet satiated with objects of desire? Thou seest the honey, O thou of little understanding, but art blind to the fall[603]. As one desirous of earning the fruits of knowledge should set oneself to the acquisition of knowledge, even so one desirous of earning the fruits of Righteousness should set oneself to the acquisition of Righteousness. If a wicked man from desire of virtue, strives to accomplish an act that is pure and stainless, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, impelled by the desire of earning virtue, strives to accomplish an act that is even difficult, its accomplishment becomes easy for him. If, while residing in the woods, one acts in such a way as to enjoy all the pleasures of a residence amidst men in towns, one comes to be looked upon not as a forest recluse but as a denizen of towns. Similarly, if one, while residing in towns, acts in such a way as to enjoy the felicity that attaches to the life of a forest recluse, once comes to be looked upon not as a denizen of towns but as a forest recluse. Ascertaining the merits of the religion of Acts and that of Abstention from acts, do thou, with concentrated senses, be devoted to the practices of righteousness that appertain to thought, words, and deed. Judging of the propriety of time and place, purified by the observance of vows and other cleansing rites, and solicited (by them), do thou, without malice, make large gifts unto them that are good.[604] Acquiring wealth by righteous means, one should give it away unto those that are deserving. One should make gifts, casting off anger; and having made gifts one should never give way to sorrow nor proclaim those gifts with one's own mouth. The Brahmana who is full of compassion, who is observant of candour, and whose birth is pure, has been regarded as a person deserving of gifts. A person is said to be pure in birth when he is born of mother that has only one husband and that belongs to the same order to which her husband belongs. Indeed, such a Brahmana, conversant with the three Vedas, viz., Rich, Yajush, and Saman, possessed of learning, duly observant of the six duties (of sacrificing on his own account, officiating at the sacrifices of others, learning, teaching, making gifts, and receiving gifts), has been regarded as deserving of gifts. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place.[605] Sin is cast off like the filth on one's body, — a little with a little exertion and a greater quantity when the exertion is greater. A person, after purging his bowels, should take ghee, which operates most beneficially on his system (as a healthy tonic). After the same manner, when one has cleansed oneself of all faults and sets oneself to the acquisition of righteousness, that righteousness, in the next world, proves to be productive of the highest happiness. Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards good thoughts. One should always reverence the practices of one's own order. Do thou strive, therefore, to act in such a way that thou mayst have faith in the practices of thy own order. O thou that art endued with an impatient soul, betake thyself to the practice of patience. O thou that art of a foolish understanding, seek thou to be possessed of intelligence! Destitute of tranquillity, seek thou to be tranquil, and bereft of wisdom as thou art, do thou seek to act wisely! He who moves in the companionship of the righteous succeeds, by his own energy, in acquiring the means of accomplishing what is beneficial for him both in this and the next world. Verily, the root of the benefit (which thus becomes his here and hereafter) is unwavering firmness. The royal sage Mahabhisha, through want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted (in consequence of his boastfulness and thought was hurled down from heaven) succeeded in regaining regions of felicity through his firmness. Thou art sure to attain to great intelligence, as also to what is for thy highest good, by paying court to virtuous and learned persons possessed of ascetic merit.'"

"'Bhishma continued, "Hearing these words of the sage, king Vasuman, possessed of a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of Righteousness."'"

SECTION CCCXI

“‘Yudhishthira said, “It behoveth thee, O grandsire, to discourse to me on that which is freed from duty and its reverse, which is freed from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, which is eternal fearlessness, which is Eternal and Indestructible, and Immutable, which is always Pure, and which is ever free from the toil of exertion.”

“‘Bhishma said, “I shall in this connection recite to thee the old narrative, O Bharata, of the discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka’s race, fully conversant with the import of all questions, addressed this question to Yajnavalkya, that foremost of Rishis.

“‘“Janaka said, ‘O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Prakriti? What is the Unmanifest and highest Brahma? What is higher than Brahma? What is birth and what is death? What are the limits of Age? It behoveth thee, O foremost of Brahmanas, to discourse on all these topics unto me that am solicitous of obtaining thy grace; I am ignorant while thou art an Ocean of knowledge. Hence, I ask thee! Verily, I desire to hear thee discourse on all these subjects!’

“‘“Yajnavalkya said, ‘Hear, O monarch, what I say in an answer to these questions of thine. I shall impart to thee the high knowledge which Yogins value, and especially that which is possessed by the Sankhyas. Nothing is unknown to thee. Still thou askest me. One however that is questioned should answer. This is the eternal practice. Eight principles have been called by the name of Prakriti, while sixteen have been called modifications. Of Manifest, there are seven. These are the views of those persons who are conversant with the science of Adhyatma. The Unmanifest (or original Prakriti), Mahat, Consciousness, and the five subtile elements of Earth, Wind, Space, Water, and Light, — these eight are known by the name of Prakriti. Listen now to the enumeration of those called modifications. They are the ear, the skin, the tongue, and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organs of pleasure.[606] Amongst these, the ten beginning with sound, and having their origin in the five great principles,[607] are called Visesha. The five senses of knowledge are called Savisesha, O ruler of Mithila. Persons conversant with the Science of Adhyatma regard the mind as the sixteenth. This is conformable to thy own views as also to those of other learned men well acquainted with the truths about principles. From the Unmanifest, O king, springs the Mahat-soul. The learned say this to be the first creation relating to Pradhana (or Prakriti): From Mahat, O king of men, is produced Consciousness. This has been called the second creation having the Understanding for its essence.[608] From Consciousness hath sprung the Mind which is the essence of sound and the others that are the attributes of space and the rest. This is the third creation, said to relate to Consciousness. From mind have sprung the great elements, (numbering five), O king! Know that this is the fourth creation called mental, as I say. Persons conversant with the primal elements say that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great (primal) elements. The creation of the Ear, the Skin, the Tongue, and the Scent, forms the sixth and is regarded as having for its essence multiplicity of thought. The senses that come after the Ear and the others (i.e., the senses of action) then arise, O monarch. This is called seventh creation and relates to the senses of Knowledge. Then, O monarch, come the breath that rises upward (viz., Prana) and those that have a transverse motion (viz., Saman, Udana, and Vyana). This is the eighth creation and is called Arjjava.[609] Then come those breaths that course transversely in the lower parts of the body (viz., Samana, Udana and Vyana) and also that called Apana coursing downwards. This ninth creation, is also called Arjjava, O king. These nine kinds of creation, and these principles, O monarch, which latter number four and twenty, are declared to thee according to what has been laid down in the scriptures. After this, O king, listen to me as I tell thee durations of time as indicated by the learned in respect of these principles or attribute.’”‘“

SECTION CCCXII

"""Yajnavalkya said, 'Listen to me, O foremost of men, as I tell thee what the duration of time is in respect to the Unmanifest (or the Supreme Purusha). Ten thousand Kalpas are said to constitute a single day of his. The duration of his night is equal. When his night expires, he awakes, O monarch, and first creates herbs and plants which constitute the sustenance of all embodied creatures. He then creates Brahman who springs from a golden egg. That Brahman is the form of all created things, as has been heard by us. Having dwelt for one whole year within that egg, the great ascetic Brahman, called also Prajapati (Lord of all creatures), came out of it and created the whole Earth, and the Heaven above. The Lord then, it is read in the Vedas, O king, placed the sky between Heaven and Earth separated from each other. Seven thousand and five hundred Kalpas measure the day of Brahman. Persons conversant with the science of Adhyatma say that his night also is of an equal duration. Brahmana, called Mahan, then creates Consciousness called Bhuta and endued with excellent essence.[610] Before creating any physical bodies out of the ingredients called the Great elements, Mahan or Brahma, endued with penances, created four others called his sons. They are the sires of the original sires, O best of kings, as heard by us.[611] It hath been also heard by us, O monarch, that the senses (of knowledge) along with the four inner faculties, have sprung from the (five Great elements called) Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.[612] The puissant Consciousness created the five Bhutas. These are Earth, Wind, Space, Water, and Light numbering the fifth. This Consciousness (who is a Great Being and) from whom springs the third creating, has five thousand Kalpas for his night, and his day is of equal duration. Sound, Touch, Form, Taste, and Scent, — these five are called Visesha. They inhere into the five great Bhutas. All creatures, O king, incessantly pervaded by these five, desire one another's companionship, become subservient to one another; and challenging one another, transcend one another; and led by those immutable and seductive principles, creatures kill one another and wander in this world entering into numerous orders of Being.[613] Three thousands of Kalpas represent the duration of their day. The measure of their night also is the same.[614] The Mind roveth over all things, O king, led on by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them. The Eye sees forms when aided by the Mind but never by itself. When the Mind is distracted, the Eye fails to perceive with even the objects fully before it. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses. When the cessation takes place of the activity of the Mind, the cessation of the activity of the Senses follows. That is the cessation of the activity of the Senses which is the cessation of the activity of the Mind. One should thus regard the Senses to be under the domination of the Mind. Indeed, the Mind is said to be the Lord of all the Senses. O thou of great fame, these are all the twenty Bhutas in the Universe.'"'"

SECTION CCCXIII

“‘“Yajnavalkya said, ‘I have, one after another, told thee the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Listen now to me as I tell thee of their destruction. Listen to me how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects. When his day expires and night comes, he becomes desirous of sleep. At such a time the unmanifest and holy one urges the Being called Maharudra, who is conscious of his great powers, (for destroying the world). Urged by the unmanifest, that Being assuming the form of Surya of hundreds of thousands of rays, divides himself into a dozen portions each resembling a blazing fire. He then consumes with his energy, O monarch, without any loss of time, the four kinds of created beings, viz., viviparous, oviparous, filth-born, and vegetable. Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on every side as bare as a tortoise shell. Having burnt everything on the face of the Earth, Rudra, of immeasurable might, then quickly fills the bare Earth with Water possessed of great force. He then creates the Yuga-fire which dries up that Water (into which the bare Earth has been dissolved). The Water disappearing, the great element of Fire continues to blaze fiercely. Then comes the mighty Wind of immeasurable force, in his eight forms, who swallows up quickly that blazing fire of transcendent force, possessed of seven flames, and identifiable with the heat existing every creature. Having swallowed up that fire, the Wind courses in every direction, upwards, downwards, and transversely. Then space of immeasurable existent swallowed up that Wind of transcendent energy. Then Mind cheerfully swallows up that immeasurable Space. Then that Lord of all creatures, viz., Consciousness, who is the Soul of everything, swallows up the

Mind. Consciousness, in his turn, is swallowed up by the Mahat-soul who is conversant with the Past, the Present, and the Future. The incomparable Mahat-soul or Universe is then swallowed up by Sambhu, that Lord of all things, to whom the Yoga attributes of Anima, Laghima, Prapti, etc., naturally inhere, who is regarded as the Supreme and pure Effulgence that is Immutable. His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists overwhelming all things. He is the heart of all creatures; His measure is of a digit of the thumb. That Infinite and supreme Soul, that Lord of all, thus swallows up the Universe. After this, what remains is the Undecaying and the Immutable, One who is without defect of any kind, who is the Creator of the Past, the Present, and the Future, and who is perfectly faultless, I have thus, O monarch, duly told thee of Destruction. I shall now discourse to thee on the subjects of Adhyatma, Adhibhuta, and Adhidaivata.’”“

SECTION CCCXIV

“““Yajnavalkya said, ‘Brahmanas conversant with the topics of enquiry speak of the two feet as Adhyatma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam (of those two limbs). The lower duct (anal canal) is Adhyatma, its function of throwing out the excreta is Adhibhuta, and Mitra (Surya) is the Adhidaivata (of that organ). The organ of generation is called Adhyatma. Its agreeable function is called Adhibhuta, and Prajapati is its Adhidaivata. The hands are Adhyatma; their function as represented by acts is Adhibhuta; and Indra is the Adhidaivata of those limbs. The organs of speech are Adhyatma; the words uttered by them are Adhibhuta; and Agni is their Adhidaivata. The eye is Adhyatma; vision or form is its Adhibhuta; and Surya is the Adhidaivata of that organ. The ear is Adhyatma; sound is Adhibhuta; and the points of the horizon are its Adhidaivata. The tongue is Adhyatma, taste is its Adhibhuta; and Water is its Adhidaivata. The sense of scent is Adhyatma; odour is its Adhibhuta; and Earth is its Adhidaivata. The skin is Adhyatma; touch is its Adhibhuta; and Wind is its Adhidaivata. Mind has been called Adhyatma; that with which the Mind is employed is Adhibhuta; and Chandramas is its Adhidaivata. Consciousness is Adhyatma; conviction in one’s identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata. Buddhi is Adhyatma; that which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata. I have thus truly expounded to thee, O king, with its details taken individually, the puissance of the Supreme (in manifesting Himself in different forms) in the beginning, the middle, and the end, O thou that art fully conversant with the nature of the original topics or principles. Prakriti, cheerfully and of her own accord, as if for sport, O monarch, produces, by undergoing modifications herself, thousands and thousands of combinations of her original transformations called Gunahs. As men can light thousands of lamps from but a single lamp, after the same manner Prakriti, by modification, multiplies into thousands of existent objects the (three) attributes (of Sattwa and Rajas and Tamas) of Purusha. Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, compassion, forgiveness, firmness, benevolence, equanimity, truth, acquittance of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory practices, dispassionateness, fearlessness of heart, disregard for the appearance or otherwise of good and evil as also for past acts, appropriation of objects only when obtained by gift, the absence of cupidity, regard for the interests of others, compassion for all creatures, — these have been said to be the qualities that attach to the attribute of Sattwa. The tale of qualities attaching to the attribute of Rajas consists of pride of personal beauty, assertion of lordship, war, disclination to give, absence of compassion, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, indulgence in quarrels and disputes of every kind, arrogance, discourtesy, anxiety, indulgence in hostilities, sorrow, appropriation of what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride, assertion of superiority, malice, and calumny. These are said to spring from the attributes of Rajas. I shall now tell thee of that assemblage of qualities which springs from Tamas. They are stupefaction of judgment, obscuration of every faculty, darkness and blind darkness. By darkness is implied death, and by blind darkness is meant wrath. Besides these, the other indications of Tamas are greediness in respect of all kinds of food, ceaseless appetite for both food and drink, taking pleasure in scents and robes and sports and beds and seats and sleep during the day and calumny and all kinds of acts proceeding from heedlessness, taking pleasure, from ignorance (of purer sources of joy) in dancing and instrumental and vocal music, and aversion for every kind of religion. These, indeed, are the indications of Tamas.’”’“

SECTION CCCXV

“‘“Yajnavalkya said, ‘These three, O foremost of men, (viz., Sattwa, Rajas, and Tamas), are the attributes of Prakriti. These attach to all things of the universe and always inhere to them. The Unmanifest Purusha endued with the six Yoga attributes transforms himself by himself into hundreds and thousands and millions and millions of forms (by embracing these three attributes). Those that are conversant with the science of Adhyatma, say that unto the attribute of Sattwa is assigned a high, unto Rajas a middling, and unto Tamas, a low place in the universe. By the aid of unmixed righteousness one attains to a high end (viz., that of the deities or other celestial beings). Through righteousness mixed with sin one attains to the status of humanity. While through unmixed sin one sinks into a vile end (by becoming an animal or a vegetable etc.). Listen now to me, O king, as I speak to thee of the intermixture or compounds of the three attributes of Sattwa, Rajas, and Tamas. Sometimes Rajas is seen existing with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Then also may Sattwa and Rajas and Tamas be seen existing together and in equal proportions. They constitute the Unmanifest or Prakriti. When the Unmanifest (Purusha) becomes endued with only Sattwa, he attains to the regions of the deities. Endued with both Sattwa and Rajas, he takes birth among human beings. Endued with Rajas and Tamas, he takes birth among the intermediate order of Being. Endued with all three, viz., Sattwa and Rajas and Tamas, he attains to the status of humanity. Those high souled persons that transcend both righteousness and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal. Men of knowledge attain to births that are very superior, and their place is faultless and undecaying, transcending the ken of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness. Thou hadst asked me about the nature of the Supreme residing in the Unmanifest, (viz., Purusha). I shall tell thee. Listen to me, O king. Even when residing in Prakriti, He is said to reside in His own nature without partaking of the nature of Prakriti.[615] Prakriti, O king, is inanimate and unintelligent. When presided over by Purusha, then only can she create and destroy.'

"""Janaka said, 'Both Prakriti and Purusha, O thou of great intelligence, are without beginning and without end. Both of them are without form. Both of them are undecaying. Both of them, again, incomprehensible. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, again, is the other said to be animate and intelligent? And why is the latter called Kshetrajna? Thou, O foremost of Brahmanas, art fully conversant with the entire religion of Emancipation. I desire to hear in detail of the religion of Emancipation in its entirety. Do thou discourse to me then of the existence and Oneness of Purusha, of his separateness from Prakriti, of the deities which attach to the body of the place to which embodied creatures repair when they die, and that place to which they may ultimately, in course of time, be able to go. Tell me also of the Knowledge described in the Sankhya system, and of the Yoga system separately. It behoveth thee also to speak of the premonitory symptoms of death, O best of men. All these topics are well known to thee even as an (emblic) myrobalan in thy hand!'""'"

SECTION CCCXVI

“‘“Yajnavalkya said, ‘That which is without attributes, O son, can never be explained by ascribing attributes to it. Listen, however, to me as I expound to thee what is possessed of attributes and what is devoid of them. High-souled Munis conversant with the truth regarding all the topics or principles say that when Purusha seizes attributes like a crystal catching the reflection of a red flower, he comes to be called as possessed of attributes; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature, that is, as beyond all attributes.[616] Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes. Unmanifest Prakriti cannot know anything, while Purusha, by his nature, is possessed of knowledge, — There is nothing higher than myself, — even this is what Purusha is always conscious of. For this reason the unmanifest (or Prakriti), although naturally inanimate and unintelligent, still becomes animate and intelligent in consequence of her union with Purusha who is Eternal and Indestructible instead of remaining in her own nature due to destructibility.[617] When Purusha, through ignorance, repeatedly becomes associated with attributes, he fails to understand his own real nature and therefore he fails to attain to Emancipation. In consequence of Purusha’s lordship over the principles that flow from Prakriti, he is said to partake of the nature of those principles. In consequence also of his agency in the matter of creation, he is said to possess the attribute of creation. In consequence of his agency in the matter of Yoga, he is said to possess the attribute of Yoga. For his lordship over those particular principles known by the name of Prakriti, he is said to possess the nature of Prakriti.[618] For his agency in the matter of creating the seeds (of all immobile objects), he is said to partake of the nature of those seeds. And because he causes the several principles or attributes to start into life, he is, therefore, said to be subject to decay and destruction (for those principles themselves are subject thereto). In consequence, again, of his being the witness of everything, and in consequence also of there being nothing else than he, as also for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, conversant with Adhyatma, and freed from fever of every kind, regard him as existing by himself without a second, immutable, unmanifest (in the form of Cause), unstable, and manifest (in the form of effects). This is what has been heard by us. Those Sankhyas, however, that depend upon Knowledge only (for their Emancipation) and the practice of compassion for all creatures, say that it is Prakriti which is One but Purushas are many.[619] As a matter of fact, Purusha is different from Prakriti which though unstable, still appears as stable. As a blade of reed is different from its outer cover, even so is Purusha different from Prakriti. Indeed, the worm that is ensconced within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be regarded as forming a portion of the Udumvara. The fish is distinct from the water in which it lives, and the water is distinct from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water. The fire that is contained in an earthen sauce pan is distinct from the earthen sauce pan, and the sauce pan is distinct from the fire it contains. Although the fire exists in and with the sauce pan, yet it is not to be regarded as forming any part of it. The lotus-leaf that floats on a piece of water is distinct from the piece of water on which it floats. Its co-existence with water does not make it a portion of the water. The perennial existence of those objects in and with those mentioned, is never correctly understood by ordinary people. They who behold Prakriti and Purusha in any other light are said to possess a vision that is incorrect. It is certain that they have repeatedly to sink into terrible hell. I have thus told thee the philosophy of the Sankhyas that excellent science by which all things have been correctly ascertained. Ascertaining the nature of Purusha and Prakriti in this way, the Sankhyas attain to Emancipation. I have also told thee of the systems of those others that are conversant with the great principles of the universe. I shall now discourse to thee on the science of the Yogins.’”’“

SECTION CCCXVII

"""Yajnavalkya said, 'I have already spoken to thee of the science of the Sankhyas. Listen now to me as I truly discourse on the science of the Yogins as heard and seen by me, O best of kings! There is no knowledge that can compare with that of the Sankhyas. There is no puissance that compares with that of Yoga. These two ordain the same practices, and both are regarded as capable of leading to Emancipation. Those men that are not blest with intelligence regard the Sankhya and the Yoga systems to be different from each other. We, however, O king, look upon them as one and the same, according to the conclusion to which we have arrived (after study and reflection). That which the Yogins have in view is the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be regarded as truly conversant with the topics or principles that ordain the universe. Know, O king, that the vital breaths and the senses are the chief means for practising Yoga. By only regulating those breaths and the senses, Yogins wander everywhere at their will.[620] When the gross body is destroyed, Yogins endued with subtile bodies possessed of the eight Yoga attributes of Anima, Laghima, Prapti, etc., wander over the universe, enjoying (in that body) all kinds of felicities, O sinless one. The wise have, in the scriptures, spoken of Yoga as conferring eight kinds of puissance. They have spoken of Yoga as possessed of eight limbs.[621] Indeed, O king, they have not spoken of any other kind of Yoga. It has been said that the practices of Yogins excellent as these are (for their results), are of two kinds. Those two kinds, according to the indications occurring in the scriptures, are practices endued with attributes and those freed from attributes. The concentration of the mind on the sixteen objects named, with simultaneous regulation of the breath, O king, is one kind. The concentration of the mind in such a way as to destroy all difference between the contemplator, the object contemplated, and the act of contemplation along with subjugation of the senses, is of another kind. The first kind of Yoga is said to be that possessed of attributes; the second kind is said to be that freed from attributes.[622] Then, again, regulation of the breath is Yoga with attributes. In Yoga without attributes, the mind, freed from its functions, should be fixed. Only the regulation of the breath which is said to be endued with attributes should, in the first instance, be practised, for, O ruler of Mithila, if the breath (that is inhaled and suspended) be exhaled without mentally reflecting the while upon a definite image (furnished by a limited mantra), the wind in the neophyte's system will increase to his great injury.[623] In the first Yama of the night, twelve ways of holding the breath are recommended. After sleep, in the last Yama of the night, other twelve ways of doing the same have been laid down. Without doubt, one endued with tranquillity, of subdued senses, living in retirement, rejoicing in one's own self, and fully conversant with the import of the scriptures, should (regulating one's breath in these four and twenty ways) fix one's Soul (on the Supreme Soul).[624] Dispelling the five faults of the five senses, viz., (withdrawing them from their objects of) sound, form, touch, taste, and scent, and dispelling those conditions called Pratibha and Apavarga, O ruler of the Mithilas, all the senses should be fixed upon the mind. The mind should then be fixed on Consciousness, O king, Consciousness should next be fixed on intelligence or Buddhi, and Buddhi, should then be fixed on Prakriti. Thus merging these one after another, Yogins contemplate the Supreme Soul which is One, which is freed from Rajas, which is stainless, which is Immutable and Infinite and Pure and without defect, who is Eternal Purusha, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting, who transcends diminution, and which is Immutable Brahma. Listen now, O monarch, to the indications of one that is in Yoga. All the indications of cheerful contentment that are his who is slumbering in contentment are seen in the person, that is in Samadhi. The person in Samadhi, the wise say, looks like the fixed and upward flame of a lamp that is full of oil and that burns in a breezeless spot. He is like a rock which is incapable of being moved in the slightest degree by ever a heavy downpour from the clouds. He is incapable of being moved by the din of conches and drums, or by songs or the sound of hundreds of musical instruments beat or blown together. Even this is the indication of one in Samadhi. As a man of cool courage and determination, while ascending a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons even so the Yogin, when his mind has been concentrated and when he beholds the Supreme Soul in Samadhi, does not, in consequence of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the indication of the Yogin while he is in Samadhi. While in Samadhi, the Yogin beholds Brahma which is Supreme and Immutable, and which is situated like a blazing Effulgence in the midst of thick Darkness. It is by this means that he attains, after many years, to Emancipation after casting off this inanimate body. Even this is what the eternal Sruti declares. This is called the Yoga of the Yogins. What else is it? Knowing it, they that are endued with wisdom regard themselves as crowned with success.’”’“

SECTION CCCXVIII

“““Yajnavalkya said, ‘Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Jiva-soul escapes through the feet, it is said that the man goes to the region of the Vishnu. If through the calves, it has been heard by us, that the man repairs to the regions of the Vasus. If through the knees, he attains to the companionship of those deities that are called Sadhyas. If through the lower duct, the man attains to the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Prajapati. If through the flanks, the man attains to the regions of the Maruts, and if through the nostrils, to the region of Chandramas. If through arms, the man goes to the region of Indra, and if through the chest, to that of Rudra. If through the neck, the man repairs to the excellent region of that foremost of ascetics known by the name of Nara. If through the mouth, the man attains to the region of the Viswadevas and if through the ears, to the region of the deities of the several points of the horizon. If through the nose, the man attains to the region of the Windgod; and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Aswins; and if through the forehead, to that of Pitris. If through the crown of the head, the man attains to the region of the puissant Brahman, that foremost of the gods. I have thus told thee, O ruler of Mithila, the several places to which men repair according to the manner in which their Jiva-souls escape from their bodies. I shall now tell thee the premonitory indication, as laid down by the wise of those who have but one year to live. One, who having previously seen the fixed star called Arandhati, fails to see it, or that other star called Dhruva,[625] or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live. Those men, O king, who can no longer see images of themselves reflected in the eyes of others, have but one year to live. One, who, being endued with lustre loses it, or being endued with wisdom loses it, — indeed, one whose inward and outward nature is thus changed, — has but six months more to live. He, who disregards the deities, or quarrels with the Brahmanas, or one, who, being naturally of a dark complexion becomes pale of hue, has but six months more to live. One, who sees the lunar disc to have many holes like a spider’s web, or one, who sees the solar disc to have similar holes has but one week more to live. One, who, when smelling fragrant scents in place of worship, perceives them to be as offensive as the scent of corpses, has but one week more to live. The depression of the nose or of the ears, the discolour of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal heat, are symptoms indicating death that very day. If, without any perceptible cause a stream of tears suddenly flows from one’s left eye, and if vapours be seen to issue from one’s head, that is a sure indication that the man will die before that day expires. Knowing all these premonitory symptoms, the man of cleansed soul should day and night unite his soul with the Supreme Soul (in Samadhi). Thus should he go on till the day comes for his dissolution. If, however, instead of wishing to die he desires to live in this world, he casts off all enjoyments, — all scents and tastes, — O king, and lives on in abstinence. He thus conquers death by fixing his soul on the Supreme Soul. Indeed, the man, who is blessed with knowledge of the Soul, O monarch, practises the course of life recommended by the Sankhyas and conquers death by uniting his soul with the Supreme Soul. At last, he attains to what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being attained to by men of uncleansed souls.’”“

SECTION CCCXIX

“““Yajnavalkya said, ‘Thou hast asked me, O monarch, of that Supreme Brahma which resides in the Unmanifest. Thy question relates to a deep mystery. Listen to me with close attention, O king! Having conducted myself with humility according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from Surya. Without the austerest penances I formerly adored the heat-giving deity. The puissant Surya, O sinless one, gratified with me, saying,— “Solicit thou, O regenerate Rishi, the boon upon which thou hast set thy heart, however difficult it may be of acquisition, I shall, with cheerful Soul, grant it to thee. It is very difficult to incline me to grace!” Bowing unto him with a bend of my head, that foremost of heat-giving luminaries was addressed by me in these words, “I have no knowledge of the Yajushes. I desire to know them without loss of time!” — The holy one, thus solicited, told me,— “I shall impart the Yajushes unto thee. Made up of the essence of speech, the goddess Saraswati will enter into thy body.” The deity then commanded me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one. At this, I began to burn. Unable to endure the pain I plunged into a stream. Not understanding that what the high-souled Surya had done for me was for my good, I became even angry with him. While I was burning with the energy of the goddess, the holy Surya told me,— “Do thou endure this burning sensation for only a little while. That will soon cease and thou wilt be cool.” Indeed I became cool. Seeing me restored to ease, the Maker of light said unto me,— “The whole Vedas, with even those parts that are regarded as its appendix, together with the Upanishads, will appear in thee by inward light, O regenerate one! The entire Satapathas also thou wilt edit, O foremost of regenerate ones. After that, thy understanding will turn to the path of

Emancipation. Thou wilt also attain to that end which is desirable and which is coveted by both Sankhyas and Yogins!” — Having said these words unto me, the divine Surya proceeded to the Asta hills. Hearing his last words, and after he had departed from the spot where I was, I came home in joy and then remembered the goddess Saraswati. Thought of by me, the auspicious Saraswati appeared instantly before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van, I then, according to the ordinance, offered unto the goddess the usual Arghya, and dedicated another to Surya, that foremost of all heat-giving deities. Discharging this duty I took my seat, devoted to both those deities. Thereupon, the entire Satapatha Brahmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mental vision, at which I became filled with great joy.[626] I then taught them to a hundred good disciples and thereby did what was disagreeable to my high-souled maternal uncle (Vaisampayana) with the disciples gathered round him.[627] Then shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice of thy high-souled sire, O king. In that Sacrifice a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the Dakshina that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that Dakshina (the other half going to my maternal uncle). Thy sire and Sumantra and Paila and Jaimini and other articles all acquiesced in that arrangement.[628]

““““I had thus got from Surya the five times ten Yajushes, O monarch. I then studied the Puranas with Romaharshan. Keeping before me those (original) Mantras and the goddess Saraswati I, then, O king, aided by the inspiration of Surya, set myself to compile the excellent Satapatha Brahmanas, and succeeded in achieving the task never before undertaken by any one else. That path which I had desired to take has been taken by me and I have also taught it to my disciples. Indeed, the whole of those Vedas with their abstracts have been imparted by me to those disciples of mine. Pure in mind and body, all those disciples have, in consequence of my instructions, become filled with joy.

Having established (for the use of others) this knowledge consisting of fifty branches which I had obtained from Surya, I now meditate on the great object of that knowledge viz., (Brahma). The Gandharva Viswavasu, well-conversant with the Vedanta scriptures, desirous, O king, of ascertaining what is beneficial for the Brahmanas in this knowledge and what truth occurs in it, and what is the excellent object of this knowledge, one questioned me. He put to me altogether four and twenty questions, O king, relating to the Vedas. Finally, he asked me a question, numbered twenty-fifth which relates to that branch of knowledge which is concerned with the inferences of ratiocination. Those questions are as follows: What is universe and what is not-universe? What is Aswa and what Aswa? What is Mitra? What is Varuna? What is Knowledge? What is Object of knowledge? What is Unintelligent? What is Intelligent? Who is Kah? Who is possessed of the principle of change? Who is not possessed of the same? What is he that devours the Sun and what is the Sun? What is Vidya and what is Avidya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the excellent questions put to me by that foremost of Gandharvas. After king Viswavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them properly. At first, however, I told him, Wait for a brief space of time, till I reflect on thy questions! So be it, Gandharva said, and sat in silence. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally arose in my mind like butter from curds. Keeping in view the high science of inferential ratiocination, I churned with my mind, O monarch, the Upanishads and the supplementary scriptures relating to the Vedas. The fourth science then that treats of Emancipation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, viz., Jiva, I then expounded to him.[629] Having said all this, O monarch, to king Viswavasu, I then addressed him, saying, “Listen now to the answers that I give unto the several questions that thou hast put to me. I now turn to the question, which, O Gandharva, thou askest, viz., What is Universe and what is not-universe? The Universe is Unmanifest and original Prakriti endued with the principles of birth and death which are terrible (to those that are desirous of Emancipation). It is, besides, possessed of the three attributes (of Sattwa, Rajas, and Tamas), in consequence of its producing principles all of which are fraught with those attributes.[630] That which is Not-universe is Purusha divested of all attributes. By Aswa and Aswa are meant the female and the male, i.e., the former is Prakriti and the latter is Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti.[631] Knowledge, again, is said to be Prakriti, while the object to be known is called Purusha. The Ignorant (Jiva), and the Knowing or Intelligent are both Purusha without attributes (for it is Purusha that becomes Jiva when invested with Ignorance). Thou hast asked what is Kah, who is endued with change and who is unendued therewith. I answer, Kah is Purusha.[632] That which is endued with change is Prakriti. He that is not endued therewith is Purusha. Similarly, that which is called Avidya (the unknowable) is Prakriti; and that which is called Vidya is Purusha. Thou hast asked me about the Mobile and the Immobile. Listen to what my answer is. That which is mobile is Prakriti, which undergoing modification, constitutes the cause of Creation and Destruction. The Immobile is Purusha, for without himself undergoing modifications he assists at Creation and Destruction. (According to a different system of philosophy) that which is Vedya is Prakriti; while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible, unborn, and eternal, according to the conclusions arrived at by philosophers conversant with the topics included in the name of Adhyatma. In consequence of the indestructibility of Prakriti in the matter of Creation, Prakriti, which is unborn, is regarded as not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none. The attributes that reside in Prakriti are destructible, but not Prakriti herself. The learned, therefore, call Prakriti indestructible. Prakriti also, by undergoing modifications, operates as the cause of Creation. The created results appear and disappear, but not original Prakriti. Hence also is Prakriti called indestructible. Thus have I told thee conclusions of the Fourth Science based on the principles of ratiocinative inference and having Emancipation for its end. Having acquired by the science of ratiocinative inference and by waiting upon preceptors, the Rich, the Samans, and the Yajushes, all the obligatory practices should be observed and all the Vedas studied with reverence, O Viswavasu! O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things take their birth and into which all things merge when destruction comes, and which is the one object whose knowledge the Vedas seek to inculcate. Indeed, they, who have no acquaintance with that which the Vedas seek to establish, study the Vedas to no purpose and bear their burthen of such study in vain. If a person desirous of butter churns the milk of the she-ass, without finding what he seeks he simply meets with a substance that is as foul of smell as ordure. After the same manner, if one, having studied the Vedas, fails to comprehend what is Prakriti and what is Purusha, one only proves one's own foolishness of understanding and bears a useless burthen (in the form of Vedic lore).[633] One should, with devoted attention, reflect on both Prakriti and Purusha, so that one may avoid repeated birth and death. Reflection upon the fact of one's repeated births and deaths and avoiding the religion of acts that is productive at best of destructible results, one should betake oneself to the indestructible religion of Yoga. O Kasyapa, if one reflects continuously on the nature of the Jiva-soul and its connection with the Supreme Soul, one then succeeds in divesting oneself of all attributes and in beholding the Supreme Soul. The Eternal and Unmanifest Supreme Soul is regarded by men of foolish understandings to be different from the twenty-fifth or Jiva-soul. They are endued with wisdom that behold both these as truly one and the same. Frightened at repeated births and deaths, the Sankhyas and Yogins regard the Jiva-soul and the Supreme Soul to be one and the same.

""""Viswavasu then said, "Thou hast, O foremost of Brahmanas, said that Jiva-soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. It behoveth thee to once more discourse on this topic to me. I have heard discourses on this subject from Jaigishavya, Aista, Devala, the regenerate sage Parasara, the intelligent Varshaganya, Bhrigu, Panchasikha Kapila, Suka, Gautama, Arshtisena, the high-souled Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the high-souled Sukra, and my sire Kasyapa. Subsequently I heard the discourses of Rudra and the intelligent Viswarupa, of several of the deities, of the Pitris and the Daityas. I have acquired all that they say, for they generally discourse that eternal object of all knowledge. I desire, however, to hear what thou mayst say on those topics with the aid of thy intelligence. Thou art the foremost of all persons, and a learned lecturer on the scriptures, and endued with great intelligence. There is nothing that is unknown to thee. Thou art an ocean of the Srutis, as described, O Brahmana, in the world of both the deities and Pitris. The great Rishis residing in the region of Brahma say that Aditya himself, the eternal lord of all luminaries, is thy preceptor (in the matter of this branch of knowledge). O Yajnavalkya, thou hast obtained the entire science, O Brahmana, of the Sankhyas, as also the scriptures of the Yogins in particular. Without doubt, thou art enlightened, fully conversant with the mobile immobile universe. I desire to hear thee discourse on that knowledge, which may be likened to clarified butter endued with solid grains."

"""Yajnavalkya said, 'Thou art, O foremost of Gandharvas, competent to comprehend every knowledge. As, however, thou askest me do thou hear me then discourse to thee according as I myself have obtained it from my preceptor. Prakriti, which is unintelligent, is apprehended by Jiva. Jiva, however, cannot be apprehended by Prakriti, O Gandharva. In consequence of Jiva being reflected in Prakriti, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as indicated in the Srutis. O sinless one, the other, beholding, beholds the twenty-fourth (Prakriti) and the twenty-fifth (Soul); not beholding, it beholds the twenty-sixth.[634] The twenty-fifth thinks that there is nothing higher than itself. In reality, however, though beholding, it does not behold that (viz., the twenty-sixth) which beholds it.[635] Men possessed of wisdom should never accept the Twenty-fourth (viz., Prakriti, which is unintelligent or inert) as identifiable with the Twenty-fifth or the Soul which has a real and independent existence. The fish live in water. It goes thither impelled by its own nature. As the fish, though living in the water, is to be regarded as separate from it, after the same manner is the Twenty-fifth to be apprehended (i.e., though the Twenty-fifth exists in a state of contact with the Twenty-fourth or Prakriti, it is, however, in its real nature, separate from and independent of Prakriti). When overwhelmed with the consciousness of meum or self, and when unable to understand its identity with the Twenty-sixth, in fact, in consequence of the illusion that invests it, of its co-existence with Prakriti, and of its own manner of thinking, the Jiva-soul always skins down, but when freed from such consciousness it goes upwards. When the Jiva-soul succeeds in apprehending that it is one, and Prakriti with which it resides is another, then only does it, O regenerate one, succeed in beholding the Supreme Soul and attaining to the condition of Oneness with the universe. The Supreme is one, O king, and the Twenty-fifth (or Jiva-soul) is another. In consequence, however, of the Supreme overlying the Jiva-soul the wise regard both to be one and the same.[636] For these reasons, Yogins, and followers of the Sankhya system of philosophy, terrified by the birth and death, blessed with sight of the Twenty-sixth, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Jiva-soul as indestructible.[637] When one beholds the Supreme Soul and losing all consciousness of individuality becomes identified with the Supreme, one then becomes omniscient, and possessed of such omniscience one becomes freed from the obligation of rebirth. I have thus discoursed to thee truly, sinless one, about Prakriti which is unintelligent, and Jiva-soul which is possessed of intelligence, and the Supreme Soul which is endued with omniscience, according to the indications occurring in the Srutis. That man, who beholds not any difference between the knower or the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Jiva-soul and the Supreme Soul.'[638]

""""Viswavasu said, "O puissant one, thou hast duly and adequately discoursed on that which is the origin of all the deities and which is productive of Emancipation. Thou hast said what is true and excellent. May inexhaustible blessings always attend thee, and may thy mind be ever united with intelligence!""

“““Yajnavalkya continued, ‘Having said those words, the prince of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the high-souled one duly honoured me by taking the accustomed turns round my person, and I looked upon him, highly pleased. He inculcated the science he had obtained from me unto those celestials that dwell in the regions of Brahman and other deities, unto those that dwell on Earth, unto also the denizens of the nether regions, and unto them that had adopted the path of Emancipation, O king. The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices inculcated by their system. Others there are that are desirous of achieving their Emancipation. Unto these latter this science is productive of visible fruits, O lion among kings. Emancipation flows from Knowledge. Without Knowledge it can never be attained. The wise have said it, O monarch. Hence, one should strive one’s best for acquiring true Knowledge in all its details, by which one may succeed in freeing oneself from birth and death. Obtaining knowledge from a Brahmana or a Kshatriya or Vaisya or even a Sudra who is of low birth, one endued with faith should always show reverence for such knowledge. Birth and death cannot assail one that is endued with faith. All orders of men are Brahmanas. All are sprung from Brahma. All men utter Brahma.[639] Aided by an understanding that is derived from and directed to Brahma, I inculcated this science treating of Prakriti and Purusha. Indeed, this whole universe is Brahma. From the mouth of Brahma sprung the Brahmanas; from his arms, sprung the Kshatriyas; from his navel, the Vaisya; and from his feet, the Sudras. All the orders, (having sprung in this way) should not be regarded as pilfering from one another. Impelled by Ignorance, all men meet with death and attain, O king, to birth that is the cause of acts.[640] Divested of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being due to the principles that flow from Prakriti. For this reason, all should, by every means, seek to acquire Knowledge. I have told thee that every person is entitled to strive for its acquisition. One that is possessed of Knowledge is a Brahmana. Others, (viz., Kshatriyas and Vaisyas and Sudras) are possessed of knowledge. Hence, this science of Emancipation is always open to them all. This, O king has been said by the Wise. The questions thou hadst asked me have all been answered by me agreeably to the truth. Do thou, therefore, cast off all grief. Go thou to the other end of this enquiry. Thy questions were good. Blessings on thy head for ever!'”

“‘Bhishma continued, “Thus instructed by the intelligent Yajnavalkya the king of Mithila became filled with joy. The king honoured that foremost of ascetics by walking round his person. Dismissed by the monarch, he departed from his court. King Daivarati, having obtained the knowledge of the religion of Emancipation, took his seat, and touching a million of kine and a quantity of gold and a measure of gems and jewels, gave them away unto a number of Brahmanas. Installing his son in the sovereignty of the Videhas, the old king began to live, adopting the practices of the Yatis. Thinking mainly of all ordinary duties and their derelictions (as laid down in the scriptures), the king began to study the science of the Sankhyas and the Yogins in their entirety. Regarding himself to be Infinite, he began to reflect on only the Eternal and Independent One. He cast off all ordinary duties and their derelictions, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things appertaining to the principles produced by Prakriti. Both Sankhyas and Yogins, agreeably to the teachings of their sciences, regard this universe to be due to the action of the Manifest and the Unmanifest. The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do thou, therefore, O monarch, become Pure! The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's one possession. Who, therefore, can be a stranger to one? Do thou think always in this way. Never think otherwise. He who does not know what is Prakriti possessed of attributes and what is Purusha transcending attributes, only he, not possessed as he is of knowledge, repairs to sacred waters and performs sacrifices. Not by study of the Vedas, not by penances, not by sacrifices O son of Kuru, can one attain to the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, one comes to be regarded with reverence. They who wait upon Mahat attain to regions of Mahat. They who wait upon Consciousness, attain to the spot that belongs to Consciousness. They who wait upon what is higher attain to places that are higher than these. Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma who is higher than Unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes, and which is both existent and non-existent. I got all this knowledge from Janaka. The latter had obtained it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the aid of Knowledge one succeeds in crossing the world's ocean which is full of difficulties and dangers. One can never cross that ocean by means of sacrifices. Birth and death, and other impediments, O king, men of knowledge say, one cannot pass over by ordinary exertion.[641] Men attain to heaven through sacrifices, penances, vows, and observances. But they have again to fall down therefrom on the Earth. Do thou, therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states (being Emancipation itself). By apprehending Kshetra, O king, and by performing the Sacrifice that consists in the acquisition of Knowledge, thou wilt really be wise. In former time, Yajnavalkya did that good to king Janaka which is derivable from a study of the Upanishads. The Eternal and Immutable Supreme was the topic about which the great Rishi had discoursed to the king of Mithila. It enabled him to attain to that Brahma which is auspicious, and immortal, and which transcends all kinds of sorrow.”’“

SECTION CCCXX

“‘Yudhishthira said, “Having acquired great power and great wealth, and having obtained a long period of life, how may one succeed in avoiding death? By which of these means, viz., penances, or the accomplishment of the diverse acts (laid down in the Vedas), or by knowledge of the Srutis, or the application of medicines, can one succeed in avoiding decrepitude and death?”

“‘Bhishma said, “In this connection is cited the old narrative of Panchasikha who was a Bhikshu in his practices and Janaka. Once on a time Janaka, the ruler of the Videhas, questioned the great Rishi Panchasikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed in respect of the purpose and import of all duties. The King said,— ‘By what conduct, O holy one may one transcend decrepitude and death? Is it by penances, or by the understanding, or by religious acts (like sacrifices, and vows), or by study and knowledge of the scriptures?’ — Thus addressed by the ruler of the Videhas the learned Panchasikha, conversant with all invisible things, answered, saying,— ‘There is no prevention of these two (viz., decrepitude and death); nor is it true that they cannot be prevented under any circumstances. Neither days, nor nights, nor months, cease to go on. Only that man, who, though transitory, betakes himself to the eternal path (of the religion of Nivritti or abstention from all acts) succeeds in avoiding birth and death. Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the infinite current of time. Those that are borne along the infinite current of time which is without a raft (to rescue) and which is infested by those two mighty alligators, viz., decrepitude and death, sink down without anybody coming to their assistance. As one is swept along that current, one fails to find any friend for help and one fails to be inspired with interest for any one else.

One meets with spouses and other friends only on one’s road. One had never before enjoyed this kind of companionship with any one for any length of time. Creatures, as they are borne along the current of time, become repeatedly attracted towards one another like masses of clouds moved by the wind meeting one another with loud sound. Decrepitude and death are devourers of all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall. Among creatures, therefore, which are all so transitory, only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die? Whence have I come. Who am I? Whither shall I go? Whose am I? Before what do I rest? What shall I be? For what reason then dost thou grieve for what? Who else then thou wilt behold heaven or hell (for what thou doest)? Hence, without throwing aside the scriptures, one should make gifts and perform sacrifices!’”“

SECTION CCCXXI

“‘Yudhishthira said, “Without abandoning the domestic mode of life, O royal sage of Kuru’s race, who ever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this! How may the gross and the subtile form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.”

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between Janaka and Sulabha, O Bharata! In days of yore there was a king of Mithila, of the name of Dharmadhyaja, of Janaka’s race. He was devoted to the practices of the religion of Renunciation. He was well conversant with the Vedas, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled his Earth. Hearing of his good behaviour in the world, many men of wisdom, well-conversant with wisdom, O foremost of men, desired to imitate him. In the same Satya Yuga, a woman of the name of Sulabha, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth. In course of her wanderings over the Earth, Sulabha heard from many Dandis of different places that the ruler of Mithila was devoted to the religion of Emancipation. Hearing this report about king Janaka and desirous of ascertaining whether it was true or not, Sulabha became desirous of having a personal interview with Janaka. Abandoning, by her Yoga powers, her former form and features, Sulabha assumed the most faultless features and unrivalled beauty. In the twinkling of an eye and with the speed of the quickest shaft, the fair-browed lady of eyes like lotus-petals repaired to the capital of the Videhas. Arrived at the chief city of Mithila teeming with a large population, she adopted the guise of a mendicant and presented herself before the king. The monarch, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came. Welcoming her, he assigned her an excellent seat, honoured her by offering water to wash her feet, and gratified her with excellent refreshments. Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabha, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in respect of his adherence to the religion of Emancipation). Doubting whether Janaka had succeeded in attaining to Emancipation, by following the religion of Nivritti, Sulabha, endued with Yoga-power, entered the understanding of the king by her own understanding. Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds.[642] That best of monarchs, priding himself upon his own invincibleness and defeating the intentions of Sulabha seized her resolution with his own resolution.[643] The king, in his subtile form, was without the royal umbrella and sceptre. The lady Sulabha, in hers, was without the triple stick. Both staying then in the same (gross) form, thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabha.

"""Janaka said, 'O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing thy business here, whither wilt thou go? No one can, without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou has come to me. Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving I hold, of my respect.[644] Do thou listen to me as I speak to thee on Emancipation for there is none else (in this world) that can discourse to thee on that topic. Hear me also. I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge.[645] I am the beloved disciple of the high-souled and venerable Panchasikha, belonging to the mendicant order, of Parasara's race. My doubts have been dispelled and am fully conversant with the Sankhya and the Yoga systems, and the ordinances as in respect of sacrifices and other rites, which constitutes the three well-known paths of Emancipation.[646] Wandering over the earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchasikha formerly dwelt in happiness in my abode for a period of four months in the rainy season. That foremost of Sankhyas discoursed to me, agreeably to the truth, and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom. Freed from attachments, and fixing my Soul on supreme Brahma, and unmoved by companionship, I lived, practising in its entirety that triple conduct which is laid down in treatises on Emancipation. Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation. It is from Knowledge that Renunciation, by which one becomes freed, is said to flow. From Knowledge arises the endeavour after Yoga, and through that endeavour one attains to knowledge of Self or Soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success. That high intelligence (knowledge of Self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life have I been freed from stupefaction and have transcended all attachments. As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth. As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there, after the same manner my understanding having been freed from the productive principle constituted by desire, by the instruction of the holy Panchasikha of the mendicant order, it no longer produces its fruit in the form of attachment to the object of the senses. I never experience love for my spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath. I regard both persons equally, viz., him that smears my right hand with sandal-paste and him that wounds my left. Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks. Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path, (these are knowledge, Yoga, and sacrifices and rites). Some regard knowledge having all things of the world for its object as the means of emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof. Another class of persons conversant with the scriptures of Emancipation say that Knowledge is the single means. Other, *viz.* Yatis, endued with subtile vision, hold that acts constitute the means. The high-souled Panchasikha, discarding both the opinion about knowledge and acts, regarded the third as the only means of Emancipation. If men leading the domestic mode of life be endued with Yama and Niyama, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and spouses and honour and pride and affection, they become the equals of men leading domestic modes of life.[647] If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearers of such stick from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre?[648] One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons.[649] If a person, beholding the faults of the domestic mode of life, casts it off for adopting another mode (which he considers to be fraught with great merit), he cannot, for such rejection and adoption be regarded as one that is once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one).[650] Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and not kings? Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahma. The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu, — these are the outward signs of one’s mode of life. These have no value in aiding one to the attainment of Emancipation. When, notwithstanding the adoption of these emblems of a particular mode of life, knowledge alone becomes the cause of one’s Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless. Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sannyasi, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself? Emancipation does not exist in poverty; nor is bondage to be found in affluence. One attains to Emancipation through Knowledge alone, whether one is indigent or affluent. For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyments of religion, wealth, and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men). The bonds constituted by kingdom and affluence, and the bondage to attachments, I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation. As regards myself then, I tell thee that I have become freed in this way. O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself! Thou hast great delicacy of formation. Thou hast an exceedingly shapely form. Thy age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses). I doubt it verily. Thou hast stopped up my body (by entering into me with the aid of the Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill corresponds with that mode of life whose emblems thou bearest. For Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall.[651] Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding. To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart?[652] Thou belongest to the foremost of all the orders, being, as thou art, a Brahmana woman. As regards myself, however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of colours. Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life. This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life. I do not know whether thou belongest to my own gotra or dost not belong to it. As regards thyself also, thou dost not know who I am (viz., to what gotra I belong). If thou art of my own gotra, thou hast, by entering into my person, produced another evil, — the evil, viz., of unnatural union. If, again, thy husband be alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united. Dost thou perpetrate all these sinful acts, impelled by the motive of accomplishing a particular object? Dost thou do these from ignorance or from perverted intelligence? If, again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil. A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee. Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brahmanas), by casting thy eyes in this way towards all these meritorious Brahmanas, it is evident that thou desirest to humiliate them all and glorify thyself (at their expense). Stupefied by thy pride of Yoga-puissance that has been born of thy jealousy (at sight of my power,) thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison. That union, again, of man and woman, when each covets the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison. Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, viz., whether I am or I am not emancipated, has been finished. It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that thus disguisest thyself, to conceal from me what thy object is, that is whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me). One should never appear deceitfully before a king; nor before a Brahmana; nor before one's wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction. The power of kings consists in their sovereignty. The power of Brahmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness. These then are powerful in the possession of these powers. He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour, insincerity and deceit fail to produce success (in these three quarters). It behoveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place.'"

"'Bhishma continued, "Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed. After the king had said these words, the beautiful Sulabha then addressed herself for saying the following words in reply that were more handsome than her person.

"'"Sulabha said, 'O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.[653] Ambiguity, ascertainment of the faults and merits of premises and conclusions, weighing the relative strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arrived at, — these five characteristics appertaining to the sense — constitute the authoritativeness of what is said. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations. When knowledge rests on distinction in consequence of the object to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points one after another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity.[654] By ascertainment (of faults and merits), called Sankhya, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings.[655] Krama or weighing the relative strength or weakness of the faults or merits (ascertained by the above process), consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word Krama by persons conversant with the interpretation of sentences or texts. By Conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what particularly is what has been said in the text.[656] The sorrow born of wish or aversion increases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.[657] Take it for certain, O king, at my word, that these characteristics of Ambiguity and the other (numbering five in all), when occurring together, constitute a complete and intelligible sentence.[658] The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain, free from bombast, agreeable or sweet, truthful, not inconsistent with the aggregate of three, (viz., Righteousness, Wealth and Pleasure), refined (i.e., free from Prakriti), not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterised by due order, not far-fetched in respect of sense, corrected with one another as cause and effect and each having a specific object.[659] I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceit or shame or compassion or pride. (I answer thee because it is proper for me to answer what thou hast said). When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly. When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.[660] That speaker, again, who, abandoning all regard for his own meaning uses words that are of excellent sound and sense, awakens only erroneous impressions in the mind of the hearer. Such words in such connection become certainly faulty. That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer, as well, truly deserves to be called a speaker. No other man deserves the name. It behoveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables. Thou hast asked me who I am, whose I am, whence I am coming, *etc.* Listen to me, O king, with undivided mind, as I answer these questions of thine. As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures.[661] Sound, touch, taste, form, and scent, these and the senses, though diverse in respect of their essences, exist yet in a state of commingling like lac and wood. It is again well known that nobody asks any of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others. The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own. If all of them even combine together, even they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them. The eye, form, and light, constitute the three requisites of the operation called seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result. Then, again, between the functions of the senses (called vision, hearing, etc.,) and the ideas which are their result (viz., form, sound, etc.), the mind is an entity other than the senses and is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the senses). With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt arises in respect of what is to be known, the Understanding comes forward and settles all doubts (for aiding correct apprehension). After the twelfth, Sattwa is another principle numbering the thirteenth. With its help creatures are distinguished as possessing more of it or less of it in their constitutions.[662] After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self. Desire is the fifteenth principle, O king. Unto it inhere the whole universe.[663] The sixteenth principle is Avidya. Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (i.e., Maya and Prakasa). Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable and the disagreeable, — these constitute the nineteenth principle and are called couples of opposites. Beyond the nineteenth principle is another, viz., Time called the twentieth. Know that the births and death of all creatures are due to the action of this twentieth principle. These twenty exist together. Besides these, the five Great primal elements, and existence and non-existence, bring up the tale to seven and twenty. Beyond these, are three others, named Vidhi, Sukra, and Vala, that make the tale reach thirty.[664] That in which these ten and twenty principles occur is said to be body. Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sankhya school). The Kanadas of gross vision regard the Manifest (or atoms) to be their cause. Whether the Unmanifest or the Manifest be their cause, or whether the two (viz., the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or fourthly, whether the four together (viz., the Supreme or Purusha and his Maya and Jiva and Avidya or Ignorance) be the cause, they that are conversant with Adhyatma behold Prakriti as the cause of all creatures. That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body are the result of that Prakriti (so far as our bodies are concerned). Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears is called by the name of "Kalala." From "Kalala" arises what is called "Vudvuda" (bubble). From the stage called "Vudvuda" springs what is called "Pesi." From the condition called "Pesi" that stage arises in which the various limbs become manifested. From this last condition appear nails and hair. Upon the expiration of the ninth month, O king of Mithila, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl. When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed. From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage becomes changed. The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed.[665] The birth of particles, and their death, in each successive condition, can not be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.[666] When such is the state of the bodies of all creatures, — that is when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle, — who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies?[667] As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named. Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others? If it is true that thou seest an identity with thyself and others, why then didst thou ask me who I am and whose? If it is true that thou hast, O king been freed from the knowledge of duality that (erroneously) says — this is mine and this other is not mine, — then what use is there with such questions as Who art thou, whose art thou and whence dost thou come? What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war? What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three?[668] What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? Unworthy as thou art of it, thy pretence of Emancipation should be put down by thy counsellers! This thy endeavour to attain to Emancipation (when thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices. O chastiser of foes, reflecting upon spouses and other sources of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation? Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation. That man who has to rule the whole world must, indeed, be a single king without a second. He is obliged to live in only a single palace. In that palace he has again only one sleeping chamber. In that chamber he has, again, only one bed on which at night he is to lie down. Half that bed again he is obliged to give to his Queen-consort. This may serve as an example of how little the king's share is of all he is said to own. This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing. The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent. In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have? When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered.[669] If the king desires to sleep, he cannot gratify his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him — bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear, — these are the words which kings have to hear from others and hearing them have to slave to those that utter them. Men come in batches to the king and solicit him for gifts. Being, however, the protector of the general treasury, he cannot make gifts unto even the most deserving. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind. If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him. Those I have mentioned O king, also find fault with him. Behold, in what way the king's fears may arise from even them! Then again all men are kings in their own houses. All men, again, in their own houses are house-holders. Like kings, O Janaka, all men in their own houses chastise and reward. Like kings others also have sons and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men. — The country is ruined, — the city is consumed by fire, — the foremost of elephants is dead, — at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error. The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind. The king is afflicted (like others) by all couples of opposites (as pleasure and pain, etc). He is alarmed at everything. Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness. Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to win tranquillity? Thou regardest this kingdom and this palace to be thine. Thou thinkest also this army, this treasury, and these counsellers to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king, these seven which constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others. Which of them can be said to be superior to the rest? At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen. The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself.[670] That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce. There is no one who owns the kingly office without some one else owning it in the world, and there is no kingdom without a king.[671] If there be no kingdom, there can be no righteousness, and if there be no righteousness, whence can Emancipation arise? Whatever merit is most sacred and the highest, belongs to kings and kingdoms.[672] By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshina. But how many kings are there that rule their kingdoms well? O ruler of Mithila, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms. Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others? Thou canst not charge me with having endeavoured to bring about an intermixture of castes. Hast thou heard the religion of Emancipation in its entirety from the lips of Panchasikha together with its means, its methods, its practices, and its conclusion?[673] If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, who thou preservest thy connections still with this umbrella and these other appendages of royalty? I think that thou hast not listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures. It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like. If it be true that thou hast been emancipated from all bonds, what harm have I done thee by entering thy person with only my Intellect? With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy understanding which is truly of real knowledge? I have not touched thee, O king, with my hands, of arms, or feet, or thighs, O sinless one, or with any other part of the body. Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court? These Brahmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them. Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if, indeed, thou art really acquainted with the rules of propriety in respect of speech. O king of Mithila, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least. If, notwithstanding instructions of Panchasikha of the mendicant order, thy knowledge has become abstracted from the sensual objects to which it relates? Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation. The contact of one that is emancipated with another that has been so, or Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreadest. Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realise this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga.[674] A pot is borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other. The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist. After this manner, colour and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee? Then, again, I am not superior to thee in colour. Nor am I a Vaisya, nor a Sudra. I am, O king, of the same order with thee, born of a pure race. There was a royal sage of the name of Pradhana. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabha. In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come, accompanied by Drona and Satasringa, and Chakradwara (and other presiding geniuses of the great mountains). Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism. I practise no hypocrisy in the matter of the life of Renunciation. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders. I am firm in the practices that belong to that mode of life to which I properly belong. I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly, O monarch! Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come. I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is, he that is emancipated never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipate who devotes himself to Brahma, that sole seat of tranquillity.[675] As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of knowledge). Thou hast honoured me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithila, which is as it were my own chamber now, tomorrow I shall depart.'"

"'Bhishma continued, "Hearing these words fraught with excellent sense and with reason, king Janaka failed to return any answer thereto."'"[676]

SECTION CCCXXII

"'Yudhishthira said, "How was Suka, the son of Vyasa, in days of old, won over to Renunciation? I desire to hear thee recite the story. My curiosity in this respect is irrepressible. It behoveth thee, O thou of Kuru's race, to discourse to me on the conclusions in respect of the Unmanifest (Cause), the Manifest (Effects), and of the Truth (or Brahma) that is in, but unattached to them, as also of the acts of the self-born Narayana, as they are known to thy understanding."

"'Bhishma said, "Beholding his son Suka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyasa taught him the entire Vedas and then discoursed to him one day in these words: Vyasa said, 'O son, becoming the master of the senses, do thou subdue extreme cold and extreme heat, hunger and thirst, and the wind also, and having subdued them (as Yogins do), do thou practise righteousness. Do thou duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and penances, and the duties of benevolence and compassion. Rest thou on truth, firmly devoted to righteousness, abandoning all sort of insincerity and deceit. Do thou support thy life on what remains of food after feeding gods and guests. Thy body is as transitory as the froth on the surface of water. The Jiva-soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable object is exceedingly short-lived. Why then, O son, dost thou sleep in such forgetfulness? Thy foes are heedful and awake and ever ready (to spring on thee) and always watchful of their opportunity. Why art thou so foolish as not to know this?[677] As the days are going one after another, the period of thy life is being lessened. Indeed when thy life is being incessantly shortened, why dost thou not run to preceptors (for learning the means of rescue)? Only they that are destitute of faith (in the existence of next life) set their hearts on things of this world that have the only effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world. Those men that are stupefied by erroneous understandings display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths is afflicted equally with them. They however, that are contented, devoted to the scriptures, endued with high souls, and possessed of great might, betake themselves to the path of righteousness. Do thou wait upon them with reverence and seek instruction from them. Do thou act according to the instructions received from those wise men whose eyes are set upon righteousness. With understanding cleansed by such lessons and rendered superior, do thou then restrain thy heart which is ever ready to deviate from the right course. They whose understandings are always concerned with the present, who fearlessly regard the tomorrow as something quite remote, — they who do not observe any restrictions in the matter of food, — are really senseless persons that fail to understand that this world is only a field of probation.[678] Repairing to the flight of steps constituted by Righteousness, do thou ascend those steps one after another. At present thou art like a worm that is employed in weaving its cocoon round itself and thereby depriving itself of all means of escape. Do thou keep to thy left, without any scruple, the atheist who transgresses all restraints, who is situated like a house by the side of a fierce and encroaching current, (for the destruction he courts), and who (to others) seems to stand like a bamboo with its tall head erected in pride.[679] Do thou with the raft of Yoga, cross the ocean of the world whose waters are constituted by thy five senses, having Desire and Wrath and Death for its fierce monsters, and owning birth for its vortex. Do thou cross, with the raft of Righteousness, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts constituted by days and nights are falling incessantly. When death is seeking thee at all moments, viz., when thou art sitting or lying down, it is certain that Death may get thee for his victim at any time. Whence art thou to obtain thy rescue! Like the she-wolf snatching away a lamb, Death snatches away one that is still engaged in earning wealth and still unsatisfied in the indulgence of his pleasures. When thou art destined to enter into the dark, do thou hold up the blazing lamp made of righteous understanding and whose flame has been well-husbanded out. Falling into various forms one after another in the world of men, a creature obtains the status of Brahmanhood with great difficulty. Thou hast obtained that status. Do thou then, O son endeavour to maintain it (properly).[680] A Brahman hath not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next world. The status of Brahmanhood is acquired with the aid of long-continued and austere penances. Having acquired that status, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint and desirous of what is for thy good, do thou live and act, devoted to peace and tranquillity. The period of life, of every man, is like a steed. The nature of that steed is unmanifest. The (sixteen) elements (mentioned before) constitute its body. Its nature is exceedingly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights constitute its shoulder joints. The lighted and the dark fortnights are its two eyes of equal power. Months are its other limbs. That steed is running incessantly. If thy eyes be not blind, beholding then that steed incessantly moving forward in its invisible course, do thou set thy heart on righteousness, after hearing what thy preceptors have to say on the question of the next world. They that fall away from righteousness and that conduct themselves recklessly, that always display malice towards others and betake themselves to evil ways are obliged to assume (physical) bodies in the regions of Yama and suffer diverse afflictions, in consequence of their unrighteous acts of diverse kind.[681] That king who is devoted to righteousness and who protects and chastises the good and the wicked with discrimination, attains to those regions that belong to man of righteous deeds. By doing diverse kinds of good acts, he attains to such felicity as is faultless and as is incapable of being attained to by undergoing even thousands of births.[682] Furious dogs of frightful mien, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, assail the man who transgresses the commands of his parents and preceptors when he goes to hell after death.[683] That sinful wretch who, in consequence of his recklessness, transgresses the ten boundaries that have been fixed by the Self-born himself, is obliged to pass his time in great affliction in the wild wastes that occur in the dominions of the king of Pitris.[684] That man who is tainted with cupidity, who is in love with untruth, who always takes a delight in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great woe and affliction for his acts of wickedness. Such a man is forced to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of battle-axes. He has thus to pass his days in frightful hell in great affliction. Thou beholdest only the regions of Brahman and other deities, but thou art blind to that which is the highest (viz., Emancipation). Alas, thou art ever blind also to that which brings Death on its train (viz., decrepitude and old age).[685] Go (along the path of Emancipation)! Why tarriest thou? A frightful terror, destructive of thy happiness, is before thee! Do thou take prompt steps for achieving thy Emancipation! Soon after death thou art sure to be taken before Yama at his command. For obtaining felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vows. The puissant Yama, regardless of the sufferings of others, very soon takes the lives of all persons, that is of thyself and thy friends. There is none capable of resisting him. Very soon the wind of Yama will blow before thee (and drive thee to his presence). Very soon wilt thou be taken to that dread presence all alone. Do thou achieve what will be for thy good there. Where now is that Death-wind which will blow before thee very soon? (Art thou mindful of it?) Very soon will the points of the compass, when that moment arrives, begin to whirl before thy eyes. (Art thou mindful of that?) O son, soon (when that moment comes) will thy Vedas disappear from thy sight as thou goest helplessly into that dread presence. Do thou, therefore, set thy heart on Yoga abstraction which is possessed of great excellence.[686] Do thou seek to attain that one only treasure so that thou mayst not have to grieve at the recollection (after Death) of thy former deeds good and bad all of which are characterised by error.[687] Decrepitude very soon weakens thy body and robs thee of thy strength and limbs and beauty. Do thou, therefore, seek that one only treasure. Very soon the Destroyer, with Disease for his charioteer, will with a strong hand, for taking thy life, pierce and break thy body. Do thou, therefore practise austere penance. Very soon will those terrible wolves that reside within thy body, assail thee from every side. Do thou endeavour, therefore, to achieve acts of righteousness.[688] Very soon wilt thou, all alone, behold a thick darkness, and very soon wilt thou behold golden trees on the top of the hill. Do thou, therefore, hasten to achieve acts of righteousness.[689] Very soon will those evil companions and foes of thine, (viz., the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good. Do thou earn that wealth which has no fear from either kings or thieves, and which one has not to abandon even at Death. Earned by one’s own acts, that wealth has never to be divided among co-owners. Each enjoys that wealth (in the other world) which each has earned for himself. O son, give that to others by which they may be able to live in the next world. Do thou also set thyself to the acquisition of that wealth which is indestructible and durable. Do not think that thou shouldst first enjoy all kinds of pleasures and then turn thy heart on Emancipation, for before thou art satiated with enjoyment thou mayst be overtaken by Death. Do thou, in view of this, hasten to do acts of goodness.[690] Neither mother, nor son, nor relatives, nor dear friends even when solicited with honours, accompany the man that dies. To the regions of Yama one has to go oneself, unaccompanied by any one. Only those deeds, good and bad, that one did before death accompany the man that goes to the other world. The gold and gems that one has earned by good and bad means do not become productive of any benefit to one when one’s body meets with dissolution. Of men that have gone to the other world, there is no witness, better than the soul, of all act done or undone in life. That when the acting-Chaitanya (Jiva-soul) enters into the witness-Chaitanya the destruction of the body takes place, is seen by Yoga-intelligence when Yogins enter the firmament of their hearts.[691] Even here, the god of Fire, the Sun and the Wind, — these three reside in the body. These, beholding as they do all the practices of one’s life become one's witnesses. Days and Nights, — the former characterised by the virtue of displaying all things and the latter characterised by the virtue of concealing all things, — are running incessantly and touching all things (and thereby lessening their allotted periods of existence). Do thou, therefore, be observant of the duties of thy own order.[692] The road in the other world (that leads to the regions of Yama), is infested by many foes (in the form of iron-beaked birds and wolves) and by many repulsive and terrible insects and worms. Do thou take care of thy own acts, for only acts will accompany you along that road. These one has not to share one's acts with others, but every one enjoys or endures the fruits of those acts which every one has himself performed. As Apsaras and great Rishis attain to fruits of great felicity, after the same manner, men of righteous deeds, as the fruits of their respective righteous acts, obtain in the other world cars of transcendent brightness that move everywhere at the will of the riders. Men of stainless deeds and cleansed souls and pure birth obtain in the next world fruits that correspond with their own righteous acts in this life. By walking along the high road constituted by the duties of domesticity, men acquire happy ends by attaining to the region of Prajapati or Vrihaspati or of him of a hundred sacrifices. I can give thee thousands and thousands of instructions. Know, however, that the puissant cleanser (viz., Righteousness), keeps all foolish persons in the Dark.[693] Thou hast passed four and twenty years. Thou art now full five and twenty years of age. Thy years are passing away. Do thou begin to lay thy store of righteousness. The Destroyer that dwells within error and heedlessness will very soon deprive thy senses of their respective powers. Do thou before that consummation is brought about, hasten to observe thy duties, relying on thy body alone.[694] When it is thy duty to go along that road in which thyself only shalt be in front and thyself only in the rear, what need then hast thou with either thy body or thy spouse and children?[695] When men have to go individually and without companions to the region of Yama, it is plain that in view of such a situation of terror, thou shouldst seek to acquire that one only treasure (viz., Righteousness or Yogasamadhi). The puissant Yama, regardless of the afflictions of others, snatches away the friends and relatives of one's race by the very roots. There is no one that can resist him. Do thou, therefore, seek to acquire a stock of righteousness. I impart to thee these lessons, O son, that are all agreeable with the scriptures I follow. Do thou observe them by acting according to their import. He who supports his body by following the duties laid down for his own order, and who makes gifts for earning whatever fruits may attach to such acts, becomes freed from the consequences that are born of ignorance and error.[696] The knowledge which a man of righteous deeds acquires from Vedic declarations leads to omniscience. That omniscience is identical with the science of the highest object of human acquisition (viz., Emancipation). Instruction, imparted to the grateful, became beneficial (in consequence of their leading to the attainment of that highest object of human acquisition).[697] The pleasure that one takes in living amidst the habitations of men is truly a fast-binding cord. Breaking that cord, men of righteous deeds repair to regions of great felicity. Wicked men, however, fail to break that bond. What use hast thou of wealth, O son, or with relatives, or with children, since thou hast to die: Do thou employ thyself in seeking for thy soul which is hidden in a cave. Where have all thy grandsires gone? Do that today which thou wouldst keep for tomorrow. Do that in the forenoon which thou wouldst keep for the afternoon. Death does not wait for any one, to see whether one has or has not accomplished one's task. Following the body after one's death (to the crematorium), one's relatives and kinsmen and friends come back, throwing it on the funeral pyre. Without a scruple do thou avoid those men that are sceptics, that are destitute of compassion, and that are devoted to wicked ways, and do thou endeavour to seek, without listlessness or apathy, that which is for thy highest good. When, therefore, the world is thus afflicted by Death, do thou, with thy whole heart, achieve righteousness, aided all the while by unswerving patience. That man who is well conversant with the means of attaining to Emancipation and who duly discharges the duties of his order, certainly attains to great felicity in the other world. For thee that dost not recognise death in the attainment of a different body and that dost not deviate from the path trod by the righteous, there is no destruction. He that increases the stock of righteousness is truly wise. He, on the other hand, that falls away from righteousness is said to be a fool. One that is engaged in the accomplishment of good deeds attains to heaven and other rewards as the fruits of those deeds; but he that is devoted to wicked deeds has to sink in hell. Having acquired the status of humanity, so difficult of acquisition, that is the stepping-stone to heaven, one should fix one's soul on Brahma so that one may not fall away once more. That man whose understanding, directed to the path of heaven, does not deviate therefrom, is regarded by the wise as truly a man of righteousness and when he dies his friends should indulge in grief. That man whose understanding is not restless and which is directed to Brahma and who has attained to heaven, becomes freed from a great terror (viz., hell). They that are born in retreats of ascetics and that die there, do not earn much merit by abstaining all their life from enjoyments and the indulgence of desire. He, however, who though possessed of objects of enjoyment casts them off and engages himself in the practice of penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much higher. Mothers and sires and sons and spouses, by hundreds and thousands, every one had and will have in this world. Who, however, were they and whose are we? I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else. I do not see that person whose I am, nor do I see him whom I may call mine. They have nothing to do with thee. Thou hast nothing to do with them.[698] All creatures take birth agreeably to their acts of past lives. Thou also shalt have to go hence (for taking birth in a new order) determined by thy own acts. In this world it is seen that the friends and followers of only those that are rich behave towards the rich with devotion. The friends and followers of those, however, that are poor fall away during even the life-time of the poor. Man commits numerous evil acts for the sake of his wife (and children). From those evil acts he derives much distress both here and hereafter. The wise man beholds the world of life devastated by the acts performed by every living being. Do thou, therefore, O son, act according to all the instructions I have given thee! The man possessed of true vision, beholding this world to be only a field of action, should, from desire of felicity in the next world, do acts that are good. Time, exerting his irresistible strength, cooks all creatures (in his own cauldron), with the aid of his ladle constituted by months and seasons, the sun for his fire, and days and nights for his fuel, days and nights, that is that are the witnesses of the fruits of every act done by every creature. For what purpose is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's foes? For what purpose is that knowledge of the scriptures which does not impel one to deeds of righteousness? And for what purpose is that soul which does not subjugate the senses and abstain from evil acts?'"

"'Bhishma continued, "Having heard these beneficial words spoken by the Island-born (Vyasa), Suka, leaving his sire, proceeded to seek a preceptor that could teach him the religion of Emancipation."'"[699]

SECTION CCCXXIII

“‘Yudhishthira said, “If there is any efficacy in gifts, in sacrifices, in penances well-performed, and in dutiful services rendered to preceptors and other reverend seniors, do thou, O grandsire, speak of the same to me.”

“‘Bhishma said, “An understanding associated with evil causes the mind to fall into sin. In this state one stains one’s acts, and then falls into great distress. Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead. Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds. They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these? They, on the other hand, that are endued with reverence for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls. Those that are not righteous should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds. The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer who lays himself down. Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact follow the doer like his shadow. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life. From every side Time is always dragging all creatures, duly observing the rule in respect of the distance to which they are thrown and which is commensurate with their acts.[700] As flowers and fruits, without being urged, never suffer their proper time to pass away without making their appearance, even so the acts one has done in past life make their appearance at the proper time. Honour and dishonour, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). One of them is enduring, for disappear it must after appearance. The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages. As the calf recognises its dam even when the latter may stand among thousands of her species, after the same manner the acts done by one in one's past life come to one in one's next life (without any mistake) although one may live among thousands of one's species. As a piece of dirty cloth is whitened by being washed in water, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness. O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition. The track of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water. There is no need of speaking ill of others, nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, and beneficial to one's own self.”’“[701]

SECTION CCCXXIV

“‘YUDHISHTHIRA SAID, “TELL me, O grandsire, how the high-souled Suka of austere penances took birth as the son of Vyasa, and how did he succeed in attaining to the highest success? Upon what woman did Vyasa, endued with wealth of asceticism, beget that son of his? We do not know who was Suka’s mother, nor do we know anything of the birth of that high-souled ascetic. How was it that, when he was a mere boy, his mind became directed to the knowledge of the subtile (Brahma)? Indeed, in this world no second person can be seen in whom such predilections could be marked at so early an age. I desire to hear all this in detail, O thou of great intelligence. I am never satiated with hearing thy excellent and nectar-like words. Tell me, O grandsire in their proper order, of the greatness, and the knowledge of Suka and of his union with the (Supreme) Soul!”

“‘Bhishma continued, “The Rishis did not make merit depend upon years or decrepitude or wealth or friends. They said that he amongst them was great that studied the Vedas. All this that thou enquirest about has penances for its root. That penance, again, O son of Pandu, rises from the subjugation of the senses. Without doubt, one incurs fault by giving one’s senses the reins. It is only by restraining them that one succeeds in earning success. The merit that attaches to a thousand Horse-sacrifices or a hundred Vajapeyas cannot come up to even a sixteenth portion of the merit that arises from Yoga. I shall, on the present occasion, recite to thee the circumstances of Suka’s birth, the fruits he won of his penances, and the foremost end he achieved (by his acts), topics that are incapable of being understood by persons of uncleansed soul. Once on a time on the summit of Meru adorned with karnikara flowers, Mahadeva sported, accompanied by the terrible spirits that were his associates. The daughter of the king of mountains, viz., the goddess Parvati, was also there. There at the close vicinity of that summit, the Island-born (Vyasa) underwent extraordinary austerities. O best of the Kurus, devoted to the practices of Yoga, the great ascetic withdrawing himself by Yoga into his own Soul, and engaged in Dharana, practised many austerities for the sake of (obtaining) a son. The prayer he addressed to the great God was,— 'O puissant one, let me have a son that will have the puissance of Fire and Earth and Water and Wind and Space.' Engaged in the austerest of penances, the Island-born Rishi begged that of that God who is incapable of being approached by persons of uncleansed souls, (not by words but) by his Yoga-resolution. The puissant Vyasa remained there for a hundred years, subsisting on air alone, engaged in adoring Mahadeva of multifarious form, the lord of Uma. Thither all the regenerate Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and Surya and Chandramas, and the Maruts, and the Oceans, and the Rivers and the Aswins, the Deities, the Gandharvas, and Narada and Parvata and the Gandharva Viswavasu, and the Siddhas, and the Apsaras. There Mahadeva, called also by the name of Rudra, sat, decked with an excellent garland of Karnikara flowers, and blazed with effulgence like the Moon with his rays. In those delightful and celestial woods populous with deities and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, from desire of obtaining a son. His strength suffered no diminution, nor did he feel any pain. At this the three worlds were much amazed. While the Rishi, possessed of immeasurable energy, sat in Yoga, his matted locks, in consequence of his energy, were seen to blaze like flames of fire. The illustrious Markandeya it was from whom I heard of this. He used always to recite to me the acts of the deities. It is for this that the matted locks of the high-souled and (Island-born) Krishna, thus emblazed by his energy on that occasion, seem to this day to be endued with the complexion of fire. Gratified with such penances and such devotion, O Bharata, of the Rishi, the great God resolved (to grant him his wish). The Three-eyed deity, smiling with pleasure, addressed him and said, — O Island-born one, thou shalt get a son like to what thou wishest! Possessed of greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space! He shall be possessed of the consciousness of his being Brahma’s self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be identifiable with it!”’“

SECTION CCCXXV

“‘Bhishma said, “The son of Satyavati having obtained this high boon from the great God, was one day employed in rubbing his sticks for making a fire. While thus engaged, the illustrious Rishi, O king, beheld the Apsara Ghritachi, who, in consequence of her energy, was then possessed of great beauty. Beholding the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly smitten with desire. The Apsara (Ghritachi), seeing the Rishi’s heart troubled by desire, transformed herself into a she-parrot and came to that spot. Although he beheld the Apsara disguised in another form, the desire that had arisen in the Rishi’s heart (without disappearing) spread itself over every part of his body. Summoning all his patience, the ascetic endeavoured to suppress that desire; with all his effort, however, Vyasa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi’s heart was attracted by Ghritachi’s fair form. He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out. That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Suka. In consequence of his circumstance attending his birth, he came to be called by name of Suka. Indeed, it was thus that great ascetic that foremost of Rishis and highest of Yogins, took birth from the two sticks (his father had for making fire). As in a sacrifice a blazing fire shed its effulgence all around when libations of clarified butter are poured upon it, after the same manner did Suka take his birth, blazing with effulgence in consequence of his own energy. Assuming the excellent form and complexion that were his sire, Suka, O son of Kuru, of cleansed Soul, shone like a smokeless fire. The foremost of rivers, viz., Ganga, O king, coming to the breast of Meru, in her own embodied form, bathed Suka (after his birth) with her waters. There fell from the welkin, O son of Kuru, an ascetic's stick and a dark deer-skin for the use, O monarch, of the high-souled Suka. The Gandharvas sang repeatedly and the diverse tribes of Apsaras danced; and celestial kettledrums of loud sound began to beat. The Gandharva Viswavasu, and Tumvuru and Varada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Suka. There the regents of the world with Sakra at their head came, as also the deities and the celestial and the regenerate Rishis. The Wind-god poured showers of celestial flowers upon the spot. The entire universe, mobile, and immobile, became filled with joy. The high-souled Mahadeva of great effulgence, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred-thread. Sakra, the chief of the gods, gave him, from affection, a celestial Kamandalu of excellent form, and some celestial robes. Swans and Satapatras and cranes by thousands, and many parrots and Chasas, O Bharata, wheeled over his head. Endued with great splendour and intelligence, Suka, having obtained his birth from the two sticks, continued to live there, engaged the while in the attentive observance of many vows and fasts. As soon as Suka was born, the Vedas with all their mysteries and all their abstracts, came for dwelling in him, O king, even as they dwell in his sire. For all that, Suka selected Vrihaspati, who was conversant with all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.[702] Having studied all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of government, O puissant monarch, the great ascetic returned home, after giving his preceptor the tuition fee. Adopting the vow of a Brahmacharin, he then commenced to practise the austerest penances concentrating all his attention thereon. In even his childhood, he became an object of respect with the gods and Rishis for his knowledge and penances. The mind of the great ascetic, O king, took no pleasure in the three modes of life with the domestic among them, keeping in view, as he did, the religion of Emancipation."'"

SECTION CCCXXVI

“‘Bhishma said, “Thinking of Emancipation, Suka approached his sire and possessed as he was of humility and desirous of achieving his highest good, he saluted his great preceptor and said,— ‘Thou art well versed in the religion of Emancipation. Do thou O illustrious one, discourse to me upon it, so that supreme tranquillity of mind, O puissant one, may be mine!’ — Hearing these words of his son, the great Rishi said unto him,— ‘Do thou study, O son, the religion of Emancipation and all the diverse duties of life!’ — At the command of his sire, Suka, that foremost of all righteous men, mastered all the treatises on Yoga, O Bharata, as also the science promulgated by Kapila. When Vyasa beheld his son to be possessed of the resplendence of the Vedas, endued with the energy of Brahma, and fully conversant with the religion of Emancipation, he addressed him, saying,— ‘Go thou to Janaka the ruler of Mithila. The king of Mithila will tell thee everything for thy Emancipation.’ — Bearing the command of his sire, O king, Suka proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Emancipation. Before he set out, his sire further told him,— ‘Do thou go thither by that path which ordinary human beings take. Do not have recourse to thy Yoga-puissance for proceeding through the skies.’ — At this Suka was not at all surprised (for he was humble by nature). He was further told that he should proceed thither with simplicity and not from desire of pleasure.— ‘Along your way do not seek for friends and spouses, since friends and spouses are causes of attachment to the world. Although the ruler of Mithila is one in whose sacrifices we officiate, still thou shouldst not indulge in any feeling of superiority while living with him. Thou shouldst live under his direction and in obedience to him. Even he will dispel all thy doubts.[703] That king is well versed in all duties and well acquainted with the scriptures on

Emancipation. He is one for whom I officiate in sacrifices. Thou shouldst, without any scruple, do what he bids.' — Thus instructed, the righteous-souled Suka proceeded to Mithila on foot although he was able to traverse through the skies over the whole Earth with her seas. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests abounding with beasts of prey and other animals, crossing the two Varshas of Meru and Hari successively and next the Varsha of Himavat, he came at last to the Varsha known by the name of Bharata. Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Aryavarta. In obedience to the commands of his sire and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air. Passing through many delightful towns and populous cities, he saw diverse kinds of wealth without waiting to observe them. On his way he passed through many delightful gardens and places and many sacred waters. Before much time had passed he reached the country of the Videhas that was protected by the virtuous and high-souled Janaka. There he beheld many populous villages, and many kinds of food and drink and viands and habitations of cowherds swelling with men and many herds of cattle. He beheld many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses. Passing through the Videha country teeming with well-to-do people, he arrived at the delightful gardens of Mithila rich with many species of trees. Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without waiting to observe any of the things that were presented to his eye. Bearing that burthen in his mind and ceaselessly dwelling upon it (viz., the desire of mastering the religion of Emancipation), Suka of cheerful soul and taking delight in internal survey only, reached Mithila at last. Arrived at the gate, he sent word through the keepers. Endued with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission. Proceeding along the principal street abounding with well-to-do men, he reached the king's palace and entered it without any scruples. The porters forbade him with rough words. Thereat, Suka, without any anger, stopped and waited. Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any degree. Among those porters there was one who felt compassion for him, beholding him staying there like the midday Sun in his effulgence. Worshipping him in due form and saluting him properly, with joined hands he led him to the first chamber of the palace. Seated there, Suka, O son, began to think of Emancipation only. Possessed of equable splendour he looked with an equal eye upon a shaded spot and one exposed to the Sun's rays. Very soon after, the king's minister, coming to that place with joined hands, led him to the second chamber of the palace. That chamber led to a spacious garden which formed a portion of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pieces of water occurred here and there at regular intervals. Delightful trees, all of which were in their flowering season, stood in that garden. Bevies of damsels, of transcendent beauty, were in attendance. The minister led Suka from the second chamber to that delightful spot. Ordering those damsels to give the ascetic a seat, the minister left him there. Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in years, clad in red robes of fine texture, and decked with many ornaments of burnished gold. They were well-skilled in agreeable conversation and maddening revelry, and thorough mistresses of the arts of dance and singing. Always opening their lips with smiles, they were equal to the very Apsaras in beauty. Well-skilled in all the acts of dalliance, competent to read the thoughts of men upon whom they wait, possessed of every accomplishment, fifty damsels, of a very superior order and of easy virtue, surrounded the ascetic. Presenting him with water for washing his feet, and worshipping him respectfully with the offer of the usual articles, they gratified him with excellent viands agreeable to the season. After he had eaten, those damsels then, one after another, singly led him through the grounds, showing him every object of interest, O Bharata. Sporting and laughing and singing, those damsels, conversant with the thoughts of all men, entertained that auspicious ascetic of noble soul. The pure-souled ascetic born in the fire-sticks, observant without scruples of any kind of his duties, having all his senses under complete control, and a thorough master of his wrath, was neither pleased nor angered at all this. Then those foremost of beautiful women gave him an excellent seat. Washing his feet and other limbs, Suka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there. In the first part of the night, he devoted himself to Yoga. The puissant ascetic, passed the middle portion of the night in sleep. Very soon waking up from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again devoted himself to Yoga. It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the palace of king Janaka.”’“

SECTION CCCXXVII

“‘Bhishma said, “The next morning, king Janaka, O Bharata, accompanied by his minister and the whole household, came to Suka, placing his priest in the van. Bringing with him costly seats and diverse kinds of jewels and gems, and bearing the ingredients of the Arghya on his own head, the monarch approached the son of his reverend preceptor. The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, overlaid with an excellent sheet, beautiful in all its parts, and exceedingly costly, presented it with great reverence to his preceptor’s son Suka. After the son of (the Island-born) Krishna had taken his seat on it, the king worshipped him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine. The ascetic accepted that worship offered with due rites and mantras. That foremost of regenerate persons, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the monarch. Possessed of great energy, he next enquired after the king’s welfare and prosperity. Indeed, O king, Suka embraced in his enquiry the welfare of the monarch’s followers and officers also. Receiving Suka’s permission, Janaka sat down with all his followers. Endued with a high soul and possessed of high birth, the monarch, with joined hands, sat down on the bare ground and enquired after the welfare and unabated prosperity of Vyasa’s son. The monarch then asked his guest the object of his visit.

“‘“Suka said, ‘Blessed be thou, my sire said unto me that his Yajamana, the ruler of the Videhas, known all over the world by the name of Janaka, is well-versed in the religion of Emancipation. He commanded me to come to him without delay, if I had any doubts requiring solution in the matter of the religion of either Pravritti or Nivritti. He gave me to understand that the king of Mithila would dispel all my doubts. I have, therefore, come hither, at the command of my sire, for the purpose of taking lessons from thee. It behoveth thee, O foremost of all righteous persons, to instruct me! What are the duties of a Brahmana, and what is the essence of those duties that have Emancipation for their object. How also is Emancipation to be obtained? Is it obtainable by the aid of knowledge or by that of penances?’

“““Janaka said, ‘Hear what the duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred-thread, he should devote his attention to the study of the Vedas. By practising penances and dutifully serving his preceptor and observing the duties of Brahmacharyya, O puissant one, he should pay off the debt he owes to the deities and the Pitris, and cast off all malice. Having studied the Vedas with close attention and subjugated his senses, and having given his preceptor the tuition fee, he should, with the permission of his preceptor, return home. Returning home, he should betake himself to the domestic mode of life and wedding a spouse confine himself to her, and live freeing himself from every kind of malice, and having established his domestic fire. Living in the domestic mode, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to worship the same fires and entertain guests with cordial hospitality. Living righteously in the forest, he should at last establish his fire in his soul, and freed from all pairs of opposites, and casting off all attachments from the soul, he should pass his days in the mode called Sannyasa which is otherwise called the mode of Brahma.’

“““Suka said, ‘If one succeeds in attaining to an understanding cleansed by study of the scriptures and to true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to adopt, one after another, the three modes of life called Brahmacharyya, Garhastya, and Vanaprastha? This is what I ask thee. It behoveth thee to tell me. Indeed, O ruler of men, do tell me this according to the true import of the Vedas!’

“““Janaka said, ‘Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnana, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor. The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success. Indeed, having crossed the ocean, one may abandon both. For preventing the destruction of all the worlds and for preventing the destruction of acts (upon which the world depend), the duties appertaining to the four modes of life were practised by the wise of old. By abandoning acts, good and bad, agreeably to this order of acts one succeeds, in course of many births, in attaining to Emancipation.[704] That man who, through penances performed in course of many births, succeeds in obtaining a cleansed mind and understanding and soul, certainly becomes able to attain to Emancipation (in a new birth) in even the very first mode viz., Brahmacharyya.[705] When, having attained to a cleansed understanding, Emancipation becomes his and in consequence thereof he becomes possessed of knowledge in respect of all visible things, what desirable object is there to attain by observing the three other modes of life?[706] One should always cast off faults born of the attributes of Rajas and Tamas. Adhering to the path of Sattwa, one should know Self by Self.[707] Beholding one's self in all creatures and all creatures in one's self, one should live (without being attached to anything) like aquatic animals living in water without being drenched by that element. He who succeeds in transcending all pairs of attributes and resisting their influence, succeeds in casting off all attachments, and attains to infinite felicity in the next world, going thither like a bird soaring into the sky from below. In this connection, there is a saying sung of old by king Yayati and borne in remembrance, O sire, by all persons conversant with the scriptures bearing upon Emancipation. The effulgent ray (i.e., the Supreme Soul) exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it oneself if one's heart be devoted to Yoga. When a person lives in such a way that another is not inspired with fear at his sight, and when a person is not himself inspired with fear at the sight of others, when a person ceases to cherish desire and hate, he is then said to attain to Brahma. When a person ceases to entertain a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.[708] By restraining the mind and the soul, by casting off malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma. When a person assumes an equality of attitude in respect of all objects of hearing and vision (and the operations of the other senses) as also in respect of all living creatures, and transcends all pairs of opposites, he is then said to attain to Brahma. When person casts an equal eye upon praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma. One observing the duties of the mendicant orders should restrain one's senses and the mind even like a tortoise withdrawing its out-stretched limbs.[709] As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, after the same manner can the soul be seen with the aid of the lamp of the understanding. O foremost of intelligent persons, I see that all this knowledge that I am communicating to thee dwells in thee. Whatever else should be known by one desirous of learning the religion of Emancipation is already known to thee. O regenerate Rishi, I am convinced that through the grace of thy preceptor and through the instructions thou hast received, thou hast already transcended all objects of the senses.[710] O great ascetic, through the grace of that sire of thine, I have attained to omniscience, and hence I have succeeded in knowing thee. Thy knowledge is much greater than what thou thinkest thou hast. Thy perceptions also that result from intuition are much greater than what thou thinkest thou hast. Thy puissance also is much greater than thou art conscious of. Whether in consequence of thy tender age, or of the doubts thou hast not been able to dispel, or of the fear that is due to the unattainment of Emancipation, thou art not conscious of that knowledge due to intuition although it has arisen in thy mind. After one's doubts have been dispelled by persons like us, one succeeds in opening the knots of one's heart and then, by a righteous exertion one attains to and becomes conscious of that knowledge. As regards thyself, thou art one that hast already acquired knowledge. Thy intelligence is steady and tranquil. Thou art free from covetousness. For all that, O Brahmana, one never succeeds in attaining to Brahma, which is the highest object of acquisition, without exertion. Thou seest no distinction between happiness and misery. Thou art not covetous. Thou hast no longing for dancing and song. Thou hast no attachments. Thou hast no attachment to friends. Thou hast no fear in things that inspire fear. O blessed one, I see that thou castest an equal eye upon a lump of gold and a clod of earth. Myself and other persons possessed of wisdom, behold thee established in the highest and indestructible path of tranquillity. Thou stayest, O Brahmana, in those duties which obtain for the Brahmana that fruit which should be his and which is identical with the essence of the object represented by Emancipation. What else hast thou to ask me?’”’“

SECTION CCCXXVIII

“‘Bhishma said, “Having heard these words of king Janaka, Suka of cleansed soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.[711] His object being accomplished, he became happy and tranquil, and without putting further questions to Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.[712] These mountains abounded with diverse tribes of Apsaras and echoed with many lofty sounds. Teeming with thousands of Kinnaras and Bhringarajas[713] it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated hue. And there were many peacocks also of gorgeous colours, uttering their shrill but melodious cries. Many bevies of swans also, and many flights of gladdened Kokilas too, adorned the place. The prince of birds, viz., Garuda, dwelt on that summit constantly. The four Regents of the world, the deities, and diverse classes of Rishis, used always to come there from the desire of doing good to the world. It was there that the high-souled Vishnu had undergone the severest austerities for the object of obtaining a son. It was there that the celestial generalissimo named Kumara, in his younger days, disregarding the three worlds with all the celestial denizens, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda addressing the universe, said,— ‘If there be any person that is superior to me in might, or that holds Brahmanas to be dearer, or that can compare with me in devotion to the Brahmanas and the Vedas, or that is possessed of energy like unto me, let him draw up this dart or at least shake it!’ — Hearing this challenge, the three worlds become filled with anxiety, and all creatures asked one another, saying,— ‘Who will raise this dart?’ — Vishnu beheld all the deities and Asuras and Rakshasas to be troubled in their senses and mind. He reflected upon what should be the best to be done under the circumstances. Without being able to bear that challenge in respect of the hurling of the dart, he cast his eyes on Skanda, the son of the Fire-god. The pure-souled Vishnu caught hold of the blazing dart, with his left hand, and began to shake it. When the dart was being thus shaken by Vishnu possessed of great might, the whole Earth with her mountains, forests, and seas, shook with the dart. Although Vishnu was fully competent to raise the dart, still he contented himself with only shaking it. In this, the puissant lord only kept the honour of Skanda intact. Having shaken it himself, the divine Vishnu, addressing Prahlada, said,— 'Behold the might of Kumara! None else in the universe can raise this dart!' Unable to bear this, Prahlada resolved to raise the dart. He seized it, but was unable to shake it at all. Uttering a loud cry, he fell down on the hill-top in a swoon. Indeed, the son of Hiranya-kasipu fell down on the Earth. Repairing towards the northern side of those grand mountains, Mahadeva, having the bull for his sign, had undergone the austerest penances. The asylum where Mahadeva had undergone those austerities is encompassed on all sides with a blazing fire. Unapproachable by persons of uncleansed souls, that mountain is known by the name of Aditya. There is a fiery girdle all around it, of the width of ten Yojanas, and it is incapable of being approached by Yakshas and Rakshasas and Danavas. The illustrious god of Fire, possessed of mighty energy, dwells there in person employed in removing all impediments from the side of Mahadeva of great wisdom who remained there for a thousand celestial years, all the while standing on one foot. Dwelling on the side of that foremost of mountains, Mahadeva of high vows (by his penances) scorched the deities greatly.[714] At the foot of those mountains, in a retired spot, Parasara's son of great ascetic merit, viz., Vyasa, taught the Vedas unto his disciples. Those disciples were the highly blessed Sumantra, Vaisampayana, Jaimini of great wisdom, and Paila of great ascetic merit. Suka proceeded to that delightful asylum where his sire, the great ascetic Vyasa, was dwelling, surrounded by his disciples. Seated in his asylum, Vyasa beheld his son approach like a blazing fire of scattered flames, or resembling the sun himself in effulgence. As Suka approached, he did not seem to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, engaged in Yoga, the high-souled ascetic came, resembling, in speed, a shaft let from a bow. Born on the fire-sticks, Suka, approaching his sire, touched his feet. With becoming formalities he then accosted the disciples of his sire. With great cheerfulness he then detailed to his father all the particulars of his conversation with king Janaka. Vyasa the son of Parasara, after the arrival of his puissant son, continued to dwell there on the Himavat engaged in teaching his disciples and his son. One day as he was seated, his disciples, all well-skilled in the Vedas, having their senses under control, and endued with tranquil souls, sat themselves around him. All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

"""The disciples said, 'We have, through thy grace, been endued with great energy. Our fame also has spread. There is one favour that we humbly solicit thee to grant us.' Hearing these words of theirs, the regenerate Rishi answered them, saying, 'Ye sons, tell me what that boon is which ye wish I should grant you!' Hearing this answer of their preceptor, the disciples became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands, all of them in one voice said, O king, these excellent words: 'If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success! We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame! We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! Even this is the boon that we solicit.' — Hearing these words of his disciples, Vyasa, the son of Parasara, possessed of great intelligence, well-conversant with the meaning of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit: 'The Vedas should always be given unto him who is a Brahmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain a residence in the region of Brahman! Do ye multiply. Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul. These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic knowledge). No science should be imparted unto one without a proper examination of one's character, as pure gold is tested by heat, cutting and rubbing, after the same manner disciples should be tested by their birth and accomplishments. Ye should never set your disciples to tasks to which they should not be set, or to tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence in study. Let all disciples conquer all difficulties, and let all of them meet with auspicious success. Ye are competent to lecture on the scriptures unto persons of all the orders. Only ye should, while lecturing, address a Brahmana, placing him in the van. These are the rules in respect of the study of the Vedas. This again is regarded as a high task. The Vedas were created by the Self-born for the purpose of praising the deities therewith. That man who, through stupefaction of intellect, speaks ill of a Brahmana well-conversant with the Vedas, is certain to meet with humiliation in consequence of such evil-speaking. He who disregarding all righteous rules, solicits knowledge, and he who, disregarding the rules of righteousness, communicates knowledge, either of them falls off and instead of that affection which should prevail between preceptor and disciple, such questioning and such communication are sure to produce distrust and suspicion. I have now told ye everything about the way in which the Vedas should be studied and taught. Ye should act in this way towards your disciples, bearing these instructions in your minds.'”'“

SECTION CCCXXIX

"‘Bhishma said, "Hearing these words of their preceptor, Vyasa's disciples endued with energy, became filled with joy and embraced one another. Addressing one another, they said,— ‘That which has been said by our illustrious preceptor in view of our future good, will live in our remembrance and we shall certainly act according to it.’ — Having said this unto one another with joyful hearts, the disciples of Vyasa, who were thorough masters of words, once more addressed their preceptor and said,— ‘If it pleases thee, O puissant one, we wish to descend from this mountain to the Earth, O great ascetic, for the purpose of subdividing the Vedas!’ — Hearing these words of his disciples, the puissant son of Parasara replied unto them in these beneficial words that were fraught, besides, with righteousness and profit, — You may repair to the Earth or to the regions of the celestials, as ye like. You should always be heedful, for the Vedas are such that they are always liable to be misunderstood![715] — Permitted by their preceptor of truthful speech, the disciples left him after circumambulating him and bowing their heads unto him. Descending upon the Earth they performed the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaisyas. Happily passing their days in the domestic mode of life, they were treated by the Brahmanas with great respect. Possessed of great fame and prosperity, they were employed in teaching and officiating in sacrifices. After his disciples had gone away, Vyasa remained in his asylum, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, possessed of wisdom, kept silent, sitting in a retired corner of the asylum. At that time Narada of great ascetic merit came to that spot for seeing Vyasa, and addressing him, said these words of melodious sound.

"'"Narada said, 'O regenerate Rishi of Vasishtha's race, why are Vedic sounds silent now? Why art thou sitting silent and alone engaged in meditation like one taken up with an engrossing thought? Alas, shorn of Vedic echoes, this mountain hath lost its beauty, even as the Moon shorn of splendour when assailed by Rahu or enveloped in dust.[716] Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer looks beautiful now but resembles a hamlet of Nishadas.[717] The Rishis, the deities, and the Gandharvas, too, no longer shine as before in consequence of being deprived of Vedic sound!' — Hearing these words of Narada, the Island-born Krishna answered, saying,— 'O great Rishi, O thou art conversant with the declarations of the Vedas, all that thou hast said is agreeable to me and it truly behoves thee to say it unto me! Thou art omniscient, thou hast seen everything. Thy curiosity also embraces all things within its sphere. All that has ever occurred in the three worlds is well known to thee. Do thou then, O regenerate Rishi, set thy commands on me. O, tell me what I am to do! Tell me, O regenerate Rishi, what should now be done by me. Separated from my disciples, my mind has become very cheerless now.'

"'"Narada said, 'The stain of the Vedas is the suspension of their recitation. The stain of the Brahmanas is their non-observance of vows. The Valhika race is the stain of the Earth. Curiosity is the stain of women. Do thou with thy intelligent son recite the Vedas, and do thou with the echoes of Vedic sounds dispel the fears arising from Rakshasas.'"

"'Bhishma continued, "Hearing these words of Narada, Vyasa, the foremost of all persons conversant with duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying, — So be it — With his son Suka, he set himself to recite the Vedas in a loud sonorous voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound. One day as sire and son, who were well-conversant with all duties, were engaged in reciting the Vedas, a violent wind arose that seemed to be impelled by the gales that blow on the bosom of the ocean. Understanding from this circumstance that the hour was suited to sacred recitation, Vyasa immediately bade his son to suspend the recitation. Suka, thus forbidden by his sire, became filled with curiosity. He asked his sire, saying, — O regenerate one, whence is this wind? It behoveth thee to tell me everything about the conduct of the Wind. — Hearing this question of Suka, Vyasa became filled with amazement. He answered Suka, by telling him that an omen which indicated that the recitation of the Vedas should be suspended.— 'Thou hast obtained spiritual vision. Thy mind too has, of itself, become cleansed of every impurity. Thou hast been freed from the attributes of Passion and Darkness. Thou stayest now in the attributes of Goodness. Thou beholdest now thy Soul with thy Soul even as one beholds one's own shadow in a mirror. Staying thyself on thy own Soul, do thou reflect on the Vedas. The path of the Supreme Soul is called Deva-yana (the path of the gods). The path that is made up of the attribute of Tamas is called Pitri-yana (the path of Pitris). These are the two paths in the world hereafter. By one, people go to heaven. By the other, people go to hell. The winds blow on the Earth's surface and in the welkin. There are seven courses in which they blow. Listen to me as I recount them one after another. The body is furnished with the senses are dominated over by the Sadhyas and many great beings of mighty strength. These gave birth to an invincible son named Samana. From Samana sprang a son called Udana. From Udana sprang Vyana arose Apana, and lastly from Apana sprung the wind called Prana. That invincible scorcher of all foes, viz., Prana, became childless. I shall now recite to thee the different functions of those winds. The wind is the cause of the different functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life). That wind which is the first in the above enumeration and which is known by the name of Pravaha (Samana) urges, along the first course, masses of clouds born of smoke and heat. Coursing through the welkin, and coming into contact with the water contained in the clouds, that wind displays itself in effulgence among the darts of lightning.[718] The second wind called Avaha blows with a loud noise. It is this wind that causes Soma and the other luminaries to rise and appear. Within the body (which is a microcosm of the universe) that wind is called Udana by the wise. That wind which sucks up water from the four oceans, and having sucked it up imparts it to the clouds in the welkin, and which, having imparted it to the clouds present them to the deity of rain, is third in the enumeration and known by the name of Udvaha. That wind which supports the clouds and divided them into diverse portions, which melts them for pouring rain and once more solidifies them, which is perceived as the sound of the roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which bears the cars of all celestial beings along the sky, is known by the name of Samvaha. The fourth in the enumeration, it is endued with great strength so that it is capable of ending the very mountains. The fifth wind is fraught with great force and speed. It is dry and uproots and breaks down all trees. Existing with it, the clouds come to be called by the name of Valahaka. That wind causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of Vivaha. The sixth wind bears all celestial waters in the firmament and prevents them from falling down. Sustaining the sacred waters of the celestial Ganga, that wind blows, preventing them from having a downward course. Obstructed by that wind from a distance, the Sun, which is really the source of a thousand rays, and which enlightens the world, appears as a luminous body of but one ray. Through the action of that wind, the Moon, after waning, wanes again till he displays his full disc. That wind is known, O foremost of ascetics, by the name Parivaha.[719] That wind which takes away the life of all living creatures when the proper hour comes, whose track is followed by Death and Surya’s son Yama, which becomes the source of that immortality which is attained by Yogins of subtile sight who are always engaged in Yoga meditation, by whose aid the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of old in attaining to the ends of the universe, whose touch enables one to attain to Emancipation by freeing oneself from the obligation of returning so the world, — that wind is called by the name of Paravaha. The foremost of all winds, it is incapable of being resisted by anybody. Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around thee without being attached to thee at any time. This, however, is exceedingly wonderful viz., that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow. This wind is the breath of Vishnu's nostrils. When urged forth with speed, it begins to blow with great force at which the whole universe becomes agitated. Hence, when the wind begins to blow with violence, persons conversant with the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with force, the external wind becomes tortured.'

"""Having said these words, the puissant son of Parasara bade his son (when the wind had ceased) to go on with his Vedic recitation. He then left that spot for plunging into the waters of the celestial Ganga."'"[720]

SECTION CCCXXX

“‘Bhishma said, “After Vyasa had left the spot, Narada, traversing through the sky, came to Suka employed in studying the scriptures. The celestial Rishi came for the object of asking Suka the meaning of certain portions of the Vedas. Beholding the celestial Rishi Narada arrived at his retreat, Suka worshipped him by offering him the Arghya according to the rites laid down in the Vedas. Pleased with the honours bestowed upon him, Narada addressed Suka, saying,— ‘Tell me, O foremost of righteous persons, by what means, O dear child, may I accomplish what is for thy highest good!’ — Hearing these words of Narada, Suka said unto him, O Bharata, these words:— ‘It behoveth thee to instruct me in respect of that which may be beneficial to me.’

“‘“Narada said, ‘In days of yore the illustrious Sanatkumara had said these words unto certain Rishis of cleansed souls that had repaired to him for enquiring after the truth. There is no eye like that of knowledge. There is no penance like renunciation. Abstention from sinful acts, steady practice of righteousness, good conduct, the due observance of all religious duties, — these constitute the highest good. Having obtained the status of humanity which is fraught with sorrow, he that becomes attached to it, becomes stupefied: such a man never succeeds in emancipating himself from sorrow. Attachment (to things of the world) is an indication of sorrow. The understanding of person that is attached to worldly things becomes more and more enmeshed in the net of stupefaction. The man who becomes enmeshed in the net of stupefaction attains to sorrow, both here and hereafter. One should, by every means in one’s power, restrain both desire and wrath if one seeks to achieve what is for one’s good. Those two (viz., desire and wrath) arise for only destroying one’s good.[721] One should always protect one’s penances from wrath, and one’s prosperity from pride. One should always protect one’s knowledge from honour and dishonour and one’s soul from error.[722] Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth. It is always proper to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that that is truth which is fraught with the greatest benefit in all creatures.[723] That man is said to be truly learned and truly possessed of wisdom who abandons every act, who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that appertains to the world. That person who, without being attached thereto, enjoys all objects of sense with the aid of senses that are completely under his control, who is possessed of a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation, who lives in companionship with the deities presiding over his senses and dissociated also from them, and who, though endued with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is highest good. One who never sees others, never touches others, never talks with others, soon, O ascetic, attains to what is for one’s highest good. One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being. A complete disregards for all (worldly) things, perfect contentments, abandonment of hope of every kind, and patience, — these constitute the highest good of one that has subjugated one’s senses and acquired a knowledge of self. Casting off all attachments, O child, do thou subjugate all thy senses, and by that means attain to felicity both here and hereafter. They that are free from cupidity have never to suffer any sorrow. One should, therefore, cast off all cupidity from one’s soul. By casting off cupidity, O amiable and blessed one, thou shalt be able to free thyself from sorrow and pain. One who wishes to conquer that which is unconquerable should live devoting oneself to penances, to self-restraint, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached to them.[724] That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon attains to the highest felicity. That man who lives in happiness by himself in the midst of creatures who are seen to take delight in leading lives of sexual union, should be known to be a person whose thirst has been slaked by knowledge. It is well known that that man whose thirst has been slaked by knowledge has never to indulge in grief. One attains to the status of the deities by means of good acts; to the status of humanity by means of acts that are good and bad; while by acts that are purely wicked, one helplessly falls down among the lower animals. Always assailed by sorrow and decrepitude and death, a living creature is being cooked in this world (in the cauldron of Time). Dost thou not known it? Thou frequently regardest that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why dost thou not awake to a correct apprehension of these? Like a silkworm that ensconces itself in its own cocoon, thou art continually ensconcing thyself in a cocoon made of thy own innumerable acts born of stupefaction and error. Alas, why dost thou not awake to a correct apprehension of thy situation? No need of attaching thyself to things of this world. Attachment to worldly objects is productive of evil. The silkworm that weaves a cocoon round itself is at last destroyed by its own act. Those persons that become attached to sons and spouses and relatives meet with destruction at last, even as wild elephants sunk in the mire of a lake are gradually weakened till overtaken by Death. Behold, all creatures that suffer themselves to be dragged by the net of affection become subject to great grief even as fishes on land, dragged thereto by means of large nets! Relatives, sons, spouses, the body itself, and all one's possessions stored with care, are unsubstantial and prove of no service in the next world. Only acts, good and bad, that one does, follow one to the other world. When it is certain that thou shalt have to go helplessly to the other world, leaving behind thee all these things alas, why dost thou then suffer thyself to be attached to such unsubstantial things of no value, without attending to that which constitutes thy real and durable wealth? The path which thou shalt have to travel through is without resting places of any kind (in which to take rest). There is no support along that way which one may catch for upholding oneself. The country through which it passes is unknown and undiscovered. It is, again enveloped in thick darkness. Alas, how shalt thou proceed along that way without equipping thyself with the necessary expenses? When thou shalt go along that road, nobody will follow thee behind. Only thy acts, good and bad, will follow behind thee when thou shalt depart from this world for the next. One seeks one's object of objects by means of learning, acts, purity (both external and internal), and great knowledge. When that foremost of objects is attained, one becomes freed (from rebirth). The desire that one feels for living in the midst of human habitations is like a binding cord. They that are of good acts succeed in tearing that bond and freeing themselves. Only men of wicked deeds do not succeed in breaking them. The river of life (or the world) is terrible. Personal beauty or form constitutes its banks. The mind is the speed of its current. Touch forms its island. Taste constitutes its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is attended with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady that boat. The practice of righteousness is the string that is to be attached to the mast for dragging that boat along difficult waters. Charity of gift constitutes the wind that urges the sails of that boat. Endued with swift speed, it is with that boat that one must cross the river of life. Cast off both virtue and vice, and truth and falsehood. Having cast off truth and falsehood, do thou cast off that by which these are to be cast off. By casting off all purpose, do thou cast off virtue; do thou cast off sin also by casting off all desire. With the aid of the understanding, do thou cast off truth and falsehood; and, at last, do thou cast off the understanding itself by knowledge of the highest topic (viz., the supreme Soul). Do thou cast off this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and faeces and, therefore, emitting a foul smell; exposed to the assaults of decrepitude and sorrow; forming the seat of disease and weakened by pain; possessed of the attribute of Rajas in predominance: not permanent or durable, and which serves as the (temporary) habitation of the indwelling creature. This entire universe of matter, and that which is called Mahat or Buddhi, are made up of the (five), great elements. That which is called Mahat is due to the action of the Supreme. The five senses, the three attributes of Tamas, Sattwa, and Rajas, — these (together with those which have been mentioned before) constitute a tale of seventeen. These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, viz., the five objects of the five senses, (that is to say, form, taste, sound, touch, and scent), with Consciousness and the Understanding, form the well-known tale of four and twenty. When endued with these four and twenty possessions, one comes to be called by the name of Jiva (or Puman). He who knows the aggregate of three (viz., Religion, Wealth, and Pleasure), as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. Whatever objects exist of knowledge, should be known gradually, one after another. All objects that are apprehended by the senses are called Manifest. Whatever objects transcend the senses and are apprehended by means only of their indications are said to be Unmanifest. By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a delicious shower of rain. Having subjugated the senses one beholds one's soul spread out for embracing all objects, and all objects in one's soul. Having its roots in knowledge, the puissance is never lost of the man who (thus) beholds the Supreme in his soul, — of the man, that is to say, who always beholds all creatures in all conditions (in his own soul).[725] He who by the aid of knowledge, transcends all kinds of pain born of error and stupefaction, never catches any evil by coming into contact with all creatures.[726] Such a man, his understanding being fully displayed, never finds fault with the course of conduct that prevails in the world. One conversant with Emancipation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides (as a witness) in the Jiva-soul; that it is inactive, and without form. Only that man who meets with grief in consequence of his own misdeeds, slays numerous creatures for the purpose of warding off that grief.[727] In consequence of such sacrifices, the performers have to attain to rebirths and have necessarily to perform innumerable acts on every side. Such a man, blinded by error, and regarding that to be felicity which is really a source of grief, is continually rendered unhappy even like a sick person that eats food that is improper. Such a man is pressed and grinded by his acts like any substance that is churned. Bound by his acts, he obtains rebirth, the order of his life being determined by the nature of his acts. Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. Thou, however, hast cut through all thy bonds. Thou, abstainest from all acts! Possessed of omniscience and the master of all things, let success be thine, and do thou become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons (in days of yore), having destroyed the bonds of action, attained to high success and uninterrupted felicity.’”’“

SECTION CCCXXXI

“‘“Narada said, ‘By listening to such scriptures as are blessed, as bring about tranquillity, as dispel grief, and as are productive of happiness, one attains to (a pure) understanding, and having attained to it obtains to high felicity. A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding, but not one that is possessed of wisdom and learning. Do thou, therefore, listen to some old narratives as I recite them to you, for the object of dispelling thy griefs. If one can subjugate one’s understanding, one is sure to attain to happiness. By association of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself. One should always seek to find out the faults of those things to which one begins to become attached. One should always regard such things to be fraught with much evil. By doing so, one should soon free oneself therefrom. The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake). Creatures sometimes acquire and sometimes lose worldly object. No man in this world can be grieved by all the events that fall upon him. Dead or lost, he who grieves for what is past, only gets sorrow for sorrow. Instead of one sorrow, he gets two.[728] Those men who, beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears, (at anything that may happen). When any such calamity comes, productive of either physical or mental grief, as is incapable of being warded off by even one's best efforts, one should cease to reflect on it with sorrow. This is the medicine for sorrow, viz., not to think of it. By thinking of it, one can never dispel it; on the other hand, by thinking upon sorrow, one only enhances it. Mental griefs should be killed by wisdom; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understandings. Youth, beauty, life, stored wealth, health, association with those that are loved, — these all are exceedingly transitory. One possessed of wisdom should never covet them. One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing it. There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable. That man who casts off both joy and sorrow, is said to attain to Brahma. When such a man departs from this world, men of wisdom never indulge in any sorrow on his account. In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it. Men of little understanding, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented. All combinations are destined to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion and life is certain to end in death. Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth. One's allotted period of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there (in this world) that one should reckon as durable? Those persons who, reflecting on the nature of all creatures and concluding that it is beyond the grasp of the mind, turn their attention to the highest path, and, setting out, achieve a fair progress in it, have not to indulge in sorrow.[729] Like a tiger seizing and running away with its prey, Death seizes and runs away with the man that is employed in such (unprofitable) occupation and that is still unsatiated with objects of desire and enjoyment. One should always seek to emancipate oneself from sorrow. One should seek to dispel sorrow by beginning one’s operations with cheerfulness, that is, without indulging in sorrow the while, having freed oneself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all faults of conduct.[730] The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.[731] Before union, creatures are never subject to sorrow. Hence, one that has not fallen off from one’s original nature, never indulges in sorrow when that union comes to an end.[732] One should restrain one’s sexual appetite and the stomach with the aid of patience. One should protect one’s hands and feet with the aid of the eye. One’s eyes and ears and the other senses should be protected by the mind. One’s mind and speech should be ruled with the aid of wisdom. Casting off love and affection for persons that are known as well as for those that are unknown, one should conduct oneself with humility. Such a person is said to be possessed of wisdom, and such a one surely finds happiness. That man who is pleased with his own Soul[733] who is devoted to Yoga, who depends upon nothing out of self, who is without cupidity, and who conducts himself without the assistance of anything but his self, succeeds in attaining to felicity.’”’“

SECTION CCCXXXII

“““Narada said, ‘When the vicissitudes of happiness and sorrow appear or disappear, the transitions are incapable of being prevented by either wisdom or policy or exertion. Without allowing oneself to fall away from one’s true nature, one should strive one’s best for protecting one’s own Self. He who betakes himself to such care and exertion, has never to languish. Regarding Self as something dear, one should always seek to rescue oneself from decrepitude, death, and disease. Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a strong bowman. The body of a person that is tortured by thirst, that is agitated by agony, that is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.[734] Days and nights are ceaselessly running bearing away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever turning back.[735] The ceaseless succession of the lighted and the dark fortnights is wasting all mortal creatures without stopping for even a moment in this work. Rising and setting day after day, the Sun, who is himself undecaying, is continually cooking the joys and sorrows of all men. The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. If the fruits of man’s acts were not dependent on other circumstances, then one would obtain whatever object one would desire. Even men of restrained senses, of cleverness, and of intelligence, if destitute of acts, never succeed in earning any fruits.[736] Others, though destitute of intelligence and unendued with accomplishments of any kind, and who are really the lowest of men, are seen, even when they do not long after success, to be crowned with the fruition of all their desires.[737] Some one else, who is always ready to do acts of injury to all creatures, and who is engaged in deceiving all the world, is seen to wallow in happiness. Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach.[738] Do thou ascribe it as one of the faults of man! The vital seed, originating in one's nature from sight of one person, goes to another person. When imparted to the womb, it sometimes produces an embryo and sometimes fails. When sexual congress fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.[739] As regards some men who are desirous of having offspring and who, for the fruition of their object, strive heartily (by worshipping diverse deities), they fail to procreate an embryo in the womb. Some person again, who fears the birth of an embryo as one fears a snake of virulent poison, finds a long-lived son born unto him and who seems to be his own self come back to the stages through which he has passed. Many persons with ardent longing for offspring and cheerless on that account, after sacrificing to many deities and undergoing severe austerities, at last beget children, duly borne for ten long months (in the wombs of their spouses), that prove to be veritable wretches of their race. Others, who have been obtained through virtue of such blessed rites and observances, at once obtain wealth and grain and diverse other sources of enjoyment earned and stored by their sires. In an act of congress, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity afflicting the mother. Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose acts have all been performed with that gross body made of flesh and phlegm.[740] Upon the dissolution of the body, another body, which is as much destructible as the one that is destroyed, is kept ready for the burnt and destroyed creature (to migrate into) even as one boat goes to another for transferring to itself the passengers of the other.[741] In consequence of an act of congress, a drop of the vital seed, that is inanimate, is cast into the womb. I ask thee, through whose or what care is the embryo kept alive? That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there. In the womb, amid urine and faeces, one's sojourn is regulated by Nature. In the matter of residence therein or escape therefrom, the born creature is not a free agent. In fact, in these respects, he is perfectly helpless. Some embryos fall from the womb (in an undeveloped state). Some come out alive (and continue to live). While as regards some, they meet with destruction in the womb, after being quickened with life, in consequence of some other bodies being ready for them (through the nature of their acts).[742] That man who, in an act of sexual congress, injects the vital fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of congress. When the allotted period of a person's life is at its close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The person, however, undergoes no change.[743] Without doubt, when persons are afflicted by diseases as little animals assailed by hunters, they then lose the powers of rising up and moving about. If when men are afflicted by diseases, they wish to spend even vast wealth, physicians with their best efforts fail to alleviate their pain. Even physicians, that are well-skilled and well-up in their scriptures and well-equipt with excellent medicines, are themselves afflicted by disease like animals assailed by hunters. Even if men drink many astringents and diverse kinds of medicated ghee, they are seen to be broken by decrepitude like trees by strong elephants. When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill. Like larger animals assailing smaller ones, ailments are seen to afflict even terrible kings of fierce energy and invincible prowess. All men, reft of the power of even uttering cries indicate of pain, and overwhelmed by error and grief, are seen to be borne away along the fierce current into which they have been thrown. Embodied creatures, even when seeking to conquer nature, are unable to conquer it with the aid of wealth, of sovereign power, or of the austerest penances.[744] If all attempts men make were crowned with success, then men would never be subject to decrepitude, would never come upon anything disagreeable, and lastly would be crowned with fruition in respect of all their wishes. All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with wish.[745] Even men that are perfectly heedful, that are honest, and brave and endued with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants.[746] Some men are seen whose calamities disappear before even these are marked or noticed by them. Others there are who are seen to possess no wealth but who are free from misery of every kind. A great disparity is observable in respect of the fruits that wait upon conjunctions of acts. Some are seen to bear vehicles on their shoulders, while some are seen to ride on those vehicles. All men are desirous of affluence and prosperity. A few only have cars (and elephants and steeds) dragged (or walking) in their processions. Some there are that fail to have a single spouse when their first-wedded ones are dead; while others have hundreds of spouses to call their own. Misery and happiness are the two things that exist side by side. Men have either misery or happiness. Behold, this is a subject of wonder! Do not, however, suffer thyself to be stupefied by error at such a sight! Cast off both righteousness and sin! Cast off also truth and falsehood! Having cast off truth and falsehood, do thou then cast off that with whose aid thou shalt cast off the former! O best of Rishis, I have now told thee that which is a great misery! With the aid of such instructions, the deities (who were all human beings) succeeded in leaving the Earth for becoming the denizens of heaven!’

“““Hearing these words of Narada Suka, endued with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not arrive at any certainty of conclusion. He understood that one suffers great misery in consequence of the accession of children and spouses; that one has to undergo great labour for the acquisition of science and Vedic lore. He, therefore, asked himself, saying,— ‘What is that situation which is eternal and which is free from misery of every kind but in which there is great prosperity?’ — Reflecting for a moment upon the course ordained for him to run through, Suka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity. He questioned himself, saying,— ‘How shall I, tearing all attachments and becoming perfectly free, attain to that excellent end? How, indeed, shall I attain to that excellent situation whence there is no return into the ocean of diverse kinds of birth? I desire to obtain that condition of existence whence there is no return! Casting off all kinds of attachments, arrived at certainty by reflection with the aid of the mind, I shall attain to that end! I shall attain to that situation in which my Soul will have tranquillity, and when I shall be able to dwell for eternity without being subject to decrepitude or change. It is, however, certain that that high end cannot be attained without the aid of Yoga. One that has attained to the state of perfect knowledge and enlightenment never receives an accession of low attachments through acts.[747] I shall, therefore, have recourse to Yoga, and casting off this body which is my present residence, I shall transform myself into wind and enter that mass of effulgence which is represented by the sun.[748] When Jiva enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, falls down on the Earth and having once more acquired sufficient merit returns to heavens.[749] The moon is always seen to wane and once more wax. Seeing this waning and waxing that go on repeatedly, I do not wish to have a form of existence in which there are such changes. The Sun warms all the worlds by means of his fierce rays. His disc never undergoes any diminution. Remaining unchanged, he drinks energy from all things. Hence, I desire to go into the Sun of blazing effulgence.[750] There I shall live, invincible by all, and in my inner soul freed from all fear, having cast off this body of mine in the solar region. With the great Rishis I shall enter the unbearable energy of the Sun. I declare unto all creatures, unto these trees, these elephants, these mountains, the Earth herself, the several points of the compass, the welkin, the deities, the Danavas, the Gandharvas, the Pisachas, the Uragas, and the Rakshasas, that I shall, verily, enter all creatures in the world.[751] Let all the gods with the Rishis behold the prowess of my Yoga today!’ — Having said these words, Suka, informed Narada of world wide celebrity of his intention. Obtaining Narada’s permission, Suka then proceeded to where his sire was. Arrived at his presence, the great Muni, viz., the highsouled and Island-born Krishna, Suka walked round him and addressed him the usual enquiries. Hearing of Suka’s intention, the highsouled Rishi became highly pleased. Addressing him, the great Rishi said,— ‘O son, O dear son, do thou stay here today so that I may behold thee for some time for gratifying my eyes.’ — Suka, however, was indifferent to that request. Freed from affection and all doubt, he began to think only of Emancipation, and set his heart on the journey. Leaving his sire, that foremost of Rishis then proceeded to the spacious breast of Kailasa which was inhabited by crowds of ascetics crowned with success.”“

SECTION CCCXXXIII

“‘Bhishma said, “Having ascended the summit of the mountain, O Bharata, the son of Vyasa sat down upon a level spot free from blades of grass and retired from the haunts of other creatures. Agreeably to the direction of the scriptures and to the ordinances laid down, that ascetic, conversant with the gradual order of the successive processes of Yoga, held his soul first in one place and then in another, commencing from his feet and proceeding through all the limbs. Then when the Sun had not risen long, Suka sat, with his face turned Eastwards, and hands and feet drawn in, in an humble attitude. In that spot where the intelligent son of Vyasa sat prepared to address himself to Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terror-inspiring. He then beheld his own Soul freed from all attachments. Beholding that highest of all things, he laughed in joy.[752] He once more set himself prepared to Yoga for attaining to the path of Emancipation. Becoming the great master of Yoga, he transcended the element of space. He then circumambulated the celestial Rishi Narada, and represented unto that foremost of Rishis the fact of his having addressed himself to the highest Yoga.

“‘“Suka said,— ‘I have succeeded in beholding the path (of Emancipation), I have addrest myself to it. Blessed be thou, O thou of wealth of penances! I shall, through thy grace, O thou of great splendour, attain to an end that is highly desirable!’”

“‘Bhishma said,— “Having received the permission of Narada, Suka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of space. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of traversing through the welkin, the blessed Suka of fixed conclusion, then identified himself with the element of Wind. As that foremost of regenerate ones, possessed of effulgence like that of Garuda, was traversing through the skies with the speed of the wind or thought, all creatures, cast their eyes upon him. Endued with the splendour of fire or the Sun, Suka then regarded the three worlds in their entirety as one homogeneous Brahma, and proceeded along that path of great length. Indeed, all creatures mobile and immobile, cast their eyes upon him as he proceeded with concentrated attention, and a tranquil and fearless soul. All creatures, agreeably to the ordinance and according to their power, worshipped him with reverence. The denizens of heaven rained showers of celestial flowers upon him. Beholding him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally amazed. And they asked themselves,— 'who is this one that has attained to success by his penances? — With gaze withdrawn from his own body but turned upwards he is filling us all with pleasure by his glances!' — Of highly righteous soul and celebrated throughout the three worlds, Suka proceeded in silence, his face turned towards the East and gaze directed towards the sun. As he proceeded, he seemed to fill the entire welkin with an all-pervading noise. Beholding him coming in that way, all the tribes of the Apsaras, struck with awe, O king, became filled with amazement. Headed by Panchachuda and others, they looked at Suka with eyes expanded by wonder. And they asked one another, saying:— 'What deity is this one that has attained to such a high end? Without doubt, he comes hither, freed from all attachments and emancipated from all desires!' — Suka then proceeded to the Malaya mountains where Urvasi and Purvachitti used to dwell always. Both of them beholding the energy of the son of the great regenerate Rishi, became filled with wonder. And they said,— 'Wonderful is this concentration of attention (to Yoga) of a regenerate youth who was accustomed to the recitation and study of the Vedas! Soon will he traverse the entire welkin like the Moon. It was by dutiful service and humble ministrations towards his sire that he acquired this excellent understanding. He is firmly attached to his sire, possessed of austere penances, and is very much loved by his sire. Alas, why has he been dismissed by his inattentive father to proceed (thus) along a way whence there is no return?' — Hearing these words of Urvasi, and attending to their import, Suka, that foremost of all persons conversant with duties, cast his eyes on all sides, and once more beheld the entire welkin, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers. All the deities also of both sexes, joining their hands, paid reverence to the son of the Island-born Rishi and gazed at him with wonder and respect. That foremost of all righteous men, Suka, addressing all of them, said these words,— 'If my sire follow me and repeatedly call after me by my name, do all of you together return him an answer for me. Moved by the affection all of you bear for me, do you accomplish this request of mine!' — Hearing these words of Suka, all the points of the compass, all the forest, all the seas, all the rivers, and all the mountains, answered him from every side, saying,— 'We accept thy command, O regenerate one! It shall be as thou sayst! It is in this way that we answer the words spoken by the Rishi!'"'"

SECTION CCCXXXIV

“‘Bhishma said, “Having spoken in this way (unto all things), the regenerate Rishi of austere penances, viz., Suka, stayed on his success casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Sattwa. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes, freed from every indication, that is, in Brahma, blazing like a smokeless fire. Meteors began to shoot. The points of the compass seemed to be ablaze. The Earth trembled. All those phenomena seemed exceedingly wonderful. The trees began to cast off their branches and the mountains their summits. Loud reports (as of thunder) were heard that seemed to rive the Himavat mountains. The sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth. The lakes and rivers and seas were all agitated. Vasava poured showers of rain of excellent taste and fragrance. A pure breeze began to blow, bearing excellent perfumes. Suka as he proceeded through the welkin, beheld two beautiful summits, one belonging to Himavat and another to Meru. These were in close contact with each other. One of them was made of gold and was, therefore yellow; the other was white, being made of silver. Each of them, O Bharata, was a hundred yojanas in height and of the same measure in breadth. Indeed, as Suka journeyed towards the north, he saw those two beautiful summits. With a fearless heart he dashed against those two summits that were united with each other. Unable to bear the force, the summits were suddenly rent in twain. The sight they thereupon presented, O monarch, was exceedingly wonderful to behold. Suka pierced through those summits, for they were unable to stop his onward course. At this a loud noise arose in heaven, made by the denizens thereof. The

Gandharvas and the Rishis also and others that dwelt in that mountain being rent in twain and Suka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, consisting of the words — Excellent, Excellent! — He was adored by the Gandharvas and the Rishis, by crowds of Yakshas and Rakshasas, and all tribes of the Vidyadharas. The entire firmament became strewn with celestial flowers showered from heaven at that moment when Suka thus pierced through that impenetrable barrier, O monarch! The righteous-souled Suka then beheld from a high region the celestial stream Mandakini of great beauty, running below through a region adorned by many flowering groves and woods. In these waters many beautiful Apsaras were sporting. Beholding Suka who was bodiless, those unclad aerial beings felt shame. Learning that Suka had undertaken his great journey, his sire Vyasa, filled with affection, followed him behind along the same aerial path. Meanwhile Suka, proceeding through that region of the firmament that is above the region of the wind displayed his Yoga-prowess and identified himself with Brahma.[753] Adopting the subtile path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that spot whence Suka first undertook his journey. Proceeding along the same way, Vyasa beheld the mountain summit rent in twain and through which Suka has passed. Encountering the Island-born ascetic, the Rishis began to represent to him the achievements of his son. Vyasa, however, began to indulge in lamentations, loudly calling upon his son by name and causing the three worlds to resound with the noise he made. Meanwhile, the righteous-souled Suka, who had entered the elements, had become their soul and acquired omnipresence, answered his sire by uttering the monosyllable Bho in the form of an echo. At this, the entire universe of mobile and immobile creatures, uttering the monosyllable Bho, echoed the answer of Suka. From that time to this, when sounds are uttered in mountain-caves or on mountain-breasts, the latter, as if in answer to Suka still echo them (with the monosyllable Bho). Having cast off all the attributes of sound, etc., and showing his Yoga-prowess in the manner of his disappearance, Suka in this way attained to the highest station. Beholding that glory and puissance of his son of immeasurable energy, Vyasa sat down on the breast of the mountain and began to think of his son with grief. The Apsaras were sporting on the banks of the celestial stream Mandakini, seeing the Rishi seated there, became all agitated with grave shame and lost heart. Some of them, to hide their nudity, plunged into the stream, and some entered the groves hard by, and some quickly took up their clothes, at beholding the Rishi. (None of them had betrayed any signs of agitation at sight of his son). The Rishi, beholding these movements, understood that his son had been emancipated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame. As Vyasa was seated there, the auspicious god Siva, armed with Pinaka, surrounded on all sides by many deities and Gandharvas and adored by all the great Rishis came thither. Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words unto him.— 'Thou hadst formerly solicited from me a son possessed of the energy of Fire, of Water, of Wind, and of Space. Procreated by thy penances, the son that was born unto thee was of that very kind. Proceeding from my grace, he was pure and full of Brahma-energy. He has attained to the highest end — an end which none can win that has not completely subjugated his senses, nor can be won by even any of the deities. Why then, O regenerate Rishi, dost thou grieve for that son? As long as the hills will last, as long as the ocean will last, so long will the fame of thy son endure undiminished! Through my grace, O great Rishi thou shalt behold in this world a shadowy form resembling thy son, moving by the side and never deserting thee for a single moment!' — Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi beheld a shadow of his son by his side. He returned from that place, filled with joy at this. I have now told thee, O chief of Bharata's race, everything regarding the birth and life of Suka about which thou hadst asked me. The celestial Rishi Narada and the great Yogin Vyasa had repeatedly told all this to me in days of yore when the subject was suggested to him in course of conversation. That person devoted to tranquillity hears this sacred history directly connected with the topic of Emancipation is certain to attain to the highest end.'"“[754]

SECTION CCCXXXV

“‘Yudhishthira said, “If a man be a house-holder or a Brahmacharin, a forest-recluse or a mendicant, and if he desires to achieve success, what deity should he adore? How can he certainly acquire heaven and attain that which is of the highest benefit (viz., Emancipation)? According to what ordinances should he perform the homa in honour of the gods and the Pitris? What is the region to which one goes when one becomes emancipated? What is the essence of Emancipation? What should one do so that one, having attained to heaven, would not have to fall down thence? Who is the deity of the deities? And who is the Pitri of the Pitris? Who is he that is superior to him, who is the deity of the deities and the Pitri of the Pitris? Tell me all this, O Grandsire!”

“‘Bhishma said, “O thou that art well acquainted with the art of questioning, this question that thou hast asked me, O sinless one, is one that touches a deep mystery. One cannot answer it with the aid of the science of argumentation, even if one were to strive for a hundred years. Without the grace of Narayana, O king, or an accession of high knowledge, this question of thine is incapable of being answered. Connected though this topic be with a deep mystery, I shall yet, O slayer of foes, expound it to thee![755] In this connection is cited the old history of the discourse between Narada and the Rishi Narayana. I heard it from my sire that in the Krita age, O monarch, during the epoch of the Self-born Manu, the eternal Narayana, the Soul of the universe, took birth as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self-create Krishna.[756] Amongst them all, Narayana and Nara underwent the severest austerities by repairing to the Himalayan retreat known by the name of Vadari, by riding on their golden ears. Each of those cars was furnished with eight wheels, and made up of the five primal elements, and looked exceedingly beautiful.[757] Those original regents of the world who had taken birth as the sons of Dharma, became exceedingly emaciated in person in consequence of the austerities they had undergone. Indeed, for those austerities and for their energy, the very deities were unable to look at them. Only that deity with whom they were propitiated could behold them. Without doubt, with his heart devoted to them, and impelled by a longing desire to behold them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and wandered over all the world. Possessed of great speed, he at last repaired to that spot whereon was situated the retreat of Vadari. Impelled by curiosity he entered that retreat at the hour of Nara's and Narayana's performing their daily rites. He said unto himself.—'This is truly the retreat of that Being in whom are established all the worlds including the deities, the Asuras, the Gandharvas, the Kinnaras, and the great snakes! There was only one form of this great Being before. That form took birth in four shapes for the expansion of the race of Dharma which have been reared by that deity. How wonderful it is that Dharma has thus been honoured by these four great deities viz., Nara, Narayana, and Hari and Krishna! In this spot Krishna and Hari dwelt formerly. The other two, however, viz., Nara and Narayana, are now dwelling here engaged in penances for the object of enhancing their merit. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the sires of all creatures, and the illustrious deities of all beings. Endued with high intelligence, what is that deity whom these two worship? Who are those Pitris whom these two Pitris of all beings adore?' — Thinking of this in his mind, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods. After those two deities had finished their adoration to *their* deities and the Rishis, they looked at the celestial Rishi arrived at their retreat. The latter was honoured with those eternal rites that are ordained in the scriptures. Beholding that extraordinary conduct of the two original deities in themselves worshipping other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honours he had received. With a cheerful soul he cast his eyes then on Narayana, and bowing unto Mahadeva he said these words.

"""Narada said, 'In the Vedas and the Puranas, in the Angas and the subsidiary Angas that art sung with reverence, thou art unborn and eternal. Thou art the Creator. Thou art the mother of the universe. Thou art the embodiment of Immortality and thou art the foremost of all things. The Past and the Future, indeed, the entire universe has been established on thee! The four modes of life, O lord, having the domestic for their first, ceaselessly sacrifice to thee that art of diverse forms. Thou art the father and the mother and the eternal preceptor of the universe. We know not who is that deity or that Pitri unto whom thou art sacrificing to-day!'

"""The holy one said, 'This topic is one about which nothing should be said. It is an ancient mystery. Thy devotion to me is very great. Hence, O regenerate one, I shall discourse to thee on it agreeably to the truth. That which is minute, which is inconceivable, unmanifest, immobile, durable, destitute of all connection with the senses and the objects of the senses, that which is dissociated from the (five) elements — that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three attributes of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures. From Him hath followed the unmanifest, O foremost of regenerate ones, possessed of the three attributes of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Prakriti and dwell in all manifest forms. Know that She is the source whence we two have sprung. That all-pervading Soul, which is made up of all existent and non-existent things, is adored by us. Even He is what we worship in all those rites that we perform in honour of the deities and the Pitris. There is no higher deity or Pitri than He. O regenerate one, He should be known as our Soul. It is him that we worship. This course of duties followed by men has, O regenerate one, been promulgated by Him. It is His ordinance that we should duly perform all the rites laid down in respect of the deities and the Pitris. Brahman, Sthanu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Parameshthi, Vivaswat, Shoma, he that has been called Karddama, Krodha, Avak, and Krita, — these one and twenty persons, called Prajapatis, were first born. All of them obeyed the eternal law of the Supreme God. Observing all the rites, in detail, that were ordained in honour of the deities and the Pitris, all those foremost of regenerate persons acquired all those objects which they sought. The incorporeal denizens of Heaven itself bow to that Supreme deity and through His grace they attain to those fruits and that end which He ordains for them. This is the settled conclusion of the scriptures that these persons freed from these seven and ten attributes, (viz., the five senses of knowledge, the five senses of action, the five vital breaths, and mind and understanding), who have cast off all acts, and are divested of the five and ten elements which constitute the gross body, are said to be Emancipate. That which the Emancipate attain to as their ultimate end is called by the name of Kshetrajna. He is regarded (in the scriptures) as both possessed of and free from all the attributes. He can be apprehended by Knowledge alone. We two have sprung from Him. Knowing him in that way, we adore that eternal Soul of all things. The Vedas and all the modes of life, though characterised by divergences of opinion, all worship Him with devotion. It is He who, speedily moved to grace, confers on them high ends fraught with felicity. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, attain to ends that are much higher, for they succeed in entering Him and becoming merged in his Self. I have now, O Narada, discoursed to thee on what is high mystery moved by the love I bear to thee for thy devotion to me. Indeed, in consequence of that devotion which thou professest towards me, thou hast succeeded in listening to this my discourse!’”’“

SECTION CCCXXXVI

“‘Bhishma said, “Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words unto Narayana for the good of the world.

“‘“Narada said, ‘Let that object be accomplished for which thou, O self-born Being, hast taken birth in four forms in the house of Dharma! I shall now repair (to the White Island) for beholding thy original nature. I always worship my seniors. I have never divulged the secrets of others. O lord of the universe, I have studied the Vedas with care. I have undergone austere penances. I have never spoken an untruth. As ordained in the scriptures, I have always protected the four that should be protected.[758] I have always behaved equally towards friends and foes. Wholly and conclusively devoted to Him, that first of deities, viz., the Supreme Soul, I incessantly adore Him. Having cleansed my soul by these acts of special merit, why shall I not succeed in obtaining a sight of that Infinite Lord of the universe?’ — Hearing these words of Parameshthi’s son, Narayana, that protector of the scriptures, dismissed him, saying,— ‘Go, O Narada!’ — Before dismissing him, however, the great deity worshipped the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also gave due honours to the ancient Rishi Narayana. After such honours had been mutually given and received, the son of Parameshthi departed from that spot. Endued with high Yoga-puissance, Narada suddenly soared into the firmament and reached the summit of the mountains of Meru. Proceeding to a retired spot on that summit, the great ascetic took rest for a short while. He then cast his eyes towards the north western direction and beheld an exceedingly wonderful sight. Towards the north, in the ocean of milk, there is a large island named the White Island. The learned say that its distance from the mountains of

Meru is greater than two and thirty thousand Yojanas. The denizens of that realm have no senses. They live without taking food of any kind. Their eyes are winkless. They always emit excellent perfumes. Their complexions are white. They are cleansed from every sin. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as thunder. They regard honour and dishonour in the same light. They all look as if they are of celestial origin. Besides, all of them are endued, with auspicious marks and great strength. Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them has four Mushkas.[759] The soles of their feet are marked by hundreds of lines. They have sixty teeth all of which are white (and large), and eight smaller ones. They have many tongues. With those tongues they seem to lick the very Sun whose face is turned towards every direction. Indeed, they seem to be capable of devouring that deity from whom hath sprung the entire universe, the Vedas, the deities, and the Munis wedded to the attribute of tranquillity."

"'Yudhishthira said,— "O grandsire, thou hast said that those beings have no senses, that they do not eat anything for supporting their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end to which they attain? O chief of Bharata's race, are the indications of those men that become emancipate the same as those by which the denizens of the White Island are distinguished? Do thou dispel my doubts. The curiosity I feel is very great. Thou art the repository of all histories and discourses. As regards ourselves, we entirely depend on thee for knowledge and instruction!"

"'Bhishma continued,— "This narrative, O monarch, which I have heard from my sire, is extensive. I shall now recite it to thee. Indeed, it is regarded as the essence of all narratives. There was, in times past, a king on Earth of the name of Uparichara. He was known to be the friend of Indra, the chief of the celestials. He was devoted to Narayana known also by the name of Hari. He was observant of all the duties laid down in the scriptures. Ever devoted to his sire, he was always heedful and ready for action. He won the sovereignty of the world in consequence of a boon he had obtained from Narayana. Following the

Sattwata ritual that had been declared in days of yore by Surya himself, king Uparichara used to worship the God of gods (Narayana), and when his worship was over, he used to adore (with what remained) the grandsire of the universe.[760] After worshipping the Grandsires (Pitris), he worshipped the Brahmanas. He then divided the offerings among those that were dependent on him. With what remained after serving those, the king satisfied his own hunger. Devoted to truth, the monarch abstained from doing any injury to any creature. With his whole soul, the king was devoted to that God of gods, viz., Janarddana, who is without beginning and middle and end, who is the Creator of the universe, and who is without deterioration of any kind. Beholding the devotion to Narayana of that slayer of foes, the divine chief of the celestials himself shared with him his own seat and bed. His kingdom and wealth and spouses and animals were all regarded by him as obtained from Narayana. He, therefore, offered all his possessions to that great deity.[761] Adopting the Sattwata ritual, king Uparichara, with concentrated soul, used to discharge all his sacrificial acts and observances, both optional and obligatory. In the place of that illustrious king, many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana. As long as that slayer of foes continued to rule his kingdom righteously, no untruth ever escaped his lips and no evil thought ever entered his mind. With his limbs he never committed even the slightest sin. The seven celebrated Rishis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishta of great energy, who came to be known by the name of Chitra-sikhandins, uniting together on the breast of that foremost of mountains, viz., Meru, promulgated an excellent treatise on duties and observances that was consistent with the four Vedas. The contents of that treatise were uttered by seven mouths, and constituted the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-sikhandins, those seven Rishis constitute the seven (Pravriti) elements (of Mahat, Ahankara, etc.) and the Selfborn Manu, who is the eighth in the enumeration, constituted original Prakriti. These eight uphold the universe, and it was these eight that promulgated the treatise adverted to. With their senses and minds under complete control, and ever devoted to Yoga, these eight ascetics, with concentrated souls, are fully conversant with the Past, the Present and the Future, and are devoted to the religion of Truth. — This is good this is Brahma, — this is highly beneficial, — reflecting in their minds in this way, those Rishis created the worlds, and the science of morality and duty that governs those worlds. In that treatise the authors discoursed on Religion and Wealth and Pleasure, and subsequently on Emancipation also. They also laid down in it the various restrictions and limitations intended for the Earth as also for Heaven. They composed that treatise after having worshipped with penances the puissant and illustrious Narayana called also Hari, for a thousand celestial years, in company with many other Rishis. Gratified with their penances and worship, Narayana commanded the goddess of speech, *viz.* Saraswati, to enter into the person of those Rishis. The goddess, for the good of the worlds did what she was ordered. In consequence of the entrance of the goddess of speech into their persons, those Rishis, well conversant with penances, succeeded in composing that foremost of treatises in respect of vocables, import, and reason.[762] Having composed that treatise sanctified with the syllable Om, the Rishis first of all read it to Narayana who became highly pleased with what he heard. The foremost of all Beings then addressed those Rishis in an incorporeal voice and said,— ‘Excellent is this treatise that ye have composed consisting of a hundred thousand verses. The duties and observances of all the worlds will flow from this your work! In complete accordance with the four Vedas, viz., the Yajushes, the Samans, and the Atharvans of Angiras, the treatise of yours will be an authority in all the worlds in respect of both Pravritti and Nivritti.[763] Agreeably to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Wrath, and yourselves, Ye Brahmanas, as representing the Pravriti-elements (of Mahat, Ahankara, etc.), Surya, and Chandramas, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma (or the Vedas), they all live and act in their respective spheres and are all respected as authorities. Even this treatise that ye have composed shall be regarded by all persons in the same light, viz., as a work of the highest authority. This is my command. Guided by this treatise, the Selfborn Manu himself will declare to the world its course of duties and observances. When Usanas and Vrihaspati will arise, they also will promulgate their respective treatises on morality and religion, guided by and quoting from this your treatise.[764] After the publication of this treatise by the Selfborn Manu and of that by Usanas, and after the publication of the treatise also by Vrihaspati, this science composed by you will be acquired by king Vasu (otherwise known by the name of Uparichara). Indeed ye foremost of regenerate ones, that king will acquire this knowledge of this work from Vrihaspati. That King, filled with all good thoughts, will become deeply devoted to me. Guided by this treatise, he will accomplish all his religious acts and observances. Verily, this treatise composed by you will be the foremost of all treatise on morality and religion. Possessed of the excellence, this treatise is fraught with instructions for acquiring both Wealth and Religious merit, and is full of mysteries. In consequence of the promulgation of this treatise of yours, ye will be progenitors of an extensive race. King Uparichara also will become endued with greatness and prosperity. Upon the death, however, of that king, this eternal treatise will disappear from the world. I tell you all this.' — Having said these words unto all those Rishis, the invisible Narayana left them and proceeded to some place that was not known to them. Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all duties and observances. Subsequently, when Vrihaspati was born in Angiras's race in the first or the Krita age, those seven Rishis charged him with the task of promulgating their treatise which was consistent with the Upanishads and the several branches of the Vedas. They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then proceeded to the place they chose, resolved to devote themselves to penances."'"

SECTION CCCXXXVII

“‘Bhishma said, “Then upon the expiration of the great Kalpa, when the celestial Purohita Vrihaspati was born in the race of Angiras, all the deities became very happy. The words, Vrihat, Brahma, and Mahat all bear the same sense.[765] The celestial Purohita, O king came to be called Vrihaspati because he was endued with all these attributes. King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the foremost of his disciples. Admitted as such, he began to study at the feet of his preceptor that science which was composed by the seven Rishis who were (otherwise) known by the name of Chitrasikhandins. With soul cleansed from all sorts of evil by sacrifices and other religious rites, he ruled the Earth like Indra ruling the Heaven. The illustrious king performed a great Horse-sacrifice in which his preceptor Vrihaspati became the Hota. The sons of Prajapati (Brahman) themselves, viz., Ekata, Dwita, and Trita, became the Sadasyas in that sacrifice.[766] There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Raivya, Arvavasu, Parvavasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Santi, otherwise called Vedasiras, the foremost of Rishis, viz., Kapila, who was the father of Salihotra, the first Kalpa, Tittiri the elder brother of Vaisampayana, Kanwa, and Devahotra, in all forming sixteen. In that great sacrifice, O monarch, all the requisite articles were collected. No animals were slain in it. The king had ordained it so. He was full of compassion. Of pure and liberal mind, he had cast off all desires, and was well-conversant with all rites. The requisites of that sacrifice all consisted of the products of the wilderness. The ancient God of gods (viz., Hari), became highly gratified with the king on account of that sacrifice. Incapable of being seen by any one else, the great God showed himself to his worshipper. Accepting by taking its scent, the share offered to him he himself took up the Purodasa.[767] The great God took up the offerings without being seen by any one. At this, Vrihaspati became angry. Taking up the ladle he hurled it with violence at the sky, and began to shed tears in wrath. Addressing king Uparichara he said,— ‘Here, I place this as Narayana’s share of the sacrificial offerings. Without doubt, he shall take it before my eyes.’”

“‘Yudhishthira said, “In the great sacrifice of Uparichara, all the deities appeared in their respective forms for taking their shares of the sacrificial offerings and were seen by all. Why is it that the puissant Hari only acted otherwise by invisibly taking his share?”

“‘Bhishma continued, “When Vrihaspati gave way to wrath, the great king Vasu and all his Sadasyas sought to pacify the great Rishi. With cool heads, all of them addressed Vrihaspati, saying,— ‘It behoveth thee not to give way to anger. In this Krita age, this anger to which thou hast given way, should not be the characteristic of any one. The great deity for whom the share of the sacrificial offerings was designed by thee, is himself free from anger. He is incapable of being seen either by ourselves or by thee, O Vrihaspati! Only he can see Him to whom He becomes gracious.’ — Then the Rishis Ekata, Dwita, and Trita, who were well conversant with the science of morality and duties compiled by the seven Rishis, addressed that conclave and began the following narration.— ‘We are the sons of Brahman, begotten by a fiat of his will (and not in the ordinary way). Once on a time we repaired to the north for obtaining what is for our highest good. Having undergone penances for thousands of years and acquired great ascetic merit, we again stood on only one foot like fixed stakes of wood. The country where we underwent the austerest of penances, lies to the north of the mountains of Meru and on the shores of the Ocean of Milk. The object we had in mind was how to behold the divine Narayana in his own form. Upon the completion of our penances and after we had performed the final ablutions, an incorporeal voice was heard by us, O puissant Vrihaspati, at once deep as that of the clouds and exceedingly sweet and filling the heart with joy. The voice said,— “Ye Brahmanas, well have ye performed these penances with cheerful souls. Devoted unto Narayana, ye seek to know how ye may succeed in beholding that god of great puissance! On the northern shores of the Ocean of Milk there is an island of great splendour called by the name of White Island. The men that inhabit that island have complexions as white as the rays of the Moon and that are devoted to Narayana. Worshippers of that foremost of all Beings, they are devoted to Him with their whole souls. They all enter that eternal and illustrious deity of a thousand rays.[768] They are divested of senses. They do not subsist on any kind of food. Their eyes are winkless. Their bodies always emit a fragrance. Indeed, the denizens of White Island believe and worship only one God. Go thither, ye ascetics, for there I have revealed myself!" — All of us, hearing these incorporeal words, proceeded by the way indicated to the country described. Eagerly desirous of beholding Him and our hearts full of Him, we arrived at last at that large island called White Island. Arrived there, we could see nothing. Indeed, our vision was blinded by the energy of the great deity and accordingly we could not see Him.[769] At this, the idea, due to the grace of the great God Himself, arose in our minds that one that had not undergone sufficient penances could not speedily behold Narayana. Under the influence of this idea we once more set ourselves to the practice of some severe austerities, suited to the time and place, for a hundred years. Upon the completion of our vows, we beheld a number of men of auspicious features. All of them were white and looked like the Moon (in colour) and possessed of every mark of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some towards the East. They were engaged in silently thinking on Brahma.[770] The Yapa performed by those high-souled persons was a mental yapa (and did not consist of the actual recitation of any mantras in words). In consequence of their hearts having been entirely set upon Him, Hari became highly pleased with them. The effulgence that was emitted by each of those men resembled, O foremost of ascetics, the splendours which Surya assumes when the time comes for the dissolution of the universe. Indeed, we thought that Island was the home of all Energy. All the inhabitants were perfectly equal in energy. There was no superiority or inferiority there among them.[771] We then suddenly beheld once more a light arise, that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati. The inhabitants, assembling together, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word Namas (we bow thee!). We then heard a very loud noise uttered by all of them together. It seemed that those men were employed in offering a sacrifice to the great God. As regards ourselves, we were suddenly deprived of our senses by his Energy. Deprived of vision and strength and all the senses, we could not see or feel anything.[772] We only heard a loud volume of sound uttered by the assembled inhabitants. It said,— "Victory to thee, O thou of eyes like lotus-petals! Salutations to thee, O Creator of the universe! Salutations to thee, O Hrishikesa, O foremost of Beings, O thou that art the First-born!" Even this was the sound we heard, uttered distinctly and agreeably to the rules of orthoepy.[773] Meanwhile, a breeze, fragrant and pure, blew, bearing perfumes of celestial flowers, and of certain herbs and plants that were of use on the occasion. Those men, endued with great devotion, possessed of hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then worshipping the great deity with mind, word, and deed.[774] Without doubt, Hari appeared in that place whence the sound we heard arose. As regards ourselves, stupefied by His illusion, we could not see him. After the breeze had ceased and the sacrifice had been over, our hearts became agitated with anxiety, O foremost one of Angira's race. As we stood among those thousands of men all of whom were of pure descent, no one honoured us with a glance or nod. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, did not show any kind of feeling for us.[775] We had been exceedingly tired. Our penances had emaciated us. At that time, an incorporeal Being addressed us from the sky and said unto us these words— "These white men, who are divested of all outer senses, are competent to behold (Narayana). Only those foremost of regenerate persons whom these white men honoured with their glances, become competent to behold the great God.[776] Go hence, ye Munis, to the place whence ye have come. That great Deity is incapable of being ever seen by one that is destitute of devotion. Incapable of being seen in consequence of his dazzling effulgence, that illustrious Deity can be beheld by only those persons that in course of long ages succeed in devoting themselves wholly and solely to Him. Ye foremost of regenerate one, ye have a great duty to perform. After the expiration of this the Krita age, when the Treta age comes in course of the Vivaswat cycle, a great calamity will overtake the worlds. Ye Munis, ye shall then have to become the allies of the deities (for dispelling that calamity).” — Having heard these wonderful words that were sweet as nectar, we soon got back to the place we desired, through the grace of that great Deity. When with the aid of even such austere penances and of offerings devoutly given in sacrifices, we failed to have a sight of the great Deity, how, indeed, can you expect to behold Him so easily? Narayana is a Great Being, He is the Creator of the universe. He is adorned in sacrifices with offerings of clarified butter and other food dedicated with the aid of Vedic mantras. He has no beginning and no end. He is Unmanifest. Both the Deities and the Danavas worship Him.’ — Induced by these words spoken by Ekata and approved by his companions, viz., Dwita and Trita, and solicited also by the other Sadasyas, the high-minded Vrihaspati brought that sacrifice to a completion after duly offering the accustomed adorations to the Deities. King Uparichara also, having completed his great sacrifice, began to rule his subjects righteously. At last, casting off his body, he ascended to heaven. After some time, through the curse of the Brahmanas, he fell down from those regions of felicity and sank deep into the bowels of the Earth. King Vasu, O tiger among monarchs, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not abate. Ever devoted to Narayana, and ever reciting sacred mantras having Narayana for their deity, he once more ascended to heaven through Narayana’s grace. Ascending from the bowels of the Earth, king Vasu in consequence of the very highest end that he attained, proceeded to a spot that is even higher than the region of Brahman himself.”’“[777]

SECTION CCCXXXVIII

“‘Yudhishthira said, “When the great king Vasu was so wholly devoted to Narayana, for what reason then did he fall down from heaven and why again had he to sink beneath the surface of the Earth?”

“‘Bhishma said, “In this connection is cited an old narrative, O Bharata, of a discourse between the Rishis and the gods. The gods, once on a time, addressing many foremost of Brahmanas, said unto them that sacrifices should be performed by offering up Ajas as victims. By the word Aja should be understood the goat and no other animal.

“‘“The Rishis said, ‘The Vedic Sruti declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called Ajas. It behoveth you not to slay goats. Ye deities, that cannot be the religion of good and righteous people in which slaughter of animals is laid down. This, again, is the Krita age. How can animals be slaughtered in this epoch of righteousness?’”

“‘Bhishma continued, “While this discourse was going between the Rishis and the deities, that foremost of kings, viz., Vasu, was seen to come that way. Endued with great prosperity, the king was coming through the welkin, accompanied by his troops and vehicles and animals. Beholding king Vasu coming to that spot through the skies, the Brahmanas addressing the deities, said, — ‘This one will remove our doubts. He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How, indeed, will the great Vasu, speak otherwise,’ — Having thus spoken unto each other, the deities and the Rishis quickly approached king Vasu and questioned him, saying,— ‘O king, with what should one perform sacrifices? Should one sacrifice with the goat or with herbs and plants? Do thou dispel this doubt of ours. We constitute thee our judge in this matter.’ — Thus addressed by them, Vasu joined his hands in humility and said unto them.— ‘Tell me truly, ye foremost of Brahmanas, what opinion is entertained by you in this matter?’

“‘“The Rishis said, ‘The opinion entertained by us, O king, is that sacrifices should be performed with grain. The deities, however, maintain that sacrifices should be performed with animals. Do thou judge between us and tell us which of these opinions is correct.’”

“‘Bhishma continued, “Learning what the opinion was that was entertained by the deities, Vasu, moved by partiality for them, said that sacrifices should be performed with animals. At this answer, all the Rishis, endued with the splendour of the Sun, became very angry. Addressing Vasu who was seated on his car and who had (wrongly) taken up the side of the deities, they said unto him,— ‘Since thou hast (wrongly) taken up the side of the deities, do thou fall down from heaven. From this day, O monarch, thou shalt lose the power of journeying through the sky. Through our curse, thou shalt sink deep below the surface of the Earth.’ After the Rishis had said these words, king Uparichara immediately fell down, O monarch, and went down a hole in Earth. At the command, however, of Narayana, Vasu’s memory did not leave him. To the good fortune of Vasu, the deities, pained at the curse denounced on him by the Brahmanas, began to think anxiously as to how that curse might be neutralised. They said, ‘This high-souled king hath been cursed for our sake. We, denizens of heaven, should unite together for doing what is good to him in return for that which he has done to us.’ Having quickly settled this in their minds with the aid of reflection, the deities proceeded to the spot where the king Uparichara was. Arrived at his presence, they addressed him, saying, ‘Thou art devoted to the great God of the Brahmanas (viz., Narayana). That great Lord of both the deities and the Asuras, gratified with thee, will rescue thee from the curse that has been denounced upon thee. It is proper, however, that the high-souled Brahmanas should be honoured. Verily, O best of kings, their penances should fructify.[778] Indeed, thou hast already fallen down from the sky on the Earth. We desire, however, O best of kings, to show thee a favour in one respect. As long as thou, O sinless one, shalt dwell in his hole, so long shalt thou receive (due sustenance, through our boon)! Those streaks of clarified butter which Brahmans with concentrated minds pour in sacrifices in accompaniment with sacred mantras, and which are called by the name of Vasudhara, shall be thine, through our care for thee! Indeed weakness or distress shall not touch thee.[779] While dwelling, O king of kings, in the hole of the Earth, neither hunger nor thirst shall afflict thee for thou shalt drink those streaks of clarified butter called Vasudhara. Thy energy also shall continue unabated. In consequence also of this our boon that we grant thee, the God of gods, viz., Narayana will be gratified with thee, and He will bear thee hence to the region of Brahman!' — Having granted these boons unto the king, the denizens of heaven, as also all those Rishis possessed of wealth of penances, returned each to his respective place. Then Vasu, O Bharata, began to adore the Creator of the universe and to recite in silence those sacred mantras that had come out of Narayana's mouth in days of yore.[780] Although dwelling in a pit of the Earth, the king still worshipped Hari, the Lord of all the deities, in the well-known five sacrifices that are performed five times every day, O slayer of foes! In consequence of these adorations, Narayana, otherwise called Hari, became highly pleased with him who thus showed himself to be entirely devoted to Him, by wholly relying upon Him as his sole refuge, and who had completely subjugated his senses. The illustrious Vishnu, that giver of boons, then addressing Garuda of great speed, that foremost of birds, who waited upon Him as his servant, said these desirable words:— 'O foremost of birds, O thou that art highly blessed, listen to what I say! There is a great king of the name of Vasu who is of righteous soul and rigid vows. Through the wrath of the Brahmanas, he has fallen into a pit of the Earth. The Brahmans, have been sufficiently honoured (for their curse has fructified). Do thou go to that king now. At my command, O Garuda, go to that foremost of kings, viz., Uparichara who is now dwelling in a hole of the Earth and incapable of any longer sailing through the sky, and bring him up without delay into the welkin.' Hearing these words of Vishnu, Garuda, spreading his wings and rushing with the speed of the wind, entered that hole in the Earth in which king Vasu was living. Suddenly taking the king up, the son of Vinata soared into the sky and there released the king from his beaks. At that moment, king Uparichara once more acquired his celestial form and re-entered the region of Brahman. It was in this way, O son of Kunti, that great king first fell down through the curse of the Brahmanas for a fault of speech, and once more ascended to heaven at the command of the great God (Vishnu). Only the puissant Lord Hari, that foremost of all Beings, was devoutly worshipped by him. It was for this devout worship that the king succeeded very soon in escaping from the curse denounced upon him by the Brahmanas and in regaining the felicitous regions of Brahman.”

“‘Bhishma continued, “I have thus told thee everything respecting the origin of the spiritual sons of Brahman. Listen to me with undivided attention, for I shall now narrate to thee how the celestial Rishi Narada proceeded in days of yore to White Island.”’“

SECTION CCCXXXIX

“‘Bhishma said, “Arrived at the spacious realm called White Island, the illustrious Rishi beheld those same white men possessed of lunar splendour (of whom I have already spoken to thee). Worshipped by them, the Rishi worshipped them in return by bending his head and reverencing them in his mind.[781] Desirous of beholding Narayana, he began to reside there, attentively engaged in the silent recitation of mantras, sacred to him, and observant of vows of the most difficult kind. With concentrated mind, the regenerate Rishi, with arms upraised, stood in Yoga, and then sang the following hymn unto the Lord of the universe, Him, viz., who is at once the soul of attributes and divested of all attributes.

“‘“Narada said, ‘Salutations to thee, O God of gods, O thou that art freed from all acts! Thou art he who is divested of all attributes, who is the Witness of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space,[782] who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth,[783] who is the first of gods (Narayana), who is the giver of wealth (or of the fruits of acts), identified with Daksha and other Lords of the Creation, who is the Aswattha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech,[784] who is the Lord of the universe (or Indra), who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the Lord of the waters (viz., Varuna), who is identifiable with the Emperor or the King, who is identifiable with the Regents of the several points of the compass, who is the refuge of the universe when it is dissolved in the final destruction,[785] who is Undisplayed (unrevealed), who is the giver of the Vedas unto Brahman, who is identifiable with the sacrifices and Vedic studies achieved by Brahmanas with the aid of their bodies, who is identifiable with the four principal orders of the deities, who is every one of those four orders, who is possessed of effulgence, who is possessed of great effulgence, who is he unto whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the deities called Tushita, who is that other order called Mahatushita, who is the universal grinder (Death), who is desire and all diseases that have been created for aiding the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is Infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser, who is all the lesser sacrifices (like Agnihotra and others), who is all the larger sacrifices (like those called Brahma, etc.), who is all the Ritwijas, who is the origin of all sacrifices (viz., the Vedas), who is fire, who is the very heart of all sacrifices (viz., the mantras and hymns uttered in them), who is he that is hymned in sacrifices, who takes those shares of the sacrificial offerings that are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five sections or divisions of time (viz., day, night, month, season and year), who is incapable of being understood except by those scriptures that are called Pancharatra, who never shrinks from anything, who is unvanquished, who is only Mind (without a physical frame), who is known only by name, who is the Lord of Brahman himself, who has completed all the vows and observances mentioned in the Vedas,[786] who is the Hansa (bearer of the triple stick), who is the Parama-hansa (divested of stick), who is the foremost of all sacrifices, who is Sankhya-yoga, who is the embodiment of the Sankhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus (the image of the egg whence the universe has sprung), who is the Lord of the universe, and whose troops go everywhere for protecting his worshippers. Thou takest birth as all creatures. Thou art the origin of the universe (of all creatures). Thy mouth is fire. Thou art that fire which courses through the waters of the ocean, issuing out all the while from an Equine head. Thou art the sanctified butter that is poured into the sacrificial fire. Thou art the car-driver (fire or heat that impels the body and causes it to live and grow). Thou art Vashat. Thou art the syllable Om. Thou art Penances. Thou art Mind. Thou art Chandramas. Thou sanctifiest the sacrificial butter. Thou art the Sun. Thou art the Dikgajas (Elephants) that are sanctioned in the four cardinal points of the compass. Thou illuminest the cardinal points of the compass. Thou illuminest the subsidiary points also. Thou art the Equine head. Thou art the first three mantras of the Rig Veda. Thou art the protector of the several orders of men (viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras). Thou art the five fires (beginning with Garhapatya). Thou art He who has thrice ignited the sacrificial fire called Nachi.[787] Thou art the refuge of the six limbs (viz., the Vedas).[788] Thou art the foremost of those Brahmanas that are employed in singing the Samans in sacrifices and other religious rites. Thou art Pragjyotish, and thou art he who sings the first Saman.[789] Thou art the observer of those vows that depend upon the Vedas and that are observed by singers of Samanas. Thou art the embodiment of the Upanishad, called by the name of Atharvasiras. Thou art he who is the topic of the five foremost of scriptures (viz., those that appertain to the worship of Surya, of Sakti, of Ganesa, of Siva, and of Vishnu). Thou art called the preceptor that subsists only on the froth of water. Thou art a Valikhilya.[790] Thou art the embodiment of him who has not fallen away from Yoga. Thou art the embodiment of correctness of judgment of reasoning. Thou art the beginning of the Yugas, thou art the middle of the Yugas and thou art their end. Thou art Akhandala (Indra). Thou art the two Rishis Prachina-garbha and Kausika. Thou art Purusthuta, thou art Puruhuta, thou art the artificer of the universe. Thou hast the universe for thy form. Thy motions are infinite. Thy bodies are infinite; thou art without end and without beginning, and without middle. Thy middle is unmanifest. Thy end is unmanifest. Thou hast vows for thy abode. Thou residest in the ocean. Thou hast thy home in Fame, in Penances, in Self-restraint, in Prosperity, in Knowledge, in grand Achievements, and in Everything belonging to the universe. Thou art Vasudeva. Thou art the grantor of every wish. Thou art Hanuman that bore Rama on his shoulders. Thou art the great Horse-sacrifice. Thou takest thy share of offerings made in great sacrifices.[791] Thou art the grantor of boons, of happiness, of wealth. Thou art devoted to Hari. Thou art Restraint of the senses. Thou art vows and observances. Thou art mortifications, thou art severe mortifications, thou art very severe mortifications.[792] Thou art he who observes vows and religious and other pious rites. Thou art freed from all errors. Thou art a Brahmacharin. Thou tookest birth in the womb of Prisni. Thou art he from whom have flowered all Vedic rites and acts. Thou art unborn. Thou pervadest all things. Thy eyes are on all things. Thou must not be apprehended by the senses. Thou art not subject to deterioration. Thou art possessed of great puissance. Thy body is inconceivably vast. Thou art holy, thou art beyond the ken of logic or argument. Thou art unknowable. Thou art the foremost of Causes. Thou art the Creator of all creatures and thou art their destroyer. Thou art the possessor of vast powers of illusion. Thou art called Chittrasikhandin. Thou art the giver of boons. Thou art the taker of thy share of the sacrificial offerings. Thou hast obtained the merit of all sacrifices. Thou art he who has been freed from all doubts. Thou art omnipresent. Thou art of the form of a Brahmana. Thou art fond of Brahmanas. Thou hast the universe for thy form. Thy form is very vast. Thou art the greatest friend. Thou art kind to all thy worshippers. Thou art the great deity of the Brahmanas. I am thy devoted disciple. I am desirous of beholding thee. Salutations to thee that art of the form of Emancipation.”“

SECTION CCCXL

"'Bhishma said, "Thus hymned with names that were not known to others, the Divine Narayana having the universe for his form showed himself to the ascetic Narada. His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled a blazing fire in complexion. The puissant Lord was somewhat of the form of Vishti.[793] He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold. His complexion somewhat resembled the coral when first formed, and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the lapis lazuli. In some respects it resembled the hue of the blue lapis lazuli and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls. Bearing these diverse kinds of hues on his person, the eternal Deity appeared before Narada. He had a thousand eyes and was possessed of great beauty. He had a hundred heads and a hundred feet. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable Om and then the Gayatri following Om. With mind under complete control, the great Deity, called by the names of Hari and Narayana, by his other mouths, multitudinous in number, uttered many mantras from the four Vedas which are known by the name of Aranyaka. The Lord of all the deities, the great God who is adorned in sacrifices, held in his hands a sacrificial altar, a Kamandalu, few white gems, a pair of sandal, a bundle of Kusa blades, a deer-skin, a toothstick, and a little blazing fire.[794] With cheerful soul, that foremost of regenerate persons, viz., Narada of restraining speech, bowed unto the great God and adored Him. Unto him whose head was still bent low in veneration, the first of all the deities, who is free from deterioration, said the following words.

"'"The Holy one said, 'The great Rishis, Ekata, Dwita, and Trita, came to this realm from desire of obtaining a sight of me. They, however, were unable to have the fruition of their wishes. Nor can any one have a sight of me save those persons that are devoted to me with their whole hearts. As regards thee, thou art verily the foremost of all persons devoted to me with all their souls. These are my bodies, the best ones that I assume. These were born, O regenerate one, in the house of Dharma. Do thou worship them always, and do thou perform those rites that are laid down in the ordinances with respect to that worship. O Brahmana, do thou ask of me the boons thou desirest. I am gratified with thee to-day, and I appear unto thee now in my universal form as freed from decay and deterioration.'

"'"Narada said, 'Since, O holy one, I have today succeeded in obtaining a sight of thee. I regard that I have won without any delay the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have gone through. This, indeed, is the highest boon thou hast granted me for thou hast shown thyself to me today. O Eternal Lord, Thou, O holy one, hast the universe for thy eye. Thou art the Lion. Thy form is identifiable with everything. Possessed of puissance, thou, O Lord, art vast and infinite.'"

"'Bhishma continued, "Having thus shown Himself unto Narada, the son of Parameshthi, the great God addressed that ascetic and said,— 'Go hence, O Narada, and do not delay! These worshippers of mine, possessed of lunar complexions, are divested of all senses and do not subsist upon any kind of food. They are, again, all Emancipate; with minds wholly concentrated upon Me, people should think of Me. Such worshippers will never meet with any impediments. These men are all crowned with ascetic success and are highly blessed. In ancient times they became entirely devoted to me. They have been freed from the attributes of Rajas and Tamas. Without doubt, they are competent to enter me and become merged into my Self. — He that cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and that is beyond the ken of the sense of taste. He whom the three attributes of Sattwa, Rajas, and Tamas do not touch, who pervades all things and is the one Witness of the universe, and who is described as the Soul of the entire universe; He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and entire; He who transcends the twice twelve topics of enquiry and is regarded the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of the regenerate persons enter and become emancipate. He who is the eternal Supreme Soul and is known by the name of Vasudeva. Behold, O Narada, the greatness and puissance of God. He is never touched by acts good or bad. Sattwa, Rajas and Tamas, are said to be the three (original) attributes. These dwell and act in the bodies of all creatures. The Jiva-soul, called Kshetrajna, enjoys and endorses the action of these three attributes. He, however, transcends them and they cannot touch Him. Freed from these attributes, He is again their enjoyer and endorser. Having created them Himself, He is above them all. O celestial Rishi, the Earth, which is the refuge of the universe, disappears[795] (when the hour for universal dissolution comes) into water, Water disappears into Light, and Light into Wind, Wind disappears into Space, and Space into Mind. Mind is a great creature, and it disappears into Unmanifest Prakriti. Unmanifest Prakriti, O Brahmana, disappears into inactive Purusha. There is nothing higher than Purusha which is Eternal. There is nothing among mobile and immobile things in the universe that is immutable, except Vasudeva, the eternal Purusha. Endued with great puissance, Vasudeva is the Soul of all creatures. Earth, Wind, Space, Water, and Light forming the fifth, the primal elements of great puissance. Mingling together they form what is called the body. Possessed of subtile prowess and invisible to all eyes, O Brahmana, the puissant Vasudeva then enters that combination of the five primal elements, called body. Such entrance is called his birth, and taking birth. He causes the body to move about and act. Without a combination of the five primal elements, no body can ever be formed. Without, again, the entrance of Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is possessed of great puissance and is called Jiva. He is known also by other names, viz., Sesha and Sankarshana. He that takes his rise, from that Sankarshana, by his own acts, Sanatkumara, and in whom all creatures merge when the universal dissolution comes, is the Mind of all creatures and is called by the name of Pradyumna. From Him (i.e., Pradyumna), arises He who is the Creator, and who is both Cause and Effect. From this last, everything, viz., the mobile and immobile universe, takes its rise. This one is called Aniruddha. He is otherwise called Isana, and He is manifest in all acts.[796] That illustrious one, viz., Vasudeva, who is called Kshetrajna, and who is freed from attributes, should, O king of kings, be known as the puissant Sankarshana, when he takes birth as Jiva.[797] From Sankarshana arises Pradyumna who is called He that is born as Mind. From Pradyumna is He who is Aniruddha. He is Consciousness, He is Iswara (Supreme Lord). It is from me, that the entire mobile and immobile universe springs. It is from me, O Narada, that the indestructible and destructible, the existent and the non-existent, flow. They that are devoted to me enter into me and become emancipate. I am known as Purusha. Without acts, I am the Twenty-fifth. Transcending attributes, I am entire and indivisible. I am above all pairs of opposite attributes and freed from all attachments. This, O Narada, thou wilt fail to understand. Thou beholdest me as endued with a form. In a moment, if the wish arises, I can dissolve this form. I am the Supreme Lord and the Preceptor of the universe. That which thou beholdest of me, O Narada, is only an illusion of mine. I now seem to be endued with the attributes of all created things. Thou art not competent to know me. I have disclosed to thee duly my quadruple form. I am, O Narada, the Doer, I am Cause, and I am Effect. I am the sum-total of all living creatures. All living creatures have their refuge in me. Let not the thought be thine that thou hast seen the Kshetrajna. I pervade all things, O Brahmana, and am the Jiva-Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed. Those highly blessed men who, having won ascetic success, become wholly devoted to me, become freed from the attributes of both Rajas and Tamas and succeed, on that account, in entering me, O great ascetic. He who is called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the aid of Nirukta, who is otherwise called Brahman, who is an eternal deity, is employed in attending to many of my concerns. The deity Rudra, born of my wrath, is sprung from my forehead. Behold, the eleven Rudras are swelling (with might) on the right side of my body. The twelve Adityas are on the left side of my body. Behold, the eight Vasus, those foremost of deities, are in my front, and see, Nasatya and Dasra, those two celestial physicians (Aswini Kumars), are in my rear. Behold also in my body all the Prajapatis and behold the seven Rishis also. Behold also the Vedas, and all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of diverse kinds. Behold also in me the eight attributes indicative of puissance, viz., those particularly called the attributes of Lordship, all dwelling together in my body in their united and embodied form. Behold also Sree and Lakshmi, and Kirti, and the Earth with her hump as also the goddess, Saraswati, that mother of the Vedas, dwelling in me. Behold, O Narada, Dhruva, that foremost of luminaries ranging the firmament, as also all the Oceans those receptacles of water, and lakes, and rivers, dwelling in me. Behold also, O best of men, the four foremost ones amongst the Pitris in their embodied forms, as also, the three attributes (of Sattwa, Rajas, and Tamas) which are formless dwelling in me. The acts done in honour of the Pitris are superior (in point of merit) to those done in honour of the deities. I am the Pitri of both the deities and the Pitris, and am existing from the beginning (that is, from a time when they were not). Becoming the Equine-head I rove through the Western and the Northern ocean and drink sacrificial libations duly poured with mantras and solid sacrificial food offered with reverence and devotion. In days of yore I created Brahman who himself adored me in sacrifices. Gratified with him on that account I granted him many excellent boons. I said unto him that in the beginning of the Kalpa he would be born unto me as my son, and the sovereignty of all the worlds would vest on him, coupled with diverse names being bestowed on diverse objects in consequence of the starting of Ahankara into existence.[798] I also told him that none would ever violate the limits and boundaries he would assign (for the observance of creatures) and, further, that he would be the giver of boons unto persons that would (in sacrifices and by proper acts) solicit him for them. I further assured him that he would be an object of adoration with all the deities and Asuras, all the Rishis and Pitris, and the diverse creatures forming the creation. I also gave him to understand that I would always manifest myself for accomplishing the business of the deities and that for that matter I would suffer myself to be commanded by him even as a son by his sire.[799] Granting these and other highly agreeable boons unto Brahman of immeasurable energy in consequence of my being gratified with him I (once more) adopted the course dictated by Nivritti. The highest Nivritti is identical with the annihilation of all duties and acts. Hence, by adopting Nivritti one should conduct oneself in complete felicity. Learned preceptors, with settled convictions deducted from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the puissance of Knowledge, dwelling within the effulgence of Surya, and concentrated in Yoga.[800] In Chcchandas (Vedas) I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga scriptures, O Brahmana, I have been spoken of as one who takes a delight in Yoga. I am eternal. Assuming a form that is manifest, I dwell, at present, in the heavens. At the end of a thousand Yugas I shall once more withdraw the universe into myself. Having withdrawn all creatures, mobile and immobile into myself, I shall exist all alone with knowledge only for my companion. After the lapse of ages I shall again create the universe, with the aid of that knowledge. That which is my fourth form creates the indestructible Sesha. That Sesha is called by the name of Sankarshana. Sankarshana creates Pradyumna. From Pradyumna I take birth myself as Aniruddha. I create (myself) repeatedly. From Aniruddha springs Brahman. The latter takes birth from Aniruddha’s navel. From Brahman spring all creatures mobile and immobile. Know that Creation springs in this way repeatedly at the beginning of every Kalpa. Creation and destruction succeed each other even as sunrise and sunset in this world. Then, again, as Time, endued with immeasurable energy, forcibly brings back the Sun after his disappearance, after the same manner I shall, assuming the form of boar and putting forth my strength, bring back the Earth with her belt of seas to her own position for the good of all creatures when she becomes submerged in water. I shall then slay the son of Diti, named Hiranyaksha, filled with pride of strength.[801] Assuming the form then of a Man-lion (Narsingha), I shall, for benefiting the deities, slay Hiranyakasipu the son of Diti, who will be a great destroyer of sacrifices. Unto Virochana (the son of Prahlada) will be born a mighty son of the name of Vali. That great Asura will be unslayable in the whole universe consisting of deities, Asuras and Rakshasas. He will hurl Sakra from the sovereignty of the universe. When after routing the Lord of Sachi, that Asura will take unto himself the sovereignty of the three worlds. I shall take birth in Aditi's womb, by Kasyapa, as the twelfth Aditya. I shall (taking the sovereignty of the three worlds Vali) restore it to Indra of immeasurable splendour, and replace the deities, O Narada, in their respective stations. As regards Vali, that foremost of Danavas, who is to be unslayable by all the deities, I shall cause him to dwell in the nether regions. In the Treta age I shall take birth as Rama in the race of Bhrigu, and exterminate the Kshatriyas who will become proud of their strength and possessions. Towards the close of Treta and the beginning of Dwapara, I shall take birth as Rama, the son of Dasaratha in Iskshaku's royal line. At that time, the two Rishis viz., the two sons of Prajapati, called by the names of Ekata and Dwita, will in consequence of the injury done by them unto their brother Trita, have to take birth as apes, losing the beauty of the human form. Those apes that shall take birth in the race of Ekata and Dwita, shall become endued with great strength and mighty energy and will equal Sakra himself in prowess. All those apes, O regenerate one, will become my allies for accomplishing the business of the deities. I shall then slay the terrible lord of the Rakshasas, that wretch of Pulastya's race, viz., the fierce Ravana, that throne of all the worlds, together with all his children and followers. Towards the close of the Dwapara and beginning of the Kali ages, I shall again appear in the world taking birth in the city of Mathura for the purpose of slaying Kansa. There, after slaying innumerable Danavas that will be thorns in the side of the deities, I shall take up my residence in Kusasthali at the city of Dwaraka. While residing in that city I shall slay the Asura Naraka, the son of the Earth, — him, that is, who will do an injury to Aditi, as also some other Danavas of the names of Muru and Pitha. Slaying also another foremost of Danavas, viz., the lord of Pragjyotisha, I shall transplant his delightful city furnished with diverse kinds of wealth into Dwaraka. I shall then subjugate the two gods worshipped of all the deities, viz., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs.[802] Vanquishing next the son of the Danava Vali, viz., Vana, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Danava city called Saubha.[803] I shall next, O foremost of Brahmanas, compass the death of Kalayavana, a Danava who will be endued with great might in consequence of his being equipt with the energy of Gargya.[804] A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence. I shall next slay Sisupala in the sacrifice of king Yudhishthira, the son of Dharma, which sacrifice all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vasava, will become my assistant. I shall establish Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall absorb all the principal Sattwatas as also Dwaraka, my favourite city, into my own self, recollecting my all-embracing Knowledge. Endued with four forms, I shall, in this way, achieve many feats of great prowess, and attain at last to those regions of felicity created by me and honoured by all the Brahmanas. Appearing in the forms of a swan, a tortoise, a fish, O foremost of regenerate ones, I shall then display myself as a boar, then as a Man-lion (Nrisingha), then as a dwarf, then as Rama of Bhrigu's race, then as Rama, the son of Dasaratha, then as Krishna the scion of the Sattwata race, and lastly as Kalki. When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with the auditions in them, were re-created by me in the Krita age. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best appearances also in the world have become events of the past. Having achieved the good of the worlds in those forms in which I appeared, they have re-entered into my own Prakriti. Brahman (the Creator) himself never obtained a sight of me in this form of mine, which thou, O Narada, hast seen today in consequence of thy entire devotion to me. I have now said everything, O Brahmana, — unto thee that art devoted to me wholly, I have disclosed to thee my ancient appearances and future ones also, O Best of men, together with all their mysteries.'"

"'Bhishma continued, "The holy and illustrious deity, of universal and immutable form, having said these words unto Narada, disappeared there and then. Narada also, endued with great energy, having obtained the high favour that he had solicited, then proceeded with great speed to the retreat called Vadari, for beholding Nara and Narayana. This great Upanishad, perfectly consist with the four Vedas, in harmony with Sankhya-yoga, and called by him by the name of the Pancharatra scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada in the presence of many hearers in the abode of Brahman (his sire) in exactly the same way in which Narayana (while that great god had showed himself unto him) had recited it, and in which he had heard it from his own lips."

"'Yudhishthira said, "Was not Brahman, the Creator of all things, acquainted with this wonderful narrative of the glory of Narayana endued with intelligence that he heard it from the lips of Narada? Is the illustrious Grandsire of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the puissance of Narayana of immeasurable energy?"

"'Bhishma continued, "Hundreds and thousands of great-Kalpas, hundreds and thousands of Creation and Dissolutions, O king of kings, have been over and have become incidents of the past.[805] In the beginning of every cycle of Creation, Brahman, endued with great puissance and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him. He knows that Narayana is the Supreme Soul, that he is the Supreme Lord, that He is the Creator of Brahman himself. It was only unto that conclave of Rishis, crowned with ascetic success, that came to the abode of Brahman, that Narada recited his narrative which is a very ancient one, and which is perfectly consistent with the Vedas. The deity Surya, having heard that narrative from those Rishis crowned with ascetic success,[806] repeated it to the six and sixty thousands of Rishis, O king, of cleansed souls, that follow in his train. And Surya, the deity that imparts heat unto all worlds, repeated that narrative unto those Beings also, of cleansed souls, that have been created (by Brahman) for always journeying in the van of Surya.[807] The high-souled Rishis that follow in Surya's train, O son, repeated that excellent narrative unto the deities assembled on the breast of Meru. That best of ascetics, viz., the regenerate Asita, then having heard the narrative from the deities, repeated it unto the Pitris, O king of kings. I heard it from my sire Santanu, O son, who recited it to me formerly. Myself having heard it from my sire, I have repeated it to thee, O Bharata. Deities and Munis, who have heard this excellent old narrative, which is a Purana — all adore the Supreme Soul. This narrative, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by thee to any one that is not a worshipper of Vasudeva. This narrative, O king, is really the essence of the hundreds of other narratives that thou hast heard from me. In days of yore, O monarch, the deities and the Asuras, uniting together, churned the Ocean and raised the Amrita. After the same manner, the Brahmanas, uniting together in days of yore, churned all the scriptures and raised this narrative which resembles nectar. He who frequently reads this narrative, and he who frequently listens to it, with concentrated attention, in a retired spot, and filled with devotion, succeeds in becoming a denizen, possessed of lunar complexion, of the spacious island known by the name of White Island. Without doubt, such a man succeeds in entering into Narayana of a thousand rays. A sick person, by listening to this narrative from the beginning, becomes freed from his illness. The man that simply desires to read or listen to this narrative obtains the fruition of all his wishes. To devoted worshipper, by reading or listening to it, attains to the high end that is reserved for devoted worshippers. Thou also, O monarch, shouldst always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence with the entire universe. Let the illustrious and Eternal God of the Brahmans, viz., Janarddana of high intelligence, be gratified with thee, O Yudhishthira of mighty arms!"'

"Vaisampayana continued, 'Having listened to the best of narratives, O Janamejaya, king Yudhishthira the just and all his brothers became devoted to Narayana. And all of them, O Bharata, betaking themselves to the practice of silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., 'Victory to that holy and illustrious Being.' He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung uttering the word Narayana that high mantra which is worthy of being recited in silence. Sojourning through the welkin to the Ocean of Milk which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.

"'Bhishma continued, "I have now repeated to thee the narrative that was recited by Narada (unto the conclave of Rishis assembled in the abode of Brahman). That narrative has descended from one person to another from very ancient times. I heard it from my sire who formerly repeated it to me."'"

Suta continued, "I have now told you all that Vaisampayana recited to Janamejaya. Having listened to Vaisampayana's narration, king Janamejaya properly discharged all his duties according to the ordinances laid down in the scriptures. Ye have all undergo very severe penances and observed many high and excellent vows. Residing in this sacred forest that is known by the name of Naimisha, ye are foremost of all persons conversant with the Vedas. Ye foremost of regenerate ones, ye all have come to this great sacrifice of Saunaka. Do ye all adore and worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter into the fire with the aid of mantras and dedicating the same unto Narayana. As regards myself, I heard this excellent narrative that has descended from generation to generation, from my sire who recited it to me in former times.”

SECTION CCCXLI

Saunaka said, “How is that illustrious god, viz., the puissant Narayana who is fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices? Endued with forgiveness, he has adopted, again, the religion of Nivritti (abstention). Indeed, it is that holy and puissant one who has himself ordained the duties of Nivritti. Why then has he made many of the deities the takers of shares in sacrifices which, of course, are all due to the disposition of Pravritti? Why has he again created some with a contrary disposition, for they follow the ordinances of the religion of abstention? Do thou, O Suta, dispel this doubt of ours. This doubt seems to be eternal and is connected with a great mystery. Thou hast heard all discourses on Narayana, discourses that are consistent with the (other) scriptures.”[808]

Sauti said, “O excellent Saunaka, I shall recite to thee what Vaisampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, endued with great intelligence and wisdom, questioned Vaisampayana on these very subjects.

“Janamejaya said, ‘The whole world of Beings, with Brahma, the deities, the Asuras and human beings, are seen to be deeply attached to actions which have been said to be productive of prosperity. Emancipation has, O regenerate one, been said by thee to be the highest felicity and to consist of the cessation of existence. They who, being divested of both merit and demerit, become emancipate, succeed, we hear, in entering the great God of a thousand rays. It seems to be, O Brahmana, that the eternal religion of Emancipation is exceedingly difficult of observance. Turning away from it, all the deities have become enjoyers of the libations of clarified butter poured with mantras on sacrificial fires and other offerings presented to them by the same or similar means. Then, again, Brahman, and Rudra, the puissant Sakra the slayer of Vala, Surya, Chandramas (the Lord of the stars), the Wind-god, the Deity of fire, the Deity of the Waters, Infinite Space (as living Being), the Universe too (as a conscious agent), and the rest of the denizens of heaven, — they, it seems, are ignorant of the way of securing annihilation of conscious existence, that is capable of being brought about by self-realisation.[809] Hence, perhaps, they have not be taken themselves to the path that is certain, indestructible, and immutable. Hence perhaps, turning away from that path they have adopted the religion of Pravritti which leads to conscious existence that is measured by time. This, indeed, is one great fault that attaches to those that are wedded to actions, for all their rewards are terminable. This doubt, O regenerate one, is planted in my heart like a dagger. Remove it out by reciting to me some discourses of old on this topic. Great is my curiosity to listen to thee. For what reason, O regenerate one, have the deities been said to be takers of their respective shares of sacrificial offerings presented to them with the aid of mantras in sacrifices of diverse kinds? Why again are the denizens of heaven adored in sacrifices? And, O best of regenerate persons, to whom do they, that take their shares of offerings in sacrifices performed to their honour, themselves make offerings when they perform great sacrifices?’

“Vaisampayana said, ‘The question thou has asked me, O ruler of men, relates to a deep mystery. No man that has not undergone penances, and that is not acquainted with the Puranas, can speedily answer it. I shall, however, answer thee by reciting to thee what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has classified the Vedas, had said unto us on a former occasion when questioned by us. Sumanta, and Jaimini, and Paila of firm vows, and myself numbering the fourth, and Suka forming the fifth, were disciples of the illustrious Vyasa. We numbering five in all, endued with self-restraint and purity of observances, had completely subjugated wrath and controlled our senses. Our preceptor used to teach us the Vedas, having the Mahabharata for their fifth. Once on a time, while we were engaged in studying the Vedas on the breast of that foremost of mountains, viz., the delightful Meru, inhabited by Siddhas and Charanas, this very doubt arose in our minds that has been expressed by thee today. We, therefore, questioned our preceptor about it. I heard the answer that our preceptor made. I shall now recite that answer to thee, O Bharata. Hearing these words that were addressed to him by his disciples that dispeller of all kinds of darkness represented by ignorance, viz., the blessed Vyasa, the son of Parasara, said these words: “I have undergone very severe, in fact, the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future. In consequence of those penances of mine and of the restraint under which I kept my senses while I dwelt on the shores of the Ocean of milk, Narayana became gratified with me. As the result of the great God’s gratification, this omniscience with respect to the Past, the Present, and the Future, that was desired by me, arose in my mind. Listen now to me as I discourse to you, in due order, on this great doubt that has disturbed your minds. I have, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa. He whom both the Sankhyas and those conversant with Yoga call by the name of Paramatma (the Supreme Soul) comes to be regarded as Mahapurusha (the Great Purusha) in consequence of his own acts. From Him springs forth Abyakta (the Unmanifest), whom the learned call Pradhana. From the puissant Unmanifest sprang, for the creation of all the words, the Manifest (Byakta). He is called Aniruddha. That Aniruddha is known among all creatures by the name of the Mahat Atma. It is that Aniruddha who, becoming manifest, created the Grandsire Brahman. Aniruddha is known by another name, viz., Ahankara (consciousness) and is endued with every kind of energy. Earth, Wind, Space, Water, and Light numbering the fifth, these are the five Mahabhutas (elements) that have sprung from Ahankara. Having created the Mahabhutas (five in number), he then created their attributes.[810] Combining the Mahabhutas, he then created diverse embodied Being. Listen to me as I recount them to you. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the high-souled Vasishtha, and the Self-born Manu, these should be known as the eight Prakritis. Upon these rest all the worlds. Then the Grandsire of all the world, viz., Brahman, created, for the fulfilment of all creatures, the Vedas with all their branches, as also the Sacrifices with their limbs. From these eight Prakritis have sprung this vast universe. Then sprang Rudra from the principle of wrath, starting into life, he created ten others that were like him. These eleven Rudras are called by name of Vikara-Purushas. The Rudras, the (eight) Prakritis, and the several celestial Rishis, having started into life, approached Brahman with the object of upholding the universe and its operations. Addressing the Grandsire, they said, 'We have been created, O holy one, by thee, O thou of great puissance. Tell each of us, O Grandsire, the respective jurisdiction we shall be vested with. What particular jurisdictions have been created by thee for supervising the different affairs? We, each, should be endued with what kind of consciousness and shall take charge of which of these? Do thou ordain also unto each of us the measure of strength that we are to have for discharging the duties of our respective jurisdictions.' Thus addressed by them, the great god replied unto them in the following way.

"""Brahman said, 'You have done well, ye deities, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has engaged your attention. How should the three worlds be upheld and kept agoing? How should your strength and mine be utilized towards that end? Let all of us, leaving this place, repair to that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our good.' After this, those deities and Rishis, with Brahman, proceeded to the northern shores of the Ocean of milk, desirous of doing good to the three worlds. Arrived there, they began to practise those austere penances that are declared by Brahman in the Vedas. Those austerest of penances are known by the name of Mahaniyama (the foremost vows and observances). They stood there with mind fixed, immovable as posts of wood, and with eyes upturned and arms raised upwards. For a thousand celestial years they were engaged in those severe penances. At the conclusion of that period they heard these sweet words in harmony with the Vedas and their branches.

"""The blessed and holy one said, 'Ye deities and Rishis possessed of wealth of asceticism, with Brahman in your company, after according you all welcome, I say unto you these words. I know that is in your hearts. Verily, the thoughts that engage you are for the good of the three worlds. I shall increase your energy and strength investing the same with Pravritti (predilection for acts). Ye gods, well have you undergone these penances from desire of adoring me. Ye foremost of Beings, enjoy now the excellent fruits of austerities which ye have gone through. This Brahman is the Lord of all the worlds. Endued with puissance, he is the Grandsire of all creatures. Ye also are foremost of deities. Do ye all, with concentrated minds perform sacrifices for my glory. In the sacrifices which you will perform, do ye always give me a portion of the sacrificial offerings. I shall then, ye lord of creation, assign to each of you your respective jurisdictions and ordain what will be for your good!'"

"Vaisampayana continued, 'Hearing these words of that God of gods, all those deities and great Rishis and Brahman became filled with such delight that the hair on their bodies stood on its end. They forthwith made arrangements for a sacrifice in honour of Vishnu according to the ordinances laid down in the Vedas. In that sacrifice, Brahman himself dedicated a portion of the offerings to Vishnu. The deities and the celestial Rishis also, after the manner of Brahman, dedicated similar portions each unto the great God. The portions, thus offered with great reverence unto Vishnu, were, in respect of both the measure and the quality of the articles used, according to the ordinances laid down for the Krita age. The deities and the Rishis and Brahman, in that sacrifice, adored the great God as one endued with the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Tamas, vast, pervading all things, the Supreme Lord of all, the giver of boons, and possessed of puissance. Thus adored by them, the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said unto them:— "The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will however, be fraught with ends whence there will be return.[811] This shall be your distinctive feature, ye gods, from this day, in consequence of my grace and kindness for you. Performing sacrifices in every Yuga, with large presents, ye will become enjoyers of fruits born of Pravritti. Ye gods, those men also that will perform sacrifices according to the ordinances of the Vedas, will give unto all of you shares of their sacrificial offerings. In the Veda-sutras I make him the receiver (in such sacrifices) of a share similar to that which he has himself offered one in this sacrifice. Created to look after those affairs that appertain to your respective jurisdictions, do ye uphold the worlds according to the measures of your strength as dependent on the shares you receive on those sacrifices. Indeed, drawing strength from those rites and observances that will be current in the several worlds, taking their rise from the fruits of Pravritti, do ye continue to uphold the affairs of those worlds.[812] Strengthened by the sacrifices that will be performed by men, ye will strengthen me. These are the thoughts that I entertain for you all. It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the deities will be gratified. Ye foremost of deities, till the end of this Kalpa, I have ordained your creation, making your constitution depend upon the consequence of the religion of Pravritti. Ye foremost of Beings, do ye then, as regards your respective jurisdictions, engage yourselves in seeking the good of the three worlds. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vasishtha, — these seven Rishis have been created by a fiat of the will. These will become the foremost of persons conversant with the Vedas. In fact, they will become the preceptors of the Vedas. They will be wedded to the religion of Pravritti, for they have been intended to devote themselves to the act of procreating offspring. This is the eternal path that I disclose of creatures engaged in acts and observances. The puissant Lord who is charged with the creation of all the worlds is called Aniruddha, Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana numbering the seventh, — these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself (without being dependant on study or exertion). These seven are wedded to the religion of Nivritti. They are the foremost of all persons conversant with Yoga. They are possessed also of deep knowledge of the Sankhya philosophy. They are preceptors of the scriptures on duty and it is they that introduce the duties of the religion of Nivritti and cause them to flow in the worlds. From Unmanifest (Prakriti) has flowed Consciousness and the three great attributes (of Sattwa, Rajas, and Tamas). Transcending Prakriti is he called Kshetrajna. That Kshetrajna is myself. The path of those that are wedded to Karma emerging out of Ahankara is fraught with return. One cannot, by that path, reach the spot whence there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. According to the path that a creature follows is the reward that he enjoys. This Brahman is the master of all the worlds. Endued with puissance it is he that creates the universe.[813] He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures. His son Rudra, who has sprung from his brow at his command, will, endued with puissance, uphold all created beings. Go ye to your respective jurisdictions, and seek, according to the ordinances, the good of the worlds. Let all the scriptural acts flow in all the worlds. Let there be no delay in this. Ye foremost of celestials, do ye ordain the acts of all creatures and the ends that they are to attain therefore. Do ye appoint also the limits of the periods for which all creatures are to live. This present epoch that has been set to run is the foremost of all epochs and should be known by the name of Krita. In this Yuga living creatures should not be slain in the sacrifices that may be performed. It should be as I ordain and let it not be otherwise. In this age, ye celestials, Righteousness will flourish in its entirety.[814] After this age will come the epoch called Treta. The Vedas, in that Yuga, will lose one quarter. Only three of them will exist. In the sacrifice that will be performed in that age, animals, after dedication with the aid of sacred mantras, will be slain. As regards Righteousness again, it will lose one quarter; only three quarters thereof will flourish. On the expiration of the Treta will come the mixed Yuga known by the name of Dwapara. In that Yuga, Righteousness will lose two quarters and only two quarters thereof will flourish. Upon the expiration of Dwapara the Yuga that will set in will be called Kali yuga which will come under the influence of Tisya constellation. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places.”

“‘When the great God said these words, the deities and the celestial Rishis addressed him and said, ‘If only a fourth part of Righteousness is to exist in that age in every place, tell us O holy one, whither shall we then go and what shall we do!’

“‘The blessed and holy one said, “Ye foremost of celestials, ye should, in that age, repair to such places where the Vedas and sacrifices and Penances and Truth and Self-restraint, accompanied by duties fraught with compassion for all creatures, will still continue to flourish. Sin will never be able to touch you at all!”

“‘Vyasa continued, “Thus commanded by the great God, the deities with all the Rishis bowed their heads unto him and then proceeded to the places they desired. After the Rishis and denizens of heaven had left that place, Brahman remained there, desirous of beholding the great Deity eminent in the form of Aniruddha. The foremost of deities then manifested himself to Brahmana, having assumed a form that had a vast equine head. Bearing a bowl (Kamandalu) and the triple stick, he manifested himself before Brahman, reciting the while the Vedas with all their branches. Beholding the great Deity of immeasurable energy in that form crowned with an equine head, the puissant Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation, worshipped that boon-giving Lord with a bend of his head, and stood before him with hands joined in reverence. The great Deity embraced Brahman and then told him these words.

“‘“The holy one said, ‘Do thou, O Brahman, duly think of the courses of acts which creatures are to follow. Thou art the great ordainer of all created Beings. Thou art the master and the lord of the universe. Placing this burthen on thee I shall soon be free from anxiety. At such times, however, when it will be difficult for thee to accomplish the purposes of the deities I shall then appear in incarnate forms according to my self-knowledge.’ Having said these words, that grand form with the equine head disappeared then and there. Having received his command, Brahman too proceeded quickly to his own region. It is for this, O blessed one, that the eternal Deity, with the lotus in his navel, became the acceptor of the first share offered in sacrifices and hence it is that He came to be called as the eternal upholder of all Sacrifices. He himself adopted the religion of Nivritti, the end after which those creatures strive that are desirous of indestructible fruits. He ordained at the same time the religion of Pravritti for others, with the view to giving variety to the universe. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is their one object of meditation. He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the Yuga, He goes to sleep, and awakening at the commencement of another Yuga, He once more creates the universe, Do you all bow unto that illustrious one who is possessed of high soul and who transcends the three attributes, who is unborn, whose form is the universe, and who is the abode or refuge of all the denizens of heaven. Do you bow unto Him who is the Supreme Lord of all creatures, who is the Lord of the Adityas, and of the Vasus as well. Do you bow unto Him who is the Lord of the Aswins, and the Lord of the Maruts, who is the lord of all the Sacrifices ordained in the Vedas, and the Lord of the Vedangas. Bow unto Him who always resides in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow unto Him who is Peace and Tranquillity, and who imparts the religion of Moksha unto all creatures. Bow unto Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also. Bow unto Him who is called Kaparddin (Rudra), who is the Great Boar, who is Unicorn, and who is possessed of great intelligence, who is the Sun, who assumed the well-known form with the equine head; and who is always displayed in a four-fold form. Bow unto Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, pervadeth all things. He is the Supreme Lord who can be known with the aid of the eye of knowledge alone. It was thus that, aided by the eye of Knowledge, I beheld in days of yore that foremost of deities. Asked by you, I have told you everything in detail, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you hymn His praises in Vedic words and adore and worship Him also according to due rites!'"

"Vaisampayana continued, 'It was thus that the arranger of the Vedas, endued with great intelligence, discoursed to us, questioned by us on that occasion. His son, the highly righteous Suka, and all his disciples (viz., ourselves) listened to him while he delivered that discourse. Our preceptor, with ourselves, O king, then adored the great Deity with Richs extracted from the four Vedas. I have thus told thee everything about what thou hadst asked me. It was thus, O king, that our Island-born preceptor discoursed to us. He who, having uttered the words — I bow unto the holy Lord, — frequently listens, with concentrated attention, to this discourse or reads or recites it to others, becomes endued with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness, bound, freed from his bonds. The man who cherishes desires obtains (by this) the fruition of all his desires, and easily attains to a long life also. A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaisya, by doing it, makes considerable profits, and a Sudra attains to great felicity. A sonless man obtains a son. A maiden obtains a desirable husband. A woman that has conceived brings forth a son. A barren woman conceives and attains to wealth of sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without impediments of any kind along his way. In fact, one attains to whatever objects one cherishes, if one reads or recites this narrative. Hearing these words of the great Rishi, fraught with certainty of conclusion, and embodying a recital of the attributes of that high-souled one who is the foremost of all beings, hearing this narrative of the great conclave of Rishis and other denizens of heaven, — men who are devoted to the supreme Deity derive great happiness.'"

SECTION CCCXLII

"Janamejaya said, 'O holy one, it behoveth thee to tell me the significance of those diverse names uttering which the great Rishi Vyasa with his disciples hymned the praises of the illustrious slayer of Madhu. I am desirous of hearing those names of Hari, that Supreme Lord of all creatures. Indeed, by listening to those names, I shall be sanctified and cleansed even like the bright autumnal moon.'

"Vaisampayana said, 'Listen, O king, to what the significances are of the diverse names, due to attributes and acts, of Hari as the puissant Hari himself of cheerful soul explained them to Phalguna. That slayer of hostile heroes, viz., Phalguna, had at one time asked Kesava, enquiring after the imports of the some of the names by which the high-souled Keshva is adored.

"'Arjuna said, "O holy one, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O immutable one, O Refuge of all the worlds, O Lord of the universe, O dispeller of the fears of all persons, I desire to hear from thee in detail, O Kesava, the significance of all those names of thine, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas in consequences of diverse acts of thine. None else than thee, O Lord, is competent to explain the significations of those names."

"'The holy one said, "In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the treatises on Astrology, O Arjuna, in the Sankhya scriptures, in the Yoga scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis. Some of those names are derivable from my attributes and some of them relate to my acts. Do thou hear, with concentrated attention, O sinless one, what the import is of each of those names (in particular) that have reference to my acts. I shall recite them to you. It is said that in days of yore you were half my body. Salutations unto Him of great glory, Him, viz., that is the Supreme Soul of all embodied creatures.[815] Salutations unto Narayana, unto Him that is identifiable with the universe, unto Him that transcends the three (primal) attributes (of Sattwa, Rajas and Minas), unto Him that is, again, the Soul of those attributes. From His grace hath arisen Brahman and from His wrath hath arisen Rudra. He is the source whence have sprung all mobile and immobile creatures. O foremost of all persons endued with Sattwa, the attribute of Sattwa consists of the eight and ten qualities.[816] That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in upholding the universe. That Nature is identical with the fruit of all acts (in the form of the diverse regions of felicity to which creatures attain through their acts). She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her flows all the modifications of both Creation and Destruction. (She is identical with my Prakriti or Nature). Divested of sex, She or He is the penances that people undergo. He is both the sacrifice that is performed and the sacrificer that performs the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe. When Brahma's night wore off, through the grace of that Being of immeasurable energy, a lotus made its appearance first, O thou of eyes like lotus petals. Within that lotus was born Brahma, springing from Aniruddha's grace. Towards the evening of Brahma's day, Aniruddha became filled with wrath, and as a consequence of this, there sprang from his forehead a son called Rudra vested with the power of destroying everything (when the hour for destruction comes). These two, viz., Brahma and Rudra, are the foremost of all the deities, having sprung respectively from the Propitiousness and the Wrath (of Aniruddha). Acting according to Aniruddha's direction, these two deities create and destroy. Although capable of granting boons unto all creatures, they are, however, in the matter of the concerns to which they attend (viz., Creation and Destruction), merely instruments in the hands of Aniruddha. (It is Aniruddha that does everything, making Brahma and

Rudra the visible agents in respect of the universe). Rudra is otherwise called Kaparddin. He has matted locks on his head, and sometimes displays a head that is bald. He loves to dwell in the midst of crematoriums which constitute his home. He is an observer of the austerest vows. He is Yogin of mighty puissance and energy. He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul. If that deity of deities, viz., Maheswara, be worshipped, then O Partha, is the puissant Narayana also worshipped. I am the Soul, O son of Pandu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always adore him. If I do not adore the auspicious and boon-giving Isana nobody would then adore my own self. The ordinances I set are followed by all the worlds. Those ordinances should always be adored, and it is, therefore, that I adore them. He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me, Rudra is Narayana. Both are one; and one is displayed in two different forms. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is competent to grant me a boon, O son of Pandu. Having settled this in my mind, I adored in days of yore the ancient and puissant Rudra, for obtaining the boon of a son. In adoring Rudra thus I adored my own self. Vishnu never bows his head unto any deity except his own self. It is for this reason that I adore Rudra, (Rudra being, as I have already told thee, my own self). All the deities, including Brahma and Indra and the deities and the great Rishis, adore Narayana, that foremost of deities, otherwise called by the name of Hari. Vishnu is the foremost of all Beings past, present, or future, and as such should always be adored and worshipped with reverence. Do thou bow thy head unto Vishnu. Do thou bow thy head unto Him who gives protection to all. Do thou bow, O son of Kunti, unto that great boon-giving deity, that foremost of deities, who eats the offerings made unto him in sacrifices. I have heard that there are four kinds of worshippers, viz., those who are eager for a religious life, those who are enquirers, those who strive to comprehend what they learn and those who are wise. Among them all, they that are devoted to realising the self and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof. The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) obtain what is foremost (and invaluable).[817] Those that are awakened and whose conduct displays such enlightenment, may be engaged in adoring Brahman or Mahadeva or the other deities that occur in heaven but they succeed at least in attaining to myself. I have thus told thee, O Partha, what the distinctions are between my worshippers. Thyself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have assumed human bodies only for the purpose of lightening the burden of the Earth. I am fully cognisant of self-knowledge. I know who I am and whence I am, O Bharata. I know the religion of Nivritti, and all that contributes to the prosperity of creatures. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they sprang from Him called Nara. And since the waters in former times, were my refuge, I am, therefore, called by the name of Narayana. Assuming the form of the Sun I cover the universe with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vasudeva. I am the end of all creatures and their sire, O Bharata. I pervade the entire firmament on high and the Earth, O Partha, and my splendour transcends every other splendour. I am He, O Bharata, whom all creatures wish to attain to at the time of death. And because I pervade all the universe, I have come to be called by the name of Vishnu. Desirous of attaining to success through restraint of their senses, people seek to attain to me who am heaven and Earth and the firmament between the two. For this am I called by the name of Damodara. The word Prisni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called by the name of Prisnigarbha. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwiti, the distressed Trita invoked me, saying,— ‘O Prisnigarbha, do thou rescue the fallen Trita!’ That foremost of Rishis, viz., Trita, the spiritual son of Brahma, having called on me thus, was rescued from the pit. The rays that emanate from the Sun who gives heat to the world, from the blazing fire, and from the Moon, constitute my hair. Hence do foremost of learned Brahmanas call me by the name of Kesava. The high-souled Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that high-souled one’s wife. Unto that foremost of Rishis that had repaired thither from desire of congress, the child in the womb of Utathya’s wife, O son of Kunti, whose body had already been formed of the five primal elements, said,— ‘O giver of boons, I have already entered into this womb. It behoveth thee not to assail my mother.’ Hearing these words of the unborn child, Vrihaspati, became filled with wrath and denounced a curse on him, saying,— ‘Since thou obstructest me in this way when I have come hither from desire of the pleasures of congress, therefore shalt thou, by my curse, be visited by blindness, without doubt!’ Through this curse of that foremost of Rishis, the child of Utathya was born blind, and blind he remained for a long time. It was for this reason that the Rishi, in days of yore, came to be known by the name of Dirghatamas. He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down, he repeatedly called upon me by the name of Kesava. Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then came to be called by the name of Gotama. This name of mine, therefore, O Arjuna is productive of boons unto them that utter it among all the deities and the high-souled Rishis. The deity of Fire (Appetite) and Shoma (food) combining together, become transfused into one and the same substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by those two deities.[818] In the Puranas, Agni and Soma are spoken of as complementary to one another. The deities also are said to have Agni for their mouth. It is in consequence of these two beings endued with natures leading to the unification that they are said to be deserving of each other and upholders of the universe.”’“

SECTION CCCXLIII

“‘Arjuna said, “How did Agni and Shoma, in days of yore, attain to uniformity in respect of their original nature? This doubt has arisen in my mind. Do thou dispel it, O slayer of Madhu!”

“‘The highly and holy one said, “I shall recite to thee, O son of Pandu, an ancient story of incidents originating from my own energy. Do thou listen to it with rapt attention! When four thousand Yugas according to the measure of the celestials elapse, the dissolution of the universe comes. The Manifest disappears into the Unmanifest. All creatures, mobile and immobile, meet with destruction. Light, Earth, Wind, all disappear. Darkness spreads over the universe which becomes one infinite expanse of water. When that infinite waste of water only exists like Brahma without second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest. Then only undifferentiated Brahman existed. When such is the condition of the universe, the foremost of Beings, viz., springs from Tamas, the eternal and immutable Hari that is the combination of the attributes (of omnipotence and the rest), belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth’s self fraught with compassion, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes diverse kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and deterioration and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion. The Sruti declares,— ‘Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Tamas[819] in the form of the universe, and she is the night of Narayana of universal form.’ Even this is the meaning of the word Tamas. From that Purusha (called Hari), thus born of Tamas and having Brahman for his parent, started into existence the Being called Brahman. Brahman, desiring to create creatures, caused Agni and Shoma to spring from his own eyes. Afterwards when creatures came to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who started into life as Shoma was none else than Brahma; and they that were born as Brahmanas were all Shoma in reality. He who started into being as Kshatriyas were none else than Agni. The Brahmanas became endued with greater energy than the Kshatriyas. If you ask the reason why, the answer is that this superiority of the Brahmanas to the Kshatriyas is an attribute that is manifest to the whole world. It occurred as follows. The Brahmanas represent the eldest creation as regards men. None were created before, that was superior to the Brahmanas. He who offers food into the mouth of a Brahmana is regarded as pouring libations into a blazing fire (for gratifying the deities). I say that having ordained things in comprising this way, the creation of creatures was accomplished by Brahma. Having established all created Beings in their respective positions, he upholds the three worlds. There occurs a declaration to the same effect in the Mantras of the Srutis. Thou, O Agni, art the Hotri in sacrifices, and the benefactor of the universe. Thou art the benefactor of the deities, of men, and of all the worlds. There is (other) authority also for this. Thou art, O Agni, the Hotri of the universe and of sacrifices. Thou art the source through which the deities and men do good to the universe. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice. No libations can be poured into sacrificial fire without uttering mantras; there can be no penances without a person to perform them; the worship of the deities and men and the Rishis is accomplished by the libations poured with mantras. Hence, O Agni, thou hast been regarded as the Hotri in sacrifices.[820] Thou art, again, all the other mantras that have been declared in respect of the Homa rites of men. For the Brahmanas the duty is ordained of officiating for others in the sacrifices they perform. The two other orders, viz., Kshatriyas and Vaisyas, that are included within the regenerate or twice-born class, have not the same duty prescribed for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices (which the Brahmanas perform) strengthen the deities. Strengthened in this way, the deities fructify the Earth (and thereby support all living creatures). But the result that may be achieved by the foremost of sacrifices may as well be accomplished through the mouth of the Brahmanas. That learned person who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for gratifying the deities. In this way the Brahmanas have come to be regarded as Agni. They that are possessed of learning adore Agni. Agni, is again, Vishnu. Entering all creatures, he upholds their life-breaths. In this connection there is a verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas. The Brahmanas become immortal by studying the Vedas, and repair to heaven through the aid of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas uphold both the Earth and the heaven like slings of strings upholding bovine nectar.[821] There is no duty higher than Truth. There is no superior more worthy of reverence than the mother. There is none more efficient than the Brahmana for conferring felicity both here and hereafter. The inhabitants of those realms where Brahmanas have no certain means of support (from lands or other kinds of property assigned to them) become very miserable. There the oxen do not carry the people or draw the plough, nor do vehicles of any kind bear them. There milk kept in jars is never churned for yielding butter. On the other hand, the residents become divested of prosperity of every kind, and betake themselves to the ways of robbers (instead of being able to enjoy the blessings of peace).[822] In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are identifiable with all existent objects, sprang from the mouth of Narayana. Indeed, it is said that the Brahmanas first came at the time when the great boon-giving god had restrained his speech as a penance and the other orders have originated from the Brahmanas. The Brahmanas are distinguished above the deities and Asuras, since they were created by myself in my indescribable form as Brahma. As I have created the deities and the Asuras and the great Rishis so I have placed the Brahmanas in their respective situations and have to punish them occasionally. In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram. When in the sacrifice of king Sarjiati, the great Rishi Chyavana became desirous of making the twin Aswins sharers of the sacrificial offerings, Indra objected. Upon Chyavana insisting, Indra sought to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Incensed at the destruction of his sacrifice by Rudra, Daksha once more set himself to the practice of severe austerities and attaining to high puissance caused something like a third eye to appear on the forehead of Rudra for the destruction of Tripurasura.[823] When Rudra addressed himself for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz., Usanas, provoked beyond endurance, tore a matted lock from his own head and hurled it at Rudra. From that matted lock of Usanas sprang many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a bygone period, viz., that connected with the Self-born Manu,[824] it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for raising the amrita, Vrihaspati of Angira's race sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial achamana, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying,— 'Since thou continuest to be so dirty regardless of the fact of my having come to thee for touching thee, since thou hast not become clear and transparent, therefore from this day thou shalt be tainted with fishes and sharks and tortoises and other aquatic animals.' From that time, the waters of the ocean have become infested with diverse kinds of sea-animals and monsters. Viswarupa, the son of Tashtri, formerly became the priest of the deities. He was, on his mother's side, related to the Asuras, for his mother was the daughter of an Asura. While publicly offering unto the deities their shares of sacrificial offerings, he privately offered shares thereof unto the Asuras. The Asuras, with their chief Hiranyakasipu at their head, then repaired to their sister, the mother of Viswarupa, and solicited a boon from her, saying,— 'The son Viswarupa by Tashtri, otherwise called Trisiras, is now the priest of the deities. While he gives unto the deities their shares of sacrificial offerings publicly, he gives us our shares of the same privately. In consequence of this, the deities are being aggrandised, and we are being weakened. It behoveth thee, therefore, to prevail upon him that he may take up our cause.' Thus addressed by them, the mother of Viswarupa repaired to her son who was then staying in the Nandana woods (of Indra) and said unto him,— 'How is it, O son, that thou art engaged in aggrandising the cause of thy foes and weakening that of thy maternal uncles? It behoveth thee not to act in this way.' — Viswarupa, thus solicited by his mother, thought that he should not disobey her words, and as the consequence of that reflection he went over to the side of Hiranyakasipu, after having paid proper respects to his mother. King Hiranyakasipu, upon the arrival of Trisiras, dismissed his old Hotri, viz., Vasishtha, the son of Brahma, and appointed Trisiras to that office. Incensed at this, Vasishtha cursed Hiranyakasipu, saying,— 'Since thou dismissest me and appointest another person as thy Hotri, this sacrifice of thine shall not be completed, and some Being the like of whom has not existed before will slay thee!' — In consequence of this curse, Hiranyakasipu was slain by Vishnu in the form of a man-lion. Viswarupa, having adopted the side of his maternal relations, employed himself in severe austerities for aggrandising them. Impelled by the desire of causing him to swerve from his vows, Indra despatched to him many beautiful Apsaras. Beholding those celestial nymphs of transcendent beauty, the heart of Viswarupa became agitated. Within a very short time he became exceedingly attached to them. Understanding that he had become attached to them, the celestial nymphs said unto him one day,— 'We shall not tarry here any longer. In fact, we shall return to that place whence we came.' Unto them that said so, the son of Tashtri replied,— 'Where will you go? Stay with me. I shall do you good.' Hearing him say so, the Apsaras rejoined,— 'We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great puissance.’ Viswarupa then said unto them, ‘This very day I shall so ordain that all the deities with Indra at their head shall cease to be.’ Saying this, Trisiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas engaged in Sacrifices poured on their sacred fires with due rites. With a second mouth he began to eat all food (that was offered in sacrifices). With his third mouth he began to drink up the energy of all the deities with Indra at their head. Beholding him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the deities, then, with Indra in their company, proceeded to the Grandsire Brahma. Arrived at his presence, they addressed him and said,— ‘All the Soma that is duly offered in the sacrifices performed everywhere is being drunk by Viswarupa. We no longer obtain our shares. The Asuras are being aggrandised, while we are being weakened. It behoveth thee, therefore, to ordain what is for our good.’ — After the deities ceased, the Grandsire replied,— ‘The great Rishi Dadhichi of Bhrigu’s race is now engaged in performing severe austerities. Go, ye deities, unto him and solicit a boon from him. Do ye so arrange that he may cast off his body. With his bones let a new weapon be created called the Thunderbolt.’ Thus instructed by the Grandsire, the deities proceeded to that place where the holy Rishi Dadhichi was engaged in his austerities. The deities with Indra at their head addressed the sage, saying,— ‘O holy one, your austerities, we hope, are being well performed and uninterrupted.’ — Unto them the sage Dadhichi said,— ‘Welcome to all of you. Tell me what I should do for you. I shall certainly do what you will say.’ They then told him,— ‘It behoveth thee to cast off thy body for benefiting all the worlds.’ Thus solicited, the sage Dadhichi, who was a great Yogin and who regarded happiness and misery in the same light, without being at all cheerless, concentrated his Soul by his Yoga power and cast off his body. When his Soul left its temporary tenement of clay, Dhatri, taking his bones, created an irresistible weapon called the Thunderbolt. With the Thunderbolt thus made with the bones of a Brahmana, which was impenetrable by other weapons and irresistible and pervaded by the energy of Vishnu, Indra struck Viswarupa the son of Tashtri. Having slain the son of Tashtri thus, Indra severed his head from the body. From the lifeless body, however, of Viswarupa, when it was pressed, the energy that was still residing in it gave birth to a mighty Asura of the name of Vritra. Vritra became the foe of Indra, but Indra slew him also with the Thunderbolt. In consequence of the sin of Brahmanicide, being thus doubled Indra became overcome with a great fear and as the consequence thereof he had to abandon the sovereignty of heaven. He entered a cool lotus stalk that grew in the Manas lake. In consequence of the Yoga attribute of Anima, he became very minute and entered the fibres of that lotus stalk.[825] When the lord of the three worlds, the husband of Sachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became lordless. The attributes of Rajas and Tamas assailed the deities. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared everywhere. The Vedas were about to disappear. The inhabitants of all the worlds, being destitute of a king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the deities and the Rishis, uniting together, made Nahusha, the son of Ayusha, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of blazing effulgence, which had the virtue of despoiling every creature of energy. Thus equipt Nahusha continued to rule heaven. The three worlds were restored to their normal condition. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,— ‘Everything that Indra used to enjoy is before me. Only, his spouse Sachi is not by.’ Having said this, Nahusha proceeded to where Sachi was and, addressing her, said,— ‘O blessed lady, I have become the lord of the deities. Do thou accept me.’ Unto him Sachi replied, saying— ‘Thou art, by nature, wedded to righteousness of behaviour. Thou belongest, again, to the race of Shoma. It behoveth thee not to assail another person’s wife.’ — Nahusha, thus addressed by her, said,— ‘The position of Indra is now being occupied by me. I deserve to enjoy the dominions and all the precious possessions of Indra. In desiring to enjoy thee there can be no sin. Thou wert Indra's and therefore, should be mine.' Sachi then said unto him,— 'I am observing a vow that has not yet been completed. After performing the final ablutions I shall come to thee within a few days.' Extracting this promise from Indra's spouse, Nahusha left her presence. Meanwhile Sachi, afflicted with pain and grief, anxious to find her lord and assailed by her fear of Nahusha proceeded to Vrihaspati (the chief priest of the celestials). At the first sight Vrihaspati understood her to be struck with anxiety. He immediately had recourse to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,— 'Equipt with penances and the merit that will be thine in consequence of this vow that thou art observing, do thou invoke the boon-giving goddess Upasruti. Invoked by thee, she will appear and show thee where thy husband is dwelling.' — While in the observance of that very austere vow, she invoked with the aid of proper Mantras the boon-giving goddess Upasruti. Invoked by Sachi, the goddess presented herself before her and said,— 'I am here at thy bidding. Invoked by thee I have come. What cherished wish of thine shall I accomplish?' Bowing unto her with a bend of the head, Sachi said,— 'O blessed lady, it behoveth thee to show me where my husband is. Thou art Truth. Thou art Rita.' Thus addressed, the goddess Upasruti took her to the lake Manasa. Arrived there, she pointed out to Sachi her lord Indra residing within the fibres of a lotus stalk. Beholding his spouse pale and emaciated, Indra became exceedingly anxious. And the lord of heaven said unto himself, 'Alas, great is the sorrow that has overtaken me. I have fallen off from the position that is mine. This my spouse, afflicted with grief on my account, finds out my lost self and comes to me here.' Having reflected in this strain, Indra addressed his dear spouse and said,— 'In what condition art thou now?' She answered him,— 'Nahusha invites me to make me his wife. I have obtained a respite from him, having fixed the time when I am to go to him.' Unto her Indra then said, 'Go and say unto Nahusha that he should come to thee on a vehicle never used before, viz., one unto which some Rishis should be harnessed, and arriving at thine in that state he should wed thee. Indra has many kinds of vehicles that are all beautiful and charming. All these have borne thee. Nahusha, however, should come on such a vehicle that Indra himself had not possessed.' Thus counselled by her lord, Sachi left that spot with a joyous heart. Indra also once more entered the fibres of that lotus-stalk. Beholding the Queen of Indra come back to heaven, Nahusha addressed her saying, 'The time thou hadst fixed is over.' Unto him Sachi said what Indra had directed her to say. Harnessing a number of great Rishis unto the vehicle he rode, Nahusha set out from his place for coming to where Sachi was living. The foremost of Rishis, viz., Agastya, born within a jar, of the vital seed of Maitravaruna, beheld those foremost of Rishis insulted by Nahusha in that way. Him Nahusha struck with his foot. Unto him, Agastya said, — 'Wretch, as thou hast betaken thyself to a highly improper act, do thou fall down on the Earth. Be transformed into a snake and do thou continue to live in that form as long as the Earth and her hills continue.' As soon as these words were uttered by the great Rishi, Nahusha fell down from that vehicle. The three worlds once more became master-less. The deities and the Rishis then united together and proceeded to where Vishnu was and appealed to him for bringing about the restoration of Indra. Approaching him, they said,— 'O holy one, it behoveth thee to rescue Indra who is overwhelmed by the sin of Brahmanicide.' The boon-giving Vishnu replied unto them, saying,— 'Let Sakra perform a Horse-sacrifice in honour of Vishnu. He will then be restored to his former position.' The deities and the Rishis began to search for Indra, but when they could not find him, they went to Sachi and said unto her,— 'O blessed lady, go unto Indra and bring him here.' Requested by them, Sachi once more proceeded to the lake Manasa. Indra, rising from the lake, came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good steed every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very steed (which was saved from slaughter) Vrihaspati led him to his own place. The lord of heaven was then adored with hymns by all the deities and the Rishis. He continued to rule in heaven, cleansed of the sin of Brahmanicide which was divided into four portions and ordained to reside in woman, fire, trees, and kine.

It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in slaying his foe (and when, as the result of that act of his, he had been overpowered by sin, it was the energy of another Brahmana that rescued him). It was thus that Indra once more regained his position.

"""In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the celestial Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that spot.[826] Beholding that strange sight, Bharadwaja assailed Vishnu with a handful of water, upon which Vishnu's bosom received a mark (called Sreevatsa)[827]. Cursed by that foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things. Once on a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and strengthened by it, the deities would succeed in slaying the Asuras. After the food had been cooked, Vudha (the presiding deity of the luminary known by that name), having completed the observance of an austere vow, presented himself before Aditi and said unto her,— 'Give me alms.' Aditi, though thus solicited for food gave him none, thinking that no one should eat of the food she had cooked, before her sons, the deities, had first taken it. Incensed at the conduct of Aditi who thus refused to give him alms, Vudha, who was Brahma's self through the austere vow he had completed, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is for that reason that Vivaswat, the deity who is adorned in Sraddhas, coming out of the womb of Aditi, came to be called by the name of Martanda. The Prajapati Daksha became the father of sixty daughters. Amongst them, three and ten were bestowed by him upon Kasyapa; ten upon Dharma; ten upon Manu; and seven and twenty upon Shoma. Although all the seven and twenty that were called Nakshatras and bestowed upon Shoma were equal in respect of beauty and accomplishments, yet Shoma became more attached to one, viz., Rohini, than the rest. The rest of his spouses, filled with jealousy, leaving him, repaired to their sire and informed him of this conduct of their husband, saying,— ‘O holy one, although all of us are equal in point of beauty, yet our husband Shoma is exclusively attached to our sister Rohini.’ — Incensed at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should assail his son-in-law and dwell in him. Through this curse of Daksha, phthisis assailed the puissant Shoma and entered into his body. Assailed by phthisis in this way, Shoma came to Daksha. The latter addressed him, saying,— ‘I have cursed thee because of thy unequal behaviour towards thy wives.’ The Rishi then said unto Shoma,— ‘Thou art being reduced by the disease phthisis that has assailed thee. There is a sacred water called Hiranyasarah in the Western ocean. Repairing to that sacred water, do thou bathe there.’ — Counselled by the Rishi, Shoma proceeded thither. Arrived at Hiranyasarah, Soma bathed in that sacred water. Performing his oblations he cleansed himself from his sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the name of Prabhasa. In consequence, however, of the curse denounced upon him in days of old by Daksha, Shoma, to this day, begins to wane from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to wax till the night of full moon. The brightness also of the lunar disc from that time received a stain, for the body of Shoma, since then, has come to present certain dark spots. In fact, the splendid disc of the moon has, from that day, come to exhibit the mark of a hare. Once on a time, a Rishi of the name of Sthulasiras was engaged in practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, charged with all kinds of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was undergoing, and living as he did upon air alone to the exclusion of every kind of food, he became highly gratified in consequence of that delicious breeze which blew around him. While he was thus gratified with the delicious breeze that fanned him, the trees around him (moved by jealousy) put forth their flowers for making a display and extorting his praise. Displeased at this conduct of the trees because it was dictated by jealousy, the Rishi cursed them, saying,—

‘Henceforth, ye shall not be able to put forth your flowers at all times.’ — In days of yore, for doing good to the world, Narayana took birth as the great Rishi Vadavamukha. While engaged in practising severe austerities on the breast of Meru, he summoned the Ocean to his presence. The Ocean, however, disobeyed his summons. Incensed at this, the Rishi, with the heat of his body, caused the waters of the Ocean to become as saltish in taste as the human sweat. The Rishi further said.— ‘Thy waters shall henceforth cease to be drinkable. Only when the Equine-head, roving within thee, will drink thy waters, they will be as sweet as honey.’ It is for this curse that the waters of the Ocean to this day are saltish to the taste and are drunk by no one else than the Equine-head.[828] The daughter, named Uma, of the Himavat mountains, was desired by Rudra in marriage. After Himavat had promised the hand of Uma to Mahadeva, the great Rishi Bhrigu, approaching Himavat, addressed him, saying,— ‘Give this daughter of thine unto me in marriage.’ Himavat replied unto him, saying,— ‘Rudra is the bridegroom already selected by me for my daughter.’ — Angry at this reply, Bhrigu said,— ‘Since thou refusest my suit for the hand of thy daughter and insultest me thus, thou shalt no longer abound with jewels and gems.’ To this day, in consequence of the Rishi’s words, the mountains of Himavat have not any jewels and gems. Even such is the glory of the Brahmanas. It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undeteriorating Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma. The universe is upheld by that power and, therefore, is upheld by Agni and Shoma united together. It is said that Surya and Chandramas are the eyes of Narayana. The rays of Surya constitute my eyes. Each of them, viz., the Sun and the Moon, invigorate and warm the universe respectively. And because of the Sun and the Moon thus warming and invigorating the universe, they have come to be regarded as the Harsha (joy) of the universe. It is in consequence of these acts of Agni and Shoma that uphold the universe that I have come to be called by the name of Hrishikesa, O son of Pandu. Indeed, I am the boon-giving Isana, the Creator of the universe.[829] Through virtue of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the (principal) share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I am called by the name of Hari. I am the highest abode of all creatures and am regarded by persons conversant with the scriptures to be identical with Truth or Nectar. I am, for this reason, called by learned Brahmanas by the name of Ritadhama (abode of Truth or Nectar). When in days of yore the Earth became submerged in the waters and lost to the view, I found her out and raised her from the depths of the Ocean. For this reason the deities adore me by the name of Govinda. Sipivishta is another name of mine. The word Sipi indicates a person that has no hair on his body. He who pervades all things in the form of Sipi is known by the name of Sipivishta. The Rishi Yaksha, with tranquil soul, in many a sacrifice invoked me by the name Sipivishta. It is for this reason that I came to bear this secret name. Yaksha of great intelligence, having adored me by the name Sipivishta, succeeded in restoring the Niruktas which had disappeared from the surface of the Earth and sunk into nether regions. I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja (unborn).[830] I have never uttered anything base or anything that is obscene. The divine Saraswati who is Truth's self, who is the daughter of Brahma and is otherwise called by the name of Rita, represents my speech and always dwells in my tongue. The existent and the non-existent have been merged by me in my Soul. The Rishis dwelling in Pushkara, which is regarded as the abode of Brahman, called me by the name of Truth. I have never swerved from the attribute of Sattwa, and know that the attribute of Sattwa has flowed from me. In this birth also of mine, O Dhananjaya, my ancient attribute of Sattwa has not left me, so that in even this life, establishing myself on Sattwa, I set myself to acts without ever wishing for their fruits. Cleansed of all sins as I am through the attribute of Sattwa, which is my nature, I can be beheld by the aid of that knowledge only which arises from adoption of the attribute of Sattwa. I am reckoned also among those that are wedded to that attribute. For these reasons am I known by the name of Sattwata.[831] I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna. I have united the Earth with Water, Space with Mind, and Wind with Light. Therefore am I called Vaikuntha.[832] The cessation of separate conscious existence by identification with Supreme Brahman is the highest attribute or condition for a living agent to attain. And since I have never swerved from that attribute or condition, I am, therefore, called by the name of Achyuta.[833] The Earth and the Firmament are known to extend in all directions. And because I uphold them both, therefore am I called by the name of Adhokshaja. Persons conversant with the Vedas and employed in interpreting the words used in those scriptures adore me in sacrifices by calling upon me by the same name. In days of yore, the great Rishis, while engaged in practising severe austerities, said,—'No one else in the universe than the puissant Narayana, is capable of being called by the name of Adhokshaja.' Clarified butter which sustains the lives of all creatures in the universe constitutes my effulgence. It is for this reason that Brahmanas conversant with the Vedas and possessed of concentrated souls call me by the name of Ghritarchis.[834] There are three well-known constituent elements of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are upheld by these three, and when these three become weakened, living creatures also become weakened. It is for this reason that all persons conversant with the scriptures bearing on the science of Life call me by the name of Tridhatu.[835] The holy Dharma is known among all creatures by the name of Vrisha, O Bharata. Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka. The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is for this reason that that lord of all creatures, viz., Kasyapa, the common sire of the deities and the Asuras, called me by the name Vrishakapi. The deities and the Asuras have never been able to ascertain my beginning, my middle, or my end. It is for this reason that I am sung as Anadi, Amadhya and Ananta. I am the Supreme Lord endued with puissance, and I am the eternal witness of the universe (beholding as I do its successive creations and destructions). I always hear words that are pure and holy, O Dhananjaya, and never hold anything that is sinful. Hence am I called by the name of Suchisravas. Assuming, in days of old, the form of a boar with a single tusk, O enhancer of the joys of others, I raised the submerged Earth from the bottom of the ocean. From this reason am I called by the name of Ekasringa. While I assumed the form of mighty boar for this purpose, I had three humps on my back. Indeed, in consequence of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped). Those who are conversant with the science propounded by Kapila call the Supreme Soul by the name of Virincha. That Virincha is otherwise called the great Prajapati (or Brahman). Verily I am identical with Him, called Virincha, in consequence of my imparting animation to all living creatures, for I am the Creator of the universe. The preceptors of Sankhya philosophy, possessed of definite conclusions (regarding all topics), call me the eternal Kapila staying in the midst of the solar disc with but Knowledge for my companion.[836] On Earth I am known to be identical with Him who has been sung in the Vedic verses as the effulgent Hiranyagarbha and who is always worshipped by Yogins. I am regarded as the embodied form of the Rich Veda consisting of one and twenty thousand verses. Persons conversant with the Vedas also call me the embodiment of the Samans of a thousand branches. Even thus do learned Brahmans that are my devoted worshippers and that are very rare sing me in the Aranyakas.[837] In the Adhyaryus I am sung as the Yajur-Veda of six and fifty and eight and seven and thirty branches.[838] Learned Brahmans conversant with the Atharvans regard me as identical with the Atharvans consisting of five Kalpas and all the Krityas.[839] All the sub-divisions that exist of the different Vedas in respect of branches and all the verses that compose those branches, and all the vowels that occur in those verses, and all the rules in respect of pronunciation, know, O Dhananjaya, are my work. O Partha, he that rises (at the beginning of Creation from the Ocean of Milk at the earnest invocation of Brahmana and all the deities) and who gives diverse boons unto the diverse deities, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplementary portions of the Vedas.

Following the path pointed out by Vamadeva, the high-souled Rishi Panchala, through my grace, obtained from that eternal Being the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravya race, having attained to high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravya race, having attained to the high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words, and those about emphasis and accent in utterance, and shone as the first scholar who became conversant with those two subjects. Kundrika and king Brahmadatta of great energy,[840] repeatedly thinking of the sorrow that attends birth and death, attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, in consequence of my favour. In days of yore, O Partha, I was, for some reason, born as the son of Dharma, O chief of Kuru's race, and in consequence of such birth of mine I was celebrated under the name of Dharmaja. I took birth in two forms, viz., as Nara and Narayana. Riding on the vehicle that helps towards the performance of scriptural and other duties, I practised, in those two forms, undying austerities on the breast of Gandhamadana.[841] At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to give a share unto Rudra, O Bharata, of the sacrificial offerings. Urged by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a dart whose flames blazed up every moment. That dart, having consumed all the preparations of Daksha's sacrifice, came with great force towards us (Nara and Narayana) at the retreat of Vadari. With great violence that dart then fell upon the chest of Narayana. Assailed by the energy of that dart, the hair on the head of Narayana became green. In fact, in consequence of this change in the hue of my hair I came to be called by the name of Munjakesa.[842] Driven off by an exclamation of Hun which Narayana uttered, the dart, its energy being lost, returned to Sankara's hands. At this, Rudra became highly angry and as the result thereof he rushed towards the Rishis Nara and Narayana, endued with the puissance of severe austerities. Narayana then seized the rushing Rudra with his hand by the throat. Seized by Narayana, the lord of the universe, Rudra's throat changed colour and became dark. From that time Rudra came to be called by the name of Sitikantha. Meanwhile Nara, for the purpose of destroying Rudra, took up a blade of grass, and inspired it with Mantras. The blade of grass, thus inspired, was converted into a mighty battle-axe. Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. In consequence of that weapon thus breaking into pieces, I came to be called by the name of Khandaparasu."[843]

"'Arjuna said, "In that battle capable of bringing about the destruction of the three worlds, who obtained the victory, O Janarddana, do thou tell me this!"

"'The blessed and holy one said, "When Rudra and Narayana became thus engaged in battle, all the universe became suddenly filled with anxiety. The deity of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the aid of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of cleansed souls. The attributes of Rajas and Tamas possessed the deities. The Earth trembled. The vault of the firmament seemed to divide in twain. All the luminaries became deprived of their splendour. The Creator, Brahman, himself fell from his seat. The Ocean itself became dry. The mountains of Himavat became riven. When such dire omens appeared everywhere, O son of Pandu, Brahma surrounded by all the deities and the high-souled Rishis, soon arrived at that spot where the battle was raging. The four-faced Brahma, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said,— 'Let good happen to the three worlds. Throw down thy weapons, O lord of the universe, from desire of benefiting the universe. That which is unmanifest, indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive, has, choosing to be manifested, been pleased to assume this one blessed form, (for though double, the two but represent the same form). This Nara and Narayana (the displayed forms of Supreme Brahman) have taken birth in the race of Dharma. The foremost of all deities, these two are observers of the highest vows and endued with the severest penances. Through some reason best known to Him, I myself have sprung from the attribute of His Grace. Eternal as thou art, for thou hast ever existed since all the past creations, thou too hast sprung from His Wrath. With myself then, these deities, and all the great Rishis, do thou adore this displayed form of Brahma, and let peace be unto all the worlds without any delay.' — Thus addressed by Brahma, Rudra forthwith cast off the fire of his wrath, and set himself to gratify the illustrious and puissant God Narayana.[844] Indeed, he soon placed himself at the disposal of the adorable boon-giving and puissant God Narayana. That boon-giving God Narayana, who hath his wrath and the senses under control, soon became gratified and reconciled with Rudra. Well-adored by the Rishis, by Brahma, and by all the deities, that great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Isana and said these words:— 'He that knows thee, knows me. He that follows thee, follows me. There is no difference between thee and me. Do thou never think otherwise. The mark made by thy lance on my chest will from this day assume the form of a beautiful whirl, and the mark of my hand on thy throat will also assume a beautiful shape in consequence of which thou shalt, from this day, be called by the name of Sreekantha.'"

"'The blessed and holy one[845] continued. "Having mutually caused such marks on each other's person, the two Rishis Nara and Narayana thus made friends with Rudra, and dismissing the deities, once more set themselves to the practice of penances with a tranquil soul. I have thus told thee, O son of Pritha, how in that battle which took place in days of yore between Rudra and Narayana, the latter got the victory. I have also told thee the many secret names by which Narayana is called and what the significations are, O Bharata, of one of those names, which, as I have told thee, the Rishis have bestowed upon the great God. In this way, O son of Kunti, assuming diverse forms do I rove at will through the Earth, the region of Brahma himself, and that other high and eternal region of felicity called Goloka. Protected by me in the great battle, thou hast won a great victory. That Being whom, at the time of all thy battles, thou beheldest stalking in thy van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin. He is otherwise known by the name of Kala,[846] and should be known as one that has sprung from my wrath. Those foes whom thou hast slain were all, in the first instance, slain by him.[847] Do thou bend thy head unto that god of gods, that lord of Uma, endued with immeasurable puissance. With concentrated soul, do thou bend thy head unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hari. He is none else than that deity who, as I have repeatedly told thee, has sprung from my wrath. Thou hast, before this, heard, O Dhananjaya, of the puissance and energy that reside in him!”’“

SECTION CCCXLIV

SAUNAKA SAID, "O Sauti, excellent is this narrative which thou hast recited. Verily, these ascetics, having heard it have all been filled with wonder. It is said, O Sauti, that a discourse that has Narayana for its topic, is more fruitful of merit than sojourns unto all the sacred retreats and ablutions performed in all the sacred waters on the Earth. Having listened to this discourse of thine that has Narayana for its topic, that is sacred and capable of cleansing one of every sin, all of us have certainly become holy. Adored of all the worlds, that illustrious and foremost of deities is incapable of being beheld by the deities with Brahma numbering among them and all the Rishis. That Narada was able to obtain a sight of the God Narayana, otherwise called Hari, was due, O son of Suta, to the special grace of that divine and puissant Lord. When, however, the celestial Rishi Narada had succeeded in obtaining a sight of the Supreme Lord of the universe, residing in the form of Aniruddha, why did he again proceed so quickly (to the retreat of Vadari on the breast of Himavat) for beholding those two foremost of godly of Rishis viz., Nara and Narayana? Do you, O Sauti, tell us the reason of such conduct on the part of Narada."

Sauti said, "During the continuance of his snake-sacrifice, Janamejaya, the royal son of Parikshit, availing himself of an interval in the sacrificial rites, and when all the learned Brahmanas were resting, O Saunaka, that king of kings, addressed the grandfather of his grandfather, viz., the Island-born Krishna, otherwise called Vyasa, that ocean of Vedic lore, that foremost of ascetics endued with puissance, and said these words.

"Janamejaya said, 'After the celestial Rishi Narada had returned from White Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what indeed, did the great ascetic next do? Arrived at the retreat known by the name of Vadari on the breast of the Himvat mountains, and seeing the two Rishis Nara and Narayana who were engaged in severe austerities at that spot, how long did Narada dwell there and what were the topics of conversation between him and the two Rishis? This discourse on Narayana, that is really an ocean of knowledge, has been raised by thy intelligent self by churning that vast history called Bharata which consists of a hundred thousand verses. As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and nectar from all the medicinal herbs, after the same manner, O ocean of austerities, hath this discourse that is like nectar and that has Narayana for its object, been raised by thee, O Brahmana, from diverse histories and Puranas existing in the world. Narayana is the Supreme Lord. Illustrious and endued with great puissance, He is the soul of all creatures. Indeed, O foremost of regenerate ones, the energy of Narayana is irresistible. Into Narayana, at the end of the Kalpa, enter all the deities having Brahman for their foremost, all the Rishis with the Gandharvas, and all things mobile and immobile. I think, therefore, that there is nothing holier on earth or in heaven, and nothing higher, than Narayana. A sojourn unto all the sacred retreats on Earth, and ablutions performed in all the sacred waters, are not productive of as much merit as a discourse that has Narayana for its topic. Having listened from the beginning to this discourse on Hari, the lord of the universe, that destroys all sins, we feel that we have been cleansed of all our sins and sanctified entirely. Nothing wonderful was accomplished by my ancestor Dhananjaya who was the victor in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his ally. I think that person could have nothing unattainable in the three worlds, who had for his ally Vishnu himself, that great Lord of the universe. Exceedingly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for looking after their temporal and spiritual prosperity. Adored of all the worlds, the holy Narayana is capable of being beheld with the aid of austerities alone. They, however, succeeded in beholding Narayana, adorned with the beautiful whirl on his chest. More fortunate than my ancestors was the celestial Rishi Narada, the son of Pramesthi. Indeed, I think that Narada, who transcends all destruction, was endued with an energy that was not little, for repairing to White-Island he had succeeded in beholding the person of Hari. Indeed, it is evident that the sight he had obtained of the Supreme Lord was due to only the grace of that Being. Fortunate was Narada inasmuch as he had succeeded in beholding Narayana as existing in the form of Aniruddha. Having beheld Narayana in that form, why did Narada hasten once more to the retreat of Vadari for the purpose of beholding Nara and Narayana? What was the reason, O ascetic, of this step taken by Narada? How long also did Narada the son of Pramesthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, live there, and what conversations had he with them? What did those two high-souled and foremost of Rishis say unto him? It behoveth thee to say all this unto me!'"

"Vaisampayana said,[848] 'Salutations unto the holy Vyasa of immeasurable energy. Through his grace I shall recite this narrative having Narayana for its topic. Arrived at White Island, Narada beheld the immutable Hari. Leaving that spot he quickly proceeded, O king, to the mountains of Meru, bearing in his mind those weighty words that Paramatma (the Supreme Lord) had said unto him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had achieved. And he said unto himself, "How wonderful is it! The journey I have performed is a long one. Having proceeded to such a distance, I have come back safe and sound." From the mountains of Meru he then proceeded towards Gandhamadana. Traversing through the skies he quickly alighted upon that extensive retreat known by the name of Vadari. There he beheld those ancient deities, viz., those two foremost of Rishis, (called Nara and Narayana), engaged in the practice of penances, observing high vows, and devoted to the worship of their own selves. Both of those adorable persons bore on their chests the beautiful whirls called Sreevatsa, and both had matted locks on their heads. And in consequence of the effulgence with which they illumined the world they seemed to transcend the very Sun in energy. The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms reached down to their knees.

Each of them had four “Mushkas”.[849] Each of them had sixty teeth and four arms.[850] The voice of each was as deep as the roar of the clouds. Their faces were exceedingly handsome, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline. The heads of those two deities were large and round, resembling open umbrellas. Possessed of these marks, they were certainly very superior persons in appearance. Beholding them, Narada became filled with joy. He saluted them with reverence and was saluted by them in return. They received the celestial Rishi, saying “Welcome”, and made the ordinary enquiries. Beholding those two foremost of Beings, Narada began to reflect within himself, — “These two foremost of Rishis seem to be very like, in appearance, unto those Rishis respected by all, whom I have seen in White-island.” Thinking in this way, he circumambulated them both and then sat down on the excellent seat made of Kusa grass that had been offered unto him. After this, those two Rishis that were the abode of penances, of famous achievements, and of energy, — and were endued with tranquillity of heart and self-restraint, went through their morning rites. They then, with controlled hearts, worshipped Narada with water to wash his feet and the usual ingredients of the Arghya. Having finished their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wooden planks.[851] When those two Rishis took their seats, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty in consequence of the sacred fires when libations of clarified butter are poured upon them. Then Narayana, seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, addressed him, saying these words.

“‘Nara and Narayana said, “Hast thou seen in White Island the Paramatma (Supreme Soul), who is eternal and divine, and who is the high source whence we have sprung?”

“‘Narada said, “I have seen that beautiful Being who is immutable and who has the universe for his form. In Him dwell all the worlds, and all the deities with the Rishis. Even now I behold that immutable Being, in beholding you two. Those marks and indications that characterise Hari himself of undisplayed form, characterise you two that are endued with forms displayed before the senses.[852] Verily, I behold both of you by the side of that great God. Dismissed by the Supreme Soul, I have today come hither. In energy and fame and beauty, who else in the three worlds can equal Him than you two that have been born in the race of Dharma? He has told me the entire course of duties having reference to Kshetrajna. He has also told me of all those incarnations which he will, in the future, have in this world. The inhabitants of White Island, whom I have seen, are all divested of the five senses that are owned by ordinary persons. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, viz., the Supreme Lord of the universe. They are always engaged in worshipping that great Deity, and the latter always sports with them. The holy and Supreme Soul is always fond of those that are devoted to him. He is fond also of the regenerate ones. Always fond of those that are devoted to Him, He sports with those worshippers of His. Enjoyer of the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor; He is the Cause; and He is the effect. He is endued with omnipotence and immeasurable splendour. He is the Cause whence all things spring. He is the embodiment of all the scriptural ordinances. He is the embodiment of all the topics. He is possessed of great fame. Uniting Himself with penances, He has illumined Himself with a splendour that is said to represent an energy that is higher than (what occurs in) White Island. Of soul cleansed by penances, He has ordained Peace and Tranquillity in the three worlds. With such an auspicious understanding, he is engaged in the observance of a very superior vow which is the embodiment of holiness. That realm where he resides, engaged in the austerest penances, the Sun does not warm and the Moon does not shine. There the wind does not blow. Having constructed an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East, reciting the Vedas with their branches, he is engaged in practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahma, by the Rishis, by Pasupati himself, by the rest of the principal deities, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great divinity. Whatever rites and religious acts are performed by persons whose souls are entirely devoted to him, are all received by that great Deity on his head. No one is dearer to him in the three worlds than those persons that are awakened and possessed of high souls. Dearer even than those persons is one that is entirely devoted to him. Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said unto me. I shall henceforth reside with you two, devoted to Narayana in the form of Aniruddha.”’“

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"'Nara and Narayana said, "Deserving art thou of the highest praise, and highly favoured hast thou been, since thou hast beheld the puissant Narayana himself (in the form of Aniruddha). None else, not even Brahma himself who was sprung from the primal lotus, has been able to behold him. That foremost of Purushas, endued with puissance and holiness, is of unmanifest origin and incapable of being seen. These words that we say unto thee are very true, O Narada. There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this, O best of regenerate ones, that he showed himself unto thee. No one can repair to that realm where the Supreme Soul is engaged in the observance of penances, except we two, O foremost of regenerate persons. In consequence of that spot being adorned by Him, its splendour resembles the effulgence of a thousands Suns collected together.[853] From that illustrious Being, O Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons endued with forgiveness, springs the attribute of forgiveness which attaches to the Earth.[854] It is from that illustrious Being who seek the welfare of all beings, that Rasa (Taste) hath arisen. The attribute of Rasa attaches to the waters which are, again, liquid. It is from Him that Heat or Light having the attribute of form or vision has arisen. It attaches itself to the sun in consequence of which the Sun becomes able to shine and give heat. It is from that illustrious and foremost of Beings that Touch also has arisen. It is attached to the Wind, in consequence of which the Wind moves about in the world producing the sensation of touch. It is from that puissant Lord of the entire universe that Sound has arisen. It attaches to Space, which, in consequence thereof, exists uncovered and unconfined. It is from that illustrious Being that Mind, which pervades all Beings, has arisen. It attaches to Chandramas, in consequence of which Chandramas comes to be invested with the attribute of displaying all the things. That spot where the divine Narayana, that partaker of the libations and other offerings made in sacrifices, resides with Knowledge alone for his companion, has in the Vedas, been called by the name of the productive cause of all things or Sat.[855] The path that is theirs, O foremost of regenerate persons, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and felicity. Aditya, who is the dispeller of the darkness of all the worlds, is said to be the door (through which the Emancipate must pass). Entering Aditya, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be seen by anybody at any time. Reduced into invisible atoms, they then enter (Narayana in manifested form and residing in the middle of the region covered by Aditya) into the form of Aniruddha. Losing all physical attributes and being altogether and transformed into Mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of regenerate persons, including both those that are conversant with Sankhya philosophy and those that are devoted to the Supreme deity, then enter Sankarsana who is otherwise called Jiva. After this, divested of the three primal attributes of Sattwa, Rajas, and Tamas, those foremost of regenerate beings quickly enter the Paramatma (Supreme Soul) otherwise called Kshetrajna and which itself transcends the three primal attributes. Know that Vasudeva is He when called Kshetrajna. Verily shouldst thou know that, that Vasudeva is the abode or original refuge of all things in the universe. Only they whose minds are concentrated, who are observant of all kinds of restraint, whose senses are controlled, and who are devoted to One, succeed in entering Vasudeva. We two, O foremost of regenerate ones, have taken birth in the house of Dharma. Residing in this delightful and spacious retreat we are undergoing the austerest penances. We are thus engaged, O regenerate one, being moved by the desire of benefiting those manifestations of the Supreme Deity, dear to all the celestials, that will occur in the three worlds (for achieving diverse feats that are incapable of being achieved by any other Being). In accordance with such ordinances as are uncommon and as apply to us two only, O best of regenerate persons, we are duly observing all excellent and high vows fraught with the austerest penances. Thou, O celestial Rishi, endued with wealth of penances wert beheld by us in White Island when thou wert there. Having met with Narayana, thou hast made a particular resolution, which is known to us. In the three worlds consisting of mobile and immobile Beings, there is nothing that is unknown to us. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed thee!"'

"Vaisampayana continued, 'Having heard these words of Nara and Narayana both of whom were engaged in the practice of the austerest penances, the celestial Rishi Narada joined his hands in reverence and became entirely devoted to Narayana. He employed his time in mentally reciting, with due observances, innumerable sacred Mantras that are approved by Narayana. Worshipping the Supreme Deity Narayana, and adoring those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishi Narada, endued with great energy, continued to reside, thus employed, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand years as measured by the standard of the celestials.'"

SECTION CCCXLVI

“Vaisampayana said, ‘On one occasion, while residing in the retreat of Nara and Narayana, Narada the son of Pramesthi, having duly accomplished the rites and observances in honour of the deities, set himself to perform thereafter the rites in honour of the Pitris. Beholding him thus prepared, the eldest son of Dharma, viz., the puissant Nara addressed him, saying, “Whom art thou worshipping, O foremost of regenerate persons, by these rites and observances in connection with the deities and the Pitris? O foremost of all persons endued with intelligence, tell me this, agreeably to the scriptures. What is this that thou art doing? What also are the fruits desired by thee of those rites thou hast addrest thyself in performing?”

“‘Narada said, “Thou saidst unto me on a former occasion that rites and observances in honour of the deities should be accomplished. Thou saidst that the rites in honour of the deities constitute the highest sacrifice and are equivalent to the worship of the eternal Supreme Soul. Instructed by that teaching, I always sacrifice in honour of the eternal and immutable Vishnu, through these rites that I perform in worshipping the deities. It is from that Supreme Deity that Brahma, the Grandsire of all the worlds, took his rise in days of yore. That Brahma, otherwise called Prameshthi, filled with cheerfulness, caused my sire (Daksha) to start into being. I was the son of Brahma, created before all others, by a fiat of his will (although I had to take birth afterwards as the son of Daksha through a curse of that Rishi). O righteous and illustrious one, I am performing these rites in honour of the Pitris for the sake of Narayana, and agreeable to those ordinances that have been laid down by himself. The illustrious Narayana is the father, mother, and grandfather (of all creatures). In all sacrifices performed in honour of the Pitris, it is that Lord of the universe who is adored and worshipped. On one occasion, the deities, who were sires, taught their children the Srutis. Having lost their knowledge of the Srutis, the sires had to acquire it again from those sons unto whom they had communicated it. In consequence of this incident, the sons, who had thus to communicate the Mantras unto their sires, acquired the status of sires (and the sire, for having obtained the Mantras from their sons, acquired the status of sons).[856] Without doubt, what the deities did on that occasion is well known to you two. Sons and sires (on that occasion) had thus to worship each other. Having first spread some blades of Kusa grass, the deities and the Pitris (who were their children) placed three Pindas thereon and in this way worshipped each other. I wish to know, however, the reason why the Pitris in days of yore acquired the name of Pindas.”

“‘Nara and Narayana said, “The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, assuming the form of a gigantic boar, raised her up (with his mighty tusk). Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its denizens. When the sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the puissant Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The puissant Vishnu dedicated those balls of mud unto his own self, according to the rites laid down in the eternal ordinance. Regarding the three balls of mud that the puissant Lord had shaken off from his tusks as Pindas, he then, with sesame seeds of oily kernel that arose from the heat of his own body, himself performed the rite of dedication, sitting with face turned towards the East. That foremost of deities then, impelled by the desire of establishing rules of conduct for the denizens of the three worlds, said these words:

“‘“Vrishakapi said, ‘I and the Creator of the worlds. I am resolved to create those that are to be called Pitris.’ — Saying these words, he began to think of those high ordinances that should regulate the rites to be gone through in honour of the Pitris. While thus engaged, he saw that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said unto himself,— ‘These balls, shaken off my tusk, have fallen on the Earth towards the southern direction of her surface. Led by this, I declare that these should be known henceforth by the name of Pitris. Let these three that are of no particular shape, and that are only round, come to be regarded as Pitris in the world. Even thus do I create the eternal Pitris. I am the father, the grandfather, and the great grandfather, and I should be regarded as residing in these three Pindas. There is no one that is superior to me. Who is there whom I myself may worship or adore with rites? Who, again, is my sire in the universe? I myself am my grandfather. I am, indeed, the Grandsire and the Sire. I am the one cause (of all the universe).’ — Having said these words, that God of gods, Vrishakapi by name, offered those Pindas, O learned Brahmana, on the breast of the Varaha mountains, with elaborate rites. By those rites He worshipped His own self, and having finished the worship, disappeared there and then. Hence have the Pitris come to be called by the name of Pinda. Even this is the foundation of the designation. Agreeably to the words uttered by Vrishakapi on that occasion, the Pitris receive the worship offered by all. They who perform sacrifices in honour of and adore the Pitris, the deities, the preceptor or other reverend senior guests arrived at the house, kine, superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, are said to adore and sacrifice unto Vishnu himself. Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things. Unmoved by happiness or misery, His attitude towards all is equal. Endued with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe.”’“

SECTION CCCXLVII

“Vaisampayana said, ‘Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he devoted himself to Narayana. Having resided for a full thousand years in the retreat of Nara and Narayana, having beheld the immutable Hari, and heard the excellent discourse having Narayana for its topic, the celestial Rishi repaired to his own retreat on the breast of Himavat. Those foremost of ascetics viz., Nara and Narayana, however continued to reside in their delightful retreat of Vadari, engaged in the practice of the severest austerities. Thou art born in the race of the Pandavas. Thou art of immeasurable energy. O perpetuator of the race of the Pandavas, having listened to this discourse on Narayana from the beginning, thou hast certainly been cleansed of all thy sins and thy soul has been sanctified. His is neither this world nor the world hereafter, O best of kings, who hates instead of loving and reverencing the immutable Hari. The ancestors of that person who hates Narayana, who is the foremost of deities, and is otherwise called Hari, sink into hell for eternity. O tiger among men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one’s own self. He who is our preceptor, viz., the Rishi Vyasa, the son of Gandhavati, has himself recited this discourse unto us on the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to thee exactly as I heard it, O sinless one. This cult, with its mysteries and its abstract of details, was obtained by Narada, O king, from that Lord of the universe, viz., Narayana himself. Even such are the particulars of this great cult. I have, before this, O foremost of kings, explained it to thee in the Hari-Gita, with a brief reference to its ordinances.[857] Know that the Island-born Krishna, otherwise called Vyasa, is

Narayana on Earth. Who else than he, O tiger among kings, could compile such a treatise as the Mahabharata? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and cults for the observance and adoption of men? Thou hast resolved upon performing a great sacrifice. Let that sacrifice of thine proceed as determined by thee. Having listened to the diverse kinds of duties and cults, let thy Horse-sacrifice go on.'"

Sauti continued, "That best of kings, having heard this great discourse, began all those rites that are laid down in the ordinance, for the completion of his great sacrifice. Questioned by thee, O Saunaka, I have duly recited to thee and all these Rishis that are denizens of the Naimisha forest, that great discourse having Narayana for its topic. Formerly Narada had recited it to my preceptor in the hearing of many Rishis and the sons of Pandu and in the presence of Krishna and Bhishma also.[858] The Supreme deity Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of vast proportions. He is the receptacle of the Srutis and of the attribute of humility. He is the great receptacle of all those ordinances that should be practised for attaining to tranquillity of heart, as also of all those that go by the name of Yama. He is always accompanied by the foremost of regenerate persons. Let that great deity be thy refuge. Hari ever does what is agreeable and beneficial to the denizens of heaven. He is always the slayer of such Asuras (as become troublesome to the three worlds). He is the receptacle of penances. He is possessed of great fame. He is the slayer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are attained to by persons acquainted with and observant of scriptural and other duties. He dispels the fears of all persons. He takes the foremost of those offerings that are dedicated in sacrifices. He is thy refuge and protection. He is endued with attributes. He is freed from attributes. He is endued with a quadruple form. He shares the merits arising from the dedication of tanks and the observance of similar religious rites. Unvanquished and possessed of great might, it is He that always ordains the end approachable by the Soul alone, of Rishis of righteous deeds. He is the witness of the worlds. He is unborn. He is the one ancient

Purusha. Endued with the complexion of the Sun, He is the Supreme Lord, and he is the refuge of all. Do all of you bow your heads unto Him since He who sprang from the waters (viz., Narayana himself) bends his head unto Him.[859] He is the origin of the universe. He is that Being who is called Amrita. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Sankhyas and Yogins, of restrained souls, hold Him who is eternal in their understandings."

SECTION CCCXLVIII

Janamejaya [sic] said, “I have heard from thee the glory of the divine and Supreme Soul. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the form of Nara and Narayana. I have also heard from thee the origin of the Pinda from the mighty Baraha (Boar) (which form the supreme Deity had assumed for raising by the submerged Earth). I have heard from thee about those deities and Rishis that were ordained for the religion of Pravritti and of those that were ordained for the religion of Nivritti. Thou hast also, O regenerate one, discoursed to us on other topics. Thou hast said also unto us of that vast form, with the Equine head, of Vishnu, that partaker of the libations and other offerings made in sacrifices, — the form, viz., that appeared in the great ocean on the North-East. That form was beheld by the illustrious Brahman, otherwise known by the name of Parameshthi. What, however, were the exact features, and what the energy, the like of which among all great objects, had never appeared before, of that form which Hari, the upholder of the universe, displayed on that occasion? What did Brahman do, O ascetic, after having seen that foremost of deities, him whose likeness had never been seen before, him who was of immeasurable energy, him who had the Equine head, and him who was Sacredness itself? O regenerate one, this doubt hath arisen in our mind about this ancient subject of knowledge. O thou of foremost intelligence, for what reason did the supreme Deity assume that form and display himself in it unto Brahman? Thou hast certainly sanctified us by discoursing unto us on these diverse sacred subjects!”[860]

Sauti said, “I shall recite to thee that ancient history, which is perfectly consistent with the Vedas, and which the illustrious Vaisampayana recited unto the son of Parikshit on the occasion of the great Snake-sacrifice. Having heard the account of the mighty form of Vishnu, equipt with the horse-head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaisampayana.

"Janamejaya said, 'Tell me, O best of men, for what reason did Hari appear in that mighty form equipt with a horse-head and which Brahma, the Creator, beheld on the shores of the great northern Ocean on the occasion referred to by yourself?'

"Vaisampayana said, 'All existent objects, O king, in this world, are the result of a combination of the five primal elements, a combination due to the intelligence of the Supreme Lord. The puissant Narayana, endued with infinity, is the supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Divested of attributes, he is again possessed of them. Listen now, O best of kings, to me as I narrate to thee how the Destruction is brought about of all things. At first, the element of Earth becomes merged in Water and nothing then is seen save one vast expanse of Water on all sides. Water then merges into Heat, and Heat into Wind. Wind then merges into Space, which in its turn, merges into Mind. Mind merges into the Manifest (otherwise called Consciousness or Ego). The Manifest merges into the Unmanifest (or Prakriti). The Unmanifest (or Prakriti) merges into Purusha (Jivatman) and Purusha merges into the Supreme Soul (or Brahman). Then Darkness spreads over the face of the universe, and nothing can be perceived. From that primal Darkness arises Brahma (endued with the principle of Creation). Darkness is primeval and fraught with immortality. Brahma that arises from primeval Darkness develops (by its own potency) into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Divested of sex, it is called otherwise by the name of Pradhana (Supreme or Primary). That is also known by the name of Manifest, or the combination of the triple attribute, O best of kings. He exists with Knowledge alone for his companion. That illustrious and puissant Being is otherwise called by the name of Viswaksena or Hari. Yielding to Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of diversified phenomena and fraught with immeasurable attributes. While engaged in thinking of Creation, he recollects his own high attributes. From this springs the four-faced Brahma representing the Consciousness of Anirudha. The illustrious Brahma, otherwise called Hiranyagarbha, is the Grandsire of all the worlds. Endued with eyes like lotus petals, he takes birth within the Lotus that springs from (the navel of) Anirudha. Seated on that Lotus, the illustrious, puissant, and eternal Brahma of wonderful aspect saw that the waters were on all sides. Adopting the attribute of Sattwa Brahma, otherwise called Parameshthi, then commenced to create the universe. In the primeval Lotus that was endued with the effulgence of the Sun, two drops of water had been cast by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and transcending destruction, cast his eyes on those two drops of water. One of those two drops of water, of very beautiful and bright form, looked like a drop of honey. From that drop sprang, at the command of Narayana, a Daitya of the name of Madhu made up of the attribute of Tamas (Dullness). The other drop of water within the Lotus was very hard. From it sprang the Daitya Kaitabha made up of the attribute of Rajas. Endued thus with the attributes of Tamas and Rajas, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that vast primeval Lotus. They beheld within it Brahma of immeasurable effulgence, engaged in creating the four Vedas, each endued with the most delightful form. Those two foremost of Asuras, possessed of bodies, beholding the four Vedas, suddenly seized them in the very sight of their Creator. The two mighty Danavas, having seized the eternal Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom. Seeing the Vedas forcibly taken away from him, Brahma became filled with grief. Robbed of the Vedas in this way, Brahma then addressed the Supreme Lord in these words.

"'Brahma said, "The Vedas are my great eyes. The Vedas are my great strength. The Vedas are my great refuge. The Vedas are my high Brahman. All the Vedas, however, have been forcibly taken away from me by the two Danavas. Deprived of the Vedas, the worlds I have created have become enveloped in darkness. Without the Vedas (beside me), how shall I succeed in causing my excellent Creation to start into existence? Alas, great is the grief I suffer in consequence of the loss of the Vedas (through such agency). My heart is very much pained. It has become the abode of a great sorrow. Who is there that will rescue me from this ocean of grief in which I am sunk for the loss I have endured? Who is there that will bring me the Vedas I have lost? Who is there that will take compassion on me?" — While Brahma was uttering these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for hymning the praises of Hari in these words. The puissant Brahma then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honour of Narayana.

"'Brahma said, "I bow to thee, O heart of Brahman. I bow to thee that hast been born before me. Thou art the origin of the universe. Thou art the foremost of all abodes. Thou, O puissant one, art the ocean of Yoga with all its branches. Thou art the Creator of both what is Manifest and what is Unmanifest. Thou treadest along the path whose auspiciousness is of inconceivable extent. Thou art the consumer of the universe. Thou art the Antaralock (Inner Soul) of all creatures. Thou art without any origin. Thou art the refuge of the universe. Thou art self-born; for origin thou hast none that is not thyself. As regards myself, I have sprung through thy Grace. From thee have I derived my birth. My first birth from thee, which is regarded sacred by all regenerate persons, was due to a fiat of thy Mind. My second birth in days of yore was from thy eyes. Through thy Grace, my third birth was from thy speech. My fourth birth, O puissant Lord, was from thy ears. My fifth birth, excellent in all respects, was from thy nose, O Lord. My sixth birth was, through thee, from an egg. This is my seventh birth. It has occurred, O Lord, within this Lotus, and it is meant to stimulate the intellect and desires of all the beings. At each Creation I take birth from thee as thy son, O thou that art divested of the three attributes. Indeed, O lotus-eyed one, I take birth as thy eldest son, made up of Sattwa the foremost of three attributes. Thou art endued with that nature which is Supreme. Thou springest from thyself. I have been created by thee. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which constitute my eyes, have been taken away from me. I have, therefore, become blind. Do Thou awake from this Yoga-sleep. Give me back my eyes. I am dear to thee and thou art dear to me." Thus praised by Brahma, the illustrious Purusha, with face turned towards every side, then shook off his slumber, resolved to recover the Vedas (from the Daityas that had forcibly snatched them away). Applying his Yoga-puissance, he assumed a second form. His body, equipt with an excellent nose, became as bright as the Moon. He assumed an equine head of great effulgence, which was the abode of the Vedas. The firmament, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the splendour of the rays of the Sun. The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Saraswati became his two hips. The two oceans became his two eye-brows. The Sun and the Moon became his two eyes. The twilight became his nose. The syllable Om became his memory and intelligence. The lightning became his tongue. The Soma-drinking Pitris became, it is said, his teeth. The two regions of felicity, viz., Goloka and Brahmaloka, became his upper and lower lips. The terrible night that succeeds universal destruction, and that transcends the three attributes, became his neck. Having assumed this form endued with the equine head and having diverse things for its diverse limbs, the Lord of the universe disappeared then and there, and proceeded to the nether regions. Having reached those regions, he set himself to high Yoga. Adopting a voice regulated by the rules of the science called Siksha, he began to utter loudly Vedic Mantras. His pronunciation was distinct and reverberated through the air, and was sweet in every respect. The sound of his voice filled the nether region from end to end. Endued with the properties of all the elements, it was productive of great benefits. The two Asuras, making an appointment with the Vedas in respect of the time when they would come back to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds appeared to come. Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.

Returning to where Brahma was staying, he gave the Vedas unto him. Having restored the Vedas unto Brahma, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the equine head in the North-Eastern region of the great ocean. Having (in this way) established him who was the abode of the Vedas, he once more became the equine-headed form that he was.[861] The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds proceeded, quickly came back to that spot. They cast their eyes around but beheld that the spot on which they had thrown the Vedas was empty. Those two foremost of mighty Beings, adopting great speed of motion, rose from the nether region. Returning to where the primeval Lotus was that had given them birth, they saw the puissant Being, the original Creator, staying in the form of Aniruddha of fair complexion and endued with a splendour resembling that of the Moon. Of immeasurable prowess, he was under the influence of Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself. Possessed of great effulgence and endued with the attribute of stainless Sattwa, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to emit flames of fire for the resplendence attaching to it. Beholding the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Endued with the attributes of Rajas and Tamas, they said.— “This is that Being of white complexion. He is now lying asleep. Without doubt, this one has brought the Vedas away from the nether region. Whose is he? Whose is he? Who is he? Why is he thus asleep on the hood of a snake?” Uttering these words, the two Danavas awakened Hari from his Yoga-slumber. The foremost of Beings, (viz., Narayana), thus awakened, understood that the two Danavas intended to have an encounter with him in battle. Beholding the two foremost of Asuras prepared to do battle with him, he also set his mind to gratify that desire of theirs. Thereupon an encounter took place between those two on one side and Narayana on the other. The Asuras Madhu and Kaitabha were embodiments of the attributes of Rajas and Tamas. Narayana slew them both for gratifying Brahma. He thence came to be called by the name of Madhusudana (slayer of Madhu). Having compassed the destruction of the two Asuras and restored the

Vedas to Brahma, the Supreme Being dispelled the grief of Brahma. Aided then by Hari and assisted by the Vedas, Brahma created all the worlds with their mobile and immobile creatures. After this, Hari, granting unto the Grandsire intelligence of the foremost order relating to the Creation, disappeared there and then for going to the place he had come from. It was thus that Narayana, having assumed the form equipt with the horse-head, slew the two Danavas Madhu and Kaitabha (and disappeared from the sight of Brahma). Once more, however, he assumed the same form for the sake of causing the religion of Pravritti to flow in the universe.

"'Thus did the blessed Hari assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient. That person who frequently listens or mentally recites this history of the assumption by Narayana of the form equipt with the equine head, will never forget his Vedic or other lore. Having adored with the austerest penances the illustrious deity with the equine head, the Rishi Panchala (otherwise known as Galava) acquired the science of Krama by proceeding along the path pointed out by the deity (Rudra).[862] I have thus recited to thee, O king the old story of Hayasiras, consistent with the Vedas about which thou hadst asked me. Whatever forms, the Supreme Deity desires to assume with a view to ordaining the various affairs of the universe, he assumes those forms immediately within himself by exercise of his own inherent powers. The Supreme Deity, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The puissant Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that Para Brahman of which we hear. Truth has Narayana for its refuge. Rita has Narayana for its soul. The religion of Nivritti, in which there is no return, has Narayana for its high abode. The other religion which has Pravritti for its basis, has equally Narayana for its soul. The foremost of all the attributes that belong to the element of Earth is scent. Scent has Narayana for its soul. The attributes of Water, O king, are called the Tastes (of the various kinds). These Tastes have Narayana for their soul. The foremost attribute of Light is form. Form also has Narayana for its soul. Touch, which is the attribute of Wind, is also said to have Narayana for its soul. Sound, which is an attribute of space, has like the others, Narayana for its soul. Mind also, which is the attribute of the unmanifest (Prakriti), has Narayana for its soul. Time which is computed by the motion of the celestial luminaries has similarly Narayana for its soul. The presiding deities of Fame, of Beauty, and of Prosperity have the same Supreme Deity for their soul. Both the Sankhya philosophy and Yoga have Narayana for their soul. The Supreme Being is the cause of all this, as Purusha. He is, again the cause of everything, as Pradhana (or Prakriti). He is Swabhaba (the basis on which all things rest). He is the doer or agent, and is the cause of that variety that is witnessed in the universe. He is the diverse kinds of energy that act in the universe. In these five ways he is that all-controlling invisible influence of which people speak. Those employed in investigating the several topics of enquiry with the aid of such reasons as are of wide application, regard Hari to be identical with the five reasons adverted to above and as the final refuge of all things. Indeed, the puissant Narayana, endued with the highest Yoga puissance, is the one topic (of enquiry). The thoughts of the denizen of all the worlds including Brahma and the high-souled Rishis, of those that are Sankhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul are fully known to Kesava, but none of these can know what his thoughts are. Whatever acts are performed in honour of the gods or the Pitris, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge, — who is established upon his own supreme ordinances. He is named Vasudeva because of his being the abode of all creatures. He is immutable. He is Supreme. He is the foremost of Rishis. He is endued with the highest puissance. He is said to transcend the three attributes. As Time (which runs smoothly without any sign) assumes indications when it manifests itself in the form of successive seasons, even so He, though really divested of attributes (for manifesting Himself). Even they that are high-souled do not succeed in understanding his motions. Only those foremost of Rishis that have knowledge of their Souls, succeed in beholding in their hearts that Purusha who transcends all attributes.'"

SECTION CCCXLIX

"JANAMEJAYA SAID, 'THE illustrious Hari becomes gracious unto them that are devoted to him with their whole souls. He accepts also all worship that is offered to Him agreeably to the ordinance. Of those persons that have burnt off their fuel,[863] and that are divested of both merit and demerit, that have attained the Knowledge as handed down from preceptor to preceptor — such persons always attain to that end which is called the fourth, viz., the essence of the Purushottama or Vasudeva,[864] — through the three others. Those persons, however, that are devoted to Narayana with their whole souls at once attain to the highest end[865] Without doubt, the religion of devotion seems to be superior (to that of Knowledge) and is very dear to Narayana. These, without going through the three successive stages (of Aniruddha, Pradyumna, and Sankarshana), at once attain to the immutable Hari. The end that is attained by Brahmanas, who, attending to due observances, study the Vedas with the Upanishads according to the rules laid down for regulating such study, and by those that adopt the religion of Yatis, is inferior, I think, to that attained by persons devoted to Hari with their whole souls. Who first promulgated this religion of Devotion? Was it some deity or some Rishi that declared it? What are the practices of those that are said to be devoted with their whole souls? When did those practices begin? I have doubts on these topics. Do thou remove those doubts. Great is my curiosity to hear thee explain the several points.'[866]

"Vaisampayana said, 'When the diverse divisions of the Pandava and the Kuru armies were drawn up in the array for the battle and when Arjuna became cheerless, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to thee the words of the holy one. The religion preached by the holy one on that occasion is difficult of comprehension. Men of uncleansed souls cannot apprehend it at all. Having created this religion in days of yore, viz., in the Krita age, in perfect consonance with the Samans, it is borne, O king, by the Supreme Lord, viz., Narayana, himself. This very topic was raised by the highly blessed Partha to Narada (for the latter's discourse) in the midst of the Rishis and in the presence of Krishna and Bhishma. My preceptor, viz., the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor imparted it to me in exactly the same way in which he had obtained it from the celestial Rishi. I shall now recite it to thee, O monarch, in the same way as it has been received from Narada. Listen, therefore, to me. In that Kalpa when Brahma the Creator, O king, took his birth in the mind of Narayana and issued from the latter's mouth, Narayana himself performed, O Bharata, his Daiva and Paitra rites in accordance with this religion. Those Rishis that subsist upon the froth of water then obtained it from Narayana. From the froth-eating Rishis, this religion was obtained by those Rishis that go by the name of Vaikanasas. From the Vaikanasas, Shoma got it. Afterwards, it disappeared from the universe. After the second birth of Brahma, viz., when he sprang from the eyes of Narayana, O king, the Grandsire (that is, Brahma) then received this religion from Shoma. Having received it thus, Brahma imparted this religion, which has Narayana for its soul, unto Rudra. In the Krita age of that ancient Kalpa, Rudra, devoted to Yoga, O monarch, communicated it to all those Rishis that are known by the name of Valikhilyas. Through the illusion of Narayana, it once more disappeared from the universe. In the third birth of Brahma, which was due to the speech of Narayana, this religion once more sprang up, O king, from Narayana himself. Then a Rishi of the name of Suparna obtained it from that foremost of Beings. The Rishi Suparna used to recite this excellent religion, this foremost of cults, three times during the day. In consequence of this, it came to be called by the name of Trisauparna in the world. This religion has been referred to in the Rigveda. The duties it inculcates are exceedingly difficult of observance. From the Rishi Suparna, this eternal religion was obtained, O foremost of men, by the God of wind, that sustainer of the lives of all creatures in the universe. The God of wind communicated it unto such Rishis as subsist upon what remains of sacrificial offerings after feeding guests and others. From those Rishis this excellent religion was obtained by the Great Ocean. It once more disappeared from the universe and became merged into Narayana. In the next birth of the high-souled Brahman when he sprang from the ear of Narayana, listen, O chief of men, to what happened in that Kalpa. The illustrious Narayana, otherwise called Hari, when he resolved upon Creation, thought of a Being who would be puissant enough to create the universe. While thinking of this, a Being sprang from his ears competent to create the universe. The Lord of all called him by the name of Brahma. Addressing Brahma, the Supreme Narayana said unto him,— "Do thou, O son, create all kinds of creatures from thy mouth and feet. O thou of excellent vows, I shall do what will be beneficial for thee, for I shall impart to thee both energy and strength sufficient to render thee competent for this task. Do thou receive also from me this excellent religion known by the name of Sattwata. Aided by that religion do thou create the Krita age and ordain it duly." Thus addressed, Brahma bowed his head unto the illustrious Hari, the god of the gods and received from him that foremost of all cults with all its mysteries and its abstract of details, together with the Aranyakas, — viz., that cult, which sprang from the mouth of Narayana. Narayana then instructed Brahma of immeasurable energy in that cult, and addressing him, said,— "Thou art the creator of the duties that are to be observed in the respective Yugas." Having said this unto Brahma, Narayana disappeared and proceeded to that spot which is beyond the reach of Tamas, where the Unmanifest resides, and which is known by the men of acts without desire of fruits. After this, the boon-giving Brahma, the Grandsire of the worlds, created the different worlds with their mobile and immobile creatures. The age that first commenced was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa existed, pervading the entire universe.[867] With the aid of that primeval religion of righteousness, Brahma, the Creator of all the worlds, worshipped the Lord of all the deities, viz., the puissant Narayana, otherwise called Hari. Then for the spread of that religion and desirous of benefiting the worlds, Brahman instructed that Manu who is known by the name of Swarochish in that cult. Swarochish-Manu, that Lord of all the worlds, that foremost of all persons endued with puissance, then cheerfully imparted the knowledge of that cult to his own son, O king, who was known by the name of Sankhapada. The son of Manu, viz., Sankhapada, communicated the knowledge of that to his own son Suvarnabha who was the Regent of the cardinal and subsidiary points of the compass. When, upon the expiration of the Kriti Yuga, the Treta came, that cult once more disappeared from the world. In a subsequent birth of Brahman, O best of kings, viz., that which was derived from the nose of Narayana, O Bharata, the illustrious and puissant Narayana or Hari with eyes like lotus petals, himself sang this religion in the presence of Brahma. Then the son of Brahma, created by a fiat of his will, viz., Sanatkumara, studied this cult. From Sanatkumara, the Prajapati Virana, in the beginning of the Krita age, O tiger among Kurus, obtained this cult. Virana having studied it in this way, taught it to the ascetic Raivya. Raivya, in his turn, imparted it to his son of pure soul, good vows, and great intelligence, viz., Kukshi, that righteous Regent of the cardinal and subsidiary points of the compass. After this, that cult, born of the mouth of Narayana, once more disappeared from the world. In the next birth of Brahma, viz., that which he was derived from an egg which sprang from Hari, this cult once more issued from the mouth of Narayana. It was received by Brahma, O king, and practised duly in all its details by him. Brahma then communicated it, O monarch, to those Rishis that are known by the name of Varhishada. From the Varhishadas it was obtained by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was well-versed with the Samans, therefore was he known also by the name of Jeshthya-Samavrata Hari.[868] From the Brahmana known by the name of Jeshthya, this cult was obtained by a king of the name of Avikampana. After this, that cult, derived from the puissant Hari, once more disappeared from the world. During the seventh birth of Brahma due to the lotus, O king, that sprang from the navel of Narayana, this cult was once more declared by Narayana himself, unto the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this

Kalpa. The Grandsire gave it in days of yore to Daksha (one of his sons created by a fiat of his will). Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, O monarch, viz., Aditya who is senior in age to Savitri. From Aditya, Vivaswat obtained it. In the beginning of the Treta Yuga, Vivaswat imparted the knowledge of this cult to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshaku.[869] Promulgated by Ikshaku, that cult over-spreads the whole world. When the universal destruction comes, it will once more return to Narayana and be merged in Him. The religion which is followed and practised by the Yatis, has, O best of kings, been narrated to thee before this in the Hari Gita, with all its ordinances in brief. The celestial Rishi Narada got it from that Lord of universe, viz., Narayana himself, O king, with all its mysteries and abstract of details. Thus, O monarch, this foremost of cults is primeval and eternal. Incapable of being comprehended with ease and exceedingly difficult of being practised, it is always upheld by persons wedded to the attribute of Sattwa. It is by means of acts that are well-performed and accomplished with a full knowledge of duties and in which there is nothing of injury to any creature, — that Hari the Supreme Lord becomes gratified. Some persons adore Narayana as possessed of only one form, viz., that of Aniruddha. Some adore Him as endued with two forms, viz., that of Aniruddha and Pradyumna. Some adore Him as having three forms, viz., Aniruddha, Pradyumna, and Sankarshana. A fourth class adore him as consisting of four forms, viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva. Hari is Himself the Kshetrajna (Soul). He is without parts (being ever full). He is the Jiva in all creatures, transcending the five primal elements. He is the Mind, O monarch, that directs and controls the five senses. Endued with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof. He is both active and inactive. He is both Cause and the Effect. He is the one immutable Purusha, who sports as He likes, O king. Thus have I recited to thee the religion of desireless Devotees, O best of kings, incapable of being comprehended by persons of uncleansed souls but this I acquired through the grace of my preceptor. Persons are very rare, O king, that are devoted to Narayana with whole souls. If, O son of

Kuru’s race the world had been full of such persons, that are full of universal compassion, that are endued with knowledge of the soul, and that are always employed in doing good to others, then the Krita age would have set in. All men would have betaken themselves to the accomplishment of acts without desire of fruit. It was even in this way, O monarch, that, that foremost of regenerate persons, (viz., the illustrious Vyasa), my preceptor, fully conversant with all duties, discoursed unto king Yudhishthira the just on this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had obtained it from the celestial Rishi Narada endued with wealth of penances. Those persons that are devoted to Narayana with their whole souls and are desireless succeed in attaining to the region of that highest of deities, identical with Brahma, pure in complexion, possessed of the effulgence of the moon and endued with immutability.’”

“Janamejaya said, ‘I see that those regenerate persons whose souls have been awakened practise diverse kinds of duties. Why is it that other Brahmanas instead of practising those duties betake themselves to the observance of other kinds of vows and rites?’

“Vaisampayana said, ‘Three kinds of disposition, O monarch, have been created in respect of all embodied creatures, viz., that which relates to the attribute of Sattwa, that which relates to the attribute of Rajas, and lastly that which relates to the attribute of Tamas, O Bharata. As regards embodied creatures, O perpetuator of Kuru’s race, that person is the foremost who is wedded to the attribute of Sattwa, for, O tiger among men, it is certain that he will attain to Emancipation. It is with the aid of this very attribute of Sattwa that one endued therewith succeeds in understanding the person that is conversant with Brahma. As regards Emancipation, it is entirely dependent upon Narayana. Hence it is that persons striving after Emancipation are regarded as made up of the attribute of Sattwa. By thinking of Purushottama the foremost of Beings, the man that is devoted with his whole soul to Narayana, acquires great wisdom. Those persons that are endued with wisdom, that have betaken themselves to the practices of Yatis and the religion of Emancipation, — those persons of quenched thirst, always find that Hari favours them with the fruition of their desire.[870] That man subject to birth (and death) upon whom Hari casts a kind eye should be known as endued with the attribute of Sattwa and devoted to the acquisition of Emancipation. The religion followed by a person that is devoted with his whole soul to Narayana is regarded as similar or equal in merit to the system of the Sankhyas. By adopting that religion one attains to the highest end and attains to Emancipation which has Narayana for its soul. That person upon whom Narayana looks with compassion succeeds in becoming awakened.[871] No one, O king, can become awakened through his own wishes. That nature which partakes of both Rajas and Tamas is said to be mixed. Hari never casts a kind eye upon the person subject to birth (and death) that is endued with such a mixed nature and that has, on that account, the principle of Pravritti in him. Only Brahma, the Grandsire of the worlds, looks upon the person that is subject to birth and death because of his mind being overwhelmed with the two inferior attributes of Rajas and Tamas.[872] Without doubt, the deities and the Rishis are wedded to the attributes of Sattwa, O best of kings. But then they that are divested of that attribute in its subtile form are always regarded to be of mutable nature.'[873]

"Janamejaya said, 'How can one that is fraught with the principle of change succeed in attaining to that Purushottama (the foremost of Purusha)? Do tell me all this, which is, no doubt, known to thee. Do thou discourse to me also of Pravritti in due order.'

"Vaisampayana said, 'That which is the twenty-fifth (in the enumeration of topics as made in the Sankhya system) viz., when it becomes able to abstain entirely from acts, succeeds in attaining to the Purushottama which is exceedingly subtile, which is invested with the attribute of Sattwa (in its subtile form), and which is fraught with the essences symbolised by three letters of the alphabet (viz., A, U, and M). The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all one and the same and form parts of one whole. Even this is the religion of those that are devoted with their whole souls to Narayana, the religion that has Narayana for its essence.[874] As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Narayana, return to Narayana in the end. I have thus explained to thee, O son of Kuru's race, what the religion of Sattwa is. If thou beest competent for it, O Bharata, do thou practise that religion duly. Even thus did the highly-blessed Narada explain to my preceptor, — the Island-born Krishna — the eternal and immutable course, called Ekanta, (ending in One) followed by the Whites[875] as also by the yellow-robed Yatis. Vyasa gratified with Dharma's son Yudhishthira, imparted this religion to king Yudhishthira the just who was possessed of great intelligence. Derived from my preceptor I have also communicated it to thee! O best of kings, this religion is for these reasons, exceedingly difficult of practice. Others, hearing it, become as much confounded as thou hast suffered thyself to be. It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O monarch.'"

SECTION CCCL

"Janamejaya said, 'The Sankhya system, the Pancharatra scriptures, and the Aranyaka-Vedas, — these different systems of knowledge or religion, — O regenerate Rishi, are current in the world. Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Questioned by me, do thou discourse to me on Pravritti in due order!'

"Vaisampayana said, 'I bow unto that great Rishi who is the dispeller of darkness, and whom Satyavati bore to Parasara in the midst of an island, who is possessed of great knowledge and who is endued with great liberality of soul. The learned say that he is the origin of the Grandsire Brahma; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he is endued with the puissance of Yoga; that as the only son of his parents he is an incarnate portion of Narayana; and that, born under extraordinary circumstances on an Island, he is the inexhaustible receptacle of the Vedas. In the Krita age, Narayana of great puissance and mighty energy, created him as his son. Verily, the high-souled Vyasa is unborn and ancient and is the inexhaustible receptacle of the Vedas!'

"Janamejaya said, 'O best of regenerate persons, it was thou that saidst before this that the Rishi Vasishtha had a son of the name of Saktri and that Saktri had a son of the name of Parasara, and that Parasara begot a son named the Island-born Krishna endued with great ascetic merit. Thou tellest me again that Vyasa is the son of Narayana. I ask, was it in some former birth that Vyasa of immeasurable energy had sprung from Narayana? O thou of great intelligence, do tell me of that birth of Vyasa which was due to Narayana!'

"Vaisampayana said, 'Desirous of understanding the meaning of the Srutis, my preceptor, that ocean of penances, who is exceedingly devoted to the observance of all scriptural duties and the acquisition of knowledge, dwelt for some time in a particular region of the Himavat mountains. Endued with great intelligence, he became fatigued with his penances in consequence of the great strain on his energies occasioned by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself numbering the fourth, and Suka his own son, attended on him. All of us, O king, in view of the fatigue our preceptor felt, waited dutifully upon him, engaged in doing all that was necessary for dispelling that fatigue of his. Surrounded by these disciples of his, Vyasa shone in beauty on the breast of the Himavat mountains like the Lord of all the ghostly beings, viz., Mahadeva, in the midst of those ghostly attendants of his. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having controlled his senses, was at time rapt up in thought. Availing ourselves of an interval in the conversation, we asked that foremost of regenerate persons to expound to us the meanings of the Vedas and the Verses in the Mahabharata and narrate to us the incidents as well of his own birth from Narayana. Conversant as he was with all topics of enquiry, he at first discoursed to us on the interpretations of the Srutis and the Mahabharata, and then set himself to narrate to us the following incidents relating to his birth from Narayana.

"'Vyasa said, "Listen, ye disciples, to this foremost of narratives, to this best of histories that relates again to the birth of a Rishi. Appertaining to the Krita age, this narrative has become known to me through my penances, ye regenerate ones. On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, endued with the austerest penances, transcending both good and ill, and possessed of unrivalled splendour, at first created Brahma, from his navel. After Brahma had started into birth, Narayana addressed him, saying: 'Thou hast sprung from my navel. Endued with puissance in respect of creation, do thou set thyself to create diverse kinds of creatures, rational and irrational.' Thus addressed by the author of his being, Brahma with his mind penetrated by anxiety, felt the difficulty of his task and became unwilling to do what he was commenced to do. Bowing his head unto the boon-giving and illustrious Hari, the Lord of the universe, Brahma said these words unto him,—'I bow to thee, O Lord of the deities, but I ask what puissance have I to create diverse creatures? I have no wisdom. Do thou ordain what should be ordained in view of this.' Thus addressed by Brahma, the Lord of the universe, viz., Narayana, disappeared there and then from Brahma's sight. The Supreme Lord, the god of gods, the chief of those endowed with intelligence, then began to think. The Goddess of Intelligence forthwith made her appearance before the puissant Narayana. Himself transcending all Yoga, Narayana then, by dint of Yoga, applied the Goddess of Intelligence properly. The illustrious and puissant and immutable Hari, addressing the Goddess of Intelligence who was endued with activity and goodness and all the puissance of Yoga, said unto her these words:— 'For the accomplishment of the task of creating all the worlds do thou enter into Brahma.' Commanded thus by the Supreme Lord, Intelligence forthwith entered Brahma. When Hari beheld that Brahma had become united with Intelligence, He once more addressed him, saying— 'Do thou now create diverse kinds of creatures.' — Replying unto Narayana by uttering the word 'Yes,' Brahma reverently accepted the command of his progenitor. Narayana then disappeared from Brahma's presence, and in a moment repaired to his own place, known by the name of Deva (Light or Effulgence). Returning to His own disposition (of Unmanifestness), Hari remained in that state of oneness. After the task of creation, however, had been accomplished by Brahma, another thought arose in the mind of Narayana. Indeed, he reflected in this strain:— 'Brahma, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become burthened with the weight of creatures. Many among the Daityas and Danavas and Rakshasas on Earth will become endued with great strength. Possessed of penances, they will at diverse times succeed in acquiring many excellent boons. Swelling with pride and might in consequence of those boons that they will succeed in obtaining, they will oppress and afflict the deities and the Rishis possessed of ascetic might. It is, therefore, meet that I should now and then lighten the burthen of the Earth, by assuming diverse forms one after another as occasion would require. I shall achieve this task by chastising the wicked and upholding the righteous. (Thus looked after by me), the Earth, which is the embodiment of Truth, will succeed in bearing her load of creatures. Assuming the form of a mighty snake I myself have to uphold the Earth in empty space. Upheld by me thus, she will uphold the entire creation, mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to rescue her at such times from peril.' Having reflected in this way, the illustrious slayer of Madhu created diverse forms in his mind in which to appear from time to time for accomplishing the task in view. 'Assuming the form of a Boar, of Man-lion, of a Dwarf, and of human beings, I shall quell or slay such enemies of the deities as will become wicked and ungovernable.' After this, the original Creator of the universe once more uttered the syllable, Bho, causing the atmosphere to resound with it. From this syllable of speech (Saraswati) arose a Rishi of the name Saraswat. The son, thus born of the Speech of Narayana, came to be, also called by the name of Apantaratamas. Endued with great puissance, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.[876] Unto that Rishi who, after birth, had bowed his head unto Narayana, the latter, who was the original Creator of all the deities and possessed of a nature that was immutable, said those words: 'Thou shouldst devote thy attention to the distribution of the Vedas, O foremost of all persons endued with intelligence.[877] Do thou, therefore, O ascetic, accomplish what I command thee.' — In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas sprang into existence, the latter, in the Kalpa named after the Self-born Manu, distributed and arranged the Vedas. For that act of the Rishi, the illustrious Hari became gratified with him, as also for his well-performed penances, his vows and observances, and his restraint of the senses or passions. Addressing him, Narayana said,— 'At each Manwantara, O son, thou wilt act in this way with respect to the Vedas. Thou shalt, in consequence of this act of thine, be immutable, O regenerate one, and incapable of being transcended by any one.

When the Kali age will set in, certain princes of Bharata's line, to be called by the name of Kauravas, will take their birth from thee. They will be celebrated over the Earth as high-souled princes ruling over powerful kingdoms. Born of thee, dissensions will break out among them ending in their destruction at one another's hands excepting yourself. O foremost of regenerate persons,[878] in that age also, endued with austere penances, thou wilt distribute the Vedas into diverse classes. Indeed, in that dark age, thy complexion will become dark. Thou shalt cause diverse kinds of duties to flow and diverse kinds of knowledge also. Although endued with austere penances, yet thou shalt never be able to free thyself from desire and attachment to the world. Thy son, however, will be freed from every attachment like unto the Supreme Soul, through the grace of Madhava. It will not be otherwise. He whom learned Brahmanas call the mind-born son of the Grandsire, viz., Vasishtha endued with great intelligence and like unto an ocean of penances, and whose splendour transcends that of the Sun himself, will be the progenitor of a race in which a great Rishi of the name of Parasara, possessed of mighty energy and prowess, will take his birth. That foremost of persons, that ocean of Vedas, that abode of penances, will become thy sire (when thou wilt take birth in the Kali age). Thou shalt take thy birth as the son of a maiden residing in the house of her sire, through an act of congress with the great Rishi Parasara. Doubts thou wilt have none with respect to the imports of things past, present, and future. Endued with penances and instructed by me, thou wilt behold the incidents of thousands and thousands of ages long past away. Thou wilt see through thousands and thousands of ages also in the future. Thou shalt, in that birth, behold me, O ascetic, — me that am without birth and death, — incarnated on Earth (as Krishna of Yadu's race), armed with the discus. All this will happen to thee, O ascetic, through the merit that will be thine in consequence of thy ceaseless devotion to me. These words of mine will never be otherwise. Thou shalt be one of the foremost of creatures. Great shall be thy fame. Surya's son Sani (Saturn) will, in a future Kalpa, take birth as the great Manu of that period. During that Manwantara, O son, thou shalt, in respect of merits, be superior to even the Manus of the several periods. Without doubt, thou shalt be so through my grace. Whatever exists in the world represents the result of my exertion. The thoughts of others may not correspond with their acts. As regards myself, however, I always ordain what I think, without the least impediment!'[879] Having said these words unto the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord dismissed him, saying unto him.— 'Go.' I am he that was born as Apantaratamas through the command of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipayana, a delighter of the race of Vasishtha.[880] I have thus told you, my dear disciples, the circumstances, of my own former birth which was due to the grace of Narayana in so much that I was a very portion of Narayana himself. Ye foremost of intelligent persons, I underwent, in days of yore, the austerest penances, with the aid of the highest abstraction of the mind. Ye sons, moved by my great affection for yourselves that are devoted to me with reverence, I have told you everything relating to what you wished to know from me, viz., my first birth in days of remote antiquity and that other birth subsequent to it (viz., the present one)!"'

"Vaisampayana continued, 'I have thus narrated to thee, O monarch, the circumstances connected with the former birth of our revered preceptor, viz., Vyasa of unstained mind, as asked by thee. Listen to me once again. There are diverse kinds of cults, O royal sage, that go by diverse names such as Sankhya, Yoga, the Pancharatra, Vedas, and Pasupati. The promulgator of Sankhya cult is said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system. The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha. The cult known by the name of Pasupata was promulgated by the Lord of Uma, that master of all creatures, viz., the cheerful Siva, otherwise known by the name of Sreekantha, the son of Brahma. The illustrious Narayana is himself the promulgator of the cult, in its entirety, contained in the Pancharatra scriptures. In all these cults, O foremost of kings, it is seen that the puissant Narayana is the one sole object of exposition. According to the scriptures of these cults and the measure of knowledge they contain, Narayana is the one sole object of worship they inculcate. Those persons whose visions, O king, are blinded by darkness, fail to understand that Narayana is the Supreme Soul pervading the entire universe. Those persons of wisdom who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of reverent worship in the universe. I say that there is no other being like Him. The Supreme Deity, called by the name of Hari, resides in the hearts of those that have succeeded (with the aid of the scriptures and of inference) in dispelling all doubts. Madhava never resides in the hearts of those that are under the sway of doubts and that would dispute away everything with the aid of false dialectics. They that are conversant with the Pancharatra scriptures, that are duly observant of the duties laid down therein, and that are devoted to Narayana with their whole souls, succeed in entering into Narayana. The Sankhya and the Yoga systems are eternal. All the Vedas, again, O monarch, are eternal. The Rishis, in all these systems of cult, have declared that this universe existing from ancient times is Narayana's self. Thou shouldst know that whether acts, good or bad, are laid down in the Vedas and occurrence in heaven and Earth, between the sky and the waters, are all caused by and flow from that ancient Rishi Narayana.'"

SECTION CCCLI

"Janamejaya said, 'O regenerate one, are there many Purushas or is there only one? Who, in the universe, is the foremost of Purushas? What, again, is said to be the source of all things?'

"Vaisampayana said, 'In the speculations of the Sankhya and the Yoga systems many Purushas have been spoken of, O jewel of Kuru's race. Those that follow these systems do not accept that there is but one Purusha in the universe.[881] In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant with the soul, endued with penances, self-restrained, and worthy of reverent worship. This speculation on Purusha, O king, occurs in all the Vedas. It is well known to be identical with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it. Having occupied themselves with reflection on what is called Adhyatma, diverse Rishis, O king, having Kapila for their first, have declared their opinions on the topic both generally and particularly. Through the grace of Vyasa of immeasurable energy, I shall expound to thee what Vyasa has said in brief on this question of the Oneness of Purusha. In this connection is cited the old narrative of the discourse between Brahma, O king, and the Three-eyed Mahadeva. In the midst of the Ocean of milk, there is a very high mountain of great effulgence like that of gold, known, O monarch, by the name of Vaijayanta. Repairing thither all alone, from his own abode of great splendour and felicity, the illustrious deity Brahma used very often to pass his time, engaged in thinking on the course of Adhyatma. While the four-faced Brahma of great intelligence was seated there, his son Mahadeva, who had sprung from his forehead encountered him one day in course of his wanderings through the universe. In days of yore, the Three-eyed Siva endued with puissance and high Yoga, while proceeding along the sky, beheld Brahma seated on that mountain and, therefore, dropped down quickly on its top. With a cheerful heart he presented him before his progenitor and worshipped his feet. Beholding Mahadeva prostrated at his feet, Brahma took him up with his left hand. Having thus raised Mahadeva up, Brahma, that puissant and one Lord of all creatures, then addressed his son, whom he met after a long time, in these words.

"'The Grandsire said, "Welcome art thou, O thou of mighty arms. By good luck I see thee after such a long time come to my presence. I hope, O son, that everything is right with thy penances and thy Vedic studies and recitations. Thou art always observant of the austerest penances. Hence I ask thee about the progress and well-being of those penances of thine!"

"'Rudra said, "O illustrious one, through thy grace, all is well with my penances and Vedic studies. It is all right, again, with the universe. I saw thy illustrious self a long while ago in thy own home of felicity and effulgence. I am coming thence to this mountain that is now the abode of thy feet.[882] Great is the curiosity excited in my mind by this withdrawal of thyself into such a lone spot from thy usual region of felicity and splendour. Great must the reason be, O Grandsire, for such an act on thy part. Thy own foremost abode is free from the pains of hunger and thirst, and inhabited by both deities and Asuras, by Rishis of immeasurable splendour, as also by Gandharvas and Apsaras. Abandoning such a spot of felicity, thou residest alone in this foremost of mountains. The cause of this cannot but be grave."

"'Brahma said, "This foremost of mountains, called Vaijayanta, is always my residence. Here, with concentrated mind, I meditate on the one universal Purusha of infinite proportions."

"'Rudra said, "Self-born thou art. Many are the Purushas that have been created by thee. Others again, O Brahma, are being created by thee. The Infinite Purusha, however, of whom thou speakest, is one and single. Who is that foremost of Purushas, O Brahma, that is being meditated by thee? Great is the curiosity I feel on this point. Do thou kindly dispel the doubt that has taken possession of my mind.”

“‘Brahma said, “O son, many are those Purushas of whom thou speakest. The one Purusha, however, of whom I am thinking, transcends all Purushas and is invisible. The many Purushas that exist in the universe have that one Purusha as their basis; and since that one Purushas is said to be the source whence all the innumerable Purushas have sprung, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Purusha who is identified with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all attributes.”’“

SECTION CCCLII

“‘Brahma said,— “Listen, O son, as to how that Purusha is indicated. He is eternal and immutable. He is undeteriorating and immeasurable. He pervades all things.[883] O best of all creatures, that Purusha cannot be seen by thee, or me, or others. Those that are endued with the understanding and the senses but destitute of self-restraint and tranquility of soul cannot obtain a sight of him. The Supreme Purusha is said to be one that can be seen with the aid of knowledge alone. Though divested of body, He dwells in every body. Though dwelling, again, in bodies, He is never touched by the acts accomplished by those bodies. He is my Antaratma (inner soul). He is thy inner soul. He is the all-seeing Witness dwelling within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time. The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and single, he roves through all Kshetras (Bodies) unrestrained by any limitations on his will and as he likes. Kshetra is another name for body. And because he knows all Kshetras as also all good and bad deeds, therefore he, who is the soul of Yoga, is called by the name of Kshetrajna.[884] No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. Agreeably to the Sankhya mode, as also with the aid of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Purusha, but alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the measure of my knowledge, discourse to thee upon that eternal Purusha and his Oneness and supreme greatness. The learned speak of him as the one Purusha. That one eternal Being deserves the appellation of Mahapurusha (the great supreme Purusha). Fire is an element, but it may be seen to blaze up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of diverse kinds, but they have one common origin whence they have flowed. The Wind is one, but it blows in diverse forms in the world. The great Ocean is the one parent of all the waters in the world seen under diverse circumstances. Divested of attributes, that one Purusha is the universe displayed in infinitude. Flowing from him, the infinite universe enters into that one Purusha again who transcends all attributes, when the time of its destruction comes. By casting off the consciousness of body and the senses, by casting off all acts good and bad, by casting off both truth and falsehood, one succeeds in divesting oneself of attributes. The person who realises that inconceivable Purusha and comprehends his subtile existence in the quadruple form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, in consequence of such comprehension, attains to perfect tranquillity of heart, succeeds in entering into and identifying himself with that one auspicious Purusha. Some persons possessed of learning speak of him as the supreme soul. Others regarded him as the one soul. A third class of learned men describe him as the soul.[885] The truth is that he who is the Supreme Soul is always divested of attributes. He is Narayana. He is the universal soul, and he is the one Purusha. He is never affected by the fruits of acts even as the leaf of the lotus is never drenched by the water one may throw upon it. The Karamta (acting Soul) is different. That Soul is sometimes engaged in acts and when it succeeds in casting off acts attains to Emancipation or identity with the Supreme Soul. The acting Soul is endued with the seven and ten possessions.[886] Thus it is said that there are innumerable kinds of Purushas in due order. In reality, however, there is but one Purusha. He is the abode of all the ordinances in respect of the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object that is conceived. He is possessed of attributes and is free from them. What has previously, O son, been named Pradhana, and is the mother of the Mahat tattwa is no other than the Effulgence of the Supreme Soul; because He it is who is eternal, without destruction and any end and ever immutable. He it is who creates the prime ordinance in respect of Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts, possessed of excellent merits and fraught with blessings, flow in the world from the Vedas, have been caused by Him.[887] All the deities and all the Rishis, possessed of tranquil souls, occupying their places on the altar, dedicate to him the first share of their sacrificial offerings.[888] I, that am Brahma, the primeval master of all creatures, have started into birth from Him, and thou hast taken thy birth from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries. Divided into four portions (viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva), He sports as He pleases. That illustrious and divine Lord is even such, awakened by His own knowledge. I have thus answered thee, O son, according to thy questions, and according to the way in which the matter is expounded in the Sankha system and the Yoga philosophy.”’“

SECTION CCCLIII

Sauti said, “After Vaisampayana had explained to king Janamejaya in this way the glory of Narayana, he began to discourse on another topic by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the Pandavas and the Rishis as also of Krishna himself. Indeed, Vaisampayana began by saying what follows.[889]

“‘Yudhishthira said, “Thou hast, O grandsire discoursed to us on the duties appertaining to the religion of Emancipation. It behoveth thee now to tell us what the foremost duties are of persons belonging to the several modes of life!”[890]

“‘Bhishma said, “The duties ordained in respect of every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties which are as so many doors, to great sacrifices and gifts and none of the practices inculcated by them are futile in respect of consequence. One who adopts particular duties with steady and firm faith, praises these duties adopted by him to the exclusion of the rest, O chief of Bharata’s race. This particular topic, however, on which thou wishest me to discourse was in days of yore the subject of conversation between the celestial Rishi Narada and the chief of the deities, viz., Indra. The great Rishi Narada, O king, revered by all the world is a siddha i.e., his sadhana has met fulfilment. He wanders through all the worlds unobstructed by anything, like the all-pervading wind itself. Once upon a time he repaired to the abode of Indra. Duly honoured by the chief of the deities, he sat close to his host. Beholding him seated at his ease and free from fatigue, the lord of Sachi addressed him, saying,— ‘O great Rishi, is there any thing wonderful that has been beheld by thee, O sinless one? O regenerate Rishi, crowned with ascetic success, thou rovest, moved by curiosity, through the universe of mobile and immobile objects, witnessing all things. O celestial Rishi, there is nothing in the universe that is unknown to thee. Do thou tell me, therefore, of any wonderful incident which thou mayst have seen or heard of or felt.’ Thus questioned, Narada, that foremost of speakers, O king, then commented to recite unto the chief of the celestials the extensive history that follows. Listen now to me as I recite that story which Narada told before Indra. I shall narrate it in the same manner in which the celestial Rishi had narrated it, and for the same purpose that he had in view!”’“

SECTION CCCLIV

"'Bhishma said, "In an excellent town called by the name of Mahapadma which was situate on the southern side of the river Ganga, there lived, O best of men, a Brahmana of concentrated soul. Born in the race of Atri, he was endued with amiability. All his doubts had been dispelled (by faith and contemplation) and he was well conversant with the path he was to follow. Ever observant of the religious duties, he had his anger under perfect control. Always contented, he was the complete master of his senses. Devoted to penances and study of the Vedas, he was honoured by all good men. He earned wealth by righteous means and his conduct in all things corresponded with the mode of life he led and the order to which he belonged. The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many children and spouses. His behaviour was always respectable and faultless. Observing that he had many children, the Brahmana betook himself to the accomplishment of religious acts on a large scale. His religious observances, O king, had reference to the customs of his own family.[891] The Brahmana reflected that three kinds of duties have been laid down for observances. There were first, the duties ordained in the Vedas in respect of the order in which he was born and the mode of life he was leading (viz., a Brahmana in the observance of domesticity). There were secondly, the duties prescribed in the scriptures, viz., those especially called the Dharmasastras. And, thirdly, there were those duties that eminent and revered men of former times have followed though not occurring either in the Vedas or the scriptures.[892] 'Which of these duties should I follow? Which of them, again, followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?' — Thoughts like these always troubled him. He could not solve his doubts. While troubled with such reflections, a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest. The householder duly honoured his guest according to those ordinances of worship that are laid down in the scriptures. Beholding his guest refreshed and seated at ease, the host addressed him in the following words.

"""The Brahmana said, 'O sinless one, I have become exceedingly attached to thee in consequence of the sweetness of thy conversation. Thou hast become my friend. Listen to me, for I wish to say something unto thee. O foremost of Brahmanas, after making over the duties of a householder to my son, I wish to discharge the highest duties of man. What, O regenerate one, should be my path? Relying upon the Jiva soul, I wish to achieve existence in the one (supreme) soul. Alas, bound up in the ties of attachment, I have not the heart to actually set myself to the accomplishment of that task.[893] And since the best portion of my life has passed away in the observance of domesticity, I desire to devote the remnant of my life in earning the means of defraying the expenses of my journey in respect of the time to come. The desire has arisen in my mind of crossing the ocean of the world. Alas, whence shall I get the raft of religion (with which to accomplish my purposes)? Hearing that even the very deities are persecuted and made to endure the fruits of their acts, and beholding the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the diverse objects of pleasure with which it comes into contact. Beholding also that the Yatis depend for their sustenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do thou, aided by that religion which is founded upon the basis of intelligence and reason, set me to the observance of a particular course of duties and observance!'""[894]

"'Bhishma continued, "Endued with great wisdom, the guest, hearing this speech of his host which was consistent with righteousness, said these sweet words in a melodious voice.

"""The guest said, 'I myself also am confounded with respect to this topic. The same thought occupies my mind. I am unable to arrive at definite conclusions. Heaven has many doors. There are some that applaud

Emancipation. Some regenerate persons praise the fruits attainable by the performance of sacrifices. Some there are that take refuge in the forest mode of life. Some, again, betake themselves to the domestic mode of life. Some rely upon the merits attainable by an observance of the duties of kings. Some rely upon the fruits of that culture which consists in restraining the soul. Some think that the merits resulting from a dutiful obedience to preceptors and seniors are efficacious. Some betake themselves to restraints imposed on speech. Some by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of compassion, and some by practising Truth. Some rush to battle, and after laying down their lives, have attained to heaven. Some, again, attaining to success by practising the vow called Unccha, have betaken themselves to the path of heaven. Some have devoted themselves to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, possessed of intelligence, with tranquil souls, and having their senses under complete control, attain to heaven. Others characterised by simplicity and truth, have been slain by men of wickedness. Endued with pure souls, such men of truth and simplicity, have become honoured denizens of heaven. In this world, it is seen, that men betake themselves to heaven, through a thousand doors of duty, all standing wide open. My understanding has been troubled by thy question, like a fleecy cloud before the wind.’”’“

SECTION CCCLV

“““The guest continued, ‘For all that, O Brahmana, I shall endeavour to instruct thee duly. Listen to me as I recite to thee that which I have heard from my preceptor. In that place whence, in course of a former creation, the wheel of righteousness was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called after the Nagas. There, in that region, all the deities, being assembled together, had in days of old performed a grand sacrifice. There the foremost of earthly kings, Mandhatri, vanquished Indra, the chief of the celestials. A mighty Naga, of righteous soul, dwells in the city that stands in that region. That great Naga is known by the name of Padmanabha or Padma. Walking in the triple path (of acts, knowledge, and adoration) he gratifies all creatures in thought, word, and deed. Reflecting upon all things with great care, he protects the righteous and chastises the wicked by adopting the quadruple policy of conciliation, provoking dissensions, making gifts or bribes, and using force. Repairing thither, thou shouldst put to him the questions thou wishest. He will show thee truly what the highest religion is. That Naga is always fond of guests. Endued with great intelligence, he is well conversant with the scriptures. He is possessed of all desirable virtues the like of which are not to be noticed in any other person. By disposition he is always observant of those duties which are performed with or in water.[895] He is devoted to the study of the Vedas. He is endued with penances and self-restraint. He has great wealth. He performs sacrifice, makes gifts, abstains from inflicting injury and practises forgiveness. His conduct in all respects is excellent. Truthful in speech and freed from malice, his behaviour is good and his senses are under proper control. He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is beneficial and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure and stainless as the water of a lake in the midst of the Ganges.’”’“

SECTION CCCLVI

“‘“The host replied, ‘I have heard these words of thine, that are so consoling, with as much gratification as is felt by a person heavily loaded when that load is taken off his head or shoulders. The gratification that a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long while for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds savoury food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is experienced by one when meeting with a dear friend or relative about whom one had become exceedingly anxious, resembles that with which I have been filled in consequence of these words uttered by thee.[896] Like a person with upturned gaze I have heard what has fallen from thy lips and am reflecting upon their import. With these wise words of thine thou hast truly instructed me! Yes, I shall do what thou hast commanded me to do. Thou mayst go tomorrow at dawn, passing the night happily with me and dispelling thy fatigue by such rest. Behold, the rays of the divine Surya have been partially dimmed and the god of day is proceeding in his downward course!’”

“‘Bhishma continued, “Hospitably waited upon by that Brahmana, the learned guest, O slayer of foes, passed that night in the company of his host. Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, viz., Sannyasa (Renunciation). So engrossing was the nature of their conversation that the night passed away as if it were day. When morning came, the guest was worshipped with due rites by the Brahmana whose heart had been eagerly set upon the accomplishment of what (according to the discourse of the guest) was regarded by him to be beneficial for himself. Having dismissed his guest, the righteous Brahmana, resolved to achieve his purpose, took leave of his kinsmen and relatives, and set out in due time for the abode of that foremost of Nagas, with heart steadily directed towards it.”’“

SECTION CCCLVII

“‘Bhishma said, “Proceeding by many delightful forests and lakes and sacred waters, the Brahmana at last arrived at the retreat of a certain ascetic. Arrived there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey. With a clear idea of the purpose of his journey, the Brahmana then reached the house of the Naga. Entering it duly, he proclaimed himself in proper words, saying,—‘Ho! who is there! I am a Brahmana, come hither as a guest!’ — Hearing these words, the chaste wife of the Naga, possessed of great beauty and devoted to the observance of all duties, showed herself. Always attentive to the duties of hospitality, she worshipped the guest with due rites, and welcoming him, said, ‘What can I do for you?’

“‘“The Brahmana said, ‘O lady, I am sufficiently honoured by thee with the sweet words thou hast said unto me. The fatigue of my journey has also been dispelled. I desire, O blessed lady, to see thy excellent lord. This is my high object. This is the one object of my desire. It is for this reason that I have come today to the residence of the Naga, thy husband.’

“‘“The wife of the Naga said, ‘Reverend sir, my husband has gone to drag the car of Surya for a month. O learned Brahmana, he will be back in fifteen days, and will, without doubt show himself unto thee. I have thus told thee the reason of my husband’s absence from home. Be that as it may, what else is there that I can do for thee? Tell me this!’

“‘“The Brahmana said, ‘O chaste lady, I have come hither with the object of seeing thy husband. O reverend dame, I shall dwell in the adjacent forest, waiting for his return. When thy husband comes back, do kindly tell him that I have arrived at this place impelled by the desire of seeing him. Thou shouldst also inform me of his return when that event occurs. O blessed lady, I shall, till then, reside on the banks of the Gomati, waiting for his return and living all the while upon frugal fare.’ Having said this repeatedly unto the wife of the Naga, that foremost of Brahmanas proceeded to the banks of the Gomati for residing there till the time of the Naga’s return.”’“

SECTION CCCLVIII

“‘Bhishma continued, “The Nagas of that city became exceedingly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to reside in the forest, entirely abstaining all the while from food, in expectation of the arrival of the Naga chief. All the kinsmen and relatives of the great Naga, including his brother and children and wife, assembling together, repaired to the spot where the Brahmana was staying. Arrived on the banks of the Gomati, they beheld that regenerate person seated in a secluded spot, abstaining from food of every kind, observant the while of excellent vows, and engaged in silently reciting certain Mantras. Approaching the presence of the Brahmana and offering him due worship, the kinsmen and relatives of the great Naga said unto him these words fraught with candour:— ‘O Brahmana, endued with wealth of asceticism, this is the sixth day of thy arrival here, but thou sayest no word about thy food. O regenerate one, thou art devoted to righteousness. Thou hast come to us. We two are here in attendance upon thee. It is absolutely necessary that we should do the duties of hospitality to thee. We are all relations of the Naga chief with whom thou hast business. Roots or fruits, leaves, or water, or rice or meat, O best of Brahmanas, it behoveth thee to take for thy food. In consequence of thy dwelling in this forest under such circumstances of total abstention from food, the whole community of Nagas, young and old, is being afflicted, since this thy fast implies negligence on our part to discharge the duties of hospitality. We have none amongst us that has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has been born in our race that has eaten before serving the deities or guests or relatives arrived at his residence.’

"""The Brahmana said, 'In consequence of these solicitations of you all, I may be regarded to have broken my fast. Eight days are wanting for the day to come when the chief of the Nagas will return.[897] If, on the expiry of the eighth night hence, the chief of the Nagas does not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is in consequence of my regard for the Naga chief. You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything in consequence of which this my vow may be broken.' — The assembled Nagas, thus addressed by the Brahmana, were dismissed by him, whereupon, O foremost of men, they returned to their respective residences.""""

SECTION CCCLIX

“‘Bhishma said, “Upon the expiry of the period of full fifteen days, the Naga chief (Padmanabha), having finished his task of dragging the car of Surya and obtained the latter’s permission, came back to his own house. Beholding him come back, his spouse approached him quickly for washing his feet and dutifully discharging other tasks of a similar nature. Having gone through these tasks, she took her seat by his side. The Naga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying, ‘I hope, my dear wife, that during my absence thou hast not been unmindful of worshipping the deities and guests agreeably to the instructions I gave thee, and according to the ordinances laid down in the scriptures. I hope, without yielding to that uncleansed understanding which is natural to persons of thy sex, thou hast, during my absence from home, been firm in the observance of the duties of hospitality. I trust that thou hast not transcended the barriers of duty and righteousness.’

“‘“The wife of the Naga said, ‘The duty of disciples is to wait with reverence upon their preceptor accomplishing his bidding; that of Brahmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by cherishing the good and chastising the wicked. It is said that the duties of a Kshatriya embrace the protection of all creatures from wrong and oppression. The duty of the Sudra is to serve with humility persons of the three regenerate orders, viz., Brahmanas, Kshatriyas and Vaisyas. The religion of the house-holder, O chief of the Nagas, consists in doing good to all creatures. Frugality of fare and observance of vow in due order, constitute merit (for persons of all classes) in consequence of the connection that exists between the senses and the duties of religion.[898] “Who am I? Whence have I come? What are others to me and what am I to others?” —

these are the thoughts to which the mind should ever be directed by him who leads that course of life which leads to Emancipation. Chastity and obedience to the husband constitute the highest duty of the wife. Through thy instruction, O chief of the Nagas, I have learnt this well. I, therefore, that am well conversant with my duty, and that have thee for my husband — thee that art devoted to righteousness, — O, why shall I, swerving from the path of duty, tread along the path of disobedience and sin? During thy absence from home, the adorations to the deities have not fallen off in any respect. I have also, without the slightest negligence, attended to the duties of hospitality towards persons arrived as guests in thy abode. Fifteen days ago a Brahmana has come here. He has not disclosed his object to me. He desires to have an interview with thee. Dwelling the while on the banks of the Gomati he is anxiously expecting thy return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of the Vedas. O chief of the Nagas, I have made a promise to him to the effect that I would despatch thee to him as soon as thou wouldst come back to thy abode. Hearing these words of mine, O best of Nagas, it behoveth thee to repair thither. O thou that hearest with thy eyes, it behoveth thee to grant unto that regenerate person the object that has brought him hither!’”’“[899]

SECTION CCCLX

“““The Naga said, ‘O thou of sweet smiles, for whom hast thou taken that Brahmana? Is he really a human being or is he some deity that has come hither in the disguise of a Brahmana? O thou of great fame, who is there among human beings that would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with thee about dispatching me to him for paying him a visit at the place where he is dwelling? Amongst the deities and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy. Possessed of great speed, they are endued again with excellent fragrance. They deserve to be worshipped. They are capable of granting boons. Indeed, we too deserve to be followed by others in our train. I tell thee, O lady, that we are incapable of being seen by human beings.’[900]

“““The spouse of the Naga chief said, ‘Judging by his simplicity and candour I know that that Brahmana is not any deity who subsists on air. O thou of great wrath, I also know this, viz., that he reveres thee with all his heart. His heart is set upon the accomplishment of some object that depends upon thy aid. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower (for slaking its thirst), even so is that Brahmana waiting in expectation of a meeting with thee.[901] Let no calamity betake him in consequence of his inability to obtain a sight of thee. No person born like thee in a respectable family can be regarded to remain respectable by neglecting a guest arrived at his house.[902] Casting off that wrath which is natural to thee, it behoveth thee to go and see that Brahmana. It behoveth thee not to suffer thyself to be consumed by disappointing that Brahmana. The king or the prince, by refusing to wipe the tears of persons that come to him from hopes of relief, incurs the sin of foeticide.

By abstaining from speech one attains to wisdom. By practising gifts one acquires great fame. By adhering to truthfulness of speech, one acquires the gift of eloquence and comes to be honoured in heaven. By giving away land one attains to that high end which is ordained for Rishis leading the sacred mode of life. By earning wealth through righteous means, one succeeds in attaining to many desirable fruits. By doing in its entirety what is beneficial for oneself, one can avoid going to hell. That is what the righteous say.'

"""The Naga said, 'I had no arrogance due to pride. In consequence, however, of my birth, the measure of my arrogance was considerable. Of wrath, which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of thy excellent instructions. I do not behold, O blessed dame, any darkness that is thicker than wrath. In consequence, however, of the Naga having excess of wrath, they have become object of reproach with all persons.[903] By succumbing to the influence of wrath, the ten-headed Ravana of great prowess, became the rival of Sakra and was for that reason slain by Rama in battle. Hearing that the Rishi Rama of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of their sire, the sons of Kartavirya, yielding to wrath, took such entry as an insult to their royal house, and as the consequence thereof, they met with destruction at the hands of Rama. Indeed, Kartavirya of great strength, resembling the Thousand-eyed Indra himself, in consequence of his having yielded to wrath, was slain in battle by Rama of Jamadagni's race. Verily, O amiable lady at thy words I have restrained my wrath, that foe of penances that destroyer of all that is beneficial for myself. I praise my own self greatly since, O large-eyed one, I am fortunate enough to own thee for my wife, — thee that are possessed of every virtue and that hast inexhaustible merits. I shall now proceed to that spot where the Brahmana is staying. I shall certainly address that Brahmana in proper words and he shall certainly go hence, his wishes being accomplished.'"""

SECTION CCCLXI

“‘Bhishma said, “Having said these words unto his dear spouse, the chief of the Nagas proceeded to that place where the Brahmana was sitting in expectation of an interview with him. As he proceeded, he thought of the Brahman and wondered as to what the business could be that had brought him to the Naga city. Arrived at his presence, O chief of men, that foremost of Nagas devoted by his nature to righteousness, addressed his guest in sweet words, saying, ‘O Brahmana do not yield to wrath. I address thee in peace. Do not be angry. After whom hast thou come hither? What is thy object? Coming to thee, I ask thee in affection, O regenerate one whom dost thou adore in this retired spot on the banks of the Gomati!’

“‘“The Brahmana said, ‘Know that my name is Dharmaranya, and that I have come hither for obtaining a sight of the Naga Padmanabha, O foremost of all regenerate persons. With him I have some business. I have heard that he is not at home and that, therefore, I am not now near his present quarters. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I regard as dear to me. For dispelling all evil from him and bringing about what is beneficial to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily.’

“‘“The Naga said, ‘Verily, thy conduct is exceedingly good. Pious thou art and devoted to the good of all righteous persons. O highly blessed Brahmana, every praise is due to thee. Thou beholdest the Naga with eyes of affection. I am that Naga, O learned Rishi, whom thou seekest. Do thou command me, as thou wishest, in respect of what is agreeable to thee and what I should do for thee. Having heard from my spouse that thou art here, I have approached this spot, O regenerate one, for beholding thee. When thou hast come hither, thou art certain to return hence with thy object fulfilled. It behoveth thee, O foremost of regenerate persons, to employ me to any task with all confidence. All of us have certainly been purchased by thee with thy merits,[904] since thou, disregarding what is for thy own good, hast employed thy time in seeking the good of ourselves.'

"""The Brahmana said, 'O highly blessed Naga, I have come hither, moved by the desire of obtaining a sight of thee. I have come here, ignorant as I am with all things, for asking thee about something. O Naga, relying on the Jiva-soul, I desire to attain to the Supreme Soul which is the end of the Jiva-soul. I am neither attached to, nor dissociated from, the world.[905] Thou shinest with the effulgence of thy own merits covered by pure fame, — with an effulgence that is as agreeable as that of the moon. O thou that livest on air alone, do thou first answer a question that I wish to put to thee. Afterwards I shall inform thee of the object that has brought me hither!'"""

SECTION CCCLXII

“““The Brahmana said, ‘Thou goest away for dragging the one-wheeled car of Vivaswat according to thy turn. It behoveth thee to describe to me anything wonderful that thou mayst have noticed in those regions through which thou sojournest!’

“““The Naga said, ‘The divine Surya is the refuge or home of innumerable wonders. All the creatures that inhabit the three worlds have flowed from Surya. Innumerable Munis, crowned with ascetic success, together with all the deities, reside in the rays of Surya like birds perching on the branches of trees. What, again, can be more wonderful than this that the mighty Wind, emanating from Surya, takes refuge in his ray and thence yawns over the universe? What can be more wonderful than this, O regenerate Rishi, that Surya, dividing the Wind into many portions from desire of doing good to all creatures, creates rain that falls in the rainy season? What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in blazing effulgence, looketh upon the universe? What can be more wonderful than this that Surya has a dark ray which transforms itself into clouds charged with rain and pours showers of rain when the season comes? What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down once again in the rainy season? In certain rays of Surya, the Soul of the universe is said to reside. From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures. What can be more wonderful, O Brahmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with exceeding effulgence, eternal, and without beginning and without end, resides in Surya? Listen however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, in consequence of my adjacence to

Surya. In former times, one day at the hour of noon, while Surya was shining in all his glory and giving heat to everything we beheld a Being coming towards Surya, who seemed to shine with effulgence that was equal to that of Surya himself. Causing all the worlds to blaze up with his glory and filling them with his energy, he came, as I have already told thee, towards Surya, rending the firmament, as it were, for making his path through it. The rays that emanated from his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. In consequence of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Surya. As soon as he came near, Surya extended his two hands (for giving him a respectful reception). For honouring Surya in return, he also extended his right-hand. The latter then, piercing through the firmament, entered into Surya's disc. Mingling then with Surya's energy, he seemed to be transformed into Surya's self. When the two energies thus met together, we were so confounded that we could not any longer distinguish which was which. Indeed, we could not make out who was Surya whom we bore on his car, and who was the Being that we had seen coming through the sky. Filled with confusion, we then addressed Surya, saying,— "O illustrious one who is this Being that has mixed himself with thee and has been transformed into thy second self?"'""

SECTION CCCLXIII

“‘“‘Surya said, “This Being is not the god of fire, he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained to heaven in consequence of his having been crowned with success in the observance of the vow called Unccha.[906] This person had subsisted upon fruits and roots and upon the fallen leaves of trees. He had sometimes subsisted upon water, and sometimes upon air alone, passing his days with concentrated soul. The deity Mahadeva had been gratified by him with constant recitation of the Samhitas. He had endeavoured to accomplish those acts that lead to heaven. Through the merits of those acts he hath now attained to heaven. Without wealth and without desire of any kind, he had observed the vow called Unccha in the matter of his sustenance. This learned Brahmana, ye Nagas, had been devoted to the good of all creatures. Neither deities, nor Gandharvas, nor Asuras, nor Nagas, can be regarded as superior to those creatures that attain to this excellent end of coming into the solar disc?” — Even such, O regenerate one, was the wonderful incident that I beheld on that occasion. That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success acquire, to this day, O regenerate one, goes round the Earth, staying in the disc of Surya!’”’“

[NOTE: There was no section CCLXIV in the source edition. — JBH]

SECTION CCCLXV

“““The Brahmana said, ‘Without doubt, this is very wonderful, O Naga, I have been highly gratified by listening to thee. By these words of thine that are fraught with subtile meaning, thou hast shown me the way I am to follow. Blessed be thou, I desire to depart hence. O best of Nagas, thou shouldst recollect me now and then and enquire after me by sending thy servant.’

“““The Naga said, ‘The object that brought thee here is still in thy breast, for thou hast not as yet disclosed it to me. Where then wilt thou go? Tell me, O regenerate one, what should be done by me, and what that object is which brought thee hither. After the accomplishment of thy business, whatever it is, expressed or unexpressed in speech, thou mayst depart, O foremost of regenerate persons, saluting me and dismissed by me cheerfully, O thou of excellent vows. Thou hast conceived a friendship for me. O regenerate Rishi, it behoveth thee not to depart from this place after having only seen me, thyself sitting under the shade of this tree. Thou hast become dear to me and I have become dear to thee, without doubt. All the persons in this city are thine. What objection then is there, O sinless one, to pass some time in my house?—’

“““The Brahmana said, ‘It is even so, O thou of great wisdom, O Naga that hast acquired a knowledge of the soul. It is very true that the deities are not superior to thee in any respect. He that is thyself, is verily myself, as he that is myself is truly thyself. Myself, thyself, and all other creatures, shall all have to enter into the Supreme Soul. Doubt penetrated my mind, O chief of Nagas, in the matter of the best means for winning righteousness or merit. That doubt has been dispelled by thy discourse, for I have learnt the value of the Unccha vow. I shall hence follow that which is so very efficacious in the matter of beneficial consequences. That, O blessed one, has become my certain conclusion now, based on excellent reasons. I take thy leave. Blessings to thee. My object has been accomplished, O Naga.'"

"'Bhishma said, "Having saluted that foremost of Nagas in this way, the Brahmana (named Dharmaranya), firmly resolved to follow the Unccha mode of life, proceeded to the presence, O king, of Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.[907] Chyavana performed the Samskara rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O monarch, recited this history to king Janaka in his place. King Janaka, in his turn, narrated it to the celestial Rishi Narada of high soul. The celestial Rishi Narada too, of stainless acts, repairing on one occasion to the abode of Indra, the chief of the deities, gave to Indra this history upon being asked by him. The chief of the celestials, having obtained it thus from Narada, recited this blessed history to a conclave consisting of all the foremost Brahmanas, O monarch. On the occasion, again, of my dreadful encounter with Rama of Bhrigu's race (on the field of Kurukshetra), the celestial Vasus, O king, recited this history to me.[908] Asked by thee, O foremost of righteous men, I have recited this history that is excellent and sacred and fraught with great merit. Thou hadst asked me about what constitutes the highest duty, O king. This history is my answer to thy query. A brave man he was, O monarch, that betook himself to the practice of the Unccha vow in this way, without expectation of any fruit. Firmly resolved, that Brahmana, instructed, by the chief of Nagas in this way about his duty, betook himself to the practice of Yama and Niyama, and subsisting the while upon such food as was allowed by the Unccha vow, proceeded to another forest."'"

The end of Santi Parva.

ENDNOTES

[1] Smriti is memory. One whose smriti is lost means one whose conceptions of right and wrong are confounded. Atmanah sampradanena is 'by the surrender of oneself' to one's own passions or Kamadibhyah as the commentator explains.

[2] Chittam is explained by the commentator as the gross understanding, and Sattwa as the subtile understanding. The understanding that is concerned with the images brought by the mind or the senses is called gross; while that which is concerned with ideas about Brahma is called subtile. Kalanjara is explained by the commentator either as standing for the mountain of that name, i.e., irremovable as the mountain so called; or, as one who destroys the effect of Time, i.e., one who subdues Time instead of being subdued by that universal conqueror.

[3] The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. Atmani sthitwa means living in one's real or true nature, i.e., merging everything into the Soul. This is attained when the consciousness of duality is transcended.

[4] Atmanam in the first line is the Jiva-soul, and atmani is the Supreme Soul. In the second line also, the same distinction is observed between the two words.

[5] Brahmanas, who having completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.

[6] Adhyatma is topic bearing on the Soul. Here it signifies the seven and twenty usual topics of philosophical discourse, viz., the five organs of action, the five organs of knowledge, the mind and three others called Chitta, etc., the five vital breaths, the five elementary substances, Desire. Acts, and Avidya.

[7] The second clause of the second line is explained by the commentator as yasmin kamani nimitte sati yat anupasyati.

[8] The grammatical construction is Gunebhyah paramagatah gunan na ativartante. The meaning is this: Mind, Understanding, and Nature (or individual disposition of man or animal or vegetable, etc) are all due to their own previous states. Nature in particular being the result of the desires of a past state of existence. Such being their origin, they too are due to the five entities named. As regards their functions, it is said that having reached to that which is Gunebhyah parama, i.e., Srotradikaryam swarupam, they do not transcend the gunas themselves; or in other words having become endued with the faculty or power of seizing particular attributes (such as scent, form, etc)., they actually seize or apprehend them.

[9] In other words, the senses and the mind are nothing but the understanding displayed in a particular shape or form. The principal function of the mind is to cherish and discard impressions. The understanding is nischayatmika or engaged in arriving at certainty of conclusions.

[10] Everything above the soles of the feet and below the crown of the head, is, of course, the whole body or self or the person. Asmin kritye is, aham iti yat darsanam tasmin karaniye. There can be no doubt that the commentator correctly explains the meaning.

[11] Neniyate is as the commentator explains, an instance of karmakartari prayogah. Hence, the meaning is that both the attributes of form etc., and the senses with mind which apprehend those attributes, are the understanding itself, so that when the understanding is not, these also are not. The object of this verse is to establish the identity of the understanding with the senses, the mind, and the attribute with the senses and the mind apprehend. Both the vernacular versions are inaccurate.

[12] The three attributes of Rajas, Tamas, and Sattwa do not spring from any different thing but from their own counterparts existing in a previous state of existence or life. They arise from their respective states as they existed with the Chitta or understanding in a previous life. Hence Chitta, and the objects of the senses and the senses also arising from it, are all affected by these three Gunas.

[13] The last word in the first line is not prabodhita but aprabodhita.

[14] In the original, the word atman is used in various senses. Sometimes it stands for the Jiva-soul, sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one’s own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used in what place.

[15] Vela is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas, and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the understanding are spoken of in this verse.

[16] The Bengal texts make this a verse of one line. In the Bombay text, verse 9 is made a triplet, so that this line is included in it. Medhyani is explained as medha, rupadi jnanam, tatra tani.

[17] If I have understood this verse correctly, the theory of perception laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is only a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at a particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of

course, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of the sense of vision.

[18] The speaker here combats the theory that the qualities of Sattwa, Rajas, and Tamas inhere to the objects themselves of the senses. His own view is that they inhere to the Mind, the Understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness which have agency in the production of objects. The commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being gratified) in a weak-hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with circumference, the qualities of Sattwa, etc., attached to the mind, understanding and consciousness, move along with them, i.e., follow those objects in the production of which the mind, etc., are causes.

[19] This version of verse is offered tentatively. I give the substance without following the exact order of the original. Compare this verse with 42 of section 194 ante.

[20] As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.

[21] i.e., who adopts the Sannyasa or the last mode of life after having duly gone through the preceding modes.

[22] Gunan in the first line means Vishayan, in the second line it means Sattivadin, Vikriyatah is vikram bhajamanan. How the understanding creates objects has been explained in previous sections.

[23] Na nivartante is explained by the commentator as na ghatadivat nasyanti kintu rajjuragadiva badha eva, etc., and he concludes by saying that according to this theory niranvayanasa eva gunanam, or, in other words, that the Gunas are not so destroyed by knowledge that they do not return.

[24] According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.

[25] Janmasamartham is explained as certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order. Parayanam is moksha-prapakam.

[26] The Bengal reading buddhah is preferable to the Bombay reading Suddhah which would be pleonastic in view of what follows in the second line.

[27] Lokam is explained as lokyate iti lokah, i.e., objects of enjoyment such as wife, etc., aturam, is afflicted with faults or defects. Ubhayam kritakritam is as the commentator explains, sokasokarupam or aropitam and anaropitam.

[28] Many of the verses of this and the previous section correspond with those of section 194 ante. Many verbal changes, however, are noticeable. In consequences of those changes, the meaning sometimes becomes lightly and sometimes materially different.

[29] Gocharaebhyah, literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be Brahma.

[30] The absence of anything like precision in the language employed in such verses frequently causes confusion. The word atma as used in the first line is very indefinite. The commentator thinks it implies achetanabuddhi, i.e., the perishable understanding. I prefer, however, to take it as employed in the sense of Chit as modified by birth. It comes, I think, to the same thing in the end. The 'inner Soul' is, perhaps, the Soul or Chit as unmodified by birth and attributes.

[31] Abhavapratipattyartham is explained by the commentator as 'for the attainment of the unborn or the soul.'

[32] The commentator explains the first line thus: yatha sarvani matani tatha etani vachansi me. He takes the words: yatha tatha kathitani maya as implying that 'I have treated of the topic yathatathyena.'

[33] The commentator explains that tasya tasya has reference to gandhadeh. Pracharah means vyavahara. Pasyatah is Vidushah.

[34] i.e., one that only knows the Vedas and has observed the vow of Brahmacharya is not a superior Brahmana. To become so requires something more.

[35] I follow the commentator closely in rendering this verse. Sarvavit is taken in the sense of Brahmavit. Akamah is one contented with knowledge of Self. Such a man, the Srutis declare, never dies or perishes. The two negatives in the last clause nullify each other. The Burdwan translator, with the gloss before him, for he cites copiously from it, misunderstands the negatives. K.P. Singha is correct.

[36] Avidhanat is explained as dayanaishkainyayorananusaranat.

[37] Kamakantah is explained as kamaih kantah, i.e., manoharah.

[38] Heaven is Brahma invested with attributes. Tranquillity of soul is Brahma uninvested with attributes. Upanishat is explained as rahasyam. This renders 'recondite object'. The sense of the verse is that each of

the things mentioned is useless without that which comes next; and as tranquillity or Brahma uninvested with attributes is the ultimate end, the Vedas and truth, etc., are valuable only because they lead to tranquillity.

[39] Both the Vernacular translators have rendered this verse wrongly. In the first place, ichcchasi is equivalent to ichccheta. Santoshat is for the sake of santosha. Sattwam is buddhiprasadam. Manas is explained as sankalpa or samsaya. The grammatical order is sokamanasoh santapya kledanam. The commentator adds santapamiti namulantam, i.e., formed by the suffix namul.

[40] Samagrah is literally ‘full or complete,’ implying that such a man becomes jnana-triptah. Only five attributes are mentioned in this verse but santosha mentioned in verse 13 should be taken to make up six.

[41] Both the vernacular translators have rendered this verse incorrectly. In the first place shadbhih has reference to the six things mentioned in verse 11 and 12 above. These six again should be satwagunopetaih, i.e., destitute of the attributes of Rajas and Tamas. Unless freed from those two, even the six, of themselves, will not lead to knowledge of the Soul. Tribhih has reference to Sravana, manana, and nididhyasana. Ihastham is ‘residing within the body.’ Pretya implies transcending consciousness of body or jivati eva dehe dehabhimanadutthaya. Tam gunam is muktalakshanam. The sense, in simple words, is this: transcending all consciousness of body they that succeed in knowing the Soul which resides within the body become emancipated. The first line of the verse simply points out how the Soul may be known.

[42] Anweti is explained as vardhate.

[43] The reading I adopt is saviseshani, and not aviseshani although the latter is not incorrect. In treatises on yoga, viseshah imply the gross elements and the eleven senses including the mind. Aviseshah imply the five subtile elements (tanmatrani) and buddhi. By Gunan is meant Mahat and Avyakta or Prakriti. If aviseshani be taken, the reference to the subtile elements would imply that the grosser once have already been transcended.

[44] Atikrantaguna-kshayam, i.e., one who has transcended disregards the very puissance that the destruction of the gunas is said to bring about.

[45] Karyyatam is Prakriti which alone is active, Purusha being inactive. Paramam karanam is, of course, Brahma uninvested with attributes.

[46] Dwandwani is governed by anushthitah. Mahat here is elaborate. The speaker, having first discussed the subject elaborately, intends to speak of it in brief in this Section.

[47] Panchasu is explained by the commentator as Panchatmakeshu. Hence, he properly points out that bhava and abhava and kala are included by the speaker within bhutas or primary elements. Bhava implies the four

entities called karma, samanya, visesha and samavaya. By abhava is meant a negative state with respect to attributes not possessed by a thing. We cannot think of a thing without thinking of it as uninvested with certain attributes whatever other attributes it may possess.

[48] Enlarged, the constructions of the original becomes thus: 'uttareshu (bhuteshu) (purvabhuta) gunah (santi).'

[49] Uttarah imply the three entities known by the names of Avidya (Ignorance), Kama (desire), and Karma (acts). This part of the verse is skipped over by the vernacular translators.

[50] i.e., the soul when invested with Avidya and desire becomes a living creature and engages in acts. It is through consequences then that are derived from acts that the infinite Soul (or Chit) becomes Jivatman.

[51] This is a very difficult verse and no wonder that both the vernacular versions are defective. K.P. Singha gives the substance, skipping over many of the words. The Burdwan translator, though citing largely from the gloss, misunderstands both verse and gloss completely. The grammatical construction is this: Ebhih sarvaih kalatmakaih bhavaih anwitam sarvam yah akalushiam pasyati (sah) samoham karma nanuvartate. Sarvam here refers to pranijatam or the entire assemblage of living creatures. Kalatmakaih bhavaih is punyapapadi samskaratmabhih. Bhavaih is taken by the commentator as equivalent to bhavanabhih. I prefer to take it in the sense of entity. He who looks upon these as akalusham, i.e., as unstained Chit (that is, he who has a knowledge of the Soul), becomes freed from samoham karma, i.e., succeeds in becoming nishkamah in consequence of his acquaintance with atmatattwa.

[52] 'Conversant with the scriptures,' i.e., Yogin; 'acts laid down in the scriptures' are the practices connected with Yoga. Saririnam, the commentator takes, implies the Soul as invested with a subtile body; of course, Saririn as distinguished from Sariram generally means the Soul or the owner of the Sariram without reference to the body. Hence, the word cannot be taken as referring to the Soul as uninvested with the lingasarira.

[53] I follow the commentator in his exposition of this verse. Sahitah is nividah; drisyamanah is explained as 'though unseen by the eye is yet realised through instruction and by the aid of reason.'

[54] Tapah is rasmi-mandalam. Prati-rupam is pratyupa-dhi. Sattwam is sattwapradhanalingam. The sense, in simple words, seems to be that the Yogin beholds within his own body and those of others the Souls or Chits residing there as invested in subtile forms.

[55] Both atmachintitam and karmajam rajas are governed by Jahatam. The first means all that is: 'kalpitah in self' i.e., the creations of the understanding or the mind, implying, of course, the objects of the senses or the external world. The second means kamadi vyasanam, i.e., the calamities constituted by desire, *etc.* Pradhanadwaidhamuktah is one who is freed from identity with Pradhana or the Universal cause; hence, the

puissance that Yoga brings about. Such Yogins have their subtile forms under complete control under all conditions and at all times. They can enter at will into other forms. Sattwatma is linga-dehah.

[56] Satatam qualifies anwitah. Nityam qualifies charishnuh. Sadanityah is explained by the commentator as in reality terminable, though the words always etc., have been used. The plain meaning of the verse is that Yogins, in their linga body, rove everywhere, not excluding the most blissful regions in heaven itself.

[57] The meaning is this: like Yogins, ordinary men even have the linga-sariram. In dreams, the gross body is inactive. Only the subtile body acts and feels. The Burdwan translator misunderstands this verse completely.

[58] Atikramanti is understood at the end of the verse. Vajropamani is explained by the commentator as 'so undying that they are not destroyed at even the universal destruction; hence, of course, the karana bodies.' The karana bodies are the potentialities, existing in the tanmatra of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of Jiva in previous periods of existence.

[59] Etat is: maduktam vakyam; yogam implies yogapradhanam. Samadhau samam has reference to 'yogam.' What the speaker wishes to say in this verse is that dhyana is not laid down for Sannyasins alone but it is laid down for all others as well.

[60] Pradhanam is Avidya or Ignorance. Viniyoga is Viparinama. The particle anu always interpreted as 'following' the scriptures or some special branch of knowledge that treats of the subject spoken of.

[61] The correct reading is ayasaih meaning 'made of iron,' and not 'ayasaih.' K.P. Singha adheres to the incorrect reading. The chains of iron here are either the diverse longings cherished by worldly men, or, perhaps, the bodies with which men are invested.

[62] The dual genitive duhkhayoh is used because worldly sukha also is regarded as duhkha. 'Tyajamannah' is equivalent to 'tyaktum ichccha.' It is an instance of hetau sanach.

[63] Yena is explained as Stryadina hetuna. 'Sah' is Stryadih. Samrohati is Vardhayati. 'Tam' is Vardhakam.

[64] 'Uddhriyate' is literally 'tears up.' The use of the word 'asina' suggests also 'cutting.' The root of the tree, of course, is Avidya or Ignorance.

[65] K.P. Singha wrongly translates the first line. The Burdwan translator quotes the gloss without understanding it. The first half of the first line, literally rendered, is 'the senses are the mind-citizens,' meaning, as the commentator rightly explains, that they are citizens under the lead of the mind. 'Tadartham' means 'for the sake of the senses,' i.e., 'for cherishing them.' Prakritih is mahati kriya pravrittih, Tadartham is kriyaphalam, i.e., happiness or misery. The meaning, in brief, is this: the body is a city. The

understanding is its mistress. The mind is her principal servitor. The senses are the citizens under the lead of the mind. In order to cherish the senses the mind engages in acts productive of visible and invisible fruits i.e., sacrifices and gifts, and the acquisition of houses and gardens, *etc.* Those acts are liable to two faults, viz., Rajas and Tamas. The senses (both in this life and the succeeding ones) depend upon the fruits (happiness or misery) of those acts.

[66] The meaning is this: the senses, the mind, the understanding, etc., are all due to acts. These, therefore, are said to rest upon acts and draw their sustenance therefrom.

[67] I expand the first line of 14 for giving the meaning clearly.

[68] The sense is that the understanding, being stained or afflicted, the Soul also becomes stained or afflicted. Enam is atmanam. Vidhritam is 'placed like an image upon a mirror.'

[69] Because the son had not yet obtained the light of full knowledge.

[70] It is curious to note how carelessly this verse is rendered in the Burdwan version. In the Bengal texts there is a misprint, viz., tatha for rasah. The Burdwan translator does not notice it, but gives just eight qualities instead of ten. Capacity to be congealed is to be inferred from cha. K.P. Singha is correct.

[71] The Rishis, it is evident, regarded an entity not as an unknown substance in which certain known properties inhered, but as the sum total of those properties themselves. So far as the human mind is concerned, there is no warrant for the proposition that matter is an unknown substance in which extension, and divisibility etc., inhere; on the other hand, matter, as it appears to us, is only extension, divisibility, etc., existing in a combined state.

[72] The elements are five in number. Their properties number fifty. The five especial properties of the understanding should be added to those five and fifty. The total, therefore, of the properties of the understanding comes up to sixty.

[73] This is a difficult verse. Anagatam is agama-viruddham. The grammatical construction, as explained by the commentator, is this: tat (tasmin or purvaslokokokte vishaya yat) anagatam tava uktam tat chintakalilam. (Twam tu) samprati iha (loke) tat (maduktam) bhutarthatattwamsarvam avapya bhutaprabhavat santabuddhi bhava. Bhutarthah is Brahma, and bhutaprabhavat is Brahmaiswaryat. (This is an instance of the ablative with 'lyap' understood). What Bhishma wishes Yudhishthira to do is not so much to attend to the various theories about the origin of the universe but to carefully attend to the method of attaining to Brahma. To be of tranquil heart, of course, implies the possession of a nirvrittika buddhi.

[74] i.e., they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they

fought.

[75] In the case of gods and Rishis, thinking and summoning are the same.

[76] The commentator explains that the accusatives in the first line of verse 5 governed by hareyam in the previous verse.

[77] A Padmaka consists of ten digits, i.e., a thousand millions or a billion according to the French method of calculation.

[78] To lead a life in the woods with the deer and after the manner of the deer confers great merit. Vide the story of Yayati's daughter Madhavi in the Udyoga Parvam ante.

[79] The commentator explains that this means that Death would attain to the status of all-pervading Brahma. Even this is the boon that the Self-born grants her for protecting her against iniquity and allaying her fears.

[80] i.e., being freed from wrath and aversion.

[81] Vasishtha's work commences with the query — What is dharmah? The first answer is 'anything consistent with the Srutis and the Smritis.' Then comes Sishtacharah or the conduct of those called Sishta or the good.

[82] However casuists may argue and moralists pretend, a lie like that of Sir Henry Lee for saving his prince from the hands of Cromwell (vide Woodstock), or like that of the goldsmith's son, even when he was dying, for saving the prince Chevalier from the hands of his would-be captors, is excusable in the estimation of many and even meritorious according to some. The world again is agreed that if an adulterer be called into the witness box, perjury would be a venal offence compared with the meanness of betraying the honour of a confiding woman. Hence, the exclusion of such a witness (according to almost every system of law) in trials for adultery. The Rishis wrote for men and not angels. The conduct referred to is that of the good and pious.

[83] In explaining verse 7, the commentator uses the words that I have enclosed within parenthesis. According to him, verse 9 hath reference to the robbed thief while he goes to the king for invoking justice.

[84] There is another reason why one should not give way to intoxication of might and should not set at naught the eternal injunction against taking what belongs to another. K.P. Singha incorrectly translates this line.

[85] Implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed.

[86] K.P. Singha wrongly translates this line.

[87] The construction is not at all difficult; yet both the vernacular translators have misunderstood it, the Burdwan version being thoroughly unintelligible. This is only another form of the well-known saying— 'do to others as you would that they should do to you.'

[88] The Burdwan translator gives an incorrect version of the second line: yad is equivalent to yadi: anyasya stands for anyam. The genitive inflection is used for the accusative. Tatah stands for tasmin implying aupapatye vishaye. Kuryat is driggochari-kuryat.

[89] The surplus should not be coveted for its own sake but for such use.

[90] The second line is incorrectly rendered by K.P. Singha.

[91] Priyabhyupagatam is priyena praptam and not hinsaya.

[92] I am not sure that I have understood the original correctly. Nilakantha says that the sense intended to be conveyed is that Yudhishthira finds fault with Bhishma's previous course on the indications of righteousness.

[93] The argument, as explained by the commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect to the happiness and misery enjoyed or endured therein. But living creatures, says Yudhishthira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Srutis, consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.

[94] Distress may be of infinite variety. Derogation also from duty may, therefore, be of infinite variety. It is impossible to note these derogations (justifiable in view of the degree of distress felt) in any code of morals, however comprehensive.

[95] The commentator cites the example of Sudras listening to forbidden scriptures in expectation of merit. They commit sin by such acts. Then again high Brahmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit. In persons universally called ordinary or even low, indications are observable of good behaviour, and in those acknowledged to be good and respectable, acts may be noticed that are not good. That therefore, which is called the conduct of the good is extremely unascertainable.

[96] The commentator cites the instance of the stoppage of the Horse-sacrifice in consequence of the interference of Indra with Janamejaya while the latter was bent upon celebrating one for the acquisition of

merit.

[97] The vapoury edifices and forms seen in the distant sky are called Gandharva-nagara from the peculiar belief that they are cities or towns inhabited by the Gandharvas, a class of beings superior to men. They appear to the view only to disappear very soon. What the speaker wishes to say is that sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, viz., heaven and felicity. But when they are examined by the light of philosophy, they disappear or shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.

[98] The object of this verse is to show that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.

[99] The commentator cites the instance of Drona and others of that class. These men must be regarded as Mahajanas and Sadhus, but how can their conduct be regarded as righteous? What Yudhishthira means to say is that the standards of righteousness or that by which a good man may be known, is difficult of ascertainment.

[100] The example of Viswamitra, Jamadagnya, and Vasishtha are cited by the commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brahmana by the profession of arms. The third lost nothing although he punished Viswamitra’s insolence by using even carnal weapons.

[101] What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the Srutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.

[102] ‘In this connection,’ i.e., the subject of the true cause to which is to be ascribed the dispensation of happiness or its reverse.

[103] His gross body was within the water. Nevertheless, by Yoga power, he was able to rove over the world in his subtile body and beheld everything he wished to see.

[104] Criya is explained by the commentator as implying the possession of Vedic lore.

[105] This was a new vow that Jajali began to observe, the vow, viz., of travelling over the entire earth, sleeping there where evening overtook him.

[106] A Beniya’s shop is a miscellaneous depot. It contains chiefly spices and drugs, but there is no article for domestic use that may not be found in such a shop.

[107] Bhandajivanah is one who lays out capital and lives upon its profits.

[108] Charin is sancharanam for food.

[109] In some of the Bengal texts, verse consists of 3 lines. The 3rd line, however, is omitted in the Bombay edition.

[110] The commentator observes that in the second line the speaker explains what morality with its mysteries is.

[111] Padmaka or Padma-kashta is the rootstock of Nymphoea lotus. A kind of medicinal wood also is indicated by it, which is brought from Malwa and Southern India. To this day, it enters into the composition of many drugs used by Hindu Physicians. Tunga is either the filaments of the lotus, or the tree called Punnaga which is identified with the Calophyllum inophyllum of the Linnean genera. The Bombay reading parichcchinnaih for parachcchinnaih does not seem to be correct.

[112] In the Bengal editions, verse consists of one line. In the Bombay text, it is included with the 10th verse which is made a triplet. The meaning is that weighing creatures I regard all of them as equal. In my scales a Brahmana does not weigh heavier than a Chandala, or an elephant heavier than a dog or cat.

[113] The sense is this: there is variety in this world. It is, however, like the variety of aspects which the sky shows. It is the same Godhead that manifests itself in diverse forms even as it is the same sky that puts forth various aspects in consequence of the appearance and disappearance of clouds.

[114] Devairapihita-dwarah means persons whose doors (senses) have been closed by the deities, i.e., men with senses that are defective or lost.

[115] That state is Brahma, and there is no fear of return from it. Hence, it is called abhayam padam.

[116] The commentator explains that the mention of putra-pautrinam indicates that kulachara or family practices (if not very cruel) are authoritative.

[117] The correct reading seems to be vimuchyate. — The sense is this: there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.

[118] The word iha in verse is the only indication of the speaker's desire to allude to the union of relatives in this world.

[119] K.P. Singha quietly omits the second half of the second line. The Burdwan translator, as usual, blunders in rendering it. The fact is, krosatah is not an adjective of vrikat, but stands for the roaring Vadava fire. The commentator distinctly mentions drishtante Vadavagnih.

[120] Both the Vernacular translators have misunderstood this verse.

[121] Alpahrillekhah is explained by the commentator as alpam vahyasukham hridilekheva pratishthitam yesham; hence, men who seek ordinary felicity, viz., that which has a termination. The patavah are of course, the truly wise, i.e., those that seek felicity that is unending. Kritsna is Brahma; tadartham abhayadanamitinirnaya yesham, i.e., the truly wise practice it for the sake of Brahma. It is almost impossible to understand verses such as these without the aid of the commentator.

[122] Padashinah has reference to Devah. The sandhi in Devapi is arsha. The deities become stupefied in his *track*, i.e., fail to see or find it out, for such a man is apadah, i.e., transcends the highest regions of felicity, such as even the region of Brahman, because of their non-eternity. Such a man attains to Brahma, which is infinite and eternal.

[123] Bhuta is explained by the commentator as Brahma, and Bhavya, as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Samah, etc., for Brahma, and sacrifices, &c., for heaven.

[124] The commentator cites some conflicting ordinances about the slaughter of kine. The subject of duty, is thus confused, contradictory declarations being noticeable in the Vedas.

[125] Badha here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These verses are a noble protest against the institution of slavery.

[126] Some texts read Prishadhro-gamlavanniva, meaning Prishadhara perpetrated a great sin by killing a cow (mistaking it for a tiger, as the story goes).

[127] The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is Prajapati, because like Prajapati he creates offspring and assists man in the production of food.

[128] Nahusha had killed a cow and a bull for honouring the Rishis. The latter, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The commentator

cites the instance of how Indra was cleansed of the sin of Brahmanicide. The Rishis, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.

[129] The commentator explains that the Rishis addressed Nahusha in that style even when they knew that he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.

[130] The fact is, all Sacrifices, in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brahmanas should perform is Yoga.

[131] Sacrifices are always attractive for the fame they bring. Their performance depends upon wealth. The acquisition of wealth leads to the commission of many evil acts.

[132] The sense is that in former days when the true meaning of Sacrifice was understood and all men performed them without being urged by the desire of fruit, the beneficial consequences that flowed were the production of crops without tillage (and without injury to animals that live in holes and burrows). The good wishes the Rishis cherished for all creatures were sufficient to produce herbs and plants and trees. May not this be taken as an indication of the traditional idea of the happiness of Eden before the fall of man?

[133] ‘Bereft of wisdom’ is explained by the commentator as implying the non-attainment of emancipation.

[134] This verse is exceedingly terse and condensed. In the second line, the words Brahmana vartate loke, literally rendered, mean ‘who believes that only Brahma exists in the world.’ The commentator takes these words as implying ‘who regards every essential of Sacrifice as Brahma.’ Although I have followed the commentator, yet I think his interpretation to be rather far-fetched. Why may not the words be taken in a literal sense? He who takes Brahma to be all things and all things to be Brahma, becomes sinless and deserves to be called a Brahmana. The last word of the second tine simply means ‘who does not regard his own self as the actor.’ The view expressed in the Gita is that we should do all acts believing ourselves to be only agents or instruments of the Supreme deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.

[135] What is said in verse 17 is that when Sacrifices are done from a sense of duty, notwithstanding their incompleteness, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifices are indicated in verse 18. K.P. Singha translates 18 correctly. The Burdwan version is erroneous.

[136] Swayajna is literally ‘sacrifice in one’s own self’; hence, Yoga, Brahmam vedam is Pranava or Om.

[137] K.P. Singha erroneously translates this verse. The Burdwan version, so far as it goes, is correct. Sarvam Brahma is explained as Pranava, which is akhilam daivatam, for the Srutis declare that Omkarah sarvadaivatyah, Brahmani is Brahmavidi. What is intended to be said in this verse is that when such a man eats and is gratified, the whole universe becomes gratified. In the Vana Parvam, Krishna, by swallowing a particle of pottage gratified the hunger of thousands of Durvasa's pupils.

[138] Such a man regards all things as Brahma, and himself as Brahma.

[139] K.P. Singha blunders in rendering the second half of the first line. Yasah, the commentator explains, is Mahadyasah or Brahma. 'The path of the righteous,' the commentator thinks, is Yoga.

[140] i.e., they perform mental Sacrifices.

[141] 'For the reason,' i.e., because they cannot officiate at the Sacrifices of those that are truly good. In the second line (28 is a triplet), the nominative sadhavah is understood. The meaning is that such men, that is, the truly good, accomplish their own duties not for benefiting their own selves but for the good of others. What is said in the third line is that observing both kinds of behaviour, i.e., that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.

[142] Yajneshu is 'among Sacrifices.' Yani has reference to the different kinds of the Sacrifices, viz., those performed from desire of fruit and consequently productive of Return, and those not performed from desire of fruit and consequently leading to Emancipation. Tena stands for tena Yajnena. What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.

[143] The sense seems to be that they perform mental Sacrifices, and not actual sacrifices after having created by Yoga-power all the necessary articles.

[144] The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.

[145] i.e., I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.

[146] These are, of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.

[147] Verse 35 is a triplet. In the first two lines the speaker says that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, idam, refers to the duties of a true Brahmana or the indications of the Renunciation as laid down in verse 34. Daivatam kritwa, is explained by the commentator as Daivatamiva sevaniyam kritwa, Yajnam is Vishnu or Brahma as the Srutis declare.

[148] The Munis referred to in the first line are those mentioned in verse 31 above. They are the atmayajins or mental sacrificers. Kashtam is gahanam. Asya in the second line refers to the particular Yoga of those Munis. Lest the Yoga propounded by Tuladhara be regarded as altogether new, a circumstance that would detract from their merit, the commentator explains the words natah as preceded by Avekshamana api understood.

[149] Yasmin here is equivalent to Yadi, it being, as the commentator explains, Vibhaktipratirupakam avyayam. Eva is equivalent to Evam, meaning Twaduktaprakarena; atmatirtha means atmaiva tirtham or Yajnabhumistatra. Prapnuyat in the second line stands for prapnuyuh. The use of the singular for the plural is arsha.

[150] What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. Purnahuti should not, I think, be taken as different from clarified butter, *etc.*

[151] All these verses are exceedingly terse. Anena vidhina is the mode which the speaker himself advocates, viz., the performance of sacrifices without slaughter of animals. Niyojayan is an instance hetau satri. After prakaroti Sraddham is understood. Ishtam here means Yagam. Yajunam (as in verse 35 above) is Brahma.

[152] The soul is itself a tirtha. A tirtha, of course, is a spot containing sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the earth. 'According to his own ability' means 'according to the best of his power.' If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.

[153] Dharmasya vachanat kila is explained by the commentator as Dharmasya ahinsatmakasya samvandhino vachanat. I think the words may also mean, 'obeying the voice of Dharma.'

[154] The two negatives in the second line amount to an affirmative assertion.

[155] Vaivaswati is 'appertaining to Vivaswat or prakasarapachidatma', hence 'Brahma-vishayini'. 'Daughter of Surya' means Sattwiki. Faith is vahirvangamanasi, i.e., is 'the outward form of speech and mind,' implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation).'

[156] 'Defects of speech' are the incorrect utterance of mantras. 'Defects of mind' are such as listlessness, haste, *etc.*

[157] Kadarya is explained by the commentator as ‘miserly.’ I think it may be taken also in a more extended sense. Then again vardhushi is a usurer and not necessarily a dealer in corn.

[158] The commentator is entirely silent upon this verse. The two Bengali versions have proceeded in two different ways. The four classes of persons indicated in the previous verses are (1) he that is destitute of faith but is (outwardly) pure, (2) he that has faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman, without touching other points, refers particularly to faith. The liberal man’s food is sanctified by faith. The food of him that has no faith is lost. For this reason, the liberal man’s food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.

[159] The commentator takes the word divam as implying hardakasam. They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.

[160] Gograhe is explained by the commentator as ‘a sacrifice in which kine are slain.’ Yajnavatasya is an instance of the genitive for the accusative. It means Yajnavatsthan nirdayan Brahmanan. The expression may also mean ‘in the cow-pen within the sacrificial enclosure.’

[161] Avyaktaih is explained by the commentator as Yajnadi-dwaraiva khyatimichchhadbhih.

[162] Kamakara may also mean recklessness, Vahirvedyam is ‘on the outer Vedi or altar.’ The actual slaughter takes place on this vedi. The Burdwan translator misunderstands the word.

[163] Upasya, is explained by the commentator as ‘living near an inhabited place.’ Vedakritah Srutih are the fruits indicated in the Vedas of the acts laid down in them. Acharah has reference to the duties of the domestic mode of life. Acharah should be made anacharah, i.e., should not be followed. The Sannyasa mode of life is thus recommended.

[164] The meaning is this: ordinary men abstain from tainted meat, regarding all meat as tainted which is obtained from animals that are not killed in sacrifices and in course of religious acts. The speaker, however, holds that this practise is not worthy of applause, for all meat is tainted, including that of animals slain in sacrifices. K.P. Singha gives the sense correctly though his rendering is not literal. The Burdwan translator, misunderstanding text and commentary, jumbles them together and gives an incorrect rendering.

[165] Hence there is no need for sacrifices with slaughter of animals, and alcohol, *etc.*

[166] The sense is this: dangers are always seeking to destroy the body. The body is always seeking to destroy those destroyers. This perpetual war or struggle implies the desire to injure. How then, asks Yudhishthira, is it possible for any man to lead a perfectly harmless life, harm being implied in the very fact of continued existence?

[167] The sense, of course, is that one should acquire religious merit without wasting one's body; one should not, that is, cause one's body to be destroyed for the sake of earning merit.

[168] On the occasion of the Jata-karma the sire says 'be thou as hard as adamant,' 'be thou an axe (unto all my foes).' The upakarma or subsidiary rite is performed on the occasion of the samavartana or return from the preceptor's abode. It is called subsidiary because it does not occur among the rites laid down in the Griha Sutras. The words uttered on that occasion are, 'Thou art my own self, O Son.'

[169] Bhogya implies such articles as dress, — *etc.* Bhojya implies food, *etc.* Pravachana is instruction in the scriptures. Garbhadhana is the ceremonial in connection with the attainment of puberty by the wife. Simantonnayana is performed by the husband in the fourth, sixth or eighth month of gestation, the principal rite being the putting of the minimum mark on the head of the wife. The mark is put on the line of partition of her locks.

[170] In India in every house two sticks were kept for producing fire by rubbing. These were replaced by the flint-stone and a piece of steel. Of course, Bryant and May's matches have now replaced those primitive arrangements almost everywhere, and in the hands of children have become a source of great danger to both life and property.

[171] Prana is the organ of generation. Samslesha is union. The desires cherished are indicated in the Griha Sutras. 'Let our child be fair of complexion.' 'Let him be long-lived!' Though both parents cherish such wishes, yet their fruition depends more on the mother than the father. This is a scientific truth.

[172] The sense seems to be this. The mother only has correct knowledge of who the father is. The commands of the father, therefore, may be set aside on the ground of the suspicion that attaches to his very status as father. Then, again, if the father be adulterous, he should not be regarded on account of his sinfulness. Chirakarin asks, 'How shall I know that Gautama is my father? How again shall I know that he is not sinful?'

[173] The object of this verse is to indicate that when Gautama had ceased to protect his wife he had ceased to be her husband. His command, therefore, to slay her could not be obeyed.

[174] The commentator argue that 'man being the tempted, takes the guilt upon himself; woman, being the tempted, escapes the guilt.'

[175] The sense is this: the sire is all the deities together, for by reverencing the sire, all the deities are pleased. The mother, however, is all mortal and immortal creatures together, for by gratifying her one is sure to obtain success both here and hereafter.

[176] Dharmasya is explained by the commentator as Yogadharma-sambandhi. Probably, Gautama blames his own carelessness in not having provided, by Yoga-puissance, against the commission of the offence. The commentator observes that the Rishi's exculpation of Indra himself is due to his own purity of nature and the entire absence of a desire to wrong other people. In reality, however, there can be no doubt that it was Indra who was to blame.

[177] i.e., prince Satyavat said that the persons brought out for execution should not be executed. The power of kings did not extend over the lives of their subjects. In other words the prince argued against the propriety of inflicting capital punishment upon even grave offenders.

[178] Verse 10 is a triplet.

[179] The Burdwan translator gives a very incorrect version of this verse. He misunderstands both text and commentary completely. K.P. Singha is correct.

[180] The commentator explains that the object of this line is to show that the very Sannyasin, when he offends, deserves to be chastised. K.P. Singha misunderstands the line completely. The Burdwan version is correct.

[181] Both the vernacular versions of this verse are incorrect. The first half of the first line should be taken independently. The commentator explains that after gariyamsam the words api sasyu should be supplied. Aparadhe tu punah punah, etc., is said of offenders in general, and not eminent offenders only.

[182] i.e., punishments were not necessary in former times, or very light ones were sufficient. The Burdwan version of this verse is thoroughly ridiculous.

[183] Hence extermination is the punishment that has become desirable.

[184] Hence, by slaying them no injury is done to any one in this or the other world.

[185] Padma means, the ornaments of corpses. Grave-stealers that were in every country. Pisachat is Pisachopahatat. Evidently, idiots and mad men were the persons who were regarded to have been possessed by evil spirits. Daiyatam is an accusative which, like, Samayam is governed by the transitive verb Kurvita. Yah kaschit means yah kaschit mudyhah, na tu prajnah. The Burdwan version of this verse shows that the person entrusted with this portion of the Canti was altogether incompetent for the task. K.P. Singha gives the meaning correctly.

[186] The commentator supposes that after sadhun the word kartum is understood. The line may also be taken as meaning,— 'If thou dost not succeed in rescuing the honest without slaying (the wicked).' Bhuta bhavya is sacrifice. The prince speaks of exterminating the rogues by slaying them as animals in a sacrifice because

of the declaration in the Srutis that those killed in sacrifices ascend to heaven, purged of all their sins. Such acts, therefore, seem to be merciful to the prince, compared to death by hanging or on the block.

[187] The world thus improves in conduct and morality through the king only behaving in a proper way. Cruel punishments are scarcely needed to reform the world.

[188] The period of human life decreases proportionately in every succeeding age, as also the strength of human beings. In awarding punishments, the king should be guided by these considerations.

[189] The word satya is used here for Emancipation. Mahaddahrmaphalam is true knowledge, so called because of its superiority to heaven, *etc.* The way pointed out by Manu is, of course, the religion of harmlessness. In verse 35, there is an address to prince Satyavat. It seems, as I have pointed out, that verses 32 to 35 represent the words of the grandsire to whom the prince refers in verse 31.

[190] The redundant syllable is arsha.

[191] Both acts and knowledge have been pointed out in the Vedas. The Vedas, therefore, being authority for both, one or the other cannot be censured or applauded.

[192] Arsha means here Vedic injunctions declared through the mouths of inspired Rishis and compiled by Rishis. Viditatmanah is the Supreme Being himself. The object of the speaker is to show that no part of the Vedas can be censured, for every word in them is equally authoritative, all being God's own.

[193] Deva-yanah is explained by the commentator as Devam atmanam janti ebhiriti, i.e., those by which the Soul is reached. The relative strength or weakness of the four modes of life hath been thus indicated. The Sannyasin attains to Moksha or Emancipation; the forest recluse to the region of Brahman; the house-holder attains to heaven (region of the deities presided over by Indra) and the Brahmacharin attains to the region of the Rishis.

[194] The commentator explains that having commenced with the assertion that men should sacrifice from desire of heaven, the speaker fears that the hearer may deny the very existence of heaven. Hence, he takes a surer ground for justifying slaughter, viz., the ground that is connected with the consideration of food. Living creatures must eat in order to live. The very support of life requires the slaughter of life. Slaughter, therefore, is justified by the highest necessity.

[195] i.e., there are the essential requisites of sacrifice.

[196] The seven domestic animals are cow, goat, man, horse, sheep, mule, and ass. The seven wild ones are lion, tiger, boar, buffalo, elephant, bear, and monkey.

[197] Vichinwita is Vivechayet with alamvartham understood; atmanah is equivalent to jivat.

[198] All the products of the cow that are named here are not required in all sacrifices. Some are required in some, others in others. Those then that *are* required, when coupled with Ritwijas and Dakshina, complete the respective sacrifices or uphold or sustain them.

[199] Samhritya means Ekikritya and not 'destroying' as the Burdwan translator wrongly takes it.

[200] The Burdwan translator, notwithstanding the clear language of both the text and commentary, wrongly connects the first line of verse 31 with the last line of 30, and makes nonsense of both verses.

[201] By taking the two lines of 32 with the last line of 30, the Burdwan translator makes nonsense of the passage.

[202] 'Brahmanas' here means that part of the Vedas which contains the ritual.

[203] Each constitutes the refuge of the other.

[204] There are many such expletives, such as hayi, havu, *etc.*

[205] For, as the commentator explains, one who has acquired an empire does not seek the dole of charity. In view of the high end that Renunciation is certain to bring, what need has a person of the domestic mode of life which leads to rewards that are insignificant compared to the other.

[206] Varhi is grass or straw. Oshadhi here implies paddy and other grain. Vahiranya adrija implies 'other kinds of Oshadhi born on mountains,' i.e., the Soma and other useful hill plants and shrubs. Teshamapi mulam garhastyam should be supplied after the first line. Domesticity is the root of these, because these are cultivated or collected by persons leading the domestic mode of life. The argument in the second line is this: Oschadhibhyah pranah, pranat vahihna kinchit drisyate, atah viswasyapi mulam garhastyam.

[207] Literally rendered, the words are,— 'Without doubt, Vedic mantras enter into persons of the regenerate classes in respect of acts whose effects are seen and acts whose effects instead of being seen depend upon the evidence of the scriptures.' Practically, what is said here is that all the acts of a Brahmana are performed with the aid of Vedic mantras.

[208] Mantras are necessary in cremating a Brahmana's dead body. Mantras are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there be rebirth). These mantras are, of course, uttered in Sraddhas. After the dead spirit has been provided, with the aid of mantras, with a body, food and drink are offered to him with the aid of mantras. Kine and animals are given away by the representatives of the dead for enabling the dead ancestor to cross the Vaitarani (the river that flows

between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the Rishis, by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the Pitris. The argument then is this: when the Vedas, which are the words of Supreme Godhead, have laid down these mantras for the attainment of such objects in the next world, how can Emancipation, which involves an incorporeal existence transcending the very Karana (form) be possible? The very declarations of the Vedas in favour of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of knower and known.

[209] The mention of 'Devan' as the commentator points out — Rishis and also Pitris. The amrita here that these covet is, of course, the Sacrificial libation. 'Brahma-sanjnitah' implies 'conversant with Brahma,' for the Srutis say that 'Brahmavid Brahmaiva bhavati.'

[210] The terseness of the original has not been removed in the translation. Enam is the universal Soul dwelling within this physical frame. It refers to the person who constitutes himself to be the soul of all creatures or one who is conversant with Brahma or has become Brahma itself. That soul is said to have a fourfold nature, viz., it is virat (all-embracing), sutra (fine as the finest thread and pervading everything), antaryamin (possessed of omniscience), and suddha (stainless). Its four mouths, by which are meant the four sources of enjoyment or pleasure, are the body, the senses, the mind, and the understanding. What the speaker wishes to point out by this is the Bhotkritwa (power of enjoyment) of the Soul. The Kartritwa (power of action) is then pointed out by the mention of the doors which are the two arms, the organ of speech, the stomach and the organ of the pleasure (generation). These last operate as doors for shutting or confining the soul within its chamber. They are the screens or avaranas that conceal its real nature. The very gods feel their force, being unable to transcend them or their demands. He who would transcend them and shine in his own stainless nature should seek to control or restrain them. Practically, it is Yoga that is recommended for enabling one to attain to the position of the universal Soul.

[211] 'One who has cast off his upper garment' is one who clothes himself very scantily only for the sake of decency and not for splendour.

[212] Dwandwarama very likely means here the joys of wedded couples and not 'the pleasures derived from pairs of opposites'. The sense seems to be this that man is a Brahmana who, without marrying succeeds in enjoying singly all the felicity that attaches to married life.

[213] In reality all things are, of course, Brahma. Their external aspects are only transformations. The end of all creatures is death and rebirth till absorption takes place into Brahma by means of Yoga.

[214] The original is very terse. I have expanded it, following the commentator. Dana-yajna kriya phalam is chitta suddhi of purity or heart; antarena is equivalent to vina; anujananti governs Brahmanyam understood.

Anyat phalam in the second line implies heaven and its joys (which satisfy ordinary men). The particle anu before jananti is taken to imply gurum anu, i.e., following the instructions of preceptors.

[215] These three verses run together and are extremely abstruse. There can be no doubt that the commentator is right. The construction is this: Yam sadacharam asritya samsritanam swakarmabhih (sahitam) tapah ghoratwam agatam, tam (sadacharam) puranam puranam saswatam dhruvam dharmeshu cha sutritamkitichit charitum asaknuvantah phalavanti vyushtimanti dhruvam cha karmani (mudah) vigunani, etc., pasyanti. The second line of 36 stands by itself as an explanatory sentence referring to some of the characteristics of the sadachara that is spoken of. Samsritanam, refers to men observing the different modes of life; ghoratwam agatam is samsarandhakaranasakam bhavati. What is meant by this is that the penances of such men, along with the duties they are called upon to observe by the particular mode of life they follow, become a terrible weapon, in consequence of their sadacharah, for destroying the evils of worldliness. The sadacharah spoken of here is nishkamadharmah. The latter is no new-fangled theory of men of learning but is puranam saswatam, and dhruvam. The phalavanti vyushtimanti, and dhruva karmani which fools regard to be vigyunani and anaikatitikani are, of course, those acts which are included within the word ‘Yoga.’ In brief, the speaker, in these three verses, wishes to inculcate that wise men, whatever their mode of life, observe its duties. But by virtue of the nishkama dharma they follow, they convert those duties and their penances into efficient means for dispelling the darkness of ignorance. Fools, on the other hand, unable to practise that nishkama dharma, look upon it and Yoga itself as fruitless and valueless although the rewards these confer are visible.

[216] The sciences that have disputation only for their foremost object, are, according to the commentator, the sciences of the Lokayatikas, the Saughatas (or Buddhists), the Kapalikas, *etc.* The other sciences based on Logic that are included within the word Agama are the two Mimamsas, Sankhya, and Patanjala.

[217] Aikatmyam is explained by the commentator as Eka eva dwaita darsana hina atma yatra bhavati. Practically, it is that state of the mind in which one perceives one’s identity with everything in the universe. This is that true knowledge which brings about Emancipation or is Emancipation itself.

[218] They are called ‘robbers of the scriptures’ because they always seek to rob the scriptures of their true meaning. They are ‘depredators of Brahma’ because they deny the very existence of Godhead. Nirarambhah is Camadyarambha-sunyah.

[219] The particle anu means ‘following the instructions of preceptors.’ Samyame refers to Dharana, Dhyana and Samadhi. Some texts read Siddhante for samyame.

[220] What is intended to be said here is that only a life of Renunciation, so hard to follow, can lead to Emancipation. The Burdwan translator makes nonsense of the second line of 64 by connecting it with the first line of 65, K.P. Singha omits it entirely.

[221] The Vedas are Savda-Brahma or Brahma as represented by sound.

[222] I have expanded this verse, following the lead of the commentator. Some idea may be given of the extreme terseness of such verses by offering a literal rendering: ‘That lump of matter which is made a (human) body by what is contained in the Veda, is (afterwards) made (a body by the same means).’ One approaches one’s wife after performing the rite of Garbhadhana. In this rite, different deities are invoked to develop different organs and parts of the body of the child to be begotten. Thus begotten, the body of the child is, subsequent to birth, cleansed or purified. All this requires the aid of the Vedic mantras. What Kapila wishes to teach is that commencing with acts, knowledge should finally be acquired.

[223] Yoga is the only way to true knowledge, hence Jnana-nishthah is Yoga-nishthah.

[224] These and men like these are pointed out as persons deserving of gifts.

[225] i.e., in Brahma as possessed of attributes and as freed from attributes.

[226] Matra is explained as miyante vishya anya i.e., the understanding. What is meant by guile in the practice of righteousness may be exemplified as follows. Individual grains of barley may be given away instead of clothes by one unable to obtain clothes for gift. But one giving away barley grains when perfectly able to give away clothes would be guilty of guile.

[227] The scriptures frequently lay down ordinances in the alternative. The absolute or substantive provisions are for the able. Those in the alternative are for them that are unable.

[228] What is meant by the sacrifices, etc., of such men being identical with infinite Brahma is that these men were identical with Brahma and whatever they did was Brahma. They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.

[229] What is said here in effect is that at first there was only one course of duties, called sadachara or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.

[230] Both K.P. Singha and the Burdwan translator have completely misunderstood verse 23 and the first line of 24, which, as the commentator explains, should be construed together. The construction is Tam (sadacharam) santah grihebhyah nishkramya eva (sannyasam kritwaiva) vidhivatprapya paramam gatim gachcchanti. Anye santo vanamasritah tam vidhivat prapya, *etc.* Similarly, Grihameva bhisamsritya anye santah, *etc.* Jato-anye, *etc.* Thus, all the four modes, commencing with the last, are spoken of.

[231] It is impossible for any one to read the Burdwan version of such verses without pitying the Pandit responsible for its accuracy. Without understanding the commentary in the least, the words of the great commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the Collocation utterly unintelligible. K.P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the verse presents almost no difficulty. The last line of 29 and the first line of 30 make one sentence. Chaturthopanishaddharmah is explained by the commentator as implying paramatma-vishayini vidya, tadartham dharmah. There are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, Turiya, which is reached by Samadhi (abstraction of Yoga-meditation), and in which Brahma becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the Chaturthopanishat or, the Knowledge of Paramatman, are sadharanah or common to all the four orders of men and modes of life. Those duties, of course, are sama, dama, uparama, titiksha, sraddha, samadhi. What is said in the last line of 30 is that Brahmanas of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that Turiya or consciousness of Brahma.

[232] Apavargamiti is explained by the commentator as apavargaprada vidya or Brahmasakshatkararupa vrittiryasmin iti. Nityin is avasyakah. Yatidharmah is a life of Renunciation. What is meant by sanatanah is sampradayagatah.

[233] Sadharana is opposed to kevala. Yathavalam implies yathavaira-gyam, Gachcchatam Gachcchatam means purushamatrasyavanigvya-dhadeh. The Burdwan translator misses the sense altogether and K.P. Singha quietly passes over the entire second line of this triplet. Durvala means he who is wanting in vairagya.

[234] The commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.

[235] The Burdwan translator gives a very erroneous version of this verse.

[236] For by Knowledge Emancipation is obtained.

[237] Vatarechaka is bhastra or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.

[238] Nasti is explained by the commentator as the past and the future. Nishtha is swarupam. Literally, what is said is that everything is the Vedas, or the Vedas are everything. This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.

[239] The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.

[240] I have endeavoured to give a literal version of verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is Tyaga implying Renunciation. The commentator correctly explains that this is that complete Renunciation which takes place in Samadhi or the perfect abstraction of Yoga. Samaptam is samyak aptam (bhavati). This samyak is Brahma. Similarly, santosha is not ordinary contentment but Brahmananda or the Supreme felicity of one who has attained to Brahma. The meaning, then, is this: in the complete abstraction of Yoga (i.e., Samadhi) is Brahma. This all the Vedas teach. In Emancipation again is the Supreme felicity of Brahma. Apavargah is not annihilation but Emancipation, which is existence in Brahma without the dual consciousness of knower and known.

[241] I have followed the commentator in his exposition of almost all the adjectives in the text.

[242] The grammatical construction of this verse is very difficult to catch. There can be no doubt that the commentator is right. Tehjah, kshama, santih, — these are anamayam subham, i.e., nirdukhasya sukhasyapraptau hetuh. Tatha, separates these from what follows. Abidham Vyoma Santanam, and dhruvam are governed by gamyate, Etaih sarvaih refers to Tejah and the two others. Abidham is explained as akittrimam; vyoma as jagatkaranam. The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in not taking anamayam subham as one and the same. K.P. Singha errs in connecting anamayam with what follows tatha.

[243] Nishkriti is literally escape. There is escape for those referred to; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.

[244] Asubheshu is explained as asubheshu karmashu upasthiteshu.

[245] The Brahman evidently refers to the indifference of Kundadhara towards him. He had thought that Kundadhara would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhara does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brahmana’s indifference to the fine fabrics of cloth lying around him.

[246] Persons who have won ascetic success utter a wish and it is immediately fulfilled. ‘I give thee this,’ and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.

[247] The Burdwan translator makes nonsense of this verse. He forgets his grammar so completely as to take etaih as qualifying lokah.

[248] The verse is not difficult; the commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. Ekarthanam is explained as Ekam chitiasuddhih Iswarapritirva tadarthanam madhya. The question asked is dharmartham yo yajnah samahitah (viniyuktah) tadeva vruhi and not that Yajna which sukhartham (bhavati).

[249] One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the unchha mode of life. The Burdwan translator commits the ridiculous error of taking unchhavrittih as the *name* of the Brahmana. The commentator supposes that Yajna here implies Vishnu, as expounded in the Srutis.

[250] Syamaka is a variety of paddy called Panicum frumentaceum. 'Suryaparni' is otherwise called 'Mashaparni' (Ayurvedhartha chandrika). It is identified with Tiramus labialis, syn. — Glycine deblis. 'Suvarchala' is a name applied to various plants. Here, very probably, 'Brahmisaka,' or Herpestes Monnjera (syn. — Gratiola Monniera, Linn) is intended.

[251] i.e., he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore, substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.

[252] Following the Bombay text I read the last line of 8 as Sukrasya punarajatih Parnadonamadharmavit, or Sukrasya punarjnabhih, etc.; ajatih is a 'descendant.' If ajnabhih be taken as the reading it would mean 'at the repeated commands of Sukra.' The Bengal reading apadhyanat adharmavit seems to be vicious. Both the vernacular versions are incorrect; K.P. Singha supplying something of his own will for making sense of what, he writes, and the Burdwan translator writing nonsense as usual.

[253] K.P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.

[254] Both the vernacular versions of this verse were incorrect. The commentator explains that the grammar is rasatalam didrikshuh sa Yajna-pavakam pravishtah. Yajne duscharitam kinnu, samipavarti mudo janah i.e., fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.

[255] Vaddhanjalim is an adverb, qualifying ayachata. The Burdwan translator wrongly takes it as an adjective of Satyam.

[256] In verse 8, it is said that it was a descendant of Sukra, viz., the virtuous Parnada, who had become a deer and lived in those woods as the Brahmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled supposing that Dharma first became the Rishi Parnada and then, as Parnada, was metamorphosed into a deer. Tasya nishkritim adhatta is explained by the commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a

deer, provided at this juncture for his liberation from that metamorphosis. I think tasya has reference to the misled Brahmana.

[257] Yajnia is explained as yajnaya hita.

[258] Samadhanam is the absorption of meditation, or that state of mind in which one has no longer any affection for the world, Bharyayh is genitive, but the Burdwan translator takes it for the instrumental singular.

[259] Yo dhamah is the reading I take, and not no dharmah.

[260] The commentator explains the grammar as panchanam (madhya ekam) artham prapya, *etc.*

[261] This is the mastery or puissance that is brought by Yoga, so that the person succeeds, fiats of the will, in creating whatever he desires.

[262] The Burdwan translator gives a ridiculous version of this verse. He cites the commentator's words without understanding them aright.

[263] What he does is to abandon sakamah dharmah for betaking himself to nishaamah dharmah or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.

[264] By dharma here is meant nishkama dharma, for the fruits of sakama dharma are not eternal, heaven like all things else having an end.

[265] What is said in this verse is this: when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is Pravritti or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of Nivritti is all in all.

[266] i.e., by abandoning all kinds of idleness, as explained by the commentator.

[267] i.e., by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.

[268] Nidra here is explained as ananusandhana or the absence of inquisitiveness or curiosity. By pratibha is meant inquiry after improper things or things that are of no interest.

[269] The truth is that the world is unreal and has no end.

[270] Hunger is to be subdued by Yoga, i.e., by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By ‘fear,’ in this verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, i.e., desire, wrath, covetousness, error, pride, and envy.

[271] What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as Brahma.

[272] ‘Pure acts’ are, of course, those that are included in ‘Nishkama dharmah,’ and ‘tranquillity of soul’ is the cleansing of the soul by driving away all passions and desires.

[273] Such restraint of speech, etc., or niyamah is yogah. Kamaoanyatha is kama-vaiparityena. The sense, the commentator adds, is that one should not desire ‘yoga-siddhi,’ for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K.P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.

[274] Yebhyah means ‘the materials from which.’ (Srijati) has Paramatma for its nominative (understood). Kale is the time of creation as selected by the Supreme Soul in his own wisdom. Bhavaprachoditah is ‘induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity.’

[275] Kala here is, perhaps, the embodiment of the abstract idea of life of living creatures. Impelled by the Understanding, Kala or life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.

[276] The construction of the second line is this: etan shad abhinivrittan (sarveshu karyeshu anugatam) vettha; then ete yasya rasayah (karyani, tat asat). The sense of the last clause is that all this is the effect of those primal essences. All this, therefore, is of those essences. The latter are included in the word asat, or unreal, as distinguished from sat or real of substantial. The soul is sat, everything else is asat.

[277] In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable). The causes of creation are, therefore, the five primal essences, Jiva (or chit), the potencies of past acts, and Ignorance.

[278] Jnanani is Jnana-karanani, i.e., perceptions for causes of perception.

[279] The second line of 13 is very condensed. The meaning is this: the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The commentator explains this clearly Drashtri-darsanadrisya nam trayanamapi gunatamatyam upapannam. This is indicated with a little variation in the next verse. K.P. Singha skips over the line. The Burdwan translator gives an incorrect version.

[280] Manas is mind, Buddhi is Understanding, and Kshetrajna is the Soul. What, however, is Chitta is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the Chitta is placed above the Understanding.

[281] The Bengal reading yathagantam is preferable to the Bombay reading yatha mama.

[282] The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this: tayorbhavayogamanam (sushuptau) pratyaksham (drishtam); (tadeva) nityam, ipsitam (cha). What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, i.e., both (or, rather, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together, their differences disappearing totally.

[283] This is a triplet.

[284] Brahmabhava is explained as follows: when one succeeds in understanding Brahma, one is said to attain to Brahma, as the Srutis declare. The commentator explains that Pasyanti is used with reference to those that are learned in the scriptures. They behold the attainment of the highest end by Jiva *not* with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word pasyanti.

[285] The commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joy of the region of the Creator.

[286] The commentator explains that one should not cherish the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means) the reason being that desire, when cherished, is sure to increase and get the better of one’s heart.

[287] The commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. Sarvam includes virtue and vice. Of course, the practice of nishkama dharma is recommended.

[288] All Brahmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. This being a daily occupation and they going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.

[289] The Bengal reading sputam vyaghro mrigamiva, *etc.* is preferable to the Bombay reading sputam vyaghram mahaughova. If the Bombay reading be accepted, the meaning would be 'Him Death snatches away as a mighty wave sweeps away a sleeping tiger.' The idea of a sleeping tiger being swept away by a surging wave is very unfamiliar.

[290] Devas here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.

[291] Jivitarthapanayenaih is connected with hinsati. To take it (as the Burdwan translator does) as an adjective qualifying 'pranibhih' would be incorrect.

[292] The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Japa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, *etc.*

[293] To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.

[294] The Bombay reading danda-vidhanam is a blunder for the Bengal reading danda nidhanam. To interpret vidhanam as equivalent to abandonment or giving up, by taking the prefix vi, in the sense of vigata would be an act of violence to the word.

[295] The guha or cave referred to is the body.

[296] By Prakriti, as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water, *etc.*

[297] Samupodeshu is explained as upasthiteshu api, i.e., even when such objects are present and ready for enjoyment.

[298] Maitrayangatah, as explained by the commentator, is Suryavat-pratyaha-vibhinna-margah, i.e., roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K.P. Singha translates the word wrongly.

[299] In the first line, the Bengal reading madhya na chacharet is better than madhya cha nacharet. Pradakshinam is ankulam, and savyam is pratikulam. The grammar of the second line is not difficult. Besides, the commentator explains it clearly. The Burdwan translator, leaving out the words bhaikshacharyam and taking anapannah as equivalent to vipadapannah, gives a thoroughly ridiculous version. K.P. Singha, also, is not correct. The commentator explains that charyam means anekagrihatanam; anapannam is akurvan. The second foot is unconnected with the first.

[300] Muni, here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. Patrasamchara, I think, is the act of setting the dishes for those who are to dine off them. The commentator explains that it means ‘the motion of those who are to distribute the food.’ Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for ‘setting of dishes.’ The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.

[301] Matra is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapani Datta in his commentary on Charaka, triptimatram. When matra is to be disregarded, clothes, etc., need not be mentioned. Vihanyeta is equivalent to hinsito na syat.

[302] The second line is passed over by K.P. Singha. What is meant by it is that when such a man is respectfully presented with anything, he should hold it in reprobation. Vide the Sanatsujatiya Sections in Udyoga Parva, particularly the verses beginning with Yatra akathayamanasya, *etc.*

[303] The second line is skipped over by K.P. Singha. The Burdwan translator gives a wrong version. The commentator explains that anyam refers to paisachim, and anyatra to atmani. In the Sanatsujatiya Sections also, a Brahmana’s practices are directed to be concealed. ‘To enter his own Self’ is to turn self on Self, i.e., to withdraw oneself from everything for understanding and contemplating the Soul.

[304] By totally abstaining from acts he should avoid both merit and demerit.

[305] This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The commentator explains that abhayastam is continuous; bhautikam is tattwajatam, atmanodehendriyadi. Hence, bhutanam means anyesham bhutanam.

[306] To think beforehand of the food one is to take is to convert oneself into gourmand. The Sannyasin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof should

take what he gets without exertion.

[307] Sanjnakam from the root jna meaning marana or killing.

[308] The two negatives in the first line are equivalent to an affirmative. Prasangatah is explained by the commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, i.e., in consequence of this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare Gita, Vahunam janmanamante jnanavan mam prapadyate, *etc.*

[309] The object of this verse, as explained by the commentator, is to exhort Yudhishthira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to Jiva as accidents.

[310] The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable Chit, display stains of every kind. This is how the commentator puts the simile, supplying the points that have been omitted in the text.

[311] These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable. Their consequences also are terminable. Acts, therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K.P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.

[312] Intermediate i.e., as animals and birds and reptiles and worms, *etc.*

[313] i.e., if righteous, one attains to happiness; if otherwise, to the reverse.

[314] Verse 21 and the first line of 22 are grammatically connected.

[315] Me in the second line is equivalent to Maya. Tatah is tatra yuddhakale. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one's sins. Besides the well-known

derivation of the word Narayana, the commentator here offers another, viz., the ayanam or layasthanam of Nara or Jivasangha.

[316] Vaikuntha has various etymologies. The commentator inclines to explain it as ‘one who brings together all creatures.’ Purusha is full; as applied to Narayana, it, of course, means one who has no defect but who is the sole representative of fullness. Sukla or Suddha or pure. Vishnu is all-pervading. Sanatan is kutastha or uniform or immutable. Munjakesa, is possessed of yellow hair, or hair of the hue of Munja grass. Harismasru is having a tawny beard.

[317] Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austerest penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to ask thee about the fruits of acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.

[318] Vaya acts are, of course, sacrifices and other religious acts; by abhyantara acts are meant santi, danti, uparati, titiksha, and samadhi, i.e., the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this verse is that sacrifices are not entirely useless. These may lead to chitta-suddhi or the cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.

[319] The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.

[320] ‘Efforts born of practice’ refer to both external and internal Sadhana.

[321] Karmaviseshan is explained by the commentator as equivalent to ragaviraga-hetun.

[322] Sampravartante and tishthanti are thus explained by the commentator.

[323] In the previous verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object to be known. Sreeman is explained as asriyate iti srih, i.e., upadhih, tadvan. Hari is Sambharata. Narayana is saravasrayah. Prabhu is sarvaniyanta. Deva is dyotate-iti i.e., Chinmatrah. These etymologies must be grasped for understanding this verse.

[324] The ‘mutable’ in all creatures is the combination of the five primal essences. The ‘immutable’ in them is Jiva, or Chit as invested with ignorance. The eleven modifications that constitute. His essence are the eleven senses of knowledge and action with the mind. Equipped with these eleven. He drinketh the universe, i.e.,

enjoys it. The rays are these senses themselves. Equipped with the senses. He enjoys the universe with the senses.

[325] 'His mind is *in* the Moon.' i.e., His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for 'Ganges,' means the water so named.

[326] The sandhi between sa and acramanam is arsha.

[327] Dharma has various meanings all of which, however, are closely created with one another. As duty, or the assemblage of all acts which we should do, it is both Righteousness and Religion.

[328] The Sacrificial grahas or patras (vessels) are called after the names of the deities Indra, Vayu, Soma, *etc.* The sixteen Ritwijes are Brahman, Hotri, Adhyaryu, Udgatri, *etc.*

[329] Verse 21 to 23 show the unity of the Divine Being. The variety perceived is only apparent, not real.

[330] Verse 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the same.

[331] This is elaborated in the Vishnu Purana, Part I, Sec. V. There are three primary creations, viz., Mahat, the five primal essences in their subtile forms and the senses. From the Six colours again six other creations have sprung. To the Dark colour is due all immobile creatures; to the Tawny all the intermediate order of creatures (viz., the lower animals and birds, etc.); to the Blue are due human beings, to the Red the Prajapatyas; to the Yellow the deities; and to the White are due the Kumara, i.e., Sanatkumara and others.

[332] Emancipation is so difficult.

[333] The construction of the first line is this: subham darsanam (auspicious scriptures) gatwa (prapya) Devah yam gatim (identical with) darsanam (atmanubhavatmikam) aha, Gati is naturally dependent on Varna, and Varna upon 'Time or acts.'

[334] There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankara and Chitta, which are sometimes called the four Karanas. In consequence of these fourteen, fourteen different kinds or merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly, What the speaker wishes to inculcate is that these fourteen should always be towards the attribute of Sattwa or Goodness.

[335] This life, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell His existence as an immobile object is hell itself.

[336] Prajavisargah is the period for which one Creation lasts, being equal to what is called a Kalpa.

[337] The Dark and the Tawny hues of their corresponding states of existence, viz., the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. Anisa is helpless or cheerless.

[338] Cha at the end of the second line is equivalent to va. Unless cha be taken as equivalent to va the verse would yield no meaning. After Tawny comes Blue, i.e., after attainment of existence as an Intermediate creature Jiva attains to humanity. This occurs when Sattwa does not predominate. Hence anyatha should be supplied after upaiti.

[339] Vyatite is a finite verb in indicative mood, as pointed out by the commentator. It comes from root i with suffix vi. After sate supply jate sati. The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K. P. Singha gives the right meaning.

[340] When Jiva becomes a Deva, he has still the ten senses, the five Pranas, and the four internal possessions of mind, understanding, Chitta, and Ahankara, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is *not* freed from acts, but is in niraya or hell, — acts being, under all circumstances, equivalent to hell.

[341] Vyuha implies the varied forms of one and the same thing Daivani in Sattwa-pradhanani. The five senses, with the mind, the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes emancipated, he acts through these seven in a variety of ways, Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, viz., Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight Puris (by which, perhaps, is meant the puri of Indra, that of Varuna, etc., or, Kasi, Mathura, Maya, etc., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.

[342] This is an exceedingly abstruse verse. The Burdwan version, in which unconnected bits of the commentary have been jumbled together, is utter nonsense. K.P. Singha skips over nearly the whole verse. The Eight puris referred to in the previous verse are here stated to be identical with the Sixty well-known incidents of even Sukla or White existence. This tale of Sixty is arrived at in this way: 1st, the state of wakefulness; 2nd, the gross body made up of the five primal essences; 3rd, the five attributes of sound, scent, form, taste, and touch; these come up to seven. Then come the ten senses of action and knowledge; the five breaths; mind, understanding, consciousness, and chitta: these form 19. Then come Avidya, Kama,

and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, i.e., with Beings that are Sukla or White, these 60 are simply mano-viruddhani or manomatrani eva. Unlike other Beings in lower spheres of existence, they that are effulgent or Sukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the para gati of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.

[343] What the speaker wishes to lay down here is that even he that is Jivanmukta or has achieved his Emancipation though living like other, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is anistha or inauspiciousness. That Yogin who is Jivanmukta but who is not able to cast off the felicities of Yoga-puissance, resides in one and the same body for a full century of Kalpas, in a superior form of life, and after the expiry, of that century of Kalpas, he passes through four other regions named Mahar, Jana, Tapas, and Satya. Now, *this* is the end of such a Yogin, who, of course, belongs to the sixth colour which is White, and who is freed from attachments and who is unsuccessful though successful, i.e., who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or Brahmasakshatkara. By anisah in this verse is meant that Yogin who is incapable of casting off the felicities brought about by Yoga-puissance. K.P. Singha gives the substance of the verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, viz., Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved Brahmasakshatkara, without understanding that all three refer to one and the same person.

[344] Anisah here means one who, after having attained to eminence by Yoga, falls off from Yoga. Tatra means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his senses, i.e., the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.

[345] Saptakritwah is seven times. Paraiti is ‘courseth through.’ Lokah refers to the seven regions called respectively, Bhur, Bhuvar, Sivah, Mahar, Jana, Tapas, and Satya (or Brahmaloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence falling down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higher. In this verse Sambarevikshepa has been used to signify Samadhi and awakening from Samadhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve Brahmasakshatkara.

[346] The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to viz., Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. Samharam is equivalent to Samhritya, having been formed by the suffix namul. Upaplavoni are sources of grief or misfortune. The first Devasya refers to Mahadeva. The Saivas call that region Kailasa. The Vaishnavas call it Vaikuntha. The Hiranya-garbhas call it Brahman's or Brahmaloka. Sesha is Ananta, a particular form of Narayana. They who call it the region of Nara are, of course, the Sankhyas, for these regard Emancipation as the goal of Jiva or every creature. The Devasya vishnoh (in the third line) is Dyotamanasya Brahmanah i.e., Chinmatrasya, or of the pure Chit when uninvested with ignorance or Avidya. The Aupanishadas regard it as the region of Para-Brahma. The commentator clearly points out what the seven regions are. K.P. Singha, misunderstanding the verse, mentions only five; the Burdwan translator six.

[347] This verse is not at all difficult; yet the Burdwan translator makes utter nonsense of it. K.P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line, I expand it, following the lead of the commentator.

[348] Sa here indicates the person conversant with Brahma. The construction is Sa yavat saseshabhuk asti tavat prajah tathaiva te sukle dyvyau cha tadangeshu (vartante). Etat in the second line is this paridrisyamanam viyadadi. What the speaker wishes to inculcate in this verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by Dhyana, Dharana, and Samadhis, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are Paravidya and Aparavidya, i.e., all knowledge including that of Brahma.

[349] Suddhena manasa, — with cleansed mind, i.e., with the aid of Sarvana (hearing), Manana (attention), Dhyana (contemplation), and Abhyasa (repeated meditation). Two stages are indicated in this verse. The first is the attention of the suddham and paramam gatim or the stainless and high end. This is equivalent to Brahmasakshatkara. After this comes the second stage, which is the avayam sthanam or the spot which knows no deterioration, i.e., Emancipation. This is identical with the attainment of Eternal Brahma which is dushprapyam or difficult of attainment.

[350] The commentator says that the object of this verse is to inculcate the Impersonality of God. God is at the Root of all things, i.e., (as the commentator supposes according to the teaching of the Vedanta philosophy). He exists in His own unmodified nature, even as pure Chit. Both Vidya (Knowledge) and Avidya (Ignorance or illusion) exist in Him. In consequence of the latter he is Bhagavan, i.e., endued with the six grand attributes of puissance, *etc.*

[351] In the form of all things, — causes and effects — which constitute them.

[352] A Pyakta-parsant is explained by the commentator in this way. Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? Avyaktam is equivalent to aspashtam.

[353] The word used in verse 4 is vinihatah and that in verse 5 is nirjitah. There can be no doubt that both imply the same idea.

[354] Astha is efforts.

[355] Rathantara is another name for certain Samans, which are so called because of men being able to cross the world with their aid as by a car. (Ratha car, and tri to cross).

[356] 'Praising thee, for thy victory, etc.,' i.e.. the Rishis are uttering hymns of praise for conferring victory on thee.

[357] Raudrah may mean also 'appertaining to Rudra, which is another name of Mahadeva.'

[358] This account of the encounter between Vritra and Indra is substantially different from what occurs in the Vana Parva. Then again the part the Rishis are made to take in the slaughter of the Asura is certainly censurable. The great Rishis, even for benefiting the three worlds, would not certainly injure any creature. In the above account, Vasishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the Vana Parva, Indra is represented as standing in awful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older than that in the Vana Parva.

[359] Amanusham is literally inhuman. The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyasa also nods.

[360] Vadhya is the slaughter in her embodied form.

[361] Dwijapravarvadhya means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kasyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.

[362] The rules or ordinance referred to it is about the killer of a Brahmana being liable to be overtaken by the sin of Brahmanicide.

[363] Anadhrishyam is, literally, unvanquishable.

[364] Uma or Parvati, the daughter of Himavat, the spouse of Siva.

[365] The self-created Brahman at first created, by fiats of his holy will, certain beings who were charged to procreate for filling the universe with living creatures. These are the Prajapatis or lords of all creatures. Amongst them was Daksha. Other accounts represent Daksha as the grandson of Brahman.

[366] There are three vocatives in this verse, expressive, of course, of great surprise. I omit them in the translation.

[367] A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called Silajit, is taken internally by many men in the belief that it increases digestion and strength.

[368] The Indian cuckoo, noted for his clear musical kuhus. This is the favourite bird of Indian poets.

[369] i.e., Thou, however, art not so; therefore, it is a matter of surprise that thou shouldst not yet know me. The sense is not at all difficult, but K.P. Singha skips over it.

[370] Both the vernacular translators have erred in rendering this line. What Mahadeva says to Uma is, how is it that you have thus been stupefied? It is thou that stupefiest others! To see thee stupefied has created surprise in me.

[371] Mahadeva is called Virupaksha in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called Tryaksha for his possession of three eyes.

[372] Every worshipper of Mahadeva must fill his mouth with air and then, shutting his lips, strike his cheeks, letting the air gently out at each stroke, and helping it with air from the lungs for keeping the current steady. By doing this a kind of noise is made like Bom, Bom, Babam, Bom. Mahadeva is himself fond of this music and is represented as often making ???.

[373] Vrisha is explained by the commentator as vrishti-kartri; Vrishya as Dharmavriddhikartri; Go-vrisha as Nandirupa; Katankata as Nityagamanasila; Danda as Niyantri.

[374] Godhead is frequently likened to anahatasavda or sound not perceptible by the ear, or sound in its nascent state.

[375] Huns are mystic sounds that stand as emblems for various things. ‘Beyond three Huns’ means, perhaps, ‘beyond the influence of wrath.’

[376] In Sacrifice the butter is poured with mantras into the mouth of a selected Brahmana who represents the gods, and into also the sacred fire. What is said here is that the great god is of the form of that Brahmana

and of the sacred fire.

[377] This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.

[378] The sacred stream of the Ganges, issuing out of Vishnu's feet, is held by Brahman in his Kamandalu or jar. Thence it issues out, and coursing through the heavens fall down on the head of Siva, for Siva alone is mighty enough to bear that fall. The matted locks of Siva bear the mark of the fall. This six well-known acts here referred to are Yajana, Yajana, Adhyayana, Adhyapana, Dana, and Pratigraha (i.e., performing sacrifices, assisting at the sacrifices of others, studying, teaching, making gifts, and accepting gifts). The three acts in which Siva is engaged are Yajana, Adhyayana, and Dana (i.e., the first, the third, and the fifth in the above enumeration).

[379] The commentator explains that by Sankhya the speaker means 'the propounder of the sceptical philosophy.' By Sankhya-mukhya which I render, 'the foremost of Sankhyas' is meant 'follower of the theistic philosophy of Patanjala.' By Sankhya-yoga is meant both Vedanta and Yoga.

[380] 'That hast a car and that hast no car' means, as the commentator explains, 'capable of coursing, without obstruction, through Water, Fire, Wind, and Space.'

[381] Isana is 'much desired' or 'much coveted by all persons.'

[382] i.e., thou createst and destroyest these repeatedly or settest them in motion.

[383] These are syllables which all singers of the Samans utter for lengthening short words in order to keep up the metre.

[384] i.e., He who is adored in these hymns is thyself and no other.

[385] These are the ten colours known to the Rishis.

[386] Lohitantargata-drishtih is explained by the commentator as Lohita antargata cha drishtirasya. By 'red eyes' is, of course, meant eyes of the colour of the lotus. By 'eyes turned inwards' is meant one whose gaze is upon his soul, i.e., one who is engaged in Samadhi.

[387] Chalachalah is explained as exceedingly chalah or swift. Achalah is nasti chalo yasmat; hence chaleshu (api) achalah is swift amongst the swift, or swifter than the swiftest.

[388] The great god is a fish wandering in the waters, i.e., as Jiva wanders in space; he is a fish in the net, i.e., as Jiva, invested with Darkness or Illusion, is obliged to take birth.

[389] Meghakala is the time when clouds appear, i.e., the time of the universal deluge. Samvartaka and Valahaka are the two clouds that appear on the occasion of the universal destruction.

[390] Mili-Mili is explained by the commentator differently. According to him, one connected with all things as cause is Mili. It is duplicated to show that Siva is always so. I prefer taking the word as meaning 'cause of causes.' 'The bearer of Danda, with, again, a bald head' is a Paramahansa, i.e., one who has renounced the world and its ways.

[391] The four Sacrificial fires are Treta, Avasathya, Dakshina, and Sahya.

[392] Silpika is one who is not well-skilled, or is ill-skilled, in the arts. It implies a common artisan.

[393] Dhatri is adikartri or Vishnu. Vidhatri is the four-headed. Brahman Sandhatri is he who joins all things into one; the second Vidhatri means the designer of destinies.

[394] The identity of Maheswara with Narayana or Krishna is here preached. In his incarnation of Krishna, Vishnu sported with the children of the cowherds of Vrinda and sportively lowed as a cow. He also protected the kine of Vrinda from floods, poison, *etc.* Govrisheswara is Nandi, the attendant of Mahadeva.

[395] The word Go in Gomargah is used to signify the senses.

[396] Durvaranah is explained by the commentator as 'irresistible when coming as Death.' Durvishah is 'destroyer of all kinds of poison in thy form of Amrita.' Durdharshah is incapable of being frightened. Durvishah is incapable of being measured.

[397] Vishagnipah is drinker of poison and fire. Siva is represented as the acceptor of all things that are rejected by others. In this consists his true divinity, for to the Deity nothing in the universe can be unacceptable or worthy of being cast off. The ashes of the funeral pyre are his, the poison produced by the churning of the ocean was his. He saved the universe by swallowing the poison on that occasion.

[398] Tushitadyapah is the correct reading. Thou protectest him who is the adya of the tushita, i.e., thou protectest Brahman himself.

[399] The commentator explains that what is meant by Mahadeva's staying 'alone' is that he is the knower, the known, and knowledge. 'On the other side of the ocean' means 'on the other side of desire and attachment, etc.' 'Overwhelming many thousands of persons' means 'overwhelming all creatures,' i.e., transcending them by his energy and knowledge.

[400] Of course, Yogins are spoken of.

[401] The eclipses of both the Moon and the Sun are caused, according to the Pauranic mythology, by Rahu devouring the Moon and the Sun at certain well-known intervals. Rahu is an Asura whose head only is still alive. Vide Adi Parva, On Churning of the Ocean.

[402] Garbhah means embryos or infants in the womb. The deities were referred to by this word, for they are embryos that have been born in Mahadeva. Patitah has twattah understood after it. Anu means 'after' i.e., 'after Brahman's creation.'

[403] These Beings are Rudras or portions of the great Rudra.

[404] Tasmaih paramgatah, — param is utkrishtam i.e., Renunciation and other superior practices. Tasmai is 'for the sake of That,' i.e., for Iswarah.

[405] Hence in this, the present Kalpa too, I am obliged to do the same, for all Kalpas must be similar in respect of the events that transpire in them.

[406] Matri-pakshe seems to be a misreading for bhartripakshe.

[407] By gunah which I have rendered 'virtues,' is, of course, intended all that constitute the body, including mind and understanding, all, in fact, that become the accompaniments of the Soul.

[408] Karma-buddhi is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses, is here designated as Karma-buddhi. Mana-shashththani here simply means 'mind completing the tale of six.' It has no reference to the five senses having the mind for the sixth, for the senses have already been named in the previous verses.

[409] Acts here means the acts of past lives, or the desire dwelling in an incipient form, due to the acts of past lives. The commentator explains that the cha in the second line means the five attributes indicated in the first line.

[410] The word Buddhya in the first line is taken by the commentator as an instrumental and not as a genitive. Hence he takes it that Kalpitani is understood after it.

[411] i.e., occupies them one after another.

[412] Murti is a misreading for apurti or discontentedness. The Burdwan translator retains murti in his Bengali version. It is not clear which reading K.P. Singha adopts. The Bengali substitute he gives is murchccha or stupefaction.

[413] i.e., there are no materials of which it is constituted. Hence Sattwa or Buddhi has no asrayah or upadana.

[414] What the speaker inculcates in verses 41 and 42 is this: some are of opinion that with the apparent destruction of the body, the attributes that make up the body do not cease to exist. It is true that they cease to become apprehensible by the senses; but then, though removed from the ken of the senses, their existence may be affirmed by inference. The argument is that, if destroyed, their reappearance would be impossible. The reappearance, however, is certain. (For rebirth is a doctrine that is believed to be a solemn truth requiring no argument to prove it). Hence, the attributes, when apparently destroyed, do continue to exist. They are regarded as then inhering in the linga or subtile body. The counter opinion is that, when destroyed, they are destroyed for ever. The latter opinion is condemned by the speaker.

[415] In the second line the word is Gadhamavidwansah, i.e., 'ignorant of its bottom or depth.' K.P. Singha gives the meaning correctly, without translating the verse literally. The Burdwan translator makes nonsense of it. Both however, wrongly take agadha as the final word in yathagadha, forgetting that agadham is a masculine adjective incapable of qualifying nadim which is feminine. Ayam is Jiva. The last clause is to be taken as buddhiyogam anuprachyuta ayam tatha.

[416] This is not a difficult verse, yet both the vernacular translators have misunderstood it. What is said in the first line is this: yat vahudosham karoti, yat (cha) purakritam, ekatah cha dushyati. Both the finite verbs have jnanin (the man of knowledge) for their nominative understood. Dushyati means nasyati or destroys. The meaning then is that the man of Knowledge destroys his sinful acts of both this and past lives. The commentator cites the well-known simile of the lotus leaf not being drenched or soaked with water even when dipped in water. Now, this is that unseen fruit of Knowledge. In the second line, the visible fruits are indicated. The man of Knowledge refrains from censuring the wicked acts of others and from perpetrating any wicked act himself. Yat cha dushyati means yat parakritam anishtam dushyati or nindati, yat karoti means yat swayam ragadi-doshat karoti; tadubhayam apriyam (sa) na karoti, the reason being dwaitadarsana-bhavah. Such a man truly regards the universe as identifiable with himself.

[417] i.e., in even thy direst distress thou dependest on thyself. To cross the fearful river of life without a raft and with the aid of only one's bare arms implies great self-dependence.

[418] That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of asat is non-existent. Our sorrows are connected with the asat. Knowing this, I have cast off all sorrows.

[419] I have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.

[420] The sense is that we who avoid acts, are not dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.

[421] Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, etc., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison with the period for which we are to exist.

[422] Hence, no one should indulge in pride, saying, 'I am happy,' nor yield to sorrow, saying, 'I am miserable.' Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.

[423] The first word is read either as bhavatmakam or bhavatmakam. The first means samsararupam; the second, drisyatmakam.

[424] I am obliged to behold them because I am a living being having a body, but then I behold them as an unconcerned witness.

[425] The scriptures contain both kinds of instruction. There are declarations that are entirely in favour of Acts or observances. There are again declarations in favour of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, i.e., whether he should betake himself to the acquisition of Knowledge or to the doing of acts.

[426] i.e., Each Asrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The commentator thinks by the word asramas is meant the four principal faiths and *not* the modes of life.

[427] I retain the word asrama in the English version as it is very doubtful in what sense it has been used in the original. The commentator explains that by four asramas are meant the four principal forms of creed prevalent at one time in India. The first is that there is no such thing as virtue or righteousness. This is ascribed to Sakya Simha or Buddha. The second is that righteousness consists in only the worship of trees, *etc.* The third is that only is righteousness which the Vedas have laid down. The fourth is that transcending righteousness and its reverse there is something for whose attainment one should strive. Yatha samkalpitah is explained by the commentator as yo yena sreyastena bhavitastasya tadeva sreyah.

[428] Gunoddesam is Gunakirtanam or the announcement of merits. What Narada says here is this: the asramas are four. The merits of each have been proclaimed by their respective founders. The principal merit each claims is that it leads to knowledge of Self. Now, the announcement is nanarupam; it is also prithak; and lastly, it is viprasthitam or contradictory, for, as the commentator points out, that which a particular

asrama announces to be righteous is according to another unrighteous. Both the vernacular translators give incorrect versions.

[429] Te refers to asramas. Abhipretam is atma-tattwarupam. Yanti is equivalent to prapayanti.

[430] Mitranam is taken by the commentator to be equivalent to sarva-bhuta-labhayapadanam, i.e., they who have given the pledge of harmlessness to all creatures. By enemies is meant here the envious and harmful.

[431] In previous Sections the nature of Truth has been discussed. A formal truth may be as sinful as a lie, and a lie may be as meritorious as a Truth. Hence, the ascertainment of Truth is not easy.

[432] Atiyoga and Ayoga are well-known words which have no chance of being misunderstood in the way in which they have been misunderstood by both the vernacular translators. Indeed, K.P. Singha blunders ridiculously, while the Burdwan translator limits them to only the use of food, supposing the commentator's concrete examples exhaust the meaning.

[433] i.e., where an intermingling takes place of the four orders of men, viz., where Varna-sankara occurs.

[434] Mere companionship with the righteous leads to righteous acts; while that with the sinful leads to acts of sinfulness.

[435] Anuvishayam is vishayam anu vartate, i.e., rasah or flavour. An eater of vighasa is a good or pious man. What is said here is that such men eat for only filling their stomachs and not because eating is source of enjoyment or gratification. Atmavishayan is Buddherviseshatovandhakan, i.e., rasa-viseshan.

[436] Agamayamanam is Agamam pramanajam jnanam atmana ichcchatam.

[437] Akasasthah is niralamvanah, i.e., men who have no foundations to stand upon. The Bombay text reads dosham, the Bengal texts, doshan; the sense remains unaltered. The Bombay reading is atmapujabhikama, while the Bengal reading is the same word in the plural form. I accept the singular form and take it as qualifying panditah.

[438] Some of the Bengal texts read khattam. The Bombay reading is khatwam. The commentator explains that khatwam samarudhah Tibra duhkha-grastah. Anusayi means purvakarmavasanavan. The sense seems to be this: the desires born of one's past acts, i.e., acts of previous lives, adhere to the mind. Nothing can wipe them off, save Nivritti and Tattwajnanam or knowledge of truth. One should, therefore, practise the religion of Nivritti and seek to acquire knowledge of Truth.

[439] Both the vernacular translators quietly skip over the word pratyanantarah.

[440] i.e., where the people are virtuous and given to the performance of their duties.

[441] Kamesah is possessor of all objects of desire or enjoyment. The sense is this: where the king, casting off desire, wins prosperity for himself; i.e., though possessed of wealth, is not attached to wealth. The expression may also mean ‘master of desire,’ i.e., where the king casts off desire and masters his desires without allowing the latter to master him.

[442] Pratyupasthite is pritipatwena upasthite, i.e., hiyantanesati.

[443] I am not sure that I have understood aright the second line of this verse. It may also mean, ‘No one is able to enumerate all that is beneficial for the Soul in consequence of the wideness of subject.’

[444] Vrittam has uddisya understood after it. The Bombay text reads pranihitatmanah; the Bengal reading is pranihitatmanah. If the Bengal reading be accepted, it would mean ‘whose soul is fixed or established on Yoga.’ Tapasa is explained by the commentator as swadharmena, in view of the question of Galava which Narada answers. The sense, however, would remain unaltered if it be taken as standing for Self-control or penances.

[445] Sampadam is explained by the commentator as upadesa-yogyata-sriyam.

[446] Some texts read sakyam; the reading sakyah also occurs. If the former be accepted, it must be taken as referring to tadawayam as the commentator explains. No alteration in sense occurs by adhering to the one reading or the other.

[447] In the second line some of the Bengal texts read lobheshu. The correct reading is lokeshu. Both the vernacular translators adhere to the wrong reading.

[448] Mokshartha is moksha-prayojanah.

[449] The argument contained in these verses is this: as thou dost not know what becomes of thy relatives when they die, thou canst not help them then. It seems plain, therefore, that when thou shalt die thy relatives will not be able to do thee any good. Hence, thou gainest nothing by bestowing thy thoughts on thy relatives, forgetting thy own great concern, viz., the acquisition of Emancipation. Similarly, when thy relatives live and suffer irrespective of thy life or death, and thou too must enjoy or endure irrespective of their existence or efforts, it is meant that thou shouldst not be forgetful of thy own highest good by busying thyself with the concerns of thy relatives.

[450] The sense is that one who takes only a handful of corn for the support of life even when millions upon millions of carts loaded with corn await his acceptance, is certainly to be regarded as freed. Literally

rendered, the second line is— 'who beholds a shed of bamboo or reeds in a palace,' meaning, of course, as put above, 'one who sees no difference between the two.'

[451] Avritti is want of the means of sustaining life: thence, scarcity or famine.

[452] The sense is that as the maintenance of wives and children is painful, one should withdraw from the world and retire into solitude.

[453] The sense seems to be this: Is it a life of domesticity that thou wouldst lead? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way), i.e., by retiring into solitude and betaking thyself to Sannyasa? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyasa which leads to Emancipation.

[454] The planet Venus is supposed to be the sage Usanas or Sukra.

[455] The commentator explains the allusion by saying that formerly Vishnu, induced by the deities, used his discus for striking off the head of Usanas' mother. Hence the wrath of Usanas against the deities and his desire to succour their foes, the Danavas.

[456] The construction of this verse is very difficult. The order of the words, is — Indrotha jagatah prabhuh. Dhanada, etc., tasya kosasaya prabhavishnuh.

[457] Persons crowned with Yoga-success are competent to enter the bodies of others and deprive the latter of the power of will. Indeed, the belief is that the latter then become mere automata incapable of acting in any other way except as directed by the enlivening possessor.

[458] The etymology of Pinaka is panina anamayat. The initial and final letter of pani (pi) and the middle letter of anamayat (na), with the suffix ka make Pinaka.

[459] The last half of the last line may be taken as applying to Usanas.

[460] The vriddhim that Mahadeva saw could not be his own, for the greatest cannot be greater. The commentator, therefore, is right in holding that vriddhim refers to the greatness of Usanas within Mahadeva's stomach.

[461] The sa refers to Usanas and not to Mahadeva, as the commentator rightly points out.

[462] i.e., the religions of all the orders and all the modes of life.

[463] The scriptural injunctions are that one should sacrifice in honour of the gods, pour libations on the sacred fire, make gifts *etc.* In these exists Righteousness.

[464] The grammar of the third line is a little involved. Tasmin refers to Dharme. Supply nisthavantah after tasmin. The sense, of course, is that believing in the efficacy of righteousness, people of all modes of life accomplish the duties of their respective modes.

[465] The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity. They that acquire Knowledge become Emancipated.

[466] Destiny here means the result of the acts of past lives.

[467] The reading I adopt is jatikritam karma *etc.* Hence, this Verse also represents the arguments of the sceptic or the Charvakas. The four kinds of acts are Nitya, Naimittika, Kamya, and Nishiddha. If, however, for 'jatikritam karma, etc.,' the reading yantyakritam karma be adopted, the meaning would be— 'In one's next life one does not meet with fruits that are not the results of one's acts of past life.' This must be so, for the opposite opinion would imply the destruction of acts and their consequences. Then again, such an opinion would conflict with the received opinion of mankind, for men, when they obtain the fruits of any act, always recollect the four kinds of acts of a past life for explaining the accession of those fruits.

[468] Verses 12 to 14 represent the theory of the sceptic, and I have rendered them as such. Only by reading verse 13 as 'yantyakritam karma, etc.,' the commentator points out that it may be taken as an observation of Parasara himself. As regards verse 15, it represents the ipse dixit of the speaker. He does not think that the sceptic is at all entitled to a reply. It is scarcely necessary to say that the Burdwan translator makes a thorough mess of these verses. K.P. Singha gives the substance correctly.

[469] The commentator shows that this is an answer to the sceptic's averment about Nature being the cause of everything. Fire is hot by nature, therefore, it does not become hot at one time, cold at another, and *lukewarm* at another time. One becomes either wholly happy or wholly unhappy or wholly happy and unhappy at the same time. Man's nature should not be such. The difference of state is produced by difference of causes.

[470] A Brahmana is precluded from eating many things. Many things again that he is competent to eat on all days of the year. In fact, there are many rules for regulating the fare of a Brahmana. To this day, an orthodox Brahmana abstains from many kinds of food. A Brahmana, therefore, who is unscrupulous in respect of his food, is no Brahmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, etc., one may take without offering a share thereof to guests and others. But cooked food can never be taken without a share thereof being given to others. Yati cha Brahmachari cha pakvannaswaminavubhau, hence he that takes cooked food without giving a share to these is said to eat Brahmaswam or that which belongs to a Brahmana.

[471] This is a very abstruse verse. The grammatical construction of the first line is asritena manasa vrittihinasya seva sasyate. Asritena is niralamvanena. By seva is meant homage paid to the Supreme in the form of devotion and concentrated meditation. It implies, of course, a thorough reliance on God. Vrittihina is one who has cast off the means of livelihood, implying one who abstains from worldly objects. In the second line, dwija is a vocative. Nirvritta is nishpanna, qualifying seva. Atihastat is 'from one who has transcended the use of the hand,' i.e., the necessity of acts. Atihastanirvritta, means 'obtained from a competent preceptor.' In brief, what is stated here is that such seva should be learnt from competent preceptors and not by discussion among persons in the stage of spiritual progress.

[472] The object of this verse, the commentator points out, is to show the desirability of practising that seva soon or without loss of time.

[473] In the discourse of Sanatkumara to Vritra, these six colours have been mentioned, and the nature of the acts by which one attains to a superior colour or falls down from a superior to an inferior one. Vide Sec. 280, ante.

[474] A particular kind of Chandala is called kusalin.

[475] Pratyapannasya is viparita-drishteh. Natma is dehadih. Tatah is papaddhetoh. Virochate, is viseshena atmatwena rochate.

[476] Pratyapattih is Vairagyam or Renunciation. As regards Prasthitasya it may be taken either as implying one that is dead or one that has betaken himself to Yoga. In the latter case, the verse would mean that that man who betakes himself to Yoga without adopting Renunciation meets with much sorrow.

[477] The object of this verse is to show that conscious sin can never be destroyed by expiation. The only means by which sin can be destroyed is by enduring its fruits.

[478] The Burdwan translator makes utter nonsense of this verse. Guna-yuktam is explained by the commentator as equivalent to punyakarma. Prakasam is equivalent to budhipurvakam prakasya or jnatwa. It is formed by the suffix namul.

[479] Yathatatham is sthula-sukshma-taratamyena. The sense is that all acts done knowingly produce fruits according to their nature. If gross, the fruits produced are gross; if subtile, the fruits produced are subtile.

[480] The speaker's opinion is that all acts are productive of fruits. If good, the fruits are good. If bad, the fruits are bad. There is this difference, however, between acts done knowingly and those done in ignorance: the former produce commensurate fruits i.e., if gross, their fruits are gross; if subtile, the fruits are subtile; but the latter produce fruits that are not so, so that even if heinous, the fruits do not involve a large but only a small measure of misery. There is no other difference between the two kinds of acts.

[481] The object of this verse is to show that such acts form the exception and they are kept out of my sight in this discourse on acts. The Rishi Viswamitra caused the death of the hundred sons of Vasishtha, and yet he had not to go to hell for it.

[482] The sense seems to be that when even such near relatives are cast off if found to be wanting in affection, the fact cannot be gainsaid that people never do good to others except when they hope to benefit themselves by such acts.

[483] What is intended to be said is that the acceptance of a gift from a superior person is equal in point of merit to a gift made by a poor person. A wealthy man, by making a gift, earns greater merit than by accepting a gift.

[484] i.e., by Dhyana and Dharana.

[485] This has reference to Usanas' attaining to the status of a planet (Venus) in the firmament.

[486] Nadantah is one word. It means Hinsa-sunyah. Danti cchinatti iti danta. Its reverse is Nadantah.

[487] Nirdishta refers to Seva.

[488] i.e., they take the hues of the society they keep. Hence, it is very desirable for them to live with the good.

[489] This son of Dhatri is the god of the clouds.

[490] The Burdwan translator gives a most ridiculous version of the expression Dhigdandasasanah. Unable to catch the sense, which however is certainly very plain, he actually interprets the words to mean 'living under the sway of king Dhigdanda.' K.P. Singha gives the correct meaning.

[491] In this verse also, the Burdwan translator takes Dhigdanda as the name of a king. He gives an equally ridiculous version of the second line. Abhyagachchan is explained by the commentator as having vishayan understood after it. The sense is that they began to enjoy all objects of the senses to an excess. Both Devan and Brahman are accusatives governed by Avamanya. K.P. Singha translates both the lines correctly.

[492] This verse is taken as a metaphorical statement. The three Asuras are, of course, Kama, Krodha, and Lobha. Gaganagah (staying in the firmament) is interpreted as 'existing in Maya'. Sapurah as 'with their gross, subtile, and potential forms;' 'felled on the earth is explained as 'merged into the pure chit.' The whole is taken to imply a spiritual destruction of all the evil passions and a restoration of man to his original state of purity.

[493] This chief of the Asura passions was Mahamoha or great Heedlessness. The word Devas here is taken to mean the senses. Of course, if verse 16 be not taken metaphorically, then may Devas be taken in its ordinary sense of the deities.

[494] The genius of the two languages being different, it is very difficult to render the phraseology of the first line. Literally rendered, the line would read 'they remain or stay on those acts, and establish them.' Besides being unidiomatic, the sentence would be unmeaning. 'To stay or remain on any act' is to adhere to it. 'To establish it' is to regard it as a precedent and cause it to be regarded by others as a precedent.

[495] Samsiddhadhigamam is explained by the commentator thus: Samsiddhah is nityasiddah, i.e., atman; tadadhigamam is atmajnanam.

[496] The very gods are subject to prosperity and adversity, and their effects of loves and hates. There is no mode of life in which these may not be found.

[497] After sukham supply bhavati or some such verb. Tyajatam stands by itself and refers to kamya karma, meaning they that abstain from such acts as are not nitya but as are only kamya or optional.

[498] The sense is that those who betake themselves to penances as the consequence of despair, are many. Those men, however, are very rare who adopt penances, being at once impressed that the happiness of domesticity is unreal and ends in misery.

[499] i.e., their penances of past lives.

[500] I am not sure that I have correctly understood the second line of this verse. Akrita-karmanam is explained by the commentator as anut-pannatattwajnanam and upabhogavarityagah is Renunciation or Vairagyam phalani has tapasah understood before it. But why phalani instead of phalam?

[501] The second line of this verse concludes the argument. The tasmat has reference to all the statements before, and *not* to only the first line of 26. The statement in the second line is the same as the second line of verse 13 above.

[502] I expand the second line a little for making it intelligible.

[503] By 'stainless penances' is meant nishkamam tapah or penances undertaken without desire of fruit.

[504] Tyaktwa has nishkalmasham tapah understood after it. The order of the words is Phalarthi apriyani etc., vishyatmakam tat phalam prapnoti. The distinction between nishkamam and sakamam tapah is this; through the former one attains to happiness. Even the earthly wealth he earns becomes fraught with happiness;

through the latter, however, one meets with diverse kinds of sorrow resulting from the earthly possessions he succeeds in obtaining.

[505] The grammar of the first line is this: Dharme tapasi dane cha (sati avihitakarme) vidhitsa, *etc.* If vidhitsa be taken with 'dharma, etc.,' the verse would be unmeaning.

[506] The first line is difficult to construe. Tatah means 'inconsequence of the pain that attends the gratification of the senses.' Sarvasya refers to vivekinah; jyayase phalartham is 'for the sake of the highest fruit,' which, of course, is Emancipation. Gunah is 'same', 'dama, etc.'

[507] The commentator points out that the object of this verse is to show that everything one owns or does is not the result of the past acts. Spouses, food, drink, etc., one obtains as the result of past acts or praravdha karma. In respect of these, purushakara or Exertion is weak. Hence, to put forth Exertion for their acquisition would not be wise. As regards the acquisition of righteousness, however, there Exertion is efficacious. Hence, one should, with Exertion, seek to conform to one's own duties as laid down in the scriptures. Without such a distinction between destiny (praravdha) and Exertion (purushakara), the injunctions and interdictions of the Scriptures would be unmeaning. The Burdwan translator, citing portions of the commentary without at all understanding them, makes utter nonsense of the verse. K.P. Singha gives the meaning correctly.

[508] Sacrifices and all other acts undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation. Tesham refers to those mentioned in the first line of verse 37. It should not be taken to mean men in general, as the Burdwan translator wrongly does.

[509] Kam is Brahmanam. The commentator explains that Brahmana (the Creator) is equivalent to Brahmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, in this verse (according to him) is that a Sudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brahmana. Thus say Brahmanas learned in the scriptures; but the opinion of Parasara is that such a Sudra, in his next life, takes birth as a Kshatriya.

[510] I am not sure that I have understood these two verses correctly. Verse 33 is evidently a cruce.

[511] Yathakarman means 'from one stage to another.' Karmapatham is yogam. The stages here referred to are vichara, vitarka, Ananda, and Asmita. What is stated in this verse is that one who casts off all attachments, and who devotes himself to Yoga, succeeds in attaining to the felicity of Emancipation.

[512] The Burdwan translator wrongly renders the second line of this verse. All the texts read this line in the same way.

[513] Snigdhais implies affectionate seniors such as mothers, etc.; karmani is explained by the Commentator as abhyanga-karmani, i.e., the rubbing of oil, etc., Such acts, when children are ill, are often done unto them by mothers. This is forbidden, for they are menial offices which seniors should never be permitted to perform.

[514] Vinasamabhikankhatam is explained in the alternative by the commentator in a very fanciful way. Kriyavatam is explained as 'observant of the duties of Tirthavasins.'

[515] The commentator is for explaining the second line exoterically.

[516] Dehat is Deham prapya. Yena is yena pumsa. Upapaditam has reference to panchatwam in the previous verse. The sense of the verse is this: he who meets with a sudden death in a tirtha or sacred place, does not become emancipated but obtains another body in his next life similar to the one he loses. Adhyanam gatakah is that though set or placed on the path of Emancipation, yet he becomes a traveller: his state is due to the inglorious manner of his dissolution.

[517] The object of this verse is to show that the man dying in a sacred place becomes reborn as a Rudra or a Pisacha and quickly attains to Emancipation in consequence of his contiguity to Siva. Mokshabhuteshu is Moksha-yogyeshu. The neuter form of taddeham is arsha.

[518] Gunanancha in the second line of verse 14 refers to the objects of the senses, which, as explained in previous Sections, have no independent existence, for they exist only as they exist in desire. The compound of the primal essences and the other things mentioned assumes different shapes through the force of the desires of previous lives.

[519] Acts are all perishable in respect of their consequences.

[520] It is difficult to give foreigners an idea of what is called Apamrityu. All deaths that are caused by such accidents as involve ignominy are called Apamrityu. Death from snake-bite, from a fall, by drowning, at the horns of an animal, etc., are instances of Apamrityu.

[521] Both yasya and sa refer to the foe called Ignorance. Rajaputra is a vocative. Paraiti is nasyati.

[522] Vanchate is preceded by kamena understood.

[523] It has been explained in previous sections that sreyas or nisreyas means good or excellent as applied to moral merit.

[524] By buddhiman is meant the man who is freed from attachment. Similarly, by durbuddhih is meant the man who is the slave of attachments.

[525] Karanapekshi is thus explained by the commentator: karanaphaladanatmika kriya tannirvittyapekshi. The sense is that sin can never be destroyed except by endurance of its fruits.

[526] The sense is that after the manner of the fabulous gem, Jiva attracts to itself, through Yoga, the status of Brahma.

[527] The Burdwan translator, without understanding the commentary, makes utter nonsense of this verse. K.P. Singha is not far wrong, but he does not bring out the principal point which is sought to be inculcated here. Sesame seeds are repeatedly mixed with fragrant oil. The more they are so mixed the more fragrant do they become. After the same manner, men acquire the quality of Sattwa by associating with persons of cleansed souls. The measure of Sattwa is dependent on the measure of the association.

[528] The track is that of Knowledge. Vide verse 3 above.

[529] Having used the words vistaran (Diverse) and samkshepah (Few), in the second line of this triplet, the speaker explains their meaning in the third. By 'Diverse' is meant all those fruits that consist of unstable enjoyments; hence, the diverse acts laid down in the Vedas and other scriptures. By 'Few' is meant Renunciation, or abstention from acts. What is said, therefore, in this verse is this: they that betake themselves to acts, which for their fruits all sorts of enjoyment, meet with misery; while they that abstain from acts or practise Renunciation meet with happiness. Both the vernacular versions are incorrect.

[530] It is difficult to understand what is meant by this verse. By progress in Yoga, the Soul can certainly cast off the mind and other attributes by which it is invested. The simile is unintelligible. The stalk of the lotus has its roots in mire. Does the first line mean, therefore, that the stalk speedily springs upwards and leaves the mire at its roots?

[531] The commentator explains that the intention of this verse is to explain that the universe which is created by the mind is destroyed afterwards by the mind itself.

[532] The sense is that one who has cast off objects of enjoyment and become emancipated, does not obtain rebirth.

[533] I follow the commentator in his exposition of this verse. The practice of fishermen (in India) is to sink their boats when they leave them for their homes, and to raise them again when they require them the next day. They do not leave their boats afloat for fear of the injury the waves may do to them by tossing them too much.

[534] By Prakriti here is meant the harmony of Sattwa, Rajas, and Tamas. As long as these three qualities are in harmony with one another, i.e., as long as there is no preponderance in any of them over the other two, so long there cannot be creation or the operations of the buddhi or understanding.

[535] In this verse the word Prakriti is used in an entirely different sense. It means here Ignorance.

[536] Sariragriha-sanjnasya is ‘of one who regards his body to be an accompaniment of the Soul instead of regarding it to be the Soul.’ ‘Who regards purity as its sacred water’, i.e., who, without resorting to the sacred waters whither others go for cleansing themselves, thinks that purity, both internal and external, is capable of cleansing him.

[537] Vide note to verse 21 above.

[538] The object of the verse is to show that one should not, for the sake of friends and kinsmen and spouses and children, abstain from pursuing one’s true end. The practice of charity again is the true diet which supports a man.

[539] Astapadapada is a weight of gold. The word, as used in this verse, means a quantity of gold. Whether the reading be mudreva or sutrena, the sense remains unchanged. What is said here is that the mother, etc., are like lines traced with gold by the side of real gold; i.e., the mother, etc., are of no value or use in the acquisition of prosperity. K.P. Singha misses the meaning. The Burdwan translator, however, makes a most ridiculous exhibition of himself. Without understanding the commentary at all, in fact, not having been able to read the words of the commentary aright, he has produced a ridiculous jargon that is utterly unintelligible. Daksha is a vocative, meaning ‘possessed of cleverness.’ The words he daksha yatha, etc., of the commentator are read by the Burdwan Pundit as: deha-kshaya, *etc.*

[540] Apariharavan is incapable of being resisted. Samagatih as wind. Asmasara-vihitam is ‘made by means of iron or the saw.’ Asmasara stands here for krakacha or karapatra.

[541] The commentator explains that by tapah is meant the practice or observance of one’s own duties. Damah is restraining the senses. Satyam is truthfulness of speech, and atmaguptih is subjugation of the mind. The knots are attachments and desires, *etc.*

[542] i.e., the assailant, finding his victim forgiving, himself burns with repentance.

[543] Vishayena yami is the correct reading; i.e., then here is palatal, and vishayena is in the instrumental case. The Bengal reading is vicious, for it reads Vishaye nayami.

[544] The Moon is endued with nectar, and, therefore, might have been such a man’s equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears is not the equal of such a man; for the wind is changeful, having slow, middling and quick motion. The Burdwan translator makes utter nonsense of the reference to the Moon and the wind. K.P. Singha gives the sense correctly.

[545] The commentator explains that the object of this verse is to show the merits of that man whose ignorance has disappeared.

[546] i.e., when Brahmanas incur obloquy they are said to become impure; they are again regarded as possessing the status of humanity only because they die.

[547] The examples of Viswamitra and others may be cited in this instance.

[548] Dharana is holding the soul in self-reflection, preventing it the while from wandering. Samadhi is complete abstraction.

[549] Akhandam is Sarvakalam; uposhya is tyaktwa. K.P. Singha wrongly translates this verse. He takes mansam for masam; but no difference of reading occurs between the Bengal and Bombay texts.

[550] The ten properties included in Sattwa or Goodness are gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, and lordship. The nine properties included in Rajas or Passion are belief in the deities, (ostentatious) charity, enjoyment and endurance of happiness and sorrow, disunion, exhibition of manliness, lust and wrath, intoxication, pride, malice, and disposition to revile. The eight qualities included in Tamas or Darkness are unconsciousness, stupefaction, excess of stupefaction, muddiness of the understanding, blindness (of results), sleep, heedlessness, and procrastination. The seven incidents of Buddhi or the Understanding are Mahat, consciousness, and the five subtile essences. The six incidents of Mind are Mind and the five senses. The five incidents appertaining to Space are space, water, wind, light, and earth. According to a different school of philosophy, Buddhi, or the Understanding is said to have four incidents appertaining to it, viz., doubt, ascertainment, pride, and memory. Tamas (darkness) also is otherwise regarded to have only three incidents, viz., inability of comprehension, partial comprehension, and totally erroneous comprehension. Rajas (Passion) is (according to this school) regarding as having only the two incidents of inclination (to act) and sorrow. Sattwa has but one incident viz., Enlightenment.

[551] 'Durga' is an inaccessible region such as a forest or wilderness which cannot be passed through except with great pain and danger.

[552] The correct reading seems to be sthira-vratati-samkulam.

[553] Udadhi is, literally, a water-jar. In this country most people, while swimming, use water jars as buoys. The mouth of jar being dipped into the water the air confined within it serve to support heavy weights. I have heard that the most rapid currents are crossed by milkmaids in this way, all the while bearing milk pails on their heads.

[554] In the second line of 72, dustaram janma means janma-yuktam dustaram.

[555] The sense seems to be that by practising the Sankhya doctrine men cease to have any regard for even their gross bodies. They succeed in realising their existence as independent of all earthly or heavenly objects. What is meant by the Sun bearing them in his rays and conveying to them all things from every part of the universe is that these men acquire great puissance. This is not the puissance of Yoga but of knowledge. Everything being regarded as unsubstantial and transitory, the position of Indra himself, or of Brahman, is looked upon as desirable and unworthy of acquisition. Sincere conviction of this kind and the course of conduct that is confirmable to it is literally puissance of the highest kind, for all the purposes of puissance are capable of being served by it.

[556] This is taken as meaning that the Sankhyas are conveyed to the firmament of the heart. Perhaps, what is intended by it is that they become withdrawn from external objects and even the impressions of all external things.

[557] Perhaps, this means the pleasures of heaven.

[558] i.e., they who have identified themselves with Brahma.

[559] Yudhishthira's question seems to be this. Is there or is there not consciousness in the emancipate state? Different scriptures answer this question differently. If it be said that there is consciousness in that state, then why discard heaven and its pleasures, or the religion of Pravritti or acts which lead to those pleasures? Where is the necessity then of Sannyasa or the religion of Nivritti or abstention from all acts? On the supposition of there being consciousness in the emancipate state, the Religion of Pravritti should be taken as superior. If, on the other hand, the existence of consciousness be denied, that would be an error. Dnkshataram is ayuktaram.

[560] Although I make use of the word 'perceive' yet remembering that the mind is included among the senses and regarded as the sixth sense, the functions of recollection, representation, etc., are also implied by the word pasyati. The Burdwan translator gives a ridiculously erroneous version of this verse.

[561] The commentator explains that the simile of the froth is introduced in consequence of its disappearance with the disappearance of water. K. P. Singha is incorrect in taking the instance of froth as illustrative of the quickness of the destruction.

[562] Sarvatra does not mean 'through every part of the sleeper's body' as K. P. Singha takes it, but sarvavishaye as the commentator correctly explains it.

[563] Iha is sapne Anisah is nasti isah or pravartaah yasya.

[564] For the Soul, in dreams, sees and hears and touches and smells etc., precisely as it does while awake.

[565] The sense seems to be that a person who becomes emancipate in this life becomes so in Samadhi. When the state of Samadhi is over, his mind and senses return; and returning they do the bidding of the Supreme, i.e., bring about both happiness and misery, which, of course, are the consequences of the acts of past lives though that happiness and misery are not felt. In the next verse is said that these men very soon leave their bodies and become freed from rebirth.

[566] There are two kinds of Emancipation: one is attainable here, in this body, it is Jivan-mukti; the other is Videha-kaivalya or that which becomes one's when one is bodiless. In 98, Jivan-mukti has been spoken of. In this verse, the observations apply to Videha-kaivalya.

[567] Vadanti is stuvanti. Such men hymn its praises by regarding it as Supreme Deity possessed of attributes. Those attributes, of course, are the result of illusion, for in its real nature there can be no attributes in Brahma.

[568] Brahma is knowledge without duality i.e., knowledge without the consciousness of knower and known. The knowledge or cognition of an object, when object is annihilated, assumes the form of that knowledge which is called Brahma.

[569] The commentator explains that the object of this verse is to show that among mobile creatures those endued with knowledge are superior, and among all kinds of knowledge, the knowledge occurring in the Sankhya system is the highest.

[570] i.e., if in consequence of any defect of practice or Sadhana, the Sankhyas fail to attain to Emancipation, they at least become translated into gods.

[571] i.e., it is everything.

[572] That Narayana who does all this is the embodiment of the Sankhya system.

[573] The commentator explains the compound Adhyatmagatinischayam differently.

[574] Both the vernacular translator render this verse wrongly.

[575] Vasyante is explained by the commentator as implying Brahmanah ante and not 'at the end of that night'. The line occurs in Manu (Chap. 1. 74) where ante refers to Brahmana's day and night. Vasishtha here refers to Mohapralaya and not any intermediate Pralaya.

[576] In the creation of Mahan or Prajapati or Virat, and of Consciousness, the element of Tamas or ignorance predominates.

[577] This is a very abstruse verse. I am not sure that I have understood it correctly, What is said here seems to be this from Akshara arose Hiranyagarbha: from Hiranyagarbha arose Virat. This, that or the other is worshipped by ordinary men, while persons possessed of real insight do not invest any of them with attributes worthy of worship. The speaker says that the ascription of attributes, called Ignorance, and the non-ascription for destruction of that ascriptions called Knowledge, (with respect to Virat or Hiranyagarbha or Akshara) then arose. It might be asked that when there were no men as yet to worship or to condemn such worship, how could the two arise? The answer is that the two, in their subtile forms, came into existence and were afterwards availed of by men when men come into being.

[578] From Akshara or the Indestructible is Hiranyagarbha. From Hiranyagarbha is Mahan or Virat and Consciousness. From the last are the subtile elements.

[579] The meanings of such verses depend upon the grammatical significations of certain words that are used. They can scarcely be rendered accurately into any other language not derived from Sanskrit. What is said here is that it is Prakriti which must be said to be the Adhishthatri of the universe. Vishnu is not so. Vishnu, Brahma, Akshara, or the Indestructible, however, is said to cover or *pervade* the universe (vyapnoti). Vishnu is Vyapka but not Adhishthatri.

[580] In the previous section it has been said that through Tamas he takes birth among the intermediate orders, through Rajas among human beings, and through Sattwa among gods. The root kshi in Gunakshayat means aisarvya or puissance.

[581] The soul weaves a cocoon with attributes (or, acts which result from attributes), and though free deprives himself of freedom.

[582] Made of Chit and Not-Chit combined.

[583] The sense seems to be that the obligation to explain a treatise in the midst of a conclave always stimulates the best faculties, and if it is a conclave of the learned the friction of intellects is sure to bring out the correct sense.

[584] For enables them to conquer Ignorance.

[585] When Pranayama is performed with the aid of mantras or yapa, it is said to be saguna or sagarbha or endued with substance. Concentration of mind, however, is made without the aid of such yapa.

[586] The two and twenty sanchodans of Preranas are the two and twenty modes of transmitting the Prana breath from the toe of the foot to the crown of the head. That which transcends Prakriti is the Supreme Soul.

[587] The reading I adopt is na-kathyate.

[588] Atmanah is Iswarat parah.

[589] Parisankhyadarsanam is explained by the commentator thus: Parisankhyanam, is parivarianam, i.e., the gradual pravilapam of errors; Lena darsanam or sakshatkaram.

[590] The commentator explains that nistattwah means nirgatam tattwam aparoksham yasmat.

[591] Param Aparam, and Avyayam are theirs in consequence of Ajksharabhavatwa. Aparam means satyakamatwa, satyasamkalpatwa, *etc.* i.e., puissance. Param is the indescribable felicity of Samadhi. The Srutis declare that knower of Brahma becomes Brahma.

[592] Hence, as the commentator explains, by knowing what is called the Unmanifest one is capable of attaining to omniscience.

[593] What is stated here is this, the Unmanifest or Prakriti, by modification, produces Mahat and the other principles. But the agency of Purusha also is necessary for such production, for Prakriti can do nothing without Purusha, and Purusha also can do nothing without Prakriti. The principles of Mahat and the rest, therefore, may be said to have their origin as much in Purusha as in Prakriti. Beside, the two being naturally dependent on each other, if Prakriti be called Kshara, Purusha also may be so called.

[594] i.e., Jiva or Purusha.

[595] High, such as gods, middling, such as human beings and low, such as animals.

[596] Budha is Bodha or pure Knowledge. Abudha is the reverse of Budha. The Supreme Soul is Knowledge, while Jiva is Ignorance.

[597] In consequence of Jiva’s union with or attachment to Prakriti. Jiva takes this object for a vessel; that for a mountain, and that other for a third. When knowledge comes, Jiva succeeds in understanding that all his impressions are erroneous and that the external world is only a modification of Self. In consequence of Jiva’s capacity to comprehend this, he is called Budhyamana or Comprehender.

[598] Drisya and Adrisya, are the Seen and the Unseen, that is the gross and the subtile, or effects and causes. Swabhavena anugatam is inhering (unto all of them,) in its own nature, that is, Brahma pervades all things and unites with them without itself being changed as regards its own nature. Vudyate has manishibhih understood it.

[599] Tattwa is explained by the commentator as anaropitaruom, i.e., invested with any form in consequence of Ignorance; Not-Tattwa is nityaparoksham i.e., always within the ken of the understanding.

[600] That indication is ‘I am Brahma.’ Such conviction or knowledge even which characterises those that are awakened or Buddha, is cast off by the twenty-sixth.

[601] These examples are often used to explain the difference between the Jiva-soul and the Supreme Soul. The Udumvara is the fruit of the Ficus glomerate. When ripe and broken, the hollow centre is seen to contain many full-grown gnats. The gnat lives in the fruit but is not the fruit, just as the fish though living in the water is not the water that is its home. Jiva, after the same way, though living in the Supreme Soul, is not the Supreme Soul.

[602] Parah is Anyah or Chidatman. Paradharma means ‘partaking’ of the nature of Kshetra in which he resides. Sameyta is ‘kshetrena iva ekebhya.’

[603] This is a simile very often used for illustrating the danger of pursuing objects of the senses. Collectors of honey used to rove over mountains, guided by the sight of flying bees. These men frequently met with death from falls from precipices.

[604] The Burdwan translator renders this verse incorrectly.

[605] This has been repeatedly laid down in the Hindu scriptures. Gifts produce no merit unless made to deserving persons. If made to the undeserving, instead of ceasing to produce any merit, they become positively sinful. The considerations of time and place also are to be attended to. By failing to attend to them, sin is incurred where merit is expected. Truth becomes as sinful as a lie, under particular circumstances; and a falsehood becomes as meritorious as truth under circumstances. The Hindu scriptures make circumstance the test of acts.

[606] These, including Mind, form the tale of sixteen called Vikriti or modifications of Prakriti.

[607] These are the subtile principles or Tanmatras and not the gross elements.

[608] Mahat is sometimes called Buddhi hence the creation of Consciousness from Mahat must be creation relating to Buddha.

[609] Arjjava mean ‘relating to straight paths or courses,’ so called from the straight course of these winds or breaths. By reference to these breaths is intended the other limbs of the physical system besides those already indicated.

[610] Rishi here means Mahan or Great. Consciousness is said to have an excellent essence, and is also a Bhuta because of its capacity to produce the Great Bhutas, five in number.

[611] These, the commentator explains, are Mind, Buddhi or Understanding
Consciousness, and Chitwa, considered as Vyashti instead of as Samashthi.
These are the sires of the primeval sires, i.e., from these sprung the
Mahabhutas or Great creatures (viz., the five primal elements).

[612] Devah's is explained by the commentator as meaning the Senses and the four inner faculties. Devaih he thinks, refers to the Bhutas or Great elements. Literally rendered, the verse would read as 'the Devas are the Children of the Pitris; with the Devas, all the worlds of Mobile Being have been covered.' It is not safe to reject the learned commentator.

[613] These two verses refer to the power of the attributes of sound etc., over Jiva. Loves and hates, and all kinds of relationship of Jiva are due to the action of the attributes named.

[614] The duration here given has reference to the day and the night of the Mahabhutas.

[615] Prakritisthah means 'in his own Prakriti or nature.' The sense of the line is that Purusha, even when residing in the case that Prakriti provides him with, does not partake of the nature of Prakriti but continues to be undefiled by her.

[616] I expand this verse for bringing out the meaning. A verbal rendering will become unintelligible.

[617] This is a difficult verse, I am not sure that I have understood it correctly. The sense to be that Prakriti, which is really unintelligent and incapable of enjoyment or endurance, becomes intelligent and capable of enjoyment or endurance in consequence of being united with Purusha who is intelligent. Thus when pleasurable or painful sensation are felt, it is the body that seems to feel it only in consequence of the Soul that presides over it.

[618] The first line of 7 is the same in sense as the second line of 8. In the Bombay text, only the second line of 8 occurs, while the first line of 7 has been justly omitted. In fact, Tattwa and the Prakriti are the same thing.

[619] This refers to the opinion of the atheistic Sankhyas.

[620] By the word Rudra is meant Prana and the other breaths. The commentator explains that the etymology is utkramana kale dehinam rodayanti iti Rudrah Pranah. By regulating the vital breaths and the senses, Yogins attain to Yoga puissance and succeed in roving wherever they please in their linga-sarira or subtile bodies.

[621] The eight limbs of Yoga are Pranayama, Pratyahara, Dhyana, Dharana, Tarka, Samadhi, with the two additional ones of Yama and Niyama.

[622] In the first line of 9 the word Pranayama is used to mean regulation of the vital breaths. In the second line, the same word implies the ayamah or nigraha of the senses with the mind. By Dharana is meant the fixing of the mind, one after another, on the sixteen things named in treatises on Yoga. By ekagrata of the mind is meant that concentration in which there is no longer any consciousness of difference between Dhyatri, Dhyeya, and Dhyana.

[623] It is difficult for those who do not practise Pranayama to understand this fully. The fact is, Saguna Pranayama, when the breath is inhaled, the inhalation is measured by the time taken up in mentally reciting a well-known mantra. So when inhaled breath is suspended, the suspension is measured by the time taken in mentally reciting a particular mantra. When therefore, the suspended breath should be exhaled, it should be done by similarly measuring the time of exhaling. For beginners, this Saguna Pranayama is recommended. Of course only exhalation has been spoken of but it applies equally to inhalation and suspension. These three processes, in Yoga language, are Puraka, Kumbhaka, and Rechaka.

[624] Ekantasilin means a Sannyasin, Atmarama is one who takes pleasure in one’s soul instead of in spouses and children.

[625] The pole-star.

[626] Chakre literally means ‘I made’. The commentator explains it as equivalent to swayam avirbhut.

[627] Vipriya evidently means ‘what is not agreeable.’ There was evidently a dispute between Yajnavalkya and his maternal uncle Vaisampayana, the celebrated disciple of Vyasa. This dispute is particularly referred to in the next verse. Vaisampayana had been a recognised teacher of the Vedas and had collected a large number of disciples around him. When, therefore, the nephew Yajnavalkya, having obtaining the Vedas from Surya, began to teach them, he was naturally looked upon with a jealousy, which culminated (as referred to in the next verse) into an open dispute about the Dakshina to be appropriated in the Sacrifice of Janaka. The Burdwan translator incorrectly renders the word vipriya which he takes to mean as ‘very agreeable.’ In the Vishnu Purana it is mentioned that a dispute took place between Yajnavalkya and Paila. The latter’s preceptor, Vyasa, came, and taking his side, asked Yajnavalkya to return him the Vedas which he had obtained from him. Yajnavalkya vomited forth the Vedas. These were instantly devoured by two other Rishis in the form of Tittiri birds. These afterwards promulgated the Taittiriya Upanishads.

[628] This shows that I was then regarded as the equal of Vaisampayana himself in the matter of Vedic knowledge. Sumanta and Paila and Jaimini, with Vaisampayana, were the Rishis that assisted the great Vyasa in the task of arranging the Vedas.

[629] This is called the fourth science, the three others being the three Vedas, Axis culture, and the science of morality and chastisement.

[630] Prakriti is regarded as something in which Sattwa, Rajas, and Tamas reside in exactly equal proportion. All the principles of Mahat, *etc.* which flow from Prakriti, are characterised by these three attributes in diverse measure.

[631] By Mitra is meant here the deity giving light and heat. By Varuna is meant the waters that compose the universe.

[632] Kah, the commentator explained, is anandah or felicity.

[633] The comparison lies in the folly of the two persons indicated. One churning ass's milk for butter is only a fool. Similarly, one failing to understand the nature of Prakriti and Purusha from the Vedas is only a fool.

[634] Gives a literal rendering of this verse for showing how difficult it is to understand the meaning. The commentator correctly explains the sense which is as follows: anyah or the other is the Soul as distinguished from its reflection upon Prakriti, that is the Soul in its real character as independent of Prakriti. What is said here is that when the Soul, in its real character beholds, or acts as a witness of everything (i.e., as exists in the states of wakefulness and dream), becomes conscious of both itself (the Twenty-fifth) and Prakriti (the Twenty-fourth) when, however, it ceases to behold or act as such witness (i.e., in the state of dreamless slumber of Yoga-samadhi), it succeeds in beholding the Supreme Soul or the Twenty-sixth. In simple language what is said here is that the Soul becomes conscious of both itself and Prakriti in the state of wakefulness and dream. In Samadhi alone, it beholds the Supreme Soul.

[635] What is said here is that the Twenty-sixth or the Supreme Soul always beholds the Twenty-fifth or the Jiva-soul. The latter, however, filled with vanity, regards that there is nothing higher than it. It can easily, in Yoga-samadhi, behold the Twenty-sixth. Though thus competent to behold the Supreme Soul, it fails ordinarily to behold it. The commentator sees in this verse a repudiation of the doctrine of the Charvakas and the Saugatas who deny that there is a Twenty-sixth Tattwa or even a Twenty-fifth which they identify with the Twenty-fourth.

[636] Tatsthanat is explained by the commentator as Varasya avaradhisrhanat, i.e., in consequence of vara overlying the avara. The instance of the string and the snake is cited. At first the string is erroneously taken for the snake. When the error is dispelled, the string appears as the string. Thus the Supreme and the Jiva-soul come to be taken as one when true knowledge comes.

[637] The ordinary doctrine is that the Jiva-soul is indestructible, for it is both unborn and deathless, its so called births and deaths being only changes of the forms which Prakriti undergoes in course of her association with it, an association that continues as long as the Jiva-soul does not succeed in effecting its emancipation. In this verse the ordinary doctrine is abandoned. What is said here is that the Jiva-soul is *not* deathless, for when it becomes identified with the Supreme Soul, that alteration may be taken as its death.

[638] This is a very difficult verse. Pasya and apasya are drashtri and drisya, i.e., knower and known (or Soul and Prakriti) Kshemaya and Tattwo are drik and drisya, i.e., knowledge and known. One that sees no difference between these that is, one that regards all things as one and the same, is both Kevala and not-Kevala, etc, meaning that such a person, though still appearing as a Jiva (to others) is in reality identifiable with the Supreme Soul.

[639] This may mean that as men speak, and as speech is Brahma, all men must be regarded as utterers of Brahma. If, again, Brahma be taken to mean the Vedas in special, it may imply that all men utter the Vedas or are competent to study the Vedas. Such an exceedingly liberal sentiment from the mouth of Yajnavalkya is compatible only with the religion of Emancipation which he taught.

[640] The doctrine is that unless acts are destroyed, there can be no Emancipation.

[641] Literally, 'these are not obstacles by external nature,' and are therefore irremovable by personal exertion of the ordinary kind.

[642] Sanchodayishyanti implies questioned. Here it means questioning the king internally or by Yoga power.

[643] Utsmayan is explained by the Commentators as 'priding himself upon his own invincibleness.' Ayaya bhavam implies her determination to make the king dumb. Visesayan is abhibhavan.

[644] Sammantum is explained by the Commentator as equivalent to samyak jnatum.

[645] It is difficult to say in what sense the word vaiseshikam is used here. There is a particular system of philosophy called Vaiseshika or Kanada; the system believed to have been originally promulgated by a Rishi of the name of Kanada. That system has close resemblance to the atomic theory of European philosophers. It has many points of striking resemblance with Kapila's system or Sankhya. Then, again, some of the original principles, as enunciated in the Sankhya system, are called by the name of Visesha.

[646] The mention of Vidhi indicated, as the commentator explains, Karmakanda. The value of Karma in the path of Emancipation is to purify the Soul.

[647] K. P. Singha wrongly translates this verse.

[648] There is equal reason in taking up etc., implies that the bearing of the sceptre is only a mode of life like that of holders of the triple-stick. Both the king and the Sannyasin are free to acquire knowledge and both, therefore, may attain to Emancipation notwithstanding their respective emblems. In the emblems themselves there is no efficacy or disqualification.

[649] The object of this verse is to show that all persons, led by interest, become attached to particular things. The littleness or greatness of those things cannot aid or bar people's way to Emancipation. 'I may be a king, says Janaka, and thou mayst be a mendicant. Neither thy mendicancy nor my royalty can aid or obstruct our Emancipation. Both of us, by Knowledge, can achieve what we wish, notwithstanding our outward surroundings.'

[650] Hence, by changing my royal life for that of a bearer of the triple-stick I can gain nothing.

[651] Yukte in the first line means in the Yogin. The Bombay reading Tridandanke is a mistake for Tridandakam. The Bombay text reads na muktasyasti gopana, meaning that 'there is no relief for one that has fallen down after having arisen in Yoga.' The Bengal text reads vimuktasya. I adopt the Bengal reading.

[652] What the king says is that he, the king, had made no assignation with the lady is consequence of which she could be justified in entering his body. The word Sannikarsha here means sanketa. Both the vernacular translators render this word wrongly.

[653] These faults and merits are set forth in the verses that follow.

[654] Saukshmyam, is literally minuteness. It means ambiguity here. I have rendered verse 81 very closely to give the reader an idea of the extreme terseness of these verses. For bringing out the meaning of the verse, the following illustration may serve. A sentence is composed containing some words each of which is employed in diverse senses, as the well-known verse of Parasara which has been interpreted to sanction the remarriage of Hindu widows. Here, the object indicated by the words used are varied. Definite knowledge of the meaning of each word is arrived at by means of distinctions, i.e., by distinguishing each meaning from every other. In such cases, the understanding before arriving at the definite meaning, rests in succession upon diverse points, now upon one, now upon another. Indeed, the true meaning is to be arrived at in such cases by a process of elimination. When such processes become necessary and or seizing the sense of any sentence, the fault is said to be the fault of minuteness or ambiguity.

[655] To take the same example; first take the well-known words of Parasara as really sanctioning the remarriage of widows. Several words in the verse would point to this meaning, several others would not. Weighing probabilities and reasons, let the meaning be tentatively adopted that second husbands are sanctioned by the Rishi for the Hindu widow. This is Sankhya.

[656] Having tentatively adopted the meaning the second husbands are sanctioned by the verse referred to, the conclusion should be either its acceptance or rejection. By seeing the incompatibility of the tentative meaning with other settled conclusions in respect of other texts or other writers, the tentative meaning is capable of being rejected, and the final conclusion arrived at, to the effect, that the second husband is to be taken only according to the Niyoga-vidhi and not by marriage.

[657] By prayojanam is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish, in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The section or conduct that one adopts for removing that pain is called Prayojanam. In the Gautama-sutras it is said that yamarthamadhikritya pravartate, tat prayojanam. The two definitions are identical.

[658] By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyaya philosophy, the five requisites are Pratijna, Hetu, Udaharana, Upanaya, and Nigamana. In the Mimansa philosophy, the five requisites have been named differently. Vishaya, Samsaya, Purvapaksha, Uttara, and Nirnaya.

[659] These characteristics, the commentator points out, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called Saraswati-kanthabharana.

[660] Parartham means, as the commentator explains, of excellent sense. It does not mean Paraprayojanam as wrongly rendered by the Burdwan translator. The latter's version of the text is thoroughly unmeaning.

[661] What Sulabha says here is this: the great primal elements are the same whether they make up this body or that other body; and then it is the same Chit that pervades every combination of the great elements. The object of this observation is to show that Janaka should not have asked these questions about Sulabha, he and she being essentially the same person. To regard the two as different would indicate obscuration of vision.

[662] What is meant by this is that when creatures are said to possess more of sattwa and less of sattwa, sattwa seems to be a principle that is existent in the constitutions of creatures.

[663] By the word Kala is meant the 16 principles beginning with Prana. What is intended to be said is that as long as the principle of Desire exists, rebirth becomes possible. The universe, therefore, rests on the principle of Desire or Vasana. The senses, *etc.* all arise from this principle of Vasana.

[664] By Vidhi is meant that righteousness and its reverse which constitute the seed of Desire. By Sukra is meant that which helps that seed to grow or put forth its rudiments. By Vala is meant the exertion that one makes for gratifying one's desire.

[665] The fact then of continual change of particles in the body was well-known to the Hindu sages. This discovery is not new of modern physiology. Elsewhere it has been shown that Harvey's great discovery about the circulation of the blood was not unknown to the Rishis.

[666] The instance mentioned for illustrating the change of corporal particles is certainly a very happy one. The flame of a burning lamp, though perfectly steady (as in a breezeless spot), is really the result of the

successive combustion of particles of oil and the successive extinguishment of such combustion Both this and the previous verse have been rendered inaccurately by K.P. Singha.

[667] Hence the questions of Janaka, asking as to who the lady was or whose, were futile.

[668] The seven ways are as follows: Righteousness and Wealth and Pleasure independently and distinct from one another count three, then the first and second, the first and third, and second and third, count three and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure. K.P. Singha omits all reference to these seven ways, while the Burdwan translator, misunderstanding the gloss, makes utter nonsense of it.

[669] The king may order some men to do some things. These men, after obeying those orders, return to him to report the fact of what they have accomplished. The king is obliged to grant them interviews for listening to them.

[670] The commentator explains that the three others are Vriddhi, Kshaya, and Sthana, all of which arise from policy. Some of the seven limbs are inanimate, such as the treasury. But it is said that the treasury supports the ministers, and the ministers support the treasury.

[671] Hence, when every kingdom has a king, and kings too are many, no one should indulge in pride at the thought of his being a king.

[672] The object of this verse is to show that as Janaka rules his kingdom without being attached to it, he cannot lay claim to the merit that belongs to kings.

[673] Upaya or means implies here the attitude of sitting (as in Yoga). Upanishad or method implies sravana and manana i.e., listening and thinking. Upasanga or practices imply the several limbs of Dhyana, *etc.* Nischaya or conclusion has reference to Brahma.

[674] I expand this verse fully.

[675] The na in the second line is connected with Vyayachcchate.

[676] The object of this verse is to show that the words uttered by Sulabha were unanswerable. To attain to Emancipation one must practise a life of Renunciation instead of continuing in the domestic mode.

[677] These foes are, of course, the passions.

[678] Literally, the world is only a hold of action, implying that creatures, coming here, have to act: these actions lead to rewards and punishments, both here and hereafter. The way to Emancipation is, as has been often shown before, by exhausting the consequences of acts by enjoyment or sufferance and by abstaining from further acts by adopting the religion of Nivritti.

[679] Kulapatam is explained by the commentator as Mahanadipuram. In Naram etc, venumivodahritam (as in the Bombay text) or venumivoddhhatam (as in the Bengal text) is rather unintelligible unless it be taken in the sense in which I have taken it. K. P. Singha mistranslates Kulapatam, and the Burdwan translator misunderstands both Kulaparam and venumivoddhatam.

[680] i.e., to uphold it by doing the duties of a Brahmanas.

[681] Prachalita-dharma etc, implies those that have fallen away from righteousness. The Burdwan translator misunderstands the verse. Karanabhih is kriabhih.

[682] The Commentator explains that this verse is for assuring Yudhishthira that kings are competent to obtain felicity in the next world. Anupagatam is explained by the Commentator as not attainable in even thousands of births.

[683] Rudhirapah is blood-sucking worms. Uparatam is dead.

[684] The ten boundaries or commandments, as mentioned by the Commentator, are the five positive ones, viz., Purity, Contentment, Penances, Study of the Vedas, Meditation on God, and the five negative ones, viz., abstention from cruelty, from untruth, from theft, from non-observance of vows, and from acquisition of wealth.

[685] Chirasya is grammatically connected with na vudhyase, meaning ‘that thou art always blind etc.’ The Burdwan translator misunderstands it completely and takes it as equivalent to achirena. K. P. Singha skips over it.

[686] The Burdwan translator gives a ridiculous version of the verse.

[687] Kevalam nidhim is literally, ‘one’s only treasure’. It may imply either Samadhi or Brahma. Acts, whether good or bad, all arise from error. Abstention from acts is the true way to Emancipation.

[688] The passions are spoken of as wolves.

[689] The sight of golden trees is a premonitory sign of Death.

[690] Literally rendered, the verse would run thus: Before the cooking is complete of the Yavaka of a rich man, in fact, while it is still uncooked, thou mayst meet with death. Do thou, therefore, hasten. By Yavaka is meant a particular kind of food made of ghee and flour or barley.

[691] In verse 53 it is said that the Soul is the witness in the other world of all acts and omission in this life. In verse 54, what is said is that the existence of the Soul when the body is not, is possible, for Yogins, in Yoga, live in their Soul, unconscious the while of their bodies. The entrance of the acting-Chaitanya into that Chaitanya which survives as the witness means the death of the body.

[692] The Burdwan translator gives an erroneous version of this verse.

[693] I think the sense is that only righteousness can bring a man to the path that leads to happiness and not mere instructions howsoever repeated.

[694] The Commentator explains that Pramadagah is equivalent to Pramadagrihavasin and refers to Antakah. Chamum is Indriyasenam. Grahitam is body. Yathagrahitam is dehamanatikramya. In this verse pura may mean either in the near future or soon, or pura may mean before, i.e., before the Destroyer makes thy senses so, *etc.*

[695] The road in which thyself shalt be in front and thyself in the rear is the road of Self-knowledge. The Burdwan translator does not understand how the first line comes to mean Knowledge of Self! Accordingly, though he uses the word amajnana (following the Commentator), yet he erroneously repeats some of the words used in the line.

[696] The last word of the second line is muchyate and not yujyate. If yujyate be adhered to, meaning would be ‘freed the consequences of ignorance and error, he would succeed in attaining to Brahma.’

[697] This is a very abstruse verse. I have rendered it, following the lead of the Commentator, Srutam, he explains it ‘the knowledge, born of vedic declarations like Tattwamasi etc.’ Sarvamasnute is equivalent to samastam Brahmandam vyapnoti, meaning such knowledge leads to sarvatmyam, i.e., omniscience Tadetat etc., i.e., that omniscience is the darsanam, of parampurushartha or Moksha. Kritajna upadishtam artham is Samhitam.

[698] The sense is that in course of our repeated rebirths we have got these relations repeatedly and will get them as repeatedly. But we are, in reality, quite unconnected with them. Their union with us like the union of pieces of wood floating in a river, now joined together temporarily, now separated.

[699] Mokshadaisikam is explained by the commentator as Mokshandeshataram. K. P. Singha wrongly renders this word. This section is called pavakadhyayanam, meaning chitta-sodhakadhyayanam, that is, the lesson which, when read and mastered, is to lead to the cleansing of the heart.

[700] Time, as a personified agent, is throwing all creatures at unequal distances. Some are thrown near and some to a great distance. These distances are regulated by the nature of the acts done by the creatures thrown. Some are cast among animals, some among men. Throwing or hurling them thus, Time drags them again, the binding-cords being always in his hands.

[701] Both the vernacular translators have misunderstood the first line of this verse although there is no difficulty in it. Apastamva says drishto dharma-vyatikrama; Sahasancha purvesham. What Bhishma says here is that one should not speak of those instances of Vyatikramah and Sahasam.

[702] Although the Vedas came to Suka of their own accord, yet he was in deference to the universal custom, obliged to formally acquire them from a preceptor.

[703] Vyasa was the priest or Ritwija of the house of Mithila and as such the kings of Mithila were his Yajyas or Yajamanas. The duty of a Yajamana is to reverence every member of the priest's family. The sire, therefore, cautions the son that he should not, while living with the king of Mithila, assert his superiority over him in any respect.

[704] It is certain that one must abandon all acts before one can attain to Emancipation. But then acts should not be cast off all at once. It is according to this order that they should be abandoned, i.e., in the order of the several modes.

[705] The karanas are the inner faculties.

[706] i.e., when Emancipation and omniscience have been attained in the very first mode of life, no further need exists for conforming to the three other modes of life.

[707] i.e., behold the Supreme Soul by his own Soul.

[708] Instead of papakam some texts read pavakam, meaning of the nature of fire.

[709] After manasa, saha is understood. It does not mean that the senses are to be restrained by the mind, but the words imply that the mind and the senses are to be restrained. K. P. Singha renders the line correctly. The Burdwan translator, as usual, is careless.

[710] K. P. Singha skips over this verse.

[711] i.e., he turned his soul's gaze on his soul and withdrew himself from every worldly object.

[712] He no longer walked like ordinary men. Without trailing along the solid support of the Earth, he proceeded through the sky.

[713] Popularly, Bhimaraja, the Lanius Malabaricus.

[714] It is believed that a person, by performing austere penances, scorches the three worlds. It is in consequence of this effect of penances that the superior deities were always compelled by the Asuras and Danavas to grant them whatever boons they solicited.

[715] The sense is that if the Vedas are not constantly studied, they are likely to be forgotten.

[716] Upaplava is Rahu or the ascending node. In many parts of Upper India, during the hot months in particular, large quantities of dust are raised by whirl winds in the afternoon or at evening called Andhi the clouds of dust cover the moon for hours together.

[717] The lowest order of men, living by slaying animals.

[718] The verse in the Bengal texts is a triplet. In the Bombay edition, the third line is excluded from verse 36. There is no inconvenience in this, only, it should be construed as referring to the wind called Samana or Pravaha.

[719] Some texts read Jaytamvarah. If this be accepted, it should be an adjective of Parivaha, meaning the foremost of all in the strength or energy.

[720] The sacred river Ganga has it is said, three courses or streams. One flows on the surface of the Earth, the second flows through the nether regions, and the third flows through heaven.

[721] The first line runs into the second.

[722] Penances should be protected from wrath. By penances one attains to great power. The ascetic's puissance frequently equals that of Brahman himself. If, however, the ascetic indulges in wrath and curses one from wrath, his puissance becomes diminished. For this reason, forgiveness is said to be the highest virtue a Brahmana can practise. A Brahmana's might lay in forgiveness. Knowledge also should be protected from honour and dishonour, *i.e.* one should never *receive* honour for his knowledge, that is, do anything for the object of achieving honour. Similarly, one should never do anything which may have the effect of dishonouring one's knowledge. These are some of the highest duties preached in scriptures.

[723] The saying Satyadapi hitam vadet is frequently misunderstood. The scriptures do not say that truth should be sacrificed in view of what is beneficial, for such view will militate with the saying that there is nothing higher than truth. The saying has reference to those exceptional instances where truth becomes a source of positive harm. The story of the Rishi who spoke the truth respecting the place where certain travellers lay concealed, when questioned by certain robbers who were for killing the travellers, is an instance to the point. The goldsmith's son who died with a falsehood on his lips for allowing his lawful

prince to escape from the hands of his pursuers did a meritorious act of loyalty. Then, again, the germ of the utilitarian theory may be detected in the second line of this verse.

[724] To conquer the unconquerable means to attain to Brahma.

[725] In the Srutis, Paravara is an equivalent for the Supreme Soul. The correct reading is nasyati at the end of the first line, and not pasyati as in some of the Bengal texts. Adhering to pasyati (which gives no meaning), the Burdwan translator gives a ridiculous and unmeaning version of this verse. K. P. Singha, of course, adopts the correct reading.

[726] This verse is not at all difficult. The sense is that the man who transcends all attachments never comes to grief if brought into union with other creatures. The Burdwan translator gives a thoroughly unmeaning version of this couplet.

[727] The object of this verse is to show that men of knowledge do not perform sacrifices, in which, as a matter of course, a large number of creatures is slain. Men wedded to the religion of Pravriti perform sacrifices. Coming into the world in consequence of past acts, they seek happiness (by repairing to heaven) along the way of sacrifices and religious rites. A large number of creatures is slain, for besides the victims ostensibly offered, an infinite number of smaller and minuter creatures are killed in the sacrificial fires and in course of the other preparations that are made in sacrifices.

[728] Sorrow increases by indulgence.

[729] This is a very doubtful verse. The commentator is silent. I follow the meaning as it lies on the surface. The object of the verse seems to be this: there are men that are employed in reflecting upon the nature of things: these should know that such occupation is useless, for truly the nature of things is beyond the grasp of the mind. The greatest philosopher is ignorant of all the virtues of a blade of grass, the purpose for which it exists, the changes that it undergoes every instant of time and from day to day. Those men, however, who have such unprofitable occupation for walking along the highest path (the path, that is, which leads to Brahma) free themselves from grief.

[730] I am not sure that I have understood this verse correctly.

[731] What is intended to be said is that the gratification of the senses leaves nothing behind. The pleasure lasts as long as the contact continues of the objects with the senses. The Burdwan translator, not suspecting that the word used is adhana, gives a ridiculous version.

[732] What is said here is this: a man has spouses and children, or wealth, etc.: there was no sorrow when these were not: with his union with these his sorrow commences. Hence, when these things disappear, an

intelligent man should not indulge in any sorrow. Bonds or attachments are always productive of grief. When bonds are severed or destroyed, there ought to be no grief.

[733] i.e., whose pleasures do not depend upon external objects such as spouses and children.

[734] Vidhitsabhih is pipasabhih. It comes from dhe meaning drinking.

[735] Vyasa lived in northern India and was evidently unacquainted with the tides that appear in the Bengal rivers.

[736] The object of this verse is to show the utility and necessity of acts. Without acting no one, however clever, can earn any fruit. Both the vernacular translators give ridiculous versions of this plain aphorism.

[737] Asi is used in the sense of akansha.

[738] Naprapyanadhigachchati is na aprayam *etc.*

[739] I do not quite understand in what the fault lies that is referred to here. Perhaps the sense is this. In Hindu philosophy, the vital seed is said to be generated by the sight of a desirable woman. When sexual congress takes place with one whose sight has not originated the vital seed but with another it fails to be productive. Whoever indulges in such intercourse is to blame.

[740] Parasarirani has prapnuvanti understood after it. Chinnavijam means whose seed has broken, that is the creature whose gross body has met with destruction. The gross body is called the Vijam or seed of (heaven and hell). The sense of the verse is that every one, after death, attains to a new body. A creature can never exist without the bonds of body being attached to him. Of course, the case is otherwise with persons who succeed in achieving their Emancipation by the destruction of all acts. The Burdwan translator, following the commentator faithfully, renders this verse correctly. K. P. Singha skips over it entirely.

[741] This is not a difficult verse. Then, again, the commentator explains it carefully. K. P. Singha gives a ridiculous version. The Burdwan translator is correct. Nirddagdham and vinasyantam imply the dying or dead. Jivar paradeham chalachalam ahitam bhavati means another body, as much subject to destruction, is kept ready.

[742] I expand this verse a little for bringing out its meaning. What is said here is that some come out of the womb alive; some die there before being quickened with life, the reason being that their acts of past lives bring for them other bodies even at that stage.

[743] This verse is certainly a ‘crux.’ The commentator, I think, displays considerable ingenuity in explaining it. The order of the words is Gatayushah tasya sahajatasya pancha saptamim navamim dasam prapnuvanti;

tatah na bhavanti; sa na. The ten stages of a person's life are (1) residence within the womb, (2) birth, (3) infancy, up to 5 years, (4) childhood, up to 12 years, (5) Pauganda up to 16 years, (6) youth, up to 48 years, (7) old age, (8) decrepitude, (9) suspension of breath, (10) destruction of body.

[744] Niyuktah means employed. I take it to imply employed in the task of conquering Nature. It may also mean, set to their usual tasks by the influence of past acts. Nature here means, of course the grand laws to which human existence is subject, viz., the law of birth, of death, of disease and decrepitude *etc.*

[745] Uparyupari implies gradual superiority. If one becomes wealthy, one desires to be a councillor; if a councillor, one wishes to be prime minister; and so on. The sense of the verse is that man's desire to rise is insatiable.

[746] The reading I prefer is asathah and not sathah. If the latter reading be kept, it would mean of both descriptions are seen to pay court to the wicked.

[747] Avavandhah is low attachments, implying those that appertain to the body. In fact, the acquisition of the body itself is such an attachment. What is said here is that Jiva who has become enlightened becomes freed from the obligation of rebirth or contact with body once more.

[748] The mass of effulgence constituting the Sun is nothing else than Brahma. Brahma is pure effulgence. Savitrimandala-madhyavartir-Narayanah does not mean a deity with a physical form in the midst of the solar effulgence but incorporeal and universal Brahma. That effulgence is adored in the Gayatri.

[749] The commentator takes Shomah to mean Shomagath Jivah. He does not explain the rest of the verse. The grammatical construction presents no difficulty. If Shomah be taken in the sense in which the Commentator explains it, the meaning would be this. He who enters the solar effulgence has not to undergo any change, unlike Shomah and the deities who have to undergo changes, for they fall down upon the exhaustion of their merit and re-ascend when they once more acquire merit. Both the vernacular translators have made a mess of the verse. The fact is, there are two paths, archiradi-margah and dhumadi-margah. They who go by the former, reach Brahma and have never to return. While they who go by the latter way, enjoy felicity for some time and then come back.

[750] Here, the words Sun and Moon are indicative of the two different paths mentioned in the note immediately before.

[751] What Suka says here is that he would attain to universal Brahma and thus identify himself with all things.

[752] Jahasa hasam is an instance in Sanskrit of the cognate government of neuter verbs.

[753] The Rishis knew that the height of the atmosphere is not interminable.

[754] In this Section, Bhishma recites to Yudhishthira the fact of Suka's departure from this world, and Vyasa's grief at that occurrence. He speaks of the fact as one that had been related to him bygone times by both Narada and Vyasa himself. It is evident from this that the Suka who recited the Srimad Bhagavat to Parikshit, the grandson of Arjuna, could not possibly be the Suka who was Vyasa's son.

[755] What Bhishma says here is that without faith this subject is incapable of being understood.

[756] This is a triplet. The last word of the third line, viz., Swayambhuvah refers to Krishnah, but it has no special meaning. It is an adjective used more for the sake of measure than for anything else.

[757] The golden cars referred to here are the fleshly bodies of the two deities. The body is called the car because like the car, it is propelled by some force other than the Soul which owns it for a time, the Soul being inactive. It is regarded as golden because every one becomes attached to it as something very valuable. The eight wheels are Avidya and the rest.

[758] i.e., the hands, the feet, the stomach, and the organ of pleasure. The hands are said to be protected when they are restrained from the commission of all improper acts; the feet are said to be duly protected when they are restrained from touching all improper places. The stomach is said to be protected when one never takes any kind of improper food, and when one abstains from all evil acts for appeasing one's hunger. And lastly, one is said to restrain the organ of pleasure when one abstains from all acts of improper congress.

[759] The word Mushka as ordinarily understood, implies the scrotum or testes. The commentator Nilakantha supposes that it may stand for the shoulder-knot. He believes that the phrase implies that the people of this island had each four arms.

[760] The Sattwata ritual is explained by the Commentator to mean the Pancharatra ritual. Tachecheshena implies with what remained after Vishnu's worship was over.

[761] i.e., dedicated his possessions to the service of Narayana, and held them as the great God's custodian. In other words, he never regarded his wealth as his own, but was always ready to devote it to all good and pious purposes.

[762] i.e., the treatise those Rishis composed was the foremost of its kind in respect of choice and harmony of vocables, of import or sense and of reasons with which every assertion was fortified.

[763] There are two religions, viz., that of Pravritti, implying act and observances, and that of Nivritti, implying a complete abstention from all acts and observances. The last is also called the religion of Emancipation.

[764] Whether any work on morality and religion was over actually composed by the seven Rishis or not, no such work, it is certain, is in existence now. Besides this mention of the work in the Mahabharata, no reference to it has been made anywhere else. As to Sukra-niti it is extant, Vrihaspati's niti-sastram is defunct. It is probable, however, that before Saba-niti there was an anterior work, brief if not exhaustive on the same subjects.

[765] Paryyaya literally means a list. The fact is, in all Sanskrit lexicons words expressive of the same meanings occur together. These lists are known by the name of Paryyaya. A more definite idea of the meaning of this word may be had by the English reader when he remembers that in a lexicon like Roget's Thesaurus, groups are given of words expressive of the same signification. Such groups are called Paryyayas.

[766] The Hotri has to pour libations on the sacrificial fire, reciting mantras the while. Sadasyas are persons that watch the sacrifice, i.e., take care that the ordinances of the scriptures are duly complied with. They are, what is called, Vidhidarsinas.

[767] Clarified butter offered in sacrifices, with cakes of powdered barley steeped in it.

[768] Professor Weber supposes that in this narrative of the three Rishis Ekata, Dwita, and Trita, the poet is giving a description of either Italy or some island in the Mediterranean, and of a Christian worship that certain Hindu pilgrims might have witnessed. Indeed, a writer in the Calcutta Review has gone so far as to say that from what follows, the conjecture would not be a bold one that the whole passage refers to the impression made on certain Hindu pilgrims upon witnessing the celebration of the Eucharist according to the ordinances of the Roman Catholic Church. The Honble K. P. Telang supposes that the whole passage is based on the poets imagination. Ekantabhavepagatah is taken by some to mean worshippers of the divine Unity. I do not think that such a rendering would be correct.

[769] The Bombay reading is tadapratihato abhavat. This seems to be better than the Bengal reading tato-apratihata. If the Bengal reading be adhered to, apratihatah should be taken in the sense of nasti pratihatoyasmat. The meaning, of course, would remain the same.

[770] Yapa means the silent recitation of certain sacred mantras or of the name of some deity. In the case of the inhabitants of White Island, the silent recitation was no recitation of mantras or words, but was a meditation on incorporeal Brahma. The next verse makes this clear.

[771] This would seem to show that it was the Roman Republic which the pilgrims saw.

[772] Professor Weber thinks that this has reference to the absence of idols or images. The pilgrims saw no deities there such as they had in their own temples.

[773] Professor Weber wrongly renders the words Purvaja and sikshaksharaiamanwitah. The first word does not, as he renders it, imply, eldest son of God, but simply first-born. It is seen in almost every hymn in the Mahabharata to the Supreme Deity. It is synonymous with Adipurusha. Then siksha *etc.* does not, as he thinks, mean ‘accompanied by teaching,’ but it is the science of Orthoepy and is one of the Angas (limbs) of the Vedas. The Vedas were always chanted melodiously, the science of Orthoepy was cultivated by the Rishis with great care.

[774] The Pancha-kala, or Pancharatra, or Sattwatas vidhi, means certain ordinances laid down by Narada and other Rishis in respect of the worship of Narayana.

[775] The sense is this: as all of them were practising that frame of mind which resembles Brahma, they did not regard us, i.e., neither honoured nor dishonoured us.

[776] Both the vernacular translators have erred in rendering this simple verse.

[777] The construction seems to be this: Parangatimanuprapta iti Brahmanah samanantaram naishthikam sthanam, *etc.* It does not mean, as K. P. Singha puts it, that he proceeded to Brahman’s region, nor, as the Burdwan translator puts it, that having gone to Brahman’s region he attained to the highest end. The sense, on the other hand, is that as his was the very highest end, he, therefore, ascended to a spot that is higher than Brahman’s region. The simple meaning is that king Uparichara attained to identification with Brahma.

[778] i.e., when they have cursed thee, their curse should fructify. Thou shouldst not do anything that may have the effect of nullifying that curse.

[779] To this day, in many religious rites, these streaks of ghee are poured with mantras recited the while. They are called Vasudhara and are poured along the surface of a wall. First, a waving line of red is drawn horizontally on the wall. Then seven spots are made under that line. Then with the sacrificial ladle, Ghee is poured from each of the spots in such a way that a thick streak is poured along the wall. The length of those streaks is generally 3 to 4 feet and their breadth about half an inch.

[780] The mantras recited by Vasu were Vedic mantras.

[781] The Burdwan translator, as also K. P. Singha, both err in translating the first line of this verse. It does not mean that Narada worshipped them with a bend of his head and that they in return worshipped him mentally.

[782] In the sense of His being unmodified, even as space is an entity that cannot be modified in any way.

[783] i.e., as the commentator expands, who is displayed without any modification, all else being modifications of Thyself.

[784] i.e., from whom speech has flowed, or who is Vrihaspati the celestial priest, so famous for his learning and intelligence.

[785] i.e., the original home of the universe. The idea is that when the universal dissolution comes, all things take refuge in thee. I follow the commentator in all the interpretations he gives.

[786] i.e., who has performed the avabhrita or final bath upon the completion of all vows and observances and sacrifices.

[787] i.e., thou hast performed sacrifices.

[788] The Vedas have six limbs or divisions.

[789] Pragjyotish is the name of a particular Saman. The Rich beginning with Murdhanam *etc.* when sung, comes to be called by the name of jeshtha Saman. What is said here, therefore, is that thou art both the foremost of Samanas and he that sings that Saman.

[790] In the Bombay text, the reading for Vainagarbha is Vaikhanasa which means a class or sect of ascetics.

[791] The commentator explains that by Mahayajna — great sacrifice — is meant Yoga. The Jiva-Soul is like the libation poured in the sacrifice, for by Yoga the Jiva-Soul is annihilated and merged into the Supreme Soul.

[792] In treatises on the Smriti, the indications of these three kinds or degrees of modifications are given.

[793] By this word is meant a particular conjunction of heavenly bodies. This conjunction is represented as having a peculiar form.

[794] The word Upanaha used here in the dual number, has puzzled many persons. It is difficult to conceive why the great God should appear with a pair of shoes in one of his hands. Probably, the Upanaha, in ancient times, was a wooden sandal, and what the poet means to say is that Narayana, appeared with all the requisites of a Brahmacharin on his person.

[795] i.e., merges into.

[796] This cosmogony is agreeable to the Vaishnava scriptures. Above all, without beginning is Vasudeva. From Vasudeva is Sankarshana. From Sankarashana is Pradyumna. From Pradyumna is Aniruddha. Some persons find in this quadruple creation the distinct trace of the Christian Trinity. It is very difficult, however, to say which doctrine, the Hindu or the Christian, is the original and which is derived from which.

[797] The reader is requested to mark the address ‘king of kings’. This is evidently a slip of the pen. The whole speech is that of Narayana and Narada is the listener.

[798] The commentator is silent. The sense seems to be that as Brahman is to be the son of Narayana in the beginning of a Kalpa when there is no other existent object mobile or immobile, the same Brahman is to be vested with dominion over all things which he would himself create through Ahankara. Of course, as long as Brahman is without Ahankara so long there can be no Creation, i.e., no subjects mobile and immobile, to be known by different names.

[799] Nityada is always. Some persons believe that Narayana has to manifest himself always for achieving the business of the deities. This Earth is not the only world where such manifestations needed. As to the object of the manifestations considerable difference of opinion prevails. In the Gita, the great deity himself explains that that object is to rescue the good and destroy the wicked. Others hold that this is only a secondary object, the primary one being to gladden the hearts of the devout by affording them opportunities of worshipping him and applauding his acts, and to indulge in new joys by serving his own worshippers.

[800] This is a reference to the well-known description of Narayana as Savitrimandalamadhyavartih *etc.* It is not the visible Sun whose disc is meant, but that pure fountain of effulgence which is inconceivable for its dazzling brightness that is implied.

[801] The tense used in the original is future. What is meant, however, is that the great deity does these acts at the beginning of every Kalpa when he recreates the Earth. All cycles or Kalpas are similar in respect of the incidents that occur in them.

[802] Maheswara is Mahadeva or Siva, Mahasena is Kartikeya, the generalissimo of the celestial forces.

[803] Vana, the son of Vali, was a devout worshipper of Mahadeva. Mina’s daughter Usha fell in love with Krishna’s grandson Aniruddha. Aniruddha was imprisoned by Vana. It was to rescue Aniruddha that Krishna fought with Vana, after having vanquished both Mahadeva and Kartikeya. The thousand and one arms of Vana, less two, were lopped off by Krishna. The episode of the love of Aniruddha and Usha is a very beautiful one.

[804] Saubha was the name of a flying city of the Danavas. Krishna felled this city into the ocean, having killed all its Danava inhabitants. As to Kala-yavana, his death was brought about by Krishna under the following circumstances. Pursued by the Danava, Krishna took refuge in a mountain-cave in which a king of the Satya Yuga was lying asleep. Entering the cave, Krishna stood at the head of the sleeping king. The Danava, entering the cave after Krishna, found the sleeping king and awaked him. As soon as the king looked at the Danava, the latter was consumed into ashes, for the gods had given a boon to the king that he who would awake him would be consumed by a glance of his.

[805] The idea of Eternity without any conceivable beginning and conceivable end was so thoroughly realised by the Hindu sages that the chiefdom of Heaven itself was to them the concern of a moment. Nothing less than unchangeable felicity for all times was the object they pursued. All other things and states being mutable, and only Brahman being immutable, what they sought was an identification with Brahma. Such identification with the Supreme Soul was the Emancipation they sought. No other religion has ever been able to preach such a high ideal. The Hindu's concern is with Eternity. He regards his existence here as having the duration of but the millionth part of a moment. How to prevent rebirth and attain to an identification with the Supreme Soul is the object of his pursuit.

[806] K. P. Singha has completely misunderstood the sense of verse 113, Bhishma does not certainly mean that Brahman was unacquainted with the narrative. What Bhishma says is that it was not to Brahman, but to the Siddhas assembled in Brahman's abode, that Narada recited his narrative.

[807] K. P. Singha misunderstands verses 115 and 116 completely. The fact is, Surya recited the narrative unto those that precede and those that follow him in his journey through the firmament. K. P. Singha confounded the two classes of persons together. The Burdwan translator, as usual, makes nonsense of verse 116. The correct reading (as given in the Bombay text) is lokan, the grammatical construction being lokan tapatah suryasya *etc*. The Burdwan translator makes Surya repeat the narrative to the worlds created and placed before Surya.

[808] The drift of Saunaka's queries seems to be this the religion of Pravritti is opposed to that of Nivritti. How is it that both have been created by the same Narayana. How is it that he has made some with dispositions to follow the one, and others with dispositions to follow the others.

[809] Atmanah parinirmitam pralayam means that destruction or cessation of existences which is brought about by self-realization. What the king says here is, — If the religion of Nivritti be so superior in consequence of its superior end, why is it that the deities who are all superior to us did not pursue it? Were they ignorant of the method by which Emancipation is attainable? Were they ignorant of the means by which to win cessation of existence? K. P. Singha renders the verse correctly. The Burdwan translator misunderstands it although he repeats the exact words of the second foot of the second line.

[810] That is, the attributes of vision to Light, taste to Water, sound to Space, touch to Wind, and smell to Earth.

[811] Avritti lakshanam means that the reward to be bestowed shall not be Emancipation whence there is no return, but such reward (as the felicity of heaven) whence there will be a return for each of the receivers.

[812] Taking their rise from the fruits of Pravritti implies having their origin in their desire for such fruits as appertain to the religion of Pravritti or acts.

[813] What is stated here is that creature following the path of Pravritti cannot hope to reach the spot whence there is no return. It is by the path of Nivritti that spot is capable of being reached. The path of Pravritti is always fraught with return. One may become, by walking along that path the very chief of the celestials, but that status is not eternal. Since the beginning (if a beginning can be conceived), millions and millions of Indras have arisen and fallen down.

[814] Literally, with their four quarters entire.

[815] This salutation of Krishna unto the Supreme Soul is very characteristic. He salutes himself by saluting the Supreme Soul.

[816] Sattwa is the attribute of righteousness. It is said to consist of eight and ten qualities. The commentator mentions them all.

[817] i.e., Emancipation or complete identification with the Supreme Soul.

[818] The object of this verse, the commentator says, is to explain the meaning of the word Hrishikesa. Agni is the digestive fire, and Shoma is food. Uniting together, Agni and Shoma, therefore uphold the universe. In the form of digestive fire and food, Agni and Shoma are two gladdeners of the universe. They are called on this account Hrishi (in the dual number). And since they are, as it were, the kesa or hair of Narayana, therefore is he called Hrishikesa. All these etymologies are very fanciful. Elsewhere the word Hrishikesa is explained as the Isa or lord of Hrishika or the senses.

[819] Sat is existent or aught. Asat is naught or non-existent. Very generally, these two words are used to imply Effects and Causes, the former being gross or manifest, and the latter, subtile or unmanifest. Tamas here does not mean one of the three primal attributes but primeval darkness. Compare Manu, asitidam tamobhutam *etc.*

[820] I do not know whether I have understood correctly the last part of this sentence. I think what is stated is that by honouring Hari and Mantra, one honours the deities and men and the Rishis. By men, I think, dead men or the Pitris are referred to.

[821] The reading vagamritam is an error. The correct reading is gavamritam.

[822] In former times kings and chiefs always used to assign rent-free lands to learned Brahmanas for their support. Those countries where Brahmanas had not such lands assigned to them, were, as it were, under a ban. What is said in this verse is that in such countries the blessings of peace are wanting. The inhabitants are borne on vehicles drawn by oxen on steeds.

[823] In consequence of this third eye on Rudra’s forehead, he came to be called by the name of Virupaksha or the ugly or fierce-eyed.

[824] A Manwantarah consists of about 72 Chaturyugas, i.e., 288 yugas according to the measurement of the celestials. The present yuga is called the Vaivaswat Manwantarah, i.e., the period connected with Manu the son of Vivaswat. At each Manwantorah a new Manu appears. The self-born Manu was a different person.

[825] By practising Yoga one acquires certain superhuman powers. These are called Yogaiswaryya. They include Anima, by which one can become very minute; Laghima, by which one can become very gross, *etc.*

[826] The river Ganga has three currents. One flows through heaven, one is visible on the Earth, and a third flows through the nether regions. Persons of the regenerate classes, when saying their morning, midday, or evening prayers, have to touch water often. What is meant, therefore, by ‘Bharadwaja touching the water’ is that Bharadwaja was saying his prayers. Vishnu assumed his three-footed form for beguiling Vali of the sovereignty of the universe. With one foot he covered the Earth, with another he covered the firmament. There was no space left for placing his third foot upon.

[827] The Sreevatsa is a beautiful whirl on Vishnu’s bosom.

[828] The Hindu scriptures mention that there is an Equine-head of vast proportions which roves through the seas. Blazing fires constantly issue from its mouth and these drink up the sea-water. It always makes a roaring noise. It is called Vadava-mukha. The fire issuing from it is called Vadavanala. The waters of the Ocean are like clarified butter. The Equine-head drinks them up as the sacrificial fire drinks the libations of clarified butter poured upon it. The origin of the Vadava fire is sometimes ascribed to the wrath of Urva, a Rishi of the race of Jamadagni. Hence it is sometimes called Aurvya-fire.

[829] The etymology of the word Hrishikesa is thus explained. Agni and Shoma are called by the name of ‘Hrishi’ in the dual number. He is called Hrishikesa who has those two for his kesa or hair. Elsewhere, the word is explained as the Isa or lord of Hrishika.

[830] I am the Soul of all creatures, and, therefore, unborn, the Soul being Eternal, Unbeginning and Unending. Hence am I called the Unborn.

[831] The race in which Krishna took birth was known by the name of Sattwata. All these etymologies are, of course, exceedingly fanciful. Not that the etymologies do not correspond with the rules of Sanskrit Grammar, but that they are not accepted by lexicographers. The fact is that each root in Sanskrit has a variety of meanings.

[832] This verse refers to Panchikarana. The fact is, Earth, Water, Light, Wind and Space are the five primal elements. Each of these is divided into five portions and the portions so arrived at are then united or

mingled together forming the different substances of the universe, the proportions in which they are mingled being unequal.

[833] Achyuta has been variously rendered into English. Its true sense is here explained. Unswerving is the meaning. He who never swerves (from his highest nature or Brahma) is Achyuta. Hence, ordinarily, immutable or undeteriorating is the rendering that I have adopted.

[834] Clarified butter is the great sustainer of the universe, for the libations poured on the sacrificial fire uphold the deities, and the deities, thus upheld, pour rain which causes crops and other food to grow, upon which, of course, the universe of living creatures live.

[835] The constituent elements, called Dhatu, of the body, are, of course Bile, Phlegm and Wind. They are due to actions because birth itself is due to actions. There can be no birth without a body, and no body without these three. Hence, these three have their origin in previous actions un-exhausted by enjoyment or endurance.

[836] Narayana is said to always dwell in the midst of Savitrimandala. The solar disc represents eternal effulgence, or Milton's 'flaming amount' at which even the highest angels cannot gaze.

[837] Durlabha may also mean not easily attainable: i.e., they that are my devoted worshippers are as unattainable as I myself. People cannot readily obtain their grace as they cannot mine.

[838] The Yajur-Veda consists, according to this calculation, of one hundred and one branches.

[839] The Krityas are acts of incantation, performed with the aid of Atharvan Mantras. They are of great efficacy. Brahmanas conversant with the Atharvans are competent, with the aid of Krityas to alter the laws of Nature and confound the very universe.

[840] The path pointed out by Varna is the path of Dhyana or contemplation. Vama is Mahadeva or Rudra. Panchala is Galava of the Vabhravya race. The Burdwan translator makes a mess of these verses. He represents Galava as belonging to the Kundarika race. The fact is, as the Commentator explains, that Kundarika is a name derived from that of the Gotra or race to which the person belonged, Panchala is the same person as Galava of the Vabhravya race.

[841] Elsewhere it is said that Narayana took birth in Dharma's house in four forms named Nara, Narayana, Krishna, and Hari. Dharmayanam samarudau means riding on the Dharma-car, i.e., endued with bodies with which to perform all the scriptural duties.

[842] Munja literally means green, or a grass of particular kind.

[843] Nara and Narayana were the same person. Hence, Nara's weapon having been broken into pieces, Narayana came to be called by this name. Elsewhere it is explained that Mahadeva is called Khandaparasu in consequence of his having parted with his parasu (battle-axe) unto Rama of Bhrigu's race.

[844] He has been pleased to assume the forms of Rishis Nara and Narayana.

[845] i.e., he that was speaking to Arjuna.

[846] Kala is literally Time or Eternity. It frequently means, however, death or destruction, or he that brings about death or destruction.

[847] The sense is that Arjuna was only the ostensible instrument.

[848] The questions of Janamejaya, it would seem, were addressed to Vyasa. All the editions, however, make Vaisampayana answer those questions.

[849] It is difficult to say what this word means. I think with the commentator that it means shoulder joints.

[850] The Bengal reading is ashta-bhujau. The Bombay reading ashta-dangshtrau does not seem to be correct. By accepting the Bengal reading, the word mushka becomes clear.

[851] Avyagran means with tranquil souls. It is said that with most young men what occurs is that their hearts at first leave them when they see a respected guest arrived who is to be received with due honours. A little while after, they get back their hearts. In the Nara and Narayana, however, nothing of this kind happened when they saw Narada first, although Narada was one to whom their reverence was due.

[852] Nara and Narayana are the displayed forms of the undisplayed Hari.

[853] cf. Milton's description of the mount of God. The highest angels are not competent to bear its effulgence, being obliged to cover their eyes with their wings in looking at it.

[854] Prithivi or Earth is said to be sarvamsaha. As forgiving as the Earth is a common form of expression in almost every Indian dialect.

[855] By Sat is meant all existent things. The correlative word is Asat or non-existent. Hence, aught and naught are the nearest approaches to these words. There are many secondary significations, however of these two words, Sat, for example, indicates effects or all gross objects; and asat indicates causes, *etc.*

[856] The story is that once on a time the deities, on the eve of going out on a campaign against the Asuras, communicated the Vedas unto their children, Agnishatta and others. In consequence, however, of the length of time for which they were occupied on the field, they forgot their Vedas. Returning to heaven, they had actually to re-acquire them from their own children and disciples. The Scriptures declare that the preceptor is ever the sire, and the disciple is the son. Difference of age would not disturb the relationship. A youth of sixteen might thus be the father of an octogenarian. With Brahmanas, reverence is due to knowledge, not age.

[857] The Hari-Gita is the Bhagavad-Gita. It is sometimes called also Narayana-Gita.

[858] It is not clear who is the Guru referred to in this verse. The commentator thinks that it is Vrihaspati, the preceptor of the celestials. The celestial preceptor never came to the Pandavas. It is probable that either Vyasa or Vaisampayana is meant.

[859] In these verses, it is to Vasudeva that the speaker is referring. The witness of the worlds means that he has witnessed innumerable Creation and Destructions and will witness them through eternity.

[860] This speech is really that of Saunaka. Some incorrect texts represent it as the speech of Janamejaya. The following speech is that of Sauti, though the texts alluded to above make it that of Vaisampayana. It is true in the speech the vocative ‘Brahman’ occurs, but we may easily take it as a slip of this pen. K. P. Singha makes the correction. The Burdwan translator, without perceiving the absurdity, adheres to the incorrect texts.

[861] It is difficult to settle the reading of this verse. The Bengal texts have alayah, the Bombay edition has alayam. At any rate, verse 58 seems to contradict the previous verse. If after resorting the Vedas to Brahmana, Narayana to his own nature, where would his form be that had the horse-head?

[862] Both the Vernacular translators give ridiculous versions of this verse. K. P. Singha takes Panchala to be a king and understands the verse to mean that king Panchala got back his kingdom through the grace of Narayana. The Burdwan translator errors as usual, by taking krama to imply gati or end. The fact is this verse repeats what has been already said in verses 100 to 102 of section 343 ante. Krama means the science by whose aid the words used in the Vedas are separated from each other.

[863] ‘Those who have burnt of their fuel’ means men that have freed themselves from desire. Param paryyagati means knowledge as handed down from preceptor to preceptor.

[864] Vasudeva is called the Fourth because below Him is Sankarshana, Pradyumna, and Aniruddha.

[865] What is stated in these two verses is the difference between the ends of those that rely on Knowledge, and those that are devoted to Narayana with their whole souls. The former attain to Vasudeva, it is true, but then they have to pass gradually through the three others one after another, viz., Aniruddha, Pradyumna, and Sankarshana. The latter, however, at once attain to Vasudeva. It is curious to note how the Burdwan translator, with the commentary before him and from which he quotes, misunderstands the second verse completely. K. P. Singha's version also is not clear though not incorrect.

[866] The word Ekantin is explained by the commentator to mean a nishkama worshipper, i.e., one who adores the Supreme Deity without the expectation of any fruit whatever. There can be no error, however in rendering it as one devoted with his whole soul. Such devotion verily implies nishkama worship.

[867] i.e., all creatures were righteous and compassionate. Of evil, there was nothing in that age.

[868] One of the foremost of Samans is called by the name of Jeshthya. One conversant with the Jeshthya Saman would have this name.

[869] Ikshaku was the progenitor of the solar race of kings.

[870] This desire, of course, relates to the acquisition of Emancipation. Yoga-kshema literally means the acquisition of what is desired and the protection of what has been acquired.

[871] Buddha or Pratibuddha literally implies *awakened*. The sense, of course, is that such a person has succeeded in casting off all impurities and desires. He has, as it were been awakened from the slumber of ignorance or darkness.

[872] Those that follow the religion of Pravritti acquire heaven, etc., through their merits. Merits however, are exhaustible. They have, therefore, to fall down from heaven. The Creator Brahma casts his eye on [(illegible — JBH)] that follow Pravritti. The religion of Nivritti, however, leads to Emancipation. It is Narayana that looks upon men that betake to Nivritti.

[873] What is stated here is this the deities and Rishis are certainly endued with Sattwa. But then that Sattwa is of a great form. Hence, they cannot attain to Emancipation. It is only that Sattwa which is of subtile form that leads to Emancipation. The deities, without being able to attain to Emancipation, remain in a state that is mutable or fraught with change.

[874] That is, the practices which constitute the religion of the Ekantins are not really different for those laid down in the scriptures adverted to above.

[875] Who are the Whites referred to in this place? The commentator explains that the word has reference to persons leading the domestic mode of life. Yatis wear robes that are coloured yellow or yellowish red. Households, however, use cloth that is white. The word may also mean the inhabitants of White Island.

[876] The name Apantara-tamas implies one whose darkness or ignorance has been dispelled.

[877] Vedakhyane Srutih karyya, literally, I think, means thou shouldst turn thy ears to the description of the Vedas, implying that thou shouldst set thyself to a distribution or arrangement of the Vedic hymns and Mantras.

[878] It is difficult to understand what is the precise meaning of the expression twamrite. Literally it means without thee. Whether however, the speaker means that all the princes will meet with destruction except thee or that they will be destroyed without thy being present among them, or that such destruction will overtake them without thyself being the cause of it, it is difficult to determine.

[879] Anyo hanyam chintayati seems to mean that the thoughts of others do not correspond with their act.

[880] It is scarcely necessary to remark that the word nandana means both sons and delighter. The etymological meaning is, of course, delighter. The son or grand-son is so called because of his being a source of delight to the sire or the grandsire with the other members of the family. In verse 58, nandana seems to be used in the sense of delighter.

[881] The commentator explains these verses in this way. So far as ordinary purposes are concerned, both the Sankhyas and Yogins speak of many Purushas. In reality, however, for purposes of the highest truth, there is but one Purusha. I do not see this limitation in the verse itself. The fact is what the commentator says is to be seen in the next Verse.

[882] The abode of thy feet means thy abode. To this day, in mentioning persons that are entitled to reverence, the Hindu speaks of them as the “feet of so and so”.

[883] The commentator explains the meanings of the words used in this verse in this way — He is called Purusha, because of the attribute of fulness eternal, because he has neither beginning nor end; immutable, because there is no change in him; undeteriorating, because he has no body that may be subject to decay; immeasurable, because the mind cannot conceive of him in his fulness.

[884] Acts are called seeds. Seeds produce tree. Acts lead to the attainment of bodies. For the production of bodies, therefore, acts operate like seeds.

[885] The sense seems to be this: in the Yoga system He is called the Supreme Soul, for Yogins affirm the existence of two souls, the Jivatman and the Supreme Soul, and assert the superiority of the latter over the

former. The Sankhyas regard the Jiva-soul and the Supreme Soul to be one and the same. A third class of men think everything as Soul, there being no difference between the one Soul and the universe displayed in infinitude.

[886] The acting Soul is ensconced in the Linga-sarira with which it becomes now a human being, now a deity, now an animal, *etc.* given and ten possessions are five pranas, mind, intelligence and ten organs of senses.

[887] Dhaturadyam Vidhanam is supposed by the commentator to imply what is known as Mahat i.e., the existence of Jiva before the consciousness of Ego arises.

[888] Pragvansa is a certain part of the altar. Both the vernacular translators omit the word in their renderings.

[889] This portion does not occur in all the texts. I have thought fit to add it for explaining the connection. Most texts begin abruptly by saying — Yudhishthira said, *etc. etc.*

[890] The object of the question is to ascertain which is the foremost of all the modes of life. Although Renunciation has been described to be the best of all modes, still the duties of that mode are exceedingly difficult of practice. Hence, Yudhishthira wishes to know if the duties of any other mode can be regarded as superior.

[891] Family customs are always observed with great care. Even when inconsistent with the ordinances of the scriptures, such customs do not lose their binding force. Reprehensible as the sale of a daughter or sister is, the great king Salya, when he bestowed his sister Madri on Pandu, insisted upon taking a sum of money, alleging family custom not only as an excuse but as something that was obligatory. To this day, animals are slain in the sacrifices of many families which follow the Vaishnava faith, the justification being family custom.

[892] The Vedas are, strictly speaking, not scriptures, for they are *heard* the scriptures being those ordinances that are written down. Of course, the Vedas have been reduced into writing, but for all that, they continue to be called the Srutis, as the Common Law of England, though reduced into writing, is still called the unwritten law *etc. etc.*

[893] Some texts erroneously read sthitah for sthitim. Eka eva atmani sthitim kartum literally rendered, is to achieve existence in the one soul. This means to realise the union of the Jiva-soul with the ‘Supreme Soul.’ ‘Relying upon the Soul I shall try to exist in the one Soul,’ in brief, means, I shall try to unite the Jiva with Supreme Soul. The difference between Kankhami and Ichcchemi is well illustrated by the commentator by referring to the case of the man of weak stomach who craves for food of every kind but who does not wish to actually eat from fear of increasing his illness.

[894] Sattwikani implies the deities and others that are endued with the attribute of Sattwa. Samyujyamanani refers to their births and deaths as deities and men in consequence of the fruits reaped of acts done. Niryyatyamanani is distressed or afflicted in consequence of such birth and deaths. The rows of Yama's standards and flags refer to the diverse diseases that afflict all creatures.

[895] The commentator explains that nityah-salilah means pure as water. I think this is not the sense of the word here.

[896] It is desirable to note that the word atithi which is rendered guest here and elsewhere, means a person who enters without invitation the abode of a householder. Such an individual is adorable. All the deities reside in his person. He is supposed to favour the householder by giving him an opportunity of performing the rites of hospitality. Whatever the respect, however, that is paid to a guest, he cannot expect to be served with food till the householder, has done his best for serving him as sumptuously as his circumstances would permit. Hence, by the time the food is placed before him, the guest becomes very hungry.

[897] Some of the Bengal texts have dwigunam for dwiruna. Less than ten by two is the meaning.

[898] This verse seems to be unintelligible. I think the sense is this. Frugality of fare and observance of vows constitute merit for person of all classes. These imply the restraint of the senses, for if the senses be not restrained, no one can observe vows or practise frugality. There is a connection, thus between the duties of religion and the senses.

[899] Darsana-sravas means one who hears with the eye. The Nagas or snakes are believed to have no ears, but to use their eyes both for seeing and hearing. Who the Nagas of the Mahabharata or the Puranas were, it is difficult to determine. They seem to have been a superior order of beings, having their abode in the nether regions.

[900] The meaning of annyayinah is that we should be followed by others, i.e., we deserve to walk at the head of others.

[901] The Indian bird Chataka has a natural hole on the upper part of its long neck in consequence of which it is seen to always sit with beaks upturned, so that the upper part of the neck keeps the hole covered. The Chataka is incapable of slaking its thirst in a lake or river, for it cannot bend its neck down. Rain water is what it must drink. Its cry is shrill and sharp but not without sweetness. 'Phate-e-ek-jal' is supposed to be the cry uttered by it. When the Chataka cries, the hearers expect rain. Eager expectation with respect to anything is always compared to the Chataka's expectation of rain water.

[902] The Burdwan translator erroneously renders this verse. The commentator explains that hitwa is equivalent to vina and sums up the meaning of the first line in these words, viz., twaddarsanam vina asya kopi vighnomabhut. In the second line, naprayupasate is equal to paritajya na aste.

[903] It is a pity that even such verses have not been rendered correctly by the Burdwan translator. K. P. Singha gives the sense correctly, but the translation is not accurate.

[904] A form of expression meaning that ‘we are your slaves’.

[905] Atmanam is Brahma; atmasthah is ‘relying in the Soul’, i.e., withdrawn from all worldly objects; atmanogatim implies the end of the Jiva-soul, i.e., the Supreme Soul; the last is an adjective of atmanam.

[906] It has been explained in the previous sections that the Unccha vow consists in subsisting on grains picked up from the fields after the corn has been reaped and taken away by the owners. It is a most difficult vow to observe. The merit attaching to it is, therefore, very great.

[907] The formal initiation or diksha is a ceremony of great importance. No sacrifice or vow, no religious rite, can be performed without the diksha. The rite of diksha is performed with the assistance of a preceptor or priest. In leaving the domestic mode for the life of a forest recluse, the diksha is necessary. In following the Unccha vow, this rite is needed. Any religious act performed by one without having undergone the formal diksha, becomes sterile of results.

[908] Bhishma abducted, with the might of his single arms, the three daughters of the king of Kasi, viz., Amva, Amvika, and Amvalika. He wished to marry the princesses to his brother Vichitravirya. The eldest princess, having previously to her abduction selected king Salwa for her lord was let off. When, however, she presented herself before her lover, the latter refused to wed her. She, therefore, applied to Rama for wreaking vengeance on Bhishma whom she regarded as the author of her wrongs. Rama took up her cause and fought with Bhishma, but was obliged to acknowledge defeat at the hands of his antagonist who was his disciple in arms. For fuller particulars, vide Amvopakhyana Parvan in Udyoga Parvan.

BOOK 13. ANUSASANA PARVA

PART I

SECTION I

(Anusasanika Parva)

OM! HAVING BOWED down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

“‘Yudhishthira said, “O grandsire, tranquillity of mind has been said to be subtile and of diverse forms. I have heard all thy discourses, but still tranquillity of mind has not been mine. In this matter, various means of quieting the mind have been related (by thee), O sire, but how can peace of mind be secured from only a knowledge of the different kinds of tranquillity, when I myself have been the instrument of bringing about all this? Beholding thy body covered with arrows and festering with bad sores, I fail to find, O hero, any peace of mind, at the thought of the evils I have wrought. Beholding thy body, O most valiant of men, bathed in blood, like a hill overrun with water from its springs, I am languishing with grief even as the lotus in the rainy season. What can be more painful than this, that thou, O grandsire, hast been brought to this plight on my account by my people fighting against their foes on the battle-field? Other princes also, with their sons and kinsmen, having met with destruction on my account, alas, what can be more painful than this. Tell us, O prince, what destiny awaits us and the sons of Dhritarashtra, who, driven by fate and anger, have done this abhorrent act. O lord of men, I think the son of Dhritarashtra is fortunate in that he doth not behold thee in this state. But I, who am the cause of thy death as well as of that of our friends, am denied all peace of mind by beholding thee on the bare earth in this sorry condition. The wicked Duryodhana, the most infamous of his race, has, with all his troops and his brothers, perished in battle, in the observance of Kshatriya duties. That wicked-souled wight does not see thee lying on the ground. Verily, for this reason, I would deem death to be preferable to life. O hero that never swervest from virtue, had I with my brothers met with destruction ere this at the hands of our enemies on the battle-field, I would not have found thee in this pitiful plight, thus pierced with arrows. Surely, O prince, the Maker had created is to become perpetrators of evil deeds. O king, if thou wishest to do me good, do thou then instruct me in such a way that I may be cleansed of this sin in even another world.”

“‘Bhishma replied, “Why, O fortunate one, dost thou consider thy soul, which is dependent (on God and Destiny and Time) to be the cause of thy actions? The manifestation of its inaction is subtle and imperceptible to the senses. In this connection is cited the ancient story of the conversation between Mrityu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady of the name of Gautami, who was possessed of great patience and tranquillity of mind. One day she found her son dead in consequence of having been bitten by a serpent. An angry fowler, by name Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her,— ‘This wretched serpent has been the cause of thy son’s death, O blessed lady. Tell me quickly how this wretch is to be destroyed. Shall I throw it into the fire or shall I hack it into pieces? This infamous destroyer of a child does not deserve to live longer.’

“‘“Gautami replied, ‘Do thou, O Arjunaka of little understanding, release this serpent. It doth not deserve death at thy hands. Who is so foolish as to disregard the inevitable lot that awaits him and burdening himself with such folly sink into sin? Those that have made themselves light by the practice of virtuous deeds, manage to cross the sea of the world even as a ship crosses the ocean. But those that have made themselves heavy with sin sink into the bottom, even as an arrow thrown into the water. By killing the serpent, this my boy will not be restored to life, and by letting it live, no harm will be caused to thee. Who would go to the interminable regions of Death by slaying this living creature?’

“‘“The fowler said, ‘I know, O lady that knowest the difference between right and wrong, that the great are afflicted at the afflictions of all creatures. But these words which thou hast spoken are fraught with instruction for only a self-contained person (and not for one plunged in sorrow). Therefore, I must kill this serpent. Those who value peace of mind, assign everything to the course of Time as the cause, but practical men soon assuage their grief (by revenge). People through constant delusion, fear loss of beatitude (in the next world for acts like these). Therefore, O lady, assuage thy grief by having this serpent destroyed (by me).'

"""Gautami replied, 'People like us are never afflicted by (such misfortune). Good men have their souls always intent on virtue. The death of the boy was predestined: therefore, I am unable to approve of the destruction of this serpent. Brahmanas do not harbour resentment, because resentment leads to pain. Do thou, O good man, forgive and release this serpent out of compassion.'

"""The fowler replied, 'Let us earn great and inexhaustible merit hereafter by killing (this creature), even as a man acquires great merit, and confers it on his victim sacrificed as well, by sacrifice upon the altar. Merit is acquired by killing an enemy: by killing this despicable creature, thou shalt acquire great and true merit hereafter.'

"""Gautami replied, 'What good is there in tormenting and killing an enemy, and what good is won by not releasing an enemy in our power? Therefore, O thou of benign countenance, why should we not forgive this serpent and try to earn merit by releasing it?'

"""The fowler replied, 'A great number (of creatures) ought to be protected from (the wickedness of) this one, instead of this single creature being protected (in preference to many). Virtuous men abandon the vicious (to their doom): do thou, therefore, kill this wicked creature.'

"""Gautami replied, 'By killing this serpent, O fowler, my son will not be restored to life, nor do I see that any other end will be attained by its death: therefore, do thou, O fowler, release this living creature of a serpent.'

"""The fowler said, 'By killing Vritra, Indra secured the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do thou, therefore, destroy this serpent immediately without any misgivings in thy mind!'"

"'Bhishma continued, "The high-souled Gautami, although repeatedly incited by the fowler for the destruction of the serpent did not bend her mind to that sinful act. The serpent, painfully bound with the cord, sighing a little and maintaining its composure with great difficulty, then uttered these words slowly, in a human voice.

"'"The serpent said, 'O foolish Arjunaka, what fault is there of mine? I have no will of my own, and am not independent. Mrityu sent me on this errand. By his direction have I bitten this child, and not out of any anger or choice on my part. Therefore, if there be any sin in this, O fowler, the sin is his.'

"'"The fowler said, 'If thou hast done this evil, led thereto by another, the sin is thine also as thou art an instrument in the act. As in the making of an earthen vessel the potter's wheel and rod and other things are all regarded as causes, so art thou, O serpent, (cause in the production of this effect). He that is guilty deserves death at my hands. Thou, O serpent, art guilty. Indeed, thou confessest thyself so in this matter!'

"'"The serpent said, 'As all these, viz., the potter's wheel, rod, and other things, are not independent causes, even so I am not an independent cause. Therefore, this is no fault of mine, as thou shouldst grant. Shouldst thou think otherwise, then these are to be considered as causes working in unison with one another. For thus working with one other, a doubt arises regarding their relation as cause and effect. Such being the case, it is no fault of mine, nor do I deserve death on this account, nor am I guilty of any sin. Or, if thou thinkest that there is sin (in even such causation), the sin lies in the aggregate of causes.'

"'"The fowler said, 'If thou art neither the prime cause nor the agent in this matter, thou art still the cause of the death (of this child). Therefore, thou dost deserve death in my opinion. If, O serpent, thou thinkest that when an evil act is done, the doer is not implicated therein, then there can be no cause in this matter; but having done this, verily thou deservest death. What more dost thou think?'

"'"The serpent said, 'Whether any cause exists or not,[1] no effect is produced without an (intermediate) act. Therefore, causation being of no moment in either case, my agency only as the cause (in this matter) ought to be considered in its proper bearings. If, O fowler, thou thinkest me to be the cause in truth, then the guilt of this act of killing a living being rests on the shoulders of another who incited me to this end.’[2]

“““The fowler said, ‘Not deserving of life, O foolish one, why dost thou bandy so many words, O wretch of a serpent? Thou deservest death at my hands. Thou hast done an atrocious act by killing this infant.’

“““The serpent said, ‘O fowler, as the officiating priests at a sacrifice do not acquire the merit of the act by offering oblations of clarified butter to the fire, even so should I be regarded with respect as to the result in this connection.’”

“‘Bhishma continued, “The serpent directed by Mrityu having said this, Mrityu himself appeared there and addressing the serpent spoke thus.

“““Mrityu said, ‘Guided by Kala, I, O serpent, sent thee on this errand, and neither art thou nor am I the cause of this child’s death. Even as the clouds are tossed hither and thither by the wind, I am like the clouds, O serpent, influenced by Kala. All attitudes appertaining to Sattwa or Rajas, or Tamas, are provoked by Kala, and operate in all creatures. All creatures, mobile and immobile, in heaven, or earth, are influenced by Kala. The whole universe, O serpent, is imbued with this same influence of Kala. All acts in this world and all abstentions, as also all their modifications, are said to be influenced by Kala. Surya, Soma, Vishnu, Water, Wind, the deity of a hundred sacrifices, Fire, Sky, Earth, Mitra and Parjanya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala. Knowing this, why dost thou, O serpent, consider me to be guilty? If any fault attaches to me in this, thou also wouldst be to blame.’

“““The serpent said, ‘I do not, O Mrityu, blame thee, nor do I absolve thee from all blame. I only aver that I am directed and influenced (in my actions) by thee. If any blame attaches to Kala, or, if it be not desirable to attach any blame to him, it is not for me to scan the fault. We have no right to do so. As it is incumbent on me to absolve myself from this blame, so it is my duty to see that no blame attaches to Mrityu.'"

"'Bhishma continued, "Then the serpent, addressing Arjunaka, said— 'Thou hast listened to what Mrityu has said. Therefore, it is not proper for thee to torment me, who am guiltless, by tying me with this cord.'

"'"The fowler said, 'I have listened to thee, O serpent, as well as to the words of Mrityu, but these, O serpent, do not absolve thee from all blame. Mrityu and thyself are the causes of the child's death. I consider both of you to be the cause and I do not call that to be the cause which is not truly so. Accursed be the wicked and vengeful Mrityu that causes affliction to the good. Thee too I shall kill that art sinful and engaged in sinful acts!'

"'"Mrityu said, 'We both are not free agents, but are dependent on Kala, and ordained to do our appointed work. Thou shouldst not find fault with us if thou dost consider this matter thoroughly.'

"'"The fowler said, 'If ye both, O serpent and Mrityu, be dependent on Kala, I am curious to know how pleasure (arising from doing good) and anger (arising from doing evil) are caused.'

"'"Mrityu said, 'Whatever is done is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and that for this reason we both, acting under the inspiration of Kala, do our appointed work and therefore, O fowler, we two do not deserve censure from thee in any way!'"

"'Bhishma continued, "Then Kala arrived at that scene of disputation on this point of morality, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.

"'"Kala said, 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate exciting causes of the event. O Arjunaka, the Karma of this child formed the exciting cause of our action in this matter. There was no other cause by which this child came by its death. It was killed as a result of its own Karma. It has met with death as the result of its Karma in the past. Its Karma has been the cause of its destruction. We all are subject to the influence of our respective Karma. Karma is an aid to salvation even as sons are, and Karma also is an indicator of virtue and vice in man. We urge one another even as acts urge one another. As men make from a lump of clay whatever they wish to make, even so do men attain to various results determined by Karma. As light and shadow are related to each other, so are men related to Karma through their own actions. Therefore, neither art thou, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death. He himself is the cause here.' Upon Kala, O king, expounding the matter in this way, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka.

"'"Gautami said, 'Neither Kala, nor Mrityu, nor the serpent, is the cause in this matter. This child has met with death as the result of its own Karma. I too so acted (in the past) that my son has died (as its consequence). Let now Kala and Mrityu retire from this place, and do thou too, O Arjunaka, release this serpent.'"

"'Bhishma continued, "Then Kala and Mrityu and the serpent went back to their respective destinations, and Gautami became consoled in mind as also the fowler. Having heard all this, O king, do thou forego all grief, and attain to peace of mind. Men attain to heaven or hell as the result of their own Karma. This evil has neither been of thy own creation, nor of Duryodhana's. Know this that these lords of Earth have all been slain (in this war) as a result of acts of Kala."'

"Vaisampayana said, 'Having heard all this, the powerful and virtuous Yudhishthira became consoled in mind, and again enquired as follows.'"

SECTION II

“‘YUDHISHTHIRA SAID, “O grandsire, O wisest of men, O thou that art learned in all the scriptures, I have listened to this great story, O foremost of intelligent men. I am desirous of again hearing the recital of some history full of religious instruction, and it behoves thee to gratify me. O lord of Earth, tell me if any householder has ever succeeded in conquering Mrityu by the practice of virtue. Do thou recite this to me with all details!”

“‘Bhishma said, “This ancient history is recited as an illustration of the subject of the conquest by a householder, over Mrityu, through the practice of virtue. The Prajapati Manu had a son, O king, of the name of the Ikshwaku. Of that king, illustrious as Surya, were born a hundred sons. His tenth son, O Bharata, was named Dasaswa, and this virtuous prince of infallible prowess became the king of Mahismati. Dasaswa’s son, O king, was a righteous prince whose mind was constantly devoted to the practice of truth and charity and devotion. He was known by the name of Madiraswa and ruled over the Earth as her lord. He was constantly devoted to the study of the Vedas as also of the science of arms. Madiraswa’s son was the king named Dyutimat who possessed great good fortune and power and strength and energy. Dyutimat’s son was the highly devout and pious king who was famous in all the worlds under the name of Suvira. His soul was intent on religion and he possessed wealth like another Indra, the lord of the deities. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Sudurjaya. And Durjya too, possessed of a body like that of Indra, had a son who beamed with splendour like that of fire. He was the great monarch named Duryodhana who was one of the foremost of royal sages. Indra used to pour rain profusely in the kingdom of this monarch, who never fled from the battlefield and was possessed of valour like unto Indra himself. The cities and the kingdom of this king were filled with riches and gems and cattle and grain of various kinds. There was no miser in his kingdom nor any person afflicted with distress or poverty. Nor was there in his kingdom any person that was weak in body or afflicted with disease. That king was very clever, smooth in speech, without envy, a master of his passions, of a righteous soul, full of compassion, endued with prowess, and not given to boasting. He performed sacrifices, and was self-restrained and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and learned in the Vedas and the Vedanta. The celestial river Narmada, auspicious and sacred and of cool waters, in her own nature, O Bharata, courted him. He begot upon that river, a lotus-eyed daughter, by name Sudarsana, who was, O king, endued with great beauty. No creature, O Yudhisthira, had ever been born before among womankind, that was possessed of such beauty as that excellent damsel who was the daughter of Duryodhana. The god Agni himself courted the beautiful princess Sudarsana, and taking the shape of a Brahmana, O monarch, sought her hand from the king. The king was unwilling to give his daughter in marriage to the Brahmana who was poor and not of the same rank with himself. Thereupon Agni vanished from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying,— ‘Of what sin have I, ye excellent Brahmanas, or you, been guilty, that Agni should disappear from this sacrifice, even as good done unto wicked men disappears from their estimation. Great, indeed, must that sin of ours be for which Agni has thus disappeared. Either must the sin be yours, or, it must be mine. Do you fully investigate the matter.’ — Then hearing the king’s words, O foremost prince of Bharata’s race, the Brahmanas, restraining speech, sought with concentrated faculties the protection of the god of fire. The divine carrier of oblations, resplendent as the autumnal Sun, appeared before them, enveloping his self in glorious refulgence. The high-souled Agni then addressed those excellent Brahmanas, saying,— ‘I seek the daughter of Duryodhana for my own self.’ At this all those Brahmanas were struck with wonder, and rising on the morrow, they related to the king what had been said by the fire-god. The wise monarch, hearing the words of those utterers of Brahma, was delighted at heart, and said,— ‘Be it so.’ — The king craved a boon of the illustrious fire-god as the marriage dower,— ‘Do thou, O Agni, deign to remain always with us here.’— ‘Be it so’ — said the divine Agni to that lord of Earth. For this reason Agni has always been present in the kingdom of Mahismati to this day, and was seen by Sahadeva in course of his conquering expedition to the south. Then the king gave his daughter, dressed in new garments and decked with jewels, to the high-souled deity, and Agni too accepted, according to Vedic rites, the princess Sudarsana as his bride, even as he accepts libations of clarified butter at sacrifices, Agni was well pleased with her appearance, her beauty, grace, character, and nobility of birth, and was minded to beget offspring upon her. And a son by Agni, of the name of Sudarsana, was soon born of her. Sudarsana also was, in appearance, as beautiful as the full moon, and even in his childhood he attained to a knowledge of the supreme and everlasting Brahma. There was also a king of the name of Oghavat, who was the grandfather of Nriga. He had a daughter of the name of Oghavati, and a son too of the name of Ogharatha born unto him. King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarsana for wife. Sudarsana, O king, leading the life of a householder with Oghavati, used to dwell in Kurukshetra with her. This intelligent prince of blazing energy took the vow, O lord, of conquering Death by leading the life of even a householder. The son of Agni, O king, said to Oghavati,— ‘Do thou never act contrary to (the wishes of) those that seek our hospitality. Thou shouldst make no scruple about the means by which guests are to be welcomed, even if thou have to offer thy own person. O beautiful one, this vow is always present in the mind, since for householders, there is no higher virtue than hospitality accorded to guests. Do thou always bear this in mind without ever doubting it, if my words be any authority with thee. O sinless and blessed one, if thou hast any faith in me, do thou never disregard a guest whether I be at thy side or at a distance from thee!’ Unto him, with hands clasped and placed on her head, Oghavati replied, saying,— ‘I shall leave nothing undone of what thou commandest me.’ — Then Mrityu, O king, desiring to over-reach Sudarsana, began to watch him for finding out his laches. On a certain occasion, when the son of Agni went out to fetch firewood from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words:— 'O beautiful lady, if thou hast any faith in the virtue of hospitality as prescribed for householders, then I would request thee to extend the rites of hospitality to me to-day.' — The princess of great fame, thus addressed by that Brahmana, O king, welcomed him according to the rites prescribed in the Vedas. Having offered him a seat, and water to wash his feet, she enquired, saying,— 'What is thy business? What can I offer thee?' The Brahmana said unto her,— 'My business is with thy person, O blessed one. Do thou act accordingly without any hesitation in thy mind. If the duties prescribed for householders be acceptable to thee, do thou, O princess, gratify me by offering up thy person to me.' — Though tempted by the princess with offers of diverse other things, the Brahmana, however, did not ask for any other gift than the offer of her own person. Seeing him resolved, that lady, remembering the directions which had before been given to her by her husband, but overcome with shame, said to that excellent Brahmana,— 'Be it so.' — Remembering the words of her husband who was desirous of acquiring the virtue of householders, she cheerfully approached the regenerate Rishi. Meanwhile, the son of Agni, having collected his firewood, returned to his home. Mrityu, with his fierce and inexorable nature, was constantly by his side, even as one attends upon one's devoted friend. When the son of Pavaka returned to his own hermitage, he called Oghavati by name, and (receiving no answer) repeatedly, exclaimed,— 'Whether art thou gone?' — But the chaste lady, devoted to her husband, being then locked in the arms of that Brahmana, gave no reply to her husband. Indeed, that chaste woman, considering herself contaminated became speechless, overcome with shame. Sudarsana, addressing her again, exclaimed,— 'Where can my chaste wife be? Whither has she gone? Nothing can be of greater moment to me than this (her disappearance). Why does not that simple and truthful lady, devoted to her husband, alas, answer to my call today as she used to do before with sweet smiles?' Then that Brahmana, who was within the hut, thus replied to Sudarsana, — 'Do thou learn, O son of Pavaka, that a Brahmana guest has arrived, and though tempted by this thy wife with diverse other offers of welcome, I have, O best of Brahmanas, desired only her person, and this fair-faced lady is engaged in welcoming me with due rites. Thou art at liberty to do whatever thou thinkest to be suitable to this occasion.’ Mrityu, armed with the iron club, pursued the Rishi at that moment, desirous of compassing the destruction of one that would, he thought, deviate from his promise. Sudarsana was struck with wonder, but casting off all jealousy and anger by look, word, deed, or thought, said,— ‘Do thou enjoy thyself, O Brahmana. It is a great pleasure to me. A householder obtain the highest merit by honouring a guest. It is said by the learned that, as regards the householder, there is no higher merit than what results unto him from a guest departing from his house after having been duly honoured by him. My life, my wife, and whatever other worldly possessions I have, are all dedicated to the use of my guests. Even this is the vow that I have taken. As I have truly made this statement, by that truth, O Brahmana, I shall attain to the knowledge of Self. O foremost of virtuous men, the five elements, viz., fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all present in the bodies of men, and always witness the good and evil deeds that men do. This truth has today been uttered by me, and let the gods bless me for it or destroy me if I have spoken falsely.’ At this, O Bharata, there arose in all directions, in repeated echoes, a voice, crying,— ‘This is true, this is not false.’ Then that Brahmana came out of the hovel, and like the wind rising and encompassing both Earth and sky, and making the three worlds echo with Vedic sounds, and calling that virtuous man by name, and congratulating him said,— ‘O sinless one, I am Dharma. All glory to thee. I came here, O truth-loving one, to try thee, and I am well pleased with thee by knowing thee to be virtuous. Thou hast subdued and conquered Mrityu who always has pursued thee, seeking thy laches. O best of men, no one in the three worlds has the ability to insult, even with looks, this chaste lady devoted to her husband, far less to touch her person. She has been protected from defilement by thy virtue and by her own chastity. There can be nothing contrary to what this proud lady will say. This utterer of Brahma, endued with austere penances, shall, for the salvation of the world, be metamorphosed into a mighty river. And thou shalt attain to all the worlds in this thy body, and as truly as the science of Yoga is within her control, this highly blessed lady will follow thee with only half of her corporeal self, and with the other half will she be celebrated as the river Oghavati! And thou shalt attain with her to all the worlds that acquired through penances. Those eternal and everlasting worlds from which none cometh back will be attained by thee even in this gross body of thine. Thou hast conquered Death, and attained to the highest of all felicities, and by thy own power (of mind), attaining to the speed of thought, thou hast risen above the power of the five elements! By thus adhering to the duties of a householder, thou hast conquered thy passions, desires, and anger, and this princess, O prince of virtuous men has, by serving thee, conquered affliction, desire, illusion, enmity and lassitude of mind!'"

"'Bhishma continued, "Then the glorious Vasava (the lord of the gods), riding in a fine chariot drawn by a thousand white horses, approached that Brahmana. Death and Soul, all the worlds, all the elements, intellect, mind, time, and space as also desire and wrath, were all conquered. Therefore, O best of men, do thou bear this in mind, that to a householder there is no higher divinity than the guest. It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. Whenever a deserving guest seeks the hospitality of a householder and is not honoured by him, he takes away (with him) all the virtues of the latter giving him his sins (in return). I have now recited to thee, my son, this excellent story as to how Death was conquered of old by a householder. The recital of this excellent story confers glory, fame, and longevity (upon those that listen to it). The man that seeks worldly prosperity should consider it as efficacious in removing all evil. And, O Bharata, the learned man that daily recites this story of the life of Sudarsana attains to the regions of the blessed."'"

SECTION III

"'Yudhishthira said, "If, O prince, Brahmanahood be so difficult of attainment by the three classes (Kshatriyas, Vaisyas and Sudras), how then did the high souled Viswamitra, O king, though a Kshatriya (by birth), attain to the status of a Brahmana? I desire to know this, O sire. Therefore, do thou truly relate this matter to me. That powerful man, O sire, by virtue of his austerities, destroyed in a moment the hundred sons of the high-souled Vasishtha. While under the influence of anger, he created numerous evil spirits and Rakshasas of mighty vigour and resembling the great destroyer Kala himself. The great and learned race of Kusika, numbering hundreds of regenerate sages and belauded by the Brahmanas, was founded in this world of men by him. Sunasepha of austere penances, the son of Richika, having been sought to be slain as an animal in the great sacrifice of Amvarisha, obtained his deliverance through Viswamitra. Harischandra, having pleased the gods at a sacrifice, became a son of the wise Viswamitra. For not having honoured their eldest brother Devarat, whom Viswamitra got as a son from the gods, the other fifty brothers of his were cursed, and all of them became Chandalas. Trisanku, the son of Ikshwaku, through the curse of Vasishtha became a Chandala, and when abandoned by his friends, and remaining suspended with his head downwards in the lower regions, was translated to heaven at the pleasure of Viswamitra. Viswamitra had a large river, by name Kausika, that was frequented by celestial Rishis. This sacred and auspicious stream was frequented by the gods and regenerate Rishis. For disturbing his devotions, the famous celestial nymph Rambha of fine bracelets, was cursed and metamorphosed into a rock. Through fear of Viswamitra the glorious Vasishtha, in olden times, binding himself with creepers, threw himself down into a river and again rose released from his bonds. In consequence of this, that large and sacred river become thenceforth celebrated by the name of Vipasa.[3] He prayed to the glorious and puissant Indra who was pleased with him and absolved him from a curse.[4] Remaining on the northern side of the firmament, he sheds his lustre from a position in the midst of the seven regenerate Rishis,[5] and Dhruva the son of Uttanpada[6] These are his achievements as well as many others. O descendant of Kuru, as they were performed by a Kshatriya, my curiosity has been roused in this matter. Therefore, O foremost one of Bharata's race, do thou relate this matter to me truly. How without casting off his corporeal frame and taking another tenement of flesh could he become a Brahmana? Do thou, O sire, truly relate this matter to me as thou hast related to me the story of Matanga. Matanga was born as a Chandala,[7] and could not attain to Brahmanahood, (with all his austerities) but how could this man attain to the status of a Brahmana?"'"

SECTION IV

“‘Bhishma said, “Listen truly in detail, O son of Pritha, how in olden times Viswamitra attained to the status of a Brahmana Rishi. There was, O foremost of Bharata’s descendants, in the race of Bharata, a king of the name of Ajamida, who performed many sacrifices and was the best of all virtuous men. His son was the great king named Jahnu. Ganga was the daughter of this high-minded prince. The farfamed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprung the great royal sage Valakaswa. His son was named Vallabha who was like a second Dharma in embodied form. His son again was Kusika who was refulgent with glory like unto the thousand-eyed Indra. Kusika’s son was the illustrious King Gadhi who, being childless and desiring to have a son born unto him, repaired to the forest. Whilst living there, a daughter was born unto him. She was called Satyavati by name, and in beauty of appearance she had no equal on Earth. The illustrious son of Chyavana, celebrated by the name of Richika, of the race of Bhrigu, endued with austere penances, sought the hand of this lady. Gadhi, the destroyer of his enemies, thinking him to be poor, did not bestow her in marriage upon the high-souled Richika. But when the latter, thus dismissed, was going away, the excellent king, addressing him said,— ‘If thou givest me a marriage dower thou shalt have my daughter for thy wife.’

“““Richika said, ‘What dower, O king, shall I offer thee for the hand of thy daughter? Tell me truly, without feeling any hesitation in the matter.’ Gadhi said,— ‘O descendant of Bhrigu, do thou give me a thousand horses fleet as the wind, and possessing the hue of moon-beams, and each having one ear black.’”

“‘Bhishma said, “Then that mighty son of Chyavana who was the foremost of Bhrigu’s race, besought the deity Varuna, the son of Aditi, who was the lord of all the waters.— ‘O best of gods, I pray to thee to give me a thousand horses, all endued with the speed of the wind and with complexion as effulgent as the moon’s, but each having one ear black.’ The god Varuna, the son of Aditi, said to that excellent scion of Bhrigu’s race,— ‘Be it so. Wheresoever thou shalt seek, the horses shalt arise (in thy presence).’ — As soon as Richika thought of them, there arose from the waters of Ganga thousand high-mettled horses, as lustrous in complexion as the moon. Not far from Kanyakubja, the sacred bank of Ganga is still famous among men as Aswatirtha in consequence of the appearance of those horses at that place. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses unto Gadhi as the marriage-dower. King Gadhi, filled with wonder and fearing to be cursed, gave his daughter, bedecked with jewels, unto that son of Bhrigu. That foremost of regenerate Rishis accepted her hand in marriage according to the prescribed rites. The princess too was well-pleased at finding herself the wife of that Brahmana. That foremost of regenerate Rishis, O Bharata, was well pleased with her conduct and expressed a wish to grant her boon. The princess, O excellent king, related this to her mother. The mother addressed the daughter that stood before her with down-cast eyes, saving,— ‘It behoves thee, O my daughter, to secure a favour for me also from thy husband. That sage of austere penances is capable of granting a boon to me, the boon, *viz.* of the birth of a son to me.’ — Then, O king, returning quickly to her husband Richika, the princess related to him all that had been desired by her mother. Richika said,— ‘By my favour, O blessed one, she will soon give birth to a son possessed of every virtue. May thy request be fulfilled. Of thee too shall be born a mighty and glorious son who, endued with virtue, shall perpetuate my race. Truly do I say this unto thee! When you two shall bathe in your season, she shall embrace a peepul tree, and thou, O excellent lady, shalt likewise embrace a fig tree, and by so doing shall ye attain the object of your desire. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (charu)[8] consecrated with hymns, and then shall ye obtain sons (as desired).’ — At this, Satyavati, delighted at heart, told her mother all that had been said by Richika as also of the two balls of charu. Then the mother, addressing her daughter Satyavati, said:— 'O daughter, as I am deserving of greater consideration from thee than thy husband, do thou obey my words. The charu, duly consecrated with hymns, which thy husband has given to thee, do thou give unto me and thyself take the one that has been prescribed for me. O sweetly-smiling one of blameless character, if thou hast any respect for my word, let us change the trees respectively designed for us. Every one desires to possess an excellent and stainless being for his own son. The glorious Richika too must have acted from a similar motive in this matter, as will appear in the end. For this reason, O beautiful girl, my heart inclines towards thy charu, and thy tree, and thou too shouldst consider how to secure an excellent brother for thyself.' — The mother and the daughter Satyavati having acted in this way, they both, O Yudhishthira, became big with child. And that great Rishi, the excellent descendant of Bhrigu, finding his wife quick with child, was pleased at heart, and addressing her, said,— 'O excellent lady, thou hast not done well in exchanging the charu as will soon become apparent. It is also clear that thou hast changed the trees. I had placed the entire accumulated energy of Brahma in thy charu and Kshatriya energy in the charu of thy mother. I had so ordered that thou wouldst give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she (thy mother) would give birth to an excellent Kshatriya. But now, O excellent lady, that thou hast reversed the order (of the charu) so, thy mother will give birth to an excellent Brahmana and thou too, O excellent lady, will give birth to a Kshatriya terrible in action. Thou hast not done will, O lady, by acting thus out of affection for thy mother.' — Hearing this, O king the excellent lady Satyavati, struck with sorrow, fell upon the ground like a beautiful creeper cut in twain. Regaining her senses and bowing unto her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bhrigu's race,— 'O regenerate Rishi, O thou that art foremost amongst those versed in Brahma, do thou take pity on me, thy wife, who is thus appeasing thee and so order that a Kshatriya son may not be born unto me. Let my grandson be such a one as will be famous for his terrible achievements, if it be thy desire, but not my son, O Brahmana. Do thou confer this favour on me.'— 'Be it so,' — said that man of austere penances to his wife and then, O king, she gave birth to a blessed son named Jamadagni. The celebrated wife of Gadhi too gave birth to the regenerate Rishi Viswamitra versed in the knowledge of Brahma, by favour of that Rishi. The highly devout Viswamitra, though a Kshatriya, attained to the state of a Brahmana and became the founder of a race of Brahmanas. His sons became high-souled progenitors of many races of Brahmanas who were devoted to austere penances, learned in the Vedas, and founders of many clans. The adorable Madhuchcchanda and the mighty Devrat, Akshina, Sakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthula of high vows, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galeva, Ruchi, the celebrated Vajra, as also Salankayana, Liladhya and Narada, the one known as Kurchamuka, and Vahuli, Mushala, as also Vakshogriva, Anghrika, Naikadrik, Silayupa, Sita, Suchi, Chakraka, Marrutantavya, Vataghna, Aswalayana, and Syamayana, Gargya, and Javali, as also Susruta, Karishi, Sangsrutya, and Para Paurava, and Tantu, the great sage Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyksha, Janghari, Bhavravayani, and Suti, Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayanya, Yati, Ambhoruha, Amatsyasin, Srishin, Gardhavi Urjjayoni, Rudapekahin, and the great Rishi Naradin, — these Munis were all sons of Viswamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the highly austere and devout Viswamitra, although a Kshatriya (by descent), became a Brahmana for Richika having placed the energy of supreme Brahma (in the charu). O foremost prince of Bharata's race, I have now related to you, with all details, the story of the birth of Viswamitra who was possessed of energy of the sun, the moon, and the fire-god. O best of kings, if thou hast any doubt with regard to any other matter, do thou let me know it, so that I may remove it.'"

SECTION V

“‘Yudhishthira said, “O thou that knowest the truths of religion, I wish to hear of the merits of compassion, and of the characteristics of devout men. Do thou, O sire, describe them to me.”

“‘Bhishma said, “In this connection, this ancient legend, the story of Vasava and the high-minded Suka, is cited as an illustration. In the territories of the king of Kasi, a fowler, having poisoned arrows with him went out of his village on a hunting excursion in search of antelopes. Desirous of obtaining meat, when in a big forest in pursuit of the chase, he discovered a drove of antelopes not far from him, and discharged his arrow at one of them. The arrows of that fowler of irresistible arms, discharged for the destruction of the antelope, missed its aim and pierced a mighty forest-tree. The tree, violently pierced with that arrow tipped with virulent poison, withered away, shedding its leaves and fruits. The tree having thus withered a parrot that had lived in a hollow of its trunk all his life, did not leave his nest out of affection for the lord of the forest. Motionless and without food silent and sorrowful, that grateful and virtuous parrot also withered away with the tree. The conqueror of Paka (Indra) was struck with wonder upon finding that high-souled, and generous-hearted bird thus uninfluenced by misery or happiness and possessing extraordinary resolution. Then the thought arose in Sakra’s mind,— ‘How could this bird come to possess humane and generous feelings which are impossible in one belonging to the world of lower animals? Perchance, there is nothing wonderful in the matter, for all creatures are seen to evince kindly and generous feelings towards others.’ — Assuming then the shape of a Brahmana, Sakra descended on the Earth and addressing the bird, said,— ‘O Suka, O best of birds, the grand-daughter (Suki) of Daksha has become blessed (by having thee as her offspring). I ask thee, for what reason dost thou not leave this withered tree?’ — Thus questioned, the Suka bowed unto him and thus replied:— ‘Welcome to thee O chief of the gods, I have recognised thee by the merit of my austere penances’— ‘Well-done, well-done!’ — exclaimed the thousand-eyed deity. Then the latter praised him in his mind, saying,— ‘O, how wonderful is the knowledge which he possesses.’ — Although the destroyer of Vala knew that parrot to be of a highly virtuous character and meritorious in action, he still enquired of him about the reason of his affection for the tree. ‘This tree is withered and it is without leaves and fruits and is unfit to be the refuge of birds. Why dost thou then cling to it? This forest, too, is vast and in this wilderness there are numerous other fine trees whose hollows are covered with leaves and which thou canst choose freely and to thy heart’s content. O patient one exercising due discrimination in thy wisdom, do thou forsake this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.’”

“‘Bhishma said, “The virtuous Suka, hearing these words of Sakra, heaved a deep sigh and sorrowfully replied unto him, saying— ‘O consort of Sachi, and chief of the gods, the ordinances of the deities are always to be obeyed. Do thou listen to the reason of the matter in regard to which thou hast questioned me. Here, within this tree, was I born, and here in this tree have I acquired all the good traits of my character, and here in this tree was I protected in my infancy from the assaults of my enemies. O sinless one, why art thou, in thy kindness, tampering with the principle of my conduct in life? I am compassionate, and devoutly intent on virtue, and steadfast in conduct. Kindliness of feeling is the great test of virtue amongst the good, and this same compassionate and humane feeling is the source of perennial felicity to the virtuous. All the gods question thee to remove their doubts in religion, and for this reason, O lord, thou hast been placed in sovereignty over them all. It behoves thee not, O thousand-eyed one, to advise me now to abandon this tree for ever. When it was capable of good, it supported my life. How can I forsake it now?’ — The virtuous destroyer of Paka, pleased with these well-meant words of the parrot, thus said to him:— ‘I am gratified with thy humane and compassionate disposition. Do thou ask a boon of me.’ — At this, the compassionate parrot craved this boon of him, saying,— ‘Let this tree revive.’ — Knowing the great attachment of the parrot to that tree and his high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar. Then that tree became replenished and attained to exquisite grandeur through the penances of the parrot, and the latter too, O great king, at the close of his life, obtained the companionship of Sakra by virtue of that act of compassion. Thus, O lord of men, by communion and companionship with the pious, people attain all the objects of their desire even as the tree die through its companionship with the parrot.’”

SECTION VI

“‘Yudhishthira said, “Tell me, O learned sire that art versed in all the scriptures, of Exertion and Destiny which is the most powerful?”

“‘Bhishma said, “This ancient story of the conversation of Vasishtha and Brahma, O Yudhishthira, is an illustration in point. In olden times the adorable Vasishtha enquired of Brahma as to which among these two, viz., the Karma of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more potent in shaping his life. Then, O king, the great god Brahma, who had sprung from the primeval lotus, answered him in these exquisite and well-reasoned words, full of meaning.

“‘“Brahma said, ‘Nothing comes into existence without seed. Without seed, fruits do not grow. From seeds spring other seeds. Hence are fruits known to be generated from seeds. Good or bad as the seed is that the husbandman soweth in his field, good or bad are the fruits that he reaps. As, unsown with seed, the soil, though tilled, becomes fruitless, so, without individual Exertion, Destiny is of no avail. One’s own acts are like the soil, and Destiny (or the sum of one’s acts in previous births) is compared to the seed. From the union of the soil and the seed doth the harvest grow. It is observed every day in the world that the doer reaps the fruit of his good and evil deeds; that happiness results from good deeds, and pain from evil ones; that acts, when done, always fructify; and that, if not done, no fruit arises. A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound. By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by Exertion: but nothing can be gained through Destiny alone, by a man that is wanting in personal Exertion. Even so does one attain to heaven, and all the objects of enjoyment, as also the fulfilment of one’s heart’s desires by well-directed individual Exertion. All the luminous bodies in the firmament, all the deities, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have attained to their high status by evolution from man’s status, through dint of their own action. Riches, friends, prosperity descending from generation to generation, as also the graces of life, are difficult of attainment by those that are wanting in Exertion. The Brahmana attains to prosperity by holy living, the Kshatriya by prowess, the Vaisya by manly exertion, and the Sudra by service. Riches and other objects of enjoyment do not follow the stingy, nor the impotent, nor the idler. Nor are these ever attained by the man that is not active or manly or devoted to the exercise of religious austerities. Even he, the adorable Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the bosom of the deep. If one’s Karma bore no fruit, then all actions would become fruitless, and relying on Destiny men would become idlers. He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. In this world the apprehension that accrues from performance of good or evil actions is not so great if Destiny be unfavourable as one’s apprehension of the same in the other world if Exertion be wanting while here.[9] Man’s powers, if properly exerted, only follow his Destiny, but Destiny alone is incapable of conferring any good where Exertion is wanting. When it is seen that even in the celestial regions, the position of the deities themselves is unstable, how would the deities maintain their own position or that of others without proper Karma? The deities do not always approve of the good deeds of others in this world, for, apprehending their own overthrow, they try to thwart the acts of others. There is a constant rivalry between the deities and the Rishis, and if they all have to go through their Karma, still it can never be averted that there is no such thing as Destiny, for it is the latter that initiates all Karma. How does Karma originate, if Destiny form the prime spring of human action? (The answer is) that by this means, an accretion of many virtues is made even in the celestial regions. One’s own self is one’s friend and one’s enemy too, as also the witness of one’s good and evil deeds. Good and evil manifest themselves through Karma. Good and evil acts do not give adequate results. Righteousness is the refuge of the gods, and by righteousness is everything attained. Destiny thwarts not the man that has attained to virtue and righteousness.

""""In olden times, Yayati, falling from his high estate in heaven descended on the Earth but was again restored to the celestial regions by the good deeds of his virtuous grandsons. The royal sage Pururavas, celebrated as the descendant of Ila, attained to heaven through the intercession of the Brahmanas. Saudasa, the king of Kosala, though dignified by the performance of Aswamedha and other sacrifices, obtained the status of a man-eating Rakshasa, through the curse of a great Rishi. Aswatthaman and Rama, though both warriors and sons of Munis, failed to attain to heaven by reason of their own actions in this world. Vasu, though he performed a hundred sacrifices like a second Vasava, was sent to the nethermost regions, for making a single false statement. Vali, the son of Virochana, righteously bound by his promise, was consigned to the regions under the Earth, by the prowess of Vishnu. Was not Janamejaya, who followed the foot-prints of Sakra, checked and put down by the gods for killing a Brahmana woman? Was not the regenerate Rishi Vaisampayana too, who slew a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods? In olden times the royal sage Nriga became transmuted into a lizard. He had made gifts of kine unto the Brahmanas at his great sacrifice, but this availed him not. The royal sage Dhundhumara was overwhelmed with decrepitude even while engaged in performing his sacrifices, and foregoing all the merits thereof, he fell asleep at Girivraja. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the intercession of the fates, but by recourse to their own valour. Do the Munis of rigid vows, and devoted to the practice of austere penances, denounce their curses with the aid of any supernatural power or by the exercise of their own puissance attained by individual acts? All the good which is attained with difficulty in this world is possessed by the wicked, is soon lost to them. Destiny does not help the man that is steeped in spiritual ignorance and avarice. Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does Destiny, when joined with individual Exertion, increase greatly (in potentiality). As with the diminution of oil in the lamp its light is extinguished so does the influence of Destiny is lost if one’s acts stop. Having obtained vast wealth, and women and all the enjoyments of this world, the man without action is unable to enjoy them long, but the high-souled man, who is even diligent, is able to find riches buried deep in the Earth and watched over by the fates. The good man who is prodigal (in religious charities and sacrifices) is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though abounding in wealth is looked upon by the gods as the house of dead. The man that does not exert himself is never contented in this world nor can Destiny alter the course of a man that has gone wrong. So there is no authority inherent in Destiny. As the pupil follows one’s own individual perception, so the Destiny follows Exertion. The affairs in which one’s own Exertion is put forth, there only Destiny shows its hand. O best of Munis, I have thus described all the merits of individual Exertion, after having always known them in their true significance with the aid of my yogic insight. By the influence of Destiny, and by putting forth individual Exertion, do men attain to heaven. The combined aid of Destiny and Exertion, becomes efficacious.’”“

SECTION VII

“‘Yudhishthira said, “O the best of Bharata’s race and the foremost of great men, I wish to know what the fruits are of good deed. Do thou enlighten me on this point.”

“‘Bhishma said, “I shall tell thee what thou hast asked. Do thou, O Yudhishthira, listen to this which constitutes the secret knowledge of the Rishis. Listen to me as I explain what the ends, long coveted, are which are attained by men after death. Whatever actions are performed by particular corporeal beings, the fruits thereof are reaped by the doers while endued with similar corporeal bodies; for example, the fruits of actions done with mind are enjoyed at the time of dreams, and those of actions performed physically are enjoyed in the working state physically. In whatever states creatures perform good or evil deeds, they reap the fruits thereof in similar states of succeeding lives. No act done with the aid of the five organs of sensual perception, is ever lost. The five sensual organs and the immortal soul which is the sixth, remain its witnesses. One should devote one’s eye to the service of the guest and should devote one’s heart on the same; one should utter words that are agreeable; one should also follow and worship (one’s guest). This is called Panchadakshin Sacrifice, (the sacrifice with five gifts). He who offers good food to the unknown and weary travellers fatigued by a long journey, attains to great merit. Those that use the sacrificial platform as their only bed obtain commodious mansions and beds (in subsequent births). Those that wear only rags and barks of trees for dress, obtain good apparel and ornaments in next birth. One possessed of penances and having his soul on Yoga, get vehicles and riding animals (as the fruit of their renunciation in this life). The monarch that lies down by the side of the sacrificial fire, attains to vigour and valour. The man who renounces the enjoyment of all delicacies, attains to prosperity, and he that abstains from animal food, obtains children and cattle. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, attains to all the desired ends. He who offers shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, attains to the merits of the sacrifice with the five gifts. He who lays himself down on a warrior's bed on the battle-field in the posture of a warrior, goes to those eternal regions where all the objects of desire are fulfilled. A man, O king, attains to riches that makes charitable gifts. One secures obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and freedom from disease by abstaining from injury to others. Sovereignty falls to the lot of those that subsist on fruits and roots only. Residence in heaven is attained by those that live on only leaves of trees. A man, O king, is said to obtain happiness, by abstention from food. By confining one's diet to herbs alone, one becomes possessed of cows. By living on grass one attains to the celestial regions. By foregoing all intercourse with one's wife and making ablutions three times during the day and by inhaling the air only for purposes of subsistence, one obtains the merit of a sacrifice. Heaven is attained by the practice of truth, nobility of birth by sacrifices. The Brahmana of pure practices that subsists on water only, and performs the Agnihotra ceaselessly, and recites the Gayatri, obtains a kingdom. By abstaining food or by regulating it, one attains to residence in heaven. O king, by abstaining from all but the prescribed diet while engaged in sacrifices, and by making pilgrimage for twelve years, one attains to a place better than the abodes reserved for heroes. By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to the heavenly regions. That man who is able to renounce that intense yearning of the heart for happiness and material enjoyments, — a yearning that is difficult of conquest by the foolish and that doth not abate with the abatement of bodily vigour and that clings like a fatal disease unto him, — is able to secure happiness. As the young calf is able to recognise its dam from among a thousand cows, so does the previous acts of a man pursue him (in all his different transformations). As the flowers and fruits of a tree, unurged by visible influences, never miss their proper season, so does Karma done in a previous existence bring about its fruits in proper time. With age, man's hair grows grey, his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not abate is his desire for enjoyments. Prajapati is pleased with those acts that please one's father, and the Earth is pleased with those acts that please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honoured by him who honours these three. The acts of those that despise these three do not avail them.'"

"Vaisampayana said, 'The princes of Kuru's race became filled with wonder upon listening to this speech of Bhishma. All of them became pleased in mind and overpowered with joy. As Mantras applied with a desire to win victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become useless and lead to evil consequences, even so sin and evil results flow from falsehood in speech. O prince, I have thus related to thee this doctrine of the fruition of good and evil acts, as narrated by the Rishis of old. What else dost thou wish to hear?'"

SECTION VIII

“‘Yudhishthira said, “Who are deserving of worship? Who are they unto whom one may bow? Who are they, O Bharata, unto whom thou wouldst bend thy head? Who, again, are they whom thou likest? Tell me all this, O prince. What is that upon which thy mind dwells when affliction overwhelms thee? Do thou discourse to me on what is beneficial here, that is, in this region of human beings, as also hereafter.”[10]

“‘Bhishma said, “I like those regenerate persons whose highest wealth is Brahman, whose heaven consists in the knowledge of the soul, and whose penances are constituted by their diligent study of the Vedas. My heart yearns after those in whose race persons, young and old diligently bear the ancestral burthens without languishing under them. Brahmanas well-trained in several branches of knowledge, self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahman and righteous in conduct, discourse in respectable assemblies like flights of swans.[11] Auspicious, agreeable, excellent, and well-pronounced are the words, O Yudhishthira, which they utter with a voice as deep as that of the clouds. Fraught with happiness both temporal and spiritual, such words are uttered by them in the courts of monarchs, themselves being received with honour and attention and served with reverence by those rulers of men. Indeed, my heart yearns after them who listen to the words uttered in assemblies or the courts of kings by persons endued with knowledge and all desirable attributes, and are respected by others. My heart, O monarch, always yearns after them who, for the gratification of Brahmanas, O Yudhishthira, give unto them, with devotion, food that is well-cooked and clean and wholesome. It is easy to fight in battle, but not so to make a gift without pride or vanity. In this world, O Yudhishthira, there are brave men and heroes by hundreds. While counting them, he that is a hero in gifts should be regarded as superior. O amiable one, if I had been even a vulgar Brahmana, I would have regarded myself as very great, not to speak of one born in a good Brahmana family endued with righteousness of conduct, and devoted to penances and learning. There is no one, O son of Pandu, in this world that is dearer to me than thou, O chief of Bharata's race but dearer to me than thou are the Brahmanas. And since, O best of the Kurus, the Brahmanas are very much dearer to me than thou, it is by that truth that I hope to go to all those regions of felicity which have been acquired by my sire Santanu. Neither my sire, nor my sire's sire, nor any one else connected with me by blood, is dearer to me than the Brahmanas. I do not expect any fruit, small or great, from my worship of the Brahmanas (for I worship them as deities because they are deserving of such worship).[12] In consequence of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now (even though I am lying on a bed of arrows). People used to call me as one devoted to the Brahmanas. This style of address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred acts. I behold many regions of beatitude waiting for me that have reverentially walked behind the Brahmanas. Very soon shall I repair to those regions for everlasting time, O son. In this world, O Yudhishthira, the duties of women have reference to and depend upon their husbands. To a woman, verily, the husband is the deity and he is the highest end after which she should strive. As the husband is to the wife, even so are the Brahmanas unto Kshatriyas. If there be a Kshatriya of full hundred years of age and a good Brahmana child of only ten years, the latter should be regarded as a father and the former as a son, for among the two, verily, the Brahmana is superior. A woman in the absence of her husband, takes his younger brother for her lord; even so the Earth, not having obtained the Brahmana, made the Kshatriya her lord. The Brahmanas should be protected like sons and worshipped like sires or preceptors. Indeed, O best of the Kurus, they should be waited upon with reverence even as people wait with reverence upon their sacrificial or Homa fires. The Brahmanas are endued with simplicity and righteousness. They are devoted to truth. They are always engaged in the good of every creature. Yet when angry they are like snakes of virulent poison. They should, for these reasons, be always waited upon and served with reverence and humility. One should, O Yudhishthira, always fear these two, viz., Energy and Penances. Both these should be avoided or kept at a distance. The effects of both are speedy. There is the superiority, however, of Penances, viz., that Brahmanas endued with Penances, O monarch, can, if angry, slay the object of their wrath (regardless of the measure of Energy with which that object may be endued). Energy and Penances, each of the largest measure, become neutralised if applied against a Brahmana that has conquered wrath. If the two, — that is, Energy and Penances, — be set against each other, then destruction would overtake both but not destruction without a remnant, for while Energy, applied against Penances, is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely.[13] As the herdsman, stick in hand, protects the herd, even so should the Kshatriya always protect the Vedas and the Brahmanas. Indeed, the Kshatriya should protect all righteous Brahmanas even as a sire protects his sons. He should always have his eye upon the house of the Brahmanas for seeing that their means of subsistence may not be wanting.”“

SECTION IX

“‘Yudhisthira said, “O grandsire, O thou of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts unto Brahmanas after having promised to make those gifts? O thou that art the foremost of all righteous persons, do tell me what the duties are in this respect. Indeed, what becomes the end of those wicked wights that do not give after having promised to give.”

“‘Bhishma said, “The person that, after having promised, does not give, be it little or much, has the mortification to see his hopes (in every direction) become fruitless like the hopes of a eunuch in respect of progeny. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes, O chief of Bharata’s race, and whatever penances he performs all become fruitless. They that are conversant with the scriptures declare this as their opinion, arriving at it, O chief of the Bharatas, with the aid of a well-ordered understanding. Persons conversant with the scriptures are also of opinion that such a man may be cleansed by giving away a thousand horses with ears of a dark hue. In this connection is cited the old narrative of the discourse between a jackal and an ape. While both were human beings, O scorcher of foes, they were intimate friends. After death one of them became a jackal and the other an ape. Beholding the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend’s former birth as human beings, addressed him, saying,— ‘Verily, what terrible sin didst thou perpetrate in thy former birth in consequence of which thou art obliged in this birth to feed in a crematorium upon such repulsive fare as the putrid carcase of an animal?’ — Thus addressed, the jackal replied unto the ape, saying, — Having promised to give unto a Brahmana I did not make him the gift. It is for that sin, O ape, that I have fallen into this wretched order of existence. It is for that reason that, when hungry, I am obliged to eat such food.”’

“‘Bhishma continued, “The jackal then, O best of men, addressed the ape and said,— ‘What sin didst thou commit for which thou hast become an ape?’

“‘“The ape said, ‘In my former life I used to appropriate the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one possessed of intelligence and learning should never appropriate what belongs to Brahmanas. Verily, as one should abstain from this, one should avoid also all disputes with Brahmanas. Having promised, one should certainly make the promised gift unto them.’”

“‘Bhishma continued, “I heard this, O king, from my preceptor while he was engaged in discoursing upon the subject of Brahmanas. I heard this from that righteous person when he recited the old and sacred declaration on this topic. I heard this from Krishna also, O king, while he was engaged in discoursing, O son of Pandu, upon Brahmanas.[14] The property of a Brahmana should never be appropriated. They should always be let alone. Poor, or miserly, or young in years, they should never be disregarded. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in the matter of his expectations. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a blazing fire.[15] That man upon whom a Brahmana with raised expectations casts his eye, is sure, O monarch, to be consumed even as a heap of straw is capable of being consumed by a blazing fire.[16] When the Brahmana, gratified (with honours and gifts) by the king addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great benefit to the king, for he continues to live in the kingdom like a physician combating against diverse ills of the body.[17] Such a Brahmana is sure to maintain by his puissance and good wishes, the sons and grandsons and animals and relatives and ministers and other officers and the city and the provinces of the king.[18] Even such is the energy, so great, of the Brahmana like unto that of the thousand-rayed Surya himself, on the Earth. Therefore, O Yudhishthira, if one wishes to attain to a respectable or happy order of being in one’s next birth, one should, having passed the promise to a Brahmana, certainly keep it by actually making the gift to him. By making gifts to a Brahmana one is sure to attain to the highest heaven. Verily, the making of gifts is the highest of acts that one can achieve. By the gifts one makes to a Brahmana, the deities and the pitris are supported. Hence one possessed of knowledge should ever make gifts unto the Brahmanas. O chief of the Bharatas, the Brahmana is regarded as the highest object unto whom gifts should be made. At no time should a Brahmana be received without being properly worshipped.”’“

SECTION X

“‘Yudhisthira said, “I wish to know, O royal sage, whether any fault is incurred by one who from interested or disinterested friendship imparts instructions unto a person belonging to a low order of birth! O grandsire, I desire to hear this, expounded to me in detail. The course of duty is exceedingly subtile. Men are often seen to be stupefied in respect of that course.”

“‘Bhishma said, “In this connection, O king, I shall recite to thee, in due order, what I heard certain Rishis say in days of yore. Instruction should not be imparted unto one that belongs to a low or mean caste. It is said that the preceptor who imparts instruction to such a person incurs great fault. Listen to me, O chief of Bharata’s race, as I recite to thee, O Yudhishthira, this instance that occurred in days of old, O monarch, of the evil consequences of the imparting of instruction unto a low-born person fallen into distress. The incident which I shall relate occurred in the asylum of certain regenerate sages that stood on the auspicious breast of Himavat. There, on the breast of that prince of mountains, was a sacred asylum adorned with trees of diverse kinds. Overgrown also with diverse species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was exceedingly delightful in consequence of the woods that flowered these at every season. Many were the Brahmacharins that dwelt there, and many belonging to the forest mode of life. Many also were the Brahmanas that took up their residence there, that were highly blessed and that resembled the sun or the fire in energy and effulgence. Ascetics of diverse kinds, observant of various restraints and vows, as also others, O chief of the Bharatas, that had undergone Diksha and were frugal in fare and possessed of cleansed souls, took up their residence there. Large numbers of Valakhilyas and many that were observant of the vow of

Sanyasa also, used to dwell there. The asylum, in consequence of all this, resounded with the chanting of the Vedas and the sacred Mantras uttered by its inhabitants. Once upon a time a Sudra endued with compassion for all creatures, ventured to come into that asylum. Arrived at that retreat, he was duly honoured by all the ascetics. Beholding those ascetics of diverse classes that were endued with great energy, that resembled the deities (in purity and power), and that were observing diverse kinds of Diksha, O Bharata, the Sudra became highly pleased at heart. Beholding everything, O chief of Bharata's race, the Sudra felt inclined to devote himself to the practice of penances. Touching the feet of the Kulapati (the head man of the group), O Bharata, he addressed him saying,[19] 'Through thy grace, O foremost of regenerate persons, I desire, to learn (and practise) the duties of religion. It behoveth thee, O illustrious one, to discourse to me on those duties and introduce me (by performing the rites of initiation) into a life of Renunciation. I am certainly inferior in colour, O illustrious one, for I am by caste a Sudra, O best of men. I desire to wait upon and serve you here. Be gratified with me that humbly seek thy shelter.'

"'"The Kulapati said, 'It is impossible that a Sudra should live here adopting the marks specially intended for those practising lives of Renunciation. If it pleases thee, thou mayest stay here, engaged in waiting upon and serving us. Without doubt, by such service thou shalt attain to many regions of high felicity.'"

"'Bhishma continued, "Thus addressed by the ascetic, the Sudra began to reflect in his mind, O king, saying, 'How should I now act? Great is my reverence for those religious duties that lead to merit. Let this, however, be settled, that I shall do what would be for my benefit.'[20] Proceeding to a spot that was distant from that asylum, he made a hut of the twigs and leaves of trees. Erecting also a sacrificial platform, and making a little space for his sleep, and some platforms for the use of the deities, he began, O chief of the Bharatas, to lead a life regulated by rigid observances and vows and to practise penances, abstaining entirely from speech all the while. He began to perform ablutions thrice a day, observe other vows (in respect of food and sleep), make sacrifices to the deities, pour libations on the sacrificial fire, and adore the worship and deities in this way. Restraining all carnal desires, living abstemiously upon fruits and roots, controlling all his senses, he daily welcomed and entertained all that came to his retreat as guests, offering them herbs and fruits that grew plentifully around. In this way he passed a very long time in that hermitage of his.[21] One day an ascetic came to that Sudra's retreat for the purpose of making his acquaintance. The Sudra welcomed and worshipped the Rishi with due rites, and gratified him highly. Endued with great energy, and possessed of a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the asylum of the Sudra times out of a number for the object of seeing him. On one of these occasions, the Sudra, O king, addressing the Rishi said,— 'I desire to perform the rites that are ordained for the Pitris. Do thou instruct me kindly in this matter.'— 'Very well,' — the Brahmana said in reply unto him, O monarch. The Sudra then, purifying himself by a bath, brought water for the Rishi to wash his feet, and he also brought some Kusa grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi. The Vrishi, however, was placed by the Sudra towards the south, with his head turned to the west. Beholding this and knowing that it was against the ordinance, the Rishi addressed the Sudra, saying, — 'Place the Vrishi with its head turned towards the East, and having purified thyself, do thou sit with thy face turned towards the north' — The Sudra did everything as the Rishi directed. Possessed of great intelligence, and observant of righteousness, the Sudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi endued with penances regarding the manner of spreading the Kusa grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honour of the Pitris had been accomplished, the Rishi, was dismissed by the Sudra, whereupon he returned to his own abode.[22] After a long time, the whole of which he passed in the practice of such penances and vows, the Sudra ascetic met with his death in those woods. In consequence of the merit he acquired by those practices, the Sudra in the next life, took birth in the family of a great king, and in course of time became possessed of great splendour. The regenerate Rishi also, when the time came, paid his debt in Nature. In his next life, O chief of Bharata’s race, he took birth in the family of a priest. It was in this way that those two, viz., that Sudra who had passed a life of penances and that regenerate Rishi who had in kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became reborn, the one as scion of a royal race and the other as the member of a priestly family. Both of them began to grow and both acquired great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans.[23] In the matter, again of all sacrifices ordained in the Sutras, of that Vedanga which deals with religious rites and observances, astrology and astronomy the reborn Rishi attained great excellence. In the Sankhya philosophy too he began to take great delight. Meanwhile, the reborn Sudra who had become a prince, when his father, the king died, performed his last rites; and after he had purified himself by accomplishing all the obsequial ceremonies, he was installed by the subjects of his father as their king on his paternal throne. But soon after his own installation as king, he installed the reborn Rishi as his priest. Indeed, having made the Brahmana his priest, the king began to pass his days in great happiness. He ruled his kingdom righteously and protected and cherished all his subjects. Everyday, however, the king on the occasion of receiving benedictions from his priest as also of the performance of religious and other sacred rites, smiled or laughed at him loudly. In this way, O monarch, the reborn Sudra who had become a king, laughed at sight of his priest on numberless occasions.[24] The priest, marking that the king always smiled or laughed whenever he happened to cast his eyes on him, became angry. On one occasion he met the king in a place where there was nobody else. He pleased the king by agreeable discourse. Taking advantage of that moment, O chief of Bharata’s race, the priest addressed the king, saying,— ‘O thou of great splendour, I pray thee to grant me a single boon.’

“““The king said, ‘O best of regenerate persons, I am ready to grant thee a hundred of boons, what dost thou say then of one only? From the affection I bear thee and the reverence in which I hold thee, there is nothing that I cannot give thee.’

“““The priest said, ‘I desire to have only one boon, O king, thou hast been pleased with me. Swear that thou wouldst tell me the truth instead of any untruth.’”

“‘Bhishma continued, “Thus addressed by the priest, O Yudhishthira, the king said unto him— ‘So be it. If what thou wouldst ask me be known to me, I shall certainly tell thee truly. If on the other hand, the matter be unknown to me, I shall not say anything.’

“““The priest said, ‘Every day, on occasions of obtaining my benedictions, when, again, I am engaged in the performance of religious rites on thy behalf, on occasions also of the Homa and other rites of propitiation, why is it that thou laughest upon beholding me? Seeing thee laugh at me on all occasions, my mind shrinks with shame. I have caused thee to swear, O king, that thou wouldst answer me truly. It does not behove thee to say what is untrue. There must be some grave reason for thy behaviour. Thy laughter cannot be causeless. Great is my curiosity to know the reason. Do thou speak truly unto me.’

“““The king said, ‘When thou hast addressed me in this strain, O regenerate one, I am bound to enlighten thee, even if the matter be one that should not be divulged in thy hearing. I must tell thee the truth. Do thou listen to me with close attention, O regenerate one. Listen to me, O foremost of twice-born persons, as I disclose to thee what happened (to us) in our former births. I remember that birth. Do thou listen to me with concentrated mind. In my former life I was a Sudra employed in the practice of severe penances. Thou, O best of regenerate persons, wert a Rishi of austere penances. O sinless one, gratified with me, and impelled by the desire of doing me good, thou, O Brahmana, wert pleased to give me certain instructions in the rites I performed (on one occasion) in honour of my Pitris. The instructions thou gavest me were in respect of the manner of spreading the Vrishi and the Kusa blades and of offering libations and meat and other food to the manes, O foremost of ascetics. In consequence of this transgression of thine thou hast taken birth as a priest, and I have taken birth as a king, O foremost of Brahmanas. Behold the vicissitudes that Time brings about. Thou hast reaped this fruit in consequence of thy having instructed me (in my former birth). It is for this reason, O Brahmana, that I smile at sight of thee, O foremost of regenerate persons. I do not certainly laugh at thee from desire of disregarding thee. Thou art my preceptor.[25] At this change of condition I am really very sorry. My heart burns at the thought. I remember our former births, hence do I laugh at sight of thee. Thy austere penances were all destroyed by the instructions thou gayest me. Relinquishing thy present office of priest, do thou endeavour to regain a superior birth. Do thou exert so that thou mayst not obtain in thy next life a birth meaner than thy present one. Take as much wealth as thou wishest, O learned Brahmana, and cleanse thy soul, O best of men.'"

"'Bhishma continued, "Dismissed by the king (from the office of priest), the Brahmana made many gifts, unto persons of his own order, of wealth and land and villages. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts unto Brahmanas in those places. Making gifts of kine unto persons of the regenerate order, his soul became cleansed and he succeeded in acquiring a knowledge of it. Repairing to that very asylum whither he had lived in his former birth, he practised very severe penances. As the consequence of all this, O foremost of kings, that Brahmana succeeded in attaining to the highest success. He became an object of veneration with all the ascetics that dwelt in that asylum. In this way, O best of monarchs, that regenerate Rishi fell into great distress. Unto Sudras, therefore, the Brahmanas should never give instructions. Hence, O king, the Brahmana should avoid imparting instructions (to such as are low-born), for it was by imparting instruction to a low-born person a Brahmana came to grief. O best of kings, the Brahmana should never desire to obtain instruction from, or impart instruction to, a person that belongs to the lowest order. Brahmanas and Kshatriyas and Vaisyas, the three orders, are regarded as twice-born. By imparting instruction unto these, a Brahmana does not incur any fault. They, therefore, that are good, should never discourse on any subject, for imparting any instruction, before persons of the inferior order. The course of morality is exceedingly subtile and incapable of being comprehended by persons of uncleansed souls. It is for this reason that ascetics adopt the vow of silence, and being respected by all, pass through Diksha (initiation) without indulging in speech.[26] For fear of saying what is incorrect or what may offend, ascetics often forego speech itself. Even men that are righteous and possessed of every accomplishment, and endued with truth and simplicity of behaviour, have been known to incur great fault in consequence of words spoken improperly. Instruction should never be imparted on anything unto any person. If in consequence of the instructions imparted, the instructed commit any sin, that sin, attaches to the Brahmana who imparted the instruction. The man of wisdom, therefore, that desires to earn merit, should always act with wisdom. That instruction which is imparted in barter for money always pollutes the instructor.[27] Solicited by others, one should say only what is correct after settling it with the aid of reflection. One should impart instruction in such a way that one may, by imparting it, earn merit. I have thus told thee everything respecting the subject of instructions. Very often persons become plunged into great afflictions in consequence of imparting instructions. Hence it is meet that one should abstain from giving instruction unto others.”’“

SECTION XI

"'Yudhishthira said, "Tell me, O grandsire, in what kind of man or woman, O chief of the Bharatas, does the goddess of prosperity always reside?"

"'Bhishma said, "I shall, in this connection, narrate to thee what occurred and what I have heard. Once on a time, beholding the goddess of prosperity blazing with beauty and endued with the complexion of the lotus, the princess Rukmini the mother of Pradyumna that bore the device of the Makara on his banner, filled with curiosity, asked this question in the presence of Devaki's son. 'Who are those beings by whose side thou stayest and whom thou favours? Who again, are those whom thou dost not bless with favour. O thou that art dear unto Him that is the lord of all creatures, tell me this truly, O thou that art equal to a great Rishi in penances and puissance.' Thus addressed by the princess, the goddess of prosperity, with a face as beautiful as the moon, and moved by grace, in the presence of him who has Garuda on his banner, said these words in reply that were sweet and charming.

"'"Sree said, 'O blessed lady, I always reside with him that is eloquent, active, attentive to business, free from wrath, given to the worship of the deities, endued with gratitude, has his passions under complete control, and is high-minded in everything. I never reside with one that is inattentive to business, that is an unbeliever, that causes an intermixture of races in consequence of his lustfulness, that is ungrateful, that is of impure practices, that uses harsh and cruel words, that is a thief, that cherishes malice towards his preceptors and other seniors, those persons that are endued with little energy, strength, life, and honour, that are distressed at every trifle, and that always indulge in wrath. I never reside with these that think in one strain and act in a different one.[28] I never reside also with him who never desires any acquisition for himself, of him who is so blinded as to rest content with the lot in which he finds himself without any exertion or with those that are contented with small acquisitions. I reside with those that are observant of the duties of their own order, or those that are conversant with the duties of righteousness, or those that are devoted to the service of the aged or those that have their passions under control, or those that are endued with cleansed souls or those that observe the virtue of forgiveness, or those that are able and prompt in action, or with such women as are forgiving and self-restrained. I reside with those women also that are devoted to truth and sincerity and that worship the deities. I do not reside with those women also that do not attend to household furniture and provisions scattered all around the house, and that always utter words contrary to the wishes of their husbands. I always avoid those women that are fond of the houses of other people and that have no modesty. On the other hand, I reside with those women that are devoted to their husbands, that are blessed in behaviour, and that are always decked in ornaments and attired in good robes. I always reside with those women that are truthful in speech, that are of handsome and agreeable features, that are blessed and that are endued with all accomplishments. I always avoid such women as are sinful and unclean or impure, as always lick the corners of their mouths, as have no patience or fortitude, and as are fond of dispute and quarrelling, as are given to much sleep, and as always lie down. I always reside in conveyances and the animals that drag them, in maidens, in ornaments and good vestments, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that bespangle the autumnal firmament. I reside in elephants, in the cow pen, in good seats, and in lakes adorned with full-blown lotuses. I live also in such rivers as babble sweetly in their course, melodious with the music of cranes, having banks adorned with rows of diverse trees, and restored to by Brahmanas and ascetics and others crowned with success. I always reside in those rivers also that have deep and large volumes of rolling waters rendered turbid by lions and elephants plunging into them for bathing or slaking their thirst. I reside also in infuriate elephants, in bovine bulls, in kings, on the throne and good men. I always reside in that house in which the inmate pours libation on the sacrificial fire and worships kine, Brahmanas and the deities. I reside in that house where at the proper time offerings are made unto the deities, in course of worship.[29] I always reside in such Brahmanas as are devoted to the study of the Vedas, in Kshatriyas devoted to the observance of righteousness, in Vaisyas devoted to cultivation, and the Sudras devoted to the (menial) service of the three upper classes. I reside, with a heart firm and unchangeable, in Narayana, in my embodied self. In Him is righteousness in its perfection and full measure, devotion to the Brahmanas, and the quality of agreeableness. Can I not say, O lady that I do not reside in my embodied form, (in any of these places that I have mentioned, except Narayana)? That person in whom I reside in spirit increases in righteousness and fame and wealth and objects of desire.’”’“

SECTION XII

"'Yudhishthira said, "It behoveth, O king to tell me truly which of the two viz., man or woman derives the greater pleasure from an act of union with each other. Kindly resolve my doubt in this respect."

"'Bhishma said, "In this connection is cited this old narrative of the discourse between Bhangaswana and Sakra as a precedent illustrating the question. In days of yore there lived a king of the name of Bhangaswana. He was exceedingly righteous and was known as a royal sage. He was, however, childless, O chief of men, and therefore performed a sacrifice from desire of obtaining an issue. The sacrifice which that mighty monarch performed was the Agnishtuta. In consequence of the fact that the deity of fire is alone adored in that sacrifice, this is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the purpose of obtaining an issue they seek to cleanse themselves of their sins.[30] The highly blessed chief of the celestials, *viz.* Indra, learning that the monarch was desirous of performing the Agnishtuta, began from that moment to look for the laches of that royal sage of well-restrained soul (for if he could succeed in finding some laches, he could then punish his disregarder). Notwithstanding all his vigilance, however, O king, Indra failed to detect any laches, on the part of the high-souled monarch. Some time after, one day, the king went on a hunting expedition. Saying unto himself — This, indeed, is an opportunity, — Indra stupefied the monarch. The king proceeded alone on his horse, confounded because of the chief of the celestials having stupefied his senses. Afflicted with hunger and thirst, the king's confusion was so great that he could not ascertain the points of the compass. Indeed, afflicted with thirst, he began to wander hither and thither. He then beheld a lake that was exceedingly beautiful and was full of transparent water. Alighting from his steed, and plunging into the lake, he caused his animal to drink. Tying his horse then, whose thirst had been slaked, to a tree, the king plunged into the lake again for performing his ablutions. To his amazement he found that he was changed, by virtue of the waters, into a woman. Beholding himself thus transformed in respect of sex itself, the king became overpowered with shame. With his senses and mind completely agitated, he began to reflect with his whole heart in this strain:— 'Alas, how shall I ride my steed? How shall I return to my capital? In consequence of the Agnishtuta sacrifice I have got a hundred sons all endued with great might, and all children of my own loins. Alas, thus transformed, what shall I say unto them? What shall I say unto my spouses, my relatives and well-wishers, and my subjects of the city and the provinces? Rishis conversant with the truths of duty and religion and other matters say that mildness and softness and liability to extreme agitation are the attributes of women, and that activity, hardness, and energy are the attributes of men. Alas, my manliness has disappeared. For what reason has femininity come over me? In consequence of this transformation of sex, how shall I succeed in mounting my horse again?' — Having indulged in these sad thoughts, the monarch, with great exertion, mounted his steed and came back to his capital, transformed though he had been into a woman. His sons and spouses and servants, and his subjects of the city and the provinces, beholding that extraordinary transformation, became exceedingly amazed. Then that royal sage, that foremost of eloquent men, addressing them all, said,— 'I had gone out on a hunting expedition, accompanied by a large force. Losing all knowledge of the points of the compass, I entered a thick and terrible forest, impelled by the fates. In that terrible forest, I became afflicted with thirst and lost my senses. I then beheld a beautiful lake abounding with fowl of every description. Plunging into that stream for performing my ablutions, I was transformed into a woman!' — Summoning then his spouses and counsellors, and all his sons by their names, that best of monarchs transformed into a woman said unto them these words:— 'Do ye enjoy this kingdom in happiness. As regards myself, I shall repair to the woods, ye sons.' — Having said so unto his children, the monarch proceeded to the forest. Arrived there, she came upon an asylum inhabited by an ascetic. By that ascetic the transformed monarch gave birth to a century of sons. Taking all those children of hers, she repaired to where her former children were, and addressing the latter, said,— 'Ye are the children of my loins while I was a man. These are my children brought forth by me in this state of transformation. Ye sons, do ye all enjoy my kingdom together, like brothers born of the same parents.' — At this command of their parent, all the brothers, uniting together, began to enjoy the kingdom as their joint property. Beholding those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the chief of the celestials, filled with wrath, began to reflect— 'By transforming this royal sage into a woman I have, it seems, done him good instead of an injury.' Saying this, the chief of the celestials viz., Indra of a hundred sacrifices, assuming the form of a Brahmana, repaired to the capital of the king and meeting all the children succeeded in disuniting the princes. He said unto them — 'Brothers never remain at peace even when they happen to be the children of the same father. The sons of the sage Kasyapa, viz., the deities and the Asuras, quarrelled with each other on account of the sovereignty of the three worlds. As regards ye princes, ye are the children of the royal sage Bhangaswana. These others are the children of an ascetic. The deities and the Asuras are children of even one common sire, and yet the latter quarrelled with each other. How much more, therefore, should you quarrel with each other? This kingdom that is your paternal property is being enjoyed by these children of an ascetic.' With these words, Indra succeeded in causing a breach between them, so that they were very soon engaged in battle and slew each other. Hearing this, king Bhangaswana, who was living as an ascetic woman, burnt with grief and poured forth her lamentations. The lord of the celestials *viz.* Indra, assuming the guise of a Brahmana, came to that spot where the ascetic lady was living and meeting her, said,— 'O thou that art possessed of a beautiful face, with what grief dost thou burn so that thou art pouring forth thy lamentations?' — Beholding the Brahmana the lady told him in a piteous voice,— 'Two hundred sons of mine O regenerate one, have been slain by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons. These were begotten by me after my own form, O best of regenerate persons. On one occasion I went on a hunting expedition. Stupefied, I wandered amidst a thick forest. Beholding at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital I installed my sons in the sovereignty of my dominions and then departed for the forest. Transformed into a woman, I bore a hundred sons to my husband who is a high souled ascetic. All of them were born in the ascetic's retreat. I took them to the capital. My children, through the influence of Time, quarrelled with each other, O twice-born one. Thus afflicted by Destiny, I am indulging in grief.' Indra addressed him in these harsh words.— 'In former days, O lady, thou gayest me great pain, for thou didst perform a sacrifice that is disliked by Indra. Indeed, though I was present, thou didst not invoke me with honours. I am that Indra, O thou of wicked understanding. It is I with whom thou hast purposely sought hostilities.' Beholding Indra, the royal sage fell at his feet, touching them with his head, and said,— 'Be gratified with me, O foremost of deities. The sacrifice of which thou speakest was performed from desire of offspring (and not from any wish to hurt thee). It behoveth thee therefore, to grant me thy pardon.' — Indra, seeing the transformed monarch prostrate himself thus unto him, became gratified with him and desired to give him a boon. 'Which of your sons, O king, dost thou wish, should revive, those that were brought forth by thee transformed into a woman, or those that were begotten by thee in thy condition as a person of the male sex?' The ascetic lady, joining her hands, answered Indra, saying, 'O Vasava, let those sons of mine come to life that were borne by me as a woman.' Filled with wonder at this reply, Indra once more asked the lady, 'Why dost thou entertain less affection for those children of thine that were begotten by thee in thy form of a person of the male sex? Why is it that thou bearest greater affection for those children that were borne by thee in thy transformed state? I wish to hear the reason of this difference in respect of thy affection. It behoveth thee to tell me everything.'

"""The lady said, 'The affection that is entertained by a woman is much greater than that which is entertained by a man. Hence, it is, O Sakra, that I wish those children to come back to life that were borne by me as a woman.'"

"'Bhishma continued, "Thus addressed, Indra became highly pleased and said unto her, 'O lady that art so truthful, let all thy children come back into life. Do thou take another boon, O foremost of kings, in fact, whatever boon thou likest. O thou of excellent vows, do thou take from me whatever status thou choosest, that of woman or of man.'

"'"The lady said, 'I desire to remain a woman, O Sakra. In fact, I do not wish to be restored to the status of manhood, O Vasava.' — Hearing this answer, Indra once more asked her, saying,— 'Why is it, O puissant one, that abandoning the status of manhood thou wishest that of womanhood?' Questioned thus, that foremost of monarchs transformed into a woman answered, 'In acts of congress, the pleasure that women enjoy is always much greater than what is enjoyed by men. It is for this reason, O Sakra, that I desire to continue a woman; O foremost of the deities, truly do I say unto thee that I derive greater pleasure in my present status of womanhood. I am quite content with this status of womanhood that I now have. Do thou leave me now, O lord of heaven.' — Hearing these words of hers, the lord of the celestials answered,— 'So be it,' — and bidding her farewell, proceeded to heaven. Thus, O monarch, it is known that woman derives much greater pleasure than man under the circumstances thou hast asked."'"

SECTION XIII

“‘Yudhishthira said, “What should a man do in order to pass pleasantly through this and the other world. How, indeed, should one conduct oneself? What practices should one adopt with this end in view?”

“‘Bhishma said, “One should avoid the three acts that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of action. The three acts that are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or appropriation of what belongs to other persons, and the enjoyment of other people’s wives. The four acts that are done with speech, O king, and that should never be indulged in or even thought of, are evil conversation, harsh words, publishing other people’s faults, and falsehood. Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided.[31] Hence, one should never do any evil act in word, body, or mind. By doing good and evil acts, one is sure to enjoy or endure the just consequences thereof. Nothing can be more certain than this.”’“

SECTION XIV

“‘Yudhishthira said, “O son of the River Ganga, thou hast heard all the names of Maheshwara, the Lord of the universe. Do thou tell us, O grandsire, all the names that are applied, O puissant one, unto Him who is called Isa and Sambhu. Do thou tell us all those names that are applied unto Him who is called Vabhru or vast, Him that has the universe for his form, Him that is the illustrious preceptor of all the deities and the Asuras, that is called Swayambhu (self-creating) and that is the cause of the origin and dissolution of the universe. Do thou tell us also of the puissance of Mahadeva.”

“‘Bhishma said, “I am quite incompetent to recite the virtues of Mahadeva of highest intelligence. He pervades all things in the universe and yet is not seen anywhere. He is the creator of universal self and the Pragna (knowing) self and he is their master. All the deities, from Brahman to the Pisachas, adore and worship him. He transcends both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of the tattwas, think and reflect. He is indestructible and Supreme Brahman. He is both existent and non-existent. Agitating both Prakriti and Purusha by means of His energy, He created therefrom the universal lord of creatures, viz., Brahma. Who is there that is competent to tell the virtues of that god of gods, that is endued with supreme Intelligence? Man is subject to conception (in the mother’s womb), birth, decrepitude, and death. Being such, what man like me is competent to understand Bhava? Only Narayana, O son, that bearer of the discus and the mace, can comprehend Mahadeva. He is without deterioration. He is the foremost of all beings in attributes. He is Vishnu, because of his pervading the universe. He is irresistible. Endued with spiritual vision, He is possessed of supreme Energy. He sees all things with the eye of Yoga. It is in consequence of the devotion of the high-souled Krishna to the illustrious Rudra whom he gratified, O Bharata, in the retreat of Vadari, by penances, that he has succeeded in pervading the entire universe. O king of kings, it is through Maheswara of celestial vision that Vasudeva has obtained the attribute of universal agreeableness, — an agreeableness that is much greater than what is possessed by all articles included under the name of wealth.[32] For a full thousand years this Madhava underwent the austerest penances and at last succeeded in gratifying the illustrious and boon giving Siva, that Master of all the mobile and the immobile universe. In every new Yuga has Krishna (by such penances) gratified Mahadeva. In every Yuga has Mahadeva been gratified with the great devotion of the high-souled Krishna. How great is the puissance of the high-souled Mahadeva, — that original cause of the universe, — has been seen with his own eyes by Hari who himself transcends all deterioration, on the occasion of his penances in the retreat of Vadari undergone for obtaining a son.[33] I do not, O Bharata, behold any one that is superior to Mahadeva. To expound the names of that god of gods fully and without creating the desire of hearing more only Krishna is competent. This mighty-armed one of Yadu's race is alone competent to tell the attributes of the illustrious Siva. Verily, O king, only he is able to discourse on the puissance, in its entirety of the Supreme deity.'"

"Vaisampayana continued, 'Having said these words, the illustrious Bhishma, the grandsire of the Kurus, addressing Vasudeva, said the following words, dealing with the subject of the greatness of Bhava, O monarch.

"'Bhishma said, "Thou art the Master of all the deities and the Asuras. Thou art illustrious. Thou art Vishnu in consequence of thy pervading the whole universe. It behoveth thee to discourse on those subjects connected with Siva of universal form about which Yudhishthira has asked me. In days of yore, the Rishi Tandi, sprung from Brahma, recited in Brahma's region and before Brahma himself the thousand names of Mahadeva. Do thou recite those names before this conclave so that these Rishis endued with wealth of asceticism, observant of high vows, possessed of self-restraint, and numbering the Island-born Krishna among them, may hear thee. Do thou discourse on the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator, of the universe, and who is called Mundin and Kaparddin.”[34]

“‘Vasudeva said, “The very deities with Indra, and the Grandsire Brahma numbering among them, and the great Rishis also, are incompetent to understand the course of Mahadeva’s acts truly and in all their details. Even He is the end which all righteous people attain. The very Adityas who are endued with subtile sight, are unable to behold his abode. How then can one that is merely a man succeed in comprehending Him?[35] I shall, therefore, truly recite to you some of the attributes of that illustrious slayer of Asuras, who is regarded as the Lord of all sacrifices and vows.”’

“Vaisampayana continued, ‘Having said these words, the illustrious Vasudeva began his discourse on the attributes of the high-souled Mahadeva endued with the highest intelligence, after having purified himself by touching water.’

“‘Vasudeva said, “Hear, ye foremost of Brahmanas and thou Yudhishthira also, O sire, and hear thou too, O Ganga’s son, the names that are applied unto Kaparddin. Hear ye, how in former days, I obtained a sight, so difficult to obtain, (of that great god), for the sake of Samva. Verily, in those days was the illustrious deity seen by me in consequence of Yoga-abstraction.[36] After twelve years had expired from the time when Pradyumna, the son of Rukmini, who is endued with great intelligence, slew the Asura Samvara in days of yore, my spouse Jamvavati addressed me. Indeed, beholding Pradyumna and Charudeshna and other sons born of Rukmini, Jamvavati, desirous of a son, said these words unto me, O Yudhishthira,— ‘Grant me, O thou of unfading glory, a son endued with heroism, the foremost of mighty men, possessed of the most agreeable features, sinless in conduct, and like unto thyself. And O, let there be no delay on thy part in granting this prayer of mine. There is nothing in the three worlds that is unattainable by thee, O perpetuator of Yadu’s race, thou canst create other worlds if only thou wishest it. Observing a vow for twelve years and purifying thyself, thou hadst adored the Lord of all creatures (viz., Mahadeva) and then begot upon Rukmini the sons that she has obtained from thee, viz., Charudeshna and Sucharu and Charuvesa and Yasodhana and Charusravas and Charuyasas and Pradyumna and Sambhu. O slayer of Madhu, do thou grant to me a son like unto those of great powers whom thou hast begotten upon Rukmini?' — Thus addressed by the princess, I replied unto her of slender waist,— 'Let me have thy permission (to leave thee for some time), O queen. I shall certainly obey thy behest.' She answered me, saying,— 'Go, and may success and prosperity always attend thee. Let Brahma and Siva and Kasyapa, the Rivers, those deities that preside over the wind, the soil, all deciduous herbs, those Chhandas (Rhymes) that are regarded as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables that are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the spouses of the deities, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, small and big divisions of time, e.g., the Kshanas, the Labas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect thee, O Yadava, and keep thee in happiness, wherever thou mayst stay. Let no danger overtake thee on thy way, and let no heedlessness be thine, O sinless one.' — Thus blessed by her, I took her leave, bidding farewell unto the daughter of the prince of apes. Repairing then into the presence of that foremost of men, viz., my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the prince of the Vidyadharas, in great affliction, had said unto me. Bidding them farewell with a sorrowful heart, I then repaired to Gada and to Rama of great might. These two cheerfully addressed me saying, — Let thy penances increase without any obstruction. — Having obtained the permission of all of them, I thought of Garuda. He immediately came to me and bore me to Himavat (at my bidding). Arrived at Himavat, I dismissed him. There on that foremost of mountains, I beheld many wonderful sights. I saw an excellent, wonderful, and agreeable retreat for the practice of penances. That delightful retreat was owned by the high-souled Upamanyu who was a descendant of Vyaghrapada. That retreat is applauded and reverenced by the deities and the Gandharvas, and seemed to be covered with Vedic beauty. It was adorned with Dhavas and Kakubhas and Kadamvas and Cocas, with Kuruvakas and Ketakas and Jamvus and Patalas, with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Salas and palmyras with Vadaris and Kundas and Punnagas and Asokas and Amras and Kovidaras and Champakas and Panasas, and with diverse other trees endued with fruits and flowers. And that retreat was also decked with the straight stems of the Musa Supienta.[37] Truly, that asylum was adorned with diverse other kinds of trees and with diverse kinds of fruits forming the food of diverse kinds of birds. Heaps of ashes (of sacrificial fires) were thrown in proper places all around, which added to the beauty of the scene. It abounded with Rurus and apes and tigers and lions and leopards, with deer of diverse species and peacocks, and with cats and snakes. Indeed, large numbers of other animals also were seen there, as also buffaloes and bears. Delicious breezes constantly blew bearing the melodious strains of celestial nymphs. The babblings of mountain rivulets and springs, the sweet notes of winged choristers, the gruntings of elephants, the delicious stains of Kinnaras, and the auspicious voice of ascetics singing the Samans, O hero, and diverse other kinds of music, rendered that retreat extremely charming. The very imagination cannot conceive another retreat as delightful as the one I beheld. There were also large houses in that asylum, intended for keeping the sacred fire, and covered all over with flowering creepers. It was adorned with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all righteous persons, who were endued with high souls, and who resembled fire itself in energy.[38] Some of those ascetics subsisted upon air and some upon water, some were devoted to Japa or the silent recitation of sacred Mantras, and some were engaged in cleansing their souls by practising the virtues of compassion while some amongst them were Yogins devoted to the abstraction of Yoga-meditation. Some amongst them subsisted upon smoke only, and some subsisted upon fire, and some upon milk. Thus was that retreat adorned with many foremost of regenerate persons. And some there were amongst them that had taken the vow of eating and drinking like kine, — that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some used their teeth only for that purpose. And some subsisted by drinking only the rays of the moon, and some by drinking only froth. And some had betaken themselves to vow of living like deer.[39] And some there were that lived upon the fruits of the Ficus religiosa, and some that used to live upon water. And some dressed themselves in rags and some in animal skins and some in barks of trees. Indeed, I beheld diverse ascetics of the foremost order observing these and other painful vows. I desired then to enter that asylum. Verily, that asylum was honoured and adored by the deities and all high-souled beings, by Siva and others, O Bharata, and by all creatures of righteous acts. Thus addressed, it stood in all its beauty on the breast of Himavat, like the lunar disc in the firmament. The mongoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, in consequence of the energy of those ascetics of blazing penances and for their proximity to these high-souled ones. In that foremost of asylums, which was delightful to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many high-souled Rishis celebrated for the difficult vows they observed, I saw, as soon as I entered, a puissant Rishi with matted locks on head and dressed in rags, who seemed to blaze forth like fire with his penances and energy. Waited upon by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young in aspect. His name was Upamanyu. Unto me who bowed unto him with a nod of the head, he said,— ‘Welcome art thou, O thou of eyes like lotus petals. Today, by this visit of thine, we see that our penances have borne fruit. Thou art worthy of our adoration, but thou adorest us still. Thou art worthy of being seen, but thou desirest to see me.’ — Joining my hands I addressed him the usual enquiries respecting the well-being of the animals and birds that resided in his asylum, of the progress of his righteousness, and of his disciples. The illustrious Upamanyu then addressed me in words that were exceedingly sweet and delightful,— ‘Thou shalt, O Krishna, obtain without doubt a son like unto thyself. Betaking thyself to severe penances, do thou gratify Isana, the Lord of all creatures. That divine Master, O Adhokshaja, sporteth here with his spouse by his side. O Janarddana, it was here that the deities with all the Rishis, in days of yore, gratified that foremost of deities by their penances and Brahmacharyya and truth and self-restraint, and succeeded in obtaining the fruition of many high desires. That illustrious god is verily the vast receptacle of all energies and penances. Projecting into existence and withdrawing once more unto himself all things fraught with good and evil, that inconceivable Deity whom thou seekest, O destroyer of foes, lives here with his spouse. He who took his birth as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in obtaining from Mahadeva the puissance belonging to all the deities and enjoyed it for ten millions of years. He who was the foremost of all his sons and who was celebrated by the name of Mandara, succeeded, through the boon he had obtained from Mahadeva, in fighting Sakra for a million of years. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the slightest impression, O Kesava, in days of yore, upon the body of that great cause of universal affliction.[40] The discus which thou bearest, O sinless one, was given unto thee by Mahadeva after he had slain a Daitya that was proud of his strength and used to live within the waters. That discus, blazing with energy and like unto fire, was created by the great god having for his device the bull. Wonderful and irresistible in energy it was given unto thee by that illustrious god. In consequence of its blazing energy it was incapable of being gazed at by any person save Siva the wielder of Pinaka. It was for this reason that Bhava (Siva) bestowed upon it the name of Sudarsana. From that time the name Sudarsana came to be current in all the worlds. Even the weapon, O Kesava, failed to make the slightest impression on the body of Hiranyakashipu’s son Mandara, that appeared like an evil planet in the three worlds. Hundreds of Chakras like thine and thunderbolts like that of Sakra, could not inflict a scratch on the body of that evil planet endued with great might, who had obtained a boon from Mahadeva. Afflicted by the mighty Mandara, the deities fought hard against him and his associates, all of whom had obtained boons from Mahadeva. Gratified with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the sovereign of the three worlds for a hundred thousand years. And Mahadeva said unto him,— “Thou shalt become one of my attendants.” — Indeed, the puissant Lord further bestowed upon him the boon of a hundred millions of children. The Master without birth, of all creatures further gave the Danava the region known by the name of Kusadwipa for his kingdom. Another great Asura, of the name of Satamukha, was created by Brahma. For a hundred years he poured on the sacrificial fire (as offerings unto Mahadeva) the flesh of his own body. Gratified with such penances, Sankara said unto him,— “What can I do for thee?” — Satamukha replied unto him, saying,— “O thou that art most wonderful, let me have the power of creating new creatures and animals. Give also unto me, O foremost of all deities, eternal power.” — The puissant lord, thus addressed by him, said unto him,— “So be it.” — The Self-born Brahma, concentrating his mind in Yoga,[41] in days of yore, made a sacrifice for three hundred years, with the object of obtaining children. Mahadeva granted him a thousand sons possessed of qualifications commensurate with the merits of the sacrifice. Without doubt, thou knowest, O Krishna, the lord of Yoga, him that is, who is sung by the deities. The Rishi known by the name of Yajnavalkya is exceedingly virtuous. By adoring Mahadeva he has acquired great fame. The great ascetic who is Parasara’s son, viz., Vyasa, of soul set on Yoga, has obtained great celebrity by adoring Sankara. The Valikhilyas were on a former occasion disregarded by Maghavat. Filled with wrath at this, they gratified the illustrious Rudra. That lord of the universe, that foremost one of all the deities, thus gratified by the Valikhilyas, said unto them,— “Ye shall succeed by your penances in creating a bird that will rob Indra of the Amrita.” Through the wrath of Mahadeva on a former occasion, all the waters disappeared. The deities gratified him by performing a sacrifice called Saptakapala, and caused, through his grace, other waters to flow into the worlds. Verily, when the three-eyed deity became gratified, water once more appeared in the world. The wife of Atri, who was conversant with the Vedas, abandoned her husband in a huff and said,— “I shall no longer live in subjection to that ascetic.” — Having said these words, she sought the protection of Mahadeva. Through fear of her lord, Atri passed three hundred years, abstaining from all food. And all this time she slept on wooden clubs for the purpose of gratifying Bhava. The great deity then appeared unto her and then smilingly addressed her, saying— “Thou shalt obtain a son. And thou shalt get that son without the need of a husband, simply through the grace of Rudra. Without doubt that son, born in the race of his father, shall become celebrated for his worth, and assume a name after thee.” The illustrious Vikarna also, O slayer of Madhu, full of devotion to Mahadeva, gratified him with severe penances and obtained high and happy success. Sakalya, too, of restrained soul, adored Bhava in a mental sacrifice that he performed for nine hundred years, O Kesava. Gratified with him the illustrious deity said unto him, — “Thou shalt become a great author. O son, inexhaustible shall thy fame be in the three worlds. Thy race also shall never come to an end and shall be adorned by many great Rishis that shall take birth in it. Thy son will become the foremost of Brahmanas and will make the Sutras of thy work.” There was a celebrated Rishi of the name of Savarni in the Krita age. Here, in this asylum, he underwent severe penances for six thousand years. The illustrious Rudra said,— “I am gratified with thee, O sinless one! Without being subject to decrepitude or death, thou shalt become an author celebrated through all the worlds!” — In days of yore, Sakra, also, in Baranasi, filled with devotion, O Janarddana, adored Mahadeva who has empty space alone for his garments and who is smeared with ashes as an agreeable unguent. Having adored Mahadeva thus, he obtained the sovereignty of the celestials. Narada also, in days of yore, adored the great Bhava with devotion of heart. Gratified with him, Mahadeva, that preceptor of the celestial preceptor, said these words.— “No one shall be thy equal in energy and penances. Thou shalt always attend upon me with thy songs and instrumental music.” Hear also, O Madhava, how in former times I succeeded in obtaining a sight of that god of gods, that Master of all creatures, O Lord. Hear also in detail for what object, O thou of great puissance. I invoked with restrained senses and mind that illustrious deity endued with supreme energy. I shall, O sinless one, tell thee with full details all that I succeeded in obtaining from that god of gods, viz., Maheswara. In ancient times, viz., Krita age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their branches. I was born as the son of that Rishi and Dhaumya took birth as my younger brother. On a certain occasion, Madhava, accompanied by Dhaumya, I came upon the asylum of certain Rishis of cleansed souls. There I beheld a cow that was being milked. I saw the milk and it appeared to me to resemble Amrita itself in taste. I then came home, and impelled by childishness, I addressed my mother and said,— “Give me some food prepared with milk.” — There was no milk in the house, and accordingly my mother was much grieved at my asking for it. My mother took a piece of (rice) cake and boiled it in water, Madhava. The water became whitened and my mother placed it before us saying that it was milk and bade us drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the residence of some of our great kinsmen. A celestial cow, who delights the deities, was being milked on that occasion. Drinking her milk that resembled Amrita in taste, I knew what the virtues are of milk. I therefore, at once understood the origin of the substance that my mother offered me, telling me that it was milk. Verily, the taste of that cake, O son, did not afford me any pleasure whatever. Impelled by childishness I then addressed mother, saying,— “This O mother, that thou hast given me is not any preparation of milk.” — Filled with grief and sorrow at this, and embracing me from parental affection and smelling my head, O Madhava, she said unto me,— “Whence, O child, can ascetics of cleansed souls obtain food prepared with milk? Such men always reside in the forest and subsist upon bulbs and roots and fruits. Whence shall we who live by the banks of rivers that are the resort of the Valikhilyas, we who have mountains and forest, for our home, — whence, indeed, O child, shall we obtain milk? We, dear child, live (sometimes) on air and sometimes on water. We dwell in asylums in the midst of forests and woods.

We habitually abstain from all kinds of food that are taken by persons living in villages and towns. We are accustomed to only such food as is supplied by the produce of the wilderness. There cannot be any milk, O child, in the wilderness where there are no offspring of Surabhi.[42] Dwelling on the banks of rivers or in caves or on mountain-breasts, or in tirthas and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Siva being our highest refuge. Without gratifying the boon-giving Sthanu of unfading glory, — him, that is, who has three eyes, — whence, O child, can one obtain food prepared with milk and good robes and other objects of enjoyment in the world? Do thou devote thyself, O dear son, to Sankara with thy whole soul. Through his grace, O child, thou art sure to obtain all such objects as administer to the indulgence of all thy wishes," — Hearing these words of my mother, O slayer of foes, that day, I joined my hands in reverence and bowing unto her, said,— "O mother, who this Mahadeva? In what manner can one gratify him? Where does that god reside? How may he be seen? With what does he become pleased? What also is the form of Sarva? How may one succeed in obtaining a knowledge of him? If gratified, will he, O mother, show himself unto me?" — After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes covered with tears the while. Gently patting my body, O slayer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words, O best of the deities.

""""My mother said, "Mahadeva is exceedingly difficult to be known by persons of uncleansed souls. These men are incapable of bearing him in their hearts or comprehending him at all. They can retain him in their minds. They cannot seize him, nor can they obtain a sight of him. Men of wisdom aver that his forms are many. Many, again, are the places in which he resides. Many are the forms of his Grace. Who is there that can understand in their details the acts, which are all excellent, of Isa, or of all the forms that he has assumed in days of yore? Who can relate how Sarva sports and how he becomes gratified? Maheswara of universal form resides in the hearts of all creatures. While Munis discoursed on the auspicious and excellent acts of Isana, I have heard from them how, impelled by compassion towards his worshippers, he grants them a sight of his person. For the purpose of showing a favour unto the Brahmanas, the denizens of heaven have recited for their information the diverse forms that were assumed by Mahadeva in days of yore. Thou hast asked me about these. I shall recite them to thee, O son.”

““““My mother continued, “Bhava assumes the forms of Brahma and Vishnu and the chief of the celestials of the Rudras, the Adityas, and the Aswins; and of those deities that are called Viswadevas. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Savaras, and of all aquatic animals. That illustrious deity assumes the forms of also those Savaras that dwell in the woods and forests. He assumes the forms of tortoises and fishes and conches. He it is that assumes the forms of those coral sprouts that are used as ornaments by men. He assumes also the forms of Yakshas, Rakshasas and Snakes, of Daityas and Danavas. Indeed, the illustrious god assumes the forms of all creatures too that live in holes. He assumes the forms of tigers and lions and deer, of wolves and bears and birds, of owls and of jackals as well. He it is that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and Chakravakas. Verily, he it is that assumes the forms of Chasas and of mountains also. O son, it is Mahadeva that assumes the forms of kine and elephants and horses and camels and asses. He assumes also the forms of goats and leopards and diverse other varieties of animals. It is Bhava who assumes the forms of diverse kinds of birds of beautiful plumage. It is Mahadeva who bears the forms of persons with sticks and those with umbrellas and those with calabashes among Brahmanas.[43] He sometimes becomes six-faced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads. And he sometimes assumes forms having many millions of legs and forms having innumerable stomachs and faces and forms endued with innumerable arms and innumerable sides. He sometimes appears surrounded by innumerable spirits and ghosts. He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He sometimes assumes a form that is rendered white with the ashes he smears on it and is adorned with a half-moon on the forehead. Adored with diverse hymns uttered with diverse kinds of voice and worshipped with diverse Mantras fraught with encomiums, he, that is sometimes called Sarva, is the Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as their common foundation. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals). He resides everywhere and should be known as dwelling in the hearts of all creatures in the universe. He knows the desire cherished by every one of his worshippers. He becomes acquainted with the object in which one pays him adorations. Do thou then, if it pleases thee, seek the protection of the chief of the deities. He sometimes rejoices, and sometimes yields to wrath, and sometimes utters the syllable Hum with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle axe. He it is that assumes the form of Sesha who sustains the world on his head. He has snakes for his belt, and his ears are adorned with ear-rings made of snakes. Snakes form also the sacred thread he wears. An elephant skin forms his upper garment.[44] He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by innumerable spirits and ghosts, he sometimes plays on musical instruments. Diverse, again are the instruments upon which he plays, and sweet the sounds they yield. He sometimes wanders (over crematoria), sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of one that is mad, and sometimes of one that is intoxicated, and he sometimes utters words that are exceedingly sweet. Endued with appalling fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake and sometimes yawns as he pleases. He sometimes recites sacred Mantras and sometimes becomes the deity of those Mantras which are recited. He sometimes performs penances and sometimes becomes the deity for whose adoration those penances are undergone. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga contemplation of others. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cow-pen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man. He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eyes. He is fair, he is darkish, he is dark, he is pale, he is of the colour of smoke, and he is red. He is possessed of eyes that are large and terrible. He has empty space for his covering and he it is that covers all things. Who is there that can truly understand the limits of Mahadeva who is formless, who is one and indivisible, who conjures of illusions, who is of the cause of all actions and destructive operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth.[45] He lives in the heart (of every creature). He is the prana, he is the mind, and he is Jiva (that is invested in the material case). He is the soul of Yoga, and it is that is called Yoga. He is the Yoga-contemplation into which Yogins enter.[46] He is the Supreme Soul. Indeed Maheswara, the purity in essence, is capable of being comprehended not by the senses but through only the Soul seizing his existence. He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes, he has one mouth, he has two mouths, he has three mouths, and he has many mouths. Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuse, do thou, O son, adore Mahadeva and then mayst thou obtain the fruition of all thy wishes.” Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahadeva, having nothing else for its object. I then applied myself to the practice of the austerest penances for gratifying Sankara. For one thousand years I stood on my left toe. After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only. After that I passed seven hundred years, subsisting on air alone. In this way, I adored Mahadeva for a full thousand years of the celestials. After this, the puissant Mahadeva, the Master of all the universe, became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone, he appeared before me in the form of Sakra surrounded by all the deities. As the celebrated Sakra, he had a thousand eyes on his person and was armed with the thunderbolt. And he rode on an elephant whose complexion was of the purest white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was. A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise. Addressing me, he said,— "O foremost of regenerate persons, I have been gratified with thee. Beg of me whatever boon thou desirest," — Hearing these words of Sakra I did not become glad. Verily, O Krishna, I answered the chief of the celestials in these words.— "I do not desire any boon at thy hands, or from the hands of any other deity. O amiable deity, I tell thee truly, that it is Mahadeva only from whom I have boons to ask. True, true it is, O Sakra, true are these words that I say unto thee. No other words are at all agreeable to me save those which relate to Maheswara. At the command of Pashupati, that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not obtained through the grace represented by Mahadeva's boons, the very sovereignty of the three worlds would not be acceptable to me. Let me be born among the very Chandalas but let me still be devoted to the feet of Hara. Without, again, being devoted to that Lord of all creatures, I would not like to have birth in the palace of Indra himself. If a person be wanting in devotion to that Lord of the universe, — that Master of the deities and the Asuras, — his misery will not end even if from want of food he has to subsist upon only air and water.[47] What is the need of other discourses that are even fraught with other kinds of morality and righteousness, unto those persons who do not like to live even a moment without thinking of feet of Mahadeva? When the unrighteous or sinful Kali Yuga comes, one should never pass a moment without devoting his heart upon Mahadeva. One that has drunk the Amrita constituted by the devotion to Hara, one becomes freed from the fear of the world. One that has not obtained the grace of Mahadeva can never succeed to devote oneself to Mahadeva for a single day or for half a day or for a Muhurta or for a Kshana or for a Lava (very small unit of time). At the command of Mahadeva I shall cheerfully become a worm or an insect, but I have no relish for even the sovereignty of the three worlds, if bestowed by thee, O Sakra. At the word of Hara I would become even a dog. In fact, that would accord with my highest wish. If not given by Maheswara, I would not have the sovereignty of the very deities. I do not wish to have this dominion of the Heavens. I do not wish to have the sovereignty of the celestials. I do not wish to have the region of Brahma. Indeed, I do not wish to have that cessation of individual existence which is called Emancipation and which involves a complete identification with Brahma. But I want to become the slave of Hara. As long as that Lord of all creatures, the illustrious Mahesa, with crown on his head and body possessed of the pure white complexion of the lunar disc, does not become gratified with me, so long shall I cheerfully bear all those afflictions, due to a hundred repetitions of decrepitude, death and birth, that befall to the lot of embodied beings. What person in the universe can obtain tranquillity, without gratifying Rudra that is freed from decripitude and death, that is endued with the effulgence of the Sun, the Moon, or the fire, that is the root or original cause of everything real and unreal in the three worlds, and that exists as one and indivisible entity? If in consequence of my faults, rebirths be mine, I shall, in those new births, devote myself solely to Bhava."

""""Indra said, "What reason canst thou assign for the existence of a
Supreme Being or for His being the cause of all causes?"'

"""Upamanyu said, '"I solicit boons from that great Deity named Siva whom utterers of Brahma have described as existent and non-existent, manifest and unmanifest, eternal or immutable, one and many. I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul. I solicit boons from Him whence comes all Puissance, who has not been produced by any one, who is immutable, and who, though himself unsprung from any seed, is the seed of all things in the universe. I solicit boons from Him who is blazing Effulgence, (beyond Darkness) who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow. I worship him, O Purandara, who is conversant with the creation of all elements and the thought of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything.[48] I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sankhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore.[49] I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures. I solicit boons from Him who it is that first created Brahma, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval egg.[50] Who else than that Supreme Lord could be creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called Mahat? Tell me, O Sakra, who else than Siva could create Mind, Understanding, Consciousness or Ego, the Tanmatras, and the senses? Who is there higher than Siva?[51] The wise say that the Grandsire Brahma is the creator of this universe. Brahma, however, acquired his high puissance and prosperity by adoring and gratifying Mahadeva, that God of gods. That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who is endowed with the quality of being one, who created Brahma, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there that is superior to the Supreme Lord?[52] Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance, judging by the sovereignty and the power of oppressing conferred upon the foremost of the Daityas and Danavas?[53] The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations, — these, know thou, are from Mahadeva. Tell us who is higher than the Supreme Lord? Who else is there, except Mahadeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else except Mahadeva, the grinder of the foes, has offered lordship to the principal?[54] What need, O Purandara, of many well-sounding statements fraught with spacious sophisms, when I behold thee of a thousand eyes, O best of the deities, — thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kusikas, all this is due to the grace of that God of gods viz., Mahadeva. Know, O Kesava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occur in this world, and which has the all-pervading Lord for their soul, has flowed from Maheswara and has been created (by him) for enjoyment by Jiva.[55] In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokaloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahadeva, as persons conversant with all the topics of enquiry say. If, O Sakra, the Devas (deities) and the Asuras could see any other puissant form than Bhava’s, would not both of them, especially the former, when opposed and afflicted by the latter, have sought the protection of that form? In all hostile encounters of the deities, the Yakshas, the Uragas and the Rakshasas, that terminating in mutual destruction, it is Bhava that gives unto those that meet with destruction, puissance commensurate with their respective locations as dependent upon their acts. Tell me, who else than Maheswara is there for bestowing boons upon, and once more chastising the Andhaka and Sukra and Dundubhi and Maharshi and many foremost of Yakshas, Indra and Vala and Rakshasas and the Nivatakavachas? Was not the vital seed of Mahadeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of such virtue?[56] Who else in this world is praised as having the horizon only for his garments? Who else can be said to be a Brahmacharin with his vital seed drawn up? Who else is there that has half his body occupied by his dear spouse?[57] Who else is there that has been able to subjugate Kama, the god of desire? Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing? Whose puissance and worship remain immutable? Who else is there that sports with spirits and ghosts? Tell me, O deity, who else has associate that are possessed of strength like his own and that are, therefore, proud of that strength or puissance?[58] Who else is there whose status is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy? From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things? O Indra, know Maheswara to be the original cause (of everything). He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, (of ascetic) success, and of the rites laid down in the scriptural ordinances.[59] He is adored by both the deities and the Asuras with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.[60] He is both gross and subtile. He is without compare. He cannot be conceived by the senses. He is endued with attributes and he is divested of them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheswara’s. He is the cause of the maintenance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, He is the cause of every thing. He is that which is mutable, He is the unmanifest, He is Knowledge; He is ignorance; He is every act, He is every omission; He is righteousness; and He is unrighteousness. Him, O Sakra, do I call the cause of every thing. Behold, O Indra, in the image of Mahadeva the indications of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Isa, O Sakra. If it pleases thee, do thou throw thyself on his kindness and protection. Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahadeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for its immediate cause the seeds of Brahma and others. Brahma and Indra and Hutasana and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahadeva.[61] Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe, — him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself, for obtaining without delay that highest of all acquisitions, viz., Emancipation. What necessity is there of other reasons (for establishing) what I believe? The supreme Mahadeva is the cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahadeva. If Maheswara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities? He whose sign is always worshipped by Brahma, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities. Brahma has for his sign the lotus, Vishnu has for his the discus, Indra has for his sign the thunderbolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahadeva and his spouse. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the feminine sex, have sprung from Uma’s nature as their cause, and hence it is they bear the mark of femininity that distinguishes Uma; while all creatures that are masculine, having sprung from Siva, bear the masculine mark that distinguishes Siva. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his spouse should be regarded as very wretched and should not be counted among the creatures of the universe. Every being with the mark of the masculine sex should be known to be of Isana, while every being with the mark of the feminine sex should be known to be of Uma. This universe of mobile and immobile creatures is provided by two kinds of forms (viz., male and female). It is from Mahadeva that I wish to obtain boons. Failing in this, O Kausika, I would rather prefer dissolution itself. Go or remain, O Sakra, as thou, O slayer of Vala, desirest. I wish to have boons or curses from Mahadeva. No other deity shall I ever acknowledge, nor would I have from any other deity the fruition of all my wishes. — Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahadeva not having been gratified with me not withstanding my severe austerities. Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the Jasminum pubescens, or a stalk of the lotus or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eyes was tawny like that of honey. Its horns were hard as adamant and had the colour of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth. The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed. Its flanks were possessed of great beauty and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint. And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahadeva with his spouse Uma. Verily, Mahadeva shone like the lord of stars while he is at his full. The fire born of his energy resembled in effulgence the lightening that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. The energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga. Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean. That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear. I then beheld the illustrious Sthanu or Maheswara seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire. And the great god was accompanied by Parvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthanu, unattached to everything, that receptacle of all kinds of force, endued with eight and ten arms and adorned with all kinds of ornaments. Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The colour of his banner, irresistible in the universe, was white. The sacred thread round his person was also white. He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments. A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour, in consequence of his three eyes that looked like three suns. The garland of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems. I also beheld, O Govinda, the weapons in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess. The high-souled deity held a bow whose hues resembled those of the rainbow. That bow is celebrated under the name of the Pinaka and is in reality a mighty snake. Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring. And there was a shaft whose splendour looked like that of the sun or of the fire that appears at the end of the Yuga. Verily, that shaft was the excellent Pasupata that mighty and terrible weapon, which is without a second, indescribable for its power, and capable of striking every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire. Possessed of one foot, of large teeth, and a thousand heads and thousand stomachs, it has a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually vomit fire. O thou of mighty arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Verily, it is capable of neutralising every other weapon in the universe. It was with that weapon that the illustrious Mahadeva had in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, achieved that feat. That weapon, shot by Mahadeva's arms, can, without doubt consume in half the time taken up by a twinkling of the eyes the entire universe with all its mobile and immobile creatures. In the universe there is no being including even Brahma and Vishnu and the deities, that are incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahadeva. There is another mysterious and very powerful weapon which is equal or perhaps superior to the Pasupata weapon. I beheld that also. It is celebrated in all the worlds as the Sum of the Sula-armed Mahadeva. Hurled by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe. In days of yore, Yuvanaswa's son, king Mandhatri, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon. Endued with great might and great energy and resembling Sakra himself in prowess, the king, O Govinda, was slain by the Rakshasa Lavana with the aid of this Sula which he had got from Siva. The Sula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahadeva, as if roaring with rage, having contracted its forehead into three wrinkles. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Sula, was made of a mighty snake. It is really indescribable. It looked like the universal Destroyer himself armed with his noose. I saw this weapon, O Govinda, in the hand of Mahadeva. I beheld also another weapon, viz., that sharp-edged battle-axe which, in days of yore, was given unto Rama by the gratified Mahadeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rama (of Bhrigu's race) slew in dreadful battle the great Kartaviryya who was the ruler of all the world. It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times. Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it shone on Mahadeva's person like the flame of a blazing fire. I beheld innumerable other celestial weapons with Mahadeva of great intelligence. I have, however named only a few, O sinless one, in consequence of their principal character. On the left side of the great god stood the Grandsire Brahma seated on an excellent car unto which were attached swans endued with the speed of the mind. On the same side could be seen Narayana also, seated on the son of Vinata, and bearing the conch, the discus, and the mace. Close to the goddess Uma was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni. In the front of Mahadeva I beheld Nandi standing armed with his Sula and looking like a second Sankara (for prowess and energy). The Munis headed by the Self-born Manu and Rishis having Bhrigu for their first, and the deities with Sakra at their head, all came there. All the tribes of spirits and ghosts, and the celestial Mothers, stood surrounding Mahadeva and saluting him with reverence. The deities were engaged in singing the praises of Mahadeva by uttering diverse hymns. The Grandsire Brahma uttering a Rathantara, praised Mahadeva. Narayana also, uttering the Jyestha Saman, sang the praises of Bhava. Sakra also did the same with the aid of those foremost of Vedic Mantras, viz., the Sata-Rudriam. Verily, Brahma and Narayana and Sakra, — those three high-souled deities, — shone there like three sacrificial fires. In their midst shone the illustrious God like the sun in the midst of his corona, emerged from autumnal clouds. I beheld myriads of suns and moons, also in the sky, O Kesava. I then praised the illustrious Lord of everything, the supreme Master of the universe."'

""'Upamanyu continued, 'I said, "Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahadeva! Salutations to thee that assumest the form of Sakra, that art Sakra, and that disguisest thyself in the form and vestments of Sakra. Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art always armed with the Pinaka. Salutations to thee that always bearest the conch and the Sula. Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that hast a dark deer-skin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight. Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds. Salutations to thee that art red of colour, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents. Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns. Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one year, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence. Salutations to thee that art the foremost of deities, to thee that art the foremost of ascetics, to thee that art the foremost of celestials. Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body. Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant unguents.[62] Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun. Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth. Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female. Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow. Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared). Salutations to thee that wearest a beautiful garland of red colour, to thee that art clad in robes of red colour. Salutations to thee that hast the crown of the head decked with gems, to thee that art adorned with a half-moon, to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head. Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee that art inconceivable and mysterious. Salutations to thee that rangest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious. Salutations to thee that art unclad (or has the horizon alone for thy vestments), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul. Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many beautiful ornaments on thy person. Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sankhya, to thee that art a Yogin. Salutations to thee that art of the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviator of all kinds of disease and pain, to thee that art the dispeller of every sorrow. Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything. Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind. Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains[63], to thee that art adorned by all who are enemies of the gods, to thee that art possessed of fierce speed and energy. Salutations to thee that torest away one of the heads of the Grandsire Brahma, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form. Salutations to thee that art the destroyer of the triple city of the Asuras, to thee that art the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of Kama (the deity of Desire), to thee that wieldest the rod of destruction. Salutations to thee that art Skanda, to thee that art Visakha, to thee that art the rod of the Brahmana, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form. Salutations to thee that art Isana, to thee that art the destroyer of Bhaga, to thee that art the slayer of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable.[64] Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahma of all the deities, thou art the Nilardhita Red and Blue of the Rudras. Thou art the Soul of the creatures, thou art He who is called Purusha in the Sankhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible). Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices.[65] Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vasishtha amongst Rishis, thou art Surya among the planets. Thou art the lion among all wild animals, and among all domestic animals, thou art the bull that is worshipped by all people. Among the Adityas thou art Vishnu

(Upendra), among the Vasu thou art Pavaka, among birds thou art the son of Vinata (Garuda), and among snakes thou art Ananta (Sesha). Among the Vedas thou art the Samans, among the Yajushes thou art the Sata-Rudriyam, among Yogins thou art Sanatkumara, and among Sankhyas thou art Kapila. Among the Maruts thou art Sakra, among the Pitris thou art Devarat, among all the regions (for the residence of created beings) thou art the region of Brahman, and amongst all the ends that creatures attain to, thou art Moksha or Emancipation. Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brahmana, and among all learned Brahmanas thou art he that has undergone and is observant of the Diksha. Thou art the Sun among all things in the world, thou art the destroyer called Kala. Thou art whatever else possessed of superior energy of eminence that exists in the universe. Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind to all thy worshippers. Salutations to thee, O lord of Yogins. I bow to thee, O original cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless. O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable. O Supreme Lord, it behoveth thee to pardon all those transgressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper. I was stupefied by thee, O Lord of all the deities, in consequence of the disguise in which thou showest thyself to me. O Maheswara, I did not give thee the Arghya or water to wash thy feet."[66] Having hymned the praises of Isana in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, being prepared to do whatever he would bid. Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water. The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure. Then Mahadeva accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,— "Behold, ye deities, the devotion of the high-souled Upamanyu. Verily, steady and great is that devotion, and entirely immutable, for it exists unalterably." — Thus addressed by the great God armed with the Sula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,— "O illustrious one, O God of the gods, O master of the universe, O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires." — Thus addressed by all the deities, with the Grandsire Brahma among them. Sarva, otherwise called Isa and Sankara, said these words as if smiling unto me.'

"'"'The illustrious Sankara said, "O dear Upamanyu, I am gratified with thee. Behold me, O foremost of Munis, O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me. I have been very highly pleased with thee in consequence of this thy devotion to Siva. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart." Thus addressed by Mahadeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through emotion). Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,— "O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth hath today borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras! Who else is more praiseworthy than I, since I am beholding with these eyes of mine, Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship? That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high. Thou art he that hadst created from thy right side the Grandsire Brahma, the Creator of all things. Thou art he that hadst created from thy left side Vishnu for protecting the Creation. Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved. That Rudra, who sprang from thee destroyed the Creation with all its mobile and immobile beings, assuming the form of Kala of great energy, of the cloud Samvartaka (charged with water which myriads of oceans are not capacious enough to bear), and of the all consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe. Thou art that Mahadeva, who is the original Creator of the universe with all its mobile and immobile entities. Thou art he, who, at the end of the Kalpa, stands, withdrawing all things into thyself. Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities. If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged. O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat." — Thus addressed by me, the illustrious Maheswara endued with supreme energy, that Master of all mobile and immobile, viz., Siva, worshipped of all the universe, then said unto me these words.'

"'"'The illustrious Deity said, "Be thou free from every misery and pain, and be thou above decrepitude and death. Be thou possessed of fame, be thou endued with great energy, and let spiritual knowledge be thine. Thou shalt, through my grace, be always sought for by the Rishis. Be thy behaviour good and righteous, be every desirable attribute thine, be thou possessed of universal knowledge, and be thou of agreeable appearance. Let undecaying youth be thine, and let thy energy be like that of fire. Wherever, again, thou mayst desire the presence of the ocean of milk that is so agreeable to thee, there shall that ocean appear before thee (ready for being utilised by thee and thy friends for purposes of thy food). Do thou, with thy friends, always obtain food prepared with milk, with the celestial nectar besides being mixed with it.[67] After the expiration of a Kalpa thou shalt then obtain my companionship. Thy family and race and kinsmen shall be exhaustless. O foremost of regenerate ones, thy devotion to me shalt be eternal. And, O best of Brahmanas, I shall always accord my presence to thy asylum. Live, O son, whithersoever thou likest, and let no anxiety be thine. Thought of by thee, I shall, O learned Brahmana, grant thee a sight of myself again.” —Having said these words, and granted me these boons, the illustrious Isana, endued with the effulgence of millions of Suns, disappeared there and then. It was even thus, O Krishna, that I beheld, with the aid of austere penances, that God of gods. I also obtained all that was said by the great Deity endued with supreme intelligence. Behold, O Krishna, before thy eyes, these Siddhas residing here and these Rishis and Vidyadharas and Yakshas and Gandharvas and Apsaras. Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and shedding a sweet fragrance all around. O thou of mighty arms, all these are endued with a celestial nature through the grace of that god of gods, that Supreme Lord, that high-souled Deity.’

“‘Vasudeva continued, “Hearing these words of his and beholding, as it were, with my own eyes all that he had related to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said unto him,— ‘Deserving of great praise art thou, O foremost of learned Brahmanas, for what righteous man is there other than thou whose retreat enjoys the distinction of being honoured with the presence of that God of gods? Will the puissant Siva, will the great Sankara, O chief of ascetics, grant me also a sight of his person and show me favour.’

“‘“Upamanyu said, ‘Without doubt, O thou of eyes like lotus-petals, thou wilt obtain a sight of Mahadeva very soon, even as, O sinless one, I succeeded in obtaining a sight of him. O thou of immeasurable prowess, I see with my spiritual eyes that thou wilt, in the sixth month from this, succeed in obtaining a sight of Mahadeva, O best of all persons. Thou, O foremost of the Yadus, wilt obtain from Maheswara and his spouse, four and twenty boons. I tell thee what is true. Through the grace of that Deity endued with supreme wisdom, the Past, the Future and the Present are known to me. The great Hara has favoured these Rishis numbering by thousands and others as numerous. Why will not the puissant Deity show favour to thee, O Mahadeva? The meeting of the gods is always commendable with one like thee, with one that is devoted to the Brahmanas, with one that is full of compassion and that is full of faith. I shall give thee certain Mantras. Recite them continuously. By this thou art certain to behold Sankara.'"

"'The blessed Vishnu continued, "I then said unto him, 'O regenerate one, through thy grace, O great ascetic, I shall behold the lord of the deities, that grinder of multitudes of Diti's sons.' Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva. On the eighth day, I underwent the Diksha (initiation) according to due rites, at the hands of that Brahmana and received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kusa blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of Munja grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months I passed, living upon air alone. I stood all the while, supporting myself upon one foot and with my arms also raised upwards, and foregoing sleep all the while. I then beheld, O Bharata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it.[68] Within that cloud was the puissant Mahadeva. himself of dazzling splendour, accompanied by his spouse Uma. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side. The puissant Maheswara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side. The hair on my body, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs. Mahadeva was adorned with a diadem on his head. He was armed with his Sula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff (of the Sanyasin) in one of his hands. He was armed, besides with his Pinaka and the thunderbolt. His teeth was sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake. He wore an excellent garland of diversified colours on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening. Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed at for its dazzling brightness. Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises. The Adityas, the Vasus, the Sadhyas, the Viswedevas, and the twin Aswins praised that Lord of the universe by uttering the hymns occurring in the scriptures. The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahma, all uttered, in the presence of Bhava, the Rathantara Saman. Innumerable masters of Yoga, all the regenerate Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kasyapa, Vasishtha, Kasya, the Schandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishthira, standing there in their embodied forms. All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music, in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhyakas, the Rakshasas, and all created beings, mobile and immobile, adorned, in thought, word and deed, that puissant Lord. Before me, that Lord of all the gods viz., Sarva, appeared seated in all his glory. Seeing that Isana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Sakra, looked at me. I, however, had not the power to look at Mahadeva. The great Deity then addressed me saying, 'Behold, O Krishna, and speak to me. Thou hast adorned me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou.' After I had bowed unto him, his spouse, viz., the goddess Uma, became gratified with me. I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahma at their head.'"

"'The blessed Vishnu said, "I saluted Mahadeva, saying,— 'Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth. Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhatri, thou art Tashtri, thou art Vidhatri, thou art the puissant Master of all things, and thou art everywhere. All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee. The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all-pervading Soul, and all the deities that are adored and worthy of adoration. Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other requisites of sacrifice. The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee.[69] Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children. Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity.[70] Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the thousand-rayed Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life.[71] The use of words like Mahat, Soul, Understanding, Brahman, Universe, Sambhu, and Self-born and other words occurring in succession (in the Vedas), show that thy nature has been judged (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brahmanas win over that ignorance which lies at the root of the world. Thou residest in the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things. Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the puissance of the Sun, thou art the fruit.[72] Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the various Yogic attributes of success, viz., Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability.[73] Understanding and intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always engaged in Yoga, that are devoted to or firm in Truth and that have subjugated their passions, seek thee and rest on thee.[74] They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence.[75] By understanding the seven subtile entities (viz., Mahat, Ego, and five subtile primal elements called Tanmatras), by comprehending thy six attributes (of Omniscience, Contentment of Fullness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is infinite), and being conversant with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self.' — After I had said these words, O Partha, unto Bhava, that dispeller of grief and pain, the universe, both mobile and immobile, sent up a leonine shout (expressive of their approval of the correctness of my words). The innumerable Brahmanas there present, the deities and the Asuras, the Nagas, the Pisachas, the Pitris, the birds, diverse Rakshasas, diverse classes of ghosts and spirits, and all the great Rishis, then bowed down unto that great Deity. There then fell upon my head showers of celestial flowers possessed of great fragrance, and delicious winds blew on the spot. The puissant Sankara then, devoted to the good of the universe, looked at the goddess Uma and the lord of the celestials and myself also, and thus spoke unto me,— 'We know, O Krishna, that thou, O slayer of foes, art filled with the greatest devotion towards us. Do what is for thy good. My love and affection for thee is very great. Do thou ask for eight boons. I shall verily give them unto thee, O Krishna. O best of all persons, tell me what they are, O chief of the Yadavas. Name what thou wishest. However difficult of attainment they be, thou shalt have them still.'"'"[76]

SECTION XV

“‘The blessed Krishna said, “Bowing my head with great joy unto that mass of energy and effulgence, I said these words unto the great Deity, with a heart filled with gladness,— ‘Firmness in virtue, the slaughter of foes in battle, the highest fame, the greatest might, devotion to Yoga, thy adjacence, and hundreds upon hundreds of children, these are the boons I solicit of thee,’— ‘So be it,’ — said Sankara repeating the words I had uttered. After this, the mother of the universe, the upholders of all things, who cleanses all things, viz., the spouse of Sarva, that vast receptacle of penances said with a restrained soul these words unto me,— ‘The puissant Mahadeva has granted thee, O sinless one, a son who shall be named Samva. Do thou take from me also eight boons which thou choosest. I shall certainly grant them to thee.’ — Bowing unto her with a bend of my head, I said unto her, O son of Pandu,— ‘I solicit from thee non-anger against the Brahmanas, grace of my father, a hundred sons, the highest enjoyments, love for my family, the grace of my mother, the attainment of tranquillity and peace, and cleverness in every act!’

“‘“Uma said, ‘It shall be even so, O thou that art possessed of prowess and puissance equal to that of a celestial. I never say what is untrue. Thou shalt have sixteen thousand wives. Thy love for them and theirs also for thee shall be unlimited. From all thy kinsmen also, thou shalt receive the highest affection. Thy body too shall be most beautiful. Seven thousand guests will daily feed at thy palace.’”

“‘Vasudeva continued, “Having thus granted me boons both the god and the goddess, O Bharata, disappeared there and then with their Ganas, O elder brother of Bhima. All those wonderful facts I related fully, O best of kings, to that Brahmana of great energy, viz., Upamanyu (from whom I had obtained the

Diksha before adoring Mahadeva). Bowing down unto the great God, Upamanyu said these words to me.’

“““Upamanyu said, ‘There is no deity like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such high boons. There is none that equal him in battle.’”’“

SECTION XVI

“‘“UPAMANYU SAID, ‘THERE was in the Krita age, O sire, a Rishi celebrated under the name of Tandi. With great devotion of heart he adored, with the aid of Yoga-meditation, the great God for ten thousand years. Listen to me as I tell the fruit or reward he reaped of such extraordinary devotion. He succeeded in beholding Mahadeva and praised him by uttering some hymns. Thinking, with the aid of his penances, of Him who is the supreme Soul and who is immutable and undeteriorating, Tandi became filled with wonder, and said these words,—“I seek the protection of Him whom the Sankhyas describe and the Yogins think of as the Supreme, the Foremost, the Purusha, the pervader of all things, and the Master of all existent objects, of him who, the learned say, is the cause of both the creation and the destruction of the universe; of him who is superior to all the celestials, the Asuras, and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endued with supreme puissance, who is possessed of the highest felicity, and who is effulgent and sinless.” — After he had said these words, Tandi beheld before him that ocean of penances, that great Deity who is immutable and undeteriorating, who is without compare, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who transcends all attributes, and who is endued with attributes, who is the highest delight of Yogins, who is without deterioration, who is called Emancipation, who is the refuge of the Mind, of Indra, of Agni, of the god of wind, of the entire universe, and of the Grandsire Brahma; who is incapable of being conceived by the Mind, who is without mutation of any kind, who is pure, who is capable of being apprehended by understanding only and who is immaterial as the Mind; who is difficult of comprehension, who is incapable of being measured, who is difficult of being attained by persons of uncleansed souls, who is the origin of the universe, and who transcends both the universe and the attribute of darkness; who is ancient, who is Purusha, who is possessed of effulgence, and who is higher than the highest. The Rishi Tandi, desirous of beholding Him who making himself endued with life-breaths, resides in what results from it viz., Jiva, in the form of that effulgence which is called the Mind, passed many years in the practice of the severest austerities, and having succeeded in beholding Him as the reward of those penances, he praised the great God in the following terms.

““““Tandi said, “Thou art the holiest of holies[77] and the refuge of all, O foremost of all beings endued with intelligence. Thou art the fiercest energy of all kinds of energy. Thou art the austerest penance of all penances. Thou, O puissant one, art the liberal giver of blessings. Thou art the supreme Truth. Salutations to thee, O thou of a thousand rays, and, O refuge of all felicity. Thou art the giver of that Nirvana which, O puissant one, Yatis, standing in fear of birth and death, strive for so hard. The Grandsire Brahma, he of a hundred sacrifices, (viz., Indra) Vishnu, the Viswadevas, the great Rishis, are incapable of comprehending thee and thy real nature. How then can persons like ourselves hope to comprehend thee? From thee flows everything. Upon thee rests everything. Thou art called Kala, thou art called Purusha, thou art called Brahma. Celestial Rishis conversant with the Puranas, say that thou hast three bodies viz., those pertaining to Kalas, those pertaining to Purusha and those pertaining to Brahma or the three forms namely Brahma, Vishnu and Rudra. Thou art Adhi-Purusha, (occupying the physical frame from head to foot) thou art Adhyatma, thou art Adhibhuta, and Adhi-Daivata, thou art Adhi-loka, Adhi-Vijnanam and Adhi-Yajna.[78] Men of wisdom, when they succeed in knowing thee that residest in themselves and that art incapable of being known by the very gods, become freed from all bonds and pass into a state of existence that transcends all sorrow.[79] They that do not wish to know thee, O thou of great puissance, have to undergo innumerable births and deaths. Thou art the door of heaven and of Emancipation. Thou art he that projectest all beings into existence and withdrawest them again into thyself. Thou art the great giver. Thou art heaven, thou art Emancipation, thou art desire (the seed of action). Thou art wrath that inspires creatures. Thou art Sattwa, thou art Rajas, thou art Tamas, thou art the nether regions, and thou art the upper regions. Thou art the Grandsire Brahma, thou art Bhava, thou art Vishnu, thou art Skanda, thou art Indra, thou art Savitri, thou art Yama, thou art Varuna, Soma, thou art Dhatri, thou art Manu, thou art Vidhatri and thou art Kuvera, the Lord of treasures. Thou art Earth, thou art Wind, thou art Water, thou art Agni, thou art Space, thou art Speech, thou art the Understanding, thou art Steadiness, thou art Intelligence, thou art the acts that creatures do, thou art Truth, thou art Falsehood, thou art existent and thou art non-existent. Thou art the senses, thou art that which transcends Prakriti, thou art immutable. Thou art superior to the universe of existent objects, thou art superior to the universe of non-existent objects, thou art capable of being conceived, thou art incapable of being conceived. That which is supreme Brahman, that which is the highest entity, that which is the end of both the Sankhyas and the Yogins, is, without doubt, identical with thee. Verily, rewarded have I been today by thee in consequence of thy granting me a sight of thy form. I have attained the end which the righteous alone attain to. I have been rewarded with that end which is solicited by persons whose understandings have been cleansed by Knowledge. Alas, so long I was steeped in Ignorance; for this long period I was a senseless fool, since I had no knowledge of thee that art the Supreme Deity, thee that art the only eternal Entity as can be only known by all persons endued with wisdom. In course of innumerable lives have I at last succeeded in acquiring that Devotion towards thee in consequence of which thou hast shown thyself to me. O thou that art ever inclined to extend thy grace to those that are devoted to thee, he that succeeds in knowing thee is enable to enjoy immortality. Thou art that which is ever a mystery with the gods, the Asuras, and the ascetics. Brahman is concealed in the cave of the heart. The very ascetics are unable to behold or know Him.[80] Thou art that puissant deity who is the doer of everything and whose face is turned towards every direction. Thou art the Soul of all things, thou seest all things, thou pervadest all things, and thou knowest all things. Thou makest a body for thyself, and bearest that body. Thou art an embodied Being. Thou enjoyest a body, and thou art the refuge of all embodied creatures. Thou art the creator of the life-breaths, thou possessest the life-breaths, thou art one that is endued with life-breaths, thou art the giver of the life-breaths, and thou art the refuge of all beings endued with life-breaths. Thou art that Adhyatma which is the refuge of all righteous persons that are devoted to Yoga-meditation and conversant with the Soul and that are solicitous of avoiding rebirth. Verily, thou art that Supreme Lord who is identical with that refuge. Thou art the giver unto all creatures of whatever ends become theirs, fraught with happiness or misery. Thou art he that ordains all created beings to birth and death. Thou art the puissant Lord who grants success to Rishis crowned with success in respect of the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the denizens of heaven, that upholdest and cherishest them all, distributing thyself into thy well-known forms numbering Eight.[81] From thee flows everything. Upon thee rests all things. All things, again, disappear in thee. Thou art the sole object that is Eternal. Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Thou art that cessation of individual existence which Yogins seek. Thou art that Oneness which is sought by persons conversant with the soul. Brahma and the Siddhas expounding the mantras have concealed thee in a cave for preventing the deities and Asuras and human beings from beholding thee.[82] Although thou residest in the heart, yet thou are concealed. Hence, stupefied by thee, deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details. Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts.[83] By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know. Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire. By attaining to thee that art exceedingly subtile and that art the highest object of acquisition, the man of wisdom becomes immortal and immutable. The followers of the Sankhya system, well conversant with their own philosophy and possessing a knowledge of the attributes (of Sattwa, Rajas and Tamas) and of those called the topics of enquiry, — those learned men who transcend the destructible by attaining to a knowledge of the subtile or indestructible — succeed, by knowing thee, in freeing themselves from all bonds. Persons conversant with the Vedas regard thee as the one object of knowledge, which has been expounded in the Vedantas. These men, devoted to the regulation of the breaths, always meditate on thee and at last enter into thee as their highest end. Riding on the car made of Om, those men enter into Maheswara. Of that which is called the Devayana (the path of the deities) thou art the door called Aditya. Thou art again, the door, called Chandramas, of that which is called the Pitriyana (the path of the Pitris).[84] Thou art Kashtha, thou art the points of the horizon, thou art the year, and thou art the Yugas. Thine is the sovereignty of the heavens, thine is the sovereignty of the Earth, thou art the Northern and the Southern declensions. The Grandsire Brahma in days of yore uttered thy praises, O thou that art called Nilarohita (blue and red), by reciting diverse hymns and urged thee to create living creatures. Brahmanas conversant with Richs praise thee by uttering Richs, regarding thee as unattached to all things and as divested of all forms. Adhyaryus, in sacrifices, pour libations, uttering Yajushes the while, in honour of thee that art the sole object of knowledge, according to the three well-known ways.[85] Persons of cleansed understandings, that are conversant with Samans, sing thee with the aid of Samans. Those regenerate persons, again, that are conversant with the Atharvans, hymn thee as Rita, as Truth, as the Highest, and as Brahma. Thou art the highest cause, whence Sacrifice has flowed. Thou art the Lord, and thou art Supreme. The night and day are thy sense of hearing and sense of sight. The fortnights and months are thy head and arms. The seasons are thy energy, penances are thy patience, and the year is thy anus, thighs and feet. Thou art Mrityu, thou art Yama, thou art Hutasana, thou art Kala, thou art endued with speed in respect of destruction, thou art the original cause of Time, and thou art eternal Time. Thou art Chandramas and Aditya, with all the stars and planets and the atmosphere that fills space. Thou art the pole-star, thou art constellation called the seven Rishis, thou art the seven regions beginning with Bhu. Thou art Pradhana and Mahat, thou art Unmanifest, and thou art this world. Thou art the universe beginning with Brahman and ending with the lowest forms of vegetation. Thou art the beginning or original cause of all creatures. Thou art the eight Prakritis.[86] Thou art, again, above the eight Prakritis. Everything that exists, represents a portion of thy divine Self. Thou art that supreme Felicity which is also Eternal. Thou art the end which is attained to by all things. Thou art that highest existence which is sought for by the Righteous. Thou art that state which is freed from every anxiety. Thou art eternal Brahman! Thou art that highest state which constitutes the meditation of persons learned in the scriptures and the Vedantas. Thou art the highest Kashtha, thou art the highest Kala. Thou art the highest Success, and thou art the highest Refuge. Thou art the highest Tranquillity. Thou art the highest cessation of Existence. By attaining to thee, Yogins think that they attain to the highest success that is open to them. Thou art Contentment, thou art Success, thou art the Sruti, and thou art the Smriti. Thou art that Refuge of the Soul after which Yogins strive, and thou art that indestructible Prapti which men of Knowledge pursue. Thou art, without doubt, that End which those persons have in view that are habituated to sacrifices and that pour sacrificial libations, impelled by specific desires, and that make large presents on such occasions. Thou art that high End which is sought for by persons that waste and scorch their bodies with severe penances, with ceaseless recitations, with those rigid vows and fasts that appertain to their tranquil lives, and with other means of self-affliction. O Eternal one, thou art that End which is theirs that are unattached to all things and that have relinquished all acts. Thou, O Eternal one, art that End which is theirs that are desirous of achieving Emancipation from rebirth, that live in dissociation from all enjoyments, and that desire the annihilation of the Prakriti elements. Thou art that high End, O illustrious one, which is indescribable, which is stainless, which is the immutable one, and which is theirs that are devoted to knowledge and science. These are the five Ends that have been declared in the Vedas and the Scriptures and the

Puranas. It is through thy grace that persons attain to those Ends, or, if they fail to attain to them, it is through thy grace being denied to them.” — It was thus Tandi, who was a vast heap of penances, praised Isana. And he sang also that high Brahman which in ancient days was sung by the Creator himself (in honour of Mahadeva).’

“‘“Upamanyu continued, ‘Thus praised by that utterer of Brahma, viz., Tandi, Mahadeva that illustrious and puissant Deity, who was accompanied by his spouse Uma, said these words. Tandi had further said,— “Neither Brahma, nor Indra, nor Vishnu, nor the Viswedevas, nor the great Rishis, know thee.” Gratified at this, Siva said the following words.’

“‘“‘The holy one said, “Thou shalt be indestructible and eternal. Thou shalt be freed from all sorrow. Great fame shall be thine. Thou shalt be endued with energy. Spiritual knowledge shall be thine. All the Rishis shall seek thee, and thy son, through my grace, shall become the author of Sutras, O foremost of regenerate persons. What wishes of thine shall I grant today? Tell me, O son, what those objects are which thou desirest.” — At this, Tandi joined his hands and said— “O Lord, let my devotion to thee be steady.”’

“‘“Upamanyu continued, ‘Having given unto Tandi these boons and having received the adorations of both the deities and the Rishis, the great Deity disappeared there and then. When the illustrious deity, O lord of the Yadavas, thus disappeared with all his followers, the Rishi came to my asylum and said unto me all that had happened to him. Do thou hear, O foremost of men, all those celebrated names (of Mahadeva) that Tandi said unto me for thy spiritual success. The Grandsire had at one time recited ten thousand names that apply to Mahadeva. In the scriptures, a thousand names occur of that illustrious deity. These names are not known to all. O thou that transcendest destruction, in days of yore, the Grandsire Brahma uttered these names for adoring the high-souled Deity. Having acquired them through the grace of the Grandsire, Tandi communicated them to me!’”’“[87]

SECTION XVII

“‘Vasudeva said, “Concentrating his mind, O Yudhishthira, the regenerate Rishi Upamanyu, with hands joined together in reverence uttered this abstract of names (applying to Mahadeva), commencing from the beginning.

““‘Upamanyu said, ‘I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds, — names some of which were uttered by the Grandsire Brahma, some by the Rishis, and some of which occur in the Vedas and the Vedantas. Those names have been applied (unto the great Deity) by persons that are eminent. Those names of him that are, again, true and fraught with success and are capable of accomplishing all the purposes which the utterer may have in view, have been applied unto Mahadeva by Tandi after calling them from the Vedic lore with the aid of his devotion. Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the spiritual principles, I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious. Those names have been heard everywhere in the universe, having spread from the region of Brahma (where they were originally invented). All of them are fraught with the element of Truth. With those names I shall adore him who is Supreme Brahman, who has been declared (unto the universe) by the Vedas, and who is Eternal. I shall now tell thee, O chief of Bharata’s race those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Deity. Do thou worship the illustrious Bhava, distinguishing him above all the deities. And because thou art devoted to him, I shall therefore, recite those names in thy hearing. Mahadeva is Eternal Brahman. Persons endued with Yoga and Yoga’s achievements are unable to know in even a hundred years, the glory and puissance of the great Deity in their entirety. Verily, the beginning, middle or end of Mahadeva cannot be apprehended by the very deities. Indeed, when the case is such, who is there O Madhava, that can recite the attributes of Mahadeva in their entirety? For all that, I shall through the grace of that illustrious and supreme Deity of perfect wisdom, extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters. The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him. I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest. Hear, O Krishna, a few names, that were uttered by Brahma himself, of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who is possessed of supreme wisdom. These names that I shall recite are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds. As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by Grandsire Brahma. This abstract of names is capable of cleansing every sin, however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with attention by spiritual aspirants and engraved on the memory. These names fraught with auspiciousness, leading to advancement, destructive of Rakshasas,[88] and great cleansers should be imparted to only him that is devoted to the great Lord, to him that has faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated. That creature, O Krishna, who cherishes malice towards the illustrious Mahadeva who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him. This abstract of names that I shall recite to thee is looked upon as Yoga.[89] This is looked upon as the highest object of meditation. This is that which one should constantly recite as Japya. This is equivalent to Knowledge. This is the highest Mystery. If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things. Brahma, the Grandsire of all the universe, having in days of old composed it, assigned to it the foremost place among all excellent hymns. From that time, this hymn to the greatness and glory of the high-souled Mahadeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns. This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandi then obtained it from heaven. Hence is it known as the hymn composed by Tandi. From heaven Tandi brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing the heart from all sins however heinous. O thou of mighty arms, I shall recite to thee that best of all hymns. "This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects, to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity, and who is the splendour of all splendours; to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis; to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all Rudras and the effulgence of all things endued with effulgence; to him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist; to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Sarva. Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes, — Om! thou art Immobile, thou art Fixed, thou art

Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior.[90] Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava.[91] Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments. Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs.[92] Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things. Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things. Thou art that Pravritti whence all actions flow. Thou art that Nivritti or abstention from acts. Thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures.[93] Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures. Thou art of immeasurable form, thou art of vast body, thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form.[94] Thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things). Thou art the protector of all the lokas (the worlds). Thou art the soul residing in the inner heart and as such devoid of ahamkara originating from ignorance[95] and is one and undivided; Thou art anandam (gladness). Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunderbolt of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint.[96] Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranyagarbha, the Creator of all things. Thou art inexhaustible puissance and felicity.[97] Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma.[98] Thou art he that causest all righteous creatures assume shapes of glory for shining in the firmament. Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the moon), thou art the ascending node, thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Sukra (Venus), thou art Vudha (Mercury) thou art the worshipper of Atri's wife, thou art he who shot his shaft in wrath at Sacrifice when Sacrifice fled away from him in the form of a deer. Thou art sinless.[99] Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high minded (in consequence of thy great liberality towards thy devotees). Thou fulfillest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance. Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by Yoga-abstraction). Thou art the great seed (being the cause of causes). Thou art the displayer of what is unmanifest in the manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold.[100] Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (viz., ignorance and desire) for the means of sojourning from this world to the other and the other to this.[101] Thou hast ten arms. Thou hast winkless eyes (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy throat the poison that arose upon churning the ocean and which, if not so borne, was capable of destroying the universe). Thou art the Lord of Uma. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the tattwas (subjects of enquiry as counted by the Sankhyas). Thou art the ordainer and ruler of the tattwas. Thou art the chief of those beings that wait upon thee and are called Ganas.[102] Thou coverest infinite space.[103] Thou art Kama, the God of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance).[104] Thou art the highest Mantra for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul (and its differences from the Non-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art universal destroyer (for all that ceases to exist becomes merged unto thee who art as the unmanifest Brahman). Thou bearest in one of thy hands the calabash, and in another thou holdest the bow; in another hand thou bearest shafts and in another thou bearest a skull. Thou bearest the thunderbolt. Thou art armed with the hundred-killer.[105] Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Sula (trident). Thou art adorable. Thou host the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest. Thou art exceedingly tall. Thou art he who has the senses for thy rays.[106] Thou art the greatest of preceptors. Thou art Supreme Brahman (being a state of pure felicitous existence).[107] Thou art he that took the shape of a jackal (for consoling the Brahmana who, when insulted by a wealthy Vaisya, had resolved to commit suicide). Thou art he whose objects are all crowned with fruition, of themselves and without waiting for the puissance (derivable from penances). Thou art one who bears a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures. Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Ganga when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship.[108] Thou art a Brahmacharin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance.[109] Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all pervading. Thou art he that moves about during the day. Thou art he that moves about in the night.[110] Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances). Thou art the slayer of the mighty Asura who had come in the form of an infuriate elephant for destroying thy sacred city of Varanasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kala or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant. Thou art the Yogin who deceives Time by transcending its irresistible influence. Thou art the original sound.[111] Thou art the fruition of all desires. Thou art he that is adored in four ways.[112] Thou art a night-wanderer (like Vetala and others). Thou art he that wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials. Thou art he that hast multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rahu. Thou art without measure and hence infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe. Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on the mount Kailasa. Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which is the cause of success or victory. Thou art without idleness or procrastination that interferes with persevering activity. Thou art dauntless. Thou art fear. Thou art he who put a stop to Vali's sacrifice.[113] Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable. Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished.[114] There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and of the bull have never been measured by anybody. Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian.[115] Thou art he that sleeps on a human leaf when the universe, after dissolution, becomes one infinite expanse of water. Thou art he that shows compassion to all worshippers assuming as thou listest, the form of Hari or Hara or Ganesa or Arka or Agni or Wind, *etc.* Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy forms. Thou art possessed of a mouth that is vast enough to swallow the universe at once. Thou art he whose troops are adored everywhere.[116] Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts. Thou art he unto whom Vishnu paid his adorations (for obtaining his celebrated discus). Thou art the sacrifice being in the form of Vishnu. Thou art the ocean. Thou art the Barabanala Mare's head that ranges within the ocean, ceaselessly vomitting fire and drinking the saline waters as if they were sacrificial butter. Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze. Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of Mantras. Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies.[117] Thou art of the form of success or victory. Thou art he whose body is Time (for thy body is never subject to destruction). Thou art a householder for thou wearest a tuft of hair on thy head. Thou art a Sanyasin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vanaprastha).[118] Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament in the heart encased in the body of every creature.[119] Thou art he who enters into the cranium (brain) of every creature. Thou bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tali. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama.[120] Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in innumerable forms that are but fractions of thyself. Thou pervadest all things.[121] Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation). Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable.[122] Thou art he that manifested himself with a golden mail.[123] Thou art he that appears in the phallic emblem. Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the Earth. Thou art he that is omnipresent. Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives.[124] Thou art of the form of a snake (for thou art identical with the mighty Naga named Sesha). Thou art he that lives in mountain caves (like Jaigishavya), or any other Yogin. Thou art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects.[125] Thou art he from whom all creatures have derived their three states of birth, existence, and destruction. Thou art he that upholds all things that exist or occur in the three stages of time viz., the Past, the Present, and the Future. Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder of Asura chiefs. Thou art he who is the slayer of foes in battle.[126] Thou art that which is attainable by knowledge alone. Thou art Durvasas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahma and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices.[127] Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments.[128] Thou art Vasava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders.[129] Thou art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes. Thou art Supreme. Thou art he who is the lowest of the celestials.[130] Thou art he that is well-grown. Thou ownest the musical instrument called Kahala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, viz., the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarama (the elder brother of Krishna). Thou art the foremost of all collected things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions. Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications of that primal element. Thou art he who falls into the pit called body.[131] Thou art he that is helpless (for, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart. Thou art exceedingly fierce in form. Thou art the Deity called Ansu. Thou art the companion of Ansu and art called Aditya. Thou art possessed of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind.[132] Thou art possessed of speed that is greater than that of the Wind. Thou art possessed of the speed of the mind. Thou art Nishachara as thou enjoyest all things, being invested with Ignorance.[133] Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou instructest in silence). Thou art he who passes out of the body, looking at the soul.[134] Thou art he that is well adored. Thou art the giver of thousands (since the lord of all the treasures derived those treasures of his from thee). Thou art the prince of birds, (being Garuda the son of Vinata and Kasyapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame. Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art Vamana (the dwarf) who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumara and others). Thou art a great Rishi (like Vasishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattatreya). Thou art a Sanyasin (like Yajnavalkya and others). Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks.[135] Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to thee). Thou art he that is called the celestial generalissimo. Thou art that Visakha who took his rise from the body of the celestial generalissimo when Indra hurled his thunderbolt at him. Thou art conversant with the sixty tattwas or heads of enquiry in the universe. Thou art the Lord of the senses (for these achieve their respective functions guided by thee). Thou art he that is armed with the thunderbolt (and that rives the mountains). Thou art infinite. Thou art the stupefier of Daitya ranks in the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of his foes and who comes back safe and sound after devastating them. Thou art he that is conversant with the lowest depth of the world’s ocean (in consequence of thy knowledge of Brahman). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose colour resembles that of honey. Thou art he that has taken birth after Vrihaspati.[136] Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahman. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth. Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof. Thou art he that lives during even the night that follows the universal dissolution. Thou art the protector wielding the bow called Pinaka. Thou residest in even the Daityas that are the marks at which shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape Hanuman that aided Vishnu in the incarnation of Rama in his expedition against Ravana. Thou art the lord of those Ganas that are thy associates. Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer of the joys of all.[137] Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty Kalas. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all). Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who presides over the variety of evidences and tendencies for action and non-action. Thou art the lord of vision. Thou art the Lord of Yoga (in consequence of thy withdrawing all the senses into the heart and combining them together in that place). Thou art he that upholds the Krita and the other ages (by causing them to run ceaselessly). Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the Mahabharata and other histories of the kind. Thou art the treatises called Mimansa. Thou art Gautama (the founder of the science of dialectics). Thou art the author of the great treatise on Grammar that has been named after the Moon. Thou art he who chastises his foes. Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who foments quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with Bhu). Thou art the protector and cherisher of all Beings commencing from Brahma and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements. Thou art he that never enjoys anything (for thou art always unattached). Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Sakra. Thou art the chastisement that is spoken of in treatises on morality and is inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly. Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated all internal and external foes. Thou art the maker of the Vedas. Thou art the maker of those declarations that are contained in the Tantras and the Puranas and that are embodied in language that is human.[138] Thou art possessed of great learning. Thou art the grinder of foes in battle. Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mightier than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras. Thou art in the form of the Deity of Righteousness, the distributor of the fruits that attach to acts good and bad. Thou art the giver of felicity. Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects. Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a share of sacrificial offerings. Thou art he who distributes unto each his share of that is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation. Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion (being of the form of Samva, the son of Krishna). Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide extending fame. Thou hast a vast head.[139] Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast years. Thou hast vast lips. Thou art he that has vast cheeks. Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body.[140] Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap. Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast bristle.[141] Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle). Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly devoted to (Yoga) contemplation.[142] Thou art of the form of the tree of the world.[143] Thou art he that is indicated by the tree of the world.[144] Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire). Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Samans for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes. Thou hast the Yajushes for thy feet and hands.[145] Thou art the Upanishads. Thou art the entire body of rituals (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never unfulfilled. Thou art he who is always inclined to grace. Thou art he that is of beautiful form. Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects). Thou art the two and ten stages of life through which a person passes.[146] Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahman through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahman. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity).[147] Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise.[148] Thou art worshipped by the Destroyer himself. Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahma himself for the driver of thy car. Thou sleepest on ashes.[149] Thou protectest the universe with ashes.[150] Thou art he whose body is made of ashes.[151] Thou art the tree that grants the fruition of all wishes. Thou art of the form of those that constitute thy Gana. Thou art the protector of the four and ten regions. Thou transcendent all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body, speech and mind perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old. Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills). Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinata by Kasyapa, otherwise called Tarkshya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech. Thou art he that is armed with the battle-axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs.[152] Thou art an excellent friend.[153] Thou art he that bears a Vina made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring, beings higher than men and deities (viz., Brahma and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a bamboo flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire. Thou art the bonds of the worlds which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons. Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Daruka forest. Thou art he that did good unto even thy detractors, viz., those Rishis residing in the Daruka forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel). Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slayer of those that are the foes of the deities. Thou art he that resides (in the form of the snake Sesha) in the nethermost region.[154] Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of everything and unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapat. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield. Thou art the prince of physicians called Dhanwantari. Thou art a comet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhatri. Thou art Sakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole Star. Thou art he that upholds all things. Thou art he called Prabhava amongst the Vasus. Thou art the wind which is capable of going everywhere (being the Sutra-atma that connects all things in the universe with a thread). Thou art Aryaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Mandhatri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life. Thou art he who exists in diverse form. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel.[155] Thou art he within whose womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire. Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with the aid of Righteousness.[156] Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others.[157] All things lie in thee (for, as the Srutis declare, all things becomes one in thee, thyself being of the nature of that unconsciousness which exhibits itself in dreamless slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things. Thou art he who resides on the mountains of Kailasa. Thou art he who repairs to the mountains of Himavat. Thou washest away all things besides thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings. Thou art a merchant (who conveys the goods of this country to that country and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (Mimusops Elengi, Linn.) Thou art the sandal-wood tree (Santalum album, Linn.). Thou art the tree called Chcchada (Alstonia Scholaris, syn Echitis, Scholaris, Roxb.). Thou art he whose neck is very strong. Thou art he whose shoulder joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain). Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar.[158] Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion. Thou art he called the truth of truth.[159] Thou art he whose dish or plate is constituted by the Destroyer of the universe.[160] Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Saranga. Thou art a new (Young) swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice. Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent. Thou art ever fruitful. Thou art endued with Dharana and Dhyana and Samadhi. Thou art the steed Uchchaisravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honoured by all. Thou art the giver of the fruits of Righteousness and sin. Thou art the cherisher of the senses (for the senses succeed in performing their respective functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cowhides. Thou art he who dispels the grief of his devotees. Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes.[161] Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses. Thou art the note called Gandhara in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailasa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite.[162] Thou art he in whose honour the foremost of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras. Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountains of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples, although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time. Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as thou art, of the form of Garuda). Thou art he who multiplies the creation by union with the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtue and knowledge. Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven.[163] Thou art he who grants the power of bearing or upholding all things.[164] Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things).[165] Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy). Thou art he who had torn the head of Brahma after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities.

Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might, being as thou art a hero of heroes. Thou art the Veda. Thou art the Smritis, the Itihasas, the Puranas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert element. Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things). Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans as so many ponds filled for thy drinking.[166] Thou art the root of the tree of the world. Thou art exceedingly beautiful and shinest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin). Thou art he that is desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who art possessed of great fame (in consequence of the Righteousness of his behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage). Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place.[167] Thou art of the form of Righteousness and sin and their intermixture (such as are displayed in the successive Yugas). Thou art great and formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of vast proportions. Thou art of the form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the

Tattwas (and therefore, thoroughly fixed). Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (viz., Krita, Treta, and Dwapara). Thou art he whose appearance is always fraught with advantage to others. Thou art he who has three eyes (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots i.e., Visarga (in the Sanskrit alphabet which indicate the sound of the aspirated H). Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for encompassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things. Thou art he whose knowledge has arisen from the cessation of all physical and mental functions.[168] Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gandhara, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pinaka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow. Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milkpot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping one palm against another. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamantine body. Thou art exceedingly great. Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well-known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is bald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyasa, viz., the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts. Thou art he who is identical with the green-eyed king of beasts (viz., the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads.[169] Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor. Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every kind of sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras.[170] Thou art the youngest son of Aditi and Kasyapa, (being in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and tawny (being of the form which is known as Hari-Hara). Thou art the maker of the Brahmana's rod.[171] Thou art armed with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus.

""""""Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe. Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahman. Thou art the refuge of all persons devoted to Brahman. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess.[172] Thou art the soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stalk of the primeval lotus.[173] Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her.[174] Thou art that Brahma who was unable to see thy end. Thou art adorned with a large wreath of Karnikara flowers. Thou art adorned with a diadem of blue gems. Thou art the wielder of the bow called Pinaka. Thou art the master of that knowledge which treats of Brahman.[175] Thou art he who has subjugated his senses by the aid of thy knowledge of Brahman. Thou art he who bearest Ganga on thy head.[176] Thou art the husband of Uma, the daughter of Himavat. Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou art that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female).[177] Thou art possessed of a body whose complexion is like that of gold.[178] Thou art he that is of the form of pure joy, (being, as thou art, above the five sheathes which the Jiva consists of, viz., the Anna-maya, the Prana-maya, the Mano-maya, the Vijnana-maya, and the Ananda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhana and which, consisting of the three attributes of Sattwa, Rajas, and Tamas is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction.[179] Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest). Thou art the soul of all mobile beings. Thou art of the form of the subtile soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the desire of fruits.[180] Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu, the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices. Thou art Vyasa, the author of the Puranas and other sacred histories. Thou art the creations of Vyasa's brain (because of thy being identical with the Puranas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods. Thou art the Kalas. Thou art the Kashthas. Thou art the Lavas. Thou art the Matras. Thou art the Muhurtas and Days and Nights. Thou art the Kshanas.[181] Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures [being of the form of that Unmanifest Chaitanya (consciousness) endued with Maya or illusion whence all creatures spring] Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa). Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door to Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to the merging into Brahman). Thou art those acts of righteousness which lead to the felicity of heaven. Thou art Nirvana (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous. Thou art he who is the creator of both the deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras. Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Sukra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahamatra guides the elephant. Thou art the refuge of all the deities and the Asuras. Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both Indra and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Karttikeya and Kesi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis like Narada and others. Thou art the grantor of boons unto the deities and Asuras (in the form of Brahman and Rudra). Thou art he who rules the hearts of the deities and the Asuras. Thou art he into whom the universe enters (when it is dissolved). Thou art the refuge of even him who is the ruler of the hearts of both the deities and the Asuras. Thou art he whose body is made up of all the deities.[182] Thou art he who has no Being superior to thee of whom to think. Thou art he who is the inner soul of the deities. Thou art he who has sprung from his own self. Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rajas. Thou art he who transcends destruction. Thou art he in whose honour hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kalingas.[183] Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of men. Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifice. Thou art imperceptible. Thou art the sum-total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunderbolt. Thou art the source whence the weapons called Prasas have taken their origin. Thou art he whom thy devotees attain to in diverse ways. Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity.[184] Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahma himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera, the chief of the Yakshas. Thou art complete faultlessness. Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance. Thou art the lord of all immobile things (in the form of Himavat and Meru). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart. Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiya). Thou art Brahman. Thou art the highest refuge of the devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the linga body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees. Thou art that which is incessantly undergoing changes.

““““I have thus, O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahma at their head are unable to praise and whom the Rishis also fail to sing? Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence. By praising with these names that enhance one’s auspiciousness of the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self. These names constitute a hymn that furnishes the best means of attaining to Brahman. With the aid of this hymn one is sure to succeed in attaining to Emancipation. Rishis and the deities all praise the highest deity by uttering this hymn. Hymned by persons of restrained soul Mahadeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence, he it is that gives Emancipation to those that worship him. So also, they among men that are foremost, that are possessed of faith and devotion hear and recite for others and utter with reverence the praises of that highest and eternal Lord *viz.* Isana, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, *viz.* when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellowmen and derive great gratification and exceeding joy. When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of being, it is then that devotion springs up in his heart for Mahadeva. It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity.[185] Such stainless and pure devotion to Rudra, that has singleness of purpose and that is simply irresistible in its course, is seldom to be found among even the deities, and never among men. It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahadeva, succeed in attaining to the highest success. The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility, and throw themselves with their whole soul upon him rescues them from the world. Except the great Deity who frees creatures from rebirth, all other gods constantly nullify the penances of men, for men have no other source of puissance that is as great as these."[186] It was even thus Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things, — that great Deity clad in animal skins. Indeed, Brahma had sung this hymn in the presence of Sankara. Thou art a Brahmana (being conversant with Brahman and devoted to those that are conversant with Brahman). Thou shalt, therefore, comprehend it well. This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment. He who recites this hymn with undivided devotion to Sankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sankhya philosophy. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires. This hymn is a great mystery. It formerly resided in the breast of Brahma the Creator. Brahma imparted it unto Sakra. Sakra imparted unto Mrityu. Mrityu imparted it unto the Rudras. From the Rudras Tandi got it. Indeed Tandi acquired it in the region of Brahman as the reward of his severe austerities. Tandi communicated it to Sukra, and Sukra of Bhrigu's race communicated it to Gautama. Gautama in his turn, O descendant of Madhu, communicated it to Vaivaswata-Manu. Manu communicated it unto Narayana of great intelligence, numbered among the Sadhyas and held exceedingly dear by him. The illustrious Narayana, numbered among the Sadhyas and possessed of glory that knows no diminution, communicated it to Yama. Vaivaswat Yama communicated it to Nachiketa. Nachiketa, O thou of Vrishni's race, communicated to Markandeya. From Markandeya, O Janarddana, I obtained it as the reward of my vows and fasts. To thee, O slayer of foes, I communicate that hymn unheard by others. This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.'"

"'Krishna continued, "That person, O Partha, who recites this hymn with a pure heart observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horse-sacrifice. Danavas and Yakshas and Rakshasas and Pisachas and Yatudhanas and Guhyakas and snakes can do no injury to him."'"

SECTION XVIII

“Vaisampayana said, ‘After Vasudeva had ceased to speak, the great Yogin, *viz.* the Island-born Krishna, addressed Yudhisthira, saying,— “O son, do thou recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheswara be gratified with thee. In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me. As the reward of this, I obtained the fruition of all my wishes, O son of Pandu. Thou wilt also, by reciting this same hymn, obtain from Sarva the fruition of all thy wishes.” — After this, Kapila, the Rishi who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves, said,— “I adore Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth.” — After this, the Rishi named Charusirsha, that dear friend of Sakra and known otherwise under the name of Alamvana’s son and who is filled with compassion, said,— “I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Sarva, O son of king Pandu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending over a hundred thousand years.” — Then the illustrious Valmiki, addressing Yudhishthira, said,— “Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the homa fire denounced me as one guilty of Brahmanicide. As soon as they had denounced me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for cleansing myself, sought the protection of the sinless Isana who is irresistible in energy. I become cleansed of all my sins. That dispeller of all sorrows, viz., the destroyer of the triple city of the Asuras, said unto me,— 'Thy fame shall be great in the world.'" — Then Jamadagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words:— "I was afflicted with the sin, O eldest son of Pandu, of Brahmanicide for having slain my brothers who were all learned Brahmanas. For purifying myself, I sought the protection, O king, of Mahadeva. I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me and gave me a battle-axe and many other celestial weapons. And he said unto me,— 'Thou shalt be freed from sin and thou shalt be invincible in battle; Death himself shall not succeed in overcoming thee for thou shalt be freed from disease.' — Even thus did the illustrious and crested Deity of auspicious form said unto me. Through the grace of that Deity of supreme intelligence I obtained all that He had said." Then Viswamitra said,— "I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brahmana. Through the grace of that great Deity I succeeded in obtaining the high status of a Brahmana that is so difficult to obtain." — Then the Rishi Asita-Devala, addressing the royal son of Pandu, said,— "In former days, O son of Kunti, through the curse of Sakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahadeva it was who kindly gave me back that merit together with great fame and a long life." — The illustrious Rishi Gritsamada, the dear friend of Sakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishthira of Ajamida's race said, — "The inconceivable Sakra had, in days of yore, performed a sacrifice extending over a thousand years. While that sacrifice was going on, I was engaged by Sakra in reciting the Samans. Vasishtha, the son of that Manu who sprung from the eyes of Brahma, came to that sacrifice and addressing me, said, — 'O foremost of regenerate persons, the Rathantara is not being recited properly by thee. O best of Brahmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Samans correctly.

O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of sacrifice.' — Having said these words, the Rishi Vasishtha, who was very wrathful, gave way to that passion and addressing me once more, said, — 'Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition. That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief.' — As soon as he had said these words, O son of Pritha, I immediately became transformed into a deer. I then sought the protection of Maheswara. The great Deity said unto me,— 'Thou shalt be freed from disease of every kind, and besides immortality shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself increase.' The illustrious and puissant Mahadeva favours all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures. That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that are the best of warriors (through the grace of Mahadeva), there is none that is equal to me in learning." — After this, Vasudeva, that foremost of all intelligent men, once more said,— "Mahadeva of golden eyes was gratified by me with my penances. Gratified with me, O Yudhishthira, the illustrious Deity said unto me,— 'Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all. Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire.' Thousands of other boons Mahadeva gave unto me on that occasion. In a former incarnation I adored Mahadeva on the Manimantha mountain for millions of years. Gratified with me, the illustrious Deity said unto me these words:— 'Blessed be thou, do thou solicit boons as thou wishest. Bowing unto him with a bend of my head, I said these words,— 'If the puissant Mahadeva has been gratified with me, then let my devotion to him be unchanged, O Isana! Even this is the boon that I solicit.’ — The great God said unto me,— ‘Be it so’ — and disappeared there and then.”

“‘Jaigishavya said, “O Yudhishthira, formerly in the city of Varanasi, the puissant Mahadeva searching me out, conferred upon me the eight attributes of sovereignty.”

“‘Garga said,— “O son of Pandu, gratified with me in consequence of mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, viz., the knowledge of Time with its four and sixty branches. He also bestowed upon me, a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also that of mine have become extended to ten millions of years.”

“‘Parasara said,— “In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame, arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas and be distinguished for compassion. Even such a son was desired by me from Maheswara. Knowing that this was the wish of my heart, that foremost of Deities said unto me,— ‘Through the fruition of that object of thine which thou wishest to obtain from me, thou shalt have a son of the name of Krishna. In that creation which shall be known after the name of Savarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of Kuru’s race. He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Sakra. Freed from diseases of every kind, that son of thine, O Parasara, shall besides, be immortal.’ — Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishthira, that I have obtained from that indestructible and immutable God, endued with the highest penances and supreme energy.”

"'Mandavya said,— "In former times though not a thief and yet wrongly suspected of theft, I was impaled (under the orders of a king). I then adored the illustrious Mahadeva who said unto me,— 'Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine. Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma (viz., Truth), thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth. And after the dissolution of thy body, I shall, O learned Brahmana, ordain that thou shall enjoy the pure felicity of heaven for unending Time.' — Having said these words unto me, the adorable Deity having the bull for his vehicle, viz., Maheswara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates."

"'Galava said, "Formerly I studied at the feet of my preceptor Viswamitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and weeping bitterly, said unto me,— 'Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint.' — Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adoration with a rapt soul to Maheswara who, gratified with me, showed himself to me and said,— 'Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shall behold thy sire there.' — Having obtained the permission of the illustrious Deity, I then repaired to my home, O Yudhishthira, and beheld my father, O son, coming out after having finished his daily sacrifice. And he came out, bearing in his hands a quantity of Homa-fuel and Kusa grass and some fallen fruits. And he seemed to have already taken his daily food, for he had washed himself properly. Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet. Embracing me he smelt my head, O son of Pandu, and said.— 'By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from the preceptor.’”

“Vaisampayana continued, ‘Hearing these marvellous and most wonderful feats of the illustrious Mahadeva recited by the ascetics, the son of Pandu became amazed. Then Krishna, that foremost of all intelligent persons, spoke once more unto Yudhishthira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.

“‘Vasudeva said, “Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me,— ‘Those sinful men that are stained with unrighteous deeds, do not succeed in attaining to Isana. Their dispositions being stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity. Even if a person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity, he comes to be regarded as the equal of forest recluses of cleansed souls. If Rudra be gratified with a person, he can confer upon him the states of either Brahma or of Kesava or of Sakra with all the deities under him, or the sovereignty of the three worlds. Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods. A person who razes houses to the ground and destroys tanks and lakes indeed, who devastates the whole universe, does not become stained with sin, if he adores and worships the illustrious Deity of three eyes. A person that is destitute of every auspicious indication and that is stained by every sin, has all his sins destroyed by meditating upon Siva. Even worms and insects and birds, O Kesava, that devote themselves to Mahadeva, are enabled to rove in perfect fearlessness. Even this is my settled conviction that those men who devote themselves to Mahadeva become certainly emancipated from rebirth.’ After this, Krishna again addressed Yudhishthira the son of Dharma in the following words.

“‘Vishnu said, “O Great King, Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viswedevas, Dhatri, Aryyaman, Sukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Brahma, Sakra, Maruts, the Upanishads that deal with knowledge of Brahman, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings or clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Clouds, Suyamas, Rishitas, all creatures having Mantras for their bodies, Abhasuras, those beings that live upon scents only, those that live upon vision only, those that restrain their speech, those that restrain their minds, those that are pure, those that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices, those beings that are competent to create by fiats of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O descendant of Ajamida, the Suparnas, the Gandharvas, the Pisachas, the Danavas, Yakshas, the Charanas, the snakes, all that is gross and all that is exceedingly subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrows that come after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior, — all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity, — have sprung from that Creator of all creatures. All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtile Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons. That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaisya becomes successful in obtaining wealth and cleverness; and the Sudra, in winning happiness here and a good end hereafter. Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra. A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.”’“

SECTION XIX

"'YUDHISHTHIRA SAID, "I ask, O chief of Bharata's race, what is the origin of the saying, about discharging all duties jointly at the time of a person's taking the hand of his spouse in marriage? Is that saying in respect of discharging all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of begetting offspring from religious motives, or has it reference to only the carnal pleasure that is expected from such union? The doubt that fills my mind in this respect is very great. What is spoken of as joint duties by the sages is in my consideration incorrect. That which is called in this world the union for practising all duties together ceases with death and is not to be seen to subsist hereafter. This union for practising all duties together leads to heaven. But heaven, O grandsire, is attained to by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other then remain? Do tell me this. Men attain to diverse kinds of fruits by practising diverse kinds of duties. The occupations again, to which men betake themselves are of diverse kinds. Diverse, again, are the hells to which they go in consequence of such diversity of duties and acts. Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together? In the very Vedas one may read that women are false. The word 'Duty', as used in the Vedas, seems to have been coined in the first instance for general application (so that it is applied to practices that have no merit in them). Hence the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where application it has none.[187] The subject seems to me to be inexplicable although I reflect upon it incessantly.

O grandsire, O thou of great wisdom, it behoveth thee to expound this to me in detail, clearly and according to what has been laid down in the Sruti. In fact, do thou explain to me what its characteristics are, and the way in which it has come to pass!”[188]

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between Ashtavakra and the lady known by the name of Disa. In days of yore Ashtavakra of severe penances, desirous of marriage, begged the high-souled Rishi Vadanya of his daughter. The name by which the damsel was known was Suprabha. In beauty she was unrivalled on Earth. In virtues, dignity, conduct, and manners, she was superior to all the girls. By a glance alone that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, adorned with flowers, robs the spectator of his heart. The Rishi addressed Ashtavakra and said,— ‘Yes, I shall bestow my daughter on thee. Listen, however, to me. Make a journey to the sacred North. Thou wilt see many things there!’[189]

“‘“Ashtavakra said, ‘It behoveth thee to tell me what I shall see in that region. Indeed, I am ready to execute whatever command may be laid upon me by thee.’

“‘“Vadanya said, ‘Passing over the dominions of the lord of Treasures thou will cross the Himavat mountains. Thou wilt then behold the plateau on which Rudra resides. It is inhabited by Siddhas and Charanas. It abounds with the associates of Mahadeva, frolicsome and fond of dance and possessed of diverse forms. It is peopled with also many Pisachas, O master, of diverse forms and all daubed with fragrant powders of diverse hues, and dancing with joyous hearts in accompaniment with instruments of different kinds made of brass. Surrounded by these who move with electric rapidity in the mazes of the dance or refrain at times altogether from forward or backward or transverse motion of every kind, Mahadeva dwells there. That delightful spot on the mountains, we have heard, is the favourite abode of the great Deity. It is said that that great god as also his associates are always present there. It was there that the goddess Uma practised the severest austerities for the sake of (obtaining for her lord) the three-eyed Deity. Hence, it is said, that spot is much liked by both Mahadeva and Uma. In days of yore there, on the heights of the Mahaparswa, which are situate to the north of the mountains sacred to Mahadeva, the sessions, and the last Night, and many deities, and many human beings also (of the foremost order), in their embodied forms, had adored Mahadeva.[190] Thou shalt cross that region also in thy northward journey. Thou will then see a beautiful and charming forest blue of hue and resembling a mass of clouds. There, in that forest, thou wilt behold a beautiful female ascetic looking like Sree herself. Venerable in age and highly blessed, she is in the observance of the Diksha. Beholding her there thou shouldst duly worship her with reverence. Returning to this place after having beheld her, thou wilt take the hand of my daughter in marriage. If thou wanteth to make this agreement, proceed then on thy journey and do what I command thee.'

"""Ashtavakra said, 'So be it. I shall do thy bidding. Verily, I shall proceed to that region which thou speakest of, O thou of righteous soul. On thy side, let thy words, accord with truth.'"

"'Bhishma continued, "The illustrious Ashtavakra set out on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains peopled by Siddhas and Charanas.[191] Arrived at the Himavat mountains, that foremost of Brahmanas then came upon the sacred river Vahuda whose waters produce great merit. He bathed in one of the delightful Tirthas of that river, which was free from mud, and gratified the deities with oblations of water. His ablutions being over, he spread a quantity of Kusa grass and laid himself down upon it for resting awhile at his ease.[192] Passing the night in this way, the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then ignited his homa fire and worshipped it with the aid of many foremost of Vedic mantras.[193] He then worshipped with due rites both Rudra and his spouse Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores he had reached. Refreshed by such rest, he set out from that region and then proceeded towards Kailasa. He then beheld a gate of gold that seemed to blaze with beauty. He saw also the Mandakini and the Nalini of the high-souled Kuvera, the Lord of Treasures.[194]

Beholding the Rishi arrived there, all the Rakshasas having Manibhadra for their head, who were engaged in protecting that lake abounding with beautiful lotuses, came out in a body for welcoming and honouring the illustrious traveller. The Rishi worshipped in return those Rakshasas of terrible prowess and asked them to report, without delay, his arrival unto the Lord of Treasures. Requested by him to do this, those Rakshasas, O king, said unto him,— 'King Vaisravana, without waiting for the news from us, is coming of his own accord to thy presence. The illustrious Lord of Treasures is well acquainted with the object of this thy journey. Behold him, — that blessed Master, — who blazes with his own energy.' Then king Vaisravana, approaching the faultless Ashtavakra, duly enquired about his welfare. The usual enquiries of politeness being over, the Lord of Treasures then addressed the regenerate Rishi, saying,— 'Welcome art thou here. Do tell me what it is thou seekest at my hands. Inform me of it. I shall, O regenerate one, accomplish whatever thou mayst bid me to accomplish. Do thou enter my abode as pleases thee, O foremost of Brahmanas. Duly entertained by me, and after thy business is accomplished, thou mayst go without any obstacles being placed in thy way.' — Having said these words, Kuvera took the hand of that foremost of Brahmanas and led him into his palace. He offered him his own seat as also water to wash his feet and the Arghya made of the usual ingredients. After the two had taken their seats, the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them. After all of them had taken their seats, the Lord of Treasures said these words,— 'Understanding what thy pleasure is, the diverse tribes of Apsaras will commence their dance. It is meet that I should entertain thee with hospitality and that thou shouldst be served with proper ministrations.' Thus addressed, the ascetic Ashtavakra said, in a sweet voice, 'Let the dance proceed.' Then Urvara and Misrakesi, and Rambha and Urvasi, and Alumvusha and Ghritachi, and Chitra and Chitrangada and Ruchi, and Manohara and Sukesi and Sumukhi and Hasini and Prabha, and Vidyuta, and Prasami and Danta and Vidyota and Rati, — these and many other beautiful Apsaras began to dance. The Gandharvas played on diverse kinds of musical instruments. After such excellent music and dance had commenced, the Rishi Ashtavakra of severe penances unconsciously passed a full celestial year there in the abode of king Vaisravana.[195] Then king Vaisravana said unto the Rishi,— ‘O learned Brahmana, behold, a little more than a year has passed away since thy arrival here. This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time). Do thou act as thou wishes or let this go on if that be thy pleasure. Thou art my guest and, therefore, worthy of adoration. This is my house. Givest thou thy commands. We are all bound to thee.’ The illustrious Ashtavakra, thus addressed by king Vaisravana, replied unto him, with a pleased heart, saying,— ‘I have been duly honoured by thee. I desire now, O Lord of Treasures, to go hence. Indeed, I am highly pleased. All this befits thee, O Lord of Treasures. Through thy grace, O illustrious one, and agreeably to the command of the high-souled Rishi Vadanya, I shall now proceed to my journey’s end. Let growth and prosperity be thine.’ — Having said these words, the illustrious Rishi set out of Kuvera’s abode and proceeded northwards. He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situated that excellent region where Mahadeva, dressed as an humble ascetic, has taken up his residence. He circumambulated the spot, with concentrated mind, bending his head in reverence the while. Descending then on the Earth, he considered himself sanctified for having obtained a sight of that holy spot which is the abode of Mahadeva. Having circumambulated that mountain thrice, the Rishi, with face turned towards the north, proceeded with a joyous heart. He then beheld another forest that was very delightful in aspect. It was adorned with the fruits and roots of every season, and it resounded with the music of winged warblers numbering by thousands. There were many delightful groves throughout the forest. The illustrious Rishi then beheld a charming hermitage. The Rishi saw also many golden hills decked with gems and possessed of diverse forms. In the begemmed soil he saw many lakes and tanks also. And he saw diverse other objects that were exceedingly delightful. Beholding these things, the mind of that Rishi of cleansed soul became filled with joy. He then saw a beautiful mansion made of gold and adorned with gems of many kinds. Of wonderful structure, that mansion surpassed the palace of Kuvera himself in every respect. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and many heaps of diverse kinds of jewels also were visible in that place. The Rishi beheld there the river Mandakini whose waters were strewn with many Mandara flowers. Many gems also were seen there that were self-luminous, and the soil all around was decked with diamonds of diverse species. The palatial mansion which the Rishi saw contained many chambers whose arches were embellished with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of different species. Diverse kinds of beautiful objects capable of stealing the heart and the eye, surrounded that palace. That delightful retreat was inhabited by numerous Rishis. Beholding these beautiful sights all around, the Rishi began to think where he would take shelter. Proceeding then to the gate of the mansion, he uttered these words:— 'Let those that live here know that a guest has come (desirous of shelter).' Hearing the voice of the Rishi, a number of maidens came out together from that palace. They were seven in number, O King, of different styles of beauty, all of them were exceedingly charming. Every one of those maidens upon whom the Rishi cast his eyes, stole his heart. The sage could not, with even his best efforts, control his mind. Indeed, at the sight of those maidens of very superior beauty, his heart lost all its tranquillity. Seeing himself yielding to such influences, the Rishi made a vigorous effort and possessed as he was of great wisdom he at last succeeded in controlling himself. Those damsels then addressed the Rishi, saying,— 'Let the illustrious one enter.' Filled with curiosity in respect of those exceedingly beautiful damsels as also of that palatial mansion, the regenerate Rishi entered as he was bidden. Entering the mansion he beheld an old lady, with indications of decrepitude, attired in white robes and adorned with every kind of ornament. The Rishi blessed her, saying,— 'Good be to you.' — The old lady returned his good wishes in proper form. Rising up, she offered a seat to the Rishi. Having taken his seat, Ashtavakra said,— 'Let all the damsels go to their respective quarters. Only let one stay here. Let that one remain here who is possessed of wisdom and who has tranquillity of heart.

Indeed, let all the others go away at their will.' — Thus addressed, all those damsels circumambulated the Rishi and then left the chamber. Only that aged lady remained there. The day quickly passed and night came. The Rishi seated on a splendid bed, addressed the old lady, saying,— 'O blessed lady, the night is deepening. Do thou address thyself to sleep.' Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great splendour. Soon after, she rose from her bed and pretending to tremble with cold, she left it for going to the bed of the Rishi. The illustrious Ashtavakra welcomed her with courtesy. The lady however, stretching her arms, tenderly embraced the Rishi, O foremost of men. Beholding the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him. 'There is no pleasure, save that which waits upon Kama (desire), which women can derive from a person of the other sex. I am now under the influence of desire. I seek thee for that reason. Do thou seek me in return. Be cheerful, O learned Rishi, and unite thyself with me. Do thou embrace me, O learned one, for I desire thee greatly. O thou of righteous soul, even this union with me is the excellent and desirable reward of those severe penances which thou hast undergone. At the first sight I have become disposed to seek thee. Do thou also seek me. All this wealth, and everything else of value that thou seest here are mine. Do thou verily become the lord of all this along with my person and heart. I shall gratify every wish of thine. Do thou sport with me, therefore, in these delightful forests, O Brahmana, that are capable of granting every wish. I shall yield thee complete obedience in everything, and thou shall sport with me according to thy pleasure. All objects of desire that are human or that appertain to heaven shall be enjoyed by us. There is no pleasure more agreeable to women (than that which is derivable from the companionship of a person of the other sex). Verily, congress with a person of the opposite sex is the most delicious fruit of joy that we can reap. When urged by the god of desire, women become very capricious. At such times they do not feel any pain, even if they walk over a desert of burning sand.'

“““Ashtavakra said, ‘O blessed lady, I never approach one that is another’s spouse. One’s congress with another man’s wife is condemned by persons conversant with the scriptures on morality. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of wedlock for obtaining offspring. I swear by truth itself. Through the aid of offspring righteously obtained, I shall proceed to those regions of felicity which cannot be attained without such aid. O good lady, know what is consistent with morality, and knowing it, desist from thy efforts.’

“““The lady said, ‘The very deities of wind and fire and water, or the other celestials, O regenerate one, are not so agreeable to women as the deity of desire. Verily, women are exceedingly fond of sexual congress. Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband. When under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband’s brother (but pursue the way that desire points out). Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women.’””[196]

“‘Bhishma continued, “The Rishi, bent upon finding out the faults of women, then addressed that lady, saying,— ‘Cease to speak to me in this strain. Yearning springs from liking. Tell me what (else) I am to do.’[197] — That lady then said in return,— ‘O illustrious one, thou shalt see according to time and place (as do whether I have anything agreeable in me). Do thou only live here (for some time), O highly blessed one, and I shall regard myself amply rewarded.’ — Thus addressed by her, the regenerate Rishi, O Yudhishthira, expressed his resolution to comply with her request, saying,— ‘Verily, I shall dwell with thee in this place as long as I can venture to do so.’ — The Rishi then, beholding that lady afflicted with decrepitude, began to reflect earnestly on the matter. He seemed to be even tortured by his thoughts. The eyes of that foremost of Brahmanas failed to derive any delight from those parts of that lady’s person whereupon they were cast. On the other hand, his glances seemed to be dispelled by the ugliness of those particular limbs.— ‘This lady is certainly the goddess of this palace. Has she been made ugly through some curse? It is not proper that I should hastily ascertain the cause of this.’ — Reflecting upon this in the secrecy of his heart, and curious to know the reason, the Rishi passed the rest of that day in an anxious state. The lady then addressed him, saying,— ‘O illustrious one, behold the aspect of the Sun reddened by the evening clouds. What service shall I do unto thee?’ — The Rishi addressed her, saying, — .’Fetch water for my ablutions. Having bathed, I shall say my evening prayers, restraining my tongue and the senses.’”’“

SECTION XX

“‘Bhishma said, “Thus commanded, the lady said,— ‘Be it so.’ She then brought oil (for rubbing the Rishi’s body therewith) and a piece of cloth for his wear during the ablutions. Permitted by the ascetic, she rubbed every part of his body with the fragrant oil she had brought for him. Gently was the Rishi rubbed, and when the process of rubbing was over, he proceeded to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat of great splendour.[198] After the Rishi had taken his seat upon it, the old lady began to wash his person with her own soft hands whose touch was exceedingly agreeable. One after another in due order, the lady rendered the most agreeable services to the Rishi in the matter of his ablutions. Between the lukewarm water with which he was washed, and the soft hands that were employed in washing him, the Rishi of rigid vows failed to understand that the whole night had passed away in the process. Rising from the bath the Rishi became highly surprised. He saw the Sun risen above the horizon on the East. He was amazed at this and asked himself,— ‘Was it really so or was it an error of the understanding?’ — The Rishi then duly worshipped the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi that was as delicious to the taste as Amrita itself. In consequence of the delicious character of that food the Rishi could not take much. In taking that little, however, the day passed away and evening came. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was assigned to the Rishi and another was occupied by herself. The Rishi and the old lady occupied different beds at first but when it was midnight, the lady left her own bed for coming to that of the Rishi.

“‘“Ashtavakra said, ‘O blessed lady, my mind turns away from sexual congress with one who is the spouse of another. Leave my bed, O good lady. Blessed be thou, do thou desist from this of thy own accord.’”[199]

“‘Bhishma continued, “Thus dissuaded by that Brahmana with the aid of his self-restraint, the lady answered him, saying,— ‘I am my own mistress. In accepting me thou wilt incur no sin.’

“‘“Ashtavakra said, ‘Women can never be their own mistresses. This is the opinion of the Creator himself, viz., that a woman never deserves to be independent.’

“‘“The lady said, ‘O learned Brahmana, I am tortured by desire. Mark my devotion to thee. Thou incurrest sin by refusing to accost me lovingly.’

“‘“Ashtavakra said, ‘Diverse faults, drag away the man that acts as he likes. As regards myself, I am able to control my inclinations by self-restraint. O good lady, do thou return to thy own bed.’

“‘“The lady said, ‘I bow to thee, bending my head. It behoves thee to show me thy grace. O sinless one, I prostrate myself before thee, do thou become my refuge. If indeed, thou seest such sin in congress with one that is not thy spouse, I yield myself unto thee. Do thou, O regenerate one, accept my hand in marriage. Thou wilt incur no sin. I tell thee truly. Know that I am my own mistress. If there by any sin in this, let it be mine alone. My heart is devoted to thee. I am my own mistress. Do thou accept me.’

“‘“Ashtavakra said, ‘How is it, O good lady, that thou art thy own mistress? Tell me the reason of this. There is not a single woman in the three worlds that deserves to be regarded as the mistress of her own self. The father protects her while she is a maiden. The husband protects her while she is in youth. Sons protect her when she is aged. Women can never be independent as long as they live!’

“‘“The lady said, ‘I have since my maidenhood, adopted the vow of Brahmacharyya. Do not doubt it. I am still a maid. Do thou make me thy wife. O Brahmana, do not kill this devotion of mine to thee.’

“““Ashtavakra said, ‘As thou art inclined to me, so I am inclined to thee. There is this question, however, that should be settled. Is it true that by yielding to my inclinations I shall not be regarded as acting in opposition to what the Rishi (Vadanya) wishes? This is very wonderful. Will this lead to what is beneficial? Here is a maiden adorned with excellent ornaments and robes. She is exceedingly beautiful. Why did decrepitude cover her beauty so long? At present she looks like a beautiful maiden. There is no knowing what form she may take hereafter.[200] I shall never swerve from that restraint which I have over desire and the other passions or from contentment with what I have already got. Such swerving does not seem to be good. I shall keep myself united with truth!’”’“[201]

SECTION XXI

“‘Yudhishthira said, “Tell me why had that lady no fear of Ashtavakra’s curse although Ashtavakra was endued with great energy? How also did Ashtavakra succeed in coming back from that place?”

“‘Bhishma said, “Ashtavakra asked her, saying,— ‘How dost thou succeed in altering thy form so? Thou shouldst not say anything that is untrue. I wish to know this. Speakest thou truly before a Brahmana.’

“‘“The lady said, ‘O best of Brahmanas, wherever thou mayst reside in heaven or on Earth, this desire of union between the sexes is to be observed. O thou of infallible prowess, listen, with concentrated attention, to this all. This trial was devised by me, O sinless one, for testing thee aright. O thou of infallible prowess, thou hast subjugated all the worlds for not foregoing your previous resolution. Know that I am the embodiment of the Northern point of the compass. Thou hast seen the lightness of the female character. Even women that are aged are tortured by the desire of sexual union. The Grandsire himself and all the deities with Indra have been pleased with thee. The object for which thy illustrious self has come here (is known to me). O foremost of regenerate persons, thou hast been despatched higher by the Rishi Vadanya — the father of thy bride — in order that I may instruct thee. Agreeably to the wishes of that Rishi I have already instructed thee. Thou wilt return home in safety. Thy journey back will not be toilsome. Thou wilt obtain for wife any girl thou hast chosen. She will bear thee a son. Through desire I had solicited thee, thou madest me the very best answer. The desire for sexual union is incapable of being transcended in the three worlds. Go back to thy quarters, having achieved such merit. What else is there that thou wishest to hear from me? I shall discourse on it, O Ashtavakra, in accordance with the truth. I was gratified by the Rishi Vadanya in the first instance for thy sake, O regenerate ascetic. For the sake of honouring him, I have said all this to thee.’”

“‘Bhishma continued, “Hearing these words of hers, the regenerate Ashtavakra joined his hands in a reverential attitude. He then solicited the lady for her permission to go back. Obtaining the permission he came back to his own asylum. Resting himself for some time at home and obtaining the permission of his kinsmen and friends, he then in a proper way, proceeded, O delighter of the Kurus, to the Brahmana Vadanya. Welcomed with the usual enquiries by Vadanya, the Rishi Ashtavakra, with a well-pleased heart, narrated all that he had seen (in course of his sojourn to the North). He said,— ‘Commanded by thee I proceeded to the mountains of Gandhamadana. In the regions lying to the north of these mountains I beheld a very superior goddess. I was received by her with courtesy. She named you in my hearing and also instructed me in various matters. Having listened to her I have come back, O lord.’ Unto him that said so, the learned Vadanya said,— ‘Take my daughter’s hand according to due rites and under the proper constellations. Thou art the fittest bridegroom I can select for the girl.’”

“‘Bhishma continued, “Ashtavakra said,— ‘So be it’ and took the hand of the girl. Indeed, the highly righteous Rishi, having espoused the girl, became filled with joy. Having taken as his wife that beautiful damsel, the Rishi continued to dwell in his own asylum, freed from (mental) fever of every kind.”’“

SECTION XXII

“‘Yudhishthira said, “Whom do the eternal Brahmanas strictly observing religious rites call a proper object of gifts? Is a Brahmana that bears the symbols of the order of life he follows to be regarded as such or one who does not bear such indications is to be so regarded?”[202]

“‘Bhishma said, “O monarch, it has been said that gifts should be made unto a Brahmana that adheres to the duties of his own order, whether, he bears the indications of a Brahmachari or not, for both are faultless, viz., he that bears such indications and he that is divested of them.”

“‘Yudhishthira said, “What fault does an uncleansed person incur, if he makes gifts of sacrificial butter or food with great devotion unto persons of the regenerate order?”

“‘Bhishma said, “Even one that is most destitute of self-restraint becomes, without doubt, cleansed by devotion. Such a man, O thou of great splendour, becomes cleansed in respect of every act (and not with reference to gift alone).”

“‘Yudhishthira said, “It has been said that a Brahmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brahmana that is sought to be employed, should be examined (in the matter of both his conduct and competence).”

“‘Bhishma said, “As regards acts that have reference to the deities, these fructify not in consequence of the Brahmana that is employed in doing the rites but through the grace of the deities themselves. Without doubt, those persons that perform sacrifice obtain the merit attached to those acts, through the grace of the deities.[203] The Brahmanas, O chief of the Bharatas, are always devoted of

Brahman. The Rishi Markandeya, one of the greatest Rishis endued with intelligence in all the worlds, said this in days of yore.”

“‘Yudhishthira said, “Why, O grandsire, are there five viz., he that is a stranger, he that is endued with learning (connected with the duties of his order), he that is connected by marriage, he that is endued with penances, and he that adheres to the performance of sacrifices, regarded as proper persons?”[204]

“‘Bhishma said, “The first three, viz., strangers, relatives, and ascetics, when possessed of these attributes, viz., purity of birth, devotion to religious acts, learning, compassion, modesty, sincerity, and truthfulness, are regarded as proper persons. The other two, viz., men of learning and those devoted to sacrifices, when endued with five of these attributes, viz., purity of birth, compassion, modesty, sincerity, truthfulness, are also regarded as proper persons. Listen now to me, O son of Pritha, as I recite to thee the opinions of these four persons of mighty energy, viz., the goddess Earth, the Rishi Kasyapa, Agni (the deity of fire) and the ascetic Markandeya.

“‘“The Earth said, ‘As a clod of mud, when thrown into the great ocean quickly dissolves away, even so every kind of sin disappears in the three high attributes viz., officiation at sacrifices, teaching and receiving of gifts.’[205]

“‘“Kasyapa said, ‘The Vedas with their six branches, the Sankhya philosophy, the Puranas, and high birth, these fail to rescue a regenerate person if he falls away from good conduct.’[206]

“‘“Agni said, ‘That Brahmana who, engaged in study and regarding himself learned, seeks with the aid of his learning to destroy the reputation of others, falls away from righteousness, and comes to be regarded as dissociated from truth. Verily regions of felicity herein-after are never attained to by such a person of destructive genius.’

“‘“Markandeya said, ‘If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would weigh even half as heavy as the latter.’”

“‘Bhishma continued, “Having spoken these words, those four persons, each of whom is endued with immeasurable energy, viz., the goddess Earth, Kasyapa, Agni, and Bhrigu's son armed with weapons, quickly went away."

"'Yudhishthira said, "If Brahmanas observant of the vow of Brahmacharyya in this world solicit the offerings one makes (unto one's deceased ancestors in Sraddhas) I ask, can the Sraddha be regarded well-performed, if the performer actually makes over those offerings unto such Brahmanas?"

"'Bhishma said, "If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself solicits the offering made in Sraddhas and eats the same, he is regarded to fall away from his vow. The Sraddha, however, is not regarded as stained in any way."

"'Yudhishthira said, "The wise have said that duty of righteousness has many ends and numerous doors. Tell me, O grandsire, what however are the settled conclusions in this matter."[207]

"'Bhishma said, "Abstention from injury to others, truthfulness, the absence of wrath (forgiveness), compassion, self-restraint, and sincerity or candour, O monarch, are the indications of Righteousness. There are persons who wander over the earth, praising righteousness but without practising what they preach and engaged all the while in sin, O king. He who gives unto such persons gold or gems or steeds, has to sink in hell and to subsist there for ten years, eating the while the faeces of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others that live in the outskirts of cities and villages, and of men that publish, under the influence of wrath and folly, the acts and the omissions of others.[208] Those foolish men who do give unto a Brahmana observant of the vow of Brahmacharyya the offerings made in Sraddhas (unto one's deceased ancestors), have to go, O monarch into regions of great misery."

"'Yudhishthira said, "Tell me, O grandsire, what is superior to Brahmacharyya? What is the highest indication of virtue? What is the highest kind of purity?"

"'Bhishma said,— "I tell thee, O son, that abstention from honey and meat is even superior to Brahmacharyya. Righteousness consists in keeping within boundaries or in self-restraint, the best indication of Righteousness is Renunciation (which is also the highest kind of purity).”[209]

“‘Yudhishthira said, “In what time should one practise Righteousness? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandsire, do tell me this.”

“‘Bhishma said,— “One should earn wealth in the first part of one’s life. Then should one earn Righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these. One should regard the Brahmanas, worship one’s preceptor and seniors, show compassion for all creatures, be of mild disposition and agreeable speech. To utter falsehood in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent (in heinousness) to Brahmanicide. One should never do an act of violence to the king’s person. Nor should one ever strike a cow. Both these offences are equivalent to the sin of foeticide. One should never abandon one’s (homa) fire. One should also never cast off one’s study of the Vedas. One should never assail a Brahmana by words or acts. All these offences are equivalent to Brahmanicide.”

“‘Yudhishthira said,— “What kind of Brahmanas should be regarded as good? By making presents unto (what kind of) Brahmanas one may acquire great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandsire!”

“‘Bhishma said, “Those Brahmanas that are freed from wrath, that are devoted to acts of righteousness, that are firm in Truth, and that practise self-restraint are regarded as good. By making gifts unto them one acquires great merit. One wins great merit by making presents unto such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, endued with mastery over their senses, devoted to the good of all creatures, and disposed to be friendly towards all. One earns great merit by making gifts unto such Brahmanas as are free from cupidity, as are pure of heart and conduct, possessed of learning and modesty, truthful in speech and observant of their own duties as laid down in the scriptures. The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their branches and is devoted to the six well-known duties (laid down in the scriptures). One acquires great merit by making gifts unto Brahmanas possessed of such qualifications. The man who makes gifts unto a deserving Brahmana multiplies his merit a thousand-fold. A single righteous Brahmana possessed of wisdom and Vedic lore, observant of the duties laid down in the scriptures, distinguished by purity of behaviour, is competent to rescue a whole race.[210] One should make gifts of kine and horses and wealth and food and other kinds of articles unto a Brahmana that is possessed of such qualifications. By making such gifts unto such persons one earns great happiness in the next world. As I have already told thee even one such Brahmana is fully competent to rescue the entire race to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts unto many Brahmanas of such qualifications? In making gifts, therefore one should always select the object to whom the gifts are to be made. Hearing of a Brahmana possessed of proper qualifications and regarded with respect by all good people, one should invite him even if he resides at a distance and welcome him when he arrives and one should worship him by all means in his power.”’“

SECTION XXIII

“‘Yudhishthira said, “I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Sraddhas.”

“‘Bhishma said, “Having purified oneself (by baths and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all acts relating to the deities in the forenoon, and all acts relating to the Pitris in the afternoon. What is given to men should be given in the midday with affection and regard. That gift which is made untimely is appropriated by Rakshasas.[211] Gifts of articles that have been leapt over by any one, or been licked or sucked, that are not given peacefully, that have been seen by women that are impure in consequence of their season having come, do not produce any merit. Such gifts are regarded as the portion belonging to the Rakshasas. Gifts of articles that have been proclaimed before many people or from which a portion has been eaten by a Sudra, or that have been seen or licked by a dog, form portions of Rakshasas. Food which is mixed with hair or in which there are worms, or which has been stained with spittle or saliva or which has been gazed at by a dog or into which tear-drops have fallen or which has been trodden upon should be known as forming the portion of Rakshasas. Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person should be known to form the portion of Rakshasas.[212] The food that is eaten by a person from which a portion has already been eaten by another, or which is eaten without a part thereof having been offered to deities and guests and children, is appropriated by Rakshasas. Such stained food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas. The food offered by the three regenerate classes in Sraddhas, in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rakshasas. The food that is distributed to guests without having been previously dedicated to the deities or the Pitris with the aid of libation on the sacred fire, which has been stained in consequence of a portion thereof having been eaten by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rakshasas.

"""I have told thee what the portions are of the Rakshasas. Listen now to me as I lay down the rules for ascertaining who the Brahmana is that is deserving of gift.[213] All Brahmanas that have been outcasted (on account of the commission of heinous sins), as also Brahmanas that are idiots and out of mind, do not deserve to be invited to Sraddhas in which offerings are made to either the deities or the Pitris. That Brahmana who is afflicted with leucoderma, or he that is destitute of virility, or he that has got leprosy, or he that has got phthisis or he that is labouring under epilepsy (with delusions of the sensorium), or he that is blind, should not, O king, be invited.[214] Those Brahmanas that practise the calling of physicians, those that receive regular pay for worshipping the images of deities established by the rich, or live upon the service of the deities, those that are observant of vows from pride or other false motives, and those that sell Soma, do not deserve to be invited. Those Brahmanas that are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors and athletes, do not, O king, deserve to be invited. Those Brahmanas who pour libations on the sacred fire for Sudras, or who are preceptors of Sudras, or who are servants of Sudra masters, do not deserve to be invited. That Brahmana who is paid for his services as preceptor, or who attends as pupil upon the lectures of some preceptor because of some allowance that is granted to him, does not deserve to be invited, for both of them are regarded as sellers of Vedic lore. That Brahmana who has been once induced to accept the gift of food in a Sraddha at the very outset, as also he who has married a Sudra wife, even if possessed of every kind of knowledge do not deserve to be invited.[215] Those

Brahmanas that are destitute of their domestic fire, and they that attend upon corpses, they that are thieves, and they that have otherwise fallen away do not, O king, deserve to be invited.[216] Those Brahmanas whose antecedents are not known or are vile, and they that are Putrika-putras, do not, O king, deserve to be invited on occasions of Sraddhas.[217] That Brahmana who gives loans of money, or he who subsists upon the interest of the loans given by him, or he who lives by sale of living creatures, does not deserve, O king, to be invited. Persons who have been subjugated by their wives, or they who live by becoming the paramours of unchaste women, or they who abstain from their morning and evening prayers do not deserve, O king, to be invited to Sraddhas.

"""Listen now to me as I mention who the Brahmana is that has been ordained for acts done in honour of the deities and the Pitris. Indeed, I shall tell thee what those merits are in consequence of which one may become a giver or a recipient of gifts in Sraddhas (notwithstanding the faults mentioned above).[218] Those Brahmanas that are observant of the rites and ceremonies laid down in the scriptures, or they that are possessed of merit, or they that are conversant with the Gayatri, or they that are observant of the ordinary duties of Brahmanas, even if they happen to betake themselves to agriculture for a living, are capable, O king, of being invited to Sraddhas. If a Brahmana happens to be wellborn, he deserves to be invited to Sraddhas notwithstanding his profession of arms for fighting the battle of others.[219] That Brahmana, however, O son, who happens to betake himself to trade for a living should be discarded (even if possessed of merit). The Brahmana who pours libations every day on the sacred fire, or who resides in a fixed habitation, who is not a thief and who does the duties of hospitality to guests arrived at his house, deserves, O king, to be invited to Sraddhas. The Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who subsists upon eleemosynary charity, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, deserves, O king, to be invited to Sraddhas.[220] That Brahmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening or who is destitute of malice, or is stained by a minor fault, deserves, O king, to be invited to Sraddhas. That Brahmana who is destitute of pride or sin, who is not given to dry disputation, or who subsists upon alms obtained in his rounds of mendicancy from house to house deserves, O king, to be invited to sacrifices. One who is not observant of vows, or who is addicted to falsehood (in both speech and conduct), who is a thief, or who subsists by the sale of living creatures or by trade in general, becomes worthy of invitation to Sraddhas, O king, if he happens to offer all to the deities first and subsequently drink Soma. That man who having acquired wealth by foul or cruel means subsequently spends it in adoring the deities and discharging the duties of hospitality, becomes worthy, O king, of being invited to Sraddhas. The wealth that one has acquired by the sale of Vedic lore, or which has been earned by a woman, or which has been gained by meanness (such as giving false evidence in a court of law), should never be given to Brahmanas or spent in making offerings to the Pitris. That Brahmana, O chief of Bharata's race, who upon the completion of a Sraddha that is performed with his aid, refuses to utter the words 'astu swadha,' incurs the sin of swearing falsely in a suit for land.[221] The time for performing Sraddha, O Yudhishthira, is that when one obtains a good Brahmana and curds and ghee and the sacred day of the new moon, and the meat of wild animals such as deer and others.[222] Upon the completion of a Sraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are — Let thy Pitris be gratified. — Upon the completion of a Sraddha performed by a Vaisya, O Bharata, the words that should be uttered are — Let everything become inexhaustible. — Similarly, upon the conclusion of a Sraddha performed by a Sudra, the word that should be uttered is Swasti, — In respect of a Brahmana, the declaration regarding Punyaham should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of syllable Om. In the rites performed by a Vaisya, the words that should be uttered, instead of being the syllable Om, are, — Let the deities be gratified.[223] — Listen now to me as I tell thee the rites that should be performed, one after another, conformably to the ordinances, (in respect of all the orders). All the rites that go by the name of Jatakarma, O Bharata, are indispensable in the case of all the three orders (that are regenerate). All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaisyas are to be performed with the aid of mantras. The girdle of a Brahmana should be made of Munja grass. That for one belonging to the royal order should be a bowstring. The Vaisya's girdle should be made of the Valwaji grass. Even this is what has been laid down in the scriptures. Listen now to me as I expound to thee what constitutes the merits and faults of both givers and recipients of gifts. A Brahmana becomes guilty of a dereliction of duty by uttering a falsehood. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaisya eight times the sin that a Brahmana incurs by uttering a falsehood. A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person whose invitation has been posterior in point of time, he becomes inferior and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices.[224] So also, if he eats elsewhere after having been invited by a person of the royal order or a Vaisya, he falls away from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices. That Brahmana, O king, who eats on occasions of such rites as are performed in honour of the deities or the Pitris by Brahmanas and Kshatriyas and Vaisyas, without having performed his ablutions, incurs the sin of uttering an untruth for a cow. That Brahmana, O king, who eats on occasions of similar rites performed by persons belonging to the three higher orders, at a time when he is impure in consequence either of a birth or a death among his cognates, through temptation, knowing well that he is impure incurs the same sin.[225] He who lives upon wealth obtained under false pretences like that of sojourns to sacred places or who solicits the giver for wealth pretending that he would spend it in religious acts, incurs, O monarch, the sin of uttering a falsehood.[226] That person, belonging to any of the three higher orders, O Yudhishthira, who at Sraddhas and on other occasions distributes food with the aid of Mantras, unto such Brahmanas as do not study the Vedas and as are not observant of vows, or as have not purified their conduct, certainly incurs sin.”

“‘Yudhishthira said,— “I desire, O grandsire, to know by giving unto whom the things dedicated to the deities and the Pitris, one may earn the amplest rewards.”

“‘Bhishma said,— “Do thou, Yudhishthira, feed those Brahmanas whose spouses reverently wait for the remnants of the dishes of their husbands like tillers of the soil waiting in reverence for timely showers of rain. One earns great merit by making gifts unto those Brahmanas that are always observant of pure conduct, O king, that are emaciated through abstention from all luxuries and even full meals, that are devoted to the observances of such vows as lead to the emaciation of the body, and that approach givers with the desire of obtaining gifts. By making gifts unto such Brahmanas as regard conduct in this light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this world and attaining to felicity in the next, and as solicit wealth only when wealth is absolutely needed, one earns great merit. By making gifts unto those persons, O Yudhishthira, that having lost everything through thieves or oppressors, approach the giver, one acquires great merit.[227] By making gifts unto such Brahmanas as solicit food from the hands of even a poor person of their order who has just got something from others, one earns great merit. By making gifts unto such Brahmanas as have lost their all in times of universal distress and as have been deprived of their spouses on such occasions, and as come to givers with solicitations for alms, one acquires great merit. By making gifts unto such Brahmanas as are observant of vows, and as place themselves voluntarily under painful rules and regulations, as are respectful in their conduct to the declaration laid down in the Vedas, and as come to solicit wealth for spending it upon the rites necessary to complete their vows and other observances, one earns great merit. By making gifts unto such Brahmanas as live at a great distance from the practices that are observed by the sinful and the wicked, as are destitute of strength for want of adequate support, and as are very poor in earthly possessions, one earns great merit. By making gifts unto such Brahmanas as have been robbed of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs any how without, that is, any scruples respecting the quality of the food they take, one earns great merit. By making gifts unto such Brahmanas as beg on behalf of others that are observant of penances and devoted to them and as are satisfied with even small gifts, one earns great merit. Thou hast now, O bull of Bharata's race, heard what the declarations are of the scriptures in respect of the acquisition of great merit by the making of gifts. Listen now to me as I expound what those acts are that lead to hell or heaven. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is needed for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink into hell[228] They who ravish other people's spouses, or have sexual congress with them, or assist at such acts of delinquency, sink in hell. They who rob others of their wealth or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell. They who destroy the containers of such pieces of water as are used by cattle for quenching thirst, as injure such buildings as are used for purposes of public meetings, as break down bridges and causeways, and as pull down houses used for purposes of habitation, have to sink to hell. They who beguile and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink to hell. They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell. They who proclaim the faults of others, they who break down bridges or causeways, they who live by following vocations laid down for other people, and they who are ungrateful to friends for services received, have to sink in hell. They who have no faith in the Vedas and show no reverence for them, they who break the vows made by themselves or oblige others to break them, and they who fall away from their status through sin, sink in hell. They who betake themselves to improper conduct, they who take exorbitant rates of interest, and they who make unduly large profits on sales, have to sink in hell. They who are given to gambling, they who indulge in wicked acts without any scruple, and they who are given to slaughter of living creatures, have to sink in hell. They who cause the dismissal by masters of servants that are hoping for rewards or are expectant of definite need or are in the enjoyment of wages or salaries or are waiting for returns in respect of valuable services already rendered, have to sink in hell. They who themselves eat without offering portions thereof unto their spouse or their sacred fires or their servants or their guests, and they who abstain from performing the rites laid down in the scriptures for honouring the Pitris and deities, have to sink in hell. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell.[229] They who are out of the pale of the four well-known modes of life, they who betake themselves to practices interdicted by the Srutis and the scriptures, and they who live by betaking themselves to acts that are wicked or sinful or that do not belong to their order of birth, have to sink in hell. They who live by selling hair, they who subsist by selling poisons, and they who live by selling milk, have to sink in hell. They who put obstacles in the path of Brahmanas and kine and maidens, O Yudhishthira, have to sink in hell. They who sell weapons, they who forge weapons, they who make shafts, and they who make bows, have to sink in hell. They who obstruct paths and roads with stones and thorns and holes have to sink in hell. They who abandon and cast off preceptors and servants and loyal followers without any offence, O chief of Bharata’s race, have to sink in hell. They who set bullocks to work before the animals attain to sufficient age, they who bore the noses of bullocks and other animals for controlling them the better while employed in work, and they who keep animals always tethered, have to sink in hell. Those kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell. They who abandon and cast off persons that are endued with forgiveness and self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of services to them, have to sink in hell. Those men who themselves eat without giving portions of the food to children and aged men and servants, have to sink in hell.

"""All these men enumerated above have to go to hell. Listen now to me, O bull of Bharata's race, as I tell thee who those men are that ascend to heaven. The man who transgresses against a Brahmana by impeding the performances of all such acts in which the deities are adored, becomes afflicted with the loss of all his children and animals. (They who do not transgress against Brahmanas by obstructing their religious acts ascend to heaven). Those men, O Yudhishthira, who follow the duties as laid down in the scriptures for them and practise the virtues of charity and self-restraint and truthfulness, ascend to heaven. Those men who having acquired knowledge by rendering obedient services to their preceptors and observing austere penances, become reluctant to accept gifts, succeed in ascending to heaven. Those men through whom other people are relieved and rescued from fear and sin and the impediments that lie in the way of what they wish to accomplish and poverty and the afflictions of disease, succeed in ascending to heaven. Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are of auspicious conduct, succeed in ascending to heaven. Those men who abstain from honey and meat, who abstain from sexual congress with the spouses of other people, and who abstain from wines and spirituous liquors, succeed in ascending to heaven. Those men that help in the establishment of retreats for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of habitation, and lay out towns and cities succeed in ascending to heaven. Those men who give away cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven.[230] Those men that have abstained from all kinds of injury or harm to all creatures, who are capable of enduring everything, and who have made themselves the refuge of all creatures, succeed in ascending to heaven. Those men who wait with humility upon their fathers and mothers, who have subjugated their senses, and who are affectionate towards their brothers, succeed in ascending to heaven. Those men that subjugate their senses notwithstanding the fact of their being rich in worldly goods and strong in might and in the enjoyment of youth, succeed in ascending to heaven. Those men that are kind towards even those that offend against them, that are mild of disposition, that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven. Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven. Those men who make gifts of gold and of kine, O chief of Bharata's race, as also those of conveyances and animals, succeed in ascending to heaven. Those men who make gifts of such articles as are needed in marriages, as also those of serving men and maids, and cloths and robes, succeed in ascending to heaven[231] Those men who make public pleasure-houses and gardens and wells, resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven.[232] Those men who make gifts of houses and fields and populated villages unto persons that solicit them, succeed in ascending to heaven. Those men who having themselves manufactured juicy drinks of sweet taste and seeds and paddy or rice, make gifts of them unto others succeed in ascending to heaven. Those men who being born in families high or low beget hundreds of children and live long lives practising compassion and keeping wrath under complete subjection, succeed in ascending to heaven. I have thus expounded to thee, O Bharata, what the rites are in honour of the deities and the Pitris which are performed by people for the sake of the other world, what the ordinances are in respect of making gifts, and what the views are of the Rishis of former times in respect of both the articles of gift and the manner of giving them.''"

SECTION XXIV

“‘YUDHISHTHIRA SAID, “O royal son of Bharata’s race, it behoveth thee to answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually slaying a Brahmana!”

“‘Bhishma said, “Formerly, O monarch, I had one day requested Vyasa to explain to me this very subject. I shall now narrate to thee what Vyasa told me on that occasion. Do thou listen to it with undivided attention. Repairing to the presence of Vyasa, I addressed him, saying,— ‘Thou, O great ascetic, art the fourth in descent from Vasishtha. Do thou explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually slaying a Brahmana.’ — Thus addressed by me, the son of Parasara’s loins, O king, well-skilled in the science of morality, made me the following answer, at once excellent and fraught with certainty. ‘Thou shouldst know that man as guilty of Brahmanicide who having of his own will invited a Brahmana of righteous conduct to his house for giving him alms subsequently refuses to give anything to him on the pretence of there being nothing in the house. Thou shouldst, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana learned in the Vedas and all their branches, and who is freed from attachments to worldly creatures and goods. Thou shouldst, O king, know that man to be guilty of Brahmanicide, who causes obstructions in the way of thirsty kine while employed in quenching that thirst. Thou shouldst take that man as guilty of Brahmanicide who, without studying the Srutis that have flowed from preceptor to pupil for ages and ages together, finds fault with the Srutis or with those scriptures that have been composed by the Rishis. Thou shouldst know that man as guilty of Brahmanicide who does not bestow upon a suitable bride-groom his daughter possessed of beauty and other excellent accomplishments. Thou shouldst know that foolish and sinful person to be guilty of Brahmanicide who inflicts such grief upon Brahmanas as afflict the very core of their hearts. Thou shouldst know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots of their all. Thou shouldst know that man to be guilty of Brahmanicide who sets fire to the retreats of ascetics or to woods or to a village or a town.’”’“

SECTION XXV

“‘Yudhishthira said, “It has been said that sojourns to sacred waters as fraught with merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I desire to hear thee expatiate on this subject, O grandsire. It behoveth thee, O chief of Bharata’s race, to mention to me the sacred waters that exist on this earth. I desire, O thou of great puissance, to hear thee discourse on this topic.”

“‘Bhishma said, “O thou of great splendour, the following enumeration of the sacred waters on the Earth was made by Angiras. Blessed be thou, it behoveth thee to listen to it for thou shalt then earn great merit. Once on a time, Gautama of rigid vows, approaching the great and learned Rishi Angiras endued with tranquillity of soul, while he was dwelling in a forest, questioned him, saying,—‘O illustrious one, I have some doubts regarding the merits attaching to sacred waters and shrines. So I desire to hear thee discourse on that topic. Do thou, therefore, O ascetic, discourse to me. What merits are earned by a person in respect of the next world, by bathing in the sacred waters on the Earth, O thou of great wisdom? Do thou expound to me this truly and according to the ordinance.’

“““Angiras said, ‘A person by bathing for seven days in succession in the Chandrabhaga or the Vitasta whose waters are always seen to dance in waves, observing a fast the while, is sure to become cleansed of all his sins and endued with the merit of an ascetic.[233] The very many rivers that flowing through Kasmira, fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become endued with good character and to ascend to heaven after departing from this world. By bathing in Pushkara, and Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend to heaven being seated on a celestial car, and filled with transports of joy at the adorations of Apsara. By plunging in the waters of Hiranyavindu with a concentrated mind and reverencing that sacred stream, and bathing next at Kusesaya and Devendra, one becomes cleansed of all one's sins. Repairing to Indratoya in the vicinity of the mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should observe a fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a Horse-sacrifice. Bathing in Gangadwara and Kusavarta and Vilwaka in the Nita mountains, as also in Kankhala, one is sure to become cleansed of all one's sins and then ascend to heaven. If one becomes a Brahmacharin and subdues one's wrath, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Jala parda (Lake of Waters), one is sure to acquire the merit of a Horse-sacrifice. That part where Bhagirathi-Ganga flows in a northward direction is known as the union of heaven, earth, and the nether regions. Observing a fast for one month and bathing in that sacred Tirtha which is known to be acceptable to Maheswara, one becomes competent to behold the deities. One who gives oblations of water unto one's Pitris at Saptaganga and Triganga and Indramarga, obtains ambrosia for food, if one has still to undergo rebirth. The man who in a pure state of body and mind attends to his daily Agnihotra and observes a fast for one month and then bathes in Mahasrama, is sure to attain success in one month. By bathing, after a fast of three days and purifying the mind of all evil passions, in the large lake of Bhrigu Kunda, one becomes cleansed of even the sin of Brahmanicide. By bathing in Kanyakupa and performing one's ablutions in Valaka, one acquires great fame among even the deities and shines in glory. Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Aswini, one acquires, in one's next life, great beauty of form. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes cleansed of all one's sins and ascends to heaven. Bathing in Vaimanika and Kinkinika, one acquires the power of repairing everywhere at will and becomes an object of great respect in the celestial region of the Apsaras.[234] If a person, subduing his wrath and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the retreat called Kalika, he is sure to succeed in transcending the obligation of rebirth. Bathing in the asylum that is sacred to the Krittakas and offering oblations of water to the Pitris, and then gratifying Mahadeva, one becomes pure in body and mind and ascends to heaven. If one, observing a fast for three days with a purified body and mind, bathes in Mahapura, one becomes freed from the fear of all mobile and immobile animals as also of all animals having two feet. By bathing in the Devadaru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains to the region of the deities on departing from this world. Bathing in the waterfalls at Sarastamva and Kusastambha and Dronasarmapada, one is sure to attain to the region of the Apsaras where one is waited upon with dutiful services by those superhuman beings. If one, observing a fast, bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be united with prosperity that is royal.[235] By repairing to the retreat that is known by the name of Samya and residing there for a fortnight and bathing in the sacred water that exists there, one acquires the power of disappearing at will (and enjoy the happiness that has been ordained for the Gandharvas). Repairing to the tirtha known by the name of Kausiki and residing there with a pure heart and abstaining from all food and drink for three days, one acquires the power of dwelling (in one’s next life) in the happy region of the Gandharvas. Bathing in the delightful tirtha that goes by the name of Gandhataraka and residing there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then one and twenty days, of ascending to heaven. He that bathes in the lake known by the name of Matanga is sure to attain to success in one night. He that bathes in Analamva or in eternal Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the merit of a human sacrifice.[236] Bathing in Ganga hrada and the tirtha known by the name of Utpalavana and daily offering oblations of water there for a full month to the Pitris, one acquires the merit of a Horse-sacrifice. Bathing in the confluence of the Ganga and the

Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the Pitris for a full month, one acquires the merit that attaches to ten Horse-sacrifices. Bathing in the Shashthi lake one acquires merit much greater than what is attached to the gift of food. Ten thousand tirthas and thirty millions of other tirthas come to Prayaga (the confluence of Ganga and Yamuna), O chief of Bharata's race in the month of Magha. He who bathes in Prayaga, with a restrained soul and observing rigid vows the while, in the month of Magha, becomes cleansed of all his sins, O chief of Bharata's race, and attains to heaven. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the Pitris, and also in that which is known by the name of Vaivaswata, one becomes cleansed of all one's sins and becomes as pure and sanctified as a tirtha. Repairing to Brahmasaras as also to the Bhagirathi and bathing there and offering oblations to the Pitris every day for a full month, abstaining from food all the while, one is sure to attain to the region of Soma. Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one acquires the merits of a Horse-sacrifice. Bathing in Asmaprishtha and Niravinda mountains and Kraunchapadi, — all three in Gaya — one becomes cleansed of the sin of Brahmanicide. A bath in the first place cleanses one of a single Brahmanicide; a bath in the second cleanses one of two offences of that character; and a bath in the third cleanses one of three such offences. Bathing in Kalavinga, one acquires a large quantity of water (for use in the next world). A man, by bathing in the city of Agni, acquires such merit as entitles him to live during his next birth in the city of Agni's daughter. Bathing in Visala in Karavirapura and offering oblations of water unto one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in glory as such. Bathing in Punaravarta-nanda as also Mahananda, a man of restrained senses and universal compassion repairs to the celestial gardens called Nandana of Indra and is waited upon there by Apsaras of diverse tribes. Bathing with concentrated soul in the tirtha that is called after the name of Urvasi and that is situate in the river Lohitya, on the day of full moon of the month of Kartika, one attains to the merits that attach to the sacrifice called Pundarika. Bathing in Ramahrada and offering oblations of water to the Pitris in the river Vipasa (Beas), and observing a fast for twelve days, one becomes cleansed of all sins. Bathing in the tirtha called Maha-hrada with a purified heart and after observing a fast for one month, one is sure to attain to the end which was the sage Jamadagni's. By exposing oneself to heat in the tirtha called Vindhya, a person devoted to truth and endued with compassion for all creatures should then betake himself to austere penances, actuated by humility. By so doing, he is sure to attain to ascetic success in course of a single month. Bathing in the Narmada as also in the tirtha known by the name of Surparaka, observing a fast for a full fortnight, one is sure to become in one's next birth a prince of the royal line. If one proceeds with restrained senses and a concentrated soul to the tirtha known under the name of Jamvumarga, one is sure to attain to success in course of a single day and night. By repairing to Chandalikasrama and bathing in the tirtha called Kokamukha, having subsisted for some time on potherbs alone and worn rags for vestments, one is sure to obtain ten maidens of great beauty for one's spouses. One who lives by the side of the tirtha known by the name of Kanya-hrada has never to go to the regions of Yama. Such a person is sure to ascend to the regions of felicity that belong to the celestials. One who bathes with restrained senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O thou of mighty arms, of at once attaining to success and immortality. Bathing in the tirtha known by the name of Ujjanaka which occurs in the retreat of Arshtisena's son, and next in the tirtha that is situate in the retreat of Pinga, one is sure to be cleansed of all one's sins. Observing a fast for three days and bathing in the tirtha known as Kulya and reciting the sacred mantras that go by the name of Aghamarshana, one attains the merit of a horse-sacrifice. Observing a fast for one night and bathing in Pindaraka, one becomes purified on the dawn of the next day and attains to the merit of an Agnishtoma sacrifice. One who repairs to Brahmasara which is adorned by the woods called Dharmaranya, becomes cleansed of all one's sins and attains to the merit of the Pundarika sacrifice. Bathing in the waters of the Mainaka mountain and saying one’s morning and evening prayers there and living at the spot for a month, restraining desire, one attains to the merit of all the sacrifices. Setting out for Kalolaka and Nandikunda and Uttara-manasa, and reaching a spot that is hundred yojanas remote from any of them, one becomes cleansed of the sin of foeticide. One who succeeds in obtaining a sight of image of Nandiswara, becomes cleansed of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman. The celebrated Himavat is sacred. That prince of mountains is the father-in-law of Sankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas. That regenerate person who is fully conversant with the Vedas and who, regarding this life to be exceedingly unstable, casts off his body on those mountains, abstaining from all food and drink in accordance with the rites laid down in the scriptures, after having adored the deities and bent his head in worship of the ascetics, is sure to attain to success and proceed to the eternal regions of Brahman. There is nothing unattainable to him who resides in a tirtha, restraining lust and subjugating wrath, in consequence of such residence. For the purpose of repairing to all the tirthas in the world, one should mentally think of those amongst them that are almost inaccessible or sojourns to which are attended with insurmountable difficulties. Sojourns to tirthas is productive of the merits of sacrifices. They are competent to cleanse everybody of sin. Fraught with great excellence, they are capable of leading to heaven. The subject is truly a great mystery. The very deities should bathe in tirthas. To them also they are sin-cleansing. This discourse on tirthas should be imparted to Brahmanas, and to such honest or righteous persons as are bent upon achieving what is for their own good. It should also be recited in the hearing of one’s well-wishers and friends and of one’s obedient and devoted disciples. Angiras possessed of great ascetic merit, had imparted this discourse to Gautama. Angiras himself had obtained it from Kasyapa of great intelligence. The great Rishi regard this discourse as worthy of constant repetition. It is the foremost of all cleansing things. If one recites it regularly every day, one is sure to become cleansed of every sin and to proceed to heaven after the termination of this life. One who listens to this discourse recited in his hearing, — this discourse, viz., of Angiras, that is regarded as a mystery, — is sure to attain in one’s next life to be born in a good family and, what is more, one would become endued with the memory of one’s previous existence.’”’“

SECTION XXVI

“Vaisampayana said,— ‘Equal unto Vrihaspati in intelligence and Brahma himself in forgiveness, resembling Sakra in prowess and Surya in energy, Bhishma the son of Ganga, of infinite might, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhisthira asked him these questions. The old hero was lying on a bed that is coveted by heroes, in expectation of that auspicious time when he could take leave of the physical frame. Many great Rishis had come there for seeing that foremost one of Bharata’s race. Amongst them were Atri and Vasishtha and Bhrigu and Pulastya and Pulaha and Kratu. There were also Angiras and Gotama and Agastya and Sumati of well-restrained soul, and Viswamitra and Sthulasiras and Samvarta and Pramati and Dama. There were also Vrihaspati and Usanas, and Vyasa and Chyavana and Kasyapa and Dhruva, and Durvasas and Jamadagni and Markandeya and Galava, and Bharadwaja and Raibhya and Yavakrita and Trita. There were Sthulaksha and Savalaksha and Kanwa and Medhatithi and Krisa and Narada and Parvata and Sudhanwa and Ekata and Dwita. There were also Nitambhu and Bhuvana and Dhaumya and Satananda and Akritavrana and Rama, the son of Jamadagni and Kacha. All these high-souled and great Rishis came there for seeing Bhishma lying on his bed of arrows. Yudhishthira with his brothers duly worshipped those high-souled Rishis who had come there, one after another in proper order. Receiving that worship, those foremost of Rishis sat themselves down and began to converse with one another. Their conversation related to Bhishma, and was highly sweet and agreeable to all the senses. Hearing that talk of theirs having reference to himself, Bhishma became filled with delight and regarded himself to be already in heaven. Those Rishis then, having obtained the leave of Bhishma and of the

Pandava princes, made themselves invisible, vanishing in the very sight of all the beholders. The Pandavas repeatedly bowed and offered their adorations to those highly blessed Rishis, even after they had made themselves invisible. They then with cheerful souls waited upon the son of Ganga, even as Brahmanas versed in Mantras wait with reverence upon the rising Sun. The Pandavas beheld that the points of the compass blazed forth with splendour in consequence of the energy of their penances, and became filled with wonder at the sight. Thinking of the high blessedness and puissance of those Rishis, the Pandava princes began to converse on the subject with their grandsire Bhishma.'

"Vaisampayana continued, 'The conversation being over, the righteous Yudhishthira, the son of Pandu, touched Bhishma's feet with his head and then resumed his questions relating to morality and righteousness.'

"'Yudhishthira said, "Which countries, which provinces, which retreats, which mountains, and which rivers, O grandsire, are the foremost in point of sanctity?"

"'Bhishma said, "In this connection is cited the old narrative of a conversation between a Brahmana in the observance of the Sila and the Unccha vows, O Yudhishthira, and a Rishi crowned with ascetic success. Once on a time, a foremost person, having roamed over this entire earth adorned with mountains, arrived at last in the house of a foremost person leading the domestic mode of life in accordance with the Sila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host. The next morning the Brahmana in the observance of the Sila vow, having finished all his morning acts and rites and purified himself duly, very cheerfully approached his guest crowned with ascetic success. Meeting with each other and seated at their ease, the two began to converse on agreeable subjects connected with the Vedas and the Upanishads. Towards the conclusion of the discourse, the Brahmana in the observance of the Sila vow respectfully addressed the Rishi crowned with success. Endued with intelligence, he put this very question which thou, O Yudhisthira, hast put to me.

“““The poor Brahmana said, ‘What countries, what provinces, what retreats, what mountains, and what rivers should be regarded as the foremost in point of sanctity? Do thou discourse to me on this.’

“““The Rishi crowned with success said, ‘Those countries, those provinces, those retreats, and those mountains, should be regarded as the foremost in point of sanctity through which or by the side of which that foremost of all rivers, viz., Bhagirathi flows. That end which a creature is capable of attaining by penances, by Brahmacharyya, by sacrifices, or by practising renunciation, one is sure to attain by only living by the side of the Bhagirathi and bathing in its sacred waters. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in the channel of that sacred stream, have not to fall away from heaven at any time.[237] Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely ascend to heaven after departing from this world. Even those men who, having committed diverse kinds of sinful deeds in the first part of their lives, betake themselves in after years to a residing by the side of Ganga, succeed in attaining to a very superior end. Hundreds of sacrifices cannot produce that merit which men of restrained souls are capable of acquiring by bathing in the sacred waters of Ganga. A person is treated with respect and worshipped in heaven for as long a period as his bones lie in the channel of the Ganga. Even as the Sun, when he rises at the dawn of day, blazes forth in splendour, having dispelled the gloom of night, after the same manner the person that has bathed in the waters of Ganga is seen to shine in splendour, cleansed of all his sins. Those countries and those points of the compass that are destitute of the sacred waters of Ganga are like nights without the moon or like trees without flowers. Verily, a world without Ganga is like the different orders and modes of life when they are destitute of righteousness or like sacrifices without Soma. Without doubt, countries and points of the compass that are without Ganga are like the firmament without the Sun, or the Earth without mountains, or the welkin without air. The entire body of creatures in the three worlds, if served with the auspicious waters of Ganga, derive a pleasure, the like of which they are incapable of deriving from any other source. He who drinks Ganga water that has been heated by the Sun's rays derives merit much greater than that which attaches to the vow of subsisting upon the wheat or grains of other corn picked up from cowdung. It cannot be said whether the two are equal or not, viz., he who performs a thousand Chandrayana rites for purifying his body and he who drinks the water of Ganga. It cannot be said whether the two are equal or not, viz., one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga. One who lives permanently by the side of Ganga is superior in merit to one who stays for ten thousand Yugas with head hanging downwards. As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in Ganga become consumed without a remnant. There is no end superior to Ganga for those creatures who with hearts afflicted by sorrow, seek to attain to ends that may dispel that sorrow of theirs. As snakes become deprived of their poison at the very sight of Garuda, even so one becomes cleansed of all one's sins at the very sight of the sacred stream of Ganga. They that are without good name and that are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of rescue, their refuge or cover. Many wretches among men who become afflicted with diverse sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world (if, notwithstanding their sins, they seek the aid of Ganga in their after-years). They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities with Vasava at their head. Those wretches among men that are destitute of humility or modesty of behaviour and that are exceedingly sinful, become righteous and good, O Brahmana, by betaking themselves to the side of Ganga. As Amrita is to the deities, as Swadha is to the Pitris, as Sudha is to the Nagas, even so is Ganga water to human beings. As children afflicted with hunger solicit their mothers for food, after the same manner do people desirous of their highest good pay court to Ganga. As the region of the self-born Brahma is said to be the foremost of all places, even so is Ganga said to be foremost of all rivers for those that desire to bathe. As the Earth and the cow are said to be the chief sustenance of the deities and other celestials, even so is Ganga the chief sustenance of all living creatures.[238] As the deities support themselves upon the Amrita that occurs in the Sun and the Moon and that is offered in diverse sacrifices, even so do human beings support themselves upon Ganga water. One besmeared with the sand taken from the shores of Ganga regards oneself as a denizen of heaven, adorned with celestial unguents. He who bears on his head the mud taken from the banks of Ganga presents an effulgent aspect equal to that of Sun himself bent on dispelling the surrounding darkness. When that wind which is moistened with the particles of Ganga-water touches one's person, it cleanses him immediately of every sin. A person afflicted by calamities and about to sink under their weight, finds all his calamities dispelled by the joy which springs up in his heart at sight of that sacred stream. By the melody of the swans and Kokas and other aquatic fowls that play on her breast, Ganga challenges the very Gandharvas and by her high banks the very mountains on the Earth. Beholding her surface teeming with swans and diverse other aquatic fowls, and having banks adorned with pasture lands with kine grazing on them. Heaven herself loses her pride. The high happiness which one enjoys by a residence on the banks of Ganga, can never be his who is residing even in heaven. I have no doubt in this that the person who is afflicted with sins perpetrated in speech and thought and overt act, becomes cleansed at the very sight of Ganga. By holding that sacred stream, touching it, and bathing in its waters, one rescues one's ancestors to the seventh generation, one's descendants to the seventh generation, as also other ancestors and descendants. By hearing of Ganga, by wishing to repair to that river, by drinking its waters, by touching its waters, and by bathing in them a person rescues both his paternal and maternal races. By seeing, touching, and drinking the waters of Ganga, or even by applauding Ganga, hundreds and thousands of sinful men become cleansed of all their sins. They who wish to make their birth, life and learning fruitful, should repair to Ganga and gratify the Pitris and the deities by offering them oblations of water. The merit that one earns by bathing in Ganga is such that the like of it is incapable of being earned through the acquisition of sons or wealth or the performance of meritorious acts. Those who, although possessed of the physical ability, do not seek to have a sight of the auspicious Ganga of sacred current, are, without doubt, to be likened to persons afflicted with congenital blindness or those that are dead or those that are destitute of the power of locomotion through palsy or lameness. What man is there that would not reverence this sacred stream that is adored by great Rishis conversant with the Present, the Past, and the Future, as also by the very deities with Indra at their head. What man is there that would not seek the protection of Ganga whose protection is sought for by forest recluses and householders, and by Yatis and Brahmacharins alike? The man of righteous conduct who, with rapt soul, thinks of Ganga at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end. That man who dwells by the side of Ganga up to the time of his death, adoring her with reverence, becomes freed from the fear of every kind of calamity, of sin, and of kings. When that highly sacred stream fell from the firmament, Maheswara held it on his head. It is that very stream which is adored in heaven.[239] The three regions, viz., (Earth, Heaven, and the nether place called Patala) are adorned by the three courses of this sacred stream. The man who uses the waters of that stream becomes certainly crowned with success. As the solar ray is to the deities in heaven, as Chandramas is to the Pitris, as the king is to human beings, even such is Ganga unto all streams.[240] One who becomes bereaved of mother or father or sons or spouses or wealth does not feel that grief which becomes one’s, when one becomes bereaved of Ganga. One does not obtain that joy through acts that lead to the region of Brahma, or through such sacrifices and rites that lead to heaven, or through children or wealth, which one obtain from a sight of Ganga.[241] The pleasures that men derive from a sight of Ganga is equal to what they derive from a sight of the full moon. That man becomes dear to Ganga who adores her with deep devotion, with mind wholly fixed upon her, with a reverence that refuses to take any other object within its sphere, with a feeling that there is nothing else to the universe worthy of similar adoration, and with a steadiness that knows no failing away. Creatures that live on Earth, in the welkin, or in Heaven, indeed, even beings that are very superior,

— should always bathe in Ganga. Verily, this is the foremost of all duties with those that are righteous. The fame of Ganga for sanctity has spread over the entire universe, since she bore all the sons of Sagara, who had been reduced to ashes, from here to Heaven.[242] Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, become cleansed of all their sins and resemble in splendour the Sun with his thousand rays. Those men of tranquil souls that have cast off their bodies in the waters of Ganga whose sanctity is as great as that of the butter and other liquids poured in sacrifices and which are capable of conferring merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very deities. Verily, Ganga, possessed of fame and vast extent and identical with the entire universe and reverenced by the deities with Indra at their head, the Munis and human beings, is competent to bestow the fruition of all their wishes upon them that are blind, them that are idiots, and them that are destitute of all things.[243] They that sought the refuge of Ganga, that protectress of all the universe, that flows in three streams, that is filled with water at once highly sacred and sweet as honey and productive of every kind of good, have succeeded in attaining to the beatitude of Heaven.[244] That mortal who dwells by the side of Ganga and beholds her every day, becomes cleansed by her sight and touch. Unto him the deities give every kind of happiness here and a high end hereafter. Ganga is regarded as competent to rescue every creature from sin and lead him to the felicity of Heaven. She is held to be identical with Prisni, the mother of Vishnu. She is identical with the Word or Speech. She is very remote, being incapable of easy attainment. She is the embodiment of auspiciousness and prosperity. She is capable of bestowing the six well-known attributes beginning with lordship or puissance. She is always inclined to extend her grace. She is the displayer of all things in the universe, and she is the high refuge of all creatures. Those who have sought her protection in this life have surely attained heaven. The fame of Ganga has spread all over the welkin, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. Mortal creatures, by using the waters of that foremost of streams, always become crowned with high success. That person who himself beholding Ganga, points her out to others, finds that Ganga rescues him from rebirth and confers Emancipation on him. Ganga held Guha, the generalissimo of the celestial forces, in her womb. She bears the most precious of all metals, viz., gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the aggregate of three, viz., Righteousness, Wealth and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of cleansing one from every sin, she has descended from the celestial region, and her current is held in high esteem by every one. Ganga is the daughter of Himavat, the spouse of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to confer the six well-known attributes beginning with lordship or puissance. Verily O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all. Truly, O monarch, Ganga is Righteousness in liquefied form. She is energy also running in a liquid form over the Earth. She is endued with the splendour or puissance that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen performing their ablutions in her waters. Falling from Heaven, she was held by Siva on his head. The very mother of the heavens, she has sprung from the highest mountain for running over the plains and conferring the most precious benefits on all creatures of the Earth. She is the highest cause of all things; she is perfectly stainless. She is as subtile as Brahma. She affords the best bed for the dying. She leads creatures very quickly to heaven. She bears away a large volume of water. She bestows great fame on all. She is the protectress of the universe.[245] She is identical with every form. She is very much coveted by persons crowned with success. Verily, Ganga is the path to Heaven of those that have bathed in her current.[246] The Brahmanas hold Ganga as equalling the Earth in forgiveness, and in the protection and upholding of those that live by her; further, as equalling Fire and Surya in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours unto the regenerate class.[247] Those men who, in this life, even mentally seek with their whole souls that sacred stream which is praised by the Rishis, which has issued out of the feet of Vishnu, which is very ancient, and which is exceedingly sacred, succeed in repairing to the regions of Brahman. Fully convinced that children and other possessions, as also regions possessed by every kind of felicity, are transitory or liable to destruction, men of subdued souls, who are desirous of attaining to that everlasting station which is identical with Brahma, always pay their adorations to Ganga with that reverence and love which are due from a son to mother. The men of cleansed soul who is desirous of achieving success should seek the protection of Ganga who is like a cow that yields Amrita instead of ordinary milk, who is prosperity's self, who is possessed of omniscience, who exists for the entire universe of creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous persons, who is immeasurable in puissance and energy, and who charms the heart of Brahma himself. Having, with austere penances, gratified all the deities with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Repairing unto her, men always succeed in freeing themselves from every kind of fear both here and hereafter. Observing with the aid of intelligence, I have mentioned to thee only a small part of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her puissance and sanctity. One may, by putting forth one's best powers, count the stones that occur in the mountains of Meru or measure the waters that occur in the ocean, but one cannot count all the merits which belong to the waters of Ganga. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word and deed, reverence them with faith and devotion. In consequence of thy having listened to those merits which I have recited, thou art sure to fill all the three regions with fame and attain to a measure of success that is very large and that is difficult of being attained to by any other person. Verily, thou shalt, soon after that, sport in joy many a region of great felicity created by Ganga herself for those that reverence her. Ganga always extends her grace unto those that are devoted to her with humbleness of heart. She unites those that are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire thy heart and mine with such attributes as are fraught with righteousness'.

"'Bhishma continued, "The learned ascetic endued with high intelligence and great illumination, and crowned with success, having in this manner discoursed unto that poor Brahmana in the observance of the Sila vow, on the subjects of the infinite merits of Ganga, then ascended the firmament. The Brahmana in the observance of Sila vow, awakened by the words of that ascetic crowned with success, duly worshipped Ganga and attained to high success. Do thou also, O son of Kunti, seek Ganga with great devotion, for thou shalt then, as the reward thereof, attain to high and excellent success."'

"Vaisampayana continued, 'Hearing this discourse from Bhishma that was fraught with the praise of Ganga, Yudhishthira with his brothers became filled with great delight. That person who recites or hears recited this sacred discourse fraught with the praise of Ganga, becomes cleansed of every sin.'"

SECTION XXVII

“‘Yudhishthira said, “Thou O grandsire, art endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with diverse kinds of excellent attributes, and also with years. Thou art distinguished above others by intelligence and wisdom and penances. I shall, therefore, O thou that art the foremost of all righteous men, desire to address enquiries to thee respecting Righteousness. There is not another man, O king, in all the worlds, who is worthier of being questioned on such subjects. O best of kings, how may one, if he happens to be a Kshatriya or a Vaisya or a Sudra, succeed in acquiring the status of a Brahmana? It behoveth thee to tell me the means. Is it by penances the most austere, or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds in acquiring the status of a Brahmana? Do tell me this, O grandsire!”

“‘Bhishma said, “The status of a Brahmana, O Yudhishthira, is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures. Travelling through innumerable orders of existence, by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana. In this connection is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass. Once on a time a Brahmana obtained a son who, though procreated by a person belonging to a different order, had, however, the rites of infancy and youth performed in pursuance of the ordinances laid down for Brahmanas. The child was called by the name of Matanga and was possessed of every accomplishment. His father, desiring to perform a sacrifice, ordered him, O scorcher of foes, to collect the articles required for the act. Having received the command of his father, he set out for the purpose, riding on a car of great speed, drawn by an ass. It so happened that the ass yoked unto that car was of tender years. Instead therefore, of obeying the reins, the animal bore away the car to the vicinity of its dam, viz., the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike repeatedly the animal with his goad on its nose. Beholding those marks of violence on her child's nose, the she-ass, full of affection for him, said— 'Do not grieve, O child, for his treatment. A Chandala it is that is driving thee. There is no severity in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he chastise any creature so cruelly? This fellow, however, is of sinful deeds. He hath no compassion to show unto even a creature of such tender years as thou. He is simply proving the order of his birth by conducting himself in this way. The nature which he hath derived from his sire forbids the rise of those sentiments of pity and kindness that are natural to the Brahmana.' Hearing these harsh words of the she-ass, Matanga quickly came down from the car and addressing the she-ass, said,— 'Tell me, O blessed dame, by what fault is my mother stained? How dost thou know that I am a Chandala? Do thou answer me without delay. How, indeed, dost thou know that I am a Chandala? How has my status as a Brahmana been lost? O thou of great wisdom, tell me all this in detail, from beginning to end.'

"'"The she-ass said, 'Begotten thou wert, upon a Brahmana woman excited with desire, by a Sudra following the profession of a barber. Thou art, therefore, a Chandala by birth. The status of Brahmana thou hast not at all.'"

"'Brahmana continued, 'Thus addressed by the she-ass, Matanga retraced his way homewards. Seeing him return, his father said,— 'I had employed thee in the difficult task of gathering the requisites of my intended sacrifice. Why hast thou come back without having accomplished thy charge? Is it the case that all is not right with thee?'

"'"Matanga said, 'How can he who belongs to no definite order of birth, or to an order that is very low be regarded as all right and happy? How, O father, can that person be happy whose mother is stained? O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a

Brahmani woman by a Sudra. I shall, for this reason, undergo the severest penances.' — Having said these words to his father, and firmly resolved upon what he had said he proceeded to the great forest and began to undergo the austerest of penances. Setting himself to the performance of those penances for the purpose of happily acquiring the status of a Brahmana, Matanga began to scorch the very deities by the severity of his asceticism. Unto him thus engaged in penances, the chief of the celestials, viz., Indra, appeared and said,— 'Why, O Matanga, dost thou pass thy time in such grief, abstaining from all kinds of human enjoyments? I shall give thee boons. Do thou name the boons thou desirest. Do not delay, but tell me what is in thy breast. Even if that be unattainable, I shall yet bestow it on thee.'

"""Matanga said, 'Desirous of attaining to the status of Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon solicited by me.'"

"'Bhishma continued, "Hearing these words of his, Purandara said unto him, 'The status of a Brahmana, O Matanga, which thou desirest to acquire is really unattainable by thee. It is true, thou desirest to acquire it, but then it is incapable of acquisition by persons begotten on uncleansed souls. O thou of foolish understanding, thou art sure to meet with destruction if thou persistest in this pursuit. Desist, therefore, from this vain endeavour without any delay. This object of thy desire, viz., the status of a Brahmana, which is the foremost of everything, is incapable of being won by penances. Therefore, by coveting that foremost status, thou wilt incur sure destruction. One born as a Chandala can never attain to that status which is regarded as the most sacred among the deities and Asuras and human beings!'"'"

SECTION XXVIII

“‘Bhishma said, “Thus addressed by Indra, Matanga of restrained vows and well regulated soul, (without hearkening to the counsels of the chief of the celestials), stood for a hundred years on one foot, O thou of unfading glory. Sakra of great fame once more appeared before him and addressing him, said,—‘The status of a Brahmana, O child, is unattainable. Although thou covetest it, it is impossible for thee to obtain it. O Matanga, by coveting that very high status thou art sure to be destroyed. Do not, O son, betray such rashness. This cannot be a righteous path for thee to follow. O thou of foolish understanding, it is impossible for thee to obtain it in this world. Verily, by coveting that which is unattainable, thou art sure to meet with destruction in no time. I am repeatedly forbidding thee. By striving, however, to attain that high status by the aid of thy penances, notwithstanding my repeated admonition, thou art sure to meet with destruction. From the order of brute life one attains to the status of humanity. If born as human being, he is sure to take birth as a Pukkasa or a Chandala. Verily, one having taken birth in that sinful order of existence, viz., Pukkasa, one, O Matanga, has to wander in it for a very long time. Passing a period of one thousand years in that order, one attains next to the status of a Sudra. In the Sudra order, again, one has to wander for a long time. After thirty thousand years one acquire the status of a Vaisya. There, in that order, one has to pass a very long period. After a time that is sixty times longer than what has been stated as the period of Sudra existence, one becomes a person of the fighting order. In the Kshatriya order one has to pass a very long time. After a time that is measured by multiplying the period last referred to by sixty, one becomes born as a fallen Brahmana. In this order one has to wander for a long period. After a time measured by multiplying the period last named by two hundred, one becomes born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by three hundred, one takes birth in the race of a Brahmana that is given to the recitation of the Gayatri and other sacred Mantras. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one takes birth in the race of such a Brahmana as is conversant with the entire Vedas and the scriptures. There, in that order, one has to wander for a very long period. While wandering in that status of existence, joy and grief, desire and aversion, vanity and evil speech, seek to enter into him and make a wretch of him. If he succeeds in subjugating those foes, he then attains a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high status like a person falling down on the ground from the high top of a palmyra tree. Knowing this for certain, O Matanga, I say unto thee, do thou name some other boon, for the status of a Brahmana is incapable of being attained by thee (that hast been born as a Chandala)!’”“

SECTION XXIX

“‘Bhishma said, “Thus advised by Indra, Matanga, observant of vows, refused to hear what he was bid. On the other hand, with regulated vows and cleansed soul, he practised austere penances by standing on one foot for a thousand years, and was deeply engaged in Yoga-meditation. After a thousand years had passed away, Sakra once more came to see him. Indeed, the slayer of Vala and Vritra said unto him the same words.

“‘“Matanga said, ‘I have passed these thousand years, standing on one foot, in deep meditation, observing of the vow of Brahmacharyya. Why is it that I have not yet succeeded in acquiring the status of a Brahmana?’

“‘“Sakra said, ‘One born on a Chandala cannot, by any means acquire the status of a Brahmana. Do thou, therefore name some boon so that all this labour of thine may not prove fruitless.’ — Thus addressed by the chief of the celestials, Matanga became filled with grief. He repaired to Prayaga, and passed there a hundred years, standing all the while on his toes. In consequence of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. Indeed, it has been heard by us that the righteous-souled Matanga, while practising those austerities at Gaya, dropped down on the ground from sheer exhaustion. The lord and giver of boons, engaged in the good of all creatures, viz., Vasava beholding him falling down, quickly came to that spot and held him fast.

“‘“Sakra said, ‘It seems, O Matanga, that the status of a Brahmana which thou seekest is ill-suited to thee. That status is incapable of being attained by thee. Verily, in thy case, it is surrounded by many dangers. A person by worshipping a Brahmana obtains happiness; while by abstaining from such worship, he obtains grief and misery. The Brahmana is, with respect to all creatures, the giver of what they prize or covet and the protector of what they already have. It is through the Brahmanas that the Pitris and the deities become gratified. The Brahmana, O Matanga, is said to be foremost of all created Beings. The Brahmana grants all objects that are desired and in the way they are desired.[248] Wandering through innumerable orders of Being and undergoing repeated rebirths, one succeeds in some subsequent birth in acquiring the status of a Brahmana. That status is really incapable of being obtained by persons of uncleansed souls. Do thou, therefore, give up the idea. Do thou name some other boon. The particular boon which thou seekest is incapable of being granted to thee.'

"""Matanga said, 'Afflicted as I am with grief, why, O Sakra, dost thou afflict me further (with such speeches as these)? Thou art striking one that is already dead, by this behaviour. I do not pity thee for having acquired the status of a Brahmana thou now failest to retain it (for thou hast no compassion to show for one like me). O thou of a hundred sacrifices, the status of a Brahmana as thou sayest be really unattainable by any of the three other orders, yet, men that have succeeded in acquiring (through natural means) that high status do not adhere to it (for what sins do not even Brahmanas commit). Those who having acquired the status of a Brahmana that, like affluence, is so difficult to acquire, do not seek to keep it up (by practising the necessary duties), must be regarded to be the lowest of wretches in this world. Indeed, they are the most sinful of all creatures. Without doubt, the status of a Brahmana is exceedingly difficult to attain, and once being attained, it is difficult to maintain it. It is capable of dispelling every kind of grief. Alas, having attained to it, men do not always seek to keep it up (by practising righteousness and the other duties that attach to it). When even such persons are regarded as Brahmanas why is it that I, who am contented with my own self, who am above all couples of opposites, who am dissociated from all worldly objects, who am observant of the duty of compassion towards all creatures and of self-restraint of conduct, should not be regarded as deserving of that status.[249] How unfortunate I am, O Purandara, that through the fault of my mother I have been reduced to this condition, although I am not unrighteous in my behaviour? Without doubt, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, notwithstanding these persistent efforts of mine, the object, upon the acquisition of which I have set my heart. When such is the case, O righteous one, it behoves thee to grant me some other boon if, indeed, I have become worthy of thy grace or if I have a little of merit.'"

"'Bhishma continued, "The slayer of Vala and Vritra then said unto him,—'Do thou name the boon.' — Thus urged by the great Indra, Matanga said the following words:

"""Matanga said, 'Let me be possessed of the power of assuming any form at will, and journeying through the skies and let me enjoy whatever pleasures I may set my heart upon. And let me also have the willing adorations of both Brahmanas and Kshatriyas. I bow to thee by bending my head, O god. It behoveth thee to do that also by which my fame, O Purandara, may live for ever in the world.'

"""Sakra said, 'Thou shalt be celebrated as the deity of a particular measure of verse and thou shalt obtain the worship of all women. Thy fame, O son, shall become unrivalled in the three worlds.' — Having granted him these boons, Vasava disappeared there and then. Matanga also, casting off his life-breaths, attained to a high place. Thou mayst thus see, O Bharata, that the status of a Brahmana is very high. That status is incapable of being acquired here (except in the natural way of birth) as said by the great Indra himself."""

SECTION XXX

“‘Yudhishthira said, “I have heard this great narrative, O perpetuator of Kuru’s race. Thou, O foremost of eloquent men, hast said that the status of a Brahmana is exceedingly difficult of acquisition. It is heard, however, that in former times the status of a Brahmana had been acquired by Viswamitra. Thou, however, O best of men, tellest us that status is incapable of being acquired. I have also heard that king Vitahavya in ancient times succeeded in obtaining the status of a Brahmana. I desire to hear, O puissant son of Ganga, the story of Vitahavya’s promotion. By what acts did that best of kings succeed in acquiring the status of a Brahmana? Was it through some boon (obtained from some one of great puissance) or was it through the virtue of penances? It behoveth thee to tell me everything.”

“‘Bhishma said, “Hear, O monarch, how the royal sage Vitahavya of great celebrity succeeded in ancient times in acquiring the status of a Brahmana that is so difficult to attain and that is held in such high reverence by all the world. While the high-souled Manu in days of yore was employed in righteously ruling his subjects, he obtained a son of righteous soul who became celebrated under the name of Saryati. In Saryati’s race, O monarch, two kings took their birth, viz., Haihaya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings. Haihaya, O monarch, had ten wives. Upon them he begot, O Bharata, a century of sons all of whom were highly inclined to fighting. All of them resembled one another in features and prowess. All of them were endued with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly. In Kasi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he was known by the name of Haryyaswa. The sons of king

Haihaya, O chief of men (who was otherwise known by the name of Vitahavya), invaded the kingdom of Kasi and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyaswa and also slew him in it. Having slain king Haryyaswa in this way, the sons of Haihaya, those great car-warriors, fearlessly went back to their own delightful city in the country of the Vatsas. Meanwhile Haryyaswa's son Sudeva, who looked like a deity in splendour and who was a second god of righteousness, was installed on the throne of Kasi as its ruler. The delighter of Kasi, that righteous-souled prince ruled his kingdom for some time, when the hundred sons of Vitahavya once more invaded his dominions and defeated him in battle. Having vanquished king Sudeva thus, the victors returned to their own city. After that Divodasa, the son of Sudeva, became installed on the throne of Kasi as its ruler. Realising the prowess of those high-souled princes, viz., the sons of Vitahavya, king Divodasa, endued with great energy, rebuilt and fortified the city of Baranasi at the command of Indra. The territories of Divodasa were full of Brahmanas and Kshatriyas, and abounded with Vaisyas and Sudras. And they teemed with articles and provisions of every kind, and were adorned with shops and marts swelling with prosperity. Those territories, O best of kings, stretched northwards from the banks of Ganga to the southern banks of Gomati, and resembled a second Amravati (the city of Indra). The Haihayas once again, O Bharata, attacked that tiger among kings, as he ruled his kingdom. The mighty king Divodasa endued with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties proved so fierce as to resemble the encounter in days of old between the deities and the Asuras. King Divodasa fought the enemy for a thousand days at the end of which, having lost a number of followers and animals, he became exceedingly distressed.[250] King Divodasa, O monarch, having lost his army and seeing his treasury exhausted, left his capital and fled away. Repairing to the delightful retreat of Bhardwaja endued with great wisdom the king, O chastiser of foes joining his hands in reverence, sought the Rishi's protection. Beholding King Divodasa before him, the eldest son of Vrihaspati, viz., Bharadwaja of excellent conduct, who was the monarch's priest, said unto him, ‘What is the reason of thy coming here? Tell me everything, O king. I shall do that which is agreeable to thee, without any scruple.’

“‘“The king said, ‘O holy one, the sons of Vitahavya have slain all the children and men of my house. I only have escaped with life, totally discomfited by the foe. I seek thy protection. It behoveth thee, O holy one, to protect me with such affection as thou hast for a disciple. Those princes of sinful deeds have slaughtered my whole race, leaving myself only alive.’”

“‘Bhishma continued, “Unto him who pleaded so piteously, Bharadwaja of great energy said, ‘Do not fear! Do not fear! O son of Sudeva, let thy fears be dispelled. I shall perform a sacrifice, O monarch, in order that thou mayst have a son through whom thou shalt be able to smite thousands upon thousands of Vitahavya’s party.’ After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa. As the result thereof, unto Divodasa was born a son named Pratarddana. Immediately on his birth he grew up like a boy of full three and ten years and quickly mastered the entire Vedas and the whole of arms. Aided by his Yoga powers, Bharadwaja of great intelligence had entered into the prince. Indeed, collecting all the energy that occurs in the object of the universe, Bharadwaja put them together in the body of prince Pratarddana. Put on shining mail on his person and armed with the bow, Pratarddana, his praises sung by bards and the celestial Rishis, shone resplendent like the risen star of day. Mounted on his car and with the scimitar tied to his belt, he shone like a blazing fire. With scimitar and shield and whirling his shield as he went, he proceeded to the presence of his sire. Beholding the prince, the son of Sudeva, viz., king Divodasa, became filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already slain. Divodasa then installed his son Pratarddana as Yuvaraja, and regarding himself crowned with success became exceedingly happy. After this, the old king commanded that chastiser of foes, viz., prince Pratarddana to march against the sons of Vitahavya and slay them in battle. Endued with great powers, Pratarddana, that subjugator of hostile cities speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas. Hearing the clatter produced by the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city. Issuing out of their capital, those tigers among men, viz., the sons of Vitahavya, who were all skilful warriors cased in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows. Encompassing him with innumerable cars, O Yudhisthira, the Vitahavyas poured upon Pratarddana showers of weapons of various kinds like clouds pouring torrents of rain on the breast of Himavat. Baffling their weapons with his own, prince Pratarddana endued with mighty energy slew them all with his shafts that resembled the lighting fire of Indra. Their heads struck off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya fell down with blood-dyed bodies like Kinsuka trees felled by woodmen with their axes on every side. After all his warriors and sons had fallen in battle, king Vitahavya fled away from his capital to the retreat of Bhrigu. Indeed, arrived there, the royal fugitive sought the protection of Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection. Pratarddana followed in the footsteps of Vitahavya. Arrived at the Rishi's retreat, the son of Divodasa said in a loud voice.— 'Ho, listen ye disciples of the high souled Bhrigu that may happen to be present, I wish to see the sage. Go and inform him of this. Recognising that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his retreat and worshipped that best of kings according to due rites. Addressing him then, the Rishi said, — Tell me, O king, what is thy business.' The king, at this, informed the Rishi of the reason of his presence.'

"""The king said, 'King Vitahavya has come here, O Brahmana. Do thou give him up. His sons, O Brahmana, had destroyed my race. They had laid waste the territories and the wealth of the kingdom of Kasi. Hundred sons, however, of this king proud of his might, have all been slain by me. By slaying that king himself I shall today pay off the debt I owe to my father.' Unto him that foremost of righteous men, viz., the Rishi Bhrigu, penetrated with compassion, replied by saying,— 'There is no Kshatriya in this retreat. They that are here are all Brahmanas.' Hearing these words of Bhrigu that must accord he thought with truth, Pratarddana touched the Rishi's feet slowly and, filled with delight, said, — 'By this, O holy one, I am without doubt, crowned with success, since this king becomes abandoned by the very order of his birth in consequence of my prowess. Give me thy permission, O Brahmana, to leave thee, and let me solicit thee to pray for my welfare. This king, O founder of the race that goes by the name, has been compelled to leave of the very community of his birth, in consequence of my might. Dismissed by the Rishi Bhrigu, king Pratarddana then departed from that retreat, having even as a snake vomits forth its real poison and repaired to the place he had come from. Meanwhile, king Vitahavya attained to the status of a Brahmana sage by virtue of the words only of Bhrigu. And he acquired also a complete mastery over all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra. Once on a time the Daityas afflicted him much, believing him to be none else than Indra. With regard to that high-souled Rishi, one foremost of Srutis in the Richs goes like this viz., He with whom Gritsamada stays, O Brahmana, is held in high respect by all Brahmanas. Endued with great intelligence, Gritsamada become a regenerate Rishi in the observance of Brahmacharyya. Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya. Vihavya had a son of his loins who was named Vitatya and Vitatya had a son of name Satya. Satya had a son of name Santa. Santa had a son, viz., the Rishi Sravas. Sravas begot a son named Tama. Tama begot a son named Prakasa, who was a very superior Brahmana. Prakasa had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a complete master of all the Vedas and their branches. Pramati begot upon the Apsara Ghritachi a son who was named Ruru. Ruru begot a son upon his spouse Pramadvara. That son was the regenerate Rishi Sunaka. Sunaka begot a son who is named Saunaka. It was even thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, obtained the status of a Brahmana, O chief of Kshatriyas, through the grace of Bhrigu. I have also told thee the genealogy of the race that sprung from Gritsamada. What else wouldst thou ask?’”’“

SECTION XXXI

“‘Yudhishthira said, “What men, O chief of Bharata’s race, are worthy of reverent homage in the three worlds? Tell me this in detail verily. I am never satiated with hearing thee discourse on these topics.”

“‘Bhishma said, “In this connection is cited the old narrative of the discourse between Narada and Vasudeva. Beholding Narada on one occasion worshipping many foremost of Brahmanas with joined hands, Kesava addressed him saying, ‘Whom dost thou worship? Whom amongst these Brahmanas, O holy one dost thou worship with so great reverence? If it is a matter that I can hear of, I then wish to hear it. Do, O foremost of righteous men, tell me this!’[251]

“‘“Narada said, ‘Hear, O Govinda, as to who those are whom I am worshipping, O grinder of foes. Who else is there in this world that so much deserves to hear this? I worship the Brahmanas, O puissant one, who constantly worship Varuna and Vayu and Aditya and Parjanya and the deity of Fire, and Sthanu and Skanda and Lakshmi and Vishnu and the Brahmanas, and the lord of speech, and Chandramas, and the Waters and Earth and the goddess Saraswati. O tiger of Vrishni’s race, I always worship those Brahmanas that are endued with penances, that are conversant with the Vedas, that are always devoted to Vedic study, and that are possessed of high worth. O puissant one, I bow down my head unto those persons who are freed from boastfulness, who discharge, with an empty stomach, the rites in honour of the deities, who are always contented with what they have and who are endued with forgiveness. I worship them, O Yadava, that are performers of sacrifices, that are of a forgiving disposition, and self restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and kine unto good Brahmanas.[252] I bow unto them, O Yadava, that are devoted to the observance of penances, that dwell in forests, that subsist upon fruits and roots, that never store anything for the morrow, and that are observant of all the acts and rites laid down in the scriptures. I bow unto them, O Yadava, that feed and cherish their servants, that are always hospitable to guests, and that eat only the remnants of what is offered to the deities. I worship them that have become irresistible by studying the Vedas, that are eloquent in discoursing on the scriptures, that are observant of the vow of Brahmacharyya, and that are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples. I worship them that are endued with compassion towards all creatures, and that study the Vedas till noon (i.e. till their backs are heated by the sun). I bow unto them, O Yadava, that strive to obtain the grace of their preceptors, that labour in the acquisition of their Vedas, that are firm in the observance of vows, that wait, with dutiful obedience, upon their preceptors and seniors, and that are free from malice and envy. I bow unto them, O Yadava, that are observant of excellent vows, that practice taciturnity, that have knowledge of Brahman, that are firm in truth, that are givers of libations of clarified butter and oblations of meat. I bow to them, O Yadava, that subsist upon eleemosynary alms, that are emaciated for want of adequate food and drink, that have lived in the abodes of their preceptors, that are averse to and destitute of all enjoyments, and that are poor in the goods of this Earth. I bow unto them, O Yadava, that have no affection for things of this Earth, that have no quarrels to wage with others, that do not clothe themselves, that have no wants, that have become irresistible through the acquisition of the Vedas, that are eloquent in the exposition of righteousness, and that are utterers of Brahma. I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are self-restrained, and that are peaceful in their behaviour. I bow unto them, O Yadava, that are devoted to the worship of deities and guests, that are observant of the domestic mode of life, and that follow the practice of pigeons in the matter of their subsistence.[253] I always bow unto those persons whose aggregate of three exists, without being weakened, in all their acts, and who are observant of truth and righteous behaviour.[254] I bow unto them, O Kesava, that are conversant with Brahma, that are endued with knowledge of the Vedas, that are attentive to the aggregate of three, that are free from cupidity, and that are righteous in their behaviour. I bow unto them, O Madhava, that subsist upon water only, or upon air alone, or upon the remnants of the food that is offered to deities and guests, and that are observant of diverse kinds of excellent vows. I always worship them that have no spouses (in consequence of the vow of celibacy they observe), that have spouses and the domestic fire (in consequence of the domestic mode of life they lead), that are the refuge of the Vedas, and that are the refuge of all creatures in the universe (in consequence of the compassion they feel towards them). I always bow unto those Rishis, O Krishna, that are the creators of the universe, that are the elders of the universe, that are the eldest members of the race or the family, that are dispellers of the darkness of ignorance, and that are the best of all persons in the universe (for righteousness of behaviour and knowledge of the scriptures). For these reasons, do thou also, O scion of Vrishni's race, worship every day those regenerate persons of whom I speak. Deserving as they are of reverent worship, they will when worshipped, confer happiness on thee, O sinless one. Those persons of whom I speak are always givers of happiness in this world as well as in the next. Reverenced by all, they move about in this world, and if worshipped by thee are sure to grant thee happiness. They who are hospitable to all persons that come unto them as guests, and who are always devoted to Brahmanas and kine, as also to truth (in speech and behaviour), succeed in crossing all calamities and obstacles. They who are always devoted to peacefulness of behaviour, as also they who are freed from malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and obstacles. They who bow unto all the deities (without showing a preference for any and thereby proving their tolerance), they who betake themselves to one Veda as their refuge, they who are possessed of faith and are self-restrained, succeed in crossing all calamities and obstacles. They who worship the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and obstacles. They who are engaged in the practice of penances, they who are always observant of the vow of celibacy, and they whose souls have been cleansed by penances, succeed in crossing all calamities and obstacles. They who are devoted to the worship of the deities and guests and dependants, as also of the Pitris, and they who eat the remnant of the food that is offered to deities, Pitris, guests and dependants, succeed in crossing all calamities and obstacles. They who, having ignited the domestic fire, duly keep it burning and worship it with reverence and they who have duly poured libations (to the deities) in Soma-sacrifices, succeed in crossing all calamities and obstacles. They who behave as they should towards their mothers and fathers and preceptors and other seniors even as thou, O tiger among the Vrishnis, dost behave, succeed in crossing all calamities and obstacles.’ — Having said these words, the celestial Rishi ceased speaking.”’

“‘Bhishma continued, “For these reasons, do thou also, O son of Kunti, always worship with reverence the deities, the Pitris, the Brahmanas, and guests arrived at thy mansion and as the consequence of such conduct thou art sure to attain to a desirable end!”’“

SECTION XXXII

“‘YUDHISHTHIRA SAID,— “O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, I desire to hear thee discourse on topics connected with duty and righteousness. Tell me truly, O chief of Bharata’s race, what the merits are of those persons that grant protection to living creatures of the four orders when these pray for protection.”

“‘Bhishma said, “O Dharma’s son of great wisdom and widespread fame, listen to this old history touching the great merit of granting protection to others when protection is humbly sought. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha. The pure-souled monarch, beholding the pigeon take refuge in his lap from fear, comforted him, saying, ‘Be comforted, O bird; do not fear. Whence hast thou taken such great fright? What hast thou done and where hast thou done it in consequence of which thou hast lost thy senses in fear and art more dead than alive? Thy colour, beautiful bird, is such as to resemble that which adorns a fresh-blown lotus of the blue variety. Thy eyes are of the hue of the pomegranate or the Asoka flower. Do not fear. I bid thee, be comforted. When thou hast sought refuge with me, know that no one will have the courage to even think of seizing thee, — thee that hast such a protector to take care of thy person. I shall for thy sake, give up today the very kingdom of the Kasi and, if need be, my life too. Be comforted, therefore, and let no fear be thine, O pigeon.’

“‘“The hawk said, ‘This bird has been ordained to be my food. It behoves thee not, O king, to protect him from me. I have outcoursed this bird and have got him. Verily, with great effort have I got at him at last. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of gratifying me greatly. Do not, O king, place thyself between him and me in this way. Fierce is the thirst that is afflicting me, and hunger is gnawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer. I pursued him as my prey. Behold, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. It behoves thee not, O king, to protect him from me. In the exercise of that power which properly belongs to thee, thou art, indeed competent to interfere in protecting human beings when they are sought to be destroyed by human beings. Thou canst not, however, be admitted to have any power over a sky-ranging bird afflicted with thirst. Thy power may extend over thy enemies, thy servants, thy relatives, the disputes that take place between thy subjects. Indeed, it may extend over every part of thy dominions and over also thy own senses. Thy power, however, does not extend over the welkin. Displaying thy prowess over such foes as act against thy wishes, thou mayst establish thy rule over them. Thy rule, however, does not extend over the birds that range the sky. Indeed, if thou hast been desirous of earning merit (by protecting this pigeon), it is thy duty to look at me also (and do what is proper for enabling me to appease my hunger and save my life)!'"

"'Bhishma continued, "Hearing these words of the hawk, the royal sage became filled with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied unto him saying the following words.

""'The king said, 'Let a bovine bull or boar or deer or buffalo be dressed today for thy sake. Do thou appease thy hunger on such food today. Never to desert one that has sought my protection in my firm vow. Behold, O bird, this bird does not leave my lap!'

""'The hawk said, 'I do not, O monarch, eat the flesh of the boar or the ox or of any of the diverse kinds of fowl. What need have I of food of this or that kind? My concern is with that food which has been eternally ordained for beings of my order. Hawks feed on pigeons, — this is the eternal ordinance. O sinless

Usinara, if thou feelest such affection for this pigeon, do thou then give me flesh from thy own body, of weight equal to that of this pigeon.’

“““The king said, ‘Great is the favour thou showiest me today by speaking to me in this strain. Yes, I shall do what thou biddest.’ Having said this, that best of monarchs began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the spouses of king, adorned with jewels and gems, hearing what was taking place, uttered exclamations of woe and came out, stricken with grief. In consequence of those cries of the ladies, as also of the ministers and servants, a noise deep as the roar of the clouds arose in the palace. The sky that had been very clear became enveloped with thick clouds on every side. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his flanks from the arms, and from his thighs, and quickly filled one of the scales for weighing it against the pigeon. In spite of all that, the pigeon continued to weigh heavier. When at last the king became a skeleton of bones, without any flesh, and covered with blood, he desired to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off. At that time, the three worlds, with Indra at their head, came to that spot for beholding him. Celestial kettle-drums and diverse drums were struck and played upon by invisible beings belonging to the firmament. King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of delicious fragrance and touch, were also showered upon him copiously and repeatedly. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandsire Brahma. The king then ascended a celestial car that surpassed (in grandeur and beauty) a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli. Through the merit of his act, the royal sage Sivi proceeded to eternal Heaven. Do thou also, O Yudhishthira, act in the same way towards those that seek thy protection. He who protects those that are devoted to him, those that are attached to him from love and affection, and those that depend upon him, and who has compassion for all creatures, succeeds in attaining to great felicity hereafter. That king who is of righteous behaviour and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward. The royal sage Sivi of pure soul and endued with great wisdom and unbaffled prowess, that ruler of the kingdom of Kasi, became celebrated over the three worlds for his deeds of righteousness. Anybody who would protect in the same way a seeker for protection, would certainly attain (like Sivi himself) to the same happy end, O best of the Bharatas. He who recites this history of the royal sage Vrishadarbha is sure to become cleansed of every sin, and the person who hears this history recited by another is sure to attain to the same result.”’“

SECTION XXXIII

“‘Yudhishthira said, “Which act, O grandsire, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?”

“‘Bhishma said, “Even this viz., the worship of the Brahmanas, is the foremost of all those acts, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of obtaining great happiness. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata’s race. The king should always worship with reverence all righteous Brahmanas possessed of Vedic lore.[255] The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brahmanas possessed of great learning who may dwell in his city or provinces. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children. The king should worship with greater reverence those amongst the Brahmanas that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty. Such individuals are worthy of adoration. Unto such the king should bow his head. Verily, they should be honoured, even as one honours one’s sires and grandsires. Upon them depends the course of conduct followed by men, even as the existence of all creatures depends upon Vasava. Of prowess incapable of being baffled and endued with great energy, such men, if enraged, are capable of consuming the entire kingdom to ashes by only fiat of their will, or by acts of incantation, or by other means (derived from the power of penance). I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the farthest end of the universe. When angry, their glances fall upon men and things like a blazing flame of fire upon a forest. The most courageous men are struck with fear at their mein. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the firmament cleared of clouds and darkness. Some amongst them are of fierce dispositions (like Durvasas and others of that stamp). Some are as mild and soft in disposition as cotton (like Gautama and others). Some amongst them are very cunning (like Agastya who devoured the Asura Vatapi, and Rishis of that class). Some amongst them are devoted to the practice of penances. Some amongst them are employed in agricultural pursuits (like the preceptor of Uddalaka). Some amongst them are engaged in the keep of kine (as Upamanyu while attending his preceptor). Some amongst them live upon eleemosynary alms. Some amongst them are even thieves (like Valmiki in his early years and Viswamitra during a famine). Some amongst them are fond of fomenting quarrels and disputes (like Narada). Some, again, amongst them are actors and dancers (like Bharata). Some amongst them are competent to achieve all feats, ordinary and extraordinary (like Agastya drinking up the entire ocean, as if it were a palmful of water). The Brahmanas, O chief of Bharata's race are of diverse aspects and behaviour. One should always utter the praises of the Brahmanas who are conversant with all duties, who are righteous of behaviour, who are devoted to diverse kinds of act, and who are seen to derive their sustenance from diverse kinds of occupations.[256] The Brahmanas, O ruler of men, who are highly blessed, are elder in respect of their origin than the Pitris, the deities, human beings (belonging to the three other orders), the Snakes and the Rakshasas. These regenerate persons are incapable of being vanquished by the deities or the Pitris, or the Gandharvas or the Rakshasas, or the Asuras or the Pisachas. The Brahmanas are competent to make him a deity that is not a deity. They can, again, divest one that is a deity of his status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall whom they do not love or like. I tell thee truly, O king, that those foolish persons, without doubt, meet with destruction who calumniate the Brahmanas and utter their dispraise. Skilled in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy the Brahmanas, O king, always become angry with those that seek to injure others. That man whom the Brahmanas praise succeeds in growing in prosperity. That man who is censured and is cast off by the Brahmanas soon meets with discomfiture. It is in consequence of the absence of Brahmanas from among them that the Sakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into the status of Sudras. The Dravidas, the Kalingas, the Pulandas, the Usinaras, the Kolisarpas, the Mahishakas and other Kshatriyas, have, in consequence of the absence of Brahmanas from among their midst, become degraded into Sudras. Defeat at their hands is preferable to victory over them, O foremost of victorious persons. One slaying all other living creatures in the world does not incur a sin so heinous as that of slaying a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin. One should never utter the dispraise or calumny of the Brahmanas. Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that spot (for avoiding both the utterer and his words). That man has not as yet been born in this world or will not take birth here, who has been or will be able to pass his life in happiness after quarrelling with the Brahmanas. One cannot seize the wind with one's hands. One cannot touch the moon with one's hand. One cannot support the Earth on one's arms. After the same manner, O king, one is not able to vanquish the Brahmanas in this world.”’“

SECTION XXXIV

“‘Bhishma said, “One should always offer the most reverent worship unto the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others. They, O king, should always be cherished and protected as one cherishes and protects one’s own sires and grandsires, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment, as also with such things as they may desire. The peace and happiness of the kingdom flow from such respect shown to the Brahmanas even as the peace and happiness of all living creatures flow from Vasava, the chief of the celestials. Let Brahmanas of pure behaviour and Brahma-effulgence be born in a kingdom. Kshatriyas also that are splendid car-warriors and that are capable of scorching all foes, should be desired (amongst those that settle in a kingdom). This was said unto me by Narada. There is nothing higher, O king, than this, viz., the act of causing a Brahmana possessed of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, to take up his residence in one’s mansion. Such an act is productive of every kind of blessing. The sacrificial offerings given unto Brahmanas reach the very deities who accept them. Brahmanas are the sires of all creatures. There is nothing higher than a Brahmana. Aditya, Chandramas, Wind, Water, Earth, Sky and the points of the compass, all enter the body of the Brahmana and take what the Brahmana eats.[257] In that house where Brahmanas do not eat, the Pitris refuse to eat. The deities also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are gratified, the Pitris also are gratified. There is no doubt in this. They that give away the sacrificial butter unto the Brahmanas become themselves gratified (in this and the other world). Such men never meet with destruction. Verily, they succeed in attaining to high ends.

Those particular offerings in sacrifices with which one gratifies the Brahmanas go to gratify both the Pitris and the deities. The Brahmana is the cause of that sacrifice whence all created things have sprung. The Brahmana is acquainted with that from which this universe has sprung and unto which, when apparently destroyed, it returns. Indeed the Brahmana knows the path that leads to Heaven and the other path that leads to the opposite place. The Brahmana is conversant with what has happened and what will happen. The Brahmana is the foremost of all two-legged beings. The Brahmana, O chief of the Bharatas, is fully conversant with the duties that have been laid down for his order. Those persons that follow the Brahmanas are never vanquished. Departing from this world, they never meet with destruction. Indeed victory is always theirs. Those high-souled persons, — indeed, those persons that have subdued their souls, — who accept the words that fall from the lips of the Brahmanas, are never vanquished. Victory always becomes theirs.[258] The energy and might of those Kshatriyas who scorch everything with their energy and might become neutralised when they encounter the Brahmanas. The Bhrigus conquered the Talajanghas. The son of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas as also the Ailas, O chief of Bharata's race. Although all these Kshatriyas were capable of using diverse kinds of arms, yet the Brahmanas named, owning only black deer skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the splendour of such a deed, one should accomplish acts through which one may succeed in attaining to the end of all things.[259] Like fire concealed within wood, everything that is said or heard or read in this world, lies ensconced in the Brahmana. In this connection is cited the old history of the conversation between Vasudeva and the Earth, O chief of Bharata's race!

"""Vasudeva said, 'O mother of all creatures, O auspicious goddess, I desire to ask thee for a solution of this doubt of mine. By what act does a man leading the domestic mode of life succeed in cleansing all his sins?'

"""The Earth said, 'One should serve the Brahmanas. This conduct is cleansing and excellent. All the impurities are destroyed of that man who serves the Brahmanas with reverence. From this (conduct) arises prosperity. From this arises fame. From this springs forth intelligence or knowledge of the soul. A Kshatriya by this conduct, becomes a mighty car-warrior and a scorcher of foes and succeeds in acquiring great fame. Even this is what Narada said unto me, viz., that one should always revere a Brahmana that is well-born, of rigid vows and conversant with the scriptures, if one desires every kind of prosperity. That man really grows in prosperity who is applauded by the Brahmanas, who are higher than those that are regarded superior to all men high or low. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth meets with destruction when cast into the sea. After the same manner, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin. Behold the dark spots on the Moon and the salt waters of the ocean. The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brahmanas that those marks became altered into as so many eyes. Behold, O Mahadeva how all those things took place. Desiring fame and prosperity and diverse regions of beatitude in the next world, a person of pure behaviour and soul should, O slayer of Madhu, live in obedience to the dictates of the Brahmanas.'''[260]

"'Bhishma continued, "Hearing these words of the goddess Earth, the slayer of Madhu, O thou of Kuru's race, exclaimed, — Excellent, Excellent — and honoured the goddess in due form. Having heard this discourse between the goddess Earth and Madhava, do thou, O son of Pritha, always, with rapt soul, worship all superior Brahmanas. Doing this, thou shalt verily obtain what is highly beneficial for thee!"'"

SECTION XXXV

"'Bhishma said, "O blessed king, Brahmana, by birth alone, becomes an object of adoration with all creatures and are entitled, as guests, to eat the first portion of all cooked food.[261] From them flow all the great objects of life (viz., Righteousness and Wealth and Pleasure and Emancipation). They are the friends of all creatures in the universe. They are again the mouths of the deities (for food poured into their mouths is eaten by the deities). Worshipped with reverence, they wish us prosperity by uttering words fraught with auspiciousness. Disregarded by our foes, let them be enraged with these, and let them wish evil unto those detractors of theirs, uttering words fraught with severe curses. In this connection, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, ordained their duties.— 'A Brahmana should never do anything else than what has been ordained for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain to what is mightily advantageous for them. By doing those acts that are ordained for them, they are sure to obtain Brahma-prosperity. Ye shall become the exemplars of all creatures, and reins for restraining them. A Brahmana possessed of learning should never do that which is laid down for the Sudras. By doing such acts, a Brahmana loses merit[262] By Vedic study he is sure to obtain prosperity and intelligence and energy and puissance competent to scorch all things, as also glory of the most exalted kind. By offering oblations of clarified butter unto the deities, the Brahmanas attain to high blessedness and become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and endued with Brahma-prosperity.[263] Endued with faith that is fraught with compassion towards all creatures, and devoted to self-restraint and the study of the Vedas, ye shall attain to the fruition of all your wishes. Whatever things exist in the world of men, whatever things occur in the region of the deities, can all be achieved and acquired with the aid of penances and knowledge and the observance of vows and restraints.' I have thus recited to thee, O sinless one, the verses that were sung by Brahma himself. Endued with supreme intelligence and wisdom, the Creator himself ordained this, through compassion for the Brahmanas. The puissance of those among them that are devoted to penances is equal to the might of kings. They are verily irresistible, fierce, possessed of the speed of lightning, and exceedingly quick in what they do. There are amongst them those that are possessed of the might of lions and those that are possessed of the might of tigers. Some of them are endued with the might of boars, some with that of the deer, and some with that of crocodiles. Some there are amongst them whose touch resembles that of snakes of virulent poison, and some whose bite resembles that of sharks. Some amongst them are capable of compassing by speech alone the destruction of those that are opposed to them; and some are competent to destroy by a glance only of their eyes. Some amongst them, as already said, are like snakes of virulent poison, and some of them are possessed of very mild dispositions. The dispositions, O Yudhisthira, of the Brahmanas, are of diverse kinds. The Mekalas, the Dravidas, the Lathas, the Paundras, the Konwasiras, the Saundikas, the Daradas, the Darvas, the Chauras, the Savaras, the Varvaras, the Kiratas, the Yavanas, and numerous other tribes of Kshatriyas, have become degraded into the status of Sudras through the wrath of Brahmanas. In consequence of having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the grace of the Brahmanas, the deities have become denizens of the happy regions of Heaven. The element of space or ether is incapable of being touched. The Himavat mountains are incapable of being moved from their site. The current of Ganga is incapable of being resisted by a dam. The Brahmanas are incapable of being subjugated. Kshatriyas are incapable of ruling the Earth without cultivating the good will of the Brahmanas. The Brahmanas are high-souled beings. They are the deities of the very deities. Do thou always worship them with gifts and obedient services: if, indeed, thou wishest to enjoy the sovereignty of the whole Earth with her belt of seas. The energy and might of Brahmanas, O sinless one, become abated in consequence of the acceptance of gift. Thou shouldst protect thy race. O king, from those Brahmanas that do not desire to accept gifts!"'"[264]

(Anusasana Parva Continued in Volume XI)

SECTION XXXVI

“‘Bhishma said, “In this connection is cited the old history of the discourse between Sakra and Samvara. Do thou listen to it, O Yudhishthira. Once upon a time Sakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Samvara.

“‘“Sakra said, ‘Through what conduct, O Samvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail.’

“‘“Samvara said, ‘I never cherish any ill-feelings towards the Brahmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brahmanas are engaged in interpreting the scriptures, I listen to them with great happiness. Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way. I always worship those Brahmanas that are endued with intelligence. I always seek information from them. I always worship their feet. Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge — me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brahmanas, and that am perfectly free from malice or evil passion. Whatever they say with cheerful hearts, I always accept aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them. I always lick the nectar that dwells at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, constitute nectar on earth and may also be likened to eyes of remarkable excellence.[265] Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.[266] Beholding the puissance of high-souled Brahmanas, my sire asked Chandramas the question, "How do the Brahmanas attain to success?"

""""Soma said, "The Brahmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brahmanas, however, have speech for their weapons. Undergoing the discomforts of a residence in the abode of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes. If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect, people still condemn him as untravelled or homekeeping. Like a snake swallowing mice, the earth swallows up these two, viz., a king that is unwilling to fight and a Brahmana that is unwilling to leave home for acquiring knowledge.[267] Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by keeping at home. Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brahmanas. Like him, I also worship and adore all Brahmanas of high vows."''""

"'Bhishma continued, "Hearing these words that fell from the mouth of that prince of Danavas, Sakra began to worship the Brahmanas, and as a consequence thereof he succeeded in obtaining the chiefdom of the deities."'"

SECTION XXXVII

“‘Yudhishthira said, “Which amongst these three persons, O grandsire, should be regarded as the best for making gifts unto, viz., one who is a thorough stranger, or one who is living with and who has been known to the giver for a long time, or one who presents himself before the giver, coming from a long distance?”

“‘Bhishma said, “All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor’s fee or for maintaining their spouses and children. The eligibility of some for receiving gifts, consists in their following the vow of wandering over the earth, never soliciting anything but receiving when given. We should also give unto one what one seeks.[268] We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one’s dependants, one afflicts one’s own self. The stranger, — one, that is, who has come for the first time, — should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.”

“‘Yudhishthira said, “It is true that we should make gifts unto others without afflicting anyone and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.”[269]

“‘Bhishma said, “If the Ritwik, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship. Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact. Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul, he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honours. Whether the person be one who is well-known and familiar, or one who has come newly, whether he has not been seen before, if he happens to possess these qualifications, he should be regarded as worthy of honours and hospitality. He who denies the authority of the Vedas, or strives to show that the scriptures should be disregarded, or approves of all breaches of restraint in society, — simply brings about his own ruin (and should not be regarded as worthy of gifts). That Brahmana who is vain of his learning, who speaks ill of the Vedas or who is devoted to the science of useless disputation, or who is desirous of gaining victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog. As a dog encounters others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures. Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time. By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brahmanas by making presents unto them and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness.'"“[270]

SECTION XXXVIII

“‘YUDHISHTHIRA SAID, “O best of the Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.”

“‘Bhishma said, “In this connection is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her abode in the region of Brahman. Beholding the Apsara every limb of whose body was endued with great beauty, the ascetic addressed her, saying, ‘O thou of slender waist, I have a doubt in my mind. Do thou explain it.’”

“‘Bhishma continued, “Thus addressed by the Rishi, the Apsara said unto him, ‘If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.’

“‘“Narada said, ‘O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.’”

“‘Bhishma continued, “Hearing these words of the celestial Rishi, that foremost of Apsaras replied unto him, saying, ‘I am unable, being myself a woman, to speak ill of women. Thou knowest what women are and with what nature they are endued. It behoveth thee not, O celestial Rishi, to set me to such a task.’ Unto her the celestial Rishi said, ‘It is very true, O thou of slender waist! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.’ Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada’s question. She then addressed herself to mention what the true and eternal faults of women are.

"'"Panchachuda said, 'Even if high-born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Narada! There is nothing else that is more sinful than women. Verily, women are the root of all faults. That is certainly known to thee, O Narada! Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity. This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands. There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship. That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth, nor to the affection that springs up in their hearts for kinsmen and children. Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and gems and that lead a free life. Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs. Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them. They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept in obedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise.[271] Fire is never satiated with fuel. Ocean can never be filled with the waters that rivers bring unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men. This, O celestial Rishi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons. They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex. The destroyer, the deity of wind, death, the nether legions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire — all these exist in a state of union in women. That eternal Brahman whence the five great elements have sprung into existence, whence the Creator Brahma hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have enumerated were planted in them!’”“

SECTION XXXIX

“‘Yudhishthira said, “All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being. Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind. Why, O delighter of the Kurus, do men (when women are stained with so many faults) still attach themselves to women? Who, again, are those men with whom women are highly pleased and who are they with whom they are displeased? It behoveth thee, O chief of men, to explain to me how men are capable of protecting women? While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever seeking pastures new women seek new men one after another. That illusion which the Asura Samvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbbinasi had, the sum total thereof is possessed by women. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, Vrihaspati, knew, cannot be regarded to be deeper or more distinguished for subtility than what woman’s intelligence naturally brings forth. Verily how can women, therefore, be restrained by men? They make a lie appear as truth, and a truth appear as a lie. They who can do this, — I ask, O hero, — how can they be ruled by persons of the opposite sex? It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of policy from observation of the understandings of women. Whether treated by men with respect or with disdain, women are seen to turn the heads and agitate the hearts of men.[272] Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How then, can this be consistent with fact)? For treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men.[273] This great doubt fills my mind, viz., when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race! It behoves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them."'"

SECTION XL

“‘Bhishma said, “It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru’s race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grandsire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship, — these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds. The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men? This, O chief of men, I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's spouse in ancient times. There was in days of yore a highly blessed Rishi of the name of Devasarman of great celebrity. He had a wife, Ruchi by name, who was unequalled on earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Danavas. The chastiser of Paka, viz., Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person. The great ascetic Devasarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence). The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power. Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected. Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows:

"'"Devasarman said, 'I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might! Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various disguises.'"

"'Bhishma continued, "Thus addressed by his preceptor, the ascetic Vipula with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying, ‘So be it.’ Once more, however, as his preceptor was about to set out Vipula asked him in these words.

““‘Vipula said, ‘Tell me, O Muni, what forms does Sakra assume when he presents himself? Of what kind is his body and what is his energy? It behoveth thee to say all this to me.’”

“‘Bhishma continued, “The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Sakra, O Bharata.

““‘Devasarman said, ‘The puissant chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses. Sometimes he wears a diadem and holds the thunderbolt. Sometimes armed with the thunderbolt and wearing a crown on his head, he adorns himself with ear-rings, in a moment he transforms himself into the shape and aspect of Chandala. Sometimes, he appears with coronal locks on his head: soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes, he assumes a goodly and gigantic frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags. Sometimes he becomes fair, sometimes darkish, sometimes dark of complexion. Sometimes he becomes ugly and sometimes as possessed of great comeliness of person. Sometimes he shows himself as young and sometimes as old. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaisya, and sometimes as a Sudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is as the son of a superior father by an inferior mother or of an inferior father by a superior mother. Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a cuckoo. He assumes the forms also of a lion, a tiger, or an elephant. Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump. Sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot destitute of all intelligence. He assumes also the forms of flies and gnats. O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat. He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind. The chastiser of Paka always assumes these disguises. Do thou, therefore, O Vipula, protect this slender-waisted spouse of mine with great care. O foremost one of Bhrigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice.' Having said these words, the highly-blessed Muni, viz., Devasarman, intent upon performing a sacrifice, set out from his abode, O chief of the Bharatas. Hearing these words of his preceptor, Vipula began to think, 'I shall certainly protect this lady in every respect from the puissant chief of the celestials. But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms. Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore, for me, would be to enter (by Yoga-power) the body of this lady and remain there. By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Paka, it has been heard by me, is capable of assuming any form he likes. I shall, therefore, protect this one from Indra by my Yoga-power. For carrying out my object I shall with my body enter the body of this lady. If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of spiritual vision. This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion. Alas, the situation in which I find myself is very critical. The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one. By my Yoga-power, therefore, I shall enter the body of my preceptor’s lady. I shall stay within her and yet not touch her person, like a drop of water on a lotus-leaf which lies on it and yet does not drench it at all. If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds, I shall, after the same manner, reside this day within the body of my preceptor’s lady. Verily, with mind rapt up in Yoga, I shall dwell today in this lady’s body!’ Giving his best consideration to these points of righteousness, thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power. Vipula of Bhrigu’s race took great care (for accomplishing his purpose). Listen now to me, O monarch, as I recite to thee what he did. Endued with great penances, Vipula sat himself down by the side of his preceptor’s spouse as she of faultless features was sitting in her cottage. Vipula then began to discourse to her bringing her over to the cause of righteousness and truth. Directing his eyes then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtile form) entered the lady’s body even as the element of wind enters that of ether of space. Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow. Restraining every part of the lady’s body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this. It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled preceptor’s coming back after accomplishing the sacrifice which he had gone out to perform.”“

SECTION XLI

"'Bhishma said, "One day the chief of the celestials assuming a form of celestial beauty, came to the retreat of the Rishi, thinking that the opportunity he had been expecting had at last come. Verily, O king, having assumed a form unrivalled for comeliness and exceedingly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum. He saw the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes destitute of vision, like a picture drawn on the canvas. And he saw also that Ruchi was seated there, adorned with eyes whose ends were extremely beautiful, possessed of full and rotund hips, and having a deep and swelling bosom. Her eyes were large and expansive like the petals of the lotus, and her face was as beautiful and sweet as the moon at full. Seeing Indra come in that guise, the lady wished to rise up and offer him a welcome. Her wonder having been excited at the unrivalled beauty of form which the person possessed, she very much wished to ask him as to who he was. Although, however, she wished to rise up and offer him a welcome, yet her limbs having been restrained by Vipula who was dwelling within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat. The chief of the celestials then addressed her in agreeable words uttered with a sweet voice. Indeed, he said, 'O thou of sweet smiles, know that I am Indra, arrived here for thy sake! Know, O sweet lady, that I am afflicted by the deity of desire provoked by thoughts of thee! O thou of beautiful brows, I have come to thy presence. Time wears off.'[274] These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that occurred. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honouring the chief of the celestials. Her senses restrained by Vipula, she was unable to utter a word in reply. That scion of Bhrigu’s race, of mighty energy, judging from the indications afforded by the body of his preceptor’s wife that she was not unwilling to receive Indra with kindness, restrained her limbs and senses all the more effectually, O king, by his Yoga-powers. With Yoga-bonds he bound up all her senses. Beholding her seated without any indication of agitation on her person, the lord of Sachi, abashed a little, once more addressed that lady who was stupefied by the Yoga-powers of her husband’s disciple, in these words, ‘Come, come, O sweet lady!’ Then the lady endeavoured to answer him. Vipula, however restrained the words that she intended to utter. The words, therefore, that actually escaped her lips (under the influence of Vipula) were. ‘What is the reason of thy coming hither?’ These words adorned with grammatical refinements, issued out of her mouth that was as beautiful as the moon.[275] Subject to the influence of another, she uttered these words, but became rather ashamed for uttering them. Hearing her, Purandara became exceedingly cheerless. Observing that awkward result, the chief of the celestials, O monarch, adorned with a thousand eyes saw every thing with his spiritual eye. He then beheld the ascetic staying within the body of the lady. Indeed, the ascetic remained within the body of his preceptor’s wife like an image or reflection on a mirror. Beholding the ascetic endued with the terrible might of penances, Purandara, O monarch, fearing the Rishi’s curse, trembled in fright. Vipula then, possessed of high ascetic might, left the body of his preceptor’s wife and returned to his own body that was lying near. He then addressed the terrified Indra in the following words:

“““Vipula said, ‘O wicked-souled Purandara, O thou of sinful mind, O wretch that hast no control over thy senses, neither the deities nor human beings will worship thee for any length of time! Hast thou forgotten it, O Sakra, — does it not still dwell in thy remembrance, — that Gautama had cursed thee in consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi’s compassion, were afterwards changed into organs of vision? I know that thou art of an exceedingly foolish understanding, that thy soul is uncleansed, and that thou art of an exceedingly unstable mind! O fool, know that this lady is being protected by me. O sinful wretch, go back to that place whence thou camest. O thou of foolish soul, I do not consume thee today into ashes with my energy. Verily, I am filled with compassion for thee. It is for this that I do not, O Vasava, wish to burn thee. My preceptor, endued with great intelligence, is possessed of terrible might. With eyes blazing with wrath, he would, if he saw thee, have burnt thy sinful self today. Thou shouldst not, O Sakra, do like this again. The Brahmanas should be regarded by thee. See that thou dost not, with thy sons and counsellors, meet with destruction, afflicted by the might of the Brahmanas. Thou thinkest that thou art an immortal and that, therefore, art at liberty to proceed in this way. Do not, however, disregard the Brahmanas. Know that there is nothing unattainable by penance.'"

"'Bhishma continued, "Hearing these words of the high-souled Vipula, Sakra without saying anything, and overwhelmed with shame, made himself invisible. A moment after he had gone away, Devasarman of high ascetic merit, having accomplished the sacrifice he had intended to perform, came back to his own asylum. When his preceptor came back, Vipula, who had done an agreeable deed, gave unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra. Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart. After his preceptor had rested a while and when he was seated with his wife on the same seat, Vipula represented unto him everything that Sakra had done. Hearing these words of Vipula, that foremost of Munis, endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances. Observing Vipula's conduct towards himself — his preceptor — and his devotion also, and noting his steadiness in virtue, the puissant Devasarman exclaimed, 'Excellent, excellent!' The righteous-souled Devasarman, receiving his virtuous disciple with a sincere welcome, honoured him with a boon. Indeed, Vipula, steady in virtue obtained from his preceptor the boon that he would never swerve or fall away from righteousness. Dismissed by his preceptor he left his abode and practised the most severe austerities. Devasarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra.”’“

SECTION XLII

“‘Bhishma said, “Having accomplished his preceptor’s behest, Vipula practised the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit, Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the earth, O monarch, regarded by all as one possessed of great fame for what he had done. The puissant Bhargava regarded that he had conquered both the worlds by that feat of his as also by his severe penances. After some time had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it.[276] Meanwhile, a certain celestial damsel endued with great beauty, was journeying through the skies. From her body as she coursed through the welkin, some flowers dropped down on the earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi’s husband. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas. The sister, referred to above, of Ruchi, named Prabhavati, was the spouse of Chitraratha, the ruler of the Angas. Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received. Beholding those flowers on her hair the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law. Summoning Vipula into his presence Devasarman of severe penances commanded his disciple to bring him some flowers of the same kind, saying, ‘Go, go!’ Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered, ‘So be it!’ and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister. Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they had grown. None of them had drooped in the least. He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances. The accomplisher of his preceptor’s behest, having obtained them, he felt great delight and set out speedily for the city of Champa adorned with festoons of Champaka flowers. As he proceeded, he saw on his way a human couple moving in a circle hand in hand. One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them. Indeed, one of them charged the other, saying, ‘Thou hast made a quicker step!’ The other answered, ‘No, verily’, as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted. While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered. The oath each of them took was even this, ‘That one amongst us two who speaketh falsely, shall in the next world, meet with the end which will be the regenerate Vipula’s!’ Hearing these words of theirs, Vipula’s face became very cheerless. He began to reflect, saying unto himself, ‘I have undergone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?’ Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done. Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula, ‘He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world!’ Hearing these words, however, Vipula, although he strove earnestly to recollect failed to remember any transgression of his from even his earliest years, O thou of Kuru’s race. Verily he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief. In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor’s wife from the machinations of Indra. ‘I had penetrated the body of that lady, placing limb within limb, face within face, Although I had acted in this way, I did not yet tell my preceptor the truth!’ Even this was the transgression, O thou of Kuru’s race which Vipula recollected in himself. Indeed, O blessed monarch, without doubt that was the transgression which he had actually committed. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.”“

SECTION XLIII

“‘Bhishma said, “Beholding his disciple returned from his mission, Devasarman of great energy addressed him in words which I shall recite to thee O king!

“‘“Davasarman said, ‘What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest? They whom thou hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi.’

“‘“Vipula said, ‘O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me: who, indeed, are they to whom thou alludest in thy speech to me?’

“‘“Devasarman said, ‘The first couple, O regenerate one, whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty, those other men (six in number) whom, O learned Brahmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions. Having committed a sin in secrecy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else. When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always. Those regions that are reserved for the sinful shall be thine (for what thou hast done). What thou hadst done thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy. Thou didst not inform the preceptor of the whole truth, choosing to hide from him a material portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression. Day and Night and the Seasons are ever conversant of all the good and the bad deeds that are in a man. They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me of, fearing thou hadst done wrong. For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done. Thou wert fully capable, O regenerate one, of protecting my spouse whose disposition by nature is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee! O best of Brahmanas, if I had known thee to have acted wickedly, I would without hesitation, have cursed thee. Women become united with men. Such union is very desirable with men. Thou hadst, however, protected my wife in a different spirit. If thou hadst acted otherwise, a curse would have been uttered upon thee. Even this is what I think. Thou hadst O son, protected my spouse. The manner in which thou didst it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven!' Having said these words unto Vipula, the great Rishi Devasarman, ascended to heaven with his wife and his disciple and began to pass his time there in great happiness. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had narrated to me this history on the banks of the Ganga. I, therefore, recite to thee. Women should always be protected by thee (from temptations and opportunities of every kind). Amongst them both kinds are to be seen, that is, those that are virtuous and those that are not so. Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish all creatures on every side). They it is, O king, that uphold the earth with all her waters and forests. Those women that are sinful, that are of wicked behaviour, that are the destroyers of their races, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear, O king, on their bodies. It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way. Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like so much as they that have sexual congress with them. Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pandu! Men should feel no affection for them. Nor should they entertain any jealousy on account of them. O king, having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. Reason is respected at all times and under all circumstances. Only one man, viz., Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women.”’“

SECTION XLIV

“‘Yudhishthira said, “Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris and of guests. I think this should be regarded as the foremost of all duties, (viz., the marriage of one’s daughter). Tell me, however, O king, upon what sort of a person should one bestow one’s daughter?”

“‘Bhishma said, “Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms. All righteous Brahmanas, O Yudhishthira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brahma marriage, O Yudhishthira! Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage constitutes the eternal practice of all good Kshatriyas. When the father of the girl, disregarding his own wishes, bestows his daughter upon a person whom the daughter likes and who reciprocates the girl’s sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those that are conversant with the Vedas. The wise have said this, O king, to be the practice of the Asuras, viz., wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen. Slaying and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he would wed. Such wedding, O son, is called by the name of Rakshasa. Of these five (the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paisacha and the Asura forms should never be resorted to.[277] The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt. A Brahmana can take three wives. A Kshatriya can take two wives. As regards the Vaisya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal.[278] Of the three wives of a Brahmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Sudra order. Others, however, forbid the practice.

"""The righteous condemn the practice of begetting issue upon Sudra women. A Brahmana, by begetting children upon a Sudra woman, incurs the liability of performing an expiation. A person of thirty years of age should wed a girl of ten years of age called a Nagnika.[279] Or, a person of one and twenty years of age should wed a girl of seven years of age. That girl who has no brother nor father should not be wed, O chief of Bharata's race, for she may be intended as Putrika of her sire.[280] After the appearance of puberty, the girl (if not married) should wait for three years. On the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her). The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajapati herself. One should wed that girl who is not a Sapinda of one's mother or of the same Gotra with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared."[281]

"'Yudhishthira said, "Desirous of marriage someone actually gives a dower to the girl's kinsmen; someone says, the girl's kinsmen consenting promises to give a dower; someone says, 'I shall abduct the girl by force;' someone simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her); someone, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grandsire, whose wife does the girl actually become?

Unto its that are desirous of knowing the truth, thou art the eye with which to behold.”

“‘Bhishma said, “Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful.[282] The girl herself that becomes wife, the sons born of her, the Ritwiks and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct. Manu does not applaud the practice of a girl living with a person whom she does not like.[283] Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follow. In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl’s kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin. Upon the girl’s kinsmen having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose. The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife). According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.”

“‘Yudhishthira said, “When after the receipt of dower for a girl, the girl’s sire sees a more eligible person present himself for her hand, — one, that is who is endued with the aggregate of Three in judicious proportions, does the girl’s sire incur reproach by rejecting the person from whom dower had been received in favour of him that is more eligible? In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honourable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one’s daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial? To us, of all duties this seems to demand the utmost measure of deliberation. We are desirous of ascertaining the truth. Thou, indeed, art our eyes! Do thou explain this to us. I am never satiated with listening to thee!”

“‘Bhishma said, “The gift of the dower does not cause the status of wife to attach to the girl. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer. When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl’s kinsmen, it is then that kinsmen demand dower from him. That person, however, who won over by another’s accomplishments, addresses him, saying, ‘Do thou wed my girl, adorning her with proper ornaments of gold and gems,’ — and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice. In matters of marriage some fathers say, ‘I shall not bestow my daughter upon such and such a person;’ some say, ‘I shall bestow my daughter upon such a one.’ — Some again say with vehemence, ‘I must bestow my daughter upon such an individual.’ These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been heard by us that even this was the boon granted to men in days of old by the Maruts in respect of maidens[284] The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think.[285] The practice has been known to human beings from a long time, — the practice, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.

"""Formerly, having defeated all the Magadhas, the Kasis, and the Kosalas, I brought away by force two maidens for Vichitravirya. One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the ground that she was one for whom dowry had been paid in the form of valour. My uncle of Kuru's race, viz., king Valhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitravirya for being married by him according to due rites. Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality. I then went to my sire himself, O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage, 'I desire, O sire, to know what in truth the practices are of righteous people.' I repeated the expression of my wish several times, so great was my eagerness and curiosity. After I had uttered those words, that foremost of righteous men, viz., my sire, Valhika answered me, saying, 'If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dowry and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dowry) would so himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare. Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dowry, and not from the actual taking of the hand with due rites. The saying is well-known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be due to sale and the gift of dowry are persons that are certainly unacquainted with the scriptures. No one should bestow his daughter upon such persons. In fact, they are not men to whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter. Only those persons of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving women, regard the status of wife as capable of arising from the gift and acceptance of a dowry. On this subject some people on one occasion had asked prince Satyavat the following question, "If the giver of a dowry unto the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours, for thou art endued with great wisdom and art honoured by the wise. Be thou the organ of vision unto ourselves that are desirous of learning the truth." Prince Satyavat answered saying, "The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt. Some say that the virgin wife or widow, — one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death, — may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances. In the opinion of some, the younger brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalence, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dowry previously given by another and accepted by himself. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood: so far, however, as the status of wife is concerned, no injury can occur thereto. The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made with water.[286] The gift of maidens should be made in the following way. The wise know it for certain. A superior Brahmana should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate for the usual number of times.”’““

SECTION XLV

“‘Yudhishthira said, “If a person, after having given dowry for a maiden, goes away, how should the maiden’s father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!”

“‘Bhishma said, “Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dowry). Indeed, if the father does not return the dowry unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dowry. She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites. Commanded by her sire, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is applauded by some; but others conversant with the scriptures, condemn it. Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality.[287] Upon this subject Sukratu, the grandson of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion. There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise? The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients.[288] The relationship of husband and wife is very subtile (having reference to the acquisition of destiny, and, therefore, capable of being understood with the aid of only the inspired declarations in scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka’s race.”[289]

“‘Yudhishthira said, “Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.”

“‘Bhishma said, “The son is even as one’s own self, and the daughter is like unto the son. How, therefore, can another take the wealth when one lives in one’s own self in the form of one’s daughter? Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter’s son should inherit it. The daughter’s son offers pindas to his own father and the father of his mother. Hence, in accordance with considerations of justice, there is no difference between the son and the daughter’s son. When a person has got only a daughter and she has been invested by him with the status of a son, if he then happens to have a son, such a son (instead of taking all the wealth of his sire) shares the inheritance with the daughter.[290] When, again, a person has got a daughter and she has been invested by him with the status of a son, if he then happens to take a son by adoption or purchase then the daughter is held to be superior to such a son (for she takes three shares of her father’s wealth, the son’s share being limited to only the remaining two). In the following case I do not see any reason why the status of a daughter’s son should attach to the sons of one’s daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter’s sons, to their maternal grandfather in consequence of his having sold their mother for a price and lost all his rights in or to her by that act.[291] Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people’s wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called Asura, the issue becomes wicked in conduct. Persons acquainted with the histories of olden times, conversant with duties, devoted to the scriptures and firm in maintaining the restraints therein laid down, recite in this connection some metrical lines sung in days of yore by Yama. Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven terrible hells one after another, known by the name of Kalasutra. There that wretch has to feed upon sweat and urine and stools during the whole time. In that form of marriage which is called Arsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dowry (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dowry or price, and the bestowal of the daughter under such circumstances should be viewed as a sale. Notwithstanding the fact of its having been practised by a few persons it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen. Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell.[292] Even a human being with whom one has no relationship of blood should not form the subject of sale. What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed."'"

SECTION XLVI

“‘Bhishma said, “They that are conversant with ancient history recite the following verse of Daksha, the son of Prachetas: That maiden, in respect of whom nothing is taken by her kinsmen in the form of dowry cannot be said to be sold.[293] Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage. Her sire and brothers and father-in-law and husband’s brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage. If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race. Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to be filled with joy. There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, grieve and shed tears, that family soon becomes extinct. Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease. O king, Manu, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men,[294] disposed to accept the love that is offered them, and devoted to truth. There are others among them that are full of malice, covetous of honours, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honoured. Do ye men show them honour. The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ye serve them and worship them. Do ye bend your wills before them. The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause. By honouring women, ye are sure to attain to the fruition of all objects. In this connection a princess of the house of Janaka the ruler of the Videhas, sang a verse. It is this: Women have no sacrifices ordained for them. There are no Sraddhas which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering heaven. In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons protect her. At no period of her life does woman deserve to be free. Deities of prosperity are women. The person that desire affluence and prosperity should honour them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity.”’“

SECTION XLVII

“‘YUDHISHTHIRA SAID, “THOU art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts. I have a doubt, do thou explain it to me, O grandsire! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution. It behoveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness. It has been laid down, O grandsire, that a Brahmana can take four wives, viz., one that belongs to his own order, one that is a Kshatriya, one that is a Vaisya, and one that is a Sudra, if the Brahmana wishes to indulge in the desire of sexual intercourse. Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father’s wealth one after another? Who amongst them, O grandsire, shall take what share of the paternal wealth? I desire to hear this, viz., how the distribution has been ordained amongst them of the paternal property.”

“‘Bhishma said, “The Brahmana, the Kshatriya, and the Vaisya are regarded as the three regenerate orders. To wed in these three orders has been ordained to be the duty of the Brahmana, O Yudhishthira. Through erroneous judgment or cupidity or lust, O scorcher of foes, a Brahmana takes a Sudra wife. Such a wife, however, he is not competent to take according to the scriptures. A Brahmana, by taking a Sudra woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures. That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishthira, the Brahmana gets offspring. I shall now tell thee, O Bharata, how the (paternal) wealth is to be distributed (among the children of the different spouses.) The son born of the Brahmana wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle. What remains of the Brahmana's property, O Yudhishthira, after this should be divided into ten equal portions. The son by the Brahmana wife shall take four of such portions of the paternal wealth. The son that is born of the Kshatriya wife is, without doubt, possessed of the status of a Brahmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided. The son that has been born of the wife belonging to the third order, viz., the woman of the Vaisya caste, by the Brahmana sire, shall take, O Yudhishthira, two of the three remaining shares of the father's property. It has been said that the son that has been begotten by the Brahmana sire upon the Sudra wife should not take any portion of the father's wealth, for he is not to be considered an heir. A little, however, of the paternal wealth should be given to the son of the Sudra wife, hence the one remaining share should be given to him out of compassion. Even this should be the order of the ten shares into which the Brahmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs. The son born of the Sudra wife should not be regarded as invested with the status of a Brahmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brahmanas. It has been said that there are only four orders, there is no fifth that has been enumerated. The son by the Sudra wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of). That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should without doubt, be given, O Bharata, to the son of the Sudra wife. Compassion is one of the highest virtues. It is through compassion that something is given to the son of the Sudra wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit. Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Sudra wife, O Bharata, nothing more than a tenth part of the sire's wealth should be given. If a Brahmana happens to have more wealth than what is necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brahmana should never acquire wealth for nothing.[295] The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). The wealth that the husband gives unto the wife, the latter may spend or dispose of as she likes. Upon the death of the childless husband, the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose of any portion of it). The wife should never take (without her husband's knowledge) any portion of her husband's wealth. Whatever wealth, O Yudhishthira, the Brahmana wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son. The daughter, O king, has been ordained in the scriptures, to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been ordained, O bull of Bharata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly."

"'Yudhishthira said, "If the son born of a Sudra woman by a Brahmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him? A son born of a Brahmana wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaisya wife, by a Brahmana husband, is similarly invested with the status of a Brahmana. Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brahmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate."

"'Bhishma said, "O scorcher of foes, all spouses in this world are called by the name of Data. Although that name is applied to all, yet there is this great distinction to be observed. If, having married three wives belonging to the three other orders, a Brahmana takes a Brahmana wife the very last of all yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration. In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts. If the Brahmana wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmana wife, O Yudhishthira, should assist in these acts of the husband. The husband's food and drink and garlands and robes and ornaments, all these should be given by the Brahmana wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch, is seen to be the course of eternal usage. If a Brahmana, O Yudhishthira, led by lust, acts in a different way, he shall come to be regarded as a Chandala among Brahmanas.[296] The son born of the Kshatriya wife has been said to be equal in status to the son born of the Brahmana wife. For all that, a distinction attaches to the son of the Brahmana wife in consequence of the superiority of the Brahmana to the Kshatriya in respect of the order of birth. The Kshatriya cannot be regarded as equal to the Brahmana woman in point of birth. Hence, O best of kings, the son born of the Brahmana wife must be regarded as the first in rank and superior to the son born of the Kshatriya wife. Because, again the Kshatriya is not equal in point of birth to the Brahmana wife, hence the son of the Brahmana wife takes one after another, all the best things, O Yudhishthira, among his father's possessions. Similarly, the Vaisya cannot be regarded as the equal of the Kshatriya in point of birth. Prosperity, kingdom, and treasury, O Yudhishthira, belong to the Kshatriya. All these have been ordained for the Kshatriya. The whole earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the deities of the very deities. Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brahmanas according to due rites. Even this is the eternal usage. Coveted by thieves and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford. The Kshatriya, as the king, becomes the protector or rescuer of all the others. Hence, the son of the Kshatriya wife shall, without doubt, be held to be superior to him that is born of the Vaisya wife. The son of the Kshatriya wife, for this, takes a larger share of the paternal property than the son of the Vaisya mother."

"'Yudhishthira said, "Thou hast duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?"

"'Bhishma said, "For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the Sudra order. Such practice prevails, it is true, but it is not sanctioned by the scriptures. Even this should be the order, O Yudhisthira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaisya wife shall take three of such shares. The remaining one or the eighth share shall be taken by the son of the Sudra wife. The son of the Sudra wife, however, shall take only when the father gives but not otherwise. For the Vaisya only one wife has been ordained. A second wife is taken from the Sudra order. The practice prevails, it is true, but it is not sanctioned by the scriptures. If a Vaisya has two wives, one of whom is a Vaisya and the other a Sudra, there is a difference between them in respect of status. The wealth of a Vaisya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaisya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king his wealth is to be distributed among those children. The son born of the Vaisya wife shall take four of such shares of his father’s wealth. The fifth share, O Bharata, has been said to belong to the son born of the Sudra wife. Such a son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Sudra wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire’s wealth. The Sudra should have only one wife taken from his own order. He can under no circumstances, take any other spouse. Even if he happens to have a century of sons by such a spouse, all of them share equally the wealth that he may leave behind. As regards all the orders, the children born of the spouse taken from the husband’s own order shall, it has been laid down, share equally the father’s wealth. The eldest son’s share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of his father. Even this is the law of inheritance, O son of Pritha, as declared by the Self-born himself. Amongst children all born of the spouse taken from the husband’s own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones. The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest.[297] Thus among spouses of all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kasyapa the son of Marichi.”’“

SECTION XLVIII

"'Yudhishthira said, "Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several orders. What, O grandsire, are the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this!"

"'Bhishma said, "In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice.[298] The Brahmana may take four wives, one from each of the four orders. In two of them (viz., the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own). Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (viz., Vaisya and Sudra), are inferior, their status being determined not by that of their father but by that of their mothers. The son that is begotten by a Brahmana upon a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman's body is as inauspicious as a corpse. He should serve the persons of his (father's) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him. Adopting all means in his power, he should uphold the burden of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning. A Kshatriya may take three wives. In two of them (viz., the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Sudra order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra. The Vaisya may take two spouses. In both of them (viz., the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Sudra can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Sudra. A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one. If a person of a lower order begets a son upon a woman of a superior order, such a son is regarded as outside the pale of the four pure orders. Indeed, such a son becomes on object of censure with the four principal orders. If a Kshatriya begets a son upon a Brahmana woman, such a son, without being included in any of the four pure orders, comes to be regarded as a Suta. The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaisya upon a woman of the Brahmana order comes to be regarded as a Vaidehaka. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.[299] If a Sudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandala. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed orders. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Sudra upon a Kshatriya woman, becomes a Nishada and the duties assigned to him have reference to the catching of fish. If a Sudra happens to have intercourse with a Vaisya woman, the son begotten upon her comes to be called Ayogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brahmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth. Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers. Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring are begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders. When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouse from castes other than their own, that the children they beget become invested with inferior status. As an example of this it may be said that a Sudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandala who is much inferior). The son that is outside the pale of the four orders by uniting with women belonging to the four principal orders, begets offspring that are further degraded in point of status. From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status. It is only from sexual union of women with persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class called Magadha. The occupation of such offspring is the adornment of the bodies of kinds and others. They are well-acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Magadhas of a certain class with women of the caste called Sairindhri, there springs up another caste called Ayogava. Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits. From the Nishadas spring a caste called Madgura and another known by the name of Dasas whose occupation consists in plying boats. From the Chandala springs a race called Swapaka whose occupation consists in keeping guard over the dead. The women of the Magadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Mansa, Swadukara, Kshaudra, and Saugandha. From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishadas again springs up the Madranabha caste whose members are seen to ride on cars drawn by asses. From the Chandalas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat from broken earthenware[300] These three castes of very low status are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas). Then again the Charmakara, uniting himself with a woman of Nishada caste, begets the class called Karavara. From the Chandala again springs up the caste known by the name of Pandusaupaka whose occupation consists in making baskets and other things with cleft bamboos. From the union of the Nishada with a woman of the Vaidehi caste springs one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka woman, a son that does not differ from the Chandala in status or occupation. A Nishada woman, by union with a Chandala, brings forth a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them. Thus to these mixed castes spring up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations. The duties have been laid down in the scriptures for only the four principal orders. As regards the others the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (to earn their livelihood). Persons unaccustomed to the performance or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous whether numbered among the four principal orders or out of their pale, by uniting themselves with women of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin. Having recourse to spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations there. The ornaments they wear are made of iron. Living in such places openly, they betake themselves to their own occupations to earn their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils. Without doubt, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if need be, by preserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success. He that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon women that have been declared proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight brings to grief a swimmer desirous of crossing water. Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path. This natural disposition of women is such that man's contact with her is productive of misery to him. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women.”

“‘Yudhishthira said, “There are men who belong to the mixed castes, and who are of very impure birth. Though presenting the features of respectability, they are in reality disrespectable. In consequence of these external aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men?”’“

SECTION XLIX

“‘Bhishma said, “A person that is born of an irregular union presents diverse features of disposition. One’s purity of birth, again, is to be ascertained from one’s acts which must resemble the acts of those who are admittedly good and righteous. A disrespectable behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other spiritual acts that lead to merit, proclaim one’s impurity of origin. A son receives the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of impure birth can never succeed in concealing his true disposition. As the cub of a tiger or a leopard resembles its sire and dam in form and in (the matter of) its stripes of spots, even so a person cannot but betray the circumstance of his origin. However covered may the course of one’s descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself slightly or largely. A person may, for purposes of his own, choose to tread on an insincere path, displaying such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one. Creatures in the world are endued with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures thus employed, there is nothing that is so good or precious as pure birth and righteous conduct. If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, or low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has been born, shows itself in his acts[301] If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Sudra if he happens to be conversant with duties and be of good conduct. A person proclaims himself by his own good and acts and by his good or bad disposition and birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts. For these reasons they that are endued with wisdom should avoid those women, among these diverse castes mixed or pure, upon whom they should not beget offspring."

"'Yudhishthira said, "Do thou discourse to us, O sire, upon the orders and classes separately, upon different kinds of sons begotten upon different types of women, upon the person entitled to have them as sons, and upon their status in life. It is known that disputes frequently arise with respect to sons. It behoveth thee, O king, to solve the doubts that have taken possession of our minds. Indeed, we are stupefied with respect to this subject."

"'Bhishma said, "The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja. The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, viz., the son given, and the son made. There is another called Adhyudha.[302] The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are Apasadas. These are the several kinds of sons mentioned in the scriptures, learn, O Bharata!"

"'Yudhishthira said, "Who are the six that are called Apadhwansajas? Who also are the Apasadas? It behoveth thee to explain all these to me in detail."

"'Bhishma said, "The sons that a Brahmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bharata, and the sons that a Vaisya begets upon a spouse taken from the one order that is inferior to his, — are all called Apadhwansajas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas are. The son that a Sudra begets upon a Brahmana woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Sudra order, the son is called a Vratya. He who is born of a Vaisya woman by a Sudra father is called a Vaidya. These three kinds of sons are called Apasadas. The Vaisya, by uniting himself with a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he gets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior order. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.”

“‘Yudhishthira said, “Some say that one’s son is he that is born in one’s soil. Some, on the other hand, say that one’s son is he who has been begotten from one’s seed. Are both these kinds of sons equal? Where, again, is the son to be? Do thou tell me this, O grandsire!”

“‘Bhishma said, “His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such a son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyudha. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother.[303] Know that even this is what the law declares.”

“‘Yudhishthira said, “We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyudha should be known to be the son of him from whose seed he has sprung. How can they be sons of others by reasons of the engagement about owning and rearing them having been broken?”

“‘Bhishma said, “He who having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such a son, for vital seed only cannot create sonship. Such a son must be held to belong to the person who owns the soil. When a man, desiring to have a son, weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such a son. The son that is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another).[304] As regards the son made, he is sometimes regarded as the child of the person who has made him a son and so brings him up. In his case, neither the vital seed of which he is born nor the soil in which he is born, becomes the cause of sonship."

"'Yudhishthira said, "What kind of a son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up and in whose case neither the vital seed nor the soil of birth, O Bharata, is regarded as the cause of sonship?"

"'Bhishma said, "When a person takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such a son and the latter becomes what is called his made son. Not having anybody to own him, he becomes owned by him who brings him up. Such a son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs."

"'Yudhishthira said, "How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be wedded? Do thou tell me all this, O grandsire!"

"'Bhishma said, "The rites of purification touching such a son should be performed conformably to the usage of the person himself that raises him, for, cast off by his parents, such a son obtains the order of the person that takes him and brings him up. Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites with respect to such a son according to the practices of the rearer's own race and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, who belongs to the order of the rearer himself, all this is to be done only when the order of son’s true mother cannot be ascertained. Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but had brought him forth subsequent to that are regarded as very disgraceful and degraded. Even those two, however, should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. With respect to the son that becomes his sire’s in consequence of his birth in the sire’s soil and of those sons that are called Apasadas and those conceived by the spouse in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are to be found in the scriptures with respect to the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?”’“

SECTION L

“‘Yudhishthira said, “What is the nature of the compassion or pity that is felt at the sight of another’s woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one’s living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behoveth thee, O grandsire, to expound all this to me.”

“‘Bhishma said, “I shall, in this connection, O thou of great effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana. In days of yore O Chief of Bharata’s race, the great Rishi Chyavana of Bhrigu’s race, always observant of high vows, became desirous of leading for some time the mode of life called Udavasa and set himself to commence it. Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years according to the rules of Udavasa. The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all. Bowing unto all the deities and having cleansed himself of all sins, he entered the water at the confluence of the Ganga and the Yamuna, and stood there like an inanimate post of wood. Placing his head against it, he bore the fierce and roaring current of the two streams united together, — the current whose speed resembled that of the wind itself. The Ganga and the Yamuna, however, and the other streams and lakes, whose waters unite together at the confluence at Prayaga, instead of afflicting the Rishi, went past him (to show him respect). Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata’s race, the intelligent sage stood in an erect posture. He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips. In this way, the Rishi passed a long time at that grand confluence of waters. One day some fishermen came there. With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish. Well-formed and broad-chested, endued with great strength and courage and never returning in fear from water, those men who lived upon the earnings by their nets, came to that spot, resolved to catch fish. Arrived at the water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together. Desirous of fish, those Kaivartas, many in number united together and surrounded a portion of the waters of the Ganga and the Yamuna with their nets. Indeed, they then cast into water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth. All of them, getting into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space. All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals. And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu along with a large number of fish. His body was overgrown with the river moss. His beard and matted locks had become green. And all over his person could be seen conchs and other molluscs attached with their heads. Beholding that Rishi who was well-conversant with the Vedas dragged up by them from water, all the fishermen stood with joined palms and then prostrated themselves on the ground and repeatedly bent their heads. Through fear and pain caused by the dragging of the net, and in consequence of their being brought upon land, the fish enmeshed in the net yielded up their lives. The ascetic, beholding that great slaughter of fishes, became filled with compassion and sighed repeatedly.

"""The fishermen said, 'We have committed this sin (of dragging thy sacred self from water) through ignorance. Be gratified with us! What wish of thine shall we accomplish? Command us, O great ascetic!'"

"'Bhishma continued, "This addressed by them, Chyavana, from among that heap of fishes around him, said, 'Do ye with concentrated attention hear what my most cherished wish is. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to abandon them at such a time.' When he said these words unto them, the fishermen became exceedingly terrified. With pale faces they repaired to king Nahusha and informed him of all that had taken place."'"

SECTION LI

“‘Bhishma said, “King Nahusha hearing the pass to which Chyavana was reduced, quickly proceeded to that spot accompanied by his ministers and priest. Having cleansed himself duly, the king, with joined palms and concentrated attention, introduced himself unto the high-souled Chyavana. The king’s priest then worshipped with due ceremonies that Rishi, O monarch, who was observant of the vow of truth and endued with a high soul, and who resembled a god himself (in splendour and energy).

“““Nahusha said, ‘Tell me, O best of regenerate persons, what act shall we do that may be agreeable to thee? However difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at thy bidding.’

“““Chyavana said, ‘These men that live by catching fish have all been tired with labour. Do thou pay them the price that may be set upon me along with the value of these fish.’

“““Nahusha said, ‘Let my priest give unto these Nishadas a thousand coins as a price for purchasing these sacred one as he himself has commanded.’

“““Chyavana said, ‘A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with thy own intelligence what it should be.’

“““Nahusha said, ‘Let, O learned Brahmana, a hundred thousand coins be given unto these Nishadas. Shall this be thy price, O holy one, or dost think otherwise?’

“““Chyavana said, ‘I should not be purchased for a hundred thousand coins, O best of monarchs! Let a proper price be given unto them. Do thou consult with thy ministers.’

“““Nahusha said, ‘Let my priest give unto these Nishadas a crore of coins

Nahusha said, Let my priest give unto these Nishadas a crore of coins. If even this does not represent thy price, let more be paid unto them.’

“‘“Chyavana said, ‘O king, I do not deserve to be purchased for a crore of coins or even more. Let that price be given unto those men which would be fair or proper. Do thou consult with the Brahmanas.’

“‘“Nahusha said, ‘Let half of my kingdom or even the whole be given away unto these Nishadas. I think that would represent thy price. What, however, dost thou think, O regenerate one?’

“‘“Chyavana said, ‘I do not deserve to be purchased with half thy kingdom or even the whole of it, O king! Let thy price which is proper be given unto these men. Do thou consult with the Rishis.’”

“‘Bhishma continued, “Hearing these words of the great Rishi, Nahusha became afflicted with great grief. With his ministers and priest he began to deliberate on the matter. There then came unto king Nahusha an ascetic living in the woods and subsisting upon fruit and roots and born of a cow. That best of regenerate persons, addressing the monarch, O king, said these words, ‘I shall soon gratify thee. The Rishi also will be gratified. I shall never speak an untruth. — no, not even in jest, what then need I say of other occasions? Thou shouldst, without any scruple, do what I bid thee.’

“‘“Nahusha said, ‘Do thou, O illustrious one, say what the price is of that great Rishi of Bhrigu’s race. O, save me from this terrible pass, save my kingdom, and save my race! If the holy Chyavana became angry, he would destroy the three worlds: what need I say them of my poor self who is destitute of penances and who depends only upon the might of his arm? O great Rishi, do thou become the raft unto us that have all fallen into a fathomless ocean with all our counsellors and our priest! Do thou settle what the price should be of the Rishi.’”

“‘Bhishma said, “Hearing these words of Nahusha, the ascetic born of a cow and endued with great energy spoke in this strain, gladdening the monarch and all his counsellors, ‘Brahmanas, O king, belong to the foremost of the four orders. No value, however great, can be set upon them. Cows also are invaluable. Therefore, O chief of men, do thou regard a cow as the value of the Rishi.’ Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellors and priest. Proceeding then to the presence of Bhrigu’s son, Chyavana, of rigid vows, he addressed him thus, O monarch, for gratifying him to the best of his ability.

“‘“Nahusha said, ‘Rise, rise, O regenerate Rishi, thou hast been purchased, O son of Bhirgu, with a cow as thy price. O foremost of righteous persons, even this, I think, is thy price.’

“‘“Chyavana said. ‘Yes, O king of kings, I do rise up. I have been properly purchased by thee, O sinless one! I do not, O thou of unfading glory, see any wealth that is equal to kine. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all applauded, O hero, and that are highly auspicious and sin-cleansing. Kine are always the root of prosperity. There is no fault in kine. Kine always afford the best food, in the form of Havi, unto the deities. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of sacrifices. They constitute the mouth of sacrifice. They bear and yield excellent and strength-giving nectar. They receive the worship of all the worlds and are regarded as the source of nectar. On earth, kine resemble fire in energy and form. Verily, kine represent high energy, and are bestowers of great happiness upon all creatures. That country where kine, established by their owners, breathe fearlessly, shines in beauty. The sins also of that country are all washed off. Kine constitute the stairs that lead to heaven. Kine are adored in heaven itself. Kine are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior!’”[305]

“‘Bhishma continued, “Even this is what I say unto thee on the subject of the glory and superiority of kine, O chief of Bharata’s race. I am competent to proclaim a part only of the merits that attach to kine. I have not the ability to exhaust the subject!

“‘“Then Nishadas said, ‘O ascetic, thou hast seen us and hast also spoken with us. It has been said that friendship with those that are good, depends upon only seven words[306] Do thou then, O lord, show us thy grace. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of righteous soul, and possessed of great energy thou art among men, a blazing fire in energy. We propitiate thee, O thou of great learning! We surrender ourselves to thee. Do thou, for showing us favour, take back from us this cow.’

“‘“Chyavana said, ‘The eye of a person that is poor or that has fallen into distress, the eye of an ascetic, or the eye of a snake of virulent poison, consumes a man with his very roots, even as a fire that, blazing up with the assistance of the wind, consumes a stack of dry grass or straw. I shall accept the cow that ye desire to present me. Ye fishermen, freed from every sin, go ye to heaven without any delay, with these fishes also that ye have caught with your nets.’”

“‘Bhishma continued, “After this, in consequence of the energy of the great Rishi of cleansed soul, those fishermen along with all those fish through virtue of those words that he had uttered, proceeded to heaven. King Nahusha, beholding the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata’s race. After this, the two Rishis, viz., the one born of a cow and the other who was Chyavana of Bhrigu’s race, gladdened king Nahusha by granting him many boons. Then king Nahusha of great energy, that lord of all the earth, filled with joy, O best of the Bharatas, said, ‘Sufficient!’ Like unto a second Indra, the chief of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king worshipped them both with great reverence. As regards Chyavana, his vow having been completed, he returned to his own asylum. The Rishi that had taken his birth from the cow, and who was endued with great energy, also proceeded to his own retreat. The Nishadas all ascended to heaven as also the fishes they had caught, O monarch. King Nahusha, too, having obtained those valuable boons, entered his own city. I have thus, O son, told thee everything respecting what thou hadst asked me. The affection that is generated by the sight alone of others as also by the fact of living with them, O

Yudhishthira, and the high-blessedness of kine too, and the ascertainment of true righteousness, are the topics upon which I have discoursed. Tell me, O hero what else is in thy breast.”’“

SECTION LII

“‘Yudhishthira said, “O thou of great wisdom, a doubt I have that is very great and that is as vast as the ocean itself. Listen to it, O mighty-armed one and having learnt what it is, it behoves thee to explain it unto me. I have a great curiosity with respect to Jamadagni’s son, O lord, viz., Rama, that foremost of all righteous persons. It behoveth thee to gratify that curiosity. How was Rama born who was endued with prowess incapable of being baffled? He belonged by birth to a race of regenerate Rishis. How did he become a follower of Kshatriya practices? Do thou, then, O king, recite to me in detail the circumstances of Rama’s birth. How also did a son of the race of Kusika who was Kshatriya become a Brahmana? Great, without doubt, was the puissance of the high-souled Rama, O chief of men, as also of Viswamitra. Why did the grandson of Richika instead of his son become a Kshatriya in conduct? Why also did the grandson of Kusika and not his son become a Brahmana? Why did such untoward incidents overtake the grandsons of both, instead of their sons? It behoveth thee to explain the truth in respect of these circumstances.”

“‘Bhishma said, “In this connection is cited an old history of the discourse between Chyavana and Kusika, O Bharata! Endued with great intelligence, Chyavana of Bhrigu’s race, that best of ascetics beheld (with his spiritual eye) the stain that would affect his own race (in consequence of some descendant of his becoming wedded to Kshatriya practice). Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana endued with wealth of asceticism became desirous of consuming the race of the Kusikas (for it was from that race that the stain of Kshatriya practices would, he knew, affect his own race). Repairing then to the presence of king Kusika, Chyavana said unto him, ‘O sinless one, the desire has arisen in my heart of dwelling with thee for some time.’

“‘“Kusika said, ‘O holy one, residence together is an act which the learned ordain for girls when these are given away. They that are endued with wisdom always speak of the practice in such connection only. O Rishi endued with wealth of asceticism, the residence which thou seekest with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and righteousness, I shall do what thou mayst be pleased to command.’”

“‘Bhishma continued, “Ordering a seat to be placed for the great ascetic Chyavana, king Kusika, accompanied by his wife, stood in the presence of the ascetic. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honour of his high-souled guest. The high-souled Kusika, who was observant of restraints and vows, then cheerfully presented, according to due forms, the ingredients consisting of honey and the other things, to the great Rishi and induced him to accept the same. Having welcomed and honoured the learned Brahmana in this way, the king once more addressed him and said, ‘We two await thy orders! Command us what we are to do for thee, O holy one! If it is our kingdom or wealth or kine, O thou of rigid vows, or all articles that are given away in sacrifices, which thou wantest, tell us the word, and we shall bestow all upon thee! This palace, the kingdom, this seat of justice, await thy pleasure. Thou art the lord of all these! Do thou rule the earth! As regards myself, I am completely dependent upon thee.’ Addressed in these words by the king, Chyavana of Bhrigu’s race, filled with great delight, said unto Kusika these words in reply.

“‘“Chyavana said, ‘I do not, O king, covet thy kingdom, nor thy wealth, nor the damsels thou hast, nor thy kine, nor thy provinces, nor articles needed for sacrifice. Do thou listen to me. If it pleases thee and thy wife, I shall commence to observe a certain vow. I desire thee and thy wife to serve me during that period without any scruples.’ Thus addressed by the Rishi, the king and the queen became filled with joy, O Bharata, and answered him, saving, ‘Be it so, O

Rishi!’ Delighted with the Rishi’s words, the king led him into an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room. And the king said. ‘This, O holy one, is thy bed. Do thou live here as thou pleasest! O thou that art endued with wealth of asceticism, myself and my queen shall strive our best to give thee every comfort and every pleasure.’ While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink. King Kusika, bowing unto the Rishi, asked him, saying, ‘What kind of food is agreeable to thee? What food, indeed, shall be brought for thee?’ Filled with delight, the Rishi answered that ruler of men, O Bharata, saying, ‘Let food that is proper be given to me.’ Receiving these words with respect, the king said, ‘So be it!’ and then offered unto the Rishi food of the proper kind. Having finished his meals, the holy Chyavana, conversant with every duty, addressed the king and the queen, saying, ‘I desire to slumber. O puissant one, sleep hinders me now.’ Proceeding thence to a chamber that had been prepared for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat themselves down. The Rishi said to them, ‘Do not, while I sleep, awake me. Do ye keep yourselves awake and continually press my feet as long as I sleep.’ Without the least scruple, Kusika, conversant with every duty, said, ‘So be it!’ Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal couple, O monarch accomplished the Rishi’s bidding with earnestness and attention. Meanwhile the holy Brahmana, having thus laid his commands upon the king, slept soundly, without changing his posture or turning even once, for a space of one and twenty days. The king, O delighter of the Kurus, foregoing all food, along with his wife, sat joyfully the whole time engaged in tending and serving the Rishi. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without accosting them at all. Famished and toil-worn the king and the queen followed him, but that foremost of Rishis did not deign to cast a single glance upon any of them. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal couple (making himself invisible by his Yoga-power). At this, the king, struck with grief, fell down on the earth. Comforted, he rose up soon, and accompanied by his queen, the monarch, possessed of great splendour, began to search everywhere for the Rishi.”’“

SECTION LIII

“‘Yudhishthira said, “After the Rishi had disappeared, what did the king do and what also did highly-blessed spouse do? Tell me this, O grandsire!”

“‘Bhishma said, “Having lost sight of the Rishi, the king, overwhelmed with shame, toil-worn and losing his senses, returned to his palace, accompanied by his queen. Entering his mansion in a cheerless mood, he spoke not a word with any one. He thought only of that conduct of Chyavana. With a despairing heart he then proceeded to his chamber. There he saw the son of Bhrigu stretched as before on his bed. Beholding the Rishi there, they wondered much. Indeed, they began to reflect upon that very strange incident. The sight of the Rishi dispelled their fatigue. Taking their seats once more by his side, they again set themselves to gently press his feet as before. Meanwhile, the great ascetic continued to sleep soundly as before. Only, he now lay on another side. Endued with great energy, he thus passed another period measured by one and twenty day. Agitated by their fears, the royal couple showed no change in their attitude or sentiment towards the Rishi. Awaking then from his slumber, the ascetic addressed the king and the queen, saying, ‘Do ye rub my body with oil. I wish to have a bath.’ Famishing and toil-worn though they were they readily assented, and soon approached the Rishi with a costly oil that had been prepared by boiling it a hundred times. While the Rishi was seated at his ease, the king and the queen, restraining speech, continued to rub him. Endued with high ascetic merit the son of Bhrigu did not once utter the word ‘Sufficient.’ Bhrigu’s son, however, saw that the royal couple were totally unmoved. Rising up suddenly, he entered the bathing chamber. The diverse article necessary for a bath and such as were fit for a king’s use, were ready there. Without honouring, however, any of those articles by appropriating them to his use, the Rishi once more disappeared there and then by his Yoga-power, in the very sight of king Kusika (and his spouse). This, however, O chief of the Bharatas, failed to disturb the equanimity of the royal couple. The next time the puissant Rishi was seen seated, after a bath on the throne. Indeed, it was from that place that he then showed himself to the king and the queen, O delighter of the Kurus. With a cheerful face, king Kusika, together with his wife, then offered the Rishi cooked food with great reverence. Endued with wisdom, and with heart totally unmoved, Kusika made this offer. ‘Let the food be brought’ were the words that were then uttered by the ascetic. Assisted by his spouse, the king soon brought thither the food. There were diverse kinds of meat and different preparations also thereof. There was a great variety of vegetables also and pot-herbs. There were juicy cakes too among those viands, and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands offered presented different kinds of taste. Among them there was also some food — the produce of the wilderness — such as ascetics liked and took. Diverse agreeable kinds of fruit, fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kasmaryas and Bhallatakas. Indeed, the food that was offered contained such things as are taken by persons leading a domestic mode of life as also such things as are taken by denizens of the wilderness. Through fear of the Rishi’s curse, the king had caused all kinds of food to be collected and dressed for his guest. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The viands were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu’s race set fire to all the things and reduced them to ashes. Possessed of great intelligence, the royal couple showed no wrath at this conduct of the Rishi, who once more, after this made himself invisible before the very eyes of the king and the queen. The Royal sage Kusika thereupon stood there in the same posture for the whole night, with his spouse by his side, and without speaking a word. Endued with great prosperity, he did not give way to wrath. Every day, good and pure food of diverse kinds, excellent beds, abundant articles needed for bath, and cloths of various kinds, were collected and kept in readiness in the palace for the Rishi.

Indeed, Chyavana failed to notice any fault in the conduct of the king. Then the regenerate Rishi, addressing king Kusika, said unto him, ‘Do thou with thy spouse, yoke thyself unto a car and bear me on it to whichever place I shall direct.’ Without the least scruple, the king answered Chyavana endued with wealth of asceticism, saying, ‘So be it!’ and he further enquired of the Rishi, asking, ‘Which car shall I bring? Shall it be my pleasure-car for making progress of pleasure, or, shall it be my battle-car?’ Thus addressed by the delighted and contented monarch, the ascetic said unto him, ‘Do thou promptly equip that car of thine with which thou penetratest into hostile cities. Indeed that battle-car of thine, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numerous arches made of pure gold. It is always furnished with high and excellent weapons numbering by hundreds!’ The king said, ‘So be it!’ and soon caused his great battle-car to be equipped. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the car, among its other equipments, the goad which had three handles and which had a point at once hard as the thunderbolt and sharp as the needle.[307] Having placed every requisite upon the car, the king said unto the Rishi, ‘O holy one, whither shall the car proceed? O, let the son of Bhrigu issue his command! This thy car shall proceed to the place which thou mayst be pleased to indicate.’ Thus addressed the holy man replied unto the king, saying, ‘Let the car go hence, dragged slowly, step by step. Obedient to my will, do ye two proceed in such a way that I may not feel any fatigue, I should be borne away pleasantly, and let all thy people see this progress that I make through their midst. Let no person that comes to me, as I proceed along the road, be driven away. I shall make gifts of wealth unto all. Unto them amongst the Brahmanas that may approach me on the way, I shall grant their wishes and bestow upon all of them gems and wealth without stint. Let all this be accomplished, O king, and do not entertain any scruples.’ Hearing these words of the Rishi, the king summoned his servants and said, ‘Ye should, without any fear, give away whatever the ascetic will order.’ Then jewels and gems in abundance, and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was borne away on that car. Cries of 'Oh' and 'Alas' arose from every part of the city which was plunged in grief at that extraordinary sight. And the king and the queen were suddenly struck by the Rishi with that goad equipped with sharp point. Though thus struck on the back and the cheeks, the royal couple still showed no sign of agitation. On the other hand, they continued to bear the Rishi on as before. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in dragging that excellent car. Repeatedly and deeply cut by the goad, the royal couple became covered with blood. Indeed, O monarch, they then looked like a couple of Kinsuka trees in the flowering season. The citizens, beholding the plight to which their king and queen had been reduced, became afflicted with great grief. Filled with fear at the prospect of the curse of the Rishi, they kept silent under their misery. Gathering in knots they said unto each other, 'Behold the might of penances! Although all of us are angry, we are still unable to look at the Rishi! Great is the energy of the holy Rishi of cleaned soul! Behold also the endurance of the king and his royal spouse! Though worn out with toil and hunger, they are still bearing the car!' The son of Bhrigu notwithstanding the misery he caused to Kusika and his queen, failed to mark any sign of dissatisfaction or agitation in them."

"'Bhishma continued, "The perpetuator of Bhrigu's race beholding the king and the queen totally unmoved, began to give away very largely (wealth obtained from the king's treasury) as if he were a second Lord of Treasures. At this act also, king Kusika showed no mark of dissatisfaction. He did as the Rishi commanded (in the matter of those gifts). Seeing all this, that illustrious and best of ascetics became delighted. Coming down from that excellent car, he unharnessed the royal couple. Having freed them, he addressed them duly. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said, 'I am ready to give an excellent boon unto you both!' Delicate as they were, their bodies had been pierced with the goad. That best of ascetics, moved by affection, softly touched them with his hands whose healing virtues resembled those of nectar itself, O chief of the Bharatas. Then the king answered, ‘My wife and I have felt no toil!’ Indeed, all their fatigue had been dispelled by the puissance of the Rishi, and hence it was that the king could say so unto the Rishi. Delighted with their conduct, the illustrious Chyavana said unto them, ‘I have never before spoken an untruth. It must, therefore, be as I have said. This spot on the banks of the Ganga is very delightful and auspicious. I shall, observant of a vow, dwell for a little while here, O king! Do thou return to thy city. Thou are fatigued! Thou shalt come again. Tomorrow, O king, thou shalt, returning with thy spouse, behold me even here. Thou shouldst not give way to wrath or grief. The time is come when thou shalt reap a great reward! That which is coveted by thee and which is in thy heart shall verily be accomplished.’ Thus addressed by the Rishi, king Kusika, with a delighted heart, replied unto the Rishi in these words of grave import, ‘I have cherished no wrath or grief, O highly-blessed one! We have been cleansed and sanctified by thee, O holy one! We have once more become endued with youth. Behold our bodies have become exceedingly beautiful and possessed of great strength. I do not any longer see those wounds and cicatrices that were caused by thee on our persons with thy goad. Verily, with my spouse, I am in good health. I see my goddess become as beautiful in body as an Apsara. Verily, she is endued with as much comeliness and splendour as she had ever been before. All this, O great ascetic, is due to thy grace. Verily, there is nothing astonishing in all this, O holy Rishi of puissance ever unbaffled.’ Thus addressed by the king, Chyavana said unto him, ‘Thou shalt, with thy spouse, return hither tomorrow, O monarch!’ With these words, the royal sage Kusika was dismissed. Saluting the Rishi, the monarch, endued with a handsome body, returned to his capital like unto a second chief of the celestials. The counsellors then, with the priest, came out to receive him. His troops and the dancing women and all his subjects, also did the same. Surrounded by them all, king Kusika, blazing with beauty and splendour, entered his city, with a delighted heart, and his praises were hymned by bards and encomiasts. Having entered his city and performed all his morning rites, he ate with his wife. Endued with great splendour, the monarch then passed the night happily. Each beheld the other to be possessed anew of youth. All their afflictions and pains having ceased, they beheld each other to resemble a celestial. Endued with the spendour they had obtained as a boon from that foremost of Brahmanas, and possessed as they were of forms that were exceedingly comely and beautiful, both of them passed a happy night in their bed. Meanwhile, the spreader of the feats of Bhrigu’s race, viz., the Rishi possessed of the wealth of penances, converted, by his Yoga-power, that delightful wood on the bank of the Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems in consequence of which it surpassed in beauty and splendour the very abode of the chief of the celestials.”“

SECTION LIV

“‘Bhishma said, “When that night passed away, the high-souled king Kusika awoke and went through his morning rites. Accompanied by his wife he then proceeded towards that wood which the Rishi had selected for his residence. Arrived there, the monarch saw a palatial mansion made entirely of gold. Possessed of a thousand columns each of which was made of gems and precious stones, it looked like an edifice belonging to the Gandharvas.[308] Kusika beheld in every part of that structure evidences of celestial design. And he beheld hills with delightful valleys, and lakes with lotuses on their bosom, and mansions full of costly and curious articles, and gateways and arches, O Bharata. And the king saw many open glades and open spots carpeted with grassy verdure, and resembling level fields of gold. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas and Asokas, and blossoming Kundas, and Atimuktas. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vanjulas and Karnikaras adorned with flowers. And the king beheld many Varanapushpas and the creepers called Ashtapadika all clipped properly and beautifully.[309] And the king beheld trees on which lotuses of all varieties bloomed in all their beauty, and some of which bore flowers of every season. And he noticed also many mansions that looked like celestial cars or like beautiful mountains. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were diverse kinds of excellent seats and costly beds, and bedsteads made of gold and gems and overlaid with cloths and carpets of great beauty and value. Of comestible there were enormous quantities, well-dressed and ready for use. And there were talking parrots and she-parrots and Bhringarajas and Kokilas and Catapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas.[310] Here and there he beheld bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch. And he beheld other Gandharvas at other places rejoicing with their dear spouses. The king sometimes beheld these sights and sometimes could not see them (for they seemed to disappear from before his eyes). The monarch heard also melodious strains of vocal music and the agreeable voices of preceptors engaged in lecturing to their disciples on the Vedas and the scriptures. And the monarch also heard the harmonious cackle of the geese sporting in the lakes. Beholding such exceedingly wonderful sights, the king began to reflect inwardly, saying, ‘Is this a dream? Or is all this due to an aberration of my mind? Or, is it all real? O, I have, without casting off my earthly tenement, attained to the beatitude of heaven! This land is either the sacred country of the Uttara-Kurus, or the abode, called Amaravati, of the chief of the celestials! O, what are these wonderful sights that I behold!’ Reflecting in this strain, the monarch at last saw that foremost of Rishis. In that palace of gold (endued) with columns (made) of jewels and gems, lay the son of Bhrigu stretched on a costly and excellent bed. With his wife by his side the king approached with a delighted heart the Rishi as he lay on that bed. Chyavana, however, quickly disappeared at this, with the bed itself upon which he lay. The king then beheld the Rishi at another part of those woods seated on a mat made of Kusa grass, and engaged in mentally reciting some high Mantras. By his Yoga-power, even thus did that Brahmana stupefy the king. In a moment that delightful wood, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees, — all disappeared. The bank of the Ganga became as silent as usual, and presented the old aspect of its being covered with Kusa grass and ant-hills. King Kusika with his wife having beheld that highly wonderful sight and its quick disappearance also, became filled with amazement. With a delighted heart, the monarch addressed his wife and said unto her, ‘Behold, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just witnessed! All this is due to the grace of Bhrigu’s son and the puissance of his penances. By penances all that becomes attainable which one cherishes in one’s imagination. Penances are superior to even the sovereignty over the three worlds. By penances well-performed, emancipation itself may be achieved. Behold, the puissance of the high-souled and celestial Rishi Chyavana derived from his penances. He can, at his pleasure, create even other worlds (than those which exist). Only Brahmanas are born in this world to attain to speech and understanding and acts that are sacred. Who else than Chyavana could do all this? Sovereignty may be acquired with ease. But the status of a Brahmana is not so attainable. It was through the puissance of a Brahmana that we were harnessed to a car like well-broken animals!’ These reflections that passed through the king’s brain became known to Chyavana. Ascertaining the king’s thoughts, the Rishi addressed him and said, ‘Come hither quickly!’ Thus addressed, the king and the queen approached the great ascetic, and, bending their heads, they worshipped him who deserved worship. Uttering a benediction upon the monarch, the Rishi, possessed of great intelligence, O chief of men, comforted the king and said, ‘Sit down on that seat!’ After this, O monarch, the son of Bhrigu, without guile or insincerity of any kind, gratified the king with many soft words, and then said, ‘O king, thou hast completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. Thou hast for this come out unscathed from the fiery ordeal I had prepared for thee. I have been properly honoured and adored, O son, by thee, O foremost of all persons possessed of speech. Thou hast no sin, not even a minute one, in thee! Give me leave, O king, for I shall now proceed to the place I came from. I have been exceedingly pleased with thee, O monarch! Do thou accept the boon I am ready to give.’

“““Kusika said, ‘In thy presence, O holy one, I have stayed like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu’s race been consumed, is sufficient! Even this is the highest boon that has been obtained, O delighter of Bhrigu! That thou hast been gratified by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, constitute in my case the best boons. This I regard, O learned Brahmana, as a distinct evidence of thy grace. The end of my life has been accomplished. Even this is what I regard the very end of my sovereignty. Even this is the highest fruit of my penances![311] If, O learned Brahmana, thou hast been pleased with me, O delighter of Bhrigu, then do thou expound some doubts which are in my mind!’”’“

SECTION LV

“‘“Chyavana said, ‘Do thou accept a boon from me. Do thou also, O chief of men, tell me what the doubt is that is in thy mind. I shall certainly accomplish all thy purposes.’

“‘“Kusika said, ‘If thou hast been gratified by me, O holy one, do thou then, O son of Bhrigu, tell me thy object in residing in my palace for some time, for I desire to hear it. What was thy object in sleeping on the bed I assigned thee for one and twenty days continuously, without changing sides? O foremost of ascetics, what also was thy object, again, in going out of the room without speaking a single word? Why didst thou, again, without any ostensible reason, make thyself invisible, and once more become visible? Why, O learned Brahmana, didst thou again, lay thyself down on the bed and sleep as before for one and twenty days? For what reason didst thou go out after thou wert rubbed by us with oil in view of thy bath? Why also, after having caused diverse kinds of food in my palace to be collected, didst thou consume them with the aid of fire? What was the cause of thy sudden journey through my city on the car? What object hadst thou in view in giving away so much wealth? What was thy motive in showing us the wonders of the forest created by the Yoga-puissance? What indeed was thy motive for showing, O great ascetic, so many palatial mansions made of gold and so many bedsteads supported on posts of jewels, and gems? Why also did all these wonders vanish from our sight? I wish to hear the cause of all this. In thinking of all these acts of thine, O perpetuator of Bhrigu’s race, I became stupefied repeatedly. I fail to find what the certain motive was which influenced thee! O thou, that art endued with wealth of penances, I wish to hear the truth about all those acts of thine in detail.’

"""Chyavana said, 'Listen to me as I tell thee in detail the reasons which had impelled me in all these acts of mine. Asked by thee, O monarch, I cannot refuse to enlighten thee. In days past, on one occasion, when the deities had assembled together, the Grandsire Brahman said some words. I heard them, O king, and shall presently repeat them to thee. "In consequence of a contention between Brahmana and Kshatriya energy, there will occur an intermixture in my race.[312] Thy grandson, O king, will become endued with great energy and puissance." Hearing this, I came hither, resolved to exterminate thy race. Indeed, I came, O Kusika, seeking the utter extermination of thy race, — in fact, for consuming into ashes all thy descendants. Impelled by this motive I came to thy palace, O monarch, and said unto thee, "I shall observe some vow. Do thou attend upon me and serve me dutifully." While residing, however, in thy house I failed to find any laches in thee. It is for that reason, O royal sage, that thou art still alive, for otherwise thou wouldst have by this time been numbered with the dead. It was with this resolution that I slept for one and twenty days in the hope that somebody would awake me before I arose of my own accord. Thou, however, with thy wife, didst not awaken me. Even then, O best of kings, I became pleased with thee. Rising from my bed I went out of the chamber without accosting any of you. I did this, O monarch, in the hope that thou wouldst ask me and thus I would have an opportunity of cursing thee. I then made myself invisible, and again showed myself in the room of thy palace, and, once more betaking myself to Yoga, slept for one and twenty days. The motive that impelled me was this. Worn out with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this intention that I caused thyself and thy spouse to be afflicted with hunger. In thy heart however, O king, the slightest feeling of wrath or vexation did not rise. For this, O monarch, I became highly delighted with thee. When I caused diverse kinds of food to be brought and then set fire to them, I hoped that thyself with thy wife wouldst give way to wrath at the sight. Even that act however, of mine was tolerated by thee. I then ascended the car, O monarch, and addressed thee, saying, "Do thou with thy wife bear me." Thou didst what I bade, without the least scruple, O king! I became filled with delight at this. The gifts of wealth I made could not provoke thy anger. Pleased with thee, O king, I created with the aid of my Yoga puissance that forest which thyself with thy wife didst behold here. Listen, O monarch, to the object I had. For gratifying thee and thy queen I caused thee to have a glimpse of heaven. All those things which thou hast seen in these woods, O monarch, are a foretaste of heaven. O best of kings, for a little while I caused thee and thy spouse to behold, in even your earthly bodies, some sights of heaven. All this was done for showing the puissance of penances and the reward that is in store for righteousness. The desire that arose in thy heart, O monarch, at the sight of those delightful objects, is known to me. Thou becamest desirous of obtaining the status of a Brahmana and the merit of penances, O lord of Earth, disregarding the sovereignty of the earth, nay, the sovereignty of very heaven! That which thou thoughtest, O king, was even this. The status of a Brahmana is exceedingly difficult to obtain; after becoming a Brahmana, it is exceedingly difficult to obtain the status of a Rishi; for even a Rishi it is difficult to become an ascetic! I tell thee that thy desire will be gratified. From thee, O Kusika, will spring a Brahmana, who shall be called after thy name. The person that will be the third in descent from thee shall attain to the status of a Brahmana. Through the energy of the Bhrigus, thy grandson, O monarch, will be an ascetic endued with the splendour of fire. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell thee the truth. O royal sage, do thou accept the boon that is now in thy mind. I shall soon set out on a tour to all the sacred waters. Time is expiring.'

"""Kusika said, 'Even this, O great ascetic, is a high boon, in my case, for thou hast been gratified by me. Let that take place which thou hast said. Let my grandson become a Brahmana, O sinless one! Indeed, let the status of Brahmanahood attach to my race, O holy one. This is the boon I ask for. I desire to once more ask thee in detail, O holy one! In what way, O delighter of Bhrigu, will the status of Brahmanahood attach to my race? Who will be my friend? Who will have my affection and respect?'"""[313]

SECTION LVI

“‘“Chyavana said, ‘I should certainly, O chief of men, tell you everything about the circumstance for which, O monarch, I came hither for exterminating thy race. This is well-known, O king, that the Kshatriyas should always have the assistance of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of Destiny, the Kshatriyas and the Bhargavas will fall out. The Kshatriyas, O king, will slay the descendants of Bhrigu. Afflicted by an ordinance of fate, they will exterminate the race of Bhrigu, not sparing even infants in their mothers’ wombs. There will then spring in Bhrigu’s race a Rishi of the name of Urva. Endued with great energy, he will in splendour certainly resemble fire or the sun. He will cherish such wrath (upon hearing of the extermination of his race) as will be sufficient to consume the three worlds. He will be competent to reduce the whole earth with all her mountains and forests into ashes. For a little while he will quell the flames of that fiery rage, throwing it into the Mare’s mouth that wanders through the ocean. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form will come to him, for the extermination of the entire Kshatriya race, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-puissance, communicate it to his son, the highly-blessed Jamadagni of cleansed soul. That tiger of Bhrigu’s race will bear that science in his mind. O thou of righteous soul, Jamadagni will wed a girl, taking her from thy race, for spreading its glory, O chief of the Bharatas. Having obtained for wife the daughter of Gadhi and thy grand-daughter, O king that great ascetic will beget a regenerate son endued with Kshatriya accomplishments. In thy race will be born a son, a Kshatriya endued with the virtues of a Brahmana. Possessed of great righteousness, he will be the son of Gadhi. Known by the name of Viswamitra, he will in energy come to be regarded as the equal of Vrihaspati himself, the preceptor of the celestials. The illustrious Richika will grant this son to thy race, this Kshatriya that will be endued with high penances. In the matter of this exchange of sons, (viz., a Kshatriya son in the race of Bhrigu and a Brahmana son in thy race) the cause will be two women. All this will happen at the command of the grandsire. It will never be otherwise. Unto one that is third in descent from thee, the status of Brahmanahood will attach. Thou shalt become a relative (by marriage) of the Bhargavas.'"

"'Bhishma continued, "Hearing these words of the high-souled ascetic Chyavana, king Kusika became filled with joy, and made answer in the following words, 'Indeed, O best of the Bharatas', he said, 'So be it!' Endued with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied, 'Very well. From thee, O great ascetic, I shall obtain the fruition of my wish. Let my race become invested with the status of Brahmanahood, and let it always set its heart upon righteousness.' The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the monarch, set out on his intended tour to the sacred waters. I have now told thee everything, O Bharata, relating to thy questions, viz., how the Bhrigus and the Kusikas became connected with each other by marriage. Indeed, O king, everything fell out as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Viswamitra (of Kusika's race) happened in the way that Chyavana had indicated."'"

SECTION LVII

"'Yudhishthira said, "Hearing thy words I become stupefied, O grandsire! Reflecting that the earth is now destitute of a very large number of kings all of whom were possessed of great prosperity, my heart becomes filled with grief. Having conquered the earth and acquired kingdoms numbered by hundreds, O Bharata, I turn with grief, O Grandsire, at the thought of the millions of men I have slaughtered. Alas, what will be the plight of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers? Having slain those Kurus — our kinsmen, that is, our friends and well-wishers, — we shall have to sink in hell, heads (hanging) downwards. There is no doubt of this. I desire, O Bharata, to address my body to severe penances. With that end in view, O king, I wish to receive instructions from thee."'

"Vaisampayana continued, 'The high-souled Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the aid of his understanding, and addressed Yudhishthira in reply.'

"'Bhishma said, "Hear what I say unto thee. It is exceedingly wonderful, and constitutes a great mystery. The topic is the object that creatures obtain after death as the rewards of particular acts or courses of conduct they follow. One attains to Heaven by penances. By penances one attains to fame. By penances, O puissant king, one attains to length of life and all articles of enjoyment. By penances one attains to knowledge, to science, to health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race. By penances one attains to wealth. By observing the vow of taciturnity one succeeds in bringing the whole world under one's sway. By making gifts one acquires all kinds of enjoyable articles. By observing the right of Diksha one acquires birth in a good and high family. Those that spend their lives subsisting only upon fruits and roots (and avoiding cooked food) succeed in obtaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to heaven. One that subsists upon water only attains to heaven. By making gifts one simply increases one's wealth. By serving with reverence one's preceptor one acquires learning. By performing Sraddhas every day in honour of one's Pitris (manes), one acquires a large number of children. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to heaven. By bathing thrice every day with the necessary rites one acquires a large number of spouses. By drinking water alone one acquires residence in the regions of Prajapati. The Brahmana, who bathes every day and recites sacred Mantras in the twilights, becomes possessed of the status of Daksha himself. By worshipping the deities in a wilderness or desert, one acquires a kingdom or sovereignty, and by observing the vow of casting off the body by a long fast, one ascends to Heaven. One possessed of the wealth of penances and always passing his days in Yoga obtains good beds and seats and vehicles. Casting off the body by entering a blazing fire, one becomes an object of reverence in the region of Brahman. Those that lie on the hard and bare ground acquire houses and beds. Those that clothe themselves in rags and barks obtain good robes and ornaments. By avoiding the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children. One who passes some time in that mode of life which is called Udavasa, becomes the very lord of Heaven. The man who speaks the truth, O best of men, succeeds in sporting happily with the deities themselves. By making gifts one acquires great fame in consequence of one's high achievements. By abstention from cruelty one acquires health and freedom from disease. By serving Brahmanas with reverence one attains to kingdom and sovereignty, and the high status of a Brahmana. By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires diverse articles of enjoyment. One who gives peace unto all creatures (by refraining from doing them any injury), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty. By presenting lights at places which are dark and frequented by men, one acquires a good vision. By giving away good and beautiful objects one acquires a good memory and understanding. By giving away scents and garlands, one acquires fame that spreads over a large area. Those who abstain from shaving off their hair and beards succeed in obtaining excellent children. By observing fasts and Diksha and baths, O Bharata, for twelve years (according to the ordinance), one acquires a region that is superior to that attainable by unreturning heroes. By bestowing one's daughter on an eligible bridegroom according to the Brahma form, one obtains, O best of men, male and female slaves and ornaments and fields and houses. By performing sacrifices and observing fasts, one ascends to Heaven, O Bharata. The man who gives away fruits and flowers succeeds in acquiring auspicious knowledge. The man who gives a thousand kine with horns adorned with gold, succeeds in acquiring heaven. Even this has been said by the very deities in a conclave in heaven. One who gives away a Kapila cow with her calf, with a brazen pot of milking with horns adorned with gold, and possessed of diverse other accomplishments, obtains the fruition of all his wishes from that cow. Such a person, in consequence of that act of gift, resides in heaven for as many years as there are hairs on the body of the cow and rescues in the next world (from the misery of hell) his sons and grandsons and all his race to the seventh degree.[314] The regions of the Vasus become attainable to that man who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as Dakshina. A gift of kine rescues the giver in the next world when he finds himself falling into the deep darkness of hell and restrained by his own acts in this world, like a boat with sails that have caught the air rescuing a person from being drowned in the sea. He who bestows a daughter according to the Brahma form upon an eligible person, or who makes a gift of land unto a Brahmana, or who gives food (to a Brahmana) according to due rites, succeeds in attaining to the region of Purandara. That man who makes a gift of a house, equipped with every kind of furniture, unto a Brahmana given to Vedic studies and possessed of every accomplishment and good behaviour, acquires residence in the country of the Uttara-Kurus. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gifts of gold lead to heaven. Gifts of pure gold lead to greater merit still. By making a gift of an umbrella one acquires a palatial mansion. By making a gift of a pair of sandals or shoes one acquires good vehicles. The reward attached to a gift of cloths is personal beauty, and by making gifts of scents one becomes a fragrant person in one's next life. One who gives flowers and fruits and plants and trees unto a Brahmana, acquires, without any labour, palatial mansion equipped with beautiful women and full of plenty of wealth. The giver of food and drink of different tastes and of other articles of enjoyment succeeds in acquiring a copious supply of such articles. The giver, again, of houses and cloths gets articles of a similar kind. There is no doubt about it. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and floral wreaths, unto Brahmanas, becomes freed from every disease and possessed of personal beauty, sports in joy in the region reserved for great kings. The man, O king, who makes unto a Brahmana the gift of a house that is stored with grain, furnished with beds full of much wealth, auspicious, and delightful, acquires a palatial residence. He who gives unto a Brahmana a good bed perfumed with fragrant scents, overlaid with an excellent sheet, and equipped with pillows, wins without any effort on his part a beautiful wife, belonging to a high family and of agreeable manners. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandsire Brahman himself. There is no end higher than this. Even this is what the great Rishis have declared."'

"Vaisampayana continued, 'Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became desirous of the end that is reserved for heroes and no longer expressed any disgust at leading a householder's mode of life. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said unto them, "Let the words which our grandfather has said command your faith.” At this, all the Pandavas with the famous Draupadi amongst them, applauded the words of Yudhishthira and said, “Yes.”’“

SECTION LVIII

“‘Yudhishthira said, “I desire, O chief of the Bharatas, to hear from thee what the rewards are which are attached, O best of the Kurus, to the planting of trees and the digging of tanks.”

“‘Bhishma said, “A piece of land that is agreeable to the sight, fertile, situate in the midst of delightful scenes adorned with diverse kinds of metals, and inhabited by all sorts of creatures, is regarded as the foremost of sports. A particular portion of such land should be selected for digging a tank. I shall tell thee, in due order, about the different kinds of tanks. I shall also tell thee what the merits also are that attach to the digging of tanks (with the view of drawing water for the benefit of all creatures). The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Surya himself. It also contributes to growth to the deities. It is the foremost of all things that lead to fame (with respect to the person who causes it to be excavated). The wise have said that the excavation of a tank contributes to the aggregate of three, Righteousness, Wealth and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be subservient to all the four purposes of living creatures. Tanks, again, are regarded as constituting the excellent beauty of a country. The deities and human beings and Gandharvas and Pitris and Uragas and Rakshasas and even immobile beings — all resort to a tank full of water as their refuge. I shall, therefore, tell thee what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that are attainable by persons that cause them to be excavated. The wise have said that that man reaps the merit of an Agnihotra sacrifice in whose tank water is held in the season of the rains. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is won by that man in whose tank water is held in the season of autumn. The person in whose tank water occurs in the cold season acquires the merit of one who performs a sacrifice with plentiful gifts of gold. That person in whose tanks water occurs in the season of dew, wins, the wise have said, the merits of an Agnishtoma sacrifice. That man in whose well-made tank water occurs in the season of spring acquires the merit of the Atiratra sacrifice. That man in whose tank water occurs in the season of summer acquires, the Rishis say, the merits that attach to a horse-sacrifice. That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water. That man in whose tank kine slake their thirst as also other animals and birds, and human beings, acquires the merits of a horse-sacrifice. Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavator of the tank and he enjoys the same for unending days in the next world. Water, especially in the other world, is difficult to obtain, O son. A gift of drink produces eternal happiness. Make gifts of sesame here. Make gifts of water. Do thou also give lamps (for lighting dark places.) While alive and awake, do thou sport in happiness with kinsmen. These are acts which thou shalt not be able to achieve in the other world.[315] The gift of drink, O chief of men, is superior to every other gift. In point of merit it is distinguished above all other gifts. Therefore, do thou make gifts of water. Even thus have the Rishis declared what the high merits of the excavation of tanks are I shall now discourse to thee on the planting of trees. Of immobile objects six classes have been spoken of. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds.[316] These are the several kinds of vegetables. Listen now to the merit that attaches to their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter. Such a man is applauded and reverenced in the world of the Pitris. Such a man's name does not perish even when he becomes a citizen of the world of deities. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do thou, therefore, plant trees, O Yudhishthira! The trees that a man plants become the planter's children. There is no doubt about this. Departing from this world, such a man ascends to Heaven. Verily many eternal regions of bliss become his. Trees gratify the deities by their flowers; the Pitris by their fruits; and all guests and strangers by the shadow they give. Kinnaras and Uragas and Rakshasas and deities and Gandharvas and human beings, as also Rishis, all have recourse to trees as their refuge. Trees that bear flowers and fruits gratify all men. The planter of trees is rescued in the next world by the trees he plants like children rescuing their own father. Therefore, the man that is desirous of achieving his own good, should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, the children of the planter. That Brahmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in heaven even as men that are devoted to truthfulness of speech. Hence one should cause tanks to be excavated and trees to be planted, worship the deities in diverse sacrifices, and speak the truth.''"

SECTION LIX

“‘Yudhishthira said, “Amongst all those gifts that are mentioned in the treatises other than the Vedas, which gift, O chief of Kuru’s race, is the most distinguished in thy opinion? O puissant one, great is the curiosity I feel with respect to this matter. Do thou discourse to me also of that gift which follows the giver into the next world.”[317]

“‘Bhishma said, “An assurance unto all creatures of love and affection and abstention from every kind of injury, acts of kindness and favour done to a person in distress, gifts of articles made unto one that solicits with thirst and agreeable to the solicitor’s wishes, and whatever gifts are made without the giver’s ever thinking of them as gifts made by him, constitute, O chief of Bharata’s race, the highest and best of gifts. Gift of gold, gift of kine, and gift of earth, — these are regarded as sin-cleansing. They rescue the giver from his evil acts. O chief of men, do thou always make such gifts unto those that are righteous. Without doubt, gifts rescue the giver from all his sins. That person who wishes to make his gifts eternal should always give unto persons possessed of the requisite qualifications whatever articles are desired by all and whatever things are the best in his house. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in obtaining things that are agreeable to himself. Such a person certainly becomes agreeable unto all, both here and hereafter. That man, O Yudhishthira, is a cruel wretch, who, through vanity, does not, to the extent of his means, attend to the wishes of one who is poor and helpless, and who solicits assistance.[318] He is verily the foremost of men who shows favour unto even an helpless enemy fallen into distress when such enemy presents himself and prays for help. No man is equal to him (in merit) who satisfies the hunger of a person that is emaciated, possessed of learning, destitute of the means of support, and weakened by misery. One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who, though destitute of sons and spouses and plunged into misery, do not yet solicit others for any kind of assistance. Those persons who do not utter blessings upon the deities and men (in expectation of gifts), who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind, are regarded as veritable snakes of virulent poison. Do thou, O Bharata, always protect thyself from them by making gifts unto them. They are competent to make the foremost of Ritwikas. Thou art to find them out by means of thy spies and agents.[319] Thou shouldst honour those men by gifts of good houses equipped with every necessary article, with slaves and serving men, with good robes and vestments, O son of Kuru, and with all articles competent to contribute to one's pleasure and happiness. Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Verily good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith. There are persons bathed in learning and bathed in vows. Without depending upon anybody they obtain their means of subsistence. These Brahmanas of rigid vows are devoted to Vedic study and penances without proclaiming their practices to any one. Whatever gifts thou mayst make unto those persons of pure behaviour, of thorough mastery over their senses, and always contented with their own wedded spouses in the matter of desire, are sure to win for thee a merit that will accompany thee into all the worlds into which thou mayst go. One reaps the same merit by making gifts unto regenerate persons of restrained souls which one wins by properly pouring libations unto the sacred fire morning and evening. Even this is the sacrifice spread out for thee, — a sacrifice that is sanctified by devotion and faith and that is endued with Dakshina. It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from thee as thou givest away.[320] Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts constitutes the oblations in honour of the Pitris, and devotion and worship rendered unto such superior men, serves to free one of the debts one owes to the deities.[321] Those persons that do not yield to wrath and that never desire to take even a blade of grass belonging to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship. Such persons and others (because free from desire) never pay their regards to the giver. Nor do they strive for obtaining gifts. They should, however, be cherished by givers as they cherish their own sons. I bend my head unto them. From them also both Heaven and Hell may become one's.[322] Ritwiks and Purohitas and preceptors, when conversant with the Vedas and when behaving mildly towards disciples, become such. Without doubt, Kshatriya energy loses its force upon a Brahmana when it encounters him. Thinking that thou art a king, that thou art possessed of great power, and that thou hast affluence, do not, O Yudhishthira, enjoy thy affluence without giving anything unto the Brahmanas. Observing the duties of thy own order, do thou worship the Brahmanas with whatever wealth thou hast, O sinless one, for purposes of adornment or sustaining thy power. Let the Brahmanas live in whatever way they like. Thou shouldst always bend thy head unto them with reverence. Let them always rejoice in thee as thy children, living happily and according to their wishes. Who else than thou, O best of the Kurus, is competent to provide the means of subsistence for such Brahmanas as are endued with eternal contentment as are thy well-wishers, and as are gratified by only a little? As women have one eternal duty, in this world, viz., dependence upon and obedient service to their husbands, and as such duty constitutes their only end, even so is the service to Brahmanas our eternal duty and end. If, at sight of cruelties and other sinful acts in Kshatriyas, the Brahmanas, O son, unhonoured by us, forsake us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to drag on our existence without being able to study the Vedas to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats? I shall, in this connection, tell thee what the eternal usage is. In days of yore, O king, the Kshatriyas used to serve the Brahmanas. The Vaisya in a similar manner used in those days to worship the royal order, and the Sudra to worship the Vaisya. Even this is what is heard. The Brahmana was like a blazing fire. Without being able to touch him or approach his presence, the Sudra used to serve the Brahmana from a distance. It was only the Kshatriya and the Vaisya who could serve the Brahmana by touching his person or approaching his presence. The Brahmanas are endued with a mild disposition. They are truthful in behaviour. They are followers of the true religion. When angry, they are like snakes of virulent poison. Such being their nature, do thou, O Yudhishthira, serve and attend upon them with obedience and reverence. The Brahmanas are superior to even those that are higher than the high and the low. The energy and penances of even those Kshatriyas who blaze forth with energy and might, become powerless and neutralised when they come in contact with the Brahmanas. My sire himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandsire, O king, is not dearer, my own self is not dearer, my life itself is not dearer, O king, to me than the Brahmanas! On earth there is nothing, O Yudhishthira, that is dearer to me than thou. But, O chief of Bharata's race, the Brahmanas are dearer to me than even thou. I tell thee truly, O son of Pandu! I swear by this truth, by which I hope to acquire all those regions of bliss that have been Santanu's. I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thither, O son, and reside in them for unending days. Beholding these regions, O best of the Bharatas (with my spiritual eyes), I am filled with delight at the thought of all these acts which I have done in aid and honour of the Brahmanas, O monarch!"'"

SECTION LX

“‘Yudhishthira said, “Unto which of two Brahmanas, when both happen to be equally pure in behaviour, equally possessed of learning and purity, of birth and blood, but differing from each other in only this, viz., the one solicits and the other does not, — I ask, O grandsire, unto which of these two would a gift be more meritorious?”

“‘Bhishma said, “It has been said. O son of Pritha, that a gift made unto an unsoliciting person is productive of greater merit than one made to a person who solicits. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to solicit. The Brahmana possessed of steadiness and learning and contentment gladdens the deities. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like thieves and robbers.[323] The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to grant life unto him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also. Compassion is a very high virtue. Let people make gift from compassion unto those that solicit. Those, however, that do not beg, but are plunged into poverty and distress should be respectfully invited to receive assistance. If such Brahmanas, who must be regarded as the foremost of their order, live in thy kingdom, thou shouldst regard them as fire covered with ashes. Blazing with penances, they are capable of consuming the whole earth. Such persons, O son of Kuru’s race, though not generally worshipped, should still be regarded as deserving of worship in every way. Endued with knowledge and spiritual vision and penances and Yoga, such persons always deserve our worship. O scorcher of foes, do thou always offer worship unto such Brahmanas. One should repair of one's own accord unto those foremost of Brahmanas that do not solicit anybody and make unto them gifts of diverse kinds of wealth in abundance. The merit that flows from properly pouring libations into the sacred fire every morning and evening is won by the person who makes gifts unto a Brahmana endued with learning, with the Vedas and with high and excellent vows. Thou shouldst, O son of Kunti, invite those foremost of Brahmanas who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are hidden without being proclaimed from the house-top, and who are observant of excellent vows, and honour them with gifts of well-constructed and delightful houses equipped with servitors and robes and furniture, and with all other articles of pleasure and enjoyment. Conversant with all duties and possessed of minute vision, those foremost of Brahmanas, O Yudhishthira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver. Thou shouldst invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well thou shouldst make gifts of additional food unto them so that upon their return home their expectant wives might be able to distribute that food among their children that had clamoured for food but that had been pacified with promises Brahmacharins of restrained senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be gratified with the householder at whose house they eat. Let the sacrifice of gift proceed in thy house at midday, O son, and do thou also give away kine and gold and robes (unto thy guests after feeding them well). By conducting thyself, in this way, thou art sure to gratify the chief of the celestials himself. That would constitute thy third sacrifice, O Yudhishthira, in which offerings are made unto the deities, the Pitris, and the Brahmanas. By such sacrifice thou art sure to gratify the Viswedevas. Let compassion unto all creatures, giving unto all creatures what is due unto them, restraining the senses, renunciation, steadiness, and truth, constitute the final bath of that sacrifice which is constituted by gift.

Even this is the sacrifice that is spread out for thee, — a sacrifice that is sanctified by devotion and faith, and that has a large Dakshina attached to it. This sacrifice which is constituted by gift is distinguished above all other sacrifices. O son, let this sacrifice be always performed by thee.”’“

SECTION LXI

"'Yudhishthira said, "I wish to know in detail, O Bharata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come hereafter? Which amongst these two (viz., Gift and Sacrifice) is said to be productive of superior merit? Unto whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask thee all these, O learned sire! Do thou discourse to me on the duty of gifts! Do tell me, O grandsire, what leads to the highest reward, viz., gifts made from the sacrificial platform or those made out of that place?"[324]

"'Bhishma said, "O son, a Kshatriya is generally employed in deeds of fierceness. In his case, sacrifices and gifts are regarded as cleansing or sanctifying him. They, that are good and righteous, do not accept the gifts of persons of the royal order, who are given to sinful acts. For this reason, the king should perform sacrifices with abundant gifts in the form of Dakshina.[325] If the good and righteous would accept the gifts made unto them, the Kshatriya, O monarch, should incessantly make gifts with devotion and faith unto them. Gifts are productive of great merit, and are highly cleansing. Observant of vows, one should perform sacrifices and gratify with wealth such Brahmanas as are friends of all creatures, possessed of righteousness, conversant with the Vedas, and preeminent for acts, conduct, and penances. If such Brahmanas do not accept thy gifts, no merit becomes thine. Do thou perform sacrifices with copious Dakshina, and make gifts of good and agreeable food unto those that are righteous. By making an act of gift thou shouldst regard thyself as performing a sacrifice. Thou shouldst with gifts adore those Brahmanas who perform sacrifices. By doing this thou will acquire a share in the merits of those sacrifices of theirs. Thou shouldst support such Brahmanas as are possessed of children and as are capable of sending people to Heaven. By conducting thyself in this way thou art sure to get a large progeny — in fact as large a progeny as the Prajapati himself. They that are righteous support and advance the cause of all righteous acts. One should, by giving up one's all, support such men, as also those that do good unto all creatures. Thyself being in the enjoyment of affluence, do thou, O Yudhishthira, make unto Brahmanas gifts of kine and bullocks and food and umbrellas, and robes and sandals or shoes. Do thou give unto sacrificing Brahmanas clarified butter, as also food and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds. Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bharata. Those Brahmanas that are not censurable for anything they do, and that have no means of support assigned to them, should be searched out. Covertly or publicly do thou cherish such Brahmanas by assigning them the means of support. Such conduct always confers higher benefit upon Kshatriyas than the Rajasuya and the Horse-sacrifices. Cleansing thyself of sin, thou art sure of attaining to Heaven. Filling thy treasury thou shouldst do good to thy kingdom. By such conduct thou art sure to win much wealth and become a Brahmana (in thy next life). Do thou, O Bharata, protect thy own means (of support and of doing acts of righteousness), as also the means of other people's subsistence. Do thou support thy servants as thy own children. Do thou, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts unto them of such articles as they have not. Let thy life be devoted to the purpose of the Brahmanas. Let it never be said that thou dost not grant protection to the Brahmanas. Much wealth or affluence, when possessed by a Brahmana, becomes a source of evil to him. Constant association with affluence and prosperity is certain to fill him with pride and cause him to be stupefied (in respect of his true duties). If the Brahmanas become stupefied and steeped in folly, righteousness and duties are sure to suffer destruction. Without doubt, if righteousness and duty come to an end, it will lead to the destruction of all creatures. That king who having amassed wealth makes it over (for safe keep) to his treasury officers and guards, and then commences again to plunder his kingdom, saying unto his officers, ‘Do ye bring me as much wealth as you can extort from the kingdom,’ and who spends the wealth that is thus collected at his command under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his are never applauded by the righteous. The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth acquired by severity and extortion. The king should then perform great sacrifices with large presents in the shape of Dakshina, when in consequence of his being devoted to the good of his subjects, the latter bathe him with copious showers of wealth brought willingly by them for the purpose. The king should protect the wealth of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any wealth from his people, if they, in a season of drought, succeed in growing any corn with the aid of water obtained from wells. Nor should he take any wealth from weeping women.[326] The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make unto the righteous gifts of all enjoyable articles in abundance. He should certainly dispel the fear of famishing which those men may have.[327] There are no men more sinful than those upon whose food children look with wistfulness without being able to eat them duly. If within thy kingdom any learned Brahmana languishes with hunger like any of those children, thou shalt then incur the sin of foeticide for having allowed such an act. King Sivi himself had said this, viz., ‘Fie on that king in whose kingdom a Brahmana or even any other man languishes from hunger.’ That kingdom in which a Brahmana of the Snataka class languishes with hunger becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach. That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons, uttering cries and groans of indignation and grief The subjects should arm themselves to slay that King who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is ever incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector but who does not or is unable to protect them, should be slain by his combined subjects, like a dog that is affected with the rabies and has become mad. A fourth part of whatever sins are committed by the subjects clings to that king who does not protect, O Bharata. Some authorities say that the whole of those sins is taken by such a king. Others are of opinion that a half thereof becomes his. Bearing in mind, however, the declaration of Manu, it is our opinion that a fourth part of such sins becomes the unprotecting king's. That king, O Bharata, who grants protection to his subjects obtains a fourth part of whatever merits his subjects acquire living under his protection. Do thou, O Yudhishthira, act in such a way that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree. Let all thy kinsmen and all thy friends and well-wishers, O scorcher of foes, seek thee as their refuge even as the Rakshasas seek Kuvera or the deities seek Indra as theirs.''"

SECTION LXII

“‘Yudhishthira said, “People accept with affection the declarations of the Srutis which say, ‘This is to be given.’ ‘This other thing is to be given!’ As regards kings, again, they make gifts of various things unto various men. What, however, O grandsire, is the best or foremost of all gifts.”

“‘Bhishma said, “Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible. It is capable of yielding unto him who owns it all the best things upon which his heart may be set. It yields robes and vestments, jewels and gems, animals, paddy and barley. Amongst all creatures, the giver of earth grows in prosperity for ever and ever. As long as the earth lasts, so long does the giver thereof grow in prosperity. There is no gift that is higher, O Yudhishthira, than the gift of earth. It hath been heard by us that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth. Whether in this or in the next world all creatures live under conditions dependent upon their own acts. Earth is Prosperity’s self. She is a mighty goddess. She makes him her lord (in next life) who makes gifts of her in this life to other people. That person, O best of kings, who gives away earth, which is indestructible, as Dakshina, becomes born in next life as a man and becomes also a lord of earth. The measure of one’s enjoyment in this life is commensurate with the measure of one’s gifts in a previous life. Even this is the conclusion to which the scriptures point. For a Kshatriya should either give away the earth in gift or cast off his life in battle. Even this constitutes the highest source of prosperity with regard to Kshatriyas. It has been heard by us that earth, when given away, cleanses and sanctifies the giver. The man that is of sinful behaviour, that is guilty of even the slaughter of a Brahmana and of falsehood, is cleansed by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins. The righteous accept gifts of earth only and no other thing from kings that are sinful. Like one's mother, earth, when given away, cleanses the giver and the taker. This is an eternal and secret name of earth, viz., Priyadatta.[328] Given away or accepted in gift, the name that is dear to her is Priyadatta. The gift of earth is desirable. That king who makes a gift of earth unto a learned Brahmana, obtains from that gift a kingdom. Upon re-birth in this world, such a man without doubt attains to a position that is equal to that of a king. Hence a king as soon as he gets earth, should make gifts of earth unto the Brahmanas. None but a lord of earth is competent to make gifts of earth. Nor should one that is not a deserving person accept a gift of earth. They who desire earth should, without doubt, conduct themselves in this way (i.e., make gifts of earth). That person who takes away earth belonging to a righteous person never gets any earth. By making gifts of earth unto the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter. That righteous king respecting whom the Brahmanas say, 'We live on earth given to us by him,' is such that his very enemies cannot utter the least reproach respecting his kingdom.[329] Whatever sins a man commits from want of the means of support, are all washed off by gift of only so much earth as is covered by a cow-hide. Those kings that are mean in their acts or are of fierce deeds, should be taught that gift of earth is exceedingly cleansing and is at the same time the highest gift (in respect of merit). The ancients thought that there was always very little difference between the man who performs a Horse-sacrifice and him that makes a gift of earth unto one that is righteous. The learned doubt the acquisition of merit by doing all other acts of righteousness. The only act with respect to which they do not entertain doubt is the gift of earth which, indeed, is the foremost of all gifts. The man of wisdom who makes gifts of earth, gives away all these, viz., gold, silver, cloth, gems and pearls and precious stones. Penances, sacrifice, Vedic lore, good behaviour, absence of cupidity, firmness in truth, worship of seniors, preceptors, and the deities — all these dwell in him who makes a gift of earth. They who ascend to the region of Brahman by leaving off their lives in battle, after having fought without any regard for themselves to secure the benefit to their masters — even they are unable to transcend the merit of those that make gifts of earth. As the mother always nourishes her own child with milk from her breast, even so doth the earth gratify with all the tastes the person that makes a gift of earth. Mrityu, Vaikinkara, Danda, Yama, Fire who is possessed of great fierceness, and all heinous and terrible sins are incapable of touching the person that makes a gift of earth. That man of tranquil soul who makes a gift of earth gratifies (by that act) the Pitris dwelling in their own region and the deities also hailing from the region that is theirs. The man who makes a gift of earth unto one that is emaciated and cheerless and destitute of the means of life and languishing with weakness, and who thereby supplies one with the means of subsistence, becomes entitled to the honour and merit of performing a sacrifice. Even as an affectionate cow runs towards her calf, with full udders dropping milk, the highly-blessed earth after the same manner, runs towards the person who makes a gift of earth. That man who makes unto a Brahmana a gift of earth which has been tilled, or sown with seeds or which contains standing crops, or a mansion well-equipped with every necessary, succeeds in becoming (in next life) the accomplisher of the wishes of everybody. The man who causes a Brahmana possessed of the means of life, owning a domestic fire and of pure vows and practices, to accept a gift of earth, never falls into any danger or distress. As the moon waxes day by day, even so the merit of a gift of earth becomes enhanced every time such earth produces crops. Those conversant with ancient history sing this verse in connection with the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole earth unto Kasyapa. The verse to which I refer is this, 'Receive me in gift. Give me away. By giving me away, thou (O giver) shall obtain me again!' That which is given away in this life is re-acquired in the next.[330] That Brahmana who recites this high declaration of the Vedas at the time of a Sraddha attains to the highest reward. A gift of earth is a high expiation for the sin of those puissant men who betake themselves to Atharvan rites for doing injuries to others. Indeed, by making a gift of earth one rescues ten generations of one's paternal and maternal race. That person who is even conversant with this Vedic declaration respecting the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. The earth is the original source of all creatures (for it is from earth that all creatures derive their sustenance). It has been said that the deity of fire is the presiding genius of the earth. After the coronation ceremony has been performed of a king, this Vedic declaration should be recited to him, so that he may make gifts of earth and may never take away earth from a righteous person. Without doubt, the entire wealth owned by the king belongs to the Brahmanas. A king well-conversant with the science of duty and morality is the first requisite of the kingdom's prosperity. Those people whose king is unrighteous and atheistic in conduct and belief can never be happy. Such people can never sleep or wake in peace. In consequence of his acts of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions according to lawful means are incidents that are not noticeable in the kingdom of such a ruler. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness. Through the blessed and righteous acts of such a king, his subjects become freed from anxiety. The subjects, restrained from wicked acts, grow in prosperity through their own conduct. Capable of retaining what they have, they go on making new acquisitions. That king who makes gifts of earth is regarded as well-born. He is regarded as a man. He is a friend. He is righteous in his acts. He is a giver. He is regarded as possessing prowess. Those men who make gifts of ample and fertile earth unto Brahmanas conversant with the Vedas, always shine in the world, in consequence of their energy, like so many suns. As seeds scattered on the soil grow and return a goodly crop, even so all one's wishes become crowned with fruition in consequence of one's making gifts of earth. Aditya and Varuna and Vishnu and Brahman and Soma and Hutasana, and the illustrious and trident-bearing Mahadeva, all applaud the man that makes a gift of earth. Living creatures spring into life from the earth and it is into the earth that they become merged when they disappear. Living creatures which are distributed into four classes (i.e., viviparous, oviparous, filthborn, and vegetables) have earth for their constituent essence. The earth is both the mother and father of the universe of creatures, O monarch. There is no element, O ruler of men, that can compare with earth. In this connection is cited the old narrative of a discourse between the celestial preceptor Vrihaspati and Indra the ruler of Heaven, O Yudhishthira. Having adored Vishnu in a hundred sacrifices each of which was distinguished by plentiful gifts as Dakshina, Maghavat put this question to Vrihaspati, that foremost of all eloquent persons.

"""Maghavat said, 'O illustrious one, by what gift does one succeed in coming to Heaven and attaining to beatitude? O foremost of speakers, do thou tell me of that gift which is productive of high and inexhaustible merit.'"

"'Bhishma continued, "Thus addressed by the chief of the celestials the preceptor of the deities, viz., Vrihaspati of great energy, said these words in reply unto him of a hundred sacrifices. 'Endued as he is with the merits that attach to the gift of earth, the region of felicity reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.[331] That king, O Sakra, who desires to have prosperity and who wishes to win happiness for himself, should always make gifts of earth, with due rites, unto deserving persons. If after committing numerous sins a person makes gifts of earth unto members of the regenerate class, he casts off all those sins like a snake casting off its slough. The person that makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests. By making a gift of earth, the person is said to give away lakes and tanks and wells and streams. In consequence of the moisture of earth, one is said to give away articles of diverse tastes by making a gift of earth. The man who makes a gift of earth is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks. The merit that a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with plentiful gifts in the shape of Dakshina. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal races. Similarly, by taking away earth that was given away, one hurls oneself into hell and casts ten generations of both one’s paternal and maternal lines into the same place of misery. That man who having promised to make a gift of earth does not actually make it, or who having made a gift takes it back, has to pass a long time, in great misery in consequence of being tied with the noose of Varuna at the command of Death. Those men have never to go to Yama who honour and worship those foremost of Brahmanas that pour libations every day on their domestic fire, that are always engaged in the performance of sacrifices, that have scanty means of livelihood, and that receive with hospitality every guest seeking shelter in their abodes. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak belonging to the other orders. The king should never resume, O chief of the deities, earth that has been given away by another unto a Brahmana, O ruler of the celestials, that is destitute of the means of life.[332] The tears that would fall from the eyes of such cheerless and destitute Brahmanas in consequence of their lands being taken back are capable of destroying the ancestors and descendants to the third generation of the resumer. That man who succeeds by his endeavours in re-establishing a king driven away from his kingdom, obtains residence in heaven and is much honoured by the denizens thereof. That king who succeeds in making gifts of earth with such crops standing thereon as sugar-cane or barley or wheat, or with kine and horses and other draft cattle, — earth that has been won with the might of the giver’s arms, — that has mineral wealth in its bowels and that is covered with every kind of wealth of the surface, wins inexhaustible regions of felicity in the next world, and such a king it is that is said to perform the earth-sacrifice. That king who makes a gift of earth becomes washed of every sin and is, therefore, pure and approved of the righteous. In this world he is highly honoured and applauded by all righteous men. The merit that attaches to a gift of earth increases every time the earth given away bears crops for the benefit of the owner, even as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface. Those heroic kings and ornaments of assemblies who cast off their lives in battle with faces towards the foe, attain, O Sakra, to the region of Brahman. Beautiful damsels skilled in music and dancing and adorned with garlands of celestial flowers, approach, O chief of the deities, the giver of earth as he comes to heaven departing from the earth. That king who makes gifts of earth with due rites unto persons of the regenerate order, sports in bliss in the celestial regions, adorned all the while by the deities and Gandharvas. A century of Apsaras, adorned with celestial garlands, approach, O chief of the deities, the giver of earth as he ascends to the region of Brahman. Flowers of excellent perfumes, an excellent conch and excellent seat, an umbrella and excellent steeds with excellent vehicles, are always ready for the person how makes gifts of earth. By making gifts of earth a king can always command flowers of excellent perfumes and heaps of gold. Possessed of all kinds of wealth the commands of such a king can never be disobeyed anywhere, and cries of victory hail him wheresoever he may approach. The rewards that attach to gifts of earth consist of residence in heaven, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusa and mineral wealth and verdant grass. A person by making a gift of earth acquires in his next life nectar yielding earth. There is no gift that is equal to a gift of earth. There is no senior worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away.'"

"'Bhishma continued, "Hearing these words from the son of Angiras, Vasava made a gift unto him of the whole earth with all her jewels and gems and all her wealth of diverse kinds. If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a Sraddha, neither Rakshasas nor Asuras can succeed in appropriating any share of the offerings made in it. Without doubt, the offerings one makes unto the Pitris at such a Sraddha become inexhaustible. Hence, on occasions of Sraddhas, the man of learning should recite these verses on the subject of the merits that attach to gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating. I have thus, O chief of the Bharatas, discoursed unto thee of that gift which is the foremost of all gifts. What else dost thou wish to hear?"'"

SECTION LXIII

“‘Yudhishthira said, “When a king becomes desirous of making gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, unto such Brahmanas as are possessed of superior accomplishments? What gift is that by which the Brahmanas become immediately gratified? What fruits do they bestow in return? O thou of mighty arms, tell me what is the high reward attainable through the merit arising from gifts. What gifts, O king, are productive of rewards both here and hereafter? I desire to hear all this from thee. Do thou discourse to me on all this in detail.”

“‘Bhishma said, “These very questions were on a former occasion put by me to Narada of celestial appearance. Hear me as I recite to thee what that celestial sage told me in reply.

“‘“Narada said, ‘The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will be any gift that is equal to the gifts of food. Hence, men always desire particularly to make gifts of food. In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe, O puissant one. All classes of men, householders and mendicants and ascetics, exist, depending upon food. The life-breaths depend upon food. There is no doubt in this. Afflicting (if need be) one’s relatives, one that is desirous of one’s own prosperity, should make gifts of food unto a high-souled Brahmana or a person of the mendicant order. That man who makes a gift of food unto an accomplished Brahmana who solicits the same, secures for himself in the world to come wealth of great value. The householder who is desirous of his own prosperity should receive with reverence a deserving old man that is spent with toil while proceeding on his way far from home, when such a man honours the householder's abode with his presence. That man who, casting off wrath that overleaps every bound and becoming righteous in disposition and freed from malice, makes gifts of food, is sure to attain to happiness, O king, both here and hereafter. The householder should never disregard the man that comes to his abode, nor should he insult him by sending him away. A gift of food made unto even a Chandala or a dog is never lost. That man who makes a gift of clean food unto a person on the way who is toil-worn and unknown to the giver, is sure to acquire great merit. The man who gratifies with gifts of food the Pitris, the deities, the Rishis, the Brahmanas, and guests arrived at his abode, acquires merit whose measure is very large. That person who having committed even a heinous sin makes a gift of food unto one that solicits, or unto a Brahmana, is never stupefied by that heinous sin. A gift of food made unto a Brahmana becomes inexhaustible. One made to a Sudra becomes productive of great merit. Even this is the difference between the merits that attach to gifts of food made unto Brahmanas and Sudras. Solicited by a Brahmana, one should not enquire about his race or conduct or Vedic lore. Asked for food, one should give food to him that asks. There is no doubt in this, O king, that he who makes gifts of food obtains both here and hereafter many trees yielding food and every other object of desire. Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons would make offerings unto them of food (in Sraddhas). The Brahmana is a great being. When he comes into one's abode and solicits, saying, "Give me," the owner of the abode, whether influenced or not by the desire of acquiring merit, is sure to win great merit by listening to that solicitation. The Brahmana is the guest of all creatures in the universe. He is entitled to the first portion of every food. That house increases in prosperity to which the Brahmanas repair from desire of soliciting alms and from which they return honoured in consequence of their desires being fulfilled. The owner of such a house takes birth in his next life in a family, O Bharata, that can command all the comforts and luxuries of life. A man, by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeat and all food that is sweet, attains to a residence in heaven where he is honoured by all the deities and other denizens. Food constitutes the life-breath of men. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of all articles of comfort and luxurious enjoyment. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world. If food be given duly unto a Brahmana arrived at the giver's house as a guest, the giver attains to great happiness, and is adored by the very deities. The Brahmana, O Yudhishthira, is a great being. He is also a fertile field. Whatever seed is sown on that field produces an abundant crop of merit. A gift of food is visibly and immediately productive of the happiness of both the giver and the receiver. All other gifts produce fruits that are unseen. Food is the origin of all creatures. From food, comes happiness and delight. O Bharata, know that religion and wealth both flow from food. The cure of disease or health also flows from food. In a former Kalpa, the Lord of all creatures said that food is Amrita or the source of immortality. Food is Earth, food is Heaven, food is the Firmament. Everything is established on food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From absence of food the strength of even the strongest man is seen to fail. Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none. Whatever mobile and immobile creatures exist in the universe are dependent on food. Religion and wealth, in the three worlds, are all dependent on food. Hence the wise should make gifts of food. The strength, energy, fame and achievements of the man who makes gifts of food, constantly increase in the three worlds, O king. The lord of the life-breaths, viz., the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Sakra to be poured upon the earth, O Bharata. The Sun, by means of his rays, sucks up the moisture of the earth. The deity of wind causes the moisture to fall down from the Sun.[333] When the water falls down from the clouds upon the Earth, the goddess Earth becomes moist, O Bharata. Then do people sow diverse kinds of crops upon whose outturn the universe of creatures depends. It is in the food thus produced that the flesh, fat, bones and vital seed of all beings have their origin. From the vital seed thus originated, O king, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed. Thus from food, the Sun and the deity of wind and the vital seed spring and act. All these are said to constitute one element or quantity, and it is from these that all creatures spring. That man who gives food unto one who comes into his house and solicits it, is said, O chief of the Bharatas, to contribute both life and energy unto living creatures.'"

"'Bhishma continued, "Thus addressed by Narada, O king, I have always made gifts of food. Do thou also, therefore, freed from malice and with a cheerful heart, make gifts of food. By making gifts of food, O king, unto deserving Brahmanas with due rites, thou mayst be sure, O puissant one, of attaining to Heaven. Hear me, O monarch, as I tell thee what the regions are that are reserved for those that make gifts of food. The mansions of those high-souled persons shine with resplendence in the regions of Heaven. Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly-risen sun, those palatial abodes are either fixed or movable. Those mansions are filled with hundreds upon hundreds of things and animals that live on land and as many things and animals living in water. Some of them are endued with the effulgence of lapis lazuli and some are possessed of the resplendence of the sun. Some of them are made of silver and some of gold. Within those mansions are many trees capable of crowning with fruition every desire of the inmates. Many tanks and roads and halls and wells and lakes occur all around. Thousands of conveyances with horses and other animals harnessed thereto and with wheels whose clatter is always loud, may be seen there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also to be seen there. Numerous rivers that run milk, and hills of rice and other edibles, may also be seen there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, occur in those regions, All these are obtained by those men that make gifts of food in this world. Do thou, therefore, become a giver of food. Verily, these are the regions that are reserved for those high-souled and righteous persons that make gifts of food in this world. For these reasons, men should always make gifts of food in this world.”’“

SECTION LXIV

“‘Yudhishthira said, “I have heard the discourse regarding the ordinance about the gift of food. Do thou discourse to me now about the conjunction of the planets and the stars in relation to the subject of making gifts.”[334]

“‘Bhishma said, “In this connection is recited this ancient narrative of the discourse between Devaki and Narada, that foremost of Rishis. Once on a time when Narada of godlike feature and conversant with every duty arrived at Dwaraka, Devaki asked him this question. Unto her that had asked him, the celestial Rishi Narada duly answered in the following words. Do thou hear as I recite them.

“‘“Narada said, ‘By gratifying, O blessed lady, deserving Brahmanas with Payasa mixed with ghee, under the constellation Krittika one attains to regions of great happiness.[335] Under the constellation Rohini, one should for freeing oneself from the debt one owes to the Brahmanas make gift unto them of many handfuls of venison along with rice and ghee and milk, and other kinds of edibles and drinks. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigasiras), proceeds from this region of human beings to a region in heaven of great felicity. One undergoing a fast and giving away Krisara mixed with sesame, transcends all difficulties in the next world, including those mountains with rocks sharp as razors. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu one becomes possessed of personal beauty and great fame and takes birth in one’s next life in a family in which there is abundance of food. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines in effulgence like Soma himself in regions of surrounding gloom. He who makes a gift, under the constellation Aslesha, of silver or a bull, becomes freed from every fear and attains to great affluence and prosperity. By making a gift, under the constellation Magha, of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to felicity in the next.[336] For making gifts unto Brahmanas, under the constellation called Purva-Phalguni of food mixed with Phanita the giver observing a fast the while, reward is great prosperity both here and hereafter.[337] By making a gift, under the constellation called Uttara-Phalguni, of ghee and milk with rice called Shashthika, one attains to great honours in heaven. Whatever gifts are made by men under the constellation of Uttara-Phalguni produce great merit, which, again, becomes inexhaustible. This is very certain. Observing a fast the while, the person that makes, under the constellation Hasta, a gift of a car with four elephants, attains to regions of great felicity that are capable of granting the fruition of every wish. By making a gift, under the constellation Chitra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the woods of Nandana. By making gifts of wealth under the constellation Swati, one attains to such excellent regions as one desires and wins besides great fame. By making gifts, under constellation Visakha, of a bull, and a cow that yields a copious measure of milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear,[338] a person never meets with any calamity and certainly reaches heaven. By making gifts unto the Brahmanas of whatever articles they solicit, one attains to such means of subsistence as one desires, and becomes rescued from hell and every calamity that visits a sinner after death. This is the certain conclusion of the scriptures. By making gifts, under the constellation Anuradha of embroidered cloth and other vestments and of food, observing a fast the while, one becomes honoured in heaven for a hundred Yugas. By making a gift under the constellation Jyeshtha, of the potherb called Kalasaka with the roots, one attains to great prosperity as also to such an end as is desirable. By making unto Brahmanas a gift under the constellation Mula, of fruits and roots, with a restrained soul, one gratifies the Pitris and attains to a desirable end. By making under the constellation Purvashadha, a gift, unto a Brahmana conversant with the Vedas and of good family and conduct, of cups filled with curds, while one is in the observance of a fast, one takes birth in one's next life in a family possessed of abundant kine. One obtains the fruition of every wish, by making gifts, under the constellation Uttarashadha, of jugs full of barley-water, with ghee and inspissated juice of sugarcane in abundance. By making a gift under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to heaven and becomes an object of attention and honour there. By making under the conjunction Sravana, a gift of blankets or other cloth of thick texture, one roves freely through every region of felicity, riding on a white car of pure resplendence. By making with a restrained soul, under the constellation Dhanishtha, a gift of a vehicle with bulls yoked thereto, or heaps of cloths and wealth, one at once attains to heaven in one's next life. By making gifts, under the constellation Satabhisha, of perfumes with Aquilaria Agallocha and sandalwood, one attains in the next world to the companionship of Apsaras as also eternal perfumes of diverse kinds. By making gifts, under the constellation Purva-Bhadrapada, or Rajamasha, one attains to great happiness in the next life and becomes possessed of an abundant stock of every kind of edibles and fruits.[339] One who makes, under the constellation Uttara, a gift of mutton, gratifies the Pitris by such an act attains to inexhaustible merit in the next world. Unto one who makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches in the next world, ready to grant the fruition of every wish. By making a gift, under the constellation Aswini, of a car with steeds yoked thereto, one is born in one's next life in a family possessed of numerous elephants and steeds and cars, and becomes endued with great energy. By making, under the constellation Bharani, a gift unto the Brahmanas of kine and sesame, one acquires in one's next life great fame and an abundance of kine.'"

"'Bhishma continued, "Even thus did Narada discourse unto Devaki upon the subject of what gifts should be made under what constellations. Devaki herself, having listened to this discourse, recited it in her turn unto her daughters-in-law (viz., the spouses of Krishna)."'"

SECTION LXV

“‘Bhishma said, “The illustrious Atri, the son of the Grandsire Brahman, said, ‘They who make gifts of gold are said to make gifts of everything in the world.’ King Harischandra said that the gift of gold is sin-cleansing, leads to long life, and becomes productive of inexhaustible merit unto the Pitris. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated. A well full of water and from which diverse creatures draw water, is said to take off half the sinful acts of the person who has excavated it. The whole race of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and righteous people constantly quench their thirst. That man transcends every kind of calamity from whose well or tank every one draws water without restraint during the summer season. Ghee is said to gratify the illustrious Vrihaspati, Pushan, Bhaga, the twin Aswins, and the deity of fire. Ghee is possessed of high medicinal virtues. It is a high requisite for sacrifice. It is the best of all liquids. The merit a gift of ghee produces is very superior. That man who is desirous of the reward of happiness in the next world, who wishes for fame and prosperity, should with a cleansed soul and having purified himself make gifts of ghee unto the Brahmanas. Upon that man who makes gifts of ghee unto the Brahmanas in the month of Aswin, the twin Aswins, gratified, confer personal beauty. Rakshasas never invade the abode of that man who makes gifts unto the Brahmanas of Payasa mixed with ghee. That man never dies of thirst who makes gifts unto the Brahmanas of jars filled with water. Such a person obtains every necessary of life in abundance, and has never to undergo any calamity or distress. That man, who with great devotion and restrained senses makes gifts unto the foremost of Brahmanas, is said to take a sixth part of the merits won by the Brahmanas by their penances.

That man who makes presents unto Brahmanas having the means of life, of firewood for purposes of cooking as also of enabling them to drive away cold, finds all his purposes and all his acts crowned with success. Such a one is seen to shine with great splendour over all his enemies. The illustrious deity of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to achieve victory in battles. The man who makes a gift of an umbrella obtains children and great prosperity. Such a person is never affected by any eye-disease. The merits also that spring from the performance of a sacrifice become his. That man who makes a gift of an umbrella in the season of summer or rains, has never to meet with any heart-burning on any account. Such a man quickly succeeds in freeing himself from every difficulty and impediment. The highly blessed and illustrious Rishi Sandilya has said that, of all gifts, the gift of a car, O king, is the best.”’“

SECTION LXVI

“‘Yudhishthira said, “I desire to hear, O grandsire, what the merits are of that person who makes the gift of a pair of sandals unto a Brahmana whose feet are burning or being scorched by hot sand, while he is walking.”

“‘Bhishma said, “The man, that gives unto the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every kind of difficulty. Such a man, O Yudhishthira, stays over the heads of all his foes. Vehicles of pure splendour, with mules harnessed thereto, and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to earn the merit of making the gift of a vehicle with well-broken steeds yoked thereto.”

“‘Yudhishthira said, “Do thou tell me in detail once more, O grandsire, of the merits that attach to gifts of sesame and land and kine and food.”

“‘Bhishma said, “Do thou hear, O son of Kunti, what the merits are that attach to the gift of sesame. Hearing me, do thou, then, O best of the Kurus, make gifts of sesame according to the ordinance. Sesame seeds were created by the Self-born Brahman as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly. The man who makes gifts of sesame seeds, in the month of Magha, unto the Brahmanas, has never to visit hell which abounds with all frightful creatures. He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the deities at all the sacrifices. One should never perform a Sraddha with offerings of sesame seeds without cherishing some purpose.[340] Sesame seeds sprang from the limbs of the great Rishi Kasyapa. Hence, in the matter of gifts, they have come to be regarded as possessed of high efficacy. Sesame seeds bestow both prosperity and personal beauty and cleans the giver of all his sins. It is for this reason that the gift of sesame seeds is distinguished above the gift of every other article. Apastamva of great intelligence, and Kankha and Likhita, and the great Rishi Gautama have all ascended to heaven by having made gifts of sesame seeds. Those Brahmanas that make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Pravritti or acts, are regarded as equal (in purity and efficacy) to bovine Havi. The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gifts of sesame is regarded as productive of inexhaustible merit. In ancient times when Havi (clarified butter) on one occasion had become unobtainable the Rishi Kusika, O scorcher of foes, made offerings of sesame seeds to his three sacrificial fires and succeeded in attaining to an excellent end. I have thus said unto thee, O chief of the Kurus, what the regulations are respecting the excellent gift of sesame seeds. It is in consequence of these regulations that the gift of sesame seeds has come to be regarded as endued with very superior merit. After this, listen to what I would say. Once on a time the deities, desirous of making a sacrifice, repaired, O monarch, to the presence of the Self-born Brahman. Having met Brahman, being desirous of performing a sacrifice on earth, they begged him for a piece of auspicious earth, saying, ‘We want it for our sacrifice.’

“““The deities said, ‘O illustrious one, thou art the lord of all the earth as also of all the deities. With thy permission, O highly blessed one, we desire to perform a sacrifice. The person who has not obtained by lawful means the earth whereon to make the sacrificial altar, earns not the merit of the sacrifice he performs. Thou art the Lord of all the universe consisting of its mobile and immobile objects. Hence, it behoveth thee to grant us a piece of earth for the sacrifice we wish to make.’

“““Brahman said, ‘Ye foremost of deities, I shall give you a piece of earth whereon, ye sons of Kasyapa, you shall perform your intended sacrifice.’

“““The deities said, ‘Our wishes, O holy one, have been crowned with fruition. We shall perform our sacrifice even here with large Dakshina. Let, however, the Munis always adore the piece of earth.’ Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishakapi, and Asita and Devala. The high-souled deities then, O thou of unfading glory, performed their sacrifice. Those foremost of gods concluded it in due time. Having completed that sacrifice of theirs on the breast of that foremost of mountains, Himavat, the deities attached to the gift of earth a sixth part of the merit arising from their sacrifice. The man who makes a gift of even a span of earth (unto a Brahmana) with reverence and faith, has never to languish under any difficulty and has never to meet with any calamity. By making a gift of a house that keeps out cold, wind, and sun, and that stand upon a piece of clean land, the giver attains to the region of the deities and does not fall down even when his merit becomes exhausted. By making a gift of a residential house, the giver, possessed of wisdom, lives, O king, in happiness in the company of Sakra. Such a person receives great honours in heaven. That person in whose house a Brahmana of restrained sense, well-versed in the Vedas, and belonging by birth to a family of preceptors, resides in contentment, succeeds in attaining to and enjoying a region of high felicity.[341] After the same manner, O best of the Bharatas, by giving away a shed for the shelter of kine that can keep out cold and rain and that is substantial in structure, the giver rescues seven generations of his race (from hell). By giving away a piece of arable earth the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race. One should never give away any earth that is barren or that is burnt (arid); nor should one give away any earth that is in close vicinity to a crematorium, or that has been owned and enjoyed by a sinful person before such gift. When a man performs a Sraddha in honour of the Pitris on earth belonging to another person, the Pitris render both the gift of that earth and the Sraddha itself futile.[342] Hence, one possessed of wisdom should buy even a small piece of earth and make a gift of it. The Pinda that is offered to one’s ancestors on earth that has been duly purchased becomes inexhaustible.[343] Forests, and mountains, and rivers, and Tirthas are regarded as having no owners. No earth need be purchased here for performing Sraddhas. Even this has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall discourse to thee on the subject of the gift of kine. Kine are regarded as superior to all the ascetics. And since it is so, the divine Mahadeva for that reason performed penance in their company. Kine, O Bharata, dwell in the region of Brahman, in the company of Soma. Constituting as it does the highest end, regenerate Rishis crowned with success strive to attain to that very region. Kine benefit human beings with milk, ghee, curds, dung, skin, bones, horns, and hair, O Bharata. Kine do not feel cold or heat. They always work. The season of rains also cannot afflict them at all. And since kine attain to the highest end (viz., residence in the region of Brahman), in the company of Brahmanas, therefore do the wise say that king and Brahmanas are equal. In days of yore, king Rantideva performed a grand sacrifice in which an immense number of kine were offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river was formed that came to be called by the name of Charmanwati. Kine no longer form animals fit for sacrifice. They now constitute animals that are fit for gift. That king who makes gifts of kine unto the foremost of Brahmanas, O monarch, is sure to get over every calamity even if he falls into it. The man who makes a gift of a thousand kine has not to go to hell. Such a person, O ruler of men, obtains victory everywhere. The very chief of the deities had said that the milk of kine is nectar. For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Persons conversant with the Vedas have declared that the Ghee manufactured from cows' milk is the very best of all libations poured into the sacrificial fire. For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice. A bovine bull is the embodiment of heaven. He who makes the gift of a bovine bull unto an accomplished Brahmana, receives great honours in heaven. Kine, O chief of Bharata's race, are said to be the life-breath of living creatures. Hence, the man who makes the gift of a cow is said to make the gift of life-breath. Persons conversant with the Vedas have said that kine constitute the great refuge of living creatures. Hence, the man who makes the gift of a cow is regarded as making the gift of what is the high refuge for all creatures. The cow should never be given away for slaughter (i.e., unto one who will kill her); nor should the cow be given unto a tiller of the soil; nor should the cow be given unto an atheist. The cow should not also, O chief of the Bharatas, be given unto one whose occupation is the keeping of kine.[344] The wise have said that a person who gives away the cow unto any of such sinful persons has to sink into everlasting hell. One should never give unto a Brahmana a cow that is lean, or that produces calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil. The man that gives away ten thousand kine attains to heaven and sports in bliss in the companionship of Indra. The man who makes gifts of kine by hundred thousand acquires many regions of inexhaustible felicity. Thus have I recited to thee the merits attaching to the gift of kine and of sesame, as also to the gift of earth. Listen now to me as I discourse to thee upon the gift of food, O Bharata. The gift of food, O son of Kunti, is regarded as a very superior gift. King Rantideva in days of yore ascended to heaven by having made gifts of food. That king, who make a gift of food unto one that is toil-worn and hungry, attains to that region of supreme felicity which is the Self-born's own. Men fail to attain by gifts of gold and robes and of other thing, to that felicity to which givers of food succeed in attaining, O thou of great puissance! Food is, indeed, the first article. Food is regarded as the highest prosperity. It is from food that life springs, as also energy and prowess and strength. He who always makes gifts of food, with attention, unto the righteous, never falls into any distress. Even this has been said by Parasara. Having worshipped the deities duly, food should be first dedicated to them. It has been said, O king, that the kind of food that is taken by particular men is taken also by the deities those men worship.[345] That man who makes a gift of food in the bright fortnight of the month of Kartika, succeeds in crossing every difficulty here and attains to inexhaustible felicity hereafter. That man who makes a gift of food unto a hungry guest arrived at his abode, attains to all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahma. The man who makes gifts of food is sure to cross every difficulty and distress. Such a person comes over every sin and cleanses himself of every evil act. I have thus discoursed to thee upon the merits of making gifts of food, of sesame, of earth, and of kine.”'“

SECTION LXVII

“‘Yudhishthira said, “I have heard, O sire, of the merits of the different kinds of gift upon which thou hast discoursed to me. I understand, O Bharata, that the gift of food is especially laudable and superior. What however, are the great merits of making gifts of drink. I desire to hear of this in detail, O grandsire!”

“‘Bhishma said, “I shall, O chief of Bharata’s race, discourse to thee upon this subject. Listen to me, O thou of unbaffled prowess, as I speak to thee. I shall, O sinless one, discourse unto thee of gifts beginning with that of drink. The merit that a man acquires by making gifts of food and drink is such that the like of it, I think, is incapable of being acquired through any other gift. There is no gift, therefore, that is superior to that of either food or drink. It is by food that all living creatures are able to exist. For this reason, food is regarded as a very superior object in all the worlds. From food the strength and energy of living creatures constantly increases. Hence, the lord of all creatures has himself said that the gift of food is a very superior gift. Thou hast heard, O son of Kunti, what the auspicious words are of Savitri herself (on the subject of the gift of food). Thou knowest for what reason those words were said, what those words were, and how they were said in course of the sacred Mantras, O thou of great intelligence. A man, by making a gift of food, really makes a gift of life itself. There is no gift in this world that is superior to the gift of life. Thou art not unacquainted with this saying of Lomasa, O thou of mighty arms! The end that was attained in former days by king Sivi in consequence of his having granted life to the pigeon is acquired by him, O monarch, who makes a gift of food unto a Brahmana. Hence, it has been heard by us that they that give life attain to very superior regions of felicity in after life. Food, O best of the Kurus, may or may not be superior to drink. Nothing can exist without the aid of what springs from water. The very lord of all the planets, viz., the illustrious Soma, has sprung from water. Amrita and Sudha and Swadha and milk as also every kind of food, the deciduous herbs, O monarch, and creepers (medicinal and of other virtues), spring from water. From these, O king, the life-breath of all living creatures flows. The deities have nectar for their food. The Nagas have Sudha. The Pitris have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, etc., constitute the food of human beings. All these, O chief of men, spring from water. Hence, there is nothing superior to the gift of water or drink. If a person wishes to secure prosperity for himself, he should always make gifts of drink. The gift of water is regarded as very praiseworthy. It leads to great fame and bestows long life on the giver. The giver of water, O son of Kunti, always stays over the heads of his enemies. Such a person obtains the fruition of all his wishes and earns everlasting fame. The giver, O chief of men, becomes cleansed of every sin and obtains unending felicity hereafter as he proceeds to heaven, O thou of great splendour. Manu himself has said that such a person earns regions of inexhaustible bliss in the other world.”’“

SECTION LXVIII

“‘Yudhishthira said, “Do thou discourse to me once again, O grandsire, upon the merits attaching to gifts of sesame and of lamps for lighting darkness, as also of food and robes.”

“‘Bhishma said, “In this connection, O Yudhishthira, is recited the narrative of the discourse that took place in ancient times between a Brahmana and Yama. In the country lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town inhabited by Brahmanas. The town was celebrated under the name of Parnasala and was very delightful in appearance, O king. A large number of learned Brahmanas lived in it. One day, Yama, the ruler of the dead, commanded a messenger of his, who was clad in black, endued with blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying, ‘Go thou to the town inhabited by Brahmanas and bring hither the person known by the name of Sarmin and belonging by birth to the race of Agastya. He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood. This other man is equal unto him I want, in virtues, study, and birth. With respect to children and conduct, this other resembles the intelligent Sarmin. Do thou bring the individual I have in view. He should be worshipped with respect (instead of being dragged hither with irreverence).’ The messenger having come to the place, did the very reverse of what he had been bidden to do. Attacking that person, he brought him who had been forbidden by Yama to be brought. Possessed of great energy, Yama rose up at the sight of the Brahmana and worshipped him duly. The king of the dead then commanded his messenger, saying, ‘Let this one be taken back, and let the other one be brought to me.’ When the great judge of the dead said these words, that Brahmana addressed him and said, ‘I have completed my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my mortal existence, I wish to pass, dwelling even here, O thou of unfading glory!’[346]

““‘Yama said, ‘I cannot ascertain the exact period, ordained by Time, of one’s life, and hence, unurged by Time, I cannot allow one to take up one’s residence here. I take note of the acts of righteousness (or otherwise) that one does in the world. Do thou, O learned Brahmana of great splendour return immediately to thy abode. Tell me what also is in thy mind and what I can do for thee, O thou of unfading glory!’

““‘The Brahmana said, ‘Do thou tell me what those acts are by accomplishing which one may earn great merit. O best of all beings, thou art the foremost of authorities (on the subject) even in the three worlds.’

““‘Yama said, ‘Do thou hear, O regenerate Rishi, the excellent ordinances regarding gifts. The gift of sesame seeds is a very superior one. It produces everlasting merit. O foremost of regenerate ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one’s every wish. The gift of sesame at Sraddhas is applauded. Verily the gift of sesame is a very superior one. Do thou make gifts of sesame unto the Brahmanas according to the rites ordained in the scriptures. One should on the day of the full moon of the month of Vaisakha, make gifts of sesame unto the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford. They that are desirous of achieving what is beneficial to them should, with their whole souls, do this in their houses.[347] Without doubt, men should similarly make gifts of water and establish resting places for the distribution of drinking water.[348] One should cause tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of regenerate persons! Do thou always make gifts of water. This act is fraught with great merit. O best of regenerate persons, thou shouldst establish resting places along the roads for the distribution of water. After one has eaten, the gift unto one should especially be made of water for drink.'"

"'Bhishma continued, "After Yama had said these words unto him, the messenger who had borne him from his abode conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received. Having thus conveyed him back to his abode the messenger of Yama fetched Sarmin who had really been sought by Yama. Taking Sarmin unto him, he informed his master. Possessed of great energy, the judge of the dead worshipped that righteous Brahmana, and having conversed with him a while dismissed him for being taken back to his abode. Unto him also Yama gave the same instructions. Sarmin, too, coming back into the world of men, did all that Yama had said. Like the gift of water, Yama, from a desire of doing good to the Pitris, applauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris. Hence, O best of the Bharatas, one should always give lamps for lighting dark spots. The giving of lamps enhances the visual power of the deities, the Pitris, and one's own self.[349] It has been said, O king, that the gift of gems is a very superior gift. The Brahmana, who, having accepted a gift of gems, sells the same for performing a sacrifice, incurs no fault. The Brahmana, who, having accepted a gift of gems makes a gift of them unto Brahmanas, acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he had originally received them. Conversant with every duty Manu himself has said that he, who, observant of proper restraints, earns makes a gift of gems unto a Brahmana observant of proper restraints earns inexhaustible merit himself and confers inexhaustible merit upon the recipient. The man who is content with his own wedded wife and who makes a gift of robes, earns an excellent complexion and excellent vestments for himself. I have told thee, O foremost of men, what the merits are that attach to gifts of kine, of gold, and the sesame agreeably to deserve precepts of the Vedas and the scriptures. One should marry and raise offspring upon one's wedded wives. Of all acquisitions, O son of Kuru's race, that of male issue is regarded as the foremost."'"

SECTION LXIX

“‘Yudhishthira said, “Do thou, O foremost one of Kuru’s race, discourse unto me once again of the excellent ordinance regarding gifts, with especial reference, O thou of great wisdom, to the gift of earth. A Kshatriya should make gifts of earth unto a Brahmana of righteous deeds. Such a Brahmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of earth. It behoves thee now to tell me what these objects are that persons of all classes are free to bestow if moved by the desire of earning merit. Thou shouldst also tell me what has been said in the Vedas on this subject.”

“‘Bhishma said, “There are three gifts that go by the same name and that are productive of equal merits. Indeed, these three confer the fruition of every wish. The three objects whose gifts are of such a character are kine, earth, and knowledge.[350] That person who tells his disciple words of righteous import drawn from the Vedas acquires merit equal to that which is won by making gifts of earth and kine. Similarly are kine praised (as objects of gifts). There is no object of gift higher than they. Kine are supposed to confer merit immediately. They are also, O Yudhishthira, such that a gift of them cannot but lead to great merit. Kine are the mothers of all creatures. They bestow every kind of happiness. The person that desires his own prosperity should always make gifts of kine. No one should kick at kine or proceed through the midst of kine. Kine are goddesses and homes of auspiciousness. For this reason, they always deserve worship. Formerly, the deities, while tilling the earth whereon they performed a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in tilling earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip. When kine are grazing or lying down no one should annoy them in any way. When the cows are thirsty and they do not get water (in consequence of any one obstructing their access to the pool or tank or river), they, by merely looking at such a person, can destroy him with all his relatives and friends. What creatures can be more sacred than kine when with the very dung of kine altars whereon Sraddhas are performed in honour of the Pitris, or those whereon the deities are worshipped, are cleansed and sanctified? That man, who, before eating himself gives every day, for a year, only a handful of grass unto a cow belonging to another, is regarded as undergoing a vow or observance which bestows the fruition of every wish. Such a person acquires children and fame and wealth and prosperity, and dispels all evils and dreams.”

“‘Yudhishthira said, “What should be the indications of those kine that deserve to be given away? What are those kine that should be passed over in the matter of gifts? What should be the character of those persons unto whom kine should be given? Who, again, are those unto whom kine should not be given?”

“‘Bhishma said, “A cow should never be given unto one that is not righteous in behaviour, or one that is sinful, or one that is covetous or one that is untruthful in speech, or one that does not make offerings unto the Pitris and deities. A person, by making a gift of ten kine unto a Brahmana learned in the Vedas, poor in earthly wealth, possessed of many children, and owning a domestic fire, attains to numerous regions of great felicity. When a man performs any act that is fraught with merit assisted by what he has got in gift from another, a portion of the merit attaching to that act becomes always his with whose wealth the act has been accomplished. He that procreates a person, he that rescues a person, and he that assigns the means of sustenance to a person are regarded as the three sires. Services dutifully rendered to the preceptor destroys sin. Pride destroys even great fame. The possession of three children destroys the reproach of childlessness, and the possession of ten kine dispels the reproach of poverty. Unto one that is devoted to the Vedanta, that is endued with great learning, that has been filled with wisdom, that has a complete control over his senses, that is observant of the restraints laid down in the scriptures, that has withdrawn himself from all worldly attachments, unto him that says agreeable words unto all creatures, unto him that would never do an evil act even when impelled by hunger, unto one that is mild or possessed of a peaceful disposition, unto one that is hospitable to all guests, — verily unto such a Brahmana should a man, possessed of similar conduct and owning children and wives, assign the means of sustenance. The measure of merit that attaches to the gift of kine unto a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brahmana of what belongs to him. Under all circumstances should the spoliation of what belongs to a Brahmana be avoided, and his spouses kept at a distance.”’“

SECTION LXX

“‘Bhishma said, “In this connection, O perpetuator of Kuru’s race, is recited by the righteous the narrative of the great calamity that overtook king Nriga in consequence of his spoliation of what had belonged to a Brahmana. Some time before, certain young men of Yadu’s race, while searching for water, had come upon a large well covered with grass and creepers. Desirous of drawing water from it, they laboured very much for removing the creepers that covered its mouth. After the mouth had been cleaned, they beheld within the well a very large lizard residing within it. The young men made strong and repeated efforts for rescuing the lizard from that situation. Resembling a very hill in size, the lizard was sought to be freed by means of cords and leathern tongs. Not succeeding in their intention the young men then went to Janardana. Addressing him they said, ‘Covering the entire space of a well, there is a very large lizard to be seen. Notwithstanding our best efforts we have not succeeded in rescuing it from that situation.’ Even this was what they represented unto Krishna. Vasudeva then proceeded to the spot and took out the lizard and questioned it as to who it was. The lizard said that it was identical with the soul of king Nriga who had flourished in days of old and who had performed many sacrifices. Unto the lizard that said those words, Madhava spoke, ‘Thou didst perform many righteous acts. No sin didst thou commit. Why, then, O king, hast thou come to such a distressful end? Do thou explain what this is and why it has been brought about. We have heard that thou didst repeatedly make gifts unto the Brahmanas of hundreds upon hundreds of thousands and once again eight times hundreds upon hundreds of ten thousands of kine.[351] Why, therefore, has this end overtaken thee?’ Nriga then replied unto Krishna, saying, ‘On one occasion a cow belonging to a Brahmana who regularly worshipped his domestic fire, escaping from the owner's abode while he was absent from home entered my flock. The keepers of my cattle included that cow in their tale of a thousand. In time that cow was given away by me unto a Brahmana, acting as I did from desire of happiness in heaven. The true owner, returning home, sought for his lost cow and at last saw it in the house of another. Finding her, the owner said, "This cow is mine!" The other person contested his claim, till both, disputing and excited with wrath, came to me. Addressing me one of them said, "Thou hast been the giver of this cow!" The other one said, "Thou hast robbed me of this cow — she is mine!" I then solicited the Brahmana unto whom I had given that cow, to return the gift in exchange for hundreds upon hundreds of other kine. Without acceding to my earnest solicitations, he addressed me, saying. "The cow I have got is well-suited to time and place. She yields a copious measure of milk, besides being very quiet and very fond of us. The milk she yields is very sweet. She is regarded as worthy of every praise in my house. She is nourishing, besides, a weak child of mine that has just been weaned. She is incapable of being given up by me." Having said these words, the Brahmana went away. I then solicited the other Brahmana offering him an exchange, and saying, "Do thou take a hundred thousand kine for this one cow." The Brahmana, however, replied unto me, saying, "I do not accept gifts from persons of the kingly order. I am able to get on without help. Do thou then, without loss of time, give me that very cow which was mine." Even thus, O slayer of Madhu, did that Brahmana speak unto me. I offered to make gifts unto him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these as gift and went away. Meanwhile, urged by time's irresistible influence, I had to depart from this world. Wending to the region of the Pitris I was taken to the presence of the king of the dead. Worshipping me duly Yama addressed me, saying, "The end cannot be ascertained, O king, of thy deed. There is, however, a little sin which was unconsciously perpetrated by thee. Do thou suffer the punishment for that sin now or afterwards as it pleases thee. Thou hadst (upon thy accession to the throne) sworn that thou wouldst protect (all persons in the enjoyment of their own). That oath of thine was not rigidly kept by thee. Thou tookest also what belonged to a Brahmana. Even this has been the two-fold sin thou hast committed.” I answered, saying, “I shall first undergo the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!” After I had said those words unto the king of the dead, I fell down on the Earth. Though fallen down I still could hear the words that Yama said unto me very loudly. Those words were, “Janardana the son of Vasudeva, will rescue thee! Upon the completion of a full thousand years, when the demerit will be exhausted of thy sinful act, thou shalt then attain to many regions of inexhaustible felicity that have been acquired by thee through thy own acts of righteousness.” Falling down I found myself, with head downwards, within this well, transformed into a creature of the intermediate order. Memory, however, did not leave me. By thee I have been rescued today. What else can it testify to than the puissance of thy penances? Let me have thy permission, O Krishna! I desire to ascend to heaven.’ Permitted then by Krishna, king Nriga bowed his head unto him and then mounted a celestial car and proceeded to heaven. After Nriga had thus proceeded to heaven, O best of the Bharatas, Vasudeva recited this verse, O delighter of the Kurus. No one should consciously appropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana’s cow destroyed king Nriga! I tell thee, again, O Partha, that a meeting with the good never proves fruitless. Behold, king Nriga was rescued from hell through meeting with one that is good. As a gift is productive of merit even so an act of spoliation leads to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine.”’“[352]

SECTION LXXI

“‘Yudhishthira said, “O sinless one, do thou discourse to me more in detail upon the merits that are attainable by making gifts of kine. O thou of mighty arms, I am never satiated with thy words!”

“‘Bhishma said, “In this connection is recited the old history of the discourse between the Rishi Uddalaki and his son called Nachiketa. Once on a time the Rishi Uddalaki endued with great intelligence, approaching his son Nachiketa, said unto him, ‘Do thou wait upon and serve me.’ Upon the completion of the vow he had observed the great Rishi once more said unto his son, ‘Engaged in performing my ablutions and deeply taken up with my Vedic study, I have forgotten to bring with me the firewood, the Kusa blades, the flowers, the water jar, and the potherbs I had gathered. Do thou bring me those things from the riverside.’ The son proceeded to the spot indicated, but saw that all the articles had been washed away by the current. Coming back to his father, he said, ‘I do not see the things!’ Afflicted as he then was with hunger, thirst, and fatigue, the Rishi Uddalaki of high ascetic merit, in a sudden wrath, cursed his son, saying, ‘Do thou meet with Yama today!’ Thus struck by his sire with the thunder of his speech, the son, with joined palms, said, ‘Be appeased with me!’ Soon, however, he fell down on the earth, deprived of life. Beholding Nachiketa prostrated upon the earth, his sire became deprived of his senses through grief. He, too, exclaiming, ‘Alas, what have I done,’ fell down on the earth. Filled with grief, as he indulged in lamentations for his son, the rest of that day passed away and night came. Then Nachiketa, O son of Kuru’s race, drenched by the tears of his father, gave signs of returning life as he lay on a mat of Kusa grass. His restoration to life under the tears of his sire resembled the sprouting forth of seeds when drenched with auspicious showers. The son just restored to consciousness was still weak. His body was smeared with fragrant unguents and he looked like one just awaking from a deep slumber. The Rishi asked him, saying, ‘Hast thou, O son, acquired auspicious regions by thy own acts? By good luck, thou hast been restored to me! Thy body does not seem to be human!’ Thus asked by high-souled father, Nachiketa who had seen every thing with his own eyes, made the following answer unto him in the midst of the Rishis, ‘In obedience to thy command I proceeded to the extensive region of Yama which is possessed of a delightful effulgence. There I beheld a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour from every part. As soon as Yama beheld me approaching with face towards him, he commanded his attendants saying, “Give him a good seat, verily, the king of the dead, for thy sake worshipped we with the Arghya and the other ingredients.” Thus worshipped by Yama and seated in the midst of his counsellors, I then said mildly, “I have come to thy abode, O judge of the dead! Do thou assign me those regions which I deserve for my acts!” Yama then answered me, saying, “Thou art not dead, O amiable one! Endued with penances, thy father said unto thee, ‘Do thou meet with Yama!’ The energy of thy sire is like that of a blazing fire. I could not possibly falsify that speech of his. Thou hast seen me. Do thou go hence, O child! The author of thy body is indulging in lamentations for thee. Thou art my dear guest. What wish of thine cherished by thee in thy heart shall I grant thee? Solicit the fruition of whatever desire thou mayst cherish.” Thus addressed by him, I replied unto the king of the dead, saying, “I have arrived within thy dominions from which no traveller ever returns. If I really be an object deserving of thy attentions, I desire, O king of the dead, to have a sight of those regions of high prosperity and happiness that have been reserved for doers of righteous deeds.” Thus addressed by me, Yama caused me to be mounted upon a vehicle of splendour as effulgent as that of the sun and unto which were harnessed many excellent steeds. Bearing me on that vehicle, he showed me, O foremost of regenerate persons, all those delightful regions that are reserved for the righteous. I beheld in those regions many mansions of great resplendence intended for high-souled persons. Those mansions are of diverse forms and are adorned with every kind of gem. Bright as the disc of the moon, they are ornamented with rows of tinkling bells. Hundreds among them are of many storeys. Within them are pleasant groves and woods and transparent bodies of water. Possessed of the effulgence of lapis lazuli and the sun, and made of silver and gold, their complexion resembles the colour of the morning sun. Some of them are immovable and some movable. Within them are many hills of viands and enjoyable articles and robes and beds in abundance. Within them are many trees capable of granting the fruition of every wish. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent steeds harnessed unto them. Many rivers that run milk, many hills of ghee, and large bodies of transparent water occur there. Verily, I beheld many such regions, never seen by me before of happiness and joy, approved by the king of the dead. Beholding all those objects, I addressed the ancient and puissant judge of the dead, saying, "For whose use and enjoyment have these rivers with eternal currents of milk and ghee been ordained?" Yama answered me saying, "These streams of milk and ghee, know thou, are for the enjoyment of those righteous persons, that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions free from sorrow of every kind. These are reserved for those persons that are engaged in making gifts of kine.[353] The mere gift of kine is not worthy of praise. There are considerations of propriety or otherwise about the person unto whom kine should be given, the time for making those gifts, the kind of kine that should form the object of gifts, and the rites that should be observed in making the gifts. Gifts of kine should be made after ascertaining the distinctive qualifications of both Brahmanas (who are to receive them) and the kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. That Brahmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in gift. Those kine that have been rescued from distress situation, or that have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, reckoned as of high value.[354] Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the kine one intends to give away, give them unto Brahmanas after having gratified them also (with other gifts). The kine given away should be accompanied by their calves. They should, again, be such as to bring forth good calves, at the proper seasons. They should be accompanied with other articles so given away. Having completed the gift, the giver should live for three days on only milk and forbearing from food of every other kind. He, who gives a cow that is not vicious, that brings forth good calves at proper intervals, and that does not fly away from the owners' house, and accompanies such gift with a vessel of white brass for milking her, enjoys the felicity of heaven for as many years as are measured by the number of hairs on the animal's body. He, who gives unto a Brahmana a bull well-broken and capable of bearing burdens, possessed of strength and young in years, disinclined to do any mischief, large-sized and endued with energy, enjoys those regions, that are reserved for givers of kine. He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of subsistence assigned unto him. When an old man becomes ill, or when a Brahmana intends to perform a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child (born in the usual way), one should give away a beloved cow. Even these are the considerations that are applauded (in the matter of making gifts of kine) in respect of place and time. The kine that deserve to be given away are those that yield copious measures of milk, or those that are well-known (for their docility and other virtues), or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures (such as sheep and goats, etc.), or those that have been won by prowess of arms, or those that have been gained as marriage-dower (from fathers-in-law and other relations of the wife)."

"""Nachiketa continued, 'Hearing these words of Vaivaswata, I once more addressed him, saying, "What are those objects by giving which, when kine are not procurable, givers may yet go to regions reserved for men making gifts of kine?" Questioned by me, the wise Yama answered, explaining further what the end is that is attainable by making gifts of kine. He said, "In the absence of kine, a person by making gifts of what has been regarded as the substitute of kine, wins the merit of making gifts of kine. If, in the absence of kine, one makes a gift of a cow made of ghee, observant of a vow the while, one gets for one's use these rivers of ghee all of which approach one like an affectionate mother approaching her beloved child. If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesame seeds, observing a cow the while, one succeeds with the assistance of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that thou beholdest! If in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water one succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that is, besides capable of granting the fruition of every wish." The king of the dead explained to me all this while I was his guest, and, O thou of unfading glory, great was the joy that I felt at sight of all the wonders he showed me. I shall now tell thee what would certainly be agreeable to thee. I have now got a great sacrifice whose performance does not require much wealth. That sacrifice (constituted by gifts of kine) may be said to flow from me, O sire! Others will obtain it also. It is not inconsistent with the ordinances of the Vedas. The curse that thou hadst pronounced upon me was no curse but was in reality a blessing, since it enabled me to have a sight of the great king of the dead. There I have beheld what the rewards are that attach to gifts. I shall, henceforth, O thou of great soul, practise the duty of gift without any doubt lurking in my mind respecting its rewards. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me, "One, who, by making frequent gifts, has succeeded in acquiring purity of mind should then make gifts of kine specially. This topic (about gifts) is fraught with sanctity. Do thou never disregard the duties in respect of gifts. Gifts, again, should be made unto deserving persons, when time and place are suitable. Do thou, therefore, always make gifts of kine. Never entertain any doubts in this respect. Devoted to the path of gifts, many high-souled persons in days of yore used to make gifts of kine. Fearing to practise austere penances, they made gifts according to the extent of their power. In time they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing Sraddhas in honour of the Pitris and in all acts of righteousness, they used to make, according to the extent of their power, gifts of kine, and as the reward of those acts they have attained to heaven and are shining in effulgence for such righteousness. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly won, unto the Brahmanas after ascertaining the eligibility of the recipients (by the ordinances already laid down). After making the gift, one should then subsist for ten days together upon only the milk of kine, their dung and their urine (abstaining from all other food the while). The merit that one acquires by making a gift of a bull is equal to that which attaches to the divine vow. By making a gift of a couple of kine one acquires, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one acquires the merit of baths in sacred waters. By making a gift of a cow of the Kapila species, one becomes cleansed of all one's sins. Verily, by giving away even a single cow of the Kapila species that has been acquired by legitimate means, one becomes cleansed of all the sins one may have committed. There is nothing higher (in point of tastes) than the milk which is yielded by kine. The gift of a cow is truly regarded as a very superior gift. Kine by yielding milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures subsist. One, who, knowing the extent of the service that kine do, does not entertain in one's heart affection for kine, is a sinner that is certain to sink in hell.[355] If one gives a thousand or a hundred or ten or five kine, verily, if one gives unto a righteous Brahmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in heaven in the form of a river of sacred water capable of granting the fruition of every wish. In respect of the prosperity and the growth that kine confer, in the matter also of the protection that kine grant unto all creatures of the earth, kine are equal to the very rays of the sun that fall on the earth.[356] The word that signifies the cow stands also for the rays of the sun. The giver of a cow becomes the progenitor of a very large race that extends over a large part of the earth. Hence, he that gives a cow shines like a second sun in resplendence. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to heaven. The selection of a preceptor (in the matter of the performance of pious deeds) is regarded as a high duty by persons conversant with the ordinances. This is, indeed, the initial ordinance. All other ordinances (respecting the gift of kine) depend upon it.[357] Selecting, after examination, an eligible person among the Brahmanas, one should make unto him the gift of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The deities and men and ourselves also, in wishing good to other, say, 'Let the merits attaching to gifts be thine in consequence of thy righteousness!'" Even thus did the judge of the dead speak unto me, O regenerate Rishi. I then bowed my head unto the righteous Yama. Obtaining his permission I left his dominions and have now come to the sole of thy feet.'"'"

SECTION LXXII

“‘Yudhishthira said, “Thou hast, O grandsire, discoursed to me the topic of gifts of kine in speaking of the Rishi Nachiketa. Thou hast also impliedly discoursed, O puissant one, on the efficacy and pre-eminence of that act. Thou hast also told me, O grandsire of great intelligence, of the exceedingly afflicting character of the calamity that overtook the high-souled king Nriga in consequence of a single fault of his. He had to dwell for a long time at Dwaravati (in the form of a mighty lizard) and how Krishna became the cause of his rescue from that miserable plight. I have, however, one doubt. It is on the subject of the regions of kine. I desire to hear, in detail, about those regions which are reserved for the residence of persons that make gifts of kine.”

“‘Bhishma said, “In this connection is recited the old narrative of the discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.

“‘“Sakra said, ‘I see, O Grandsire, that those who are residents of the region of kine transcend by their resplendence the prosperity of the denizens of heaven and pass them by (as beings of an inferior station). This has raised a doubt in my mind. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one! Verily, what is the nature of those regions that are inhabited by givers of kine? I wish to know this of what kind are those regions? What fruits do they bring? What is the highest object there which the denizens thereof succeeds in winning? What are its virtues? How also do men, freed from every kind of anxiety, succeed in going to those regions? For what period does the giver of a cow enjoy the fruits that are borne by his gift? How may persons make gifts of many kine and how may they make gifts of a few kine? What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only? How also do persons become givers of kine without giving any kine in reality? Do thou tell me all this. How does one making gifts of even many kine, O puissant lord, become the equal of one that has made gift of only a few kine? How also does one who make gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine? What kind of Dakshina is regarded as distinguished for pre-eminence in the matter of gifts of kine? It behoveth thee, O holy one, to discourse unto me on all this agreeably to truth.”’“

SECTION LXXIII

"""The Grandsire said, 'The questions thou hast asked me in respect of kine, beginning with their gift, are such that there is none else in the three worlds, O thou of a hundred sacrifices, who could put them! There are many kinds of regions, O Sakra, which are invisible to even thee. Those regions are seen by me, O Indra, as also by those women that are chaste and that have been attached to only one husband. Rishis observant of excellent vows, by means of their deeds of righteousness and piety, and Brahmanas of righteous souls, succeed in repairing to them in even their fleshy forms. Men that are observant of excellent vows behold those regions which resemble the bright creations of dreams, aided by their cleansed minds and by that (temporary) emancipation which succeeds the loss of one's consciousness of body.[358] Listen, O thou of a thousand eyes, to me as I tell thee what the attributes are with which those regions are endued. There the very course of Time is suspended. Decrepitude is not there, nor Fire which is omnipresent in the universe. There the slightest evil does not occur, nor disease, nor weakness of any kind. The kine that live there, O Vasava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say unto thee. Capable of going everywhere at will and actually repairing from place to place with ease, they enjoy the fruition of wish after wish as it arises in their minds. Lakes and tanks and rivers and forests of diverse kinds, and mansions and hills and all kinds of delightful objects, — delightful, that is, to all creatures, — are to be seen there. There is no region of felicity that is superior to any of these of which I speak. All those foremost of men, O Sakra, who are forgiving unto all creatures, who endure everything, who are full of affection for all things, who render dutiful obedience unto their preceptors, and who are free from pride and vanity, repair to those regions of supreme felicity. He, who abstains from every kind of flesh, who is possessed of a cleansed heart, who is endued with righteousness, who worships his parents with reverence, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgression against himself, who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with compassion, — verily, he, who is adorned with these attributes, — succeeds in attaining to the eternal and immutable region of kine. He, who is stained with adultery, sees not such a region; nor he, who is a slayer of his preceptor; nor he, who speaks falsely or indulges in idle boasts; nor he, who always disputes with others; nor he who behaves with hostility towards the Brahmanas. Indeed, that wicked wight, who is stained with such faults fails to attain even a sight of these regions of felicity; also he that injures his friends; also he that is full of guile; also he that is ungrateful; also he that is a cheat; also he that is crooked in conduct; also he that is a disregarder of religion; also he that is a slayer of Brahmanas. Such men are incapable of beholding in even imagination the region of kine that is the abode of only those who are righteous of deeds. I have told thee everything about the region of kine in minute detail, O chief of the deities! Hear now, O thou of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine. He, who make gifts of kine, after purchasing them with wealth obtained by inheritance or acquired lawfully by him, attains, as the fruit of such an act to many regions of inexhaustible felicity. He, who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Sakra, for ten thousand years of celestial measure. He, who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a cow may be given away. They that make gifts of kine so acquired obtain many eternal regions of felicity that is inexhaustible. That person, who, having acquired a cow in gift makes a gift of her with a pure heart, succeeds without doubt, O lord of Sachi, in obtaining eternal regions of beatitude. That person, who, with restrained senses speaks the truth from his birth (to the time of his death) and who endures everything at the hands of his preceptor and of the Brahmanas, and who practises forgiveness, succeeds in attaining to an end that is equal to that of kine. That speech which is improper, O lord of Sachi, should never be addressed to a Brahmana. One, again, should not, in even one's mind, do an injury to a cow. One should, in one's conduct, imitate the cow, and show compassion towards the cow.[359] Hear, O Sakra, what the fruits are that become his, who is devoted to the duty of truth. If such a person gives away a single cow, that one cow becomes equal to a thousand kine. If a Kshatriya, possessed of such qualifications, makes a gift of a single cow, his merit becomes equal to that of a Brahmana's. That single cow, listen, O Sakra which such a Kshatriya gives away becomes the source of as much merit as the single cow that a Brahmana gives away under similar circumstances. Even this is the certain conclusion of the scriptures. If a Vaisya, possessed of similar accomplishments, were to make a gift of a single cow, that cow would be equal to five hundred kine (in respect of the merit she would produce). If a Sudra endued with humility were to make a gift of a cow, such a cow would be equal to a hundred and twenty-five kine (in respect of the merit it would produce). Devoted to penances and truth, proficient (in the scriptures and all acts) through dutiful services rendered to his preceptor, endued with forgiveness of disposition, engaged in the worship of the deities, possessed of a tranquil soul, pure (in body and mind), enlightened, observant of all duties, and freed from every kind of egotism, that man who makes a gift of a cow unto a Brahmana, certainly attains to great merit through that act of his, viz., the gift, according to proper rites, of a cow yielding copious milk. Hence, one, with singleness of devotion, observant of truth and engaged in humbly serving one's preceptor, should always make gifts of kine.[360] Hear, O Sakra, what the merit is of that person, who, duly studying the Vedas, shows reverence for kine, who always becomes glad at sight of kine, and who, since his birth has always bowed his head unto kine. The merit that becomes one's by performing the Rajasuya sacrifice, the merit that becomes one’s by making gifts of heaps of gold, that high merit is acquired by a person who shows such reverence for kine. Righteous Rishis and high-souled persons crowned with success have said so. Devoted to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man, who, for a whole year before himself taking any food, regularly presents some food to kine, wins the merit, by such an act, of the gift of a thousand kine. That man, who takes only one meal a day and who gives away the entire quantity of his other meal unto kine. — verily, that man, who thus reverences kine with the steadiness of a vow and shows such compassion towards them, — enjoys for ten years’ unlimited felicity. That man, who confines himself to only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it (unto a Brahmana), earns, through that gift, O thou of a hundred sacrifices, the eternal merit that attaches to the gift of as many kine as there are hairs on the body of that single cow so given away. These are declarations in respect of the merit that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may win. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it unto a Brahmana, acquires great felicity for five years. A Vaisya, by such conduct, acquires only half the merit of a Kshatriya, and a Sudra, by such conduct, earns half the merit that a Vaisya does. That man, who sells himself and with the proceeds thereof purchases kine and gives them away unto Brahmanas, enjoy felicity in heaven for as long a period as kine are seen on earth. It has been said, O highly blessed one, that in every hair of such kine as are purchased with the proceeds obtained by selling oneself, there is a region of inexhaustible felicity. That man, who having acquired kine by battle makes gifts of them (unto Brahmanas), acquires as much merit as he, who makes gifts of kine after having purchased the same with the proceeds of selling oneself. That man, who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is rescued by such a cow from every kind of calamity or distress. Such a man sports in great felicity. The mere gift of kine is not fraught with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed, should be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive qualifications of both Brahmanas (who are to receive them) and of kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. One, who is rich in Vedic lore, who is of pure lineage, who is endued with a tranquil soul, who is devoted to the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards kine, who is mild in behaviour, who accords protection unto all that seek it of him, and who has no means of sustenance assigned unto him, is regarded as a proper person for receiving a gift of kine. Unto a Brahmana who has no means of sustenance, unto him while he is exceedingly afflicted for want of food (in a time, of famine, for example) for purposes of agriculture, for a child born in consequence of Homa, for the purposes of his preceptor, for the sustenance of a child born (in the ordinary course), should a cow be given. Verily, the gift should be made at a proper time and in a proper place[361] Those kine, O Sakra, whose dispositions are well-known, which have been acquired as honoraria for knowledge, or which have been purchased in exchange for other animals (such as goats, sheep, etc.), or which have been won by prowess of arms, or obtained as marriage-dower; or which have been acquired by being rescued from situations of danger, or which incapable of being maintained by their poor owner have been made over for careful keep to another’s house are, for such reasons, regarded as proper objects of gift. Those kine which are strong of body, which have good dispositions, and which emit an agreeable fragrance, are applauded in the matter of gifts. As Ganga is the foremost of all streams, even so is a Kapila cow the foremost of all animals of the bovine breed. Abstaining from all food and living only upon water for three nights, and sleeping for the same period upon the bare earth, one should make gifts of kine unto Brahmanas after having gratified them with other presents. Such kine, freed from every vice should, at the same time, be accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days in succession on food consisting only of the products of the cow.[362] By giving away a cow that is of good disposition, that quietly suffers herself to be milked, that always brings forth living and hale calves, and that does not fly away from the owner's abode, the giver enjoys felicity in the next world for as many years as there are hairs on her body. Similarly, by giving unto a Brahmana a bull that is capable of bearing heavy burden, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour one attains to such regions as are his who gives away ten kine. That person, who rescues kine and Brahmanas (from danger) in the wilderness, O Kausika, becomes himself rescued from every kind of calamity. Hear what his merit is.[363] The merit such a man acquires is equal to the eternal merit of a Horse-sacrifice. Such a person attains to whatever end he desires at the hour of death. Many a region of felicity, — in fact, whatever happiness he covets in his heart, — becomes attainable to him in consequence of such an act of his. Verily, such man, permitted by kine, lives honoured in every region of felicity. That man, who follows kine every day in the woods himself subsisting the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses restrained from every improper object and his mind purified of all dross, — that man, — O thou of a hundred sacrifices, lives in joy and freed from the dominion of desire in my region or in any other region of happiness that he wishes, in the company of the deities!'"'"

SECTION LXXIV

“‘“Indra said, ‘I wish to know, O Grandsire, what the end is that is attained by him who consciously steals a cow or who sells one from motives of cupidity.’

“‘“The Grandsire said, ‘Hear what the consequences are that overtake those persons that steal a cow for killing her for food or selling her for wealth, or making a gift of her unto a Brahmana. He, who, without being checked by the restraints of the scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they, who, for the sake of wealth, suffer a person to kill kine, — all these, viz., he that kills, he that eats, and he that permits the slaughter, — rot in hell for as many years as there are hairs on the body of the cow so slain.[364] O thou of great puissance, those faults and those kinds of faults that have been said to attach to one that obstructs a Brahmana’s sacrifice, are said to attach to the sale and the theft of kine. That man, who, having stolen a cow makes a gift of her unto a Brahmana, enjoys felicity in heaven as the reward of the gift but suffers misery in hell for the sin of theft for as long a period. Gold has been said to constitute the Dakshina, O thou of great splendour, in gifts of kine. Indeed, gold has been said to be the best Dakshina in all sacrifices. By making a gift of kine one is said to rescue one’s ancestors to the seventh degree as also one’s descendants to the seventh degree. By giving away kine with Dakshina of gold one rescues one’s ancestors and descendants of double the number. The gift of gold is the best of gifts. Gold is, again, the best Dakshina. Gold is a great cleanser, O Sakra, and is, indeed, the best of all cleansing objects. O thou of a hundred sacrifices, gold has been said to be the sanctifier of the entire race of him who gives it away. I have thus, O thou of great splendour, told thee in brief of Dakshina.’”

“‘Bhishma said, “Even this was said by the Grandsire unto Indra, O chief of Bharata’s race! Indra imparted it unto Dasaratha, and Dasaratha in his turn unto his son Rama. Rama of Raghu’s race imparted it unto his dear brother Lakshmana of great fame. While dwelling in the woods, Lakshmana imparted it unto the Rishis. It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the earth. My preceptor, O Yudhishthira, communicated it to me. That Brahmana, who recites it every day in the assemblies of Brahmanas, in sacrifices or at gifts of kine, or when two persons meet together, obtains hereafter many regions of inexhaustible felicity where he always resides with the deities as his companions. The holy Brahman, the Supreme Lord, had said so (unto Indra on the subject of kine).”’“

SECTION LXXV

“‘Yudhishthira said, “I have been greatly assured, O thou of puissance, by thee thus discoursing unto me of duties. I shall, however, give expression to the doubts I have. Do thou explain them to me, O grandsire! What are the fruits, declared in the scriptures, of the vows that men observe. Of what nature are the fruits, O thou of great splendour, of observances of other kinds? What, again, are the fruits, of one’s studying the Vedas properly?[365] What are the fruits of gifts, and what those of holding the Vedas in memory? What are the fruits that attach to the teaching of the Vedas? I desire to know all this. What, O grandsire, are the merits attaching to the non-acceptance of gifts in this world? What fruits are seen to attach to him who makes gifts of knowledge? What are the merits acquired by persons that are observant of the duties of their order, as also by heroes that do not flee from battle? What are the fruits that have been declared to attach to the observance of purity and to the practice of Brahmacharya? What are the merits that attach to the service of the father and of the mother? What also are the merits of serving preceptors and teachers, and what are the merits of compassion and kindness? I desire to know all these, O grandsire, truly and in detail, O thou that art conversant with all the scriptures! Great is the curiosity I feel.”

“‘Bhishma said, “Eternal regions of felicity become his, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures, without a break. The fruits of Niyamas, O king, are visible even in this world. These rewards that thou hast won are those of Niyamas and sacrifices. The fruits that attach to the study of the Vedas are seen both here and hereafter. The person, who is devoted to the study of the Vedas is seen to sport in felicity both in this world and in the region of Brahma. Listen now to me, O king, as I tell thee in detail what the fruits are of self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that felicity which attaches to the absence or subjugation of desire. They that are self-restrained are competent to go everywhere at will. They that are self-restrained are capable of destroying every foe. Without doubt, they that are self-restrained succeed in obtaining everything they seek. They that are self-restrained, O son of Pandu, obtain the fruition of every wish. The happiness that men enjoy in heaven through penances and prowess (in arms), through gift, and through diverse sacrifices, becomes theirs that are self-restrained and forgiving. Self-restraint is more meritorious than gift. A giver, after making a gift unto the Brahmanas, may yield to the influence of wrath. A self-restrained man, however, never yields to wrath. Hence, self-restraint is superior (in point of merit) to gift. That man, who makes gifts without yielding to wrath, succeeds in attaining to eternal regions of felicity. Wrath destroys the merit of a gift. Hence, self-restraint is superior to gift. There are various invisible places, O monarch, numbering by ten thousands, in heaven. Existing in all the regions of heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become transformed into deities. O king, the great Rishis repair thither, aided only by their self-restraint, and as the end of their efforts to attain to a region of superior happiness. Hence, self-restraint is superior (in efficacy) to gift. The person, who becomes a preceptor (for teaching the Vedas), and who duly worships the fire, taking leave of all his afflictions in this world, enjoys inexhaustible felicity, O king, in the region of Brahma. That man, who, having himself studied the Vedas, imparts a knowledge thereof unto righteous disciples, and who praises the acts of his own preceptor, attains to great honours in heaven. That Kshatriya, who takes to the study of the Vedas, to the performance of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly attains to great honours in heaven. The Vaisya, who, observant of the duties of his order, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Sudra, who duly observes the duties of his order (which consist of services rendered to the three other orders) wins heaven as the reward of such services. Diverse kinds of heroes have been spoken of (in the scriptures). Listen to me as I expound to thee what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race. There are heroes of sacrifice, heroes of self-restraint, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift of liberality among men. There are many persons, who may be called the heroes of the Sankhya faith as, indeed, there are many others that are called heroes of Yoga. There are others that are regarded as heroes in the matter of forest-life, of householding or domesticity, and of renunciation (or Sannyasa). Similarly, there are others that are called heroes of the intellect, and also heroes of forgiveness. There are other men, who live in tranquillity and who are regarded as heroes of righteousness. There are diverse other kinds of heroes that practise diverse other kinds of vows and observances. There are heroes devoted to the study of the Vedas and heroes devoted to the teaching of the same. There are, again, men that come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the reverence they show to their sires. There are heroes in respect of obedience to mothers, and heroes in the matter of the life of mendicancy they lead. There are heroes in the matter of hospitality to guests, whether living as householders. All these heroes attain to very superior regions of felicity which are, of course, acquired by them as the rewards of their own acts. Holding all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life. A thousand horse sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand horse-sacrifices. It is by Truth that the sun is imparting heat, it is by Truth that fire blazes up, it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth that gratifies the deities, the Pitris and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence, Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in attaining to heaven and sporting there in felicity. Self-restraint is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, without doubt, attains to great honours in heaven. Listen now to me, O lord of Earth, as I expound to thee the merits of Brahmacharya. That man, who practises the vow of Brahmacharya from his birth to the time of his death, know, O king, has nothing unattainable! Many millions of Rishis are residing in the region of Brahma. All of them, while here, were devoted to Truth, and self-restrained and had their vital seed drawn up. The vow of Brahmacharya, O king, duly observed by a Brahmana, is sure to burn all his sins. The Brahmana is said to be a blazing fire. In those Brahmanas that are devoted to penances, the deity of fire becomes visible. If a Brahmacharin yields to wrath in consequence of any slight the chief of the deities himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharya that is observed by the Rishis. Listen to me, O Yudhishthira, what the merit is that attaches to the worship of the father and the mother. He, who dutifully serves his father without ever crossing him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, earns a residence in heaven. The man of cleansed soul, in consequence of such service rendered to his seniors, has never even to behold hell.”’“

SECTION LXXVI

“‘Yudhishthira said, “I desire, O king, to hear thee discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one attains to innumerable regions of eternal felicity.”

“‘Bhishma said, “There is no gift, O lord of Earth, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the whole race of the giver. That ritual which sprang for the benefit of the righteous, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Verily, O king, listen to me as I recite to thee that ritual which affects the gift of kine.[366] In days of yore when a number of kine (intended to be given away) was brought (before him), king Mandhatri, filled with doubt in respect of the ritual he should observe (in actually giving them away), properly questioned Vrihaspati (the preceptor of the celestials) for an explanation of that doubt. Vrihaspati said, ‘Duly observing restraints the while, the giver of kine should, on the previous day, properly honour the Brahmanas and appoint the (actual) time of gift. As regards the kine to be given away, they should be of the class called Rohini. The kine also should be addressed with the words — Samange and Vahule — Entering the fold where the kine are kept, the following Srutis should be uttered, — The cow is my mother. The bull is my sire. (Give me) heaven and earthly prosperity! The cow is my refuge! — Entering the fold and acting in this way, the giver should pass the night there. He should again utter the formula when actually giving away the kine.[367] The giver, thus residing with the kine in the fold without doing anything to restrain their freedom, and lying down on the bare earth (without driving away the gnats and other insects that would annoy him as they annoy the kine), becomes immediately cleansed of all his sins in consequence of his reducing himself to a state of perfect similitude with the kine. When the sun rises in the morning, thou shouldst give away the cow, accompanied by her calf and a bull. As the reward of such an act, heaven will certainly become attainable to thee. The blessings also that are indicated by the Mantras will also be thine. The Mantras contain these references to kine: Kine are endued with the elements of strength and energetic exertion. Kine have in them the elements of wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race. Let the kine (I give away) destroy my sins. They have that in them which partakes in the nature of both Surya, and Soma. Let them be aids to my attainment of heaven. Let them betake themselves to me as a mother takes to her offspring. Let all other blessings also be mine that have not been named in the Mantras I have uttered! In the alleviation or cure of phthisis and other wasting diseases, and in the matter of achieving freedom from the body, if a person takes the help of the five products of the cow, kine become inclined to confer blessings upon the person like the river Saraswati — Ye kine, ye are always conveyers of all kinds of merit! Gratified with me, do ye appoint a desirable end for me! I have today become what ye are! By giving you away, I really give myself away. (After these words have been uttered by giver, the receiver should say), — Ye are no longer owned by him who gives you away! Ye have now become mine. Possessed of the nature of both Sutya and Soma, do ye cause both the giver and the receiver to blaze forth with all kinds of prosperity! — (As already indicated), the giver should duly utter the words occurring in the first part of the above verse. The regenerate recipient, conversant with the ritual that regulates the gift of kine, should, when receiving the kine in gift, utter (as already) said the words occurring in the latter half of the above verse. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, comes to be regarded as the giver of a cow. The giver, when giving away the usual value of a cow (as the substitute of a cow) should utter the words, — This cow with face upturned is being given away. Do thou accept her! — The man who gives away cloths (as the substitute of a cow) should utter the words, — Bhavitavya — (meaning that the gift should be regarded as representing a cow). The man who gives away gold (as the substitute of a cow) should utter the word, — Vaishnavi (meaning, this gold that I give away is of the form and nature of a cow). — Even these are the words that should be uttered in the order of the kind of gift mentioned above. The reward that is reaped by making such vicarious gifts of kine is residence in Heaven for six and thirty thousand years, eight thousand years, and twenty thousand years respectively. Even these are the merits, respectively, of gifts of things as substitute of kine. While as regards him who gives an actual cow all the merits that attach to vicarious gifts of kine become his at only the eight step (homewards) of the recipient.[368] He that gives an actual cow becomes endued with righteous behaviour in this world. He that gives the value of a cow becomes freed from every kind of fear. He that gives a cow (as a substitute in way for a real cow) never meet with sorrow. All the three, as also they that regularly go through their ablutions and other acts at early dawn, and he that is well-conversant with the Mahabharata, it is well-known, attain to the regions of Vishnu and Soma. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Commencing again from that lunation, numbering the eight, which is known by the name of Kamya, he should pass three nights, supporting himself entirely on milk and urine and dung of the cow.[369] By giving away a bull, one attains to the merit that attaches to the divine vow (Brahmacharya). By giving away a couple of kine, one acquires the mastery of the Vedas. That man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by the person who is unacquainted with that ritual (and who, therefore, gives away kine without observing the scriptural declarations). That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all desirable things on Earth collected together. What need, therefore, be said of the gift of many such kine as yield Havya and Kavya in consequence of their full udders? The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine. One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place. There are, in the world, many men that are bereft of faith. There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism.' —Listen to me, O king, as I recite to thee the names of those righteous monarchs that have attained to regions of great felicity as the reward of those gifts of kine which they made agreeable to the instructions of Vrihaspati, Usinara, Viswagaswa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanaswa, king Muchukunda, Bhagiratha, Naishadha, Somaka, Pururavas, Bharata of imperial sway to whose race belongs all the Bharatas, the heroic Rama the son of Dasaratha, and many other celebrated kings of great achievement, and also king Dilipa of widely known deeds, all, in consequence of their gifts of kine agreeable to the ritual, attained to Heaven. King Mandhatri was always observant of sacrifices, gifts, penances, kingly duties, and gifts of kine. Therefore, O son of Pritha, do thou also bear in mind those instructions of Vrihaspati which I have recited unto thee (in respect of gifts of kine). Having obtained the kingdom of the Kurus, do thou, with a cheerful heart, make gifts of good kine unto foremost of Brahmanas!"'

"Vaisampayana continued, 'Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma wished. Verily, king Yudhishthira bore in mind the whole of that religion which the preceptor of the deities imparted unto the royal Mandhatri. Yudhishthira from that time began to make always gifts of kine and to support himself on grains of barley and on cowdung as both his food and drink. The king also began to sleep from that day on the bare earth, and possessed of restrained soul and resembling a bull in conduct, he became the foremost of monarchs.[370] The Kuru king from that day became very attentive to kine and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking kine unto his vehicles. Wheresoever he had occasion to go, he proceeded on cars drawn by horses of good mettle.'"

SECTION LXXVII

"Vaisampayana said, 'King Yudhishthira endued with humility, once again questioned the royal son of Santanu on the subject of gifts of kine in detail.'

"'The king said, "Do thou, O Bharata, once more discourse to me in detail on the merits of giving away kine. Verily, O hero, I have not been satiated with hearing thy nectar-like words!"'

"Vaisampayana continued, 'Thus addressed by king Yudhishthira the just, Santanu's son began to discourse to him once again, in detail on the merits attaching to the gift of kine.'

"'Bhishma said, "By giving unto a Brahmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one becomes cleansed of all one's sins. There are many regions (in Hell) which are sunless. One who makes the gift of a cow has not to go thither. That man, however, who gives unto a Brahmana a cow that is incapable of drinking or eating, that has her milk dried up, that is endued with senses all of which have been weakened, and that is diseased and overcome with decrepitude, and that may, therefore, be likened to a tank whose water has been dried up, — indeed, the man who gives such a cow unto a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell. That cow which is wrathful and vicious, or diseased, or weak or which has been purchased without the price agreed upon having been paid, — or which would only afflict the regenerate recipient with distress and disappointment, should never be given. The regions such a man may acquire (as the rewards of other acts of righteousness performed by him) would fail to give him any happiness or impart to him any energy. Only such kine as are strong, endued with good behaviour, young in years, and possessed of fragrance, are applauded by all (in the matter of gift). Verily, as Ganga is the foremost of all rivers, even so is a Kapila cow the foremost of all kine.”

“‘Yudhishthira said, “Why, O grandsire, do the righteous applaud the gift of a Kapila cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapila cow. Thou art, verily, competent to discourse to me on this topic!”[371]

“‘Bhishma said, “I have, O son, heard old men recite this history respecting the circumstances under which the Kapila cow was created. I shall recite that old history to thee! In days of yore, the Self-born Brahman commanded the Rishi Daksha, saying,— ‘Do thou create living creatures!’ From desire of doing good to creatures, Daksha, in the first instance, created food. Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior. The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine.[372] The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food like children approaching their father or mother. Knowing the intention which moved all his creatures, the holy lord of all creatures, viz., Daksha, for the sake of the beings he had created, himself drank a quantity of nectar. He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation, Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilas. They were the means of sustenance for all creatures. As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing against one another, copious froth is produced that spreads on every side. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The puissant Mahadeva thereupon, filled with wrath, cast his eyes upon those kine. With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tingeing masses of clouds with diverse colours the energy that issued from the third eye of Mahadeva produced, O monarch, diverse complexion in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahadeva by entering the region of Soma, remained of the same colour with which they were born, for no change was produced in their complexion. Seeing that Mahadeva had become exceedingly angry, Daksha, the lord of all creatures, addressed him, saying— 'Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant.[373] Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure. After the same manner, the milk that these kine yield, being born of nectar, should not be regarded as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure. The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom. All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!' — Having said these words, the lord of creatures, Daksha, made a present unto Mahadeva of a bull with certain kine. Daksha gratified the heart of Rudra, O Bharata, with that present. Mahadeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that Mahadeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity. It was on that occasion also that the celestials, uniting together, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity. Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapila kine which are endued with great energy and possessed of colour unchanged (from white). Thus are kine, the foremost of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow come to be regarded as making a gift of every article that is desired to be enjoyed by men. That man who, desiring to attain to prosperity, reads with a pure heart and body these verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals. He who makes a gift of a cow, O king, always succeeds in acquiring the merits that attach to gifts of Havya and Kavya, to the offer of oblations of water unto the Pitris, to other religious acts whose performance brings peace and happiness, to the gift of vehicles and cloths, and to the cherishing of children and the old."'

"Vaisampayana continued, 'Hearing these words of his grandsire, Pritha's son, viz., the royal Yudhishthira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colours unto foremost of Brahmanas. Verily, for the purpose of subduing regions of felicity in the next, and winning great fame, king Yudhishthira performed many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine unto such Brahmanas.'"

SECTION LXXVIII

“‘Bhishma said, “In days of yore, king Saudasa born of Ikshvaku’s race, that foremost of eloquent men, on one occasion approached his family priest, viz., Vasishtha, that foremost of Rishis, crowned with ascetic success, capable of wandering through every region, the receptacle of Brahma, and endued with eternal life and put him the following question.

“‘“Saudasa said, ‘O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?’”

“‘Bhishma said, “Unto king Saudasa who stood before him with head bent in reverence, the learned Vasishtha having first bowed unto kine and purified himself (in body and mind), discoursed upon the mystery relating to kine, a topic that is fraught with result highly beneficial to all persons.

“‘“Vasishtha said, ‘Kine are always fragrant. The perfume emanated by the exudation of the Amytis agallochum issues out of the bodies. Kine are the great refuge of all creatures. Kine constitute the great source of blessing unto all.[374] Kine are the Past and the Future. Kine are the source of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost. Kine constitute the highest food. They are the best Havi for the deities. The Mantras called Swaha and Vashat are forever established in kine. Kine constitute the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and Sacrifice rest on them. Morning and evening kine yield unto the Rishis, O foremost of men, Havi for use in Homa, O thou of great effulgence. They who make gift of kine succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O thou of great puissance. The man possessing ten kine and making a gift of one cow, he possessing a hundred kine and making a gift of ten kine, and he possessing a thousand kine and making a gift of a hundred kine, all earn the same measure of merit. The man who, though possessed of hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not perform sacrifices, and that man who though possessed of wealth acts as a miser (by not making gift and discharging the duties of hospitality), are all three regarded as not worthy of any respect. Those men who make gift of Kapila kine with their calves and with vessel of white brass for milking them, — kine, that is, which are not vicious and which while given away, are wrapped round with cloths, — succeed in conquering both this and the other world. Such persons as succeed in making gift of a bull that is still in the prime of youth, that has all its senses strong, and that may be regarded as the foremost one among hundreds of herds, that has large horns adorned with ornaments (of gold or silver), unto a Brahmana possessed of Vedic learning, succeed, O scorcher of foes, in attaining to great prosperity and affluence each time they take birth in the world. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without a similar recitation of the names of kine. Morning and evening one should bend one's head in reverence to kine. As the consequence of such acts, one is sure to attain to great prosperity. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the flesh of kine. As the consequence of this, one is sure to attain to great prosperity. One should always take the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should take the names of kine. One should always bathe, using cowdung at the time. One should sit on dried cowdung. One should never cast one's urine and excreta and other secretions on cowdung. One should never obstruct kine in any way. One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west. Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. One reaps, in consequence of such acts, that prosperity of which kine are the source[375] One should pour libations on the fire, using ghee for the purpose. One should cause Brahmanas to utter blessings upon one, by presents of ghee. One should make gift of ghee. One should also eat ghee. As the reward of such acts one is sure to attain to that prosperity which kine confer. That man who inspires a vaccine form made of sesame seeds by uttering the Vedic Mantras called by the name of Gomati, and then adorns that form with every kind of gems and makes a gift of it, has never to suffer any grief on account of all his acts of omission and commission,— “Let kine that yield copious measures of milk and that have horns adorned with gold, — kine viz., that are Surabhis or the daughters of Surabhis. — approach me even as rivers approach the ocean! I always look at kine. Let kine always look at me. Kine are ours. We are theirs. Ourselves are there where kine are!” — Even thus, at night or day, in happiness or woe, verily, at times of even great fear, — should a man exclaim. By uttering such words he is certain to become freed from every fear.’”’“

SECTION LXXIX

“‘“Vasishtha said, ‘The kine that had been created in a former age practised the austerest penances for a hundred thousand years with the desire of attaining to a position of great pre-eminence. Verily, O scorcher of foes, they said unto themselves,— “We shall, in this world, become the best of all kinds of Dakshina in sacrifices, and we shall not be liable to be stained with any fault! By bathing in water mixed with our dung people shall become sanctified. The deities and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also that will give us away shall attain to those regions of happiness which will be ours.”[376] — The puissant Brahman, appearing unto them at the conclusion of their austerities, gave them the boons they sought, saying,— “it shall be as ye wish! Do ye (thus) rescue all the worlds!” — Crowned with fruition in respect of their wishes, they all rose up, — those mothers of both the Past and the Future. Every morning, people should bow with reverence unto kine. As the consequence of this, they are certain to win prosperity. At the conclusion of their penances O monarch, kine became the refuge of the world. It is for this that kine are said to be highly blessed, sacred, and the foremost of all things. It is for this that kine are said to stay at the very head of all creatures. By giving away a Kapila cow with a calf resembling herself, yielding a copious measure of milk, free from every vicious habit, and covered with a piece of cloth, the giver attains to great honours in the region of Brahma. By giving away a cow of red complexion, with a calf that resembles herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Surya. By giving away a cow of variegated hue, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of

Soma. By giving away a cow of white complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Indra. By giving away a cow of dark complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Agni. By giving away a cow of the complexion of smoke, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Yama. By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the region of Varuna. By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf, and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Wind-god. By giving a cow of the complexion of gold, having eyes of a tawny hue with a calf and a vessel of white brass for milking her and covered with a piece of cloth, one enjoys the felicity of the region of Kuvera. By giving away a cow of the complexion of the smoke of straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Pitris. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one attains with ease to the high region of the Viswedevas. By giving away a Gouri cow, with calf similar to her, yielding milk, free from every vice, and covered with a piece of cloth, one attains to the region of the Vasus. By giving away a cow of the complexion of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the region of the Sadhyas. By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the region of the Maruts. By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the Apsaras. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajapati himself. That man, O king, who habitually makes gifts of kine, proceeds, piercing through the clouds, on a car of solar effulgence to Heaven and shines there in splendour. That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras.[377] The men who makes gifts of kine resides in Heaven and is honoured there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from Heaven (upon the exhaustion of his merit), such a man takes birth in the order of humanity and, in fact, in a superior family among men.’”’“

SECTION LXXX

“““Vasishtha said, ‘“Kine are yielders of ghee and milk. They are the sources of ghee and they have sprung from ghee. They are rivers of ghee, and eddies of ghee. Let kine ever be in my house! Ghee is always my heart. Ghee is even established in my navel. Ghee is in every limb of mine. Ghee resides in my mind. Kine are always at my front. Kine are always at my rear. Kine are on every side of my person. I live in the midst of kine!” — Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be cleansed of all the sins one may commit in course of the day. They who make gifts of a thousand kine, departing from this world, proceed to the regions of the Gandharvas and the Apsaras where there are many palatial mansions made of gold and where the celestial Ganga, called the current of Vasu, runs. Givers of a thousand kine repair thither where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss. That man who makes gifts of hundreds of thousands of kine agreeably to the ritual laid down in the scriptures, attains to high prosperity (here) and great honours in Heaven. Such a man causes both his paternal and maternal ancestors to the tenth degree to attain to regions of great felicity, and sanctifies his whole race. Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable. They should be dedicated in sacrifices. When making journeys, one should proceed by their right (i.e., keeping them to one’s left). Ascertaining the proper time, they should be given away unto eligible persons. By giving away a Kapila cow having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that is so difficult to enter. One should always recite this sacred Mantra, viz.,— “Kine are of beautiful form. Kine are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine approach me!” — There is no gift more sacred than the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat, — with all these together, — the cow upholds sacrifice. What thing is there that is more useful than the cow? Bending my head unto her with reverence, I adore the cow who is the mother of both the Past and the Future, and by whom the entire universe of mobile and immobile creatures is covered. O best of men, I have thus recited to thee only a portion of the high merits of kine. There is no gift in this world that is superior to the gift of kine. There is also no refuge in this world that is higher than kine.’”

“‘Bhishma continued, “That high-souled giver of land (viz., king Saudasa), thinking these words of the Rishi Vasishtha to be foremost in point of importance, then made gifts of a very large number of kine unto the Brahmanas, restraining his senses the while, and as the consequence of those gifts, the monarch succeeded in attaining to many regions of felicity in the next world.”’“[378]

SECTION LXXXI

"'Yudhishthira said, "Tell me, O grandsire, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the highest of all sanctifying objects."

"'Bhishma said, "Kine are the foremost of all objects. They are highly sacred and they rescue men (from all kinds of sin and distress). With their milk and with the Havi manufactured therefrom, kine uphold all creatures in the universe. O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and capable of cleansing others. Kine reside in a region that is even higher than the region of the deities. When given away, they rescue their givers. Men of wisdom succeed in attaining to Heaven by making gifts of kine. Yuvanaswa's son Mandhatri, Yayati, and (his sire) Nahusha, used always to give away kine in thousands. As the reward of those gifts, they have attained to such regions as are unattainable by the very deities. There is, in this connection, O sinless one, a discourse delivered of old. I shall recite it to thee. Once on a time, the intelligent Suka, having finished his morning rites, approached with a restrained mind his sire, that foremost of Rishis, viz., the Island-born Krishna, who is acquainted with the distinction between that which is superior and that which is inferior, and saluting him, said, 'What is that sacrifice which appears to thee as the foremost of all sacrifices? What is that act by doing which men of wisdom succeed in attaining to the highest region? What is that sacred act by which the deities enjoy the felicity of Heaven? What constitutes the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is regarded as the best by the deities? What is that sacrifice which transcends the sacrifices of this world? Do thou also tell me, O sire, what is that which is the most sacred of all things.'

Having heard these words of his son, O chief of Bharata’s race, Vyasa, the foremost of all persons conversant with duties, discoursed as follows unto him.

“““Vyasa said, ‘Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of merit. Kine are sacred, and kine are sanctifiers of all. Formerly kine were hornless as it has been heard by us. For obtaining horns they adored the eternal and puissant Brahman. The puissant Brahman, seeing the kine paying their adorations to him and sitting in praya, granted unto each of them what each desired. Thereafter their horns grew and each got what each desired. Of diverse colours, and endued with horns, they began to shine in beauty, O son! Favoured by Brahman himself with boons, kine are auspicious and yielders of Havya and Kavya. They are the embodiments of merit. They are sacred and blessed. They are possessed of excellent form and attributes. Kine constitute high and highly excellent energy. The gift of kine is very much applauded. Those good men who, freed from pride, make gifts of kine, are regarded as doers of righteous deeds and as givers of all articles. Such men, O sinless one, attain to the highly sacred region of kine. The trees there produce sweet fruits. Indeed, those trees are always adorned with excellent flowers and fruits. Those flowers, O best of regenerate persons, are endued with celestial fragrance. The entire soil of that region is made of gems. The sands there are all gold. The climate there is such that the excellencies of every season are felt. There is no more mire, no dust. It is, indeed, highly auspicious. The streams that run there shine in resplendence for the red lotuses blooming upon their bosoms, and for the jewels and gems and gold that occur in their banks and that display the effulgence of the morning Sun. There are many lakes also in that region on whose breasts are many lotuses, mixed here and there with Nymphoea stellata, and having their petals made of costly gems, and their filaments adorned with a complexion like that of gold. They are also adorned with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing their flowery burdens. There are rivers whose banks are variegated with many bright pearls and resplendent gems and shining gold. Portions of those regions are covered with excellent trees that are decked with jewels and gems of every kind. Some of them are made of gold and some display the splendour of fire. There stand many mountains made of gold, and many hills and eminences made of jewels and gems. These shine in beauty in consequence of their tall summits which are composed of all kinds of gems. The trees that adorn those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always emit a celestial fragrance and the fruits are exceedingly sweet, O chief of Bharata's race. Those persons that are of righteous deeds, O Yudhishthira, always sport there in joy. Freed from grief and wrath, they pass their time there, crowned with the fruition of every wish. Persons of righteous deeds, possessed of fame, sport there in happiness, moving from place to place, O Bharata, on delightful vehicles of great beauty. Auspicious bands of Apsaras always amuse them there, with music and dance. Indeed O Yudhishthira, a person goes to such regions as the reward of his making gifts of kine. Those regions which have for their lords Pushan, and the Maruts of great puissance, are attained to by givers of kine. In affluence the royal Varuna is regarded as pre-eminent. The giver of kine attains to affluence like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras declared by Prajapati himself (in respect of kine). Viswarupa and viz., — Yugandharah, Surupah, Vahurupah, and Matara.[379] — He who serves kine with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from kine who become gratified with him. One should never, in even one's heart, do an injury to kine. One should, indeed, always confer happiness on them. One should always reverence kine and worship them, with bends of one's head. He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only. That sacred thing by whose aid the deities enjoy regions of felicity, that which is the most sacred of all sacred things, viz., ghee should then be borne on the head.[380] With the aid of ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause the Brahmana to utter benedictions on oneself. One should eat ghee and make gifts of ghee. As the reward of this conduct, one may then attain to that prosperity which belongs to kine. That man who, for a month, subsists upon the gruel of barley picked up every day from cow dung becomes cleansed of sins as grave as the slaughter of a Brahmana. After their defeat at the hands of the Daityas, the deities practised this expiation. It was in consequence of this expiation that they succeeded in regaining their position as deities. Verily, it was through this that they regained their strength and became crowned with success. Kine are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all. By making gifts of kine unto the Brahmanas one attains to Heaven. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed (of all sins). Brahmanas of righteous deeds, who have been cleansed by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or assemblies of Brahmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras. The man who is desirous of obtaining a son may obtain one by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every wish one may cherish, by adoring these sacred Mantras. When kine are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, kine are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine.'"

“‘Bhishma continued, “Thus addressed by his high-souled sire, Suka, endued with great energy, began from that time to worship kine every day. Do thou also, O son, conduct thyself in the same way.”’“

SECTION LXXXII

“‘Yudhishthira said, “I have heard that the dung of the cow is endued with Sree. I desire to hear how this has been brought about. I have doubts, O grandsire, which thou shouldst dispel.”[381]

“‘Bhishma said, “In this connection is cited the old story, O monarch, of the conversation between kine and Sree, O best of the Bharatas! Once on a time the goddess Sree, assuming a very beautiful form, entered a herd of kine. The kine, beholding her wealth of beauty, became filled with wonder.

“‘“The kine said, ‘Who art thou, O goddess? Whence hast thou become unrivalled on earth for beauty? O highly blessed goddess, we have been filled with wonder at thy wealth of beauty. We desire to know who thou art. Who, indeed, art thou? Whither wilt thou proceed? O thou of very superior splendour of complexion, do tell us in detail all we wish to know.’

“‘“Sri said, ‘Blessed be ye, I am dear unto all creatures. Indeed, I am known by the name of Sri. Forsaken by me, the Daityas have been lost for ever. The deities, viz., Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting in joy and will do so for ever. Verily, the Rishis and the deities, only when they are endued with me, have success. Ye kine, those beings meet with destruction into whom I do not enter. Religion, wealth, and pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am possessed of even such energy! I wish to always reside in every one of you. Repairing to your presence, I solicit you. Be all of you endued with Sri.’

“‘“The kine said, ‘Thou art fickle and restless. Thou sufferest thyself to be enjoyed by many persons. We do not desire to have thee. Blessed be thou, go wheresoever thou pleasest. As regards ourselves, all of us are possessed of good forms. What need have we with thee? Go wheresoever thou likest. Thou hast already (by answering our questions) gratified us exceedingly.’

“‘“Sri said, ‘Is it proper with you, ye kine that you do not welcome me? I am difficult of being attained. Why then do you not accept me? It seems, ye creatures of excellent vows, that the popular proverb is true, viz., that it is certain that when one come to another of one’s own accord and without being sought, one meets with disregard. The Gods, the Danavas, the Gandharvas, the Pisachas, the Uragas, the Rakshasas and human beings succeed in obtaining me only after undergoing the severest austerities. You who have such energy, do ye take me. Ye amiable ones, I am never disregarded by any one in the three worlds of mobile and immobile creatures.’

“‘“The kine said, ‘We do not disregard thee, O goddess. We do not show thee a slight! Thou art fickle and of a very restless heart. It is for this only that we take leave of thee. What need of much talk? Do thou go wheresoever thou choosest. All of us are endued with excellent forms. What need have we with thee, O sinless one?’

“‘“Sri said, ‘Ye givers of honours, cast off by you in this way, I shall certainly be an object of disregard with all the world. Do ye show me grace. Ye are all highly blessed. Ye are ever ready to grant protection unto those that seek your protection. I have come to you soliciting your protection. I have no fault. Do you rescue me (from this situation). Know that I shall always be devoted to you. I am desirous of residing in any parts, however repulsive, of your bodies. Indeed, I wish to reside in even your rectum. Ye sinless ones, I do not see that ye have any part in your bodies that may be regarded as repulsive, for ye are sacred, and sanctifying, and highly blessed. Do ye, however, grant my prayer. Do ye tell me in which part, of your bodies I shall take up my residence.’”

“‘Bhishma continued, “Thus addressed by Sri, the kine, always auspicious and inclined to kindness unto all who are devoted to them, took counsel with one another, and then addressing Sri, and unto her, O king, these words.

“‘“The kine said, ‘O thou of great fame, it is certainly desirable that we should honour thee. Do thou live in our urine and dung. Both these are sacred, O auspicious goddess!’

“““Sri said, ‘By good luck, ye have shown me much grace implying your desire to favour me. Let it be even as ye say! Blessed be ye all, I have really been honoured by you, ye givers of happiness!’”

“‘Bhishma continued, “Having, O Bharata, made this compact with the kine, Sri, there and then, in the very sight of those kine, rendered herself invisible. I have thus told thee, O son, the glory of the dung of kine. I shall once again discourse to thee on the glory of kine. Do thou listen to me.”’“

SECTION LXXXIII

“‘Bhishma said, “They who make gifts of kine, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, O Yudhishthira, as always performing sacrifices of every kind. No sacrifice can be performed without the aid of curds and ghee. The very character as sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice. Of all kinds of gifts, the gift of kine is applauded as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers. People should cherish kine for obtaining prosperity and even peace. The milk, curds, and ghee that kine yield are capable of cleansing one from every kind of sin. Kine are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than kine, O chief of Bharata’s race. In this connection is recited the ancient narrative, O Yudhishthira, of the discourse between the Grandsire and the chief of celestials. After the Daityas had been defeated and Sakra had become the lord of the three worlds all creatures grew in prosperity and became devoted to the true religion. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures and the Prajapatis, O thou of Kuru’s race, all assembled together and adored the Grandsire. There were Narada and Parvata and Viswavasu and Haha-Huhu, who sang in celestial strains for adoring that puissant lord of all creatures. The deity of wind bore thither the fragrance of celestial flowers. The Seasons also, in their embodied forms, bore the perfumes of flowers peculiar to each, unto that conclave of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the deities and bowing his head unto him with reverence, asked him, saying, ‘I desire, O Grandsire, to know why the region of kine is higher, O holy one, than the region of the deities themselves who are the lords of all the worlds. What austerities, what Brahmacharya, O lord, did kine perform in consequence of which they are able to reside happily in a region that is even above that of the deities?’ Thus addressed by Indra, Brahman said unto the slayer of Vala, ‘Thou hast always, O slayer of Vala, disregarded kine. Hence, thou art not acquainted with the glorious pre-eminence of kine. Listen now to me, O puissant one, as I explain to thee the high energy and glorious pre-eminence of kine, O chief of the celestials! Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them, there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures. Their male calves are engaged in assisting at tillage and thereby produce diverse kinds of paddy and other seeds. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence, O chief of the deities, kine are sacred. Afflicted by hunger and thirst, they bear diverse burdens. Kine support the Munis. They uphold all creatures by diverse acts. O Vasava, kine are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours. I have thus explained to thee today, O thou of a hundred sacrifices, the reason, O Sakra of kine residing in a place that is high above that of the deities. Kine obtained many excellent forms, O Vasava, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying. Listen to me also, O slayer of Vala, as I tell thee in detail the reason why kine, — the offspring of Surabhi, — have descended on the earth, O best of the deities. In day of yore, O son, when in the Devayuga the high souled Danavas became lords of the three worlds, Aditi underwent the severest austerities and got Vishnu within her womb (as the reward thereof). Verily, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.[382] Beholding the great goddess Aditi thus undergoing the severest austerities, the daughter of Daksha, viz., the illustrious Surabhi, herself devoted to righteousness, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailasa that are resorted to by both the deities and the Gandharvas. Established on the highest Yoga she also stood upon one leg for eleven thousand years. The deities with the Rishis and the great Nagas all became scorched with the severity of her penances. Repairing thither with me, all of them began to adore that auspicious goddess. I then addressed that goddess endued with penances and said, "O goddess, O thou of faultless conduct, for what purpose, dost thou undergo such severe austerities. O highly blessed one, I am gratified with thy penances, O beautiful one! Do thou, O goddess, solicit what boon thou desirest. I shall grant thee whatever thou mayst ask." Even these were my words unto her, O Purandara. Thus addressed by me, Surabhi answered me, saying, "I have no need, O Grandsire, of boons. Even this, O sinless one, is a great boon to me that thou hast been gratified with me." Unto the illustrious Surabhi, O chief of the celestials who said so unto me, O lord of Sachi, I answered even in these words, O foremost of the deities, viz., "O goddess, at this exhibition of thy freedom from cupidity and desire and at these penances of thine, O thou of beautiful face, I have been exceedingly gratified. I, therefore, grant thee the boon of immortality. Thou shalt dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka. Thy offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, thy daughters will reside there. All kinds of enjoyment, celestial and human, that thou mayst think of, will immediately be thine. Whatever happiness exists in Heaven, will also be thine, O blessed one." The regions, O thou of a hundred eyes, that are Surabhi's are endued with means for the gratification of every wish. Neither Death, nor Decrepitude, nor fire, can overcome its denizens. No ill luck, O Vasava, exists there. Many delightful woods, and delightful ornaments and objects of beauty may be seen there. There many beautiful cars, all excellently equipped, which move at the will of the rider, may be seen, O Vasava. O thou of eyes like lotus-petals, it is only by Brahmacharya, by penances, by Truth, by self-restraint, by gifts, by diverse kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous acts well-performed, that one can attain to Goloka. Thou hast asked me, O Sakra, and I have answered thee in full. O slayer of Asuras, thou shouldst never disregard kine.'"

"'Bhishma continued, "Having heard these words of the self-born Brahman, O Yudhishthira, Sakra of a thousand eyes began from that time to worship kine every day and to show them the greatest respect. I have thus told thee everything about the sanctifying character of kine, O thou of great splendour. The sacred and high pre-eminence and glory of kine, that is capable of cleansing one from every sin, has, O chief of men, been thus explained to thee. That man who with senses withdrawn from every other object will recite this account unto Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitris, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish. That man who is devoted to kine succeeds in obtaining the fruition of every wish of his. Indeed, even those women that are devoted to kine succeed in obtaining the accomplishment of every wish of theirs. He that desireth sons obtaineth them. He that desireth daughters obtaineth them. He that desireth wealth succeedeth in acquiring it and he that desireth religious merit succeedeth in winning it. He that desireth knowledge acquireth it and he that desireth felicity succeedeth in acquiring it. Indeed, O Bharata, there is nothing that is unattainable to one that is devoted to kine."'"

SECTION LXXXIV

“‘Yudhishthira said, “Thou hast, O grandsire, discoursed to me on the gift of kine that is fraught with great merit. In the case of kings observant of their duties, that gift is most meritorious. Sovereignty is always painful. It is incapable of being borne by persons of uncleansed souls. In the generality of cases, kings fail to attain to auspicious ends. By always making, however, gifts of earth, they succeed in cleansing themselves (of all their sins). Thou hast, O prince of Kuru’s race, discoursed to me on many duties. Thou hast discoursed to me on the gifts of kine made by king Nriga in days of old. The Rishi Nachiketa, in ancient times, had discoursed on the merits of this act. The Vedas and the Upanishads also have laid down that in all sacrifices, — in fact, in all kinds of religious acts, — the Dakshina should be earth or kine or gold. The Srutis, however, declare that in all Dakshinas, gold is superior and is, indeed, the best. I desire, O grandsire, to hear thee discourse truly on this topic. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things? For what reason do men of wisdom applaud the gift of gold? For what reason is gold regarded as the best Dakshinas in all sacrifices? Why also is gold regarded as a cleanser superior to earth itself and kine? Why, indeed, is it regarded so superior as a Dakshina? Do thou, O grandsire, discourse to me on all this!”

“‘Bhishma said, “Listen, O king, with concentrated attention to me as I recite to thee in detail the circumstances connected with the origin of gold as understood by me. When my father Santanu of great energy departed from this world, I proceeded to Gangadwara for performing his Sraddha. Arrived there, I commenced the Sraddha of my father. My mother Jahnavi, coming there, rendered me great help. Inviting many ascetics crowned with success and causing them to take their seats before me, I commenced the preliminary rites consisting of gifts of water and of other things. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake. I then saw, O king, that a handsome arm, adorned with Angadas and other ornaments, rose up, piercing the ground, through the blades of Kusa grass which I had spread. Beholding that arm rise from the ground, I became filled with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer. Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Sraddha is performed. Even this was the conviction that took possession of my mind, viz., that the obsequial cake should never be presented in this world by a man into the visible hand of the man whose obsequial rites are performed. The Pitris do not come in their visible forms for taking the cake. On the other hand, the ordinance provides that it should be presented on the blades of Kusa grass spread on the earth for the purpose. I then, disregarding that hand which constituted an indication of my father's presence, and recollecting the true ordinance depending upon the authority of the scriptures respecting the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon those blades of Kusa grass that were spread before me. Know, O prince of men, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my sire, O monarch, vanished in our very sight. On that night as I slept, the Pitris appeared to me in a dream. Gratified with me they said, O chief of Bharata's race, even these words, 'We have been pleased with thee, for the indication thou hast afforded today of thy adherence to the ordinance. It has pleased us to see that thou hast not swerved from the injunctions of the scriptures. The scriptural ordinance, having been followed by thee, has become more authoritative, O king. By such conduct thou hast honoured and maintained the authority of thyself, the scriptures, the auditions of the Vedas, the Pitris and the Rishis, the Grandsire Brahman himself, and those seniors, viz., the

Prajapatis. Adherence to the scriptures has been maintained. Thou hast today, O chief of the Bharatas, acted very properly. Thou hast made gifts of earth and kine. Do thou make gifts of gold. The gifts of gold is very cleansing. O thou that art well-conversant with duties, know that by such acts of thine, both ourselves and our forefathers will all be cleansed of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them.' Even these were the words that my ancestors, appearing unto me in a dream, said unto me. I then awoke, O king, and became filled with wonder. Indeed, O chief of Bharata's race, I set my heart then upon making gifts of gold. Listen now, monarch, to this old history. It is highly praiseworthy and it extends the period of his life who listens to it. It was first recited to Rama, the son of Jamadagni. In former days Jamadagni's son Rama, filled with great wrath, exterminated the Kshatriyas from off the face of the earth for thrice seven times. Having subjugated the entire earth the heroic Rama of eyes like lotus-petals began to make preparations for performing a Horse-sacrifice, O king, that is praised by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every wish. That sacrifice cleanses all creatures and enhances the energy and splendour of those who succeed in performing it. Endued with great energy, Rama, by the performance of that sacrifice became purified. Having, however, performed that foremost of sacrifices, the high-souled Rama failed yet to attain to perfect lightness of heart. Repairing unto Rishis conversant with every branch of learning as also the deities, Rama of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying, 'Ye highly blessed ones, do ye declare that which is more cleansing still for men engaged in fierce deeds.' Thus addressed by him, those great Rishis, fully acquainted with the Vedas and the scriptures, answered him, saying, 'O Rama, guided by the authority of the Vedas, do thou honour all learned Brahmanas. Following this conduct for some time do thou once more ask the regenerate Rishis as to what should be done by thee for cleansing thyself. Follow the advice which those persons of great wisdom give.' Repairing then to Vasishtha and Agastya and Kasyapa, that delighter of the Bhrigus, endued with great energy, asked them that question, ‘Ye foremost of Brahmanas, even this is the wish that has arisen in my heart. How, indeed, may I succeed in cleansing myself? By what acts and rites may this be brought about? Or, if by gifts, what is that article by giving away which this wish of mine may be accomplished? Ye foremost of righteous persons, if your minds be inclined to do me a favour, then do tell me, ye that are endued with wealth of asceticism, what is that by which I may succeed in cleansing myself.’

“‘“The Rishis said, ‘O delighter of the Bhrigus, the mortal that has sinned becomes cleansed by making gifts of kine, of earth, and of wealth. Even this is what we have heard. There is another gift that is regarded as a great cleanser. Listen to us, O regenerate Rishi, as we discourse on it. That article is excellent and is endued with wonderful aspect and is, besides, the offspring of Fire. In days of yore, the god Agni burnt all the world. It has been heard by us that from his seed sprung gold of bright complexion. It came to be celebrated under the name of good complexioned. By making gifts of gold thou art sure to have thy wish crowned with fruition.’ Then the illustrious Vasishtha in especial, of rigid vows, addressing him, said, ‘Hear, O Rama, how gold, which has the splendour of fire sprang into existence. That gold will confer merit on thee. In matters of gifts, gold is highly applauded. I shall also tell thee what is gold, whence it has come, and how it has come to be invested with superior attributes. Listen to me, O thou of mighty arms, as I discourse upon these topics. Know this as certain that gold is of the essence of Fire and Soma. The goat is Fire (for if given, it leads to the region of the deity of fire); the sheep is Varuna (for it leads to the region of Varuna the lord of waters); the horse is Surya (for it leads to the region of Surya); elephants are Nagas (for they lead to the world of Nagas); buffaloes are Asuras (for they lead to the region of Asuras); cocks and boars are Rakshasas (for they lead to the regions of the Rakshasas), O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma (for it leads to the merits of sacrifice, and to the region of kine, of the lord of waters and of Soma). Even these are the declarations of the Smritis. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O regenerate Rishi, compared to all these objects (which I have named above) gold is certainly superior. It is a precious thing, high and excellent.[383] It is for this reason that the deities and Gandharvas and Uragas and Rakshasas and human beings and Pisachas hold it with care. All these beings, O son of Bhrigu's race, shine in splendour, with the aid of gold, after converting it into crowns and armlets and diverse kinds of ornaments. It is also for this reason that gold is regarded as the most cleansing of all cleansing things such as earth and kine and all other kinds of wealth, O prince of men. The gift of gold, O puissant king, is the highest gift. It is distinguished above the gifts of earth, of kine, and of all other things. O thou that art endued with the effulgence of an immortal, gold is an eternal cleanser. Do thou make gifts of it unto the foremost of Brahmanas as it is the foremost of cleansing things. Of all kinds of Dakshina, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the deities in one, and gold has Agni for its essence. Hence it is that the person who makes gifts of gold gives away all the deities. Hence, O chief of men, there is no gift higher than the gift of gold.'

"""Vasishtha continued, 'Hear once more, O regenerate Rishi, as I discourse upon it, the pre-eminence of gold, O foremost of all wielders of weapons. I heard this formerly in the Purana, O son of Bhrigu's race. I represent the speech of Prajapati himself. After the wedding was over of the illustrious and high-souled Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his spouse, on the breast of that foremost of mountains, viz., Himavat, the illustrious and high-souled deity wished to unite himself with the goddess. Thereupon all the deities, penetrated with anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahadeva and his boon giving spouse Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying, "This union, O illustrious and sinless one, of thine with the goddess, is a union of one endued with penances with another of penances as severe! Verily, it is the union, O lord, of one possessed of very great energy with another whose energy is scarcely less! Thou, O illustrious one, art of energy that is irresistible. The goddess Uma, also is possessed of energy that is equally irresistible. The offspring that will result from a union like this, will, without doubt, O illustrious deity, be endued with very great might. Verily, O puissant lord, that offspring will consume all things in the three worlds without leaving a remnant. Do thou then, O lord of all the universe, O thou of large eyes, grant unto these deities prostrated before thee, a boon from desire of benefiting the three worlds! Do thou, O puissant one, restrain this high energy of thine which may become the seed of offspring. Verily, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe! The offspring that will be born of you two will certainly be able to afflict the deities! Neither the goddess Earth, nor the Firmament, nor Heaven, O puissant one, nor all of them together, will be able to bear thy energy, we firmly believe. The entire universe is certain to be burnt through the force of thy energy. It behoveth thee, O puissant one, to show us favour, O illustrious deity. That favour consists in thy not begetting a son, O foremost of the deities, upon the goddess Uma. Do thou, with patience, restrain thy fiery and puissant energy!" Unto the deities that said so the holy Mahadeva having the bull for his sign, O regenerate Rishi, answered, saying, "So be it!" Having said so, the deity that has the bull for his vehicle, drew up his vital seed. From that time he came to be called by the name of Urdhvaretas (one that has drawn up the vital seed). The spouse of Rudra, however, at this endeavour of the deities to stop procreation, became highly incensed. In consequence of her being of the opposite sex (and, therefore, endued with little control upon her temper) she used harsh words, thus, "Since ye have opposed my lord in the matter of procreating a child when he was desirous of procreating one upon me, as the consequence of this act, ye deities, ye all shall become sonless. Verily, since ye have opposed the birth of issue from me, therefore, ye shall have no offspring of your own." At the time this curse was denounced, O perpetuator of Bhrigu's race, the deity of fire was not there. It is in consequence of this curse of the goddess that the deities have become childless. Rudra, solicited by them, held in himself his energy of incomparable puissance. A small quantity, however, that came out of his body fell down on the earth. That seed, falling on the earth, leaped into a blazing fire and there began to grow (in size and power) most wonderfully. The energy of Rudra, coming in contact with another energy of great puissance, became identified with it in respect of essence. Meanwhile, all the deities having Sakra at their head, were scorched a good deal by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Aswins, and the Sadhyas all became exceedingly afflicted in consequence of the prowess of that son of Diti. All the regions of the deities, their beautiful cars, and their palatial mansions, and the retreats of the Rishis, were snatched away by the Asuras. Then the deities and the Rishis, with cheerless hearts, sought the protection of the illustrious and puissant Brahman of unfading glory.’”’“

SECTION LXXXV

“‘“‘The Deities said, “The Asura named Taraka who has received boons from thee, O puissant one, is afflicting the deities and the Rishis. Let his death be ordained by thee. O Grandsire, great has been our fear from him. O illustrious one, do thou rescue us. We have no other refuge than thee.”

“‘“‘Brahman said, “I am equal in my behaviour towards all creatures. I cannot, however, approve of unrighteousness. Let Taraka, that opponent of the deities and Rishis, be quickly destroyed. The Vedas and the eternal duties shall not be exterminated, ye foremost of celestials! I have ordained what is proper in this matter. Let the fever of your hearts be dispelled.”

“‘“‘The Deities said, “In consequence of thy having granted him boons, that son of Diti has been proud of his might. He is incapable of being slain, by the deities. How then will his death be brought about? The boon which, O Grandsire, he has obtained from thee is that he should not be slayable by deities or Asuras or Rakshasas. The deities have also been cursed by the spouse of Rudra in consequence of their endeavour in former days to stop propagation. The curse denounced by her has been, O lord of the universe, even this, viz., that they are not to have any offspring.”

“‘“‘Brahman said, “Ye foremost of deities, Agni was not there at the time the curse was denounced by the goddess. Even he will beget a son for the destruction of the enemies of the gods. Transcending all the deities and Danavas and Rakshasas and human beings and Gandharvas and Nagas and feathery creatures, the offspring of Agni with his dart, which in his hands will be a weapon incapable of being baffled if once hurled at the foe, will destroy Taraka from whom your fear hath arisen. Verily, all other enemies of yours will also be slain by him. Will is eternal. That Will is known by the name of Kama and is identical with Rudra's seed a portion of which fell into the blazing form of Agni. That energy, which is a mighty substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to effect the destruction of the enemies of the gods. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was denounced. Let the deity of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you what the means are for the destruction of Taraka. The curses of those that are endued with energy fail to produce any effect upon those that are endued with energy. Forces, when they come into contact with something that is endued with stronger force, become weakened. They that are endued with penances are competent to destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire (which is identifiable with Agni) sprang in former times and is the most eternal of all creatures. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and existing in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, He is older than Rudra himself. Let that eater of sacrificial libations, who is a mass of energy, be searched out. That illustrious deity will accomplish this desire of your hearts." Hearing these words of the Grandsire, the high-souled gods then proceeded to search out the god of fire with hearts cheerful in consequence of their purpose having been achieved. The gods and the Rishis then searched every part of the three worlds, their hearts filled with the thought of Agni and eagerly desiring to obtain a sight of him. Endued with penances, possessed of prosperity, celebrated over all the worlds, those high-souled ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race. They failed, however, to find out the eater of sacrificial libations who had concealed himself by merging his self into self.[384] About this time, a frog, living in water, appeared on the surface thereof from the nethermost regions, with cheerless heart in consequence of having been scorched by the energy of Agni. The little creature addressed the deities who had become penetrated with fear and who were all very eager to obtain a sight of the deity of fire, saying, "Ye gods, Agni is now residing in the nethermost regions. Scorched by the energy of that deity, and unable to bear it longer, I have come hither. The illustrious bearer of sacrificial libations, ye gods, is now under the waters. He has created a mass of waters within which he is staying. All of us have been scorched by his energy. If, ye gods, ye desire to obtain a sight of him, — verily, if ye have any business with him, — do ye go to him thither. Do, indeed, repair thither. As regards ourselves, we shall fly from this place, ye deities, from fear of Agni." Having said this much, the frog dived into the water. The eater of sacrificial libations learnt of the treachery of the frog. Coming to that animal, he cursed the whole batrachian race, saying, "Ye shall henceforth be deprived of the organ of taste." Having denounced this curse on the frog, he left the spot speedily for taking up his abode elsewhere. Verily, the puissant deity did not show himself. Seeing the plight to which the frogs were reduced for having done them a service, the deities, O best of the Bhrigus, showed favour unto those creatures. I shall tell thee everything regarding it. Do thou listen to me, O mighty-armed hero.

""''The Deities said, "Though deprived of tongues through the curse of Agni and, therefore, reft of the sensation of taste, ye shall yet be able to utter diverse kinds of speech. Living within holes, deprived of food, reft of consciousness, wasted and dried up, and more dead than alive, all of you will be held by the Earth nevertheless. Ye shall also be able to wander about at night-time when everything is enveloped in thick darkness." Having said this unto the frogs, the deities once more went over every part of the earth for finding out the deity of blazing flames. In spite of all their efforts, however, they failed to get at him. Then, O perpetuator of Bhrigu's race, an elephant, as large and mighty as the elephant of Sakra, addressed the gods, saying, "Agni is now residing within this Aswattha tree!" Incensed with wrath, Agni cursed all the elephants, O descendant of Bhrigu saying, "Your tongues will be bent back." Having been pointed out by the elephants, the deity of fire cursed all elephants even thus and then went away and entered the heart of the Sami tree from the desire of residing within it for some time. Listen now, O puissant hero, what favour was shown unto the elephants, O foremost one of Bhrigu’s race, by the deities of unbaffled prowess who were all gratified with the service a representative of their had done them.

““““The Deities said, “With the aid of even your tongues bent inwards ye shall be able to eat all things, and with even those tongues ye shall be able to utter cries that will only be indistinct.” Having blessed the elephants in this way, the denizens of Heaven once more resumed their search after Agni. Indeed, having issued out of the Aswattha tree, the deity of fire had entered the heart of Sami. This new abode of Agni was divulged by a parrot. The gods thereupon proceeded to the spot. Enraged with the conduct of the parrot, the deity of blazing flames cursed the whole parrot race, saying, “Ye shall from this day be deprived of the power of speech.” Indeed, the eater of sacrificial libations turned up the tongues of all the parrots. Beholding Agni at the place pointed out by the parrot, and witnessing the curse denounced upon him, the gods, feeling a compassion for the poor creature, blessed him, saying, “In consequence of thy being a parrot, thou shalt not be wholly deprived of the power of speech. Though thy tongue has been turned backwards, yet speech thou shalt have, confined to the letter K. Like that of a child or an old man, thy speech shall be sweet and indistinct and wonderful.” Having said these words unto the parrot, and beholding the deity of fire within the heart of the Sami, the gods made Sami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to reside in the heart of the Sami. Men came to regard the Sami as proper means for producing fire (in sacrifice).[385] The waters that occur in the nethermost regions had come into contact with the deity of blazing flames. Those heated waters, O thou of Bhrigu’s race, are vomited forth by the mountain springs. In consequence, indeed, of Agni having resided in them for some time, they became hot through his energy. Meanwhile, Agni, beholding the gods, became grieved. Addressing the deities, he asked them, “What is the reason of your presence here?” Unto him the deities and the great Rishi said, “We wish to set thee to a particular task. It behoveth thee to accomplish it. When accomplished, it will redound greatly to thy credit.”

““““Agni said, “Tell me what your business is. I shall, ye gods, accomplish it. I am always willing to be set by you to any task you wish. Do not scruple, therefore, to command me.”

““““The Deities said, “There is an Asura of the name of Taraka who has been filled with pride in consequence of the boon he has obtained from Brahman. Through his energy he is able to oppose and discomfit us. Do thou ordain his destruction. O sire, do thou rescue these deities, these Prajapatis, and these Rishis, O highly blessed Pavaka! O puissant one, do thou beget a heroic son possessed of thy energy, who will dispel, O bearer of sacrificial libations, our fears from that Asura. We have been cursed by the great goddess Uma. There is nothing else than thy energy which can be our refuge now. Do thou, therefore, O puissant deity, rescue us all.” Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying, “Be it so”, and he than proceeded towards Ganga otherwise called Bhagirathi. He united himself in (spiritual) congress with her and caused her to conceive. Verily, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows (when supplied with fuel and aided by the wind). With the energy of that god, Ganga became exceedingly agitated at heart. Indeed, she suffered great distress and became unable to bear it. When the deity of blazing flames cast his seed endued with great energy into the womb of Ganga, a certain Asura (bent on purposes of his own) uttered a frightful roar. In consequence of that frightful roar uttered by the Asura for purposes of his own (and not for terrifying her), Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation. Deprived of consciousness, she became unable to bear her body and the seed within her womb. The daughter of Jahnu, inseminated with the energy of the illustrious deity, began to tremble. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the deity of blazing fire, saying, “I am no longer capable, O illustrious one, of bearing thy seed in my womb. Verily, I am overcome with weakness by this seed of thine. The health I had in days before is no longer mine. I have been exceedingly agitated, O illustrious one, and my heart is dead within me, O sinless one. O foremost of all persons endued with penances, I am incapable of bearing thy seed any longer. I shall cast it off, compelled by the distress that has overtaken me, and not by caprice. There has been no actual contact of my person with thy seed, O illustrious deity of blazing flames! Our union, having for its cause the distress that has overtaken the deities, has been suitable and not of the flesh, O thou of great splendour. Whatever merit or otherwise there may be in this act (intended to be done by me), O eater of sacrificial libations, must belong to thee. Verily, I think, the righteousness or unrighteousness of this deed must be thine." Unto her the deity of fire said, "Do thou bear the seed. Do, indeed, bear the foetus endued with my energy. It will lead to great results. Thou art, verily, capable of bearing the entire earth. Thou wilt gain nothing by not holding this energy." That foremost of streams, though thus passed by the deity of fire as also by all the other deities, cast off the seed on the breast of Meru, that foremost of all mountains. Capable (somehow) of bearing that seed, yet oppressed by the energy of Rudra (for Agni is identical with Rudra), she failed to hold that seed longer in consequence of its burning energy. After she had cast it off, through sheer distress, that blazing seed having the splendour of fire, O perpetuator of Bhrigu's race, Agni saw her, and asked that foremost of streams, "Is it all right with the foetus thou hast cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be endued? Do thou tell me all about it."

""""Ganga said, "The foetus is endued with the complexion of gold. In energy it is even like thee, O sinless one! Of an excellent complexion, perfectly stainless, and blazing with splendour, it has illuminated the entire mountain. O foremost of all persons endued with penances, the fragrance emitted by it resembles the cool perfume that is scattered by lakes adorned with lotuses and Nyphoea stellata, mixed with that of the Nauclea Cadamba. With the splendour of that foetus everything around it seemed to be transformed into gold even as all things on mountain and low land seem to be transformed into gold by the rays of the Sun. Indeed, the splendour of that foetus, spreading far, falls upon mountains and rivers and springs. Indeed, it seems that the three worlds, with all their mobile and immobile creatures, are being illuminated by it. Even of this kind is thy child, O illustrious bearer of sacrificial libations. Like unto Surya or thy blazing self, in beauty it is even like a second Soma.” Having said these words, the goddess disappeared there and then. Pavaka also, of great energy, having accomplished the business of the deities proceeded to the place he liked, O delighter of the Bhrigus. It was in consequence of the result of this act that the Rishis and the deities bestowed the name of Hiranyaretas upon the deity of fire.[386] And because the Earth held that seed (after the goddess Ganga had cast it upon her), she also came to be called by the name of Vasumati. Meanwhile, that foetus, which had sprung from Pavaka and been held for a time by Ganga,[387] having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittika beheld that form resembling the rising sun. She thenceforth began to rear that child as her son with the sustenance of her breast. For this reason, that child of pre-eminent splendour came to be called Kartikeya after her name. And because he grew from seed that fell out of Rudra’s body, he came to be called Skanda. The incident also of his birth having taken place in the solitude of a forest of reeds, concealed from everybody’s view, led to his being called by the name of Guha. It was in this way that gold came into existence as the offspring of the deity of blazing flames.[388] Hence it is that gold came to be looked upon as the foremost of all things and the ornament of the very gods. It was from this circumstance that gold came to be called by the name of Jatarupam.[389] It is the foremost of all costly things, and among ornaments also it is the foremost. The cleanser among all cleansing things, it is the most auspicious of all auspicious objects. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of regenerate ones. Verily, gold is said to have for its essence Agni and Soma.’

““‘Vasishtha continued, ‘This history also, O Rama, called Brahmadarsana, was heard by me in days of yore, respecting the achievement of the Grandsire Brahman who is identifiable with the Supreme Soul. To a sacrifice performed in days of yore by that foremost of gods, viz., Lord Rudra, O thou of great might, who on that occasion had assumed the form of Varuna, there came the Munis and all the deities with Agni at their head. To that sacrifice also came all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form. All the Samans also and all the Yajushes, numbering by thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy. The Lakshanas, the Suras, the Niruktas, the Notes arranged in rows, and the syllable Om, as also Nigraha and Pragraha, all came there and took their residence in the eye of Mahadeva. The Vedas with the Upanishads, Vidya and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Siva. The puissant Lord of all then poured libations himself into his own self. Indeed, the wielder of Pinaka caused that Sacrifice of multifarious form to look exceedingly beautiful. He is Heaven, Firmament, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose sway is owned by all obstacles. He is endued with Sri and He is identical with the deity of blazing flames. That illustrious deity is called by various names. Even He is Brahman and Siva and Rudra and Varuna and Agni and Prajapati. He is the auspicious Lord of all creatures. Sacrifice (in his embodied form), and Penance, and all the union rites, and the goddess Diksha blazing with rigid observances, the several points of the compass with the deities that respectively preside over them, the spouses of all the deities, their daughters, and the celestial mothers, all came together in a body to Pasupati, O perpetuator of Bhrigu’s race. Verily, beholding that sacrifice of the high-souled Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial damsels of great beauty, the seed of Brahman came out and fell upon the earth. In consequence of the seed having fallen on the dust, Pushan (Surya) took up that dust mixed with the particles of seed from the earth with his hands and cast it into the sacrificial fire. Meanwhile, the sacrifice with the sacred fire of blazing flames was commenced and it went on. Brahman (as the Hotri) was pouring libations on the fire. While thus employed, the grandsire became excited with desire (and his seed came out). As soon as that seed came out, he took it up with the sacrificial ladle and poured it as a libation of ghee, O delighter of the Bhrigus, with the necessary Mantras, on the blazing fire. From that seed, Brahman of great energy caused the four orders of creatures to spring into existence. That seed of the Grandsire was endued with the three attributes of Sattwa, Rajas, and Tamas. From that element in it which represented the principle of Rajas, sprang all mobile creatures endued with the principle of Pravritti or action.[390] From the element of Tamas in it, sprang all immobile creatures. The principle of Sattwa, however, which dwelt in that seed, entered both kinds of existences. That attribute of Sattwa is of the nature of Tejas or Light (being identical with Buddhi or the Understanding). It is eternal and of it is unending Space.[391] In all creatures the attribute of Sattwa is present and is identical with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there sprang from it, O mighty one, three beings into existence. They were three male persons, endued with bodies that partook of the characters of the circumstances from which they respectively sprang. One arose first from the flames of the fire (called Bhrig) and hence he came to be called by the name of Bhrigu. A second came from the burning charcoals (called Angara) and hence he came to be called by the name of Angiras. The third sprang from a heap of extinguished charcoals and he came to be called by the name of Kavi. It has been already said that the first came out with flames emanating from his body and hence he was called Bhrigu. From the rays of the sacrificial fire sprang another called Marichi. From Marichi (afterwards) sprang Kasyapa. It has been already said that from the (burning) charcoals sprang Angiras. The (diminutive) Rishis called Valakhilyas sprang from the blades of Kusa grass spread out in that sacrifice. From the same blades of Kula grass, O thou of great puissance, sprang Atri. From the ashes of the fire sprang all those that are numbered among the regenerate Rishis, viz., the Vaikhanasas, endued with penances and devoted to Vedic lore and all excellent accomplishments. From the eyes of Agni sprang the twin Aswins endued with great beauty of person. At last, from his ears, sprang all the Prajapatis. The Rishis sprang from the pores of Agni's body. From his sweat sprang Chhandas, and from his strength sprang Mind. For this reason, Agni has been said to be all the deities in his individual self, by Rishis endued with Vedic lore, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are regarded as the Months. The Juices that the fuel yields constitute the Fortnights. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatas. From his smoke sprang the Vasus. From his flames sprang the Rudras as also the (twelve) Adityas of great effulgence. The Planets and Constellations and other stars that have been set in their respective orbits in the firmament, are regarded as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all wishes. This is verily a mystery.

““““After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said, “This excellent Sacrifice is mine. I am the Grahapati in it. The very beings that first sprang from the sacrificial fire are mine. Without doubt, they should be regarded as my offspring. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice.”

““““Agni said, “These offspring have sprung from my limbs. They have all depended upon me as the cause of their starting into life. They should, therefore, be regarded as my children. Mahadeva in the form of Varuna is in error in respect of this matter.”[392] After this, the master of all the worlds, the Grandsire of all creatures, viz., Brahman, then said, “These children are mine. The seed was mine which I poured upon the sacrificial fire. I am the accomplisher of this Sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The principal cause of these births is the seed owned by me.” The deities then repaired to the presence of the Grandsire and having bowed their heads unto him joined their hands in reverence and they said unto him, “All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are thy offspring. O sire, let Agni of blazing flames, and the illustrious and puissant Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish (in the matter of the offspring).” At these words, although born of Brahman, the puissant Mahadeva in the form of Varuna, the ruler of all aquatic creatures received the firstborn one, viz., Bhrigu endued with the effulgence of the sun as his own child. The Grandsire then intended that Angiras should become the son of Agni. Conversant with the truth in respect of everything, the Grandsire then took Kavi as his own son. Engaged in procreating creatures for peopling the earth, Bhrigu who is regarded as a Prajapati thence came to be called as Varuna’s offspring. Endued with every prosperity, Angiras came to be called the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras who had sprung from the flame and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world. Verily, these three, viz., Bhrigu and Angiras and Kavi, regarded as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O puissant hero. Bhrigu begot seven sons all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajrasirsha, Suchi, Urva, Sukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas in consequence of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. Thou belongest to the race of Bhrigu. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utathya, Payasya, Santi, Dhira, Virupa, Samvarta, and Sudhan was the eighth. These eight are regarded also as the offspring of Agni. Freed from every evil, they are devoted to knowledge only. The sons of Kavi who was appropriated by Brahman himself are also known as Varunas. Numbering eight, all of them became progenitors of races and tribes. Auspicious by nature, they are all conversant with Brahma. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Usanas endued with great intelligence, Bhrigu, Viraja, Kasi, and Ugra conversant with every duty. These are the eight sons of Kavi. By them the whole world has been peopled. They are all Prajapatis, and by them have been procreated many offspring. Thus, O chief of Bhrigu’s race, hath the whole world been peopled with the progeny of Angiras, and Kavi and Bhrigu. The puissant and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are regarded as of Varuna. After that the eater of sacrificial libations, viz., the deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni. The Grandsire Brahman was, in olden days, gratified by all the deities who said unto him, “Let these lords of the universe (referring to Bhrigu and Angiras and Kavi and their descendants) rescue us all. Let all of them become progenitors of offspring (for peopling the earth). Let all of them become endued with penances. Through thy grace, let all these rescue the world (from becoming an uninhabited wilderness). Let them become procreators and extenders of races and tribes and let them increase thy energy. Let all of them become thorough masters of the Vedas and let them be achievers of great deeds. Let all of them be friends to the cause of the deities. Indeed, let all of them become endued with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be endued with high penances and let all of them be devoted to high Brahmacharya, All of us, as also all these are thy progeny, O thou of great puissance. Thou, O Grandsire, art the Creator of both, deities and the Brahmanas. Marichi is thy first son. All these also that are called Bhargavas are thy progeny. (Ourselves also are so). Looking at this fact, O Grandsire, we shall all aid and support one another. All these shall, in this way, multiply their progeny and establish thyself at the commencement of each creation after the universal destruction.” Thus addressed by them, Brahman, the Grandsire of all the worlds, said unto them, “So be it! I am gratified with you all!” Having said so unto the deities he proceeded to the place he had come from. Even this is what happened in days of old in that sacrifice of the high-souled Mahadeva, that foremost one of all the deities, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna. Agni is Brahman. He is Pasupati. He is Sarva. He is Rudra. He is Prajapati.[393] It is well-known that gold is the offspring of Agni. When fire is not obtainable (for the purposes of a sacrifice), gold is used as substitute. Guided by the indications afforded by the auditions of the Veda, one that is conversant with authorities and that knows the identity of gold with fire, acts in this way. Placing a piece of gold on some blades of Kusa grass spread out on the ground, the sacrificer pours libations upon it. Upon also the pores of an ant-hill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, if libations are poured, the illustrious deity of fire becomes gratified and regards it as a source of his own aggrandisement as also that of the deities through his. Hence, it is that we have heard that all the deities regard Agni as their refuge and are devoted to him. Agni sprang from Brahman, and from Agni sprang gold.[394] Hence, it has been heard by us, that those persons observant of righteousness that make gifts of gold are regarded as giving away all the deities. The man who makes gifts of gold attains to a very high end. Regions of blazing effulgence are his. Verily, O Bhargava, he becomes installed as the king of kings in heaven. That person who, at sunrise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams. The man who, as soon as the sun has risen, makes a gift of gold becomes cleansed of all his sins. He who makes a gift of gold at midday destroys all his future sins. He who with restrained soul, makes a gift of gold at the second twilight succeeds in attaining to a residence with Brahman and the deity of wind and Agni and Soma in their respective regions. Such a man attains to auspicious fame in regions of great felicity that belong to Indra himself. Attaining to great fame in this world also, and cleansed of all his sins, he sports in joy and happiness. Verily, such a man attains to many other regions of happiness and becomes unequalled for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will. He has never to fall down from the regions to which he attains and the glory he acquires becomes great. Indeed, by making gifts of gold one attains to innumerable regions of felicity all of which he enjoys for eternity. That man who, having ignited a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in attaining to the fruition of all his wishes. It has been said that gold is identical with Agni. The gift of gold, therefore, is productive of great felicity. The gift of gold leads to the possession of those merits and accomplishments that are desired, and cleanses the heart.[395] I have thus told thee, O sinless one, the origin of gold. O thou of puissance, hear how Kartikeya grew up, O delighter of Bhrigu's race. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the deities with Indra at their head, as the generalissimo of the celestial forces. He slew the Daitya Taraka as also many other Asuras, at the command of the chief of the celestials, O Brahmana, and actuated also by the desire of benefiting all the worlds. I have also, O thou of great might, discoursed to thee on the merits of making gifts of gold. Do thou, therefore, O foremost of all speakers make gifts of gold.'"

"'Bhishma continued, "Thus addressed by Vasishtha, Jamadagni's son of great prowess then made gifts of gold unto the Brahmanas and became cleansed of his sins. I have thus told thee, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira. Do thou also, therefore, make abundant gifts of gold unto the Brahmanas. Verily, O king, by making such gifts of gold, thou wilt surely be cleansed of all thy sins!"'"

SECTION LXXXVI

“‘Yudhishthira said, “Thou hast, O grandsire, discoursed to me, in detail on the merits that attach to the gift of gold agreeably with the ordinances laid down in the scriptures as indicated in the auditions of the Veda. Thou hast also narrated what the origin is of gold. Do thou tell me now how Taraka met with destruction. Thou hast said, O king, that Asura had become unslayable by the gods. Do thou tell me in detail how his destruction was brought about. O perpetuator of Kuru’s race, I desire to hear this from thee. I mean the details of Taraka’s slaughter. Great is my curiosity to hear the narrative.”

“‘Bhishma said, “The gods and the Rishis, O monarch, reduced to great distress (by Taraka’s prowess and the conduct of Ganga in casting off Agni’s seed), urged the six Krittikas to rear that child. Amongst the celestial ladies there were none, save these, that could, by their energy, bear the seed of Agni in their wombs. The god of fire became exceedingly gratified with those goddesses for their readiness to sustain the conception caused by the cast off seed of Agni which was endued with his own high energy. When the energy of Agni, O king, was divided into six portions and placed within the channels (leading to the womb), the six Krittikas began to nourish the portion that each held in her womb. As the high-souled Kumara, however, began to grow within their wombs, their bodies being afflicted by his energy, they failed to obtain peace anywhere (in heaven or on earth). Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered at the same time. Though held in six different wombs, yet all the portions, as they came out, united into one. The goddess Earth held the child, taking it up from a heap of gold. Verily, the child, endued with excellent form, blazed with splendour even like the god of Fire. Of beautiful features, he began to grow in a delightful forest of reeds. The six Krittikas beheld that child of theirs looking like the morning sun in splendour. Filled with affection for him, — indeed, loving him very much, — they began to rear him with the sustenance of their breasts. In consequence of his having been born of the Krittikas and reared by them, he came to be known throughout the three worlds as Kartikeya. Having sprung from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha (the secret-born). The gods numbering three and thirty, the points of the compass (in their embodied forms) together with the deities presiding over them, and Rudra and Dhatri and Vishnu and Yama and Pushan and Aryaman and Bhaga, and Angas and Mitra and the Sadhyas and Vasava and the Vasus and the Aswins and the Waters and the Wind and the Firmament and Chandramas and all the Constellations and the Planets and Surya, and all the Ricks and Samans and Yajuses in their embodied forms, came there to behold that wonderful child who was the son of the deity of blazing flames. The Rishis uttered hymns of praise and the Gandharvas sang in honour of that child called Kumara of six heads, twice six eyes, and exceedingly devoted to the Brahmanas. His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, beholding him, became filled with great delight and regarded the great Asura as already slain. The deities then began to bring him diverse kinds of toys and articles that could amuse him. As he played like a child, diverse kinds of toys and birds were given unto him. Garuda of excellent feathers gave unto him a child of his, viz., a peacock endued with plumes of variegated hue. The Rakshasas gave unto him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour. Chandramas gave him a sheep, and Aditya gave him some dazzling rays of his. The mother of all kine, viz., Surabhi, gave him kine by hundreds and thousands. Agni gave him a goat possessed of many good qualities. Ila gave him an abundant quantity of flowers and fruit. Sudhanwan gave him a riding chariot and a car of Kuvara. Varuna gave him many auspicious and excellent, products of the Ocean, with some elephants. The chief of the celestials gave him lions and tigers and pards and diverse kinds of feathery denizens of the air, and many terrible beasts of prey and many umbrellas also of diverse kinds. Rakshasas and Asuras, in large bands, began to walk in the train of that puissant child. Beholding the son of Agni grow up, Taraka sought, by various means, to effect his destruction, but he failed to do anything unto that puissant deity. The god in time invested Agni's son born in the solitude (of a forest of reeds) with the command of their forces. And they also informed him of the oppressions committed upon them by the Asura Taraka. The generalissimo of the celestial forces grew up and became possessed of great energy and puissance. In time Guha slew Taraka, with his irresistible dart. Verily, Kumara slew the Asura as easily as if in sport. Having accomplished the destruction of Taraka he re-established the chief of the deities in his sovereignty of the three worlds. Endued with mighty prowess, the celestial generalissimo blazed with beauty and splendour. The puissant Skanda became the protector of the deities and did what was agreeable to Sankara. The illustrious son of Pavaka was endued with a golden form. Verily, Kumara is always the leader of the celestial forces. Gold is the puissant energy of the god of fire and was born with Kartikeya (from the same seed). Hence is Gold highly auspicious and, as a valuable, is excellent and endued with inexhaustible merit. Even thus, O son of Kuru's race, did Vasishtha recite this discourse unto Rama of Bhrigu's race in days of old. Do thou, therefore, O king of men, try to make gifts of Gold. By making gifts of Gold, Rama became cleansed of all his sins, and finally attained to a high place in heaven that is unattainable by other men.''"

SECTION LXXXVII

“‘Yudhishthira said, “Thou hast discoursed to me, O thou of righteous soul, on the duties of the four orders. Do thou, after the same manner, O king, discourse to me now on all the ordinances respecting the Sraddha (of deceased ancestors).”’

“Vaisampayana continued, ‘Thus addressed by Yudhishthira, the son of Santanu set himself to declare unto him the following ritual, consistent with the ordinance of the Sraddha.’

“‘Bhishma said, “Listen, O king, with close attention, to me as I discourse to you on the ritual of the Sraddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of foes, in honour of the Pitris. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pisachas or Kinnaras, — every one should always worship the Pitris. It is seen that people worship the Pitris first, and gratify the deities next by offering them their adorations. Hence, one should always worship the Pitris with every care.[396] It is said, O king, that the Sraddha performed in honour of the Pitris is performable afterwards. But this general rule is restrained by a special one (which directs that the Sraddha in honour of the Pitris should be performed on the afternoon of the day of the New moon).[397] The (deceased) grandsires become gratified with the Sraddha that may be performed on any day. I shall, however, tell thee now what the merits and demerits are of the respective lunar days (in view of their adaptability to the performance of the Sraddha). I shall discourse to thee, O sinless one, what fruits are attained on what days by performing the Sraddha. Do thou listen to me with close attention. By adoring the Pitris on the first day of the lighted fortnight, one obtains in one’s abode beautiful spouses capable of producing many children all possessed of desirable accomplishments. By performing the Sraddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many steeds. By performing it on the fourth day, one gets a large herd of smaller animals (such as goats and sheep) in one's house. They, O king, who perform the Sraddha on the fifth day, get many sons. Those men who perform the Sraddha on the sixth day acquire great splendour. By performing it on the seventh day, O monarch, one acquires great fame. By performing it on the eighth day one makes great profits in trade. By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day one acquires much wealth in kine. By performing it on the eleventh day one becomes the possessor of much wealth in clothes and utensils (of brass and other metals). Such a man also obtains many sons all of whom become endued with Brahma splendour. By performing the Sraddha on the twelfth day one always beholds, if one desires, diverse kinds of beautiful articles made of silver and gold. By performing the Sraddha on the thirteenth day one attains to eminence over one's kinsmen. Without doubt, all the young men in the family of him who performs the Sraddha on the fourteenth day meet with death. Such a man becomes entangled in war. By performing the Sraddha on the day of the new moon, one obtains the fruition of every wish. In the dark fortnight, all the days commencing with the tenth (and ending with that of the new moon), leaving only the fourteenth day out, are laudable days for the performance of the Sraddha. Other days of that fortnight are not so. Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the Sraddha.''"

SECTION LXXXVIII

“‘Yudhishthira said, “O thou of great puissance, tell me what that object is which, if dedicated to the Pitris, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which (if presented) becomes eternal?”

“‘Bhishma said, “Listen to me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Sraddha regard as suitable in view of the Sraddha and what the fruits are that attach to each. With sesame seeds and rice and barley and Masha and water and roots and fruits, if given at Sraddhas, the Pitris, O king, remain gratified for the period of a month.[398] Manu has said that if a Sraddha is performed with a copious measure of sesame, such Sraddha becomes inexhaustible. Of all kinds of food, sesame seeds are regarded as the best. With fishes offered at Sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four. With the flesh of the goat, O king, they remain gratified for five months, with bacon for six months, and with the flesh of birds for seven. With venison obtained from those deer that are called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months. With the meat of the buffalo their gratification lasts for eleven months. With beef presented at the Sraddha, their gratification, it is said, lasts for a full year. Payasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vadhrinasa the gratification of the Pitris lasts for twelve years.[399] The flesh of the rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible. The potherb called Kalasaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.[400] In this connection, O Yudhishthira, there are some verses, originally sung by the Pitris, that are sung (in the world). They were communicated to me in former days by Sanatkumara.— ‘He that has taken birth in our race should give us Payasa mixed with ghee on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun’s southward course. One born in our race should, under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with ghee, dedicating it on a spot covered by the shadow of an elephant.’ — Many sons should be coveted so that even one may go to Gaya (for performing the Sraddha of his ancestors), where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible.[401] Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death becomes inexhaustible.”’“

SECTION LXXXIX

"'Bhishma continued, "Listen to me, O Yudhishthira, as I tell thee what those optional Sraddhas are that should be performed under the different constellations and that were first spoken of by Yama unto king Sasavindu.[402] That man who always performs the Sraddha under the constellation Krittika is regarded as performing a sacrifice after establishing the sacred fire. Such a person, freed from fear, ascends to heaven with his children. He that is desirous of children should perform the Sraddha under the constellation Rohini, while he that is desirous of energy should do it under the constellation Mrigasiras. By performing the Sraddha under the constellation Ardra, a man becomes the doer of fierce deeds. A mortal, by performing the Sraddha under Punarvasu, makes such again by agriculture. The man that is desirous of growth and advancement should perform the Sraddha under Pushya. By doing it under the constellation Aslesha one begets heroic children. By doing it under the Maghas one attains to pre-eminence among kinsmen. By doing it under the prior Phalgunis, the doer of it becomes endued with good fortune. By doing the Sraddha under the later Phalgunis one attains to many children; while by performing it under Hasta, one attains to the fruition of one's wishes. By performing it under the constellation Chitra one obtains children endued with great beauty. By doing it under the constellation Swati, one makes much profit by trade. The man that desires children acquires the fruition of his wish by performing the Sraddha under the constellation Visakha. By doing it under Anuradha one becomes a king of kings.[403] By making offerings in honour of the Pitris under the constellation Jyeshtha with devotion and humility, one attains to sovereignty, O foremost one of Kuru's race. By doing the Sraddha under Mula one attains to health, and by doing it under the prior Ashadha, one acquires excellent fame. By performing it under the later Ashadha one succeeds in roving over the whole world, freed from every sorrow. By doing it under the constellation Abhijit one attains to high knowledge. By doing it under Sravana one, departing from this world, attains to a very high end. The man that performs the Sraddha under the constellation Dhanishtha becomes the ruler of a kingdom. By doing it under the constellation presided over by Varuna (viz., Satabhisha), one attains to success as a physician. By performing the Sraddha under the constellation of the prior Bhadrapada one acquires large property in goats and sheep; while by doing it under the later Bhadrapada one acquires thousands of kine. By performing the Sraddha under the constellation Revati one acquires much wealth in utensils of white brass and copper. By doing it under Aswini one acquires many steeds, while under Bharani one attains to longevity. Listening to these ordinances about the Sraddha, king Sasavindu acted accordingly, and succeeded in easily subjugating and ruling the whole earth.”’“

SECTION XC

"'Yudhishthira said, "It behoves thee, O foremost one of Kuru's race, to tell me unto what kind of Brahmanas, O grandsire, should the offers made at Sraddhas be given away."

"'Bhishma said, "The Kshatriya who is conversant with the ordinances about gift should never examine Brahmanas (when making gifts unto them). In all acts, however, that relate to the worship of the deities and the Pitris, an examination has been said to be proper. The deities are worshipped on earth by men only when they are filled with devotion that comes from the deities themselves. Hence, one should, approaching them, make gifts unto all Brahmanas (without any examination of their merits), regarding such gifts as are made to the deities themselves. In Sraddhas, however, O monarch, the man of intelligence should examine the Brahmanas (to be employed for assisting the doers of the Sraddha in getting through the ritual and making gifts unto them of the offerings made to the Pitris). Such examination should concern itself with their birth and conduct and age and appearance and learning and nobility (or otherwise) of parentage. Amongst the Brahmanas there are some that pollute the line and some that sanctify it. Listen to me, O king, as I tell thee who those Brahmanas are that should be excluded from the line.[404] He that is full of guile, or he that is guilty of foeticide, or he that is ill of consumption, or he that keeps animals, or is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all articles, or he that is guilty of arson, or he that is a poisoner or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ of the king, or he that is seller of oil, or he that is a cheat and false swearer, or he that has a quarrel with his father, or he that tolerates a paramour of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art, or he that puts on disguises, or he that is deceitful in his behaviour, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Sudras, or he that has betaken himself to the profession of arms, or he that wanders with dogs (for hunting), or he that has been bit by a dog, or he that has wedded before his elder brothers, or he that seems to have undergone circumcision,[405] he that violates the bed of his preceptor, he that is an actor or mime, he that lives by setting up a deity and he that lives by calculating the conjunctions of stars and planets and asterisms[406], are regarded as fit to be excluded from the line. Persons conversant with the Vedas say that the offerings made at Sraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas (instead of filling those of the Pitris), O Yudhishthira. That person who having eaten at a Sraddha does not abstain that day from study of the Vedas or who has sexual congress that day with a Sudra woman, must know that his Pitris, in consequence of such acts of his, have to lie for a month on his dung. The offerings made at Sraddhas if presented to a Brahmana who sells Soma, become converted into human ordure; if presented to a Brahmana who is engaged in the practice of Medicine, they become converted into pus and blood; if presented to one who lives by setting up a deity, they fail to produce any fruit; if presented to one who lives upon the interest of loans they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either here or hereafter. If presented to a Brahmana who is born of a widowed mother (by a second husband), they become as fruitless as libations poured on ashes[407] They who present the Havya and Kavya (offered at Sraddhas) unto such Brahmanas as are divested of the duties ordained for them and of those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter. That man of little intelligence who makes gifts of such articles unto such men knowing their dispositions, obliges, by such conduct, his Pitris to eat human ordure in the next world. Thou shouldst know that these wretches among Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing

Sudras are of the same class. A Brahmana that is blind stains sixty individual of the line; one that is destitute of virile power a hundred; while one that is afflicted with white leprosy stains as many as he looks upon, O king. Whatever offerings made at Sraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on all goes to gratify the Asuras. Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahmana himself as the portion of the prince of Asuras (viz., Vali). Dogs, and such Brahmanas as are polluters of lines, should not be allowed to cast their eyes upon the offerings made at Sraddhas. For this reason, Sraddhas should be performed in a spot that is properly hedged around or concealed from the view. That spot should also be strewn with sesame seeds. That Sraddha which is performed without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pisachas. Commensurate with the number of Brahmanas seen by one that deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Sraddha who invites him to the feast.

"""I shall now, O chief of Bharata's race, tell thee who are sanctifiers of the line. Do thou find them out by examination. All those Brahmanas that are cleansed by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything. I shall now tell thee who deserve to sit in the line. Thou shouldst know them to be such whom I shall indicate presently. He that is conversant with the three Nachiketas, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six branches (called Angas) of the Veda, he that is a descendant of sires who were engaged in teaching the Vedas and is himself engaged in teaching, he that is well-conversant with the Chhandas, he that is acquainted with the Jeshtha Saman, he that is obedient to the sway of his parents, he that is conversant with the Vedas and whose ancestors have been so for ten generations, he that has congress with only his wedded wives and this at their seasons, and he who has been cleansed by knowledge, by the Veda, and by vows and observances, — even such a Brahmana, — sanctifies the line. He who reads the Atharva-siras, who is devoted to the observance of Brahmacharya practices, and who is steady in observance of righteous vows, who is truthful and of righteous conduct, and who is duly observant of the duties laid down for his order, they also that have undergone fatigue and labour for bathing in the waters of tirthas, that have undergone the final bath after performing sacrifices with proper Mantras that are freed from the sway of wrath, that are not restless, that are endued with forgiving dispositions, that are self-restrained masters of their senses, and they are devoted to the good of all creatures, — these should be invited to Sraddhas. Anything given to these becomes inexhaustible. These indeed, are sanctifiers of lines. There are others also, highly blessed, that should be regarded as sanctifiers of the line. They are Yatis and those that are conversant with the religion of Moksha, and they that are devoted to Yoga, and they that properly observe excellent vows and they that, with collected mind recite (sacred) histories unto foremost of Brahmanas. They that are conversant with Bhashyas, they also that are devoted to grammatical studies, they that study the Puranas and they that study the Dharmasastras and having studied them (i.e., the Puranas and Dharmasastras) act up to the standard laid down in them, he that has lived (for the stated period) in the abode of his preceptor, he that is truthful in speech, he that is a giver of thousands, they that are foremost in (their knowledge of) all the Vedas and the scriptural and philosophical aphorisms, — these sanctify the line as far they look at it. And because they sanctify all who sit in the line, therefore are they called sanctifiers of lines. Utterers of Brahma say that even a single person that happens to be the descendant of sires who were teachers of the Veda and that is himself a Vedic teacher, sanctifies full seven miles around him. If he that is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Sraddha, with even the permission of the other Ritwiks there present, he is said to take (by that act of his) the sins of all who may be sitting in the line. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults that are regarded as capable of polluting the line, he shall not, O king, be regarded as fallen (by taking the foremost seat in a Sraddha). Such a man would then be really a sanctifier of the line. For these reasons, O king, thou shouldst properly examine the Brahmanas before inviting them to Sraddhas. Thou shouldst invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are possessed of great learning. He who performs Sraddhas for feeding only his friends and whose Havi does not gratify the deities and the Pitris, fails to ascend to Heaven. He who collects his friends and relatives only on the occasion of the Sraddha he performs (without keeping an eye on properly honouring deserving persons by inviting and feeding them), fails to proceed (after death) by the path of the deities (which is a lighted one and free from all afflictions and impediments). The man who makes the Sraddha he performs an occasion for only gathering his friends, never succeeds in ascending to heaven. Verily, the man who converts the Sraddha into an occasion for treating his friends, becomes dissociated from heaven even like a bird dissociated from the perch when the chain tying it breaks.[408] Therefore, he that performs a Sraddha should not honour (on such occasions) his friends. He may make gifts of wealth unto them on other occasions by collecting them together. The Havi and the Kavi offered at Sraddhas should be served unto them that are neither friends nor foes but are only indifferent or neutral. As seed sown on a sterile soil does not sprout forth, or as one that has not sown does not get a share of the produce, even so that Sraddha the offerings in which are eaten by an unworthy person, yields no fruit either here or hereafter.[409] That Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw; and becomes soon extinguished even like such a fire. The offerings made at Sraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire. When the offerings made at Sraddhas are exchanged by the performers with one another (instead of being given away unto worthy persons), they come to be regarded as Pisacha presents. Such offerings gratify neither the gods nor the Pitris. Instead of reaching the other world, they wander about even here like a cow that has lost her calf wandering about within the fold. As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the Pitris, after the same manner a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, produces no merit. The Dakshina that is presented to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any respect. Such a Dakshina is destructive and highly censurable. The Pitris of the person making it have to fall down from the path of the deities. The gods know them to be Brahmanas who always tread, O Yudhishthira, within the bounds set up by the Rishis who are conversant with all duties, and who have a firm faith in their efficacy. Those Brahmanas that are devoted to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis. The offerings made at Sraddhas should be given unto those that are devoted to knowledge. Verily, they are to be regarded as men who never speak ill of the Brahmanas. Those men should never be fed on occasions of Sraddhas who speak ill of Brahmanas in course of conversation in the midst of assemblies. If Brahmanas, O king, be calumniated, they would destroy three generations of the calumniator.[410] This is the declaration, O king, of the Vaikhanasa Rishis. Brahmanas conversant with the Vedas should be examined from a distance. Whether one likes them or feels a dislike for them, one should give unto such Brahmanas the offerings made at Sraddhas. That man who feeds thousands upon thousands of false Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be possessed of a knowledge of the Vedas, O Bharata!”’“

SECTION XCI

“‘Yudhishthira said, “By whom was the Sraddha first conceived and at what time? What also is its essence? During the time when the world was peopled by only the descendants of Bhrigu and Angiras, who was the muni that established the Sraddha? What acts should not be done at Sraddha? What are those Sraddhas in which fruits and roots are to be offered? What species also of paddy should be avoided in Sraddhas? Do thou tell me all this, O grandsire!”

“‘Bhishma said, “Listen to me, O ruler of men, as I tell thee how the Sraddha was introduced, the time of such introduction, the essences of the rite, and the Muni who conceived it. From the Self-born Brahman sprang Atri, O thou of Kuru’s race. In Atri’s race was born a Muni of the name of Dattatreya. Dattatreya got a son of the name of Nimi possessed of wealth of asceticism. Nimi got a son named Srimat who was endued with great beauty of person. Upon the expiration of a full thousand years, Srimat, having undergone the severest austerities, succumbed to the influence of Time and departed from this world. His sire Nimi, having performed the Purificatory rites according to the ritual laid down in the ordinance, became filled with great grief, thinking continually of the loss of his son.[411] Thinking of that cause of sorrow the high-souled Nimi collected together various agreeable objects (of food and drink) on the fourteenth day of the moon. The next morning he rose from bed. Pained his heart was with grief, as he rose from sleep that day — he succeeded in withdrawing it from the one object upon which it had been working. His understanding succeeded in busying itself with other matters. With concentrated attention he then conceived the idea of a Sraddha. All those articles of his own food, consisting of fruits and roots, and all those kinds of staple grains that were agreeable to him, were carefully thought of by that sage possessed of wealth of penances. On the day of the New moon he invited a number of adorable Brahmanas (to his asylum). Possessed of great wisdom, Nimi caused them to be seated on seats (of Kusa grass) and honoured them by going around their persons. Approaching seven such Brahmanas whom he had brought to his abode together, the puissant Nimi gave unto them food consisting of Syamaka rice, unmixed with salt. Towards the feet of those Brahmanas engaged in eating the food that was served unto them a number of Kusa blades was spread out on the seats they occupied, with the top ends of the blades directed towards the south. With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice unto his dead son, uttering his name and family. Having done this, that foremost of Munis became filled with regret at the idea of having achieved an act that had not (to his knowledge) been laid down in any of the scriptures. Indeed, filled with regret he began to think of what he had done.[412] 'Never done before by the Munis, alas, what have I done! How shall I (for having done an act that has not been ordained) avoid being cursed by the Brahmanas (as an introducer of strange rites)?' He then thought of the original progenitor of his race. As soon as he was thought of, Atri endued with wealth of penances came there. Beholding him exceedingly afflicted with grief on account of the death of his son, the immortal Atri comforted him with agreeable counsels. He said unto him, 'O Muni, this rite that thou hast conceived, is a sacrifice in honour of the Pitris. Let no fear be thine, O thou that art possessed of the wealth of asceticism! The Grandsire Brahman himself, in days of old, laid it down! This rite that thou hast conceived has been ordained by the Self-born himself. Who else than the Self-born could ordain this ritual in Sraddhas? I shall presently tell thee, O son, the excellent ordinance laid down in respect of Sraddhas. Ordained by the Self-born himself, O son, do thou follow it. Listen to me first! Having first performed the Karana on the sacred fire with the aid of Mantras, O thou that art possessed of wealth of penances, one should always pour libations next unto the deity of fire, and Soma, and Varuna. Unto the Viswedevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings. The Earth also, as the goddess that sustains the offerings made at Sraddhas, should then be praised under the names of Vaishnavi, Kasyapi, and the inexhaustible.[413] When water is being fetched for the Sraddha, the deity Varuna of great puissance should be praised. After this, both Agni and Soma should be invoked with reverence and gratified (with libations), O sinless one. Those deities that are called by the name of Pitris were created by the Self-born. Others also, highly blessed, viz., the Ushnapsa, were created by him. For all these shares have been ordained of the offerings made at Sraddhas. By adoring all these deities at Sraddhas, the ancestors of the persons performing them become freed from all sins. The Pitris referred to above as those created by the Self-born number seven. The Viswedevas having Agni for their mouth (for it is through Agni that they feed), have been mentioned before. I shall now mention the names of those high-souled deities who deserve shares of the offerings made at Sraddhas. Those names are Vala, Dhriti, Vipapa, Punyakrit, Pavana, Parshni, Kshemak, Divysanu, Vivaswat, Viryavat, Hrimat, Kirtimat, Krita, Jitatman, Munivirya, Diptaroman, Bhayankara, Anukarman, Pratia, Pradatri, Ansumat, Sailabha, Parama Krodhi, Dhiroshni, Bhupati, Sraja, Vajrin, and Vari, — these are the eternal Viswedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryasri. Others also are numbered amongst them, viz., Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushninabha, Nabhoda, Viswayu, Dipti, Chamuhara, Suresa, Vyomari, Sankara Bhava, Isa, Kartri, Kriti, Daksha, Bhuvana, Divya, Karmakrit, Ganita Panchavirya, Aditya, Rasmimat, Saptakrit, Somavachas, Viswakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Iswara: — these highly blessed ones are numbered as the Viswedevas. They are eternal and conversant with all that occurs in Time. The species of paddy which should not be offered at Sraddhas are those called Kodrava, and Pulka. Assafoetida also, among articles used in cooking, should not be offered, as also onions and garlic, the produce of the Moringa pterygosperma, Bauhinia Variegata, the meat of animals slain with envenomed shafts, all varieties of Sucuribita Pepo, Sucuribita lagenaria, and black salt. The other articles that should not be offered at Sraddhas are the flesh of the domesticated hog, the meat of all animals not slaughtered at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Sitapaki, all sprouts (like those of the bamboo), and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Sraddhas, and also the fruits of the Eugenia Jamblana. All articles, again, upon which any one has spat or upon which tears have fallen should not be offered at Sraddhas. Among offerings made to the Pitris or with the Havya and Kavya offered to the deities, the potherb called Sudarsana (Menispermum tomentosum, Rox) should not be included. Havi mixed with this is not acceptable to Pitris. From the place where the Sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brahmana of mixed descent or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Sraddha is being performed,' Having said these words in days of old unto the Rishi Nimi of his own race, the illustrious Atri possessed of wealth of penances then went back to the Grandsire's assembly in Heaven."'"

SECTION XCII

“‘Bhishma said, “After Nimi had acted in the way described above, all the great Rishis began to perform the sacrifice in honour of the Pitris (called the Sraddha) according to rites laid down in the ordinance. Firmly devoted to the discharge of all duties, the Rishis, having performed Sraddhas, began to also offer oblations (unto the Pitris) of sacred waters, with attention. In consequence, however, of the offerings made by persons of all classes (unto the Pitris), the Pitris began to digest that food. Soon they, and the deities also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they repaired to the presence of Soma. Approaching Soma they said, ‘Alas, great is our affliction in consequence of the food that is offered to us at Sraddhas. Do thou ordain what is necessary for our ease.’ Unto them Soma answered, saying, ‘If, ye gods, ye are desirous of obtaining ease, do ye repair then unto the abode of the Self-born. Even he will do what is for your good.’ At these words of Soma, the deities and the Pitris then proceeded, O Bharata, to the Grandsire where he was seated on the summit of the mountains of Meru.

“‘“The Deities said, ‘O illustrious one, with the food that is offered us in sacrifices and Sraddhas, we are being exceedingly afflicted. O lord, show us grace and do what would be for our good.’ Hearing these words of theirs, the Self-born said unto them in reply, ‘Here, the god of fire is sitting beside me, Even he will do what is for your benefit.’

“‘“Agni said, ‘Ye sires, when a Sraddha comes, we shall together eat the offerings made to us. If ye eat those offerings with me, ye shall then, without doubt, succeed in digesting them easily.’ Hearing these words of the deity of fire, the Pitris became easy of heart. It is for this reason also that in making offerings at Sraddhas a share is first offered to the deity of fire, O king. If a portion of the offerings be first made to the deity of fire at a Sraddha, O prince of men, Rakshasas of regenerate origin cannot then do any injury to such a Sraddha.[414] Beholding the deity of fire at a Sraddha Rakshasas fly away from it. The ritual of the Sraddha is that the cake should first be offered to the (deceased) sire. Next, one should be offered to the grandsire. Next should one be offered to the great-grandsire. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Savitri Mantras. This other Mantra also should be uttered, viz., unto Soma who is fond of the Pitris. A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Sraddha is being performed. Nor should a woman (for cooking the rice to be offered in the Sraddha) be brought from a Gotra other than that of the person who is performing the Sraddha.[414] While crossing river, one should offer oblations of water unto one's Pitris, naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water. Having offered oblations of water first unto the ancestors of one's own race, one should next offer such oblations to one's (deceased) friends and relatives. When one crosses a stream on a car unto which is yoked a couple of oxen of variegated hue, or from them that cross a stream on boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated attention unto the Pitris. Every fortnight on the day of the New moon, one should make offerings unto one's deceased ancestors. Growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris. The Grandsire Brahman, Pulastya, Vasishtha, Pulaha, Angiras, Kratu and the great Rishi Kasyapa — these, O prince of Kuru's race, are regarded as great masters of Yoga. They are numbered among the Pitris. Even this is the high ritual in respect of the Sraddha, O monarch! Through Sraddhas performed on earth the deceased members of one race become freed from a position of misery. I have thus, O prince of Kuru's race, expounded to thee agreeably with the scriptures, the ordinances in respect of Sraddhas. I shall once more discourse to thee on gifts.”’“

SECTION XCIII

“‘Yudhishthira said, “If Brahmanas that are in the observance of a vow (viz., fast) eat, at the invitation of a Brahmana, the Havi (offered at a Sraddha), can they be charged with the transgression or a violation of their vow, or should they refuse the invitation of a Brahmana when such invitation is received by them? Tell me this, O grandsire!”

“‘Bhishma said, “Let those Brahmanas eat, impelled by desire, who are observant of such vows as are not indicated in the Vedas. As regards those Brahmanas, however, that are observant of such vows are indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Sraddha at the request of him who performs the Sraddha.”

“‘Yudhishthira said, “Some people say that fast is a penance. Is penance really identifiable with fast or is it not so? Tell me this, O grandsire!”

“‘Bhishma said, “People do regard a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies one’s own body is not to be regarded either as an ascetic or as one conversant with duty[415] Renunciation, however, is regarded as the best of penances. A Brahmana should always be an abstainer from food, and observe the vow called Brahmacharya.[416] A Brahmana should always practise self-denial restraining even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of achieving righteousness. He should never sleep. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-denial. He should eat Vighasa (viz., what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his abode. He should always eat Amrita (viz., the food that remains in the house after all the family, including guests and servants have eaten) He should duly observe all rites and perform sacrifices.”

“‘Yudhishthira said, “How may one come to be regarded as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of Vighasa? By doing what may one be said to be found of guest?”

“‘Bhishma said, “He who takes food only morning and evening at the prescribed hours and abstains from all food during the interval between, is said to be an abstainer from food. He who has congress with only his wedded wife and that only at her season, is said to be observant of the vow of Brahmacharya. By always making gifts, one comes to be regarded as truthful in speech. By abstaining from all meat obtained from animals slaughtered for nothing, one becomes an abstainer from meat.[417] By making gifts one becomes cleansed of all sins, and by abstaining from sleep during daytime one comes to be regarded as always awake. He who always eats what remains after serving the needs of guests and servants is said to always eat Amrita. He who abstains from eating till Brahmanas have eaten (of that food), is regarded as conquering heaven by such abstention. He who eats what remains after serving the deities, the Pitris, and relatives and dependants, is said to eat Vighasa. Such men acquire many regions of felicity in the abode of Brahman himself. There, O king, they dwell in the company of Apsaras and Gandharvas. Indeed, they sport and enjoy all sports of delight in those regions, with the deities and guests and the Pitris in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.”

“‘Yudhishthira said, “People are seen to make diverse kinds of gifts unto the Brahmanas. What, however, is the difference, O grandsire, between the giver and the receiver?”

“‘Bhishma said, “The Brahmana accepts gifts from him that is righteous, and from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If on the other hand, the giver happens to be unrighteous the receiver sinks in hell. In this connection is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata. Kasyapa and Atri and Vasishtha and Bharadwaja and Gautama and Viswamitra and Jamadagni, and the chaste Arundhati (the wife of Vasishtha), all had a common maidservant whose name was Ganda. A Sudra of the name of Pasusakha married Ganda and became her husband. Kasyapa and others, in days of old, observed the austerest penances and roved over the world, desirous of attaining to the eternal region of Brahman by the aid of Yoga-meditation. About that time, O delighter of the Kurus, there occurred a severe drought. Afflicted by hunger, the whole world of living creatures became exceedingly weak. At a sacrifice which had been performed in former times by Sivi's son he had given away unto the Ritwiks a son of his as the sacrificial present. About this time, unendued with longevity as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat surrounding him. Indeed, those foremost of Rishis, beholding the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, impelled by the pangs of hunger. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of sustenance, to such a miserable shift. While they were thus employed. Vrishadarbha's son, viz., king Saivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, impelled by the pangs of hunger.

"""The son of Vrishadarbha said, 'The acceptance of a gift (from me) will immediately relieve you all. Do you, therefore, accept a gift for the support of your bodies! Ye ascetics endued with wealth of penances, listen to me as I declare what wealth I have! That Brahmana who solicits me (for gifts) is ever dear to me. Verily, I shall give unto you a thousand mules. Unto each of you I shall give a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, yielding milk. I shall also give unto you a thousand bulls of white complexion and of the best breed and capable of bearing heavy burdens. I shall also give you a large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.[418] Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and costly jewels. Do not seek to eat this food that is inedible. Tell me what I should give unto you for the support of your bodies!'

"""The Rishis said, 'O king, an acceptance of gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers? The body of the Brahmana is the field of the deities. By penance, it is purified. Then again, by gratifying the Brahmana, one gratifies the deities. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise acquire by his penances that day. Indeed, such acceptance consumes that merit even as a blazing conflagration consumes a forest. Let happiness be thine, O king, as the result of the gifts thou makest to those that solicit thee!' Saying these words unto them, they left the spot, proceeding by another way. The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the woods in search of food. After this, the ministers of the king, urged by their master, entered those woods and plucking certain figs endeavoured to give them away unto those Rishis. The officers of the king filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them. Atri took up some of those figs, and finding them heavy refused to take them. He said, 'We are not destitute of knowledge. We are not fools! We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will produce bitter consequence hereafter. He who seeks happiness both here and hereafter should never accept these.'

"""Vasishtha said, 'If we accept even one gold coin, it will be counted as a hundred or even a thousand (in assigning the demerit that attaches to acceptance). If, therefore, we accept many coins, we shall surely attain to an unhappy end hereafter!'

"""Kasyapa said, 'All the paddy and barley on earth, all the gold and animals and women that occur in the world, are incapable of gratifying the desire of a single person. Hence, one possessed of wisdom should dispelling cupidity, adopt tranquillity!'

"""Bharadwaja said, 'The horns of a Ruru, after their first appearance, begin to grow with the growth of the animal. The cupidity of man is even like this. It has no measure!'

"""Gautama said, 'All the objects that exist in the world are incapable of gratifying even a single person. Man is even like the ocean, for he can never be filled (even as the ocean can never be filled by all the waters that are discharged into it by the rivers).'

"""Viswamitra said, 'When one desire cherished by a person becomes gratified, there springs up immediately another whose gratification is sought and which pierces him like a shaft.'

"""Jamadagni said, 'Abstention from accepting gifts supports penances as their foundation. Acceptance, however, destroys that wealth (viz., the merit of penances).'

"""Arundhati said, 'Some people are of opinion that things of the world may be stored with a view to spend them upon the acquisition of righteousness (by gifts and sacrifices). I think, however, that the acquisition of righteousness is better than that of worldly wealth.'

"""Ganda said, 'When these my lords, who are endued with great energy, are so very much afraid of this which seems to be a great terror a weak man as I am fear it the more.'

"""Pasusakha said, 'The wealth there is in righteousness is very superior. There is nothing superior to it. That wealth is known to the Brahmans. I wait upon them as their servant, only for learning to value that wealth.'

"""The Rishis (all together) said, 'Let happiness be his, as the result of the gifts he makes, who is the king of the people of this land. Let his gift be successful who has sent these fruits to us, enclosing gold within them.'"

"'Bhishma continued, "Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that spot and proceeded to whatever destination they liked.

"'"The ministers said, 'O king, coming to know of the existence of gold within the figs, the Rishis have gone away! Let this be known to thee!'"

"'Bhishma continued, "Thus addressed by his ministers, king Vrishadarbhi became filled with wrath against all those Rishis. Indeed, to take vengeance upon them, the monarch entered his own chamber. Observing the austerest of penances, he poured on his sacred fire libations of ghee, accompanying each with Mantras uttered by him. From that fire there then arose as the result of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani. That form which had been from the incantations of the king, looking as terrible as the Last Night, appeared with joined hands before the monarch. Addressing king Vrishadarbhi, she said, 'What shall I accomplish?'

"'"Vrishadarbhi said, 'Go and follow the seven Rishis, as also Arundhati, and the husband of their maidservant, and the maidservant herself, and comprehend what the meanings are of their names. Having ascertained their names, do thou slay all of them. After slaying them thou mayst go whatever destination thou likest.'"'[419]

"'Bhishma continued, "Saying, 'So be it!' the Rakshasi who had been named Yatudhani, in her proper form, proceeded to that forest in which the great Rishis wandered in search of food. Indeed, O king, those great Rishis, with Atri among them, roved within the forest, subsisting upon fruits and roots. In course of their wanderings they saw a mendicant of broad shoulders, and plump arms and legs and well-nourished face and abdomen. Of limbs that were all adipose, he was wandering with a dog in his company. Beholding that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, addressing the Rishis, 'None of you will ever be able to show such well-developed features!'

"'"Vasishtha said, 'The sacred fire of this person is not like ours for while he is able to pour libations on it, morning and evening, none of us are able to do the same. It is for this reason that we see both him and his dog so well-developed.'

"'"Atri said, 'This man does not, like us, feel the pangs of hunger. His energy has not sustained, like ours, any diminution. Acquired with the greatest difficulty, his Vedas have not, like ours, disappeared. Hence, it is that we see both him and his dog so well-developed.’[420]

“““Viswamitra said, ‘This man is not, like us, unable to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so well-developed.’

“““Jamadagni said, ‘This man has not to think of storing his annual grain and fuel as we are compelled to do. Hence I see both him and his dog so well-developed!’

“““Kasyapa said, ‘This man has not, like us, four brothers of the whole blood who are begging from house to house, uttering the words, “Give — Give!” Hence it is that I see him and his dog so well-developed.’

“““Bharadwaja said, ‘This man hath no regret like ours for having condemned and cursed his spouse. He hath not acted so wickedly and senselessly. Hence I see both him and his dog so well-developed!’

“““Gautama said, ‘This man hath not like us only three pieces of covering made of Kusa grass, and a single Ranku-skin, each of which again, is three years old. Hence it is that I see both him and his dog so well-developed!’”

“‘Bhishma continued, “The wandering mendicant, beholding those great Rishis, approached them, and accosted them all by touching their hand according to the custom. Conversing then with each other about the difficulty of obtaining sustenance in that forest and the consequent necessity of bearing the pangs of hunger, all of them left that spot. Indeed, they wandered through that wilderness, all bent upon a common purpose, viz., the plucking of fruits and the extraction of roots for sustenance. One day, as they were wandering they beheld a beautiful lake overgrown with lotuses. Its banks were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent. Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the colour of lapis lazuli. Diverse kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not miry and the access to the water was easy. Urged by

Vrishadarbhi, the Rakshasi of frightful mien who had sprung from his incantations and who had been named Yatudhani, guarded the lake. Those foremost of Rishis, with Pasusakha in their company, proceeded towards the lake, which was thus guarded by Yatudhani for the object of gathering some lotus stalks.[421] Beholding Yatudhani of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying, 'Who art thou that thus standest alone in these solitary woods? For whom dost thou wait here? What, indeed, is thy purpose? What dost thou do here on the banks of this lake adorned with lotuses?'

"'"Yatudhani said, 'It matters not who I am. I deserve not to be questioned (respecting my name and race and purposes). Ye that are possessed of ascetic wealth, know that I am the guard set to watch this lake.'

"'"The Rishis said, 'All of us are hungry. We have nothing else to eat.
With thy permission we would gather some lotus-stalks!'

"'"Yatudhani said, 'Agreeably with a compact, do ye take the lotus-stalks as ye please. Ye must, one by one, give me your names. Ye may then, without delay, take the stalks!'"

"'Bhishma continued, "Ascertaining that her name was Yatudhani and that she stood there for slaying them (after knowing, from the meanings their names, what the extent was of their power), Atri, who was famishing with hunger, addressed her, and said these words.'

"'"Atri said, 'I am called Atri because I cleanse the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O beautiful lady!'

"'"Yatudhani said, 'O thou of great effulgence, the explanation thou hast given me of thy name is incapable of being comprehended by me. Do thou, therefore, go and plunge into this tank filled with lotuses!'

“““Vasishtha said, ‘I am endued with the wealth (that consists of the Yoga attributes of puissance, etc.) I lead, again, a domestic mode of life, and am regarded as the foremost of all persons that lead such a mode of life. In consequence of being endued with (such) wealth, of my living as a householder, and of my being regarded as the foremost of all householders, I am called Vasishtha.’

“““Yatudhani said, ‘The etymological explanation of thy name is perfectly incomprehensible to me, in as much as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses!’

“““Kasyapa said, ‘I always protect my body, and in consequence of my penances I have become endued with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I have come to be called by the name of Kasyapa!’

“““Yatudhani said, ‘O thou of great effulgence, the etymological explanation thou hast given of thy name is incapable of being comprehended by me. Go and plunge into this lake filled with lotuses!’

“““Bharadwaja said, ‘I always support my sons, my disciples, the deities, the Brahmanas, and my wife. In consequence of thus supporting all with ease, I am called Bharadwaja!’

“““Yatudhani said, ‘The etymological explanation thou hast given me of thy name is perfectly incomprehensible to me, in consequence of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses!’

“““Gotama said, ‘I have conquered heaven and earth by the aid of self-restraint. In consequence of my looking upon all creatures and objects with an equal eye, I am like a smokeless fire. Hence I am incapable of being subjugated by thee. When, again, I was born, the effulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama!’

“““Yatudhani said, ‘The explanation thou hast given me of thy name, O great ascetic, is incapable of being understood by me. Go and plunge into this lake of lotuses!’

“““Viswamitra said, ‘The deities of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, know that I am called Viswamitra!’

“““Yatudhani said, ‘The explanation thou hast given of thy name is incomprehensible to me in consequence of the inflections the root has undergone. Go and plunge into this lake of lotuses!’

“““Jamadagni said, ‘I have sprung from the sacrificial fire of the deities.
Hence am I called Jamadagni, O thou of beautiful features!’

“““Yatudhani said, ‘The etymological explanation thou hast given me, O great ascetic, of thy name, is incomprehensible to me (in consequence of the diverse inflections the root has undergone). Do thou go and plunge into this lake of lotuses!’

“““Arundhati said, ‘I always stay by the side of my husband, and hold the earth jointly with him. I always incline my husband’s heart towards me. I am, for these reasons called Arundhati!’

“““Yatudhani said, ‘The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections the roots have undergone. Go and plunge into this lake of lotuses!’

“““Ganda said, ‘The Ganda means a portion of the cheek. As I have that portion a little elevated above the others, I am, O thou that hast sprung from the sacrificial fire of Saivya, called by the name of Ganda!’

“““Yatudhani said, ‘The explanation which thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the root has undergone. Go and plunge into this lake of lotuses!’

“““Pasusakha said, ‘I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Pasusakha, O thou that hast sprung from the (sacrificial) fire (of king Vrishadarbhi).’

“““Yatudhani said, ‘The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the roots have undergone. Go and plunge into this lake of lotuses!’

"""Sunahsakha said,[422] 'I am incapable of explaining the etymology of my name after the manner of these ascetics. But know, O Yatudhani, that I am called by the name of Sunahsakha!'

"""Yatudhani said, 'Thou hast mentioned thy name only once. The explanation thou hast offered I have not able to catch. Do thou, therefore, mention it again, O regenerate one!'

"""Sunahsakha said, 'Since thou hast been unable to catch my name in consequence of my having mentioned it only once, I shall strike thee with my triple stick! Struck with it, be thou consumed into ashes without delay!'"

"'Bhishma continued, "Struck then, on the head, by the Sannyasin, with his triple stick which resembled the chastisement inflicted by a Brahmana, the Rakshasi who had sprung from the incantations of king Vrishadarbhi fell down on the earth and became reduced to ashes.[423] Having thus destroyed the mighty Rakshasi, Sunahsakha thrust his stick into the earth and sat himself down on a grassy plot of land. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy. Throwing on the ground the heap of lotuses which they had gathered with much toil, they plunged once more into it for offering oblations of water to the Pitris. Coming up, they proceeded to that part of the bank where they had deposited the lotus-stalks. Reaching that spot, those foremost of men found that the stalks were nowhere to be seen.

"""The Rishis said, 'What sinful and hard-hearted man has stolen away the lotus-stalks gathered by our hungry selves from desire of eating?'"

"'Bhishma continued, "Those foremost of regenerate persons, suspecting one another, O crusher of foes, said, 'We shall each have to swear to our innocence!' All those ascetics then, famishing with hunger and worn out with exertion, agreeing to the proposal, took these oaths.

"""Atri said, 'Let him who has stolen the lotus-stalk touch kine with his foot, make water facing the sun, and study the Vedas on excluded days!'

"""Vasishtha said, 'Let him who has stolen the lotus-stalks abstain from studying the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a slayer of persons that seek his protection, or live upon the proceeds of the sale of his daughter, or solicit wealth from those that are low and vile!'

"""Kasyapa said, 'Let him who has stolen the lotus-stalks utter all kinds of words in all places, give false evidence in a court of law, eat the flesh of animals not slain in sacrifices, make gifts to undeserving persons or to deserving persons at unseasonable times, and have sexual congress with women during daytime!'

"""Bharadwaja said, 'Let him who has stolen the lotus-stalks be cruel and unrighteous in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by displaying his superior knowledge and skill. Let him study the Riks and the Yajuses, disregarding his preceptor! Let him pour libations upon fires made with dry grass or straw!'[424]

"""Jamadagni said, 'Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all persons. Let him derive his maintenance from the earnings of his wife! Let him have no friends and let him have many foes! Let him be another's guest for receiving in return those acts of hospitality which he has done to that other![425]'

"""Gotama said, 'Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having studied them! Let him cast off the three sacred fires! Let him be a seller of the Soma (plant or juice)! Let him live with that Brahmana who resides in a village which has only one well from which water is drawn by all classes and who has married a Sudra woman!'

"""Viswamitra said, 'Let him who has stolen the lotus-stalks be fated to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children! Let him be always impure and a wretch among Brahmanas! Let him be proud of his possessions! Let him be a tiller of the soil and let him be filled with malice! Let him wander in the season of rains. Let him be a paid servant! Let him be the priest of the king! Let him assist at the sacrifices of such impure persons as do not deserve to be assisted at their sacrifices!’

“““Arundhati said, ‘Let her who has stolen the lotus-stalks always humiliate her mother-in-law! Let her be always vexed with her husband! Let her eat whatever good things come to her house without sharing them with others! Disregarding the kinsmen of her lord, let her live in her husband’s house and eat, at the day’s close, the flour of fried barely! Let her come to be regarded as unenjoyable (in consequence of the stains that would tarnish her)! Let her be the mother of a heroic son![426]‘

“““Ganda said, ‘Let her who has stolen the lotus-stalks be always a speaker of falsehoods! Let her always quarrel with her kinsmen! Let her bestow her daughter in marriage for a pecuniary consideration! Let her eat the food which she has cooked, alone and without sharing it with anybody! Let her pass her whole life in slavery! Indeed, let her who has stolen the lotus-stalks be quick with child in consequence of sexual congress under circumstances of guilt.’

“““Pasusakha said, ‘Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless! And let him never bow to the deities.’

“““Sunahsakha said, ‘Let him who has removed the lotus-stalks obtain the merit of bestowing his daughter in marriage upon a Brahmana, who has studied all the Samans and the Yajuses and who has carefully observed the vow of Brahmacharya. Let him perform the final ablutions after having studied all the Atharvans!’

“““All the Rishis said, ‘The oath thou hast taken is no oath at all, for all the acts which thou hast mentioned are very desirable for the Brahmanas! It is evident, O Sunahsakha, that thou hast appropriated our lotus-stalks!’

“““Sunahsakha said, ‘The lotus stalks deposited by you not being seen, what you say is perfectly true, for it is I who have actually stolen them. In the very sight of all of you I have caused the disappearance of those stalks! Ye sinless ones, the act was done by me from desire of testing you! I came hither for protecting you. That woman who lies slain there was called Yatudhani. She was of a fierce disposition. Sprung from the incantations of king Vrishadarbhi, she had come here from the desire of slaying all of you! You ascetics endued with wealth of penances, egged on by that king, she had come, but I have slain her. That wicked and sinful creature, sprung from the sacrificial fire, would otherwise have taken your lives. It was for killing her and saving you that I came here, ye learned Brahmanas! Know that I am Vasava! Ye have completely freed yourselves from the influence of cupidity. In consequence of this, ye have won many eternal regions fraught with the fruition of every wish as soon as it rises in the heart! Do ye rise, without delay, from this place and repair to those regions of beatitude, ye regenerate ones, that are reserved for you!'"

"'Bhishma continued, "The great Rishis, highly gratified at this, replied unto Purandara, saying, 'So be it!' They then ascended to heaven in company of Indra himself. Even thus, those high-souled persons, though famishing with hunger and though tempted at such a time with the offer of diverse kinds of enjoyable articles, refrained from yielding to temptation. As the result of such self-denial, they attained to heaven. It seems, therefore, that one should, under all circumstances, cast off cupidity from oneself. Even this, O king, is the highest duty. Cupidity should be cast off. The man who recites this account (of the deeds of the righteous Rishis) in assemblies of men, succeeds in acquiring wealth. Such a man has never to attain to a distressful end. The Pitris, the Rishis, and the deities become all pleased with him. Hereafter, again, he becomes endued with fame and religious merit and wealth!"'"

SECTION XCIV

“‘Bhishma said, “In this connection is cited the old history of the oaths (taken by many Rishis one after another) on the occasion of a sojourn to the sacred waters. O best of the Bharatas, the act of theft had been done by Indra, and the oaths were taken by many royal and regenerate Rishis. Once on a time, the Rishis, having assembled together, proceeded to the western Prabhasa. They held a consultation there which resulted in a resolve on their part to visit all the sacred waters on earth. There were Sakra and Angiras and Kavi of great learning and Agastya and Narada and Pravata; and Bhrigu and Vasishtha and Kasyapa and Gautama and Viswamitra and Jamadagni, O king! There were also the Rishi Galava, and Ashtaka and Bharadwaja and Arundhati and the Valakhilyas; and Sivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru. These foremost of men, placing the high-souled Satakratu, the slayer of Vritra, at their head, went to all the sacred waters one after another, and at last reached the highly sacred Kausiki on the day of the full moon in the month of Magha. Having cleansed themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis endued with energy like that of fire began to gather and eat the stalks of the lotus. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphoea stellata. Soon they found that the stalks extracted by Agastya (and deposited on the bank) had been taken away by somebody. The foremost of Rishis, Agastya, addressing them all, said, ‘Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have done the act. Let him who has taken them away give them back to me. It behoves you not thus to misappropriate my stalks! It is heard that Time assails the energy of Righteousness. That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to heaven for good, before unrighteousness assails the world and establishes itself here![427] Before the time comes when Brahmanas, loudly uttering the holy Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them, before the time comes when kings often against the rules of Righteousness from motives of policy, I shall go to heaven for good! Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to heaven for good. Before Ignorance assails the world and envelops all things in darkness, I shall go to heaven for good.[428] Before the time comes when the strong begin to lord it over the weak and treat them as slaves, I shall go to heaven for good. Indeed, I dare not remain on earth for witnessing these things.' The Rishis, much concerned at what he said, addressed that great ascetic and said, 'We have not stolen thy stalks! Thou shouldst not harbour these suspicions against us. O great Rishi, we shall take the most frightful oaths!' Having said these words, conscious of their own innocence, and desirous of upholding the cause of righteousness, those Rishis and sages of royal descent then began to swear, one after another, the following oaths.

"""Bhrigu said, 'Let him who has stolen thy stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals (slaughtered in sacrifice)!'[429]

"""Vasishtha said, 'Let him who has stolen thy stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town!'[430]

"""Kasyapa said, 'Let him who has stolen thy stalks sell all things in all places, misappropriate deposits, and give false evidence!'

"""Gautama said, 'Let him who has stolen thy stalks live, displaying pride in all things, with an understanding that does not see all creatures with an equal eye, and always yielding himself to the influence of desire and wrath! Let him be a cultivator of the soil, and let him be inspired by malice!'[431]

"""Angiras said, 'Let him who has stolen thy stalks be always impure! Let him be a censurable Brahmana (for his misdeeds)! Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed transgressions!'

"""Dhundhumara said, 'Let him who has stolen thy stalks be ungrateful to his friends! Let him take birth in a Sudra woman! Let him eat alone any good food (coming to the house), without sharing it with others!'[432]

"""Dilipa said, 'Let him who has stolen thy stalks descend to those regions of misery and infamy which are reserved for that Brahmana who resides in a village having but one well and who has sexual congress with a Sudra woman!'[433]

"""Puru said, 'Let him who has stolen thy stalks adopt the occupation of a physician! Let him be supported by the earnings of his wife! Let him draw his sustenance from his father-in-law!'

"""Sukra said, 'Let him who has stolen thy stalks eat the flesh of animals not slain in sacrifices! Let him have sexual congress at day-time! Let him be a servant of the king!'

"""Jamadagni said, 'Let him who has stolen thy stalks study the Vedas on forbidden days or occasions! Let him feed friends at Sraddhas performed by him! Let him eat at the Sraddha of a Sudra!'

"""Sivi said, 'Let him who has stolen thy stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the performance of sacrifices by others! Let him quarrel with those that are observant of penances!'

"""Yayati said, 'Let him who has stolen thy stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!'

"""Nahusha said, 'Let him who has stolen thy stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases (and without restraint of any kind), after having undergone the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary gratification for prelections to disciples (on any branch of knowledge that the latter come to learn)!'

"""Amvarisha said, 'Let him who has stolen thy stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!'

"""Narada said, 'Let him who has stolen thy stalks be one that identifies the body with the soul! Let him study the scriptures with a preceptor that is censurable! Let him chant the Vedas, offending at each step against the rules of orthoepy! Let him disregard all his seniors!'

"""Nabhaga said, 'Let him who has stolen thy stalks always speak false-hoods and quarrel with those that are righteous! Let him bestow his daughter in marriage after accepting a pecuniary gratification offered by his son-in-law!'

"""Kavi said, 'Let him who has stolen thy stalks he guilty of striking a cow with his foot! Let him make water, facing the sun! Let him cast off the person that seeks shelter at his hands!'

"""Viswamitra said, 'Let him who has stolen thy stalks become a servant that behaves with deceit towards his master! Let him be the priest of a king! Let him be the Ritwik of one that should not be assisted at his sacrifices!'

"""Parvata said, 'Let him who has stolen thy stalks be the chief of a village! Let him make journeys on asses! Let him leash hounds for a living!'

"""Bharadwaja said, 'Let him who has stolen thy stalks be guilty of all the demerits that become his who is cruel in his behaviour and untruthful in speech!'

"""Ashtaka said, 'Let him who has stolen thy stalks be a king destitute of wisdom capricious and sinful in his behaviour, and disposed to rule the Earth unrighteously!'

"""Galava said, 'Let him who has stolen thy stalks be more infamous than a sinful man! Let him be sinful in his acts towards his kinsmen and relatives! Let him proclaim the gifts he makes to others!'

"""Arundhati said, 'Let her who has stolen thy stalks speak ill of her mother-in-law! Let her feel disgust for her lord. Let her eat alone any good food that comes to her house!'

“‘“The Valakhilyas said, ‘Let him who has stolen thy stalks stand on one foot at the entrance of a village (for earning his subsistence)! Let him. while knowing all duties, be guilty of every breach!’[434]

“‘“Sunahsakha said, ‘Let him who has stolen thy stalks be a Brahmana that sleeps in happiness, having disregarded his daily Homa! Let him, after becoming a religious mendicant, behave in whatever way he pleases, without observing any restraint!’

“‘“Surabhi said, ‘Let her who has stolen thy stalks be milked, with her (hind) legs bound with a rope of human hair, and with the aid of a calf not her own, and, while milked, let her milk be held in a vessel of white brass!’”[435]

“‘Bhishma continued, “After the Rishis and the royal sages had sworn these diverse oaths, O Kuru king, the thousand-eyed chief of the deities, filled with joy, cast his looks on the angered Rishi Agastya. Addressing the Rishi who was very angry at the disappearance of his lotus-stalks, Maghavat thus declared what was passing in his mind. Hear, O king, what the words were that Indra spoke in the midst of those regenerate and celestial Rishis and royal sages.

“‘“Sakra said, ‘Let him who has stolen thy stalks be possessed of the merit of him who bestows his daughter in marriage upon a Brahmana that has duly observed the vow of Brahmacharya or that has duly studied the Samans and the Yajuses! Let him also have the merit of one that undergoes the final bath after completing one’s study of the Atharva Veda! Let him who has stolen thy stalks have the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his behaviour! Indeed, let him go to the region of Brahman!’

“‘“Agastya said, ‘Thou hast, O slayer of Vala, uttered a benediction instead of a curse! (It is evident), thou hast taken my stalks! Give them to me, for that is the eternal duty!’

“‘“Indra said, ‘O holy one, I did not remove thy stalks, led by cupidity! Indeed, I removed them from desire of hearing this conclave recite what the duties are that we should observe. It behoveth thee not to give way to anger! Duties are the foremost of Srutis. Duties constitute the eternal path (for crossing the sea of the world)! I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that transcends all change![436] Do thou then, O foremost of learned Brahmanas, take back these stalks of thine! O holy one, it behoves thee to forgive my transgression, O thou that art free from every fault!'"

"'Bhishma continued, "Thus addressed by the chief of the deities, the ascetic, viz., Agastya, who had been very angry, took back his stalks. Endued with great intelligence, the Rishi became cheerful. After this, those denizens of the woods proceeded to diverse other sacred waters. Indeed, repairing to those sacred waters they performed their ablutions everywhere. The man who reads this narrative with close attention on every Parva day, will not have to become the progenitor of an ignorant and wicked son. He will never be destitute of learning. No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to Heaven. He who studies this Sastra observed by the Rishis, is sure, O prince of men, to attain to the eternal region of Brahman that is full of felicity!"'"[437]

SECTION XCV

“‘Yudhishthira said, “O chief of Bharata’s race, by whom was the custom of giving umbrellas and sandals at obsequial ceremonies introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at obsequial ceremonies but also at other religious rites. They are given on many occasions with a view to acquiring religious merit. I wish to know, in detail, O regenerate one, the true meaning of this custom!”

“‘Bhishma said, “Do thou, O prince, attentively listen to the details I shall recite in respect of the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced. I shall also tell thee in full, O prince, how it acquired the force of a permanent observance and how it came to be viewed as a meritorious act. I shall, in this connection, recite the narrative of the discourse between Jamadagni and the high-souled Surya. In ancient times, the illustrious Jamadagni, O puissant king, of Bhrigu’s race, was engaged in practising with his bow. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the shafts when shot and repeatedly bring them back to that descendant, endued with blazing energy, of Bhrigu’s race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly discharging his arrows which Renuka brought back into him. One day, at noontide, O monarch, in that month when the sun was in Jyesthamula, the Brahmana, having discharged all his arrows, said to Renuka, ‘O large-eyed lady, go and fetch me the shafts I have shot from my bow, O thou of beautiful eye-brows! I shall again shoot them with my bow.’ The lady proceeded on her errand but was compelled to sit under the shade of a tree, in consequence of her head and feet being scorched by the heat of the sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, addressed herself again to the task of collecting and bringing back the arrows. Taking them with her, the celebrated lady of graceful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband. The Rishi, filled with wrath, repeatedly addressed his fair-faced spouse, saying, ‘O Renuka, why hast thou been so late in returning?’

“‘“Renuka said, ‘O thou that art endued with wealth of penances, my head and feet were scorched by the rays of the sun! Oppressed by the heat, I had betaken myself to the shade of a tree! Just this has been the cause of the delay! Informed of the cause, do thou, O lord, cease to be angry with me!’

“‘“Jamadagni said, ‘O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of day with his blazing rays, that has afflicted thee in this way!’”

“‘Bhishma continued, “Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the sun and watching him as he moved (in his diurnal course). Then, O son of Kunti, beholding him addressed for fight, Surya approached him in the guise of a Brahmana, and said unto him. ‘What has Surya done to displease thee? Coursing through the firmament, he draws up the moisture from the earth, and in the form of rains he pours it down once more on her. It is through this, O regenerate one, that the food of human beings springs up, — food that is so agreeable to them! The Vedas say that it is food that constitutes the life-breaths. O Brahmana, hidden in the clouds and encompassed by his rays, the sun drenches the seven islands with showers of rain. O puissant one, the moisture, thus poured, diffusing itself into the leaves and fruits of vegetables and herbs, is transformed into food. O son of Bhrigu, the rites of nativity, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union (between man and man), and the acquisition of wealth, have their origin in food! Thou knowest this well! All the good and agreeable things in the universe, and all the efforts made by living creatures, flow from food. I duly recite what is well-known to thee! Indeed, thou fully knowest all that I have said! Do thou, therefore, O regenerate Rishi, appease thy anger! What wilt thou gain by annihilating the sun?’”’“

SECTION XCVI

“‘YUDHISHTHIRA SAID, “WHAT did that foremost of ascetics, viz., Jamadagni endued with great energy, do when thus besought by the maker of day?”

“‘Bhishma said, “O descendant of Kuru, despite all the supplications of Surya, the sage Jamadagni, endued with the effulgence of fire, continued to cherish his anger. Then, O king, Surya, in the guise of a Brahmana, bowed his head unto him and addressed him, with folded hands, in these soft words, ‘O regenerate Rishi, the sun is always in motion! How shalt thou pierce the Lord of day who is continually moving forward?’

“‘“Jamadagni said, ‘With the eye of knowledge I know thee to be both moving and motionless! I shall surely read thee a lesson this day. At midday thou seemest to stay in the heavens for a moment. It is then, O Surya, that I shall pierce thee with my arrows! There is no swerving from this my resolution!’

“‘“Surya said, ‘O regenerate Rishi, without doubt, thou knowest me, O best of archers! But, O holy one, though I have offended, behold, I am a suppliant for thy protection!’”

“‘Bhishma continued, “At this, the adorable Jamadagni smilingly addressed the maker of day, saying, ‘O Surya, when thou hast sought my protection, thou hast nothing to fear! He would transcend the simplicity that exists in Brahmanas, the stability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the sun, who would slay a suppliant for protection! The man that can slay a suppliant is capable of violating the bed of his preceptor, of slaying a Brahmana, and of drinking alcohol. Do thou, therefore, think of some remedy for this evil, by which people may be relieved when heated by thy rays!’”

“‘Bhishma continued, “So saying, that excellent descendant of Bhrigu remained silent for a while, and Surya forthwith made over to him an umbrella and a pair of sandals.

“‘“Surya said, ‘Do thou, O great Rishi, take this umbrella wherewith the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet. From this day forth the gift of these articles in all religious rites shall be established as an inflexible usage!’”

“‘Bhishma continued, “This custom of giving umbrellas and shoes was introduced by Surya! O descendant of Bharata, these gifts are considered meritorious in the three worlds. Do thou, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that thou shalt then acquire great religious merit by the act. O foremost one of Bharata’s race, he who gives away a white umbrella with a hundred ribs to a Brahmana, attains to eternal felicity after death and resides in the region of Indra, respected by Brahmanas, Apsaras, and Devas. O puissant one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the sun, attains to regions coveted by the very deities. Such a man, O Bharata, dwells in happiness in the highest Heaven after his death. O foremost one of Bharata’s race, I have thus recited to thee in full, the merits of giving away shoes and umbrellas at religious ceremonies!”’“

SECTION XCVII

“‘YUDHISHTHIRA SAID, “O foremost one of Bharata’s race, do thou relate to me all the duties of the household mode and tell me all that a man should do in order to attain to prosperity in this world.”

“‘Bhishma said, “O Bharata, I shall, in this connection, recite to thee the old story of Vasudeva and the goddess Earth. The puissant Vasudeva, O excellent prince of Bharata’s race, after hymning the praises of the goddess Earth, questioned her about this very topic that thou hast enquired about.

“‘“Vasudeva said, ‘Having adopted the state of a householder, what acts should I, or one like me, perform and how are such acts to fructify in good?’

“‘“The goddess Earth said, ‘O Madhava, the Rishis, the deities, the Pitris, and men should be worshipped, and sacrifices should be performed, by a householder. Do thou also learn this from me that the deities are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should gratify them with such objects as they desire. By such acts, O slayer of Madhu, the Rishis also are gratified. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings. The deities, O slayer of Madhu, are gratified with such acts. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the gratification of the Pitris, and the Vaiswadeva offering should be performed with rice boiled, and oblations of clarified butter unto Agni, Soma, and Dhanwantari. He should offer separate and distinct oblations unto Prajapati. He should make sacrificial offerings in due order; to Yama in the Southern region, to Varuna in Western region, to Soma in the Northern region, to Prajapati within the homestead, to Dhanwantari in the North-eastern region, and to Indra in the Eastern region. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one’s house. To the Viswedevas it should be offered in open air, and to the Rakshasas and spirits the offerings should be made at night. After making these offerings, the householder should make offerings unto Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire. When a man desires to offer Sraddha to his ancestors, he should, when the Sraddha ceremony is concluded, gratify his ancestors and then make the Vali offerings in due order. He should then make offerings unto the Viswedevas. He should next invite Brahmanas and then properly regale guests arrived at his house, with food. By this act, O prince, are guests gratified. He who does not stay in the house long, or, having come, goes away after a short time, is called a guest. To his preceptor, to his father, to his friend and to a guest, a householder should say, “I have got this in my house to offer thee today!” And he should offer it accordingly every day. The householder should do whatever they would ask him to do. This is the established usage. The householder, O Krishna, should take his food last of all after having offered food to all of them. The householder should worship, with offerings of Madhuparka his king, his priest, his preceptor, and his father-in-law as also Snataka Brahmanas even if they were to stay in his house for a whole year. In the morning as well as in the evening, food should be offered on the ground to dogs, Swapachas,[438] and birds. This is called the Vaiswadeva offering. The householder, who performs these ceremonies with a mind unclouded by passion, obtains the blessings of the Rishis in this world, and after death attains to the heavenly regions.’”

“‘Bhishma continued, “The puissant Vasudeva, having listened to all this from the goddess Earth, acted accordingly. Do thou also act in the same way. By performing these duties of a householder, O king, thou shalt acquire fame in this world and attain to heaven after death!””“

SECTION XCVIII

“‘Yudhishthira said, “Of what kind is the gift of light, O chief of Bharata’s race? How did this gift originate? What are the merits that attach to it? Do thou tell me all this.”

“‘Bhishma said, “In this connection, O Bharata, is recited the old narrative of the discourse between Manu, that lord of creatures, and Suvarna. There was in days of yore an ascetic, O Bharata, of the name of Suvarna. His complexion was like that of gold and hence he was called Suvarna (the gold-complexioned). Endued with a pure lineage, good behaviour, and excellent accomplishments, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in surpassing many persons of high lineage. One day that learned Brahmana saw Manu, the lord of all creatures, and approached him. Meeting with each other, they made the usual enquiries of politeness. Both of them were firm in the observance of truth. They sat down on the delightful breast of Meru, that mountain of gold. Seated there they began to converse with each other on diverse subjects connected with the high-souled deities and regenerate Rishis and Daityas of ancient times. Then Suvarna, addressing the Self-born Manu, said these words, ‘It behoveth thee to answer one question of mine for the benefit of all creatures. O lord of all creatures, the deities are seen to be worshipped with presents of flowers and other good scents. What is this? How has this practice been originated? What also are the merits that attach to it? Do thou discourse to me on this topic.’

“‘“Manu said, ‘In this connection is recited the old history of the discourse between Sukra and the high-souled (Daitya) Vali. Once on a time, Sukra of Bhrigu’s race approached the presence of Vali, the son of Virochana, while he was ruling the three worlds. The chief of the Asuras, that giver of sacrificial presents in abundance, having worshipped the descendant of Bhrigu with the Arghya (and offering him a seat), sat down after his guest had seated himself. This very topic that thou hast stated relating to the merits attaching to the gift of flowers and incense and lamps, came up on the occasion. Indeed, the chief of the Daityas put this high question to Sukra, that most learned of all ascetics.

““““Vali said, “O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? It behoveth thee, O foremost of Brahmanas, to discourse to me on this.”

““““Sukra said, “Penance first sprang into life. Afterwards came Dharma (or compassion and other virtues). In the interval between started into life many creepers and herbs.[439] Innumerable were the species of those. All of them have (the deity) Soma for their lord. Some of these creepers and herbs came to be regarded as Amrita and some came to be regarded as Poison. Others that were neither this nor that formed one class. That is Amrita which gives immediate gratification and joy to the mind. That is Poison which tortures the mind exceedingly by its odour. Know again that Amrita is highly auspicious and that Poison is highly inauspicious. All the (deciduous) herbs are Amrita. Poison is born of the energy of fire. Flowers gladden the mind and confer prosperity. Hence, men of righteous deeds bestowed the name Sumanas on them. That man who in a state of purity offers flowers into the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him. O ruler of the Daityas, those deities unto whom worshippers offer flowers, O lord, uttering their names the while, become gratified with the offers in consequence of their devotion. The (deciduous) herbs are of diverse kinds and possess diverse kinds of energy. They should be classed as fierce, mild, and powerful. Listen to me as I tell thee which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the deities. I shall also set forth in their due order what garlands are agreeable to the Rakshasas, what to the Uragas, what to the Yakshas, what to human beings, and what to the Pitris, in proper order. Flowers are of diverse kinds. Some are wild; some are from trees that grew in the midst of human habitations; some belong to trees that never grow unless planted on well-tilled soil; some are from trees growing on mountains; some are from trees that are not prickly; and some from trees that are prickly. Fragrance, beauty of form, and taste also may offer grounds of classification. The scent that flowers yield is of two kinds, agreeable and disagreeable. Those flowers that emit agreeable scent should be offered to the deities. The flowers of trees that are destitute of thorns are generally white in hue. Such flowers are always acceptable to the deities, O lord! One possessed of wisdom should offer garlands of aquatic flowers, such as the lotus and the like, unto the Gandharvas and Nagas and Yakshas. Such plants and herbs as produce red flowers, as are possessed of keen scent, and as are prickly, have been laid down in the Atharvana as fit for all acts of incantation for injuring foes. Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings. Such flowers as gladden the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to human beings. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy. Such flowers as are born on mountains and in vales, and as are agreeable in scent and aspect, should be offered unto the deities. Sprinkling them with sandal-paste, such agreeable flowers should be duly offered according to the ordinances of the scriptures. The deities become gratified with the scent of flowers; the Yakshas and Rakshasas with their sight, the Nagas with their touch; and human beings with all three, viz., scent, sight, and touch. Flowers, when offered to the deities gratify them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when gratified with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately accomplished. Gratified, they gratify their worshippers. Honoured, they cause their worshippers to enjoy all honours. Disregarded and insulted, they cause those vilest of men to be ruined and consumed. I shall, after this, speak to thee of the merits that attach to the ordinances about the gift of incense. Know, O prince of Asuras, that incenses are of diverse kinds. Some of them are auspicious and some inauspicious. Some incenses consist of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of diverse articles mixed together. Their scent is of two kinds, viz., agreeable and disagreeable. Listen to me as I discourse on the subject in detail.[440] All exudations except that of the Boswellia serrata are agreeable to the deities. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul. Of all Dhupas of the Sari class, the Aquilaria Agallocha is the best. It is very agreeable to the Yakshas, the Rakshasas, and Nagas. The exudation of the Boswellia serrata, and others of the same class, are much desired by the Daityas. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, ordained for human beings. Such Dhupas are said to immediately gratify the deities, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men of purposes of pleasure or enjoyment. All the merits that have been spoken of as attaching to the offer of flowers should be known equally to attach to the gift of such Dhupas as are productive of gratification. I shall now speak of the merits that attach to the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered. Light is said to be energy and fame and has an upward motion. Hence the gift of light, which is energy, enhances the energy of men[441] There is a hell of the name of Andhatamas. The period also of the sun’s southward course is regarded as dark. For escaping that hell and the darkness of this period, one should give lights during the period when the sun is in his northward course. Such an act is applauded by the good.[442] Since, again, light has an upward course and is regarded as a remedy for darkness, therefore, one should be a giver of light. Even this is the conclusion of the scriptures. It is owing to the lights offered that the deities have become endued with beauty, energy, and resplendence. By abstention from such an act, the Rakshasas have become endued with the opposite attributes. Hence, one should always give lights. By giving lights a man becomes endued with keen vision and resplendence. One that gives lights should not be an object of jealousy with others. Lights, again, should not be stolen, nor extinguished when given by others. One that steals a light becomes blind. Such a man has to grope through darkness (in the next world) and becomes destitute of resplendence. One that gives lights shines in beauty in the celestial regions like a row of lights. Among lights, the best are those in which ghee is burnt. Next in order are those in which the juice of (the fruits yielded by) deciduous herbs is burnt. One desirous of advancement and growth should never burn (for light) fat or marrow or the juice that flows from the bones of creatures.[443] The man who desires his own advancement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human habitations, and in crossings of streets. The man who gives lights always illumines his race, attains to purity of soul and effulgence of form. Verily, such a man, after death, attains to the companionship of the luminous bodies in the firmament. I shall now discourse to thee upon the merits, with the fruits they bring about, that attach to Vali offerings made to the deities, the Yakshas, the Uragas, human beings, spirits, and Rakshasas. Those unscrupulous and wicked men that eat without first serving Brahmanas and deities and guests and children, should be known as Rakshasas. Hence, one should first offer the food one has got ready unto the deities after having worshipped them duly with restrained senses and concentrated attention. One should offer the Vali unto the deities, bending one's head in reverence. The deities are always supported by food that householders offer. Verily, they bless such houses in which offerings are made to them. The Yakshas and Rakshasas and Pannagas, as also guests and all homeless persons, are supported by the food that are offered by persons leading the domestic mode of life. Indeed, the deities and the Pitris derive their sustenance from such offerings. Gratified with such offerings they gratify the offerer in return with longevity and fame and wealth. Clean food, of agreeable scent and appearance, mixed with milk and curds, should, along with flowers, be offered to the deities. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with coatings of fried paddy.[444] Valis mixed with lotuses and Utpalas are very agreeable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings. He who never takes any food without first serving therefrom the Brahmanas and deities and guests, becomes entitled to first portions of food. Such a man becomes endued with strength and energy. Hence, one should never take any food without first offering a portion thereof to the deities after worshipping them with reverence. One's house always blazes forth with beauty in consequence of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the household deities by offering them the first portion of every food."' Even thus did the learned Kavi of Bhrigu's race discourse to Vali, the chief of the Asuras. That discourse was next recited by Manu unto the Rishi Suvarna. Suvarna, in his turn, recited it to Narada. The celestial Rishi Narada recited unto me the merits that attach to the several acts mentioned. Informed of those merits, do thou, O son, perform the several acts mentioned!"'"

SECTION XCIX

“‘Yudhishthira said, “I have, O chief of the Bharatas, heard what the merits are that are won by presenters of flowers and incense and lights. I have heard thee speak also of the merits that attach to a due observance of the ordinances in respect of the presentation of the Vali. It behoveth thee, O grandsire, to discourse unto me once more on this subject. Indeed, tell me, O sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by persons leading the domestic mode of life?”

“‘Bhishma said, “In this connection is recited the old narrative of the discourse between Nahusha and Agastya and Bhrigu. The royal sage Nahusha, O monarch, possessed of wealth of penances, acquired the sovereignty of Heaven by his own good deeds. With restrained senses, O king, he dwelt in Heaven, engaged in doing diverse acts of both human and celestial nature. From that high-souled monarch flowed diverse kinds of human acts and diverse kinds of celestial acts also, O chief of men. The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusa grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy (reduced to powder), and the offer of incense and of light, — all these, O monarch, occurred daily in the abode of that high-souled king while he dwelt in heaven. Indeed, though dwelling in heaven, he performed the sacrifice of Japa (or silent recitation) and the sacrifice of meditation. And, O chastiser of foes, Nahusha, although he had become the chief of the deities, yet worshipped all the deities, as he used to do in days of yore, with due rites and ceremonies. Some time after, Nahusha realised his position as the chief of all the deities. This filled him with pride. From that time all his acts (of the kind spoken of) were suspended. Filled with arrogance in consequence of the boon he had received from all the deities, Nahusha caused the very Rishis to bear him on their shoulders. In consequence, however, of his abstention from all religious acts, his energy began to sustain a diminution. The time was very long for which Nahusha filled with pride, continued to employ the foremost of Rishis, possessed of wealth of penances, as the bearers of his vehicles. He caused the Rishis to discharge by turns his humiliating work. The day came when it was Agastya's turn to bear the vehicles, O Bharata. At that time, Bhrigu, that foremost of all persons conversant with Brahma, repaired to the presence of Agastya while the latter was seated in his asylum, and addressing him, said, 'O great ascetic, why should we patiently put up with such indignity inflicted on us by this wicked-souled Nahusha who has become the chief of the deities?'

"""Agastya said, 'How can I succeed in cursing Nahusha, O great Rishi? It is known to thee how the boon-giving (Brahman) himself has given Nahusha the best of boons! Coming to heaven, the boon that Nahusha solicited was that whoever would come within the range of his vision would, deprived of all energy, come within his sway. The self-born Brahman granted him even this boon, and it is for that reason that neither thyself nor I have been able to consume him. Without doubt, it is for this reason that none else amongst the foremost of Rishis has been able to consume or hurl him down from his high position. Formerly, O Lord, nectar was given by Brahman to Nahusha for quaffing. For that reason also we have become powerless against him. The supreme deity, it seems, gave that boon to Nahusha for plunging all creatures into grief. That wretch among men behaves most unrighteously towards the Brahmanas. O foremost of all speakers, do thou tell us what should be done in view of the situation. Without doubt, I shall do what thou wilt advise.'

"""Bhrigu said, 'It is at the command of the Grandsire that I have come to thee with the view of counteracting the puissance of Nahusha who is possessed of great energy but who has been stupefied by fate. That exceedingly wicked-souled wight who has become the chief of the deities will today yoke thee to his car. With the aid of my energy I shall today hurl him down from his position as Indra in consequence of his having transcended all restraints! I shall today, in thy very sight, re-establish the true Indra in his position — him, viz., who has performed a hundred horse-sacrifices, — having hurled the wicked-souled and sinful Nahusha from that seat! That unrighteous chief of the deities will today insult thee by a kick, in consequence of his understanding being afflicted by fate and for bringing about his own downfall. Incensed at such an insult I shall today curse that sinful wretch, that enemy of the Brahmanas, that has transcended all restraints, saying, “Be thou transformed into a snake!” In thy very sight, O great ascetic, I shall today hurl down on the earth the wicked-souled Nahusha who shall be deprived of all energy in consequence of the cries of “Fie” that will be uttered from all sides.[445] Verily, I shall hurl down Nahusha today, that wight of unrighteous deeds, who has, besides, been stupefied by lordship and power. I shall do this, if it be acceptable to thee, O ascetic!’ Thus addressed by Bhrigu, Mitravaruna’s son Agastya of unfading puissance and glory, became highly gratified and freed from every anxiety.”’“

SECTION C

“‘Yudhishthira said, “How was Nahusha plunged into distress? How was he hurled down on the earth? How, indeed, was he deprived of the sovereignty of the gods? It behoveth thee to recite everything to me.”

“‘Bhishma said, “Even thus did those two Rishis, viz., Bhrigu and Agastya, converse with each other. I have already told thee how Nahusha, when he first became the chief of the gods, acted in a becoming way. Verily, all acts of human and celestial nature flowed from that high souled royal sage! The offering of light, and all other rites of a similar kind, the due presentation of Valis, and all rites as are performed on especially sacred days, — all these were properly observed by the high-souled Nahusha who had become the sovereign of the deities.[446] Pious acts are always observed by those that are possessed of wisdom, in both the world of men and that of the deities. Verily, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the deities. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household deities. The deities become gratified with such gifts.[447] It is also well-known that the measure of gratification which the deities derive from such offerings is a hundred times as great as that which the householder himself derives from making them. Persons endued with piety and wisdom make offerings of incense and lights, accompanying them with bows and prostrations. Such acts are always fraught with advancement and prosperity to those that do them. Those rites which the learned go through in course of their ablutions, and with the aid of waters, accompanied with bows unto the gods, always contribute to the gratification of the gods. When worshipped with proper rites, the highly blessed Pitris, Rishis possessed of wealth of asceticism, and the household deities, all become gratified. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the deities, observed all these rites and duties fraught with great glory. Some time after the good fortune of Nahusha waned, and as the consequence thereof, he disregarded all these observances and began to act in defiance of all restraints in the manner I have already adverted to. The chief of the deities, in consequence of his abstention from observing the ordinances about the offers of incense and light, began to decline in energy. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, viz., Agastya, to his car. Endued with great strength, Nahusha, smiling the while, set that great Rishi quickly to the task, commanding him to bear the vehicle from the banks of the Saraswati (to the place he would indicate). At this time, Bhrigu, endued with great energy, addressed the son of Mitravaruna, saying, ‘Do thou close thy eyes till I enter into the matted locks on thy head.’ Having said this, Bhrigu of unfading glory and mighty energy entered into the matted locks of Agastya who stood still like a wooden post for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his vehicle. Beholding the lord of the deities Agastya addressed him, saying, ‘Do thou yoke me to thy vehicle without delay. To what region shall I bear thee? O lord of the deities, I shall bear thee to the spot which thou mayst be pleased to direct.’ Thus addressed by him, Nahusha caused the ascetic to be yoked to his vehicle. Bhrigu, who was staying within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to cast his eyes upon Nahusha. Fully acquainted with the energy which the illustrious Nahusha had acquired in consequence of the boon which Brahman had granted him, Bhrigu conducted himself in this way. Agastya also, though treated by Nahusha in this way, did not give way to wrath. Then, O Bharata, king Nahusha urged Agastya on with his goad. The righteous-souled Rishi did not still give way to anger. The lord of the deities, himself giving way to anger, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was staying within Agastya’s matted locks, became incensed and cursed Nahusha of sinful soul, saying, ‘Since thou hast struck with thy foot on the head of this great Rishi, do thou, therefore, fall down on the earth, transformed into a snake, O wretch of wicked understanding!’ Thus cursed by Bhrigu who had not been seen, Nahusha immediately became transformed into a snake and fell down on the earth, O chief of Bharata’s race! If O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his energy, in hurling the former down on the earth. In consequence of the various gifts that Nahusha had made, as also his penances and religious observances though hurled down on the earth, O king, he succeeded in retaining his memory. He then began to propitiate Bhrigu with a view to the working out of the curse. Agastya also, filled with compassion, joined Nahusha in pacifying Bhrigu for bringing about an end of the curse. At last Bhrigu felt compassion for Nahusha and provided for the working out of the curse.

“““Bhrigu said, ‘There will appear a king (on earth) of the name of Yudhishthira, the foremost of his race. He will rescue thee from this curse.’ Having said this, the Rishi vanished in the very sight of Nahusha. Agastya also, of mighty energy, having thus accomplished the business of the true Indra, that performer of a hundred sacrifices, returned to his own asylum, worshipped by all members of the regenerate order. Thou hast, O king, rescued Nahusha from Bhrigu’s curse. Verily, rescued by thee, he ascended to the region of Brahman in thy sight. As regards Bhrigu, having hurled Nahusha on the earth, he went to the region of Brahman and informed the Grandsire of it. The Grandsire, having called Indra back, addressed the deities, saying. ‘Ye deities, through the boon I had granted him, Nahusha had obtained the sovereignty of heaven. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the earth. Ye deities, ye will not succeed in living without a chief. Do ye, therefore, once more install Indra in the sovereignty of Heaven.’ Unto the Grandsire, O son of Pritha, who said so unto them, the deities filled with joy, replied, saying, ‘So be it!’ The divine Brahman then, O best of monarchs, installed Indra in the sovereignty of heaven. Made once more the chief of the deities, Vasava began to shine in beauty and resplendence. Even this is what occurred in days of yore through the transgression of Nahusha. In consequence, however, of the merits he had acquired through acts of the kind I have mentioned Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life should give lights. The giver of lights is sure to acquire celestial sight after death. Verily, givers of light become as resplendent as the full moon. The giver of lights becomes endued with beauty of form and strength for as many years as correspond with the number of twinkles for which the lights given by him burn or blaze.”’“[448]

SECTION CI

"'Yudhishthira said, "Where do those foolish, wretched, and sinful men go, O chief of men, that steal or misappropriate such articles as belong to Brahmanas?"

"'Bhishma said, "I shall, in this connection, O Bharata, recite to thee the old narrative of a conversation between a Chandala and a low Kshatriya.[449]

""'The person of the royal order said, 'Thou seemest, O Chandala, to be old in years, but thy conduct seems to be like that of a boy! Thy body is besmeared with the dust raised by dogs and asses, but without minding that dust thou art anxious about the little drops of vine milk that have fallen upon thy body! It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, dost thou seek to wash off the spots of milk from thy body?'[450]

""'The Chandala said, 'Formerly, O king, certain kine belonging to Brahmana were stolen. While they were being carried away, some milk from their udders fell upon a number of Soma plants that grew by the roadside. Those Brahmanas that drank the juice of the plants thus bedewed with milk, as also the king who performed the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated some thing that had belonged to a Brahmana, the king with all the Brahmanas that had assisted him had to go to hell. All those men also, Brahmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell. The stolen kine also, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen although the latter treated the animals with great care and attention. As regards myself, O king, I used to live in the observance of the vow of Brahmacharya in that place where these kine were placed after they had been stolen away. The food I had obtained by begging became sprinkled over with the milk of those kine. Having taken that food, O thou of the royal order, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana obtained an infamous end. Hence, one should never steal or appropriate anything that belongs to a Brahmana. Behold to what state I am reduced in consequence of my having eaten food that had been sprinkled over with milk belonging to a Brahmana! It is for this reason that Soma plants become unsaleable by a person possessed of wisdom. They who sell the Soma plant are censured by the wise. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava when, departing from this world, they repair to the region of Yama. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a usurer and quickly meets with destruction. For three hundred times he has to sink into hell and become transformed into an animal that subsists upon human ordure. Serving a person that is vile and low, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which transcends all restraints, is the heaviest. Behold this dog, so sinful and disagreeably pale and lean! (He was a human being in his former life). It is through pride that living creatures attain to such a miserable end. As regards myself, I was born in a large family, in a former birth of mine, O lord, and I was a thorough master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride, I became blinded and ate the meat attached to the vertebral columns of animals. In consequence of such conduct and such food, I have come to this state. Behold the reverses brought about by Time! Like a person whose cloth has taken fire at one end, or who is pursued by bees, behold, I am running, penetrated with fear, and smeared with dust! They that lead the domestic mode of life are rescued from all sins by a study of the Vedas, as also by gifts of other kinds, as declared by the wise.[451] O thou of the royal order, a Brahmana that is sinful in conduct, becomes rescued from all his sins by the study of the Vedas if he betakes himself to the forest mode of life and abstains from attachment of every kind. O chief of

Kshatriyas, I am in this life, born in a sinful order! I fail to see clearly how I may succeed in cleansing myself from all sins. In consequence of some meritorious act of a former life, I have not lost the memory of my previous lives. O king, I throw myself on the mercy! I ask thee! Do thou resolve my doubt. By what auspicious course of conduct should I wish to achieve my emancipation? O foremost of men, by what means shall I succeed in getting rid of my status as a Chandala?'

"'"The person of the royal order said, 'Know, O Chandala, the means by which thou mayst be able to attain to emancipation. By casting off thy life-breaths for the sake of a Brahmana thou mayst attain a desirable end! By throwing thy body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by casting off thy life-breaths thus, thou mayst achieve emancipation! By no other means wilt thou succeed in achieving it!'"

"'Bhishma continued, "Thus addressed, that Chandala, O scorcher of foes, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's wealth and as the consequence of that act attained to a very desirable end. Hence, O son, thou shouldst always protect the property of the Brahmanas, if, O chief of Bharata's race, thou desirest, O thou of mighty arms, an end that is eternal felicity!"'"

SECTION CII

“‘Yudhishthira said, “O grandsire, it has been said that all pious men attain to the same region after death. Is it true, O Bharata, that there is difference of position or status among them?”

“‘Bhishma said, “By different deeds, O son of Pritha, men attain to different regions. They who are righteous in conduct attain to regions of felicity, while they who are sinful attain to regions that are fraught with misery. In this connection is cited the old narrative of the discourse, O son, between the ascetic Gautama and Vasava. A certain Brahmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, beheld an infant elephant that had lost his mother and that was exceedingly cheerless on that account. Full of compassion and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and mighty elephant. One day, Indra, assuming the form of king Dhritarashtra, seized that mighty elephant which was as huge as a hill and from whose rent temples the juice was trickling down. Beholding the elephant dragged away, the great ascetic Gautama of rigid vows addressed king Dhritarashtra and said, ‘O ungrateful Dhritarashtra, do not rob me of this elephant. It is looked upon by me as a son and I have reared it with much pain. It is said that between the righteous, friendship springs up if only they exchange seven words.[452] Thou shouldst see, O king, that the sin of injuring a friend does not touch thee! It behoveth thee not, O king, to take away by force this elephant that brings me my fuel and water, that protects my asylum when I am away, that is exceedingly docile and obedient to his instructor, that is mindful of doing all the offices that his preceptor commands, that is mild and well-broken, and that is grateful and very dear to me! Indeed, thou shouldst not bear it away, disregarding my protestations and cries!’

“““Dhritarashtra said, ‘I shall give thee a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give thee diverse other kinds of wealth. What use can Brahmanas have with elephants?’

“““Gautama said, ‘Keep, O king, thy kine and maid-servants and coins of gold and various gems and diverse other kinds of wealth! What, O monarch, have Brahmanas to do with wealth?’

“““Dhritarashtra said, ‘Brahmana, have no use for elephants. Verily, O learned Brahmana, elephants are meant for persons of the royal order. In taking away an animal, viz., this foremost of elephants, for my use as vehicle, I cannot be regarded as committing any sin. Do thou cease obstructing me in this way, O Gautama!’

“““Gautama said, ‘O illustrious king, repairing even to that region of Yama where the righteous live in joy and the sinful in grief, I shall take from thee this my elephant!’

“““Dhritarashtra said, ‘They that are destitute of (religious) acts, they that have no faith and are atheists, they that are of sinful souls and are always engaged in gratifying their senses, only they have to go to the region of Yama and endure the misery he inflicts. Dhritarashtra shall go to a higher region, and not thither!’

“““Gautama said, ‘The region of Yama is such that men are there controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Repairing thither I shall force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Only those persons, that intoxicated with pride, conduct themselves towards their eldest sister and father and mother as towards foes, have to repair, O great ascetic, to such a region. I shall repair to a higher region. Indeed, Dhritarashtra shall not have to go thither!’

“““Gautama said, ‘The region, called Mandakini, of king Vaisravana is attained by those highly blessed persons for whom are every joy and comfort.

There Gandharvas and Yakshas and Apsaras live (gladdening all the denizens with enchanting dances and music). Repairing even thither, O king, I shall force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Those persons who regard hospitality to guests as a vow, who are observant of good vows (having other objects), who give shelter to Brahmanas, and who eat what remains after distribution among all those that are dependent upon them, adorn the region called Mandakini of Kuvera. (I shall not go thither, for a higher region is reserved for me)!’

“““Gautama said, ‘If thou repairest to those delightful woods decked with flowers, that stand on the summit of Meru, that echo with melodious voice of Kinnaris, and that are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even thither and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Those Brahmanas that are endued with mild dispositions, that are devoted to truth, that are possessed of great learning in the scriptures, that are compassionate unto all creatures, that study the Puranas with all the histories, that pour libations on the sacred fire and make gifts of honey unto the Brahmanas, repair to such regions, O great Rishi! I shall repair to a region that is higher. Indeed Dhritarashtra shall not go thither. If thou art acquainted with any other well-known region of felicity, speak unto me, for I shall repair even thither!’

“““Gautama said, ‘If thou proceedest to the woods owned by Narada and held dear by him, that are adorned with flowers and that echo with the melodious songs of the prince of Kinnaras, and that are the eternal abode of Gandharvas and Apsaras, I shall follow thee thither and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘They who never solicit alms, they who cultivate music and dancing, and always rove about in joy, proceed to such regions. O great Rishi, I shall repair to a region that is higher. Indeed, Dhritarashtra shall not have to go thither!’

“““Gautama said, ‘If thou goest to that region where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very deities, where those beings that have their origin in fire, those that have their origin in water, and those having their origin in mountains, reside in happiness, and where Sakra raineth down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating their conduct or motions, and where there is no feeling of jealousy between the sexes, — if thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Those men that are freed from desire with respect to all articles of enjoyment, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on mobile and immobile creatures, that have constituted themselves the soul of all creatures, that are entirely freed from the idea of meum, that have cast off attachments of every kind, that regard gain and loss as also praise and blame as equal, — only those men, O great Rishi, repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!’

“““Gautama said, ‘Next to these blaze in beauty those eternal regions, redolent with excellent perfumes, that are free from passions of every kind and that are destitute of sorrow. These constitute the abode of the high-souled king Soma. If thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Those men that always make gifts without receiving any gift, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to every one, who are endued with forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their behaviour, — only those men, O great Rishi, proceed to such regions. I shall proceed to a higher region. Verily, Dhritarashtra shall not go there!’

"""Gautama said, 'Next to these blaze in beauty other regions that are eternal, free from passion and darkness and sorrow, and that lie at the foot of the high-souled deity of the Sun. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!'

"""Dhritarashtra said, 'Those men that are attentive to the study of the Vedas, that are devoted to the service of their preceptors, that are observant of penances and excellent vows, that are firm in truth, that never utter anything that smacks of disobedience or enmity to their preceptors, that are always alert, and ever ready in service of seniors and preceptors, — they repair, O great Rishi, to such regions, they that are pure (of mind and body), that are endued with cleansed souls, that are of restrained speech, that are firm in truth, and that are well-versed in the Vedas. I shall proceed to a higher region! Verily, Dhritarashtra shall not go thither!'

"""Gautama said, 'Next to those are the eternal regions that blaze in beauty, that are redolent with excellent perfumes, that are free from passion, and that are free from every sorrow. They constitute the abode of the high-souled king Varuna. If thou proceedest thither, even thither shall I go and force thee to yield up this elephant to me!'

"""Dhritarashtra said, 'Those men who worship the deities by observing the vow called Chaturmasya, that perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three years agreeably with the ordinances declared in the Vedas, that bear without flinching the burden of all duties, that walk steadily along the way trod by the righteous, that steadily sustain the course of conduct followed by the righteous-souled, — only they repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!'

"""Gautama said, 'Above them are the regions of Indra, free from passion
and sorrow, that are difficult of access and coveted by all men.
Proceeding even to the abode of Indra himself of mighty energy, I shall,
O king, force thee to yield up this elephant to me!'

“““Dhritarashtra said, ‘He who lives for a hundred years, who is endued with heroism, who studies the Vedas, and who performs sacrifices with devotion, verily, such men proceed to the region of Sakra. I shall repair to a higher region. Verily, Dhritarashtra shall not go there!’

“““Gautama said, ‘Above the Heavens are the regions of the Prajapatis of superior felicity abounding in every happiness, and divested of sorrow. Belonging to those puissant ones from whom the creation has sprung, they are coveted by all persons. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘Those kings that have bathed upon the completion of the Rajasuya sacrifice, that are endued with righteous souls, that have protected their subjects properly, and that have washed their limbs with sanctified water upon the completion of the horse-sacrifice, repair to such regions. Verily, Dhritarashtra shall not go there!’

“““Gautama said, ‘Next to those, blaze in beauty those eternal regions, redolent with delicious perfumes, free from passion, and transcending all sorrow. Those are the regions of kine difficult of attainment where oppression can never be. If thou repairest thither, I shall proceed even thither and force thee to yield up this elephant to me!’

“““Dhritarashtra said, ‘He who, owning thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year to the best of his might, or owning only ten or even five kine gives away therefrom one cow, and they who attain to a mature old age practising the vows of Brahmacharya all their days, who obey the declarations of the Vedas, and who, endued with energy of mind, betake themselves to pilgrimages to sacred waters and shrines, dwell in felicity in the region of kine. They who repair to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara, the sacred woods of Naimisha, Vahuda, Karatoya, Ganga, Gayasiras, Vipasa, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kausiki, Champa, Saraswati, Drisadwati, and Yamuna, — indeed, those illustrious Brahmanas, steady in the observance of vows, who go to these sacred waters, — repair to the regions of which thou speakest. Endued with celestial bodies and adorned with celestial garlands those blessed individuals, always emitting the most delightful perfumes, repair to those regions of joy and gladness. Verily, Dhritarashtra shall not go there!'

"""Gautama said, 'Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one that is agreeable or disagreeable, no friend, and no enemy: where decrepitude and death are not, and where there is neither righteousness nor sin. Proceeding even to that region which is freed from passion, which abounds with equable happiness, and where there is wisdom and the attribute of Sattwa, — verily, proceeding to even that sacred abode of the self-born Brahman, — I shall force thee to yield up this elephant to me!'

"""Dhritarashtra said, 'They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the Yoga that depends on tranquillising the mind, and who have (in this life) attained to the happiness of heaven, — those persons wedded to the attribute of Sattwa — attain to the sacred region of Brahman. O great ascetic, thou shalt not be able to discover Dhritarashtra there!'

"""Gautama said, 'There where the foremost of Rathantaras is sung, where altars are strewn with the sacred Kusa blades, for the performance of Pundarika sacrifices, there where Soma-drinking Brahmanas go on vehicles drawn by excellent steeds,[453] proceeding even thither I shall force thee to yield up this elephant. I think, thou art the slayer of Vritra, viz., the deity that has performed a hundred sacrifices, engaged in roving through all the regions of the universe! I hope, I have not, through mental weakness (not recognising thee before) committed any fault by the words I have addressed thee!'

"""The deity of a hundred sacrifices said, 'Yes, I am Maghavat. I came to the world of human beings, for seizing this elephant. I bow to thee. Do thou command me! I shall readily accomplish all that thou mayst be pleased to say!'

"""Gautama said, 'Do thou give me, O chief of the deities, this elephant that is of white complexion and that is so young, for it is only ten years of age. I have brought it up as a child of my own. Dwelling in these woods, it has grown under my eye and has been to me a dear companion. Do thou set free this my child that thou hast seized and wishest to drag away!'

"""The deity of a hundred sacrifices said, 'This elephant that has been a son to thee, O foremost of Brahmanas, cometh to thee looking wishfully at thee! Behold, it sniffs thy feet with its nostrils! My salutations to thee! Do thou pray for my welfare!'

"""Gautama said, 'O chief of the deities, I do always think of thy good! I always offer thee worship! Do thou also, O Sakra, bestow thy blessings on me! Given by thee, I accept this elephant!'

"""The deity of a hundred sacrifices said, 'Amongst all those high-souled and foremost of Rishis that firmly adhere to truth and that have the Vedas planted in their heart, thou alone hast been able to recognise me. For this reason I am exceedingly pleased with thee! Do thou, therefore, O Brahmana, come with me quickly, accompanied by this thy son! Thou deservest to attain to diverse regions of great felicity without the delay of even a single day!'"

"'Bhishma continued, "Having said these words, the wielder of the thunderbolt, taking Gautama with him and placing him before, along with his son, viz., that elephant, proceeded to heaven, that is difficult of attainment by even the righteous. He who would listen to this history every day or would recite it, restraining his senses the while, proceedeth (after death) to the region of Brahman even as Gautama himself."'"

SECTION CIII

“‘Yudhishthira said, “Thou hast discoursed to us on diverse kinds of gift, on tranquillity of soul, on Truth, on compassion, on contentment with one’s wedded wife, and the merits of gift. It is known to thee, O grandsire, that there is nothing whose puissance is superior to that of penances. It behoveth thee to expound to us what constitutes the highest penances.”

“‘Bhishma said, “I tell thee, O Yudhishthira, that one attains to a region of felicity that corresponds with the kind of penances that one observes. This is what I hold, O son of Kunti, that there is no penance that is superior to abstention from food! In this connection is recited the ancient narrative of the discourse between Bhagiratha and the illustrious Brahman (the Grandsire of the Creation). It has been heard by us, O Bharata, that Bhagiratha attained to that region which transcends that of the deities, of kine, and of the Rishis. Beholding this, O monarch, the Grandsire Brahman, addressing Bhagiratha, said, ‘How, O Bhagiratha, hast thou attained to this region that is so difficult of attainment? Neither the deities, nor Gandharvas, nor human beings, O Bhagiratha succeed in coming here without having practised the severest austerities. How, indeed, hast thou attained to this region?’

“‘“Bhagiratha said, ‘I used to make gifts of hundreds of thousands of gold coin unto the Brahmanas, observing the Brahmacharya vow all the while, it is not through the merit on those gifts, O learned one, that I have attained to this region. I performed the Ekaratra sacrifice for ten times, and the Pancharatra sacrifice for as many times. The Ekadasaratra sacrifice was performed by me eleven times. The great sacrifice of Jyotishtoma was performed by me a hundred times. It is not, however, through the merits of those sacrifices that I have attained to this region of felicity.[454] For a hundred years I lived continuously by the side of the holy Jahnavi, all the while practising the severest austerities. There I made gifts unto the Brahmanas of thousands of male and female slaves. By the side of the Pushkara lakes I made gifts unto the Brahmanas, for a hundred thousand times, a hundred thousand steeds, and two hundred thousand kine. I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more decked with ornaments of pure gold. It is not, however, through the merits of those acts that I have succeeded in attaining to these regions.[455] O lord of the universe, performing those sacrifices known by the name of Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her. Performing many Soma sacrifices, I gave away unto each Brahmana ten kine each of whom yielded milk, and each of whom had brought forth only her first calf, besides making presents unto them of hundreds of kine belonging to that species which is known by the name of Rohini. I also gave away unto the Brahmanas twice ten Prayutas of other kine, all yielding milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in attaining to this region of felicity. I also gave away a hundred thousand horses of the Valhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those acts that I have attained to this region. I gave away eight crores of golden coins unto the Brahmanas, O Brahman, and then another ten crores also, in each sacrifice that I performed. It is not, however, through the merits of those acts that I have attained to this region of felicity. I also gave away ten and then seven crores of steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold. I also gave away ten and seven thousand elephants of huge size, of teeth as large as plough-shares, each having those whorls on its body which are called Padmas, and each adorned with garlands of gold. I gave away ten thousand cars, O Grandsire, whose limbs were made of gold, and which were adorned with diverse ornaments of gold. I also gave away seven thousand other cars with steeds yoked unto each. All the steeds that were yoked unto them were adorned with ornaments of gold. Those cars represented the Dakshinas of a sacrifice and were of exactly that kind which is indicated in the Vedas. In the ten great Vajapeya sacrifices that I performed, I gave away a thousand horses each endued with the puissance of Indra himself, judged by their prowess and the sacrifices they had performed. Spending a vast sum of money, O Grandsire, and performing eight Rajasuya sacrifices, I gave away (unto the Brahmanas that officiated in them) a thousand kings whose necks were adorned with garlands of gold, after having vanquished them in battle. It is not, however, through the merits of those acts that I have attained to this region. In those sacrifices, O Lord of the universe, the presents that flowed from me were as copious as the stream of Ganga herself. Unto each Brahmana I gave two thousand elephants decked with gold, as many steeds adorned with golden ornaments, and a hundred villages of the best kind. Verily, I gave these unto each Brahmana for three times in succession. Observant of penances, subsisting on regulated diet, adopting tranquillity of soul, and restraining speech, I dwelt for a long time on the breast of Himavat by the side of that Ganga whose irresistible current (as it fell from heaven) was borne by Mahadeva on his head. It is not through the merit of these acts, O Grandsire, that I have attained to this region. Throwing the Sami, I adored the gods in myriads of such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this region through the merits of any of those sacrifices.[456] I gave unto the Brahmanas eight thousand white-complexioned bulls, each graced with a beautiful hump, and each having one of its horns covered with gold. Unto them I also gave beautiful wives whose necks were adorned with chains of gold. I also gave away large heaps of gold and wealth of other kinds. Verily, I gave away hills of gems and precious stones. Villages, numbering by thousands and teeming with wealth and corn, were also given away by me. With all my senses about me, I gave away unto the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I performed. It is not, however, through the merits of those acts that I have attained to this region. I adored the deities in a sacrifice that is completed in eleven days. Twice I adored them in sacrifices that are completed in twelve days. I adored them also many a time in the horse-sacrifices. Six and ten times I performed the Arkayana sacrifice. It is not through the merits of those acts that I have attained to this region. I also gave unto each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that act that I have attained to this region. For thirty years, with heart perfectly freed from wrath, I observed the Turayana vow that is possessed of very superior merit, and gave away unto the Brahmanas every day nine hundred kine. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species, and yielded milk at the time I gave them away. It is not through the merits of those acts, O chief of the deities, that I have attained to this region. I worshipped thirty fires, O Brahmana, every day. I adored the deities in eight sacrifices in which the fat of all animals was poured on the fire. I adored them in seven sacrifices in which the fat of human beings was poured on the fire. I adored them in a thousand and twenty-eight Viswajit sacrifices. It is not through the merits of those sacrifices O Lord of all the deities, that I have attained to this region. On the banks of Sarayu and Vahuda and Ganga as also in the woods of Naimisha, I gave away millions of kine unto the Brahmanas. It is not through the merits of those acts that I have attained to this region. The vow of fast had been known to Indra. He had, however, kept it a secret. Sukra, the descendant of Bhrigu, obtained a knowledge of it by means of spiritual sight acquired through penances. Blazing with energy as he does, it is Usanas who first made it known to the universe. I observed that vow, O boon giving Deity! When I accomplished that very superior vow, the Brahmanas became all gratified with me. A thousand Rishis came thither. All those Brahmanas and Rishis, O puissant lord, gratified with me, said, “Do thou repair to the region of Brahman!” It is in consequence of the merits of that vow that I have succeeded in attaining to this region of very superior felicity. There is no doubt in this. Asked by the Supreme Ordainer of all things, I have duly expounded the merits of the vow of fast. In my opinion, there is no penance higher than fast. I vow to thee, O foremost of all the deities! Be thou propitious unto me!'"

"'Bhishma continued, "King Bhagiratha, who had said so and who deserved every honour was on the conclusion of his speech, honoured by Brahman according to the rites ordained for that purpose. Do thou, therefore, O Yudhishthira, observe the vow of fast and worship the Brahmanas every day. The words uttered by Brahmanas can accomplish everything both here and hereafter. Indeed, the Brahmanas should ever be gratified with gifts of robes, food and white complexioned kine and good dwelling houses and mansions. The very deities should gratify the Brahmanas. Freeing thyself from cupidity, do thou practise this vow of very superior merit that is not known to all!"'"

SECTION CIV

“‘Yudhishthira said, “Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young? By what does a man become endued with longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity? Is it by penances, or Brahmacharya, or silent recitation of sacred Mantras, or drugs? Is it by his acts, or speech? Do thou explain to me this, O grandsire!”

“‘Bhishma said, “I shall tell thee what thou askest me. In fact, I shall tell thee what the reason is for which one becomes shortlived, and what the reason is for which one becomes endued with longevity. I shall also explain to thee the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall enlighten thee as to the manner in which one must live in order to be endued with all that is beneficial for him. It is by conduct that one acquires longevity, and it is by conduct that one acquires wealth and prosperity. Indeed, it is by conduct that one acquires the fame that rests upon great achievements both here and hereafter. The man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one’s own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of even one that is sinful.[457] Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous. People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him. They that are atheists, they that are destitute of all acts, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, therefore, unobservant of duties, and they that are wicked of conduct, become shortlived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become shortlived here and have to go to Hell hereafter. Even those men live for a hundred years who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice. He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in acquiring a long life.[458] One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and profit. Getting up from bed, one should then wash one's face and mouth, and joining one's hands in an attitude of reverence, say the morning prayers.[459] In this way, one should when evening comes, say one's evening prayers also, restraining speech (with other people) the while. One should never look at the rising sun, nor at the setting sun.[460] Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity. Hence, one should, restraining speech, say one's prayers regularly at the two twilights. As regards those Brahmanas that do not say their prayers at the two twilights, a righteous king should set them to accomplish such acts as are ordained for the Sudras. Persons of every order should never have sexual congress with other people's wives. There is nothing that shortens life so effectually as sexual congress with other people's wives. For as many thousand years shall the adulterer have to live in Hell as the number of pores on the bodies of the women with whom he may commit the offence. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the deities, in the forenoon. One should not gaze at urine or faeces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at midday, or in the evening twilight, or with a companion that is unknown, or with a Sudra, or alone. While going along a road, one should, standing aside, always make way to a Brahmana, to kine, to kings, to an old man, to one that is weighted with a burden, to a woman quick with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon a spot where four roads meet, walk round it before pursuing one's journey. At midday, or at midnight, or at night in general, or at the two twilights, one should not proceed to spots where four roads meet. One should never wear sandals or clothes that have been worn by another. One should always observe the vow of Brahmacharya, and should never cross one's legs. One should observe the vow of Brahmacharya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not slain in sacrifice. One should never eat the flesh of the back of an animal. One should avoid censuring and calumniating others, as also all kinds of deceitful behaviour.[461] One should never pierce others with wordy shafts. Indeed, one should never utter any cruel speech. One should never accept a gift from a person that is low and vulgar. One should never utter such words as trouble other people or as are inauspicious or are as sinful. Wordy shafts fall from the mouth. Pierced therewith, the victim grieves day and night. The man of wisdom should never shoot them for piercing the vitals of other people. A forest, pierced with shafts or cut down with the axe, grows again. The man, however, that is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death.[462] Barbed arrows and Nalikas and broadheaded shafts are capable of being extracted from the body. Wordy shafts, however, are incapable of being extracted, for they lie embedded in the very heart. One should not taunt a person that is defective of a limb or that has a limb in excess, or one that is destitute of learning, or one that is miserable, or one that is ugly or poor, or one that is destitute of strength. One should avoid atheism, calumniating the Vedas, censuring the deities, malice, pride, arrogance, and harshness. One should not, in wrath, take up the rod of chastisement for laying it upon another. Only the son or the pupil, it has been said, can be mildly chastised for purposes of instruction. One should not speak ill of Brahmanas; nor should he point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life becomes shortened. Having answered calls of nature or having walked over a road, one should wash one's feet. One should also wash one's feet before sitting to recite the Vedas or to eat any food. These are the three things which are regarded as pure and sacred by the deities and as such fit for the Brahmana's use, viz., that whose impurity is unknown, that which has been washed in water, and that which has been well-spoken of. Samyava, Krisara, meat, Sashakuli and Payasa should never be cooked for one's own self. Whenever cooked, these should be offered to the deities.[463] One should attend every day to one's fire. One should every day give alms. One should, restraining speech the while, clean one's teeth with the tooth-stick. One should never be in bed when the sun is up. If one fails any day to be up with the sun, one should then perform an expiation. Rising from bed, one should first salute one's parents, and preceptors, or other seniors deserving of respect. By so doing one attains to long life. The tooth-stick should be cast off when done with, and a new one should be used every day. One should eat only such food as is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses restrained, answer calls of nature, facing the north. One should not worship the deities without having first washed one's teeth. Without also worshipping the deities first, one should never repair to any person save one's preceptor or one that is old in years or one that is righteous or one that is possessed of wisdom. They that are wise should never see themselves in an unpolished or dirty mirror. One should never have sexual congress with a woman that is unknown or with one that is quick with child. One should never sleep with head turned towards the north or the west. One should not lie down upon a bed-stead that is broken or rickety. One should not sleep on a bed without having examined it first with the aid of a light. Nor should one sleep on a bed with another (such as wife) by one's side. One should never sleep in a transverse direction. One should never make a compact with atheists or do anything in conjunction with them.[464] One should never drag a seat with the foot and sit on it. One should never bathe in a state of nudity, nor at night. One possessed of intelligence should never suffer one's limbs to be rubbed or pressed after bathing. One should never smear unguents upon one's body without having first taken bath. Having bathed, one should never wave one's cloth in the air (for drying it). One should not always wear wet clothes. One should never take off one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments. One should never even talk with a woman during the period of her functional change. One should not answer a call of nature on a field (where crops are grown) or at a place too near an inhabited village. One should never answer a call of nature on a water. One should first wash one's mouth thrice with water before eating any food. Having finished one's meals, one should wash one's mouth thrice with water and twice again. One should eat, with face turned eastwards, one's food, restraining speech the while and without censuring the food that is eaten. One should always leave a remnant of the food that is placed before one for eating. Having finished one's meals, one should mentally touch fire. If one eats with face turned eastwards, one becomes endued with longevity. By eating with face turned southwards, one acquires great fame. By eating with face turned westwards, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech. Having finished one's meals one should wash all the upper holes of one's body with water.[465] Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or upon bones. One should, on no account, use the water that has been used by another for bathing. One should always perform the Homa for propitiating the deities, and recite the Savitri Mantra. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature in a standing posture.

One should never answer a call of nature on ashes or in a cow-pen. One should wash one’s feet before sitting to one’s meals. One should never sit or lie down for sleep with wet feet. One who sits to one’s meals after having washed one’s feet, lives for a hundred years. One should never touch these three things of great energy, while one is in an impure state, viz., fire, a cow, and a Brahmana. By observing this rule, one acquires longevity. One should not, while one is in an impure state, cast one’s eyes on these three things of great energy, viz., the sun, the moon, and the stars. The life-breaths of a young man go upwards when an old and venerable person comes to his abode. He gets them back by standing up and properly saluting the guest. Old men should always be saluted. One should, upon seeing them, offer seats with one’s own hand. After the old man has taken his seat, one should seat oneself and remain with hands joined in reverence. When an old man goes along the road, one should always follow him instead of walking ahead. One should never sit on a torn or broken seat. One should, without using it any longer, cast away a broken vessel of white brass. One should never eat without a piece of upper garment wrapping one’s body. One should never bathe in a state of nudity. One should never sleep in a state of nudity. One should never even touch the remnants of other people’s dishes and plates. One should never, while one is in an impure state, touch another’s head, for it is said in the scriptures that the life-breaths are all concentrated in the head. One should never strike another on the head or seize another by the hair. One should not join one’s hands together for scratching one’s head. One should not, while bathing, repeatedly dip one’s head in water. By so doing one shortens one’s life. One who has bathed by dipping the head in water should not, afterwards, apply oil to any part of one’s body. One should never take a meal without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when one is impure. Nor should one study while one is impure. When a storm rises or a bad odour permeates in the atmosphere, one should never think of the Vedas. Persons conversant with ancient history recite a Gatha sung by Yama in days of old. He that runs while impure or studies the Vedas under similar circumstances, indeed, that regenerate Brahman who studies the Vedas at forbidden times, loses his Vedas and shortens his life. Hence, one should never study the Vedas with concentrated attention at forbidden times. They who answer a call of nature, with face towards the sun, or towards a blazing fire, or towards a cow, or towards a regenerate person, or on the road, become shortlived. At daytime both calls of nature should be answered with face turned towards the north. At night, those calls should be answered facing the south. By so doing one does not shorten one's life. One that wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, viz., the Brahmana, the Kshatriya, and the snake. All three are endued with virulent poison. The snake, if angry, burns the victim with only a glance of its eyes. The Kshatriya also, if angry, burns the objects of his wrath, as soon as he sees him, with his energy. The Brahmana, stronger than any of these two, destroys not only the objects of his wrath but his whole race as well, not by vision alone but by thought also.[466] The man of wisdom should, therefore, tend these three with care. One should never engage in any disputation with one's preceptor. O Yudhishthira, if the preceptor becomes angry, he should always be pacified by due honours being paid to him. Even if the preceptor happens to be entirely wrong, one should still follow and honour him. Without doubt, calumnious sayings against the preceptor always consume the lives of those that utter them. One should always answer a call of nature at a spot far removed from one's habitation. One should wash one's feet at a distance from one's habitation. One should always throw the remnants of one's dishes and plates at a spot far removed from one's habitation. Verily, he who desires his own good should do all these. One should not wear garlands of red flowers. Indeed, they who are possessed of wisdom should wear garlands of flowers that are white in hue. Rejecting the lotus and the lily, O thou of great might, one may bear on one's head, however, a flower that is red, even if it be an aquatic one.[467] A garland of gold can under no circumstances become impure. After one has bathed, O king, one should use perfumes mixed with water.[468] One should never wear one's upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes worn by another. One should not, again, wear a piece of cloth that has not its lateral fringes.[469] When one goes to bed, O king, one should wear a different piece of cloth. When making a journey also on a road, one should wear a different piece of cloth. So also, when worshipping the deities, one should wear a different piece of cloth.[470] The man of intelligence should smear his limbs with unguents made of Priyangu, sandalwood, Vilwa, Tagara, and Kesara.[471] In observing a fast, one should purify oneself by a bath, and adorn one's person with ornaments and unguents. One should always abstain from sexual congress on days of the full moon and the new moon. One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her functional period. One should never eat any food or drink, any liquid whose essence has been taken off. Nor should one eat anything without giving a portion thereof to persons that wishfully gaze at the food that one happens to take. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in piety.[472] All food that is forbidden in ritual acts should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who is desirous of his own good. The flesh of goats, of kine, and the peacock, should never be eaten. One should also abstain from dried flesh and all flesh that is stale. The man of intelligence should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not slain in sacrifices. One should, with concentrated attention, eat once in the morning and once in the evening, abstaining entirely from all food, during the interval. One should never eat any food in which one may detect a hair. Nor should one eat at the Sraddha of an enemy. One should eat silently; one should never eat without covering one's person with an upper garment, and without sitting down.[473] One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating.[474] The man of intelligence should first offer water and then food to one that has become his guest, and after having served the guest thus, should then sit to his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat virulent poison. As regards water and Payasa and flour of fried barley and curds and ghee and honey, one should never, after drinking or eating these, offer the remnants thereof to others. One should never, O chief of men, eat any food doubtingly.[475] One desirous of food should never drink curds at the conclusion of a meal. After the meal is finished, one should wash one's mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it. After washing, one should touch the crown of one's head with the (right) hand. With concentrated attention, one should next touch fire. The man who knows how to observe all these ordinances with care, succeeds in attaining to the foremost place among his kinsmen. One should, after finishing one's meals, with one's nose and eyes and ears and navel and both hands wash with water. One should not, however, keep one's hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma. On the back of the little finger, it is said, is situate the Deva-tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for discharging the Pitri rites, after touching water according to the ordinance.[476] One should never indulge in other people's calumny. Nor should one ever utter anything that is disagreeable. The man that desires his own good should never seek to provoke against himself the wrath of others. One should never seek to converse with a person that has fallen away from his order. The very sight of such a person should be avoided. One should never come in contact with a fallen person. By avoiding such contact one succeeds in attaining to a long life. One should never indulge in sexual congress at daytime. Nor should one have congress with a maiden, nor with a harlot nor with a barren woman. One should never have congress with a woman that has not bathed after the expiry of her functional period. By avoiding such acts one succeeds in attaining to a long life. After washing the several limbs directed, in view of religious acts, one should wash one's lips thrice, and once more twice. By doing this, one becomes purified and fit for religious acts. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body. Having done this, one should go through the worship of the Pitris and the deities, agreeably with the ordinances of the Vedas. Listen to me, O thou of Kuru's race, as I tell thee what purification is cleansing and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all acts requiring purification, the Brahmana should perform the achamana with water placed on the limb called the Brahmatirtha.[477] After ejecting any matter from the throat or spitting, one should wash one's mouth before one can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be established in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female. If female these taken to one's abode, they succeed in dispelling calamity. The same is the case with cockroaches, If fireflies and vultures and wood-pigeons and bees enter a house or seek residence in it, acts of propitiating the deities should be performed. These are creatures of evil omen, as also ospreys. One should never divulge the secrets of high-souled men; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the spouse of a king or with women that are the friends of queens. One should never cultivate intimacy with physicians, or with children, or with persons that are old, or with one's servants, O Yudhishthira. One should always provide for friends, for Brahmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life. The man of wisdom should reside in such a house as has been constructed with the aid of a Brahmana and an engineer skilled in his profession, if indeed, O king, he desires his own good.[478] One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge. The man of intelligence should never eat also at such an hour. By acting in this way one acquires a long life. One should never perform any act in honour of the Pitris at night time. One should not deck one's person after finishing one's meals. One should bathe at night, if one desires one's own advancement. One should also, O Bharata, always abstain from the flour of fried barley at night. The remnants of food and drink, as also the flowers with which one has worshipped the deities, should never be used. Inviting a guest at night, one should never, with excessive courtesy, force him to eat to the point of gratification. Nor should one eat oneself to the point of gratification, at night. One should not slay a bird (for eating it), especially after having fed it.[479] One possessed of wisdom should wed a maiden born in a high family, endued with auspicious indications, and of full age. Begetting children upon her and thus perpetuating one's race by that means, one should make over one's sons to a good preceptor for acquiring general knowledge, O Bharata, as also a knowledge of the especial customs of the family, O monarch. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence. Sons should also be established and a portion of the family inheritance, given to them, O Bharata, as their provision. One should bathe by dipping one's head in water before one sits down to perform any act in honour of the Pitris of the deities. One should never perform a Sraddha under the constellation of one's nativity. No Sraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Krittika, O Bharata. The Sraddha should never be performed under any of those constellations that are regarded as fierce (such as Aslesha, etc.) and any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all these constellations should be avoided which are forbidden in treatises on astrology. One should sit facing either the east or the north while undergoing a shave at the hands of the barber. By so doing, O great king, one succeeds in acquiring a long life. One should never indulge in other people's calumny or self-reproach, for, O chief of the Bharatas, it is said that calumny is sinful, whether of others or of oneself. In wedding, one should avoid a woman that is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravaras should also be avoided; as also one that has any malformation; as also one that has been born in the race to which one's mother belongs.[480] One possessed of wisdom should never have sexual congress with a woman that is old, or one that has abandoned the domestic mode of life for entering the forest mode, or one that is true to her lord, or one whose organs of generation are not healthy or well-formed.[481] It behoveth thee not to wed a woman that is of a yellow complexion, or one that is afflicted with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called Switra (leprosy) has appeared, or one belonging by birth to a race in which there are early deaths. Only that maiden who is endued with auspicious indications, and who is accomplished for qualifications of diverse kinds, who is agreeable and handsome, should be wedded. One should wed, O Yudhishthira, in a family that is higher or at least equal to one's own. One who is desirous of one's own prosperity, should never wed a woman that is of an inferior order or that has fallen away from the order of her birth. Carefully igniting the fire, one should accomplish all those acts which have been ordained and declared in the Vedas or by the Brahmanas.[482] One should never seek to injure women. Spouses should always be protected. Malice always shortens life. Hence, one should always abstain from cherishing malice. Sleep at daytime shortens life. To sleep after the sun has risen shortens life. They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.[483] One should, O Bharata, carefully abstain from studying or reciting the Vedas, and eating, and bathing, at eventide. When the evening twilight comes, one should collect one's senses for meditation, without doing any act. One should, O king, bathe and then worship the Brahmanas. Indeed, one should bathe before worshipping the deities and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes only to see how the sacrifice is conducted. If one goes to a sacrifice (for any other purpose) without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever proceed alone to any place at night. Before evening comes, one should come back to one's house and remain within it. One should always obey the commands of one's mother and father and preceptor, without at all judging whether those commands are beneficial or otherwise. One should, O king, attend with great care to the Vedas and the science of arms. Do then, O king, carefully attend to the practice of riding an elephant, a steed, and a war-chariot. The man who attends to these with care succeeds in attaining to happiness. Such a king succeeds in becoming unconquerable by foes, and sway his servants and kinsmen without any of them being able to get the better of him. The king that attains to such a position and that carefully attends to the duty of protecting his subjects, has never to incur any loss. Thou shouldst acquire, O king, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name of Kala. One should every day hear the Puranas and the Itihasas and all the other narratives that exist, as also the life-stories of all high-souled personages. When one's spouse passes through functional period, one should never have congress with her, nor even summon her for conversation. The man endued with wisdom may accept her companionship on the fourth day after the bath of purification. If one indulges in congress on the fifth day from the first appearance of the functional operation, one gets a daughter. By indulging in congress on the sixth day, one happens to have a son. The man of wisdom should in the matter of congress, attend to this rule (about odd and even days). Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the deities in sacrifices, giving away diverse kinds of articles as sacrificial Dakshina. After the period ordained for the domestic mode of life has been passed, one should, O king, enter the life of a forest recluse. I have thus told thee all the indications, in brief, of persons who succeed in living long.[484] What remains untold by me should be heard by thee from the mouths of persons well-versed in the three Vedas, O Yudhishthira. Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame. It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. It is conduct that begets righteousness, and it is righteousness that prolongs life. Conduct is productive of fame, of long life, and of heaven. Conduct is the most efficacious rite of propitiating the deities (for bringing about auspiciousness of every kind). The Self-born Brahman himself has said that one should show compassion unto all orders of men.'"'"[485]

SECTION CV

“‘Yudhishthira said, “Tell me, O chief of Bharata’s race, how the eldest brother should behave towards his younger brothers and how the younger brothers should behave towards their eldest brother.”

“‘Bhishma said, “Do thou, O son, always behave towards thy younger brothers as their eldest brother should. Thou art always the eldest of all these thy brothers. That high conduct which the preceptor should always adopt towards his disciples should be adopted by thee towards thy younger brothers. If the preceptor happens to be unendued with wisdom, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor happens to be possessed of purity and highness of conduct, the disciple also succeeds in attaining to conduct of the same kind, O Bharata. The eldest brother should at times be blind to the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any transgression, the eldest brother should correct them by indirect ways and means. If there be good understanding among brothers and if the eldest brother seek to correct his younger brothers by direct or ostensible means, persons that are enemies, O son of Kunti, that are afflicted with sorrow at the sight of such good understanding and who, therefore, always seek to bring about a disunion, set themselves to disunite the brothers and cause dissension among them. It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother happens to be unendued with sense and wicked in behaviour, he brings about the destruction of the whole family. The eldest brother who injures his younger brothers ceases to be regarded as the eldest and forfeits his share in the family property and deserves to be checked by the king. That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane.[486] That family in which a sinful person takes birth becomes subject to every evil. Such a person brings about infamy, and all the good acts of the family disappear. Such among the brothers as are wedded to evil acts forfeit their shares of the family property. In such a case, the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger brothers. If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place he may appropriate for his own use, such acquisitions, without giving any share thereof to his younger brothers. If unseparated brothers desire (during the lifetime of their father) to portion the family property, the father should give equal shares unto all his sons. If the eldest brother happens to be of sinful acts and undistinguished by accomplishments of any kind he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after. Persons conversant with the efficacy of righteousness say that righteousness is the highest good. The Upadhyaya is superior to even ten Acharyas. The sire is equal to ten Upadhyayas. The mother is equal to ten sires or even the whole earth. There is no senior equal to the mother. Verily, she transcends all in respect of the reverence due to her.[487] It is for this reason that people regard the mother to deserve so much reverence. After the father has ceased to breathe, O Bharata, the eldest brother should be regarded as the father. It is the eldest brother who should assign unto them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him even as they did upon their father while he was alive. So far as the body is concerned, O Bharata, it is the father and the mother that create it. That birth, however, which the Acharya ordains, is regarded as the true birth, that is, besides, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like unto the mother. The wife of the eldest brother also is like unto the mother, for the younger brother, in infancy, receives suck from her.'"'"[488]

SECTION CVI

“‘Yudhishthira said, “The disposition is seen, O grandsire, in all the orders of men, including the very Mlechchhas, of observing fasts. The reason, however, of this is not known to us. It has been heard by us that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandsire, are the other orders to be taken as earning any merit by the observance of fasts? How have vows and fasts come to be observed by persons of all orders, O king? What is that end to which one devoted to the observance of fasts attains? It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observe fasts? By what means is one cleansed of one’s sins? By what means doth one acquire righteousness? By what means, O best of the Bharatas, doth one succeed in acquiring heaven and merit? After having observed a fast, what should one give away, O king? O, tell me, what those duties are by which one may succeed in obtaining such objects as lead to happiness?”’

“Vaisampayana continued, ‘Unto Kunti’s son by the deity of Dharma, who was conversant with every duty and who said so unto him, Santanu’s son, Bhishma, who was acquainted with every duty, answered in the following words.’

“‘Bhishma said, “In former days, O king, I heard of these high merits, O chief of Bharata’s race, as attaching to the observance of fasts according to the ordinance. I had, O Bharata, asked the Rishi Angiras of high ascetic merit, the very same questions which thou hast asked me today. Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.

“““Angiras said, ‘As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. (They should never go beyond three nights). As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. Indeed, for Vaisyas and Sudras, fasts for two nights have been ordained (on certain special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties. That man of wisdom who, with his senses and soul under control, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endured with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor. He who performs sacrifices for adoring the deities on the fifth and sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month called Margasirsha, should, with reverence and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes endued with prosperity, and all kinds of grain become his. He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame. He who passes the whole month of Magha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal becomes a favourite with women who, indeed, readily own his sway. He who passes the whole of the month of Chaitra, confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls. The person, whether male or female, who passes the month of Vaisakha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen. The person who passes the month of Jyaishtha confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward. He who passes the month of Ashadha confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny. He who passes the month of Sravana, confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports. That man who confines himself to only one meal a day for the whole month of Proshthapada, becomes endued with great wealth and attains to swelling and durable affluence. The man who passes the month of Aswin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny. He who passes the month of Kartika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame. I have now told thee, O chief of men what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell thee what the rules are in respect of each of the lunar days. The man who, abstaining from it every day, takes rice at the expiration of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life. He who observes a fast for three nights every month and conducts himself thus for two and ten years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by any one endeavouring to rise to the same height. These rules that I speak of, O chief of Bharata’s race, should be observed for two and ten years. Let the inclination be manifested towards it. That man who eats once in the forenoon and once after evening and abstains from drinking (or eating anything) in the interval, and who observes compassion, towards all creatures and pours libations of clarified butter on his sacred fire every day, attains to success, O king, in six years. There is no doubt in this. Such a man earns the merit that attaches to the performance of the Agnishtoma sacrifice. Endued with merit and freed from every kind of stain, he attains to the region of the Apsaras that echo with the sound of songs and dance, and passes his days in the company of a thousand damsels of great beauty. He rides on a car of the complexion of melted gold and receives high honours in the region of Brahma. After the exhaustion of that merit such a person comes back to earth and attains to pre-eminence of position. That man who passes one whole year, confining himself every day to only one meal, attains to the merit of the Atiratra sacrifice. He ascends to heaven after death and receives great honours there. Upon the exhaustion of that merit he returns to earth and attains to a position of eminence. He who passes one whole year observing fasts for three days in succession and taking food on every fourth day, and abstaining from injury from every kind, adheres to truthfulness of speech and keeps his senses under control, attains to the merit of the Vajapeya sacrifice. Such a person ascends to heaven after death and receives high honours there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, acquires the merit of the Horse-sacrifice. The chariot he rides is drawn by Chakravakas. Such a man enjoys every kind of happiness in heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, acquires the merit of the Gavamaya sacrifice. The chariot he rides is drawn by swans and cranes. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, eating only at intervals of a fortnight, acquires the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man dwells in heaven for sixty thousand years. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king. He who passes a whole year, drinking only a little water at the expiration of every month, acquires, O monarch, the merit of the Viswajit sacrifice. Such a man rides a chariot drawn by lions and tigers. He dwells in heaven for seventy thousand years in the enjoyment of every kind of happiness. No fast for more than a month, O chief of men, has been ordained. Even this, O son of Pritha, is the ordinance in respect of fasts that has been declared by sages conversant with duties. That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those damsels.[489] Such a person rides on a car drawn by a thousand swans. Dwelling, again, in a region teeming with hundreds of the most beautiful damsels, he passes his time in great joy. The person who is desirous of heaven does not like the accession of strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of healing drugs when he is ill, or soothing by others when he is angry, or the mitigation, by the expenditure of wealth, of sorrows caused by poverty. Leaving this world where he suffers only privations of every kind, he proceeds to heaven and rides on cars adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of beautiful damsels, he enjoys all kinds of pleasure and happiness, cleansed of every sin. Indeed, abstaining from food and enjoyments in this world, he takes leave of this body and ascends to heaven as the fruit of his penances. There, freed from all his sins, health and happiness become his and whatever wishes arise in his mind become crowned with fruition. Such a person rides on a celestial car of golden complexion, of the effulgence of the morning sun, set with pearls and lapis lazuli, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the tinkle of celestial bells, such a person enjoys all kinds of happiness in heaven for as many years as there are pores in his body. There is no Sastra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast. There is nothing, more sacred, in heaven or earth, than

Brahmanas. After the same manner there is no penance that is superior to the observance of fasts. It was by fasts that the deities have succeeded in becoming denizens of heaven. It is by fasts that the Rishis have attained to high success. Viswamitra passed a thousand celestial years, confining himself every day to only one meal, and as the consequence thereof attained to the status of a Brahmana. Chyavana and Jamadagni and Vasishtha and Gautama and Bhrigu — all these great Rishis endued with the virtue of forgiveness, have attained to heaven through observance of fasts. In former days Angiras declared so unto the great Rishis. The man who teaches another the merit of fasts have never to suffer any kind of misery. The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind. Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, become foremost of his species.”’“

SECTION CVII

“‘Yudhishthira said, “O high-souled grandsire, thou hast duly discoursed to us on the subject of Sacrifices, including the merits in detail that attach to them both here and hereafter. It should be remembered, however, O grandsire, that Sacrifices are incapable of being performed, by people that are poor, for these require a large store of diverse kinds of articles. Indeed, O grandsire, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those that are destitute of wealth and divested of ability and that live alone and are helpless. Do thou tell us, O grandsire, what the ordinances are in respect of those acts that are fraught with merit equal to what attaches to sacrifices and which, therefore, are capable of being performed by persons destitute of means.”[490]

“‘Bhishma said, “Listen, O Yudhishthira! Those ordinances that I have told thee of, — those, viz., that were first promulgated by the great Rishi Angiras, and that have reference to meritorious fasts for their soul, — are regarded as equal to Sacrifices (in respect of the fruits they bring about both here and hereafter). That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulation for a period of six years in succession, abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a car of the complexion of heated gold, and attains to a residence, for millions of years, in the region of Prajapati, in the company of celestial damsels, that ever echoes with the sound of music and dance, and blazes with the effulgence of fire. He who passes three years, confining himself every day to one meal and abstaining all the while from congress with any other woman save his own wedded wife, attains to the merit of the Agnishtoma sacrifice. Such a man is regarded as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, reverencing the Brahmanas, avoiding malice, becoming forgiving and self-restrained, and conquering wrath, a man attains to the highest end. Riding on a car of the complexion of white clouds that is drawn by swans, he lives, for millions and million of years, in the company of Apsaras. Fasting for a whole day and eating only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year, — verily, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, attains to the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes. Surrounded by the most beautiful damsels, he resides in the region of Indra. That man who eats only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year, — indeed, he who thus attends to his fire every day and wakes up from sleep every morning before the sun is up, attains to the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes. Proceeding to the region of the seven (celestial) Rishis, he takes up his residence there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years.[491] Fasting for three days in succession, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the high merit of the Vajapeya sacrifice. The car he acquires is graced by celestial damsels of great beauty that have Indra for their father. He resides in the region of Indra for millions and millions of years and experiences great happiness by witnessing the sports of the chief of the deities. Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, reverencing the Brahmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice. The car he rides is made of gold and drawn by swans and endued with the effulgence of many suns rising together. He acquires a palatial mansion of pure white. He lives there in great happiness for full one and fifty Padmas of years.[492] Fasting for five days, he who takes food on only the sixth day, and pours libations on his sacred fire every day for a whole year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and doing his worship, and who leads a life of Brahmacharya, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice. He acquires an excellent car adorned with pure gold, possessed of the effulgence of a blazing fire and drawn by swans and peacocks. He sleeps on the lap of Apsaras and is awakened every morning by the melodious tinkle of Nupuras and Kanchis. He leads such a life of happiness for ten thousand million years and three thousand million besides and eight and ten Padmas and two Patakas.[493] Such a man resides also, honoured by all, in the region of Brahma for as many years as there are hairs on the bodies of hundreds of bears. Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year, restraining speech all the while and observing the vow of Brahmacharya, and abstaining from the use of flowers and unguents and honey and meat, attains to the region of the Maruts and of Indra. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by celestial damsels. He acquires the merits of a sacrifice in which abundance of gold is given away. Proceeding to the regions named, he lives there for countless years in the greatest happiness[494] He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, adores the deities regularly, acquires the high merits of the Paundarika sacrifice. The car he rides is of a colour like that of the lotus. Without doubt, such a man acquires also a large number of damsels, possessed of youth and beauty, some having complexions that are dark, some with complexions like that of gold, and some that are Syamas, whose looks and attitudes are of the most agreeable kind. He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire every day, acquires the high merits of a thousand Horse-sacrifices. The car he rides in Heaven is as beautiful as a lotus. He always makes his journeys on that car, accompanied by the daughters of Rudra adorned with celestial garlands and endued with the effulgence of the midday sun or the fires of blazing flames. Attaining to the regions of Rudra, he lives there in great happiness for countless years. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, acquires the high merit of a thousand Horse-sacrifices, and attains to the companionship of Brahmanas' daughters endued with beauty capable of charming the hearts of all creatures. These damsels, possessed of such beauty, and some of them possessed of complexion like that of the lotus and some like that of the same flower of the blue variety, always keep him in joy[495] He acquires a beautiful vehicle, that moves in beautiful circles and that looks like the dense cloud called Avarta, verily, it may be said to resemble also an ocean-wave. That vehicle resounds with the constant tinkle of rows of pearls and gems, and the melodious blare of conchs, and is adorned with columns made of crystals and diamonds, as also with an altar constructed of the same minerals. He makes his journeys on such a car, drawn by swans and cranes and lives for millions and millions of years in great happiness in heaven. He who fasts for ten days and eats only ghee on every eleventh day for a whole year and pours libations on his sacred fire every day, who never, in word or thought, covets the companionship of other people's wives and who never utters an untruth even for the sake of his mother and father, succeeds in beholding Mahadeva of great puissance seated on his car. Such a person acquires the high merit of a thousand Horse-sacrifices. He beholds the car of the Self-born Brahman himself approach for taking him on it. He rides in it, accompanied by celestial damsels possessed of great beauty, and complexion as effulgent as that of pure gold. Endued with the blazing splendour of the Yoga-fire, he lives for countless years in a celestial mansion in heaven, full of every happiness. For those countless years he experiences the joy of bending his head in reverence unto Rudra adored by deities and Danavas. Such a person obtains every day the sight of the great deity. That man who having fasted for eleven days eats only a little ghee on the twelfth, and observes this conduct for a whole year, succeeds in obtaining the merits attaching to all the sacrifices. The car he rides in is possessed of the effulgence of a dozen suns. Adorned with gems and pearls and corals of great value, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the residence to which he attains in the region of Brahman. That abode, O king, is always filled with men and women (who wait upon him for service). Even this is what the highly blessed Rishi Angiras, conversant with every duty, said (regarding the fruits of such a fast). That man who having fasted for twelve days eats a little ghee on the thirteenth, and bears himself in this way for a whole year, succeeds in attaining to the merits of the divine sacrifice. Such a man obtains a car of the complexion of the newly-blown lotus, adorned with pure gold and heaps of jewels and gems. He proceeds to the region of the Maruts that teem with celestial damsels, that are adorned with every kind of celestial ornament, that are redolent with celestial perfumes, and that contain every element of felicity. The number of years he resides in those happy regions is countless[496] Soothed with the sound of music and the melodious voice of Gandharvas and the sounds and blare of drums and Panavas, he is constantly gladdened by celestial damsels of great beauty. That man who having fasted for thirteen days eats a little ghee on the fourteenth day, and bears himself in this way for a full year, obtains the merits of the Mahamedha sacrifice.[497] Celestial damsels of indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys. He is waked every morning from his bed by the melodious voice of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Verily, he resides in a superior abode, waited upon by such celestial damsels, for years as countless as the sands on the shores of Ganga. That man who, keeping his senses under control, fasts for a fortnight and takes only one meal on the sixteenth day, and bears himself in this way for a whole year, pouring libations every day on his sacred fire, acquires the high merits that attach to a thousand Rajasuya sacrifices. The car he rides in is possessed of great beauty and is drawn by swans and peacocks. Riding in such a vehicle, that is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial damsels decked with ornaments of every kind, having one column and four arches and seven altars exceedingly auspicious, endued with thousands of banners and echoing with the sound of music, celestial and of celestial attributes, embellished with gems and pearls and corals, and possessed of the effulgence of lightning, such a man lives in heaven for a thousand Yugas, having elephants and rhinoceroses for dragging that vehicle of his. That man who having fasted for fifteen days takes one meal on the sixteenth day and bears himself in this way for one whole year, acquires the merits attaching to the Soma sacrifice. Proceeding to Heaven he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of transporting himself immediately to any place he likes. Seated on his car he is waited upon by damsels of the most beautiful features and agreeable manners, and commands all articles of enjoyment. The period for which he enjoys such happiness consists of countless years.[498] That man who having fasted for sixteen days eats a little ghee on the seventeenth day and bears himself in this way for a whole year, pouring libations every day on his sacred fire, proceeds to the regions of Varuna and Indra, and Rudra and the Maruts and Usanas and Brahman himself. There he is waited upon by celestial damsels and obtains a sight of the celestial Rishi called Bhurbhuva and grasps the whole universe in his ken. The daughters of the deity of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming two and thirty forms. As long as the Sun and the Moon move in firmament, so long does that man of wisdom reside in those regions of felicity, subsisting upon the succulence of ambrosia and nectar. That man who having fasted for seventeen days eats only one meal on the eighteenth day, and bears himself in this way for a whole year, succeeds in grasping the seven regions, of which the universe consist, in his ken. While performing his journeys on his car he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial damsels blazing with ornament and beauty. Enjoying the greatest happiness, the vehicle he rides in is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces a rattle as deep as the sound of the clouds. He lives in such felicity for a thousand Kalpas subsisting upon the succulence of ambrosia that is as sweet as nectar itself. That man who having fasted for eighteen days eats only one meal on the nineteenth day and bears himself in this way for a full year, succeeds in grasping within his ken all the seven regions of which the universe consists. The region to which he attains is inhabited by diverse tribes of Apsaras and resounds with the melodious voice of Gandharvas. The car he rides in is possessed of the effulgence of the sun. His heart being freed from every anxiety, he is waited upon by the foremost of celestial damsels. Decked with celestial garlands, and possessed of beauty of form, he lives in such happiness for millions and millions of years. That man who having fasted for nineteen days eats only one meal on every twentieth day and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other (excellent) rituals, abstaining also from meat, leading the life of a Brahmacharin, and devoted to the good of all creatures, attains to the extensive regions of great happiness, belonging to the Adityas. While performing his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and unguents. That man who having fasted for twenty days takes a single meal on the twenty-first day and bears himself in this way for a full year, pouring libations every day on his sacred fire, attains to the regions of Usanas and Sakra, of the Aswins and the Maruts, and resides there in uninterrupted happiness of great measure. Unacquainted with sorrow of every kind, he rides in the foremost of cars for making his journeys, and waited upon by the foremost of celestials, damsels, and possessed of puissance, he sports in joy like a celestial himself. That man who having fasted for one and twenty days takes a single meal on the twenty-second day and bears himself in this way for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, adhering to truthfulness of speech, and freed from malice attains to the regions of the Vasus and becomes endued with effulgence of the sun. Possessed of the power of going everywhere at will, subsisting upon nectar, and riding in the foremost of cars, his person decked with celestial ornaments, he sports in joy in the company of celestial damsels. That man who having fasted for two and twenty days takes a single meal on the twenty-third day and bears himself in this way for a full year, thus regulating his diet and keeping his senses under control, attains to the regions of the deity of Wind, of Usanas, and of Rudra. Capable of going everywhere at will and always roving at will, he is worshipped by diverse tribes of Apsaras. Riding in the foremost of cars and his person decked with celestial ornaments, he sports for countless years in great felicity in the company of celestial damsels. That man who having fasted for three and twenty days eats a little ghee on the twenty-fourth day, and bears himself in this way for a full year, pouring libations on his sacred fire, resides for countless years in great happiness in the regions of the Adityas, his person decked with celestial robes and garlands and celestial perfumes and unguents. Riding in an excellent car made of gold and possessed of great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial damsels. That man who having fasted for four and twenty days eats a single meal on the twenty-fifth day and bears himself thus for a full year, succeeds in obtaining a car of the foremost kind, full of every article of enjoyment. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a rattle as deep as the roar of the clouds ridden by celestial damsels, and all made of pure gold and possessed of great beauty. Himself riding on an excellent celestial car possessed of great beauty, he resides in those regions for a thousand Kalpas, in the company of hundreds of celestial damsels, and subsisting upon the succulence of ambrosia that is sweet as nectar itself. That man who having fasted for five and twenty days eats only one meal on the twenty-sixth day, and bears himself thus for a full year in the observance of such a regulation in respect of diet, keeping his senses under control, freed from attachment (to worldly objects), and pouring libations every day on his sacred fire, — that blessed man, — worshipped by the Apsaras, attains to the regions of the seven Maruts and of the Vasus. When performing his journeys he is followed by a large train of cars made of excellent crystal and adorned with all kinds of gems, and ridden by Gandharvas and Apsaras who show him every honour. He resides in those regions, in enjoyment of such felicity, and endued with celestial energy, for two thousand Yugas. That man who having fasted for six and twenty days eats a single meal on the twenty-seventh day and bears himself in this way for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to Heaven receives honours from the deities. Residing there, he subsists on nectar, freed from thirst of every kind, and enjoying every felicity. His soul purified of every dross and performing his journeys on a celestial car of great beauty, he lives there, O king, bearing himself after the manner of the celestial Rishis and the royal sages. Possessed of great energy, he dwells there in great happiness in the company of celestial damsels of highly agreeable manners, for three thousand Yugas and Kalpas. That man who having fasted for seven and twenty days eats a single meal on the twenty-eighth day and bears himself in this way for a full year, with soul and senses under perfect control, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Possessed of every article of enjoyment, and endued with great energy, he blazes with the effulgence of the midday sun. Sportive damsels of the most delicate features and endued with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, gladden him with their company while he rides on a delightful and excellent car possessed of the effulgence of the sun and equipped with every article of enjoyment, for thousands and thousands of Kalpas. That man who having fasted for eight and twenty days eats a single meal on the twenty-ninth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech, attains to auspicious regions of great happiness that are worshipped by celestial Rishis and royal sages. The car he obtains is endued with the effulgence of the sun and the moon, made of pure gold and adorned with every kind of gem, ridden by Apsaras and Gandharvas singing melodiously. Thereon he is attended by auspicious damsels adorned with celestial ornaments of every kind. Possessed of sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company.

Endued with every article of enjoyment and with great energy, and possessed of the splendour of a blazing fire, he shines like a celestial, with a celestial form having every excellence. The regions he attains are those of the Vasus and the Maruts, of the Sadhyas and the Aswins, of the Rudras and of Brahman himself. That man who having fasted for a full month takes a single meal on the first day of the following month and bears himself in this way for a full year, looking on all things with an equal eye attains to the regions of Brahman himself. There he subsists upon the succulence of ambrosia. Endued with a form of great beauty and highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays. Devoted to Yoga and adorned with celestial robes and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, unacquainted with the least sorrow. He shines on his car attended by damsels that blaze forth with effulgence emitted by themselves. Those damsels, the daughters of the celestial Rishis and the Rudras, adore him with veneration. Capable of assuming diverse forms that are highly delightful and highly agreeable, their speech is characterised by diverse kinds of sweetness, and they are able to gladden the person they wait upon in diverse kinds of ways. While performing his journeys, he rides on a car that looks like the firmament itself in colour (for subtlety of the material that compose it). In his rear are cars that look like the moon; before him are those that resemble the clouds; on his right are vehicles that are red; below him are those that are blue; and above him are those that are of variegated hue. He is always adored by those that wait upon him. Endued with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on that division of the earth which is called Jamvudwipa. Verily, possessed of the effulgence of a deity, he lives in that region of unalloyed felicity for as many years as the drops of rain that fall upon the earth in the season of showers. The man who, having fasted for a whole month, eats on the first day of the following month, and bears himself in this way for ten years, attains to the status of a great Rishi. He was not to undergo any change of form while proceeding to heaven for enjoying the rewards of his acts in his life. Verily, even this is the status to which one attains by restraining speech, practising self-denial, subjugating wrath, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly adoring the two twilights. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as stainless as ether and endued with effulgence like that of the sun himself.[499] Such a man, O king, proceeding to heaven in even his own carnal form, enjoys all the felicity that is there like a deity at his will.

"I have thus told thee, O chief of the Bharatas, what the excellent ordinances are in respect of sacrifices, one after another, as dependent upon the fruits of fasts.[500] Poor men, O son of Pritha (who are unable to perform sacrifices) may, nevertheless, acquire the fruits thereof (by the observance of fasts). Verily, by observing these fasts, even a poor man may attain to the highest end, O foremost one of Bharata's race, attending all the while, besides, to the worship of the deities and the Brahmanas. I have thus recited to thee in detail the ordinances in respect of fasts. Do not harbour any doubt in respect of those men that are so observant of vows, that are so heedful and pure and high-souled, that are so freed from pride and contentions of every kind, that are endued with such devoted understandings, and that pursue their end with such steadiness and fixity of purpose without ever deviating from their path.""“

SECTION CVIII

“‘Yudhishthira said, “Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas. Indeed, it behoveth thee to expound to me what that Tirtha is which conduces to the greatest purity.”[501]

“‘Bhishma said, “Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom. Adhering to eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake.[502] The fruits in the form of cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquillity. Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, etc.), that have no spouses and children and houses and gardens, etc., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas. He who is acquainted with the truths of all things and who is freed from the idea of meum, is said to be the highest Tirtha.[503] In searching the indications of purity, the gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not). Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing. That man whose limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial. Even such a person is said to be pure both inwardly and outwardly. They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity. Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind. Purity of conduct constitutes the purity of the mind. The purity that one attains by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge, is regarded as the best. Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure. These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on the earth also. Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on earth as well, and particular waters, that are regarded as sacred. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to heaven when they leave this world. In consequence of their association with persons that are righteous, through the especial efficacy of the earth itself of those spots and of particular waters, there are certain portions of the earth that have come to be regarded as sacred. The Tirthas of the mind are separate and distinct from those of the earth. That person who bathes in both attains to success without any delay. As strength without exertion, or exertion without strength can never accomplish anything singly, and as these, when combined, can accomplish all things, even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best.”’“

SECTION CIX

"'Yudhishthira said, "It behoveth thee, O grandsire, to tell me what are the highest, the most beneficial, and the most certain fruit of all kinds of fasts in this world."

"'Bhishma said, "Listen, O king, to what was sung by the Self-born himself and by accomplishing which a person, without doubt, attains to the highest happiness. That man who fasts on the twelfth day of the moon in the month called Margasirsha and worships Krishna as Kesava for the whole day and night, attains to the merit of the Horse-sacrifice and becomes cleansed of all his sins. He who, after the same manner, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Narayana, for the whole day and night, attains to the merits of the Vajapeya sacrifice and the highest success. He who fasts on the twelfth day of the moon in the month of Magha and worships Krishna as Madhava, for the whole day and night, attains to the merits of the Rajasuya sacrifice, and rescues his own race (from misery).[504] He who fasts on the twelfth day of the moon in the month of Phalguna and worships Krishna as Govinda, for the whole day and night, attains to the merit of the Atiratra sacrifice and goes to the region of Soma. He who fasts on the twelfth day of the moon in the month of Chaitra and worships Krishna as Vishnu, for the whole day and night, attains to the merit of the Pundarika sacrifice and proceeds to the region of the deities. By observing a similar fast on the twelfth day of the month of Vaisakha and worshipping Krishna as the slayer of Madhu for the whole day and night, one attains to the merits of the Agnishtoma sacrifice and proceeds to the region of Soma. By observing a fast on the twelfth lunar day in the month of Jyaishtha and worshipping Krishna as him who had (in Vali's sacrifice) covered the universe with three steps of his, one attains to the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness. By observing a fast on the twelfth day of the moon in the month of Ashadha and worshipping Krishna as the dwarf (who beguiled the Asura king Vali), one attains to the merits of the Naramedha[505] sacrifice and sports in happiness with the Apsaras. By observing a fast for the twelfth lunar day of the month Sravana and worshipping Krishna for day and night as Sridhara, one attains to the merits of the sacrifice called Panchayajna and acquires a beautiful car in Heaven whereon he sports in joy. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and worshipping Krishna as Hrishikesa for the whole day and night, one attains to the merits of the Sautramani sacrifice and becomes cleansed of all sins. By observing a fast for the twelfth day of the moon in the month of Aswin and worshipping Krishna as Padmanabha, one attains without doubt, to the merits of the sacrifice in which a thousand kine are given away. By observing a fast for the twelfth day of the moon in the month of Kartika and worshipping Krishna as Damodara, one attains, without doubt, to the combined merits of all the sacrifices. He who, in this way, adores Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his past births and wins much wealth in gold. Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this way, one should, at the conclusion of one’s vow, feed a number of Brahmanas or make gifts unto them of ghee. The illustrious Vishnu, that ancient Being, has himself said that there is no fast that possesses merits superior to what attach to fast of this kind.”’“

SECTION CX

“Vaisampayana said, ‘Approaching the Kuru grandsire, venerable in years, viz., Bhishma, who was then lying on his bed of arrows, Yudhishthira possessed of great wisdom put the following question.’

“‘Yudhishthira said, “How, O grandsire, does one acquire beauty of form and prosperity and agreeableness of disposition? How, indeed, does one become possessed of religious merit and wealth and pleasure? How does one become endued with happiness?”

“‘Bhishma said, “In the month of Margasirsha, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Aswini, and his shins are in the two Ashadhas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his two arms he reaches the Visakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Aslesha his nails, when Jyeshtha is known for his neck, when by Sravana is pointed out his ears, and his mouth by Pushya, when Swati is said to constitute his teeth and lips, when Satabhisha is his smile and Magha his nose, when Mrigasiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra constitutes his hair, O king, the vow called Chandravrata should be commenced. Upon the completion of that vow, gift of ghee should be made unto Brahmanas conversant with the Vedas. As the fruit of that vow, one becomes possessed about knowledge. Indeed, one becomes, in consequence of such a vow, as full (of every blessed attribute) as the moon himself when he is at full.”’“

SECTION CXI

“‘Yudhishthira said, “O grandsire, O thou that art possessed of great wisdom and conversant with all the scriptures, I desire to know those excellent ordinances in consequence of which mortal creatures have to travel through their rounds of rebirth. What is that conduct by following which, O king, men succeed in attaining to high heaven, and what is that conduct by which one sinks in Hell? When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those that follow them thither?”

“‘Bhishma said, “Yonder comes the illustrious Vrihaspati of great intelligence! Do thou ask his blessed self. The subject is an eternal mystery. None else is capable of explaining the matter. There is no speaker like Vrihaspati.”

“Vaisampayana said, ‘While the son of Pritha and the son of Ganga were thus speaking with each other, there came to that spot from the firmament the illustrious Vrihaspati of cleansed soul. King Yudhishthira, and all others, with Dhritarashtra at their head, stood up and received Vrihaspati with proper honours. Verily, the worship they offered to the preceptor of the celestials was excellent. Then Dharma’s royal son, Yudhishthira, approaching the illustrious Vrihaspati, asked him the question in proper form, desirous of knowing the truth.’

“‘Yudhishthira said, “O illustrious one, thou art conversant with all duties and all the scriptures. Do thou tell me, what is truly the friend of mortal creatures? Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly constitute the friend of a mortal creature?

One goes to the next world, leaving one’s dead body that is like a piece of wood or a clod of earth. Who is it that follows him thither?”

“‘Vrihaspati said, “One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one’s lot. One has really no companion in these acts. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and proceed to their own concerns. Only Righteousness follows the body that is thus abandoned by them all. Hence, it is plain, that Righteousness is the only friend and that Righteousness only should be sought by all. One endued with righteousness would attain to that high end which is constituted by heaven. If endued with unrighteousness, he goes to Hell. Hence, the man of intelligence should always seek to acquire religious merit through wealth won by lawful means. Piety is the one only friend which creatures have in the world hereafter. Let by cupidity, or stupefaction, or compassion, or fear, one destitute of much knowledge is seen to do improper acts, for the sake of even another, his judgment thus stupefied by cupidity.[506] Piety, wealth and pleasure, — these three constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.”

“‘Yudhishthira said, “I have carefully heard the words spoken by thy illustrious self, — these words that are fraught with righteousness, and that are highly beneficial. I wish now to know of the existence of the body (after death).[507] The dead body of man becomes subtil and unmanifest. It becomes invisible. How is it possible for piety to follow it?”

“‘Vrihaspati said, “Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together behold as witnesses the merits (and demerits) of all living creatures. With these, Righteousness follows the creature (when dead).[508] When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, O thou of great intelligence, leave it at the same time. Endued with merit (and demerit) Jiva (after the destruction of this body) attains to another. After the attainment by Jiva of that body, the presiding deities of the five elements once more behold as witnesses all his acts good and bad. What else dost thou wish to hear? If endued with righteousness, Jiva enjoys happiness. What other topic, belonging to this or the other world, shall I discourse upon?”

“‘Yudhishthira said, “Thy illustrious self has explained how Righteousness follows Jiva. I desire to know how the vital seed is originated.”

“‘Vrihaspati said, “The food that these deities, O king, who dwell in the body, viz., Earth, Wind, Ether, Water, Light, and Mind eat, gratifies them. When those five elements become gratified, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O thou of cleansed soul! When an act of union takes place between male and female, the vital seed flows out and causes conception. I have thus explained to thee what thou hast asked. What else dost thou wish to hear?”

“‘Yudhishthira said, “Thou hast, O illustrious one, said how conception takes place. Do thou explain how the Jiva that takes birth grows (by becoming possessed of body).”

“‘Vrihaspati said, “As soon as Jiva enters the vital seed, he becomes overwhelmed by the elements already mentioned. When Jiva becomes disunited therewith, he is said to attain to the other end (viz., death). Endued as Jiva becomes with all those elements, he attains, in consequence thereof, a body. The deities, that preside over those elements behold as witnesses all his acts, good and bad. What else dost thou wish to hear?”

“‘Yudhishthira said, “Leaving off skin and bone and flesh, and becoming destitute of all those elements, in what does Jiva reside, O illustrious one, for enjoying and enduring happiness and misery?”

“‘Vrihaspati said, “Endued with all his acts, the Jiva quickly enters the vital seed, and utilizing the functional flow of women, takes birth in time, O Bharata. After birth, the Jiva receives woe and death from the messengers of Yama. Indeed, misery and a painful round of rebirth are his inheritance. Endued with life, O king, the Jiva in this world, from the moment of his birth, enjoys and endures his own (previous) acts, depending upon righteousness (and its reverse). If the Jiva, according to the best of his power, follows righteousness from the day of his birth, he then succeeds in enjoying, when reborn, happiness without interruption. If, on the other hand, without following righteousness without interruption, he acts sinfully, he reaps happiness at first as the reward of his righteousness and endures misery after that. Endued with unrighteousness, the Jiva has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.[509] Listen to me as I tell thee what the different acts are by doing which the Jiva, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the (sacred) histories. Mortals have to go to the frightful regions of Yama. In those regions, O king, there are places that are fraught with every merit and that are worthy on that account of being the abodes of the very deities. There are, again, places in those regions that are worse than those which are inhabited by animals and birds. Indeed, there are spots of these kinds in the abode of Yama which (so far as its happier regions are concerned) is equal to the region of Brahman himself in merits. Creatures, bound by their acts, endure diverse kinds of misery. I shall, after this, tell thee what those acts and dispositions are in consequence of which a person obtains to an end that is fraught with great misery and terror. If a regenerate person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the asinine order. He has to live as an ass for five and ten years. Casting off his asinine form, he has next to take birth as an ox, in which state he has to live for seven years. Casting off his bovine form, he has next to take birth as a Rakshasa of regenerate order. Living as Rakshasa of the regenerate order for three months, he then regains his status (in his next birth) of a Brahmana.[510] A Brahmana, by officiating at the sacrifice of a fallen person, has to take birth as a vile worm. In this form he has to live for five and ten years, O Bharata. Freed from the status of a worm, he next takes birth as an ass. As an ass he has to live for five years, and then a hog, in which state also he has to remain for as many years. After that, he takes birth as a cock, and living for five years in that form, he takes birth as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year he regains his status of humanity. That foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world. Such a person, O monarch, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his asinine form, he has to wander for some time in great affliction as a spirit. After the expiration of that period, he has to take birth as a Brahmana. That sinful disciple who even in thought commits adultery with the wife of his preceptor, has in consequence of such a sinful heart, to undergo many fierce shapes in this world. First taking birth in the canine order he has to live for three years. Casting off the canine form when death comes, he takes birth as a worm or vile vermin. In this form he has to live for a year. Leaving that form he succeeds in regaining his status as a human being of the regenerate order. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, in consequence of such a wilful act of sin on his part, to take birth as a beast of prey. That son who disregards his father and mother, O king, has to take birth, after leaving off his human form as an animal of the asinine order. Assuming the asinine form he has to live for ten years. After that he has to take birth as a crocodile, in which form he has to live for a year. After that he regains the human form. That son with whom his parents become angry, has, in consequence of his evil thoughts towards them, to take birth as an ass. As an ass he has to live for ten months. He has then to take birth as a dog and to remain as such for four and ten months. After that he has to take birth as a cat and living in that form for seven months he regains his status of humanity. Having spoken ill of parents, one has to take birth as a Sarika. Striking them, one has to take birth, O king, as tortoise. Living as a tortoise for ten years, he has next to take birth as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains the status of humanity. That man who, while subsisting upon the food that his royal master supplies, commits acts that are injurious to the interests of his master, — that man, thus stupefied by folly, has after death to take birth as an ape. For ten years he has to live as an ape, and after that for five years as a mouse. After that he has to become a dog, and living in that form for a period of six months he succeeds in regaining his status of humanity. That man who misappropriates what is deposited with him in trustfulness has to undergo a hundred transformations. He at last takes birth as a vile worm. In that order he has to live for a period of ten and five years, O Bharata. Upon the exhaustion of his great demerit in this way, he succeeds in regaining his status of humanity. That man who harbours malice towards others has, after death, to take birth as a Sarngaka. That man of wicked understanding who becomes guilty of breach of trust has to take birth as a fish. Living as a fish for eight years, he takes birth, O Bharata, as a deer. Living as a deer for four months, he has next to take birth as a goat. After the expiration of a full year he casts off his goatish body, he takes birth then as a worm. After that he succeeds in regaining his status of humanity. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, has to take birth as a mouse[511] After leading the life for some time he has to take birth as a hog. As soon as he takes birth as a hog he has to die of disease. In consequence of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his status of humanity. Having committed an act of adultery with the spouse of another man, one has to take birth as a wolf. After that he has to assume the forms of a dog and jackal and vulture. He has next to take birth as a snake and then as a Kanka and then as a crane.[512] That man of sinful soul who, stupefied by folly, commits an act of sexual congress with the spouse of a brother, has to take birth as a male Kokila and to live in that form for a whole year, O king. He who, through lust, commits an act of sexual congress with the wife of a friend, or the wife of preceptor, or the wife of his king, has, after death, to take the form of a hog. He has to live in his porcine form for five years and then to assume that of a wolf for ten years. For the next five years he has to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock. He has next to live for three months as an ant, and then as a worm for a month. Having undergone these transformations he has next to live as a vile worm for four and ten years. When his sin becomes exhausted by such chastisement, he at last regains the status of humanity. When a wedding is about to take place, or a sacrifice, or an act of gifts is about to be made, O thou of great puissance, the man who offers any obstruction, has to take birth in his next life as a vile worm. Assuming such a form he has to live, O Bharata, for five and ten years. When his demerit is exhausted by such suffering, he regains the status of humanity. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, has, O king, to take birth among vile worms. Assuming such a form, O Yudhisthira, he has to live for a period of three and ten years. Upon the exhaustion of his demerit by such sufferance, he regains the status of humanity. He who eats without having performed the rites in honour of the deities or those in honour of the Pitris or without having offered (even) oblations of water to both the Rishis and the Pitris, has to take birth as a crow. Living as a crow for a hundred years he next assumes the form of a cock. His next transformation is that of a snake for a month. After this, he regains the status of humanity. He who disregards his eldest brother who is even like a sire, has, after death, to take birth in the order of cranes. Having assumed that form he has to live in it for two years. Casting off that form at the conclusion of that period, he regains the status of humanity. That Sudra who has sexual intercourse with a Brahmana woman, has, after death, to take birth as a hog. As soon as he takes birth in the porcine order he dies of disease, O king. The wretch has next to take birth as a dog, O king, in consequence of his dire act of sin. Casting off his canine form he regains upon the exhaustion of his demerit, the status of humanity. The Sudra who begets offspring upon a Brahmana woman, leaving off his human form, becomes reborn as a mouse. The man who becomes guilty of ingratitude O king, has to go to the regions of Yama and there to undergo very painful and severe treatment at the hands of the messengers, provoked to fury, of the grim king of the dead. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, all fraught with severe pain, frightful forests of sword-blades, heated sands, thorny Salmalis — these and many other instruments of the most painful torture such a man has to endure in the regions of Yama, O Bharata! The ungrateful person, O chief of Bharata's race, having endured such terrible treatment in the regions of the grim king of the dead, has to come back to this world and take birth among vile vermin.[513] He has to live as a vile vermin for a period of five and ten years, O Bharata. He has then to enter the womb and die prematurely before birth. After this, that person has to enter the womb a hundred times in succession. Indeed, having, undergone a hundred rebirths, he at last becomes born as a creature in some intermediate order between man and inanimate nature. Having endured misery for a great many years, he has to take birth as a hairless tortoise. A person that steals curds has to take birth as a crane. One becomes a monkey by stealing raw fish. That man of intelligence who steals honey has to take birth as a gadfly. By stealing fruits or roots or cakes one becomes an ant. By stealing Nishpava one becomes a Halagolaka.[514] By stealing Payasa one becomes in one's next birth a Tittiri bird. By stealing cakes one becomes a screech-owl. That man of little intelligence who steals iron has to take birth as a cow. That man of little understanding who steals white brass has to take birth as a bird of the Harita species. By stealing a vessel of silver one becomes a pigeon. By stealing a vessel of gold one has to take birth as a vile vermin. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.[515] By stealing a piece of muslin one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after casting off one's human body. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life. By stealing a piece of linen, one has to take birth as a hare. By stealing different kinds of colouring matter one has to take birth as a peacock. By stealing a piece of red cloth one has to take birth as a bird of the Jivajivaka species. By stealing unguents (such as sandal-paste) and perfumes in this world, the man possessed of cupidity, O king, has to take birth as a mole. Assuming the form of a mole one has to live in it for a period of five and ten years. After the exhaustion of his demerit by such sufferings he regains the status of humanity. By stealing milk, one becomes a crane. That man, O king, who through stupefaction of the understanding, steals oil, has to take birth, after casting off this body, as an animal that subsists upon oil as his form.[516] That wretch who himself well armed, slays another while that other is unarmed, from motives of obtaining his victim's wealth or from feelings of hostility, has, after casting off his human body, to take birth as an ass. Assuming that asinine form he has to live for a period of two years and then he meets with death at the edge of a weapon. Casting off in this way his asinine body he has to take birth in his next life as a deer always filled with anxiety (at the thought of foes that may kill him). Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. Thus casting off his form of a deer, he next takes birth as a fish and dies in consequence of being dragged up in net, on the expiration of the fourth month. He has next to take birth as a beast of prey. For ten years he has to live in that form, and then he takes birth as a pard in which form he has to live for a period of five years. Impelled by the change that is brought about by time, he then casts off that form, and his demerit having been exhausted he regains the status of humanity. That man of little understanding who kills a woman has to go to the regions of Yama and to endure diverse kinds of pain and misery. He then has to pass through full one and twenty transformations. After that, O monarch, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the status of humanity. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his demerit becomes exhausted and he regains the status of humanity. By stealing paddy, one becomes a cat. That man who steals food mixed with sesame cakes has in his next birth to assume the form of a mouse large or small according to the largeness or smallness of the quantity stolen. He bites human beings every day and as the consequence thereof becomes sinful and travels through a varied round of rebirths. That man of foolish understanding who steals ghee has to take birth as a gallinule. That wicked person who steals fish has to take birth as a crow. By stealing salt one has to take birth as a mimicking bird. That man who misappropriates what is deposited with him through confidence, has to sustain a diminution in the period of his life, and after death has to take birth among fishes. Having lived for some time as a fish he dies and regains the human form. Regaining, however, the status of humanity, he becomes short-lived. Indeed, having committed sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people are entirely unacquainted with righteousness which has their own hearts for its authority. Those men that commit diverse acts of sin and then seek to expiate them by continuous vows and observances of piety, become endued with both happiness and misery and live in great anxiety of heart.[517] Those men that are of sinful conduct and that yield to the influence of cupidity and stupefaction, without doubt, take birth as Mlechchhas that do not deserve to be associated with. Those men on the other hand, who abstain from sin all their lives, become free from disease of every kind, endued with beauty of form and possessed of wealth. Women also, when they act in the way indicated, attain to births of the same kind. Indeed, they have to take births as the spouses of the animals I have indicated. I have told thee all the faults that relate to the appropriation of what belongs to others. I have discoursed to thee very briefly on the subject, O sinless one. In connection with some other subject, O Bharata, thou shalt again hear of those faults. I heard all this, O king, in days of old, from Brahman himself, and I asked all about it in a becoming way, when he discoursed on it in the midst of the celestial Rishis. I have told thee truly and in detail all that thou hadst asked me. Having listened to all this, O monarch, do thou always set thy heart on righteousness.”’“

SECTION CXII

“‘Yudhishthira said, “Thou hast told me, O regenerate one, what the end is of unrighteousness or sin. I desire now to hear, O foremost of speakers, of what the end is of Righteousness. Having committed diverse acts of sin, by what acts of people succeed in attaining to an auspicious end in this world? By what acts also do people attain to an auspicious end in heaven?”

“‘Vrihaspati said, “By committing sinful acts with perverted mind, one yields to the sway of unrighteousness and as a consequence goeth to hell. That man who, having perpetrated sinful acts through stupefaction of mind, feels the pangs of repentance and sets his heart on contemplation (of the deity), has not to endure the consequences of his sins. One becomes freed from one’s sins in proportion as one repents for them. If one having committed a sin, O king, proclaims it in the presence of Brahmanas conversant with duties, one becomes quickly cleansed from the obloquy arising from one’s sin. Accordingly as one becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough. By making, with a concentrated mind, gifts of diverse kinds unto a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end. I shall now tell thee what those gifts are, O Yudhisthira, by making which a person, even if guilty of having committed sinful acts, may become endued with merit. Of all kinds of gifts, that of food is regarded as the best. One desirous of attaining to merit should, with a sincere heart, make gifts of food. Food is the life-breath of men. From it all creatures are born. All the worlds of living creatures are established upon food. Hence food is applauded. The deities, Rishis, Pitris, and men, all praise food. King Rantideva, in days of old, proceeded to Heaven by making gifts of food. Food that is good and that has been acquired lawfully, should be given, with a cheerful heart, unto such

Brahmanas as are possessed of Vedic lore. That man has never to take birth in an intermediate order, whose food, given with a cheerful heart is taken by a thousand Brahmanas. A person, O chief of men, by feeding ten thousand Brahmanas, becomes cleansed of the piety and devoted to Yoga practices. A Brahmana conversant with the Vedas, by giving away food acquired by him as alms, unto a Brahmana devoted to the study of the Vedas, succeeds in attaining to happiness here. That Kshatriya who, without taking anything that belongs to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by the exercise of his strength, unto Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O thou of righteous soul, in cleansing himself, O son of Pandu, of all his sinful acts. That Vaisya who divides the produce of his fields into six equal shares and makes a gift of one of those shares unto Brahmanas, succeeds by such conduct in cleansing himself from every sin. That Sudra who, earning food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes cleansed from every sin. That man who, by putting forth his physical strength, earns food without doing any act of injury to any creature, and makes gift of it unto Brahmanas succeeds in avoiding all calamities. A person by cheerfully making gifts of food acquired by lawful means unto Brahmanas pre-eminent for Vedic lore, becomes cleansed of all his sins. By treading in the path of the righteous one becomes freed from all sins. A person by making gifts of such food as is productive of great energy, becomes himself possessed of great energy. The path made by charitable persons is always trod by those that are endued with wisdom. They that make gifts of food are regarded as givers of life. The merit they acquire by such gifts is eternal. Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned to make always gifts of it unto deserving men. Food is the great refuge of the world of living creatures. By making gifts of food, one has never to go to hell. Hence, one should always make gifts of food, having earned it by lawful means. The householder should always seek to eat after having made a gift of food unto a Brahmana. Every man should make the day fruitful by making gifts of food.[518] A person by feeding, O king, a thousand

Brahmanas all of whom are conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for undergoing rebirths. Endued with the fruition of every wish, he enjoys great felicity hereafter. Possessed of such merit, he sports in happiness, freed from every anxiety, possessed of beauty of form and great fame and endued with wealth. I have thus told thee all about the high merit of gifts of food. Even this is the root of all righteousness and merit, as also of all gifts, O Bharata!”’“

SECTION CXIII

“‘Yudhishthira said, “Abstention from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors, — which amongst these is fraught with the greatest merit with respect to a person?”

“‘Vrihaspati said, “All these six are fraught with merit. They are different doors of piety. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas! I shall tell thee what constitutes the highest good of a human being. That man who practises the religion of universal compassion achieves his highest good. That man who keeps under control the three faults, viz., lust, wrath, and cupidity, by throwing them upon all creatures (and practises the virtue of compassion), attains to success[519] He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness, in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness. The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no track behind.[520] One should never do that to another which one regards as injurious to one’s own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable, and the disagreeable, one should judge of their effects by a reference to one’s own self.[521] When one injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher.

One should frame one’s rule of conduct according to this. I have told thee what Righteousness is even by this subtile way.”’

“Vaisampayana continued, ‘The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishthira the just, ascended upwards for proceeding to Heaven, before our eyes.’”

SECTION CXIV

"Vaisampayana said, 'After this, king Yudhishthira, endued with great energy, and the foremost of eloquent men, addressed his grandsire lying on his bed of arrows, in the following words.'

"'Yudhishthira said, "O thou of great intelligence, the Rishis and Brahmanas and the deities, led by the authority of the Vedas, all applaud that religion which has compassion for its indication. But, O king, what I ask thee is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in cleansing himself from misery?"

"'Bhishma said, "Utterers of Brahma have said that there are four kinds of compassion or abstention from injury. If even one of those four kinds be not observed, the religion of compassion, it is said, is not observed. As all four-footed animals are incapable of standing on three legs, even so the religion of compassion cannot stand if any of those four divisions or parts be wanting. As the footprints of all other animals are engulfed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts[522] Discarding it mentally at the outset, one should next discard in word and thought. He who, according to this rule, abstains from eating meat is said to be cleansed in a threefold way. It is heard that utterers of Brahma ascribe to three causes (the sin of eating meat). That sin may attach to the mind, to words, and to acts. It is for this reason that men of wisdom who are endued with penances refrain from eating meat. Listen to me, O king, as I tell thee what the faults are that attach to the eating of meat. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is regarded as the vilest of human beings. The union of father and mother produces an offspring. After the same manner, the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated rebirths fraught with great misery. As the tongue is the cause of the knowledge or sensation of taste, so the scriptures declare, attachment proceeds from taste.[523] Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, gradually attracts the mind and enslaves it. How will those foolish men that subsist upon meat succeed in listening to the sweet music of (celestial) drums and cymbals and lyres and harps? They who eat meat applaud it highly, suffering themselves to be stupefied by its taste which they pronounce to be something inconceivable, undescribable, and unimaginable. Such praise even of meat is fraught with demerit. In former days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of merit, have proceeded to heaven. In this way, O monarch the religion of compassion is surrounded by four considerations. I have thus declared to thee that religion which comprises all other religions within it.”“

SECTION CXV

“‘Yudhishthira said, “Thou hast told it many times that abstention from injury is the highest religion. In Sraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Thou hast said so while discoursing formerly upon the ordinances in respect of Sraddhas. How can meat, however, be procured without slaying a living creature? Thy declarations, therefore, seem to me to be contradictory. A doubt has, therefore, arisen in our mind respecting the duty of abstaining from meat. What are the faults that one incurs by eating meat, and what are the merits that one wins? What are the demerits of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What the merits and demerits of him who kills a living creature for another? Or of him who eats meat buying it of others? I desire, O sinless one, that thou shouldst discourse to me on this topic in detail. I desire to ascertain this eternal religion with certainty. How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become endued with excellent indications?”

“‘Bhishma said, “Listen to me, O scion of Kuru’s race, what the merit is that attaches to abstention from meat. Listen to me as I declare to thee what the excellent ordinances, in truth, are on this head. Those high-souled persons who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury. On this topic, O scion of Kuru’s race, innumerable discourses took place between the Rishis. Listen, O Yudhishthira, what their opinion was. The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, adores the deities every month in horse-sacrifices, is equal to his who discards honey and meat.

The seven celestial Rishis, the Valakhilyas, and those Rishis who drink the rays of the sun, endued with great wisdom, applaud abstention from meat. The Self-born Manu has said that that man who does not eat meat, or who does not slay living creatures, or who does not cause them to be slain, is a friend of all creatures. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous. The righteous-souled Narada has said that that man who wishes to increase his own flesh by eating the flesh of other creatures, meets with calamity. Vrihaspati has said that that man who abstains from honey and meat acquires the merit of gifts and sacrifices and penances. In my estimation, these two persons are equal, viz., he who adores the deities every month in a horse-sacrifice for a space of hundred years and he who abstains from honey and meat. In consequence of abstention from meat one comes to be regarded as one who always adores the deities in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities. That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear. That learned person who giveth to all living creatures the Dakshina of complete assurance comes to be regarded, without doubt, as the giver of life-breaths in this world.[524] Even this is the high religion which men of wisdom applaud. The life-breaths of other creatures are as dear to them as those of one's to one's own self. Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour which they like others to observe towards themselves. It is seen that even those men who are possessed of learning and who seek to achieve the highest good in the form of Emancipation, are not free from the fear of death. What need there be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter? For this reason, O monarch, know that the discarding of meat is the highest refuge of religion, of heaven, and of happiness. Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truths from which all duty proceeds. Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be had. Hence is the fault in eating flesh. The deities who subsist upon Swaha, Swadha, and nectar, are devoted to truth and sincerity. Those persons, however, who are for gratifying the sensation of taste, should be known as Rakshasas wedded to the attribute of Passion. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, viz., in terrible wildernesses or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fright from wild animals or snakes. All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and himself has never to become anxious. If there were nobody who ate flesh there would then be nobody to kill living creatures. The man who kills living creatures kills them for the sake of the person who eats flesh. If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures goes on in the world. Since, O thou of great splendour, the period of life is shortened of persons who slaughter living creatures or cause them to be slaughtered, it is clear that the person who wishes his own good should give up meat entirely. Those fierce persons who are engaged in slaughter of living creatures, never find protectors when they are in need. Such persons should always be molested and persecuted even as beasts of prey. Through cupidity or stupefaction of the understanding, for the sake of strength and energy, or through association with the sinful, the disposition manifests itself in men for sinning. That man who seeks to increase his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families. High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, productive of fame and Heaven, and a great propitiation by itself. This I heard in days of old, O son of Kunti, from Markandeya when that Rishi discoursed on the demerits of eating flesh. He who eats the flesh of animals that are desirous of living but that have been killed by either himself or others, incurs the sin that attaches to the slaughter for his act of cruelty. He who purchases flesh slays living creatures through his wealth. He who eats flesh slays living creatures through such act of eating. He who binds or seizes and actually kills living creatures is the slaughterer. Those are the three kinds of slaughter, each of these three acts being so. He who does not himself eat flesh but approves of an act of slaughter becomes stained with the sin of slaughter. By abstaining from meat and showing compassion to all creatures one becomes incapable of being molested by any creature, and acquires a long life, perfect health, and happiness. The merit that is acquired by a person by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, slain for nothing, and that has not been offered to the gods and Pitris with the aid of the ordinances. There is not the slightest doubt that a person by eating such meat goes to Hell. If one eats the meat that has been sanctified in consequence of its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin. That wretch among men who slays living creatures for the sake of those who would eat them, incurs great demerit. The eater's demerit is not so great. That wretch among men who, following the path of religious rites and sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly become a resident of hell. That man who having eaten flesh abstains from it afterwards, attains to great merit in consequence of such abstention from sin. He who arranges for obtaining flesh, he who approves of those arrangements, he who slays, he who buys or sells, he who cooks, and he who eats, are all regarded as eaters of flesh. I shall now cite another authority, depending upon that was declared by the ordainer himself, and established in the Vedas. It has been said that that religion which has acts for its indications has been ordained for householders, O chief of kings, and not for those men who are desirous of emancipation. Manu himself has said that meat which is sanctified with mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honour of the Pitris, is pure. All other meat falls under the class of what is obtained by useless slaughter, and is, therefore, uneatable, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been obtained by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless slaughter and that has not been sanctified by the ordinance. That man who wishes to avoid calamity of every kind should abstain from the meat of every living creature. It is heard that in the ancient Kalpa, persons, desirous of attaining to regions of merit hereafter, performed sacrifices with seeds, regarding such animals as dedicated by them. Filled with doubts respecting the propriety of eating flesh, the Rishis asked Vasu the ruler of the Chedis for solving them. King Vasu, knowing that flesh is inedible, answered that is was edible, O monarch. From that moment Vasu fell down from the firmament on the earth. After this he once more repeated his opinion, with the result that he had to sink below the earth for it. Desirous of benefiting all men, the high-souled Agastya, by the aid of his penances, dedicated, once for all, all wild animals of the deer species to the deities. Hence, there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitris. Served with flesh according to the ordinance, the Pitris become gratified. Listen to me, O king of kings, as I tell thee this, O sinless one. There is complete happiness in abstaining from meat, O monarch. He that undergoes severe austerities for a hundred years and he that abstains from meat, are both equal in point of merit. Even this is my opinion, In the lighted fortnight of the month of Karttika in especial, one should abstain from honey and meat. In this, it has been ordained, there is great merit. He who abstains from meat for the four months of the rains acquires the four valued blessings of achievements, longevity, fame and might. He who abstains for the whole month of Karttika from meat of every kind, transcends all kinds of woe and lives in complete happiness. They who abstain from flesh by either months or fortnights at a stretch have the region of Brahma ordained for them in consequence of their abstention from cruelty. Many kings in ancient days, O son of Pritha, who had constituted themselves the souls of all creatures and who were conversant with the truths of all things, viz., Soul and Not-soul, had abstained from flesh either for the whole of the month of Karttika or for the whole of the lighted fortnight in that month. They were Nabhaga and Amvarisha and the high-souled Gaya and Ayu and Anaranya and Dilipa and Raghu and Puru and Kartavirya and Aniruddha and Nahusha and Yayati and Nrigas and Vishwaksena and Sasavindu and Yuvanaswa and Sivi, the son of Usinara, and Muchukunda and Mandhatri, and Harischandra. Do thou always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harischandra roves through heaven like a second Chandramas. These other kings also, viz., Syenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya, and Dushmanta and Karushma and Rama and Alarka and Nala, and Virupaswa and Nimi and Janaka of great intelligence, and Aila and Prithu and Virasena, and Ikshvaku, and Sambhu, and Sweta, and Sagara, and Aja and Dhundhu and Suvahu, and Haryaswa and Kshupa and Bharata, O monarch, did not eat flesh for the month of Karttika and as the consequence thereof attained to heaven, and endued with prosperity, blazed forth with effulgence in the region of Brahman, adored by Gandharvas and surrounded by thousand damsels of great beauty. Those high-souled men who practise this excellent religion which is characterised by abstention from injury succeed in attaining to a residence in heaven. These righteous men who, from the time of birth, abstain from honey and meat and wine, are regarded as Munis. That man who practises this religion consisting of abstention from meat or who recites it for causing others to hear it, will never have to go to hell even if he be exceedingly wicked in conduct in other respects. He, O king, who (often-times) reads these ordinances about abstention from meat, that are sacred and adored by the Rishis, or hears it read, becomes cleansed of every sin and attains to great felicity in consequence of the fruition of every wish. Without doubt, he attains also to a position of eminence among kinsmen. When afflicted with calamity, he readily transcends it. When obstructed with impediments, he succeeds in freeing himself from them with the utmost ease. When ill with disease, he becomes cured speedily, and afflicted with sorrow he becomes liberated from it with greatest ease. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of humanity, he attains to great beauty of person. Endued with great prosperity, O chief of Kuru's race, he acquires great fame as well. I have thus told thee, O king, all that should be said on the subject of abstention from meat, together with the ordinances respecting both the religion of Pravritti and Nivritti as framed by the Rishis.”’“

SECTION CXVI

“‘Yudhishthira said, “Alas, those cruel men, who, discarding diverse kinds of food, covet only flesh, are really like great Rakshasas! Alas, they do not relish diverse kinds of cakes and diverse sorts of potherbs and various species of Khanda with juicy flavour so much as they do flesh! My understanding, for this reason, becomes stupefied in this matter. I think, when such is the case, that, there is nothing which can compare with flesh in the matter of taste. I desire, therefore, O puissant one, to hear what the merits are of abstention from flesh, and the demerits that attach to the eating of flesh, O chief of Bharata’s race. Thou art conversant with every duty. Do thou discourse to me in full agreeably to the ordinances on duty, on this subject. Do tell me what, indeed, is edible and what inedible. Tell me, O grandsire, what is flesh, of what substances it is, the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh.”

“‘Bhishma said, “It is even so, O mighty-armed one, as thou sayest. There is nothing on earth that is superior to flesh in point of taste. There is nothing that is more beneficial then flesh to persons that are lean, or weak, or afflicted with disease, or addicted to sexual congress or exhausted with travel. Flesh speedily increases strength. It produces great development. There is no food, O scorcher of foes, that is superior to flesh. But, O delighter of the Kurus, the merits are great that attach to men that abstain from it. Listen to me as I discourse to thee on it. That man who wished to increase his own flesh by the flesh of another living creature is such that there is none meaner and more cruel than he. In this world there is nothing that is dearer to a creature than his life. Hence (instead of taking that valuable possession), one should show compassion to the lives of others as one does to one’s own life. Without doubt, O son, flesh has its origin in the vital seed. There is great demerit attaching to its eating, as, indeed, there is merit in abstaining from it. One does not, however, incur any fault by eating flesh sanctified according to the ordinances of the Vedas. The audition is heard that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice. Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by expenditure of prowess. All deer of the wilderness were dedicated to the deities and the Pitris in days of old, O king, by Agastya. Hence, the hunting of deer is not censured. There can be no hunting without risk of one’s own life. There is equality of risk between the slayer and the slain. Either the animal is killed or it kills the hunter. Hence, O Bharata, even royal sages betake themselves to the practice of hunting. By such conduct they do not become stained with sin. Indeed, the practice is not regarded as sinful. There is nothing, O delighter of the Kurus, that is equal in point of merit, either here or hereafter, to the practice of compassion to all living creatures. The man of compassion has no fear. Those harmless men that are endued with compassion have both this world and the next. Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication. The man of cleansed soul should do only such acts as have compassion for their soul. That flesh which is dedicated in sacrifices performed in honour of the deities and the Pitris is called Havi (and, as such, is worthy of being eaten). That man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature. It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down or prostrated or weakened or bruised, in whatever state he may be, all creatures protect him. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pisachas nor Rakshasas, ever slay him. When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life. It is certain that there is nothing dearer to oneself than one’s life. Death, O Bharata, is a calamity or evil unto all creatures. When the time comes for Death, a trembling of the whole frame is seen in all creatures. Enduring birth in the uterus, decrepitude and afflictions of diverse kinds, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by death. While dwelling in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and faeces, — juices that produce painful sensations and are difficult to bear. There in the uterus, they have to dwell in a state of helplessness and are even repeatedly torn and pierced. They that are covetous of meat are seen to be repeatedly cooked in the uterus in such a state of helplessness. Attaining to diverse kinds of birth, they are cooked in the hell called Kumbhipaka. They are assailed and slain, and in this way have to travel repeatedly. There is nothing so dear to one as one’s life when one comes to this world. Hence, a person of cleansed soul should be compassionate to all living creatures. That man, O king, who abstains from every kind of meat from his birth, without doubt, acquires a large space in Heaven. They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat, without doubt. Even this is my opinion. ‘Since he hath eaten me, I shall eat him in return,’ — even this, O Bharata, constitutes the character as Mansa of Mansa.[525] The slayer is always slain. After him the eater meets with the same fate. He who acts with hostility towards another (in this life) becomes the victim of similar acts done by that other. Whatever acts one does in whatever bodies, one has to suffer the consequences thereof in those bodies.[526] Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures, — all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, O chief of Kuru’s race, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.”“

SECTION CXVII

“‘Yudhishthira said, “Desiring to die or desiring to live, many persons give up their lives in the great sacrifice (of battle). Tell me, O grandsire, what is the end that these attain to. To throw away life in battle is fraught with sorrow for men. O thou of great wisdom, thou knowest that to give up life is difficult for men whether they are in prosperity, or adversity, in felicity or calamity. In my opinion, thou art possessed of omniscience. Do thou tell me the reason of this.”

“‘Bhishma said, “In prosperity or adversity, in happiness or woe, living creatures, O lord of the earth, coming into this world, live according to a particular tenor. Listen to me as I explain the reason to thee. The question thou hast asked me is excellent, O Yudhishthira! In this connection, O king, I shall explain to thee the old narrative of the discourse that took place in former times between the Island-born Rishi and a crawling worm. In days of old, when that learned Brahmana, viz., the Island-born Krishna, having identified himself with Brahma, roamed over the world, he beheld, on a road over which cars used to pass, a worm moving speedily. The Rishi was conversant with the course of every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.

“‘“Vyasa said, ‘O worm, thou seemest to be exceedingly alarmed, and to be in great haste. Tell me, whither dost thou run, and whence hast thou been afraid.’

“‘“The worm said, ‘Hearing the rattle of yonder large car I am filled with fear. O thou of great intelligence, fierce is the roar it makes. It is almost come! The sound is heard. Will it not kill me? It is for this that I am flying away. The sound, as it is heard from a near point, I catch, of the bulls I hear. They are breathing hard under the whip of the driver, as they are drawing the heavy burden. I hear also the diverse sounds made by the men who are driving the bulls. Such sounds are incapable of being heard by a creature that like us has taken his birth in the order of worms. It is for this reason that I am flying from this situation of great fright. Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of happiness to one of woe.'"

"'Bhishma continued, "Thus addressed, the Island-born Vyasa said, 'O worm, whence can be thy happiness? Thou belongest to the intermediate order of being. I think, death would be fraught with happiness to thee! Sound, touch, taste, scent, and diverse kinds of excellent enjoyments are unknown to thee, O worm! I think, death will prove a benefit to thee!'

"'"The worm said, 'A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body. Human beings and those creatures that spring from immobile objects have different enjoyments. In my former life I was a human being. O puissant one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer. I was harsh in speech. I regarded cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others, I was always given to taking away what belonged to others. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food. Greedy I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris although duty required me to dedicate food unto them. Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear. I used to feel unreasonable envy at seeing other people's wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions. Beholding the happiness of others, I was filled with envy and I always wished them poverty. Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people. In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. Recollecting those acts I am filled with repentance and grief even as one is filled with grief at the loss of one’s dear son. In consequence of these acts of mine I do not know what the fruits are of good deeds. I, however, worshipped my old mother and on one occasion worshipped a Brahmana. Endued with birth and accomplishments, that Brahmana, in course of his wanderings, came to my house once as a guest. I received him with reverent hospitality. In consequence of the merit attaching to that act, my memory has not forsaken me. I think that in consequence of that act I shall once more succeed in regaining happiness. O thou of ascetic wealth, thou knowest everything. Do thou in kindness tell me what is for my good.’”“

SECTION CXVIII

“““Vyasa said, ‘It is in consequence of a meritorious act, O worm, that thou, though born in the intermediate order of being, art not stupefied. That act is mine, O worm, in consequence of which thou art not stupefied.[527] In consequence of the puissance of my penances, I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances. I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it. Deities as well as beings crowned with ascetic success, enjoy or endure the consequence of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishment that one seeks to acquire are sought from desire of the happiness they will bring.[528] Learned or ignorant (in a former life) the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything.[529] He that becomes a superior Brahmana adores, while alive, the deities of the sun and the moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence. Attaining to that status, thou wilt enjoy all the elements converted into articles of enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status!’ The worm, agreeing to the words of Vyasa, did not leave the road, but remained on it. Meanwhile, the large vehicle which was coming in that direction came to that spot.[530] Torn to pieces by the assault of the wheels, the worm gave up his life-breath. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable puissance, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through diverse orders of being, such as hedgehog and Iguana and boar and deer and bird, and Chandala and Sudra and Vaisya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined palms fell at the Rishi's feet and touched them with his head.

"""The worm said, 'My present status is that high one which is coveted by all and which is attainable by the possession of the ten well-known attributes. Indeed, I who was formerly a worm have thus attained to the status of a prince. Elephants of great strength, decked with golden chains, bear me on their backs. Unto my cars are yoked Kamvoja steeds of high mettle. Numerous vehicles, unto which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat. Worshipped by all, I sleep, O highly blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow. Towards the small hours of every night, Sutas and Magadhas and encomiasts utter my praises even as the deities utter the agreeable praises of Indra, their chief. Through the grace of thyself that art firm in truth and endued with immeasurable energy, I who was before a worm have now become a person of the royal order. I bow my head to thee, O thou of great wisdom. Do thou command me as to what I should do now. Ordained by the puissance of thy penances, even this happy status hath now become mine!'

"""Vyasa said, 'I have today been worshipped by thee, O king, with diverse words expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared. The sin thou committed in a former life has not yet been destroyed, — that sin, viz., which was earned by thee while thou wert a Sudra covetous of wealth and cruel in behaviour and hostile to the Brahmanas. Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brahmana, if only thou castest off thy life-breaths on the field of battle for the sake of kine or Brahmanas. O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to heaven and transformed into eternal Brahma, thou wilt have perfect beatitude. Those that take birth in the intermediate order (of animals) become (when they rise) Sudras. The Sudra rises to the status of the Vaisya; and the Vaisya to that of the Kshatriya. The Kshatriya who takes pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brahmana. The Brahmana, by following a righteous conduct, attains to heaven that is fraught with great felicity.’”’“

SECTION CXIX

“‘Bhishma said, “Having cast off the status of a worm and taken birth as a Kshatriya of great energy, the person (of whom I am speaking), remembering his previous transformations, O monarch, began to undergo severe austerities. Beholding those severe austerities of the Kshatriya who was well-conversant with religion and wealth, the Island-born Krishna, that foremost of Brahmanas, went to him.

“‘“Vyasa said, ‘The penances that appertain, O worm, to the Kshatriya order consist of the protection of all creatures. Do thou regard these duties of the Kshatriya order to be the penances laid down for thee. Thou shalt then attain to the status of a Brahmana. Ascertaining what is right and what is wrong, and cleansing thy soul, do thou duly cherish and protect all creatures, judiciously gratifying all good desires and correcting all that is unholy. Be thou of cleansed soul, be thou contented and be thou devoted to the practice of righteousness. Conducting thyself in this way, thou wilt then, when thou castest off thy life-breaths, become a Brahmana!’”

“‘Bhishma continued, “Although he had retired into the woods, yet, O Yudhishthira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously. Soon, O best of kings, that worm, in consequence of the due discharge of the duty of protecting his subjects, became a Brahmana after casting off his Kshatriya body. Beholding him transformed into a Brahmana, the celebrated Rishi, viz., the Island-born Krishna of great wisdom, came to him.

“‘“Vyasa said, ‘O chief of Brahmanas, O blessed one, be not troubled (through fear of death)! He who acts righteously attains to respectable birth. He, on the other hand, who acts unrighteously attains to a low and vile birth, O thou that art conversant with righteousness, one attains to misery agreeably the measure of one’s sin. Therefore, O worm, do not be troubled through fear of death. The only fear thou shouldst entertain is about the loss of righteousness. Do thou, therefore, go on practising righteousness.’

“““The worm said, ‘Through thy grace, O holy one, I have attained from happy to happier positions! Having obtained such prosperity as has its roots in righteousness, I think, my demerits have been lost.’”

“‘Bhishma said, “The worm having, at the command of the holy Rishi, attained to the status of a Brahmana that is so difficult to attain, caused the earth to be marked with a thousand sacrificial stakes. That foremost of all persons conversant with Brahma then obtained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm attained to the highest status, viz., that of eternal Brahma, as the result of his own acts done in obedience to the counsels of Vyasa. Those bulls among Kshatriyas, also, who have cast off their life-breaths (on the field of Kurukshetra) exerting their energy the while, have all attained to a meritorious end. Therefore O king, do not mourn on their account.”’“

SECTION CXX

“‘Yudhishthira said, “Which amongst these three is superior, viz., knowledge, penances, and gifts? I ask thee, O foremost of righteous persons! Do tell me this, O grandsire!”

“‘Bhishma said, “In this connection is cited the old narrative of the conversation between Maitreya and the Island-born Krishna. Once on a time, the Island-born Krishna, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of Munis[531] Seeing Vyasa arrive, that foremost of Rishis, viz., Maitreya, gave him a seat and after worshipping him with due rites, fed him with excellent food. Having eaten that good food which was very wholesome and which produced every kind of gratification, the high-souled Krishna became exceedingly delighted and as he sat there, he even laughed aloud. Seeing Krishna laugh, Maitreya addressed him, saying, ‘Tell me, O righteous-souled one, what the reason is of thy laughter! Thou art an ascetic, endued with capacity to control thy emotions. Great joy, it seems, has come over thee! Saluting thee, and worshipping thee with bent head, I ask thee this, viz., what the puissance is of my penances and what the high blessedness is that is thine! The acts I do are different from those which thou doest. Thou art already emancipated though still owning life-breaths. I, however, am not yet freed. For all that I think that there is not much difference between thee and me. I am again, distinguished by birth.’[532]

“‘“Vyasa said, ‘This wonder that has filled me hath arisen from an ordinance that looks like a hyperbole, and from its paradoxical statement for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth? It has been said that there are three tracks which constitute the best vows of a man. One should never injure; one should always tell the truth; and one should make gifts. The Rishis of old announced this, following the declarations of the Vedas. These injunctions were heard in days of old, — they should certainly be followed by us even in our times. Even a small gift, made under the circumstances laid down, produces great fruits[533] Unto a thirsty man thou hast given a little water with a sincere heart. Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as, one does by many sacrifices. I am exceedingly delighted with thy very sacred gift, as also with thy penances. Thy puissance is that of Righteousness: Thy appearance is that of Righteousness. The fragrance of Righteousness is about thee. I think that all thy acts are performed agreeably to the ordinance. O son, superior to ablutions in sacred waters, superior to the accomplishment of all Vedic vows, is gift. Indeed, O Brahmana, gift is more auspicious than all sacred acts. If it be not more meritorious than all sacred acts, there can be no question about its superiority. All those rites laid down in the Vedas which thou applaudest do not come up to gift, for gift without doubt, is as I hold, fraught with very superior merit. The track that has been made by those men who make gifts is the track that is trodden by the wise. They who make gifts are regarded as givers of even the life-breaths. The duties that constitute Righteousness are established in them. As the Vedas when well-studied, as the restraining of the senses, as a life of universal Renunciation, even so is gift which is fraught with very superior merit. Thou, O son, wilt rise from joy to greater joy in consequence of thy having betaken thyself to the duty of making gifts. The man of intelligence (who practises this duty) certainly rises from joy to greater joy. We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof. It is always observed, O thou of great wisdom, to happen naturally that happiness is followed by misery and misery is followed by happiness.[534] Men of wisdom have said that human beings in this world have three kinds of conduct. Some are righteous, some are sinful, and some are neither righteous nor sinful. The conduct of the person who is devoted to Brahma is not regarded either way.

His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties). Those men that are devoted to sacrifices, gifts, and penances, are regarded as righteous. These, however, that injure other creatures and are unfriendly to them, are regarded as sinful. There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor sinful. Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge nor those endued with penances will then be able to get the better of thee!'"'"

SECTION CXXI

“‘Bhishma said, “Thus addressed by Vyasa, Maitreya, who was a worshipper of acts, who had been born in a race endued with great prosperity, who was wise and possessed of great learning said unto him these words.

“‘“Maitreya said, ‘O thou of great wisdom, without doubt it is as thou hast said. O puissant one, with thy permission I desire to say something.’

“‘“Vyasa said, ‘Whatever thou wishest to say, O Maitreya, do thou say, O man of great wisdom, for I wish to hear thee.’

“‘“Maitreya said. ‘Thy words on the subject of Gift are faultless and pure. Without doubt, thy soul has been cleansed by knowledge and penances. In consequence of thy soul being cleansed, even this is the great advantage I reap from it. With the aid of my understanding I see that thou art endued with high penances. As regards ourselves we succeed in acquiring prosperity through only a sight of personages like thee I think, that is due to thy grace and flows from the nature of my own acts.[535] Penances, knowledge of the Vedas, and birth in a pure race, — these are the causes of the status which one acquires of a Brahmana. When one has these three attributes, then does he come to be called a regenerate person. If the Brahmana be gratified, the Pitris and the deities are also gratified. There is nothing superior to a Brahmana possessed of Vedic lore. Without the Brahmana, all would be darkness. Nothing would be known. The four orders would not exist. The distinction between Righteousness and Unrighteousness, Truth and Falsehood, would cease. On a well-tilled field, an abundant harvest can be reaped. Even so, one may reap great merit by making gifts unto a Brahmana possessed of great learning. If there were no Brahmanas endued with Vedic lore and good conduct for accepting gifts, the wealth possessed by wealthy people would be useless. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats (for it produces no merit to him who gives it). The food that is eaten also destroys the eater (for the eater incurs sin by eating what is offered to him). That ought to be properly termed an eatable which is given away to a deserving man, in all other cases, he that takes it makes the donor's gift thrown away and the receiver is likewise ruined for his improperly accepting it. The Brahmana possessed of learning becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant who eats the food offered to him loses his right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault that attaches to persons eating other people's food when they have not the puissance to win that food. The merit which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the acceptor depend equally upon each other. Even this is what the Rishis have said. There where Brahmanas exist, possessed of Vedic lore and conduct, people are enabled to earn the sacred fruits of gifts and to enjoy them both here and hereafter. Those men who are of pure lineage, who are exceedingly devoted to penances, and who make gifts, and study the Vedas, are regarded as worthy of the most reverent worship. It is those good men that have chalked out the path by treading on which one does not become stupefied. It is those men that are the leaders of others to heaven. They are the men who bear on their shoulders the burden of sacrifices and live for eternity.''''"

SECTION CXXII

"'Bhishma said, "Thus addressed, the holy one replied unto Maitreya, saying 'by good luck, thou art endued with knowledge. By good luck, thy understanding is of this kind! They that are good highly applaud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming thee is due to good luck. This favour done to thee is due to the kindness of the deities. Listen to me as I discourse to thee upon what is even superior (in efficacy) to gift. Whatever scriptures and religious treatises there are, whatever (righteous) inclinations are observable in the world, they have flowed in their due order, agreeably with the lead of the Vedas, according to their due order. Following them I applaud gift. Thou praisest penances and Vedic lore. Penances are sacred. Penances are the means by which one may acquire the Vedas and heaven also. With the aid of penances and of knowledge, one attains to the highest fruits, we have heard. It is by penances that one destroys one's sins and all else that is evil. It has been heard by us that with whatever purpose in view one undergoes penances, one attains the fruition thereof in consequence of those penances. The same may be said of knowledge. Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross, can all be achieved with the aid of penances. Of all things, penances are possessed of very superior might. The man who drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of foeticide, or he that violates the bed of his preceptor, succeeds in crossing with the aid of penances. Indeed, one becomes cleansed of all these sins through penances. One possessed of all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow unto these two[536] All men who have the Vedas for their wealth should be worshipped. Similarly, all men endued with penances deserve to be worshipped. Those who make gifts obtain happiness hereafter and much prosperity here. Righteous men of this world, by making gifts of food obtain both this world and that of Brahman himself with many other regions of superior felicity. Those men who are adored by all, themselves adore him who makes gifts. Those men that are honoured everywhere themselves honour him who make gifts. Wherever the giver goes, he hears himself praised. He who does acts and he who omits to do them gets each what is proportionate to his acts and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's acts. As regards thyself, thou wilt certainly obtain whatever food and drink thou mayst covet, for thou art endued with intelligence, good birth, Vedic lore, and compassion! Thou art possessed of youth, O Maitreya! Thou art observant of vows. Be thou devoted to Righteousness. Do thou take instructions from me regarding those duties which thou shouldst first follow, — the duties, viz., of householders. In that house in which the husband is gratified with his wedded wife, and the wife gratified with her husband, all auspicious results ensue. As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire even so is sin washed off by gifts and penances. Bless thee, O Maitreya, let mansions be thine! I depart hence in peace. Do thou keep in mind what I have said. Thou shalt then be able to reap many advantages!' Maitreya then walked round his illustrious guest and bowed his head unto him, and joining his hands in reverence said, 'Let blessing be to thee also, O holy one!'"'"

SECTION CXXIII

“‘Yudhishthira said, “O thou that art conversant with all duties, I desire to hear, in detail, what the excellent behaviour is of good and chaste women. Do thou, O grandsire, discourse to me on this.”

“‘Bhishma said, “Once on a time, in the celestial regions, a lady named Sumana of Kekaya’s race addressing Sandili possessed of great energy and conversant with the truth relating to everything and endued with omniscience, said, ‘By what conduct, O auspicious lady, by what course of acts, hast thou succeeded in attaining to heaven, purged of every sin? Thou blazest forth with thy own energy like a flame of fire. Thou seemest to be a daughter of the Lord of stars, come to heaven in thy own effulgence. Thou wearest vestments of pure white, and art quite cheerful and at thy ease. Seated on that celestial chariot, thou shinest, O auspicious dame, with energy multiplied a thousandfold. Thou hast not, I ween, attained to this region of happiness by inconsiderable penances and gifts and vows. Do thou tell me the truth’. Thus questioned sweetly by Sumana, Sandili of sweet smiles, addressing her fair interrogatrix, thus answered her out of the hearing of others, ‘I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not in consequence of these acts that I have attained to the status of a celestial. I never, in heedlessness, addressed any disagreeable or evil speech to my husband. I was always devoted to the worship of the deities, the Pitris, and the Brahmanas. Always heedful I waited upon and served my mother-in-law and father-in-law. Even this was my resolution that I should never behave with deceit. I never used to stay at the door of our house nor did I speak long with anybody. I never did any evil act; I never laughed aloud; I never did any injury. I never disclosed any secret. Even thus did I bear myself always. When my husband, having left home upon any business, used to come back, I always served him by giving him a seat, and worshipped him with reverence. I never ate food of any kind which was unknown to my husband and at which my husband was not pleased. Rising at early dawn I did and caused to be done whatever was brought about and required to be accomplished for the sake of relatives and kinsmen. When my husband leaves home for going to a distant place on any business, I remain at home engaged in diverse kinds of auspicious acts for blessing his enterprise. Verily, during the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or deck my feet with lac-dye, or person with ornaments. When my husband sleeps in peace I never awake him even if important business required his attention. I was happy to sit by him lying asleep. I never urged my husband to exert more energetically for earning wealth to support his family and relatives. I always kept secrets without disclosing them to others. I used to keep always our premises clean. That woman who with concentrated attention, adheres to this path of duty, becomes the recipient of considerable honours in heaven like a second Arundhati.'"

"'Bhishma continued, "The illustrious and highly blessed Sandili, of righteous conduct, having said these words unto Sumana on the subject of woman's duties towards her husband, disappeared there and then. That man, O son of Pandu, who reads this narrative at every full moon and new moon, succeeds in attaining to heaven and enjoying great felicity in the woods of Nandana."'"

SECTION CXXIV

“‘Yudhishthira said, “Which is of superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata’s race, which of these two is superior in point of efficacy.”

“‘Bhishma said, “Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other. Listen to me, O king, as I explain to thee the merits of conciliation, O chief of Bharata’s race, so that the most furious creatures may be appeased by it. In this connection is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed (with the aid of conciliation). A certain Brahmana, endued with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him. The Brahmana, possessed of understanding and learning, was not at all agitated. Without suffering himself to be stupefied at the sight of that terrible cannibal, he resolved to apply conciliation and see its effect on the Rakshasa. The Rakshasa, respectfully saluting the Brahmana so far as words went, asked him this question, ‘Thou shalt escape, but tell me for what reason I am pale of hue and so lean!’ Reflecting for a brief space of time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words.

“‘“The Brahmana said, ‘Dwelling in a place that is distant from thy abode, moving in a sphere that is not thy own, and deprived of the companionship of thy friends and kinsmen, thou art enjoying vast affluence. It is for this that thou art so pale and lean. Verily, O Rakshasa, thy friends, though well-treated by thee, are still not well-disposed towards thee in consequence of their own vicious nature. It is for this that thou art pale and lean. Thou art endued with merit and wisdom and a well-regulated soul. Yet it is thy lot to see others that are destitute of merit and wisdom honoured in preference to thyself. It is for this that thou art pale and lean. Persons possessed of wealth and affluence much greater than thine but inferior to thee in point of accomplishments are, verily, disregarding thee. It is for this that thou art pale and lean. Though distressed through want of the means of support, thou art led by the highness of thy soul to disregard such means as are open to thee for drawing thy sustenance. It is for this that thou art pale and lean. In consequence of thy righteousness thou hadst stinted thyself for doing good to another. This other, O righteous Rakshasa, thinks thee deceived and subjugated (by his superior intelligence). It is for this that thou art pale and lean. I think, thou art grieving for those persons who with souls overwhelmed by the lust and wrath are suffering misery in this world. It is for this that thou art pale and lean. Though graced with the possession of wisdom, thou art ridiculed by others who are entirely destitute of it. Verily, persons of wicked conduct are condemning thee. It is for this that thou art pale and lean. Verily, some enemy of thine, with a friendly tongue, coming to thee behaved at first like a righteous person and then has left thee, beguiling thee like a knave. It is for this that thou art pale and lean. Thou art well-conversant with the course of world's affairs. Thou art well-skilled in all mysteries. Thou art endued with capacity. Those who know thee to be such do not yet respect and praise thee. It is for this that thou art pale and lean. Staying in the midst of bad men engaged together in some enterprise, thou hadst discoursed to them, dispelling their doubts. For all that they did not admit thy superior merits. It is for this that thou art pale and lean. Verily, though destitute of wealth and intelligence and Vedic lore, thou desirest yet, with the aid of thy energy alone, to accomplish something great. It is for this that thou art pale and lean. It seems that although thou art resolved to undergo severe austerities by retiring into the forest, yet thy kinsmen art not favourably inclined towards this project of thine. It is for this that thou art pale and lean. Some neighbour of thine, possessed of great wealth and endued with youth and handsome features, verily, covets thy dear spouse. It is for this that thou art pale and lean. The words spoken by thee, even when excellent, in the midst of wealthy men, are not regarded by them as wise or well-timed. It is for this that thou art pale and lean. Some dear kinsman of thine, destitute of intelligence though repeatedly instructed in the scriptures, has become angry. Thou hast not succeeded in pacifying him. It is for this that thou art pale and lean. Verily, somebody, having first set thee to the accomplishment of some object desirable to thee is now seeking to snatch the fruit thereof from thy grasp. It is for this that thou art pale and lean. Verily, though possessed of excellent accomplishments and worshipped by all on that account, thou art yet regarded by thy kinsmen as worshipped for their sake and not for thy own. It is for this that thou art pale and lean. Verily, through shame thou art unable to give out some purpose in thy heart, moved also by the inevitable delay that will occur in its accomplishment. It is for this that thou art pale and lean. Verily, thou desirest, with the aid of thy intelligence, to bring under thy influence, diverse persons with diverse kinds of understandings and inclinations. It is for this that thou art pale and lean.[537] Destitute of learning, without courage, and without much wealth, thou seekest such fame as is won by knowledge and prowess and gifts. Verily, it is for this that thou hast been pale and lean. Thou hast not been able to acquire something upon which thou hast set thy heart for a long time. Or, that which thou seekest to do is sought to be undone by somebody else. It is for this that thou art pale and lean. Verily, without being able to see any fault on thy part, thou hast been cursed by somebody. It is for this that thou art pale and lean.[538] Destitute of both wealth and accomplishments thou seekest in vain to dispel the grief of thy friends and the sorrows of sorrowing men. It is for this that thou art pale and lean. Beholding righteous persons the domestic mode of life, unrighteous persons living according to the forest mode, and emancipated persons attached to domesticity and fixed abodes, thou hast become pale and lean. Verily, thy acts connected with Righteousness, with Wealth, and with Pleasure, as also the well-timed words spoken by thee, do not bear fruit. It is for this that thou art pale and lean. Though endued with wisdom, yet desirous of living, thou livest with wealth obtained by thee in gift from somebody of evil conduct. It is for this that thou art pale and lean. Beholding unrighteousness increasing on every side and righteousness languishing, thou art filled with grief. It is for this that thou art pale and lean. Urged by time thou seekest to please all thy friends even when they are disputing and ranged on sides opposite to one another. It is for this that thou art pale and lean. Beholding persons possessed of Vedic lore engaged in improper acts, and persons of learning unable to keep their senses under control, thou art filled with grief. It is for this that thou art pale and lean.’ Thus praised, the Rakshasa worshipped that learned Brahmana in return, and making him his friend and bestowing sufficient wealth upon him in gift, let him off (without devouring him).”’“

SECTION CXXV

“‘Yudhishthira said, “Tell me, O grandsire, how a poor man, desirous of achieving his own good, should bear himself after having acquired the status of humanity and come into this region of acts that is so difficult to attain. Tell me also what is the best of all gifts, and what should be given under what circumstances. Tell me, O son of Ganga, who art truly deserving of honour and worship. It behoveth thee to discourse to us on these mysteries.”’

“Vaisampayana continued, ‘Thus questioned by that famous monarch, viz., the son of Pandu, Bhishma explained (in these words) unto that king these high mysteries appertaining to duty.’

“‘Bhishma said, “Listen to me with concentrated attention, O king, as I explain to thee, O Bharata, these mysteries appertaining to duties, after the same manner in which the holy Vyasa had explained them to me in days of yore. This subject is a mystery to the very deities, O monarch. Yama of stainless deeds, with the aid of vows well-observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.[539] What pleases what deity, what pleases the Pitris, the Rishis, the Pramathas (associates of Mahadeva), the goddess Sri, Chitragupta (the recording assistant of Yama), and the mighty Elephants at the cardinal points of the compass, what constitutes the religion of the Rishis — the religion, which has many mysteries and which is productive of high fruits, — the merits of what are called great gifts, and the merits that attach to all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains and acquires the merits indicated. Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtezan. Equal to ten courtezans is a single (territorial) chief.[540] A great king is said to be equal to half of these all. Hence, one should not accept, gifts from these. On the other hand, one should attend to the science, that is sacred and that has righteousness for its indications, of the aggregate of three (viz., Religion, Wealth, and Pleasure). Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with concentrated attention, listen to the sacred expositions of Religion (in particular), for the fruits are very great of listening to the mysteries of Religion. One should certainly hear every topic connected with Religion as ordained by the deities themselves. In it is contained the ritual in respect of the Sraddha in which have been declared the mysteries connected with the Pitris. The mysteries connected with all the deities have also been explained there. It comprehends the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and those that attach to all kinds of gifts. Those men who always read the scriptures bearing on these topics, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the puissant Narayana himself. The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices, — all these are acquired by that man who treats guests with reverence. They who listen to these scriptures, they who are endued with faith, and they who have a pure heart, it is well-known, conquer many regions of happiness. Those righteous men who are endued with faith, become cleansed of all stains and no sin can touch them. Such men always increase in righteousness and succeed in attaining to heaven. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words, ‘At the command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris and the deities assembled together. Why, indeed, is sexual congress interdicted for the man who performs a Sraddha and for him also who eats at a Sraddha (for the particular day)? Why are three rice-balls offered separately at a Sraddha? Unto whom should the first of those balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this.' After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east, the Pitris also, applauding that ranger of the sky, began as follows.

"""The Pitris said, 'Welcome art thou, and blessings upon thee! Do thou listen, O best of all rangers of the sky! The question thou hast asked is a high one and fraught with deep meaning. The Pitris of that man who indulges in sexual congress on the day he performs a Sraddha, or eats at a Sraddha, have to lie for the period of a whole month on his vital seed. As regards the classification of the rice-balls offered at a Sraddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the ordinance that has been declared in respect of the Sraddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who act according to this ordinance become gratified with him and remain always cheerful. The progeny of such a man increases and inexhaustible wealth always remains at his command.'

"""The celestial messenger said, 'Thou hast explained the division of the rice-balls and their consignment one after another to the three (viz., water, the spouse, and the blazing fire), together with the reasons thereof.[541] Whom does that rice-ball which is consigned to the waters reach? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris? The second ball is eaten by the spouse. That has been laid down in ordinance. How do the Pitris of that man (whose spouse eats the ball) become the eaters thereof? The last ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes? I desire to hear this, — that is, what are the ends attained by the rice-balls offered at Sraddhas when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire!'

“““The Pitris said, ‘Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky! The very deities and the Munis applaud acts done in honour of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honour of the Pitris. Excepting the high souled, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Sraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the conclusions are with respect to the ordinances about the Sraddha. Listen with rapt attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is regarded as gratifying the deity of the moon. That deity, thus gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Sraddha). The Pitris, who are ever desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire. With that ball the Pitris are gratified and as the result thereof they grant the fruition of all wishes unto the person offering it. I have thus told thee everything about the end of the three rice-balls offered at the Sraddha and consigned to the three (viz., water, the spouse, and the fire). That Brahmana who becomes the Ritwik at a Sraddha constitutes himself, by that act, the Pitri of the person performing the Sraddha. Hence, he should abstain that day from sexual intercourse with even his own spouse[542] O best of all rangers of the sky, the man who eats at Sraddha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise. Hence, the Brahmana who is invited to a Sraddha for eating the offerings should eat them after purifying himself by a bath and bear himself piously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiply and he also who feeds him reaps the same reward.'"

"'Bhishma continued, "After the Pitris said so, a Rishi of austere penances, named Vidyutprabha, whose form shone with splendour like that of the sun, spoke. Having heard those mysteries of religion as propounded by the Pitris, he addressed Sakra, saying, 'Stupefied by folly, men slay numerous creatures born in the intermediate orders, such as worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by these acts. What, however, is the remedy?' When this question was asked, all the gods and Rishis endued with wealth of penances and the highly blessed Pitris, applauded that ascetic.

"'"Sakra said, 'Thinking in one's mind of Kurukshetra and Gaya and Ganga and Prabhasa and the lakes of Pushkara, one should dip one's head in water. By so doing one becomes cleansed of all one's sins like Chandramas freed from Rahu. One should bathe in this way for three days in succession and then fast for every day. Besides this, one should touch (after bathing) the back of a cow and bow one's head to her tail.' Vidyutprabha, after this, once more addressing Vasava, said, 'I shall declare a rite that is more subtle. Listen to me, O thou of a hundred sacrifices. Rubbed with the astringent powder of the hanging roots of the banian and anointed with the oil of Priyangu, one should eat the Shashtika paddy mixed with milk. By so doing one becomes cleansed of all one's sins[543] Listen now to another mystery unknown to many but which was discovered by the Rishis with the aid of meditation. I heard it from Vrihaspati while he recited it in the presence of Mahadeva. O chief of the deities, do thou hear it with Rudra in thy company, O lord of Sachi! If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe penances and obtains the rewards that attach to fasts. Heated by the rays of the sun, he becomes cleansed of all his sins. One who acts in this way in both the summer and the winter seasons, becomes freed from every sin. Cleansed of every sin, one acquires a splendour of complexion for all time. Such a man blazes with energy like the

Sun or shines in beauty like the Moon!’ After this, the chief of the deities, viz., he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, saying these excellent words, ‘O holy one, do thou duly discourse on what those mysteries of religion are that are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries that attach to them!’

“““Vrihaspati said, ‘They who pass urine, facing the sun, they who do not show reverence for the wind, they who do not pour libations on the blazing fire, they who milk a cow whose calf is very young, moved by the desire of obtaining from her as much milk as possible, commit sins. I shall declare what those faults are, O lord of Sachi! Do thou listen to me. The Sun, Wind, the bearer of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self-born himself, for rescuing all the worlds, O Sakra! These are the deities of human beings. Listen all of ye to the conclusions of religion. Those wicked men and wicked women who pass urine facing the sun, live in great infamy for six and eighty years. That man, O Sakra, who cherishes no reverence for the wind, gets children that fall away prematurely from the womb of his spouse. Those men who do not pour libations on the blazing fire find that the fire, when they do ignite it for such rites as they wish to perform, refuses to eat their libations[544] Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races.[545] Such men see their children die and their races shrink. Even these are the consequences of the acts referred to, as observed by regenerate persons venerable for age in their respective races. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of achieving prosperity. This that I say unto thee is very true.’ After the celestial preceptor had said this, the highly blessed deities, with the Maruts, and the highly blessed Rishis questioned the Pitris, saying, ‘Ye Pitris, at what acts of human beings, who are generally endued with little understanding, do ye become gratified? What gifts, made in course of such rites as are gone through for improving the position of deceased persons in the other world, become inexhaustible in respect of their efficacy?[546] By performing what acts can men become freed from the debt they owe to the Pitris? We desire to hear this. Great is the curiosity we feel.'

"""The Pitris said, 'Ye highly blessed ones, the doubt existing in your minds has been properly propounded. Listen as we declare what those acts are of righteous men that gratify us. Bulls endued with blue complexion should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these acts of men, they can free themselves from the debt they owe to the Pitris.[547] Such gifts never become vain. On the other hand, they become inexhaustible and productive of high fruits. The gratification we derive from them is regarded to be inexhaustible. Those men who, endued with faith, beget offspring, rescue their deceased ancestors from miserable Hell'. Hearing these words of the Pitris, Vriddha-Gargya, possessed of wealth of penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said, 'Ye that are all possessed of wealth of penances, tell us what the merits are that attach to the setting free of bulls endued with blue complexion. What merits, again, attach to the gift of lamps in the season of rains and the gift of water with sesame seeds?'

"""The Pitris said, 'If a bull of blue complexion, upon being set free, raises a (small) quantity of water with its tail, the Pitris (of the person that has set that bull free) become gratified with that water for full sixty thousand years. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, without doubt, in sending the Pitris (of the person that sets the animal free) to the region of Soma. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the attribute of Darkness. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O thou that art possessed of wealth of penances, are regarded as duly performing a Sraddha with all its mysteries. These men get children of sound health and cheerful minds. The merit acquired by the giver of the Pinda (to the Pitris) takes the form of the growth of his race. Verily, he who performs these acts with faith, becomes freed from the debt he owes to the Pitris. Even thus has been laid down the proper time for the performance of the Sraddha, the ordinance in respect of the rites to be observed, the proper person that should be fed at the Sraddha, and the merits that attach to it.' I have declared everything to thee in due order."'"

SECTION CXXVI

“‘Bhishma said, “The chief of the deities, Indra, after the Pitri has ceased to speak, addressed the puissant Hari, saying, ‘O Lord, what are those acts by which thou becomest gratified? How, indeed, do men succeed in gratifying thee?’

“‘“Vishnu said, ‘That which I greatly hate is the detraction of Brahmanas; without doubt, if the Brahmanas are worshipped, I regard myself worshipped. All superior Brahmanas should always be saluted with reverence, after feeding them with hospitality. One should reverence one’s own feet also (in the evening). I am gratified with men who act in this way, as also with those who worship and make offerings to the whirl that is noticeable on cowdung (when it first drops from the cow)[548] They who behold a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil. They become freed from every sin. That man who worships every day the Aswattha (Ficus religiosa) and the substance called Gorochana and the cow, is regarded as worshipping the whole universe with the deities and Asuras and human beings. Verily, staying within these, I accept, in my own form, the worship that is offered to them. The worship that is offered to these is the worship offered to me. This has been so as long as the worlds have been created. Those men of little understanding that worship me in a different way worship me in vain, for the worship of that kind I never accept. Verily, the worship of other kinds is not at all gratifying to me.’

“‘“Indra said, ‘Why dost thou applaud the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil? It is thou who createst and it is thou who destroyest them. Thou art the eternal nature of all mortal or transitory things.’”

“‘Bhishma continued, “Hearing these words of Indra, Vishnu smiled a little and then said, ‘It was with my circular disc that the Daityas were slain. It was with my two feet that the world was covered. Assuming the form of a boar I slew Hiranyaksha. Assuming the form of a dwarf I conquered (the Asura) king Vali. Those high-souled men who worship these gratify me. Verily, they who worship me in these forms never meet with discomfiture. If one beholding a Brahmana leading the Brahmacharya mode of life arrived at one’s house, offers unto him the first portion of one’s food that belongs as of right to a Brahmana, and eats what remains thereafter, one is regarded as eating Amrita. If one, after adoring the morning twilight, stands with face directed towards the sun, one reaps the merit that attaches to the performance of ablutions in all tirthas and becomes cleansed of all sins. Ye Rishis possessed of wealth of penances, I have told you in details what constitutes a great mystery. On what else shall I discourse unto you? Tell me your doubts.’

“‘“Baladeva said, ‘Listen now to another great mystery that is fraught with happiness to men. Ignorant persons, unacquainted with it, meet with much distress at the hands of other creatures. That man who, rising at early dawn, touches a cow, ghee, and curds, as also mustard seeds and the larger variety thereof called Priyangu, becomes cleansed of all sins. As regards Rishis possessed of wealth of penances, they always avoid all creatures both before and behind, as also all that is impure while performing Sraddhas.’[549]

“‘“The deities said, ‘If a person, taking a vessel of copper, filling it with water, and facing the east, resolves upon a fast or the observance of a particular vow, the deities become gratified with him and all his wishes become crowned with success. By observing fasts, or vows in any other way, men of little understandings gain nothing.[550] In uttering the resolution about the observance of fasts and in making offerings to the deities, the use of a vessel of copper is preferable. In presenting the offerings to the deities, in (giving and accepting) alms, in presenting the ingredients of the Arghya and in offering oblations of water mixed with sesame seeds to the Pitris, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. Even these mysteries have been laid down relating to how the deities are gratified.’

“““Dharma said, ‘The offerings made in all rites in honour of the deities and in those in honour of the Pitris should never be given away to a Brahmana that has accepted service under the king, or that rings the bell or attends to subsidiary duties in acts of worship or at Sraddhas, or that keeps kine, or that is engaged in trade, or that follows some art as a profession, or that is an actor, or that quarrels with friends or that is destitute of Vedic studies, or that marries a Sudra woman[551] The performer of the Sraddha who gives away such offerings unto such a Brahmana falls away from prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act. From the house of that person whence a guest returns unsatisfied, the Pitris, the deities, and the sacred fires, all return disappointed in consequence of such treatment of the guest. That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine, that are ungrateful towards benefactors, that are slayers of Brahmanas, or that are violators of the beds of their preceptors.’

“““Agni said, ‘Listen ye with concentrated attention. I shall recite the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a blazing fire. The infamy of such a man spreads throughout the world and touches the confines of heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied on his account. Endued with great energy, Fire refuses to accept the libations poured by him. For a hundred lives he has to rot in hell. He is never rescued at any time. One should, therefore, never touch a cow with one’s feet, or a Brahmana of high energy, or a blazing fire, if one is endued with faith and desires one’s own good. These are the demerits declared by me of one who lifts up one’s feet towards these three.’

“““Viswamitra said, ‘Listen to a high mystery that is unknown to the generality of men and that is connected with religion. He who offers the Pitris rice boiled in sugared milk, sitting with face directed to the south at noontide in the shade caused by an elephant’s body, in the month of Bhadrapada, under the constellation Magha, acquires great merits. Listen to what those merits are. The man who makes such an offering to the Pitris under such circumstances, is regarded as performing a great Sraddha each year for thirteen years in succession.’[552]

“‘“The kine said, ‘That man becomes cleansed of all his sins who adores a cow with these Mantras, viz., ‘O Vahula, O Samanga, O thou that art fearless everywhere, O thou that art forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, in days of yore, thou wert present with thy calf in the sacrifice of Indra, the wielder of the thunderbolt. Thou tookest thy station in the firmament and in the path of Agni. The deities with Narada among them adored thee on that occasion by calling thee Sarvamsaha. Such man attains to the region of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also. Such a man becomes freed from every sin, every fear, every grief. At the end, he obtains residence in the happy region of the Thousand-eyed Indra!’”

“‘Bhishma continued, “After this, the highly blessed and celebrated seven Rishis, with Vasishtha at their head, rose and circumambulating the Lotus-born Brahman, stood around him with hands joined in reverence. Vasishtha, that foremost of all persons conversant with Brahma, became their spokesman and asked this question that is beneficial to every creature, but especially so to Brahmanas and Kshatriyas, ‘By doing what acts may men of righteous conduct who are, however, destitute of the good of this world, succeed in acquiring merits attaching to sacrifices?’ Hearing this question of theirs, the Grandsire Brahman began to say what follows.

“‘“Brahman said, ‘Excellent is this question, ye highly blessed ones! It is at once auspicious and high and fraught with a mystery. This question that ye have put is subtil and is fraught with high benefit to mankind. Ye Rishis possessed of wealth of penances, I shall recite everything to you in detail. Do ye listen with attention to what I say as to how men acquire the merits attaching to sacrifices (even when they are unable to perform them through poverty.) In the lighted fortnight of the month of Pausha, when the constellation Rohini is in conjunction, if one, purifying oneself by a bath, lies under the cope of heaven, clad in a single piece of raiment, with faith and concentrated attention, and drinks the rays of the moon, one acquires the merits that attach to the performance of great sacrifices. Ye foremost of regenerate persons, this is a high mystery that I declare unto you in reply to your questions, ye that are possessed of insight into the subtil truths of all topics of enquiry.’”’“

SECTION CXXVII

“““Vibhavasu (otherwise called Surya) said, ‘There are two offerings. One of those consists of a palmful of water and the other called Akshata consists of rice-grains with ghee. One should, on the day of the full moon, stand facing that bright orb and make unto him the two offerings mentioned, viz., a palmful of water and the rice-grains with ghee called Akshata. The man who presents these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three (principal) fires. That man of little understanding who cutteth down a large tree on the day of the new moon, becomes stained with the sin of Brahmanicide. By killing even a single leaf one incurs that sin. That foolish man who chews a tooth-brush on the day of the new moon is regarded as injuring the deity of the moon by such an act. The Pitris of such a person become annoyed with him.[553] The deities do not accept the libations poured by such a man on days of the full moon and the new moon. His Pitris become enraged with him, and his race and the family become extinct.’

“““Sree said, ‘That sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, the deities and Pitris leave in disgust. Verily, without accepting the offerings made unto them by the owners of such houses, the deities and the Pitris fly away from such a sinful habitation.’

“““Angiras said, ‘The offspring of that man increase who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds besides in his hand the roots of the Suvarchala plant.’[554]

“““Gargya said, ‘One should always do the duties of hospitality to one’s guests. One should give lamps in the hall or shed where sacrifices are performed. One should avoid sleep during the day, and abstain from all kinds of flesh or food. One should never injure kine and Brahmanas. One should always recite names of the Pushkara lakes and the other sacred waters. Such a course of duty, is the foremost. Even this constitutes a high religion with its mysteries. If observed in practice, it is sure to produce great consequences. If a person performs even a hundred sacrifices, he is doomed to see the exhaustion of the merits attaching to the libations poured therein. The duties, however, which I have mentioned are such that when observed by a person endued with faith, their merit becomes inexhaustible. Listen now to another high mystery concealed from the view of many. The deities do not accept the libations (poured upon the fire) on the occasion of Sraddhas and rites in their honour or on the occasion of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy. The Pitris of the man who allows such a woman to come near the place where the Sraddha is being performed by him, do not become gratified with him for thirteen years. Robed in raiment of white, and becoming pure in body and mind, one should invite Brahmanas and cause them to utter their benedictions (when one performs the Sraddha). On such occasions one should also recite the Bharata. It is by observing all these that the offerings made at Sraddhas become inexhaustible.’

“““Dhaumya said, ‘Broken utensils, broken bedsteads, cocks and dogs, as also such trees as have grown within the dwelling houses, are all inauspicious objects. In a broken utensil is Kali himself, while in a broken bedstead is loss of wealth. When a cock or a dog is in sight, the deities do not eat the offerings made to them. Under the roots of a tree scorpions and snakes undoubtedly find shelter. Hence, one should never plant a tree within one’s abode.’[555]

“““Jamadagni said, ‘That man whose heart is not pure is sure to go to Hell even if he adores the deities in a Horse-sacrifice or in a hundred Vajapeya sacrifices, or if he undergoes the severest austerities with head downmost. Purity of heart is regarded as equal to sacrifices and Truth. A very poor Brahmana, by giving only a Prastha of powdered barley with a pure heart unto a Brahmana, attained to the region of Brahman himself. This is a sufficient proof (of the importance of purity of heart).'”'“

SECTION CXXVIII

“‘“Vayu said, ‘I shall recite some duties the observance of which is fraught with happiness to mankind. Do ye listen also with concentrated attention to certain transgressions with the secret causes upon which they depend. That man who offers for the four months of the rainy season sesame and water (unto the Pitris), and food, according to the best of his power, unto a Brahmana well-conversant with the duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honour of the Pitris, with sesame and water, — verily he who does all this with faith and concentrated attention acquires all the merits that attach to a hundred sacrifices in which animals are offered to the deities. Listen to this other high mystery that is unknown to all. That man who thinks it all right when a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin[556] The three sacrificial fires become enraged with such a person. In his next life he has to take birth as a Sudra. His Pitris, together with the deities are never gratified with him. I shall now recite what the expiations are which one must go through for cleansing oneself from such sins. Listen to me with attention. By performing those expiatory acts, one becomes happy and free from fever. Fasting all the while, one should, for three days, with concentrated attention, pour libation, on the sacred fire, of the urine of the cow mixed with cowdung and milk and ghee. The deities accept the offerings of such a man on the expiration of a full year. His Pitris also, when the time comes for him for performing the Sraddha, become gratified with him. I have thus recited what is righteous and what is unrighteous, with all their unknown details, in respect of human beings desirous of attaining to heaven. Verily, men who abstain from these transgressions or who having committed them undergo the expiatory rites indicated, succeed in attaining to heaven when they leave this world.’”’“

SECTION CXXIX

“““Lomasa said, ‘The Pitris of those men who, without having wedded wives of their own, betake themselves to the wives of other people, become filled with disappointment when the time for the Sraddhas comes. He who betakes himself to the wives of other people, he who indulges in sexual union with a woman that is barren, and he who appropriates what belongs to a Brahmana, are equally sinful. Without doubt, the Pitris of such people cut them off without desiring to have any intercourse with them. The offerings they make fail to gratify the deities and the Pitris. Hence, one should always abstain from sexual congress with women that are the wedded wives of others, as also with women that are barren. The man who desires his own good should not appropriate what belongs to a Brahmana. Listen now to another mystery, unknown to all with regard to religion. One should, endued with faith, always do the bidding of one’s preceptor and other seniors. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts unto Brahmanas of ghee and the offerings that constitute Akshata. Listen to me as I say what the measure is of the merit that such a person acquires. By such an act one is said to increase Soma and the Ocean. Vasava, the chief of the celestials, confers upon him a fourth part of the merits that attach to a Horse-sacrifice. By making such gifts, a person becomes endued with great energy and prowess. The divine Soma, well-pleased with him, grants him the fruition of his wishes. Listen now to another duty, together with the foundation on which it rests, that is productive of great merit. In this age of Kali, that duty, if performed, brings about much happiness to men. That man who, rising at early dawn and purifying himself by a bath, attires himself in white robes and with the concentrated attention makes gifts unto Brahmanas of vessels full of sesame seeds, who makes offerings unto the Pitris of water with sesame seeds and honey, and who gives lamps as also the food called Krisara acquires substantial merits. Listen to me as I say what those merits are. The divine chastiser of Paka has ascribed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that are productive of eternal merit, he who performs the Agnishtoma sacrifice with copious presents in the form of Dakshina to the Brahmanas, are all regarded by the deities as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds. Gifts of water with sesame seeds are regarded by the Pitris as productive of eternal gratification to them. The grandsires all become highly pleased with gifts of lamps and Krisara. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly applauded by both the Pitris and the deities in their respective regions.'"'"

SECTION CXXX

“‘Bhishma said, “The Rishis there assembled, together with the Pitris and the deities, then, with concentrated attention, questioned Arundhati (the spouse of Vasishtha) who was endued with great ascetic merit. Possessed of abundant wealth of penances, Arundhati was equal to her husband, the high-souled Vasishtha in energy for in both vows and conduct she was her husband’s equal. Addressing her they said, ‘We desire to hear from thee the mysteries of duty and religion. It behoveth thee, O amiable lady, to tell us what thou regardest as a high mystery.’

“‘“Arundhati said, ‘The great progress I have been able to achieve in penances is due to your consideration for me in thus remembering my poor self. With your gracious permission I shall now discourse on duties that are eternal, on duties that are high mysteries. I shall discourse thereon with the causes on which they depend. Listen to me as I discourse to you elaborately. A knowledge of these should be imparted unto him only that is possessed of faith or that has a pure heart. These four, viz., he that is bereft of faith, he that is full of pride, he that is guilty of Brahmanicide, and he that violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated unto them. The merits acquired by a person who gives away a Kapila cow every day for a period of two and ten years, or by a person who adores the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not come up to those that are his with whom a guest is gratified. Listen now to another duty whose observance is fraught with happiness to mankind. It should be observed with its secret ritual by a person endued with faith. Its merits are certainly high. Listen to what they are. If a person, rising at early dawn and taking with him a quantity of water and a few blades of Kusa grass, proceeds into a cow-pen and arriving there washes a cow's horns by sprinkling thereon that water with those blades of Kusa grass and then causes the water to drip down on his own head, he is regarded, in consequence of such a bath, as one that has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honoured and resorted to by Siddhas and Charanas.' After Arundhati had said these words, all the deities and Pitris applauded her, saying, 'Excellent, Excellent,' Indeed, all the beings there were highly gratified and all of them worshipped Arundhati.

"""Brahman said, 'O highly blessed one, excellent is the duty that thou hast enunciated, together with its secret ritual. Praise be to thee! I grant thee this boon, viz., that thy penances will continually increase!'

"""Yama said, 'I have heard from thee an excellent and agreeable discourse. Listen now to what Chitragupta has said and what is agreeable to me. Those words relate to duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men endued with faith and desirous of achieving their own good. Nothing is lost of either piety or sin that is committed by creatures. On days of the full moon and the new moon, those acts are conveyed to the sun where they rest. When a mortal goes into the region of the dead, the deity of the sun bears witness to all his acts. He that is righteous acquires the fruits of his righteousness there. I shall now tell you of some auspicious duties that are approved by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara especially should one make the gift of a Kapila cow unto a Brahmana conversant with the Vedas. One should also always maintain one's Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta. It behoveth them that are the best of creatures to listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution. They that are of little understanding meet with great distress in the regions of the dead, for they become afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such calamity. They have to enter into a thick darkness. I shall now tell you of those duties by performing which one may succeed in crossing such calamity. The performance of those duties costs very little but is fraught with great merit. Indeed, such performance is productive of great happiness in the other world. The merits that attach to the gift of water for drink are excellent. In the next world in especial, those merits are very high. For them that make gifts of water for drink there is ordained in the other world a large river full of excellent water. Indeed, the water contained in that river is inexhaustible and cool and sweet as nectar. He who makes gifts of water in this world drinks from that stream in the world hereafter when he goes thither. Listen now to the abundant merits that attach to the giving of lamps. The man who gives lamps in this world has never to even behold the thick darkness (of Hell). Soma and Surya and the deity of fire always give him their light when he repairs to the other world. The deities ordain that on every side of such a person there should be blazing light. Verily, when the giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana conversant with the Vedas, especially if the gift be made in Pushkara. Such a man is regarded as having made a gift of a hundred kine with a bull, a gift that is productive of eternal merit. The gift of a single Kapila cow is capable of cleansing whatever sins the giver may be guilty of even if those sins be as grave. Brahmanicide, for the gift of a single Kapila cow is regarded as equal in point of merit to that of a hundred kine. Hence, one should give away a Kapila cow at that Pushkara which is regarded as the senior (of the two Tirthas known by that name) on the day of the full moon in the month of Karttika. Men that succeed in making such a gift have never to encounter distress of any kind, or sorrow, or thorns giving pain. That man who gives away a pair of sandals unto a superior Brahmana that is deserving of the gift, attains to similar merits. By giving away an umbrella a person obtains comfortable shade in the next world. (He will not have to be exposed to the sun). A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver.' Hearing these opinions of

Chitragupta, Surya’s hairs stood on their ends. Endued with great splendour, he addressed all the deities and the Pitris, saying ‘Ye have heard the mysteries relating to duty, as propounded by the high-souled Chitragupta. Those human beings who, endued with faith, make these gifts unto high-souled Brahmanas, become freed from fear of every kind. These five kinds of men, stained with vicious deeds, have no escape. Verily, of sinful behaviour and regarded as the worst of men, they should never be talked to. Indeed they should always be avoided. Those five are he who is the slayer of a Brahmana, he who is the slayer of a cow, he who is addicted to sexual congress with other people’s wives, he who is bereft of faith (in the Vedas), and he who derives his sustenance by selling the virtue of his wife. These men of sinful conduct, when they repair to the region of the dead, rot in hell like worms that live upon pus and blood. These five are avoided by the Pitris, the deities, the Snataka Brahmanas, and other regenerate persons that are devoted to the practice of penances.’”’“

SECTION CXXXI

“‘Bhishma said, “Then all the highly blessed deities and the Pitris, and the highly blessed Rishis also, addressing the Pramathas, said,[557] ‘Ye are all highly blessed beings. Ye are invisible wanderers of the night. Why do you afflict those men that are vile and impure and that are unclean? What acts are regarded as impediments to your power? What, indeed, are those acts in consequence of which ye become incompetent to afflict men? What are those acts that are destructive of Rakshasas and that prevent you from asserting your power over the habitations of men? Ye wanderers of the night, we desire to hear all this from you.’

“‘“The Pramathas said, ‘Men are rendered unclean by acts of sexual congress. They who do not purify themselves after such acts, they who insult their superiors, they who from stupefaction eat different kinds of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps placing the head where his feet should be placed or his feet where the head should be placed, — these men are regarded by us as unclean. Verily, these men have many holes. Those also are numbered in the same class who throw their phlegm and other unclean secretions into the water. Without doubt these men deserve to be slain and eaten up by us. Verily, we afflict those human beings who are given to such conduct. Listen now to what those acts are which are regarded as antidotes and in consequence of which we fail to do any injury to men. Those men upon whose persons occur streaks of Gorochana, or who hold Vachas in their hands, or who make gifts of ghee with those ingredients that go by the name of Akshata, or who place ghee and Akshata on their heads, or those who abstain from meat are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever put out, or who keeps the skin or teeth of a wolf in his abode or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power. Verily, those householders who keep these things in their houses always find them free from the inroads of even the fiercest spirits that live on carrion. Those beings also, that like us range through different worlds in pursuit of pleasure, are unable to do any injury to such houses. Hence, ye deities, should men keep such articles in their houses, —articles that are destructive of Rakshasas (and other beings of the kind). We have thus told you everything about that respecting which ye had great doubts.’”’“

SECTION CXXXII

“‘Bhishma said, “After this, the Grandsire Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the deities with Vasava, the lord of Sachi, at their head,— ‘Yonder sits the mighty Naga who is a resident of the nether regions. Endued with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being. Those mighty elephants endued with great energy and power, who hold the entire earth with her hills, waters, and lakes should be interviewed by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty.’ — Hearing these words of the Grandsire, the deities, with well-pleased minds commissioned (the elephant) Renuka to where those upholders of the world are.

“‘“Renuka, proceeding to where those elephants are, addressed them, saying, ‘Ye mighty creatures, I have been commanded by the deities and the Pitris to question you about the mysteries of religion and duty. I desire to hear you discourse on that subject in detail. Ye highly blessed ones, do ye discourse on the subject as your wisdom may dictate.’

“‘“The (eight) elephants standing in the eight quarters said, ‘On the auspicious eighth day of the dark fortnight in the month of Karttika when the constellation Aslesha is in the ascendant, one should make gifts of treacle and rice. Casting aside wrath, and living on regulated diet, one should make these offerings at a Sraddha, uttering these mantras the while— “Let Valadeva and other Nagas possessed of great strength, let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race, make Vali offerings to me for the enhancement of my strength and energy. Verily, let my strength be as great as that of the blessed

Narayana when he raised the submerged Earth!” — Uttering these mantras, one should make Vali offerings upon an ant-hill. When the maker of day retires to his chambers in the west, upon the ant-hill selected should offerings be made of raw sugar and rice. The ant-hill should previously be scattered with Gajendra flowers. Offerings should also be made of blue cloths and fragrant unguents. If offerings are made in this way, those beings that live in the nether regions, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As regards ourselves, we also do not feel the labour of upholding the Earth, in consequence of such offerings being made to us. Afflicted with the burden we bear, even this is what we think (beneficial for men), without the slightest regard for selfish concerns. Brahmanas and Kshatriyas and Vaisyas and Sudras, by observing this rule for a full year, fasting on each occasion, acquire great merits from such gifts. We think that the making of such Vali offerings on the ant-hill is really fraught with very superior merits. By making such offerings, one is regarded as doing the duties of hospitality for a hundred years to all the mighty elephants that exist in the three worlds.’ Hearing these words of the mighty elephants, the deities and the Pitris and the highly blessed Rishis, all applauded Renuka.””“

SECTION CXXXIII

“‘“Maheswara said, ‘Searching your memories, excellent are the duties ye all have recited. Listen all of you now to me as I declare some mysteries relating to religion and duty. Only those persons whose understanding has been set on religion and who are possessed of faith, should be instructed in respect of those mysteries of duty and religion that are fraught with high merits. Hear what the merits are that become his who, with heart free from anxiety, gives food everyday, for a month, to kine and contents himself with one meal a day throughout such period. The kine are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that are upholding the three worlds with the deities, the Asuras, and human beings. Respectful services rendered to them are fraught with high merit and grave consequences. That man who every day gives food to kine advances every day in religious merit. Formerly, in the Krita age I had expressed my approval of these creatures. Afterwards Brahman, born of the primeval lotus, solicited me (to show kindness towards kine).[558] It is for this reason that a bull to this day stands as the device on my standard overhead. I always sport with kine. Hence should kine be worshipped by all. Kine are possessed of great power. They are givers of boons. If worshipped, they would grant boons. That person who gives food to kine even for a single day receives from those beneficent creatures for that act a fourth part of the merits he may win by all his good acts in life.’”’“

SECTION CXXXIV

“‘“SKANDA SAID, ‘I shall now declare a duty that is approved of by me. Do ye listen to it with concentrated attention. That person who takes a little earth from the horns of a bull of blue complexion, smears his body therewith for three days, and then performs his ablutions, acquires great merits. Hear what those merits are. By such an act he would wash away every stain and evil, and attain to sovereign sway hereafter. As many times he takes his birth in this world, so many times does he become celebrated for his heroism. Listen now to another mystery unknown to all. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as Vali unto the rising moon on the evening of the day when that luminary is at full. Do ye learn, with faith, what the merits are of the person that acts in this way. The Sadhyas, the Rudras, the Adityas, the Viswedevas, the twin Aswins, the Maruts, and the Vasus, all accept that offering. By such an offering Soma increases as also the ocean, that vast receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, is certainly fraught with great happiness.’

“‘“Vishnu said, ‘That person who, endued with faith and freed from malice, listens every day with concentrated attention to the mysteries in respect of religion and duty that are preserved by the high-souled deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear. That man who, with his senses under thorough control, reads these sections which treat of these auspicious and meritorious duties, together with their mysteries, —duties that have been declared (by the previous speakers), acquires all the merits that attach to their actual performance. Sin can never overmaster him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins abundant merits by reading these mysteries (as declared), or by reciting them to others, or by hearing them recited. The deities and the Pitris eat forever the Havya and the Kavya offered by such a creature. Both these, in consequence of the virtues of the offerer become inexhaustible. Even such is the merit that attaches to the person who, with concentrated attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon. Such a person, in consequence of such an act, becomes steady in the observance of all duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the deities and the Pitris. If a person becomes guilty of all sins save those which are classed as grave or heinous, he becomes cleansed of them all by only listening to the recitation of these mysteries about religion and duty.'"

"'Bhishma continued, "Even these, O king of men, are the mysteries in respect of religion and duty dwelling in the breasts of the deities. Held in high respect by all the gods and promulgated by Vyasa, they have now been declared by me for thy benefit. One who is conversant with religion and duty thinks that this excellent knowledge is superior (in value) to even the whole earth full of riches and wealth. This knowledge should not be imparted to one that is bereft of faith, or to one that is an atheist, or to one that has fallen away from the duties of his order, or to one that is destitute of compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to one's preceptors, or to one that thinks all creatures to be different from oneself."'"

SECTION CXXXV

“‘Yudhishthira said, “Who are those persons, O Bharata, from whom a Brahmana in this world may accept his food? From whom may a Kshatriya, a Vaisya, and a Sudra take their food respectively?”

“‘Bhishma said, “A Brahmana may take his food from another Brahmana or from a Kshatriya or a Vaisya, but he must never accept food from a Sudra. A Kshatriya may take his food from a Brahmana, a Kshatriya or a Vaisya. He must, however, eschew food given by Sudras who are addicted to evil ways and who partake of all manner of food without any scruple. Brahmanas and Kshatriyas can partake of food given by such Vaisyas as tend the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya. But the man who takes food from a Sudra, swallows the very abomination of the earth, and drinks the excretions of the human body, and partakes of the filth of all the world. He partakes of the very filth of the earth who takes his food thus from a Sudra. Verily, those Brahmanas that take their food from Sudras, take the dirt of the earth. If one engages in the service of a Sudra, one is doomed to perdition though one may duly perform all the rites of one’s order. A Brahmana, a Kshatriya, or a Vaisya, so engaging, is doomed, although devoted to the due performance of religious rites. It is said that a Brahmana’s duty consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya’s duty consists in protecting men, and that a Vaisya’s in promoting their material prosperity. A Vaisya lives by distributing the fruits of his own acts and agriculture. The breeding of kine and trade are the legitimate work in which a Vaisya may engage without fear of censure. The man who abandons his own proper occupation and betakes himself to that of a Sudra, should be considered as a Sudra and on no account should any food be accepted from him. Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be considered as Sudras. And those who impudently partake of food offered at ceremonials in a Sudra's house are afflicted with a terrible calamity. In consequence of partaking such forbidden food they lose their family, strength, and energy, and attain to the status of animals, descending to the position of dogs, fallen in virtue and devoid of all religious observances. He who takes food from a physician takes that which is no better than excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood. If a Brahmana approved by the good, takes the food of one who lives by his learning, he is regarded as taking the food of a Sudra. All good men should forego such food. The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from a wicked person is considered as reprehensible as the slaying of a Brahmana. One should not accept food if one is slighted and not received with due honours by the giver. A Brahmana, who does so, is soon overtaken by disease, and his race soon becomes extinct. By accepting food from the warder of a city, one descends to the status of the lowest outcaste. If a Brahmana accepts food from one who is guilty of killing either a cow or a Brahmana or from one who has committed adultery with his preceptor's wife or from a drunkard, he helps to promote the race of Rakshasas. By accepting food from a eunuch, or from an ungrateful person, or from one who has misappropriated wealth entrusted to his charge, one is born in the country of the Savaras situated beyond the precincts of the middle country. I have thus duly recited to thee the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else thou wishest to hear from me today.""

SECTION CXXXVI

“‘Yudhishthira said, “Thou hast told me in full of those from whom food may be accepted and of those from whom it should not be taken. But I have grave doubts on one point. Do thou, O sire, enlighten me, do thou tell me what expiation a Brahmana should make (for the sin he incurs) upon accepting the different kinds of food, those especially offered in honour of the gods and the oblations made to the manes.”

“‘Bhishma said, “I shall tell thee, O prince, how high-souled Brahmanas may be absolved from all sin incurred by accepting food from others. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made. In accepting meat, or honey, or salt, a Brahmana becomes purified by standing till the rising of the sun. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Vedic prayer (Gayatri) and by holding a piece of iron in his hand in the presence of the public. In accepting money or clothes or women or gold, the purification is the same as before. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugarcane, or oil, or any sacred thing, one becomes purified by bathing thrice in the course of the day, viz., at morn, noon and eve. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is made by reciting the Gayatri prayer a hundred times. In accepting shoes or clothes at obsequial ceremonies, the sin is destroyed by reciting devoutly the same hymn a hundred times. The acceptance of the gift of land at the time of an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights. The Brahmana who partakes of oblations offered to deceased ancestors, in course of the dark fortnight, is purified by fasting for a whole day and night. Without performing his ablutions a Brahmana should not say his evening prayers, nor betake himself to religious meditation, nor take his food a second time. By so doing he is purified. For this reason, the Sraddha of deceased ancestors has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be feasted. The Brahmana who partakes of food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days. After the expiration of twelve days, and going through the purification ceremonies duly, the sin is destroyed by giving clarified butter to Brahmanas. If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations before mentioned, and should recite the Savitri hymn and do the sin-destroying Ishti and Kushmanda penances. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by misfortunes. The Brahmana who takes his food in the company of Sudras is purged from all impurity by duly observing the ceremonies of purification. The Brahmana who takes his food in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on. By eating with a Sudra from off the same plate the Sudra loses his family respectability; the Vaisya by eating from off the same plate with a Vaisya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brahmana his splendour and energy. In such cases, expiations should be made, and propitiatory rites should be observed, and oblations offered to the gods. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be observed with the view of destroying the sin. If any of the above four classes partake of food partly eaten by a person of any other class, the expiation is undoubtedly made by smearing the body with auspicious substances like Rochana, Durva grass, and turmeric.”’“

SECTION CXXXVII

“‘Yudhishthira said, “O Bharata, of the two things charity and devotion, do thou condescend to tell me, O sire, which is the better in this world? Do thou, by this, remove a great doubt from my mind.”

“‘Bhishma said, “Do thou, listen to me as I recite the names of the princes who having been devoted to virtue, and having cleansed their hearts by penances and practised gifts and other acts of piety, undoubtedly attained to the different celestial regions. The Rishi Atreya revered by all, attained, O monarch, to the excellent celestial regions, by imparting the knowledge of the unconditional Supreme Being to his pupils. King Sivi, the son of Usinara, by offering the life of his dear son, for the benefit of a Brahmana, was translated from this world to heaven. And Pratardana, the king of Kasi, by giving his son to a Brahmana, secured to himself unique and undying fame in this as well as in the other world. Rantideva, the son of Sankriti, attained to the highest heaven by duly making gifts to the high-souled Vasishtha. Devavriddha too went to heaven by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice. The worshipful Amvarisha too has attained to the region of the gods, by making a gift of all his kingdom to a Brahmana of great power. King Janamejaya of the solar race, went to the highest heaven by making a gift of ear-rings, fine vehicles, and cows to Brahmanas. The Royal sage Vrishadarbhi went to heaven by making gifts of various jewels and beautiful houses to Brahmanas. King Nimi of Vidarva, attained to heaven with his sons, friends and cattle, by giving his daughter and kingdom to the high-souled Agastya. The far-famed Rama, the son of Jamadagni, attained to the eternal regions, far beyond his expectation, by giving lands to Brahmanas. Vasishtha, the prince of Brahmanas, preserved all the creatures at a time of great drought when the god Parjjanya did not bestow his grateful showers upon the earth, and for this act he has secured eternal bliss for himself. Rama, the son of Dasaratha, whose fame is very high in this world, attained to the eternal regions by making gifts of wealth at sacrifices. The far-famed royal sage Kakshasena, went to heaven by duly making over to the high-souled Vasishtha the wealth which he had deposited with him. Marutta, the son of Parikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, immediately went to heaven. The highly devout king of Panchalal Brahmadatta, attained the blessed way by giving away a precious conch-shell. King Mitrasaha, by giving his favourite wife Madayanti to the high-souled Vasishtha, ascended to heaven. Sudyumna, the son of Manu, by causing the proper punishment to be inflicted upon the high-souled Likhita, attained to the most blessed regions. The celebrated royal sage Saharachitta went to the blessed regions, by sacrificing his dear life for the sake of a Brahmana. The king Satadyumna went to heaven by giving to Maudgaya a golden mansion replete with all the objects of desire. In ancient times, king Sumanyu by giving to Sandilya heaps of food looking like a hill, proceeded to heaven. The Salwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika. The Royal sage Madiraswa by giving his slender-waisted daughter to Hiranyahasta went to the region of the gods. The lordly Lomapada attained all the vast objects of his desire by giving his daughter Santa in marriage to Rishyasringa. The royal sage Bhagiratha, by giving his famous daughter Hansi in marriage to Kautsa, went to the eternal regions. King Bhagiratha by giving hundreds and thousands of kine with their young ones to Kohala attained to the most blessed regions. These and many other men, O Yudhishthira, have attained to heaven, by the merit of their charities and penances and they have also returned from thence again and again. Their fame will endure as long as the world will last. I have related to thee, O Yudhishthira, this story of those good householders who have attained to eternal regions by dint of their charities and penances. By their charities and by performing sacrifices and by procreating offspring, these people have attained to the heavenly regions. O foremost scion of Kuru's race, by always performing acts of charity, these men applied their virtuous intellects to the performance of sacrifices and charities. O mighty prince, as night has approached I shall explain to thee in the morning whatever doubts may arise in thy mind.”’“

SECTION CXXXVIII

“‘Yudhishthira said, “I have heard from thee, O sire, the names of those kings that have ascended to heaven. O thou whose power is great in the observance of the vow of truth by following the religion of gift, how many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts respectively? For what reasons, what kinds of gifts, made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail.”

“‘Bhishma said, “Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made unto all the orders of men. From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bharata! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed in five classes. With mind freed from malice one should make gifts unto Brahmanas, for by making gifts unto the one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit.) ‘He is in the habit of making gifts; or he has already made gifts to me.’ Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit.) ‘I am not his, nor is he mine. If disregarded, he may injure me.’ From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear.) ‘This one is dear to me, I am also dear to him.’ Influenced by considerations like these, a person of intelligence, freely and with alacrity, make gifts unto a friend. (Such gifts are regarded as made from free choice.) ‘The person that solicits me is poor. He is, again, gratified with a little. ‘From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity.) These are the five kinds of gift. They enhance the giver’s merits and fame. The Lord of all creatures (Brahman himself) has said that one should always make gifts according to one’s power.”’“

SECTION CXXXIX

"'Yudhishthira said, "O grandsire, thou art possessed of great wisdom. Indeed, thou art fully conversant with every branch of learning. In our great race thou art the only individual that swellest with all the sciences. I desire to hear from thee discourses that are interwoven with Religion and Profit, that lead to felicity hereafter, and that are fraught with wonder unto all creatures. The time that has come is fraught with great distress. The like of it does not generally come to kinsmen and friends. Indeed, save thee, O foremost of men, we have now none else that can take the place of an instructor. If, O sinless one, I with my brothers deserve the favour, it behoveth thee to answer the question I desire to ask thee. This one is Narayana who is endued with every prosperity and is honoured by all the kings. Even he waits upon thee, showing thee every indulgence and honouring thee greatly. It behoveth thee to discourse unto me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings."'

"Vaisampayana continued, 'Hearing these words of king Yudhishthira, Bhishma, the son of the river called after Bhagiratha, filled with joy in consequence of his affection for the monarch and his brothers, said what follows.'[559]

"'Bhishma said, "I shall certainly recite to thee discourses that are delightful, on the subject, O king, of the puissance of this Vishnu as displayed in days of yore and as I have heard (from my preceptors). Listen to me also as I describe the puissance of that great god who has a bull for his device. Listen to me as I narrate also the doubt that filled the mind of the spouse of Rudra and that of Rudra himself. Once on a time the righteous souled Krishna observed a vow extending for ten and two years. For beholding him who had gone through the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and the Island-born Krishna, and Dhaumya, that foremost of silent reciters, and Devala, and Kasyapa, and Hastikasyapa. Other Rishis also, endued with Diksha and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there. The son of Devaki offered them such honours of hospitality as are deserving of the highest praise and as are offered unto the gods alone. Those great Rishis sat themselves down upon seats some of which were green and some endued with the colour of gold and some that were fraught with the plumes of the peacock and some that were perfectly new and fresh. Thus seated, they began to converse sweetly with one another on subjects connected with Religion and duty as also with many royal sages and deities. At that time the energy, in the form of fire, Narayana, rising from the fuel that consisted of the rigid observance of his vow, issued out of the mouth of Krishna of wonderful feats. That fire began to consume those mountains with their trees and creepers and little plants, as also with their birds and deer and beasts of prey and reptiles. Soon the summit of that mountain presented a distressing and pitiful appearance, Inhabited by animals of diverse kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature. That fire of mighty flames, having consumed everything without leaving a remnant at last came back to Vishnu and touched his feet like a docile disciple. That crusher of foes, viz., Krishna, beholding that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition. That mountain thereupon once more became adorned with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles. Seeing that wonderful and inconceivable sight, all the ascetics became amazed. Their hairs stood on end and their vision was blurred with tears. That foremost of speakers, Narayana, beholding those Rishis thus filled with wonder, addressed them in these sweet and refreshing words, ‘Why, indeed, has wonder filled the hearts of this assemblage of Rishis, these ascetics that are always free from attachment of every kind, that are divested of the idea of meum, and that are fully conversant with every sacred science? It behoveth these Rishis possessed of wealth of penances and freed from every stain to explain to me truly this doubt that has arisen in my mind.’

“““The Rishis said, ‘It is thou that createst all the worlds, and it is thou that destroyest them again. It is thou that art Winter, it is thou that art Summer, and it is thou that art the season of rains. Of all the creatures, mobile and immobile, that are found on the earth, thou art the father, thou art the mother, thou art the master, and thou art the origin! Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it behoveth Thee to resolve to us that doubt, viz., the issue of fire from Thy mouth. Our fears being dispelled we shall then, O Hari, recite to thee what we have heard and seen.’

“““Vasudeva said, ‘The fire that issued from my mouth and that resembles the all-consuming Yuga-fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the energy of Vishnu. Ye Rishis, ye are persons that have subjugated wrath, that have brought your senses under complete control, that are endued with wealth of penances, and that are very gods in puissance. Yet ye have suffered yourselves to be agitated and distressed! I am now engaged wholly with the observances relating to rigid vow. Verily, in consequence of my observing the vows of an ascetic, a fire issued from my mouth. It behoves you not to suffer yourselves to be agitated. It is for observing a rigid vow that I came to this delightful and auspicious mountain. The object that has brought me here is to acquire by the aid of penances a son that would be my equal in energy. In consequence of my penances, the Soul existing in my body became transformed into fire and issued out of my mouth. That fire had repaired to behold the boon-giving Grandsire of all the universe. The Grandsire, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his device would take birth as my son. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of serving me dutifully. Indeed, casting off its fury it has come back to me to its own proper nature. I have thus told you, in brief, a mystery appertaining to Him who has the lotus for his origin and who is endued with great intelligence. Ye

Rishis possessed of wealth of penances, ye should not give way to fear! Ye are endued with far-reaching vision. Ye can proceed to every place without any impediment. Blazing with vows observed by ascetics, ye are adorned with knowledge and science. I now ask you to tell me something that is highly wonderful which you have heard of or seen on earth or in heaven. I feel an eager desire to taste the honey of that speech which will drop from your lips, the honey that will, I am sure, be as sweet as a jet of nectar itself. If I behold anything on earth or in heaven, which is highly delightful and of wonderful aspect but which is unknown to all of you, ye Rishis that look like so many gods, I say that that is in consequence of my own Supreme Nature which is incapable of being obstructed by anything. Anything wonderful whose knowledge dwelleth in me or is acquired by my own inspiration ceases to appear wonderful to me. Anything, however, that is recited by pious persons and that is heard from those that are good, deserves to be accepted with respect and faith. Such discourses exist on earth for a long time and are as durable as characters engraved on rocks. I desire, therefore, to hear, at this meeting something dropping from the lips of persons that are good and that cannot fail to be productive of good to men.' Hearing these words of Krishna all those ascetics became filled with surprise. They began to gaze at Janardana with those eyes of theirs that were as beautiful and large as the petals of the lotus. Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Riks. All those ascetics then appointed Narada, that foremost of all persons conversant with speech, to gratify the request of Vasudeva.

"""The ascetics said, 'It behoveth thee, O Narada, to describe, in full, from the beginning, unto Hrishikesa, that wonderful and inconceivable incident which occurred, O puissant one, on the mountains of Himavat and which, O ascetic, was witnessed by those of us that had proceeded thither in course of our pilgrimage to the sacred waters. Verily, for the benefit of all the Rishis here assembled, it behoveth thee to recite that incident.' Thus addressed by those ascetics, the celestial Rishi, viz., the divine Narada, then recited the following story whose incidents had occurred some time before.”’“

SECTION CXL

“‘Bhishma said, “Then Narada, that holy Rishi, that friend of Narayana, recited the following narrative of the discourse between Sankara and his spouse Uma.

“““Narada said, ‘Once on a time the righteous-souled lord of all the deities, viz., Mahadeva with the bull for his device, practised severe penances on the sacred mountains of Himavat that are the resort of Siddhas and Charanas. Those delightful mountains are overgrown with diverse kinds of herbs and adorned with various species of flowers. At that time they were peopled by the different tribes of Apsaras and crowds of ghostly beings. There the great god sat, filled with joy, and surrounded by hundreds of ghostly beings who presented diverse aspects to the eye of the beholder. Some of them were ugly and awkward, some were of very handsome features, and some presented the most wonderful appearances. Some had faces like the lion’s, some like the tiger’s and some like the elephant’s. In fact, the faces of those ghostly creatures presented every variety of animal faces. Some had faces resembling that of the jackal, some whose faces resembled the pard’s, some like the ape’s, some like the bull’s. Some of them had faces like the owl’s; some like the hawk’s; some had faces like those of deer of diverse varieties. The great god was also surrounded by Kinnaras and Yakshas and Gandharvas and Rakshasas and diverse other created beings. The retreat to which Mahadeva had betaken himself also abounded with celestial flowers and blazed with celestial rays of light. It was perfumed with celestial sandal, and celestial incense was burnt on every side. And it echoed with the sounds of celestial instruments. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It teemed with ghostly beings of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread. Forming as it did the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly agreeable to the sight. It was exceedingly beautiful, resembling Heaven itself. Its entire aspect was wonderful and, indeed, it is indescribable in respect of its beauty and sweetness. Verily, with the penances of that great deity who sleeps on mountain breasts, that prince of mountains shone with great beauty. It resounded with the chant of the Vedas uttered by learned Brahmanas devoted to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became incomparable in beauty. The ascetics, beholding the great deity who is endued with a fierce form and who looks like a great festival, became filled, O Janardana, with great joy. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Sadhyas, the Viswedevas, Vasava himself, the Yakshas, the Nagas, the Pisachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures dwelt on that mountain with minds concentrated in Yoga. All the Seasons were present there and scattered those regions with all kinds of wonderful flowers. Diverse kinds of blazing herbs illuminated the woods and forests on that mountain. Various species of birds, filled with joy, hopped about and sang merrily on the delightful breast of that mountain. Those birds were exceedingly lovable in consequence of the notes they uttered. The high-souled Mahadeva sat, displayed in beauty, on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead. Round his loins was a tiger-skin, and a lion-skin formed his upper garments. His sacred thread consisted of a snake. His arms were decked with a pair of red Angadas. His beard was green. He had matted locks on his head. Of terrible features, he it is that inspires with fear the hearts of all the enemies of the gods. It is he, again, that assures all creatures by dispelling their fears. He is adored by his worshippers as the deity having the bovine bull for his device. The great Rishis, beholding Mahadeva, bowed to him by touching the ground with their heads. Endued with forgiving souls, they all became (in consequence of the sight they had obtained of the great deity) freed from every sin and thoroughly cleansed. The retreat of that lord of all creatures with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it became unapproachable and unbearable (by ordinary beings). Within the twinkling of the eye, O slayer of Madhu, everything there became exceedingly wonderful. Indeed, the abode of that great deity having the bovine bull for his device began to blaze with a terrible beauty. Unto Mahadeva seated there, came his spouse, the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great deity. Her attire was like that of her lord and the vows she observed were like those of his. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding deities (of her own sex) of all the mountain streams. Those auspicious ladies walked in her train. The goddess approached raining flowers on every side and diverse kinds of sweet perfumes. She who loved to reside on the breast of Himavat advanced in this guise towards her great lord. The beautiful Uma, with smiling lips and desirous of playing a jest, covered from behind, with her two beautiful hands, the eyes of Mahadeva. As soon as Mahadeva's eyes were thus covered, all the regions became dark and life seemed to be extinct everywhere in the universe. The Homa rites ceased. The universe became suddenly deprived of the sacred Vashat also. All living creatures became cheerless and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe seemed to become sunless. Soon, however, that overspreading darkness disappeared. A mighty and blazing flame of fire emanated from Mahadeva's forehead. A third eye, resembling another sun, appeared (on it). That eye began to blaze forth like the Yuga-fire and began to consume that mountain. The large-eyed daughter of Himavat, beholding what occurred, bowed her head unto Mahadeva endued with that third eye which resembled a blazing fire. She stood there with gaze fixed on her lord. When the mountain forests burned on every side, with their Was and other trees of straight trunks, and their delightful sandals and diverse excellent medicinal herbs, herds of deer and other animals, filled with fright, came with great speed to the place where Hara sat and sought his protection. With those creatures almost filling it, the retreat of the great deity blazed forth with a kind of peculiar beauty. Meanwhile, that fire, swelling wildly, soared up to the very heavens and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in might and effulgence, covered every side like the all-destroying Yuga-fire. In a moment, the Himavat mountains were consumed, with their minerals and summits and blazing herbs. Beholding Himavat crushed and consumed, the daughter of that prince of mountains sought the protection of the great deity and stood before him her hands joined in reverence. Then Sarva, seeing Uma overcome by an accession of womanly mildness and finding that she was unwilling to behold her father Himavat reduced to that pitiable plight, cast benignant looks upon the mountain. In a moment the whole of Himavat was restored to his former condition and became as beautiful to look at as ever. Indeed, the mountain put forth a cheerful aspect. All its trees became adorned with flowers. Beholding Himavat to his natural condition, the goddess Uma, divested of every fault, addressed her lord, that master of all creatures, the divine Maheswara, in these words.

““““Uma said, “O holy one, O lord of all creatures, O deity that art armed with the trident, O thou of high vows, a great doubt has filled my mind. It behoveth thee to resolve that doubt for me. For what reason has this third eye appeared in thy forehead? Why also was the mountain consumed with the woods and all that belonged to it? Why also, O illustrious deity, hast thou restored the mountain to its former condition? Indeed, having burnt it once, why hast thou again caused it to be covered with trees?”

““““Maheswara said, “O goddess without any fault, in consequence of thy having covered my eyes through an act of indiscretion the universe became in a moment devoid of light. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created the third eye desirous of protecting all creatures. The high energy of that eye crushed and consumed this mountain. For pleasing thee, however, O goddess, I once more made Himavat what he was by repairing the injury.”

““““Uma said, “O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon? And why is that face of thine which is on the south so terrible? Why are thy matted locks tawny in hue and so erect? Why is thy throat blue after the manner of the peacock’s plumes? Why, O illustrious deity, is the Pinaka always in thy hand? Why art thou always a Brahmacharin with matted locks? O lord, it behoves thee to explain all these to me. I am thy spouse who seeks to follow the same duties with thee. Further, I am thy devoted worshipper, O deity, having the bull for thy mark!”’

“““Narada continued, ‘Thus addressed by the daughter of the prince of mountains, the illustrious wielder of Pinaka, the puissant Mahadeva, became highly gratified with her. The great god then addressed her saying, “O blessed lady, listen to me as I explain, with the reasons thereof, why my forms are so.”’““‘

SECTION CXLI

“‘“‘The blessed and holy one said, “In days of yore, a blessed woman was created by Brahman, called Tilottama, by culling grains of beauty from every beautiful object in the universe. One day, that lady of beautiful face, unrivalled in the universe for beauty of form, came to me, O goddess, for circumambulating me but really impelled by the desire of tempting me. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared (so eager did I become to see her). All those faces of mine became agreeable to look at. Thus, in consequence of the desire of beholding her, I became four-faced, through Yoga-puissance. Thus, I showed my high Yoga-power in becoming four-faced. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features! That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures. I live as a Brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pinaka is always in my hand for accomplishing the purposes of the deities. In days of yore, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. For this reason I have become blue-throated.”

“‘“‘Uma said, “When, O foremost of all creatures, there are so many excellent vehicles endued with great beauty, why is it that thou hast selected a bovine bull for thy vehicle?”

“‘“‘Maheswara said, “In the days of yore, the Grandsire Brahma created the celestial cow Surabhi yielding abundant milk. After her creation there sprang from her a large number of kine all of which yielded copious quantities of milk sweet as nectar. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my wrath scorched all the kine which thereupon became diversified in hue. I was then pacified by the Master of all the worlds, viz., Brahma, conversant with all topics. It was he who gave me this bull both as a vehicle for bearing me and as a device on my banner.”

““‘Uma said, “Thou hast many abodes in heaven, of diverse forms and possessed of every comfort and luxury. Why, O holy one, dost thou reside in the crematorium, abandoning all those delightful mansions? The crematorium is full of the hair and bones (of the dead), abounds with vulture and jackals, and is strewn with hundreds of funeral pyres. Full of carrion and muddy with fat and blood, with entrails and bones strewn all over it, and always echoing with the howls of jackals, it is certainly an unclean place.”

““‘Maheswara said, “I always wander over the whole earth in search of a sacred spot. I do not, however, see any spot that is more sacred than the crematorium. Hence, of all abodes, the crematorium pleases my heart most, shaded that it generally is by branches of the banian and adorned with torn garlands of flowers. O thou of sweet smiles, the multitudes of ghostly beings that are my companions love to reside in such spots. I do not like, O goddess, to reside anywhere without those ghostly creatures being by my side. Hence, the crematorium is a sacred abode to me. Indeed, O auspicious lady, it seems to me to be the very heaven. Highly sacred and possessed of great merit, the crematorium is much applauded by persons desirous of having holy abodes.”

““‘Uma said, “O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O wielder of Pinaka, O giver of boons. These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire. For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine. What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them? O puissant lord, O thou that art conversant with Religion, do thou tell me this.”’

“““Narada continued, ‘When the daughter of Himavat put this question, conclave of Rishis there present worshipped the goddess and adored her with words adorned with Riks and with hymns fraught with deep import.

““‘‘Maheswara said, “Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one’s power, are the foremost duties of the householder. Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one’s charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat, — these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which these embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.”

““‘‘Uma said, “O holy one, I wish to ask thee another question about which I have great doubts. It behoveth thee to answer it and dispel my doubts. What are the meritorious duties of the four several orders? What duties appertain to the Brahmana? What to the Kshatriya? What are the indications of those duties that appertain to the Vaisya? And what kind of duties appertain to the Sudra?”

““‘‘The holy one said, “O highly blessed lady, the question thou hast asked is a very proper one. Those persons that belong to the regenerate order are regarded as highly blessed, and are, indeed, gods on earth. Without doubt, the observance of fasts (i.e., subjugation of the senses) is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he attains to identity with Brahma.[560] The proper observance of the duties of Brahmacharya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread are his other duties. It is by these that he becomes truly regenerate. He becomes a Brahmana for worshipping his preceptors and other seniors as also the deities. Verily, that religion which has for its soul the study of the Vedas is the source of all piety. Even that is the religion which those embodied creatures who are devoted to piety and duty should observe and practise.”

““‘‘Uma said, “O holy one, my doubts have not been dispelled. It behoveth thee to explain in detail what the duties are of the four respective orders of men.”

““‘‘Maheswara said, “Listening to the mysteries of religion and duty, observance of the vows indicated in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of Brahmacharya, are the duties of the Brahmana. After the period of study is over, the Brahmana, receiving the command of his preceptor, should leave his preceptor’s abode for returning to his father’s house. Upon his return he should duly wed a wife that is fit for him. Another duty of the Brahmana consists in avoiding the food prepared by the Sudra. Walking along the path of righteousness, always observing fasts and the practices of Brahmacharya, are his other duties.[561] The householder should keep up his domestic fire for daily worship. He should study the Vedas. He should pour libations in honour of the Pitris and the deities. He should keep his senses under proper control. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both externally and internally. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices that go by the name of Ishti and should also dedicate animals to the deities according to the ordinances. Indeed, the performance of sacrifices is his highest duty as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called Vighasa. The householder should eat Vighasa. Indeed, to eat after the members of one’s family including servants and other dependants, is regarded as one of the special duties of the regenerate householder, who should be conversant with the Vedas. The conduct of husband and wife, in the case of householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity. The householder should take care that his house is every day properly rubbed (with cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honour of the deities and the Pitris. Even these are the duties appertaining to the householder's mode of life as observable by a regenerate person. Those duties really uphold the world. Verily, those duties always and eternally flow from those righteous persons among the Brahmanas that lead a life of domesticity. Do thou listen to me with concentrated attention, O goddess, for I shall now tell thee what the duties are which appertain to the Kshatriya and about which thou hast asked me. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king is the acquirer of a fixed share of the merits earned by his subjects. By that means the king becomes endued with righteousness. That ruler of men who rules and protects his subjects righteously, acquires, by virtue of the protection he offers to others, many regions of felicity in the world to come. The other duties of a person of the kingly order consist of self-restraint and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and perseverance in acts that have been begun. Another duty of his is to award punishments according to the offences committed. It is also his duty to perform sacrifices and other religious rites according to the ordinances laid down in the Vedas. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness of speech, and interference for aiding the distressed, are the other duties by discharging which the king acquires great glory both here and hereafter. He should also lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brahmanas. Such a king acquires in Heaven such regions of felicity as are capable of being won by the performance of Horse-sacrifices. The duties of the Vaisya always consist of the keeping of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study. Trade, walking in the path of righteousness, hospitality, peacefulness, self-restraint, welcoming of Brahmanas, and renouncing things (in favour of Brahmanas), are the other eternal duties of the Vaisya. The Vaisya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumery and juices or liquid substances. He should discharge the duties of hospitality towards all. He is at liberty to pursue religion and wealth and pleasure according to his means and as much as is judicious for him. The service of the three regenerate classes constitutes the high duty of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Sudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances. That intelligent Sudra whose conduct is righteous and who worships the deities and Brahmanas, becomes endued with the desirable rewards of righteousness. O beautiful lady, I have thus recited to thee what the duties are of the four orders. Indeed, O blessed lady, I have told thee what their respective duties are. What else dost thou wish to hear?”

““‘‘Uma said, “Thou has recited to me what the respective duties are of the four orders, auspicious and beneficial for them. Do thou now tell me, O holy one, what the common duties are of all the orders.”

““‘‘Maheswara said, “The foremost of all beings in the universe viz., the Creator Brahma, ever desirous of righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are, verily, gods on earth. I shall at the outset tell thee what the religious acts are which they should do and what the rewards are which they win through them. That religion which has been ordained for the Brahmanas is the foremost of all religions. For the sake of the righteousness of the world, three religions were created by the Self-born One. Whenever the world is created (or re-created), those religions are created by the Grandsire. Do thou listen. These are the three eternal religions. The religion that is propounded in the Vedas is the highest; that which is propounded in the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of those who are regarded as righteous. The Brahmans possessed of learning should have the three Vedas. He should never make the study of the Vedas (or recitation of the scriptures) the means of his living.[562] He should devote himself to the three well-known acts (of making gifts, studying the Vedas, and performing sacrifices). He should transcend the three (viz., lust, wrath, and covetousness). He should be the friend of all creatures. A person that possesses these attributes is called a Brahmana. The lord of the universe declared these six acts for the observance of Brahmanas. Listen to those eternal duties. The performance of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six acts by accomplishing which a Brahmans wins religious merit. Verily, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to the measure of his power and agreeable to the ordinance, is, in his case, much applauded. Tranquillity of mind is a high duty that has always been current among them that are righteous. Householders of pure mind are capable of earning very great merit. Indeed, he who cleanses his soul by the performance of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all regenerate guests, who lives in well-cleaned abodes, who is free from pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit. That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honouring the recipient, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those that come to his abode, is regarded as highly righteous. That householder who rises at dawn and washes his mouth and face and serves food to his guests, and having honoured them duly dismisses them from his abode and follows them (as a mark of honour) for a little distance, acquires eternal merit. Hospitality towards all, and the pursuit of the aggregate of three, are the duties of the householder. The duties of the Sudra consist in the pursuit of the aggregate of three. The Religion ordained for the householder is said to have Pravritti for its chief indication. Auspicious, and beneficial to all creatures, I shall expound it to thee. The householder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The householder, should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing. The Religion of Nivritti is different. It exists for emancipation (from re-birth by absorption into Brahman). I shall tell thee the conduct that constitutes it. Listen to me in detail, O goddess. One of the duties inculcated by that religion is compassion towards all creatures. The man that follows it should not reside in one place for more than one day. Desirous of achieving emancipation, the followers of this Religion free themselves from the bonds of hope (or desire). They have no attachment to habitation, to the Kamandalu they bear for keeping water, to the robes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber that houses them. A follower of this Religion sets his heart upon the workings of his soul. His mind is devoted to Supreme Brahman. He is filled with the idea of attaining to Brahman. He is always devoted to Yoga and the Sankhya Philosophy. He desires no other shelter than the foot of a tree. He houses himself in empty abodes of men. He sleeps on the banks of rivers. He takes pleasure in staying by such banks. He is freed from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul. Standing like a stake of wood, and abstaining from all food he does only such acts as point to Emancipation. Or, he may wander about, devoted to Yoga. Even these are the eternal duties of a follower of the Religion of Nivritti. He lives aloof from his species. He is freed from all attachments. He never resides in the same place for more than a day. Freed from all bonds he roves over the world. Emancipated from all ties, he never sleeps on even the same river-bank for more than a day. Even this is the religion of persons conversant with Emancipation as declared in the Vedas. Even this is the righteous path that is trodden by the righteous. He who follows in this track leaves no vestige behind. Bhikshus (or followers of the religion of Emancipation) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramahansas. The second is superior to the first, the third to the second, and the fourth to the third. There is nothing superior to the Paramahansa; nor is there anything inferior to it or beside it or before it. It is a condition that is divested of sorrow and happiness; that is auspicious and freed from decrepitude and death and that knows no change.”[563]

““““Uma said, “Thou hast recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures. O thou that art conversant with every religion, I desire now to hear what is the high religion of the Rishis. I always have a liking for those that dwell in ascetic retreats. The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight. O puissant deity, I have doubts regarding the religion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods, in detail, respecting this topic truly about which I have asked thee, O great deity!”

““““The blessed and holy one said, “Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise. O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas. The Grandsire Brahma (during the days he devoted to the observance of penances) drank some nectar (in the form of water).

That water had flowed in heaven from a great sacrifice. The froth of that water is highly auspicious and (in consequence of Brahma's having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters). Even this is the conduct of those pure-souled Rishis, O lady, possessed of wealth of penances! Listen now to me as I explain to thee who the Valkhilyas are. The Valkhilyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of subsistence that is followed by the birds, those Rishis, conversant with every duty of righteousness, live according to the Unchha mode. Their attire consists of deer-skins or barks of trees. Freed from every pair of opposites, the Valkhilyas, possessed of wealth of penances, walk in this track of righteousness. They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire only to practise penance. The merits they win by their righteous conduct are very high. They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass. Others, called Chakracharas, are endued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the region of Soma. Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakshalas and Asmkuttas and Dantolukhalas.[564] These live near the Soma-drinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma. They pour libations of clarified butter on the sacred fire, and adore the Pitris under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion. The religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen. It is necessary that they who observe the different religions of the

Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should be completely conquered. With corn (wealth) acquired by the Unchha mode, they should discharge the following duties, viz., the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called Dharmaratri, performance of she Soma-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents which forms the fifth, the daily performance of sacrifices, devotion to the worship of the Pitris and the deities, hospitality towards all. Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to Yoga, eating potherbs and leaves of trees, and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjugated (by the world). When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the Munis. One should not be arrogant, nor proud, nor cheerless and discontented; nor should one wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures.”’““

SECTION CXLII

“‘“‘Uma said, “Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots. With concentrated attention and observant of vows and rules, they dwell in such places. I desire, O Sankara, to hear the sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone.”[565]

“‘“‘Maheswara said, “Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness. Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests. Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing those sacrifices and rites that go by the name of Ishti-homa, picking up the grains of Nivara-paddy, eating fruit and roots, and using oil that is pressed out from Inguda and castor-seeds are their duties. Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called Virasana. Indeed, they should reside in those places which are inaccessible to cowards.[566] Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka Yoga, and always seated in the attitude called Virasana, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire. They subsist upon water or air or moss. They use two pieces of stones only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come). Some of them clothe themselves with rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures). Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him. The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas, devotion to (other) sacrifices, forming the eighth, observance of the Chaturmasya, performance of the Paurnamasya, and other sacrifices, and performance of the daily sacrifices, are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest. The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end. These Munis, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal region of Soma. O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail.”

““““Uma said, “O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me. Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices; others have wives. How, indeed, have their practices been laid down?”

““““Mahadeva said, “O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom;

while the indications of those that sport with wedded wives consist in passing their nights at home. Performing ablutions three times a day is the duty of the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as performed by the Rishis in general. Absorption, Yoga-meditation, and adherence to those duties that constitute piety and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them. All those duties also of which I have spoken to thee before as appertaining to recluses residing in forests, are the duties of these also. Indeed, if those duties are observed, they that observe them, attain to the rewards that attach to severe penances. Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them. The religion which these virtuous men are to follow is the religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice. That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes endued with righteousness. Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards all creatures, and who constitutes himself the soul of all creatures, becomes endued with righteousness. A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit. Sincerity, it has been said, is Righteousness; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes endued with Righteousness. The man who is always devoted to sincerity of behaviour, succeeds in attaining to a residence among the deities. Hence, he who wishes to achieve the merit of righteousness should become endued with sincerity. Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes endued with the merit of Righteousness. Freed from drowsiness and procrastination, the pious person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma himself.”

“‘“‘Uma said, “By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming endued with great splendour? By what acts again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards? By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste? O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.”

“‘“‘The illustrious deity said, “Those who observe the vows relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil. The righteous-souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Diksha, sports in felicity in the next world in the company of the Nagas. That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Diksha and attends to the duties attached to it, succeeds in attaining to Amaravati (the mansions of Indra). That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to very high place. That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of diverse tribes of Apsaras. Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king. That man who, having observed vows with respect to food, practises penances for two and twelve years, carefully abstaining from all interdicted food, taken at forbidden hours, during the periods becomes in his next life a ruler of earth.[567] That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Diksha, and then casts off his body by abstaining from all food, attains to great felicity in Heaven. The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds, and costly mansions possessed of the resplendence of the moon, O lady! That man who, having subsisted upon abstemious diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to heaven and enjoying all its felicity. That man who, having lived in entire dependence upon his own self, observes for two and ten years the duties that appertain to Diksha, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who, living in entire dependence upon his own self observes the duties that attach to Diksha for two and ten years, and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc), who is freed from every kind of attachment, and who mentally observes for two and ten years such a course of conduct after Diksha, attains to Heaven and enjoys every happiness with the deities as his companions. He who lives in entire dependence upon his own self and observes for two and ten years the duties that attach to Diksha and finally casts off his body on the fire as an oblation to the deities, attains to the regions of Brahman and is held in high respect there. That regenerate man, O goddess, who having properly gone through the Diksha keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of meum, desirous of achieving righteousness, and sets out, without a covering for his body, after the due observance of the duties of Diksha for two and ten years and after having placed his sacred fire on a tree, and walks along the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes.[568] Such a man repairs to the eternal region of Sakra where he becomes crowned with the fruition of all his wishes and where he sports in joy, his person decked with garlands of celestial flowers and celestial perfumes. Indeed, that righteous souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, having undergone the Diksha and subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his. Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the region of Sakra, that blessed person always sports in joy, freed from every calamity.”’““

SECTION CXLIII

“‘“‘Uma said, “O holy one, O thou that didst tear off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed deity, I have a great doubt. In days of yore, the Self-born One created the four orders. Through the evil consequence of what acts doth a Vaisya become a Sudra? Through what acts doth a Kshatriya become a Vaisya and a regenerate person (Brahmana) becomes a Kshatriya? By what means may such degradation of castes be prevented? Through what acts does a Brahmana take birth in his next life, in the Sudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of Sudra? O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brahmanhood?”

“‘“‘The illustrious one said, “The status of a Brahmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya, and the Sudra, all become so through original creation. Even this is my opinion[569] He, however, that is born a Brahmana falls away from his status through his own evil acts. Hence, the Brahmana, after having attained to the status of the first order, should always protect it (by his acts). If one, who is a Kshatriya or Vaisya, lives in the practice of those duties that are assigned to the Brahmana, after the manner of a Brahmana he becomes (in his next life) a Brahmana. That Brahmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brahmana and that has become a Kshatriya. That Brahmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaisyas forgetful of his status as a Brahmana that is exceedingly difficult to attain, comes to be regarded as one that has become a Vaisya. Similarly, one that is a Vaisya by birth may, by following the practices of a Sudra, become a Sudra. Indeed, a Brahmana, falling away from the duties of his own order, may descend to the status of even a Sudra. Such a Brahmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahmana (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Sudra. A highly blessed Kshatriya or a Vaisya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Sudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaisya, sinks into the status of a Sudra. That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness. I shall now recite to thee, O goddess, a saying uttered by Brahma (the Self-born) on this subject. Those that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Sraddha of a deceased person. So also is the food that is stained in consequence of the usual faults and the food that is supplied by a Sudra. These should never be taken by a Brahmana at any time[570] The food of a Sudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Sudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Sudra. In consequence of those remains of a Sudra's food in his stomach, he falls away from the status of a Brahmana. Such a Brahmana becomes invested with the status of a Sudra. There is no doubt in this. This Brahmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his stomach he breathes his last.[571] That man who, having attained to the auspicious status of a Brahmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his behaviour, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning or cheating, or who does not observe vows, or who weds a Sudra woman, or who derives his subsistence by pandering to the lusts of other people or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brahmanahood.[572] That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes pleasure in speaking ill of him, falls away from the status of Brahmanahood even if he be conversant with Brahman. By these good acts, again, O goddess, when performed, a Sudra becomes a Brahmana, and a Vaisya becomes a Kshatriya. The Sudra should perform all the duties laid down for him, properly and according to the ordinance. He should always wait, with obedience and humility, upon person of the three other orders and serve them with care. Always adhering to the path of righteousness, the Sudra should cheerfully do all this. He should honour the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons. With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied. If, indeed, the Sudra desires to be a Vaisya (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaisya wishes to be a Brahmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, etc.) He should be observant of the duties of peace and tranquillity. He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honour the Brahmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours he should gratify his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the Agnihotra and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinance laid down, worship the three fires. Such a Vaisya of pure conduct takes birth in his next life in a high Kshatriya family.[573] If a Vaisya, after having taken birth as a Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honoured Brahmana. Indeed, after his birth as a Kshatriya, he should make presents, adore the deities in great sacrifices with plentiful Dakshinas, study the Vedas, and desirous of attaining to Heaven should worship the three fires. He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them, and seek happiness in conduct like this. He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields.[574] He should never indulge in sexual pleasure, but live cheerfully and in independence, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season. He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusa grass spread out in his fire chamber. He should pursue the aggregate of Three (viz., Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Sudras desirous of food, he should always answer that it is ready. He should never desire any thing from motives of gain or pleasure. He should worship the Pitris and gods and guests. In his own house he should live the life of a mendicant. He should duly adore the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations agreeably to the ordinance. With his face turned towards the foe, he should cast off his life-breath in battle fought for the benefit of kine and Brahmanas. Or he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brahmana. Endued with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own acts, becomes a Brahmana. It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, viz., a Sudra, may become a Brahmana refined of all stains and possessed of Vedic lore, One that is a Brahmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brahmanahood and becomes a Sudra. Even a Sudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brahmana. This has been said by the Self-born Brahmana himself. When a pious nature and pious deeds are noticeable in even a Sudra, he should, according to my opinion, be held superior to a person of the three regenerate classes. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the regenerate status. Verily, conduct is the only ground. All Brahmanas in this world are Brahmanas in consequence of conduct. A Sudra, if he is established on good conduct, is regarded as possessed of the status of a Brahmana. The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brahmana in whom the status of Brahma exists, — that condition which is bereft of attributes and which has no stain attached to it. The boon-giving Brahma, while he created all creatures, himself said that the distribution of human beings into the four orders dependent on birth is only for purposes of classification. The Brahmana is a great field in this world, — a field equipped with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world. That Brahmana who wishes to achieve his own good should always live upon the remains of the food that may be there in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread along the path that belongs to Brahma. He should live engaged in the study of the Samhitas and remaining at home he should discharge all the duties of a householder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study. That Brahmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma. The status of a Brahmana once gained, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, and by abstaining from the acceptance of gifts. I have thus told thee a mystery, viz., the manner in which a Sudra may become a Brahmana, or that by which a Brahmana falls away from his own pure status and becomes a Sudra.’”““

SECTION CXLIV

“‘“‘Uma said, “O holy one, O Lord of all beings, O thou that art worshipped by the deities and Asuras equally, tell me what are the duties and derelictions of men. Indeed, O puissant one, resolve my doubts. It is by these three, viz., thought, word, and deed, that men become bound with bonds. It is by these same three that they become freed from those bonds. By pursuing what conduct, O god, — indeed, by what kind of acts, — by what behaviour and attributes and words, do men succeed in ascending to heaven?”

“‘“‘The god of gods said, “O goddess, thou art well-conversant with the true import of duties. Thou art ever devoted to righteousness and self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer. Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to heaven. Those men that are freed from all doubts, that are possessed of omniscience, and that have eyes to behold all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts. They who abstain from taking the lives of any creature, who are pious in conduct, who have compassion, who regard friends and foes in an equal light and who are self-restrained, can never be bound by acts. Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to heaven. Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to heaven. Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to heaven. Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they possess, and that live depending upon their own destiny, succeed in ascending to heaven. Those men that, in their conduct, always shut their eyes against association with other people's spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascending to heaven. Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow. Those men who are devoted to their own spouses and who seek them only in their seasons, and who turn themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven. Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence. Those who wish to ascend to Heaven should follow in this track and not in any other."

""''Uma said, "Tell me, O illustrious deity, O sinless lord of all creatures, what are those words by which one becomes enchained and what are those words by uttering which one may be freed from one's bonds."

""''Maheswara said, "Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven. They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven. They who never utter words that are harsh and bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven. Those men who never utter words that are fraught with deceit or that cause breach of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven. Those men who avoid harsh speeches and abstain from quarrels with others, who are impartial in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven. They who abstain from evil speech or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven. They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven. The religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.”

““““Uma said, “Do thou tell me, O god of gods, O wielder of Pinaka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained.”

““““Maheswara said, “Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are. Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil thoughts. Those men who do not seek even mentally, to take what belongs to others even when they see it lying in a lone forest, succeed in ascending to Heaven. Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven. Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven. Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven. Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven. Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven. Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven. Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven. Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brahmanas, and that are endued with perseverance in the doing of good acts, succeed in ascending to Heaven. All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?"

""'"Uma said, "I have a great doubt, O Maheswara, on a subject connected with human beings. It behoveth thee to explain it to me carefully. By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life? By what acts does one become shortlived on earth? O thou that art perfectly stainless, it behoveth thee to tell me what the consequences are of acts (in the matter of bestowing a long or a short life on the doer). Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are of noble birth while others of ignoble birth. Some are of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight. Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science. Some have to endure little pain, while others there are that are weighted with heavy calamities. Even such diverse sights are seen with respect to men. It behoveth thee, O illustrious one, to tell me the reason of all this."

""'"The god of gods said, "Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that manifestation that all human beings in this world enjoy or endure the consequences of their acts. That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons, who slays living creatures, who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty, — one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, is born as a handsome man. The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure excruciating misery. One who, having sunk in Hell, rises therefrom, takes birth as a man endued with short life. That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life. That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on anybody, who never injures any creatures, who never causes anybody to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter, who is endued with compassion towards all creatures, who behaves towards others as towards his own self, — such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man enjoys diverse kinds of luxurious articles. If such a person ever takes birth in the world of men, he becomes endued with longevity and enjoys great happiness. Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.”’““

SECTION CXLV

“‘“‘Uma said, “By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven?”

“‘“‘Maheswara said, “He who is endued with a liberal disposition, who honours Brahmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed, who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all seekers what each solicits, who makes gifts of seats and beds and conveyances, wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women, — verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven. He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions. After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of wealth in abundance and that has a large command of every article of enjoyments. In that life he becomes endued with all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he becomes endued with affluence and a well-filled treasury. The self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features. There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of abundant wealth.

Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them. They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who never make gifts, — verily, these men of little understanding, O goddess, have to sink in Hell. In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying good things, they lead lives of great wretchedness. Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the good things of the world. Indeed, O goddess, it is through their acts that persons become wretched and poor. There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve such an offer. Endued with little understandings they do not give way to them that deserve such an honour.[575] Nor do they give water for washing the feet to persons unto whom it should be given. Indeed, they do not honour, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honoured therewith. They do not offer water for washing the mouth unto such as deserve to have that honour. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honoured and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell. When their sufferings come to an end after a long course of years, they rise from Hell, and take birth in the order of humanity, in low and wretched families. Indeed, they who humiliate their preceptors and seniors, have to take their birth in such castes as those of Swapakas and Pukkasas who are exceedingly vile and bereft of intelligence. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words, who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet-tongued, who is an utterer of agreeable and cooling words, who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not hear ill will towards any creature, who lives, worshipping seniors and guests with such honours as they deserve, who is ever bent upon securing as many guests as possible, and who worships all who honour his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family. In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act of righteousness. Honoured by all creatures and receiving their reverence, he obtains the fruits of his own acts. Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old. That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to tremble in fear, — verily, that man, who conducts himself in this way, is certain to sink in Hell. If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side. He becomes an object of aversion to all the world. Wretched among men, he becomes so through the consequence of his own acts. Another, who is possessed of compassion, casts his eye on all creatures. Endued with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control, he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness. One who is endued with such practices and conduct certainly ascend to Heaven. There he lives like a god in a celestial mansion abounding with every comfort. If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness. Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions."

""""Uma said, "In the world some men are seen well-versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom. Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom? By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties. Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this."

""""Maheswara said, "Those men that always enquire, about what is for their benefit and what is to their detriment, Brahmanas learned in the Vedas, crowned with success, and conversant with all duties, that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here. Indeed, upon the exhaustion of their merit when they take birth in the order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born. Those men of foolish understandings who cast wicked eyes upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs. Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease. Those men of foolish and wicked deeds who indulge in sexual congress with women of orders different from their own, — those men of little wisdom, — have to take birth in their next lives as persons destitute of virility. Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscuously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.”

“““‘Uma said, “What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?”

“““‘Maheswara said, “That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brahmanas with a view to find out the path that leads to his highest good, succeed in ascending to Heaven. If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom. This, O goddess, is the line of conduct that the righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.”

“““‘Uma said, “There are men who hate righteousness and who are possessed of little understanding. They never wish to approach Brahmanas conversant with the Vedas. There are others who are observant of vows and who are devoted to the duty of performing Sraddhas. Others, again, are destitute of all vows. They are unmindful of observance and are like Rakshasas in conduct. Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of These different natures?”

““““Maheswara said, “Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows. Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be regarded as Brahmarakshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men. Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing thy doubts, not omitting the sins of which they become guilty.”’““““

SECTION CXLVI

“‘“Narada said, ‘Having said these words, the puissant Mahadeva himself became desirous of hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and she was fully inclined to act up to his desire.’

““‘Mahadeva said, “Thou, O goddess, art conversant with what is Supreme and what is not.[576] Thou art acquainted with all duties, O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat, the king of mountains! Thou art skilled in every work. Thou art endued with self-restraint and thou lookest impartially upon all creatures. Divested of the sense of meum, thou art devoted to the practice of all the duties. O thou of beautiful features, I desire to ask thee about something. I wish that, asked by me, thou wilt discourse to me on that topic. Savitri is the chaste wife of Brahma. The chaste Sachi is the wife of Indra. Dhumrorna is the spouse of Markandeya, and Riddhi of (king) Vaisravana. Varuna has Gauri for his spouse, and Surya has Suvarchala. Rohini is the chaste wife of Sasin, and Swaha of Vibhavasu. Kasyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day. It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject from the beginning. Thou practisest all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austerest penances. The subject, when discoursed upon by thee, will become endued with great merit. Indeed, that discourse will then become authoritative in the world. Women, in especial, are the highest refuge of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation.[577] Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the earth. O auspicious lady, all the eternal duties of women are well-known to thee. Do thou, therefore, tell me in detail what are the duties of thy sex."

""""Uma said, "O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind. All these Rivers (that are of my sex), O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ablutions in them.[578] After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Purusha.[579] As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me. The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams. Vipasa also here, and Vitasta, and Chandrabhaga, and Iravati, and Satadru, and the river Devika, and Kausiki, and Gomati.[580] and this celestial River who has in her all the sacred Tirthas, viz., the goddess Ganga, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams." Having said this, the spouse of that god of gods, that foremost of all righteous persons, smilingly addressed all those Rivers of her sex. Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Ganga for their first are all conversant with the duties of women.

""""Uma said, "The illustrious god has asked a question relating to the duties of women. I desire to answer Sankara after having consulted with you. I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions!" It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Siva's spouse. Then the celestial River Ganga, who worshipped the daughter of the prince of mountains in return, was selected for answering the question. Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well-conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin, possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive, sweetly smiling, uttered these, words, "O goddess, thou art always devoted to the due performance of all duties. Thou hast favoured me highly by thus questioning me! O sinless one, thou art honoured by the entire universe, yet thou askest me that am but a river. That person who, though himself competent (to discourse on a topic) yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise. That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well-conversant with premises and inferences. A proud man, even when enriched with intelligence, by speaking in the midst of an assembly otherwise (that is, by relying upon his own powers alone and without reference to or consultation with others), finds himself uttering only words of weak import. Thou art possessed of spiritual insight, Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou, O goddess, art fully competent to discourse on the duties of women!" In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full.

""""Uma said, "I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention! The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.[581] Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious duties, that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who adorned with chastity, looks upon her spouse as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord, who is cheerful, who observes excellent vows, who is endued with good features, and whose heart is completely devoted to her husband so much that she never thinks even of any other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who treats her husband with the affection which she shows towards her child, even when he (the husband) happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct. That woman who is endued with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart, who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct. That woman who always takes a pleasure in rising at early dawn, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinances, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit. That woman who is endued with accomplishments, who gratifies the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merit of her husband. That woman who always observes, with a light heart, vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks good of her lord, is regarded as entitled to share the merits of her husband. Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things. The husband is the god which women have. The husband is their friend. The husband is their high refuge. Women have no refuge that can compare with their husbands, and no god that can compare with him. The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial. O Maheswara, I do not desire Heaven itself if thou are not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the law of Distress. I have thus, O god, expounded, at thy command, what the duties of women are. Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband.”’

“‘“Narada continued, ‘Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants. The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahadeva and departed for returning to the places whence they had come.’”’“

SECTION CXLVII

“‘“‘The Rishis said, “O wielder of Pinaka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vasudeva.”

“““‘Maheswara said, “Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second sun. Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whorl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities. Brahman has risen from his abdomen. I have sprung from his head, All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras. From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides. He is the Creator of this whole Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile. He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent (pervading as he does everything). He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to him. He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honours, He will cause all the kings of Earth to be slain in battle, for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on earth. Without obtaining him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods[582] Within the abdomen of this Master of the gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahma (the Grandsire). Indeed, the latter dwells happily in Hari's body which is the abode. I myself, that am called Sarva, also reside happily in that happy abode of mine. All the deities too reside in happiness in His body. Endued with great effulgence, he has eyes that resemble the petals of the lotus. Sri dwells within Him and He dwells always associated with her. The bow called Saranga and the discus (called Sudarsana) are his weapons, together with a sword. He has the enemy of the snakes (viz., Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make. He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him. He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of a thorough acquaintance with all the scriptures, and every kind of affluence, He is worshipped by all beings. Conversant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control. For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajapati. Manu will have a son of the name of Anga. After Anga will come Antardhaman. From Antardhaman will spring Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will have an illustrious son of the name of Rachinavarhi. He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter who will be named Dakshayani. From Dakshayani will spring Aditya, and from Aditya will spring Manu. From Manu will spring a daughter named Ila and a son to be named Sudyumna. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati. From Yayati will spring a mighty son of the name of Yadu, Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat. From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha. Chitraratha will have a younger son of the name of Sura. Indeed, in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments, devoted to the performance of sacrifices and pure in behaviour, — in the pure race honoured by the Brahmanas, Sura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed of great fame. Sura, that giver of honours, will beget a son, the spreader of his race, of the name of Vasudeva, otherwise called Anakadundhuvi. Vasudeva will have a son of the name of Vasudeva. He will have four hands. He will be exceedingly liberal, and will honour the Brahmanas greatly. Identical with Brahma, he will like and love the Brahmanas, and the Brahmanas will like and love him, that scion of Yadu’s race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarasandha in his capital buried among mountains. Endued with great energy, he will be rich with the jewels and gems of all the rulers of the earth. Indeed, in energy he will be unrivalled on earth, possessed of great prowess, he will be the king of all kings of the earth. Foremost among all the Surasenas, the puissant one, residing at Dwaraka, will rule and protect the whole earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech, floral wreaths, and excellent incense and perfumes. He who wishes to see me or the Grandsire Brahma should first see the illustrious Vasudeva of great puissance. If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods. In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth! That person with whom the lotus-eyed Vasudeva becomes gratified, all the deities with Brahma amongst them will also become gratified with. That man who will seek the protection of Kesava will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn great religious merit. All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit. Endued with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness. Those millions of Rishis, thus created by that great Ordainer are now residing on the mountains of Gandhamadana, headed by Sanatkumara and engaged in the observance of penances. Hence, ye foremost of regenerate ones, that foremost of all eloquent persons, the righteous Vasudeva should be adored by all. The illustrious Hari, the puissant Narayana, is verily, the foremost of all beings in Heaven. Adored, he adores, and honoured he honours; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return, if seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as his refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return. Even this is the high practice of the faultless Vishnu. Even this is the vow that is practised by all righteous people, of that first of all deities, that puissant Lord of all creatures. He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities. Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion. The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances. Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have behold all the foremost of deities. I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar. By beholding Him one beholds the Trinity. Ourselves, i.e., all the deities, reside in Him. He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole earth. Upon the car of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard. The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them. He is called Ananta (Infinite). Verily, that illustrious one is identical with the immutable Hari. Once on a time the mighty Garuda, the son of Kasyapa, was addressed by the deities in these words, 'Do thou, O puissant one, see if this one has any end!' Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul. Supporting the whole earth on his head, he resides in the nether regions. He roves through the universe as Sesha, filled with great joy. He is Vishnu. He is the illustrious Ananta. He is the supporter of the earth. He that is Rama is Hrishikesa. He that is Achyuta is Ananta, the bearer of the earth. Both of those foremost of all creatures are celestial and endued with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honour and should be seen. I have, through my kindness for you, have thus declared to you the nature of Vasudeva. Even this, ye ascetics possessed of wealth of penances, is Righteousness. I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race."'"""

SECTION CXLVIII

“““NARADA SAID, ‘AT the conclusion of Mahadeva’s speech, loud roars were heard in the firmament. Thunders bellowed, with flashes of lightening. The welkin was enveloped with blue and thick clouds. The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished. Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahadeva. Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Others returned whence they came. Verily, beholding that wonderful and inconceivable sight, they became filled with amazement. The discourse too between Sankara and Uma had been heard by them with the feelings, “That foremost of all Beings, of whom the high-souled Sankara spoke to us on that mountain, art Thou. Verily, thou art identical with Eternal Brahma. Some time also Mahadeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today.” O mighty-armed Janardana, I have thus, O puissant one, recited to thee the glory of that god of gods, viz., him that is called Kapardin or Girisa!’”

“‘Bhishma continued, “Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki paid due honours unto all those Rishis. Filled with delight, those Rishis once more addressed Krishna, saying, ‘O slayer of Madhu, do Thou repeatedly show Thyself to us at all times! O puissant one, Heaven itself cannot rejoice us so much as a right of Thyself. Everything that was said by the illustrious Bhava (regarding Thyself) is true. O crusher of foes, we have told Thee all about that mystery. Thou art Thyself conversant with the truth of every topic. Since, however, asked by us, it pleased Thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Uma) to Thee for only pleasing Thee. There is nothing in the three worlds that is unknown to Thee. Thou art fully conversant with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it).[583] Indeed, in Thy presence, O puissant one, we indulge in incoherences from the lightness of our hearts. There is no wonderful thing that is unknown to Thee! Whatever is on earth, and whatever is in heaven, all is known to Thee! We take our leave of Thee, O Krishna, for returning to our respective abodes. Mayst Thou increase in intelligence and prosperity! O sire, Thou wilt soon get a son like unto Thee or even more distinguished than Thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as Thine!'"[584]

"'Bhishma continued, "After this, the great Rishis bowed unto that god of gods, that scion of Yadu's race, that foremost of all Beings. They then circumambulated Him and taking His leave, departed. As regards Narayana, who is endued with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His. His spouse Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honoured by all for his highly wonderful accomplishments. He is identical with that Kama (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras. This Krishna is that foremost of all persons. Even he, endued with the hue of the clouds is that four-handed Vasudeva. Through affection He has attached himself to the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him. Achievements, Prosperity, Intelligence, and the path that leads to heaven, are all there where this one, viz., the illustrious Vishnu of three steps, is. He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures. He is without beginning and without destruction. He is unmanifest. He is the high-souled slayer of Madhu. Endued with mighty energy, He has taken birth (among men) for accomplishing the purpose of the gods. Verily, this Madhava is the expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Pritha, the victory thou hast obtained over thy enemies, thy unrivalled achievements, the dominion thou hast acquired over the whole earth, are all due to thy side having been taken up by Narayana. The fact of thy having got the inconceivable Narayana for thy protector and refuge, enabled thee to become an Adharyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all-destroying fire that appears at the end of the Yuga. Duryodhana, with his sons, brothers and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gandiva. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration. How incapable then must human beings be of battling against that Krishna, — human beings who, O tiger among men, are destitute of strength and might! As regards Jaya, he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana. Listen to me as I tell thee what Mahadeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of the Himavat. His utterances constitute a Purana. The advancement of greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna. Who is there that can transcend Krishna in these attributes? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is, there is unrivalled Excellence.[585] As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death. Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge.[586] O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge.[587] All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all-powerful. Thou art fully conversant with the puissance of Time. Afflicted by Time, it does not behove thee to grieve. Know that Krishna Himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand. For these reasons, O son of Kunti, it does not behove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from grief. Thou hast heard of the glory and greatness of Madhava as recited by me. That is sufficient for enabling a good man to understand Him. Having heard the words of Vyasa as also of Narada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added, from my own knowledge, something to that discourse. Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahadeva, unto that conclave of Rishis (on the breast of the Himavat). The discourse too between Maheswara and the daughter of Himavat, O Bharata, has been recited by me to thee. He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial. That man will find all his wishes fulfilled. Departing from this world he will ascend to Heaven. There is no doubt in this. That man who, desirous of obtaining what is beneficial for himself, should devote himself to Janardana. O king of the Kurus, it behoves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheswara. If thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to heaven. It behoves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit.[588] Hearing this discourse, fraught with righteousness, between Sankara and Uma, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner. One that becomes even desirous of listening to that discourse should worship Mahadeva with reverence. Verily, the person that wishes to obtain what is beneficial for him, should adore Mahadeva with a pure heart. Even this is the command of the faultless and high-souled Narada. Even he has commanded such worship of the great god, O son of Pandu, do thou obey that command of Narada. O puissant king, even these are the wonderful incidents that occurred on the sacred breast of the Himavat respecting Vasudeva and Sthanu, O son of Kunti. Those occurrences flowed from the very nature of those high-souled deities. Vasudeva, accompanied by the wielder of Gandiva, practised eternal penances in the retreat of Vadari for ten thousand years.[589] Verily, Vasudeva and Dhananjaya, both of eyes like lotus-petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Narada and Vyasa, O king. The lotus-eyed and mighty-armed Vasudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen. I do not venture, O son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishthira. Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, viz., Vasudeva, for thy friend. I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole earth has been depopulated with her steeds and elephants. Indeed, through the fault of Duryodhana, of Karna, of Sakuni, and of Duhsasana numbering the fourth, that the Kurus have perished."

"Vaisampayana continued, 'While that foremost of men, viz., the son of Ganga, addressed him in this strain, the Kuru king (Yudhishthira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma). All the kings with Dhritarashtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence. The Rishis also with Narada at their head, accepted and applauded the words of Bhishma and approved of them joyfully. These were the wonderful discourses recited by Bhishma which Pandu’s son (Yudhishthira) with all his brothers heard with joy. Some time after, when king (Yudhishthira) saw that Ganga’s son who had given away abundant wealth as presents unto the Brahmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows.’”

SECTION CXLIX

“Vaisampayana said, ‘Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins, Yudhishthira once more addressed the son of Santanu in the following words.’

“‘Yudhishthira said, “Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human being would get what is beneficial? What religion is that which, according to thy judgment, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the bonds of birth and life?”

“‘Bhishma said, “One should always, with alacrity and throwing away all languor, hymn the praises of that Lord of the universe, that god of gods (viz., Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names. By always worshipping with reverence and devotion that immutable Being, by meditating on him, by hymning His praises and bowing the head unto Him, and by performing sacrifices unto Him, indeed by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow. Verily, He is devoted to the Brahmanas, conversant with all duties and practices, the enhancer of the fame and achievement of all persons, the master of all the worlds, exceedingly wonderful, and the prime cause of the origin of all creatures. Even this, in my judgment, is the foremost religion of all religions, viz., one should always worship and hymn the praises of the lotus-eyed Vasudeva with devotion. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge. He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods and He is the immutable father of all creatures. On the advent of the primal Yuga, all creatures spring from Him. On the expiration, again of a Yuga, all things disappear in Him.[590] Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds that Master of the universe, viz., Vishnu. All those names derived from His attributes, secret and well-known, of the high-souled Vasudeva which were sung by Rishis, I shall recite to thee for the good of all. They are, Om! He that enters all things, besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all, the Originator of all things (I — IX); of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible (X — XVII);[591] He upon whom the mind rests during Yoga-abstraction, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana (or Prakriti) and Purusha. He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas (XVIII — XXIV);[592] the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify (in the form of weal or woe), the Upholder of all things, the Source from which the primal elements have sprung, the Puissant One, He in whom is the unbounded Lordship over all things (XXV — XXXVII);[593] the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eyed, Loud-voiced, He that is without beginning and without end. He that upholds the universe (in the form of Ananta and others), He that ordains all acts and their fruits, He that is superior to the Grandsire Brahma (XXXVIII — XLVI);[594] the Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things, He that is vast, the Ancient one, He that is enduring (XLVII — LVI).[595] He that is incapable of being seized (by either the senses or the mind), the Eternal One, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every creature. That which cleanses, is auspicious, and high (LVII — LXIV).[596] He that urges all creatures in respect of all their acts. He that causes the life-breaths to act. He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Sri or Lakshmi, the Slayer of Madhu (LXV — LXXII)[597] the Omnipotent, He that is endued with great prowess, He that is armed with the bow, He that is Possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda. He that is well suited to the offerings made unto Him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests on His own true self (LXXIV — LXXXIV)[598], the Lord of all the deities, He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the day (in consequence of His awakening Jiva who is steeped in the sleep of Nescience), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things (LXXXV — XCIV):[599] the Unborn, the Lord of all creatures, He that has achieved success, He that is Success itself, He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth, He that is of immeasurable soul, He that stands aloof from all kinds of union (XCV — CIII);[600] He that is Pauaka among the deities called Vasus (or, He that dwells in His worshippers). He that is liberal soul, being freed from wrath and hatred and pride and other evil passions. Truth whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness (or He who is always engaged in granting the wishes of those that are devoted to Him), He that is of the form of Righteousness (CIV — CXIII); He that destroys all creatures (or their pains), the Many headed, He that upholds the universe, He that is the source of the universe, He who is of pure or spotless fame, the Immortal One, He that is Eternal and Fixed, He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledge having penance for its indication (CXIV — CXXII); He that goes everywhere (in the sense of pervading all things as their cause), the Omniscient One, He that blazes forth in unmodified effulgence, He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Danava troops are scattered in all directions). He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda, He that represents the limbs (or branches) of the Veda (i.e., all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom (CXXIII — CXXXIII); He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause, (or, He whose life has not been determined by acts achieved on any previous occasion in consequence of His transcending Prakriti). He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna, Sankarshana and Vasudeva). He that is known by four forms (as above), He that has four horns (which appeared on Him when He had assumed a human form with a lion’s head for slaying the Asura chief Hiranya-Kasipu), He that has four arms (for holding the conch, discus, mace, and lotus) (CXXXIV — CXLI); He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good; He that does not bear or put up with those that are wicked, (or, He that puts up with the occasional transgressions of his devotees); He that existed before the universe started into life; He that is stainless; He that is ever victorious; He that vanquishes the very deities; He that is the material cause of the universe; He that repeatedly resides in material causes (CXLII — CL); He that is the younger brother of Indra, (or He that transcends Indra in accomplishments and attributes). He that took birth as a dwarf (from Aditi by her husband Kasyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds, and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His). He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him and those that think of Him), He that is endued with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the universe, He that controls the hearts of all creatures (CLI — CLXII); He that deserves to be known by those who wish to achieve what is for their highest good; He who is the celestial physician in the form of Dhanwantari, (or He who cures that foremost of all diseases, viz., the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Lakshmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (manifested in His beguiling Mahadeva and the deities on many occasions); He that puts forth great energy (in achieving mighty feats); He that transcends all in might (CLXIII — CLXXII); He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from his body; He whose body is incapable of being ascertained by the eye (or any other sense organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on his back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in its bosom; (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drowning every thing) (CLXXIII — CLXXX); He that can shoot His shafts to a great distance, piercing through obstruction of every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity; (or He that is identical with Kama, the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion; (or, He that is incapable of being immured or restrained by any one putting forth his powers); He that is the delight of the deities, or, He that is the embodiment of fullness of joy; He that rescued the submerged Earth; (or He that understands the hymns addressed to him by His devotees); He that is the Master of all eloquent persons (or He that dispels the calamities of all those who know him) (CLXXXI — CLXXXVIII); He that is full of blazing effulgence; He that suppressed the afflictions of His adorers; (or, He that assumes the form of Yama, the universal Destroyer, for chastising all persons that fall away from their duties); He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman; (or, He that enters into the bodies of all persons); He that has Garuda, the prince of the feathery denizens of the welkin, for His vehicle; He that is the foremost of snakes in consequence of His identity with Sesha or Ananta who upholds on his head the vast Earth, (or, He that has the hood of the prince of snakes for His bed while He lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Narayana at Vadari on the breast of Himavat; He whose navel resembles a lotus; (or, He from whose navel sprang the primeval lotus in which the Grandsire Brahma was born); He that is the Lord of all creatures (CLXXXIX — CXCVII); He that transcends death; (or, He that wards off Death from those that are devoted to him); He that always casts a kind eye on His worshippers; (or, He that sees all things in the universe); He that destroys all things; (or, He that drenches with nectar all those that worship Him with single-minded devotion); He that is the Ordainer of all ordainers; (or, He that unites all persons with the consequences of their acts); He that himself enjoys and endures the fruits of all acts, (or, He that assumed the form of Rama, the son of Dasaratha, and going into exile at the command of His sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the assistance which Sugriva promised Him for recovering from Ravana His wife Sita who had been ravished by that Rakshasa and borne away to his island home in Lanka), He that is always of the same form; (or, He that is exceedingly affectionate unto His worshippers); He that is always moving; (or, He that is of the form of Kama who springs up in the heart of every creature); He that is incapable of being endured by Danavas and Asuras (or, He that rescued His wife Sita after slaying Ravana, or, He that shows compassion towards even Chandalas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rama, for Guhaka the chief of the Chandalas, inhabiting the country known by the name of Sringaverapura); He that chastises the wicked; (or, He that regulates the conduct of all persons by the dictates of the Srutis and the Smritis); He whose soul has true knowledge for its indication; (or, He that destroyed Ravana, the foe of the gods, having assumed the form of Rama that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or, He that slays those who obstruct or forbid the giving of presents unto deserving persons) (CXCVIII — CCVIII); He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grandsire Brahma; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eye on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures; (or, He whose eye never winks or sleeps); He that wears the unfading garland of victory called by the name of Vaijayanti; He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace (CCIX — CCXVIII); He that leads persons desirous of Emancipation to the foremost of all conditions, viz., Emancipation itself; (or, He that assumes the form of a mighty Fish and scudding through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert themselves; (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him); He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; (CCXIX — CCXXVI); He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable; He that is concealed from the view of all persons that are attached to the world; (or, He that has covered the eyes of all persons with the bandage of nescience); He that grinds those that turn away from him; He that sets the days a-going in consequence of His being identical with the Sun; He that is the destroyer of all-destroying Time itself; He that conveys the libations poured on the sacred fire unto those for whom they are intended; (or, He that bears the universe, placing it on only a minute fraction of His body); He that has no beginning; (or, He that has no fixed habitation); He that upholds the Earth in space (in the form of Sesha, or, rescues her in the form of the mighty boar or supports her as a subtil pervader) (CCXXVII — CCXXXV); He that is exceedingly inclined to grace, insomuch that He grants happiness to even foes like Sisupala; He that has been freed from the attributes of Rajas (passion) and Tamas (darkness) so that He is pure or stainless Sattwa by itself; (or, He that has obtained the fruition of all His wishes); He that supports the universe; He that feeds (or enjoys the universe); He that is displayed in infinite puissance; He that honours the deities, the Pitris, and His own worshippers; He that is honoured or adored by those that are themselves honoured or adored by others; (or, He whose acts are all beautiful and enduring); He that accomplishes the purposes of others; (or, He that is the benefactor of others); He that withdraws all things unto Himself at the universal dissolution; (or, He that destroys the foes of the deities or of His worshippers); He that has the waters for his home; (or, He that is the sole Refuge of all creatures or He that destroys the ignorance of all creatures) (CCXXXVI — CCXLVI); He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He that gives success to all, He that bestows success upon those that solicit Him for it (CCXLVII — CCLVI); He that presides over all sacred days; (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place); He that has Righteousness in His abdomen; (or, He that protects Indra even as a mother protects the child in her womb); He that aggrandises (His worshippers), He that spreads Himself out for becoming the vast universe, He that is aloof from all things (though pervading them); He that is the receptacle of the ocean of Srutis (CCLVII — CCLXIV); He that is possessed of excellent arms (i.e., arms capable of upholding the universe); He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahman (or Veda), He that is the Lord of all Lords of the universe, He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed (CCLXV — CCLXXIV), He that is endued with great might, energy, and splendour; He that displays Himself in visible forms to His worshippers, He that scorches the unrighteous with His burning energy, He that is enriched with the sixfold attributes (of affluence, etc.), He that imparted the Veda to the Grandsire Brahma, He that is of the form of the Samans, Riks, and Yajuses (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is endued with blazing effulgence like the sun (CCLXXV — CCLXXXII); He from whose mind has sprung the moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled (CCLXXXIII — CCLXXXIX); He that is solicited by all creatures at all times, viz., the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the life-breath in the Soul; (or, He that assumes diverse forms for protecting both the Emancipated and the Unemancipated); He that kills the desires of those that are Emancipated; (or, He that prevents evil desires from arising in the minds of His worshippers); He that is the sire of Kama (the principle of desire or lust); He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplishing all acts (CCXC — CCXCIX); He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with the diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes (CCC — CCCVIII); He that is desired (by even the Grandsire and Rudra, or He that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and righteousness; He that has an ornament of (peacock's) feathers on His headgear; He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the righteous; He that fills the unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth (CCCIX — CCCXVIII); He that transcends the six well-known modifications (of inception, birth or appearance, growth, maturity, decline, and dissolution); He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vasava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory (CCCXIX — CCCXXVII); He that flows in the form of nectar; (or, He that dries up all things); He upholds the path of righteousness; He that bears the burden of the universe; He that gives desirable boons unto those that solicit them: He that causes the winds to blow; He that is the son of Vasudeva; (or, He that covers the universe with His illusions and sports in the midst of it); He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns (CCCXXVIII — CCCXXXVI); He that transcends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that is possessed of infinite courage and prowess; He that is an offspring of Sura's race; He that is the master of all living creatures; He that is inclined to show His grace unto all; He that has come on earth for a hundred times (for rescuing the good, destroying the wicked, and establishing righteousness); He that holds a lotus in one of his hands; He whose eyes resemble the petals of the lotus (CCCXXXVII — CCCXLVI); He from whose navel sprang the primeval lotus; (or, He that is seated upon a lotus); He that is endued with eyes resembling the petals of the lotus; He that is adored by even worshippers as one seated within the lotus of His hearts; He that assumed the form of embodied Jiva (through His own illusion); He that is endued with puissance of every kind; He that grows in the form of the five primal elements; the Ancient Soul; He that is endued with vast eyes; He that has Garuda sitting on the standard of His car (CCCXLVII — CCCLV); He that is incomparable; the Sarabha (the lion-killing animal); He that strikes the wicked with terror; He that knows everything that has occurred in Time; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire; He that is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He that is victorious in every battle (CCCLVI — CCCLXIV); He that is above destruction; He that assumes a red form; (or, becomes wrathful unto the enemies of His worshippers); He that is an object of search with the righteous; He that is at the root of all things; He that has the mark of the string around his abdomen (for Yasoda had bound Him with a cord while He was Krishna); He that bears or forgives all injuries; He that upholds the Earth in the form of her mountains; He that is the foremost of all objects of worship; He that is endued with great speed; He that swallows vast quantities of food (CCCLXV — CCCLXXIV); He that caused the creation to start into life; He that always agitates both Prakriti and Purusha; He that shines with resplendence; (or, sports in joy); He that has puissance in his stomach; He that is the Supreme Master of all; He that is the material out of which the universe has been made; He that is the cause or Agent who has made the universe: He that is independent of all things; He that ordains variety in the universe; He that is incapable of being comprehended; He that renders Himself invisible by the screen of illusion (CCCLXXV — CCCLXXXV); He that is Chit divested of all attributes; He on whom all things rest; He in whom all things reside when the universal dissolution comes; He that assigns the foremost place to those that worship Him; He that is durable; He that is endued with the highest puissance; He that has been glorified in the Vedanta; He that is contented; He that is always full; He whose glance is auspicious (CCCLXXXVI — CCCXCV); He that fills all Yogins with delight; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution); He that is the faultless Path; He that in the form of Jiva, leads to Emancipation; He that leads (Jiva to Emancipation); He that has none to lead Him; He that is endued with great might; He that is the foremost of all beings possessed of might; He that is the foremost of all Beings conversant with duty and religion (CCCXCVI — CDIV); He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetrajna; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as his abdomen (whence, as from the female uterus), everything proceeds; He that destroys the foes of the deities; He that overspreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses (CDV — CDXV); He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the rest of all creatures (being, as He is, the embodiment of Emancipation); He that is endued with competence greater than that of other Beings (CDXVI — CDXXV); He in whom the whole Universe is spread out; He that is Himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the Indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no desire (in consequence of all His desires having been gratified); He that is the great cause (which covers the universe): He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire (CDXXVI — CDXXXIV); He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He who is the nave of the starry wheel that revolves in the firmament;[601] He that is the Moon among the constellations; He that is competent to achieve every feat; He that stays in His own soul when all things disappear; He that cherishes the desire for Creation (CDXXXV — CDXLIV); He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is adored by persons before they take any food;[602] He that is the Refuge of those that seek emancipation; He that beholds the acts and omissions of all creatures; He whose soul transcends all attributes; He that is possessed of omniscience; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything (CDXLV — CDLIV); He that is observant of excellent vows (chief amongst which is the granting of favour unto one that solicits it with a pure heart); He that has a face always full of delight; He that is exceedingly subtle; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute); He that gives happiness (to all His worshippers); He that does good to others without expecting any return; He that fills all creatures with delight; He that has subdued wrath; He that has mighty arms (so mighty that He has slain as if in sport the mightiest of Asuras); He that tears those that are unrighteous (CDLV — CDLXIV); He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion; He that relies on Himself (being entirely independent of all persons and things); He that overspreads the entire universe; He that exists in infinite forms; He that is engaged in vocations infinite in number; He that lives in everything; He that is full of affection towards all His worshippers; He that is the universal father (all living creatures of the universe being as calves sprung from Him); He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen, He that is the Lord of all treasures (CDLXV — CDLXXIV); He that is the protector of righteousness; He that accomplishes all the duties of righteousness; He that is the substratum of righteousness; He that is existent for all time; He that is non-existent (in the form of the universe, for the manifested universe is the result of illusion); He that is destructible (in the form of the universe); He that is indestructible as Chit; He that is, in the form of Jiva, destitute of true knowledge; He that is, in the form of the Sun, endued with a thousand rays; He that ordains (even all such great and mighty creatures as Sesha and Garuda, etc.); He that has created all the Sastras (CDLXXV — CDLXXXV); He that exists, in the form of the Sun, as the centre of innumerable rays of light; He that dwells in all creatures; He that is possessed of great prowess; He that is the Master of even Yama and others of similar puissance; He that is the oldest of the deities (existing as He does from the beginning); He that exists in His own glory, casting off all conditions; He that is the Lord of even all the deities; He that is the ruler of even him that upholds the deities (viz., Indra) (CDLXXXVI — CDXCIII); He that transcends birth and destruction; He that tended and protected kine (in the form of Krishna); He that nourishes all creatures; He that is approachable by knowledge alone; He that is Ancient; He that upholds the elements which constitute the body; He that enjoys and endures (weal and woe, in the form of Jiva); He that assumed the form of a vast Boar; (or, He that, in the form of Rama, was the Lord of a large monkey host); He that gave plentiful presents unto all in a grand sacrifice performed by Him (CDXCIV — DII); He that drinks Soma in every sacrifice; He that drinks nectar; He that, in the form of Soma (Chandramas), nourishes all the herbs and plants; He that conquers foes in a trice when even they are infinite in number; He that is of universal form and is the foremost of all existent entities; He that is the chastiser; He that is victorious over all; He whose purposes are incapable of being baffled; He that deserves gifts; He that gives what His creatures have not and who protects what they have (DIII — DXII); He that holds the life-breaths; He that beholds all His creatures as objects of direct vision; He that never beholds anything beside His own Self;

He that gives emancipation; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions; He who is the receptacle of all the water; He that overwhelms all Space, all Time, and all things; He that lies on the vast expanse of waters after the universal dissolution; He that causes the destruction of all things (DXIII — DXXI); He that is without birth; He that is exceedingly adorable; He that appears in His own nature; He that has conquered all foes (in the form of wrath and other evil passions); He that delights those that meditate on Him; He that is joy; He that fills others with delight; He that swells with all causes of delight; He that has truth and other virtues for His indications; He whose foot steps are in the three worlds (DXXII — DXXX); He that is the first of the Rishis (being conversant with the entire Vedas); He that is identical with the preceptor Kapila; He that is the knower of the Universe; He that is Master of the Earth; He that has their feet; He that is the guardian of the deities; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns); He that exhausts all acts by causing their doers to enjoy or endure their fruits; (or, He that grinds the Destroyer himself) (DXXXI — DXXXVIII); the great Boar: He that is understood or apprehended by the aid of the Vedanta; He that has beautiful troops (in the form of His worshippers); He that is adorned with golden armlets; He that is concealed (being knowledge with the aid of the Upanishads only); He that is deep (in knowledge and puissance); He that is difficult of access; He that transcends both word and thought, that is armed with the discus and the mace (DXXXIX — DXLVII); the Ordainer; He that is the cause (in the form of helper of the universe); He that has never been vanquished; He that is the Island-born Krishna; He that is enduring (in consequence of His transcending decay): He that mows all things and is Himself above deterioration; the Varuna (the deity of the waters); the son of Varuna (in the form of Vasishtha or Agastya); He that is immovable as a tree; He that is displayed in His own true form in the lotus of the heart; He that creates, preserves, and destroys by only a fiat of the mind (DXLVIII — DLVIII); He that is possessed of the sixfold attributes (of sovereignty etc.); He that destroys the sixfold attributes (at the universal dissolution); He that is felicity (in consequence of His swelling with all kinds of prosperity); He that is adorned with the triumphal garland (called Vaijayanta); He that is armed with the plough (in allusion to His incarnation as Valadeva); He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali); He that is endued with effulgence like unto the Sun's; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, etc.); He that is the foremost Refuge of all things (DLIX — DLXVII); He that is armed with the best of bows (called Saranga); He that was divested of His battle-axe (by Rama of Bhrigu's race);[603] He that is fierce; He that is the giver of all objects of desire; He that is so tall as to touch the very heavens with his head (in allusion to the form He assumed at Vali's sacrifice); He whose vision extends over the entire universe; He that is Vyasa (who distributed the Vedas); He that is the Master of speech or all learning; He that has started into existence without the intervention of genital organs (DLXVIII — DLXXVI); He that is hymned with the three (foremost) Samans; He that is the singer of the Samans; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation); He that is the Medicine; He that is the Physician (who applies the medicine); He that has ordained the fourth or last mode of life called renunciation (for enabling His creatures to attain to emancipation); He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul); He that is contented (in consequence of His utter dissociation with all worldly objects); He that is the Refuge of devotion and tranquillity of Soul (DLXXVII — DLXXXV); He that is possessed of beautiful limbs; He that is the giver of tranquillity of soul; He that is Creator; He that sports in joy on the bosom of the earth; He that sleeps (in Yoga) lying on the body of the prince of snakes, Sesha, after the universal dissolution; the Benefactor of kine; (or, He that took a human form for relieving the earth of the weight of her population); the Master of the universe; the Protector of the universe; He that is endued with eyes like those of the bull; He that cherishes Righteousness with love (DLXXXVI — DXCV): He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtle form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers; He whose name, as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whorl on His breast; He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity (DXCVI — DCIV); He that give prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity; He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that holds the goddess of Prosperity on his bosom; He that bestows prosperity upon those that hear of, praise, and mediate on Him; He that is the embodiment of that condition which represents the attainment of unattainable happiness; He that is possessed of every kind of beauty; He that is the Refuge of the three worlds (DCV — DCXIV); He that is possessed of beautiful eye; He that is possessed of beautiful limbs; He that is possessed of a hundred sources of delight; He that represents the highest delight; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits); He that has subjugated His soul; He whose soul is not swayed by any superior Being; He that is always of beautiful acts; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm) (DCXV — DCXXIII); He that transcends all creatures; He whose vision extends in all directions: He that has no Master; He that at all times transcends all changes; He that (in the form of Rama) had to lie down on that bare ground; He that adorns the earth (by His incarnations); He that is puissance's self; He that transcends all grief; He that dispels the griefs of all His worshippers as soon as they remember Him (DCXXIV — DCXXXII); He that is possessed of effulgence, He that is worshipped by all; He that is the water-pot (as all things reside within Him); He that is of pure soul; He that cleanses all as soon as they hear of him; He that is free and unrestrained; He whose car never turns away from battles; He that is possessed of great wealth; He whose prowess is incapable of being measured (DCXXXIII — DCXLI); He that is the slayer of the Asura named Kalanemi; He that is the Hero; He that has taken birth in the race of Sura; He that is the Lord of all the deities; the soul of the three worlds; the Master of the three worlds; He that has the solar and lunar rays for his hair; the slayer of Kesi; He that destroys all things (at the universal dissolution) (DCXLII — DCL); the Deity from whom the fruition of all desires is sought; He that grants the wishes of all; He that has desires; He that has a handsome form; He that is endued with thorough knowledge of Srutis and Smritis; He that is possessed of a form that is indescribable by attributes; He whose brightest rays overwhelm heaven; He that has no end; He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest (DCLI — DCLX); He who is the foremost object of silent recitation, of sacrifice, of the Vedas, and of all religious acts; He that is the creator of penances and the like; He that is the form of (the grandsire) Brahman, He that is the augmentor of penances; He that is conversant with Brahma; He that is of the form of Brahmana; He that has for His limbs Him that is called Brahma; He that knows all the Vedas and everything in the universe; He that is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI — DCLXX); He whose footsteps cover vast areas; He whose feats are mighty; He who is possessed of vast energy; He that is identical with Vasuki, the king of the snakes; He that is the foremost of all sacrifices; He that is Japa, that first of sacrifices; He that is the foremost of all offerings made in sacrifices (DCLXXI — DCLXXVIII);[604] He that is hymned by all; He that loves to be hymned (by his worshippers); He that is himself the hymns uttered by His worshippers; He that is the very act of hymning; He that is the person that hymns; He that is fond of battling (with everything that is evil); He that is full in every respect; He that fills others with every kind of affluence; He that destroys all sins as soon as He is remembered; He whose acts are all righteous; He that transcends all kinds of disease (DCLXXIX — DCLXXXIX); He that is endued with the speed of the mind; He that is the creator and promulgator of all kinds of learning; He whose vital seed is gold; He that is giver of wealth (being identical with Kuvera the Lord of treasures); He that takes away all the wealth of the Asuras; the son of Vasudeva; He in whom all creatures dwell; He whose mind dwells in all things in thorough identity with them; He that takes away the sins of all who seek refuge in him (DCXC — DCXCVIII); He that is attainable by the righteous; He whose acts are always good; He that is the one entity in the universe; He that displays Himself in diverse forms; He that is the refuge of all those that are conversant with truth; He who has the greatest of heroes for his troops;[605] He that is the foremost of the Yadavas; He that is the abode of the righteous; He that sports in joy (in the woods of Brinda) on the banks of Yamuna (DCXCIX — DCCVII); He in whom all created things dwell; the deity that overwhelms the universe with His Maya (illusion); He in whom all foremost of Beings become merged (when they achieve their emancipation); He whose hunger is never gratified; He that humbles the pride of all; He that fills the righteous with just pride; He that swells with joy; He that is incapable of being seized; He that has never been vanquished (DCCVIII — DCCXVI); He that is of universal form; He that is of vast form; He whose form blazes forth with energy and effulgence; He that is without form (as determined by acts); He that is of diverse forms; (He that is unmanifest); He that is of a hundred forms; He that is of a hundred faces (DCCXVII — DCCXXIV); He that is one; He that is many (through illusion); He that is full of felicity; He that forms the one grand topic of investigation; He from whom is this all; He that is called THAT; He that is the highest Refuge; He that confines Jiva within material causes; He that is coveted by all; He that took birth in the race of Madhu; He that is exceedingly affectionate towards His worshippers (DCCXXV — DCCXXXV); He that is of golden complexion; He whose limbs are like gold (in hue); He that is possessed of beautiful limbs; He whose person is decked with Angadas made with sandal-paste; He that is the slayer of heroes; He that has no equal; He that is like cipher (in consequence of no attributes being affirmable of Him); He that stands in need of no blessings (in consequence of His fulness); He that never swerves from His own nature and puissance and knowledge; He that is mobile in the form of wind (DCCXXXVI — DCCXLV); He that never identifies Himself with anything that is not-soul;[606] He that confers honours on His worshippers; He that is honoured by all; He that is the Lord of the three worlds; He that upholds the three worlds; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises; He that took birth in a sacrifice; He that is worthy of the highest praise; He whose intelligence and memory are never futile; He that upholds the earth (DCCXLVI — DCCLV); He that pours forth heat in the form of the Sun; He that is the bearer of great beauty of limbs; He that is the foremost of all bearers of weapons; He that accepts the flowery and leafy offerings made to Him by His worshippers; He that has subdued all his passions and grinds all His foes; He that has none to walk before Him; He that has four horns; He that is the elder brother of Gada (DCCLVI — DCCLXIV); He that has four arms; He from whom the four Purushas have sprung; He that is the refuge of the four modes of life and the four orders of men; He that is of four souls (Mind, Understanding, Consciousness, and Memory); He from whom spring the four objects of life, viz., Righteousness, Wealth, Pleasure, and Emancipation; He that is conversant with the four Vedas; He that has displayed only a fraction of His puissance (DCCLXV — DCCLXXII); He that sets the wheel of the world to revolve round and round; He whose soul is dissociated from all worldly attachments; He that is incapable of being vanquished; He that cannot be transcended; He that is exceedingly difficult of being attained; He that is difficult of being approached; He that is difficult of access; He that is difficult of being brought within the heart (by even Yogins); He that slays even the most powerful foes (among the Danavas) (DCCLXXIII — DCCLXXXI); He that has beautiful limbs; He that takes the essence of all things in the universe; He that owns the most beautiful warp and woof (for weaving this texture of fabric of the universe); He that weaves with ever-extending warp and woof; He whose acts are done by Indra; He whose acts are great; He who has no acts undone; He who has composed all the Vedas and scriptures (DCCLXXXII — DCCLXXXIX); He whose birth is high; He that is exceedingly handsome; He whose heart is full of commiseration; He that has precious gems in His navel; He that has excellent knowledge for His eye; He that is worthy of worship by Brahman himself and other foremost ones in the universe; He that is giver of food; He that assumed horns at the time of the universal dissolution; He that has always subjugated His foes most wonderfully; He that knows all things; He that is ever victorious over those that are of irresistible prowess (DCCXC — DCCXCIX); He whose limbs are like gold; He that is incapable of being agitated (by wrath or aversion or other passion); He that is Master of all those who are masters of all speech; He that is the deepest lake; He that is the deepest pit; He that transcends the influence of Time; He in whom the primal elements are established (DCCC — DCCCVI); He that gladdens the earth; He that grants fruits which are as agreeable as the Kunda flowers (Jasmim pubescens, Linn); He that gave away the earth unto Kasyapa (in His incarnation as Rama); He that extinguishes the three kinds of misery (mentioned in the Sankhya philosophy) like a rain-charged cloud cooling the heat of the earth by its downpour; He that cleanses all creatures; He that has none to urge Him; He that drank nectar; He that has an undying body; He that is possessed of omniscience; He that has face and eyes turned towards every direction (DCCCVII — DCCCXVI); He that is easily won (with, that is, such gifts as consist of flowers and leaves); He that has performed excellent vows; He that is crowned with success by Himself; He that is victorious over all foes; He that scorches all foes; He that is the ever-growing and tall Banian that overtops all other trees; He that is the sacred fig tree (Ficus glomerata, Willd); He that is the Ficus religiosa; (or, He that is not durable, in consequence of His being all perishable forms in the universe even as he is all the imperishable forms that exist); He that is the slayer of Chanura of the Andhra country (DCCCXVII — DCCCXXV); He that is endued with a thousand rays; He that has seven tongues (in the forms of Kali, Karali, etc.); He that has seven flames (in consequence of His being identical with the deity of fire); He that has seven horses for bearing His vehicle; (or, He that owns the steed called Sapta); He that is formless; He that is sinless: He that is inconceivable; He that dispels all fears; He that destroys all fears (DCCCXXVI — DCCCXXXIV); He that is minute; He that is gross; He that is emaciated; He that is adipose; He that is endued with attributes; He that transcends all attributes; He that is unseizable;

He that suffers Himself to be easily seized (by His worshippers); He that has an excellent face; He that has for His descendants the people of the accidental regions; He that extends the creation consisting of the fivefold primal elements (DCCCXXXV — DCCCXLVI); He that bears heavy weights (in the form of Ananta); He that has been declared by the Vedas; He that is devoted to Yoga; He that is the lord of all Yogins; He that is the giver of all wishes; He that affords an asylum to those that seek it; He that sets Yogins to practise Yoga anew after their return to life upon the conclusion of their life of felicity in heaven; He that invests Yogins with puissance even after the exhaustion of their merits; He that has goodly leaves (in the form of the Schhandas of the Vedas, Himself being the tree of the world); He that causes the winds to blow (DCCCXLVII — DCCCLVI); He that is armed with the bow (in the form of Rama); He that is conversant with the science of arms; He that is the rod of chastisement; He that is chastiser; He that executes all sentences of chastisement; He that has never been vanquished; He that is competent in all acts; He that sets all persons to their respective duties; He that has none to set Him to any work; He that has no Yama to slay Him (DCCCLVII — DCCCLXVI); He that is endued with heroism and prowess; He that has the attribute of Sattwa (Goodness); He that is identical with Truth; He that is devoted to Truth and Righteousness; He that is sought by those who are resolved to achieve emancipation; (or, He towards whom the universe proceeds when the dissolution comes); He that deserves to have all objects which His worshippers present unto Him; He that is worthy of being adored (with hymns and flowers and other offering of reverence); He that does good to all; He that enhances the delights of all (DCCCLXVII — DCCCLXXV); He whose track is through the firmament; He that blazes forth in His own effulgence; He that is endued with great beauty; He that eats the offerings made on the sacrificial fire; He that dwells everywhere and is endued with supreme puissance; He that sucks the moisture of the earth in the form of the Sun; He that has diverse desires; He that brings forth all things; He that is the parent of the universe; He that has the Sun for His eye (DCCCLXXVI — DCCCLXXXV); He that is Infinite; He that accepts all sacrificial offerings; He that enjoys Prakriti in the form of Mind; He that is giver of felicity; He that has taken repeated births (for the protection of righteousness and the righteous); He that is First-born of all existent things; He that transcends despair (in consequence of the fruition of all His wishes); He that forgives the righteous when they trip; He that is the foundation upon which the universe rests; He that is most wonderful (DCCCLXXXVI — DCCCXCV); He that is existent from the beginning of Time; He that has been existing from before the birth of the Grandsire and others; He that is of a tawny hue; (or, He that discovers or illumines all existent things by His rays); He that assumed the form of the great Boar; He that exists even when all things are dissolved; He that is the giver of all blessings; He that creates blessings; He that is identifiable with all blessings; He that enjoys blessings; He that is able to scatter blessings (DCCCXCVI — CMV); He that is without wrath; He that lies ensconced in folds (in the form of the snake Sesha); (or, He that is adorned with ear-rings); He that is armed with the discus; He that is endued with great prowess; He whose sway is regulated by the high precepts of the Srutis and the Smritis; He that is incapable of being described by the aid of speech; He whom the Vedantas have striven to express with the aid of speech; He that is the dew which cools those who are afflicted with the three kinds of grief; He that lives in all bodies, endued with the capacity of dispelling darkness (CMVI — CMXIV); He that is divested of wrath; He that is well-skilled in accomplishing all acts by thought, word, and deed; He that can accomplish all acts within the shortest period of time; He that destroys the wicked; He that is the foremost of all forgiving persons; He that is foremost of all persons endued with knowledge; He that transcends all fear; He whose names and feats, heard and recited, lead to Righteousness (CMXV — CMXXII), He that rescues the Righteous from the tempestuous ocean of the world; He that destroys the wicked; He that is Righteousness; He that dispels all evil dreams; He that destroys all bad paths for leading His worshippers to the good path of emancipation; He that protects the universe by staying in the attribute of Sattwa; He that walks along the good path; He that is Life; He that exists overspreading the universe (CMXXIII — CMXXXI); He that is of infinite forms; He that is endued with infinite prosperity; He that has subdued wrath; He that destroys the fears of the righteous; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts; He that is immeasurable Soul; He that bestows diverse kinds of fruits on deserving persons for their diverse acts; He that sets diverse commands (on gods and men); He that attaches to every act its proper fruit (CMXXXII — CMXL); He that has no beginning; He that is the receptacle of all causes as well as of the earth; He that has the goddess of Prosperity ever by his side; He that is the foremost of all heroes; He that is adorned with beautiful armlets; He that produces all creatures; He that is the original cause of the birth of all creatures; He that is the terror of all the wicked Asuras; He that is endued with terrible prowess (CMXLI — CMXLIX); He that is the receptacle and abode of the five primal elements; He that gulps down His throat all creatures at the time of the universal dissolution; He whose smile is as agreeable as the sight of flowers; (or, He who laughs in the form of flowers); He that is always wakeful; He that stays at the head of all creatures; He whose conduct consists of those acts which the Righteous do; He that revives the dead (as in the case of Parikshit and others); He that is the initial syllable Om; He that has ordained all righteous acts (CML — CMLVIII); He that displays the truth about the Supreme Soul; He that is the abode of the five life-breaths and the senses; He that is the food which supports the life of living creatures; He that causes all living creatures to live with the aid of the life-breath called Prana; He that is the great topic of every system of philosophy; He that is the One Soul in the universe; He that transcends birth, decrepitude, and death (CMLIX — CMLXV); He that rescues the universe in consequence of the sacred syllable Bhuh, Bhuvah, Swah, and the others with which Homa offerings are made; He that is the great rescuer; He that is the sire of all; He that is the sire of even the Grandsire (Brahman); He that is of the form of Sacrifice; He that is the Lord of all sacrifices (being the great deity that is adored in them); He that is the sacrificer; He that has sacrifices for his limbs; He that upholds all sacrifices (CMLXVI — CMLXXV); He that protects sacrifices; He that has created sacrifices; He that is the foremost of all performers of sacrifices; He that enjoys the rewards of all sacrifices; He that causes the accomplishment of all sacrifices; He that completes all sacrifices by accepting the full libation at the end; He that is identical with such sacrifices as are performed without desire of fruit; He that is the food which sustains all living creatures; He that is also the eater of that food (CMLXXVI — CMLXXXIV); He that is Himself the cause of His existence; He that is self-born; He that penetrated through the solid earth (and repairing to the nether regions slew Hiranyaksha and others); He that sings the Samans; He that is the delighter of Devaki; He that is the creator of all; He that is the Lord of the earth; He that is the destroyer of the sins of his worshippers (CMLXXXV — CMXCII); He that bears the conch (Panchajanya) in His hands; He that bears the sword of knowledge and illusion; He that sets the cycle of the Yugas to revolve ceaselessly; He that invests Himself with consciousness and senses; He that is endued with the mace of the most solid understanding. He that is armed with a car-wheel; He that is incapable of being agitated; He that is armed with all kinds of weapons (CMXCIII — M). Om, salutations to Him!

"Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Kesava whose glory should always be sung. That man who hears the names every day or who recites them every day, never meets with any evil either here or hereafter. If a Brahmana does this he succeeds in mastering the Vedanta; if a Kshatriya does it, he becomes always successful in battle. A Vaisya, by doing it, becomes possessed of affluence, while a Sudra earns great happiness. If one becomes desirous of earning the merit of righteousness, one succeeds in earning it (by hearing or reciting these names). If it is wealth that one desires, one succeeds in earning wealth (by acting in this way). So also the man who wishes for enjoyments of the senses succeeds in enjoying all kinds of pleasures, and the man desirous of offspring acquires offspring (by pursuing this course of conduct). That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in acquiring great fame, a position of eminence among his kinsmen, enduring prosperity, and lastly, that which is of the highest benefit to him (viz., emancipation itself). Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; splendour of complexion, strength, beauty, and accomplishments become his. The sick become hale, the afflicted become freed from their afflictions; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity. The man who hymns the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and attains to eternal Brahma. They who are devoted to Vasudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude, and disease. That man who with devotion and faith recites this hymn (consisting of the thousand names of Vasudeva) succeeds in acquiring felicity of soul, forgiveness of disposition, Prosperity, intelligence, memory, and fame. Neither wrath, nor jealousy, nor cupidity, nor evil understanding ever appears in those men of righteousness who are devoted to that foremost of beings. The firmament with the sun, moon and stars, the welkin, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the high-souled Vasudeva. The whole mobile and immobile universe with the deities, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna. The senses, mind, understanding, life, energy, strength and memory, it has been said, have Vasudeva for their soul. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their soul. Conduct (consisting of practices) is said to be the foremost of all topics treated of in the scriptures. Righteousness has conduct for its basis. The unfading Vasudeva is said to be the lord of righteousness. The Rishis, the Pitris, the deities, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has sprung from Narayana. Yoga, the Sankhya Philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have sprung from Janardana. Vishnu is the one great element or substance which has spread itself out into multifarious forms. Covering the three worlds, He the soul of all things, enjoys them all. His glory knows no diminution, and He it is that is the Enjoyer of the universe (as its Supreme Lord). This hymn in praise of the illustrious Vishnu composed by Vyasa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (viz., emancipation). Those persons that worship and adore the Lord of the universe, that deity who is inborn and possessed of blazing effulgence, who is the origin or cause of the universe, who knows on deterioration, and who is endued with eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.”’“

SECTION CL

“‘YUDHISHTHIRA SAID, “O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, what is that subject of silent recitation by reciting which every day one may acquire the merit of righteousness in a large measure? What is that Mantra for recitation which bestows success if recited on the occasion of setting out on a journey or in entering a new building, or at the commencement of any undertaking, or on the occasion of sacrifices in honour of the deities or of the Pitris? It behoveth thee to tell me what indeed, what Mantra it is, which propitiates all malevolent influences, or leads to prosperity or growth, or protection from evil, or the destruction of foes, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.”

“‘Bhishma said, “Hear, O king, with concentrated attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is possessed of great excellence. It is capable of cleansing a person immediately of all his sins. Hear, O sinless one, as I recite to thee the ordinances in respect of that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes cleansed of all one’s sins. One who recites this Mantra day and night becomes never stained by sin. I shall now declare it to thee what that Mantra is. Do thou listen with concentrated attention. Indeed, the man that hears it becomes endued with long life, O prince, and attaining to the fruition of all his wishes, sports in felicity both here and hereafter. This Mantra, O king, was daily recited by the foremost of royal sages devoted to the practice to Kshatriya duties and steadily observant of the vow of truth. Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, recite this Mantra every day, succeed in acquiring unrivalled prosperity — Salutations to Vasishtha of high vows after having bowed with reverence unto Parasara, that Ocean of the Vedas! Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of unfading glory! Salutations to the Rishis, and unto Him that is the Highest of the High, the god of gods, and the giver of boons unto all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him that has a thousand names, viz., Janardana! Aja, Ekapada, Ahivradhna, the unvanquished Pinakin, Rita Pitrirupa, the three-eyed Maheswara, Vrishakapi, Sambhu, Havana, and Iswara — these are the celebrated Rudras, eleven in number, who are the lords of all the worlds. Even these eleven high-souled ones have been mentioned as a hundred in the Satarudra (of the Vedas). Ansa, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tvashtri, Pushan, Indra and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kasyapa as the Sruti declares. Dhara, Dhruva, Some, Savitra. Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus named in the scriptures, Nasataya and Dasra are said to be the two Aswins. They are the sons of Martanda born of his spouse Samjna, from whose nostrils they came out. After this I shall recite the names of those who are the witnesses of all acts in the worlds. They take note of all sacrifices, of all gifts, of all good acts. Those lords among the deities behold everything although they are invisible. Indeed, they behold all the good and bad acts of all beings. They are Mrityu, Kala, the Viswedevas, the Pitris endued with forms, the great Rishis possessed of wealth of penances, the Munis, and others crowned with success and devoted to penances and emancipation. These of sweet smiles, bestow diverse benefits upon those men that recite their names. Verily, endued with celestial energy, they bestow diverse regions of felicity created by the Grandsire upon such men. They reside in all the worlds and attentively note all acts. By reciting the names of those lords of all living creatures, one always becomes endued with righteousness and wealth and enjoyments in copious measure. One acquires hereafter diverse regions of auspiciousness and felicity created by the Lord of the universe. These three and thirty deities, who are the lords of all beings as also Nandiswara of huge body, and that pre-eminent one who has the bull for the device on his banner, and those masters of all the worlds, viz., the followers and associates of him called Ganeswara, and those called Saumyas, and called the Rudras, and those called the Yogas, and those that are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the prince of birds (viz., Garuda), all those persons on earth who have become crowned with success in consequence of their penances and who are existing in an immobile or mobile form, the Himavat, all the mountains, the four Oceans, the followers and associates of Bhava who are possessed of prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu, and Skanda, and Ambika, — these are the great souls by reciting whose name with restrained senses, one becomes cleansed of all sins. After this I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then comes Kanwa the son of the Rishi Medhatithi, and Varishada. All these are endued with the energy of Brahma and have been spoken of (in the scriptures) as creators of the universe. They have sprung from Rudra and Anala and the Vasus. By reciting their names people obtain great benefits. Indeed, by doing good deeds on earth, people sport in joy in heaven, with the deities. These Rishis are the priests of Indra. They live in the east. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and obtaining great honours there. Unmachu, Pramchu, Swastyatreya of great energy, Dridhavya, Urdhvavahu, Trinasoma, Angiras, and Agastya of great energy, the son of Mitravaruna, — these seven are the Ritwiks of Yama the king of the dead, and dwell in the southern quarter. Dridheyu and Riteyu, and Pariyadha of great fame, and Ekata, and Dwita, and Trita — the last three endued with splendour like that of the sun, — and Atri's son of righteous soul, viz., the Rishi Saraswata, — these seven who had acted as Ritwiks in the great sacrifice of Varuna — have taken up their abodes in the western quarter. Atri, the illustrious Vasishtha, the great Rishi Kasyapa, Gotama, Bharadwaja, Viswamitra, the son of Kusika, and Richika's fierce son Jamadagni of great energy, — these seven are the Ritwiks of the Lord of treasures and dwell in the northern quarter. There are seven other Rishis that live in all directions without being confined to any particular one. They, it is, who are the inducers of fame and of all this beneficial to men, and they have been sung as the creators of the worlds. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila, — these seven are the upholders of the world. Rama, Vyasa, Drona's son Aswatthaman, are the other Rishis (that are regarded as the foremost). These are the great Rishis as distributed into seven groups, each group consisting of seven. They are the creators of that peace and good that men enjoy. They are said to be the Regents of the several points of the compass. One should turn one's face to that direction in which one of these Rishis live if one wishes to worship him. Those Rishis are the creators of all creatures and have been regarded as the cleansers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasa, — these are endued with severe penance and great self-restraint, and are celebrated over the three worlds. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with reverence a sonless man obtains a son, and a poor man obtains wealth. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the earth and equal to a Prajapati, viz., that foremost of monarchs, Prithu, the son of Vena. The earth became his daughter (from love and affection). One should also name Pururavas of the Solar race and equal unto Mahendra himself in prowess. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the Krita age adored the gods in a grand Gomedha sacrifice, viz., Rantideva of great splendour, who was equal unto Mahadeva himself, should be named. Endued with penances, possessed of every auspicious mark, the source of every kind of benefit to the world, he was the conqueror of the universes. One should also take the name of the royal sage Sweta of illustrious fame. He had gratified the great Mahadeva and it was for his sake that Andhaka was slain. One should also take the name of the royal sage Bhagiratha of great fame, who, through the grace of Mahadeva, succeeded in bringing down the sacred river from heaven (for flowing over the earth and cleansing all human beings of their sins). It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be overflowed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these that were endued with the blazing effulgence of fire, great beauty of person, and high energy. Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those lords of the universe, — who are enhancers of fame. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Srutis, viz., Supreme Brahma, have been declared to be the sources of great benefit to all creatures. These are sacred and sin-cleansing and have been spoken of very highly. These are the foremost of medicines for allaying all diseases, and are the inducers of the success in respect of all deeds. Restraining one's senses, one should, O Bharata, take the names of these, morning and evening. It is these that protect. It is these that shower rain. It is these that shine and give light and heat. It is these that blow. It is these that create all things. These are regarded as the foremost of all, as the leaders of the universe, as highly clever in the accomplishment of all things, as endued with forgiveness, as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which human beings are subject. These high-souled ones are the witnesses of all good and bad deeds. Rising up in the morning one should take their names, for by this, one is sure to acquire all that is good. He who takes the names of them becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any impediment. By taking the names of these high-souled ones, one becomes free from bad dreams of every kind. Cleared from every sin, such men take birth in auspicious families. That regenerate person who, with restrained senses, recites these names on the occasions of performing the initiatory rites of sacrifices and other religious observances, becomes, as the consequence thereof, endued with righteousness, devoted to the study of the soul, possessed of forgiveness and self-restraint, and free from malice. If a man that is afflicted with disease recites them, he becomes freed from his sin in the form of disease. By reciting them within a house, all evils are dispelled from the inmates. By reciting them within a field, the growth is helped of all kinds of crops. Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's own self, of one's children and spouses, of one's wealth, and of one's seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his foes and good fortune crown him and his party. The man who recites these names on the occasions of performing the rites in honour of the deities or the Pitris, helps the Pitris and deities eat the sacrificial Havya and Kavya. The man that recites them becomes freed from fear of diseases and beasts of prey, of elephants and thieves. His load of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high success. There where these Mantras are recited, fire does not burn wood. There children do not die, nor snakes dwell. Indeed, at such places, there can be no fear of the king, nor of Pisachas and Rakshasas.[607] Verily, the man who recites these Mantras ceases to have any fear of fire or water or wind or beasts of prey. These Savitri Mantras, recited duly, contribute to the peace and well-being of all the four orders. Those men who recite them with reverence become freed from every sorrow and at last attain to a high end. Even these are the results achieved by them that recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine sees his kine become fruitful. Whether when setting out on a journey, or entering a house on coming back, one should recite these Mantras on every occasion. These Mantras constitute a great mystery of the Rishis and are the very highest of those which they silently recite. Even such are these Mantras unto them who practise the duty of recitation and pour libations on the sacrificial fire. This that I have said unto thee is the excellent opinion of Parasara. It was recited in former days unto Sakra himself. Representing as it does Truth or Eternal Brahman, I have declared it in full to thee. It constitutes that heart of all creatures, and is the highest Sruti. All the princes of the race of Soma and of Surya, viz., the Raghavas and the Kauravas, recite these Mantras every day after having purified themselves, These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the deities of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress. The sages of olden times, viz., Kasyapa, Gotama, and others, and Bhrigu Angiras and Atri and others, and Sukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have adored these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Verily, having acquired them again from Vasishtha, Sakra and the Vasus went forth to battle and succeeded in subjugating the Danavas. That man who makes a present of a hundred kine with their horns covered with plates of gold unto a Brahmana possessed of much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits. By reciting the name of Bhrigu one's righteousness becomes enhanced. By bowing to Vasishtha one's energy become enhanced. By bowing unto Raghu, one becomes victorious in battle. By reciting the praises of the Aswins, one becomes freed from diseases. I have thus, O king, told thee of the Savitri Mantras which are identical with eternal Brahman. If thou wishest to question me on any other topic thou mayst do so. I shall, O Bharata, answer thee.”'“

SECTION CLI

“‘Yudhishthira said, “Who deserve to be worshipped? Who are they unto whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandsire, towards what classes of persons is regarded faultless?”

“‘Bhishma said, “The humiliation of Brahmanas would humiliate the very deities. By bowing unto Brahmanas one does not, O Yudhishthira, incur any fault. They deserve to be worshipped. They deserve to have our salutations. Thou shouldst behave towards them as if they are thy sons. Indeed, it is those men endued with great wisdom that uphold all the worlds. The Brahmanas are the great causeways of Righteousness in respect of all the worlds. Their happiness consists in renouncing all kinds of wealth. They are devoted to the vow of restraining speech. They are agreeable to all creatures, and observant of diverse excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are possessed of great fame. Penances are always their great wealth. Their power consists in speech. Their energy flows from the duties they observe. Conversant with all duties, they are possessed of minute vision, so that they are cognizant of the subtlest considerations. They are of righteous desires. They live the observance of well-performed duties. They are the causeways of Righteousness. The four kinds of living creatures exist, depending upon them as their refuge. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burdens of sires and grandsires. They never droop under heavy weights even when passing along difficult roads like strong cattle. They are attentive to the requirements of Pitris and deities and guests. They are entitled to eat the first portions of Havya and Kavya. By the very food they eat, they rescue the three worlds from great fear. They are as it were, the Island (for refuge) for all worlds. They are the eyes of all persons endued with sight. The wealth they possess consists of all the branches of knowledge known by the name of Siksha and all the Srutis. Endued with great skill, they are conversant with the most subtle relations of things. They are well-acquainted with the end of all things, and their thoughts are always employed upon the science of the soul. They are endued with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist in consequence of feeling certain of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end. Freed from all attachments, cleansed of all sins, transcending all pairs of opposites (such as heat and cold, happiness and misery, etc.), they are unconnected with all worldly things. Deserving of every honour, they are always held in great esteem by persons endued with knowledge and high souls. They cast equal eyes on sandal-paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins. They would live for many days together without eating any food, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses. They would make gods of those that are not gods, and not gods of those that are gods. Enraged, they can create other worlds and other Regents of the worlds than those that exist. Through the course of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of Dandaka, unquenched by time. They are the gods of the gods, and the cause of all cause. They are the authority of all authorities. What man of intelligence and wisdom is there that would seek to humiliate them? Amongst them the young and the old all deserve honours. They honour one another (not in consequence of distinctions of age but) in consequence of distinctions in respect of penances and knowledge. Even the Brahmana that is destitute of knowledge is a god and is a high instrument for cleansing others. He amongst them, then, that is possessed of knowledge is a much higher god and like unto the ocean when full (to the brim). Learned or unlearned, Brahmana is always a high deity. Sanctified or unsanctified (with the aid of Mantras), Fire is ever a great deity. A blazing fire even when it burns on a crematorium, is not regarded as tainted in consequence of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber. So, if a Brahmana be always engaged in evil acts, he is still to be regarded as deserving of honour. Indeed, know that the Brahmana is always a high deity.”’“

SECTION CLII

"'Yudhishthira said, "Tell us, O king, what is that reward attached to the worship of Brahmanas, seeing which thou worshippest them, O thou of superior intelligence! Indeed, what is that success, flowing from their worship, guided by which thou worshippest them?"

"'Bhishma said, "In this connection is cited this old narrative of a conversation between Pavana and Arjuna, O Bharata! Endued with a thousand arms and great beauty the mighty Kartavirya, in days of yore, became the lord of all the world. He had his capital in the city of Mahishmati. Of unbaffled prowess, that chief of the Haihaya race of Kshatriyas swayed the whole earth with her belt of seas, together with all her islands and all her precious mines of gold and gems. Keeping before him the duties of the Kshatriya order, as also humility and Vedic knowledge, the king made large gifts of wealth unto the Rishi Dattatreya. Indeed, the son of Kritavirya thus adored the great ascetic who, becoming pleased with him, asked him to solicit three boons. Thus requested by the Rishi in respect of boons, the king addressed him, saying, 'Let me become endued with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual only two arms! Indeed, let combatants, when engaged in battle, behold me possessed of a thousand arms, observant also of high vows, let me succeed in subjugating the whole earth by dint of my prowess. Having acquired the earth righteously, let me sway her with vigilance. There is a fourth boon which, O foremost of regenerate persons, I solicit thee to grant. O faultless one, in consequence of the disposition to favour me, it behoveth thee to grant it to me. Dependent that I am on thee, whenever I may happen to go wrong, let the righteous come forth to instruct and set me right!' Thus addressed, the Brahmana replied unto the king, saying, 'So let it be!’ Even thus were those boons acquired by that king of blazing effulgence. Riding then on his car whose splendour resembled that of fire or the Sun, the monarch, blinded by his great prowess, said, ‘Who, indeed, is there that can be regarded as my equal in patience and energy, in fame and heroism, in prowess and strength?’ After he had uttered these words, an invisible voice in the welkin said, ‘O ignorant wretch, dost thou not know that the Brahmana is superior to the Kshatriya? The Kshatriya, assisted by the Brahmana rules all creatures!’

“““Arjuna said, ‘When gratified, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me! The first proposition here is that the Brahmana is superior to the Kshatriya. The counter-proposition is that the Kshatriya is superior. Thou hast said, O invisible being that the two are united together (in the act upon which the Kshatriya’s superiority is sought to be based). A distinction, however, is observable in this. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. Indeed, throughout the earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, draw their sustenance from the Kshatriyas. The duty of protecting all creatures is vested in Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their sustenance. How then can the Brahmana be superior to the Kshatriyas? Well, I shall from today, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited! What the virgin Gayatri has said from the welkin is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent wights under my subjection. Deity or man, there is none in the three worlds who can hurl me from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas. This world that is now regarded as having Brahmanas for its foremost denizens shall soon be made such as to have Kshatriyas for its foremost denizens. There is none that is capable of bearing my might in battle!’ Hearing these words of Arjuna, the welkin-ranging goddess became agitated. Then the god of wind, addressing the king from the sky, said, ‘Cast off this sinful attitude. Bow unto the Brahmanas. By injuring them thou wilt bring about troubles on thy kingdom. The Brahmanas will either slay thee, king though thou art, or, endued with great might that they are, they will drive thee away from thy kingdom, despoiling thee of thy energy!' The king, hearing this speech, addressed the speaker, saying, 'Who, indeed, art thou?' The god of wind answered, 'I am the god of wind and the messenger of the deities! I say unto thee what is for thy benefit.'

"""Arjuna said, 'Oh, I see that thou hast today shown thy devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana! Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?'"""

SECTION CLIII

“‘“THE GOD OF wind said, ‘Hear, O deluded man, what the attributes are that belong to Brahmanas all of whom are endued with high souls. The Brahmana is superior to all those which, O king, thou hast named! In days of yore, the earth, indulging in a spirit of rivalry with the king of the Angas, forsook her character as Earth. The regenerate Kasyapa caused destruction to overtake her by actually paralysing her. The Brahmanas are always unconquerable, O king, in heaven as also on earth. In days of yore, the great Rishi Angiras, through his energy, drank off all the waters. The high-souled Rishi, having drank off all the waters as if they were milk, did not feel yet his thirst to be slaked. He, therefore, once more caused the earth to be filled with water by raising a mighty wave. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and dwelt for a long time concealed in the Agnihotra of the Brahmanas through fear of that Rishi. The illustrious Purandara, in consequence of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Righteousness and wealth, the Rishi did not destroy outright the chief of the deities. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.[608] Even Agni who is of the complexion of gold, and who blazes with effulgence when destitute of smoke, and whose flames uniting together burn upwards, when cursed by the angry Angiras, became divested of all these attributes.[609] Behold, the sixty thousand sons of Sagara, who came here to adore the Ocean, have all been pulverised by the Brahmana, Kapila of golden complexion. Thou art not equal to the Brahmanas. Do thou, O king, seek thy own good. The Kshatriya of even great puissance bows to Brahmana children that are still in their mothers’ wombs. The large kingdom of the Dandakas was destroyed by a Brahmana. The mighty Kshatriya

Talajangala was destroyed by a single Brahmana, viz., Aurva. Thou too hast acquired a large kingdom, great might, religious merit, and learning, which are all difficult of attainment, through the grace of Dattatreya. Why dost thou, O Arjuna, worship Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Art thou ignorant of this fact? Why, indeed, dost thou suffer thyself to be stupefied by folly when thou art not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world? The Lord of all creatures, Brahman, unmanifest, endued with puissance, and of unfading glory, who created this boundless universe with its mobile and immobile creatures (is a Brahman). Some persons there are, destitute of wisdom, who say that Brahman was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the earth and the heavens all sprang forth into existence. This birth of the creation was not seen by any one. How then can Brahman be said to have taken his birth from the original Egg, when especially he is declared as Unborn? It is said that vast uncreate Space is the original Egg. It was from this uncreate Space (or Supreme Brahman) that the Grandsire was born. If thou askest, "Whereon would the Grandsire, after his birth from uncreate Space, rest, for there was then nothing else?" The answer may be given in the following words, "There is an existent Being of the name of Consciousness. That mighty Being is endued with great energy. There is no Egg. Brahman, however, is existent. He is the creator of the universe and is its king!" Thus addressed by the god of wind, king Arjuna remained silent.'"'"[610]

SECTION CLIV

“‘“The god of wind said, ‘Once on a time, O king, a ruler of the name of Anga desired to give away the whole earth as sacrificial present unto the Brahmanas. At this, the earth became filled with anxiety. “I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away unto the Brahmanas? Abandoning my character as the soil, I shall now repair to the presence of my sire. Let this king with all his kingdom meet with destruction.” Arrived at this conclusion, she departed for the region of Brahman. The Rishi Kasyapa, beholding goddess Earth on the point of departing, himself immediately entered the visible embodiment of the goddess, casting off his own body, by the aid of Yoga. The earth thus penetrated by the spirit of Kasyapa, grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king for the time that Kasyapa pervaded the earth, Righteousness became foremost everywhere and all fears ceased. In this way, O king, the earth remained penetrated by the spirit of Kasyapa for thirty thousand celestial years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahman’s daughter. Upon the expiry of this period, the goddess returned from the region of Brahman and arrived here bowed unto Kasyapa and from that time became the daughter of that Rishi. Kasyapa is a Brahmana. Even this was the feat, O king, that a Brahmana did. Tell me the name of the Kshatriya who can be held to be superior to Kasyapa!’ Hearing these words, king Arjuna remained silent. Unto him the god of wind once more said, ‘Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her. The famous and highly blessed maiden of faultless limbs, observing diverse vows, underwent the severest austerities from the desire of obtaining Utathya for her lord. After a while, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in copious measure, duly received the girl for his wife. It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of a wonderful aspect. It was adorned with six hundred thousand lakes. There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment. There, within that palace, the Lord of waters, O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Narada, Utathya addressed the celestial Rishi, saying, "Go, O Narada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up. Thou mayst say to him further, 'Thou are a protector of the worlds, O Varuna, and not a destroyer! Why then hast thou abducted Utathya's wife bestowed upon him by Soma?'" Thus requested by Utathya, the celestial Rishi Narada repaired to where Varuna was and addressing him, said, "Do thou set free the wife of Utathya. Indeed, why hast thou abducted her?" Hearing these words of Narada, Varuna replied unto him, saying, "This timid girl is exceedingly dear to me. I dare not let her go!" Receiving this reply, Narada repaired to Utathya and cheerlessly said, "O great ascetic, Varuna has driven me out from his house, seizing me by the throat. He is unwilling to restore to thee thy spouse. Do thou act as thou pleasest." Hearing these words of Narada, Angiras became inflamed with wrath. Endued with wealth of penances, he solidified the waters and drank them off, aided by his energy. When all the waters were thus drunk off, the Lord of that element became very cheerless with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife. Then Utathya, that foremost of regenerate persons, filled with wrath, commanded Earth, saying, “O amiable one, do thou show land where there are at present the six hundred thousand lakes.” At these words of the Rishi, the Ocean receded from the spot indicated, and land appeared which was exceedingly sterile. Unto the rivers that flowed through that region, Utathya said, “O Saraswati, do thou become invisible here. Indeed, O timid lady, leaving this region, go thou to the desert! O auspicious goddess, let this region, destitute of thee, cease to become sacred.” When that region (in which the lord of waters dwelt) became dry, he repaired to Angiras, taking with him Utathya’s spouse, and made her over to him. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya race, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had brought them. Conversant with every duty, the Rishi Utathya of great energy, after getting back his spouse, O king, said so unto Varuna, “I have recovered my wife, O Lord of waters, with the aid of my penances and after inflicting such distress on thee as made thee cry aloud in anguish!” Having said this, he went home, with that wife of his. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in thy opinion? What, is there a Kshatriya that is superior to Utathya?’”’“

SECTION CLV

“‘Bhishma said, “Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him, ‘Listen now, O king, to the story of the greatness of the Brahmana Agastya. Once on a time, the gods were subjugated by the Asuras upon which they became very cheerless. The sacrifices of the deities were all seized, and the Swadha of the Pitris was also misappropriated. Indeed, O Chief of the Haihayas, all the religious acts and observances of human beings also were suspended by the Danavas. Divested of their prosperity, the deities wandered over the earth as we have heard. One day, in course of their wandering they met Agastya of high vows, that Brahmana, O king, who was endued with great energy and splendour which was as blazing as that of the sun. Saluting him duly, the deities made the usual enquiries of politeness. They then, O King, said these words unto that high-souled one, “We have been defeated by the Danavas in battle and have, therefore, fallen off from affluence and prosperity. Do thou, therefore, O foremost of ascetics, rescue us from this situation of great fear.” Thus informed of the plight to which the deities had been reduced, Agastya became highly incensed (with the Danavas). Possessed of great energy, he at once blazed forth like the all-consuming fire at the time of the universal dissolution. With the blazing rays that then emanated from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky. Burning with the energy of Agastya, the Danavas, abandoning both heaven and earth, fled towards the southern direction. At that time the Danava king Vali was performing a Horse-sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were dwelling in the bowels of the earth, were not burnt. The deities, upon the destruction of their foes, then regained their own regions, their fears entirely dispelled. Encouraged by what he accomplished for them, they then solicited the Rishi to destroy those Asuras who had taken refuge within the bowels of the earth or in the nether regions. Thus solicited by the gods, Agastya replied unto them, saying, "Yes, I am fully competent to consume those Asuras that are dwelling underneath the earth; but if I achieve such a feat, my penances will suffer a diminution. Hence, I shall not exert my power." Even thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Even thus did Agastya of cleansed soul, O monarch, accomplish that feat with the aid of his penances. O sinless one, even so was Agastya as described by me! Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?'"

"'Bhishma continued, "Thus addressed, king Arjuna remained silent. The god of wind once more said, 'Hear, O king, one of the great feats of the illustrious Vasishtha. Once on a time the deities were engaged in performing a sacrifice on the shores of the lake Vaikhanasa. Knowing of his puissance, the sacrificing gods thought of Vasishtha and made him their priest in imagination. Meanwhile, seeing the gods reduced and emaciated in consequence of the Diksha they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, desired to slay them. Those amongst the Danavas that were either disabled or slain in the fight were plunged into the waters of the Manasa lake and in consequence of the boon of the Grandsire they instantly came back to vigour and life. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, causing them to swell up to the height of a hundred yojanas. They then ran against the deities numbering ten thousand. Afflicted by the Danavas, the gods then sought the protection of their chief, Vasava. Sakra, however, was soon afflicted by them. In his distress he sought the protection of Vasishtha. At this, the holy Rishi Vasishtha assured the deities, dispelling their fears. Understanding that the gods had become exceedingly cheerless, the ascetic did this through compassion. He put forth his energy and burnt, without any exertion, those Danavas called Khalins. Possessed of wealth of penances, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot. Indeed, Ganga appeared, piercing through the waters of the lake. The lake was penetrated by that river. And as that celestial stream, piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The place whereon those Danavas fell came to be called after them. Even thus were the denizens of Heaven, with Indra at their head, rescued from great distress by Vasishtha, It was thus that those Danavas, who had received boons from Brahman, were slain by that high-souled Rishi. O sinless one, I have narrated to thee the feat which Vasishtha accomplished. Shall I go on? Or, will you say anything! Was there a Kshatriya who could be said to surpass the Brahmana Vasishtha?’”’“

SECTION CLVI

“‘Bhishma said, “Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying, ‘Hear me, O foremost one of the Haihayas, as I narrate to thee the achievement of the high-souled Atri. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both Surya and Soma with his arrows. The gods, overwhelmed by darkness, began to fall before the mighty Danavas, O foremost of kings! Repeatedly struck by the Asuras, the denizens of heaven began to lose their strength. They then beheld the learned Brahmana Atri, endued with wealth of penances, engaged in the observance of austerities. Addressing that Rishi who had conquered all his senses and in whom wrath had been extinguished, they said “Behold, O Rishi, these two, viz., Soma and Surya, who have both been pierced by the Asuras with their arrows! In consequence of this, darkness has overtaken us, and we are being struck down by the foe. We do not see the end of our troubles! Do thou, O lord of great puissance, rescue us from this great fear.”

“‘“‘The Rishi said, “How, indeed, shall I protect you?” They answered, saying, “Do thou thyself become Chandramas. Do thou also become the sun, and do thou begin to slay these robbers!” Thus solicited by them, Atri assumed the form of the darkness-destroying Soma. Indeed, in consequence of his agreeable disposition, he began to look as handsome and delightful as Soma himself. Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries, began to shine forth in splendour over the field of battle, aided by the puissance of his penances. Verily Atri made the universe blaze forth in light, dispelling all its darkness. By putting forth his puissance, he also subjugated the vast multitudes of those enemies of the deities. Beholding those great Asuras burnt by Atri, the gods also, protected by Atri’s energy, began to despatch them quickly. Putting forth his prowess and mastering all his energy, it was even in this way that Atri illumined the god of day, rescued the deities, and slew the Asuras! Even this was the feat that regenerate one, aided by his sacred fire, — that silent reciter of Mantras, that one clad in deer-skins, — accomplished! Behold, O royal sage, that act achieved by that Rishi who subsisted upon fruits only! I have thus narrated to thee, in detail, the feat of the high-souled Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya that is superior to this regenerate Rishi?’

“““Thus addressed, Arjuna remained silent. The god of wind once more spake unto him, ‘Hear, O king, the feat achieved by the high-souled Chyavana (in days of old). Having passed his promise to the twin Aswins, Chyavana addressed the chastiser of Paka, saying, “Do thou make the Aswins drinkers of Soma with all other deities!”

““‘‘Indra said, “The Aswins have been cast away by us. How then, can they be admitted into the sacrificial circle for drinking Soma with the others? They are not numbered with the deities. Do not, therefore, tell us so! O thou of great vows, we do not wish to drink Soma in the company of the Aswins. Whatever other behest thou mayst be pleased to utter, O learned Brahmana, we are ready to accomplish.”

““‘‘Chyavana said, “The twin Aswins shall drink Soma with all of you! Both of them are gods, O chief of the deities, for they are the sons of Surya. Let the gods do what I have said. By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.”

““‘‘Indra said, “I shall not, O foremost of regenerate persons, drink Soma with the Aswins! Let others drink with them as they please! As regards myself, I dare not do it.”

““‘‘Chyavana said, “If, O slayer of Vala, thou wilt not obey my words, thou shalt, this very day, drink Soma with them in sacrifice, compelled by me!”

“““The god of wind said, ‘Then Chyavana, taking the Aswins with him, commenced a great religious rite for their benefit. The gods all became stupefied by Chyavana with his Mantras. Beholding that feat commenced by Chyavana, Indra became incensed with wrath. Taking up a huge mountain he ran against that Rishi. The chief of the deities was also armed with the thunderbolt. Then the illustrious Chyavana, endued with penances, cast an angry glance upon Indra as he advanced. Throwing a little water at him, he paralysed the chief of the deities with his thunderbolt and mountain. As the result of the religious rite he had commenced, he created a terrible Asura hostile to Indra. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Even such was the Asura that the great ascetic created with the aid of Mantras. There were a thousand teeth in his mouth, extending for a hundred yojanas. Of terrible mien, his fangs were two hundred yojanas in length. One of his cheeks rested on the earth and the other touched the heavens. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, even as fishes when they enter into the wide open mouth of a leviathan. While standing within the mouth of Mada, the gods held a quick consultation and then addressing Indra, said, "Do thou soon bend thy head in reverence unto this regenerate personage! Freed from every scruple, we shall drink Soma with the Aswins in our company!" Then Sakra, bowing down his head unto Chyavana, obeyed his behest. Even thus did Chyavana make the Aswins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the acts he was to do. That Mada was commanded to take up his residence in dice, in hunting, in drinking, and in women. Hence, O king, those men that betake themselves to these, meet with destruction, without doubt. Hence, one should always cast off these faults to a great distance. Thus, O king, I have narrated to thee the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya that is higher than the Brahmana Chyavana?’”’“

SECTION CLVII

“‘Bhishma said, “Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him, saying, ‘When the denizens of heaven, with Indra at their head, found themselves within the mouth of the Asura Mada, at that time Chyavana took away from them the earth. Deprived previously of heaven and now shorn of the earth also, the gods became very cheerless. Indeed, those high-souled ones, afflicted with grief, then threw themselves unreservedly upon the Grandsire’s protection.’

“““‘The gods said, “O thou that art adored by all creatures of the universe, the earth has been taken away from us by Chyavana, while we have been deprived of heaven by the Kapas, O puissant one!”

“““‘Brahman said, “Ye denizens of heaven, do you, with Indra at your head, repair quickly and seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the regions as before.” Thus instructed by the Grandsire, the deities repaired to the Brahmanas and became suppliants for their protection. The Brahmanas replied, enquiring, “Whom shall we subjugate?” Thus asked, the deities said unto them, “Do ye subjugate the Kapas.” The Brahmanas then said, “Bringing them down on the earth first, we shall speedily subjugate them.” After this, the Brahmanas commenced a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately despatched a messenger of theirs, named Dhanin, unto those Brahmanas. Dhanin, coming to them as they sat on the earth, thus delivered to them the message of the Kapas. “The Kapas are even like you all! (They are not inferior to any of you). Hence, what will be the effect of these rites which you seem to be bent upon achieving? All of them are well-conversant with the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have

Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis. The goddess of Prosperity sports among them, and they, in their turn, support her with reverence. They never indulge in acts of fruitless congress with their wives, and they never eat the flesh of such animals as have not been killed in sacrifices. They pour libations on the blazing sacrificial fire (every day) and are obedient to the behests of their preceptors and seniors. All of them are of souls under perfect control, and never take any food without dividing it duly among their children. They always proceed on cars and other vehicles together (without any of them riding his own vehicle while others journey on foot). They never indulge in acts of congress with their spouses when the latter are in midst of their functional period. They all act in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds. When women quick with child or old men have not eaten, they never eat anything themselves. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day. When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to subjugate them? You should abstain from the endeavour! Verily, by such abstention ye would achieve what is for your good.”

“““The Brahmanas said, “Oh, we shall subjugate the Kapas! In this matter, we art one with the deities. Hence, the Kapas deserve slaughter at your hands. As regards Dhanin, he should return whence he came!” After this, Dhanin, returning to the Kapas, said unto them, “The Brahmanas are not disposed to do you any good!” Hearing this, all the Kapas took up their weapons and proceeded towards the Brahmanas. The Brahmanas, beholding the Kapas advancing against them with the standards of their cars upraised, forthwith created certain blazing fires for the destruction of the Kapas. Those eternal fires, created with the aid of Vedic Mantras, having effected the destruction of the Kapas, began to shine in the firmament like so many (golden) clouds. The gods, having assembled together in battle, slew many of the Danavas. They did not know at that time that it was the Brahmanas who had effected their destruction. Then Narada of great energy, coming there, O king, informed the deities how their foes, the Kapas, had been really slain by the Brahmanas of mighty energy (and not by deities themselves). Hearing these words of Narada, the denizens of heaven became highly gratified. They also applauded those regenerate allies of theirs that were possessed of great fame. The energy and prowess of the deities then began to increase, and worshipped in all the worlds, they acquired also the boon of immortality!' After the god of wind had said these words, king Arjuna worshipped him duly and addressing him answered in these words. Hear, O mighty armed monarch, what Arjuna said.

"""Arjuna said, 'O puissant god, always and by all means do I live for the Brahmanas! Devoted to them, I worship them always! Through the grace of Dattatreya I have obtained this might of mine! Through his grace have I been able to accomplish great feats in the world and achieve high merit! Oh, I have, with attention, heard of the achievements, O god of the wind, of the Brahmanas with all their interesting details as recited by thee truly.'

"""The god of wind said, 'Do thou protect and cherish the Brahmanas, in the exercise of those Kshatriya duties which are thine by birth. Do thou protect them even as thou protectest thy own senses! There is danger to thee from the race of Bhrigu! All that, however, will take place on a distant day.'"""

SECTION CLVIII

"'Yudhishthira said, "Thou always worshippest, O king, Brahmanas of praiseworthy vows. Whatever, however is that fruit seeing which thou worshippest them, O king? O thou of high vows, beholding what prosperity attaching to the worship of the Brahmanas dost thou worship them? Tell me all this, O thou of mighty arms!"

"'Bhishma said, "Here is Kesava endued with great intelligence. He will tell thee everything. Of high vows and endued with prosperity, even he will tell you what the prosperity is that attaches to the worship of Brahmanas. My strength, ears, speech, mind, eyes, and that clear understanding of mine (are all clouded today). I think, the time is not distant when I shall have to cast off my body. The sun seems to me to go very slowly.[611] Those high duties, O king, that are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaisyas and Sudras, have all been recited by me. Do thou, O son of Pritha, learn from Krishna what little remains to be learnt on that head. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Kesava is of immeasurable soul. Whenever doubts arise, it is he who upholds Righteousness then.[612] It is Krishna who created the earth, and sky, and the heavens. Indeed, the earth has sprung from Krishna's body. Of terrible prowess and existing from the beginning of time, it is Krishna who became the mighty Boar and raised the submerged Earth. It is He who created all the points of the compass, together with all the mountains. Below Him are the welkin, heaven, the four cardinal points, and the four subsidiary points. It is from him that the entire creation has flowed. It is He who has created this ancient universe. In His navel appeared a Lotus. Within that Lotus sprang Brahma himself of immeasurable energy. It was Brahma, O son of Pritha, who rent that darkness which existed surpassing the very ocean (in depth and extent). In the Treta age, O Partha, Krishna existed (on the earth), in the form of Righteousness. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of might. In the Kali age he came to the earth in the form of unrighteousness. It is He who in days of yore slew the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe fraught with the seed of destruction. When the cause of Righteousness languishes, this Krishna takes birth in the race of either the gods or among men. Staying on Righteousness, this Krishna of cleansed soul (on such occasion) protects both the higher and the lower worlds. Sparing those that deserve to be spared, Krishna sets himself to the slaughter of the Asura, O Partha! It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Sakra. It is he that is Viswakarma. It is he that is of universal form. He is the destroyer and he is the Creator of the universe. He is the wielder of the Sula (lance); He is of human form; and He is of terrible form. All creatures sing his praises, for he is known by his acts. Hundreds of Gandharvas and Apsaras and deities always accompany him. The very Rakshasas hymn his praise. He is the Enhancer of Wealth; He is the one victorious Being in the universe. In Sacrifices, eloquent men hymn His praises. The singers of Samans praise Him by reciting the Rathantaras. The Brahmanas praise Him with Vedic Mantras. It is unto Him that the sacrificial priests pour their libations. The deities with Indra at their head hymned His praise when He lifted up the Gobardhana mountains for protecting the cow-herds of Brindavana against the incessant showers that Indra poured in rage. He is, O Bharata, the one Blessing unto all creatures. He, O Bharata, having entered the old Brahma cave, beheld from that place the original cover of the world in the beginning of Time.[613] Agitating all the Danavas and the Asuras, this Krishna of foremost feats rescued the earth. It is unto Him that people dedicate diverse kinds of food. It is unto Him that the warriors dedicate all kinds of their vehicles at the time of war. He is eternal, and it is under that illustrious one that the welkin, earth, heaven, all things exist and stay. He it is who has caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence sprang the Rishi known by the name of Vasishtha. It is Krishna who is the god of wind; it is He who is the puissant Aswins; it is He who is that first of gods, viz., the sun possessed of a thousand rays. It is He by whom the Asuras have been subjugated. It is He who covered the three worlds with three steps of His. He is the soul of the deities and human beings, and Pitris. It is He who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices. It is He who rises every day in the firmament (in the form of the sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards. Innumerable rays of light emanate from Him upwards and downwards and transversely and illumine the earth. Brahmanas conversant with the Vedas adore Him. Taking a portion of His rays the sun shines in the firmament. Month after month, the sacrificer ordains Him as a sacrifice. Regenerate persons conversant with the Vedas sing His praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven horses to drag it. It is in this way that He supports the triple mansion (of the seasons). Endued with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the sun, the dispeller of all darkness. He is the Creator of all. Do thou, O hero, approach that Krishna! Once on a time, the high-souled and puissant Krishna dwelt, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was He gratified (for he consumed all the medicinal herbs in that forest). Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the blazing fire. It is Krishna who gave unto Arjuna a number of white steeds. It is He who is the creator of all steeds. This world (or, human life) represents his car. He it is that yokes that car for setting it in motion. That car has three wheels (viz., the three attributes of Sattwa, Rajas, and Tamas). It has three kinds of motion (for it goes upwards or downwards or transversely, implying superior, inferior, and intermediate birth as brought about by acts). It has four horses yoked to it (viz., Time, Predestiny, the will of the deities, and one's own will). It has three naves (white, black, and mixed, implying good acts, evil acts and acts that are of a mixed character). It is this Krishna who is the refuge of the five original elements with the sky among them. It is He who created the earth and heaven and the space between. Indeed, it is this Krishna of immeasurable and blazing energy who has created the forests and the mountains. It is this Krishna who, desirous of chastising Sakra who was about to hurl his thunder at him, crossed the rivers and once paralysed him. He is the one great Indra that is adored by the Brahmanas in great sacrifices with the aid of a thousand old Riks. It was this Krishna, O king, who alone was able to keep the Rishi Durvasa of great energy as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, He creates everything from His own nature. Superior to all the deities it is He who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all acts that relate to pleasure, of all acts that are founded on the Vedas, and of all acts that appertain to the world. He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together. He is the year; He is the Seasons; He is the Fortnights; He is the Day and the Night; He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations and the seasons, have, O son of Pritha, flowed from this Krishna who is Vishwaksena. The Rudras, the Adityas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, the mother of the deities, viz., Aditi, and the seven Rishis, have all sprung from Krishna. Transforming Himself into the Wind, He scatters the universe. Of Universal form, He becomes Fire that burns all things. Changing Himself into Water, He drenches and submerges all, and assuming the form of Brahman, He creates all the diverse tribes of animate and inanimate creatures. He is Himself the Veda, yet he learns all the Vedas. He is Himself all the ordinances, yet He observes all the ordinances that have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Kesava is all the mobile and immobile universe. He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blazing effulgence. The original cause of the soul of all existent creatures. He at first created the waters. Afterwards He created this universe. Know that this Krishna is Vishnu. Know that He is the soul of the universe. Know that He is all the seasons; He is these diverse wonderful vegetations of Nature which we see; He is the clouds that pour rain and the lightening that flashes in the sky. He is the elephant Airavata. In fact, He is all the immobile and mobile universe. The abode of the universe and transcending all attributes, this Krishna is Vasudeva. When He becomes Jiva He comes to be called Sankarshana. Next, He transforms Himself into Pradyumna and then into Aniruddha. In this way, the high-souled Krishna, who has Himself for His origin divides (or displays) Himself in fourfold form. Desirous of creating this universe which consists of the fivefold primal elements, He sets himself to his task, and causes it to go on in the fivefold form of animate existence consisting of deities and Asuras and human beings and beasts and birds. He it is that then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha! Having created this universe of immobile and mobile objects distributed into four orders of being (viz., viviparous, oviparous, vegetable and filth-born), he then created the earth with her fivefold seed. He then created the firmament for pouring copious showers of water on the earth.[614] Without doubt, O king, it is this Krishna who has created this universe. His origin is in his own self; it is He who causes all things to exist through his own puissance. He it is that has created the deities, the Asuras, the human beings, the world, the Rishis, the Pitris, and all creatures. Desirous of creating, that Lord of all creatures duly created the whole universe of life. Know that good and evil, mobile and immobile, have all flowed from this

One who is Vishwaksena. Whatever exists, and whatever will spring into existence, all is Kesava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is He who upholds the cause of Righteousness. Whatever existed in the past, and whatever we do not know, verily, all that also is this Vishwaksena. Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Kesava who is inconceivable. Hence, it is absurd to think of anything that is superior to Kesava. Kesava is even such. More than this, He is Narayana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.”’“

SECTION CLIX

“‘Yudhishthira said, “Do thou tell us, O slayer of Madhu, what the prosperity is that attaches to the worship of the Brahmanas. Thou art well-conversant with this topic. Verily, our grandsire knows thee.”

“‘Vasudeva said, “Hear, O king, with rapt attention to me, O chief of Bharata’s race, as I recite to thee what the merits of the Brahmanas are, in accordance with truth, O foremost one of Kuru’s race! Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said, ‘O slayer of Madhu, what merit attaches to the worship of the Brahmanas? Whence is their lordship derived both here and hereafter? O giver of honours, what rewards are won by constantly worshipping the Brahmanas? Do thou kindly explain this clearly to me, for my mind is disturbed by doubts in respect of this.’ When these words were addressed to me by Pradyumna, I answered him as follows. Do thou hear, O king, with close attention, what those words were, ‘O child of Rukmin, listen to me as I tell thee what the prosperity is that one may win by worshipping the Brahmanas. When one sets oneself to the acquisition of the well-known aggregate of three (viz., Righteousness, Wealth, and Pleasure), or to the achievement of Emancipation, or to that of fame and prosperity, or to the treatment and cure of disease, or to the worship of the deities and the Pitris, one should take care to gratify the regenerate ones. They are each a king Soma (that sheds such agreeable light in the firmament.) They are dispensers of happiness and misery. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has its origin in the Brahmanas. I have no doubt in this! From the worship of the Brahmanas flow mighty achievements and fame and strength. The denizens of all the worlds, and the Regents of the universe, are all worshippers of Brahmanas. How then, O son, can we disregard them, filled with the idea that we are lords of the earth? O mighty-armed one, do not suffer thy wrath to embrace the Brahmanas as its object. In this as also in the next world, Brahmanas are regarded as beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry. They are capable of creating other worlds and other Regents of worlds (than those that exist). Why then should not persons who are possessed of energy and correct knowledge behave with obedience and respect towards them? Formerly, in my house, O son, dwelt the Brahmana Durvasa whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree.[615] His beard was long and he was exceedingly emaciated. He was taller in stature than the tallest man on earth. Wandering over all the worlds, viz., that which belongs to human beings and those that are for the deities and other superior beings, even this was the verse which he sang constantly among assemblies and in public squares. "Who is there that would cause the Brahmana Durvasa to dwell in his house, doing the duties of hospitality towards him? He becomes enraged with every one if he finds even the slightest transgression. Hearing this regarding my disposition, who is there that will give me refuge? Indeed, he that would give me shelter as a guest should not do anything to anger me!" When I saw that no one ventured to give him shelter in his house, I invited him and caused him to take up his residence in my abode. On certain days he would eat the food sufficient for the needs of thousands of persons. On certain other days he would eat very little. On some days he would go out of my house and would not return. He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time there was nobody on earth that was equal to him in years. One day, entering the quarters assigned to him he burnt all the beds and coverlets and all the well-adorned damsels that were there for serving him. Doing this, he went out. Of highly praiseworthy vows, he met me shortly after this and addressing me, said, "O Krishna, I wish to eat frumenty without delay!" Having understood his mind previously, I had set my servants to prepare every kind of food and drink. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic. Having eaten some, he quickly said unto me, “Do thou, O Krishna, take some of this frumenty and smear all thy limbs with it!” Without any scruple I did as directed. Indeed, with the remnant of that frumenty I smeared my body and head. The ascetic at that time saw thy mother of sweet face standing near. Laughing the while, he smeared her body also with that frumenty. The ascetic then caused thy mother, whose body was smeared over with frumenty, to be yoked unto a car without any delay. Ascending that car he set out of my house. Endued with great intelligence, that Brahmana blazed with effulgence like fire, and struck, in my presence, my Rukmini endued with youth, as if she were an animal destined to drag the cars of human beings. Beholding this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Indeed, having yoked Rukmini to the car, he went out, desirous of proceeding along the high road of the city. Seeing that extraordinary sight, some Dasarhas, filled with wrath, addressed one another and began to converse in this way, “Who else is there on earth that would draw breath after having yoked Rukmini to a car! Verily, let the world be filled with Brahmanas only! Let no other orders take birth here. The poison of a virulent snake is exceedingly keen. Keener than poison is a Brahmana. There is no physician for a person that has been bitten or burnt by the virulent snake of a Brahmana.” As the irresistible Durvasa proceeded on the car, Rukmini tottered on the road and frequently fell down. At this the regenerate Rishi became angry and began to urge Rukmini on by striking her with the whip. At last, filled with a towering passion, the Brahmana leapt down from the car, and fled towards the south, running on foot, over a pathless ground. Beholding that foremost of Brahmanas flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him, “Be gratified with us, O holy one!” Endued with great energy, the Brahmana, seeing me, said, “O mighty-armed Krishna, thou hast subdued wrath by the strength of thy nature. O thou of excellent vows, I have not found the slightest fault in thee! O Govinda, I have been highly gratified with thee. Do thou solicit the fruition of such wishes as thou pleasest! Behold duly, O son, what the puissance is of myself when I become gratified with any one. As long as deities and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for thee that they cherish for their food! As long, again, as there will be Righteousness in the several world, so long will the fame of thy achievements last! Indeed, thy distinction will last so long in the three worlds! O Janardana, agreeable thou shalt be to all persons! Whatever articles of thine have been broken or burnt or otherwise destroyed (by me), thou shalt see restored, O Janardana, to their former state or they will reappear even in a better form! As long, again, O thou of unfading glory, as thou wilt wish to live, so long wilt thou have no fear of death assailing thee through such parts of thy body as have been smeared with the frumenty I gave thee! O son, why didst thou not smear that frumenty on the soles of thy feet as well? By not doing it, thou have acted in a way that is not approved by me!" Even these were the words that he said, well-pleased with me on that occasion. After he had ceased speaking, I saw that my body became endued with great beauty and splendour. Unto Rukmini also, the Rishi, well-pleased with her, said, "O beautiful lady, thou shalt be the foremost one of thy sex in fame, and great glory and achievements will be thine. Decrepitude or disease or loss of complexion will never be thine! Every one will see thee engaged in waiting upon Krishna, possessed as thou already art with a fragrant odour which is always present in thee. Thou shalt become the foremost of all spouses, numbering sixteen thousand, O Kesava. At last, when the time comes for thy departure from the world, thou shalt attain to the inseparable companionship of Krishna hereafter!" Having said these words unto thy mother, the Rishi once more addressed me and uttering following words, left the spot. Indeed, the Rishi Durvasa, blazing like a fire, said, "O Kesava, let thy understanding be always disposed even thus towards the Brahmana!" Verily after uttering these words, that Brahmana disappeared there and then before my eyes. After his disappearance I took to the observance of the vow of uttering certain Mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever behests I should receive from the Brahmanas. Having adopted this vow, O son, along with thy mother, both of us, with hearts filled with joy re-entered our palace. Entering our house I saw that everything which the Rishi had broken or burnt had reappeared and become new. Beholding those new articles, which had besides become more durable, I became filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped the Brahmanas in my mind!' Even this, O chief of Bharata's race, is what I said on that occasion regarding the greatness of those Brahmanas who are the foremost of their order. Do thou also, O son of Kunti, worship the highly blessed Brahmanas every day with gifts of wealth and kine, O puissant one! It was in this way that I acquired the prosperity I enjoy, the prosperity that is born of the grace of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true!""

SECTION CLX

“‘Yudhishthira said, “It behoveth thee, O slayer of Madhu, to expound to me that knowledge which thou hast acquired through the grace of Durvasa! O foremost of all persons endued with intelligence, I desire to know everything about the high blessedness and all the names of that high-souled one truly and in detail!”[616]

“‘Vasudeva said, “I shall recite to thee the good that I have acquired and the fame that I have won through the grace of that high-souled one. Verily, I shall discourse to thee on the topic, after having bowed unto Kapardin. O king, listen to me as I recite to thee that Sata-rudriya which I repeat with restrained senses, every morning after rising from bed. The great lord of all creatures, viz., the Grandsire Brahman himself, endued with wealth of penances, composed those Mantras, after having observed especial penances for some time. O sire it is Sankara who created all the creatures in the universe, mobile and immobile. There is no being that is higher, O monarch, than Mahadeva. Verily, he is the highest of all beings in the three worlds. There is no one who is capable of standing before that high-souled Being. Indeed, there is no Being in the three worlds that can be regarded as his equal. When he stands, filled with rage, on the field of battle, the very odour of his body deprives all foes of consciousness and they that are not slain tremble and fall down. His roars are terrible, resembling those of the clouds. Hearing those roars in battle, the very hearts of the deities break in twain. When the wielder of Pinaka becomes angry and assuming a terrible form merely casts his eye upon deity, Asura, Gandharva, or snake, that individual fails to obtain peace of mind by taking shelter in the recesses of even a mountain-cave. When that lord of all creatures, viz., Daksha, desirous of performing a sacrifice, spread his sacrifice out, the dauntless Bhava, giving way to wrath (at Daksha’s slight of him), pierced (the embodied) sacrifice, shooting his shaft from his terrible bow, he roared aloud. Indeed, when Maheswara became angry and suddenly pierced with his shaft the embodied form of sacrifice, the deities become filled with grief, losing happiness and tranquillity of heart. In consequence of the twang of his bow-string the whole universe became agitated. The deities and the Asuras, O son of Pritha, all became cheerless and stupefied. The ocean rolled in agitation and the earth trembled to her centre. The hills and mountains began to move from their bases and ran on every side. The vault of the welkin became cracked. All the worlds became enveloped in gloom. Nothing could be seen. The light of all the luminaries became darkened, along with that of the sun himself, O Bharata! The great Rishis, penetrated with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace. Meanwhile, Rudra of terrible prowess rushed against the deities. Filled with rage, he tore out the eyes of Bhaga. Incensed with wrath, he assailed Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasa). Trembling with fear, the deities bent their heads to Sankara. Without being appeased, Rudra once more placed on his bow-string a sharp and blazing arrow. Beholding his prowess, the deities and the Rishis became all alarmed. Those foremost of gods began to pacify him! Joining their hands in reverence, they began to recite the Sata-rudriya Mantras. At last Maheswara, thus praised by the deities, became gratified. The deities than assigned a large share (of the sacrificial offerings) to him. Trembling with fear, O king, they sought his protection. When Rudra became gratified, the embodiment of sacrifice, which had been pierced in twain, became once more united. Whatever limbs of his had been destroyed by the shafts of Mahadeva, became once more whole and sound. The Asuras possessed of great energy had in days of yore three cities in the firmament. One of these had been made of iron, one of silver, and the third of gold. With all his weapons, Maghavat, the chief of the deities, was unable to pierce those cities. Afflicted by the Asuras, all the deities then sought the protection of the great Rudra. Assembled together the high-souled deities addressed him, saying, ‘O Rudra, the

Asuras threaten to exert their destructive influence in all acts! Do thou slay the Daityas and destroy their city for the protection of the three worlds, O giver of honours!' Thus addressed by them, he replied, saying, 'So be it!' and then made Vishnu his excellent shaft-head. He made the deity of fire his shaft-reed, and Surya's son Yama the wings of that shaft. He made the Vedas his bow and the goddess Savitri his excellent bow-string. And he made the Grandsire Brahma his charioteer. Applying all these, he pierced the triple city of the Asuras with that shaft of his, consisting of three Parvans and three Salyas.[617] Indeed, O Bharata, the Asuras with their cities, were all burnt by Rudra with that shaft of his whose complexion was like that of the sun and whose energy resembled that of the fire which appears at the end of the Yuga for consuming all things. Beholding that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the deities as to who he was. Seeing the child, Sakra became suddenly filled with jealousy and wrath and resolved to kill him with his thunder. The child, however, paralysed the arm, looking like a mace of iron, of Indra with the thunderbolt in it. The deities all became stupefied, and they could not understand that the child was the Lord of universe. Verily, all of them along with the very Regents of the world, found their intellects stupefied in the matter of that child who was none else than the Supreme Being. Then the illustrious Grandsire Brahma, reflecting with the aid of his penances, found out that that child was the foremost of all Beings, the lord of Uma, Mahadeva of immeasurable prowess. He then praised the Lord. The deities also began to hymn the praises of both Uma and Rudra. The arm (which had been paralysed) of the slayer of Vala then became restored to its former state. The Mahadeva, taking birth as the Brahmana Durvasa of great energy, resided for a long time at Dwaravati in my house. While residing in my abode he did diverse acts of mischief. Though difficult of being borne, I bore them yet from magnanimity of heart. He is Rudra; he is Shiva; he is Agni; he is Sarva; he is the vanquisher of all; he is Indra, and Vayu, and the Aswins and the god of lightning. He is Chandramas; he is Isana; he is Surya; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhatri and he is Vidhatri; and he is Viswakarma; and he is conversant with all things. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of immeasurable soul. The holy and illustrious Durvasa is of the complexion of the celestials. He sometimes manifests himself singly; sometimes divides himself into two portions; and sometimes exhibits himself in many, a hundred thousand forms. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years one cannot exhaust his merits by reciting them.”’“

SECTION CLXI

“‘Vasudeva said, “O mighty-armed Yudhishthira, listen to me as I recite to thee the many names of Rudra as also the high blessedness of that high-souled one. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheswara; as one-eyed, and three-eyed, of universal form, and Siva or highly auspicious. Brahmanas conversant with the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms. That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya. The other form which is mild and auspicious is identical with Righteousness and water and Chandramas. Then, again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious is said to be engaged in the practice of the Brahmacharya vow. The other form of his which is supremely terrible is engaged in all operations of destruction in the universe. Because he is great (Mahat) and the Supreme Lord of all (Iswara), therefore he is called Maheswara. And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra. Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahadeva. Since he is of the form or colour of smoke, therefore he is called Dhurjati. Since by all his acts he performs sacrifices for all and seeks the good of every creature, therefore he is called Siva or the auspicious one. Staying above (in the sky) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past, and future. He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viswedevas reside in his body. He is, for this, called Viswarupa (of universal form). He is thousand-eyed; or, he is myriad-eyed; or, he has eyes on all sides and on every part of his body. His energy issues through his eyes. There is no end of his eyes. Since he always nourishes all creatures and sports also with them, and since he is their lord or master, therefore he is called Pasupati (the lord of all creatures). Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly. If there is one who worship him by creating his image, another who worships his emblem, the latter it is that attains to great prosperity for ever. The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised. If his emblem is worshipped, Maheswara becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul. This great god loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes. Employed in his legitimate function, he it is that is regarded as the Death that resides in the bodies of all creatures. He is, again, those breaths called Prana and Apana in the bodies of all embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brahmanas possessed of knowledge. Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct. The Brahmanas always recite the excellent Sata-rudriya in his honour, that occurs in the Vedas as also that which has been composed by Vyasa. Verily, the Brahmanas and Rishis call him the eldest of all beings. He is the first of all the deities, and it was from his mouth that he created Agni. That righteous-souled deity, ever willing to grant protection to all, never gives up his suppliants. He would much rather abandon his own life-breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Sakra and the other deities are verily his. It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Iswara (the Supreme Lord or Master). Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head!"'"[618]

SECTION CLXII

“Vaisampayana said, ‘After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Santanu, saying, “O thou of great intelligence, O foremost of all persons conversant with duties, which, indeed, of the two, direct perception and the scriptures, is to be regarded as authority for arriving at a conclusion?”

“‘Bhishma said, “I think, there is no doubt in this. Listen to me, O thou of great wisdom! I shall answer thee. The question thou hast asked is certainly proper. It is easy to cherish doubt. But the solution of that doubt is difficult. Innumerable are the instances, in respect of both direct perception and audition (or the scriptures), in which doubts may arise. Certain persons, who delight in the name of logicians, verily imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority. They assert that nothing, however true, is existent which is not directly perceivable; or, at least they doubt the existence of those objects. Indeed, such assertions involve an absurdity and they who make them are of foolish understanding, whatever may be their pride of learning. If, on the other hand, thou doubtest as to how the one (indivisible Brahman) could be the cause, I answer that one would understand it only after a long course of years and with the assistance of Yoga practised without idleness. Indeed, O Bharata, one that lives according to such means as present themselves (without, i.e., one’s being wedded to this or that settled mode of life), and one that is devoted (to the solution of the question), would be capable of understanding it. None else, truly, is competent for comprehending it. When one attains to the very end of reasons (or reasoning processes), one then attains to that excellent and all comprehending knowledge — that vast mass of effulgence which illumines all the universe (called Brahma). That knowledge, O king, which is derived from reason (or inferences) can scarcely be said to be knowledge. Such knowledge should be rejected. It should be noted that it is not defined or comprehended by the word. It should, therefore, be rejected!”[619]

“‘Yudhisthira said, “Tell me, O grandsire, which among these (four) is most authoritative, viz., direct perception, inference from observation, the science of Agama or scriptures, and diverse kinds of practices that distinguish the good.”

“‘Bhishma said, “While Righteousness is sought to be destroyed by wicked persons possessed of great might, it is capable of being protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, avails not in the long run, for destruction does overtake Righteousness at the end. Then, again, Righteousness often proves a mask for covering Unrighteousness, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhisthira! In consequence of this, the practices of the good are interfered with and destroyed by the wicked. Those persons who are of evil conduct, who discard the Srutis — indeed, those wicked wights who are haters of Righteousness, — destroy that good course of conduct (which could otherwise be set up as a standard). Hence, doubts attach to direct perception, inference, and good conduct.[620] Those, therefore, among the good that are possessed of understanding born of (or cleansed by) the scriptures and that are ever contented, are to be regarded as the foremost. Let those that are anxious and deprived of tranquillity of soul, approach these. Indeed, O Yudhishthira, do thou pay court to them and seek of them the solutions of thy doubt![621] Disregarding both pleasure and wealth which always follow cupidity and awakened into the belief that only Righteousness should be sought, do thou, O Yudhishthira, wait upon and ask those persons (for enlightening thyself). The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, viz., conduct as consisting of overt acts, behaviour in respect of (mental) purity, and the Vedas together constitute Righteousness.”

“‘Yudhishthira said, “O grandsire, my understanding is once more stupefied by doubt. I am on this side the ocean, employed in searching after the means of crossing it. I do not, however, behold the other shore of the ocean! If these three, viz., the Vedas, direct perception (or acts that are seen), and behaviour (or, mental purity) together constitute what is to be regarded as authority, it can be alleged that there is difference between them. Righteousness then becomes really of three kinds, although it is one and indivisible.”

“‘Bhishma said, “Righteousness is sometimes seen to be destroyed by wicked wights of great power. If thou thinkest, O king, that Righteousness should really be of three kinds, my reply is that thy conclusion is warranted by reason. The truth is that Righteousness is one and indivisible, although it is capable of being viewed from three different points. The paths (indications) of those three that constitute the foundation of Righteousness have each been laid down. Do thou act according to the instructions laid down. Thou shouldst never wrangle about Righteousness and then seek to have those doubts solved into which thou mayst arrive. O chief of the Bharatas, let no doubts like these ever take possession of thy mind! Do thou obey what I say without scruple of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that of another. Abstention from injury, truth, absence of wrath (or forgiveness), and liberality of gifts, — these four, O king, that hast no foe, do thou practise, for these four constitute eternal Righteousness! Do thou also, O mighty-armed prince, pursue that conduct towards the Brahmanas which is consistent with what has been observed towards them by thy sires and grandsires. These are the principal indications of Righteousness. That man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such would himself fail to become an authority among men. Such a man becomes the cause of much grief in the world. Do thou reverence the Brahmanas and treat them with hospitality. Do thou always serve them in this way. The universe rests on them. Do thou understand them to be such!”

“‘Yudhishthira said, “Tell me, O grandsire, what the respective ends are of those that hate Righteousness and of those that adore and observe it!”

"'Bhishma said, "Those men that hate Righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness. Such men have always to go to Hell. Those men, on the other hand, O monarch, who always adore and observe Righteousness, those men who are devoted to truth and sincerity, are called good. They always enjoy the pleasures or felicity of heaven. In consequence of their waiting upon their preceptors with reverence their hearts always turn towards Righteousness. Verily, they who adore Righteousness attain to the regions of the deities. Those individuals, whether human beings or deities who divest themselves of cupidity and malice and who emaciate or afflict their bodies by the observance of austerities, succeed, in consequence of the Righteousness which then becomes theirs to attain to great felicity. Those that are gifted with wisdom have said that the Brahmanas, who are the eldest sons of Brahmana, represent Righteousness. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruits."

"'Yudhishthira said, "What is the appearance presented by those that are wicked, and what are those acts which they that are called good are to do? Explain to me this, O holy one! Indeed, tell me what the indications are of the good and the wicked."

"'Bhishma said, "They that are wicked are evil in their practices, ungovernable or incapable of being kept within the restraints of rules, and foul mouthed. They, on the other hand, that are good, are always good in their acts. Verily, the acts these men do are regarded as the indications of that course of conduct which is called good. They that are good or righteous, O monarch, never answer the two calls of nature on the public road, or in the midst of a cow-pen, or on a field of paddy. After feeding the five they take their own food.[622] They never talk while eating, and never go to sleep with wet hands (i.e., without rubbing them dry with towels or napkins). Whenever they see any of the following, they circumambulate them for showing them reverence, viz., a blazing fire, a bull, the image of a deity, a cow-pen, a place where four roads meet, and an old and virtuous Brahmana. They give the way, themselves standing aside, unto those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings. The righteous or good man is he that protects his guests, servants and other dependents, his own relatives, and all those that seek his protection. Such a man always welcomes these with the usual enquiries of politeness. Two times have been appointed by the deities for human beings to take their food, viz., morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast. As the sacred fire waits for libations to be poured upon it when the hour for Homa arrives, even so a woman, when her functional period is over, expects an act of congress with her husband. One that never approaches one's spouses at any other time save after the functional period, is said to observe the vow of Brahmacharya. Amrita (nectar), Brahmanas, and kine, — these three are regarded as equal. Hence, one should always worship, with due rites, Brahmanas and kine. One does not incur any fault or stain by eating the meat of animals slain in sacrifices with the aid of Tantras from the Yajur Veda. The flesh of the back-bone, or that of animals not slain in sacrifice, should be avoided even as one avoids the flesh of one's own son. One should never cause one's guest to go without food whether when one resides in one's own country or in a foreign land. After completing one's study one should present the Dakshina unto one's preceptor. When one sees one's preceptor, one should congratulate him with reverence and worshipping him present him a seat. By worshipping one's preceptor, one increases the period of one's life as also one's fame and prosperity. One should never censure the old, nor send them on any business[623] One should never be seated when any one that is old is standing. By acting in this way one protects the duration of one's life. One should never cast one's eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptors are the foremost of Tirthas; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of those that are aged. One attains to wisdom by constant waiting upon those that are venerable for years. While reading the Vedas or employed in eating, one should use one's right hand. One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked frumenty, Yavaka, Krisara, and Havi (clarified butter), one should worship the Pitris and the deities in the Sraddha called Ashtaka. The same should be used in worshipping the Planets. One should not undergo a shave without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with disease, should be blessed. The extension of their lives should be prayed for.[624] One should never address an eminent person familiarly (by using the word Twam). Under even the great difficulties one should never do this. To address such a person as Twam and to slay him are equal, persons of learning are degraded by such a style of address. Unto those that are inferior, or equal, or unto disciples, such a word can be used. The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others.[625] Such persons think that their sins are witnessed by neither men nor the deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being. The sins of such a man continually grow, even as the interest the usurer charge (on the loans he grants) increase from day to day. If, having committed a sin, one seeks to have it covered by righteousness, that sin becomes destroyed and leads to righteousness instead of other sins.[626] If a quantity of water be poured upon salt, the latter immediately dissolves away. Even so when expiation is performed, sin dissolves away. For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would destroy it immediately. If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it. The wise have said that the mind of every creature is the true test of Righteousness. Hence, all creatures in the world have an innate tendency to achieve Righteousness. One should achieve Righteousness alone or single-handed. Verily, one should not proclaim oneself Righteous and walk with the standard of Righteousness borne aloft for purpose of exhibition. They are said to be traders in Righteousness who practise it for enjoying the fruits it brings about. One should adore the deities without giving way to sentiments of pride. Similarly, one should serve one’s preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter which consists in gifts made here to deserving persons.”“

SECTION CLXIII

“‘Yudhishthira said, “It is seen that if a person happens to be unfortunate, he fails to acquire wealth, how great so ever his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool. When, again, the time does not come for acquisition, one cannot make an acquisition with even one’s best exertion. When, however, the time comes for acquisition, one wins great wealth without any exertion. Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. If wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for the sake of his livelihood, of one destitute of learning. Among men, that which is not (destined) to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in achieving results even with the aid of their best exertions. One may be seen to seek wealth by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, becomes happy in its possession. Men may be seen doing evil acts continually (for wealth) and yet failing to acquire it. Others are in the enjoyment of wealth without doing any evil act whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth. One may be seen to be without any knowledge of the science of morals and policy even after one has studied all the treatises on that science. One, again, may be seen appointed as the prime minister of a king without having at all studied the science of morals and policy. A learned man may be seen that is possessed of wealth. One destitute of learning may be seen owning wealth. Both kinds of men, again, may be seen to be entirely destitute of wealth. If, by the acquisition of learning one could acquire the happiness of wealth, then no man of learning could be found living, for the very means of his subsistence, under the protection of one destitute of learning. Indeed, if one could obtain by the acquisition of learning, all desirable objects like a thirsty individual having his thirst slaked upon obtaining water, then none in this world would have shown idleness in acquiring learning. If one's time has not come, one does not die even if one be pierced with hundreds of shafts. On the other hand, one lays down one's life, if one's hour has come, even if it be a blade of grass with which one is struck."

"'Bhishma said, "If one, setting oneself to undertaking involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear. It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one becomes possessed of longevity by practising the duty of abstention from cruelty to all creatures. Hence, one should make gifts and not solicit (or accept them when made by others). One should worship those individuals that are righteous. Verily, one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity (both mental and external). Indeed, one should always abstain from doing injury to any creature. When in the matter of the happiness and woe of even insects and ants, their acts (of this and past lives) and Nature constitute the cause, it is meet, O Yudhishthira, that thou shouldst be tranquil!"'"[627]

SECTION CLXIV

“‘Bhishma said, “If one does acts oneself that are good or causes others to accomplish them, one should then expect to attain to the merits of righteousness. Similarly, if one does acts oneself that are evil, and causes others to accomplish them, one should never expect to attain to the merits of righteousness.[628] At all times, it is Time that, entering the understandings of all creatures, sets them to acts of righteousness or unrighteousness, and then confer felicity or misery upon them. When a person, beholding the fruits of Righteousness, understands Righteousness to be superior, it is then that he inclines towards Righteousness and puts faith in it. One, however, whose understanding is not firm, fails to put faith in it. As regards faith in Righteousness, it is this (and nothing else). To put faith in Righteousness is the indication of the wisdom of all persons. One that is acquainted with both (i.e., what should be done and what should not be done), with a view to opportuneness, should, with care and devotion, achieve what is right. Those Righteous men who have in this life been blessed with affluence, acting of their own motion, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the attribute of Passion predominating in them. Time (which is the supreme disposer of all things) can never make Righteousness the cause of misery. One should, therefore, know that the soul which is righteous is certainly pure (i.e., freed from the element of evil and misery). As regards Unrighteousness, it may be said that, even when of large proportions, it is incapable of even touching Righteousness which is always protected by Time and which shines like a blazing fire. These are the two results achieved by Righteousness, viz., the stainlessness of the soul and unsusceptibility of being touched by Unrighteousness. Verily, Righteousness is fraught with victory. Its effulgence is so great that it illumines the three worlds.

A man of wisdom cannot catch hold of a sinful person and forcibly cause him to become righteous. When seriously urged to act righteously, the sinful only act with hypocrisy, impelled by fear. They that are righteous among the Sudras never betake themselves to such hypocrisy under the plea that persons of the Sudra order are not permitted to live according to any of the four prescribed modes. I shall tell thee particularly what the duties truly are of the four orders. So far as their bodies are concerned, the individuals belonging to all the four orders have the five primal elements for the constituent ingredients. Indeed, in this respect, they are all of the same substance. For all that, distinctions exist between them in respect of both practices relating to life or the world and the duties of righteousness. Notwithstanding these distinctions, sufficient liberty of action is left to them in consequence of which all individuals may attain to an equality of condition. The regions of felicity which represent the consequences or rewards of Righteousness are not eternal, for they are destined to come to an end. Righteousness, however, is eternal. When the cause is eternal, why is the effect not so?[629] The answer to this is as follows. Only that Righteousness is eternal which is not promoted by the desire of fruit or reward. (That Righteous, however, which is prompted by the desire of reward, is not eternal. Hence, the reward though undesired that attaches to the first kind of Righteousness, viz., attainment of identity with Brahman, is eternal. The reward, however, that attaches to that Righteousness prompted by desire of fruit. Heaven is not eternal).[630] All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in respect of their nature. When dissolution comes, all else dissolve away. What remains is the inceptive will to achieve Righteousness. That, indeed, reappears (in next life) of itself.[631] When such is the result (that is, when the enjoyments and endurance of this life are due to the acts of a past life), the inequality of lot discernible among human beings cannot be regarded in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their acts, to the influence of example.”“

SECTION CLXV

“Vaisampayana said, ‘That perpetuator of Kuru’s race, viz., Yudhishthira the son of Pandu, desirous of obtaining such good as is destructive of sins, questioned Bhishma who was lying on a bed of arrows, (in the following words).’

“‘Yudhishthira said, “What, indeed, is beneficial for a person in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one’s sins? Indeed, what is that which is destructive of sins?”’

“Vaisampayana continued, ‘In this connection, the royal son of Santanu, O foremost of men, duly recited the names of the deities unto Yudhishthira who was desirous of hearing.’

“‘Bhishma said, “O son, the following names of the deities with those of the Rishis, if duly recited morning, noon, and evening, become efficacious cleansers of all sins. Acting with the aid of one’s senses (or knowledge and action), whatever sins one may commit by day or by night or by the two twilights, consciously, or unconsciously one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One that takes those names has never to become blind or deaf; indeed, by taking those names, one always succeeds in attaining to what is beneficial. Such a man never takes birth in the intermediate order of beings, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any calamity. When death comes, he never becomes stupefied. The master of all the deities and Asuras, resplendent with effulgence, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn, is the Grandsire Brahma, the Lord of the universe. His chaste spouse is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable puissance. Then comes the three-eyed Lord of Uma; then Skanda the generalissimo of the celestial forces; then Visakha; then Agni the eater of sacrificial libations; then Vayu the god of wind; then Chandramas; then Aditya the god of the sun, endued with effulgence; then the illustrious Sakra the lord of Sachi; and Yama with his spouse Dhumorna; and Varuna with Gauri; Kuvera the lord of treasures, with his spouse Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Visravas; Sankalpa, Ocean, Ganga; the other sacred Rivers; the diverse Maruts; the Valkhilyas crowned with success of penances; the island-born Krishna; Narada; Parvata; Viswavasu; the Hahas; the Huhus; Tumvuru; Chitrasena; the celestial messenger of wide celebrity; the highly blessed celestial maidens, the celestial Apsaras, Urvasi, Menaka, Rambha; Misrakesi, Alamvusha, Viswachi, Ghritachi, Panchachuda, Tilottama; the Adityas, the Vasus, the Aswins, the Pitris; Dharma (Righteousness); Vedic lore, Penances, Diksha, Perseverance (in religious acts), the Grandsire, Day and Night, Kasyapa the son of Marichi, Sukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Sanischara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda, the son of Vinata, the several Oceans, the sons of Kadru, viz., the Snakes, Satadru, Vipasa, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna Visalya, Karatoya, Amvuvahini, Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Parnasa, Gautami, the Godavari, Vena, Krishnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Visweswara or Mahadeva, viz., Kasi, that lake of crystal water, Kurukshetra full of many sacred waters, the foremost of oceans (viz., the ocean of milk), Penances, Gifts, Jamvumarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedavati, Malava, Aswavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kausiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake, Gaya, Phalgutirtha Dharmarayana (the sacred forest) that is peopled with the deities, the sacred celestial river, the lake created by the Grandsire Brahma which is sacred and celebrated over the three worlds, and auspicious and capable of cleansing all sins, the Himavat mountain endued with excellent herbs, the Vindhya mountain variegated with diverse kinds of metals, containing many Tirthas and overgrown with medicinal herbs, Meru, Mahendra, Malaya, Sweta endued with silver, Sringavat, Mandara, Nila, Nishada, Dardurna, Chitrakuta, Anjanabha, the Gandhamadana mountains; the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Viswedevas, the Firmament, the Constellations, the Planets, and the deities, — let these all, named and unnamed, rescue and cleanse us! The man who takes the names of these becomes cleansed of all his sins. By hymning their praises and gratifying them, one becomes freed from every fear. Verily, the man who delights in uttering the hymns in praise of the deities becomes cleansed of all such sins as lead to birth in impure orders. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of cleaning one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa, and the puissant Medhatithi, and Varhi possessed of every accomplishment. These all belong to the eastern region. Others, viz., Unmuchu, Pramuchu, all highly blessed, Swastyatreya of great energy, Agastya of great prowess, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis, — these live in the southern region. Listen now to me as I name those Rishis that dwell in the western region. They are Ushango with his uterine brothers, Parivyadha of great energy, Dirghatamas, Gautama, Kasyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (viz., Durvasa), and puissant Saraswat. Listen now to me as I name those Rishis that worship the deities in sacrifices, dwelling in the northern region. They are Atri, Vasishtha, Saktri, Parasara's son Vyasa of great energy; Viswamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Swetaketu, Kohala, Vipula, Devala, Devasarman, Dhaumya, Hastikasyapa, Lomasa, Nachiketa, Lomaharsana, Ugrasravas, and Bhrigu's son Chyavana. This is the tale of Rishis possessed of Vedic lore. They are primeval

Rishis, O king, whose names, if taken, are capable of cleansing one of every sin. After this I shall recite the names of the principal kings. They are Nriga, Yayati, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumara, Dilipa of great prowess, Krisaswa, Yauvanaswa, Chitraswa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Yavana, Janaka, Dhrishtaratha, Raghu, that foremost of kings, Dasaratha, the heroic Rama, that slayer of Rakshasas, Sasavindu. Bhagiratha, Harischandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kasmira, Daksha, Amvarisha, Kukura, Raivata of great fame, Kuru, Samvarana, Mandhatri of unbaffled prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Sweta that foremost of royal sages, the celebrated Mahabhisha, Nimi Ashtaka, Ayu, the royal sage Kshupa, Kaksheyu, Pratardana, Devodasa, Sudasa, Kosaleswara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhara, Prishadhara, Pratipa, Santanu, Aja, the senior Varhi, Ikshwaku of great fame, Anaranya, Janujangha, the royal sage Kakshasena, and many others not named (in history). That man who rising at early dawn takes the names of these kings at the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, acquires great religious merit. One should hymn the praises of the deities, the celestial Rishis, and the royal sages and say, ‘These lords of the creation will ordain my growth and long life and fame! Let no calamity be mine, let no sin defile me, and let there be no opponents or enemies of mine! Without doubt, victory will always be mine and an auspicious end hereafter!’”’“

SECTION CLXVI

"Janamejaya said, 'When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows, — a bed that is always coveted by heroes, — and when the Pandavas, were sitting around him, my great grandsire Yudhishthira of much wisdom, heard these expositions of mysteries with respect to the subject of duty and had all his doubts solved. He heard also what the ordinance are that apply to the subjects of gifts, and thus had all his doubts removed with respect to the topics of righteousness and wealth. It behoveth thee, O learned Brahmana, to tell me now what else did the great Pandava king do.'

"Vaisampayana said, 'When Bhishma became silent, the entire circle of king (who were seated around him) became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass. Then Vyasa the son of Satyavati, having reflected for a moment, addressed the royal son of Ganga, saying, "O king, the Kuru chief Yudhishthira has been restored to his own nature, along with all brothers and followers. With Krishna of great intelligence by his side, he bends his head in reverence unto thee. It behoveth thee to give him leave for returning to the city." Thus addressed by the holy Vyasa, the royal son of Santanu and Ganga dismissed Yudhishthira and his counsellors. The royal son of Santanu, addressing his grandson in a sweet voice, also said, "Do thou return to the city, O king! Let fever of thy heart be dispelled. Do thou adore the deities in diverse sacrifices distinguished by large gifts of food and wealth, like Yayati himself, O foremost of kings, endued with devotion and self-restraint. Devoted to the practice of the Kshatriya order, do thou, O son of Pritha, gratify the Pitris and the deities. Thou shalt then earn great benefits. Indeed, let the fever of thy heart be dispelled. Do thou gladden all thy subjects. Do thou assure them and establish peace among all. Do thou also honour all thy well-wishers with such rewards as they deserve! Let all thy friends and well-wishers live, depending on thee for their means, even as birds live, depending for their means upon a full-grown tree charged with fruit and standing on a sacred spot. When the hour comes for my departure from this world, do thou come here, O king. The time when I shall take leave of my body is that period when the sun, stopping in his south-ward course, will begin to return northwards!" The son of Kunti answered, "So be it!" And saluted his grandsire with reverence and then set out, with all his relatives and followers, for the city called after the elephant. Placing Dhritarashtra at the head and also Gandhari who was exceedingly devoted to her lord, and accompanied by the Rishis and Kesava, as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race entered the city named after the elephant.'"

SECTION CLXVII

“Vaisampayana said, ‘Then the royal son of Kunti, having duly honoured the citizens and the inhabitants of the province, dismissed them to their respective homes. The Pandava king then consoled these women, who had lost their heroic husbands and sons in the battle, with abundant gift of wealth. Having recovered his kingdom, Yudhishthira of great wisdom caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by diverse acts of good will. That foremost of righteous men then set himself to earn the substantial blessing of the Brahmanas, of the foremost military officers, and the leading citizens. The blessed monarch having passed fifty nights in the capital recollected the time indicated by his grandsire as the hour of his departure from this world. Accompanied by a number of priests he then set out of the city named after the elephant, having seen that the sun ceasing to go southwards had begun to proceed in his northward course. Yudhishthira the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandalwood and Aquilaria Agallocha and dark sloe wood, for cremating the body of Bhishma. Diverse kinds of costly garlands and gems also were among those stores. Placing Dhritarashtra ahead and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also, Yudhishthira of great intelligence, accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises hymned the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession. Thus accompanied, the king set out from his city like a second chief of the deities. Soon he came upon the spot where the son of Santanu was still lying on his bed of arrows. He beheld his grandsire waited upon with reverence by Parasara's son Vyasa of great intelligence, by Narada, O royal sage, by Devala and Asita, and also by the remnant of unslain kings assembled from various parts of the country. Indeed, the king saw that his high-souled grandsire, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Alighting from his car, King Yudhishthira with his brothers saluted his grandsire, the chastiser of all foes. They also saluted the Rishis with the island-born Vyasa at their head. They were saluted in return by them. Accompanied by his priests each of whom resembled the grandsire Brahman himself, as also by his brothers, Yudhishthira of unfading glory then approached that spot whereon Bhishma lay on his bed of arrows surrounded by these reverend Rishis. Then king Yudhishthira the just, at the head of his brothers, addressed that foremost one of Kuru's race, viz., the son of the River Ganga, as he lay on that bed of his, saying, "I am Yudhishthira, O king! Salutations to thee, O son of the River Janhavi! If thou hearest me still, tell me what I am to do for thee! Bearing with me thy sacrificial fires, I have come here, O king, and wait upon thee at the hour indicated! Preceptors of all branches of learning, Brahmanas, Ritwiks, all my brothers, thy son, viz., king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess. The remnant of unslain warriors, and all the denizens of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou behold them! Whatever should be done on this occasion has all been arranged and provided for by me. Indeed, at this hour which thou hadst indicated, all things have been kept ready!"

"Vaisampayana continued, 'Thus addressed by Kunti's son of great intelligence, the son of Ganga opened his eyes and saw all the Bharatas assembled there and standing around him. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him in a voice deep as that of the clouds. That thorough master of words said, "By good luck, O son of Kunti, thou hast come here with all thy counsellors, O Yudhishthira! The thousand-rayed maker of day, the holy Surya has begun his northward course. I have been lying on my bed here for eight and fifty nights. Stretched on these sharp-pointed arrows I have felt this period to be as long as if it was a century. O Yudhishthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.” Having said so unto Yudhishthira the son of Dharma, Ganga’s son Bhishma then saluted Dhritarashtra and said unto him as follows.’

“‘Bhishma said, “O king, thou art well-conversant with duties. All thy doubts, again, relating to the science of wealth have been well-solved. Thou hast waited upon many Brahmanas of great learning. The subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas, are well-known to thee! Thou shouldst not grieve, therefore, O son of Kuru! That which was pre-ordained has happened. It could not be otherwise. Thou hast heard the mysteries relating to the deities from the lips of the island-born Rishi himself. Yudhishthira and his brothers are morally as much thy sons as they are the sons of Pandu. Observant of the duties of religion, do thou cherish and protect them. In their turn, they are always devoted to the service of their seniors. King Yudhishthira the just is pure-souled. He will always prove obedient to thee! I know that he is devoted to the virtue of compassion or abstention from injury. He is devoted to his seniors and preceptors. Thy sons were all wicked-souled. They were wedded to wrath and cupidity. Overwhelmed by envy, they were all of wicked behavior. It behoveth thee not to grieve for them!”’

“Vaisampayana continued, ‘Having said this much unto Dhritarashtra of great wisdom, the Kuru hero then addressed Vasudeva of mighty arms.’

“‘Bhishma said, “O holy one, O god of all gods, O thou that art worshipped by all the deities and Asuras, O thou that didst cover the three worlds with three steps of thine, salutations to thee, O wielder of the conch, the discus, and the mace! Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of vast proportions. Thou art Jiva. Thou art subtle. Thou art the Supreme and eternal Soul. Do thou, O lotus-eyed one, rescue me, O foremost of all beings! Do thou, give me permission, O Krishna, to depart from this world, O thou that art Supreme felicity, O foremost of all beings! The sons of Pandu should ever be protected by thee. Thou art, indeed, already their sole refuge. Formerly, I spoke to the foolish Duryodhana of wicked understanding that thither is Righteousness where Krishna is, and that there is victory where Righteousness is. I further counselled him that relying on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him, 'This is the fittest time for thee to make peace!' The foolish Duryodhana of wicked understanding, however, did not do my bidding. Having caused a great havoc on earth, at last, he himself laid down his life. Thee, O illustrious one, I know to be that ancient and best of Rishis who dwelt for many years in the company of Nara, in the retreat of Vadari. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said unto me that. Thyself and Arjuna are the old Rishis Narayana and Nara born among men. Do thou, O Krishna, grant me leave, I shall cast off my body. Permitted by thee, I shall attain to the highest end!"

"'Vasudeva said, "I give thee leave, O Bhishma! Do thou, O king, attain to the status of the Vasus, O thou of great splendour, thou hast not been guilty of a single transgression in this world. O royal sage, thou art devoted to thy sire. Thou art, therefore, like a second Markandeya! It is for that reason that death depends upon thy pleasure even as thy slave expectant of reading thy pleasure!"'

"Vaisampayana continued, 'Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his, "I desire to cast off my lifebreaths. It behoveth you to give me leave. Ye should strive for attaining to truth. Truth constitutes the highest power. Ye should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel behaviour, and who have their souls under control!" Having said these words unto his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying, "O king, let all Brahmanas, especially those that are endued with wisdom, let them who are preceptors, let those who are priests capable of assisting as sacrifices, be adorable in thy estimation."'"

SECTION CLXVIII

“Vaisampayana said, ‘Having said so unto all the Kurus, Bhishma, the son of Santanu, remained silent for some time, O chastiser of foes. He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The life-breaths of that high-souled one, restrained duly, then rose up. Those parts of the body of Santanu’s son, in consequence of the adoption, of Yoga, from which the life-breaths went up, became soreless one after another. In the midst of those high-souled persons, including those great Rishis with Vyasa at their head, the sight seemed to be a strange one, O king. Within a short time, the entire body of Bhishma became shaftless and soreless. Beholding it, all those distinguished personages with Vasudeva at their head, and all the ascetics with Vyasa, became filled with wonder. The life-breaths, restrained and unable to escape through any of the outlets, at last pierced through the crown of the head and proceeded upwards to heaven. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed, “Excellent, Excellent!” The life-breaths of Bhishma, piercing through the crown of his head, shot up through the welkin like a large meteor and soon became invisible. Even thus, O great king, did Santanu’s son, that pillar of Bharata’s race, united himself with eternity. Then the high-souled Pandavas and Vidura, taking a large quantity of wood and diverse kinds of fragrant scents, made a funeral pyre. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the high-souled Vidura wrapped Bhishma’s body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella, over it Bhimasena and Arjuna both held in their hands a couple of yak-tails of pure white. The two sons of Madri held two head-gears in their hands. Yudhishthira and Dhritarashtra stood at the feet of the lord of the Kurus, taking up palmyra fans, stood around the body and began to fan it softly. The Pitri sacrifice of the high-souled Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans. Then covering the body of Ganga's son with sandal wood and black aloe and the bark wood, other fragrant fuel, and setting fire to the same, the Kurus with Dhritarashtra and others, stood on the right sight of the funeral pyre. Those foremost ones of Kuru's race, having thus cremated the body of the son of Ganga, proceeded to the sacred Bhagirathi, accompanied by the Rishis. They were followed by Vyasa, by Narada, by Asita, by Krishna, by the ladies of the Bharata race, as also by such of the citizens of Hastinapore as had come to the place. All of them, arrived at the sacred river, duly offered oblation of water unto the high-souled son of Ganga. The goddess Bhagirathi, after those oblations of water had been offered by them unto her son, rose up from the stream, weeping and distracted by sorrow. In the midst of her lamentations, she addressed the Kurus, "Ye sinless ones, listen to me as I say unto you all that occurred (with respect to my son). Possessed of royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the seniors of his race. He was devoted to his sire and was of high vows. He could not be vanquished by even Rama of Jamadagni's race with his celestial weapons of great energy. Alas, that hero has been slain by Sikhandin. Ye kings, without doubt, my heart is made of adamant, for it does not break even at the disappearance of that son from my sight! At the Self choice at Kasi, he vanquished on a single car the assembled Kshatriyas and ravished the three princesses (for his step-brother Vichitravirya)! There was no one on earth that equalled him in might. Alas, my heart does not break upon hearing the slaughter of that son of mine by Sikhandin!" The puissant Krishna, hearing the goddess of the great river indulging in these lamentations consoled her with many soothing words. Krishna said, "O amiable one, be comforted. Do not yield to grief, O thou of beautiful features! Without doubt, thy son has gone to the highest region of felicity! He was one of the Vasus of great energy. Through a curse, O thou of beautiful features, he had to take birth among men. It behoveth thee not to grieve for him. Agreeably to

Kshatriya duties, he was slain by Dhananjaya on the field of battle while engaged in battle. He has not been slain, O goddess, by Sikhandin. The very chief of the celestials himself could not slay Bhishma in battle when he stood with stretched bow in hand. O thou of beautiful face, thy son has, in felicity, gone to heaven. All the gods assembled together could not slay him in battle. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess! Thy son has gone to heaven. Let the fever of thy heart be dispelled."'

"Vaisampayana continued, 'That foremost of all rivers, thus addressed by Krishna and Vyasa, cast off her grief, O great king, and became restored to equanimity. All the kings there present, headed by Krishna, O monarch, having honoured that goddess duly, received her permission to depart from her banks.'"

The end of Anusasana Parva.

ENDNOTES

[1] The commentator explains this passage by the illustration that in the act of felling a tree the effect is produced by the intermediate act of raising the axe by some sentient agent, but that in the case of the burning of a forest, the fire is produced by the friction of the dry branches of trees without the intervention of any sentient agent.

[2] Even as the wind indicates the dry twigs to ignite, adds the commentator.

[3] Literally, the releaser from bonds.

[4] Refers to the curse pronounced on Viswamitra by the son of Vasishtha, when the former acted as the priest of Trisanku. The curse was that Viswamitra would partake of canine flesh by officiating as the priest of one who himself was the partaker of such flesh. It is said that at a time of great scarcity, Viswamitra was obliged to resort to dog's flesh for food, and that as he was about to cook it, Indra pounced upon it and took it away.

[5] The constellation of the Great Bear.

[6] The Pole Star.

[7] Matanga was begotten upon a Brahmana woman by a Sudra father.

[8] Charu is properly an oblation of rice, barley, and pulse, boiled with butter and milk, for presentation to the gods in a sacrifice or ordinary worship.

[9] The meaning seems to be that if Destiny be unfavourable, there need not be much fear with respect to this world. But if one be wanting in Exertion, great must his fear be with respect to the next world, for happiness can never be obtained in the next world unless one acts righteously while here.

[10] The commentator explains that hitam tad vada are understood in the last line.

[11] The commentator explains that the allusion here is to the adage that swans in drinking milk mixed with water always drink the milk leaving out the water. Learned Brahmanas are like swans for in discoursing upon even the topics of the world they select what is good and instructive but reject what is evil and sinful, or, as the Commentator puts it, they know the difference between what is soul and what is not soul.

[12] Vrijinam is explained by the commentator as 'Sankatam, phalasa iti yavat' *etc.*

[13] i.e., one should keep oneself aloof from both Energy and Penances, for both these can consume, if troubled or interfered with. By ‘Energy’ is meant both physical and mental force. It belongs to the Kshatriya as Penances belong to the Brahmana.

[14] The commentator thinks that by Krishna, the Island-born Krishna or Vyasa is meant.

[15] The sense is that such a Brahmana, if his expectation be not gratified, is competent to consume the person that has falsely raised that expectation.

[16] Akshyayyam is fire, because it is fire that eats the food offered to the Pitris and makes it inexhaustible.

[17] The sense is that as a physician cures diverse ailments of the body, after the same manner, a gratified Brahmana cures diverse faults of the kingdom in which he continues to live honoured and gratified by the king.

[18] Santirishta is the rishti or benefits caused by santi. The commentator cites Medini for explaining that ‘rishti’ is ‘kshema’.

[19] Tapasye is Tapah karishye. There being no indirect narration in Sanskrit, such forms cannot be helped. A Kulapati is an ascetic that owns ten thousand ascetics for his disciples. Kanwa, the foster-father of Sakuntala, was a Kulapati.

[20] *i.e.* renouncing service which is the duty ordained for person of his order, he desired to betake himself to universal Renunciation or Sanyasa, without, however, the lingam or marks of that vow.

[21] Sankalpa-niyamopetah means Sankalpasya nigraha, of chittavritti nirodha; tena upetah.

[22] No Brahmana, the scriptures declare, should ever assist a Sudra in the performance of his religious or Pitri rites. Those Brahmanas that violate this injunction fall away from their superior position. They are condemned as Sudra-yajins. Here the Rishi, by only giving directions to the Sudra as to how the Pitri rites were to be performed, became a Sudra-yajin. There are many families to this day whose status has been lowered in consequence of such or similar acts of indiscretion on the part of their ancestors.

[23] Atharva Veda Veda cha implies that the Atharvans were not generally included under the term Veda by which the first three Vedas only were meant.

[24] Punyaha-vachana is a peculiar rite. The priest or some other Brahmana is invited. Gifts are then made to him, and he utters benedictions in return upon the giver. Yudhishthira used to invite every day a large number of Brahmanas and make them very valuable presents for obtaining their benedictions.

[25] Or rather, superior. Guru is used to denote any senior as well as preceptor.

[26] The Diksha is that rite which one passes through by way of preparation for those sacrifices and vows that one seeks to perform.

[27] Satyanrite is equivalent to trade or barter.

[28] Sanguptamanoratheshu is explained by the commentator as persons who conceal their real sentiments by acting differently. The reference is to hypocrites.

[29] Vali (sing. of valayah) means anything offered or dedicated to the deities. The sense of the second line is that the goddess of prosperity resides in that house in which flowers are offered to the deities instead of animal life.

[30] The belief is that a man remains childless in consequence of his sins. If these sins can be washed away, he may be sure to obtain children.

[31] I give, in the affirmative form of speech, the three mental acts that are directed to be avoided. In the original, these are given in the negative form. Absence of coveting the possessions of others is the act that is directed to be followed. So compassion for all creatures is prescribed; and, lastly, the belief is directed to be entertained that acts have fruits, for the Vedas declare as such. He that does not believe that acts have fruits disbelieve the very Vedas which of course, is a sinful act.

[32] The sense is this: wealth is always agreeable to all persons but Vasudeva is more agreeable than wealth. This attribute of being more agreeable than wealth itself, that is being agreeable to all the universe, — is due to the favour of Mahadeva. The commentator explains it in an esoteric sense, coming to the conclusion that arthat priyataratwancha means the attribute of becoming the Soul of all things in the universe.

[33] The allusion is to Krishna’s penances for gratifying Mahadeva in order to obtain a son. The son so obtained, — that is, as a boon from Mahadeva, was Pradyumna begotten by Krishna upon Rukmini, his favourite spouse.

[34] It is not necessary to explain these names here. They have been fully explained in previous portions and will be explained later on in this very chapter.

[35] Such verses are explained by the esoteric school in a different way. Bhavanam is taken as standing for Hardakasam, i.e., the firmament of the heart; adityas stand for the senses. The meaning then becomes,— ‘How can one that is merely a man comprehend Sambhu whom the senses cannot comprehend, for Sambhu dwells in the firmament of the heart and cannot be seen but by the internal vision that Yoga supplies.’ Some texts read ‘nidhanamadim meaning end and beginning.’

[36] It is said that for obtaining a worthy son, Krishna underwent the austerest of penances on the breast of Himavat, with a view to gratifying the god Mahadeva. The son obtained as a boon from Mahadeva was Samva, as would appear from this and the succeeding verses. Elsewhere, however, it is stated that the son so obtained was Pradyumna begotten upon Rukmini. The inconsistency would disappear if we suppose that Krishna adored Mahadeva twice for obtaining sons.

[37] Dhava is Anogeissus latifolia. Wall is Conocarpus latifolia Roxb. Kakubha is otherwise called Arjuna which is identified with Terminalia Arjuna, syn. Pentaptera Arjuna. Kadamva is Nauclea cadamba, Roxb. Kuruveka is Barleria cristata, Linn. Ketaka is Pandanus odoratissimus, Linn. Jamvu is Eugenia Jambolana. Patala is Stereospermum suaveolens syn. Bignonia suaveolens, Roxb. Varunaka is Crataea, religiosa, syn. Capparis trifoliata, Roxb. Vatasanabha is Aconitum ferox, Wall. Vilwa is Aegle Marmelos. Sarala is Pinus longifolia, Roxb. Kapittha is Feronia Elephantum. Piyala is Buchanania latifolia. Sala is Shorea robusta. Vadari is Zisyphus jujuba. Kunda is Balanites Roxburghii, Punnaga is Callophyllum inophyllum. Asoka is Saraca. Indica, Linn, syn Jonesia Asoka, Roxb. Amra is Mangifera Indica. Kovidara is Bauhinia, accuminata Linn. Champaka is Michelia Champaka, Linn. Panasa is Artocarpus integrifolia, Linn.

[38] Ganga is represented as the daughter of Rishi Jahnu, and hence is she known by the name of Jahnavi. What is meant by Jahnavi having been always represent there is that the goddess always stayed there in spirit, desirous of conferring merit upon those that would reverence her.

[39] i.e., never searching for food but taking what they saw, and never using their hands also.

[40] Graha is literally a planet; here, Mandara who is likened to an evil planet in consequence of the mischief he did unto all.

[41] Yoga in verse 84 is explained by the commentator as meaning the power of creation. Chandra-Surya-parjanya-prithivyadi-sristi-samarthyam. Similarly, by Saswatam Valam is meant that power which arises from Brahmavidya.

[42] Surabhi is the celestial cow, the original progenetrix of all kine in Heaven and on Earth.

[43] A Sanyasin is one that bears the stick as the badge of the mode of life he has adopted. Chatrin is the king. Kundin is one with the calabash. The meaning is that it is Mahadeva who becomes the Sanyasin or the mendicant on the one hand and the monarch on the other.

[44] Every person belonging to the three superior orders bears the Upavita or sacred-thread as his badge. The deities also, including Mahadeva, bear the Upavita. Mahadeva's Upavita is made of living snakes.

[45] Arupa is formless, or as the commentator explains, nishkala, i.e., without parts, being indivisible. Arupa is of the form of multifarious acts or operations or effects in the universe. Adyarupa is Hiranyagarbha.

[46] The commentator explains that by saying that Maheswara is in the heart, etc., what is stated is that he is the several cases of which Jiva is made up while in his unemancipate state, viz., the Annamaya kosha, the pranamaya kosha, the Manomaya kosha, and the Vijnanmaya kosha. What is meant by Yogatman is that he is the Soul or essence of Yoga of the Chidachidgranthi, i.e., the Anandamaya kosha. By Yogasanjnita is meant that he is Yoga or the Twam padarthah.

[47] The meaning seems to be this: the man that is not devoted to Mahadeva is sure to be subjected to misery. His distress will know no bounds. To think that such a man has reached the lowest depth of misery only when from want of food he has to live upon water or air would not be correct.

[48] Bhuta-bhavana-Bhavajnam is one acquainted with both the bhavana and the bhava of all bhutas, i.e., all the living creatures.

[49] Without the Srutis, He cannot be comprehended, for he is above all dialectics or arguments. The object which the Sankhya system has in view, flows from Him, and the object also which the Yogins have in view has its origin in Him.

[50] Mahadeva, as spoken of as Brahma, first filled Space with his energy. Space forming, as it were, the material with which everything else was created. Having filled Space as it were with creative energy, he created the primeval egg and placed Brahma or the Grandsire of the universe within it.

[51] Tanmatras are the subtile elements, those which we perceive being gross ones.

[52] Here Mahadeva is represented as Supreme Brahman. Hence, the Being that created Brahma, Vishnu, and Rudra, derived his power to create from Mahadeva. Thus Mahadeva is Unmanifest Brahma.

[53] Sampadayitum is aisaryyena samyojayitum. The difficulty lies in the first line; the ablative is to be taken as yabartha or lyablope.

[54] This is an instance of crux; adhipati is a verb of incomplete predication, implying etya or encountering.

[55] Here the compassion of Mahadeva is shown. The commentator explains that eshu refers to these words; chatanachetanani would include all animate and inanimate existences. The word adi following implies heaven and all unseen entities. Avyaktamuktakesa is a periphrasis for jiva; avyaktam aspashtam

yathasyattatha muktah bhanti tirohitam nitya-muktatwama sya is the explanation offered. This is, no doubt correct. The sense then is that all this has flowed from Maheswara and exists for being enjoyed by Jiva.

[56] The allusion is thus explained by the commentator; once upon a time the seed of Mahadeva fell upon a blazing fire. The deity of fire removed it, unable to consume it. The seed, however, thus removed became converted into a mountain of gold. Haimagiri is not Himavat or the mountains of Himalayas as the Burdwan translation wrongly renders it.

[57] Ardhe sthita kanta refers to the transformation of Mahadeva into a form half of which was male and half female, the male half being the half of his own usual form, and the female half the form of his dear spouse Uma or Parvati. This transformation is known by the name of Haragauri.

[58] The associates of Mahadeva are called Gana. Deva is in the vocative case. The Burdwan translator wrongly takes deva-ganah as a compound word and makes a mess of the meaning.

[59] The Bombay reading is Vihitam karanam param. The commentator adopts it, and explains it as vihitam, ajnatam sat jnapitam; param karanam avyaktasyapi karanam. The Bengal reading, however, is not faulty.

[60] The Bengal reading karmayoga is vicious. The Bombay text reads karmayajna which, of course, is correct. By karmayajna is meant that sacrifice which is performed with the aid of actual offerings of flowers and herbs and animals and libations of ghee, meat, *etc.* These are opposed to mental sacrifices or manasa yajna. It is curious to see that the Burdwan translator adheres to the vicious reading and misunderstands the meaning. Mahadeva transcends the fruits of action, i.e., he has no body unto which happiness and misery may attach.

[61] The Bombay reading savikara-nirguna-ganam is correct. The Bengal reading having gunam (and not ganam) as the last word of this compound, is vicious. The Burdwan translator adheres to the vicious reading and wrongly renders the compound. K. P. Singha skips over it. Of course, ganam means sum or total. Rectodbhavam is arsha for Retasodbhavam.

[62] Mahadeva’s body is half male and half female. The male half has garlands of bones, the female half garlands of flowers. The male half has everything that is rejected by others; the female half has all things that are coveted by others. This particular form of Mahadeva is called Hara-Gauri.

[63] Girimala is explained by the commentator as one that sports on hills and mountains.

[64] All the texts have Bhavaghnaya. The correct reading, however, seems to be Bhagaghnaya, especially as the reference to Andhaka occurs immediately after.

[65] Vishnu means here the foremost of sacrifices.

[66] These articles must be offered to a visitor, whether he stands in need of them or not.

[67] All the texts read Kshirodasagaraschaiva. The correct reading is Kshirodasagarasyaiva. The nominative may be construed with the previous line, but the genitive would be better.

[68] The commentator does not explain what is meant by Vidyunmalagavakshakam. The word go means the Thunder-fire. Very probably, what is implied is that flashes of lightning and the Thunder-fire looked like eyes set upon that cloud. Go may also mean jyoti or effulgence.

[69] Tadarpani is explained by the commentator as Twatsarupasyaprapika.

[70] Kriti is Kriya, i.e., all acts that creatures do. Vikara is the fruits of kriya, i.e., joy or sorrow that creatures enjoy or endure. The Bengal texts read pralaya. The Bombay reading is pranaya. The latter is also the reading that the commentator notices, but when he explains it to mean tadabhavah, i.e., the absence of joy and sorrow, I think, through the scribe's mistake, the l has been changed into the palatal n. Prabhavah is explained as aiswaryya. Saswata is eternal, i.e., transcending the influence of acts.

[71] Thou art the adi of the ganas. By ganas is meant ganayante sankhyayante iti ganah, i.e., tattwah.

[72] The commentator explains this by saying that thou art the heavenly felicity which creatures earn by means of their righteous acts. Acts, again, are performed in course of Time whose divisions are caused by the Sun.

[73] It has been explained in previous Sections that by success in Yoga one may make oneself as subtile as possible or as gross as possible. One may also attain to the fruition of all desires, extending to the very creation of worlds upon worlds peopled with all kinds of creatures. That Yogins do not create is due to their respect for the Grandsire and their wish not to disturb the ordinary course of things.

[74] Satyasandhah is the Bengal reading. The Bombay reading is satrasatwah, meaning, as the commentator explains, satya-sankalpah.

[75] Vigraham is explained by the commentator as visishthanubhanbhava-rupam or nishkalam jnaptimatram.

[76] In verse 369 ante Upamanyu says that Krishna is to receive from Mahadeva sixteen and eight boons. The commentator, stretching the words has tried to explain them as signifying a total of eight, and eight i.e., eight are to be obtained from Mahadeva, and eight from his divine spouse Uma. The language, however, is such that this meaning cannot be put upon it without doing violence to it.

[77] The commentator explains this as 'thou art the cleanser of all cleansing entities,' i.e., it is in consequence of thee, Ganga and the others have received the power of cleansing other things and creatures.

[78] Adhyatma: that occupies the inner body. Adhibhuta: elements, prima, eyes, ears, etc.; Adhidaivata: sun, moon, *etc.* that control over the bhutas. Adhiloka — one occupying the lokas; Adhivijnana — one occupying the plane of consciousness; Adhiyajna — one conducting the sacrifices residing in the heart of the jivas.

[79] i.e., they attain to Emancipation when they behold thee in the firmament of their own hearts, or succeed in identifying their own souls with thee.

[80] The guha or cave in which Brahman is concealed is the heart of every living creature.

[81] The worlds or regions commonly enumerated are Bhu, Bhuva, Swa, Maha, Jana, Tapa, and Satya. The eight well-known forms of Mahadeva are Water, Fire, Hotri, Sun, Moon, Space, Earth and Wind. In his form of water he is called Bhava; in that of fire, he is called Rudra; in that of Hotri he is called Pasupati; in that of the Sun, he is called Isana; in that of the Moon, he is called Mahadeva; in that of Space, he is called Bhima; in that of Earth, he is called Sarva; and in that of wind, he is called Ugra. Compare the benediction in Kalidasa's Shakuntalam.

[82] The cave in which Mahadeva has been concealed is the cave of the Scriptures: probably, difficult texts.

[83] The sense is that these persons have not to make any extraordinary efforts for beholding thee. Their devotion is sufficient to induce thee to show thyself unto them.

[84] Devayana and Pitriyana are the two courses or paths by which the departed have to attain to their ends. Those going by the former reach the Sun; while those that go by the latter reach the Moon.

[85] The first is that which is according to the rites inculcated in the Srutis; second is according to the procedure laid down in the Smritis, and the third is the way or manner constituted by Dhyana or meditation.

[86] Vide Sankhya karika. With original Prakriti, the seven beginning with Mahat and Ahankara and numbering the five Tanmatras.

[87] Both the vernacular translators render the last verse most erroneously. K.P. Singha skips over every difficulty. In the Anusasana, this characteristic of his is more marked than in the Santi. The Burdwan translators very rarely skip over a verse, but they are very generally in the wrong. Nilakantha explains that Devesah is Brahma. The meaning, therefore, is that Tandi said unto me those secret names which Brahma had applied unto the high-souled one or Mahadeva. The Bengal reading Devesa, in the vocative, is incorrect.

[88] i.e., if recited, it destroys all fear or Rakshasas, for these either fly away at its sound or are even killed.

[89] i.e., it has the merit that is attached to either Meditation or Yoga.

[90] Both Sthira and Sthanu imply immutability or freedom from change.

[91] The commentator explains that Bhava is here used in the sense of that from which all things now and into which all things merge when the universal dissolution comes. Or, it may imply, mere existence, without reference, that is, to any attribute by which it is capable of being described or comprehended.

[92] i.e., Virat or vast or Infinite.

[93] The task of rendering these names is exceedingly difficult. In the original, many of these names are such that they are capable of more than one interpretation. The commentator often suggests more than one meaning. Each name would require a separate note for explaining all its bearings. Niyata is literally one who is observant of fasts and vows and who has restrained his senses. Hence it means an ascetic. Mahadeva is an ascetic. Smasanu is either a crematorium, the place where dead creatures lie down, or, it may mean Varanasi, the sacred city of Siva, where creatures dying have not to take rebirth. Siva is both a resident of crematoria and of Varanasi.

[94] Or, the universe is displayed in thee.

[95] Probably, what is said here is that Mahadeva is the Pratyag Soul free from ignorance.

[96] By Niyama is meant purity both internal and external, contentedness, with whatever is got, penances, Vedic studies, meditation on the Deity, *etc.*

[97] Nidhi implies the largest number that can be named in Arithmetical notation. Hence, it implies, as the commentator correctly explains, the possessor of inexhaustible felicity and gladness.

[98] Sahasraksha is either Indra or possessor of innumerable eyes in consequence of Mahadeva's being identical with the universe. Visalaksha is one whose eyes are of vast power, because the Past and the Future are seen by them even as the Present. Soma implies either the Moon or the juice of the Soma *i.e.* the libations poured in the sacrificial fire. All righteous persons, again, become luminaries in the firmament. It is Mahadeva that makes them so i.e., he is the giver of glorious forms to those that deserve them.

[99] Many of these names require comments to be intelligible. Ketu is no plant but Hindu astronomers name the descending node of the Moon by that name. Hence Rahu is the ascending node of the Moon. Graha, is that which seizes; Grahapati is Mangala, so called for its malevolence, Varah is Vrihaspati or Jupiter, who is the counterself of Sukra or Venus. In Hindu mythology, Sukra is a male person, the preceptor of the Daityas and Asuras. Atri is Vudha or Mercury, represented as the sons of Atri. Atryahnamaskarta is

Durvasas who was the son of Atri's wife, got by the lady through a boon of Mahadeva. Daksha's Sacrifice sought to fly away from Siva, but the latter pursued it and shot his arrow at it for destroying it downright.

[100] Suvarna-retas is explained by the commentator as follows: At first he created water and then cast his seed into it. That seed became a golden egg. It may also mean that Mahadeva is Agni or the deity of fire, for gold represents the seed of Agni.

[101] The sense is this: Jiva carries that seed of acts, i.e., Ignorance and Desire, with him. In consequence of this seed, Jiva travels from one world into another ceaselessly. This seed, therefore, is the conveyance or the means of locomotion of Jiva. Mahadeva is Jiva. The soul is called the rider, and the body is the car that bears the Soul on it.

[102] Ganapati is Ganesa, the eldest son of Mahadeva. The Ganas are mighty beings that wait upon Mahadeva. This make up the first hundred names. The commentator takes Avala and Gana together.

[103] Digvasas means nude. The Puranas say that for stupefying the wives of certain ascetics, Mahadeva became nude on one occasion. The real meaning, however, is that he is capable of covering and does actually cover even infinite space. In the sense of nude, the word means one that has empty space for his cover or vestments.

[104] The meaning is that with thee Knowledge is penance instead of actual physical austerities being so. This is only another way of saying that thou hast Jnanamayam Tapah.

[105] Sataghni a killer of hundred; Wilson thinks it was a kind of rocket.

[106] Harikesa means one having the senses for one's rays, i.e., one who displays all objects before the soul through the doors of the senses. The meaning is that Mahadeva is he through whose puissance the mind succeeds in acquiring knowledge through the senses.

[107] Krishna is explained by the commentator thus. Krish is a word signifying Bhu or Existence. The letter n (the palatal one) signifies nivritti. Hence Krishna is anandatanmatra.

[108] Kaparddin is thus explained by the commentator Kam Jalam pivati iti kapah. So called because of the incident noted in the text, for the matted locks of Mahadeva had sucked up the river Ganga when it first fell from heaven. Then Rit means sovereignty or lordship. Riddah is one that gives sovereignty. Combining the two, the compound Kaparddin is formed.

[109] Nabhah means space which implies puissance. That Nabhah is the sthala or abode of Mahadeva. The Bengal texts which read Nabhastala are vicious.

[110] The deities are said to move about during the day, while the Asuras and Rakshasas during the night. What is said, therefore, here is that thou art the deities and thou art their foes of the Daityas and others.

[111] Sound, only when manifested, becomes perceptible. When unmanifest and lying in the womb of eternal space, it is believed to have an existence. Unmanifest Brahman is frequently represented as anahatah savdah or unstruck sound.

[112] These four ways are as enumerated by commentator, Visva, Taijasa, Prajna, Sivadhyana.

[113] It may also mean that thou art he called Buddha who preached against all sacrifices.

[114] The commentator explains that Mahadeva's defeat at the hands of Krishna in the city of Vana was due to Mahadeva's kindness for Krishna, even as Krishna broke his own vow of never taking up arms in the battle of Kurukshetra, for honouring his worshipper Bhishma who had vowed that he would compel Krishna to take up arms.

[115] The sense is this: when the universal destruction comes and all becomes a mighty expanse of water, there appears a banian tree under whose shade the immortal Rishi Markandeya sees a boy who is Mahavishnu.

[116] It may also mean that thou art he at whose approach all the Daitya troops fled in all directions.

[117] i.e., thou art Time itself. This is the implication.

[118] By these three names what is indicated is that Mahadeva is a householder, a Sanyasin and a forest-recluse. Householders bear a tuft of hair on their heads, Sanyasins have bald heads, while forest recluses or Vanaprasthis have matted locks.

[119] The sense is that Brahman is felt by every one in the firmament of his own heart. Mahadeva, as identical with Brahman is displayed in the heart that is within the physical case. Hence, he may be said to take birth or appear in his effulgence within every one's body.

[120] Kalakatankatah is explained by the commentator as follows: — Kala is Yama. He is covered over with the illusion of the Supreme Deity. This all covering illusion, again, has the Supreme Deity for its cover. Thou art that Supreme Deity.

[121] Vibhaga and Sarvaga, the commentator explains, are used for indicating that thou art the universe as Vyashti and Samashti.

[122] Some editions read susaranab, meaning thou art he who well protects the universe.

[123] The golden mail being the illusion of the Supreme Deity in consequence of which the universe has become displayed.

[124] Thou art Pasupati; atodyah pratodanarhah pasavah yasya iti.

[125] The commentator explains that Tarangavit, which is literally conversant with waves means one that is acquainted with the joys or pleasures that arise from the possession or enjoyment of worldly things, for such joys may truly be likened to waves which appear and disappear on the bosom of the sea or ocean of Eternity.

[126] The commentator explains that the binder of Asura chiefs refers to the Supreme Deity's form of Vishnu in which he had bound Vali, the chief of the Asuras. The plural form has reference to successive Kalpas.

[127] The sense is that thou art he that is well conversant with the ritual of sacrifices.

[128] Or, it may mean that thou art he that has no vestments, for no vestments can cover thy vast limbs.

[129] Those that uphold others are, for example, the elephants that stand at the different points of the compass, the snake Sesha, *etc.* What is said here is that thou art the best of all these or all such beings.

[130] The sense is that thou art Vishnu who is the foremost of the celestials and thou art Agni who is the lowest of the celestials; i.e., thou art all the celestials.

[131] The body is as it were a pit into which the soul falls, determined by Desire and Ignorance.

[132] Vasu, the commentator explains, indicates the Wind, for it means that which establishes all things into itself.

[133] Nisachara is one acting through nisa, or Avidya, i.e., one who enjoys all objects, implying Jiva invested with Ignorance.

[134] The Soul can view the Soul or itself, if it can transcend the body with the aid of Yoga.

[135] The commentator explains that the first word means that thou art Hansa and that the second word means thou art Paramahansa.

[136] Varhaspatya is a word that is applied to a priest. The deities first got their priest for assisting them at their sacrifices. Human beings then got theirs. Those born after Vrihaspati are Vrihaspatyas.

[137] This word Nandivardhanah may also mean he that withdraws or takes away the joys previously conferred.

[138] The language of the Veda is divine. That of the scriptures is human.

[139] Literally, crown of the head.

[140] i.e., that succeeds in effecting his Emancipation.

[141] Mahanakha refers to the incarnation of Narasingha or the Man-lion assumed for slaying the Daitya Hiranyakasipu, the father of Prahlada. Maharoman has reference to the form of the mighty or vast Boar that the Supreme Deity assumed for raising the submerged Earth on his tusks.

[142] Mahamuni may mean either one that is very mananasilah or one that is exceedingly taciturn.

[143] How the world has been likened to a tree has been explained in the Moksha sections of the Santi Parvan.

[144] This is explained in the sense of no one being able to enquire after Brahman unless he has a body, however subtile, with the necessary senses and understanding. It may also mean that the tree of the world furnishes evidence of the existence of the Supreme Deity.

[145] Both the vernacular translators have rendered many of these names most carelessly. The Burdwan translator takes Yaju as one name and Padabhuja as another. This is very absurd.

[146] These are the ten previously enumerated, beginning with residence in the mother's womb and ending with death as the tenth, with heaven the eleventh and Emancipation the twelfth.

[147] It should be remembered that Kali which is either the age of sinfulness or the presiding deity of that age and, therefore, a malevolent one, is highly propitious to Emancipation. The world being generally sinful, those who succeed in living righteously in this age or under the sway of this malevolent deity, very quickly attain to heaven if heaven be their object, or Emancipation if they strive for Emancipation.

[148] Implying that thou assumest the form of the constellation called the Great Bear, and moving onward in space causest the lapse of Time. This constellation, in Hindu astronomy, is known by the name of Sisumara because of its resemblance with the form of a tortoise.

[149] The word bhashma, meaning ashes, literally signifies anything that dispels, tears off all bonds, and cures every disease. Ashes are used by Sanyasins for rubbing their bodies as a mark of their having consumed every sin and cut off every bond and freed themselves from all diseases.

[150] Mahadeva gave a quantity of ashes to his devotees for protecting them from sin.

[151] Vide the story of Mankanaka. The Rishi of that name, beholding vegetable juice issuing from his body, began to dance in joy. The whole universe, overpowered by a sympathetic influence, began to dance with him. At this, for protecting the universe, Mahadeva showed himself to Mankanaka and, pressing his fingers, brought out a quantity of ashes, thus showing that his body was made of ashes.

[152] Anukari literally means an accessory. In the form of Vishnu or Krishna, the Supreme Deity addrest himself to aid Arjuna in slaying Bhishma.

[153] As Krishna the friend of Arjuna.

[154] In the Pauranik myth, the Earth is described as being supported in empty space by a mighty snake called Sesha. Mahadeva is that Sesha, otherwise called Ananta.

[155] i.e., Mahavishnu, from whose navel arose the primeval lotus within which was born Brahma.

[156] The Bombay text has a misprint. It reads Punya-chanchu for Punya-chunchu. In printing the commentary also, the well-known grammatical Sutra vrittanschanchu *etc.* The Burdwan translator repeats the misprint in his rendering. K. P. Singha avoids it.

[157] The word Kurukshetra or its abbreviation Kuru means the field or department of action. It means also the actual field, so called, on which king Kuru performed his penances, and which is so sacred that its very dust cleanses a person of all sins.

[158] The commentator explains that Siddharthah means Siddhantah, and that the following compound is its adjective.

[159] Literally, the Soul of real existence.

[160] People eat off plates of silver or gold or of other metals. Mahadeva has for his plate Kala or destroyer of the universe. Both the vernacular translators have erred in rendering this word. K. P. Singha takes the compound as really consisting of two names, *etc.*

[161] The sense is that Mahadeva is the foremost of Sadhakas or worshippers engaged in acquiring a particular object, for he has emaciated or reduced to nothingness all his foes in the form of all passions good and evil. Prakarshena tanukritah arayah kamadayo yena sah.

[162] Narah is thus explained by the commentator.

[163] The commentator explains that he who is called Suparvan in heaven is otherwise called Mahan.

[164] Sarva-sahana-samarthya pradah as the commentator explains. Hence, it means that Mahadeva is he who makes creatures competent to bear all things, *i.e.* all griefs and all joys, as also the influence all physical objects that is quietly borne without life being destroyed.

[165] The etymology of Hara is thus explained by the commentator; Hanti iti ha sulah; tam rati or adatte. This is very fanciful.

[166] The sense is this: a nipana is a shallow pond or ditch where cattle drink. The very oceans are the nipanas or Mahadeva.

[167] The commentator thinks that this has reference to the incarnation of Trivikrama i.e., the dwarf suddenly expanding his form till with two steps he covered Heaven and Earth and demanded space for his third step.

[168] i.e., thou art possessed of Yoga knowledge.

[169] The two together form one name.

[170] These are Vija, Sakti, and Kilakani. A kakud is a hump or elevated place in the body.

[171] The thin bamboo rod in the hand of the Brahmana is mightier than the thunderbolt of Indra. The thunder scorches all existing objects upon which it falls. The Brahmana's rod (which symbolizes the Brahmana's might in the form of his curse) blasts even unborn generations. The might of the rod is derived from Mahadeva.

[172] Sayambhuvah Tigmatejah is one name. The commentator explains that Brahman could not look at Mahadeva; hence this reference to his prowess.

[173] Brahma, after his birth within the primeval lotus, became desirous of seeing the end of the stalk of that lotus. He went on and on, without succeeding to find what he sought. The meaning of the word, therefore, by implication is that Mahadeva is infinite.

[174] Once Brahma asked Surabhi to bear evidence before Vishnu to the statement that Brahma has seen the foremost part of Siva. Surabhi having given false evidence out of fear for Brahma was cursed by Siva that her offspring will eat unholy substances.

[175] Uma is another name for Brahmavidya.

[176] Falling from the celestial regions, the river Ganga was held by Mahadeva on his head, among his matted locks. At the earnest solicitations of King Bhagiratha he gave her out so that flowing along the surface of the Earth she met the ocean, first passing over the spot where the ashes of Bhagiratha’s ancestors, the sixty thousand sons of king Sagara of the solar race, lay.

[177] This form is called Hara-Gauri, as explained before.

[178] Some texts read Pritatma, implying one of contented soul. The reading noticed by the commentator is Pitatma, meaning gold-complexioned. The Burdwan translator takes Pritatma as one name. This is not correct.

[179] Mahadeva is represented as possessed of five heads, four on four sides and one above.

[180] Amritogovrisherwarah is one name.

[181] These are names for different portions of time.

[182] The Srutis declare that Fire is his head, the Sun and the Moon are his eyes, *etc.*

[183] Mahadeva has an image in the country of the Kalingas that is called Vyaghreswara.

[184] Kantah is thus explained. Kasya Sukhasya antah sima.

[185] Undivided, i.e., having nothing else for its object, Sarva-bhavatah is bhagvat. The sense is that unless one becomes conversant with all the modes of worshipping Bhava, i.e., in thought, word and deed, and unless one has special good luck, one cannot have such devotion to Bhava.

[186] There are numerous instances of the gods having become alarmed at the penances of men and done their best to nullify those penances by despatching celestial nymphs for attracting them of carnal pleasures.

[187] I expand this verse a little for bringing out the sense clearly.

[188] The subject propounded by Yudhishthira is this: marriage is always spoken of as a union of the sexes for practising all religious duties together. The king asks, how can this be. Marriage, as seems to him, is a union sought for pleasure. If it be said that the two individuals married together are married for practising religious duties jointly, such practice is suspended by death. Persons act differently and attain to different ends. There is, therefore, no prospect of a reunion after death. When, again, one of them dies, the joint practice of duties can no longer take place. The other objections, urged by Yudhishthira, to the theory of marriage being a union of the sexes for only practising religious duties jointly, are plain.

[189] The sense is that if after returning from thy journey to that region thou claimest thy bride, thou mayst obtain her from me. Thy journey will be a sort of trial or test to which I mean to put thee.

[190] Kala-ratri is the Night that precedes the universal dissolution.

[191] The commentator thinks that uttaram means the sacred north.

[192] Tirtha means here a Ghat, i.e., an easy descent from the bank for access to the water.

[193] Pradhanatah is explained by the commentator to mean with foremost of Vedic mantras.

[194] Mandakini is that part of the river Ganga which flows through Kailasa, while Nalini is a celebrated lake owned by the king of the Yakshas, so called because of the lotuses which occur there in plenty.

[195] Divya is excellent Gandharva, meaning music and dance.

[196] A woman is said to destroy a family by staining it with her unchastity.

[197] Both the vernacular translators have totally misunderstood the second line. Asyatam is explained by the commentator as tushnim sthiyatam. Ruchitahchcchandah means chcchandah or yearning arises from ruchi or like. What the Rishi says is, ‘As yet I do not yearn after thy company, for I do not like thee. Of course, if, after staying with thee for some time, I begin to like thee, I may then feel a yearning for thee!’

[198] Utsaditah is explained by the commentator to mean chalitah. Here, however, I think it does not mean so.

[199] The last words may also mean— ‘Go to thy own bed and rest by thyself!’

[200] The commentator takes the words kimivottaram bhavet to imply what will be better for me? Shall I adhere to Vadanya’s daughter or shall I take this girl? I think this is rather far-fetched.

[201] By Sakti is implied kamadidamanasamarthyam and by dhriti purvapraptasya atyagah. The last half of the last line of verse 25 is rendered erroneously by both the vernacular translators. Adhering to the commentator’s explanation, they add their own interpretation which is different. This sort of jumble is very peculiar.

[202] Linga means signs or indications. A Lingin is one that bears signs and indications. Brahmanam (in both places) means one conversant with Brahman. The first, that is, Lingin implies either a Brahmacharin or a Sanyasin that always bears the marks of his order. An Alingin is one that is divested of such marks. Yudhishthira’s question is, who, amongst these, should be considered worthy of gifts?

[203] The sense is that with respect to acts having reference to only the Pitris the conduct and competence of Brahmanas should be examined.

[204] The commentator explains that five persons are mentioned in the question of Yudhishthira, K. P. Singha omits one. The Burdwan translator repeats the words of the original without any explanation. I take sambandhi to mean relatives by marriage. To this day, in all India, people make gifts or presents unto sons-in-law, *etc.*

[205] The sense is that no sin can touch a Brahmana who observes these three acts. These three acts are efficacious in washing away all sins. The commentator points out that by this the attributes of birth and knowledge are referred to.

[206] By good conduct is implied modesty and candour.

[207] Anekantam is explained by the commentator as Anekaphalakaram, i.e., of diverse kinds of fruits. The fruits attainable by a correct discharge of duties are of diverse kinds, because the objects of those duties, called Palms are of various kinds.

[208] Verse 22 contains 4 substantives in the genitive plural. All those are connected with vishtham in the previous verse. The commentator points out this clearly. Those living in the outskirts of towns and villages are tanners and other low castes. They who publish the acts and omissions of others are regarded as very vile persons, equivalent to such low caste men mentioned above. It is difficult to differ from the commentator, but it seems that genitives in the verse as are used for datives, in which case the meaning would be that they who give unto such persons shall also sink into hell. The Burdwan translator gives a ridiculous version of verse 22.

[209] The Bengal reading Brahmacharyya is better than the Bombay reading of that word in the accusative. Bhishma apparently gives two answers. These however involve three. By maryyada is meant boundaries or limits. The duties of men have known bounds. To transgress those bounds would be to transgress duty. The highest indication of Righteousness is samah or absence of desire for all worldly objects; hence Renunciation.

[210] i.e., by making gifts unto even a single such Brahmana, one rescues all the ancestors and descendants of one’s race.

[211] One makes gifts unto the deities, the Pitris, and unto human beings. There is a time for each kind of gift. If made untimely, the gift, instead of producing any merit, becomes entirely futile, if not sinful. Untimely gifts are appropriated by Rakshasas. Even food that is taken untimely, does not strengthen the body but goes to nourish the Rakshasas and other evil beings.

[212] i.e., any food, a portion of which has been eaten by any of these persons, is unworthy of being given away. If given, it is appropriated by Rakshasas. One incompetent to utter Om is, of course, a Sudra.

[213] The speaker, by first mentioning who are unworthy, means to point out those that are worthy.

[214] Apasmara is a peculiar kind of epilepsy in which the victim always thinks that he is pursued by some monster who is before his eyes. When epilepsy is accompanied by some delusion of the sensorium, it comes to be called by Hindu physicians as Apasmara.

[215] An Agrani or Agradani is that Brahmana unto whom the food and other offerings to the Preta in the first Sraddha are given away. Such a person is regarded as fallen.

[216] When corpses are taken to crematoria, certain rites have to be performed upon them before they can be consumed. Those Brahmanas that assist at the performance of those rites are regarded as fallen.

[217] Sometimes the father of a daughter bestows her upon a bridegroom under the contract that the son born of that daughter by her husband should be the son of the daughter’s father. Such a son, who is dissociated from the race of his own father, is called a Putrika-putra.

[218] Anugraham is that merit in consequence of which faults become neutralised and the stained person may come to be regarded as deserving.

[219] As Drona, Aswatthaman, Kripa, Rama and others.

[220] Uditastamita means one who having earned wealth spends it all in gifts. Astamitodita is one who though poor at first succeed in earning wealth afterwards; i.e., one who having become rich, keeps that wealth for spending it on good purposes.

[221] Upon the completion of a Sraddha, the Brahmana who is officiating at it should utter the words yukta which means well-applied. Certain other words such as Swadha, etc., have to be uttered. The meaning is that the Brahmana who assists the performer of the Sraddha by reciting the Mantras should, upon completion, say unto the performer that the Sraddha is well-performed. As the custom is, these words are still uttered by every Brahmana officiating at Sraddhas.

[222] K. P. Singha wrongly renders the word somakshayah as equivalent to somarasah.

[223] Upon the conclusion of a Sraddha or other rites, the Brahmana who officiates at it, addresses certain other Brahmanas that are invited on the occasion and says, — Do you say Punyaham — The Brahmana addressed say, — Om, let it be Punyaham! — By Punyaham is meant sacred day.

[224] The fact is, the slaughter of animals in a sacrifice leads to no sin but if slaughtered for nothing (i.e., for purposes of food only), such slaughter leads to sin.

[225] One is said to become impure when a birth or a death occurs among one's cognates of near degree. The period of impurity varies from one day to ten days in case of Brahmanas. Other periods have been prescribed for the other orders. During the period of impurity one cannot perform one's daily acts of worship, *etc.*

[226] In this country, to this day, there are many persons that go about begging, stating that they desire to go to Banaras or other places of the kind. Sometimes alms are sought on the ground of enabling the seeker to invest his son with the sacred thread or perform his father's Sraddha, *etc.* The Rishi declares such practices to be sinful.

[227] Literally that are afraid of thieves and others. The sense, of course, is that have suffered at the hands of thieves and others and are still trembling with fear.

[228] The two exceptions have been much animadverted upon by unthinking persons. I have shown that according to the code of morality, that is in vogue among people whose Christianity and civilisation are unquestionable, a lie may sometimes be honourable. However casuists may argue, the world is agreed that a lie for saving life and even property under certain circumstances, and for screening the honour of a confiding woman, is not inexcusable. The goldsmith's son who died with a lie on his lips for saving the Prince Chevalier did a meritorious act. The owner also who hides his property from robbers, cannot be regarded as acting dishonourably.

[229] By selling the Vedas is meant the charging of fees for teaching them. As regards the Vedas, the injunction in the scriptures is to commit them to memory and impart them from mouth to mouth. Hence to reduce them into writing was regarded as a transgression.

[230] In this country to this day, the act of marrying a helpless person with a good girl by paying all the expenses of the marriage, is regarded as an act of righteousness. Of course, the man that is so married is also given sufficient property for enabling him to maintain himself and his wife.

[231] Articles needed in marriages are, of course, girls and ornaments.

[232] Vapra has various meanings. I think, it means here a field. Large waste lands often require to be enclosed with ditches and causeways. Unless so reclaimed, they cannot be fit for cultivation.

[233] The river Chenab in the Punjab was known in former times by the name of Chandrabhaga. So the river Jhelum was known by the name of Vitasta.

[234] The sense is that one proceeds to the region of the Apsaras and becomes an object of respect there.

[235] i.e., one acquires sovereignty.

[236] It is difficult to understand the connection of the second line of verse 31. It does not mean enters the eternal region called Andhaka that rests on nothing. Human sacrifices were performed sometimes in former days.

[237] Nyastani has Gangayam understood after it.

[238] The deities are supported by the offerings made in sacrifices. These offerings consist of the productions of the Earth and the butter produced by the cow. The deities, therefore, are said to be chiefly supported by the Earth and the Cow. The Asuras, by afflicting the Earth and killing kine, used to weaken the deities.

[239] The river Ganga has three courses. On Earth it is called Bhagirathi or Ganga; in heaven it is called Mandakini; and in the nether regions it is known by the name of Bhogabati.

[240] Devesh is lit. the lord of the deities; but here it means the King or Emperor.

[241] Aranyaih is explained by the commentator as implying courses of conduct leading to Brahmaloka.

[242] The story referred to is this: King Sagara of the solar (?) race had sixty thousand sons, all of whom were reduced to ashes by the curse of Kapila. Afterwards Bhagiratha, a prince of the same race, brought down Ganga from heaven for their redemption.

[243] Identical with the universe because capable of conferring the fruition of every wish. Vrihati — literally, large or vast, is explained by the commentator as implying foremost or superior.

[244] Madhumatim is explained as conferring the fruits of all good actions.

[245] Viswam avanti iti. Here the absence of num is arsha.

[246] Bhuvanasya is swargasya.

[247] The construction of this verse is not difficult though the order of the words is a little involved. Both the vernacular translators have misunderstood it completely.

[248] Kurute may mean also makes. The sense is that the Brahmana grants to others whatever objects are desired by them. In his own case also, he creates those objects that he himself desires. His puissance is great and it is through his kindness that others get what they wish or seek.

[249] Ekaramah is one who sports with one's own self, i.e., who is not dependant on others for his joy or happiness; one who has understood the soul.

[250] Dasatirdasa is ten times hundred or one thousand Dasati, like Saptati, Navati, etc., means ten times ten. Both the Vernacular translators have erred in rendering the word.

[251] Teshu (Brahmaneshu) Vahumanaprah (san) kan namsvasi — this is the Grammar, as explained by the commentator.

[252] Yajanti with reference to truth and righteousness means worship, and with reference to land kine means give away.

[253] Pigeons pick up scattered grains and never store for the morrow. In the Sila and other vows, the picking up of scattered and cast off grains from the field after the crops have been taken away by the owners, is recommended as the means of filling the stomach.

[254] The aggregate of three is Righteousness, Wealth, and Pleasure. Persons who, in all the acts they do, keep an eye upon these three, are said to have their aggregate of three existing in all their acts.

[255] Some texts read vriddhan for Ishtan. If the former reading be adopted, the meaning would be that kings should worship all aged Brahmanas possessed of Vedic lore.

[256] Though really conversant with all duties, and of righteous behaviour, the Brahmanas, nevertheless, for concealing their real natures or for protecting the world, are seen to be employed in diverse kinds of occupations.

[257] The argument, therefore, is that anything given to the Brahmana to eat and that is eaten by him apparently, is really eaten by these deities.

[258] Bhutatmanah is explained by the commentator as Bhuta praptahvasikritahatma yaih.

[259] The second line of verse 18 is a crux. The commentator explains that prakshipya means dattwa; Kun is the Earth. Van is diptim ukrvan, ubhaya-loke iti seshah. Para- [This footnote appears to have been truncated, as the last line begins with a hyphenated word. — JBH.]

[260] The dark spots on the Moon were due to the curse of Daksha. The waters of the Ocean became saltish owing to the curse of a Rishi.

[261] The sense is that one becomes a Brahmana by birth alone, without the aid of those purificatory rites that have been laid down in the scriptures. When food is cooked, none else than a Brahmana is entitled in the

first portion thereof.

[262] The commentator thinks that saudram karma has especial reference to the service of others. Hence what is interdicted for the Brahmanas is the service of others.

[263] In this country to this day, when food is prepared in view of guests invited to a house, no portion of such food can be offered to any one before it is dedicated to the deities and placed before those for whom it is intended. An exception, however, is made for children. What is stated here is that a good Brahmana can take the precedence of even children in the matter of such food.

[264] What is stated here is that those Brahmanas that do not accept gifts are very superior. Their energy and might are great. Bhishma directs Yudhishthira to be always careful of how he would treat such superior Brahmanas. After rakshyam, the words swakulam are understood. The Burdwan translator misunderstands the second line of the verse.

[265] The construction is Etat Brahmana-mukhat sastram, yat srutwaiha pravartate, prithivyam etc, *etc.* Both the vernacular translators have misunderstood the verse.

[266] Etat karanam seems to refer to Brahmana-mukhat sastram. The sense seems to be that in the encounter between the deities and the Asuras the power of the Brahmanas was abundantly proved, for Sukra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.

[267] In some of the Bengal texts for Bhumiretau the reading Bhumireto occurs. The fact is, the latter is a misprint or a mere clerical error. The etau has reference to the two mentioned in the second line. The Burdwan translator actually takes Bhumireto as a correct reading and makes nonsense of the verse.

[268] I expand this verse. After kriya bhavati patratwam is understood. Kriya includes the diverse objects for which persons solicit alms or gifts. Upansuvratam is maunam parivrajyam.

[269] It is said that food or other things, when given to an undeserving person, feels grief. What Yudhishthira asks is who the proper person is unto whom gifts may be made.

[270] All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, *etc.*

[271] Such words are unseizable and unintelligible for their depth of meaning. Women are equally unseizable and unintelligible.

[272] The sense is this: women agitate the hearts of those that treat them with respect as of those that treat them with disdain. The commentator explains that Pujitah dhikkritahva tulyavat vikaram janayati.

[273] All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.

[274] Pura has little force here, implying ‘first’. In the first place, know that I have come to thee,

[275] Ladies spoke in Prakrita and not in Sanskrit. The latter is refined, the former is unrefined. Hence Indra’s surprise at hearing Sanskrit words from the lady’s lips.

[276] The adana ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred-thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind.

[277] It would be curious to see how the commentator Nilakantha seeks to include within these five the eight forms of marriage mentioned by Manu. The fact is, such parts of the Mahabharata are unquestionably more ancient than Manu. The mention of Manu is either an instance of interpolation or there must have been an older Manu upon whose work the Manu we know has been based. The Asura and the Rakshasa forms are unequivocally condemned. Yet the commentator seeks to make out that the Rakshasa form is open to the Kshatriyas. The fact is, the Rakshasa was sometimes called the Paisacha. The distinction between those two forms was certainly of later origin.

[278] Thus, there was no difference, in status, in ancient times, between children born of a Brahmana, a Kshatriya or a Vaisya mother. The difference of status was of later origin.

[279] Nagnika is said to be one who wears a single piece of cloth. A girl in whom the signs of puberty have not appeared does not require more than a single piece of cloth to cover her. The mention of Nagnika, the commentator thinks, is due to an interdiction about wedding a girl of even ten years in whom signs of puberty have appeared.

[280] When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son, for purposes of both Sraddha rites and inheritance, not of the husband begetting him but of the girl’s father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl’s father, unexpressed at the time of marriage, would convert the son into a son not of the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a putrikadharmini or ‘invested with the character of a son.’ To wed such a girl was not honourable. It was in effect an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living, cherished such a wish, that would convert the girl into a putrikadharmini. The repugnance to wedding girls without father and brothers exists to this day.

[281] For understanding the meanings of Sapinda and Sagotra see any work on Hindu law civil or canonical.

[282] These verses are exceedingly terse. The commentator explains that what is intended is that under the third and fourth circumstances the giver of the girl incurs no sin; under the second, the bestower of the girl (upon a person other than he unto whom a promise had been made) incurs fault. The status of wife, however, cannot attach simply in consequence of the promise to bestow upon the promiser of the dower. The relationship of husband and wife arises from actual wedding. For all that, when the kinsmen meet and say, with due rites, 'This girl is this one's wife,' the marriage becomes complete. Only the giver incurs sin by not giving her to the promised person.

[283] Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.

[284] In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others in view of more eligible husbands.

[285] Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such a marriage can never make the daughter's sire or kinsmen happy.

[286] One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bridegroom by her kinsmen. Formerly, she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kusa grass.

[287] Hence, what Savitri did at the bidding of her sire could not be against the course of duty or morality. The Burdwan translator has misunderstood the second line of this verse, while K.P. Singha has quietly dropped it.

[288] Dharmasya refers to the true or correct or eternal Aryan usage, Pradanam is khandanam, from da, to cut. The sense is that the grant of liberty to women is an Asura practice.

[289] Hence, no one should wed, led by desire alone. Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.

[290] The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son.

[291] I expand the verse for making it intelligible, by setting forth the reasons urged by Hindu lawyers and noticed by the commentator.

[292] Valatah vasyam implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadra, are excluded from this denunciation.

[293] The maiden may herself accept ornaments. That would not convert the transaction into a sale.

[294] Swalpa-kaupinah literally is covered with a small piece of cloth, hence, capable of being easily seduced.

[295] i.e., he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family.

[296] i.e., if the Brahmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandala that has come to be numbered among Brahmanas.

[297] The sense of this verse seems to be this: If a Brahmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest; that born of the second wife shall take a share next in value; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed unto equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention waged some years ago in Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.

[298] i.e., each order was created for performing sacrifices. The Sudra is competent to perform sacrifice. Only his sacrifice should be by serving the three other orders.

[299] For them there is no investiture with the sacred-thread.

[300] Broken earthenpots are always cast off. They are some times utilised by persons of the lower orders.

[301] The second line is exceedingly terse. The sense seems to be this: one who is of low birth must remain low in disposition. Absolute goodness may arise in his heart, but it disappears immediately without producing any effect whatsoever. The study of the scriptures, therefore, cannot raise such a person. On the other hand, the goodness which according to its measure has ordained for one (1) the status of humanity and (2) the rank in that status, is seen to manifest itself in his act.

[302] The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.

[303] Such a son becomes the property of the mother’s husband and not of his begetter. If however, the begetter expresses a wish to have him and rear him, he should be regarded as the begetter’s. The principle upon which he becomes the child of the mother’s husband is that the begetter conceals himself and never wishes to have him.

[304] The objects of Yudhishthira’s question will appear clearly from the answer given to it by Bhishma.

[305] There is no fault in kine, etc., and kine are like fire *etc.* The Hindu idea is that kine are cleansing or sanctifying. The Rishis discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and a horse. The horse-dung emits an unhealthy stench, while the cowdung is an efficacious disinfectant. Western science has not yet turned its attention to the subject, but there can be little doubt that the urine and dung of the cow possess untold virtues.

[306] Saptopadam mitram means that by speaking only seven words or walking only seven steps together, two persons, if they be good, become friends.

[307] Vajrasuchyagram may also mean furnished with an end like that of the needle with which diamonds and other hard gems are bored through.

[308] The ever-changing beautiful masses of afternoon or evening clouds, presenting diverse kinds of forms almost every minute, are regarded as the abodes or mansions of the Gandharvas.

[309] Some of these trees and creepers are identifiable. Sahakara is Mangifera Indica, Linn. Ketaka is a variety of Pandanus Odoratissimus, Linn. Uddalaka is otherwise called Vahuvara and sometimes Selu. It is the Cordia Myxa, Linn. It may be a misreading for Uddanaka, which is the well-known Cirisha or the Mimosa Sirisca of Roxburgh. Dhava is Conocarpus latifolia, Roxb. Asoka is Saraca Indica, Linn., syn, Jonesia Asoka, Roxb. Kunda is Jasminum pubescens, Linn. Atimukta is otherwise called Madhavi. It is Gaertinera racemosa, Roxb. Champaka is Michelia Champaca, Linn. Tilaka sometimes stands for Lodhra, i.e., Symplocos racemosa, Roxb. The word is sometimes used for the Aswattha or Ficus religiosa, Linn. Bhavya is Dillenia Indica, Linn. Panasa is Artocarpus integrifolia, Linn. The Indian Jack-tree. Vyanjula stands for the Asoka, also Vetasa (Indian cane), and also for Vakula, i.e., Mimusops Elengi, Linn. Karnikara is Pterospermum accrifolium, Linn. Cyama is sometimes used for the Pilu, i.e., Salvadora Persica, Linn. Varanapushpa or Nagapushpa or Punnaga is Colophyllum inophyllum, Linn. Astapadika or padika is otherwise called Bhardravalli. It is the Vallaris dichotoma, Wall., Syn., Echites dichotoma, Roxb.

[310] Bhringaraja is the Lanius Malabaricus. Kokila is the well-known Indian Koel or cuckoo. Catapatra is the wood-pecker. Koyashtika is the Lapwing. Kukkubhas are wild-cocks (Phasinus gallus). Datyuhas are a variety of Chatakas or Gallinules. Their cry resembles the words (phatikjal). Jivajivaka is a species of partridges. Chakora is the Greek partridge. Sarasa is the Indian crane. Chakravaka is the Brahmini duck or goose.

[311] In verse 39 and 40 for asmi and tapacchaitat read asi and tapasaccha.

[312] The Grandsire spoke of somebody becoming a Kshatriya in Bhrigu's race, and referred to the incident as the result of a stain that would be communicated to that race from Kusika's. This is the full allusion.

[313] The sense seems to be that Kusika wishes to know what person of Bhrigu's race will confer this high benefit upon his race.

[314] By ancestors to the seventh degree also descendants to the same degree are meant.

[315] Heaven and Hell are places of only enjoyment and endurance. There can be no acts there leading to merit or demerit. This world is the only place which is called the field of acts.

[316] Vrikshas are large or small trees generally. Gulma is a shrub, or bushy plant. Lata is a creeper, which cannot grow without a support. Talli is of the same variety, with this difference, perhaps, that its stems are more tree-like than those of creepers. Twaksara is the bamboo. Trina includes all kinds of grass.

[317] The commentator explains that the drift of Yudhishthira's query is this: the giver and the receiver do not meet in the next world. How then can an object given away return or find its way back to the giver in the next world or next life?

[318] Abhimanat is differently understood by the commentator.

[319] Yuktaih is the better reading, although muktaih may not be erroneous. Yuktain is charaih; while muktath is 'men charged with a commission to do a thing'.

[320] This sacrifice is the sacrifices of gifts. 'Spreading out a sacrifice' means 'spreading out the articles and placing them in proper order in view of the sacrifice.' 'Dadatah vartotam' means datustaya saryanastu.

[321] The sense is this: gifts made to such superior Brahmanas serve to free a person from the debts which he owes to the deities. The 'water of gifts' means the water that the giver sprinkles, with a blade of Kusa grass, over the article given away, saying, 'I give this away'. In the sacrifice constituted by gifts, such water is like the dedication of offerings to the Pitris. A knowledge of the ritual of sacrifice is needed to understand and appreciate the figures employed in such verses.

[322] Some texts read tathabham, meaning abhayam or fearlessness is from them — Tathobhayam (which I adopt) is that both, Heaven and Hell become one's through them; if gratified, they bestow Heaven; if angry, they hurl into Hell.

[323] Yachyam is yachanarupamkarma, Anisasya is daridrasya. Abhiharam is tirashkaram. Yachanti bhutani means those who beg or solicit. In the Santi Parva, Bhishma in one place directs beggars to be driven away from towns and cities as annoyers of respectable people. This, however, applies to professional beggars, and not persons in real distress.

[324] Antarvedyan is within the platform; and Anrisamsyatah is vahirvedyan or outside the platform.

[325] Sacrifices are a means of giving away unto the Brahmanas.

[326] Weeping women means women of destitute condition and, therefore, unable to pay.

[327] The first word in the first line is not kshatam but kritam.

[328] The Commentator explains that because giver by one that is dear or given to one that is dear, therefore is she called Priyadatta.

[329] This is evidently a crux. Prasamsanti means generally praise. Here it means reproach or censure. The second line may also mean, his enemies dare not attack his kingdom.

[330] This is the utterance or declaration of the earth herself.

[331] Rich with every taste; the idea is that things have six tastes, viz., sweet, sour, *etc.* The quality of taste is drawn by things from the soil or earth. The tastes inhere in earth, for it is the same earth that produces the sugarcane and the tamarind.

[332] Sparsitam is dattam.

[333] The Bombay reading adityatastansha is better than the Bengal reading adityataptansha.

[334] What Yudhishthira wishes to know is what conjunctions should be utilized for making what particular gifts.

[335] Payasa is rice boiled in sugared milk. It is a sort of liquid food that is regarded as very agreeable.

[336] Vardhamana, Sarava or Saravika. It is a flat certain cup or dish.

[337] Phanita is the inspissated juice of the sugarcane.

[338] A prasanga is a basket of bamboo or other material for covering paddy.

[339] Rajamasha is a kind of bean. It is the Vinga sinensis, syn. Dilicheos sinensis Linn.

[340] There may be akama and sakama acts, i.e., acts without desires of fruit and acts with desires of fruit. A Sraddha with Tila or sesame should never be done without desire for fruit.

[341] When a residential house is given away unto such a Brahmana and the receiver resides in it, the giver reaps the reward indicated. It does not refer to the hospitable shelter to such a Brahmana given by one in one's own house.

[342] To this day, in Bengal at least, a tenant never performs the first Sraddha or a Puja (worship of the deities) without obtaining in the first instance the permission of the landlord. There is in Sraddhas a Rajavarana or royal fee payable to the owner of the earth on which the Sraddha is performed.

[343] Tasyam is explained by the commentator as kritayam.

[344] Kinasa is either one who tills the soil with the aid of bulls or one who slays cattle. Having first mentioned vadhartham, kinasa should here be taken for a tiller. Kasai, meaning butcher, seems to be a corruption of the word kinasa.

[345] One need not dedicate unto one's deities any other food than what one takes oneself. In the Ramayana it has been said that Rama offered unto the Pitris astringent fruits while he was in exile. The Pisachas dedicate carrion unto their deities for they themselves subsist upon carrion.

[346] The first line of 13 and the last line of 14 are very terse: Kalasya vihitam, as explained by the Commentator, is ayuh pramanam, na prapnami is na janami. The sense is that 'unurged by time, I cannot allow these to take up my residence here.'

[347] i.e., invite Brahmanas to feasts in which sesame should predominate.

[348] In Bengal, to this day, those who can afford, particularly pious ladies, establish shady resting places in the month of Vaisakha (the hottest month of the year), by the side of the public roads, for travellers, where good cool drinking water, a handfull of well-drenched oats, and a little of raw sugar, are freely distributed. Such institutions, on the old Benares Road and the Grand Trunk Road, considerably refresh travellers. There are miles upon miles along these roads where good water is not at all procurable.

[349] What is meant by the giving of lamps is the placing of lighted lamps in dark places which are the resorts of men, such as roads and ghats, *etc.*

[350] Of equal name, because the word go means cow, earth, and speech.

[351] No particular number is intended. What is meant is — innumerable.

[352] The 'hence' in the last line has reference to what has been said before on the subject of kine, and not to the first line of the verse.

[353] Vitasokaih in the instrumental plural refers to Bhavanaih or some such substantive understood. It may also be read as a nominative plural, referring to Lokah.

[354] Very probably what is said here is that only such kine are worthy of being given away unto Brahmanas, and not lean animals.

[355] Kine produce food not only by assisting at tillage of the soil, but also by aiding in the performance of sacrifices. The ghee burnt in the sacrificial fire sustains the under-deities, who pour rain and cause crops to grow.

[356] That heat is the originating principle of the growth of many things was well understood by the Rishis.

[357] The sense seems to be this: in doing all pious acts, one should first take the aid of a preceptor, even if one be well-conversant with the ordinances one has to follow. Without the selection of a preceptor in the first place, there can be no pious act. In the matter, therefore, of making gifts of kine according to the ordinances laid down, one should seek the help of a preceptor as well as in the matter of every other act of piety.

[358] When consciousness of body is lost in Yoga or Samadhi, a temporary Moksha or Emancipation succeeds. Men with cleansed minds behold at such times those regions of supreme felicity to which the speaker refers. Such felicity, of course, is the felicity of Brahma itself.

[359] Govritti is imitating the cow in the matter of providing for the morrow. Hence, one, who never thinks of the morrow and never stores anything for future use, is meant.

[360] Etachcha in 25 implies gift of a cow, and enam refers to a Brahmana. Dwijaya dattwa, etc, in the first line of 26 seems to be an elaboration of Etachcha.

[361] Homyaheth prasute implies for a child born in consequence of a Homa. The fact is, ascetics sometimes created children without the intervention of women and by efficacy of the Homa alone. At such times should people make gifts of kine unto such sires. The mention of Vala-samvriddhaye afterwards implies the birth of children in the usual course.

[362] Kshirapaih implies calves that are yet unweaned; that is, the cow should be given at such a time when she is still yielding milk; when, in fact, her calf has not learnt to eat or drink anything besides the milk or its

dam.

[363] The correct reading of the second line is kshanene vipramuchya as in the Bombay text, and not kshemena vipramuchyeran. The latter reading yields almost no sense. The Burdwan translator, who has committed grave blunders throughout the Anusasana, adheres to the incorrect reading, and makes nonsense of the verse.

[364] In verse 3, vikrayartham is followed, as the Commentator rightly explains, by niyunkta or some such word. Vikrayartham hinsyat may mean 'killing for sale.' This, however should be pleonastic with reference to what follows.

[365] Vratas (rendered as 'vows') and Niyamas (rendered as observances) differs in this respect that the former involves positive acts of worship along with the observance of, or abstention from, particular practices, while the latter involves only such observance or abstention.

[366] The orthodox belief is that all rituals are literally eternal. As eternal, they existed before anybody declared them or set them down in holy writ. The ritual in respect of gifts of kine sprang in this way, i.e., in primeval time. It was only subsequently declared or set down in holy writ.

[367] In verse 5, if instead of the reading swah, swa be adopted, the meaning would be knowing that he would have to die. A Rohini is a red cow. The words Samanga and Vahula are Vedic terms applied to the cow. The Sandh in vahuleti is arsha. The formula or Mantras that should be uttered in actually giving away the kine occur in the scriptures.

[368] The Commentator explains that gavadinam in the first line refers to gopratindhinam. The second line is very terse. The sense is that at only the eight step in the homeward journey of the recipient, all the merits attaching to vicarious gift become his who gives an actual cow: what need, therefore, be said of that merit when the recipient reaches home and draws from the cow the means of worshipping his domestic fire, entertaining his guests, etc?

[369] Ashtami is the eighth day of the lunar fortnight. There must be two Ashtamis in every lunar month. A particular Ashtami is known as the Kamya or the Goshtha. On that day, kine are worshipped with sandalpaste, vermilion, floral wreaths, *etc.*

[370] Sikhi means a bull, so called from the hump it carries. The construction is sikhi Vrishaiva etc,

[371] A Kapila cow is one that gives a copious measure of milk whenever she is milked, and is possessed of various other accomplishments and virtues.

[372] For without ghee, which is produced from milk, there can be no sacrifice. The sa may refer to Soma, but sacrifice is evidently meant.

[373] The idea of uchcchishta, is peculiarly Hindu and cannot be rendered into any other language. Everything that forms the remnant of meal after one has left of eating, is uchcchishta. The calf sucks its dam. The udders, however, are not washed before milking the dam, for the milk coming out of them is not held to be impure remnant.

[374] Swastayana is a ceremony of propitiation, productive of blessing and destructive of misery of every kind.

[375] The commentator explains that by a wet cowhide is meant a piece of cowhide that has been dipped in water and thus purified. Upavisya is understood after Charmani. The mention of bhumau implies the avoidance of dishes or plates or cups of white brass or other allowable metals. Gavam pushtim, I understand, means 'the prosperity in respect of kine.' i.e., the prosperity which kine confer.

[376] The first line of verse 4 seems to be connected with verse 3. The second line of 4 seems to stand by itself. By connecting the first line of 4 with the second, the meaning will be — All mobile and immobile creatures that will give us away *etc.* Immobile creatures making gifts of kine would be utter nonsense.

[377] Vallaki is the Indian lute. The Nupura is an ornament for the ankles.

[378] Bhumidah is literally, a giver of land. King Saudasa, the commentator explains, was known by the name of Bhumidah in consequence of his liberality in the matter of giving away land unto the Brahmanas.

[379] These are the several names by which kine are known. The first is probably derived from kine bearing the plough and thus assisting the tillage of the soil. The second implies beauty of form. The third is derived from the cow being regarded as the origin of all things in the universe: all things, therefore, are only so many forms of the cow. Viswarupa implies the same thing. Matara implies mothers, kine being regarded as the mothers of all.

[380] Ghee is regarded so sacred because of its use in sacrifices. It is with the aid of ghee that the deities have become what they are. Itself sacred, it is also cleansing at the same time.

[381] Sri is the goddess of Prosperity. The answer of Bhishma will explain the question fully.

[382] Devendreshu is evidently a misreading for Daitendreshu.

[383] The commentator explains that hence, by making gifts of gold, one comes to be regarded as making gifts of the entire universe.

[384] i.e., into water, for water is identical with Agni.

[385] This refers to the practice of making the sacrificial fire by rubbing two sticks of Sami. It is a very inflammable wood and is used hence in all sacred rites.

[386] Hiranyaretas implies having gold for his vital seed.

[387] Vasumati implies endued with wealth, so called because the seed of Agni, identified with gold, is wealth of the highest kind and fell on the Earth who from that time began to hold it.

[388] Skanda is derived from Skanna or fallen out. Guha implies secret. The secrecy of his birth in the wilderness led to the bestowal of this name. He has many other names.

[389] Jatarupa refers to the incident of its having assumed an excellent form after its birth from Agni.

[390] The commentator explains, — Pravrittipradhanam jangamamabhut.

[391] Sa guna refers to Sattwa. Tejas is identical with Buddhi, because Buddhi, like Light, discovers all things. Sattwa, again, being of the nature of space, or rather being space itself, is of universal form; that is, Sattwa is all-pervading.

[392] Avasatmaka is explained by the commentator as bhranta.

[393] These are different names of Brahman and Mahadeva.

[394] The ‘hence’ here does not refer to what preceded immediately, but has reference to what has been said of the identity of Agni with Brahman and Rudra.

[395] Pravartakam implies leading to Pravritti for righteous acts or Chittasuddhi.

[396] The commentator explains that the Pitris should be worshipped on the day of the New moon, the deities should then be worshipped on the first day of the lighted fortnight. Or, on any other day of the lighted fortnight, the Pitri-sacrifice or Sraddha should be performed first; the Deva-sacrifice or Ishti should then be performed.

[397] Anwaharyam, the commentator explains, is paschatkartavyam, i.e., subsequently performable (subsequent, i.e., to the worship of the gods). There is a special ordinance, however, which lays down that the Sraddha should be performed on the afternoon of the day of the new moon. The gods should be adored on the first day of the lighted fortnight. Hence, owing to this especial ordinance, the Sraddha must precede the worship of the gods, and not succeed it.

[398] Masha, is the Phascolus Roxburghii.

[399] It is difficult to understand what is meant by Vadhrinasa here. It means either a large bull, or a kind of bird, or a variety of the goat. Probably the bull is intended.

[400] Pitrikshaye is mrita-tithau. Kalasaka is explained by Nilakantha as identical with the common potherb called Shuka or the country sorrel (Rumex visicarius, Linn). Some hold that it is something like the sorrel. Lauham is the petals of the Kanchana flower (Bauhinia acuminata, Linn).

[401] To this day the sanctity of Gaya is universally recognised by all Hindus. Sraddhas are performed there under the banian called the Akshaya or inexhaustible banian.

[402] All religious acts are either nitya or kamya. The former imply acts that are obligatory and by doing which no particular merit is acquired but by not doing which sin is incurred. The latter imply those optional acts which, if done, produce merit but which, if omitted, leads to no sin.

[403] Literally, 'set in motion a body of kings,' i.e., become an Overlord.

[404] When Brahmanas are fed, they are made to sit in long lines. They that are stained with vices are excluded from the line. Such exclusion from the line is regarded as equal to complete outlawry.

[405] i.e., who have undergone a natural circumcision.

[406] Implying soothsayers.

[407] This is a common form of expression to imply the fruitlessness of an act. Libations should be poured on the blazing fire. If poured on the ashes, they lead to no merit, for only Agni in his blazing form can bear them to the intended places.

[408] The idea is that heaven is the result of one's deeds. It is attached to the fruits of one's acts. The man falling off from heaven is identical with heaven being dissociated from the fruits of his acts. Hence such a falling off at the man or the dissociation of heaven is likened to a bird's dissociation from its perch when the chain tying it to the perch is broken. The simile seems to be far-fetched.

[409] It is painful to see how very careless the Vernacular versions of the Anusasana have been. From want of space the numerous errors that have been committed have not been pointed out. At times, however, the errors appear to be so grave that one cannot pass them by in silence. In the second half of the first line, whether the reading be avapta as in the Bengal texts or chavapta as in the Bombay texts, the meaning is that the Avapta or one that has not sown na vijabhagam prapnuyat, i.e., would not get a share of the produce. The Burdwan translators make a mess of it, while K. P. Singha skips over it.

[410] The sense is that the calumniator, his sire, and son meet with destruction in consequence of such an act.

[411] These purificatory rites, after the usual period of mourning, consists in shaving and bathing and wearing new clothes.

[412] The act, as explained by the commentator, consisted in the father's doing that with reference to the son which, as the ordinance went, was done by sons with reference to sires.

[413] In one of the vernacular versions, the wrong reading Kshama is adopted for Akshaya.

[414] Ravana and other Rakshasas who spring from Pulastya's line are known as Brahma-Rakshasas or Rakshasas of regenerate origin.

[415] i.e., that fast which mortifies the body is not to be regarded as equivalent to penance. True penance is something else. An observer of such a fast is not to be regarded as an ascetic. Such fasts, again, are sinful instead of being meritorious.

[416] By Upavasa in the second line is meant abstention from food between the two prescribed hours for eating, and not that fast which mortifies the body. One may, again, eat the most luxurious food without being attached to it. One also, by repining at one's abstinence, may come to be regarded as actually enjoying the most luxurious food.

[417] Meat of animals slaughtered in sacrifices is allowable. By taking such meat, one does not become an eater of meat. In fact, one may *etc.*

[418] Prashthauhi means a cow pregnant with her second calf. Grishti means a cow that has brought forth only her first calf.

[419] The commentator explains that the direction about ascertaining the names of the Rishis and the meanings of those names proceed from the kings' desire of cautioning the Rakshasi lest in going to destroy them she might herself meet with destruction.

[420] In other words, Vasishtha attributes the leanness or emaciation of himself and his companions to the failure to discharge their daily rites of religious practice.

[421] Lotus-stalks are eaten in India and are mentioned by Charaka as heavy food.

[422] Sunahsakha implies a friend of dogs. The newcomer who had joined the roving Rishis had a dog with him. Hence, he is called by the name of Sunahsakha.

[423] Brahma-danda literally means the stick in the hand of a Brahmana. Figuratively, it implies the chastisement inflicted by a Brahmana in the form of a curse. As such it is more effective than the thunderbolt in the hands of Indra himself, for the thunderbolt blasts only those objects that lie within its immediate range. The Brahmana's curse, however, blasts even those that are unborn.

[424] Libations should always be poured upon a blazing fire. Fire made with dry grass or straw blaze up quickly and become soon extinguished. By pouring libations, therefore, upon such fires, one practically pours them upon ashes and gains no merit.

[425] To derive the means of sustenance from a wife was always viewed with feelings of aversion in this country. It seems, therefore, that the custom of domesticating sons-in-law was not unknown in ancient times. To receive acts of hospitality in return for those rendered was regarded as not only meanness but also destructive of merit.

[426] Jnatinam is an instance of the genitive in what is called Anadara. The meaning, therefore, is disregarded them. For a Brahmana woman to bring forth a son devoted to heroic deeds is a reproach.

[427] The scriptures declare that Righteousness loses its strength as Time advances. In the Krita age, it exists in entirety. In the Treta, it loses a quarter. In the Dwapara, another quarter is lost. In the Kali age, full three quarters are lost and only a quarter is all that remains.

[428] The Rishis think that the distinctions between the lower, the middling, and the higher classes of society are eternal, and nothing can be a greater calamity than the effacement of those distinctions. Equality of men, in their eyes, is an unmitigated evil.

[429] Forgiveness is the duty of the Brahmana. To fall off from forgiveness is to fall off from duty. To censure when censured and assail the assailer, are grave transgressions in the case of a Brahmana. The idea of retaliation should never enter the Brahmana's heart; for the Brahmana is the friend of the universe. His behaviour to friend and foe should be equal. To eat the flesh that attaches itself to the back-bone of a slaughtered animal is also a grave transgression.

[430] A religious mendicant should always wander over the Earth, sleeping where night overtakes him. For such a man to reside in a city or town is sinful.

[431] To till the soil is a transgression for a Brahmana.

[432] Good food should never be taken alone. It should always be shared with children and servants.

[433] A village having only one well should be abandoned by a Brahmana, for he should not draw water from such a well which is used by all classes of the population.

[434] The penance that is involved in standing on one foot should be practised, like all other penances, in the woods. To practise a penance on the way leading to a village so that people may be induced to make gifts, is a transgression of a grave kind.

[435] Some kine that are vicious have their hind legs tied with a rope while they are milked. If the rope be made of human hair, the pain felt is supposed to be very great. To obtain the aid of a calf belonging to another cow is regarded as sinful. To the cow also, the process of sucking cannot be agreeable. If the milk is held in a vessel of white brass, it becomes unfit for gods and guests.

[436] The discourse is called eternal and immutable because of its subject being so. Duties are eternal truths.

[437] This discourse on duties delivered by the Rishis is called a Sastra. Literally, anything that governs men, i.e., regulates their behaviour, is called a Sastra. As such, the enumeration of duties occurring in this Lesson, although it has been made by a reference to their breaches, is therefore, a Sastra.

[438] Literally, they who cook for dogs, i.e., keep dogs as companions; meaning members of the lowest caste.

[439] The commentator takes Tapah or Penance as indicative of the duties of the four orders of life, and Dharma as indicative of compassion and other virtues.

[440] Dhupas are incenses offered to the deities. Being of inflammable substances, they are so made that they may burn slowly or smoulder silently. They are the inseparable accompaniments of a worship of the deities.

[441] Tejas is explained by the commentator, as used here for Kanti or beauty, and prakasam for kirti; there is no necessity, however, for rejecting the ordinary meaning of Tejas which is energy.

[442] The sense seems to be that if a man dies during that period when the sun is in his southward course, he is dragged through a thick darkness. For escaping that darkness, one should give lights at the period mentioned.

[443] What is meant by the juice of deciduous herbs is oil of mustard seeds and castor seeds, *etc.*

[444] Well-fried paddy, reduced to powder, is sometimes used for giving a coating to dishes of meat.

[445] It will be remembered that the only chastisement that was in vogue in the Krita age was the crying of ‘Fie’ on an offender.

[446] The Bombay text has vatsakah for utsavah. If the former reading be adopted, it would mean those rites that are performed for the prosperity and longevity of children. Of course, in such rites also the deities are worshipped and propitiated.

[447] For Dwijaya some text read Grahaya meaning guests.

[448] 'Jwalante' has 'dwipah' for its nominative understood. A twinkle occupies an instant of time. What is said here is that the giver of lights becomes endued with beauty and strength for as many years as the number of instants for which the lights given by him are seen to burn.

[449] 'Kshatrabandhu' implies a low or vile Kshatriya.

[450] Literally, 'Why dost thou dip such parts of thy body into a pond of water?'

[451] The study of the Vedas is regarded as equivalent in merit of gifts. Hence actual gifts of articles are spoken of as 'gifts of other kinds.'

[452] Literally 'friendship is seven-word.' Sometimes the same expression is understood as meaning 'seven-paced,' The sense, of course, is that if the righteous meet and exchange seven words (or, walk with each other for only seven steps), they become friends.

[453] The Bombay text has Somapithi and upavati instead of upayanti. The Bengal text reads Somavithi which seems to be inaccurate. The sense seems to be that of Somapithi or drinker of (sacrificial) soma.

[454] The Ekaratra, Pancharatra, and Ekadasaratra, sacrifices consist of fasts and gifts for the periods indicated by the names, viz., one night, five nights, and eleven nights.

[455] 'Golden moons' imply those well-carved and beautifully fringed discs of gold that are worn by Hindu ladies on the forehead and that hang by thin chains of gold attached to the hair. In Bengal, ladies of respectable houses wear a kind of ornament called 'Chandrahara' or the moon-wreath. This ornament is worn round the waist, on the hip. Several chains of gold, from half a dozen to a dozen, having a large disc of well-carved gold to which they are attached, constitute this really very beautiful ornament. The disc is divided into two halves, attached to each other by hinges, so that in sitting down, the ornament produces no inconvenience.

[456] In the Santi Parva it has been explained that in ancient times kings sometimes performed sacrifices causing altars to be raised at small distances from one another. These distances were measured by hurling a heavy piece of wood called Sami, so that throwing the Sami from one altar, the next altar would be created upon the spot where it fell.

[457] *i.e.* if a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.

[458] What is said here is this: certain persons have the ugly habit of picking up little clods of earth and pound them into dust, while sitting on the ground and engaged in talking. The habit also of tearing the grass while sitting on the ground may be marked. It should be remembered that the people of India in ancient times used often to sit on the bare ground. As to cutting off the nails with the teeth, it is an ugly habit with many young men.

[459] The Brahma Muhurta is that when the sun is just below the horizon.

[460] The prayers said in the morning and the evening are also spoken of as adoring the two twilights.

[461] 'One should always observe the vow of Brahmacharya' means that one should abstain from sexual congress except with one's wedded wives and in the proper season.

[462] The Bombay text reads the second line differently. What is meant, is that the wounds inflicted by wordy shafts rankle and fester and lead to death.

[463] Samyava is a thin cake of unleavened bread, fried with ghee, pounded and again made up into an oblong form with fresh bread, sugar and spices, and again fried with ghee. Krisara is a kind of liquid food made of milk, sesame, rice, sugar, and spices. Sashkuli is a kind of pie. Payasa is rice boiled in sugar and milk.

[464] Antarddhane implies 'in darkness'; hence one should always examine the bed with a light before one lies down on it.

[465] Pranan, the commentator explains, implies the upper holes of the body, such as the nostrils, the ear-holes and the eyes.

[466] The Brahmana is more powerful than the other two, for while the other two cannot injure except when they have their foe within sight, the Brahmana can do so even by not seeing his enemy.

[467] The custom in India, with especially all orthodox Brahmanas, is to wear a single flower on the head, inserted into the coronal lock. This flower may be a red one, it is said, after the prohibition in the previous verse about the wearing of garlands made of red flowers.

[468] What is stated here is that dry perfumes should not be used, but those which are pounded with water and made into a paste.

[469] The cloth worn by a Hindu has two lateral fringes which contain a lesser number of threads than the body of the cloth.

[470] It has been said that Hinduism is a vast system of personal hygiene. These directions about change of attire are scrupulously observed by every rigid Hindu to this day. No change seems to have taken place in the daily habits of the people.

[471] Priyangu is the Aglaia Roxburghiana. Vilwa is the Egle marmelos. Tagara is the Taberuaemontana coronaria, Linn. Kesara is probably the Eclipta alba, Hassk.

[472] Na is the nom. sing. of Nri, implying man.

[473] One of the Vernacular translations takes valena as signifying child and para-sraddha as meaning the first or adya sraddha.

[474] This noise refers to that of chewing or sucking or licking, *etc.* It is an ugly habit with some people.

[475] Doubting, for example, as to whether he would be able to digest it or not, or whether what he is taking is clean or not, or whether it would be too much for him.

[476] In offering certain articles at the Sraddha, the articles are first placed on this part of the right hand and then offered with due Mantras to the Pitris.

[477] The achamana is not exactly washing, when one is directed to perform the achamana after having eaten, there it, of course, implies an act of washing. At the commencement, however, of religious acts, the rite of achamana consists in merely touching the lips and some other parts with water.

[478] The Brahmana’s aid is necessary in selecting the ground, and settling the longitudinal and other directions of the house, as also in fixing the day of commencing the work of building.

[479] I adopt the meaning which Nilakantha points out. According to him, this verse forbids the killing of birds at night time and their killing after having fed and adopted them. Indeed, one may buy such birds killed by others for food. The word Dwija, however, may mean both hair and nails. The first part of the line, therefore, may be taken as a prohibition against the cutting of hair and nails after eating. The words na samarcha reta, in that case, would be difficult to interpret. Probably, it is this that has led the commentator to take Dwija here for a bird. Some texts read panam for na cha.

[480] Pravaras indicate the race in which one is born. They are named from the names of the Vedic Rishis.

[481] The commentator explains that ayonim implies of unknown birth and viyonim of mean birth.

[482] Brahmanih here refers to the rituals in the Vedas and not persons of the first order.

[483] The fact is, one is directed to bathe after a shave. One is considered impure after a shave until one bathes.

[484] Uddesa means, as the commentator explains, in brief.

[485] The word rendered conduct in the concluding verse of this lesson is acharah. It implies not only one's behaviour to one's own self and others, i.e., to beings inferior, equal, and superior. The word acharah, therefore, includes the entire body of acts that one does in this life, including the very sentiments that one cherishes.

[486] The flower of the cane cannot be plucked for being offered to the deities.

[487] An Acharya is an ordinary instructor. He is called an Upadhyaya who teaches the Vedas. The Upadhyaya is greater than even ten Acharyas or ordinary teachers. The father, again, deserves ten times as much respect as is paid to the Upadhyaya. As regards the mother, again, the reverence due to her is greater than what is due to the father. The mother is equal to the whole earth.

[488] Many of the verses of this Lesson are from Manu. The relative positions of the Acharya, the Upadhyaya, the father, and the mother, as given in verse 15, is not consistent with Manu. Verse 15 would show that the Upadhyaya was regarded as very much superior of the Acharya. In Manu, II — 140-41, he is called an Acharya who taught all the Vedas, without any remuneration. He, on the other hand, who taught a particular Veda for a living, was called an Upadhyaya. The first line of verse 19 corresponds with Manu, II — 148. The sense is that that birth which one derives from one's parents is subject to death; while the birth derived from the preceptor is true regeneration, unfading and immortal. It is a question whether any other nation paid such respect to persons employed in teaching.

[489] Kanchi is an ornament worn by ladies round the waist or hips. There is a shining disc of gold or silver, which dangles on the hip. It is commonly called Chandrahara. The Nupura is an anklet of silver, with moving bullets placed within, so that when the wearer moves, these make an agreeable sound.

[490] In verse 3, Avaguna means Nirguna; Ekatma means alone and asamhta implies without associates i.e., helpless.

[491] A Padma is a very large number. Instead of rendering such words exactly, I have, in some of the preceding verses, following the sense, put down 'millions upon millions of years.'

[492] Avartanani means years. Four and twelve make sixteen, Sara is arrow. The arrows are five in number as possessed by Kama, the deity of love. The number of fires also is seven. The compound saragniparimana, therefore, implies five and thirty. Adding this to sixteen, the total comes up to one and fifty.

[493] A countless number almost.

[494] Here the exact number of years is not stated.

[495] Some of the most beautiful ladies in Indian mythology and history have been of dark complexion. Draupadi, the queen of the Pandavas, was dark in colour and was called Krishna. As to women called Syamas, the description given is that their bodies are warm in winter and cold in summer, and their complexion is like that of heated gold.

[496] A very large figure is given.

[497] This sacrifice consisted of the slaughter of a human being.

[498] The exact number of years is given, consisting of a fabulous figure.

[499] Abhravakasasila is explained by Nilakantha as having the attribute of the Avakasa or place of Abhra or the clouds. Hence, as stainless as the ether, which, of course, is the purest of all the elements.

[500] Sacrifices have for their soul either the actual rites laid down in the scriptures or fasts of several kinds. The observance of fasts is equal to the performance of sacrifices, for the merits of both are equal.

[501] The word Tirtha as already explained (in the Santi Parva) means a sacred water. There can be no Tirtha without water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.

[502] The language is figurative. By Manasa is not meant the trans-Himalayan lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word is used to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is represented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name.

[503] Once freed from the idea of meum implies him who identifies himself with all creatures; him, that is, in whom the idea of self has been extinguished.

[504] Such a man, through the merit he acquires, causes his deceased ancestors and descendants to be freed from every kind of misery in the next world.

[505] In the Naramedha, a human being was offered up as the sacrifice.

[506] The sense seems to be this: One that is not possessed of much learning is liable to do improper acts. These acts are all done for another, viz., one's body and the senses and not oneself. The para here is, the Not-self.

[507] Nichayam is, as explained by the commentator Avasthitim.

[508] The sense is that when these leave the body, they are accompanied by Righteousness.

[509] Intermediate, i.e., between deities and human beings; hence, animals and birds.

[510] Brahma-Rakshasa is a Rakshasa that belongs, like Ravana and others, by birth to the regenerate order.

[511] Masha is Phaseolus Roxburghii, Kulatta is Dolichos biflosus, Roxb. Kalaya is Pisum Sativum, Linn. Mudga is Phaseolus Mango, Linn. Atasi is Linum usitattisimam, Linn.

[512] A Kanka is a bird of prey.

[513] He is repeatedly struck with the clubs and hammers and mallets. He is frequently impaled. He is confined with fiery vessels. He is dragged with forests of sword-blades. He is made to walk over heated sand. He is rubbed against thorny Salmalis. The Salmali is the Bombox Malabaricum.

[514] The commentator explains that Nishpava means Rajamasha which is a kind of bears. It is the Dolichas catjung. Halagolaka is a long-tailed worm.

[515] A Krikara is a kind of partridge. It is spelt also as Krikala or Krikana. A Vartaka is a sort of quail.

[516] Tailapayin is, literally, one that drinks oil. That name is applied to a cockroach.

[517] Vyathitah and vyadhitah are the correct readings.

[518] That day is sterile or lost in which no gift is made of food.

[519] Kama and krodha are mentioned: but the use of cha gives by implication cupidity. What is meant by nidhaya sarvabhuteshu is, dividing them into infinite small parts, to cast them off from oneself to others. It is painful to see how the Burdwan translators misunderstand verses 2 and 3. They read Hanti for Hanta and write ridiculous nonsense.

[520] In the first line, after Sarvabhutani, atmatwena is understood. The sense of this verse seems to be this: such a man leaves no trace behind him, for he becomes identified with Brahma. He is, therefore, said to be

apada. The deities on the other hand, are padaishinah, for they desire a fixed abode such as heaven or a spot fraught with felicity.

[521] The sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitations one addressed to that other. So with regard to the rest.

[522] By committing a slaughter, one becomes guilty of it. By inciting others to it one becomes guilty. By mentally committing an act of slaughter, one becomes guilty of it.

[523] *i.e.* by eating meat, one feels the desire for meat increasing. A taste or predilection for meat is thus created. Hence, the best course is total abstinence.

[524] The sense is this: he who observes the vow of abstention from injury comes to be regarded as the giver of life-breaths in this world. The assurance given to all creatures of never injuring them on any occasion is the Dakshina or Sacrificial present of the great sacrifice that is constituted by universal compassion or abstention from injury.

[525] Mansa is flesh. This verse explains the etymology of the word, Mam (me) sa; Me he eateth, therefore, I shall eat him. The words following Me he should be supplied in order to get at the meaning.

[526] The sense is this: one, while endued with a human body injures another, the consequences of that injury the doer will suffer in his human body. One becomes a tiger and slays a deer. The consequences of that act one will have to endure while one becomes reborn as a tiger.

[527] What the sage says is that the fact of the worm's being able to recollect the incidents of his past life is due to some meritorious act. That meritorious act is the very sight of the sage which the worm has been fortunate to obtain.

[528] The sense is that among human beings also, acts are done with the intention of securing happiness. In other words, human beings also enjoy the fruits of their good acts and endure those of their evil ones.

[529] Literally, the verse runs,— 'what is that which would forsake a creature that is destitute of etc.,' meaning that such a creature has been already forsaken by everything. Hence, 'the worm that is destitute of speech, etc.' is destitute of everything. Its condition is really fraught with great misery.

[530] Jugupsita smritih jata is the paraphrase.

[531] Swairini-kule implies, as the commentator explains, the race of Munis. Swam (Dharamaya) irayati is the etymology. Ajnata-charitam-dharan applied to Krishna-Dwaipayana. If it be read charam it would refer to Maitreya.

[532] Prithagatman implies one whose soul is still invested with upadhis; Sukhatman is one whose soul has transcended all upadhis.

[533] This literal version of the verse yields no sense. The meaning, however, is this: Atichccheda or Atichcchanda implies a hyperbolic statement, Ativaua means a paradox. It is said that by gift of even a palmful of water one may attain to a place which is attainable by a hundred sacrifices. This ordinance, which looks like a hyperbole, and its statement by Vedic teachers that looks like a paradox, fill me with wonder. The Vedas say that no one attains to such a place without a hundred sacrifices. This seems to be untrue, for people do reach it by making even slight gifts to deserving persons at proper times.

[534] The sense is that those who pursue carnal pleasures meet with misery as the end, and those who practise austerities meet with felicity as their reward.

[535] To obtain a sight of thee is the reward or result of my own acts. A sight of thy person leads to prosperity, through the kindness thou cherishest for us.

[536] The sense is that an ascetic observant of penances, in whatever stage, and a man possessed of omniscience, are regarded as equal.

[537] Such an object can never be accomplished. Hence thy paleness and leanness.

[538] Though completely innocent, thou hast yet been cursed. The anxiety due to this has made thee so.

[539] Yamena praptam is the sense, as explained by the commentator.

[540] The sense is this: one should not accept gifts made by a butcher or slayer of animals. Ten butchers are equal to a single oilman. By accepting a gift from an oilman, therefore, one incurs ten times as much sin as by accepting a gift from a butcher. In this way, the measure of sin goes on increasing according to the ratio given. A Nripa, as explained by the commentator, means here a small chief. A small king is equal to ten thousand butchers. A great king, however, is equal to half of that, i.e., five thousand butchers. In other words, by accepting a gift from a great king, a man incurs as much sin as is a full five thousand times of the sin which is incurred by accepting a gift from a butcher.

[541] The reason is the declarations in the scriptures to that effect.

[542] The sense, as explained by the commentator, is this: the Brahmana who becomes the Ritwik and eats at a Sraddha becomes a Pitri of the person performing the Sraddha. Hence, when his identity has been changed, he should, on that day, abstain from sexual congress with even his own spouse. By indulging in such congress, he incurs the sin of adultery.

[543] Batakashaya is explained by the commentator as substance that is named by pounding the hanging roots of the banian. The Priyangu here mentioned is not the Aglaia Roxburghiana but the seed called Rajasarshapa, i.e., Brassica juncea; Sinapis ramasa, Roxb. The Shashtika paddy is that which ripens in sixty days.

[544] The sense seems to be that the libations, few and far between, of men who do not daily worship their fire are not borne by the fire to the destined places.

[545] Kshirapah means those that depend on the lacteal sustenance, hence, little children.

[546] Aurddhsadehikam danam means gifts made in course of Sraddhas and other rites that are observed for improving the position of a deceased person.

[547] What is meant by the gift of lamps is the lighting of lamps in the sky. These are placed on long poles which are fastened to the tallest trees.

[548] The commentator explains that when evening comes, one should respectfully salute one's own feet. This custom has certainly died out in Bengal. A whirl is certainly observable on cowdung when it first drops from the cow; but the practice of making offering to it has also died out.

[549] The second line seems to be unintelligible. The reading I take is Sraddheshu and not Schidreshu.

[550] Vows and fasts, &c., should be observed after the Sankalpa or Resolution to that effect has been formally enunciated. Even a plunge in a piece of sacred water cannot be productive of merit unless the Sankalpa has been formally enunciated. The Sankalpa is the enunciation of the purpose for which the act is performed as also of the act that is intended to be performed.

[551] Vrishalipati literally means the husband of a Sudra woman. By actually marrying a woman of the lowest order, by marrying before the elder brother, by marrying a girl that has attained to puberty, and by certain other acts, a Brahmana comes to be regarded as a Vrishalipati.

[552] Kutapa is the hour about noontide. The shade of the elephant's body implies a particular instant of time that is regarded as very favourable for the Sraddha. The man that performs such a Sraddha is regarded as acquiring the merits attaching to Sraddhas regularly performed for thirteen years.

[553] In India the tooth-brush consists of a twig or a little branch. One end of it is chewed and softened. The softened fibres serve the purpose of a brush. Such a brush is used only once. It is thrown away after the brushing of the teeth is over.

[554] It is difficult to identify what plants are meant by Karanjaka and Suvarachala.

[555] Bhanda includes utensils of copper and brass such as plates and cups and jars and jugs. Broken utensils, to this day, are regarded inauspicious. They are rejected, as a rule, by every family. Kali (Evil?) has his abode in them, meaning that such utensils cause quarrels and disputes. Broken bed-steads also are regarded as capable of causing loss of wealth. Cocks and dogs should never be kept or reared in a house. The roots of trees afford shelter to scorpions and snakes and venomous insects and worms. One should not, therefore, plant trees or allow them to grow up within one's abode.

[556] A Brahmana's fire should never be ignited by a Sudra. Women also should never be allowed to assist at Sraddhas for arranging the offerings.

[557] Pramathas are the ghostly companions of Mahadeva. Literally, the name implies smiters.

[558] Anujnatah literally implies permitted. These creatures, i.e., the kine, were permitted by me, means, perhaps, that they became my favourites. Brahman, it is said, solicited Maheswara to accept some kine in gift. The latter did accept some, and adopt from that time the device of the bull on his flag.

[559] Sambhrama here means, probably, joy, or that gratification which shows itself in horripilation. It may also mean alacrity.

[560] Upavasa here, as explained by the commentator, is used for Indriyajaya or subjugation of the senses.

[561] He who takes his meals at the proper hours is said to observe fasts. He who avoids sexual congress with other women and associates with only his wedded spouse and that at her season, is said to observe Brahmacharya.

[562] To sell the Vedas or any kind of knowledge is a great sin.

[563] The correct reading of the latter half of the first line is nabaram natirogratah. The commentator explains, this means that 'there is nothing inferior to it or beside it or before it.' In the first part of the first line it has been said that there is nothing superior to it. The sense is that it includes all, being as comprehensive as Brahman.

[564] Samprakshalas are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. Asmakuttas are those that use only two pieces of stone for husking their grain. Dantolukhalas are those that use their teeth for purposes of husking the grain they eat.

[565] Swasarirapa-jivishu implies persons that do not stand in need of the services of others for the support of their bodies.

[566] The great forests are called Virasthana for cowards cannot enter or reside in them.

[567] Marum samsadhya implies abstention from even air and water as food or means of subsistence.

[568] It should be noted that the word Vira in the various compounds in which it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances. The path of heroes is the forest, for cowards cannot go there. The attitude of heroes (Virasana) is a kind of attitude for Yogins to sit in.

[569] Nisargat is literally through creation or original nature, or birth. Of course, what is implied is that one becomes a Brahmana, or Kshatriya, or Vaisya or Sudra, through original creation as such, by the Self-born, that is, birth.

[570] Ugra means a fierce or cruel person. It is also applied to signify a person of a mixed caste whose occupation is the slaughter of animals in the chase. The commentator is silent. I think, the food supplied by a fierce or cruel person is meant here. What is said in this verse is that the several kinds of food spoken of here should be renounced by a good Brahmana.

[571] The sense is this: if a Brahmana dies with any portion of the food of a Sudra, a Vaisya, or a Kshatriya in his stomach, in his next life he has to take birth as a Sudra, a Vaisya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Sudra, a Vaisya, or a Kshatriya, he has to take birth in his next life as a Sudra, a Vaisya, or a Kshatriya.

[572] Kundasin means a pander. It may also imply one who eats from off the vessel in which the food eaten has been cooked without, that is, using plates or leaves.

[573] The sense seems to be this: a Vaisya ultimately becomes a Brahmana by observing the duties indicated in verses 30 to 33. As the immediate reward, however, of his observance of these duties, he becomes a great Kshatriya. What he should next do in order to become a Brahmana is said in the verses that follow.

[574] This may, besides, imply the taking of a sixth portion of the merits acquired by his subjects through the righteous deeds they perform.

[575] In India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brahmana, the Vaisya to the Kshatriya, and the Sudra to the Vaisya.

[576] *i.e.* Soul (including the Supreme Soul) and Not-soul.

[577] Gauri is another name for Earth.

[578] The Nadies or Rivers are feminine. Of course, among Rivers there are some that are masculine, notably, the Sindhu or Indus. Tirthas are places with sacred waters.

[579] One who is free from vanity or arrogance deserves to be called Purusha. The absence of vanity is implied by soliciting the help of others even when one is competent oneself. Females follow females, such being their nature. It is a compliment that Parvati pays to Siva for Siva's questioning her when he himself is well-acquainted with the topic upon which she is asked to discourse.

[580] The word Sindhu in this verse does not imply the river Indus, but stands for a river in general. Grammatically, it qualifies Devika before it. Devika is another name of Sarayu.

[581] According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for better performance of all deeds of piety.

[582] Trivikrama is one who covered the three worlds with three steps of his. It implies Vishnu who assumed the form of a dwarf for beguiling the Asura king Vali.

[583] The sense seems to be this: Thou knowest all things, all mysteries, yet Thou canst bear all this knowledge within Thyself. We, however, are so light-minded, i.e., destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahadeva, we felt the desire of letting it out; and, indeed, we have let it out at thy request, and let out unto whom? — unto one that must be secretly laughing at us for our seeming pride.

[584] It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis wish unto Krishna a son even superior to him.

[585] The ward Pushti literally signifies growth or advancement. Hence, it stands generally for excellence of greatness.

[586] The correct reading is not pratisrayam but pratisravam which means promise or pledge.

[587] The pledge, probably, refers to the oaths taken by Bhima and others about the slaughter of the Kauravas.

[588] The sense is this: the king acquires great merit by wielding the rod of chastisement properly, i.e., by punishing those that deserve punishment. The infliction of punishment is what keeps the subjects within the restraints of duty. The rod of chastisement, therefore, is the very embodiment of the righteousness or merit of the king.

[589] Vasudeva is Narayana, and Arjuna is Nara. Nara and Narayana had practised severe penances at Vadari on the breast of the Himavat for many thousand years. Vyasa afterwards adopted Vadari as his retreat.

[590] The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called Avantara srishti or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive as Eternity cannot have a beginning.

[591] Putatman means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them. The Refuge of the Emancipated — Comp. Gita, 'Mamupetya tu Kaunteya punarjanma na vidyate,' etc., Purusha is He that lies in a pura or the nine-doored mansion, i.e., the body. Sakshi or Witness implies that He sees all things directly, without any medium obstructing His vision. Kshetrajna implies the Chit lying within the body and who knows the body; however, being inert, is not cognisant of the Chit it holds.

[592] He is called Yoga because of the mind resting upon Him while it is in Yoga abstraction. Pradhana, in Sankhya philosophy, is another name of Prakriti or original Nature. All things have sprung from the union of Prakriti and Purusha. Vasudeva, however, transcends Prakriti and Purusha and is their Lord. Narasinghavapu — He assumed the human form with a lion's head for slaying the Asura Hiranyakasipu, the father of Prahlada.

[593] Sarva implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution. Sambhava signifies Him who takes birth at His own will. Acts cannot touch him. The birth of all other beings is determined by their acts in previous lives. Com. Gita, Paritranaya sadhunam *etc.* sambhavami yuge yuge. Bhuvana means one who attaches to acts their respective fruits i.e., he in consequence of whom the weal and woe of all creatures flow as due to acts.

[594] Sambhu implies one whose birth has not been determined by extraneous circumstances, or other influences than his own wish, the birth of all other creatures being determined by forces extraneous to themselves. Aditya may also mean the foremost one among the deities especially called the Adityas. They are twelve in number. Dhatri may also imply one who upholds everything in the universe by multiplying Himself infinitely. Dhaturuttama may, besides, signify one who as Chit is superior to all elements like Earth, Water, etc., which constitute all that is not-Chit.

[595] Aprameya is, literally, immeasurable. Sankara thus explains it: He has no such attributes as sound, etc; in consequence of this He is not an object of direct perception by the sense; nor can He be an object of inference, in consequence of there being nothing to which belong the same attributes as His, *etc.* His inconceivability is the foundation of His immeasurableness. Hrishikesa is regarded by European scholars as a doubtful word. The Hindu commentators do not regard it so. It implies the lord of the senses i.e., One who has his sense under complete control. Or, it may mean One who sways the sense of others, i.e., causes them to exercise their functions. Sankara proposes another meaning, *viz.* He that is the form of the Sun or the Moon and as such, the rays of light emanating from those luminaries and gladdening all creatures, are the hairs on His head. Manu is another name for Mantra or sacred words having great efficacy.

[596] Krishna is one of the foremost names of the supreme God-head. It means One who is always in transports of joy. It is derived from krish which implies to be, and na meaning final Emancipation or cessation of existence; the compound probably means One in whom every attribute has been extinguished; hence, absence of change, of sorrow, of gift, etc., or, eternal and highest joy. Lohitaksha is Red-eyed, from His eyes being of the hue of polished copper. Pratardana, according to Sankara, means the killer of all creatures. Others take it as implying one who destroys the cheerlessness of his worshippers. Prabhuta is One who is Great or Vast in consequence of Knowledge, Puissance, Energy, and Renunciation, etc.; Pavitram, Mangalam, Param should be taken as one name, although each of them has a separate meaning.

[597] Pranada is interpreted variously. It may mean He that causes the life-breaths to operate; He that, as Time suspends the life-breaths (i.e., kills all creatures); He that connects the life-breaths (i.e., set them a-going when threatened with extinction; hence, healer of diseases). Prana implies He who is the cause of the life of every living creature being Himself, as it were, the life-breath that inspires them. Hiranyagarbha signifies He that is identical with the Grandsire. Bhugarbha is one who has the Earth for his abdomen, implying that all things on Earth are in His abdomen.

[598] Atmavan, other Beings are said to be Sariravan, Indriyavan, etc., in consequence of the possession of such attributes as Sarira, Indriya, *etc.* But the Supreme God-head is nothing but soul. He rests on his own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist,

[599] Aha is the day; He is so called because of Jiva being, as it were, awakened when he goes to Him. As long as Jiva is at a distance from Him, he is steeped in the sleep of Avidya or Nescience (a happy word which Professor Max Muller has coined) Samvatsara or the year. He is so called because Time is His essence. Vyala — He is a huge and fierce snake that inspires dread.

[600] Vrishakapi is otherwise explained by Valadeva Vidyabhushan, as He that showers blessings upon His worshippers and causes all His foes to tremble with fear.

[601] Vishnu is supposed to be within the constellation called Sisumara or the Northern Bear. The stars, without changing their places per se, seem to revolve round this point within the constellation named.

[602] In India, no man should worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.

[603] Rama of Bhrigu’s race went to Mahadeva for acquiring the science of arms. While dwelling in Siva’s retreat, he had a quarrel with Karttikeya or Kumara, the son of Siva’s loins. Rama worsted his preceptor’s son in battle, at which his preceptor, gratified with him, made him a present of his own battle-axe, wherewith the regenerate hero exterminated the Kshatriyas for full one and twenty times.

[604] Many of these words beginning with Mahat represent Krishna’s own words as spoken to Arjuna in the Gita. ‘I am the foremost of sacrifices; I am the foremost of sacrificers,’ *etc.*

[605] Referring to Hanumat and others among the apes that Rama led against Ravana.

[606] The universe consists of Soul and Not-soul. Jiva, when cased in matter or Not-soul takes Not-soul for himself, in his ignorance. In fact until true knowledge is attained, the body is taken for self.

[607] The sense is that untimely deaths do not occur in such places; nor fear of oppression or unlawful chastisement by the king; *etc.*

[608] The Bengal reading mrishtascha varina is incorrect. The Bombay reading mrishtasya varinsha is correct.

[609] The word kavi used in this verse, means Agni or fire, as explained by the commentator. One of the vernacular translators wrongly takes it as implying the preceptor Sukara.

[610] The last verse, as read in the Bengal texts, is vicious. Nastyandam astitu Brahma, etc., is the correct reading.

[611] To an afflicted person the day seems long.

[612] The sense is that it is this Kesava who upholds the cause of Righteousness when dangers overtake it, cf. ‘Yada yada hi dharmasya, etc.’ in the Gita. It does not mean that when doubts are entertained by persons on questions of morality, it is Kesava who dispels them.

[613] Refers to the existence of Brahma when all else is nought.

[614] The fivefold seed consists of the four orders of creatures and acts which determine the conditions of all beings.

[615] Eagle marmelos, Linn.

[616] Durvasa is regarded as a portion of Mahadeva. The question of Yudhishthira, therefore, really relates to Mahadeva although the name that occurs is of Durvasa.

[617] A Parvam is a knot. Reeds and bamboos consist of a series of knots. The space between two knots is called a Salya.

[618] The allusion is to the fiery mare’s head which is supposed to wander through the ocean.

[619] Verses 4 to 9 are extremely difficult. They represent so many surceases. Nilakantha, however, has shown great ingenuity in expounding them. In the first line of 4, drishtam refers to pratyaksham, and srutam to sruti or agama. Hence, what is meant by the first line is, — Innumerable are the cases of both direct perception and scriptural assertion in which the scriptures are regarded as more authoritative, and those is which direct perception is regarded as more authoritative. In 5, the speaker refers to the atomic and other theories of the creation derived from Reason. Bhishma declares it as his opinion that all such theories are untenable or groundless. In the first line of 6, the word Ekam implies Brahma. The sense is, if thou thinkest that Brahma alone is the cause of the universe and in thinking so becomest landed on doubt. The reply to this is that Yoga for a long course of years will enable thee to comprehend the sufficiency of unassisted Brahma to evolve the universe. In 7, anekam pranayatram kalpamanena refers to one who without leading any particular or settled mode of life lives just as it suits him to live, that is, who leads the life of a religious mendicant never thinking of the morrow. In 9, anihaddham vacha implies what is not defined or indicated by the words of the Vedas or scriptures. The Burdwan Pundits have made a mess of the whole passage, or, rather, of nearly the whole of this section.

[620] Teshu is equivalent to praryakshanumanachareshu. The sense, therefore, is that the three, viz., direct perception, inference, and good conduct being, for these reasons, fallible, the only infallible standard that remain, is audition of the scriptures, or, as verse 14 puts it, men with understandings born of the scriptures.

[621] Atripyantah are men who like Yudhishthira are filled with anxiety as to what they should do. Seekers after the right are so called.

[622] The five who must be first fed are the deities, the Pitris, the guests, diverse creatures included under the word Bhutus, and lastly relatives.

[623] Some texts read nabhibhavet, meaning one should never vanquish an old man (i.e., assert one’s superiority over him).

[624] In his excellent work on the Curiosities of Literature Mr. D’Israeli attempts to trace the origin of the custom of uttering a blessing on people who sneeze. The custom seems, however, to be very ancient and widespread. It exists to this day in India, among the Hindus at any rate, as it existed in the days of the Mahabharata.

[625] It seems that the author is of opinion that one lightens one’s sins by admissions before the wise. To conceal a sin after having committed it proves the confirmed sinner.

[626] ‘Covered by righteousness’ implies ‘if, having once tripped, the sinner restrains himself and engages to do acts of righteousness.’

[627] What is stated here is this: the condition of all living creatures is determined by their acts of this and past lives. Nature, again, is the cause of acts. What of felicity and misery, therefore, one sees in this world, must be ascribed to these two causes. As regards the self also, O Yudhishthira, thou art not freed from that universal law. Do thou, therefore, cease to cherish doubts of any kind. If thou seest a learned man that is poor, or an ignorant man that is wealthy, if thou seest exertion failing and the absence of exertion leading to success, thou must always ascribe the result to acts and Nature.

[628] What is stated here is this: one may become righteous by accomplishing oneself righteous deeds or inducing or helping others to do them. Similarly, one becomes unrighteous by doing oneself acts that are evil or by inducing or helping others to do them.

[629] Righteousness leads to regions of felicity. The former is said to be eternal, while the latter are not so. The question asked (or doubt raised) is why is the effect not eternal when the cause is eternal? It is explained below.

[630] There are two kinds of Righteousness, viz., nishkama and sakama. The former leads to attainment of Brahma, the latter to heaven and felicity. Brahma is eternal; the latter not so. Nishkama Righteousness being eternal, leads to an eternal reward. Sakama Righteousness not being so, does not lead to an eternal reward. The word Kala here means Sankalpa, hence Dhruvahkalah means nishkama Dharma.

[631] Here, Calah means ‘Sankalpa’.

BOOK 14. ASWAMEDHA PARVA

SECTION I

(Aswamedhika Parva)

OM! HAVING BOWED down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

“Vaisampayana said, ‘After the king Dhritarashtra had offered libations of water (unto the manes of Bhisma), the mighty-armed[1] Yudhishthira, with his senses bewildered, placing the former in his front, ascended the banks (of the river), his eyes suffused with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter. Then incited by Krishna, Bhima took him up sinking. “This must not be so,” said Krishna, the grinder of hostile hosts. The Pandavas, O king, saw Yudhishthira, the son of Dharma, troubled and lying on the ground, and also sighing again and again. And seeing the king despondent and feeble, the Pandavas, overwhelmed with grief, sat down, surrounding him. And endowed with high intelligence and having the sight of wisdom, king Dhritarashtra, exceedingly afflicted with grief for his sons, addressed the monarch, saying,— “Rise up, O thou tiger among the Kurus. Do thou now attend to thy duties. O Kunti’s son, thou hast conquered this Earth according to the usage of the Kshatriyas. Do thou now, O lord of men, enjoy her with thy brothers and friends. O foremost of the righteous, I do not see why thou shouldst grieve. O lord of the Earth, having lost a hundred sons like unto riches obtained in a dream, it is Gandhari and I, who should mourn. Not having listened to the pregnant words of the high-souled Vidura, who sought our welfare, I, of perverse senses, (now) repent. The virtuous Vidura, endowed with divine insight, had told me,— ‘Thy race will meet with annihilation owing to the transgressions of Duryodhana. O king, if thou wish for the weal of thy line, act up to my advice. Cast off this wicked-minded monarch, Suyodhana, and let not either Karna or Sakuni by any means see him. Their gambling too do thou, without making any fuss suppress, and anoint the righteous king Yudhishthira. That one of subdued senses will righteously govern the Earth. If thou wouldst not have king Yudhishthira, son of Kunti, then, O monarch, do thou, performing a sacrifice, thyself take charge of the kingdom, and regarding all creatures with an even eye, O lord of men, do thou let thy kinsmen, O thou advancer of thy kindred, subsist on thy bounty.' When, O Kunti's son, the far-sighted Vidura said this, fool that I was I followed the wicked Duryodhana. Having turned a deaf ear to the sweet speech of that sedate one, I have obtained this mighty sorrow as a consequence, and have been plunged in an ocean of woe. Behold thy old father and mother, O king, plunged in misery. But, O master of men, I find no occasion for thy grief.''"

SECTION II

"Vaisampayana said, 'Thus addressed by the intelligent king Dhritarashtra Yudhishthira, possessed of understanding, became calm. And then Kesava (Krishna) accosted him,— "If a person indulges excessively in sorrow for his departed forefathers, he grieves them. (Therefore, banishing grief), do thou (now) celebrate many a sacrifice with suitable presents to the priests; and do thou gratify the gods with Soma liquor, and the manes of thy forefathers with their due food and drink. Do thou also gratify thy guests with meat and drink and the destitute with gifts commensurate with their desires. A person of thy high intelligence should not bear himself thus. What ought to be known hath been known by thee; what ought to be done, hath also been performed. And thou hast heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi, by Krishna Dwaipayana, Narada and Vidura. Therefore thou shouldst not walk the way of the stupid; but pursuing the course of thy forefathers, sustain the burthen (of the empire). It is meet that a Kshatriya should attain heaven for certain by his (own) renown. Of heroes, those that came to be slain never shall have to turn away (from the celestial regions). Renounce thy grief, O mighty sovereign. Verily, what hath happened was destined to happen so. Thou canst in no wise see those that have been slain in this war." — Having said this unto Yudhishthira, prince of the pious, the high-spirited Govinda paused; and Yudhishthira answered him thus, "O Govinda, full well do I know thy fondness for me. Thou hast ever favoured me with thy love and thy friendship. And, O holder of the mace and the discus, O scion of Yadu's race, O glorious one, if (now) with a pleased mind thou dost permit me to go to the ascetic's retreat in the woods, then thou wouldst compass what is highly desired by me. Peace find I none after having slain my grand-father, and that foremost of men, Karna, who never fled from the field of battle. Do thou, O Janarddana, so order that I may be freed from this heinous sin and that my mind may be purified.” As Pritha’s son was speaking thus, the highly-energetic Vyasa, cognisant of the duties of life, soothing him, spoke these excellent words, “My child, thy mind is not yet calmed; and therefore thou art again stupefied by a childish sentiment. And wherefore, O child, do we over and over again scatter our speech to the winds? Thou knowest duties of the Kshatriyas, who live by warfare. A king that hath performed his proper part should not suffer himself to be overwhelmed by sorrow. Thou hast faithfully listened to the entire doctrine of salvation; and I have repeatedly removed thy misgivings arising out of desire. But not paying due heed to what I have unfolded, thou of perverse understanding hast doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of thee. O sinless one, thou knowest all kinds of expiation; and thou hast also heard of the virtues of kings as well as the merits of gifts. Wherefore then, O Bharata, acquainted with every morality and versed in all the Agamas, art thou overwhelmed (with grief) as if from ignorance?”’“

SECTION III

“‘Vyasa said, “O Yudhishthira, thy wisdom, I conceive, is not adequate. None doth any act by virtue of his own power. It is God, who engageth him in acts good or bad, O bestower of honour. Where then is the room for repentance? Thou deemest thyself as having perpetrated impious acts. Do thou, therefore, O Bharata, harken as to the way in which sin may be removed. O Yudhishthira, those that commit sins, can always free themselves from them through penance, sacrifice and gifts. O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity. The high-souled celestials and Asuras perform sacrifices for securing religious merit; and therefore sacrifice are of supreme importance. It is through sacrifices that the high-souled celestials had waxed so wondrously powerful; and having celebrated rites did they vanquish the Danavas. Do thou, O Yudhishthira, prepare for the Rajasuya, and the horse-sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha.[2] And then as Dasaratha’s son, Rama, or as Dushmanta’s and Sakuntala’s son, thy ancestor, the lord of the Earth, the exceedingly puissant king Bharata, had done, do thou agreeably to the ordinance celebrate the Horse-sacrifice with Dakshinas.” Yudhishthira replied, “Beyond a doubt, the Horse-sacrifice purifieth princes. But I have a purpose of which it behoveth thee to hear. Having caused this huge carnage of kindred, I cannot, O best of the regenerate ones, dispense gifts even on a small scale; I have no wealth to give. Nor can I for wealth solicit these juvenile sons of kings, staying in sorry plight, with their wounds yet green, and undergoing suffering. How, O foremost of twice-born ones, having myself destroyed the Earth can I, overcome by sorrow, levy dues for celebrating a sacrifice? Through Duryodhana’s fault, O best of ascetics, the kings of the Earth have met with destruction, and we have reaped ignominy. For wealth

Duryodhana hath wasted the Earth; and the treasury of that wicked-minded son of Dhritarashtra is empty. (In this sacrifice), the Earth is the Dakshina; this is the rule that is prescribed in the first instance. The usual reversal of this rule, though sanctioned, is observed, by the learned as such. Nor, O ascetic, do I like to have a substitute (for this process). In this matter, O reverend sir, it behoveth thee to favour me with thy counsel." Thus addressed by Pritha's son, Krishna Dwaipayana, reflecting for a while, spoke unto the righteous king,— "This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavat (The Himalayas) there is gold which had been left behind by Brahmanas at the sacrifice of the high-souled Marutta."[3] Yudhishthira asked, "How in that sacrifice celebrated by Marutta was so much gold amassed? And, O foremost of speakers, when did he reign?" Vyasa said "If, O Pritha's son, thou art anxious to hear concerning that king sprung from the Karandhama race, then listen to me as I tell thee when that highly powerful monarch possessed of immense wealth reigned."'"

SECTION IV

“‘Yudhishthira said, “O righteous one, I am desirous of hearing the history of that royal sage Marutta. Do thou, O Dwaipayana, relate this unto me, O sinless one.”

“‘Vyasa said, “O child, in the Krita age Manu was lord (of the Earth) wielding the sceptre. His son was known under the name of Prasandhi. Prasandhi had a son named Kshupa, Kshupa’s son was that lord (of men), king Ikshwaku. He, O king, had a hundred sons endowed with pre-eminent piety. And all of them were made monarchs by king Ikshwaku. The eldest of them, Vinsa by name became the model of bowmen. Vinsa’s son, O Bharata, was the auspicious Vivinsa. Vivinsa, O king, had five and ten sons; all of them were powerful archers, reverencial to the Brahmanas and truthful, gentle and ever speaking fair. The eldest brother, Khaninetra, oppressed all his brothers. And having conquered the entire kingdom rid of all troubles, Khaninetra could not retain his supremacy; nor were the people pleased with him. And dethroning him, they, O foremost of monarchs, invested his son Suvarcha with the rights of sovereignty and (having effected this) experienced joy (in their hearts). Seeing the reverses sustained by his sire as well as his expulsion from the empire, he was ever intent on bringing about the welfare of the people, being devoted to the Brahmanas, speaking the truth, practising purity and restraining his senses and thoughts. And the subjects were well pleased with that high-minded one constant in virtue. But he being constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced. And on his treasury having become depleted, the feudatory princes swarming round him began to give him trouble. Being thus oppressed by many foes while his treasury, horses and vehicles were impoverished, the king underwent great tribulation along with his retainers and the denizens of his capital. Although his power waned greatly, yet the foes could not slay the king, for his power, O Yudhishthira, was established in righteousness. And when he had reached the extreme of misery along with the citizens, he blew his hand (with his mouth), and from that there appeared a supply of forces. And then he vanquished all the kings living along the borders of his dominions. And from this circumstance O king, he hath been celebrated as Karandhama. His son, (the first) Karandhama who was born at the beginning of the Treta age, equalled Indra himself and was endowed with grace, and invincible even by the immortals. At that time all the kings were under his control; and alike by virtue of his wealth and for his prowess, he became their emperor. In short, the righteous king Avikshit by name, became like unto Indra himself in heroism; and he was given to sacrifices, delight took in virtue and held his senses under restraint. And in energy he resembled the sun and in forbearance Earth herself; in intelligence, he was like Vrihaspati, and in calmness the mountain Himavat himself. And that king delighted the hearts of his subjects by act, thought, speech, self-restraint, and forbearance. He performed hundreds of horse-sacrifices, and the potent and learned Angira himself served him as priest. His son surpassed his sire in the possession of good qualities. Named Marutta, that lord of kings was righteous and of great renown, and possessed the might of ten thousand elephants. He was like unto Vishnu’s second self. Desirous of celebrating a sacrifice, that virtuous monarch, coming to Mount Meru on the northern side of Himavat, caused thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites. And goldsmiths made basins and vessels and pans and seats without number. And the sacrificial ground was near this place. And that righteous lord of Earth, king Marutta, along with other princes, performed a sacrifice there.”“

SECTION V

“‘Yudhishthira said, “O best of speakers, how did that king become so powerful? And how, O twice-born one, did he obtain so much gold? And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?”

“‘Vyasa thereupon said,— “As the numerous offspring of the Prajapati Daksha, the Asuras and the Celestials challenged each other (to encounter), so in the same way Angira’s sons, the exceedingly energetic Vrihaspati and the ascetic, Samvarta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvarta again and again. And constantly troubled by his elder brother, he, O Bharata, renouncing his riches, went to the woods, with nothing to cover his body save the open sky.[4] (At that time), Vasava having vanquished and destroyed the Asuras, and obtained the sovereignty of the celestial regions had appointed as his priest Angira’s eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama. Matchless among men in might, prowess and character; powerful like unto Satakratu, righteous souled and of rigid vows, O king, he had vehicles, and warriors, and many adherents, and superb and costly bedsteads, produced through dint of meditation by the breath of his mouth. And by his native virtues, the monarch had brought all the princes under his sway. And having lived as long as he desired, he ascended to the heaven in his corporal embodiment. And his son named Avikshit — conqueror of foes, — righteous like unto Yayati, brought all the Earth under his dominion. And both in merit and might the king resembled his sire. He had a son named Marutta, endowed with energy, and resembling Vasava himself. This earth clad in oceans, felt herself drawn towards him. He always[5] used to defy the lord of the celestials; and O son of Pandu, Vasava also defied Marutta. And

Marutta, — master of Earth — was pure and possessed of perfections. And in spite of his striving, Sakra could not prevail over him. And incapable of controlling him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus, ‘O Vrihaspati, if thou wishest to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the deities or the ancestral Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the lord of the Earth. How, O Brahmana, having acted as priest unto the immortal king of the celestials, wilt thou unhesitatingly perform priestly function unto Marutta subject to death? Good betide thee! Either espouse my side or that of the monarch, Marutta or forsaking Marutta, gladly come over to me.’ — Thus accosted by the sovereign of the celestials, Vrihaspati, reflecting for a moment, replied unto the king of the immortals. ‘Thou art the Lord of creatures, and in thee are the worlds established, And thou hast destroyed Namuchi, Viswarupa and Vala. Thou, O hero, alone encompassest the highest prosperity of the celestials, and, O slayer of Vala, thou sustainest the earth as well as the heaven. How, O foremost of the celestials, having officiated as thy priest, shall I, O chastiser of Paka, serve a mortal prince? Do thou listen to what I say. Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun ceases to give light, I shall never deviate from the truth (that I have spoken).’”

“Vaisampayana continued,— ‘On hearing this speech from Vrihaspati Indra became cured of his envious feelings, and then praising him he repaired to his own mansion.’”

SECTION VI

“‘Vyasa said, “The ancient legend of Vrihaspati and the wise Marutta is cited in this connection. On hearing of the compact made by Angira’s son Vrihaspati with the lord of the gods (Indra), king Marutta made the necessary preparations for a great sacrifice. The eloquent grandson of Karandhama, (Marutta) having conceived the idea of a sacrifice in his mind, went to Vrihaspati and addressed him thus, ‘O worshipful ascetic, I have intended to perform the sacrifice which thou didst propose to me once on a previous occasion and in accordance with thy instructions, and I now desire to appoint thee as officiating priest in this sacrifice, the materials whereof have also been collected by me. — O excellent one, thou art our family priest, therefore do thou take those sacrificial things and perform the sacrifice thyself.’

“‘“Vrihaspati said, ‘O lord of the earth, I do not desire to perform thy sacrifice. I have been appointed as priest by the Lord of the gods (Indra) and I have promised to him to act as such.’

“‘“Marutta said, ‘Thou art our hereditary family priest, and for this reason I entertain great regard for thee, and I have acquired the right of being assisted at sacrifices by thee, and therefore it is meet that thou shouldst officiate as priest at my sacrifice.’

“‘“Vrihaspati said, ‘Having, O Marutta, acted as priest to the Immortals, how can I act as such to mortal men, and whether thou dost depart hence or stay, I tell thee, I have ceased to act as priest to any but the Immortals. O thou of mighty arms, I am unable to act as thy priest now. And according to thy own desire, thou canst appoint any one as thy priest who will perform thy sacrifice.’”

“‘Vyasa said, “Thus told, king Marutta became confused with shame, and while returning home with his mind oppressed by anxiety, he met Narada on his way. And that monarch on seeing the divine Rishi Narada stood before him with due salutation, with his hands clasped together. Then Narada addressing him thus said,— ‘O royal sage, thou seemest to be not well-pleased in thy mind; is all well with thee? Where hast thou been, O sinless one, and whence the cause of this thy mental disquietude? And, O king, if there be no objection to thy telling it to me, do thou, O best of kings, disclose (the cause of thy anxiety) to me, so that, O prince, I may allay the disquietude of thy mind with all my efforts.’”’

“Vaisampayana continued, ‘Thus addressed by the great Rishi Narada, king Marutta informed him of the rebuff he had received from his religious preceptor.’

“‘“Marutta said, ‘Seeking for a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angira, but he did not choose to accept my offer. Having met with this rebuff from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become contaminated with sin.’”

“‘Vyasa said, “Thus told by that king, Narada, O mighty prince, made this reply to him with words which seemed to revive that son of Avikshit.’

“‘“Narada said, ‘The virtuous son of Angira, Samvarta by name is wandering over all the quarters of the earth in a naked state to the wonder of all creatures; do thou, O prince, go to him. If Vrihaspati does not desire to officiate at thy sacrifice, the powerful Samvarta, if pleased with thee, will perform thy sacrifice.’

“‘“Marutta said, ‘I feel as if instilled with new life, by these thy words, O Narada, but O the best of speakers, do thou tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not abandon me, for I do not desire to live if I meet with a rebuff from him also.’

“‘“Narada said, ‘Desirous of seeing Maheswara, O prince, he wanders about at his pleasure in the city of Varanasi, in the garb of a mad man. And having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou, O prince, know that man to be Samvarta, and knowing him, do thou follow his footsteps wheresoever that powerful man chooses to go and finding him (at length) in a lonely place thou must seek his protection with thy hands clasped together in supplication to him. And if he enquires of thee as to the person who has given thee the information about his own self, do thou tell him that Narada has informed thee about Samvarta. And if he should ask thee to follow me, thou must tell him without any hesitation, that I have entered into the fire.'"

"'Vyasa said, "Having signified his assent to the proposal of Narada, that royal sage after duly worshipping him, and taking his permission, repaired to the city of Varanasi, and having reached there, that famous prince did as he had been told, and remembering the words of Narada, he placed a corpse at the gate of the city. And by coincidence, that Brahmana also entered the gate of the city at the same time. Then on beholding the corpse, he suddenly turned away. And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands clasped together, and with the object of receiving instruction from him. And then finding him in a lonely place, Samvarta covered the king with mud and ashes and phlegm and spittle. And though thus worried and oppressed by Samvarta, the king followed that sage with his hands clasped together in supplication and trying to appease him. At length overcome with fatigue, and reaching the cool shade of a sacred fig tree with many branches, Samvarta desisted from his course and sat himself to rest."'"

SECTION VII

“‘“Samvarta said, ‘How hast thou come to know me, and who has referred thee to me, do thou tell this to me truly, if thou wishest me to do what is good to thee. And if thou speak truly, thou shalt attain all the objects of thy desire, and shouldst thou tell a lie, thy head shall be riven in a hundred pieces.’

“‘“Marutta said, ‘I have been told by Narada, wandering on his way, that thou art the son of our family-priest, and this (information) has inclined my mind (towards thee), with exquisite satisfaction.’

“‘“Samvarta said, ‘Thou hast told this to me truly. He (Narada) knows me to be a performer of sacrifices. Now tell me where is Narada living at present.’

“‘“Marutta said, ‘That prince of celestial saints (Narada) having given me this information about thee, and commended me to thy care, has entered into the fire.’”

“‘Vyasa said, “Hearing these words from the king (Marutta) Samvarta was highly gratified, and he said (addressing Marutta), ‘I too am quite able to do all that.’ Then, O prince, that Brahmana, raving like a lunatic, and repeatedly scolding Marutta with rude words, again accosted him thus, ‘I am afflicted with a cerebral disorder, and, I always act according to the random caprices of my own mind. Why art thou bent upon having this sacrifice performed by a priest of such a singular disposition? My brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in performing his sacrifices, do thou therefore have thy sacrifice performed by him. My elder brother has forcibly taken away from me all my household goods and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he is worthy of all respect from me, I cannot by any means officiate at thy sacrifice, unless with his permission. Thou must therefore go to

Vrihaspati first, and taking his permission thou canst come back to me, if thou hast any desire to perform a sacrifice, and then only shall I officiate at thy sacrifice.'

"""Marutta said, 'Do thou listen to me, O Samvarta, I did go to Vrihaspati first, but desiring the patronage of Vasava, he did not wish to have me as his sacrificer. He said, "Having secured the priesthood of the Immortals, I do not desire to act for mortals, and, I have been forbidden by Sakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become lord of the earth, was always filled with a desire to rival him." And to this thy brother assented by saying to the Slayer of Vala (Indra),— "Be it so." Know thou, O best of ascetics, that as he had succeeded in securing the protection of the Lord of the Celestials, I repaired to him with gratified heart, but he did not agree to act as my priest. And thus repulsed, I now desire to spend all I possess, to have this sacrifice performed by thee, and to outstrip Vasava by the merit of thy good offices. As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his aid in this sacrifice.'

"""Samvarta said, 'I can certainly, O king, accomplish all that thou desirest, if only thou agree to do all that I shall ask thee to do, but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in performing thy sacrifice, will be filled with wrath, and do all they can to injure thee. Therefore, do thou assure me of thy steadfastness, so as to ensure my coolness and constancy, as otherwise, if I am filled with wrath against thee, I shall reduce (destroy) thee and thy kindred to ashes.'

"""Marutta said, 'If ever I forsake thee, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to emit heat: if I forsake thee, may I never attain true wisdom, and remain for ever addicted to worldly (material) pursuits.'

"""Samvarta said, 'Listen, O son of Avikshit, excellent as it is the bent of thy mind to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that thy good things will become imperishable, and that thou shalt lord it over Sakra and the Celestials with Gandharvas. For myself, I have no desire to amass wealth or sacrificial presents, I shall only do what is disagreeable to both Indra and my brother, I shall certainly make thee attain equality with Sakra, and I tell thee truly that I shall do what is agreeable to thee.’”’“

SECTION VIII

“‘“Samvarta said, ‘There is a peak named Munjaban on the summits of the Himalaya mountains, where the adorable Lord of Uma (Mahadeva) is constantly engaged in austere devotional exercises. There the mighty and worshipful god of great puissance, accompanied by his consort Uma, and armed with his trident, surrounded by wild goblins of many sorts, pursuing his random wish or fancy, constantly resides in the shade of giant forest trees, or in the caves, or on the rugged peaks of the great mountain. And there the Rudras, the Saddhyas, Viswedevas, the Vasus, Yama, Varuna, and Kuvera with all his attendants, and the spirits and goblins, and the two Aswins, the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun-gods, as well as the gods presiding over the winds, and evil spirits of all sorts, worship the high-souled lord of Uma, possessed of diverse characteristics. And there, O king, the adorable god sports with the wild and playful followers of Kuvera, possessed of weird and ghostly appearances. Glowing with its own splendour, that mountain looks resplendent as the morning sun. And no creature with his natural eyes made of flesh, can ever ascertain its shape or configuration, and neither heat nor cold prevails there, nor doth the sun shine nor do the winds blow. And, O king, neither doth senility nor hunger, nor thirst, nor death, nor fear afflict any one at that place. And, O foremost of conquerors, on all sides of that mountain, there exist mines of gold, resplendent as the rays of the sun. And O king, the attendants of Kuvera, desirous of doing good to him, protect these mines of gold from intruders, with uplifted arms. Hie thee thither, and appease that adorable god who is known by the names of Sarva, Bedha, Rudra, Sitikantha, Surapa, Suvarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Siva, Yamya, Avyaktarupa, Sadvritta, Sankara, Kshemya, Harikesa,

Sthanu, Purusha, Harinetra, Munda, Krishna, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisa, Prasanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesa, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati, Lelihana, Goshtha, Shiddhamantra, Vrishnu, Pasupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Krishnanetra, Virupaksha, Tikshnadanshtra, Tikshna, Vaiswanaramukha, Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Kritivasa, Kapalmali, Suvarnamukuta, Mahadeva, Krishna, Tryamvaka, Anagha, Krodhana, Nrisansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarma, Sahasrasira, Sahasra-charana, Swadha-swarupa, Vahurupa, Danshtri, Pinaki, Mahadeva, Mahayogi, Avyaya, Trisulahasta, Varada, Tryamvaka, Bhuvaneswara, Tripuraghna, Trinayana, Trilokesa, Mahanja, Sarvabhuta-prabhava, Sarvabhuta-dharana, Dharanidhara, Isana, Sankara, Sarva, Siva, Visveswara, Bhava, Umapati, Pasupati, Viswarupa, Maheswara, Virupaksha, Dasabhuja, Vrishavadhwaja, Ugra, Sthanu, Siva, Rudra, Sarva, Girisa, Iswara, Sitakantha, Aja, Sukra, Prithu, Prithuhara, Vara, Viswarupa, Virupaksha, Vahurupa, Umapati, Anangangahara, Hara, Saranya, Mahadeva, Chaturmukha. There bowing unto that deity, must thou crave his protection. And thus, O prince, making thy submission to that high-souled Mahadeva of great energy, shalt thou acquire that gold. And the men who go there thus, succeed in obtaining the gold.' Thus instructed, Marutta, the son of Karandhama, did as he was advised, and made superhuman arrangements for the performance of his sacrifice. And artisans manufactured vessels of gold for that sacrifice. And Vrihaspati too, hearing of the prosperity of Marutta, eclipsing that of the gods, became greatly grieved at heart, and distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his frame became emaciated. And when the lord of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and addressed him thus.''"

SECTION IX

“““INDRA SAID, ‘DOST thou, O Vrihaspati, sleep in peace, and are thy servants agreeable to thee, dost thou seek the welfare of the gods, and do the gods, O Brahmana, protect thee?’

“““Vrihaspati said, ‘I do sleep in peace in my bed, O Lord of the gods, and my servants are to my liking and I always seek the welfare of the gods, and they cherish me well.’

“““Indra said, ‘Whence then is this pain, mental or physical, and why art thou pale and altered in appearance (complexion) at present? Tell me, O Brahmana, who those people are, who have caused thee pain, so that I may kill them all.’

“““Vrihaspati said, ‘O Indra, I have heard that Marutta will perform a great sacrifice at which exquisite presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and therefore do I desire that he may not officiate as priest at that sacrifice.’

“““Indra said, ‘Thou, O Brahmana, hast attained all the object of thy desire when thou hast become the excellent priest of the gods, versed in all the sacred hymns, and hast overreached the influence of death and dotage, what can Samvarta do to thee now?’

“““Vrihaspati said, ‘Prosperity of a rival is always painful to one’s feelings, and for this reason too, thou dost with thy attendant gods persecute the Asuras with their kith and kin, and kill the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do thou, by all means, restrain Samvarta and king Marutta.’

“““Indra turning to Agni said, ‘Do thou, O Jataveda, following my direction, go to king Marutta to present Vrihaspati to him, and say unto him that this

Vrihaspati will officiate at his sacrifice and make him immortal.’

“‘“Agni said, ‘I shall presently, O adorable one, repair thither as thy messenger, to present Vrihaspati to king Marutta, and to make Indra’s words true, and to show respect to Vrihaspati, Agni departed.’”

“‘Vyasa said, “Then the high-souled fire-god went on his errand, devastating all the forests and trees, like unto the mighty wind, roaring and revolving at random at the end of the winter season.”

“‘“Marutta said, ‘Behold! I find the fire-god come in his own embodiment, this day, therefore do thou, O Muni, offer him a seat and water, and a cow, and water for washing the feet.’

“‘“Agni said, ‘I accept thy offerings of water, seat, and water for washing the feet, O sinless one, do thou know me as the messenger of Indra, come to thee, in accordance with his directions.’

“‘“Marutta said, ‘O Fire-god, is the glorious Lord of the Celestials happy, and is he pleased with us, and are the other gods loyal to him? Do thou enlighten me duly on all these points.’

“‘“Agni said, ‘O lord of the earth, Sakra is perfectly happy, he is pleased with thee, and wishes to make thee free from senility, and all the other gods are loyal to him. Do thou, O king, listen to the message of the Lord of the Celestials. And the object for which he has sent me to thee is to present Vrihaspati to Marutta. O prince, let this priest (of the Celestials) perform thy sacrifice, and make thee, who art only a mortal, attain immortality.’

“‘“Marutta said, ‘This twice-born Brahmana Samvarta will perform my sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra (Indra), it does not look well for him now to act as priest to mortal men.’

“‘“Agni said, ‘If this Vrihaspati officiate as thy priest, then shalt thou by the blessings of Devaraja (Indra) attain the highest region in the celestial mansion and attaining fame shalt thou certainly conquer the heavenly region. And, O lord of men, if Vrihaspati act as thy priest, thou shalt be able to conquer all the regions inhabited by men, and the heavenly regions, and all the highest regions created by Prajapati and even the entire kingdom of the gods.’

"""Samvarta said, 'Thou must never come again thus to present Vrihaspati to Marutta: for know, O Pavaka, (Agni) if thou dost, I losing my temper, will burn thee with my fierce evil eyes.'"

"'Vyasa said, "Then Agni apprehending destruction by fire, and trembling like the leaves of the Aswattha tree (Ficus religiosa), returned to the gods, and the high-souled Sakra seeing that carrier of oblations (Agni) in the company of Vrihaspati said as follows:

"""Indra said, 'O Jataveda (Agni), didst thou go to present Vrihaspati to Marutta according to my direction? What did that sacrificing king say unto thee and did he accept my message?'

"""Agni said, 'Thy message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, repeatedly said, that Samvarta would act as his priest. And he also observed that he did not desire to attain the worldly and the heavenly regions and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra.'

"""Indra said, 'Do thou go back to that king and meeting him, tell him these words of mine, full of significance, and if he obey them not, I shall strike him with my thunderbolt.'

"""Agni said, 'Let this king of the Gandharvas repair thither as thy messenger, O Vasava, for, I am afraid to go thither myself. Know, O Sakra, that highly incensed Samvarta, used to ascetic practices, told me these words in a rage. 'I shall burn thee with my fierce evil eyes if thou on any account come again here to present Vrihaspati to king Marutta.'

"""Sakra said, 'O Jataveda, it is thou who dost burn all other things and there is none else who can reduce thee to ashes. All the world is afraid to come in contact with thee. O carrier of oblations, these words of thine are worthy of no credence.'

"""Agni said, 'Thou, O Sakra, hast encompassed the dominion of the heaven and the earth and the firmament by the might of thy own arms, but even thus how could Vritra (of old) wrest from thee the sovereignty of the celestial regions?'

“““Indra said, ‘I can reduce my foes to submission and can even reduce the size of a mountain to an atom, if I will it. But, O Vahnni, as I do not accept the libation of Soma if offered by a foe, and as I do not strike the weak with my thunderbolt, Vritra seemed to triumph over me for a time. But who among mortals can live in peace by creating feud with me. I have banished the Kalakeyas to the earth, and removed the Danavas from heaven, and have terminated the existence of Prahlada in heaven. Can there be any man who can live in peace by provoking my enmity?’

“““Agni said, ‘Dost thou, O Mahendra, remember that in olden times when the sage Chyavana officiated at the sacrifice of Saryati with the twin gods Aswins and himself appropriated the Soma offering alone, thou wert filled with wrath, and when bent upon preventing Saryati’s sacrifice, thou didst violently strike Chyavana with thy thunderbolt? But that Brahmana, O Purandara, giving way to passion, was able by the power of his devotions to seize and hold fast by hand with thy thunderbolt in it. And in a rage, he again created a terrible looking enemy of thine, the Asura named Mada assuming all shapes, on beholding whom thou didst shut thine eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick-set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he pursued thee with his terrible and uplifted pike with the object of killing thee. Thou on beholding that terrible monster, presented a (pitiful) spectacle to all the by-standers. Then, O slayer of Danavas, overcome with fear of the monster, with thy hands clasped in supplication, thou didst seek the protection of the great sage. The might of Brahmanas, O Sakra, is greater than that of the Kshatriyas. None are more powerful than Brahmanas and knowing duly, as I do, the power of Brahmanas, I do not, O Sakra, desire to come in conflict with Samvarta.’”’“

SECTION X

“‘“Indra said, ‘Even so it is; the might of Brahmanas is great and there are none more powerful than Brahmanas, but I can never bear with equanimity the insolent pride of Avikshita’s son, and so shall I smite him with my thunderbolt. Therefore, O Dhritarashtra, do thou according to my direction repair to king Marutta attended by Samvarta, and deliver this message to him— “Do thou, O prince, accept Vrihaspati as thy spiritual preceptor, as otherwise, I shall strike thee with my terrific thunderbolt.”’“

“‘Vyasa said, “Then Dhritarashtra betook himself to that monarch’s court and delivered this message to him from Vasava.

“‘“Dhritarashtra said, ‘O lord of men, know that I am Dhritarashtra the Gandharva, come here with the object [of] delivering to thee the message of Indra. Do thou, O lion among kings, listen to the words which the high-souled lord of all the worlds meant for thee, — That one of incomprehensible achievements (Indra) only said this much, “Do thou accept Vrihaspati as thy officiating priest for the sacrifice, or if thou do not comply with my request, I shall strike thee with my terrific thunderbolt.”’

“‘“Marutta said, ‘Thou, O Purandara, the Viswadevas, the Vasus and the Aswins ye all know, that in this world there is no escape from the consequences of playing false to a friend; it is a great sin like unto that of murdering a Brahman. Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one wielding the thunderbolt, and O prince, Samvarta will act as my priest, as neither his (Indra’s) words, nor thine commend themselves to me.’

“‘“The Gandharva said, ‘Do thou, O lion among princes, listen to the terrible war-cry of Vasava roaring, in the heavens. Assuredly, and openly will Mahendra hurl his thunderbolt at thee. Do thou therefore be-think thyself of thy good, for this is the time to do it.'"

"'Vyasa said, "Thus accosted by Dhritarashtra, and hearing the roar of howling Vasava, the king communicated this intelligence to Samvarta steadfast in devotion and the highest of all virtuous men.

"'"Marutta said, 'Verily this rain-cloud floating in the air indicates that Indra must be near at present, therefore, O prince of Brahmanas, I seek shelter from thee. Do thou, O best of Brahmanas, remove this fear of Indra from my mind. The Wielder of the thunderbolt is coming encompassing the ten directions of space with his terrible and superhuman refulgence and my assistants at this sacrificial assembly have been overcome with fright.'

"'"Samvarta said, 'O lion among kings, thy fear of Sakra will soon be dispelled, and I shall soon remove this terrible pain by means of my magic lore (incantation); be calm and have no fear of being overpowered by Indra. Thou hast nothing to fear from the god of a hundred sacrifices. I shall use my staying charms, O king, and the weapons of all the gods will avail them not. Let the lightening flash in all the directions of space, and the winds entering into the clouds pour down the showers amid the forests and the waters deluge the heavens and the flashes of lightning that are seen will avail not. Thou hast nothing to fear, let Vasava pour down the rains and blast his terrific thunderbolt where he will, floating among the watery masses (clouds) for thy destruction, for the god Vahnni (Agni) will protect thee in every way, and make thee attain all the objects of thy desire.'

"'"Marutta said, 'This appalling crash of the thunderbolt together with the howling of the winds, seem terrible to my ears and my heart is afflicted again and again, O Brahmana, and my peace of mind is gone at present.'

"'"Samvarta said, 'O king, the fear in thy mind from this terrible thunderbolt will leave thee presently. I shall dispel the thunder by the aid of the winds, and setting aside all fear from thy mind, do thou accept a boon from me according to thy heart's desire, and I shall accomplish it for thee.'

“‘“Marutta said, ‘I desire, O Brahmana, that Indra all on a sudden should come in person at this sacrifice, and accept the oblation offered to him, and that all the other gods also come and take their own shares of the offerings and accept the libations of Soma offered to them.’

“‘“Samvarta said, ‘I have by the power of my incantations attracted Indra in person to this sacrifice. Behold, O monarch, Indra coming with his horses, and worshipped by the other gods hastening to this sacrifice.’

“‘“Then the lord of the Devas attended by the other gods and riding in his chariot drawn by the most excellent steeds, approached the sacrificial altar of that son of Avikshit and drank the Soma libations of that unrivalled monarch. And king Marutta with his priest rose to receive Indra coming with the host of gods and well-pleased in mind, he welcomed the lord of the Devas with due and foremost honours according to the Sastras.

“‘“Samvarta said, ‘Welcome to thee, O Indra, by thy presence here, O learned one, this sacrifice has been made grand. O slayer of Vala and Vritra, do thou again quaff this Soma juice produced by me today.’

“‘“Marutta said, ‘Do thou look with kindness upon me, I bow unto thee, O Indra, by thy presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brahmana, the younger brother of Vrihaspati is engaged in performing my sacrifices.’

“‘“Indra said, ‘I know thy priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice. I am, O monarch, well-pleased with thee and my resentment against thee hath been destroyed.’

“‘“Samvarta said, ‘If, O prince of the Devas, thou art pleased with us, do thou thyself give all the directions for this sacrifice, and O Surendra, thyself ordain the sacrificial portions (for the gods), so that, O god, all the world may know that it hath been done by thee.’”

“‘Vyasa said, “Thus accosted by the son of Angira, Sakra himself gave directions to all the gods to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a picture, and speedily to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like unto the palace of Indra in the heaven. O king, thus directed, the renowned dwellers of heaven speedily fulfilled the directions of Sakra. And then, O king, Indra well-pleased and adored, thus said to king Marutta,— 'O prince, by associating with thee at this sacrifice, thine ancestors who have gone before thee, as well as the other gods have been highly gratified and have accepted the oblations offered by thee. And now, O king, let the foremost of regenerate beings offer on the sacrificial altar a red bull appertaining to the Fire-god and a sacred and duly consecrated blue bull with a variegated skin, appertaining to the Viswedevas.' Then, O king, the sacrificial ceremony grew in splendour, wherein the gods themselves collected the food, and Sakra, the lord of the gods, possessed of horses, and worshipped by the Brahmanas, became an assistant at the sacrifice. And then the high-souled Samvarta ascending the altar, and looking radiant as the second embodiment of the blazing fire, loudly addressing the gods with complaisance, offered oblations of clarified butter to the fire with incantation of the sacred hymns. And then the slayer of Vala first drank the Soma juice, and then the assembly of other gods drank Soma. And then in happiness and with the king's permission they returned home and well-pleased and delighted. Then that monarch, the slayer of his enemies, with a delighted heart, placed heaps of gold on diverse spots, and distributing the immense wealth to the Brahmanas, he looked glorious like Kuvera, the god of wealth. And with a buoyant heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire realm extending to the borders of the sea. So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold was collected, and now, O prince, thou must collect that gold and worshipping the gods with due rites, do thou perform this sacrifice."

"Vaisampayana continued, 'Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa), and desirous of performing his sacrifice with those riches, he held repeated consultations with his ministers.'"

SECTION XI

“Vaisampayana said, ‘When Vyasa of wonderful achievements had concluded his speech to the king, the highly-puissant son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen slain in battle, and appearing crest-fallen like the sun darkened eclipse, or fire smothered by smoke, that prop of the Vrishni race (Krishna), comforting the son of Dharma, essayed to address him thus.

“‘Vasudeva said, “All crookedness of heart leads to destruction (perdition?) and all rectitude leads to Brahman (spiritual excellence). If this and this only is the aim and object of all true wisdom, then what can mental distraction do (to one who understands this)? Thy Karma has not yet been annihilated, nor have thy enemies been subjugated, for thou dost not yet know the enemies that are still lurking within thine own flesh. I shall (therefore) relate to thee truly as I have heard it, the story of the war of Indra with Vritra as it took place. In ancient times the Prithivi (earth), O king, was encompassed by Vritra, and by this abstraction of earthly matter, the seat of all odour, there arose bad odours on all sides, and the Performer of a hundred sacrifices (Indra), being much enraged by this act, hurled his thunderbolt at Vritra. And being deeply wounded by the thunderbolt of mighty Indra, Vritra entered into the (waters), and by doing so he destroyed their property. The waters being seized by Vritra, their liquid property left them. At this Indra became highly enraged and again smote him with his thunderbolt. And he (Vritra) smitten by the thunderbolt by the most powerful Indra betook himself to the Jyoti (luminous matter) and abstracted its inherent property. The luminous matter being overwhelmed by Vritra and its property, colour and form being thereby lost, the wrathful Indra again hurled his thunderbolt at him. And thus wounded again by Indra of immeasurable power, Vritra entered all on a sudden into the Vayu (gaseous matter). and thereafter made away with its inherent property. And this matter being overpowered by Vritra and its property, viz., touch being lost, Indra became again filled with wrath and flung his thunderbolt at him. And wounded therein by the mighty (Indra), he overwhelmed the Akasa (ether), and took away its inherent property, and the Akasa being overwhelmed by Vritra, and its property, sound being destroyed, the god of a hundred sacrifices highly incensed, again smote him with his thunderbolt. And thus smitten by the mighty Indra, he suddenly entered into his (Sakra's) body, and took away its essential attributes. And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the mightiest of Bharata's race, we have heard that Vasishtha comforted Indra (when he was thus afflicted) and that the god of a hundred sacrifices slew Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Sakra to the great sages, and they in turn told it to me."'"

SECTION XII

“‘Vasudeva said, “There are two kinds of ailments, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never arise without the interaction of the two. The ailment that is produced in the body, is called the physical ailment, and that which has its seat in the mind, is known as the mental ailment. The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential transformations generated in the physical body, and when these humours are evenly distributed, and are present in due proportions, they are said to be symptomatic of good health. The warm humour is acted upon (allayed) by the cold, and the cold by the warm. And Sattwa, Rajas and Tamas are the attributes of the soul, and it is said by the learned that their presence in due proportions indicates health (of the mind). But if any of the three preponderates, some remedy is enjoined (to restore the equilibrium). Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, desire to recall (past) happiness, while others, while in the enjoyment of happiness, desire to recall past sorrow. But thou, O son of Kunti, dost neither desire to recall thy sorrows nor thy happiness; what else dost thou desire to recall barring this delusion of sorrow? Or, perchance, O son of Pritha, it is thy innate nature, by which thou art at present overpowered. Thou dost not desire to recall to thy mind the painful sight of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and in the presence of all the Pandavas. And it is not meet that thou shouldst brood over thy departure from the city, and thy exile with the hide of the antelope for thy robe, and thy wanderings in the great forest, nor shouldst thou recall to thy mind the affliction from Jatasura, the fight with Chitrasena, and thy troubles from the Saindhavas. Nor is it proper, O son of

Pritha, and conqueror of thy foes, that thou shouldst recall the incident of Kichaka's kicking Draupadi, during the period of thy exile passed in absolute concealment, nor the incidents of the fight which took place between thyself and Drona and Bhishma. The time has now arrived, when thou must fight the battle which each must fight single-handed with his mind. Therefore, O chief of Bharata's race, thou must now prepare to carry the struggle against thy mind, and by dint of abstraction and the merit of thine own Karma, thou must reach the other side of (overcome) the mysterious and unintelligible (mind). In this war there will be no need for any missiles, nor for friends, nor attendants. The battle which is to be fought alone and single-handed has now arrived for thee. And if vanquished in this struggle, thou shalt find thyself in the most wretched plight, and O son of Kunti, knowing this, and acting accordingly, shalt thou attain success. And knowing this wisdom and the destiny of all creatures, and following the conduct of thy ancestors, do thou duly administer thy kingdom.''"

SECTION XIII

“‘Vasudeva said, “O scion of Bharata’s race, salvation is not attained by foregoing the external things (like kingdom, etc), it is only attained by giving up things which pander to the flesh (body). The virtue and happiness which are attainable by the person who has renounced only the external objects, but who is at the same time engrossed by passions and weakness of the flesh, let these be the portion of our enemies. The word with two letters is Mrit-yu (death of the soul or perdition), and the word with three letters is Sas-wa-ta (Brahman) or the eternal spirit. The consciousness that this or that thing is mine, or the state of being addicted to worldly objects is Mrityu and the absence of that feeling is Saswatam. And these two, Brahman and Mrityu, O king, have their seats in the souls of all creatures, and remaining unseen, they, without doubt, wage war with each other. And if, O Bharata, it be true that no creature is ever destroyed, then one doth not make oneself guilty of the death of a creature by piercing (destroying) its body. What matters the world to a man, if having acquired the sovereignty of the whole earth with its mobile and immobile creation, he does not become attached to it, or engrossed in its enjoyment. But the man who having renounced the world, has taken to the life of the recluse in the forest, living on wild roots and edibles, if such a man, O son of Pritha, has a craving for the good things of the world, and is addicted to them, he may be said to bear Mrityu (death) in his mouth. Do thou, O Bharata, watch and observe the character of thy external and internal enemies, (by means of thy spiritual vision). And the man who is able to perceive the nature of the eternal reality is able to overreach the influence of the great fear (perdition). Men do not look with approbation upon the conduct of those who are engrossed in worldly desires and there is no act without having a desire (at its root) and all (Kama) desires are, as it were, the limbs (offshoots) of the mind. Therefore, wise men knowing this subjugate their desires. The Yogi who holds communion with the Supreme Spirit, knows Yoga to be the perfect way (to salvation) by reason of the practices of his many former births. And remembering that, what the soul desires, is not conducive to piety and virtue, but that the suppression of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism and Vedic rites whose object is attainment of worldly prosperity, ceremonies, sacrifices, religious rules and meditation, with the motive of securing any advantage thereby. By way of illustration of this truth, the sages versed in ancient lore, recite these Gathas called by the name of Kamagita, do thou O Yudhishthira, listen to the recital of them in detail. (Kama says) No creature is able to destroy me without resorting to the proper methods (viz., subjugating of all desires and practice of Yoga etc.) If a man knowing my power, strive to destroy me by muttering prayers etc., I prevail over him by deluding him with the belief that I am the subjective ego within him. If he wish to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to annihilate me by mastering the Vedas and Vedantas, I over reach him by seeming to his mind to be the soul of virtue amongst the immobile creation. And if the man whose strength lies in truth, desire to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, desire to destroy me by means of asceticism, I appear in the guise of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation desires to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without a compeer, whom no creature can kill or destroy. For this reason thou too, O prince, divert thy desires (Kama) to Virtue, so that, by this means, thou mayst attain what is well for thee. Do thou therefore make preparations for the due performance of the horse sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents. Let not therefore grief overpower thee again, on beholding thy friends lying slain on the battlefield. Thou canst not see the men slain in this battle alive again. Therefore shouldst thou perform magnificent sacrifices with presents, so that thou mayst attain fame in this world, and reach the perfect way (hereafter).”’“

SECTION XIV

“Vaisampayana said, ‘With such speeches as these, was the royal saint Yudhishthira, bereft of his friends, consoled by those sages of great ascetic merits. And O monarch, that lord of men exhorted by the worshipful Viswarasraba himself, and by Dwaipayana (Vyasa), Krishna Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharpwitted Vijaya, as well as by other great men, and Brahmanas versed in the Sastras, became relieved of all mental affliction and sorrow arising from the death of his dear relations. And that monarch Yudhishthira after performing the obsequial ceremonies of his departed friends, and honouring the Brahmanas and Devas (gods), brought the kingdom of the earth with its girdle of oceans, under his sway. And that prince of Kuru’s race having regained his kingdom, with a tranquil mind, thus addressed Vyasa, Narada and the other sages who were present. “I have been comforted by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least affliction. And likewise, I have attained great wealth, with which I may worship the gods. Therefore, with your assistance, I shall now perform the sacrifice, O the best of regenerate beings. We have heard that those (Himalayan) regions are full of wonders. Therefore, O Brahmana, saint and grandsire do thou so ordain that under thy protection we may safety reach the Himalaya mountains, the performance of my sacrifice being entirely within thy control, and then the adorable celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our well being. No unlucky man in times of great tribulation and distress, has ever the good fortune to secure the services of such preceptors and friends approved by all virtuous men.” Thus addressed by the king, those great saints, bidding the king and Krishna and Arjuna to repair to the Himalayan regions, then and there vanished in the presence of the assembled multitude, and the king, the lordly son of Dharma, then seated himself there for a while. And the Pandavas then in consequence of the death of Bhishma, were engaged in performing his funeral ceremonies. And their time, while thus engaged, seemed too long in passing and performing the last rites to the mortal remains of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas. And then the foremost descendant of Kuru again performed with Dhritarashtra the funeral rites (of the heroes slain in battle), and having given away immense wealth to the Brahmanas, the Pandava chief with Dhritarashtra in advance, made this entry into the city of Hastina Nagar, and consoling his lordly uncle, possessed of eyes of wisdom, that virtuous prince continued to administer the earth with his brothers.'"

SECTION XV

"JANAMEJAYA SAID, 'O the best of regenerate beings, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors, Vasudeva and Dhananjaya do?'

"Vaisampayana said, 'O lord of the earth, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their dominions, and they deported themselves with great satisfaction, like unto Indra and his consort in the celestial regions, and amidst picturesque woodland sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Aswins in the Nandana garden of Indra. And, O Bharata, the high-souled Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, whiled away their time in great merriment. And there, O prince, they passed their time in recounting the stirring incidents of the war, and the sufferings of their past lives. And those two high-souled ancient sages, glad at heart, recited the genealogy of the races of saints and gods. Then Kesava, knowing the full import of all matters, addressed Partha in a sweet and beautiful speech of excellent style and import. And then Janarddana comforted the son of Pritha afflicted by the death of his sons, and thousands of other relatives. And he of great ascetic merit and knowing the science of all things having duly consoled him, Arjuna rested for a while, as if a great burden had been removed from his own person. Then Govinda (Krishna) consoling Arjuna with sweet speech addressed these well-reasoned words to him.

"'Vasudeva said, "O Arjuna, the terror of thine enemies, this whole earth has been conquered by the king, the son of Dharma, relying on the power of thy arms. And O the best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the might of Bhimasena and the twin brothers. O thou who knowest what virtue is, it was by righteousness alone that the king has been able to regain his kingdom free from all enemies (thorns), and it was by the action of righteousness that king Suyodhana has been killed in battle, and, O son of Pritha and pillar of the Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon an unrighteous course of conduct, having been exterminated with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with thy aid, and I too, O son of Pandu, have been pleasantly whiling away my time in thy company, amidst woodland scenes. O terror of thine enemies, what more need I tell thee, but that where thou and Pritha, and the king, the son of Dharma, and the mighty Bhimasena and the two sons of Madri are, there am I attracted with exquisite delight. O descendant of Kuru, in these delightful and sacred and heaven-like halls of assembly a long time hath fleeted away in thy company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race. And now I am desirous of repairing to the city of Dwaravati. Do thou therefore, O most valorous of men, assent to my departure. When king Yudhishthira was smitten heavily with affliction, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of assuaging his grief, and the pliant and high-minded Yudhishthira, though our sovereign and versed in all lore paid due heed to our words. That son of Dharma honours truth, and is grateful and righteous, therefore will his virtue and good sense and the stability of his power always endure. And now, O Arjuna, if it pleases thee, do thou go to that high-minded prince and tell him of my intention to depart from this place. For, O thou of mighty arms, even if death cometh to me, I am unwilling to do anything that may displease him, leaving alone my going to the city of Dwaravati. O son of Pritha and descendant of Kuru, I now tell thee truly, desiring to do only what is good and agreeable to thee, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, because, O Arjuna, that monarch the son of Dhritarashtra hath been slain with his armies and attendants, and the earth, my friend, with its girdle of seas and its mountains and woods and forests, and the kingdom of the Kuru king filled with various gems, have passed under the sway of that wise son of Dharma. And O foremost prince of Bharata's race, may that virtuous prince administer the entire kingdom of the earth in righteousness, and with the respect and approbation of numerous high-souled Siddhas, and having his praises always extolled by the court heralds. Do thou, O chieftain of Kuru's race, accompany me to-day to the presence of the king, the great aggrandiser of the Kuru race, and sound him of my intended return to Dwaraka. As Yudhishthira the high-souled king of the Kurus always commands my love and respect, I have, O son of Pritha, placed this my body and all the wealth that I have in my house, at his disposal. And O prince Partha (son of Pritha), when this earth has come under thy sway and that of the worshipful Yudhishthira of excellent character, there no longer remains any necessity for my staying here except for my affection for thee." And O monarch, when the redoubtable Arjuna had been thus accosted by the noble-hearted Janarddana, he, showing all the honours due to him, sorrowfully replied by merely saying "be it so."""

SECTION XVI

(Anugita Parva)

“Janamejaya said, ‘When the high-souled Kesava and Arjuna after slaying their enemies repaired to the assembly rooms, what conversation, O regenerate one, took place between them?’

“Vaisampayana said, ‘The son of Pritha (Arjuna), having recovered his own kingdom, joyously spent his time, without doing anything else, in the company of Krishna, his heart filled with delight, in that palace of celestial beauty. One day, those two listlessly proceeded to a particular part of the palace that looked, O king, like a veritable portion of Heaven. Themselves filled with delight, they were then surrounded by their relatives and attendants. Pandu’s son, Arjuna, filled with joy in the company of Krishna, surveyed that delightful mansion, and then addressed his companion, saying, “O mighty-armed one, thy greatness became known to me upon the approach of the battle. O son of Devaki, thy form also, as the Lord of the universe, then became known to me! What thy holy self said unto me at that time, O Kesava, through affection, has all been forgotten by me, O chief of men, in consequence of the fickleness of my mind. Repeatedly, however, have I been curious on the subject of those truths. Thou again, O Madhava, wilt repair to Dwaraka soon.”’

“Vaisampayana continued, ‘Thus addressed by him, Krishna of mighty energy, that foremost of speakers, embraced Phalguna and replied unto him as follows.

“‘Vasudeva said, “I made thee listen to truths that are regarded as mysteries. I imparted to thee truths that are eternal. Verily, I discoursed to thee on Religion in its true form and on all the eternal regions. It is exceedingly disagreeable to me to learn that thou didst not, from folly, receive what I imparted. The recollection of all that I told thee on that occasion will not come to me now. Without doubt, O son of Pandu, thou art destitute of faith and thy understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in detail, all that I said on that occasion. That religion (about which I discoursed to thee then) is more than sufficient for understanding Brahma. I cannot discourse on it again in detail. I discoursed to thee on Supreme Brahma, having concentrated myself in Yoga. I shalt now, however, recite to thee an old history upon the same topic. O foremost of all persons, observant of duty, listen to everything I now say, so that, with an understanding adapted to my teaching, thou mayst succeed in attaining to the highest end. O chastiser of foes, on one occasion, a Brahmana came to us from the regions of Heaven. Of irresistible energy, he came from the regions of the Grandsire. He was duly reverenced by us. Listen, O son of Pritha, without yielding to scruples of any kind, to what he, O chief of Bharata's race, said, in answer to our enquiries, agreeably to heavenly forms.

""The Brahmana said, 'That which thou askest me, O Krishna, connected with the religion of Moksha (Emancipation), led by thy compassion for all creatures (and not for thy own good), — that, indeed, which destroys all delusion, O thou that art possessed of supreme puissance[6] I shall now tell thee duly, O slayer of Madhu. Do thou listen with concentrated attention as I discourse to thee, O Madhava. A Brahmana of the name of Kasyapa, possessed of penances and the foremost of all persons conversant with duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion.[7] Indeed, the latter had mastered all the knowledge which the scriptures teach respecting the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well skilled in the truths of all topics relating to the world. He had mastered the truth about pleasure and pain. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He was a beholder of the ends attained to by embodied creatures high and low in consequence of their acts. He lived like one emancipated from the world. Crowned with ascetic success and possessed of perfect tranquillity of soul, he had all his senses under complete control. He seemed to blaze with the resplendence of Brahma and was capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to rove in the company of invisible Siddhas and celestial musicians. He used to sit and converse with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kasyapa having heard of him truly, desired to see him. Possessed of intelligence, that foremost of all Brahmanas, approached the sage. Himself possessed of penances, Kasyapa, moved by the desire of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes. Filled with wonder at the sight of those extraordinary accomplishments, Kasyapa began to wait upon that foremost of all Brahmanas, with the dutiful reverence of a disciple waiting upon his preceptor and succeeded in propitiating him. By his devotion, O scorcher of foes, rendering to him the obedience due from a disciple to a preceptor, Kasyapa gratified that Brahmana who possessed all these accomplishments and was endued, besides, with scriptural learning and excellent conduct. Gratified with Kasyapa, that Brahmana one day addressed him cheerfully and spoke as follows, with an eye to the highest success. Listen to those words, O Janarddana, as I repeat them.’

“““The ascetic crowned with success said, ‘By diverse acts, O son, as also by the aid of merit, mortal creatures attain to diverse ends here and residence in Heaven. Nowhere is the highest happiness; nowhere can residence be eternal. There are repeated falls from the highest regions acquired with such sorrow. In consequence of my indulgence in sin, I had to attain to diverse miserable and inauspicious ends, filled as I was with lust and wrath, and deluded by cupidity. I have repeatedly undergone death and rebirth. I have eaten diverse kinds of food, I have sucked at diverse breasts. I have seen diverse kinds of mothers, and diverse fathers dissimilar to one another. Diverse kinds of happiness have been mine and diverse kinds of misery, O sinless one. On diverse occasions have I been separated from what was agreeable and united with what was disagreeable. Having earned wealth with great toil I have had to put up with its loss. Insults and excessive misery I have received from king and relatives. Mental and physical pain, of great severity, have been mine. Humiliations I have undergone, and death and immurement under circumstances of great severity. Falls into Hell have been mine, and great tortures in the domains of Yama. Decrepitude and diseases have repeatedly assailed me, and calamities, as frequent, in copious measure. In this world I have repeatedly undergone all those afflictions that flow from a perception of all pairs of opposites. After all this, one day, overwhelmed with sorrow, blank despair came upon me. I took refuge in the Formless. Afflicted as I was with great distress, I gave up the world with all its joys and sorrows.[8] Understanding then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul, I attained to this success that thou seest. I shall not have to come to this world again (after my departure hence). Verily, till I attain to absorption into eternal Brahman, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine, and on those beings that constitute this universe.[9] Having acquired this excellent success, I shall, after departing from this world, proceed, to what is above it (i.e., Satyaloka) and thence to what is higher (i.e., absorption into Brahman). Verily, I shall attain to the condition, which is unmanifest aspect of Brahman. Let no doubt be thine as regards this. O scorcher of foes, I shall not return to this world of mortal creatures. O thou of great wisdom, I have become gratified with thee. Tell me what I shall do for thee. The time has come for the accomplishment of that purpose for which thou hast come hither. Verily, I know that object for which thou hast sought me. I shall soon depart from this world. Hence it is that I have given thee this hint. O thou of great wisdom and experience, I have been highly gratified with thee for thy behaviour. Do thou question me. I shall discourse on what is beneficial to thee, agreeably to thy desire. I think thy intelligence is great. Indeed, I applaud it much, for it was with the aid of that intelligence that thou wert able to recognise me. Surely, O Kasyapa, thou art possessed of great intelligence.'"'"

SECTION XVII

“‘Vasudeva said, “touching the feet of that sage, the Brahmana asked him some questions that were exceedingly difficult to answer. That foremost of all righteous persons then discoursed on those duties that were referred to.

“‘“Kasyapa said, ‘How does the body dissolve away, and how is another acquired? How does one become emancipated after passing through a repeated round of painful rebirths? Enjoying Prakriti for some time, how does Jiva cast off the particular body (which Prakriti gives)? How does Jiva, freed from the body, attain to what is different from it (viz., Brahman)? How does a human being enjoy (and endure the fruits of) the good and bad acts done by him? Where do the acts exist of one that is devoid of body?’[10]

“‘“The Brahmana said,— ‘Thus urged by Kasyapa, the emancipated sage answered those questions one after another. Do thou listen to me, O scion of the Vrishi race, as I recite to thee the answers he made.’

“‘“The Emancipated sage said, ‘Upon the exhaustion of those acts capable of prolonging life and bringing on fame which are done in a particular body that Jiva assumes, the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding turns away from the proper course. The man of uncleansed soul, after even a correct apprehension of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him.[11] At such a time he indulges in practices that are exceedingly harmful. He sometimes eats excessively and sometimes abstains altogether from food. He eats bad food or bad meat or takes bad drinks, or food that has been made up of ingredients incompatible with one another. He eats food that is heavy in excess of the measure that is beneficial, or before the food previously taken has been digested. He indulges in physical exercise and sexual pleasure in excess of the due measure, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced. Or, he takes food that is very juicy, or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the time comes.[12] From such excitement of the faults in his body, he gets disease ending in death itself. Sometimes the person engages in perverse or unnatural acts like hanging (for bringing about his death). Through these causes the living body of the creature dissolves away. Understand correctly the manner as I declare it to thee.[13] Urged on by the Wind which becomes violent, the heat in the body, becoming excited and reaching every part of the body one after another, restrains all the (movements of the) vital breaths. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to reside. In consequence of this, Jiva, feeling great pain, quickly takes leave of its mortal casement. Know, O foremost of regenerate persons, that when the vital parts of the physical organism become thus afflicted, Jiva slips away from the body, overwhelmed with great pain. All living creatures are repeatedly afflicted with birth and death. It is seen, O chief of Brahmanas, that the pain which is felt by a person when casting off his bodies is like what is felt by him when first entering the womb or when issuing out of it. His joints become almost dislocated and he derives much distress from the waters (of the womb).[14] Urged on by (another) violent wind, the wind that is in the body becomes excited through cold, and dissolves away the union of matter (called the body) into its respective elements numbering five.[15] That wind which resides in the vital breaths called Prana and Apana occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature. It is even thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat, of breath, of beauty, and of consciousness. Deserted by Brahman (for Jiva is Brahman), the person is said to be dead. By those ducts through which he perceives all sensuous objects, the bearer of the body no longer perceives them. It is the eternal Jiva who creates in the body in those very ducts the life-breaths that are generated by food. The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Sastras. When those vital parts are pierced, Jiva, rising up, enters the heart of the living creature and restrains the principle of animation without any delay. The creature then, though still endued with the principle of consciousness, fails to know anything. The vital parts being all overwhelmed, the knowledge of the living creature becomes overwhelmed by darkness. Jiva then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath, goes out quickly, causing the inanimate body to tremble. Dissociated from the body, Jiva, however, is surrounded by his acts. He becomes equipped on every side with all his auspicious acts of merit and with all his sins. Brahmanas endued with knowledge and equipped with the certain conclusions of the scriptures, know him, from indications, as to whether he is possessed of merit or with its reverse. Even as men possessed of eyes behold the fire-fly appearing and disappearing amid darkness, men possessed of the eye of knowledge and crowned with success of penances, behold, with spiritual vision, Jiva as he leaves the body, as he is reborn, and as he enters the womb. It is seen that Jiva has three regions assigned to him eternally. This world where creatures dwell is called the field of action. Accomplishing acts good or bad, all embodied creatures attain to the fruits thereof. In consequence of their own acts, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, in consequence of those acts of theirs, attain to Hell. This condition of sinking with head downwards, in which creatures are cooked, is one of great misery. It is such that a rescue therefrom is exceedingly difficult. Indeed, one should strive hard for saving oneself from this misery. Those regions where creatures dwell when they ascend from this world I shall now declare truly. Do thou listen to me with attention. By listening to what I say, thou shalt attain to firmness of understanding and a clear apprehension of (good and bad) acts. Know that even those are the regions of all creatures of righteous deeds, viz., the stellar worlds that shine in the firmament, the lunar disc, and the solar disc as well that shines in the universe in its own light. Upon the exhaustion, again, of their merits, they fall away from those regions repeatedly. There, in Heaven itself, is distinction of inferior, superior, and middling felicity. There, in Heaven itself, is discontent at sight of prosperity more blazing than one's own. Even these are the goals which I have mentioned in detail. I shall, after this, discourse to you on the attainment by Jiva of the condition of residence in the womb. Do thou hear me, with concentrated attention, O regenerate one, as I speak to thee!'"'"

SECTION XVIII

“““The Brahmana said, ‘The acts, good and bad, that a Jiva does are not subject to destruction. Upon attainment of body after body, those acts produce fruits corresponding with them.[16] As a fruit-bearing tree, when the season comes of productivity, yields a large quantity of fruit, similarly merit, achieved with a pure heart, yields a large crop (of felicity). After the same fashion, sin, done with a sinful heart, produces a large crop of misery. The Soul (or Jiva), placing the mind ahead, addresses himself to action. Hear then how Jiva, equipt with all his acts and overwhelmed with lust and wrath, enters the womb. The vital seed, mixed with blood, enters the womb of females and becomes the field (of Jiva), good or bad, born of (his) acts. In consequence of his subtlety and the condition of being unmanifest, Jiva does not become attached to anything even after attaining to a body. Therefore, he is called Eternal Brahman.[17] That (viz., Jiva or Brahman) is the seed of all creatures. It is in consequence of Him that living creatures live. That Jiva, entering all the limbs of the foetus part by part, accepting the attribute of mind, and residing within all the regions that belong to Prana, supports (life). In consequence of this, the foetus becoming endued with mind begins to move its limbs.[18] As liquified iron, poured (into a mould), takes the form of the mould, know that the entrance of Jiva into the foetus is even such. As fire, entering a mass of iron, heats it greatly, do thou know that the manifestation of Jiva in the foetus is such. As a lamp, burning in a room, discovers (all things within it), after the same manner mind discovers the different limbs of the body.[19] Whatever acts, good or bad, Jiva does in a former body, have certainly to be enjoyed or endured by him. By such enjoyment and endurance former acts are exhausted, and other acts, again, accumulate, till Jiva succeed in acquiring a knowledge of the duties included in that contemplation which leads to Emancipation. Regarding this, I shall tell thee those acts by which Jiva, O best of men, while coursing through a repeated round of rebirths, becomes happy, Gifts, observances of austerity, Brahmacharyya, bearing Brahman according to the ordinances laid down, self-restraint, tranquillity, compassion for all creatures, restraint of passions, abstentions from cruelty as also from appropriating what belongs to others, refraining from doing even mentally all acts that are false and injurious to living creatures on the Earth, reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs, and causing of all good acts, are said to constitute the conduct of the good. From observance of such conduct, arises Righteousness which protects all creatures eternally. Such conduct one would always behold among persons that are good. Verily, such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates Righteousness. Among them is thrown that course of practices which constitutes eternal Righteousness. He who would betake himself to that Righteousness would never have to attain to a miserable end. It is by the conduct of the good that the world is restrained in the paths of Righteousness when it falls away. He that is a Yogin is Emancipated, and is, therefore, distinguished above these (viz., the good).[20] Deliverance from the world takes place, after a long time, of one who acts righteously and well on every occasion as he should. A living creature thus always meets with the acts done by him in a former life. All these acts constitute the cause in consequence of which he comes into this world in a state different from his true form.[21] There is a doubt in the world as regards the question. By what was the acceptance (by Jiva) of a body first determined. The Grandsire of all the worlds, viz., Brahma having first formed a body of his own, then created the three worlds, in their entirety, of mobile and immobile creatures. Having first himself assumed a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered and whom all came to know as the highest. This that is seen is said to be destructible; while the other is immortal and indestructible. This that (is seen) is said to be Kshara (the destructible); that, however, which is Para (the other) is the Immortal, (as also) Akshara (the Indestructible). Of each Purusha taken distributively, the whole is duality among these three.[22] Seen first (to appear in an embodied form) Prajapati (then) created all the primal elements and all immobile creatures. Even this is the ancient audition. Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures and return or rebirth. All that I say is proper and correct, like to what a person who is endued with intelligence and who has seen his soul, would say on this topic of previous births.[23] That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross. Though assailed by decrepitude and death and disease, he that understands Pradhana beholds with an equal eye that Consciousness which dwells in all beings endued with consciousness. Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now impart instruction to thee, agreeably to truth, concerning this. Do thou, O learned Brahmana, understand in completeness that which constitutes the excellent knowledge, as I declare it, of that indestructible seat.’”“

SECTION XIX

“‘“The Brahmana said, ‘He who becomes absorbed in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things, — indeed, ceasing to think of even his own existence, — gradually casting off one after another, will succeed in crossing his bonds.[24] That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity and divested of egoism is regarded as emancipated from everything. He also is emancipated who looks with an equal eye upon life and death, pleasure and pain, gain and loss, agreeable and disagreeable. He is in every way emancipated who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment. He is emancipated who has no enemy, no kinsman, and no child, who has cast off religion, wealth, and pleasure, and who is freed from desire or cupidity. He becomes emancipated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous births, who wastes the elements of his body for attaining to a tranquillised soul, and who transcends all pairs of opposites. He who abstains from all acts, who is free from desire or cupidity, who looks upon the universe as unenduring or as like an Aswattha tree, ever endued with birth, death and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that bind him.[25] He that sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes emancipated.[26] He who sees his soul devoid of the attributes of the five elements to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated.[27] Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel.[28] One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated.[29] Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring, and indestructible. After this I shall declare the science of Yoga to which there is nothing superior, and how Yogins, by concentration, behold the perfect soul.[30] I shall declare the instructions regarding it duly. Do thou learn from me those doors by which directing the soul within the body one beholds that which is without beginning and end.[31] Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously undergone the severest austerities, one should practise that concentration of mind which leads to Emancipation.[32] Observant of penances and always practising concentration of mind, the learned Brahmana, endued with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body. If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme soul in his own soul. Self-restrained, and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the soul by the soul. As a person beholding some unseen individual in a dream recognises him, saying, — This is he, — when he sees him after waking, after the same manner the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from Samadhi.[33] As one beholds the fibrous pith after extracting it from a blade of the Saccharum Munja, even so the Yogin beholds the soul, extracting it from the body. The body has been called the Saccharum Munja, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga. When the bearer of a body adequately beholds the soul in Yoga, he then has no one that is master over him, for he then becomes the lord of the three worlds.[34] He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults. The self-restrained man, concentrated in Yoga, can create (for himself) the godship of the very gods. Casting off his transient body he attains to immutable Brahma.[35] No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted, — he can never be afflicted by any one. Devoid of desire and possessed of a tranquil mind, the person in Yoga is never shaken by pain and sorrow and fear, the terrible effects that flow from attachment and affection. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he. Having adequately concentrated his soul, he lives steadily on himself. Turning off decrepitude and pain and pleasure, he sleeps in comfort. Casting off this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga.[36] When one, after adequate devotion to Yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra).[37] Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay. At that time when, having deeply meditated, one beholds the All (viz., Brahman, the Soul of the universe), there is then nothing external to Brahman where the mind may dwell. Restraining all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All (or universal Brahman) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart!'[38]

"""The Brahmana continued, 'Thus addressed by me, that intelligent disciple, O slayer of Madhu, once more asked me about this religion of Emancipation that is so difficult to explain. How does this food that is eaten from time to time become digested in the stomach? How does it become transformed into juice? How, again, into blood? How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How occurs the escape of all such elements as are not nutritive, and of all impurities separately? How does this one inhale and again, exhale? Staying upon what particular part does the Soul dwell in the body? How does Jiva, exerting himself, bear the body? Of what colour and of what kind is the body in which he dwells again (leaving a particular body)? O holy one, it behoveth thee to tell me all this accurately, O sinless one,' — even thus was I interrogated by that learned Brahmana, O Madhava. I replied unto him, O thou of mighty arms, after the manner I myself had heard, O chastiser of all foes. 'As one placing some precious object in one's store-room should keep one's mind on it, so, placing the mind within one's own body, one should then, restraining all the senses, seek after the Soul, avoiding all heedlessness. One would, becoming always assiduous in this way and gratified with one's own self, within a very short time attain to that Brahma by beholding which one would become conversant with Pradhana.[39] He is not capable of being seized by the eye; nor even by all the senses.[40] It is only with the lamp of the mind that great Soul can be seen. He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things in the world.[41] Jiva beholds the Soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes). Then casting off Brahma as invested with form, by holding the mind in the body, he beholds Brahma as freed from all attributes.[42] He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Emancipation in me.[43] O foremost of regenerate ones, all this mystery has now been declared by me. I ask thy permission, for I shall leave this spot. Do thou (also) go withersoever thou pleasest.' Thus addressed by me, O Krishna, on that occasion, that disciple of mine, endued with austere penances, that Brahmana of rigid vows, went away according to his pleasure.”

“‘Vasudeva continued, “That best of Brahmanas, O son of Pritha, having said these words unto me, on that occasion, properly relating to the religion of Emancipation, disappeared then and there. Has this discourse been heard by thee, O son of Pritha, with mind directed solely towards it? Even this was what thou didst hear on that occasion while thou wert on thy car. It is my opinion, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food incompatible with his body, or whose Soul is not purified.[44] O chief of Bharata’s race, this is a great mystery among the deities that has been declared (to thee). At no time or place, O son of Pritha, has this been heard by man in this world. O sinless one, no other man than thyself is deserving of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused. The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities.[45] That goal, O son of Pritha, is the highest which is constituted by eternal Brahman where one, casting off the body, attains to immortality and becomes always happy. By adhering to this religion, even they who are of sinful birth, such as women and Vaisyas and Sudras, attain to the highest goal. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas possessed of great learning, always devoted to the duties of their own orders and who are intent on (the acquisition of) the region of Brahma? This has been laid down with the reasons (on which it rests); and also the means for its acquisition; and its complete attainment and fruit, viz., Emancipation and the ascertainment of the truth regarding pain. O chief of Bharata’s race, there is nothing else that is fraught with happiness greater than this. That mortal, O son of Pandu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time in obtaining the Supreme by these means. This is all that is to be said, — there is nothing else that is higher than this. Yoga takes place in his case, O son of Pritha, who devotes himself to its constant practice for a period of six months.”’“

SECTION XX

“‘VASUDEVA SAID, “IN this connection is cited the ancient narrative, O son of Pritha, of the discourse that took place between a married couple. A certain Brahmana’s spouse, beholding the Brahmana, her husband who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said unto him,— ‘Into what region shall I go, depending on thee as my husband, — thee that art seated, having cast off all (religious) acts, that art harsh in thy conduct towards me, and that art so undiscerning?[46] It has been heard by us that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained thee for my husband?’ — Thus questioned, that Brahmana of tranquil soul then said unto her, smilingly,— ‘O blessed dame, I am not offended with these words of thine, O sinless one. Whatever acts exist that are adopted with the aid of others, that are seen (in consequence of their grossness), and that are true, are done as acts by men devoted to acts.[47] Those persons that are destitute of knowledge, only store delusion by acts. Freedom from acts, again, is incapable of being attained in this world for even a moment. From birth to the attainment of a different form, action good or bad, and accomplished by acts, mind, or speech, exists in all beings. Those paths (of action) which are characterised by visible objects (such as Soma-juice and ghee for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, without the aid of the soul.[48] There dwells Brahma transcending all pairs of opposites; there Soma with Agni, and there the urger of the understanding (viz., Vayu) always moves, upholding all creatures.[49] It is for that seat that the Grandsire Brahman and others, concentrated in Yoga, worship the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely vanquished, strive.[50] That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that is attained. It is incapable of being conquered by the eye. It transcends the sense of hearing. It is destitute of scent, taste, touch, and form as attributes. It is that from which proceeds the well-ordained universe, and it is that upon which it rests. The life-breaths called Prana and Apana and Samana and Vyana and Udana flow from it, and it is that into which they again enter. The breaths Prana and Apana move between Samana and Vyana. When the soul sleeps, both Samana and Vyana are absorbed.[51] Between Apana and Prana, Udana dwells, pervading all. Hence, Prana and Apana do not desert a sleeping person. In consequence of its controlling all the life-winds, the controlling breath is called Udana. Hence, utterers of Brahman undergo penances which have myself for their goal.[52] In the midst of all those life-breaths that swallow up one another and move within the body, blazes forth the fire called Vaiswanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding, — these are the seven tongues of that Vaiswanara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard, that which is thought of, and that which is understood, — these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which hears numbering the fifth; that which thinks, and that which understands, — these are the seven great officiating priests. Behold, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, viz., that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs.[53] Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind, and Understanding — these seven are called wombs (of all things). All the attributes which constitute the sacrificial offerings, enter into the attribute that is born of the fire, and having dwelt within that dwelling became reborn in their respective wombs. Thither also, viz., in that which generates all beings, they remain absorbed during the period for which dissolution lasts. From that is produced smell, from that is produced taste, from that is produced colour, and from that is produced touch; from that is produced sound; from that arises doubt; and from that is produced resolution. This is what is known as the sevenfold creation. It is in this very way that all this was comprehended by the ancients. By the three full and final libations, the full become full with light.’”’“

SECTION XXI

“‘“The Brahmana said, ‘In this connection is cited the following ancient story. Do thou understand, of what kind the institution is of the ten Hotris (sacrificing priests). The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech, — these, O beautiful one, are the ten sacrificing priests. Sound and touch, colour and taste, scent, speech, action, motion, and the discharge of vital seed, of urine and of excreta, are the ten libations. The points of the compass, Quarters, Wind, Sun, Moon, Earth, Fire, Vishnu, Indra, Prajapati, and Mitra, — these, O beautiful one, are the ten (sacrificial) fires. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are cast into these ten fires,[54] as also the mind, which is the ladle, and the wealth (viz., the good and bad acts of the sacrificer). What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from Knowledge). All objects of knowledge are Mind. Knowledge only perceives (i.e., discovers the Mind without being attached to it). The knower (or Jiva), encased in subtle form, lives within the gross body that is produced by the vital seed. The bearer of the body is the Garhapatya fire. From that is produced another. Mind is the Ahavaniya fire. Into it is poured the oblation. From that was produced the Veda (or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word). Their arises form (or colour) undistinguished by particular colours. It runs towards the Mind.’[55]

“‘“The Brahmana’s wife said, ‘Why did Word first arise and why did Mind arise afterwards, seeing that Word starts into existence after having been thought upon by Mind? Upon that authority can it be said that Mati (Prana) takes refuge in Mind? Why, again, in dreamless slumber, though separated from Mind, does not Prana apprehend (all objects)? What is that which restrains it then?'[56]

"""The Brahmana said, 'The Apana breath, becoming the lord (i.e., bringing the Prana under its control), in consequence of such lordship over it, makes it identical with itself. That restrained motion of the Prana breath (which for the time becomes identical with that of the Apana) has been said to be the motion of the mind. Hence the mind is dependent upon Prana, not Prana upon the mind. Therefore, in dreamless slumber, upon the disappearance of mind, Prana does not disappear. But since thou askest me a question about word and mind, I shall, therefore, relate to thee a discourse between them. Both Word and Mind, repairing to the Soul of matter,[57] asked him,— "Do thou say who amongst us is superior. Do thou, O puissant one, dispel our doubt." — On that occasion, the holy one made this answer.— "The mind undoubtedly (is superior)." Unto him Word said,— "I yield to thee the fruition of all thy desires!"'[58]

"""The Brahmana said, 'Know that I have two minds, immovable and movable. That which is immovable is, verily, with me; the movable is in your dominion.[59] That mind is verily called movable which, in the form of Mantra, letter, or voice, is referable to your dominion. Hence, thou art superior (to the other mind which concerns itself with only the external world). But since, coming of thy own accord, O beautiful one, thou enterest into the engagement (about the fruition of all wishes), therefore, filling myself with breath, I utter thee.[60] The goddess Word used always to dwell between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, in consequence of becoming dissociated from Prana, she ran to Prajapati and said, — Be gratified with me, O holy one. — The Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything. Word always flows as endued with utterance or unendued with it.[61] Amongst those two, Word without utterance is superior to Word with utterance. Like a cow endued with excellent milk, she (Word without utterance) yields diverse kinds of meaning. This one always yields the Eternal (viz., Emancipation), speaking of Brahman. O thou of beautiful smiles, Word is a cow, in consequence of her puissance which is both divine and not divine. Behold the distinction of these two subtle forms of Word that flow.’[62]

“““The Brahmana’s wife said, ‘What did the goddess of Word then say, in days of old, when, though impelled by the Wish to speak, Speech could not come out?’

“““The Brahmana said, ‘The Word that is generated in the body by Prana, then attains to Apana from Prana. Then transformed into Udana and issuing out of the body, envelops all the quarters, with Vyana. After that, she dwells in Samana. Even in this way did Word formerly speak. Hence Mind, in consequence of being immovable, is distinguished, and the goddess Word, in consequence of being movable, is also distinguished.’”’“

SECTION XXII

“““The Brahmana said, ‘In this connection is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding, — these are the seven sacrificing priests standing distinctly from one another. Dwelling in subtle space, they do not perceive one another. Do thou, O beautiful one, know these sacrificing priests that are seven by their nature.’

“““The Brahmana’s wife said, ‘How is it that dwelling in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do thou tell me this, O lord.’

“““The Brahmana said, ‘Not knowing the qualities (of any object) is ignorance (of that object); while knowledge of the qualities is (called) knowledge (of the object which possesses those qualities). These seven never succeed in apprehending or knowing the qualities of one another. The tongue, the eye, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone that apprehends them. The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colours. It is the eye alone that apprehends them. The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch. It is the skin alone that apprehends them. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone that apprehends them. The nose, the tongue, the eye, the skin, the ear, and the understanding never succeed in apprehending doubt. It is the mind that apprehends it. The nose, the tongue, the eye, the skin, the ear, and the mind, never succeed in apprehending determination (certainty in respect of knowledge). It is the understanding alone that apprehends it. In this connection, is cited, O beautiful lady, this ancient narrative of a discourse between the senses and the mind.’

““““The mind said, “The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not seize colour, the skin does not feel touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched. Without me, all creatures fail to apprehend qualities and objects, with even the senses exerting themselves, even as fuel that is wet and dry (failing to ignite a fire).”

““““Hearing these words, the Senses said, “Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects.[63] What thou thinkest, would be true, if, when we are extinct, there be gratification and support of life, and a continuation of thy enjoyments, or, if, when we are absorbed and objects are existing, thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid. If, again, thou deemest thy power over our objects to be always complete, do thou then seize colour by the nose, and taste by the eye. Do thou also take smell by the ear, and sensations of touch by the tongue. Do thou also take sounds by the skin, and likewise touch by the understanding. They that are powerful do not own the dominion of any rules. Rules exist for those only that are weak. Do thou seize enjoyments unenjoyed before; it behoves thee not to enjoy what has been tasted before (by others). As a disciple repairs to a preceptor for the sake of (acquiring) the Srutis, and then, having acquired the Srutis, dwells on their import (by obeying their injunctions), even so dost thou regard as thine those objects which are shown by us, past or future, in sleep or in wakefulness. Of creatures, again, that are of little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions.[64] It is seen also that a creature, after having formed even innumerable purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense at once.[65] One entering upon enjoyments depending on mental purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the life-breaths, like an enkindled fire upon the exhaustion of fuel. True it is that we have connections with our respective attributes; true it is, we have no knowledge of one another's attributes. But without us thou canst have no perception. Without us no happiness can come to thee.'"““

SECTION XXIII

“““The Brahmana said, ‘In this connection, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests. The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.’

“““The Brahmana’s wife said, ‘That naturally there are seven sacrificing priests is what was my former conviction. Let the great principle be declared to me as to how, verily, the number is five of the sacrificing priests.’

“““The Brahmana said, ‘The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana. Nursed by Vyana, the wind is then developed into Udana. Nursed in Udana, the wind is then generated as Samana. Those good beings in days of yore asked the first-born Grandsire, saying— “Do thou say who amongst us is the foremost. He (whom thou wilt indicate) will be our chief.”

“““Brahmana said, ‘“He upon whose extinction all the life-breaths become extinct in the bodies of living creatures, he upon whose moving they move, is verily the foremost (among you). Do ye go where ye like.”

““““Prana said, “Upon my extinction all the life-breaths become extinct in the bodies of living creatures. Upon my moving they once more move. I am (therefore) the foremost. Behold, I go into extinction!”’

“““The Brahmana continued, ‘Prana then became extinct and once more moved about. Then Samana and Udana also, O blessed one, said these words— “Thou dost not dwell here, pervading all this, as we do. Thou art not the foremost amongst us, O Prana. (Only) Apana is under thy dominion.” Prana then moved about, and unto him Apana spoke.

““““Apana said, “When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. Behold, I go into extinction!”

“““The Brahmana continued, ‘Unto Apana who said so, both Vyana and Udana said— “O Apana, thou art not the foremost. (Only) Prana is under thy dominion.” Then Apana began to move about. Vyana once more addressed him saying, “I am the foremost of all (the life-winds). Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they once more move about. I am (therefore) the foremost. Behold, I go into extinction!”

“““The Brahmana continued, ‘Then Vyana went into extinction and once more began to move about. At this, Prana and Apana and Udana and Samana addressed him, saying, “Thou art not the foremost among us, O Vyana! (Only) Samana is under thy dominion.” — Vyana then began to move about and Samana said unto him,— “I am the foremost of you all. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I begin to move about, they once more move about. Hence, I am the foremost. Behold, I go into extinction!” Then Samana began to move about. Unto him Udana said, “I am the foremost of all the life-winds. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold, I go into extinction!” — Then Udana, after having gone into extinction, began once more to move about, Prana and Apana and Samana and Vyana said, unto him, O Udana, “thou art not the foremost one among us, only Vyana is under thy dominion.”

“““The Brahmana continued, ‘Unto them assembled together, the Lord of creatures, Brahma, said, “No one of you is superior to others. Ye are all endued with particular attributes. All are foremost in their own spheres, and all possess special attributes.” Thus said unto them, that were assembled together, the Lord of all creatures. There is one that is unmoving, and one that is moving. In consequence of special attributes, there are five life-winds. My own self is one.

That one accumulates into many forms. Becoming friendly unto one another, and gratifying one another, depart in peace. Blessings to ye, do ye uphold one another!’”’“

SECTION XXIV

“““The Brahmana said, ‘In this connection is cited the ancient story of the discourse between Narada and the Rishi Devamata.’

““““Devamata said, “What verily, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana, or Vyana, or Udana?”

““““Narada said, “By whatever the creature is created, that first comes unto him which is other (or separate from him). The life winds are to be known as existing in pairs, viz., those that move transversely, upwards, and downwards.”

““““Devamata said, “By whom (among the life-winds) is a creature produced? Who (amongst) them comes first? Do thou tell me what the pairs are of the life-winds, that move transversely, upwards, and downwards.”

““““Narada said, “From Sankalpa (wish) arises Pleasure. It also arises from sound. It arises also from taste; it arises too from colour. From the semen, united with blood, first flows Prana. Upon the semen being modified by Prana, flows Apana. Pleasure arises from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union. Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards, Vyana and Samana both form a pair that moves transversely. Agni (fire) is all the deities. Even this is the teaching of the Veda. The knowledge of Agni arises in a Brahmana with intelligence. The smoke of that fire is of the form of (the attribute called) Darkness. The attribute that is known by the name of Passion is in its ashes. The quality of goodness arises from that portion of the fire into which the oblation is poured.[66] They that are conversant with sacrifices know that Samana and Vyana are from the attribute of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire. That is the excellent form (or seat) of Udana, as the Brahmanas know. Listen as I say which is distinct from the pairs. Day and Night constitute a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. First is Samana; then Vyana. The latter's function is managed through it (viz., Samana). Then, secondly, Samana once more comes into operation. Only Vyana exists for tranquillity. Tranquillity is eternal Brahman. This is the excellent seat of Udana as the Brahmanas know."'""[67]

SECTION XXV

“‘“The Brahmana said, ‘In this connection is recited the ancient story of what the institution is of the Chaturhotra (sacrifice). The ordinances are now being duly declared of that in its entirety. Listen to me, O amiable lady, as I declare this wonderful mystery. The agent, the instrument, the action and Emancipation, — these, O beautiful lady, are the four sacrificing priests by whom the universe is enveloped. Hear in its entirety the assignment of causes (relating to this topic). The nose, the tongue, the eye, the skin, the ear numbering the fifth, the mind, and the understanding, — these seven should be understood as being caused by (the knowledge of) qualities. Smell, taste, colour, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding, these seven are caused by action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth, he who thinks, and he who understands — these seven should be known as caused by the agent. Possessed of qualities, these enjoy their own qualities, agreeable or disagreeable.[68] As regards the Soul, that is destitute of qualities. These seven are the causes of Emancipation. With them that are learned and possessed of sufficient understanding, the qualities, which are in the position of deities, eat the oblations, each in its proper place, and agreeably to what has been ordained. The person who is destitute of learning, eating diverse kind of food, becomes seized with the sense of mineness.[69] Digesting food for himself, he becomes ruined through the sense of mineness. The eating of food that should not be eaten, and the drinking of wine, ruin him. He destroys the food (he takes), and having destroyed that food, he becomes destroyed himself. The man of learning, however, being possessed of puissance, destroys his food for reproducing it. The minutest transgression does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose, constitute oblations of clarified butter which should all, after restraining the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, viz., the Soul.[70] The sacrifice constituted by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which yields the fire of knowledge. The upward life-wind Prana is the Stotra of that sacrifice. The downward life-wind Apana is its Sastra. The renunciation of everything is the excellent Dakshina of that sacrifice. Consciousness, Mind, and Understanding — these becoming Brahma, are its Hotri, Adhwaryyu, and Udgatri. The Prasastri, his Sastra, is truth.[71] Cessation of separate existence (or Emancipation) is the Dakshina. In this connection, people conversant with Narayana recite some Richs. Unto the divine Narayana were animals offered in days of yore.[72] Then are sung some Samanas. On that topic occurs an authority. O timid one, know that the divine Narayana is the soul of all.’”’“

SECTION XXVI

"""The Brahmana said, 'There is one Ruler. There is no second beside him. He that is Ruler resides in the heart. I shall speak now of him. Impelled by Him, I move as directed, like water along an inclined plane. There is one Preceptor. There is no second beside him. He resides in the heart, and of him I shall now speak. Be instructed by that preceptor; they who are always endued with feelings of animosity are like snakes. There is one kinsman. There is no second beside him. He resides in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the firmament. There is one dispeller. There is no second beside him. He resides in the heart. Of him I shall now speak. Having lived with that instructor under the proper mode of living, Sakra attained to the sovereignty of all the worlds.[73] There is one enemy. There is no second beside him. He resides in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always endued with feelings of animosity. In this connection is cited the ancient story of the instruction of the snakes, the deities, and the Rishis by the Lord of all creatures. The deities and the Rishis, the snakes, and the Asuras, seated around the Lord of all creatures, asked him, saying,— "Let that which is highly beneficial for us be declared." Unto them that enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahman in one syllable. Hearing this, they ran away in various directions. Amongst them that thus ran in all directions from desire of self-instruction, the disposition first arose in snakes of biting. Of the Asuras, the disposition, born of their nature for ostentations, pride arose. The deities betook themselves to gifts, and the great Rishis to self-restraint. Having repaired to one teacher, and having been instructed (refined) by one word, the snakes, the deities, the Rishis, and the

Danavas, all betook themselves to diverse different dispositions. It is that one who hears himself when speaking, and apprehends it duly. Once, again, is that heard from him when he speaks. There is no second preceptor.[74] It is in obedience to his counsels that action afterwards flows. The instructor, the apprehender, the hearer, and the enemy, are pleased within the heart. By acting sinfully in the world it is he that becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds. It is he who becomes a person of unrestrained conduct by becoming addicted to the pleasures of sense, impelled by desire. It is he who becomes a Brahmacharin by always devoting himself to the subjugation of his senses. It is he, again, that casts off vows and actions and takes refuge on Brahman alone. By moving in the world, identifying himself the while with Brahman, he becomes a Brahmacharin. Brahman is his fuel; Brahman is his fire; Brahman is his origin; Brahman is his water; Brahman is his preceptor: he is rapt in Brahman. Brahmacharyya is even so subtle, as understood by the wise. Having understood it, they betook themselves to it, instructed by the Kshetrajna!’”’“[75]

SECTION XXVII

“““The Brahmana said, ‘Having crossed that impassable fastness (the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and wrath its robbers, I have entered the extensive forest of (Brahman)’.

“““The wife of the Brahmana said, ‘Where is that foremost, O thou of great wisdom? What are its trees? What its rivers? What its mountains and hills? How far is that forest?’

“““The Brahmana said, ‘There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it. There is nothing smaller than that. There is nothing vaster than that. There is nothing minuter than that. There is no happiness that can resemble it. Regenerate persons, entering into it, at once transcend both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them. In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. Even this a description of that forest.[76] The trees which stand filling that forest, produce excellent flowers and fruits of five colours. The trees which stand there filling that forest, produce flowers and fruits that are of excellent colours and that are, besides, of two kinds. The trees which stand there filling that forest, produce flowers and fruits that are endued with fragrance and that are, besides, of two colours. The trees which stand there filling that forest, produce flowers and fruits that are possessed of fragrance and that are, besides, of one colour. The two trees which stand filling that forest, produce many flowers and fruits that are of unmanifest colours. There is one fire here, possessed of a good mind. That is connected with Brahmana. The five senses are the fuel here. The seven forms of Emancipation flowing from them are the seven forms of Initiation. The qualities are the fruits, and the guests eat those fruits. There, in diverse places, the great Rishis accept hospitality. When they, having been worshipped, become annihilated, then another forest shines forth. In that forest, Intelligence is the tree; Emancipation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun. Its end cannot be ascertained upwards, downwards, or horizontally. Seven females always dwell there, with faces downwards, possessed of effulgence, and endued with the cause of generations. They take up all the different tastes from all creatures, even as inconstancy sucks up truth. In that itself dwell, and from that emerge, the seven Rishis who are crowned with ascetic success, with those seven having Vasishtha for their foremost. Glory, effulgence, greatness, enlightenment, victory, perfection, and energy, these seven always follow this same like rays following the sun. Hills and mountains also exist there, collected together; and rivers and streams bearing waters in their course, waters that are born of Brahma. And there happens a confluence also of streams in the secluded spot for sacrifice. Thence those that are contented with their own souls proceed to the Grandsire. Those whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been burnt off by penances, merging themselves in their souls, succeed in attaining to Brahman. Tranquillity is praised by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage. Even such is that sacred forest that is understood by Brahmanas, and understanding it, they live (in accordance with the ordinance), directed by the Kshetrajna.’”“

SECTION XXVIII

“‘“The Brahmana said, ‘I do not smell scents. I do not perceive tastes. I do not see colours. I do not touch. I do not likewise hear the diverse sounds (that arise). Nor do I entertain purposes of any kind. It is Nature that desires such objects as are liked; it is Nature that hates such objects as are disliked. Desire and aversion spring from Nature, after the manner of the upward and the downward life-winds when souls have entered animate bodies. Separated from them are others; in them are eternal dispositions; (these as also) the soul of all creatures. Yogins would behold in the body. Dwelling in that, I am never attached to anything through desire and wrath, and decrepitude and death. Not having any desire for any object of desire, and not having any aversion for any evil, there is no taint on my natures, as there is no taint of a drop of water on (the leaves of) the lotus. Of this constant (principle) which looks upon diverse natures, they are inconstant possessions.[77] Though actions are performed, yet the assemblage of enjoyments does not attach itself to them, even as the assemblage of rays of the sun does not attach to the sky. In this connection is recited an ancient story of a discourse between an Adhwaryu and a Yati. Do thou hear it, O glorious lady. Beholding an animal sprinkled with water at a sacrificial ceremony, a Yati said unto the Adhwaryu seated there these words in censure,—“This is destruction of life!” unto him the Adhwaryu said in reply,— “This goat will not be destroyed. The animal (sacrificed) meets with great good, if the Vedic declaration on this subject be true. That part of this animal which is of earth will go to earth. That part of this one which is born of water, will enter into water. His eye will enter the sun; his ear will enter the different points of the horizon; his life-winds will enter the sky. I who adhere to the scriptures incur no fault (by assisting at the killing of this animal).”

““‘‘The Yati said, “If thou beholdest such good to the goat in this dissociation with (his) life-winds, then this sacrifice is for the goat. What need hast thou for it? Let the brother, father, mother, and friend (of this goat) give thee their approval in this. Taking him (to them) do thou consult them. This goat is especially dependent. It behoveth thee to see them who can give their consent in this. After hearing their consent, the matter will become fit for consideration. The life-winds of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think. Of those who wish to enjoy felicity by means of the inanimate body (of an animal) which is comparable with fuel, the fuel (of sacrifice) is after all the animal himself. Abstention from cruelty is the foremost of all duties. Even this is the teaching of the elders. We know this is the proposition, viz., — No slaughter (of living creatures). — If I say anything further, (it will then appear that) diverse kinds of faulty actions are capable of being done by thee. Always abstaining from cruelty to all creatures is what meets with our approbation. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception.”

““‘‘The Adhwaryu said, “Thou enjoyest the properties of smell which belong to the earth. Thou drinkest the tastes which appertain to water. Thou seest colours which belong to lighted bodies. Thou touchest the properties which have their origin in wind. Thou hearest the sounds which have their origin in space (or ether). Thou thinkest thoughts with the mind. All these entities, thou art of opinion, have life. Thou dost not then abstain from taking life. Really, thou art engaged in slaughter. There can be no movement without slaughter. Or, what dost thou think, O regenerate one.”

““‘‘The Yati said, “The Indestructible and the Destructible constitute the double manifestation of the soul. Of these the Indestructible is existent. The Destructible is said to be exceedingly non-existent.[78] The life-wind, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. The Atman is above these forms and hence is without duality and hope. As regards one that is freed from these existent objects, that transcends all pairs of opposites, that does not cherish any expectation, that is alike to all creatures, that is liberated from the idea of meum, that has subjugated his self, and that is released from all his surroundings, — for him no fear exists from any source!"[79]

""""The Adhwaryu said, "O foremost of intelligent men, one should reside with those that are good. Hearing thy opinion my understanding shines with light. O illustrious one, I come to thee, believing thee to be a god; and I say I have no fault, O regenerate one, by performing these rites with the aid of Mantras!"'[80]

"""The Brahmana continued, 'With this conclusion, the Yati remained silent after this. The Adhwaryu also proceeded with the great sacrifice, freed from delusion. The Brahmanas understand Emancipation, which is exceedingly subtle, to be of this kind and having understood it, they live accordingly directed by the Kshetrajna, that beholder of all topics.'""

SECTION XXIX

“‘“The Brahmana said, ‘In this connection is cited the ancient story, O lady, of the discourse between Kartaviryya and the Ocean. There was a king of the name of Kartaviryya-Arjuna who was endued with a thousand arms. He conquered, with his bow, the Earth, extending to the shores of the ocean. It has been heard by us that, once on a time, as he was walking on the shores of the sea, proud of his might, he showered hundreds of shafts on that vast receptacle of waters. The Ocean, bowing down unto him, said, with joined hands,— “Do not, O hero, shoot thy shafts (at me)! Say, what shall I do to thee. With these mighty arrows shot by thee, those creatures which have taken shelter in me are being killed, O tiger among kings. Do thou, O lord, grant them security.”

“‘“‘Arjuna said, “If any wielder of the bow exists that is equal to me in battle, and that would stand against me in the field, do thou name him to me!”

“‘“‘The Ocean said, “If thou hast heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive thee as a guest.” — Then that king proceeded, filled with great wrath. Arrived at that retreat, he found Rama himself. With his kinsmen he began to do many acts that were hostile to Rama, and caused much trouble to that high-souled hero. Then the energy, which was immeasurable of Rama blazed forth, burning the troops of the foe, O lotus-eyed one. Taking up his battle-axe, Rama suddenly put forth his power, and hacked that thousand-armed hero, like a tree of many branches. Beholding him slain and prostrated on the earth, all his kinsmen, uniting together, and taking up their darts, rushed at Rama, who was then seated, from all sides. Rama also, taking up his bow and quickly ascending on his car, shot showers of arrows and chastised the army of the king. Then, some of the Kshatriyas, afflicted with the terror of Jamadagni’s son, entered mountain-fastnesses, like deer afflicted by the lion. Of them that were unable, through fear of Rama, to discharge the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas.[81] In this way Dravidas and Abhiras and Pundras, together with the Savaras, became Vrishalas through those men who had Kshatriya duties assigned to them (in consequence of their birth), falling away (from those duties). Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women that had lost their heroic children, were repeatedly destroyed by Jamadagni's son. The slaughter proceeded one and twenty times. At its conclusion a bodiless voice, sweet and proceeding from heaven, and which was heard by all people, spoke to Rama, "O Rama, O Rama, desist! What merit it dost thou see, O son, in thus destroying repeatedly these inferior Kshatriyas?"[82] In this way, O blessed dame, his grandsires, headed by Richika, addressed that high-souled one, saying. "Do thou desist." Rama, however, unable to forgive the slaughter of his sire, replied unto those Rishis saying, "It behoves you not to forbid me." The Pitris then said, "O foremost of all victorious men, it behoves thee not to slay these inferior Kshatriyas. It is not proper that thyself, being a Brahmana, should slay these kings."'""

SECTION XXX

“‘“‘THE PITRIS SAID, “In this connection is cited this old history. Having heard it, thou shouldst act according to it, O foremost of all regenerate persons. There was a royal sage of the name Alarka endued with the austerest of penances. He was conversant with all duties, truthful in speech, of high soul, and exceedingly firm in his vows. Having, with his bow, conquered the whole Earth extending to the seas, and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle. While sitting at the root of a tree, his thoughts, O thou of great intelligence, abandoning all those great feats, turned towards that which is subtle.

““““Alarka said, ‘My mind has become strong. Having conquered the mind, one’s conquest becomes permanent. Though surrounded by foes, I shall (henceforth) shoot my arrows at other objects. Since in consequence of its unsteadiness, it sets all mortals to accomplish acts, I shall shoot very sharp-pointed shafts at the mind.’

““““The mind said, ‘These arrows, O Alarka, will never pierce me through. They will pierce only thy own vital parts. Thy vital parts being pierced, thou shalt die. Do thou look out for other arrows with which to destroy me.’ Hearing these words and reflecting upon them, he said as follows.

““““Alarka said, ‘Smelling very many perfumes, the nose hankers after them only. Hence I shall shoot whetted arrows at the nose.’

““““The nose said, ‘These arrows will never cross through me, O Alarka. They will pierce only thy own vital parts, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.’ Hearing these words and reflecting upon them, he said as follows.

““““Alarka said, ‘This one (viz., the tongue), enjoying savoury tastes, hankers after them only. Hence I shall shoot whetted shafts at the tongue.’

““““The tongue said, ‘These arrows, O Alarka, will not cross through me. They will only pierce thy own vital parts and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.’ Hearing these words and reflecting upon them, he said as follows.

““““Alarka said, ‘The skin, touching diverse objects of touch, hankers after them only. Hence, I shall tear off the skin with diverse arrows equipt with the feathers of the Kanka.’

““““The skin said, ‘These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.’ Hearing these words and reflecting on them, he said as follows.

““““Alarka said, ‘Hearing diverse sounds, (the ear) hankers after them only. Hence, I shall shoot whetted shafts at the ear.’

““““The ear said, ‘These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me.’ Hearing these words and reflecting upon them, he said as follows.

““““Alarka said, ‘Seeing many colours, the eye hankers after them only.
Hence, I shall destroy the eye with sharp-pointed arrows.’

““““The eye said. ‘These arrows will not, O Alarka, cross through me at all. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!’ Hearing these words and reflecting upon them, he said as follows.

““““Alarka said, ‘This (viz., the understanding) forms many determinations with the aid of ratiocination. Hence, I shall shoot whetted arrows at the understanding.’

“““‘The understanding said, ‘These arrows will not, O Alarka, cross through me at all. They will pierce thy vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!’”

““‘The Brahmana continued, “‘Then Alarka, employing himself, even there, on penances difficult to perform and exceedingly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven. Endued with puissance, he then, with mind well concentrated, began to reflect. Then O best of regenerate ones, Alarka, that foremost of intelligent men, having reflected for a long time, failed to obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga.[83] Endued with energy, he quickly slew all the senses with one arrow, having entered by Yoga into his soul and thereby attained to the highest success. Filled with wonder, that royal sage then sang this verse: ‘Alas, it is a pity that we should have accomplished all acts that are external! Alas, that we should have, endued with the thirst for enjoyment, courted (the pleasures of) sovereignty before now! I have learnt this afterwards. There is no happiness that is higher than Yoga.’ — Do thou know this, O Rama. Cease to slay the Kshatriyas. Do thou practise the austerest of penances. Thou wilt then attain to what is good.’” — Thus addressed by his grandsires, Jamadagni’s son practised the austerest penances, and having practised them, that highly blessed one attained to that success which is difficult to reach.’’’’“

SECTION XXXI

“‘“The Brahmana said, ‘There are three foes in the world. They are said to be ninefold, agreeably to their qualities. Exultation, satisfaction, and joy, — these three qualities appertain to Goodness.[84] Cupidity, wrath, and hatred, these three qualities are said to appertain to Passion. Lassitude, procrastination, and delusion, these three qualities appertain to darkness. Cutting these with showers of arrows, the man of intelligence, free from procrastination, possessed of a tranquil soul, and with his senses under subjection, ventures to vanquish others.[85] In this connection, persons conversant with (the occurrence of) ancient cycles recite some verses which were sung in days of old by king Amvarisha who had acquired a tranquil soul. When diverse kinds of faults were in the ascendant and when the righteous were afflicted, Amvarisha of great fame put forth his strength for assuming sovereignty.[86] Subduing his own faults and worshipping the righteous, he attained to great success and sang these verses.— “I have subdued many faults. I have killed all foes. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me! Urged by that fault, this Jiva fails to attain to freedom from desire. Afflicted by desire, one runs into ditches without knowing it. Urged by that fault, one indulges in acts that are forbidden. Do thou cut off, cut off, that cupidity with sharp-edged swords. From cupidity arise desires. From desire flows anxiety. The man who yields to desire acquires many qualities that appertain to passion. When these have been acquired, he gets many qualities that appertain to Darkness. In consequence of those qualities, he repeatedly takes birth, with the bonds of body united, and is impelled to action. Upon the expiration of life, with body becoming dismembered and scattered, he once meets with death which is due to birth itself.[87] Hence, duly understanding this, and subduing cupidity by intelligence, one should desire for sovereignty in one’s soul. This is (true) sovereignty. There is no other sovereignty here. The soul, properly understood, is the king.” Even these were the verses sung by king Amvarisha of great celebrity, on the subject of sovereignty which he kept before him, — that king who had cut off the one foremost fault viz., cupidity.’”’“

SECTION XXXII

“‘“The Brahmana said, ‘In this connection is cited the old narrative, O lady, of the discourse between a Brahmana and (king) Janaka. King Janaka (on a certain occasion), desirous of punishing him, said unto a Brahmana who had become guilty of some offence, “Thou shalt not dwell within my dominions.” Thus addressed, the Brahmana replied unto that best of kings, saying, “Tell me, O king, what the limits are of the territories subject to thee. I desire, O lord, to dwell within the dominions of another king. Verily, I wish to obey thy behest, O lord of Earth, agreeably to the scriptures.” — Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply. Like the planet Rahu overwhelming the Sun, a cloudedness of understanding suddenly overwhelmed that king of immeasurable energy as he sat plunged in thought. When that cloudedness of understanding passed away and the king became comforted, he spoke after a short while these words unto that Brahmana.

“‘“‘Janaka said, “Although a (large) inhabited tract is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth. When I failed to find it on the Earth, I then searched Mithila (for it). When I failed to find it in Mithila, I then searched for it among my own children. When I failed to find it even there, a cloudedness of understanding came over me. After that cloudedness of understanding passed away, intelligence came back to me. Then I thought that I have no dominion, or that everything is my dominion. Even this body is not mine, or the whole Earth is mine. At the same time, O best of regenerate persons, I think that that is as much mine as it is of others. Do thou, therefore, dwell (here) as long as thy choice leads thee, and do thou enjoy as long as thou pleasest.”’

“‘“The Brahmana said, ‘“When there is a large inhabited tract in thy ancestral kingdom, tell me, depending upon what understanding, has the idea of meum been got rid of by thee. What also is that understanding depending upon which thou hast come to the conclusion that everything constitutes thy dominion? What, indeed, is the notion through which thou hast no dominion, or everything is thy dominion?”’

“‘“‘Janaka said, “All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine.[88] (Considering) whose is this, I thought of the Vedic text about anybody’s property. I could not, therefore, find, by my understanding, what should be (called) mine.[89] Depending upon this notion, I got rid of idea of mineness. Hear now what that notion is depending upon which I came to the conclusion that I have dominion everywhere. I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me.[90] I do not desire for my own self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me. I do not desire for my own self the colour or light that appertains to my eye. Therefore, light subjugated by me, is always subject to me. I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me. I do not desire for my own self those sounds which are in contact with even my ear. Therefore sounds, subjugated by me, are always subject to me. I do not desire for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is subject to me. All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests.”[91] — The Brahmana then, smiling, once more said unto Janaka,— “Know that I am Dharma, who have come here today for examining thee. Thou art verily the one person for setting this wheel in motion, this wheel that has the quality of Goodness for its circumference, Brahmin for its nave, and the understanding for its spokes, and which never turns back!”’“‘“[92]

SECTION XXXIII

“““The Brahmana said, ‘I do not, O timid one, move in this world in that manner which thou, according to thy own understanding, censurest. I am a Brahmana possessed of Vedic knowledge. I am emancipated. I am a forest recluse. I am an observer of the duties of a house-holder. I observe vows. I am not what thou seest me in good and bad acts. By me is pervaded everything that exists in this universe. Whatever creatures exist in the world, mobile or immobile, know that I am the destroyer of them all, even as fire is (the destroyer) of all kinds of wood. Of sovereignty over the whole Earth or over Heaven (on the one hand), or this knowledge (of my identity with the universe), this knowledge is my wealth.[93] This is the one path for Brahmanas, by which they who understand it proceed to house-holds, or abodes in the forest, or residence with preceptors, or among mendicants.[94] With numerous unconfused symbols, only one knowledge is worshipped. Those who, whatever the symbols and modes of life to which they adhere, have acquired an understanding having tranquillity for its essence, attain to that one entity even as numerous rivers all meeting the Ocean.[95] The path is traversable with the aid of the understanding and not of this body. Actions have both beginning and end, and the body has actions for its bonds.[96] Hence, O blessed lady, thou needst have no apprehension in respect of the world hereafter. With thy heart intent upon the real entity, it is my soul into which thou wilt come.’”’“

SECTION XXXIV

“““The Brahmana’s wife said, ‘This is incapable of being understood by a person of little intelligence as also by one whose soul has not been cleansed. My intelligence is very little, and contracted, and confused. Do thou tell me the means by which the knowledge (of which thou speakest) may be acquired. I wish to learn from thee the source from which this knowledge flows.’

“““The Brahmana said, ‘Know that intelligence devoted to Brahman, is the lower Arani; the preceptor is the upper Arani; penances and conversance with the scriptures are to cause the attrition. From this is produced the fire of knowledge.’

“““The Brahmana’s wife said, ‘As regards this symbol of Brahman, which is designated Kshetrajna, where, indeed, occurs a description of it by which it is capable of being seized?’

“““The Brahmana said, ‘He is without symbols, and without qualities. Nothing exists that may be regarded as his cause. I shall, however, tell thee the means by which he can be seized or not. A good means may be found; viz., perception of hearing, *etc.* as flowers are perceived by bees. That means consists of an understanding cleansed by action. Those whose understandings have not been so cleansed, regard that entity, through their own ignorance, as invested with the properties of knowledge and others.[97] It is not laid down that this should be done, of that this should not be done, in the rules for achieving Emancipation, — those, that is, in which a knowledge of the soul arises only in him who sees and hears.[98] One should comprehend as many parts, unmanifest and manifest by hundreds and thousands, as one is capable of comprehending here. Indeed, one should comprehend diverse objects of diverse import, and all objects of direct perception. Then will come, from practice (of contemplation and self-restraint, etc.), that above which nothing exists.’”[99]

“‘The holy one continued, “Then the mind of that Brahmana’s wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, in consequence of the knowledge of Kshetra.”[100]

“‘Arjuna said, “Where, indeed, is that Brahmana’s wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success attained. Do thou, tell me about them, O thou of unfading glory.”

“‘The blessed and holy one said, “Know that my mind is the Brahmana, and that my understanding is the Brahmana’s wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya!”’“

SECTION XXXV

“‘Arjuna said, “It behoveth thee to expound Brahma to me, — that which is the highest object of knowledge. Through thy favour, my mind is delighted with these subtle disquisitions.”

“‘Vasudeva said,— “In this connection is recited the old history of the discourse between a preceptor and his disciple on the subject of Brahman. Once on a time, O scorcher of foes, an intelligent disciple questioned a certain Brahmana of rigid vows who was his preceptor, as he was seated (at his ease), saying,— ‘What, indeed, is the highest good? Desirous of attaining to that which constitutes the highest good, I throw myself at thy feet, O holy one. O learned Brahmana, I solicit thee, bending my head, to explain to me what I ask.’ — Unto that disciple, O son of Pritha, who said so, the preceptor said,— ‘O regenerate one, I shall explain to thee everything about which thou mayst have any doubts.’ — Thus addressed, O foremost one of Kuru’s race, by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do thou hear what he said, O thou of great intelligence.

“‘“The Disciple said, ‘Where am I? Whence art thou? Explain that which is the highest truth. From what source have sprung all creatures mobile and immobile? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called attributes by the good? What paths are to be called auspicious? What is happiness? What is sin? O holy one, O thou of excellent vows, it behoves thee to answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than thee that is capable of answering these questions? Do thou answer them, O foremost of all persons conversant with duties. My curiosity is great. Thou art celebrated in all the worlds as one well skilled in the duties relating to Emancipation. There is none else than thou that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation.'"

"'Vasudeva said, "Unto that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquillity, and who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who had the life of a Yati and Brahmacharin, O son of Pritha, that preceptor possessed of intelligence and observant of vows, duly explained all the questions, O foremost one of Kuru's race, O chastiser of all foes.

"'"The preceptor said, 'All this was declared (in days of old) by Brahma himself (the Grandsire of all the worlds). Applauded and practised by the foremost of Rishis, and depending on a knowledge of the Vedas, it involves a consideration of what constitutes the real entity. We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumstances, viz., the soul abiding in all creatures, succeeds in going whithersoever he wishes and comes to be regarded as the highest. That learned man who beholds the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He who does not covet anything and does not cherish the idea of mineness with regard to anything, comes to be regarded, although residing in this world, as identifiable with Brahman. He who is conversant with the truth about the qualities of Pradhana (or Nature), acquainted with the creation of all existent objects, divested of the idea of mineness, and without pride, succeeds, without doubt, in emancipating himself. Understanding properly that great tree which has the unmanifest for its seed sprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahman, and which is eternal, — and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death. The conclusions with regard to the past, present, and future, etc, and religion, pleasure and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are, indeed, eternal, I shall declare to thee, O thou of great wisdom. These constitute what is called Good. Men of wisdom, understanding them in this world, attain to success. In days of old, the Rishis Vrihaspati and Bharadwaja, and Gautama and Bhargava, and Vasishtha and Kasyapa, and Viswamitra, and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the acts each of them had done. Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahma perfectly cleansed of all sin. Bowing their heads unto that high-souled one who was seated at his ease, the great Rishis, endued with humility, asked him this grave question regarding the highest good. "How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth, and what is sin? By what action are the two paths, northern and southern, obtained? What is destruction? What is Emancipation? What is birth and what is death of all existent objects?" I shall tell thee, O disciple, what the Grandsire, thus addressed, said unto them, conformably to the scriptures. Do thou listen.

""''Brahma said, "It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (of action). Understand this, O ye of excellent vows. In consequence of their own actions they live, transcending their own origin.[101] For Truth, when united with qualities, becomes always possessed of five indications. Brahman is Truth. Penance is truth. Prajapati is truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that Brahmanas who are always devoted to Yoga, who have transcended wrath and sorrow, and who always regard Religion as the causeway (along which every one must pass for avoiding the morass below), take refuge in Truth.

I shall now speak of those Brahmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life. The wise say that Religion or duty is one, (though) having four quarters. Ye regenerate ones, I shall speak to ye now of that path which is auspicious and productive of good. That path has constantly been trod over by men possessed of wisdom in order to achieve an identity with Brahman. I shall speak now of that path which is the highest and which is exceedingly difficult of being understood. Do you understand, in all its details, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that appertains to Brahmacharins. The second step is domesticity. After this is the residence in the woods. After that it should be known is the highest step, viz., that relating to Adhyatma.[102] Light, ether (or space), sun, wind, Indra, and Prajapati, — one sees these as long as one does not attain to Adhyatma. I shall declare the means (by which that Adhyatma may be attained). Do ye first understand them. The forest mode of life that is followed by ascetics residing in the woods and subsisting upon fruits and roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders. They that are possessed of wisdom say that Religion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety. That person of rigid vows who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures. I shall now declare, accurately and with reasons, the elements which reside in parts in all objects. The great soul, the unmanifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action), the five great elements, the specific characteristics of the five elements, — these constitute the eternal creation. The number of elements has been said to be four and twenty, and one (more). That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion. He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.”’“““[103]

SECTION XXXVI

“‘“‘Brahma said, “That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city (or mansion) of nine portals, possessed of three qualities, and consisting of five ingredients. Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven.[104] The three ducts that are in it support it constantly. These are the three Nadis. They run continually, and have the three qualities for their essence: Darkness, Passion, and Goodness. These are called the (three) qualities. These are coupled with one another. They exist, depending on one another. They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are characterised by (these) three qualities. Goodness is the match of Darkness. Of Goodness the match is Passion. Goodness is also the match of Passion, and of Goodness the match is Darkness. There where Darkness is restrained, Passion is seen to flow. There where Passion is restrained, Goodness is seen to flow. Darkness should be known to have the night (or obscurity) for its essence. It has three characteristics, and is (otherwise) called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others. Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production. Splendour, lightness, and faith, — these are the form, that is light, of Goodness among all creatures, as regarded by all good men. The true nature of their characteristics will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them. Complete delusion, ignorance, illiberality, indecision in respect of action, sleep, haughtiness, fear, cupidity, grief, censure of good acts, loss of memory, unripeness of judgment, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of behaviour, boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation, — all these qualities are known as belonging to Darkness. Whatever other states of mind, connected with delusion, exist in the world, all appertain to Darkness. Frequent ill-speaking of other people, censuring the deities and the Brahmanas, illiberality, vanity, delusion, wrath, unforgiveness, hostility towards all creatures, are regarded as the characteristics of Darkness. Whatever undertakings exist that are unmeritorious (in consequence of their being vain or useless), what gifts there are that are unmeritorious (in consequence of the unworthiness of the donees, the unreasonableness of the time, the impropriety of the object, etc.), vain eating, — these also appertain to Darkness. Indulgence in calumny, unforgiveness, animosity, vanity, and absence of faith are also said to be characteristics of Darkness. Whatever men there are in this world who are characterised by these and other faults of a similar kind, and who break through the restraints (provided by the scriptures), are all regarded as belonging to the quality of Darkness. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell, they sink in the order of being. Indeed, they sink into the hell of (birth in) the brute creation. They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds; or creatures of the oviparous order, or quadrupeds of diverse species; or lunatics, or deaf or dumb human beings, or men that are afflicted by dreadful maladies and regarded as unclean. These men of evil conduct, always exhibiting the indications of their acts, sink in Darkness. Their course (of migrations) is always downwards. Appertaining to the quality of Darkness, they sink in Darkness. I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in attaining to the regions that exist for men of pious deeds. Those men who take birth in orders other than humanity, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own order and desirous of doing good to all creatures, succeed, through the aid of such purificatory rites, in ascending upwards. Indeed, struggling (to improve themselves), they at last attain to the same regions with these pious Brahmanas. Verily, they go to Heaven. Even this is the Vedic audition.[105] Born in orders other than humanity and growing old in their respective acts, even thus they become human beings that are, of course, ordained to return. Coming to sinful births and becoming Chandalas or human beings that are deaf or that lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, transcending the Sudra order, and other (consequences of) qualities that appertain to Darkness and that abide in it in course of migrations in this world.[106] Attachment to objects of desire is regarded as great delusion. Here Rishis and Munis and deities become deluded, desirous of pleasure. Darkness, delusion, the great delusion, the great obscurity called wrath, and death, that blinding obscurity, (these are the five great afflictions). As regards wrath, that is the great obscurity (and not aversion or hatred as is sometimes included in the list). With respect then to its colour (nature), its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything about (the quality of) Darkness. Who is there that truly understands it? Who is there that truly sees it? That, indeed, is the characteristic of Darkness, viz., the beholding of reality in what is not real. The qualities of Darkness have been declared to you in various ways. Duly has Darkness, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here, will surely succeed in becoming freed from all characteristics that appertain to Darkness.”’‘“

SECTION XXXVII

“‘“‘Brahma said, “Ye best of beings, I shall now declare to you accurately what (the quality of) Passion is. Ye highly blessed ones, do you understand what those qualities are that appertain to Passion. Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, arguments, dissatisfaction, endurance,[107] might, valour, pride, wrath, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of meum or mineness, protection (of others), slaughter, bonds, and affliction, buying and selling, lopping off, cutting, piercing and cutting off the coat of mail that another has worn,[108] fierceness, cruelty, vilifying, pointing out the faults of others, thoughts entirely devoted to worldly affairs, anxiety, animosity, reviling of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech, dispraise and praise, laudation, prowess, defiance, attendance (as on the sick and the weak), obedience (to the commands of preceptors and parents), service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy heedlessness, contumely, possessions, and diverse decorations that prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good result), diverse acts of public charity, the rites in respect of Swaha salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection generated by the merits of the object for which or whom it is felt, treachery, deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music and songs — all these qualities, ye learned Brahmanas, have been said to belong to Passion. Those men on Earth who meditate on the past, present, and the future, who are devoted to the aggregate of three, viz., Religion, Wealth, and Pleasure, who acting from impulse of desire, exult on attaining to affluence in respect of every desire, are said to be enveloped by Passion. These men have downward courses. Repeatedly reborn in this world, they give themselves up to pleasure. They covet what belongs to this world as also all those fruit, that belong to the world hereafter. They make gifts, accept gifts, offer oblations to the Pitris, and pour libations on the sacrificial fire. The qualities of Passion have (thus) been declared to you in their variety. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always freeing himself from all of them which appertain to Passion.”’““

SECTION XXXVIII

“‘“‘BRAHMA SAID, “I shall, after this discourse to you on that excellent quality which is the third (in the order of our enumeration). It is beneficial to all creatures in the world, and unblamable, and constitutes the conduct of those that are good. Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess (or liberality), absence of fear, contentment, disposition for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness, absence of wrath, absence of malice, purity, cleverness, prowess, (these appertain to the quality of Goodness). He who is devoted to the duty of Yoga, regarding knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the world hereafter. Freedom from the idea of meum, freedom from egoism, freedom from expectations, looking on all with an equal eye, and freedom from desire, — these constitute the eternal religion of the good. Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, compassion to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good behaviour, purity in all acts having for their object the attainment of tranquillity, righteous understanding, emancipation (from attachments), indifference, Brahmacharyya, complete renunciation, freedom from the idea of meum, freedom from expectations, unbroken observance of righteousness, belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain — those Brahmanas in this world, whose conduct is marked by these virtues, who adhere to righteousness, who abide in the Vedas, are said to be wise and possessed of correctness of vision. Casting off all sins and freed from grief, those men possessed of wisdom attain to Heaven and create diverse bodies (for themselves). Attaining the power of governing everything, self-restraint, minuteness, these high-souled ones make by operations of their own mind, like the gods themselves dwelling in Heaven. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to Heaven, they modify all things by their very nature. They get whatever objects they desire and enjoy them.[109] Thus have I, ye foremost of regenerate ones, described to you what that conduct is which appertains to the quality of goodness. Understanding these duly, one acquires whatever objects one desires. The qualities that appertain to goodness have been declared particularly. The conduct which those qualities constitute has also been properly set forth. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them.”’““

SECTION XXXIX

“‘“‘Brahma said, “The qualities are incapable of being declared as completely separate from one another. Passion and Goodness and Darkness are seen existing in a state of union. They are attached to one another. They depend on one another. They have one another for their refuge. They likewise follow one another. As long as goodness exists, so long does Passion exist. There is no doubt in this. As long as Darkness and Goodness exist, so long does Passion exist. They make their journey together, in union, and moving collectively. They, verily, move in body, when they act with cause or without cause. Of all these which act with one another, however, much they may differ in their development, the manner in which their increase and diminution take place will now be declared. There where Darkness exists in an increased measure, in the lower creatures (for example), Passion exists in a smaller measure and Goodness in a measure that is still less. There where Passion exists in a copious measure, in creatures of middle course, Darkness exists in a smaller measure and Goodness in a measure that is still less. There where Goodness exists in a copious measure, in creatures of upward courses, Darkness should be known to exist in a small measure and Passion in a measure that is still less. Goodness is the spring that causes the modifications of the senses. It is the great enlightener. No duty has been laid down that is higher than Goodness. They who abide in Goodness proceed upwards. They who abide in Passion remain in the middle. They who abide in Darkness, being characterised by qualities that are low, sink downwards. Darkness occurs in the Sudra; Passion in the Kshatriya; and Goodness, which is the highest, in the Brahmana. The three qualities exist even thus in the three orders. Even from a distance, the three qualities of darkness and Goodness and Passion, are seen to exist in a state of union and more collectively.

They are never seen in a state of separation.[110] Beholding the sun rising, men of evil deeds become inspired with fear. Travellers on their way become afflicted with heat, and suffer distress. The Sun is Goodness developed, men of evil deeds represent Darkness; the heat which travellers on their way feel is said to be a quality of Passion. The sun representing light is Goodness; the heat is the quality of Passion; the shading (or eclipse) of the sun on Parvana days should be known to represent Darkness. Even thus, the three qualities exist in all luminous bodies. They act by turns in diverse places in diverse ways. Among immobile objects, the quality of Darkness exists in a very large measure. The qualities appertaining to Passion are those properties of theirs which undergo constant changes. Their oleaginous attributes appertain to Goodness.[111] The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnight, months, years, seasons, and conjunctions.[112] The gifts that are wide are threefold. Threefold is sacrifice that flows. Threefold are the worlds; threefold the deities; threefold is knowledge; and threefold the path or end. The past, the Present, and the Future; Religion, Wealth, and Pleasure. Prana, Apana, and Udana; these also are fraught with the three qualities. Whatever object exists in this world, everything in it is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances. Verily, the three qualities always act in an unmanifest form. The creation of those three, viz., Goodness, Passion, and Darkness is eternal. The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, Constant, unborn, womb, eternal, Nature, change or modification, destruction, Pradhana, production, and absorption, undeveloped, not small (i.e., vast), unshaking, immovable, fixed, existent, and non-existent. All these names should be known by those who meditate on matters connected with the soul. That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure operations (of the qualities), is well conversant with the truth about all distinctions and freed from the body, becomes liberated from all the qualities and enjoys absolute happiness.’”““

SECTION XL

“““‘Brahma said, “From the unmanifest first sprang Mahat (the Great Soul) endued with great intelligence, the source of all the qualities. That is said to be the first creation. The Great Soul is signified by these synonymous words — the Great Soul, Intelligence, Vishnu, Jishnu, Sambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brahmana has never to encounter delusion. It has hands and feet on every side, it has ears on every side. It stands, pervading everything in the universe. Of great power, that Being is stationed in the heart of all. Minuteness, Lightness and Affluence, are his. He is the lord of all, and identical with effulgence, and knows not decay. In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have subdued their senses, who are possessed of knowledge, who are freed from cupidity, who have conquered wrath, who are of cheerful hearts, who are endued with wisdom, who are liberated from ideas of meum (and teum), and who are devoid of egoism. All these, freed from every kind of attachment, attain to the status of Greatness. That person who understands that holy and high goal, viz., the Great Soul, becomes freed from delusion. The self-born Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form, the golden one, the highest goal of all persons endued with understanding, — that intelligent man lives, transcending the understanding.”’““

SECTION XLI

“‘“‘Brahma said, “That Mahat who was first produced is called Egoism. When it sprang up as I, it came to be called as the second creation. That Egoism is said to be the source of all creatures, for these have sprung from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajapati. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels — I am all this. — That is the eternal world existing for those sages who are contented with knowledge relating to the soul, who have meditated on the soul, and who have won success by Vedic study and sacrifices. By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates (all creatures) even in this way. It is that which causes all changes. It is that which causes all beings to move. By its own light it illuminates the universe likewise.”’““

SECTION XLII

“‘“‘Brahma said, “From Egoism were verily born the five great elements. They are earth, air, ether, water, and light numbering the fifth. In these five great elements, in the matter of the sound, touch, colour, taste, and smell, all creatures become deluded. When at the close of the destruction of the great elements, the dissolution of the universe approaches, ye that are possessed of wisdom, a great fear comes upon all living creatures. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation takes place. Indeed, as regards birth, they are born from one another. Then, when all existent objects, mobile and immobile, become dissolved, wise men endued with powerful memory never dissolve. Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion. Caused by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless. Prana and Apana, and Udana and Samana and Vyana, — these five winds are always closely attached to the soul. Together with speech, mind, and understanding, they constitute the universe of eight ingredients. He whose skin, nose, ear, eyes, tongue, and speech are restrained, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in attaining to that auspicious Brahman to which nothing superior exists. Those which have been called the eleven organs and which have sprung from Egoism, I shall now, ye regenerate ones, mention particularly. They are the ear, the skin, the two eyes, the tongue, the nose numbering the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth. These constitute the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahman shine forth (in him). Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are truly said to be connected with knowledge. The rest, however, that are connected with action, are without distinction. The mind should be regarded as belonging to both. The understanding is the twelfth in the top. Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have accomplished everything. I shall, after this, enumerate all the various organs. Space (or Ether) is the first entity. As connected with the soul, it is called the ear. As connected with objects, that is sound. The presiding deity (of this) is the quarters. The Wind is the second entity. As connected with the soul, it is known as the skin. As connected with objects, it is known as objects of touch; and the presiding deity there is touch. The third is said to be Light. As connected with the soul, it is known as the eye. As connected with objects, it is colour; and the sun is its deity. The fourth (entity) should be known as Water. As connected with the soul, it is said to be the tongue. As connected with objects, it is taste, and the presiding deity there is Soma. The fifth entity is Earth. As connected with the soul, it is said to be the nose. As connected with objects, it is scent; and the presiding deity there is the wind. Thus has the manner been declared of how the five entities are divided into sets of three. After this I shall declare everything about the diverse (other) organs. Brahmanas conversant with the truth say that the two feet are mentioned as connected with the soul. As connected with objects, it is motion; and Vishnu is there the presiding deity. The Apana wind, whose motion is downward, as connected with the soul, is called the lower duct. As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings. As connected with objects, it is the vital seed; and the presiding deity is Prajapati. The two hands are mentioned as connected with the soul by persons conversant with the relations of the soul. As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the gods. As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements.[113] As connected with objects, it is the mental operation; and the presiding deity is Chandramas (moon). As connected with the soul is Egoism, which is the cause of the whole course of worldly life. As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which impels the six senses. As connected with objects, it is that which is to be understood, and the presiding deity there is Brahma. Three are the seats of all existent objects. A fourth is not possible. These are land, water, and ether. The mode of birth is fourfold. Some are born of eggs; some are born of germs which spring upwards, penetrating through the earth; some are born of filth; and some are born of fleshy balls in wombs. Thus is the mode of birth seen to be of four kinds, of all living creatures. Now, there are other inferior beings and likewise those that range the sky. These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description. This is said to be the second mode of birth and is inferior. Those living creatures that take birth after the lapse of some time, bursting through the earth, are said to be germ-born beings, ye foremost of regenerate persons. Creatures of two feet or of many feet and those which move crookedly, are the beings born of wombs. Among them are some that are deformed, ye best of men. The eternal womb of Brahma should be known to be of two kinds, viz., penance and meritorious acts. Such is the doctrine of the learned.[114] Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born; such is the teaching of the ancients. He who duly understands this, comes to be regarded as possessed of Yoga, ye chief of regenerate persons. Know also that such a man becomes freed too from all his sins. I have thus declared to you duly the doctrine of Adhyatma.[115] Ye Rishis conversant with all duties, a knowledge of this is acquired by those who are regarded as persons of knowledge. Uniting all these together, viz., the senses, the objects of the senses, and the five great entities, one should hold them in the mind.[116] When everything is attenuated (by absorption) in the mind, one no longer esteems the pleasures of life. Learned men, whose understandings are furnished with knowledge, regard that as true happiness.[117] I shall after this, tell thee of renunciation with respect to all entities by means, gentle and hard, which produces attachment to subtle topics and which is fraught with auspiciousness. That conduct which consists in treating the qualities is not qualities, which is free from attachment, which is living alone, which does not recognise distinctions, and which is full of Brahman, is the source of all happiness.[118] The learned man who absorbs all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is released from everything, becomes always happy. Restraining all desires within the soul, destroying his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahman. Through repression of all the senses which always hanker after their objects, and abandonment of inhabited places, the Adhyatma fire blazes forth in the man of contemplation. As a fire, fed with fuel, becomes bright in consequence of the blazing flames it puts forth, even so, in consequence of the repression of the senses, the great soul puts forth its effulgence. When one with a tranquil soul beholds all entities in one's own heart, then, lighted by one's own effulgence, one attains to that which is subtler than the subtle and which is unrivalled in excellence. It is settled that the body has fire for colour, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (viz., flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements; that it has nine doors and two deities;[119] that it is full of passion; that it is unfit to be seen (owing to its unholy character); that it is made up of three qualities; that it has three constituent elements, (viz., wind, bile and phlegm); that it is delighted with attachments of every kind, that it is full of delusions.[120] It is difficult of being moved in this mortal world, and it rests on the understanding as its support. That body is, in this world, the wheel of Time that is continually revolving.[121] That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the (whole) universe with the (very) immortals.[122] By restraining the senses, one casts off lust, wrath, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, exceedingly difficult to cast off.[123] He who has subjugated these in this world, viz., the three qualities and the five constituent elements of the body, has the Highest for his seat in Heaven. By him is Infinity attained. Crossing the river, that has the five senses for its steep banks, the mental inclinations for its mighty waters, and delusion for its lake, one should subjugate both lust and wrath. Such a man freed from all faults, then beholds the Highest, concentrating the mind within the mind and seeing self in self. Understanding all things, he sees his self, with self, in all creatures, sometimes as one and sometimes as diverse, changing form from time to time.[124] Without doubt he can perceive numerous bodies like a hundred lights from one light. Verily he is Vishnu, and Mitra, and Varuna, and Agni, and Prajapati. He is the Creator and the ordainer: he is the Lord possessed of puissance, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent. Him all conclaves of learned Brahmanas, deities and Asuras, and Yakshas, and Pisachas, the Pitris, and birds, and bands of Rakshasas, and bands of ghostly beings, and all the great Rishis, praise.”’““

SECTION XLIII

“‘“Brahma said, “Among men, the royal Kshatriya is (endued with) the middle quality. Among vehicles, the elephant (is so); and among denizens of the forest the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bovine bull; among females, the mule.[125] There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Salmali, and Sinsapa, the Meshasringa, and the Kichaka, are the foremost ones among trees.[126] Himavat, Patipatra, Sahya, Vindhya, Trikutavat, Sweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra and Malayavat, — these are the foremost of mountains. Likewise the Maruts are the foremost of the Ganas. Surya is the lord of all the planets, and Chandramas of all the constellations. Yama is the lord of the Pitris; Ocean is the lord of all rivers. Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas. Soma is the lord of (deciduous) herbs, and Vishnu is the foremost of all that are endued with might. Tashtri is the king of Rudras, and Siva of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the deities. The North is the lord of all the points of the compass; Soma of great energy is the lord of all learned Brahmanas. Kuvera is the lord of all precious gems, and Purandara of all the deities. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahman, am the foremost. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahman, is the king of kings over all. Know him to be the ruler, the creator, the uncreated Hari. He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and Snakes and Rakshasas, and deities and Danavas and Nagas.

Among those that are followed by persons full of desire is the great goddess Maheswari of beautiful eyes. She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women that are a source of pleasure, the foremost are the Apsaras who are possessed of great splendour.[127] Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones. Those kings in whose dominions good men languish are regarded as bereft of the virtues of their order. Hereafter they have to go into wrong paths. Those kings in whose dominions good men are protected, rejoice in this world and enjoy happiness hereafter. Verily, those high-souled ones attain to the highest seat. Understand this, ye foremost of regenerate ones. I shall after this state the everlasting indications of duties. Abstention from injury is the highest duty. Injury is an indication of unrighteousness. Splendour is the indication of the deities. Men have acts for their indications. Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of lighted bodies is colour, and water has taste for its characteristic. Earth, which holds all entities, has smell for its characteristic. Speech has words for its characteristic, refined into vowels and consonants. Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are ascertained with accuracy by the understanding. There is no doubt in this, viz., that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is to live unperceived.[128] Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation. Therefore keeping knowledge before his view, the man of understanding should practise renunciation. The man who has betaken himself to renunciation and who is possessed of knowledge, who transcends all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal. I have thus declared to you duly what the indications are of duty. I shall, after this, tell you of the seizure (comprehension) of qualities. Smell, which appertains to earth, is seized by the nose. The wind, that dwells in the nose is likewise appointed (as an agent) in the perception of smell. Taste is the essence of water. That is seized by the tongue. Soma, who resides in the tongue, is appointed likewise in the perception of taste. The quality of a lighted body is colour. That is seized by the eye. Aditya who always resides in the eye has been appointed in the perception of colour. Touch always appertains to the wind (as its quality). That is perceived by the skin. The wind that always resides in the skin has been appointed in apprehending touch. The quality of ether is sound. That is seized by the ear. All the quarters, which reside in the ear, have been appointed in apprehending sound. The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, residing in the heart, has been appointed in apprehending the mind. The understanding is apprehended in the form of determination or certitude, and Mahat in the form of knowledge. The unperceived (Prakriti) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this.[129] The Kshetrajna which is eternal and is destitute of qualities as regards its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge. The unmanifest resides in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden. Purusha knows it: therefore is he called Kshetrajna. The Kshetrajna perceives also the operations of the qualities and absence of their operations. The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and endued with a beginning, middle, and end. No one else attains, only the Kshetrajna attains, to that which is the highest and great and which transcend the qualities and those entities which are born of the qualities. Hence one who understands duties, casting off qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna. One that is free from all pairs of opposites, that never bends his head to any one, that is divested of Swaha, that is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.”’““

SECTION XLIV

“‘“‘Brahma said, “I shall now tell you truly about all that which has a beginning, middle, and end, and which is endued with name and characteristics, together with the means of apprehension. It has been said that the Day was first. Then arose Night. The Months are said to have the lighted fortnights first. The constellations have Sravana for their first; the Seasons have that of dews (viz., Winter) for their first. Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours; the Wind of all sensations of touch. Likewise, of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, declare that which is the first and the highest of all entities. The sun is the first of all lighted bodies. Fire is said to be the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the deities. The syllable Om is the first of all the Vedas, and the life-wind Prana is the first of all winds. All that is called Savitri which is prescribed in this world.[130] The Gayatri is the first of all metres; of all (sacrificial) animals the first is the goat. Kine are the first of all quadrupeds. The twiceborn ones are the first of all human beings. The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of regenerate ones, is the snake. The Krita is the first of all the Yugas; there is no doubt in this. Gold is the first of all precious things. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Of all liquid substances to be drunk, water is the foremost. Of all immobile entities without distinction, Plaksha is said to be the first, that ever holy field of Brahman. Of all the Prajapatis I am the first. There is no doubt in this. Of inconceivable soul, the self-existent Vishnu is said to be my superior.[131] Of all the mountains the great Meru is said to be the firstborn. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and firstborn. Ganga of three courses is said to be the firstborn of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the firstborn. Iswara is the supreme Lord of all the deities and Danavas and ghostly beings and Pisachas, and snakes and Makshasas and human beings and Kinnaras and Yakshas. The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe. Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as, indeed, that is the end of every thing. Days end with the sun’s setting and Nights with the sun’s rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure. All accumulations have exhaustion for their end, and all ascent have falls for their end. All associations have dissociations for their end, and life has death for its end. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is transient. Sacrifice, gift, penances, study, vows, observances, — all these have destruction for their end. Of Knowledge, there is no end. Hence, one that is possessed of a tranquil soul, that has subjugated his senses, that is freed from the sense of meum, that is devoid of egoism, is released from all sins by pure knowledge.”’““

SECTION XLV

“‘“‘Brahma said, “The wheel of life moves on. It has the understanding for its strength; the mind for the pole (on which it rests); the group of senses for its bonds, the (five) great elements for its nave, and home for its circumference.[132] It is overwhelmed by decrepitude and grief, and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise. Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain fire its joints, and hunger and thirst are the nails fixed into it. Sun-shine and shade are the ruts (it causes). It is capable of being agitated during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is enveloped in the terrible waters of delusion. It is ever revolving and void of consciousness. It is measured by months and half-months. It is not uniform (being ever-changing), and moves through all the worlds. Penances and vows are its mud. Passion’s force is its mover. It is illuminated by the great egoism, and is sustained by the qualities. Vexations (caused by the non-acquisition of what is desired) are the fastenings that bind it around. It revolves in the midst of grief and destruction. It is endued with actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance. It is attended upon by fear and delusion, and is the cause of the delusion of all beings. It moves towards joy and pleasure, and has desire and wrath for its possession. It is made up of entities beginning with Mahat and ending with the gross elements. It is characterised by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its boundary.[133] This wheel of life that is associated with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check. That man who always understands accurately the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures. Freed from all impressions, divested of all pairs of opposites, released from all sins, he attains to the highest goal. The householder, the Brahmacharin, the forest recluse and the mendicant, — these four modes of life have all been said to have the householder's mode for their foundation. Whatever system of rules is prescribed in this world, their observance is beneficial. Such observance has always been highly spoken of. He who has been first cleansed by ceremonies, who has duly observed vows, who belongs in respect of birth to a race possessed of high qualifications, and who understands the Vedas, should return (from his preceptor's house).[134] Always devoted to his wedded spouse, conducting himself after the manner of the good, with his senses under subjugation, and full of faith, one should in this world perform the five sacrifices. He who eats what remains after feeding deities and guests, who is devoted to the observance of Vedic rites, who duly performs according to his means sacrifices and gifts, who is not unduly active with his hands and feet, who is not unduly active with his eye, who is devoted to penances, who is not unduly active with his speech and limits, comes under the category of Sishta or the good. One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always associate with good men, making gifts and practising self-restraint. One should subjugate one's lust and stomach, practise universal compassion, and be characterised by behaviour that befits the good. One should bear a bamboo-stick, and a water-pot filled with water. Having studied, one should teach; likewise should also make sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Verily, one's conduct, should be characterised by these six acts. Know that three of these acts should constitute the livelihood of the Brahmanas, viz., teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person that is pure. As to the other duties that remain, numbering three, viz., making of gifts, study, and sacrifice, these are accompanied by merit.[135] Observant of penances, self-restrained, practising universal compassion and forgiveness, and looking upon all creatures with an equal eye, the man that is conversant with duties should never be heedless with regard to those three acts. The learned Brahmana of pure heart, who observes the domestic mode of life and practises rigid vows, thus devoted and thus discharging all duties to the best of his power, succeeds in conquering Heaven.”’“““

SECTION XLVI

“‘“‘Brahma said, “Duly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one that is devoted to the duties of one’s own order, possessed of learning, observant of penances, and with all the senses under restraint, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat one’s food without decrying it. He should eat Havishya made from what is obtained in alms, and should stand, sit, and take exercise (as directed).[136] He should pour libations on the fire twice a day, having purified himself and with concentrated mind. He should always bear a staff made of Vilwa or Palasa.[137] The robes of the regenerate man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red. There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions every day. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of vows. He should also gratify the deities with oblations of pure water, his mind being restrained the while. Such a Brahmacharin is worthy of applause. With vital seed drawn up and mind concentrated, one that is thus devoted succeeds in conquering Heaven. Having attained to the highest seat, he has not to return to birth. Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of one’s village and next live as an ascetic in the woods, having renounced (all attachments). Clad in animal skins or barks of trees he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place. Honouring guests when they come, he should give them shelter, and himself subsist upon fruits and leaves and common roots, and Syamaka. He should, without being slothful subsist on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation.[138] He should honour the guest that comes to him with alms of fruits and roots. He should then, without sloth, always give whatever other food he may have. Restraining speech the while, he should eat after gratifying deities and guests. His mind should be free from envy. He should eat little, and depend always on the deities. Self-restrained, practising universal compassion, and possessed of forgiveness, he should wear both beard and hair (without submitting to the operations of the barber). Performing sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth. With body always in a state of purity, endued with cleverness, ever dwelling in the forest, with concentrated mind, and senses in subjection, a forest-recluse, thus devoting himself, would conquer Heaven. A householder, or Brahmacharin, or forest-recluse, who would wish to achieve Emancipation, should have recourse to that which has been called the best course of conduct. Having granted unto all creatures the pledge of utter abstention from harm, he should thoroughly renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, subjugate all his senses, and be an ascetic. Subsisting upon food obtained without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should make his round of mendicancy in a place whence smoke has ceased to curl up and where all the inhabitants have already eaten.[139] The person who is conversant with the conduct that leads to Emancipation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when he obtains anything, and never be depressed if he obtains nothing. Seeking just what is needed for supporting life, he should, with concentrated mind, go about his round of mendicancy, waiting for the proper time. He should not wish for earnings in common with others, nor eat when honoured. The man who leads the life of mendicancy should conceal himself for avoiding gifts with honour. While eating, he should not eat such food as forms the remains of another's dish, nor such as is bitter, or astringent, or pungent. He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is needed to keep him alive. The person conversant with Emancipation should obtain his subsistence without obstructing any creature. In his rounds of mendicancy he should never follow another (bent on the same purpose). He should never parade his piety; he should move about in a secluded place, freed from passion. Either an empty house, or a forest, or the foot of some tree, or a river, or a mountain-cave, he should have recourse to for shelter. In summer he should pass only one night in an inhabited place; in the season of rains he may live in one place. He should move about the world like a worm, his path pointed out by the Sun. From compassion for creatures, he should walk on the Earth with his eyes directed towards it. He should never make any accumulations and should avoid residence with friends. The man conversant with Emancipation should every day do all his acts with pure water. Such a man should always perform his ablutions with water that has been fetched up (from the river or the tank).[140] Abstention from harm, Brahmacharyya, truth, simplicity, freedom from wrath, freedom from decrying others, self-restraint, and habitual freedom from backbiting: these eight vows, with senses restrained, he should steadily pursue. He should always practise a sinless mode of conduct, that is not deceptive and not crooked. Freed from attachment, he should always make one who comes as a guest eat (at least) a morsel of food. He should eat just enough for livelihood, for the support of life. He should eat only such food as has been obtained by righteous means, and should not pursue the dictates of desire. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more. He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the man of wisdom should always share with others. He should not appropriate what belongs to others, nor should he take anything without being asked. He should not, having enjoyed anything become so attached to it as to desire to have it once more. One should take only earth and water and pebbles and leaves and flowers and fruits, that are not owned by any body, as they come, when one desires to do any act. One should not live by the occupation of an artisan, nor should one covet gold. One should not hate, nor teach (one that does not seek to be taught); nor should one have any belongings. One should eat only what is consecrated by faith. One should abstain from controversies. One should follow that course of conduct which has been said to be nectarine. One should never be attached to anything, and should never enter into relations of intimacy with any creature. One should not perform, nor cause to perform, any such action as involves expectation of fruit or destruction of life or the hoarding of wealth or articles. Rejecting all objects, content with a very little, one should wander about (homeless) pursuing an equal behaviour towards all creatures mobile and immobile. One should never annoy another being; not should one be annoyed with another. He who is trusted by all creatures is regarded as the foremost of those persons that understand Emancipation. One should not think of the past, nor feel anxious about the future. One should disregard the present, biding time, with concentrated mind.[141] One should never defile anything by eye, mind, or speech. Nor should one do anything that is wrong, openly or in secret. Withdrawing one's senses like the tortoise withdrawing its limbs, one should attenuate one's senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every topic. Freed from all pairs of opposites, never bending one's head in reverence, abstaining from the rites requiring the utterance of Swaha, one should be free from mineness, and egoism. With cleansed soul, one should never seek to acquire what one has not and protect what one has. Free from expectations, divested of qualities, wedded to tranquillity, one should be free from all attachments and should depend on none. Attached to one's own self and comprehending all topics, one becomes emancipated without doubt. Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the operation of all qualities, which is absolute, untainted, and stable, which is without smell, without taste, and touch, without colour, and without sound, which is to be comprehended (by close study), which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though dwelling in a house resides in all creatures, succeed in escaping death. There the understanding reaches not, nor the senses, nor the deities, nor the Vedas, nor sacrifices, nor the regions (of superior bliss), nor penance, nor vows. The attainment to it by those who are possessed of knowledge is said to be without comprehension of symbols. Hence, the man who knows the properties of that which is destitute of symbols, should practise the truths of piety.[142] The learned man, betaking himself to a life of domesticity, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety after the manner of one that is deluded, without finding fault with it. Without finding fault with the practices of the good, he should himself adopt such a conduct for practising piety as may induce others to always disrespect him. That man who is endued with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements, mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the aid of correct inferences, one attains to Heaven, released from all bonds. One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point. Then, depending on none, one attains to Emancipation. Freed from all attachments, like the wind in space, with his accumulations exhausted, without distress of any kind, he attains to his highest goal.”’““

SECTION XLVII

“‘“‘Brahma said, “The ancients who were utterers of certain truth, say that Renunciation is penance. Brahmanas, dwelling in that which has Brahman for its origin, understand Knowledge to be high Brahman.[143] Brahman is very far off, and its attainments depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is divested of all qualities; it is eternal; it is endued with unthinkable qualities: it is supreme. It is by knowledge and penance that those endued with wisdom behold that which is the highest. Verily, they that are of untainted minds, that are cleansed of every sin, and that have transcended all passion and darkness (succeed in beholding it). They who are always devoted to renunciation, and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is identical with the path of happiness and peace, by the aid of penance. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance. He who understands self through accurate determination of all topics, which is unperturbed, which is identical with Knowledge, and which resides in all entities, succeeds in going everywhere. The learned man who beholds association, and dissociation, and unity in diversity, is released from misery. He who never desires for anything, who despises nothing, becomes eligible, even when dwelling in this world, for assimilation with Brahman. He who is conversant with the truths about qualities of Pradhana, and understands the Pradhana as existing in all entities who is free from mineness and egoism, without doubt becomes emancipated. He who is freed from all pairs of opposites, who does not bend his head to any body, who has transcended the rites of Swadha, succeeds by the aid of tranquillity alone in attaining to that which is free from pairs of opposites, which is eternal, and which is divested of qualities.

Abandoning all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, without doubt, becomes emancipated. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its assemblage of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always adorn it and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahman which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the man of wisdom, abandoning the bonds which are made of attachment and which cause birth, decrepitude and death, and freeing himself from mineness and egoism, without doubt, becomes emancipated. These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent. When the inner self, which is destitute of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and endued with an intelligence that transcends all qualities and apprehends everything, one becomes released from all sins.”’““

SECTION XLVIII

“‘“‘Brahma said, “Some regard Brahman as a tree. Some regard Brahman as a great forest. Some regard Brahman as unmanifest. Some regard it as transcendant and freed from every distress. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method called Pranayama, by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one’s wishes.[144] When the quality of Goodness predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness. By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to Purusha by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness. It is by this inference that the wise believe in the identity of Purusha and Goodness, There is no doubt in this. Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct. It is said that Nature is different from Purusha: that also will imply a want to consideration. Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down.

That is the doctrine of the learned. In the Gnat and Udumbara both unity and diversity are seen. As a fish in water is different from it, such is the relation of the two (viz., Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus.”’

“““The preceptor continued, ‘Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandsire (of all creatures).’”’“[145]

SECTION XLIX

“‘“‘The Rishis said,— “Which among the duties is deemed to be the most worthy of being performed? The diverse modes of duty, we see, are contradictory. Some say that (it remains) after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts.[146] Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or two-fold, and others that it is mixed. Some Brahmanas who are conversant with Brahman and utterers of truth regard it to be one. Others, that it is distinct; and others again that it is manifold. Some say that both time and space exist; others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven crowns and go entirely naked. Some are for entire abstention from bathing, and some for bathing. Such differences of views may be seen among deities and Brahmanas conversant with Brahman and endued with perceptions of truth. Some are for taking food; while some are devoted to fasts. Some applaud action; others applaud perfect tranquillity. Some applaud Emancipation; some, various kinds of enjoyments. Some desire diverse kinds of wealth; some, poverty. Some say that means should be resorted to; others, that this is not so. Some are devoted to a life of abstention from harm; others are addicted to destruction. Some are for merit and glory, others say that this is not so. Some are devoted to goodness; others are established on doubt. Some are for pleasure; some are for pain. Other people say that it is meditation. Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others applaud penances; others, the study of the scriptures. Some say that knowledge and renunciation (should be followed). Others who ponder on the elements say that it is Nature. Some extol everything; others, nothing. O foremost one of the deities, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to come to any conclusion. People stand up for acting, saying, — This is good, — This is good — He that is attached to a certain duty applauds that duty as the best. For this reason our understanding breaks down and our mind is distracted. We therefore, wish, O best of all beings, to know what is good. It behoves thee to declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Kshetrajna and Nature." Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, declared to them accurately what they asked.’”’“

SECTION L

“‘“‘Brahma said, “Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him. Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost of all duties. That is the highest feat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness. Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct, have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly. I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject.[147] Purusha is always the subject; and Nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it has been pointed out, that they exist after the manner of the Gnat and the Udumbara. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it. Kshetrajna being enjoyer, Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities. He resides in everything alike, and walks with knowledge. He always enjoys Nature, as a lotus leaf (enjoys) water.

Possessed of knowledge, he is never tainted even if brought into contact with all the qualities. Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha. The relation between these two (viz., Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place taking a light with him, even so those who wish for the Supreme proceed with the light of Nature.[148] As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest. Understand this, ye learned Brahmanas. Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means. For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that ill acts there may not be fruits.[149] The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit.[150] The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth.[151] Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path.[152] The man of learning, when he sees the car path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and

Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next.[153] As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed it attains to the other shore and casts off the boat, freed from the thought of meum. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land. Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects. And as action is performed in this world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the aid of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From egoism is produced the development called the great elements. And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence. It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again. And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one quality; wind is said to have two. Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobiles, should be known as possessed of five qualities. She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, colour, taste, and smell numbering the fifth, — these are the five qualities of earth, ye foremost of regenerate persons. Smell always belongs to earth, and smell is said to be of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear. Thus smell, which belongs to the earth, should be known as of ten kinds.[154] Sound, touch, likewise colour, and taste have been said to be the qualities of water. I shall now speak of the qualities of taste. Taste has been said to be of various kinds. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties. Sound, touch, and likewise colour, — these are the three qualities which light is said to be possessed of. Colour is the quality of light, and colour is said to be of various kinds. White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties in colour which belongs to light. These should be understood by Brahmanas venerable for years, conversant with duties, and truthful in speech. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds. Rough, cold and likewise hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, conversant with duties, and possessed of a sight of truth. Now space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata.[155] Besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients. Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul.”’““

SECTION LI

“‘“‘Brahma said, “Since the mind is the ruler of these five elements, in the matter of controlling and bringing them forth, the mind, therefore, is the soul of the elements. The mind always presides over the great elements. The understanding proclaims power, and is called the Kshetrajna.[156] The mind yokes the senses as a charioteer yokes good steeds. The senses, the mind, and the understanding are always joined to the Kshetrajna. The individual soul, mounting the chariot to which big steeds are yoked and which has the understanding for the reins, drives about on all sides. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahman-car. Verily, that man endued with learning and wisdom who always understands the Brahman-car in this way, is never overwhelmed by delusion in the midst of all entities. This forest of Brahman begins with the Unmanifest and ends with gross objects. It includes mobile and immobile entities, and receives light from the radiance of the sun and the moon, and is adorned with planets and constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by diverse kinds of waters. It is the means of subsistence for all creatures. It is, again, the goal of all living creatures. In that forest the Kshetrajna always moves about. Whatever entities exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities. After the qualities (are dissolved) the five elements. Such is the gradation of entities. Gods, men, Gandharvas, Pisachas, Asuras, and Rakshasas, have all sprung from Nature, and not from actions, not from a cause. The Brahmanas, who are creators of the universe, are born here again and again. All that springs from them dissolves, when the time comes, in those very five great elements like billows in the ocean. All the great elements are beyond those elements that compose the universe. He that is released from those five elements goes to the highest goal. The puissant Prajapati created all this by the mind only. After the same manner Rishis attained to the status of deities by the aid of penance. After the same manner, those who have achieved perfection, who were capable of the concentration of Yoga, and who subsist on fruits and roots, likewise perceive the triple world by penance. Medicines and herbs and all the diverse sciences are acquired by means of penance alone, for all acquisition has penance for its root. Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, are all achievable by penance, for penance is irresistible. One that drinks alcoholic liquors, one that slays a Brahmana, one that steals, one that destroys a foetus, one that violates one's preceptor's bed, becomes cleansed of such sin by penance well performed. Human beings, Pitris, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become crowned with success by penance alone. In like manner, the deities, endued with great powers of illusion, have attained to Heaven. Those who without idleness perform acts with expectations, being full of egoism, approach the presence of Prajapati. Those high-souled ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, attain to the great and highest regions. Those who best understand the self, having attained to Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness. Those persons who are freed from the idea of mineness as also from egoism and who are reborn after having attained to the fullness of Yoga contemplation, enter (when they depart from such life) into the highest region reserved for the great, viz., the Unmanifest. Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Passion, and adhering to only the quality of Goodness, one becomes released from every sin and creates all things.[157] Such a one should be known to be Kshetrajna in perfection. He that knows him, knows the Veda.[158] Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-restrained. One necessarily becomes that on which one's mind is set. This is an eternal mystery. That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Nescience for its indication. But do you understand that whose nature is destitute of qualities? Of two syllables is Mrityu (death); of three syllable is the eternal Brahman. Mineness is death, and the reverse of mineness is the eternal.[159] Some men who are led by bad understanding applaud action. Those, however, that are numbered among the high-souled ancients never applaud action. By action is a creature born with body which is made up of the sixteen.[160] (True) Knowledge swallows up Purusha (Self with consciousness of body). Even this is what is highly acceptable to eaters of Amrita.[161] Therefore, those whose vision extends to the other end (of the ocean of life) have no attachment for actions. This Purusha, however, is full of knowledge and not full of action.[162] He dies not who understands Him that is immortal, immutable, incomprehensible, eternal and indestructible — Him that is the restrained Soul and that transcends all attachments. He who thus understands the Soul to which there is nothing prior which is uncreated, immutable, unconquered, and incomprehensible even to those that are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means. Expelling all impressions and restraining the Soul in the Soul, he understands that auspicious Brahman than which nothing greater exists. Upon the understanding becoming clear, he succeeds in attaining to tranquillity. The indication of tranquillity is like what takes place in a dream.[163] This is the goal of those emancipated ones who are intent on knowledge. They behold all those movements which are born of successive developments.[164] This is the goal of those who are unattached to the world. This is the eternal usage. This is the acquisition of men of knowledge. This is the uncensured mode of conduct. This goal is capable of being attained by one that is alike to all creatures, that is without attachment, that is without expectations, and that looks equally on all things. I have now declared everything to you, ye foremost of regenerate Rishis. Do you act in this way forthwith; you will then acquire success."

“‘“The preceptor continued, ‘Thus addressed by the preceptor Brahma, those high-souled sages acted accordingly and then attained to many regions (of great felicity). Do thou also, O blessed one, duly act according to the words of Brahma as declared by me, O thou of pure soul. Thou wilt then attain to success.’”

“‘Vasudeva said,— “Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly, and then attained to Emancipation. Having done all that he should have done, the pupil, O perpetuator of Kuru’s race, attained to that seat repairing whither one has not to grieve.”

“‘Arjuna said, “Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janarddana. Truly, if it is fit to be heard by me, do thou then tell me, O lord!”

“‘Vasudeva said, “I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for thee, O Dhananjaya, I have related this mystery to thee. If thou hast any love for me, O perpetuator of Kuru’s race, do thou then, after having heard these instructions relating to the Soul, always act duly (according to them), O thou of excellent vows. Then when this religion has been duly practised, O mower of foes, thou wilt become freed from all thy sins and attain to absolute emancipation. Formerly, when the hour of battle came, this very religion, O thou of mighty arms, was declared by me (to thee)! Do thou, therefore, set thy mind on it. And now, O chief of Bharata’s race, it is long since that I saw the lord my sire. I wish to see him again, with thy leave, O Phalguna!”’

“Vaisampayana continued, ‘Unto Krishna who had said so, Dhananjaya said in reply,— “We shall go to-day from this town to the city called after the elephant. Meeting king Yudhishthira of virtuous soul there, and informing him (of thy intention) thou shalt then repair to thy own city!”’“

SECTION LII

“VAISAMPAYANA SAID, ‘AFTER this, Krishna ordered Daruka, saying— “Let my car be yoked.” — Within a very short space of time Daruka informed (his master), saying,— “It has been yoked.” — The son of Pandu then commanded all his attendants, saying,— “Prepare yourselves and be ready. We shall repair to-day to the city named after the elephant.” Thus addressed, O king, those troops accoutred themselves, and informed Pritha’s son of immeasurable energy, saying,— “Everything is equipt.” Then those two, viz., Krishna and the son of Pandu, ascended their car and proceeded on the journey, the loving friends engaged the while in delightful conversation. Unto Vasudeva seated on the car, Dhananjaya of great energy once more said these words, O chief of Bharata’s race!— “O perpetuator of the Vrishni race, the king has obtained victory through thy grace. All his foes have been slain, and he has recovered his kingdom without a thorn in it (to make it disagreeable). O slayer of Madhu, through thee the Pandavas are endued with a powerful protector. Having obtained thee for our raft we have crossed the Kuru ocean. O thou that hast this universe for thy handiwork, salutations to thee, O Soul of the universe, O best of all beings in the universe. I know thee in that measure in which I am approved by thee.[165] O slayer of Madhu, the soul of every creature is always born of thy energy. Playful sport (in the form of creation, preservation, and destruction) is thine. Earth and sky, O lord, are thy illusion. This whole universe, consisting of mobile and immobile objects, is established on thee. Thou createst, by modification, the four orders of Being (viz., viviparous, oviparous, filth-born, and vegetables). Thou createst the Earth, the Welkin, and Heaven, O slayer of Madhu. The stainless lunar light is thy smile. The seasons are thy senses. The ever-moving wind is thy breath, and death, existing eternally, is thy wrath. In thy grace is the goddess of prosperity.

Verily, Sree is always established in thee, O thou of the highest intelligence. Thou art the sport (in which creatures engage); thou art their contentment; thou their intelligence, thou their forgiveness, thou their inclinations, thou their beauty. Thou art the universe with its mobile and immobile objects. At the end of the cycle, it is thou, O sinless one, that art called destruction. I am incapable of reciting all thy qualities in course of even a long period. Thou art the Soul and the Supreme Soul. I bow to thee, O thou of eyes like the petals of the lotus. O thou that art irresistible, I have learnt it from Narada and Devala and the Island-born (Vyasa), and the Kuru grandsire also, that all this (universe) rests on thee. Thou art the one Lord of all creatures. This, O sinless one, that thou hast declared unto me in consequence of thy favour for myself, I shall duly accomplish in its entirety, O Janarddana. Exceedingly wonderful is this which thou hast done from desire of doing what is agreeable to us, viz., the destruction in battle of the Kaurava (prince), the son of Dhritarashtra. That host had been burnt by thee which I (subsequently) vanquished in battle. That feat was achieved by thee in consequence of which victory became mine. By the power of thy intelligence was shown the means by which was duly affected the destruction of Duryodhana in battle, as also of Karna, as of the sinful king of the Sindhus; and Bhurisravas. I shall accomplish all that which, O son of Devaki, pleased with me thou hast declared to myself. I do not entertain any scruple in this. Repairing to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss thee, O thou that art conversant with every duty. O lord, thy departure for Dwaraka meets with my approbation. Thou shalt soon see my maternal uncle, O Janarddana. Thou shalt also see the irresistible Valadeva and other chiefs of the Vrishni race." — Thus conversing with each other, the two reached the city named after the elephant. They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Sakra. They then saw, O monarch, king Dhritarashtra, and Vidura of great intelligence, and king Yudhishthira and the irresistible Bhimasena, and the two sons of Madri by Pandu; and the unvanquished Yuyatsu, seated before Dhritarashtra and Gandhari of great wisdom, and Pritha, and the beautiful

Krishna, and the other ladies of Bharata's race with Subhadra counting first. They also saw all those ladies that used to wait upon Gandhari. Then approaching king Dhritarashtra, those two chastisers of foes announced their names and touched his feet. Indeed, those high-souled ones also touched the feet of Gandhari and Pritha and king Yudhishthira the Just, and Bhima. Embracing Vidura also, they enquired after his welfare. In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again). Night came and then king Dhritarashtra of great intelligence dismissed all those perpetuators of Kuru's race as also Janarddana for retiring to their respective chambers. Permitted by the king all of them entered their respective apartments. Krishna of great energy proceeded to the apartments of Dhananjaya. Worshipped duly and furnished with every object of comfort and enjoyment, Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and dealing their persons properly, proceeded to the mansion of king Yudhishthira the just. There Yudhishthira the just, of great might, sat with his ministers. The two high-souled ones, entering that well-adorned chamber, beheld king Yudhishthira the just like the two Aswins beholding the chief of the celestials. Meeting the king, he of Vrishni's race as also that foremost hero of Kuru's race, obtaining the permission of Yudhishthira who was highly pleased with them, sat themselves down. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of monarchs, that foremost of speakers addressed them in the following words.'

"'Yudhishthira said, "Ye heroes, ye foremost ones of Yadu's and Kuru's race, it seems that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon accomplish it. Do not hesitate."

"'Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.— "Vasudeva here, of great prowess, O king, is long absent from home. He desires, with thy permission, to see his sire. Let him go, if thou thinkest it meet, to the city of the Anarttas. It behoveth thee, O hero, to grant him permission!"

"'Yudhishthira said, "O lotus-eyed one, blessed be thou. O slayer of Madhu, do thou go this very day to the city of Dwaravati for seeing, O puissant one, that foremost one of Sura's race. O mighty-armed Kesava, thy departure is approved by me. Thou hast not seen my maternal uncle as also the goddess Devaki, for a long time. Meeting my maternal uncle and repairing to Valadeva also, O giver of honours, thou wilt, O thou of great wisdom, worship both of them at my word as they deserve.[166] Do thou also think of me daily as also of Bhima, that foremost of mighty men, and of Phalguna and Nakula and Sahadeva, O giver of honours. Having seen the Anarttas, and thy sire, O mighty-armed one, and the Vrishnis, thou wilt come back to my horse-sacrifice, O sinless one. Do thou then depart, taking with thee diverse kinds of gems and various sorts of wealth. Do thou, O hero of the Satwata race, also take with thee whatever else thou likest. It is through thy grace, O Kesava, that the whole Earth, O hero, has come under our dominion and all our foes have been slain."

"'When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

"'Vasudeva said, "O mighty-armed one, all jewels and gems, all wealth, and the entire Earth, are thine and thine alone. Whatever wealth exists in my abode, thou, O lord, art always the owner thereof." Unto him Yudhishthira, the son of Dharma, said,— "Be it so" — and then duly worshipped (Krishna) the eldest brother, endued with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumambulated her person. He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then set out from Nagapura on his excellent car.[167] Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, set out, accompanied by a large train of citizens. The hero who had the foremost of apes on his banner, as also Satyaki, and the two sons of Madravati, and Vidura of immeasurable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava. Janarddana of mighty energy causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daraka, and Satyaki, saying,— “Urge the steeds to speed.” Then that grinder of hostile masses, viz., Janarddana of great prowess, accompanied by Satyaki, the foremost one of Sini’s race, proceeded to the city of the Anarttas, after having slain all his foes, like He of a hundred sacrifices proceeding to Heaven (after slaughtering all his foes).’”

SECTION LIII

"Vaisampayana said, 'As he of Vrishni's race was proceeding to Dwaraka, those foremost princes of Bharata's race, those chastisers of foes embraced him and fell back with their attendants. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of vision, he repeatedly turned his eyes towards him. With great difficulty, the son of Pritha withdrew his gaze that had fallen on Govinda. The unvanquished Krishna also (did the same). The indications that were manifested on the occasion of that high-souled one's departure, I shall now detail. Do thou listen to me. The wind blew with great speed before the car, clearing the path of sand-grains and dust and thorns. Vasava rained pure and fragrant showers and celestial flowers before the wielder of Saranga. As the mighty-armed hero proceeded, he came upon the desert ill supplied with water. There he beheld that foremost of ascetics, named Utanka, of immeasurable energy. The hero of large eyes and great energy worshipped that ascetic. He was then worshipped by the ascetic in return. Vasudeva then enquired after his welfare. That foremost of Brahmanas, viz., Utanka, politely accosted by Madhava, honoured him duly and then addressed him in these words.— "O Saurin, having repaired to the mansions of the Kurus and the Pandavas, hast thou succeeded in establishing a durable understanding between them such as should exist between brothers? It behoves thee to tell me everything. Dost thou come, O Kesava, after having united them in peace, — them that are thy relatives and that are ever dear to thee, O foremost one of Vrishni's race? Will the five sons of Pandu, and the children of Dhritarashtra, O scorcher of foes, sport in the world in joy with thee? Will all the kings enjoy happiness in their respective kingdoms, in consequence of the pacification of the

Kauravas brought about by thee? Has that trust, O son, which I had always reposed on thee, borne fruit with regard to the Kauravas?”

“‘The blessed and holy one said, “I strove my best at first, for bringing about a good understanding, in regard to the Kauravas. When I could not by any means succeed in establishing them on peace, it happened that all of them, with their relatives and kinsmen, met with death. It is impossible to transgress destiny by either intelligence or might. O great Rishi, O sinless one, this also cannot be unknown to thee. They (the Kauravas) transgressed the counsels which Bhishma and Vidura gave them referring to me.[168] Encountering one another they then became guests of Yama’s abode. Only the five Pandavas constitute the remnant of the unslain, all their friends and all their children having been slaughtered. All the sons of Dhritarashtra also with their children and kinsmen, have been slain.” When Krishna had said these words, Utanka, filled with wrath, and with eyes expanded in rage, addressed him in these words.

“‘Utanka said,— “Since, though able, O Krishna, thou didst not rescue those foremost ones of Kuru’s race, who were thy relatives and, therefore, dear to thee, I shall, without doubt, curse thee. Since thou didst not forcibly compel them to forbear, therefore, O slayer of Madhu, I shall, filled with wrath, denounce a curse on thee. It seems, O Madhava, that though fully able (to save them), thou wert indifferent to these foremost of Kurus who, overwhelmed by insincerity and hypocrisy have all met with destruction.”

“‘Vasudeva said, “O scion of Bhrigu’s race, listen to what I say in detail. Do thou accept my apologies also. O thou of Bhrigu’s race, thou art an ascetic. After having heard my words relating to the soul, thou mayst then utter thy curse. No man is able, by a little ascetic merit, to put me down. O foremost of ascetics, I do not wish to see the destruction of all thy penances. Thou hast a large measure of blazing penances. Thou hast gratified thy preceptors and seniors.[169] O foremost of regenerate ones, I know that thou hast observed the rules of Brahmacharyya from the days of thy infancy. I do not, therefore, desire the loss or diminution of thy penances achieved with so much pain.”’“

SECTION LIV

“‘Utanka said, “Do thou, O Kesava, tell me that faultless Adhyatma. Having heard thy discourse I shall ordain what is for thy good or denounce a curse to thee, O Janarddana.”

“‘Vasudeva said, “Know that the three qualities of Darkness and Passion and Goodness exist, depending on me as their refuge. So also, O regenerate one, know that the Rudras and the Vasus have sprung from me. In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in thy mind respecting this. So also, O regenerate one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas, Apsaras, have sprung from me. Whatever has been called existent and non-existent, whatever is manifest and not-manifest, whatever is destructible and indestructible, all have me for their soul. Those fourfold courses of duty which, O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul. Whatever is non-existent, whatever is existent and non-existent, and whatever transcends that which is existent and non-existent, — all these which constitute the universe — are from me. There is nothing higher (or beyond) me who am the eternal god of gods.[170] O perpetuator of Bhrigu’s race, know that all the Vedas beginning with (the original syllable) Om are identical with me. Know, O son of Bhrigu’s race, that I am the sacrificial stake; I am the Soma (drunk in sacrifices); I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those acts which sacrificers perform for gratifying the deities; I am even the pourer of the sacrificial libation: and I am the Havi or libation that is poured. I am the Adharyu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi. It is me whom the Udgatri, in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace hymn my praises who am the artificer, O foremost of regenerate ones, of the universe. Know, O best of regenerate person, that Dharma is my eldest-born offspring, sprung from my mind, O learned Brahmana, whose essence is compassion for all creatures. Constantly transforming myself, I take birth in diverse wombs, O best of men, for upholding that son of mine, with the aid of men now existing in or departed from the world. Indeed, I do this for protecting Righteousness and for establishing it. In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Sakra. I am the origin and I am the destruction of all things. I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness. In every Yuga I have to repair the causeway of Righteousness, entering into diverse kinds of wombs from desire of doing good to my creatures. When, O son of Bhrigu's race, I live in the order of the deities, I then verily act in every respect as a deity. When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva. When I live in the order of the Nagas, I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order. Born now in the order of humanity, I must act as a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to accept my words. I frightened them, filled with wrath, referring to some great fear (as the consequence of their slighting my message). But once more I showed themselves my usual (human) form. Possessed as they were of unrighteousness, and assailed by the virtue of Time, all of them have been righteously slain in battle, and have, without doubt, gone to Heaven. The Pandavas also, O best of Brahmanas, have acquired great fame. I have thus told thee all that thou hadst asked me.''"

SECTION LV

“‘Utanka said, “I know thee, O Janarddana, to be the creator of the universe. Without doubt, this knowledge that I have is the result of thy grace towards me. O thou of unfading glory, my heart is possessed of cheerful tranquillity in consequence of its being devoted to thee. Know, O chastiser of foes, that my heart is no longer inclined to curse thee. If, O Janarddana, I deserve the least grace from thee, do thou then show me once thy sovereign form.”’

“Vaisampayana continued, ‘Gratified with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen. Utanka beheld the high-souled Vasudeva’s universal form, endued with mighty arms. The effulgence of that form was like that of a blazing fire of a thousand suns. It stood before him filling all space. It had faces on every side. Beholding that high and wonderful Vaishnava form of Vishnu, in act, seeing the Supreme Lord (in that guise), the Brahmana Utanka became filled with wonder.’

“‘Utanka, said, “O thou whose handiwork is the universe, I bow to thee, O Soul of the universe, O parent of all things. With thy feet thou hast covered the whole Earth, and with thy head thou fillest the firmament. That which lies between the Earth and the firmament has been filled by thy stomach. All the points of the compass are covered by thy arms. O thou of unfading glory, thou art all this. Do thou withdraw this excellent and indestructible form of thine. I wish to behold thee now in thy own (human) form which too is eternal!”’

“Vaisampayana continued, ‘Unto him, O Janamejaya, Govinda of gratified soul said these words,— “Do thou ask for some boon.” Unto him Utanka, however, said— “Even this is a sufficient boon from thee for the present, O thou of great splendour, in that, O Krishna, I have beheld this form of thine, O foremost of all beings.” Krishna, however, once more said unto him— “Do not scruple in this matter. This must be done. A sight of my form cannot be fruitless.”

“‘Utanka said, “I must accomplish that, O lord, which thou thinkest should be done. I desire to have water wherever my wish for it may arise. Water is scarce in such deserts.” Withdrawing that energy, the Supreme Lord then said unto Utanka— “Whenever thou wilt require water, think of me!” Having said so, he proceeded towards Dwaraka. Subsequently, one day, the illustrious Utanka, solicitous of water and exceedingly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory. The intelligent Rishi then beheld in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs. Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of regenerate ones beheld copious streams of water issuing from the urinary organs of that hunter. As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,— “O Utanka, O thou of Bhrigu’s race, do thou accept this water from me. Beholding thee afflicted by thirst I have felt great compassion for thee.” Thus addressed by the hunter, the ascetic showed no inclination to accept that water. The intelligent Utanka even began to censure Krishna of unfading glory. The hunter, however, repeatedly addressed the Rishi, saying,— “Drink!” The ascetic refused to drink the water thus offered. On the other hand, with heart afflicted by hunger and thirst, he even gave way to wrath. Disregarded by the high-souled Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Beholding that (wonderful) disappearance, Utanka became filled with shame. He even thought that Krishna, that slayer of foes, had beguiled him (in the matter of the boon he had granted). Soon after, the holder of the conch and discus and mace, endued with great intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brahmana said,— “O foremost of beings, it was scarcely proper for thee to offer water unto foremost of Brahmanas in the form of a hunter’s urine, O lord.” Unto Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words— “That form which it was proper to assume for offering thee water, in that form was water offered to thee. But, also, thou couldst not understand it. The wielder of the thunder bolt, Purandara, was requested by me for thy sake. My words to that puissant deity were— 'Do thou give nectar in the form of water unto Utanka.' The chief of the celestials replied to me saying— 'It is not proper that a mortal should become immortal. Let some other boon be granted to Utanka.' — O son of Bhrigu's race, these words were repeatedly addressed to me. The lord of Sachi, however, was once more requested by me in these words, viz., 'even nectar should be given to Utanka.' — The chief of the celestials then, comforting me, said,— 'If, O thou of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that high-souled descendant of Bhrigu's race. If that son of Bhrigu accepts it thus, I then go to him, O lord, for giving it unto him. If, however, he sends me away from disregard, — I shall not then give it to him on any account.' — Having made this compact with me, Vasava appeared before thee, in that disguise, for giving thee nectar. Thou, however, didst disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more, with regard to thy desire, I am prepared to do what is in my power. Indeed, this painful thirst of thine, I shall arrange, shall be slaked. On those days, O regenerate one, in which thou wilt feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give thee savoury water to drink. Verily, those clouds will become known in the world as Utanka-clouds." Thus addressed by Krishna, Utanka became filled with gladness, and to this day, O Bharata, Utanka-clouds (appear and) shower rain on any deserts.'"

SECTION LVI

“Janamejaya said, ‘With what penances was the high-souled Utanka endued so that he entertained the wish to denounce a curse on Vishnu himself, who is the source of all puissance?’

“Vaisampayana said, ‘O Janamejaya, Utanka was endued with austere penances. He was devoted to his preceptor. Endued with great energy, he abstained from worshipping anybody else. All the children of the Rishis, O Bharata, entertained even this wish, viz., that their devotion to preceptors should be as great as that of Utanka. Gautama’s gratification with and affection for Utanka, among his numerous disciples, were very great, O Janamejaya. Indeed, Gautama was highly pleased with the self-restraint and purity of behaviour that characterised Utanka, and with his acts of prowess and the services he rendered to him. One after another, thousands of disciples received the preceptor’s permission to return home (after the completion of their pupilage). In consequence, however, of his great affection for Utanka, Gautama could not permit him to leave his retreat. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, in consequence of his devotion to his preceptor, was not conscious of it. One day, he set out, O monarch, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel. Toil-worn and hungry and afflicted by the load he bore on his head, O chastiser of foes, he threw the load down on the Earth, O king. One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, beholding that sign of old age, began to indulge in loud lamentations from excess of sorrow. Conversant with every duty, the daughter of his preceptor, who was possessed of eyes that resembled the petals of the lotus, and of hips that were full and round, at the command of her sire, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was obliged to throw them down on the Earth. The Earth herself was unable to hold those tear-drops of Utanka. With a gratified heart, Gautama then said unto the regenerate Utanka,— "Why, O son, is thy mind so afflicted with grief today? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in detail."

"'Utanka said, "With mind entirely devoted to thee, and wholly bent upon doing what is agreeable to thee, with my heart's devotion turned to thee, and with thoughts entirely dwelling on thee, (I have resided here till) decrepitude has come upon me without my knowing it at all. I have not, again, known any happiness. Though I have dwelt with thee for a hundred years, yet thou hast not granted me permission to depart. Many disciples of thine, that were my juniors, have, however, been permitted by thee to return. Indeed, hundreds and thousands of foremost Brahmanas have, equipt with knowledge, been permitted by thee (to depart from thy retreat and set themselves up as teachers)!"

"'Gautama said, "Through my love and affection for thee, and in consequence of thy dutiful services to me, a long time has elapsed without my knowing it, O foremost of Brahmanas. If, however, O thou of Bhrigu's race, the desire is entertained by thee of leaving this place, do thou go without delay, receiving my permission."

"'Utanka said, "What shall I present to my preceptor? Tell me this, O best of regenerate persons. Having brought it, I shall go hence, O lord, with thy permission."

"'Gautama said, "The good that the gratification of the preceptor is the final fee.[171] Without doubt, O regenerate one. I have been highly gratified with thy conduct. Know, O perpetuator of Bhrigu's race, that I have been exceedingly gratified with thee for this. If thou becomest a young man today of sixteen years, I shall bestow on thee, O regenerate one, this my own daughter for becoming thy wife. No other woman save this one is capable of waiting upon thy energy.” At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor’s wife, saying,— “What shall I give thee as final fee for my preceptor? Do thou command me. I desire to accomplish, with wealth or even my life, what is agreeable and beneficial to thee. Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for thee with the aid of my penances. I have no doubt in this.”

“‘Ahalya said, “I am highly gratified with thee, O learned Brahmana, with thy unintermitting devotion, O sinless one. This is enough. Blessed be thou, go whithersoever thou likest.”’

“Vaisampayana continued, ‘Utanka, however, O monarch, once more, said these words,— “Do thou command me, O mother. It is meet that I should do something that is agreeable to thee.”

“‘Ahalya said, “Blessed be thou, bring for me those celestial ear-rings that are worn by the wife of Saudasa. That which is due to thy preceptor will then be well-discharged.” Replying unto her “So be it,” — Utanka departed, O Janamejaya, resolved to bring those ear-rings for doing what was agreeable to his preceptor’s wife. That foremost of Brahmanas, Utanka, proceeded without any loss of time to Saudasa who had (through the curse of Vasishtha) become a cannibal, in order to solicit the ear-rings from him. Gautama meanwhile said unto his wife,— “Utanka is not to be seen today.” Thus addressed, she informed him how he had departed for fetching the jewelled ear-rings (of Saudasa’s queen). At this, Gautama said,— “Thou hast not acted wisely. Cursed (by Vasishtha), that king (who has been transformed into a man-eater) will verily slay Utanka.”

“‘Ahalya said, “Without knowing this, O holy one, I have set Utanka to this task. He shall not, however, incur any danger through thy grace.” Thus addressed by her, Gautama said,— “Let it be so!” Meanwhile, Utanka met king Saudasa in a deserted forest.’”

SECTION LVII

"Vaisampayana said, 'Beholding the king, who had become so, of frightful mien, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become agitated. That monarch of great energy, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,— "By good luck, O best of Brahmanas, thou hast come to me at the sixth hour of the day when I am in search of food."

"'Utanka said, "O king, know that I have come hither in course of my wanderings for the sake of my preceptor. The wise have said that while one is employed for the sake of one's preceptor, one should not be injured."

"'The king said, "O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow thee to escape today."

"'Utanka said, "Let it be so, O king. Let this compact be made with me. After I have ceased to wander for my preceptor, I shall once more come and place myself within thy power. It has been heard by me, O best of kings, that the object I seek for my preceptor is under thy control, O monarch. Therefore, O ruler of men, I solicit thee for it. Thou daily givest many foremost of gems unto superior Brahmanas. Thou art a giver, O chief of men, from whom gifts may be accepted, know that I too am a worthy object of charity present before thee, O best of kings. Having accepted from thee in gift that object for my preceptor which is under thy control, I shall, O king, in consequence of my compact, once more come back to thee and place myself under thy power. I assure thee truly of this. There is no falsehood in this. Never before have I spoken anything untrue, no, not even in jest. What shall I say then of other occasions?"

“‘Saudasa said, “If the object thou seekest for thy preceptor is capable of being placed in thy hands by me, if I be regarded as one from whom a gift may be accepted, do thou then say what that object is.”

“‘Utanka said, “O foremost of men, O Saudasa, in my estimation thou art a worthy person from whom gifts may be accepted. I have, therefore, come to thee for begging of thee the jewelled ear-rings (worn by thy queen).”

“‘Saudasa said, “Those jewelled ear-rings, O learned and regenerate Rishi, belong to my wife. They should be asked from her. Do thou, therefore, solicit some other thing from me. I shall give it to thee, O thou of excellent vows.”

“‘Utanka said, “If we be regarded as any authority, do thou cease then to urge this pretext. Do thou give those jewelled ear-rings to me. Be thou truthful in speech, O king.”’

“Vaisampayana continued, ‘Thus addressed, the king once more addressed Utanka and said unto him, “Do thou, at my word, go to my venerable queen, O best of men, and ask her, saying, — Give! — She of pure vows, thus solicited by thee, will certainly, at my command, give thee, O foremost of regenerate persons, those jewelled ear-rings of hers without doubt.”

“‘Utanka said, “Whither, O ruler of men, shall I be able to meet thy queen? Why dost thou not thyself go to her?”

“‘Saudasa said, “Thou wilt find her today in the vicinity of a foremost fountain. I cannot see her today as the sixth hour of the day has come.”’

“Vaisampayana continued, ‘Thus addressed, Utanka, O chief of Bharata’s race, then left that spot. Beholding Madayanti, he informed her of his object. Hearing the command of Saudasa, that lady of large eyes replied unto the highly intelligent Utanka, O Janamejaya, in these words: “It is even so, O regenerate one. Thou shouldst, however, O sinless one, assure me that thou dost not say what is untrue. It behoves thee to bring me some sign from my husband. These celestial ear-rings of mine, made of costly gems, are such that the deities and Yakshas and great Rishis always watch for opportunities for bearing them away. If placed at any time on the Earth, this costly article would then be stolen by the Nagas. If worn by one who is impure in consequence of eating, it would then be taken away by the Yakshas. If the wearer falls asleep (without taking care of these precious ear-rings) the deities would then take them away. O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities present themselves, by deities and Rakshasas and Nagas, if worn by a heedless person. O best of regenerate ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations. O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every kind. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger. If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size. Even of such virtues are these ear-rings of mine. They are praised and honoured everywhere. Indeed, they are known over the three worlds. Do thou, therefore, bring me some sign (from my husband).”“

SECTION LVIII

“Vaisampayana said, ‘Utanka, coming back to king Saudasa who was always well-disposed towards all his friends, solicited him for some sign (to convince Madayanti of the fact of his being really commissioned by the king). That foremost one of Ikshwaku’s race then gave him a sign.’

“‘Saudasa said, “This my present condition is intolerable. I do not behold any refuge. Knowing this to be my wish, do thou give away the jewelled earrings.”[172] Thus addressed by the king, Utanka went back to the queen and reported to her the words of her lord. Hearing those words, the queen gave unto Utanka her jewelled earrings. Having obtained the earrings, Utanka came back to the king and said unto him, “I desire to hear, O monarch, what the import is of those mysterious words which thou saidst as a sign to thy queen.”

“‘Saudasa said, “Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences arise (on the part of Kshatriyas). As regards myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge. Indeed, O foremost of all persons having of a high goal, I do not behold any other refuge for myself in the matter of approaching the gates of Heaven, or in continuing here, O best of regenerate ones. It is impossible for a king that is hostile to Brahmanas to continue living in this world or in attaining to happiness in the next. Hence have I given thee these my jewelled earrings which were coveted by thee.[173] Do thou now keep the compact which thou hast made with me today.”

“‘Utanka said, “O king, I shall certainly act according to my promise. I shall truly come back and place myself under thy power. There is, however, a question, O scorcher of foes, which I wish to ask thee.”

"'Saudasa said, "Say, O learned Brahmana, what is in thy mind. I shall certainly reply unto thy words. I shall dispel whatever doubt may be in thy mind. I have no hesitation in this."

"'Utanka said, "Those who are skilled in the rules of duty say that Brahmanas are of restrained speech. One who behaves wrongly towards friends is regarded as vile as a thief.[174] Thou, again, O king, hast become my friend today. Do thou then, O foremost of men, give me such counsel as is approved by the wise. As regards myself, I have now obtained the fruition of my wishes. Thou, again, art a cannibal. Is it proper for me to come back to thee or not?"

"'Saudasa said, "If it is proper (for me), O foremost of superior Brahmanas, to say what thou askest, I should then, O best of regenerate ones, tell thee that thou shouldst never come back to me. O perpetuator of Bhrigu's race, by acting even thus, thou wilt attain to what is beneficial to thee. If thou comest back, O learned Brahmana, thou wilt surely meet with death."'

"Vaisampayana continued, 'Thus addressed by the intelligent king in respect of what was beneficial for him, Utanka took leave of the monarch and set out for the presence of Ahalya. Desirous of doing what was agreeable to the wife of his preceptor, he took the earrings with him and set out with great speed for reaching the retreat of Gautama. Protecting them even in the manner directed by Madayanti, that is, binding them within the folds of his black deerskin, he proceeded on his way. After he had proceeded for some distance, he became afflicted by hunger. He there beheld a Vilwa tree bent down with the weight of (ripe) fruits.[175] He climbed that tree. Causing his deerskin, O chastiser of foes, to hang on a branch, that foremost of regenerate persons then began to pluck some fruits. While he was employed in plucking those fruits with eyes directed towards them, some of them fell, O king, on that deerskin in which those earrings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became untied. Suddenly that deerskin, with the earrings in it, fell down. When the knot being unfastened, the deerskin fell down on the ground, a snake who was there beheld those jewelled earrings. That snake belonged to the race of Airavata. With great promptness he took up the earrings in his mouth and then entered an anthill. Beholding the earrings taken away by that snake, Utanka, filled with wrath and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that anthill. That best of Brahmanas, burning with wrath and the desire for revenge, ceaselessly employed himself for five and thirty days in that task. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became exceedingly anxious. Unto that regenerate Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nagas, the chief of the celestials, armed with the thunder, came there, on his car drawn by green horses. Endued with great energy, he beheld that foremost of Brahmanas, as he sat there engaged in his task.'

"Vaisampayana continued, 'Assuming the garb of a Brahmana afflicted with the sorrow of Utanka, the chief of the celestials addressed him, saying, "This (purpose of thine) is incapable of being achieved. The regions of the Nagas are thousands of Yojanas removed from this place. I think that thy purpose is not capable of being achieved with thy walking staff."

"'Utanka said, "If, O Brahmana, the earrings be not recovered by me from the regions of the Nagas, I shall cast off my life-breaths before thy eyes, O foremost of regenerate persons!"'

"Vaisampayana said, 'When the thunder-armed Indra failed to divert Utanka from his purpose, he united the latter's walking staff with the force of thunder. Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, yielded a way to the (nether) regions inhabited by the Nagas. By that path Utanka entered the world of Nagas. He saw that that region lay extended thousands of Yojanas on all sides. Indeed, O blessed one, it was equipt with many walls made of pure gold and decked with jewels and gems. There were many fine tanks of water furnished with flights of stair-cases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with diverse species of birds perching on them. That perpetuator of Bhrigu's race behold the gate of that region which was full five Yojanas high and a hundred Yojanas in width. Beholding the region of the Nagas, Utanka became very cheerless. Indeed, he despaired of getting back the earrings. Then there appeared unto him a black steed with a white tail. His face and eyes were of a coppery hue, O thou of Kuru’s race, and he seemed to blaze forth with energy. Addressing Utanka, he said, “Do thou blow into the Apana duct of my body. Thou wilt then, O learned Brahmana, get back thy earrings which have been taken away by a descendant of Airavata’s race! Do not loathe to do my bidding, O son. Thou didst it often at the retreat of Gautama in former days.”

“‘Utanka said, “How did I know thee in the retreat of my preceptor? Indeed, I wish to hear how I did in those days what thou biddest me do now.”

“‘The steed said, “Know, O learned Brahmana, that I am the preceptor of thy preceptor, for I am the blazing Jatavedas (deity of fire). By thee I was often worshipped for the sake of thy preceptor, O child of Bhrigu’s race, duly and with a pure heart and body. For that reason I shall accomplish what is for thy good. Do my bidding without delay.” Thus addressed by the deity of fire, Utanka did as he was directed. The deity then, gratified with him, blazed up for consuming everything. From the pores of his body, O Bharata, in consequence of his very nature, a thick smoke issued threatening terrors to the world of Nagas. With that mighty and wide-spreading smoke, O Bharata, everything became enveloped in gloom, so that nothing, O king, could any longer be seen in the world of the Nagas. Cries of woe were heard throughout the mansions of the Airavatas, uttered by the Nagas headed by Vasuki, O Janamejaya. Enveloped by that smoke, the palaces could no longer be seen, O Bharata. These resembled woods and hill overwhelmed by a thick forest. With eyes that were red in consequence of that smoke, and afflicted by the energy of the deity of fire, the Nagas came out of their mansions to the high-souled son of Bhrigu’s race for ascertaining what was the matter. Having heard what the matter was from that ascetic of immeasurable energy, all the Nagas, with fear depicted on their eyes, offered him their worship according to due forms. Indeed, all the Nagas placing the old and the young one’s before them, bowed unto him with their heads and joining their hands addressed him, saying, “Be gratified with us, O holy one!” Having gratified that Brahmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nagas gave him those celestial and highly-adored earrings. Thus honoured by them, Utanka of great prowess, circumambulating the deity of fire, started for the retreat of his preceptor. Indeed, repairing quickly to Gautama's asylum, O king, he presented those earrings unto the wife of his preceptor, O sinless one. That best of Brahmanas also told his preceptor everything about Vasuki and the other Nagas that had occurred. It was even thus, O Janamejaya, that the high-souled Utanka, having wandered through the three worlds, fetched those jewelled earrings (for his preceptor's wife). Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was endued. I have thus told thee what thou hadst asked me.'"

SECTION LIX

"JANAMEJAYA SAID, 'AFTER having conferred that boon on Utanka, O foremost of regenerate persons, what did the mighty-armed Govinda of great celebrity next do?'

"Vaisampayana said, 'Having granted that boon to Utanka, Govinda, accompanied by Satyaki, proceeded to Dwaraka on his car drawn by his large steeds endued with great speed. Passing many lakes and rivers and forests and hills, he at last came upon the delightful city of Dwaravati. It was at the time, O king, when the festival of Raivataka had begun, that he of eyes like lotus-petals arrived with Satyaki as his companion. Adorned with many beautiful things and covered with diverse Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour. That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees that looked like the Kalpa trees of Indra's garden, and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it seemed to be broad day. On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the melodious songs of men and women. Raivataka presented a most charming prospect like Meru with all his jewels and gems. Men and women, excited and filled with delight, O Bharata, sang aloud. The swell of music that thus rose from that foremost of mountains seemed to touch the very heavens. Everywhere were heard shouts and loud whoops of men who were in all stages of excitement. The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with diverse viands and enjoyable articles. There were heaps of cloths and garlands, and the music of Vinas and flutes and Mridangas was heard everywhere. Food mixed with wines of diverse kinds was stored here and there. Gifts were being ceaselessly made to those that were distressed, or blind, or helpless. In consequence of all this, the festival of that mountain became highly auspicious. There were many sacred abodes built on the breast of that mountain, O hero, within which resided many men of righteous deeds. Even thus did the heroes of Vrishni's race sport in that festival of Raivataka. Equipt with those mansions, that mountain shone like a second Heaven. At the arrival of Krishna, O chief of Bharata's race, that prince of mountains resembled the blessed abode of Indra himself. Worshipped (by his relatives), Krishna then entered a beautiful mansion. Satyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence, having accomplished feats of great difficulty like Vasava amid the Danava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that high-souled one like the deities advancing to receive him of a hundred sacrifices. Endued with great intelligence, he honoured them in return and enquired after their welfare. With a gratified heart he then saluted his father and mother. The mighty-armed hero was embraced by both of them and comforted too (by numerous evidences of affection). He then took his seat with all the Vrishnis sitting around him. Having washed his feet and dispelled his fatigue, Krishna of mighty energy, as he sat there, then recounted the chief incidents of the great battle in answer to the questions put to him by his sire.'"

SECTION LX

“‘Vasudeva said, “O thou of Vrishni’s race, I have repeatedly heard men speaking of the wonderful battle (between the Kurus and the Pandavas). Thou, however, O mighty-armed one, hast witnessed it with thy own eyes. Do thou, therefore, O sinless one, describe the battle in detail. Indeed, tell me how that battle took place between the high-souled Pandavas (on the one side) and Bhishma and Karna and Kripa and Drona and Salya and others (on the other side), between, in fact, numerous other Kshatriyas well-skilled in arms, differing from one another in mien and attire, and hailing from diverse realms.”’

“Vaisampayana continued, ‘Thus addressed by his sire, he of eyes like lotus-petals narrated, in the presence of his mother also, how the Kaurava heroes had been slain in battle.’

“‘Vasudeva said, “The feats were highly wonderful that were achieved by those high-souled Kshatriyas. In consequence of their large number, they are incapable of being enumerated in even hundreds of years. I shall however, mention only the foremost of them. Do thou listen, therefore, to me as I mention in brief those feats achieved by the kings of Earth, O thou of godlike splendour. Bhishma of Kuru’s race became the generalissimo, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces.[176] Sikhandin of great intelligence, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu. The battle between the Kurus and the Pandavas (under these leaders) raged for ten days. It was so fierce as to make one’s hair stand on its end. Then Sikhandin, in great battle, aided by the wielder of Gandiva, slew, with innumerable arrows, the son of Ganga fighting bravely. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero gave up his life-breaths. Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became generalissimo.[177] That foremost of regenerate persons, ever boasting of his prowess in battle, was supported by the remnant of the Kaurava force consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others. Dhrishtadyumna conversant with many mighty weapons, and possessed of great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra. That high-souled hero, always desirous of measuring his strength with Drona, supported by the (remnant of the) Pandava army, and recollecting the wrongs inflicted (by Drona) on his sire (Drupada, the king of the Panchalas), achieved great feats in battle. In that encounter between Drona and the son of Prishata, the kings assembled from diverse realms were nearly exterminated. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna. After that, Karna became the generalissimo of Duryodhana's forces. He was supported in battle by the remnant of the Kaurava host which numbered five Akshauhinis. Of the sons of Pandu there were then three Akshauhinis. After the slaughter of innumerable heroes, protected by Arjuna, they came to battle. The Suta's son Karna, though a fierce warrior, encountering Partha, came to his end on the second day, like an insect encountering a blazing fire. After the fall of Karna, the Kauravas became dispirited and lost all energy. Numbering three Akshauhinis, they gathered round the ruler of the Madras. Having lost many car-warriors and elephants and horsemen, the remnant of the Pandava army, numbering one Akshauhini and penetrated with cheerlessness, supported Yudhishthira (as their leader). The king Yudhishthira, in the battle that ensued, achieved the most difficult feats and slew, before half the day was over, the king of the Madras. After the fall of Salya, the high-souled Sahadeva of immeasurable prowess slew Sakuni, the man who had brought about the quarrel (between the Pandavas and the Kurus). After the fall of Sakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become exceedingly cheerless, fled from the field, armed with his mace. Then Bhimasena of great prowess, filled with wrath, pursued him and discovered him within the waters of the Dwaipayana lake. With the remnant of their army, the Pandavas surrounded the lake and, filled with joy, encountered Duryodhana concealed within the waters. Their wordy shafts, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle. Then, in the great battle that ensued, the royal son of Dhritarashtra was slain by Bhimasena who put forth his great prowess, in the presence of many kings. After this the remnant of the Pandava army, as it slept in the camp, was slaughtered at night time by Drona's son who was unable to put up with the slaughter of his father (at the hands of Dhrishtadyumna). Their sons slain, their forces slain, only the five sons of Pandu are alive with myself and Yuyudhana. With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unslain remnant of the Kaurava army. Dhritarashtra's son Yuyutsu also escaped slaughter in consequence of his having adopted the side of the Pandavas. Upon the slaughter of the Kaurava king (Suyodhana) with all his followers and allies, Vidura and Sanjaya have come to the presence of king Yudhishthira the just. Even thus did that battle occur, O lord, for eight and ten days. Many kings of Earth, slain therein, have ascended to Heaven.'"

"Vaisampayana continued, 'The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.'"

SECTION LXI

“Vaisampayana said, ‘After the high-souled Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his sire, it was plain that that hero had passed over the slaughter of Abhimanyu. The motive of the high-souled one was that his sire might not hear what was highly unpleasant to him. Indeed, the intelligent Krishna did not wish that his sire Vasudeva should, on hearing the dreadful intelligence of the death of his daughter’s son, be afflicted with sorrow and grief. (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned, addressed her brother, saying,— “Do thou narrate the death of my son, O Krishna” — and fell down on the earth (in a swoon). Vasudeva beheld his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief. (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter’s son, O king, addressed Krishna, saying, “O lotus-eyed one, thou art famed on Earth for being truthful in speech. Why, however, O slayer of foes, dost thou not tell me today of the death of my daughter’s son? O puissant one, tell me in detail of the slaughter of thy sister’s son. Possessed of eyes resembling thine, alas, how was he slain in battle by foes? Since my heart does not from grief break into a hundred pieces, it seems, O thou of the Vrishni’s race, that it does not die with men when its hour does not come. Oh, at the time of his fall, what words did he utter, apostrophising his mother? O lotus-eyed one what did that darling of mine, possessed of restless eyes, say unto me? I hope he has not been slain by foes while retreating from battle with his back towards them? I hope, O Govinda, that, his face did not become cheerless while fighting? He was possessed, O Krishna, of mighty energy. From a spirit of boyishness, that puissant hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle). I hope that boy does not lie on the field, slain deceitfully by Drona and Karna and Kripa and others? Do thou tell me this. That son of my daughter always used to challenge Bhishma and that foremost of all mighty warriors, viz., Karna, in battle." Unto his sire who, from excess of grief, indulged in such lamentations, Govinda, more afflicted than he answered in these words. "His face did not become cheerless as he fought in the van of battle. Fierce though that battle was, he did not turn his back upon it. Having slain hundreds and thousands of kings of Earth, he was brought to grief by Drona and Karna and at last succumbed to the son of Dussasana. If, O lord, he had been encountered, one to one, without intermission, he was incapable of being slain in battle by even the wielder of the thunderbolt. When his sire Arjuna was withdrawn from the main body by the Samsaptakas (who challenged to fight him separately), Abhimanyu was surrounded by the enraged Kaurava heroes headed by Drona in battle. Then, O sire, after he had slaughtered a very large number of foes in battle, thy daughter's son at last succumbed to the son of Dussasana. Without doubt, he has gone to Heaven. Kill this grief of thine, O thou of great intelligence. They that are of cleansed understandings never languish when they meet with any calamity. He by whom Drona and Karna and others were checked in battle, — heroes that were equal to Indra himself in might — why would not he ascend to Heaven? O irresistible one, do thou kill this grief of thine. Do not suffer thyself to be swayed by wrath. That conqueror of hostile cities has attained in that sanctified goal which depends upon death at the edge of weapons. After the fall of that hero, this my sister Subhadra stricken with grief, indulged in loud lamentations, when she saw Kunti, like a female osprey. When she met Draupadi, she asked her in grief,— 'O reverend lady, where are all our sons? I desire to behold them.' Hearing her lamentations, all the Kaurava ladies embraced her and wept sitting around her. Beholding (her daughter-in-law) Uttara, she said,— 'O blessed girl, where has thy husband gone? When he comes back, do thou, without losing a moment, apprise me of it. Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not thy husband come out today? Alas, O

Abhimanyu, thy maternal uncles — mighty car-warriors — are all hale. They used to bless thee when they saw thee come here prepared to go out for battle. Do thou tell me the incidents of battle today as before, O chastiser of foes. Oh. why dost thou not answer me today — me who am weeping so bitterly?' — Hearing these lamentations of this daughter of the Vrishni race, Pritha, deeply afflicted with grief, addressed her and slowly said,— 'O Subhadra, though protected by Vasudeva and Satyaki and by his own sire, thy youthful son has yet been slain. That slaughter is due to the influence of Time! O daughter of Yadu's race, mortal thy son was. Do not grieve. Irresistible in battle, thy son has, without doubt, attained to the highest goal. Thou art born in a high race of high-souled Kshatriyas. Do not grieve, O thou of restless glances, O girl of eyes like lotus-petals. Do thou cast thy eyes on Uttara who is quick with child. O blessed lady, do not yield to sorrow. This auspicious girl will soon bring forth a son to that hero.' Having comforted her in this way, Kunti, conversant with every duty, O perpetuator of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the acquiescence of king Yudhishthira and Bhima, and the twins (viz., Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents unto the Brahmanas, and bestowed upon them many kine, O perpetuator of Yadu's race. Then the Vrishni dame (Kunti), comforted a little, addressed the daughter of Virata, saying,— 'O faultless daughter of Virata, thou shouldst not indulge in grief. For the sake of thy husband, O thou of rotund hips, protect the child in thy womb.' — Having said these words, O thou of great splendour, Kunti ceased. With her permission I have brought Subhadra here. It was even thus, O giver of honours, that thy daughter's son met with his death. Cast off thy burning grief, O irresistible one. Indeed, do not set thy heart on sorrow."'"

SECTION LXII

“Vaisampayana said, ‘Having heard these words of his son Vasudeva, that descendant of Sura, of righteous soul, casting off his grief, made excellent obsequial offerings (unto Abhimanyu). Vasudeva also performed those rites for the ascension (to Heaven) of his high-souled nephew, that hero who was ever the darling of his sire (Vasudeva). He duly fed six millions of Brahmanas, endued with great energy, with edibles possessed of every recommendation. Presenting many clothes unto them, Krishna gratified the thirst for wealth of those Brahmanas. Wonderful were the heaps of gold, the number of kine and of beds and clothes, that were then given away. The Brahmanas loudly declared— “Let (Krishna’s wealth) increase.” Then Vasudeva of Dasarha’s race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu. Exceedingly afflicted with grief, they failed to attain comfort. The same was the case with the sons of Pandu in the city called after the elephant. Deprived of Abhimanyu, they failed to obtain peace of mind. The daughter of Virata, O monarch, for many days, totally abstained from all food, exceedingly afflicted by grief on account of the death of her husband. At this all her relatives became plunged into excess of grief. They all feared that the embryo in her womb might be destroyed. Then Vyasa, ascertaining the state of things by his spiritual vision, came there. The highly intelligent Rishi, endued with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying,— “Let this grief be abandoned. O famous lady, a son endued with mighty energy will be born to thee, through the puissance of Vasudeva and at my word. That son will rule the Earth after the Pandavas (have departed from it).” Beholding Dhananjaya, he said unto him, in the hearing of king Yudhishthira the just, and gladdening him with his words, “O Bharata, thy grandson, O highly blessed one, will become a high-souled prince. He will righteously rule the whole Earth to the verge of the sea. Therefore, O foremost one of Kuru’s race, cast off this grief, O mower of foes. Do not doubt this. This will truly happen. That which was uttered by the Vrishni hero on a former occasion, will, without doubt, happen. Do not think otherwise. As regards Abhimanyu, he has gone to the regions of the deities, conquered by him with his own acts. That hero should not be grieved for by thee or, indeed, by the other Kurus.” Thus addressed by his grandsire, Dhananjaya of righteous soul, O king, cast off his grief and even became cheerful. Thy sire, O prince, that art conversant with all duties, began to grow in that womb, O thou of great intelligence, like the Moon in the lighted fortnight. Then Vyasa urged the royal son of Dharma for performing the horse-sacrifice. Having said so, he made himself invisible there and then. The intelligent king Yudhishthira the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth (for the sacrifice).’”

SECTION LXIII

"Janamejaya said, 'Having heard these words, O regenerate one, that were spoken by the high-souled Vyasa in respect of the horse-sacrifice, what steps were taken by Yudhishthira? Do thou tell me, O foremost of regenerate ones, how the king succeeded in obtaining the wealth which Marutta had buried in the Earth.'

"Vaisampayana said, 'Having heard the words of the Island-born ascetic, king Yudhishthira the just, summoned all his brothers, viz., Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said unto them (the following words),— "Ye heroes, you have heard the words which the highly intelligent and high-souled Krishna has said from his friendship for and the desire of doing good to the Kurus![178] Verily, you have heard those words that have been uttered by that ascetic of abundant penances, that great sage desirous of bestowing prosperity on his friends, that preceptor of righteous behaviour, viz., Vyasa of wonderful feats. You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered. Remembering those words, ye sons of Pandu, I desire to obey them duly. By obeying those words of theirs great blessedness will attach to all of you. Those words spoken by those utterers of Brahma are certain (if obeyed) to bring in their train considerable benefit. Ye perpetuators of Kuru's race, the Earth has become divested of her wealth. Ye kings, Vyasa, therefore, informed us of the wealth (that lies buried in the Earth) of Marutta. If you think that wealth abundant or sufficient, how shall we bring it (to our capital)? What, O Bhima, dost thou think as regards this?" When the king, O perpetuator of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,— "The words thou hast said, O thou of mighty-arms, on the subject of bringing the wealth indicated by Vyasa, are approved by me. If, O puissant one, we succeed in getting the wealth kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished. Even this is what I think. We shall, therefore, bowing our heads unto the high-souled Girisa, and offering due worship unto that deity, bring that wealth. Blessed be thou. Gratifying that god of gods, as also his companions and followers, in words, thought, and deed, we shall, without doubt, obtain that wealth. Those Kinnaras of fierce mien who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign become gratified with us!" — Hearing these words uttered by Bhima, O Bharata, king Yudhishthira the son of Dharma became highly pleased. The others, headed by Arjuna, at the same time, said, "So be it." The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name.[179] Causing the Brahmanas to utter benedictions on them, and having duly worshipped the great god Maheswara, the sons of Pandu set out (on their enterprise). Gratifying that high-souled deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu set out with cheerful hearts. While they thus set out, the citizens, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads). The Pandavas, circumambulating many Brahmanas that daily worshipped their fires, and bending their heads unto them, proceeded on their journey. Taking the permission of king Dhritarashtra who was afflicted with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava prince Yuyutsu, the son of Dhritarashtra, in the capital, they set out, worshipped by the citizens and by many Brahmanas possessed of great wisdom.'"

SECTION LXIV

“Vaisampayana said, ‘They then set out, with cheerful hearts, and accompanied by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels. Their praises hymned by eulogists and Sutas and Magadhas and bards, and supported by their own army, they looked like so many Adityas adorned with their own rays. With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full. That foremost of men, the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he proceeded on his way. As regards the soldiers that followed the king, their confused murmurs seemed to fill the entire welkin. That host crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains. Arrived at that region where that wealth was buried, O king, the royal Yudhishthira fixed his camp with all his brothers and troops. The region selected for the purpose, O chief of Bharata’s race, was perfectly level and auspicious. There the king pitched his camp, placing in his van such Brahmanas as were endued with penances and learning and self-restraint, as also his priest Agnivesya, O thou of Kuru’s race, who was well-conversant with the Vedas and all their branches.[180] Then the royal sons of Pandu, and the other kings (who accompanied that expedition), and the Brahmanas and priests well-skilled in sacrificial rites, having duly performed some propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laying out six roads and nine divisions.[181] King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants that accompanied his force. When everything was complete, he addressed the Brahmanas, saying, “Ye foremost of

Brahmanas, let that be done which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned Brahmanas, having formed this resolution, let that be done which should be done after this." Hearing these words of the king, the Brahmanas with those amongst them that were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply, "This very day is an auspicious one with an auspicious constellation. We shall, therefore, strive to accomplish those high rites we propose. We shall today, O king, live upon water alone. Do you all fast also today." Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusa grass, like blazing fires in a sacrifice. And the night wore away as they listened to the discourses of the learned Brahmanas (on diverse subjects). When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma (saying as follows).'"

SECTION LXV

“‘The Brahmanas said, “Let offerings be made unto the high-souled Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then strive to gain our object.” Hearing these words of those Brahmanas, Yudhishthira caused offerings to be duly made unto that deity who loved to lie down on mountain-breasts. Gratifying the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity. With diverse kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites. He next presented offerings according to the ordinance unto those ghostly beings who formed Mahadeva’s train. And offerings were next made to Kuvera, the chief of the Yakshas, and unto Manibhadra also. Unto the other Yakshas also and unto them that were the foremost ones among the ghostly companions of Mahadeva, the priest offered due worship, having filled many jugs with food, with Krisaras and meat and Nivapas mixed with sesame seeds. The king gave away unto the Brahmanas thousands of kine. He then directed the presentation, according to due rites, of offerings unto those night-wandering beings (who live with Mahadeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king, became exceedingly delightful. Having performed the worship of Rudra and of all the Ganas, the king, placing Vyasa ahead, proceeded towards the place where the treasure was buried. Once more worshipping the Lord of treasures, and bowing unto him with reverence and saluting him properly, with diverse kinds of flowers and cakes and

Krisara, having worshipped those foremost of gems, viz., Sankha and Nidhi, and those Yakshas who are the lords of gems, and having worshipped many foremost of Brahmanas and caused them to utter blessings, the king endued with great puissance, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of diverse and delightful forms, and Bhringaras and Katahas and Kalasas and Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just. The wealth thus dug out was placed in large "Karaputas" for protection.[182] A portion of the wealth was caused to be borne upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for bearing away that wealth of the son of Pandu.[183] There were sixty thousands of camels and a hundred and twenty thousand horses, and of elephants, O monarch, there were one hundred thousand. Of cars there were as many, and of carts, too as many, and of she-elephants as many. Of mules and men the number was untold. That wealth which Yudhishthira caused to be dug out was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; four and twenty thousand on each elephant; (while proportionate loads were placed on horses and mules and on the backs, shoulder and heads of men). Having loaded these vehicles with that wealth and once more worshipping the great deity Siva, the son of Pandu set out for the city called after the elephant, with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, viz., the royal son of Pandu, made short marches every day, measured by a Goyuta (4 miles). That mighty host, O king, afflicted with the weight they bore, returned, bearing that wealth, towards the capital, gladdening the hearts of all those perpetuators of the Kuru race.'"

SECTION LXVI

“Vaisampayana said, ‘Meanwhile, Vasudeva of great energy accompanied by the Vrishnis, came to the city called after the elephant. While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing that the time fixed for the horse-sacrifice had come, that foremost of men came back (to the Kuru capital). Accompanied by the son of Rukmini, by Yuyudhana, by Charudeshna, by Samva, by Gada, by Kritavarman, by the heroic Sarana, by Nisatha, and by the Unmukha, Vasudeva came with Valadeva at the head of the train, with Subhadra also accompanying him. Indeed, that hero came for seeing Draupadi and Uttara and Pirtha and for comforting those Kshatriya ladies of distinction who had been bereft of many of their protectors. Beholding those heroes come, king Dhritarashtra, as also the high-souled Vidura, received them with due honours. That foremost of men, viz., Krishna of great energy, well adored by Vidura and Yuyutsu, continued to reside in the Kuru capital. It was while the Vrishni heroes, O Janamejaya, were residing in the Kuru city, O king, that thy sire, that slayer of hostile heroes, was born. The royal Parikshit, O monarch, afflicted by the Brahma weapon (of Aswatthaman), upon coming out of the womb, lay still and motionless, for life he had not. By his birth he had gladdened the citizens but soon plunged them into grief. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost verge of every point of the compass. Soon, however, (when it was known that the prince was bereft of life), that noise ceased. With great haste Krishna, his senses and mind considerably affected, with Yuyudhana in his company, entered the inner apartments of the palace. He beheld his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly. Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously. Meeting Krishna, Kunti, that daughter of the Bhoja race, said unto him, O foremost of monarchs, these words in a voice chocked with tears, "O Vasudeva, O mighty-armed hero, Devaki by having borne thee, has come to be regarded as an excellent genetrix. Thou art our refuge, and our glory. This race (of Pandu) depends upon thee for its protector. O Yadava hero, O puissant one, this child of thy sister's son, has come out of the womb, slain by Aswatthaman. O Kesava, do thou revive him. O delighter of the Yadavas, even this was vowed by thee, O puissant one, when Aswatthaman had inspired the blade of grass into a Brahma-weapon of mighty energy. Indeed, O Kesava, thy words were even these, 'I shall revive that child if he comes out of the womb dead.' — That child, O son, has been born dead. Behold him, O foremost of men. It behoveth thee, O Madhava, to rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula, and the irresistible Sahadeva. In this child are bound the life-breaths of the Pandavas and myself. O thou of the Dasarha race, on him depends the obsequial cake of Pandu, as also of my father-in-law, and of Abhimanyu too, blessed be thou, that darling nephew of thine who was so very like unto thee. Do thou accomplish today what will be beneficial to all these. I urge thee earnestly, O Janarddana. Uttara, O slayer of foes, always repeats the words said unto her by Abhimanyu. Without doubt, O Krishna, those words were highly agreeable to her. O thou of the Dasarha race, Arjuna's son said unto this daughter of Virata,— 'Thy son, O blessed girl, will go to my maternal uncles. Taking up his residence with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, diverse wonderful weapons and the whole of the science of politics and morality.' Even these were the words, O son, that that slayer of hostile heroes, viz., the son of Subhadra, that irresistible hero, said unto Uttara, from his affection for her. O slayer of Madhu, bowing our heads unto thee, we pray thee for making those words of Abhimanyu true. In view also of the time that has come, do thou accomplish what is highly beneficial." Having said these words unto that hero of the Vrishni's race, Pritha of large eyes, raised her arms upwards and with the other ladies in her company, fell down on the Earth. All of them, with eyes rendered muddy by tears, repeatedly exclaimed, saying, “Alas, the son of Vasudeva’s nephew has been born dead.” After Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows.’”

SECTION LXVII

“Vaisampayana said, ‘After Kunti had sat up, Subhadra, beholding her brother, began to weep aloud, and afflicted with excessive grief, said,— “O thou of eyes like lotus petals, behold the grandson of Arjuna of great intelligence. Alas, the Kuru race having been thinned, a child has been born that is feeble and dead. The blade of grass (inspired into a weapon of great efficacy), uplifted by Drona’s son for compassing the destruction of Bhimasena, fell upon Uttara and Vijaya and myself.[184] Alas, that blade, O Kesava, is still existing unextracted in me, after having pierced my heart, since I do not, O irresistible hero, behold this child with (his sire who was) my son. What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna and the two sons of Madravati also say? Hearing that Abhimanyu’s son was born and found dead, the Pandavas, O thou of Vrishni’s race, will regard themselves as cheated by Aswatthaman. Abhimanyu, O Krishna, was the favourite of all the Pandava brothers, without doubt. Hearing this intelligence, what will those heroes, vanquished by the weapon of Drona’s son say? What grief, O Janarddana, can be greater than this viz., that Abhimanyu’s son should be born dead! Bowing unto thee with my head, O Krishna, I seek to gratify thee today. Behold, O foremost of men, these two standing here, viz., Pritha and Draupadi. When, O Madhava, the son of Drona sought to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time, O grinder of foes, thou saidst in wrath unto Drona’s son (ever these words), ‘O wretch of a Brahmana, O vilest of men, I shall disappoint thy wish. I shall revive the son of Kiritin’s son.’ Hearing these words of thine and well knowing thy puissance, I seek to gratify thee, O irresistible hero. Let the son of Abhimanyu be revived. If having pledged thyself previously thou dost not accomplish thy auspicious vow, do thou then know for certain, O chief of the Vrishni race, that I shall cast off my life. If, O hero, this son of Abhimanyu doth not revive when thou, O irresistible one, art alive and near, of what other use wilt thou be to me? Do thou, therefore, O irresistible one, revive this son of Abhimanyu, — this child possessed of eyes similar to his, — even as a rain-charged cloud revives the lifeless crops (on a field). Thou, O Kesava, art righteous-souled, truthful, and of prowess incapable of being baffled. It behoveth thee, O chastiser of foes, to make thy words truthful. If only thou wishest it, thou canst revive the three worlds (of being) if dead. What need I say, therefore, of this darling child, born but dead, of thy sister's son? I know thy puissance, O Krishna. Therefore, do I solicit thee. Do thou show this great favour to the sons of Pandu. It behoveth thee, O mighty-armed one, to show compassion to this Uttara or to me, thinking that I am thy sister or even a mother that hath lost her son, and one that hath thrown herself upon thy protection.”'“

SECTION LXVIII

“Vaisampayana said, ‘Thus addressed, O king, (by his sister and others), the slayer of Kesin, exceedingly afflicted by grief, answered,— “So be it!” — These words were uttered with sufficient loudness and they gladdened all the inmates of the inner apartments of the palace. The puissant Krishna, that foremost of men, by uttering these words, gladdened all the people assembled there, like one pouring cold water on a person afflicted with sweat. He then quickly entered the lying-in room in which thy sire was born. It was duly sanctified, O chief of men, with many garlands of white flowers, with many well-filled water pots arranged on every side; with charcoal, soaked in ghee, of Tinduka wood, and mustard seeds, O thou of mighty arms; with shining weapons properly arrayed, and several fires on every side. And it was peopled by many agreeable and aged dames summoned for waiting (upon thy grandmother). It was also surrounded by many well-skilled and clever physicians, O thou of great intelligence. Endued with great energy, he also saw there all articles that are destructive of Rakshasas, duly placed by persons conversant with the subject. Beholding the lying-in room in which thy sire was born thus equipt, Hrishikesa became very glad and said,— “Excellent, Excellent!” When he of Vrishni’s race said so and presented such a cheerful countenance, Draupadi, repairing thither with great speed, addressed the daughter of Virata, saying,— “O blessed lady, here comes to thee thy father-in-law, the slayer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one.” — Virata’s daughter, checking her tears, said these words in a voice suffocated with grief. Covering herself properly, the princess waited for Krishna like the deities reverentially waiting for him. The helpless lady, with heart agitated by grief, beholding Govinda coming, indulged in these lamentations, “O lotus-eyed one, behold us two deprived of our child. O Janarddana, both Abhimanyu and myself have been equally slain. O thou of Vrishni’s race, O slayer of Madhu, I seek to gratify thee by bending my head, O hero, unto thee. Do thou revive this child of mine that has been consumed by the weapon of Drona’s son. If king Yudhishthira the just, or Bhimasena, or thyself, O lotus-eyed one, had, on that occasion, said, ‘Let the blade of grass (inspired by Aswatthaman into a Brahma-weapon) destroy the unconscious mother’ — O puissant one, then I would have been destroyed and this (sad occurrence) would not have happened. Alas, what benefit has been reaped by Drona’s son by accomplishing this cruel deed, viz., the destruction of the child in the womb by his Brahma-weapon. The self-same mother now seeks to gratify thee, O slayer of foes, by bending her head. Surely, O Govinda, I shall cast off my life-breaths if this child does not revive. In him, O righteous one, were placed many expectations by me. Alas, when these have been frustrated by Drona’s son, what need have I, O Kesava, to bear, the burden of life? The hope, O Krishna, was cherished by me that with my child on my lap, O Janarddana, I would salute thee with reverence. Alas, O Kesava, that hope has been destroyed. O foremost of all beings, at the death of this heir of Abhimanyu of restless eyes, all the hopes in my breast have been destroyed. Abhimanyu of restless eyes, O slayer of Madhu, was exceedingly dear to thee. Behold this child of his slain by the Brahma-weapon. This child is very ungrateful and very heartless, like his sire, for, behold, disregarding the prosperity and affluence of the Pandavas, he has gone to Yama’s abode. I had, before this, vowed, O Kesava, that if Abhimanyu fell on the field of battle, O hero, I would follow him without any loss of time. I did not, however, keep my vow, cruel that I am and fond of life. If I repair to him now, what, indeed, will Phalguna’s son say?”’“

SECTION LXIX

"VAISAMPAYANA SAID, 'THE helpless Uttara, desirous of getting back her child, having indulged in these piteous lamentations, fell down in affliction on the earth like a demented creature. Beholding the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata ladies deeply afflicted, began to weep aloud. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a mansion of sorrow where nobody could remain. Exceedingly afflicted by grief on account of her son, Virata's daughter, O king, seemed to be struck down for some time by sorrow and cheerlessness. Regaining consciousness, O chief of Bharata's race, Uttara took up her child on her lap and said these words: "Thou art the child of one who was conversant with every duty. Art thou not conscious then of the sin thou committest, since thou dost not salute this foremost one of the Vrishni's race? O son, repairing to thy sire tell him these words of mine, viz., — it is difficult for living creatures to die before their time comes, since though reft of thee, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything possessed of value. — O mighty-armed one, with the permission of king Yudhishthira the just I shall swallow some virulent poison or cast myself on the blazing fire. O sire, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not yet break into a thousand pieces. Rise, O son and behold this thy afflicted great-grandmother. She is deeply afflicted with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow. Behold the reverend princess of Panchala, and the helpless princess of the Satwata race. Behold myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter. Rise, O child, and behold the face of this lord of the worlds, that is endued with great wisdom, and possessed of eyes like lotus-petals and resembling thy sire of restless glance." Beholding Uttara, who indulged in these lamentations, fallen on the earth, all those ladies, raising her, caused her to sit up. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in reverence and touched the earth with her head for saluting Kesava of eyes like the petals of the lotus. That foremost of beings, hearing those heart-rending lamentations of hers, touched water and withdrew the (force of the) Brahma-weapon.[185] That hero of unfading glory, belonging to the race of the Dasarhas, promised to give the child his life. Then he of pure soul, said these words in the hearing of the whole universe,— "O Uttara, I never utter an untruth. My words will prove true. I shall revive this child in the presence of all creatures. Never before have I uttered an untruth even in jest. Never have I turned back from battle. (By the merit of those acts) let this child revive! As righteousness is dear to me, as Brahmanas are specially dear to me, (by the merit of that disposition of mine) let Abhimanyu's son, who is born dead, revive! Never hath a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth! As truth and righteousness are always established in me, let this dead child of Abhimanyu revive (by the merit of these)! As Kansa and Kesi have been righteously slain by me, let this child revive today by that truth!" After these words were uttered by Vasudeva, that child, O foremost one of Bharata's race, became animate and began gradually to move, O monarch.'"

SECTION LXX

“Vaisampayana said, ‘When the Brahma-weapon was withdrawn by Krishna, at that time, the laying-in room was illumined by thy father with his energy. All the Rakshasas (that had come there) were forced to leave the room and many of them met with destruction. In the welkin a voice was heard, saying, “Excellent, O Kesava, Excellent!” — The blazing Brahma-weapon then returned to the Grandsire (of all the worlds). Thy sire got back his life-breaths, O king. The child began to move according to his energy and might. The Bharata ladies became filled with joy. At the command of Govinda, the Brahmanas were made to utter benedictions. All the ladies, filled with joy, praised Janarddana. Indeed, the wives of those Bharata lions, viz., Kunti and Drupada’s daughter and Subhadra, and Uttara, and the wives of other lions among men, like (ship-wrecked) persons who have reached the shore after having obtained a boat, became exceedingly glad. Then wrestlers and actors and astrologers and those who enquire after the slumbers (of princes), and bands of bards and eulogists all uttered the praises of Janarddana, while uttering benedictions fraught with the praises of the Kuru race, O chief of the Bharatas. Uttara, rising up at the proper time, with a delighted heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus. Rejoicing greatly, Krishna made gifts unto the child of many valuable gems. The other chiefs of the Vrishni race, did the same. Then the puissant Janarddana, firmly adhering to truth, bestowed a name on the infant who was thy sire, O monarch.— “Since this child of Abhimanyu has been born at a time when this race has become nearly extinct, let his name be Parikshit!” Even this is what he said. Then thy father, O king, began to grow, and gladden all the people, O Bharata. When thy father was a month old, O hero, the Pandavas came back to their capital, bringing with them a profusion of wealth. Hearing that the Pandavas were near, those foremost ones of the Vrishni race went out. The citizens decked the city called after the elephant with garlands of flowers in profusions, with beautiful pennons and standards of diverse kinds. The citizens also, O king, adorned their respective mansions. Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered diverse kinds of worship to be offered to the deities established in their respective temples. The principal streets of the city were adorned with flowers. Indeed, the city was filled with the hum of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their vocation, and with the voice of singers, the (Kuru) city then resembled the mansion of Vaisravana himself.[186] Bards and eulogists, O king, accompanied by beautiful women were seen to adorn diverse retired spots in the city. The pennons were caused by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the entire kingdom as an indication of the success of the enterprise for bringing a profusion of gems and other valuables.'"[187]

SECTION LXXI

“Vaisampayana said, ‘Hearing that the Pandavas were near, that crusher of foes, viz., Vasudeva, accompanied by his ministers, went out for seeing them.

“‘The Pandavas then, uniting with the Vrishnis according to the usual formalities, together entered, O king, the city named after the elephant. With the hum of voices and the clatter of cars of that mighty host, the Earth and the welkin, and the firmament itself, became as it were entirely filled. The Pandavas, with rejoicing hearts, accompanied by their officers and friends entered the capital, placing that treasure in their van. Repairing, agreeably to custom, to king Dhritarashtra first, they worshipped his feet, announcing their respective names. Those foremost ones of Bharata’s race, O chief of kings, then paid their respectful salutations to Gandhari, the daughter of Suvala and to Kunti. They next worshipped (their uncle) Vidura and met Yuyutsu, the son of Dhritarashtra by his Vaisya wife. Those heroes were then worshipped by others and they blazed forth in beauty, O king. After this, O Bharata, those heroes heard the tidings of that highly wonderful and marvellous and glad-some birth of thy father. Hearing of that feat of Vasudeva of great intelligence, they all worshipped Krishna, the delighter of Devaki, who was every way worthy of worship. Then, after a few days, Vyasa, the son of Satyavati, endued with great energy, came to the city named after the elephant. The perpetuators of Kuru’s race worshipped the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishni and the Andhaka races, paid the sage their adorations. After having conversed on various subjects, Dharma’s son Yudhishthira addressed Vyasa and said, “This treasure, O holy one, which has been brought through thy grace I wish to devote to that great sacrifice known by the name of the horse-sacrifice. O best of ascetics, I desire to have thy permission. We are all, O Rishi, at thy disposal, and at that of the high-souled Krishna.”

“‘Vyasa said, “I give thee permission, O king. Do what should be done after this. Do thou worship the deities duly by performing the horse-sacrifice with profuse gifts. The horse-sacrifice, O king, is a cleanser of all sins. Without doubt, having worshipped the deities by that sacrifice thou wilt surely be cleansed of all sins.”’

“Vaisampayana continued, ‘Thus addressed, the Kuru king Yudhisthira of righteous soul then set his heart, O monarch, on making the necessary preparations for the horse-sacrifice. Having represented all this unto the Island-born Krishna, the king endued with great eloquence approached Vasudeva and said,— “O foremost of all beings, the goddess Devaki has, through thee, come to be regarded as the most fortunate of mothers! O thou of unfading glory, do thou accomplish that which I shall now tell thee, O mighty-armed one. O delighter of the Kurus, the diverse enjoyments we enjoy have all been acquired through thy puissance. The whole Earth has been subjugated by thee with the aid of thy prowess and intelligence. Do thou, therefore, cause thyself to undergo the rites of initiation. Thou art our highest preceptor and master. If thou performest the sacrifice, O thou of the Dasarha race, I shall be cleansed from every sin. Thou art Sacrifice. Thou art the Indestructible. Thou art this All. Thou art Righteousness. Thou art Prajapati. Thou art the goal of all creatures. Even this is my certain conclusion.”

“‘Vasudeva said, “O mighty-armed one, it becomes thee to say so, O chastiser of foes. Thou art the goal of all creatures. Even this is my certain conclusion. Amongst the heroes of the Kuru race, in consequence of thy righteousness, thou shinest today in great glory. They have all been cast into the shade, O king, by thee. Thou art our king, and thou art our senior. With my approval freely granted, do thou adore the deities in the sacrifice suggested. Do thou, O Bharata, appoint us to whatever tasks thou likest. Truly, do I pledge myself that I shall accomplish all, O sinless one, that thou mayst bid me accomplish. Bhimasena and Arjuna and the two sons of Madravati will be sacrificing when thou, O king, sacrificest.”’“[188]

SECTION LXXII

"Vaisampayana said, 'Thus addressed by Krishna, Yudhishthira, the son of Dharma, endued with great intelligence, saluted Vyasa and said these words: "Do thou cause me to be initiated when the proper hour, as thou truly knowest, comes for that rite. This my sacrifice is entirely dependent on thee."

"'Vyasa said, "Myself, O son of Kunti, and Paila and Yajnavalkya, shall without doubt, achieve every rite at the proper time. The rite of initiating thee will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready. Let Sutas well-versed in the science of horses, and let Brahmanas also possessed of the same lore, select, after examination, a worthy horse in order that thy sacrifice may be completed. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, displaying thy blazing glory, O king!"'

"Vaisampayana continued, 'Thus addressed (by the Rishi), Yudhishthira, the son of Pandu, that lord of Earth, answered,— "So be it!" — and then, O monarch, he accomplished all that that utterer of Brahma had directed. All the articles necessary for the sacrifice, O king, were duly procured. The royal son of Dharma, possessed of immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it. Then Vyasa of great energy said unto the royal son of Dharma,— "As regards ourselves, we are all prepared to initiate thee in view of the sacrifice. Let the Sphya and the Kurcha and all the other articles that, O thou of Kuru's race, may be needed for thy sacrifice, be made of gold.[189] Let the horse also be loosened today, for roaming on the Earth, agreeably to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth."

"'Yudhishthira said, "Let arrangements be made by thee, O regenerate one, about loosening this horse for enabling it to wander over the Earth at its will. It behoveth thee, O ascetic, to say who will protect this steed while roaming over the Earth freely according to its will."'

"Vaisampayana continued, 'Thus addressed (by king Yudhishthira), O monarch, the Island-born Krishna said,— "He who is born after Bhimasena, who is the foremost of all bowmen, who is called Jishnu, who is endued with great patience and capable of overcoming all resistance, — he will protect the horse. That destroyer of the Nivatakavachas is competent to conquer the whole Earth. In him are all celestial weapons. His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. Even he will follow this horse. — He is well versed in both Religion and wealth. He is a master of all the sciences. O foremost of kings, he will agreeably to the scriptures, cause the steed to roam and graze at its will. This mighty-armed prince, of dark complexion, is endued with eyes resembling the petals of the lotus. That hero, the father of Abhimanyu, will protect the steed. Bhimasena also is endued with great energy. The son of Kunti is possessed of immeasurable might. He is competent to protect the kingdom, aided by Nakula, O monarch. Possessed of great intelligence and fame, Sahadeva will, O thou of Kuru's race, duly attend to all the relatives that have been invited to thy capital." Thus addressed by the Rishi, that perpetuator of Kuru's race, viz., Yudhishthira, accomplished every injunction duly and appointed Phalguna to attend to the horse.

"'Yudhishthira said, "Come, O Arjuna, let the horse, O hero, be protected by thee. Thou alone art competent to protect it, and none else. Those kings, O mighty-armed hero, who will come forward to encounter thee, try, O sinless one, to avoid battles with them to the best of thy power. Thou shouldst also invite them all to this sacrifice of mine. Indeed, O mighty-armed one go forth but try to establish friendly relations with them."'

"Vaisampayana continued, 'The righteous-souled king Yudhishthira, having said so unto his brother Savyasachin, commanded Bhima and Nakula to protect the city. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests.'"

SECTION LXXIII

“Vaisampayana said, ‘When the hour for initiation came, all those great Ritwijas duly initiated the king in view of the horse-sacrifice. Having finished the rites of binding the sacrificial animals, the son of Pandu, viz., king Yudhishthira the just endued with great energy, the initiation being over, shone with great splendour along with those Ritwijas. The horse that was brought for the horse-sacrifice was let loose, agreeably to the injunctions of the scriptures, that utterer of Brahma, viz., Vyasa himself of immeasurable energy. The king Yudhishthira the just, O monarch, after his initiation, adorned with a garland of gold around his neck, shone in beauty like a blazing fire. Having a black deer skin for his upper garment, bearing a staff in hand, and wearing a cloth of red silk, the son of Dharma, possessed of great splendour, shone like a second Prajapati seated on the sacrificial altar. All his Ritwijas also, O king, were clad in similar robes. Arjuna also shone like a blazing fire. Dhananjaya, unto whose car were yoked white steeds, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira. Repeatedly drawing his bow, named Gandiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse, O ruler of men, with a cheerful heart. All Hastinapore, O king, with very children, came out at that spot from desire of beholding Dhananjaya, that foremost of the Kurus on the eve of his journey. So thick was the crowd of spectators that came to behold the horse and the prince who was to follow it, that in consequence of the pressure of bodies, it seemed a fire was created. Loud was the noise that arose from that crowd of men who assembled together for beholding Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire welkin. And they said,— “There goes the son of Kunti, and there that horse of blazing beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow." — Even these were the words which Jishnu of noble intelligence heard. The citizens also blessed him, saying,— "Let blessings be thine! Go thou safely and come back, O Bharata." Others, O chief of men uttered these words— "So great is the press that we do not see Arjuna. His bow, however, is visible to us. Even that is celebrated bow Gandiva of terrible twang. Blessed be thou. Let all dangers fly from thy path. Let fear nowhere inspire thee. When he returns we shall behold him, for it is certain that he will come back." The high-souled Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yajnavalkya, who was well-versed in all sacrificial rites and who was a complete master of the Vedas, proceeded with Partha for performing auspicious rites in favour of the hero. Many Brahmanas also, O king, all well-conversant with the Vedas, and many Kshatriyas too, followed the high-souled hero, at the command, O monarch, of Yudhishthira the just. The horse then roamed, O foremost of men, wherever he liked over the Earth already conquered by Pandavas with the energy of their weapons. In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to thee. The horse, O king, roamed over the whole Earth. Know, O monarch, that from the north it turned towards the East. Grinding the kingdoms of many monarchs that excellent horse wandered. And it was followed slowly by the great car-warrior Arjuna of white steeds. Countless, O monarch, was the fete of Kshatriyas, — of kings in myriads — who fought with Arjuna on that occasion, for having lost their kinsmen on the field of Kurukshetra. Innumerable Kiratas also, O king, and Yavanas, all excellent bowmen, and diverse tribes of Mlechcchas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals endued with great alacrity, and all irresistible in fight encountered the son of Pandu in battle. Thus occurred innumerable battles in diverse countries, O monarch, between Arjuna and the rulers of diverse realms who came to encounter him. I shall, O sinless king, narrate to thee those battles only which raged with great fury and which were the principal ones among all he fought.'"

SECTION LXXIV

“VAISAMPAYANA SAID. ‘A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas has incurred before and all of whom were well-known as mighty car-warriors. Having learnt that that foremost of steeds, which was intended for the sacrifice, had come to their realm, these heroes, casing themselves in mail, surrounded Arjuna. Mounted on their cars, drawn by excellent and well-decked horses, and with quivers on their backs, they surrounded that horse, O king, and endeavoured to capture it. The diadem-decked Arjuna, reflecting on that endeavour of theirs, forbade those heroes, with conciliatory speeches, O chastiser of foes. Disregarding Arjuna’s message, they assailed him with their shafts. The diadem-decked Arjuna resisted those warriors who were under the sway of darkness and passion. Jishnu addressed them smilingly and said, “Desist, ye unrighteous ones. Life is a benefit (that should not be thrown away).” At the time of his setting out, he had been earnestly ordered by king Yudhishthira the just, not to slay those Kshatriyas whose kinsmen had been slain before on the field of Kurukshetra. Recollecting these commands of king Yudhishthira the just who was endued with great intelligence, Arjuna asked the Trigartas to forbear. But they disregarded Arjuna’s injunction. Then Arjuna vanquished Suryavarman, the king of the Trigartas, in battle, by shooting countless shafts at him and laughed in scorn. The Trigarta warriors, however, filling the ten points with the clatter of their cars and car-wheels, rushed towards Dhananjaya. Then Suryavarman, displaying his great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O monarch. The other great bowmen who followed the king and who were all desirous of compassing the destruction of Dhananjaya, shot showers of arrows on him. With countless shafts shot from his own bow-string, the son of Pandu, O king, cut off those clouds of arrows; upon which they fell down. Endued with great energy, Ketuvarman, the younger brother of Suryavarman, and possessed of youthful vigour, fought, for the sake of his brother, against Pandu's son possessed of great fame. Beholding Ketuvarman approaching towards him for battle, Vibhatsu, that slayer of hostile heroes, slew him with many sharp-pointed arrows. Upon Ketuvarman's fall, the mighty car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him. Beholding that lightness of hand displayed by the youth Dhritavarman, Gudakesa of mighty energy and great prowess became highly gratified with him. The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bow-string aiming at him. He only saw showers of arrows in the air. For a brief space of time, Arjuna gladdened his enemy and mentally admired his heroism and skill. The Kuru hero, smiling the while, fought with that youth who resembled an angry snake. The mighty armed Dhananjaya, glad as he was in beholding the valour of Dhritavarman, did not take his life. While, however, Partha of immeasurable energy fought mildly with him without wishing to take his life, Dhritavarman shot a blazing arrow at him. Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva fell down on the Earth from his relaxed grasp. The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra (that is seen in the welkin after a shower). When that great and celestial bow fell down, O monarch, Dhritavarman laughed loudly in battle. At this, Jishnu, excited with rage, wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows. Then a loud and confused noise arose, filling the welkin and touching the very heavens as it were, from diverse creatures who applauded that feat of Dhananjaya. Beholding Jishnu inflamed with rage and looking like Yama himself as he appears at the end of the Yuga, the Trigarta warriors hastily surrounded him, rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his foes, Arjuna became more angry than before. He then quickly despatched eight and ten of their foremost warriors with many shafts of hard iron that resembled the arrows of the great Indra himself. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, with great speed, shot many shafts at them that resembled wrathful snakes of virulent poison, and laughed aloud. The mighty car-warriors of the Trigartas, with dispirited hearts, fled in all directions, exceedingly afflicted by Dhananjaya with his arrows. They then addressed that tiger among men, that slayer of the Samsaptaka host (on the field of Kurukshetra), saying, “We are your slaves. We yield to thee.[190] Do thou command us, O Partha. Lo, we wait here as the most docile of thy servants. O delighter of the Kurus, we shall execute all thy commands.” Hearing these words expressive of their submission, Dhananjaya, said unto them, “Do ye, O kings, save your lives, and accept my dominion.”’“

SECTION LXXV

"Vaisampayana said, 'That foremost of steeds then proceeded to the realm of Pragjyotisha and began to wander there. At this, Bhagadatta's son, who was exceedingly valorous in battle, came out (for encountering Arjuna). King Vajradatta, O chief of the Bharatas, finding the (sacrificial) steed arrived within his realm, fought (for detaining it). The royal son of Bhagadatta, issuing out of his city, afflicted the steed that was coming (and seizing it), marched back towards his own place. Marking this, the mighty-armed chief of the Kuru race, speedily stretched his Gandiva, and suddenly rushed towards his foe. Stupefied by the shafts sped from Gandiva, the heroic son of Bhagadatta, letting off loose the steed, fled from Partha.[191] Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out. That mighty car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tail. Impelled by childishness and folly, he challenged Partha, the mighty car-warrior of the Pandavas, famed for terrible deeds in battle, to an encounter with him. The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth issued streams of juice indicative of excitement. Indeed, that elephant showered its secretions like a mighty mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped agreeably to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control. Urged on by the prince with the iron-hook, that mighty elephant then seemed (as it advanced) as if it would cut through the welkin (like a flying hill). Beholding it advance towards him, O king, Dhananjaya, filled with rage and standing on the earth, O Bharata, encountered the prince on its back. Filled with wrath, Vajradatta quickly sped at Arjuna a number of broad-headed shafts endued with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts. Arjuna, however, with shafts sped from Gandiva, cut off those arrows, some into two and some into three pieces. He cut them off in the welkin itself with those shafts of his coursing through the welkin. The son of Bhagadatta, beholding his broad-headed shafts thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line. Filled with rage at this, Arjuna, more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipt with golden wings. Vajradatta of mighty energy, struck with great force and pierced with these arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not desert him. Mounting on his prince of elephants again in the midst of that battle the son of Bhagadatta, desirous of victory, very coolly sped a number of shafts at Arjuna. Filled with wrath, Jishnu then sped at the prince a number of arrows that looked like blazing flames of fire and that seemed to be so many snakes of virulent poison. Pierced therewith, the mighty elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rills of water coloured with red chalk.'"

SECTION LXXVI

"VAISAMPAYANA SAID, 'THUS waged that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra. On the fourth day, Vajradatta of great might laughed loudly and, addressing Arjuna, said these words: "Wait, wait, O Arjuna. Thou shalt not escape me with life. Slaying thee I shall duly discharge the water-rite of my sire. My aged sire, Bhagadatta, who was the friend of thy sire, was slain by thee in consequence of his weight of years. Do thou, however, fight me that am but a boy!"[192] Having said these words, O thou of Kuru's race, king Vajradatta, filled with rage, urged his elephant towards the son of Pandu. Urged on by Vajradatta of great intelligence, that prince of elephants, as if desirous of cutting through the welkin, rushed towards Dhananjaya. That prince of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its downpour. Indeed, urged on by the king, the elephant, repeatedly roaring like a cloud, rushed towards Phalguna, with that deep noise emitted from its mouth. Verily, urged on by Vajradatta, that prince of elephants quickly moved towards the mighty car-warrior of the Kurus, with the tread of one that seemed to dance in excitement. Beholding that beast of Vajradatta advance towards him, that slayer of foes, viz., the mighty Dhananjaya, relying on Gandiva, stood his ground without shaking with fear. Recollecting what an obstacle Vajradatta was proving to the accomplishment of his task, and remembering the old enmity of the house (of Pragjyotisha towards the Pandavas), the son of Pandu became exceedingly inflamed with wrath against the king. Filled with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea. That prince of elephants possessed of beauty (of form), thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect. Seeing his elephant impeded in its course, the royal son of Bhagadatta, deprived of sense by rage, shot many whetted arrows at Arjuna. The mighty-armed Arjuna baffled all those arrows with many foe-slaying shafts of his. The feat seemed to be exceedingly wonderful. Once more the king of the Pragjyotishas, inflamed with ire, forcibly urged his elephant, which resembled a mountain, at Arjuna. Beholding the beast once more advancing towards him, Arjuna shot with great strength a shaft at it that resembled a veritable flame of fire. Struck deeply in the very vitals, O king, by the son of Pandu, the beast suddenly fell down on the Earth like a mountain summit loosened by a thunder-bolt. Struck with Dhananjaya's shaft, the elephant, as it lay on the Earth, looked like a huge mountain cliff lying on the ground, loosened by the bolt of Indra. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu, addressing the king who had fallen down with his beast, said,— "Do not fear. Indeed, Yudhishthira of mighty energy said unto me while commissioning me for this task even these words,— 'Thou shouldst not, O Dhananjaya, slay those kings (who may encounter thee in battle). O tiger among men, thou shouldst regard thy task as accomplished if only thou disablest those hostile kings. Thou shouldst not also, O Dhananjaya, slay the warriors of those kings who may come forth to fight thee, with all their kinsmen and friends. They should be requested to come to the horse-sacrifice of Yudhishthira.' — Having heard these commands of my brother, I shall not slay thee, O king. Rise up; let no fear be thine; return to thy city safe and sound, O lord of Earth. When the day of full moon in the month of Chaitra comes, thou shalt, O great king, repair to that sacrifice of king Yudhishthira the just, for it takes place on that day." Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,— "So be it."""

SECTION LXXVII

“Vaisampayana said, ‘There occurred a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the slaughter of their clan (on the field of Kurukshetra). Hearing that he of white steeds had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu’s race. Those warriors who were as terrible as virulent poison, finding the horse within their dominion, seized it without being inspired with any fear of Partha who was the younger brother of Bhimasena. Advancing against Vibhatsu who waited on foot, armed with his bow, upon the sacrificial steed, they assailed him from a near point. Defeated in battle before, those Kshatriyas of mighty energy, impelled by the desire of victory, surrounded that foremost of men. Proclaiming their names and families and their diverse feats, they showered their arrows on Partha. Pouring showers of arrows of such fierce energy as were capable of impeding the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of vanquishing him in battle. Themselves seated on cars, they fought Arjuna of fierce feats who was on foot. From every side they began to strike that hero, that slayer of the Nivatakavachas, that destroyer of the Samasaptakas, that killer of the king of the Sindhus. Surrounding him on every side as within a cage by means of a thousand cars and ten thousand horses, those brave warriors expressed their exaltation. Recollecting the slaughter by Dhananjaya of Jayadratha in battle, O thou of Kuru’s race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Overwhelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata. Seeing the son of Kunti thus afflicted with shafts, cries of Oh and

Alas were uttered by the three worlds and the Sun himself became shorn of his splendour. Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon at the same time. Many meteors struck the solar disc and then shot in different directions. The prince of mountains, viz., Kailasa, began to tremble. The seven (celestial) Rishis, as also the other Rishis of Heaven, penetrated with fear, and afflicted with grief and sorrow, breathed hot sighs. Piercing through the welkin, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke and assumed a strange aspect. Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the welkin and poured flesh and bloods on the Earth. Even such was the aspect which all nature assumed when that hero was overwhelmed with showers of shafts. Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were seen. Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gandiva, fell down from his relaxed grip and his leathern fence also slipped down. When Dhananjaya became stupefied, the Saindhava warriors once more shot at that senseless warrior, without loss of time, innumerable other shafts. Understanding that the son of Pritha was deprived of consciousness, the deities, with hearts penetrated by fear, began to seek his welfare by uttering diverse benedictions. Then the celestial Rishis, the seven Rishis, and the regenerate Rishis, became engaged in silent recitations from desire of giving victory to Pritha’s son of great intelligence. When at last the energy of Partha blazed forth through those acts of the denizens of Heaven, that hero, who was conversant with celestial weapons of high efficacy, stood immovable like a hill. The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some mighty machine. Like Purandara pouring rain, the puissant Arjuna then, with that bow of his, poured incessant showers of shafts on his foes. Pierced by those shafts the Saindhava warriors with their chiefs became invisible like trees when covered with locusts. They were frightened at the very sound of Gandiva, and afflicted by fear they fled away. In grief of heart they shed tears and uttered loud lamentations. The mighty warrior moved amidst that host of foes with the celerity of a fiery wheel, all the time piercing those warriors with his arrows. Like the great Indra, the wielder of the thunder-bolt, that slayer of foes, viz., Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic (instead of any human agency). The Kaurava hero, piercing the hostile host with showers of arrows, looked resplendent like the autumnal Sun when he disperses the clouds with his powerful rays.'"

SECTION LXXVIII

“Vaisampayana said, ‘The irresistible wielder of Gandiva, addresst for battle, stood immovable on the field like Himavat himself. The Saindhava warriors, once more rallying, showered in great wrath repeated down-pours of shafts on him. The mighty-armed hero, laughing at his foes, who had once more rallied but who were on the point of death, addressed them in these soft words,— “Do ye fight to the best of your power and do ye endeavour to vanquish me. Do ye however, accomplish all necessary acts, for a great danger awaits you all. See, I fight all of you, baffling your clouds of arrows. Bent as you are on battle, tarry a little. I shall soon quell your pride.” The wielder of Gandiva, having said these words in wrath, recollected, however, the words, O Bharata, of his eldest brother. Those words were,— “Thou shouldst not, O child, slay those Kshatriyas who will come against thee for battle. They should, however, be vanquished by thee.” That foremost of men, Phalguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect in this strain. “Even thus was I commissioned by my brother. Warriors advancing against me should not be slain. I must act in such a way as not to falsify the words of king Yudhishthira the just.” Having arrived at this conclusion, Phalguna, that foremost of men, then said unto those Saindhavas who were all fierce in battle, these words:— “I say what is for your benefit. Though staying before me. I do not wish to slay you. He amongst you who will say unto me that he has been vanquished by me and that he is mine, will be spared by me. Having heard these words of mine, act towards me in that way which may best conduce to your benefit. By acting in a different way you will place yourselves in a situation of great fear and danger.” Having said these words unto those heroic warriors the chief of the Kurus began to fight them. Arjuna was inflamed with wrath. His foes, desirous of victory, were equally enraged. The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva. Dhananjaya, with his own whetted shafts, cut off those arrows of sharp and terrible points, resembling snakes of virulent poison, before they could come up to him. Having cut off those sharp arrows equipt with Kanka feathers, Arjuna pierced each of the warriors opposed to him with a whetted shaft. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had slain their king Jayadratha, then hurled at him darts and javelins with great force. The diadem-decked Dhananjaya of great might baffled their intent by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry. With many straight and broad-headed arrows, he felled the heads of many of those warriors who were rushing at him from desire of victory. Many fled, many rushed at Arjuna; many moved not, all of them, however, uttered such a loud noise (of wrath and grief) that it resembled the roar of the ocean. As they were slain by Partha of immeasurable might, they fought him, each according to his strength and prowess. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest shafts in that battle. Then Dussala, their queen, the daughter of Dhritarashtra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and repaired to Arjuna. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors. The queen, arrived at the presence of Dhananjaya, began to weep in sorrow. The puissant Dhananjaya, seeing her, cast off his bow. Abandoning his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied unto him, saying,— “O chief of the Bharatas, this child is the son of thy sister’s son. He salutes thee, O Partha. Look at him, O foremost of men.” Thus addressed by her, Partha enquired after his son (Suratha), saying— “Where is he?” Dussala then answered him, saying,— “Burning with grief on account of the slaughter of his sire, the heroic father of this child died in great affliction of heart. Listen to me how he met with his death. O Dhananjaya, he had heard before that his sire Jayadratha had been slain by thee, O sinless one. Exceedingly afflicted with grief at this, and hearing of thy arrival here as the follower and protector of the sacrificial horse, he at once fell down and gave up his life-breaths. Verily, deeply afflicted with grief as he was, as soon as he heard of thy arrival he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to thee, desirous of thy protection." Having said these words, the daughter of Dhritarashtra began to lament in deep affliction. Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said unto her brother, who was equally cheerless, these words: "Behold thy sister. Behold the child of thy sister's son. O perpetuator of Kuru's race, O thou that art fully conversant with every duty, it behoveth thee to show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha. Even as that slayer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, sprung from Suratha. Taking him with me, O chief of men, I have come to thee, desirous of the safety of all the warriors. Do thou listen to these words of mine. This child of that wicked foe of thine hath now come to thee, O mighty-armed hero. It behoveth thee, therefore to show mercy to this infant. O chastiser of foes, this infant seeks to gratify thee by bending his head. He solicits thee for peace. O mighty-armed hero, be inclined to make peace. O thou that art conversant with every duty, be thou gratified with the child whose friends and kinsmen have all been slain and who himself knows nothing of what has happened. Do not yield to wrath. Forgetting his disreputable and cruel grandfather, who offended against thee so highly, it behoveth thee to show thy grace towards this child." Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dussala who had said so unto him, and answered her, censuring Kshatriya practices the while. "Fie on Duryodhana, that mean wight, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been despatched by me to the abode of Yama." Having said so, Dhananjaya comforted his sister and became inclined to make peace. Cheerfully he embraced her and then dismissed her, telling her to return to her palace. Dussala bade all her warriors desist from that great battle, and worshipping Partha, she of beautiful face retraced her steps towards her abode. Having vanquished those heroes, viz., the Saindhavas, thus, Dhananjaya began to follow that steed which roved at its will. The heroic Arjuna duly followed that sacrificial horse even as the divine wielder of Pinaka had in days of yore followed the deer through the firmament.[193] The steed, at its will, wandered through various realms one after another, enhancing the feats of Arjuna. In course of time, O chief of men, the horse wandering at its pleasure, at last arrived within the dominions of the ruler of Manipura, followed by the son of Pandu.'"

SECTION LXXIX

"Vaisampayana said, 'The ruler of Manipura, Vabhruvahana, hearing that his sire Arjuna had arrived within his dominions, went out with humility, with a number of Brahmanas and some treasure in his van.[194] Remembering, however, the duties of Kshatriyas, Dhananjaya of great intelligence, seeing the ruler of Manipura arrive in that guise, did not approve of it. The righteous-souled Phalguna angrily said, "This conduct of thine is not becoming. Thou hast certainly fallen away from Kshatriya duties. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, wilt thou not fight me, seeing that I have come within thy dominions? Fie on thee, O thou of foolish understanding, fie on thee that hast fallen away from Kshatriya duties! Fie on thee that would receive me peacefully, even though I have come here for battling with thee. In thus receiving me peacefully thou actest like a woman. O thou of wretched understanding, if I had come to thee, leaving aside my arms, then would this behaviour of thine have been fit, O worst of men." Learning that these words were addressed by her husband, the daughter of the Snake-king, viz., Ulupi unable to tolerate it, pierced through the Earth and came up to that spot.[195] She beheld her son standing there perfectly cheerless and with face hanging down. Indeed, the prince was repeatedly rebuked by his sire who was desirous of battle with him, O monarch. The daughter of the snake, with every limb possessed of beauty, viz., Ulupi, said these words consistent with righteousness and duty unto the prince who was conversant with righteousness and duty,— "Know that I am thy mother Ulupi that am the daughter of a snake. Do thou accomplish my behest, O son, for thou wouldst then attain to great merit. Fight thy father, this foremost one of Kuru's race, this hero that is irresistible in battle. Without doubt, he will then be gratified with thee." In this way was king Vabhruvahana incited against his sire by his (step) mother. At last, endued as he was with great energy, he made up his mind, O chief of the Bharatas, to fight Dhananjaya. Putting on his armour of bright gold and his effulgent head-gear, he ascended an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had steeds yoked to it that were endued with the speed of the mind. It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every kind. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the handsome prince Vabhruvahana proceeded against his sire for battle. Coming upon the sacrificial steed which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in horse-lore. Beholding the steed seized, Dhananjaya became filled with joy. Standing on the Earth, that hero began to resist the advance of his son who was on his car. The king afflicted the hero with repeated showers of shafts endued with whetted points and resembling snakes of virulent poison. The battle that took place between sire and son was incomparable. It resembled the encounter between the deities and the Asuras of old. Each was gratified with obtaining the other for an antagonist. Then Vabhruvahana, laughing, pierced the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight shaft. Equipt with feathers, that shaft penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the shaft went deep into the Earth. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed to outward appearance like one deprived of life. That foremost of men, then regaining consciousness, praised his son highly. Possessed of great splendour, the son of Sakra said, "Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, beholding this feat, so worthy of thee, I am highly gratified with thee. I shall now shoot these arrows at thee, O son. Stand for fight (without running away)." Having said these words, that slayer of foes shot a shower of arrows on the prince. King Vabhruvahana, however, with his own broad-headed shafts, cut all those arrows which were shot from Gandiva and which resembled the thunderbolt of Indra in splendour, some in twain and some into three parts. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent shafts of his. The son of Pandu, laughing, next slew the king's steeds endued with large size and great speed. Descending from his car, the king inflamed with rage, fought his sire on foot. Gratified with the prowess of his son, that foremost one of the sons of Pritha, viz., the son of the wielder of the thunder-bolt, began to afflict him greatly. The mighty Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many shafts resembling snakes of virulent poison. From a spirit of boyishness he then vigorously pierced his father in the breast with a whetted shaft equipt with excellent wings. That shaft, O king, penetrated the body of Pandu's son and reaching his very vital caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then fell down in a swoon on the Earth, O king. When that hero, that bearer of the burthens of the Kurus fell down, the son of Chitrangada also became deprived of his senses. The latter's swoon was due to his exertions in battle as also to his grief at seeing his sire slain. He had been pierced deeply by Arjuna with clouds of arrows. He, therefore, fell down at the van of battle embracing the Earth. Hearing that her husband had been slain and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, repaired to the field of battle. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the ruler of Manipura saw her slain husband.'"

SECTION LXXX

"Vaisampayana said, 'That lady of eyes like lotus petals, having indulged in copious lamentations, and burning with grief, at last lost her senses and fell down on the Earth. Regaining consciousness and seeing Ulupi, the daughter of the snake chief, queen Chitrangada endued with celestial beauty, said unto her these words, "Behold, O Ulupi, our ever-victorious husband slain in battle, through thee, by my son of tender years. Art thou conversant with the practices of the respectable? Art thou a wife devoted to thy lord? It is through thy deed that thy husband is laid low, slain in battle. If Dhananjaya hath offended against thee in every respect, do thou forgive him. I solicit thee, do thou revive that hero. O righteous lady, thou art conversant with piety. Thou art, O blessed one, known (for thy virtues) over the three worlds. How is it that having caused thy husband to be slain by my son, thou dost not indulge in grief? O daughter of the snake chief, I do not grieve for my slain son. I grieve for only my husband who has received this hospitality from his son." Having said these words unto the queenly Ulupi, the daughter of the snake chief, the illustrious Chitrangada proceeded to where her husband lay on the Earth and addressing him, said, "Rise, O dear lord, thou occupiest the foremost place in the affections of the Kuru king (Yudhishthira). Here is that steed of thine. It has been set free by me. Verily, O puissant one, this sacrificial steed of king Yudhishthira the just, should be followed by thee. Why then dost thou lie still on the Earth? My life-breaths depend on thee, O delighter of the Kurus. How is it that he who is the giver of other people's life-breaths casts off his own life-breaths today? Behold, O Ulupi, this goodly sight of thy husband lying prostrate on the ground. How is it that thou dost not grieve, having caused him to be slain through my son when thou didst excite with thy words? It is fit that this boy should succumb to the power of death and lie thus on the ground beside his own sire. Oh, let Vijaya, let him that is called Gudakesa, let this hero with reddish eyes, come back to life. O blessed lady, polygamy is not fault with men. Women only incur fault by taking more than one husband. Do not, therefore, harbour such thoughts (of vengeance).[196] This relationship was ordained by the Supreme ordainer himself. It is, besides, an eternal and unchangeable one. Do thou attend to that relationship. Let thy union (with Dhananjaya) be made true. If, having slain thy husband through my son, thou dost not revive him today before my eyes, I shall then cast off my life-breaths. Without doubt, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here today in Praya in thy very sight!" Having said so unto the daughter of the snake chief, who was a co-wife with her to Arjuna, the princess Chaitravahini sat in Praya, O king, restraining speech.'[197]

"Vaisampayana continued, 'Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and wishing also the restoration of her son to life. King Vabhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said, "What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the bare ground beside her heroic husband stretched thereon? Alas, this slayer of all foes, this foremost of all wielders of weapons, hath been slain by me in battle. It is evident that men do not die till their hour comes.[198] Oh, the heart of this princess seems to be very hard since it does not break even at the sight of her mighty-armed and broad-chested husband lying dead on the ground. It is evident that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life (at even such a sight). Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, slain by me, his son, knowingly, is lying on the ground, cut off from his body. Alas, ye Brahmanas, behold my heroic sire lying prostrate on the Earth, on a hero's bed, slain by his son. What benefit is done to this hero, slain by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the steed? Let the Brahmanas direct what expiation should now be undergone by me, a cruel and sinful wretch, that has slain his own sire in battle. Having slain my own sire, I should, suffering every kind of misery, wander over the Earth, cruel that I am, covering myself with his skin. Give me the two halves of my sire's head today, (so that I may wander over the Earth with them for that period), for there is no other expiation for me that have slain my own sire. Behold, O daughter of the foremost of snakes, thy husband slain by me. Verily, by slaying Arjuna in battle I have accomplished what is agreeable to thee. I shall today follow in the track by which my sire has gone. O blessed one, I am unable to comfort myself. Be happy today, O mother, seeing myself and the wielder of Gandiva both embrace death today. I swear to thee by truth itself (that I shall cast off my life-breaths)." Having said these words, the king, deeply afflicted with grief, O monarch, touched water, and exclaimed in sorrow, "Let all creatures, mobile and immobile, listen to me. Do thou also listen to me, O mother. I say the truth, O best of all daughters of the snakes. If this best of men, Jaya, my sire, does not rise up, I shall emaciate my own body, sitting on the field of battle. Having slain my sire, there is no rescue for me (from that dire sin). Afflicted as I am with the sin of slaying my sire, I shall without doubt have to sink in Hell. By slaying a heroic Kshatriya one becomes cleansed by making a gift of a hundred kine. By slaying my sire, however, so dire has been my sin that any rescue is impossible. This Dhananjaya, the son of Pandu, was the one hero endued with mighty energy. Possessed of righteous soul, he was the author of my being. How can I be rescued after having slain him?" Having uttered these lamentations, the high-souled son of Dhananjaya, king Vabhruvahana, touched water and became silent, vowing to starve himself to death.'

"Vaisampayana continued, 'When the king of Manipura, that chastiser of foes, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the snakes, thus thought of, came there. The daughter of the prince of snakes taking it up, uttered these words that highly gladdened the combatants standing on the field. "Rise up, O son. Do not grieve.

Jishnu has not been vanquished by thee. This hero is incapable of being vanquished by men as also by the deities with Vasava himself at their head. I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, viz., thy illustrious sire. O thou of Kuru's race, desirous of ascertaining the prowess of thyself, his son, this slayer of hostile heroes, O king, came here for battling with thee. It was for that reason, O son, that thou wert urged by me to do battle. O puissant king, O son, do not suspect that thou hast committed any, even the least, fault, by accepting his challenge. He is a Rishi, of a mighty soul, eternal and indestructible. O dear son, Sakra himself is incapable of vanquishing him in battle. This celestial gem has been brought by me, O king. It always revives the snakes as often as they die. O puissant king, do thou place this gem on the breast of thy sire. Thou shalt then see the son of Pandu revived." Thus addressed, the prince who had committed no sin, moved by affection for his sire, then placed that gem on the breast of Pritha's son of immeasurable energy. After the gem had been placed on his breast, the heroic and puissant Jishnu became revived. Opening his red eyes he rose up like one who had slept long. Beholding his sire, the high-souled hero of great energy, restored to consciousness and quite at his ease, Vabhruvahana worshipped him with reverence. When that tiger among men, O puissant one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers. Kettle-drums struck by nobody, produced their music deep as the roar of the cloud. A loud uproar was heard in the welkin consisting of the words— "Excellent, Excellent!" The mighty-armed Dhananjaya, rising up and well-comforted, embraced Vabhruvahana and smelled his head. He saw sitting at a distance from his son, this latter's mother afflicted with grief, in the company of Ulupi. Dhananjaya asked,— "Why is it that every thing in the field of battle seems to bear the indications of grief, wonder, and joy? If, O slayer of foes, the cause is known to thee, do thou then tell me. Why has thy mother come to the field of battle? Why also has Ulupi, the daughter of the prince of snakes, come here? I know that thou hadst fought this battle with me at my own command. I desire to know what the cause is that has brought out the ladies." The intelligent ruler of Manipura, thus questioned by Dhananjaya, gratified him by bending his head in reverence, and then said,— “Let Ulupi be questioned.”’“

SECTION LXXXI

“‘ARJUNA SAID, “WHAT business brought thee here, O daughter (-in-law) of Kuru’s race, and what also is the cause of the arrival on the field of battle of her who is the mother of the ruler of Manipura? Dost thou entertain friendly motives towards this king, O daughter of a snake? O thou of restless glances, dost thou wish good to me too? I hope, O thou of ample hips, that neither I, nor this Vabhruvahana here, have, O beautiful lady, done any injury to thee unconsciously? Has Chitrangada of faultless limbs, descended from the race of Chitravahana, done thee any wrong?” Unto him, the daughter of the prince of snakes answered smilingly, “Thou hast not offended me, nor has Vabhruvahana done me any wrong; nor this prince’s mother who is always obedient to me as a hand-maid. Listen, how all this has been brought about by me. Thou shouldst not be angry with me. Indeed, I seek to gratify thee by bending my head in reverence. O thou of Kuru’s race, all this has been done by me for thy good, O puissant one. O mighty-armed Dhananjaya, hear all that I have done. In the great battle of the Bharata princes, thou hadst slain the royal son of Santanu by unrighteous ways. What I have done has expiated thy sin. Thou didst not overthrow Bhishma while battling with thee. He was engaged with Sikhandin. Relying on him as thy help, thou didst compass the overthrow of Santanu’s son. If thou hadst died without having expiated thy sin, thou wouldst then have fallen without doubt into Hell in consequence of that sinful act of thine. Even this which thou hast got from thy son is the expiation of that sin. Formerly, O ruler of Earth, I heard this said by the Vasus while they were in the company of Ganga, O thou of great intelligence. After the fall of Santanu’s son, those deities, viz., the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of

Bhagirathi herself, viz.,— ‘Santanu’s son Bhishma has been slain by Dhananjaya. Verily, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall today denounce a curse on Dhananjaya.’ — To this, the goddess Ganga readily assented, saying,— ‘Be it so!’ — Hearing these words I became very much afflicted and penetrating into the nether regions represented everything to my sire. Informed of what had happened, my sire became plunged in grief. Repairing to the Vasus, he solicited them for thy sake, repeatedly gratifying them by every means in his power. They then said unto him, ‘Dhananjaya has a highly blessed son who, endued with youth, is the ruler of Manipura. He will, standing on the field of battle, cast Dhananjaya down on the Earth. When this will happen, O prince of snakes, Arjuna will be freed from our curse. Do thou go back.’ — Thus addressed by the Vasus, he came back and informed me of what had happened. Having learnt all this, O hero, I have freed thee from the curse of the Vasus even in this way. The chief of the deities himself is incapable of vanquishing thee in battle. The son is one’s own self. It is for this that thou hast been vanquished by him. I cannot be held, O puissant one, to have committed any fault. How, indeed, wouldst thou hold me censurable?” — Thus addressed (by Ulupi), Vijaya became cheerful of heart and said unto her, “All this that thou hast done, O goddess, is highly agreeable to me.” After this, Jaya addressed his son, the ruler of Manipura, and said unto him in the hearing of Chitrangada, the daughter (-in-law) of Kuru’s house, “the Horse-sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with thy mother and thy counsellors and officers.” Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his sire, “O thou that art conversant with every duty, I shall certainly repair, at thy command, to the great Horse-sacrifice, and take upon myself the task of distributing food among the regenerate ones. For, however, showing thy grace towards me, thou enter thy own city with thy two wives. Let no scruple be thine as regards this, O thou that art fully acquainted with every duty. O lord, having lived for one night in thy own mansion in happiness, thou mayst then follow the steed, O foremost of victorious warriors.” The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying “Thou knowest, O mighty-armed one, what vow I am observing. O thou of large eyes, till the termination of this my vow, I cannot enter thy city. O foremost of men, this sacrificial horse wanders at will. (I have to follow it always.) Blessings on thee! I must go away. Place I have none wherein to rest for even a short while.” The son of the chastiser of Paka then, duly worshipped by his son and obtaining the permission of his two wives, left the spot and proceeded on his way.’”

SECTION LXXXII

"Vaisampayana said, 'The (sacrificial) steed, having wandered over the whole Earth bounded by the ocean, then ceased and turned his face towards the city called after the elephant. Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the steed then came to the city of Rajagriha. Beholding him arrived within his dominion, O monarch, the heroic son of Sahadeva, observant of Kshatriya duties, challenged him to battle. Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot. Possessed of great energy, Meghasandhi approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill. "This steed of thine, O Bharata, seems to move about, protected by women only. I shall take away the horse. Do thou strive to free him. Although my sires did not teach thee in battle, I, however, shall do the duties of hospitality to you. Do thou strike me, for I shall strike thee." Thus addressed, the son of Pandu, smiling the while, answered him, saying, "To resist him who obstructs me is the vow cast on me by my eldest brother. Without doubt, O king, this is known to thee. Do thou strike me to the best of thy power. I have no anger." Thus addressed, the ruler of Magadha first struck the son of Pandu, showering his arrows on him like the thousand-eyed Indra showering heavy downpour of rain. Then, O chief of Bharata's race, the heroic wielder of Gandiva, with shafts sped from his excellent bow, baffled all the arrows shot carefully at him by his antagonist. Having thus baffled that cloud of arrows, the ape-bannered hero sped a number of blazing arrows at his foe that resembled snakes with fiery mouths. These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses, sparing the body of his foe and his car-driver.

Though Partha who was capable of shooting the bow with the left hand (as well as with the right) spared the body of the prince of Magadha, yet the latter thinking that his body was protected by his own prowess, shot many arrows at Partha. The wielder of Gandiva, deeply struck by the prince of Magadha, shone like a flowering Palasa (Butea frondosa) in the season of spring. Arjuna had no desire of slaying the prince of Magadha. It was for this that, having struck the son of Pandu, he succeeded in remaining before that foremost of heroes. Then Dhananjaya, becoming angry, drew his bow with great force, and slew his antagonist's steeds and then struck off the head of his car-driver. With a razor-headed shaft he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flag-staff, he caused it to fall down. The prince of Magadha, exceedingly afflicted, and deprived of his steeds and bow and driver, took up a mace and rushed with great speed at the son of Kunti. Arjuna then with many shafts of his equipt with vulturine feathers cut off into fragments, that mace of his advancing foe which was adorned with bright gold. Thus cut off into fragments, that mace with its begemmed bonds and knots all severed, fell on the Earth like a she-snake helplessly hurled down by somebody. When his foe became deprived of his car, his bow, and his mace, that foremost of warriors, viz., the intelligent Arjuna, did not wish to strike him. The ape-bannered hero then, comforting his cheerless foe who had been observant of Kshatriya duties, said unto him these words, "O son, thou hast sufficiently displayed thy adherence to Kshatriya duties. Go now. Great have been the feats, O king, which thou hast accomplished in battle although thou art very young in years. The command I received from Yudhishthira was that kings who oppose me should not be slain. It is for this thou livest yet, O monarch, although thou hast offended me in battle." Thus addressed, the ruler of Magadha considered himself vanquished and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in reverence worshipped him. And he said, "Vanquished have I been by thee. Blessed be thou, I do not venture to continue the battle. Tell me what I am to do now for thee. Regard thy behest as already accomplished." Comforting him again, Arjuna once more said unto him, “Thou shouldst repair to the Horse-sacrifice of our king which takes place at the coming full moon of Chaitra.” Thus addressed by him, the son of Sahadeva said, “So be it,” — and then duly worshipped that horse as also Phalguna, that foremost of warriors. The sacrificial horse then, equipt with beautiful manes, proceeded at his will along the sea-coast, repairing to the countries of the Bangas, the Pundras, and the Kosalas. In those realms Dhananjaya, with his bow Gandiva, O king, vanquished innumerable Mlechccha armies one after another.’”

SECTION LXXXIII

"Vaisampayana said, 'Worshipped by the ruler of Magadha, Pandu's son having white steeds yoked unto his car, proceeded along the south, following the (sacrificial) steed. Turning round in course of his wanderings at will, the mighty steed came upon the beautiful city of the Chedis called after the oyster.[199] Sarabha, the son of Sisupala, endued with great strength, first encountered Arjuna in battle and then worshipped him with due honours. Worshipped by him, O king, that best of steeds then proceeded to the realms of the Kasis, the Angas, the Kosalas, the Kiratas, and the Tanganas. Receiving due honours in all those realms, Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the country of the Dasarnas. The ruler of that people was Chitrangada who was endued with great strength and was a crusher of foes. Between him and Vijaya occurred a battle exceedingly terrible. Bringing him under his sway the diadem-decked Arjuna, that foremost of men, proceeded to the dominions of the Nishada king, viz., the son of Ekalavya. The son of Ekalavya received Arjuna in battle. The encounter that took place between the Kuru hero and the Nishadas was so furious as to make the hair stand on end. Unvanquished in battle, the valiant son of Kunti defeated the Nishada king who proved an obstacle to the sacrifice. Having subjugated the son of Ekalavya, O king, the son of Indra, duly worshipped by the Nishadas, then proceeded towards the southern ocean. In those regions battle took place between the diadem-decked hero and the Dravidas and Andhras and the fierce Mahishakas and the hillmen of Kolwa. Subjugating those tribes without having to accomplish any fierce feats, Arjuna proceeded to the country of the Surashtras, his footsteps guided by the horse. Arrived at Gokarna, he repaired thence to Prabhasa. Next he proceeded to the beautiful city of Dwaravati protected by the heroes of the

Vrishni race. When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of steeds. King Ugrasena, however, soon went out and forbade those youths from doing what they meditated. Then the ruler of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites. The two elderly chiefs honoured Arjuna duly. Obtaining their permission, the Kuru prince then proceeded to where the horse he followed, led him. The sacrificial steed then proceeded along the coast of the western ocean and at last reached the country of the five waters which swelled with population and prosperity. Thence, O king, the steed proceeded to the country of Gandharas. Arrived there, it wandered at will, followed by the son of Kunti. Then occurred a fierce battle between the diadem-decked hero and the ruler of Gandharas, viz., the son of Sakuni, who had a bitter remembrance of the grudge his sire bore to the Pandavas.'"

SECTION LXXXIV

“Vaisampayana said, ‘The heroic son of Sakuni, who was a mighty car-warrior among the Gandharas, accompanied by a large force, proceeded against the Kuru hero of curly hair.[200] That force was properly equipt with elephants and horses and cars, and was adorned with many flags and banners. Unable to bear and, therefore, burning to avenge, the slaughter of their king Sakuni, those warriors, armed with bows, rushed together at Partha. The unvanquished Vibhatsu of righteous soul addressed them peacefully, but they were unwilling to accept the beneficial words of Yudhishthira (through Arjuna). Though forbidden by Partha with sweet words, they still gave themselves up to wrath and surrounded the sacrificial steed. At this, the son of Pandu became filled with wrath. Then Arjuna, carelessly shooting from Gandiva many shafts with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors. While thus slaughtered by Partha, the Gandharas, O king, exceedingly afflicted, set free the horse, moved by fear and desisted from battle. Resisted, however, by those Gandhara combatants who still surrounded him on every side, the son of Pandu, possessed of great energy, felled the heads of many, previously naming those whom he thus despatched. When the Gandhara warriors were thus being slain all around him in battle, the royal son of Sakuni came forward to resist the son of Pandu. Unto the Gandhara king who was fighting with him, impelled by Kshatriya duty, Arjuna said, “I do not intend to slay the kings who fight with me, in consequence of the commands of Yudhishthira. Cease, O hero, to fight with me. Do not court defeat.” Thus addressed the son of Sakuni, stupefied by folly, disregarded that advice and covered with many swift arrows the Kuru hero who resembled Sakra himself in the feats he accomplished in battle. Then Partha, with a crescent-shaped arrow, cut off the head-gear of his foe. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Jayadratha (after he had cut it off in the battle of Kurukshetra). Beholding this feat, all the Gandhara warriors became filled with wonder. That Arjuna voluntarily spared their king was well understood by them. The prince of the Gandharas then began to fly away from the field, accompanied by all his warriors who resembled a flock of frightened deer. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed shafts, cut off the heads of many. Many there were who lost their arms in consequence of Arjuna's arrows, but so stupefied were they with fear that they were not aware of the loss of that limb. Verily, the Gandhara army was exceedingly afflicted with those large shafts which Partha sped from Gandiva. That army, which then consisted of frightened men and elephants and horses, which lost many warriors and animals, and which had been reduced to a rabble and put to rout, began to wander and wheel about the field repeatedly. Among those foes who were thus being slaughtered none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjaya. Then the mother of the ruler of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, bearing an excellent Arghya for Arjuna. She forbade her brave son of steady heart from fighting any longer, and gratified Jishnu who was never fatigued with toil. The puissant Vibhatsu worshipped her and became inclined to show kindness towards the Gandharas. Comforting the son of Sakuni, he said, "Thou hast not, O mighty-armed hero, done what is agreeable to me by setting thy heart upon these measures of hostility. O slayer of heroes, thou art my brother, O sinless one.[201] Recollecting my mother Gandhari, and for the sake of Dhritarashtra also, I have not taken thy life. It is for this, O king, that thou livest still. Many of thy followers, however, have been slain by me. Let not such a thing happen again. Let hostilities cease. Let not thy understanding again go astray. Thou shouldst go to the Horse-sacrifice of our king which comes off on the day of full moon of the month of Chaitra."'"

SECTION LXXXV

“Vaisampayana said, ‘Having said these words, Partha set out, following the horse which wandered at its will. The sacrificial steed then turned towards the road that led to the city called after the elephant. Yudhishthira heard from his intelligence-bearers that the steed had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy.[202] Hearing also the feats, accomplished by Vijaya in the country of the Gandharas as also in another realms, the king became exceedingly glad. Meanwhile, king Yudhishthira the just, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and noticing also that the constellation was favourable, summoned all his brothers, viz., Bhima and Nakula and Sahadeva. Endued with great energy, the king, O thou of Kuru’s race, that foremost of all persons conversant with duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said;— “Thy younger brother (Arjuna), O Bhimasena, is coming back with the horse. I have learnt this from those men who had followed Arjuna. The time (for the sacrifice) is come. The sacrificial horse is near. The day of full moon of the month of Magha is at hand. The month is about to expire, O Vrikodara. Let, therefore, learned Brahmanas conversant with the Vedas look for a sacrificial spot for the successful accomplishment of the Horse-sacrifice.” Thus addressed, Bhima obeyed the royal behest. He became very glad upon hearing that Arjuna of curly hair was about to come back. Then Bhima went out with a number of men well conversant with the rules of laying out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well-versed in all the rites of sacrifices. Bhima selected a beautiful spot and caused it to be duly measured out for laying the sacrificial compound. Numerous houses and mansions were constructed on it and high and broad roads also were laid out. Soon enough the Kaurava hero caused that ground to teem with hundreds of excellent mansions. The surface was levelled and made smooth with jewels and gems, and adorned with diverse structures made of gold. Columns were raised, ornamented with bright gold, and high and wide triumphal arches also were constructed on that sacrificial compound. All these were made of pure gold. The righteous-souled prince also caused apartments to be duly constructed for the accommodation of ladies and of the numerous kings who, hailing from many realms, were expected to grace the sacrifice with their presence. The son of Kunti also caused many mansions to be duly erected for Brahmanas who were expected to come from diverse realms. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth. Those best of kings, came to the Horse-sacrifice of the Kuru monarch for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons. The sounds that arose from those high-souled kings who resided within those pavilions touched the very heavens and resembled the noise made by the roaring ocean. King Yudhishthira, the delighter of the Kurus, assigned unto the monarchs who thus came to his sacrifice diverse kinds of food and drink, and beds also of celestial beauty. The chief of the Bharatas, viz., king Yudhishthira the just, assigned several stables well filled with different kinds of corn and sugarcane and milk to the animals (that came with the guests). To that great sacrifice of king Yudhishthira the just who was possessed of high intelligence, there also came a large number of Munis all of whom were utterers of Brahman. Indeed, O lord of Earth, all the foremost ones among the regenerate class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all. King Yudhishthira of mighty energy, casting off all pride, himself followed all his guests to the pavilions that had been assigned for their residence. Then all the mechanics and engineers, having completed the arrangements of the sacrifice informed king Yudhishthira of it. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly glad along with his brothers all of whom honoured him duly.'

"Vaisampayana continued, 'When the great sacrifice of Yudhishthira commenced, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of vanquishing one another.[203] The (invited) kings beheld the excellent preparations of that sacrifice, resembling those of the chief himself of the deities, made, O Bharata, by Bhimasena. They beheld many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different spots. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold. Many sacrificial stakes also were set up, made, according to the directions of the scriptures of wood, and adorned with gold. Endued with great effulgence, these were duly planted and dedicated (with scriptural Mantras). The king saw all animals, again, which belong to land and all those which belong to water, collected there on the occasion. And they also beheld many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey and many species of birds, and many specimens of viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants that live or grow on mountains. Beholding the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder. Large heaps of costly sweet-meats were kept ready for both the Brahmanas and the Vaisyas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat. And so large was the number fed that the sounds of drums and cymbals were repeatedly heard, indeed, from day to day those sounds continued. Thus was performed that sacrifice of king Yudhishthira of great intelligence. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of ghee. In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its realms and provinces, collected together. Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking innumerable vessels in their hands, distributed the food unto the regenerate classes by hundreds and thousands. The attendants of the Pandavas gave away unto the Brahmanas diverse kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.'"

SECTION LXXXVI

“Vaisampayana said, ‘Beholding those kings — lords of Earth — all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said,— “O chief of men, let proper honours be paid to these kings who have come (to my sacrifice), for these foremost of men are all worthy of the highest honours.” Thus addressed by king Yudhishthira of great fame Pandu’s son Bhimasena of mighty energy did as he was enjoined, assisted by the twins. The foremost of all men, viz., Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van. He was accompanied by Yuyudhana and Pradyumna and Gada, and Nisatha and Samvo and Kritavarman. The mighty car-warrior Bhima offered them the most reverential worship. Those princes then entered the palaces, adorned with gems, that were assigned to them. At the end of a conversation he had with Yudhishthira, the slayer of Madhu referred to Arjuna who had been emaciated in consequence of many fights. The son of Kunti repeatedly asked Krishna, that chastiser of foes, about Arjuna. Unto Dharma’s son, the lord of all the universe began to speak about Jishnu, the son of Sakra. “O king, a confidential agent of mine residing in Dwaraka came to me. He had seen Arjuna, that foremost of Pandu’s sons. Indeed, the latter has been very much emaciated with the fatigue of many battles. O puissant monarch, that agent of mine informed me that the mighty-armed hero is very near to us. Do thou set thyself to accomplish thy Horse-sacrifice.” Thus addressed, king Yudhishthira the just, said unto him,— “By good luck, O Madhava, Arjuna comes back safely. I desire to ascertain from thee, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes among the sons of Pandu.” Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words unto that monarch of righteous soul,— “My agent, recollecting the words of Partha, reported them thus to me, O great king,— ‘Yudhishthira, O Krishna, should be told these words of mine when the time comes. O chief of the Kauravas, many kings will come (to thy sacrifice). When they arrive, high honours should be paid unto them. This would, indeed, be worthy for us. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a carnage similar to what took place at the time of presenting the Arghya (on the occasion of the Rajasuya-sacrifice). Let Krishna also approve of this. Let not, O king, through the ill-feeling of kings, the people be slaughtered.’ My man further reported, O king, these words of Dhananjaya. Listen as I repeat them, ‘O monarch, the ruler of Manipura, my dear son Vabhruvahana, will come at the sacrifice. Do thou honour him duly for my sake, O puissant one. He is always attached and deeply devoted to me.’” — Hearing these words, king Yudhishthira the just, approved of them and said as follows.’”

SECTION LXXXVII

“‘Yudhishthira said, “I have heard, O Krishna, thy agreeable words. They are such as deserve to be spoken by thee. Gladsome and sweet as nectar are they, indeed, they fill my heart with great pleasure, O puissant one. O Hrishikesa, I have heard that innumerable have been the battles which Vijaya has fought with the kings of the Earth. For what reason is Partha always dissociated from ease and comfort? Vijaya is exceedingly intelligent. This, therefore, pains my heart very much. I always, O Janarddana, think, when I am withdrawn from business, of Kunti’s son Jishnu. The lot of that delighter of the Pandus is exceedingly miserable. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body in consequence of which he has always to endure misery and discomfort? That son of Kunti has to bear an exceedingly large share of unhappiness. I do not see any censurable indication in his body. It behoves thee to explain the cause to me if I deserve to hear it.” Thus addressed, Hrishikesa, that enhancer of the glory of the Bhoja princes, having reflected for a long time, answered as follows— “I do not see any censurable feature in this prince, except that the cheek bones of this lion among men are a little too high. It is in consequence of this that that foremost of men has always to be on the road. I really do not see anything else in consequence of which he could be made so unhappy.” Thus answered by Krishna of great intelligence, that foremost of men, viz., king Yudhishthira, said unto the chief of the Vrishnis that it was even so. The princess Draupadi, however, looked angrily and askance at Krishna, (for she could not bear the ascription of any fault to Arjuna). The slayer of Kesi, viz., Hrishikesa, approved of that indication of love (for his friend) which the princess of Panchala, who also was his friend, displayed.[204] Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of

Arjuna in course of his following the horse, became highly gratified. While they were still engaged in discoursing on Arjuna, an envoy came from that high-souled hero bearing a message from him. Repairing to the presence of the Kuru king, the intelligent envoy bowed his head in reverence and informed him of the arrival of that foremost of men, viz., Phalguna. On receipt of this intelligence, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very agreeable tidings he had brought. On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came. The dust raised by the hoofs of that horse as it walked in close adjacence to Arjuna, looked as beautiful as that raised by the celestial steed Uchchaisravas. And as Arjuna advanced he heard many gladdening words uttered by the citizens. "By good luck, O Partha, thou art out of danger. Praise to you and king Yudhishthira! Who else than Arjuna could come back after having caused the horse to wander over the whole Earth and after having vanquished all the kings in battle? We have not heard of such a feat having been achieved by even Sagara and other high-souled kings of antiquity. Future kings also will never be able to accomplish so difficult a feat, O foremost one of Kuru's race, as this which thou hast achieved." Listening to such words, agreeable to the ear, of the citizens, the righteous-souled Phalguna entered the sacrificial compound. Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarashtra in their van, went out for receiving Dhananjaya. Saluting the feet of his sire (Dhritarashtra), and then of king Yudhishthira the just of great wisdom, and then worshipping Bhima and others, he embraced Kesava. Worshipped by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore. Meanwhile king Vabhruvahan of great wisdom, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital. The mighty-armed prince duly saluted all his seniors of Kuru's race and the other kings present there, and was honoured by them all in return. He then entered the excellent abode of his grand-mother Kunti.'"

SECTION LXXXVIII

“Vaisampayana said, ‘Entering the palace of the Pandavas the mighty-armed prince saluted his grand-mother in soothing and sweet accents. Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together approached Partha and Krishna with humility. They then met Subhadra and the other ladies of the Kuru race with due formalities. Kunti gave them many gems and costly things. Draupadi and Subhadra and the other ladies of Kuru’s race all made presents to them. The two ladies took up their residence there, using costly beds and seats, treated with affection and respect by Kunti herself from desire of doing what was agreeable to Partha. King Vabhruvahana of great energy, duly honoured (by Kunti), then met Dhritarashtra according to due rites. Repairing then to king Yudhishthira and Bhima and the other Pandavas, the mighty prince of Manipura saluted them all with humility. They all embraced him with great affection and honoured him duly. And those mighty car-warriors highly gratified with him, made large gifts of wealth unto him. The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his sire. Krishna gave unto the king a very costly and excellent car adorned with gold and unto which were yoked excellent steeds. Then king Yudhishthira the just, and Bhima, and Phalguna, and the twins, each separately honoured him and made costly presents unto him. On the third day, the sage Vyasa, the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira said,— “From this day, O son of Kunti, do thou begin thy sacrifice. The time for it has come. The moment for commencing the rite is at hand. The priests are urging thee. Let the sacrifice be performed in such a way that no limb may become defective. In consequence of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold. Do thou also, O great king, make the Dakshina of this sacrifice three times of what is enjoined. Let the merit of thy sacrifice increase threefold. The Brahmanas are competent for the purpose.[205] Attaining to the merits then of three Horse-sacrifices, each with profuse presents, thou shalt be freed, O king, from the sin of having slain thy kinsmen. The bath that one performs upon completion of the Horse-sacrifice, O monarch, is highly cleansing and productive of the highest merit. That merit will be thine, O king of Kuru's race." Thus addressed by Vyasa of immeasurable intelligence, the righteous-souled Yudhishthira of great energy underwent the Diksha for performance of the Horse-sacrifice.[206] The mighty-armed monarch then performed the great Horse-sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every wish and producing every merit. The priests, well conversant with the Vedas, did every rite duly, moving about in all directions. They were all well-trained, and possessed of omniscience. In nothing was there a swerving from the ordinances and nothing was done improperly. Those foremost of regenerate persons followed the procedure as laid down (in the scriptures) and as it should be followed in those points about which no directions are given.[207] Those best of regenerate ones, having first performed the rite called Pravargya, otherwise called Dharma, then duly went through the rite of Abhishava, O king.[208] Those foremost of Soma-drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite following the injunctions of the scriptures. Among those that came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar. Bhimasena of mighty energy at the command of the king, caused food to be ceaselessly distributed among those that desired to eat. Following the injunctions of the scriptures, priests, well-versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice. Amongst the Sadasayas of king Yudhishthira of great intelligence there was none who was not well conversant with the six branches of (Vedic) learning. There was none among them that was not an observer of vows, none that was not an Upadhyaya, none that was not well versed in dialectical disputations. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up that were made of Vilwa,[209] six that were made of Khadira, and six that were made of Saravarnin. Two stakes were set up by the priests that were made of Devadaru in that sacrifice of the Kuru king, and one that was made of Sleshmataka. At the command of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, that were made of gold. Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven. A number of golden bricks were made for constructing therewith a Chayana. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures (on the occasion of his great sacrifice). The Chayana measured eight and ten cubits and four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles.[210] Following the injunctions of the scriptures, the priests possessed of great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity.[211] Bulls, possessed of such qualifications as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites relating to the sacrificial fire had been performed. In that sacrifice of the high-souled son of Kunti, three hundred animals were tied to the stakes set up, including that foremost of steeds. That sacrifice looked exceedingly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the diverse tribes of Apsaras dancing in merriment. It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were abodes of Brahmanas crowned with ascetic success. There were daily seen the disciples of Vyasa, those foremost of regenerate ones, who are compilers of all branches of learning, and well conversant with sacrificial rites. There was Narada, and there was Tumvuru of great splendour. There were Viswavasu and Chitrasena and others, all of whom were proficient in music. At intervals of the sacrificial rites, those Gandharvas, skilled in music and well versed in dancing, used to gladden the Brahmanas who were engaged in the sacrifice.'"

SECTION LXXXIX

“VAISAMPAYANA SAID, ‘HAVING cooked, according to due rites, the other excellent animals that were sacrificed, the priests then sacrificed, agreeably to the injunctions of the scriptures, that steed (which had wandered over the whole world). After cutting that horse into pieces, conformably to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of mantras, things, and devotion, to sit near the divided animal. The Brahmanas then with cool minds, taking up the marrow of that steed, cooked it duly, O chief of Bharata’s race. King Yudhishthira the just, with all his younger brothers, then smelled, agreeably to the scriptures, the smoke, capable of cleansing one from every sin, of the marrow that was thus cooked. The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom. Having thus completed the sacrifice of that monarch, who was endued with the energy of Sakra himself, the illustrious Vyasa with his disciples eulogised the king greatly. Then Yudhishthira gave away unto the Brahmanas a thousand crores of golden nishkas, and unto Vyasa he gave away the whole Earth. Satyavati’s son Vyasa, having accepted the Earth, addressed that foremost one of Bharata’s race, viz., king Yudhishthira the just, and said, “O best of kings, the Earth which thou hast given me I return unto thee. Do thou give me the purchasing value, for Brahmanas are desirous of wealth (and have no use with the Earth).” The high-souled Yudhishthira of great intelligence staying with his brothers in the midst of the kings invited to his sacrifice, said unto those Brahmanas, “The Dakshina ordained in the scriptures for the great Horse-sacrifice is the Earth. Hence, I have given away unto the sacrificial priests the Earth conquered by Arjuna. Ye foremost of Brahmanas, I shall enter the woods. Do ye divide the Earth among yourselves. Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra sacrifice. Ye best of regenerate ones I do not desire to appropriate what now belongs to the Brahmanas. Even this, ye learned Brahmanas, has been the intention always cherished by myself and my brothers.” When the king said these words, his brothers and Draupadi also said, “Yes, it is even so.” Great was the sensation created by this announcement. Then, O Bharata, an invisible voice was heard in the welkin, saying,—“Excellent, Excellent!” The murmurs also of crowds of Brahmanas as they spoke arose. The Island-born Krishna, highly applauding him, once more addressed Yudhishthira, in the presence of the Brahmanas, saying, “The Earth has been given by thee to me. I, however, give her back to thee. Do thou give unto these Brahmanas gold. Let the Earth be thine.” Then Vasudeva, addressing king Yudhishthira the just, said, “It behoveth thee to do as thou art bid by the illustrious Vyasa.” Thus addressed, the foremost one of Kuru’s race, along with all his brothers, became glad of soul, and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-sacrifice. No other king will be able to accomplish what the Kuru king accomplished on that occasion after the manner of Marutta. Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it unto the sacrificial priests, dividing it into four parts. Having paid that wealth as the price of the Earth, Yudhishthira, cleansed of his sins and assured of Heaven rejoiced with his brothers. The sacrificial priests, having got that unlimited quantity of wealth, distributed it among the Brahmanas gladly and according to the desire of each recipient. The Brahmanas also divided amongst themselves, agreeably to Yudhishthira’s permission, the diverse ornaments of gold that were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and diverse kinds of vessels. After the Brahmanas had taken as much as they desired, the wealth that remained was taken away by Kshatriyas and Vaisyas and Sudras and diverse tribes of Mlechcchas. Thus gratified with presents by king Yudhishthira of great intelligence, the Brahmanas, filled with joy, returned to their respective abodes. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold unto Kunti. Receiving that gift of affection from her father-in-law, Pritha became glad of heart and devoted it to the accomplishment of diverse acts of merit. King Yudhishthira, having bathed at the conclusion of his sacrifice and become cleansed of all his sins, shone in the midst of his brothers, honoured by all, like the chief of the celestials in the midst of the denizens of Heaven. The sons of Pandu, surrounded by the assembled kings, looked as beautiful, O king, as the planets in the midst of the stars. Unto those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and large measures of gold. Indeed, Pritha's son by distributing that untold wealth among the invited monarchs, shone, O king, like Vaisravana, the lord of treasures. Summoning next the heroic king Vabhruvahana, Yudhishthira gave unto him diverse kinds of wealth in profusion and gave him permission to return home. The son of Pandu, for gratifying his sister Dussala, established her infant grandson in his paternal kingdom. The Kuru king Yudhishthira, having a full control over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him.[212] The illustrious son of Pandu, that chastiser of foes, then duly worshipped the high-souled Govinda and Valadeva of great might, and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka. Even thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profuse abundance of food and wealth and jewels and gems, and oceans of wines of different kinds. There were lakes whose mire consisted of ghee, and mountains of food. There were also, O chief of Bharata's race, miry rivers made of drinks having the six kinds of taste. Of men employed in making and eating the sweetmeats called Khandavaragas, and of animals slain for food, there was no end.[213] The vast space abounded with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conches. With all these, the sacrifice became exceedingly delightful. "Let agreeable things be given away,"— "Let agreeable food be eaten," — these were the sounds that were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of diverse realms speak of that sacrifice to this day. Having showered wealth in torrents, and diverse objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata’s race, cleansed of all his sins, and his purpose fulfilled, entered his capital.’”

SECTION XC

“Janamejaya said, ‘It behoveth thee to tell me of any wonderful incident that occurred in the sacrifice of my grandsires.’

“Vaisampayana said, ‘Hear, O chief of kings of a most wonderful incident that occurred, O puissant monarch, at the conclusion of that great horse-sacrifice. After all the foremost of Brahmanas and all the kinsmen and relatives and friends, and all the poor, the blind, and the helpless ones had been gratified, O chief of Bharata’s race, when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just, a blue-eyed mongoose, O sinless one, with one side of his body changed into gold, came there and spoke in a voice that was as loud and deep as thunder. Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud denizen of a hole, with large body, spoke in a human voice and said, “Ye kings, this great sacrifice is not equal to a prastha of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unccha vow.” Hearing these words of the mongoose, O king, all those foremost of Brahmanas became filled with wonder. Approaching the mongoose, they then asked him, saying, “Whence hast thou come to this sacrifice, this resort of the good and the pious? What is the extent of thy might? What thy learning? And what thy refuge? How should we know thee that thus censurest this our sacrifice? Without having disregarded any portion of the scriptures, everything that should be done has been accomplished here according to the scriptures and agreeably to reason, with the aid of diverse sacrificial rites. Those who are deserving of worship have been duly worshipped here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the aid of proper mantras. That which should be given has been given away without pride. The regenerate class have been gratified with gifts of diverse kinds. The Kshatriyas have been gratified with battles fought according to just methods. The grandsires have been gratified with Sraddhas. The Vaisyas have been gratified by the protection offered to them, and many foremost of women have been gratified by accomplishing their desires. The Sudras have been gratified by kind speeches, and others with the remnants of the profuse wealth collected on the spot. Kinsmen and relatives have been gratified by the purity of behaviour displayed by our king. The deities have been gratified by libations of clarified butter and acts of merit, and dependants and followers by protection. That therefore, which is true, do thou truly declare unto these Brahmanas. Indeed, do thou declare what is agreeable to the scriptures and to actual experience, asked by the Brahmanas who are eager to know. Thy words seem to demand credit. Thou art wise. Thou bearest also a celestial form. Thou hast come into the midst of learned Brahmanas. It behoveth thee to explain thyself." Thus addressed by those regenerate persons, the mongoose, smiling, answered them as follows. "Ye regenerate ones, the words I have uttered are not false. Neither have I spoken them from pride. That which I have said may have been heard by you all. Ye foremost of regenerate persons, this sacrifice is not equal in merit to the gift of a prastha of powdered barley. Without doubt, I should say this, ye foremost of Brahmanas. Listen to me with undivided attention as I narrate what happened to thee truly. Wonderful and excellent was the occurrence that fell out. It was witnessed by me and its consequences were felt by me. The incident relates to a liberal Brahmana dwelling in Kurukshetra in the observance of the Unccha vow. In consequence of that incident he attained to Heaven, ye regenerate ones, along with his wife and son and daughter-in-law. And in consequence of what then happened half my body became transformed into gold."

"'The Mongoose continued, "Ye regenerate ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brahmana, of a very little measure (of powdered barley) obtained by lawful means. On that righteous spot of ground known by the name of Kurukshetra, which is the abode of many righteous persons, there lived a Brahmana in the observance of what is called the Unccha vow. That mode of living is like unto that of the pigeon.[214] He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses under complete control, he adopted the mode of living that is followed by a parrot. Of excellent vows, he used to eat everyday at the sixth division.[215] If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brahmanas, there occurred a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brahmana. The herbs and plants were all dried up and the whole realm became void of foodstore. When the accustomed hours came for eating, the Brahmana had nothing to eat. This occurred day after day. All the members of his family were afflicted with hunger but were obliged to pass the days as best they could. One day, in the month of Jaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising even this penance. Unable to obtain grains of corn, the Brahmana soon became worn out with hunger and toil. Indeed, with all the members of his family, he had no food to eat. That best of Brahmanas passed the days in great suffering. One day, after the sixth division came, he succeeded in obtaining a prastha of barley. That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little measure of powdered barley amongst themselves so that the share of each came up to the measure of a Kudava.[216] As they were about to sit down for eating, there came unto their abode a guest. Beholding the person who came as a guest, all of them became exceedingly glad. Indeed, seeing him, they saluted him and made the usual enquiries of welfare. They were of pure minds, self-restrained, and endued with faith and control over the passions. Freed from malice, they had conquered wrath. Possessed of piety, they were never pained at the sight of other people’s happiness. They had cast off pride and haughtiness and anger. Indeed, they were conversant with every duty, ye foremost of regenerate ones. Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said, ‘This is the Arghya for thee. This water is for washing thy feet. There are scattered some Kusa grass for thy seat, O sinless one. Here is some clean Saktu acquired by lawful means, O puissant one. Given by us, O foremost of regenerate persons, do thou accept it,’ Thus addressed by them, that Brahmana accepted the Kudava of powdered barley that was offered to him and ate it all. But his hunger, O king, was not appeased by what he ate. The Brahmana in the observance of the Unccha vow, seeing that his guest’s hunger was still unappeased, began to think of what other food he could place before him for gratifying him. Then his wife said unto him,— ‘Let my share be given unto him. Let this foremost of regenerate persons be gratified and let him then go whithersoever he will.’ Knowing that his chaste wife who said so was herself afflicted by hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest. Indeed, that best of Brahmanas possessed of learning, knowing from his own state that his aged, toil-worn, cheerless, and helpless wife was herself afflicted by hunger and seeing that lady who had been emaciated into mere skin and bone was quivering with weakness, addressed her and said, ‘O beautiful one, with even animals, with even worms and insects, wives are fed and protected. It behoveth thee not, therefore, to say so. The wife treats her lord with kindness and feeds and protects him. Everything appertaining to religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her. The wife should know her lord by his acts. Verily, that man who fails to protect his wife earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring regions of happiness hereafter.’ Thus addressed, she answered him, saying, ‘O regenerate one, our religious acts and wealth are united. Do thou take a fourth of this barley. Indeed, be gratified with me. Truth, pleasure, religious merit, and

Heaven as acquirable, by good qualities, of women, as also all the objects of their desire, O foremost of regenerate ones, are dependent on the husband. In the production of offspring the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the grace of the husband, women obtain both pleasure and offspring as the reward. Thou art my Pati (lord) for the protection thou givest me. Thou art my Bhartri for the means of sustenance thou givest me. Thou art, again, boon-giver to me in consequence of thy having presented me a son. Do thou, therefore, (in return for so many favours), take my share of the barley and give it unto the guest. Overcome by decrepitude, thou art of advanced years. Afflicted by hunger thou art exceedingly weakened. Worn out with fasts, thou art very much emaciated. (If thou couldst part with thy share, why should not I part with mine).' Thus addressed by her, he took her share of the powdered barley and addressing his guest said,— 'O regenerate one, O best of men, do thou accept this measure of powdered barley as well.' The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet appeased. Beholding him ungratified, the Brahmana in the observance of the Unccha vow became thoughtful. His son then said unto him, 'O best of men, taking my share of the barley do thou give it to the guest. I regard this act of mine as one of great merit. Therefore, do it. Thou shouldst be always maintained by me with great care. Maintenance of the father is a duty which the good always covet. The maintenance of the father in his old age is the duty ordained for the son. Even this is the eternal sruti (audition) current in the three worlds, O learned Rishi. By barely living thou art capable of practising penances. The life-breath is the great deity that resides in the bodies of all embodied creatures.'[217]

"""The father, at this, said, 'If thou attainest to the age of even a thousand years, thou wilt still seem to me to be only a little child. Having begotten a son, the sire achieves success through him. O puissant one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life-breaths. Do thou, O son, become strong (by eating the food that has fallen to thy share). Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.'

"""The son said, 'I am thy offspring. The Sruti declares that one's offspring is called putra because one is rescued by him. One's own self, again, takes birth as one's son. Do thou, therefore, rescue thyself by thy own self (in the form of thy son).'

"""The father said, 'In form thou art like me. In conduct and in self-restraint also thou art my like. Thou hast been examined on various occasions by me. I shall, therefore, accept thy share of the barley, O son.' Having said this, that foremost of regenerate persons cheerfully took his son's share of the barley and smilingly presented it to his regenerate guest. Having eaten that barley also, the guest's hunger was not appeased. The righteous-souled host in the observance of the unccha vow became ashamed (at the thought that he had nothing more to give). Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said, 'Through thy son, O learned Brahmana, I shall obtain a son. Do thou, therefore, take my share of the barley and give it unto this guest. Through thy grace, numerous regions of beatitude will be mine for eternity. Through the grandson one obtains those regions repairing whither one has not to endure any kind of misery. Like the triple aggregate beginning with Religion, or the triple aggregate of sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson. The son is called Putra because he frees his sires from debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good.'

"""The father-in-law said, 'O thou of excellent vows and conduct, beholding thee wasted by wind and sun, deprived of thy very complexion, emaciated and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of righteousness as to take thy share of the barley? O auspicious damsel, it behoves thee not to say so, for the sake of those auspicious results for which every family must strive.[218] O auspicious damsel, how can I behold thee at even this, the sixth division of the day, abstaining from food and observing vows? Thou art endued with purity and good conduct and penances. Alas, even thou hast to pass thy days in so much misery. Thou art a child, afflicted by hunger, and belongest to the softer sex. Thou shouldst be always protected by me. Alas, I have to see thee worn out with fasts, O thou that art the delighter of all thy kinsmen.'

"""The daughter-in-law said, 'Thou art the senior of my senior since thou art the deity of my deity. Thou art verily the god of my god. Do thou, therefore, O puissant one, take my share of the barley. My body, life-breaths, and religious rites have all one purpose viz., the service of my senior. Through thy grace, O learned Brahmana, I shall obtain many regions of happiness hereafter. I deserve to be looked after by thee. Know, O regenerate one, that I am wholly devoted to thee. Cherishing also this thought, viz., that my happiness is thy concern, it behoveth thee to take this my share of the barley.'

"""The father-in-law said, 'O chaste lady, in consequence of such conduct of thine thou wilt for ever shine in glory, for endued with vows and steadiness in religious rites, thy eyes are directed to that conduct which should be observed towards seniors. Therefore, O daughter-in-law, I shall take thy share of the barley. Thou deservest not to be deceived by me, reckoning all thy virtues. Thou art truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.' Having said so unto her, the Brahmana took her share of the barley and gave it unto his guest. At this the guest became gratified with the high-souled Brahmana endued with great piety. With gratified soul, that first of regenerate person, possessed of great eloquence, who was none else than the deity of Righteousness in a human form, then addressed that foremost of Brahmanas and said, 'O best of regenerate ones, I am exceedingly gratified with this pure gift of thine, this gift of what was acquired by lawful means by thee, and which thou didst freely part with, agreeably to the rules of righteousness. Verily, this gift of thine is being bruited about in Heaven by the denizens of that happy region. Behold, flowers have been rained down from the firmament on the Earth. The celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all praising thee, struck with wonder at thy gift. The regenerate Rishis who dwell in the regions of Brahma, seated on their cars, are solicitous of obtaining thy sight. O foremost of regenerate persons, go to Heaven. The Pitris residing in their own region have all been rescued by thee. Others also who have not attained to the position of Pitris have equally been rescued by thee for countless Yugas. For thy Brahmacharyya, thy gifts, thy sacrifices, thy penances, and thy acts of piety done with a pure heart, go thou to Heaven. O thou of excellent vows, thou practisest penances with great devotion. Thy gifts have, therefore, gratified the deities highly, O best of regenerate ones. Since thou hast made this gift, in a season of great difficulty, with a pure heart, thou hast, by this act of thine, conquered Heaven. Hunger destroys one's wisdom and drives off one's righteous understanding. One whose intelligence is overwhelmed by hunger casts off all fortitude. He, therefore, that conquers hunger conquers Heaven without doubt. One's righteousness is never destroyed as long as one cherishes the inclination of making gifts. Disregarding filial affection, disregarding the affection one feels for one's wife, and reckoning righteousness as the foremost, thou hast paid no heed to the cravings of nature. The acquisition of wealth is an act of slight merit. Its gift to a deserving person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion (in the matter of gift) is fraught with the highest merit. The door of Heaven is very difficult to see. Through heedlessness men fail to obtain a sight of it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Verily, Heaven's door is unapproachable. Those men who subdued wrath and conquered their passions, those Brahmanas who are endued with penances and who make gifts according to the measure of their ability, succeed in beholding it. It has been said that he that gives away a hundred, having a thousand, he that gives away ten, having a hundred, and he that gives a handful of water, having no wealth, are all equal in respect of the merit they earn. King Rantideva, when divested of all his wealth, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to Heaven. The deity of righteousness is never gratified so much with large gifts of costly things as with gifts of even things of no value, if acquired lawfully and given away with devotion and faith. King Nriga had made gifts of thousands of kine unto the regenerate class. By giving away only one cow that did not belong to him, he fell into Hell. Usinara's son Sivi of excellent vows, by giving away the flesh of his own body, is rejoicing in Heaven, having attained to the regions of the righteous. Mere wealth is not merit. Good men acquire merit by exerting to the best of their power and with the aid of pious meals. One does not acquire such merit by means of even diverse sacrifices as with even a little wealth that has been earned lawfully. Through wrath, the fruits of gifts are destroyed. Through cupidity one fails to go to Heaven. One conversant with the merits of gift, and leading a just course of conduct succeeds, through penances, in enjoying Heaven. The fruit, O Brahmana, of this gift made by thee (of a prastha of powdered barley) is much greater than what one acquires by many Rajasuya sacrifices with profuse gifts or many Horse-sacrifices. With this prastha of powdered barley thou hast conquered the eternal region of Brahman. Go thou in happiness, O learned Brahmana, to the abode of Brahman that is without the stain of darkness. O foremost of regenerate persons, a celestial car is here for all of you. Do thou ascend it as pleasest thee. O Brahmana, I am the deity of Righteousness. Behold me! Thou hast rescued thy body. The fame of thy achievement will last in the world. With thy wife, thy son, and thy daughter-in-law, go now to Heaven.' — After the deity of Righteousness had said these words, that Brahmana, with his wife, son and daughter-in-law, proceeded to Heaven. After that learned Brahmana, conversant with all duties, had thus ascended to Heaven with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole. There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given to his guest), with the contact (of my body) with the celestial flowers that had been rained down, with the particles of the barley-powder which that good man had given away, and the penances of that Brahmana, my head became gold. Behold, in consequence of the gift of that Brahmana who was firm in truth, and his penances, half of this my ample body has become golden. Ye regenerate ones, for converting the rest of my body into gold I repeatedly repair, with a cheerful heart, to the retreats of ascetics and the sacrifices performed by kings. Hearing of this sacrifice of the Kuru king endued with great wisdom, I came hither with high hopes. I have not, however, been made gold. Ye foremost of Brahmanas, it was for this that I uttered those words, viz., that this sacrifice can by no means compare with (the gift of) that prastha of powdered barley. With the grains of that prastha of powdered barley, I was made gold on that occasion. This great sacrifice however, is not equal to those grains. Even this is my opinion." Having said those words unto all those foremost of Brahmanas, the mongoose disappeared from their sight. Those Brahmanas then returned to their respective homes.'

"Vaisampayana continued, 'O conquerer of hostile towns, I have now told thee all relating to that wonderful incident which occurred in that great Horse-sacrifice. Thou shouldst not, O king, think highly of sacrifice. Millions of Rishis have ascended to Heaven with the aid of only their penances. Abstention from injury as regards all creatures, contentment, conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice.'"

SECTION XCI

"Janamejaya said, 'O puissant Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brahmanas are observant of tranquillity of mind, peacefulness of behaviour, and self-restraint. Hence it seems that nothing can be seen in this world which can compare with the fruits of sacrifices. Even this is my conviction. That conviction, again, seems to be undoubtedly correct. Innumerable kings, O best of regenerate persons, having worshipped the deities in sacrifices, earned high fame here and obtained Heaven hereafter. Endued with great energy, the puissant chief of the deities viz., Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his wishes. When king Yudhishthira, with Bhima and Arjuna by him, resembled the chief of the deities himself in prosperity and prowess, why then did that mongoose depreciate that great Horse-sacrifice of the high-souled monarch?'

"Vaisampayana said, 'Do thou listen to me, O king, as I discourse to thee duly, O Bharata, on the excellent ordinances relating to sacrifice and the fruits also, O ruler of men, that sacrifice yields. Formerly, on one occasion Sakra performed a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in accomplishing the diverse rites ordained in the scriptures. The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The deities were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yajurveda in soft accents. The time came for slaughtering the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt compassion for them. Beholding that the animals had all become cheerless, those Rishis, endued with wealth of penances, approached Sakra and said unto him, “This method of sacrifice is not auspicious. Desirous of acquiring great merit as thou art, this is verily an indication of thy unacquaintance with sacrifice. O Purandara, animals have not been ordained to be slaughtered in sacrifices. O puissant one, these preparations of thine are destructive of merit. This sacrifice is not consistent with righteousness. The destruction of creatures can never be said to be an act of righteousness. If thou wishest it, let thy priests perform thy sacrifice according to the Agama. By performing a sacrifice according to the (true import of the) scriptural ordinances, great will be the merit achieved by thee. O thou of a hundred eyes, do thou perform the sacrifice with seeds of grain that have been kept for three years. Even this, O Sakra, would be fraught with great righteousness and productive of fruits of high efficacy.” The deity of a hundred sacrifices, however, influenced by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis. Then, O Bharata, a great dispute arose in that sacrifice of Sakra between the ascetics as to how sacrifices should be performed, that is, should they be performed with mobile creatures or with immobile objects. All of them were worn out with disputation. The Rishis then, those beholders of truth, having made an understanding with Sakra (about referring the matter to arbitration) asked king Vasu, “O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with seeds and juices?” Hearing the question, king Vasu, without all judging of the strength or weakness of the arguments on the two sides, at once answered, saying, “Sacrifices may be performed with whichever of the two kinds of objects is ready.” Having answered the question thus, he had to enter the nether regions. Indeed the puissant ruler of the Chedis had to undergo that misery for having answered falsely. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the puissant and self-born Lord himself of creatures. Gifts made by a sinner with an impure understanding, even when they are very large, become lost. Such gifts go for nothing. By the gifts made by a person of unrighteous conduct, — one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either here or hereafter. That person of little intelligence who, from desire of acquiring merit, performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning merit. That low wretch of sinful soul, who hypocritically assuming a garb of righteousness makes gifts unto Brahmanas, only creates the conviction in men about his own righteousness (without earning true merit). That Brahmana of uncontrolled conduct, who acquires wealth by sinful acts, ever overwhelmed by passion and stupefaction, attains at last to the goal of the sinful. Someone, overwhelmed by cupidity and stupefaction, becomes bent on strong wealth. He is seen to persecute all creatures, urged by a sinful and impure understanding. He who, having acquired wealth by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world in consequence of the wealth having been earned by unrighteous means. Men endued with wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or pot-herbs or water or leaves, acquire great merit and proceed to Heaven. Even such gifts, as also compassion to all creatures, and Brahmacharyya, truthfulness of speech and kindness, and fortitude, and forgiveness, constitute the eternal foundations of Righteousness which itself is eternal. We hear of Viswamitra and other kings of ancient times. Indeed, Viswamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena, and king Sindhudwipa, — these and many other kings, endued with wealth of penances, having made gifts of articles acquired lawfully, have attained to high success. Those amongst Brahmanas and Kshatriyas and Vaisyas and Sudras who betake themselves to penances, O Bharata, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven.'"

SECTION XCII

“Janamejaya said, ‘If, O illustrious one, Heaven is the fruit of wealth acquired by lawful means, do thou discourse to me fully on it. Thou art well-conversant with the subject and therefore, it behoveth thee to explain it. O regenerate one, thou hast said unto me what the high fruit was that accrued unto that Brahmana, who lived according to the Unccha mode, through his gift of powdered barley. Without doubt, all thou hast said is true. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of regenerate persons, it behoveth thee to expound this to me in all its details.’

“Vaisampayana said, ‘In this connection is cited this old narrative, O chastiser of foes, of what occurred in former days in the great sacrifice of Agastya. In olden days, O king, Agastya of great energy, devoted to the good of all creatures, entered into a Diksha extending for twelve years.[219] In that sacrifice of the high-souled Rishi many Hotris were engaged that resembled blazing fires in the splendour of their bodies. Among them were men that subsisted upon roots or fruits, or that used two pieces of stone only for husking their corn, or that were supported by only the rays (of the moon). Among them were also men who never took any food unless it was placed before them by others solicitous of feeding them, and those who never ate anything without having first served the deities, the Pitris, and guests, and those who never washed the food which they took. There were also Yatis and Bikshus among them, O king. All of them were men who had obtained a sight of the deity of Righteousness in his embodied form. They had subjugated wrath and acquired a complete mastery over all their senses. Living in the observance of self-restraint, they were freed from pride and the desire of injuring others. They were always observant of a pure conduct and were never obstructed (in the prosecution of their purposes) by their senses. Those great Rishis attended that sacrifice and accomplished its various rites. The illustrious Rishi (Agastya) acquired the food that was collected in that sacrifice and that came up to the required measure, by lawful means according to the best of his power. Numerous other ascetics at that time performed large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk occurred among those Rishis of cleansed souls about the high-souled Agastya, viz., "This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity. The deity of the clouds, however, has ceased to pour rain. How, indeed, will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years. The deity will not pour rain for these twelve years. Reflecting on this, it behoveth you to do some favour unto this Rishi of great intelligence, viz., Agastya of severe penances." When these words were said, Agastya of great prowess, gratifying those ascetics by bending his head, said, "If Vasava does not pour rain for those twelve years, I shall then perform the mental sacrifice. Even this is the eternal ordinance. If Vasava does not pour rain for these twelve years, I shall then perform the Touch-sacrifice. Even this is the eternal sacrifice. If Vasava does not pour rain for these twelve years, I shall then, putting forth all my exertion, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour extending for many years.[220] I shall, with seeds, accomplish much good. No impediment will arise. This my sacrifice is incapable of being baffled. It matters little whether the deity pours rains or no downpours happen. Indeed, if Indra does not, of his own will, show any regard for me, I shall, in that case, transform myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before. I can even repeatedly create a different order of things. Let gold and whatever else of wealth there is, come to this place today. Let all the wealth that occurs in the three worlds come here today of its own accord. Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras, and Viswavasu, and others there are (of that order), approach this sacrifice of mine. Let all the wealth that exists among the Northern Kurus, come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come hither.” — After the ascetic had uttered these words, everything happened as he wished, in consequence of his penances, for Agastya was endued with a mind that resembled a blazing fire and was possessed of extraordinary energy. The Rishis who were there beheld the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave import.’

“‘The Rishis said, “We have been highly gratified with the words thou hast uttered. We do not, however, wish that thy penances should suffer any diminution. Those sacrifices are approved by us which are performed by lawful means. Indeed, we desire duly those sacrifices which rest on lawful means.[221] Earning our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites. We should adore the deities, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our abode, observing lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others, is approved by us. Thou shouldst always, O puissant one, command such abstention from injury in all sacrifices. We shall then be highly gratified, O foremast of regenerate ones. After the completion of thy sacrifice, when dismissed by thee, we shall then, leaving this place, go away.” As they were saying these words, Purandara, the chief of the deities, endued with great energy, beholding the power of Agastya’s penances, poured rain. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of immeasurable prowess, the deity of rain poured rain that met the wishes of men in respect of both quantity and time. Placing Vrihaspati before him, the chief of the deities came there, O royal sage, and gratified the Rishi Agastya. On the completion of that sacrifice, Agastya, filled with joy, worshipped those great Rishis duly and then dismissed them all.'

"Janamejaya said, 'Who was that mongoose with a golden head, that said all those words in a human voice? Asked by me, do thou tell me this.'

"Vaisampayana said, 'Thou didst not ask me before and, therefore, I did not tell thee. Hear as I tell thee who that mongoose was and why he could assume a human voice. In former times, the Rishi Jamadagni proposed to perform a Sraddha. His Homa cow came to him and the Rishi milked her himself. He then placed the milk in a vessel that was new, durable and pure. The deity Dharma, assuming the form of Anger, entered that vessel of milk. Indeed, Dharma was desirous of ascertaining what that foremost of Rishis would do when seeing some injury done to him. Having reflected thus, Dharma spoiled that milk. Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi. Indeed, Anger, finding that he had been conquered by that foremost one of Bhrigu's race, addressed him, saying, "O chief of Bhrigu's race, I have been conquered by thee. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by thee. Thou art possessed of a mighty soul. Thou art endued with forgiveness. I stand here today, owning thy sway. I fear thy penances, O righteous one. Do thou, O puissant Rishi, show me favour."

"'Jamadagni said, "I have seen thee, O Anger, in thy embodied form. Go thou whithersoever thou likest, without any anxiety. Thou hast not done me any injury today. I have no grudge against thee. Those for whom I had kept this milk are the highly blessed Pitris. Present thyself before them and ascertain their intentions." Thus addressed, penetrated with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mongoose. He then began to gratify the Pitris in order to bring about an end of his curse. By them he was told these words, "By speaking disrespectfully of Dharma thou shalt attain to the end of thy curse." Thus addressed by them he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he that came to the great sacrifice of king Yudhishthira. Dispraising the son of Dharma by a reference to the prastha of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma’s son) was Dharma’s self. Even this is what occurred in the sacrifice of that high-souled king. Mongoose disappeared there in our very sight.’”[222]

The end of Aswamedha Parva

ENDNOTES.

[1] Mahavahu occurs twice in this passage. One of the epithets is left out on the score of redundancy.

[2] i.e., human sacrifice. From this it appears that the sacrifice of human beings was in vogue at the time.

[3] King Marutta celebrated a sacrifice in the Himalayas, bestowing gold on Brahmanas. Not being able to carry the entire quantity, they had carried as much as they could, throwing away the remainder.

[4] Digambara, i.e., in naked state.

[5] Nityada always, left out on the ground of redundancy.

[6] Bhutanam *etc.* is explained by Nilakantha as no swasya, and the vocative vibho is taken as Paramatman.

[7] Agatagamam implies, as explained by the commentator, praptasastrarahasyam.

[8] Nirakarasritena is explained by Nilakantha as Asamprajnatas-samadhi-samadhigamya Brhamabhavasritena, implying reliance on Brahman by having recourse to Samadhi or a suspension of all functions of both body and mind (through Yoga) and arrival at that state which is one of perfect unconsciousness.

[9] The dissolution here spoken of is the Mahapralaya and not the Khanda or Avantara Pralayas. Till then, the sage will look upon all beings, i.e., their repeated migrations.

[10] The commentator explains that altogether seven questions are asked. The first is about the dissolution of the body. The second relates to the manner of re-acquiring a body. The third has reference to the manner in which rebirth may be avoided. The fourth relates to the causes that operate for giving a body to Jiva. By Prakriti is meant Nature or that Nescience which is the cause of body. The fifth relates to the Anyat or Param, viz., how final Emancipation or absorption into Brahman takes place. The sixth pertains to the manner in which the fruits of acts are enjoyed or endured. The seventh enquires after the way in which acts attach to Jiva even when devoid of a body.

[11] Kala here means both the season of the year and the age of the person. Food that is beneficial in summer is not so in winter, or that which is beneficial in youth is otherwise at old age. All the texts that I have seen have viditwa and not aviditiwa which Telang takes in his version for the Sacred Books of the East. Kala is

always interpreted by the commentators of Charaka as referring to either period of life or period of the year. This, as well as the following verses, relates to the laws of health as expounded by Charaka.

[12] The faults are three, viz., Wind, Bile, and Phlegm. When existing in a state of harmony, they produce health. When one is excited or two, or all, indisposition sets in. They are called dosha or faults, because of their liability to be excited and produce disease. Telang, not suspecting that the whole passage is a reproduction of a passage in the ancient work edited by Charaka, misunderstands some expressions and wrongly renders doshan into 'disorders.'

[13] Jivitam in the second line seems to be an objective of sariram in the first.

[14] Garbha-sankramane is explained by Nilakantha as entering the foetus in the womb after casting off the body appertaining to the other world. I think Telang is not correct in his version of 19 and 20. Atisarpana can never imply 'exhaustion'; hence, karmanam can never be the reading he adopts. Besides tadrisam seems to settle the question. The tortures felt at death are similar to those at birth.

[15] Sambutatwam is sanhatatwam. Niyachachati is nasyyati. Vayu is understood in the second line, or that in the first line of the next verse may be taken as the nom. of niyachachati.

[16] Pachante is phalam prayachhanti.

[17] Nilakantha explains this verse in a different way. According to him it means,— 'in consequence of his subtlety and imperceptibility, Jiva does not become attached to anything. For this reason, one possessed of a knowledge of Brahman, having become cognisant of Brahman and attained the great object of his desire, succeeds in becoming so (i.e., dissociated from all things).' This interpretation seems to be a little far-fetched.

[18] Chetasa indicates upadhibhutena, for previously, Jiva was without upadhi. Pranasthaneshu implies Indriyagolokeshu or those vital parts which constitute the seats of the senses. Chetana does not, I think, mean 'consciousness.' It implies mind.

[19] Causes them to grow. I do not follow Nilakantha here.

[20] Nilakantha points out that one of the cha's indicates the reason or cause. Hence, the use of 'therefore' in the text.

[21] Vikrita does not necessarily mean degraded. It implies 'changed or altered.' Jiva, who is pure and immaculate, takes birth in this world, falling away from his true status of Brahman owing to his acts. Acts, again, are eternal, no beginning being conceivable.

[22] Parantwa-maritam-aksharam indicates two things, viz., Amritam and Aksharam. The first line speaks of Kshara, or the material case, or body; then of that which is para or other. This other is of two kinds, viz., Amritam or suddha-chaitanyam, implying Brahman in its condition of purity; and Aksharamt or Jiva as existing in the material case. In the second line, trayanam refers to Kshara, Amrita, and Akshara. Mithunam is duality, referring to that which is composed of Kshara and Akshara. What is stated in this verse is that every Purusha is a duality, made up of Kshara and Akshara. Telang gives a different version of the verse. He ignores the word trayanam totally, and takes Mithunam as implying a couple (male and female). All the texts I have seen contain trayanam.

[23] Atra purvajamnani (vishaye) yatha kaschit Medhavi etc., (vadet), seems to be the correct order of the words. Telang translates the first line differently.

[24] Ekayana is the one receptacle of all things, viz., Brahman. Tushni implies ahamevedam sarvamasmityabhimanamapyakurvan i.e., ‘without even retaining the consciousness of his own identity with everything.’ Kinchikachintayan — i.e., not even thinking that he is existing. Purvam purvam parityajjya implies the gradual merging of the grosser in the subtler, i.e., the successive stages of Yoga before absorption into Brahman. I follow Nilakantha.

[25] The first half of the second line of 8 is read differently in the Bengal texts. Aswasthamavasam mudham implies ‘without ease or happiness, endued with slavery and ignorance.’

[26] The Soul being destitute of these becomes Chinmatra, i.e., a pure Chit without the attributes superinduced upon it by Nescience or ignorance.

[27] Formlessness implies subtlety. ‘Without cause’ implies increate or as identical with eternal Brahman. Dissociation from attributes while enjoying them implies an emancipate condition.

[28] Nirvana, according to orthodox commentators, implies the annihilation or cessation of separate or individual existence by absorption into universal and eternal Brahman.

[29] The impressions caused by objects outside self are destroyed by those belonging to contemplation. The latter, again, should be destroyed before absorption into Brahman can occur.

[30] Siddham is explained as ‘destitute of the errors due to Nescience.’

[31] Attnanam is Chittam; atmani is dehe; charayan is antarmukham kritwa; nityam is adyantasunyam. So Nilakantha.

[32] ‘Fixing the mind upon the soul’ is that concentration which leads to Emancipation. This becomes possible in consequence of severe austerities undergone previously.

[33] I expand the verse a little to make it intelligible. The sense is this: having seen the supreme Soul in Samadhi, upon awaking from it, he recognises it in the universe, i.e., regards the universe to be nothing else than the Supreme Soul.

[34] This may also mean 'he has none superior to him; not even he that is the Lord of the universe.'

[35] The first line seems to be doubtful. The sense, as I understand it, is, — such a person becomes the god of the very gods. The causal verb karayate may be taken as equivalent to karoti.

[36] I follow Nilakantha in rendering the second line. The sense is clear, viz., that one should not fall away from the practice of Yoga, tempted by the puissance that Yoga brings. Telang renders the line 'one practising concentration should never become despondent.' I think, Nilakantha is right.

[37] Nilakantha notes that this indicates that only that Yogin who has not advanced much may be tempted by the desire of enjoyment. He, however, who has adequately devoted himself to Yoga feels no regard for Indra himself but can turn him away like Diogenes dismissing Alexander the Great.

[38] I have endeavoured to render verses 33 to 37 as literally as possible, under the guide of Nilakantha, omitting his inferences. The passage relates to the mysteries of Yoga. In the second line of 33, drishtapurvam disam, which has been rendered 'that point of the compass which has the Sun behind it,' means the instructions laid down in the Vedanta as based upon Srutis. Drishtam implies 'Sruti', for it is as authoritative as anything seen. 'Pura' implies a city, a citadel, or a mansion. Here it refers to the body. The avasatha within the pura refers to the chakra or nervous centres beginning with what is called the muladhara. At the time when Brahman is realised, the whole universe appears as Brahman and so nothing exists, besides Brahman, upon which the mind can then dwell. Telang, I think, is not correct in rendering manaschasya … vahyatah as 'his mind should not any way wander outside'. The correct version would 'the mind is then nowhere,' implying that at that time the mind has nothing else to dwell upon. Kayamabhyantaram is kayamabhi and antaram, i.e., both within and without the body. The several parts of the body named, beginning with teeth, etc, refer to eating and other operations, all of which influence the mind and dispose it for purity and otherwise.

[39] i.e., that from which the entire universe has been created.

[40] Probably, 'by any of the senses'. The plural form occurs in the original.

[41] This answers the questions respecting the form of the Soul, says Nilakantha.

[42] I render this verse, following Nilakantha's gloss. The second line of 50, according to that commentator, refers to the ascension of the Yogin from Brahma vested with attributes to Brahma divested of all attributes. The tam does not refer to body, as Telang takes it, but to Brahma as endued with hands and feet on all sides,

etc. Deheswam dharayan means ‘restraining the mind within the body’. Kevalam Brahma is Brahma without attributes.

[43] The speaker here is the regenerate visitor of Krishna. The latter is repeating the words of that visitor. In this verse, Krishna, forgetting that he is merely reciting the words of another, refers to himself as the Supreme Brahman in whom one must merge for attaining to Emancipation.

[44] The second line of 56 is read variously.

[45] Heaven is the reward of those who follow the religion of Pravritti or acts, such as sacrifices, religious observances, *etc.* The followers, however, of the religion of Nivritti or inaction, i.e., they who betake themselves to the path of knowledge, become emancipated. The deities derive their sustenance from the former and become even jealous of the latter, for the emancipate state is higher than that of the deities themselves.

[46] Avichakshanam is undiscerning, in the sense of the husband’s not knowing that the interrogatrix as wife, has no other refuge than her lord with all his defects.

[47] I follow Nilakantha. Telang adopts the views of Arjuna Misra and renders the first line as ‘whatever acts are seized (by the touch, or seen, or heard, etc.’) Grahyam, according to Nilakantha, implies those acts, like Diksha, etc, which are adopted with the aid of others.

[48] This seat, says Nilakantha, is called Avimukta and lies between the eyebrows and the nose.

[49] Nilakantha interprets this mystically. By Soma he understands the artery or duct called Ida, and by Agni the duct called Pingala. Dhira is Buddipreraka; vyavayam is sancharam. Dhirobhutani dharayan nityam vyavayam kurute is the order of the words. The sense is this: in this spot is seated Brahman; there Ida and Pingala meet; and there also is Vayu which urges the understanding and upholds all living creatures.

[50] Yatra is not to be taken as a locative here. It is equivalent to yatah or for which.

[51] Tasmin is taken, by Nilakantha as Apana sahite Prane.

[52] Utkarshena anayati, hence Udana, says Nilakantha. The sense of the whole passage seems to be this. Worldly life is regulated by the life-breaths. These are attached to the Soul and lead to its individual manifestations. Udana controls all the breaths. Udana is controlled by penance. It is penance then that destroys the round of rebirths and leads to absorption into Brahman.

[53] The meaning seems to be this: they who renounce sensuous objects can create them when they like. One casting off smell that has earth for its object can create earth when he likes.

[54] What is stated in this passage is, shortly, this: the ear, etc, are the Hotris or sacrificing priests who are to pour libations on the sacrificial fire. The perceptions and functions of those organs constitute the Havi or libations that are to be poured. The points, wind, etc, are the Agni or sacred fires on which they are to be poured. These statements are recapitulated in verse 5. The objects of the senses, of the same as those in verse 3, are the fuel, previously described as Havi or libations, which are to be burnt off by being cast into the fires.

[55] The Hridaya or heart is the Garhapatya fire. From it is produced another fire, the Ahavaniya, viz., the mind. 'The heart was pierced. From the heart arose mind, for the mind arose Chandramas,' is the declaration of the Sruti cited by Nilakantha. The Ahavaniya fire or mind is the mouth. Asyam ahavaniya is the Sruti. Annamayam hi Somya manas, apomayah pranah, tejomayi vak is the Sruti that bears upon this. Food or fire, poured into the mouth develops into speech or word. Vachaspati implies the Veda or word. First arises the word, the mind sets itself upon it, desirous of creation. This corresponds with the Mosaic Genesis.— 'God said, let there be light, and there was light.' The word was first.

[56] The last question seems to be this: in dreamless slumber, the mind disappears totally. If it is the mind upon which Prana rests, why does not Prana also disappear? It is seen to separate itself from mind, for it continues to exist while mind does not exist. If so, i.e., if existing, as it must be admitted to do, why does it not apprehend objects? What is it that restrains its powers of apprehension?

[57] Bhutatmanam is ordinary Prajapati. Nilakantha takes it to mean here individual Jiva or self.

[58] It is through words that desirable fruits, visible and invisible, are acquired. Of course, word means both ordinary speech and Vedic Mantras.

[59] The speaker is the Brahmana, which Nilakantha explains to mean 'the Brahmana named Manas or Mind'. Instead of such a learned interpretation, we may take it as implying that the Brahmana is repeating the answer which Bhutatman, i.e., Prajapati or Jiva, made to Word. The Brahmana is the real speaker. He recites the words of Jiva. Immovable, according to Nilakantha, means 'that which is seizable by the external senses'; and 'movable', that which is beyond the ken of the senses, such as heaven, *etc.* The external world being only a manifestation of the mind, it is spoken of here as identical with it. So, the ideas in the mind which are not due to the senses, are only the mind. This is the movable mind. That mind depends on word or the scriptures.

[60] Telang gives a different version of this verse. I offer a verbal rendering, without attempting to explain it.

[61] i.e., as noisy or noiseless.

[62] I have given as close a verbal rendering of the passage as possible. The sense, however, is not very intelligible to me. The gloss of Nilakantha is as unintelligible as the text. Telang also has given a verbal

rendering which differs from the above slightly. His foot-notes do not, I think, bring out the meaning at all. As regards the two vernacular versions, both are useless.

[63] The correct reading is cha after arthan and not twam after it. Hence, the Senses say that, ‘without ourselves and without those which are our objects, thou canst not have thy enjoyments.’

[64] Thus creatures may exist through us, even though mind may be out of order.

[65] Both mental purposes and dreams having failed to gratify him.

[66] The reading sarvam in the second line is incorrect, though Nilakantha adopts it. The different portions of the fire are indicated as the different attributes. The smoke is of the form of Darkness (Tamas); the ashes are the attributes of Passion; while the blazing flame, that into which the oblation is thrown, is the attribute of Goodness.

[67] I give a close rendering of these verses, without endeavouring to bring out the sense as explained by the commentators. The printed texts are not correct. The text adopted by Nilakantha differs from that of Arjuna Misra. The very order of the verses is not uniform in all the texts.

[68] ‘These’ refers to action, agent and instrument. The qualities of which they are possessed are goodness, passion, and darkness.

[69] What is stated in these two verses is this: it is the Senses that enjoy and not the Soul. This is well known to those that are learned. On the other hand, those that are not learned, regard this or that to be theirs, when in reality they are different from them. They are their selves, and not their senses, although they take themselves for the latter, ignorantly identifying themselves with things which they are not.

[70] What is stated here is this: Restraining the senses and the mind, the objects of those senses and the mind should be poured as libations on the sacred fire of the Soul that is within the body.

[71] i.e., truth is the Sastra of the Prasastri.

[72] Narayana is taken by Nilakantha to stand here for either the Veda or the Soul. The animals offered up to Narayana in days of old were the senses offered up as sacrifices.

[73] Srota here means preceptor or dispeller of doubts. Amaratwam is the status of the immortal head of all.

[74] I think Telang is not correct in his rendering of this verse. What is stated here is plain, viz., that it is He who is the preceptor and the disciple. Ayam srinoti,— ‘prochyamanam grihnati, — tat prichcchatah ato

bhuyas anye srinanti' is the grammar of the construction. The conclusion then comes— 'gururanyo na vidyate'.

[75] One who understands the truth.

[76] The seven large trees are the five senses, the mind, and the understanding. The fruits are the pleasures and pains derived from or through them. The guests are the powers of each sense, for it is they that receive those pleasures and pains. The hermitages are those very trees under which the guests take shelter. The seven forms of Yoga are the extinctions of the seven senses. The seven forms of initiation are the repudiation, one after another, of the actions of the seven senses.

[77] The correct reading is bhavantyanityah and vahuswabhavan.

[78] Swabhava is explained by Nilakantha as sutaram abhava.

[79] The sense seems to be this: the life-winds indicate the operations of the several organs of action; the tongue, which stands here for all the organs of perception, of the sensual perceptions; the mind, of all the internal operations; the quality of goodness, of all pleasure; and the quality of passion, of all kinds of pain. These, therefore include the whole external and the internal worlds. He that is free from these, transcends sin, for sin is destroyed by freedom from these, knowledge being the means of attaining to that freedom.

[80] 'I have no fault etc.' — The sense seems to be that by doing these rites with the aid of Mantras I have done that which has been approved from ages past by those who have always been regarded wise. My eyes, however, have now been opened by thee. I should not be held responsible for what I did while I was ignorant.

[81] Kshatriyas always require Brahmanas for assisting them in their acts. These particular Kshatriyas, through fear of Rama, fled to the forests and mountains. They could not, accordingly, find Brahmanas for assisting them. Their children, therefore, fell away from the status of Kshatriyas and became Vrishalas or Sudras.

[82] Kshatriya-bandhu always implies low or inferior Kshatriyas, as Brahma-bandhu implies low or inferior Brahmanas. The expression, very probably, is similar to Brahman-sangat in current Bengali. It does not surely mean 'kinsmen of Kshatriyas'.

[83] The vocative, 'O foremost of regenerate ones' applies to Jamadagni's son. The narration is that of the Pitris. All the copies, however, represent this as the Brahmana's speech to his wife. Indeed, the Brahmana is only reciting to his wife the speech of the Pitris to Rama. The Yoga here spoken of is, as Nilakantha explains the Raja-Yoga. Previously, Alarka had been bent upon Hatha-Yoga which frequently ends in the destruction of the person practising it.

[84] Praharsha, rendered ‘exultation’, is explained by Nilakantha as the joy that is felt at the certainty of attaining what is desired. Priti is that satisfaction which is felt when the object desired is attained. Ananda is what arises while enjoying the attained object.

[85] The sense seems to be this. Having first conquered the internal foes mentioned, the man of intelligence, bent on effecting his deliverance, should then seek to vanquish all external foes standing in his way.

[86] Nilakantha explains that dosha here refers to attachment, cupidity and the rest; while Sadhu implies not men but the virtues of tranquillity and the rest.

[87] I think Telang renders this verse wrongly. Samhatadehabandhanah does not mean ‘with bodily frame destroyed’ but ‘with bodily frame united.’ If samhata be taken as destroyed, the compound bhinna-vikirna-dehah in the second line would be a useless repetition. The meaning is that with bodily frame or the bonds of body united, he takes birth. When he dies, that frame becomes dismembered and scattered.

[88] The conditions referred to are affluence and indigence, as explained by Nilakantha.

[89] This is, rather, obscure. Nilakantha observes that the Vedic text referred to is: ‘Do not covet anybody’s property.’ What Janaka says seems to be this: Thinking of this prohibition about coveting other people’s property, I thought how could it be ascertained what belongs to others.

[90] The sense seems to be this: the property of smell attaches to earth. I do not desire smell for my own enjoyment. If it is perceived, it is perceived by the organ of smell. The earth, therefore, is subject to me, not I to the earth. I have transcended my sensations, and, therefore, the objects to which they inhere. The whole world represents only the objects of the sensations. The latter being mastered, the whole world has been mastered by me.

[91] i.e., I live and act for these and not my own self.

[92] Nilakantha’s reading is erroneous, Brahma-labhasya should be Brahmana-bhasya. So also durvarasya is incorrect. Nemi may also mean the line or track that is made by a wheel as it moves. If taken in this sense, it would mean ‘that is confined to, or that cannot deviate from the track constituted by goodness’. The nave, Brahman, is, of course, the Vedas.

[93] The sense seems to be this. The sovereignty of the whole Earth or of Heaven, and this knowledge of my identity with the universe — of these two alternatives, I would freely choose the latter. Hence, he says— ‘This knowledge is my wealth.’

[94] These are different modes of life.

[95] The sense is this: the knowledge to be acquired is that all is one. Diverse ways there are for acquiring it. Those, again, that have attained to tranquillity have acquired it.

[96] Actions are perishable and can lead to no lasting result. It is by the understanding that that knowledge, leading to what is permanent, is to be attained.

[97] I expand this verse a little for making it intelligible. A literal version would run as follows: Good means may be seen, perceived as by bees. Action is (cleansed) understanding; through folly it is invested with the symbols of knowledge. Karmabudhhi never means 'action and knowledge' as rendered by Telang. Abudhitwatt means 'through ignorance.' This ignorance is of those persons whose understandings have not been cleansed by action.

[98] What is stated here is this. In the matter of achieving Emancipation, no ordinances have been laid down, positive or negative, like those in respect of other things. If one wishes to attain to Heaven, he should do this and abstain from the other. For achieving Emancipation, however, only seeing and hearing are prescribed. Seeing implies contemplation, and hearing, the receiving of instructions from the preceptor. Nilakantha explains hearing as Vedantadisravanam (vide his comment on the word 'srutam' in verse 3 above).

[99] The speaker wishes to inculcate that one should first contemplate an object of direct perception, such as earth, *etc.* Then on such 'unperceived' objects as operations of the mind. Such contemplation will gradually lead to that which is Supreme. The abhyasa or practice referred to in the second line is the practice of sama, dama, *etc.* I do not think that Telang's version of 8 and 9 brings out the meaning clearly.

[100] The sense is that when her individual soul became merged into the Supreme soul, she became identified with Brahman. This, was, of course, due to the knowledge of Kshetra as something separate from Kshetrajna.

[101] Their origin is Brahman or Truth. They live, dissociated from their origin, in consequence of their acts. When their acts cease, they return to and become merged in Brahman.

[102] i.e., that course of life which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or Brahman.

[103] The specific characteristics of the five elements are, as frequently referred before, smell attaching to earth, sound to ether, taste, to water, *etc.* The deities referred to in the last verse are probably the senses.

[104] The total eleven is made up of the three qualities, the five elements, the group of organs and senses as one, egoism and understanding.

[105] Anyatha pratipannah is explained by Nilakantha as ‘born in other orders’. Telang takes it as ‘Behaving in a contrary way.’ ‘How can goats and sheep behave otherwise?’ The sense seems to be that those born as goats, succeed in ascending upwards through the efficacy of the religious acts of the Brahmanas. By becoming sacrificial victims they regain their true position.

[106] Qualities abiding in Darkness etc, imply those qualities that are permanently attached to Darkness.

[107] Some texts read Santapah and not Sanghatah. The meaning then will be grief or sorrow.

[108] This may refer to the exposure of other people’s weaknesses by tearing open their veils or covers.

[109] Vibhajanti implies enjoyments in this connection. Telang starts a needless objection to this word.

[110] ‘From even a distance’ implies that upon even a cursory view; without even being examined minutely.

[111] What is said here is this: the three qualities exist in even the immobile objects of the universe. As regards Darkness, it predominates in them. As regards Passion, it dwells in such properties of theirs as pungency, sourness, sweetness, etc, which change with time or in consequence of cooking or through admixture. Their only properties are said to appertain to Goodness. Tiryagbhavagatam is explained by Nilakantha as adhikyam gatam. Telang thinks this is unwarrantable. His own version, however, of the first line is untenable. What can be the tiryagbhava or ‘form of lower species’ of immobile objects? Telang frequently forgets that Nilakantha represents a school of interpretation not founded by him but which existed from a time long anterior to him.

[112] ‘Conjunctions’ are evidently the periods joining the seasons, i.e., the close of one season and the beginning of another.

[113] This probably implies that the mind, through the aid of the senses, enters into all things or succeeds in knowing them.

[114] The sense seems to be that through these one succeeds in taking birth as a Brahmana.

[115] A repetition occurs here of about 5 verses. The passage is evidently an interpolation originally caused by carelessness.

[116] Nilakantha explains that this implies that one should regard these as really undistinguished from the mind. Indeed, created by the mind itself, these should always be taken as having no real existence beyond the mind.

[117] ‘That’ here refers to the attenuation of all things by absorption into the mind.

[118] Gunagunam is treating the qualities as not qualities; i.e., regarding bravery, magnanimity, etc, as really not merits, for these lead to pride. Ekacharyyam is ekantavasam, i.e., life in seclusion, or living without depending upon others. Anantaram is nirastasamastabheda or non-recognition of all distinctions. Some texts read Brahmamatah meaning 'existing among Brahmanas'. Ekapadam sukham is samastasukhagarbham, i.e., the source or fountain of all happiness.

[119] The two deities are Jiva and Iswara.

[120] The correct reading, in 53 seems to be samsargabhiratam and not samsayabhiratam.

[121] In the second line, the correct words are martya and sarva. The sense of the second line seems to be that this body is ceaselessly revolving, for Emancipation is difficult to achieve. Hence this body is, as it were, the wheel of Time. Nilakantha's explanation does not seem to be satisfactory.

[122] I do not think that Telang is correct in his version of this verse. What is said here seems to be this. The body is, as it were the wheel of Time; the body is the ocean of delusion; the body is the creator, destroyer and reawakener of the universe. Through the body creatures act, and hence creation, destruction, and re-creation are due to the body. This accords with what is said elsewhere regarding the body.

[123] It would be wrong to take satah as implying 'the good,' the finite verses in every text being singular.

[124] The correct reading seems to be atmana as the last word of the first line, and not atman.

[125] What is said here is that the quality of passion predominates in these.

[126] Nyagrodha is the Ficus Bengalensis, Linn. Jamvu is Eugenia Jambolana, Lamk. Pippala is Ficus religiosa, Linn. Salmali is Bombax Malabaricum. Sinsapa is Dalbergia Sissoo, Roxb. Meshasringa is Asclepia geminata, Roxb. Kichaka is a variety of mountain bamboo. Here however it evidently implies the Nimba or Melia Azadirachta, Linn.

[127] Nilakantha is for taking the second line as consisting of two propositions. It would be better to take satinam as referring to strinam, and vasumatyah, as an adjective of Apsarasah.

[128] The sense seems to be that good men never allow others to know what their acts are. They are strangers to ostentation.

[129] The sense seems to be that the knowledge of one's own identity and of things as discriminated from one another is presided over by Prakriti. If the question is asked whence is the knowledge— 'I am so,' and that 'this is so,' the answer is that it comes from Prakriti or Nature.

[130] As explained by Nilakantha, the word Savitri is used here to imply all forms of worship observed by Brahmanas, etc, and the Mlecchas as well. This turning back to explain a word used before is said to be an instance of "looking back like the lion."

[131] Telang, I think, renders this verse wrongly. In the first line it is said that Brahman is superior to the Prajapatis. In the second it is pointed out that Vishnu is superior to Brahman.

[132] It is difficult to understand which part of the wheel is intended to be expressedly 'bandhanam' or the bond; I take it for the spokes. Pariskandha is Samuha or the materials that together compose an object. Here it may be taken for the nave or centre. Home is called the circumference, because, as the circumference limits the wheel, even so home (wife and children) limits the affections and acts of life.

[133] The words Kalachakram pravartate have been rendered in the first verse of this lesson. In verse 9, the words asaktaprabhavapavyam are explained by Nilakantha differently. Manas-krantam, I take, is equivalent to 'be bounded by the mind,' I do not know whence Telang gets 'never fatigued' as the substitute of this word.

[134] Implying that he should go to the house of his preceptor, study and serve there, and after completing his course, return for leading a life of domesticity.

[135] The sense seems to be that these last three duties are productive of merit and should, therefore, be performed. The first three however, are sources of living.

[136] Havishya is food cooked in a particular way and offered to the deities. It must be free from meat. There may be milk or ghee in it, but the cooking must be done in a single pot or vessel continuously; no change of vessels is allowed.

[137] Vilwa is the Aegle marmelos, and Palasa is the Butea frondosa of Roxburgh.

[138] At first he should live on fruits and roots and leaves, *etc.* Next on water, and then on air. There are different sects of forests recluses. The course of life is settled at the time of the initiatory rites.

[139] What is stated here is this. The Sannyasin should not ask for alms: or, if he ever seeks for alms, he should seek them in a village or house where the cooking has been already done and where every one has already eaten. This limitation is provided as otherwise the Sannyasin may be fed to his fill by the householder who sees him.

[140] He should never plunge into a stream or lake or tank for bathing.

[141] Kalakankhi implies, probably 'simply biding time', i.e., allowing time to pass indifferently over him.

[142] The sense seems to be this: the self or soul is without qualities. He who knows the self, or rather he who pursues the self with the desire of knowing it, should practise the truths of Piety laid down above. They constitute the path that leads to the self.

[143] ‘That which has Brahman for its origin’ implies the Vedas.

[144] Commentators differ about what is implied by the ten or the twelve. Nilakantha thinks that the ten mean the eight characteristics of Yoga, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, and Tarka and Vairagya. The twelve would imply the first eight, and these four, viz., Maitri, Karuna, Mudita, and Upeksha. If ten plus twelve or two and twenty be taken, then that number would be made up by the five modes of Yama, the five of Niyama, the remaining six of Yoga (beginning with Asana and ending with Samadhi), the four beginning with Maitri, and the two, viz., Tarka and Vairagya.

[145] What is said in this Lesson seems to be this: the Unmanifest or Prakriti is that condition in which all the three qualities of Goodness, Passion, and Darkness exist in a state of combination. The unmanifest is the condition existing before creation. When one particular quality, viz., Goodness prevails over the others, there arises Purusha, viz., that from whom everything flows. The relation of Purusha and Nature is both unity and diversity. The three illustrations of the Gnat and the Udumbara, the fish and water, and water drops and the lotus leaf, explain the relation between Purusha and Nature. He is in Nature, yet different from it. There is both association and dissociation.

[146] The doubts appertain to duties, that is whether they should be done or not, and whether they have any effects here and hereafter.

[147] The thinking or enjoying agent is subject, and that which is thought or enjoyed is object. Subject and object an two well known words in Sir W. Hamilton’s philosophy. I follow Telang in adopting them.

[148] Sattawa pradipa, rendered ‘light of Nature,’ implies, as Nilakantha explains, knowledge, which is a manifestation of Nature. Arjuna Misra’s interpretation seems to be better. He says that knowledge, — that is, knowledge of truth, — is acquired by the self through Nature.

[149] The sense seems to be this: one who proceeds, on a journey must provide oneself with the necessary means, otherwise one is sure to feel discomfort or meet with even destruction. So, in the journey of life, one must provide oneself with knowledge as the means. One may then avoid all discomfort and danger. Action does not constitute the proper means. It may or may not produce fruits.

[150] i.e., one should not care for the external.

[151] i.e., one need not do acts enjoined by the scriptures after one has attained to knowledge which is the highest seat.

[152] The sense is this: riding on a car may not always be comfortable. As long as there is a car path, one should travel on one's car. If, however, the road be such as not to be fit for a car to proceed along it, one should avoid a car in going over it, for the car instead of conducing to comfort, would, on such a path, be productive of only discomfort.

[153] i.e., first action with desire; then action without desire; then knowledge, according to Arjuna Misra. Nilakantha explains that action is first, then Yoga, then the state of Hansa or Paramahansa.

[154] Katu is not bitter but pungent or sharp, as that which is attached to chillies.

[155] These are the notes of the Hindu Gamut.

[156] The understanding operates on what is placed before it by the mind. The understanding, therefore, is, as it were, the lord exercising power or sovereignty, being served by the mind.

[157] Sarvan srijati i.e., creates all things by attaining to the condition of the universal cause, for the unmanifest is the universal cause. Between such a one and the Supreme Soul there is no difference. Even this is said in the last sentence.

[158] The man who reads the book called Veda is not truly conversant with the Veda. He, however, who knows Kshetrajna, is regarded as truly knowing the Veda.

[159] The argument is that Mrityu or death being of two syllables, the correspondence is justifiable between it and Mama or mineness which also is of two syllables. So in the case of Brahman and na-mama. Of course, what is meant by mineness being death and not-mineness being Brahman or emancipation, cannot be unintelligible to one who has carefully read the preceding sections.

[160] i.e., the five great elements, four organs of knowledge with mind, and the four organs of action.

[161] The word Purusha here is used in the sense of dehabhimani Jiva or individual self with consciousness of body. True knowledge destroys this condition of Jiva, for the man of knowledge identifies himself with the universe and thereby assimilates himself to Brahman. By eaters of Amrita are meant they who never take any food without offering portions thereof to the deities, Pitris, and guests. Of course, Yogins of piety are implied by it.

[162] Purusha here implies Jiva divested of consciousness of body.

[163] The meaning is this: in a dream what is seen is all unreal. So, when tranquillity has been attained, all the surroundings become unreal. Nilakantha gives a slightly different interpretation; it is this: when tranquillity

has been attained, the Soul lives without attachment to the body and all external objects. Indeed, the Soul then lives completely in itself even as it works in course of a dream.

[164] The sense is that they behold all worldly objects, present, past and future, which are, of course, due to development of previous causes.

[165] This line is rather obscure. The sense seems to be this: no one can know the Supreme Deity if it is not the latter's pleasure to be known. One, therefore, understands Him in exactly that measure in which it is His pleasure to be known.

[166] Krishna's father Vasudeva is maternal uncle. Yudhishthira asks Krishna to worship Vasudeva and Valadeva on his behalf, i.e., he charges Krishna to bear to them a message of respect and love from him.

[167] The city of Hastinapura is sometimes called Nagapura, both Hasti and Naga being words expressive of the elephant. 'The city called after the elephant' is the usual description of the Kuru capital.

[168] Mahyam is equal to 'mam uddisya' i.e., referring to my divine nature.

[169] An ascetic loses his penances by cursing another rightly or wrongly. Hence, forgiveness was always practised by the Brahmanas who were ascetics. A Brahmana's strength consisted in forgiveness. The more forgiving he was, the more powerful he became.

[170] The first asat or non-existent refers to such objects as the horns of the hare. The second, viz., sadasat, or existent and non-existent refers to such objects as exist and meet with destruction. Sadasat param or that which transcends the existent and non-existent, refers to the unmanifest. The universe consists of these three. All this is from Vasudeva.

[171] To this day preceptors in India have to feed and teach their disciples without any pecuniary compensation. In fact, the sale of knowledge has been strictly forbidden. Pupils, however, after completing their studies, had to give the final Dakshina which varied according to their means. The kings and princes of India thought themselves honoured if solicited by pupils in search of the final Dakshina. What Gautama says here is that the object of the final present is to gratify the preceptor. He (Gautama), however, had already been gratified with the dutiful conduct of Utanka. There was no need, therefore, of any present.

[172] These words of the king are intended to be reported to his queen who would understand the allusion. The sense is this: cursed by Vasishtha, I have become a cannibal. My condition is intolerable. By this gift of the ear-rings to a deserving Brahmana, much merit may arise. That merit may relieve me.

[173] This also is an allusion to the dreadful curse of Vasishtha. The king refers to Madayanti as his only refuge. She may save him by doing an act or special merit, viz., giving away her costly ear-rings to a truly

deserving Brahmana.

[174] The sense is this: a Brahmana is never loose of tongue. He is truthful. Hence, having passed my word to thee about my return, thou mayst be sure that I would keep my word. One, again, that acts improperly towards a friend, comes to be regarded as a thief. By this, Utanka reminds the king that he should not inflict any wrong on him by carrying out his intention of eating him up.

[175] Vilwa is the Aegle marmalos.

[176] Chamu here is used in a general sense, viz., a division. Of course it stands for an Akshauhini.

[177] Kavi or Kavya is another name of Sukra, the preceptor of the Daityas.

[178] Krishna implies Vyasa here. The great Rishi was called ‘the island-born Krishna’.

[179] The commentator explains that by the constellation Dhruba is implied Rohini and the Uttaras numbering three. Sunday, again is called the Dhruba-day.

[180] Agnivesya was another name of Dhaumya.

[181] Three roads running north to south, and three running cast to west and intersecting the former, are the six roads that are directed to be laid out in pitching encampments. Those give nine squares with two boundary lines at right angles with each other.

[182] Karaputa is made up of two wooden chests united with each other by chains or cords and intended to be borne by camels and bullocks.

[183] The first line of 17 is exceedingly terse. Literally rendered, it runs,— ‘Each vessel was united with another, and became half the (total) weight slung on balance.’

[184] Vilava is Arjuna.

[185] Before performing any rite or act of a grave nature, Hindus are required to touch water or perform what is called the ‘achamana’. A little quantity of water is taken on the palm of the right hand, and with it are touched the lips, the nostrils, the ears, and the eyes.

[186] The abode of Vaisravana is called Alaka. Vaisravana is, of course, Kuvera, the lord of treasures, friend of Mahadeva, and chief of the Yakshas.

[187] The last line is slightly expanded.

[188] The sense is this: thou art the eldest brother of the Pandavas; if thou sacrificest, thy brothers also will come to be regarded as sacrificing with thee.

[189] Sphya was a wooden sword or scimitar, used for slaying the sacrificial animal. Kurcha is a handful of Kusa grass. All these things are directed by Vyasa to be made of pure gold.

[190] It will be remembered that the Samsaptaka host which had engaged Arjuna for several days on the field of Kurukshetra, all consisted of Trigarta warriors led by their king Susarman, Samsaptaka means 'sworn'. Those soldiers who took the oath that they would either conquer or die, wore called by that name.

[191] The reading in every edition seems to be vicious. For obvious reasons, I read Parthadupadravat instead of Parthamupadravat.

[192] Bhagadatta was the friend of Indra, the father of Arjuna.

[193] The allusion is to Mahadeva's pursuing Sacrifice when the latter fled from him in the form of a deer.

[194] The Brahmanas were to receive Arjuna duly and the treasure was intended as a present or offering of respect.

[195] Ulupi was one of the wives of Arjuna. She was, therefore, the step-mother of Vabhruvahana.

[196] Yahubharyyata, meaning polygamy in the first line, should, as the noun of reference for Eshah be taken as vahunam bharyyata, i.e., polyandry, in the second line.

[197] To sit in Praya is to remain seated in a particular spot, abstaining from food and drink with a view to cast off one's life-breaths.

[198] The sense is, that 'grief does not kill; one does not die till one's hour comes. If it were otherwise, I would have died, so heavy is the load of my affliction.'

[199] The name of the city was Suktimati.

[200] The etymology of Gudakesa as the lord of Gudaka or sleep, is fanciful.

[201] Sakuni was the maternal uncle of Duryodhana and, therefore, of Arjuna also. Sakuni's son and Arjuna, hence, were cousins.

[202] The word chara does not mean always a spy. The ancient kings of India had their spies it is true, but they had a regular intelligence department. It was the business of these men to send correct reports to the

king of every important occurrence. The news letter-writers of the Mussalman time, or Harkaras, were the successors of the charas of Hindu times.

[203] Hetuvadins are dialecticians or philosophers who dispute on the reasons of things.

[204] It is worthy of note that Draupadi was always styled by Krishna as his sakhi or ‘friend’. Krishna was highly chivalrous to the other sex at an age when women were universally regarded as the inferiors of men.

[205] The sense is this: for a horse-sacrifice, the Dakshina or sacrificial present, payable to the principal Ritwija or to be distributed among all the Ritwijas including the other Brahmanas, is enjoined to be of a certain measure. Vyasa advises Yudhishthira to make that Dakshina triple of what the enjoined measure is. By thus increasing the Dakshina, the merit of the sacrificer will increase correspondingly.

[206] The Diksha is the ceremony of initiation. Certain mantras are uttered in which the intention is declared of performing what is desired to be performed.

[207] The Karma of a sacrifice or religious rite is the procedure. It is, of course, laid down in the scriptures on the ritual. There are certain acts, however, which, though not laid down, should be done agreeably to reasonable inferences. What is said, therefore, in the second line of 20 is that the procedure was fully followed, both as laid down and as consistent with inferences.

[208] Pravargya is a special preliminary rite performed in a sacrifice. ‘Abhishva’ is the extraction of the juice of the Soma plant after its consecration with Mantras.

[209] Vitwa is the Aegle marmelos, Linn. Khadira is Acacia catechu, Linn, or Mimosa catechu; Saravarnin is otherwise called, as explained by Nilakantha, Palasa. It is the Butea frondosa of Roxburgh. Devadaru is Pinus Deodara of Roxburgh, or Cedruz Deodara. Sleshmataka is a small tree identified with the Cordia latifolia. Here probably, some other tree is intended.

[210] It is difficult to understand what these constructions or figures were. They were probably figures drawn on the sacrificial altar, with gold-dust. At the present day, powdered rice, coloured red, yellow, blue, etc, is used.

[211] Each animal is supposed to be agreeable to a particular deity.

[212] Suvibhaktan implies that they were properly classed or grouped so that there was no dispute or dissatisfaction among them regarding questions of precedence.

[213] Nilakantha explains that Khandavaraga was made of piper longum and dried ginger (powdered), and the juice of Phaseolus Mungo, with sugar. Probably, it is identical with what is now called Mungka laddu in the

bazars of Indian towns.

[214] The unccha vow consists of subsisting upon grains of corn picked up after the manner of the pigeon from the field after the crops have been cut and removed by the owners.

[215] The day of 12 hours is divided into 8 divisions.

[216] A prastha is made up of four Kudavas. A Kudava is equal to about twelve double handfuls.

[217] This verse is rather obscure. I am not sure that I have understood it correctly. The sense seems to be this: thou art capable of enduring much. Indeed, by barely living, thou art capable of earning religious merit, for life-breath is a great deity. He should not be cast off. Thy life is at stake, for if this guest be not gratified, the thought of it will kill thee. Do thou, therefore, protect thy life by gratifying this guest with my share of the barley.

[218] The sense is this: for the sake of those auspicious results after which every family should strive, the daughter-in-law should be well treated. How then can I deprive thee of food?

[219] The Diksha consists of the initiatory rites undergone by one desirous of performing a particular sacrifice or completing a particular vow. Some auspicious day is selected. Mantras are uttered and the purpose is expressed in words. There were many long-extending sacrifices which were partly of the nature of vows. Till their completion the performer or observer is said to undergo the period of Diksha.

[220] The first line of 20 is differently read in the Bombay text. It runs,— ‘steadfastly observing my vow, I shall make arrangements for many sacrifices, creating the articles I want by thought alone (or fiats of my will).’

[221] Probably, the sense is this: If a Brahmana produced extraordinary results by his penances, a portion of his penances was supposed to be destroyed. The Rishis did not like that any portion of Agastya’s penances should be spent for completing his sacrifice.

[222] It is difficult to resist the conviction that as much of this section as relates to the mongoose is an interpolation. The Brahmanas could not bear the idea of a sacrifice with such profusion of gifts, as that of Yudhishthira, being censurable. Hence the invention about the transformation of the mongoose. Truly speaking, the doctrine is noble of the gift of a small quantity of barley made under the circumstances being superior in point of merit to even a Horse-sacrifice performed by a king with gifts in profusion made to the Brahmanas.

BOOK 15. ASRAMAVASIKA PARVA

SECTION I

(ASRAMAVASA PARVA)

OM! AFTER HAVING bowed down to Narayana, and Nara, the foremost of men, and unto the goddess Saraswati also, must the word Jaya be uttered.

“Janamejaya said, ‘After having acquired their kingdom, how did my grandsires, the high-souled Pandavas, conduct themselves towards the high-souled king Dhritarashtra? How, indeed, did that king who had all his counsellors and sons slain, who was without a refuge, and whose affluence had disappeared, behave? How also did Gandhari of great fame conduct herself? For how many years did my high-souled grandsires rule the kingdom? It behoveth thee to tell me all this.’

“Vaisampayana said, ‘Having got back their kingdom, the high-souled Pandavas, their foes all slain, ruled the Earth, placing Dhritarashtra at their head. Vidura, and Sanjaya and Yuyutsu of great intelligence, who was Dhritarashtra’s son by his Vaisya wife, used to wait upon Dhritarashtra. The Pandavas used to take the opinion of that king in all matters. Indeed, for ten and five years, they did all things under the advice of the old king. Those heroes used very often to go to that monarch and sit beside him, after having worshipped his feet, agreeably to the wishes of king Yudhishthira the just. They did all things under the command of Dhritarashtra who smelt their heads in affection. The daughter of king Kuntibhoja also obeyed Gandhari in everything. Draupadi and Subhadra and the other ladies of the Pandavas behaved towards the old king and the queen as if they were their own father-in-law and mother-in-law. Costly beds and robes and ornaments, and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use, were presented by king Yudhishthira unto Dhritarashtra. Similarly Kunti behaved towards Gandhari as towards a senior. Vidura, and Sanjaya, and Yuyutsu, O thou of Kuru's race, used to always wait upon the old king whose sons had all been slain. The dear brother-in-law of Drona, viz., the very superior Brahmana, Kripa, that mighty bowman, also attended upon the king. The holy Vyasa also used to often meet with the old monarch and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas. Vidura, under the orders of Dhritarashtra, superintended the discharge of all acts of religious merit and all that related to the administration of the law. Through the excellent policy of Vidura, by the expenditure of even a small wealth, the Pandavas obtained numerous agreeable services from their feudatories and followers. King Dhritarashtra liberated prisoners and pardoned those that were condemned to death. King Yudhishthira the just never said anything to this. On those occasions when the son of Amvika went on pleasure excursions, the Kuru king Yudhishthira of great energy used to give him every article of enjoyment. Aralikas, and juice-makers, and makers of Ragakhandavas waited on king Dhritarashtra as before.[1] Pandu's son, collected costly robes and garlands of diverse kinds and duly offered them to Dhritarashtra. Maireya wines, fish of various kinds, and sherbets and honey, and many delightful kinds of food prepared by modifications (of diverse articles), were caused to be made for the old king as in his days of prosperity. Those kings of Earth who came there one after another, all used to wait upon the old Kuru monarch as before. Kunti, and Draupadi, and she of the Sattwata race, possessed of great fame, and Ulupi, the daughter of the snake chief, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha, — these and many other ladies, O chief of men, used to wait upon the daughter of Suvala like maids of all work. That Dhritarashtra, who was deprived of all his children, might not feel unhappy in any matter, was what Yudhishthira often said unto his brothers to see. They also, on their part, listening to these commands of grave import from king Yudhishthira, showed particular obedience to the old king. There was one exception, however. It embraced Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not disappear from the heart of that hero. (He remembered those incidents still).'"

SECTION II

“Vaisampayana said, ‘Thus worshipped by the Pandavas, the royal son of Amvika passed his time happily as before, waited upon and honoured by the Rishis. That perpetuator of Kuru’s race used to make those foremost of offerings which should be given to the Brahmanas. The royal son of Kunti always placed those articles under Dhritarashtra’s control. Destitute of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and councillors, the king said, “King Dhritarashtra should be honoured both by myself and you all. He indeed, is a well-wisher of mine who is obedient to the commands of Dhritarashtra. He, on the other hand, who behaves otherwise towards him, is my enemy. Such a man should certainly be punished by me.” On days of performing the rites ordained for the Pitris, as also in the Sraddhas performed for his sons and all well-wishers, the high-souled Kuru king Dhritarashtra, gave away unto Brahmanas, as each deserved, as profuse measures of wealth as he liked. King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was agreeable to the old king, used to execute all his orders. They always took care that the old king who was afflicted with the slaughter of his sons and grandsons, — with, that is, grief caused by the Pandavas themselves, — might not die of his grief. Indeed, the Pandavas bore themselves towards him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which had been his while his sons lived. The five brothers, viz., the sons of Pandu, behaved themselves even thus towards Dhritarashtra, living under his command. Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, adopted the affectionate behaviour of a preceptor towards them in return. Gandhari, by performing the diverse rites of the Sraddha and making gifts unto Brahmanas of diverse objects of enjoyment, became freed from the debt she owed to her slain children. Thus did that foremost of righteous men, viz., king Yudhishthira the just, possessed of great intelligence, along with his brothers, worship king Dhritarashtra.'

"Vaisampayana continued, 'Possessed of great energy, that perpetuator of Kuru's race, viz., the old king Dhritarashtra, could not notice any ill-will in Yudhishthira. Seeing that the high-souled Pandavas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Amvika, became gratified with them. Suvala's daughter, Gandhari, casting off all sorrow for her (slain) children, began to show great affection for the Pandavas as if they were her own children. Endued with great energy, the Kuru king Yudhishthira, never did anything that was disagreeable to the royal son of Vichitraviryya. On the other hand, he always behaved towards him in a highly agreeable way. Whatever acts, grave or light, were directed by king Dhritarashtra, or the helpless Gandhari to be done, were all accomplished with reverence, O monarch, by that slayer of hostile heroes, viz., the Pandava king. The old king became highly gratified with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son. Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle. Making the usual gifts unto the Brahmanas and causing them to utter benedictions, and pouring libations on the sacred fire, the old king prayed for long life to the Pandavas. Indeed, the king had never derived that great happiness from his own sons which he always derived from the sons of Pandu. King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the diverse bands of Vaisyas and Sudras of his realm. Whatever wrongs were done to him by the sons of Dhritarashtra, king Yudhishthira, forgot them all, and reverenced his uncle. If any man did anything that was not agreeable to the son of Amvika, he became thereby an object of hatred to the intelligent son of Kunti. Indeed, through fear of Yudhishthira, nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra. Both Gandhari and Vidura also were well pleased with the capacity the king Ajatasatru showed for bearing wrongs. They were, however, not so pleased, O slayer of foes, with Bhima. Dharma’s son, Yudhishthira, was truly obedient to his uncle. Bhima, however, at the sight of Dhritarashtra, became very cheerless. That slayer of foes, seeing Dharma’s son reverencing the old king, reverenced him outwardly with a very unwilling heart.’”

SECTION III

“Vaisampayana said, ‘The people who lived in the Kuru kingdom failed to notice any variance in the cordiality that subsisted between king Yudhishthira and the father of Duryodhana. When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima. Bhimasena also, O king, impelled by a heart that seemed to be wicked, was unable to put up with king Dhritarashtra. Vrikodara secretly did many acts that were disagreeable to the old king. Through deceitful servitors he caused the commands of his uncle to be disobeyed. Recollecting the evil counsels of the old king and some acts of his, Bhima, one day, in the midst of his friends, slapped his armpits, in the hearing of Dhritarashtra and of Gandhari. The wrathful Vrikodara, recollecting his foes Duryodhana and Karna and Dussasana, gave way to a transport of passion, and said these harsh words: “The sons of the blind king, capable of fighting with diverse kinds of weapons, have all been despatched by me to the other world with these arms of mine that resemble a pair of iron clubs. Verily, these are those two arms of mine, looking like maces of iron, and invincible by foes, coming within whose clasp the sons of Dhritarashtra have all met with destruction. These are those two well-developed and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarashtra have all met with destruction. Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been despatched to the other world along with all his sons and kinsmen.” Hearing these and many other words, O king, of Vrikodara, that were veritable darts, king Dhritarashtra gave way to cheerlessness and sorrow. Queen Gandhari, however, who was conversant with every duty and possessed of great intelligence, and who knew what Time brings on its course, regarded them as untrue. After five and ten years had passed away, O monarch, king Dhritarashtra afflicted (constantly) by the wordy darts of Bhima, became penetrated with despair and grief. King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white steeds, nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Madri, conversant with every duty and who were always engaged in acting after the wishes of Dhritarashtra. Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence. Addressing them with tearful eyes, he said these words.’

“‘Dhritarashtra said, “How the destruction of the Kurus has happened is well known to you. All that was brought about by my fault though the Kauravas approved of all my counsels. Fool that I was, I installed the wicked minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus. Vasudeva had said unto me, ‘Let this sinful wretch of wicked understanding be killed along with all his friends and counsellors.’ I did not listen to those words of grave import. All wise men gave me the same beneficial advice. Vidura, and Bhishma, and Drona, and Kripa, said the same thing. The holy and high-souled Vyasa repeatedly said the same, as also Sanjaya and Gandhari. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect. I also repent for not having bestowed that blazing prosperity, derived from sires and grand sires, on the high-souled Pandavas possessed of every accomplishment. The eldest brother of Gada foresaw the destruction of all the kings; Janarddana, however, regarded that destruction as highly beneficial.[2] So many Anikas of troops, belonging to me, have been destroyed. Alas, my heart is pierced with thousands of darts in consequence of all these results. Of wicked understanding as I am, now after the lapse of five and ten years, I am seeking to expiate my sins. Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply conquering my thirst. Gandhari knows this. All my attendants are under the impression that I eat as usual. Through fear of Yudhishthira alone I concealed my acts, for if the eldest son of Pandu came to know of my vow, he would feel great pain. Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kusa grass, and pass the time in silent recitations. Gandhari of great fame passes her time in the observance of similar vows. Even thus do we both behave, we that have lost a century of sons none of whom ever retreated from battle. I do not, however, grieve for those children of mine. They have all died in the observance of Kshatriya duties.” Having said these words, the old king then addressed Yudhishthira in particular and said, “Blessed be thou, O son of the princess of Yadu’s race. Listen now to what I say. Cherished by thee, O son, I have lived these years very happily. I have (with thy help) made large gifts and performed Sraddhas repeatedly.[3] I have, O son, to the best of my power, achieved merit largely. This Gandhari, though destitute of sons, has lived with great fortitude, looking all the while at me. They whom inflicted great wrongs on Draupadi and robbed thee of thy affluence, — those cruel wights — have all left the world, slain in battle agreeably to the practice of their order.

“““I have nothing to do for them, O delighter of the Kurus. Slain with their faces towards battle, they have attained to those regions which are for wielders of weapons.[4] I should now accomplish what is beneficial and meritorious for me as also for Gandhari. It behoveth thee, O great king, to grant me permission. Thou art the foremost of all righteous persons. Thou art always devoted to righteousness. The king is the preceptor of all creatures. It is for this that I say so. With thy permission, O hero, I shall retire into the woods, clad in rags and barks. O king, alone with this Gandhari, I shall live in the woods, always blessing thee. It is meet, O son, for the members of our race, to make over sovereignty, when old age comes, to children and lead the forest mode of life. Subsisting there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities. Thou shalt be a sharer of these penances, O son, for thou art the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.”[5]

“‘Yudhishthira said, “When thou, O king, art thus subject to grief, sovereignty does not please me at all. Fie on me that am of wicked understanding, devoted to the pleasures of rule, and utterly heedless of my true concerns. Alas, I, with all my brothers, was ignorant of thyself having so long been afflicted with grief, emaciated with fasts, abstaining from food, and lying on the bare ground. Alas, foolish that I am, I have been deceived by thee that hast deep intelligence, inasmuch as, having inspired me with confidence at first thou hast latterly undergone such grief. What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when thou, O king, hast undergone so much affliction? I regard my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing thee? Thou art our father, thou art our mother; thou art our foremost of superiors. Deprived of thy presence, how shall we live? O best of king, let Yuyutsu, the son of thy loins, be made king, or, indeed, anybody else whom thou mayst wish. I shall go into the woods. Do thou rule the kingdom. It behoveth thee not to burn me that am already burned by infamy. I am not the king. Thou art the king. I am dependent on thy will. How can I dare grant permission to thee that art my preceptor? O sinless one, I harbour no resentment in my heart on account of the wrongs done to us by Suyodhana. It was ordained that it should be so. Both ourselves and others were stupefied (by fate). We are thy children as Duryodhana and others were. My conviction is that Gandhari is as much my mother as Kunti. If thou, O king of kings, goest to the woods leaving me, I shall then follow thee. I swear by my soul. This Earth, with her belt of seas, so full of wealth, will not be a source of joy to me when I am deprived of thy presence. All this belongs to thee. I gratify thee, bending my head. We are all dependent on thee, O king of kings. Let the fever of thy heart be dispelled. I think, O lord of Earth, that all this that has come upon thee is due to destiny. By good luck, I had thought, that waiting upon thee and executing thy commands obediently, I would rescue thee from the fever of thy heart.”

“‘Dhritarashtra said, “O delighter of the Kurus, my mind is fixed, O son, on penances. O puissant one, it is meet for our race that I should retire into the woods. I have lived long under thy protection, O son, I have for many years been served by thee with reverence. I am now old. It behoveth thee, O king, to grant me permission (to take up my abode in the woods).”’

“Vaisampayana continued, ‘Having said these words unto king Yudhishthira, the just, king Dhritarashtra, the son of Amvika, trembling the while and with hands joined together, further said unto the high-souled Sanjaya and the great car-warrior Kripa, these words, “I wish to solicit the king through you. My mind has become cheerless, my mouth has become dry, through the weakness of age and the exertion of speaking.” Having said so, that perpetuator of Kuru’s race, viz., the righteous-souled old king, blessed with prosperity, leaned on Gandhari and suddenly looked like one deprived of life. Beholding him thus seated like one deprived of consciousness, that slayer of hostile heroes, viz., the royal son of Kunti, became penetrated by a poignant grief.

“‘Yudhishthira said, “Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sitteth today, leaning on a woman. Alas! he by whom the iron image of Bhima on a former occasion was reduced to fragments, leaneth today on a weak woman. Fie on me that am exceedingly unrighteous! Fie on my understanding! Fie on my knowledge of the scripture! Fie on me for whom this lord of Earth lieth today in a manner that is not becoming of him! I also shall fast even as my preceptor. Verily, I shall fast if this king and Gandhari of great fame abstain from food.”’

“Vaisampayana continued, ‘The Pandava king, conversant with every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old monarch. At the touch of the king’s hand which was auspicious and fragrant, and on which were jewels and medicinal herbs, Dhritarashtra regained his senses.[6]

“‘Dhritarashtra said, “Do thou again touch me, O son of Pandu, with thy hand, and do thou embrace me. O thou of eyes like lotus petals, I am restored to my senses through the auspicious touch of thy hand. O ruler of men, I desire to smell thy head. The clasp of thy arms is highly gratifying to me. This is the eighth division of the day and, therefore, the hour of taking my food. For not having taken my food, O child of Kuru’s race, I am so weak as to be unable to move. In addressing my solicitations to thee, great has been my exertion. Rendered cheerless by it, O son, I had fainted. O perpetuator of Kuru’s race, I think that receiving the touch of thy hand, which resembles nectar in its vivifying effects I have been restored to my senses.”’

“Vaisampayana said, ‘Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body. Regaining his life-breaths, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head. Vidura and others wept aloud in great grief. In consequence, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu. Gandhari, conversant with every duty, bore her sorrow with fortitude, and loaded as her heart was, O king, said nothing. The other ladies, Kunti among them, became greatly afflicted. They wept, shedding copious tears, and sat surrounding the old king. Then Dhritarashtra, once more addressing Yudhishthira, said these words, “Do thou, O king, grant me permission to practise penances. By speaking repeatedly, O son, my mind becomes weakened. It behoveth thee not, O son, to afflict me after this.” When that foremost one of Kuru’s race was saying so unto Yudhishthira, a loud sound of wailing arose from all the warriors there present. Beholding his royal father of great splendour, emaciated and pale, reduced to a state unbecoming of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma’s son Yudhishthira shed tears of grief and once more said these words, “O foremost of men, I do not desire life and the Earth. O scorcher of foes, I shall employ myself in doing what is agreeable to thee. If I deserve thy favour, if I am dear to thee, do thou eat something. I shall then know what to do.” Endued with great energy, Dhritarashtra then said to Yudhishthira,— “I wish, O son, to take some food, with thy permission.” When Dhritarashtra said these words to Yudhishthira, Satyavati’s son Vyasa came there and said as follows.’”

SECTION IV

"'Vyasa said, "O mighty-armed Yudhishthira, do without any scruple what Dhritarashtra of Kuru's race has said. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long. The highly blessed Gandhari, possessed of great wisdom and endued with kindly speech, bears with fortitude her excessive grief owing to the loss of her sons. I also tell thee (what the old king says). Do thou obey my words. Let the old king have thy permission. Let him not die an inglorious death at home. Let this king follow the path of all royal sages of old. Verily, for all royal sages, retirement into the woods comes at last."'

"Vaisampayana said, 'Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, possessed of mighty energy, said unto the great ascetic these words, "Thy holy self is held by us in great reverence. Thou alone art our preceptor. Thou alone art the refuge of this our kingdom as also of our race. I am thy son. Thou, O holy one, art my father. Thou art our king, and thou art our preceptor. The son should, agreeably to every duty, be obedient to the commands of his sire."'

"Vaisampayana continued, 'Thus addressed by the king, Vyasa, that foremost of poets, foremost of all persons conversant with the Vedas, endued with great energy once more said unto Yudhishthira these words, "It is even so, O mighty-armed one. It is even as thou sayest, O Bharata. This king has reached old age. He is now in the last stage of life. Permitted both by me and thee, let this lord of Earth do what he proposes. Do not stand as an impediment in his way. Even this is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the woods agreeably to the scriptures. Thy royal sire, Pandu, O king of kings, reverenced this old king as a disciple reverences his preceptor. (At that time) he adored the gods in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well. Having obtained a large progeny and a swelling kingdom, he enjoyed great influence for thirteen years while you were in exile, and gave away much wealth. Thyself also, O chief of men, with thy servants, O sinless one, hast adored this king and the famous Gandhari with that ready obedience which a disciple pays to his preceptor. Do thou grant permission to thy father. The time has come for him to attend to the practice of penances. He does not harbour, O Yudhishthira, even the slightest anger against any of you.”’

“Vaisampayana continued, ‘Having said these words, Vyasa soothed the old king. Yudhishthira then answered him, saying, “So be it.” The great ascetic then left the palace for proceeding to the woods. After the holy Vyasa had gone away, the royal son of Pandu softly said these words unto his old father, bending himself in humility,— “What the holy Vyasa has said, what is thy own purpose, what the great bowman Kripa has said, what Vidura has expressed, and what has been asked for by Yuyutsu and Sanjaya, I shall accomplish with speed. All these are worthy of my respect, for all of them are well-wishers of our race. This, however, O king, I beg of thee by bending my head. Do thou first eat and afterwards go to thy forest retreat.”’“

SECTION V

"Vaisampayana said, 'Having received the king's permission, king Dhritarashtra of great energy then proceeded to his own palace, followed by Gandhari. With weakened strength and slow motion, that king of great intelligence walked with difficulty, like the leader, worn out with age, of an elephantine herd. He was followed by Vidura of great learning, and his charioteer Sanjaya, as also that mighty bowman Kripa, the son of Saradwata. Entering his mansion, O king, he went through the morning rites and after gratifying many foremost of Brahmanas he took some food. Gandhari conversant with every duty, as also Kunti of great intelligence, worshipped with offers of various articles by their daughters-in-law, then took some food, O Bharata. After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king. Then the son of Amvika, O monarch, addressing Kunti's son who was seated near him and touching his back with his hand, said, "Thou shouldst always, O delighter of the Kurus, act without heedlessness as regards everything connected with thy kingdom consisting of eight limbs, O foremost of rulers, and in which the claims of righteousness should ever be kept foremost.[7] Thou art possessed, O son of Kunti, of intelligence and learning. Listen to me, O king, as I tell thee what the means are by which, O son of Pandu, the kingdom is capable of being righteously protected. Thou shouldst always, O Yudhishthira, honour those persons that are old in learning. Thou shouldst listen to what they would say, and act accordingly without any scruple. Rising at dawn, O king, worship them with due rites, and when the time comes for action, thou shouldst consult them about thy (intended) acts. When, led by the desire of knowing what would be beneficial to thee in respect of thy measures, thou honourest them, they will, O son, always declare what is for thy good, O Bharata. Thou shouldst always keep thy senses, as thou keepest thy horses. They will then prove beneficial to thee, like wealth that is not wasted. Thou shouldst employ only such ministers as have passed the tests of honesty, (i.e., as are possessed of loyalty, disinterestedness, continence, and courage), as are hereditary officers of state, possessed of pure conduct, self-restrained, clever in the discharge of business, and endued with righteous conduct. Thou shouldst always collect information through spies in diverse disguises, whose faithfulness have been tested, who are natives of thy kingdom, and who should not be known to thy foes. Thy citadel should be properly protected with strong walls and arched gates. On every side the walls, with watch-towers on them standing close to one another, should be such as to admit of six persons walking side by side on their top.[8] The gates should all be large and sufficiently strong. Kept in proper places those gates should be carefully guarded. Let thy purposes be accomplished through men whose families and conduct are well known. Thou shouldst always protect thy person also with care, in matters connected with thy food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands thou wearest and the beds thou liest upon. The ladies of thy household should be properly protected, looked over by aged and trusted servitors, of good behaviour, well-born, and possessed of learning, O Yudhishthira. Thou shouldst make ministers of Brahmanas possessed of learning, endued with humility, well-born, conversant with religion and wealth, and adorned with simplicity of behaviour. Thou shouldst hold consultations with them. Thou shouldst not, however, admit many persons into thy consultations. On particular occasions thou mayst consult with the whole of thy council or with a portion of it. Entering a chamber or spot that is well protected (from intruders) thou shouldst hold thy consultation. Thou mayst hold thy consultation in a forest that is divested of grass. Thou shouldst never consult at night time.[9] Apes and birds and other animals that can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals. I think that the evils that flow from the divulgence of the counsels of kings are such that they cannot be remedied. Thou shouldst repeatedly refer, in the midst of thy counsellors, to the evils that arise from the divulgence of counsels, O chastiser of foes, and to the merits that flow from counsels properly kept. Thou shouldst, O Yudhishthira, act in such a manner as to ascertain the merits and faults of the inhabitants of thy city and the provinces. Let thy laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good behaviour. Their acts should also be ascertained by thee through spies. Let thy judicial officers, O Yudhishthira, inflict punishments, according to the law, on offenders after careful ascertainment of the gravity of the offences. They that are disposed to take bribes, they that are the violators of the chastity of other people's wives, they that inflict heavy punishments, they that are utterers of false speeches, they that are revilers, they that are stained by cupidity, they that are murderers, they that are doers of rash deeds, they that are disturbers of assemblies and the sports of others, and they that bring about a confusion of castes, should, agreeably to considerations of time and place, be punished with either fines or death.[10] In the morning thou shouldst see those that are employed in making thy disbursements. After that thou shouldst look to thy toilet and then to thy food. Thou shouldst next supervise thy forces, gladdening them on every occasion. Thy evenings should be set apart for envoys and spies. The latter end of the night should be devoted by thee to settle what acts should be done by thee in the day. Mid-nights and mid-days should be devoted to thy amusements and sports. At all times, however thou shouldst think of the means for accomplishing thy purposes. At the proper time, adorning thy person, thou shouldst sit prepared to make gifts in profusion. The turns for different acts, O son, ceaselessly revolve like wheels. Thou shouldst always exert thyself to fill thy treasuries of various kinds by lawful means. Thou shouldst avoid all unlawful means towards that end. Ascertaining through thy spies who thy foes are that are bent on finding out thy laches, thou shouldst, through trusted agents, cause them to be destroyed from a distance. Examining their conduct, thou shouldst O perpetuator of Kuru's race, appoint thy servants. Thou shouldst cause all thy acts to be accomplished through thy servitors: whether they are appointed for those acts or not. The commandant of thy forces should be of firm conduct, courageous, capable of bearing hardships, loyal, and devoted to thy good. Artisans and mechanics, O son of Pandu, dwelling in thy provinces, should always do thy acts like kine and asses.[11] Thou shouldst always, O Yudhishthira, be careful to ascertain thy own laches as also those of thy foes. The laches also of thy own men as also of the men of thy foes should equally be ascertained. Those men of thy kingdom, that are well skilled in their respective vocations, and are devoted to thy good, should be favoured by thee with adequate means of support. A wise king, O ruler of men, should always see that the accomplishments of his accomplished subjects might be kept up. They would then be firmly devoted to thee, seeing that they did not fall away from their skill.”’“

SECTION VI

“‘Dhritarashtra said, “Thou shouldst always ascertain the Mandalas that belong to thee, to thy foes, to neutrals, and to those that are disposed equally towards thee and thy foes, O Bharata.[12] The Mandalas also of the four kinds of foes, of these called Atatayins, and of allies, and the allies of foes, should be distinguished by thee, O crusher of foes.[13] The ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru’s race, may or may not be tampered with. (Thou shouldst, therefore, behave in such a manner that these may not be tampered with by thy foes). The twelve (enumerated above), O son of Kunti, constitute the principal concerns of kings. These twelve, as also sixty, having Ministers for their foremost, should be looked after by the king.[14] Professors conversant with the science of politics call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these. Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O thou of mighty arms, as resting on the two and seventy (already enumerated), should also be carefully understood. When one’s own side has become strong and the side of the foe has become weak, it is then, O son of Kunti, that the king should war against the foe and strive to win victory. When the enemy is strong and one’s own side is weak, then the weak king, if possessed of intelligence, should seek to make peace with the enemy. The king should collect a large store of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata. Besides, he should on that occasion set his men to offices for which they are fit, without being moved by any other consideration. (When obliged to yield a portion of his territories) he should give his foe only such land as does not produce crops in abundance. (When obliged to give wealth), he should give gold containing much base metal. (When obliged to give a portion of his forces), he should give such men as are not noted for strength. One that is skilled in treaties should, when taking land or gold or men from the foe, take what is possessed of attributes the reverse of this.[15] In making treaties of peace, the son of the (defeated) king, should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be beneficial, O son. If a calamity comes over the king, he should, with knowledge of means and counsels, strive to emancipate himself from it.[16] The king, O foremost of monarchs, should maintain the cheerless and the destitute (such as the blind, the deaf and dumb, and the diseased) among his people. Himself protecting his own kingdom, the king, possessed of great might, should direct all his efforts, either one after another or simultaneously, against his foes. He should afflict and obstruct them and seek to drain their treasury. The king that desires his own growth should never injure the subordinate chieftains that are under his sway. O son of Kunti, thou shouldst never seek to war with that king who desires to conquer the whole Earth. Thou shouldst seek to gain advantages by producing, with the aid of thy ministers, dissensions among his aristocracy and subordinate chieftains. A powerful king should never seek to exterminate weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, thou shouldst live, adopting the behaviour of the cane.[17] If a strong king advances against a weak one, the latter should make him desist, by adopting conciliation and other modes. If unable to stop the invader in this way, then he, as also those that are disposed to do him good, should fall upon the foe for battling with him. Indeed, with his ministers and treasury and citizens, he should thus adopt force against the invader. If battling with the foe becomes hopeless, then he should fall, sacrificing his resources one after another. Casting off his life in this way, he will attain to liberation from all sorrow.”’“

SECTION VII

"'Dhritarashtra said, "O best of kings, thou shouldst also reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira.[18] O thou of Kuru's race, thou shouldst, with coolness, reflect on the two (viz., thy strength and weakness) with regard to thyself. Thou shouldst not suddenly march against a foe that is possessed of contented and healthy soldiers, and that is endued with intelligence. On the other hand, thou shouldst think carefully of the means of vanquishing him.[19] Thou shouldst march against a foe that is not provided with contented and healthy combatants. When everything is favourable, the foe may be beaten. After that, however, the victor should retire (and stay in a strong position). He should next cause the foe to be plunged into various calamities, and sow dissensions among his allies. He should afflict the foe and inspire terror in his heart, and attacking him weaken his forces. The king, conversant with the scriptures that marches against a foe, should think of the three kinds of strength, and, indeed, reflect on his own strength and of his foe.[20] Only that king, O Bharata, who is endued with alacrity, discipline, and strength of counsels, should march against a foe. When his position is otherwise, he should avoid defensive operations.[21] The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O puissant one.[22] Among all these, power of allies and power of wealth are superior to the rest. The power of classes and that of the standing army are equal. The power of spies is regarded by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each. Calamity, O king, as it overtakes rulers should be regarded as of many forms. Listen, O thou of Kuru's race, as to what those diverge forms are. Verily of various kinds are calamities, O son of Pandu. Thou shouldst always count them, distinguishing their forms, O king, and strive to meet them by applying the well-known ways of conciliation and the rest (without concealing them through idleness). The king should, when equipt with a good force, march (out against a foe), O scorcher of enemies. He should attend also to the considerations of time and place, while preparing to march, as also to the forces he has collected and his own merits (in other respects). That king who is attentive to his own growth and advancement should not march unless equipt with cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season. The king should make a river having quivers for its stones, steeds and cars for its current, and standards for the trees that cover its banks, and which is miry with foot-soldiers and elephants. Even such a river should the king apply for the destruction of his foe. Agreeably to the science known to Usanas, arrays called Sakata, Padma, and Vijra, should be formed, O Bharata, for fighting the enemy.[23] Knowing everything about the enemy's strength through spies, and examining his own strength himself the king should commence war either within his own territories or within those of his foe.[24] The king should always gratify his army, and hurl all his strongest warriors (against the enemy). First ascertaining the state of his kingdom, he should apply conciliation or the other well-known means. By all means, O king, should the body be protected. One should do that which is highly beneficial for one both here and hereafter. The king, O monarch, by behaving duly according to these ways, attains to Heaven hereafter, after ruling his subjects righteously in this world. O foremost one of Kuru's race, it is even thus that thou shouldst always seek the good of thy subjects for attaining to both the worlds.[25] Thou hast been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should also, O best of kings, from the affection I bear thee, give thee these instructions. O giver of profuse presents in sacrifices, thou shouldst do all this duly. Thou shalt, by conducting thyself in this way, become dear to thy subjects and attain to felicity in Heaven. That king who adores the deities in a hundred horse-sacrifices, and he who rules his subjects righteously, acquire merit that is equal.''"

SECTION VIII

“‘Yudhishthira said, “O lord of Earth, I shall do as thou biddest me. O foremost of kings, I should be further instructed by thee. Bhishma has ascended to Heaven. The slayer of Madhu has departed (for Dwaraka). Vidura and Sanjaya also will accompany thee to the forest. Who else, therefore, than thee will teach me? Those instructions which thou imparted today, desirous of doing good to me, I shall certainly follow, O lord of Earth. Be thou assured of this, O king.”’

“Vaisampayana continued, ‘Thus addressed by king Yudhishthira the just, of great intelligence, the royal sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king’s permission (about his retirement to the forest). And he said, “Cease, O son, great has been my toil.” Having said these words, the old king entered the apartments of Gandhari. Unto that husband of hers who resembled a second Lord of all creatures, while resting on a seat, Gandhari of righteous conduct, conversant with the opportuneness of everything, said these words, the hour being suited to them,— “Thou hast obtained the permission of that great Rishi, viz., Vyasa himself. When, however, wilt thou go to the forest, with the permission of Yudhishthira?”

“‘Dhritarashtra said, “O Gandhari, I have received the permission of my high-souled sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the woods. I desire, however, to give away some wealth capable of following the status of Preta, in respect of all those sons of mine who were addicted to calamitous dice. Verily, I desire to make those gifts, inviting all the people to my mansion.”’[26]

“Vaisampayana continued, ‘Having said so (to Gandhari), Dhritarashtra sent for Yudhishthira. The latter, at his uncle’s command, brought all the articles necessary. Many Brahmanas residing in Kurujangala, and many Kshatriyas, many Vaisyas, and many Sudras also, came to Dhritarashtra's mansion, with gratified hearts. The old king, coming out of the inner apartments, beheld them all, as also his subjects assembled together. Beholding all those assembled citizens and inhabitants of the provinces, and his well-wishers also thus gathered together, and the large number of Brahmanas arrived from diverge realms, king Dhritarashtra of great intelligence, O monarch, said these words,— "Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each employed in doing good to the other. What I shall now say in view of the opportunity that has come, should be accomplished by you all even as disciples accomplish the biddings of their preceptors. I have set my heart upon retiring into the woods, along with Gandhari as my companion. Vyasa has approved of this, as also the son of Kunti. Let me have your permission too. Do not hesitate in this. That goodwill, which has always existed between you and us, is not to be seen, I believe, in other realms between the rulers and the ruled. I am worn out with this load of years on my head. I am destitute of children. Ye sinless ones, I am emaciated with fasts, along with Gandhari. The kingdom having passed to Yudhishthira, I have enjoyed great happiness. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereignty. What other refuge can I have, old as I am and destitute of children, save the woods? Ye highly blessed ones, it behoves you to grant me the permission I seek." Hearing these words of his, all these residents of Kurujangala, uttered loud lamentations, O best of the Bharatas, with voices choked with tears. Desirous of telling those grief-stricken people something more, Dhritarashtra of great energy, once more addressed them and said as follows.'"

SECTION IX

“‘Dhritarashtra said, “Santanu duly ruled this Earth. Similarly, Vichitraviryya also, protected by Bhishma, ruled you. Without doubt, all this is known to you. It is also known to you how Pandu, my brother, was dear to me as also to you. He also ruled you duly. Ye sinless ones, I have also served you. Whether those services have come up to the mark or fallen short of it, it behoveth you to forgive me, for I have attended to my duties without heedlessness. Duryodhana also enjoyed this kingdom without a thorn in his side. Foolish as he was and endued with wicked understanding, he did not, however, do any wrong to you. Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great carnage has taken place of persons of the royal order. Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to dispel all remembrance of it from your hearts. — This one is old; this one has lost all his children; this one is afflicted with grief; this one was our king; — this one is a descendant of former kings; — considerations like these should induce you to forgive me. This Gandhari also is cheerless and old. She too has lost her children and is helpless. Afflicted with grief for the loss of her sons, she solicits you with me. Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection. This Kuru king, Yudhishthira, the son of Kunti, should be looked after by you all, in prosperity as well as in adversity. He will never fall into distress, he that has for his counsellors four such brothers of abundant prowess. All of them are conversant with both righteousness and wealth, and resemble the very guardians of the world. Like the illustrious Brahman himself, the Lord of the universe of creatures, this Yudhishthira of mighty energy will rule you. That which should certainly be said is now said by me. I make over to you it this Yudhishthira here as a deposit. I make you also a deposit in the hands of this hero. It behoves you all to forget and forgive whatever injury has been done to you by those sons of mine that are no longer alive, or, indeed, by any one else belonging to me. Ye never harboured any wrath against me on any previous occasion. I join my hands before you who are distinguished for loyalty. Here, I bow to you all. Ye sinless ones, I, with Gandhari by my side, solicit your pardon now for anything done to you by those sons of mine, of restless understandings, stained by cupidity, and ever acting as their desires prompted." Thus addressed by the old monarch, all those citizens and inhabitants of the provinces, filled with tears, said nothing but only looked at one another.'"

SECTION X

“Vaisampayana said, ‘Thus addressed, O thou of Kuru’s race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men deprived of consciousness. King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying, “Ye best of men, old as I am, sonless, and indulging, through cheerlessness of heart, in diverse lamentations along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who is conversant with every duty, ye righteous denizens of this kingdom. Ye sinless ones, I, with Gandhari, repeatedly solicit you with bent heads. It behoves you all to grant us permission.”

“Vaisampayana continued, ‘Hearing these pitiable words of the Kuru king, O monarch, the assembled denizens of Kurujangala all began to weep. Covering their faces with their hands and upper garments, all those men burning with grief, wept for a while as fathers and mothers would weep (at the prospect of a dear son about to leave them for ever). Bearing in their hearts, from which every other thought had been dispelled, the sorrow born of Dhritarashtra’s desire to leave the world, they looked like men deprived of all consciousness. Checking that agitation of heart due to the announcement of Dhritarashtra’s desire of going to the forest, they gradually were able to address one another, expressing their wishes. Settling their words in brief, O king, they charged a certain Brahmana with the task of replying unto the old monarch. That learned Brahmana, of good behaviour, chosen by unanimous consent, conversant with all topics, master of all the Richs, and named Samba, endeavoured to speak. Taking the permission of the whole assembly and with its full approbation, that learned Brahmana of great intelligence, conscious of his own abilities, said these words unto the king,

— "O monarch, the answer of this assembly has been committed to my care. I shall voice it, O hero. Do thou receive it, O king. What thou sayest, O king of kings, is all true, O puissant one. There is nothing in it that is even slightly untrue. Thou art our well-wisher, as, indeed, we are thine. Verily, in this race of kings, there never was a king who coming to rule his subjects became unpopular with them. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong. Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, verily, our foremost of instructors. Left by thee, O monarch, we shall have to pass our days in grief and sorrow, filled with remembrance of thy hundreds of virtues. We were well protected and ruled by king Duryodhana even as we had been ruled by king Santanu, or by Chitrangada, or by thy father, O monarch, who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by thee in all his acts. Thy son, O monarch, never did us the slightest wrong. We lived, relying on that king as trustfully as on our own father. It is known to thee how we lived (under that ruler). After the same manner, we have enjoyed great happiness, O monarch, for thousands of years, under the rule of Kunti's son of great intelligence and wisdom[27] This righteous-souled king who performs sacrifices with gifts in profusion, follows the conduct of the royal sages of old, belonging to thy race, of meritorious deeds, having Kuru and Samvara and others and Bharata of great intelligence among them. There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthira's rule. Protected and ruled by thee, we have all lived in great happiness. The slightest demerit is incapable of being alleged against thee and thy son. Regarding what thou hast said about Duryodhana in the matter of this carnage of kinsmen, I beg thee, O delighter of the Kurus (to listen to me)."

"'The Brahmana continued, "The destruction that has overtaken the Kurus was not brought about by Duryodhana. It was not brought about by thee. Nor was it brought about by Karna and Suvala's son. We know that it was brought about by destiny, and that it was incapable of being counteracted. Verily, destiny is not capable of being resisted by human exertion. Eight and ten Akshauhinis of troops, O monarch, were brought together. In eight and ten days that host was destroyed by the foremost of Kuru warriors, viz., Bhishma and Drona and Kripa and others, and the high-souled Karna, and the heroic Yuyudhana, and Dhrishtadyumna, and by the four sons of Pandu, that is, Bhima and Arjuna and twins. This (tremendous) carnage, O king, could not happen without the influence of destiny. Without doubt, by Kshatriyas in particular, should foes be slain and death encountered in battle. By those foremost of men, endued with science and might of arms, the Earth has been exterminated with her steeds and cars and elephants. Thy son was not the cause of that carnage of high-souled kings. Thou wert not the cause, nor thy servants, nor Karna, nor Suvala's son. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was brought about by destiny. Who can say anything else in this? Thou art regarded as the Guru and the master of the whole world. We, therefore, in thy presence, absolve thy righteous-souled son. Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brahmanas, let him sport blissfully in heaven. Thou also shalt attain to great merit, and unswerving steadiness in virtue. O thou of excellent vows, follow thou fully the duties indicated in the Vedas. It is not necessary for either thee or ourselves to look after the Pandavas. They are capable of ruling the very Heavens, what need then be said of the Earth? O thou of great intelligence, in prosperity as in adversity, the subjects of this kingdom, O foremost one of Kuru's race, will be obedient to the Pandavas who have conduct for their ornament. The son of Pandu makes those valuable gifts which are always to be made to foremost of regenerate persons in sacrifices and in obsequial rites, after the manner of all the great kings of antiquity. The high-minded son of Kunti is mild, and self-restrained, and is always disposed to spend as if he were a second Vaisravana. He has great ministers that attend on him. He is compassionate to even his foes. Indeed, that foremost one of Bharata's race is of pure conduct. Endued with great intelligence, he is perfectly straight-forward in his dealings and rules and protects us like a father protecting his children. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never do us the least wrong. They are mild, O thou of Kuru’s race, unto them that are mild, and fierce like snakes of virulent poison unto them that are fierce. Possessed of great energy, those high-souled ones are always devoted to the good of the people. Neither Kunti, nor thy (daughter-in-law) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people.[28] The affection which thou hast shown towards us and which in Yudhishthira is seen to exist in a still larger measure is incapable of being forgotten by the people of the city and the provinces. Those mighty car-warriors, viz., the sons of Kunti, themselves devoted to the duties of the righteousness, will protect and cherish the people even if these happen to be unrighteous. Do thou, therefore, O king, dispelling all anxiety of heart on account of Yudhishthira, set thyself to the accomplishment of all meritorious acts, O foremost of men.”’

“Vaisampayana continued, ‘Hearing these words, fraught with righteousness and merit, of that Brahmana and approving of them, every person in that assembly said, “Excellent, Excellent” and accepted them as his own. Dhritarashtra also, repeatedly applauding those words, slowly dismissed that assembly of his subjects. Thus honoured by them and looked upon with auspicious glances, the old king, O chief of Bharata’s race, joined his hands and honoured them all in return. He then entered his own mansion with Gandhari. Listen now to what he did after that night had passed away.’”

SECTION XI

“Vaisampayana said, ‘After that night had passed away, Dhritarashtra, the son of Amvika, despatched Vidura to Yudhishthira’s mansion. Endued with great energy and the foremost of all persons possessed of intelligence, Vidura, having arrived at Yudhishthira’s mansion, addressed that foremost of men, that king of unfading glory, in these words, “King Dhritarashtra has undergone the preliminary rites for accomplishing his purpose of retiring into the woods. He will set out for the woods, O king, on the coming day of full moon of the month of Kartika. He now solicits from thee, O foremost one of Kuru’s race, some wealth. He wishes to perform the Sraddha of the high-souled son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence, and of all his sons as also of all well-wishers of his that have been slain, and, if thou permittest it, of that wicked-souled wight, viz., the ruler of the Sindhus.”[29] Hearing these words of Vidura, both Yudhishthira, and Pandu’s son Arjuna of curly hair, became very glad and applauded them highly. Bhima, however, of great energy and unappeasable wrath, did not accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. The diadem-decked Phalguna, understanding the thoughts of Bhimasena, slightly bending his face downwards, addressed that foremost of men in these words, “O Bhima, our royal father who is advancing in years, has resolved to retire into the woods. He wishes to make gifts for advancing the happiness of his slain kinsmen and well-wishers now in the other world. O thou of Kuru’s race, he wishes to give away wealth that belongs to thee by conquest. Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. It behoves thee to grant thy permission. By good luck it is, O thou of mighty arms that Dhritarashtra today begs wealth of us, he who was formerly begged by us. Behold the reverse brought about by Time. That king who was before the lord and protector of the whole Earth, now desires to go into the woods, his kinsmen and associates all slain by foes. O chief of men, let not thy views deviate from granting the permission asked for. O mighty-armed one, refusal, besides bringing infamy, will be productive of demerit. Do thou learn your duty in this matter from the king, thy eldest brother, who is lord of all. It becometh thee to give instead of refusing, O chief of Bharata's race." Vibhatsu who was saying so was applauded by king Yudhishthira the just. Yielding to wrath, Bhimasena said these words, "O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurisravas, of the royal sage Valhika, and of the high-souled Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Sraddhas. Even this is what I think. Let not our foes be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position. Alas, it was those wretches of their race that caused the whole Earth to be exterminated. How hast thou been able to forget that anxiety of twelve long years, and our residence in deep incognito that was so painful to Draupadi? Where was Dhritarashtra's affection for us then? Clad in a black deer-skin and divested of all thy ornaments, with the princess of Panchala in thy company, didst thou not follow this king? Where were Bhishma and Drona then, and where was Somadatta? Thou hadst to live for thirteen years in the woods, supporting thyself on the products of the wilderness. Thy eldest father did not then look at thee with eyes of parental affection. Hast thou forgotten, O Partha, that it was this wretch of our race, of wicked understanding, that enquired of Vidura, when the match at dice was going on,— 'What has been won?'" Hearing thus far, king Yudhishthira, the son of Kunti, endued with great intelligence, rebuked him and told him to be silent.'"

SECTION XII

“‘Arjuna said, “O Bhima, thou art my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every respect. They that are good, they that are distinguished above the common level, they that break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have received.” Hearing these words of the high-souled Phalguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words, “Instructed by me, O Kshattri, do thou say unto the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his sons, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be cheerless at this!”’

“Vaisampayana continued, ‘Having said these words, king Yudhishthira the just, highly applauded Arjuna. Meanwhile Bhimasena began to cast angry glances at Dhananjaya. Then Yudhishthira, endued with great intelligence, once more addressed Vidura and said, “It behoves not king Dhritarashtra to be angry with Bhimasena. This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while residing in the woods. All this is not unknown to thee. Do thou, however, instructed by me, say unto the king, O foremost one of Bharata’s race, that he may take from my house whatever articles he wishes and in whatever measure also he likes. Thou shalt also tell the king that he should not allow his heart to dwell on this exhibition of pride in which Bhima, deeply afflicted, has indulged. Whatever wealth I have and whatever Arjuna has in his house, the owner thereof is king Dhritarashtra. Even this thou shouldst tell him. Let the king make gifts unto the Brahmanas.

Let him spend as largely as he likes. Let him free himself from the debt he owes to his sons and well-wishers. Let him be told besides, — O Monarch, this very body of mine is at thy disposal and all the wealth I have. Know this, and let there be no doubt in this.”’“

SECTION XIII

"VAISAMPAYANA SAID, 'THUS addressed by king Yudhishthira, Vidura, that foremost of all intelligent persons, returned to Dhritarashtra and said unto him these words of grave import. "I at first reported thy message to king Yudhishthira. Reflecting on thy words, Yudhishthira of great splendour applauded them highly. Vibhatsu also, of great energy, places all his mansions, with all the wealth therein, as also his very life-breaths, at thy disposal. Thy son, king Yudhishthira, too, offers thee, O royal sage, his kingdom and life-breath and wealth and all else that belongs to him. Bhima, however, of mighty arms, recollecting all his innumerable sorrows, has with difficulty given his consent, breathing many heavy sighs. That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to assume relations of cordiality towards thee. King Yudhishthira the just, has prayed thee not to give way to dissatisfaction for the improper conduct which Bhima has displayed at the recollection of former hostilities. This is generally the behaviour of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas. 'Both myself and Arjuna, O king, repeatedly beg thee for pardoning Vrikodara. Be gracious unto us. Thou art our lord. Whatever wealth we have, thou mayst give away as thou likest, O ruler of Earth. Thou, O Bharata, art the Master of this kingdom and of all lives in it. Let the foremost one of Kuru's race give away, for the obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas. Indeed, let him make those gifts unto persons of the regenerate order, taking away from our mansions jewels and gems, and kine, and slaves both male and female, and goats and sheep. Let gifts be made unto also those that are poor or sightless or in great distress, selecting the objects of his charity as he likes. Let, O Vidura, large pavilions be constructed, rich with food and drink of diverse tastes collected in profusion. Let reservoirs of water be constructed for enabling kine to drink, and let other works of merit be accomplished.' — Even these were the words said unto me by the king as also by Pritha's son Dhananjaya. It behoveth thee to say what should be done next." After Vidura had said these words, O Janamejaya, Dhritarashtra his satisfaction at them and set his heart upon making large presents on the day of full moon in the month of Kartika.'"

SECTION XIV

“VAISAMPAYANA SAID,— ‘THUS addressed by Vidura, king Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu. Inviting then, after proper examination, thousands of deserving Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends, and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and costly articles to be collected, and villages and fields, and other kinds of wealth to be kept ready, as also elephants and steeds decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the advancement of the dead, naming each of them in due order as the gifts were made. Naming Drona, and Bhishma, and Somadatta, and Valhika, and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha numbering first, those gifts were made in due order. With the approval of Yudhishthira, that Sraddha-sacrifice became characterised by large gifts of wealth and profuse presents of jewels and gems and other kinds of treasure. Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king. — Do thou command, O monarch, what gifts should be made to these. All things are ready here. — As soon as the king spoke, they gave away what he directed.[30] Unto him that was to receive a hundred, a thousand was given, and unto him that was to receive a thousand was given ten thousand, at the command of the royal son of Kunti.[31] Like the clouds vivifying the crops with their downpours, that royal cloud gratified the Brahmanas by downpours of wealth. After all those gifts had been distributed, the king, O thou of great intelligence, then deluged the assembled guests of all the four orders with repeated surges of food and drink of diverse tastes. Verily, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts constituting its verdant islands, heaps of diverse kinds of precious articles for its rich caves, elephants and steeds for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stones for its waves, deluged the Earth. It was even in this way, O king, that that monarch made gifts for the advancement in the other world of his sons and grandsons and Pitris as also of himself and Gandhari. At last when he became tired with the task of making gifts in such profusion, that great Gift-sacrifice came to an end. Even thus did that king of Kuru's race perform his Gift-sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the merriment of all the guests. Food and drink of diverse tastes were given away in large quantities. Making gifts in this way for ten days, the royal son of Amvika, O chief of Bharata's race, became freed from the debts he owed to his sons and grandsons.'"

SECTION XV

"Vaisampayana said,— 'The royal son of Amvika, viz., Dhritarashtra, having settled the hour of his departure for the woods, summoned those heroes, the Pandavas. Possessed of great intelligence, the old monarch, with Gandhari, duly accosted those princes. Having caused the minor rites to be performed, by Brahmanas conversant with the Vedas, on that day which was the day of full moon in the month of Kartika, he caused the fire which he worshipped daily to be taken up. Leaving his usual robes he wore deer-skins and barks, and accompanied by his daughters-in-law, he set out of his mansion. When the royal son of Vichitraviryya thus set out, a loud wail was uttered by the Pandava and the Kaurava ladies as also by other women belonging to the Kaurava race. The king worshipped the mansion in which he had lived with fried paddy and excellent flowers of diverse kinds. He also honoured all his servants with gifts of wealth, and then leaving that abode set out on his journey. Then O son, king Yudhishthira, trembling all over, with utterance choked with tears, said these words in a loud voice, viz.,— "O righteous monarch, where dost thou go?" —and fell down in a swoon. Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave in that manner, stood cheerlessly and with heart plunged into distress. Vrikodara, the heroic Phalguna, the two sons of Madri, Vidura, Sanjaya, Dhritarashtra's son by his Vaisya wife, and Kripa, and Dhaumya, and other Brahmanas, all followed the old monarch, with voices choked in grief. Kunti walked ahead, bearing on her shoulders the hand of Gandhari who walked with her bandaged eyes. King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder.[32] Drupada's daughter Krishna, she of the Sattwata race, Uttara the daughter-in-law of the Kauravas, who had recently become a mother, Chitrangada, and other ladies of the royal house-hold, all proceeded with the old monarch. The wail they uttered on that occasion, O king, from grief, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens, — Brahmanas and Kshatriyas and Vaisyas and Sudras, — also came out into the streets from every side. At Dhritarashtra’s departure, O king, all the citizens of Hastinapore became as distressed as they had been, O monarch, when they had witnessed the departure of the Pandavas in former days after their defeat at the match at dice. Ladies that had never seen the sun or the moon, came out into the streets on the occasion, in great grief, when king Dhritarashtra proceeded towards the great forest.’”

SECTION XVI

"Vaisampayana said, 'Great was the uproar, at that time, O king, of both men and women standing on the terraces of mansions or on the Earth. Possessed of great intelligence, the old king, with joined hands, and trembling with weakness, proceeded with difficulty along the principal street which was crowded with persons of both sexes. He left the city called after the elephant by the principal gate and then repeatedly bade that crowd of people to return to their homes. Vidura had set his heart on going to the forest along with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarashtra, was of the same heart. King Dhritarashtra however, caused Kripa and the mighty car-warrior Yuyutsu to refrain from following him. He made them over into Yudhishthira's hands. After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house-hold, prepared to stop, at the command of Dhritarashtra. Seeing that his mother Kunti was desirous of retiring into the woods, the king said unto her, "I shall follow the old monarch. Do thou desist. It behoveth thee, O queen, to return to the city, accompanied by these thy daughters-in-law. This monarch proceeds to the woods, firmly resolved to practise penances." Though king Yudhishthira said these words unto her, with his eyes bathed in tears, Kunti, however, without answering him, continued to proceed, catching hold of Gandhari.

"'Kunti said, "O king, never show any disregard for Sahadeva. He is very much attached to me, O monarch, and to thee also always. Thou shouldst always bear in mind Karna who never retreated from battle. Through my folly that hero has been slain in the field of battle. Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of Surya. When such has been the case, O chastiser of foes, what can I now do? I am very much to blame for not having proclaimed the truth about the birth of Surya’s child. O crusher of foes, I hope thou wilt, with all thy brothers, make excellent gifts for the sake of that son of Surya. O mower of foes, thou shouldst always do what is agreeable to Draupadi. Thou shouldst look after Bhimasena and Arjuna and Nakula and Sahadeva. The burthens of the Kuru race have now fallen on thee, O king. I shall live in the woods with Gandhari, besmearing my body with filth, engaged in the performance of penances, and devoted to the service of my father-in-law and mother-in-law.”’[33]

“Vaisampayana continued, ‘Thus addressed by her, the righteous-souled Yudhishthira, with passions under complete control, became, with all his brothers, plunged into great distress. Endued with great intelligence, the king said not a word. Having reflected for a little while, king Yudhishthira the Just, cheerless and plunged in anxiety and sorrow, addressed his mother, saying,—“Strange, indeed, is this purpose of thine. It behoves thee not to accomplish it. I can never grant thee permission. It behoves thee to show us compassion. Formerly, when we were about to set out of Hastinapore for the woods, O thou of agreeable features, it was thou who, reciting to us the story of Vidula’s instructions to her son, excited us to exertion. It behoves thee not to abandon us now. Having slain the kings of Earth, I have won sovereignty, guided by thy words of wisdom communicated through Vasudeva. Where now is that understanding of thine about which I had heard from Vasudeva? Dost thou wish now to fall away from those Kshatriya practices about which thou hadst instructed us? Abandoning ourselves, this kingdom, and this daughter-in-law of thine who is possessed of great fame, how wilt thou live in the inaccessible woods? Do thou relent!” Kunti, with tears in her eyes, heard these words of her son, but continued to proceed on her way. Then Bhima addressed her, saying,—“When, O Kunti, sovereignty has been won, and when the time has come for thee to enjoy that sovereignty thus acquired by thy children, when the duties of royalty await discharge by thee, whence has this desire got hold of thy mind? Why then didst thou cause us to exterminate the Earth? For what reason wouldst thou leave all and wish to take up thy abode in the woods? We were born in the woods. Why then didst thou bring us from the woods while we were children? Behold, the two sons of Madri are overwhelmed with sorrow and grief. Relent, O mother, O thou of great fame, do not go into the woods now. Do thou enjoy that prosperity which acquired by might, has become Yudhishthira's today." Firmly resolved to retire into the woods, Kunti disregarded these lamentations of her sons. Then Draupadi with a cheerless face, accompanied by Subhadra, followed her weeping mother-in-law who was journeying on from desire of going into the woods. Possessed of great wisdom and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children. The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words.'"

SECTION XVII

"'Kunti said, "It is even so, O mighty-armed son of Pandu, as thou sayest. Ye kings, formerly when ye were cheerless, it was even in this way that I excited you all. Yes, seeing that your kingdom was wrested from you by a match at dice, seeing that you all fell from happiness, seeing that you were domineered over by kinsmen, I instilled courage and high thoughts into your minds. Ye foremost of men, I encouraged you in order that they that were the sons of Pandu might not be lost, in order that their fame might not be lost. You are all equal to Indra. Your prowess resembles that of the very gods. In order that you might not live, watching the faces of others, I acted in that way.[34] I instilled courage into thy heart in order that thou who art the foremost of all righteous persons, who art equal to Vasava, might not again go into the woods and live in misery. I instilled courage into your hearts in order that this Bhima who is possessed of the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin. I instilled courage into your hearts in order that this Vijaya, who was born after Bhimasena, and who is equal unto Vasava himself might not be cheerless. I instilled courage into your hearts in order that Nakula and Sahadeva, who are always devoted to their seniors, might not be weakened and rendered cheerless by hunger. I acted in that way in order that this lady of well-developed proportions and of large expansive eyes might not endure the wrongs inflicted on her in the public hall without being avenged. In the very sight of you all, O Bhima, Dussasana, through folly, dragged her trembling all over like a plantain plant, during the period of her functional illness, and after she had been won at dice, as if she were a slave. All this was known to me. Indeed, the race of Pandu had been subjugated (by foes). The Kurus, viz., my father-in-law and others, were cheerless when she, desirous of a protector, uttered loud lamentations like a she-osprey. When she was dragged by her fair locks by the sinful Dussasana with little intelligence, I was deprived of my senses, O king. Know, that for enhancing your energy, I instilled that courage into your hearts by reciting the words of Vidula, O my sons. I instilled courage into your hearts, O my sons, in order that the race of Pandu, represented by my children, might not be lost. The sons and grandsons of that person who brings a race to infamy never succeed in attaining to the regions of the righteous. Verily, the ancestors of the Kaurava race were in danger of losing those regions of felicity which had become theirs. As regards myself, O my sons, I, before this, enjoyed the great fruits of that sovereignty which my husband had acquired. I made large gifts. I duly drank the Soma juice in sacrifice.[35] It was not for my own sake that I had urged Vasudeva with the stirring words of Vidula. It was for your sake that I had called upon you to follow that advice. O my sons, I do not desire the fruits of that sovereignty which has been won by my children. O thou of great puissance, I wish to attain, by my penances, to those regions of felicity which have been acquired by my husband. By rendering obedient service to my father-in-law and mother-in-law both of whom wish to take up their abode in the woods, and by penances, I desire, O Yudhishthira, to waste my body. Do thou cease to follow me, O foremost one of Kuru's race, along with Bhima and others. Let thy understanding be always devoted to righteousness. Let thy mind be always great."'"

SECTION XVIII

“Vaisampayana said, ‘Hearing these words of Kunti, the sinless Pandavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of Panchala, from following her.[36] Beholding Kunti resolved to go into the woods, the ladies of the Pandava household uttered loud lamentations. The Pandavas then circumambulated the king and saluted him duly. They ceased to follow further, having failed to persuade Pritha to return. Then Amvika’s son of great energy, viz., Dhritarashtra, addressing Gandhari and Vidura and supporting himself on them, said, “Let the royal mother of Yudhishthira cease to go with us. What Yudhishthira has said is all very true. Abandoning this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible woods, leaving her children like a person of little intelligence? Living in the enjoyment of sovereignty, she is capable of practising penances and observing the high vow of gifts. Let her, therefore, listen to my words. O Gandhari, I have been much gratified with the services rendered to me by this daughter-in-law of mine. Conversant as thou art with all duties, it behoveth thee to command her return.” Thus addressed by her lord, the daughter of Suvala repeated unto Kunti all those words of the old king and added her own words of grave import. She, however, failed to cause Kunti to desist inasmuch as that chaste lady, devoted to righteousness, had firmly set her heart upon residing in the woods. The Kuru ladies, understanding how firm her resolution was regarding her retirement into the woods, and seeing that those foremost ones of Kuru’s race (viz., their own lords), had ceased to follow her, set up a loud wail of lamentation. After all the sons of Pritha and all the ladies had retraced their steps, king Yudhishthira of great wisdom continued his journey to the woods. The Pandavas, exceedingly cheerless and afflicted with grief and sorrow accompanied by their wives, returned to the city, on their cars. At that time the city of Hastinapura, with its entire population of men, both old and young, and women, became cheerless and plunged into sorrow. No festivals of rejoicing were observed. Afflicted with grief, the Pandavas were without any energy. Deserted by Kunti, they were deeply afflicted with grief, like calves destitute of their dams. Dhritarashtra reached that day a place far removed from the city. The puissant monarch arrived at last on the banks of the Bhagirathi and took rest there for the night. Brahmanas conversant with the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brahmanas, those sacred fires blazed forth in beauty. The sacred fire of the old king was also ignited. Sitting near his own fire, he poured libations on it according to due rites, and then worshipped the thousand-rayed sun as he was on the point of setting. Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kusa grass. Near the bed of that Kuru hero they made another for Gandhari. In close proximity to Gandhari, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down. Within hearing distance of those three, slept Vidura and others. The Yajaka Brahmanas and other followers of the king laid themselves down on their respective beds. The foremost of Brahmanas that were there chanted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night, therefore, seemed as delightful to them as a Brahmi night.[37] When the night passed away, they all arose from their beds and went through their morning acts. Pouring libations then on the sacred fire, they continued their journey. Their first day's experience of the forest proved very painful to them on account of the grieving inhabitants of both the city and the provinces of the Kuru kingdom.'"

SECTION XIX

“Vaisampayana said. ‘Following the advice of Vidura, the king took up his abode on the banks of the Bhagirathi which were sacred and deserved to be peopled with the righteous. There many Brahmanas who had taken up their abode in the woods, as also many Kshatriyas and Vaisyas and Sudras, came to see the old monarch. Sitting in their midst, he gladdened them all by his words. Having duly worshipped the Brahmanas with their disciples, he dismissed them all. As evening came, the king, and Gandhari of great fame, both descended into the stream of the Bhagirathi and duly performed their ablutions for purifying themselves. The king and the queen, and Vidura and others, O Bharata, having bathed in the sacred stream, performed the usual rites of religion. After the king had purified himself by a bath, the daughter of Kuntibhoja gently led both him, who was to her as her father-in-law and Gandhari from the water into the dry bank. The Yajakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured libations then on the fire. From the banks of the Bhagirathi the old king, with his followers, observant of vows and with senses restrained, then proceeded to Kurukshetra. Possessed of great intelligence, the king arrived at the retreat of the royal sage Satayupa of great wisdom and had an interview with him. Satayupa, O scorcher of foes, had been the great king of the Kekayas. Having made over the sovereignty of his kingdom to his son he had come into the woods. Satayupa, received king Dhritarashtra with due rites. Accompanied by him, the latter proceeded to the retreat of Vyasa. Arrived at Vyasa’s retreat, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his abode in the retreat of Satayupa. The high-souled Satayupa, instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa. In this way the high-souled Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct. Queen Gandhari also, O monarch, along with Kunti, assumed barks of trees and deer-skins for her robe, and set herself to the observance of the same vows as her lord. Restraining their senses in thought, words, and deeds, as well as by eye, they began to practise severe austerities. Divested of all stupefaction of mind, king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins. Vidura, conversant with the true interpretations of righteousness, and endued with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under subjection, Vidura and Sanjaya also reduced themselves, and wore barks and rags.'"

SECTION XX

“Vaisampayana said, ‘Those foremost of ascetics, *viz.* Narada and Parvata and Devala of austere penances, came there to see king Dhritarashtra. The Island-born Vyasa with all his disciples, and other persons endued with great wisdom and crowned with ascetic success, and the royal sage Satayupa of advanced years and possessed of great merit, also came. Kunti worshipped them with due rites, O king. All those ascetics were highly gratified with the worship offered to them. Those great Rishis gladdened the high-souled king Dhritarashtra with discourses on religion and righteousness. At the conclusion of their converse, the celestial Rishi Narada, beholding all things as objects of direct perceptions, said the following words.’

“‘Narada said, “There was a ruler of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Satayupa. Resigning his kingdom to his eldest son endued with a large measure of righteousness, the virtuous king Sahasrachitya retired into the woods. Reaching the other end of blazing penances, that lord of Earth, endued with great splendour, attained to the region of Purandara where he continued to live in his company. On many occasions, while visiting the region of Indra, O king, I saw the monarch, whose sins had all been burnt off by penances, residing in Indra’s abode. After the same manner, king Sailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances. There was another king, O monarch, of the name of Prishadhra who resembled the wielder of the thunder-bolt himself. That king also, by his penances proceeded from the Earth to Heaven. In this very forest, O king, that lord of Earth, Purukutsa, the son of Mandhatri, attained to high success. That foremost of rivers, viz., Narmada, became the consort of that king. Having undergone penances in this very forest, that ruler of Earth proceeded to Heaven. There was another king, highly righteous, of the name of Sasaloman. He too underwent severe austerities in this forest and then ascended to Heaven. Thou also, O monarch, having arrived at this forest, shalt, through the grace of the Island-born, attain to a goal that is very high and that is difficult of attainment. Thou also, O foremost of kings, at the end of thy penances, become endued with great prosperity and, accompanied by Gandhari, attain to the goal reached by those high-souled ones. Dwelling in the presence of the slayer of Vala, Pandu thinks of thee always. He will, O monarch, certainly assist thee in the attainment of prosperity. Through serving thee and Gandhari, this daughter-in-law of thine, possessed of great fame, will attain to residence with her husband in the other world. She is the mother of Yudhishthira who is the eternal Dharma. We behold all this, O king, with our spiritual vision. Vidura will enter into the high-souled Yudhishthira. Sanjaya also, through meditation, will ascend from this world into Heaven.”’

“Vaisampayana continued, ‘That high-souled chief of Kuru’s race, possessed of learning, having, with his wife, heard these words of Narada, praised them and worshipped Narada with unprecedented honours. The conclave of Brahmanas there present became filled with great joy, and desirous of gladdening king Dhritarashtra, O monarch, themselves worshipped Narada with profound regards. Those foremost of regenerate persons also praised the words of Narada. Then the royal sage Satayupa, addressing Narada, said, “Thy holy self hath enhanced the devotion of the Kuru king, of all those people here, and of myself also, O thou of great splendour. I have, however, the wish to ask thee something. Listen to me as I say it. It has reference to the king Dhritarashtra, O celestial Rishi, that art worshipped by all the worlds. Thou art acquainted with the truth of every affair. Endued with celestial sight, thou beholdest, O regenerate Rishi, what the diverse goals are of human beings. Thou hast said what the goal has been of the kings mentioned by thee, viz., association with the chief of celestials. Thou hast not, however, O great Rishi, declared what those regions are that will be acquired by this king. O puissant one, I wish to hear from thee what region will be acquired by the royal Dhritarashtra. It behoveth thee to tell me truly the kind of region that will be his and the time when he will attain to it.” Thus addressed by him, Narada of celestial sight and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.’

“‘Narada said, “Repairing at my will to the mansion of Sakra, I have seen Sakra the lord of Sachi; and there, O royal sage, I have beheld king Pandu. There a talk arose, O monarch, regarding this Dhritarashtra and those highly austere penances which he is performing. There I heard from the lips of Sakra himself that there are three years yet of the period of life allotted to this king. After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honoured by that king of kings. He will go there on a car moving at his will, his person adorned with celestial ornaments. He is the son of a Rishi; he is highly blessed; he has burnt all his sins by his penances. Endued with a righteous soul, he will rove at will through the regions of the deities, the Gandharvas, and the Rakshasas. That about which thou hast enquired is a mystery of the gods. Through my affection for you, I have declared this high truth. Ye all are possessed of the wealth of Srutis and have consumed all your sins by your penances.”’

“Vaisampayana continued, ‘Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly cheered and highly pleased. Having cheered Dhritarashtra of great wisdom with such talk, they left the spot, wending away by the path that belongs to those who are crowned with success.’”

SECTION XXI

“Vaisampayana said, ‘Upon the retirement of the chief of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very cheerless. The citizens also of Hastinapura were possessed by deep sorrow. The Brahmanas always talked of the old king. “How, indeed, will the king, who has become old, live in the solitary woods? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there? The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in deep woods, what is now the condition of that personage of royal descent, who is, again, bereft of vision? Difficult is the feat that Kunti has achieved by separating herself from her sons. Alas casting off kingly prosperity, she chose a life in the woods. What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is the intelligent son of Gavalgani who is so faithful to the food given him by his master?” Verily, the citizens, including those of even nonage meeting together, asked one another these questions. The Pandavas also, exceedingly afflicted with grief, sorrowed for their old mother, and could not live in their city long. Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they failed to enjoy peace of mind. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas. Despair penetrated their souls as they thought of the old king and as they repeatedly reflected on that terrible slaughter of kinsmen. Indeed, thinking of the slaughter of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from the fray, of the sons of Draupadi, and of other friends of theirs, those heroes became exceedingly cheerless. They failed to obtain peace of mind upon repeatedly reflecting that the Earth had become divested of both her heroes and her wealth. Draupadi had lost all her children, and the beautiful Subhadra also had become childless. They too were of cheerless hearts and grieved exceedingly. Beholding, however, the son of Virata's daughter, viz., thy sire Parikshit, thy grandsires somehow held their life-breaths.'"

SECTION XXII

“Vaisampayana said, ‘Those foremost of men, the heroic Pandavas, — those delighters of their mother — became exceedingly afflicted with grief. They who had formerly been always engaged in kingly offices, did not at that time attend to those acts at all in their capital. Afflicted with deep grief, they failed to derive pleasure from anything. If any body accosted them, they never honoured him with an answer. Although those irresistible heroes were in gravity like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt. Thinking of their mother, the sons of Pandu were filled with anxiety as to how their emaciated mother was serving the old couple. “How, indeed, is that king, whose sons have all been slain and who is without refuge, living alone, with only his wife, in the woods that are the haunt of beasts of prey? Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been slain, follow her blind lord in the solitary woods?” — Even such was the anxiety manifested by the Pandavas when they talked with one another. They then set their hearts upon seeing the king in his forest retreat. Then Sahadeva, bowing down to the king, said, “I see thy heart to be set upon seeing our sire. From my respect for thee, however, I could not speedily open my mouth on the subject of our journey to the woods. The time for that sojourn is now come. By good luck I shall see Kunti living in the observance of penances, with matted locks on her head, practising severe austerities, and emaciated with sleeping on blades of Kusa and Kasa. She was brought up in palaces and mansions, and nursed in every comfort and luxury. Alas, when shall I see my mother who is now toil-worn and plunged into exceeding misery? Without doubt, O chief of Bharata’s race, the ends of mortals are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the woods.” Hearing these words of Sahadeva, queen Draupadi, that foremost of all women duly honouring the king said, with proper salutations,— “Alas, when shall I see queen Pritha, if, indeed, she be yet alive. I shall consider my life as not passed in vain if I succeed in beholding her once more, O king. Let this sort of understanding be ever stable in thee. Let thy mind always take a pleasure in such righteousness as is involved, O king of kings, in thy desire of bestowing such a high boon on us. Know, O king, that all these ladies of thy house are staying with their feet raised for the journey, from desire of beholding Kunti, and Gandhari, and my father-in-law.” Thus addressed by queen Draupadi, the king, O chief of Bharata’s race, summoned all the leaders of his forces to his presence and told them,— “Cause my army, teeming with cars and elephants, to march out. I shall behold king Dhritarashtra who is now living in the woods.” Unto those that supervised the concerns of the ladies, the king gave the order, “Let diverse kinds of conveyances be properly equipt, and all my closed litters that count by thousands. Let carriages and granaries, and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic retreats on Kurukshetra. Whoever amongst the citizens wishes to see the king is allowed to do so without any restriction. Let him proceed, properly protected. Let cooks and superintendents of kitchens, and the whole culinary establishment, and diverse kinds of edibles and viands, be ordered to be borne out on carts and conveyances. Let it be proclaimed that we march out tomorrow. Indeed, let no delay occur (in carrying out the arrangements). Let pavilions and resting houses of diverse kinds be erected on the way.” Even these were the commands which the eldest son of Pandu gave, with his brothers. When morning came, O monarch, the king set out, with a large train of women and old men. Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him, and then proceeded towards the forest.’”

SECTION XXIII

“Vaisampayana said, ‘That foremost one of Bharata’s race, then ordered his troops, which were protected by heroes that were headed by Arjuna and that resembled the very guardians of the universe, to march out. Instantly, a loud clamour arose consisting of the words — Equip, Equip! — of horse-men, O Bharata, engaged in equipping and their steeds. Some proceeded on carriages and vehicles, some on horses of great speed, and some on cars made of gold endued with the splendour of blazing fires. Some proceeded on mighty elephants, and some on camels, O king. Some proceeded on foot, that belonged to that class of combatants which is armed with tiger-like claws.[38] The citizens and inhabitants of the provinces, desirous of seeing Dhritarashtra, followed the king on diverse kinds of conveyances. The preceptor Kripa also, of Gotama’s race, that great leader of forces, taking all the forces with him, proceeded, at the command of the king, towards the old monarch’s retreat. The Kuru king Yudhishthira, that perpetuator of Kuru’s race, surrounded by a large number of Brahmanas, his praises sung by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head and encompassed around by a large number of cars, set out on his journey. Vrikodara, the son of the Wind-god, proceeded on an elephant as gigantic as a hill, equipt with strung bow and machines and weapons of attack and defence. The twin sons of Madri proceeded on two fleet steeds, well cased in mail, well protected, and equipt with banners. Arjuna of mighty energy, with senses under control, proceeded on an excellent car endued with solar effulgence and unto which were equipt excellent steeds of white hue. The ladies of the royal household, headed by Draupadi, proceeded in closed litters protected by the superintendents of women. They scattered copious showers of wealth as they proceeded. Teeming with cars and elephants and steeds, and echoing with the blare of trumpets and the music of Vinas, the Pandava host, O monarch, blazed with great beauty. Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch. Yuyutsu of mighty energy, and Dhaumya, the priest at the command of Yudhishthira, were engaged in protecting the city. By slow marches, king Yudhishthira reached Kurukshetra, and then, crossing the Yamuna, that highly sacred river, he beheld from a distance the retreat, O thou of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of glee, O chief of Bharata's race.'"

SECTION XXIV

"VAISAMPAYANA SAID, 'THE Pandavas alighted, at a distance, from their cars and proceeded on foot to the retreat of the king, bending themselves in humility. All the combatants also, and all the denizens of the kingdom, and the spouses of the Kuru chiefs, followed them on foot. The Pandavas then reached the sacred retreat of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants. Many ascetics of rigid vows, filled with curiosity, came there for beholding the Pandavas who had arrived at the retreat. The king, with tears in his eyes, asked them, saying,— "Where has my eldest sire, the perpetuator of Kuru's race, gone?" They answered, O monarch, telling him that he had gone to the Yamuna for his ablutions, as also for fetching flowers and waters. Proceeding quickly on foot along the path pointed out by them, the Pandavas beheld all of them from a distance. Desirous of meeting with their sire they walked with a rapid pace. Then Sahadeva ran with speed towards the spot where Pritha was. Touching the feet of his mother, he began to weep aloud. With tears gushing down her cheeks, she saw her darling child. Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival. Then seeing the king and Bhimasena and Arjuna, and Nakula, Pritha endeavoured to advance quickly towards them. She was walking in advance of the childless old couple, and was dragging them forward. The Pandavas, beholding her, fell down on the earth. The puissant and high-souled monarch, endued with great intelligence, recognising them by their voices and also by touch, comforted them one after another. Shedding tears, those high-souled princes, with due formalities, approached the old king and Gandhari, as also their own mother. Indeed, regaining their senses, and once more comforted by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying, forbearing them themselves. The ladies of those lions among men, and all the women of the royal household, as also all the inhabitants of the city and provinces, then beheld the old king. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and races, and then himself worshipped his eldest sire with reverence. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, regarded himself as once more staying in the midst of the city called after the elephant. Saluted with reverence by all his daughters-in-law headed by Krishna, king Dhritarashtra, endued with great intelligence, with Gandhari and Kunti, became filled with joy. He then reached his forest-retreat that was applauded by Siddhas and Charanas, and that then teemed with vast crowds of men all desirous of beholding him, like the firmament teeming with innumerable stars.'"

SECTION XXV

"Vaisampayana said, 'The king, O chief of Bharata's race, with those foremost of men, viz., his brothers, who were all possessed of eyes that resembled lotus-petals, took his seat in the retreat of his eldest sire. There sat around him many highly-blessed ascetics, hailing from diverse regions, from desire of beholding the sons of that lord of Kuru's race, viz., the Pandavas of wide chests. They said, "We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is Draupadi of great fame." Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas, naming each, and Draupadi too as also the other ladies of the Kuru household.'

"'Sanjaya said, "This one that is as fair of complexion as pure gold, that is endued with a body which looks like that of a full-grown lion, that is possessed of a large aquiline nose, and wide and expansive eyes that are, again, of a coppery hue, is the Kuru king. This one, whose tread resembles that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions and whose arms are long and stout, is Vrikodara. Behold him well! The mighty bowman who sits besides him, of darkish complexion and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna. Those two foremost of men, that are sitting besides Kunti, are the twins, resembling Vishnu and Mahendra. In this whole world of men, they have not their equals in beauty and strength and excellence of conduct. This lady, of eyes as expansive as lotus petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess of Heaven, is Krishna, the embodied form of the goddess of prosperity.[39] She who sits besides her, possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of the other ladies, is, ye foremost of regenerate ones, the sister of that unrivalled hero who wields the discus. This other, as fair as pure gold, is the daughter of the snake-chief and wife of Arjuna.[40] This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada. This one, that is possessed of the complexion of an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara. This is the daughter of the king of Magadha who was known by the name of Jarasandha. Possessed of the complexion of an assemblage of Champakas, she is the wife of the youngest son of Madravati. Possessed of a complexion as darkish as that of the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotus-petals, is the wife of the eldest son of Madravati. This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata. She is the wife of that Abhimanyu who, while divested of his car, was slain by Drona and others fighting from their cars.[41] These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the slain sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been slain by heroic foes. I have now pointed them out in the order of precedence. In consequence of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by me, — these princesses of the Kaurava household, — in answer to your queries.'"

"Vaisampayana continued, 'Thus that king of Kuru's race, of very advanced years, having met with those sons of him that was a deity among men, enquired about their welfare after all the ascetics had gone away. The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, alighting from their cars and the animals they rode. Indeed, after all the crowd, viz., the ladies, the old men, and the children, had been seated, the old king duly addressed them, making the usual enquiries of politeness.'"

SECTION XXVI

“‘Dhritarashtra said, “O Yudhishthira, art thou in peace and happiness, with all thy brothers and the inhabitants of the city and the provinces? Are they that live in dependance on thee also happy? Are thy ministers, and servitors, and all thy seniors and preceptors also, happy? Are those also that live in thy dominions free from fear? Dost thou follow the old and traditional conduct of rulers of men? Is thy treasury filled without disregarding the restraints imposed by justice and equity? Dost thou behave as thou shouldst towards foes, neutrals, and allies? Dost thou duly look after the Brahmanas, always making them the first gifts (ordained in sacrifices and religious rites)? What need I say of the citizens, and thy servants, and kinsmen, — are thy foes, O chief of Bharata’s race, gratified with thy behaviour? Dost thou, O king of kings, adore with devotion the Pitris and the deities? Dost thou worship guests with food and drink, O Bharata? Do the Brahmanas in thy dominions, devoted to the duties of their order, walk along the path of righteousness? Do the Kshatriyas and Vaisyas and Sudras also within thy kingdom, and all thy relatives, observe their respective duties? I hope the women, the children, and the old, among thy subjects, do not grieve (under distress) and do not beg (the necessaries of life). Are the ladies of thy household duly honoured in thy house, O best of men? I hope, O monarch, that this race of royal sages, having obtained thee for their king, have not fallen away from fame and glory.”’

“Vaisampayana continued, ‘Unto the old king who said so, Yudhishthira, conversant with morality and justice, and well-skilled in acts and speech, spoke as follows, putting some questions about his welfare.’

“‘Yudhishthira said, “Doth thy peace, O king, thy self-restraint, thy tranquillity of heart, grow? Is this my mother able to serve thee without fatigue and trouble? Will, O king, her residence in the woods be productive of fruits? I hope this queen, who is my eldest mother, who is emaciated with (exposure to) cold and wind and the toil of walking, and who is now devoted to the practice of severe austerities, no longer gives way, to grief for her children of mighty energy, all of whom, devoted to the duties of the Kshatriya order, have been slain on the field of battle. Does she accuse us, sinful wretches, that are responsible for their slaughter? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, observant of penances, is in peace and happiness."'

"Vaisampayana continued, 'Thus addressed, Dhritarashtra answered king Yudhishthira, saying,— "O son, Vidura is well. He is performing austere penances, subsisting on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brahmanas." While Dhritarashtra was saying this Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was exceedingly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers. When Kshattri was beheld from a distance, the fact was reported to Yudhishthira. Vidura suddenly stopped, O king, casting his eyes towards the retreat (and seeing it peopled by so many individuals). King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes not seen by the pursuer. He said aloud, "O Vidura, O Vidura, I am king Yudhishthira, thy favourite!" —Exclaiming thus, Yudhishthira, with great exertion, followed Vidura. That foremost of intelligent men, viz., Vidura, having reached a solitary spot in the forest, stood still, leaning against a tree. He was exceedingly emaciated. He retained only the shape of a human being (all his characteristic features having totally disappeared). Yudhishthira of great intelligence recognised him, however, (in spite of such change). Standing before him, Yudhishthira addressed him, saying, "I am Yudhishthira!" Indeed, worshipping Vidura properly, Yudhishthira said these words in the hearing of Vidura. Meanwhile Vidura eyed the king with a steadfast gaze. Casting his gaze thus on the king, he stood motionless in Yoga. Possessed of great intelligence, he then (by his Yoga-power) entered the body of

Yudhishthira, limb by limb. He united his life-breaths with the king's life-breaths, and his senses with the king's senses. Verify, with the aid of Yoga-power, Vidura, blazing with energy, thus entered the body of king Yudhishthira the just. Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed in a steadfast gaze. The king soon saw that life had fled out of it. At the same time, he felt that he himself had become stronger than before and that he had acquired many additional virtues and accomplishments. Possessed of great learning and energy, O monarch, Pandu's son, king Yudhishthira the just, then recollected his own state before his birth among men.[42] Endued with mighty energy, he had heard of Yoga practice from Vyasa. King Yudhishthira the just, possessed of great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard, — saying,— "O king, this body that belonged to him called Vidura should not be cremated. In him is thy body also. He is the eternal deity of Righteousness. Those regions of felicity which are known by the name of Santanika will be his, O Bharata. He was an observer of the duties of Yatis. Thou shouldst not, O scorcher of foes, grieve for him at all." Thus addressed, king Yudhishthira the just, returned from that spot, and represented everything unto the royal son of Vichitraviryya. At this, that king of great splendour, all these men, and Bhimasena and others, became filled with wonder. Hearing what had happened, king Dhritarashtra became pleased and then, addressing the son of Dharma, said, — "Do thou accept from me these gifts of water and roots and fruits. It has been said, O king, that one's guest should take that which one takes oneself." Thus addressed, Dharma's son answered the king, saying,— "So be it." The mighty-armed king ate the fruits and roots which the monarch gave him. Then they all spread their beds under a tree and passed that night thus, having eaten fruits and roots and drunk the water that the old king had given them.'"

SECTION XXVII

“Vaisampayana said, ‘They passed that night which was characterised by auspicious constellations even thus, O king, in that retreat of righteous ascetics. The conversation that occurred was characterised by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with diverse citations from the Srutis. The Pandavas, O king, leaving costly beds, laid themselves down, near their mother, on the bare ground. Indeed, those heroes passed that night, having eaten the food which was the food of the high-souled king Dhritarashtra. After the night had passed away, king Yudhishthira, having gone through his morning acts, proceeded to survey that retreat in the company of his brothers. With the ladies of his household, the servants, and his priest, the king roved about the retreat in all directions, as he pleased, at the command of Dhritarashtra. He beheld many sacrificial altars with sacred fires blazing on them and with many ascetics seated on them, that had performed their oblations and poured libations in honour of the deities. Those altars were overspread with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies that looked like the embodied Vedas and with many that belonged to the lay brotherhood. Herds of deer were grazing, or resting here and there, freed from every fear. Innumerable birds also were there, engaged in uttering their melodious notes, O king. The whole forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers.[43] Some spots echoed with the chant of Vedic hymns recited by learned Brahmanas. Some were adorned with large heaps of fruits and roots gathered from the wilderness. King Yudhishthira then gave those ascetics jars made of gold or copper which he had brought for them, and many deer-skins and blankets and sacrificial ladles made of wood, and Kamandalus and wooden platters, and pots and pans, O Bharata.[44] Diverse kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked. King Yudhishthira of righteous soul, having thus roved through the woods and beheld the diverse retreats of ascetics and made many gifts, returned to the place where his uncle was. He saw king Dhritarashtra, that lord of Earth, at his ease, with Gandhari beside him, after having finished his morning rites. The righteous-souled monarch saw also his mother, Kunti, seated not much remote from that place, like a disciple with bent head, endued with humility. He saluted the old king, proclaiming his name. "Sit down" were the words the old king said. Receiving Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusa grass. Then the other sons of Pandu with Bhima among them, O thou of Bharata's race, saluted the king and touched his feet and sat themselves down, receiving his permission. The old Kuru king, surrounded by them, looked exceedingly beautiful. Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials. After they had sat themselves down, many great Rishis, viz., Satayupa and others, who were denizens of Kurukshetra, came there. The illustrious and learned Vyasa, possessed of great energy, and reverenced by even the celestial Rishis, showed himself, at the head of his numerous disciples, unto Yudhishthira. The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and advancing a few steps, saluted those guests. Approaching near, Vyasa, surrounded by Satayupa and others, addressed king Dhritarashtra, saying,— "Be thou seated." The illustrious Vyasa then took an excellent seat made of Kusa grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him. After Vyasa had been seated, all those foremost of regenerate persons, endued with abundant energy, sat themselves down, having received the permission of the Island-born sage.'"

SECTION XXVIII

“Vaisampayana said, ‘After the high-souled Pandavas had all been seated, Satyavati’s son Vyasa said,— “O Dhritarashtra of mighty arms, hast thou been able to achieve penances? Is thy mind, O king, pleased with thy residence in the woods? Has the grief that was thine, born of the slaughter of thy sons in battle, disappeared from thy heart? Are all thy perceptions, O sinless one, now clear? Dost thou practise the ordinances of forest life after having made thy heart firm? Does my daughter-in-law, Gandhari, allow herself to be overwhelmed by grief? She is possessed of great wisdom. Endued with intelligence, that queen understands both Religion and Wealth. She is well conversant with the truths that relate to both prosperity and adversity. Does she still grieve? Does Kunti, O king, who in consequence of her devotion to the service of her seniors, left her children, attend to thy wants and serve thee with all humility? Have the high-minded and high-souled king, Yudhishthira, the son of Dharma and Bhima and Arjuna and the twins been sufficiently comforted? Dost thou feel delight at seeing them? Has thy mind become freed from every stain? Has thy disposition, O king, become pure in consequence of the increase of thy knowledge? This aggregate of three, O king, is the foremost of all concerns, O Bharata, viz., abstension from injury to any creature, truth, and freedom from anger. Does thy forest life any longer prove painful to thee? Art thou able to earn with thy own exertions the products of the wilderness for thy food? Do fasts give thee any pain now? Hast thou learnt, O king, how the high-souled Vidura, who was Dharma’s self, left this world? Through the curse of Mandavya, the deity of Righteousness became born as Vidura. He was possessed of great intelligence. Endued with high penances, he was high-souled and high-minded. Even Vrihaspati among the celestials, and Sukra among the Asuras, was not possessed of such intelligence as that foremost of persons. The eternal deity of Righteousness was stupefied by the Rishi Mandavya with an expenditure of his penances earned for a long time with great care.[45] At the command of the Grandsire, and through my own energy, Vidura of great intelligence was procreated by me upon a soil owned by Vichitraviryya. A deity of deities, and eternal, he was, O king, thy brother. The learned know him to be Dharma in consequence of his practices of Dharana and Dhyana.[46] He grows with (the growth of) truth, self-restraint, tranquillity of heart, compassion, and gifts. He is always engaged in penances, and is eternal. From that deity of Righteousness, through Yoga-puissance, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence. Dharma exists both here and hereafter, and is like fire or wind or water or earth or space. He is, O king of kings, capable of going everywhere and exists, pervading the whole universe. He is capable of being beheld by only those that are the foremost of the deities and those that are cleansed of every sin and crowned with ascetic success. He that is Dharma is Vidura; and he that is Vidura is the (eldest) son of Pandu. That son of Pandu. O king, is capable of being perceived by thee. He stays before thee as thy servitor. Endued with great Yoga-puissance, thy high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti, has entered into his person. These also, O chief of Bharata’s race, I shall unite with great benefit. Know, O son, that I am come here for dispelling thy doubts. Some feat that has never been accomplished before by any of the great Rishis, some wonderful effect of my penances, — I shall show thee. What object is that, O king, whose accomplishment thou desirest from me? Tell me what is that which thou wishest to see or ask or hear? O sinless one, I shall accomplish it.”’“

SECTION XXIX

(PUTRADARSANA PARVA)

“Janamejaya said, ‘Tell me. O learned Brahmana, what that wonderful feat was which the great Rishi Vyasa of high energy accomplished after his promise to the old king, made when Dhritarashtra, that lord of Earth, that foremost one of Kuru’s race, had taken up his abode in the forest, with his wife and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were staying in the ascetic retreat. For how many days did the Kuru king Yudhishthira of unfading glory stay, with his men, in the woods? On what food, O puissant one, did the high-souled Pandavas support themselves, with their men, and wives, while they lived in the woods? O sinless one, do thou tell me this.’

“Vaisampayana said, ‘With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, supported themselves on diverse kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period, O sinless one, Vyasa came there. While all those princes sat around Vyasa, engaged in conversation on diverse subjects, other Rishis came to that spot. They were Narada, and Parvata and Devala of austere penances, and Viswavasu and Tumvuru, and Chitrasena, O Bharata. Endued with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, worshipped them according to due rites. Having obtained that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusa grass), as also on excellent seats made of peacock feathers. After they had all taken their seats, the Kuru king of high intelligence took his seat there, surrounded by the sons of Pandu. Gandhari and Kunti and Draupadi, and she of the Sattwata race, and other ladies of the royal household also sat down. The conversation that then arose was excellent and had reference to topics connected with piety, and the Rishis of old, and the deities and the Asuras. At the close of that conversation Vyasa of great energy, that foremost of eloquent men, that first of all persons conversant with the Vedas, highly gratified, addressed the blind monarch and once more said,— “Burning as thou art with grief on account of thy children, I know, O king of kings, what object is cherished by thee in thy heart. The sorrow that always exists in the heart of Gandhari, that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna’s sister Subhadra also cherishes, are all known to me. Hearing of this meeting, O king, of thine with all these princes and princesses of thy house, I have come here, O delighter of the Kauravas, for dispelling thy doubts. Let the deities and Gandharvas, and all these great Rishis, behold today the energy of those penances which I have acquired for these long years. Therefore, O king, tell me what wish of thine I shall grant today. I am puissant enough to grant thee a boon. Behold the fruit of my penances.” Thus addressed by Vyasa of immeasurable understanding, king Dhritarashtra reflected for a moment and then prepared to speak. He said,— “I am exceedingly fortunate. Lucky am I in obtaining thy favour. My life is crowned with success today, — since this meeting has happened between me and ye all of great piety. Today I shall attain to that highly happy goal which is reserved for me, since, ye ascetics endued with wealth of penances, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all. There is not the least doubt that this sight that I have obtained of you all has cleansed me of every sin. Ye sinless ones, I have no longer any fear in respect of my end in the next world. Full as I am of love for my children, I always cherish their remembrance. My mind, however, is always tortured by the recollection of the diverse acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Possessed of a sinful understanding, he always persecuted the innocent Pandavas. Alas, the whole Earth has been devastated by him, with her steeds, elephants and men. Many high-souled kings, rulers of diverse realms, came for siding with my son and succumbed to death. Alas, leaving their beloved sires and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O regenerate one, has been attained by those men who have been slain, for the sake of their friend, in battle? What end also has been attained by my sons and grandsons who have fallen in the fray? My heart is always pained at the thought of my having brought about the slaughter of the mighty Bhishma, the son of Santanu, and of Drona, that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends. Desirous of obtaining the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated. Reflecting on all this, I burn day and night with grief. Deeply afflicted with pain and grief, I am unable to obtain peace of mind. Indeed, O father, thinking of all this, I have no peace of mind.”’

“Vaisampayana continued, ‘Hearing these lamentations expressed in diverse ways, of that royal sage, the grief, O Janamejaya, of Gandhari, became fresh. The grief also of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the Kuru race, became equally green. Queen Gandhari, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the slaughter of her sons, she said,— “O foremost of ascetics, sixteen years have passed over the head of this king grieving for the death of his sons and divested of peace of mind. Afflicted with grief on account of the slaughter of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night. O great Rishi, through the power of thy penances thou art competent to create new worlds. What need I say then about showing this king his children who are now in the other world? This Krishna, the daughter of Drupada, hath lost all her kinsmen and children. For this, she who is the dearest of my daughters-in-law grieves exceedingly. The sister of Krishna, viz., Subhadra of sweet speech, burning with the loss of her son, grieves as deeply. This lady that is respected by all, that is the wife of Bhurisravas, afflicted with grief on account of the fate that has overtaken her husband, always indulges in heart-rending lamentations. Her father-in-law was the intelligent Valhika of Kuru’s race. Alas, Somadatta also was slain, along with his sire, in the great battle![47] Alas, a century of sons, heroes that never retreated from battle, belonging to this son of thine, this king of great intelligence and great prosperity, has been slain in battle. The hundred wives of those sons are all grieving and repeatedly enhancing the grief of both the king and myself. O great ascetic, stricken by that great slaughter, they have gathered round me. Alas, those high-souled heroes, those great car warriors, my fathers-in-law, Somadatta and others, — alas, what end has been theirs, O puissant one? Through thy grace, O holy one, that will happen in consequence of which this lord of Earth, myself, and this daughter-in-law of thine, viz., Kunti, shall all become freed from our grief.” After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her secret-born son endued with solar effulgence. The boon-giving Rishi Vyasa, capable of both beholding and hearing what happened at a remote distance, saw that the royal mother of Arjuna was afflicted with grief. Unto her Vyasa said,—“Tell me, O blessed one, what is in thy mind. Tell me what thou wishest to say.” At this, Kunti, bending her head unto her father-in-law, and overcome with bashfulness, said these words unto him, relating to the occurrences of the past.’”

SECTION XXX

“‘Kunti said, “O holy one, thou art my father-in-law and therefore, my deity of deities. Verily, thou art my god of gods. Hear my words of truth. An ascetic named Durvasas, who is of the regenerate order and who is full of wrath, came to my father’s house for eleemosynary charity. I succeeded in gratifying him by the purity of my external behaviour and of my mind, as also by refusing to notice the many wrongs he did. I did not give way to wrath although there was much in his behaviour quite capable of exciting that passion. Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. ‘Thou must accept the boon I shall give,’ were his words to me. Fearing his curse, I answered him, saying,— ‘So be it.’ The regenerate Rishi once more said unto me,— ‘O blessed damsel, O thou of beautiful face, thou wilt become the mother of Dharma. Those deities whom thou wilt summon will be obedient to thee.’ Having said those words, the regenerate one vanished away from my sight. I became filled with wonder. The mantra, however, which the Rishi gave has dwelt in my memory at all times. One day, sitting within my chamber I beheld the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi. Without any consciousness of the fault I committed, I summoned the deity from mere girlishness. The deity, however, of a thousand rays, (summoned by me) came to my presence. He divided himself in twain. With one portion he was in the firmament, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me. He told me, while I was trembling at his sight, these words,— ‘Do thou ask a boon of me.’ Bowing unto him with my head, I asked him to leave me. He replied unto me, saying,— ‘I cannot bear the idea of coming to thee fruitlessly. I shall consume thee as also that Brahmana who gave thee the Mantra as a boon.’

The Brahmana who had done no evil — I wished to protect from Surya's curse. I therefore, said— 'Let me have a son like thee, O god.' The deity of thousand rays then penetrated me with his energy and stupefied me completely. He then said unto me,— 'Thou wilt have a son,' and then went back to the firmament. I continued to live in the inner apartments and desirous of saving the honour of my sire, I cast into the waters my infant son named Karna who thus came into the world secretly. Without doubt, through the grace of that god, I once more became a virgin, O regenerate one, even as the Rishi Durvasas had said unto me. Foolish that I am, although he knew me for his mother when he grew up, I yet made no effort to acknowledge him. This burns me, O regenerate Rishi, as is well-known to thee. Whether it is sinful or not so, I have told thee truth. It behoveth thee, O holy one, to gratify the craving I feel for beholding that son of mine. O foremost of ascetics, let this king also, O sinless one, obtain the fruition today of that wish of his which he cherishes in his bosom and which has become known to thee." Thus addressed by Kunti, Vyasa, that foremost of all persons, said unto her in reply,— "Blessed be thou; all that thou hast said unto me will happen. (As regards the birth of Karna) no fault is ascribable to thee. Thou wert restored to virginity. The deities are possessed of (Yoga) puissance. They are able to penetrate human bodies.[48] There are deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods. Thou belongest to the order of humanity. Thou hast no fault (in what happened). Know this, O Kunti. Let the fever of thy heart be dispelled. For those that are mighty, everything is becoming. For those that are mighty, everything is pure. For those that are mighty, everything is meritorious. For those that are mighty, everything is their own."'"

SECTION XXXI

“‘Vyasa said, “Blessed be thou, O Gandhari, thou shalt behold thy sons and brothers and friends and kinsmen along with thy sires this night like men risen from sleep. Kunti also shall behold Karna, and she of Yadu’s race shall behold her son Abhimanyu. Draupadi shall behold her five sons, her sires, and her brothers also. Even before ye had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by thee, O Gandhari, and by Kunti. Thou shouldst not grieve for those foremost of men. They met with death in consequence of their devotion to the established practices of Kshatriyas. O faultless one, the work of the gods could not but be accomplished. It was for accomplishing that object that those heroes came down on Earth. They were all portions of the deities. Gandharvas and Apsaras, and Pisachas and Guhyakas and Rakshasas, many persons of great sanctity, many individuals crowned with success (of penances), celestial Rishis, deities and Danavas and heavenly Rishis of spotless character, met with death on the battle-field of Kurukshetra.[49] It is heard that he that was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as thy lord Dhritarashtra. Know that Pandu of unfading glory and distinguished above all others, sprung from the Maruts. Kshattri and Yudhishthira are both portions of the deity of Righteousness. Know that Duryodhana was Kali, and Sakuni was Dwapara. O thou of good features, know that Dussasana and others were all Rakshasas. Bhimasena of great might, that chastiser of foes, is from the Maruts. Know that this Dhananjaya, the son of Pritha, is the ancient Rishi Nara. Hrishikesa is Narayana, and the twins are the Aswins. The foremost of heat-giving ones, viz., Surya, having divided his body in twain, continued with one portion to give heat to the worlds and with another to live (on Earth.) as Karna.

He that took his birth as the son of Arjuna, that gladdener of all, that heir to the possessions of the Pandavas, who was slain by six great car-warriors (fighting together), was Soma. He was born of Subhadra. Through Yoga-puissance he had divided himself in twain. Dhrishtadyumna who sprung with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Sikhandin was a Rakshasa. Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Ganga's son Bhishma was one of the Vasus that became born as a human being. Thus, O thou of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have gone back to Heaven. That sorrow which is in the hearts of you all, relating to the return of these to the other world, I shall today dispel. Do you all go towards the Bhagirathi. — You will then behold all those that have been slain on the field of battle.'"

"Vaisampayana continued, 'All the persons there present, having heard the words of Vyasa, raised a loud leonine shout and then proceeded towards the Bhagirathi. Dhritarashtra with all his ministers and the Pandavas, as also with all those foremost of Rishis and Gandharvas that had come there, set out as directed. Arrived at the banks of Ganga, that sea of men took up their abode as pleased them. The king possessed of great intelligence, with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household. They passed that day as if it were a whole year, waiting for the advent of the night when they would behold the deceased princes. The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred stream, finished their evening rites.'"

SECTION XXXII

“Vaisampayana said, ‘When night came, all those persons, having finished their evening rites, approached Vyasa. Dhritarashtra of righteous soul, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company. The ladies of the royal household sat with Gandhari in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years. Then the great ascetic, Vyasa, of mighty energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors, viz., those that had fought on the side of the Pandavas, those that had fought for the Kauravas, including highly blessed kings belonging to diverse realms. At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the forces of the Kurus and the Pandavas. Then those kings, headed by Bhishma and Drona, with all their troops, arose by thousands from the waters of the Bhagirathi. There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and the Rakshasa Ghatotkacha. There were Karna and Duryodhana, and the mighty car-warrior Sakuni, and the other children, endued with great strength, of Dhritarashtra, headed by Dussasana. There were the son of Jarasandha, and Bhagadatta, and Jalasandha of great energy, and Bhurisravas, and Sala, and Salya, and Vrishasena with his younger brother. There were prince Lakshmana (the son of Duryodhana), and the son of Dhrishtadyumna, and all the children of Sikhandin, and Dhrishtaketu, with his younger brother. There were Achala and Vrishaka, and the Rakshasa Alayudha, and Valhika, and Somadatta, and king Chekitana. These and many others, who for their number cannot be conveniently named, appeared on that occasion. All of them rose from the waters of the

Bhagirathi, with resplendent bodies. Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field. All of them were now robed in celestial vestments and all had brilliant ear-rings. They were free from all animosity and pride, and divested of wrath and jealousy. Gandharvas sang their praises, and bards waited on them, chanting their deeds. Robed in celestial vestments and wearing celestial garlands, each of them was waited upon by bands of Apsaras. At that time, through the puissance of his penances, the great ascetic, the son of Satyavati, gratified with Dhritarashtra, gave him celestial vision. Endued with celestial knowledge and strength, Gandhari of great fame saw all her children as also all that had been slain in battle. All persons assembled there beheld with steadfast gaze and hearts filled with wonder that amazing and inconceivable phenomenon which made the hair on their bodies stand on its end. It looked like a high carnival of gladdened men and women. That wondrous scene looked like a picture painted on the canvas. Dhritarashtra, beholding all those heroes, with his celestial vision obtained through the grace of that sage, became full of joy, O chief of Bharata's race.'"

SECTION XXXIII

“Vaisampayana said. ‘Then those foremost of men divested of wrath and jealousy, and cleansed of every sin, met with one another, agreeably to those high and auspicious ordinances that have been laid down by regenerate Rishis. All of them were happy of hearts and looked like gods moving in Heaven. Son met with sire or mother, wives with husbands, brother with brother, and friend with friend, O king. The Pandavas, full of joy, met with the mighty bowman Karna as also with the son of Subhadra, and the children of Draupadi. With happy hearts the sons of Pandu approached Karna, O monarch, and became reconciled with him. All those warriors, O chief of Bharata’s race, meeting with one another through the grace of the great ascetic, became reconciled with one another. Casting off all unfriendliness, they became established on amity and peace. It was even thus that all those foremost of men, viz., the Kauravas and other kings became united with the Kurus and other kinsmen of theirs as also with their children. The whole of that night they passed in great happiness. Indeed, the Kshatriya warriors, in consequence of the happiness they felt, regarded that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent, no reproach in that region, as those warriors, O monarch, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies cast off all grief and felt great raptures of delight. Having sported with one another thus for one night, those heroes and those ladies, embracing one another and taking one another’s leave returned to the places they had come from. Indeed, that foremost of ascetics dismissed that concourse of warriors. Within the twinkling of an eye that large crowd disappeared in the very sight of all those (living) persons. Those high-souled persons, plunging into the sacred river Bhagirathi proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings proceeded to the region of Surya. Amongst the Rakshasas and Pisachas some proceeded to the country of Uttara-Kurus. Others, moving in delightful attitudes, went in the company of the deities. Even thus did all those high-souled persons disappear with their vehicles and animals and with all their followers. After all of them had gone away, the great sage, who was standing in the waters of the sacred stream viz., Vyasa of great righteousness and energy, that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words, "Let those amongst these foremost of women that are desirous of attaining to the regions acquired by their husbands cast away all sloth and quickly plunge into the sacred Bhagirathi." — Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi. Freed from human bodies, those chaste ladies then proceeded, O king, with their husbands to the regions acquired by the latter. Even thus, those ladies of virtuous conduct, devoted to their husbands, entering the waters of the Bhagirathi, became freed from their mortal tenements and attained to the companionship of their husbands in the regions acquired by them. Endued with celestial forms, and adorned with celestial ornaments, and wearing celestial vestments and garlands, they proceeded to those regions where their husbands had found their abodes. Possessed of excellent behaviour and many virtues, their anxieties all dispelled, they were seen to ride on excellent cars, and endued with every accomplishment they found those regions of happiness which were theirs by right. Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted unto all the men there assembled the fruition of the wishes they respectively cherished. People of diverse realms, hearing of this meeting between the hallowed dead and living human beings, became highly delighted. That man who duly listens to this narrative meets with everything that is dear to him. Indeed, he obtains all agreeable objects both here and hereafter. That man of learning and science, that foremost of righteous persons, who recites this narrative for the hearing of others acquires great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects. Such a man has not to undergo painful labour for his sustenance, and meets with all sorts of auspicious objects in life. Even these are the rewards reaped by a person who, endued with devotion to Vedic studies and with penances, recites this narrative in the hearing of others. Those persons who possessed of good conduct, devoted to self-restraint, cleansed of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful parvan, surely attain to the highest goal hereafter.'"

SECTION XXXIV

Sauti said, “Hearing this story of the reappearance and departure of his forefathers, king Janamejaya of great intelligence became highly pleased. Filled with joy, he once more questioned Vaisampayana on the subject of the reappearance of dead men, saying,— ‘How is it possible for persons whose bodies have been destroyed to reappear in those very forms?’ Thus asked, that foremost of regenerate persons, viz., the disciple of Vyasa, that first of speakers, possessed of great energy, thus answered Janamejaya.

“Vaisampayana said, ‘This is certain, viz., that acts are never destroyed (without their consequences being enjoyed or endured). Bodies, O king, are born of acts; so also are features. The great primal elements are eternal (indestructible) in consequence of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed. Acts done without exertion are true and foremost, and bear real fruit. The soul, united however with such acts as require exertion for their accomplishment, enjoys pleasure and pain.[50] Though united so (that is, with pleasure and pain), yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed.[51] As long as one’s acts are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does one regard the body to be oneself. The man, however, whose acts have been exhausted, without regarding the body to be self, takes the self to be something otherwise.[52] Diverse existent objects (such as the primal elements and the senses, etc.) attaining to a body, become united as one. To men of knowledge who understand the difference (between the body and self), those very objects become eternal.[53] In the Horse-sacrifice, this Sruti is heard in the matter of the slaying of the horse. Those which are the certain possessions of embodied creatures, viz., their life-breaths (and the senses, etc.), exist eternally even when they are borne to the other world. I shall tell thee what is beneficial, if it be agreeable to thee, O king. Thou hast, while employed in thy sacrifices, heard of the paths of the deities. When preparations were made for any sacrifice of thine, the deities became beneficially inclined to thee. When indeed, the deities were thus disposed and came to thy sacrifices, they were lords in the matter of the passage (from this to the next world) of the animals slain.[54] For this reason, the eternal ones (viz., Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent goals. When the five primal elements are eternal, when the soul also is eternal, he called Purusha (viz., the soul invested with case) is equally so. When such is the case, he who beholds a creature as disposed to take diverse forms, is regarded as having an erroneous understanding. He who indulges in too much grief at separation is, I think, a foolish person. He who sees evil in separation should abandon union. By standing aloof, no unions are formed, and sorrow is cast off, for sorrow in the world is born of separation.[55] Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous conviction. He that knows the other (viz., self) attains to the highest understanding and becomes freed from error.[56] As regards creatures. they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine.[57] He that is not possessed of puissance enjoys or endures the fruits of all his acts in those too dies in which he does them. If the act be a mental one, its consequences are enjoyed or endured mentally; if it be done with the body, its consequences are to be enjoyed or endured in the body.'"[58]

SECTION XXXV

“Vaisampayana said, ‘King Dhritarashtra had never beheld his own sons. Obtaining eye-sight through the grace of the Rishi, he beheld, for the first time, O perpetuator of Kuru’s race, those children of his that were very like his own self. That foremost of men, viz., the Kuru monarch, had learnt all the duties of kings, as also the Vedas and the Upanishads, and had acquired certitude of understanding (from the same source). Vidura of great wisdom attained to high success through the power of his penances. Dhritarashtra also attained to great success in consequence of having met the ascetic Vyasa.’

“Janamejaya said, ‘If Vyasa, disposed to grant me a boon, kindly show me my sire in that form which he had, clad as he used to be clad, and as old as he was when he departed from this world, I may then believe all that thou hast told me. Such a sight will be most agreeable to me. Indeed, I shall regard myself crowned with success. I shall have gained a certainty of conclusion. O, let my wish be crowned with fruition through the grace of that foremost of Rishis.’”

Sauti said,— “After king Janamejaya had said these words, Vyasa of great energy and intelligence showed his grace and brought Parikshit (from the other world). King Janamejaya beheld his royal father, possessed of great beauty, brought down from Heaven, in the same form that he had and of the same age as he was (at the time of leaving this world). The high-souled Samika also, and his son Sringin, were similarly brought there. All the counsellors and ministers of the king beheld them. King Janamejaya. performing the final bath in his sacrifice, became highly glad. He poured the sacred water on his father, even as he caused it to be poured on himself. Having undergone the final bath, the king addressed the regenerate Astika who had sprung from the race of the Yayavaras and who was the son of Jaratkaru, and said these words,— ‘O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me — he who has dispelled all my sorrows.'

"Astika said, 'The performer of that sacrifice in which the ancient Rishi, the Island-born Vyasa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds. O son of the Pandavas, thou hast heard a wonderful history. The snakes have been consumed into ashes and have followed the footsteps of thy sire. Through thy truthfulness, O monarch, Takshaka has with difficulty escaped a painful fate. The Rishis have all been worshipped. Thou hast seen also the end that has been attained by thy high-souled sire. Having heard this sin-cleansing history thou hast achieved abundant merit. The knots of thy heart have been untied through sight of this foremost of person. They that are the supporters of the wings of Righteousness, they that are of good conduct and excellent disposition, they at sight of whom sins become attenuated, — we should all bow to them.'"

Sauti continued, "Having heard this from that foremost of regenerate ones, King Janamejaya worshipped that Rishi, repeatedly honouring him in every way. Conversant with all duties he then asked the Rishi Vaisampayana of unfading glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the woods."

SECTION XXXVI

“Janamejaya said, ‘Having seen his sons and grandsons with all their friends and followers, what, indeed, did that ruler of men, viz., Dhritarashtra, and king Yudhishthira also, do?’

“Vaisampayana said, ‘Beholding that exceedingly wonderful sight, viz., the re-appearance of his children, the royal sage, Dhritarashtra, became divested of his grief and returned (from the banks of the Bhagirathi) to his retreat. The common people and all the great Rishis, dismissed by Dhritarashtra, returned to the places they respectively wished. The high-souled Pandavas, accompanied by their wives, and with a small retinue, went to the retreat of the high-souled monarch. Then Satyavati’s son, who was honoured by regenerate Rishis and all other persons, arrived at the retreat, addressed Dhritarashtra, saying,— “O mighty-armed Dhritarashtra, O son of Kuru’s race, listen to what I say. Thou hast heard diverse discourses from Rishis of great knowledge and sacred deeds, of wealth of penances and excellence of blood, of conversance with the Vedas and their branches, of piety and years, and of great eloquence. Do not set thy mind again on sorrow. He that is possessed of wisdom is never agitated at ill luck. Thou hast also heard the mysteries of the deities from Narada of celestial form. Thy children have all attained, through observance of Kshatriya practices, to that auspicious goal which is sanctified by weapons. Thou hast seen how they move about at will in great happiness. This Yudhishthira of great intelligence is awaiting thy permission, with all his brothers and wives and kinsmen. Do thou dismiss him. Let him go back to his kingdom and rule it. They have passed more than a month in thus residing in the woods. The station of sovereignty should always be well guarded. O king, O thou of Kuru’s race, [thy] kingdom has many foes.” Thus addressed by Vyasa of incomparable energy, the Kuru king, well-versed in words, summoned Yudhishthira and said unto him,— “O Ajatasatru, blessings on thee! Do thou listen to me, with all thy brothers. Through thy grace, O king, grief no longer stands in my way. I am living as happily, O son, with thee here as if I were in the city called after the elephant. With thee as my protector, O learned one, I am enjoying all agreeable objects. I have obtained from thee all those services which a son renders to his sire. I am highly gratified with thee. I have not the least dissatisfaction with thee, O mighty-armed one. Go now, O son, without tarrying here any longer. Meeting with thee, my penances are being slackened. This my body, endued with penances, I have been able to sustain only in consequence of my meeting with thee.[59] These two mothers of thine, subsisting now upon fallen leaves of trees, and observing vows similar to mine, will not live long. Duryodhana and others, who have become denizens of the other world, have been seen by us, through the puissance of Vyasa’s penances and through (the merit of) this my meeting with thee. O sinless one, the purpose of my life has been attained. I now wish to set myself to the practice of the austerest of penances. It behoveth thee to grant me permission. On thee now the obsequial cake, the fame and achievements, and the race of our ancestors, rest. O mighty-armed one, do thou then depart either tomorrow or this very day. Do not tarry, O son. O chief of Bharata’s race, thou hast repeatedly heard what the duties are of kings. I do not see what more I can say unto thee. I have no longer any need with thee, O thou of great puissance.”’

“Vaisampayana continued, ‘Unto the (old) monarch who said so, king Yudhishthira replied,— “O thou that art conversant with every rule of righteousness, it behoveth thee, not to cast me off in this way. I am guilty of no fault. Let all my brothers and followers depart as they like. With steadfast vows I shall wait upon thee and upon these two mothers of mine.” Unto him Gandhari then said,— “O son, let it not be so. Listen, the race of Kuru is now dependant on thee. The obsequial cake also of my father-in-law depends on thee. Depart then, O son. We have been sufficiently honoured and served by thee. Thou shouldst do what the king says. Indeed, O son, thou shouldst obey the behests of thy sire.”’

“Vaisampayana continued,— ‘Thus addressed by Gandhari, King Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words of lament. “The king casts me off, as also Gandhari of great fame. My heart, however, is bound to thee. How shall I, filled as I am with grief, leave thee? I do not, however, at the same time, venture to obstruct thy penances, O righteous lady. There is nothing higher than penances. It is by penances that one attains to the Supreme. O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now. The whole Earth is empty now. O auspicious lady, she does not please me any longer. Our kinsmen have been reduced in number. Our strength is no longer what it was before. The Panchalas have been wholly exterminated. They exist in name only. O auspicious lady, I do not behold any one that may assist as their re-establishment and growth. All of them have been consumed to ashes by Drona on the field of battle. Those that remained were slain by Drona’s son at night. The Chedis and the Matsyas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vasudeva having upheld them. Beholding only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not wealth or enjoyment. Do thou cast auspicious looks upon us all. To obtain thy sight will be difficult for us. The king will commence to practise the most austere and unbearable of penances.” Hearing these words, that lord of battle, the mighty-armed Sahadeva, with eyes bathed in tears, addressed Yudhishthira, saying,— “O chief of Bharata’s race, I dare not leave my mother. Do thou return to the capital soon. I shall practise penances, O puissant one. Even here I shall emaciate my body by penances, engaged in serving the feet of the king and of these my mothers.” Unto that mighty-armed hero, Kunti, after an embrace, said— “Depart, O son. Do not say so. Do my bidding. Do all of you go hence. Let peace be yours. Ye sons, let happiness be yours. By your stay here, our penances will be obstructed. Bound by the ties of my affection for thee, I shall fall off from my high penances. Therefore, O son, leave us. Short is the period that we have of life, O thou of great puissance.” By these and diverse other speeches of Kunti, the minds of Sahadeva and king

Yudhishthira were composed. Those foremost ones of Kuru’s race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.

“‘Yudhishthira said, “Gladdened by auspicious blessings, we shall return to the capital. Indeed, O king, having received thy permission, we shall leave this retreat, freed from every sin.” Thus addressed by the high-souled king Yudhishthira the just, that royal sage, viz., Dhritarashtra, blessed Yudhishthira and gave him permission. The king comforted Bhima, that foremost of all persons endued with great strength. Endued with great energy and great intelligence, Bhima showed his submissiveness to the king. Embracing Arjuna and clasping those foremost of men, viz., the twins also, and blessing them repeatedly, the Kuru king gave them permission to depart. They worshipped the feet of Gandhari and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then circumambulated the king like calves, when prevented from sucking their dams. Indeed, they repeatedly walked round him, looking steadfastly at him.[60] Then all the ladies of the Kaurava household, headed by Draupadi, worshipped their father-in-law according to the rites laid down in the scriptures, and took his leave. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law instructed them as to how they should conduct themselves. Obtaining leave, they then departed, with their husbands. Then loud sounds were heard, uttered by the charioteers that said,— “Yoke, yoke,” — as also of camels that grunted aloud and of steeds that neighed briskly. King Yudhishthira, with his wives and troops and all his kinsmen, set out for Hastinapura.’”

SECTION XXXVII

(Naradagamana Parva)

“Vaisampayana said, ‘After two years had elapsed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira. The mighty-armed Kuru king, that foremost of speakers, viz., Yudhishthira, having duly worshipped him, caused him to take a seat. After the Rishi had rested awhile, the king asked him, saying,— “It is after a long time that I behold thy holy self arrived at my court. Art thou in peace and happiness, O learned Brahmana? What are those countries which thou hast passed through? What shall I do to thee? Do thou tell me. Thou art the foremost of regenerate ones, and thou art our highest refuge.”

“‘Narada said, “I have not seen thee for a long while. Hence it is that I have come to thee from my ascetic retreat. I have seen many sacred waters, and the sacred stream Ganga also, O king.”

“‘Yudhishthira said, “People dwelling on the banks of Ganga report that the high-souled Dhritarashtra is practising the austerest of penances. Hast thou seen him there? Is that perpetuator of Kuru’s race in peace? Are Gandhari and Pritha, and the Suta’s son Sanjaya also, in peace? How, indeed, is it faring with that royal sire of mine? I desire to hear this, O holy one, if thou hast seen the king (and knowest of his condition).”

“‘Narada said, “Listen, O king, with calmness to me as I tell thee what I have heard and seen in that ascetic retreat. After thy return from Kurukshetra, O delighter of the Kurus, thy sire, O king, proceeded towards Gangadwara. That intelligent monarch took with him his (sacred) fire, Gandhari and his daughter-in-law Kunti, as also Sanjaya of the Suta caste, and all the Yajakas. Possessed of wealth of penances, thy sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his subsistence, and abstained altogether from speech. Engaged in severe penances, he was worshipped by all the ascetics in the woods. In six months the king was reduced only to a skeleton. Gandhari subsisted on water alone, while Kunti took a little every sixth day. The sacred fire, O monarch, (belonging to the Kuru king) was duly worshipped by the sacrificing assistants that were with him, with libations of clarified butter poured on it. They did this whether the king saw the rite or not. The king had no fixed habitation. He became a wanderer through those woods. The two queens, as also Sanjaya, followed him. Sanjaya acted as the guide on even and uneven land. The faultless Pritha, O king, became the eye of Gandhari. One day, that best of kings proceeded to a spot on the margin of Ganga. He then bathed in the sacred stream and finishing his ablutions turned his face towards his retreat. The wind rose high. A fierce forest-conflagration set in. It began to burn that forest all around. When the herds of animals were being burnt all around, as also the snakes that inhabited that region, herds of wild boars began to take themselves to the nearest marshes and waters. When that forest was thus afflicted on all sides and such distress came upon all the living creatures residing there, the king, who had taken no food, was incapable of moving or exerting himself at all. Thy two mothers also, exceedingly emaciated, were unable to move. The king, seeing the conflagration approach him from all sides, addressed the Suta Sanjaya, that foremost of skilful charioteers, saying,— ‘Go, O Sanjaya, to such a place where the fire may not burn thee. As regards ourselves, we shall suffer our bodies to be destroyed by this fire and attain to the highest goal.’ Unto him, Sanjaya, that foremost of speakers, said,— ‘O king, this death, brought on by a fire that is not sacred, will prove calamitous to thee. I do not, however, see any means by which thou canst escape from this conflagration. That which should next be done should be indicated by thee.’ Thus addressed by Sanjaya the king once more said,— ‘This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food,[61] (as means of death), are laudable for ascetics. Do thou, therefore, leave us, O Sanjaya, without any delay.’ Having said these words to Sanjaya, the king concentrated his mind. Facing the east, he sat down, with Gandhari and Kunti. Beholding him in that attitude, Sanjaya walked round him. Endued with intelligence, Sanjaya said,— ‘Do thou concentrate thy soul, O puissant one.’ The son of a Rishi, and himself possessed of great wisdom, the king acted as he was told. Restraining all the senses, he remained like a post of wood. The highly blessed Gandhari, and thy mother Pritha too, remained in the same attitude. Then thy royal sire was overtaken by the forest-conflagration. Sanjaya, his minister, succeeded in escaping from that conflagration. I saw him on the banks of Ganga in the midst of ascetics. Endued with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat. Even thus the high-souled Kuru king met with his death, and it was even thus that Gandhari and Kunti, thy two mothers, also met with death, O monarch. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata. Many ascetics came to that retreat, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt. O king of kings, thou shouldst not grieve for him. The monarch, of his own will, as also Gandhari and thy mother, obtained that contact with fire.’”

“Vaisampayana continued,— ‘Hearing of the exit of Dhritarashtra from this world, the high-souled Pandavas all gave way to great grief. Loud sounds of wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, uttered loud lamentations. “O fie!” cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same. Hearing that Pritha had met with such a fate, the ladies of the royal household tittered loud lamentations of grief. All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gandhari too had shared his fate. When those sounds of wailing ceased for a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words.’”

SECTION XXXVIII

“‘Yudhishthira said, “When such a fate overtook that high-souled monarch who was engaged in austere penances, notwithstanding the fact of his having such kinsmen as ourselves all alive, it seems to me, O regenerate one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death. He had a hundred sons each endued with mighty arms and possessed of great prosperity. The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a forest-conflagration! Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women was fanned by vultures with their wings after he had been burnt to death in a forest-conflagration! He who was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the bare ground through the acts of my sinful self. I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has attained to those very regions which have become his. I grieve, however, for Pritha who, abandoning the blazing prosperity of her sons, became desirous of residing in the woods. Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatriyas! Though alive, we are really dead! O foremost of superior Brahmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, abandoning sovereignty, became desirous of taking up her abode in the forest. How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to death like a helpless creature. Thinking of this I become stupefied. In vain was the deity of fire gratified at Khandava by Arjuna. Ingrate that he is, forgetting that service he has burnt to death the mother of his benefactor! Alas, how could that deity burn the mother of Arjuna. Putting on the guise of a Brahmana, he had formerly come to

Arjuna for soliciting a favour. Fie on the deity of fire! Fie on the celebrated success of Partha's shafts! This is another incident, O holy one, that appears to me to be productive of greater misery, for that lord of Earth met with death by union with a fire that was not sacred. How could such a death overtake that royal sage of Kuru's race who, after having ruled the whole Earth, was engaged in the practice of penances. In that great forest there were fires that had been sanctified with mantras. Alas, my father has made his exit from this world, coming in contact with an unsanctified fire! I suppose that Pritha, emaciated and reduced to a form in which all her nerves became visible, must have trembled in fear and cried aloud, saying,— 'O son Yudhishthira,' and awaited the terrible approach of the conflagration. She must have also said,— 'O Bhima, rescue me from this danger' — when she, my mother, was surrounded on all sides by that terrible conflagration. Among all her sons, Sahadeva, was her darling. Alas, that heroic son of Madravati did not rescue her." Hearing these lamentations of the king, those persons that were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe. The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very welkin.'"

SECTION XXXIX

“‘Narada said, “The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell thee, O Bharata, such has not been the fate of Vichitraviryya. It has been heard by us that when the old king endued with great intelligence and subsisting on air alone entered the woods (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all. Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the woods and went away as they liked on other errands, O foremost one of Bharata’s race. The fire thus cast off grew in the woods. It then produced a general conflagration in the forest. Even this is what I have heard from the ascetics dwelling on the banks of Ganga. United with that (sacred) fire of his own, O chief of the Bharatas, the king, as I have already said unto thee, met with death on the banks of Ganga. O sinless one, this is what the ascetics have told me, — those, viz., whom I saw on the banks of the sacred Bhagirathi, O Yudhishthira. Thus O lord of Earth, king Dhritarashtra, coming into contact with his own sacred fire, departed from this world and attained to that high goal that has been his. Through service rendered by her to her seniors, thy mother, O lord of men, has attained to very great success. There is not the slightest doubt of this. It behoveth thee, O king of kings, to now discharge the rites of water to their honour, with all thy brothers. Let, therefore, the necessary steps be taken towards that end.”’

“Vaisampayana continued,— ‘Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household. The inhabitants of the city as also those of the provinces, impelled by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only single peace of raiment. Then all those foremost of men, having plunged into the stream, placed Yuyutsu at their head, and began to offer oblations of water unto the high-souled king. And they also gave similar oblations unto Gandhari and Pritha, naming each separately and mentioning their families. Having finished those rites that cleanse the living, they came back but without entering their capital took up their residence outside of it. They also despatched a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death. The king, having rewarded those men beforehand, commanded them to accomplish those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited.[62] On twelfth day, the king, properly purified, duly performed the Sraddhas of his deceased relations, which were characterised by gifts in abundance. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds. Uttering the names of Gandhari and Pritha, the king, endued with great energy, made many excellent gifts. Every man received what thing he wished and as much of it as he wished. Beds and food, and cars and conveyances, and jewels and gems, and other wealth were given away in profusion. Indeed, the king referring to his two mothers, gave away cars and conveyances, robes and coverlets, various kinds of food, and female slaves adorned with diverse ornaments. Having thus made many kinds of gifts in profusion, that lord of Earth then entered his capital called after the elephant. Those men who had gone to the banks of Ganga at the command of the king, having disposed of (by cremation) the remains of the king and two queens, returned to the city. Having duly honoured those remains with garlands and scents of diverse kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task. The great Rishi Narada, having comforted king Yudhishthira of righteous soul, went away to where he liked. Even thus did king Dhritarashtra make his exit from this world after having passed three years in the forest and ten and five years in the city. Having lost all his children in battle, he had many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people. King Yudhishthira after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty.

"'One should listen with rapt attention to this Asramavasika Parvan, and having heard it recited, one should feed Brahmanas with Habishya, honouring them with scents and garlands.'"

The end of Asramavasika Parvan.

ENDNOTES.

[1] The derivation of Aralikas is explained by Nilakantha thus; Potherbs cut off with a kind of weapon called Ara are called Aralu. They who were expert in cooking those potherbs were called Aralikas. Ragakhandava was manufactured from piper longum, dry ginger, sugar, and the juice of Phaseolus Mango.

[2] It will be remembered, Earth, unable to bear her load of population, prayed to the Grandsire for lightening that load. The Grandsire urged Vishnu to do the needful. Hence Vishnu incarnated himself as Krishna and brought about a lightening of Earth's load.

[3] Mahadana implies such gifts as elephants, boats, cars, horses, *etc.* Everybody does not accept these gifts, for their acceptance causes a Brahmana to fall away from his status.

[4] Some of the Bengal texts read avimukham hatah for abhimukam hatah. The sense is the same.

[5] The king gets a sixth share of the penances performed by the Rishis living under his protection. The demerit, again, of all evil deeds done within his realm is shared by the king, for such deeds become possible through absence of supervision by the king.

[6] Formerly kings and noblemen wore jewels and medicinal herbs on their arms. The last were enclosed in drum-like capsules of gold, hermetically closed on both sides. It was believed that jewels and medicinal herbs are a great protection against many evils.

[7] The eight limbs of a kingdom are the law, the judge, the assessors, the scribe, the astrologer, gold, fire, and water.

[8] Atta is explained by Nilakantha as the space kept for the soldiers to tread upon.

[9] Grass may conceal the spies of foes. The darkness of night also may do the same.

[10] Adanaruchi is a very civil way of indicating corrupt officials and thieves. Inflictors of severe punishments were looked upon as tyrants deserving of being put down. Heavy fines were at one time interdicted in England. Sahasapriya is a doer of rash deeds, such as culpable homicide not amounting to murder, to adopt the terminology of the Indian Penal Code.

[11] i.e., content to work on receiving their food only. Their wages should not be higher that what is needed to feed them.

[12] The word Mandala has been explained below in verse 5. The distinction between Udasinas and Madhyasthas, as explained by Nilakantha, is that the former are neutrals, while the latter are those who cherish equal sentiments towards both the parties.

[13] The four kinds of foes, as explained by the commentator, are (1) foes proper, (2) allies of foes, (3) those that wish victory to both sides, and (4) those that wish defeat to both sides. As regards Atatayins, they are six, viz., (1) he that sets fire to one's house, (2) he that mixes poison with one's food, (3) he that advances, weapon in hand, with hostile intent, (4) he that robs one of one's wealth, (5) he that invades one's fields, and (6) he that steals one's wife.

[14] The sixty are thus made up. Eight consisting of agriculture and the rest; twenty-eight consisting of forces and the rest; fourteen consisting of atheists and the rest and eighteen consisting of counsels and the rest.

[15] i.e., land that is fertile, gold that is pure, and men that are strong.

[16] The wards Kasyanchidapadi should be construed with what follows.

[17] The cane yields when pressure is directed towards it. In the Santi Parva occurs the detailed conversation between the Ocean and the Rivers. The former enquired why, when the Rivers washed down the largest trees, they could not wash into the Ocean a single cane. The answer was that the cane was yielding; the trees were not so.

[18] War and peace are each of two kinds, i.e., war with a strong foe and that with a weak foe: peace with a strong foe and that with a weak foe. The Bengal texts wrongly read dividhopayam or vividhopayam.

[19] I expand this verse a little, following the commentator.

[20] Strength is of three kinds, as explained in the next verse.

[21] Utsaha is readiness or alacrity, of the forces to attack the foe: prabhusakti is the complete mastery of the king over his forces, i.e., through discipline. By strength of counsels, in this connection, is meant well-formed plans of attack and defence.

[22] Maulam is explained as the strength of money. In modern warfare also, money is called ‘the sinews of war’. Atavivala or the force consisting of foresters, was, perhaps, the body of Irregulars that supported a regular army of combatants. Bhritavala implies the regular army, drawing pay from the state at all times. In India, standing armies have existed from remote times. Sreni-vala is, perhaps, the forces of artisans, mechanics, and engineers, who looked after the roads and the transport, as also of traders who supplied the army with provision.

[23] A sakata array was an array after the form of a car. It is described in Sukraniti fully, and occurs in the Drona Parva, ante. The Padma is a circular array with angular projections. It is the same with what is now called the starry array, many modern forts being constructed on this plan. The Vajra is a wedge-like array. It penetrates into the enemy’s divisions like a wedge and goes out, routing the foe. It is otherwise called suchivyuha.

[24] i.e., meet the foe whether within his own kingdom or invade the foe’s realm and thus oblige the foe to fall back for resisting him there.

[25] i.e., for obtaining fame here and felicity hereafter.

[26] Those who die become at first what is called Preta. They remain so for one year, till the Sapindikarana Sraddha is performed. They then become united with the Pitris. The gifts made in the first Sraddha as also in the monthly ones, have the virtue of rescuing the Preta or bringing him an accession of merit. The gifts in annual Sraddhas also have the same efficacy.

[27] The text in verse 2, where mention is made of thousands of years as embracing the rule of Yudhishthira, is evidently vitiated.

[28] The correct reading is jane and not kshane.

[29] It is difficult to imagine why the ruler of the Sindhus, Jayadratha, only should be regarded as a wrong-doer to the Pandavas. In the matter of the slaying of Abhimanyu he played a very minor part, by only guarding the entrance of the array against the Pandava warriors. It is true he had attempted to abduct Draupadi from the forest retreat of the Pandavas, but even in this, the wrong was not so great as that which Duryodhana and others inflicted on the Pandavas by dragging Draupadi to the court of the Kurus.

[30] The usual way in which gifts are made at the present day on occasions of Sraddhas and marriages or other auspicious rites very nearly resembles what is described here. Instead of dedicating each gift with mantras and water and making it over to the receiver, all the articles in a heap are dedicated with the aid of mantras. The guests are then assembled, and are called up individually. The Adhyaksha or superintendent, according to a list prepared, names the gifts to be made to the guest called up. The tellers actually make them over, the scribes noting them down.

[31] Each gift that was indicated by Dhritarashtra was multiplied ten times at the command of Yudhishthira.

[32] As Dhritarashtra was blind, his queen Gandhari, whose devotion to her lord was very great, had, from the days of her marriage, kept her eyes bandaged refusing to look on the world which her lord could not see.

[33] Nilakantha explains that as Dhritarashtra is Pandu’s elder brother, therefore, Kunti regards him as Pandu’s father. Queen Gandhari therefore is Kunti’s mother-in-law. The eldest brother is looked upon as a father.

[34] To live watching the faces of others is to live in dependence on others.

[35] It has been pointed out before that mahadana means gifts of such things as elephants, horses, cars and other vehicles, boats, *etc.* The giver wins great merit by making them, but the receiver incurs demerit by acceptance, unless he happens to be a person of exceptional energy. To this day, acceptors of such gifts are looked upon as fallen men.

[36] The words that Kunti spoke were just. The opposition her sons offered was unreasonable. Hence, their shame.

[37] ‘Brahmi night’ implies a night in course of which sacred hymns are sung.

[38] Nakharaprasa-yodhina, Nilakantha explains, are those combatants who are armed with tiger-like claws made of iron and tied to their waists.

[39] Suradevata is like karivringhati or govalivardda.

[40] Ulupi is implied.

[41] Implying the unfair character of the fight, for one on the earth should never be assailed by one on his car.

[42] Yudhishthira was Dharma’s self, Vidura also was Dharma born as a Sudra through the curse of the Rishi Animandavya. Both, therefore, were of the same essence. When Vidura left his human body, he entered the body of Yudhishthira and thus the latter felt himself strengthened greatly by the accession.

[43] Nilakantha here implies the peacock and not the blue jay, for the word keka is applied to the notes of the peacock alone. Datyuhas are gallinules or a species of Chatakas whose cry resembles, Phatik jal — phatik jal — phatik jal! repeated very distinctly, the second syllable being lengthened greatly.

[44] Audumvaran is an adjective of kalasan. It means ‘made of copper’. Praveni is a kutha or blanket. Sruk is a ladle having the cup like cavity at one extremity only. Sruv is a ladle having cup-like cavities at both

extremities.

[45] Whenever a Brahmana cursed another, his penances underwent a diminution. Forgiveness was the highest virtue of the Brahmana. His power lay in forgiveness. Hence, when Mandavya cursed Dharma, he had to spend a portion of his hard-earned penances. Previously, the plea of minority or non-age could not be urged in the court of Dharma. Mandavya forced Dharma to admit that plea in the matter of punishment for offences.

[46] Both Dharana and Dhyana are processes or, rather, stages of Yoga. The former implies the fixing of the mind on one thing; the latter is the abstraction of the mind from surrounding objects.

[47] Valhika was the sire of Somadatta and the grandsire of Bhurisravas. Valhika, therefore, was the grandfather-in-law of the lady mentioned by Gandhari.

[48] The puissance here referred to is that of Anima, Laghima, *etc.* i.e., the capacity of becoming minute and subtile, *etc.*

[49] The sense is that those had been incarnated as human beings and fighting with one another met with death as regards their human existence.

[50] Nilakantha explains that anayasakritani karma implies the religion of Nivritti, for the religion of Pravritti consists of acts that require ayasa or exertion for their accomplishment. The religion of Nivritti or abstention from acts is said hereto be true and superior, and productive of real fruit, in the form, that is, of Emancipation. The soul, however, in the generality of cases, united with ebhih, by which is meant ayasakritam karma, that is, the acts done in pursuance of the religion of Pravritti, becomes embodied and, therefore, enjoys happiness or endures misery as the case may be.

[51] The sense seems to be this — when a creature stands before a mirror, its image is formed in the mirror; such reflection, however, never affects the mirror in the least, for when the object leaves the vicinity of the mirror, the image or reflection vanishes away. The soul is like the mirror. Pleasure and pain are like reflections in it. They come and go away without the soul being at all modified by them in anyway. Pleasure and pain are destructible, but not so the soul.

[52] The ordinary man thinks this conglomeration of diverse objects to be his self. The man of wisdom who has exhausted his acts does not think so. He is freed from the obligation of taking a body.

[53] The sense probably is this. In the case of ordinary men, the component parts of the body dissolve away, while Yogins can keep such parts from dissolution as long as they like.

[54] The sense is, the deities bear away to the next world the animals slain in sacrifices. Though the bodies of such animals are apparently destroyed, yet their life-breaths and senses continue to exist.

[55] The sense is that as wives etc., when lost, are sources of sorrow, wise men should abstain from contracting such relations. They might then be free from sorrow.

[56] Paraparajnah is one that understands the distinction between body and sell. Apara is, therefore, one that is not possessed of such knowledge; hence, as Nilakantha explains, it implies one who has not attained to Jnana nishtha. What is said in the second line is that he that adores saguna Brahma, succeeds afterwards, through such adoration, in reaching to nirguna Brahma.

[57] The sense seems to be this: we spring from the unmanifest and disappear once more in the unmanifest. The Bengal texts read the first line incorrectly. It is adarsanalapatitah. The second line is unintelligible. Naham tam vedini is taken by Nilakantha as implying 'I do not know him,' i.e., him that is Emancipate. Asau cha no vetti mam is explained as a due to karanabhat. But who is asau? 'I have no renunciation,' or 'renunciation is not yet mine,' implies that Emancipation, which directly flows from renunciation, is not mine.

[58] What is stated here is that if a man does an act that is bad, its consequences he will have to endure in a human body. The same with regard to rewards. By doing a meritorious act in one's human form, one will enjoy its good consequences in one's human body. So acts done mentally affect the mind and those done with the body affect the body.

It should be noted that the whole of the above translation is offered tentatively. A verbal rendering has been attempted. The chain of reasoning is not at all clear. The commentator has done much to elucidate the sense, but the original obscurities have scarcely been removed.

[59] The Bengal reading manah is incorrect. It should be punah.

[60] Nripam pradakshinam chakru is the construction. Nivarana has snanapanat understood after it.

[61] Vikarshanam is emaciation of the body by abstention from all food.

[62] The verb anvacat from root sas can govern two objectives. Here the two objectives are purushan and krityani.

BOOK 16. MAUSALA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word “Jaya” be uttered.

“Vaishampayana said: ‘When the thirty-sixth year (after the battle) was reached, the delighter of the Kurus, Yudhishthira, beheld many unusual portents. Winds, dry and strong, and showering gravels, blew from every side. Birds began to wheel, making circles from right to left. The great rivers ran in opposite directions. The horizon on every side seemed to be always covered with fog. Meteors, showering (blazing) coals, fell on the Earth from the sky. The Sun’s disc, O king, seemed to be always covered with dust. At its rise, the great luminary of day was shorn of splendour and seemed to be crossed by headless trunks (of human beings). Fierce circles of light were seen every day around both the Sun and the Moon. These circles showed three hues. Their edges seemed to be black and rough and ashy-red in colour. These and many other omens, foreshadowing fear and danger, were seen, O king, and filled the hearts of men with anxiety. A little while after, the Kuru king Yudhishthira heard of the wholesale carnage of the Vrishnis in consequence of the iron bolt. The son of Pandu, hearing that only Vasudeva and Rama had escaped with life, summoned his brothers and took counsel with them as to what they should do. Meeting with one another, they became greatly distressed upon hearing that the Vrishnis had met with destruction through the Brahmana’s rod of chastisement. The death of Vasudeva, like the drying up of the ocean, those heroes could not believe. In fact the destruction of the wielder of Saranga was incredible to them. Informed of the incident about the iron bolt, the Pandavas became filled with grief and sorrow. In fact, they sat down, utterly cheerless and penetrated with blank despair.’

“Janamejaya said: ‘Indeed, O holy one, how was it that the Andhakas along with Vrishnis, and those great car-warriors, the Bhojas, met with destruction in the very sight of Vasudeva?’

“Vaishampayana continued: ‘When the thirty-sixth year was reached (after the great battle) a great calamity overtook the Vrishnis. Impelled by Time, they all met with destruction in consequence of the iron bolt.’

“Janamejaya said: ‘Cursed by whom did those heroes, the Vrishnis, the Andhakas, and the Bhojas, met with destruction? O foremost of regenerate persons, do thou tell me this in detail.’

“Vaishampayana continued: ‘One day, the Vrishni heroes numbering Samva amongst them, saw Vishvamitra and Kanwa and Narada arrived at Dwaraka. Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Samva to be disguised like a woman, approached those ascetics and said, “This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth?”

“‘Hear now, O king, what those ascetics, attempted to be thus deceived, said: “This heir of Vasudeva, by name Samva, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas. Ye wicked and cruel ones, intoxicated with pride, through that iron bolt ye will become the exterminators of your race with the exception of Rama and Janarddana. The blessed hero armed with the plough will enter the ocean, casting off his body, while a hunter of the name of Jara will pierce the high-souled Krishna while lying on the ground.”

“‘Endeavoured to be deceived by those wicked ones, those ascetics, with eyes red in wrath, looked at each other and uttered those words. Having said so they then proceeded to see Keshava. The slayer of Madhu, informed of what had taken place, summoned all the Vrishnis and told them of it. Possessed of great intelligence and fully acquainted with what the end of his race would be, he simply said that that which was destined would surely happen. Hrishikesa having said so, entered his mansion. The Lord of the universe did not wish to ordain otherwise. When the next day came, Samva actually brought forth an iron bolt through which all the individuals in the race of the Vrishnis and the Andhakas became consumed into ashes. Indeed, for the destruction of the Vrishnis and the Andhakas, Samva brought forth, through that curse, a fierce iron bolt that looked like a gigantic messenger of death. The fact was duly reported to the king. In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder. Men were employed, O king, to cast that powder into the sea. At the command of Ahuka, of Janarddana, of Rama, and of the high-souled Vabhru, it was, again, proclaimed throughout the city that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating spirits of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen. Through fear of the king, and knowing that it was the command of Rama also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits.'"

SECTION 2

“Vaishampayana said: ‘While the Vrishnis and the Andhakas were thus endeavouring (to avoid the impending calamity), the embodied form of Time (death) every day wandered about their houses. He looked like a man of terrible and fierce aspect. Of bald head, he was black and of tawny complexion. Sometimes he was seen by the Vrishnis as he peered into their houses. The mighty bowmen among the Vrishnis shot hundreds and thousands of shafts at him, but none of these succeeded in piercing him, for he was none else than the Destroyer of all creatures. Day by day strong winds blew, and many were the evil omens that arose, awful and foreboding the destruction of the Vrishnis and the Andhakas. The streets swarmed with rats and mice. Earthen pots showed cracks or broke from no apparent cause. At night, the rats and mice ate away the hair and nails of slumbering men. Sarikas chirped, sitting within the houses of the Vrishnis. The noise made by those birds ceased not for even a short while by day or by night. The Sarashas were heard to imitate the hooting of the owl, and goats imitated the cries, O Bharata, of jackals. Many birds appeared, impelled by Death, that were pale of complexion but that had legs red of hue. Pigeons were seen to always disport in the houses of the Vrishnis. Asses were born of kine, and elephants of mules. Cats were born of bitches, and mouse of the mongoose. The Vrishnis, committing sinful acts, were not seen to feel any shame. They showed disregard for Brahmanas and the Pitris and the deities. They insulted and humiliated their preceptors and seniors. Only Rama and Janardana acted differently. Wives deceived their husbands, and husbands deceived their wives. Fires, when ignited, cast their flames towards the left. Sometimes they threw out flames whose splendour was blue and red. The Sun, whether when rising or setting over the city, seemed to be surrounded by headless trunks of human form. In cook rooms, upon food that was clean and well-boiled, were seen, when it was served out for eating, innumerable worms of diverse kinds. When Brahmanas, receiving gifts, blessed the day or the hour (fixed for this or that undertaking) or when high-souled men were engaged in silent recitations, the heavy tread was heard of innumerable men running about, but no one could be seen to whom the sound of such tread could be ascribed. The constellations were repeatedly seen to be struck by the planets. None amongst the Yadavas could, however, obtain a sight of the constellation of his birth. When the Panchajanya was blown in their houses, asses of dissonant and awful voice brayed aloud from every direction. Beholding these signs that indicated the perverse course of Time, and seeing that the day of the new moon coincided with the thirteenth (and the fourteenth) lunation, Hrishikesa, summoning the Yadavas, said unto them these words: "The fourteenth lunation has been made the fifteenth by Rahu once more. Such a day had happened at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction." The slayer of Keshi, Janardana, thinking upon the omens that Time showed, understood that the thirty-sixth year had come, and that what Gandhari, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to transpire. "The present is exactly similar to that time when Yudhishthira noted at such awful omens when the two armies had been arrayed in order of battle." Vasudeva, having said so, endeavoured to bring about those occurrences which would make Gandhari's words true. That chastiser of foes commanded the Vrishnis to make a pilgrimage to some sacred water. The messengers forthwith proclaimed at the command of Keshava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean.'"

SECTION 3

“Vaishampayana said: ‘At that time the Vrishni ladies dreamed every night that a woman of black complexion and white teeth, entering their abodes, laughed aloud and ran through Dwaraka, snatching from them the auspicious threads in their wrists. The men dreamt that terrible vultures, entering their houses and fire-chambers, gorged themselves on their bodies. Their ornaments and umbrellas and standards and armour were seen to be taken away by terrible Rakshasas. In the very sight of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the firmament. In the very sight of Daruka, the excellent car of Vasudeva, of solar effulgence, and properly equipped, was taken away by the horses yoked unto it. Those foremost of steeds, numbering four, (Saivya, Sugriva, Meghapushpa and Valahaka), and endued with the speed of thought, fled away, dragging the car after them along the surface of the ocean. The two great standards of Krishna’s car and Valadeva’s car, that with the device of Garuda and that bearing the device of the palmyra, which were reverently worshipped by those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to set out on a pilgrimage to some sacred water. When these omens were seen and heard, those foremost of men, the mighty car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water. They prepared diverse kinds of viands and edibles and diverse kinds of wines and meat. The troops of the Vrishnis and the Andhakas, blazing with beauty and endued with fierce energy, then set out from the city on cars and steeds and elephants. The Yadavas, then, with their wives, proceeded to Prabhasa and took up their residence there, each in the (temporary) habitation that was assigned to him, and all having an abundance of provisions consisting of edibles and drink.

"'Hearing that they had taken up their abode on the sea-coast, Uddhava, the wisest of men, who was, besides, well-versed in Yoga, proceeded there and took his leave (for departing). Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destructions of the Vrishnis was at hand, did not feel any disposition to prevent him. The mighty car-warriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the whole welkin with his splendour. The Vrishnis, mixing with wine the food that had been cooked for high-souled Brahmanas, gave it away unto monkeys and apes. Those heroes of fierce energy then began their high revels, of which drinking formed the chief feature, at Prabhasa. The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers plying their vocations. In the very sight of Krishna, Rama began to drink, with Kritavarma, Yuyudhana and Gada; and Vabhru also did the same. Then Yuyudhana, inebriated with wine, derisively laughing at and insulting Kritavarma in the midst of that assembly, said, "What Kshatriya is there who, armed with weapons, will slay men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridika, the Yadavas will never tolerate what thou hast done." When Yuyudhana had said these words, Pradyumna, that foremost of car-warriors, applauded them, expressing his disregard for the son of Hridika.

"'Highly incensed at this, Kritavarma, emphasising his disregard for Satyaki, by pointing to him with his left hand, said these words: "Professing thyself to be a hero, how couldst thou so cruelly slay the armless Bhurishrava who, on the field of battle, (gave up all hostile intentions and) sat in praya?"

"'Hearing these words of his, Keshava, that slayer of hostile heroes, giving way to wrath, cast an angry glance at Kritavarma. Then Satyaki informed the slayer of Madhu as to how Kritavarma had behaved towards Satrajit for taking away from him the celebrated gem Syamantaka. Hearing the narrative, Satyabhama, giving way to wrath and tears, approached Keshava and sitting on his lap enhanced his anger (for Kritavarma). Then rising up in a rage, Satyaki said, “I swear to thee by Truth that I shall soon cause this one to follow in the wake of the five sons of Draupadi, and of Dhrishtadyumna and Shikhandi, they that were slain by this sinful wretch, while they were asleep, with the assistance of Drona’s son. O thou of slender waist, Kritavarma’s period of life and fame have come to their end.”

“‘Having said these words, Satyaki rushed at Kritavarma and severed his head with a sword in the very sight of Keshava. Yuyudhana, having achieved this feat, began to strike down others there present. Hrishikesa ran to prevent him from doing further mischief. At that time, however, O monarch, the Bhojas and Andhakas, impelled by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Sini. Janardana of mighty energy, knowing the character of the hour, stood unmoved without giving way to anger at the sight of those heroes rushing in wrath at Satyaki from every side. Urged by fate and inebriated with drink, they began to strike Yuyudhana with the pots from which they had been eating. When the son of Sini was being thus assaulted, Rukmini’s son became highly enraged. He rushed forward for rescuing Satyaki who was engaged with the Bhojas and the Andhakas. Endued with might of arms and wealth of energy, those two heroes exerted themselves with great courage. But as the odds were overwhelming, both of them were slain in the very sight of Krishna. The delighter of the Yadus, beholding his own son, and the son of Sini too, slain, took up, in wrath, a handful of the Eraka grass that grew there. That handful of grass became a terrible bolt of iron endued with the energy of the thunderbolt. With it Krishna slew all those that came before him. Then the Andhakas and the Bhojas, the Saineyas and the Vrishnis, urged by Time, struck one another in that fearful melee. Indeed, O king, whoever amongst them took up in wrath a few blades of the Eraka grass, these, in his hands, became soon converted into a thunderbolt, O puissant one. Every blade of grass there was seen to be converted into a terrible iron bolt. All this, know, O king, was due to the curse denounced by Brahmanas. He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable. In fact, every blade was seen to become a terrible bolt having the force of thunder. Son killed sire, and sire killed son, O Bharata. Inebriated with wine, they rushed and fell upon one another. The Kukuras and the Andhakas met with destruction like insects rushing at a blazing fire. As they were thus being slaughtered, no one among them thought of escaping by flight. Knowing that the hour of destruction had come, the mighty-armed Keshava stood there, eyeing everything. Indeed, the slayer of Madhu stood, raising a bolt of iron formed of a blade of grass. Beholding that Samva was slain, as also Charudeshna and Pradyumna and Aniruddha, Madhava became filled with rage. Beholding Gada lying dead on the ground, his wrath became enhanced. The wielder of Sarnga and the discus and the mace then exterminated the Vrishnis and the Andhakas. Hear, O king, what that conqueror of hostile towns, Vabhru of mighty energy and Daruka then said to Krishna, “O holy one, a very large number of men has been slain by thee. Turn now to where Rama has gone. We wish to go there where he has proceeded.”’“

SECTION 4

“Vaishampayana said: ‘Then Daruka and Keshava and Vabhru left that spot, following in the wake of Rama (for discovering his retreat). They beheld that hero of infinite energy sitting thoughtfully, reclining his back against a tree, in a solitary spot of earth. Finding Rama of great soul, Krishna commanded Daruka, saying, “Going to the Kurus, inform Partha of this great slaughter of the Yadus. Let Arjuna come here quickly, hearing of the destruction of the Yadavas through the Brahmana’s curse.”

“‘Thus addressed, Daruka, deprived of his senses by grief, proceeded on a car to the (capital of the) Kurus. After Daruka had gone away, Keshava, seeing Vabhru waiting on him, told him these words: “Do thou go quickly for protecting the ladies. Let not robbers do them any injury, tempted by the wealth (that is with them).” Thus commanded by Keshava, Vabhru, still helpless with wine but cheerless at the slaughter of his kinsmen, departed. He had rested for a while by the side of Keshava, but as soon as he had proceeded to a distance, the iron-bolt, attaching itself to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yadava race and slew him, who also had been included in the curse of the Brahmanas. Beholding Vabhru slain, Keshava of great energy addressed his elder brother and said, “Do thou, O Rama wait for me here till I place the ladies under the care of kinsmen.”

“‘Entering the city of Dwaravati, Janardana said these words unto his father, “Do thou protect all the ladies of our house, till Dhananjaya comes. At the skirts of the forest Rama is waiting for me. I shall meet him today. This great carnage of the Yadus has been beheld by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kuru’s race. It is impossible for me to see this city of the Yadavas without the Yadus beside me. Know that proceeding to the woods I shall practise penances with Rama in my company.” Having said these words, Krishna touched the feet of his father with his head, and quickly left his presence. Then a loud wail of sorrow arose from the ladies and children of his house. Hearing that loud sound of wailing uttered by the weeping ladies, Keshava retraced his foot-steps and said unto them, “Arjuna will come here. That foremost of men will relieve you of your grief.”

“‘Proceeding then to the forest, Keshava beheld Rama sitting in a solitary spot thereof. He also saw that Rama had set himself to Yoga and that from out his mouth was issuing a mighty snake. The colour of that snake was white. Leaving the human body (in which he had dwelt so long), that high-souled naga of a 1,000 heads and having a form as large as that of a mountain, endued besides with red eyes, proceeded along that way which led to the ocean. Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honour. There were Karkotaka and Vasuki and Takshaka and Prithusravas and Varuna and Kunjara, and Misri and Sankha and Kumuda and Pundarika, and the high-souled Dhritarashtra, and Hrada and Kratha and Sitikantha of fierce energy, and Chakramanda and Atishanda, and that foremost of Nagas called Durmukha, and Amvarisha, and king Varuna himself, O monarch. Advancing forward and offering him the Arghya and water to wash his feet, and with diverse other rites, they all worshipped the mighty Naga and saluted him by making the usual enquiries.

“‘After his brother had thus departed from the (human) world, Vasudeva of celestial vision, who was fully acquainted with the end of all things, wandered for some time in that lonely forest thoughtfully. Endued with great energy he then sat down on the bare earth. He had thought before this of everything that had been fore-shadowed by the words uttered by Gandhari in former days. He also recollected the words that Durvasas had spoken at the time his body was smeared by that Rishi with the remnant of the Payasa he had eaten (while a guest at Krishna’s house). The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous slaughter of the Kurus, concluded that the hour (for his own departure from the world) had come. He then restrained his senses (in Yoga). Conversant with the truth of every topic, Vasudeva, though he was the Supreme Deity, wished to die, for dispelling all doubts and establishing a certainty of results (in the matter of human existence), simply for upholding the three worlds and for making the words of Atri's son true. Having restrained all his senses, speech, and mind, Krishna laid himself down in high Yoga.

"'A fierce hunter of the name of Jara then came there, desirous of deer. The hunter, mistaking Keshava, who was stretched on the earth in high Yoga, for a deer, pierced him at the heel with a shaft and quickly came to that spot for capturing his prey. Coming up, Jara beheld a man dressed in yellow robes, rapt in Yoga and endued with many arms. Regarding himself an offender, and filled with fear, he touched the feet of Keshava. The high-souled one comforted him and then ascended upwards, filling the entire welkin with splendour. When he reached Heaven, Vasava and the twin Ashvinis and Rudra and the Adityas and the Vasus and the Viswedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him. Then, O king, the illustrious Narayana of fierce energy, the Creator and Destroyer of all, that preceptor of Yoga, filling Heaven with his splendour, reached his own inconceivable region. Krishna then met the deities and (celestial) Rishis and Charanas, O king, and the foremost ones among the Gandharvas and many beautiful Apsaras and Siddhas and Saddhyas. All of them, bending in humility, worshipped him. The deities all saluted him, O monarch, and many foremost of Munis and Rishis worshipped him who was the Lord of all. The Gandharvas waited on him, hymning his praises, and Indra also joyfully praised him.'"

SECTION 5

“Vaishampayana said: ‘Meanwhile Daruka, going to the Kurus and seeing those mighty car-warriors, the son of Pritha, informed them of how the Vrishnis had slain one another with iron bolts. Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been slain, the Pandavas, burning with grief, became highly agitated. Then Arjuna, the dear friend of Keshava, bidding them farewell, set out for seeing his maternal uncle. He said that destruction would soon overtake everything. Proceeding to the city of the Vrishnis with Daruka in his company, O puissant king, that hero beheld that the city of Dwaraka looked like a woman bereft of her husband. Those ladies who had, before this, the very Lord of the universe for their protector, were now lordless. Seeing that Partha had come for protecting them, they all set up a loud wail. 16,000 ladies had been wedded to Vasudeva. Indeed, as soon as they saw Arjuna arrive, they uttered a loud cry of sorrow. As soon as the Kuru prince met those beauteous ones deprived of the protection of Krishna and of their sons as well, he was unable to look at them, his vision being obstructed by tears. The Dwaraka river had the Vrishnis and the Andhakas for its water, steeds for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its abundant moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the still large lakes in its course. Rama and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the fierce Vaitarani bound up with Time’s net. Indeed, the son of Vasava, endued with great intelligence, beheld the city to look even thus, reft as it was of the Vrishni heroes. Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Beholding the sight that Dwaraka presented, and seeing the numerous wives of Krishna, Arjuna wailed aloud with eyes bathed in tears and fell down on the earth. Then Satya, the daughter of Satrajit, and Rukmini too, O king, fell down beside Dhananjaya and uttered loud wails of grief. Raising him then they caused him to be seated on a golden seat. The ladies sat around that high-souled one, giving expression to their feelings. Praising Govinda and talking with the ladies, the son of Pandu comforted them and then proceeded to see his maternal uncle.’”

SECTION 6

“Vaishampayana said: ‘The Kuru prince beheld the heroic and high-souled Anakadundubhi lying on the ground and burning with grief on account of his sons. The broad-chested and mighty-armed son of Pritha, more afflicted than his uncle, with eyes bathed in tears, touched his uncle’s feet, O Bharata. The mighty-armed Anakadundubhi wished to smell the head of his sister’s son but failed to do it, O slayer of foes. The old man of mighty arms, deeply afflicted, embraced Partha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughters’ sons, and friends.

“‘Vasudeva said, “Without beholding those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! Methinks, I have no death! Through the fault of those two heroes who were thy dear disciples and who were much regarded by thee, also, O Partha, the Vrishnis have been destroyed. Those two who were regarded as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation thou wert wont to indulge in pride, and who, O chief of Kuru’s race, were ever dear to Krishna himself, alas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis! I do not censure the son of Sini or the son of Hridika, O Arjuna. I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause. How is it that that lord of the universe, the slayer of Madhu, who had put forth his prowess for achieving the destruction of Kesin and Kansa, and Chaidya swelling with pride, and Ekalavya, the son of the ruler of the Nishadas, and the Kalingas and the Magadhas, and the Gandharas and the king of Kasi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South, and many kings of the mountainous regions, alas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis? Thyself, Narada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory. Alas, being puissant Vishnu himself, he witnessed, without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen. He was the Lord of the universe. He did not, however, wish to falsify the words of Gandhari and the Rishis, O scorcher of foes. In thy very sight, O hero, thy grandson, who had been slain by Ashvatthama, was revived through his energy. That friend, however, of yours did not wish to protect his kinsmen. Beholding his sons and grandsons and brothers and friends lying dead, he said unto me these words, O chief of Bharata's race, 'The destruction of this our race has at last come. Vibhatsu will come to this city, Dwaravati. Tell him what has occurred, this great carnage of the Vrishnis. I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here without any loss of time. Know, O father, that I am Arjuna and Arjuna is myself. That should be done by thee which he would say. The son of Pandu will do what is best for the women and the children. Even he will perform thy funeral rites. This city of Dwaravati, after Arjuna's departure, will, with its walls and edifices, be swallowed up by the ocean without any delay. As regards myself, retiring to some sacred place, I shall bide my hour, with the intelligent Rama in my company, observing strict vows all the while.' Having said these words unto me, Hrishikesa of inconceivable prowess, leaving me with the children, has gone away to some spot which I do not know. Thinking of those two high-souled brothers of thine, as also of the terrible carnage of my kinsmen, I have abstained from all food, and am emaciated with grief. I shall neither eat, nor live. By good luck thou meetest me, O son of Pandu. Do thou accomplish all, O Partha, that Krishna has said. This kingdom, with all these women, and all the wealth here, is thine now, O son of Pritha. As regards myself, O slayer of foes, I shall cast off my life-breaths dear though they be.''"

SECTION 7

“VAISHAMPAYANA SAID: ‘THAT scorcher of foes, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, unto Vasudeva who was equally cheerless, saying, “O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishni’s race and those my other kinsmen. The king and Bhimasena and Sahadeva and Nakula and Yajnaseni, numbering the sixth, are of the same mind with myself in this matter. The time has come for the departure of the king also. Know this, that the hour of our departure too is at hand. Thou art the foremost of those that are well conversant with the course of time. I shall, however, O chastiser of foes, first remove to Indraprastha the women of the Vrishni race as also the children and the aged.” Having said so unto his uncle, Arjuna next addressed Daruka, saying, “I wish to see without any delay the chief officers of the Vrishni heroes.” Having uttered these words, the heroic Arjuna, grieving for those great car-warriors (who had been slain), entered the great hall of the Yadavas (where they used to hold their court), called Sudharma. When he had taken his seat there, all the citizens, including the Brahmanas, and all the ministers of state came and stood surrounding him. Then Partha, more grieved than they, addressed those grieving and cheerless citizens and officers who were more dead than alive, and said these words that were well suited to the occasion: “I shall take away with me the remnants of the Vrishnis and the Andhakas. The sea will soon engulf this city. Equip all your cars and place on them all your wealth. This Vajra (the grandson of Krishna) will be your king at Shakraprastha. On the seventh day from this, at sunrise, we shall set out. Make your preparations without delay.”

“‘Thus addressed by Pritha’s son of pure deeds, all of them hastened their preparations with eagerness for achieving their safety. Arjuna passed that night in the mansion of Keshava. He was suddenly overwhelmed with great grief and stupefaction. When morning dawned, Vasudeva of great energy and prowess attained, through the aid of Yoga, to the highest goal. A loud and heart-rending sound of wailing was heard in Vasudeva's mansion, uttered by the weeping ladies. They were seen with dishevelled hair and divested of ornaments and floral wreaths. Beating their breasts with their hands, they indulged in heart-rending lamentations. Those foremost of women, Devaki and Bhadra and Rohini and Madira threw themselves on the bodies of their lord. Then Partha caused the body of his uncle to be carried out on a costly vehicle borne on the shoulders of men. It was followed by all the citizens of Dwaraka and the people of the provinces, all of whom, deeply afflicted by grief, had been well-affected towards the deceased hero. Before that vehicle were borne the umbrella which had been held over his head at the conclusion of the horse-sacrifice he had achieved while living, and also the blazing fires he had daily worshipped, with the priests that had used to attend to them. The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters-in-law. The last rites were then performed at that spot which had been agreeable to him while he was alive. The four wives of that heroic son of Sura ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his. The son of Pandu burnt the body of his uncle together with those four wives of his, using diverse kinds of scents and perfumed wood. As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chant of Samans and the wailing of the citizens and others who witnessed the rite. After it was all over, the boys of the Vrishni and Andhaka races, headed by Vajra, as also the ladies, offered oblations of water to the high-souled hero.

"'Phalguna, who was careful in observing every duty, having caused this duty to be performed, proceeded, O chief of Bharata's race, next to the place where the Vrishnis were slaughtered. The Kuru prince, beholding them lying slaughtered all around, became exceedingly cheerless. He, however, did what was required to be done in view of that which had happened. The last rites were performed, according to the order of seniority, unto the bodies of those heroes slain by the iron bolts born, by virtue of the curse denounced by the Brahmanas, of the blades of Eraka grass. Searching out the bodies then of Rama and Vasudeva, Arjuna caused them to be burnt by persons skilled in that act. The son of Pandu, having next performed duly those sraddha rites that are done to the dead, quickly set out on the seventh day, mounting on his car. The widows of the Vrishni heroes, wailing aloud, followed the high-souled son of Pandu, Dhananjaya, on cars drawn by bullocks and mules and camels. All were in deep affliction. The servants of the Vrishnis, their horsemen, and their car-warriors too, followed the procession. The citizens and the inhabitants of the country, at the command of Pritha's son, set out at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children. The warriors who fought from the backs of elephants proceeded on elephants as huge as hills. The foot-soldiers also set out, together with the reserves. The children of the Andhaka and the Vrishni races, all followed Arjuna. The Brahmanas and Kshatriyas, and Vaisyas, and wealthy Sudras, set out, keeping before them the 16,000 women that had formed Vasudeva's harem, and Vajra, the grandson of the intelligent Krishna. The widows of the other heroes of the Bhoja, the Vrishni, and the Andhaka races, lordless now, that set out with Arjuna, numbered many millions. That foremost of car-warriors, that conqueror of hostile towns, the son of Pritha, escorted this vast procession of Vrishnis, which still abounded with wealth, and which looked like a veritable ocean.

"'After all the people had set out, the ocean, that home of sharks and alligators, flooded Dwaraka, which still teemed with wealth of every kind, with its waters. Whatever portion of the ground was passed over, ocean immediately flooded over with his waters. Beholding this wonderful sight, the inhabitants of Dwaraka walked faster and faster, saying, "Wonderful is the course of fate!" Dhananjaya, after abandoning Dwaraka, proceeded by slow marches, causing the Vrishni women to rest in pleasant forests and mountains and by the sides of delightful streams. Arrived at the country of the five waters, the puissant Dhananjaya planted a rich encampment in the midst of a land that abounded with corn and kine and other animals. Beholding those lordless widows escorted by Pritha's son alone O Bharata, the robbers felt a great temptation (for plunder). Then those sinful wretches, with hearts overwhelmed by cupidity, those Abhiras of ill omen, assembled together and held a consultation. They said, "Here there is only one bowman, Arjuna. The cavalcade consists of children and the old. He escorts them, transgressing us. The warriors (of the Vrishnis) are without energy." Then those robbers, numbering by thousands, and armed with clubs, rushed towards the procession of the Vrishnis, desirous of plunder. Urged by the perverse course of time they fell upon that vast concourse, frightening it with loud leonine shouts and desirous of slaughter. The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the procession. Smiling the while, that mighty-armed warrior addressed the assailants, saying, "You sinful wretches, forbear, if ye love your lives. Ye will rue this when I pierce your bodies with my shafts and take your lives." Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna. Then Arjuna endeavoured to string his large, indestructible, celestial bow with some effort. He succeeded with great difficulty in stringing it, when the battle had become furious. He then began to think of his celestial weapons but they would not come to his mind. Beholding that furious battle, the loss of the might of his arm, and the non-appearance of his celestial weapons, Arjuna became greatly ashamed. The Vrishni warriors including the foot-soldiers, the elephant-warriors, and the car-men, failed to rescue those Vrishni women that were being snatched away by the robbers. The concourse was very large. The robbers assailed it at different points. Arjuna tried his best to protect it, but could not succeed. In the very sight of all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord. The puissant Arjuna, supported by the servants of the Vrishnis, struck the robbers with shafts sped from Gandiva. Soon, however, O king, his shafts were exhausted. In former days his shafts had been inexhaustible. Now, however, they proved otherwise. Finding his shafts exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow. Those Mlecchas, however, O Janamejaya, in the very sight of Partha, retreated, taking away with them many foremost ladies of the Vrishnis and Andhakas. The puissant Dhananjaya regarded it all as the work of destiny. Filled with sorrow he breathed heavy sighs at the thought of the non-appearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him, and the exhaustion of his shafts. Regarding it all as the work of destiny, he became exceedingly cheerless. He then ceased, O king, to make further efforts, saying, he had not the power which he had before. The high-souled one, taking with him the remnant of the Vrishni women, and the wealth that was still with them, reached Kurukshetra. Thus bringing with him the remnant of the Vrishnis, he established them at different places. He established the son of Kritavarma at the city called Marttikavat, with the remnant of the women of the Bhoja king. Escorting the remainder, with children and old men and women, the son of Pandu established them, who were reft of heroes, in the city of Indraprastha. The dear son of Yuyudhana, with a company of old men and children and women, the righteous-souled Arjuna established on the banks of the Sarasvati. The rule of Indraprastha was given to Vajra. The widows of Akrura then desired to retire into the woods. Vajra asked them repeatedly to desist, but they did not listen to him. Rukmini, the princess of Gandhara, Saivya, Haimavati, and queen Jamvabati ascended the funeral pyre. Satyabhama and other dear wives of Krishna entered the woods, O king, resolved to set themselves to the practice of penances. They began to live on fruits and roots and pass their time in the contemplation of Hari. Going beyond the Himavat, they took up their abode in a place called Kalpa. Those men who had followed Arjuna from Dwaravati, were distributed into groups, and bestowed upon Vajra. Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the retreat of Vyasa. There he beheld the Island-born Rishi seated at his ease.'"

SECTION 8

“Vaishampayana said: ‘As Arjuna entered the asylum of the truthful Rishi, he beheld the son of Satyavati seated in a secluded spot.

“‘Approaching that Rishi of high vows and endued with a knowledge of all duties, he said, “I am Arjuna,” and then awaited his pleasure. Satyavati’s son, endued with high penances, answered, saying “Welcome!” Of tranquil soul, the great Muni further said, “Take thy seat.” Seeing that the son of Pritha was exceedingly cheerless and breathing heavy sighs repeatedly and filled with despair, Vyasa addressed him, saying, “Hast thou been sprinkled with water from anybody’s nails or hair, or the end of anybody’s cloth, or from the mouth of a jar? Hast thou had sexual congress with any woman before the cessation of her functional flow? Hast thou slain a Brahmana? Hast thou been vanquished in battle? Thou lookest like one shorn of prosperity. I do not know that thou hast been defeated by anyone. Why then, O chief of Bharata’s race, this exceedingly dejected aspect? It behoveth thee, O son of Pritha, to tell me all, if, indeed, there be no harm in telling it.”

“‘Arjuna said, “He whose complexion was like that of a (newly-risen) cloud, he whose eyes were like a pair of large lotus petals, Krishna, has, with Rama, cast off his body and ascended to Heaven. At Prabhasa, through iron bolts generated by the curse denounced by Brahmanas, the destruction has taken place of the Vrishni heroes. Awful hath that carnage been, and not even a single hero has escaped. The heroes of the Bhoja, the Andhaka, and the Vrishni races, O Brahmana, who were all endued with high souls, great might, and leonine pride, have slaughtered one another in battle. Possessed of arms that looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas, they have all been slain with blades of Eraka grass. Behold the perverse course of

Time. 500,000 mighty-armed warriors have thus been laid low. Encountering one another, they have met with destruction. Thinking repeatedly of this carnage of the Yadava warriors of immeasurable energy and of the illustrious Krishna, I fail to derive peace of mind. The death of the wielder of Sarnga is as incredible as the drying up of the ocean, the displacement of a mountain, the falling down of the vault of heaven, or the cooling property of fire. Deprived of the company of the Vrishni heroes, I desire not to live in this world. Another incident has happened that is more painful than this, O thou that art possessed of wealth of penances. Repeatedly thinking of it, my heart is breaking. In my very sight, O Brahmana, thousands of Vrishni ladies were carried away by the Abhiras of the country of the five waters, who assailed us. Taking up my bow I found myself unequal to even string it. The might that had existed in my arms seemed to have disappeared on that occasion. O great ascetic, my weapons of diverse kinds failed to make their appearance. Soon, again, my shafts became exhausted. That person of immeasurable soul, of four arms, wielding the conch, the discus, and the mace, clad in yellow robes, dark of complexion, and possessing eyes resembling lotus-petals, is no longer seen by me. Alas, reft of Govinda, what have I to live for, dragging my life in sorrow? He who used to stalk in advance of my car, that divine form endued with great splendour and unfading puissance, consuming as he proceeded all hostile warriors, can no longer be seen by me. No longer beholding him who by his energy first burnt all hostile troops whom I afterwards despatched with shafts sped from Gandiva, I am filled with grief and my head swims, O best of men. Penetrated with cheerlessness and despair, I fail to obtain peace of mind. I dare not live, reft of the heroic Janardana. As soon as I heard that Vishnu had left the Earth, my eyes became dim and all things disappeared from my vision. O best of men, it behoveth thee to tell me what is good for me now, for I am now a wanderer with an empty heart, despoiled of my kinsmen and of my possession.”

"‘Vyasa said, “The mighty car-warriors of the Vrishni and the Andhaka races have all been consumed by the Brahmana’s curse. O chief of Kuru’s race, it behoveth thee not to grieve for their destruction. That which has happened had been ordained. It was the destiny of those high-souled warriors. Krishna suffered it to take place although he was fully competent to baffle it. Govinda was able to alter the very course of the universe with all its mobile and immobile creatures. What need then be said of the curse of even high-souled Brahmanas? He who used to proceed in front of thy car, armed with discus and mace, through affection for thee, was the four-armed Vasudeva, that ancient rishi. That high-souled one of expansive eyes, Krishna, having lightened the burthen of the Earth and cast off his (human) body, has attained to his own high seat. By thee also, O foremost of men, with Bhima for thy helpmate and the twins, O mighty-armed hero, has the great work of the gods been accomplished. O foremost one of Kuru's race, I regard thee and thy brothers as crowned with success, for ye have accomplished the great purpose of your lives. The time has come for your departure from the world. Even this, O puissant one, is what is beneficial for you now. Even thus, understanding and prowess and foresight, O Bharata, arise when days of prosperity have not outrun. These very acquisitions disappear when the hour of adversity comes. All this has Time for its root. Time is, indeed, the seed of the universe, O Dhananjaya. It is Time, again, that withdraws everything at its pleasure. One becomes mighty, and, again, losing that might, becomes weak. One becomes a master and rules others, and, again, losing that position, becomes a servant for obeying the behests of others. Thy weapons, having achieved success, have gone away to the place they came from. They will, again, come into thy hands when the Time for their coming approaches. The time has come, O Bharata, for you all to attain to the highest goal. Even this is what I regard to be highly beneficial for you all, O chief of Bharata's race."

"Vaishampayana continued: 'Having heard these words of Vyasa of immeasurable energy, the son of Pritha, receiving his permission, returned to the city named after the elephant. Entering it, the hero approached Yudhishthira and informed him of all that had taken place with reference to the Vrishnis.'"

The end of Mausala-parva.

BOOK 17. MAHAPRASTHANIKA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word “Jaya” be uttered.

“Janamejaya said: ‘Having heard of that encounter with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishna’s ascension to Heaven, what did the Pandavas do?’

“Vaishampayana said: ‘Having heard the particulars of the great slaughter of the Vrishnis, the Kaurava king set his heart on leaving the world. He addressed Arjuna, saying, O thou of great intelligence, it is Time that cooks every creature (in his cauldron). I think that what has happened is due to the cords of Time (with which he binds us all). It behoveth thee also to see it.

“‘Thus addressed by his brother, the son of Kunti only repeated the word “Time, Time!” and fully endorsed the view of his eldest brother gifted with great intelligence. Ascertaining the resolution of Arjuna, Bhimasena and the twins fully endorsed the words that Arjuna had said. Resolved to retire from the world for earning merit, they brought Yuyutsu before them. Yudhishthira made over the kingdom to the son of his uncle by his Vaisya wife. Installing Parikshit also on their throne, as king, the eldest brother of the Pandavas, filled with sorrow, addressed Subhadra, saying, This son of thy son will be the king of the Kurus. The survivor of the Yadus, Vajra, has been made a king. Parikshit will rule in Hastinapura, while the Yadava prince, Vajra, will rule in Shakraprastha. He should be protected by thee. Never set thy heart on unrighteousness.

“‘Having said these words, king Yudhishthira the just, along with his brothers, promptly offered oblations of water unto Vasudeva of great intelligence, as also unto his old maternal uncle and Rama and others. He then duly performed the Sraddhas of all those deceased kinsmen of his. The king, in honour of Hari and naming him repeatedly, fed the Island-born Vyasa, and Narada, and Markandeya possessed of wealth of penances, and Yajnavalkya of Bharadwaja’s race, with many delicious viands. In honour of Krishna, he also gave away many jewels and gems, and robes and clothes, and villages, and horses and cars, and female slaves by hundreds and thousands unto foremost of Brahmanas. Summoning the citizens, Kripa was installed as the preceptor and Parikshit was made over to him as his disciple, O chief of Bharata’s race.

“‘Then Yudhishthira once more summoned all his subjects. The royal sage informed them of his intentions. The citizens and the inhabitants of the provinces, hearing the king’s words, became filled with anxiety and disapproved of them. “This should never be done,” said they unto the king. The monarch, well versed with the changes brought about by time, did not listen to their counsels. Possessed of righteous soul, he persuaded the people to sanction his views. He then set his heart on leaving the world. His brothers also formed the same resolution. Then Dharma’s son, Yudhishthira, the king of the Kurus, casting off his ornaments, wore barks of trees. Bhima and Arjuna and the twins, and Draupadi also of great fame, similarly clad themselves in bark of trees, O king. Having caused the preliminary rites of religion, O chief of Bharata’s race, which were to bless them in the accomplishment of their design, those foremost of men cast off their sacred fires into the water. The ladies, beholding the princes in that guise, wept aloud. They seemed to look as they had looked in days before, when with Draupadi forming the sixth in number they set out from the capital after their defeat at dice. The brothers, however, were all very cheerful at the prospect of retirement. Ascertaining the intentions of Yudhishthira and seeing the destruction of the Vrishnis, no other course of action could please them then.

“‘The five brothers, with Draupadi forming the sixth, and a dog forming the seventh, set out on their journey. Indeed, even thus did king Yudhishthira depart, himself the head of a party of seven, from the city named after the elephant. The citizens and the ladies of the royal household followed them for some distance. None of them, however, could venture to address the king for persuading him to give up his intention. The denizens of the city then returned; Kripa and others stood around Yuyutsu as their centre. Ulupi, the daughter of the Naga chief, O thou of Kunti's race, entered the waters of Ganga. The princess Chitrangada set out for the capital of Manipura. The other ladies who were the grandmothers of Parikshit centered around him. Meanwhile the high-souled Pandavas, O thou of Kuru's race, and Draupadi of great fame, having observed the preliminary fast, set out with their faces towards the east. Setting themselves on Yoga, those high-souled ones, resolved to observe the religion of Renunciation, traversed through various countries and reached diverse rivers and seas. Yudhishthira, proceeded first. Behind him was Bhima; next walked Arjuna; after him were the twins in the order of their birth; behind them all, O foremost one of Bharata's race, proceeded Draupadi, that first of women, possessed of great beauty, of dark complexion, and endued with eyes resembling lotus petals. While the Pandavas set out for the forest, a dog followed them.

"'Proceeding on, those heroes reached the sea of red waters. Dhananjaya had not cast off his celestial bow Gandiva, nor his couple of inexhaustible quivers, actuated, O king, by the cupidity that attaches one to things of great value. The Pandavas there beheld the deity of fire standing before them like a hill. Closing their way, the god stood there in his embodied form. The deity of seven flames then addressed the Pandavas, saying, "Ye heroic sons of Pandu, know me for the deity of fire. O mighty-armed Yudhishthira, O Bhimasena that art a scorcher of foes, O Arjuna, and ye twins of great courage, listen to what I say! Ye foremost ones of Kuru's race, I am the god of fire. The forest of Khandava was burnt by me, through the puissance of Arjuna and of Narayana himself. Let your brother Phalguna proceed to the woods after casting off Gandiva, that high weapon. He has no longer any need of it. That precious discus, which was with the high-souled Krishna, has disappeared (from the world). When the time again comes, it will come back into his hands. This foremost of bows, Gandiva, was procured by me from Varuna for the use of Partha. Let it be made over to Varuna himself."

"'At this, all the brothers urged Dhananjaya to do what the deity said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers. After this, O chief of Bharata’s race, the god of the fire disappeared then and there. The heroic sons of Pandu next proceeded with their faces turned towards the south. Then, by the northern coast of the salt sea, those princes of Bharata’s race proceeded to the south-west. Turning next towards the west, they beheld the city of Dwaraka covered by the ocean. Turning next to the north, those foremost ones proceeded on. Observant of Yoga, they were desirous of making a round of the whole Earth.’”

SECTION 2

“Vaishampayana said: ‘Those princes of restrained souls and devoted to Yoga, proceeding to the north, beheld Himavat, that very large mountain. Crossing the Himavat, they beheld a vast desert of sand. They then saw the mighty mountain Meru, the foremost of all high-peaked mountains. As those mighty ones were proceeding quickly, all rapt in Yoga, Yajnaseni, falling of from Yoga, dropped down on the Earth. Beholding her fallen down, Bhimasena of great strength addressed king Yudhishthira the just, saying, “O scorcher of foes, this princess never did any sinful act. Tell us what the cause is for which Krishna has fallen down on the Earth!”

“‘Yudhishthira said: “O best of men, though we were all equal unto her she had great partiality for Dhananjaya. She obtains the fruit of that conduct today, O best of men.”’

“Vaishampayana continued: ‘Having said this, that foremost one of Bharata’s race proceeded on. Of righteous soul, that foremost of men, endued with great intelligence, went on, with mind intent on itself. Then Sahadeva of great learning fell down on the Earth. Beholding him drop down, Bhima addressed the king, saying, “He who with great humility used to serve us all, alas, why is that son of Madravati fallen down on the Earth?”

“‘Yudhishthira said, “He never thought anybody his equal in wisdom. It is for that fault that this prince has fallen down.”

“Vaishampayana continued: ‘Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kunti’s son Yudhishthira went on, with his brothers and with the dog. Beholding both Krishna and the Pandava Sahadeva fallen down, the brave Nakula, whose love for kinsmen was very great, fell down himself. Upon the falling down of the heroic Nakula of great personal beauty, Bhima once more addressed the king, saying, “This brother of ours who was endued with righteousness without incompleteness, and who always obeyed our behests, this Nakula who was unrivalled for beauty, has fallen down.”

“‘Thus addressed by Bhimasena, Yudhishthira said, with respect to Nakula, these words: “He was of righteous soul and the foremost of all persons endued with intelligence. He, however, thought that there was nobody that equalled him in beauty of person. Indeed, he regarded himself as superior to all in that respect. It is for this that Nakula has fallen down. Know this, O Vrikodara. What has been ordained for a person, O hero, must have to be endured by him.”

“‘Beholding Nakula and the others fall down, Pandu’s son Arjuna of white steeds, that slayer of hostile heroes, fell down in great grief of heart. When that foremost of men, who was endued with the energy of Shakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said unto the king, “I do not recollect any untruth uttered by this high-souled one. Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has fallen down on the Earth?”

“‘Yudhishthira said, “Arjuna had said that he would consume all our foes in a single day. Proud of his heroism, he did not, however, accomplish what he had said. Hence has he fallen down. This Phalguna disregarded all wielders of bows. One desirous of prosperity should never indulge in such sentiments.”’

“Vaishampayana continued: ‘Having said so, the king proceeded on. Then Bhima fell down. Having fallen down, Bhima addressed king Yudhishthira the just, saying, “O king, behold, I who am thy darling have fallen down. For what reason have I dropped down? Tell me if thou knowest it.”

“‘Yudhishthira said, “Thou wert a great eater, and thou didst use to boast of thy strength. Thou never didst attend, O Bhima, to the wants of others while eating. It is for that, O Bhima, that thou hast fallen down.”

“‘Having said these words, the mighty-armed Yudhishthira proceeded on, without looking back. He had only one companion, the dog of which I have repeatedly spoken to thee, that followed him now.’”

SECTION 3

“Vaishampayana said: ‘Then Shakra, causing the firmament and the Earth to be filled by a loud sound, came to the son of Pritha on a car and asked him to ascend it. Beholding his brothers fallen on the Earth, king Yudhishthira the just said unto that deity of a 1,000 eyes these words: “My brothers have all dropped down here. They must go with me. Without them by me I do not wish to go to Heaven, O lord of all the deities. The delicate princess (Draupadi) deserving of every comfort, O Purandara, should go with us. It behoveth thee to permit this.”

“‘Shakra said, “Thou shalt behold thy brothers in Heaven. They have reached it before thee. Indeed, thou shalt see all of them there, with Krishna. Do not yield to grief, O chief of the Bharatas. Having cast off their human bodies they have gone there, O chief of Bharata’s race. As regards thee, it is ordained that thou shalt go thither in this very body of thine.”

“‘Yudhishthira said, “This dog, O lord of the Past and the Present, is exceedingly devoted to me. He should go with me. My heart is full of compassion for him.”

“‘Shakra said, “Immortality and a condition equal to mine, O king, prosperity extending in all directions, and high success, and all the felicities of Heaven, thou hast won today. Do thou cast off this dog. In this there will be no cruelty.”

“‘Yudhishthira said, “O thou of a 1,000 eyes. O thou that art of righteous behaviour, it is exceedingly difficult for one that is of righteous behaviour to perpetrate an act that is unrighteous. I do not desire that union with prosperity for which I shall have to cast off one that is devoted to me.”

“‘Indra said, “There is no place in Heaven for persons with dogs. Besides, the (deities called) Krodhavasas take away all the merits of such persons. Reflecting on this, act, O king Yudhishthira the just. Do thou abandon this dog. There is no cruelty in this.”

“‘Yudhishthira said, “It has been said that the abandonment of one that is devoted is infinitely sinful. It is equal to the sin that one incurs by slaying a Brahmana. Hence, O great Indra, I shall not abandon this dog today from desire of my happiness. Even this is my vow steadily pursued, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my protection, saying that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that is solicitous of life. I shall never give up such a one till my own life is at an end.”

“‘Indra said, “Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhavasas. Do thou, therefore, abandon this dog. By abandoning this dog thou wilt attain to the region of the deities. Having abandoned thy brothers and Krishna, thou hast, O hero, acquired a region of felicity by thy own deeds. Why art thou so stupefied? Thou hast renounced everything. Why then dost thou not renounce this dog?” Yudhishthira said, “This is well known in all the worlds that there is neither friendship nor enmity with those that are dead. When my brothers and Krishna died, I was unable to revive them. Hence it was that I abandoned them. I did not, however, abandon them as long as they were alive. To frighten one that has sought protection, the slaying of a woman, the theft of what belongs to a Brahmana, and injuring a friend, each of these four, O Shakra, is I think equal to the abandonment of one that is devoted.”’

“Vaishampayana continued: ‘Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Righteousness, who, well pleased, said these words unto him in a sweet voice fraught with praise.

“‘Dharma said: “Thou art well born, O king of kings, and possessed of the intelligence and the good conduct of Pandu. Thou hast compassion for all creatures, O Bharata, of which this is a bright example. Formerly, O son, thou wert once examined by me in the woods of Dwaita, where thy brothers of great prowess met with (an appearance of) death. Disregarding both thy brothers

Bhima and Arjuna, thou didst wish for the revival of Nakula from thy desire of doing good to thy (step-) mother. On the present occasion, thinking the dog to be devoted to thee, thou hast renounced the very car of the celestials instead of renouncing him. Hence, O king, there is no one in Heaven that is equal to thee. Hence, O Bharata, regions of inexhaustible felicity are thine. Thou hast won them, O chief of the Bharatas, and thine is a celestial and high goal.”’

“Vaishampayana continued: ‘Then Dharma, and Shakra, and the Maruts, and the Ashvinis, and other deities, and the celestial Rishis, causing Yudhishthira to ascend on a car, proceeded to Heaven. Those beings crowned with success and capable of going everywhere at will, rode their respective cars. King Yudhishthira, that perpetuator of Kuru’s race, riding on that car, ascended quickly, causing the entire welkin to blaze with his effulgence. Then Narada, that foremost of all speakers, endued with penances, and conversant with all the worlds, from amidst that concourse of deities, said these words: “All those royal sages that are here have their achievements transcended by those of Yudhishthira. Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to Heaven in his own (human) body. None else than the son of Pandu has been heard to achieve this.”

“‘Hearing these words of Narada, the righteous-souled king, saluting the deities and all the royal sages there present, said, “Happy or miserable, whatever the region be that is now my brothers’, I desire to proceed to. I do not wish to go anywhere else.”

“‘Hearing this speech of the king, the chief of the deities, Purandara, said these words fraught with noble sense: “Do thou live in this place, O king of kings, which thou hast won by thy meritorious deeds. Why dost thou still cherish human affections? Thou hast attained to great success, the like of which no other man has ever been able to attain. Thy brothers, O delighter of the Kurus, have succeeded in winning regions of felicity. Human affections still touch thee. This is Heaven. Behold these celestial Rishis and Siddhas who have attained to the region of the gods.”

"'Gifted with great intelligence, Yudhishthira answered the chief of the deities once more, saying, "O conqueror of Daityas, I venture not to dwell anywhere separated from them. I desire to go there, where my brothers have gone. I wish to go there where that foremost of women, Draupadi, of ample proportions and darkish complexion and endued with great intelligence and righteous of conduct, has gone."'"

The end of Mahaprasthanika-parva.

BOOK 18. SVARGAROHANIKA PARVA

SECTION 1

Om! Having bowed down into Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word “Jaya” be uttered.

“Janamejaya said, ‘Having attained to Heaven, what regions were respectively attained by my grandsires of old, viz., the Pandavas and the sons of Dhritarashtra? I desire to hear this. I think that thou art conversant with everything, having been taught by the great Rishi Vyasa of wonderful feats.’

“Vaishampayana said, ‘Listen now to what thy grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities. Arrived at Heaven, king Yudhishthira the just, beheld Duryodhana endued with prosperity and seated on an excellent seat. He blazed with effulgence like the sun and wore all those signs of glory which belong to heroes. And he was in the company of many deities of blazing effulgence and of Sadhyas of righteous deeds. Yudhishthira, beholding Duryodhana and his prosperity, became suddenly filled with rage and turned back from the sight.

“‘He loudly addressed his companions, saying, “I do not desire to share regions of felicity with Duryodhana who was stained by cupidity and possessed of little foresight. It was for him that friends, and kinsmen, over the whole Earth were slaughtered by us whom he had afflicted greatly in the deep forest. It was for him that the virtuous princess of Panchala, Draupadi of faultless features, our wife, was dragged into the midst of the assembly before all our seniors. Ye gods, I have no desire to even behold Suyodhana. I wish to go there where my brothers are.”

“‘Narada, smiling, told him, “It should not be so, O king of kings. While residing in Heaven, all enmities cease. O mighty-armed Yudhishthira, do not say so about king Duryodhana. Hear my words. Here is king Duryodhana. He is worshipped with the gods by those righteous men and those foremost of kings who are now denizens of Heaven. By causing his body to be poured as a libation on the fire of battle, he has obtained the end that consists in attainment of the region for heroes. You and your brothers, who were veritable gods on Earth, were always persecuted by this one. Yet through his observance of Kshatriya practices he has attained to this region. This lord of Earth was not terrified in a situation fraught with terror.

"'"O son, thou shouldst not bear in mind the woes inflicted on thee on account of the match at dice. It behoveth thee not to remember the afflictions of Draupadi. It behoveth thee not to remember the other woes which were yours in consequence of the acts of your kinsmen, the woes, viz., that were due to battle or to other situations. Do thou meet Duryodhana now according to the ordinances of polite intercourse. This is Heaven, O lord of men. There can be no enmities here."

"'Though thus addressed by Narada, the Kuru king Yudhishthira, endued with great intelligence, enquired about his brothers and said, "If these eternal regions reserved for heroes be Duryodhana's, that unrighteous and sinful wight, that man who was the destroyer of friends and of the whole world, that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that wight for whose sake we were burnt with wrath in thinking of how best we might remedy our wrongs, I desire to see what regions have been attained by those high-souled heroes, my brothers of high vows, steady achievers of promises, truthful in speech, and distinguished for courage. The high-souled Karna, the son of Kunti, incapable of being baffled in battle, Dhrishtadyumna, Satyaki, the sons of Dhrishtadyumna and those other Kshatriyas who met with death in the observance of Kshatriya practices, where are those lords of Earth, O Brahmana? I do not see them here, O Narada. I desire to see, O Narada, Virata and Drupada and the other great Kshatriyas headed by Dhrishtaketu, as also Shikhandi, the Panchala prince, the sons of Draupadi, and Abhimanyu, irresistible in battle."'"

SECTION 2

“‘Yudhishthira said, “Ye deities, I do not see here Radha’s son of immeasurable prowess, as also my high-souled brothers, and Yudhamanyu and Uttamaujas, those great car-warriors that poured their bodies (as libations) on the fire of battle, those kings and princes that met with death for my sake in battle. Where are those great car-warriors that possessed the prowess of tigers? Have those foremost of men acquired this region? If those great car-warriors have obtained these regions, then only do you know, ye gods, that I shall reside here with those high-souled ones. If this auspicious and eternal region has not been acquired by those kings, then know, ye gods, that without those brothers and kinsmen of mine, I shall not live here. At the time of performing the water rites (after the battle), I heard my mother say, ‘Do thou offer oblations of water unto Karna.’ Since hearing those words of my mother, I am burning with grief. I grieve also incessantly at this, ye gods, that when I marked the resemblance between the feet of my mother and those of Karna of immeasurable soul, I did not immediately place myself under orders of that afflicter of hostile ranks. Ourselves joined with Karna, Shakra himself would have been unable to vanquish in battle. Wherever may that child of Surya be, I desire to see him. Alas, his relationship with us being unknown, I caused him to be slain by Arjuna. Bhima also of terrible prowess and dearer to me than my life-breaths, Arjuna too, resembling Indra himself, the twins also that resembled the Destroyer himself in prowess, I desire to behold. I wish to see the princess of Panchala, whose conduct was always righteous. I wish not to stay here. I tell you the truth. Ye foremost ones among the deities, what is Heaven to me if I am dissociated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven.”

"'The gods said, "If thou longest to be there, go then, O son, without delay. At the command of the chief of the deities, we are ready to do what is agreeable to thee."'

"Vaishampayana continued: 'Having said so, the gods then ordered the celestial messenger, O scorcher of foes, saying, "Do thou show unto Yudhishthira his friends and kinsmen." Then the royal son of Kunti and the celestial messenger proceeded together, O foremost of kings, to that place where those chiefs of men (whom Yudhishthira had wished to see) were. The celestial messenger proceeded first, the king followed him behind. The path was inauspicious and difficult and trodden by men of sinful deeds. It was enveloped in thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the stench of sinners, and miry with flesh and blood, it abounded with gadflies and stinging bees and gnats and was endangered by the inroads of grisly bears. Rotting corpses lay here and there. Overspread with bones and hair, it was noisome with worms and insects. It was skirted all along with a blazing fire. It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it abounded with inaccessible fastnesses like the Vindhya mountains. Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.

"'Along that path so disagreeable with the stench of corpses and awful with other incidents, the righteous-souled king proceeded, filled with diverse thoughts. He beheld a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors. There were plains full of fine white sand exceedingly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them. Many a Kuta-salmalika was there, with sharp thorns and, therefore, exceedingly painful to the touch. The son of Kunti beheld also the tortures inflicted upon sinful men.

"'Beholding that inauspicious region abounding with every sort of foulness, Yudhishthira asked the celestial messenger, saying, "How far shall we proceed along a path like this? It behoveth thee to tell me where those brothers of mine are. I desire also to know what region is this of the gods?”

“‘Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying, “Thus far is your way. The denizens of Heaven commanded me that having come thus far, I am to stop. If thou art tired, O king of kings, thou mayst return with me.”

“‘Yudhishthira, however, was exceedingly disconsolate and stupefied by the foul odour. Resolved to return, O Bharata, he retraced his steps. Afflicted by sorrow and grief, the righteous-souled monarch turned back. Just at that moment he heard piteous lamentations all around, “O son of Dharma, O royal sage, O thou of sacred origin, O son of Pandu, do thou stay a moment for favouring us. At thy approach, O invincible one, a delightful breeze hath begun to blow, bearing the sweet scent of thy person. Great hath been our relief at this. O foremost of kings, beholding thee, O first of men, great hath been our happiness. O son of Pritha, let that happiness last longer through thy stay here, for a few moments more. Do thou remain here, O Bharata, for even a short while. As long as thou art here, O thou of Kuru’s race, torments cease to afflict us.” These and many similar words, uttered in piteous voices by persons in pain, the king heard in that region, wafted to his ears from every side.

“‘Hearing those words of beings in woe, Yudhishthira of compassionate heart exclaimed aloud, “Alas, how painful!” And the king stood still. The speeches of those woe-begone and afflicted persons seemed to the son of Pandu to be uttered in voices that he had heard before although he could not recognise them on that occasion.

“‘Unable to recognise voices, Dharma’s son, Yudhishthira, enquired, saying, “Who are you? Why also do you stay here?”

“‘Thus addressed, they answered him from all sides, saying, “I am Karna!” “I am Bhimasena!” “I am Arjuna!” “I am Nakula!” “I am Sahadeva!” “I am Dhrishtadyumna!” “I am Draupadi!” “We are the sons of Draupadi!” Even thus, O king, did those voices speak

O king, did those voices speak.

"'Hearing those exclamations, O king, uttered in voices of pain suitable to that place, the royal Yudhishthira asked himself, "What perverse destiny is this? What are those sinful acts which were committed by those high-souled beings, Karna and the sons of Draupadi, and the slender-waisted princess of Panchala, so that their residence has been assigned in this region of foetid smell and great woe? I am not aware of any transgression that can be attributed to these persons of righteous deeds. What is that act by doing which Dhritarashtra's son, king Suyodhana, with all his sinful followers, has become invested with such prosperity? Endued with prosperity like that of the great Indra himself, he is highly adored. What is that act through the consequence of which these (high-souled ones) have fallen into Hell? All of them were conversant with every duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices; were righteous in their acts; were performers of sacrifices; and givers of large presents unto brahmanas. Am I asleep or awake? Am I conscious or unconscious? Or, is all this a mental delusion due to disorders of the brain?"

"'Overwhelmed by sorrow and grief, and with his senses agitated by anxiety, king Yudhishthira indulged in such reflections for a long time. The royal son of Dharma then gave way to great wrath. Indeed, Yudhishthira then censured the gods, as also Dharma himself. Afflicted by the very foul odour, he addressed the celestial messenger, saying, "Return to the presence of those whose messenger thou art. Tell them that I shall not go back to where they are, but shall stay even here, since, in consequence of my companionship, these afflicted brothers of mine have become comforted." Thus addressed by the intelligent son of Pandu, the celestial messenger returned to the place where the chief of the deities was, viz., he of a hundred sacrifices. He represented unto him the acts of Yudhishthira. Indeed, O ruler of men, he informed Indra of all that Dharma's son had said.'"

SECTION 3

"Vaishampayana said, 'King Yudhishthira the just, the son of Pritha, had not stayed there for more than a moment when, O thou of Kuru's race, all the gods with Indra at their head came to that spot. The deity of Righteousness in his embodied form also came to that place where the Kuru king was, for seeing that monarch. Upon the advent of those deities of resplendent bodies and sanctified and noble deeds, the darkness that had overwhelmed that region immediately disappeared. The torments undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Salmali, the iron jars, and the boulders of rock, so terrible to behold, also vanished from sight. The diverse repulsive corpses also, which the Kuru king had seen, disappeared at the same time. Then a breeze, delicious and fraught with pleasant perfumes, perfectly pure and delightfully cool, O Bharata, began to blow on that spot in consequence of the presence of the gods. The Maruts, with Indra, the Vasus with the twin Ashvinis, the Sadhyas, the Rudras, the Adityas, and the other denizens of Heaven, as also the Siddhas and the great Rishis, all came there where Dharma's royal son of great energy was.

"'Then Shakra, the lord of the deities, endued with blazing prosperity, addressed Yudhishthira and comforting him, said, "O Yudhishthira of mighty arms, come, come, O chief of men. These illusions have ended, O puissant one. Success has been attained by thee, O mighty-armed one, and eternal regions (of felicity) have become thine. Thou shouldst not yield to wrath. Listen to these words of mine. Hell, O son, should without doubt be beheld by every king. Of both good and bad there is abundance, O chief of men. He who enjoys first the fruits of his good acts must afterwards endure Hell. He, on the other hand, who first endures Hell, must afterwards enjoy Heaven. He whose sinful acts are many enjoys Heaven first. It is for this, O king, that desirous of doing thee good, I caused thee to be sent for having a view of Hell. Thou hadst, by a pretence, deceived Drona in the matter of his son. Thou hast, in consequence thereof, been shown Hell by an act of deception. After the manner of thyself, Bhima and Arjuna, and Draupadi, have all been shown the place of sinners by an act of deception. Come, O chief of men, all of them have been cleansed of their sins. All those kings who had aided thee and who have been slain in battle, have all attained to Heaven. Come and behold them, O foremost one of Bharata's race.

"""Karna, the mighty bowman, that foremost of all wielders of weapons for whom thou art grieving, has also attained to high success. Behold, O puissant one, that foremost of men, viz., the son of Surya. He is in that place which is his own, O mighty-armed one. Kill this grief of thine, O chief of men. Behold thy brothers and others, those kings, that is, who had espoused thy side. They have all attained to their respective places (of felicity). Let the fever of thy heart be dispelled. Having endured a little misery first, from this time, O son of Kuru's race, do thou sport with me in happiness, divested of grief and all thy ailments dispelled. O mighty-armed one, do thou now enjoy, O king, the rewards of all thy deeds of righteousness of those regions which thou hast acquired thyself by thy penances and of all thy gifts. Let deities and Gandharvas, and celestial Apsaras, decked in pure robes and excellent ornaments, wait upon and serve thee for thy happiness. Do thou, O mighty-armed one, enjoy now those regions (of felicity) which have become thine through the Rajasuya sacrifice performed by thee and whose felicities have been enhanced by the sacrificial scimitar employed by thee. Let the high fruits of thy penances be enjoyed by thee. Thy regions, O Yudhishthira, are above those of kings. They are equal to those of Hariscandra, O son of Pritha. Come, and sport there in bliss. There where the royal sage Mandhatri is, there where king Bhagiratha is, there where Dushmanta's son Bharata is, there wilt thou sport in bliss. Here is the celestial river, sacred and sanctifying the three worlds. It is called Heavenly Ganga. Plunging into it, thou wilt go to thy own regions. Having bathed in this stream, thou wilt be divested of thy human nature. Indeed, thy grief dispelled, thy ailments conquered, thou wilt be freed from all enmities.”

“‘While, O Kuru king, the chief of the gods was saying so unto Yudhishthira, the deity of Righteousness, in his embodied form, then addressed his own son and said, “O king, I am greatly pleased, O thou of great wisdom, with thee, O son, by thy devotion to me, by thy truthfulness of speech, and forgiveness, and self-restraint. This, indeed, is the third test, O king, to which I put thee. Thou art incapable, O son of Pritha, of being swerved from thy nature or reason. Before this, I had examined thee in the Dwaita woods by my questions, when thou hadst come to that lake for recovering a couple of fire sticks. Thou stoodst it well. Assuming the shape of a dog, I examined thee once more, O son, when thy brothers with Draupadi had fallen down. This has been thy third test; thou hast expressed thy wish to stay at Hell for the sake of thy brothers. Thou hast become cleansed, O highly blessed one. Purified of sin, be thou happy.

“‘“O son of Pritha, thy brothers, O king, were not such as to deserve Hell. All this has been an illusion created by the chief of the gods. Without doubt, all kings, O son, must once behold Hell. Hence hast thou for a little while been subjected to this great affliction. O king, neither Arjuna, nor Bhima, nor any of those foremost of men, viz., the twins, nor Karna, ever truthful in speech and possessed of great courage, could be deserving of Hell for a long time. The princess Krishna too, O Yudhishthira, could not be deserving of that place of sinners. Come, come, O foremost one of the Bharatas, behold Ganga who spreads her current over the three worlds.”

“‘Thus addressed, that royal sage, viz., thy grandsire, proceeded with Dharma and all the other gods. Having bathed in the celestial river Ganga, sacred and sanctifying and ever adored by the Rishis, he cast off his human body. Assuming then a celestial form, king Yudhishthira the just, in consequence of that bath, became divested of all his enmities and grief. Surrounded by the deities, the Kuru king Yudhishthira then proceeded from that spot. He was accompanied by Dharma, and the great Rishis uttered his praises. Indeed, he reached that place where those foremost of men, those heroes, viz., the Pandavas and the

Dhartarashtras, freed from (human) wrath, were enjoying each his respective status.'"

SECTION 4

“Vaishampayana said, ‘King Yudhishthira, thus praised by the gods, the Maruts and the Rishis, proceeded to that place where those foremost ones of Kuru’s race were. He beheld Govinda endued with his Brahma-form. It resembled that form of his which had been seen before and which, therefore, helped the recognition. Blazing forth in that form of his, he was adorned with celestial weapons, such as the terrible discus and others in their respective embodied forms. He was being adored by the heroic Phalguna, who also was endued with a blazing effulgence. The son of Kunti beheld the slayer of Madhu also in his own form. Those two foremost of Beings, adored by all the gods, beholding Yudhishthira, received him with proper honours.

“‘In another place, the delighter of the Kurus beheld Karna, that foremost one among all wielders of weapons, resembling a dozen Suryas in splendour. In another part he beheld Bhimasena of great puissance, sitting in the midst of the Maruts, and endued with a blazing form. He was sitting by the side of the God of Wind in his embodied form. Indeed, he was then in a celestial form endued with great beauty, and had attained to the highest success. In the place belonging to the Ashvinis, the delighter of the Kurus beheld Nakula and Sahadeva, each blazing with his own effulgence.

“‘He also beheld the princess of Panchala, decked in garlands of lotuses. Having attained to Heaven, she was sitting there, endued with a form possessed of solar splendour. King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the chief of the gods, spoke to him, “This one is Sree herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, issuing not from any mother’s womb, O Yudhishthira, endued with agreeable perfume and capable of delighting the whole world. For your pleasure, she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all. These five highly blessed Gandharvas endued with the effulgence of fire, and possessed of great energy, were, O king, the sons of Draupadi and yourself.

"""Behold Dhritarashtra, the king of the Gandharvas, possessed of great wisdom. Know that this one was the eldest brother of thy sire. This one is thy eldest brother, the son of Kunti, endued with effulgence of fire. The son of Surya, thy eldest brother, the foremost of men, even this one was known as the son of Radha. He moves in the company of Surya. Behold this foremost of Beings. Among the tribes of the Saddhyas, the gods, the Viswedevas, and the Maruts, behold, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, viz., those heroes having Satyaki for their first, and those mighty ones among the Bhojas. Behold the son of Subhadra, invincible in battle, now staying with Soma. Even he is the mighty bowman Abhimanyu, now endued with the gentle effulgence of the great luminary of the night. Here is the mighty bowman Pandu, now united with Kunti and Madri. Thy sire frequently comes to me on his excellent car. Behold the royal Bhishma, the son of Santanu, now in the midst of the Vasus. Know that this one by the side of Brihaspati is thy preceptor Drona. These and other kings, O son of Pandu, who had warred on thy side now walk with the Gandharvas or Yakshas or other sacred beings. Some have attained to the status of Guhyakas, O king. Having cast off their bodies, they have conquered Heaven by the merit they had acquired through word, thought and deed.""“

SECTION 5

"Janamejaya said, 'Bhishma and Drona, those two high-souled persons, king Dhritarashtra, and Virata and Drupada, and Sankha and Uttara, Dhrishtaketu and Jayatsena and king Satyajit, the sons of Duryodhana, and Shakuni the son of Subala, Karna's sons of great prowess, king Jayadratha, Ghatotkaca and others whom thou hast not mentioned, the other heroic kings of blazing forms, tell me for what period they remained in Heaven. O foremost of regenerate persons, was theirs an eternal place in Heaven? What was the end attained to by those foremost of men when their acts came to an end? I desire to hear this, O foremost of regenerate persons, and therefore have I asked thee. Through thy blazing penances thou seest all things.'"

Sauti said: "Thus questioned, that regenerate Rishi, receiving the permission of the high-souled Vyasa, set himself to answer the question of the king.

"Vaishampayana said, 'Every one, O king of men, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, indeed a good question asked by thee. Hear, O king, this which is a mystery of the gods, O chief of Bharata's race. It was explained (to us) by Vyasa of mighty energy, celestial vision and great prowess, that ancient ascetic, O Kauravya, who is the son of Parasara and who always observes high vows, who is of immeasurable understanding, who is omniscient, and who, therefore knows the end attached to all acts.

"'Bhishma of mighty energy and great effulgence attained to the status of the Vasus. Eight Vasus, O chief of Bharata's race, are now seen. Drona entered into Brihaspati, that foremost one of Angirasa's descendants. Hridika's son Kritavarma entered the Maruts. Pradyumna entered Sanatkumara whence he had issued. Dhritarashtra obtained the regions, so difficult of acquisition, that belong to the Lord of treasures. The famous Gandhari obtained the same regions with her husband Dhritarashtra. With his two wives, Pandu proceeded to the abode of the great Indra. Both Virata and Drupada, the king Dhrishtaketu, as also Nishatha, Akrura, Samva, Bhanukampa, and Viduratha, and Bhurishrava and Sala and king Bhuri, and Kansa, and Ugrasena, and Vasudeva, and Uttara, that foremost of men, with his brother Sankha, all these foremost of persons entered the deities. Soma's son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phalguna, that lion among men. Having fought, agreeably to Kshatriya practices, with bravery such as none else had ever been able to show, that mighty-armed and righteous-souled being entered Soma. Slain on the field of battle, O foremost of men, Karna entered Surya. Shakuni obtained absorption into Dwapara, and Dhrishtadyumna into the deity of fire. The sons of Dhritarashtra were all Rakshasas of fierce might. Sanctified by death caused by weapons, those high-souled beings of prosperity all succeeded in attaining to Heaven. Both Kshattri and king Yudhishthira entered into the god of Righteousness. The holy and illustrious Ananta (who had taken birth as Balarama) proceeded to the region below the Earth. Through the command of the Grandsire, he, aided by his Yoga power, supported the Earth. Vasudeva was a portion of that eternal god of gods called Narayana. Accordingly, he entered into Narayana. 16,000 women had been married to Vasudeva as his wives. When the time came, O Janamejaya, they plunged into the Sarasvati. Casting off their (human) bodies there, they re-ascended to Heaven. Transformed into Apsaras, they approached the presence of Vasudeva. Those heroic and mighty car-warriors, Ghatotkaca and others, who were slain in the great battle, attained to the status, some of gods and some of Yakshas. Those that had fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O king, they have all attained to excellent regions of felicity. Those foremost of men have proceeded, some to the abode of Indra, some to that of Kuvera of great intelligence, and some to that of Varuna. I have now told thee, O thou of great splendour, everything about the acts, O Bharata, of both the Kurus and the Pandavas.'"

Sauti said: “Hearing this, ye foremost of regenerate ones, at the intervals of sacrificial rites, king Janamejaya became filled with wonder. The sacrificial priests then finished the rites that remained to be gone through. Astika, having rescued the snakes (from fiery death), became filled with joy. King Janamejaya then gratified all the Brahmanas with copious presents. Thus worshipped by the king, they returned to their respective abodes. Having dismissed those learned Brahmanas, king Janamejaya came back from Takshasila to the city named after the elephant.

“I have now told everything that Vaishampayana narrated, at the command of Vyasa, unto the king at his snake sacrifice. Called a history, it is sacred, sanctifying and excellent. It has been composed by the ascetic Krishna, O Brahmana, of truthful speech. He is omniscient, conversant with all ordinances, possessed of a knowledge of all duties, endued with piety, capable of perceiving what is beyond the ken of the senses, pure, having a soul cleansed by penances, possessed of the six high attributes, and devoted to Sankhya Yoga. He has composed this, beholding everything with a celestial eye that has been cleansed (strengthened) by varied lore. He has done this, desiring to spread the fame, throughout the world, of the high-souled Pandavas, as also of other Kshatriyas possessed of abundant wealth of energy.

“That learned man who recites this history of sacred days in the midst of a listening auditory becomes cleansed of every sin, conquers Heaven, and attains to the status of Brahma. Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born) Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off. The Pitris of that man who recites even a small portion of this history at a Sraddha, obtain inexhaustible food and drink. The sins that one commits during the day by one’s senses or the mind are all washed off before evening by reciting a portion of the Mahabharata. Whatever sins a Brahmana may commit at night in the midst of women are all washed off before dawn by reciting a portion of the Mahabharata.

"The high race of the Bharatas is its topic. Hence it is called Bharata. And because of its grave import, as also of the Bharatas being its topic, it is called Mahabharata. He who is versed in interpretations of this great treatise, becomes cleansed of every sin. Such a man lives in righteousness, wealth, and pleasure, and attains to Emancipation also, O chief of Bharata's race.

"That which occurs here occurs elsewhere. That which does not occur here occurs nowhere else. This history is known by the name of Jaya. It should be heard by every one desirous of Emancipation. It should be read by Brahmanas, by kings, and by women quick with children. He that desires Heaven attains to Heaven; and he that desires victory attains to victory. The woman quick with child gets either a son or a daughter highly blessed. The puissant Island-born Krishna, who will not have to come back, and who is Emancipation incarnate, made an abstract of the Bharata, moved by the desire of aiding the cause of righteousness. He made another compilation consisting of sixty lakhs of verses. Thirty lakhs of these were placed in the region of the deities. In the region of the Pitris fifteen lakhs, it should be known, are current; while in that of the Yakshas fourteen lakhs are in vogue. One lakh is current among human beings.

"Narada recited the Mahabharata to the gods; Asita-Devala to the Pitris; Suka to the Rakshasas and the Yakshas; and Vaishampayana to human beings. This history is sacred, and of high import, and regarded as equal to the Vedas. That man, O Saunaka, who hears this history, placing a Brahmana before him, acquires both fame and the fruition of all his wishes. He who, with fervid devotion, listens to a recitation of the Mahabharata, attains (hereafter) to high success in consequence of the merit that becomes his through understanding even a very small portion thereof. All the sins of that man who recites or listens to this history with devotion are washed off.

"In former times, the great Rishi Vyasa, having composed this treatise, caused his son Suka to read it with him, along with these four Verses. Thousands of mothers and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will (arise and) similarly depart. There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him that is ignorant but never him that is wise. With uplifted arms I am crying aloud but nobody hears me. From Righteousness is Wealth as also Pleasure. Why should not Righteousness, therefore, be courted? For the sake neither of pleasure, nor of fear, nor of cupidity should any one cast off Righteousness. Indeed, for the sake of even life one should not cast off Righteousness. Righteousness is eternal. Pleasure and Pain are not eternal. Jiva is eternal. The cause, however, of Jiva's being invested with a body is not so.

"That man who, waking up at dawn, reads this Savittri of the Bharata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma. As the sacred Ocean, as the Himavat mountain, are both regarded as mines of precious gems, even so is this Bharata (regarded as a mine of precious gems). The man of learning, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, earns wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bharata, attains to high success. What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata, while it is recited to him? It represents the nectar that fell from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious."

SECTION 6

“Janamejaya said, ‘O holy one, according to what rites should the learned listen to the Bharata? What are the fruits (acquirable by hearing it)? What deities are to be worshipped during the several paranas? What should be the gifts that one should make, O holy one, at every parva or sacred day (during the continuance of the recitation)? What should be the qualification of the reciter to be engaged? Tell me all this!’

“Vaishampayana said, ‘Hear, O king, what the procedure is, and what the fruits, O Bharata, are that will spring from ones listening (to a recitation of the Bharata). Even this, O king of kings, is what thou askest me. The deities of Heaven, O ruler of Earth, came to this world for sport. Having achieved their task, they ascended once more to Heaven. Listen to what I shall tell thee in brief. In the Mahabharata is to be found the births of Rishis and deities on the Earth. In this treatise, called Bharata, O foremost one of Bharata’s race, are to be seen in one place the eternal Rudras, the Saddhyas, and the Viswedevas; the Adityas, the two deities named the Ashvinis, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse deities, the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas and Rivers, the diverse tribes of Apsaras; the Planets, the Years, the Half-years, and the Seasons; and the whole universe of mobile and immobile entities, with all the gods and Asuras.

“‘Hearing their celebrity, and in consequence of a recitation of their names and achievements, a man that has committed even terrible sins, will be cleansed. Having, with a concentrated soul and cleansed body, heard this history duly, from the beginning, and having reached its end, one should make Sraddha offerings, O Bharata, unto those (foremost of persons who have been mentioned in it). Unto the Brahmanas also, O chief of Bharata’s race, should, with due devotion and according to ones power, be made large gifts and diverse kinds of gems, and kine, and vessels of white brass for milking kine, and maidens decked with every ornament, and possessed of every accomplishment suited to enjoyment, as also diverse kinds of conveyances, beautiful mansions, plots of land, and cloths. Animals also should be given, such as horses and elephants in rage, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars. Whatever objects occur in the house, of the foremost kind, whatever wealth of great value occurs in it, should be given away unto Brahmanas. Indeed, one should give away one’s own self, wives, and children.

“‘One desirous of hearing the Bharata, should hear it without a doubting heart, with cheerfulness and joy; and as he proceeds listening to its recitation, he should according to the extent of his power, make gifts with great devotion.

“‘Hear how a person that is devoted to truth and sincerity, that is self-restrained, pure (in mind), and observant of those acts which lead to purity of body, that is endued with faith, and that has subjugated wrath, attains to success (in the matter of a recitation of the Bharata). He should appoint as reciter one that is pure (of body), that is endued with good and pious conduct, that should be robed in white, that should have a complete mastery over his passions, that is cleansed of all offences, that is conversant with every branch of learning, that is endued with faith, that is free from malice, that is possessed of handsome features, that is blessed, self-restrained, truthful, and with passions under control, and that is beloved of all for the gifts he makes and the honours of which he is the possessor.

“‘The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without too much slowness, without a labouring voice, without being fast or quick, quietly, with sufficient energy, without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would indicate the sense giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation. Bowing unto Narayana, and to Nara, that foremost of men, as also to the goddess Sarasvati, should the word Jaya be uttered.

"'Listening to the Bharata, O king, when recited, O thou of Bharata's race, by a reader of this kind, the listener, observant of vows all the while and cleansed by purificatory rites, acquires valuable fruits. When the first Parana is reached, the hearer should gratify Brahmanas with presents of all desirable objects. By doing this, one obtains the fruits of the Agnishtoma sacrifice. He acquires a large (celestial) car teeming with diverse orders of Apsaras (that wait upon him). With a glad heart, and with the deities in his company, he proceeds to Heaven, his heart rapt (in felicity).

"'When the second Parana is reached, the hearer acquires the fruits of the Atiratra vow. Indeed, he ascends a celestial car made entirely of precious gems. Wearing celestial garlands and robes, and decked with celestial unguents and always shedding a celestial fragrance around, he receives high honours in Heaven.

"'When the third Parana is reached, he acquires the fruits of the Dwadasaha vow. Indeed he resides in Heaven for myriads of years, like a god.

"'At the fourth Parana he acquires the fruits of the Vajapeya sacrifice.

"'At the fifth, twice those fruits are his. Ascending a celestial car that resembles the rising sun or a blazing fire, and with the deities for his companions, he goes to Heaven and sports in felicity for myriads of years in the abode of Indra.

"'At the sixth Parana, twice, and at the seventh, thrice those fruits become his. Ascending a celestial car that resembles the summit of the Kailasa mountains (in beauty), that is equipt with an altar made of stones of lapis lazuli and other precious gems, that is surrounded by beautiful objects of diverse kinds, that is decked with gems and corals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the regions of felicity, like a second deity of the Sun.

"'At the eight Parana, he acquires the fruits of the Rajasuya sacrifice. He ascends a car as beautiful as the rising moon, and unto which are yoked steeds white as the rays of the moon and endued with the speed of thought. He is served by women of the foremost beauty and whose faces are more charming than the moon. He hears the music of the garlands that encircle their waists and the Nupuras encircling their ankles. Sleeping with his head resting on the laps of women of transcendent beauty, he awakes greatly refreshed.

"'At the ninth Parana, he acquires, O Bharata, the fruits of that foremost of sacrifices, viz., the Horse-sacrifice. Ascending on a car equipt with a chamber consisting of a top supported by columns of gold, furnished with a seat made of stones of lapis lazuli, with windows on all sides made of pure gold, and teeming with waiting Apsaras and Gandharvas and other celestials, he blazes forth in splendour. Wearing celestial garlands and robes, and decked with celestial unguents, he sports in bliss, with deities for his companions, in Heaven, like a second deity himself.

"'Reaching the tenth Parana and gratifying Brahmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of lapis lazuli, which has a net-work of gold all round, which has turrets made of corals, which is adorned with Gandharvas and Apsaras well-skilled in singing, and which is fit for the residence of the Righteous. Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his person smeared with celestial sandal paste, garnished with celestial wreaths, he roves through all celestial regions, enjoying all celestial objects of enjoyment, and endued with great splendour, through the grace of the deities.

"'Thus accoutred, he receives high honours in Heaven for many long years. With Gandharvas in his company, for full 21,000 years, he sports in bliss with Indra himself in abode of Indra. He roves at pleasure every day through the diverse regions of the gods, riding on celestial cars and conveyances, and surrounded by celestial damsels of transcendent beauty. He is able to go to the abode of the solar deity, of the lunar deity, and of Siva, O king. Indeed, he succeeds in living in the same region with Vishnu himself. It is even so, O monarch. There is no doubt in this. A person listening with faith, becomes even so. My preceptor has said this. Unto the reciter should be given all such objects as he may wish. Elephants and steeds and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold, a pair of ear-rings, sacred threads, beautiful robes, and perfumes in especial (should be given). By worshipping him as a deity one attains to the regions of Vishnu.

"'After this I shall declare what should be given away, as each parva is reached of the Bharata in course of its recitation, unto brahmanas, after ascertaining their birth, country, truthfulness, and greatness, O chief of Bharata's race, as also their inclination for piety, and unto Kshatriyas too, O king, after ascertainment of similar particulars. Causing the Brahmanas to utter benedictions, the business of recitation should be begun. When a parva is finished, the brahmanas should be worshipped to the best of one's power. At first, the reciter, clad in good robes and smeared with perfumed paste, should, O king, be duly fed with honey and frumenty of the best kind.

"'When the Astika-parva is being recited, brahmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.

"'When the Sabha-parva is being recited, brahmanas should be fed with habisya along with apupas and pupas and modakas, O king.

"'When the Aranyaka-parva is being recited, superior brahmanas should be fed with fruits and roots.

"'When the Arani-parva is reached, water-pots full of water should be given away. Many superior kinds of delicious food, also rice and fruits and roots, and food possessed of every agreeable attribute, should be presented unto the brahmanas.

"'During the recitation of the Virata-parva diverse kinds of robes should be given away; and during that of the Udyoga-parva, O chief of the Bharatas, the twice-born ones, after being decked with perfumes and garlands, should be entertained with food possessed of every agreeable quality.

"'During the recitation of the Bhishma-parva, O king of kings, after giving them excellent cars and conveyances, food should be given that is pure and well-cooked and possessed of every desirable attribute.

"'During the Drona-parva food of very superior kind should be given to learned brahmanas, as also beds, O monarch, and bows and good swords.

"'During the recitation of the Karna-parva, food of the foremost kind, besides being pure and well-cooked, should be presented unto the brahmanas by the house-holder with rapt mind.

"'During the recitation of the Shalya-parva, O king of kings, food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive viands and drinks should be presented.

"'During the recitation of the Gada-parva, brahmanas should be entertained with food mixed with mudga.

"'During the recitation of the Stri-parva, foremost of brahmanas should be entertained with gems and precious stones; and during the recitation of the Aishika-parva, rice boiled in ghee should first be given, and then food pure and well-cooked, and possessed of every desirable quality, should be presented.

"'During the recitation of the Shanti-parva, the brahmanas should be fed with havisya.

"'When the Asvamedhika-parva is reached, food possessed of every agreeable quality should be given; and when the Asramvasika is reached, brahmanas should be entertained with havisya.

"'When the Mausala is reached, scents and garlands possessed of agreeable qualities should be given away.

"'During the Mahaprasthanika, similar presents should be made, possessed of every quality of an agreeable kind.

"'When the Svarga-parva is reached, the brahmanas should be fed with havisya.

"'Upon the conclusion of the Harivansa, a 1,000 brahmanas should be fed. Unto each of them should be presented a cow accompanied with a piece of gold. Half of this should be presented to each poor man, O king.

"'Upon the conclusion of all the Parvas, the house-holder of wisdom should give unto the reciter a copy of the Mahabharata with a piece of gold. When the

Harivansa Parva is being recited, Brahmanas should be fed with frumenty at each successive Parana, O king. Having finished all the Parvas, one versed in the scriptures, robing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahabharata on an auspicious spot and cover it with a piece of silken cloth and worship it, according to due rites, with scents and garlands, offering each at a time. Indeed, O king, the several volumes of this treatise should be worshipped by one with devotion and concentrated mind. Offerings should be made unto them of diverse kinds of food and garlands and drinks and diverse auspicious articles of enjoyment. Gold and other precious metals should be given as Dakshina. The names should then be taken of all the deities as also of Nara and Narayana. Then, adorning the persons of some foremost of Brahmanas with scents and garlands, they should be gratified with diverse kinds of gifts of enjoyable and very superior or costly articles. By doing this, one attains to the merits of the Atiratra sacrifice. Indeed, at each successive Parva, he acquires the merits that attach to the performance of a sacrifice. The reciter, O chief of the Bharatas, should be possessed of learning and endued with a good voice and a clear utterance respecting both letters and words. Even such a man should, O chief of the Bharatas, recite the Bharata. After entertaining a number of foremost Brahmanas, presents should be made unto them according to the ordinances. The reciter also, O chief of the Bharatas, should be decked with ornaments and fed sumptuously. The reciter being gratified, the house-holder attains to an excellent and auspicious contentment. If the Brahmanas are gratified, all the deities are gratified. After this, O chief of the Bharatas, Brahmanas should be duly entertained with diverse kinds of enjoyable articles and superior things.

"'I have thus indicated the ordinances, O foremost of men, (about the manner of reciting these scriptures) in answer to thy enquiries. Thou shouldst observe them with faith. In listening to a recitation of the Bharata and at each Parana, O best of kings, one that desires to attain to the highest good should listen with the greatest care and attention. One should listen to the Bharata every day. One should proclaim the merits of the Bharata every day. One in whose house the

Bharata occurs, has in his hands all those scriptures which are known by the name of Jaya. The Bharata is cleansing and sacred. In the Bharata are diverse topics. The Bharata is worshipped by the very gods. The Bharata is the highest goal. The Bharata, O chief of the Bharatas, is the foremost of all scriptures. One attains to Emancipation through the Bharata. This that I tell thee is certain truth. One that proclaims the merits of this history called the Mahabharata, of the Earth, of the cow, of Sarasvati (the goddess of speech), of Brahmanas, and of Keshava, has never to languish.

"'In the Vedas, in the Ramayana, and in the sacred Bharata, O chief of Bharata's race, Hari is sung in the beginning, the middle, and at the end. That in which occur excellent statements relating to Vishnu, and the eternal Srutis, should be listened to by men desirous of attaining to the highest goal. This treatise is sanctifying. This is the highest indicator as regards duties; this is endued with every merit. One desirous of prosperity should listen to it. Sins committed by means of the body, by means of words, and by means of the mind, are all destroyed (through listening to the Bharata) as Darkness at sunrise. One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Puranas. There is no doubt in this. Men and women (by listening to this) would certainly attain to the status of Vishnu. Women desirous of having children should certainly listen to this which proclaims the fame of Vishnu. One desirous of attaining to the fruits that attach to a recitation of the Bharata should, according to one's power, give unto the reciter Dakshina, as also an honorarium in gold. One desirous of one's own good should give unto the reciter a Kapila cow with horns cased in gold and accompanied by her calf, covered with a cloth. Ornaments, O chief of Bharatas race, for the arms, as also those for the ears, should be given. Besides these, other kinds of wealth should be presented. Unto the reciter, O king of men, gift of land should be made. No gift like that of land could ever be or will be. The man that listens (to the Bharata) or that recites it to other people, becomes cleansed of all his sins and attains at last to the status of Vishnu. Such a man rescues his ancestors to the eleventh degree, as also himself with his wives and sons, O chief of Bharata's race. After concluding a recitation of the Bharata, one should, O king, perform a Homa with all its ten parts.

"'I have thus, O chief of men, told everything in thy presence. He that listens with devotion to this Bharata from the beginning becomes cleansed of every sin even if he be guilty of Brahmanicide or the violation of his preceptor's bed, or even if he be a drinker of alcohol or a robber of other people's wares, or even if he be born in the Chandala order. Destroying all his sins like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu like Vishnu himself.'"

The End of the Svargarohanika-parva

The Eighteen parvas of the Mahabharata are thus complete.

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BOOK 9. SHALYA PARVA

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BOOK 10. SAUPTIKA PARVA

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BOOK 11. STRI PARVA

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BOOK 12. SANTI PARVA

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Other Sanskrit Epics

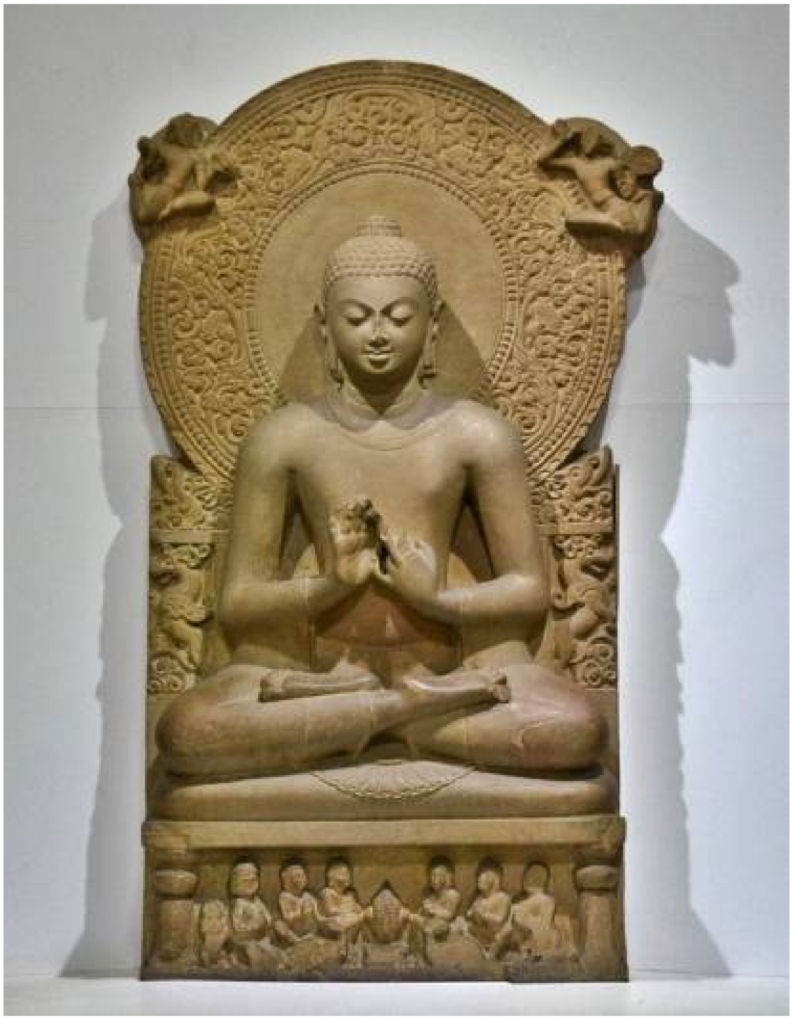
Lumbini, Nepal — a Buddhist pilgrimage site in the Rupandehi District of Province No. 5 in Nepal. According to Buddhist tradition, Queen Mayadevi gave birth to Siddhartha Gautama (the Buddha) at Lumbini in 563 BC.

Buddhacharita by Asvaghosa

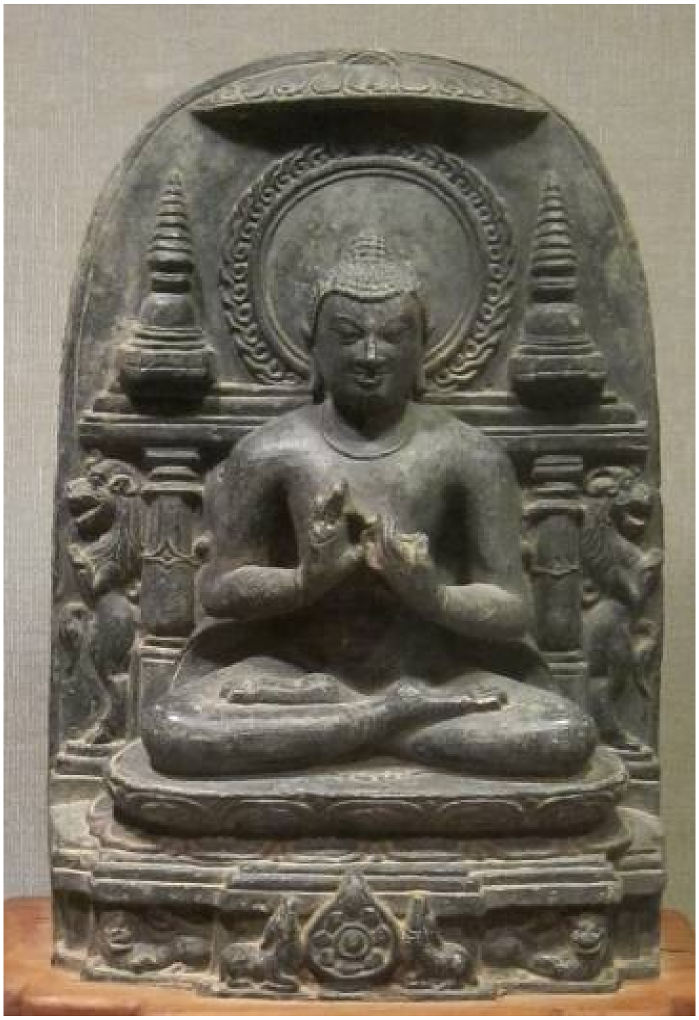
Translated by E. B. Cowell

One of the finest works of Buddhist literature, *Buddhacarita*, an epic poem detailing the life of the Buddha, was composed by the Sanskrit poet Aśvaghoṣa, who lived in northern India in the first to second century AD. He is believed to have been the first Sanskrit dramatist and is regarded as the greatest Indian poet prior to Kālidāsa. Aśvaghoṣa was the most famous in a group of Buddhist court writers, whose epics rivalled the contemporary *Ramayana*. Whereas much of Buddhist literature prior to the time of Aśvaghoṣa had been composed in Buddhist Hybrid Sanskrit, Aśvaghoṣa wrote in Classical Sanskrit.

The poet fashioned a loving account of the Buddha's life and teachings, which is both artistically arranged and restrained in its description of miracles. *Buddhacarita* also reflects a vast knowledge of Indian mythology and of pre-Buddhist philosophies, revealing a court poet's interest in love, war and statecraft. Only the first half of the text remains intact in Sanskrit, yet all 28 chapters are preserved in Chinese and Tibetan translations, dating from the fifth century.



A statue of the Buddha from Sarnath, Uttar Pradesh, India, fourth century AD



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Mahabodhi Temple in Bodh Gaya, India, where Gautama Buddha attained nirvana under the Bodhi Tree

Dhamek Stupa in Sarnath, India, site of the first teaching of the Buddha in which he taught the Four Noble Truths to his first five disciples

Mulagandhakuti, remains of Buddha's hut in Jetavana Monastery, Shravasti, India, where the Buddha delivered the majority of his discourses

INTRODUCTION.

THE SANSKRIT TEXT of the Buddha-*k*arita was published at the beginning of last year in the 'Anecdota Oxoniensia,' and the following English translation is now included in the series of 'Sacred Books of the East.' It is an early Sanskrit poem written in India on the legendary history of Buddha, and therefore contains much that is of interest for the history of Buddhism, beside its special importance as illustrating the early history of classical Sanskrit literature.

It is ascribed to A*s*vaghosha; and, although there were several writers who bore that name, it seems most probable that our author was the contemporary and spiritual adviser of Kanishka in the first century of our era. Hiouen Thsang, who left India in A. D. 645, mentions him with Deva, Nâgâr*g*una, and Kumarâlabdha, 'as the four suns which illumine the world;' but our fullest account is given by I-tsing, who visited India in 673. He states that A*s*vaghosha was an ancient author who composed the Ala*m*kâra-*s*âstra and the Buddha-*k*arita-kâvya, — the latter work being of course the present poem. Beside these two works he also composed the hymns in honour of Buddha and the three holy beings Amitâbha, Avalokite*s*vara, and Mahâsthâma, which were chanted at the evening service of the monasteries. 'In the five countries of India and in the countries of the Southern ocean they recite these poems, because they express a store of ideas and meaning in a few words.' A solitary stanza (VIII, 13) is quoted from the Buddha-*k*arita in Râyamuku*t*a's commentary on the Amarakosha I, I. I, 2, and also by U*gg*valadatta in his commentary on the U*n*âdi-sûtras I, 156; and five stanzas are quoted as from A*s*vaghosha in Vallabhadeva's Subhâshitâvali, which bear a great resemblance to his style, though they are not found in the extant portion of this poem.

The Buddha-*k*arita was translated into Chinese by Dharmaraksha in the fifth century, and a translation of this was published by the Rev. S. Beal in the present series; it was also translated into Tibetan in the seventh or eighth century. The Tibetan as well as the Chinese version consists of twenty-eight chapters, and carries down the life of Buddha to his entrance into Nirvâ*n*a and the subsequent division of the sacred relics. The Tibetan version appears to be much closer to the original Sanskrit than the Chinese; in fact from its verbal accuracy we can often reproduce the exact words of the original, since certain Sanskrit words are always represented by the same Tibetan equivalents, as for instance the prepositions prefixed to verbal roots. I may here express an earnest hope that we may still ere long have an edition and translation of the Tibetan version, if some scholar can be found to complete Dr. Wenzel's unfinished labour. He had devoted much time and thought to the work; I consulted him in several of my difficulties, and it is from him that I derived all my information about the Tibetan renderings. This Tibetan version promises to be of great help in restoring the many corrupt readings which still remain in our faulty Nepalese MSS. Only thirteen books of the Sanskrit poem claim to be A*s*vaghosha's composition; the last four books are an attempt by a modern Nepalese author to supply the loss of the original. He tells us this honestly in the colophon,—'having searched for them everywhere and not found them, four cantos have been made by me, Am*ri*tânanda, — the fourteenth, fifteenth, sixteenth, and seventeenth.' He adds the date 950 of the Nepalese era, corresponding to 1830 A. D.; and we have no difficulty in identifying the author. Râ*g*endralâl Mitra in his 'Nepalese Buddhist Literature' mentions Am*ri*tânanda as the author of two Sanskrit treatises and one in Newârî; he was probably the father of the old pa*nd*it of the Residency at Kâ*t*mâ*nd*u, Gu*n*ânanda, whose son Indrânanda holds the office at present. Dr. D. Wright informs me that the family seem to have been the recognised historians of the country, and keepers of the MS. treasures of sundry temples. The four books are included in this translation as an interesting literary curiosity. The first portion of the fourteenth book agrees partly with the Tibetan and Chinese, and Am*ri*tânanda may have had access to some imperfect copy of this portion of the original; but after that his account is quite independent, and has no relation to the two versions.

In my preface to the edition of the Sanskrit text I have tried to show that A*s*vaghosha's poem appears to have exercised an important influence on the succeeding poets of the classical period in India. When we compare the description in the seventh book of the Raghuva*m*sa of the ladies of the city crowding to see prince A*g*a as he passes by from the Svaya*m*vara where the princess Bho*g*yâ has chosen him as her husband, with the episode in the third book of the Buddha-*k*arita (*s*lokas 13-24); or the description of Kâma's assault on *S*iva in the Kumârasa*m*bhava with that of Mâra's temptation of Buddha in the thirteenth book, we can hardly fail to trace some connection. There is a similar resemblance between the description in the fifth book of the Râmâya*n*a; where the monkey Hanumat enters Râva*n*a's palace by night, and sees his wives asleep in the seraglio and their various unconscious attitudes, and the description in the fifth book of the present poem where Buddha on the night of his leaving his home for ever sees the same unconscious sight in his own palace. Nor may we forget that in the Râmâya*n*a the description is merely introduced as an ornamental episode; in the Buddhist poem it is an essential element in the story, as it supplies the final impulse which stirs the Bodhisattva to make his escape from the world, These different descriptions became afterwards commonplaces in Sanskrit poetry, like the catalogue of the ships in Greek or Roman epics; but they may very well have originated in connection with definite incidents in the Buddhist sacred legend.

The Sanskrit MSS. of Nepal are always negligently transcribed and abound with corrupt passages, which it is often very difficult to detect and restore. My printed text leaves many obscure lines which will have to be cleared up hereafter by more skilful emendations. I have given in the notes to the translation some further emendations of my own, and I have also added several happy conjectures which continental scholars have kindly suggested to me by letter; and I gladly take this opportunity of adding in a foot-note some which I received too late to insert in their proper places.

I have endeavoured to make my translation intelligible to the English reader, but many of the verses in the original are very obscure. A*s*vaghosha employs all the resources of Hindu rhetoric (as we might well expect if I-tsing is right in ascribing to him an ‘ala*m*kâra-*s*âstra’), and it is often difficult to follow his subtil turns of thought and remote allusions; but many passages no doubt owe their present obscurity to undetected mistakes in the text of our MSS, In the absence of any Commentary (except so far as the diffuse Chinese translation and occasional reference to the Tibetan have supplied the want) I have been necessarily left to my own resources, and I cannot fail to have sometimes missed my author’s meaning. Prâ*ms*ulabhye phale mohâd udbâhur iva vâmana*h*; but I have tried to do my best, and no one will welcome more cordially any light which others may throw on the passages which I have misunderstood. The edition of the original text was dedicated to my old friend Professor F. Max Müller, and it is a sincere gratification to me that this translation will appear in the same volume with similar translations from his pen.

E. B. C.
CAMBRIDGE:
Feb. 1, 1894.

BOOK I.

1. THAT ARHAT is here saluted, who has no counterpart, — who, as bestowing the supreme happiness, surpasses (Brahman) the Creator, — who, as driving away darkness, vanquishes the sun, — and, as dispelling all burning heat, surpasses the beautiful moon.

2. There was a city, the dwelling-place of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces, immersed in the sky.

3. By its pure and lofty system of government it, as it were, stole the splendour of the clouds of Mount Kailâsa, and while it bore the clouds which came to it through a mistake, it fulfilled the imagination which had led them thither.

4. In that city, shining with the splendour of gems, darkness like poverty could find no place; prosperity shone resplendently, as with a smile, from the joy of dwelling with such surpassingly excellent citizens.

5. With its festive arbours, its arched gateways and pinnacles, it was radiant with jewels in every dwelling; and unable to find any other rival in the world, it could only feel emulation with its own houses.

6. There the sun, even although he had retired, was unable to scorn the moon-like faces of its women which put the lotuses to shame, and as if from the access of passion, hurried towards the western ocean to enter the (cooling) water.

7. ‘Yonder Indra has been utterly annihilated by the people when they saw the glories acquired by the *S*âkyas,’ — uttering this scoff, the city strove by its banners with gay-fluttering streamers to wipe away every mark of his existence.

8. After mocking the water-lilies even at night by the moonbeams which rest on its silver pavilions, — by day it assumed the brightness of the lotuses through

the sunbeams falling on its golden palaces.

9. A king, by name *S*uddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs, — ruling over the city, adorned it, as a bee-inmate a full-blown lotus.

10. The very best of kings with his train ever near him, — intent on liberality yet devoid of pride; a sovereign, yet with an ever equal eye thrown on all, — of gentle nature and yet with wide-reaching majesty.

11. Falling smitten by his arm in the arena of battle, the lordly elephants of his enemies bowed prostrate with their heads pouring forth quantities of pearls as if they were offering handfuls of flowers in homage.

12. Having dispersed his enemies by his preeminent majesty as the sun disperses the gloom of an eclipse, he illuminated his people on every side, showing them the paths which they were to follow.

13. Duty, wealth, and pleasure under his guidance assumed mutually each other's object, but not the outward dress; yet as if they still vied together they shone all the brighter in the glorious career of their triumphant success.

14. He, the monarch of the *S*âkyas, of native preeminence, but whose actual preeminence was brought about by his numberless councillors of exalted wisdom, shone forth all the more gloriously, like the moon amidst the stars shining with a light like its own.

15. To him there was a queen, named Mâyâ, as if free from all deceit (mâyâ) — an effulgence proceeding from his effulgence, like the splendour of the sun when it is free from all the influence of darkness, — a chief queen in the united assembly of all queens.

16. Like a mother to her subjects, intent on their welfare, — devoted to all worthy of reverence like devotion itself, — shining on her lord's family like the goddess of prosperity, — she was the most eminent of goddesses to the whole world.

17. Verily the life of women is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom, when it meets with the radiant crescent of the moon.

18. ‘This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,’ — so saying, Duty abandoned her own subtile nature and made her form visible.

18. Then falling from the host of beings in the Tushita heaven, and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nâga-king entering the cave of Nandâ.

20. Assuming the form of a huge elephant white like Himâlaya, armed with six tusks, with his face perfumed with flowing ichor, he entered the womb of the queen of king *S*uddhodana, to destroy the evils of the world.

21. The guardians of the world hastened from heaven to mount watch over the world’s one true ruler; thus the moonbeams, though they shine everywhere, are especially bright on Mount Kailâsa.

22. Mâyâ also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

23. Then one day by the king’s permission the queen, having a great longing in her. mind, went with the inmates of the gynaeceum into the garden Lumbinî.

24. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

25. At that time the constellation Pushya was auspicious, and from the side of the queen, who was purified by her vow, her son was born for the welfare of the world, without pain and without illness.

26. Like the sun bursting from a cloud in the morning, — so he too, when he was born from his mother’s womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness.

27. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandâra flowers.

28. Carried about by the chief suras, and delighting them with the rays that streamed from his body, he surpassed in beauty the new moon as it rests on a

mass of evening clouds.

29. As was Aurva’s birth from the thigh, and P*ri*thu’s from the hand, and Mândhât*ri*’s, who was like Indra himself, from the forehead, and Kakshîvat’s from the upper end of the arm, — thus too was his birth (miraculous).

30. Having thus in due time issued from the womb, he shone as if he had come down from heaven, he who had not been born in the natural way, — he who was born full of wisdom, not foolish, — as if his mind had been purified by countless aeons of contemplation.

31. With glory, fortitude, and beauty he shone like the young sun descended upon the earth; when he was gazed at, though of such surpassing brightness, he attracted all eyes like the moon.

32. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

33. Unflurried, with the lotus-sign in high relief, far-striding, set down with a stamp, — seven such firm footsteps did he then take, — he who was like the constellation of the seven *ri*shis.

34. ‘I am born for supreme knowledge, for the welfare of the world, — thus this is my last birth,’ — thus did he of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

35. Two streams of water bursting from heaven, bright as the moon’s rays, having the power of heat and cold, fell down upon that peerless one’s benign head to give refreshment to his body.

36. His body lay on a bed with a royal canopy and a frame shining with gold, and supported by feet of lapis lazuli, and in his honour the yaksha-lords stood round guarding him with golden lotuses in their hands.

37. The gods in homage to the son of Mâyâ, with their heads bowed at his majesty, held up a white umbrella in the sky and muttered the highest blessings on his supreme wisdom.

38. The great dragons in their great thirst for the Law, — they who had had the privilege of waiting on the past Buddhas, — gazing with eyes of intent

devotion, fanned him and strewed Mandâra flowers over him.

39. Gladdened through the influence of the birth of the Tathâgata, the gods of pure natures and inhabiting pure abodes were filled with joy, though all passion was extinguished, for the sake of the world drowned in sorrow.

40. When he was born, the earth, though fastened down by (Himâlaya) the monarch of mountains, shook like a ship tossed by the wind; and from a cloudless sky there fell a shower full of lotuses and water-lilies, and perfumed with sandalwood.

41. Pleasant breezes blew soft to the touch, dropping down heavenly garments; the very sun, though still the same, shone with augmented light, and fire gleamed, unstirred, with a gentle lustre.

42. In the north-eastern part of the dwelling a well of pure water appeared of its own accord, wherein the inhabitants of the gynaeceum, filled with wonder, performed their rites as in a sacred bathing-place.

43. Through the troops of heavenly visitants, who came seeking religious merit, the pool itself received strength to behold Buddha, and by means of its trees bearing flowers and perfumes it eagerly offered him worship.

44. The flowering trees at once produced their blossoms, while their fragrance was borne aloft in all directions by the wind, accompanied by the songs of bewildered female bees, while the air was inhaled and absorbed by the many snakes (gathering near).

45. Sometimes there resounded on both sides songs mingled with musical instruments and tabours, and lutes also, drums, tambourines, and the rest, — from women adorned with dancing bracelets.

46. ‘That royal law which neither Bh*ri*gu nor Angiras ever made, those two great seers the founders of families, their two sons *S*ukra and V*ri*haspati left revealed at the end.

47. ‘Yea, the son of Sarasvatî proclaimed that lost Veda which they had never seen in former ages, — Vyâsa rehearsed that in many forms, which Va*s*ish*th*a helpless could not compile; 48. ‘The voice of Vâmîki uttered its poetry which

the great seer *K*yavana could not compose; and that medicine which Atri never invented the wise son of Atri proclaimed after him;

49. ‘That Brahmanhood which Ku*s*ika never attained, — his son, O king, found out the means to gain it; (so) Sagara made a bound for the ocean, which even the Ikshvâkus had not fixed before him.

50. ‘*G*anaka attained a power of instructing the twice-born in the rules of Yoga which none other had ever reached; and the famed feats of the grandson of *S*ûra (K*ri*sh*n*a) *S*ûra and his peers were powerless to accomplish.

51. ‘Therefore it is not age nor years which are the criterion; different persons win preeminence in the world at different places; those mighty exploits worthy of kings and sages, when left undone by the ancestors, have been done by the sons.’

52. The king, being thus consoled and congratulated by those well-trusted Brahmans, dismissed from his mind all unwelcome suspicion and rose to a still higher degree of joy;

53. And well-pleased he gave to those most excellent of the twice-born rich treasures with all due honour,— ‘May he become the ruler of the earth according to your words, and may he retire to the woods when he attains old age.’

54. Then having learned by signs and through the power of his penances this birth of him who was to destroy all birth, the great seer Asita in his thirst for the excellent Law came to the palace of the *S*âkya king.

55. Him shining with the glory of sacred knowledge and ascetic observances, the king’s own priest, — himself a special student among the students of sacred knowledge, — introduced into the royal palace with all due reverence and respect.

56. He entered into the precincts of the king’s gynaeceum, which was all astir with the joy arisen from the birth of the young prince, — grave from his consciousness of power, his preeminence in asceticism, and the weight of old age.

57. Then the king, having duly honoured the sage, who was seated in his seat, with water for the feet and an arghya offering, invited him (to speak) with all

ceremonies of respect, as did Antideva in olden time to Va*s*ish*th*a: 58. ‘I am indeed fortunate, this my family is the object of high favour, that thou shouldst have come to visit me; be pleased to command what I should do, O benign one; I am thy disciple, be pleased to show thy confidence in me.’

59. The sage, being thus invited by the king, filled with intense feeling as was due, uttered his deep and solemn words, having his large eyes opened wide with wonder:

60. ‘This is indeed worthy of thee, great-souled as thou art, fond of guests, liberal and a lover of duty, — that thy mind should be thus kind towards me, in full accordance with thy nature, family, wisdom, and age.

61. ‘This is the true way in which those seer-kings of old, rejecting through duty all trivial riches, have ever flung them away as was right, — being poor in outward substance but rich in ascetic endurance.

62. ‘But hear now the motive for my coming and rejoice thereat; a heavenly voice has been heard by me in the heavenly path, that thy son has been born for the sake of supreme knowledge.

63. ‘Having heard that voice and applied my mind thereto, and having known its truth by signs, I am now come hither, with a longing to see the banner of the *S*âkya race, as if it were Indra’s banner being set up.’

64. Having heard this address of his, the king, with his steps bewildered with joy, took the prince, who lay on his nurse’s side, and showed him to the holy ascetic.

65. Thus the great seer beheld the king’s son with wonder, — his foot marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant.

66. Having beheld him seated on his nurse’s side, like the son of Agni (Skanda) seated on Devî’s side, he stood with the tears hanging on the ends of his eyelashes, and sighing he looked up towards heaven.

67. But seeing Asita with his eyes thus filled with tears, the king was agitated through his love for his son, and with his hands clasped and his body bowed he thus asked him in a broken voice choked with weeping, 68. ‘One whose beauty

has little to distinguish it from that of a divine sage, and whose brilliant birth has been so wonderful, and for whom thou hast prophesied a transcendent future, — wherefore, on seeing him, do tears come to thee, O reverend one?

69. ‘Is the prince, O holy man, destined to a long life? Surely he cannot be born for my sorrow. I have with difficulty obtained a handful of water, surely it is not death which comes to drink it.

70. ‘Tell me, is the hoard of my fame free from destruction? Is this chief prize of my family secure? Shall I ever depart happily to another life, — I who keep one eye ever awake, even when my son is asleep?

71. ‘Surely this young shoot of my family is not born barren, destined only to wither! Speak quickly, my lord, I cannot wait; thou well knowest the love of near kindred for a son.’

72. Knowing the king to be thus agitated through his fear of some impending evil, the sage thus addressed him: ‘Let not thy mind, O monarch, be disturbed, — all that I have said is certainly true.

73. ‘I have no feeling of fear as to his being subject to change, but I am distressed for mine own disappointment. It is my time to depart, and this child is now born, — he who knows that mystery hard to attain, the means of destroying birth.

74. Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world.

75. ‘He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death.

76. ‘The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese.

77. ‘He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and lost in the forest-paths of worldly existence, as

to travellers who have lost their way.

78. ‘By the rain of the Law he will give gladness to the multitude who are consumed in this world with that fire of desire whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season.

79. ‘He will break open for the escape of living beings that door whose bolt is desire and whose two leaves are ignorance and delusion, — with that excellent blow of the good Law which is so hard to find.

80. ‘He, the king of the Law, when he has attained to supreme knowledge, will achieve the deliverance from its bonds of the world now overcome by misery, destitute of every refuge, and enveloped in its own chains of delusion.

81. ‘Therefore make no sorrow for him, — that belongs rather, kind sire, to the pitiable world of human beings, who through illusion or the pleasures of desire or intoxication refuse to hear his perfect Law.

82. ‘Therefore since I have fallen short of that excellence, though I have accomplished all the stages of contemplation, my life is only a failure; since I have not heard his Law, I count even dwelling in the highest heaven a misfortune.’

83. Having heard these words, the king with his queen and his friends abandoned sorrow and rejoiced; thinking, ‘such is this son of mine,’ he considered that his excellence was his own.

84. But he let his heart be influenced by the thought, ‘he will travel by the noble path,’ — he was not in truth averse to religion, yet still he saw alarm at the prospect of losing his child.

85. Then the sage Asita, having made known the real fate which awaited the prince to the king who was thus disturbed about his son, departed by the way of the wind as he had come, his figure watched reverentially in his flight.

86. Having taken his resolution and having seen the son of his younger sister, the saint, filled with compassion, enjoined him earnestly in all kinds of ways, as if he were his son, to listen to the sage’s words and ponder over them.

87. The monarch also, being well-pleased at the birth of a son, having thrown off all those bonds called worldly objects, caused his son to go through the usual

birth-ceremonies in a manner worthy of the family.

88. When ten days were fulfilled after his son's birth, with his thoughts kept under restraint, and filled with excessive joy, he offered for his son most elaborate sacrifices to the gods with muttered prayers, oblations, and all kinds of auspicious ceremonies.

89. And he himself gave to the brahmans for his son's welfare cows full of milk, with no traces of infirmity, golden-horned and with strong healthy calves, to the full number of a hundred thousand.

90. Then he, with his soul under strict restraint, having performed all kinds of ceremonies which rejoiced his heart, on a fortunate day, in an auspicious moment, gladly determined to enter his city.

91. Then the queen with her babe having worshipped the gods for good fortune, occupied a costly palanquin made of elephants' tusks, filled with all kinds of white flowers, and blazing with gems.

92. Having made his wife with her child enter first into the city, accompanied by the aged attendants, the king himself also advanced, saluted by the hosts of the citizens, as Indra entering heaven, saluted by the immortals.

93. The *S*âkya king, having entered his palace, like Bhava well-pleased at the birth of Kârttikeya, with his face full of joy, gave orders for lavish expenditure, showing all kinds of honour and liberality.

94. Thus at the good fortune of the birth of the king's son, that city surnamed after Kapila, with all the surrounding inhabitants, was full of gladness like the city of the lord of wealth, crowded with heavenly nymphs, at the birth of his son Nalakûvara.

BOOK II.

1. FROM THE time of the birth of that son of his, who, the true master of himself, was to end all birth and old age, the king increased day by day in wealth, elephants, horses, and friends as a river increases with its influx of waters.

2. Of different kinds of wealth and jewels, and of gold, wrought or unwrought, he found treasures of manifold variety, surpassing even the capacity of his desires.

3. Elephants from Himavat, raging with rut, whom not even princes of elephants like Padma could teach to go round in circles, came without any effort and waited on him.

4. His city was all astir with the crowds of horses, some adorned with various marks and decked with new golden trappings, others unadorned and with long flowing manes, — suitable alike in strength, gentleness, and costly ornaments.

5. And many fertile cows, with tall calves gathered in his kingdom, well nourished and happy, gentle and without fierceness, and producing excellent milk.

6. His enemies became indifferent; indifference grew into friendship; his friends became specially united; were there two sides, — one passed into oblivion.

7. Heaven rained in his kingdom in due time and place, with the sound of gentle winds and clouds, and adorned with wreaths of lightning, and without any drawback of showers of stones or thunderbolts.

8. A fruitful crop sprang up according to season, even without the labour of ploughing; and the old plants grew more vigorous in juice and substance.

9. Even at that crisis which threatens danger to the body like the collision of battle, pregnant women brought forth in good health, in safety, and without sickness.

10. And whereas men do not willingly ask from others, even where a surety's property is available, — at that time even one possessed of slender means turned not his face away when solicited.

11. There was no ruin nor murder, — nay, there was not even one ungenerous to his kinsmen, no breaker of obligations, none untruthful nor injurious, — as in the days of Yayâti the son of Nahusha.

12. Those who sought religious merit performed sacred works and made gardens, temples, and hermitages, wells, cisterns, lakes, and groves, having beheld heaven as it were visible before their eyes.

13. The people, delivered from famine, fear, and sickness, dwelt happily as in heaven; and in mutual contentment husband transgressed not against wife, nor wife against husband.

14. None pursued love for mere sensual pleasure; none hoarded wealth for the sake of desires; none practised religious duties for the sake of gaining wealth; none injured living beings for the sake of religious duty.

15. On every side theft and its kindred vices disappeared; his own dominion was in peace and at rest from foreign interference; prosperity and plenty belonged to him, and the cities in his realm were (healthy) like the forests.

16. When that son was born it was in that monarch's kingdom as in the reign of Manu the son of the Sun, — gladness went everywhere and evil perished; right blazed abroad and sin was still.

17. Since at the birth of this son of the king such a universal accomplishment of all objects took place, the king in consequence caused the prince's name to be Sarvârthasiddha.

18. But the queen Mâyâ, having seen the great glory of her new-born son, like some *Ri*shi of the gods, could not sustain the joy which it brought; and that she might not die she went to heaven.

19. Then the queen’s sister, with an influence like a mother’s, undistinguished from the real mother in her affection or tenderness, brought up as her own son the young prince who was like the offspring of the gods.

20. Then like the young sun on the eastern mountain or the fire when fanned by the wind, the prince gradually grew in all due perfection, like the moon in the fortnight of brightness.

21. Then they brought him as presents from the houses of his friends costly unguents of sandalwood, and strings of gems exactly like wreaths of plants, and little golden carriages yoked with deer;

22. Ornaments also suitable to his age, and elephants, deer, and horses made of gold, carriages and oxen decked with rich garments, and carts gay with silver and gold.

23. Thus indulged with all sorts of such objects to please the senses as were suitable to his years, — child as he was, he behaved not like a child in gravity, purity, wisdom, and dignity.

24. When he had passed the period of childhood and reached that of middle youth, the young prince learned in a few days the various sciences suitable to his race, which generally took many years to master.

25. But having heard before from the great seer Asita his destined future which was to embrace transcendental happiness, the anxious care of the king of the present *S*âkya race turned the prince to sensual pleasures.

26. Then he sought for him from a family of unblemished moral excellence a bride possessed of beauty, modesty, and gentle bearing, of wide-spread glory, Ya*s*odharâ by name, having a name well worthy of her, a very goddess of good fortune.

27. Then after that the prince, beloved of the king his father, he who was like Sanatkumâra, rejoiced in the society of that *S*âkya princess as the thousand-eyed (Indra) rejoiced with his bride *S*a*k*î.

28. ‘He might perchance see some inauspicious sight which could disturb his mind,’ — thus reflecting the king had a dwelling prepared for him apart from the busy press in the recesses of the palace.

29. Then he spent his time in those royal apartments, furnished with the delights proper for every season, gaily decorated like heavenly chariots upon the earth, and bright like the clouds of autumn, amidst the splendid musical concerts of singing-women.

30. With the softly-sounding tambourines beaten by the tips of the women’s hands, and ornamented with golden rims, and with the dances which were like the dances of the heavenly nymphs, that palace shone like Mount Kailâsa.

31. There the women delighted him with their soft voices, their beautiful pearl-garlands, — their playful intoxication, their sweet laughter, and their stolen glances concealed by their brows.

32. Borne in the arms of these women well-skilled in the ways of love, and reckless in the pursuit of pleasure, he fell from the roof of a pavilion and yet reached not the ground, like a holy sage stepping from a heavenly chariot.

33. Meanwhile the king for the sake of ensuring his son’s prosperity and stirred in heart by the destiny which had been predicted for him, delighted himself in perfect calm, ceased from all evil, practised all self-restraint, and rewarded the good.

34. He turned to no sensual pleasures like one wanting in self-control; he felt no violent delight in any state of birth; he subdued by firmness the restless horses of the senses; and he surpassed his kindred and citizens by his virtues.

35. He sought not learning to vex another; such knowledge as was beneficent, that only he studied; he wished well to all mankind as much as to his own subjects.

36. He worshipped also duly the brilliant (Agni) that tutelary god of the Angirasas, for his son’s long life; and he offered oblations in a large fire, and gave gold and cows to the Brahmans.

37. He bathed to purify his body and mind with the waters of holy places and of holy feelings; and at the same time he drank the soma-juice as enjoined by the Veda, and the heartfelt self-produced happiness of perfect calm.

38. He only spoke what was pleasant and not unprofitable; he discoursed about what was true and not ill-natured, he could not speak even to himself for

very shame a false pleasant thing or a harsh truth.

39. In things which required to be done, whether they were pleasant or disagreeable, he found no reason either for desire or dislike; he pursued the advantageous which could be attained without litigation; he did not so highly value sacrifice.

40. When a suppliant came to him with a petition, he at once hastened to quench his thirst with the water sprinkled on his gift; and without fighting, by the battle-axe of his demeanour he smote down the arrogant armed with a double pride.

41. Thus he took away the one, and protected the seven; he abandoned the seven and kept the five; he obtained the set of three and learned the set of three; he understood the two and abandoned the two.

42. Guilty persons, even though he had sentenced them to death, he did not cause to be killed nor even looked on them with anger; he bound them with gentle words and with the reform produced in their character, — even their release was accompanied by no inflicted injury.

43. He performed great religious vows prescribed by ancient seers; he threw aside hostile feelings long cherished; he acquired glory redolent with the fragrance of virtue; he relinquished all passions involving defilement.

44. He desired not to take his tribute of one-sixth without acting as the guardian of his people; he had no wish to covet another’s property; he desired not to mention the wrong-doing of his enemies; nor did he wish to fan wrath in his heart.

45. When the monarch himself was thus employed his servants and citizens followed his example, like the senses of one absorbed in contemplation whose mind is abstracted in profound repose.

46. In course of time to the fair-bosomed Ya*s*odharâ, — who was truly glorious in accordance with her name, — there was born from the son of *S*uddhodana a son named Râhula, with a face like the enemy of Râhu.

47. Then the king who from regard to the welfare of his race had longed for a son and been exceedingly delighted , — as he had rejoiced at the birth of his son,

so did he now rejoice at the birth of his grandson.

48. ‘O how can I feel that love which my son feels for my grandson?’ Thus thinking in his joy he at the due time attended to every enjoined rite like one who fondly loves his son and is about to rise to heaven.

49. Standing in the paths of the pre-eminent kings who flourished in primaeval ages, he practised austerities without laying aside his white garments, and he ordered in sacrifice only those things which involved no injury to living creatures.

50. He of holy deeds shone forth gloriously, in the splendour of royalty and the splendour of penances, conspicuous by his family and his own conduct and wisdom, and desirous to diffuse brightness like the sun.

51. Having offered worship, he whose own glory was secure muttered repetitions of Vedic texts to Svayambhû for the safety of his son, and performed various ceremonies hard to be accomplished, like the god Ka in the first aeon wishing to create living beings.

52. He laid aside weapons and pondered the *S*âstra, he practised perfect calm and underwent various observances, like a hermit he refused all objects of sense, he viewed all his kingdoms like a father.

53. He endured the kingdom for the sake of his son, his son for his family, his family for fame, fame for heaven, heaven for the soul, — he only desired the soul’s continuance for the sake of duty.

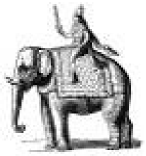
54. Thus did he practise the various observances as followed by the pious and established from revelation, — ever asking himself, ‘now that he has seen the face of his son, how may my son be stopped from going to the forest?’

55. The prudent kings of the earth, who wish to guard their prosperity, watch over their sons in the world; but this king, though loving religion, kept his son from religion and set him free towards all objects of pleasure.

56. But all Bodhisattvas, those beings of pre-eminent nature, after knowing the flavour of worldly enjoyments, have departed to the forest as soon as a son is born to them; therefore he too, though he had accomplished all his previous

destiny, even when the (final) motive had begun to germinate, still went on pursuing worldly pleasure up to the time of attaining the supreme wisdom.

BOOK III.



1. ON A certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house.

3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own, affection and his son’s beauty and youth.

4. He prohibited the encounter of any afflicted common person in the highroad; ‘heaven forbid that the prince with his tender nature should even imagine himself to be distressed.’

5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

7. Then the king, with tears rising to his eyes, having smelt his son’s head and long gazed upon him, gave him his permission, saying, ‘Go;’ but in his heart through affection he could not let him depart.

8. He then mounted a golden chariot, adorned with reins bright like flashing lightning, and yoked with four gentle horses, all wearing golden trappings.

9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and beshowered by their eyes opened wide with curiosity like blue lotuses.

11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs, and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

13. Hearing the news, 'the prince is going out,' from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round; 15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity, as if they were real lotuses fastened upon the houses.

20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the narrowness of the windows their earrings were transferred to each other's cheeks.

22. Gazing down upon the prince in the road. the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven.

23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

25. Beholding for the first time that highroad thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

26. But then the gods, dwelling in pure abodes, having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver with simple confidence: 28. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his limbs bent down and hanging loose, — is this a change produced in him or his natural state or an accident?'

29. Thus addressed, the charioteer revealed to the king's son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind: 30. 'That is old age by which he is broken

down, — the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

31. ‘He too once drank milk in his childhood, and in course of time he learned to grope on the ground; having step by step become a vigorous youth, he has step by step in the same way reached old age.’

32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, ‘What! will this evil come to me also?’ and to him again spoke the charioteer:

33. ‘It will come without doubt by the force of time through multitude of years even to my long-lived lord; all the world knows thus that old age will destroy their comeliness and they are content to have it so.’

34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words:

36. ‘Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.

37. ‘Since such is our condition, O charioteer, turn back the horses, — go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?’

38. Then the charioteer at the command of the king’s son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

39. But when he found no happiness even there, as he continually kept reflecting, ‘old age, old age,’ then once more, with the permission of the king, he went out with the same arrangement as before.

40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of *S*uddhodana addressed the charioteer, having his gaze fixed on the man: 41. ‘Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word “mother,” when he embraces a stranger, — who, pray, is this?’

42. Then his charioteer answered, ‘Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man no longer master of himself.’

43. Then the prince again addressed him, looking upon the man compassionately, ‘Is this evil peculiar to him or are all beings alike threatened by sickness?’

44. Then the charioteer answered, ‘O prince, this evil is common to all; thus pressed round by diseases men run to pleasure, though racked with pain.’

45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water; and full of sorrow he uttered these words in a low voice:

46. ‘Even while they see all this calamity of diseases mankind can yet feel tranquillity; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease!

47. ‘Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king’s palace; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.’

48. Then having turned back, with all joy departed, he entered his home, absorbed in thought; and having seen him thus return a second time, the king himself entered the city.

49. Having heard the occasion of the prince’s return he felt himself as deserted by him, and, although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point; imploring in his heart, ‘Would that he might not be able to

forsake us, even though rendered unable only through the restlessness of his senses.’

2. I would read api nâ sakto — .]

51. But when in the women’s apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself, ‘It may create a diversion of sentiment.’

52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

54. But as the king’s son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

55. Then spoke the prince to the charioteer, ‘Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing?’

56. Then the driver, — having his mind overpowered by the gods who possess pure minds and pure dwellings, — himself knowing the truth, uttered to his lord this truth also which was not to be told: 57. ‘This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.’

58. Having heard these words of the charioteer he was somewhat startled and said to him, ‘Is this an accident peculiar to him alone, or is such the end of all living creatures?’

59. Then the charioteer replied to him, ‘This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.’

60. Then the king’s son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariot-pole with his shoulder spoke with a loud voice, 61. ‘Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.

62. ‘Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity?’

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but at his peremptorily reiterated command he retired to the forest Padmakha*nd*a.

64. There he beheld that lovely forest like Nandana itself. full of young trees in flower with intoxicated kokilas wandering joyously about, and with its bright lakes gay with lotuses and well-furnished with watering-places 65. The king’s son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakâ, gay with the dancing of the loveliest heavenly nymphs.

BOOK IV.

1. THEN FROM that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom; 2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.

3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.

4. Some of the women verily thought that he was Kâma incarnate, — decorated as he was with his brilliant signs as with connate ornaments.

5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.

6. Others, smitten by his beauty, yawned as if to swallow him, and fixing their eyes on each other, softly sighed.

7. Thus the women only looked upon him, simply gazing with their eyes, — they spoke not, nor did they smile, controlled by his power.

8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udâyin, thus addressed them:

9. 'Ye are all skilled in all the graceful arts, proficients in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

10. 'With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances of Kuvera, much more this little earth.

11. 'Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

12. 'By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

13. 'You thus skilled as ye are, each set in her own proper sphere, — such as this is your power, — I am not satisfied with your simplicity .

14. 'This timid action of yours would be fit for new brides, their eyes closed through shame, — or it might be a blandishment worthy even of the wives of the cowherds.

15. 'What though this hero be great by his exalted glory, yet "great is the might of women," let this be your firm resolve.

16. 'In olden time a great seer, hard to be conquered even by the gods, was spurned by a harlot, the beauty of Kâ*s*i, planting her feet upon him.

17. 'The Bhikshu Manthâlagautama was also formerly spurned by Bâlamukhyâ with her leg, and wishing to please her he carried out dead bodies for her sake to be buried.

18. 'And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.

19. 'So *S*ântâ by her various wiles captivated and subdued the sage's son *Ri*shya*sri*nga, unskilled in women's ways.

20. 'And the great seer Vi*s*vâmitra, though plunged in a profound penance, was carried captive for ten years in the forests by the nymph Gh*ri*tâ*k*î.

21. 'Many such seers as these have women brought to shame, — how much more then a delicate prince in the first flower of his age?

22. 'This being so, boldly put forth your efforts that the prosperity of the king's family may not be turned away from him.

23. 'Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.'

24. Having heard these words of Udâyin these women as stung to the heart rose even above themselves for the conquest of the prince.

25. With their brows, their glances, their coquetries, their smiles, their delicate movements, they made all sorts of significant gestures like women

utterly terrified.

26. But they soon regained their confidence through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

30. Another violently embraced him after making a pretended stumble, — leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, ‘Let my secret be heard.’

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, ‘Perform thy rites of adoration here.’

33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmâ, by the side of that lotus-faced prince.

37. Another sang a sweet song easily understood and with the proper gesticulations, rousing him, self-subdued though he was, by her glances, as saying, ‘O how thou art deluded.’

38. Another, having armed herself with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

39. Another, with beautiful full bosoms, and having her earrings waving in the wind, laughed loudly at him, as if saying, ‘Catch me, sir, if you can!’

40. Some, as he was going away, bound him with strings of garlands, — others punished him with words like an elephant-driver’s hook, gentle yet reproachful.

41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, ‘This flower, whose is it?’

42. Another, assuming a gait and attitude like those of a man, said to him, ‘Thou who art conquered by women, go and conquer this earth!’

43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

44. ‘See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.

45. ‘Come and see this a*s*oka tree, which augments lovers’ sorrows, — where the bees make a noise as if they were scorched by fire.

46. ‘Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.

47. ‘Behold this kuruvaka in flower, bright like fresh resin-juice, which bends down as if it felt reproached by the colour of women’s nails.

48. ‘Come and see this young a*s*oka, covered all over with new shoots, which stands as it were ashamed at the beauty of our hands.

49. ‘See this lake surrounded by the sinduvâra shrubs growing on its banks, like a fair woman reclining, clad in fine white cloth.

50. ‘See the imperial power of females, — yonder ruddy-goose in the water goes behind his mate following her like a slave.

51. ‘Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.

52. ‘Would that thine was the intoxication of the birds which the spring produces, — and not the thought of a thinking man, ever pondering how wise he

is!’

53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, ‘One must die.’

55. Having seen them in their real condition, that best of men pondered with an undisturbed and stedfast mind.

56. ‘What is it that these women lack that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.

57. ‘Verily they do not see any one’s plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.

58. ‘Evidently they know nothing of death which carries all away; and so at ease and without distress they can sport and laugh.

59. ‘What rational being, who knows of old age, death and sickness, could stand or sit down at his ease or sleep, far less laugh?

60. ‘But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.

61. ‘(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.’

62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udâyin, well skilled in the rules of policy, with kindly feelings addressed him: 63. ‘Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.

64. ‘To hinder from what is disadvantageous, — to urge to what is advantageous, — and not to forsake in misfortune, — these are the three marks of a friend.

65. ‘If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

66. ‘Therefore I speak as thy friend, — such rudeness as this to women is not befitting for one young in years and graceful in person.

67. ‘It is right to woo a woman even by guile, — this is useful both for getting rid of shame and for one’s own enjoyment.

68. ‘Reverential behaviour and compliance with her wishes are what binds a woman’s heart; good qualities truly are a cause of love, and women love respect.

69. ‘Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

70. ‘Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

71. ‘But of what use is courtesy by itself? let it be assisted by the heart’s feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.

72. ‘Knowing that pleasure was the best of objects, even the god Pura*m*dara (Indra) wooed in olden time Ahalyâ the wife of the saint Gautama.

73. ‘So too Agastya wooed Rohi*n*î, the wife of Soma; and therefore, as *S*ruti saith, a like thing befell Lopâmudrâ.

74. ‘The great ascetic V*ri*haspati begot Bharadvâ*g*a on Mamatâ the daughter of the Maruts, the wife of Autathya.

75. ‘The Moon, the best of offerers, begat Budha of divine nature on the spouse of V*ri*haspati as she was offering a libation.

76. ‘So too in old time Parâ*s*ara, overpowered by passion on the bank of the Yamunâ, lay with the maiden Kâlî who was the daughter of the son of the Water (Agni).

77. ‘The sage Va*s*ish*th*a through lust begot a son Kapi*ñg*alâda on Akshamâlâ a despised low-caste woman.

78. ‘And the seer-king Yayâti, even when the vigour of his prime was gone, sported in the *K*aitraratha forest with the Apsaras Vi*s*vâ*k*î.

79. ‘And the Kaurava king Pâ*nd*u, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mâdrî yielded to the pleasures of love.

80. ‘And so Karâla*g*anaka, when he carried off the Brâhman’s daughter, incurred loss of caste thereby, but he would not give up his love.

81. ‘Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

82. ‘And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.’

83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud: 84. ‘This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.

85. ‘I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.

86. ‘Old age, disease, and death — if these three things did not exist, I too should find my enjoyment in the objects that please the mind.

87. ‘Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.

88. ‘But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself.

89. ‘He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age, such a man is on a level with birds and beasts.

90. ‘And as for what thou sayest as to even those great men having become victims to desire, do not be bewildered by them, for destruction was also their lot.

91. ‘Real greatness is not to be found there, where there is universally destruction, or where there is attachment to earthly objects, or a want of self-control.

92. ‘And when thou sayest, “Let one deal with women even by guile,” I know nought about guile, even if it be accompanied with courtesy.

93. ‘That compliance too with a woman’s wishes pleases me not, if truthfulness be not there; if there be not a union with one’s whole soul and

nature, then “out upon it” say I.

94. ‘A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects, — what is there in it worth being deceived?

95. ‘And if the victims of passion do deceive one another, — are not men unfit for women to look at and women for men?

96. Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures, — me afflicted by sorrow, and subject to old age and death?

97. ‘Ah! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

98. ‘But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

99. ‘If desire arises in the heart of the man, who knows that death is certain, — I think that his soul must be made of iron, who restrains it in this great terror and does not weep.’

100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and endearments all fruitless, concealing their love deep in their hearts, returned to the city with broken hopes.

102. Having thus seen the beauty of the troop of women who had gone out to the city-garden, now withdrawn in the evening, — the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son’s purpose.

BOOK V.

1. HE, THE son of the *S*âkya king, even though thus tempted by the objects of sense which infatuate others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

2. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse, — with a desire to see the glades of the forest and longing for peace, he went out with the king's permission.

3. Having mounted his good horse Ka*m*thaka, decked with bells and bridle-bit of new gold, with beautiful golden harness and the chowrie waving, he went forth like the moon mounted on a comet.

4. Lured by love of the wood and longing for the beauties of the ground, he went to a spot near at hand on the forest-outskirts; and there he saw a piece of land being ploughed, with the path of the plough broken like waves on the water.

5. Having beheld the ground in this condition, with its young grass scattered and torn by the plough, and covered with the eggs and young of little insects which were killed, he was filled with deep sorrow as for the slaughter of his own kindred.

6. And beholding the men as they were ploughing, their complexions spoiled by the dust, the sun's rays, and the wind, and their cattle bewildered with the burden of drawing, the most noble one felt extreme compassion.

7. Having alighted from the back of his horse, he went over the ground slowly, overcome with sorrow, — pondering the birth and destruction of the world, he, grieved, exclaimed, 'this is indeed pitiable.'

8. Then desiring to become perfectly lonely in his thoughts, having stopped those friends who were following him, he went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind).

9. There he sat down on the ground covered with leaves, and with its young grass bright like lapis lazuli; and, meditating on the origin and destruction of the world, he laid hold of the path that leads to firmness of mind.

10. Having attained to firmness of mind, and being forthwith set free from all sorrows such as the desire of worldly objects and the rest, he attained

2. Query, *s*amavâptamana*h*sthiti*h* for -manâ*h*sthite*h*.] the first stage of contemplation, unaffected by sin, calm, and 'argumentative.'

11. Having then obtained the highest happiness sprung from deliberation, he next pondered this meditation, — having thoroughly understood in his mind the course of the world:

12. 'It is a miserable thing that mankind, though themselves powerless and subject to sickness, old age, and death, yet, blinded by passion and ignorant, look with disgust on another who is afflicted by old age or diseased or dead.

13. 'If I here, being such myself, should feel disgust for another who has such a nature, it would not be worthy or right in me who know this highest duty.'

14. As he thus considered thoroughly these faults of sickness, old age, and death which belong to all living beings, all the joy which he had felt in the activity of his vigour, his youth, and his life, vanished in a moment.

15. He did not rejoice, he did not feel remorse; he suffered no hesitation, indolence, nor sleep; he felt no drawing towards the qualities of desire; he hated not nor scorned another.

16. Thus did this pure passionless meditation grow within the great-souled one; and unobserved by the other men, there crept up a man in a beggar's dress.

17. The king's son asked him a question, — he said to him, 'Tell me, who art thou?' and the other replied, 'Oh bull of men, I, being terrified at birth and death, have become an ascetic for the sake of liberation.

18. 'Desiring liberation in a world subject to destruction, I seek that happy indestructible abode, isolated from mankind, with my thoughts unlike those of others, and with my sinful passions turned away from all objects of sense 19. 'Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain

or a forest, — I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.'

20. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince's thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

21. When the other was gone like a bird to heaven, the foremost of men was rejoiced and astonished; and having comprehended the meaning of the term dharma, he set his mind on the manner of the accomplishment of deliverance.

22. Then like Indra himself, and having tamed his senses, — desiring to return home he mounted his roble steed; and having made him turn back as he looked for his friends, from that moment he sought no more the desired forest.

23. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the woods, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground after roaming in a forest-land.

24. 'Happy truly and blessed is that woman whose husband is such as thou, O long-eyed prince!' So, on seeing him, the princess exclaimed, folding her hands to welcome him, as he entered the road.

25. He whose voice was deep-sounding like a cloud heard this address and was filled with profound calm; and as he heard the word 'blessed' he fixed his mind on the attainment of Nirvâ*n*a.

26. Then the prince whose form was like the peak of a golden mountain, — whose eye, voice, and arm resembled a bull, a cloud, and an elephant, — whose countenance and prowess were like the moon and a lion, — having a longing aroused for something imperishable, — went into his palace.

27. Then stepping like a lion he went towards the king who was attended by his numerous counsellors, like Sanatkumâra in heaven waiting on Indra resplendent in the assembly of the Maruts.

28. Prostrating himself, with folded hands, he addressed him, 'Grant me graciously thy permission, O lord of men, — I wish to become a wandering

mendicant for the sake of liberation, since separation is appointed for me.’

29. Having heard his words, the king shook like a tree struck by an elephant, and having seized his folded hands which were like a lotus, he thus addressed him in a voice choked with tears:

30. ‘O my son, keep back this thought, it is not the time for thee to betake thyself to dharma; they say that the practice of religion is full of evils in the first period of life when the mind is still fickle.

31. ‘The mind of the thoughtless ignorant young man whose senses are eager for worldly objects, and who has no power of settled resolution for the hardships of vows of penance, shrinks back from the forest, for it is especially destitute of discrimination.

32. ‘It is high time for me to practise religion, O my child of loved qualities, leaving my royal glory to thee who art well worthy to be distinguished by it; but thy religion, O firm-striding hero, is to be accomplished by heroism; it would be irreligion if thou wert to leave thine own father.

33. ‘Do thou therefore abandon this thy resolution; devote thyself for the present to the duties of a householder; to a man who has enjoyed the pleasures of his prime, it is delightful to enter the penance-forest.’

34. Having heard these words of the king, he made his reply in a voice soft like a sparrow’s: ‘If thou wilt be my surety, O king, against four contingencies, I will not betake myself to the forest.

35. ‘Let not my life be subject to death, and let not disease impair this health of mine; let not old age attack my youth, and let not misfortune destroy my weal.’

36. When his son uttered a speech so hard to be understood, the king of the *S*âkyas thus replied: ‘Abandon this idea bent upon departure; extravagant desires are only ridiculous.’

37. Then he who was firm as Mount Meru addressed his father: ‘If this is impossible, then this course of mine is not to be hindered; it is not right to lay hold of one who would escape from a house that is on fire.

38. ‘As separation is inevitable to the world, but not for Dharma, this separation is preferable; will not death sever me helplessly, my objects unattained and myself unsatisfied?’

39. The monarch, having heard this resolve of his son longing for liberation, and having again exclaimed, ‘He shall not go,’ set guards round him and the highest pleasures.

40. Then having been duly instructed by the counsellors, with all respect and affection, according to the *s*âstras, and being thus forbidden with tears by his father, the prince, sorrowing, entered into his palace.

41. There he was gazed at by his wives with restless eyes, whose faces were kissed by their dangling earrings, and whose bosoms were shaken with their thick-coming sighs, — as by so many young fawns.

42. Bright like a golden mountain, and bewitching the hearts of the noble women, he enraptured their ears, limbs, eyes, and souls by his speech, touch, form, and qualities.

43. When the day was gone, then, shining with his form like the sun, he ascended the palace, as the rising sun ascends Mount Meru, desiring to dispel the darkness by his own splendour.

44. Having ascended, he repaired to a special golden seat decorated with embellishments of diamond, with tall lighted candlesticks ablaze with gold, and its interior filled with the incense of black aloe-wood.

45. Then the noblest of women waited during the night on the noblest of men who was like Indra himself, with a concert of musical instruments, as the crowds of heavenly nymphs wait on the son of the Lord of wealth upon the summit of Himavat, white like the moon.

46. But even by those beautiful instruments like heavenly music he was not moved to pleasure or delight; since his desire to go forth from his home to seek the bliss of the highest end was never lulled.

47. Then by the power of the heavenly beings most excellent in self-mortification, the Akanish*th*as, who knew the purpose of his heart, deep sleep

was suddenly thrown on that company of women and their limbs and gestures became distorted.

48. One was lying there, resting her cheek on her trembling arm; leaving as in anger her lute, though dearly loved, which lay on her side, decorated with gold-leaf.

49. Another shone with her flute clinging to her hand, lying with her white garments fallen from her bosom, — like a river whose banks are smiling with the foam of the water and whose lotuses are covered with a straight line of bees.

50. Another was sleeping, embracing her drum as a lover, with her two arms tender like the shoot of young lotus and bearing their bracelets closely linked, blazing with gold.

51. Others, decked with new golden ornaments and wearing peerless yellow garments, fell down alas! helpless with sleep, like the boughs of the Kar*n*ikâra broken by an elephant.

52. Another, leaning on the side of a window, with her willow-form bent like a bow, shone as she lay with her beautiful necklace hanging down, like a statue in an archway made by art.

53. The lotus-face of another, bowed down, with the pinguent-lines on her person rubbed by the jewelled earrings, appeared to be a lotus with its stalk bent into a half-circle, and shaken by a duck standing on it.

54. Others, lying as they sat, with their limbs oppressed by the weight of their bosoms, shone in their beauty, mutually clasping one another with their twining arms decorated with golden bracelets.

55. And another damsel lay sound asleep, embracing her big lute as if it were a female friend, and rolled it about, while its golden strings trembled, with her own face bright with her shaken earrings.

56. Another lay, with her tabour, . . .

57. Others showed no lustre with their eyes shut, although they were really full-eyed and fair-browed, — like the lotus-beds with their buds closed at the setting of the sun.

58. Another, with her hair loose and dishevelled, and her skirts and ornaments fallen from her loins, lay with her necklace in confusion, like a woman crushed by an elephant and then dropped.

59. Others, helpless and lost to shame, though naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

60. Others, with their ornaments and garlands thrown off, — unconscious, with their garments spread out unfastened, — their bright eyes wide open and motionless, — lay without any beauty as if they were dead.

61. Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication, — she spoke not, but bore every limb distorted.

62. Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

63. Then having seen these young women thus lying distorted and with uncontrolled gestures, however excellent their forms and graceful their appearance, — the king's son felt moved with scorn.

64. 'Such is the nature of women, impure and monstrous in the world of living beings; but deceived by dress and ornaments a man becomes infatuated by a woman's attractions.

65. 'If a man would but consider the natural state of women and this change produced in them by sleep, assuredly he would not cherish his folly; but he is smitten from a right will and so succumbs to passion.'

66. Thus to him having recognised that difference there arose a desire to escape in the night; and then the gods, knowing his purpose, caused the door of the palace to fly open.

67. Then he went down from the roof of the palace, scorning those women who lay thus distorted; and having descended, undauntedly he went out first into the courtyard.

68. Having awakened his horse's attendant, the swift *Khamdaka*, he thus addressed him: 'Bring me quickly my horse Ka*m*thaka, I wish to-day to go hence to attain immortality.

69. 'Since such is the firm content which to-day is produced in my heart, and since my determination is settled in calm resolve, and since even in loneliness I seem to possess a guide, — verily the end which I desire is now before me.

70. 'Since abandoning all shame and modesty these women lay before me as they did, and the two doors opened of their own accord, verily the time is come to depart for my true health.'

71. Then, accepting his lord's command, though he knew the purport of the king's injunctions, as being urged by a higher power in his mind, he set himself to bring the horse.

72. Then he brought out for his master that noble steed, his mouth furnished with a golden bit, his back lightly touched by the bed on which he had been lying, and endued with strength, vigour, speed, and swiftness; 73. With a long chine, and root of the tail and heel, — gentle, with short hair, back, and ears, — with his back, belly, and sides depressed and elevated, with broad nostrils, forehead, hips, and breast.

74. The broad-chested hero, having embraced him, and caressing him with his lotus-like hand, ordered him with a gentle-toned voice, as if he were desirous to plunge into the middle of an army:

75. 'Oftentimes have evil enemies been overthrown by the king when mounted on thee; do thou, O best of steeds, so exert thyself that I too may obtain the highest immortality.

76. 'Companions are easy to be found in battle or in the happiness obtained by winning worldly objects or in attaining wealth; but companions are hard for a man to find who has fallen into misfortune or when he flies for refuge to Dharma.

77. 'And yet all those who in this world are companions, whether in sinful custom or in seeking for Dharma, — as my inner soul now recognises, — they too are verily sharers in the common aim.

78. ‘Since then, when I attain this righteous end, my escape from hence will be for the good of the world, — O best of steeds, by thy speed and energy, strive for thine own good and the good of the world.’

79. Thus having exhorted the best of steeds like a friend to his duty, he, the best of men, longing to go to the forest, wearing a noble form, in brightness like fire, mounted the white horse as the sun an autumnal cloud.

80. Then that good steed, avoiding all noises which would sound startling in the dead of night and awaken the household, — all sound of his jaws hushed and his neighing silenced, — went forth, planting his hurrying steps at full speed.

81. With their lotus-like hands, whose fore-arms were adorned with golden bracelets, the Yakshas, with their bodies bent down, threw lotuses and bore up his hoofs as he rushed in startled haste.

82. The city-roads which were closed with heavy gates and bars, and which could be with difficulty opened even by elephants, flew open of their own accord without noise, as the prince went through.

83. Firm in his resolve and leaving behind without hesitation his father who turned ever towards him, and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father’s city.

84. Then he with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, ‘Till I have seen the further shore of birth and death I will never again enter the city called after Kapila.’

85. Having heard this his utterance, the troops of the court of the Lord of wealth rejoiced; and the hosts of the gods, triumphing, wished him a successful accomplishment of his purpose.

86. Other heavenly beings with forms bright like fire, knowing that his purpose was hard to fulfil, produced a light on his dewy path like the rays of the moon issuing from the rift of a cloud.

87. But he with his horse like the horse of Indra, the lord of bay horses, hurrying on as if spurred in his mind, went over the leagues full of many conflicting emotions — the sky all the while with its cloud-masses checkered with the light of the dawn.

BOOK VI.

1. THEN WHEN the sun, the eye of the world, was just risen, he, the noblest of men, beheld the hermitage of the son of Bh*ri*gu, 2. Its deer all asleep in quiet trust, its birds tranquilly resting, — seeing it he too became restful, and he felt as if his end was attained.

3. For the sake of ending his wonder and to show reverence for the penances observed, and as expressing his own conformity therewith, he alighted from the back of his horse.

4. Having alighted, he stroked the horse, exclaiming, 'All is saved,' and he spoke well-pleased to *Kham*daka, bedewing him as it were with tears from his eyes: 5. 'Good friend, thy devotion to me and thy courage of soul have been proved by thy thus following this steed whose speed is like that of Târkshya.

6. 'Bent even though I am on other business, I am wholly won in heart by thee, — one who has such a love for his master, and at the same time is able to carry out his wish.

7. 'One can be able without affection, and affectionate though unable; but one like thee, at once affectionate and able, is hard to find in the world.

2. An old mythic representation of the sun as a horse.]

8. 'I am pleased with this noble action of thine; this feeling is seen towards me, even though I am regardless of conferring rewards.

9. 'Who would not be favourably disposed to one who stands to him as bringing him reward? but even one's own people commonly become mere strangers in a reverse of fortune.

10. 'The son is maintained for the sake of the family, the father is honoured for the sake of our own (future) support; the world shows kindness for the sake of hope; there is no such a thing as unselfishness without a motive.

11. ‘Why speak many words? in short, thou hast done me a very great kindness; take now my horse and return, I have attained the desired wood.’

12. Thus having spoken, the mighty hero in his desire to show perfect gentleness unloosed his ornaments and gave them to the other, who was deeply grieved.

13. Having taken a brilliant jewel whose effect illumined his diadem, he stood, uttering these words, like the mountain Ma*m*dara with the sun resting on it: 14. ‘By thee with this jewel, O *Kh*a*m*da, having offered him repeated obeisance, the king, with his loving confidence still unshaken, must be enjoined to stay his grief.

15. ‘“I have entered the ascetic-wood to destroy old age and death, — with no thirst for heaven, with no lack of love nor feeling of anger.

16. ‘“Do not think of mourning for me who am thus gone forth from my home; union, however long it may last, in time will come to an end.

17. ‘“Since separation is certain, therefore is my mind fixed on liberation; how shall there not be repeated severings from one’s kindred?

18. ‘“Do not think of mourning for me who am gone forth to leave sorrow behind; it is the thralls of passion, who are attached to desires, the causes of sorrow, for whom thou shouldst mourn.

19. ‘“This was the firm persuasion of our predecessors, — I as one departing by a common road am not to be mourned for by my heir.

20. ‘“At a man’s death there are doubtless heirs to his wealth; but heirs to his merit are hard to find on the earth or exist not at all.

21. ‘“Even though thou sayest, ‘He is gone at a wrong time to the wood,’ — there is no wrong time for religious duty (dharma), life being fragile as it is.

22. ‘“Therefore my determination is, ‘I must seek my supreme good this very day;’ what confidence can there be in life, when death stands as our adversary?”

23. ‘Do thou address the king, O friend, with these and such-like words; and do thou use thy efforts so that he may not even remember me.

24. ‘Yea, do thou repeat to the king our utter unworthiness; through unworthiness affection is lost, — and where affection is lost, there is no sorrow.’

25. Having heard these words, *Khamda*, overwhelmed with grief, made reply with folded hands, his voice choked by tears: 26. ‘At this state of mind of thine, causing affliction to thy kindred, my mind, O my lord, sinks down like an elephant in the mud of a river.

27. ‘To whom would not such a determination as this of thine cause tears, even if his heart were of iron, — how much more if it were throbbing with love?

28. ‘Where is this delicacy of limb, fit to lie only in a palace, — and where is the ground of the ascetic forest, covered with the shoots of rough ku*s*a grass?

29. ‘When, on hearing thy resolve, I first brought thee this horse, — it was fate only, O my lord, which made me do it, mastering my will.

30. ‘But how could I, O king, by mine own will, knowing this thy decision, — carry back the horse to the sorrow of Kapilavastu?

31. ‘Surely thou wilt not abandon, O hero, that fond old king, so devoted to his son, as a heretic might the true religion?

32. ‘And her, thy second mother, worn with the care of bringing thee up, — thou wilt not surely forget her, as an ingrate a benefit?

33. ‘Thou wilt not surely abandon thy queen, endowed with all virtues, illustrious for her family, devoted to her husband and with a young son, as a coward the royal dignity within his reach?

34 ‘Thou wilt not abandon the young son of Ya*s*odharâ, worthy of all praise, thou the best of the cherishers of religion and fame, as a dissolute spendthrift his choicest glory?

35, ‘Or even if thy mind be resolved to abandon thy kindred and thy kingdom, thou wilt not, O master, abandon me, — thy feet are my only refuge.

36. ‘I cannot go to the city with my soul thus burning, leaving thee behind in the forest as Sumitra left the son of Raghu.

37. ‘What will the king say to me, returning to the city without thee? or what shall I say to thy queens by way of telling them good news?

38. ‘As for what thou saidst, “thou must repeat my unworthiness to the king” — how shall I speak what is false of thee as of a sage without a fault?

39. ‘Or even if I ventured to speak it with a heart ashamed and a tongue cleaving to my mouth, who would think of believing it?

40. ‘He who would tell of or believe the fierceness of the moon, might tell of or believe thy faults, O physician of faults.

41. ‘Him who is always compassionate and who never fails to feel pity, it ill befits to abandon one who loves; — turn back and have mercy on me.’

42. Having heard these words of *Kh*a*m*da overcome with sorrow, — self-possessed with the utmost firmness the best of speakers answered: 43. ‘Abandon this distress, *Kh*a*m*da, regarding thy separation from me, — change is inevitable in corporeal beings who are subject to different births.

44. ‘Even if I through affection were not to abandon my kindred in my desire for liberation, death would still make us helplessly abandon one another.

45. ‘She, my mother, by whom I was borne in the womb with great thirst and pains, — where am I now with regard to her, all her efforts fruitless, and where is she with regard to me?

46. ‘As birds go to their roosting-tree and then depart, so the meeting of beings inevitably ends in separation.

47. ‘As clouds, having come together, depart asunder again, such I consider the meeting and parting of living things.

48. ‘And since this world goes away, each one of us deceiving the other, — it is not right to think anything thine own in a time of union which is a dream.

49. ‘Since the trees are parted from the innate colour of their leaves, why should there not still more be the parting of two things which are alien to each other?

50. ‘Therefore, since it is so, grieve not, my good friend, but go; or if thy love lingers, then go and afterwards return.

51. ‘Say, without reproaching us, to the people in Kapilavastu, “Let your love for him be given up, and hear his resolve.

52. ‘“Either he will quickly come back, having destroyed old age and death; or else he will himself perish, having failed in his purpose and lost hold of every support.”’

53. Having heard his words, Ka*m*thaka, the noblest of steeds, licked his feet with his tongue and dropped hot tears.

54. With his hand whose fingers were united with a membrane and which was marked with the auspicious svastika, and with its middle part curved, the prince stroked him and addressed him like a friend: 55. 'Shed not tears, Ka*m*thaka, this thy perfect equine nature has been proved, — bear with it, this thy labour will soon have its fruit.'

56. Then seizing the sharp jewelled sword which was in *Kh*a*m*daka's hand, he resolutely drew out from the sheath the blade decked with golden ornaments, like a serpent from its hole.

57. Having drawn it forth, dark blue like a blue lotus petal, he cut his decorated tiara and his hair, and he tossed it with its scattered muslin into the air as a grey goose into a lake.

58. And the heavenly beings, with a longing to worship it, seized it respectfully as it was thrown up; and the divine hosts paid it due adoration in heaven with celestial honours.

59. Having thus divorced his ornaments and banished all royal magnificence from his head, and seeing his muslin floating away like a golden goose, the stedfast prince desired a sylvan dress.

60. Then a celestial being, wearing the form of a hunter, pure in heart, knowing his thoughts, approached near him in dark-red garments; and the son of the *S*âkya king thus addressed him: 61. 'Thy red garments are auspicious, the sign of a saint; but this destructive bow is not befitting; therefore, my good friend, if there is no strong preference in the matter, do thou give me that dress and take this of mine.'

62. The hunter replied, 'It has given me my desire, O giver of desires, as by this I have inspired] animals with confidence and then killed them; but if thou hast need of it, O thou who art like Indra, accept it at once and give me the white dress.'

63. With extreme joy he then took that sylvan dress and gave away the linen one; and the hunter, assuming his heavenly form, having taken the white

garment, went to heaven.

64. Then the prince and the attendant of the horse were filled with wonder as he was thus going, and forthwith they paid great honour anew to that sylvan dress.

65. Then the great-souled one, having dismissed the weeping *Kh*a*m*da, and wearing his fame veiled by the sign of the red garment, went towards the hermitage, like the king of mountains wrapped in an evening cloud.

66. While his master, thus regardless of his kingdom, was going to the ascetic-wood in mean garments, the groom, tossing up his arms, wailed bitterly and fell on the ground.

67. Having looked again he wept aloud, and embraced the horse Ka*m*thaka with his arms; and then, hopeless and repeatedly lamenting, he went in body to the city, not in soul.

68. Sometimes he pondered, sometimes he lamented, sometimes he stumbled, and sometimes he fell; and so going along, wretched through his devoted attachment, he performed all kinds of actions in the road without conscious will.

BOOK VII.

1. THEN HAVING left the weeping tear-faced *Kham*da, — indifferent to all things in his longing for the forest he by whom all objects are accomplished, overpowering the place by his beauty, entered that hermitage as if it were fully blessed.

2. He the prince with a gait like the lion's, having entered that arena of deer, himself like a deer, — by the beauty of his person, even though bereft of his magnificence, attracted the eyes of all the dwellers in the hermitage.

3. The drivers of wheeled carriages also, with their wives, stood still in curiosity, holding the yokes in their hands, — they gazed on him who was like Indra, and moved not, standing like their beasts of burden with their heads half bent down.

4. And the Brâhmans who had gone outside for the sake of fuel, having come with their hands full of fuel, flowers, and ku*s*a grass, — preeminent as they were in penances, and proficients in wisdom, went to see him, and went not to their cells.

5. Delighted the peacocks uttered their cries, as if they had seen a dark-blue cloud rising up; and leaving the young grass and coming forward, the deer with restless eyes and the ascetics who grazed like deer stood still.

6. Beholding him, the lamp of the race of Ikshvâku, shining like the rising sun, — even though their milking was over, being filled with joy, the oblation-giving cows poured forth their milk.

7. 'It is one of the eight Vasus or one of the two A*s*vins, descended here,' — these words arose, uttered aloud by the sages in their astonishment at seeing him.

8. Like a second form of the lord of the gods, like the personified glory of the universe, he lighted up the entire wood like the sun come down of his own

accord.

9. Then he, being duly honoured and invited to enter by those dwellers in the hermitage, paid his homage to the saints, with a voice like a cloud in the rainy season.

10. He, the wise one, longing for liberation, traversed that hermitage filled with the holy company desirous of heaven, — gazing at their strange penances.

11. He, the gentle one, having seen the different kinds of penance practised by the ascetics in that sacred grove, — desiring to know the truth, thus addressed one of the ascetics who was following him: 12. 'Since this to-day is my first sight of a hermitage I do not understand this rule of penance; therefore will your honour kindly explain to me what resolve possesses each one of you.'

13. Then the Brâhman well-versed in penance told in order to that bull of the *S*âkyas, a very bull in prowess, all the various kinds of penance and the fruit thereof.

14. 'Uncultivated food, growing out of the water, leaves, water, and roots and fruits, — this is the fare of the saints according to the sacred texts; but the different alternatives of penance vary.

15. 'Some live like the birds on gleaned corn, others graze on grass like the deer, others live on air with the snakes, as if turned into ant-hills.

16. 'Others win their nourishment with great effort from stones, others eat corn ground with their own teeth; some, having boiled for others, dress for themselves what may chance to be left.

17. 'Others, with their tufts of matted hair continually wet with water, twice offer oblations to Agni with hymns; others plunging like fishes into the water dwell there with their bodies scratched by tortoises.

18. 'By such penances endured for a time, — by the higher they attain heaven, by the lower the world of men; by the path of pain they eventually dwell in happiness, — pain, they say, is the root of merit.'

19. The king's son, having heard this speech of the ascetic, even though he saw no lofty truth in it, was not content, but gently uttered these thoughts to himself:

20. ‘The penance is full of pain and of many kinds, and the fruit of the penance is mainly heaven at its best, and all the worlds are subject to change; verily the labour of the hermitages is spent for but little gain.

21. ‘Those who abandoning wealth, kindred, and worldly objects, undertake vows for the sake of heaven, — they, when parted, only wish to go to a still greater wood of their own again.

22, ‘He who by all these bodily toils which are called penances, seeks a sphere of action for the sake of desire, — not examining the inherent evils of mundane existence, he only seeks pain by pain.

23. ‘There is ever to living creatures fear from death, and they with all their efforts seek to be born again; where there is action, there must inevitably be death, — he is always drowned therein, just because he is afraid.

24. ‘Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

25. ‘It is not the effort itself which I blame, which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

26. ‘If the mortification of the body here is religion, then the body’s happiness is only irreligion; but by religion a man obtains happiness in the next world, therefore religion here bears irreligion as its fruit.

27. ‘Since it is only by the mind’s authority that the body either acts or ceases to act, therefore to control the thought is alone befitting, — without the thought the body is like a log.

28. ‘If merit is gained by purity of food, then there is merit also in the deer; and in those men also who live as outcasts from all enjoyments, through being estranged from them by the fault of their destiny.

29. ‘If the deliberate choice of pain is a cause of merit, why should not that same choice be directed to pleasure? If you say that the choice of pleasure carries no authority, is not the choice of pain equally without authority?

30. ‘So too those who for the sake of purifying their actions, earnestly sprinkle water on themselves, saying, “this is a sacred spot,” — even there this satisfaction resides only in the heart, — for waters will not cleanse away sin.

31. ‘The water which has been touched by the virtuous, — that is the spot, if you wish for a sacred spot on the earth; therefore I count as a place of pilgrimage only the virtues of a virtuous man, water without doubt is only water.’

32. Thus he uttered his discourse full of various arguments, and the sun went down into the west; then he entered the grove where penances had now ceased and whose trees were gray with the smoke of the (evening) oblations; 33. Where the sacred fires had been duly transferred when kindled to other spots, — all crowded with the holy hermits who had performed their ablutions, and with the shrines of the gods murmuring with the muttered prayers, — it seemed all alive like the full service of religion in exercise.

34. He spent several nights there, himself like the moon, examining their penances; and he departed from that penance-field, feeling that he had comprehended the whole nature of penance.

35. The dwellers of the hermitage followed him with their minds fixed on the greatness of soul visible in his person, as if they were great seers beholding Religion herself, withdrawn from a land invaded by the base.

36. Then he looked on all those ascetics with their matted hair, bark garments, and rag-strips waving, and he stood considering their penances under an auspicious and noble tree by the way-side.

37. Then the hermits having approached stood surrounding the best of men; and an old man from among them thus addressed him respectfully in a gentle voice:

38. ‘At thy coming the hermitage seems to have become full, it becomes as it were empty when thou art gone, — therefore, my son, thou wilt not surely desert it, as the loved life the body of one who wishes to live.

39. ‘In front stands the holy mountain Himavat, inhabited by Brahmarshis, râgarshis, and surarshis; by whose mere presence the merit of these penances becomes multiplied to the ascetics.

40. ‘Near us also are holy spots of pilgrimage, which become ladders to heaven; loved by divine sages and saints whose souls are intent on devotion and who keep their souls in perfect control.

41. ‘From hence, again, the Northern quarter is especially to be fitly followed for the sake of preeminent merit; even one who was wise starting towards the south could not advance one single step.

42. ‘Hast thou seen in this sacred grove one who neglects all ceremonies or who follows confused ceremonies or an outcast or one impure, that thou dost not desire to dwell here? Speak it out, and let the abode be welcomed.

43. ‘These hermits here desire thee as their companion in penance, thee who art like a storehouse of penance, — to dwell with thee who art like Indra would bring prosperity even to V*ri*haspati.’

44. He, the chief of the wise, when thus addressed in the midst of the ascetics by their chief — having resolved in his mind to put an end to all existence thus uttered his inward thought:

45. ‘The upright-souled saints, the upholders of religion, become the very ideal of our own kindred through their delight in showing hospitality; by all these kind feelings of thine towards me affection is produced in me and the path which regards the self as supreme is revealed.

46. ‘I seem to be all at once bathed by these gentle heart-touching words of thine, and the joy now throbs in me once more which I felt when I first grasped the idea of dharma.

47. ‘There is sorrow to me when I reflect that I shall have to depart, leaving you who are thus engaged, you who are such a refuge and who have shown such excessive kindness to me, — just as there was when I had to leave my kindred behind.

48. ‘But this devotion of yours is for the sake of heaven, — while my desire is that there may be no fresh birth; therefore I wish not to dwell in this wood; the nature of cessation is different from that of activity.

49. ‘It is not therefore any dislike on my part or the wrong conduct of another, which makes me go away from this wood; for ye are all like great sages,

standing fast in the religious duties which are in accordance with former ages.

50. Then having heard the prince's discourse, gracious and of deep meaning, gentle, strong, and full of dignity, the ascetics paid him especial honour.

51. But a certain Brâhman who was lying there in the ashes, tall and wearing his hair in a tuft, and clothed in the bark of trees, with reddish eyes and a thin long nose, and carrying a pot with water in his hand, thus lifted his voice: 52. 'O sage, brave indeed is thy purpose, who, young as thou art, hast seen the evils of birth; he who, having pondered thoroughly heaven and liberation, makes up his mind for liberation, — he is indeed brave!

53. 'By all those various sacrifices, penances and vows the slaves of passion desire to go to heaven; but the strong, having battled with passion as with an enemy, desire to obtain liberation.

54. 'If this is thy settled purpose, go quickly to Vindhyakosh*th*a; the Muni Arâ*d*a lives there who has gained an insight into absolute bliss.

55, 'From him thou wilt hear the path to truth, and if thou hast a desire for it, thou wilt embrace it; but as I foresee, this purpose of thine will go on further, after having rejected his theory.

56. 'With the nose of a well-fed horse, large long eyes, a red lower lip, white sharp teeth, and a thin red tongue, — this face of thine will drink tip the entire ocean of what is to be known.

57. 'That unfathomed depth which characterises thee, that majesty and all those signs of thine, — they shall win a teacher's chair in the earth which was never won by sages even in a former age.'

58. The prince replied, 'Very well,' and having saluted the company of sages he departed; the hermits also having duly performed to him all the rites of courtesy entered again into the ascetic grove.

BOOK VIII.

1. Meanwhile the attendant of the horse, in deep distress, when his unselfish master thus went into the forest, made every effort in the road to dissolve his load of sorrow, and yet in spite of it all not a tear dropped from him.

2. But the road which by his lord’s command he had traversed in one night with that horse, — that same road he now travelled in eight days, pondering his lord’s absence.

3. And the horse Ka*m*thaka, though he still went on bravely, flagged and had lost all spirit in his heart; and decked though he was with ornaments, he had lost all his beauty when bereft of his master.

4. And turning round towards that ascetic-grove, he neighed repeatedly with a mournful sound; and though pressed with hunger, he welcomed not nor tasted any grass or water on the road, as before.

5. Slowly they two at last came back to the city called after Kapila, which seemed empty when deserted by that hero who was bent on the] salvation of the world, — like the sky bereft of the sun.

6. Bright as it was with lotus-covered waters, adorned also with trees full of flowers, that garden of his, which was now like a forest, was no longer gay with citizens who had lost all their gladness.

7. Then those two, — who were as it were silently forbidden by the sad inhabitants who were wandering in that direction, their brightness gone and their eyes dim with tears, — slowly entered the city which seemed all bathed in gloom.

8. Having heard that they had returned with their limbs all relaxed, coming back without the pride of the *S*âkya race, the men of the city shed tears in the road, as when in old days the chariot of the son of Da*s*aratha came back.

9. Full of wrath, the people followed *Kham*daka in the road, crying behind him with tears, 'Where is the king's son, the glory of his race and kingdom? he has been stolen away by thee.'

10. Then he said to those faithful ones, 'I have not left the king's son; but by him in the uninhabited forest I weeping and the dress of a householder were abandoned together.'

11. Having heard these words of his those crowds adopted a most difficult resolve; they did not wipe away the tears which fell from their eyes, and they blamed their own (evil) hearts on account of the consequences of their actions; 12. Then they said, 'Let us go this very day into that forest, whither he is gone, whose gait is like the king of elephants; without him we have no wish to live, like the senses when the souls depart.

13. 'This city bereft of him is a forest, and that forest which possesses him is a city; the city without him has no charms for us, like heaven without the lord of the Maruts, when V*ri*tra was slain.'

14. Next the women crowded to the rows of windows, crying to one another, 'The prince has returned;' but having heard that his horse had an empty back, they closed the windows again and wailed aloud.

15. But the king, having undertaken religious observances for the recovery of his son, with his mind distressed by the vow and the sorrow, was muttering prayers in the temple, and performing such rites as suited the occasion.

16. Then with his eyes filled with tears, — taking the horse, his whole soul fixed on the horse, — overcome with grief he entered the palace as if his master had been killed by an enemy.

17. And entering the royal stable, looking about with his eyes full of tears, Ka*m*thaka uttered a loud sound, as if he were uttering his woe to the people.

18. Then the birds that fed in the middle of the house, and the carefully cherished horses that were tied near by, re-echoed the sound of that horse, thinking that it might be the return of the prince.

19. And the people, deceived by an excessive joy, who were in the neighbourhood of the king's inner apartments, thought in their hearts, 'Since the

horse Ka*m*thaka neighs, it must be that the prince is coming.'

20. Then the women, who were fainting with sorrow, now in wild joy, with their eyes rolling to see the prince, rushed out of the palace full of hope, like flickering lightnings from an autumn cloud.

21. With their dress hanging down, and their linen garments soiled, their faces untouched by collyrium and with eyes dimmed by tears; dark and discoloured and destitute of all painting, like the stars in the sky, pale-red with the ending of night; 22. With their feet unstained by red, and undecked by anklets, — their faces without earrings, and their ears in their native simplicity, — their loins with only nature's fulness, and uncircled by any girdle, — and their bosoms bare of strings of pearls as if they had been robbed.

23. But when they saw *Kh*andaka standing helpless, his eyes filled with tears, and the horse, the noble women wept with pale faces, like cows abandoned by the bull in the midst of the forest.

24. Then the king's principal queen Gautamî, like a fond cow that has lost her calf, fell bursting into tears on the ground with outstretched arms, like a golden plantain-tree with trembling leaves.

25. Some of the other women, bereft of their brightness and with arms and souls lifeless, and seeming to have lost their senses in their despondency, raised no cry, shed no tear, and breathed not, standing senseless as if painted.

26. Others as having lost all self-control, fainting in their sorrow for their lord, their faces pouring tears from their eyes, watered their bosoms from which all sandal-wood was banished, like a mountain the rocks with its streams.

27. Then that royal palace was illumined with their faces pelted by the tears from their eyes, as a lake in the time of the first rains with its dripping lotuses pelted by the rain from the clouds.

28. The noble women beat their breasts with their lotus-like hands, falling incessantly, whose fingers were round and plump, which had their arteries hidden and bore no ornaments, — as creepers tossed by the wind strike themselves with their shoots.

29. And again how those women shine forth, as their bosoms rose up together after the blow from the hand, and trembled with the shock, — like the streams, when their pairs of ruddy geese shake, as the lotuses on which they sit wave about with the wind from the wood.

30. As they pressed their breasts with their hands, so too they pressed their hands with their breasts, — dull to all feelings of pity, they made their hands and bosoms inflict mutual pains on each other.

31. Then thus spoke Ya*s*odharâ, shedding tears with deep sorrow, her bosom heaving with her sighs, her eyes discoloured with aneer, and her voice choking with emotion through the influence of despondency: 32. 'Leaving me helplessly asleep in the night, whither, O *Kh*a*m*daka, is he, the desire of my heart, gone? and when thou and Ka*m*thaka are alone come back, while three went away together, my mind trembles.

33. 'Why dost thou weep to-day, O cruel one, having done a dishonourable, pitiless, and unfriendly deed to me? Cease thy tears and be content in thy heart, — tears and that deed of thine ill agree.

34. 'Through thee, his dear obedient faithful loyal companion, always doing what was right, the son of my lord is gone never to return, — rejoice, — all hail! thy pains have gained their end.

35. 'Better for a man a wise enemy rather than a foolish friend unskilled in emergencies; by thee, the unwise self-styled friend, a great calamity has been brought upon this family.

36. 'These women are sorely to be pitied who have put away their ornaments, having their eyes red and dimmed with continuous tears, who are as it were desolate widows, though their lord still stands as unshaken as the earth or Mount Himavat.

37. 'And these lines of palaces seem to weep aloud, flinging up their dovecots for arms, with the long unbroken moan of their doves, — separated verily, with him, from all who could restrain them.

38. 'Even that horse Ka*m*thaka without doubt desired my utter ruin; for he bore away from hence my treasure when all were sound asleep in the night, —

like one who steals jewels.

39. ‘When he was able to bear even the onsets of arrows, and still more the strokes of whips, — how then for fear of the fall of a whip, could he go carrying with him my prosperity and my heart together?

40. ‘The base creature now neighs loudly, filling the king’s palace with the sound; but when he carried away my beloved, then this vilest of horses was dumb.

41. ‘If he had neighed and so woke up the people, or had even made a noise with his hoofs on the ground, or had made the loudest sound he could with his jaws, my grief would not have been so great.’

42. Having thus heard the queen’s words, their syllables choked with tears and full of lament, slowly *Kh*a*m*daka uttered this answer, with his face bent down, his voice low with tears, and his hands clasped in supplication: 43. ‘Surely, O queen, thou wilt not blame Ka*m*thaka nor wilt thou show thy anger against me, — know that we two are entirely guiltless, — that god amongst men, O queen, is gone away like a god.

44. ‘I indeed, though I well knew the king’s command, as though dragged by force by some divine powers, brought quickly to him this swift steed, and followed him on the road unwearied.

45. ‘And this best of horses as he went along touched not the ground with the tips of his hoofs as if they were kept aloft from it; and so too, having his mouth restrained as by fate, he made no sound with his jaws and neighed not.

46. ‘When the prince went out, then the gate was thrown open of its own accord; and the darkness of the night was, as it were, pierced by the sun, — we may learn from hence too that this was the ordering of fate.

47. ‘When also by the king’s command, in palace and city, diligent guards had been placed by thousands, and at that time they were all overcome by sleep and woke not, — we may learn from hence too that this was the ordering of fate.

48. ‘When also the garment, approved for a hermit’s dwelling in the forest, was offered to him at the moment by some denizen of heaven, and the tiara

which he threw into the sky was carried off, — we may learn from hence too that this was the ordering of fate.

49. ‘Do not therefore assume that his departure arises from the fault of either of us, O queen; neither I nor this horse acted by our own choice; he went on his way with the gods as his retinue.’

50. Having thus heard the history of the prince’s departure, so marvellous in many ways, those women, as though losing their grief, were filled with wonder, but they again took up their distress at the thought of his becoming an ascetic.

51. With her eyes filled with the tears of despondency, wretched like an osprey who has lost her young, — Gautamî abandoning all self-control wailed aloud, — she fainted, and with a weeping face exclaimed: 52. ‘Beautiful, soft, black, and all in great waves, growing each from its own special root, — those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

53. ‘With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud, should such a hero as this dwell in a hermitage?

54. ‘This earth is indeed unworthy as regards that peerless doer of noble actions, for such a virtuous hero has gone away from her, — it is the merits and virtues of the subjects which produce their king.

55. ‘Those two feet of his, tender, with their beautiful web spread between the toes, with their ankles concealed, and soft like a blue lotus, — how can they, bearing a wheel marked in the middle, walk on the hard ground of the skirts of the forest?

56. ‘That body, which deserves to sit or lie on the roof of a palace, — honoured with costly garments, aloes, and sandal-wood, — how will that manly body live in the woods, exposed to the attacks of the cold, the heat, and the rain?

57. ‘He who was proud of his family, goodness, strength, energy, sacred learning, beauty, and youth, — who was ever ready to give, not to ask, — how will he go about begging alms from others?

58. ‘He who, lying on a spotless golden bed, was awakened during the night by the concert of musical instruments, — how alas! will he, my ascetic, sleep to-

day on the bare ground with only one rag of cloth interposed?’

59. Having heard this piteous lamentation, the women, embracing one another with their arms, rained the tears from their eyes, as the shaken creepers drop honey from their flowers.

60. Then Yaꞩodharâ fell upon the ground, like the ruddy goose parted from her mate, and in utter bewilderment she slowly lamented, with her voice repeatedly stopped by sobs:

61. ‘If he wishes to practise a religious life after abandoning me his lawful wife widowed, — where is his religion, who wishes to follow penance without his lawful wife to share it with him?

62. ‘He surely has never heard of the monarchs of olden times, his own ancestors, Mahâsudarsa and the rest, — how they went with their wives into the forest, — that he thus wishes to follow a religious life without me.

63. ‘He does not see that husband and wife are both consecrated in sacrifices, and both purified by the performance of the rites of the Veda, and both destined to enjoy the same results afterwards, — he therefore grudges me a share in his merit.

64. ‘Surely it must be that this fond lover of religion, knowing that my mind was secretly quarrelling even with my beloved, lightly and without fear has deserted me thus angry, in the hope to obtain heavenly nymphs in Indra’s world!

65. ‘But what kind of a thought is this of mine? those women even there have the attributes which belong to bodies, — for whose sake he thus practises austerities in the forest, deserting his royal magnificence and my fond devotion.

66. ‘I have no such longing for the joy of heaven, nor is that hard for even common people to win if they are resolute; but my one desire is how he my beloved may never leave me either in this world or the next.

67. ‘Even if I am unworthy to look on my husband’s face with its long eyes and bright smile, still is this poor Râhula never to roll about in his father’s lap?

68. ‘Alas! the mind of that wise hero is terribly stern, — gentle as his beauty seems, it is pitilessly cruel, — who can desert of his own accord such an infant son with his inarticulate talk, one who would charm even an enemy.

69. ‘My heart too is certainly most stern, yea, made of rock or fashioned even of iron, which does not break when its lord is gone to the forest, deserted by his royal glory like an orphan, — he so well worthy of happiness.’

70. So the queen, fainting in her woe, wept and pondered and wailed aloud repeatedly, — self-possessed as she was by nature, yet in her distress she remembered not her fortitude and felt no shame.

71. Seeing Ya*s*odharâ thus bewildered with her wild utterances of grief and fallen on the ground, all the women cried out with their faces streaming with tears like large lotuses beaten by the rain.

72. But the king, having ended his prayers, and performed the auspicious rites of the sacrifice, now came out of the temple; and being smitten by the wailing sound of the people, he tottered like an elephant at the crash of a thunderbolt.

73. Having heard (of the arrival) of both *Kh*a*m*daka and Ka*m*thaka, and having learned the fixed resolve of his son, the lord of the earth fell struck down by sorrow like the banner of Indra when the festival is over.

74. Then the king, distracted by his grief for his son, being held up for a moment by his attendants all of the same race, gazed on the horse with his eyes filled with tears, and then falling on the ground wailed aloud: 75. ‘After having done many dear exploits for me in battle, one great deed of cruelty, O Ka*m*thaka, hast thou done, — for by thee that dear son of mine, dear for his every virtue, has been tossed down in the wood, dear as he was, like a worthless thing.

76. ‘Therefore either lead me to-day where he is, or go quickly and bring him back again; without him there is no life left to me, as to one plunged in sickness without the true medicine.

77. ‘When Suvar*n*anish*th*îvin was carried away by death, it seemed impossible that S*rim*gaya should not die; and shall I, when my duty-loving son is gone, fear to set my soul free, like any coward?

78. ‘How should not the mind of Manu himself be distracted, when parted from his dear virtuous son, — (Manu) the son of Vivasvat, who knew the higher and the lower, the mighty lord of creatures, the institutor of the ten chieftains.

79. ‘I envy the monarch, that friend of Indra, the wise son of king A*g*a, who, when his son went into the forest, went himself to heaven, and dragged out no miserable life here with vain tears.

80. ‘Describe to me, O beloved one, the court of that hermitage, whither thou hast carried him who is as my funeral oblation of water; these my vital airs are all ready to depart, and are eager for it, longing to drink it.’

81. Thus the king, in his grief for his separation from his son, — losing all his innate firmness which was stedfast like the earth, — loudly lamented as one distraught, like Da*s*aratha, a prey to his sorrow for Râma.

4. Da*s*aratha.]

82. Then the wise counsellor, endued with religious learning, courtesy, and virtue, and the old family priest, spoke to him as was befitting in these well-weighed words, neither with their faces overwhelmed by grief nor yet wholly unmoved: 83. ‘Cease, O noblest of men, thy grief, regain thy firmness, — surely thou wilt not, O firm hero, shed tears like one of no self-control’; many kings on this earth have gone into the forests, throwing away their royal pomp like a crushed wreath.

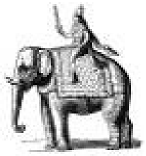
84. ‘Moreover, this his state of mind was all predetermined; remember those words long ago of the holy sage Asita; “He will never be made to dwell even for a moment contentedly in heaven or in an emperor’s domain.”

85. ‘But if, O best of men, the effort must be made, quickly speak the word, we two will at once go together; let the battle be waged in every way with thy son and his fate whatever it be.’

86. Then the king commanded them both, ‘Do you both go quickly hence, — my heart will not return to quiet, any more than a bird’s in the woods longing for its young.’

87. With a prompt acquiescence at the king’s order the counsellor and the family priest went to that forest; and then with his wives and his queen the king also, saying, ‘It is done,’ performed the remainder of the rites.

BOOK IX.



1. THEN THE two, the counsellor and the family priest, beaten by the king with his scourge of tears, went with every effort to that forest in the hurry of affection, like two noble horses goaded.

2. Having come at last full of weariness to that hermitage, accompanied by a fitting train, — they dismissed their royal pomp and with sober gestures entered the abode of Bhârgava.

3. Having saluted that Brâhman with due respect, and having been honoured by him with due reverence in return, having seated themselves, plunging at once into the subject, they addressed Bhârgava, who was likewise seated, concerning their errand.

4. 'Let your honour know us to be respectively imperfect proficients in preserving the sacred learning and in retaining the state-counsels, — in the service of the monarch of the Ikshvâku race, pure in his valour and pure and wide in his glory.

5. 'His son, who is like *G*ayanta, while he himself is like Indra, has come here, it is said, desirous to escape from the fear of old age and death, — know that we two are come here on account of him.'

6. He answered them, 'That prince of the long arms did indeed come here, but not as one unawakened; "this dharma only brings us back again," — recognising this, he went off forthwith towards Arâ*d*a, seeking liberation.'

7. Then they two, having understood the true state of things, bade that Brâhman at once farewell, and wearied though they were, went on as if they were unwearied, thither whither the prince was gone.

8. As they were going, they saw him bereft of all ornaments, but still radiant with his beauty, sitting like a king in the road at the foot of a tree, like the sun

under the canopy of a cloud.

9. Leaving his chariot, the family priest then went up to the prince with the counsellor, as the saint Aurva*s*eya went with Vâmadeva, wishing to see Râma when he dwelt in the forest.

10. They paid him honour as was fitting, as *S*ukra and A*m*giras honoured Indra in heaven; and he in return paid due honour to them, as Indra in heaven to *S*ukra and A*m*giras.

11. Then they, having obtained his permission, sat down near him who was the banner of the *S*âkya race; and they shone in his proximity like the two stars of the asterism Punarvasû in conjunction with the moon.

12. The family priest addressed the prince who shone brightly as he sat at the foot of the tree, as V*ri*haspati addressed Indra’s son *G*ayanta, seated in heaven under the heavenly tree parikata: 13. ‘O prince, consider for a moment what the king with his eyes raining tears said to thee, as he lay fainting on the ground with the arrow of thy sorrow plunged into his heart.

14. ‘“I know that thy resolve is fixed upon religion, and I am convinced that this purpose of thine is unchanging; but I am consumed with a flame of] anguish like fire at thy flying to the woods at an inopportune time.

15. ‘“Come, thou who lovest duty, for the sake of what is my heart’s desire, — abandon this purpose for the sake of duty; this huge swollen stream of sorrow sweeps me away as a river’s torrent its bank.

16. ‘“That effect which is wrought in the clouds, water, the dry grass, and the mountains by the wind, the sun, the fire, and the thunderbolt, — that same effect this grief produces in us by its tearing in pieces, its drying up, its burning, and its cleaving.

17. ‘“Enjoy therefore for a while the sovereignty of the earth, — thou shalt go to the forest at the time provided by the *s*âstras, — do not show disregard for thy unhappy kindred, — compassion for all creatures is the true religion.

18. ‘“Religion is not wrought out only in the forests, the salvation of ascetics can be accomplished even in a city; thought and effort are the true means; the forest and the badge are only a coward’s signs.

19. '"Liberation has been attained even by householders, Indras among men, who wore diadems, and carried strings of pearls suspended on their shoulders, whose garlands were entangled with bracelets, and who lay cradled in the lap of Fortune.

20. '"Bali and Va*g*rabâhu, the two younger brothers of Dhruva, Vaibhrâ*g*a, Âshâ*dh*a, and A*m*tideva, and *G*anaka also, the king of the Videhas, and king Sena*g*it's son, his tree of ripe blessing; 21. '"Know that all these great kings who were householders were well skilled in attaining the merit which leads to final bliss, — do thou also therefore obtain both simultaneously — royal magnificence and the control over the mind.

22. '"I desire, — when I have once closely embraced thee after thy kingly consecration is once performed, and while thou art still wet with the sacred water, — when I behold thee with the pomp of the royal umbrella, — in the fulness of that joy to enter the forest."

23. 'Thus did the king say to thee in a speech whose words were stopped by tears, — surely having heard it, for the sake of what is so dear to him, thou wilt with all affection follow his affection.

24. 'The king of the *S*âkyas is drowned in a deep sea of sorrow, full of waves of trouble, springing from thee; do thou therefore deliver him helpless and protectorless like an ox drowning in the sea.

25. 'Having heard that Bhîshma who sprang from Gangâ's womb, Râma, and Râma the son of Bh*ri*gu, — all did what would please their fathers; — surely thou too wilt do thy father's desire.

26. 'Consider also the queen, who brought thee

3. Ubhe*pi, although with pra*gri*hya e.] up, who has not yet gone to the region inhabited by Agastya — wilt thou not take some heed of her, who ceaselessly grieves like a fond cow that has lost her calf?

27. 'Surely thou wilt succour thy wife by the sight of thee, who now mourns widowed yet with her lord still alive, — like a swan separated from her mate or a female elephant deserted in the forest by her companion.

28. ‘Thy only son, a child little deserving such woe, distressed with sorrow, and . . . . — O deliver Râhula from the grief of his kindred like the full moon from the contact of Râhu!

29. ‘Burned with the fire of anguish within him, to which thy absence adds fresh fuel, — a fire whose smoke is sighs and its flame despair, — he wanders for a sight of thee through the women’s apartments and the whole city.’

30. The Bodhisattva, — whose perfection was absolute, — having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply: 31. ‘I well know the paternal tenderness of the king, especially that which he has displayed towards me; yet knowing this as I do, still alarmed at sickness, old age, and death, I am inevitably forced to leave my kindred.

32. ‘Who would not wish to see his dear kindred, if but this separation from beloved ones did not exist? but since even after it has been once, separation will still come again, it is for this that I abandon my father, however loving.

33. ‘I do not however approve that thou shouldst consider the king’s grief as caused by me, when in the midst of his dream-like unions he is afflicted by thoughts of separations in the future.

34. ‘Thus let thy thoughts settle into certainty, having seen the multiform in its various developments; neither a son nor kindred is the cause of sorrow, — this sorrow is only caused by ignorance.

35. ‘Since parting is inevitably fixed in the course of time for all beings, just as for travellers who have joined company on a road, — what wise man would cherish sorrow, when he loses his kindred, even though he loves them?

36. ‘Leaving his kindred in another world, he departs hither; and having stolen away from them here, he goes forth once more; “having gone thither, go thou elsewhere also,” — such is the lot of mankind, — what consideration can the yogin have for them?

37. ‘Since from the moment of leaving the womb death is a characteristic adjunct, why, in thy affection for thy son, hast thou called my departure to the forest ill-timed?

38. ‘There may be an “ill time” in one’s attaining a worldly object, — time indeed is described as

3. The Tibetan has for the fourth line de·ltar (eva*m*) ₒdor·ldan skye·la rjes·su rten ci, ‘thus what kind of reliance is there on man who is of a leaving disposition?’ Should we read in the original ityeva*m g*ane tyâgini ko*nurodha*h*?

4. Can anubadhâya be wrongly used for anubandhâya?] inseparably connected with all things; time drags the world into all its various times; but all time suits a bliss which is really worthy of praise.

39. ‘That the king should wish to surrender to me his kingdom, — this is a noble thought, well worthy of a father; but it would be as improper for me to accept it, as for a sick man through greed to accept unwholesome food.

40. ‘How can it be right for the wise man to enter royalty, the home of illusion, where are found anxiety, passion, and weariness, and the violation of all right through another’s service?

41. ‘The golden palace seems to me to be on fire; the daintiest viands seem mixed with poison; infested with crocodiles .’ . . . .
.

42. Having heard the king’s son uttering this discourse, well suitable to his virtues and knowledge of the soul, freed from all desires, full of sound reasons, and weighty, — the counsellor thus made answer: 43. ‘This resolve of thine is an excellent counsel, not unfit in itself but only unfit at the present time; it could not be thy duty, loving duty as thou dost, to leave thy father in his old age to sorrow.

44. ‘Surely thy mind is not very penetrating, or it is ill-skilled in examining duty, wealth, and pleasure, — when for the sake of an unseen result thou departest disregarding a visible end.

45. ‘Again, some say that there is another birth, — others with confident assertion say that there is not; since then the matter is all in doubt, it is right to enjoy the good fortune which comes into thy hand.

46. ‘If there is any activity hereafter, we will enjoy ourselves in it as may offer; or if there is no activity beyond this life, then there is an assured liberation

to all the world without any effort.

47. ‘Some say there is a future life, but they do not allow the possibility of liberation; as fire is hot by nature and water liquid, so they hold that there is a special nature in our power of action.

48. ‘Some maintain that all things arise from inherent properties, — both good and evil and existence and non-existence; and since all this world thus arises spontaneously, therefore also all effort of ours is vain.

49. ‘Since the action of the senses is fixed, and so too the agreeableness or the disagreeableness of outward objects, — then for that which is united to old age and pains, what effort can avail to alter it? Does it not all arise spontaneously?

50. ‘The fire becomes quenched by water, and fire causes water to evaporate; and different elements, united in a body, producing unity, bear tip the world.

51. ‘That the nature of the embryo in the womb is produced as composed of hands, feet, belly, back, and head, and that it is also united with the soul, — the wise declare that all this comes of itself spontaneously.

52. ‘Who causes the sharpness of the thorn? or the various natures of beasts and birds? All this has arisen spontaneously; there is no acting from desire, how then can there be such a thing as will?

53. ‘Others say that creation comes from Î*s*vara, — what need then is there of the effort of the conscious soul? That which is the cause of the action of the world, is also determined as the cause of its ceasing to act.

54. ‘Some say that the coming into being and the destruction of being are alike caused by the soul, but they say that coming into being arises without effort, while the attainment of liberation is by effort.

55. ‘A man discharges his debt to his ancestors by begetting offspring, to the saints by sacred lore, to the gods by sacrifices; he is born with these three debts upon him, — whoever has liberation (from these,) he indeed has liberation.

56. ‘Thus by this series of rules the wise promise liberation to him who uses effort; but however ready for effort with all their energy, those who seek liberation will find weariness.

57. ‘Therefore, gentle youth, if thou hast a love for liberation, follow rightly the prescribed rule; thus wilt thou thyself attain to it, and the king’s grief will come to an end.

58. ‘And as for thy meditations on the evils of life ending in thy return from the forest to thy home, — let not the thought of this trouble thee, my son, — those in old time also have returned from the forests to their houses.

59. ‘The king A*m*barîsha, though he had dwelt in the forest, went back to the city, surrounded by his children; so too Râma, seeing the earth oppressed by the base, came forth from his hermitage and ruled it again.

60. ‘So too Drumâksha, the king of the *S*âlvas, came to his city from the forest with his son; and Sâ*m*k*ri*ti A*m*tideva, after he had become a Brahmarshi, received his royal dignity from the saint Va*s*ish*th*a.

61. ‘Such men as these, illustrious in glory and virtue, left the forests and came back to their houses; therefore it is no sin to return from a hermitage to one’s home, if it be only for the sake of duty.’

62. Then having heard the affectionate and loyal words of the minister, who was as the eye of the king, — firm in his resolve, the king’s son made his answer, with nothing omitted or displaced, neither tedious nor hasty: 63. ‘This doubt whether anything exists or not, is not to be solved for me by another’s words; having determined the truth by asceticism or quietism, I will myself grasp whatever is ascertained concerning it.

64. ‘It is not for me to accept a theory which depends on the unknown and is all controverted, and which involves a hundred prepossessions; what Would this imply an old reading sâhuti? — For A*m*tideva’s connection with Va*s*ish*th*a see Mahâbh. XII, 8591.

2. I read avyastam.

3. Or ‘prejudiced?’] wise man would go by another’s belief? Mankind are like the blind directed in the darkness by the blind.

65. ‘But even though I cannot discern the truth, yet still, if good and evil are doubted, let one’s mind be set on the good; even a toil in vain is to be chosen by him whose soul is good, while the man of base soul has no joy even in the truth.

66. ‘But having seen that this “sacred tradition” is uncertain, know that that only is right which has been uttered by the trustworthy; and know that trustworthiness means the absence of faults; he who is without faults will not utter an untruth.

67. ‘And as for what thou saidst to me in regard to my returning to my home, by alleging Râma and others as examples, they are no authority, — for in determining duty, how canst thou quote as authorities those who have broken their vows?

68. ‘Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.

69. ‘I would enter the blazing fire, but not my house with my purpose unfulfilled.’ Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

70. Then the minister and the Brâhman, both full of tears, having heard his firm determination, and having followed him awhile with despondent looks, and overcome with sorrow, slowly returned of necessity to the city.

71. Through their love for the prince and their devotion to the king, they returned, and often stopped looking back; they could neither behold him on the road nor yet lose the sight of him, shining in his own splendour and beyond the reach of all others, like the sun.

72. Having placed faithful emissaries in disguise to find out the actions of him who was the supreme refuge of all, they went on with faltering steps, saying to each other, ‘How shall we approach the king and see him, who is longing for his dear son?’

BOOK X.

1. THE PRINCE, he of the broad and lusty chest, having thus dismissed the minister and the priest, crossed the Ganges with its speeding waves and went to Râgag*ri*ha with its beautiful palaces.

2. He reached the city distinguished by the five hills, well guarded and adorned with mountains, and supported and hallowed by auspicious sacred places, — like Brahman in a holy calm going to the uppermost heaven.

3. Having heard of his majesty and strength, and his splendid beauty, surpassing all other men, the people of that region were all astonished as at him who has a bull for his sign and is immovable in his vow.

4. On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

5. Some people reverenced him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words, — not one went on without paying him homage.

6. Those who were wearing gay-coloured dresses were ashamed when they saw him, those who were talking on random subjects fell to silence on the road; no one indulged in an improper thought, as at the presence of Religion herself embodied.

7. In the men and the women on the highway, even though they were intent on other business, that conduct alone with the profoundest reverence seemed proper which is enjoined by the rules of royal homage; but his eyes never looked upon them.

8. His brows, his forehead, his mouth, or his eyes, — his body, his hands, his feet, or his gait, — whatever part of him any one beheld, that at once riveted his

eyes.

9. Having beheld him with the beautiful circle of hair between his brows and with long eyes, with his radiant body and his hands showing a graceful membrane between the fingers, — so worthy of ruling the earth and yet wearing a mendicant's dress, — the Goddess of Râ*g*ag*ri*ha was herself perturbed.

10. Then *S*re*n*ya, the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it; and thus did a man recount it to him: 11. 'He who was thus foretold by the Brâmans, "he will either attain supreme wisdom or the empire of the earth," — it is he, the son of the king of the *S*âkyas, who is the ascetic whom the people are gazing at.'

12. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man: 'Let it be known whither he is going;' and the man, receiving the command, followed the prince.

13. With unrestless eyes, seeing only a yoke's length before him, with his voice hushed, and his walk slow and measured, he, the noblest of mendicants, went begging alms, keeping his limbs and his wandering thoughts under control.

14. Having received such alms as were offered, he retired to a lonely cascade of the mountain; and having eaten it there in the fitting manner, he ascended the mountain Pâ*md*ava.

15. In that wood, thickly filled with lodhra trees, having its thickets resonant with the notes of the peacocks, he the sun of mankind shone, wearing his red dress, like the morning sun above the eastern mountain.

16. That royal attendant, having thus watched him there, related it all to the king *S*re*n*ya; and the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue.

17. He who was like the Pâ*md*avas in heroism, and like a mountain in stature, ascended Pâ*md*ava, that noblest of mountains, — a crown-wearer, of lion-like gait, a lion among men, as a maned lion ascends a mountain.

18. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving, and he himself were a peak

thereof, — like the moon rising from the top of a cloud.

19. Him, distinguished by his beauty of form and perfect tranquillity as the very creation of Religion herself, — filled with astonishment and affectionate regard the king of men approached, as Indra the self-existent (Brahman).

20. He, the chief of the courteous, having courteously drawn nigh to him, inquired as to the equilibrium of his bodily humours; and the other with equal gentleness assured the king of his health of mind and freedom from all ailments.

21. Then the king sat down on the clean surface of the rock, dark blue like an elephant’s ear; and being seated, with the other’s assent, he thus spoke, desiring to know his state of mind:

22. ‘I have a strong friendship with thy family, come down by inheritance and well proved; since from this a desire to speak to thee, my son, has arisen in me, therefore listen to my words of affection.

23. ‘When I consider thy widespread race, beginning with the sun, thy fresh youth, and thy conspicuous beauty, — whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant’s life, not on a kingdom?

24. ‘Thy limbs are worthy of red sandal-wood perfumes, — they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.

25. ‘If therefore, gentle youth, through thy love for thy father thou desirest not thy paternal kingdom in thy generosity, — then at any rate thy choice must not be excused, — accepting forthwith one half of my kingdom.

26. ‘If thou actest thus there will be no violence shown to thine own people, and by the mere lapse of time imperial power at last flies for refuge to the tranquil mind; therefore be pleased to do me a kindness, — the prosperity of the good becomes very powerful, when aided by the good.

27. ‘But if from thy pride of race thou dost not now feel confidence in me, then plunge with thy arrows into countless armies, and with me as thy ally seek to conquer thy foes.

28. ‘Choose thou therefore one of these ends, pursue according to rule religious merit, wealth, and pleasure; for these, love and the rest, in reverse

order, are the three objects in life; when men die they pass into dissolution as far as regards this world.

29. ‘That which is pleasure when it has overpowered wealth and merit, is wealth when it has conquered merit and pleasure; so too it is merit, when pleasure and wealth fall into abeyance; but all would have to be alike abandoned, if thy desired end were obtained.

30. ‘Do thou therefore by pursuing the three objects of life, cause this beauty of thine to bear its fruit; they say that when the attainment of religion, wealth, and pleasure is complete in all its parts, then the end of man is complete.

31. ‘Do not thou let these two brawny arms lie useless which are worthy to draw the bow; they are well fitted like Mândhât*ri*’s to conquer the three worlds, much more the earth.

2. Nirvâ*n*a.]

32. ‘I speak this to you out of affection, — not through love of dominion or through astonishment; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.

33. ‘O thou who desirest the mendicant’s stage of life. enjoy pleasures now; in due time, O thou lover of religion, thou shalt practise religion; — ere old age comes on and overcomes this thy beauty, well worthy of thy illustrious race.

34. ‘The old man can obtain merit by religion; old age is helpless for the enjoyment of pleasures; therefore they say that pleasures belong to the young man, wealth to the middle-aged, and religion to the old.

35. ‘Youth in this present world is the enemy of religion and wealth, — since pleasures, however we guard them, are hard to hold, therefore, wherever pleasures are to be found, there they seize them.

36. ‘Old age is prone to reflection, it is grave and intent on remaining quiet; it attains unimpassionedness with but little effort, unavoidably, and for very shame.

37. ‘Therefore having passed through the deceptive period of youth, fickle, intent on external objects, heedless, impatient, not looking at the distance, they take breath like men who have escaped safe through a forest.

38. ‘Let therefore this fickle time of youth first pass by, reckless and giddy, — our early years are the mark for pleasure, they cannot be kept from the power of the senses.

39. Or if religion is really thy one aim, then offer sacrifices, — this is thy family’s immemorial custom, — climbing to highest heaven by sacrifices, even Indra, the lord of the winds, went thus to highest heaven.

40. ‘With their arms pressed by golden bracelets, and their variegated diadems resplendent with the light of gems, royal sages have reached the same goal by sacrifices which great sages reached by self-mortification.’

41. Thus spoke the monarch of the Magadhas, who spoke well and strongly like Indra; but having heard it, the prince did not falter, (firm) like the mountain Kailâsa, having its many summits variegated (with lines of metals).

BOOK XI.

1. BEING THUS addressed by the monarch of the Magadhas, in a hostile speech with a friendly face, self-possessed, unchanged, pure by family and personal purity, the son of *S*uddhodana thus made answer: 2. 'This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion — that by thee of pure conduct, O, lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.

3. 'Amongst the bad a friendship, worthy of their family, ceases to continue (and fades) like prosperity among the faint-hearted; it is only the good who keep increasing the old friendship of their ancestors by a new succession of friendly acts.

4. 'But those men who act unchangingly towards their friends in reverses of fortune, I esteem in my heart as true friends; who is not the friend of the prosperous man in his times of abundance?

5. 'So those who, having obtained riches in the world, employ them for the sake of their friends and religion, — their wealth has real solidity, and when it perishes it produces no pain at the end.

6. 'This thy determination concerning me, O king, is prompted by pure generosity and friendship; I will meet thee courteously with simple friendship; I would not utter aught else in my reply.

7. 'I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation; leaving behind my dear kindred with tears in their faces, — still more then those pleasures which are the causes of evil.

8. 'I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.

9. ‘These transient pleasures, — the robbers of our happiness and our wealth, and which float empty and like illusions through the world, — infatuate men’s minds even when they are only hoped for, — still more when they take up their abode in the soul.

10. ‘The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals; he who is athirst is never satisfied with pleasures, as the fire, the friend of the wind, with fuel.

11. ‘There is no calamity in the world like pleasures, — people are devoted to them through delusion; when he once knows the truth and so fears evil, what wise man would of his own choice desire evil?

12. ‘When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean: mankind are never satiated with pleasures, as the ocean with the waters that fall into it.

13. ‘When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of *S*akra’s throne, Mândhât*ri* was still unsatisfied with worldly objects.

14. ‘Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of V*ri*tra, and though in his pride he had made the great *Ri*shis bear his litter’. Nahusha fell, unsatisfied with pleasures.

15. ‘King (Purûravas) the son of I*d*â, having penetrated into the furthest heaven, and brought the goddess Urva*s*î into his power, — when he wished in his greed to take away gold from the *Ri*shis, — being unsatisfied with pleasures, fell into destruction.

16. ‘Who would put his trust in these worldly objects, whether in heaven or in earth, unsettled as to lot or family, — which passed from Bali to Indra, and from Indra to Nahusha, and then again from Nahusha back to Indra?

17. ‘Who would seek these enemies bearing the name of pleasures, by whom even those sages have been overcome, who were devoted to other pursuits, whose only clothes were rags, whose food was roots, fruits, and water, and who wore their twisted locks as long as snakes?

18. ‘Those pleasures for whose sake even Ugrâyudha, armed terribly as he was with his weapon, found death at Bhîshma’s hands, — is not the mere thought of them unlucky and fatal, — still more the thought of the irreligious whose lives are spent in their service?

19. ‘Who that considers the paltry flavour of worldly objects, — the very height of union being only insatiety, — the blame of the virtuous, and the certain sin, — has ever drawn near this poison which is called pleasure?

20. ‘When they hear of the miseries of those who are intent on pleasure and are devoted to worldly pursuits, such as agriculture and the rest, and the self-content of those who are careless of pleasure, it well befits the self-controlled to fling it away.

21. ‘Success in pleasure is to be considered a misery in the man of pleasure, for he becomes intoxicated when his desired pleasures are attained; through intoxication he does what should not be done, not what should be done; and being wounded thereby he falls into a miserable end.

22. ‘These pleasures which are gained and kept by toil, — which after deceiving leave you and return whence they came, — these pleasures which are but borrowed for a time, what man of self-control, if he is wise, would delight in them?

23. ‘What man of self-control could find satisfaction in these pleasures which are like a torch of hay, — which excite thirst when you seek them and when you grasp them, and which they who abandon not keep only as misery?

24. ‘Those men of no self-control who are bitten by them in their hearts, fall into ruin and attain not bliss, — what man of self-control could find satisfaction in these pleasures, which are like an angry, cruel serpent?

25. ‘Even if they enjoy them men are not satisfied, like dogs famishing with hunger over a bone, — what man of self-control could find satisfaction in these pleasures, which are like a skeleton composed of dry bones?

26. ‘What man of self-control could find satisfaction in these pleasures which are like flesh that has been flung away, and which produce misery by their being held only in common with kings, thieves, water, and fire?

27. ‘What man of self-control could find satisfaction in these pleasures, which, like the senses, are destructive, and which bring calamity on every hand to those who abide in them, from the side of friends even more than from open enemies?

28. ‘What man of self-control could find satisfaction in those pleasures, which are like the fruit that grows on the top of a tree, — which those who would leap up to reach fall down upon a mountain or into a forest, waters, or the ocean?

29. ‘What man of self-control could find satisfaction in those pleasures, which are like snatching up a hot coal, — men never attain happiness, however they pursue them, increase them, or guard them?

30. ‘What man of self-control could find satisfaction in those pleasures, which are like the enjoyments in a dream, — which are gained by their recipients after manifold pilgrimages and labours, and then perish in a moment?

31. ‘What man of self-control could find satisfaction in those pleasures which are like a spear, sword, or club, — for the sake of which the Kurus, the V*ri*sh*n*is and the A*m*dhakas, the Maithilas and the Da*md*akas suffered destruction?

32. ‘What man of self-control could find satisfaction in those pleasures which dissolve friendships and for the sake of which the two Asuras Su*m*da and Upasu*m*da perished, victims engaged in mutual enmity?

33. ‘None, however their intellect is blinded with pleasure, give themselves up, as in compassion, to ravenous beasts; so what man of self-control could find satisfaction in those pleasures which are disastrous and constant enemies?

34. ‘He whose intellect is blinded with pleasure does pitiable things; he incurs calamities, such as death, bonds, and the like; the wretch, who is the miserable slave of hope for the sake of pleasure, well deserves the pain of death even in the world of the living.

35. ‘Deer are lured to their destruction by songs, insects for the sake of the brightness fly into the fire, the fish greedy for the flesh swallows the iron hook, — therefore worldly objects produce misery as their end.

36. ‘As for the common opinion, “pleasures are enjoyments,” none of them when examined are worthy of being enjoyed; fine garments and the rest are only the accessories of things, — they are to be regarded as merely the remedies for pain.

37. ‘Water is desired for allaying thirst; food in the same way for removing hunger; a house for keeping off the wind, the heat of the sun, and the rain; and dress for keeping off the cold and to cover one’s nakedness.

38. ‘So too a bed is for removing drowsiness; a carriage for remedying the fatigue of a journey; a seat for alleviating the pain of standing; so bathing as a means for washing, health, and strength.

39. ‘External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment; what wise man would allow that he enjoys those delights which are only used as remedial?

40. ‘He who, when burned with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain, — he indeed might give the name of enjoyment to pleasures.

41. ‘Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment; the very conditions which mark pleasure, bring also in its turn pain.

42. ‘Heavy garments and fragrant aloe-wood are pleasant in the cold, but an annoyance in the heat; and the moonbeams and sandal-wood are pleasant in the heat, but a pain in the cold.

43. ‘Since the well-known opposite pairs, such as gain and loss and the rest, are inseparably connected with everything in this world, — therefore no man is invariably happy on the earth nor invariably wretched.

44. ‘When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain.

45. ‘Since to be a king involves a wider range of command, therefore the pains of a king are great; for a king is like a peg, — he endures trouble for the sake of the world.

46. ‘A king is unfortunate, if he places his trust in his royalty which is apt to desert and loves crooked turns; and on the other hand, if he does not trust in it, then what can be the happiness of a timid king?

47. ‘And since after even conquering the whole earth, one city only can serve as a dwelling-place, and even there only one house can be inhabited, is not royalty mere labour for others?

48. ‘And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger; so only one bed, and only one seat; all a king’s other distinctions are only for pride.

49. ‘And if all these fruits are desired for the sake of satisfaction, I can be satisfied without a kingdom; and if a man is once satisfied in this world, are not all distinctions indistinguishable?

50. ‘He then who has attained the auspicious road to happiness is not to be deceived in regard to pleasures; remembering thy professed friendship, tell me again and again, do they keep their promise?

51. ‘I have not repaired to the forest through anger, nor because my diadem has been dashed down by an enemy’s arrows; nor have I set my desires on loftier objects, that I thus refuse thy proposal.

52. ‘Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.

53. ‘Only he who, though seeing, would envy the blind, though free the bound, though wealthy the destitute, though sound in his reason the maniac, — only he, I say, would envy one who is devoted to worldly objects.

54. ‘He who lives on alms, my good friend, is not to be pitied, having gained his end and being set on escaping the fear of old age and death; he has here the best happiness, perfect calm, and hereafter all pains are for him abolished.

55. ‘But he is to be pitied who is overpowered by thirst though set in the midst of great wealth, — who attains not the happiness of calm here, while pain has to be experienced hereafter.

56. ‘Thus to speak to me is well worthy of thy character, thy mode of life, and thy family; and to carry out my resolve is also befitting my character, my mode of life, and my family.

57. ‘I have been wounded by the enjoyment of the world, and I have come out longing to obtain peace; I would not accept an empire free from all ill even in the third heaven, how much less amongst men?

58. ‘But as for what thou saidst to me, O king, that the universal pursuit of the three objects is the supreme end of man, — and thou saidst that what I regard as the desirable is misery, — thy three objects are perishable and also unsatisfying.

59. ‘But that world in which there is no old age nor fear, no birth, nor death, nor anxieties, that alone I consider the highest end of man, where there is no ever-renewed action.

60. ‘And as for what thou saidst “wait till old age comes, for youth is ever subject to change;” — this want of decision is itself uncertain; for age too can be irresolute and youth can be firm.

61. ‘But since Fate is so well skilled in its art as to draw the world in all its various ages into its power, — how shall the wise man, who desires tranquillity, wait for old age, when he knows not when the time of death will be?

62. ‘When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows, smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?

63. ‘It well befits the youthful son or the old man or the child so to act with all promptitude that they may choose the action of the religious man whose soul is all mercy, — nay, better still, his inactivity.

64. ‘And as for what thou saidst, “be diligent in sacrifices for religion, such as are worthy of thy race and bring a glorious fruit,” — honour to such sacrifices! I desire not that fruit which is sought by causing pain to others!

65. ‘To kill a helpless victim through a wish for future reward, — it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?

66. ‘And even if true religion did not consist in quite another rule of conduct, by self-restraint, moral practice and a total absence of passion, — still it would not be seemly to follow the rule of sacrifice, where the highest reward is described as attained only by slaughter.

67. ‘Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?

68. ‘I am not to be lured into a course of action for future reward, — my mind does not delight, O king, in future births; these actions are uncertain and wavering in their direction, like plants beaten by the rain from a cloud.

69. ‘I have come here with a wish to see next the seer Arâ*d*a who proclaims liberation; I start this very day, — happiness be to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion.

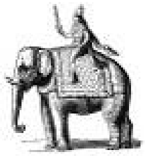
70. ‘Now therefore do thou guard (the world) like Indra in heaven; guard it continually like the sun by thy excellencies; guard its best happiness here; guard the earth; guard life by the noble; guard the sons of the good; guard thy royal powers, O king; and guard thine own religion.

71. ‘As in the midst of a sudden catastrophe arising from the flame of (fire), the enemy of cold, a bird, to deliver its body, betakes itself to the enemy of fire (water), — so do thou, when occasion calls, betake thyself, to deliver thy mind, to those who will destroy the enemies of thy home.’

72. The king himself, folding his hands, with a sudden longing come upon him, replied, ‘Thou art obtaining thy desire without hindrance; when thou hast at last accomplished all that thou hast to do, thou shalt show hereafter thy favour towards me.’

73. Having given his firm promise to the monarch, he proceeded to the Vai*s*va*m*tara hermitage; and, after watching him with astonishment, as he wandered on in his course, the king and his courtiers returned to the mountain (of Râ*g*agiri).

BOOK XII.



1. Then the moon of the Ikshvâku race turned towards the hermitage of the sage Arâ*d*a of tranquil life, — as it were, doing honour to it by his beauty.

2. He drew near, on being addressed in a loud voice ‘Welcome’ by the kinsman of Kâlâma, as he saw him from afar.

3. They, having mutually asked after each other’s health as was fitting, sat down in a clean place on two pure wooden seats.

4. The best of sages, having seen the prince seated, and as it were drinking in the sight of him with eyes opened wide in reverence, thus addressed him: 5. ‘I know, gentle youth, how thou hast come forth from thy home, having severed the bond of affection, as a wild elephant its cord.

6. ‘In every way thy mind is stedfast and wise, who hast come here after abandoning royal luxury like a creeper-plant with poisonous fruit.

7. ‘It is no marvel that kings have retired to the forest who have grown old in years, having given up their glory to their children, like a garland left behind after being used.

8. ‘But this is to me indeed a marvel that thou art come hither in life’s fresh prime, set in the open field of the world’s enjoyments, ere thou hast as yet tasted of their happiness.

9. ‘Verily thou art a worthy vessel to receive this highest religion; having mastered it with full knowledge, cross at once over the sea of misery.

10. ‘Though the doctrine is generally efficient only after a time, when the student has been thoroughly tested, thou art easy for me to examine from thy depth of character and determination.’

11. The prince, having heard these words of Arâ*d*a, was filled with great pleasure and thus made reply:

12. ‘This extreme kindliness which thou showest to me, calmly passionless as thou art, makes me, imperfect as I am, seem even already to have attained perfection.

13. ‘I feel at the sight of thee like one longing to see who finds a light, — like one wishing to journey, a guide, — or like one wishing to cross, a boat.

14. ‘Wilt thou therefore deign to tell me that secret, if thou thinkest it should be told, whereby thy servant may be delivered from old age, death, and disease.’

15. Arâ*d*a, thus impelled by the noble nature of the prince, declared in a concise form the tenets of his doctrine:

16. ‘O best of hearers, hear this our firmly-settled theory, how our mortal existence arises and how it revolves.

17. ‘“The evolvent” and “the evolute,” birth, old age, and death, — know that this has been called the reality by us; do thou receive our words, O thou who art stedfast in thy nature.

18. ‘But know, O thou who art deep in the search into the nature of things, that the five elements, egoism, intellect, and “the unmanifested” are the “evolvents;”

19. ‘But know that the “evolutes” consist of intellect, external objects, the senses, and the hands, feet, voice, anus, and generative organ, and also the mind.

20. ‘There is also a something which bears the name kshetra*gñ*a, from its knowledge of this “field” (kshetra or the body); and those who investigate the soul call the soul kshetra*gñ*a.

21. ‘Kapila with his disciple became the illuminated, — such is the tradition; and he, as the illuminated, with his son is now called here Pragâpati.

22. ‘That which is born and grows old and is bound and dies, — is to be known as “the manifested,” and “the unmanifested” is to be distinguished by its contrariety.

23. ‘Ignorance, the merit or demerit of former actions, and desire are to be known as the causes of mundane existence; he who abides in the midst of this triad does not attain to the truth of things, — 24. ‘From mistake, egoism,

confusion, fluctuation, indiscrimination, false means, inordinate attachment, and gravitation.

25. ‘Now “mistake” acts in a contrary manner, it does wrongly what it should do, and what it should think it thinks wrongly.

26. ‘“I say,” “I know,” “I go,” “I am firmly fixed,” it is thus that “egoism” shows itself here, O thou who art free from all egoism.

27. ‘That state of mind is called “confusion,” O thou who art all unconfused, which views under one nature, massed like a lump of clay, objects that thus become confused in their nature.

28. ‘That state of mind which says that this mind, intellect, and these actions are the same as “I,” and that which says that all this aggregate is the same as “I,” — is called “fluctuation.”

29. ‘That state of mind is called “indiscrimination,” O thou who art discriminating, which thinks there is no difference between the illuminated and the unwise, and between the different evolvents.

30. ‘Uttering “namas” and “vasha*t*,” sprinkling water upon sacrifices, &c. with or without the recital of Vedic hymns, and such like rites, — these are declared by the wise to be “false means,” O thou who art well skilled in true means.

31. ‘That is called “inordinate attachment,” by which the fool is entangled in external objects through his mind, speech, actions, and thoughts, O thou who hast shaken thyself free from all attachments.

32. ‘The misery which a man imagines by the ideas “This is mine,” “I am connected with this,” is to be recognised as “gravitation,” — by this a man is borne downwards into new births.

33. ‘Thus Ignorance, O ye wise, being fivefold in its character, energises towards torpor, delusion, the great delusion, and the two kinds of darkness.

34. ‘Know, that among these indolence is “torpor,” death and birth are “delusion,” and be it clearly understood, O undeluded one, that desire is the “great delusion.”

35. ‘Since by it even the higher beings are deluded, therefore, O hero, is this called the “great delusion.”

36. ‘They define anger, O thou angerless one, as “darkness;” and despondency, O undesponding, they pronounce to be the “blind darkness.”

37. ‘The child, entangled in this fivefold ignorance, is effused in his different births in a world abounding with misery.

38. ‘He wanders about in the world of embodied existence, thinking that I am the seer, and the hearer, and the thinker, — the effect and the cause.

39. ‘Through these causes, O wise prince, the stream of “torpor” is set in motion; be pleased to consider that in the absence of the cause there is the absence of the effect.

40. ‘Let the wise man who has right views know these four things, O thou who desirest liberation, the illuminated and the unilluminated, the manifested and the unmanifested.

41. ‘The soul, having once learned to distinguish these four properly, having abandoned all (ideas of) straightness or quickness, attains to the immortal sphere.

42. ‘For this reason the Brâmans in the world, discoursing on the supreme Brahman, practise here a rigorous course of sacred study and let other Brâmans live with them to follow it also.’

43. The prince, having heard this discourse from the seer, asked concerning the means and the final state.

44. ‘Wilt thou please to explain to me how, how far, and where this life of sacred study is to be led, and the limit of this course of life?’

45. Then Arâ*d*a, according to his doctrine, declared to him in another way that course of life clearly and succinctly.

46. ‘The devotee, in the beginning, having left his house, and assumed the signs of the mendicant, goes on, following a rule of conduct which extends to the whole life.

47. ‘Cultivating absolute content with any alms from any person, he carries out his lonely life, indifferent to all feelings, meditating on the holy books, and

satisfied in himself.

48. ‘Then having seen how fear arises from passion and the highest happiness from the absence of passion, he strives, by restraining all the senses, to attain to tranquillity of mind.

49. ‘Then he reaches the first stage of contemplation, which is separated from desires, evil intentions and the like, and arises from discrimination and which involves reasoning.

50. ‘And having obtained this ecstatic contemplation, and reasoning on various objects, the childish mind is carried away by the possession of the new unknown ecstasy.

51. ‘With a tranquillity of this kind, which disdains desire or dislike, he reaches the world of Brahman, deceived by the delight.

52. ‘But the wise man, knowing that these reasonings bewilder the mind, reaches a (second) stage of contemplation separate from this, which has its own pleasure and ecstasy.

53. ‘And he who, carried away by this pleasure, sees no further distinction, obtains a dwelling full of light, even amongst the Âbhâsura deities.

54. ‘But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure.

55. ‘Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect.

56. ‘But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the *S*ubhak*ri*tsna deities.

57. ‘But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain.

58. ‘The fruit of this contemplation which is on an equality with the V*ri*hatphala deities, those who investigate the great wisdom call the V*ri*hatphala.

59. ‘But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to

abolish all body.

60. ‘Then, having abandoned this contemplation, being resolved to find a further distinction, he becomes as disgusted with form itself as he who knows the real is with pleasures.

61. ‘First he makes use of all the apertures of his body; and next he exerts his will to experience a feeling of void space even in the solid parts.

62. ‘But another wise man, having contracted his soul which is by nature extended everywhere like the ether, — as he gazes ever further on, detects a yet higher distinction.

63. ‘Another one of those who are profoundly versed in the supreme Self, having abolished himself by himself, sees that nothing exists and is called a Nihilist.

64. ‘Then like the Mu*ñg*a-reed’s stalk from its sheath or the bird from its cage, the soul, escaped from the body, is declared to be “liberated.”

65. ‘This is that supreme Brahman, constant, eternal, and without distinctive signs; which the wise who know reality declare to be liberation.

66. ‘Thus have I shown to thee the means and liberation; if thou hast understood and approved it, then act accordingly.

67. ‘*G*aigîshavya and *G*anaka, and the aged Parâ*s*ara, by following this path, were liberated, and so were others who sought liberation.’

68. The prince having not accepted his words but having pondered them, filled with the force of his former arguments, thus made answer:

69. ‘I have heard this thy doctrine, subtil and pre-eminently auspicious, but I hold that it cannot be final, because it does not teach us how to abandon this soul itself in the various bodies.

70. ‘For I consider that the embodied soul, though freed from the evolutes and the evolvents, is still subject to the condition of birth and has the condition of a seed.

71. ‘Even though the pure soul is declared to be “liberated,” yet as long as the soul remains there can be no absolute abandonment of it.

72. ‘If we abandon successively all this triad, yet “distinction” is still perceived; as long as the soul itself continues, there this triad continues in a subtil form.

73. ‘It is held (by some) that this is liberation, because the “imperfections” are so attenuated, and the thinking power is inactive, and the term of existence is so prolonged; 74. ‘But as for this supposed abandonment of the principle of egoism, — as long as the soul continues, there is no real abandonment of egoism.

75. ‘The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it.

76. ‘There is no real separation of the qualities and their subject; for fire cannot be conceived, apart from its form and heat.

77. ‘Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound?

78. ‘The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated.

79. ‘Or if the soul is declared to be unknowing, then of what use to you is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall.

80. ‘And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.’

81. Thus did he remain unsatisfied after he had heard the doctrine of Arâ*d*a; then having decided it to be incomplete, he turned away.

82. Seeking to know the true distinction, he went to the hermitage of Udraka, but he gained no clear understanding from his treatment of the soul.

83. For the sage Udraka, having learned the inherent imperfections of the name and the thing named, took refuge in a theory beyond Nihilism, which maintained a name and a non-name.

84. And since even a name and a non-name were substrata, however subtil, he went even further still and found his restlessness set at rest in the idea that there is no named and no un-named; 85. And because the intellect rested there, not proceeding any further, — it became very subtil, and there was no such thing as un-named nor as named.

86. But because, even when it has reached this goal it yet returns again to the world, therefore the Bodhisattva, seeking something beyond, left Udraka.

87. Having quitted his hermitage, fully resolved in his purpose, and seeking final bliss, he next visited the hermitage, called a city, of the royal sage Gaya.

88. Then on the pure bank of the Naira*ñg*anâ the saint whose every effort was pure fixed his dwelling, bent as he was on a lonely habitation.

89. Five mendicants, desiring liberation, came up to him when they beheld him there, just as the objects of the senses come up to a percipient who has gained wealth and health by his previous merit.

90. Being honoured by these disciples who were dwelling in that family, as they bowed reverently with their bodies bent low in humility, as the mind is honoured by the restless senses, 91. And thinking, ‘this may be the means of abolishing birth and death,’ he at once commenced a series of difficult austerities by fasting.

92. For six years, vainly trying to attain merit, he practised self-mortification, performing many rules of abstinence, hard for a man to carry out.

93. At the hours for eating, he, longing to cross the world whose farther shore is so difficult to reach, broke his vow with single jujube fruits, sesame seeds, and rice.

94. But the emaciation which was produced in his body by that asceticism, became positive fatness through the splendour which invested him.

95. Though thin, yet with his glory and his beauty unimpaired, he caused gladness to other eyes, as the autumnal moon in the beginning of her bright fortnight gladdens the lotuses.

96. Having only skin and bone remaining, with his fat, flesh and blood entirely wasted, yet, though diminished, he still shone with undiminished

grandeur like the ocean.

97. Then the seer, having his body evidently emaciated to no purpose in a cruel self-mortification; —] dreading continued existence, thus reflected in his longing to become a Buddha: 98. ‘This is not the way to passionlessness, nor to perfect knowledge, nor to liberation; that was certainly the true way which I found at the root of the *G*ambu tree.

99. ‘But that cannot be attained by one who has lost his strength,’ — so resuming his care for his body, he next pondered thus, how best to increase his bodily vigour: 100. ‘Wearied with hunger, thirst, and fatigue, with his mind no longer self-possessed through fatigue, how should one who is not absolutely calm reach the end which is to be attained by his mind?

101. ‘True calm is properly obtained by the constant satisfaction of the senses; the mind’s self-possession is only obtained by the senses being perfectly satisfied.

102. ‘True meditation is produced in him whose mind is self-possessed and at rest, — to him whose thoughts are engaged in meditation the exercise of perfect contemplation begins at once.

103. ‘By contemplation are obtained those conditions through which is eventually gained that supreme calm, undecaying, immortal state, which is so hard to be reached.’

104. Having thus resolved, ‘this means is based upon eating food,’ the wise seer of unbounded wisdom, having made up his mind to accept the continuance of life, 105. And having bathed, thin as he was, slowly came up the bank of the Naira*ñg*anâ, supported as by a hand by the trees on the shore, which bent down the ends of their branches in adoration.

106. Now at that time Nandabalâ, the daughter of the leader of the herdsmen, impelled by the gods, with a sudden joy risen in her heart, had just come near, 107. Her arm gay with a white shell, and wearing a dark blue woollen cloth, like the river Yamunâ, with its dark blue water and its wreath of foam.

108. She, having her joy increased by her faith, with her lotus-like eyes opened wide, bowed down before him and persuaded him to take some milk.

109. By partaking that food having made her obtain the full reward of her birth, he himself became capable of gaining the highest knowledge, all his six senses being now satisfied, 110. The seer, having his body now fully robust, together with his glorious fame, one beauty and one majesty being equally spread in both, shone like the ocean and the moon.

111. Thinking that he had returned to the world the five mendicants left him, as the five elements leave the wise soul when it is liberated.

112. Accompanied only by his own resolve, having fixed his mind on the attainment of perfect knowledge, he went to the root of an A*s*vattha tree, where the surface of the ground was covered with young grass.

113. Then Kâla, the best of serpents, whose majesty was like the lord of elephants, having been awakened by the unparalleled sound of his feet, uttered this praise of the great sage, being sure that he was on the point of attaining perfect knowledge: 114. 'Inasmuch as the earth, pressed down by thy feet, O sage, resounds repeatedly, and inasmuch as thy splendour shines forth like the sun, thou shalt assuredly to-day enjoy the desired fruit.

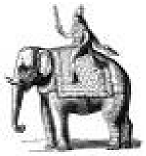
115. 'Inasmuch as lines of birds fluttering in the sky offer thee reverential salutation, O lotus-eyed one, and inasmuch as gentle breezes blow in the sky, thou shalt certainly to-day become the Buddha.'

116. Being thus praised by the best of serpents, and having taken some pure grass from a grasscutter, he, having made his resolution, sat down to obtain perfect knowledge at the foot of the great holy tree.

117. Then he sat down on his hams in a posture, immovably firm and with his limbs gathered into a mass like a sleeping serpent's hood, exclaiming, 'I will not rise from this position on the earth until I have obtained my utmost aim.'

118. Then the dwellers in heaven burst into unequalled joy; the herds of beasts and the birds uttered no cry; the trees moved by the wind made no sound, when the holy one took his seat firm in his resolve.

BOOK XIII.



1. WHEN THE great sage, sprung from a line of royal sages, sat down there with his soul fully resolved to obtain the highest knowledge, the whole world rejoiced; but Mâra, the enemy of the good law, was afraid.

2. He whom they call in the world Kâmadeva, the owner of the various weapons, the flower-arrowed, the lord of the course of desire, — it is he whom they also style Mâra the enemy of liberation.

3. His three sons, Confusion, Gaiety, and Pride, and his three daughters, Lust, Delight, and Thirst, asked of him the reason of his despondency, and he thus made answer unto them:

4. 'This sage, wearing the armour of resolution, and having drawn the arrow of wisdom with the barb of truth, sits yonder intending to conquer my realms, — hence is this despondency of my mind.

5. 'If he succeeds in overcoming me and proclaims to the world the path of final bliss, all this my realm will to-day become empty, as did that of the disembodied lord when he violated the rules of his station.

6. 'While, therefore, he stands within my reach and while his spiritual eyesight is not yet attained, I will assail him to break his vow as the swollen might of a river assails a dam.'

7. Then having seized his flower-made bow and his five infatuating arrows, he drew near to the root of the A*s*vattha tree with his children, he the great disturber of the minds of living beings.

8. Having fixed his left hand on the end of the barb and playing with the arrow, Mâra thus addressed the calm seer as he sat on his seat, preparing to cross to the further side of the ocean of existence: 9. 'Up, up, O thou Kshatriya, afraid of death! follow thine own duty and abandon this law of liberation! and having

conquered the lower worlds by thy arrows, proceed to gain the higher worlds of Indra.

10. ‘That is a glorious path to travel, which has been followed by former leaders of men; this mendicant life is ill-suited for one born in the noble family of a royal sage to follow.

11. ‘But if thou wilt not rise, strong in thy purpose, — then be firm if thou wilt and quit not thy resolve, — this arrow is uplifted by me, — it is the very one which was shot against Sûryaka, the enemy of the fish.

12. ‘So too, I think, when somewhat probed by this weapon, even the son of I*d*â, the grandson of the moon, became mad; and Sâ*m*tanu also lost his self-control, — how much more then one of feebler powers now that the age has grown degenerate?

13. ‘Therefore quickly rise up and come to thyself, — for this arrow is ready, darting out its tongue, which I do not launch even against the *k*akravâka birds, tenderly attached as they are and well deserving the name of lovers.’

14. But when, even though thus addressed, the *S*âkya saint unheeding did not change his posture, then Mâra discharged his arrow at him, setting in front of him his daughters and his sons.

15. But even when that arrow was shot he gave no heed and swerved not from his firmness; and Mâra, beholding him thus, sank down, and slowly thus spoke, full of thought:

16. ‘He does not even notice that arrow by which the god *S*ambhu was pierced with love for the daughter of the mountain and shaken in his vow; can he be destitute of all feeling? is not this that very arrow?

17. ‘He is not worthy of my flower-shaft, nor my arrow “gladdener,” nor the sending of my daughter Rati (to tempt him); he deserves the alarms and rebukes and blows from all the gathered hosts of the demons.’

18 Then Mâra called to mind his own army, wishing to work the overthrow of the *S*âkya saint; and his followers swarmed round, wearing different forms and carrying arrows, trees, darts, clubs, and swords in their hands; 19. Having the faces of boars, fishes, horses, asses, and camels, of tigers, bears, lions, and

elephants, — one-eyed, many-faced, three-headed, — with protuberant bellies and speckled bellies; 20. Blended with goats, with knees swollen like pots, armed with tusks and with claws, carrying headless trunks in their hands, and assuming many forms, with half-mutilated faces, and with monstrous mouths; 21. Copper-red, covered with red spots, bearing clubs in their hands, with yellow or smoke-coloured hair, with wreaths dangling down, with long pendulous ears like elephants, clothed in leather or wearing no clothes at all; 22. Having half their faces white or half their bodies green, — red and smoke-coloured, yellow and black, — with arms reaching out longer than a serpent, and with girdles jingling with rattling bells.

23. Some were as tall as palm-trees, carrying spears, — others were of the size of children with projecting teeth, others birds with the faces of rams, others with men’s bodies and cats’ faces; 24. With dishevelled hair, or with topknots, or half-bald, with rope-garments or with head-dress all in confusion, — with triumphant faces or frowning faces, — wasting the strength or fascinating the mind.

25. Some as they went leaped about wildly, others danced upon one another, some sported about in the sky, others went along on the tops of the trees.

26. One danced, shaking a trident, another made a crash, dragging a club, another bounded for joy like a bull, another blazed out flames from every hair.

27. Such were the troops of demons who encircled the root of the Bodhi tree on every side, eager to seize it and to destroy it, awaiting the command of their lord.

28. Beholding in the first half of the night that battle of Mâra and the bull of the *S*âkya race, the heavens did not shine and the earth shook and the (ten) regions of space flashed flame and roared.

29. A wind of intense violence blew in all directions, the stars did not shine, the moon gave no light, and a deeper darkness of night spread around, and all the oceans were agitated.

30. The mountain deities and the Nâgas who honoured the Law, indignant at the attack on the saint, rolling their eyes in anger against Mâra, heaved deep

sighs and opened their mouths wide.

31. But the god-sages, the *S*uddhâdhivâsas, being as it were absorbed in the perfect accomplishment of the good Law, felt only a pity for Mâra in their minds and through their absolute passionlessness were unruffled by anger.

32. When they saw the foot of the Bodhi tree crowded with that host of Mâra, intent on doing harm, — the sky was filled with the cry raised by all the virtuous beings who desired the world's liberation.

33. But the great sage having beheld that army of Mâra thus engaged in an attack on the knower of the Law, remained untroubled and suffered no perturbation, like a lion seated in the midst of oxen.

34. Then Mâra commanded his excited army of demons to terrify him; and forthwith that host resolved to break down his determination with their various powers.

35. Some with many tongues hanging out and shaking, with sharp-pointed savage teeth and eyes like the disk of the sun, with wide-yawning mouths and upright ears like spikes, — they stood round trying to frighten him.

36. Before these monsters standing there, so dreadful in form and disposition, the great sage remained unalarmed and untroubled, sporting with them as if they had been only rude children.

37. Then one of them, with his eyes rolling wildly, lifted up a club against him; but his arm with the club was instantly paralysed, as was Indra's of old with its thunderbolt.

38. Some, having lifted up stones and trees, found themselves unable to throw them against the sage; down they fell, with their trees and their stones, like the roots of the Vindhya shattered by the thunderbolt.

39. Others, leaping up into the sky, flung rocks, trees, and axes; these remained in the sky and did not fall down, like the many-coloured rays of the evening clouds.

40. Another hurled upon him a mass of blazing straw as big as a mountain-peak, which, as soon as it was thrown, while it hung poised in the sky, was shattered into a hundred fragments by the sage's power.

41. One, rising up like the sun in full splendour, rained down from the sky a great shower of live embers, as at the end of an aeon blazing Meru showers down the pulverised scoriae of the golden valleys.

42. But that shower of embers full of sparks, when scattered at the foot of the Bodhi tree, became a shower of red lotus-petals through the operation of the great saint's boundless charity.

43. But with all these various scorching assaults on his body and his mind, and all these missiles showered down upon him, the *S*âkya saint did not in the least degree move from his posture, clasping firmly his resolution as a kinsman.

44. Then others spat out serpents from their mouths as from old decayed trunks of trees; but, as if held fast by a charm, near him they neither breathed nor discharged venom nor moved.

45. Others, having become great clouds, emitting lightning and uttering the fierce roar of thunderbolts, poured a shower of stones upon that tree, — but it turned to a pleasant shower of flowers.

46. Another set an arrow in his bow, — there it gleamed but it did not issue forth, like the anger which falls slack in the soul of an ill-tempered impotent man.

47. But five arrows shot by another stood motionless and fell not, through the saint's ruling guidance, — like the five senses of him who is well experienced in the course of worldly objects and is afraid of embodied existence.

48. Another, full of anger, rushed towards the great saint, having seized a club with a desire to smite him; but he fell powerless without finding an opportunity, like mankind in the presence of faults which cause failure.

49. But a woman named Meghakâlî, bearing a skull in her hand, in order to infatuate the mind of the sage, flitted about unsettled and stayed not in one spot, like the mind of the fickle student over the sacred texts.

50. Another, fixing a kindling eye, wished to burn him with the fire of his glance like a poisonous serpent; but he saw the sage and lo! he was not there, like the votary of pleasure when true happiness is pointed out to him.

51. Another, lifting up a heavy rock, wearied himself to no purpose, having his efforts baffled, — like one who wishes to obtain by bodily fatigue that condition of supreme happiness which is only to be reached by meditation and knowledge.

52. Others, wearing the forms of hyenas and lions, uttered loudly fierce howls, which caused all beings round to quail with terror, as thinking that the heavens were smitten with a thunderbolt and were bursting.

53. Deer and elephants uttering cries of pain ran about or lay down, — in that night as if it were day screaming birds flew around disturbed in all directions.

54. But amidst all these various sounds which they made, although all living creatures were shaken, the saint trembled not nor quailed, like Garuda at the noise of crows.

55. The less the saint feared the frightful hosts of that multitude, the more did Mâra, the enemy of the righteous, continue his attacks in grief and anger.

56. Then some being of invisible shape, but of preeminent glory, standing in the heavens, — beholding Mâra thus malevolent against the seer, — addressed him in a loud voice, unruffled by enmity: 57. ‘Take not on thyself, O Mâra, this vain fatigue, — throw aside thy malevolence and retire to peace; this sage cannot be shaken by thee any more than the mighty mountain Meru by the wind.

58. ‘Even fire might lose its hot nature, water its fluidity, earth its steadiness, but never will he abandon his resolution, who has acquired his merit by a long course of actions through unnumbered aeons.

59. ‘Such is that purpose of his, that heroic effort, that glorious strength, that compassion for all beings, — until he attains the highest wisdom, he will never rise from his seat, just as the sun does not rise, without dispelling the darkness.

60. ‘One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water, — and to him in his perseverance there is nothing unattainable, — all things to him are reasonable and possible.

61. ‘Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labours for the sake of the remedy knowledge.

62. ‘He who toilsomely pursues the one good path, when all the world is carried away in devious tracks, — he the guide should not be disturbed, like a right informant when the caravan has lost its way.

63. ‘He who is made a lamp of knowledge when all beings are lost in the great darkness, — it is not for a right-minded soul to try to quench him, — like a lamp kindled in the gloom of night.

64. ‘He who, when he beholds the world drowned in the great flood of existence and unable to reach the further shore, strives to bring them safely across, — would any right-minded soul offer him wrong?

65. ‘The tree of knowledge, whose roots go deep in firmness, and whose fibres are patience, — whose flowers are moral actions and whose branches are memory and thought, — and which gives out the law as its fruit, — surely when it is growing it should not be cut down.

66. ‘Him whose one desire is to deliver mankind bound in soul by the fast snares of illusion, — thy wish to overthrow him is not worthy, wearied as he is for the sake of unloosing the bonds of the world.

67. ‘To-day is the appointed period of all those actions which have been performed by him for the sake of knowledge, — he is now seated on this seat just as all the previous saints have sat.

68. ‘This is the navel of the earth’s surface, endued with all the highest glory; there is no other spot of the earth than this, — the home of contemplation, the realm of well-being.

69. ‘Give not way, then, to grief but put on calm; let not thy greatness, O Mâra, be mixed with pride; it is not well to be confident, — fortune is unstable, — why dost thou accept a position on a tottering base?’

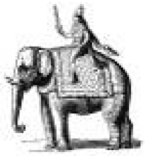
70. Having listened to his words, and having seen the unshaken firmness of the great saint, Mâra departed dispirited and broken in purpose with those very arrows by which, O world, thou art smitten in thy heart.

71. With their triumph at an end, their labour all fruitless, and all their stones, straw, and trees thrown away, that host of his fled in all directions, like some hostile army when its camp has been destroyed by the enemy.

72. When the flower-armed god thus fled away vanquished with his hostile forces and the passionless sage remained victorious, having conquered all the power of darkness, the heavens shone out with the moon like a maiden with a smile, and a sweet-smelling shower of flowers fell down wet with dew.

73. When the wicked one thus fled vanquished, the different regions of the sky grew clear, the moon shone forth, showers of flowers fell down from the sky upon the earth, and the night gleamed out like a spotless maiden.

BOOK XIV.



1. THEN, HAVING conquered the hosts of Mâra by his firmness and calmness, he the great master of meditation set himself to meditate, longing to know the supreme end.

2. And having attained the highest mastery in all kinds of meditation, he remembered in the first watch the continuous series of all his former births.

3. ‘In such a place I was so and so by name, and from thence I passed and came hither,’ thus he remembered his thousands of births, experiencing each as it were over again.

4. And having remembered each birth and each death in all those various transmigrations, the compassionate one then felt compassion for all living beings.

5. Having wilfully rejected the good guides in this life and done all kinds of actions in various lives, this world of living beings rolls on helplessly, like a wheel.

6. As he thus remembered, to him in his strong self-control came the conviction, ‘All existence is insubstantial, like the fruit of a plantain.’

7. When the second watch came, he, possessed of unequalled energy, received a pre-eminent divine sight, he the highest of all sight-gifted beings.

8. Then by that divine perfectly pure sight he beheld the whole world as in a spotless mirror.

9. As he saw the various transmigrations and rebirths of the various beings with their several lower or higher merits from their actions, compassion grew up more within him.

10. ‘These living beings, under the influence of evil actions, pass into wretched worlds, — these others, under the influence of good actions, go

forward in heaven.

11. ‘The one, being born in a dreadful hell full of terrors, are miserably tortured, alas! by many kinds of suffering;

12. ‘Some are made to drink molten iron of the colour of fire, others are lifted aloft screaming on a red-hot iron pillar;

13. ‘Others are baked like flour, thrown with their heads downwards into iron jars; others are miserably burned in heaps of heated charcoal;

14. ‘Some are devoured by fierce dreadful dogs with iron teeth, others by gloating crows with iron beaks and all made as it were of iron;

15. ‘Some, wearied of being burned, long for cold shade; these enter like bound captives into a dark blue wood with swords for leaves.

16. ‘Others having many arms are split like timber with axes, but even in that agony they do not die, being supported in their vital powers by their previous actions.

17. ‘Whatever deed was done only to hinder pain with the hope that it might bring pleasure, its result is now experienced by these helpless victims as simple pain.

18. These who did something evil for the sake of pleasure and are now grievously pained, — does that old taste produce even an atom of pleasure to them now?

19. ‘The wicked deed which was done by the wicked-hearted in glee, — its consequences are reaped by them in the fulness of time with cries.

20. ‘If only evil doers could see the fruits of their actions, they would vomit hot blood as if they were smitten in a vital part.

21. ‘And worse still than all these bodily tortures in hell seems to me the association of an intelligent man with the base.

22. ‘Others also, through various actions arising from the spasmodic violence of their minds, are born miserable in the wombs of various beasts.

23. ‘There the poor wretches are killed even in the sight of their kindred, for the sake of their flesh, their skin, their hair, or their teeth, or through hatred or for mere pleasure.

24. ‘Even though powerless and helpless, oppressed by hunger, thirst, and fatigue, they are driven along as oxen and horses, their bodies wounded with goads.

25. ‘They are driven along, when born as elephants, by weaker creatures than themselves for all their strength, — their heads tormented by the hook and their bodies kicked by foot and heel.

26. ‘And with all these other miseries there is an especial misery arising from mutual enmity and from subjection to a master.

27. ‘Air-dwellers are oppressed by air-dwellers, the denizens of water by the denizens of water, those that dwell on dry land are made to suffer by the dwellers on dry land in mutual hostility.

28. ‘And others there are who, when born again, with their minds filled with envy, reap the miserable fruit of their actions in a world of the Pit*ri*s destitute of all light; 29. ‘Having mouths as small as the eye of a needle and bellies as big as a mountain, these miserable wretches are tortured with the pains of hunger and thirst.

30. ‘If a man only knew that such was the consequence of selfishness, he would always give to others even pieces of his own body like *S*ibi.

31. ‘Rushing up filled with hope but held back by their former deeds, they try in vain to eat anything large, however impure.

32. ‘Others, having found a hell in an impure lake called the womb, are born amongst men and there suffer anguish.

33. ‘Others, ascetics, who have performed meritorious actions go to heaven; others, having attained widely extended empire, wander about on the earth; 34. ‘Others as Nâgas in the subterranean regions become the guardians of treasures, — they wander in the ocean of existence, receiving the fruits of their deeds.’

35. Having pondered all this, in the last watch he thus reflected, ‘Alas for this whole world of living beings doomed to misery, all alike wandering astray!

36. ‘They know not that all this universe, destitute of any real refuge, is born and decays through that existence which is the site of the skandhas and pain; 37.

‘It dies and passes into a new state and then is born anew.’ Then he reflected, ‘What is that which is the necessary condition for old age and death?’

38. He saw that when there is birth, there is old age and death, then he pondered, ‘What is that which is the necessary condition for a new birth?’

40. He perceived that where there has been the attachment to existence there arises a (previous) existence; then he pondered, ‘What is that which is the necessary condition for the attachment to existence?’

41. Having ascertained this to be desire, he again meditated, and he next pondered, ‘What is that which is the necessary condition for desire?’

42. He saw that desire arises where there is sensation, and he next pondered, ‘What is that which is the necessary condition for sensation?’

43. He saw that sensation arises where there is contact, and he next pondered, ‘What is that which is the necessary condition for contact?’

44. He saw that contact arises through the six organs of sense; he then pondered, ‘Where do the six organs of sense arise?’

45. He reflected that these arise in the organism, he then pondered, ‘Where does the organism arise?’ there is a new birth; then he pondered, “What is that which is the necessary condition for a previous existence arising?”’ (Cf. Burnouf, Introd. p-506; Childers in Colbrooke’s Essays, vol. i, 1873.) 2. Upâdânam.

3. Sc. between the senses and their objects.

4. Nâmarûpa, sc. ‘name and form,’ *i.e.* the individual consisting of mind and body, as the embryo in the womb.]

46. He saw that the organism arises where there is incipient consciousness; he then pondered, ‘Where does incipient consciousness arise?’

47. He reflected that incipient consciousness arises where there are the latent impressions left by former actions; and he next pondered, ‘Where do the latent impressions arise?’

48. He reflected exhaustively that they arise in ignorance; thus did the great seer, the Bodhisattva, the lord of saints,

49. After reflecting, pondering, and meditating, finally determine, ‘The latent impressions start into activity after they are once developed from ignorance.

50. ‘Produced from the activity of the latent impressions incipient consciousness starts into action; (the activity) of the organism starts into action on having an experience of incipient consciousness; 51. ‘The six organs of sense become active when produced in the organism; sensation is produced from the contact of the six organs (with their objects); 52. ‘Desire starts into activity when produced from sensation; the attachment to existence springs from desire; from this attachment arises a (continued) existence; 53. ‘Birth is produced where there has been a (continued) existence; and from birth arise old age, disease, and the rest; and scorched by the flame of old age and disease the world is devoured by death; 54. ‘When it is thus scorched by the fire of death’s anguish great pain arises; such verily is the origin of this great trunk of pain.’

55. Thus having ascertained it all, the great Being was perfectly illuminated; and having again meditated and pondered, he thus reflected,

56. ‘When old age and disease are stopped, death also is stopped; and when birth is stopped, old age and disease are stopped;

57. ‘When the action of existence is stopped, birth also is stopped; when the attachment to existence is stopped, the action of existence is stopped; 58. ‘So too when desire is stopped, the attachment to existence is stopped; and with the stopping of sensation desire is no longer produced;

59. ‘And when the contact of the six organs is stopped, sensation is no longer produced; and with the stopping of the six organs their contact (with their objects) is stopped; 60. ‘And with the stopping of the organism the six organs are stopped; and with the stopping of incipient consciousness the organism is stopped;

61. ‘And with the stopping of the latent impressions incipient consciousness is stopped; and with the stopping of ignorance the latent impressions have no longer any power.

62. ‘Thus ignorance is declared to be the root of this great trunk of pain by all the wise; therefore it is to be stopped by those who seek liberation.

63. ‘Therefore by the stopping of ignorance all the pains also of all existing beings are at once stopped and cease to act.’

64. The all-knowing Bodhisattva, the illuminated one, having thus determined, after again pondering and meditating thus came to his conclusion:

65. ‘This is pain, this also is the origin of pain in the world of living beings; this also is the stopping of pain; this is that course which leads to its stopping.’ So having determined he knew all as it really was.

66. Thus he, the holy one, sitting there on his seat of grass at the root of the tree, pondering by his own efforts attained at last perfect knowledge.

67. Then bursting the shell of ignorance, having gained all the various kinds of perfect intuition, he attained all the partial knowledge of alternatives which is included in perfect knowledge.

68. He became the perfectly wise, the Bhagavat, the Arhat, the king of the Law, the Tathâgata, He who has attained the knowledge of all forms, the Lord of all science.

69. Having beheld all this, the spirits standing in heaven spoke one to another, ‘Strew flowers on this All-wise Monarch of Saints.’

70. While other immortals exclaimed, who knew the course of action of the greatest among the former saints, ‘Do not now strew flowers — no reason for it has been shown.’

71. Then the Buddha, mounted on a throne, up in the air to the height of seven palm-trees, addressed all those Nirmithâ Bodhisattvâ*h*, illumining their minds,
72. ‘Ho! ho! listen ye to the words of me who have now attained perfect knowledge; everything is achieved by meritorious works, therefore as long as existence lasts acquire merit.

73. ‘Since I ever acted as liberal, pure-hearted, patient, skilful, devoted to meditation and wisdom, — by these meritorious works I became a Bodhisattva.

74. ‘After accomplishing in due order the entire round of the preliminaries of perfect wisdom, — I have now attained that highest wisdom and I am become the All-wise Arhat and *G*ina.

75. ‘My aspiration is thus fulfilled; this birth of mine has borne its fruit; the blessed and immortal knowledge which was attained by former Buddhas, is now mine.

76. ‘As they through the good Law achieved the welfare of all beings, so also have I; all my sins are abolished, I am the destroyer of all pains.

77. ‘Possessing a soul now of perfect purity, I urge all living beings to seek the abolition of worldly existence through the lamps of the Law.’ Having worshipped him as he thus addressed them, those sons of the *G*inas disappeared.

78. The gods then with exultation paid him worship and adoration with divine flowers; and all the world, when the great saint had become all-wise, was full of brightness.

79. Then the holy one descended and stood on his throne under the tree; there he passed seven days filled with the thought, ‘I have here attained perfect wisdom.’

80. When the Bodhisattva had thus attained perfect knowledge, all beings became full of great happiness; and all the different universes were illumined by a great light.

81. The happy earth shook in six different ways like an overjoyed woman, and the Bodhisattvas, each dwelling in his own special abode, assembled and praised him.

82. ‘There has arisen the greatest of all beings, the Omniscient All-wise Arhat — a lotus, unsoiled by the dust of passion, sprung up from the lake of knowledge; 83. ‘A cloud bearing the water of patience, pouring forth the ambrosia of the good Law, fostering all the seeds of merit, and causing all the shoots of healing to grow; 84. ‘A thunderbolt with a hundred edges, the vanquisher of Mâra, armed only with the weapon of patience; a gem fulfilling all desires, a tree of paradise, a jar of true good fortune, a cow that yields all that heart can wish; 85. ‘A sun that destroys the darkness of delusion, a moon that takes away the scorching heat of the inherent sins of existence, — glory to thee, glory to thee, glory to thee, O Tathâgata; 86. ‘Glory to thee, O Lord of the whole

world, glory to thee, who hast gone through the ten (Balas); glory to thee, O true hero amongst men, O Lord of righteousness, glory to thee!'

87. Thus having praised, honoured, and adored him, they each returned to their several homes, after making repeated reverential circumambulations, and recounting his eulogy.

88. Then the beings of the Kâmâva*k*ara worlds, and the brilliant inhabitants of the Pure Abodes, the Brahmakâyika gods, and those sons of Mâra who favoured the side of truth, 89. The Paranirmitava*s*avarti beings, and the Nirmâ*n*aratayа*h*; the Tushita beings, the Yâmas, the Trayastri*m*sad Devas, and the other rulers of worlds, 90. The deities who roam in the sky, those who roam on the earth or in forests, accompanying each their own king, came to the pavilion of the Bodhi tree, 91. And having worshipped the *G*ina with forms of homage suitable to their respective positions, and having praised him with hymns adapted to their respective degrees of knowledge, they returned to their own homes.

BOOK XV.

1. DAILY PRAISED by all the various heavenly beings, the perfectly Wise One thus passed that period of seven days which is designated ‘the aliment of joy.’

2. He then passed the second week, while he was bathed with jars full of water by the heavenly beings, the Bodhisattvas and the rest.

3. Then having bathed in the four oceans and being seated on his throne, he passed the third week restraining his eyes from seeing.

4. In the fourth week, assuming many forms, he stood triumphant on his throne, having delivered a being who was ready to be converted.

5. A god named Sama*m*takusuma, bearing an offering of flowers, thus addressed with folded hands the great Buddha who was seated there:

6. ‘What is the name, O holy one, of this meditation, engaged in which thou hast thus passed four whole weeks with joy, deeply pondering?’

7. ‘This is designated, O divine being, “the array of the aliment of great joy,” like an inaugurated king, who has overcome his enemies and enjoys prosperity.’

8. Having said this, the saint possessing the ten pre-eminent powers, full of joy, continued, ‘The former perfect Buddhas also did not leave the Bodhi tree.

9. ‘Here the Kle*s*as and the Mâras together with ignorance and the Âsravas have been conquered by me; and perfect wisdom has been attained able to deliver the world.

10. ‘I too, resolved to follow the teaching of the former Buddhas, remained four whole weeks in the fulfilment of my inauguration.’

11. Then Mâra, utterly despondent in soul, thus addressed the Tathâgata, ‘O holy one, be pleased to enter Nirvâ*n*a, thy desires are accomplished.’

12. ‘I will first establish in perfect wisdom worlds as numerous as the sand, and then I will enter Nirvâ*n*a,’ thus did the Buddha reply, and with a shriek Mâra

went to his home.

13. Then the three daughters of Mâra, Lust, Thirst, and Delight, beholding their father with defeated face, approached the Tathâgata.

14. Lust, with a face like the moon and versed in all the arts of enchantment, tried to infatuate him by her descriptions of the pleasures of a householder's life.

15. 'Think, "If I abandon an emperor's happiness, with what paltry happiness shall I have to content myself? When success is lost, what shall I have to enjoy?" — and come and take refuge with us.

16. 'Else, in bitter repentance, thou wilt remember me hereafter, when thou art fallen.' — But he listened not to her words, closing his eyes in deep meditation like one who is sleepy.

17. Then Thirst, shameless like one distressed with thirst, thus addressed him who was free from all thirst: 'Fie, fie, thou hast abandoned thy family duties, thou hast fallen from all social obligations; 18. 'Without power no asceticism, sacrifice, or vow can be accomplished, — those great *Ri*shis Brahman and the rest, because they were endowed with power, enjoy their present triumph.

19. 'Know me to be the power called Thirst, and worship thirst accordingly; else I will clasp thee with all my might and fling away thy life.'

20. Motionless as one almost dead, he continued in meditation, remembering the former Buddhas; then Delight next tried to win him who was indeed hard to be won by evil deeds.

21. 'O holy one, I am Delight by name, fostering all practicable delights, — therefore making me the female mendicant's tutelary power, bring delight within thy reach.'

22. But whether flattered or threatened, whether she uttered curses or blessings, he remained absorbed in meditation, perfectly tranquil like one who has entered Nirvâ*n*a.

23. Then the three, with despondent faces, having retired together on one side, consulted with one another and came forward wearing the appearance of youthful beauty.

24. Folding their hands in reverence they thus addressed the Tathâgata, ‘O holy one, receive us as religious mendicants, we are come to thy one refuge.

25. ‘Having heard the fame of thy achievements, we, the daughters of Namu*k*i, have come from the golden city, abandoning the life of a household.

26. ‘We are desirous of repressing the teaching of our five hundred brothers, — we would be freed from a master, as thou thyself art freed from all passions.’

27. Having his mind continually guided by the conduct which leads to Nirvâ*n*a, and setting himself to remember the (former) Buddhas, he kept his eyes closed, absorbed in meditation.

28. Then again, having resolved on their new plan in concert, these enchantresses, assuming an older aspect, approached once more to delude him.

29. ‘We have come here after wandering under the dismal avatâra of slaves, — thou art the avatâra of Buddha, — do thou establish us, mature, in the true Buddha doctrine.

30. ‘We are women of older age, much to be pitied, bewildered by the fear of death, — we are therefore worthy to be established in that doctrine of Nirvâ*n*a which puts an end to all future births.’

31. These words of the enchantresses were heard by him, yet he felt no anger; but they all became the victims of old age, through the manifestation of his divine power.

32. Having beheld him plunged in meditation, immovable like the mountain Meru, — they turned away their faces and they could not retain their beauty.

33. Bending their feet, with decrepit limbs, they thus addressed their father: ‘O father, do thou, the lord of the world of Desire, restore us to our own forms.’

34. His daughters were dear, but he had no power to alter the effect of the will of Buddha; then their father said to them, ‘Go to the refuge which he gives.’

35. Then they in various guises, bent humbly at his feet, implored the perfect Buddha, ‘Pardon our transgression, whose minds were intoxicated with youth.’

36. The teacher, that mine of Forgiveness, in silence restored them by his will; and having repeatedly worshipped and praised him they went joyfully to their home.

37. Then again Mâra, the lord of the world of Desire, lost to shame, taking the form of the head of a family, thus addressed him from the sky:

38. 'I worshipped thee long ago, foretelling that thou wouldest become a Buddha; and by my blessings thou hast to-day become Buddha Tathâgata.

39. 'As thou didst come from thine own kingdom, so now having returned as Tathâgata, with a name corresponding to the reality be a king Tathâgata.

40. 'Having gone to that royal station, do thou meditate on the three jewels, and cherish thy father and mother, and delight Ya*s*odharâ, — 41. 'Possessed of a thousand sons, and able to deliver the world, be successively the supreme lord of every world from the Yâma heaven onwards.

42. 'Having become also the supreme lord of all Bodhisattvas, thou shalt attain Nirvâ*n*a; O wise seer, repair to the hermitage of Kapila in order to beget those sons.

43. 'As thou art the king of the Law, so shall thy sons also be all Tathâgatas, and all the activity and cessation of existence shall depend upon thee, O *G*ina.'

44. To him thus speaking the All-wise replied, Hear, O shameless one; thou art Mâra, — not the head of a clan, the upholder of the race of the *S*âkyas.

45. 'A host like thee, though they came in myriads, could not harm me, — I will go to my kingdom gradually, I will bring the world to perfect happiness.

46. 'Thou art utterly vanquished, O Namu*k*i, go back to thy own home; I will go hence to turn the wheel of the Law in Vârâ*n*asî.'

47. He, on hearing this command, saying with a deep sigh, 'Alas! I am crushed,' left him and went despondent and companionless through the sky to his home.

48. Then he, the conqueror of Mâra, rising from that throne, set forth to journey alone to the holy Vârâ*n*asî.

49. The heavens became covered with clouds when they saw the chief of saints, and the king of the Nâgas Mu*k*ilinda made a petition in reverential faith: 50. 'O holy one, thou art all-wise, there will be stormy weather for seven days, — wind, rain, and darkness, — dwell for the time in my abode.'

51. Though himself possessed of all supernatural power, the holy one thought of the world still involved in embodied existence, and sitting on that jewel-seat he remained absorbed in contemplation.

52. That king of the Nâgas there protected the Buddha, who is himself the source of all protection, from the rain, wind, and darkness, covering his body with his own hood.

53. When the seven days were past and the Nâga had paid his homage and was gone, the *G*ina proceeded to the bank of a river, near a forest of goat-herds.

54. As the Sugata stayed there during the night, a deity, who bore the name of the Indian fig-tree, came up to him, illumining the spot where he was, and thus addressed him with folded hands: 55. 'The fig-tree was planted by me when I was born as a man, bearing the name of Buddha; and it has been fostered like the Bodhi tree in the hope of delivering myself from evil.

56. 'By the merit of that action I myself have been born in heaven; in kindness to me, O my lord, do thou dwell seven days in triumph here.'

57. 'So be it,' said the chief of all saints, the true Kalpa tree to grant the wishes of the faithful votary, and he stayed under the fig-tree, absorbed in contemplation, spreading lustre around like a full moon.

58. There he dwelt seven days; and then in a forest of Datura trees, sitting at the foot of a palm, he remained absorbed in contemplation.

59. Spending thus in different spots his weeks of meditation, day and night, the great saint, pondering and fasting, went on in his way, longing to accomplish the world's salvation.

60. Then two wealthy merchants from the land of Uttara Utkala, named Trapusha and Bhallika, journeying with five hundred waggons,

61. Being freed from a sin which involved a birth as pretas, both joyfully worshipped Buddha with an offering of the three sweet substancess and milk; and they obtained thereby auspicious blessings.

62. They obtained pieces of his nails and hairs for a *K*aitya and they also received a prophecy of their future birth, and having received the additional

promise, ‘Ye shall also obtain a stone,’ they then proceeded on their way elsewhere.

63. Then Buddha accepted alms in his bowl, offered by the goddess who dwelt in the Datura grove, and he blessed her with benedictions.

64. The *G*ina then blessed the four bowls as one, which were offered by the four Mahârâ*g*as, and ate with pleasure the offering of milk.

65. Then one day the *G*ina ate there an Harîtakî fruit which was offered to him by *S*akra, and having planted the seed he caused it to grow to a tree.

66. The king of the Devas carried the news thereof joyfully to the Deva-heavens; and gods, men, and demons watered it with reverential circurnambulations.

67. On hearing the news of the Harîtakî seed, and remembering the whole history from first to last, a daughter of the gods named Bhadrikâ, who had been a cow in her former birth, came from heaven.

68. She, the daughter of the gods, smiling with her companions, thus addressed the *G*ina, bringing him a garment of rags, dependent from a bough:
69. ‘I beg to bring to thy notice — what? O Buddha! — accept this garment of rags, by whose influence I am now a daughter of heaven named Bhadrikâ.’

70. ‘By the further development of this merit thou shalt become a Bodhisattva’ — uttering this blessing the Teacher accepted the rags.

71. Beholding the tattered rags, the gods, crowding in the sky, filled with woncer, and uttering cries of hi hi, flung down upon him garments of heavenly silk.

72. ‘These are not fit for a religious mendicant,’ — so saying, he did not accept even one of them, — only thinking in his calm apathy, ‘these are fit for imperial pomp and a householder’s luxury.’

73. He desired a stone slab and some water in order to wash the dirt away, — *S*akra at that moment dug out a great river full of water;

74. And four stones are brought to him by the four Mahârâ*g*as, — on one he himself sat, on another he performed the washing;

75. On another he performed the drying, and another he flung up into the sky; the stone as it flew up reached the blazing city and astonished all the worlds.

76. After paying their worship in many ways, Trapusha and Bhallika duly raised an excellent *K*aitya and they called it *S*ilâgarbha.

77. The ascetics of that neighbourhood paid their homage to the 'Three Stones' when they were made into a *K*aitya, and the noble stream flowed widely known as the 'Holy River.'

78. Those who bathe and offer their worship in the holy river and reverence the *K*aitya. of the three stones, become great-souled Bodhisattvas and obtain Nirvâ*n*a.

79. Then seated under a palm-tree the holy one pondered: 'The profound wisdom so hard to be understood is now known by me.

80. 'These sin-defiled worlds understand not this most excellent (Law), and the unenlightened shamelessly censure both me and my wisdom.

81. 'Shall I proclaim the Law? It is only produced by knowledge; having attained it thus in my lonely pondering, do I feel strong enough to deliver the world?'

82. Having remembered all that he had heard before, he again pondered; and resolving, 'I will explain it for the sake of delivering the world,'

83. Buddha, the chief of saints, absorbed in contemplation, shone forth, arousing the world, having emitted in the darkness of the night a light from the tuft of hair between his eyebrows.

84. When it became dawn, Brahman and the other gods, and the various rulers of the different worlds, besought Sugata to turn the wheel of the Law.

85. When the *G*ina by his silence uttered an assenting 'so be it,' they returned to their own abodes; and the lion of the *S*âkyas also shone there, still remaining lost in contemplation.

86. Then the four divinities (of the Bodhi tree), Dharmaru*k*i and the rest, addressed him, 'Where, O teacher of the world, will the holy one turn the wheel of the Law?'

87. ‘In Vârâ*n*asî, in the Deer Park will I turn the wheel of the Law; seated in the fourth posture O deities, I will deliver the world.’

88. There the holy one, the bull of the *S*âkya race, pondered, ‘For whom shall I first turn the wheel of the Law?’

89. The glorious one reflected that Rudraka and Arâ*d*a were dead, and then he remembered those others, the five men united in a worthy society, who dwelt at Kâ*s*î.

90. Then Buddha set out to go joyfully to Kâ*s*î, manifesting as he went the manifold supernatural course of life of Magadha.

91. Having made a mendicant (whom he met) happy in the path of those who are illustrious through the Law, the glorious one went on, illumining the country which lies to the north of Gayâ.

92. (Having stayed) in the dwelling of the prince of the Nâgas, named Sudar*s*ana, on the occurrence of night, he ate a morning meal consisting of the five kinds of ambrosia, and departed, gladdening him with his blessing.

93. Near Va*n*ârâ he went under the shadow of a tree and there he established a poor Brâhman named Nandin in sacred knowledge.

94. In Va*n*ârâ in a householder’s dwelling he was lodged for the night; in the morning he partook of some milk and departed, having given his blessing.

95. In the village called Vu*m*dadvira he lodged in the abode of a Yaksha named Vu*m*da, and in the morning after taking some milk and giving his blessing he departed.

96. Next was the garden named Rohitavastuka, and there the Nâga-king Kama*nd*alu with his courtiers also worshipped him.

97. Having delivered various beings in every place, the compassionate saint journeyed on to Gandhapura and was worshipped there by the Yaksha Gandha.

98. When he arrived at the city Sârathi, the citizens volunteered to be charioteers in his service; thence he came to the Ganges, and he bade the ferryman cross.

99. ‘Good man, convey me across the Ganges, may the seven blessings be thine.’ ‘I carry no one across unless he pays the fee.’

100. ‘I have nothing, what shall I give?’ So saying he went through the sky like the king of birds; and from that time Bimbisâra abolished the ferry-fee for all ascetics.

101. Then having entered Vârâ*n*asî, the *G*ina, illumining the city with his light, filled the minds of all the inhabitants of Kâ*s*î with excessive interest.

102. In the *S*ankhamedhîya garden, the king of righteousness, absorbed in meditation, passed the night, gladdening like the moon all those who were astonished at his appearance.

103. The next day at the end of the second watch, having gone his begging round collecting alms, he, the unequalled one, like Hari, proceeded to the Deer Park.

104. The five disciples united in a worthy society, when they beheld him, said to, one another, ‘This is Gautama who has come hither, the ascetic who has abandoned his self-control.

105. ‘He wanders about now, greedy, of impure soul, unstable and with his senses under no firm control, devoted to inquiries regarding the frying-pan.

106. ‘We will not ask after his health, nor rise to meet him, nor address him, nor offer him a welcome, nor a seat, nor bid him enter into our dwelling.’

107. Having understood their agreement, with a smiling countenance, spreading light all around, Buddha advanced gradually nearer, holding his staff and his begging-pot.

108. Forgetful of their agreement, the five friends, under his constraining majesty, rose up like birds in their cages when scorched by fire.

109. Having taken his begging-bowl and staff, they gave him an arghya, and water for washing his feet and rinsing his mouth; and bowing reverentially they said to him, ‘Honoured Sir, health to thee.’

110. ‘Health in every respect is ours, — that wisdom has been attained which is so hard to be won,’ — so saying, the holy one thus spoke to the five worthy associates: 111. ‘But address me not as “worthy Sir,” know that I am a *G*ina, — I have come to give the first wheel of the Law to you. Receive initiation from me, — ye shall obtain the place of Nirvâ*n*a.’

112. Then the five, pure in heart, begged leave to undertake his vow of a religious life; and the Buddha, touching their heads, received them into the mendicant order.

113. Then at the mendicants' respectful request the chief of saints bathed in the tank, and after eating ambrosia he reflected on the field of the Law.

114. Remembering that the Deer Park and the field of the *G*ina were there, he went joyfully with them and pointed out the sacred seats.

115. Having worshipped three seats, he desired to visit the fourth, and when the worthy disciples asked about it, the teacher thus addressed them:

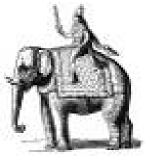
116. 'These are the four seats of the Buddhas of the (present) Bhadra Age, — three Buddhas have passed therein, and I here am the fourth possessor of the ten powers.'

117. Having thus addressed them the glorious one bowed to that throne of the Law, decked with tapestries of cloth and silk, and having its stone inlaid with jewels, like a golden mountain, guarded by the kings of kings, In the former fortnight of Âshâ*dh*a, on the day consecrated to the Regent of Jupiter, on the lunar day sacred to Vish*n*u, and on an auspicious conjunction, under the asterism Anurâdhâ, and in the muhûrta called the Victorious, in the night, — he took his stand on the throne.

118. The five worthy disciples stood in front, with joyful minds, paying their homage, and the son of *S*uddhodana performed that act of meditation which is called the Arouser of all worlds; Brâhman and the other gods came surrounded by their attendants, summoned each from his own world; and Maitrîya with the deities of the Tushita heaven came for the turning of the wheel of the Law.

119. So too when the multitude of the sons of the *G*inas and the *S*ûras gathered together from the ten directions of space, there came also the noble chief of the sons of the *G*inas, named Dharma*k*akra, carrying the wheel of the Law; With head reverentially bowed, having placed it, a mass of gold and jewels, before the Buddha and having worshipped him, he thus besought him, 'O thou lord of saints, turn the wheel of the Law as it has been done by (former) Sugatas.'

BOOK XVI.



1. THE OMNISCIENT lion of the *S*âkyas then caused all the assembly, headed by those who belonged to the company of Maitrîya, to turn the wheel of the Law.

2. ‘Listen, O company belonging to Maitrîya, ye who form one vast congregation, — as it was proclaimed by those past arch-saints, so is it now proclaimed by Me.

3. ‘These are the two extremes, O mendicants, in the self-control of the religious ascetic, — the one which is devoted to the joys of desire, vulgar and common, 4. ‘And the other which is tormented by the excessive pursuit of self-inflicted pain in the mortification of the soul’s corruptions, — these are the two extremes of the religious ascetic, each devoted to that which is unworthy and useless.

5. ‘These have nothing to do with true asceticism, renunciation of the world, or self-control, with true indifference or suppression of pain, or with any of the means of attaining deliverance.

6. ‘They do not tend to the spiritual forms of knowledge, to wisdom, nor to Nirvâ*n*a; let him who is acquainted with the uselessness of inflicting pain and weariness on the body, 7. ‘Who has lost his interest in any pleasure or pain of a visible nature, or in the future, and who follows this middle Path for the good of the world, — 8. ‘Let him, the Tathâgata, the teacher of the world, proclaim the good Law, beginning that manifestation of the good Law which consists of the (four) noble truths, 9. ‘And let the Buddha proclaim the Path with its eight divisions. I too who am now the perfectly wise, and the Tathâgata in the world,

10. ‘Will proclaim the noble Law, beginning with those sublime truths and the eightfold Path which is the means to attain perfect knowledge.

11. ‘Instructing all the world I will show to it Nirvâ*n*a; those four noble truths must be heard first and comprehended by the soul.

12. ‘That must be understood and thoroughly realised by the true students of wisdom, which has been known here by me, through the favour of all the Buddhas.

13. ‘Having known the noble eightfold Path, and embraced it as realised with joy, — thus I declare to you the first means for the attainment of liberation.

14. ‘Having thus commenced the noble truths, I will describe the true self-control; this noble truth is the best of all holy laws.

15. ‘Walk as long as existence lasts, holding fast the noble eightfold Path, — this noble truth is the highest law for the attainment of true liberation.

16. ‘Having pondered and held fast the noble eightfold Path, walk in self-control; others, not understanding this, idle talkers full of self-conceit,

17. ‘Say according to their own will that merit is the cause of corporeal existence, others maintain that the soul must be preserved (after death) for its merit is the cause of liberation.

18. ‘Some say that everything comes spontaneously; others that the consequence was produced before; others talk loudly that all also depends on a Divine Lord.

19. ‘If merit and demerit are produced by the good and evil fortune of the soul, how is it that good fortune does not always come to all embodied beings (at last), even in the absence of merit?

20. ‘How is the difference accounted for, which we see in form, riches, happiness, and the rest, — if there are no previous actions, how do good and evil arise here?

21. ‘If karman is said to be the cause of our actions, who would imagine cogency in this assumption? If all the world is produced spontaneously, who then would talk of the ownership of actions?

22. ‘If good is caused by good, then evil will be the cause of evil, — how then could liberation from existence be produced by difficult penances?

23. ‘Others unwisely talk of Î*s*vara as a cause, how then is there not uniformity in the world if Î*s*vara be the uniformly acting cause?

24. ‘Thus certain ignorant people, talking loudly “he is,” “he is not,” — through the demerits of their false theories, are at last born wretched in the different hells.

25. ‘Through the merits of good theories virtuous men, who understand noble knowledge, go to heavenly worlds, from their self-restraint as regards body, speech, and thought.

26. ‘All those who are devoted to existence are tormented with the swarms of its evils, and being consumed by old age, diseases, and death, each one dies and is born again.

27. ‘There are many wise men here who can discourse on the laws of coming into being; but there is not even one who knows how the cessation of being is produced.

28. ‘This body composed of the five skandhas, and produced from the five elements, is all empty and without soul, and arises from the action of the chain of causation, 29. ‘This chain of causation is the cause of coming into existence, and the cessation of the series thereof is the cause of the state of cessation.

30. ‘He who knowing this desires to promote the good of the world, let him hold fast the chain of causation, with his mind fixed on wisdom;

31. ‘Let him embrace the vow of self-denial for the sake of wisdom, and practise the four perfections, and go through existence always doing good to all beings.

32. ‘Then having become an Arhat and conquered all the wicked, even the hosts of Mâra, and attained the threefold wisdom, he shall enter Nirvâ*n*a.

33. ‘Whosoever therefore has his mind indifferent and is void of all desire for any further form of existence, let him abolish one by one the several steps of the chain of causation.

34. ‘When these effects of the chain of causation are thus one by one put an end to, he at last, being free from all stain and substratum, will pass into a blissful Nirvâ*n*a.

35. ‘Listen all of you for your own happiness, with your minds free from stain, — I will declare to you step by step this chain of causation.

36. ‘The idea of ignorance is what gives the root to the huge poison-tree of mundane existence with its trunk of pain.

37. ‘The impressions are caused by this, which produce the body, voice, and mind; and consciousness arises from these impressions, which produces as its development the five senses and the mind (or internal sense).

38. ‘The organism which is sometimes called sa*mgñ*â or sa*m*dar*s*ana, springs from this; and from this arises the six organs of the senses, including mind.

39. ‘The association of the six organs with their objects is called “contact;” and the consciousness of these different contacts is called “sensation;”

40. ‘By this is produced thirst, which is the desire of being troubled by worldly objects; “attachment to continued existence,” arising from this, sets itself in action towards pleasure and the rest; 41. ‘From attachment springs continued existence, which is sensual, possessing form, or formless; and from existence arises birth through a returning to various wombs.

42. ‘On birth is dependent the series of old age, death, sorrow and the like; by putting a stop to ignorance and what follows from it, all these successively surcease.

43. ‘This is the chain of causation, having many turns, and whose sphere of action is created by ignorance, — this is to be meditated upon by you who enjoy the calm of dwelling tranquilly in lonely woods; ‘He who knows it thoroughly reaches at last to absolute tenuity; and having become thus attenuated he becomes blissfully extinct.

44. ‘When you have thus learned this, in order to be freed from the bond of existence, you must cut down with all your efforts the root of pain, ignorance.

45. ‘Then, being set free from the bonds of the prison-house of existence, as Arhats, possessing natures perfectly pure, you shall attain Nirvâ*n*a.’

46. Having heard this lesson preached by the chief of saints, all the mendicants comprehended the course and the cessation of embodied existence.

47. As these five ascetics listened to his words, their intellectual eye was purified for the attainment of perfect wisdom:

48. The eye of dharma was purified in six hundred millions of gods, and the eye of wisdom in eight hundred millions of Brahmans.

49. The eye of dharma was purified in eighty thousand men, and even in all beings an ardour for the Law was made visible.

50. Everywhere all kinds of evil became tranquillised, and on every side an ardour for all that helps on the good Law manifested itself.

51. In the heavens everywhere the heavenly beings with troops of Apsarases uttered forth great shouts, Even so, O noble being of boundless energy!'

52. Then Maitreya addressed the holy one, 'O great mendicant, in what form has the wheel been turned by thee?'

53. Having heard this question asked by the great-souled Maitreya, the holy one looked at him and thus addressed him:

54. 'The profound subtil wheel of the Law, so hard to be seen, has been turned by me, into which the disputatious Tîrthikas cannot penetrate.

55. 'The wheel of the Law has been turned, which has no extension, no origin, no birth, no home, isolated, and free from matter;

56. 'Having many divisions, and not being without divisions, having no cause, and susceptible of no definition, — that wheel, which is described as possessing perfect equilibrium, has been proclaimed by the Buddha.

57. 'Everything subject to successive causation is like a delusion, a mirage, or a dream like the moon seen in water or an echo, — it lies stretched out on the surface, not to be extirpated, but not eternal.

58. 'The wheel of the Law has been described as that in which all false doctrines are extirpated; it is always like the pure ether, involving no doubts, ever bright.

59. 'The wheel of the Law is described as without end or middle, existing apart from "it is" or "it is not," separated from soul or soullessness.

60. 'The wheel of the Law has been here set forth, with a description according to its real nature, — as it has a limit and as it has not a limit, in its

actual quantity and quality.

61. 'The wheel of the Law has been here set forth, described as possessing unique attributes, apart from the power of the eye and so too as regards the sense of hearing or smell; 62. 'Apart from the tongue, the touch, or the mind, — without soul or exertion; 'Such is this wheel of the Law which has been turned by me;

63. 'He makes wise all the ignorant, — therefore is he called the Buddha; this knowledge of the laws of reality has been ascertained by me of myself,

64. 'Apart from all teaching by another, therefore is he called the self-existent, — having, all laws under his control, therefore is he called the lord of Law.

65. 'He knows what is right (naya) and wrong (anaya) in laws, therefore is he called Nâyaka; he teaches unnumbered beings as they become fit to be taught.

66. 'He has reached the furthest limit of instruction, therefore is he called Vinâyaka, from his pointing out the best of good paths to beings who have lost their way.

67. 'He has reached the furthest limit of good teaching, he is the guide to all the Law, — attracting all beings by his knowledge of all the means of conciliation; 68. 'He has passed through the forest of mundane existence, therefore is he called the Leader of the Caravan; the absolute ruler over all law, therefore he is the *G*ina, the lord of Law.

69. 'From his turning the wheel of the Law he is the lord of all the sovereigns of Law; the master-giver of the Law, the teacher, the master of the Law, the lord of the world; 70. 'He who has offered the sacrifice, accomplished his end, fulfilled his hope, achieved his success, the consoler, the loving regarder, the hero, the champion, the victorious one in conflict; 71. 'He has come out from all conflict, released himself and the releaser of all, — he is become the light of the world, the illuminator of the knowledge of true wisdom; 72. 'The dispeller of the darkness of ignorance, the illuminer of the great torch, the great physician, the great seer, the healer of all evils,

73. ‘The extractor of the barb of evil from all those who are wounded by evil, — he who is possessed of all distinctive marks and adorned with all signs, 74. ‘With his body and limbs every way perfect, of pure conduct and perfectly clear mind, possessed of the ten powers, having great fortitude, learned with all learning, 75. ‘Endowed with all the independent states, he who has attained the great Yâna, the lord of all Dharma, the ruler, the monarch of all worlds, the sovereign, 76. ‘The lord of all wisdom, the wise, the destroyer of the pride of all disputers, the omniscient, the Arhat, possessed of the perfect knowledge, the great Buddha, the lord of saints; 77. ‘The victorious triumphant overthrower of the insolence and pride of the evil Mâra, the perfect Buddha, the Sugata, the wise one, he who brings the desired end to all beings, 78. ‘Ever cognisant of past acts, never speaking falsely, a mine of perfect excellence and of all good qualities, the destroyer of all evil ways, the guide in all good ways, 79. ‘The ruler of the world, the bearer of the world, the master of the world, the sovereign of the world, the teacher of the world, the preceptor of the world, he who brings to the world the Law, virtue, and its true end, 80. ‘The fount of an ambrosia which quenches the scorching of the flame of all pain, and the powerful luminary which dries up the great ocean of all pain, 81. ‘He who brings all virtue and all true wealth, the possessor of perfect excellence and all good qualities, the guide on the road of wisdom, he who shows the way to Nirvâ*n*a, 82. ‘The Tathâgata, without stain, without attachment, without uncertainty. — This is the compendious declaration in the turning of the wheel of the Law.

83. ‘A concise manifestation of a Tathâgata’s qualities is now declared by me; for a Buddha’s knowledge is endless, unlimited like the ether;

84. ‘A narrator might spend a Kalpa, but the virtues of the Buddha would not come to an end, — thus by me has the multitude of the virtues of the Buddha been described.

85. ‘Having heard this and welcomed it with joy go on ever in happiness; this, Sirs, is the Mahâyâna, the instrument of the Law of the perfect Buddha, which is the establisher of the welfare of all beings, set forth by all the Buddhas.

86. ‘In order that this methodical arrangement of the Law may be always spread abroad, do you yourselves always proclaim it and hand it on.

87. ‘Whosoever, Sirs, hears, sees, and welcomes with joy this methodical arrangement of the Law, which is a mine of happiness and prosperity, and honours it with folded hands, 88. ‘Shall attain preeminent strength with a glorious form and limbs, and a retinue of the holy, and an intelligence of the highest reach,

89. ‘And the happiness of perfect contemplation, with a deep calm of uninterrupted bliss, with his senses in their highest perfection, and illuminated by unclouded knowledge.

90. ‘He shall assuredly attain these eight preeminent perfections, who hears and sees this Law with a serene soul and worships it with folded hands.

91. ‘Whosoever in the midst of the assembly shall gladly offer a pulpit to the high-minded teacher of the great Law,

92. ‘That virtuous man shall assuredly attain the seat of the most excellent, and also the seat of a householder, and the throne of a universal monarch;

93. ‘He shall also attain the throne of one of the guardian-spirits of the world, and also the firm throne of *S*akra, and also the throne of the Va*s*avartina*h* gods, aye, and the supreme throne of Brahman; 94. ‘And also with the permission of the Bodhisattva who is seated on the Bodhi throne he shall obtain the throne of a teacher of the good Law who has risen to perfect knowledge.

95. ‘These eight seats shall the pure-souled one attain who offers joyfully a seat to him who proclaims the Law.

96. ‘Whosoever with a believing heart, after examination, shall utter applause to the pious man who proclaims this carefully arranged Law;

97. ‘Shall become a truthful and pure speaker, and one whose words are to be accepted, — one whose utterances are welcome and delightful, whose voice is sweet and gentle; 98. ‘Having a voice like a Kalavinka bird, with a deep and sweet tone, having also a pure voice like Brahman’s, and a loud voice with a lion’s sound.

99. ‘He as an all-wise and truthful speaker shall obtain these eight excellences of speech, who utters applause to one who proclaims the good Law.

100. ‘And whosoever, after writing this method of the Law in a book, shall set it in his house and always worship it and honour it with all reverential observances, 101. ‘And uttering its praises shall hand the doctrine onward on every side, he, the very pious man, shall obtain a most excellent treasure of memory,

102. ‘And a treasure of insight, and a treasure of prudence, and a treasure of good spells, and a treasure full of intelligence,

103. ‘And a treasure of the highest wisdom, and the most excellent treasure of the Law, and a treasure of knowledge, the means to attain the excellences of the good Law, — 104. ‘These eight treasures shall that high-minded man attain who joyfully writes this down and sets it in a sure place and always worships it.

105. ‘And he who, himself holding this method of the Law in his mind, sets it going around him, shall obtain a complete supply for liberality for the good of the world, 106. ‘Next, a complete supply of virtuous dispositions, a most excellent supply of sacred knowledge, a supply of perfect calmness, and that which is called spiritual insight, 107. A supply of the merit caused by the good Law, a most excellent supply of knowledge, a supply of boundless compassion, which is the means to attain the virtues of the perfect Buddha.

108. ‘He, full of joy, shall obtain these eight supplies who himself holds this method of the Law in his mind and sets it going abroad.

109. ‘And he who shall declare this method of the Law to others, shall have himself purified by great merit and shall be prosperous and possessed of supernatural powers.

110. ‘He shall become a universal monarch, a king of kings, and even a ruler among the guardians of the world, an Indra ruler of the gods, and even the ruler of the Yâma heaven, 111. ‘Yea, the ruler of the Tushita heaven, and the ruler of the Sunirmitâ*h*, and the king of the Vasavartina*h*, and the lord of the Brahmaloka; 112. ‘Yea, Mahâbrahman, the highest of Sages, and in the end he

shall even become a Buddha, — he, possessing a thoroughly pure intelligence, shall obtain these eight sublime rewards of merit.

113. ‘And he who, thoroughly intent, with a believing heart, and filled with faith and devotion, shall hear this method of the Law as it is preached,

114. ‘He shall have his intellect made perfectly pure, his mind calmed with boundless charity, and his soul happy with boundless compassion, and he shall be filled with boundless joy; 115. ‘His soul constantly calm with universal indifference, rejoicing in the four contemplations, having reached the ecstatic state of absolute indifference, and with his senses abolished, 116. ‘With the five transcendent faculties attained, and destroying the aggregate of latent impressions, he, endowed with supernatural powers, will attain the samadhi called *S*ûra*m*gama.

117. ‘He, having his soul pure, will attain these eight forms of absolute spotlessness; yea, wherever this method of the Law will prevail universally,

118. ‘There will be no fear of any disturbance in the kingdom, no fear of evil-minded thieves, nor fear of evil beasts;

119. ‘There will be no fear of plagues, famines, or wildernesses; and no alarm shall spread, caused by quarrel or war;

120. ‘There shall be no fear from the gods nor from Nâgas, Yakshas, and the like, nor shall there be anywhere any fear of any misfortune.

121. ‘These eight fears shall not be found there where this Law extends; it is all briefly explained, my friends, — all that arises from holding it stedfastly.

122. ‘A yet higher and most excellent merit is declared by all the Buddhas, even although all living beings were to practise complete self-restraint.

123. ‘Let a man worship the Buddhas, honouring them always with faith; from that comes this preeminent merit, as is declared by the *G*inas.

124. ‘And whosoever joyfully worships a Pratyeka-Buddha, they shall become themselves Pratyeka-Buddhas; therefore let every one worship them.

125. ‘There is preeminent merit from the worship of one Bodhisattva, and they shall all themselves become Bodhisattvas, let every one worship them;

126. ‘Therefore there is preeminent merit from the worship of one Buddha, — they shall all themselves become *G*inas, let every one devoutly worship them; and he too shall obtain this preeminent merit who hears this or causes others to hear it.

127. ‘And whosoever in days when the good Law is abolished abandons love for his own body and life and proclaims day and night these good words, — preeminent is his merit from this.

128. ‘He who wishes to worship constantly the lords of saints, the Pratyeka-Buddhas and the Arhats, let him resolutely produce in his mind the idea of true wisdom and proclaim these good words and the Law.

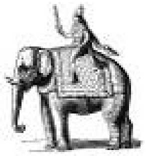
129. ‘This jewel of all good doctrines, which is uttered by the Buddhas for the good of all beings, — even one who lives in a house will be a Tathâgata for it, where this good doctrine prevails.

130. ‘He obtains a glorious and endless splendour who teaches even one word thereof; he will not miss one consonant nor the meaning who gives this Sûtra to others.

131. ‘He is the best of all guides of men, no other being is like unto him; he is like a jewel, of imperishable glory, who hears this Law with a pure heart.

132. ‘Therefore let those who are endowed with lofty ambitions, always hear this Law which causes transcendent merit; let them hear it and gladly welcome it and lay it up in their minds and continually worship the three jewels with faith.’

BOOK XVII.



1. WHEN THE heavenly beings with Brahman at their head and the Bodhisattvas intent on self-mortification heard this glorification of the Law uttered by the lion of the Sâkyas, they were desirous to hear again this which is so difficult to find, and they went to the city and worshipped him, propitiating his favour; in the dark fortnight of the month Âshadha on the lunar day sacred to Agni, with the moon in the constellation called Karna (?) and on an auspicious day, — he, remembering the Buddha worlds and being desirous to save all creatures, set off on his journey, longing for disciples with his father at their head.]

2. The associated Brâmans, accompanied by the inhabitants of Kâ*s*î who had gone to the Deer Park, and the mendicants to the number of thirty, were rendered resplendent by the chief of saints; Kâ*s*îkâ the harlot of Kâ*s*î went to the heaven of the gods, after she had worshipped the *G*ina and attached her sons to the service of the glorious one; the conqueror of the world then made thirty rejoicing officiating priests of Kâ*s*î his disciples, initiating them in the course of perfect wisdom; and the son of Maitrâya*n*î and Maitra, the preceptor of hosts of the twice-born, named Pûr*n*a, obtained true wisdom from the chief of saints and became a noble mendicant.

3. The priest of the lord of the city Mârakata, a Brâhman named A*g*aya, and his son Nâlaka, well versed in sacred learning and full of answers to questions, and an ascetic named Dh*ri*ti, dwelling in the Vindhya, and an invincible Brâhman ascetic Sa*mg*ayin with his disciples, — these all, dwellers in the Vindhya, — when they came to him for refuge, the chief of saints initiated as mendicants, touching them with his hand bearing the mark of a wheel; moreover the Nâga Elapatra came to the abode of the best of saints, and stood resplendent there, perfectly calm in his demeanour and worshipping him with his rosaries.

4. There was also a female ascetic of Mathurâ named Trikavya*m*gikâ, and a Brâhman named Vidyâkara, — their son was named Sabhya, a dweller in the district called *S*vetabâlârka, a wise ascetic, proud of his wisdom, — he went into the Deer Park, wearing the aspect of one perfectly illumined, and desiring the highest wisdom from the chief of mendicants; seeking from the omniscient admission to the noble life, he became renowned as the mendicant Sabhya in all assemblies.

5. The son of Lalitâprabudhâ, born after worship paid to the best of trees on the bank of the stream Vara*n*â, — renowned in the world as Ya*s*oda, — wise from the besprinkling of the ambrosia of the words of the king of heaven, — remembering all former discourses which he had heard, came with his friends to the wood in the Deer Park, accompanied by his glory; and the holy one, touching his head with his hand, made him the guru of the chief Bhikshus.

6. The glorious one, named the great Buddha, proceeded with the mendicants in an auspicious company, and having manifested his triumphal march for the salvation of the world, entered the city of Kâ*s*î. A poor Brâhman, named Svastika, a native of Vârâ*n*asî, obtained riches from heaven through the favour of the glorious one, and having received adoption as a slave in the *G*ina faith, became a mendicant and an Arhat at the hands of the great teacher.

7. Blessing the king of Kâ*s*î Divodâsa and the citizens with gold, corn, and other riches, — taking up his abode in different places in forests, caves, mountains, he at last came in his rambles to the river *G*âhnavî. The boatman who conveyed the *G*ina across the Ganges worshipped him and offered him milk with due services of reverence, and became a mendicant through his favour and by the *G*ina’s command found a dwelling in the Buddha’s hermitage in the grove.

8. The glorious one, after he had crossed the Ganges, went to the hermitage of Kâ*s*yapa at Gayâ, called Uruvilva; there, having shown his supernatural power, he received as Bhikshus the Kâ*s*yapas, Uruvilva, and others, with more than a thousand of their disciples, having endued them forthwith with all kinds of spiritual knowledge and with the power to abandon all worldly action; then

accompanied by three hundred disciples Upasena at the command of his maternal uncle became an ascetic.

9. The glorious one made seven hundred ascetics enter Nirvâ*n*a who dwelt in the wood Dharma; and the lord of the Law also caused the daughters of Na*m*dika, Su*g*âtâ and others, who dwelt in the village, to become the first female ascetics; and in the city of Râ*g*ageha, having enlightened in right action and in activity the king Bimbisâra, the monarch, who is to be considered as the elder-born in perfect knowledge, he made him who was the devoted follower of the Buddha, a Bodhisattva and a Sak*ri*dâgâmin.

10. In another village named Nâradya there was a Brâhman Dharmapâlin and a Brâhman woman named *S*âlyâ; their seventh son named Upatishya, who had studied the entire Veda, became a Buddhist mendicant; so too there was a great pa*nd*it, a Brâhman named Dhânyâyana, who dwelt in the village Kolata, and his son;-him and the son of *S*âlî named Maudgalya the great saint received as the best of Bhikshus, pre-eminent disciples.

11. Next he ordained as a mendicant the keen-witted maternal uncle of *S*âliputra, Dîrghânakha by name; then travelling in the realm of Magadha, the glorious one, being honoured by the inhabitants with alms and other signs of devotion, and delivering them from evil, dwelt in the convent given by the seer *G*eta, attracting to himself many of the monks; and after ordaining as a mendicant a native of Mithilâ, named Ânanda, with his companions, he dwelt there a year.

12. The Brâhman named Kâ*s*yapa, a very Kuvera for wealth, and a master in all the sciences connected with the Veda, an inhabitant of Râ*g*ageha, being pure-minded and wearing only one garment, left all his kindred and came seeking wisdom in asceticism; — when this noble youth came to the Bodhi tree and practised for six years a penance hard to carry out, then he paid worship to the chief of saints who had attained perfect knowledge, and he became the well-known Kâ*s*yapa, the chief of ascetics, the foremost of the Arhats.

13. The saint Naradatta, dwelling on Mount Himavat, remembering the wholesome words of his maternal uncle, came to the Sugata with his disciples,

and the holy one admitted them all into the order of the *G*ina; then a woman named *S*akti, and another named Kamalâ, pre-eminent in Brâhmanical power, came to the Sugata and fell down at his feet, and then standing before him they were received by the saint, and made happy with the staff and begging-bowl.

14. Seven hundred disciples of the ascetic Rudraka, remembering the noble words of their teacher, becoming mendicants according to the doctrine of the *G*ina, flocked round him paying him their homage and carrying their staves; next a seer, named Raivata, joyfully uttering his praises, having finished his course of discipline, became a mendicant, full of devotion to the guru, counting gold and clay as the same, well versed in sacred spells and meditation, and able to counteract the three kinds of poisons and other fatal harms.

15. Having received as followers and disciples certain householders of *S*râvastî, Pûr*n*a and others, and given them alms-vessels, — and having made many poor wretches as rich as Kuvera, and maimed persons with all their limbs perfect, and paupers and orphans affluent, — and having proclaimed the Law, and dwelt two years in the forest *G*etaka delivering the suppliants, the glorious one, having taught again the saint *G*eta, and established the Bhikshu Pûr*n*a, once more proceeded on his way.

16. Then the glorious one went on, protecting the merchant-caravans by the stores of his own treasures from the troops of robbers, next he went into the neighbourhood of Râ*g*ageha wandering with his begging-vessel which had been given by the merchants. In the wood called Ve*n*u, filled with *S*âl trees, he ate an offering of food prepared by the enriched robbers, and he received as mendicants five hundred of them and gave them their begging-vessels and the other requisites.

17. At the invitation of Buddha’s son, *S*uddhodana gave this message to his envoys *Kh*andaka and Udâyin, ‘Thy father and mother, some noble ladies, headed by Ya*s*od*ri*h, and this my young son have come in the hope of seeing thee, under the idea that thou art devoted to the world’s salvation; what shall I tell them?’ They two went, and reverentially saluting the Buddha in the vihâra called Ve*n*u, they told him the message with their eyes filled with tears.

18. *Kh*andaka and Udâyin accepted his counsel, and, being delighted at the mighty power of Buddha, became great ascetics; and the great *G*ina took them with him and proceeded from that wood with the disciples, the mendicants, and the saints. Going on from place to place, and dwelling in each for a while and conferring deliverance and confirming the disciples, the mendicants, and the Arhats, he at last reached the wood Nigrodha, illuminating the district by his glory, shaking the earth and putting an end to misery.

19. He again stirred up his followers in the doctrine of the Buddha, and then went on with the crowds of inhabitants gathered round him, instructing his shaven mendicant-followers, as they begged alms, while the gods brought his precepts to their minds. He forbade the mendicants to enter the city and went to Râ*g*ageha himself with his own followers; and then the king who dwells apart from all doubt, the *G*ina, who knows at once all the history of every Bhikshu, instructed the ascetic (Udâyin) in proclaiming wisdom to others.

20. In accordance with the *G*ina's command that prince of ascetics, Udâyin, went to the city of Kapila; there he, the lord of all possessors of supernatural powers, instructed the king as he stood in the assembly in the boon of the eight hundred powers; and coming down from heaven he uttered to the king and his court a discourse on the four sublime truths, and the king, with his mind enlightened, having worshipped him, held intercourse with him, attended by his courtiers, offering every form of homage.

21. The monarch, rejoiced at the sight of the *G*ina, praised his feet, worshipping them with eight hundred presents; and the Sugata departed, and made manifest in the sky in his one person a form comprehending the universe; first as fire, then ambrosia, then the king of beasts, an elephant, the king of horses, the king of peacocks, the king of birds, Maghavan, the ten rulers of the world headed by Yama, the sun, the moon, the hosts of stars, Brâhman, Vish*n*u, and *S*iva.

22. The sons of Diti, the four (Mahârâ*g*as) with Dh*ri*tarâsh*t*ra at their head, the hosts of Yogins with the king Drumasiddha, the (heavenly) ascetics, the Vasus, the Manus; the sons of the forest, the creatures of the waters headed by

the makara, the birds headed by Garu*d*a, and all the kings in the different worlds with the lord of the Tushita heaven at their head, and those in the world of the dead the domain of Bali, — whatever is conspicuous in the universe the holy one created it all, becoming the universal one.

23. When the king had thus been instructed, the lord of saints went to the Satya heaven, and then from the sky, seated on his own throne, he proclaimed the twelvefold Law; then he restored Gautamî and Anugopâ and many other women to sight, and filled all the assembled people with joy; and established others in Nirvâ*n*a and in the Law. Then *S*uddhodana full of joy invited him to a feast given to the whole assembly, and he accepted it by his silence.

24. The lion of the *S*âkyas, having been thus invited, went with the congregation of his followers to the place, after having shown a mighty miracle. Then the earth shook, a shower of flowers fell, the various quarters of space became illumined and a wind blew; and the heavenly beings, Brahman, *S*iva, Vish*n*u, Indra, Yama, Varu*n*a, Kuvera, the lord of Bhûtas, the lord of the winds, Nir*ri*ti, Fire with his seven flames, and the rest, stood resting their feet on the serpent *S*esha, and followed leading the gods and gandharvas in their dance in the sky.

25. Making millions of ascetics, disciples, Arhats, sages, mendicants, and fasters, — and delivering from their ills the blind, the humpbacked, the lame, the insane, the maimed as well as the destitute, — and having established many persons of the fourth caste in the true activity and inaction and in the three yânas, with the four sa*m*grahas and the eight a*m*gas, — going on from place to place, delivering, and confirming the Bhikshus, in the twelfth year he went to his own city.

26. Day by day confirming the Bhikshus, and providing food for the congregation, in an auspicious moment he made a journey to Lumbinî with the Bhikshus and the citizens, Brahman and Rudra being at their head, with great triumph and noise of musical instruments. There he saw the holy fig-tree and he stood by it remembering his birth, with a smile; and rays of light streamed from

his mouth and went forth illumining the earth; and he uttered a discourse to the goddess of the wood, giving her the serenity of faith.

27. Having come to the Lumbinî fig-tree he spoke to Paurvikâ the daughter of Râhula, and Gopikâ the daughter of Maitra, and his own Saudhanî Kau*s*ikâ; and he uttered an affectionate discourse honouring his mother by the tank Vasatya; then speaking with Eka*sâm*gî the daughter of Mahâkautuka and Sautasomî in the wood Nigrodha, he received into the community some members of his own family, headed by Sundarânanda, and one hundred and seven citizens.

28. Having declared the glory of the Law of Buddha, he built a round Stûpa and gave a royal coronation to Saunu, sending him into the wood pre-eminent with the holiest saints and *K*aityas, and bidding him worship the sacred relics; and having commanded Râhula, Gautamî, and the other women led by Gopikâ, with staves in their hands, as shaven ascetics, to practise the vow of fasting called ahoratra, and after that the Laksha*k*aitya ceremony and then the rite called *Sri*ngabheri, and that called Vasu*m*dhârikâ.

29. The Ash*t*asâhasrikâ of sacred authority, — the Geya and the Gâthâ, the Nidâna and the Avadâna, and that which is called the Sûtra of the great Yâna, the Vyâkara and the Ityukta, the *G*âtaka, the work called Vaipulya, the Adbhuta and the Upade*s*a, and also the Udânaka as the twelfth. — Teaching (these sacred texts) and making current the Yâna for common disciples, that for Pratyeka Buddhas, and the Mahâyâna, and proclaiming them all around, accompanied by thirteen and a half bodies of mendicants, the conqueror of the world went out of the city of Kapila.

30. After displaying miracles in the city of Kapila, and having paid honour to his father, and having made Râhula and his companions Arhats, and also the Bhikshu*n*îs with Gautamî and Gopikâ at their head, and various women of all the four castes; and having established Saunu on his imperial throne, and the people in the *G*ina doctrine, and having abolished poverty and darkness, and then remembering his mother, he set forth, ever worshipping Svaya*m*bhû, towards the northern region with Brahman, Vish*n*u, and *S*iva as mendicants in his train.

31. The glory of the Avadâna of the birth of the lion of the *S*âkyas has thus been described by me at length and yet very concisely; it must be corrected by pa*nd*its wherever anything is omitted, — my childish speech is not to be laughed at, but to be listened to with pleasure. Whatever virtue may have acquired from describing the king of the Law, the deliverer from mundane existence, who assumes all forms, — may it become a store of merit for the production of right activity and inactivity in others, and for the diffusion of delight among the six orders of beings. Thus ends the seventeenth sarga, called the Progress to Lumbinî, in the great poem made by A*s*vaghosha, the Buddha-*k*arita. , in the dark fortnight of the month Mârga*s*îrsha (Nov.-Dec.) and on the day ruled by the seventh astrological house Smara. Having searched for them everywhere and not found them, four sargas have been made by me, — the fourteenth, fifteenth, sixteenth, and seventeenth.' The beginning of another version of these lines is given in P, but D omits them. The name of Am*ri*tânanda occurs in Râgendralâl Mitra's Nepalese Buddhist Literature as the author of three, — two in Sanskrit, the *Kh*ando*m*ri*talatâ (), the Kalyâ*n*apa*mk*avi*ms*atikâ (), translated in Wilson's Works, vol. ii, and the Vîraku*s*âvadâna () in Newârî. Compare Cowell and Eggeling's Catalogue, p, 24; in he is associated with the date N.S. 916 (A.D. 1796).]

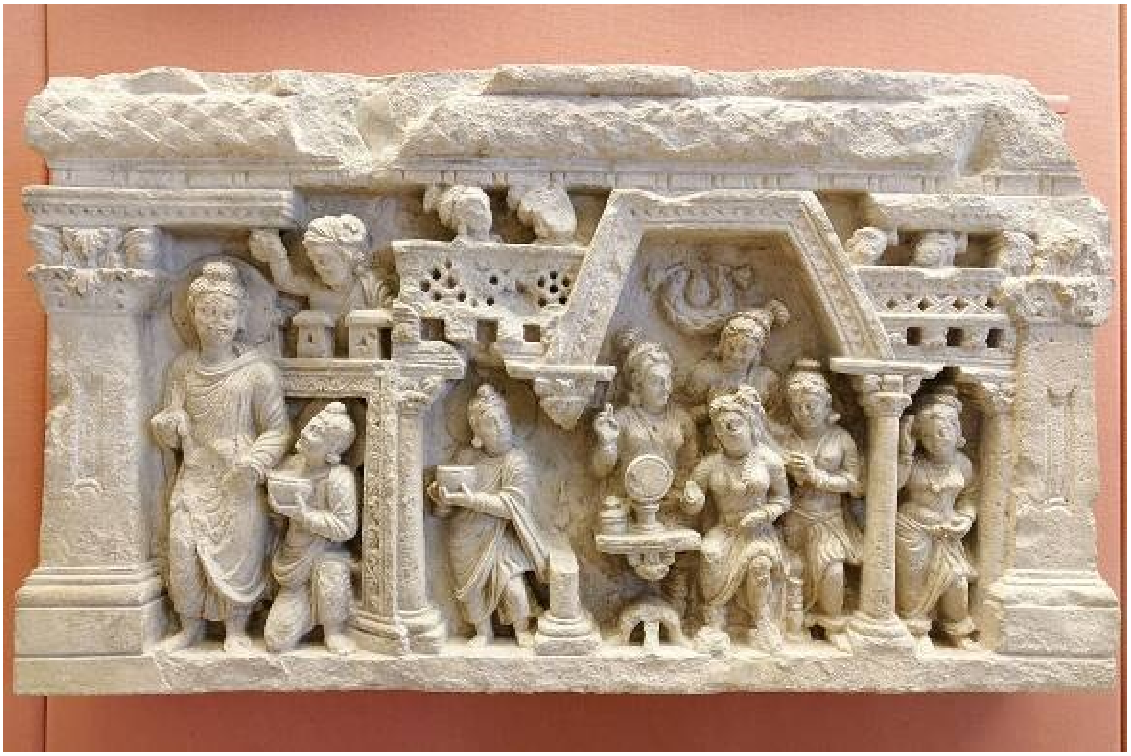
Saundarananda by Asvaghosa

OR, NANDA THE FAIR

Translated by E. H. Johnston

The Buddhist poet Aśvaghoṣa also wrote *Saundarananda*, a kāvya poem with the theme of conversion and salvation of Nanda, Buddha's half-brother. The first half of the poem details Nanda's life, while the second half concerns Buddhist doctrines and ascetic practices. Recent research into his kavya poems have revealed that he may have used the *Yogacarabhumi* as a textual reference, particularly for the *Saundarananda*, which opens up the possibility he was affiliated with either the Yogacara or the Sautrantika school.

Kāvya was a Sanskrit literary style used by Indian court poets flourishing from the first half of the seventh century AD. Characterised by abundant usage of figures of speech, metaphors, similes, and hyperbole to create its emotional effects, Kāvya poems are typically short lyrical works, such as a court epic, narrative or dramatic poem. Aśvaghoṣa is attributed with first using of the word Kāvya.



Nanda, enticed by the Buddha to leave his bride-to-be and become a monk — British Museum, c.100 and 299 AD

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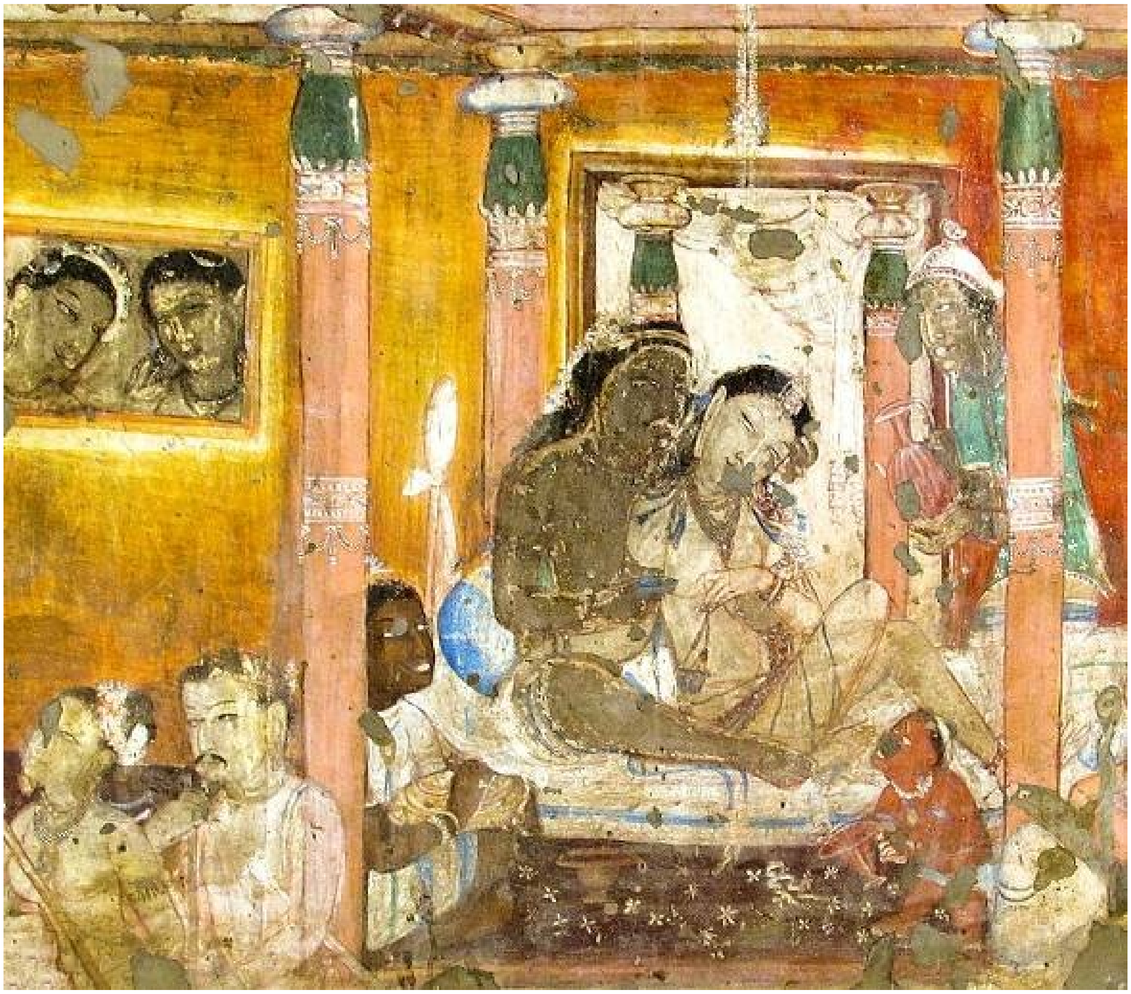


Palatial life of Nanda before conversion, veranda of Cave 17 of Ajanta Caves

PREFACE

IN THE PREFACE to my edition of the *Saundaramnda* of Asvaghosa which was published in the Panjab University Oriental Publications I pointed out that no complete translation of the poem into any European language had ever been made; the present work, which appears as a companion volume in the same series, is designed, as far as my abilities reach, to make good the omission. It is intended to be read with the text, and I have aimed at making the meaning of the thought clear rather than at reproducing, to such limited extent as the circumstances of the case alone would have allowed, the literary form and spirit of the original. While in general keeping close to the Sanskrit, I have not hesitated at times to translate with some freedom when such a course seemed better adapted to the end I had in view, but I am only too painfully aware, both of the number of passages where the text or translation is tentative, and of the inadequacy of my renderings of Buddhist terms. It is perhaps, nevertheless, permissible to hope that this work, despite its shortcomings, may attract readers to a very fine poem, and that it may help them to the understanding and enjoyment of it.

The notes to a large extent are supplementary to those in the text and correct them where necessary. In addition to such references as are required to justify the constitution of the text and the meaning here attributed to it, I have added a few more to help in explaining Asvaghosa's thought and in putting him in his proper place in the history of Sanskrit literature, as well as in the development of Buddhist doctrine. They have for the latter purpose been restricted in the main to passages showing marked verbal resemblance, but free use has also been made of Professor L. de la Vallée Poussin's translation of the *Abliidharmalcoûa.* For, though that encyclopaedic work is informed with a scholasticism far in advance of that known to Asvaghosa, it contains much old material, and the wonderful completeness of the translator s annotations has often enabled me by merely referring to it to avoid lengthy discussions and lists of references. Owing, however, to the continued non-appearance of the index volume, I have probably failed to notice much that would have been to the point. It should be added that, to keep the notes within reasonable compass, I have made no attempt to supply the explanations which would be required to make the poem entirely intelligible to readers who have no Sanskrit or are unacquainted with the first principles of Hïnayâna Buddhism.

Some new material has also been made use of. For one thing, in preparing the previous volume, I overlooked Professor de la Vallée Poussin's long list of conjectures; considerably more than half of these, however, are already to be found in the text as propounded by me, a fact which affords me some consolation for an unpardonable oversight. I have accepted a few more and mentioned the more important of the remainder in the notes. A posthumous paper by the late Professor Gawronski, whose services in the restoration of the text of Aévaghosa's poems deserve special acknowledgement, appeared after the text was in print, and has been similarly treated. A review of the text by Dr. E. J. Thomas in the *JRAS* dealt in some detail with the list of names in canto xvi; though I would not accept his views entirely, his handling of the passage has helped me to give an explanation which is a substantial advance on that in the text. None of the other reviews has been of material assistance in my present task, but, on the other hand, several scholars kindly sent me suggestions on certain passages, which I have acknowledged individually in their proper places.

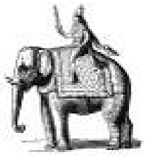
It did not seem to me necessary to provide an index, for it would inevitably have been little more than a repetition of the one given in the text. But, as I have had to add an appendix to correct misprints and mistakes in the text and its index and to give such amended readings as I would now definitely adopt, besides a few variants from P which had been omitted, I have taken the opportunity to include in it those words or references which on further examination I think should have appeared in the original index to make it correspond more closely to my intention; for, if in actual fact there are relatively few terms in the poem which would pass the Buddhist definition of *nisparyâyena*, it is better to include words which are of interest, though not strictly speaking technical, or which, though not unknown elsewhere, are rare. This arrangement is inconvenient but affords the best way out of the difficulty, short of providing a complete *index verborum.*

Though I prefer not to deal with Aévaghosa’s position either in Sanskrit literature or in Buddhist history till I can bring out the edition of the *Buddhacarita* which I have had in mind for a long time past, one or two remarks on the story of the poem will not be out of place. The original text from which the poet drew his plot is still unknown to me, but, if it should ever come to light among the Chinese or Tibetan translations, it might enable us to state definitely to what sect he belonged; for, though it is often regarded as indisputable that he was a Sarvàstivâdin, there are indications in the *Saundarananda* that make me hesitate and prefer to leave the question entirely open for the present. Pali literature contains three versions of Nanda’s story, all different from this one, but in substantial agreement among themselves, namely at *Udâna*, p. 22, *Jâtaka* II, p. 92, and the commentary on *Dhammapada*, 13 and 14. The first named has a hiatus, for it omits the monkey episode, though referring to it. The only other version accessible to me is in the work translated from the Chinese by Beal under the name of *The Romantic Legend of Sakya Buddha,* p. 369 ff.; despite its differences from this poem, certain passages suggest an acquaintance with it, just as in the earlier part of that work the *Buddhacarita* is frequently laid under contribution. A special motive may have led Asvaghosa to choose this not very well-known story. For Chinese tradition is insistent that he was born a Brahman and only converted to Buddhism in later life; seeing that he shows much deeper knowledge of Brahmanical learning than any other Buddhist writer known to us, the tradition appears worthy of credit. Is it not possible, therefore, that he was especially fond of subjects which dealt with conversion because of their application to himself? It is the sole subject of two out of the three works which we know for certain to be his, this poem and the *Sâriputraprakarana,* and it is a leading motif throughout the third, the *Buddhacarita.* The curious verse, xviii, 58, of this poem might then reflect an experience that had happened to him personally.

I have acknowledged above my indebtedness to various scholars, and it only remains to express my gratitude to the Panjab University for accepting this volume and to Professor A. C. Woolner, C.I.E., its Vice-Chancellor, for his good offices in the matter. The translation has also profited by kindly criticism of some of its angularities and obscurities from my wife and Miss G. Harcourt Smith.

CANTO I. KAPILAVÂSTU

OM! Hail to the Buddha!



1. THERE WAS a seer, supreme among the upholders of the religious Law, Kapila Gautama by name, strenuous in asceticism like Kâksïvat Gautama, 2. Who continuously practised glorious austerities just as the sun continually gives forth blazing heat, and attained in their progress the highest perfection like Kâsyapa, 3. Who milked libations from his cow for his own sake, just as a king milks the earth for his own purposes, and milked speech in the midst of his disciples trained in asceticism, just as Vasistha milked his cow, 4. Who was the peer of Dirghatapas in magnanimity, the equal of Kâvya and the son of Angiras in sagacity.

5. For the practice of his long-enduring austerities he had on an auspicious slope of the Himalayas his hermitage, the domain and temple of asceticism.

6. It had groves of lovely shrubs and trees and smooth soft lawns, and with its canopy of smoke from the oblations it ever looked like a cloud.

7. With its ground which was soft, sandy, smooth, yellowish with a carpet of *kesara* flowers and unpolluted, it appeared as if covered with body-paint, consisting of unadulterated earthy particles in soft greasy grains and yellowish with a sprinkling of saffron.

8. It was, as it were, surrounded by friends who were pure, recognised as objects of veneration, holy and promoters of others' welfare, in the shape of lotusponds, clear, purifying, salubrious and famed as places of pilgrimage.

9. With forest aisles abounding in fruit and flowers on all sides it was splendid and flourished like a man who has all things needful at his command.

10. It seemed as if quite empty, though thronged with ascetics; for they lived self-controlled and peaceful, free from yearnings and contented with a diet of wild rice and fruit.

11. The only sounds to be heard there were of oblations burning in the sacred fires, of muttering hermits with matted hair and of ablutions at the bathing-places.

12. There the spotted deer, asleep in the enclosures sacred to worship, seemed as if made into offerings accompanied by *mâdhavï* flowers and puffed rice.

13. Even the beasts of prey roamed quietly there with the deer, as if they had studied the rules of the holy life under the ascetics with whom they had taken refuge.

14. Though their release from rebirth was open to doubt and their scriptures were contradictory, yet the ascetics there practised asceticism as if possessed of supernatural perception (of its result).

15. There some contemplated the Absolute; no one at all did hurt; *soma* was measured out at the proper time; and no one died untimely.

16. There the ascetics, following their own opinions in the matter of religion and regardless of their bodies, practised austerities as if overjoyed with their toil.

17. There the sages, with minds aspiring to Paradise, strove so hard that they seemed by their very passion for austerities to destroy religion (which consists in passionlessness).

18. One day there came to that hermitage, the seat of the brilliant one, the domain of austerities, certain princes, sons of Iksvâku, desirous of dwelling there.

19. Tall they were like golden columns, lionchested, strong in the arm, distinguished for their great fame, majesty and good conduct.

20. For, being worthy where their younger half-brother was unworthy, high-souled where he was pusillanimous, and wise where he was foolish, 21. They did not lay violent hands on the sovereignty which came to him as his mother's bride-price, but kept inviolate their father's promise, wherefore they had come to the forest.

22. The seer, Kapila Gautama, became their preceptor; hence, following their guru’s *gotra*, they were turned from Kautsas into Gautamas; 23. Just as, though brothers and sons of the same father, Rama became a Gârgya and Vâsubhadra a Gautama through being pupils of different gurus.

24. And as they made a dwelling shaded by *mica* trees, these scions of Iksvâku’s race came to be known on earth as Sâkyas.

25. Gautama celebrated their rites with the same use as for his own clan, as the Bhârgava seer did for the youthful Sagara in later times, 26. And as Kanva did for the son of éakuntalà, the impetuous Bharata, and as the inspired Valmiki for the inspired sons of the princess of Mithila.

27. The forest assumed simultaneously the glory of Brahmans and Ksatriyas, the glory of sacred peace through the sage, of protection through the Ksatriya heroes.

28. One day, in order to establish their prosperity, the sage flew up into the air with a jar of water and addressed the princes: —

29. ‘Follow me step by step without passing beyond the line of the drops which fall to the earth from this jar whose water is inexhaustible’.

30. They all bowed their heads to him and, assenting, mounted their ornate chariots to which swift horses were harnessed.

31. So travelling in the air and followed by them in their chariots, he sprinkled water along the boundary of the land of that hermitage.

32. After laying out a space like a chessboard which was beautified by boundary marks, the seer stood still and said to the princes: —

33. ‘When I depart to Heaven, do ye build a town on this land, round which I have sprinkled water and which is defined by the track of your wheels’.

34. Then in course of time the seer passed away and those heroes roamed about in their unbridled youth, as unrestrained as elephants untamed by goads.

35. With leather guards protecting their fingers, with bows in their hands, with mighty quivers bursting with missiles and with arrows adjusted, 36. They tested their skill on elephants and other wild beasts in rivalry of the godlike deeds of the son of Dusyanta, when he lived in the forest.

37. The hermits, seeing their natural character emerge as they grew up, as in tiger cubs, left that forest and retired to the Himalayas.

38. Then the princes, seeing that hermitage empty of ascetics and with their own minds empty (with grief), were overwhelmed with sorrow and sighed like serpents hissing with rage.

39. In time, through their store of merit, prosperity came to them and they obtained great treasures there, which were pointed out to them by the learned in such matters.

40. These treasures were of many kinds and abundant, ample for the complete attainment of the objects of religion, wealth and pleasure, and not subject to loss at the hands of foes.

41. Then with the acquisition of that wealth and the ripening of their merit, they founded on that site a city which was majestic through their knowledge of townplanning, 42. With a moat as broad as a river, with a straight and magnificent main street and with ramparts almost as big as mountains like another Girivraja, 43. Having a fair front of white upper storeys and well laid out bazaars, and encompassed by a row of palaces, like a valley of the Himalayas having fine peaks like white watchtowers and manifold interior wealth and encompassed by uplands like palaces.

“There they caused the Brahmans, learned in the Vedas and Vedângas and engaged in the six occupations (alone permissible to Brahmans), to repeat the formulas for tranquillity and prosperity.

45. There by their regal might they led to victory their military forces which were employed only in repelling assailants of that land (and not in aggression).

46. There they settled on honourable terms their fellow-clansmen, who were endowed with good conduct and wealth and were self-respecting, circumspect, courageous and active.

47. They appointed ministers according to their possession of the various qualities, such as wisdom of counsel, eloquence and courage, to corresponding offices.

48. The city, in being thronged with men who were wealthy, well-ordered, learned and without arrogance, resembled Mandara which is thronged with Kinnaras who are possessed of jewels, wander on the mountain, are skilled in the arts (of song &c.) and have charming smiles.

49. There with joyful hearts, anxious to gratify the citizens, they made magnificent abodes of fame known as gardens.

50. Without order from anyone but only because of their exceeding-wisdom, they dug in all directions pleasant lotusponds filled with water of pre-eminent virtue.

51. And all round on the roads and in the groves they set up rest-houses, charming, fine, splendid and provided with wells.

52. The city was crowded with elephants, horses and chariots, yet it was not polluted or disorderly. Wealth was not kept back from those in need there and it harboured learning and manly vigour.

53. It was, so to speak, a ‘thesaurus’ of wealth, an abode of the sciences, a rendezvous of the perfections; and the sacred fires of courage were tended there.

54. It was the roosting-tree of the virtuous, the resort of the distressed, the stage for learned disputants and the picketing ground for men of might.

55. Those heroes adorned that city, the wonder of the world, with assemblies, feasts, gifts and religious ceremonies.

56. And as they levied no unjust tax, in a short time they filled the city with people then.

57. The city was called Kapilavâstu, because they built it on the site of the hermitage of the seer, Kapila.

58. As the cities situate on the hermitages of Kakanda, Makanda and Kusâmba are called after them, so it was called after Kapila.

59. These Indra-like heroes protected this city with noble courage, not with arrogance, and thus they acquired glory of everlasting fragrance like the famed sons of Yayàti.

60. That country, being without a king, was devoid of lustre under those king’s sons, though they behaved as lords, just as the sky, when the moon has

not risen, is not made bright by the stars, though they be shining by the thousand.

61. So in their devotion to their elders the brothers consecrated there, like the Àdityas the Thousand-eyed One in Heaven, that one of them J who was their chief in age and virtues, just as the herd-bull is chief among the bulls by right of his might.

62. As Indra governs Heaven with the Maruts in attendance, so he governed that realm with his retinue of brothers, being possessed of good conduct, discipline, wise policy and piety; and he held sway there not for the indulgence of the senses but for righteousness' sake.

CANTO II. THE KING

1. IN TIME thereafter in the course of succession the realm passed to King Suddhodana, whose deeds were pure, whose senses were subdued, 2. Who was not attached to worldly passions, who was not made insolent by accession to sovereignty, who did not despise others because of his prosperity, who did not tremble before his foes.

3. Strong, resolute, learned in the sacred lore, wise, brave, skilled in counsel, steadfast and gracious, 4. Handsome yet not presumptuous, courteous yet straightforward, courageous yet forbearing, masterly yet without arrogance, 5. Whether challenged by his enemies in battle or solicited by his friends, he was not backward in courage in the one case or in liberality in the other.

6. Anxious to tread the path of righteousness taken by the kings of old, he imitated his ancestors in conduct, dedicating himself, as it were, to his kingdom.

7. Owing to his excellent administration and efficient protection his subjects reposed peacefully, free from alarms, like children in their fathers lap.

8. Whoever came into his sight, whether scholar, warrior or man of high degree, was fortunate in his business.

9. When given advice that was useful though unpalatable, he listened and was not disturbed; he remembered the slightest action done for his benefit, passing over injuries to himself however so many they were.

10. He favoured those who submitted to him, he waged war on the enemies of his race, he received the unfortunate kindly, he checked those who strayed from the path (of right).

11. In general in his dominions men, by imitating his conduct, were seen to accumulate virtue, as if it were wealth.

12. He studied the supreme religious lore, he never failed in fortitude, he gave gifts to the deserving, he committed no sin.

13. He adhered with constancy to his promises, just as a good horse suffers cheerfully the upraised yoke; for he did not desire life for even a moment at the price of falling away from the truth.

14. He honoured the wise and was resplendent with self-control; like the moon in the month of Âsvina he was pleasing to the cultivated.

15. By his wisdom he obtained what was useful in this world and by his learning he knew what was fitting for the hereafter; he guarded his senses with steadfastness and his subjects with courage.

16. He took away from the afflicted the causes of their grief and from his foes their mighty fame; he gained possession of the earth by his policy and covered it with his exceeding fame.

17. The compassion, innate in his nature, overflowed at the sight of distress, and he did not imperil his fame through covetousness in the unjust acquisition of riches.

18. Out of firm devotion to amity with those who were his allies by traditional friendship he would not be dejected, even when they were worthless, but out of graciousness would give them his wealth according to their needs. — 19. He did not touch anything to eat till he had performed his ablutions and assigned the first portion to holy persons: he did not milk the earth unrighteously, as one might a cow in thirst for milk.

20. He scattered the *ball* oblation according to rule and did not let himself be overtaken by the pride of dominion; it was for the sake of religion and not to gain repute that he impregnated his mind with the scriptures.

21. He did not maltreat the few evildoers, even when they deserved cruel punishment, and the nobility of his nature was such that he did not disparage the virtues of a good man, even though he was his enemy.

2:2. By his beauty he attracted, like the moon, the gaze of his subjects; he avoided touching the property of others on earth, as one avoids touching a venomous snake on the ground.

23. Nowhere in his realm had anyone occasion to lament injury at the hands of others; for the bow in his hand promised security to the oppressed.

24. Not to speak of those who did his pleasure, even the guilty when they humbled themselves before him he regarded with a benign eye and bedewed with soft words.

25. Indifferent to sensual pleasures, he studied many sciences and, abiding by the law of righteousness of the golden age, he did not swerve from it even in extremities.

26. He ever grew in virtue and rejoiced over the good fortune of his friends; he placed his reliance on the aged and did not enter on low paths of conduct.

27. With his arrows he kept his enemies quiet, with his virtues he rejoiced his kinsfolk: he did not spur his servants on by their weak points or distress his subjects with taxes.

28. The entire earth was cultivated through his maintenance of order and was conquered through his heroism; and he put down nocturnal malefactors by his enlightened administration of justice.

29. By his conduct as a royal seer he made his family fragrant with the odour of fame and dispersed his foes with his courage, as the sun disperses the darkness with its brilliance.

30. He spread abroad his ancestors' renown by the virtues suitable to a good son and he gladdened his subjects by his conduct, like a cloud gladdening them with rain.

31. With gifts continuous and great he caused the Brahmans to press *soma* and by holding fast to the golden rule of kingship he caused the crops to grow in due season.

32. He was not full of questionings and he did not hold discourses against the Law of Righteousness, and (justifying the title of Cakravartin) he caused others to be drawn to the Law, as though he were turning the Wheel (of the Law).

33. He did not make the land pay anything beyond the legal revenue, and it was only his soldiers whose efforts he needed to cut down the insolence of his enemies.

34. He caused his virtues ever more and more to purify his race and by his delimitation of the duties of all classes he did not let his subjects come to harm.

35. An unwearied worshipper in due season, he caused the sacrificial ground to be laid out and by his protection he enabled the Brahmans to meditate without impediment on the Absolute.

36. Benignly at the due time with the due ceremony he caused his priests to measure out the *soma*; by his holiness he put down the army of internal foes, and by his courage his external foes.

37. He who knew the supreme Law impregnated his subjects with the subtle Law and caused them by perception of the Law to dwell in Paradise in due course.

38. He did not give appointments to any unrighteous man, however skilful he might be in emergencies, nor did partiality cause him to advance an incapable man just because he was a friend.

39. With the heat of his courage be reduced proud foes to ashes and with his personal splendour he abashed them; and he illumined the earth with the blazing light of his fame.

40. That he was ever charitable to the needy was due to generosity, not to a desire for renown, and, however great the substance of his gifts, he did not blazon them abroad.

41. He did not refuse help to anyone who was in trouble and came to him for refuge, not even if he was his enemy, nor did he become arrogant on conquering his foes, however insolent they might be.

42. He never offended against the rules of propriety from passion, hatred or fear, and did not indulge his senses, though possessed of the objects of enjoyment.

43. No unfitting action was observed in him on any occasion, nor did he stoop to any baseness in the affairs of either adversary or friend.

“. — He drank *soma* according to the ritual and guarded his fame as was fitting; and he continually repeated the Vedas and observed the law laid down in them.

45. This invincible king of the Sâkyas, to whom the vassal princes were submissive, was endowed like Sakra with these and other rare virtues.

46. Now at that time the inhabitants of Heaven, being lovers of righteousness and desirous of seeing its practice, passed over the regions of the world.

47. As they whose very natures were informed with righteousness wandered over the world to enquire about its righteousness, they saw that king whose nature was righteous in such a high degree.

48. Then the Bodhisattva, descending to earth from among the Tusita gods, decided to become incarnate in the family of that monarch.

49. That godlike king had at that time a queen named Maya, who like the goddess Mâyâ in Heaven was devoid of the vices of anger, ignorance and deceit.

50. Then at the due season she saw in a dream a white six-tusked elephant, mighty as Airâvata, enter her womb.

51. The Brahmans, skilled in the interpretation of dreams, hearing of this dream, explained it as foreshadowing the birth of the prince who would be possessed of the glory of majesty and righteousness.

52. At the birth of the Supreme Being, Whose aim it was to put an end to rebirth, the earth with its mountains quivered like a ship struck by the waves.

53. A shower of flowers, which faded not in the sun’s rays, fell from the sky, as if the elephants of the Quarters were shaking the trees of the grove of Citraratha with their trunks.

54. Drums thundered in the heavens as if the storm gods were at play, the sun shone with extreme brilliance and an auspicious breeze blew.

55. The Tusita and the Suddhâvàsa deities rejoiced in reverence for the holy Law and in sympathy with creation.

56. The Supreme One, the banner-bearer of the highest good, attained the pinnacle of fame and shone with the majesty of holy calm like the Law of Righteousness in bodily form.

57. As the fire-sticks give birth to fire, so too the younger queen gave birth to a son, Nanda by name, the cause of everlasting joy to his family.

58. Long in the arm he was, deep-chested, with the shoulders of a lion and the eyes of a bull, and because of his wondrous form he was styled ‘the Fair’.

59. He was resplendent with gracious beauty like the month of Madhu at its setting in, like the new moon rising or like the disembodied god reincarnate.

60. The king brought up the twain with the greatest joy, just as great Wealth in the hands of a good man redounds to the increase of Religion and Pleasure.

61. Those two good sons in time grew up for his wellbeing, just as Religion and Wealth increase for the prosperity of a noble man great in his undertakings.

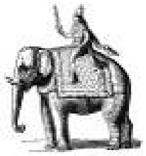
62. The king of the Sâkyas shone between those two good sons of his, like the Middle Country displayed between the Himalayas and the Pâriyâtra.

63. Then in due course the two princes were initiated and learned all sciences; Nanda indulged himself perpetually in pleasure but Sarvârthasiddha did not give way to passion.

64. For, on seeing an aged man, a sick man and a corpse, He reflected in His distress how ignorant the world is, and with His heart filled with deep distaste He did not find any satisfaction in sensory objects; for He longed to destroy straightway the dangers of birth and death.

65. Fixing His mind in His agitation on escape from rebirth and unmoved by desire for even the best of women as He saw them lying asleep, He determined to go to the forest, and departed at night from the king’s palace, like a swan from a lake whose lotuses have been rent in pieces.

CANTO III. THE TATHÀGATA



1. THEN QUITTING the majestic and secure city of Kapilavâstu, whose population was devoted to Him and which was thronged with masses of horses, elephants and chariots, He started resolutely for the forest to practise austerities.

2. But finding that the sages were practising austerities according to varying scriptures and under varying rules and were still made wretched by desire for sensory objects, He concluded that there was no certainty in asceticism and turned away.

3. Then, with His mind fixed on the ultimate truth, He sat at the feet of Arâda who preached emancipation and of Udraka who held the doctrine of quietude, but left them, deciding in His discrimination of Paths that theirs were not the right paths.

4. After considering which of the various sacred traditions in the world was the highest, and failing to obtain exact knowledge from others, He entered after all on austerities of extreme difficulty.

5. Then seeing this to be a false path, He gave up that extended course of austerity too and, realizing that the sphere of trance was the highest, He ate choice food to prepare His mind for the understanding of immortality.

6. With wide-stretching eyes, the gait of a bull, and stout, golden arms as long as a yoke, He betook himself to a *pipal* tree in His desire to grasp the supreme method of reaching conviction.

7. Seating Himself determinedly there and as immovable in His steadfastness as the king of mountains, He overcame the fearsome hosts of Mara. Then He came to an understanding of the holy stage, which can neither pass away nor be lost.

8. The dwellers in Heaven, whose minds were set on immortality, learning that He had fulfilled His task, rejoiced with an exceeding great joy, but the court of Mara was downcast and trembled.

9. The earth with its mountains shook, an auspicious breeze blew, the drums of the gods sounded and rain fell from a cloudless sky.

10. And having reached comprehension of the supreme, unaging truth, He took His way in His all-pervading mercy to the city girdled by the Varanasi to expound the everlasting victory over death.

11. Then for the benefit of the world the Seer turned in the assembly 3 there the Wheel of the Law, whose hub is the truth, whose felloes are steadfastness, right views and mental concentration and whose spokes are the ordinances of the Rule.

12 — 13. And explaining in detail with its three divisions and twelve separate statements the supreme fourfold truth, which is unequalled, pre-eminent and incontrovertible, namely, ‘This is suffering, this is its origin which consists in the persistence of active being, this is its suppression and this the means’, He converted first of all him of the Kaundinya *gotra.*

14. For not only did He himself pass over the flood of evil, which cannot be forded, whose waters are the determinants of existence with the fish of mental troubles and which is agitated by the waves of anger, intoxication and fear, but He also ferried the world across.

15. Then, after converting multitudes in Kâsi, Gaya and Girivraja, He went in the depth of His pity to His ancestral town to bring favour on it.

16. For Gautama, appearing with wondrous form like that of the rising sun, just as the sun dispels the darkness, dispelled the darkness of ignorance of the people, who were devoted to the objects of the senses and followed many and varied paths.

17. Then He saw all around Him Kapilavâstu, celebrated for the exceeding loveliness of its dwellings, pure in wealth and thought and surrounded by auspicious groves, and yet was no more affected by longing for it than if He were looking at a forest.

18. For He had become free of all trammels by being controlled in mind and master of Himself, and that too, though kinsfolk, fellow-countrymen, friends and possessions are full of dangers of many kinds (for the religious life).

19. If received with honour He did not feel joy, or if with contempt grief; resolute in mind, He was unmoved equally by threats of violence or by luxury, by pleasure or by pain.

20. Then the lord of the earth, hearing that his Son had returned as a Tathâgata, went forth with such haste in his yearning to see Him that but few horses followed him.

21. The Blessed One, seeing the king arriving thus tremulous with hope and the rest of the people with tearstained faces, flew up into the air in order to convert them.

22. He walked in the air as if on the earth, then He stopped and sat down, then He lay down unhesitatingly; He divided Himself into many forms and then became one again.

23. He walked on the water as if on dry land, He penetrated the earth as if it were water, then He shed rain like a cloud in the sky and then He blazed like the newly-risen sun.

24. Simultaneously blazing like a fire and shedding water like a cloud and shining with the brilliance of refined gold, He resembled a cloud glorious with the hues of sunset.

25. Looking up at Him, as at an uplifted banner girdled with clusters of gold and jewels, the king felt unequalled ecstasy and the prostrate crowd adored Him.

26. So seeing that through the greatness of His supernatural powers the ruler of men was ready for conversion and that the townspeople were favourably disposed to Him, the Teacher instructed them in the Law and the Rule.

27. Then the king obtained the First Fruit for the fulfilment of the immortal Law and accordingly, on entering into possession of the unequalled Law of the Sage, he prostrated himself before Him as before his spiritual guide.

28. Then many pious young Sàkya nobles, with minds full of faith and fearful of the afflictions of birth and death like bulls frightened of a forest fire, adopted

the wandering life.

29. Those who out of regard for their children or parents were unable to leave their homes took on themselves to observe the restrictions till death and kept them with all their hearts.

30. Even those, who were accustomed to live by killing others, desisted from hurting any living creature at all, even the most insignificant one; how much more then did the man of good family, great virtue and pity ever do so? Still more so he who served the Sage.

31. The hardworking man, however poor, however impatient of the contempt of others, similarly did not steal the goods of others; for he shrank from others' wealth as from a snake.

32. And however rich a man might be, however young, however stirred in his senses by passion, he never touched the wives of others; for he deemed them more dangerous than fire.

33. No one said what was untrue or, if true, was unpleasant. No one spoke smooth things which were to the disadvantage of others. They spoke only to the advantage of others, avoiding backbiting.

34. And no one at all was covetous in mind or let his thoughts lust after others' goods. The good man, deeming the pleasures of the world to be but sorrow, behaved there as if already fully satisfied (without resorting to them).

35. Everyone too was compassionate and never even thought of hurting others. For they regarded each other mutually as they would their parents or children or friends.

36. And they grasped the sound doctrine that the Act will bear its predestined fruit in the future, that it does so in the present and that it has done so in the past and that the place of rebirth in the world is determined thereby.

37. Thus from reliance on the Sage they followed the tenfold conduct which is powerful and good in the highest degree, though from the decadence of the age the people were little inclined to virtue.

38. And no one there desired to obtain by these virtues a return to existence in however happy a state; for, understanding all existence to be evil, they acted so

as to bring about the cessation of existence, not rebirth.

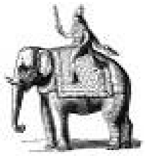
39. The householders even were free from questionings and held the highest and purest views; for many entered the Stream and some reduced passion to a minimum.

40. Whoever even had been occupied there solely with the objects of the senses, which are equivalent to destruction, now lived taking a delight in almsgiving, the Rule and abstinence, and never swerved from the right path.

41. No one too experienced any danger from himself, from others or from fate; the people rejoiced there as in the golden age of Manu, in happiness, plenty and virtue.

42. Thus the city was joyful and free from epidemic or disaster, like the city of Kuru, of Raghu or of Püru, with the great passion-free Seer dwelling there for their happiness as their guide to safety.

CANTO IV. THE WIFE’S BARGAIN



But Nanda remained in his palace with his mistress, absorbed in love, though the Sage was expounding the Law there and his kinsfolk were proving their reverence for the Law.

2. For worthy of love, he lived with his mistress like a sheldrake with its mate and because of her presence he paid no heed to (the worship of) Vaisravana and Sakra, still less therefore to the Law.

3. Three were the names she bore, Sundari for her majesty and beauty, Mâninï for her obstinancy and pride and Bhâminï for her extreme beauty in love and her spirit.

4. A very lotus-pond in the shape of a woman with her laughter for the swans, her eyes for the bees and her swelling breasts for the uprising lotusbuds, she shone all the more by association with Nanda who, being born in the solar dynasty, represented the sun rising from the Eastern Mountain.

5. For in the world of mankind then Sundari had no peer among women or Nanda among men for their entrancing beauty and, corresponding to it, for their bearing.

6. They seemed as if produced by the Creator to surpass mortals without attaining to the appearance of the gods; for she was like a divinity wandering in the garden of Nandana, while Nanda was the cause of joy to his family.

7. Had Nanda not gained Sundari or had she of the arched eyebrows not been united to him, the two of them would certainly have failed to reach the perfection of beauty, like the night and the moon if deprived of each other.

8. The twain dallied blindly together, as if they were a target for the God of Love and Rati, or a nest to hold Delight and Joy or vessels for Pleasure and Satisfaction.

9. The pair attracted each other mutually, with their eyes engaged solely in gazing at each other, with their minds intent solely on each other's conversation and with their body-paint rubbed off by their mutual embraces.

10. They sported and shone together as if challenging each other with the glory of their beauty, like a Kimpurusa and a Kinnarï standing by a mountain torrent in loving devotion.

11. The pair brought ecstasy to each other with the increase of their mutual passion and in the intervals of exhaustion they sportively intoxicated each other by way of mutual refreshment.

12. Once he covered her with ornaments, not that she should be decorated, but simply in order to serve her; for she was so adorned by her beauty that she was rather the ornament of her ornaments.

13. Then she put her mirror into her lover's hand, saying, 'Just hold this up in front of me, while I paint myself' and he held it up.

14. Then looking at her husband's moustache she painted her own face similarly, on which Nanda breathed intentionally on the mirror.

15. She laughed inwardly in her mind at the playful trick and naughtiness of her lord, but, pretending to be angry with him, she crinkled up her forehead and frowned at him.

16. And she cast with her left hand, languid with passion, the lotus from her ear on to his shoulder and rubbed the stick of paint she was using up and down his face while his eyes were half shut.

17. Then Nanda feigned terror and prostrated himself with his head at her lotus-like feet, which were girt with tremulous anklets and the toes of which gleamed with the brilliance of their nails.

18. With his head peeping over the fallen flower by the golden table he then appeared, as he conciliated his mistress, like a *naga* tree broken down by the wind from its excessive burden of flowers on to its golden rail.

19. She clasped him with her arms, so that the strings of pearls swung loose from her breasts, and raised him up. 'What a sight you are!' she said and laughed out loud with the earrings hanging across her face.

20. Then looking repeatedly at the face of her husband who had the mirror in his hand, she completed the painting on her cheek, the surface of which was wet from the *tamâla* leaf.

21. Her face seemed like a lotus with the *tamala* leaf for its water-weed, her dark red lips for its flaming tip and her long flashing eyes for the bees settled on it.

22. Then Nanda respectfully held the mirror which bore witness to her decoration (by its reflection) and, turning his eyes sideways to see the paint, beheld the mischievous face of his mistress.

23. As Nanda looked thus at the face of his beloved on which the lines of paint were rubbed away at the end by her earrings so that it resembled a lotus pressed down by a Kar*andava* bird, he became a still greater source of delight to her.

24. While Nanda was thus taking his delight inside his palace which was like a palace of the gods, the Tathagata, Whose time for begging had come, entered his house in search of alms.

25. He stood in His brother's house, just as He would have in any other house, with downcast gaze and making no request for alms; then as the negligence of the servants led to His receiving nothing He went away again.

26. For one woman was pounding ointment, another perfuming clothes, another preparing the bath and others weaving sweet-smelling garlands.

27. Therefore none of the young women in that house saw the Buddha, as they were busily employed in providing for their master's amusements, or so the Buddha certainly thought.

28. But a woman, who was at the top of the house, turned her eyes towards the window and saw the Blessed One going away like the blazing sun emerging from the heart of a cloud.

29. Considering the reverence of her master towards the Saint and because of her devotion to Him and His worshipfulness, she stood before Nanda to tell him and at his bidding spoke: 30. 'His Holiness the Guru entered our house,

presumably to do us a favour, but failed to obtain alms or speech with anyone or a seat; so He is going away again as if from an uninhabited forest'.

31. Hearing that the great Seer had entered his house and departed again without receiving: a welcome, he started so as to resemble in the agitation of his beautiful ornaments, clothes and garlands a tree of Paradise shaken by the wind.

3.2. Then joining his hands like a lotus bud and raising them to his head, he asked his beloved for leave to go, saying 'I want to go and do reverence to the Guru; please give me leave for this'.

33. She clasped him trembling, as a creeper stirred by the wind clasps a s*âla* tree, and, gazing at him with rolling eyes swimming with tears, said to him with a long sigh: — 34. 'It is not meet for me to hinder you in the performance of your duty to go and see the Guru. Go, my lord, but return quickly before this paint is dry.

35. Should you however delay longer, I shall inflict a grievous punishment on you; as you lie asleep, I shall repeatedly waken you by beating you with my breasts and shall refuse to speak to you.

36. But if you return to me quickly before the paint is dry, I shall hug you with my unadorned arms with the ointment still wet on them.'

37. She spake to him with unsteady voice and embraced him; and he replied, 'So will I do. Let me go, cruel one, before the Guru is gone too far'.

38. Then she freed him from her arms which were covered with sandalwood paste from her breasts but she did not let him go in her mind. He took off the clothes suited for lovemakins: which he was wearing and assumed the appearance proper for offering hospitality.

39. With eyes which were stony and bleak from brooding she watched her lover going away, just as a hind with ears pricked and wild look and the grass dropping from her mouth watches the stag wandering away.

40. But Nanda both hurried to start with mind drawn by desire to see the Sage and at the same time went slowly with backturned gaze, looking at her as a bull-elephant looks at a sportive cow-elephant.

41. Looking with a sidelong glance at Sundari, who with her slender waist and swelling breasts and thighs resembled a golden rift of a mountain with a narrow interior and spurs on each side covered with billowing cloud, he could no more be satisfied with looking than if he were drinking water out of one hand.

42. Reverence for the Buddha drew him forward, love for his wife drew him back again; from irresolution he neither went away nor stood still, like a royal goose pressing forwards on the waves.

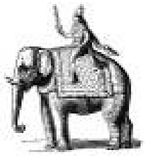
43. But when he had gone out of her sight, he descended quickly from the palace roof; then hearing the tinkling of her anklets he tarried again, gripped in his heart.

“. — Held back by the passion of his love and drawn forward by his inclination for the Law, he went on reluctantly, half-turned round like a boat on a river going against the stream.

45. Then he stepped out with long strides, thinking ‘Perhaps the Guru has already gone’, and ‘Perhaps I can manage to embrace my mistress, whose excellencies are so lovable, while the paint is still wet.’

46. Then he saw on the road the Dasabala, Who was revered as the Tathàgata and was free from arrogance even in His father’s city, stopping and being saluted on all sides, like the flag of Indra when it flies in a procession and is worshipped.

CANTO V. THE INITIATION OF NANDA



THEN THE SÂKYAS, dismounting from their horses, chariots and elephants and clothed according to their wealth, devoutly made obeisance to the Great Sage, as did the merchants from their great shops.

2. Some paying reverence to Him followed Him a moment, others after making obeisance went away under stress of their business, while others stood in their dwellings with hands clasped in adoration and eyes absorbed in gazing.

3. Then the Buddha went along, cleaving the great stream of devout people there on the royal highway with as much difficulty as if He were entering the stream of a river at the onset of the rains.

4. Thus Nanda was unable to make obeisance to the Tathâgata because of the noblemen flocking to salute Him in the road, but he rejoiced in the exaltation of the Guru.

5. Then as the Blessed One desired to be free of His own following on the road, while retaining the devotion of those who followed other creeds, and wished to lay hold of Nanda who was turning homewards, He took another road.

6. Then He Who knew the good Path and Whose mind had attained discrimination entered a lonely lane, and Nanda, going in front, made obeisance to the Foremost Leader, Who (in His equanimity) was untouched by the feeling of delight.

7. While walking along slowly and respectfully, with one shoulder covered by his shawl and his body half-bowed, with hands clasped downwards and eyes uplifted, he uttered this speech with sobs: — 8. ‘I heard when I was on the roof that His Holiness had honoured us with a visit, so I came hurrying in my anger with (the negligence of) my great household (of servants).

9. Therefore kindly, O Lover of the virtuous, Best of mendicants, out of graciousness for me let Thy time for questing alms be passed in our house; for there is the sun about to reach the centre of the firmament, recalling as it were that it is time (for the midday meal).'

10. So he addressed Him humbly, with eyes that looked up at Him full of affection and reverence; but the Blessed One made a sign to show that He felt no need of food.

11. Then he made obeisance to the Sage and decided to go home, but the Blessed One, Whose eye was like a lotus petal, honoured him by handing to him His begging bowl.

12. Then piously with lotuslike hands which were better suited to holding a bow he took the vessel of the Incomparable Vessel, Who gave it (not for alms but) for the fruit to be obtained in the world.

13. But Nanda turned away, suddenly conscious that the Blessed One was attentive to something else and not interested in him, and stepped from the road to go home, though he had the bowl in his hand, keeping his eye on the Sage.

14. Then when Nanda, though still holding the bowl, wanted to go home out of love for his wife, the Sage confounded him by blocking up the entry of the street.

15. For the Sage perceived that knowledge, the origin of salvation, was weak in Nanda, that the passion of the sins was fierce in him and that he was inclined to the sins and sensuous indulgences; therefore He compelled him to follow.

16. The sins are classified in two categories, and so too the means of purification, namely, that in which a man, in whom the internal impulse is strong, is self-dependent, and that in which a man, to whom external conditions are of most weight, is dependent on outside agency.

17. For he in whom the impulse is strong obtains salvation without difficulty immediately on receipt of a stimulus, but he whose understanding is susceptible only to external conditions obtains salvation with difficulty and only by dependence on another.

18. And Nanda, whose mind was susceptible only to external conditions, identified himself with whomsoever he went to for support; therefore the Sage made this effort in order to draw him out of the slough of love.

19. But Nanda, writhing with grief, followed the Guru slowly and helplessly, thinking of his wife's face with eyes restlessly watching for him and with the paint still wet.

20. Then the Seer led him, who had suffered the assaults of the season of spring and to whom garlands and strings of pearls were dear, to the monastery, famed as the pleasure ground of knowledge, in which pleasure in women was destroyed.

21. Then the Compassionate One, considering his wretchedness for a moment and pitying him, caressed his head with His hand, the palm of which bore the wheelmark, and spoke to him thus: —

22. 'My friend, make up your mind to work for tranquillity against the day that fearsome Death arrives; for Death is present on all occasions and slays with every sort of attack.

23. Restrain your restless mind from the unsubstantial pleasure of love, whose enjoyment is shared with others (who may rob you of it) and which is (illusory) as a dream; for the world no more reaches satiety with love than a fire, fanned by the wind, with oblations.

24. The riches of faith are the best of all riches, the taste of wisdom is the most satisfying of all tastes, internal joy is the chief of all joys and to take delight in intellectual knowledge is the most grievous of all pleasures.

25. He who speaks what is advantageous is the best of friends, exertion directed towards Righteousness is the most meritorious of all toils, labour for knowledge is the highest of actions; what is gained by accepting slavery to the senses?

26. Choose then the certain, everlasting, holy joy of tranquillity, which is free from fear, distress and sorrow, which is not dependent on others and cannot be taken away by them; what is the good of suffering calamity for the sake of the objects of the senses?

27. Old age has no equal in taking men’s beauty, no calamity in the world equals disease, no danger on earth equals death; yet you must undergo these three whether you would or no.

28. There is no bond equal to affection, no destructive stream equal to desire, no fire equal to the fire of love; if these three did not exist, happiness would be yours.

29. It is certain that separation from one’s dear ones must take place therefore grief is an inevitable experience, and the frenzy of grief made even other royal seers helplessly lose their self-control.

30. Gird on therefore the armour of wisdom, for the arrows of grief are powerless against the man endowed with patience; and kindle your courage to put an end to existence, just as you would kindle a small fire to burn up a great heap of grass.

31. Just as no knowledgeable man, who takes protective herbs in his hand, is bitten by a snake, so he who has attained indifference and conquered the illusion of the world is not bitten by the snake of grief.

32. By practising Yoga and arriving at the ultimate truth, a man remains unamazed in the hour of death, like a warrior who strives for victory in battle and who, girt with harness and having a good bow, is skilled in the use of arms’.

33. Thus the Tathàgata Who takes pity on all beings addressed him, and Nanda replied to the Blessed One, with bold voice but sinking heart, ‘Very well’.

34. Then the great Seer, with His heart full of benevolence, wishing to rescue him from the state of thoughtlessness and deeming him now to be a vessel of knowledge, said ‘Ànanda, initiate Nanda into the mendicant’s life so as to bring him to tranquillity’.

35. Then the Vaideha sage said to Nanda who was weeping in his mind, ‘Come hither’; then Nanda going slowly to him said, ‘I will not become a mendicant’.

36. On this the Vaideha sage hearing Nanda’s intention told it to the Buddha; the Great Sage, learning from him too about Nanda’s state of mind, spoke to the latter again: —

37. ‘I, your elder, have become a mendicant, your brothers have followed Me in this and you see that our kinsfolk who have not left their homes have taken vows on themselves; are you, therefore, who have not conquered yourself, experiencing satisfaction in your mind or not?

38. Surely you have forgotten about the royal seers, who joyfully adopted the forest life, spewing out the passions, passionate only for tranquillity and so not attached to the miserable passions.

39. Again when you consider the evils of a householder’s life and perceive the peace of mind to be gained by abandoning it, how can you refuse to leave your home? It is only the man at the point of death who would refuse to leave a plague-stricken country; why imitate him?

40. How can you be so devoted to the wilderness of the cycle of existence and not wish to take the holy way when your feet have been set in that very road? You are like a traveller separated from his caravan, who does not wish to take the right road, even when set on it.

41. Only the man who would lie down to sleep in a house everywhere in flames and would be so stupid as not to leave it, would remain heedless in the world which is being burnt in the fire of Death with the flames of disease and old age.

42. That man must be deplored who, though Death stands over him with the fatal net, yet remains heedless and perverse in mind, like a man sentenced to death who is drunk and laughs and babbles on the way to the stake.

43. Since kings and heads of houses have gone, are going and will go (to the forest), leaving their relations and possessions, why have so much regard for the fleeting union with your dear ones?

“. — I perceive nothing pleasurable in which by its change of state suffering might not arise. Seeing, therefore, that attachment to any object is out of place, it is equally out of place to grieve at its loss.

45. So, my friend, understand this world to be unstable, a mere phantasmagoria, a magician’s kaleidoscopic show. Abandon the snare of

delusion, namely your mistress, if it is your intention to cut through the snare of suffering.

46. It is better to take disagreeable food which enures to one’s good than savoury food which does not agree with one. Therefore I urge you to a way which, though unpleasant, is holy and pure.

47. Just as a child’s nurse holds him firmly to pull out a clod of earth he has put in his mouth, so indeed in My wish to pull out the dart of passion I have spoken to you harshly for your good.

48. Just as a doctor compels a patient to take medicine though it be disagreeable to taste, so, though what I have told you is repellent to you, yet it is conducive to your good and is for your benefit.

49. Devote your mind then to the highest good, so long as this favourable moment endures, so long as Death does not come to you and so long as your youth permits you to carry out Yoga’.

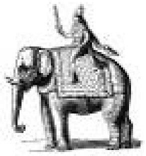
50. Thus the Teacher, the Benevolent and Compassionate One, addressed Nanda, who said, ‘I shall do, Lord, all Thou sayest in accordance with Thy commands ‘.

51. Then the sage of Videha, taking him, kept hold of him and led him off despite his reluctance, and had the Good Fortune of his beautiful hair parted from the royal umbrella of his head; and all the while his eyes overflowed with tears.

52. So his face, covered with tears and bowed down while his hair was being banished, resembled a lotus in a pond with the top of its stalk bent when it is being soaked with rainwater.

53. Then Nanda, dressed in clothes of the mournful colour of ochre-yellow tree-bark and despondent as a freshly captured elephant, appeared like the full moon entering the dark fortnight at night’s close and bathed in the rays of the rising sun.

CANTO VI. SUNDARI'S DESPAIR



1. DISMAYED THEN, with her lord carried away by his respect for his elder brother and with her ecstasy vanished, Sundari remained in the same place on the palace roof but appeared no longer the same.

2. Resting her breasts against the window in expectation of her lord's return, she leant out from the palace roof looking at the gateway, while her earrings dangled across her face.

3. With her necklaces of pearls hanging down and their strings swaying, as she bent down from the pavilion, she resembled some fair Apsaras watching her lover fall from the heavenly mansion on the exhaustion of the merit he had acquired by austerities.

4. She stood, wrongly suspecting her lord, with her forehead dripping with anxiety, the paint on her face sucked in by her sobs and her eyes restless with brooding.

5. Then from fatigue with standing so long she fell, as she stood, on the couch and lay across it with her necklaces scattered about and her feet half hanging out of her slippers.

6. On this one of the women, unable to bear the sight of her grief and tears, suddenly burst into weeping and drummed with her feet on the palace stairs.

7. As soon as she heard the noise the woman made on the stairs, Sundari quickly jumped up again and thrilled, once more transported with ecstasy; for she thought her lover had returned.

8. She rushed to the head of the stairway, regardless in her joy of the end of her mantle which had fallen down, and scaring the pigeons on the tiles of the roof with the sound of her anklets.

9. Disappointed at seeing only the woman, she sighed and returned to her couch and with her face turned pale she grew all haggard like the sky at the approach of winter when the moon turns pale.

10. Sorrowing at not seeing her lord and inflamed with love and wrath, she sat down with her face resting on one hand and descended into the river of care whose water is grief.

11. That rival of the lotus, her face, appeared, as it rested on her hand coloured red as a bud, like a lotus bent over the reflection of a lotus in the water.

12. Turning everything over in her feminine way, the real state of affairs never occurred to her that, although her husband's affection for her was well proved and although he was still devoted to her, he had turned to the Law; and imagining all sorts of things she uttered many lamentations: — 5 — 13. 'My lover promised that he would return before the paint was dry on me; why then is he, usually so faithful to his word, so faithless to it to-day?

14. He is noble, virtuous, compassionate, ever fearful of me, very courteous. Whence comes this change of feeling, hitherto unknown? From aversion on his part? From some offence of mine?

15. My lover is so fond of love and so affectionate to me that surely his heart has become estranged; for apart from that, if his passion for me still continued he would certainly have returned in fulfilment of my wishes.

16. My lover must then certainly have seen someone else superior to me in beauty and feeling; for, having soothed me thus uselessly, he has gone away, deserting me, who am so attached to him.

17. As for his devotion to the Buddha which he talked about, that was merely an excuse for going away from me; for, if he believed in the Sage, surely he would have been as afraid of falsity as of fearsome Death.

18. If, when holding the mirror to serve me as I decorated myself, he was thinking of someone else and if he is now holding the mirror for someone else, bravo to his fickle love!

19. Women who do not wish to endure such grief should never trust men. How can one reconcile his former complaisance for me and his present desertion

of me in an instant like any low fellow?’

20. So she spake and more, parted from her beloved and surmising some thing or other in him; and the waiting woman, hurriedly mounting to the pavilion, spoke to her thus with tears: —

21. ‘You are oversuspicious and misjudge your beloved, who never did you any wrong, although he is young, handsome and endowed with charm, fortune and high birth.

22. Do not, mistress, blame your beloved master, who is worthy of affection and ever acted out of love to you. He never looks at any woman except you, like the ruddy sheldrake with its mate.

23. But he whose one wish is to dwell at home for your sake, who wishes to live only to please you, has, so it is said, been initiated with face streaming with tears into the mendicant’s life by his noble brother, the Tathàgata.’

24. Then on hearing what had happened to her husband, she jumped up straightway trembling, and, throwing her arms into the air, screamed loudly like a cow-elephant stricken to the heart with a poisoned dart.

25. With eyes reddened with the salve of tears and slender body shaken with anguish she fell down, breaking and scattering her ropes of pearls, like the bough of a mango-tree breaking from the excessive weight of its fruit.

26. Wearing lotus-coloured clothes, with lotus-face and eyes long like the petal of a lotus, lotus-coloured like a fallen (statue of) Laksmi without her lotus, she withered like a lotus-garland in the sun.

27. And ever reflecting on the virtues of her lord, she heaved deep sighs and swooned; she flung her forearms about, the depositaries of glorious ornaments, and her reddened fingers.

28. ‘I have no need now for ornaments so saying she threw them about in all directions. As she lay without ornaments, she looked like a creeper with its clusters of flowers torn off.

29. She embraced the gold-handled mirror, saying ‘It was held by my lover for me’, and, as if angry, she vigorously rubbed her cheeks, on which the *tamala* leaves had been disposed with such difficulty.

30. She moaned like a shelduck when its mate has had the tip of its wing broken by a hawk, and vied as it were (with her moans) with the pigeons on the palace roof, when their throats heave with cooing.

31. Though lying on a costly couch, which was covered with soft many-coloured rugs and decorated with beryl and diamonds and had golden feet, she tossed about and could obtain no relief.

32. And seeing her lord's ornaments, clothes, *vlna* and other diversions, she entered the dark house of grief and wailed aloud and sank down as if fallen into a bog.

33. For Sundari, with her bosom straining with sobs like a cave whose opening has been split by the fiery thunderbolt and with her heart burning with the fire of grief, seemed then as if out of her senses.

34. She wept, she became languid, she howled, she grew exhausted, she paced up and down, she stood still, she wailed, she brooded, she grew angry, she scattered her garlands about, she scratched her face, she rent her garments.

35. The waiting women, hearing the stormy weeping of that beauteous one, climbed in great distress from inside the house to the pavilion, like frightened Kinnara women climbing the side of a mountain.

36. Much troubled, and with downcast faces streaming with tears as if they were lotus-ponds when the lotuses are dripping with rain, they sat down beside her according to their position and rank.

37. Surrounded by those women on the palace roof that slender beauty, wasted with anxiety, seemed like the crescent moon in an autumn cloud encircled by lightning flashes.

38. But the oldest of the women there, who was the most respected by her and the most gifted in speech, embraced her from behind and wiping away her tears said: —

39. 'You are the wife of a royal seer and it is not at all fitting for you to grieve when your lord has taken refuge in the Law. For the groves of asceticism are the hereditary possessions of the Iksvâku race and sought after by them.

40. You know that for the most part the wives of those mighty Sakyas who go off in search of salvation treat their homes as groves of asceticism, taking on themselves the vow of chastity as if it were the same as love.

41. Let your tears flow if your husband is captivated by another because of her greater beauty and qualities; for who, possessed of spirit and beauty and rich in qualities, would not shed tears, when her heart is broken?

42. Or if he had come by some misfortune — but may that never happen! — tears would be in place; for there is no sorrow heavier than that to a woman of good family whose husband is her god.

43. But now he has betaken himself to the Law, blissfully joyful, master of himself, assured of the reward, with desire quelled and unacquainted with misfortune. Why do you weep in distress? It is rather the time for merrymaking.'

“. — Though spoken to much in this way lovingly by her, she did not regain self-control; then another woman spoke to her affectionately what was pleasing to her mind and was suited to the occasion: — 45. 'I declare the absolutely certain truth to you when I say that you will see your beloved coming here very soon. He can no more remain there without you than an animate body can exist without consciousness.

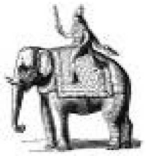
46. He would not be happy even in the lap of luxury if you were not there at his side, and whatever dire calamities fell on him, he would not feel distress so long as he could see you.

47. Be of good cheer, restrain your sobs, keep your eyes from shedding hot tears; such is his feeling and such his passion towards you that without you he will find no pleasure in following the Law.

48. It may be argued that, having taken the mendicant's robe, he will not abandon it because high birth and resolution are combined in him; but what can there be wrong in leaving it again, when he took it against his will, thinking only of returning home?'

49. Thus Sundari, robbed of her heart by her lover and soothed by her maidens, went to her palace, just as Rambhà of old, accompanied by the Apsarases, descended to earth seeking Dramida.

CANTO VII. NANDA'S LAMENTATIONS



1. Bearing with his body, but not of his will, the insignia prescribed by the Master's ordinance, Nanda was dejected through the embarrassment of the thoughts of his mind which kept turning on his wife.

2. He was living in a pleasaunce with the glory of flowers in the month of flowers, with the flower-bannered god assailing him on all sides and with the feelings customary to youth, and so, though that pleasaunce was a cloister, he felt no peace.

3. Brooding on his mistress as he stood in misery beneath a row of mango-trees beset with humming bees, he stretched himself repeatedly as if he were drawing a bow with his fathom-long arms.

4. Receiving from the mango-trees a rain of tiny flowers like saffron powder, he was reminded of his wife and sighed deeply, like a newly caught elephant in confinement.

5. He who was accustomed to relieve the grief of those who came to him for help and to cause grief to the proud, was now himself subject to grief; he leant against an *asoka* tree and grieved for his mistress, to whom an *asoka* grove was so dear, and who was the grove of delight to her lover.

6. Perceiving a delicate *priyangu* tree, his mistress' favourite, that emerged from the trees as if in terror, he remembered with sobs his mistress with her tear-strewn face and pale as the flowers of the *priyangu.*

7. Seeing a cuckoo sitting on the flower-covered crown of a *tilaka* tree, he pictured it as the coils of hair of his beloved on her white robe as she leant against the parapet of the palace.

8. When he noticed a blossoming *atimuktaka* creeper growing up a mango-tree and clinging to it, he reflected, 'When will Sundari embrace me thus?'

9. The *nâga* trees there, though studded with flowers with yellow interiors as if with gold-filled caskets of ivory, no more drew the eyes of Nanda in his sorrow than desert trees would have.

10. Though the *gandhaparna* trees were wafting odours and were full of fragrance like the mistresses of the Gandharvas, they failed to delight his sense of smell, but rather made his heart burn; for he was compact of grief and ever thinking of another.

11. The forest, resounding with bees sipping honey, and with merry and joyful cuckoos and with peacocks with passionate voices, merely made his mind the more distraught.

12. With his heart burning there with the tire of passion, which had his wife for the firestick from which it originated, his thoughts for its smoke and his grief for its flames, he departed from steadfastness and uttered many laments: — 13. 'Now I realise how hard the task those have accomplished, are accomplishing and will accomplish who, deserting their weeping mistresses, have practised, are practising and will practise austerities.

14. There are no bonds in the world, whether made of wood, cord or iron, so strong as a bright-eyed face and a sweet voice.

15. For the former can be cut or broken by one's own might or the strength of friends, but the snare of love cannot be loosed except by true knowledge or hardheartedness.

16. I have neither the knowledge that leads to peace nor, being kindly by nature, can I be hardhearted. On the one hand I am passionate by nature and on the other the Buddha is my Guru. I am placed as it were between the two wheels of a cart.

17. For, though I have accepted the mendicant's badge and am taught by One Who as my brother and spiritual guide is my Guru in two senses: in no circumstances, like a sheldrake separated from its mate, can I obtain peace.

18. And now too my thoughts run on what, when I clouded the mirror, she said to me, pretending to be angry but laughing roguishly 'What a sight you are!'

19. Now too those words of hers, which the damsel spoke to me weeping, with eyes swimming with tears, ‘See that you come back before the paint is dry on me’, oppress my mind.

20. Surely that mendicant there by the mountain torrent, meditating at ease in the Yogin’s posture, is not attached to anyone as I am; he sits calm and as if all his desires had been fulfilled.

21. I suspect no mistress attracts his feelings, since he studies the doctrine absorbedly, regardless of the cuckoos’ calls and not letting his gaze wander over the beauty of spring.

22. Bravo to him who walks up and down free from yearning! His resolution is strong, he is free from curiosity and arrogance, his soul is tranquil and his mind turned inward.

23. Who would have such strength of mind in the first flush of youth as he saw in the month of Madhu, that enemy of the religious life, the water covered with lotuses and the flowering groves frequented by cuckoos?

24. For women have captivated crowds of divine and royal seers by their passion, pride, gait, beauty, smiles, anger, intoxication and voices. How then should they not attract a man like me?

25. For instance, overcome by love, Hiranyaretas followed Svâhà and Indra Ahalyâ; how much more then should I, a mere man, lacking their courage and resolution, be conquered by a woman?

26. The Sun, conceiving a passion for Saranyü, had his orb whittled away for love of her, according to the legend. He took the shape of a horse to have intercourse with her in the shape of a mare, whence sprang the two Asvins.

27. For the sake of a woman Vaivasvata and Agni, abandoning self-control and informing their minds with enmity, waged war on each other for many years. Who else then in this world would not go astray over a woman?

28. The sage Vasistha, best of the virtuous, consorted with Aksamâlâ, a low-caste woman; and she bore him a son Kapinjalâda, who lived on earth and water just as the sun sucks up water from the earth.

29. So too the seer Paràsara, master of the weapon of the curse, associated with Kali, the daughter of a fish, of whom a son was born, the illustrious Dvaipâyana, who classified the Vedas.

30. And Dvaipâyana, who was devoted to religion, dallied with a harlot in Kàsi, who struck him with her foot with its jingling anklet, just as a cloud is struck by a flash of lightning.

31. So too Angiras, son of Brahman, with his mind overwhelmed by passion, cohabited with Sarasvatl; she bore him a son, Sârasvata, who promulgated again the lost Vedas.

32. Thus at the sacrifice of the royal seer Dilipa, Kasyapa, inflamed by a divine damsel, took a sacrificial ladle and threw his seed into the fire, whence Asita was born.

33. Though Angada had reached the end of his austerities, he was overcome by love and lay with Yamuna, on whom he begat the very wise Rathltara, beloved of antelopes (?).

34. The sage Rsyaérnga, though living in the forest in holy peace, swerved from steadfastness, like a high-peaked mountain in an earth-quake, at the sight of the king’s daughter, Santa.

35. The son of Gàdhin, who threw away a kingdom to become a Brahman seer and went to the forest, indifferent to material things, was captivated by Ghrtâci and deemed ten years with her but a single day.

36. So too at the prick of Kandarpa’s arrows Sthülasiras became infatuated with Rambhà and, when not accepted by her, cursed her in the recklessness of his passionate and wrathful nature.

37. And when Ruru’s mistress, Pramadvarâ, was robbed of her senses by a serpent, he killed all serpents wherever he saw them and in his wrath failed to preserve his self-respect or to continue his austerities.

38. So the royal seer, the son of Budha and I la, who possessed the power of a god and bore the marks of his fame and virtue as his grandfather the mark of the hare, became frantic as he thought of the Apsaras Urvasi.

39. And the passionate Tàlajangha, enamoured of Menakà on the top of the mountain, was struck in wrath by Visvâvasu with his foot, like a *hintala* palm by the thunderbolt.

40. And when his dearest wife was drowned in the waters of the Ganges, king Jahnu, with his mind overcome by the disembodied god, blocked the river with his arms, just as Mainaka, lord of mountains, held up the Ganges.

41. And king Santanu, the son of Pratipa, the light of his family and glorious in body, lost all self-control when Gangâ left him, and tossed about like a *tala* tree torn up by the roots by the waters of the Ganges.

42. When Somavarman also, who wore the armour of good conduct was robbed by Saunandakin of his wife Urvaéï, as of the sovereignty of the earth which he had obtained, he roamed about, it is said, lamenting her, with his armour pierced by the mind-born god.

43. And king Bhlmaka, whose power on earth was terrible and who was known as Senâka because of his hosts like the divine lord of Senâ when he received his army, followed his dead wife in death.

“. — And Janamejaya, desiring to marry Kali when her husband Santanu had gone to heaven, met death at the hands of Bhïsma rather than give up his love for her.

45. And though Pându was cursed by Madana that he would die if he united himself with a woman, yet he had intercourse with Mâdrï and recked nought of the death that would ensue out of the great seers curse by doing what was forbidden.

46. Such numbers of divine and royal seers were dominated by women under the power of love; how much more then should I, who am weak in intelligence and energy, be miserable when I do not see my mistress?

47. I will therefore go home again and practise love at my will in due form; for the mendicant’s symbols are not suited to one who in the restlessness of his senses ever thinks of another and has lapsed from the path of the Law.

48. He who, taking the beggar s bowl in his hand, shaving his head, laying aside his pride and wearing the sad-coloured robes, is prone to excitement and

devoid of self-restraint and tranquillity, is a mendicant in appearance only and not in reality, like a lamp in a picture.

49. He who has gone out (as a mendicant) but from whom the passions have not gone out, who wears the earth-coloured robe but has not taken off the robe of sin, who carries the beggar's vessel and yet has not become a vessel of virtue, is, despite the insignia he wears, neither a householder nor a mendicant.

50. For my thought also that it would not be proper for a man of good family to give up the badges once put on carries no weight, when I think of the royal heroes who gave up the groves of asceticism and returned to their homes.

51. For instance, the king of the Sâlvas with his son, Ambarisa, Rama Andha, and Antideva the Sânkrti, putting off the hermits' apparel, resumed the ordinary garb of the world and, cutting off the twisted braids, wore the regal tiara again.

52. Therefore while my Guru is away begging, I will give up the mendicant's robe and go home at once from here; for the man who bears the honoured symbols with wavering mind and sin-fuddled understanding and whose judgment is impaired has nothing to expect in the next existence and has no part even in the world of living beings.'

CANTO VIII. WOMAN THE OBSTACLE

1. THEN A certain disciple, going up benevolently with gracious mien to Nanda whose wavering look showed him to be so yearning to go home as to be all yearning, said to him: — 2. ‘Surely the tear-clouds on your face reveal the darkness of ignorance in your heart. Master yourself, restrain your emotion, for tears and holy peace do not go together.

3. Pain is defined as twofold according as it originates in the mind or in the body; and so there are two kinds of physician for it, those skilled in the methods of the sacred lore and those expert in medical treatment.

4. If therefore your disease is of the body, explain it promptly to a physician, holding nothing back; for the sick man who conceals his illness falls into a worse calamity.

5. But if your suffering is mental, tell me and I shall expound its cure to you; for the physicians for minds which are the prey of the darkness of ignorance or of passion are those who know the soul from thorough investigation.

6. If you think it fitting, my friend, to tell me, tell the entire truth; for the movements of men’s minds are manifold, there is much in them that is secret and highly involved.’

7. Moved by this pressing and by his own eagerness to tell of his resolution, Nanda then put his hand in his and entered another part of the grove.

8. So they sat down there in a clean bower of creepers, bursting with flowers, which embraced them, as it were, with soft young shoots waving in the gentle breeze.

9. Then choking all the while with deep sobs he told his intention to the disciple who was skilled in the sacred learning and in speech, though his intention was such as a wise mendicant would have found it hard to avow: — 10.

‘It does indeed befit one who practises the Law in his heart and has an ever benevolent mind towards living beings that you should display in your compassionate nature this kindness to me who am so lacking in steadfastness.

11. That is the reason why I wish especially to speak to you who say what is fitting; for I would not explain this feeling of mine to an unsaintly man of wavering mind, however eloquent he were.

12. Then listen to me. To put it briefly, like a passionate Kinnara wandering on the mountain peaks without his love, I take no pleasure in the practice of the Law without my mistress.

13. I am averse from the joys of the forest life and therefore wish to go home; for I can no more find contentment without her than a king could, when deprived of his sovereign power.’

14. Then the disciple, hearing these words of his, as he lamented in his devotion to his beloved wife, shook his head and said softly to himself: —

15.’Alas! A silly deer, after escaping from the great danger of the hunter, is deceived by the sound of singing in his longing for the herd and wishes to enter the trap!

16. Verily a bird, who has been caught in a net and released by friendly hands, flits through the forest with its fruit and flowers and of his own accord wishes to enter the cage!

17. Verily a young elephant, after an old elephant has pulled him out of the deep mud of a dangerous river-bed, wishes to enter the crocodile-infested stream again in his thirst for water!

18. Verily a boy, sleeping in a house with a snake in it and roused by a wakeful elder, in his excitement wishes to lay hold of the fierce snake himself!

19. Verily a bird, who has flown out of a forest tree blazing with a great fire, wishes to fly back to it, losing in his longing for his nest all sense of fear!

20. Verily a francolin partridge finds no satisfaction or self-respect and lives miserably in the helpless infatuation of his love, when separated from his mate by fear of the hawk!

21. Verily a wretched greedy dog, void of decency and sense, wishes in the filthiness of his nature to eat again the food he has himself vomited!'

22. Thus looking reflectively and repeatedly at him, as he was carried away by the sorrows of love, the disciple wished to do him good and spoke these words, excellent but of displeasing import: — 23. 'Seeing that you do not distinguish between pure and impure, that your feelings are set on the objects of sense and that insight is not yours, it is natural that you should find no pleasure in the highest good.

24. For delight in the Law does not fall to the man of unstable nature, whose thoughts are not fixed on peace of mind and on hearing, mastering, memorising, and inwardly digesting the supreme truth.

25. But pleasure in it is indeed felt by the man who sees the evil of material objects and is contented, pure, humble and determined, and whose will is directed to actions leading to holy peace.

26. The covetous man delights in the splendour of wealth and the simpleton delights in the joys of the senses, but the virtuous man delights in peace of mind and contemns material enjoyments, knowing them for what they are.

27. Further it is no more possible for the prudent man of good family and repute who wears the honoured badge to decide to return to his home than it is for a mountain to bend under the force of the wind.

28. The man who would despise the independence derived from reliance on himself and envy him who depends on another's support would, when finding himself in the holy path of tranquillity, long for home life, full of evils though it is.

29. The man who betakes himself to the forest and then would seek again the bondage of home life is like a man who, released from prison, would enter it again when struck down by calamity.

30. The man who, after giving up error, would be in servitude to it again, even he would be the fool who after renouncing his mistress, the source of error, would from inability to master his senses return to her.

31. For women lead to disaster in the end, like creepers which are poisonous when touched, like caves still full of snakes after being swept, like naked sword-blades held (in the hand).

32. How can it be fitting to serve women, the origin of all sins and dangers, seeing that when they are full of intoxication they cause intoxication to others and when they are free from intoxication they are a source of danger to others?

33. Women behave ignobly and treacherously and are skilled in detecting the weaknesses of others, so as to cause kinsman to strive with kinsman, friend with friend.

34. Women are the cause that men of good family become impoverished, that they rashly do ill deeds and that they furiously charge into hostile armies.

35. Women captivate with sweet words and strike with their sharp minds. Honey is on their tongues and the great poison, *halahala,* in their hearts.

36. The blazing fire can be held, the bodiless wind can be held, the furious snake can be held, but the minds of women cannot be held.

37. Women take no account of beauty, sovereignty, intelligence, race or valour. They strike indiscriminately like rivers infested with crowds of crocodiles.

38. A woman never heeds soft words or coaxing: or affection. Even a well-tested woman is fickle, therefore place no more trust in them than in enemies.

39. Women gratify those who give them nothing and are capricious to those who are liberal to them. They are overbearing to those who abase themselves and show themselves easily satisfied to the proud.

40. They are (as masterful) as husbands to the virtuous and (as submissive) as sons to the vicious. They behave greedily to the rich and treat the poor with contempt.

41. Just as a cow if restrained from grazing on one object goes straight to another, so a woman, regardless of a former love, goes elsewhere to take her pleasure.

42. For women may mount their husbands’ funeral pyre, they may follow them closely at the risk of their lives, they may be subjected to no restraint, but

they never bear love wholeheartedly.

43. Even the women, who treat their husbands as gods and sometimes in some way or other give them pleasure, from fickleness of mind please themselves a thousand times.

“. — The daughter of Senajit, it is said, loved an outcast, Kumudvati the fishes’ foe, and Brhadrathâ a lion, there is nothing women are not capable of.

45. Princes of the Kurus, Haihayas and Vrsnis, Sambara too, though protected by many spells, and the sage Ugratapas Gautama were involved in the dust of passion raised by women.

46. Such is the mind of woman, ungrateful, ignoble, unsteady; how can the wise man set his heart on such capricious creatures?

47. But if you do not see how their hearts are flighty, subtle in intention and working mischief by deceit, do you not see at least how their bodies are impure, verily oozing abodes of evil?

48. Your eyes are clouded with the darkness of ignorance and you do not understand that you are regarding as pure that which, impure in fact, only appears as pure through daily preparation with washing, clothing and adornment.

49. Or if you realise their bodies to be impure, then you are lacking in intelligence; for you are undertaking a sweet-smelling task for the abolition of the filth arising from them.

50. You may say that salves, ointments, garlands, jewels, pearls, gold and clothes are good, but what have they really to do with women? Consider what there is innate in them that is pure.

51. Your Sundarï certainly would not appear fair, to you to-day if you were to see her covered with stains and mud, unclothed, with nails, teeth and hair in their natural (unadorned) state.

52. What man capable of feeling disgust would touch a woman, oozing and foul like a broken pot, if it were not for the mere covering of skin no thicker than a fly’s wing?

53. If you understand the body of a woman to be a framework of bones enveloped in skin and yet are forcibly attracted by love, then indeed love is

incapable of disgust and lacking in steadfastness.

54. The purity you see in nails, teeth, skin and hair which are impure is nothing but imagination on your part. Do you not see, you simpleton, the real nature and origin of woman?

55. Therefore you should understand women to be especially full of faults of mind and body, and should restrain by the force of insight your hasty mind which yearns to go home.

56. For you who know the sacred tradition, who are intelligent and of good family and a proper vessel for the supreme tranquillity, ought not to break the covenant again in any way after having undertaken it.

57. To the man of high family and spirit, who holds his reputation dear and desires respect, death with firmness of soul is preferable to life accompanied by lapse from the Rule.

58. For as the warrior on his chariot is blameworthy, who after girding on his breastplate and taking his bow retires from the battlefield, so too is he blameworthy who, after accepting the badge and entering the mendicant life, allows the steeds of his senses to be carried away by passion.

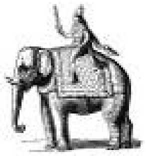
59. It would be laughable for a man to go begging who wears beautiful ornaments, clothes and garlands, holds a bow and flaunts a gorgeous nodding headdress; so too is it laughable for one, who has abandoned all outward ornament and lives on others' alms, to be filled again with desire and to long to return to the pleasures of his home life.

60. Just as a boar, if fed on the best of food and provided with even the best of bedding, would hasten on release to his familiar midden, so the man who is dominated by the thirst of passion, would leave the tranquil forest and long for his home, though, while hearing of the highest good, he had tasted the excellent pleasure of religious peace.

61. As the torch, held in the hand, burns it when its flames are fanned by the wind, as the snake, swift to wrath, bites when trodden on as the tiger, though caught young and kept in the house, is still given to killing, so too association with women leads to disaster in many ways.

62. Recognising then these faults to be inherent in the minds and bodies of women, understanding the pleasures of love to pass away as the water of a river and to lead to sin and grief, and seeing the world to be devoid of strength like an unbaked pot and delivered over to death, form an unequalled determination for the attainment of salvation and desist from yearning.’

CANTO IX. THE DENUNCIATION OF CONCEIT



1. BUT, ALTHOUGH addressed in this fashion by the mendicant, Nanda failed to reach equanimity about his mistress; for still obsessed with thoughts of her, he did not hear the other’s speech, as if he were unconscious.

2. For as the sick man at the point of death does not take in the words of the doctor who wishes to heal him, so in the intoxication of his strength, beauty and youth he did not take in his friendly advice.

3. No need is there for wonder if, when the self is wrapped in darkness, the mind is overcome by a sinful disposition to passion; for man’s disposition to sin only ceases to be active when his mental darkness becomes clear and is dissipated.

4. Then seeing Nanda thus carried away by his strength, beauty and youth and determined to go home, the disciple reproved him to bring him to peace of mind:—

5. ‘I am aware, as you are aware, of your strength, beauty and young manhood, but you do not understand, as I understand, these three to be transitory.

6. You deem your strength to be permanent; for you do not realise that the body is the abode of disease, subject to old age, frail as the foam on the river and insecure as a tree on the bank of a stream.

7. Why have you this conceit of your strength, when the body is seen to come to grief through too little or too much addiction to the actions of eating, drinking, sitting and walking?

8. Seeing that the world is subject to attack from calamities such as cold, heat, disease, old age, hunger etc., like the water in the hot season from the rays of the

sun, what are you thinking about, you who are so proud of your strength, as you pass to decay?

9. Why do you entertain such imaginations about your strength, when your body is merely a compound of skin, bone, flesh and blood, is subject to the need of food, ever ailing and continually in want of remedies?

10. The man who should in his eagerness for the objects of the senses deem himself strong, when all that he has is this worthless corporeal aggregate, is like a man who should set out to cross the heaving ocean in an unfired clay pot.

11. But I consider this body to be even more fragile than an unfired clay pot; for a pot if kept carefully will last a long time, whereas this aggregate must break up, however well tended.

12. Seeing that the elements, water, earth, wind and fire coalescing in a body, ever war together like vicious snakes and lead to disaster, disease is part of your very nature; how then can you conclude you have strength?

13. Snakes can be lulled by charms, but the elements are not amenable to them. Snakes only bite at times, and then not everyone, but the elements do harm to everyone at all times.

14. For this body, though cherished for a long time with actions such as lying, sitting, drinking and eating, will not forgive a single trespass; it becomes diseased therefrom as a venomous snake grows angry when stepped on.

15. Since the man who feels cold goes to a fire, the man who is afflicted with heat seeks the cool, the hungry man food, the thirsty man water, where does strength come in? What is it? How is it? Whose is it?

16. Therefore recognise the body to be diseased and do not consider yourself to be possessed of strength. The world is without substance or certainty and goes to an evil end; since this world is transitory, strength is not durable.

17. Where is the strength of the son of Krtavlrya, the thousand armed Arjuna, who boasted of his strength? The Bhârgava seer lopped off his arms in battle, as the levin brand lops the huge peaks of a mountain.

18. Where is the strength of Krsna who slew Kamsa and broke the jaw of the lord of horses? Jaras struck him down with a single arrow, just as old age strikes

down in due course beauty however great.

19. Where is the strength of Namuci, the son of Diti, who caused the immortals to rage as he shone in the battle array? Him Vâsava slew in single combat with a piece of foam, though he opposed him furious as death.

20. And where has the strength of the Kurus gone? They blazed in the fight with energy and fury, yet they lost their lives and were turned to ashes, like fires heaped up with fuel in a sacrifice.

21. Therefore, knowing that the strength of those mighty ones who boasted of their heroism and strength was brought low, and seeing the world to be a prey to old age and death, do not fancy yourself strong.

22. Whether you think your physical strength great or the reverse, it is against your senses that you should wage war. If you conquer them, your strength is truly great: if you are defeated, your strength is no strength.

23. For men may overcome foes, who are well provided with horses, chariots and elephants, yet they are not counted such heroes as the wise men who overcome the six restless senses.

24. And similarly your idea that you have beauty is not wise, and you should take this to heart; where is now the beauty, where the beautiful bodies of Gada, Samba and Sârana?

25. Just as it is through nature alone that the peacock displays the most excellent beauty of its glorious outspread tail, so if you are beautiful at all, you only possess that beauty apart from the excellence due to the toilet of the body.

26. Tell me, O beautiful one, what the body would look like if what is revolting in it were not covered with a garment, if it were not regularly washed, or if it did not receive enhancement from decoration.

27. Dam up your mind like the torrent of a mountain stream, since it turns to your home, in your perception of the fresh youth that is yours, to obtain the objects of the senses; for youth goes swiftly never to return.

28. The seasons pass and come round again; the moon wanes and waxes again; but, once they have passed away, neither the water of a river nor the youth of a man returns.

29. When you see your face faded with white moustache, covered with wrinkles, with its brilliance gone, teeth broken and eyebrows with their curve lost, then you will find yourself overcome by old age and your intoxication will vanish.

30. A man may give himself up for many nights and dawns to the finest of intoxicating liquors yet at long last he returns to sobriety, but no man who is intoxicated with his strength, youth and beauty becomes disillusioned till he reaches old age.

31. As a sugar-cane stalk is thrown on the ground to be dried for burning after all the juice has been extracted by pressing, so the body, pressed in the mill of old age and with its vital force drained away, awaits the funeral pyre.

32. For as a saw, worked by two men, cuts a lofty tree into many pieces, so old age, ever brought nearer by the procession of day and night, brings about the fall of the exalted inhabitants of this world.

33. There is no foe of corporeal beings to equal old age, the thief of memory, the conqueror of beauty, the destroyer of pleasure, the robber of speech, hearing and eyesight, the source of weariness, the slayer of might and heroism.

34. Do not give way to ignoble pride, thinking ‘I am beautiful, strong or young’, and recognise that this great danger of the world known as old age but points the way to death.

35. Sinful delusion about the body that ‘it is I, it is mine’, obsesses your passion-ridden thoughts; cast off its stranglehold. If you were to act thus, tranquillity would be yours; for one incurs danger by thinking ‘this is I’ or ‘this is mine ‘.

36. Since no one has dominion over the body which is subject to manifold plagues, how can it be proper to recognise that abode of calamities called ‘the body’ as identical with you or as yours?

37. The man who would be so wrong-headed as to delight in the impure, transitory body, composed as it is of warring elements, is like a man who would delight in an ever unclean, dilapidated hovel, infested with snakes and always in need of repair.

38. Just as a bad king takes taxes in full from his subjects by force and yet neglects their protection, so too the body accepts the provision of clothes etc in full and yet is not compliant.

39. Just as grass grows on the earth without labour on the part of the cultivator but rice only with labour, so too sorrows arrive without effort on our part but pleasure can only be obtained by effort and not always then.

40. And there is no pleasure in the highest sense of the word for who has to drag about an unstable and afflicted body. For he determines pleasure to arise, when he follows remedies for suffering and when only slight suffering is present.

41. Just as the advent of the smallest suffering tortures a man sc that he takes no account of the longed for pleasure, however choice, sc too on the other hand a man never so experiences any pleasure as to disregard suffering that has come on him.

4.2. Again, if, because you enjoy the results, you fail to understand that the body is such, afflicted by much suffering and ephemeral, still you should hold back your restless mind from those enjoyments with the tethering-ropes of self-restraint as you would a cow that was eager to crop the corn.

43. For no one can ever have enough of the enjoyments of the passions, as a blazing fire is never satiated with oblations; the more prolonged the indulgence in the pleasures of the passions, the more does longing for the objects of the senses grow.

“. — And as a man afflicted by leprosy does not obtain relief by applying heat, so too he who with uncontrolled senses follows after the objects of the senses does not obtain tranquillity by means of the enjoyments of the passions.

45. For to find delight in the body, that vessel of much suffering, out of delusion and a desire for the objects of the senses would be like (purposely) becoming ill and avoiding the course capable of curing it out of a desire for the pleasure of physic.

46. He who desires the ill of another is said to be his enemy because of that act; ought not therefore the objects of the senses, the sole root of all ills, to be

avoided like base enemies?

47. Murderous enemies in this world may come round in time to friendship with a man, but both in this world and hereafter the passions are causes of suffering only and do not enure to anyone's advantage.

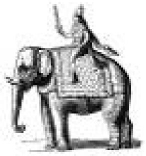
48. Just as eating a k*impaka* fruit leads to death not to nourishment, though its taste, colour and fragrance be good, so application to the objects of the senses leads the man of unbalanced mind to disaster, not to prosperity.

49. Therefore with sinless soul recognise this advice to be salutary as bound up with the beginning of the Law of Salvation and follow ray opinion which is approved by the wise. Or else speak out and tell me your intention.'

50. Though the disciple, learned in the holy tradition, spoke much to him in this way for his weal, yet Nanda did not come to himself or obtain relief; for his feelings were blinded by intoxication like an elephant in full rut by ichor.

51. Then the mendicant, convinced that Nanda was irresolute in feeling and set on the pleasures of his home, not on the Law, reported the matter to the Buddha, the Knower of the Truth, Who was skilled in examining the dispositions, tendencies and feelings of all beings.

CANTO X. THE VISION OF PARADISE



1. When the Sage heard that Nanda had lost his constancy in his unhappiness and was proposing to break his holy vow and to go to his palace to see his wife. He summoned him in His desire to rescue him.

2. Nanda arrived there, stumbling in mind and having failed to take the path of Salvation, and on the Noble-minded One's questioning him, he bent with shame and told his resolution to Him Who was full of self-respect and skilled in resolution.

3. Then the Blessed One, seeing Nanda to be wandering in the darkness which is called 'wife', grasped his hand and flew up into the sky to rescue him, like a cormorant which has caught a fish in the water and, wishing to bring it up, comes to the surface.

4. They shone in the clear sky with the sheen of gold and earth-coloured robes like a pair of sheldrakes rising out of a lake with wings outstretched in mutual embrace.

5. Quickly they came to Mount Himavat, supremely fragrant with deodars, possessing many rivers, lakes and torrents, full of gold ore and of divine seers.

6. Arriving there they stood, as on an island of the unsupported sky, on that holy mountain of the dwellingless end, of the world, which was frequented by Câranas and Siddhas and was clad with the smoke of oblations.

7. While the Sage stood there with unstirred senses, Nanda looked round him in amaze at the rifts and glades and forest-dwellers, the ornaments and protectors respectively of the mountain.

8. For a peacock lying there with outspread tail on the white far extending peak seemed like a bracelet of beryl on the arm of Bala of the long stout arms.

9. A lion stood out, with his shoulder turned the colour of safflower from contact with the red arsenic and other ores, like a shattered silver brooch of... inlaid with threads of refined gold.

10. A tiger, moving with stealthy gait as if stretched with fatigue and curling his tail widdershins, appeared as he went to drink at a mountain stream like a man going down to offer water to the Pitrs (with the sacred thread on his right shoulder).

11. On the slope of the mountain with its waving *kadamba* trees a yak was entangled in a hanging tree and could not cut off his tail which was caught in it, just as a man of noble conduct cannot give up a hereditary friendship.

12. Troops of Kirâtas, golden in colour and with limbs striped with gleaming peacocks' gall, looked like tigers charging as they emerged from the caves, or as if vomited out by the mountain.

13. Swarms of Kinnaris, very beautiful with ravishing hips, breasts and waists, who lived in the ravines, appeared on all sides like creepers tressed with flowers.

14. Monkeys wandered along the mountains, keeping the deodars in perpetual commotion, and finding they bore no fruit departed from them, as from rich men whose favour is empty of gifts.

15. The Sage saw in that herd a female monkey, with one eye gone and its face red as if lac had been pressed on it, which was playing the laggard, and He said to Nanda: —

16. 'Which, Nanda, in your eyes is the more entrancing in beauty and gesture, this one-eyed monkey or the person on whom you have set your affections?'

17. Thus addressed by the Blessed One, Nanda smiled a little and said, 'What comparison can there be, Lord, between Thy sister-in-law, the finest of women, and this tree-tormenting monkey *V*

18. Then the Sage, hearing his reply, looked for some other incentive and, supporting Nanda as before, went to the pleasure grove of the royal bearer of the thunderbolt.

19. There some trees at every moment bear the appearance of their own season, while others exhibit the splendid glory of all six seasons in their entirety.

20. Some bear sweet-smelling noble garlands and wreaths of various kinds, ready for use, and posies so fitted for the ears that they seemed to rival earrings.

21. There are trees there which look like candelabra by flowering with red lotuses and others appear to have wide-open eyes, as they put forth full-blown blue lotuses.

22. There trees bear as fruit diaphanous clothes, without thread or interstices, shot with many colours, or white illumined with lines of gold.

23. Others bear ornaments of the kinds suited for Paradise, such as ropes of pearls, jewels, fine earrings, magnificent armlets and anklets.

24. And the lotus ponds, whose surfaces are ever unruffled, produce golden lotuses with stems of beryl and shoots and stamens of diamond, delightful to the touch and fragrant to the smell.

25. There the trees, gorgeous with gold and gems, assist the gods in their pastimes by bearing as fruit all kinds of musical instruments, of skin and string, hollow and solid.

26. There the *Parijata* tree rises shining with all the qualities of majesty, and plays the king over the *mandara* trees and other trees which are laden with the bloom of day-waterlilies and red lotuses.

27. Such are the trees that grow there, ever attentive to provide enjoyment for the dwellers in heaven, where the soil of the celestial fields is cultivated by the unwearying ploughs of asceticism and discipline.

28. There birds have beaks of the hue of red arsenic, eyes like crystal, dark brown wings tipped with scarlet and feet of the colour of red madder and half white.

29. Other birds called s*injirikas* have brilliant golden wings and clear eyes blue as beryl and roam about, charming the mind and the ear with their songs.

30. Birds adorned with feathers red at the tips, golden yellow in the middle and the colour of beryl at the ends wander about there.

31. Other birds called *rocisnus* flit here and there, with glowing beaks which give them as it were the colour of a blazing fire, attracting the gaze with their beauty and charming the Apsarases with their sweet songs.

32. There those who have earned merit enjoy themselves, doing as they wish, ever joyful, free from affliction and grief, ever young, shining with their own light and having a lofty, middle or low station according to their deeds.

33. There the amorous Apsarases ravish the weary minds of the ascetics who had determined to purchase Paradise by first paying the price in austerities.

34. And Nanda, seeing that world to be in perpetual feast and free from exhaustion, drowsiness, disgust, grief or disease, deemed the world of men to be no better than a cemetery as being subject to old age and death and ever in distress.

35. And Nanda beheld the grove of Indra on all sides with eyes staring with surprise; and the Apsarases, full of joy and eyeing each other haughtily, came round him.

36. They were ever young, ever busied in love alone and enjoyed jointly by those who have earned merit; celestial beings, union with them was no sin. In them centred the reward of austerities of the divine world.

37. Some of them sang softly and proudly, some pulled lotuses to pieces for sport; others again danced because of their pleasure in each other with varied gesticulations, their pearl necklaces thrown into disorder by their breasts.

38. The faces of some with dangling earrings peeped from out of the forest glades, as lotus flowers, shaken by *kârandava* birds, peep out from the scattered leaves of the plants.

39. As Nanda saw them come out from the forest like lightning banners from a cloud, his body trembled with passion like moonlight trembling on rippling water.

40. Then he followed their celestial forms and graceful movements with his mind and with eyes full of excitement as if thirst for their embraces had engendered passion in him.

41. He longed to quench that thirst with the draught of the Apsarases, for he was afflicted by the despair which held him of possessing them. Confused with desire, that chariot of the mind, whose steeds are the restless senses, he could not control himself.

4.2. For just as a man makes dirty clothes dirtier by putting soda on them not to increase but to remove the dirt, so the Sage caused greater passion to him (in order to abolish it).

43. And as a physician who wishes to remove diseases of the body will set to work to cause it still greater pain, so the Sage in order to stamp out his passion led him into still greater passion.

“. — Just as the brilliance of the rising sun eclipses the light of a candle in the darkness, so the glory of the Apsarases renders invisible the lustre of women in the world of men.

45. Great beauty eclipses minute beauty, a great noise drowns a little noise, severe pain destroys a faint pain. Every great cause leads to the destruction of a (similar) small one.

46. And by the power of the Sage Nanda was able to bear that sight which others could not have borne; for the glory of the Apsarases beauty is such that it would burn up the mind of one who was weak from not having conquered passion.

47. Then the Sage, Himself free from passion, deemed that Nanda’s passion had been excited by them and that he had turned away from love of his wife, and spoke to him thus in order to combat passion with passion: — 48. ‘Look at these celestial women and, considering them well, answer me truly and precisely. How do their beauty and accomplishments compare with those of the person on whom you have set your mind?’

49. Then fixing his gaze on the Apsarases, with the fire of passion blazing in his heart and his feelings dominated by love, Nanda raised his hands in supplication and spoke falteringly thus: — 50. ‘Thy sister-in-law appears, Lord, as wretched in comparison with the beautiful Apsarases as she was superior to the one-eyed she-monkey.

51. For just as no other woman before moved me when I looked at my wife, so now I have no feeling for her when I look at their beauty.

52. Just as a man who is warmed by a little heat would be burnt by a great conflagration, so I who was but warmed previously by a feeble passion am now burnt up by this blaze of passion.

53. Cast on me therefore the water of Thy voice lest I be burnt up like the god of the fish-banner. For the fire of passion is about to consume me to-day just as a forest fire arises to consume the dry grass with the tree-tops.

54. Be merciful to me, I am sinking, rescue me, there is no firmness left in me, O Sage, Who art as firm as the earth. I shall yield up my life, O Thou Whose mind is freed, if Thou dost not grant me, who am dying, the elixir of Thy speech.

55. For I am stricken to the heart by the snake of love, whose coils are calamity, whose gaze is destruction, whose teeth are madness and whose fiery venom is mental darkness; therefore provide me with the antidote, O Great Physician.

56. For no man bitten by that viper of love remains active in himself; for instance, the mind of Vodhyu, who was unshakeable by nature, was deluded and wise Santanu became weak.

57. I take my refuge in Thee, the preeminent Refuge. Do Thou so act for me who implore Thee that I may not wander from birth to birth but may come into possession of that abode which is the destruction of misfortune.'

58. Then spoke Gautama, the Moon of great seers, Himself free from mental darkness and dispeller of the mental darkness of the world, desiring to dispel the darkness in Nanda's heart, just as the moon, the dispeller of darkness, dispels the darkness that rises by night: — 59. 'Listen to Me, embrace steadfastness of mind, shake off agitation, restrain your hearing and feelings. If you desire these women, practice strenuous austerities in this life in order to pay the fee for them.

60. For they are not to be gained by force or service or gifts or handsomeness of person; they are indeed only to be obtained by following the Law. If you find pleasure in them, practise the Law intently.

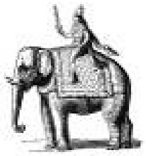
61. Residence here in heaven with the gods, these lovely groves and unaging women are the reward of your own good actions. No other can give this to you, nor can it be obtained without an efficient cause.

62. For a man on earth may obtain women by the use of his weapons or by other labours or else he may not. But it is certain that these women in heaven belong to the man who has acquired merit by practice of the Law.

63. Therefore if you desire to obtain the Apsarases, abide diligently and zealously in the observances, and I stand surety that, should you hold firmly to your vow, union with them will certainly be yours.’

64. On this he agreed, and with determination he placed the firmest reliance on the Supreme Sage. Then the Sage, holding him and flying down like the wind from the sky, returned to the earth.

CANTO XI. THE DRAWBACKS OF PARADISE



1. THEN NANDA tethered his fickle rebellious mind to the post of self-control, after seeing those women who wander in the grove of Nandana.

2. Not relishing the taste of renunciation and without enjoyment like a faded lotus without sap, he practised the Law with the Apsarases firmly fixed in his heart.

3. Thus it was under the influence of the objects of the senses that from having had restless senses with his beloved as the sole province of his senses he now became controlled in his senses.

4. Skilled in the practice of love but bewildered in mendicant’s practices, he devoted himself with the support of the supreme Master to the practice of the religious life.

5. By means of the restraint that produces tranquillity he became tranquil and through the sharp pangs of love he withered, just as, when fire and water come together, the one is quenched, the other dried up.

6. That, though naturally beautiful, he became highly disfigured, was due as much to yearning for the Apsarases as to long-enduring self-control.

7. So he who had been so fond of his wife seemed, even when she was mentioned, to remain free from passion and was subject neither to joy nor to agitation.

8. Ananda, learning that Nanda had settled down and turned away from passion for his wife, came to him and said affectionately: —

9. ‘Ah! You have undertaken a task worthy of your learning and high birth in that you are settled at ease and with senses subdued in abstinence.

10. It can be no petty motive that has produced this understanding in one who was addicted to love, full of passion and devoted to the objects of the senses.

11. A minor illness is averted with little trouble but a great one can only be cured by great efforts and not even always then.

12. Your disease was grave and difficult to master in that it was of the mind; if it has really left you, you have thoroughly acquired steadfastness.

13. Hard it is for an irreligious man to do good, for a proud man to be humble, for a covetous man to be greatly generous and for a man full of passion to carry out the observance of chastity.

14. But I have one doubt with regard to the constancy of your self-control and, if you think fit to tell me, I should like to be reassured about it.

15. Words spoken out honestly should not be taken amiss. The good man does not consider harsh what, though harsh in expression, is uttered with a pure intention.

16. For unpleasant and advantageous speech proceeds from affection, and pleasant speech, which is not advantageous, from a lack of it; but it is as hard to obtain speech that is both pleasant and advantageous as it is a medicine that is effective and tastes sweet.

17. Among the good the conduct of a friend is marked by confidence, consideration of the other's interest, participation in joy and sorrow, forbearance and affection.

18. So my wish to speak to you springs from affection and not from a wish to hurt you; for I wish to speak of your highest good, to which I ought not to be indifferent.

19. It is said you follow the Law in order to obtain the Apsarases as your wages. Is this true? Oh! Such conduct would be laughable.

20. If this really is correct, I shall explain its remedy to you, or if it is only the talk of gossip, I shall then explain the true state of affairs.'

21. Then being stricken to the heart by him although in gentle fashion, Nanda meditated and, heaving a deep sigh, became somewhat downcast.

22. On this Ânanda, taking note of his change of countenance which betrayed the motions of his mind, spoke to him words which were disagreeable but would have a pleasant conclusion for him: — 23. 'From your demeanour I understand

why you follow the Law and knowing that, I am moved to laughter and compassion at the same time.

24. You are striving to assume self-control for the sake of passion; it is as if a man were to carry about a heavy stone on his shoulder to sit down on.

25. Just as a savage ram draws back in order to charge, so you are following the holy life for an object which is contrary to it.

26. As merchants wish to buy merchandise for the sake of profit, so you practise the Law, not for tranquillity, but to obtain something to barter.

27. As a husbandman sows seed according to the particular crop he wants, so you have abandoned the objects of the senses out of greed for such objects.

28. As a man might wish for disease in order to secure the pleasure to be derived from remedies, so you seek suffering out of a longing for the objects of the senses.

29. As a man who looks for honey overlooks the precipice, so you see the Apsarases but not the fall that will ensue at the end.

30. Though you carry out your vow with your body, your heart is blazing with the fire of love. What kind of chastity is this of yours when your mind is given to its opposite?

31. And seeing that in the course of the cycle of existence you have obtained the Apsarases hundreds of times only to lose them again, why this yearning for them?

32. A fire can never be satiated with fuel, or the salt sea with water or the man who is full of desires with love. Love therefore does not lead to appeasement.

33. And without appeasement there cannot be tranquillity, without tranquillity pleasure, without pleasure joy or without joy delight.

34. If you desire true delight, then apply your mind to the delight of the inner self; for there is no delight like that, being as it is both tranquil and free from sin.

35. In it you have no need of music, women or ornaments; you can enjoy that delight alone and wherever you will.

36. As long as desires remain, the mind suffers extremely; therefore abolish desire. For desire and suffering come into existence together and vanish

together.

37. For in good fortune or ill, by day or by night, the man whose desires are set on love knows no peace.

38. The quest of love is full of suffering and in its attainment there is no appeasement of desire. Grief ensues inexorably from separation, and separation is inevitable in heaven.

39. Man performs the most difficult tasks and reaches Paradise the inaccessible, only to come back again to the world of men as if he were returning to his home from a journey.

40. As the man who falls from Paradise has no grace subsisting, he is born again among beasts or among the Pretas or in Hell.

41. After enjoying even the choicest pleasures in Paradise, he falls and is grievously afflicted. In what way has that enjoyment advantaged him?

42. Though Sibi did such a marvellous deed as to give his own flesh to a hawk out of affection for everything that draws breath, yet he fell from heaven.

43. The primeval king, Mândhâtr, attained half the throne of Indra, yet when his time with the gods had elapsed, he returned to earth below.

“. — Though Nahusa ruled over the gods, yet he fell to earth and, it is said, became a snake and is not yet released (from that incarnation).

45. King Ilivila similarly, perfect in all the conduct of a king, went to Paradise, but fell again thence to become, they say, a turtle in the ocean.

46. Bhüridyumna, Yayàti and other royal seers purchased heaven with their actions, but on the exhaustion of their merit left it again.

47. The primeval gods, the Asuras, were robbed of their power by the Suras and took refuge in Pâtàla, bewailing their power.

48. But what need to instance the royal seers, the Asuras, Suras and the rest? Great Indras have fallen hundreds of times; there is no security even in the highest position.

49. Upendra graced the court of Indra and covered the universe with three strides, yet when his store of merit ran out he fell roaring from among the Apsarases to earth.

50. The inhabitants of heaven fall to earth, even lamenting in their distress, “Alas, grove of Citraratha! Alas, heavenly lake! Alas, Mandàkinl! Alas, beloved!”

51. For think how bitter is the suffering in this world of those at the point of death; how much worse then is the suffering of the devotees of pleasure who fall at the last from Paradise?

52. Their clothes retain the dust, their magnificent garlands wither, sweat appears on their limbs and they find no delight in their places.

53. These are the signs at first of the approaching fall from Paradise of the dwellers therein, like those ominous symptoms which herald the death of mortals.

54. Of the pleasure they experience from sensuous enjoyment in heaven and the suffering from their fall, the suffering is far the greater.

55. Therefore recognise Paradise to be transitory, ending in misfortune, without resource, not to be relied on and unsatisfying, and set your mind on final release.

58. Seeing that the inhabitants of Paradise despite their dominion come to destruction, what wise man would desire an ephemeral stay there?

59. For, just as a bird which is tied to a string, however far it goes, is brought back again, so people, tied to the string of ignorance, return again, however far they go.

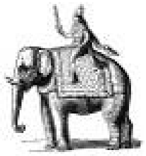
60. As a man is released through a surety from prison for a definite period and, after enjoying the pleasures of home, returns to prison when his time has expired, so man reaches heaven by means of self-restraint, abstract meditation and the like, as through a surety, and in time is dragged back to earth again when his actions have produced their full meed of enjoyment.

61. As heedless fishes in a pond, when enclosed by a net, do not realise the disaster that has befallen them from being penned in but swim about cheerfully, so those given to abstract meditation think they have gained their object in heaven, while in fact they are still in the world of existence, and they deem their

stay there, which leads to return to this world, to be safe, permanent and not subject to fall.

62. Therefore recognise this world to be encompassed about by the disasters of birth, disease and death and to be revolving still in the cycle of existence, whether in heaven, among men, in Hell, or among animals or Prêtas; and leading a holy life for the sake of that refuge which is happy and beyond all fears, delivered from old age and death, sorrowless and immortal, give up your designs on this fleeting Paradise.’

CANTO XII. DISCERNMENT



1. THEN NANDA felt highly abashed at being upbraided by Ananda for following the Law in order to earn the Apsarases as his wages.

2. The feeling of deep shame made exaltation leave his heart, and his mind, downcast for lack of exaltation, did not abide firm in his vow.

3. Though the passion of love predominated in him and he was indifferent to ridicule, he could not put up with that saying, since the motive to a right life was now fully matured in him.

4. With his superficial nature he had previously deemed the joys of heaven to be eternal and, learning them now to be transitory, he became extremely agitated.

5. The chariot of his mind, desire, whose steeds are the fancies, turned back out of the road to Paradise, like the great chariot of a heedful charioteer from the wrong road.

6. When his longings were diverted from Paradise, he seemed suddenly to become well, like a sick man desiring to live, who gives up agreeable but unwholesome food.

7. As on seeing the Apsarases he had forgotten his wife, so now he gave up the Apsarases also in his agitation over the impermanence of the stay with them.

8. He reflected that even the greatest beings return to this life and, though full of passion, he became as it were free from it in consequence of agitation of mind.

9. For that agitation enured to increasing his tendency towards the highest good, just as the root *edh* is said by grammarians to take *vrddhi* in its verbal form.

10. But steadfastness in respect of the past, present and future did not grip his mind in any way because of passion, just as *asti* is said to be used as a particle of all three times.

11. Mighty in the arms and freed from conceit, with swaying gait like an elephant with mighty trunk and freed from rut, he went to the Guru at the proper time to explain his feelings.

12. And bowing his head to the Guru, with his eyes dimmed by tears he folded his hands and spoke as follows, looking somewhat downwards in shame: —

13. 'I have no need of the Apsarases for the gaining of whom Thou standest, Lord, as my surety and I release Thee from the pledge.

14. For since I have heard of the impermanence of Paradise and of the vicissitudes of the cycle of existence, the continuance of active being either among mortals or among gods has no delights for me.

15. If, after obtaining heaven through toil, abstinence and self-restraint, men fall again at the end with desires unappeased, what is the use of so fleeting a Paradise?

16. And having obtained hence an understanding of the whole world with all it contains, I delight only in Thy supreme Law, the destroyer of all suffering.

17. Therefore deign to explain it to me both briefly and at length that listening to Thee, the Best of listeners, I may reach the supreme state.'

18. Then the Tathâgata, knowing his disposition and that, while his senses were still contrary, the highest good was now within his range, spoke thus: —
19. 'Ah! This discernment arises as the harbinger of the highest good for you, as the smoke, rising when the stick is rubbed, is the harbinger of the fire.

20. What good fortune it is that you who have been carried away for so long down the wrong road by the restless horses of the senses have now entered the true path with unconfused gaze.

21. To-day your present existence has become fruitful, to-day your profit is extreme, since, though you know the taste of love, your mind yearns for renunciation.

22. In this world, which rejoices in attachment, it is hard to find delight in the cessation of active being; for fools shrink back from release from rebirth as from a precipice.

23. Men labour that they may avoid suffering and feel pleasure, and they do not understand that that pleasure of theirs is but surcease from excessive suffering.

24. The world clings to love and the rest, which are perpetual causes of suffering, transitory, and in reality its enemies, and it does not know the pleasure which does not pass away.

25. But you have within your reach that elixir which removes all suffering, the antidote which you wish, as having drunk poison, to take in good time.

26. Your intention deserves to be honoured, in that it holds the dangers of the cycle of existence to be unworthy; for you are facing towards the Law and have turned your back on so great a fire of passion.

27. Self-control is ever as difficult for the mind which has given a free rein to passion as for the thirst-stricken traveller who sees water which is foul.

28. Such a decision of yours was indeed obstructed by the dust of passion, as the light of the sun by the dust of a sand-storm.

29. It strives now to destroy the darkness of your heart, as the light of the sun, when poured forth by mount Meru, diffuses itself to dispel the darkness of night.

30. And truly your belief in the ultimate immaterial good befits the mind of one whose being is purified.

31. Therefore take heed to foster the desire for the Law; for desire, O knower of the Law, is specifically the originating cause of all the elements of existence.

32. Thus if a man wants to move, he makes the action of moving; if to lie down, of lying down; if to stand, of standing.

33. For instance, when a man believes that there is water in the earth (at a particular spot) and he has need of it, then he makes the effort of digging the earth there.

34. Again, no one rubs the fire-stick, if he has no need of fire or does not believe in its existence in the fire-stick; if the contrary is the case, he does so.

35. Similarly the husbandman would not sow seed in the earth, unless he believes in the growth of corn in the ground and has need of it.

36. Therefore I call faith especially the Hand since it grasps the Holy Law of itself, as a hand takes a gift.

37. It is described as the Faculty from its being the most important, as Strength from its steadfastness, and as Wealth from its abolishing poverty of virtue.

38. It is called the Reed-arrow from its power of protecting the Law, and is named the Jewel from the difficulty of finding it in this world.

39. Further, it is said to be the Seed in that the highest good originates from it and the River too from its property of cleansing from sin.

40. Since faith is the chief agent in the production of the Law, therefore I give it these names from its actions in these ways.

41. Therefore take heed to cherish this shoot of faith; for as it grows the Law grows, as a tree grows with the growth of its root.

42. As for the man whose doctrinal sight is dim and resolution weak, his faith is unreliable; for it does not work to the desired end.

43. For so long as the real truth is not seen or heard, so long faith does not become strong or firm, but when a man by restraining his senses with self-control sees the real truth, the tree of his faith bears fruit and becomes the vehicle (of further advance).’

CANTO XIII. DISCIPLINE AND THE CONQUEST OF THE SENSES

1. So on being confirmed in the direction of faith by the Great Seer, Nanda was filled with the highest joy, as if bathed in ambrosia.

2. The Enlightened One deemed that Nanda had, as it were, attained his goal through that faith and he, too, deemed that by the Buddha’s initiation he had, as it were, already reached the highest good.

3. The Teacher converted some by soft words, some by harsh speech and some by both methods.

4. Just as gold, though produced from dirt, is pure, free from speck and clean, and, though mixed up with dirt, is not stained by the defects of dirt; 5. And just as the leaf of a lotus, though originating in the water and growing in it, yet is not stained by the water either above or below; 6. So the Sage, though born in the world and acting for its benefit, is not stained by the conditions of the world because of His purity and stainlessness.

7. At the time of giving counsel He made use of now joining, now separation, now pleasant methods, now harsh ones, now fables and now mystic meditation, for the sake of healing, not at His own whim.

8. And so out of the greatness of His compassion He had put on a mortal body in His sympathy that He might release all beings from suffering.

9. Then the Best of Speakers Who knew the course of things, recognising that Nanda had become a vessel fit for salvation through His exhortation, explained the process of the highest good: — 10. ‘From now onwards, my friend, do you, fortified by the faculty of faith, take heed still further to govern your conduct so as to reach the state where death is not.

11. So act that the employment of your body and speech, being purified, may be candid, open, guarded and without defect, 12. Candid from giving expression to the feelings, open from not concealing anything, guarded from concentration on self-government and without defect from sinlessness.

13. You should sanctify the conduct of your livelihood in the purification of your body and speech and in the sevenfold work, 14. By not giving way to the five faults, hypocrisy etc., and by abandoning the four destroyers of good conduct, astrology and the rest, 15. By refusing what is to be avoided, living beings, rice, wealth etc and by accepting the authorised rules of mendicancy with their definite limits.

16. Contented, upright, pleasing in voice and pure in livelihood, you should practise the remedy for suffering till you reach emancipation.

17. For this livelihood is explained by Me separately from the physical actions, namely those of body and voice, because it is so difficult to purify.

18. For it is difficult for the householder attached to many varied doctrines to attain purity of doctrine and for the mendicant whose means of existence are dependent on others to obtain purity of livelihood.

19. This much is said to be discipline. To put it briefly, it is good behaviour; in its absence there can be no proper life either as a mendicant or as a householder.

20. Therefore live the holy life, endowed with good conduct, firmly attached to your vows and recognising the danger of even the smallest faults.

21. For by taking your stand on discipline all actions take place in the sphere of the supreme good, just as standing and other actions of the body are performed by taking your stand on the earth.

22. My friend, comprehend that salvation is based on freedom from passion, freedom from passion on right understanding', and right understanding on the apprehension of knowledge.

23. Realise that knowledge is based on mental concentration and mental concentration on bliss of body and mind.

24. Bliss of body and mind is based on supreme buoyancy, and know too that buoyancy is based on ecstasy.

25. Similarly ecstasy is deemed to be based on pre-eminent cheerfulness and cheerfulness on freedom from remorse over misdeeds and omissions.

26. But the freedom of the mind from remorse is based on purity of discipline. Therefore purify your discipline, realising that discipline goes in front as the foremost.

27. Discipline is so-called from its disciplining, disciplining comes from habitual repetition, habitual repetition from keen desire for a thing and keen desire from dependence on it.

28. For discipline is the refuge, the guide as it were in the wilderness, the friend, the kinsman, the protector, wealth and strength.

29. Since discipline is such, my friend, you ought to perfect it. Further those who practice Yoga take their stand on it in the other undertakings towards emancipation.

30. Then you should hold back your senses from their objects by fixing your attention, since they are by nature restless.

31. A man should not so fear an enemy, fire, a snake or a thunderbolt as he should his own senses; for the latter are ever aggressive.

32. Rabid foes oppress some people sometimes or they may not do so, but everyone is always everywhere harassed by the senses.

33. And a man does not go to Hell when killed by foes etc., but he is dragged there helplessly when beaten down by the restless senses.

34. The man who is struck down by the former may or may not suffer in soul, but the man who is harried by the senses suffers in body and soul alike.

35. For the arrows of the five senses are tipped with the poison of fancies, have anxieties for their feathers and pleasure for their target and fly in the air of the objects of the senses.

36. They are discharged by Love the hunter and strike men the deer in the heart and, if they are not warded off, men fall pierced by them.

37. They should be kept off as they fall by the strong man who stands on the battle-ground of self-control and is armed with the bow of steadfastness and the armour of attention.

38. A man sleeps or sits anywhere at ease, free from worry, when the senses are pacified, as when enemies are suppressed.

39. For like hungry dogs in their greed they can never have enough and strain after their objects in the world.

40. The domain of the senses can no more be filled to satisfaction with their objects, though perpetually supplied with them, than can the ocean with the water ever flowing into it.

41. Of necessity the senses must be active in this world, each in its own sphere, but they should not be allowed to grasp the general or secondary characteristic of any object.

42. When you see any object with your eye, you should concentrate on the basic elements in it only and not form any conception of it as, say, a woman or a man.

43. If in relation to any object some perception of a woman or a man does present itself, you must not look on their hair, teeth etc as beautiful.

“. — Nothing should be subtracted from the object, nothing added to it; it is to be seen as it really is according to its nature and kind.

45. If you thus regard persistently the reality in the sphere of the senses, you will give no foothold to desires to possess or avoid.

46. The desire of possession destroys the passion-filled world by means of attractive forms, like an enemy with friendly face, having pleasant words on his lips and evil in his heart.

47. But what is known as the desire of avoidance is repulsion with regard to any object; by giving way to it out of delusion a man is ruined in this world and hereafter.

48. The man who is harassed by likes and dislikes, as by heat and cold, obtains neither peace nor the supreme good; hence the instability of men’s senses.

49. The senses, even though in activity, do not adhere to their objects, so long as imaginations about the latter are not conceived in the mind.

50. As fire flames when wind and fuel are both present, so the fire of sin arises when the objects of the senses and imaginations about them are both present.

51. For a man is chained by the false conception of an object, while by seeing the same object as it really is he is liberated.

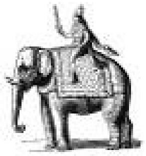
52. On seeing a certain form one man is attracted, another dislikes it and a third is indifferent, while yet another feels compassionate disgust for the same object.

53. Hence an object of the senses is not of itself a determining cause either of bondage or of emancipation. Association with a special imagination may make it such or it may not.

54. Therefore one should strive one's hardest for the control of the senses; for unguarded senses lead to suffering and the continuance of existence.

56. In all circumstances, therefore, you should be attentive to restraining these sin-causing enemies, namely, sight, smell, hearing, taste and touch. In this matter do not be neglectful even for a moment.

CANTO XIV. THE FIRST STEPS



1. ‘Then, closing up the dam of the senses with the sluice-gate of attention, learn exact measure in the eating of food for the sake of mystic meditation and of freedom from disease.

2. For food taken in excessive quantities impedes the intake and outflow of the breath, induces lassitude and drowsiness and destroys enterprise.

3. And as too much food conduces to disaster, so eating too little leads to loss of capacity.

4. Deficiency of food drains away the substance of the body with its brilliance, energy, activity and strength.

5. As the scales fall with too heavy a weight, rise with too light a one and remain level with the proper one so is it with the body and its nourishment.

6. Therefore you should eat, carefully considering your requirements, and should not measure out to yourself too much or too little under the influence of pride.

7. For the fire of the body, if loaded with heavy food, dies down like a small fire covered all at once with a great load of fuel.

8. Complete abstinence from food too is not recommended, for he who refrains from food is extinguished like a fire without fuel. o 9. Since no creature drawing breath can exist without food, therefore to take food is not wrong, but a choice of foods is prohibited, 10. Since living beings are not so much attached to any other single object as to superfine food. Know the reason for this teaching.

11. As a wounded man applies a salve to his wound to heal it, so food is to be taken to destroy hunger by the man desirous of emancipation.

12. And as the axle of a chariot is greased to enable it to bear a load, so the wise man employs food to enable his life to continue.

13. As parents on a journey, grievous though they would find it, would eat the flesh of their children to enable them to cross the desert, 14. So food should be eaten with circumspection, not to obtain splendour or beauty of form or out of intoxication or wantonness.

15. For food is intended for the support of the body, like a prop for the support of a weak dwelling that is falling down.

16. As a man will construct a boat with great labour and even carry it, not because he loves it, but simply in order to cross a great flood, 17. So men of insight support the body by the usual means, not out of love for it, but simply to cross the flood of suffering.

18. Just as a man who is being oppressed gives in grief to an enemy, not out of devotion to him or of desire for anything, but merely to preserve his life, 19. So the Yoga adept tenders food to his body merely to suppress hunger, not out of gluttony or devotion to it.

20. After passing the day self-controlled in the restraint of your mind, you should shake off drowsiness and spend the night too in the practice of Yoga.

21. And do not deem your consciousness to be then properly conscious, when during that consciousness drowsiness may make itself felt in your heart.

22. When overcome by drowsiness, always apply to your mind the principles of energy and steadfastness, of strength and courage.

23. You should repeat aloud those Scriptures you have studied, and you should teach them to others and reflect on them yourself.

24. In order to keep always awake, wet your face with water, look round in all directions and fix your gaze on the stars.

25. Walk about or sit down at night, keeping your mind from wandering and your senses directed inwards, steady and under control.

26. Drowsiness has no hold on a roan affected by fear, love or grief. Therefore practice these three feelings when drowsiness assails you.

27. You should foster fear of the approach of death, love in marriage with the Law and grief at the boundless sufferings from birth.

28. This and the like, my friend, is the course to be followed to keep awake. For what wise man would let his life become unproductive by lying down to sleep?

29. It is no more fitting for the wise man who desires to escape from the great danger to sleep in neglect of the snakes of the vices than for a man to sleep in neglect of snakes in his house.

30. For since the world of the living is blazing with the fires of death, disease and old age, who would lie down in it without agitation any more than in a burning house?

31. Therefore recognising sleep to be mental darkness, do not let it overtake you while the vices, like armed foes, are still unquelled.

3:2. But after passing the first of the three night-watches in activity, you should lie down to rest your body in full control of yourself.

33. Lie with tranquil mind on your right side, keeping present the idea of light and bearing watchfulness in your heart.

34. Rise up in the third watch and, either walking or sitting, practise Yoga again in purity of mind with your senses under guard.

35. Then fully conscious of all your actions, fix your attention on your sitting, moving, standing, looking, speaking and so on.

36. The man, whose attention is directed towards the door (of his actions) like a doorkeeper towards his door, is not molested by the vices, any more than a guarded town is attacked by its foes.

37. No sin is produced in him whose attention is fixed on his body. It guards his thoughts in all circumstances, as a nurse guards a child.

38. But he who lacks the armour of attention is a target for the vices, as the unarmed man is a target on the battlefield for the enemy.

39. The mind which is not guarded by attention is to be recognised as unprotected, like a sightless man walking over uneven ground without a guide.

40. Loss of attention is the reason that men are attached to what is calamitous and averse from their proper aims and fail to take alarm in the presence of danger.

41. And it is attention which, like a herdsman after his scattered cows, goes after all the virtues, discipline etc., where they are, each in its own domain.

42. Lost is the everlasting good for him whose attention is distracted; it is within the grasp of him whose attention is directed to his body.

43. Where is the noble plan for him who lacks attention? And he who has not the noble plan has lost the holy Path.

“. — He who has lost the holy Path has lost the place where death is not; and he who has lost that place is not delivered from suffering.

45. Therefore when moving, you should think ‘I am moving’, and when standing, ‘I am standing keeping your attention fixed on these and the like occasions.

46. Thus, my friend, betake yourself to a seat or couch, suitable for Yoga, solitary and free from noise; for by first making the body solitary it is easy to attain discrimination of mind.

47. For the man filled with passion, who has not attained tranquillity of the feelings and does not adopt the solitary method, fails to find the Path and is hurt like a man walking on very thorny ground.

48. If an enquiring man has not visualised the truth and is surrounded by the varied manifestations of sensual objects, he cannot easily restrain his mind, just as a crop-eating bull is not easily to be kept out of a field of corn.

49. But as the brightly shining fire, when not fanned by the wind, dies down, so the thoughts, when not subject to any stimulus, come to rest with little trouble in solitude.

50. That man is to be considered successful who rejoices in solitude and avoids contact with others like a thorn, eating in any place whatever there is and wearing any clothes whatsoever, living anywhere sufficient to himself; for his mind is made up and he knows the taste of the bliss of tranquillity.

51. If a man live, pure with tranquil heart and indifferent to the opposites, in a solitary place in the world which delights in the opposites and has its heart disturbed by sensual objects, then he drinks the draught of wisdom as if it were

nectar, and with heart appeased he reaches discrimination and deplores the world which is subject to attachment and greedy for sensual objects.

52. If he continually rejoices living alone in a deserted place, if he avoids intercourse with the sources of sin, as if they were enemies, and if living sufficient to himself he drinks the water of ecstasy, then he enjoys a happiness greater than the realm of the Lord of the thirty gods could give him.

CANTO XV. EMPTYING THE MIND

1. TAKING UP the best posture of meditation in some solitary place, setting your body upright and keeping your attention present, *2.* You should make your wandering mind wholly intent on an object such as the tip of your nose or your forehead or the space between the brows.

3. If that fever of the mind, namely, the thought of passion, should molest you, it must not be tolerated but must be shaken off like dust which has lodged on one's clothes.

4. Although you have cast off the passions through insight, you must destroy them by their opposite, as darkness by light.

5. There remains a latent tendency towards them, like a fire covered up with ashes; it must be quenched by meditation, my friend, like fire by water.

6. For they become active again from that tendency, like shoots from a seed; by destroying it they would cease to exist, just as there are no shoots when the seed is destroyed.

7. Realise therefore what sufferings are caused by the passions in their acquisition etc to those subject to them and cut them off, root and all, like enemies who style themselves friends.

8. For the passions should be killed like poisonous snakes, being impermanent, of their nature subject to loss, empty of real value, the causes of calamity and shared by many others (who may deprive you of them).

9. They lead to suffering in the quest for them, but not to tranquillity in their retention. They lead to great grief in the losing, but to no satisfaction in the consummation.

10. He is lost who considers satisfaction to lie in great wealth, success to consist in reaching Paradise and pleasure to be born from the passions.

11. Take heed not to fix your attention in this world on the passions, which are unstable, unreal, hollow and uncertain; the pleasure which they give is but a product of the imagination.

12. Should your mind be troubled by malevolence or the desire to hurt, it should be made calm by their counteragent, as muddied water is made clear by a jewel.

13. Know their counteragents to be benevolence and compassion; for there is ever an opposition between them as between light and darkness.

14. He who has given up evil ways and yet in whom malevolence is active throws dirt over himself, as an elephant throws dirt over his body after his bath.

15. For what religious man, instinct with compassion, would cause further suffering to mortals already suffering from disease, death, old age etc.?

16. A man may or may not cause hurt to another by his malevolent mind in this world, but in either case the mind of the man of malevolent thoughts is forthwith burned up.

17. Therefore you should cultivate thoughts of benevolence and compassion towards all beings, not of malevolence or the desire to hurt.

18. For through habit a man’s thoughts become inclined to whatever he reflects on continually.

19. Therefore you should abandon evil and think only of what is good; for it will redound to your advantage in this world and to the attainment of the supreme goal.

20. For evil thoughts gain in strength by being cherished in the heart and breed disaster alike for oneself and for others.

21. They lead not only to one’s own ruin by placing an obstacle in the way of the highest good, but also to the ruin of others’ devotion by destruction of the state of grace.

22. Moreover you should practise concentration in the workings of your mind, but in no circumstances should you think evil thoughts, my friend.

23. For the thought that works in the mind towards enjoyment of threefold passion both fails to attain excellence and also conduces to bondage.

24. A defiled state of mind involves delusion, resulting in the destruction of others and in one's own sinfulness, and leads to Hell.

25. Therefore do not destroy yourself by evil thoughts, when you are well-armed and adorned with the Jewels, like a man who in digging up the ground casts earth on his well-armed and bejewelled body.

26. Just as an ignoramus would burn costly aloe wood like ordinary fuel, so by not following the plan one would destroy one's existence here as a human being.

27. And the man who, passing over the Law that leads to final beatitude, should cultivate evil thoughts is like the man who should pass over the jewels and take away lumps of earth from a jewel-island.

28. The man who, having obtained the state of a human being, should follow sin and not good is like a man who should go to the Himalayas and eat poison and not health-giving herbs.

29. You should understand this and should cast out thoughts by their counteragents, as a wedge is driven out from a cleft in a log by a slender counter-wedge.

30. If your thoughts should turn to the prosperity and adversity of your kinsfolk, you should investigate the nature of the world of the living in order to stop such thoughts.

31. Who is a stranger, who a kinsman, among beings who are dragged along in the cycle of existence by their own actions? It is only delusion that causes the attachment of one person to another.

32. For in the past your kinsman (in this existence) was a stranger and in the future a stranger (in this existence) will become your kinsman.

33. As at eventide birds collect some here, some there, so is the relation of kinsman and stranger from birth to birth.

34. As travellers come together at shelters manifold and part again to go their separate ways, so is the union of kinsfolk.

35. In this world, which is by nature separate, no one is really the beloved of anyone else; it is cause and effect that hold the world together, like a hand

holding a ball of sand together.

36. For the mother cherishes her son, thinking ‘He will support me and the son loves his mother, thinking ‘She bore me in her womb 37. When kinsmen behave agreeably to each other, they display affection, but in the opposite case enmity.

38. Kinsmen are known to act in unfriendly fashion and strangers in friendly. Men make and break affection according to their interests.

39. As a painter might fall in love with a woman he had himself created (in a picture), so is man attached to man by inventing affection himself.

40. As for him who was your dear kinsman in the last existence, what is he to you now or you to him?

41. Therefore do not let your mind be obsessed with thoughts of kinsfolk; for there is no permanent distinction in the cycle of existence between kinsfolk and strangers.

42. Or if any such thought should arise in your mind that such and such a country is peaceful or prosperous or happy, 43. It must be abandoned, my friend, and not be entertained by any means, since you know the whole world to be blazing with the fires of the various vices.

“. — Suffering from the return of the circle of the seasons and from hunger, thirst and fatigue is everywhere the rule. Nowhere is there happiness.

45. In one place cold, in another heat, in one place disease, in another danger afflicts men excessively. Therefore the world is without refuge.

46. Old age, disease and death are the great dangers of this world; there is no country where those dangers do not exist.

47. Where this body goes, there suffering follows after. There is no road in the world, by going along which one can avoid affliction.

48. A country in which the fires of the vices rage may be pleasant, prosperous and peaceful, but it must be recognised as a bad country.

49. In this world, which is overwhelmed by suffering of body and mind, there is no peaceful country to which one may go and be at ease.

50. Since suffering is the lot of everyone everywhere at all times, do not, my friend, hanker after the glittering objects of the world.

51. Therefore when this passion of desire is extinct in you, you will deem the entire living world to be, as it were, on fire.

52. Or if you should have any thought not based on the inevitability of death, you must exert yourself to drive it away, like a disease attacking the body.

53. No reliance can be placed on life for even a single moment. For Death, like a tiger lying in wait, strikes down the trustful man.

54. Do not reflect that you are strong or young. Death strikes on all occasions and is no respecter of youth.

55. The man who understands the facts entertains no hope of wellbeing or of life, as he drags round a body which is merely a field for calamity.

56. Who can feel true bliss, while he inhabits a body which is but a receptacle for the great elements, resembling a pot full of snakes at war with each other?

57. Understand how wonderful it is that this man breathes in and immediately after breathes out again; for there is no relying on (the continuance of) life.

58. This too is another wonder that having slept he wakes up again or that after getting up he goes to sleep again; for whoever has a body has many enemies.

59. From the womb onwards Death follows a man to strike him down; who can trust him any more than one trusts an enemy with sword upraised?

60. No man born in the world, however strong he may be, however learned in religion, conquers or has conquered or will conquer Death.

61. For Death arrives raging and cannot be combated by conciliation, gifts, sowing dissension, force of arms or abstinence.

62. Therefore place no trust in this transitory life; for Death is ever carrying people off and has no reverence for old age.

63. For who would think he could escape Death, if his mind is sane so that he sees the world to be without substance and frail as a bubble of water 64. Therefore to put it briefly, my friend, for the abolition of these thoughts obtain mastery over attention with regard to in-and out-breathing.

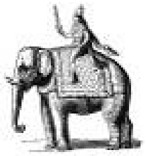
65. So take heed by this practice to resort at the due time to the counteragents of these evil thoughts, as to antidotes of diseases.

66. Just as a man, who washes dirt to obtain gold, first eliminates the grosser pieces of dirt and then the finer ones for its cleansing and, having cleansed it, retains the particles of gold, 67. So the man, who has concentrated his mind for the sake of emancipation, first eliminates the grosser vices and then the subtler ones to cleanse his mind and, having cleansed it, retains the constituents of the Law.

68. Just as the goldsmith in this world heats in the fire and turns over repeatedly the gold, after it has been gradually separated from the dirt by washing it with water, so the Yoga adept cleanses his mind from the vices till it is completely separated from the sins in this world, and then he brings it to tranquillity and concentrates it.

69. And as the goldsmith at his will reduces the gold in many ways so as to be easy to work in the various kinds of ornaments, so when the mendicant’s mind is cleansed and has also secured control of the supernatural sciences, he reduces it to tranquillity and employs it as he will and where he will.

CANTO XVI. EXPOSITION OF THE NOBLE TRUTHS



1. ‘Thus in clue course by subtracting something and adding something through immobility of the mind and by attaining the four trances, the Yogin spontaneously acquires the five supernatural sciences, 2. To wit, the most excellent magic powers of many kinds, awareness of the motions of others’ thoughts, remembrance of past births far back, pure and heavenly sight and hearing.

3. Thenceforward by the investigation of reality he applies his mind to the abolition of the infections; for thus he understands rightly the four statements of the Truth, suffering and the rest.

4. There is suffering which is continuous and whose essence is affliction; there is the cause of suffering whose essence is origination; there is the destruction of suffering whose essence is escape, and there is the path to tranquillity whose essence is rescuing.

5. Thus understanding with his intellect the four Noble Truths and penetrating to their core, he overcomes all the infections by the cultivation of meditation and, arriving at tranquillity, he is not born again.

6. For by failure to understand and penetrate the group of four which constitutes reality, mankind, mounted on the roundabout of the cycle of the universe, goes from one existence to another and does not attain tranquillity.

7. Therefore, to put it briefly, recognise’ suffering to be birth which is the root of the afflictions, old age etc.; for as the earth is the place where all plants grow, so birth is the place where all calamities grow.

8. For the birth of form conjoined with the faculties of sense is identical with the birth of suffering in its many varieties, and that which produces the bodily complex produces (by that fact) death and disease.

9. As food, whether good or bad in itself, tends to destruction, not to the support of life, when mixed with poison, so all birth in this world, whether among animals or above or below, tends to suffering, not to pleasure.

10. So long as active being persists among creatures, calamities of many sorts, old age etc., are produced among them; for trees that have not come into existence cannot be shaken, however fearful the winds that blow.

11. For as wind has its birthplace in the air, as fire lies in the womb of the sa*mï* wood, as water lies inside the earth, so suffering has its birthplace in the mind and body.

12. And as liquidity is the specific essence of water, solidity of the earth, movement of the wind, constant heat of fire, so is suffering the specific essence of the body and mind.

13. The existence of the body involves suffering such as disease, old age etc., and hunger, thirst, rain, heat and cold etc., and the existence of the mind with its concomitants, when incorporated in matter, involves suffering such as grief, dejection, anger, fear *etc.*

14. And seeing the suffering of birth present before your eyes, know-that there has been similar suffering in the past; and as suffering has been and is, understand that there will be similarly suffering in the future.

15. For as the nature of a seed is known by present experience in this world, it is to be inferred that its nature was the same in the past and will be the same in the future. And as a fire in our presence is perceived to be hot, so also it has (always) been hot and will (always) be hot.

16. For where, O man of noble conduct, there is development of corporeality according to its qualities, there also is suffering; for apart from it suffering has not been and will not be nor can it be.

17. And the cause of this suffering from active being in the world is to be found in the category of the vices such as desire and the rest, not in a Creator or Primordial Matter or Time or the Nature of Things or Fate or Chance.

18. And for this reason it is to be known that the active being of the world proceeds from the vices, so that those who are subject to passion and to mental

darkness are subject to death and he who is devoid of them is not born again.

19. Since a man moves, sits etc., according to his particular volitions to do this or that, similarly, therefore, the birth of creatures is to be recognized as due to the compulsion of desire.

20. Seeing all beings to be under the spell of attachment and excessively given to taking pleasure in their particular types, know that they are brought to birth again accompanied by the same vices in consequence of their habitual practice of them (in their previous birth).

21. And as the special character of the bodily constitution in this existence is brought about by anger, joy etc., similarly a special character, effected by the vices, is developed in various forms in their (new) births also.

22. In the (new) birth of one addicted to malevolence extreme malevolence is developed, of one possessed by passion excessive passion, of one in whom delusion predominates excessive store of delusion, and of one whose vices are less than this a lesser vice only.

23. For instance, when a man understands what sort of fruit he has before his eyes, he understands from its presence what its seed was in the past, and, when he identifies the kind of seed before his eyes, he recognises what its future fruit will be.

24. When a man has extirpated the vices with respect to any type of disposition, he is not reborn in that variety owing to passionlessness. When a tendency to the vices subsists in any disposition, he is reborn in that type whether he would or no.

25. Therefore, my friend, understand that the causes of birth in its many forms are desire etc., and eradicate them if you would be free from suffering. For an effect is abolished by abolishing the cause, 26. And the abolition of suffering proceeds from exhaustion of the cause. Therefore render present for yourself the holy, peaceful Element, the refuge which is free from the passion of desire and brings suppression (of all that makes for active being), the salvation which is eternal, unassailable and holy, 27. The stage in which there is neither birth, old age, death, disease, nor contact with what is disagreeable, neither failure of

wishes nor separation from the agreeable, which is peaceful, final and imperishable.

28. Just as a lamp, which has reached the stage of extinction, does not depart to the earth or the sky or any of the quarters or intermediate quarters but from exhaustion of the oil merely goes out.

29. So the Saint who has reached Nirvana does not depart to the earth or the sky or any of the quarters or intermediate quarters but from the exhaustion of the vices merely goes to peace.

30. The means to attain this end is the Path with its threefold wisdom and double tranquillity. It should be duly cultivated by the prudent man, governing himself by the pure threefold discipline.

31. Right action of voice and body and right livelihood, these three, based on discipline, should be practised in the department of conduct for the mastery of the actions.

32. The noble doctrine with respect to the Truths regarding suffering etc., right thought and exertion, these three, resting on intuitive wisdom, should be practised in the department of knowledge for the abolition of the vices.

33. Right attention used in accordance with the plan in order to approach the Truths and right concentration of thought, these two, based on tranquillity, should be practised in the department of Yoga for the mastery of the mind.

34. Discipline no more develops the shoots of the vices than the wrong season will bring out shoots from a seed; for the faults attack but halfheartedly the mind of a man, when his discipline is pure.

35. But concentration of mind repels the vices like a mountain the mighty currents of rivers; for the faults, like spellbound snakes, are unable to attack the man who abides in concentration of mind.

36. But intuitive wisdom completely cuts away the faults' like a river the trees on its banks in the rains. Burnt up by it, the faults cease to grow, like trees burnt by the fire of the thunderbolt which strikes them.

37. By entering on this straight, noble, incorruptible Path with its three divisions and eight members, one eliminates the faults which are the causes of

suffering and reaches the supremely blessed stage.

38. In following it are required steadfastness, simple-mindedness, self-respect, heedfulness and discrimination, desire for little, contentment and lack of attachment, patience and dislike of mundane activity.

39. For he, who perceives suffering as it really is, its origin and its destruction, attains peace by the noble Path and associates with auspicious friends.

40. For instance, he, who understands disease correctly as disease, its cause and its cure, quickly regains sound health, being treated by skilful friends.

41. Therefore in the first Truth think of suffering as disease, in the second of the faults as the cause of disease, in the third of the destruction of suffering as good health and in the fourth of the Path as the medicine.

42. Accordingly recognise suffering to be identical with active being and understand that the faults are the cause of active being; realise that inactivity is the suppression of active being and understand that it is the Path which leads to inactivity.

43. The mind should be directed to the comprehension of the Truths even though one’s head or clothing is on fire. For mankind through not understanding the doctrine of the Truths has been burnt, is being burnt now and will be burnt.

“. — For when anyone sees that corporeality is impermanent, his views are correct, and seeing correctly he attains complete detachment and by the abolition of complaisance (in the things of this world) his passion is abolished.

45. I lay down that by the destruction of complaisance and passion his mind is rightly liberated, and, if his mind is rightly liberated from these, he has nothing further to accomplish.

46. For I say that for him who recognises and understands the nature of corporeality, its cause and its disappearance, the infections are abolished.

47. Therefore, applying your utmost energy, strive quickly for the destruction of the infections, and in especial examine the elements which are full of suffering, impermanent and devoid of self.

48. For he who understands the six elements, earth, water, fire etc., both in their general and their specific characteristics and understands that there is nothing other than them understands complete liberation from them.

49. And he who has set his mind on the abolition of the vices must consider the time and the method; for even Yoga, when practised out of season and by the wrong method, leads to calamity and not to its proper result.

50. For if a man should milk a cow which has not calved, he would not obtain milk, because he would be milking at the wrong season; or again, given the right season, he would not obtain milk if through ignorance he were to milk a cow by the horn.

51. And a man who wants a fire will not obtain one from damp wood, however much he tries, nor because of using the wrong method will he obtain a fire even from dry wood, if he merely throws it down.

52. Examining duly the conditions of time and place as well as the scope and method of Yoga, a man should strive his utmost while having regard to the strong and weak points of his self and not doing what is contrary thereto.

53. But when the soul is excited, he should not resort to the subject of meditation known as 'inducing energy'; for thus the mind does not reach tranquillity, as fire fanned by (the wind) does not die down.

54. It is when the mind is excited that it is the time for the subject of meditation which is prescribed for tranquillity; for thus the thoughts can assume tranquillity, as a blazing fire would be quenched by water.

55. When the mind is sluggish, he should not resort to the subject of meditation prescribed for inducing tranquillity; for thus the mind becomes still more sluggish, like a fire of little substance when not fanned.

56. It is when the mind is sluggish that it is the time for the subject of meditation prescribed for inducing energy; for thus the mind can become capable of action, like a sinking fire through fuel.

57. The subject of meditation inducing indifference is not recommended when the thoughts are either sluggish or excited; for thus it might bring about a grievous calamity, like the illness of a sick man if it is neglected.

58. When the thoughts have attained equilibrium, then is the time for the subject of meditation inducing indifference; for thus there would be application to the duty in hand, like a chariot starting off with well-trained horses.

59. When the mind is disturbed by the excitement of passion, the method of cultivating the idea of benevolence should be avoided; for the man of passionate nature goes wrong through benevolence, like a man disturbed by phlegm through unctuous treatment.

60. But when the mind is excited by passion, the subject of meditation called ‘impure’ should be selected so as to reach steadfastness; for thus the man of passionate nature obtains relief, like the man subject to phlegm who uses astringent remedies.

61. But when the mind is agitated by the vice of malevolence, do not choose the subject of meditation known as ‘impure’; for that meditation tends to the destruction of the man whose nature is full of hate, just as pungent treatment does for the man of bilious temperament.

62. But when the mind is troubled by the vice of malevolence, practise thoughts of benevolence by considering the application (of hurt) to yourself; for benevolence tends to tranquillising the nature full of hate, like cooling treatment the man of bilious temperament.

63. When the working of the mind is subject to delusion, the subjects of benevolence and impurity are unsuitable; for from them a man is overtaken by further delusion, as a man of windy temperament is overtaken by further unconsciousness, if given astringent treatment.

64. When the working of the mind is affected by delusion, the subject of reflection should be causality; for this is the path to peace for the deluded mind, like unctuous treatment for the man of windy temperament.

65. Compare the goldsmith in this world who, placing gold in the mouth of the forge, applies the bellows at the proper time, wets it with water at the proper time and gradually at the proper time allows it to cool off.

66. For by using the bellows at the wrong time he would burn the gold, by throwing it into the water at the wrong time he would make it too soft and by

letting it cool off at the wrong time he would not bring it to maturity properly.

67. But one should consider in the mind the proper subject for meditation, whether of effort, of tranquillity, and similarly at the proper time of indifference. For even effort, if not regulated by the proper method, leads to destruction.'

68. Thus the Blessed One spoke to him of the right plan and of abandoning the wrong one and, knowing all the varieties of behaviour, He further explained the processes for the elimination of thought.

69. As the physician prescribes the treatment for the cure of disease according to which one of the three humours it is that has become deranged, so the Buddha prescribed the treatment for the faults:-

70. 'If by one means impure thoughts cannot be rooted out because the habit has become too strong, then another course should be tried, but in no circumstances is the meritorious practice to be abandoned.

71. For the faults cannot be extirpated all at once, partly because the troop of the vices are very strong, having from their nature accumulated from time without beginning, and partly because right practice is difficult.

72. As a man, skilled in the job, uses a small wedge to knock out another bigger one, so a subject of meditation that has bad results should be driven out by selecting another one.

73. Or if nevertheless impure thoughts are not allayed owing to the inexperience of the mind, they should be eliminated by examining the faults inherent in them, as a traveller goes away from a road infested by wild beasts.

74. As the man, who wishes to live, would not eat food infected with poison, however famished he were, so the wise man abandons an impure meditation, recognising that it brings about sin.

75. For who is capable of holding back from vice a man who does not see it for what it really is? But he who sees the good quality in any good quality will set out for it despite all obstruction.

76. For men of noble birth are ashamed of the active workings of the mind towards impurity, the invisible, unholy desires, as a spirited and handsome youth is ashamed of unsightly and ill-arranged objects attached to his neck.

77. But if evil thoughts, though shaken off, should subsist even a little, you must labour for their obliteration by some other means such as study, action *etc.*

78. The prudent man should even sleep or undergo bodily fatigue; but in no case should he meditate on wrong subjects, by attachment to which disaster might ensue.

79. For as a man frightened of thieves will not grant entrance at night even to his friends, so the wise man represses the practice of good and evil (thoughts) alike together with the faults.

80. If they still do not turn away, though combated by such means, then they must be eliminated, like the impurities of gold, by driving them out in the order of their grossness.

81. As a man exhausted with strenuous erotic practices takes to walking quickly etc., so does the wise man deal with the vices.

82. If evil thoughts are not allayed owing to failure to find the correct counteragent, still they must not be tolerated for a moment without opposition, any more than snakes in the house would be.

83. A man may do his best by setting the teeth, pressing the edge of the gums with the tongue and restraining the mind with the mind, but in any case they will not be readily docile.

84. What need for wonder that a man, who has adopted the forest life and is healthy in mind and free from delusion, should not be deluded? He indeed is a true saint and truly steadfast who is not shaken before the onslaught of such ideas in the soul.

85. Therefore to obtain seisin of the noble Truths, first purify the Path by this method as you set out to subdue your enemies, just as a king, starting on a campaign to subdue his enemies and desiring to conquer hitherto unconquered sovereignty, has his road first cleared.

86. These forests on every side are auspicious, suited for Yoga and not thronged by mail. Finding sufficient solitude for the body, enter the Path for the elimination of the vices.

87. Kaundinya, Nanda, Krmila, Aniruddha, Tisya, Upasena, Vimala and Râdha, Vaspa, Uttara, Dhautaki, Moharâja, Kâtyâyana, Dravya and Pilindavatsa, —

88. Bhaddâli, Bhadrâyana, Sarpadâsa, Subhüti, Godattta, Sujâta, Vatsa, Samgrâmajit, Bhadrajit, Asvajit, Srona, Sona Kotikarna, 89. Ksemà, Ajita, the mothers of Nandaka and Nanda, Upâli, Vâglsa, Yaéas and Yasoda, Mahâhvaya, Yalkalin, Râstrapâla, Sudaréana, Svâgata and Meghika, 90. Kapphina, Kâfyapa of Uruvilvâ, Mahâmahâkâsyapa, Tisya, Nanda, Pürna, Pürna, Pürnaka and Pürna Sonâparânta, 91. Sâradvatïputra, Subâhu, Cunda, Kondeya, Kâpya, Bhrgu, Kunthadhâna, éaivala, Revata and Kausthila, and Maudgalyâyana and Gavâmpati: 92. The courage which they showed in the practice of Yoga do you also display quickly in proper form. Then you will certainly reach the stage and glory those... ones reached.

93. Just as a substance may be hot in taste and yet when eaten be easy to digest, so energy may be painful through the toil it involves and yet be pleasant in its result through the accomplishment of the object in hand.

94. Energy is of the greatest import, for it is the foundation for carrying through what is to be done and without energy nothing can be accomplished; all success in the world arises from energy, and if there be a lack of it there is nothing but sin.

95. For men who have not energy there can certainly be no acquisition of what they have not acquired, and there is loss of what they have acquired as well as self-contempt, misery, and insult from the stronger, mental darkness, loss of power, and cessation of learning, of self-control and of contentment, and ultimately descent to a lower plane of existence.

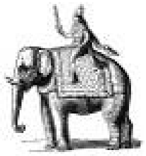
96. It is indolence, not his enemy, that is the cause that a man capable of success, on hearing of the method, fails to progress, that, knowing the supreme Law, he does not gain an abode above and that, having left his home, he does not attain peace in Salvation.

97. A man obtains water if he digs the earth with unremitting energy; he produces fire from the fire-sticks by continuous friction; and the men who apply

themselves to Yoga certainly obtain the fruit of their toil. For streams, by ever running swiftly, wear away even mountains.

98. By ploughing the soil and by guarding (his field) with infinite pains man obtains a splendid crop; by diving strenuously into the ocean he rejoices in splendid jewels; by overwhelming the might of his enemies with arrows he enjoys the splendour of sovereignty. Therefore show energy for the sake of tranquillity; for of a certainty all prosperity lies in energy.’

CANTO XVII. THE ENTRY INTO IMMORTALITY



1. So Nanda was thus instructed in the path to reality and then, entering the Path of Salvation, he did reverence to the Guru with all his heart and departed to the forest to eliminate the vices.

2. There he saw a quiet glade in a group of trees with soft *dürva* grass and surrounded by a stream running noiselessly with water blue as beryl.

3. There by the clean, auspicious and splendid root of a tree, after bathing his feet and putting on the girdle of resolution for Salvation, he took up the Yogin’s posture, bent over his lap.

4. Straightening all his body, he directed his attention on his body and, collecting all his sense-faculties in himself, he entered earnestly into the practice of Yoga.

5. Then in his desire to grasp the entire truth and to perform the practices favourable to Salvation, he passed along the stage of preparation of the mind through mundane knowledge and tranquillity.

6. By assuming steadfastness, applying effort, driving away attachment and mastering his capacity, he caused his thoughts to be tranquil and to abide in the rule of abstinence, and, being then at ease, he lost all liking for sensual objects.

7. But then, despite the zeal of his mind and the resolution of his soul, the idea of love from constant habit fouled his mind, as a thunderbolt coming in the rains makes the water turbid.

8. He recognised the disturbance in his feelings and quickly threw off that idea so ruinous to the Law, like a man of spirit who with thoughts filled with wrath rejects an offending woman, however dear she be to him.

9. But again an evil thought approached him when all his energy was applied to attaining tranquillity of mind, like a fearful symptom coming on a man whose

mind is set on the destruction of his illness.

10. To overcome it he had recourse to another good subject of meditation favourable to Yoga, as a man whose power has failed and who is being overthrown by a mighty enemy has recourse to a powerful protector of the oppressed.

11. Just as a king obtains possession of lands not previously ruled by him by building strong cities, administering justice, making allies and repressing enemies, so is the policy in Yoga of the man who seeks Salvation.

12. For the mind of the Yogin also who aspires to Salvation is his strong city, the way of knowledge his administration of justice, the virtues his allies, the vices his enemies and Salvation the land for whose conquest he strives.

13. Desiring release from the mighty net of suffering, wishing to enter into possession of the Road of Salvation and desiring to see the supreme noble Path, he reached tranquillity by obtaining a certain degree of insight.

14. The homeless wanderer who should make himself into a home of mental darkness would, though he were taught the truth, be neglectful of it, but, since Nanda was a vessel fit for Salvation, he collected his mind in himself.

— 15. Then in possession of his soul and devoted to escape from being, he duly examined the elements of existence according to their prerequisites, their causation, their nature, the sensations with which they are experienced and their individual defects.

16. He investigated the body in order to see its entire material and immaterial substance. Then he deemed it to be impure, subject to suffering, impermanent, without owner or self.

17. For from a consideration of the body’s impermanence, its absence of individuality, its lack of self and its liability to suffering he made the tree of the vices shake by the supreme mundane Path.

18. Since inevitably in this world all phenomena come into being from not-being and pass away again from being into not-being, and since they all have a cause and that a transitory cause, therefore he concluded that the world is impermanent.

19. Since the union with *karman* of whatever is born is continually operative and is the cause of bondage and destruction, and since what is called pleasure is but the means of countering suffering, he saw that mundane existence is suffering.

20. Since the individual is a mere creature of the *samskaras* and there is neither agent nor knower and active being originates from the complex (of the causes), he saw that this world is devoid (of individuality).

21. Since the world has no motive force of its own and is not self-dependent, and since there is no one being who exercises paramountey over actions, and since states of being arise from dependence on other states, he understood the world to be without soul.

22. Then he reached the inaccessible supermundane Path, as one might obtain a breeze in the hot weather by fanning or the fire which abides in the wood by friction or the water in the ground by digging.

23. Holding the bow of holy knowledge, girding on the armour of attentiveness and taking up his post on the chariot of the vows of pure discipline, he prepared for victory, ready to join battle with the foes of the vices arrayed on the battlefield of the thoughts.

24. Then taking the sharp weapons of the constituents of enlightenment and standing on the excellent chariot of right efforts, with an army containing the elephants of the constituents of the Path, gradually he pierced the battle-line of the vices.

25. With the four arrows of the application of attention working each along its own line of activity, he destroyed in a moment his foes, the four perversions of knowledge, the causes of suffering.

26. With the five unequalled noble powers he burst asunder the five obstructions of the mind and he put to flight the eight elephants of the constituents of the false path with the eight elephants of the constituents of the true Path.

27. Then by shaking off entirely the theory of the existence of the self, by becoming free from doubt in the four Truths and by taking the true view of the

discipline to be followed, he reached the stage of the first fruit of the Law.

28 — 29. He rid himself of hesitation in the practice of the Law by means of his understanding of the noble Tetrad, by disconnection from one section of the vices, by his individual acquisition of excellence, by perception of the ecstasy felt by possessors of true knowledge, by the firmness of his faith, by the constancy of his steadfastness, by freedom from confusion about the four Truths and by absence of defect in his own most excellent conduct.

30. Released from the net of wrong views and seeing the world as it actually is, he experienced the ecstasy that has its base in knowledge and felt still further faith in the Guru.

31. For he, who recognises active being in this world not to be determined by any outside cause or to be without a cause, but understands that everything is dependent on something else, sees the noble Law that leads to final beatitude.

32. And he who sees the peaceful, holy, unaging, passionless Element, the ultimate good, and its Teacher, the Chief of the Saints, has obtained illumination and sees the Buddha.

33. As a man recovered from illness by auspicious treatment regards the physician gratefully in acknowledgement with his mind's eye and is delighted with his benevolence and knowledge of the (medical) treatises, 34. So he who is freed by the noble Path, knowing reality, possessing the noble reality and experiencing it with his body, regards the Tathàgata in acknowledgement and is delighted with His benevolence and omniscience.

35. Freed from destructive aberrations of doctrine, seeing the end of rebirth and feeling disgust in the manifestations of the vices, Nanda was not afraid of death or of the realms of misery.

36. Then seeing the body to be but an impure aggregate of skin, sinew, fat, blood, bone, flesh, hair etc., and reflecting on its substance, he did not perceive even the minutest (real substance) in it.

37. Firm in himself, with the same Yoga he reduced to small proportions desire and hate, and so he, whose body was broad-chested, by reducing these two obtained the second fruit of the noble Law.

38. The small remains of the great foe, passion, whose bow is greed and arrows imaginations, he overwhelmed by the missiles of the weapon of Yoga, the arrows of meditation on impurity, which are acquired by considering the very nature of the body.

39. Malevolence, the foe who is pregnant (of evil), whose weapon is hate and who discharges the arrows of wrath, he struck down by the arrows of benevolence which are placed in the quiver of firmness and fitted to the bowstring of patience.

40. Then the hero cut away the three roots of evil with the three bases of liberation, as an enemy cuts down with three steel-tipped arrow? three enemies standing at the head of the hostile array and holding bows.

41. Having overcome those foes who attack from the rear, in order to pass out of the Kâmadhàtu sphere, and having reached by Yoga the fruit of not being subject to rebirth on earth, he stood as it were at the gate of the city of Nirvana.

42. Then he reached the first trance which is dissociated from (the various forms of) love and the impure elements of existence, has initial and sustained reflection, is born of discrimination and is endowed with ecstasy and bliss.

43. Released from the burning fire of love, he experienced supreme joy from the bliss of the trance, entering into bliss, like one oppressed by heat on entering the water or like a poor man on obtaining great wealth.

“. — At that point too, understanding the initial reflections on those elements and the sustained reflections on their merit and demerit to be disturbing to the mind and not to lead to tranquillity, he determined to rid himself of them.

45. For as waves disturb a stream running with calm clear water, so thoughts are the waves of the water of the mind and disturb it when it is in a state of concentration.

46. As noises harass a man who is tired and soundly asleep, so thoughts harass the man who has attained internal concentration.

47. Then in due course he produced the second trance in which initial and sustained reflections are absent, which is calm from the intentness of the mind, is born of concentration and has ecstasy, bliss and inward happiness.

48. And reaching that trance in which the mind is stilled he experienced supreme unprecedented ecstasy, but, just as previously in the reflections, so now in that ecstasy he saw there were defects.

49. For by the law of opposites suffering is present in any matter in which the highest ecstasy is experienced by man; therefore seeing the defects ensuing at this stage from ecstasy, he entered on Yoga for its abolition.

50. Then experiencing with his body through freedom from ecstasy that bliss which the Saints feel, and fully aware of all things, he remained indifferent and attentive and gained the third trance.

51. Since the bliss reached at that point is the highest of all blisses, there is no continuance of bliss beyond it; therefore the Knower of the higher and lower stages called it the Subhakrtsna stage as being supreme through benevolence.

52. Then he saw a defect in that trance and deemed that the highest stage is tranquil and not subject to alteration; but his mind kept altering continuously through inflections because of the activity of bliss.

53. Seeing that where there is alteration there is motion and where there is motion there is suffering, ascetics who long for tranquillity give up that bliss because it brings about alteration.

54. Then previously abandoning bliss and suffering and all alteration of mind he entered the fourth trance, which is pure and possesses the qualities of indifference and attentiveness and is devoid of bliss and suffering.

55. And since in it there is neither bliss nor suffering and knowledge there fulfils its aim, therefore in the process of the fourth trance there is explained to be purification through indifference and attentiveness.

56. Then relying on the fourth trance, he set his mind on attaining Arhatship, like a king, wishing to conquer hitherto unconquered provinces, who unites himself with a strong noble ally.

57. Then he cut entirely through the five upper fetters, the hindrances of the supreme good, the final bonds, with the sword of intuitive wisdom which he wielded through meditation.

58. And with the seven elephants of the constituents of enlightenment he crushed the seven evil latent tendencies of the mind, as Time with the seven planets crushes the seven continents when the time of their destruction has arrived.

59. For Nanda applied to the faults, by extinguishing, uprooting, burning and drying up, the same action that clouds, wind, fire, and the sun exert on fire, trees, ghee and water respectively.

60. So with the eightfold boat he crossed over the ocean of suffering, so difficult to pass over, which has three currents, three fishes, three waves, one water, five streams, two banks and two crocodiles.

61. By reaching Arhatship he became worthy of reverence, bereft of yearning, making demands on none, untroubled by hope, fear or grief, without conceit or passion, and so though the same he seemed to be another by his steadfastness.

6.2. Then Nanda, who had become tranquil in mind and had fulfilled his task under the teaching of his Brother and Master and through his own courage, spoke thus to himself: —

63. ‘Praise to the Blessed One through Whose benevolence and compassion so many sufferings have been turned away from me and such great bliss brought within my reach.

64. For I, who was full of wantonness and was being carried away by ignoble (desire) born of the body down the path whose nature is suffering, have been turned back from it by the goad of His words, like a *must* elephant by a goad.

65. For through the instruction of the compassionate Teacher Who extracted the dart of passion from my heart, such supreme ecstasy to-day is mine, not to speak of my reaching the peace of Nirvana in the annihilation of all phenomena.

66. For by extinguishing the blazing fire of the passions with the water of steadfastness as if I were extinguishing a fire with water, I have now come to the highest happiness, like a man descending into a cool pool in the hot weather.

67. No more is there anything agreeable or disagreeable to me; no more have I likings, still less dislikings. By their absence I am suddenly joyful, as if rid of the feelings of cold and heat.

68. Like one who has obtained safety after a great danger or deliverance from great oppression or light in a great darkness or, when without a boat, the further shore of the great ocean, 69. Or like one who has obtained good health after an unbearable illness or release from a debt of unimaginable amount or escape from the face of his adversaries or plenty after famine, 70. Even so by the magic power of the Teacher have I come to supreme tranquillity. Again and again I do repeated obeisance to the noble Tathàgata.

71. When I was given over to love and plunged in the sin of passion for young women, it was He Who took me to the golden-peaked mountain and to Paradise and rescued me by the example of the she-monkey and through the women who frequent heaven, *72.* And dragged me up from out of that slough of calamity, the lowest of passions, like an exhausted elephant from a slough; now I am saved in the good Law, the ultimate beatitude, which is peaceful and free from passion, fret, grief and ignorance.

73. I bow the head to Him, the Supreme Seer, the Compassionate One, Who knows the natures, the qualities and the dispositions (of all beings), the Enlightened One, the Holder of the ten Powers, the Chief of physicians, the Saviour. Again I do Him obeisance.’

CANTO XVIII. THE DECLARATION OF INSIGHT

1. THEN HAVING reached his goal, like a young Brahman who has mastered the Vedas or a merchant who has quickly acquired gain or a Ksatriya who has conquered a hostile army, Nanda sought out the Guru.

2. Pleasant is it for the guru to see the pupil or the pupil the guru at the time knowledge has been acquired, each thinking, ‘Your toil has been fruitful through me’; so the Sage was desirous of seeing him too.

3. For when a religious man, though still full of passion, has attained any excellence through anyone else, he should render the latter the highest worship out of gratitude; how much more should the man do so whose conceit is abated and passion spent?

4. For devotion which originates in love or wealth exists with its roots growing from that source only, but when anyone’s passionate devotion arises from following the Law, faith is implanted in his heart.

5. Then clothed in the earth-coloured robe and pale like gold, he bowed his head to the Guru, like a karnikara tree stirred by the wind with the shining glory of its flowers and its copper-coloured shoots.

6. Then, not out of pride but to demonstrate the relationship of master and pupil between the great Sage and himself, he related his success in attaining his object: —

7.The very sharp splinter of false views, Lord, which was lodged in my heart and caused me grievous pain, has been pulled out by the jaws of the forceps of Thy voice, as a splinter is pulled out by a surgeon.

8. The doubt of mine, O Thou Who art free from doubt, which led me to vain questionings, has been destroyed; under Thy instruction I have reached the good

Path, as a man who has lost his road is put on the right one by the directions of a good guide.

9. The poison of love, which I had drunk in the wantonness due to my senses being in thraldom to gratification, has been driven out by the antidote of Thy words, as a deadly poison is driven out by a great remedy.

10. O Conqueror of birth, birth for me is destroyed; I dwell rightly in the practice of the good Law. O Accomplisher of the task, I have done all that is required; I exist in the world and yet am free from its elements.

11. Most Excellent One, I have drunk like a calf from the cow of Thy speech, with the teats of benevolence, the beautiful dewlap of clear expression, the milk of the good Law and the horn of imagination, and I have all my desires appeased, just as the calf's thirst is quenched.

12. O Sage, hear from me briefly what I perceived in order to enter into this possession; for though Thou art omniscient and already knowest it, I wish to tell Thee the manner of my cure.

13. For other holy men desirous of Salvation, hearing how another has come to Salvation, strive blissfully by the same path, as sick men strive for health by the treatment that has already cured another of disease.

14. I know that the elements, earth and the rest, are present in birth and that there is no self at all in them. Therefore I have no feeling of attachment to them and my mind makes no distinction between that which is my body and that which is outside it.

15. I have dissociated myself from the five unholy *skandhas*, matter etc., since I see them to be transitory, unsubstantial, unindividual and injurious.

16. And since I perceive the rise and disappearance in all states of the organs of sense, therefore I am not attached to them too, as they are impermanent, without personality and full of suffering.

17. And since I see that the world's beginning and end are simultaneous and that all phenomena are without substance or reality of existence therefore my mind is unyoked from thoughts so that no change in it is caused by belief in my real existence as an individual.

18. Since I am not attached to the four kinds of nutriment with its manifold attachments and am not deluded by it or bound to it, therefore I am liberated from the three spheres of existence.

19. Since I am not dependent on nor bound in mind to seeing, hearing etc., in the ordinary affairs of life and since I use them with my mind in equipoise, therefore I am disjoined from them and emancipated.'

20. With these words he prostrated himself with his entire body on the ground out of respect for the Guru, appearing like a mighty fallen column of gold smeared with red sandalwood.

21. Then the Seer, listening to his declaration and hearing of the steadfastness of him who had previously emerged from heedlessness and of his faith in following the Law, spoke to him with a voice like a thundercloud: — 22. 'Rise up, for you stand in the Law beloved of My followers. Do not lay your head at My feet; you do not do Me so much reverence by obeisance as by this acceptance of the Law.

23. To-day by conquest of yourself your abandonment of home life is successful, since you have obtained mastery over yourself. For it is fruitful for him who has conquered himself to take up the wandering life, but not for him whose senses are unsubdued and self unstable.

24. To-day you have reached the highest purity in that your voice, body and thoughts are pure, and in that henceforward, my friend, you will not experience again the impure and unholy abode of the womb.

25. To-day you have learnt that which is of good purport and full of learning and have followed the Law according to the learning. For he who is perfected in learning and acts contrary to it is worthy of blame, like a man who, having girded on his armour, shows cowardice.

26. I applaud your firmness in that, free from bondage to the objects of the senses, you set your mind on the means of salvation; for it is only the fool who feels terror in this world at the destruction of rebirth, thinking it means total extinction for him.

27. By good fortune this contact with the right moment, so difficult to obtain, has not been made fruitless through delusion; for when a man has gone below, he comes up again with difficulty, like the turtle in the ocean rising up so as to meet the hole in the yoke.

28. To-day you are the hero who leads the van in battle, having conquered Mara, whom it is so hard to meet in combat; for even a hero is not considered to be such if he is overwhelmed by the faults as by foes.

29. By good fortune you have extinguished to-day the raging fire of passion, and, free from its fever, you will lie down in comfort; for the man whose mind is alight with the fire of the vices finds suffering even on the lordliest couch.

30. Formerly exalted by the pride of wealth, you are rich to-day by the cessation of desire; for as long as a man in the world cherishes desire, so long is he always poor, however wealthy he be.

31. To-day you may fittingly proclaim that King Suddhodana is your father; for it is not praiseworthy for a man, who has abandoned the golden rule observed by his ancestors, to proclaim his lineage.

32. By good fortune you have reached the supreme tranquillity, like a man who has crossed the desert and obtained wealth; for everyone caught in the cycle of existence is harassed by the fear of danger, like a traveller in the desert.

33. I had before been desirous of seeing you, thinking to Myself, “When shall I see Nanda living the forest life, subsisting on alms, following the Rule and self-controlled?” Thus you are a blessed sight to Me.

34. For even an ugly man is beautiful to the sight when he is well adorned with his own pre-eminent virtues, but the man who is covered by the filth of the vices, however beautiful to the eyes he be, is in reality ugly.

35. To-day your intelligence is admirable since by it you have done all that there was for you to do; for however eminent a man may be in learning, he has not intelligence if it is not developed in the sphere of the highest good.

36. Similarly a man’s eyes may be closed and yet he alone have sight among people, though their eyes are open; for though a man have eyes, yet he has not sight, unless he have the eye of intuitive wisdom.

37. Mankind toils in wretchedness at agriculture and other work to find a remedy for suffering, and yet suffering, to which you have put an end to-day by knowledge, returns to them again without intermission.

38. For mankind is ever working to avoid suffering and obtain happiness, nor do they understand how the happiness, so hard to reach, of which you have come into possession to-day, may duly come about.’

39. Nanda, when addressed in this way by the Tathàgata for his good, kept his mind and thoughts fixed and was indifferent to praise and blame; and he spoke thus with folded hands: —

40. ‘Ah! Especially bast Thou, Lord, Who knowest the special characteristics, shown this compassion to me, that I who was sinking in the slough of love have been rescued from the dangers of the cycle of existence and am free of the feeling of love.

41. If Thou, my Brother, my Guide to the highest good, my Father who art stationed in fruition, my Mother, hadst not delivered me, I should have been overwhelmed, failing to reach my goal, like a traveller who has lost his caravan.

42. For discrimination is easy to the man of investigating mind who knows reality and is tranquil and contented; and freedom from passion is easy to the man who has abandoned pride and conceit and whose intelligence is devoid of attachment.

43. For through the right understanding of reality, through shaking off the faults and through obtaining possession of tranquillity, I have now no longings with respect to my body, my wife, the Apsarases or the gods.

“. — For now that I enjoy this pure happiness of tranquillity, my mind no longer hankers after the happiness that arises from love, just as the mind of the dweller in heaven who has fed on nectar does not hanker after the costliest even of earthly foods that is not eaten by the gods.

45. Alas! The world with its eyes closed by the blindness of its perceptions does not see that supreme happiness lies in a change of robe; for casting away the lasting happiness of interior peace it undergoes toil for the sake of the pleasures of love.

46. For the man, who would reject the most excellent bliss of enlightenment and undergo toil in order to experience sensory pleasure, is like the fool, who, proceeding to a jewel-mine, should pass by the jewels and take away worthless semi-precious stones.

47. For wonderful indeed is the favour shown to all beings by the Tathâgata in the exceeding benevolence of His mind that, throwing aside the supreme bliss of trance, the Sage should labour to put an end to the sufferings of others.

48. What can I do in return now to-day for Thee, my compassionate: Guru, Who hast been so kindly disposed to me and by Whom I have been rescued from the ocean of being, like a man, whose ship has been broken by the waves, from the great ocean?'

49. Then the Sage, the Best of Speakers, hearing his well-reasoned speech which showed that he had extirpated all the infections, spoke these words which were such as a Buddha Srlghana should speak: —

50. 'It is right for you, O wise one, to say this, seeing that you have attained your goal, know the highest truth and are a saint, just as a great merchant who has crossed the desert and made great gains may praise the deeds of his excellent guide.

51. Not even a man who has seen the truth would understand the Buddha, the Charioteer Whose steeds are men, in the same way as the saintly Arhat does whose mind is tranquillised; how much less then will a man outside the pale of the Law do so, intelligent though he be?

52. And this gratitude is fitting in you, whose mind is freed from passion and ignorance; for, O grateful one, gratitude is hard to find in this world conditioned by excess of passion.

53. You possess the Law and since in accordance with the Law you have obtained faith in Me and skill in attainment, I have more to say to you; for, being humble and devoted, you are worthy of receiving a command.

54. By following the highest Path you have reached the goal and there is not the slightest thing further for you to do; henceforward, my, friend, practise

compassion, bringing liberation to those in difficulties even when they are your enemies.

55. The lowest class of man undertakes action for this world only, the next class both for this world and the world above, the middle man for results in the hereafter only, and the man of superior character for freedom from rebirth.

56. But he is deemed best among the best in this world who, after obtaining the supreme ultimate Element, desires, careless of the trouble it involves for him, to teach this tranquillity to others also.

57. Therefore abandoning all concern with your own affairs in this world, work with steadfast soul for others and hold up this torch of revelation for the beings who with souls clouded with mental darkness are wandering in the night.

58. Just let the inhabitants of the town be astonished' while you preach the Law and let them say, Look, this is a miracle that he who was addicted to passion now tells the tale of final emancipation!"

59. For certainly when your wife hears that your mind has become steadfast with its desires turned away from the various objects of the senses, she too will imitate you in the palace and will preach among the women of freedom from passion.

60. For certainly since you are filled with supreme steadfastness and have entered into reality, she will find no pleasure in the palace, just as the intelligence of the enlightened man, whose mind is discriminating and characterised by tranquillity and self-restraint, finds none in the pleasures of love.'

61. Then Nanda grasped with his head the words and the feet simultaneously of the worshipful, supremely compassionate Master, and cheerful with heart at rest and his aims accomplished, he left the Sage, being freed from conceit like an elephant from *must.*

62. Indifferent to gain or loss, to pleasure or suffering etc., free from yearnings and with senses stilled, he entered the city to ask for alms at the due time and attracted the gaze of the folk; and there in due course he told the tale of

Salvation to the folk who had need of it, neither contemning others still wandering far from the true Path nor exalting himself.

63. This poem, dealing thus with the subject of Salvation, has been written in the Kâvya style, not to give pleasure, but to further the attainment of tranquillity and with the intention of capturing hearers devoted to other things. For, that I have handled other subjects in it besides Salvation is in accordance with the laws of Kâvya poetry to make it palatable, as sweet is put into a bitter medicine to make it drinkable.

64. Since I saw mankind mainly given over to the pleasures of the objects of the senses and averse from Salvation, I have here told of the final truth under the guise of a Kâvya, considering Salvation to be supreme. Let the reader understand this and study attentively in it that which leads to tranquillity and not that which is merely pleasurable, as only the residue of gold is taken after it has been separated from the metal dust.

This poem was written by the great eloquent poet, the mendicant and teacher, his reverence Asvaghosa, the noble son of Suvarnâksï of Sâketa.

Selections from ‘Raghuvamsha’ by Kalidasa

OR, THE DYNASTY OF RAGHU

Translated by Arthur W. Ryder Widely regarded as the greatest poet and dramatist of Sanskrit literature, *Kalidasa* produced plays and poetry primarily based on the *Vedas*, the *Mahabharata* and the *Puranas*. Much about Kalidasa’s life is unknown, sourced only from what can be inferred from his works. Kalidasa wrote two epic poems, which cannot be dated with precision, though they were most likely authored within the fourth to fifth century AD.

The *Raghuvamsha* narrates, in 19 sargas (cantos), relating to the Raghu dynasty, namely the family of Dilipa and his descendants up to Agnivarna, including Raghu, Dasharatha and Rama. The earliest surviving commentary written on the work is that of the tenth-century Kashmiri scholar Vallabhadeva. The most popular and widely available commentary, however, is the *Sanjivani*, written by Mallinatha (c. 1350-1450).

The plot involves the warrior Raghu, the ruler of the Ikshvaku dynasty, who leads a military expedition to Transoxiana. He defeats and subjugates local people along the way (presumably on his march through Central Asia) until he reaches the Vakshu, as the ancient Indians called the Oxus River. There, Raghu’s army battles the Hepthalites, or White Huns, whom the Indians called Hunas and Mlecchas (barbarians). The Hepthalites are defeated, and the *Raghuvamsha* boasts of “The exploits of Raghu, whose valor expressed itself amongst the husbands of the Huna women, became manifest in the scarlet colour of their cheeks.”

DYNASTY OF RAGHU

The Dynasty of Raghu is an epic poem in nineteen cantos. It consists of 1564 stanzas, or something over six thousand lines of verse. The subject is that great line of kings who traced their origin to the sun, the famous "solar line" of Indian story. The bright particular star of the solar line is Rama, the knight without fear and without reproach, the Indian ideal of a gentleman. His story had been told long before Kalidasa's time in the *Ramayana*, an epic which does not need to shun comparison with the foremost epic poems of Europe. In *The Dynasty of Raghu*, too, Rama is the central figure; yet in Kalidasa's poem there is much detail concerning other princes of the line. The poem thus naturally falls into three great parts: first, the four immediate ancestors of Rama (cantos 1-9); second, Rama (cantos 10-15); third, certain descendants of Rama (cantos 16-19). A somewhat detailed account of the matter of the poem may well precede criticism and comment.

First canto. The journey to the hermitage. — The poem begins with the customary brief prayer for Shiva's favour:

God Shiva and his mountain bride,
Like word and meaning unified,
The world's great parents, I beseech
To join fit meaning to my speech.

Then follow nine stanzas in which Kalidasa speaks more directly of himself than elsewhere in his works:

How great is Raghu's solar line!
How feebly small are powers of mine!
As if upon the ocean's swell
I launched a puny cockle-shell.

The fool who seeks a poet's fame

Must look for ridicule and blame,
Like tiptoe dwarf who fain would try
To pluck the fruit for giants high.

Yet I may enter through the door
That mightier poets pierced of yore;
A thread may pierce a jewel, but
Must follow where the diamond cut.

Of kings who lived as saints from birth,
Who ruled to ocean-shore on earth,
Who toiled until success was given,
Whose chariots stormed the gates of heaven,

Whose pious offerings were blest,
Who gave his wish to every guest,
Whose punishments were as the crimes,
Who woke to guard the world betimes,

Who sought, that they might lavish, pelf,
Whose measured speech was truth itself,
Who fought victorious wars for fame,
Who loved in wives the mother’s name,

Who studied all good arts as boys,
Who loved, in manhood, manhood’s joys,
Whose age was free from worldly care,
Who breathed their lives away in prayer,

Of these I sing, of Raghu’s line,
Though weak mine art, and wisdom mine.
Forgive these idle stammerings
And think: For virtue’s sake he sings.

The good who hear me will be glad
To pluck the good from out the bad;
When ore is proved by fire, the loss
Is not of purest gold, but dross.

After the briefest glance at the origin of the solar line, the poet tells of Rama's great-great-grandfather, King Dilipa. The detailed description of Dilipa's virtues has interest as showing Kalidasa's ideal of an aristocrat; a brief sample must suffice here: He practised virtue, though in health;
Won riches, with no greed for wealth;
Guarded his life, though not from fear;
Prized joys of earth, but not too dear.
His virtuous foes he could esteem
Like bitter drugs that healing seem;
The friends who sinned he could forsake
Like fingers bitten by a snake.

Yet King Dilipa has one deep-seated grief: he has no son. He therefore journeys with his queen to the hermitage of the sage Vasishtha, in order to learn what they must do to propitiate an offended fate. Their chariot rolls over country roads past fragrant lotus-ponds and screaming peacocks and trustful deer, under archways formed without supporting pillars by the cranes, through villages where they receive the blessings of the people. At sunset they reach the peaceful forest hermitage, and are welcomed by the sage. In response to Vasishtha's benevolent inquiries, the king declares that all goes well in the kingdom, and yet:
Until from this dear wife there springs
A son as great as former kings,
The seven islands of the earth
And all their gems, are nothing worth.
The final debt, most holy one,
Which still I owe to life — a son —

Galls me as galls the cutting chain
An elephant housed in dirt and pain.

Vasishtha tells the king that on a former occasion he had offended the divine cow Fragrant, and had been cursed by the cow to lack children until he had propitiated her own offspring. While the sage is speaking, Fragrant's daughter approaches, and is entrusted to the care of the king and queen.

Second canto. The holy cow's gift. — During twenty-one days the king accompanies the cow during her wanderings in the forest, and each night the queen welcomes their return to the hermitage. On the twenty-second day the cow is attacked by a lion, and when the king hastens to draw an arrow, his arm is magically numbed, so that he stands helpless. To increase his horror, the lion speaks with a human voice, saying that he is a servant of the god Shiva, set on guard there and eating as his appointed food any animals that may appear. Dilipa perceives that a struggle with earthly weapons is useless, and begs the lion to accept his own body as the price of the cow's release. The lion tries sophistry, using the old, hollow arguments: Great beauty and fresh youth are yours; on earth
As sole, unrivalled emperor you rule;
Should you redeem a thing of little worth
At such a price, you would appear a fool.
If pity moves you, think that one mere cow
Would be the gainer, should you choose to die;
Live rather for the world! Remember how
The father-king can bid all dangers fly.

And if the fiery sage's wrath, aglow
At loss of one sole cow, should make you shudder,
Appease his anger; for you can bestow
Cows by the million, each with pot-like udder.

Save life and youth; for to the dead are given

No long, unbroken years of joyous mirth;
But riches and imperial power are heaven —
The gods have nothing that you lack on earth.

The lion spoke and ceased; but echo rolled
Forth from the caves wherein the sound was pent,
As if the hills applauded manifold,
Repeating once again the argument.

Dilipa has no trouble in piercing this sophistical argument, and again offers his own life, begging the lion to spare the body of his fame rather than the body of his flesh. The lion consents, but when the king resolutely presents himself to be eaten, the illusion vanishes, and the holy cow grants the king his desire. The king returns to his capital with the queen, who shortly becomes pregnant.

Third canto. Raghu's consecration. — The queen gives birth to a glorious boy, whom the joyful father names Raghu. There follows a description of the happy family, of which a few stanzas are given here:

The king drank pleasure from him late and soon
With eyes that stared like windless lotus-flowers;
Unselfish joy expanded all his powers
As swells the sea responsive to the moon.

The rooted love that filled each parent's soul
For the other, deep as bird's love for the mate,
Was now divided with the boy; and straight
The remaining half proved greater than the whole.

He learned the reverence that befits a boy;
Following the nurse's words, began to talk;
And clinging to her finger, learned to walk:
These childish lessons stretched his father's joy, Who clasped the baby to his
breast, and thrilled

breast, and thrilled
To feel the nectar-touch upon his skin,
Half closed his eyes, the father’s bliss to win
Which, more for long delay, his being filled.

The baby hair must needs be clipped; yet he
Retained two dangling locks, his cheeks to fret;
And down the river of the alphabet
He swam, with other boys, to learning’s sea.

Religion’s rites, and what good learning suits
A prince, he had from teachers old and wise;
Not theirs the pain of barren enterprise,
For effort spent on good material, fruits.

This happy childhood is followed by a youth equally happy. Raghu is married and made crown prince. He is entrusted with the care of the horse of sacrifice,[1] and when Indra, king of the gods, steals the horse, Raghu fights him. He cannot overcome the king of heaven, yet he acquits himself so creditably that he wins Indra’s friendship. In consequence of this proof of his manhood, the empire is bestowed upon Raghu by his father, who retires with his queen to the forest, to spend his last days and prepare for death.

Fourth canto. Raghu conquers the world. — The canto opens with several stanzas descriptive of the glory of youthful King Raghu.

He manifested royal worth
By even justice toward the earth,
Beloved as is the southern breeze,
Too cool to burn, too warm to freeze.

The people loved his father, yet
For greater virtues could forget;
The beauty of the blossoms fair

Is lost when mango-fruits are there.

But the vassal kings are restless

For when they knew the king was gone
And power was wielded by his son,
The wrath of subject kings awoke,
Which had been damped in sullen smoke.

Raghu therefore determines to make a warlike progress through all India. He marches eastward with his army from his capital Ayodhya (the name is preserved in the modern Oudh) to the Bay of Bengal, then south along the eastern shore of India to Cape Comorin, then north along the western shore until he comes to the region drained by the Indus, finally east through the tremendous Himalaya range into Assam, and thence home. The various nations whom he encounters, Hindus, Persians, Greeks, and White Huns, all submit either with or without fighting. On his safe return, Raghu offers a great sacrifice and gives away all his wealth. 2

Fifth canto. Aja goes wooing. — While King Raghu is penniless, a young sage comes to him, desiring a huge sum of money to give to the teacher with whom he has just finished his education. The king, unwilling that any suppliant should go away unsatisfied, prepares to assail the god of wealth in his Himalayan stronghold, and the god, rather than risk the combat, sends a rain of gold into the king's treasury. This gold King Raghu bestows upon the sage, who gratefully uses his spiritual power to cause a son to be born to his benefactor. In course of time, the son is born and the name Aja is given to him. We are here introduced to Prince Aja, who is a kind of secondary hero in the poem, inferior only to his mighty grandson, Rama. To Aja are devoted the remainder of this fifth canto and the following three cantos; and these Aja-cantos are among the loveliest in the epic. When the prince has grown into young manhood, he journeys to a neighbouring court to participate in the marriage reception of Princess Indumati. 3 One evening he camps by a river, from which a wild elephant issues and attacks his party. When wounded by Aja, the elephant strangely changes his form, becoming a demigod, gives the prince a magic weapon, and departs to heaven. Aja proceeds ceeds without further adventure to the country and the palace of Princess Indumati, where he is made welcome and luxuriously lodged for the night. In the morning, he is awakened by the song of the court poets outside his chamber. He rises and betakes himself to the hall where the suitors are gathering.

Sixth canto. The princess chooses. — The princely suitors assemble in the hall; then, to the sound of music, the princess enters in a litter, robed as a bride, and creates a profound sensation.

For when they saw God's masterpiece, the maid
Who smote their eyes to other objects blind,
Their glances, wishes, hearts, in homage paid,
Flew forth to her; mere flesh remained behind.

The princes could not but betray their yearning
By sending messengers, their love to bring,
In many a quick, involuntary turning,
As flowering twigs of trees announce the spring.

Then a maid-servant conducts the princess from one suitor to another, and explains the claim which each has upon her affection. First is presented the King of Magadha, recommended in four stanzas, one of which runs:

Though other kings by thousands numbered be,
He seems the one, sole governor of earth;
Stars, constellations, planets, fade and flee
When to the moon the night has given birth.

But the princess is not attracted.

The slender maiden glanced at him; she glanced

And uttered not a word, nor heeded how
The grass-twined blossoms of her garland danced
When she dismissed him with a formal bow.

They pass to the next candidate, the king of the Anga country, in whose behalf this, and more, is said:

Learning and wealth by nature are at strife,
Yet dwell at peace in him; and for the two
You would be fit companion as his wife,
Like wealth enticing, and like learning true.

Him too the princess rejects, “not that he was unworthy of love, or she lacking in discernment, but tastes differ.” She is then conducted to the King of Avanti:

And if this youthful prince your fancy pleases,
Bewitching maiden, you and he may play
In those unmeasured gardens that the breezes
From Sipra’s billows ruffle, cool with spray.

The inducement is insufficient, and a new candidate is presented, the King of Anupa,

A prince whose fathers’ glories cannot fade,
By whom the love of learned men is wooed,
Who proves that Fortune is no fickle jade
When he she chooses is not fickly good.

But alas!

She saw that he was brave to look upon,
Yet could not feel his love would make her gay;
Full moons of autumn nights, when clouds are gone

Full moons of autumn nights, when clouds are gone,
Tempt not the lotus-flowers that bloom by day.

The King of Shurasena has no better fortune, in spite of his virtues and his wealth. As a river hurrying to the sea passes by a mountain that would detain her, so the princess passes him by. She is next introduced to the king of the Kalinga country; His palace overlooks the ocean dark
With windows gazing on the unresting deep,
Whose gentle thunders drown the drums that mark
The hours of night, and wake him from his sleep.

But the maiden can no more feel at home with him than the goddess of fortune can with a good but unlucky man. She therefore turns her attention to the king of the Pandya country in far southern India. But she is unmoved by hearing of the magic charm of the south, and rejects him too.

And every prince rejected while she sought
A husband, darkly frowned, as turrets, bright
One moment with the flame from torches caught,
Frown gloomily again and sink in night.

The princess then approaches Aja, who trembles lest she pass him by, as she has passed by the other suitors. The maid who accompanies Indumati sees that Aja awakens a deeper feeling, and she therefore gives a longer account of his kingly line, ending with the recommendation: High lineage is his, fresh beauty, youth,
And virtue shaped in kingly breeding’s mould;
Choose him, for he is worth your love; in truth,
A gem is ever fitly set in gold.

The princess looks lovingly at the handsome youth, but cannot speak for modesty. She is made to understand her own feelings when the maid invites her to pass on to the next candidate. Then the wreath is placed round Aja’s neck, the people of the city shout their approval, and the disappointed suitors feel like night-blooming lotuses at daybreak.

Seventh canto. Aja’s marriage. — While the suitors retire to the camps where they have left their retainers, Aja conducts Indumati into the decorated and festive city. The windows are filled with the faces of eager and excited women, who admire the beauty of the young prince and the wisdom of the princess’s choice. When the marriage ceremony has been happily celebrated, the disappointed suitors say farewell with pleasant faces and jealous hearts, like peaceful pools concealing crocodiles. They lie in ambush on the road which he must take, and when he passes with his young bride, they fall upon him. Aja provides for the safety of Indumati, marshals his attendants, and greatly distinguishes himself in the battle which follows. Finally he uses the magic weapon, given him by the demigod, to benumb his adversaries, and leaving them in this helpless condition, returns home. He and his young bride are joyfully welcomed by King Raghu, who resigns the kingdom in favour of Aja.

Eighth canto. Aja’s lament. — As soon as King Aja is firmly established on his throne, Raghu retires to a hermitage to prepare for the death of his mortal part. After some years of religious meditation he is released, attaining union with the eternal spirit which is beyond all darkness. His obsequies are performed by his dutiful son. Indumati gives birth to a splendid boy, who is named Dasharatha. One day, as the queen is playing with her husband in the garden, a wreath of magic flowers falls upon her from heaven, and she dies. The stricken king clasps the body of his dead beloved, and laments over her.

If flowers that hardly touch the body, slay it,
The simplest instruments of fate may bring
Destruction, and we have no power to stay it;
Then must we live in fear of everything?

No! Death was right. He spared the sterner anguish;
Through gentle flowers your gentle life was lost
As I have seen the lotus fade and languish

As I have seen the lotus fade and languish
When smitten by the slow and silent frost.

Yet God is hard. With unforgiving rigour
He forged a bolt to crush this heart of mine;
He left the sturdy tree its living vigour,
But stripped away and slew the clinging vine.

Through all the years, dear, you would not reprove me,
Though I offended. Can you go away
Sudden, without a word? I know you love me,
And I have not offended you to-day.

You surely thought me faithless, to be banished
As light-of-love and gambler, from your life,
Because without a farewell word, you vanished
And never will return, sweet-smiling wife.

The warmth and blush that followed after kisses
Is still upon her face, to madden me;
For life is gone, ’tis only life she misses.
A curse upon such life’s uncertainty!

I never wronged you with a thought unspoken,
Still less with actions. Whither are you flown?
Though king in name, I am a man heartbroken,
For power and love took root in you alone.

Your bee-black hair from which the flowers are peeping,
Dear, wavy hair that I have loved so well,
Stirs in the wind until I think you sleeping,
Soon to return and make my glad heart swell.

Awake, my love! Let only life be given,

And choking griefs that stifle now, will flee
As darkness from the mountain-cave is driven
By magic herbs that glitter brilliantly.

The silent face, round which the curls are keeping
Their scattered watch, is sad to look upon
As in the night some lonely lily, sleeping
When musically humming bees are gone.

The girdle that from girlhood has befriended
You, in love-secrets wise, discreet, and true,
No longer tinkles, now your dance is ended,
Faithful in life, in dying faithful too.

Your low, sweet voice to nightingales was given;
Your idly graceful movement to the swans;
Your grace to fluttering vines, dear wife in heaven;
Your trustful, wide-eyed glances to the fawns: You left your charms on earth, that I, reminded
By them, might be consoled though you depart;
But vainly! Far from you, by sorrow blinded,
I find no prop of comfort for my heart.

Remember how you planned to make a wedding,
Giving the vine-bride to her mango-tree;
Before that happy day, dear, you are treading
The path with no return. It should not be.

And this ashoka-tree that you have tended
With eager longing for the blossoms red —
How can I twine the flowers that should have blended
With living curls, in garlands for the dead?

The tree remembers how the anklets, tinkling
On graceful feet, delighted other years;
Sad now he droops, your form with sorrow sprinkling,
And sheds his blossoms in a rain of tears.

Joy’s sun is down, all love is fallen and perished,
The song of life is sung, the spring is dead,
Gone is the use of gems that once you cherished,
And empty, ever empty, is my bed.

You were my comrade gay, my home, my treasure,
You were my bosom’s friend, in all things true,
My best-loved pupil in the arts of pleasure:
Stern death took all I had in taking you.

Still am I king, and rich in kingly fashion,
Yet lacking you, am poor the long years through;
I cannot now be won to any passion,
For all my passions centred, dear, in you.

Aja commits the body of his beloved queen to the flames. A holy hermit comes to tell the king that his wife had been a nymph of heaven in a former existence, and that she has now returned to her home. But Aja cannot be comforted. He lives eight weary years for the sake of his young son, then is reunited with his queen in Paradise.

Ninth canto. The hunt. — This canto introduces us to King Dasharatha, father of the heroic Rama. It begins with an elaborate description of his glory, justice, prowess, and piety; then tells of the three princesses who became his wives: Kausalya, Kaikeyi, and Sumitra. In the beautiful springtime he takes an extended hunting-trip in the forest, during which an accident happens, big with fate.

He left his soldiers far behind one day
In the wood, and following where deer-tracks lay

In the wood, and following where deer-tracks lay,
Came with his weary horse adrip with foam
To river-tenks where hermits made their home.

And in the stream he heard the water fill
A jar; he heard it ripple clear and shrill,
And shot an arrow, thinking he had found
A trumpeting elephant, toward the gurgling sound.

Such actions are forbidden to a king,
Yet Dasharatha sinned and did this thing;
For even the wise and learned man is minded
To go astray, by selfish passion blinded.

He heard the startling cry, “My father!” rise
Among the reeds; rode up; before his eyes
He saw the jar, the wounded hermit boy:
Remorse transfixed his heart and killed his joy.

He left his horse, this monarch famous far,
Asked him who drooped upon the water-jar
His name, and from the stumbling accents knew
A hermit youth, of lowly birth but true.

The arrow still undrawn, the monarch bore
Him to his parents who, afflicted sore
With blindness, could not see their only son
Dying, and told them what his hand had done.

The murderer then obeyed their sad behest
And drew the fixèd arrow from his breast;
The boy lay dead; the father cursed the king,
With tear-stained hands, to equal suffering.

“In sorrow for your son you too shall die,
An old, old man,” he said, “as sad as I.”
Poor, trodden snake! He used his venomous sting,
Then heard the answer of the guilty king: “Your curse is half a blessing if I see
The longed-for son who shall be born to me:
The scorching fire that sweeps the well-ploughed field,
May burn indeed, but stimulates the yield.

The deed is done; what kindly act can I
Perform who, pitiless, deserve to die?”
“Bring wood,” he begged, “and build a funeral pyre,
That we may seek our son through death by fire.”

The king fulfilled their wish; and while they burned,
In mute, sin-stricken sorrow he returned,
Hiding death’s seed within him, as the sea
Hides magic fire that burns eternally.

Thus is foreshadowed in the birth of Rama, his banishment, and the death of his father.

Cantos ten to fifteen form the kernel of the epic, for they tell the story of Rama, the mighty hero of Raghu’s line. In these cantos Kalidasa attempts to present anew, with all the literary devices of a more sophisticated age, the famous old epic story sung in masterly fashion by the author of the *Ramayana*. As the poet is treading ground familiar to all who hear him, the action of these cantos is very compressed.

Tenth canto. The incarnation of Rama. — While Dasharatha, desiring a son, is childless, the gods, oppressed by a giant adversary, betake themselves to Vishnu, seeking aid. They sing a hymn of praise, a part of which is given here.

O thou who didst create this All,
Who dost preserve it, lest it fall,

Who wilt destroy it and its ways —
To thee, O triune Lord, be praise.

As into heaven’s water run
The tastes of earth — yet it is one,
So thou art all the things that range
The universe, yet dost not change.

Far, far removed, yet ever near;
Untouched by passion, yet austere;
Sinless, yet pitiful of heart;
Ancient, yet free from age — Thou art.

Though uncreate, thou seekest birth;
Dreaming, thou watchest heaven and earth;
Passionless, smitest low thy foes;
Who knows thy nature, Lord? Who knows?

Though many different paths, O Lord,
May lead us to some great reward,
They gather and are merged in thee
Like floods of Ganges in the sea.

The saints who give thee every thought,
Whose every act for thee is wrought,
Yearn for thine everlasting peace,
For bliss with thee, that cannot cease.

Like pearls that grow in ocean’s night,
Like sunbeams radiantly bright,
Thy strange and wonder-working ways
Defeat extravagance of praise.

If songs that to thy glory tend

If songs that to thy glory tend
Should weary grow or take an end,
Our impotence must bear the blame,
And not thine unexhausted name.

Vishnu is gratified by the praise of the gods, and asks their desire. They inform him that they are distressed by Ravana, the giant king of Lanka (Ceylon), whom they cannot conquer. Vishnu promises to aid them by descending to earth in a new avatar, as son of Dasharatha. Shortly afterwards, an angel appears before King Dasharatha, bringing in a golden bowl a substance which contains the essence of Vishnu. The king gives it to his three wives, who thereupon conceive and dream wonderful dreams. Then Queen Kausalya gives birth to Rama; Queen Kaikeyi to Bharata; Queen Sumitra to twins, Lakshmana and Shatrughna. Heaven and earth rejoice. The four princes grow up in mutual friendship, yet Rama and Lakshmana are peculiarly drawn to each other, as are Bharata and Shatrughna. So beautiful and so modest are the four boys that they seem like incarnations of the four things worth living for — virtue, money, love, and salvation.

Eleventh canto. The victory over Rama-with-the-axe. — At the request of the holy hermit Vishvamitra, the two youths Rama and Lakshmana visit his hermitage, to protect it from evil spirits. The two lads little suspect, on their maiden journey, how much of their lives will be spent in wandering together in the forest. On the way they are attacked by a giantess, whom Rama kills; the first of many giants who are to fall at his hand. He is given magic weapons by the hermit, with which he and his brother kill other giants, freeing the hermitage from all annoyance. The two brothers then travel with the hermit to the city of Mithila, attracted thither by hearing of its king, his wonderful daughter, and his wonderful bow. The bow was given him by the god Shiva; no man has been able to bend it; and the beautiful princess's hand is the prize of any man who can perform the feat. On the way thither, Rama brings to life Ahalya, a woman who in a former age had been changed to stone for unfaithfulness to her austere husband, and had been condemned to remain a stone until trodden by Rama’s foot. Without further adventure, they reach Mithila, where the hermit presents Rama as a candidate for the bending of the bow.

The king beheld the boy, with beauty blest
And famous lineage; he sadly thought
How hard it was to bend the bow, distressed
Because his child must be so dearly bought.

He said: “O holy one, a mighty deed
That full-grown elephants with greatest pain
Could hardly be successful in, we need
Not ask of elephant-cubs. It would be vain.

For many splendid kings of valorous name,
Bearing the scars of many a hard-fought day,
Have tried and failed; then, covered with their shame,
Have shrugged their shoulders, cursed, and strode away.”

Yet when the bow is given to the youthful Rama, he not only bends, but breaks it. He is immediately rewarded with the hand of the Princess Sita, while Lakshmana marries her sister. On their journey home with their young brides, dreadful portents appear, followed by their cause, a strange being called Rama-with-the-axe, who is carefully to be distinguished from Prince Rama. This Rama-with-the-axe is a Brahman who has sworn to exterminate the entire warrior caste, and who naturally attacks the valorous prince. He makes light of Rama’s achievement in breaking Shiva’s bow, and challenges him to bend the mightier bow which he carries. This the prince succeeds in doing, and Rama-with-the-axe disappears, shamed and defeated. The marriage party then continues its journey to Ayodhya.

Twelfth canto. The killing of Ravana. — King Dasharatha prepares to anoint Rama crown prince, when Queen Kaikeyi interposes. On an earlier occasion she

had rendered the king a service and received his promise that he would grant her two boons, whatever she desired. She now demands her two boons: the banishment of Rama for fourteen years, and the anointing of her own son Bharata as crown prince. Rama thereupon sets out for the Dandaka forest in Southern India, accompanied by his faithful wife Sita and his devoted brother Lakshmana. The stricken father dies of grief, thus fulfilling the hermit's curse. Now Prince Bharata proves himself more generous than his mother; he refuses the kingdom, and is with great difficulty persuaded by Rama himself to act as regent during the fourteen years. Even so, he refuses to enter the capital city, dwelling in a village outside the walls, and preserving Rama's slippers as a symbol of the rightful king. Meanwhile Rama's little party penetrates the wild forests of the south, fighting as need arises with the giants there. Unfortunately, a giantess falls in love with Rama, and In Sita's very presence told
Her birth — love made her overbold:
For mighty passion, as a rule,
Will change a woman to a fool.

Scorned by Rama, laughed at by Sita, she becomes furious and threatening.

Laugh on! Your laughter's fruit shall be
Commended to you. Gaze on me!
I am a tigress, you shall know,
Insulted by a feeble doe.

Lakshmana thereupon cuts off her nose and ears, rendering her redundantly hideous. She departs, to return presently at the head of an army of giants, whom Rama defeats single-handed, while his brother guards Sita. The giantess then betakes herself to her brother, the terrible ten-headed Ravana, king of Ceylon. He succeeds in capturing Sita by a trick, and carries her off to his fortress in Ceylon. It is plainly necessary for Rama to seek allies before attempting to cross the straits and attack the stronghold. He therefore renders an important service to the monkey king Sugriva, who gratefully leads an army of monkeys to his assistance. The most valiant of these, Hanumat, succeeds in entering Ravana’s capital, where he finds Sita, gives her a token from Rama, and receives a token for Rama. The army thereupon sets out and comes to the seashore, where it is reinforced by the giant Vibhishana, who has deserted his wicked brother Ravana. The monkeys hurl great boulders into the strait, thus forming a bridge over which they cross into Ceylon and besiege Ravana’s capital. There ensue many battles between the giants and the monkeys, culminating in a tremendous duel between the champions, Rama and Ravana. In this duel Ravana is finally slain. Rama recovers his wife, and the principal personages of the army enter the flying chariot which had belonged to Ravana, to return to Ayodhya; for the fourteen years of exile are now over.

Thirteenth canto. The return from the forest. — This canto describes the long journey through the air from Ceylon over the whole length of India to Ayodhya. As the celestial car makes its journey, Rama points out the objects of interest or of memory to Sita. Thus, as they fly over the sea: The form of ocean, infinitely changing,
Clasping the world and all its gorgeous state,
Unfathomed by the intellect’s wide ranging,
Is awful like the form of God, and great.
He gives his billowy lips to many a river
That into his embrace with passion slips,
Lover of many wives, a generous giver
Of kisses, yet demanding eager lips.

Look back, my darling, with your fawn-like glances
Upon the path that from your prison leads;
See how the sight of land again entrances,
How fair the forest, as the sea recedes.

Then, as they pass over the spot where Rama searched for his stolen wife:

There is the spot where, sorrowfully searching,

I found an anklet on the ground one day;
It could not tinkle, for it was not perching
On your dear foot, but sad and silent lay.

I learned where you were carried by the giant
From vines that showed themselves compassionate;
They could not utter words, yet with their pliant
Branches they pointed where you passed of late.

The deer were kind; for while the juicy grasses
Fell quite unheeded from each careless mouth,
They turned wide eyes that said, "'Tis there she passes
The hours as weary captive" toward the south.

There is the mountain where the peacocks' screaming,
And branches smitten fragrant by the rain,
And madder-flowers that woke at last from dreaming,
Made unendurable my lonely pain; And mountain-caves where I could scarce dissemble
The woe I felt when thunder crashed anew,
For I remembered how you used to tremble
At thunder, seeking arms that longed for you.

Rama then points out the spots in Southern India where he and Sita had dwelt in exile, and the pious hermitages which they had visited; later, the holy spot where the Jumna River joins the Ganges; finally, their distant home, unseen for fourteen years, and the well-known river, from which spray-laden breezes come to them like cool, welcoming hands. When they draw near, Prince Bharata comes forth to welcome them, and the happy procession approaches the capital city.

Fourteenth canto. Sita is put away. — The exiles are welcomed by Queen Kausalya and Queen Sumitra with a joy tinged with deep melancholy. After the

long-deferred anointing of Rama as king, comes the triumphal entry into the ancestral capital, where Rama begins his virtuous reign with his beloved queen most happily; for the very hardships endured in the forest turn into pleasures when remembered in the palace. To crown the king’s joy, Sita becomes pregnant, and expresses a wish to visit the forest again. At this point, where an ordinary story would end, comes the great tragedy, the tremendous test of Rama’s character. The people begin to murmur about the queen, believing that she could not have preserved her purity in the giant’s palace. Rama knows that she is innocent, but he also knows that he cannot be a good king while the people feel as they do; and after a pitiful struggle, he decides to put away his beloved wife. He bids his brother Lakshmana take her to the forest, in accordance with her request, but to leave her there at the hermitage of the sage Valmiki. When this is done, and Sita hears the terrible future from Lakshmana, she cries: Take reverent greeting to the queens, my mothers,
And say to each with honour due her worth:
“My child is your son’s child, and not another’s;
Oh, pray for him, before he comes to birth.”
And tell the king from me: “You saw the matter,
How I was guiltless proved in fire divine;
Will you desert me for mere idle chatter?
Are such things done in Raghu’s royal line?

Ah no! I cannot think you fickle-minded,
For you were always very kind to me;
Fate’s thunderclap by which my eyes are blinded
Rewards my old, forgotten sins, I see.

Oh, I could curse my life and quickly end it,
For it is useless, lived from you apart,
But that I bear within, and must defend it,
Your life, your child and mine, beneath my heart.

When he is born, I’ll scorn my queenly station,
Gaze on the sun, and live a hell on earth,
That I may know no pain of separation
From you, my husband, in another birth.

My king! Eternal duty bids you never
Forget a hermit who for sorrow faints;
Though I am exiled from your bed for ever,
I claim the care you owe to all the saints.”

So she accepts her fate with meek courage. But

When Rama’s brother left her there to languish
And bore to them she loved her final word,
She loosed her throat in an excess of anguish
And screamed as madly as a frightened bird.

Trees shed their flowers, the peacock-dances ended,
The grasses dropped from mouths of feeding deer,
As if the universal forest blended
Its tears with hers, and shared her woeful fear.

While she laments thus piteously, she is discovered by the poet-sage Valmiki, who consoles her with tender and beautiful words, and conducts her to his hermitage, where she awaits the time of her confinement. Meanwhile Rama leads a dreary life, finding duty but a cold comforter. He makes a golden statue of his wife, and will not look at other women.

Fifteenth canto. Rama goes to heaven. — The canto opens with a rather long description of a fight between Rama’s youngest brother and a giant. On the journey to meet the giant, Shatrughna spends a night in Valmiki’s hermitage, and that very night Sita gives birth to twin sons. Valmiki gives them the names Kusha and Lava, and when they grow out of childhood he teaches them his own composition, the *Ramayana*, “the sweet story of Rama,” “the first path shown to poets.” At this time the young son of a Brahman dies in the capital, and the father laments at the king’s gate, for he believes that the king is unworthy, else heaven would not send death prematurely. Rama is roused to stamp out evil-doing in the kingdom, whereupon the dead boy comes to life. The king then feels that his task on earth is nearly done, and prepares to celebrate the great horse-sacrifice. 4 At this sacrifice appear the two youths Kusha and Lava, who sing the epic of Rama’s deeds in the presence of Rama himself. The father perceives their likeness to himself, then learns that they are indeed his children, whom he has never seen. Thereupon Sita is brought forward by the poet-sage Valmiki and in the presence of her husband and her detractors establishes her constant purity in a terrible fashion.

“If I am faithful to my lord
In thought, in action, and in word,
I pray that Earth who bears us all
May bid me in her bosom fall.”

The faithful wife no sooner spoke
Than earth divided, and there broke
From deep within a flashing light
That flamed like lightning, blinding-bright.

And, seated on a splendid throne
Upheld by serpents’ hoods alone,
The goddess Earth rose visibly,
And she was girded with the sea.

Sita was clasped in her embrace,
While still she gazed on Rama’s face:
He cried aloud in wild despair;
She sank, and left him standing there.

Rama then establishes his brothers, sons, and nephews in different cities of the kingdom, buries the three queens of his father, and awaits death. He has not long to wait; Death comes, wearing a hermit's garb, asks for a private interview, and threatens any who shall disturb their conference. Lakshmana disturbs them, and so dies before Rama. Then Rama is translated.

Cantos sixteen to nineteen form the third division of the epic, and treat of Rama's descendants. The interest wanes, for the great hero is gone.

Sixteenth canto. Kumudvati's wedding. — As Kusha lies awake one night, a female figure appears in his chamber; and in answer to his question, declares that she is the presiding goddess of the ancient capital Ayodhya, which has been deserted since Rama's departure to heaven. She pictures the sad state of the city thus: I have no king; my towers and terraces
Crumble and fall; my walls are overthrown;
As when the ugly winds of evening seize
The rack of clouds in helpless darkness blown.
In streets where maidens gaily passed at night,
Where once was known the tinkle and the shine
Of anklets, jackals slink, and by the light
Of flashing fangs, seek carrion, snarl, and whine.

The water of the pools that used to splash
With drumlike music, under maidens' hands,
Groans now when bisons from the jungle lash
It with their clumsy horns, and roil its sands.

The peacock-pets are wild that once were tame;
They roost on trees, not perches; lose desire
For dancing to the drums; and feel no shame
For fans singed close by sparks of forest-fire.

On stairways where the women once were glad
To leave their pink and graceful footprints, here

Unwelcome, blood-stained paws of tigers pad,
Fresh-smeared from slaughter of the forest deer.

Wall-painted elephants in lotus-brooks,
Receiving each a lily from his mate,
Are torn and gashed, as if by cruel hooks,
By claws of lions, showing furious hate.

I see my pillared caryatides
Neglected, weathered, stained by passing time,
Wearing in place of garments that should please,
The skins of sloughing cobras, foul with slime.

The balconies grow black with long neglect,
And grass-blades sprout through floors no longer tight;
They still receive but cannot now reflect
The old, familiar moonbeams, pearly white.

The vines that blossomed in my garden bowers,
That used to show their graceful beauty, when
Girls gently bent their twigs and plucked their flowers,
Are broken by wild apes and wilder men.

The windows are not lit by lamps at night,
Nor by fair faces shining in the day,
But webs of spiders dim the delicate, light
Smoke-tracery with one mere daub of grey.

The river is deserted; on the shore
No gaily bathing men and maidens leave
Food for the swans; its reedy bowers no more
Are vocal: seeing this, I can but grieve.

The goddess therefore begs Kusha to return with his court to the old capital, and when he assents, she smiles and vanishes. The next morning Kusha announces the vision of the night, and immediately sets out for Ayodhya with his whole army. Arrived there, King Kusha quickly restores the city to its former splendour. Then when the hot summer comes, the king goes down to the river to bathe with the ladies of the court. While in the water he loses a great gem which his father had given him. The divers are unable to find it, and declare their belief that it has been stolen by the serpent Kumuda who lives in the river. The king threatens to shoot an arrow into the river, whereupon the waters divide, and the serpent appears with the gem. He is accompanied by a beautiful maiden, whom he introduces as his sister Kumudvati, and whom he offers in marriage to Kusha. The offer is accepted, and the wedding celebrated with great pomp.

Seventeenth canto. King Atithi. — To the king and queen is born a son, who is named Atithi. When he has grown into manhood, his father Kusha engages in a struggle with a demon, in which the king is killed in the act of killing his adversary. He goes to heaven, followed by his faithful queen, and Atithi is anointed king. The remainder of the canto describes King Atithi's glorious reign.

Eighteenth canto. The later princes. — This canto gives a brief, impressionistic sketch of the twenty-one kings who in their order succeeded Atithi.

Nineteenth canto. The loves of Agnivarna. — After the twenty-one kings just mentioned, there succeeds a king named Agnivarna, who gives himself to dissipation. He shuts himself up in the palace; even when duty requires him to appear before his subjects, he does so merely by hanging one foot out of a window. He trains dancing-girls himself, and has so many mistresses that he cannot always call them by their right names. It is not wonderful that this kind of life leads before long to a consuming disease; and as Agnivarna is even then unable to resist the pleasures of the senses, he dies. His queen is pregnant, and she mounts the throne as regent in behalf of her unborn son. With this strange scene, half tragic, half vulgar, the epic, in the form in which it has come down to us, abruptly ends.

If we now endeavour to form some critical estimate of the poem, we are met at the outset by this strangely unnatural termination. We cannot avoid wondering whether the poem as we have it is complete. And we shall find that there are good reasons for believing that Kalidasa did not let the glorious solar line end in the person of the voluptuous Agnivarna and his unborn child. In the first place, there is a constant tradition which affirms that *The Dynasty of Raghu* originally consisted of twenty-five cantos. A similar tradition concerning Kalidasa's second epic has justified itself; for some time only seven cantos were known; then more were discovered, and we now have seventeen. Again, there is a rhetorical rule, almost never disregarded, which requires a literary work to end with an epilogue in the form of a little prayer for the welfare of readers or auditors. Kalidasa himself complies with this rule, certainly in five of his other six books. Once again, Kalidasa has nothing of the tragedian in his soul; his works, without exception, end happily. In the drama *Urvashi* he seriously injures a splendid old tragic story for the sake of a happy ending. These facts all point to the probability that the conclusion of the epic has been lost. We may even assign a natural, though conjectural, reason for this. *The Dynasty of Raghu* has been used for centuries as a text-book in India, so that manuscripts abound, and commentaries are very numerous. Now if the concluding cantos were unfitted for use as a text-book, they might very easily be lost during the centuries before the introduction of printing-presses into India. Indeed, this very unfitness for use as a school text seems to be the explanation of the temporary loss of several cantos of Kalidasa's second epic.

On the other hand, we are met by the fact that numerous commentators, living in different parts of India, know the text of only nineteen cantos. Furthermore, it is unlikely that Kalidasa left the poem incomplete at his death; for it was, without serious question, one of his earlier works. Apart from evidences of style, there is the subject-matter of the introductory stanzas, in which the poet presents himself as an aspirant for literary fame. No writer of established reputation would be likely to say: The fool who seeks a poet's fame,
Must look for ridicule and blame,

Like tiptoe dwarf who fain would try
To pluck the fruit for giants high.

In only one other of his writings, in the drama which was undoubtedly written earlier than the other two dramas, does the poet thus present his feeling of diffidence to his auditors.

It is of course possible that Kalidasa wrote the first nineteen cantos when a young man, intending to add more, then turned to other matters, and never afterwards cared to take up the rather thankless task of ending a youthful work.

The question does not admit of final solution. Yet whoever reads and re-reads *The Dynasty of Raghu*, and the other works of its author, finds the conviction growing ever stronger that our poem in nineteen cantos is mutilated. We are thus enabled to clear the author of the charge of a lame and impotent conclusion.

Another adverse criticism cannot so readily be disposed of; that of a lack of unity in the plot. As the poem treats of a kingly dynasty, we frequently meet the cry: The king is dead. Long live the king! The story of Rama himself occupies only six cantos; he is not born until the tenth canto, he is in heaven after the fifteenth. There are in truth six heroes, each of whom has to die to make room for his successor. One may go farther and say that it is not possible to give a brief and accurate title to the poem. It is not a *Ramayana*, or epic of Rama’s deeds, for Rama is on the stage during only a third of the poem. It is not properly an epic of Raghu’s line, for many kings of this line are unmentioned. Not merely kings who escape notice by their obscurity, but also several who fill a large place in Indian story, whose deeds and adventures are splendidly worthy of epic treatment. *The Dynasty of Raghu* is rather an epic poem in which Rama is the central figure, giving it such unity as it possesses, but which provides Rama with a most generous background in the shape of selected episodes concerning his ancestors and his descendants.

Rama is the central figure. Take him away and the poem falls to pieces like a pearl necklace with a broken string. Yet it may well be doubted whether the cantos dealing with Rama are the most successful. They are too compressed, too briefly allusive. Kalidasa attempts to tell the story in about one-thirtieth of the space given to it by his great predecessor Valmiki. The result is much loss by omission and much loss by compression. Many of the best episodes of the *Ramayana* are quite omitted by Kalidasa: for example, the story of the jealous humpback who eggs on Queen Kaikeyi to demand her two boons; the beautiful scene in which Sita insists on following Rama into the forest; the account of the somnolent giant Pot-ear, a character quite as good as Polyphemus. Other fine episodes are so briefly alluded to as to lose all their charm: for example, the story of the golden deer that attracts the attention of Rama while Ravana is stealing his wife; the journey of the monkey Hanumat to Ravana's fortress and his interview with Sita.

The Rama-story, as told by Valmiki, is one of the great epic stories of the world. It has been for two thousand years and more the story *par excellence* of the Hindus; and the Hindus may fairly claim to be the best story-tellers of the world. There is therefore real matter for regret in the fact that so great a poet as Kalidasa should have treated it in a way not quite worthy of it and of himself. The reason is not far to seek, nor can there be any reasonable doubt as to its truth. Kalidasa did not care to put himself into direct competition with Valmiki. The younger poet's admiration of his mighty predecessor is clearly expressed. It is with especial reference to Valmiki that he says in his introduction: Yet I may
enter through the door
That mightier poets pierced of yore;
A thread may pierce a jewel, but
Must follow where the diamond cut.

He introduces Valmiki into his own epic, making him compose the *Ramayana* in Rama's lifetime. Kalidasa speaks of Valmiki as "the poet," and the great epic he calls "the sweet story of Rama," "the first path shown to poets," which, when sung by the two boys, was heard with motionless delight by the deer, and, when sung before a gathering of learned men, made them heedless of the tears that rolled down their cheeks.

Bearing these matters in mind, we can see the course of Kalidasa's thoughts almost as clearly as if he had expressed them directly. He was irresistibly driven to write the wonderful story of Rama, as any poet would be who became familiar with it. At the same time, his modesty prevented him from challenging the old epic directly. He therefore writes a poem which shall appeal to the hallowed association that cluster round the great name of Rama, but devotes two-thirds of it to themes that permit him greater freedom. The result is a formless plot.

This is a real weakness, yet not a fatal weakness. In general, literary critics lay far too much emphasis on plot. Of the elements that make a great book, two, style and presentation of character, hardly permit critical analysis. The third, plot, does permit such analysis. Therefore the analyst overrates its importance. It is fatal to all claim of greatness in a narrative if it is shown to have a bad style or to be without interesting characters. It is not fatal if it is shown that the plot is rambling. In recent literature it is easy to find truly great narratives in which the plot leaves much to be desired. We may cite the *Pickwick Papers, Les Misérables, War and Peace*.

We must then regard *The Dynasty of Raghu* as a poem in which single episodes take a stronger hold upon the reader than does the unfolding of an ingenious plot. In some degree, this is true of all long poems. The *Æneid* itself, the most perfect long poem ever written, has dull passages. And when this allowance is made, what wonderful passages we have in Kalidasa’s poem! One hardly knows which of them makes the strongest appeal, so many are they and so varied. There is the description of the small boy Raghu in the third canto, the choice of the princess in the sixth, the lament of King Aja in the eighth, the story of Dasharatha and the hermit youth in the ninth, the account of the ruined city in the sixteenth. Besides these, the Rama cantos, ten to fifteen, make an epic within an epic. And if Kalidasa is not seen at his very best here, yet his second best is of a higher quality than the best of others. Also, the Rama story is so moving that a mere allusion to it stirs like a sentimental memory of childhood. It has the usual qualities of a good epic story: abundance of travel and fighting and adventure and magic interweaving of human with superhuman, but it has more than this. In both hero and heroine there is real development of character. Odysseus and Æneas do not grow; they go through adventures. But King Rama, torn between love for his wife and duty to his subjects, is almost a different person from the handsome, light-hearted prince who won his bride by breaking Shiva's bow. Sita, faithful to the husband who rejects her, has made a long, character-forming journey since the day when she left her father's palace, a youthful bride. Herein lies the unique beauty of the tale of Rama, that it unites romantic love and moral conflict with a splendid story of wild adventure. No wonder that the Hindus, connoisseurs of story-telling, have loved the tale of Rama's deeds better than any other story.

If we compare *The Dynasty of Raghu* with Kalidasa's other books, we find it inferior to *The Birth of the War-god* in unity of plot, inferior to *Shakuntala* in sustained interest, inferior to *The Cloud-Messenger* in perfection of every detail. Yet passages in it are as high and sweet as anything in these works. And over it is shed the magic charm of Kalidasa's style. Of that it is vain to speak. It can be had only at first hand. The final proof that *The Dynasty of Raghu* is a very great poem, is this: no one who once reads it can leave it alone thereafter.

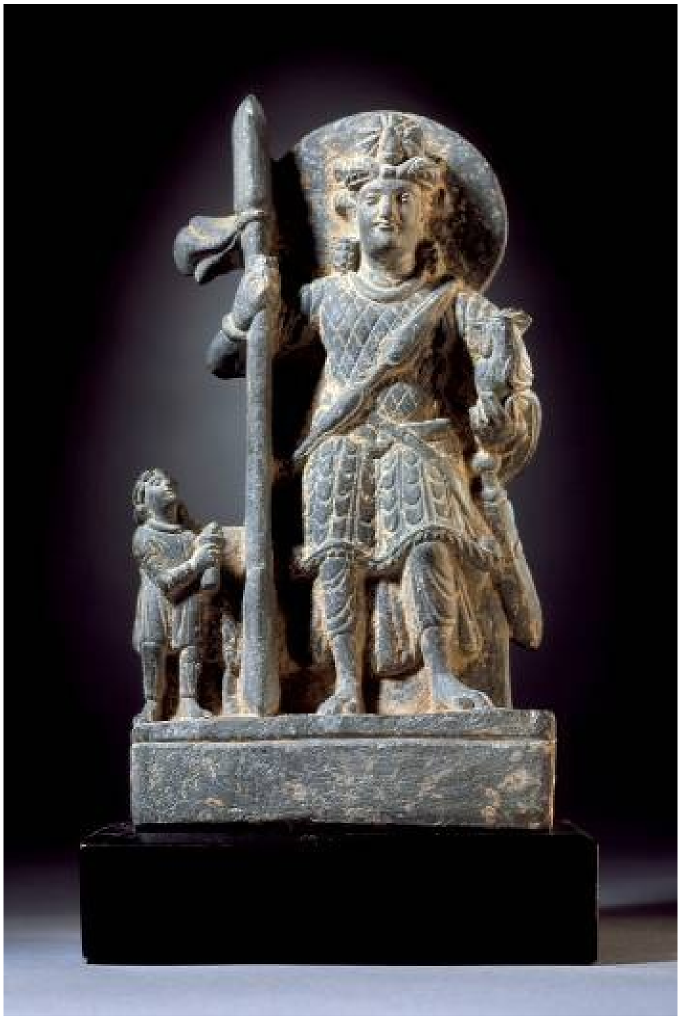
Selections from ‘Kumarasambhava’ by Kalidasa

OR, THE BIRTH OF THE WAR-GOD

Translated by Arthur W. Ryder

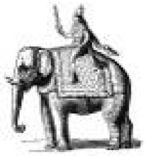
Kalidasa’s other epic poem is *Kumarasambhava*, regarded by many as the poet’s finest work and a paradigmatic example of kavya poetry. Its style of description of spring would go on to establish the standard for nature metaphors for many centuries of the Indian literary tradition. The epic poem concerns the birth of Kumara (Kārtikeya), the son of Shiva and Parvati. The period of composition is uncertain, although Kalidasa is thought to have lived in the fifth century.

The title of the work literally means “Birth of Kumāra”. Composed of seventeen cantos, the epic concerns the Sringara rasa, the rasa of love, romance, and eroticism. It describes the courting of the ascetic Shiva, who is meditating in the mountains, by Parvati, the daughter of the Himalayas. The epic also concerns: the conflagration of Kama (the god of desire)—after his arrow strikes Shiva—by the fire from Shiva’s third eye; the wedding and lovemaking of Shiva and Parvati; and the subsequent birth of Kumara (Skanda), the war god.



Kartikeya with a Kushan devotee, 2nd century AD

THE BIRTH OF THE WAR-GOD



The Birth of the War-god is an epic poem in seventeen cantos. It consists of 1096 stanzas, or about 4400 lines of verse. The subject is the marriage of the god Shiva, the birth of his son, and the victory of this son over a powerful demon. The story was not invented by Kalidasa, but taken from old mythology. Yet it had never been told in so masterly a fashion as had been the story of Rama’s deeds by Valmiki. Kalidasa is therefore under less constraint in writing this epic than in writing *The Dynasty of Raghu*. I give first a somewhat detailed analysis of the matter of the poem.

First canto. The birth of Parvati. — The poem begins with a description of the great Himalaya mountain-range.

God of the distant north, the Snowy Range
O’er other mountains towers imperially;
Earth’s measuring-rod, being great and free from change,
Sinks to the eastern and the western sea.

Whose countless wealth of natural gems is not
Too deeply blemished by the cruel snow;
One fault for many virtues is forgot,
The moon’s one stain for beams that endless flow.

Where demigods enjoy the shade of clouds
Girding his lower crests, but often seek,
When startled by the sudden rain that shrouds
His waist, some loftier, ever sunlit peak.

Where bark of birch-trees makes, when torn in strips

Where bark of birch-trees makes, when torn in strips
And streaked with mountain minerals that blend
To written words ‘neath dainty finger-tips,
Such dear love-letters as the fairies send.

Whose organ-pipes are stems of bamboo, which
Are filled from cavern-winds that know no rest,
As if the mountain strove to set the pitch
For songs that angels sing upon his crest.

Where magic herbs that glitter in the night
Are lamps that need no oil within them, when
They fill cave-dwellings with their shimmering light
And shine upon the loves of mountain men.

Who offers roof and refuge in his caves
To timid darkness shrinking from the day;
A lofty soul is generous; he saves
Such honest cowards as for protection pray, Who brings to birth the plants of sacrifice;
Who steadies earth, so strong is he and broad.
The great Creator, for this service’ price,
Made him the king of mountains, and a god.

Himalaya marries a wife, to whom in course of time a daughter is born, as wealth is born when ambition pairs with character. The child is named Parvati, that is, daughter of the mountain. Her father takes infinite delight in her, as well he may; for She brought him purity and beauty too,
As white flames to the lamp that burns at night;
Or Ganges to the path whereby the true
Reach heaven; or judgment to the erudite.

She passes through a happy childhood of sand-piles, balls, dolls, and little girl friends, when all at once young womanhood comes upon her.

As pictures waken to the painter's brush,
Or lilies open to the morning sun,
Her perfect beauty answered to the flush
Of womanhood when childish days were done.

Suppose a blossom on a leafy spray;
Suppose a pearl on spotless coral laid:
Such was the smile, pure, radiantly gay,
That round her red, red lips for ever played.

And when she spoke, the music of her tale
Was sweet, the music of her voice to suit,
Till listeners felt as if the nightingale
Had grown discordant like a jangled lute.

It is predicted by a heavenly being that she will one day become the wife of the god Shiva. This prediction awakens her father's pride, and also his impatience, since Shiva makes no advances. For the destined bridegroom is at this time leading a life of stern austerity and self-denial upon a mountain peak. Himalaya therefore bids his daughter wait upon Shiva. She does so, but without being able to divert him from his austerities.

Second canto. Brahma's self-revelation. — At this time, the gods betake themselves to Brahma, the Creator, and sing a hymn of praise, a part of which is given here.

Before creation, thou art one;
Three, when creation's work is done:
All praise and honour unto thee
In this thy mystic trinity.

Three various forms and functions three
Proclaim thy living majesty;
Thou dost create, and then maintain,
And last, destroyest all again.

Thy slow recurrent day and night
Bring death to all, or living light.
We live beneath thy waking eye;
Thou sleepest, and thy creatures die.

Solid and fluid, great and small,
And light and heavy — Thou art all;
Matter and form are both in thee:
Thy powers are past discovery.

Thou art the objects that unroll
Their drama for the passive soul;
Thou art the soul that views the play
Indifferently, day by day.

Thou art the knower and the known;
Eater and food art thou alone;
The priest and his oblation fair;
The prayerful suppliant and the prayer.

Brahma receives their worship graciously, and asks the reason of their coming. The spokesman of the gods explains to Brahma how a great demon named Taraka is troubling the world, and how helpless they are in opposing him. They have tried the most extravagant propitiation, and found it useless.

The sun in heaven dare not glow
With undiminished heat, but so
As that the lilies may awake

Which blossom in his pleasure-lake.

The wind blows gently as it can
To serve him as a soothing fan,
And dare not manifest its power,
Lest it should steal a garden flower.

The seasons have forgotten how
To follow one another now;
They simultaneously bring
Him flowers of autumn, summer, spring.

Such adoration makes him worse;
He troubles all the universe:
Kindness inflames a rascal’s mind;
He should be recompensed in kind.

And all the means that we have tried
Against the rogue, are brushed aside,
As potent herbs have no avail
When bodily powers begin to fail.

We seek a leader, O our Lord,
To bring him to his just reward —
As saints seek evermore to win
Virtue, to end life’s woe and sin —

That he may guide the heavenly host,
And guard us to the uttermost,
And from our foe lead captive back
The victory which still we lack.

Brahma answers that the demon's power comes from him, and he does not feel at liberty to proceed against it; "for it is not fitting to cut down even a poison-tree that one's own hand has planted." But he promises that a son shall be born to Shiva and Parvati, who shall lead the gods to victory. With this answer the gods are perforce content, and their king, Indra, waits upon the god of love, to secure his necessary co-operation.

Third canto. The burning of Love. — Indra waits upon Love, who asks for his commands. Indra explains the matter, and asks Love to inflame Shiva with passion for Parvati. Love thereupon sets out, accompanied by his wife Charm and his friend Spring. When they reach the mountain where Shiva dwells, Spring shows his power. The snow disappears; the trees put forth blossoms; bees, deer, and birds waken to new life. The only living being that is not influenced by the sudden change of season is Shiva, who continues his meditation, unmoved. Love himself is discouraged, until he sees the beauty of Parvati, when he takes heart again. At this moment, Shiva chances to relax his meditation, and Parvati approaches to do him homage. Love seizes the lucky moment, and prepares to shoot his bewildering arrow at Shiva. But the great god sees him, and before the arrow is discharged, darts fire from his eye, whereby Love is consumed. Charm falls in a swoon, Shiva vanishes, and the wretched Parvati is carried away by her father.

Fourth canto. The lament of Charm. — This canto is given entire.

The wife of Love lay helpless in a swoon,
Till wakened by a fate whose deadliest sting
Was preparation of herself full soon
To taste the youthful widow's sorrowing.

Her opening eyes were fixed with anxious thought
On every spot where he might be, in vain,
Were gladdened nowhere by the sight she sought,
The lover she should never see again.

She rose and cried aloud: “Dost thou yet live,
Lord of my life?” And at the last she found
Him whom the wrathful god could not forgive,
Her Love, a trace of ashes on the ground.

With breaking heart, with lovely bosom stained
By cold embrace of earth, with flying hair,
She wept and to the forest world complained,
As if the forest in her grief might share.

“Thy beauty slew the pride that maidens cherish;
Perfect its loveliness in every part;
I saw that beauty fade away and perish,
Yet did not die. How hard is woman’s heart!

Where art thou gone? Thy love a moment only
Endured, and I for ever need its power;
Gone like the stream that leaves the lily lonely,
When the dam breaks, to mourn her dying flower.

Thou never didst a thing to cause me anguish;
I never did a thing to work thee harm;
Why should I thus in vain affliction languish?
Why not return to bless thy grieving Charm?

Of playful chastisements art thou reminded,
Thy flirtings punished by my girdle-strands,
Thine eyes by flying dust of blossoms blinded,
Held for thy meet correction in these hands?

I loved to hear the name thou gav’st me often
‘Heart of my heart,’ Alas! It was not true,
But lulling phrase, my coming grief to soften:

Else in thy death, my life had ended, too.

Think not that on the journey thou hast taken
So newly, I should fail to find thy track;
Ah, but the world! The world is quite forsaken,
For life is love; no life, when thee they lack.

Thou gone, my love, what power can guide the maiden
Through veils of midnight darkness in the town
To the eager heart with loving fancies laden,
And fortify against the storm-cloud's frown?

The wine that teaches eyes their gladdest dances,
That bids the love-word trippingly to glide,
Is now deception; for if flashing glances
Lead not to love, they lead to naught beside.

And when he knows thy life is a remembrance,
Thy friend the moon will feel his shining vain,
Will cease to show the world a circle's semblance,
And even in his waxing time, will wane.

Slowly the mango-blossoms are unfolding
On twigs where pink is struggling with the green,
Greeted by koïl-birds sweet concert holding —
Thou dead, who makes of flowers an arrow keen?

Or weaves a string of bees with deft invention,
To speed the missile when the bow is bent?
They buzz about me now with kind intention,
And mortify the grief which they lament.

Arise! Assume again thy radiant beauty!

Rebuke the koïl-bird, whom nature taught
Such sweet persuasion; she forgets her duty
As messenger to bosoms passion-fraught.

Well I remember, Love, thy suppliant motion,
Thy trembling, quick embrace, the moments blest
By fervent, self-surrendering devotion —
And memories like these deny me rest.

Well didst thou know thy wife; the springtime garland,
Wrought by thy hands, O charmer of thy Charm!
Remains to bid me grieve, while in a far land
Thy body seeks repose from earthly harm.

Thy service by the cruel gods demanded,
Meant service to thy wife left incomplete,
My bare feet with coquettish streakings banded —
Return to end the adorning of my feet.

No, straight to thee I fly, my body given,
A headlong moth, to quick-consuming fire,
Or e'er my cunning rivals, nymphs in heaven,
Awake in thee an answering desire.

Yet, dearest, even this short delay is fated
For evermore a deep reproach to prove,
A stain that may not be obliterated,
If Charm has lived one moment far from Love.

And how can I perform the last adorning
Of thy poor body, as befits a wife?
So strangely on the path that leaves me mourning
Thy body followed still the spirit's life.

I see thee straighten out thy blossom-arrow,
The bow slung careless on thy breast the while,
Thine eyes in mirthful, sidelong glance grow narrow,
Thy conference with friendly Spring, thy smile.

But where is Spring? Dear friend, whose art could fashion
The flowery arrow for thee? Has the wrath
Of dreadful Shiva, in excess of passion,
Bade him, too, follow on that fatal path?”

Heart-smitten by the accents of her grief
Like poisoned darts, soothing her fond alarm,
Incarnate Spring appeared, to bring relief
As friendship can, to sore-lamenting Charm.

And at the sight of him, she wept the more,
And often clutched her throat, and beat her breast;
For lamentation finds an open door
In the presence of the friends we love the best.

Stifling, she cried: “Behold the mournful matter!
In place of him thou seekest, what is found?
A something that the winds of heaven scatter,
A trace of dove-grey ashes on the ground.

Arise, O Love! For Spring knows no estranging,
Thy friend in lucky hap and evil lot;
Man’s love for wife is ever doubtful, changing;
Man’s love for man abides and changes not.

With such a friend, thy dart, on dainty pinion
Of blossoms, shot from lotus-fibre string,
Reduced men, giants, gods to thy dominion —

The triple world has felt that arrow sting.

But Love is gone, far gone beyond returning,
A candle snuffed by wandering breezes vain;
And see! I am his wick, with Love once burning,
Now blackened by the smoke of nameless pain.

In slaying Love, fate wrought but half a slaughter,
For I am left. And yet the clinging vine
Must fall, when falls the sturdy tree that taught her
Round him in loving tenderness to twine.

So then, fulfil for me the final mission
Of him who undertakes a kinsman’s part;
Commit me to the flames (my last petition)
And speed the widow to her husband’s heart.

The moonlight wanders not, the moon forsaking;
Where sails the cloud, the lightning is not far;
Wife follows mate, is law of nature’s making,
Yes, even among such things as lifeless are.

My breast is stained; I lay among the ashes
Of him I loved with all a woman’s powers;
Now let me lie where death-fire flames and flashes,
As glad as on a bed of budding flowers.

Sweet Spring, thou camest oft where we lay sleeping
On blossoms, I and he whose life is sped;
Unto the end thy friendly office keeping,
Prepare for me the last, the fiery bed.

And fan the flame to which I am committed

With southern winds; I would no longer stay;
Thou knowest well how slow the moments flitted
For Love, my love, when I was far away.

And sprinkle some few drops of water, given
In friendship, on his ashes and on me;
That Love and I may quench our thirst in heaven
As once on earth, in heavenly unity.

And sometimes seek the grave where Love is lying;
Pause there a moment, gentle Spring, and shower
Sweet mango-clusters to the winds replying;
For he thou lovedst, loved the mango-flower."

As Charm prepared to end her mortal pain
In fire, she heard a voice from heaven cry,
That showed her mercy, as the early rain
Shows mercy to the fish, when lakes go dry: "O wife of Love! Thy lover is not lost
For evermore. This voice shall tell thee why
He perished like the moth, when he had crossed
The dreadful god, in fire from Shiva's eye.

When darts of Love set Brahma in a flame,
To shame his daughter with impure desire,
He checked the horrid sin without a name,
And cursed the god of love to die by fire.

But Virtue interceded in behalf
Of Love, and won a softening of the doom:
'Upon the day when Shiva's heart shall laugh
In wedding joy, for mercy finding room,

He shall unite Love’s body with the soul,
A marriage-present to his mountain bride.’
As clouds hold fire and water in control,
Gods are the fount of wrath, and grace beside.

So, gentle Charm, preserve thy body sweet
For dear reunion after present pain;
The stream that dwindles in the summer heat,
Is reunited with the autumn rain.”

Invisibly and thus mysteriously
The thoughts of Charm were turned away from death;
And Spring, believing where he might not see,
Comforted her with words of sweetest breath.

The wife of Love awaited thus the day,
Though racked by grief, when fate should show its power,
As the waning moon laments her darkened ray
And waits impatient for the twilight hour.

Fifth canto. The reward of self-denial. — Parvati reproaches her own beauty, for “loveliness is fruitless if it does not bind a lover.” She therefore resolves to lead a life of religious self-denial, hoping that the merit thus acquired will procure her Shiva’s love. Her mother tries in vain to dissuade her; her father directs her to a fit mountain peak, and she retires to her devotions. She lays aside all ornaments, lets her hair hang unkempt, and assumes the hermit’s dress of bark. While she is spending her days in self-denial, she is visited by a Brahman youth, who compliments her highly upon her rigid devotion, and declares that her conduct proves the truth of the proverb: Beauty can do no wrong. Yet he confesses himself bewildered, for she seems to have everything that heart can desire. He therefore asks her purpose in performing these austerities, and is told how her desires are fixed upon the highest of all objects, upon the god Shiva himself, and how, since Love is dead, she sees no way to win him except by ascetic religion. The youth tries to dissuade Parvati by recounting all the dreadful legends that are current about Shiva: how he wears a coiling snake on his wrist, a bloody elephant-hide upon his back, how he dwells in a graveyard, how he rides upon an undignified bull, how poor he is and of unknown birth. Parvati’s anger is awakened by this recital. She frowns and her lip quivers as she defends herself and the object of her love.

Shiva, she said, is far beyond the thought
Of such as you: then speak no more to me.
Dull crawlers hate the splendid wonders wrought
By lofty souls untouched by rivalry.

They search for wealth, whom dreaded evil nears,
Or they who fain would rise a little higher;
The world’s sole refuge neither hopes nor fears
Nor seeks the objects of a small desire.

Yes, he is poor, yet he is riches’ source;
This graveyard-haunter rules the world alone;
Dreadful is he, yet all beneficent force:
Think you his inmost nature can be known?

All forms are his; and he may take or leave
At will, the snake, or gem with lustre white;
The bloody skin, or silk of softest weave;
Dead skulls, or moonbeams radiantly bright.

For poverty he rides upon a bull,
While Indra, king of heaven, elephant-borne,
Bows low to strew his feet with beautiful,
Unfading blossoms in his chaplet worn.

Yet in the slander spoken in pure hate
One thing you uttered worthy of his worth:
How could the author of the uncreate
Be born? How could we understand his birth?

Enough of this! Though every word that you
Have said, be faithful, yet would Shiva please
My eager heart all made of passion true
For him alone. Love sees no blemishes.

In response to this eloquence, the youth throws off his disguise, appearing as the god Shiva himself, and declares his love for her. Parvati immediately discontinues her religious asceticism; for “successful effort regenerates.”

Sixth canto. Parvati is given in marriage. — While Parvati departs to inform her father of what has happened, Shiva summons the seven sages, who are to make the formal proposal of marriage to the bride’s parents. The seven sages appear, flying through the air, and with them Arundhati, the heavenly model of wifely faith and devotion. On seeing her, Shiva feels his eagerness for marriage increase, realising that All actions of a holy life
Are rooted in a virtuous wife.

Shiva then explains his purpose, and sends the seven sages to make the formal request for Parvati’s hand. The seven sages fly to the brilliant city of Himalaya, where they are received by the mountain god. After a rather portentous interchange of compliments, the seven sages announce their errand, requesting Parvati’s hand in behalf of Shiva. The father joyfully assents, and it is agreed that the marriage shall be celebrated after three days. These three days are spent by Shiva in impatient longing.

Seventh canto. Parvati’s wedding. — The three days are spent in preparations for the wedding. So great is Parvati’s unadorned beauty that the waiting-women can hardly take their eyes from her to inspect the wedding-dress. But the preparations are complete at last; and the bride is beautiful indeed.

As when the flowers are budding on a vine,
Or white swans rest upon a river’s shore,
Or when at night the stars in heaven shine,
Her lovely beauty grew with gems she wore.

When wide-eyed glances gave her back the same
Bright beauty — and the mirror never lies —
She waited with impatience till he came:
For women dress to please their lovers’ eyes.

Meanwhile Shiva finishes his preparations, and sets out on his wedding journey, accompanied by Brahma, Vishnu, and lesser gods. At his journey’s end, he is received by his bride’s father, and led through streets ankle-deep in flowers, where the windows are filled with the faces of eager and excited women, who gossip together thus: For his sake it was well that Parvati
Should mortify her body delicate;
Thrice happy might his serving-woman be,
And infinitely blest his bosom’s mate.

Shiva and his retinue then enter the palace, where he is received with bashful love by Parvati, and the wedding is celebrated with due pomp. The nymphs of heaven entertain the company with a play, and Shiva restores the body of Love.

Eighth canto. The honeymoon. — The first month of marital bliss is spent in Himalaya’s palace. After this the happy pair wander for a time among the famous mountain-peaks. One of these they reach at sunset, and Shiva describes the evening glow to his bride. A few stanzas are given here.

See, my belovèd, how the sun
With beams that o’er the water shake
From western skies has now begun
A bridge of gold across the lake.

Upon the very tree-tops sway

The peacocks; even yet they hold
And drink the dying light of day,
Until their fans are molten gold.

The water-lily closes, but
With wonderful reluctancy;
As if it troubled her to shut
Her door of welcome to the bee.

The steeds that draw the sun’s bright car,
With bended neck and falling plume
And drooping mane, are seen afar
To bury day in ocean’s gloom.

The sun is down, and heaven sleeps:
Thus every path of glory ends;
As high as are the scaled steeps,
The downward way as low descends.

Shiva then retires for meditation. On his return, he finds that his bride is peevish at being left alone even for a little time, and to soothe her, he describes the night which is now advancing. A few stanzas of this description run as follows.

The twilight glow is fading far
And stains the west with blood-red light,
As when a reeking scimitar
Slants upward on a field of fight.

And vision fails above, below,
Around, before us, at our back;
The womb of night envelops slow
The world with darkness vast and black.

Mute while the world is dazed with light,
The smiling moon begins to rise
And, being teased by eager night,
Betrays the secrets of the skies.

Moon-fingers move the black, black hair
Of night into its proper place,
Who shuts her eyes, the lilies fair,
As he sets kisses on her face.

Shiva and Parvati then drink wine brought them by the guardian goddess of the grove, and in this lovely spot they dwell happily for many years.

Ninth canto. The journey to Mount Kailasa. — One day the god of fire appears as a messenger from the gods before Shiva, to remonstrate with him for not begetting the son upon whom heaven's welfare depends. Shiva deposits his seed in Fire, who departs, bent low with the burden. Shortly afterwards the gods wait upon Shiva and Parvati, who journey with them to Mount Kailasa, the splendid dwelling-place of the god of wealth. Here also Shiva and Parvati spend happy days.

Tenth canto. The birth of Kumara. — To Indra, king of the gods, Fire betakes himself, tells his story, and begs to be relieved of his burden. Indra advises him to deposit it in the Ganges. Fire therefore travels to the Ganges, leaves Shiva's seed in the river, and departs much relieved. But now it is the turn of Ganges to be distressed, until at dawn the six Pleiades come to bathe in the river. They find Shiva's seed and lay it in a nest of reeds, where it becomes a child, Kumara, the future god of war.

Eleventh canto. The birth of Kumara, continued. — Ganges suckles the beautiful infant. But there arises a dispute for the possession of the child between Fire, Ganges, and the Pleiades. At this point Shiva and Parvati arrive, and Parvati, wondering at the beauty of the infant and at the strange quarrel, asks

Shiva to whom the child belongs. When Shiva tells her that Kumara is their own child, her joy is unbounded.

Because her eyes with happy tears were dim,
’Twas but by snatches that she saw the boy;
Yet, with her blossom-hand caressing him,
She felt a strange, an unimagined joy.

The vision of the infant made her seem
A flower unfolding in mysterious bliss;
Or, billowy with her joyful tears, a stream;
Or pure affection, perfect in a kiss.

Shiva conducts Parvati and the boy back to Mount Kailasa, where gods and fairies welcome them with music and dancing. Here the divine child spends the days of a happy infancy, not very different from human infancy; for he learns to walk, gets dirty in the courtyard, laughs a good deal, pulls the scanty hair of an old servant, and learns to count: “One, nine, two, ten, five, seven.” These evidences of healthy development cause Shiva and Parvati the most exquisite joy.

Twelfth canto. Kumara is made general. — Indra, with the other gods, waits upon Shiva, to ask that Kumara, now a youth, may be lent to them as their leader in the campaign against Taraka. The gods are graciously received by Shiva, who asks their errand. Indra prefers their request, whereupon Shiva bids his son assume command of the gods, and slay Taraka. Great is the joy of Kumara himself, of his mother Parvati, and of Indra.

Thirteenth canto. Kumara is consecrated general. — Kumara takes an affectionate farewell of his parents, and sets out with the gods. When they come to Indra’s paradise, the gods are afraid to enter, lest they find their enemy there. There is an amusing scene in which each courteously invites the others to precede him, until Kumara ends their embarrassment by leading the way. Here for the first time Kumara sees with deep respect the heavenly Ganges, Indra’s garden and palace, and the heavenly city. But he becomes red-eyed with anger on beholding the devastation wrought by Taraka.

He saw departed glory, saw the state
Neglected, ruined, sad, of Indra’s city,
As of a woman with a cowardly mate:
And all his inmost heart dissolved in pity.

He saw how crystal floors were gashed and torn
By wanton tusks of elephants, were strewed
With skins that sloughing cobras once had worn:
And sadness overcame him as he viewed.

He saw beside the bathing-pools the bowers
Defiled by elephants grown overbold,
Strewn with uprooted golden lotus-flowers,
No longer bright with plumage of pure gold, Rough with great, jewelled columns overthrown,
Rank with invasion of the untrimmed grass:
Shame strove with sorrow at the ruin shown,
For heaven’s foe had brought these things to pass.

Amid these sorrowful surroundings the gods gather and anoint Kumara, thus consecrating him as their general.

Fourteenth canto. The march. — Kumara prepares for battle, and marshals his army. He is followed by Indra riding on an elephant, Agni on a ram, Yama on a buffalo, a giant on a ghost, Varuna on a dolphin, and many other lesser gods. When all is ready, the army sets out on its dusty march.

Fifteenth canto. The two armies clash. — The demon Taraka is informed that the hostile army is approaching, but scorns the often-conquered Indra and the boy Kumara. Nevertheless, he prepares for battle, marshals his army, and sets forth to meet the gods. But he is beset by dreadful omens of evil.

For foul birds came, a horrid flock to see,
Above the army of the foes of heaven,
And dimmed the sun, awaiting ravenously
The feast of demon corpses to be given.

And monstrous snakes, as black as powdered soot,
Spitting hot poison high into the air,
Brought terror to the army underfoot,
And crept and coiled and crawled before them there.

The sun a sickly halo round him had;
Coiling within it frightened eyes could see
Great, writhing serpents, enviously glad
Because the demon’s death so soon should be.

And in the very circle of the sun
Were phantom jackals, snarling to be fed;
And with impatient haste they seemed to run
To drink the demon’s blood in battle shed.

There fell, with darting flame and blinding flash
Lighting the farthest heavens, from on high
A thunderbolt whose agonising crash
Brought fear and shuddering from a cloudless sky.

There came a pelting rain of blazing coals
With blood and bones of dead men mingled in;
Smoke and weird flashes horrified their souls;
The sky was dusty grey like asses’ skin.

The elephants stumbled and the horses fell,
The footmen jostled, leaving each his post,
The ground beneath them trembled at the swell
Of ocean, when an earthquake shook the host.

And dogs before them lifted muzzles foul
To see the sun that lit that awful day,
And pierced the ears of listeners with a howl
Dreadful yet pitiful, then slunk away.

Taraka’s counsellors endeavour to persuade him to turn back, but he refuses; for timidity is not numbered among his faults. As he advances even worse portents appear, and finally warning voices from heaven call upon him to desist from his undertaking. The voices assure him of Kumara’s prowess and inevitable victory; they advise him to make his peace while there is yet time. But Taraka’s only answer is a defiance.

“You mighty gods that flit about in heaven
And take my foeman’s part, what would you say?
Have you forgot so soon the torture given
By shafts of mine that never miss their way?

Why should I fear before a six-days child?
Why should you prowl in heaven and gibber shrill,
Like dogs that in an autumn night run wild,
Like deer that sneak through forests, trembling still?

The boy whom you have chosen as your chief
In vain upon his hermit-sire shall cry;
The upright die, if taken with a thief:
First you shall perish, then he too shall die.”

And as Taraka emphasises his meaning by brandishing his great sword, the warning spirits flee, their knees knocking together. Taraka laughs horribly, then mounts his chariot, and advances against the army of the gods. On the other side the gods advance, and the two armies clash.

Sixteenth canto. The battle between gods and demons. — This canto is entirely taken up with the struggle between the two armies. A few stanzas are given here.

As pairs of champions stood forth
To test each other’s fighting worth,
The bards who knew the family fame
Proclaimed aloud each mighty name.

As ruthless weapons cut their way
Through quilted armour in the fray,
White tufts of cotton flew on high
Like hoary hairs upon the sky.

Blood-dripping swords reflected bright
The sunbeams in that awful fight;
Fire-darting like the lightning-flash,
They showed how mighty heroes clash.

The archers’ arrows flew so fast,
As through a hostile breast they passed,
That they were buried in the ground,
No stain of blood upon them found.

The swords that sheaths no longer clasped,
That hands of heroes firmly grasped,
Flashed out in glory through the fight,
As if they laughed in mad delight.

And many a warrior’s eager lance
Shone radiant in the eerie dance,
A curling, lapping tongue of death
To lick away the soldier’s breath.

Some, panting with a bloody thirst,
Fought toward the victim chosen first,
But had a reeking path to hew
Before they had him full in view.

Great elephants, their drivers gone
And pierced with arrows, struggled on,
But sank at every step in mud
Made liquid by the streams of blood.

The warriors falling in the fray,
Whose heads the sword had lopped away,
Were able still to fetch a blow
That slew the loud-exulting foe.

The footmen thrown to Paradise
By elephants of monstrous size,
Were seized upon by nymphs above,
Exchanging battle-scenes for love.

The lancer, charging at his foe,
Would pierce him through and bring him low,
And would not heed the hostile dart
That found a lodgment in his heart.

The war-horse, though unguided, stopped
The moment that his rider dropped,
And wept above the lifeless head,

Still faithful to his master dead.

Two lancers fell with mortal wound
And still they struggled on the ground;
With bristling hair, with brandished knife,
Each strove to end the other's life.

Two slew each other in the fight;
To Paradise they took their flight;
There with a nymph they fell in love,
And still they fought in heaven above.

Two souls there were that reached the sky;
From heights of heaven they could spy
Two writhing corpses on the plain,
And knew their headless forms again.

As the struggle comes to no decisive issue, Taraka seeks out the chief gods, and charges upon them.

Seventeenth canto. Taraka is slain. — Taraka engages the principal gods and defeats them with magic weapons. When they are relieved by Kumara, the demon turns to the youthful god of war, and advises him to retire from the battle.

Stripling, you are the only son
Of Shiva and of Parvati.
Go safe and live! Why should you run
On certain death? Why fight with me?
Withdraw! Let sire and mother blest
Clasp living son to joyful breast.

Flee, son of Shiva, flee the host
Of Indra drowning in the sea
That soon shall close upon his boast

In choking waves of misery.
For Indra is a ship of stone;
Withdraw, and let him sink alone.

Kumara answers with modest firmness.

The words you utter in your pride,
O demon-prince, are only fit;
Yet I am minded to abide
The fight, and see the end of it.
The tight-strung bow and brandished sword
Decide, and not the spoken word.

And with this the duel begins. When Taraka finds his arrows parried by Kumara, he employs the magic weapon of the god of wind. When this too is parried, he uses the magic weapon of the god of fire, which Kumara neutralises with the weapon of the god of water. As they fight on, Kumara finds an opening, and slays Taraka with his lance, to the unbounded delight of the universe.

Here the poem ends, in the form in which it has come down to us. It has been sometimes thought that we have less than Kalidasa wrote, partly because of a vague tradition that there were once twenty-three cantos, partly because the customary prayer is lacking at the end. These arguments are not very cogent. Though the concluding prayer is not given in form, yet the stanzas which describe the joy of the universe fairly fill its place. And one does not see with what matter further cantos would be concerned. The action promised in the earlier part is completed in the seventeenth canto.

It has been somewhat more formidably argued that the concluding cantos are spurious, that Kalidasa wrote only the first seven or perhaps the first eight cantos. Yet, after all, what do these arguments amount to? Hardly more than this, that the first eight cantos are better poetry than the last nine. As if a poet were always at his best, even when writing on a kind of subject not calculated to call out his best. Fighting is not Kalidasa's *forte*; love is. Even so, there is great vigour in the journey of Taraka, the battle, and the duel. It may not be the highest kind of poetry, but it is wonderfully vigorous poetry of its kind. And if we reject the last nine cantos, we fall into a very much greater difficulty. The poem would be glaringly incomplete, its early promise obviously disregarded. We should have a *Birth of the War-god* in which the poet stopped before the war-god was born.

There seems then no good reason to doubt that we have the epic substantially as Kalidasa wrote it. Plainly, it has a unity which is lacking in Kalidasa's other epic, *The Dynasty of Raghu*, though in this epic, too, the interest shifts. Parvati's love-affair is the matter of the first half, Kumara's fight with the demon the matter of the second half. Further, it must be admitted that the interest runs a little thin. Even in India, where the world of gods runs insensibly into the world of men, human beings take more interest in the adventures of men than of gods. The gods, indeed, can hardly have adventures; they must be victorious. *The Birth of the War-god* pays for its greater unity by a poverty of adventure.

It would be interesting if we could know whether this epic was written before or after *The Dynasty of Raghu*. But we have no data for deciding the question, hardly any for even arguing it. The introduction to *The Dynasty of Raghu* seems, indeed, to have been written by a poet who yet had his spurs to win. But this is all.

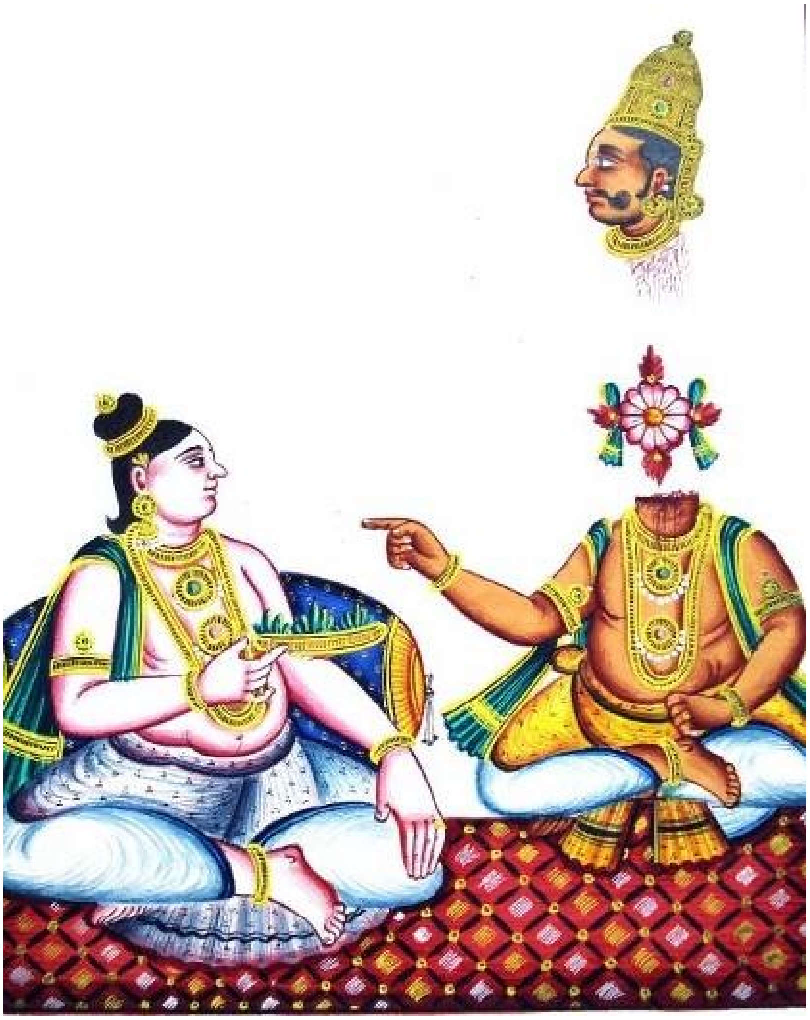
As to the comparative excellence of the two epics, opinions differ. My own preference is for *The Dynasty of Raghu*, yet there are passages in *The Birth of the War-god* of a piercing beauty which the world can never let die.

Shishupala Vadha by Magha (Cantos I-IV)

Translated by M. S. Bhandare Composed by Magha, the Sanskrit poet at King Varmalata's court at Shrimala, then the capital of Gujarat (presently Rajasthan state) in the seventh or eighth century, *Shishupala Vadha* (The Slaying of Shishupala) is an epic poem of 20 sargas (cantos) of about 1800 highly ornate stanzas. Considered one of the six Sanskrit *mahakavyas*, or "great epics", it is also known as the *Māgha-kāvya* after its author. The poem is admired more for its exquisite descriptions and lyrical quality than for any dramatic development of plot.

Sourced from the *Mahabharata*, the original story tells how Shishupala, king of the Chedis in central India, after insulting Lord Krishna several times in an assembly, finally enrages him and is decapitated. The epic has a rich vocabulary that allegedly includes every known word in the Sanskrit language. Besides its poetry, the poem also revels in wordplay and complexly constructed verses. The second canto contains a famous verse with a string of adjectives that can be interpreted differently depending on whether they are referring to politics or grammar.

Magha seems to have been inspired by the *Kiratarjuniya* of Bharavi, and intended to emulate and even surpass it. Like the *Kiratarjuniya*, *Shishupala Vadha* favours rhetorical and metrical skill more than the growth of the plot. The text is rich in vocabulary and often features elegant descriptions, with almost half the cantos having little to do with the main narrative. For example, while describing the march of an army, cantos 9 to 11 digress with a description of nature, sunrise and sunset, the seasons, courtesans preparing to receive men, the bathing of nymphs, and so on. Due to these intricate descriptions, the epic serves as an important source on the history of Indian ornaments and costumes, including its different terms for dress.



Krishna slays Shishupala, British Museum, 1850

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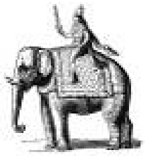
Canto I.



1. HARI (in the incarnation of Krishna), the lord of Sri, in whom dwell all the worlds, while dwelling in the beautiful palace of Vasudeva for restoring order into this world, once saw the son of Hiranyagarbha (Narada) descending from the sky.

2. "The movement of him who has the thighless one for his charioteer (*i.e..*, of the Sun) is sideways, and he who consumes the oblations *(i.e..,* Tire), it is well-known, flames in an upward direction; but this mass of light is falling downwards, spreading on all sides. What, indeed, can it be?" — wondering thus, the people looked on in bewilderment.

3. At first, the Omniscient one made it out to be a mass of splendours; a little later, the outlines of a form being clearly perceived, he determined it to be a corporeal being, and subsequently, when its limbs were severally distinguished, he decided it to be a man; thus, by degrees He recognised him to be Nârada, 4. Him, white like heaped-up camphor-powder, when, for the moment, just below fresh, large clouds, clearly comparable to S'ambhu, white with ashes and with his (black) elephant-hide tossed up in the revelry (of the *Tândava* dance).

5. Him, who, having the (white) refulgence (like that) of the autumnal moon and wearing matted locks of the hue of lotus-filaments, was, as it were, the lord of mountains, bearing on its snowy regions thickets of creepers, embrowned by ripening.

6. Him, imitating (as it were) the (fair) person of the Bark-vested one (*i.e..,* Balarâma), with his (dark) under-garment fastened with a golden girdle.

7. Him, snow-white, wearing the sacred thread made of the fibres of creepers growing on a soil of gold and woven of the down on the body of the king of

birds (*i.e..* Garuda), and (therefore), looking, as it were, to be a cloud on high with lightnings constantly flashing in it at the close of the rainy season.

8. Him, looking splendid in the beautiful *Chamuru*-skin, having naturally spotted, bright, fine hair, closely fitting his body, white like a shining fragment of a lotus-stalk, and therefore, looking, as it were, to be the (white) elephant of Indra, in his housings (painted in various colours).

9. Him, holding in his hand a rosary of clear crystal beads, which seemed to be, as it were, to be strung with coral leads in the upper half in front, being tinged with the rays of his thumb-nail that was polished bright by friction with the lute strings that were ceaselessly struck with it.

10. Him, looking now and again (admiringly) at his lute *Makati,* in which were becoming manifest duly regulated melodies of the particular gamuts, made up of notes, arranged in groups of fixed quantity, sounding at the touch of wind.

11. Having dismissed the gods who were following him and who bowed to him (as they retired), he, the store of transcendantal knowledge, came to the abode of the wielder of the discus (*i.e..,* Krishna), who had destroyed the glory of the Daityas, — abode that was as beautiful as the palace of Indra.

12. Scarcely had the repository of austerities, resembling a falling sun, descended on the ground in front of him, when Achyuta quickly rose from his high seat, looking like a cloud rising from a mountain.

13. Then the son of Brahmâ (*i.e..,* Nârada) set his feet in front of the son of Devakî (*i.e..*, Krishna) on the earth which was somehow held up by the assemblages of serpents in the nether world on their bending hoods, raised up with great effort.

14. He, the Primeval Soul (Krishna), duly worshipped him, the adorable, with *Arghya* and other materials of worship. Sages are never desirous of visiting, through love, the houses of those who have not performed meritorious actions.

15. The people had not yet seen these two standing up (and looking) like the mountain of snow (Himalaya) and mountain of collyrium (Nilagiri), when the Ancient Sage (Krishna) made the sage sit on a seat placed by him with his own hands.

16. Seated on the high seat in front of the slayer of Kamsa (Krishna) having the lustre of a big slab of sapphire, he stole (assumed) the beauty of the moon resting on the rising mountain at the approach of evening.

17. He, beloved of sacrificers, was highly gratified, having worshipped him who was quite pleased. The noble-minded are always exceedingly anxious to win over the venerable by worship.

18. Hari took on his head, bent low, the waters poured on his hand from his gourd-waters that had been collected at all the holy places and that were potent enough to destroy multitudes of sins.

19. The golden seat, on which he, with a body dark like a fresh cloud, sat with the permission of the sage, surpassed in the beauty the (golden) peak of *Sumeru,* rendered lovely with *Jambul-fruit.*

20. He, with a garment glowing like molten gold, and of a complexion dark like the spot on the full moon, shone like the repository of waters (the ocean) clasped by the flames of the *Vâdava,* (submarine) fire.

21. The radiance of the sage, tinged with the mass of the discus-wielder's lustre, looked as lovely as the beams of the moon appearing in the interstices of the moving leaves of a tree.

22. At that time, both appeared to be of the same colour, their clear complexions being tinged with each other, on account of the bright beams, that were dark like full-blown *Tamala* flowers, of the one, mingling with those, that were white like the pollen of the *Saptach-chhada* flowers, of the other.

23. The great joy that the enemy of Kaitabha (*i.e..,* Krishna) felt at the visit of the ascetic, could not be contained in his body, in which all the worlds rest in their fall development, when he withdraws the creation into himself at end of a cycle.

24. That he was *Pundarîkâksha (* 'One having eyes like white lotuses') was clearly evident when, at the sight of the sage, resplendent like the sun, his eyes-were dilated in joy and were invested with fresh charm.

25. Achyuta spoke with a pure smile (on his lips) making the white body of the sage still whiter with the-beams of the moon in the guise of his row of teeth,

just as a (white) mansion is made whiter with whitewash.

26. “A sight of thee reveals the worthiness of the embodied beings at all three times, — it removes their sin in the present, it is the source of the blessings to come, and it is the outcome of meritorious actions performed in the past.

27. “That deepest gloom (of ignorance), which, could not be quelled by the sun with his thousand yet insufficient rays, has been forcibly dispelled by thee with thy countless splendours.

28. “Thou hast been made a spiritual head and an inexhaustible repository of the Vedas, — inexhaustible though constantly drawn upon, -by the creator who loots after the well-being of the created beings, and whose mind was thus set at ease by entrusting it to a fit person (like thee),just as a great store of wealth, inexhaustible though expended, is laid up by a father as a provision for his children and is deposited in a secure receptacle, with his heart relieved of all anxiety on their account., 29. “By a mere sight of thee, O sage, I feel blessed-sight of thee that has removed all my sin. Yet, I am anxious to listen to thy weighty words; for who rests satisfied with blessedness (however great it may be)?

30. “It is this momentous visit of thine, giving rise to a sense of importance in me, that makes me bold enough to say to thee, ‘Tell me the object of thy visit, though thou art free from all desire 31. “Thou art the final goal, affording permanent shelter, of the steady-minded man, who has reached the path of absolution, which is beset with obstacles in the form of impetuous passions (*also,* infested with violent robbers), and which is exceedingly difficult to traverse, not being frequently trodden by men.

32. “The sages, conversant with the past, know thee to be the *Purusha* (Primeval Spirit), who takes no part in the creation of the universe, who is beyond all *Vikâras* (transformations), who is quite distinct from the *Prakriti*, and who is realised with great difficulty by the-self-controlled by means of spiritual insight.

33. “Thou, the sole architect of the three worlds, didst place, on the high branching tops of the pillar in the form of the king of serpents, the earth, raised

up with ease, to serve as the one single roof for the abode of the serpents.

34. “By whom can be understood the greatness of thy primeval self, than whom there is nothing greater? For thou, though born as man, dost surpass the gods and the demons in thy powers that cut off the bonds of worldly life (or prevent recurrence of birth).

35. “Thou earnest down from heaven to the earth, with the object of lightening the earth, ready to break under a heavy burden; but she is now weighted down by thy person that cames within it all the three worlds.

36. “Hadst thou not come down to the surface of the earth to extirpate the enemies of the world, how, O Lord, wonldst thou, that art not seen even by the meditative, have been an object of sight to persons like me?

37. “Thou alone, O sustainer of the universe, art powerful enough to protect this universe, that is harrassed by those that are swollen with overweening pride. Who but the sun is able to clear the sky, that is darkened by the pitchy darkness of the night?

38. “That the people praise thee, O Hari, (*also,* O lion) for killing Kamsa and other kings who were like so many deer, is but a disparagement of thee, that hast slain Hiranyâksha and other demons, (who were) like so many elephants.

39. “Thou, ever tireless, art always engaged in crushing the enemies of the worlds, one by one. Still, my mind, extremely eager to converse with you, makes me loquacious.

40. “Therefore, O Upendra (younger brother of Indra), thou, who hast taken the lead in all the undertakings of Indra, should listen to the message sent by Indra-message that concerns the welfare of the universe.

41. “There once lived a son of Diti, of sun-like splendour, who was never a subject of fear arising from enemies and whom, the destroyer of the meaning of the epithet Indra, they call Hiranyakasipu, 42. “By whom, possessed of might and filled with jealousy, the very first to receive the epithet *Asura,* were laid, after a long time, the first beginnings of fear in the minds of the denizens of heaven.

43. “It is from that time, when the four lords of the quarters served him, having left the gods, being drawn by love for him, that Fortune has received the depreciatory epithet ‘fickle ‘.

“.— “Dreading him, the hosts of gods, for the first time, made their cities impregnable, their weapons sharp, their armies valiant, and their armours invulnerable, all these that had hitherto only served as mere embellishments.

45. “At all the three *Samdhuas* (*i.e..,* at morn, noon, and eve), the gods made obeisance, with their hands slipping from the gems in their crowns, to that quarter to which he, the abode of glory and always going from one world to another, happened to repair at his own sweet will.

46. “By thee, O lion among men (*also* Man-lion), was he killed, his breast being torn open with thy nails crooked by contact with the lovely breasts of thy beloved, — by thee that hadst then assumed the huge body of a lion, scattering the clouds with his streaming mane.

47. “Wishing to satisfy his prurient ambition, born of pride, by warring with the gods, he was again born as a most terrible demon named Râvana, who reduced heaven to a defenceless condition, 48. “Who, wishing to become the master of the three worlds, when about to cut off his tenth head in excessive zeal, considered, reckless that he was, S’iva’s favour, answering his desire, as an obstacle, 49. “Who, by heaving up the best of mountains (Kailasa), requited the Trident-holder for his gift of a boon by (affording him) the pleasure of a voluntary embrace by the lightened Pârvatî (*lit.,* the daughter of the mountain of snow), 50. “Who, mighty, besieged the capital, cut down Nandana, carried off the choicest treasures, and abducted the celestial damsels. Thus warring with the enemy of Namuchi (*i.e..,* Indra), he caused unrest day and night in heaven.

51. “Pursued by whom in fight, the enemy of Bala (*i.e..,* Indra) appreciated only the swiftness, and not the graceful movements, of Airâvata nor the varied stepping of Uchchaisravas.

52. “Unable to bear the eight of whom, as of the sun, Indra (*also* the owl), with eyes restless, passed his days in fright in the inner apartments of his palace, as in the caves of the Golden mountain (Meru).

53. “The resistless discus of Vishnu, the lord of the worlds, failed against the neck of that enemy of the gods, only throwing out flying sparks of fire by impact with it, as hard as a big rock.

54. “He, in his overweening pride, bursting open the *Samkha* treasure, very violently shook the mind of Kubera, which had (thus) lost its equanimity, being greatly perturbed, and had given up the *Pushpaka* (aerial car), just as an elephant in rut violently agitates the *Mânasa* lake to its very depths, breaking to pieces the conches in it, making it turbid with his ichor, and scattering about the lotuses (growing in it).

55. “The chords twisted of mighty serpents (*i, e.,* the serpent-noose), cast at him by Varuna in fights, hastily retreated in fright to the neck of the hurler, being turned back by his angry growl.

56. “The buffalo of the lord of the dead (Yama), with the coil of his horns plucked out by him for making a bow, carried his head with great difficulty, bent very low on account of the heavy weight of shame, relieved though it had been of its burden.

57. “The sun, even in summer, touching hesitatingly his (Ravana’s) wives with the tips of his rays falling not in their entirety, decked them with pearls in the form of cool drops of perspiration.

58. “The moon, possessed of all arts (*also,* with all his digits) and skilled in making haughty women long for their lovers, became the voluptuary’s confidant in love-affairs, never leaving his palace and ever giving zest to his pleasures.

59. “That one task of Vinâyaka (Ganesa), once plucked out by him to make ear-ornaments of, fit for his sprightly, graceful damsels, does not yet grow out again.

60. “Evidently guilty though he was of blowing off the garments of the ladies of the harem, Vâyu (the Wind-god) became a favourite of him, whose eyes were ever eager to see the exposed thighs, and could, therefore, make him take pity on the gods who were being harrassed, though quite innocent.

61. “Agni (the Fire-god), constantly overpowered, and therefore, dimmed, by the greatness of his mighty splendour, overwhelming all men, bore a canopy (

cloud) of smoke, doubled by the vapours of his sighs born of anguish.

62. “To propitiate him, blazing in glory, the multitudes of serpents no longer followed the bent of their nature (*also,* crafty nature), in as much as they gave up their natural defect of having two tongues (*also,* wickedness), *viz:,* that of striking at the vitals of others (*also,* that of scandal-mongering), no longer moved crookedly (*also,* no longer practised deceit,) and provided themselves with ears (*also,* had him for their ruler).

63. “Being broken by the arrays of his elephants, the elephants of the quarters, with their ichor disappearing from their broad temples, resorted to the quarters, not to return again for a long time, and thus proved true to their name.

64. “The body of him, hot with passion, was cooled, not so much by the winds of the wetted fans, agreeable on account of sprays of water mixed with sandal, as with the extremely hot sighs of the captive damsels belonging to Indra.

65. “In his capital, the seasons took up (permanent) residence as householders,-the Rains uniting with Summer, Hemanta with Autumn, and Winter with Vernal Glory, and bearing at all times a profusion of flowers.

66. “Who did not give up Jânakî, although he knew thee, no man and never born, yet born in the family of Mann, to be his destined slayer. For to the proud, their pride is their sole wealth.

67. “Do you remember that, born as the son of Dasaratba, you killed him, the abductor of your beloved wife from the forest region, near Lamkâ, having crossed the ocean, with its rolling waters made turbid by being bridged over?

68. “And this same deceitful demon, taking another birth like an actor taking a new part, and concealing his identity under the name S’isupâla, is now taken by others as not-he, though it is he (himself).

69. “While yet a boy, he was, in body, four-armed (like Vishnu); in face, like the full moon, and three-eyed(like the three-eyed god, S’iva). Now he, being a youth, who has made kings subject to tributes, is, to be sure, pre-eminently like the sun who covers the mountains with his rays.

70. “Disposing at will favour or dis-favour to gods, Daityas and Rakshasas, he laughs at Ravana and others on whom extra-ordinary power had been conferred by deities propitiated by them.

71. “Even now, as formerly, the world is being oppressed, through pride of power, by him, ambitious of conquest.

72. “Therefore, make him, who has violated the ordinance of Brahmâ, a guest at the house of Yama. For the wicked, whose misfortunes are the consequences of their unrighteous deeds, should be overthrown by the good.

73. “Let the heart of Indra, made firm at the death of the enemy, regain its capacity to bear the pressure of the eager embrace of the pointed breasts of S’achî, horripilated with joy 74. When the divine sage, having addressed these words (to Krishna), flew up into the sky, wearing the beauty of the moon, in front of the S’ârnga-bearer (Krishna) who had uttered ‘*Om* (expressing his assent), a comet, ever foreboding the destruction of enemies, appeared in the guise of a frown on the face of Krishna, as in the sky — Krishna, who was now enraged against the king of Chedi (S’isupâla).

Canto II.

1. SOON AFTER, the enemy of Mura (Krishna), being invited by Pârtha (Yudhishthira) who was going to celebrate a sacrifice, was perplexed between too duties, desirous as he was of marching against the king of Chedi.

2. He, therefore, accompanied by Uddhava and Balarâma, betook himself to the council-chamber, bearing the beauty of the Moon, attended by Venus and Jupiter, shining in the sky.

3. Blazing on the altar in the form of the council-hall, shone in all splendour this triad of fires in the form of the trio of men that had met together for restoring peace to the world.

4. Reflected in the gem-pillars (of the hall), they though unattended, appeared as if surrounded by a number of attendants.

5. The high seats of gold on which they sat bore resemblance to the (three) peaks of Trikuta, occupied by (three) lions.

6. Then the astute Hari explained to his two elders the conflict of the two duties, both of which were equally important.

7. Saraswatî (speech) of him with teeth like the tips of *Kunda* buds, was bathed, as it were, so clean as to have a clear complexion (*also,* so pure as to have all its letters quite correct), in his smiles that lit up the interior of the council-hall.

8. “My speech is intended to serve as an introduction to yours, just as the prologue is to the plot of a drama.

9. “The son of Dharma (Yudhishthira), with all the kings made his tributaries by his brothers, the conquerors of quarters, is puissant enough to perform the sacrifice successfully.

10. “But an enemy that is rising (growing in power) should not be ignored by one wishing one’s own good. For he (an enemy) and a disease are regarded by the wise as the same (in their fatal effects).

11. “It pains me not that the son of Sâtvatî (S’isupâla) inflicts wrongs on me. But what grieves me is that he harasses the world.

12. “This, for the present, is my view; let me hear yours too. Verily, even he, that has got at the essence of a matter, does hesitate to give, by himself, a decision on it”, 13. Having made this succint speech, Mâdhava stopped. The great are by nature measured in this speach.

14. Thereupon spoke Balarâma, his lower lip throbbing (quivering) in indignation at the memory of the enemy’s wrongs-lip that was clever at kissing the *bimba*-like lower lip of his wife, 15. Giving the character of the refuting argument to the speech of Pavanavyâdhi (Uddhava), learned in politics, that was held back the very moment it was about to be delivered, 16. Rolling his eyes reddened by inebriation and purified by the leavings from the mouth of Revatî, 17. Withering, by the exhalations from his mouth, hot through excitement, the garland of sylvan flowers and leaves, that bore testimony to the hardness of the breasts of his wife, always eager for his embrace, 18. Bearing drops of perspiration that stood on his body reddened by his wrath against the enemy, 19. Turning to dark-red, like the tender mango-leaves, the (dark) hue of his upper garment by the (red) lustre of the flashing rubies set in his ear-ornaments, 20. Emitting the sweet odour of his mouth, blended with the smell of the wine that had been scented by dwelling (for a time) in the mouth of the daughter of Kakudmin (*i.e..,* Revati), 21. Spoke, imparting whiteness, with the exceedingly bright rays from his teeth, to the black bees hovering round the lotus in the guise of his face, 22. “Immediate execution of what Vâsudeva has spoken so fearlessly and faultlessly is the only decision on it.

23. “This speech, though short, cannot be surpassed by a longer one. Fire, though burning piles of fuel, can never outshine the sun.

24. “Let, therefore, my words, more prolix as they are, serve as a commentary on his very brief yet pregnant speech.

25. “Words of the wise strike dumb even the eloquent and make their supporters, dull though they be, very verbose speakers.

26. “Even dull-witted men, after having studied the works on polities, are able to expound that (in polities) there are six expedients, three powers, three ends, and three aspects of position.

27. The verbose talk of a speaker, who has not fully deliberated over the question, is as vain as the bragging of an archer whose arrow has missed its mark.

28. “Kings, in all their works, have no counsel (council-deliberation) other than the five *Angas* (constituent elements of policy), just as the Saugatas (Buddhists), have (recognise), in all embodied beings, no soul apart from the five *Shandhas* (forms of mundane consciousness).

29. “Like a warrior, wanting in courage, Counsel, though all its constituent elements (*also,* limbs) are well-guarded (*also,* covered with armour), cannot remain secret (*also*, stand on the battlefield), on account of the danger of being betrayed to the enemies (*also,* through fear of being wounded by others).

30. Aggrandisement of self and downfall of the foe, -this much is polity (*i.e..,* this is what polity consists in). Holding this principle, the wise write diffuse learned disquisitions on political questions.

31. “The great are not satisfied with even the highest greatness. An instance of this is the ocean, which though full, is eager for the rise of the moon.

32. “Fate, thinking that its has done it work, does not increase the fortune of a man, who fancies himself secure, even though that fortune he very small.

33. “Men of proud spirit do not rise without having-first extirpated their enemies. An instance thereof is the sun (who rises only after he has) completely destroyed the pitchy darkness.

34. “Stability is, indeed, difficult to attain, until the enemy is first extirpated. Water does not come to a stand-still, until it has reduced dust to mud.

35. “Whence (can there be) happiness, as long an even single enemy lives? Râhu (*ht*., the son of Simhikâ toiments the moon in the very presence of the gods.

36. “An acquired friend and a factitious foe deserve serious consideration, for they may be turned by deeds (*or* by service or disservice) into enemy and friend respectively; so may also natural friends or foes viz: those by blood-relationship and those by the position of the territories.

37. “Peace can be made with an enemy that has done you a service, but never with a friend that has injured you. Obligation and injury are respectively their distinguishing marks.

38. “You have, O Hari, wronged the king of Chedi by carrying off Rukminî. For women are the great root of the tree of enmity, that takes very firm root.

39. “When you went to conquer Bhaurua (Naraka *),* he besieged this city, just as darkness envelops the slope of Meru, when the sun has left it.

40. “It should not even be mentioned that he abducted the wife of Babhru, since even a mention of sinners is enough to lead to evil.

41. “The son of Srutas ravas is turned into our enemy, as he has been wronged by you and has (in his turn) wronged us in many ways 42. “Those men who remain supine, having made enmity with an irate foe, do, in fact, lie facing the wind, having thrown fire into a dried up thicket 43. “A man who is forgiving may, indeed, put up with wrongs, either slight or not often repeated. But who would remain patient, when subjected to grave and repeated wrongs?

“.— “At other times, forbearance is an ornament to men as bashfulness is to women; but when insulted, spirited action (is an ornament to men) as boldness is to women on occasions of sexual intercourse.

45. “Better that person had not been living, who continues to live though burnt by insults from others. He has only caused throes of labour to his mother and may very well cease to exist.

46. “Even the dust, that rises and settles on the head when trodden by feet, is better than the embodied beings who remain calm, even when insulted.

47. “The birth of that man, who does not achieve some end by means of his caste, actions, and qualities, is only for receiving a proper name that does not signify any class, action or quality (*i.e..,* serves the purpose of only naming a person).

48. “Loftiness (*also,* nobility) is to be found in a mountain, but not the other, Unfathomability (*also,* depth) there is in the ocean, but not this one. Both these which make one formidable (*lit.,* not exposed to insults) are to be found in men of high spirit.

49. “That Rahu swallows the sun after a long time (i, *e*., at long intervals), but the moon quickly (*i.e*.., a short intervals), is clearly the consequence (*lit.,* fruit *)* of mildness (of the latter).

50. “As light grass before the wind, a mean person bends, of himself, before even an insignificant enemy. He is thus a type of those that are utterly worthless (*also,* that have no stuff or substance).

51. “A man of fiery spirit, though far away, is counted among the spirited. So to one doing penance with fires, the sun (though far away) is the fifth fire.

52. “How can fame, without any foot-hold, ascend to heaven without having planted, with ease, her foot on the high heads of enemies?

53. “The moon, who holds a deer in his lap, is (branded as) *deer-stained;* while the lion who ruthlessly kills herds of deer is (glorified as) the *king of deer* (or beasts).

54. “Towards an enemy who ought to be reduced by the fourth expedient, adoption of pacific policy is injurious to one’s interests. Who that is wise would give a cold-water bath to a person suffering from an acute fever that requires sweating?

55. “Negotiations for peace would, on the contrary, inflame him, bitterly hostile as he is already, just as drops of water make the ghee, that is exceedingly heated, blaze up in flames.

56. “They, who in the garb of ministers, imperil the kings’ cause by employing the wrong means (or expedients) are to be condemned as enemies by them.

57. “Some advise expedition when one has grown in power, while others, when the enemy is in sore straits. Both these (circumstances) rouse you (*i.e..,* ought to rouse you) to action, unconcerned as you are.

58. “Your forbearance holds back (*lit.,* obstructs) the invincible hosts of Yâdavas who are eager to conquer the worlds, just as the shore keeps back the mighty, formidable sea, which is eager to (would otherwise) overflow the worlds.

59. “Let victory come to you, yourself remaining a mere looker-on and enjoying the fruits (of the victory), just as, according to the *Sâmkkya* view, all experience that belongs to the *Buddki* is to be assigned to the soul, who is merely a witness and enjoyer of fruits (of actions, due to *Prakriti*).

60. “King Jarasandha (*lit.,* one born of two mothers) having been billed in a combat by Bhîma *(lit.,* the enemy of Hidimba), Ôisupâla *(lit,* son of Damaghosha) can now be easy subdued, bereft of a friend as he is after a long time.

61. “The policy, vis: that an enemy should be attacked, when in distress, is regarded as ignominious by a proud *(or* high-spirited) king. To him, an enemy that is in his plenitude of power is a source of joy, as is the moon, when full, to Râhu (*lit.,* the tormenter of the moon), 62. “Energy that knows no restraint is one thing, and energy to which limits have been set is another. How can there be co-existence of light and darkness in one and the same place?

63. “Let not, therefore, journey to Indraprastha be undertaken. Let the land of the Chedis have its trees dwarfed in the presence of our elephants.

64. “Let Dasarhas (Yâdavas) hem in the foes in the city of Mâhishmatî, cutting off supplies and re-inforcements, just as cattle are shut up in a cow-pen, with the ingress and egress of the yokes of milk-pails completely stopped.

65. “Let the son of Pându (Yudhishthira) celebrate the sacrifice; let Indra protect heaven; let the sun shine; let us, likewise, slay our foes. For every one is interested in his own affairs.

66. “Let our weapons, bathed in the blood gushing out at the severence of enemies’ heads, attain the glory of lightnings, by contact with the rays of the sun 67. The deities in the paintings (on the walls), as it were, re iterated through fear these words of the excited Balarâma, by (means of) echoes from the walls of the council-hall.

68. Having heard these words of Sesha (Balurâma), Adhokshaja (Krishna) called upon, by a sign of the eye, the son of Brihaspati (i.e.., Uddhava) to commence his speech.

69. Thereupon, Uddhava, addressing himself to Krishna (*lit.,* the elder brother of Gada), delivered a speech, true and wrighty, in a manner free from presumption and quite becoming a disciple of Utathya.

70. "It is now needless to speak, after what has been said by the Pestle-holder (Balarâma). When a matter has been determined (decided) by a letter, do not indeed, add a verbal message (a verbal message is unnecessary).

71. "Still it is the regard you have for me as an elder that urges me to speak.

72. "Infinite is the variety of language (or rhetoric), made up as it is of but a few letters, like that of vocal music, composed as it is of but a few notes.

73. "One can easily deliver a speech that irrelevant, diffuse though it may be. But a well-knit speech, which is quite pertinent to the subject-matter, is hard to cite.

74. Skilled speakers deliver a speech characterised by striking beauties, couched in a highly polished style but full of solid matter, and possessed of no few merits, even as skilled weavers display an embroidered cloth, ornamented with diverse patterns, soft to touch yet firm its texture, and woven of numerous threads.

75. "That I quote from the works on political science before your deeply learned self, is only to confirm by repetition the knowledge that I, a speaker, have acquired by study.

76. "A sovereign should endeavour to acquire *Intellect* and *Enthusiasm* (*i.e.* the powers of *Counsel* and *Energy*). For it is these two that are the basis of the personal power of a king who is ambitious of conquests.

77. "Those, who constantly lie on the bed-stead of a firm will, upholstered with sound reasoning, never know what fatigue is.

78. "Men of keen intellect, like an arrow, touch but lightly, but penetrate deep (with little effort accomplish much). The dull-witted man (on the other hand),

like a stone, though covering much, remains outside (though expending great labour, accomplishes but little).

79. “The ignorant undertake only little, but get much confounded. The wise, on the other hand, undertake great works, but remain quite unperturbed.

80. “One who is careless, though he may adopt the right means, fails in his objects. A hunter, who is sleepy, though he may lie in a covert, never kills any deer.

81. “Of the twelve kings, the ambitions king alone, who does not desist from energetic action, is able to rise, like the Sun (*lit,* maker of the day) among the twelve Âdityas.

82. “An uncommon personage, indeed, is a king who has his intellect for weapon, the (seven) constituent elements of his government for limbs, the impenetrable secrecy of his counsels for armour, his spies for eyes, and his messengers for mouth.

83. “Neither martial (aggressive) spirit nor forbearance is the exclusive rule that guides a king who knows what is expedient at a particular time (*or* who knows how to bide his time). Neither the grand style nor perspicuity of diction is exclusively employed by a poet who is skilled in depicting the *Rasas* (sentiments) and the *Bhavas* (emotions).

84. “Though wronged by enemies, never betraying his perturbation of mind, he, growing irresistible, strikes a blow when the proper time comes, even as a disease, that does not show any outward symptoms of aggravation, though treated with improper regimen, becomes incurable and proves fatal, when the crisis has arrived.

85. “High spirit veiled under mildness is capable of achieving its ends. The lamp draws up oil through the wick that lies within.

86. “A wise man does not rely on fatalism alone, nor does he solely depend upon manly exertion. He, possessed of knowledge as he is, looks to both (for help), just as a good poet, possessed of learning, pays attention, both to words and their sense.

87. “Many other kings, of themselves, endeavour to achieve the ends of that one patient and persevering-leader, just as many *Sancharibhavas* (evanescen temotions) work for (the development of) the one predominant *Rasa* (emotion).

88. Enemies, like great serpents, are easily subdued by a king (*also,* a snake-charmer) who is conversent with the home as well as foreign affairs (*also,* who is skilled in the employment of charms and drugs), and who-establishes his suzerainty over the circles of kings by employing the four expedients of policy, [*also,* who occupies the *mandalas (* mystical diagrams)] by means of meditation (on the deities invoked).

89. “The tali tree of energy, having the big root of the power of counsel, bears the fruit of the power of sovereignty, that can be plucked by the hand (*also,* that is augmented by tributes).

90. “Other kings become the attendants of the conqueror, owing to his greatness and pre-eminence, just as the other notes (of the musical scale) accompany the *Vansha* note, on account of the height of its pitch and its being the leading note.

91. “The ends achieved by others are attributed to the overlord, though he may not exert himself, just as sounds, which are generated by other agencies, become the property of the sky (which itself is quite inactive).

92. “In the necklace strung with the gems, *viz:* the enemy to be attacked, the rear-ward enemy and others, on the thread, *viz:* one common aim, the leader, superior in lustre, becomes the central gem.

93. “A king, ambitious of extending his power, should take the elixir, *viz:* the six expedients. Thus would his limbs (in the form of the constituents of government) grow firm and strong.

94. “Those having limbs *(i.e..,* kings who have the *Prakritis* for their limbs), prosper (*also,* become strong), if they employ the expedients *(also,* if they take exercise) in the right direction (*also,* in a proper place), in accordance with the strength of their (three) powers (*also,* according to their bodily strength). An undertaking (*also*, exercise) beyond one’s strength leads to utter ruin (*also*, complete break down).

95. “Do not, therefore, despise the ruler of the Ohedi, who kills his enemies in one step), *(i.e..,* instantly), just as the *Udatta* tone effaces all other tones in the same word (*i.e..,* reduces them to *Anudâtta* or low tone).

96. “Do not think that the king of Chedi is alone, and can, therefore, be easily vanquished. He is an assemblage of kings, as pthisis is of so many diseases.

97. “Bâna *(also,* an arrow), who has received benefits from him (*also,* which is fitted with a point), who has many partizans (*also,* which is furnished with feathers), and who is capable of rending his enemies (*also,* piercing others), will enter into an alliance with him (*also,* will be fitted to a bow), possessed as he is of excellences (*also,* strung).

98. “And those others, too, such as Kâlayavana, Sâlva, Rukmin and Drama, who are of dark (*i.e..* evil) nature, will follow him, who is so full of evil (just as darkness follows twilight).

99. “Even a slight intrigue (*or* secret overtures to them) made by him would soon inflame them, already hostile as they are to you, as the wind sets ablaze smouldering fire.

100. “Even an insignificant person, who has powerful friends, attains the end of his work (*i.e..,* accomplishes his end). A mountain-stream, by joining with a big river, reaches the ocean.

101. “When he is attacked by you, those (kings) who are his friends and those who are your enemies, — both these groups will go over to him, and the rest will join you.

102. “Having thus raised up the whole host of kings only to abstract the sacrifice, you will have, alas! become the first enemy of him who has known no enemy (*i.e..,* Yudhishthira).

103. “Counting upon you as a friend, with shoulders capable of hearing a great burden, Dharmarâja, your kinsman as he is, hopes to sustain the responsibility of the sacrifice.

104. “Noble-minded men oblige even enemies who seek their favour. Great rivers lead to the ocean even their co-wives, the mountain-rivulets.

105. “Use of force towards enemies may succeed in course of time (sooner or later); but friends, once alienated, are difficult to be won back even by humouring.

106. “If you think that slaying the enemy would please the gods, then (I say that) the sacrifice itself is far better calculated to gratify the gods who feed upon the *Purodasa* offering.

107. “That (offering) alone, which those, who are conversant with rites, cast into the sacrificial fires (*lit.,* those that have *Mantras* for tongues), is really the nectar. The description of the churning of the ocean, with mount *Mandara* as the churning-rod, is only a poetic beauty (or a beautiful poetic conceit).

108. “You should respect your promise to your father’s sister, worthy of respect, viz:, that you would put up with a hundred wrongs perpetrated by her son.

109. “The intellect of a righteous man is keen, yet it never cuts the vitals of others; his activity is highly energetic, yet never influenced by passion; his heart is full of warmth *(or* zeal), yet never causes pain (to others);, he has the gift of speech, yet he has but one speech (i.e.., he keeps his word).

110. “You cannot, without reaching the limit of the promised period, slay him whom you yourself have shown favour, just as the sun, who gives, of himself, light to the day, cannot bring it to a close, before he has reached the end of the due period (of twelve hours).

111. “Let spies, skilled in their work, obtain a footing among (insinuate themselves into the hearts of) the principal officers of the enemy (*also,* place their feet in the sacred waters), and thus sound the depths of the water in the form of the enemy.

112. That state-craft in which no spies are employed would never succeed, though no step is taken in it that is not in accordance with the maxims of politics, though it may give good salaries and grants of property (to the king’s servants), just as the science of Grammar,. with the *Paspas* « removed from it, would lose its importance, even though it may have the *Nyasa* bringing all words under the Sûtras, the excellent *Vritti,* and the learned *Bhashya.*

113. "Let spies, concealing their own insidious character, yet discovering the weak points of others, and receiving pay from both, alienate the counsellors of the enemy from him, by producing forged letters (*or* orders in writing).

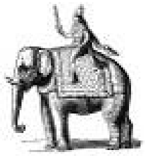
114. "Let all the kings be made, by your resourceful spies, to go, with one and the same object, to the capital of Ajàtasatru.

115. "When Pându's son (Yudhishthira) would pay special respect to you, your jealous and fickle enemies would, of themselves, assume a hostile attitude.

116. "Here, among the enemies, those kings who know themselves would, even though they have risen with him, secede from their alliance with him, like cuckoos separating themselves from a flock of crows.

117. "May the assemblage of enemies, arrogant in their natural wickedness (*also*, raised up by their natural restlessness), and with their inconstant and weak partisans (*also,* with their wings constantly moving and therefore, weakened), become a flight of locusts in the fire of your resistless prowess 118. Having heard this speech of Uddhava, Hari rose from his high seat,-speech that had analysed the whole question, that was in strict accordance with the principles of polities, that was (as it were) a bar against bad policy, that filled him with joy, and that was heard by *S'ri* (Lakshmî), who is ever present on his broad and high bosom.

Canto III.



1. THEN KRISHNA who was (now) mollified, his resolution of fighting having given way, started for Indra-prastha, like the sun that has entered upon the winter solstice having left the summer one.

2 The Sun was not fit to touch him, the revered of the world, with his rays, holy though they be to the world, and hence was held over him his large umbrella, beautiful like the full moon.

3. Standing between the two waving chowris of a pure, white colour like that of lotus-filaments, he had the unsurpassed (unprecedented) loveliness of the ocean with the celestial Ganges falling on both its sides.

4. The effulgence of the big jewels of diverse colours set in his diaiem imitated the form (appearance) of mount Govardhana with its heaps (masses) of (precious) stones tinted with various minerals.

5. His breast, (overspread) with the flashing radiance of the emeralds set at the ends of his golden earrings, had, as it were, the necklace of peacock feathers that he used to wear in his childhood, fastened about it.

6. Him illuminated (the two) armlets refulgent with the mass of radiance of their jewels-radiance all the greater on account of their being polished by friction with the points of the crests of mount Mandara.

7. He shone with the tips of his nails naturally red and (also) overspread with the rays of the rabies set in his bracelet, which were, as it were, (still) stained with the blood that had come out of Hiranyakasipu's breast when torn open (by Him in the *Nârsihâvatâra.)*

8. If, in the sky, the celestial Ganges were to flow-in two separate streams, then would his chest, dark as the Tamâla (tree), with the pearl-necklace fastened about it, be compared to it (*i.e..,* the sky).

9. By him was worn the (Kaustubha) jewel which illuminated the quarters with its radiance, and which was formed of the essence of the ocean, and reflected in which the world was seen as if actually dwelling in his body.

10. His pearl-necklace, hanging down from his girdle to the toes of his feet, appeared like the water of the Mandâkini sent forth from his toe and flowing, without break, high upwards.

11. He, with his body as blue as a sapphire-field and wearing a garment as yellow as the orpiment, shone like the rolling waters (*lit,* flood of the waters) of Yamuná *(lit.,* the sister of Yama) tinted by the lotus-pollen flying about (in the air).

12. It is right (to say) that, when adorned, the enemy of Madhu (Krishna) had quite another Lakshmî (*viz:,* beauty); for the one, pleasing to the whole world, dwells in his person, while the other, his own beloved wife, has her place on his bosom.

13. He, who had for his wife Lakshmi resting on his lovely bosom as broad as a door-leaf, had quite another Lakshmî *(i.e..*, beauty) delighting all people and pervading his whole body.

14. Young women surrounded him — young women having breasts which had evidently the quality of hardness, as they bore the marks of those nails, which had taken away the life of Hiranyakas’ipu, but which had now attained the position of ornaments.

15. The extremely slender waists of the young women bent down, as if quite overwhelmed by their exceedingly large and heavy breasts which, being exceedingly plump, were, as it were, raising (drawing)them (waists) up.

16. Every one (young woman) at whom the lover (husband) looked, hung down, out of bashfulness, her head, with her eyes tremulous through fear and shame. In the meanwhile, the others, filled with jealousy, fearlessly struck him with their glances, all at one and the same time.

17. One hand of him, whose lustre was like that of the blossom of the indigo flax, holding the disc with its throbbing assemblage of the lines of rays, shone like the stream of (the) Yamunâ with its great eddying whirlpool.

18. The mace, Kaumodakî, clever in rending the bodies of enemies, never-failing, always at hand, and (thus) Sakti incarnate, as it were, greatly delighted the heart of Krishna.

19. The Nandaka (sword), which was his own, was there (with him),-the sword which was Nandaka (giving delight) indeed, not only on account its being owned by him, exclusively as it belonged to him, but also by reason of its name, (which was significant) as it exceedingly terrified the enemies.

20. The bow Sârnga, which had never been bent by any one else, the string of which reached (was drawn as far as) the ear in battles, which was obedient (to his will) and very difficult to draw, was near him like a friend who has never been led to crookedness (*i, e.,* could never be won over or alienated) by any one else, whose confidence finds its way to the ears (of his friend) in all actions, who is pliant (to his friend’s will) and very firm (in his friendship).

21. The (conch) Pânchajanya, from which swelled forth a sound which was deep and pleasing like that of a cloud, and which was (as it were) the one swan dwelling in the vicinity of the ocean in the form of Krishna, could be heard, as it gave forth a sound produced on account of its being filled with gentle wind.

22. The great warrior, armed with (carrying) the discus and seated in a pleasure chariot, which (always) brought about the fulfilment of the desired object, the path of which was unobstructed in all directions, and which was fast (in speed), shone line the Lord of the Night (the Moon) when he is in the Pushya constellation.

23. There was seen the enemy of the serpents, *(i.e..*, Garuda) who had his seat on the top of the banner-staff of Krishna (son of áúrasena) and who, being reflected in the jewelled floors, appeared, as it were, about to enter the nether regions to terrify the serpents.

24. As he was about to start, the loud sound of the drums, powerful enough to split open the cavities of mountains, drowned all other sounds, just as the roll of the great ocean swallows up all other waters.

25. Beneath the way by which he, the supporter of (all) worlds, travelled, S’esha, the supporter of the earth, spread himself, in doing which (all) his coils

were occupied in helping (supporting) his thousand heads bowed down under the great weight (of this earth).

26. His armies, with their banners lowered for fear of breaking by striking against the high gateway, followed him, a descendent of the Moon, just as the fruits of one's actions (measures) follow one who adopts a good policy.

27. The dust of the ground of gold, mingled with the dark streams of the ichor of elephants and thus shining like the powder of peacock-feathers, was pulverised by the multitudes of chariots which had sunk into it (the dust) up to the felly.

28. The (gold) dust of the ground of gold, trodden by (so many) feet, did not ascend to (*also*, disrespect) the heads of the populace (*also*, of great man) nor did it rise (*also*, become insolent), but only acted in a way in keeping with its heaviness (*also,* greatness).

29. That the horses, though with great difficulty restrained by the Yadus, did now and again throw up their fore-legs, was certainly because they desired to go ahead of the best elephants who, great and worthy of respect as they were, had obstructed their way.

30. Mothers hastily took away from the roads their children which were playing in the dust and which were seen in their front by the horsemen, who with difficulty curbed their horses by drawing up the reins.

31. Crowds of people came from every street, desirous of having a sight of the sinless Murâri. Oh, new and ever new does great love make a thing that (though it; has become familiar on many occasions (in various ways) I 32. He (Krishna) who knew everything, having fixed his gaze on that city, was not aware of the slow progress of his chariot when it had come to a road, too narrow for his compactly-formed armies.

33. (The city) which, in the midst of the sea, making the quarters tawny by the splendour of its golden rampart, had sprung up in splendour having broken upon the water, as if it were the flame of the fire in mouth of Vadavâ (i.e.., the submarine fire)

34. That extensive (city), which was made their site by thousands of mountains, and which had its form (*i.e..,* extent) surrounded by the waters of the ocean, had been made by the creator, as it were, as an image of the earth, while yet he had not been fatigued (in the work of creation), 35. Which (city), the highest limit to which excellence of skill in architecture acquired by close study by Visvakarman could go, looked as if it were the reflection of Heaven in the waters of the ocean, as clear as the surface of a mirror, 36. (Hose to her, who was situated near him and had been recently given to the noble Krishna out of love for him, the sea formed multitudes of jewels, just as the father of a bride, who has been just given to a husband, fastens round her neck, while she sits in his lap, necklaces of jewels.

37. By whose rampart, filled with multitudes of conches tossed by the series of rolling waves of the sea, was daily imitated the summit of Sumeru with the constellations of stars moving round it, 38. On account of which the ocean attained the position of — (treasure of jewels) by carrying off with its rolling waters, jewels of steady lustre, piled in the market, ceaselessly entering the city through the flood-gates, 39. Where the sea spread on the turrets with his hands in the form of waves heaps of excellent jewels dripping with water and having their lustre concealed in foam (as it were) to expose them to the sun, 40. To surpass the rampart of the city in height, the high billows of the sea rose at a great distance, but having been foiled in gaining their desired object when they got near, melted away as if through shame.

41. Outside of which (*i.e..,* the city), the cloud, who, having come with speed as if out of curiosity but being suddenly obstructed by the rampart-wall, shed tears in the form of (showers of) rain, roaring out loudly, 42. Wishing for some characteristic which would distinguish them from the women of the city, who bore perfect likeness to them in beauty, the celestial nymphs propitiated Manu who undoubtedly, for this reason, made all his offspring (*i.e..,* human beings) have the twinkling of the eye as their distinguishing characterstic, 43. In that city, at night, women, who, having ascended the rows of crystal terraces,

were concealed by the flashing masses of the rays of the moon, shone like goddesses in the sky.

“. — In which (city), at night the water-courses on the terraces having floors of lovely moonstones carried their flood of waters on high, though the clouds were moving below them, 45. Where, in the houses, the ladies, having, out of bashfulness, extinguished their lamps at the time of coition, were frightened by the rays of the moon which streamed through lattice-windows and looked, being reflected in the walls of Vaidûrya, frightful like the eyes of the cat, 46. Where, in the houses, the youths, unable to draw pictures (on the walls) on account of their being exceedingly smooth, made the jewelled walls, *in* which their forms were reflected, as it were, painted with living pictures, 47. Where, the cheeks of women, conspicuous by their pallor of love-sickness, attained the beauty of crystal mirrors (set) in the pillars of the golden mansions, in which the women were reflected and which had the same (bright yellowish) colour as they, 48. Where, simple-minded women did not at all besmear the open spaces before the thresholds of their houses with cow-dung, besmeared (covered) as they were with the lustre of (springing from) the emeralds, green like the bodies of parrots, 49. Where the houses looked beautiful, as it were, with edges of thatches lovely with emerald-green moss, on account of the tails of peacocks hanging down, as they perched for a while on the curved beams of the thatches, 50. (The city) which shone with houses which, though having large [Sanskrit Text] (beams) were without gras (incomparable), which, though covered with series of [Sanskrit Text] (= canopies), were without [Sanskrit Text] (=not empty i.e.., furnished with all sorts of things), which, though [(1) without pictures, (2) *wonderful*], were [Sanskrit Text],(furnished with pictures), and which, though [(1) without apartments; (2) spacious; extensive], were [Sanskrit Text] (=having many apartments), 51. In which (city), men mistook even a real cat for an artificial one, as it lay with its body stretched and Still in order to seize the row of artificial birds on the aviaries of houses, 52. Where, women, though living on the earth, brought down (i.e.., surpassed in loveliness) the moon by the lotuses in the form of their faces, and (therefore) ascended, to no purpose, the spires of their palaces which towered above the path of the stars, 53. Where, the youths betook themselves along with their wives, who were celebrated for their beauty, who augmented passion by their purity, and the folds on whose bellies were curved, to apartments in the topmost parts of houses, which had flags as they were delightful, which augmented passion as they were solitary, and which had curved edges at the ends of the roof, 54. Where, to the great joy of youths, wines and mouths of women, (both) having natural fragrance, used to interchange (between themselves) the work of perfuming, 55. Where, in the inner apartments, the multitudes of birds, which had for their nests the aviaries on the turrets of the balconies, evidently became the pupils (as it were) of the women, hearing as they did their lascivious murmur during sexual intercourse, 56. Where, the transparent — *(* garments) on the round breasts of women which, though covered (by them), could be clearly seen, bore resemblance to the sky, not only in name but also in actuality.

57. In which, both the kinds of [Sanskrit Text] [(1) well laid-out paths; (2) refined courses of conduct] were never left by the people, thus never (1) deviating from them; [(S) stumbling on them] — ways, which were [Sanskrit Text] [(1) not crooked; (2) free from deceit], which never strayed from the great [Sanskrit Text] [(1) boundary-mark; (2) bounds of morality or propriety], which were [Sanskrit Text] [(1) free from mud; *(2)* free from sin], and which were [(i) very long; (2) having a long (prosperous). future].

58. Having fashioned the women of which city — women whose most superb charms vied with one another, the creator could wipe off the stain of the censure ex pressed in the comparison with the letter incised by an insect in wood (mere chance) that had been incurred (by him) in the creation of Lakshmî — (*i.e..,* censure that the creation of a peerless beauty like Lakshmî was only a fortuitous, lucky circumstance), 59. The trees having for their prefix the word *(i.e..,* desire-yielding trees) produce only that which has been dwelt upon by the mind. But the blessings, which were enjoyed by the people dwelling in the city, were even beyond the reach of imagination, 60. Which (city) neither the husband of Revatî (Balarama) and son of Robinî, who knew (was versed in) all the arts,

and who illumined the quarters by his lustre white like silver (or opal), nor the husband of ltevatî (a constellation of stars) and lord of Rohini [a constellation of stars (*i.e..,* the Moon)] who assumes all phases, and who illumines the quarters with his rays white on account of nectar, wished to leave, 61. Where Kama (*lit.,* the fish-bannered God of love) of victorious shafts lived fearlessly in a physical form, having obtained (*i.e..,* as he had) the close contact of Janûrdaua (Krishna) who had repelled (struck at) the might of Sambhu in the fight with Bâna, 62. Occupied for a long time by Hari (=Krishna) who was waited upon by pleasant breezes, and situated in (the midst of) the ocean, the abode of radiant jewels, she (*i.e..* the city), as it were, challenged (the city of) Amaravati which has been occupied for a long time by Hari (Indra) attended by S'ivas (=Rûdras) and Maruts (=gods), and which is situated on mount Meru, the abode of radiant jewels, 63. He himself, the (ornamental) *Tilaka*-mark of the three worlds, who was — (=of a dark lustre like that of the :unctious collyrium), and who was [Sanskrit Text] (=virtuous), heightened the beauty of the city which was — (=the purity of the castes in which was not destroyed), just as the [Sanskrit Text] (=well-rounded) *tilaka*-mark, which is — (=of dark lustre on account of the unctious collyrium), sets off the beauty of a: young woman who is — (whose colour and loveliness are unimpaired).

64. Gazing at that city, he, of unsurpassed valour, reached, (travelling) towards the east, the main street which, — (= whose beauty was like that of the rainbow, it being refulgent with the lustre of diamonds in the *Toranas* etc.) as it was, was unassailable by the enemies like the army of the gods which is [Sanskrit Text] (=in which splendour of the weapons of the golds is illuminated, i.e., heightened by the refulgence of the thunderbolt].

65. The armies of the vanquisher of Mùra (Krishna) issued out of the city, just as all beings sprang from the body of Vishnu (*lit.* One who has a lotus in his navel), or just as the waters (of the Ganges) arose from the mass of the matted hair of S'iva, or just as the Vedas came forth from the mouth of the Oreator.

66. The horsemen, who had their thighs rubbed against those of others, went out with great difficulty, on account of their restive horses who pressed so much,

against one another that their bits slipped off on account of their mouths coming into close contact with one another.

67. As the road, narrow though it was, was being left, as if by darkness, by the multitude of beasts (even) from afar, the elephants of great might could go on without confusion, as if they were lamps of very powerful light.

68. The chariots, which were (before) running with (great) speed, were taken down from the [Sanskrit Text] (a turret guarding the entrance to the gate of the city) to the ground by the horses without being fatigued, as the yokes rested (only) on the extremities of their necks which were curved by reason of tie reins being pulled up by the careful charioteers.

69. When, at the time of the departure of Krishna, (*lit* disc-bearer), the hands of the city in the from of her streets were shorn of the bracelets in the form of the waves (ranks) of armies, probably the city did like her being [(1) having gates; (2) [Sanskrit Text]].

70. Murâri (Krishna) beheld, beyond the waters of the ocean, long stretches (*lit* rows) of forests which, with their masses of bluish leaves, had the appearance of moss thrown up every moment by a thousand waves.

71. He beheld on the shore the trees, as it were, his own forms multiplied,- trees which were possessed of [Sanskrit Text] [(1) beauty; (2) Lakshmî, wife of Krishna], which had their abode on the shore of the ocean, and which were dark-coloured like clouds, and united with [(1) creepers as their wives; (2) creeper-like wives].

72. He suspected the husband of rivers (the ocean) who touched the land, who roared loudly, whose high waves had the appearance of trembling hands, and who threw out foam, to be a person suffering from epilepsy, who lies on the ground, who cries out loudly, who throws up his hands, and who gives out froth his mouth.

73 On the shore, he observed rows of pearls which were, as it were, the rays of the moon thrown out by the ocean, as they, swelled as he was, could not be contained within himself after having been drunk through exceeding greediness.

74. He saw clouds quietly drinking the waters of the ocean from one part thereof, — clouds, who would moisten (flood) the earth on all sides, continually roaring in haughtiness, 75. He saw rivers, which had been made of the water taken from (the ocean) itself, falling into the ocean, as if they were the *Smritis* which enter the Veda, laid down as they have been after their import is taken up from (Veda) itself.

76. He hailed with joy the sea-faring merchants of the island who were putting the indigenous valuable merchandise into vessels — merchants who made the best ‘profits by selling the valuable articles of various quarters (of the globe).

77 The serpents, who were desirous of leaping out of the ocean *(lit* lord of rivers), threw, out of devotion, the waters high up (into the air) by means of the winds of their breaths, as if they were the banners of Garuda-bannered God (*i.e..,* Vishnu).

78. The ocean, seeing him come-him who was his friend in adversity, and who used to lie on the bed of his lap,-as it were, went forward to meet him, with his arms in the form of high waves, spread out in great joy.

79. The sea-breeze, wafting sprays of water and fragrant by contact with the cardamum creepers, wiped off (removed) the drops of perspiration of Krishna, as he was going along the shore.

80. The soldiers (then) reached the regions of morasses of the briny ocean, the Ketatî plants in which were parted (like hair) by the wind arising in the groves of high palm-trees.

81. They *(i.e.,* the soldiers), who had decked themselves with garlands of clove-blossoms, who drank the water in the cocoanuts, and who ate green batel-nuts, received thus from the sea a hospitable entertainment.

82. At that time, great was the distance (*also,* difference) between the army of Krishna *(lit* the younger brother of Balarama) that was marching on,-army, which was full of hundreds of horses on all sides, which, on every way, trampled down [Sanskrit Text][(1) kings, as well as (2) mountains], and which always had [Sanskrit Text] (Lakshmî as well as beauty) with it, and the ocean who

gave birth only to one horse, who was (himself) very much churned by the (*i.e.*. Mount *Mandara*), and who was for a long time deprived of (Lakshmî, who sprang from the ocean as one of the fourteen jewels churned out of it).

Canto IV.

1. HE BEHELD the *Raivataka* mountain, the many-lined minerals of which were imbedded with sapphires, and which, therefore, was, as it were, the vapour of the hissing of serpents, bursting from the ground and rising along with the radiance of jewels, after having broken open the ground, 2. Which was, as it were, playing the part of Vindbya, by reason of the assemblages, just above the high rocks, of clouds which were rising perpetually on all sides, as it were, to obstruct the path of the sun, 3. Which was covered with the refulgence of jewels having fresh collections of rays — refulgence, spreading over the golden peak (of the mountain), which was lovely on account of the dark-blue hue of the stones, and which was overspread with creepers that invited bees, 4. Which, standing as it did, having filled the sky with its thousand [Sanskrit Text] (peaks) and the earth, with its-thousand [Sanskrit Text] (hills at its foot), and having the sun and the moon — (in that part of it, which would serve for its eyes), was, as it were, Hiranyagarbha (Brahmâ), who stands pervading the sky with his thousands [Sanskrit Text] (heads) and the earth, with his thousand [Sanskrit Text] (feet), and having the sun and the moon — (for his eyes), 5. Which, bearing as it did the clouds, which were white on account of the absence of water, and (thus) having the colour like that of a washed upper-garment, appeared like S'iva (*lit* the enemy of Cupid), having the *Bhasman* (ashes on his body) divided by the union of the body of Umâ (Pârvatî), 6. Which cast a (great) shade with umbrellas in the form of lotuses with the petals spread out, which were, as it were, the ruffled feathers of birds who were absorbed in the endearing words of their wives, and who were a little unsteady and languid on account of ardent passion, 7. Which bore many trees which, with splendid peacocks perched on their branches, with their bodies covered with big serpents,

and with their hands in the-form of the numerous creepers dancing (in the air), were, as it were, (so) many Rudras, with their bright blue necks lying on their shoulders, with their bodies covered with big serpents, and with their creeper-like hands dancing (*i.e..*, tossing in the air), 8. Which had pellucid and moss-grown waters, which resembled the excellent cheeks (of a woman), white as they were with the pollen of *Lodhra* flowers, the hanging blue lotuses as they had for their ear-ornaments, and wearing as they did the beauty of sands adorned with new soft grass, 9. On which, the fickle bees were fascinated by beds, of lotuses, which took away heat with its groves of trees, and which bore the celestial damsels with lovely ringlets of hair, without their being thrown into consternation by demons (on the mountain, celestial damsels with lovely ringlets were never thrown into constenation by demons).

10. The glories of height and beauty of the mountain, — the mountain, which had been enlarged by the gods for the delight of Krishna with the peaks of Sumeru brought by them,-will never be regarded as false descriptions by poets unrestrained in language (i.e.., indulging in poetical exaggeration), 11. From which (mountain), as from a wealthy merchant, people constantly took immense quantities of the most costly and radiant jewels hoarded up in the great and numerous peaks (*also* in full and many *Prasthas*), 12. On the slope of which, the swarm (*lit,* line, row) of bees, which drank to the full flower-juice (honey), with the lotuses bending under them, and which (therefore) were intoxicated, did not feel fatigued, for it (the slope) was, as it were, a receptacle of lotuses, though it was exposed to (*lit* bore) terrible heat, 13. On which, the huge, dislodged rock of silver, with a high tree growing on it — tree which had its thousand fully-opened flowers looking like so many eyes — , displayed the beauty of (or had the appearance of) *Airâvata* with the Thousand-Eyed One (Indra) seated on it, 14. Where, the horses of the sun, whose colour was changed by Aruna (*lit* the elder brother of Garuda) into ruddy (the colour of Aruna), were restored to their own colour by the jewels (of the mountain), dark-green like the sprouts of the bamboo, by means of their lustre Hashing all around, 15. Where, the calamity arising from the fire of poison did not befall the forest of

trees which were not free from serpents, inasmuch as it was well moistened with waters constantly poured down by the rising clouds, 16. Which substantiated, by means of (the illustration, *viz:*) its sunstones emitting fiery lustre at the touch of the sun's rays, the truth that it is from the excellence of the material that the good qualities, that are imparted to it, acquire higher excellence (are sublimated).

17. The mountain, though viewed again and again by Krishna, filled him with (fresh) wonder. That alone is the essence of beauty that it should appear new every moment (*i.e..,* that alone is real beauty which appears new every moment).

18. The charioteer, who knew well how to speak *(lit* to utter words), observing Krishna *(ht* the descendent of S'ûra) with his neck uplifted, eager to view that mountain having its high slopes full of birds that were crying aloud, spoke thus, 19. "Who, on this earth, will not be filled with wonder to see this [(1) the best of mountains, *i.e..*[Sanskrit Text]

(2) the lord of mount *Kailââsa i.e.*, [Sanskrit Text]], who is [(1) who has covered the vast quarters and the sky, *i.e..,* — (2) who is clad in an extensive garment in the form of space *i.e.* who (*i.e..,* [Sanskrit Text]) stands occupying on high the earth and whose peaks are lofty and extensive [*also,* who (*i.e..,* [Sanskrit Text]) is seated on a tall bullock, having pointed and large horns], and who has on his summit the bright rays of the moon [*also,* who, *i. e.,* [Sanskrit Text], has on his head the shining digit of the moon].

20— "With the sun with his string-like rays spread upwards rising (on one side), and the moon setting (on the other), this mountain resembles (*lit* displays the beauty of) a stately elephant begirt by a pair of bells hanging (on either side of his body).

21. "This mountain, who, with his beaming rays, has grassy plots of gold all around, appears beautiful like your honour, (i.e.. resembles you), who wears a new garment as yellow as the orpiment.

22. "Those that sit here on the summits see the hinder part of the moon *(lit.,* having the deer in her lap), which is spotless (and therefore) has its collection of

rays all the more compact, and which has completely (in every respect) attained resemblance to the face of a woman.

23. "Here, mountain-torrents, having, like men (in the — stage of life), thrown themselves from the lofty cliffs down on the tops of rocks (below) and split (or broken) into thin particles, rise to the sky (ascend to heaven) and give supreme pleasure to the bodies of the love-smitten celestial damsels.

24. "Here, in some places, the clouds who have silenced the piteous cries of the *chatakas,* and who have likened brilliant gold to (their) lightnings, cover those yonder spots, while in others, these rays of the sun, flashing out beautiful gold, make them reddish-brown.

25. "Evidently, the sky (itself) held up mostly by the heads (*i.e..,* peaks of this mountain) which have for their support the raised hands (*i.e..*, the rays) of the moon, and which have propped themselves on the stars, is falling all around on the slopes of this (mountain) under the credible title of the water of the mountain-torrents.

26. "Here, rivers, that have their waters, in one place, mingled with the rays of the crystal bank (*i.e.,* white), and in another, blended with the radiance of sapphires, assume the beauty of the Ganges (*lit.,* the river of the gods), heightened by the waters of Yamuna (*lit.,* the daughter of Kalinda) flowing into her.

27. "On this (mountain), whose peaks are like those of Meru, there gleam here and there the brilliant hues of jewelled ridges, while damsels, as lovely as (*lit.,* equal in loveliness to) celestial beauties and full of love towards their husbands whose love is new, are sporting here and there.

28. "Here, that (yonder) lofty wall of silver, as white as thick white-wash (or Ambrosia), and adorned with a lino of gold, attains the beauty of the forehead of S'îva (*lit,* the enemy of Cupid) whitened with ashes, — forehead, adorned' with his flaming eye (*lit.,* having the flaming eye for its adornment).

29. "This (mountain) bears (*i.e..,* has) slopes that are very hard (*also,* old) and exceedingly large (*also,* exceedingly heavy on account of fatness), that are covered with large and hanging clouds (*also,* who are impeded by large and

hanging breasts), that are always inaccessible to living beings (whose) bodies are always unfit to be approached (for cohabitation), and that have on them the elephants of the quarters who give side-blows with their tusks *(also,* who have the marks of bites and wounds by finger-nails turned into scars.).

30. “Here, lo! on the golden slope of a hue like that of fire, these trees, bearing a swarm of bees settled on their blossoms and thus darkened, assume the appearance, of smoke.

31. “On account of this (mountain), who has attained the beauty of the ridge of Sûmeru by displaying his sky-touching walls of gold which nave the tawny lustre of the *Champatka* conspicuous by its full-blown flowers, the Bháratavarsha appears like Ilâvrita.

32. “This (mountain), with its herds of *Priyaka* deer that have shining and variegated hair, moving all around, appears, as it were, to have in them his own limbs (parts) full of various jewels, only become moveable.

33. “Here, young elephants, living in lakes, sport in joy with full blown lotuses, while groups of *Siddhas* sing loudly to their wives in melodious and impassioned tones.

34. “Here the great herbs take into their charge the wives of the Sun (*lit.,* Lord of Splendours) and do not let them be obscured (*also*, disturbed) by others, when he is, by the decree of fate, overtaken by darkness (*also,* misfortune), and look forward to the time (ofre-union) when it would pass off (*lit.,* by its passing away).

35. “Here creepers, with their sprout-like hands resting on the branches (*also,* shoulders) of trees, and with their flowers covered with swarms of bees (which are) like eyes, as it were, having (lit*.,* endowed with) pupils (*or* collyrium), appear like young women.

36. “On this (mountain), redolent of *Kadamba* flowers, the birds every moment utter notes with various pauses, and this wind, which shakes the forests of *Kadambas,* comes here near us, constantly whirling the clouds.

37. “This (mountain) holds (i.e.. contains) a collection of treasure-troves, the wealth in which is hidden, which has been discovered with great difficulty by

learned men versed in the science, but which is difficult to get at by others whose minds are not firm in belief, though they have learnt of it (i.e.., of the discovery), and which is powerful enough to remove all miseries, just as an eminent Brahman is possessed of a collection of *Mantras* (spells) which have a secret meaning, which, even after being head expounded with great difficulty by men learned in the *Tantras,* are difficult to be learnt by others whose minds have not settled convictions, and which is potent enough to destroy all sins.

38. “Here, the *Turangavaktra* thinks highly of the *Kinara* (while the latter is) kissing the cherry-lipped mouth of his beloved; the latter, on the other hand, admires him (while he is) embracing his wife, whose waist is (as it were) afraid of breaking down under the weight of her protruding (plump) breasts.

39. “What creepers are not fully in blossom in this forest of vast extent,-forest which has concealed the rays of the sun and which shines, on the slopes of this mountain, with its far-spreading *Tamala* and *Tâla* (palm) trees?

40. “On this mountain, women, charming with their girdles of brilliant gems *(also,* charming with ridges of brilliant stones) and having large buttocks (*also,* having big precipices) and full and delicate cheeks (*also,* large and smooth rocks), make a residence worthy of themselves on the table-lands which are lovely with bowers (*also,* lovely with their teeth) and whose peaks are variegated with excellent jewels (*also,* whose bracelets are brilliant with excellent jewels).

41. Here, the white ground of silver, with fragments of diamonds loosely scattered on it, bears complete resemblanco to water just poured down by the cloud and having numerous bubbles that remain on it for a long time.

42. “This (mountain) is resorted to by many a woman who, with her body afflicted with love and with the corners of her eye down-cast, shuns the company of men and thinks of the happiness of a union with her lover.

43. “On this (mountain), *Chamaris* (female *Chamara* deer), being frightened at the loss of one hair dropped in the forest of *Kichaka* bamboos entangled with one another, are not able to move on, as it were, on account of

the pleasure they feel in hearing (sweet) notes issuing from their (*i.e.*. of *Kîchakas*) interiors containing the soft breath (of the wind).

“.— “Here water, white as pearls and (therefore) looting like milk, poured by clouds into wells having rocks of Mahání’a sapphire lying in them, and instantly mingled with the rays (of the sapphire-rocks) dark as a knife, attains the transparent hue of the juice of indigo leaves.

45. “A woman, who, superior to all other women for a meeting as she is, would not go to meet her lover who was seeking her, — that same woman, when here (on this mountain), has a longing for intercourse in secret with that lover, her anger not lasting long.

46. “Here, inasmuch as the rays of the moon are multiplied thousand-fold, being blended with the multiform rays of jewels, the lotus-plants, thinking him (the moon) to he verily the sun, have all their lotuses fully opened even at night.

47. “This (mountain) is, as it were, crying, out of affection, with the pitious screams of birds over his daughters, the rivers, who, used to roll fearlessly on this lap, are (now) going before him to meet their husband.

48. “The flank of this mountain, bearing rows of trees kissed by paramours in the form of bees and bending under (their) boughs, shines with a tawny hue on account of the dropping pollen of creepers which have become tawny by ripening (complete development).

49. “Here this water, falling from the uplands on to the lowlands, and having the beauty of the decorated long trunk of a large elephant, looks, being tinted with rays of various jewels, as lovely as a rainbow turned upward.

50. “These locks of hair in the form of peaks of this mountain, as it were, wear for a moment crest-garlands in the form of peacocks — garlands, which are decked with chaplets in the form of their large and hanging feathers, and which (thus) appear to be woven with the variegated opening flowers of the desire-yielding tree.

51. “The best voluptuaries, who resemble the gods coming from Heaven and whose eyes are like bright red lotuses, do not fail to passionately enjoy, on this (mountain), their new sexual intercourse with their wives.

52. “Having covered himself, with a large piece of cloth in the form of flowers, this mountain is, as it were, incensing his limbs with the masses of new clouds, which roll inside (the garment), which have the colour of the neck of a pigeon, and which bear the appearance of the fumes of Aguru.

53. “On this (mountain), pictorial decoration, painted without any ground in the sky with the variegated rays rising from flawless new jewels lovely on account of or blending with one another, fills the aerial spirits with, wonder.

54. “This mountains, cool on account of breezes, bears screens in the form of the rows of clouds, white on account of absence of water, to the delight of the meritorious and exceedingly happy people who live on its peaks.

55. “Here, men engaged in *yoga* contemplation, who employ the means of purifying the mind such as [Sanskrit Text] (Goodwill) &c., and who, haying brought about the destruction of the [Sanskrit Text] (sources of pain in the world), have attained the [Sanskrit Text] (a form of contemplation in which a [Sanskrit Text] tries to bring before his mind the gross form of the Eternal), desire to keep off even the knowledge of the Purusha (the Soul) being different from Prakriti (Nature), although they have attained it already.

56. “Here, the rays of the sun falling, through the interstices between the leaves, on the emerald ground and making the collections of the minute particles visible (*lit.,* in which collections of the minute particles become visible or are clearly seen), assume the beauty of the peacock’s neck bent low.

57. “Here, what woman will not bow to her lover to whom she could be easily drawn by the flight of bees commencing to sing to her-a flight of bees that is exceedingly dark, that never remains in one place, and that bears resemblance to the indistinct and sweet sound of the strings of a lute?

58. “Here, the peaks, bathed, by night, in a flood of water trickling from moonstones struck by the moonbeams, and heated, by day, with fires rising from the sunstones, are, as it were, practising a very severe penance.

59. “On this (mountain), the great lakes, which have great abundance of water [*also,* in which many monkey are (described)] and which are beautiful, and which are agitated by the swift movement of wind [*also,* which are made

bold by the swift son of Wind ([Sanskrit Text])] bear resemblance to the words of Vâlmîki, which are [(1) which have not left out [Sanskrit Text] and (2) in which female cranes are not separated from their mates].

60. “Here joyful young elephants give now and again sweet yet terrible sounds in every direction. In every forest is seen a herd of *Chamarî* deer, and there shine forth the rays from the grounds of gold and gems.

61. “On this (mountain), wind, who has obtained (the pleasure of hearing) songs by filling the cavities of bamboos, who has come in contact with the hairy bodies of *Rallaka* deer (*or* blankets), and who is perfumed by rubbing (himself) against the musk deer, is attached to (these) regions ([Sanskrit Text]), just as a sensualist is addicted to the pleasures of sense ([Sanskrit Text])

62. Here, the clouds, who ward off the sun, to the great delight of youths, and who are clever in removing the fatigue caused by the exertion of the sport of cohabitation, make the pitch-dark day (made pitch-dark by them) think itself to be night.

63. “Here, this serpent, enraged with the ruttish elephant who broke this tree, his abode, always bent with flowers, is giving out virulent poisons.

64. “On the Himalaya, cold with snow, even S’iva sleeps enveloped in a garment of thick elephant’s skin, but even an utterly destitute person, dwelling on this mountain which is pleasant in all seasons, does not experience the least trouble from the pair of opposite conditions (*viz.,* heat and cold).

65. “This mountain, with (by reason of) these crystal table-lands, having their middles dark with (on account of) the new line of woods, imitates the beauty of S’iva (*lit.,* who carries in his hand the trident), whitened with the unguent of ashes, and wearing a waist-band of a serpent.

66. “Here, the Yâdavas, decked in ornaments of gold, with their fatigue of the day relieved by rivulets having, on both their sides, banka with waters containing full-blown lotuses, drink the delicious wine of the sugar-cane, and take off, in private, the garment from the body of their beloveds for sexual enjoyment.

67. “Here, the sun, though not facing them, puts young women, whose garments have been removed by their lovers, to shame, when his light, dispelling

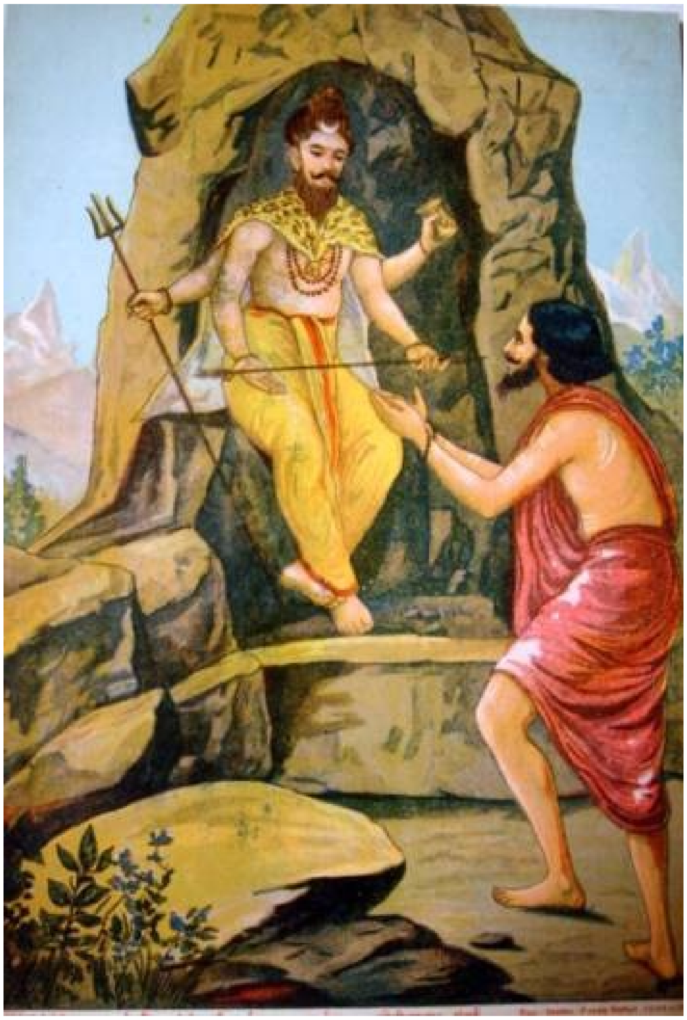
dense darkness, and falling on the silver-walls stainless as mirror, is constantly reflected on *the* caves of gold.

68. “When you have come as his guest, this high mountain is, as it were, rising hastily to greet you by means of clouds that imitate the beauty of the torrents on the summits, that are impelled by swift winds and (thus) rise up playfully, and that are as dark as the garment of Balarâma.”

Kiratarjuniya by Bharavi

Translated by Romesh Chunder Dutt An epic poem in eighteen cantos, *Kiratarjuniya* was written in the sixth century or earlier and concerns the combat between Arjuna and lord Shiva at Indrakeeladri hills in present-day Vijayawada. Along with the *Naisadhacarita* and the *Shishupala Vadha*, it is one of the larger three of the six Sanskrit *mahakavyas* (great epics). The epic was popular among critics, with more than 42 commentaries written on it. Celebrated both for its gravity or depth of meaning, the text is also well regarded for its forceful and playful expressions.

The epic predominantly features the Vīra rasa (mood of valour), expanding upon a minor episode in the *Vana Parva* (Forest book) in the *Mahabharata.* It tells how, while the Pandavas are exiled in the forest, Draupadi and Bhima incite Yudhishthira to declare war with the Kauravas. Finally, Arjuna, at the instruction of Indra, propitiates the god Shiva with penance (tapasya) in the forest. Pleased by his austerities, Shiva decides to reward him. When a demon named Muka, in the form of a wild boar, charges toward Arjuna, Shiva appears in the form of a Kirata, a wild mountaineer. Arjuna and the Kirata simultaneously shoot an arrow at the boar, killing it. They argue over who shot first and a battle ensues.



‘Arjuna recognises Shiva and surrenders to him’ by Raja Ravi Varma, nineteenth century

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Romesh Chunder Dutt (1848-1909) was an Indian civil servant, economic historian, writer, and translator of several Sanskrit epics

THE HUNTER AND THE HERO.

THE POEM IS known as *Kirâtdrjunijam* in Sanscrit, and was composed by Bharavi, who lived in the sixth century after Christ. It is based on the story of the great epic Mahâbhârata. Yudhishthira, the eldest of the five Pândava brothers, the heroes of the epic, has lost his kingdom at a game of dice, and has retired with his brothers and wife to the forest. He sends a forester as a spy to observe how his rival Duryodhana is ruling the kingdom. The spy returns to the exiled king, and the poem begins with his account of Duryodhana’s conduct and administration.

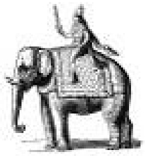
What follows is narrated in the poem itself. Yudhishthira’s wife and brother Bhîma counsel instant war, but Yudhishthira inclines to moderation, and nobly adheres to his plighted word by which he relinquished his kingdom. The great saint Vyasa then appears on the scene, and advises Arjuna, the third of the Pandava brothers, to win celestial arms by penance. Arjuna follows the advice, and engages himself in penances in the Himalayas.

Indra, the chief of the minor gods, has attained his high position by penance, and is jealous of mortals who adopt the same means for attaining the same end. He sends down heavenly nymphs to disturb Arjuna’s penances, and then himself descends in the shape of an anchorite to dissuade Arjuna from the rites in which he is engaged. But Arjuna is proof against temptation and against persuasion. The poet’s descriptions of the peaceful penances which Arjuna performs accoutred in arms, of the winning but vain blandishments of the nymphs, of Indra’s solicitation and advice, and of Arjuna’s lofty determination and devotion to his purpose, are among the finest and most spirited passages in Sanscrit literature.

Indra fails to dissuade Arjuna from his rites, and at last reveals himself, and advises Arjuna to worship Siva, one of the Hindu Trinity, for the coveted celestial arms. Arjuna therefore engages once more in penances, and at last Siva appears before him in the guise of a wild hunter. He picks a quarrel with the mortal, and engages in a combat with him. Pleased with Arjuna's might and heroism, Siva bestows on him the celestial arms, and the poem closes with a hymn to Siva, unsurpassed in its piety and pathos.

The original poem is in eighteen Books, and I have been constrained to abridge it in two places. The description of the nymphs and their blandishments extends to four Books in the original, and I have compressed it into one in the translation, for even celestial charms might cloy if described in the fulness of the original! And the combat between Siva and Arjuna and its happy sequel, which have been described in six Books ill the original, have been compressed into two Books in the translation. Feats of arms have ever been recognised as a fit subject of romance and song, but the shade of the poet must pardon his translator if he hesitates to follow him in those prolonged flights of poetry in which the poet is sustained only by the sonorous beauty of his language and the incomparable vigour of his expression. The Appendix given at the close of the translation will point out to the student of Sanscrit which verses of Books VII to X. in the original have been rendered in Book VII. of the translation, and which verses of the poet's Books XIII. to XVIII. have been rendered in my Books X. to XII. The remaining Books of the original have been translated in full, verse for verse.

BOOK I. DRAUPADÎ’S REMONSTRANCE.



SENT in hermit’s guise to spy
How Kuru’s monarch ruled his men,
A forester, his task performed,
Yudhishthir met in Dvaita’s glen.
He bowed and spoke, nor pained his bosom
Of the foeman’s rule to tell,
Nor seek those men with accents false
To please our ear who wish us well.
On vengeful thoughts intent, the monarch
Bade the spy his tale unfold;
And sweet in language, rich in import,
Clear in sense, the words he told. (3) “Great monarchs see but through their spies,
And spies should ne’er deceive their lord;
Forgive my speech if plain or pleasing,
Seldom true is honied word!
False friend! who teaches not his king,
False king! who hears not what they tell
Where king and friends in truth agree,
Fortune’s favours love to dwell!
We foresters are simple men,
And hard a king’s designs to trace;
And if thy foeman’s plans I ken,
’Tis by thy kindness, by thy grace! (6) “Seated on his throne he trembles
At thee, dwelling in the wood!

The realm he won by trick of dice
He rules by righteous laws and good.
Deep in wiles, he would surpass thee
In his fame for righteousness;
Better far to war with true men
Than to consort with the base!
His passions veiled, by Manu's laws
He seeks the virtuous path to tread;
By night and day his task dividing,
Seeks a righteous fame to spread.
He treats his menials as his friends,
And as his kinsmen friends withal;
Veiling his wrath he seeks to prove
How conquering love rules over all!
With love impartial, equal care,
He cultivates all virtues well;
And by his worth all varied virtues
In harmonious concert dwell!
His kindness never lacks in gifts,
His gifts with courteous manners flow,
And his courtesy and his favours
Only men of virtue know.
Not for wealth and not in anger,
Ever seeking righteous cause,
On his foe or on his children
Visits sins with equal laws.
Placing trusty guards around him,
Ever wears a fearless mien;
And wealth bestowed at sacrifices
Speaks his gratitude to men.
And by careful thought devised,

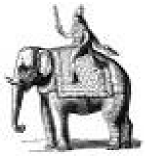
His plans, with steady toil pursued,
Open out a prosperous future,
And conjointly lead to good! (15) “Oars and horses of great chieftains
Throng his palace court around;
Tuskers sent by mighty monarchs
With their perfume moist the ground.
(Elephants are supposed at certain seasons to exude a perfumed juice from their temples.)
And Kuru’s lands are rich in harvests
Ripening without tiller’s toil;
Ask no rain, since Kuru’s monarch
Showers his blessings on the soil.
His bounteous and his peaceful rule
To plenty and to wealth give birth;
Attracted by his godlike worth
Spontaneous yields her wealth the earth.
Mighty chiefs, by wealth attracted,
Warriors famed in many a strife,
Against their monarch never muster,
Serve his cause even with their life.
His task performed, by trusty spies
He learns the plans of other kings;
His secret plan is only known,
Like Heaven’s designs, by fruits it brings!
His bow is never strung nor raised,
Nor doth a frown his face o’erspread;
His kindly rule the chieftains cherish
Like a garland on their head!
Strong in his rule, he now hath placed
Duhsasan young in kingly power;
With offerings due, in holy rites,

By Indra told, he worships Fire!
His foes are quelled, his future glorious,
And his realm extends to sea;
But strife with great men ends in sorrow,
And Duryodhan quakes at thee!
If thy name is spoke in converse,
Quakes at Arjun's might of arm,
Bends in grief his anguished forehead,
Like a snake by *Mantra's* charm!
Prepared he is to do thee battle;
Take then, lord, precautions meet;
We gather words by others spoken,
Such, I lay them at thy feet." (25) This said, the woodman went away,
By Yudhishthir honoured well;
And the king in Bhîma's presence
To Draupadî told the tale.
She heard the tale of foemen's glory,
Thought of wrongs which they had done,
And to rouse her husband's anger
Drupad's daughter thus began. (27) "Counsel to a saintly monarch
Is rebuke from woman weak;
But ignoring woman's duty,
Pardon if my feelings speak!
Of thy race the godlike monarchs
Held their rule o'er all this land;
But as tuskers hurl their garlands,
Thou hast hurled it from thy hand!
Weak are they who with the wily
Deal not with responding wile;
For like shafts on mail-less warriors,
Artful foemen on them steal!

Glory, in thy race begotten,
Won by valour, dear as wife,
Who but thee such glory forfeits,
Girt by warriors tried in strife? (31) “Godlike man! now sadly treading
Paths despised by proud and free,
Doth not raging wrath consume thee
Even as flames the sapless tree?
Men spontaneous yield to heroes
Who in might subdue all ills,
For an all-forgiving creature
Love nor friend nor foeman feels!
Sandal decked great Bhîma’s person!
Dusty, now, he roams the hills!
Scarce I know, O soul of virtue!
If my lord compassion feels!
Arjun, conquering northern nations,
To the poor all treasures gave!
Godlike Arjun, clad in wild barks,
Doth he thy compassion move?
Does my lord in patience witness
Yonder twins, so great, so good?
Dwelling uncouth in this forest
Even like tuskers of the wood!
Scarce I guess thy feelings, monarch,
Strange and various are our hearts,
But the thought of thy great sorrow
Cruel grief to me imparts.
Erst you slept on couches sumptuous,
Waked to hear the song of praise;
Now on thorny earth reclining,
Hear the sound the jackals raise!

Erst on rice by Brahmans tasted,
Lived my lord of handsome frame;
Now he lives on forest produce,
Thin and pale even like his fame!
On his feet, on jewels resting,
Wreaths of kings their pollen dropped;
Now they stray in forest jungle,
By the deer or Brahmans cropped.
And thy foes thy fall have compassed!
Thoughts like this my bosom rend;
Sufferings of unconquered heroes.
Brighter glory on them lend! (41) “Then spurn this sloth, assume thy prowess,
Dire destruction quick devise;
Hermits saintly, not proud monarchs,
Ever-during patience prize!
If great kings, whose wealth is glory,
Such great insult meekly bore,
Fame and chivalry be banished,
Honours voice be heard no more!
If forgiveness thou wilt cherish,
Quelling pride and noble ire,
Leave this bow of royal glory,
Plait thy locks and worship fire!
Plighted faith with faithless foemen
Should not fetter thee for shame!
Artful monarchs bent on conquests
Fasten on their foes the blame! (45) “Fettered by oath, and pale through glory lost,
Of power bereft, on seas of troubles tossed,
Arise, O king! thy mighty foemen quell,
As wakes the sun, night’s darkness to dispel!” (46)

BOOK II. YUDHISHTHIRA'S REPLY.



LISTENING to her speech so noble,
Speech with force and sweetness graced,
Bhîraa thus with words of wisdom
Virtuous Yudhishthir addressed, (1) "Pleading with her eyes so gentle,
Drupad's noble daughter speaks
Words unmatched by god of wisdom,
And my soul in wonder wakes!
Easy steps can lead to knowledge,
As the *Ghat* leads to the stream;
Few are those in graceful accents
Who those easy steps can frame!
Like some potent drug her utterance
Force and mighty vigour blends;
Though displeasing to the weakly,
Still it serveth mighty ends!
May her words of noble import
Please thee, great and virtuous lord!
Wise men cull each word of wisdom,
Do not reck who speaks that word.
Trained in all the fourfold science
Is thy lofty mind, great sire!
Wherefore then it sinks in error
Like a tusker in the mire? (6) "Fallen to this state deploréd,
Mighty sovereign! can it be?
And thy power, by gods admired,
Can it, monarch! sink with thee?

We may brook a foeman’s prowess
While his ruin we devise;
But a foeman’s fall is painful
If it leads to future rise!
Striving still their foes to conquer,
And to seize the victor’s prize,
Men of deeds and mighty valour
Fate’s reverses still despise!
Who in danger and misfortune
From great deeds of daring turn;
Fortune shuns such nerveless monarchs,
Moved by hatred, moved by scorn!
Who in danger and misfortune
With their daring onward press,
Fortune helps them in the struggle,
Men their mighty valour bless!
Righteous laws and rules of duty,
They can lead to wealth and state;
But they wait on earnest effort,
As we still depend on fate.
Men of deeds and men of honour,
Bent on lofty aims with pride,
Still rely on man-like effort,
Death and danger turn aside!
Men of feeble hearts surrender
To the ills which fortune brings;
Lost their glory, lost their future!
Lost their pride and state of kings! (14) “Then spurn this apathy and weakness,
To our fame a fatal bar;
On our effort, not vain sorrow,
Ever waits fair fortune’s star!

Waitest thou for term of treaty?
Will the wicked wily foe,
Feasting long on royal splendour,
Peacefully their state forego?
Waitest thou to get from foemen
As a gift thy kingdom then?
Woe unto our might and prowess,
Shame on us, O king of men!
Proud, the monarch of the forest
Feeds on tuskers by him slayed!
Mighty chiefs who quell this wide earth
Seek not gifts and foemen's aid!
They surrender life that fleeteth
For undying glory great;
Fortune, fickle as the lightning,
Will unchanging on them wait!
Men will spurn a heap of ashes,
Not the bright and flaming fire!
Hence the proud their life surrender,
Not their glory, not their ire!
Wherefore roars the forest-monarch,
Till his roar the clouds repeat?
His proud soul will brook no rival,
Mighty hearts know no defeat!
Set thy heart on glory, brother!
Spurn this slothful life of shame,
Sure, from our inglorious weakness
Springs our foeman's mighty fame!
Let thy brothers, strong as tuskers,
In the dubious battle throng,
Who will face their mighty valour,

Who will face their prowess strong?
And the fire the foes have lighted,
Making drear thy righteous life,
Let the tears of foemen's widows
Quench that great, that vengeful grief!" (24) Bhîma, like a noble tusker,
Spoke in wrath and mighty ire;
But the righteous Yudhishthira
Strove to quench the flaming fire. (25) "Wise thy reasons, noble brother,
Blameless, mighty as thy might!
In thy words thy mind reflected
Shines as on a mirror bright!
Strong thy sense, unveiled by jargon,
Import deep yet manifest!
And thy purpose put forth nobly,
And by native vigour graced!
Reasons urged with force inviolate,
Depth of lore unsoiled by art!
Who can speak so well and nobly
But a chief of noble heart?
But insatiate yet my bosom
Seeks for reason's holy light;
And thy wealth of precepts, brother,
Fails to teach me what is right! (29) "Thoughtless action leads to evil,
And our dangers *we* create;
Fortune ever waits on wisdom,
On the wise her favours wait!
Sprinkle Wisdom's drops that nourish
On our Duty's fruitful seed,
And as autumn brings its harvests,
Duty will to glory lead!
Sacred lore bedecks a mortal,

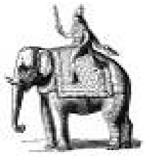
Righteous peace befits our lore;
Prowess dwells in righteous conduct,
Leads to glory evermore!
On the wise man's path of duty,
When doubt's gloomy shadows lower,
Sacred lore then sheds a radiance
Like a lamp of wondrous power!
Dost thou cherish lofty purpose?
Righteously let it be done!
Dangers then will bring no sorrow,
Failure will be glory won!
Dost thou sigh for mighty conquests?
Angry passions lay aside!
Blamelessly thy ends pursue,
And by blameless means abide!
Dost thou seek to rise in glory?
Quell by wisdom passion's gloom;
As the sun quells impure darkness
Ere he rises in his bloom!
Till thou quellest impure passions,
Vain thy prowess, vain thy might,
Where is bright moons silver glory
In the dark and moonless night?
Act with pride and strength when needed,
Or thy gentleness display;
Lord of passions, rule the wide earth,
Like the glorious orb of day!
But if thou be'st passions' minion,
Fame nor glory wilt thou find,
Fortune, fleeting as the white clouds,
Favours not the inconstant mind. (39) "Wherefore, brother, doth thy great heart

This untimely wrath display?
Deep as the ocean is the bosom,
Strong and firm be reason's sway!
Men who, versed in noble learning,
Fail their passions to repress,
They, my brother, to Dame Fortune,
Give a name for fickleness!
Times nor means are ready, brother,
Let not thy untimely wrath
Still inflame thee, like the vulgar,
Nor mislead from duty's path!
Patience brightens up our future,
Crowns our efforts with success,
Moves obstruction from our path,
Leads us unto happiness! (43) "The mighty chiefs of Yadu's race,
Who yield the foremost place to none,
Will not in their love forsake us,
Will not bow to Suyodhan.
Other friends and loving kinsmen
Follow as the Yadus lead;
Not for love they serve Suyodhan,
But to serve their present need.
If against our plighted treaty
Now we fall upon the foe,
All the chiefs will round him gather,
Like the flowers at morning's glow.
Grant them time, and all the chieftains
Will the proud Suyodhan leave,
Chiefs will never brook those insults,
Which his subjects often grieve,
For the pride of haughty monarchs,

Scarcely trained in virtue's path,
Ill concealed by sense of duty,
Oft breaks out in native wrath!
And the king with pride inflated
Ever stoops to sin and folly;
Shuns the righteous path of wisdom
As we shun the path unholy. (49) "A people's discontent will shake
A mighty monarch's power and throne,
Till like a tree by tempest moved,
With ease his rule is overthrown.
For people's discontent, though small,
Doth wreck a mighty monarch's rule,
As far-extending woods are burnt
By sparks which from a dead branch spring.
Therefore, brother, we endure
A haughty foeman's sudden rise;
His haughtiness will sap his prowess,
And his fall is like his rise!
By pride estranged, he soon is left
By mighty chiefs and men of rank;
Then comes the foe and overwhelms him
As the waves the loosened bank!" (53) Thus spake the king unto his brother,
Wise and peaceful counsel lent;
When lo! approached, like peace incarnate,
Holy Vyâsa, mighty saint!
His gentle look imparting love
To every being animate;
His gentle visage softly beaming
With a sin-destroying might!
Destroyer of all mortal sins,
The source of every holy rite,

The saint appeared, serene and calm,
Like virtue in its native might!
Attired in wild and ruddy barks,
The king respectful stood, and shone,
As on Sumeru's lofty peaks
Doth shine the ruddy rising sun!
And when was done obeisance meet,
The king resumed his wonted place,
And shone as shines our sacred learning,
Graced by righteous holy peace! (58) His beauteous lips bedecked with beaming smile,
The monarch sat before the saint awhile,
And shone in splendour, like the full moon bright,
With Brihaspati in conjunction sweet! (59)

BOOK III. VVÂSA'S INSTRUCTIONS.



BEAMING with a gentle lustre
Soft as rays of autumn night,
Graced with auburn locks that clustered
Like a cloud with lightning bright!
Bearing grace in all its fulness
On his more than mortal form,
Filling every living creature
With affection pure and warm!
Speaking by his gentle features
Peaceful thoughts that filled his heart,
By his soft and trustful glances
Seeking confidence t' impart!
Mighty source of all the Vedas,
Source from whom all virtues flow,
Him the King Yudhishthir questioned,
Curious his great end to know. (4) "Unattained by mighty virtue,
Saint! thy visit is to me
Like a holy life's fruition,
Like the rain from cloudless sky!
Rites performed bear fruit to-day,
Brahmans' blessings bring forth weal,
Mighty Saint! since by thy visit
Honoured in this world I feel!
By its grace it conquers evils,
By its glory spreads our fame,
From thy kindness as from Brahma's,

Untold bliss and blessings come!
Not the moon with gentle radiance
Cheers my sad and weary eye,
Now my heart forgets its sadness,
Beats with joy, for thou art nigh!
Thy desire I may not question,
Peaceful souls have no desires!
But a wish to hear thy utterance
With a boldness me inspires!” (9) In graceful words thus spoke the monarch;
Vyâsa, by his kindness led,
Anxious for the monarch’s glory,
Thus unto Yudhishthir said: (10) “He who strives for fame and glory
Bears for all an equal love,
He who strives for peace and virtue
Should with love impartial move.
Yet my partial heart, O monarch,
Is by virtues drawn to thee;
Virtues have a power attractive
Even on holy saints and high.
Are ye not of race imperial,
Worthier far than Suyodhan?
Has the old king lost his reason
Thus to wrench from you your own?
And will fortune help a monarch
Who on Kama places trust?
Friendship with unrighteous mortals
Is but fame and honour lost!
When your foes left paths of virtue,
You in virtue took your rest;
And midst changes, still unchanging,
Shewed forgiveness, ever blest!

Vainly did they seek to shame thee,
Man of ever changeless love!
’Tis thy wealth of worth and virtue
In true light their actions prove!
But mark my words! by valour only
You can win in battle’s hour;
And in might is strong the foeman,
Therefore seek increase in power. (17) “Jamadagni’s son, who conquered
Thrice seven times the kings of earth,
Great though he, the chieftain trembles
At great Bhîshma’s mightier worth!
Death is powerless, death is conquered
By that chief’s resistless power;
Trembles earth when mighty Bhîshma
Wields his bow in battle’s hour!
Doughty Drona! in the battle,
Speeding arrows in his ire,
Like a world-consuming furnace
With its quivering tongues of fire!
Fiery Kama f learnt his lessons
From great Jamadagni’s son.
Death himself, in Kama’s presence
Owns a terror, strange, unknown!
These are chiefs, believe me, monarch,
Whom in battle thou shalt face!
Hence let Arjun with due penance
Seek celestial arms and grace.
Let him seek that gift of prowess
Gods themselves by penance crave,
This, O monarch, is my mission,
Win the gift that speeds the brave.” (23) Then the great and mighty Arjun

Stept forth reverent and slow,
Bowing to Yudhishthir's mandate,
Like a student meek and low.
And the gift, the fiery *mantra*,
Issuing from the holy saint,
As the sunlight falls on lotus,
So unto great Arjun went!
And the *mantra's* sacred radiance,
Which the hero proudly wore,
Quickly oped his eye of reason,
Taught him secrets of deep lore!
And his form betokened glory,
And his heart was fixed and strong,
Urging penance pure and holy,
Vyâsa spoke to Arjun young. (27) "Strengthened by this *mantra*, Arjun!
Yielding thy own place to none,
Girt in arms perform thy penance,
Unto fasts, ablutions prone.
Let this Yaksha lead thee, youth!
To the lofty golden hill,
There you do your sacred penance,
Please great Indra, do his will." (29) Thus speaking to the mighty chief
The saint evanished from his view,
Obedient to his sacred word
Appeared the Yaksha, faithful, true.
The Yaksha bowed and felt a love
For Arjun, gentle in his speech;
The pure are quick in confidence,
And friendship is not far to reach. (31) As darkness fills Sumeru's bowers
When slow the god of day departs,
The partie g from the mighty Arjun

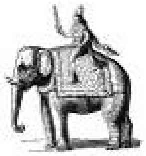
Filled with grief his brothers’ hearts.
Dispelled awhile by sense of duty,
Albeit so strong was brothers’ love,
The sorrow of the parting brothers,
Though keen, did not oppressive prove.
And hope and trust in Arjun’s might,
And bitter hatred of the foe,
And confidence in Arjun’s power
Dispelled the brothers’ common woe.
As darkness leaves the hours of day
And seeks the stillness of the night,
Thus sorrow left the mighty chiefs,
And fell on Krishnâ in its might.
As flakes of snow the lotus fills
Spontaneous tear-drops filled her eye,
Nor could she weep, for tear-drops shed
Might be an inauspicious sign!
One look she gave, ’twas dear to soul,
And Arjun caught the parting grace,
His treasure and memento dear
Through pathless woods and weary days.
By grief her tender heart was wrung,
Like summer rills by tuskers soiled;
Her voice was choked with tears restrained,
She spoke in accents sweet and wild. (38)
“Restorer of our ancient fame,
Now trailed in mire by foemen’s art,
Until thy mighty penance ends,
Our absence should not pain thy heart.
In fame’s pursuit, in pleasure’s quest,
In deeds which glorious records fill,

Unfailing Fortune leans to him
Who labours with a mighty will!
To rule the world was Kshatriya made,
His wealth is conquering power in strife!
Disgrace, alas! has quenched that power,
To true-born warriors dear as life!
Disgrace, which kings in distant lands
Have doubting heard, heads bent in shame!
Which stains our former stainless worth,
Our world embracing mighty fame!
Disgrace, which wipes our former deeds,
And hides in gloom our glory's blaze!
Which wipes our future prospects fair,
As evening wipes the sun's last rays!
Disgrace by hated foemen dealt,
This bitter thought is cruel, smart!
Disgrace which in thy absence, chief!
Will freshen in this sorrowing heart. (44) "How changed thou art! like wounded tuskers,
Prowess lost, and glory faded,
Deprived of power by foemen's wile,
Like day by clouds of autumn shaded!
Thy arms unused have lost their glow,
Nor deck thee as they did of yore;
Thy form how changed, like summer lakes,
Now faded by the loss of power!
Duhsasan dragged me by this hair!
Untied they are, their lord is fate!
On thy great fame they cast reproach,
Oh! art thou Dhananjay the great?
A Kshatriya he who can protect —

A bow is useful in the war —
But vain their import if they fail
In virtues by their name they bear.
Thy warlike virtues, all but dead,
Ingloriously thy rise await,
And seem to share our common grief,
And imitate our common plight! (49) “But rash thy foemen thee insult,
As tuskers touch a lion’s mane!
Duty for thy worth elects thee,
As the day elects the sun!
A hero’s deeds all deeds excel,
And fill the glorious rolls of fame;
A hero’s name holds foremost place
When men their mighty chieftains name!
Then be a hero! do thy deeds,
And if perchance within thy heart,
A thought of us awakes a pang,
May Indra every grief avert!
In sacred spots, from dangers free,
May all thy time in safety pass;
Beware the wicked, impure foes
Who turn against the pure, alas!
Thy duty calls thee! Arjun, go!
Perform the saint’s behest in peace;
And all our dearest hopes fulfilling,
Come thou to our dear embrace!” (54) Thus spoke Drupad’s noble daughter,
Deepening his resentment high;
And he crimsoned in his anger
Like the sun in northern sky!
Accoutred in his mighty weapons,
Fancying all his foes before,

As spells assume a power terrific,
He a form terrific wore!
The bow before which foe men trembled,
Famed by many a mighty deed,
The quivers never seen by foemen,
And the long and shining blade,
And his gem-bespangled armour,
Like the star-decked sky, he wore!
Scars by Indra's darts inflicted,
Hid by glory evermore!
Guided by the faithful Yaksha
He unto the mountains hied,
Filled the hearts of saints with sorrow,
As with tears the chief they eyed. (59) A heavenly music filled the realms on high,
And fragrant blossoms gently fell from sky,
And the sea with breakers ever restless
Clasped the earth to whisper words of sweetness! (60)

BOOK IV. A UTUMN FIELDS.



Now Arjun came to peopled lands,
All fresh and blooming as a bride;
The tuneful birds flew in the sky,
The crops were rich in golden pride!
And autumn's charms, before him spread,
A scene of beauty seemed to make;
The corn that bent with golden ears,
The winding path, the lotus lake!
And fish whose glancing movements stole
The beauty of a woman's glance;
And lakes whose lotus blossoms seemed
Like eyes uplifted in a trance!
And stretching fields of growing rice
Still standing on a watery sheet,
Where oft the lily raised its head,
Beauteous things harmonious met!
So still the water, pollen decked,
On land the lilies seemed to grow,
Until some glancing fish disturbed
The sweet illusion of the show!
And Arjun saw the beauteous sands,
All pure and white as unstained sheet,
And marked with waving lines by water,
Receding in the autumn's heat! (6) The rustic maid upon her locks
The scarlet blossom placed with pride;
Her eyebrows caught the pollen dust,

Her bright red lips its colour vied!
And bright she stood in morning's light,
And wore a lotus on her breast;
Her skin was moist with honest toil,
And fragrant with the lotus dust!
And on her ears she hung two lilies,
Sweet as glances from her eye;
And Arjun in her saw the charms
Of autumn in their full display! (9) The lowing herds returned from fields,
Where they had grazed the previous night;
Their eagerness to meet their calves,
Their streaming udders pleased his sight!
Fed in autumn's pastures rich,
The bull victorious in the fight,
Bellowing, breaking banks of rivers,
Seemed, incarnate form of might!
Slowly from the banks of rivers
Herds of snow-white cows withdrew,
As if the beauteous silver streams
White garments from their persons drew.
With brother's love their cattle tending,
In woods a home's affections bearing,
The cow-herds lived among the cattle,
All their simple habits sharing! (13)
The village maiden churned the milk,
Her face was like the lotus fair,
Her teeth were like its beauteous leaves,
Like restless bees oft moved her hair!
She held her breath, her red lips moved,
And like a creeper soft she stood,
And gently moved her beauteous frame

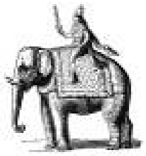
As with her hands she turned the rod!
A deep sound from the vessel rose,
Still as the churning rod went round;
The startled pea-hen in the yard
Half thought it was the thunder’s sound!
With toil her heaving bosom throbbed,
And languid was her eye’s soft glance,
And thus she vied in rustic beauty
Courtly maidens at a dance! (17) He went by paths no longer winding,
Through the crops by cattle eaten;
The thickened mud was marked by cart wheels,
And by steps the path was beaten.
Beauteous as a saint’s retreat
He saw the rustic homesteads smile,
Where, simple in their thoughts and ways,
The rustics lived by honest toil.
Thus autumn’s varied charms to scan,
With gladdened eyes pleased Arjun sought;
With gladdened heart the Yaksha spoke,
Reading his companion’s thought. (20) “This cloudless time with crystal waters,
Comes the tiller’s toil to bless;
Like a happy life’s fruition,
May it bring to thee success!
The corn assumes its golden hue,
The streams are clear, the earth is dry;
From charms the rainy time displays,
To autumn’s fresher charms we fly!
What though no white cranes deck the sky,
Nor are the skies with rainbows graced;
The autumn sky hath beauty rare,
And beauty unadorned is best!

What though the god of rains is gone,
Nor lightnings deck the clouds now pale;
Like sorrowing wives the autumn clouds
In paler grace are lovely still!
What though the peacock’s loveless notes
Are loud and harsh, nor please the ear;
The loving notes of autumn songsters
To the lover’s heart are dear!
What golden crops, rich in their beauty,
With their load of ears bent low!
They bend as if to feel the fragrance
Of the flowers that spring below!
What beauteous lakes, green with their plants,
And scarlet with the lotus bloom,
And golden with the ripened corn,
Like molten rainbow varied seem!
What nymph-like groves, they smile in flowers,
And in the blue buds ope their eyes,
And lotus dust by zephyrs driven
Clothe them in a fairy dress!
What snow-white clouds make cool the day,
In balmy skies no lightning lowers;
How cool the breeze with watery spray,
How sweet with fragrance from the flowers
Above, the happy white-winged birds
Are flying, twittering as they fly!

Or are the quarters of the heavens ‘
Holding converse in the sky? (30) “From the rich autumnal pastures,
Eager to their village home,
Sweet milk from their udders streaming,

How the cows to young ones come!
Noble, gentle, tender beings,
Nourishers of the humankind!
How the mothers join their young ones,
Like sweet hymns to offerings joined!
Blithe the song the milkmaid singeth,
Sweet as strains the Kokils weave!
How entranced you herd of antlers,
Listen, and their pastures leave!
In the lakes the reeds are bending,
As to court you lotus fair!
But disdainful is that beauty,
Pale the reeds with chill despair!
Sweet the breeze with lotus pollen,
Saturate with cooling spray;
And like giddy thoughtless men
You wind-blown bee has lost his way!
How beauteous green you flight of birds,
Their beaks in glorious crimson shine;
How golden is the corn they bear,
Is it a checkered rainbow's line?"
While thus he spoke, before him stood,
Concealing the bright god of day,
Like fleecy clouds in masses piled,
The towering range of Himalay! (37) Darksome forests in his valleys spread,
But snow eternal graced his lofty head! —
He seemed the god, who wears a dusky dress,
Who holds the plough, and wears a ruddy face. (38)

BOOK V. THE HIMALAYAS.



THE towering Himalaya rose,
Surpassing mighty Meru high,
To view the limits of wide space,
Perchance to scale the lofty sky!
Eternal sunshine on his face,
His back in ceaseless gloomy night,
Like Siva in dark tusker-skin,
His face with radiant smiles all bright!
Dwellers of earth and sky and heaven
Mutually unseen here dwell;
This range, itself a perfect world,
Displaying Sambhu's mighty skill!
All white the heaven-kissing peaks,
With glittering gold the plateaus streaked,
And bright as autumn's fleecy clouds
With golden glittering lightning decked!
Like peopled towns the mountain plateaus
Streaked with gems which silk-like beam,
And creeper grots by nymphs frequented
Which like sylvan dwellings seem!
Aloft, the rainless, sparkless clouds,
In white and fleecy masses piled,
Are like the mountain's giant wings,
Far-extending, vast and wild! (6) Wild tuskers gore the rocky banks,
Which many a costly mine conceal;
And sacred rills their waters pour,

Which every pious wish fulfil!
Aüd mountain gems shine with a ray,
As of the soft-hued crimson flower,
And shed o’er plateaus, streaked with gold,
The chastened light of evening hour!
Untold Kadambas grace the scene,
The Tamal lends its cooling shade,
And mighty tuskers range the wood
Where melting snow falls in cascade!

[This verse, like many other verses of this Book, is, in the original, unsurpassed in the beauty of its alliteration. But the beauty of his verse serves to veil the poet’s somewhat imperfect knowledge of the scenes he describes! Mountain gems do not in their native state shine with the lustre of silk or of flowers or of the evening; streaks of gold are not seen on the surface of plateaus; the Kadamba and the Tamal trees do not grow in the higher latitudes of the Himalayas; and wild tuskers do not range in the latitudes where the melting snow falls in cascades.]

In priceless gems the peaks are rich,
The vales with beauteous creepers blessed;
Wild torrents flow through flowery banks,
And trees are with wild blossoms graced!
And mountain nymphs bedecked in gold
Oft frolic in the sparkling rills;
And Nâgas, fond of trees and creepers,
Love to dwell in wooded hills.
And fleecy clouds with rainbow graced
Oft rest the gem-decked peaks around,
And seem like snowy mountain peaks
Until ye hear the thunder’s sound! (12) Sweet-voiced ducks and lilies grace

Pure Mânasa! thy waters cool,
Where Umâ often meets her lord,
Begirt by troops, but calm in soul!
And oft his worshippers recall
Tripurâ burnt by Siva's ire,
When lighting planets in the sky
Flames forth at night the forest fire!
And rolling down from mighty plateaus,
Spreading in a mass of spray,
And winding through deep rocky gorges,
Gangâ shines like Châmar gay!
And Arjun's mind was struck with wonder
At this great, this glorious sight;
And unto him thus spoke the Yaksha,
Words appropriate, soft and sweet. (16) "Sacred range! whose snow-white turrets
Pierce the lofty vault of heaven,
Sinful mortals view these mountains,
And their sins are all forgiven!
Its deeper parts like Brahma's Self,
In sacred Sâstras faintly told,
Are unto mortals all unknown,
The outer ranges they behold!
Here creeper grots are rich in flowers,
And lucid lakes in lilies blown;
And haughty nymphs, wooed by their swains,
A sweet and soft emotion own!
And aye, this mountain fills the earth
With wealth above all worlds, I ween,
And mortals by Kuvera's gift
Their dearest wishes here obtain!

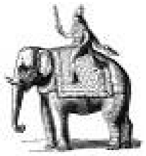
The wealth of all the worlds combined
The sacred Himalay excels,
For here in grace and power divine
Great Sambhu with his Umâ dwells!
Who freed from sins and mortal life
Seek Brahmâ's holy mansion pure,
They seek it here in contemplation,
As in Sâstra's sacred lore! (22) "Oft in these vales celestial footprints,
Garlands cast away and pale,
And beds of flowers in sweet disorder,
Tales of secret love they tell!
And on these hills by worlds adored
The plant at night its flame gives forth,
As glory shines on virtuous kings
Attained by might and pious worth!
And in the groves which bend with flowers
His lay the sweet-voiced Kokil trills,
And tuskers feed on watery plants
Beside the cool and shaded rills!
And oft they rub their scented heads
Upon the gnarled forest tree,
The mango scent excites the Kokil,
And attracts the maddened bee!
Beside these sweetly sounding rills
Celestial maidens often rove,
And drink the drink of gods, the nectar,
Which the gods and Nâgas love!
And as they rest in creeper grots,
And soft the gentle breeze sweeps by,
Faint with love's toil, they feel its charm,
Nor seek their homes in upper sky! (28) "Here sweet-eyed Umâ sought her lord,

By rites and penance duly made;
And Siva here in love’s sweet tremor
Clasped the blushing mountain maid!
Gods and A surs, for the nectar,
Erst with Mandar churned the sea,
Bearing still the serpent’s trail,
Here Mandâr scales the lofty sky!
And crystal rocks in masses piled
Reflect the red sun’s radiant beams,
And chastened by the sapphires blue
The day like softer moonlight seems.
And on the ripples of the lake,
As sweet as woman’s flashing eye,
The lotus bud is gently moved
By gentle zephyrs from the sky! (32) “When sweet-eyed Umâ gave her hand
To Siva by these mountain lakes,
Her hand was twined with sacred grass,
And Siva’s hand was twined with snakes!
And crystal rocks with sunbeams lit
Sent forth a bright and dazzling ray,
And heightened more the light of sun
And beautified the sacred day!
And on Kailasa’s lofty peak,
Round which revolves th’ unwearied sun,
To please great Siva, lord of hosts,
Kuvera built his beauteous town!
There sparkling rays of crystal rocks
In brilliant tints harmonious blend,
And to the eye of the beholder
Strange delusions often lend!
Eternal verdure decks the fields,

The soft green woods enchant the view,
And trees with blossoms ever crowned
Nor fade nor wear the yellow hue!
The emerald's rays, like fresh green grass,
Deceive and tempt the forest deer,
And with a soft and chastened radiance
Mingle with the sunbeams clear!
And the pollen from the blossoms,
Wafted from the flowering trees,
Like a golden canopy
Floats upon the evening breeze! (39) "Oft at early dawn are seen
Unequal footprints by the rills,
For Umâ with the mighty Siva
Loves to haunt these sacred hills!
And oft at noon, through leafy trees,
The day-god's struggling, radiant beam
Strikes on the bright and crystal rock,
And makes it like a mirror gleam!
And oft at night, on distant peaks,
Great Siva's snow-white bull is seen,
And wondering females gaze and ask,
Is it the full-orbed rising moon?
What though the rainbow's broken arch
On fleecy clouds is faint and pale,
Borrowing fulness from the gems
It bends sublime o'er rock and vale!
What though the gloom in moonless nights
O'ershadows valley, hill and lea,
The moon on Siva's ample crest
Pours forth a light on flower and tree! (44) "Yonder hill with golden caverns
Is to mighty Indra dear;

How its peaks with golden lustre
Woods and spreading forests cheer!
And oft when mountain breezes blow,
And move luxuriant creepers thick,
The golden beams of that bright hill
Even like the flashing lightning break!
Celestial tuskers range that hill,
And shake the scented Chandan tree;
Before their might all earthly creatures
In their terror turn and flee!
And sapphires here with azure tints
Make soft the sun’s effulgent ray;
And darksome clouds in glorious masses
Temper here the light of day! (48) “There Kshatriya-like thy penance do,
As by the saintly Vyâsa told; —
By noble efforts, constant toil,
Achieve their fame the great and bold!
May Siva grant thee strength and might,
Bestow on thee his blessed grace;
And be the gods thy constant help,
And bless thy labours with success!”
Thus spoke, and hied unto his home
The Yaksha, gentle, kind, and good;
And Arjun pensive saw him part,
And for a moment sorrowing stood. (51) He reached the hill, uncrossed by living wight,
With luscious fruits and blossoms on its height;
And as he gazed upon the lofty hill,
Great thoughts of noble deeds his heart did fill! (52)

BOOK VI. ARJUNA'S PENANCE.



ARJUN, on his penance bent,
Followed Ganga's rocky course,
Scaled the hill, as Vishnu mounts,
The golden bird which heavenward soars.
Forest trees like worshippers
Sang his praise with hum of bees,
Bent their heads and rained their blossoms,
Gently shaken by the breeze!
And the sweet and scented zephyrs,
Saturate with Gangâ's spray,
Softly blew on Arjun's forehead,
And embraced him in their play!
And the roar of wild cascades,
Wafted o'er the woodland hum,
And the notes of forest birds
Stirred him like the beat of drum! (4) Cascades and rapid mountain torrents
Sweep the tall trees in their course,
But the gentle bending creeper
Escapes their wild resistless force.
And tuneful ducks before him fly,
And with their voices fill the brake,
In burnished gold swim on the waves,
A golden mantle on the lake!
In deepest wilds the tuskers roam,
And mark the banks with many a scar;
The swarming bees fly to the spot,

And streaming moisture scents the air!
The golden Chakravâk is lost
Midst waves in golden tints that shine,
And Arjun hears the tender female
Call her mate in gentle tone!
Varying tints upon the stream
Proclaim the gems in rocks below,
As colours on the changeful face
The workings of the mind oft show.
But oft the surges, lashed by wind,
Spread far and wide their foam awhile,
White as Ketak's snowy flower,
Brightening the woods with their bright smile!
But mark those spots, like peacock's feather,
Floating on the lucid wave;
Wild elephants their juice exude,
As they within the waters lave.
And Arjun views the yawning oysters,
Lying on their sandy bed,
Beauteous with their glistening pearls,
Or are they tears in sorrow shed?
The creepers crimson budding shoot,
Which oft the snowy dewdrop tips,
Recalls unto the lovers mind
His nymph's fair teeth, her maddening lips
And tuskers gambol in the wave,
And frolic in the streamlets fair;
The waters own their mighty lords,
And odours scent the loaded air!
But often from the placid lake
The coily snake darts in the air,

And breathes its poisoned breath in bubbles
White as clouds in autumn fair. (15) Arjun many a streamlet crossed,
With fishes, bright as woman’s eye,
Like maidens waiting on their queen,
The streamlets to great Gangâ hie!
And then he scaled the towering hill,
And found a spot, alone, apart,
Begirt by many a flowering tree,
And pure as purity of heart!
The creepers decked with forest flowers,
And trees where fruits in clusters hung,
Inclined great Arjun’s pious heart
To pious rites and penance long.
By rules ordained he fixed his heart
On penance which the saintly know; —
What though the penance was severe,
Who conquers self can feel no woe.
He quelled his passions by his will,
Dispelled all sins by virtue’s light,
And rose in merit day by day
Like waxing moon of autumn night.
All thoughts and cravings of the flesh
By contemplation were dispelled,
Until a righteous holy peace
Great Arjun’s saintly bosom filled.
By holy hymns and worship due
He sought the mighty King of skies,
And in his heart harmonious dwelt,
A lofty power, a holy peace! (22) He wore his plaited manlike locks
Red as anchorites should wear;
The tall tree wears its crest of leaves

Fringed by morning’s red beams fair!
Begirt in arms! — but like great saints
In holy deed and gentle soul!
The forest creatures knew his love,
For love of heart endeareth all!
The breezes softly blew on him,
And shed a fragrance as it went;
The tropic sun forgot its heat,
And but a chastened radiance lent.
And when the hero plucked the flowers,
The stately tall trees bent their head;
The earth put forth her tender grass
To make the hero’s nightly bed!
The cloudless sky auspicious sent
Untimely rain the dust to lay;
And kindly nature helped his toil,
And nursed the hero night and day.
The blossom of his glorious fate
By laws divine its fruit thus bore;
But signs like these moved not his heart,
The great are firm for evermore! (28) Great Indra’s menials in the forest
Heard of Arjun’s rites severe,
His mighty merit, lofty virtue,
To their monarch went in fear.
Before the monarch of the sky
The menials their obeisance made,
And in a humble graceful speech
Thus of the unknown hermit said. (30) “Like a luminary of the sky,
Though clad in barks, on yonder hill,
A man intent on purpose high
Doth penances! And earth is still!

In arms, whose muscles snake-like coil,
He holds a mighty powerful bow;
But gentle are his deeds and rites,
No gentler hermit lives below.
The wind blows soft, the sward is green,
And gentle rains the dust allay;
By worth subdued the elements
In one accord obeisance pay.
The forest beasts their strife forget,
And listen to his beck and word;
For him the trees with blossoms wait,
The mountains own him as their lord!
His toil bespeaks a purpose high,
His mien denotes success is near;
A gentle hermit! but his eye
Instils a sense of secret fear!
If from great saints he counts descent,
From Daityas sprung or kingly line,
We know not, Lord! Nor why in woods
He penance doth and rites divine.
Perchance he toils for purpose high,
Perchance it is our ignorance,
But as we feel, so speak we, Lord!
We foresters are poor in sense!" (37) Dear to Indra, what they told
Of holy rites which Arjun did;
But wishing still his faith to try,
His rising joy within him hid.
Awhile he thought; and then pretending
Not to know great Arjun's mind,
He sought for means to try the saint,
And to the nymphs spoke soft and kind. (39) "Sweetly subtle, gently piercing,

Heavenly nymphs! your eye's keen dart!
No arrow speedeth in its flight
So true, unerring, to the heart!
For righteous lore seek anchorites
To conquer sins and ills of life;
That potent lore, obtained by toil,
Before your merry glance is weak!
All lovely things in universe,
All beauteous form and winning charm,
Combine to shape your heavenly grace!
Then wield that grace, the saint disarm!
Go forth with sweet musicians skilled,
Destroy the mortal's useless rite;
Great anchorites have felt thy power,
A youth will feel thy conquering might!
'Tis sure he seeks for joys of earth
But by the conquest of his foe;
Who seeks for heaven strives not so,
Who seeks for peace wields not the bow!
And dread not from a mighty warrior
Curse, as from an anchorite;
For kind to females, full of sweetness
Are great warriors in their might."
Honoured thus with high behest
The nymphs bowed to great Indra's will,
And with a lovelier beauty shone,
For honours heightened powers instil! (46) The nymphs obeisance made, and slow retired,
With lovelier charms and pleasing hopes inspired;
And Indra with his lotus eyes gazed still
Upon their swelling charms, nor gazed his fill! (47)

BOOK VII. THE NYMPHS.

THE beauteous nymphs then left the sky,
Attended by Gandharvas skilled,
And joyous notes of drum and shell
And sound of cars the blue vault filled.
And eager denizens of the sky
Poured forth to greet them as they went;
The orb of day with upward beams
Upon the nymphs his radiance lent.
The toil of the unwonted march,
The blowing breeze, the sun’s bright shine,
Crimsoned their blushing cheeks and brow
As with the gentle flush of wine!
Celestial coursers fresh and powerful
Drew the cars with speed of wind;
Scarce the wheels did seem to roll,
But sky and space flew quick behind!
From regions far, close to the sun,
Where his red rays are bright and strong,
Far far they went, where like a braid
Celestial Gangâ rolls along.
Cooling zephyrs, gently blowing,
Saturate with Gangâ’s spray,
Scented by the heavenly lotus,
Cheered the damsels on their way.
And in many a fold the clouds
Spanned the space ‘twixt earth and sky,

And the steeds by drivers checked
Lighted on the earth from high.
The scented woods of Himalay,
Blooming creepers, beauteous trees,
Hailed the heavenly nymphs with joy,
Honoured by their matchless grace! (8) And now the nymphs in quest of flowers
Wandered through the woodland way,
Unheeding many a shrub and blossom,
So thick the flowers, so merry they!
The maddened bee forsook the bush
To cull the nectar from their arms;
Their pink white hands were like young shoots,
Their fingers wore the blossom’s charms!
Sweetly flowed the mountain rill,
Her sands were robed with Kusa chaste,
And graceful strings of tuneful ducks
Like chain of gold bedecked her waist!
Cascades in silver masses fell,
And spread afar in ripples bright;
And all the wild woods seemed to smile
With the spray so pearly white.
And creepers oped their gentle blossoms
Decked with strings of dark blue bees,
Like tender-hearted gentle maidens
With their soft and trustful eyes! (13)
All around the blossoms hung
As through the woods the damsels moved,
With female art, for needless help,
They asked the fond Gandharvas loved.
Some nymph with lifted, blushing face,
Still hung on soft tales whispered nigh;

Her idle hand no blossom culled,
The loosened robe forgot to tie!
Some with flower-buds decked her ringlets,
With her beauteous tapering arms,
And scarce rebuked the loving swain
Who gently clasped her swelling charms!
Some sought her lover's gentle aid
To blow the pollen from her eye,
And scarce the lover could regret
The sweet mishap that drew him nigh!
Laden with flowers the nymphs returned
From flowering woods, a merry band,
Their weary feet scarce knew the way,
And often slipped on even land!
Their girdles rich in sparkling gems,
Hung loose below their slender waist;
The loosened zone proclaimed their languor,
And their panting heaving breast!
Their velvet cheeks were dewed with toil,
Like lotus dimmed with streaks of snow!
The gods in rapture viewed the nymphs,.
Their languid charms, their movements slow! (20) To Gangâ's sparkling cooling wave
The languid damsels slow repair;
Where fishes glance through lilies blown,
And notes of wild fowl fill the air.
The eager waters clasped the nymphs,
And played with garlands on their hair,
And rashly washed their Chandain paints,
In little wavelets fled afar!
Some damsel hid, and others searched,

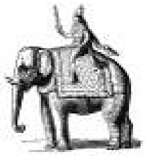
Are those her eyes or lotus bright?
Is that her hair or string of bees?
Are those her teeth or lilies sweet?
Some nymph on others water threw,
Or washed and wet, yet lovelier shone!
Her face was flushed, her bosom heaved,
Scarce held her robe the loosened zone!
The sportive nymphs arose at last,
Like rain-washed lilies doubly bright,
Still sparkling with the glistening drops,
And radiant as the starry night! (25) So closed the day, and darkness fell
O'er stream and forest, far and nigh,
And beauty left the things of earth
And shone upon the starry sky.
Until the brightening eastern heaven,
Streaked with silver, faintly shone,
And pure and white as Ketak flower
Spread the light of rising moon!
Slowly rolled the flood of light
O'er the dark and nightly sky,
Like the Gangâ's ruddy wave
Mingling with the azure sea!
Like a disk of burnished gold,
Flooding earth and sky with light,
From the distant eastern main
Rose the glorious Lord of night!
And he drew the veil of gloom
From the face of earth so wide,
As a kinsman draws the veil
For to bless a bashful bride! (30) At dawn the heavenly nymphs arose,
Decked themselves with jewels rare;

Went to Arjun’s hermitage
With sweet glances, graces rare!
On their feet the tinkling bells,
On their waists the sounding chain;
With soft music filled the woods
Till the birds sang back the strain!
Pale with penances and rites,
Clad in arms, but calm and great,
Peaceful as the mighty Vedas,
Arjun great at last they met!
Radiant in a robe of light
On the lofty hill he stood,
Like the beauteous lord of night
Seemed the lord of all the wood!
Pale with penances, but great,
Warlike, in his peaceful bower,
Alone, but strong as hosts in war,
A saint, but wielding Indra’s power! (35) To him, more than mortals mighty,
Slow the artful damsels come,
Conscious of their matchless beauty,
Vain they know his rites and aim!
Slow and soft a music soundeth
Through the glades and o’er the hills;
Every season brings its blessings,
And the wood with rapture fills!
Round the hermitage of Arjun
Mâlatîs in blossoms grow;
Washed by rains the lotus blossoms
With a lovelier freshness blow!
On the luscious berries feasting
Kokils sing their joyous lay,

Gladdening e’en the mourner’s bosom
With their wondrous melody!
Breezes blow through sweet Kadambas,
Wafting peacocks’ notes of love,
Gently fanning pious Arjun
From his rites his heart to move!
Mango blossoms lend their fragrance,
Cooling zephyrs gently move,
Spring and winter move conjointly
Wakening gentle thoughts of love!
On the jasmine’s opening blossoms,
Shaken by the gentle breeze,
Sweet as quivering lips of maidens,
Love’s sweet kisses press the bees!
Jasmine sweet nor lilies scented
Ope so sweet, when darkness flies,
As upon the saintly Arjun
Oped the nymphs their merry eyes! (43) Before the saints the nymphs appear,
And lightly step upon the grass;
Their tender feet vermilion painted
On the heather gently press!
Some nymph behind her maid conceals —
From coyness, or from female art,
Her sidelong glance on Arjun sends,
Betraying feelings of her heart!
Another frolics on the meadow
In her blooming loveliness;
The wanton zephyrs oft disclose
Her budding charms, bewitching grace!
Some damsel resteth on the green,
On her fair hand her pale face raising,

And with her soft and languid eyes
Upon the beauteous hero gazing.
Another sings with thirsty lips
And frequent sighs some ancient lay,
And her soft eyes and heaving bosom
Speak the words she cannot say!
Some sprightly nymph beside the tree
From her sweet and laughing eyes
Sends on Arjun tender darts,
Rapid as the arrow flies!
Another damsel scours the plain,
Her loosened robes held on her breast
But scarce her nimble feet can move,
The slipping zone restrains her haste!
But vain these blandishments and charms,
And vain each winning female art!
Still steadfast in its lofty faith,
Unmoved like rock is Arjun’s heart! (51) Attended by their swains the nymphs withdrew,
And Arjun, to his purpose ever true,
With pious rites, and faith, ennobling, high,
In prayers sought the Lord of earth and sky. (52)

BOOK VIII. THE ADVENT OF INDRA.



#ARJUN, mighty in his strength,
All impure passions overcame;
And to his holy hermitage,
Rejoiced at heart, great Indra came.
He came disguised, as come the gods,
Even like an ancient anchorite,
Wearied by a tiresome journey,
Weak in limbs and weak in sight.
And his crimson plaited locks
Upon his white hair mingled fell,
As the evening's crimson radiance
Mingles with the moonbeams pale.
All wrinkled with the mark of age,
His eyes by fleecy eyebrows shaded,
Were like the lotus of the lake,
Its petals by a snow-fall faded.
But his limbs, though very slender,
Seemed instinct with strength and life;
Like an aged man and hoary,
Nourished by a careful wife!
In feeble form concealed, great Indra
Shone with more than mortal power;
The radiant sun is hidden faintly
By a light and passing shower!
And a grace divine he wore,
Albeit so ancient and so hoary,

And o'er the hills and woodlands spread
The lustre of his shaded glory!
Prithâ's son received the guest,
And held him in a fond embrace;
True friends an unknown joy inspire,
Albeit unknown to us their face!
And Indra, pleased at heart, received
Obeisance which to guests is paid,
And rested on a mat of grass,
In gentle accents thus he said. (9) "Well hast thou in early age
In these rites thy choice hast made;
Aged mortals like myself
Oft by worldly things are led.
And thy penance, noble youth,
Is endued with virtues fair,
Handsome forms we often meet,
Handsome virtues, they are rare!
Transient as the autumn clouds,
Pride and pomp of humankind;
Pleasures please us for a day,
Bitter sorrows leave behind!
Mortals' days are full of evils,
Death cuts short our life's brief span;
Therefore in this fleeting world
Virtue seeks the holy man.
Wise and nobly thou hast chosen
Holy rites to virtue dear,
But, belying thy great penance,
Thy attire fills me with fear! (14) "Like a warrior, on thy mien
Wherefore wear'st this armour bright?
Skins and barks of forest trees

Suit the holy anchorite.
Void of earthly vain desires
In the virtuous path you go;
Wherefore, then, O noble youth!
Quivers and this mighty bow?
And by mortals ever feared,
Death's right hand, this mighty blade!
Doth it in thy holy rites
Unto peace thy feelings lead?
Sure against some mortal foe
War and triumph you must seek;
Weapons are designed for war,
In forgiveness dwell the meek!
He who sighs for warlike fame
Soils these rites and penance holy,
*A*s the spring's pellucid water
Soils the fool who acts in folly.
Cherish not the lust of fame,
For it leads to sinful deeds,
Casts a stain on stainless rites,
And from peace our heart misleads. (20) He who strives with lust of glory,
Wins awhile a vile success,
But as livers end in oceans,
So he ends in dire distress!
Wealth is won by evil measures,
And to evils leads each morrow,
Wealth is but a name for trouble,
Leads to sufferings and to sorrow!
Impure pleasures, joys of earth,
Kill our peace and steadfast faith,
And like snakes with poisoned fangs

Lead to danger and to death!
Fickle fortune, ever fleeting,
Loves not with a lasting love;
Only fools her favours seek,
Strange the motives, mortals move!
Fortune! if she spurned the fickle,
‘Twere no stain upon her fame,
But the worthless and the worthy
To the fickle maid are same!
Love! it is an emptier sound,
Ending in delusion, pain!
Sad bereavement, death and loss
Rend the heart of luckless men.
When we meet the loved and true
Solitude as peopled seems;
Penury hath charms to please,
Sorrow is like happy dream!
When we lose the loved and true,
Pleasures mock us and delude;
Life is like a poisoned dart,
Company is solitude! (28) “Thus each fleeting earthly object
Ends in sorrow, ends in grief; —
Charity alone endureth,
Unto others bring relief!
And our life is vain and fleeting,
Fortune’s fickle favours fly;
Righteousness alone endureth,
Turn not from the righteous way!
Stain not, youth, these holy rites,
Do them not with lust of war;
Seek salvation’s stainless bliss,

Than war’s glory mightier far!
Conquer lust and vain desires,
Born with mortals at their birth,
Conquest of thyself, good youth,
Is the conquest of the earth!
Weak are they and narrow-hearted,
Earthly power who seek to wield;
Slaves of passions, slaves of impulse,
Even like cattle in the field!
Joys that pleased thee yesterday,
In thy memory dwell alone!
Pleasures are but fleeting dreams,
Be not thou to pleasures prone!
Ever wished, but still deceiving,
Cherished but to cause us woe,
Never present, never leaving,
Earthly joy — our greatest foe!
In this holy mountain range,
Where the Gangâ wanders far,
Work thy own salvation, youth!
Leave, O leave this lust of war.” (36) Thus the mighty god, disguised,
Spoke to Arjun, paused awhile;
And in humble words but strong,
Arjun answered with a smile. (37) “Full of weight and wisdom, father,
Are the peaceful words I hear;
Full of import and suggestion
Is thy utterance, deep yet clear.
Like an independent Sâstra
In its reasons strong in sooth,
Like the ancient holy Vedas
Mighty in its force and truth!

Inviolate in its ample force,
Like the vast inviolate seas;
Gentle in its wealth of sense,
Like a hermit's soul of peace!
Who could utter thoughts so noble
Save a great and noble heart,
Words emphatic, peaceful, clear,
Void of quibble, void of art!
But perchance to thee unknown
The object of my holy rites,
Hence in accents sweet and peaceful
Speakest thou of anchorites.
E'en the god of speech will err
When he speaks of things unknown;
E'en the noblest efforts fail
Against inviolate rules when done! (43) "Father! thy advice is holy,
But, alas, it suits not me,
As the starry sky of midnight
Doth not suit the light of day!
I am of the Kshatriya race,
Pandu's son, of Prithâ born;
Serve the mandates of my elder,
By his foes of glory shorn.
I these holy rites perform
Obedient to great Vyâsa's word;
Toiling still in ceaseless penance
For great Indra, mighty lord! (46) "Oh! woeful are decrees of fate,
And mortals' bliss is often crossed!
His kingdom, brothers, and his wife
Our elder staked on dice and lost!
And now in evenings long and drear,

My brothers grieving at their fate,
With proud Draupadî great of heart,
The term of my devotions wait.
They tore the garments from our backs,
And shamed us in the palace hall;
They pierced our hearts, our foemen vile,
With bitter taunts upon our fall.
And in the presence of the chiefs
They dragged Draupadî chaste and true
Death sealed in her disgrace a vow
Of vengeance on our impious foe!
Behind Duhsasan, impious chief! —
Appeared Draupadî, great in mind,
Even as the shadow of a tall tree
Is at sunset cast behind.
‘In vain I look upon my lords,
Untrue to duty and to me/ —
Such bitter thoughts her bosom rent,
And checked the tear-drop in her eye!
Our virtuous elder bore unmoved
The insult dire, the blow unkind!
Oh! what is conquest over foemen
To such conquest of one’s mind?
For noble hearts retain their peace
Albeit by grief and passions riven;
The ocean steps not o’er its bounds
Albeit by mighty tempests driven!
’Twas friendship with our impious cousins
Which unto this shame hath led,
Bitter is his untimely end
Neath falling banks who sits for shade.

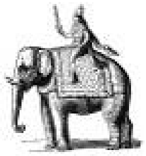
Men who fear nor sin nor shame,
Right and wrong who do not see,
Who can compass their designs?
Who can fathom fate’s decree? (56) “Disgraced, insulted by our foe,
My heart, my heart had ceased to beat,
If in this strong and vengeful arm
I hoped not retribution great!
Disgraced, insulted by our foes,
Low, low, as cattle on the plain,
We shame to see each others face,
Nor show our face to other men!
Humbled by the loss of glory,
Humbled by disgrace, alas!
Mortals, when bereft of honour,
Are like low and trodden grass! (59) “But look aloft! You mighty peaks
By living beings are not crossed!
Loftiness is virtue rare,
Honour is a mortars boast!
Fickle Fortune smiles upon us,
True and constant is our fame,
And the name of man befits us,
While high honour decks our name!
Highest in the rolls of honour! —
He is worthy of his fame;
And the finger of the counter
Pointeth not to worthier name!
Even this lofty towering range
Might be crossed by living wight,
But the man of worth and honour
Is inviolate in his might!
Glory on their race they bring,

Glory on the earth they spread,
Whose effulgent stainless honour
Casts the moonbeams in the shade!
And their wrath like lurid lightning
Cowering foemen soon will pierce;
And their name in glory's records
Stands in pride through untold years! (65) "I seek not joys, I seek not wealth,
Fleeting as the water's race,
Nor trembling for the fear of death,
Seek! Brahma's holy grace!
But I seek to wash the stain,
Stain for which this heart hath bled,
With the tear-drops for our foes,
By their sorrowing widows shed!
If the hope on which I've rested
Be unreal, idle, vain,
Be it so! Thy words are wasted,
Pardon if I cause thee pain!
Till I conquer, crush my foes,
Win again our long-lost fame,
Salvation's self to me were vain,
Hindrance to my lofty aim!
For the man is yet unborn,
Or is dead like trodden grass,
Who will let his good sword sleep,
Tamely let his glory pass!
Whose warm blood moves not in ire,
The conquered loon, the crouching slave,
Dost thou, holy anchorite,
Call him man, that abject knave?
Beshrew the title of a man,

Void of worth and manlike pride;
Welcome is that honoured name
Graced by worth and manlike deed!
He whose name in wonder spoken
Pales the name of other men,
He whose deeds are known to foemen,
He is MAN among all men! (73) “Yet more! Our good, long-suffering elder
Vows revenge against the foe,
Awaits my help, as thirsty travellers
Wait the cooling draught in woe.
Unmindful of his elder’s hest,
Unmindful of his elder’s bliss,
The man who shirks his task in trouble,
Is a traitor to his race!
And wherefore preachest to me, father!
Life retired before my time,
The ancients forest-life prescribed
Not in our youth but after prime.
My mother, living in the woods,
My brothers in misfortunes dire,
My duty, as by Vyâsa told,
Forbid me, father, to retire!
And honour’s maxims, holy saint,
Forbid the noble and the true
To seek for safety in retirement
From a great and conquering foe!
Then let me, father! on these hills
Like clouds of autumn waste away!
Or pleasing Indra, mighty monarch,
Wipe our shame in battle’s fray!”
Arjun spoke, and gracious Indra

Stood in heavenly form and might,
Clasped the young and pious hero,
Bade him worship Siva great! (80) “To Siva, mighty god, thy worship pay,
For he alone can help thee in the fray,
And thou shalt be unconquered in thy might;”
Thus Indra spoke, and vanished from his sight. (81)

BOOK IX. THE ADVENT OF SIVA.



BY Indra’s mandate Arjun great
Once more began his pious rites,
And worship paid to saintly Siva
Dwelling in far Kailâsa’s heights.
Firm in his purpose, pure in heart,
Unwearied in the sun’s hot ray,
In rigid fasts, in penance long
The pious chief passed many a day.
Mortifying flesh and sense,
In penance long he passed his hours,
In pious rites, unmoved as rock,
For high resolve hath wondrous power
Luscious fruits that ripened near him,
Crystal rills that rippled by,
For righteous is sweetest nectar,
Drew from him nor wish nor sigh!
He boasted not, he ne’er despaired,
He never ceased from righteous toil,
Nor wrath nor passions in his heart
His noble steadfast faith could soil.
He wore a world subduing power,
Though pale with many a rigid rite,
And saints beheld him with a fear,
The great in heart are great in might! (6) Brighter than the nightly fires
His radiance seemed the woods to fill,
More mighty than the boundless sea,

And loftier than the towering hill!
His sacred *mantras* ever chanting,
With a beauteous light he shone;
And on his features fell a radiance
Like the halo of the sun!
Clad in armour dark, he wore
His mighty bow across his chest;
So wears the lofty wood-clad hill
The glorious rainbow on his breast:
When for ablutions, fixed by rules,
He walked betimes, in morning's hour,
The mountain felt his mighty tread,
For worth is might and worth is power!
A wondrous lustre on him shone
When Arjun stood serene and high,
It shone across the firmament,
And flashed upon the upper sky!
And on moonless nights there fell
Upon the prince a wondrous ray,
And like the silver beams of moon
It pierced the darkness of the sky!
So bright, so clear the light celestial
That the paléd orb of sun
Marching through the cloudless sky
Scarce with wonted radiance shone! (13) Holy hermits viewed in awe
His crimson locks, his bow unbent!
They whispered, " Is it Siva's self
On mighty Asur's death intent?
Is he great Indra or the Sun?
Or Fire, who helps our pious rites?
No mortal he of woman born,

Such glory decks no anchorites."
But unlike the tongues of Fire
Serene was Arjun's radiant light;
Unlike the scorching rays of Sun,
'Twas gentle in its wondrous might!
As virtues seek true gentleness,
As moral rules seek peaceful thought,
As righteous laws seek precepts pure,
The troubled saints great Siva sought! (17) Dazzled, blinded, when they came,
By Siva's more than solar light,
They sought in vain with mortal eyes
To compass Siva's glorious might!
In humble prayer they sought the Lord
Of times to come and times gone by,
And by its grace they faintly saw
His glorious mien, his triple eye!
Resting on his sacred bull,
His glorious arm of wondrous might,
Sweet Umâ's lord, to Umâ dear,
Stood forth upon the mountain's height!
Far distant from the living world
He stood upon a snowy height;
But rock and ocean, earth and heaven
Felt his presence and his might!
Coiling serpents stretched their length
Around the muscles of his feet,
As on the vast and boundless earth
High mountain ranges spread their height!
And on his blue and ample neck
Great coiling serpents, white as snow,
Even like the thread of twice-born mortals,

Caught its dark and tremulous glow!
By his tresses partly hid,
Like Gangâ's ripples looked the moon,
And on his fair and ample forehead
With a gentle radiance shone!
Permission gained, the holy saints
Addressed the God with many a prayer,
Told him how a mortal's penance
Filled the earth with mighty fear. (25) "Mighty Lord of all the worlds!
A mortal wielding Vritra's might,
Unceasing penances performs,
The sun obscuring by his light!
A bow he wears and mighty quivers,
Armour and a wondrous blade,
And plaited locks and skin and barks,
A saint! in arms accoutred dread!
Earth trembles 'neath his mighty tread,
And when he prays at evening's glow,
The starry skies are hushed to peace,
The evening breezes cease to blow!
His force terrific could subdue
This world with Gods and Asurs brave!
What mighty task, what daring feat
His matchless strength might not achieve!
Or if he seeks to rule the world,
Or to destroy in wantonness,
Or to attain salvation pure,
Great Lord of hosts! we may not guess!
Thou knowest all, O mighty Lord!
World hides no secret from thine eye!
Thou knowest all, and thou canst save,

And we are safe when thou art nigh!” (31) Unto them great Siva spoke
In accents deep and full of grace,
Deep as the troubled ocean’s roar
Resounding to the ends of space! (32) “Know ye, who with lofty rites
Worships in Badrika’s heath?
Earth-born man, but part of Him,
Who is life and who is death!
Lofty penance he performs
Foes to conquer and to quell,
Foes who rule this boundless earth
Indra’s mighty power assail!
By the will of Lotus-Born,
Krishna and great Arjun came,
Sons of men by mortals bred,
Men to save in Brahmâ’s name! (35) “But the wily Asur, Muka —
Dreaded by the gods in sky,
Seeks to kill the mighty Arjun; —
I must to his safety hie.
But to conquer mighty Arjun
Openly ‘twere vain to try;
Muka takes the form of wild-boar
To achieve his purpose sly!
I will take the form of hunter,
Pierce the wild-boar in the heart,
Claiming honour of the wild sport,
Arjun too will send his dart!
Pale with rigid rites and penance,
Still he wields a wondrous might,
Ere the mortal wins my favour
He must prove his worth in fight!” (39) Thus speaking to the holy saints
A forester in guise he went!

His ample chest bedewed with toil,
With many a pearl and sandal paint!
With flowering tendrils rudely tied
His clustering manly locks he wore,
And bright a peacock’s painted feather
O’er his bloodshot eyes he bore!
A mighty bow with arrows keen
He carried in his brawny hand,
And like a rain-cloud dark he looked,
The leader of a forest band!
And all his hosts in various guise,
Obedient to their Master’s word,
Assembled like a bunting troop,
With bow and arrow, lance and sword!
They parcelled out the mountain wood,
Obedient to their Leader’s will,
Shaking the earth with mighty sound,
Forward marched the hunters still! (44) Screams and sounds of birds and beasts
Filled far and near the forest land,
As if the woods and mountains quaked
In terror of that hunter-band!
And the flying beasts and birds
Forgot awhile their mutual strife;
A common danger made them comrades,
And a common fear of life!
The timid Chamarî feign would fly,
Bewildered by the hunter’s yell,
But in the jungles wild and thick
Was caught his white and bushy tail.
The mighty lion, forest-king,
Owned in his heart no dastard fear!

He calmly viewed the hunters pass,
Through echoing woods, through gorges drear!
The fish leap out from jungle lake,
The wild beasts on its margin crowd,
And tall trees by the tuskers broken
With their juice its waters cloud.
Buffaloes tearing through the forest
Broke in twain the tangled trees,
And many a wild flower, tossed and shaken,
With their fragrance filled the breeze!
Wild beasts, splashing through the water,
Felled the plantains, crushed the grain,
Dashed aside the water-lily,
Like a summer storm and rain!
Sweeping thus through forest lands
At length the hunters came and stood,
Where grazed in peace the gentle deer,
Nor dreaded harm, in Arjun's wood!
And Siva marked, black as a cloud,
A wild boar in the covert rise;
Tearing the earth with angry tusks,
It flew, the Asur in disguise! (S3) Leaving his hosts behind the forest lake,
Concealed by creepers and by jungle-brake,
The Lord of hosts, resistless in his force,
Tracked the mighty wild boar in its course. (54)

BOOK X. THE BOAR HUNT.

THE Boar with wondrous strength endowed
In its deep tusks and mighty jaw,
As if to tear the firm set rocks,
With glaring eyes great Arjun saw!
“Uprooting trees with his great tusks,
And piercing rocks with dreadful might,
He comes at me,” — thus Arjun thought,
“As if to challenge me to fight!
Beasts of prey forget their strife
In this my peaceful hermitage,
Wherefore then on death intent
Intrudes this wild boar in its rage?
Was he my foe in previous life?
Does cherished hatred speed him still?
Despising every living creature
Death to me he seeks to deal!
Much my doubting heart misgives,
No beast, he is a deadly foe!
Spontaneously a friend or foe
The instincts of our nature know!” (5) Pondering thus he took his bow,
Pit emblem of his matchless might,
And on it quickly placed his arrow,
Ever true in many a fight!
Admiring Siva marked his mien,
His circling bow, his stately height,
“The mortal stands, as once I stood,

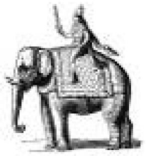
And slew Tripura in my might!"
And Siva bent his sounding bow,
The mountain sank beneath his tread!
And the snake that formed the bowstring
Shot forth sparks, all flaming red!
Frightened tuskers fled the sound
Of Siva's bow, terrific, high,
As lightning from rain-cloud falls,
The arrow shot across the sky!
The Boar's tough hide, like seasoned Tamâl,
Pierced the dart like flakes of snow!
Unchecked, in earth it disappeared
As sharks in water sink below!
That instant as the lightning's radiance
Shortening distance, as by spell,
And quick as thought, great Arjun's arrow
On the mighty wild boar fell!
Red in hot blood fell the Boar,
Tearing rocks in rage and pride;
Glared at Arjun in its anger,
Groaned in agony, and died. (12) Though rich in darts, great Arjun sought
The shaft the mighty prize had won;
For noble hearts are grateful ever,
And remember service done!
He saw a hunter near the beast,
A bow across his ample chest,
A messenger who came to tell
His mighty Leader's high behest! (14) "Thy gentle mien thy worth proclaims,
These rites proclaim thy holy peace,
And aye, thy lofty presence speaketh
Of a glorious god-like race!

Thy glory shames the sun’s bright ray,
Thy mighty power is known to men,
Then wherefore takest thou this dart
With which our Chief this boar hath slain?
Or perchance our Leader’s arrow
To thy arrow is akin,
And unconscious thou proceedest,
Erring, into paths of sin!
But not alone ’tis base to steal
Another’s arrow from the field,
A chief like thee might blush to send
His shaft on game by others killed!
Or if, in sooth, thou seek’st this dart,
Come, ask our Leader openly;
Mighty Euler! — he will yield
His dart to gain a friend like thee!
Unto our kind and gracious Chief
A humble prayer is never lost,
He knows the pain the lowly suffer,
When their humble prayer is crossed.
Or hast thou with a Brâhman’s folly
On dead beast thy arrow driven?
Ignorance doth cover sin,
Our Chief thy folly hath forgiven!
Beshrew such folly, honest friend!
Depart in peace, nor sin again,
For who will pardon frequent sins,
Incessant winds stir up the main!
My Chief forgives this foolish act,
Nor seeks to cause a hermit pain;
Come, yield this arrow to our Lord,

And from him wealth and grace obtain!
Yonder, by that lofty tree,
Stands he, our Chief, thou mark'st him plain,
Obey his will, his favours seek,
And thou shalt all thy wish obtain!" (24) Like a rock by surges beaten,
Angered by this bitter taunt,
Arjun still thus gently answered,
Great in patience and restraint! (25) "Well skilled in words! Why seek'st thou not
To turn thy master from this strife?
Knowest thou not that menials perish
When their chief surrenders life?
Thy Leader's arrow may have gone
Among you rugged rocks astray; —
Nor insult thus an anchorite,
For pride to ruin leads the way!
Many a bright and piercing arrow
In my ample quiver lies;
I value not celestial darts,
And scarce a mountaineer's would prize!
Beasts range the wood, to none belong,
Whoever kills them takes the game;
Then let thy Chief his pride forego,
And peacefully forego his claim.
You counselled me to beg the dart
As favour from your Chief in peace;
To win by prowess, not to ask,
Is the proud custom of my race.
You counselled friendship; — Kshatriya I,
And he a hunter in this range!
Mighty tuskers scarce would seek

In skulking jackals friendship strange!
You counselled me to court his grace,
Presumptuous words! — I pardon free;
Then let thy Chief give up this shaft,
Nor seek with taunts to anger me!” (32) Thus unto the hunter wild
Arjun spoke in angry mood,
And the forest messenger
Went where mighty Siva stood!
And the ample chested Chief,
With the bow across his breast,
Stood against the lofty sky,
Seemed the Lord of all the host!
Stood before him warlike Arjun,
Pale with penances, but proud,
Swelling with a mighty passion,
Like a fire in smoky shroud!
Resting on his mighty bow,
Calm in strength, and patiently,
Mighty in his matchless power,
Like the calm inviolate sea!
With a more than mortal form,
Dark in hne, of stately size,
Like the world-protecting Vishnu,
Hidden in a mortal’s guise! (37) Saintly in his penance and his rite,
Glorious in his prowess and his might!
To him the Lord of arméd hunters came,
As comes the dark cloud with the lightning’s gleam! (38)

BOOK XI. THE COMBAT.



TOWERING like a forest tree
Stood the God of the lofty mind,
And his darksome hosts remained
Like his shadow cast behind.
And against the warlike Arjun
Siva shook his sounding bow,
And the mountains seemed to split,
And the skies re-echoed low!
Arjun shot his countless arrows
With his more than mortal skill,
But by Siva’s shafts averted
Arjun’s arrows useless fell!
Thick and fast across the sky
Siva’s wingéd arrows fly,
And with a lurid lustre shine,
Like the lightning’s lurid ray!
Speeding through great Arjun’s shafts,
On that warlike chief they fell,
But the haughty warrior stood
Dauntless and unshaken still!
Still he proudly stood and fought,
Vain his skill and vain his ire!
For his weapons shattered fell,
And his eyes flashed angry fire!
Wondering at the hunter’s skill,
Arjun, conqueror of his foes,

Faused in silence and in doubt,
In his heart these thoughts arose. (7) "Warriors great of matchless power
I have met and beaten all!
Doth the sun bow to the moon?
Before the swain will Arjun fall?
Is this all magic, is this dream?
Or am I mighty Arjun still?
Why conquers not my matchless power
This mountaineer's untutored skill?
Rending the sky as if in twain,
Shaking the wide earth's solid frame,
How fights this boorish mountaineer!
Such deeds a man disguised proclaim!
Not Bhîshma's self nor Drona owns
Such skill to shield, to send the dart!
And can a simple mountain swain
Possess such superhuman art?
Whoe'er he be, his mighty power
By *shafts celestial* I will quell!
Nor shall a forest hunter's skill
'Gainst Arjun's matchless art prevail!" (12) Pondering thus he quickly sent
Mighty shaft of death-like sleep; —
And a shadow filled the sky,
And the gloom of midnight deep!
Faint and powerless Siva's forces
Fell into a death-like sleep,
As a flippant youthful speaker
Falls abashed when questioned deep!
But the spreading gloom dispelling,
Siva sent a radiance bright,
And as learning gloom dispelleth,

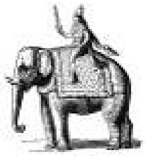
Waked his hosts to new-born light!
Sorrowing Arjun thus beheld
His weapon lost and vain his art!
Fired with wrath the hero sent
The shaft of snakes, a dreaded dart!
Pouring from their poisonous tongues
Liquid fire like lightning bright,
Countless myriad winged serpents
In the blue vault took their flight!
With their hue of molten gold
Reddening all the livid sky,
Flew the snakes across the view,
As the flashing meteors fly!
But unnumbered golden eagles
Issued from great Siva's dart!
And the serpents fled those birds,
Vain again was Arjun's art!
Burning with a mighty anger
At the hunter's skill, he sped
A flaming shaft of fatal force,
The shaft of fire, not fuel-fed!
With a sound like bursting rocks,
Hiding the sun with flashes dire,
Casting crimson sparks around,
Terrific rose the mighty fire!
Towering high like mountain peaks,
Like molten gold, before, behind,
Flaming like the Kinsuk flower
Spread the fire before the wind!
Rolled the red fire's tongues of flame,
As on the world's destruction bent!

Siva quelled the mighty flame
By the shaft of clouds he sent.
Quick and bright the lightning gleamed,
And the rain-clouds, mountain high,
Deep incessant torrents poured
Like Gangâ pouring from the sky!
The fire was quenched, but Arjun still
Sent other shafts of wondrous might;
But vain his efforts, vain our toil,
When struggling ‘gainst an adverse fate! (25) Long waged the fierce and mighty war,
Till Siva, pleased with Arjun’s might,
Withdrew all shafts from Arjun’s quivers,
Ended thus the unequal fight!
And aye withdrew from Arjun’s mien
His armour streaked with rays of gold,
So from the sun the wind withdraws
The lightning clouds in many a fold.
Like shining blade from scabbard drawn,
Like cobra darting from his skin,
Or like the tusker wild and furious,
Breaking from his cord and chain,
Or like the lion, with wild roar
Springing from his desert cave,
Or like the flame which leaps from smoke,
All armour-less, shone Aijun brave!
Undaunted chief! He little recked
His person streaked with purple blood!
Forward he leaped with angry shout,
And shook the hills beneath his tread!
And with his bow, like Indra’s lightning,

Wielding it with all his might,
He struck his foe, as strikes a tusker
At some tree of ancient height!
But vain the effort, vain the toil,
The shattered weapon useless flew; —
Last refuge of his dauntless pride,
His mighty sword at last he drew! (32) Shielding self from Siva's darts,
Marching forward bold and free,
Aijun came with measured step,
Glorious as the sunlit sea!
But the good and trusty falchion
By great Siva's arrows driven,
Broke and fell with sound of thunder,
As from clouds the bolt of heaven!
Reft of bow and shining blade,
Reft of armour golden bright,
Like the monster of the sea,
Darted Arjun in his might! (35) Viewing Arjun reft of weapons,
Siva cast his arms aside,
Hand to hand the warriors wrestle
Like two tuskers in their pride!
And the sound of mutual blows,
The hunter and the hero gave,
Like the sound of bursting rocks,
Was echoed from the mountain cave!
And the blows which Siva dealt
Left their impress on the chief!
Proudly Arjun bore the wounds,
Felt no pain and felt no grief!
But the blows which Arjun gave Were beaten back from Siva's chest,
As the surges of the ocean

From the mountain’s rocky breast!
Reeling from the hunter’s blows,
Charging with a mighty rage,
Arjun grasped him in his arms,
In close fight the chiefs engage!
With their arms and with their feet
They tug and strain and wrestle still,
And beneath their mighty tread
Shakes the everlasting hill!
Siva’s hosts bewildered view
The wondrous fight, with terror faint
Who’s above and who below?
Is that Siva or the saint?
Freed at last from mutual grasp.
Sounding their arms they spring in air!
The bank gives way beneath their tread,
And falls into the streamlet fair!
Siva springs into the air,
Arjun pulls him by the feet,
And to throw him on the ground,
Holds them close with all his might. (44) Mercy moves the heart of Sambhu great,
For pious Arjun holds him by the feet!
The god relents, his heart is full of grace,
He holds the hero in a dear embrace! (45)

BOOK XII. PRAYER AND BLESSING.



WITH wonder struck the hero views
The Lord of hosts in ashes smeared;
He views the crescent in his locks,
And bows before the God revered!
His arrows and his mighty bow
Appear once more before his sight!
Himself he finds in armour clad,
And in its case the falchion bright!
Clouds pour forth a gentle rain,
Skies send heavenly blossoms fair,
And a gentle heavenly music
Floats upon the fragrant air!
And the gods by Indra bidden
Gather in their realm on high,
And their chariots gem-bespangled
Are like bright stars in the sky!
Heavenly swans with tinkling bells,
Attendants on the gods on high,
With their softly waving plumage
Gently sail across the sky!
His purpose done, his wish obtained,
Low, low, his forehead Arjun laid,
And unto the God of gods
Thus in humble accents prayed. (6) 1.

The world's Asylum! Lord of grace!
Whom men by worship may attain,
Saints by Thy grace have conquered death,
And showed the path to gods and men!

2.

Who seeks Thee not in loving worship
Is a prey to sin and death!
A prey to fleeting world's illusions,
Mortals shun his hated breath!

3.

Who seeks Thee with a loving worship,
Shunning world's deceitful ways,
He finds in Thee his true salvation,
Lord of Mercy! 'Tis *Thy grace!*

4.

Some seek for pleasures on this earth,
Some strive for heavenly joys and bliss,
But holy refuge there is none
Save Thee! O Lord of holiness!

5.

Who seeks Thee, finds his haven shore,
Who shuns Thee, walks the downward path,
For this is Law! 'Tis *not Thy anger,*
Thou art Mercy, void of wrath!

6.

“*We love Thee with a tainted love,*
Thy form of grace we may not know,
But even thus Thy worship. Lord!
Salvation brings to us below.

7.

“*Elusions mock our mortal eyes*,
Our actions like a shadow flee!
Who views but Thee beholds the truth,
His acts are true who trusts in Thee!

8.

“*Saintly teachers on this earth*
They teach us precepts good and great
Thou alone, *with mighty grace*,
From earthly bonds can liberate!

9.

“*To liberate this troubled earth*
From sin’s tornado, *passion’s storm*,
Thou wear est forms unto our eyes,
For Thou art Mercy, void of form!

10.

“*Thou art death and Thou art life*,
The universe lives in Thy laws;
Thou salvation of the pure,
Of mighty causes Thou FIRST CAUSE!

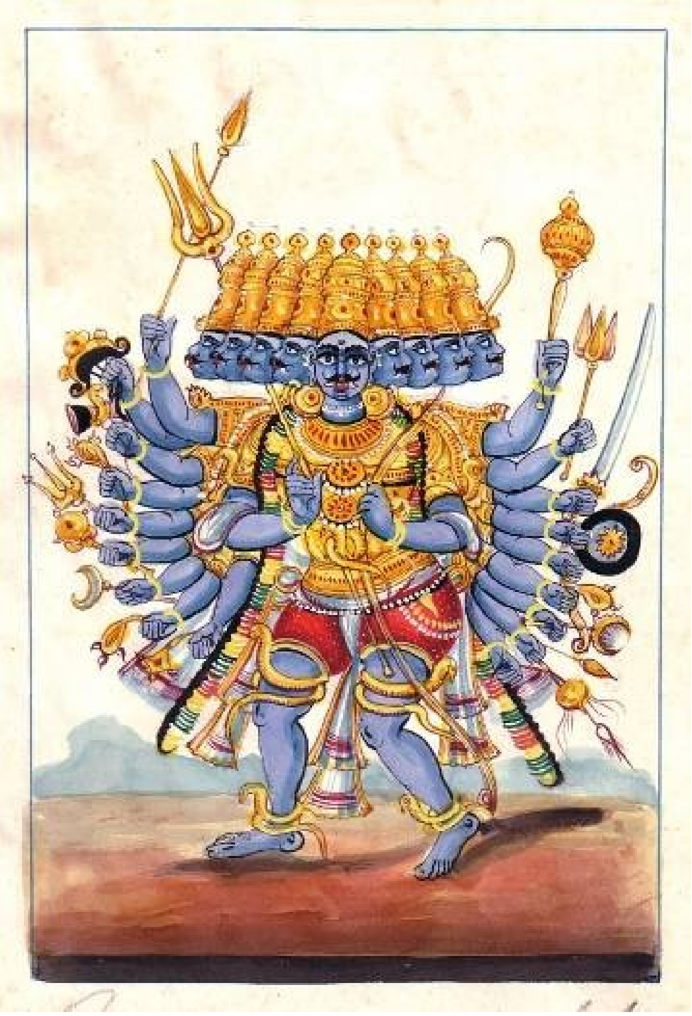
Thus the good and pious Arjun
Did great Sambhu’s blessings crave;
Sambhu to the pious hero
Heavenly arms and blessings gave.
And the lore by Siva given,
Radiant with a crimson flame,
As the sun unto a rain-cloud,
So unto great Arjun came!
Indra and the gods assembled,
Blessed the man of steadfast faith;
Gave unto him arms celestial,
Showed him glory’s lofty path! (19) “Faithful mortal! be thy wish fulfilled!”
Thus Siva spoke, and strength and faith instilled;
And Arjun came once more to Dvaita’s wood,
And reverent bowed to Yudhishthir the good. (20)

Bhattikavya by Bhatti (Canto I)

Anonymous translation published in 'The Pandit', 1867

Also known as "Bhatti's Poem", this epic poem dates from the seventh century and concerns two deeply rooted Sanskrit traditions, the *Ramayana* and Panini's grammar. It incorporates numerous other traditions in a rich mix of science and art, poetically retelling the adventures of Rama and a compendium of examples of grammar and rhetoric. The *Bhattikavya* is the earliest example of an "instructional poem" or śāstra-kāvya, which is not a treatise in verse, but an imaginative piece of literature intended to be instructive in specific subjects.

The poem's subject matter is the life of a single hero, both a member of the warrior caste and a god. Each canto employs a uniform metre and the end of each canto suggests the topic for the next. The main sentiment or *rasa* of the poem is "heroic" and through its form and subject matter, it is conducive to the attainment of the four aims of human life (puruṣārtha): "righteousness" (dharma), "wealth and power," (artha), "pleasure" (kāma) and "spiritual liberation" (mokṣa). The *Bhattikavya* contains descriptions of cities, the ocean, mountains, seasons, the rising and setting of the sun and moon, and the pleasures of love and sex.



Ravana by an unidentified artist in the 1920's

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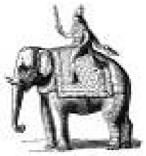
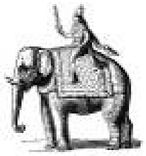
CANTO I.

INTRODUCTION.



THE BHATTI KAVVA is an epic poem composed in the silver age of Sanskrit literature for the purpose of illustrating by numerous examples the rules of Grammar, Poesy, and its sister Rhetoric. Valuable as the work is to the Sanskrit student for its copious illustration of the grammatical treatises of PANINI and VOPADEVA, (to whose *Sutras* constant reference is made in the excellent commentaries on the poem), and curious as a portion of it is as an Art of Poetry teaching by example only, it has additional claims to consideration in its comparative antiquity of composition, and its classic purity and elegance of style; nor is the poem without passages of great descriptive power and general poetic merit. Notwithstanding the prosaic nature of its object, which is not once lost sight of, the BHATTI KAVVA describes the oft-told adventures of RAMA, "the subject of all verse." His birth and life, his sufferings and triumphs, are celebrated at length, and in language and style not unworthy of the inspiring theme. The poem is divided into twenty-two Books, containing about fifteen hundred stanzas. Of its object there are two grand divisions, S*abda-lakshana* or the Illustration of Grammar, and *Kavya-lakshana* or the Illustration of Poesy and its Rhetoric. The Author tells us that he wrote his poem at VALABHÍ in the reign of SRÍDHARASENA [Sanskrit Text] B. XXII 35) most probably SRIDHARASENA I, who was king of Guzerat and reigned at BALLABHI from about A. D. 530 to 545. The Author's name was BHARIHARI son of SRIDHARASWÁMIN, according to the Scholiasts VIDYAVINODA, and BHARATA compiler of the MUGDHA-BODHINÍ; but the compiler of the commentary entitled *Jayamatigald* more correctly calls him BHATTI and his father Sriswamin.

CANTO I.



1. THERE WAS a prince, the friend of the Gods, a conqueror, versed in the Scriptures, named DASARATHA, whom, pre-eminent by his qualities, the Eternal, for the sake of the good of the worlds, sought as father of his own free will.

2. He read the Vedas, sacrificed to the Gods, gave oblations to the Manes, respected his kinsfolk, conquered the class of six *vices,* rejoiced in regal polity and slew his foes uprootingly.

3. He scattered riches as the cloud *pours down* water, he sat on one throne with the mountain-cleaver, he worshipped none other than the Three-eyed *God*, he eclipsed the glories of all archers.

4. Pure, waited on by the assembly of great Bráhmans, excellent gratifier of the Dwellers of the Sky, that King shone for the welfare of the worlds, as the consecrated fire in the sacrifice.

5. He of pure fame, like the Lord of the Hundred Sacrifices, dwelt in AYODHYA equal in prosperity to MA-HENDRA'S City, happy in all the seasons, inhabited by Bráhmans of enlightened understanding.

6. Which *Ayodhyá* the limit, as it were, amid things that are desired, of the skill of Him who sits upon the Lotus, expert in creating, stood as if laughing the city of INDRA to scorn with her upward gleaming jewel-rays.

7. Whose houses were like the peaks of MERU, with divers minerals, and with groves possessing pearls and diamonds and fair jewels, filled with women as with troops of heavenly nymphs.

8. From whose houses flashes of flaming gems stored within, streaming, forth by the window-lattices, gleam like the fall of the waters of GANGA from the slope of the Mountain of Snow.

Digitized by

9. As a Sage *delights* in sciences, that king rejoiced in three excellent queens, virtuous, bringing love, gain, and fame, esteemed in the world, married in season.

10. By him desiring a son by the best of women, RlSHYASRINGA was brought to his city, a Saint wise, experienced in sacrifices, with matured course of knowledge, intelligent, honourable.

11. The king, of self-subdued mind, wished to cause that chief of Saints to perform the sacrifice whose fruit is a son: then, knowing his intention, that experienced *Saint* arranged his sacrificial rite connected with offspring.

12. The Rákshasas around the altar he drove away. He offered the subordinate sacrifices on both sides of the chief sacrifice: he made the concluding fire-offerings, and the excellent saint sought a boon to obtain a son for the king.

13. The regular rite, in which the assembly of priests were satisfied with gifts, having reached completion, the three nobly-born wives of the King ate the residue of the burnt offering to produce four goodly sons.

14. Of KAUSALYA RAMA first was happily born.

Then of KEKAYÍ was BHARATA born; SUMITRÅ alone produced SATRUGHNA of noble deeds, together with LAKSHMANA.

15. The wise hermit VASISHTHA, best of ascetics, honoured the twice-born finders of the highest gain, prevented the terrifying bands of shades from *approaching,* and initiated those *princes* at the proper time.

16. The whole Veda, with its supplements, was studied by them, the victorious weapons were mastered: they dwelt with their good qualities simultaneously in the minds of the people though locally separated.

17. Then the son of GÁDHI, the performance of whose sacrifices was impeded by Rákshasas, came to the lord of the land to choose RÁMA for protection: the king paid him honour with a dish of honey in his hand.

18. The prince said: *a* Is that meditation of thine propitious which thou hast desired for victory over another birth, which has ceased from knowing form etc., by which thou hast understood the inscrutable truths?”

19. The saint declared the prosperity of his meditation, but said the Rakshasas impeded his sacrifices in the wood: them let RÅMA, subduing the power of his enemies, with LAKSHMANA, destroy.

20. When he heard that speech of the saint, the king unable to bear separation from his son fainted: then the prosperous prince was addressed in this speech by the proud chief of ascetics: 21. "By me thou hast been sought as a refuge in alarms; we have been sought by thee for the increase of thy religious merit: Kingship and Bráhmanhood are for each other's sake: make no hesitation, send forth thy son, 22. By him will be slain the great enemy who will stand before him in battle: do not, O great of soul, disrespect me; one like me lays not a mighty burden on one unfit for it."

23. "The Bráhman, like a fire, if enraged, will burn up my family: my son about to go will consume me with grief:" thus the prince first reflected; then he assented to the going of his son.

24. The saint, having honoured the king with blessings, set forth, delighted, to his hermitage: the prince lowly, bearing weapons burning on the wicked went behind his back.

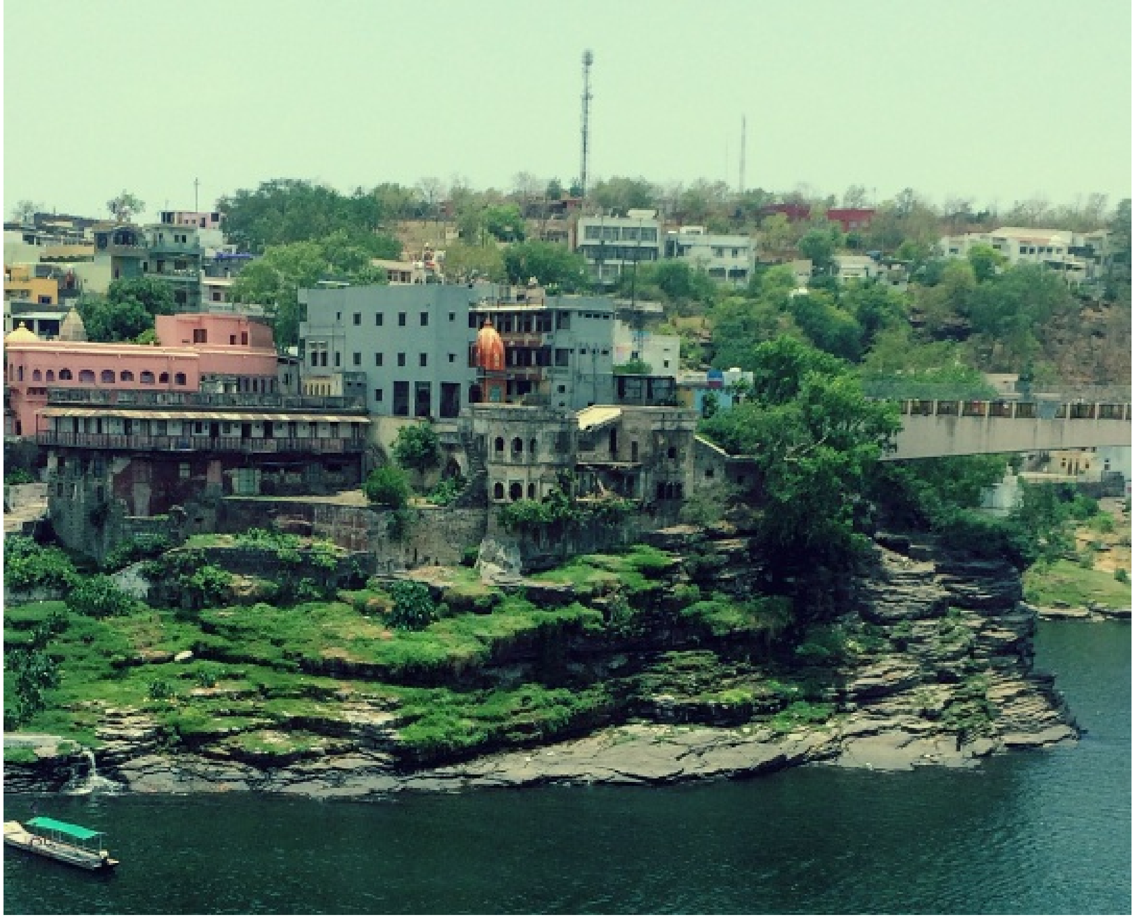
25. The bold three-mothered LAKSHMANA master of all weapons and arms, was his companion, rejoicing in the prosperity of RÅMA who was about to go to the sacred wood, victorious, radiant of mien.

26. As the lion of RAGHU'S race went on, the archer about to slay the fiends, holding, grasped in his fist, his bow not to be borne by his enemies, with his variegated finger-guard bound on, the damsels of the city with difficulty refrained, through their sore grief, from weeping, wishing him good luck.

27. Then Bráhmans loudly uttered blessings upon him; others beat the drum with loud melodious sound; his arm throbbed auspiciously betokening the wished result, and favouring birds sang loudly on the trees.

Thus ends the first Canto of the BHATT KÁVVA entitled the BIRTH OF RÅMA.

The Biographies



Ujjain, an ancient city situated on the eastern bank of the Kshipra River, Indian state of Madhya Pradesh —scholars speculate that Kalidasa may have lived in Ujjain.

A History of Sanskrit Literature by Arthur Anthony Macdonell

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Preface

IT IS UNDOUBTEDLY a surprising fact that down to the present time no history of Sanskrit literature as a whole has been written in English. For not only does that literature possess much intrinsic merit, but the light it sheds on the life and thought of the population of our Indian Empire ought to have a peculiar interest for the British nation. Owing chiefly to the lack of an adequate account of the subject, few, even of the young men who leave these shores every year to be its future rulers, possess any connected information about the literature in which the civilisation of Modern India can be traced to its sources, and without which that civilisation cannot be fully understood. It was, therefore, with the greatest pleasure that I accepted Mr. Gosse's invitation to contribute a volume to this series of *Literatures of the World*; for this appeared to me to be a peculiarly good opportunity for diffusing information on a subject in which more than twenty years of continuous study and teaching had instilled into me an ever-deepening interest.

Professor Max Müller's valuable *History of Ancient Sanskrit Literature* is limited in its scope to the Vedic period. It has long been out of print; and Vedic research has necessarily made great strides in the forty years which have elapsed since its publication.

The only book accessible to the English reader on the history of Sanskrit literature in general has hitherto been the translation of Professor Weber's *Academical Lectures on Indian Literature*, as delivered nearly half a century ago at Berlin. The numerous and often very lengthy notes in this work supply the results of research during the next twenty-five years; but as these notes often modify, or even cancel, the statements of the unaltered original text of 1852, the result is bewildering to the student. Much new light has been thrown on various branches of Sanskrit literature since 1878, when the last notes were added to this translation, which, moreover, is not in any way adapted to the wants of the general reader. The only work on the subject appealing to the latter is the late Sir M. Monier-Williams's *Indian Wisdom*. That book, however, although it furnishes, in addition to the translated specimens, some account of the chief departments of Sanskrit literature, is not a history. There is thus distinctly a twofold demand in this country for a history of Sanskrit literature. The student is in want of a guide setting forth in a clear and trustworthy manner the results of research down to the present time, and the cultivated English reader looks for a book presenting in an intelligible and attractive form information which must have a special interest to us owing to our close relations with India.

To lack of space, no less than to the scope of the present series, is due the exclusion of a full account of the technical literature of law, science, and art, which contains much that would interest even the general reader; but the brief epitome given in the Appendix will, I hope, suffice to direct the student to all the most important authorities.

As to the bibliographical notes, I trust that, though necessarily restricted in extent, they will enable the student to find all further information he may want on matters of detail; for instance, the evidence for approximate dates, which had occasionally to be summarily stated even in the text.

In writing this history of Sanskrit literature, I have dwelt more on the life and thought of Ancient India, which that literature embodies, than would perhaps have appeared necessary in the case of a European literature. This I have done partly because Sanskrit literature, as representing an independent civilisation entirely different from that of the West, requires more explanation than most others; and partly because, owing to the remarkable continuity of Indian culture, the religious and social institutions of Modern India are constantly illustrated by those of the past.

Besides the above-mentioned works of Professors Max Müller and Weber, I have made considerable use of Professor L. von Schroeder's excellent *Indiens Literatur und Cultur* (1887). I have further consulted in one way or another nearly all the books and monographs mentioned in the bibliographical notes. Much of what I have written is also based on my own studies of Sanskrit literature.

All the quotations which I have given by way of illustration I have myself carefully selected from the original works. Excepting the short extracts on page 333 from Cowell and Thomas's excellent translation of the *Harshacharita*, all the renderings of these are my own. In my versions of Rigvedic stanzas I have, however, occasionally borrowed a line or phrase from Griffith. Nearly all my renderings are as close as the use of metre permits. I have endeavoured to reproduce, as far as possible, the measures of the original, except in the quotations from the dramas, where I have always employed blank verse. I have throughout refrained from rhyme, as misrepresenting the original Sanskrit.

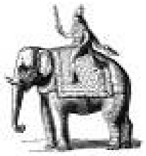
In the transliteration of Sanskrit words I have been guided by the desire to avoid the use of letters which might mislead those who do not know Sanskrit. I have therefore departed in a few particulars from the system on which Sanskrit scholars are now almost unanimously agreed, and which I otherwise follow myself. Hence for *c* and *ch* I have written *ch* and *chh* respectively, though in the rare cases where these two appear in combination I have retained *cch* (instead of *chchh*). I further use *sh* for the lingual *ṣ*, and *ç* for the palatal *ś*, and *ṛi* for the vowel *ṛ*. I have not thought it necessary to distinguish the guttural *ṅ* and the palatal *ñ* by diacritical marks, simply printing, for instance, *anga* and *pancha*. The reader who is unacquainted with Sanskrit will thus pronounce all words correctly by simply treating all the consonants as in English; remembering only that the vowels should be sounded as in Italian, and that *e* and *o* are always long.

I am indebted for some suggestions to my friend Mr. F. C. S. Schiller, Fellow and Tutor of Corpus Christi College, who looked through the final proof of the chapter on Philosophy. To my pupil Mr. A. B. Keith, Boden Sanskrit scholar and Classical scholar of Balliol, who has read all the final proofs with great care, I owe not only the removal of a number of errors of the press, but also several valuable criticisms regarding matters of fact.

107 Banbury Road, Oxford,
December 1, 1899.

Chapter I

Introductory



SINCE THE RENAISSANCE there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit literature in the latter part of the eighteenth century. After Alexander's invasion, the Greeks became to some extent acquainted with the learning of the Indians; the Arabs, in the Middle Ages, introduced the knowledge of Indian science to the West; a few European missionaries, from the sixteenth century onwards, were not only aware of the existence of, but also acquired some familiarity with, the ancient language of India; and Abraham Roger even translated the Sanskrit poet Bhartṛihari into Dutch as early as 1651. Nevertheless, till about a hundred and twenty years ago there was no authentic information in Europe about the existence of Sanskrit literature, but only vague surmise, finding expression in stories about the wisdom of the Indians. The enthusiasm with which Voltaire in his *Essai sur les Mœurs et l'Esprit des Nations* greeted the lore of the *Ezour Vedam*, a work brought from India and introduced to his notice in the middle of the last century, was premature. For this work was later proved to be a forgery made in the seventeenth century by a Jesuit missionary. The scepticism justified by this fabrication, and indulged in when the discovery of the genuine Sanskrit literature was announced, survived far into the present century. Thus, Dugald Stewart, the philosopher, wrote an essay in which he endeavoured to prove that not only Sanskrit literature, but also the Sanskrit language, was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest. Indeed, this view was elaborately defended by a professor at Dublin as late as the year 1838.

The first impulse to the study of Sanskrit was given by the practical administrative needs of our Indian possessions. Warren Hastings, at that time Governor-General, clearly seeing the advantage of ruling the Hindus as far as possible according to their own laws and customs, caused a number of Brahmans to prepare a digest based on the best ancient Indian legal authorities. An English version of this Sanskrit compilation, made through the medium of a Persian translation, was published in 1776. The introduction to this work, besides giving specimens of the Sanskrit script, for the first time supplied some trustworthy information about the ancient Indian language and literature. The earliest step, however, towards making Europe acquainted with actual Sanskrit writings was taken by Charles Wilkins, who, having, at the instigation of Warren Hastings, acquired a considerable knowledge of Sanskrit at Benares, published in 1785 a translation of the *Bhagavad-gītā*, or *The Song of the Adorable One*, and two years later, a version of the well-known collection of fables entitled *Hitopadeça*, or *Friendly Advice*.

Sir William Jones (1746–94) was, however, the pioneer of Sanskrit studies in the West. It was this brilliant and many-sided Orientalist who, during his too brief career of eleven years in India, first aroused a keen interest in the study of Indian antiquity by his unwearied literary activity and by the foundation of the Asiatic Society of Bengal in 1784. Having rapidly acquired an accurate knowledge of Sanskrit, he published in 1789 a translation of *Çakuntalā*, the finest Sanskrit drama, which was greeted with enthusiasm by such judges as Herder and Goethe. This was followed by a translation of the *Code of Manu*, the most important of the Sanskrit law-books. To Sir William Jones also belongs the credit of having been the first man who ever printed an edition of a Sanskrit text. This was a short lyrical poem entitled *Ṛitusaṃhāra*, or *Cycle of the Seasons*, published in 1792.

We next come to the great name of Henry Thomas Colebrooke (1765–1837), a man of extraordinary industry, combined with rare clearness of intellect and sobriety of judgment. The first to handle the Sanskrit language and literature on scientific principles, he published many texts, translations, and essays dealing with almost every branch of Sanskrit learning, thus laying the solid foundations on which later scholars have built.

While Colebrooke was beginning his literary career in India during the opening years of the century, the romance of war led to the practical knowledge of Sanskrit being introduced on the Continent of Europe. Alexander Hamilton (1765–1824), an Englishman who had acquired a good knowledge of Sanskrit in India, happened to be passing through France on his way home in 1802. Hostilities breaking out afresh just then, a decree of Napoleon, directed against all Englishmen in the country, kept Hamilton a prisoner in Paris. During his long involuntary stay in that city he taught Sanskrit to some French scholars, and especially to the German romantic poet Friedrich Schlegel. One of the results of these studies was the publication by Schlegel of his work *On the Language and Wisdom of the Indians* (1808). This book produced nothing less than a revolution in the science of language by the introduction of the comparative and the historical method. It led to the foundation of the science of comparative philology by Franz Bopp in his treatise on the conjugational system of Sanskrit in comparison with that of Greek, Latin, Persian, and German (1816). Schlegel's work, moreover, aroused so much zeal for the study of Sanskrit in Germany, that the vast progress made since his day in this branch of learning has been mainly due to the labours of his countrymen.

In the early days of Sanskrit studies Europeans became acquainted only with that later phase of the ancient language of India which is familiar to the Pandits, and is commonly called Classical Sanskrit. So it came about that the literature composed in this dialect engaged the attention of scholars almost exclusively down to the middle of the century. Colebrooke had, it is true, supplied as early as 1805 valuable information about the literature of the older period in his essay *On the Vedas*. Nearly a quarter of a century later, F. Rosen, a German scholar, had conceived the plan of making this more ancient literature known to Europe from the rich collection of manuscripts at the East India House; and his edition of the first eighth of the *Rigveda* was actually brought out in 1838, shortly after his premature death. But it was not till Rudolf Roth (1821–95), the founder of Vedic philology, published his epoch-making little book *On the Literature and History of the Veda* in 1846, that the studies of Sanskritists received a lasting impulse in the direction of the earlier and more important literature of the Vedas. These studies have since been prosecuted with such zeal, that nearly all the most valuable works of the Vedic, as well as the later period, have within the last fifty years been made accessible in thoroughly trustworthy editions.

In judging of the magnitude of the work thus accomplished, it should be borne in mind that the workers have been far fewer in this than in other analogous fields, while the literature of the Vedas at least equals in extent what survives of the writings of ancient Greece. Thus in the course of a century the whole range of Sanskrit literature, which in quantity exceeds that of Greece and Rome put together, has been explored. The great bulk of it has been edited, and most of its valuable productions have been translated, by competent hands. There has long been at the service of scholars a Sanskrit dictionary, larger and more scientific than any either of the classical languages yet possesses. The detailed investigations in every department of Sanskrit literature are now so numerous, that a comprehensive work embodying the results of all these researches has become a necessity. An encyclopædia covering the whole domain of Indo-Aryan antiquity has accordingly been planned on a more extensive scale than that of any similar undertaking, and is now being published at Strasburg in parts, contributed to by about thirty specialists of various nationalities. By the tragic death, in April 1898, of its eminent editor, Professor Bühler of Vienna, Sanskrit scholarship has sustained an irreparable loss. The work begun by him is being completed by another very distinguished Indianist, Professor Kielhorn of Göttingen.

Although so much of Sanskrit literature has already been published, an examination of the catalogues of Sanskrit manuscripts, of which an enormous number are preserved in European and Indian libraries, proves that there are still many minor works awaiting, and likely to repay, the labours of an editor.

The study of Sanskrit literature deserves far more attention than it has yet received in this country. For in that ancient heritage the languages, the religious and intellectual life and thought, in short, the whole civilisation of the Hindus, who form the vast majority of the inhabitants of our Indian Empire, have their roots. Among all the ancient literatures, that of India is, moreover, undoubtedly in intrinsic value and æsthetic merit second only to that of Greece. To the latter it is, as a source for the study of human evolution, even superior. Its earliest period, being much older than any product of Greek literature, presents a more primitive form of belief, and therefore gives a clearer picture of the development of religious ideas than any other literary monument of the world. Hence it came about that, just as the discovery of the Sanskrit language led to the foundation of the science of Comparative Philology, an acquaintance with the literature of the Vedas resulted in the foundation of the science of Comparative Mythology by Adalbert Kuhn and Max Müller.

Though it has touched excellence in most of its branches, Sanskrit literature has mainly achieved greatness in religion and philosophy. The Indians are the only division of the Indo-European family which has created a great national religion — Brahmanism — and a great world-religion — Buddhism; while all the rest, far from displaying originality in this sphere, have long since adopted a foreign faith. The intellectual life of the Indians has, in fact, all along been more dominated by religious thought than that of any other race. The Indians, moreover, developed independently several systems of philosophy which bear evidence of high speculative powers. The great interest, however, which these two subjects must have for us lies, not so much in the results they attained, as in the fact that every step in the evolution of religion and philosophy can be traced in Sanskrit literature.

The importance of ancient Indian literature as a whole largely consists in its originality. Naturally isolated by its gigantic mountain barrier in the north, the Indian peninsula has ever since the Aryan invasion formed a world apart, over which a unique form of Aryan civilisation rapidly spread, and has ever since prevailed. When the Greeks, towards the end of the fourth century B.C., invaded the North-West, the Indians had already fully worked out a national culture of their own, unaffected by foreign influences. And, in spite of successive waves of invasion and conquest by Persians, Greeks, Scythians, Muhammadans, the national development of the life and literature of the Indo-Aryan race remained practically unchecked and unmodified from without down to the era of British occupation. No other branch of the Indo-European stock has experienced an isolated evolution like this. No other country except China can trace back its language and literature, its religious beliefs and rites, its domestic and social customs, through an uninterrupted development of more than three thousand years.

A few examples will serve to illustrate this remarkable continuity in Indian civilisation. Sanskrit is still spoken as the tongue of the learned by thousands of Brahmans, as it was centuries before our era. Nor has it ceased to be used for literary purposes, for many books and journals written in the ancient language are still produced. The copying of Sanskrit manuscripts is still continued in hundreds of libraries in India, uninterrupted even by the introduction of printing during the present century. The Vedas are still learnt by heart as they were long before the invasion of Alexander, and could even now be restored from the lips of religious teachers if every manuscript or printed copy of them were destroyed. A Vedic stanza of immemorial antiquity, addressed to the sun-god Savitri, is still recited in the daily worship of the Hindus. The god Vishṇu, adored more than 3000 years ago, has countless votaries in India at the present day. Fire is still produced for sacrificial purposes by means of two sticks, as it was in ages even more remote. The wedding ceremony of the modern Hindu, to single out but one social custom, is essentially the same as it was long before the Christian era.

The history of ancient Indian literature naturally falls into two main periods. The first is the Vedic, which beginning perhaps as early as 1500 B.C., extends in its latest phase to about 200 B.C. In the former half of the Vedic age the character of its literature was creative and poetical, while the centre of culture lay in the territory of the Indus and its tributaries, the modern Panjāb; in the latter half, literature was theologically speculative in matter and prosaic in form, while the centre of intellectual life had shifted to the valley of the Ganges. Thus in the course of the Vedic age Aryan civilisation had overspread the whole of Hindustan Proper, the vast tract extending from the mouths of the Indus to those of the Ganges, bounded on the north by the Himālaya, and on the south by the

Vindhya range. The second period, concurrent with the final offshoots of Vedic literature and closing with the Muhammadan conquest after 1000 A.D., is the Sanskrit period strictly speaking. In a certain sense, owing to the continued literary use of Sanskrit, mainly for the composition of commentaries, this period may be regarded as coming down to the present day. During this second epoch Brahmanic culture was introduced into and overspread the southern portion of the continent called the Dekhan or “the South.” In the course of these two periods taken together, Indian literature attained noteworthy results in nearly every department. The Vedic age, which, unlike the earlier epoch of Greece, produced only religious works, reached a high standard of merit in lyric poetry, and later made some advance towards the formation of a prose style.

The Sanskrit period, embracing in general secular subjects, achieved distinction in many branches of literature, in national as well as court epic, in lyric and especially didactic poetry, in the drama, in fairy tales, fables, and romances. Everywhere we find much true poetry, the beauty of which is, however, marred by obscurity of style and the ever-increasing taint of artificiality. But this period produced few works which, regarded as a whole, are dominated by a sense of harmony and proportion. Such considerations have had little influence on the æsthetic notions of India. The tendency has been rather towards exaggeration, manifesting itself in all directions. The almost incredible development of detail in ritual observance; the extraordinary excesses of asceticism; the grotesque representations of mythology in art; the frequent employment of vast numbers in description; the immense bulk of the epics; the unparalleled conciseness of one of the forms of prose; the huge compounds habitually employed in the later style, are among the more striking manifestations of this defect of the Indian mind.

In various branches of scientific literature, in phonetics, grammar, mathematics, astronomy, medicine, and law, the Indians also achieved notable results. In some of these subjects their attainments are, indeed, far in advance of what was accomplished by the Greeks.

History is the one weak spot in Indian literature. It is, in fact, non-existent. The total lack of the historical sense is so characteristic, that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology. So true is this, that the very date of Kālidāsa, the greatest of Indian poets, was long a matter of controversy within the limits of a thousand years, and is even now doubtful to the extent of a century or two. Thus the dates of Sanskrit authors are in the vast majority of cases only known approximately, having been inferred from the indirect evidence of interdependence, quotation or allusion, development of language or style. As to the events of their lives, we usually know nothing at all, and only in a few cases one or two general facts. Two causes seem to have combined to bring about this remarkable result. In the first place, early India wrote no history because it never made any. The ancient Indians never went through a struggle for life, like the Greeks in the Persian and the Romans in the Punic wars, such as would have welded their tribes into a nation and developed political greatness. Secondly, the Brahmans, whose task it would naturally have been to record great deeds, had early embraced the doctrine that all action and existence are a positive evil, and could therefore have felt but little inclination to chronicle historical events.

Such being the case, definite dates do not begin to appear in Indian literary history till about 500 A.D. The chronology of the Vedic period is altogether conjectural, being based entirely on internal evidence. Three main literary strata can be clearly distinguished in it by differences in language and style, as well as in religious and social views. For the development of each of these strata a reasonable length of time must be allowed; but all we can here hope to do is to approximate to the truth by centuries. The lower limit of the second Vedic stratum cannot, however, be fixed later than 500 B.C., because its latest doctrines are presupposed by Buddhism, and the date of the death of Buddha has been with a high degree of probability calculated, from the recorded dates of the various Buddhist councils, to be 480 B.C. With regard to the commencement of the Vedic age, there seems to have been a decided tendency among Sanskrit scholars to place it too high. 2000 B.C. is commonly represented as its starting-point. Supposing this to be correct, the truly vast period of 1500 years is required to account for a development of language and thought hardly greater than that between the Homeric and the Attic age of Greece. Professor Max Müller's earlier estimate of 1200 B.C., formed forty years ago, appears to be much nearer the mark. A lapse of three centuries, say from 1300–1000 B.C., would amply account for the difference between what is oldest and newest in Vedic hymn poetry. Considering that the affinity of the oldest form of the Avestan language with the dialect of the Vedas is already so great that, by the mere application of phonetic laws, whole Avestan stanzas may be translated word for word into Vedic, so as to produce verses correct not only in form but in poetic spirit; considering further, that if we knew the Avestan language at as early a stage as we know the Vedic, the former would necessarily be almost identical with the latter, it is impossible to avoid the conclusion that the Indian branch must have separated from the Iranian only a very short time before the beginnings of Vedic literature, and can therefore have hardly entered the North-West of India even as early as 1500 B.C. All previous estimates of the antiquity of the Vedic period have been outdone by the recent theory of Professor Jacobi of Bonn, who supposes that period goes back to at least 4000 B.C. This theory is based on astronomical calculations connected with a change in the beginning of the seasons, which Professor Jacobi thinks has taken place since the time of the *Rigveda*. The whole estimate is, however, invalidated by the assumption of a doubtful, and even improbable, meaning in a Vedic word, which forms the very starting-point of the theory. Meanwhile we must rest content with the certainty that Vedic literature in any case is of considerably higher antiquity than that of Greece.

For the post-Vedic period we have, in addition to the results of internal evidence, a few landmarks of general chronological importance in the visits of foreigners. The earliest date of this kind is that of the invasion of India by Alexander in 326 B.C. This was followed by the sojourn in India of various Greeks, of whom the most notable was Megasthenes. He resided for some years about 300 B.C. at the court of Pāṭaliputra (the modern Patna), and has left a valuable though fragmentary account of the contemporary state of Indian society. Many centuries later India was visited by three Chinese Buddhist pilgrims, Fa Hian (399 A.D.), Hiouen Thsang (630–645), and I Tsing (671–695). The records of their travels, which have been preserved, and are all now translated into English, shed much light on the social conditions, the religious thought, and the Buddhist antiquities of India in their day. Some general and specific facts about Indian literature also can be gathered from them. Hiouen Thsang especially supplies some important statements about contemporary Sanskrit poets. It is not till his time that we can say of any Sanskrit writer that he was alive in any particular year, excepting only the three Indian astronomers, whose exact dates in the fifth and sixth centuries have been recorded by themselves. It was only the information supplied by the two earlier Chinese writers that made possible the greatest archæological discovery of the present century in India, that of the site of Buddha's birthplace, Kapila-vastu, identified in December 1896. At the close of our period we have the very valuable account of the country at the time of the Muhammadan conquest by the Arabic author Albērūnī, who wrote his *India* in 1030 A.D.

It is evident from what has been said, that before 500 A.D. literary chronology, even in the Sanskrit period, is almost entirely relative, priority or posteriority being determined by such criteria as development of style or thought, the mention of earlier authors by name, stray political references as to the Greeks or to some well-known dynasty, and allusions to astronomical facts which cannot have been known before a certain epoch. Recent research, owing to increased specialisation, has made considerable progress towards greater chronological definiteness. More light will doubtless in course of time come from the political history of early India, which is being reconstructed, with great industry and ability, by various distinguished scholars from the evidence of coins, copper-plate grants, and rock or pillar inscriptions. These have been or are being published in the *Corpus Inscriptionum Indicarum*, the *Epigraphia Indica*, and various journals devoted to the study of Indian antiquities. The rise in the study of epigraphy during the last twenty years has, indeed, already yielded some direct information of importance about the literary and religious history of India, by fixing the date of some of the later poets as well as by throwing light on religious systems and whole classes of literature. Thus some metrical inscriptions of considerable length have been deciphered, which prove the existence of court poetry in Sanskrit and vernacular dialects from the first century of our era onwards. No direct evidence of this fact had previously been known.

The older inscriptions are also important in connection with Sanskrit literature as illustrating both the early history of Indian writing and the state of the language at the time. The oldest of them are the rock and pillar inscriptions, dating from the middle of the third century B.C., of the great Buddhist king Açoka, who ruled over Northern India from 259 to 222 B.C., and during whose reign was held the third Buddhist council, at which the canon of the Buddhist scriptures was probably fixed. The importance of these inscriptions can hardly be over-rated for the value of the information to be derived from them about the political, religious, and linguistic conditions of the age. Found scattered all over India, from Girnar (Giri-nagara) in Kathiawar to Dhauli in Orissa, from Kapur-di-Giri, north of the Kabul river, to Khalsi, they have been reproduced, deciphered, and translated. One of them, engraved on a pillar erected by Açoka to commemorate the actual birthplace of Buddha, was discovered only at the close of 1896.

These Açoka inscriptions are the earliest records of Indian writing. The question of the origin and age of writing in India, long involved in doubt and controversy, has been greatly cleared up by the recent palæographical researches of Professor Bühler. That great scholar has shown, that of the two kinds of script known in ancient India, the one called *Kharoshṭhī* employed in the country of Gandhāra (Eastern Afghanistan and Northern Panjāb) from the fourth century B.C. to 200 A.D., was borrowed from the Aramaic type of Semitic writing in use during the fifth century B.C. It was always written from right to left, like its original. The other ancient Indian script, called *Brāhmī*, is, as Bühler shows, the true national writing of India, because all later Indian alphabets are descended from it, however dissimilar many of them may appear at the present day. It was regularly written from left to right; but that this was not its original direction is indicated by a coin of the fourth century B.C., the inscription on which runs from right to left. Dr. Bühler has shown that this writing is based on the oldest Northern Semitic or Phœnician type, represented on Assyrian weights and on the Moabite stone, which dates from about 890 B.C. He argues, with much probability, that it was introduced about 800 B.C. into India by traders coming by way of Mesopotamia.

References to writing in ancient Indian literature are, it is true, very rare and late; in no case, perhaps, earlier than the fourth century B.C., or not very long before the date of the Açoka inscriptions. Little weight, however, can be attached to the *argumentum ex silentio* in this instance. For though writing has now been extensively in use for an immense period, the native learning of the modern Indian is still based on oral tradition. The sacred scriptures as well as the sciences can only be acquired from the lips of a teacher, not from a manuscript; and as only memorial knowledge is accounted of value, writing and MSS. are rarely mentioned. Even modern poets do not wish to be read, but cherish the hope that their works may be recited. This immemorial practice, indeed, shows that the beginnings of Indian poetry and science go back to a time when writing was unknown, and a system of oral tradition, such as is referred to in the *Rigveda*, was developed before writing was introduced. The latter could, therefore, have been in use long before it began to be mentioned. The palæographical evidence of the Açoka inscriptions, in any case, clearly shows that writing was no recent invention in the third century B.C., for most of the letters have several, often very divergent forms, sometimes as many as nine or ten. A considerable length of time was, moreover, needed to elaborate from the twenty-two borrowed Semitic symbols the full *Brāhmī* alphabet of forty-six letters. This complete alphabet, which was evidently worked out by learned Brahmans on phonetic principles, must have existed by 500 B.C., according to the strong arguments adduced by Professor Bühler. This is the alphabet which is recognised in Pāṇnini's great Sanskrit grammar of about the fourth century B.C., and has remained unmodified ever since. It not only represents all the sounds of the Sanskrit language, but is arranged on a thoroughly scientific method, the simple vowels (short and long) coming first, then the diphthongs, and lastly the consonants in uniform groups according to the organs of speech with which they are pronounced. Thus the dental consonants appear together as *t*, *th*, *d*, *dh*, *n*, and the labials as *p*, *ph*, *b*, *bh*, *m*. We Europeans, on the other hand, 2500 years later, and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our languages, but even preserves the random order in which vowels and consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arrangement of 3000 years ago.

In the inscriptions of the third century B.C. two types, the Northern and the Southern, may be distinguished in the *Brāhmī* writing. From the former is descended the group of Northern scripts which gradually prevailed in all the Aryan dialects of India. The most important of them is the *Nāgarī* (also called *Devanāgarī*), in which Sanskrit MSS. are usually written, and Sanskrit as well as Marāṭhī and Hindī books are regularly printed. It is recognisable by the characteristic horizontal line at the top of the letters. The oldest inscription engraved entirely in *Nāgarī* belongs to the eighth, and the oldest MS. written in it to the eleventh century. From the Southern variety of the *Brāhmī* writing are descended five types of script, all in use south of the Vindhya range. Among them are the characters employed in the Canarese and the Telugu country.

Owing to the perishability of the material on which they are written, Sanskrit MSS. older than the fourteenth century A.D. are rare. The two ancient materials used in India were strips of birch bark and palm leaves. The employment of the former, beginning in the North-West of India, where extensive birch forests clothe the slopes of the Himālaya, gradually spread to Central, Eastern, and Western India. The oldest known Sanskrit MS. written on birch bark dates from the fifth century A.D., and a Pāli MS. in *Kharoshṭhī* which became known in 1897, is still older, but the use of this material doubtless goes back to far earlier days. Thus we have the statement of Quintus Curtius that the Indians employed it for writing on at the time of Alexander. The testimony of classical Sanskrit authors, as well as of Albērūnī, shows that leaves of birch bark (*bhūrja-pattra*) were also regularly used for letter-writing in early mediæval India.

The first example of a palm leaf Sanskrit MS. belongs to the sixth century A.D. It is preserved in Japan, but there is a facsimile of it in the Bodleian Library. According to the Chinese pilgrim Hiouen Thsang, the use of the palm leaf was common all over India in the seventh century; but that it was known many centuries earlier is proved by the fact that an inscribed copper-plate, dating from the first century A.D. at the latest, imitates a palm leaf in shape.

Paper was introduced by the Muhammadan conquest, and has been very extensively used since that time for the writing of MSS. The oldest known example of a paper Sanskrit MS. written in India is one from Gujarat, belonging to the early part of the thirteenth century. In Northern India, where ink was employed for writing, palm leaves went out of use after the introduction of paper. But in the South, where a stilus has always been employed for scratching in the character, palm leaves are still common for writing both MSS. and letters. The birch bark and palm leaf MSS. are held together by a cord drawn through a single hole in the middle, or through two placed some distance apart. This explains how the Sanskrit word for "knot," *grantha*, came to acquire the sense of "book."

Leather or parchment has never been utilised in India for MSS., owing to the ritual impurity of animal materials. For inscriptions copper-plates were early and frequently employed. They regularly imitate the shape of either palm leaves or strips of birch bark.

The actual use of ink (the oldest Indian name of which is *mashi*) is proved for the second century B.C. by an inscription from a Buddhist relic mound, and is rendered very probable for the fourth century B.C. by the statements of Nearchos and Quintus Curtius.

All the old palm leaf, birch bark, and paper Sanskrit MSS. have been written with ink and a reed pen, usually called *kalama* (a term borrowed from the Greek *kalamos*). In Southern India, on the other hand, it has always been the practice to scratch the writing on palm leaves with a stilus, the characters being subsequently blackened by soot or charcoal being rubbed into them.

Sanskrit MSS. of every kind are usually kept between thin strips of wood with cords wound round them, and wrapped up in coloured, sometimes embroidered, cloths. They have been, and still are, preserved in the libraries of temples, monasteries, colleges, the courts of princes, as well as private houses. A famous library was owned by King Bhoja of Dhār in the eleventh century. That considerable private libraries existed in fairly early times is shown by the fact that the Sanskrit author Bāna (about 620 A.D.) had in his employment a reader of manuscripts. Even at the present day there are many excellent libraries of Sanskrit MSS. in the possession of Brahmans all over India.

The ancient Indian language, like the literature composed in it, falls into the two main divisions of Vedic and Sanskrit. The former differs from the latter on the whole about as much as Homeric from classical Greek, or the Latin of the Salic hymns from that of Varro. Within the Vedic language, in which the sacred literature of India is written, several stages can be distinguished. In its transitions from one to the other it gradually grows more modern till it is ultimately merged in Sanskrit. Even in its earliest phase Vedic cannot be regarded as a popular tongue, but is rather an artificially archaic dialect, handed down from one generation to the other within the class of priestly singers. Of this the language itself supplies several indications. One of them is the employment side by side of forms belonging to different linguistic periods, a practice in which, however, the Vedic does not go so far as the Homeric dialect. The spoken language of the Vedic priests probably differed from this dialect of the hymns only in the absence of poetical constructions and archaisms. There was, in fact, even in the earlier Vedic age, a caste language, such as is to be found more or less wherever a literature has grown up; but in India it has been more strongly marked than in any other country.

If, however, Vedic was no longer a natural tongue, but was already the scholastic dialect of a class, how much truer is this of the language of the later literature! Sanskrit differs from Vedic, but not in conformity with the natural development which appears in living languages. The phonetic condition of Sanskrit remains almost exactly the same as that of the earliest Vedic. In the matter of grammatical forms, too, the language shows itself to be almost stationary; for hardly any new formations or inflexions have made their appearance. Yet even from a grammatical point of view the later language has become very different from the earlier. This change was therefore brought about, not by new creations, but by successive losses. The most notable of these were the disappearance of the subjunctive mood and the reduction of a dozen infinitives to a single one. In declension the change consisted chiefly in the dropping of a number of synonymous by-forms. It is probable that the spoken Vedic, more modern and less complex than that of the hymns, to some extent affected the later literary language in the direction of simplification. But the changes in the language were mainly due to the regulating efforts of the grammarians, which were more powerful in India than anywhere else, owing to the early and exceptional development of grammatical studies in that country. Their influence alone can explain the elaborate nature of the phonetic combinations (called *Sandhi*) between the finals and initials of words in the Sanskrit sentence.

It is, however, the vocabulary of the language that has undergone the greatest modifications, as is indeed the case in all literary dialects; for it is beyond the power of grammarians to control change in this direction. Thus we find that the vocabulary has been greatly extended by derivation and composition according to recognised types. At the same time there are numerous words which, though old, seem to be new only because they happen by accident not to occur in the Vedic literature. Many really new words have, however, come in through continual borrowings from a lower stratum of language, while already existing words have undergone great changes of meaning.

This later phase of the ancient language of India was stereotyped by the great grammarian Pāṇini towards the end of the fourth century B.C. It came to be called Sanskrit, the “refined” or “elaborate” (*saṃ-skṛi-ta*, literally “put together”), a term not found in the older grammarians, but occurring in the earliest epic, the *Rāmāyaṇa*. The name is meant to be opposed to that of the popular dialects called *Prākṛita*, and is so opposed, for instance, in the *Kāvyādarça*, or *Mirror of Poetry*, a work of the sixth century A.D. The older grammarians themselves, from Yāska (fifth century B.C.) onwards, speak of this classical dialect as *Bhāshā*, "the speech," in distinction from Vedic. The remarks they make about it point to a spoken language. Thus one of them, Patanjali, refers to it as used "in the world," and designates the words of his Sanskrit as "current in the world." Pāṇini himself gives many rules which have no significance except in connection with living speech; as when he describes the accent or the lengthening of vowels in calling from a distance, in salutation, or in question and answer. Again, Sanskrit cannot have been a mere literary and school language, because there are early traces of its having had dialectic variations. Thus Yāska and Pāṇini mention the peculiarities of the "Easterns" and "Northerners," Kātyāyana refers to local divergences, and Patanjali specifies words occurring in single districts only. There is, indeed, no doubt that in the second century B.C. Sanskrit was actually spoken in the whole country called by Sanskrit writers Āryāvarta, or "Land of the Aryans," which lies between the Himālaya and the Vindhya range. But who spoke it there? Brahmans certainly did; for Patanjali speaks of them as the "instructed" (*çishṭa*), the employers of correct speech. Its use, however, extended beyond the Brahmans; for we read in Patanjali about a head-groom disputing with a grammarian as to the etymology of the Sanskrit word for "charioteer" (*sūta*). This agrees with the distribution of the dialects in the Indian drama, a distribution doubtless based on a tradition much older than the plays themselves. Here the king and those of superior rank speak Sanskrit, while the various forms of the popular dialect are assigned to women and to men of the people. The dramas also show that whoever did not speak Sanskrit at any rate understood it, for Sanskrit is there employed in conversation with speakers of Prākrit. The theatrical public, and that before which, as we know from frequent references in the literature, the epics were recited, must also have understood Sanskrit. Thus, though classical Sanskrit was from the beginning a literary and, in a sense, an artificial dialect, it would be erroneous to deny to it altogether the character of a colloquial language. It is indeed, as has already been mentioned, even now actually spoken in India by learned Brahmans, as well as written by them, for every-day purposes. The position of Sanskrit, in short, has all along been, and still is, much like that of Hebrew among the Jews or of Latin in the Middle Ages.

Whoever was familiar with Sanskrit at the same time spoke one popular language or more. The question as to what these popular languages were brings us to the relation of Sanskrit to the vernaculars of India. The linguistic importance of the ancient literary speech for the India of to-day will become apparent when it is pointed out that all the modern dialects — excepting those of a few isolated aboriginal hill tribes — spoken over the whole vast territory between the mouths of the Indus and those of the Ganges, between the Himālaya and the Vindhya range, besides the Bombay Presidency as far south as the Portuguese settlement of Goa, are descended from the oldest form of Sanskrit. Starting from their ancient source in the north-west, they have overflowed in more and more diverging streams the whole peninsula except the extreme south-east. The beginnings of these popular dialects go back to a period of great antiquity. Even at the time when the Vedic hymns were composed, there must have existed a popular language which already differed widely in its phonetic aspect from the literary dialect. For the Vedic hymns contain several words of a phonetic type which can only be explained by borrowings on the part of their composers from popular speech.

We further know that in the sixth century B.C., Buddha preached his gospel in the language of the people, as opposed to that of the learned, in order that all might understand him. Thus all the oldest Buddhist literature dating from the fourth or fifth century B.C. was composed in the vernacular, originally doubtless in the dialect of Magadha (the modern Behar), the birthplace of Buddhism. Like Italian, as compared with Latin, this early popular speech is characterised by the avoidance of conjunct consonants and by fondness for final vowels. Thus the Sanskrit *sūtra*, “thread,” and *dharma*, “duty,” become *sutta* and *dhamma* respectively, while *vidyut*, “lightning,” is transformed into *vijju*. The particular form of the popular language which became the sacred idiom of Southern Buddhism is known by the name of Pāli. Its original home is still uncertain, but its existence as early as the third century B.C. is proved beyond the range of doubt by the numerous rock and pillar inscriptions of Açoka. This dialect was in the third century B.C. introduced into Ceylon, and became the basis of Singhalese, the modern language of the island. It was through the influence of Buddhism that, from Açoka's time onwards, the official decrees and documents preserved in inscriptions were for centuries composed exclusively in Middle Indian (Prākrit) dialects. Sanskrit was not familiar to the chanceries during these centuries, though the introduction of Sanskrit verses in Prākrit inscriptions shows that Sanskrit was alive during this period, and proves its continuity for literary purposes. The older tradition of both the Buddhist and the Jain religion, in fact, ignored Sanskrit entirely, using only the popular dialects for all purposes.

But in course of time both the Buddhists and the Jains endeavoured to acquire a knowledge of Sanskrit. This led to the formation of an idiom which, being in the main Prākrit, was made to resemble the old language by receiving Sanskrit endings and undergoing other adaptations. It is therefore decidedly wrong to consider this artificial dialect an intermediate stage between Sanskrit and Pāli. This peculiar type of language is most pronounced in the poetical pieces called *gāthā* or "song," which occur in the canonical works of the Northern Buddhists, especially in the *Lalita-vistara*, a life of Buddha. Hence it was formerly called the Gāthā dialect. The term is, however, inaccurate, as Buddhist prose works have also been written in this mixed language.

The testimony of the inscriptions is instructive in showing the gradual encroachment of Sanskrit on the popular dialects used by the two non-Brahmanical religions. Thus in the Jain inscriptions of Mathurā (now Muttra), an almost pure Prākrit prevails down to the first century A.D. After that Sanskritisms become more and more frequent, till at last simple Sanskrit is written. Similarly in Buddhist inscriptions pure Prākrit is relieved by the mixed dialect, the latter by Sanskrit. Thus in the inscriptions of Nāsik, in Western India, the mixed dialect extends into the third, while Sanskrit first begins in the second century A.D. From the sixth century onwards Sanskrit prevails exclusively (except among the Jains) in inscriptions, though Prākritisms often occur in them. Even in the literature of Buddhism the mixed dialect was gradually supplanted by Sanskrit. Hence most of the Northern Buddhist texts have come down to us in Sanskrit, which, however, diverges widely in vocabulary from that of the sacred texts of the Brahmans, as well as from that of the classical literature, since they are full of Prākrit words. It is expressly attested by the Chinese pilgrim, Hiouen Thsang, that in the seventh century the Buddhists used Sanskrit even in oral theological discussions. The Jains finally did the same, though without entirely giving up Prākrit. Thus by the time of the Muhammadan conquest Sanskrit was almost the only written language of India. But while Sanskrit was recovering its ancient supremacy, the Prākrits had exercised a lasting influence upon it in two respects. They had supplied its vocabulary with a number of new words, and had transformed into a stress accent the old musical accent which still prevailed after the days of Pāṇini.

In the oldest period of Prākrit, that of the Pāli Açoka inscriptions and the early Buddhistic and Jain literature, two main dialects, the Western and the Eastern, may be distinguished. Between the beginning of our era and about 1000 A.D., mediæval Prākrit, which is still synthetic in character, is divided into four chief dialects. In the west we find *Apabhraṃça* ("decadent") in the valley of the Indus, and *Çaurasenī* in the Doab, with Mathurā as its centre. Subdivisions of the latter were *Gaurjarī* (*Gujaratī*), *Avantī* (Western *Rājputānī*), and *Mahārāshṭrī* (Eastern *Rājputānī*). The Eastern Prākrit now appears as *Māgadhī*, the dialect of Magadha, now Behar, and *Ardha-Māgadhī* (Half-Māgadhī), with Benares as its centre. These mediæval Prākrits are important in connection with Sanskrit literature, as they are the vernaculars employed by the uneducated classes in the Sanskrit drama.

They are the sources of all the Aryan languages of modern India. From the *Apabhraṃça* are derived *Sindhī*, Western *Panjābī*, and *Kashmīrī*; from *Çaurasenī* come Eastern *Panjābī* and *Hindī* (the old *Avantī*), as well as *Gujaratī*; while from the two forms of *Māgadhī* are descended *Marāṭhī* on the one hand,

and the various dialects of Bengal on the other. These modern vernaculars, which began to develop from about 1000 A.D., are no longer inflexional languages, but are analytical like English, forming an interesting parallel in their development from ancient Sanskrit to the Romance dialects in their derivation from Latin. They have developed literatures of their own, which are based entirely on that of Sanskrit. The non-Aryan languages of the Dekhan, the Dravidian group, including Telugu, Canarese, Malāyalam, and Tamil, have not indeed been ousted by Aryan tongues, but they are full of words borrowed from Sanskrit, while their literature is dominated by Sanskrit models.

Chapter II

The Vedic Period

On the very threshold of Indian literature more than three thousand years ago, we are confronted with a body of lyrical poetry which, although far older than the literary monuments of any other branch of the Indo-European family, is already distinguished by refinement and beauty of thought, as well as by skill in the handling of language and metre. From this point, for a period of more than a thousand years, Indian literature bears an exclusively religious stamp; even those latest productions of the Vedic age which cannot be called directly religious are yet meant to further religious ends. This is, indeed, implied by the term "Vedic." For *veda*, primarily signifying "knowledge" (from *vid*, "to know"), designates "sacred lore," as a branch of literature. Besides this general sense, the word has also the restricted meaning of "sacred book."

In the Vedic period three well-defined literary strata are to be distinguished. The first is that of the four Vedas, the outcome of a creative and poetic age, in which hymns and prayers were composed chiefly to accompany the pressing and offering of the Soma juice or the oblation of melted butter (*ghṛita*) to the gods. The four Vedas are "collections," called *saṃhitā*, of hymns and prayers made for different ritual purposes. They are of varying age and significance. By far the most important as well as the oldest — for it is the very foundation of all Vedic literature — is the *Rigveda*, the "Veda of verses" (from *ṛich*, "a laudatory stanza"), consisting entirely of lyrics, mainly in praise of different gods. It may, therefore, be described as the book of hymns or psalms. The *Sāma-veda* has practically no independent value, for it consists entirely of stanzas (excepting only 75) taken from the *Rigveda* and arranged solely with reference to their place in the Soma sacrifice. Being meant to be sung to certain fixed melodies, it may be called the book of chants (*sāman*). The *Yajur-veda* differs in one essential respect from the *Sāma-veda*, It consists not only of stanzas (*ṛich*), mostly borrowed from the *Rigveda*, but also of original prose formulas. It resembles the *Sāma-veda*, however, in having its contents arranged in the order in which it was actually employed in various sacrifices. It is, therefore, a book of sacrificial prayers (*yajus*). The matter of this Veda has been handed down in two forms. In the one, the sacrificial formulas only are given; in the other, these are to a certain extent intermingled with their explanations. These three Vedas alone were at first recognised as canonical scriptures, being in the next stage of Vedic literature comprehensively spoken of as "the threefold knowledge" (*trayī vidyā*).

The fourth collection, the *Atharva-veda*, attained to this position only after a long struggle. Judged both by its language and by that portion of its matter which is analogous to the contents of the *Rigveda*, the *Atharva-veda* came into existence considerably later than that Veda. In form it is similar to the *Rigveda*, consisting for the most part of metrical hymns, many of which are taken from the last book of the older collection. In spirit, however, it is not only entirely different from the *Rigveda*, but represents a much more primitive stage of thought. While the *Rigveda* deals almost exclusively with the higher gods as conceived by a comparatively advanced and refined sacerdotal class, the *Atharva-veda* is, in the main, a book of spells and incantations appealing to the demon world, and teems with notions about witchcraft current among the lower grades of the population, and derived from an immemorial antiquity. These two, thus complementary to each other in contents, are obviously the most important of the four Vedas. As representing religious ideas at an earlier stage than any other literary monuments of the ancient world, they are of inestimable value to those who study the evolution of religious beliefs.

The creative period of the Vedas at length came to an end. It was followed by an epoch in which there no longer seemed any need to offer up new prayers to the gods, but it appeared more meritorious to repeat those made by the holy seers of bygone generations, and handed down from father to son in various priestly families. The old hymns thus came to be successively gathered together in the Vedic collections already mentioned and in this form acquired an ever-increasing sanctity. Having ceased to produce poetry, the priesthood transferred their creative energies to the elaboration of the sacrificial ceremonial. The result was a ritual system far surpassing in complexity of detail anything the world has elsewhere known. The main importance of the old Vedic hymns and formulas now came to be their application to the innumerable details of the sacrifice. Around this combination of sacred verse and rite a new body of doctrine grew up in sacerdotal tradition, and finally assumed definite shape in the guise of distinct theological treatises entitled *Brāhmaṇas*, "books dealing with devotion or prayer" (*brahman*). They evidently did not come into being till a time when the hymns were already deemed ancient and sacred revelations, the priestly custodians of which no longer fully understood their meaning owing to the change undergone by the language. They are written in prose throughout, and are in some cases accented, like the Vedas themselves. They are thus notable as representing the oldest prose writing of the Indo-European family. Their style is, indeed, cumbrous, rambling, and disjointed, but distinct progress towards greater facility is observable within this literary period.

The chief purpose of the Brāhmaṇas is to explain the mutual relation of the sacred text and the ceremonial, as well as their symbolical meaning with reference to each other. With the exception of the occasional legends and striking thoughts which occur in them, they cannot be said to be at all attractive as literary productions. To support their explanations of the ceremonial, they interweave exegetical, linguistic, and etymological observations, and introduce myths and philosophical speculations in confirmation of their cosmogonic and theosophic theories. They form an aggregate of shallow and pedantic discussions, full of sacerdotal conceits, and fanciful, or even absurd, identifications, such as is doubtless unparalleled anywhere else. Yet, as the oldest treatises on ritual practices extant in any literature, they are of great interest to the student of the history of religions in general, besides furnishing much important material to the student of Indian antiquity in particular.

It results from what has been said that the contrasts between the two older phases of Vedic literature are strongly marked. The Vedas are poetical in matter and form; the Brāhmaṇas are prosaic and written in prose. The thought of the Vedas is on the whole natural and concrete; that of the Brāhmaṇas artificial and abstract. The chief significance of the Vedas lies in their mythology; that of the Brāhmaṇas in their ritual.

The subject-matter of the Brāhmaṇas which are attached to the various Vedas, differs according to the divergent duties performed by the kind of priest connected with each Veda. The Brāhmaṇas of the *Rigveda*, in explaining the ritual, usually limit themselves to the duties of the priest called *hotṛi* or "reciter" on whom it was incumbent to form the canon (*çastra*) for each particular rite, by selecting from the hymns the verses applicable to it. The Brāhmaṇas of the *Sāma-veda* are concerned only with the duties of the *udgātṛi* or "chanter" of the Sāmans; the Brāhmaṇas of the *Yajur-veda* with those of the *adhvaryu*, or the priest who is the actual sacrificer. Again, the Brāhmaṇas of the *Rigveda* more or less follow the order of the ritual, quite irrespectively of the succession of the hymns in the Veda itself. The Brāhmaṇas of the *Sāma*- and the *Yajur-veda*, on the other hand, follow the order of their respective Vedas, which are already arranged in the ritual sequence. The Brāhmaṇa of the *Sāma-veda*, however, rarely explains individual verses, while that of the *Yajur-veda* practically forms a running commentary on all the verses of the text.

The period of the Brāhmaṇas is a very important one in the history of Indian society. For in it the system of the four castes assumed definite shape, furnishing the frame within which the highly complex network of the castes of to-day has been developed. In that system the priesthood, who even in the first Vedic period had occupied an influential position, secured for themselves the dominant power which they have maintained ever since. The life of no other people has been so saturated with sacerdotal influence as that of the Hindus, among whom sacred learning is still the monopoly of the hereditary priestly caste. While in other early societies the chief power remained in the hands of princes and warrior nobles, the domination of the priesthood became possible in India as soon as the energetic life of conquest during the early Vedic times in the north-west was followed by a period of physical inactivity or indolence in the plains. Such altered conditions enabled the cultured class, who alone held the secret of the all-powerful sacrifice, to gain the supremacy of intellect over physical force.

The Brāhmaṇas in course of time themselves acquired a sacred character, and came in the following period to be classed along with the hymns as *çruti* or "hearing," that which was directly heard by or, as we should say, revealed to, the holy sages of old. In the sphere of revelation are included the later portions of the Brāhmaṇas, which form treatises of a specially theosophic character, and being meant to be imparted or studied in the solitude of the forest, are called *Āraṇyakas* or "Forest-books." The final part of these, again, are philosophical books named *Upanishads*, which belong to the latest stage of Brāhmaṇa literature. The pantheistic groundwork of their doctrine was later developed into the Vedānta system, which is still the favourite philosophy of the modern Hindus.

Works of Vedic "revelation" were deemed of higher authority in cases of doubt than the later works on religious and civil usage, called *smṛiti* or "memory," as embodying only the tradition derived from ancient sages.

We have now arrived at the third and last stage of Vedic literature, that of the Sūtras. These are compendious treatises dealing with Vedic ritual on the one hand, and with customary law on the other. The rise of this class of writings was due to the need of reducing the vast and growing mass of details in ritual and custom, preserved in the Brāhmaṇas and in floating tradition, to a systematic shape, and of compressing them within a compass which did not impose too great a burden on the memory, the vehicle of all teaching and learning. The main object of the Sūtras is, therefore, to supply a short survey of the sum of these scattered details. They are not concerned with the interpretation of ceremonial or custom, but aim at giving a plain and methodical account of the whole course of the rites or practices with which they deal. For this purpose the utmost brevity was needed, a requirement which was certainly met in a manner unparalleled elsewhere. The very name of this class of literature, *sūtra*, "thread" or "clue" (from *siv*, “to sew”), points to its main characteristic and chief object — extreme conciseness. The prose in which these works are composed is so compressed that the wording of the most laconic telegram would often appear diffuse compared with it. Some of the Sūtras attain to an almost algebraic mode of expression, the formulas of which cannot be understood without the help of detailed commentaries. A characteristic aphorism has been preserved, which illustrates this straining after brevity. According to it, the composers of grammatical Sūtras delight as much in the saving of a short vowel as in the birth of a son. The full force of this remark can only be understood when it is remembered that a Brahman is deemed incapable of gaining heaven without a son to perform his funeral rites.

Though the works comprised in each class of Sūtras are essentially the same in character, it is natural to suppose that their composition extended over some length of time, and that those which are more concise and precise in their wording are the more recent; for the evolution of their style is obviously in the direction of increased succinctness. Research, it is true, has hitherto failed to arrive at any definite result as to the date of their composition. Linguistic investigations, however, tend to show that the Sūtras are closely connected in time with the grammarian Pāṇini, some of them appearing to be considerably anterior to him. We shall, therefore, probably not go very far wrong in assigning 500 and 200 B.C. as the chronological limits within which the Sūtra literature was developed.

The tradition of the Vedic ritual was handed down in two forms. The one class, called *Çrauta Sūtras*, because based on *çruti* or revelation (by which in this case the Brāhmaṇas are chiefly meant), deal with the ritual of the greater sacrifices, for the performance of which three or more sacred fires, as well as the ministrations of priests, are necessary. Not one of them presents a complete picture of the sacrifice, because each of them, like the Brāhmaṇas, describes only the duties of one or other of the three kinds of priests attached to the respective Vedas. In order to obtain a full description of each ritual ceremony, it is therefore needful to supplement the account given by one Çrauta Sūtra from that furnished by the rest.

The other division of the ritual Sūtras is based on *smṛiti* or tradition. These are the *Gṛihya Sūtras*, or "House Aphorisms," which deal with the household ceremonies, or the rites to be performed with the domestic fire in daily life. As a rule, these rites are not performed by a priest, but by the householder himself in company with his wife. For this reason there is, apart from deviations in arrangement and expression, omission or addition, no essential difference between the various Gṛihya Sūtras, except that the verses to be repeated which they contain are taken from the Veda to which they belong. Each Gṛihya Sūtra, besides being attached to and referring to the Çrauta Sūtra of the same school, presupposes a knowledge of it. But though thus connected, the two do not form a unity.

The second class of Sūtras, which deal with social and legal usage, is, like the Gṛihya Sūtras, also based on *smṛiti* or tradition. These are the *Dharma Sūtras*, which are in general the oldest sources of Indian law. As is implied by the term *dharma*, "religion and morality," their point of view is chiefly a religious one. They are closely connected with the Veda, which they quote, and which the later law-books regard as the first and highest source of *dharma*.

From the intensely crabbed and unintelligible nature of their style, and the studied baldness with which they present their subjects, it is evident that the Sūtras are inferior even to the Brāhmaṇas as literary productions. Judged, however, with regard to its matter, this strange phase of literature has considerable value. In all other ancient literatures knowledge of sacrificial rites can only be gained by collecting stray references. But in the ritual Sūtras we possess the ancient manuals which the priests used as the foundation of their sacrificial lore. Their statements are so systematic and detailed that it is possible to reconstruct from them various sacrifices without having seen them performed. They are thus of great importance for the history of religious institutions. But the Sūtras have a further value. For, as the life of the Hindu, more than that of any other nation, was, even in the Vedic age, surrounded with a network of religious forms, both in its daily course and in its more important divisions, the domestic ritual as well as the legal Sūtras are our most important sources for the study of the social conditions of ancient India. They are the oldest Indian records of all that is included under custom.

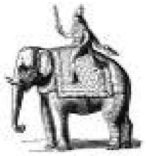
Besides these ritual and legal compendia, the Sūtra period produced several classes of works composed in this style, which, though not religious in character, had a religious origin. They arose from the study of the Vedas, which was prompted by the increasing difficulty of understanding the hymns, and of reciting them correctly, in consequence of the changes undergone by the language. Their chief object was to ensure the right recitation and interpretation of the sacred text. One of the most important classes of this ancillary literature comprises the *Prātiçākhya Sūtras*, which, dealing with accentuation, pronunciation, metre, and other matters, are chiefly concerned with the phonetic changes undergone by Vedic words when combined in a sentence. They contain a number of minute observations, such as have only been made over again by the phoneticians of the present day in Europe. A still more important branch of this subsidiary literature is grammar, in which the results attained by the Indians in the systematic analysis of language surpass those arrived at by any other nation. Little has been preserved of the earliest attempts in this direction, for all that had been previously done was superseded by the great Sūtra work of Pāṇini. Though belonging probably to the middle of the Sūtra period, Pāṇini must be regarded as the starting-point of the Sanskrit age, the literature of which is almost entirely dominated by the linguistic standard stereotyped by him.

In the Sūtra period also arose a class of works specially designed for preserving the text of the Vedas from loss or change. These are the *Anukramaṇīs* or “Indices,” which quote the first words of each hymn, its author, the deity celebrated in it, the number of verses it contains, and the metre in which it is composed. One of them states the total number of hymns, verses, words, and even syllables, contained in the *Rigveda*, besides supplying other details.

From this general survey of the Vedic period we now turn to a more detailed consideration of the different phases of the literature it produced.

Chapter III

The Rigveda



In the dim twilight preceding the dawn of Indian literature the historical imagination can perceive the forms of Aryan warriors, the first Western conquerors of Hindustan, issuing from those passes in the north-west through which the tide of invasion has in successive ages rolled to sweep over the plains of India. The earliest poetry of this invading race, whose language and culture ultimately overspread the whole continent, was composed while its tribes still occupied the territories on both sides of the Indus now known as Eastern Kabulistan and the Panjāb. That ancient poetry has come down to us in the form of a collection of hymns called the *Rigveda*. The cause which gathered the poems it contains into a single book was not practical, as in the case of the *Sāma-* and *Yajurveda*, but scientific and historical. For its ancient editors were undoubtedly impelled by the motive of guarding this heritage of olden time from change and destruction. The number of hymns comprised in the *Rigveda*, in the only recension which has been preserved, that of the Çākala school, is 1017, or, if the eleven supplementary hymns (called *Vālakhilya*) which are inserted in the middle of the eighth book are added, 1028. These hymns are grouped in ten books, called *maṇḍalas*, or "cycles," which vary in length, except that the tenth contains the same number of hymns as the first. In bulk the hymns of the *Rigveda* equal, it has been calculated, the surviving poems of Homer.

The general character of the ten books is not identical in all cases. Six of them (ii.–vii.) are homogeneous. Each of these, in the first place, is the work of a different seer or his descendants according to the ancient tradition, which is borne out by internal evidence. They were doubtless long handed down separately in the families to which they owed their being. Moreover, the hymns contained in these "family books," as they are usually called, are arranged on a uniform plan differing from that of the rest. The first, eighth, and tenth books are not the productions of a single family of seers respectively, but consist of a number of groups based on identity of authorship. The arrangement of the ninth book is in no way connected with its composers; its unity is due to all its hymns being addressed to the single deity Soma, while its groups depend on identity of metre. The family books also contain groups; but each of these is formed of hymns addressed to one and the same deity.

Turning to the principle on which the entire books of the *Rigveda* are arranged in relation to one another, we find that Books II.–VII., if allowance is made for later additions, form a series of collections which contain a successively increasing number of hymns. This fact, combined with the uniformity of these books in general character and internal arrangement, renders it probable that they formed the nucleus of the *Rigveda*, to which the remaining books were successively added. It further seems likely that the nine shorter collections, which form the second part of Book I., as being similarly based on identity of authorship, were subsequently combined and prefixed to the family books, which served as the model for their internal arrangement.

The hymns of the eighth book in general show a mutual affinity hardly less pronounced than that to be found in the family books. For they are connected by numerous repetitions of similar phrases and lines running through the whole book. The latter, however, does not form a parallel to the family books. For though a single family, that of the Kaṇvas, at least predominates among its authors, the prevalence in it of the strophic form of composition impresses upon it a character of its own. Moreover, the fact that the eighth book contains fewer hymns than the seventh, in itself shows that the former did not constitute one of the family series.

The first part (1–50) of Book I. has considerable affinities with the eighth, more than half its hymns being attributed to members of the Kaṇva family, while in the hymns composed by some of these Kaṇvas the favourite strophic metre of the eighth book reappears. There are, moreover, numerous parallel and directly identical passages in the two collections. It is, however, at present impossible to decide which of the two is the earlier, or why it is that, though so nearly related, they should have been separated. Certain it is that they were respectively added at the beginning and the end of a previously existing collection, whether they were divided for chronological reasons or because composed by different branches of the Kaṇva family.

As to the ninth book, it cannot be doubted that it came into being as a collection after the first eight books had been combined into a whole. Its formation was in fact the direct result of that combination. The hymns to Soma Pavamāna ("the clearly flowing") are composed by authors of the same families as produced Books II.–VII., a fact, apart from other evidence, sufficiently indicated by their having the characteristic refrains of those families. The Pavamāna hymns have affinities to the first and eighth books also. When the hymns of the different families were combined into books, and clearly not till then, all their Pavamāna hymns were taken out and gathered into a single collection. This of course does not imply that the Pavamāna hymns themselves were of recent origin. On the contrary, though some of them may date from the time when the tenth book came into existence, there is good reason to suppose that the poetry of the Soma hymns, which has many points in common with the Avesta, and deals with a ritual going back to the Indo-Iranian period, reached its conclusion as a whole in early times among the Vedic singers. Differences of age in the hymns of the ninth book have been almost entirely effaced; at any rate, research has as yet hardly succeeded in distinguishing chronological stages in this collection.

With regard to the tenth book, there can be no doubt that its hymns came into being at a time when the first nine already existed. Its composers grew up in the knowledge of the older books, with which they betray their familiarity at every turn. The fact that the author of one of its groups (20–26) begins with the opening words (*agnim īḷe*) of the first stanza of the *Rigveda*, is probably an indication that Books I.–IX. already existed in his day even as a combined collection. That the tenth book is indeed an aggregate of supplementary hymns is shown by its position after the Soma book, and by the number of its hymns being made up to that of the first book (191). The unity which connects its poetry is chronological; for it is the book of recent groups and recent single hymns. Nevertheless the supplements collected in it appear for the most part to be older than the additions which occur in the earlier books.

There are many criteria, derived from its matter as well as its form, showing the recent origin of the tenth book. With regard to mythology, we find the earlier gods beginning to lose their hold on the imagination of these later singers. Some of them seem to be disappearing, like the goddess of Dawn, while only deities of widely established popularity, such as Indra and Agni, maintain their position. The comprehensive group of the *Viçve devās*, or "All gods," has alone increased in prominence. On the other hand, an altogether new type, the deification of purely abstract ideas, such as "Wrath" and "Faith," now appears for the first time. Here, too, a number of hymns are found dealing with subjects foreign to the earlier books, such as cosmogony and philosophical speculation, wedding and burial rites, spells and incantations, which give to this book a distinctive character besides indicating its recent origin.

Linguistically, also, the tenth book is clearly distinguished as later than the other books, forming in many respects a transition to the other Vedas. A few examples will here suffice to show this. Vowel contractions occur much more frequently, while the hiatus has grown rarer. The use of the letter *l*, as compared with *r*, is, in agreement with later Sanskrit, strikingly on the increase. In inflexion the employment of the Vedic nominative plural in *āsas* is on the decline. With regard to the vocabulary, many old words are going out of use, while others are becoming commoner. Thus the particle *sīm*, occurring fifty times in the rest of the *Rigveda*, is found only once in the tenth book. A number of words common in the later language are only to be met with in this book; for instance, *labh*, "to take," *kāla*, "time," *lakshmī*, "fortune," *evam*, "thus." Here, too, a number of conscious archaisms can be pointed out.

Thus the tenth book represents a definitely later stratum of composition in the *Rigveda*. Individual hymns in the earlier books have also been proved by various recognised criteria to be of later origin than others, and some advance has been made towards assigning them to three or even five literary epochs. Research has, however, not yet arrived at any certain results as to the age of whole groups in the earlier books. For it must be borne in mind that posteriority of collection and incorporation does not necessarily prove a later date of composition.

Some hundreds of years must have been needed for all the hymns found in the *Rigveda* to come into being. There was also, doubtless, after the separation of the Indians from the Iranians, an intermediate period, though it was probably of no great length. In this transitional age must have been composed the more ancient poems which are lost, and in which the style of the earliest preserved hymns, already composed with much skill, was developed. The poets of the older part of the *Rigveda* themselves mention predecessors, in whose wise they sing, whose songs they desire to renew, and speak of ancestral hymns produced in days of yore. As far as linguistic evidence is concerned, it affords little help in discriminating periods within the *Rigveda* except with regard to the tenth book. For throughout the hymns, in spite of the number of authors, essentially the same language prevails. It is quite possible to distinguish differences of thought, style, and poetical ability, but hardly any differences of dialect. Nevertheless, patient and minute linguistic research, combined with the indications derived from arrangement, metre, and subject-matter, is beginning to yield evidence which may lead to the recognition of chronological strata in the older books of the *Rigveda*.

Though the aid of MSS. for this early period entirely fails, we yet happily possess for the *Rigveda* an abundant mass of various readings over 2000 years old. These are contained in the other Vedas, which are largely composed of hymns, stanzas, and lines borrowed from the *Rigveda*. The other Vedas are, in fact, for the criticism of the *Rigveda*, what manuscripts are for other literary monuments. We are thus enabled to collate with the text of the *Rigveda* directly handed down, various readings considerably older than even the testimony of Yāska and of the Prātiçākhyas.

The comparison of the various readings supplied by the later Vedas leads to the conclusion that the text of the *Rigveda* existed, with comparatively few exceptions, in its present form, and not in a possibly different recension, at the time when the text of the *Sāmaveda*, the oldest form of the *Yajurveda*, and the *Atharva-veda* was constituted. The number of cases is infinitesimal in which the *Rigveda* shows a corruption from which the others are free. Thus it appears that the kernel of Vedic tradition, as represented by the *Rigveda*, has come down to us, with a high degree of fixity and remarkable care for verbal integrity, from a period which can hardly be less remote than 1000 B.C.

It is only natural that a sacred collection of poetry, historical in its origin, and the heritage of oral tradition before the other Vedas were composed and the details of the later ritual practice were fixed, should have continued to be preserved more accurately than texts formed mainly by borrowing from it hymns which were arbitrarily cut up into groups of verses or into single verses, solely in order to meet new liturgical needs. For those who removed verses of the *Rigveda* from their context and mixed them up with their own new creations would not feel bound to guard such verses from change as strictly as those who did nothing but continue to hand down, without any break, the ancient text in its connected form. The control of tradition would be wanting where quite a new tradition was being formed.

The criticism of the text of the *Rigveda* itself is concerned with two periods. The first is that in which it existed alone before the other Vedas came into being; the second is that in which it appears in the phonetically modified form called the Saṃhitā text, due to the labours of grammatical editors. Being handed down in the older period exclusively by oral tradition, it was not preserved in quite authentic form down to the time of its final redaction. It did not entirely escape the fate suffered by all works which, coming down from remote antiquity, survive into an age of changed linguistic conditions. Though there are undeniable corruptions in detail belonging to the older period, the text maintained a remarkably high level of authenticity till such modifications as it had undergone reached their conclusion in the Saṃhitā text. This text differs in hundreds of places from that of the composers of the hymns; but its actual words are nearly always the same as those used by the ancient seers. Thus there would be no uncertainty as to whether the right word, for instance, was *sumnam* or *dyumnam*. The difference lies almost entirely in the *phonetic* changes which the words have undergone according to the rules of *Sandhi* prevailing in the classical language. Thus what was formerly pronounced as *tuaṃ hi agne* now appears as *tvaṃ hy agne*. The modernisation of the text thereby produced is, however, only partial, and is often inconsistently applied. The euphonic combinations introduced in the Saṃhitā text have interfered with the metre. Hence by reading according to the latter the older text can be restored. At the same time the Saṃhitā text has preserved the smallest minutiæ of detail most liable to corruption, and the slightest difference in the matter of accent and alternative forms, which might have been removed with the greatest ease. Such points furnish an additional proof that the extreme care with which the verbal integrity of the text was guarded goes back to the earlier period itself. Excepting single mistakes of tradition in the first, and those due to grammatical theories in the second period, the old text of the *Rigveda* thus shows itself to have been preserved from a very remote antiquity with marvellous accuracy even in the smallest details.

From the explanatory discussions of the Brāhmaṇas in connection with the *Rigveda*, it results that the text of the latter must have been essentially fixed in their time, and that too in quite a special manner, more, for instance, than the prose formulas of the *Yajurveda*. For the *Çatapatha Brāhmaṇa*, while speaking of the possibility of varying some of these formulas, rejects the notion of changing the text of a certain Rigvedic verse, proposed by some teachers, as something not to be thought of. The Brāhmaṇas further often mention the fact that such and such a hymn or liturgical group contains a particular number of verses. All such numerical statements appear to agree with the extant text of the *Rigveda*. On the other hand, transpositions and omissions of Rigvedic verses are to be found in the Brāhmaṇas. These, however, are only connected with the ritual form of those verses, and in no way show that the text from which they were taken was different from ours.

The Sūtras also contain altered forms of Rigvedic verses, but these are, as in the case of the Brāhmaṇas, to be explained not from an older recension of the text, but from the necessity of adapting them to new ritual technicalities. On the other hand, they contain many statements which confirm our present text. Thus all that the Sūtra of Çānkhāyana says about the position occupied by verses in a hymn, or the total number of verses contained in groups of hymns, appears invariably to agree with our text.

We have yet to answer the question as to when the Saṃhitā text, which finally fixed the canonical form of the *Rigveda*, was constituted. Now the Brāhmaṇas contain a number of direct statements as to the number of syllables in a word or a group of words, which are at variance with the Saṃhitā text owing to the vowel contractions made in the latter. Moreover, the old part of the Brāhmaṇa literature shows hardly any traces of speculations about phonetic questions connected with the Vedic text. The conclusion may therefore be drawn that the Saṃhitā text did not come into existence till after the completion of the Brāhmaṇas. With regard to the Āraṇyakas and Upanishads, which form supplements to the Brāhmaṇas, the case is different. These works not only mention technical grammatical terms for certain groups of letters, but contain detailed doctrines about the phonetic treatment of the Vedic text. Here, too, occur for the first time the names of certain theological grammarians, headed by Çākalya and Māṇḍūkeya, who are also recognised as authorities in the Prātiçākhyas. The Āraṇyakas and Upanishads accordingly form a transition, with reference to the treatment of grammatical questions, between the age of the Brāhmaṇas and that of Yāska and the Prātiçākhyas. The Saṃhitā text must have been created in this intermediate period, say about 600 B.C.

This work being completed, extraordinary precautions soon began to be taken to guard the canonical text thus fixed against the possibility of any change or loss. The result has been its preservation with a faithfulness unique in literary history. The first step taken in this direction was the constitution of the Pada, or "word" text, which being an analysis of the Saṃhitā, gives each separate word in its independent form, and thus to a considerable extent restores the Saṃhitā text to an older stage. That the Pada text was not quite contemporaneous in origin with the other is shown by its containing some undoubted misinterpretations and misunderstandings. Its composition can, however, only be separated by a short interval from that of the Saṃhitā, for it appears to have been known to the writer of the *Aitareya Āraṇyaka*, while its author, Çākalya, is older than both Yāska, who quotes him, and Çaunaka, composer of the *Rigveda Prātiçākhya*, which is based on the Pada text.

The importance of the latter as a criterion of the authenticity of verses in the *Rigveda* is indicated by the following fact. There are six verses in the *Rigveda*[1] not analysed in the Pada text, but only given there over again in the Saṃhitā form. This shows that Çākalya did not acknowledge them as truly Rigvedic, a view justified by internal evidence. This group of six, which is doubtless exhaustive, stands midway between old additions which Çākalya recognised as canonical, and the new appendages called *Khilas*, which never gained admission into the Pada text in any form.

A further measure for preserving the sacred text from alteration with still greater certainty was soon taken in the form of the *Krama-pāṭha*, or "step-text." This is old, for it, like the *Pada-pāṭha*, is already known to the author of the *Aitareya Āraṇyaka*. Here every word of the Pada text occurs twice, being connected both with that which precedes and that which follows. Thus the first four words, if represented by *a*, *b*, *c*, *d*, would be read as *ab*, *bc*, *cd*. The *Jaṭā-pāṭha*, or "woven-text," in its turn based on the *Krama-pāṭha*, states each of its combinations three times, the second time in reversed order *(ab*, *ba*, *ab*; *bc*, *cb*, *bc)*. The climax of complication is reached in the *Ghana-pāṭha*, in which the order is *ab*, *ba*, *abc*, *cba*, *abc*; *bc*, *cb*, *bcd*, &c.

The Prātiçākhyas may also be regarded as safeguards of the text, having been composed for the purpose of exhibiting exactly all the changes necessary for turning the Pada into the Saṃhitā text.

Finally, the class of supplementary works called Anukramaṇīs, or “Indices” aimed at preserving the *Rigveda* intact by registering its contents from various points of view, besides furnishing calculations of the number of hymns, verses, words, and even syllables, contained in the sacred book.

The text of the *Rigveda* has come down to us in a single recension only; but is there any evidence that other recensions of it existed in former times?

The *Charaṇa-vyūha*, or “Exposition of Schools,” a supplementary work of the Sūtra period, mentions as the five *çākhās* or “branches” of the *Rigveda*, the Çākalas, the Vāshkalas, the Āçvalāyanas, the Çānkhāyanas, and the Māṇḍūkeyas. The third and fourth of these schools, however, do not represent different recensions of the text, the sole distinction between them and the Çākalas having been that the Āçvalāyanas recognised as canonical the group of the eleven *Vālakhilya* or supplementary hymns, and the Çānkhāyanas admitted the same group, diminished only by a few verses. Hence the tradition of the Purāṇas, or later legendary works, mentions only the three schools of Çākalas, Vāshkalas, and Māṇḍūkas. If the latter ever possessed a recension of an independent character, all traces of it were lost at an early period in ancient India, for no information of any kind about it has been preserved. Thus only the two schools of the Çākalas and the Vāshkalas come into consideration. The subsidiary Vedic writings contain sufficient evidence to show that the text of the Vāshkalas differed from that of the Çākalas only in admitting eight additional hymns, and in assigning another position to a group of the first book. But in these respects it compares unfavourably with the extant text. Thus it is evident that the Çākalas not only possessed the best tradition of the text of the *Rigveda*, but handed down the only recension, in the true sense, which, as far as we can tell, ever existed.

The text of the *Rigveda*, like that of the other Saṃhitās, as well as of two of the Brāhmaṇas (the *Çatapatha* and the *Taittirīya*, together with its Āraṇyaka), has come down to us in an accented form. The peculiarly sacred character of the text rendered the accent very important for correct and efficacious recitation. Analogously the accent was marked by the Greeks in learned and model editions only. The nature of the Vedic accent was musical, depending on the pitch of the voice, like that of the ancient Greeks. This remained the character of the Sanskrit accent till later than the time of Pāṇini. But just as the old Greek musical accent, after the beginning of our era, was transformed into a stress accent, so by the seventh century A.D. (and probably long before) the Sanskrit accent had undergone a similar change. While, however, in modern Greek the stress accent has remained, owing to the high pitch of the old acute, on the same syllable as bore the musical accent in the ancient language, the modern pronunciation of Sanskrit has no connection with the Vedic accent, but is dependent on the quantity of the last two or three syllables, much the same as in Latin. Thus the penultimate, if long, is accented, *e.g. Kālidā´sa*, or the antepenultimate, if long and followed by a short syllable, *e.g. brā´hmaṇa* or *Himā´laya* ("abode of snow"). This change of accent in Sanskrit was brought about by the influence of Prākrit, in which, as there is evidence to show, the stress accent is very old, going back several centuries before the beginning of our era.

There are three accents in the *Rigveda* as well as the other sacred texts. The most important of these is the rising accent, called *ud-ātta* ("raised"), which corresponds to the Greek acute. Comparative philology shows that in Sanskrit it rests on the same syllable as bore it in the proto-Aryan language. In Greek it is generally on the same syllable as in Sanskrit, except when interfered with by the specifically Greek law restricting the accent to one of the last three syllables. Thus the Greek *heptá* corresponds to the Vedic *saptá*, "seven." The low-pitch accent, which precedes the acute, is called the *anudātta* ("not raised"). The third is the falling accent, which usually follows the acute, and is called *svarita* ("sounded").

Of the four different systems of marking the accent in Vedic texts, that of the *Rigveda* is most commonly employed. Here the acute is not marked at all, while the low-pitch *anudātta* is indicated by a horizontal stroke below the syllable bearing it, and the *svarita* by a vertical stroke above. Thus *yājnasyà* ("of sacrifice") would mean that the second syllable has the acute and the third the *svarita* (*yajnásyà*). The reason why the acute is not marked is because it is regarded as the middle tone between the other two.2

The hymns of the *Rigveda* consist of stanzas ranging in number from three to fifty-eight, but usually not exceeding ten or twelve. These stanzas (often loosely called verses) are composed in some fifteen different metres, only seven of which, however, are at all frequent. Three of them are by far the commonest, claiming together about four-fifths of the total number of stanzas in the *Rigveda*.

There is an essential difference between Greek and Vedic prosody. Whereas the metrical unit of the former system is the foot, in the latter it is the line (or verse), feet not being distinguished. Curiously enough, however, the Vedic metrical unit is also called *pāda*, or "foot," but for a very different reason; for the word has here really the figurative sense of "quarter" (from the foot of a quadruped), Because the most usual kind of stanza has four lines. The ordinary *pādas* consist of eight, eleven, or twelve syllables. A stanza or *ṛich* is generally formed of three or four lines of the same kind. Four or five of the rarer types of stanza are, however, made up of a combination of different lines.

It is to be noted that the Vedic metres have a certain elasticity to which we are unaccustomed in Greek prosody, and which recalls the irregularities of the Latin Saturnian verse. Only the rhythm of the last four or five syllables is determined, the first part of the line not being subject to rule. Regarded in their historical connection, the Vedic metres, which are the foundation of the entire prosody of the later literature, occupy a position midway between the system of the Indo-Iranian period and that of classical Sanskrit. For the evidence of the Avesta, with its eight and eleven syllable lines, which ignore quantity, but are combined into stanzas otherwise the same as those of the *Rigveda*, indicates that the metrical practice of the period when Persians and Indians were still one people, depended on no other principle than the counting of syllables. In the Sanskrit period, on the other hand, the quantity of every syllable in the line was determined in all metres, with the sole exception of the loose measure (called *çloka*) employed in epic poetry. The metrical regulation of the line, starting from its end, thus finally extended to the whole. The fixed rhythm at the end of the Vedic line is called *vṛitta*, literally “turn” (from *vṛit*, Lat. *vert-ere*), which corresponds etymologically to the Latin *versus*.

The eight-syllable line usually ends in two iambics, the first four syllables, though not exactly determined, having a tendency to be iambic also. This verse is therefore the almost exact equivalent of the Greek iambic dimeter.

Three of these lines combine to form the *gāyatrī* metre, in which nearly one-fourth (2450) of the total number of stanzas in the *Rigveda* is composed. An example of it is the first stanza of the *Rigveda*, which runs as follows: —

Agním īle puróhitaṃ
Yajnásya devám ṛitvíjaṃ
Hótāraṃ ratnadhā´tamam.

It may be closely rendered thus in lines imitating the rhythm of the original: —

I praise Agni, domestic priest,
God, minister of sacrifice,
Herald, most prodigal of wealth.

Four of these eight-syllable lines combine to form the *anushṭubh* stanza, in which the first two and the last two are more closely connected. In the *Rigveda* the number of stanzas in this measure amounts to only about one-third of those in the *gāyatrī*. This relation is gradually reversed, till we reach the post-Vedic period, when the *gāyatrī* is found to have disappeared, and the *anushṭubh* (now generally called *çloka*) to have become the predominant measure of Sanskrit poetry. A development in the character of this metre may be observed within the *Rigveda* itself. All its verses in the oldest hymns are the same, being iambic in rhythm. In later hymns, however, a tendency to differentiate the first and third from the second and fourth lines, by making the former non-iambic, begins to show itself. Finally, in the latest hymns of the tenth book the prevalence of the iambic rhythm disappears in the odd lines. Here every possible combination of quantity in the last four syllables is found, but the commonest variation, nearly equalling the iambic in frequency, is [short][long][long][shortlong]. The latter is the regular ending of the first and third line in the post-Vedic *çloka*.

The twelve-syllable line ends thus: [long][short][long][short][short]. Four of these together form the *jagatī* stanza. The *trishṭubh* stanza consists of four lines of eleven syllables, which are practically catalectic *jagatīs*, as they end [long][short][long][shortlong]. These two verses being so closely allied and having the same cadence, are often found mixed in the same stanza. The *trishṭubh* is by far the commonest metre, about two-fifths of the *Rigveda* being composed in it.

Speaking generally, a hymn of the *Rigveda* consists entirely of stanzas in the same metre. The regular and typical deviation from this rule is to conclude a hymn with a single stanza in a metre different from that of the rest, this being a natural method of distinctly marking its close.

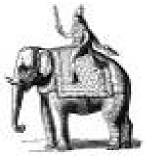
A certain number of hymns of the *Rigveda* consist not merely of a succession of single stanzas, but of equal groups of stanzas. The group consists either of three stanzas in the same simple metre, generally *gāyatrī*, or of the combination of two stanzas in different mixed metres. The latter strophic type goes by the name of *Pragātha*, and is found chiefly in the eighth book of the *Rigveda*.

1 vii. 59, 12; x. 20, 1; 121, 10; 190, 1–3.

2 The other three systems are: (1) that of the *Maitrāyaṇī* and *Kāṭhaka* Saṃhitās (two recensions of the Black *Yajurveda*), which mark the acute with a vertical stroke above; (2) that of the *Çatapatha Brāhmaṇa*, which marks the acute with a horizontal stroke below; and (3) that of the *Sāmaveda*, which indicates the three accents with the numerals 1, 2, 3, to distinguish three degrees of pitch, the acute (1) here being the highest.

Chapter IV

Poetry of the Rigveda



BEFORE WE TURN to describe the world of thought revealed in the hymns of the *Rigveda*, the question may naturally be asked, to what extent is it possible to understand the true meaning of a book occupying so isolated a position in the remotest age of Indian literature? The answer to this question depends on the recognition of the right method of interpretation applicable to that ancient body of poetry. When the *Rigveda* first became known, European scholars, as yet only acquainted with the language and literature of classical Sanskrit, found that the Vedic hymns were composed in an ancient dialect and embodied a world of ideas far removed from that with which they had made themselves familiar. The interpretation of these hymns was therefore at the outset barred by almost insurmountable difficulties. Fortunately, however, a voluminous commentary on the *Rigveda*, which explains or paraphrases every word of its hymns, was found to exist. This was the work of the great Vedic scholar Sāyaṇa, who lived in the latter half of the fourteenth century A.D. at Vijayanagara ("City of Victory"), the ruins of which lie near Bellary in Southern India. As his commentary constantly referred to ancient authorities, it was thought to have preserved the true meaning of the *Rigveda* in a traditional interpretation going back to the most ancient times. Nothing further seemed to be necessary than to ascertain the explanation of the original text which prevailed in India five centuries ago, and is laid down in Sāyaṇa's work. This view is represented by the translation of the *Rigveda* begun in 1850 by H. H. Wilson, the first professor of Sanskrit at Oxford.

Another line was taken by the late Professor Roth, the founder of Vedic philology. This great scholar propounded the view that the aim of Vedic interpretation was not to ascertain the meaning which Sāyaṇa, or even Yāska, who lived eighteen centuries earlier, attributed to the Vedic hymns, but the meaning which the ancient poets themselves intended. Such an end could not be attained by simply following the lead of the commentators. For the latter, though valuable guides towards the understanding of the later theological and ritual literature, with the notions and practice of which they were familiar, showed no continuity of tradition from the time of the poets; for the tradition supplied by them was solely that which was handed down among interpreters, and only began when the meaning of the hymns was no longer fully comprehended. There could, in fact, be no other tradition; interpretation only arising when the hymns had become obscure. The commentators, therefore, simply preserved attempts at the solution of difficulties, while showing a distinct tendency towards misinterpreting the language as well as the religious, mythological, and cosmical ideas of a vanished age by the scholastic notions prevalent in their own.

It is clear from what Yāska says that some important discrepancies in opinion prevailed among the older expositors and the different schools of interpretation which flourished before his time. He gives the names of no fewer than seventeen predecessors, whose explanations of the Veda are often conflicting. Thus one of them interprets the word *Nāsatyau*, an epithet of the Vedic Dioskouroi, as “true, not false;” another takes it to mean “leaders of truth,” while Yāska himself thinks it might mean “nose-born”! The gap between the poets and the early interpreters was indeed so great that one of Yāska’s predecessors, named Kautsa, actually had the audacity to assert that the science of Vedic exposition was useless, as the Vedic hymns and formulas were obscure, unmeaning, or mutually contradictory. Such criticisms Yāska meets by replying that it was not the fault of the rafter if the blind man did not see it. Yāska himself interprets only a very small portion of the hymns of the *Rigveda*. In what he does attempt to explain, he largely depends on etymological considerations for the sense he assigns. He often gives two or more alternative or optional senses to the same word. The fact that he offers a choice of meanings shows that he had no earlier authority for his guide, and that his renderings are simply conjectural; for no one can suppose that the authors of the hymns had more than one meaning in their minds.

It is, however, highly probable that Yāska, with all the appliances at his command, was able to ascertain the sense of many words which scholars who, like Sāyaṇa, lived nearly two thousand years later, had no means of discovering. Nevertheless Sāyaṇa is sometimes found to depart from Yāska. Thus we arrive at the dilemma that either the old interpreter is wrong or the later one does not follow the tradition. There are also many instances in which Sāyaṇa, independently of Yāska, gives a variety of inconsistent explanations of a word, both in interpreting a single passage or in commenting on different passages. Thus *çārada*, "autumnal," he explains in one place as "fortified for a year," in another as "new or fortified for a year," and in a third as "belonging to a demon called Çarad." One of the defects of Sāyaṇa is, in fact, that he limits his view in most cases to the single verse he has before him. A detailed examination of his explanations, as well as those of Yāska, has shown that there is in the *Rigveda* a large number of the most difficult words, about the proper sense of which neither scholar had any certain information from either tradition or etymology. We are therefore justified in saying about them that there is in the hymns no unusual or difficult word or obscure text in regard to which the authority of the commentators should be received as final, unless it is supported by probability, by the context, or by parallel passages. Thus no translation of the *Rigveda* based exclusively on Sāyaṇa's commentary can possibly be satisfactory. It would, in fact, be as unreasonable to take him for our sole guide as to make our understanding of the Hebrew books of the Old Testament dependent on the Talmud and the Rabbis. It must, indeed, be admitted that from a large proportion of Sāyaṇa's interpretations most material help can be derived, and that he has been of the greatest service in facilitating and accelerating the comprehension of the Veda. But there is little information of value to be derived from him, that, with our knowledge of later Sanskrit, with the other remains of ancient Indian literature, and with our various philological appliances, we might not sooner or later have found out for ourselves.

Roth, then, rejected the commentators as our chief guides in interpreting the *Rigveda*, which, as the earliest literary monument of the Indian, and indeed of the Aryan race, stands quite by itself, high up on an isolated peak of remote antiquity. As regards its more peculiar and difficult portions, it must therefore be interpreted mainly through itself; or, to apply in another sense the words of an Indian commentator, it must shine by its own light and be self-demonstrating. Roth further expressed the view that a qualified European is better able to arrive at the true meaning of the *Rigveda* than a Brahman interpreter. The judgment of the former is unfettered by theological bias; he possesses the historical faculty, and he has also a far wider intellectual horizon, equipped as he is with all the resources of scientific scholarship. Roth therefore set himself to compare carefully all passages parallel in form and matter, with due regard to considerations of context, grammar, and etymology, while consulting, though, perhaps, with insufficient attention, the traditional interpretations. He thus subjected the *Rigveda* to a historical treatment within the range of Sanskrit itself. He further called in the assistance rendered from without by the comparative method, utilising the help afforded not only by the *Avesta*, which is so closely allied to the *Rigveda* in language and matter, but also by the results of comparative philology, resources unknown to the traditional scholar.

By thus ascertaining the meaning of single words, the foundations of the scientific interpretation of the Vedas were laid in the great Sanskrit Dictionary, in seven volumes, published by Roth in collaboration with Böhtlingk between 1852 and 1875. Roth's method is now accepted by every scientific student of the Veda. Native tradition is, however, being more fully exploited than was done by Roth himself, for it is now more clearly recognised that no aid to be derived from extant Indian scholarship ought to be neglected. Under the guidance of such principles the progress already made in solving many important problems presented by Vedic literature has been surprising, when we consider the shortness of the time and the fewness of the labourers, of whom only two or three have been natives of this country. As a general result, the historical sense has succeeded in grasping the spirit of Indian antiquity, long obscured by native misinterpretation. Much, of course, still remains to be done by future generations of scholars, especially in detailed and minute investigation. This could not be otherwise when we remember that Vedic research is only the product of the last fifty years, and that, notwithstanding the labours of very numerous Hebrew scholars during several centuries, there are, in the Psalms and the Prophetic Books of the Old Testament, still many passages which remain obscure and disputed. There can be no doubt that many problems at present insoluble will in the end be solved by that modern scholarship which has already deciphered the cuneiform writings of Persia as well as the rock inscriptions of India, and has discovered the languages which lay hidden under these mysterious characters.

Having thus arrived at the threshold of the world of Vedic thought, we may now enter through the portals opened by the golden key of scholarship. By far the greater part of the poetry of the *Rigveda* consists of religious lyrics, only the tenth book containing some secular poems. Its hymns are mainly addressed to the various gods of the Vedic pantheon, praising their mighty deeds, their greatness, and their beneficence, or beseeching them for wealth in cattle, numerous offspring, prosperity, long life, and victory. The *Rigveda* is not a collection of primitive popular poetry, as it was apt to be described at an earlier period of Sanskrit studies. It is rather a body of skilfully composed hymns, produced by a sacerdotal class and meant to accompany the Soma oblation and the fire sacrifice of melted butter, which were offered according to a ritual by no means so simple as was at one time supposed, though undoubtedly much simpler than the elaborate system of the Brāhmaṇa period. Its poetry is consequently marred by frequent references to the sacrifice, especially when the two great ritual deities, Agni and Soma, are the objects of praise. At the same time it is on the whole much more natural than might under these conditions be expected. For the gods who are invoked are nearly all personifications of the phenomena of Nature, and thus give occasion for the employment of much beautiful and even noble imagery. The diction of the hymns is, generally speaking, simple and unaffected. Compound words are sparingly used, and are limited to two members, in marked contrast with the frequency and length of compounds in classical Sanskrit. The thought, too, is usually artless and direct, except in the hymns to the ritual deities, where it becomes involved in conceit and mystical obscurity. The very limited nature of the theme, in these cases, must have forced the minds of the priestly singers to strive after variety by giving utterance to the same idea in enigmatical phraseology.

Here, then, we already find the beginnings of that fondness for subtlety and difficult modes of expression which is so prevalent in the later literature, and which is betrayed even in the earlier period by the saying in one of the Brāhmanas that the gods love the recondite. In some hymns, too, there appears that tendency to play with words which was carried to inordinate lengths in late Sanskrit poems and romances. The hymns of the *Rigveda*, of course, vary much in literary merit, as is naturally to be expected in the productions of many poets extending over some centuries. Many display a high order of poetical excellence, while others consist of commonplace and mechanical verse. The degree of skill in composition is on the average remarkably high, especially when we consider that here we have by far the oldest poetry of the Aryan race. The art which these early seers feel is needed to produce a hymn acceptable to the gods is often alluded to, generally in the closing stanza. The poet usually compares his work to a car wrought and put together by a deft craftsman. One Rishi also likens his prayers to fair and well-woven garments; another speaks of having adorned his song of praise like a bride for her lover. Poets laud the gods according to knowledge and ability (vi. 21, 6), and give utterance to the emotions of their hearts (x. 39, 15). Various individual gods are, it is true, in a general way said to have granted seers the gift of song, but of the later doctrine of revelation the Rigvedic poets know nothing.

The remark which has often been made that monotony prevails in the Vedic hymns contains truth. But the impression is produced by the hymns to the same deity being commonly grouped together in each book. A similar effect would probably arise from reading in succession twenty or thirty lyrics on Spring, even in an anthology of the best modern poetry. When we consider that nearly five hundred hymns of the *Rigveda* are addressed to two deities alone, it is surprising that so many variations of the same theme should be possible.

The hymns of the *Rigveda* being mainly invocations of the gods, their contents are largely mythological. Special interest attaches to this mythology, because it represents an earlier stage of thought than is to be found in any other literature. It is sufficiently primitive to enable us to see clearly the process of personification by which natural phenomena developed into gods. Never observing, in his ordinary life, action or movement not caused by an acting or moving person, the Vedic Indian, like man in a much less advanced state, still refers such occurrences in Nature to personal agents, which to him are inherent in the phenomena. He still looks out upon the workings of Nature with childlike astonishment. One poet asks why the sun does not fall from the sky; another wonders where the stars go by day; while a third marvels that the waters of all rivers constantly flowing into it never fill the ocean. The unvarying regularity of sun and moon, and the unfailing recurrence of the dawn, however, suggested to these ancient singers the idea of the unchanging order that prevails in Nature. The notion of this general law, recognised under the name *ṛita* (properly the "course" of things), we find in the *Rigveda* extended first to the fixed rules of the sacrifice (rite), and then to those of morality (right). Though the mythological phase presented by the *Rigveda* is comparatively primitive, it yet contains many conceptions inherited from previous ages. The parallels of the *Avesta* show that several of the Vedic deities go back to the time when the ancestors of Persians and Indians were still one people. Among these may be mentioned Yama, god of the dead, identical with Yima, ruler of paradise, and especially Mitra, the cult of whose Persian counterpart, Mithra, obtained from 200–400 A.D. a world-wide diffusion in the Roman Empire, and came nearer to monotheism than the cult of any other god in paganism.

Various religious practices can also be traced back to that early age, such as the worship of fire and the cult of the plant *Soma* (the Avestan *Haoma*). The veneration of the cow, too, dates from that time. A religious hymn poetry must have existed even then, for stanzas of four eleven-syllable (the Vedic *trishṭubh*) and of four or three eight-syllable lines (*anushṭubh* and *gāyatrī*) were already known, as is proved by the agreement of the *Avesta* with the *Rigveda*.

From the still earlier Indo-European period had come down the general conception of "god" (*deva-s*, Lat. *deu-s*) and that of heaven as a divine father (*Dyauṣ pitā*, Gr. *Zeus patēr*, Lat. *Jūpiter*). Probably from an even remoter antiquity is derived the notion of heaven and earth as primeval and universal parents, as well as many magical beliefs.

The universe appeared to the poets of the *Rigveda* to be divided into the three domains of earth, air, and heaven, a division perhaps also known to the early Greeks. This is the favourite triad of the *Rigveda*, constantly mentioned expressly or by implication. The solar phenomena are referred to heaven, while those of lightning, rain, and wind belong to the air. In the three worlds the various gods perform their actions, though they are supposed to dwell only in the third, the home of light. The air is often called a sea, as the abode of the celestial waters, while the great rainless clouds are conceived sometimes as rocks or mountains, sometimes as the castles of demons who war against the gods. The thundering rain-clouds become lowing cows, whose milk is shed and bestows fatness upon the earth.

The higher gods of the *Rigveda* are almost entirely personifications of natural phenomena, such as Sun, Dawn, Fire, Wind. Excepting a few deities surviving from an older period, the gods are, for the most part, more or less clearly connected with their physical foundation. The personifications being therefore but slightly developed, lack definiteness of outline and individuality of character. Moreover, the phenomena themselves which are behind the personifications have few distinctive traits, while they share some attributes with other phenomena belonging to the same domain. Thus Dawn, Sun, Fire have the common features of being luminous, dispelling darkness, appearing in the morning. Hence the character of each god is made up of only a few essential qualities combined with many others which are common to all the gods, such as brilliance, power, beneficence, and wisdom. These common attributes tend to obscure those which are distinctive, because in hymns of prayer and praise the former naturally assume special importance. Again, gods belonging to different departments of nature, but having striking features in common, are apt to grow more like each other. Assimilation of this kind is encouraged by a peculiar practice of the Vedic poets — the invocation of deities in pairs. Such combinations result in attributes peculiar to the one god attaching themselves to the other, even when the latter appears alone. Thus when the Fire-god, invoked by himself, is called a slayer of the demon Vṛitra, he receives an attribute distinctive of the thunder-god Indra, with whom he is often coupled. The possibility of assigning nearly every power to every god rendered the identification of one deity with another an easy matter. Such identifications are frequent enough in the *Rigveda*. For example, a poet addressing the fire-god exclaims: "Thou at thy birth, O Agni, art Varuṇa; when kindled thou becomest Mitra; in thee, O Son of Might, all gods are centred; thou art Indra to the worshipper" (v. 3, 1).

Moreover, mystical speculations on the nature of Agni, so important a god in the eyes of a priesthood devoted to a fire-cult, on his many manifestations as individual fires on earth, and on his other aspects as atmospheric fire in lightning and as celestial fire in the sun — aspects which the Vedic poets are fond of alluding to in riddles — would suggest the idea that various deities are but different forms of a single divine being. This idea is found in more than one passage of the later hymns of the *Rigveda*. Thus the composer of a recent hymn (164) of the first book says: "The one being priests speak of in many ways; they call it Agni, Yama, Mātariçvan." Similarly, a seer of the last book (x. 114) remarks: "Priests and poets with words make into many the bird (*i.e.* the sun) which is but one." Utterances like these show that by the end of the Rigvedic period the polytheism of the Rishis had received a monotheistic tinge.

Occasionally we even find shadowed forth the pantheistic idea of a deity representing not only all the gods, but Nature as well. Thus the goddess Aditi is identified with all the deities, with men, with all that has been and shall be born, with air, and heaven (i. 89); and in a cosmogonic hymn (x. 121) the Creator is not only described as the one god above all gods, but is said1 to embrace all things. This germ of pantheism developed through the later Vedic literature till it assumed its final shape in the Vedānta philosophy, still the most popular system of the Hindus.

The practice of the poets, even in the older parts of the *Rigveda*, of invoking different gods as if each of them were paramount, gave rise to Professor Max Müller's theory of Henotheism or Kathenotheism, according to which the seers held "the belief in individual gods alternately regarded as the highest," and for the moment treated the god addressed as if he were an absolutely independent and supreme deity, alone present to the mind. In reality, however, the practice of the poets of the *Rigveda* hardly amounts to more than the exaggeration — to be found in the Homeric hymns also — with which a singer would naturally magnify the particular god whom he is invoking. For the Rishis well knew the exact position of each god in the Soma ritual, in which nearly every member of the pantheon found a place.

The gods, in the view of the Vedic poets, had a beginning; for they are described as the offspring of heaven and earth, or sometimes of other gods. This in itself implies different generations, but earlier gods are also expressly referred to in several passages. Nor were the gods regarded as originally immortal; for immortality is said to have been bestowed upon them by individual deities, such as Agni and Savitṛi, or to have been acquired by drinking soma. Indra and other gods are spoken of as unaging, but whether their immortality was regarded by the poets as absolute there is no evidence to show. In the post-Vedic view it was only relative, being limited to a cosmic age.

The physical aspect of the Vedic gods is anthropomorphic. Thus head, face, eyes, arms, hands, feet, and other portions of the human frame are ascribed to them. But their forms are shadowy and their limbs or parts are often simply meant figuratively to describe their activities. Thus the tongue and limbs of the fire-god are merely his flames; the arms of the sun-god are simply his rays, while his eye only represents the solar orb. Since the outward shape of the gods was thus vaguely conceived, while their connection with natural phenomena was in many instances still evident, it is easy to understand why no mention is made in the *Rigveda* of images of the gods, still less of temples, which imply the existence of images. Idols first begin to be referred to in the Sūtras.

Some of the gods appear equipped as warriors, wearing coats of mail and helmets, and armed with spears, battle-axes, bows and arrows. They all drive through the air in luminous cars, generally drawn by horses, but in some cases by kine, goats, or deer. In their cars the gods come to seat themselves at the sacrifice, which, however, is also conveyed to them in heaven by Agni. They are on the whole conceived as dwelling together in harmony; the only one who ever introduces a note of discord being the warlike and overbearing Indra.

To the successful and therefore optimistic Vedic Indian, the gods seemed almost exclusively beneficent beings, bestowers of long life and prosperity. Indeed, the only deity in whom injurious features are at all prominent is Rudra. The lesser evils closely connected with human life, such as disease, proceed from minor demons, while the greater evils manifested in Nature, such as drought and darkness, are produced by powerful demons like Vṛitra. The conquest of these demons brings out all the more strikingly the beneficent nature of the gods.

The character of the Vedic gods is also moral. They are "true" and "not deceitful," being throughout the friends and guardians of honesty and virtue. But the divine morality only reflects the ethical standard of an early civilisation. Thus even the alliance of Varuṇa, the most moral of the gods, with righteousness is not such as to prevent him from employing craft against the hostile and the deceitful man. Moral elevation is, on the whole, a less prominent characteristic of the gods than greatness and power.

The relation of the worshipper to the gods in the *Rigveda* is in general one of dependence on their will, prayers and sacrifices being offered to win their favour or forgiveness. The expectation of something in return for the offering is, however, frequently apparent, and the keynote of many a hymn is, "I give to thee that thou mayst give to me." The idea is also often expressed that the might and valour of the gods is produced by hymns, sacrifices, and especially offerings of soma. Here we find the germs of sacerdotal pretensions which gradually increased during the Vedic age. Thus the statement occurs in the *White Yajurveda* that the Brahman who possesses correct knowledge has the gods in his power. The Brāhmaṇas go a step farther in saying that there are two kinds of gods, the Devas and the Brahmans, the latter of whom are to be held as deities among men. In the Brāhmaṇas, too, the sacrifice is represented as all-powerful, controlling not only the gods, but the very processes of nature.

The number of the gods is stated in the *Rigveda* itself to be thirty-three, several times expressed as thrice eleven, when each group is regarded as corresponding to one of the divisions of the threefold universe. This aggregate could not always have been deemed exhaustive, for sometimes other gods are mentioned in addition to the thirty-three. Nor can this number, of course, include various groups, such as the storm-gods.

There are, however, hardly twenty individual deities important enough in the *Rigveda* to have at least three entire hymns addressed to them. The most prominent of these are Indra, the thunder-god, with at least 250 hymns, Agni with about 200, and Soma with over 100; while Parjanya, god of rain, and Yama, god of the dead, are invoked in only three each. The rest occupy various positions between these two extremes. It is somewhat remarkable that the two great deities of modern Hinduism, Vishṇu and Çiva, who are equal in importance, should have been on the same level, though far below the leading deities, three thousand years ago, as Vishṇu and Rudra (the earlier form of Çiva) in the *Rigveda*. Even then they show the same general characteristics as now, Vishṇu being specially benevolent and Rudra terrible.

The oldest among the gods of heaven is Dyaus (identical with the Greek Zeus). This personification of the sky as a god never went beyond a rudimentary stage in the *Rigveda*, being almost entirely limited to the idea of paternity. Dyaus is generally coupled with Pṛithivī, Earth, the pair being celebrated in six hymns as universal parents. In a few passages Dyaus is called a bull, ruddy and bellowing downwards, with reference to the fertilising power of rain no less than to the lightning and thundering heavens. He is also once compared with a black steed decked with pearls, in obvious allusion to the nocturnal star-spangled sky.

One poet describes this god as furnished with a bolt, while another speaks of him as "Dyaus smiling through the clouds," meaning the lightening sky. In several other passages of the *Rigveda* the verb "to smile" (*smi*) alludes to lightning, just as in classical Sanskrit a smile is constantly compared with objects of dazzling whiteness.

A much more important deity of the sky is Varuṇa, in whom the personification has proceeded so far that the natural phenomenon which underlies it can only be inferred from traits in his character. This obscurity of origin arises partly from his not being a creation of Indian mythology, but a heritage from an earlier age, and partly from his name not at the same time designating a natural phenomenon, like that of Dyaus. The word *varuṇa-s* seems to have originally meant the "encompassing" sky, and is probably the same word as the Greek *Ouranos*, though the identification presents some phonetic difficulties. Varuṇa is invoked in far fewer hymns than Indra, Agni, or Soma, but he is undoubtedly the greatest of the Vedic gods by the side of Indra. While Indra is the great warrior, Varuṇa is the great upholder of physical and moral order (*ṛita*). The hymns addressed to him are more ethical and devout in tone than any others. They form the most exalted portion of the Veda, often resembling in character the Hebrew psalms. The peaceful sway of Varuṇa is explained by his connection with the regularly recurring celestial phenomena, the course of the heavenly bodies seen in the sky; Indra's warlike and occasionally capricious nature is accounted for by the variable and uncertain strife of the elements in the thunderstorm. The character and power of Varuṇa may be sketched as nearly as possible in the words of the Vedic poets themselves as follows. By the law of Varuṇa heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven. He has made a wide path for the sun. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night but disappear by day. He causes the rivers to flow; they stream unceasingly according to his ordinance. By his occult power the rivers swiftly pouring into the ocean do not fill it with water. He makes the inverted cask to pour its waters and to moisten the ground, while the mountains are wrapt in cloud. It is chiefly with these aërial waters that he is connected, very rarely with the sea.

Varuṇa's omniscience is often dwelt on. He knows the flight of the birds in the sky, the path of ships in the ocean, the course of the far-travelling wind. He beholds all the secret things that have been or shall be done. He witnesses men's truth and falsehood. No creature can even wink without him. As a moral governor Varuṇa stands far above any other deity. His wrath is roused by sin, which is the infringement of his ordinances, and which he severely punishes. The fetters with which he binds sinners are often mentioned. A dispeller, hater, and punisher of falsehood, he is gracious to the penitent. He releases men not only from the sins which they themselves commit, but from those committed by their fathers. He spares the suppliant who daily transgresses his laws, and is gracious to those who have broken his ordinances by thoughtlessness. There is, in fact, no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur, as in the hymns to other deities the prayer for worldly goods.

With the growth of the conception of the creator, Prajāpati, as a supreme deity, the characteristics of Varuṇa as a sovereign god naturally faded away, and the dominion of waters, only a part of his original sphere, alone remained. This is already partly the case in the *Atharvaveda*, and in post-Vedic mythology he is only an Indian Neptune, god of the sea.

The following stanzas from a hymn to Varuṇa (vii. 89) will illustrate the spirit of the prayers addressed to him: —

May I not yet, King Varuṇa,
Go down into the house of clay:
Have mercy, spare me, mighty Lord.
Thirst has come on thy worshipper
Though standing in the waters' midst:[2]
Have mercy, spare me, mighty Lord.
O Varuṇa, whatever the offence may be
That we as men commit against the heavenly folk

When through our want of thought we violate thy laws,
Chastise us not, O God, for that iniquity.

There are in the *Rigveda* five solar deities, differentiated as representing various aspects of the activity of the sun. One of the oldest of these, Mitra, the “Friend,” seems to have been conceived as the beneficent side of the sun’s power. Going back to the Indo-Iranian period, he has in the *Rigveda* almost entirely lost his individuality, which is practically merged in that of Varuṇa. With the latter he is constantly invoked, while only one single hymn (iii. 59) is addressed to him alone.

Sūrya (cognate in name to the Greek Hēlios) is the most concrete of the solar deities. For as his name also designates the luminary itself, his connection with the latter is never lost sight of. The eye of Sūrya is often mentioned, and Dawn is said to bring the eye of the gods. All-seeing, he is the spy of the whole world, beholding all beings and the good or bad deeds of mortals. Aroused by Sūrya, men pursue their objects and perform their work. He is the soul or guardian of all that moves and is fixed. He rides in a car, which is generally described as drawn by seven steeds. These he unyokes at sunset: — When he has loosed his coursers from their station,

Straightway Night over all spreads out her garment (i. 115, 4).

Sūrya rolls up the darkness like a skin, and the stars slink away like thieves. He shines forth from the lap of the dawns. He is also spoken of as the husband of Dawn. As a form of Agni, the gods placed him in heaven. He is often described as a bird or eagle traversing space. He measures the days and prolongs life. He drives away disease and evil dreams. At his rising he is prayed to declare men sinless to Mitra and Varuṇa. All beings depend on Sūrya, and so he is called “all-creating.”

Eleven hymns, or about the same number as to Sūrya, are addressed to another solar deity, Savitṛi, the “Stimulator,” who represents the quickening activity of the sun. He is pre-eminently a golden deity, with golden hands and arms and a golden car. He raises aloft his strong golden arms, with which he blesses and arouses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. He shines after the path of the dawn. Beaming with the rays of the sun, yellow-haired, Savitṛi raises up his light continually from the east. He removes evil dreams and drives away demons and sorcerers. He bestows immortality on the gods as well as length of life on man. He also conducts the departed spirit to where the righteous dwell. The other gods follow Savitṛi's lead; no being, not even the most powerful gods, Indra and Varuṇa, can resist his will and independent sway. Savitṛi is not infrequently connected with the evening, being in one hymn (ii. 38) extolled as the setting sun: — Borne by swift coursers, he will now unyoke them:

The speeding chariot he has stayed from going.
He checks the speed of them that glide like serpents:
Night has come on by Savitṛi's commandment.
The weaver rolls her outstretched web together,
The skilled lay down their work in midst of toiling,
The birds all seek their nests, their shed the cattle:
Each to his lodging Savitṛi disperses.

To this god is addressed the most famous stanza of the *Rigveda*, with which, as the Stimulator, he was in ancient times invoked at the beginning of Vedic study, and which is still repeated by every orthodox Hindu in his morning prayers. From the name of the deity it is called the *Sāvitrī*, but it is also often referred to as "the *Gāyatrī*," from the metre in which it is composed: — May we attain that excellent

Glory of Savitṛi the god,
That he may stimulate our thoughts (iii. 62, 10).

A peculiarity of the hymns to Savitṛi is the perpetual play on his name with forms of the root *sū*, "to stimulate," from which it is derived.

Pūshan is invoked in some eight hymns of the *Rigveda*. His name means "Prosperer," and the conception underlying his character seems to be the beneficent power of the sun, manifested chiefly as a pastoral deity. His car is drawn by goats and he carries a goad. Knowing the ways of heaven, he conducts the dead on the far path to the fathers. He is also a guardian of roads, protecting cattle and guiding them with his goad. The welfare which he bestows results from the protection he extends to men and cattle on earth, and from his guidance of mortals to the abodes of bliss in the next world.

Judged by a statistical standard, Vishṇu is only a deity of the fourth rank, less frequently invoked than Sūrya, Savitṛi, and Pūshan in the *Rigveda*, but historically he is the most important of the solar deities. For he is one of the two great gods of modern Hinduism. The essential feature of his character is that he takes three strides, which doubtless represent the course of the sun through the three divisions of the universe. His highest step is heaven, where the gods and the fathers dwell. For this abode the poet expresses his longing in the following words (i. 154, 5): — May I attain to that, his well-loved dwelling,

Where men devoted to the gods are blessèd:
In Vishṇu’s highest step — he is our kinsman,
Of mighty stride — there is a spring of nectar.

Vishṇu seems to have been originally conceived as the sun, not in his general character, but as the personified swiftly moving luminary which with vast strides traverses the three worlds. He is in several passages said to have taken his three steps for the benefit of man.

To this feature may be traced the myth of the Brāhmaṇas in which Vishṇu appears in the form of a dwarf as an artifice to recover the earth, now in the possession of demons, by taking his three strides. His character for benevolence was in post-Vedic mythology developed in the doctrine of the Avatārs (“descents” to earth) or incarnations which he assumed for the good of humanity.

Ushas, goddess of dawn, is almost the only female deity to whom entire hymns are addressed, and the only one invoked with any frequency. She, however, is celebrated in some twenty hymns. The name, meaning the “Shining One,” is cognate to the Latin *Aurora* and the Greek *Ēōs*. When the goddess is addressed, the physical phenomenon of dawn is never absent from the poet’s mind. The fondness with which the thoughts of these priestly singers turned to her alone among the goddesses, though she received no share in the offering of soma like the other gods, seems to show that the glories of the dawn, more splendid in Northern India than those we are wont to see, deeply impressed the minds of these early poets. In any case, she is their most graceful creation, the charm of which is unsurpassed in the descriptive religious lyrics of any other literature. Here there are no priestly subtleties to obscure the brightness of her form, and few allusions to the sacrifice to mar the natural beauty of the imagery.

To enable the reader to estimate the merit of this poetry I will string together some utterances about the Dawn goddess, culled from various hymns, and expressed as nearly as possible in the words of their composers. Ushas is a radiant maiden, born in the sky, daughter of Dyaus. She is the bright sister of dark Night. She shines with the light of her lover, with the light of Sūrya, who beams after her path and follows her as a young man a maiden. She is borne on a brilliant car, drawn by ruddy steeds or kine. Arraying herself in gay attire like a dancer, she displays her bosom. Clothed upon with light, the maiden appears in the east and unveils her charms. Rising resplendent as from a bath, she shows her form. Effulgent in peerless beauty, she withholds her light from neither small nor great. She opens wide the gates of heaven; she opens the doors of darkness, as the cows (issue from) their stall. Her radiant beams appear like herds of cattle. She removes the black robe of night, warding off evil spirits and the hated darkness. She awakens creatures that have feet, and makes the birds fly up: she is the breath and life of everything. When Ushas shines forth, the birds fly up from their nests and men seek nourishment. She is the radiant mover of sweet sounds, the leader of the charm of pleasant voices. Day by day appearing at the appointed place, she never infringes the rule of order and of the gods; she goes straight along the path of order; knowing the way, she never loses her direction. As she shone in former days, so she shines now and will shine in future, never aging, immortal.

The solitude and stillness of the early morning sometimes suggested pensive thoughts about the fleeting nature of human life in contrast with the unending

recurrence of the dawn. Thus one poet exclaims: — Gone are the mortals who in former ages
Beheld the flushing of the earlier morning.
We living men now look upon her shining;
They are coming who shall in future see her (i. 113, 11).

In a similar strain another Rishi sings: —
Again and again newly born though ancient,
Decking her beauty with the self-same colours,
The goddess wastes away the life of mortals,
Like wealth diminished by the skilful player (i. 92, 10).

The following stanzas from one of the finest hymns to Dawn (i. 113) furnish a more general picture of this fairest creation of Vedic poetry: —

This light has come, of all the lights the fairest,
The brilliant brightness has been born, far-shining.
Urged onward for god Savitṛi's uprising,
Night now has yielded up her place to Morning.
The sisters' pathway is the same, unending:
Taught by the gods, alternately they tread it.
Fair-shaped, of different forms and yet one-minded,
Night and Morning clash not, nor do they linger.
Bright leader of glad sounds, she shines effulgent:
Widely she has unclosed for us her portals.
Arousing all the world, she shows us riches:
Dawn has awakened every living creature.
There Heaven's Daughter has appeared before us,
The maiden flushing in her brilliant garments.
Thou sovran lady of all earthly treasure,
Auspicious Dawn, flush here to-day upon us.
In the sky's framework she has shone with splendour;
The goddess has cast off the robe of darkness.

Wakening up the world with ruddy horses,
Upon her well-yoked chariot Dawn is coming.
Bringing upon it many bounteous blessings,
Brightly shining, she spreads her brilliant lustre.
Last of the countless mornings that have gone by,
First of bright morns to come has Dawn arisen.
Arise! the breath, the life, again has reached us:
Darkness has gone away and light is coming.
She leaves a pathway for the sun to travel:
We have arrived where men prolong existence.

Among the deities of celestial light, those most frequently invoked are the twin gods of morning named Açvins. They are the sons of Heaven, eternally young and handsome. They ride on a car, on which they are accompanied by the sun-maiden Sūryā. This car is bright and sunlike, and all its parts are golden. The time when these gods appear is the early dawn, when "darkness still stands among the ruddy cows." At the yoking of their car Ushas is born.

Many myths are told about the Açvins as succouring divinities. They deliver from distress in general, especially rescuing from the ocean in a ship or ships. They are characteristically divine physicians, who give sight to the blind and make the lame to walk. One very curious myth is that of the maiden Viçpalā, who having had her leg cut off in some conflict, was at once furnished by the Açvins with an iron limb. They agree in many respects with the two famous horsemen of Greek mythology, the Dioskouroi, sons of Zeus and brothers of Helen. The two most probable theories as to the origin of these twin deities are, that they represent either the twilight, half dark, half light, or the morning and evening star.

In the realm of air Indra is the dominant deity. He is, indeed, the favourite and national god of the Vedic Indian. His importance is sufficiently indicated by the fact that more than one-fourth of the *Rigveda* is devoted to his praise. Handed down from a bygone age, Indra has become more anthropomorphic and surrounded by mythological imagery than any other Vedic god. The significance of his character is nevertheless sufficiently clear. He is primarily the thunder-god, the conquest of the demon of drought or darkness named Vṛitra, the “Obstructor,” and the consequent liberation of the waters or the winning of light, forming his mythological essence. This myth furnishes the Rishis with an ever-recurring theme. Armed with his thunderbolt, exhilarated by copious draughts of soma, and generally escorted by the Maruts or Storm-gods, Indra enters upon the fray. The conflict is terrible. Heaven and earth tremble with fear when Indra smites Vṛitra like a tree with his bolt. He is described as constantly repeating the combat. This obviously corresponds to the perpetual renewal of the natural phenomena underlying the myth. The physical elements in the thunderstorm are seldom directly mentioned by the poets when describing the exploits of Indra. He is rarely said to shed rain, but constantly to release the pent-up waters or rivers. The lightning is regularly the “bolt,” while thunder is the lowing of the cows or the roaring of the dragon. The clouds are designated by various names, such as cow, udder, spring, cask, or pail. They are also rocks (*adri*), which encompass the cows set free by Indra. They are further mountains from which Indra casts down the demons dwelling upon them. They thus often become fortresses (*pur*) of the demons, which are ninety, ninety-nine, or a hundred in number, and are variously described as “moving,” “autumnal,” “made of iron or stone.” One stanza (x. 89, 7) thus brings together the various features of the myth: “Indra slew Vṛitra, broke the castles, made a channel for the rivers, pierced the mountain, and delivered over the cows to his friends.” Owing to the importance of the Vṛitra myth, the chief and specific epithet of Indra is *Vṛitrahan*, “slayer of Vṛitra.” The following stanzas are from one of the most graphic of the hymns which celebrate the conflict of Indra with the demon (i. 32): — I will proclaim the manly deeds of Indra,

The first that he performed, the lightning-wielder.
He smote the dragon, then discharged the waters,
And cleft the caverns of the lofty mountains.
Impetuous as a bull, he chose the soma,

And drank in threefold vessels of its juices.
The Bounteous god grasped lightning for his missile,
He struck down dead that first-born of the dragons.
Him lightning then availèd naught, nor thunder,
Nor mist nor hailstorm which he spread around him:
When Indra and the dragon strove in battle,
The Bounteous god gained victory for ever.
Plunged in the midst of never-ceasing torrents,
That stand not still but ever hasten onward,
The waters bear off Vṛitra’s hidden body:
Indra’s fierce foe sank down to lasting darkness.

With the liberation of the waters is connected the winning of light and the sun. Thus we read that when Indra had slain the dragon Vṛitra with his bolt, releasing the waters for man, he placed the sun visibly in the heavens, or that the sun shone forth when Indra blew the dragon from the air.

Indra naturally became the god of battle, and is more frequently invoked than any other deity as a helper in conflicts with earthly enemies. In the words of one poet, he protects the Aryan colour (*varṇa*) and subjects the black skin; while another extols him for having dispersed 50,000 of the black race and rent their citadels. His combats are frequently called *gavishṭi*, “desire of cows,” his gifts being considered the result of victories.

The following stanzas (ii. 12, 2 and 13) will serve as a specimen of the way in which the greatness of Indra is celebrated: —

Who made the widespread earth when quaking steadfast,
Who brought to rest the agitated mountains.
Who measured out air’s intermediate spaces,
Who gave the sky support: he, men, is Indra.
Heaven and earth themselves bow down before him,
Before his might the very mountains tremble.
Who, known as Soma-drinker, armed with lightning,
Is wielder of the bolt: he, men, is Indra.

To the more advanced anthropomorphism of Indra’s nature are due the occasional immoral traits which appear in his character. Thus he sometimes indulges in acts of capricious violence, such as the slaughter of his father or the destruction of the car of Dawn. He is especially addicted to soma, of which he is described as drinking enormous quantities to stimulate him in the performance of his warlike exploits. One entire hymn (x. 119) consists of a monologue in which Indra, inebriated with soma, boasts of his greatness and power. Though of little poetic merit, this piece has a special interest as being by far the earliest literary description of the mental effects, braggadocio in particular, produced by intoxication. In estimating the morality of Indra’s excesses, it should not be forgotten that the exhilaration of soma partook of a religious character in the eyes of the Vedic poets.

Indra’s name is found in the *Avesta* as that of a demon. His distinctive Vedic epithet, *Vṛitrahan*, also occurs there in the form of *verethraghna*, as a designation of the god of victory. Hence there was probably in the Indo-Iranian period a god approaching to the Vedic form of the Vṛitra-slaying and victorious Indra.

In comparing historically Varuṇa and Indra, whose importance was about equal in the earlier period of the *Rigveda*, it seems clear that Varuṇa was greater in the Indo-Iranian period, but became inferior to Indra in later Vedic times. Indra, on the other hand, became in the Brāhmaṇas and Epics the chief of the Indian heaven, and even maintained this position under the Puranic triad, Brahmā-Vishṇu-Çiva, though of course subordinate to them.

At least three of the lesser deities of the air are connected with lightning. One of these is the somewhat obscure god Trita, who is only mentioned in detached verses of the *Rigveda*. The name appears to designate the “third” (Greek, *trito-s*), as the lightning form of fire. His frequent epithet, *Āptya*, seems to mean the “watery.” This god goes back to the Indo-Iranian period, as both his name and his epithet are found in the *Avesta*. But he was gradually ousted by Indra as being originally almost identical in character with the latter. Another deity of rare occurrence in the *Rigveda*, and also dating from the Indo-Iranian period, is

Apāṃ napāt, the "Son of Waters." He is described as clothed in lightning and shining without fuel in the waters. There can, therefore, be little doubt that he represents fire as produced from the rain-clouds in the form of lightning. Mātariçvan, seldom mentioned in the *Rigveda*, is a divine being described as having, like the Greek Prometheus, brought down the hidden fire from heaven to earth. He most probably represents the personification of a celestial form of Agni, god of fire, with whom he is in some passages actually identified. In the later Vedas, the Brāhmaṇas, and the subsequent literature, the name has become simply a designation of wind.

The position occupied by the god Rudra in the *Rigveda* is very different from that of his historical successor in a later age. He is celebrated in only three or four hymns, while his name is mentioned slightly less often than that of Vishṇu. He is usually said to be armed with bow and arrows, but a lightning shaft and a thunderbolt are also occasionally assigned to him. He is described as fierce and destructive like a wild beast, and is called "the ruddy boar of heaven." The hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. His malevolence is still more prominent in the later Vedic literature. The euphemistic epithet *Çiva*, "auspicious," already applied to him in the *Rigveda*, and more frequently, though not exclusively, in the younger Vedas, became his regular name in the post-Vedic period. Rudra is, of course, not purely malevolent like a demon. He is besought not only to preserve from calamity but to bestow blessings and produce welfare for man and beast. His healing powers are mentioned with especial frequency, and he is lauded as the greatest of physicians.

Prominent among the gods of the *Rigveda* are the Maruts or Storm-gods, who form a group of thrice seven or thrice sixty. They are the sons of Rudra and the mottled cloud-cow Pṛiçni. At birth they are compared with fires, and are once addressed as "born from the laughter of lightning." They are a troop of youthful warriors armed with spears or battle-axes and wearing helmets upon their heads. They are decked with golden ornaments, chiefly in the form of armlets or of anklets: — They gleam with armlets as the heavens are decked with stars;

Like cloud-born lightnings shine the torrents of their rain (ii. 34, 2).

They ride on golden cars which gleam with lightning, while they hold fiery lightnings in their hands: —

The lightnings smile upon the earth below them
What time the Maruts sprinkle forth their fatness. — (i. 168, 8).

They drive with coursers which are often described as spotted, and they are once said to have yoked the winds as steeds to their pole.

The Maruts are fierce and terrible, like lions or wild boars. With the fellies of their car they rend the hills: —

The Maruts spread the mist abroad,
And make the mountains rock and reel,
When with the winds they go their way (viii. 7, 4).

They shatter the lords of the forest and like wild elephants devour the woods: —

Before you, fierce ones, even woods bow down in fear,
The earth herself, the very mountain trembles (v. 60, 2).

One of their main functions is to shed rain. They are clad in a robe of rain, and cover the eye of the sun with showers. They bedew the earth with milk; they shed fatness (ghee); they milk the thundering, the never-failing spring; they wet the earth with mead; they pour out the heavenly pail: — The rivers echo to their chariot fellies
What time they utter forth the voice of rain-clouds. — (i. 168, 8).

In allusion to the sound of the winds the Maruts are often called singers, and as such aid Indra in his fight with the demon. They are, indeed, his constant associates in all his celestial conflicts.

The God of Wind, called Vāyu or Vāta, is not a prominent deity in the *Rigveda*, having only three entire hymns addressed to him. The personification is more developed under the name of Vāyu, who is mostly associated with Indra, while Vāta is coupled only with the less anthropomorphic rain-god, Parjanya. Vāyu is swift as thought and has roaring velocity. He has a shining car drawn by a team or a pair of ruddy steeds. On this car, which has a golden seat and touches the sky, Indra is his companion. Vāta, as also the ordinary designation of wind, is celebrated in a more concrete manner. His name is often connected with the verb *vā*, "to blow," from which it is derived. Like Rudra, he wafts healing and prolongs life; for he has the treasure of immortality in his house. The poet of a short hymn (x. 168) devoted to his praise thus describes him: — Of Vāta's car I now will praise the greatness:

Crashing it speeds along; its noise is thunder.
Touching the sky, it goes on causing lightnings;
Scattering the dust of earth it hurries forward.
In air upon his pathways hastening onward,
Never on any day he tarries resting.
The first-born order-loving friend of waters,
Where, pray, was he born? say, whence came he hither?
The soul of gods, and of the world the offspring,
This god according to his liking wanders.
His sound is heard, but ne'er is seen his figure.
This Vāta let us now with offerings worship.

Another deity of air is Parjanya, god of rain, who is invoked in but three hymns, and is only mentioned some thirty times in the *Rigveda*. The name in several passages still means simply "rain-cloud." The personification is therefore always closely connected with the phenomenon of the rain-storm, in which the rain-cloud itself becomes an udder, a pail, or a water-skin. Often likened to a bull, Parjanya is characteristically a shedder of rain. His activity is described in very vivid strains (v. 83): — The trees he strikes to earth and smites the demon crew:

The whole world fears the wielder of the mighty bolt.
The guiltless man himself flees from the potent god,
What time Parjanya thund'ring smites the miscreant.
Like a car-driver urging on his steeds with whips,
He causes to bound forth the messengers of rain.

From far away the lion’s roar reverberates,
What time Parjanya fills the atmosphere with rain.
Forth blow the winds, to earth the lightning flashes fall,
Up shoot the herbs, the realm of light with moisture streams;
Nourishment in abundance springs for all the world,
What time Parjanya quickeneth the earth with seed.
Thunder and roar: the vital germ deposit!
With water-bearing chariot fly around us!
Thy water-skin unloosed to earth draw downward:
With moisture make the heights and hollows equal!

The Waters are praised as goddesses in four hymns of the *Rigveda*. The personification, however, hardly goes beyond representing them as mothers, young wives, and goddesses who bestow boons and come to the sacrifice. As mothers they produce Agni, whose lightning form is, as we have seen, called Apāṃ Napāt, “Son of Waters.” The divine waters bear away defilement, and are even invoked to cleanse from moral guilt, the sins of violence, cursing, and lying. They bestow remedies, healing, long life, and immortality. Soma delights in the waters as a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

Several rivers are personified and invoked as deities in the *Rigveda*. One hymn (x. 75) celebrates the Sindhu or Indus, while another (iii. 33) sings the praises of the sister streams Vipāç and Çutudrī. Sarasvatī is, however, the most important river goddess, being lauded in three entire hymns as well as in many detached verses. The personification here goes much further than in the case of other streams; but the poets never lose sight of the connection of the goddess with the river. She is the best of mothers, of rivers, and of goddesses. Her unfailing breast yields riches of every kind, and she bestows wealth, plenty, nourishment, and offspring. One poet prays that he may not be removed from her to fields which are strange. She is invoked to descend from the sky, from the great mountain, to the sacrifice. Such expressions may have suggested the notion of the celestial origin and descent of the Ganges, familiar to post-Vedic mythology. Though simply a river deity in the *Rigveda*, Sarasvatī is in the Brāhmaṇas identified with Vāch, goddess of speech, and has in post-Vedic mythology become the goddess of eloquence and wisdom, invoked as a muse, and regarded as the wife of Brahmā.

Earth, Pṛithivī, the Broad One, hardly ever dissociated from Dyaus, is celebrated alone in only one short hymn of three stanzas (v. 84). Even here the poet cannot refrain from introducing references to her heavenly spouse as he addresses the goddess, Who, firmly fixt, the forest trees

With might supportest in the ground:
When from the lightning of thy cloud
The rain-floods of the sky pour down.

The personification is only rudimentary, the attributes of the goddess being chiefly those of the physical earth.

The most important of the terrestrial deities is Agni, god of fire. Next to Indra he is the most prominent of the Vedic gods, being celebrated in more than 200 hymns. It is only natural that the personification of the sacrificial fire, the centre around which the ritual poetry of the Veda moves, should engross so much of the attention of the Rishis. *Agni* being also the regular name of the element (Latin, *igni-s*), the anthropomorphism of the deity is but slight. The bodily parts of the god have a clear connection with the phenomena of terrestrial fire mainly in its sacrificial aspect. In allusion to the oblation of ghee cast in the fire, Agni is “butter-backed,” “butter-faced,” or “butter-haired.” He is also “flame-haired,” and has a tawny beard. He has sharp, shining, golden, or iron teeth and burning jaws. Mention is also often made of his tongue or tongues. He is frequently compared with or directly called a steed, being yoked to the pole of the rite in order to waft the sacrifice to the gods. He is also often likened to a bird, being winged and darting with rapid flight to the gods. He eats and chews the forest with sharp tooth. His lustre is like the rays of dawn or of the sun, and resembles the lightnings of the rain-cloud; but his track and his fellies are black, and his steeds make black furrows. Driven by the wind, he rushes through the wood. He invades the forests and shears the hairs of the earth, shaving it as a barber a beard. His flames are like the roaring waves of the sea. He bellows like a bull when he invades the forest trees; the birds are terrified at the noise when his grass-devouring sparks arise. Like the erector of a pillar, he supports the sky with his smoke; and one of his distinctive epithets is “smoke-bannered.” He is borne on a brilliant car, drawn by two or more steeds, which are ruddy or tawny and wind-impelled. He yokes them to summon the gods, for he is the charioteer of the sacrifice.

The poets love to dwell on his various births, forms, and abodes. They often refer to the daily generation of Agni by friction from the two fire-sticks. These are his parents, producing him as a new-born infant who is hard to catch. From the dry wood the god is born living; the child as soon as born devours his parents. The ten maidens said to produce him are the ten fingers used in twirling the upright fire-drill. Agni is called “Son of strength” because of the powerful friction necessary in kindling a flame. As the fire is lit every morning for the sacrifice, Agni is described as “waking at dawn.” Hence, too, he is the “youngest” of the gods; but he is also old, for he conducted the first sacrifice. Thus he comes to be paradoxically called both “ancient” and “very young” in the same passage.

Agni also springs from the aërial waters, and is often said to have been brought from heaven. Born on earth, in air, in heaven, Agni is frequently regarded as having a triple character. The gods made him threefold, his births are three, and he has three abodes or dwellings. “From heaven first Agni was born, the second time from us (*i.e.* men), thirdly in the waters.” This earliest Indian trinity is important as the basis of much of the mystical speculation of the Vedic age. It was probably the prototype not only of the later Rigvedic triad, Sun, Wind, Fire, spoken of as distributed in the three worlds, but also of the triad Sun, Indra, Fire, which, though not Rigvedic, is still ancient. It is most likely also the historical progenitor of the later Hindu trinity of Brahmā, Vishṇu, Çiva. This triad of fires may have suggested and would explain the division of a single sacrificial fire into the three which form an essential feature of the cult of the Brāhmaṇas.

Owing to the multiplicity of terrestrial fires, Agni is also said to have many births; for he abides in every family, house, or dwelling. Kindled in many spots, he is but one; scattered in many places, he is one and the same king. Other fires are attached to him as branches to a tree. He assumes various divine forms, and has many names; but in him are comprehended all the gods, whom he surrounds as a felly the spokes. Thus we find the speculations about Agni's various forms leading to the monotheistic notion of a unity pervading the many manifestations of the divine.

Agni is an immortal who has taken up his abode among mortals; he is constantly called a "guest" in human dwellings; and is the only god to whom the frequent epithet *gṛihapati*, "lord of the house," is applied.

As the conductor of sacrifice, Agni is repeatedly called both a "messenger" who moves between heaven and earth and a priest. He is indeed the great priest, just as Indra is the great warrior.

Agni is, moreover, a mighty benefactor of his worshippers. With a thousand eyes he watches over the man who offers him oblations; but consumes his worshippers' enemies like dry bushes, and strikes down the malevolent like a tree destroyed by lightning. All blessings issue from him as branches from a tree. All treasures are collected in him, and he opens the door of wealth. He gives rain from heaven and is like a spring in the desert. The boons which he confers are, however, chiefly domestic welfare, offspring, and general prosperity, while Indra for the most part grants victory, booty, power, and glory.

Probably the oldest function of fire in regard to its cult is that of burning and dispelling evil spirits and hostile magic. It still survives in the *Rigveda* from an earlier age, Agni being said to drive away the goblins with his light and receiving the epithet *rakshohan*, "goblin-slayer." This activity is at any rate more characteristic of Agni than of any other deity, both in the hymns and in the ritual of the Vedas.

Since the soma sacrifice, beside the cult of fire, forms a main feature in the ritual of the *Rigveda*, the god Soma is naturally one of its chief deities. The whole of the ninth book, in addition to a few scattered hymns elsewhere, is devoted to his praise. Thus, judged by the standard of frequency of mention, Soma comes third in order of importance among the Vedic gods. The constant presence of the soma plant and its juice before their eyes set limits to the imagination of the poets who describe its personification. Hence little is said of Soma's human form or action. The ninth book mainly consists of incantations sung over the soma while it is pressed by the stones and flows through the woollen strainer into the wooden vats, in which it is finally offered as a beverage to the gods on a litter of grass. The poets are chiefly concerned with these processes, overlaying them with chaotic imagery and mystical fancies of almost infinite variety. When Soma is described as being purified by the ten maidens who are sisters, or by the daughters of Vivasvat (the rising sun), the ten fingers are meant. The stones used in pounding the shoots on a skin "chew him on the hide of a cow." The flowing of the juice into jars or vats after passing through the filter of sheep's wool is described in various ways. The streams of soma rush to the forest of the vats like buffaloes. The god flies like a bird to settle in the vats. The Tawny One settles in the bowls like a bird sitting on a tree. The juice being mixed with water in the vat, Soma is said to rush into the lap of the waters like a roaring bull on the herd. Clothing himself in waters, he rushes around the vat, impelled by the singers. Playing in the wood, he is cleansed by the ten maidens. He is the embryo or child of waters, which are called his mothers. When the priests add milk to soma "they clothe him in cow-garments."

The sound made by the soma juice flowing into the vats or bowls is often referred to in hyperbolical language. Thus a poet says that "the sweet drop flows over the filter like the din of combatants." This sound is constantly described as roaring, bellowing, or occasionally even thundering. In such passages Soma is commonly compared with or called a bull, and the waters, with or without milk, are termed cows.

Owing to the yellow colour of the juice, the physical quality of Soma mainly dwelt upon by the poets is his brilliance. His rays are often referred to, and he is frequently assimilated to the sun.

The exhilarating and invigorating action of soma led to its being regarded as a divine drink that bestows everlasting life. Hence it is called *amṛita*, the "immortal" draught (allied to the Greek *ambrosia*). Soma is the stimulant which conferred immortality upon the gods. Soma also places his worshipper in the imperishable world where there is eternal light and glory, making him immortal where King Yama dwells. Thus soma naturally has medicinal power also. It is medicine for a sick man, and the god Soma heals whatever is sick, making the blind to see and the lame to walk.

Soma when imbibed stimulates the voice, which it impels as the rower his boat. Soma also awakens eager thought, and the worshippers of the god exclaim, "We have drunk soma, we have become immortal, we have entered into light, we have known the gods." The intoxicating power of soma is chiefly, and very frequently, dwelt on in connection with Indra, whom it stimulates in his conflict with the hostile demons of the air.

Being the most important of herbs, soma is spoken of as lord of plants or their king, receiving also the epithet *vanaspati*, "lord of the forest."

Soma is several times described as dwelling or growing on the mountains, in accordance with the statements of the *Avesta* about Haoma. Its true origin and abode is regarded as heaven, whence it has been brought down to earth. This belief is most frequently embodied in the myth of the soma-bringing eagle (*çyena*), which is probably only the mythological account of the simple phenomenon of the descent of lightning and the simultaneous fall of rain.

In some of the latest hymns of the *Rigveda* Soma begins to be somewhat obscurely identified with the moon. In the *Atharvaveda* Soma several times means the moon, and in the *Yajurveda* Soma is spoken of as having the lunar mansions for his wives. The identification is a commonplace in the Brāhmaṇas, which explain the waning of the moon as due to the gods and fathers eating up the ambrosia of which it consists. In one of the Upanishads, moreover, the statement occurs that the moon is King Soma, the food of the gods, and is drunk up by them. Finally, in post-Vedic literature Soma is a regular name of the moon, which is regarded as being consumed by the gods, and consequently waning till it is filled up again by the sun. This somewhat remarkable coalescence of Soma with the moon doubtless sprang from the hyperbolical terms in which the poets of the *Rigveda* dwell on Soma's celestial nature and brilliance, which they describe as dispelling darkness. They sometimes speak of it as swelling in the waters, and often refer to the sap as a "drop" (*indu*). Comparisons with the moon would thus easily suggest themselves. In one passage of the *Rigveda*, for instance, Soma in the bowls is said to appear like the moon in the waters. The mystical speculations with which the Soma poetry teems would soon complete the symbolism.

A comparison of the *Avesta* with the *Rigveda* shows clearly that soma was already an important feature in the mythology and cult of the Indo-Iranian age. In both it is described as growing on the mountains, whence it is brought by birds; in both it is king of plants; in both a medicine bestowing long life and removing death. In both the sap was pressed and mixed with milk; in both its mythical home is heaven, whence it comes down to earth; in both the draught has become a mighty god; in both the celestial Soma is distinguished from the terrestrial, the god from the beverage. The similarity goes so far that Soma and Haoma have even some individual epithets in common.

The evolution of thought in the Rigvedic period shows a tendency to advance from the concrete to the abstract. One result of this tendency is the creation of abstract deities, which, however, are still rare, occurring for the most part in the last book only. A few of them are deifications of abstract nouns, such as Çraddhā "Faith," invoked in one short hymn, and Manyu, "Wrath," in two. These abstractions grow more numerous in the later Vedas. Thus Kāma, "Desire," first appears in the *Atharvaveda*, where the arrows with which he pierces hearts are already referred to; he is the forerunner of the flower-arrowed god of love, familiar in classical literature. More numerous is the class of abstractions comprising deities whose names denote an agent, such as *Dhātṛi*, "Creator," or an attribute, such as *Prajāpati*, "Lord of Creatures." These do not appear to be direct abstractions, but seem to be derived from epithets designating a particular aspect of activity or character, which at first applying to one or more of the older deities, finally acquired an independent value. Thus *Prajāpati*, originally an epithet of such gods as Savitṛi and Soma, occurs in a late verse of the last book as a distinct deity possessing the attribute of a creator. This god is in the *Atharvaveda* and the *Vājasaneyi-Saṃhitā* often, and in the Brāhmaṇas regularly, recognised as the chief deity, the father of the gods. In the Sūtras, Prajāpati is identified with Brahmā, his successor in the post-Vedic age.

A hymn of the tenth book furnishes an interesting illustration of the curious way in which such abstractions sometimes come into being. Here is one of the stanzas: —

By whom the mighty sky, the earth so steadfast,
The realm of light, heaven's vault, has been established,
Who in the air the boundless space traverses:
What god should we with sacrifices worship?

The fourth line here is the refrain of nine successive stanzas, in which the creator is referred to as unknown, with the interrogative pronoun *ka*, "what?" This *ka* in the later Vedic literature came to be employed not only as an epithet of the creator Prajāpati, but even as an independent name of the supreme god.

A deity of an abstract character occurring in the oldest as well as the latest parts of the *Rigveda* is Bṛihaspati, "Lord of Prayer." Roth and other distinguished Vedic scholars regard him as a direct personification of devotion. In the opinion of the present writer, however, he is only an indirect deification of the sacrificial activity of Agni, a god with whom he has undoubtedly much in common. Thus the most prominent feature of his character is his priesthood. Like Agni, he has been drawn into and has obtained a firm footing in the Indra myth. Thus he is often described as driving out the cows after vanquishing the demon Vala. As the divine *brahmā* priest, Bṛihaspati seems to have been the prototype of the god Brahmā, chief of the later Hindu trinity. But the name Bṛihaspati itself survived in post-Vedic mythology as the designation of a sage, the teacher of the gods, and regent of the planet Jupiter.

Another abstraction, and one of a very peculiar kind, is the goddess Aditi. Though not the subject of any separate hymn, she is often incidentally celebrated. She has two, and only two, prominent characteristics. She is, in the first place, the mother of the small group of gods called Ādityas, of whom Varuṇa is the chief. Secondly, she has, like her son Varuṇa, the power of releasing from the bonds of physical suffering and moral guilt. With the latter trait her name, which means "unbinding," "freedom," is clearly connected. The unpersonified sense seems to survive in a few passages of the *Rigveda*. Thus a poet prays for the "secure and unlimited gift of *aditi*." The origin of the abstraction is probably to be explained as follows. The expression "sons of Aditi," which is several times applied to the Ādityas, when first used in all likelihood meant "sons of liberation," to emphasise a salient trait of their character, according to a turn of language common in the *Rigveda*. The feminine word "liberation" (*aditi*) used in this connection would then have become personified by a process which has more than one parallel in Sanskrit. Thus Aditi, a goddess of Indian origin, is historically younger than some at least of her sons, who can be traced back to a pre-Indian age.

Goddesses, as a whole, occupy a very subordinate position in Vedic belief. They play hardly any part as rulers of the world. The only one of any consequence is Ushas. The next in importance, Sarasvatī, ranks only with the least prominent of the male gods. One of the few, besides Pṛithivī, to whom an entire hymn is addressed, is Rātrī, Night. Like her sister Dawn, with whom she is often coupled, she is addressed as a daughter of the sky. She is conceived not as the dark, but as the bright starlit night. Thus, in contrasting the twin goddesses, a poet says, "One decks herself with stars, with sunlight the other." The following stanzas are from the hymn addressed to Night (x. 127): — Night coming on, the goddess shines

In many places with her eyes:
All-glorious she has decked herself.
Immortal goddess, far and wide
She fills the valleys and the heights:
Darkness with light she overcomes.

And now the goddess coming on
Has driven away her sister Dawn:
Far off the darkness hastes away.
Thus, goddess, come to us to-day,
At whose approach we seek our homes,
As birds upon the tree their nest.
The villagers have gone to rest,
Beasts, too, with feet and birds with wings:
The hungry hawk himself is still.
Ward off the she-wolf and the wolf,
Ward off the robber, goddess Night:
And take us safe across the gloom.

Goddesses, as wives of the great gods, play a still more insignificant part, being entirely devoid of independent character. Indeed, hardly anything about them is mentioned but their names, which are simply formed from those of their male consorts by means of feminine suffixes.

A peculiar feature of Vedic mythology is the invocation in couples of a number of deities whose names are combined in the form of dual compounds. About a dozen such pairs are celebrated in entire hymns, and some half-dozen others in detached stanzas. By far the greatest number of such hymns is addressed to Mitra-Varuṇa, but the names most often found combined in this way are those of Heaven and Earth (*Dyāvāpṛithivī*). There can be little doubt that the latter couple furnished the analogy for this favourite formation. For the association of this pair, traceable as far back as the Indo-European period, appeared to early thought so intimate in nature, that the myth of their conjugal union is found widely diffused among primitive peoples.

Besides these pairs of deities there is a certain number of more or less definite groups of divine beings generally associated with some particular god. The largest and most important of these are the Maruts or Storm-gods, who, as we have seen, constantly attend Indra on his warlike exploits. The same group, under the name of Rudras, is occasionally associated with their father Rudra.

The smaller group of the Ādityas is constantly mentioned in company with their mother Aditi, or their chief Varuṇa. Their number in two passages of the *Rigveda* is stated as seven or eight, while in the Brāhmaṇas and later it is regularly twelve. Some eight or ten hymns of the *Rigveda* are addressed to them collectively. The following lines are taken from one (viii. 47) in which their aid and protection is specially invoked: — As birds extend their sheltering wings,

Spread your protection over us.
As charioteers avoid ill roads,
May dangers always pass us by.
Resting in you, O gods, we are
Like men that fight in coats of mail.
Look down on us, O Ādityas,
Like spies observing from the bank:
Lead us to paths of pleasantness,
Like horses to an easy ford.

A third and much less important group is that of the Vasus, mostly associated with Indra in the *Rigveda*, though in later Vedic texts Agni becomes their leader. They are a vague group, for they are not characterised, having neither individual names nor any definite number. The Brāhmaṇas, however, mention eight of them. Finally, there are the Viçvedevās or All-gods, to whom some sixty hymns are addressed. It is a factitious sacrificial group meant to embrace the whole pantheon in order that none should be excluded in invocations intended to be addressed to all. Strange to say, the All-gods are sometimes conceived as a narrower group, which is invoked with others like the Vasus and Ādityas.

Besides the higher gods the *Rigveda* knows a number of mythical beings not regarded as possessing the divine nature to the full extent and from the beginning. The most important of these are the Ṛibhus who form a triad, and are addressed in eleven hymns. Characteristically deft-handed, they are often said to have acquired the rank of deities by their marvellous skill. Among the five great feats of dexterity whereby they became gods, the greatest — in which they appear as successful rivals of Tvashṭṛi, the artificer god — consists in their having transformed his bowl, the drinking vessel of the gods, into four shining cups. This bowl perhaps represents the moon, the four cups being its phases. It has also been interpreted as the year with its division into seasons. The Ṛibhus are further said to have renewed the youth of their parents, by whom Heaven and Earth seem to have been meant. With this miraculous deed another myth told about them appears to be specially connected. They rested for twelve days in the house of the sun, Agohya ("who cannot be concealed"). This sojourn of the Ṛibhus in the house of the sun in all probability alludes to the winter solstice, the twelve days being the addition which was necessary to bring the lunar year of 354 into harmony with the solar year of nearly 366 days, and was intercalated before the days begin to grow perceptibly longer. On the whole, it seems likely that the Ṛibhus were originally terrestrial or aërial elves, whose dexterity gradually attracted to them various myths illustrative of marvellous skill.

In a few passages of the *Rigveda* mention is made of a celestial water-nymph called Apsaras ("moving in the waters"), who is regarded as the spouse of a corresponding male genius called Gandharva. The Apsaras, in the words of the poet, smiles at her beloved in the highest heaven. More Apsarases than one are occasionally spoken of. Their abode is in the later Vedas extended to the earth, where they especially frequent trees, which resound with the music of their lutes and cymbals. The Brāhmaṇas describe them as distinguished by great beauty and devoted to dance, song, and play. In the post-Vedic period they become the courtesans of Indra's heaven. The Apsarases are loved not only by the Gandharvas but occasionally even by men. Such an one was Urvaçī. A dialogue between her and her earthly spouse, Purūravas, is contained in a somewhat obscure hymn of the *Rigveda* (x. 95). The nymph is here made to say: — Among mortals in other form I wandered,

And dwelt for many nights throughout four autumns.

Her lover implores her to return; but, though his request is refused, he (like Tithonus) receives the promise of immortality. The *Çatapatha Brāhmaṇa* tells the story in a more connected and detailed form. Urvaçī is joined with Purūravas in an alliance, the permanence of which depends on a condition. When this is broken by a stratagem of the Gandharvas, the nymph immediately vanishes from the sight of her lover. Purūravas, distracted, roams in search of her, till at last he observes her swimming in a lotus lake with other Apsarases in the form of an aquatic bird. Urvaçī discovers herself to him, and in response to his entreaties, consents to return for once after the lapse of a year. This myth in the post-Vedic age furnished the theme of Kālidāsa's play *Vikramorvaçī*.

Gandharva appears to have been conceived originally as a single being. For in the *Rigveda* the name nearly always occurs in the singular, and in the *Avesta*, where it is found a few times in the form of Gandarewa, only in the singular. According to the *Rigveda*, this genius, the lover of the water-nymph, dwells in the fathomless spaces of air, and stands erect on the vault of heaven. He is also a guardian of the celestial soma, and is sometimes, as in the *Avesta*, connected with the waters. In the later Vedas the Gandharvas form a class, their association with the Apsarases being so frequent as to amount to a stereotyped phrase. In the post-Vedic age they have become celestial singers, and the notion of their home being in the realm of air survives in the expression "City of the Gandharvas" as one of the Sanskrit names for "mirage."

Among the numerous ancient priests and heroes of the *Rigveda* the most important is Manu, the first sacrificer and the ancestor of the human race. The poets refer to him as "our father," and speak of sacrificers as "the people of Manu." The *Çatapatha Brāhmaṇa* makes Manu play the part of a Noah in the history of human descent.

A group of ancient priests are the Angirases, who are closely associated with Indra in the myth of the capture of the cows. Another ancient race of mythical priests are the Bhṛigus, to whom the Indian Prometheus, Mātariçvan, brought the hidden Agni from heaven, and whose function was the establishment and diffusion of the sacrificial fire on earth.

A numerically definite group of ancestral priests, rarely mentioned in the *Rigveda*, are the seven Rishis or seers. In the Brāhmaṇas they came to be regarded as the seven stars in the constellation of the Great Bear, and are said to have been bears in the beginning. This curious identification was doubtless brought about partly by the sameness of the number in the two cases, and partly by the similarity of sound between *ṛishi*, “seer,” and *ṛiksha*, which in the *Rigveda* means both “star” and “bear.”

Animals play a considerable part in the mythological and religious conceptions of the Veda. Among them the horse is conspicuous as drawing the cars of the gods, and in particular as representing the sun under various names. In the Vedic ritual the horse was regarded as symbolical of the sun and of fire. Two hymns of the *Rigveda* (i. 162–163) which deal with the subject, further show that horse-sacrifice was practised in the earliest age of Indian antiquity.

The cow, however, is the animal which figures most largely in the *Rigveda*. This is undoubtedly due to the important position, resulting from its pre-eminent utility, occupied by this animal even in the remotest period of Indian life. The beams of dawn and the clouds are cows. The rain-cloud, personified under the name of Pṛiçni, “the speckled one,” is a cow, the mother of the Storm-gods. The bountiful clouds on which all wealth in India depended, were doubtless the prototypes of the many-coloured cows which yield all desires in the heaven of the blest described by the *Atharvaveda*, and which are the forerunners of the “Cow of Plenty” *(Kāmaduh)* so familiar to post-Vedic poetry. The earth itself is often spoken of by the poets of the *Rigveda* as a cow. That this animal already possessed a sacred character is shown by the fact that one Rishi addresses a cow as Aditi and a goddess, impressing upon his hearers that she should not be slain. *Aghnyā* (“not to be killed”), a frequent designation of the cow in the *Rigveda*, points in the same direction. Indeed the evidence of the *Avesta* proves that the sanctity of this animal goes back even to the Indo-Iranian period. In the *Atharvaveda* the worship of the cow is fully recognised, while the *Çatapatha Brāhmaṇa* emphasises the evil consequences of eating beef. The sanctity of the cow has not only survived in India down to the present day, but has even gathered strength with the lapse of time. The part played by the greased cartridges in the Indian Mutiny is sufficient to prove this statement. To no other animal has mankind owed so much, and the debt has been richly repaid in India with a veneration unknown in other lands. So important a factor has the cow proved in Indian life and thought, that an exhaustive account of her influence from the earliest times would form a noteworthy chapter in the history of civilisation.

Among the noxious animals of the *Rigveda* the serpent is the most prominent. This is the form which the powerful demon, the foe of Indra, is believed to possess. The serpent also appears as a divine being in the form of the rarely mentioned Ahi budhnya, “the Dragon of the Deep,” supposed to dwell in the fathomless depths of the aërial ocean, and probably representing the beneficent side of the character of the serpent Vṛitra. In the later Vedas the serpents are mentioned as a class of semi-divine beings along with the Gandharvas and others; and in the Sūtras offerings to them are prescribed. In the latter works we meet for the first time with the Nāgas, in reality serpents, and human only in form. In post-Vedic times serpent-worship is found all over India. Since there is no trace of it in the *Rigveda*, while it prevails widely among the non-Aryan Indians, there is reason to believe that when the Aryans spread over India, the land of serpents, they found the cult diffused among the aborigines and borrowed it from them.

Plants are frequently invoked as divinities, chiefly in enumerations along with waters, rivers, mountains, heaven, and earth. One entire hymn (x. 97) is, however, devoted to the praise of plants (*oshadhi*) alone, mainly with regard to their healing powers. Later Vedic texts mention offerings made to plants and the adoration paid to large trees passed in marriage processions. One hymn of the *Rigveda* (x. 146) celebrates the forest as a whole, personified as Araṇyānī, the mocking genius of the woods. The weird sights and sounds of the gloaming are here described with a fine perception of nature. In the dark solitudes of the jungle Sounds as of grazing cows are heard,

A dwelling-house appears to loom,
And Araṇyānī, Forest-nymph,
Creaks like a cart at eventide.
Here some one calls his cow to him,
Another there is felling wood;

Who tarries in the forest-glade
Thinks to himself, "I heard a cry."
Never does Araṇyānī hurt
Unless one goes too near to her:
When she has eaten of sweet fruit
At her own will she goes to rest.

Sweet-scented, redolent of balm,
Replete with food, yet tilling not,
Mother of beasts, the Forest-nymph,
Her I have magnified with praise.

On the whole, however, the part played by plant, tree, and forest deities is a very insignificant one in the *Rigveda*.

A strange religious feature pointing to a remote antiquity is the occasional deification and worship even of objects fashioned by the hand of man, when regarded as useful to him. These are chiefly sacrificial implements. Thus in one hymn (iii. 8) the sacrificial post (called "lord of the forest") is invoked, while three hymns of the tenth book celebrate the pressing stones used in preparing soma. The plough is invoked in a few stanzas; and an entire hymn (vi. 75) is devoted to the praise of various implements of war, while one in the *Atharvaveda* (v. 20) glorifies the drum.

The demons so frequently mentioned in the *Rigveda* are of two classes. The one consists of the aërial adversaries of the gods. The older view is that of a conflict waged between a single god and a single demon. This gradually developed into the notion of the gods and the demons in general being arrayed against each other as two opposing hosts. The Brāhmaṇas regularly represent the antagonism thus. Asura is the ordinary name of the aërial foes of the gods. This word has a remarkable history. In the *Rigveda* it is predominantly a designation of the gods, and in the *Avesta* it denotes, in the form of Ahura, the highest god of Zoroastrianism. In the later parts of the *Rigveda*, however, *asura*, when used by itself, also signifies "demon," and this is its only sense in the *Atharvaveda*. A somewhat unsuccessful attempt has been made to explain how a word signifying "god" came to mean "devil," as the result of national conflicts, the Asuras or gods of extra-Vedic tribes becoming demons to the Vedic Indian, just as the *devas* or gods of the Veda are demons in the *Avesta*. There is no traditional evidence in support of this view, and it is opposed by the fact that to the Rigvedic Indian *asura* not only in general meant a divine being, but was especially appropriate to Varuṇa, the most exalted of the gods. The word must therefore have changed its meaning in course of time within the Veda itself. Here it seems from the beginning to have had the sense of "possessor of occult power," and hence to have been potentially applicable to hostile beings. Thus in one hymn of the *Rigveda* (x. 124) both senses seem to occur. Towards the end of the Rigvedic period the application of the word to the gods began to fall into abeyance. This tendency was in all likelihood accelerated by the need of a word denoting the hostile demoniac powers generally, as well as by an incipient popular etymology, which saw a negative (*a-sura*) in the word and led to the invention of *sura*, "god," a term first found in the Upanishads.

A group of aërial demons, primarily foes of Indra, are the Paṇis. The proper meaning of the word is "niggard," especially in regard to sacrificial gifts. From this signification it developed the mythological sense of demons resembling those originally conceived as withholding the treasures of heaven. The term *dāsa* or *dasyu*, properly the designation of the dark aborigines of India contrasted with their fair Aryan conquerors, is frequently used in the sense of demons or fiends.

By far the most conspicuous of the individual aërial demons of the *Rigveda*, is Vṛitra, who has the form of a serpent, and whose name means "encompasser." Another demon mentioned with some frequency is Vala, the personification of the mythical cave in which the celestial cows are confined. In post-Vedic literature these two demons are frequently mentioned together and are regarded as brothers slain by Indra. The most often named among the remaining adversaries of Indra is Çushṇa, the "hisser" or "scorcher." A rarely-mentioned demon is Svarbhānu, who is described as eclipsing the sun with darkness. His successor in Sanskrit literature was Rāhu, regarded as causing eclipses by swallowing the sun or moon.

The second class of demons consists of goblins supposed to infest the earth, enemies of mankind as the Asuras are of the gods. By far the most common generic name for this class is Rakshas. They are hardly ever mentioned except in connection with some god who is invoked to destroy or is praised for having destroyed them. These goblins are conceived as having the shapes of various animals as well as of men. Their appearance is more fully described by the *Atharvaveda*, in which they are also spoken of as deformed or as being blue, yellow, or green in colour. According to the *Rigveda* they are fond of the flesh of men and horses, whom they attack by entering into them in order to satisfy their greed. They are supposed to prowl about at night and to make the sacrifice the special object of their attacks. The belief that the Rakshases actively interfere with the performance of sacrificial rites remains familiar in the post-Vedic period. A species of goblin scarcely referred to in the *Rigveda*, but often mentioned in the later Vedas, are the Piçāchas, described as devouring corpses and closely connected with the dead.

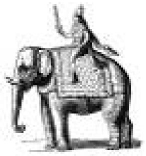
Few references to death and the future life are to be found in the hymns of the *Rigveda*, as the optimistic and active Vedic Indian, unlike his descendants in later centuries, seems to have given little thought to the other world. Most of the information to be gained about their views of the next life are to be found in the funeral hymns of the last book. The belief here expressed is that fire or the grave destroys the body only, while the real personality of the deceased is imperishable. The soul is thought to be separable from the body, not only after death, but even during unconsciousness (x. 58). There is no indication here, or even in the later Vedas, of the doctrine of the transmigration of souls, though it was already firmly established in the sixth century B.C. when Buddhism arose. One passage of the *Rigveda*, however, in which the soul is spoken of as departing to the waters or the plants, may contain the germs of the theory.

[1] In verse 10, which is a late addition; see , footnote.

[2] A reference to dropsy, with which Varuṇa is thought to afflict sinners.

Chapter V

Philosophy of the Rigveda



According to the Vedic view, the spirit of the deceased proceeded to the realm of eternal light on the path trodden by the fathers, whom he finds in the highest heaven revelling with Yama, king of the dead, and feasting with the gods.

In one of the funeral hymns (x. 14, 7) the dead man is thus addressed: — Go forth, go forth along those ancient pathways
To where our early ancestors departed.
There thou shalt see rejoicing in libations
The two kings, Varuṇa the god and Yama.

Here a tree spreads its branches, in the shade of which Yama drinks soma with the gods, and the sound of the flute and of songs is heard. The life in heaven is free from imperfections or bodily frailties, and is altogether delectable. It is a glorified life of material joys as conceived by the imagination, not of warriors, but of priests. Heaven is gained as a reward by heroes who risk their lives in battle, but above all by those who bestow liberal sacrificial gifts on priests.

Though the *Atharvaveda* undoubtedly shows a belief in a place of future punishment, the utmost that can be inferred with regard to the *Rigveda* from the scanty evidence we possess, is the notion that unbelievers were consigned to an underground darkness after death. So little, indeed, do the Rishis say on this subject, and so vague is the little they do say, that Roth held the total annihilation of the wicked by death to be their belief. The early Indian notions about future punishment gradually developed, till, in the post-Vedic period, a complicated system of hells had been elaborated.

Some passages of the *Rigveda* distinguish the path of the fathers or dead ancestors from the path of the gods, doubtless because cremation appeared as a different process from sacrifice. In the Brāhmaṇas the fathers and the gods are thought to dwell in distinct abodes, for the "heavenly world" is contrasted with the "world of the fathers."

The chief of the blessed dead is Yama, to whom three entire hymns are addressed. He is spoken of as a king who rules the departed and as a gatherer of the people, who gives the deceased a resting-place and prepares an abode for him. Yama it was who first discovered the way to the other world: — Him who along the mighty heights departed,

Him who searched and spied out the path for many, Son of Vivasvat, gatherer of the people,

Yama the king, with sacrifices worship. (x. 14, 1).

Though death is the path of Yama, and he must consequently have been regarded with a certain amount of fear, he is not yet in the *Rigveda*, as in the *Atharvaveda* and the later mythology, a god of death. The owl and pigeon are occasionally mentioned as emissaries of Yama, but his regular messengers are two dogs which guard the path trodden by the dead proceeding to the other world.

With reference to them the deceased man is thus addressed in one of the funeral hymns (x. 14): — Run on thy path straight forward past the two dogs, The sons of Saramā, four-eyed and brindled,

Draw near thereafter to the bounteous fathers,

Who revel on in company with Yama.

Broad-nosed and brown, the messengers of Yama,

Greedy of lives, wander among the people:

May they give back to us a life auspicious

Here and to-day, that we may see the sunlight.

The name of Yama is sometimes used in the *Rigveda* in its primary sense of "twin," and the chief of the dead actually occurs in this character throughout a hymn (x. 10) of much poetic beauty, consisting of a dialogue between him and his sister Yamī. She endeavours to win his love, but he repels her advances with these words: — The spies sent by the gods here ever wander,

They stand not still, nor close their eyes in slumber: Another man thine arms shall clasp, O Yamī,

Tightly as twines around the tree the creeper.

The incestuous union which forms the main theme of the poem, though rejected as contrary to the higher ethical standard of the *Rigveda*, was doubtless the survival of an already existing myth of the descent of mankind from primeval "twins." This myth, indeed, seems to have been handed down from the Indo-Iranian period, for the later Avestan literature makes mention of Yimeh as a sister of Yima. Even the name of Yama's father goes back to that period, for Yima is the son of Vivanhvant in the *Avesta* as Yama is of Vivasvat in the *Rigveda*.

The great bulk of the Rigvedic poems comprises invocations of gods or deified objects as described in the foregoing pages. Scattered among them are to be found, chiefly in the tenth book, about a dozen mythological pieces consisting of dialogues which, in a vague and fragmentary way, indicate the course of the action and refer to past events. In all likelihood they were originally accompanied by a narrative setting in prose, which explained the situation more fully to the audience, but was lost after these poems were incorporated among the collected hymns of the *Rigveda*. One of this class (iv. 42) is a colloquy between Indra and Varuṇa, in which each of these leading gods puts forward his claims to pre-eminence. Another, which shows considerable poetic merit and presents the situation clearly, is a dialogue in alternate verses between Varuṇa and Agni (x. 51), followed by a second (x. 52) between the gods and Agni, who has grown weary of his sacrificial office, but finally agrees to continue the performance of his duties.

A curious but prosaic and obscure hymn (x. 86), consists of a dialogue between Indra and his wife Indrāṇī on the subject of a monkey which has incurred the anger of the latter. The circumstances are much more clearly presented in a poem of great beauty (x. 108), in which Saramā, the messenger of Indra, having tracked the stolen cows, demands them back from the Paṇis. Another already referred to () treats the myth of Urvaçī and Purūravas. The dialogue takes place at the moment when the nymph is about to quit her mortal lover for ever. A good deal of interest attaches to this myth, not only as the oldest Indo-European love-story, but as one which has had a long history in Indian literature. The dialogue of Yama and Yamī (x. 10) is, as we have seen, based on a still older myth. These mythological ballads, if I may use the expression, foreshadow the dramatic and epic poetry of a later age.

A very small number, hardly more than thirty altogether, of the hymns of the *Rigveda* are not addressed to the gods or deified objects. About a dozen poems, occurring almost exclusively in the tenth book, are concerned with magical notions, and therefore belong rather to the domain of the *Atharvaveda*, Two short ones (ii. 42–43) belong to the sphere of augury, certain birds of omen being invoked to utter auspicious cries. Two others consist of spells directed against poisonous vermin (i. 191), and the disease called *yakshma* (x. 163). Two are incantations to preserve the life of one lying at the point of death (x. 58; 60, 7–12). A couple of stanzas from one of the latter may serve as a specimen: — Just as a yoke with leathern thong

They fasten on that it may hold:
So have I now held fast thy soul,
That thou mayst live and mayst not die,
Anon to be unhurt and well.
Downward is blown the blast of wind,
Downward the burning sunbeams shoot,
Adown the milk streams from the cow:
So downward may thy ailment go.

Here is a stanza from a poem intended as a charm to induce slumber (v. 55): — The man who sits and he who walks,
And he who sees us with his gaze:
Of these we now close up the eyes,
Just as we shut this dwelling-house.

The first three stanzas of this lullaby end with the refrain, “Fall fast asleep” (*ni shu shvapa*).

The purpose of one incantation (x. 183) is to procure children, while another (x. 162) is directed against the demon that destroys offspring. There is also a spell (x. 166) aiming at the destruction of enemies. We further find the incantation (x. 145) of a woman desiring to oust her rival wives from the affections of her husband. A sequel to it is formed by the song of triumph (x. 159) of one who has succeeded in this object: — Up has arisen there the sun,
So too my fortunes now arise:
With craft victorious I have gained
Over my lord this victory.
My sons now mighty warriors are,
My daughter is a princess now,
And I myself have gained the day:
My name stands highest with my lord.
Vanquished have I these rival wives,
Rising superior to them all,
That over this heroic man
And all this people I may rule.

With regard to a late hymn (vii. 103), which is entirely secular in style, there is some doubt as to its original purpose. The awakening of the frogs at the beginning of the rainy season is here described with a graphic power which will doubtless be appreciated best by those who have lived in India. The poet compares the din of their croaking with the chants of priests exhilarated by soma, and with the clamour of pupils at school repeating the words of their teacher: — Resting in silence for a year,

As Brahmans practising a vow,
The frogs have lifted up their voice,
Excited when Parjanya comes.
When one repeats the utterance of the other
Like those who learn the lesson of their teacher, Then every limb of yours seems to be swelling,
As eloquent ye prate upon the waters.
As Brahmans at the mighty soma offering
Sit round the large and brimming vessel talking,
So throng ye round the pool to hallow
This day of all the year that brings the rain-time.
These Brahmans with their soma raise their voices, Performing punctually their yearly worship;
And these Adhvaryus, sweating with their kettles, These priests come forth to view, and none are hidden.
The twelvemonth's godsent order they have guarded, And never do these men neglect the season.
When in the year the rainy time commences,
Those who were heated kettles gain deliverance.

This poem has usually been interpreted as a satire upon the Brahmans. If such be indeed its purport, we find it difficult to conceive how it could have gained admittance into a collection like the *Rigveda*, which, if not entirely composed, was certainly edited, by priests. The Brahmans cannot have been ignorant of the real significance of the poem. On the other hand, the comparison of frogs with Brahmans would not necessarily imply satire to the Vedic Indian. Students familiar with the style of the *Rigveda* know that many similes which, if used by ourselves, would involve contempt or ridicule, were employed by the ancient Indian poets only for the sake of graphic effect. As the frogs are in the last stanza besought to grant wealth and length of days, it is much more likely that we have here a panegyric of frogs believed to have the magical power of bringing rain.

There remain about twenty poems the subject-matter of which is of a more or less secular character. They deal with social customs, the liberality of patrons, ethical questions, riddles, and cosmogonic speculations. Several of them are of high importance for the history of Indian thought and civilisation. As social usages have always been dominated by religion in India, it is natural that the poems dealing with them should have a religious and mythological colouring. The most notable poem of this kind is the long wedding-hymn (x. 85) of forty-seven stanzas. Lacking in poetic unity, it consists of groups of verses relating to the marriage ceremonial loosely strung together. The opening stanzas (1–5), in which the identity of the celestial soma and of the moon is expressed in veiled terms, are followed by others (6–17) relating the myth of the wedding of Soma the moon with the sun-maiden Sūryā. The Açvins, elsewhere her spouses, here appear in the inferior capacity of groomsmen, who, on behalf of Soma, sue for the hand of Sūryā from her father, the sun-god. Savitṛi consents, and sends his daughter, a willing bride, to her husband's house on a two-wheeled car made of the wood of the *çalmali* or silk-cotton tree, decked with red *kiṃçuka* flowers, and drawn by two white bulls.

Then sun and moon, the prototype of human marriage, are described as an inseparable pair (18–19): — They move alternately with mystic power;

Like children playing they go round the sacrifice: One of the two surveys all living beings,

The other, seasons meting out, is born again.

Ever anew, being born again, he rises,
He goes in front of dawns as daylight's token.
He, coming, to the gods their share apportions:
The moon extends the length of man's existence.

Blessings are then invoked on the wedding procession, and a wish expressed that the newly-married couple may have many children and enjoy prosperity, long life, and freedom from disease (20–33).

The next two stanzas (34–35), containing some obscure references to the bridal garments, are followed by six others (36–41) pronounced at the wedding rite, which is again brought into connection with the marriage of Sūryā. The bridegroom here thus addresses the bride: — I grasp thy hand that I may gain good fortune,

That thou may’st reach old age with me thy husband.
Bhaga, Aryaman, Savitṛi, Puraṃdhi,
The gods have given thee to share my household.

The god of fire is at the same time invoked: —

To thee, O Agni, first they led
Bright Sūryā with the bridal throng:
So in thy turn to husbands give
A wife along with progeny.

The concluding verses (42–47) are benedictions pronounced on the newly-wedded couple after the bride has arrived at her future home: — Here abide; be not divided;

Complete life’s whole allotted span,
Playing with your sons and grandsons,
Rejoicing in your own abode.

The last stanza of all is spoken by the bridegroom: — May all the gods us two unite,

May Waters now our hearts entwine;
May Mātariçvan and Dhātri,
May Deshṭrī us together join.

There are five hymns, all in the last book (x. 14–18), which are more or less concerned with funeral rites. All but one of them, however, consist chiefly of invocations of gods connected with the future life. The first (14) is addressed to Yama, the next to the Fathers, the third to Agni, and the fourth to Pūshan, as well as Sarasvatī. Only the last (18) is a funeral hymn in the true sense. It is secular in style as well as in matter, being almost free from references to any of the gods.

Grave and elevated in tone, it is distinguished by great beauty of language. It also yields more information about the funeral usages of those early days than any of the rest.

From this group of hymns it appears that burial was practised as well as cremation by the Vedic Indians. The composer of a hymn addressed to Varuṇa in Book VII. also mentions “the house of clay” in connection with death. Cremation was, however, the usual manner of disposing of the dead, and the later Vedic ritual practically knew this method alone, sanctioning only the burial of ascetics and children under two years of age. With the rite of cremation, too, the mythological notions about the future life were specially connected. Thus Agni conducts the corpse to the other world, where the gods and Fathers dwell. A goat was sacrificed when the corpse was burned, and this goat, according to the *Atharvaveda* (ix. 5, 1 and 3), preceded and announced the deceased to the fathers, just as in the *Rigveda* the goat immolated with the sacrificial horse goes before to announce the offering to the gods (i. 162–163). In the later Vedic ritual a goat or cow was sacrificed as the body was cremated.

In conformity with a custom of remotest antiquity still surviving in India, the dead man was provided with ornaments and clothing for use in the future life. The fact that in the funeral obsequies of the *Rigveda* the widow lies down beside the body of her deceased husband and his bow is removed from the dead man’s hand, shows that both were in earlier times burnt with his body to accompany him to the next world, and a verse of the *Atharvaveda* calls the dying of the widow with her husband an old custom. The evidence of anthropology shows that this was a very primitive practice widely prevailing at the funerals of military chiefs, and it can be proved to go back to the Indo-European age.

The following stanza (8) from the last funeral hymn (x. 18) is addressed to the widow, who is called upon to rise from the pyre and take the hand of her new husband, doubtless a brother of the deceased, in accordance with an ancient marriage custom: — Rise up; come to the world of life; O woman;

Thou liest here by one whose soul has left him.

Come: thou hast now entered upon the wifehood

Of this thy lord who takes thy hand and woos thee.

The speaker then, turning to the deceased man, exclaims: — From the dead hand I take the bow he wielded,

To gain for us dominion, might, and glory.
Thou there, we here, rich in heroic offspring,
Will vanquish all assaults of every foeman.
Approach the bosom of the earth, the mother,
This earth extending far and most propitious:
Young, soft as wool to bounteous givers, may she
Preserve thee from the lap of dissolution.
Open wide, O earth, press not heavily on him,
Be easy of approach, hail him with kindly aid;
As with a robe a mother hides
Her son, so shroud this man, O earth.

Referring to the bystanders he continues: —

These living ones are from the dead divided:
Our calling on the gods is now auspicious.
We have come forth prepared for dance and laughter, Till future days prolonging our existence.
As days in order follow one another,
As seasons duly alternate with seasons;
As the later never forsakes the earlier,
So fashion thou the lives of these, Ordainer.

A few of the secular poems contain various historical references. These are the so-called *Dānastutis* or “Praises of Gifts,” panegyrics commemorating the liberality of princes towards the priestly singers employed by them. They possess little poetic merit, and are of late date, occurring chiefly in the first and tenth books, or among the *Vālakhilya* (supplementary) hymns of the eighth. A number of encomia of this type, generally consisting of only two or three stanzas, are appended to ordinary hymns in the eighth book and, much less commonly, in most of the other books. Chiefly concerned in describing the kind and the amount of the gifts bestowed on them, the composers of these panegyrics incidentally furnish historical data about the families and genealogies of themselves and their patrons, as well as about the names and homes of the Vedic tribes. The amount of the presents bestowed — for instance, 60,000 cows — is sometimes enormously exaggerated. We may, however, safely conclude that it was often considerable, and that the Vedic chiefs possessed very large herds of cattle.

Four of the secular poems are didactic in character. One of these (x. 34), "The Lament of the Gambler," strikes a pathetic note. Considering that it is the oldest composition of the kind in existence, we cannot but regard this poem as a most remarkable literary product. The gambler deplores his inability to throw off the spell of the dice, though he sees the ruin they are bringing on him and his household: — Downward they fall, then nimbly leaping upward,

They overpower the man with hands, though handless.
Cast on the board like magic bits of charcoal,
Though cold themselves, they burn the heart to ashes.
It pains the gambler when he sees a woman,
Another's wife, and their well-ordered household: He yokes these brown steeds early in the morning, And, when the fire is low, sinks down an outcast.

"Play not with dice, but cultivate thy cornfield; Rejoice in thy goods, deeming them abundant:
There are thy cows, there is thy wife, O gambler."
This counsel Savitṛi the kindly gives me.

We learn here that the dice (*aksha*) were made of the nut of the Vibhīdaka tree (*Terminalia bellerica*), which is still used for the purpose in India.

The other three poems of this group may be regarded as the forerunners of the sententious poetry which flourished so luxuriantly in Sanskrit literature. One of them, consisting only of four stanzas (ix. 112), describes in a moralising strain of mild humour how men follow after gain in various ways: — The thoughts of men are manifold,

Their callings are of diverse kinds:
The carpenter desires a rift,
The leech a fracture wants to cure.
A poet I; my dad's a leech;
Mama the upper millstone grinds:
With various minds we strive for wealth,
As ever seeking after kine.

Another of these poems (x. 117) consists of a collection of maxims inculcating the duty of well-doing and charity: — Who has the power should give unto the needy,
Regarding well the course of life hereafter:
Fortune, like two chariot wheels revolving,
Now to one man comes nigh, now to another.
Ploughing the soil, the share produces nurture;
He who bestirs his feet performs his journey;
A priest who speaks earns more than one who's silent; A friend who gives is better than the niggard.

The fourth of these poems (x. 71) is composed in praise of wise speech. Here are four of its eleven stanzas: — Where clever men their words with wisdom utter,
And sift them as with flail the corn is winnowed, There friends may recognise each other's friendship: A goodly stamp is on their speech imprinted.
Whoever his congenial friend abandons,
In that man's speech there is not any blessing.
For what he hears he hears without advantage:
He has no knowledge of the path of virtue.
When Brahman friends unite to offer worship,
In hymns by the heart's impulse swiftly fashioned, Then not a few are left behind in wisdom,
While others win their way as gifted Brahmans.

The one sits putting forth rich bloom of verses,
Another sings a song in skilful numbers,
A third as teacher states the laws of being,
A fourth metes out the sacrifice's measure.

Even in the ordinary hymns are to be found a few moralising remarks of a cynical nature about wealth and women, such as frequently occur in the ethical literature of the post-Vedic age. Thus one poet exclaims: "How many a maiden is an object of affection to her wooer for the sake of her admirable wealth!" (x. 27, 12); while another addresses the kine he desires with the words: "Ye cows make even the lean man fat, even the ugly man ye make of goodly countenance" (vi. 28, 6). A third observes: "Indra himself said this, 'The mind of woman is hard to instruct, and her intelligence is small'" (viii. 33, 17); and a fourth complains: "There are no friendships with women; their hearts are those of hyenas" (x. 95, 15). One, however, admits that "many a woman is better than the godless and niggardly man" (v. 61, 6).

Allied to the didactic poems are the riddles, of which there are at least two collections in the *Rigveda*. In their simplest form they are found in a poem (29) of the eighth book. In each of its ten stanzas a different deity is described by his characteristic marks, but without being mentioned, the hearer being left to guess his name. Vishṇu, for instance, is thus alluded to: — Another with his mighty stride has made three steps To where the gods rejoice in bliss.

A far more difficult collection, consisting of fifty-two stanzas, occurs in the first book (164). Nothing here is directly described, the language being always symbolical and mystical. The allusions in several cases are so obscurely expressed that it is now impossible to divine the meaning. Sometimes the riddle is put in the form of a question, and in one case the answer itself is also given. Occasionally the poet propounds a riddle of which he himself evidently does not know the solution. In general these problems are stated as enigmas. The subject of about one-fourth of them is the sun. Six or seven deal with clouds, lightning, and the production of rain; three or four with Agni and his various forms; about the same number with the year and its divisions; two with the origin of the world

and the One Being. The dawn, heaven and earth, the metres, speech, and some other subjects which can hardly even be conjectured, are dealt with in one or two stanzas respectively. One of the more clearly expressed of these enigmas is the following, which treats of the wheel of the year with its twelve months and three hundred and sixty days: — Provided with twelve spokes and undecaying,
The wheel of order rolls around the heavens;
Within it stand, O Agni, joined in couples,
Together seven hundred sons and twenty.

The thirteenth or intercalary month, contrasted with the twelve others conceived as pairs, is thus darkly alluded to: "Of the co-born they call the seventh single-born; sages call the six twin pairs god-born." The latter expression probably alludes to the intercalary month being an artificial creation of man. In the later Vedic age it became a practice to propound such enigmas, called "theological problems" (*brahmodya*), in contests for intellectual pre-eminence when kings instituted great sacrifices or Brahmans were otherwise assembled together.

Closely allied to these poetical riddles is the philosophical poetry contained in the six or seven cosmogonic hymns of the *Rigveda*. The question of the origin of the world here treated is of course largely mixed with mythological and theological notions. Though betraying much confusion of ideas, these early speculations are of great interest as the sources from which flow various streams of later thought. Most of these hymns handle the subject of the origin of the world in a theological, and only one in a purely philosophical spirit. In the view of the older Rishis, the gods in general, or various individual deities, "generated" the world. This view conflicts with the frequently expressed notion that heaven and earth are the parents of the gods. The poets thus involve themselves in the paradox that the children produce their own parents. Indra, for instance, is described in so many words as having begotten his father and mother from his own body (x. 54, 3). This conceit evidently pleased the fancy of a priesthood becoming more and more addicted to far-fetched speculations; for in the cosmogonic hymns we find reciprocal generation more than once introduced in the stages of creation. Thus Daksha is said to have sprung from Aditi, and Aditi from Daksha (x. 72, 4).

The evolution of religious thought in the *Rigveda* led to the conception of a creator distinct from any of the chief deities and superior to all the gods. He appears under the various names of Purusha, Viçvakarman, Hiraṇyagarbha, or Prajāpati in the cosmogonic hymns. Whereas creation, according to the earlier view, is regularly referred to as an act of natural generation with some form of the verb *jan*, "to beget," these cosmogonic poems speak of it as the manufacture or evolution from some original material. In one of them (x. 90), the well-known Hymn of Man (*purusha-sūkta*), the gods are still the agents, but the material out of which the world is made consists of the body of a primeval giant, Purusha (man), who being thousand-headed and thousand-footed, extends even beyond the earth, as he covers it. The fundamental idea of the world being created from the body of a giant is, indeed, very ancient, being met with in several primitive mythologies. But the manner in which the idea is here worked out is sufficiently late. Quite in the spirit of the Brāhmaṇas, where Vishṇu is identified with the sacrifice, the act of creation is treated as a sacrificial rite, the original man being conceived as a victim, the parts of which when cut up become portions of the universe. His head, we are told, became the sky, his navel the air, his feet the earth, while from his mind sprang the moon, from his eye the sun, from his breath the wind. "Thus they (the gods) fashioned the worlds." Another sign of the lateness of the hymn is its pantheistic colouring; for it is here said that "Purusha is all this world, what has been and shall be," and "one-fourth of him is all creatures, and three-fourths are the world of the immortals in heaven." In the Brāhmaṇas, Purusha is the same as the creator, Prajāpati, and in the Upanishads he is identified with the universe. Still later, in the dualistic Sānkhya philosophy, Purusha becomes the name of "soul" as opposed to "matter." In the Hymn of Man a being called Virāj is mentioned as produced from Purusha. This in the later Vedānta philosophy is a name of the personal creator as contrasted with Brahma, the universal soul. The Purusha hymn, then, may be regarded as the oldest product of the pantheistic literature of India. It is at the same time one of the very latest poems of the Rigvedic age; for it presupposes a knowledge of the three oldest Vedas, to which it refers together by name. It also for the first and only time in the *Rigveda* mentions the four castes; for it is here said that Purusha's mouth became the Brahman, his arms the Rājanya (warrior), his thighs the Vaiçya (agriculturist), and his feet the Çūdra (serf).

In nearly all the other poems dealing with the origin of the world, not the gods collectively but an individual creator is the actor. Various passages in other hymns show that the sun was regarded as an important agent of generation by the Rishis. Thus he is described as "the soul of all that moves and stands" (i. 115, 1), and is said to be "called by many names though one" (i. 164, 46). Such statements indicate that the sun was in process of being abstracted to the character of a creator. This is probably the origin of Viçvakarman, "the all-creating," to whom two cosmogonic hymns (x. 81–82) are addressed. Three of the seven stanzas of the first deserve to be quoted: — What was the place on which he gained a footing?

Where found he anything, or how, to hold by,

What time, the earth creating, Viçvakarman,

All-seeing, with his might disclosed the heavens?

Who has his eyes and mouth in every quarter,

Whose arms and feet are turned in all directions, The one god, when the earth and heaven creating,

With his two arms and wings together welds them.

What was the wood, and what the tree, pray tell us, From which they fashioned forth the earth and heaven?

Ye sages, in your mind, pray make inquiry,

Whereon he stood, when he the worlds supported?

It is an interesting coincidence that "wood," the term here used, was regularly employed in Greek philosophy to express "original matter" (*hūlē*).

In the next hymn (x. 82), the theory is advanced that the waters produced the first germ of things, the source of the universe and the gods.

Who is our father, parent, and disposer,

Who knows all habitations and all beings,
Who only to the gods their names apportions:
To him all other beings turn inquiring?

What germ primeval did the waters cherish,
Wherein the gods all saw themselves together,
Which is beyond the earth, beyond that heaven,
Beyond the mighty gods' mysterious dwelling?
That germ primeval did the waters cherish,
Wherein the gods together all assembled,
The One that in the goat's1 source is established, Within which all the worlds are comprehended.
Ye cannot find him who these worlds created:
That which comes nearer to you is another.

In a cosmogonic poem (x. 121) of considerable beauty the creator further appears under the name of Hiraṇyagarbha, "germ of gold," a notion doubtless suggested by the rising sun. Here, too, the waters are, in producing Agni, regarded as bearing the germ of all life.

The Germ of Gold at first came into being,
Produced as the one lord of all existence.
The earth he has supported and this heaven:
What god shall we with sacrifices worship?
Who gives the breath of life and vital power,
To whose commands the gods all render homage,
Whose shade is death and life immortal:
What god shall we with sacrifices worship?
What time the mighty waters came containing
All germs of life and generating Agni,
Then was produced the gods' one vital spirit:
What god shall we with sacrifices worship?
Who with his mighty power surveyed the waters

That intellect and sacrifice engendered,
The one god over all the gods exalted:
What god shall we with sacrifices worship?

The refrain receives its answer in a tenth stanza (added to the poem at a later time), which proclaims the unknown god to be Prajāpati.

Two other cosmogonic poems explain the origin of the world philosophically as the evolution of the existent (*sat*) from the non-existent (*asat*). In the somewhat confused account given in one of them (x. 72), three stages of creation may be distinguished: first the world is produced, then the gods, and lastly the sun. The theory of evolution is here still combined with that of creation: — Even as a smith, the Lord of Prayer,
Together forged this universe:
In earliest ages of the gods
From what was not arose what is.

A far finer composition than this is the Song of Creation (x. 129): — Non-being then existed not, nor being:
There was no air, nor heaven which is beyond it.
What motion was there? Where? By whom directed?
Was water there, and fathomless abysses?
Death then existed not, nor life immortal;
Of neither night nor day was any semblance.
The One breathed calm and windless by self-impulse: There was not any other thing beyond it.
Darkness at first was covered up by darkness;
This universe was indistinct and fluid.
The empty space that by the void was hidden.
That One was by the force of heat engendered.
Desire then at the first arose within it,
Desire, which was the earliest seed of spirit.
The bond of being in non-being sages

Discovered searching in their hearts with wisdom.

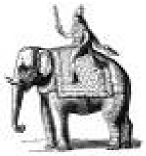
Who knows it truly? who can here declare it?
Whence was it born? whence issued this creation?
And did the gods appear with its production?
But then who knows from whence it has arisen?
This world-creation, whence it has arisen.
Or whether it has been produced or has not.
He who surveys it in the highest heaven,
He only knows, or ev'n he does not know it.

Apart from its high literary merit, this poem is most noteworthy for the daring speculations which find utterance in so remote an age. But even here may be traced some of the main defects of Indian philosophy — lack of clearness and consistency, with a tendency to make reasoning depend on mere words. Being the only piece of sustained speculation in the *Rigveda*, it is the starting-point of the natural philosophy which assumed shape in the evolutionary Sānkhya system. It will, moreover, always retain a general interest as the earliest specimen of Aryan philosophic thought. With the theory of the Song of Creation, that after the non-existent had developed into the existent, water came first, and then intelligence was evolved from it by heat, the cosmogonic accounts of the Brāhmaṇas substantially agree. Here, too, the non-existent becomes the existent, of which the first form is the waters. On these floats Hiraṇyagarbha, the cosmic golden egg, whence is produced the spirit that desires and creates the universe. Always requiring the agency of the creator Prajāpati at an earlier or a later stage, the Brāhmaṇas in some of their accounts place him first, in others the waters. This fundamental contradiction, due to mixing up the theory of creation with that of evolution, is removed in the Sānkhya system by causing Purusha, or soul, to play the part of a passive spectator, while *Prakṛiti*, or primordial matter, undergoes successive stages of development. The cosmogonic hymns of the *Rigveda* are not only thus the precursors of Indian philosophy, but also of the Purāṇas, one of the main objects of which is to describe the origin of the world.

[1] The sun is probably meant.

Chapter VI

The Rigvedic Age



THE SURVEY OF the poetry of the *Rigveda* presented in the foregoing pages will perhaps suffice to show that this unique monument of a long-vanished age contains, apart from its historical interest, much of æsthetic value, and well deserves to be read, at least in selections, by every lover of literature. The completeness of the picture it supplies of early religious thought has no parallel. Moreover, though its purely secular poems are so few, the incidental references contained in the whole collection are sufficiently numerous to afford material for a tolerably detailed description of the social condition of the earliest Aryans in India. Here, then, we have an additional reason for attaching great importance to the *Rigveda* in the history of civilisation.

In the first place, the home of the Vedic tribes is revealed to us by the geographical data which the hymns yield. From these we may conclude with certainty that the Aryan invaders, after having descended into the plains, in all probability through the western passes of the Hindu Kush, had already occupied the north-western corner of India which is now called by the Persian name of Panjāb, or "Land of Five Rivers."1 Mention is made in the hymns of some twenty-five streams, all but two or three of which belong to the Indus river system. Among them are the five which water the territory of the Panjāb, and, after uniting in a single stream, flow into the Indus. They are the Vitastā (now Jhelum), the Asiknī (Chenab), the Parushṇī (later called Irāvatī, "the refreshing," whence its present name, Ravi), the Vipāç (Beäs), and the largest and most easterly, the Çutudrī (Sutlej). Some of the Vedic tribes, however, still remained on the farther side of the Indus, occupying the valleys of its western tributaries, from the Kubhā (Kabul), with its main affluent to the north, the Suvāstu, river "of fair dwellings" (now Swat), to the Krumu (Kurum) and Gomatī, "abounding in cows" (now Gomal), farther south.

Few of the rivers of the *Rigveda* are mentioned more than two or three times in the hymns, and several of them not more than once. The only names of frequent occurrence are those of the Indus and the Sarasvatī. One entire hymn (x. 75) is devoted to its laudation, but eighteen other streams, mostly its tributaries, share its praises in two stanzas. The mighty river seems to have made a deep impression on the mind of the poet. He speaks of her as the swiftest of the swift, surpassing all other streams in volume of water. Other rivers flow to her as lowing cows hasten to their calf. The roar and rush of her waters are described in enthusiastic strains: —

From earth the sullen roar swells upward to the sky,
With brilliant spray she dashes up unending surge;
As when the streams of rain pour thund'ring from the cloud,
The Sindhu onward rushes like a bellowing bull.

The Sindhu (now Sindh), which in Sanskrit simply means *the* "river," as the western boundary of the Aryan settlements, suggested to the nations of antiquity which first came into contact with them in that quarter a name for the whole peninsula. Adopted in the form of *Indos*, the word gave rise to the Greek appellation *India* as the country of the Indus. It was borrowed by the ancient Persians as *Hindu*, which is used in the *Avesta* as a name of the country itself. More accurate is the modern Persian designation *Hindustan*, "land of the Indus," a name properly applying only to that part of the peninsula which lies between the Himālaya and Vindhya ranges.

Mention is often made in the *Rigveda* of the *sapta sindhavaḥ*, or "seven rivers," which in one passage at least is synonymous with the country inhabited by the Aryan Indians. It is interesting to note that the same expression *hapta hindu* occurs in the *Avesta*, though it is there restricted to mean only that part of the Indian territory which lay in Eastern Kabulistan. If "seven" is here intended for a definite number, the "seven rivers" must originally have meant the Kabul, the Indus, and the five rivers of the Panjāb, though later the Sarasvatī may have been substituted for the Kabul. For the Sarasvatī is the sacred river of the *Rigveda*, more frequently mentioned, generally as a goddess, and lauded with more fervour than any other stream. The poet's descriptions are often only applicable to a large river. Hence Roth and other distinguished scholars concluded that Sarasvatī is generally used by the poets of the *Rigveda* simply as a sacred designation of the Indus. On the other hand, the name in a few passages undoubtedly means the small river midway between the Sutlej and the Jumna, which at a later period formed, with the Dṛishadvatī, the eastern boundary of the sacred region called Brahmāvarta, lying to the south of Ambāla, and commencing some sixty miles south of Simla.

This small river now loses itself in the sands of the desert, but the evidence of ancient river-beds appears to favour the conclusion that it was originally a tributary of the Çutudrī (Sutlej). It is therefore not improbable that in Vedic times it reached the sea, and was considerably larger than it is now. Considering, too, the special sanctity which it had already acquired, the laudations supposed to be compatible only with the magnitude of the Indus may not have seemed too exaggerated when applied to the lesser stream. It is to be noted that the Dṛishadvatī, the "stony" (now Ghogra or Ghugger), in the only passage in which the name occurs in the *Rigveda*, is associated with the Sarasvatī, Agni being invoked to flame on the banks of these rivers. This is perhaps an indication that even in the age of the *Rigveda* the most easterly limit of the Indus river system had already acquired a certain sanctity as the region in which the sacrificial ritual and the art of sacred poetry were practised in the greatest perfection. There are indications showing that by the end at least of the Rigvedic period some of the Aryan invaders had passed beyond this region and had reached the western limit of the Gangetic river system. For the Yamunā (now Jumna), the most westerly tributary of the Ganges in the north, is mentioned in three passages, two of which prove that the Aryan settlements already extended to its banks. The Ganges itself is already known, for its name is mentioned directly in one passage of the *Rigveda* and indirectly in another. It is, however, a noteworthy fact that the name of the Ganges is not to be found in any of the other Vedas.

The southward migration of the Aryan invaders does not appear to have extended, at the time when the hymns of the *Rigveda* were composed, much beyond the point where the united waters of the Panjāb flow into the Indus. The ocean was probably known only from hearsay, for no mention is made of the numerous mouths of the Indus, and fishing, one of the main occupations on the banks of the Lower Indus at the present day, is quite ignored. The word for fish (*matsya*), indeed, only occurs once, though various kinds of animals, birds, and insects are so frequently mentioned. This accords with the character of the rivers of the Panjāb and Eastern Kabulistan, which are poor in fish, while it contrasts with the intimate knowledge of fishing betrayed by the *Yajurveda*, which was composed when the Aryans had spread much farther to the east, and, doubtless, also to the south. The word which later is the regular name for "ocean" (*samudra*), seems therefore, in agreement with its etymological sense ("collection of waters"), to mean in the *Rigveda* only the lower course of the Indus, which, after receiving the waters of the Panjāb, is so wide that a boat in mid-stream is invisible from the bank. It has been noted in recent times that the natives in this region speak of the river as the "sea of Sindh;" and indeed the word *sindhu* ("river") itself in several passages of the *Rigveda* has practically the sense of "sea." Metaphors such as would be used by a people familiar with the ocean are lacking in the *Rigveda*. All references to navigation point only to the crossing of rivers in boats impelled by oars, the main object being to reach the other bank (*pāra*). This action suggested a favourite figure, which remained familiar throughout Sanskrit literature. Thus one of the poets of the *Rigveda* invokes Agni with the words, "Take us across all woes and dangers as across the river (*sindhu*) in a boat;" and in the later literature one who has accomplished his purpose or mastered his subject is very frequently described as "having reached the farther shore" (*pāraga*). The *Atharva-veda*, on the other hand, contains some passages showing that its composers were acquainted with the ocean.

Mountains are constantly mentioned in the *Rigveda*, and rivers are described as flowing from them. The Himālaya ("abode of snow") range in general is evidently meant by the "snowy" (*himavantaḥ*) mountains which are in the keeping of the Creator. But no individual peak is mentioned with the exception of Mūjavat, which is indirectly referred to as the home of Soma. This peak, it is to be inferred from later Vedic literature, was situated close to the Kabul Valley, and was probably one of the mountains to the south-west of Kashmir. The *Atharva-veda* also mentions two other mountains of the Himālaya. One of these is called Trikakud, the "three-peaked" (in the later literature Trikūṭa, and even now Trikōta), through the valley at the foot of which flows the Asiknī (Chenab). The other is Nāvaprabhraṃçana ("sinking of the ship"), doubtless identical with the Naubandhana ("binding of the ship") of the epic and the Manoravasarpaṇa of the *Çatapatha Brāhmaṇa*, on which the ship of Manu is said to have rested when the deluge subsided. The *Rigveda* knows nothing of the Vindhya range, which divides Northern India from the southern triangle of the peninsula called the Dekhan;2 nor does it mention the Narmadā River (now Nerbudda), which flows immediately south of and parallel to that range.

From these data it may safely be concluded that the Aryans, when the hymns of the *Rigveda* were composed, had overspread that portion of the north-west which appears on the map as a fan-shaped territory, bounded on the west by the Indus, on the east by the Sutlej, and on the north by the Himālaya, with a fringe of settlements extending beyond those limits to the east and the west. Now the Panjāb of the present day is a vast arid plain, from which, except in the north-west corner at Rawal Pindi, no mountains are visible, and over which no monsoon storms break. Here there are no grand displays of the strife of the elements, but only gentle showers fall during the rainy season, while the phenomena of dawn are far more gorgeous than elsewhere in the north. There is, therefore, some probability in the contention of Professor Hopkins, that only the older hymns, such as those to Varuṇa and Ushas, were composed in the Panjāb itself, while the rest arose in the sacred region near the Sarasvatī, south of the modern Ambāla, where all the conditions required by the *Rigveda* are found. This is more likely than the assumption that the climate of the Panjāb has radically changed since the age of the Vedic poets.

That the home of the Aryans in the age of the *Rigveda* was the region indicated is further borne out by the information the poems yield about the products of the country, its flora and fauna. Thus the soma, the most important plant of the *Rigveda*, is described as growing on the mountains, and must have been easily obtainable, as its juice was used in large quantities for the daily ritual. In the period of the Brāhmaṇas it was brought from long distances, or substitutes had to be used on account of its rarity. Thus the identity of the original plant came to be lost in India. The plant which is now commonly used is evidently quite another, for its juice when drunk produces a nauseating effect, widely different from the feeling of exhilaration dwelt on by the poets of the *Rigveda*. Nor can the plant which the Parsis still import from Persia for the Haoma rite be identical with the old soma. Again, rice, which is familiar to the later Vedas and regarded in them as one of the necessaries of life, is not mentioned in the *Rigveda* at all. Its natural habitat is in the south-east, the regular monsoon area, where the rainfall is very abundant. Hence it probably did not exist in the region of the Indus river system when the *Rigveda* was composed, though, in later times, with the practice of irrigation, its cultivation spread to all parts of India. Corn (*yava*) was grown by the tillers of the *Rigveda*, but the term is probably not restricted, as later, to the sense of barley.

Among large trees mentioned in the *Rigveda*, the most important is the Açvattha ("horse-stand") or sacred fig-tree (*Ficus religiosa*). Its fruit (*pippala*) is described as sweet and the food of birds. Its sacredness is at least incipient, for its wood was used for soma vessels, and, as we learn from the *Atharva-veda*, also for the drill (later-called *pramantha*) employed in producing the sacred fire. The latter Veda further tells us that the gods are seated in the third heaven under an Açvattha, which may indeed have been intended in the *Rigveda* itself by the "tree with fair foliage," in whose shade the blessed revel with Yama. This tree, now called Peepal, is still considered so sacred that a Hindu would be afraid to utter a falsehood beside it. But the *Rigveda* does not mention at all, and the *Atharva-veda* only twice, the tree which is most characteristic of India, and shades with its wide-spreading foliage a larger area than any other tree on the face of the earth — the Nyagrodha (“growing downwards”) or banyan (*Ficus indica*). With its lofty dome of foliage impenetrable to the rays of the sun and supported by many lesser trunks as by columns, this great tree resembles a vast temple of verdure fashioned by the hand of Nature. What the village oak is in England, that and much more is the banyan to the dwellers in the innumerable hamlets which overspread the face of agricultural India.

Among wild animals, one of the most familiar to the poets of the *Rigveda* is the lion (*siṃha*). They describe him as living in wooded mountains and as caught with snares, but the characteristic on which they chiefly dwell is his roaring. In the vast desert to the east of the Lower Sutlej and of the Indus, the only part of India suited for its natural habitat, the lion was in ancient times no doubt frequent, but he now survives only in the wooded hills to the south of the peninsula of Gujarat. The king of beasts has, however, remained conventionally familiar in Indian literature, and his old Sanskrit designation is still common in Hindu names in the form of Singh.

The tiger is not mentioned in the *Rigveda* at all, its natural home being the swampy jungles of Bengal, though he is now found in all the jungly parts of India. But in the other Vedas he has decidedly taken the place of the lion, which is, however, still known. His dangerous character as a beast of prey is here often referred to. Thus the *White Yajurveda* compares a peculiarly hazardous undertaking with waking a sleeping tiger; and the *Atharva-veda* describes the animal as “man eating” (*purushād*). The relation of the tiger to the lion in the Vedas therefore furnishes peculiarly interesting evidence of the eastward migration of the Aryans during the Vedic period.

Somewhat similar is the position of the elephant. It is explicitly referred to in only two passages of the *Rigveda*, and the form of the name applied to it, “the beast (*mṛiga*) with a hand (*hastin*),” shows that the Rishis still regarded it as a strange creature. One passage seems to indicate that by the end of the Rigvedic period attempts were made to catch the animal. That the capture of wild elephants had in any case become a regular practice by 300 B.C. is proved by the evidence of Megasthenes. To the *Atharva*- and the *Yajurvedas* the elephant is quite familiar, for it is not only frequently mentioned, but the adjective *hastin*, “possessing a hand” (*i.e.* trunk), has become sufficiently distinctive to be used by itself to designate the animal. The regular home of the elephant in Northern India is the Terai or lowland jungle at the foot of the Himālaya, extending eastward from about the longitude of Cawnpore.

The wolf (*vṛika*) is mentioned more frequently in the *Rigveda* than the lion himself, and there are many references to the boar (*varāha*), which was hunted with dogs. The buffalo (*mahisha*), in the tame as well as the wild state, was evidently very familiar to the poets, who several times allude to its flesh being cooked and eaten. There is only one reference to the bear (*ṛiksha*). The monkey (*kapi*) is only mentioned in a late hymn (x. 86), but in such a way as to show that the animal had already been tamed. The later and ordinary Sanskrit name for monkey, *vānara* (“forest-animal”), has survived in the modern vernaculars, and is known to readers of Mr. Rudyard Kipling in the form of *Bunder-log* (“monkey-people”).

Among the domestic animals known to the *Rigveda* those of lesser importance are sheep, goats, asses, and dogs. The latter, it may be gathered, were used for hunting, guarding, and tracking cattle, as well as for keeping watch at night. Cattle, however, occupy the chief place. Cows were the chief form of wealth, and the name of the sacrificial “fee,”3 *dakshiṇā*, is properly an adjective meaning “right,” “valuable,” with the ellipse of *go*, “cow.” No sight gladdened the eye of the Vedic Indian more than the cow returning from the pasture and licking her calf fastened by a cord; no sound was more musical to his ear than the lowing of milch kine. To him therefore there was nothing grotesque in the poet exclaiming, “As cows low to their calves near the stalls, so we will praise Indra with our hymns,” or “Like unmilked kine we have called aloud (lowed) to thee, O hero (Indra).” For greater security cows were, after returning from pasture, kept in stalls during the night and let out again in the morning. Though the cow-killer is in the *White Yajurveda* already said to be punishable with death, the *Rigveda* does not express an absolute prohibition, for the wedding-hymn shows that even the cow was slaughtered on specially solemn occasions, while bulls are several times described as sacrificed to Indra in large numbers. Whilst the cows were out at pasture, bulls and oxen were regularly used for the purpose of ploughing and drawing carts.

Horses came next in value to cattle, for wealth in steeds is constantly prayed for along with abundance of cows. To a people so frequently engaged in battle, the horse was of essential value in drawing the war-car; he was also indispensable in the chariot-race, to which the Vedic Indian was devoted. He was, however, not yet used for riding. The horse-sacrifice, moreover, was regarded as the most important and efficacious of animal sacrifices.

Of the birds of the *Rigveda* I need only mention those which have some historical or literary interest. The wild goose or swan (*haṃsa*), so familiar to the classical poets, is frequently referred to, being said to swim in the water and to fly in a line. The curious power of separating soma from water is attributed to it in the *White Yajurveda*, as that of extracting milk from water is in the later poetry. The latter faculty belongs to the curlew (*krunch*), according to the same Veda.

The *chakravāka* or ruddy goose, on the fidelity of which the post-Vedic poets so often dwell, is mentioned once in the *Rigveda*, the Açvins being said to come in the morning like a couple of these birds, while the *Atharva-veda* already refers to them as models of conjugal love. Peahens (*mayūrī*) are spoken of in the *Rigveda* as removing poison, and parrots (*çuka*) are alluded to as yellow. By the time of the *Yajurveda* the latter bird had been tamed, for it is there described as "uttering human speech."

A good illustration of the dangers of the *argumentum ex silentio* is furnished by the fact that salt, the most necessary of minerals, is never once mentioned in the *Rigveda*. And yet the Northern Panjāb is the very part of India where it most abounds. It occurs in the salt range between the Indus and the Jhelum in such quantities that the Greek companions of Alexander, according to Strabo, asserted the supply to be sufficient for the wants of the whole of India.

Among the metals, gold is the one most frequently mentioned in the *Rigveda*. It was probably for the most part obtained from the rivers of the north-west, which even at the present day are said to yield considerable quantities of the precious metal. Thus the Indus is spoken of by the poets as “golden” or “having a golden bed.” There are indications that kings possessed gold in abundance. Thus one poet praises his royal benefactor for bestowing ten nuggets of gold upon him besides other bountiful gifts. Gold ornaments of various kinds, such as ear-rings and armlets, are often mentioned.

The metal which is most often referred to in the *Rigveda* next to gold is called *ayas* (Latin, *aes*). It is a matter of no slight historical interest to decide whether this signifies “iron” or not. In most passages where it occurs the word appears to mean simply “metal.” In the few cases where it designates a particular metal, the evidence is not very conclusive; but the inference which may be drawn as to its colour is decidedly in favour of its having been reddish, which points to bronze and not iron. The fact that the *Atharva-veda* distinguishes between “dark” *ayas* and “red,” seems to indicate that the distinction between iron and copper or bronze had only recently been drawn. It is, moreover, well known that in the progress of civilisation the use of bronze always precedes that of iron. Yet it would be rash to assert that iron was altogether unknown even to the earlier Vedic age. It seems quite likely that the Aryans of that period were unacquainted with silver, for its name is not mentioned in the *Rigveda*, and the knowledge of silver goes hand in hand with that of iron, owing to the manner in which these metals are intermingled in the ore which produces them. These two metals, moreover, are not found in any quantity in the north-west of India.

The evidence of the topography, the climate, and the products of the country thus shows that the people by whose poets the *Rigveda* was composed were settled in the north-west of India, from the Kabul to the Jumna. But they were still engaged in conflict with the aborigines, for many victories over them are referred to. Thus Indra is said to have bound 1000 or slain 30,000 of them for his allies. That the conquerors were bent on acquiring new territory appears from the rivers being frequently mentioned as obstacles to farther advance. The invaders, though split up into many tribes, were conscious of a unity of race and religion. They styled themselves Āryas or “kinsmen,” as opposed to the aborigines, to whom they gave the name of *Dasyu* or *Dāsa*, “fiends,” in later times also called *anārya*, or non-Aryans. The characteristic physical difference between the two races was that of colour (*varṇa*), the aborigines being described as “black” (*kṛishṇa*) or “black-skins,” and as the “Dāsa colour,” in contrast with the “Aryan colour” or “our colour.” This contrast undoubtedly formed the original basis of caste, the regular name for which in Sanskrit is “colour.”

Those of the conquered race who did not escape to the hills and were captured became slaves. Thus one singer receives from his royal patron a hundred asses, a hundred sheep, and a hundred Dāsas. The latter word in later Sanskrit regularly means servant or slave, much in the same way as “captive Slav” to the German came to mean “slave.” When thoroughly subjected, the original inhabitants, ceasing to be called Dasyus, became the fourth caste under the later name of Çūdras. The Dasyus are described in the *Rigveda* as non-sacrificing, unbelieving, and impious. They are also doubtless meant by the phallus-worshippers mentioned in two passages. The Aryans in course of time came to adopt this form of cult. There are several passages in the *Mahābhārata* showing that Çiva was already venerated under the emblem of the phallus when that epic was composed. Phallus-worship is widely diffused in India at the present day, but is most prevalent in the south. The Dasyus appear to have been a pastoral race, for they possessed large herds, which were captured by the victorious Aryans. They fortified themselves in strongholds (called *pur*), which must have been numerous, as Indra is sometimes said to have destroyed as many as a hundred of them for his allies.

The *Rigveda* mentions many tribes among the Aryans. The most north-westerly of these are the Gandhāris, who, judged by the way they are referred to, must have been breeders of sheep. They were later well known as Gandhāras or Gāndhāras. The *Atharva-veda* mentions as contiguous to the Gandhāris the Mūjavats, a tribe doubtless settled close to Mount Mūjavat; evidently regarding these two as the extreme limit of the Aryan settlements to the north-west.

The most important part, if not the whole, of the Indian Aryans is meant by the “five tribes,” an expression of frequent occurrence in the *Rigveda*. It is not improbable that by this term were meant five tribes which are enumerated together in two passages, the Pūrus, Turvaças, Yadus, Anus, and Druhyus. These are often mentioned as engaged in intertribal conflicts. Four of them, along with some other clans, are named as having formed a coalition under ten kings against Sudās, chief of the Tṛitsus. The opposing forces met on the banks of the Parushṇī, where the great "battle of the ten kings" was fought. The coalition, in their endeavours to cross the stream and to deflect its course, were repulsed with heavy loss by the Tṛitsus.

The Pūrus are described as living on both banks of the Sarasvatī. A part of them must, however, have remained behind farther west, as they were found on the Parushṇī in Alexander's time. The *Rigveda* often mentions their king, Trasadasyu, son of Purukutsa, and speaks of his descendant Tṛikshi as a powerful prince. The Turvaças are one of the most frequently named of the tribes. With them are generally associated the Yadus, among whom the priestly family of the Kaṇvas seems to have lived. It is to be inferred from one passage of the *Rigveda* that the Anus were settled on the Parushṇī, and the priestly family of the Bhṛigus, it would appear, belonged to them. Their relations to the Druhyus seem to have been particularly close. The Matsyas, mentioned only in one passage of the *Rigveda*, were also foes of the Tṛitsus. In the *Mahābhārata* we find them located on the western bank of the Yamunā.

A more important name among the enemies of Sudās is that of the Bharatas. One hymn (iii. 33) describes them as coming to the rivers Vipāç and Çutudrī accompanied by Viçvāmitra, who, as we learn from another hymn (iii. 53), had formerly been the chief priest of Sudās, and who now made the waters fordable for the Bharatas by his prayers. This is probably the occasion on which, according to another hymn (vii. 33), the Bharatas were defeated by Sudās and his Tṛitsus, who were aided by the invocations of Vasishṭha, the successor and rival of Viçvāmitra. The Bharatas appear to be specially connected with sacrificial rites in the *Rigveda*; for Agni receives the epithet *Bhārata*, "belonging to the Bharatas," and the ritual goddess Bhāratī, frequently associated with Sarasvatī, derives her name from them. In a hymn to Agni (iii. 23), mention is made of two Bharatas named Devaçravas and Devavāta who kindled the sacred fire on the Dṛishadvatī, the Āpayā, and the Sarasvatī, the very region which is later celebrated as the holy land of Brahmanism under the names of Brahmāvarta and Kurukshetra. The family of the Kuçikas, to whom Viçvāmitra belonged, was closely connected with the Bharatas.

The Tṛitsus appear to have been settled somewhere to the east of the Parushṇī, on the left bank of which Sudās may be supposed to have drawn up his forces to resist the coalition of the ten kings attempting to cross the stream from the west. Five tribes, whose names do not occur later, are mentioned as allied with Sudās in the great battle. The Sṛinjayas were probably also confederates of the Tṛitsus, being, like the latter, described as enemies of the Turvaças.

Of some tribes we learn nothing from the *Rigveda* but the name, which, however, survives till later times. Thus the Uçīnaras, mentioned only once, were, at the period when the *Aitareya Brāhmaṇa* was composed, located in the middle of Northern India; and the Chedis, also referred to only once, are found in the epic age settled in Magadha (Southern Behar). Krivi, as a tribal name connected with the Indus and Asiknī, points to the north-west. In the *Çatapatha Brāhmaṇa* it is stated to be the old name of the Panchālas, who inhabited the country to the north of the modern Delhi.

The *Atharva-veda* mentions as remote tribes not only the Gandhāris and Mūjavats, but also the Magadhas (Behar) and the Angas (Bengal). We may therefore conclude that by the time that Veda was completed the Aryans had already spread to the Delta of the Ganges.

The Panchālas are not mentioned in either Veda, and the name of the Kurus is only found there indirectly in two or three compounds or derivatives. They are first referred to in the *White Yajurveda*; yet they are the two most prominent peoples of the Brāhmaṇa period. On the other hand, the names of a number of the most important of the Rigvedic tribes, such as the Pūrus, Turvaças, Yadus, Tṛitsus, and others, have entirely or practically disappeared from the Brāhmaṇas. Even the Bharatas, though held in high regard by the composers of the Brāhmaṇas, and set up by them as models of correct conduct, appear to have ceased to represent a political entity, for there are no longer any references to them in that sense, as to other peoples of the day. Their name, moreover, does not occur in the tribal enumerations of the *Aitareya Brāhmaṇa* and of *Manu*, while it is practically altogether ignored in the Buddhistic literature.

Such being the case, it is natural to suppose that the numerous Vedic tribes, under the altered conditions of life in vast plains, coalesced into nations with new names. Thus the Bharatas, to whom belonged the royal race of the Kurus in the epic, and from whom the very name of the *Mahābhārata*, which describes the great war of the Kurus, is derived, were doubtless absorbed in what came to be called the Kuru nation. In the genealogical system of the *Mahābhārata* the Pūrus are brought into close connection with the Kurus. This is probably an indication that they too had amalgamated with the latter people. It is not unlikely that the Tṛitsus, whose name disappears after the *Rigveda*, also furnished one of the elements of the Kuru nation.

As to the Panchālas, we have seen that they represent the old Krivis. It is, however, likely that the latter combined with several small tribes to make up the later nation. A Brāhmaṇa passage contains an indication that the Turvaças may have been one of these. Perhaps the Yadus, generally associated with the Turvaças in the *Rigveda*, were also one of them. The epic still preserves the name, in the patronymic form of Yādava, as that of the race in which Kṛishṇa was born. The name of the Panchālas itself (derived from *pancha*, five) seems to indicate that this people consisted of an aggregate of five elements.

Some of the tribes mentioned in the *Rigveda*, however, maintained their individual identity under their old names down to the epic period. These were the Uçīnaras, Sṛinjayas, Matsyas, and Chedis.

It is interesting to note that the *Rigveda* refers to a rich and powerful prince called Ikshvāku. In the epic this name recurs as that of a mighty king who ruled to the east of the Ganges in the city of Ayodhyā (Oudh) and was the founder of the Solar race.

It is clear from what has been said that the Vedic Aryans were split up into numerous tribes, which, though conscious of their unity in race, language, and religion, had no political cohesion. They occasionally formed coalitions, it is true, but were just as often at war with one another. The tribe, in fact, was the political unit, organised much in the same way as the Afghans are at the present day, or the Germans were in the time of Tacitus. The tribe (*jana*) consisted of a number of settlements (*viç*), which again were formed of an aggregate of villages (*grāma*). The fighting organisation of the tribe appears to have been based on these divisions. The houses forming the village seem to have been built entirely of wood, as they still were in the time of Megasthenes. In the midst of each house the domestic fire burnt. For protection against foes or inundations, fortified enclosures (called *pur*) were made on eminences. They consisted of earthworks strengthened with a stockade, or occasionally with stone. There is nothing to show that they were inhabited, much less that *pur* ever meant a town or city, as it did in later times.

The basis of Vedic society being the patriarchal family, the government of the tribe was naturally monarchical. The king (*rāja*) was often hereditary. Thus several successive members of the same family are mentioned as rulers of the Tṛitsus and of the Pūrus. Occasionally, however, the king was elected by the districts (*viç*) of the tribe; but whether the choice was then limited to members of the royal race, or was extended to certain noble families, does not appear. In times of peace the main duty of the king was to ensure the protection of his people. In return they rendered him obedience, and supplied him with voluntary gifts — not fixed taxes — for his maintenance. His power was by no means absolute, being limited by the will of the people expressed in the tribal assembly (*samiti*). As to the constitution and functions of the latter, we have unfortunately little or no information. In war, the king of course held the chief command. On important occasions, such as the eve of a battle, it was also his duty to offer sacrifice on behalf of his tribe, either performing the rites himself, or employing a priest to do so.

Every tribe doubtless possessed a family of singers who attended the king, praising his deeds as well as composing hymns to accompany the sacrifice in honour of the gods. Depending on the liberality of their patrons, these poets naturally did not neglect to lay stress on the efficacy of their invocations, and on the importance of rewarding them well for their services. The priest whom a king appointed to officiate for him was called a *purohita* or domestic chaplain. Vasishṭha occupied that position in the employ of King Sudās; and in one of his hymns (vii. 33) he does not fail to point out that the victory of the Tṛitsus was due to his prayers. The panegyrics on liberal patrons contain manifest exaggerations, partly, no doubt, intended to act as an incentive to other princes. Nevertheless, the gifts in gold, cows, horses, chariots, and garments bestowed by kings on their chief priests must often have been considerable, especially after important victories. Under the later Brahmanic hierarchy liberality to the priestly caste became a duty, while the amount of the sacrificial fee was fixed for each particular rite.

The employment of Purohitas by kings as their substitutes in the performance of sacrificial functions is to be regarded as the beginning and the oldest form of the priesthood in India. It became the starting-point of the historically unique hierarchical order in which the sacerdotal caste occupied the supreme position in society, and the State was completely merged in the Church. Such, indeed, was the ideal of the Catholic Church in the West during the Middle Ages, but it never became an accomplished fact in Europe, as it did in India. No sooner had the priesthood become hereditary than the development of a caste system began, which has had no parallel in any other country. But during the period represented by Sudās and Vasishṭha, in which the older portion of the *Rigveda* was composed, the priesthood was not yet hereditary, still less had the warrior and sacerdotal classes became transformed into castes among the Aryan tribes settled in the Panjāb. This is confirmed by the fact that in the epic age the inhabitants of Madhyadeça or Mid-land, where the Brahmanic caste system grew up, regarded the people of the north-west as semi-barbarians.

In the simple social organisation of the Vedic tribes of this region, where occupations were but little differentiated, every man was a soldier as well a civilian, much as among the Afghans of to-day. As they moved farther to the east, society became more complex, and vocations tended to become hereditary.

The population being now spread over wider tracts of territory, the necessity arose for something in the nature of a standing army to repel sudden attacks or quell risings of the subject aborigines. The nucleus would have been supplied by the families of the chiefs of lesser tribes which had amalgamated under some military leader. The agricultural and industrial part of the population were thus left to follow their pursuits without interruption. Meanwhile the religious ceremonial was increasing in complexity; its success was growing more dependent on correct performance, while the preservation of the ancient hymns was becoming more urgent. The priests had, therefore, to devote all their time and energies to the carrying out of their religious duties and the handing down of the sacred tradition in their families.

Owing to these causes, the three main classes of Aryan society became more and more separated. But how were they transformed into castes or social strata divided from one another by the impassable barriers of heredity and the prohibition of intermarrying or eating together? This rigid mutual exclusiveness must have started, in the first instance, from the treatment of the conquered aborigines, who, on accepting the Aryan belief, were suffered to form a part of the Aryan polity in the capacity of a servile class. The gulf between the two races need not have been wider than that which at the present day, in the United States, divides the whites from the negroes. When the latter are described as men of "colour," the identical term is used which, in India, came to mean "caste." Having become hereditary, the sacerdotal class succeeded in securing a position of sanctity and inviolability which raised them above the rest of the Aryans as the latter were raised above the Dāsas. When their supremacy was established, they proceeded to organise the remaining classes in the state on similar lines of exclusiveness. To the time when the system of the three Aryan castes, with the Çūdras added as a fourth, already existed in its fundamental principles, belong the greater part of the independent portions of the *Yajurveda*, a considerable part of the *Atharva-veda* (most of books viii. to xiii.), but of the *Rigveda*, besides the one (x. 90) which distinctly refers to the four castes by name, only a few of the latest hymns of the first, eighth, and tenth books. The word *brāhmaṇa*, the regular name for “man of the first caste,” is still rare in the *Rigveda*, occurring only eight times, while *brahman*, which simply means sage or officiating priest, is found forty-six times.

We may now pass on to sketch rapidly the social conditions which prevailed in the period of the *Rigveda*. The family, in which such relationships as a wife’s brother and a husband’s brother or sister had special names, was clearly the foundation of society. The father was at its head as “lord of the house” (*gṛihapati*). Permission to marry a daughter was asked from him by the suitor through the mediation of an intimate friend. The wedding was celebrated in the house of the bride’s parents, whither the bridegroom, his relatives, and friends came in procession. Here they were entertained with the flesh of cows slain in honour of the occasion. Here, too, the bridegroom took the bride’s hand and led her round the nuptial fire. The *Atharva-veda* adds that he set down a stone on the ground, asking the bride to step upon it for the obtainment of offspring. On the conclusion of the wedding festivities, the bride, anointed and in festal array, mounted with her husband a car adorned with red flowers and drawn by two white bulls. On this she was conducted in procession to her new home. The main features of this nuptial ceremony of 3000 years ago still survive in India.

Though the wife, like the children, was subject to the will of her husband, she occupied a position of greater honour in the age of the *Rigveda* than in that of the Brāhmaṇas, for she participated with her husband in the offering of sacrifice. She was mistress of the house (*gṛihapatnī*), sharing the control not only of servants and slaves, but also of the unmarried brothers and sisters of her husband. From the *Yajurveda* we learn that it was customary for sons and daughters to marry in the order of their age, but the *Rigveda* more than once speaks of girls who remained unmarried and grew old in their father’s house. As the family could only be continued in the male line, abundance of sons is constantly prayed for, along with wealth in cattle and land, and the newly wedded husband hopes that his bride may become a mother of heroes. Lack of sons was placed on the same level as poverty, and adoption was regarded as a mere makeshift. No desire for the birth of daughters is ever expressed in the

Rigveda; their birth is deprecated in the *Atharva-veda*, and the *Yajurveda* speaks of girls being exposed when born. Fathers, even in the earliest Vedic times, would doubtless have sympathised with the sentiment of the *Aitareya Brāhmaṇa*, that "to have a daughter is a misery." This prejudice survives in India to the present day with unabated force.

That the standard of morality was comparatively high may be inferred from the fact that adultery and rape were counted among the most serious offences, and illegitimate births were concealed.

One or two passages indicate that the practice of exposing old men, found among many primitive peoples, was not unknown to the *Rigveda*.

Among crimes, the commonest appears to have been robbery, which generally took the form of cattle-lifting, mostly practised at night. Thieves and robbers are often mentioned, and the *Rigveda* contains many prayers for protection at home, abroad, and on journeys. Such criminals, when caught, were punished by being tied to stakes with cords. Debts (*ṛiṇa*) were often incurred, chiefly, it would seem, at play, and the *Rigveda* even speaks of paying them off by instalments.

From the references to dress which the *Rigveda* contains we may gather that a lower garment and a cloak were worn. Clothes were woven of sheep's wool, were often variegated, and sometimes adorned with gold. Necklets, bracelets, anklets, and ear-rings are mentioned in the way of ornaments. The hair was anointed and combed. The *Atharva-veda* even mentions a comb with a hundred teeth, and also speaks of remedies which strengthened or restored the growth of the hair. Women plaited their hair, while men occasionally wore it braided and wound like a shell. The gods Rudra and Pūshan are described as being thus adorned; and the Vasishṭhas, we learn, wore their hair braided on the right side of the head. On festive occasions wreaths were worn by men. Beards were usual, but shaving was occasionally practised. The *Atharva-veda* relates how, when the ceremony of shaving off his beard was performed on King Soma, Vāyu brought the hot water and Savitṛi skilfully wielded the razor.

The chief article of food was milk, which was either drunk as it came from the cow or was used for cooking grain as well as mixing with soma. Next in importance came clarified butter (*ghṛita*, now *ghee*), which, as a favourite food of men, was also offered to the gods. Grain was eaten after being parched, or, ground to flour between millstones, was made into cakes with milk or butter. Various kinds of vegetables and fruit also formed part of the daily fare of the Vedic Indian. Flesh was eaten only on ceremonial occasions, when animals were sacrificed. Bulls being the chief offerings to the gods, beef was probably the kind of meat most frequently eaten. Horse-flesh must have been less commonly used, owing to the comparative rarity of the horse-sacrifice. Meat was either roasted on spits or cooked in pots. The latter were made of metal or earthenware; but drinking-vessels were usually of wood.

The Indians of the *Rigveda* were acquainted with at least two kinds of spirituous liquor. Soma was the principal one. Its use was, however, restricted to occasions of a religious character, such as sacrifices and festivals. The genuine soma plant from which it was made also became increasingly difficult to obtain as the Aryans moved farther away from the mountains. The spirit in ordinary use was called *surā*. The knowledge of it goes back to a remote period, for its name, like that of soma, is found in the *Avesta* in the form of *hura*. It was doubtless prepared from some kind of grain, like the liquor made from rice at the present day in India. Indulgence in *surā* went hand in hand with gambling. One poet mentions anger, dice, and *surā* as the causes of various sins; while another speaks of men made arrogant with *surā* reviling the gods. Its use must have been common, for by the time of the *Vājasaneyi Saṃhitā*, the occupation of a "maker of surā" (*surākāra*) or distiller had become a profession.

One of the chief occupations of the Vedic Indians was of course warfare. They fought either on foot or on chariots. The latter had two occupants, the fighter and the driver. This was still the case in the *Mahābhārata*, where we find Kṛishṇa acting as charioteer to Arjuna. Cavalry is nowhere mentioned, and probably came into use at a considerably later period. By the time of Alexander's invasion, however, it formed one of the regular four divisions of the

Indian army. There are some indications that riding on horseback was at least known to the *Rigveda*, and distinct references to it occur in the *Atharva*- and the *Yajurvedas*. The Vedic warriors were protected with coats of mail and helmets of metal. The principal weapons were the bow and arrow, the latter being tipped with poisoned horn or with a metal point. Spears and axes are also frequently mentioned.

The principal means of livelihood to the Vedic Indian was cattle-breeding. His great desire was to possess large herds; and in the numerous prayers for protection, health, and prosperity, cattle are nearly always mentioned first.

The Vedic Aryans were, however, not merely a pastoral people. They had brought with them from beyond the valleys of Afghanistan at least a primitive knowledge of agriculture, as is shown by the Indians and Iranians having such terms as "to plough" (*kṛish*) in common. This had, indeed, by the time of the *Rigveda*, become an industry second only to cattle-breeding in importance. The plough, which we learn from the *Atharva-veda* had a metal share, was used for making furrows in the fields, and was drawn by bulls. When the earth was thus prepared, seed was strewn over the soil. Irrigation seems not to have been unknown, as dug-out channels for water are mentioned. When ripe, the corn (*yava*) was cut with a sickle. It was then laid in bundles on the threshing-floor, where it was threshed out and finally sifted by winnowing.

Though the Vedic Indians were already a pastoral and agricultural people, they still practised hunting to a considerable extent. The hunter pursued his game with bow and arrow, or used traps and snares. Birds were usually caught with toils or nets spread on the ground. Lions were taken in snares, antelopes secured in pits, and boars hunted with dogs.

Navigation in Rigvedic times was, as we have already seen, limited to the crossing of rivers. The boats (called *nau-s*, Greek *nau-s*) were propelled by what were doubtless paddles (*aritra*), and must have been of the most primitive type, probably dug-out tree-trunks. No mention is made of rudder or anchor, masts, or sails.

Trade in those days consisted in barter, the cow being the pecuniary standard by which the value of everything was measured. The transition to coinage was made by the use of gold ornaments and jewelry as a form of reward or payment, as was the case among the ancient Germans. Thus *nishka*, which in the *Rigveda* means a necklet, in later times became the name of a coin.

Though the requirements of life in early Vedic times were still primitive enough to enable every man more or less to supply his own wants, the beginnings of various trades and industries can be clearly traced in the *Rigveda*. References are particularly frequent to the labour of the worker in wood, who was still carpenter, joiner, and wheelwright in one. As the construction of chariots and carts required peculiar skill, we find that certain men already devoted themselves to it as a special art, and worked at it for pay. Hence felicity in the composition of hymns is often compared with the dexterity of the wheelwright. Mention is also sometimes made of the smith who smelts the ore in a forge, using the wing of a bird instead of a bellows to produce a draught. He is described as making kettles as well as other domestic utensils of metal. The *Rigveda* also refers to tanners and the skins of animals prepared by them. Women, it appears, were acquainted with sewing and with the plaiting of mats from grass or reeds. An art much more frequently alluded to in metaphors and similes is that of weaving, but the references are so brief that we obtain no insight into the process. The *Atharva-veda*, however, gives some details in a passage which describes how Night and Day, personified as two sisters, weave the web of the year alternately with threads that never break or come to an end. The division of labour had been greatly developed by the time of the *White Yajurveda*, in which a great many trades and vocations are enumerated. Among these we find the rope-maker, the jeweller, the elephant-keeper, and the actor.

Among the active and warlike Vedic Aryans the chariot-race was a favourite amusement, as is shown by the very metaphors which are borrowed from this form of sport. Though skilful driving was still a highly esteemed art in the epic period, the use of the chariot both for war and for racing gradually died out in Hindustan, partly perhaps owing to the enervating influence of the climate, and partly to the scarcity of horses, which had to be brought from the region of the Indus.

The chief social recreation of men when they met together was gambling with dice. The irresistible fascination exercised, and the ruin often entailed by this amusement, we have already found described in the Gambler's Lament. Some haunted the gaming-hall to such an extent that we find them jocularly described in the *Yajurveda* as "pillars of the playhouse" (*sabhāsthāṇu*). No certain information can be gathered from the *Rigveda* as to how the game was played. We know, however, from one passage that four dice were used. The *Yajurveda* mentions a game played with five, each of which has a name. Cheating at play appears in the *Rigveda* as one of the most frequent of crimes; and one poet speaks of dice as one of the chief sources of sinning against the ordinances of Varuṇa. Hence the word used in the *Rigveda* for "gamester" (*kitava*) in classical Sanskrit came to mean "cheat," and a later word for "rogue" (*dhūrta*) is used as a synonym of "gamester."

Another amusement was dancing, which seems to have been indulged in by men as well as women. But when the sex of the dancers is distinctly referred to, they are nearly always maidens. Thus the Goddess of Dawn is compared to a dancer decked in gay attire. That dancing took place in the open air may be gathered from the line (x. 76, 6), "thick dust arose as from men who dance" (*nṛityatām*).

Various references in the *Rigveda* show that even in that early age the Indians were acquainted with different kinds off music. For we find the three main types of percussion, wind, and stringed instruments there represented by the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). The latter has ever since been the favourite musical instrument of the Indians down to the present day. That the Vedic Indians were fond of instrumental music may be inferred from the statement of a Rishi that the sound of the flute is heard in the abode of Yama, where the blessed dwell. From one of the Sūtras we learn that instrumental music was performed at some religious rites, the *vīṇā* being played at the sacrifice to the Manes. By the time of the *Yajurveda* several kinds of professional musicians appear to have arisen, for lute-players, drummers, flute-players, and conch-blowers are enumerated in its list of callings. Singing is, of course, very often mentioned in the *Rigveda*. That vocal music had already got beyond the most primitive stage may be concluded from the somewhat complicated method of chanting the *Sāmaveda*, a method which was probably very ancient, as the Soma ritual goes back to the Indo-Iranian age.

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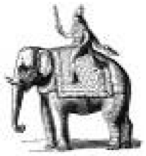
1 The component parts of this name are in Sanskrit *pancha*, five, and *āp*, water.

2 From the Sanskrit *dakshiṇa*, south, literally “right,” because the Indians faced the rising sun when naming the cardinal points.

3 German, *vieh*; Latin, *pecus*, from which *pecunia*, “money.”

Chapter VII

The Later Vedas



OF THE THREE later Vedas, the *Sāmaveda* is much the most closely connected with the *Rigveda*. Historically it is of little importance, for it contains hardly any independent matter, all its verses except seventy-five being taken directly from the *Rigveda*. Its contents are derived chiefly from the eighth and especially the ninth, the Soma book. The *Sāmaveda* resembles the *Yajurveda* in having been compiled exclusively for ritual application; for the verses of which it consists are all meant to be chanted at the ceremonies of the soma sacrifice. Removed from their context in the *Rigveda*, they are strung together without internal connection, their significance depending solely on their relation to particular rites. In form these stanzas appear in the text of the *Sāmaveda* as if they were to be spoken or recited, differing from those of the *Rigveda* only in the way of marking the accent. The *Sāmaveda* is, therefore, only the book of words employed by the special class of Ugātṛi priests at the soma sacrifice. Its stanzas assume their proper character of musical *Sāmans* or chants only in the various songbooks called *gānas*, which indicate the prolongation, the repetition, and the interpolation of syllables necessary in singing, just as is often done in European publications when the words are given below the musical notation. There are four of these songbooks in existence, two belonging to each division of the Veda. The number of *Sāmans* here given of course admitted of being indefinitely increased, as each verse could be sung to many melodies.

The *Sāmaveda* consists of 1549 stanzas, distributed in two books called *ārchikas* or collections of *ṛich* verses. The principle of arrangement in these two books is different. The first is divided into six lessons (*prapāṭhaka*), each of which contains ten decades (*daçat*) of stanzas, except the sixth, which has only nine. The verses of the first twelve decades are addressed to Agni, those of the last eleven to Soma, while those of the intermediate thirty-six are chiefly invocations of Indra, the great soma-drinker. The second book contains nine lessons, each of which is divided into two, and sometimes three sections. It consists throughout of small groups of stanzas, which, generally three in number, are closely connected, the first in the group being usually found in the first book also. That the second book is both later in date and secondary in character is indicated by its repeating stanzas from the first book as well as by its deviating much less from the text of the *Rigveda*. It is also a significant fact in this connection that the verses of the first book which recur in the second agree more closely with the readings of the *Rigveda* than the other verses by which they are surrounded. This can only be accounted for by the supposition that they were consciously altered in order to accord with the same verses in the second book which were directly influenced by the *Rigveda*, while the readings of the first book had diverged more widely because that book had been handed down, since the original borrowing, by an independent tradition.

We know from statements of the *Çatapatha Brāhmaṇa* that the divisions of the first book of the *Sāmaveda* existed at least as early as the period when the second part of that Brāhmana was composed. There is, moreover, some reason to believe that the *Sāmaveda* as a collection is older than at least the *Taittirīya* and the *Vājasaneyi* recensions of the *Yajurveda*. For the latter contain verses, used also as *Sāman* chants, in a form which shows the variations of the *Sāmaveda* in contrast with the *Rigveda*. This is all the more striking as the *Vājasaneyi* text has an undoubted tendency to adhere to the readings of the *Rigveda*. On the other hand, the view expressed by Professor Weber that numerous variants in verses of the *Sāmaveda* contain archaic forms as compared with the *Rigveda*, and were therefore borrowed at a time before the existing redaction of the *Rigveda* took place, has been shown to be untenable. The various readings of the *Sāmaveda* are really due in part to inferior tradition, and in part to arbitrary alterations made in order to adapt verses detached from their context to the ritual purpose to which they were applied.

Two schools of the *Sāmaveda* are known — the Kauthumas and the Rāṇāyanīyas, the former of whom are said still to exist in Gujarat, while the latter, at one time settled mainly in the Mahratta country, are said to survive in Eastern Hyderabad. Their recensions of the text appear to have differed but little from each other. That of the Rāṇāyanāyas has been published more than once. The earliest edition, brought out by a missionary named Stevenson in 1842, was entirely superseded by the valuable work of Benfey, which, containing a German translation and glossary besides the text, came out in 1848. The *Sāmaveda* was thus the first of the Vedas to be edited in its entirety. The text of this Veda, according to the recension of the same school, together with the commentary of Sāyaṇa, was subsequently edited in India. Of the Kauthuma recension nothing has been preserved excepting the seventh *prapāṭhaka*, which, in the Naigeya subdivision of this school, forms an addition to the first *ārchika*, and was edited in 1868. Two indices of the deities and composers of the *Sāmaveda* according to the Naigeya school have also been preserved, and indirectly supply information about the text of the Kauthuma recension.

The *Yajurveda* introduces us not only to a geographical area different from that of the *Rigveda*, but also to a new epoch of religious and social life in India. The centre of Vedic civilisation is now found to lie farther to the east. We hear no more of the Indus and its tributaries; for the geographical data of all the recensions of the *Yajurveda* point to the territory in the middle of Northern India occupied by the neighbouring peoples of the Kurus and Panchālas. The country of the former, called Kurukshetra, is specifically the holy land of the *Yajurvedas* and of the Brāhmaṇas attached to them. It lay in the plain between the Sutlej and the Jumna, beginning with the tract bounded by the two small rivers Dṛishadvatī and Sarasvatī, and extending south-eastwards to the Jumna. It corresponds to the modern district of Sirhind. Closely connected with, and eastward of this region, was situated the land of the Panchālas, which, running south-east from the Meerut district to Allahabad, embraces the territory between the Jumna and the Ganges called the Doab ("Two Waters"). Kurukshetra was the country in which the Brahmanic religious and social system was developed, and from which it spread over the rest of India. It claims a further historical interest as being in later times the scene of the conflict, described in the *Mahābhārata*, between the Panchālas and Matsyas on the one hand, and the Kurus, including the ancient Bharatas, on the other. In the famous lawbook of Manu the land of the Kurus is still regarded with veneration as the special home of Brahmanism, and as such is designated Brahmāvarta. Together with the country of the Panchālas, and that of their neighbours to the south of the Jumna, the Matsyas (with Mathurā, now Muttra, as their capital) and the Çūrasenas, it is spoken of as the land of Brahman sages, where the bravest warriors and the most pious priests live, and the customs and usages of which are authoritative.

Here the adherents of the *Yajurveda* split up into several schools, which gradually spread over other parts of India, the Kaṭhas, with their subdivision the Kapishṭhalas, being in the time of the Greeks located in the Panjāb, and later in Kashmir also. The Kaṭhas are now to be found in Kashmir only, while the Kapishṭhalas have entirely disappeared. The Maitrāyaṇīyas, originally called Kālāpas, appear at one time to have occupied the region around the lower course of the Narmadā for a distance of some two hundred miles from the sea, extending to the south of its mouth more than a hundred miles, as far as Nāasik, and northwards beyond the modern city of Baroda. There are now only a few remnants of this school to the north of the Narmadā in Gujarat, chiefly at Ahmedabad, and farther west at Morvi. Before the beginning of our era these two ancient schools must have been very widely diffused in India. For the grammarian Patanjali speaks of the Kaṭhas and Kālāpas as the universally known schools of the *Yajurveda*, whose doctrines were proclaimed in every village. From the *Rāmāyaṇa*, moreover, we learn that these two schools were highly honoured in Ayodhyā (Oudh) also. They were, however, gradually ousted by the two younger schools of the *Yajurveda*. Of these, the Taittirīyas have been found only to the south of the Narmadā, where they can be traced as far back as the fourth century A.D. Their most important subdivision, that of the Āpastambas, still survives in the territory of the Godāvarī, while another, the Hiraṇyakeçins, are found still farther south. The school of the Vājasaneyins spread towards the south-east, down the Ganges Valley. At the present day they occupy a wide area, embracing North-East and Central India.

Each of these four schools has preserved one or two recensions of the *Yajurveda*. The text of the *Maitrāyaṇī Saṃhitā*, which consists of four books (*kāṇḍa*), subdivided into fifty-four lessons (*prapāṭhaka*), has been edited by Professor L. v. Schroeder (1881–86). The same scholar is preparing an edition of the *Kāṭhaka Saṃhitā*, the recension of the Kaṭha school. These two recensions are nearly related in language, having many forms in common which are not found elsewhere. Of the *Kapishṭhala-Kaṭha Saṃhitā* only somewhat corrupt fragments have hitherto come to light, and it is very doubtful whether sufficient manuscript material will ever be discovered to render an edition of this text possible. The *Taittirīya Saṃhitā*, which comprises seven books, and is subdivided into forty-four lessons, is somewhat later in origin than the above-mentioned recensions. It was edited by Professor A. Weber in 1871–72. These texts of the *Yajurveda* form a closely connected group, for they are essentially the same in character. Their agreement is often even verbal, especially in the verses and formulas for recitation which they contain. They also agree in arranging their matter according to a similar principle, which is different from that of the *Vājasaneyi* recension.

The *Saṃhitā* of the latter consists entirely of the verses and formulas to be recited at the sacrifice, and is therefore clear (*çukla*), that is to say, separated from the explanatory matter which is collected in the Brāhmaṇa. Hence it is called the *White* (*çukla*) *Yajurveda*, while the others, under the general name of *Black* (*kṛishṇa*) *Yajurveda*, are contrasted with it, as containing both kinds of matter mixed up in the *Saṃhitā*. The text of the Vājasaneyins has been preserved in two recensions, that of the Mādhyaṃdinas and of the Kāṇvas. These are almost identical in their subject-matter as well as its arrangement. Their divergences hardly go beyond varieties of reading, which, moreover, appear only in their prose formulas, not in their verses. Agreeing thus closely, they cannot be separated in their origin by any wide interval of time. Their discrepancies probably arose rather from geographical separation, since each has its own peculiarities of spelling. The *White Yajurveda* in both these recensions has been edited by Professor Weber (1849–52).

It is divided into forty chapters, called *adhyāyas*. That it originally consisted of the first eighteen alone is indicated by external as well as internal evidence. This is the only portion containing verses and prose formulas (both having the common name of *mantras*) which recur in the *Taittirīya Saṃhitā*, the sole exceptions being a few passages relating to the horse-sacrifice in chapters 22–25. Otherwise the contents of the last twenty-two chapters are found again only in the Brāhmaṇa and the Āraṇyaka belonging to the *Taittirīya Saṃhitā*. Moreover, it is only the *mantras* of the first eighteen chapters of the *Vājasaneyi Saṃhitā* which are quoted and explained word by word in the first nine books of its own Brāhmaṇa, while merely a few *mantras* from the following seventeen chapters are mentioned in that work. According to the further testimony of an ancient index of the *White Yajurveda*, attributed to Kātyāyana, the ten chapters 26–35 form a supplement (*khila*).

The internal evidence of the *Vājasaneyi Saṃhitā* leads to similar conclusions. The fact that chapters 26–29 contain *mantras* relating to ceremonies dealt with in previous chapters and requiring to be applied to those ceremonies, is a clear indication of their supplementary character. The next ten chapters (30–39) are concerned with altogether new ceremonies, such as the human sacrifice, the universal sacrifice, and the sacrifice to the Manes. Lastly, the 40th chapter must be a late addition, for it stands in no direct relation to the ritual and bears the character of an Upanishad. Different parts of the *Saṃhitā*, moreover, furnish some data pointing to different periods of religious and social development. In the 16th chapter the god Rudra is described by a large number of epithets which are subsequently peculiar to Çiva. Two, however, which are particularly significant, *Īçāna*, “Ruler,” and *Mahādeva*, “Great God,” are absent here, but are added in the 39th chapter. These, as indicating a special worship of the god, represent a later development. Again, the 30th chapter specifies most of the Indian mixed castes, while the 16th mentions only a few of them. Hence, it is likely that at least some which are known to the former chapter did not as yet exist when the latter was composed.

On these grounds four chronological strata may be distinguished in the *White Yajurveda*. To the fundamental portion, comprising chapters 1–18, the next seven must first have been added, for these two parts deal with the general sacrificial ceremonial. The development of the ritual led to the compilation of the next fourteen chapters, which are concerned with ceremonies already treated (26–29) or entirely new (30–39). The last chapter apparently dates from a period when the excessive growth of ritual practices led to a reaction. It does not supply sacrificial *mantras*, but aims at establishing a mean between exclusive devotion to and total neglect of the sacrificial ceremonies.

Even the original portion of the *White Yajurveda* must have assumed shape somewhat later than any of the recensions of the *Black*. For the systematic and orderly distribution of matter by which the *mantras* are collected in the *Saṃhitā*, while their dogmatic explanation is entirely relegated to a Brāhmaṇa, can hardly be as old as the confused arrangement in which both parts are largely mixed up.

The two most important portions of the *Yajurvedas* deal with the new and full moon sacrifices, as well as the soma sacrifice, on the one hand, and with the construction of the fire-altar on the other. Chapters 1–10 of the *White Yajurveda* contain the *mantras* for the former, chapters 11–18 those for the latter part of the ceremonial. The corresponding ritual explanations are to be found in books 1–5 and 6–9 respectively of the *Çatapatha Brāhmaṇa*. In these fundamental portions even the *Black Yajurveda* does not intermingle the *mantras* with their explanations. The first book of the *Taittirīya Saṃhitā* contains in its first four lessons nothing but the verses and formulas to be recited at the fortnightly and the soma sacrifices; the fourth book, nothing but those employed in the fire-altar ritual. These books follow the same order as, and in fact furnish a parallel recension of, the corresponding parts of the *Vājasaneyi Saṃhitā*. On the other hand, the *Taittirīya Saṃhitā* contains within itself, but in a different part, the two corresponding Brāhmaṇas, which, on the whole, are free from admixture with *mantras*. The fifth book is the Brāhmaṇa of the fire ritual, and the sixth is that of the soma sacrifice; but the dogmatic explanation of the new and full moon sacrifice is altogether omitted here, being found in the third book of the *Taittirīya Brāhmaṇa*. In the *Maitrāyaṇī Saṃhitā* the distribution of the corresponding material is similar. The first three lessons of the first book contain the *mantras* only for the fortnightly and the soma sacrifices; the latter half of the second book (lessons 7–13), the *mantras* only for the fire ritual. The corresponding Brāhmaṇas begin with the sixth and the first lesson respectively of the third book. It is only in the additions to these fundamental parts of the *Black Yajurveda* that the separation of Mantra and Brāhmaṇa is not carried out. The main difference, then, between the *Black* and the *White* consists in the former combining within the same collection Brāhmaṇa as well as Mantra matter. As to its chief and fundamental parts, there is no reason to suppose that these two kinds of matter, which are kept separate and unmixed, are either chronologically or essentially more nearly related than are the *Vājasaneyi Saṃhitā* and the *Çatapatha Brāhmaṇa*.

The *Yajurveda* resembles the *Sāmaveda* in having been compiled for application to sacrificial rites only. But while the *Sāmaveda* deals solely with one part of the ritual, the soma sacrifice, the *Yajurveda* supplies the formulas for the whole sacrificial ceremonial. Like the *Sāmaveda*, it is also connected with the *Rigveda*; but while the former is practically altogether extracted from the *Rigveda*, the *Yajurveda*, though borrowing many of its verses from the same source, is largely an original production. Thus somewhat more than one-fourth only of the *Vājasaneyi Saṃhitā* is derived from the *Rigveda*, One half of this collection consists of verses (*ṛich*) most of which (upwards of 700) are found in the *Rigveda*; the other half is made up of prose formulas (*yajus*). The latter, as well as the verses not borrowed from the *Rigveda*, are the independent creation of the composers of the *Yajurveda*. This partial originality was indeed a necessary result of the growth of entirely new ceremonies and the extraordinary development of ritual detail. It became impossible to obtain from the *Rigveda* even approximately suitable verses for these novel requirements.

The language of the Mantra portion of the *Yajurveda*, though distinctly representing a later stage, yet on the whole agrees with that of the *Rigveda*, while separated from that of classical Sanskrit by a considerable interval.

On its mythological side the religion of the *Yajurveda* does not differ essentially from that of the older Veda; for the pantheon is still the same. Some important modifications in detail are, however, apparent. The figure of Prajāpati, only foreshadowed in the latest hymns of the *Rigveda*, comes more and more into the foreground as the chief of the gods. The Rudra of the *Rigveda* has begun to appear on the scene as Çiva, being several times mentioned by that name as well as by other epithets later peculiar to Çiva, such as Çankara and Mahādeva. Vishṇu now occupies a somewhat more prominent position than in the *Rigveda*. A new feature is his constant identification with the sacrifice. The demons, now regularly called Asuras, perpetually appear as a group of evil beings opposed to the good gods. Their conflicts with the latter play a considerable part in the myths of the *Yajurveda*. The Apsarases, who, as a class of celestial nymphs endowed with all the seductive charms of female beauty, occupy so important a place in post-Vedic mythology, but are very rarely mentioned in the *Rigveda*, begin to be more prominent in the *Yajurveda*, in which many of them are referred to by individual names.

Certain religious conceptions have, moreover, been modified and new rites introduced. Thus the word *brahma*, which in the *Rigveda* meant simply "devotion," has come to signify the essence of prayer and holiness, an advance towards its ultimate sense in the Upanishads. Again, snake-worship, which is unknown to the *Rigveda*, now appears as an element in Indian religion. That, however, which impresses on the *Yajurveda* the stamp of a new epoch is the character of the worship which it represents. The relative importance of the gods and of the sacrifice in the older religion has now become inverted. In the *Rigveda* the object of devotion was the gods, for the power of bestowing benefits on mankind was believed to lie in their hands alone, while the sacrifice was only a means of influencing their will in favour of the offerer. In the *Yajurveda* the sacrifice itself has become the centre of thought and desire, its correct performance in every detail being all-important. Its power is now so great that it not merely influences, but compels the gods to do the will of the officiating priest. By means of it the Brahmans may, in fact, be said to hold the gods in their hands.

The religion of the *Yajurveda* may be described as a kind of mechanical sacerdotalism. A crowd of priests conducts a vast and complicated system of external ceremonies, to which symbolical significance is attributed, and to the smallest minutiæ of which the greatest weight is attached. In this stifling atmosphere of perpetual sacrifice and ritual, the truly religious spirit of the *Rigveda* could not possibly survive. Adoration of the power and beneficence of the gods, as well as the consciousness of guilt, is entirely lacking, every prayer being coupled with some particular rite and aiming solely at securing material advantages. As a natural result, the formulas of the *Yajurveda* are full of dreary repetitions or variations of the same idea, and abound with half or wholly unintelligible interjections, particularly the syllable *om*. The following quotation from the *Maitrāyaṇī Saṃhitā* is a good example: *Nidhāyo vā nidhāyo vā oṃ vā oṃ vā oṃ vā ē ai oṃ svarṇajyotiḥ*. Here only the last word, which means “golden light,” is translatable.

Thus the ritual could not fail to become more and more of a mystery to all who did not belong to the Brahman caste. To its formulas, no less than to the sacrifice itself, control over Nature as well as the supernatural powers is attributed. Thus there are certain formulas for the obtainment of victory; by means of these, it is said, Indra constantly vanquished the demons. Again, we learn that, if the priest pronounces a formula for rain while mixing a certain offering, he causes the rain to stream down. Hence the formulas are regarded as having a kind of magical effect by exercising compulsion. Similar miraculous powers later came to be attached to penance and asceticism among the Brahmans, and to holiness among the Buddhists. The formulas of the *Yajurveda* have not, as a rule, the form of prayers addressed to the gods, but on the whole and characteristically consist of statements about the result of employing particular rites and *mantras*. Together with the corresponding ritual they furnish a complex mass of appliances ready to hand for the obtainment of material welfare in general as well as all sorts of special objects, such as cattle or a village. The presence of a priest capable of using the necessary forms correctly is of course always presupposed. The desires which several rites are meant to fulfil amount to nothing more than childish absurdity. Thus some of them aim at the obtainment of the year. Formulas to secure possession of the moon would have had equal practical value.

Hand in hand with the elaboration of the sacrificial ceremonial went the growth and consolidation of the caste system, in which the Brahmans secured the social as well as the religious supremacy, and which has held India enchained for more than two thousand five hundred years. Not only do we find the four castes firmly established as the main divisions of Indian society in the *Yajurveda*, but, as one of the later books of the *Vājasaneyi Saṃhitā* shows, most of the mixed castes known in later times are already found to exist. The social as well as the religious conditions of the Indian people, therefore, now wear an aspect essentially differing from those revealed to us in the hymns of the *Rigveda*.

The *Rig*-, *Sāma*-, and *Yajurvedas* alone were originally recognised as canonical collections. For they only were concerned with the great sacrificial ceremonial. The *Atharvaveda*, with the exception of the last book, which was obviously added in order to connect it with that ceremonial, is essentially unconnected with it. The ceremonial to which its hymns were practically applied is, with few exceptions, that with which the Gṛihya Sūtras deal, being domestic rites such as those of birth, marriage, and death, or the political rites relating to the inauguration of kings. Taken as a whole, it is a heterogeneous collection of spells. Its most salient teaching is sorcery, for it is mainly directed against hostile agencies, such as diseases, noxious animals, demons, wizards, foes, oppressors of Brahmans. But it also contains many spells of an auspicious character, such as charms to secure harmony in family and village life, reconciliation of enemies, long life, health, and prosperity, besides prayers for protection on journeys, and for luck in gambling. Thus it has a double aspect, being meant to appease and bless as well as to curse.

In its main contents the *Atharvaveda* is more superstitious than the *Rigveda*. For it does not represent the more advanced religious beliefs of the priestly class, but is a collection of the most popular spells current among the masses, who always preserve more primitive notions with regard to demoniac powers. The spirit which breathes in it is that of a prehistoric age. A few of its actual charms probably date with little modification from the Indo-European period; for, as Adalbert Kuhn has shown, some of its spells for curing bodily ailments agree in purpose and content, as well as to some extent even in form, with certain old German, Lettic, and Russian charms. But with regard to the higher religious ideas relating to the gods, it represents a more recent and advanced stage than the *Rigveda*. It contains, indeed, more theosophic matter than any of the other Saṃhitās. For the history of civilisation it is on the whole more interesting and important than the *Rigveda* itself.

The *Atharvaveda* is extant in the recensions of two different schools. That of the Paippalādas is, however, known in a single birch-bark manuscript, which is ancient but inaccurate and mostly unaccented. It was discovered by Professor Bühler in Kashmir, and has been described by Professor Roth in his tract *Der Atharvaveda in Kaschmir* (1875). It will probably soon be accessible to scholars in the form of a photographic reproduction published by Professor Bloomfield. This recension is doubtless meant by the "Paippalāda Mantras" mentioned in one of the *Pariçishṭas* or supplementary writings of the *Atharvaveda*.

The printed text, edited by Roth and Whitney in 1856, gives the recension of the Çaunaka school. Nearly the whole of Sāyaṇa's commentary to the *Atharvaveda* has been edited in India. Its chief interest lies in the large number of readings supplied by it which differ from those of the printed edition of this Veda.

This Saṃhitā is divided into twenty books, containing 730 hymns and about 6000 stanzas. Some 1200 of the latter are derived from the *Rigveda*, chiefly from the tenth, first, and eighth books, a few also from each of the other books. Of the

143 hymns of Book XX., all but twelve are taken bodily from the established text of the *Rigveda* without any change. The matter borrowed from the *Rigveda* in the other books shows considerable varieties of reading, but these, as in the other Saṃhitās, are of inferior value compared with the text of the *Rigveda*. As is the case in the *Yajurveda*, a considerable part of the *Atharva* (about one-sixth) consists of prose. Upwards of fifty hymns, comprising the whole of the fifteenth and sixteenth, besides some thirty hymns scattered in the other books, are entirely unmetrical. Parts or single stanzas of over a hundred other hymns are of a similar character.

That the *Atharvaveda* originally consisted of its first thirteen books only is shown both by its arrangement and by its subject-matter. The contents of Books I.–VII. are distributed according to the number of stanzas contained in the hymns. In Book I. they have on the average four stanzas, in II. five, in III. six, in IV. seven, in V. eight to eighteen, in VI. three; and in VII. about half the hymns have only one stanza each. Books VIII.–XIII. contain longer pieces. The contents of all these thirteen books are indiscriminately intermingled.

The following five books, on the contrary, are arranged according to uniformity of subject-matter. Book XIV. contains the stanzas relating to the wedding rite, which consist largely of *mantras* from the tenth book of the *Rigveda*. Book XV. is a glorification of the Supreme Being under the name of Vrātya, while XVI. and XVII. contain certain conjurations. The whole of XV. and nearly the whole of XVI., moreover, are composed in prose of the type found in the Brāhmaṇas. Both XVI. and XVII. are very short, the former containing nine hymns occupying four printed pages, the latter consisting of only a single hymn, which extends to little more than two pages. Book XVIII. deals with burial and the Manes. Like XIV., it derives most of its stanzas from the tenth book of the *Rigveda*. Both these books are, therefore, not specifically Atharvan in character.

The last two books are manifestly late additions. Book XIX. consists of a mixture of supplementary pieces, part of the text of which is rather corrupt. Book XX., with a slight exception, contains only complete hymns addressed to

Indra, which are borrowed directly and without any variation from the *Rigveda*. The fact that its readings are identical with those of the *Rigveda* would alone suffice to show that it is of later date than the original books, the readings of which show considerable divergences from those of the older Veda. There is, however, more convincing proof of the lateness of this book. Its matter relates to the Soma ritual, and is entirely foreign to the spirit of the *Atharvaveda*. It was undoubtedly added to establish the claim of the *Atharva* to the position of a fourth Veda, by bringing it into connection with the recognised sacrificial ceremonial of the three old Vedas. This book, again, as well as the nineteenth, is not noticed in the *Prātiçākhya* of the *Atharvaveda*. Both of them must, therefore, have been added after that work was composed. Excepting two prose pieces (48 and 49) the only original part of Book XX. is the so-called *kuntāpa* hymns (127–136). These are allied to the *dānastutis* of the *Rigveda*, those panegyrics of liberal kings or sacrificers which were the forerunners of epic narratives in praise of warlike princes and heroes.

The existence of the *Atharva*, as a collection of some kind, when the last books of the *Çatapatha Brāhmaṇa* (xi., xiii., xiv.), the *Taittirīya Brāhmaṇa*, and the *Chhāndogya Upanishad* were composed, is proved by the references to it in those works. In Patanjali’s *Mahābhāshya* the *Atharva* had already attained to such an assured position that it is even cited at the head of the Vedas, and occasionally as their only representative.

The oldest name of this Veda is *Atharvāngirasaḥ*, a designation occurring in the text of the *Atharvaveda*, and found at the beginning of its MSS. themselves. This word is a compound formed of the names of two ancient families of priests, the Atharvans and Angirases. In the opinion of Professor Bloomfield the former term is here synonymous with “holy charms,” as referring to auspicious practices, while the latter is an equivalent of “witchcraft charms.” The term *atharvan* and its derivatives, though representing only its benevolent side, would thus have come to designate the fourth Veda as a whole. In its plural form (*atharvāṇaḥ*) the word in this sense is found several times in the Brāhmaṇas, but in the singular it seems first to occur in an Upanishad. The adjective *ātharvaṇa*, first found as a neuter plural with the sense of “Atharvan hymns” in the *Atharvaveda* itself (Book XIX.), is common from that time onwards. The name *atharva-veda* first appears in Sūtras about as early as *ṛigveda* and similar designations of the other Saṃhitās. There are besides two other names of the *Atharvaveda*, the use of which is practically limited to the ritual texts of this Veda. In one of these, *Bhṛigu-angirasaḥ*, the name of another ancient family of fire-priests, the Bhṛigus, takes the place of that of the Angirases. The other, *brahma-veda*, has outside the Atharvan literature only been found once, and that in a Gṛihya Sūtra of the *Rigveda*.

A considerable time elapsed before the *Atharvaveda*, owing to the general character of its contents, attained to the rank of a canonical book. There is no evidence that even at the latest period of the *Rigveda* the charms constituting the *Atharvaveda* were formally recognised as a separate literary category. For the Purusha hymn, while mentioning the three sacrificial Vedas by the names of *Rik*, *Sāman*, and *Yajus*, makes no reference to the spells of the *Atharvaveda*. Yet the *Rigveda*, though it is mainly concerned with praises of the gods in connection with the sacrifice, contains hymns showing that sorcery was bound up with domestic practices from the earliest times in India. The only reference to the spells of the *Atharvaveda* as a class in the *Yajurvedas* is found in the *Taittirīya Saṃhitā*, where they are alluded to under the name of *angirasaḥ* by the side of *Rik*, *Sāman*, and *Yajus*, which it elsewhere mentions alone. Yet the formulas of the *Yajurveda* are often pervaded by the spirit of the *Atharvaveda*, and are sometimes Atharvan even in their wording. In fact, the difference between the *Rigveda* and *Yajurveda* on the one hand, and the *Atharva* on the other, as regards sorcery, lies solely in the degree of its applicability and prominence.

The *Atharvaveda* itself only once mentions its own literary type directly (as *atharvāngirasaḥ*) and once indirectly (as *bheshajā* or “auspicious spells”), by the side of the other three Vedas, while the latter in a considerable number of passages are referred to alone. This shows that as yet there was no feeling of antagonism between the adherents of this Veda and those of the older ones.

Turning to the Brāhmaṇas, we find that those of the *Rigveda* do not mention the *Atharvaveda* at all, while the *Taittirīya Brāhmaṇa* (like the *Taittirīya Āraṇyaka*) refers to it twice. In the *Çatapatha Brāhmaṇa* it appears more frequently, occupying a more defined position, though not that of a Veda. This work very often mentions the three old Vedas alone, either explicitly as *Rik*, *Sāman*, *Yajus*, or as *trayī vidyā*, "the threefold knowledge." In several passages they are also mentioned along with other literary types, such as *itihāsa* (story), *purāṇa* (ancient legend), *gāthā* (song), *sūtra*, and *upanishad*. In these enumerations the *Atharvaveda* regularly occupies the fourth place, coming immediately after the three Vedas, while the rest follow in varying order. The Upanishads in general treat the *Atharvaveda* in the same way; the Upanishads of the *Atharva* itself, however, sometimes tacitly add its name after the three Vedas, even without mentioning other literary types. With regard to the Çrauta or sacrificial Sūtras, we find no reference to the *Atharva* in those of Kātyāyana (*White Yajurveda*) or Lāṭyāyana (*Sāmaveda*), and only one each in those of Çānkhāyana and Āçvalāyana (*Rigveda*).

In all this sacrificial literature there is no evidence of repugnance to the *Atharva*, or of exclusiveness towards it on the part of followers of the other Vedas. Such an attitude could indeed hardly be expected. For though the sphere of the Vedic sacrificial ritual was different from that of regular magical rites, it is impossible to draw a distinct line of demarcation between sacrifice and sorcery in the Vedic religion, of which witchcraft is, in fact, an essential element. The adherents of the three sacrificial Vedas would thus naturally recognise a work which was a repository of witchcraft. Thus the *Çatapatha Brāhmaṇa*, though characterising *yātu* or sorcery as devilish — doubtless because it may be dangerous to those who practise it — places *yātuvidaḥ* or sorcerers by the side of *bahvṛichas* or men skilled in Rigvedic verses. Just as the *Rigveda* contains very few hymns directly connected with the practice of sorcery, so the *Atharva* originally included only matters incidental and subsidiary to the sacrificial ritual. Thus it contains a series of formulas (vi. 47–48) which have no meaning except in connection with the three daily pressings (*savana*) of soma. We also find in it hymns (*e. g.* vi. 114) which evidently consist of formulas of expiation for faults committed at the sacrifice. We must therefore conclude that the followers of the *Atharva* to some extent knew and practised the sacrificial ceremonial before the conclusion of the present redaction of their hymns. The relation of the *Atharva* to the *çrauta* rites was, however, originally so slight, that it became necessary, in order to establish a direct connection with it, to add the twentieth book, which was compiled from the *Rigveda* for the purposes of the sacrificial ceremonial.

The conspicuous way in which *çrauta* works ignore the *Atharva* is therefore due to its being almost entirely unconnected with the subject-matter of the sacrifice, not to any pronounced disapproval or refusal to recognise its value in its own sphere. With the Gṛihya or Domestic Sūtras, which contain many elements of sorcery practice (*vidhāna*), we should expect the *Atharva* to betray a closer connection. This is, indeed, to some extent the case; for many verses quoted in these Sūtras are identical with or variants of those contained in the *Atharva*, even though the Domestic, like the Sacrificial, Sūtras endeavoured to borrow their verses as far as possible from the particular Veda to which they were attached. Otherwise, however, their references to the *Atharva* betray no greater regard for it than those in the Sacrificial Sūtras do. Such references to the fourth Veda are here, it is true, more frequent and formulaic; but this appears to mean nothing more than that the Gṛihya Sūtras belong to a later date.

In the sphere, too, of law (*dharma*), as dealing with popular usage and custom, the practices of the *Atharva* maintained a certain place; for the indispensable sciences of medicine and astrology were distinctively Atharvan, and the king’s domestic chaplain (*purohita*), believed capable of rendering great services in the injury and overthrow of enemies by sorcery, seems usually to have been an Atharvan priest. At the same time it is only natural that we should first meet with censures of the practices of the *Atharva* in the legal literature, because such practices were thought to enable one man to harm another. The verdict of the law treatises on the whole is, that as incantations of various kinds are injurious, the *Atharvaveda* is inferior and its practices impure. This inferiority is directly expressed in the Dharma Sūtra of Āpastamba; and the later legal treatise (*smṛiti*) of Vishṇu classes the reciter of a deadly incantation from the *Atharva* among the seven kinds of assassins. Physicians and astrologers are pronounced impure; practices with roots are prohibited; sorceries and imprecations are punished with severe penances. In certain cases, however, the *Atharvaveda* is stated to be useful. Thus the Lawbook of Manu recommends it as the natural weapon of the Brahman against his enemies.

In the *Mahābhārata* we find the importance and the canonical character of the *Atharva* fully recognised. The four Vedas are often mentioned, the gods Brahmā and Vishṇu being in several passages described as having created them. The *Atharva* is here often also referred to alone, and spoken of with approbation. Its practices are well known and seldom criticised adversely, magic and sorcery being, as a rule, regarded as good.

Finally, the Purāṇas not only regularly speak of the fourfold Veda, but assign to the *Atharva* the advanced position claimed for it by its own ritual literature. Thus the *Vishṇu Purāṇa* connects the *Atharva* with the fourth priest (the *brahman*) of the sacrificial ritual.

Nevertheless a certain prejudice has prevailed against the *Atharva* from the time of the Dharma Sūtras. This appears from the fact that, even at the present day, according to Burnell, the most influential Brahmans of Southern India still refuse to accept the authority of the fourth Veda, and deny its genuineness. A similar conclusion may be drawn from occasional statements in classical texts, and especially from the efforts of the later Atharvan writings themselves to vindicate the character of their Veda. These ritual texts not only never enumerate the Vedas without including the *Atharva*, but even sometimes place it at the head of the four Vedas. Under a sense of the exclusion of their Veda from the sphere of the sacrificial ritual, they lay claim to the fourth priest (the *brahman*), who in the Vedic religion was not attached to any of the three Vedas, but being required to have a knowledge of all three and of their sacrificial application, acted as superintendent or director of the sacrificial ceremonial. Ingeniously availing themselves of the fact that he was unconnected with any of the three Vedas, they put forward the claim of the fourth Veda as the special sphere of the fourth priest. That priest, moreover, was the most important as possessing a universal knowledge of religious lore (*brahma*), the comprehensive esoteric understanding of the nature of the gods and of the mystery of the sacrifice. Hence the *Gopatha Brāhmaṇa* exalts the *Atharva* as the highest religious lore (*brahma*), and calls it the *Brahmaveda*. The claim to the latter designation was doubtless helped by the word *brahma* often occurring in the *Atharvaveda* itself with the sense of "charm," and by the fact that the Veda contains a larger amount of theosophic matter (*brahmavidyā*) than any other Saṃhitā. The texts belonging to the other Vedas never suggest that the *Atharva* is the sphere of the fourth priest, some Brāhmaṇa passages expressly declaring that any one equipped with the requisite knowledge maybe a *brahman*. The ritual texts of the *Atharva* further energetically urged that the *Purohita*, or domestic chaplain, should be a follower of the *Atharvaveda*. They appear to have finally succeeded in their claim to this office, doubtless because kings attached great value to a special knowledge of witchcraft.

The geographical data contained in the *Atharva* are but few, and furnish no certain evidence as to the region in which its hymns were composed. One hymn of its older portion (v. 22) makes mention of the Gandhāris, Mūjavats, Mahāvṛishas, and Balhikas (in the north-west), and the Magadhas and Angas (in the east); but they are referred to in such a way that no safe conclusions can be drawn as to the country in which the composer of the hymn in question lived.

The *Atharva* also contains a few astronomical data, the lunar mansions being enumerated in the nineteenth book. The names here given deviate considerably from those mentioned in the *Taittirīya Saṃhitā*, appearing mostly in a later form. The passage in which this list is found is, however, a late addition.

The language of the *Atharva* is, from a grammatical point of view, decidedly later than that of the *Rigveda*, but earlier than that of the Brāhmaṇas. In vocabulary it is chiefly remarkable for the large number of popular words which it contains, and which from lack of opportunity do not appear elsewhere.

It seems probable that the hymns of the *Atharva*, though some of them must be very old, were not edited till after the Brāhmaṇas of the *Rigveda* were composed.

On examining the contents of the *Atharvaveda* more in detail, we find that the hostile charms it contains are directed largely against various diseases or the demons which are supposed to cause them. There are spells to cure fever (*takman*), leprosy, jaundice, dropsy, scrofula, cough, ophthalmia, baldness, lack of vital power; fractures and wounds; the bite of snakes or injurious insects, and poison in general; mania and other ailments. These charms are accompanied by the employment of appropriate herbs. Hence the *Atharva* is the oldest literary monument of Indian medicine.

The following is a specimen of a charm against cough (vi. 105): —

Just as the soul with soul-desires
Swift to a distance flies away,
So even thou, O cough, fly forth
Along the soul's quick-darting course.
Just as the arrow, sharpened well,
Swift to a distance flies away,
So even thou, O cough, fly forth
Along the broad expanse of earth.

Just as the sun-god's shooting rays
Swift to a distance fly away,
So even thou, O cough, fly forth
Along the ocean's surging flood.

Here is a spell for the cure of leprosy by means of a dark-coloured plant: —

Born in the night art thou, O herb,
Dark-coloured, sable, black of hue:
Rich-tinted, tinge this leprosy,
And stain away its spots of grey! (i. 23, 1).

A large number of imprecations are directed against demons, sorcerers, and enemies. The following two stanzas deal with the latter two classes respectively: —

Bend round and pass us by, O curse,
Even as a burning fire a lake.
Here strike him down that curses us,
As heaven’s lightning smites the tree (vi. 37, 2).
As, rising in the east, the sun
The stars’ bright lustre takes away,
So both of women and of men,
My foes, the strength I take away (vii. 13, 1).

A considerable group of spells consists of imprecations directed against the oppressors of Brahmans and those who withhold from them their rightful rewards. The following is one of the threats held out against such evil-doers: —

Water with which they bathe the dead,
And that with which they wet his beard,
The gods assigned thee as thy share,
Oppressor of the Brahman priest (v. 19, 14).

Another group of charms is concerned with women, being intended to secure their love with the aid of various potent herbs. Some of them are of a hostile character, being meant to injure rivals. The following two stanzas belong to the former class: —

As round this heaven and earth the sun
Goes day by day, encircling them,
So do I go around thy mind,
That, woman, thou shalt love me well,
And shalt not turn away from me (vi. 8, 3).
’Tis winged with longing, barbed with love,
Its shaft is formed of fixed desire:
With this his arrow levelled well
Shall Kāma pierce thee to the heart (iii. 25, 2).

Among the auspicious charms of the *Atharva* there are many prayers for long life and health, for exemption from disease and death: —

If life in him declines or has departed,

If on the very brink of death he totters,
I snatch him from the lap of Dissolution,
I free him flow to live a hundred autumns (iii. 11, 2).
Rise up from hence, O man, and straightway casting
Death's fetters from thy feet, depart not downward;
From life upon this earth be not yet sundered,
Nor from the sight of Agni and the sunlight (viii. 1, 4).

Another class of hymns includes prayers for protection from dangers and calamities, or for prosperity in the house or field, in cattle, trade, and even gambling. Here are two spells meant to secure luck at play: —

As at all times the lightning stroke
Smites irresistibly the tree:
So gamesters with the dice would I
Beat irresistibly to-day (vii. 5, 1).

O dice, give play that profit brings,
Like cows that yield abundant milk:
Attach me to a streak of gain,
As with a string the bow is bound (vii. 5, 9).

A certain number of hymns contain charms to secure harmony, to allay anger, strife, and discord, or to procure ascendency in the assembly. The following one is intended for the latter purpose: —

O assembly, we know thy name,
"Frolic"[1] truly by name thou art:
May all who meet and sit in thee
Be in their speech at one with me (vii. 12, 2).

A few hymns consist of formulas for the expiation of sins, such as offering imperfect sacrifices and marrying before an elder brother, or contain charms for removing the defilement caused by ominous birds, and for banishing evil dreams.

If waking, if asleep, I have

Committed sin, to sin inclined,
May what has been and what shall be
Loose me as from a wooden post (vi. 115, 2).

A short hymn (vi. 120), praying for the remission of sins, concludes with this stanza: —

In heaven, where our righteous friends are blessèd,
Having cast off diseases from their bodies,
From lameness free and not deformed in members,
There may we see our parents and our children.

Another group of hymns has the person of the king as its centre. They contain charms to be used at a royal election or consecration, for the restoration of an exiled king, for the attainment of lustre and glory, and in particular for victory in battle. The following is a specimen of spells intended to strike terror into the enemy: —

Arise and arm, ye spectral forms,
Followed by meteoric flames;
Ye serpents, spirits of the deep,
Demons of night, pursue the foe! (xi. 10, 1).

Here is a stanza from a hymn (v. 21, 6) to the battle-drum meant to serve the same purpose: —

As birds start back affrighted at the eagle’s cry,
As day and night they tremble at the lion’s roar:
So thou, O drum, shout out against our enemies,
Scare them away in terror and confound their minds.

Among the cosmogonic and theosophic hymns the finest is a long one of sixty-three stanzas addressed to the earth (xii. 1). I translate a few lines to give some idea of its style and contents: —

The earth, on whom, with clamour loud,
Men that are mortal sing and dance,
On whom they fight in battle fierce:
This earth shall drive away from us our foemen,

And she shall make us free from all our rivals.
In secret places holding treasure manifold,
The earth shall riches give, and gems and gold to me:
Granting wealth lavishly, the kindly goddess
Shall goods abundantly bestow upon us.

The four hymns of Book XIII. are devoted to the praise of Rohita, the “Red” Sun, as a cosmogonic power. In another (xi. 5) the sun is glorified as a primeval principle under the guise of a Brahman disciple (*brahmachārin*). In others Prāṇa or Breath (xi. 4), Kāma or Love (ix. 2), and Kāla or Time (xix. 53–54), are personified as primordial powers. There is one hymn (xi. 7) in which even Ucchishṭa (the remnant of the sacrifice) is deified as the Supreme Being; except for its metrical form it belongs to the Brāhmaṇa type of literature.

In concluding this survey of the *Atharvaveda*, I would draw attention to a hymn to Varuṇa (iv. 16); which, though its last two stanzas are ordinary Atharvan spells for binding enemies with the fetters of that deity, in its remaining verses exalts divine omniscience in a strain unequalled in any other Vedic poem. The following three stanzas are perhaps the best: —

This earth is all King Varuṇa’s dominion,
And that broad sky whose boundaries are distant.
The loins of Varuṇa are these two oceans,
Yet in this drop of water he is hidden.
He that should flee afar beyond the heaven
Would not escape King Varuṇa’s attention:
His spies come hither, from the sky descending,
With all their thousand eyes the earth surveying.
King Varuṇa discerns all that’s existent
Between the earth and sky, and all beyond them;
The winkings of men’s eyes by him are counted;
As gamesters dice, so he lays down his statutes.

[1] The word “frolic” alludes to the assembly-house (*sabhā*) being a place of social entertainment, especially of gambling.

Chapter VIII

The Brāhmaṇas

(*Circa* 800–500 B.C.) The period in which the poetry of the Vedic Saṃhitās arose was followed by one which produced a totally different literary type — the theological treatises called Brāhmaṇas. It is characteristic of the form of these works that they are composed in prose, and of their matter that they deal with the sacrificial ceremonial. Their main object being to explain the sacred significance of the ritual to those who are already familiar with the sacrifice, the descriptions they give of it are not exhaustive, much being stated only in outline or omitted altogether. They are ritual text-books, which, however, in no way aim at furnishing a complete survey of the sacrificial ceremonial to those who do not know it already. Their contents may be classified under the three heads of practical sacrificial directions (*vidhi*), explanations (*arthavāda*), exegetical, mythological, or polemical, and theological or philosophical speculations on the nature of things (*upanishad*). Even those which have been preserved form quite an extensive literature by themselves; yet many others must have been lost, as appears from the numerous names of and quotations from Brāhmaṇas unknown to us occurring in those which are extant. They reflect the spirit of an age in which all intellectual activity is concentrated on the sacrifice, describing its ceremonies, discussing its value, speculating on its origin and significance. It is only reasonable to suppose that an epoch like this, which produced no other literary monuments, lasted for a considerable time. For though the Brāhmaṇas are on the whole uniform in character, differences of age are traceable in them. Next to the prose portions of the *Yajurvedas*, the *Panchaviṃça* and the *Taittirīya* are proved by their syntax and vocabulary to be the most archaic of the regular Brāhmaṇas. This conclusion is confirmed by the fact that the latter is, and the former is known to have been, accented. A more recent group is formed by the

Jaiminīya, the *Kaushītaki*, and the *Aitareya Brāhmaṇas*. The first of these is probably the oldest, while the third seems, on linguistic grounds at least, to be the latest of the three. The *Çatapatha Brāhmaṇa*, again, is posterior to these. For it shows a distinct advance in matter; its use of the narrative tenses is later than that of the *Aitareya*; and its style is decidedly developed in comparison with all the above-mentioned Brāhmaṇas. It is, indeed, accented, but in a way which differs entirely from the regular Vedic method. Latest of all are the *Gopatha Brāhmaṇa* of the *Atharva* and the short Brāhmaṇas of the *Sāmaveda*.

In language the Brāhmaṇas are considerably more limited in the use of forms than the *Rigveda*. The subjunctive is, however, still employed, as well as a good many of the old infinitives. Their syntax, indeed, represents the oldest Indian stage even better than the *Rigveda*, chiefly of course owing to the restrictions imposed by metre on the style of the latter. The Brāhmaṇas contain some metrical pieces (*gāthās*), which differ from the prose in which they are imbedded by certain peculiarities of their own and by a more archaic character. Allied to these is a remarkable poem of this period, the *Suparṇādhyāya*, an attempt, after the age of living Vedic poetry had come to an end, to compose in the style of the Vedic hymns. It contains many Vedic forms, and is accented, but it betrays its true character not only by its many modern forms, but by numerous monstrosities due to unsuccessful imitation of the Vedic language.

A further development are the Āraṇyakas or "Forest Treatises," the later age of which is indicated both by the position they occupy at the end of the Brāhmaṇas and by their theosophical character. These works are generally represented as meant for the use of pious men who have retired to the forest and no longer perform sacrifices. According to the view of Professor Oldenberg, they are, however, rather treatises which, owing to the superior mystic sanctity of their contents, were intended to be communicated to the pupil by his teacher in the solitude of the forest instead of in the village.

In tone and content the Āraṇyakas form a transition to the Upanishads, which are either imbedded in them, or more usually form their concluding portion. The word *upa-ni-shad* (literally “sitting down beside”) having first doubtless meant “confidential session,” came to signify “secret or esoteric doctrine,” because these works were taught to select pupils (probably towards the end of their apprenticeship) in lectures from which the wider circle was excluded. Being entirely devoted to theological and philosophical speculations on the nature of things, the Upanishads mark the last stage of development in the Brāhmaṇa literature. As they generally come at the end of the Brāhmaṇas, they are also called *Vedānta* (“end of the Veda”), a term later interpreted to mean “final goal of the Veda.” “Revelation” (*çruti*) was regarded as including them, while the Sūtras belonged to the sphere of tradition (*smṛiti*). The subject-matter of all the old Upanishads is essentially the same — the doctrine of the nature of the Ātman or Brahma (the supreme soul). This fundamental theme was expounded in various ways by the different Vedic schools, of which the Upanishads were originally the dogmatic text-books, just as the Brāhmaṇas were their ritual text-books.

The Āraṇyakas and Upanishads represent a phase of language which on the whole closely approaches to classical Sanskrit, the oldest Upanishads occupying a position linguistically midway between the Brāhmaṇas and the Sūtras.

Of the two Brāhmaṇas attached to the *Rigveda*, the more important is the *Aitareya*. The extant text consists of forty chapters (*adhyāya*) divided into eight books called *panchikās* or “pentads,” because containing five chapters each. That its last ten chapters were a later addition appears likely both from internal evidence and from the fact that the closely related *Çānkhāyana Brāhmaṇa* contains nothing corresponding to their subject-matter, which is dealt with in the *Çānkhāyana Sūtra*. The last three books would further appear to have been composed at a later date than the first five, since the perfect in the former is used as a narrative tense, while in the latter it still has its original present force, as in the oldest Brāhmaṇas. The essential part of this Brāhmaṇa deals with the soma sacrifice. It treats first (1–16) of the soma rite called *Agnishṭoma*, which lasts one day, then (17–18) of that called *Gavāmayana*, which lasts 360 days, and thirdly (19–24) of the *Dvādaçāha* or “twelve days’ rite.” The next part (25–32), which is concerned with the *Agnihotra* or “fire sacrifice” and other matters, has the character of a supplement. The last portion (33–40), dealing with the ceremonies of the inauguration of the king and with the position of his domestic priest, bears similar signs of lateness.

The other Brāhmaṇa of the *Rigveda*, which goes by the name of *Kaushītaki* as well as *Çānkhāyana*, consists of thirty chapters. Its subject-matter is, on the whole, the same as that of the original part of the *Aitareya* (i.–v.), but is wider. For in its opening chapters it goes through the setting up of the sacred fire (*agni-ādhāna*), the daily morning and evening sacrifice (*agnihotra*), the new and full moon ritual, and the four-monthly sacrifices. The Soma sacrifice, however, occupies the chief position even here. The more definite and methodical treatment of the ritual in the *Kaushītaki* would seem to indicate that this Brāhmaṇa was composed at a later date than the first five books of the *Aitareya*. Such a conclusion is, however, not altogether borne out by a comparison of the linguistic data of these two works. Professor Weber argues from the occurrence in one passage of Īçāna and Mahādeva as designations of the god who was later exclusively called Çiva, that the *Kaushītaki Brāhmaṇa* was composed at about the same time as the latest books of the *White Yajurveda* and those parts of the *Atharva-veda* and of the *Çatapatha Brāhmaṇa* in which these appellations of the same god are found.

These Brāhmaṇas contain very few geographical data. From the way, however, in which the *Aitareya* mentions the Indian tribes, it may be safely inferred that this work had its origin in the country of the Kuru-Panchālas, in which, as we have seen, the Vedic ritual must have been developed, and the hymns of the *Rigveda* were probably collected in the existing Saṃhitā. From the *Kaushītaki* we learn that the study of language was specially cultivated in the north of India, and that students who returned from there were regarded as authorities on linguistic questions.

The chief human interest of these Brāhmaṇas lies in the numerous myths and legends which they contain. The longest and most remarkable of those found in the *Aitareya* is the story of Çunaḥçepa (Dog’s-Tail), which forms the third chapter of Book VII. The childless King Hariçchandra vowed, if he should have a son, to sacrifice him to Varuṇa. But when his son Rohita was born, he kept putting off the fulfilment of his promise. At length, when the boy was grown up, his father, pressed by Varuṇa, prepared to perform the sacrifice. Rohita, however, escaped to the forest, where he wandered for six years, while his father was afflicted with dropsy by Varuṇa. At last he fell in with a starving Brahman, who consented to sell to him for a hundred cows his son Çunaḥçepa as a substitute. Varuṇa agreed, saying, "A Brahman is worth more than a Kshatriya." Çunaḥçepa was accordingly bound to the stake, and the sacrifice was about to proceed, when the victim prayed to various gods in succession. As he repeated one verse after the other, the fetters of Varuṇa began to fall off and the dropsical swelling of the king to diminish, till finally Çunaḥçepa was released and Hariçchandra was restored to health again.

The style of the prose in which the *Aitareya* is composed is crude, clumsy, abrupt, and elliptical. The following quotation from the stanzas interspersed in the story of Çunaḥçepa may serve as a specimen of the *gāthās* found in the Brāhmaṇas. These verses are addressed by a sage named Nārada to King Hariçchandra on the importance of having a son: — In him a father pays a debt And reaches immortality, When he beholds the countenance Of a son born to him alive.

Than all the joy which living things In waters feel, in earth and fire, The happiness that in his son A father feels is greater far.

At all times fathers by a son Much darkness, too, have passed beyond: In him the father's self is born, He wafts him to the other shore.

Food is man's life and clothes afford protection, Gold gives him beauty, marriages bring cattle; His wife's a friend, his daughter causes pity: A son is like a light in highest heaven.

To the *Aitareya Brāhmaṇa* belongs the *Aitareya Āraṇyaka*. It consists of eighteen chapters, distributed unequally among five books. The last two books are composed in the Sūtra style, and are really to be regarded as belonging to the Sūtra literature. Four parts can be clearly distinguished in the first three books.

Book I. deals with various liturgies of the Soma sacrifice from a purely ritual point of view. The first three chapters of Book II., on the other hand, are theosophical in character, containing speculations about the world-soul under the names of Prāṇa and Purusha. It is allied in matter to the Upanishads, some of its more valuable thoughts recurring, occasionally even word for word, in the *Kaushītaki Upanishad*. The third part consists of the remaining four sections of Book II., which form the regular *Aitareya Upanishad*. Finally, Book III. deals with the mystic and allegorical meaning of the three principal modes in which the Veda is recited in the *Saṃhitā*, *Pada* and *Krama Pāṭhas*, and of the various letters of the alphabet.

To the *Kaushītaki Brāhmaṇa* is attached the *Kaushītaki Āraṇyaka*. It consists of fifteen chapters. The first two of these correspond to Books I. and V. of the *Aitareya Āraṇyaka*, the seventh and eighth to Book III., while the intervening four chapters (3–6) form the *Kaushītaki Upanishad*. The latter is a long and very interesting Upanishad. It seems not improbably to have been added as an independent treatise to the completed Āraṇyaka, as it is not always found in the same part of the latter work in the manuscripts.

Brāhmaṇas belonging to two independent schools of the *Sāmaveda* have been preserved, those of the Tāṇḍins and of the Talavakāras or Jaiminīyas. Though several other works here claim the title of ritual text-books, only three are in reality Brāhmaṇas. The Brāhmaṇa of the Talavakāras, which for the most part is still unpublished, seems to consist of five books. The first three (unpublished) are mainly concerned with various parts of the sacrificial ceremonial. The fourth book, called the *Upanishad Brāhmaṇa* (probably “the Brāhmaṇa of mystic meanings”), besides all kinds of allegories of the Āraṇyaka order, two lists of teachers, a section about the origin of the vital airs (*prāṇa*) and about the *sāvitrī* stanza, contains the brief but important *Kena Upanishad*. Book V., entitled *Ārsheya-Brāhmaṇa*, is a short enumeration of the composers of the *Sāmaveda*.

To the school of the Tāṇḍins belongs the *Panchaviṃça* (“twenty-five fold”), also called *Tāṇḍya* or *Prauḍha*, *Brāhmaṇa*, which, as the first name implies, consists of twenty-five books. It is concerned with the Soma sacrifices in general, ranging from the minor offerings to those which lasted a hundred days, or even several years. Besides many legends, it contains a minute description of sacrifices performed on the Sarasvatī and Dṛishadvatī. Though Kurukshetra is known to it, other geographical data which it contains point to the home of this Brāhmaṇa having lain farther east. Noteworthy among its contents are the so-called *Vrātya-Stomas*, which are sacrifices meant to enable Aryan but non-Brahmanical Indians to enter the Brahmanical order. A point of interest in this Brāhmaṇa is the bitter hostility which it displays towards the school of the Kaushītakins. The *Shaḍviṃça Brāhmaṇa*, though nominally an independent work, is in reality a supplement to the *Panchaviṃça*, of which, as its name implies, it forms the twenty-sixth book. The last of its six chapters is called the *Adbhuta Brāhmaṇa*, which is intended to obviate the evil effects of various extraordinary events or portents. Among such phenomena are mentioned images of the gods when they laugh, cry, sing, dance, perspire, crack, and so forth.

The other Brāhmaṇa of this school, the *Chhāndogya Brāhmaṇa*, is only to a slight extent a ritual text-book. It does not deal with the Soma sacrifice at all, but only with ceremonies relating to birth and marriage or prayers addressed to divine beings. These are the contents of only the first two “lessons” of this Brāhmaṇa of the Sāma theologians. The remaining eight lessons constitute the *Chhāndogya Upanishad*.

There are four other short works which, though bearing the name, are not really Brāhmaṇas. These are the *Sāmavidhāna Brāhmaṇa*, a treatise on the employment of chants for all kinds of superstitious purposes; the *Devatādhyāya Brāhmaṇa*, containing some statements about the deities of the various chants of the *Sāmaveda*; the *Vaṃça Brāhmaṇa*, which furnishes a genealogy of the teachers of the *Sāmaveda*; and, finally, the *Saṃhitopanishad*, which, like the third book of the *Aitareya Āraṇyaka*, treats of the way in which the Veda should be recited.

The Brāhmaṇas of the *Sāmaveda* are distinguished by the exaggerated and fantastic character of their mystical speculations. A prominent feature in them is the constant identification of various kinds of *Sāmans* or chants with all kinds of terrestrial and celestial objects. At the same time they contain much matter that is interesting from a historical point of view.

In the *Black Yajurveda* the prose portions of the various Saṃhitās form the only Brāhmaṇas in the Kaṭha and the Maitrāyaṇīya schools. In the Taittirīya school they form the oldest and most important Brāhmaṇa. Here we have also the *Taittirīya Brāhmaṇa* as an independent work in three books. This, however, hardly differs in character from the *Taittirīya Saṃhitā*, being rather a continuation. It forms a supplement concerned with a few sacrifices omitted in the Saṃhitā, or handles, with greater fulness of detail, matters already dealt with. There is also a *Taittirīya Āraṇyaka*, which in its turn forms a supplement to the Brāhmaṇa. The last four of its ten sections constitute the two Upanishads of this school, vii.–ix. forming the *Taittirīya Upanishad*, and x. the *Mahā-Nārāyaṇa Upanishad*, also called the *Yājnikī Upanishad*. Excepting these four sections, the title of Brāhmaṇa or Āraṇyaka does not indicate a difference of content as compared with the Saṃhitā, but is due to late and artificial imitation of the other Vedas.

The last three sections of Book III. of the Brāhmaṇa, as well as the first two books of the Āraṇyaka, originally belonged to the school of the Kaṭhas, though they have not been preserved as part of the tradition of that school. The different origin of these parts is indicated by the absence of the change of *y* and *v* to *iy* and *uv* respectively, which otherwise prevails in the *Taittirīya Brāhmaṇa* and *Āraṇyaka*. In one of these Kāṭhaka sections (*Taitt. Br.* iii. 11), by way of illustrating the significance of the particular fire called *nāchiketa*, the story is told of a boy, Nachiketas, who, on visiting the House of Death, was granted the fulfilment of three wishes by the god of the dead. On this story is based the *Kāṭhaka Upanishad*.

Though the *Maitrāyaṇī Saṃhitā* has no independent Brāhmaṇa, its fourth book, as consisting of explanations and supplements to the first three, is a kind of special Brāhmaṇa. Connected with this Saṃhitā, and in the manuscripts sometimes forming its second or its fifth book, is the *Maitrāyaṇa* (also called *Maitrāyaṇīya* and *Maitri*) *Upanishad*.

The ritual explanation of the *White Yajurveda* is to be found in extraordinary fulness in the *Çatapatha Brāhmaṇa.*, the "Brāhmaṇa of the Hundred Paths," so called because it consists of one hundred lectures (*adhyāya*). This work is, next to the *Rigveda*, the most important production in the whole range of Vedic literature. Its text has come down in two recensions, those of the Mādhyaṃdina school, edited by Professor Weber, and of the Kāṇva school, which is in process of being edited by Professor Eggeling. The Mādhyaṃdina recension consists of fourteen books, while the Kāṇva has seventeen. The first nine of the former, corresponding to the original eighteen books of the *Vājasaneyi Saṃhitā*, doubtless form the oldest part. The fact that Book XII. is called *madhyama*, or "middle one," shows that the last five books (or possibly only X.–XIII.) were at one time regarded as a separate part of the Brāhmaṇa. Book X. treats of the mystery of the fire-altar (*agnirahasya*), XI. is a sort of recapitulation of the preceding ritual, while XII. and XIII. deal with various supplementary matters. The last book forms the Āraṇyaka, the six concluding chapters of which are the *Bṛihadāraṇyaka Upanishad*.

Books VI.–X. of the *Çatapatha Brāhmaṇa* occupy a peculiar position. Treating of the construction of the fire-altar, they recognise the teaching of Çāṇḍilya as their highest authority, Yājnavalkya not even being mentioned; while the peoples who are named, the Gāndhāras, Salvas, Kekayas, belong to the north-west. In the other books Yājnavalkya is the highest authority, while hardly any but Eastern peoples, or those of the middle of Hindustan, the Kuru-Panchālas, Kosalas, Videhas, Sṛinjayas, are named. That the original authorship of the five Çāṇḍilya books was different from that of the others is indicated by a number of linguistic differences, which the hand of a later editor failed to remove. Thus the use of the perfect as a narrative tense is unknown to the Çāṇḍilya books (as well as to XIII.).

The geographical data of the *Çatapatha Brāhmaṇa* point to the land of the Kuru-Panchālas being still the centre of Brahmanical culture. Janamejaya is here celebrated as a king of the Kurus, and the most renowned Brahmanical teacher of the age, Āruṇi, is expressly stated to have been a Panchāla. Nevertheless, it is clear that the Brahmanical system had by this time spread to the countries to the east of Madhyadeça, to Kosala, with its capital, Ayodhyā (Oudh), and Videha (Tirhut or Northern Behar), with its capital, Mithilā. The court of King Janaka of Videha was thronged with Brahmans from the Kuru-Panchāla country. The tournaments of argument which were here held form a prominent feature in the later books of the *Çatapatha Brāhmaṇa*. The hero of these is Yājnavalkya, who, himself a pupil of Āruṇi, is regarded as the chief spiritual authority in the Brāhmaṇa (excepting Books VI.–X.). Certain passages of the Brāhmaṇa render it highly probable that Yājnavalkya was a native of Videha. The fact that its leading authority, who thus appears to have belonged to this Eastern country, is represented as vanquishing the most distinguished teachers of the West in argument, points to the redaction of the *White Yajurveda* having taken place in this eastern region.

The *Çatapatha Brāhmaṇa* contains reminiscences of the days when the country of Videha was not as yet Brahmanised. Thus Book I. relates a legend in which three stages in the eastward migration of the Aryans can be clearly distinguished. Māṭhava, the king of Videgha (the older form of Videha), whose family priest was Gotama Rāhūgaṇa, was at one time on the Sarasvatī. Agni Vaiçvānara (here typical of Brahmanical culture) thence went burning along this earth towards the east, followed by Māṭhava and his priest, till he came to the river Sadānīra (probably the modern Gandak, a tributary running into the Ganges near Patna), which flows from the northern mountain, and which he did not burn over. This river Brahmans did not cross in former times, thinking “it has not been burnt over by Agni Vaiçvānara.” At that time the land to the eastward was very uncultivated and marshy, but now many Brahmans are there, and it is highly cultivated, for the Brahmans have caused Agni to taste it through sacrifices. Māṭhava the Videgha then said to Agni, “Where am I to abide?” “To the east of this river be thy abode,” he replied. Even now, the writer adds, this river forms the boundary between the Kosalas (Oudh) and the Videhas (Tirhut).

The Vājasaneyi school of the *White Yajurveda* evidently felt a sense of the superiority of their sacrificial lore, which grew up in these eastern countries.

Blame is frequently expressed in the *Çatapatha Brāhmaṇa* of the Adhvaryu priests of the Charaka school. The latter is meant as a comprehensive term embracing the three older schools of the *Black Yajurveda*, the Kaṭhas, the Kapishṭhalas, and the Maitrāyaṇīyas.

As Buddhism first obtained a firm footing in Kosala and Videha, it is interesting to inquire in what relation the *Çatapatha Brāhmaṇa* stands to the beginnings of that doctrine. In this connection it is to be noted that the words *Arhat*, *Çramana*, and *Pratibuddha* occur here for the first time, but as yet without the technical sense which they have in Buddhistic literature. Again, in the lists of teachers given in the Brāhmaṇa mention is made with special frequency of the Gautamas, a family name used by the Çākyas of Kapilavastu, among whom Buddha was born. Certain allusions are also suggestive of the beginnings of the Sānkhya doctrine; for mention is several times made of a teacher called Āsuri, and according to tradition Āsuri is the name of a leading authority for the Sānkhya system. If we inquire as to how far the legends of our Brāhmaṇa contain the germs of the later epic tales, we find that there is indeed some slight connection. Janamejaya, the celebrated king of the Kurus in the *Mahābhārata*, is mentioned here for the first time. The Pāṇḍus, however, who proved victorious in the epic war, are not to be met with in this any more than in the other Brāhmaṇas; and Arjuna, the name of their chief, is still an appellation of Indra. But as the epic Arjuna is a son of Indra, his origin is doubtless to be traced to this epithet of Indra. Janaka, the famous king of Videha, is in all probability identical with the father of Sītā, the heroine of the *Rāmāyaṇa*.

Of two legends which furnished the classical poet Kālidāsa with the plots of two of his most famous dramas, one is told in detail, and the other is at least alluded to. The story of the love and separation of Purūravas and Urvaçī, already dimly shadowed forth in a hymn of the *Rigveda*, is here related with much more fulness; while Bharata, son of Duḥshanta and of the nymph Çakuntalā, also appears on the scene in this Brāhmaṇa.

A most interesting legend which reappears in the *Mahābhārata*, that of the Deluge, is here told for the first time in Indian literature, though it seems to be alluded to in the *Atharva-veda*, while it is known even to the Avesta. This myth is generally regarded as derived from a Semitic source. It tells how Manu once came into possession of a small fish, which asked him to rear it, and promised to save him from the coming flood. Having built a ship in accordance with the fish's advice, he entered it when the deluge arose, and was finally guided to the Northern Mountain by the fish, to whose horn he had tied his ship. Manu subsequently became the progenitor of mankind through his daughter.

The *Çatapatha Brāhmaṇa* is thus a mine of important data and noteworthy narratives. Internal evidence shows it to belong to a late period of the Brāhmaṇa age. Its style, as compared with the earlier works of the same class, displays some progress towards facility and clearness. Its treatment of the sacrificial ceremonial, which is essentially the same in the Brāhmaṇa portions of the *Black Yajurveda*, is throughout more lucid and systematic. On the theosophic side, too, we find the idea of the unity in the universe more fully developed than in any other Brāhmaṇa work, while its Upanishad is the finest product of Vedic philosophy.

To the *Atharva-veda* is attached the *Gopatha Brāhmaṇa*, though it has no particular connection with that Saṃhitā. This Brāhmaṇa consists of two books, the first containing five chapters, the second six. Both parts are very late, for they were composed after the *Vaitāna Sūtra* and practically without any Atharvan tradition. The matter of the former half, while not corresponding or following the order of the sacrifice in any ritual text, is to a considerable extent original, the rest being borrowed from Books XI. and XII. of the *Çatapatha Brāhmaṇa*, besides a few passages from the *Aitareya*. The main motive of this portion is the glorification of the *Atharva-veda* and of the fourth or *brahman* priest. The mention of the god Çiva points to its belonging to the post-Vedic rather than to the Brāhmaṇa period. Its presupposing the *Atharva-veda* in twenty books, and containing grammatical matters of a very advanced type, are other signs of lateness. The latter half bears more the stamp of a regular Brāhmaṇa, being a fairly connected account of the ritual in the sacrificial order of the *Vaitāna Çrauta Sūtra*; but it is for the most part a compilation. The ordinary historical relation of Brāhmaṇā and Sūtra is here reversed, the second book of the *Gopatha Brāhmaṇa* being based on the *Vaitāna Sūtra*, which stands to it practically in the relation of a Saṃhitā. About two-thirds of its matter have already been shown to be taken from older texts. The *Aitareya* and *Kaushītaki Brāhmaṇa*s have been chiefly exploited, and to a less extent the *Maitrāyaṇī* and *Taittirīya Saṃhitās*. A few passages are derived from the *Çatapatha*, and even the *Panchaviṃça Brāhmaṇa*.

Though the Upanishads generally form a part of the Brāhmaṇas, being a continuation of their speculative side (*jnāna-kāṇḍa*), they really represent a new religion, which is in virtual opposition to the ritual or practical side (*karma-kāṇḍa*). Their aim is no longer the obtainment of earthly happiness and afterwards bliss in the abode of Yama by sacrificing correctly to the gods, but release from mundane existence by the absorption of the individual soul in the world-soul through correct knowledge. Here, therefore, the sacrificial ceremonial has become useless and speculative knowledge all-important.

The essential theme of the Upanishads is the nature of the world-soul. Their conception of it represents the final stage in the development from the world-man, Purusha, of the *Rigveda* to the world-soul, Ātman; from the personal creator, Prajāpati, to the impersonal source of all being, Brahma. *Ātman* in the *Rigveda* means no more than “breath”; wind, for instance, being spoken of as the *ātman* of Varuṇa. In the Brāhmaṇas it came to mean “soul” or “self.” In one of their speculations the *prāṇas* or “vital airs,” which are supposed to be based on the *ātman*, are identified with the gods, and so an *ātman* comes to be attributed to the universe. In one of the later books of the *Çatapatha Brāhmaṇa* (X. vi. 3) this *ātman*, which has already arrived at a high degree of abstraction, is said to “pervade this universe.” *Brahma* (neuter) in the *Rigveda* signified nothing more than “prayer” or “devotion.” But even in the oldest Brāhmaṇas it has come to have the sense of “universal holiness,” as manifested in prayer, priest, and sacrifice. In the Upanishads it is the holy principle which animates nature. Having a long subsequent history, this word is a very epitome of the evolution of religious thought in India. These two conceptions, Ātman and Brahma, are commonly treated as synonymous in the Upanishads. But, strictly speaking, Brahma, the older term, represents the cosmical principle which pervades the universe, Ātman the psychical principle manifested in man; and the latter, as the known, is used to explain the former as the unknown. The Ātman under the name of the Eternal (*aksharam*) is thus described in the *Bṛihadāraṇyaka Upanishad* (III. viii. 8, 11): — “*It is not large, and not minute; not short, not long; without blood, without fat; without shadow, without darkness; without wind, without ether; not adhesive, not tangible; without smell, without taste; without eyes, ears, voice, or mind; without heat, breath, or mouth; without personal or family name; unaging, undying, without fear, immortal, dustless, not uncovered or covered; with nothing before, nothing behind, nothing within. It consumes no one and is consumed by no one. It is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower. There is no other seer, no other hearer, no other thinker, no other knower. That is the Eternal in which space* (ākāça) *is woven and which is interwoven with it.*”

Here, for the first time in the history of human thought, we find the Absolute grasped and proclaimed.

A poetical account of the nature of the Ātman is given by the *Kāṭhaka Upanishad* in the following stanzas: — That whence the sun’s orb rises up, And that in which it sinks again: In it the gods are all contained, Beyond it none can ever pass (iv. 9).

Its form can never be to sight apparent, Not any one may with his eye behold it: By heart and mind and soul alone they grasp it, And those who know it thus become immortal (vi. 9).

Since not by speech and not by thought, Not by the eye can it be reached: How else may it be understood But only when one says “it is”? (vi. 12).

The place of the more personal Prajāpati is taken in the Upanishads by the Ātman as a creative power. Thus the *Bṛihadāraṇyaka* (I. iv.) relates that in the beginning the Ātman or the Brahma was this universe. It was afraid in its loneliness and felt no pleasure. Desiring a second being, it became man and woman, whence the human race was produced. It then proceeded to produce male and female animals in a similar way; finally creating water, fire, the gods, and so forth. The author then proceeds in a more exalted strain: — *"It (the Ātman) is here all-pervading down to the tips of the nails. One does not see it any more than a razor hidden in its case or fire in its receptacle. For it does not appear as a whole. When it breathes, it is called breath; when it speaks, voice; when it hears, ear; when it thinks, mind. These are merely the names of its activities. He who worships the one or the other of these, has not (correct) knowledge.... One should worship it as the Self. For in it all these (breath, etc.) become one.*"

In one of the later Upanishads, the *Çvetāçvatara* (iv. 10), the notion, so prominent in the later Vedānta system, that the material world is an illusion (*māyā*), is first met with. The world is here explained as an illusion produced by Brahma as a conjuror (*māyin*). This notion is, however, inherent even in the oldest Upanishads. It is virtually identical with the teaching of Plato that the things of experience are only the shadow of the real things, and with the teaching of Kant, that they are only phenomena of the thing in itself.

The great fundamental doctrine of the Upanishads is the identity of the individual *ātman* with the world *Ātman*. It is most forcibly expressed in a frequently repeated sentence of the *Chhāndogya Upanishad* (vi. 8–16): "*This whole world consists of it: that is the Real, that is the Soul, that art thou, O Çvetaketu.*" In that famous formula, "That art thou" (*tat tvam asi*), all the teachings of the Upanishads are summed up. The *Bṛihadāraṇyaka* (I. iv. 6) expresses the same doctrine thus: "*Whoever knows this, 'I am brahma'* (aham brahma asmi), *becomes the All. Even the gods are not able to prevent him from becoming it. For he becomes their Self* (ātman)."

This identity was already recognised in the *Çatapatha Brāhmaṇa* (X. vi. 3): "*Even as the smallest granule of millet, so is this golden Purusha in the heart.... That self of the spirit is my self: on passing from hence I shall obtain that Self.*"

We find everywhere in these treatises a restless striving to grasp the true nature of the pantheistic Self, now through one metaphor, now through another.

Thus (*Bṛih. Up.* II. iv.) the wise Yājnavalkya, about to renounce the world and retire to the forest, replies to the question of his wife, Maitreyī, with the words: "*As a lump of salt thrown into the water would dissolve and could not be taken out again, while the water, wherever tasted, would be salt, so is this great being endless, unlimited, simply compacted of cognition. Arising out of these elements, it disappears again in them. After death there is no consciousness*;" for, as he further explains, when the duality on which consciousness is based disappears, consciousness must necessarily cease.

In another passage of the same Upanishad (II. i. 20) we read: "*Just as the spider goes out of itself by means of its thread, as tiny sparks leap out of the fire, so from the Ātman issue all vital airs, all worlds, all gods, all beings.*"

Here, again, is a stanza from the *Muṇḍaka* (III. ii. 8): — As rivers flow and disappear at last In ocean's waters, name and form renouncing, So, too, the sage, released from name and form, Is merged in the divine and highest spirit.

In a passage of the *Bṛihadāraṇyaka* (III. vii.) Yājnavalkya describes the Ātman as the "inner guide" (*antaryāmin*): "*Who is in all beings, different from all beings, who guides all beings within, that is thy Self, the inward guide, immortal.*"

The same Upanishad contains an interesting conversation, in which King Ajātaçatru of Kāçi (Benares) instructs the Brahman, Bālāki Gārgya, that Brahma is not the spirit (*purusha*) which is in sun, moon, wind, and other natural phenomena, or even in the (waking) soul (*ātman*), but is either the dreaming soul, which is creative, assuming any form at pleasure, or, in the highest stage, the soul in dreamless sleep, for here all phenomena have disappeared. This is the first and the last condition of Brahma, in which no world exists, all material existence being only the phantasms of the dreaming world-soul.

Of somewhat similar purport is a passage of the *Chhāndogya* (viii. 7–12), where Prajāpati is represented as teaching the nature of the Ātman in three stages. The soul in the body as reflected in a mirror or water is first identified with Brahma, then the dreaming soul, and, lastly, the soul in dreamless sleep.

How generally accepted the pantheistic theory must have become by the time the disputations at the court of King Janaka took place, is indicated by the form in which questions are put. Thus two different sages in the *Bṛihadāraṇyaka* (iii. 4, 5) successively ask Yājnavalkya in the same words: “*Explain to us the Brahma which is manifest and not hidden, the Ātman that dwells in everything.*”

With the doctrine that true knowledge led to supreme bliss by the absorption of the individual soul in Brahma went hand in hand the theory of transmigration (*saṃsāra*). That theory is developed in the oldest Upanishads; it must have been firmly established by the time Buddhism arose, for Buddha accepted it without question. Its earliest form is found in the *Çatapatha Brāhmaṇa*, where the notion of being born again after death and dying repeatedly is coupled with that of retribution. Thus it is here said that those who have correct knowledge and perform a certain sacrifice are born again after death for immortality, while those who have not such knowledge and do not perform this sacrifice are reborn again and again, becoming the prey of Death. The notion here expressed does not go beyond repeated births and deaths in the next world. It is transformed to the doctrine of transmigration in the Upanishads by supposing rebirth to take place in this world. In the *Bṛihadāraṇyaka* we further meet with the beginnings of the doctrine of *karma*, or “action,” which regulates the new birth, and makes it depend on a man’s own deeds. When the body returns to the elements, nothing of the individuality is here said to remain but the *karma*, according to which a man becomes good or bad. This is, perhaps, the germ of the Buddhistic doctrine, which, though denying the existence of soul altogether, allows *karma* to continue after death and to determine the next birth.

The most important and detailed account of the theory of transmigration which we possess from Vedic times is supplied by the *Chhāndogya Upanishad*. The forest ascetic possessed of knowledge and faith, it is here said, after death enters the *devayāna*, the “path of the gods,” which leads to absorption in Brahma, while the householder who has performed sacrifice and good works goes by the *pitṛiyāṇa* or “path of the Fathers” to the moon, where he remains till the consequences of his actions are exhausted. He then returns to earth, being first born again as a plant and afterwards as a man of one of the three highest castes. Here we have a double retribution, first in the next world, then by transmigration in this. The former is a survival of the old Vedic belief about the future life. The wicked are born again as outcasts (*chaṇḍālas*), dogs or swine.

The account of the *Bṛihadāraṇyaka* (VI. ii. 15–16) is similar. Those who have true knowledge and faith pass through the world of the gods and the sun to the world of Brahma, whence there is no return. Those who practise sacrifice and good works pass through the world of the Fathers to the moon, whence they return to earth, being born again as men. Others become birds, beasts, and reptiles.

The view of the *Kaushītaki Upanishad* (i. 2–3) is somewhat different. Here all who die go to the moon, whence some go by the "path of the Fathers" to Brahma, while others return to various forms of earthly existence, ranging from man to worm, according to the quality of their works and the degree of their knowledge.

The *Kāṭhaka*, one of the most remarkable and beautiful of the Upanishads, treats the question of life after death in the form of a legend. Nachiketas, a young Brahman, visits the realm of Yama, who offers him the choice of three boons. For the third he chooses the answer to the question, whether man exists after death or no. Death replies: "Even the gods have doubted about this; it is a subtle point; choose another boon." After vain efforts to evade the question by offering Nachiketas earthly power and riches, Yama at last yields to his persistence and reveals the secret. Life and death, he explains, are only different phases of development. True knowledge, which consists in recognising the identity of the individual soul with the world soul, raises its possessor beyond the reach of death: — When every passion vanishes That nestles in the human heart, Then man gains immortality, Then Brahma is obtained by him (vi. 14).

The story of the temptation of Nachiketas to choose the goods of this world in preference to the highest knowledge is probably the prototype of the legend of the temptation of Buddha by Māra or Death. Both by resisting the temptation obtain enlightenment.

It must not of course be supposed that the Upanishads, either as a whole or individually, offer a complete and consistent conception of the world logically developed. They are rather a mixture of half-poetical, half-philosophical fancies, of dialogues and disputations dealing tentatively with metaphysical questions. Their speculations were only later reduced to a system in the Vedānta philosophy. The earliest of them can hardly be dated later than about 600 B.C., since some important doctrines first met with in them are presupposed by Buddhism. They may be divided chronologically, on internal evidence, into four classes. The oldest group, consisting, in chronological order, of the *Bṛihadāraṇyaka*, *Chhāndogya*, *Taittirīya*, *Aitareya*, *Kaushītaki*, is written in prose which still suffers from the awkwardness of the Brāhmaṇa style. A transition is formed by the *Kena*, which is partly in verse and partly in prose, to a decidedly later class, the *Kāṭhaka*, *Īçā*, *Çvetāçvatara*, *Muṇḍaka*, *Mahānārāyaṇa*, which are metrical, and in which the Upanishad doctrine is no longer developing, but has become fixed. These are more attractive from the literary point of view. Even those of the older class acquire a peculiar charm from their liveliness, enthusiasm, and freedom from pedantry, while their language often rises to the level of eloquence. The third class, comprising the *Praçna*, *Maitrāyaṇīya*, and *Māṇḍūkya*, reverts to the use of prose, which is, however, of a much less archaic type than that of the first class, and approaches that of classical Sanskrit writers. The fourth class consists of the later Atharvan Upanishads, some of which are composed in prose, others in verse.

The *Aitareya*, one of the shortest of the Upanishads (extending to only about four octavo pages), consists of three chapters. The first represents the world as a creation of the Ātman (also called Brahma), and man as its highest manifestation. It is based on the Purusha hymn of the *Rigveda*, but the primeval man is in the Upanishad described as having been produced by the Ātman from the waters which it created. The Ātman is here said to occupy three abodes in man, the senses, mind, and heart, to which respectively correspond the three conditions of waking, dreaming, and deep sleep. The second chapter treats of the threefold birth of the Ātman. The end of transmigration is salvation, which is represented as an immortal existence in heaven. The last chapter dealing with the nature of the Ātman states that “consciousness (*prajnā*) is Brahma.”

The *Kaushītaki Upanishad* is a treatise of considerable length divided into four chapters. The first deals with the two paths traversed by souls after death in connection with transmigration; the second with *Prāṇa* or life as a symbol of the Ātman. The last two, while discussing the doctrine of Brahma, contain a disquisition about the dependence of the objects of sense on the organs of sense, and of the latter on unconscious life (*prāṇa*) and conscious life (*prajnātmā*). Those who aim at redeeming knowledge are therefore admonished not to seek after objects or subjective faculties, but only the subject of cognition and action, which is described with much power as the highest god, and at the same time as the Ātman within us.

The Upanishads of the *Sāmaveda* start from the *sāman* or chant, just as those of the *Rigveda* from the *uktha* or hymn recited by the *Hotṛi* priest, in order, by interpreting it allegorically, to arrive at a knowledge of the Ātman or Brahma. The fact that the Upanishads have the same basis, which is, moreover, largely treated in a similar manner, leads to the conclusion that the various Vedic schools found a common body of oral tradition which they shaped into dogmatic texts-books or Upanishads in their own way.

Thus the *Chhāndogya*, which is equal in importance, and only slightly inferior in extent, to the *Bṛihadāraṇyaka*, bears clear traces, like the latter, of being made up of collections of floating materials. Each of its eight chapters forms an independent whole, followed by supplementary pieces often but slightly connected with the main subject-matter.

The first two chapters consist of mystical interpretations of the *sāman* and its chief part, called *Udgītha* (“loud song”). A supplement to the second chapter treats, among other subjects, of the origin of the syllable *om*, and of the three stages of religious life, those of the Brahman pupil, the householder, and the ascetic (to which later the religious mendicant was added as a fourth). The third chapter in the main deals with Brahma as the sun of the universe, the natural sun being its manifestation. The infinite Brahma is further described as dwelling, whole and undivided, in the heart of man. The way in which Brahma is to be attained is then described, and the great fundamental dogma of the identity of Brahma with the Ātman (or, as we might say, of God and Soul) is declared. The chapter concludes with a myth which forms a connecting link between the cosmogonic conceptions of the *Rigveda* and those of the law-book of Manu. The fourth chapter, containing discussions about wind, breath, and other phenomena connected with Brahma, also teaches how the soul makes its way to Brahma after death.

The first half of chapter v. is almost identical with the beginning of chapter vi. of the *Bṛihadāraṇyaka*. It is chiefly noteworthy for the theory of transmigration which it contains. The second half of the chapter is important as the earliest statement of the doctrine that the manifold world is unreal. The *sat* by desire produced from itself the three primary elements, heat, water, food (the later number being five — ether, air, fire, water, earth). As individual soul (*jīva-ātman*) it entered into these, which, by certain partial combinations called "triplication," became various products (*vikāra*) or phenomena. But the latter are a mere name. *Sat* is the only reality, it is the Ātman: "Thou art that." Chapter vii. enumerates sixteen forms in which Brahma may be adored, rising by gradation from *nāman*, "name," to *bhūman*, "infinity," which is the all-in-all and the Ātman within us. The first half of the last chapter discusses the Ātman in the heart and the universe, as well as how to attain it. The concluding portion of the chapter distinguishes the false from the true Ātman, illustrated by the three stages in which it appears — in the material body, in dreaming, and in sound sleep. In the latter stage we have the true Ātman, in which the distinction between subject and object has disappeared.

To the *Sāmaveda* also belongs a very short treatise which was long called the *Talavakāra Upanishad*, from the school to which it was attached, but later, when it became separated from that school, received the name of *Kena*, from its initial word. It consists of two distinct parts. The second, composed in prose and much older, describes the relation of the Vedic gods to Brahma, representing them as deriving their power from and entirely dependent on the latter. The first part, which is metrical and belongs to the period of fully developed Vedānta doctrine, distinguishes from the qualified Brahma, which is an object of worship, the unqualified Brahma, which is unknowable: — To it no eye can penetrate, Nor speech nor thought can ever reach: It rests unknown; we cannot see How any one may teach it us.

The various Upanishads of the *Black Yajurveda* all bear the stamp of lateness. The *Maitrāyaṇa* is a prose work of considerable extent, in which occasional stanzas are interspersed. It consists of seven chapters, the seventh and the concluding eight sections of the sixth forming a supplement. The fact that it retains the orthographical and euphonic peculiarities of the Maitrāyaṇa school, gives this Upanishad an archaic appearance. But its many quotations from other Upanishads, the occurrence of several late words, the developed Sānkhya doctrine presupposed by it, distinct references to anti-Vedic heretical schools, all combine to render the late character of this work undoubted. It is, in fact, a summing up of the old Upanishad doctrines with an admixture of ideas derived from the Sānkhya system and from Buddhism. The main body of the treatise expounds the nature of the Ātman, communicated to King Bṛihadratha of the race of Ikshvāku (probably identical with the king of that name mentioned in the *Rāmāyaṇa*), who declaims at some length on the misery and transitoriness of earthly existence. Though pessimism is not unknown to the old Upanishads, it is much more pronounced here, doubtless in consequence of Sānkhya and Buddhistic influence.

The subject is treated in the form of three questions. The answer to the first, how the Ātman enters the body, is that Prajāpati enters in the form of the five vital airs in order to animate the lifeless bodies created by him. The second question is, How does the supreme soul become the individual soul (*bhūtātman*)? This is answered rather in accordance with the Sānkhya than the Vedānta doctrine. Overcome by the three qualities of matter (*prakṛiti*), the Ātman, forgetting its real nature, becomes involved in self-consciousness and transmigration. The third question is, How is deliverance from this state of misery possible? This is answered in conformity with neither Vedānta nor

Sānkhya doctrine, but in a reactionary spirit. Only those who observe the old requirements of Brahmanism, the rules of caste and the religious orders (*āçramas*), are declared capable of attaining salvation by knowledge, penance, and meditation on Brahma. The chief gods, that is to say, the triad of the Brāhmaṇa period, Fire, Wind, Sun, the three abstractions, Time, Breath, Food, and the three popular gods, Brahmā, Rudra (*i.e.* Çiva), and Vishṇu are explained as manifestations of Brahma.

The remainder of this Upanishad is supplementary, but contains several passages of considerable interest. We have here a cosmogonic myth, like those of the Brāhmaṇas, in which the three qualities of matter, *Tamas*, *Rajas*, *Sattva*, are connected with Rudra, Brahmā, and Vishṇu, and which is in other respects very remarkable as a connecting link between the philosophy of the *Rigveda* and the later Sānkhya system. The sun is further represented as the external, and *prāṇa* (breath) as the internal, symbol of the Ātman, their worship being recommended by means of the sacred syllable *om*, the three "utterances" (*vyāhṛitis*) *bhūr*, *bhuvaḥ*, *svar*, and the famous *Sāvitrī* stanza. As a means of attaining Brahma we find a recommendation of *Yoga* or the ascetic practices leading to a state of mental concentration and bordering on trance. The information we here receive of these practices is still undeveloped compared with the later system. In addition to the three conditions of Brahma, waking, dreaming, and deep sleep, mention is made of a fourth (*turīya*) and highest stage. The Upanishad concludes with the declaration that the Ātman entered the world of duality because it wished to taste both truth and illusion.

Older than the *Maitrāyaṇa*, which borrows from them, are two other Upanishads of the *Black Yajurveda*, the *Kāṭhaka* and the *Çvetāçvatara*. The former contains some 120 and the latter some 110 stanzas.

The *Kāṭhaka* deals with the legend of Nachiketas, which is told in the Kāṭhaka portion of the *Taittirīya Brāhmaṇa*, and a knowledge of which it presupposes. This is indicated by the fact that it begins with the same words as the Brāhmaṇa story. The treatise appears to have consisted originally of the first only of its two chapters. For the second, with its more developed notions about

Yoga and its much more pronounced view as to the unreality of phenomena, looks like a later addition. The first contains an introductory narrative, an account of the Ātman, of its embodiment and final return by means of *Yoga*. The second chapter, though less well arranged, on the whole corresponds in matter with the first. Its fourth section, while discussing the nature of the Ātman, identifies both soul (*purusha*) and matter (*prakṛiti*) with it. The fifth section deals with the manifestation of the Ātman in the world, and especially in man. The way in which it at the same time remains outside them in its full integrity and is not affected by the suffering of living beings, is strikingly illustrated by the analogy of both light and air, which pervade space and yet embrace every object, and of the sun, the eye of the universe, which remains free from the blemishes of all other eyes outside of it. In the last section *Yoga* is taught to be the means of attaining the highest goal. The gradation of mental faculties here described is of great interest for the history of the Sānkhya and Yoga system. An unconscious contradiction runs through this discussion, inasmuch as though the Ātman is regarded as the all-in-all, a sharp contrast is drawn between soul and matter. It is the contradiction between the later Vedānta and the Sānkhya-Yoga systems of philosophy.

According to its own statement, the *Çvetāçvatara Upanishad* derives its name from an individual author, and the tradition which attributes it to one of the schools of the *Black Yajurveda* hardly seems to have a sufficient foundation. Its confused arrangement, the irregularities and arbitrary changes of its metres, the number of interpolated quotations which it contains, make the assumption likely that the work in its present form is not the work of a single author. In its present form it is certainly later than the *Kāṭhaka*, since it contains several passages which must be referred to that work, besides many stanzas borrowed from it with or without variation. Its lateness is further indicated by the developed theory of *Yoga* which it contains, besides the more or less definite form in which it exhibits various Vedānta doctrines either unknown to or only foreshadowed in the earlier Upanishads. Among these may be mentioned the destruction of the world by Brahma at the end of a cosmic age (*kalpa*), as well as its periodic renewal out of Brahma, and especially the explanation of the world as an illusion (*māyā*) produced by Brahma. At the same time the author shows a strange predilection for the personified forms of Brahma as Savitṛi, Īçāna, or Rudra. Though Çiva has not yet become the name of Rudra, its frequent use as an adjective connected with the latter shows that it is in course of becoming fixed as the proper name of the highest god. In this Upanishad we meet with a number of the terms and fundamental notions of the Sānkhya, though the point of view is thoroughly Vedāntist; matter (*prakṛiti*), for instance, being represented as an illusion produced by Brahma.

To the *White Yajurveda* is attached the longest, and, beside the *Chhāndogya*, the most important of the Upanishads. It bears even clearer traces than that work of being a conglomerate of what must originally have been separate treatises. It is divided into three parts, each containing two chapters. The last part is designated, even in the tradition of the commentaries, as a supplement (*Khila-kāṇḍa*), a statement fully borne out by the contents. That the first and second parts were also originally independent of each other is sufficiently proved by both containing the legend of Yājnavalkya and his two wives in almost identical words throughout. To each of these parts (as well as to Book x. of the *Çatapatha Brāhmaṇa*) a successive list (*vaṃça*) of teachers is attached. A comparison of these lists seems to justify the conclusion that the first part (called *Madhukāṇḍa*) and the second (*Yājnavalkya-kāṇḍa*) existed during nine generations as independent Upanishads within the school of the *White Yajurveda*, and were then combined by a teacher named Āgniveçya; the third part, which consists of all kinds of supplementary matter, being subsequently added. These lists further make the conclusion probable that the leading teachers of the ritual tradition (Brāhmaṇas) were different from those of the philosophical tradition (Upanishads).

Beginning with an allegorical interpretation of the most important sacrifice, the *Açvamedha* (horse-sacrifice), as the universe, the first chapter proceeds to deal with *prāṇa* (breath) as a symbol of soul, and then with the creation of the world out of the Ātman or Brahma, insisting on the dependence of all existence on the Supreme Soul, which appears in every individual as his self. The polemical attitude adopted against the worship of the gods is characteristic, showing that the passage belongs to an early period, in which the doctrine of the superiority of the Ātman to the gods was still asserting itself. The next chapter deals with the nature of the Ātman and its manifestations, *purusha* and *prāṇa*.

The second part of the Upanishad consists of four philosophical discussions, in which Yājnavalkya is the chief speaker. The first (iii. 1–9) is a great disputation, in which the sage proves his superiority to nine successive interlocutors. One of the most interesting conclusions here arrived at is that Brahma is theoretically unknowable, but can be comprehended practically. The second discourse is a dialogue between King Janaka and Yājnavalkya, in which the latter shows the untenableness of six definitions set up by other teachers as to the nature of Brahma; for instance, that it is identical with Breath or Mind. He finally declares that the Ātman can only be described negatively, being intangible, indestructible, independent, immovable.

The third discourse (iv. 3–4) is another dialogue between Janaka and Yājnavalkya. It presents a picture of the soul in the conditions of waking, dreaming, deep sleep, dying, transmigration, and salvation. For wealth of illustration, fervour of conviction, beauty and elevation of thought, this piece is unequalled in the Upanishads or any other work of Indian literature. Its literary effect is heightened by the numerous stanzas with which it is interspersed. These are, however, doubtless later additions. The dreaming soul is thus described: — Leaving its lower nest in breath’s protection, And upward from that nest, immortal, soaring, Where’er it lists it roves about immortal, The golden-pinioned only swan of spirit (IV. iii. 13).

It roves in dream condition up and downward, Divinely many shapes and forms assuming (ib. 14).

Then follows an account of the dreamless state of the soul: — *As a falcon or an eagle, having flown about in the air, exhausted folds together its wings and prepares to alight, so the spirit hastes to that condition in which, asleep, it feels no desire and sees no dream* (19).

This is its essential form, in which it rises above desire, is free from evil and without fear. For as one embraced by a beloved woman wots not of anything without or within, so also the soul embraced by the cognitional Self wots not of anything without or within (21).

With regard to the souls of those who are not saved, the view of the writer appears to be that after death they enter a new body immediately and without any intervening retribution in the other world, in exact accordance with their intellectual and moral quality.

As a caterpillar, when it has reached the point of a leaf, makes a new beginning and draws itself across, so the soul, after casting off the body and letting go ignorance, makes a new beginning and draws itself across (IV. iv. 3).

As a goldsmith takes the material of an image and hammers out of it another newer and more beautiful form, so also the soul after casting off the body and letting go ignorance, creates for itself another newer and more beautiful form, either that of the Fathers or the Gandharvas or the Gods, or Prajāpati or Brahma, or other beings (IV. iv. 4).

But the vital airs of him who is saved, who knows himself to be identical with Brahma, do not depart, for he is absorbed in Brahma and is Brahma.

As a serpent's skin, dead and cast off, lies upon an ant-hill, so his body then lies; but that which is bodiless and immortal, the life, is pure Brahma, is pure light (IV. iv. 7).

The fourth discourse is a dialogue between Yājnavalkya and his wife Maitreyī, before the former, about to renounce the world, retires to the solitude of the forest. There are several indications that it is a secondary recension of the same conversation occurring in a previous chapter (II. iv.).

The first chapter of the third or supplementary part consists of fifteen sections, which are often quite short, are mostly unconnected in matter, and appear to be of very different age. The second chapter, however, forms a long and important treatise (identical with that found in the *Chhāndogya*) on the doctrine of transmigration. The views here expressed are so much at variance with those of Yājnavalkya that this text must have originated in another Vedic school, and have been loosely attached to this Upanishad owing to the peculiar importance of its contents. The preceding and following section, which are connected with it, and are also found in the *Chhāndogya*, must have been added at the same time.

Not only is the longest Upanishad attached to the *White Yajurveda*, but also one of the very shortest, consisting of only eighteen stanzas. This is the *Īçā*, which is so called from its initial word. Though forming the last chapter of the *Vājasaneyi Saṃhitā*, it belongs to a rather late period. It is about contemporaneous with the latest parts of the *Bṛihadāraṇyaka*, is more developed in many points than the *Kāṭhaka*, but seems to be older than the *Çvetāçvatara*. Its leading motive is to contrast him who knows himself to be the same as the Ātman with him who does not possess true knowledge. It affords an excellent survey of the fundamental doctrines of the Vedānta philosophy.

A large and indefinite number of Upanishads is attributed to the *Atharva-veda*, but the most authoritative list recognises twenty-seven altogether. They are for the most part of very late origin, being post-Vedic, and, all but three, contemporaneous with the Purāṇas. One of them is actually a Muhammadan treatise entitled the *Alla Upanishad*! The older Upanishads which belong to the first three Vedas were, with a few exceptions like the *Çvetāçvatara*, the dogmatic text-books of actual Vedic schools, and received their names from those schools, being connected with and supplementary to the ritual Brāhmaṇas. The Upanishads of the *Atharva-veda*, on the other hand, are with few exceptions like the *Māṇḍūkya* and the *Jābāla*, no longer connected with Vedic schools, but derive their names from their subject-matter or some other circumstance. They appear for the most part to represent the views of theosophic, mystic, ascetic, or sectarian associations, who wished to have an Upanishad of their own in imitation of the old Vedic schools. They became attached to the *Atharva-veda* not from any internal connection, but partly because the followers of the *Atharva-veda* desired to become possessed of dogmatic text-books of their own, and partly because the fourth Veda was not protected from the intrusion of foreign elements by the watchfulness of religious guilds like the old Vedic schools.

The fundamental doctrine common to all the Upanishads of the *Atharva-veda* is developed by most of them in various special directions. They may accordingly be divided into four categories which run chronologically parallel with one another, each containing relatively old and late productions. The first group, as directly investigating the nature of the Ātman, has a scope similar to that of the Upanishads of the other Vedas, and goes no further than the latter in developing its main thesis. The next group, taking the fundamental doctrine for granted, treats of absorption in the Ātman through ascetic meditation (*yoga*) based on the component parts of the sacred syllable *om*. These Upanishads are almost without exception composed in verse and are quite short, consisting on the average of about twenty stanzas. In the third category the life of the religious mendicant (*sannyāsin*), as a practical consequence of the Upanishad doctrine, is recommended and described. These Upanishads, too, are short, but are written in prose, though with an admixture of verse. The last group is sectarian in character, interpreting the popular gods Çiva (under various names, such as Īçāna, Maheçvara, Mahādeva) and Vishṇu (as Nārāyaṇa and Nṛisiṃha or "Man-lion") as personifications of the Ātman. The different Avatārs of Vishṇu are here regarded as human manifestations of the Ātman.

The oldest and most important of these Atharvan Upanishads, as representing the Vedānta doctrine most faithfully, are the *Muṇḍaka*, the *Praçna*, and to a less degree the *Māṇḍūkya*. The first two come nearest to the Upanishads of the older Vedas, and are much quoted by Bādarāyaṇa and Çankara, the great authorities of the later Vedānta philosophy. They are the only original and legitimate Upanishads of the *Atharva*. The *Muṇḍaka* derives its name from being the Upanishad of the tonsured (*muṇḍa*), an association of ascetics who shaved their heads, as the Buddhist monks did later. It is one of the most popular of the Upanishads, not owing to the originality of its contents, which are for the most part derived from older texts, but owing to the purity with which it reproduces the old Vedānta doctrine, and the beauty of the stanzas in which it is composed.

It presupposes, above all, the *Chhāndogya Upanishad*, and in all probability the *Bṛihadāraṇyaka*, the *Taittirīya*, and the *Kāṭhaka*. Having several important passages in common with the *Çvetāçvatara* and the *Bṛihannārāyaṇa* of the *Black Yajurveda*, it probably belongs to the same epoch, coming between the two in order of time. It consists of three parts, which, speaking generally, deal respectively with the preparations for the knowledge of Brahma, the doctrine of Brahma, and the way to Brahma.

The *Praçna Upanishad*, written in prose and apparently belonging to the Pippalāda recension of the *Atharva-veda*, is so called because it treats, in the form of questions (*praçna*) addressed by six students of Brahma to the sage Pippalāda, six main points of the Vedānta doctrine. These questions concern the origin of matter and life (*prāṇa*) from Prajāpati; the superiority of life (*prāṇa*) above the other vital powers; the nature and divisions of the vital powers; dreaming and dreamless sleep; meditation on the syllable *om*; and the sixteen parts of man.

The *Māṇḍūkya* is a very short prose Upanishad, which would hardly fill two pages of the present book. Though bearing the name of a half-forgotten school of the *Rigveda*, it is reckoned among the Upanishads of the *Atharva-veda*. It must date from a considerably later time than the prose Upanishads of the three older Vedas, with the unmethodical treatment and prolixity of which its precision and conciseness are in marked contrast. It has many points of contact with the *Maitrāyaṇa Upanishad*, to which it seems to be posterior. It appears, however, to be older than the rest of the treatises which form the fourth class of the Upanishads of the *Atharva-veda*. Thus it distinguishes only three *morae* in the syllable *om*, and not yet three and a half. The fundamental idea of this Upanishad is that the sacred syllable is an expression of the universe. It is somewhat remarkable that this work is not quoted by Çankara; nevertheless, it not only exercised a great influence on several Upanishads of the *Atharva-veda*, but was used more than any other Upanishad by the author of the well-known later epitome of the Vedānta doctrine, the *Vedānta-sāra*.

It is, however, chiefly important as having given rise to one of the most remarkable products of Indian philosophy, the *Kārikā* of Gauḍapāda. This work consists of more than 200 stanzas divided into four parts, the first of which includes the *Māṇḍūkya Upanishad*. The esteem in which the *Kārikā* was held is indicated by the fact that its parts are reckoned as four Upanishads. There is much probability in the assumption that its author is identical with Gauḍapāda, the teacher of Govinda, whose pupil was the great Vedāntist commentator, Çankara (800 A.D.). The point of view of the latter is the same essentially as that of the author of the *Kārikā*, and many of the thoughts and figures which begin to appear in the earlier work are in common use in Çankara's commentaries. Çankara may, in fact, be said to have reduced the doctrines of Gauḍapāda to a system, as did Plato those of Parmenides. Indeed, the two leading ideas which pervade the Indian poem, viz., that there is no duality (*advaita*) and no becoming (*ajāti*), are, as Professor Deussen points out, identical with those of the Greek philosopher.

The first part of the *Kārikā* is practically a metrical paraphrase of the *Māṇḍūkya Upanishad*. Peculiar to it is the statement that the world is not an illusion or a development in any sense, but the very nature or essence (*svabhāva*) of Brahma, just as the rays, which are all the same (*i.e.* light), are not different from the sun. The remainder of the poem is independent of the Upanishad and goes far beyond its doctrines. The second part has the special title of *Vaitathya* or the "Falseness" of the doctrine of reality. Just as a rope is in the dark mistaken for a snake, so the Ātman in the darkness of ignorance is mistaken for the world. Every attempt to imagine the Ātman under empirical forms is futile, for every one's idea of it is dependent on his experience of the world.

The third part is entitled *Advaita*, "Non-duality." The identity of the Supreme Soul (*Ātman*) with the individual soul (*jīva*) is illustrated by comparison with space, and that part of it which is contained in a jar. Arguing against the theory of genesis and plurality, the poet lays down the axiom that nothing can become different from its own nature. The production of the existent (*sato janma*) is impossible, for that would be produced which already exists. The production of the non-existent (*asato janma*) is also impossible, for the non-existent is never produced, any more than the son of a barren woman. The last part is entitled *Alāta-çānti*, or "Extinction of the firebrand (circle)," so called from an ingenious comparison made to explain how plurality and genesis seem to exist in the world. If a stick which is glowing at one end is waved about, fiery lines or circles are produced without anything being added to or issuing from the single burning point. The fiery line or circle exists only in the consciousness (*vijnāna*). So, too, the many phenomena of the world are merely the vibrations of the consciousness, which is one.

Chapter IX

The Sūtras

(*Circa* 500–200 B.C.) As the Upanishads were a development of the speculative side of the Brāhmaṇas and constituted the textbooks of Vedic dogma, so the Çrauta Sūtras form the continuation of their ritual side, though they are not, like the Upanishads, regarded as a part of revelation. A sacred character was never attributed to them, probably because they were felt to be treatises compiled, with the help of oral priestly tradition, from the contents of the Brāhmaṇas solely to meet practical needs. The oldest of them seem to go back to about the time when Buddhism came into being. Indeed it is quite possible that the rise of the rival religion gave the first impetus to the composition of systematic manuals of Brahmanic worship. The Buddhists in their turn must have come to regard Sūtras as the type of treatise best adapted for the expression of religious doctrine, for the earliest Pāli texts are works of this character. The term Kalpa Sūtra is used to designate the whole body of Sūtras concerned with religion which belonged to a particular Vedic school. Where such a complete collection has been preserved, the Çrauta Sūtra forms its first and most extensive portion.

To the *Rigveda* belong the Çrauta manuals of two Sūtra schools (*charaṇas*), the Çānkhāyanas and the Āçvalāyanas, the former of whom were in later times settled in Northern Gujarat, the latter in the South between the Godāvarī and the Kṛishṇā. The ritual is described in much the same order by both, but the account of the great royal sacrifices is much more detailed in the *Çānkhāyana Çrauta Sūtra*. The latter, which is closely connected with the *Çānkhāyana Brāhmaṇa*, seems to be the older of the two, on the ground both of its matter and of its style, which in many parts resembles that of the Brāhmaṇas. It consists of eighteen books, the last two of which were added later, and correspond to the first two books of the *Kaushītaki Āraṇyaka*. The Çrauta Sūtra of Āçvalāyana, which consists of twelve books, is related to the *Aitareya Brāhmaṇa*. Āçvalāyana is also known as the author of the fourth book of the *Aitareya Āraṇyaka*, and was according to tradition the pupil of Çaunaka.

Three Çrauta Sūtras to the *Sāmaveda* have been preserved. The oldest, that of Maçaka, also called *Ārsheya-kalpa*, is nothing more than an enumeration of the prayers belonging to the various ceremonies of the Soma sacrifice in the order of the *Panchaviṃça Brāhmaṇa*. The Çrauta Sūtra composed by Lāṭyāyana, became the accepted manual of the Kauthuma school. This Sūtra, like that of Maçaka, which it quotes, is closely connected with the *Panchaviṃça Brāhmaṇa*. The Çrauta Sūtra of Drāhyāyaṇa, which differs but little from that of Lāṭyāyana, belongs to the Rāṇāyanīya branch of the *Sāmaveda*.

To the *White Yajurveda* belongs the Çrauta Sūtra of Kātyāyana. This manual, which consists of twenty-six chapters, on the whole strictly follows the sacrificial order of the *Çatapatha Brāhmaṇa*. Three of its chapters (xxii.–xxiv.), however, relate to the ceremonial of the *Sāmaveda*. Owing to the enigmatical character of its style, it appears to be one of the later productions of the Sūtra period.

No less than six Çrauta Sūtras belonging to the *Black Yajurveda* have been preserved, but only two of them have as yet been published. Four of these form a very closely connected group, being part of the Kalpa Sūtras of four subdivisions of the Taittirīya Çākhā, which represented the later sūtra schools (*charaṇas*) not claiming a special revelation of Veda or Brāhmaṇa. The Çrauta Sūtra of Āpastamba forms the first twenty-four of the thirty chapters (*praçnas*) into which his Kalpa Sūtra is divided; and that of Hiraṇyakeçin, an offshoot of the Āpastambas, the first eighteen of the twenty-nine chapters of his Kalpa Sūtra. The Sūtra of Baudhāyana, who is older than Āpastamba, as well as that of Bhāradvāja, has not yet been published.

Connected with the *Maitrāyaṇī Saṃhitā* is the *Mānava Çrauta Sūtra*. It belongs to the Mānavas, who were a subdivision of the Maitrāyaṇīyas, and to whom the law-book of Manu probably traces its origin. It seems to be one of the oldest. It has a descriptive character, resembling the Brāhmaṇa parts of the *Yajurveda*, and differing from them only in simply describing the course of the sacrifice, to the exclusion of legends, speculations, or discussions of any kind. There is also a *Vaikhānasa Çrauta Sūtra* attached to the *Black Yajurveda*, but it is known only in a few MSS.

The Çrauta Sūtra of the *Atharva-veda* is the *Vaitāna Sūtra*. It is neither old nor original, but was undoubtedly compiled in order to supply the *Atharva*, like the other Vedas, with a Sūtra of its own. It probably received its name from the word with which it begins, since the term *vaitāna* ("relating to the three sacrificial fires") is equally applicable to all Çrauta Sūtras. It agrees to a considerable extent with the *Gopatha Brāhmaṇa*, though it distinctly follows the Sūtra of Kātyāyana to the *White Yajurveda*. One indication of its lateness is the fact that whereas in other cases a Gṛihya regularly presupposes the Çrauta Sūtra, the *Vaitāna* is dependent on the domestic sūtra of the *Atharva-veda*.

Though the Çrauta Sūtras are indispensable for the right understanding of the sacrificial ritual, they are, from any other point of view, a most unattractive form of literature. It will, therefore, suffice to mention in briefest outline the ceremonies with which they deal. It is important to remember, in the first place, that these rites are never congregational, but are always performed on behalf of a single individual, the so-called *Yajamāna* or sacrificer, who takes but little part in them. The officiators are Brahman priests, whose number varies from one to sixteen, according to the nature of the ceremony. In all these rites an important part is played by the three sacred fires which surround the *vedi*, a slightly excavated spot covered with a litter of grass for the reception of offerings to the gods. The first ceremony of all is the setting up of the sacred fires (*agni-ādheya*), which are kindled by the sacrificer and his wife with the firesticks, and are thereafter to be regularly maintained.

The Çrauta rites, fourteen in number, are divided into the two main groups of seven oblation (*havis*) sacrifices and seven soma sacrifices. Different forms of the animal sacrifice are classed with each group. The *havis* sacrifices consist of offerings of milk, ghee, porridge, grain, cakes, and so forth. The commonest is the *Agnihotra*, the daily morning and evening oblation of milk to the three fires. The most important of the others are the new and full moon sacrifices (*darçapūrṇa-māsa*) and those offered at the beginning of the three seasons (*chāturmāsya*). Besides some other recurrent sacrifices, there are very many which are to be offered on some particular occasion, or for the attainment of some special object.

The various kinds of Soma sacrifices were much more complicated. Even the simplest and fundamental form, the *Agnishṭoma* ("praise of Agni") required the ministrations of sixteen priests. This rite occupied only one day, with three pressings of soma, at morning, noon, and evening; but this day was preceded by very detailed preparatory ceremonies, one of which was the initiation (*dīkshā*) of the sacrificer and his wife. Other soma sacrifices lasted for several days up to twelve; while another class, called *sattra*s or "sessions," extended to a year or more.

A very sacred ceremony that can be connected with the soma sacrifice is the *Agnichayana*, or "Piling of the fire-altar," which lasts for a year. It begins with a sacrifice of five animals. Then a long time is occupied in preparing the earthenware vessel, called *ukhā*, in which fire is to be maintained for a year. Very elaborate rules are given both as to the ingredients, such as the hair of a black antelope, with which the clay is to be mixed, and as to how it is to be shaped, and finally burnt. Then the bricks, which have different and particular sizes, have to be built up in prescribed order. The lowest of the five strata must have 1950, all of them together, a total of 10,800 bricks. Many of these have their special name and significance. Thus the altar is gradually built up, as its bricks are placed in position, to the accompaniment of appropriate rites and verses, by a formidable array of priests. These are but some of the main points in the ceremony; but they will probably give some faint idea of the enormous complexity and the vast mass of detail, where the smallest of minutiæ are of importance, in the Brahman ritual. No other religion has ever known its like.

As the domestic ritual is almost entirely excluded from the Brāhmaṇas, the authors of the Gṛihya Sūtras had only the authority of popular tradition to rely on when they systematised the observances of daily life. As a type, the Gṛihya manuals must be somewhat later than the Çrauta, for they regularly presuppose a knowledge of the latter.

To the *Rigveda* belongs in the first place the *Çānkhāyana Gṛihya Sūtra*. It consists of six books, but only the first four form the original portion of the work, and even these contain interpolations. Closely connected with this work is the *Çāmbavya Gṛihya*, which also belongs to the school of the Kaushītakins, and is as yet known only in manuscript. Though borrowing largely from Çānkhāyana, it is not identical with that work. It knows nothing of the last two books, nor even a number of ceremonies described in the third and fourth, while having a book of its own concerning the sacrifice to the Manes. Connected with the *Aitareya Brāhmaṇa* is the Gṛihya Sūtra of Āçvalāyana, which its author in the first aphorism gives us to understand is a continuation of his Çrauta Sūtra. It consists of four books, and, like the latter work, ends with the words “adoration to Çaunaka.”

The chief Gṛihya Sūtra of the *Sāmaveda* is that of Gobhila, which is one of the oldest, completest, and most interesting works of this class. Its seems to have been used by both the schools of its Veda. Besides the text of the *Sāmaveda* it presupposes the *Mantra Brāhmaṇa*. The latter is a collection, in the ritual order, of the *mantras* (except those occurring in the *Sāmaveda* itself), which are quoted by Gobhila in an abbreviated form. The Gṛihya Sūtra of Khādira, belonging to the Drāhyāyaṇa school and used by the Rāṇāyanīya branch of the *Sāmaveda*, is little more than Gobhila remodelled in a more succinct form.

The Gṛihya Sūtra of the *White Yajurveda* is that of Pāraskara, also called the *Kātīya* or *Vājasaneya Gṛihya Sūtra*. It is so closely connected with the Çrauta Sūtra of Kātyāyana, that it is often quoted under the name of that author. The later law-book of Yājnavalkya bears evidence of the influence of Pāraskara’s work.

Of the seven Gṛihya Sūtras of the *Black Yajurveda* only three have as yet been published. The Gṛihya of Āpastamba forms two books (26–27) of his Kalpa Sūtra. The first of these two books is the *Mantrapāṭha*, which is a collection of the formulas accompanying the ceremonies. The Gṛihya Sūtra, in the strict sense, is the second book, which presupposes the *Mantrapāṭha*. Books XIX. and XX. of Hiraṇyakeçin's Kalpa Sūtra form his Gṛihya Sūtra. About Baudhāyana's Gṛihya not much is known, still less about that of Bhāradvāja. The *Mānava Gṛihya Sūtra* is closely connected with the Çrauta, repeating many of the statements of the latter verbally. It is interesting as containing a ceremony unknown to other Gṛihya Sūtras, the worship of the Vināyakas. The passage reappears in a versified form in Yājnavalkya's law-book, where the four Vināyakas are transformed into the one Vināyaka, the god Gaṇeça. With the *Mānava* is clearly connected the *Kāṭhaka Gṛihya Sūtra*, not only in the principle of its arrangement, but even in the wording of many passages. It is nearly related to the law-book of Vishṇu. The *Vaikhānasa Gṛihya Sūtra* is an extensive work bearing traces of a late origin, and partly treating of subjects otherwise relegated to works of a supplementary character.

To the *Atharva-veda* belongs the important *Kauçika Sūtra*. It is not a mere Gṛihya Sūtra, for besides giving the more important rules of the domestic ritual, it deals with the magical and other practices specially connected with its Veda. By its extensive references to these subjects it supplies much material unknown to other Vedic schools. It is a composite work, apparently made up of four or five different treatises. In combination with the *Atharva-veda* it supplies an almost complete picture of the ordinary life of the Vedic Indian.

The Gṛihya Sūtras give the rules for the numerous ceremonies applicable to the domestic life of a man and his family from birth to the grave. For the performance of their ritual only the domestic (*āvasathya* or *vaivāhika*) fire was required, as contrasted with the three sacrificial fires of the Çrauta Sūtras. They describe forty consecrations or sacraments (*saṃskāras*) which are performed at various important epochs in the life of the individual. The first eighteen, extending from conception to marriage, are called "bodily sacraments." The remaining twenty-two are sacrifices. Eight of these, the five daily sacrifices (*mahāyajna*) and some other "baked offerings" (pākayajna), form part of the Gṛihya ceremonies, the rest belonging to the Çrauta ritual.

The first of the sacraments is the *puṃsavana* or ceremony aiming at the obtainment of a son. The most common expedient prescribed is the pounded shoot of a banyan tree placed in the wife's right nostril. After the birth-rites (*jāta-karma*), the ceremony of giving the child its names (*nāma-karaṇa*) takes place, generally on the tenth day after birth. Two are given, one being the "secret name," known only to the parents, as a protection against witchcraft, the other for common use. Minute directions are given as to the quality of the name; for instance, that it should contain an even number of syllables, begin with a soft letter, and have a semi-vowel in the middle; that for a Brahman it should end in -*çarman*, for a Kshatriya in -*varman*, and a Vaiçya in -*gupta*. Generally in the third year takes place the ceremony of tonsure (*chūḍā-karaṇa*), when the boy's hair was cut, one or more tufts being left on the top, so that his hair might be worn after the fashion prevailing in his family. In the sixteenth year the rite of shaving the beard was performed. Its name, *go-dāna*, or "gift of cows," is due to the fee usually having been a couple of cattle.

By far the most important ceremony of boyhood was that of apprenticeship to a teacher or initiation (*upanayana*), which in the case of a Brahman may take place between the eighth and sixteenth year, but a few years later in the case of the Kshatriya and the Vaiçya. On this occasion the youth receives a staff, a garment, a girdle, and a cord worn over one shoulder and under the other arm. The first is made of different wood, the others of different materials according to caste. The sacred cord is the outward token of the *Ārya* or member of one of the three highest castes, and by investiture with it he attains his second birth, being thenceforward a "twice-born" man (*dvi-ja*). The spiritual significance of this initiation is the right to study the Veda, and especially to recite the most sacred of prayers, the *Sāvitrī*. In this ceremony the teacher (*āchārya*) who initiates the young Brahman is regarded as his spiritual father, and the *Sāvitrī* as his mother.

The rite of *upanayana* is still practised in India. It is based on a very old custom. The Avestan ceremony of investing the boy of fifteen with a sacred cord upon his admission into the Zoroastrian community shows that it goes back to Indo-Iranian times. The prevalence among primitive races all over the world of a rite of initiation, regarded as a second birth, upon the attainment of manhood, indicates that it was a still older custom, which in the Brahman system became transformed into a ceremony of admission to Vedic study.

Besides his studies, the course of which is regulated by detailed rules, the constant duties of the pupil are the collection of fuel, the performance of devotions at morning and evening twilight, begging food, sleeping on the ground, and obedience to his teacher.

At the conclusion of religious studentship (*brahmacharya*), which lasted for twelve years, or till the pupil had mastered his Veda, he performs the rite of return (*samāvartana*), the principal part of which is a bath, with which he symbolically washes off his apprenticeship. He is now a *snātaka* ("one who has bathed"), and soon proceeds to the most important sacrament of his life, marriage. The main elements of this ceremony doubtless go back to the Indo-European period, and belong rather to the sphere of witchcraft than of the sacrificial cult. The taking of her hand placed the bride in the power of her husband. The stone on which she stepped was to give her firmness. The seven steps which she took with her husband, and the sacrificial food which she shared with him, were to inaugurate friendship and community. Future abundance and male offspring were prognosticated when she had been conducted to her husband's house, by seating her on the hide of a red bull and placing upon her lap the son of a woman who had only borne living male children. The god most closely connected with the rite was Agni; for the husband led his bride three times round the nuptial fire — whence the Sanskrit name for wedding, *pariṇaya*, "leading round" — and the newly kindled domestic fire was to accompany the couple throughout life. Offerings are made to it and Vedic formulas pronounced. After sunset the husband leads out his bride, and as he points to the pole-star and the star Arundhatī, they exhort each other to be constant and undivided for ever. These wedding ceremonies, preserved much as they are described in the Sūtras, are still widely prevalent in the India of to-day.

All the above-mentioned sacraments are exclusively meant for males, the only one in which girls had a share being marriage (*vivāha*). About twelve of these *Saṃskāras* are still practised in India, investiture being still the most important next to marriage. Some of the ceremonies only survive in a symbolical form, as those connected with religious studentship.

Among the most important duties of the new householder is the regular daily offering of the five great sacrifices (*mahāyajna*), which are the sacrifice to the Veda (*brahma-yajna*), or Vedic recitation; the offering to the gods (*deva-yajna*) of melted butter in fire (*homa*); the libation (*tarpaṇa*) to the Manes (*pitṛi-yajna*); offerings (called *bali*) deposited in various places on the ground to demons and all beings (*bhūta-yajna*); and the sacrifice to men (*manushya-yajna*), consisting in hospitality, especially to Brahman mendicants. The first is regarded as by far the highest; the recitation of the *sāvitrī*, in particular, at morning and evening worship, is as meritorious as having studied the Veda. All these five daily sacrifices are still in partial use among orthodox Brahmans.

There are other sacrifices which occur periodically. Such are the new and full moon sacrifices, in which, according to the Gṛihya ritual, a baked offering (*pākayajna*) is made, while, according to the Çrauta ceremony, cakes (*puroḍāça*) are offered. There is, further, at the beginning of the rains an offering made to serpents, when the use of a raised bed is enjoined, owing to the danger from snakes at that time. Various ceremonies are connected with the building and entering of a new house. Detailed rules are given about the site as well as the construction. A door on the west is, for instance, forbidden. On the completion of the house, which is built of wood and bamboo, an animal is sacrificed. Other ceremonies are concerned with cattle; for instance, the release of a young bull for the benefit of the community. Then there are agricultural ceremonies, such as the offering of the first-fruits and rites connected with ploughing. Mention is also made of offerings to monuments (*chaityas*) erected to the memory of teachers. There are, moreover, directions as to what is to be done in case of evil dreams, bad omens, and disease.

Finally, one of the most interesting subjects with which the Gṛihya Sūtras deal is that of funeral rites (*antyeshṭi*) and the worship of the Manes. All but children under two years of age are to be cremated. The dead man’s hair and beard are cut off and his nails trimmed, the body being anointed with nard and a wreath being placed on the head. Before being burnt the corpse is laid on a black antelope skin. In the case of a Kshatriya, his bow (in that of a Brahman his staff, of a Vaiçya his goad) is taken from his hand, broken, and cast on the pyre, while a cow or a goat is burnt with the corpse. Afterwards a purifying ablution is performed by all relations to the seventh or tenth degree. They then sit down on a grassy spot and listen to old stories or a sermon on the transitoriness of life till the stars appear. At last, without looking round, they return in procession to their homes, where various observances are gone through. A death is followed by a period of impurity, generally lasting three days, during which the relatives are required, among other things, to sleep on the ground and refrain from eating flesh. On the night after the death a cake is offered to the deceased, and a libation of water is poured out; a vessel with milk and water is also placed in the open air, and the dead man is called upon to bathe in it. Generally after the tenth day the bones are collected and placed in an urn, which is buried to the accompaniment of the Rigvedic verse, "Approach thy mother earth" (x. 18, 10).

The soul is supposed to remain separated from the Manes for a time as a *preta* or "ghost." A *çrāddha*, or "offering given with faith" (*çraddhā*), of which it is the special object (*ekoddishṭa*), is presented to it in this state, the idea being that it would otherwise return and disquiet the relatives. Before the expiry of a year he is admitted to the circle of the Manes by a rite which makes him their *sapiṇḍa* ("united by the funeral cake"). After the lapse of a year or more another elaborate ceremony (called *pitṛi-medha*) takes place in connection with the erection of a monument, when the bones are taken out of the urn and buried in a suitable place. There are further various general offerings to the Manes, or *çrāddhas*, which take place at fixed periods, such as that on the day of new moon (*pārvaṇa çrāddha*), while others are only occasional and optional. These rites still play an important part in India, well-to-do families in Bengal spending not less than 5000 to 6000 rupees on their first *çrāddha*.

From all these offerings of the Gṛihya ritual are to be distinguished the two regular sacrifices of the Çrauta ritual, the one called *Piṇḍa-pitṛi-yajna* immediately preceding the new-moon sacrifice, the other being connected with the third of the four-monthly sacrifices.

The ceremonial of ancestor-worship was especially elaborated, and developed a special literature of its own, extending from the Vedic period to the legal Compendia of the Middle Ages. The *Çrāddha-kalpa* of Hemādri comprises upwards of 1700 pages in the edition of the *Bibliotheca Indica*.

The above is the briefest possible sketch of the abundant material of the Gṛihya Sūtras, illustrating the daily domestic life of ancient India. Perhaps, however, enough has been said to show that they have much human interest, and that they occupy an important place in the history of civilisation.

The second branch of the Sūtra literature, based on tradition or *Smṛiti*, are the Dharma Sūtras, which deal with the customs of everyday life (*sāmayāchārika*). They are the earliest Indian works on law, treating fully of its religious, but only partially and briefly of its secular, aspect. The term Dharma Sūtra is, strictly speaking, applied to those collections of legal aphorisms which form part of the body of Sūtras belonging to a particular branch (*çākhā*) of the Veda. In this sense only three have been preserved, all of them attached to the Taittirīya division of the *Black Yajurveda*. But there is good reason to suppose that other works of the same kind which have been preserved, or are known to have existed, were originally also attached to individual Vedic schools. That Sūtras on Dharma were composed at a very early period is shown by the fact that Yāska, who dates from near the beginning of the Sūtra age, quotes legal rules in the Sūtra style. Indeed, one or two of those extant must go back to about his time.

The Dharma Sūtra which has been best preserved, and has remained free from the influence of sectarians or modern editors, is that of the Āpastambas. It forms two (28–29) of the thirty sections of the great *Āpastamba Kalpa Sūtra*, or body of aphorisms concerning the performance of sacrifices and the duties of the three upper classes. It deals chiefly with the duties of the Vedic student and of the householder, with forbidden food, purifications, and penances, while, on the secular side, it touches upon the law of marriage, inheritance, and crime only. From the disapprobation which the author expresses for a certain practice of the people of the North, it may be inferred that he belonged to the South, where his school is known to have been settled in later times. Owing to the pre-Pāṇinean character of its language and other criteria, Bühler has assigned this Dharma Sūtra to about 400 *B.C.*

Very closely connected with this work is the Dharma Sūtra of Hiraṇyakeçin; for the differences between the two do not go much beyond varieties of reading. In keeping with this relationship is the tradition that Hiraṇyakeçin branched off from the Āpastambas and founded a new school in the Konkan country on the south-west (about Goa). The lower limit for this separation from the Āpastambas is about 500 *A.D.*, when a Hiraṇyakeçin Brahman is mentioned in an inscription. The main importance of this Sūtra lies in its confirming, by the parallelism of its text, the genuineness of by far the greatest part of Āpastamba's work. It forms two (26–27) of the twenty-nine chapters of the Kalpa Sūtra belonging to the school of Hiraṇyakeçin.

The third Dharma Sūtra, generally styled a *dharmaçāstra* in the MSS., is that of Baudhāyana. Its position, however, within the Kalpa Sūtra of its school is not so fixed as in the two previous cases. Its subject-matter, when compared with that of Āpastamba's Dharma Sūtra, indicates that it is the older of the two, just as the more archaic and awkward style of Baudhāyana's Gṛihya Sūtra shows the latter to be earlier than the corresponding work of Āpastamba. The Baudhāyana school cannot be traced at the present day, but it appears to have belonged to Southern India, where the famous Vedic commentator Sāyaṇa was a member of it in the fourteenth century. The subjects dealt with in their Dharma Sūtra are multifarious, including the duties of the four religious orders, the mixed castes, various kinds of sacrifice, purification, penance, auspicious ceremonies, duties of kings, criminal justice, examination of witnesses, law of inheritance and marriage, the position of women. The fourth section, which is almost entirely composed in *çlokas*, is probably a modern addition, and even the third is of somewhat doubtful age.

With the above works must be classed the well-preserved law-book of Gautama. Though it does not form part of a Kalpa Sūtra, it must at one time have been connected with a Vedic school; for the Gautamas are mentioned as a subdivision of the Rāṇāyanīya branch of the *Sāmaveda*, and Kumārila's statement that Gautama's treatise originally belonged to that Veda is confirmed by the fact that its twenty-sixth section is taken word for word from the *Sāmavidhāna Brāhmaṇa*. Though entitled a Dharma Çāstra, it is in style and character a regular Dharma Sūtra. It is composed entirely in prose aphorisms, without any admixture of verse, as in the other works of this class. Its varied contents resemble and are treated much in the same way as those of the Dharma Sūtra of Baudhāyana. The latter has indeed been shown to contain passages based on or borrowed from Gautama's work, which is therefore the oldest Dharma Sūtra that has been preserved, or at least published, and can hardly date from later than about 500 B.C.

Another work of the Sūtra type, and belonging to the Vedic period, is the Dharma Çāstra of Vasishṭha. It has survived only in inferior MSS., and without the preserving influence of a commentary. It contains thirty chapters (*adhyāyas*), of which the last five appear to consist for the most part of late additions. Many of the Sūtras, not only here, but even in the older portions, are hopelessly corrupt. The prose aphorisms of the work are intermingled with verse, the archaic *trishṭubh* metre being frequently employed instead of the later *çlokas* of Manu and others. The contents, which bear the Dharma Sūtra stamp, produce the impression of antiquity in various respects. Thus here, as in the Dharma Sūtra of Āpastamba, only six forms of marriage are recognised, instead of the orthodox eight. Kumārila states that in his time Vasishṭha's law-book, while acknowledged to have general authority, was studied by followers of the *Rigveda* only. That he meant the present work and no other, is proved by the quotations from it which he gives, and which are found in the published text. As Vasishṭha, in citing Vedic Saṃhitās and Sūtras, shows a predilection for works belonging to the North of India, it is to be inferred that he or his school belonged to that part. Vasishṭha gives a quotation from Gautama which appears to refer to a passage in the extant text of the latter. His various quotations from Manu are derived, not from the later famous law-book, but evidently from a legal Sūtra related to our Manu. On the other hand, the extant text of Manu contains a quotation from Vasishṭha which actually occurs in the published edition of the latter. Hence Vasishṭha's work must be later than that of Gautama, and earlier than that of Manu. It is further probable that the original part of the Sūtra of a school connected with the *Rigveda* and belonging to the North dates from a period some centuries before our era.

Some Dharma Sūtras are known from quotations only, the oldest being those mentioned in other Dharma Sūtras. Particular interest attaches to one of these, the Sūtra of Manu, or the Mānavas, because of its relationship to the famous *Mānava dharmaçāstra*. Of the numerous quotations from it in Vasishṭha, six are found unaltered or but slightly modified in our text of Manu. One passage cited in Vasishṭha is composed partly in prose and partly in verse, the latter portion recurring in Manu. The metrical quotations show a mixture of *trishṭubh* and *çloka* verses, like other Dharma Sūtras. These quoted fragments probably represent a *Mānava dharma-sūtra* which supplied the basis of our *Mānava dharmaçāstra* or *Code of Manu*.

Fragments of a legal treatise in prose and verse, attributed to the brothers Çankha and Likhita, who became proverbial for justice, have been similarly preserved. This work, which must have been extensive, and dealt with all branches of law, is already quoted as authoritative by Parāçara. The statement of Kumārila (700 A.D.) that it was connected with the Vājasaneyin school of the White Yajurveda is borne out by the quotations from it which have survived.

Sūtras need not necessarily go back to the oldest period of Indian law, as this style of composition was never entirely superseded by the use of metre. Thus there is a *Vaikhānasa dharma-sūtra* in four *praçnas*, which, as internal evidence shows, cannot be earlier than the third century A.D. It refers to the cult of Nārāyaṇa (Vishṇu), and mentions Wednesday by the name of *budha-vāra*, "day of Mercury." It is not a regular Dharma Sūtra, for it contains nothing connected with law in the strict sense, but is only a treatise on domestic law (*gṛihya-dharma*). It deals with the religious duties of the four orders (*āçramas*), especially with those of the forest hermit. For it is with the latter order that the

Vaikhānasas, or followers of Vikhanas, are specially connected. They seem to have been one of the youngest offshoots of the Taittirīya school.

Looking back on the vast mass of ritual and usage regulated by the Sūtras, we are tempted to conclude that it was entirely the conscious work of an idle priesthood, invented to enslave and maintain in spiritual servitude the minds of the Hindu people. But the progress of research tends to show that the basis even of the sacerdotal ritual of the Brahmans was popular religious observances. Otherwise it would be hard to understand how Brahmanism acquired and retained such a hold on the population of India. The originality of the Brahmans consisted in elaborating and systematising observances which they already found in existence. This they certainly succeeded in doing to an extent unknown elsewhere.

Comparative studies have shown that many ritual practices go back to the period when the Indians and Persians were still one people. Thus the sacrifice was even then the centre of a developed ceremonial, and was tended by a priestly class. Many terms of the Vedic ritual already existed then, especially *soma*, which was pressed, purified through a sieve, mixed with milk, and offered as the main libation. Investiture with a sacred cord was, as we have seen, also known, and was in its turn based on the still older ceremony of the initiation of youths on entering manhood. The offering of gifts to the gods in fire is Indo-European, as is shown by the agreement of the Greeks, Romans, and Indians. Indo-European also is that part of the marriage ritual in which the newly wedded couple walk round the nuptial fire, the bridegroom presenting a burnt offering and the bride an offering of grain; for among the Romans also the young pair walked round the altar from left to right before offering bread (*far*) in the fire. Indo-European, too, must be the practice of scattering rice or grain (as a symbol of fertility) over the bride and bridegroom, as prescribed in the Sūtras; for it is widely diffused among peoples who cannot have borrowed it. Still older is the Indian ceremony of producing the sacrificial fire by the friction of two pieces of wood. Similarly the practice in the construction of the Indian fire-altar of walling up in the lowest layer of bricks the heads of five different victims, including that of a man, goes back to an ancient belief that a building can only be firmly erected when a man or an animal is buried with its foundations.

Finally, we have as a division of the Sūtras, concerned with religious practice, the Çulva Sūtras. The thirtieth and last *praçna* of the great Kalpa Sūtra of Āpastamba is a treatise of this class. These are practical manuals giving the measurements necessary for the construction of the *vedi*, of the altars, and so forth. They show quite an advanced knowledge of geometry, and constitute the oldest Indian mathematical works.

The whole body of Vedic works composed in the Sūtra style, is according to the Indian traditional view, divided into six classes called Vedāngas ("members of the Veda"). These are *çikshā* or phonetics; *chhandas*, or metre; *vyākaraṇa*, or grammar; *nirukta*, or etymology; *kalpa*, or religious practice; and *jyotisha*, or astronomy. The first four were meant as aids to the correct reciting and understanding of the sacred texts; the last two deal with religious rites or duties, and their proper seasons. They all have their origin in the exigencies of religion, and the last four furnish the beginnings or (in one case) the full development of five branches of science that flourished in the post-Vedic period. In the fourth and sixth group the name of the class has been applied to designate a particular work representing it.

Of *kalpa* we have already treated at length above. No work representing astronomy has survived from the Vedic period; for the Vedic calendar, called *jyotisha*, the two recensions of which profess to belong to the *Rigveda* and *Yajurveda* respectively, dates from far on in the post-Vedic age.

The *Taittirīya Āraṇyaka* (vii. 1) already mentions *çikshā*, or phonetics, a subject which even then appears to have dealt with letters, accents, quantity, pronunciation, and euphonic rules. Several works bearing the title of *çikshā* have been preserved, but they are only late supplements of Vedic literature. They are short manuals containing directions for Vedic recitation and correct pronunciation. The earliest surviving results of phonetic studies are of course the Saṃhitā texts of the various Vedas, which were edited in accordance with euphonic rules. A further advance was made by the constitution of the *pada*-

pāṭha, or word-text of the Vedas, which, by resolving the euphonic combinations and giving each word (even the parts of compounds) separately, in its original form unmodified by phonetic rules, furnished a basis for all subsequent studies. Yāska, Pāṇini, and other grammarians do not always accept the analyses of the *Padapāṭhas* when they think they understand a Vedic form better. Patanjali even directly contests their authoritativeness. The treatises really representative of Vedic phonetics are the Prātiçākhyas, which are directly connected with the *Saṃhitā* and *Padapāṭha*. It is their object to determine the relation of these to each other. In so doing they furnish a systematic account of Vedic euphonic combination, besides adding phonetic discussions to secure the correct recitation of the sacred texts. They are generally regarded as anterior to Pāṇini, who shows unmistakable points of contact with them. It is perhaps more correct to suppose that Pāṇini used the present Prātiçākhyas in an older form, as, whenever he touches on Vedic *sandhi*, he is always less complete in his statements than they are, while the Prātiçākhyas, especially that of the *Atharva-veda*, are dependent on the terminology of the grammarians. Four of these treatises have been preserved and published. One belongs to the *Rigveda*, another to the *Atharva-*, and two to the *Yajurveda*, being attached to the *Vājasaneyi* and the *Taittirīya Saṃhitā* respectively. They are so called because intended for the use of each respective branch (*çākhā*) of the Vedas.

The *Prātiçākhya Sūtra* of the *Rigveda* is an extensive metrical work in three books, traditionally attributed to Çaunaka, the teacher of Āçvalāyana; it may, however, in its present form only be a production of the school of Çaunaka. This Prātiçākhya was later epitomised, with the addition of some supplementary matter, in a short treatise entitled *Upalekha*. The *Taittirīya Prātiçākhya* is particularly interesting owing to the various peculiar names of teachers occurring among the twenty which it mentions. The *Vājasaneyi Prātiçākhya*, in eight chapters, names Kātyāyana as its author, and mentions Çaunaka among other predecessors. The *Atharva-veda Prātiçākhya*, in four chapters, belonging to the school of the Çaunakas, is more grammatical than the other works of this class.

Metre, to which there are many scattered references in the Brāhmaṇas, is separately treated in a section of the *Çānkhāyana Çrauta Sūtra* (7, 27), in the last three sections (*paṭalas*) of the *Rigveda Prātiçākhya*, and especially in the *Nidāna Sūtra*, which belongs to the *Sāmaveda*. A part of the *Chhandaḥ Sūtra* of Pingala also deals with Vedic metres; but though it claims to be a Vedānga, it is in reality a late supplement, dealing chiefly with post-Vedic prosody, on which, indeed, it is the standard authority.

Finally, Kātyāyana's two Anukramaṇīs or indices, mentioned below, each contains a section, varying but slightly from the other, on Vedic metres. These sections are, however, almost identical in matter with the sixteenth *paṭala* of the *Rigveda Prātiçākhya*, and may possibly be older than the corresponding passage in the *Prātiçākhya*, though the latter work as a whole is doubtless anterior to the *Anukramaṇī*.

The *Padapāṭhas* show that their authors had not only made investigations as to pronunciation and *Sandhi*, but already knew a good deal about the grammatical analysis of words; for they separate both the parts of compounds and the prefixes of verbs, as well as certain suffixes and terminations of nouns. They had doubtless already distinguished the four parts of speech (*padajātāni*), though these are first mentioned by Yāska as *nāman*, or "noun" (including *sarva-nāman*, "representing all nouns" or "pronouns"), *ākhyāta*, "predicate," *i.e.* "verb"; *upasarga*, "supplement," *i.e.* "preposition"; nipāta, "incidental addition," *i.e.* "particle." It is perhaps to the separation of these categories that the name for grammar, *vyākaraṇa*, originally referred, rather than to the analysis of words. Even the Brāhmaṇas bear evidence of linguistic investigations, for they mention various grammatical terms, such as "letter" (*varṇa*), "masculine" (*vṛishan*), "number" (*vachana*), "case-form" (*vibhakti*).Still more such references are to be found in the Āraṇyakas, the Upanishads, and the Sūtras. But the most important information we have of pre-Pāṇinean grammar is that found in Yāska's work.

Grammatical studies must have been cultivated to a considerable extent before Yāska's time, for he distinguishes a Northern and an Eastern school, besides mentioning nearly twenty predecessors, among whom Çākaṭāyana, Gārgya, and Çākalya are the most important. By the time of Yāska grammarians had learned to distinguish clearly between the stem and the formative elements of words; recognising the personal terminations and the tense affixes of the verb on the one hand, and primary (*kṛit*) or secondary (*taddhita*) nominal suffixes on the other. Yāska has an interesting discussion on the theory of Çākaṭāyana, which he himself follows, that nouns are derived from verbs. Gārgya and some other grammarians, he shows, admit this theory in a general way, but deny that it is applicable to all nouns. He criticises their objections, and finally dismisses them as untenable. On Çākaṭāyana's theory of the verbal origin of nouns the whole system of Pāṇini is founded. The sūtra of that grammarian contains hundreds of rules dealing with Vedic forms; but these are of the nature of exceptions to the main body of his rules, which are meant to describe the Sanskrit language. His work almost entirely dominates the subsequent literature. Though belonging to the middle of the Sūtra period, it must be regarded as the definite starting-point of the post-Vedic age. Coming to be regarded as an infallible authority, Pāṇini superseded all his predecessors, whose works have consequently perished. Yāska alone survives, and that only because he was not directly a grammarian; for his work represents, and alone represents, the Vedānga "etymology."

Yāska's *Nirukta* is in reality a Vedic commentary, and is older by some centuries than any other exegetical work preserved in Sanskrit. Its bases are the *Nighaṇṭus*, collections of rare or obscure Vedic words, arranged for the use of teachers. Yāska had before him five such collections. The first three contain groups of synonyms, the fourth specially difficult words, and the fifth a classification of the Vedic gods. These Yāska explained for the most part in the twelve books of his commentary (to which two others were added later). In so doing he adduces as examples a large number of verses, chiefly from the *Rigveda*, which he interprets with many etymological remarks.

The first book is an introduction, dealing with the principles of grammar and exegesis. The second and third elucidate certain points in the synonymous *nighaṇṭus*; Books IV.–VI. comment on the fourth section, and VII.–XII. on the fifth. The *Nirukta*, besides being very important from the point of view of exegesis and grammar, is highly interesting as the earliest specimen of Sanskrit prose of the classical type, considerably earlier than Pāṇini himself. Yāska already uses essentially the same grammatical terminology as Pāṇini, employing, for instance, the same words for root (*dhātu*), primary, and secondary suffixes. But he must have lived a long time before Pāṇini; for a considerable number of important grammarians' names are mentioned between them. Yāska must, therefore, go back to the fifth century, and undoubtedly belongs to the beginning of the Sūtra period.

One point of very great importance proved by the *Nirukta* is that the *Rigveda* had a very fixed form in Yāska's time, and was essentially identical with our text. His deviations are very insignificant. Thus in one passage (X. 29. I) he reads *vāyó* as one word, against *vā yó* as two words in Çākalya's Pada text. Yāska's paraphrases show that he also occasionally differed from the Saṃhitā text, though the quotations themselves from the *Rigveda* have been corrected so as to agree absolutely with the traditional text. But these slight variations are probably due to mistakes in the *Nirukta* rather than to varieties of reading in the *Rigveda*. There are a few insignificant deviations of this kind even in Sāyaṇa, but they are always manifestly oversights on the part of the commentator.

To the Sūtras is attached a very extensive literature of *Pariçishṭas* or "supplements," which seem to have existed in all the Vedic schools. They contain details on matters only touched upon in the Sūtras, or supplementary information about subjects not dealt with at all by them. Thus, there is the *Āçvalāyana Gṛihya-pariçishṭa*, in four chapters, connected with the *Rigveda*. The *Gobhila saṃgraha-pariçishṭa* is a compendium of Gṛihya practices in general, with a special leaning towards magical rites, which came to be attached to the *Sāmaveda*. Closely related to, and probably later than this work, is the *Karma-pradīpa* ("lamp of rites"), also variously called *sāma-gṛihya-* or *chhāndogyagṛihya-pariçishṭa*, *chhandoga-pariçishṭa*, *Gobhila-smṛiti*, attributed to the Kātyāyana of the *White Yajurveda* or to Gobhila. It deals with the same subjects, though independently, as the *Gṛihya saṃgraha*, with which it occasionally agrees in whole *çlokas*.

Of great importance for the understanding of the sacrificial ceremonial are the Prayogas (“Manuals”) and Paddhatis (“Guides”), of which a vast number exist in manuscript. These works represent both the Çrauta and the Gṛihya ritual according to the various schools. The Prayogas describe the course of each sacrifice and the functions of the different groups of priests, solely from the point of view of practical performance, while the Paddhatis rather follow the systematic accounts of the Sūtras and sketch their contents. There are also versified accounts of the ritual called *Kārikās*, which are directly attached to Sūtras or to Paddhatis. The oldest of them appears to be the *Kārikā* of Kumārila (c. 700 A.D.).

Of a supplementary character are also the class of writings called Anukramaṇīs or Vedic Indices, which give lists of the hymns, the authors, the metres, and the deities in the order in which they occur in the various Saṃhitās. To the *Rigveda* belonged seven of these works, all attributed to Çaunaka, and composed in the mixture of the *çloka* and *trishṭubh* metre, which is also found in Çaunaka’s *Rigveda Prātiçākhya*. There is also a General Index or *Sarvānukramaṇī* which is attributed to Kātyāyana, and epitomises in the Sūtra style the contents of the metrical indices. Of the metrical indices five have been preserved. The *Ārshānukramaṇī*, containing rather less than 300 *çlokas*, gives a list of the Rishis or authors of the *Rigveda*. Its present text represents a modernised form of that which was known to the commentator Shaḍguruçishya in the twelfth century. The *Chhandonukramaṇī*, which is of almost exactly the same length, enumerates the metres in which the hymns of the *Rigveda* are composed. It also states for each book the number of verses in each metre as well as the aggregate in all metres. The *Anuvākānukramaṇī* is a short index containing only about forty verses. It states the initial words of each of the eighty-five *anuvākas* or lessons into which the *Rigveda* is divided, and the number of hymns contained in these *anuvākas*. It further states that the *Rigveda* contains 1017 hymns (or 1025 according to the Vāshkala recension), 10,580–1/2 verses, 153,826 words, 432,000 syllables, besides some other statistical details. The number of verses given does not exactly tally with various calculations that have recently been made, but the differences are only slight, and may be due to the way in which certain repeated verses were counted by the author of the index.

There is another short index, known as yet only in two MSS., called the *Pādānukramaṇī*, or “index of lines” (*pādas*), and composed in the same mixed metre as the others. The *Sūktānukramaṇī*, which has not survived, and is only known by name, probably consisted only of the initial words (*pratīkas*) of the hymns. It probably perished because the *Sarvānukramaṇī* would have rendered such a work superfluous. No MS. of the *Devatānukramaṇī* or “Index of gods” exists, but ten quotations from it have been preserved by the commentator Shaḍguruçishya. It must have been superseded by the *Bṛihaddevatā*, an index of the “many gods,” a much more extensive work than any of the other Anukramaṇīs, as it contains about 1200 *çlokas* interspersed with occasional *trishṭubhs*. It is divided into eight *adhyāyas* corresponding to the *ashṭakas* of the *Rigveda*. Following the order of the *Rigveda*, its main object is to state the deity for each verse. But as it contains a large number of illustrative myths and legends, it is of great value as an early collection of stories. It is to a considerable extent based on Yāska’s *Nirukta*. Besides Yāska himself and other teachers named by that scholar, it also mentions Bhāguri and Āçvalāyana as well as the *Nidāna Sūtra*, A peculiarity of this work is that it refers to a number of supplementary hymns (*khilas*) which do not form part of the canonical text of the *Rigveda*.

Later, at least, than the original form of these metrical Anukramaṇīs, is the *Sarvānukramaṇī* of Kātyāyana, which combines the data contained in them within the compass of a single work. Composed in the Sūtra style, it is of considerable length, occupying about forty-six pages in the printed edition. For every hymn in the *Rigveda* it states the initial word or words, the number of its verses, as well as the author, the deity, and the metre, even for single verses. There is an introduction in twelve sections, nine of which form a short treatise on Vedic metres corresponding to the last three sections of the *Rigveda Prātiçākhya*. The author begins with the statement that he is going to supply an index of the *pratīkas* and so forth of the *Rigveda* according to the authorities (*yathopadeçam*), because without such knowledge the Çrauta and Smārta rites cannot be accomplished. These authorities are doubtless the metrical indices described above. For the text of the *Sarvānukramaṇī*, which is composed in a concise Sūtra style, not only contains some metrical lines (*pādas*), but also a number of passages either directly taken from the *Ārshānukramaṇī* and the *Bṛihaddevatā*, or with their metrical wording but slightly altered. Another metrical work attributed to Çaunaka is the *Ṛigvidhāna*, which describes the magical effects produced by the recitation of hymns or single verses of the *Rigveda*.

To the Pariçishṭas of the *Sāmaveda* belong the two indices called *Ārsha* and *Daivata*, enumerating respectively the Rishis and deities of the text of the Naigeya branch of the *Sāmaveda*. They quote Yāska, Çaunaka, and Āçvalāyana among others. There are also two Anukramaṇīs attached to the *Black Yajurveda*. That of the Ātreya school consists of two parts, the first of which is in prose, and the second in *çlokas*. It contains little more than an enumeration of names referring to the contents of its Saṃhitā. The Anukramaṇī of the Chārāyaṇīya school of the *Kāṭhaka* is an index of the authors of the various sections and verses. Its statements regarding passages derived from the *Rigveda* differ much from those of the *Sarvānukramaṇī* of the *Rigveda*, giving a number of totally new names. It claims to be the work of Atri, who communicated it to Laugākshi. The *Anukramaṇī* of the *White Yajurveda* in the Mādhyaṃdina recension, attributed to Kātyāyana, consists of five sections. The first four are an index of authors, deities, and metres. The authors of verses taken from the *Rigveda* generally agree with those in the *Sarvānukramaṇī*. There are, however, a good many exceptions, several new names belonging to a later period, some even to that of the *Çatapatha Brāhmaṇa*. The fifth section gives a summary account of the metres occurring in the text. It is identical with the corresponding portion of the introduction to the *Sarvānukramaṇī*, which was probably the original position of the section. There are many other Pariçishṭas of the *White Yajurveda*, all attributed to Kātyāyana. Only three of these need be mentioned here. The *Nigama-pariçishṭa*, a glossary of synonymous words occurring in the *White Yajurveda*, has a lexicographical interest. The *Pravarādhyāya*, or “Chapter on Ancestors,” is a list of Brahman families drawn up for the purpose of determining the forbidden degrees of relationship in marriage, and of indicating the priests suitable for the performance of sacrifice. The *Charaṇa-vyūha*, or “Exposition of the Schools” of the various Vedas, is a very late work of little importance, giving a far less complete enumeration of the Vedic schools than certain sections of the *Vishṇu-* and the *Vāyu-Purāṇa*. There is also a *Charaṇa-vyūha* among the Pariçishṭas of the *Atharva-veda*, which number upwards of seventy. This work makes the statement that the *Atharva* contains 2000 hymns and 12,380 verses.

In concluding this account of Vedic literature, I cannot omit to say a few words about Sāyaṇa, the great mediæval Vedic scholar, to whom or to whose initiation we owe a number of valuable commentaries on the *Rigveda*, the *Aitareya Brāhmaṇa* and *Āraṇyaka*, as well as the *Taittirīya Saṃhitā*, *Brāhmaṇa*, and *Āraṇyaka*, besides a number of other works. His comments on the two Saṃhitās would appear to have been only partially composed by himself and to have been completed by his pupils. He died in 1387, having written his works under Bukka I. (1350–79), whose teacher and minister he calls himself, and his successor, Harihara (1379–99). These princes belonged to a family which, throwing off the Muhammadan yoke in the earlier half of the fourteenth century, founded the dynasty of Vijayanagara (“city of victory”), now Hampi, on the Tungabhadrā, in the Bellary district. Sāyaṇa’s elder brother, Mādhava, was minister of King Bukka, and died as abbot of the monastery of Çṛingeri, under the name of Vidyāraṇyasvāmin. Not only did he too produce works of his own, but Sāyaṇa’s commentaries, as composed under his patronage, were dedicated to him as *mādhavīya*, or (“influenced by Mādhava”). By an interesting coincidence Professor Max Müller’s second edition of the *Rigveda*, with the commentary of Sāyaṇa, was brought out under the auspices of a Mahārāja of Vijayanagara. The latter city has, however, nothing to do with that from which King Bukka derived his title.

Chapter X

The Epics

(*Circa* 500–50 B.C.) In turning from the Vedic to the Sanskrit period, we are confronted with a literature which is essentially different from that of the earlier age in matter, spirit, and form. Vedic literature is essentially religious; Sanskrit literature, abundantly developed in every other direction, is profane. But, doubtless as a result of the speculative tendencies of the Upanishads, a moralising spirit at the same time breathes through it as a whole. The religion itself which now prevails is very different from that of the Vedic age. For in the new period the three great gods, Brahmā, Vishṇu, and Çiva are the chief objects of worship. The important deities of the Veda have sunk to a subordinate position, though Indra is still relatively prominent as the chief of a warrior's heaven. Some new gods of lesser rank have arisen, such as Kubera, god of wealth; Gaṇeça, god of learning; Kārttikeya, god of war; Çrī or Lakshmī, goddess of beauty and fortune; Durgā or Pārvatī, the terrible spouse of Çiva; besides the serpent deities and several classes of demigods and demons.

While the spirit of Vedic literature, at least in its earlier phase, is optimistic, Sanskrit poetry is pervaded by *Weltschmerz*, resulting from the now universally accepted doctrine of transmigration. To that doctrine, according to which beings pass by gradations from Brahmā through men and animals to the lowest forms of existence, is doubtless also largely due the fantastic element characteristic of this later poetry. Here, for instance, we read of Vishṇu coming down to earth in the shape of animals, of sages and saints wandering between heaven and earth, of human kings visiting Indra in heaven.

Hand in hand with this fondness for introducing the marvellous and supernatural into the description of human events goes a tendency to exaggeration. Thus King Viçvāmitra, we are told, practised penance for thousands of years in succession; and the power of asceticism is described as so great as to cause even the worlds and the gods to tremble. The very bulk of the *Mahābhārata*, consisting as it does of more than 200,000 lines, is a concrete illustration of this defective sense of proportion.

As regards the form in which it is presented to us, Sanskrit literature contrasts with that of both the earlier and the later Vedic period. While prose was employed in the Yajurvedas and the Brāhmaṇas, and finally attained to a certain degree of development, it almost disappears in Sanskrit, nearly every branch of literature being treated in verse, often much to the detriment of the subject, as in the case of law. The only departments almost entirely restricted to the use of prose are grammar and philosophy, but the cramped and enigmatical style in which these subjects are treated hardly deserves the name of prose at all. Literary prose is found only in fables, fairy tales, romances, and partially in the drama. In consequence of this neglect, the prose of the later period compares unfavourably with that of the Brāhmaṇas. Even the style of the romances or prose *kāvyas*, subject as it is to the strict rules of poetics, is as clumsy as that of the grammatical commentaries; for the use of immense compounds, like those of the Sūtras, is one of its essential characteristics.

Sanskrit literature, then, resembles that of the earlier Vedic age in being almost entirely metrical. But the metres in which it is written, though nearly all based on those of the Veda, are different. The bulk of the literature is composed in the *çloka*, a development of the Vedic *anushṭubh* stanza of four octosyllabic lines; but while all four lines ended iambically in the prototype, the first and third line have in the *çloka* acquired a trochaic rhythm. The numerous other metres employed in the classical poetry have become much more elaborate than their Vedic originals by having the quantity of every syllable in the line strictly determined.

The style, too, excepting the two old epics, is in Sanskrit poetry made more artificial by the frequent use of long compounds, as well as by the application of the elaborate rules of poetics, while the language is regulated by the grammar of

Pāṇini. Thus classical Sanskrit literature, teeming as it does with fantastic and exaggerated ideas, while bound by the strictest rules of form, is like a tropical garden full of luxuriant and rank growth, in which, however, many a fair flower of true poetry may be culled.

It is impossible even for the Sanskrit scholar who has not lived in India to appreciate fully the merits of this later poetry, much more so for those who can only become acquainted with it in translations. For, in the first place, the metres, artificial and elaborate though they are, have a beauty of their own which cannot be reproduced in other languages. Again, to understand it thoroughly, the reader must have seen the tropical plains and forests of Hindustan steeped in intense sunshine or bathed in brilliant moonlight; he must have viewed the silent ascetic seated at the foot of the sacred fig-tree; he must have experienced the feelings inspired by the approach of the monsoon; he must have watched beast and bird disporting themselves in tank and river; he must know the varying aspects of Nature in the different seasons; in short, he must be acquainted with all the sights and sounds of an Indian landscape, the mere allusion to one of which may call up some familiar scene or touch some chord of sentiment. Otherwise, for instance, the mango-tree, the red Açoka, the orange Kadamba, the various creepers, the different kinds of lotus, the mention of each of which should convey a vivid picture, are but empty names. Without a knowledge, moreover, of the habits, modes of thought, and traditions of the people, much must remain meaningless. But those who are properly equipped can see many beauties in classical Sanskrit poetry which are entirely lost to others. Thus a distinguished scholar known to the present writer has entered so fully into the spirit of that poetry, that he is unable to derive pleasure from any other.

It would be a mistake to suppose that Sanskrit literature came into being only at the close of the Vedic period, or that it merely forms its continuation and development. As a profane literature, it must, in its earliest phases, which are lost, have been contemporaneous with the religious literature of the Vedas. Beside the productions of the latest Vedic period, that of the Upanishads and Sūtras, there grew up, on the one hand, the rich Pāli literature of Buddhism, and, on the other, the earliest form of Sanskrit poetry in the shape of epic tales. We have seen that even the *Rigveda* contains some hymns of a narrative character. Later we find in the Brāhmaṇas a number of short legends, mostly in prose, but sometimes partly metrical, as the story of Çunaḥçepa in the *Aitareya*. Again, the *Nirukta*, which must date from the fifth century B.C., contains many prose tales, and the oldest existing collection of Vedic legend, the metrical *Bṛihaddevatā*, cannot belong to a much later time.

Sanskrit epic poetry falls into two main classes. That which comprises old stories goes by the name of *Itihāsa*, "legend," *Ākhyāna*, "narrative," or *Purāṇa*, "ancient tale," while the other is called *Kāvya* or artificial epic. The *Mahābhārata* is the chief and oldest representative of the former group, the *Rāmāyaṇa* of the latter. Both these great epics are composed in the same form of the *çloka* metre as that employed in classical Sanskrit poetry. The *Mahābhārata*, however, also contains, as remnants of an older phase, archaic verses in the *upajāti* and *vaṃçastha* (developments of the Vedic *trishṭubh* and *jagatī*) metres, besides preserving some old prose stories in what is otherwise an entirely metrical work. It further differs from the sister epic in introducing speeches with words, such as "Bṛihadaçva spake," which do not form part of the verse, and which may be survivals of prose narrative connecting old epic songs. The *Rāmāyaṇa*, again, is, in the main, the work of a single poet, homogeneous in plan and execution, composed in the east of India. The *Mahābhārata*, arising in the western half of the country, is a congeries of parts, the only unity about which is the connectedness of the epic cycle with which they deal; its epic kernel, moreover, which forms only about one-fifth of the whole work, has become so overgrown with didactic matter, that in its final shape it is not an epic at all, but an encyclopædia of moral teaching.

The *Mahābhārata*, which in its present form consists of over 100,000 *çlokas*, equal to about eight times as much as the Iliad and Odyssey put together, is by far the longest poem known to literary history. It is a conglomerate of epic and didactic matter divided into eighteen books called *parvan*, with a nineteenth, the *Harivaṃça*, as a supplement. The books vary very considerably in length, the twelfth being the longest, with nearly 14,000, the seventeenth the shortest, with only 312 *çlokas*. All the eighteen books, excepting the eighth and the last three, are divided into subordinate *parvans*; each book is also cut up into chapters (*adhyāyas*).

No European edition of the whole epic has yet been undertaken. This remains one of the great tasks reserved for the future of Sanskrit philology, and can only be accomplished by the collaboration of several scholars. There are complete MSS. of the *Mahābhārata* in London, Oxford, Paris, and Berlin, besides many others in different parts of India; while the number of MSS. containing only parts of the poem can hardly be counted.

Three main editions of the epic have appeared in India. The *editio princeps*, including the *Harivaṃça*, but without any commentary, was published in four volumes at Calcutta in 1834–39. Another and better edition, which has subsequently been reproduced several times, was printed at Bombay in 1863. This edition, though not including the supplementary book, contains the commentary of Nīlakaṇṭha. These two editions do not on the whole differ considerably. Being derived from a common source, they represent one and the same recension. The Bombay edition, however, generally has the better readings. It contains about 200 *çlokas* more than the Calcutta edition, but these additions are of no importance.

A third edition, printed in Telugu characters, was published in four volumes at Madras in 1855–60. It includes the *Harivaṃça* and extracts from Nīlakaṇṭha's commentary. This edition represents a distinct South Indian recension, which seems to differ from that of the North about as much as the three recensions of the *Rāmāyaṇa* do from one another. Both recensions are of about equal length, omissions in the first being compensated by others in the second. Sometimes one has the better text, sometimes the other.

The epic kernel of the *Mahābhārata* or the "Great Battle of the descendants of Bharata," consisting of about 20,000 *çlokas*, describes the eighteen days' fight between Duryodhana, leader of the Kurus, and Yudhishṭhira, chief of the Pāṇḍus, who were cousins, both descended from King Bharata, son of

Çakuntalā. Within this narrative frame has come to be included a vast number of old legends about gods, kings, and sages; accounts of cosmogony and theogony; disquisitions on philosophy, law, religion, and the duties of the military caste. These lengthy and heterogeneous interpolations render it very difficult to follow the thread of the narrative. Entire works are sometimes inserted to illustrate a particular statement. Thus, while the two armies are drawn up prepared for battle, a whole philosophical poem, in eighteen cantos, the *Bhagavadgītā* is recited to the hero Arjuna, who hesitates to advance and fight against his kin. Hence the *Mahābhārata* claims to be not only a heroic poem (*kāvya*), but a compendium teaching, in accordance with the Veda, the fourfold end of human existence (spiritual merit, wealth, pleasure, and salvation), a *smṛiti* or work of sacred tradition, which expounds the whole duty of man, and is intended for the religious instruction of all Hindus. Thus, in one (I. lxii. 35) of many similar passages, it makes the statement about itself that "this collection of all sacred texts, in which the greatness of cows and Brahmans is exalted, must be listened to by virtuous-minded men." Its title, *Kārshṇa Veda*, or "Veda of Kṛishṇa" (a form of Vishṇu), the occurrence of a famous invocation of Nārāyaṇa and Nara (names of Vishṇu) and Sarasvatī (Vishṇu's wife) at the beginning of each of its larger sections, and the prevalence of Vishnuite doctrines throughout the work, prove it to have been a *smṛiti* of the ancient Vishnuite sect of the Bhāgavatas.

Thus it is clear that the *Mahābhārata* in its present shape contains an epic nucleus, that it favours the worship of Vishṇu, and that it has become a comprehensive didactic work. We further find in Book I. the direct statements that the poem at one time contained 24,000 *çlokas* before the episodes (*upākhyāna*) were added, that it originally consisted of only 8800 *çlokas*, and that it has three beginnings. These data render it probable that the epic underwent three stages of development from the time it first assumed definite shape; and this conclusion is corroborated by various internal and external arguments.

There can be little doubt that the original kernel of the epic has as a historical background an ancient conflict between the two neighbouring tribes of the Kurus and Panchālas, who finally coalesced into a single people. In the Yajurvedas these two tribes already appear united, and in the *Kāṭhaka* King Dhṛitarāshṭra Vaichitravīrya, one of the chief figures of the *Mahābhārata*, is mentioned as a well-known person. Hence the historical germ of the great epic is to be traced to a very early period, which cannot well be later than the tenth century B.C. Old songs about the ancient feud and the heroes who played a part in it, must have been handed down by word of mouth and recited in popular assemblies or at great public sacrifices.

These disconnected battle-songs were, we must assume, worked up by some poetic genius into a comparatively short epic, describing the tragic fate of the Kuru race, who, with justice and virtue on their side, perished through the treachery of the victorious sons of Pāṇḍu, with Kṛishṇa at their head. To the period of this original epic doubtless belong the traces the *Mahābhārata* has preserved unchanged of the heroic spirit and the customs of ancient times, so different from the later state of things which the *Mahābhārata* as a whole reflects. To this period also belongs the figure of Brahmā as the highest god. The evidence of Pāli literature shows that Brahmā already occupied that position in Buddha’s time. We may, then, perhaps assume that the original form of our epic came into being about the fifth century B.C. The oldest evidence we have for the existence of the *Mahābhārata* in some shape or other is to be found in Āçvalāyana’s Gṛihya Sūtra, where a *Bhārata* and *Mahābhārata* are mentioned. This would also point to about the fifth century B.C.

To the next stage, in which the epic, handed down by rhapsodists, swelled to a length of about 20,000 *çlokas*, belongs the representation of the victorious Pāṇḍus in a favourable light, and the introduction on a level with Brahmā of the two other great gods, Çiva, and especially Vishṇu, of whom Kṛishṇa appears as an incarnation.

We gather from the account of Megasthenes that about 300 B.C., these two gods were already prominent, and the people were divided into Çivaites and Vishnuites. Moreover, the Yavanas or Greeks are mentioned in the *Mahābhārata* as allies of the Kurus, and even the Çakas (Scythians) and Pahlavas (Parthians) are named along with them; Hindu temples are also referred to as well as Buddhist relic mounds. Thus an extension of the original epic must have taken place after 300 B.C. and by the beginning of our era.

The Brahmans knew how to utilise the great influence of the old epic tradition by gradually incorporating didactic matter calculated to impress upon the people, and especially on kings, the doctrines of the priestly caste. It thus at last assumed the character of a vast treatise on duty (*dharma*), in which the divine origin and immutability of Brahman institutions, the eternity of the caste system, and the subordination of all to the priests, are laid down. When the *Mahābhārata* attributes its origin to Vyāsa, it implies a belief in a final redaction, for the name simply means "Arranger." Dahlmann has recently put forward the theory that the great epic was a didactic work from the very outset; this view, however, appears to be quite irreconcilable with the data of the poem, and is not likely to find any support among scholars.

What evidence have we as to when the *Mahābhārata* attained to the form in which we possess it? There is an inscription in a land grant dating from 462 A.D. or at the latest 532 A.D., which proves incontrovertibly that the epic about 500 A.D. was practically of exactly the same length as it is stated to have in the survey of contents (*anukramaṇikā*) given in Book I., and as it actually has now; for it contains the following words: "It has been declared in the *Mahābhārata*, the compilation embracing 100,000 verses, by the highest sage, Vyāsa, the Vyāsa of the Vedas, the son of Parāçara." This quotation at the same time proves that the epic at that date included the very long 12th and 13th, as well as the extensive supplementary book, the *Harivaṃça*, without any one of which it would have been impossible to speak even approximately of 100,000 verses. There are also several land grants, dated between 450 and 500 A.D., and found in various parts of India, which quote the *Mahābhārata* as an authority teaching the rewards of pious donors and the punishments of impious despoilers. This shows that in the middle of the fifth century it already possessed the same character as at present, that of a Smṛiti or Dharmaçāstra. It is only reasonable to suppose that it had acquired this character at least a century earlier, or by about

350 A.D. Further research in the writings of the Northern Buddhists and their dated Chinese translations will probably enable us to put this date back by some centuries. We are already justified in considering it likely that the great epic had become a didactic compendium before the beginning of our era. In any case, the present state of our knowledge entirely disproves the suggestions put forward by Prof. Holtzmann in his work on the *Mahābhārata*, that the epic was turned into a Dharmaçāstra by the Brahmans after 900 A.D., and that whole books were added at this late period.

The literary evidence of Sanskrit authors from about 600 to 1100 A.D. supplies us with a considerable amount of information as to the state of the great epic during those five centuries. An examination of the works of Bāṇa, and of his predecessor Subandhu, shows that these authors, who belong to the beginning of the seventh century, not only studied and made use of legends from every one of the eighteen books of the *Mahābhārata* for the poetical embellishment of their works, but were even acquainted with the *Harivaṃça*. We also know that in Bāṇa's time the *Bhagavadgītā* was included in the great epic. The same writer mentions that the *Mahābhārata* was recited in the temple of Mahākāla at Ujjain. That such recitation was already a widespread practice at that time is corroborated by an inscription of about 600 A.D. from the remote Indian colony of Kamboja, which states that copies of the *Mahābhārata*, as well as of the *Rāmāyaṇa* and of an unnamed Purāṇa, were presented to a temple there, and that the donor had made arrangements to ensure their daily recitation in perpetuity. This evidence shows that the *Mahābhārata* cannot have been a mere heroic poem, but must have borne the character of a Smṛiti work of long-established authority. Even at the present day both public and private recitations of the Epics and Purāṇas are common in India, and are always instituted for the edification and religious instruction of worshippers in temples or of members of the family. As a rule, the Sanskrit texts are not only declaimed, but also explained in the vernacular tongue for the benefit both of women, and of such males as belong to classes unacquainted with the learned language of the Brahmans.

We next come to the eminent Mīmāṃsā philosopher Kumārila, who has been proved to have flourished in the first half of the eighth century A.D. In the small portion of his great commentary, entitled *Tantra-vārttika*, which has been examined, no fewer than ten of the eighteen books of the *Mahābhārata* are named, quoted, or referred to. It is clear that the epic as known to him not only included the first book (*ādiparvan*), but that that book in his time closely resembled the form of its text which we possess. It even appears to have contained the first section, called *anukramaṇikā* or "Survey of contents," and the second, entitled *parva-saṃgraha* or "Synopsis of sections." Kumārila also knew Books XII. and XIII., which have frequently been pronounced to be of late origin, as well as XIX. It is evident from his treatment of the epic that he regarded it as a work of sacred tradition and of great antiquity, intended from the beginning for the instruction of all the four castes. To him it is not an account of the great war between the Kauravas and Pāṇḍus; the descriptions of battles were only used for the purpose of rousing the martial instincts of the warrior caste.

The great Vedāntist philosopher Çankarāchārya, who wrote his commentary in 804 A.D., often quotes the *Mahābhārata* as a Smṛiti, and in discussing a verse from Book XII. expressly states that the *Mahābhārata* was intended for the religious instruction of those classes who by their position are debarred from studying the Vedas and the Vedānta.

From the middle of the eleventh century A.D. we have the oldest known abstract of the *Mahābhārata*, the work of the Kashmirian poet Kshemendra, entitled *Bhārata-Manjarī*. This condensation is specially important, because it enables the scholar to determine the state of the text in detail at that time. Professor Bühler's careful comparison of the MSS. of this work with the great epic has led him to the conclusion that Kshemendra's original did not differ from the *Mahābhārata* as we have it at present in any other way than two classes of MSS. differ from each other. This poetical epitome shows several omissions, but these are on the whole of such a nature as is to be expected in any similar abridgment. It is, however, likely that twelve chapters (342–353) of Book XII., treating of Nārāyaṇa, which the abbreviator passes over, did not exist in the original known to him. There can, moreover, be no doubt that the forms of several proper names found in the *Manjarī* are better and older than those given by the editions of the *Mahābhārata*. Though the division of the original into eighteen books is found in the abridgment also, it is made up by turning the third section (*gadā-parvan*) of Book IX. (*çalya-parvan*) into a separate book, while combining Books XII. and XIII. into a single one. This variation probably represents an old division, as it occurs in many MSS. of the *Mahābhārata*.

Another work of importance in determining the state of the *Mahābhārata* is a Javanese translation of the epic, also dating from the eleventh century.

The best-known commentator of the *Mahābhārata* is Nīlakaṇṭha, who lived at Kūrpara, to the west of the Godāvarī, in Mahārāshṭra, and, according to Burnell, belongs to the sixteenth century. Older than Nīlakaṇṭha, who quotes him, is Arjuna Miçra, whose commentary, along with that of Nīlakaṇṭha, appears in an edition of the *Mahābhārata* begun at Calcutta in 1875. The earliest extant commentator of the great epic is Sarvajna Nārāyaṇa, large fragments of whose notes have been preserved, and who cannot have written later than in the second half of the fourteenth century, but may be somewhat older.

The main story of the *Mahābhārata* in the briefest possible outline is as follows: In the country of the Bharatas, which, from the name of the ruling race, had come to be called Kurukshetra, or “Land of the Kurus,” there lived at Hastināpura, fifty-seven miles north-east of the modern Delhi, two princes named Dhṛitarāshṭra and Pāṇḍu. The elder of these brothers being blind, Pāṇḍu succeeded to the throne and reigned gloriously. He had five sons called Pāṇḍavas, the chief of whom were Yudhishṭhira, Bhīma, and Arjuna. Dhṛitarāshṭra had a hundred sons, usually called Kauravas, or Kuru princes, the most prominent of whom was Duryodhana. On the premature death of Pāṇḍu, Dhṛitarāshṭra took over the reins of government, and receiving his five nephews into his palace, had them brought up with his own sons. As the Pāṇḍus distinguished themselves greatly in feats of arms and helped him to victory, the king appointed his eldest nephew, Yudhishṭhira, to be heir-apparent. The Pāṇḍu princes, however, soon found it necessary to escape from the plots their cousins now began to set on foot against them. They made their way to the king of Panchāla, whose daughter Draupadī was won, in a contest between many kings and heroes, by Arjuna, who alone was able to bend the king's great bow and to hit a certain mark. In order to avoid strife, Draupadī consented to become the common wife of the five princes. At Draupadī's *svayaṃvara* (public choice of a husband) the Pāṇḍus made acquaintance with Kṛishṇa, the hero of the Yādavas, who from this time onward became their fast friend and adviser. Dhṛitarāshṭra, thinking it best to conciliate the Pāṇḍavas in view of their double alliance with the Panchālas and Yādavas, now divided his kingdom, giving Hastināpura to his sons, and to his nephews a district where they built the city of Indraprastha, the modern Delhi (i.).

Here the Pāṇḍavas ruled wisely and prospered greatly. Duryodhana's jealousy being aroused, he resolved to ruin his cousins, with the aid of his uncle Çakuni, a skilful gamester. Dhṛitarāshṭra was accordingly induced to invite the Pāṇḍus to Hastināpura. Here Yudhishṭhira, accepting the challenge to play at dice with Duryodhana, lost everything, his kingdom, his wealth, his army, his brothers, and finally Draupadī. In the end a compromise was made by which the Pāṇḍavas agreed to go into banishment for twelve years, and to remain incognito for a thirteenth, after which they might return and regain their kingdom (ii.).

With Draupadī they accordingly departed to the Kāmyaka forest on the Sarasvatī. The account of their twelve years' life here, and the many legends told to console them in their exile, constitute the *vana-parvan* or "Forest book," one of the longest in the poem (iii.).

The thirteenth year they spent in disguise as servants of Virāṭa, king of the Matsyas. At this time the Kurus, in alliance with another king, invaded the country of the Matsyas, causing much distress. Then the Pāṇḍus arose, put the enemy to flight, and restored the king. They now made themselves known, and entered into an alliance with the king (iv.).

Their message demanding back their possessions receiving no answer, they prepared for war. The rival armies met in the sacred region of Kurukshetra, with numerous allies on both sides. Joined with the Kurus were, among others, the people of Kosala, Videha, Anga, Banga (Bengal), Kalinga on the east, and those of Sindhu, Gandhāra, Bahlīka (Balk), together with the Çakas and Yavanas on the west. The Pāṇḍus, on the other hand, were aided by the Panchālas, the Matsyas, part of the Yādavas under Kṛishṇa, besides the kings of Kāçi (Benares), Chedi, Magadha, and others (v.).

The battle raged for eighteen days, till all the Kurus were destroyed, and only the Pāṇḍavas and Kṛishṇa with his charioteer escaped alive. The account of it extends over five books (vi.–x.). Then follows a description of the obsequies of the dead (xi.). In the next two books, Bhīma, the leader of the Kurus, on his deathbed, instructs Yudhishṭhira for about 20,000 *çlokas* on the duties of kings and other topics.

The Pāṇḍus having been reconciled to the old king Dhṛitarāshṭra, Yudhishṭhira was crowned king in Hastināpura, and instituted a great horse-sacrifice (xiv.). Dhṛitarāshṭra having remained at Hastināpura for fifteen years, at length retired, with his wife Gāndhārī, to the jungle, where they perished in a forest conflagration (xv.). Among the Yādavas, who had taken different sides in the great war, an internecine conflict broke out, which resulted in the annihilation of this people. Kṛishṇa sadly withdrew to the wilderness, where he was accidentally shot dead by a hunter (xvi.).

The Pāṇḍus themselves, at last weary of life, leaving the young prince Parīkshit, grandson of Arjuna, to rule over Hastināpura, retired to the forest, and dying as they wandered towards Meru, the mountain of the gods (xvii.), ascended to heaven with their faithful spouse (xviii.).

Here the framework of the great epic, which begins at the commencement of the first book, comes to an end. King Parīkshit having died of snake-bite, his son Janamejaya instituted a great sacrifice to the serpents. At that sacrifice the epic was recited by Vaiçampāyana, who had learnt it from Vyāsa. The latter, we are told, after arranging the four Vedas, composed the *Mahābhārata*, which treats of the excellence of the Pāṇḍus, the greatness of Kṛishṇa, and the wickedness of the sons of Dhṛitarāshṭra.

The supplementary book, the *Harivaṃça*, or "Family of Vishṇu," is concerned only with Kṛishṇa. It contains more than 16,000 *çlokas*, and is divided into three sections. The first of these describes the history of Kṛishṇa's ancestors down to the time of Vishṇu's incarnation in him; the second gives an account of Kṛishṇa's exploits; the third treats of the future corruptions of the *Kali*, or fourth age of the world.

The episodes of the *Mahābhārata* are numerous and often very extensive, constituting, as we have seen, about four-fifths of the whole poem. Many of them are interesting for various reasons, and some are distinguished by considerable poetic beauty. One of them, the story of Çakuntalā (occurring in Book I.), supplied Kālidāsa with the subject of his famous play. Episodes are specially plentiful in Book III., being related to while away the time of the exiled Pāṇḍus. Here is found the *Matsyopākhyāna*, or "Episode of the fish," being the story of the flood, narrated with more diffuseness than the simple story told in the *Çatapatha Brāhmaṇa*. The fish here declares itself to be Brahmā, Lord of creatures, and not yet Vishṇu, as in the *Bhāgavata Purāṇa*. Manu no longer appears as the progenitor of mankind, but as a creator who produces all beings and worlds anew by means of his ascetic power.

Another episode is the history of Rāma, interesting in its relation to Vālmīki's *Rāmāyaṇa*, which deals with the same subject at much greater length. The myth of the descent of the Ganges from heaven to earth, here narrated, is told in the *Rāmāyaṇa* also.

Another legend is that of the sage Ṛiçya-çṛinga, who having produced rain in the country of Lomapāda, king of the Angas, was rewarded with the hand of the princess Çāntā, and performed that sacrifice for King Daçaratha which brought about the birth of Rāma. This episode is peculiarly important from a critical point of view, as the legend recurs not only in the *Rāmāyaṇa*, but also in the *Padma Purāṇa*, the *Skanda Purāṇa*, and a number of other sources.

Of special interest is the story of King Uçīnara, son of Çibi, who sacrificed his life to save a pigeon from a hawk. It is told again in another part of Book III. about Çibi himself, as well as in Book XIII. about Vṛishadarbha, son of Çibi.

Distinctly Buddhistic in origin and character, the story is famous in Pāli as well as Sanskrit literature, and spread beyond the limits of India.

The story of the abduction of Draupadī forms an episode of her life while she dwelt with the Pāṇḍus in the Kāmyaka forest. Accidentally seen when alone by King Jayadratha of Sindhu, who was passing with a great army, and fell in love with her at first sight, she was forcibly carried off, and only rescued after a terrible fight, in which the Pāṇḍus annihilated Jayadratha's host.

Interesting as an illustration of the mythological ideas of the age is the episode which describes the journey of Arjuna to Indra's heaven. Here we see the mighty warrior-god of the Vedas transformed into a glorified king of later times, living a life of ease amid the splendours of his celestial court, where the ear is lulled by strains of music, while the eye is ravished by the graceful dancing and exquisite beauty of heavenly nymphs.

In the story of Sāvitrī we have one of the finest of the many ideal female characters which the older epic poetry of India has created. Sāvitrī, daughter of Açvapati, king of Madra, chooses as her husband Satyavat, the handsome and noble son of a blind and exiled king, who dwells in a forest hermitage. Though warned by the sage Nārada that the prince is fated to live but a single year, she persists in her choice, and after the wedding departs with her husband to his father's forest retreat. Here she lives happily till she begins to be tortured with anxiety on the approach of the fatal day. When it arrives, she follows her husband on his way to cut wood in the forest. After a time he lies down exhausted. Yama, the god of death, appears, and taking his soul, departs. As Sāvitrī persistently follows him, Yama grants her various boons, always excepting the life of her husband; but yielding at last to her importunities, he restores the soul to the lifeless body. Satyavat recovers, and lives happily for many years with his faithful Sāvitrī.

One of the oldest and most beautiful stories inserted in the *Mahābhārata* is the *Nalopākhyāna*, or "Episode of Nala." It is one of the least corrupted of the episodes, its great popularity having prevented the transforming hand of an editor from introducing Çiva and Vishṇu, or from effacing the simplicity of the manners it depicts — the prince, for instance, cooks his own food — or from changing the character of Indra, and other old traits. The poem is pervaded by a high tone of morality, manifested above all in the heroic devotion and fidelity of Damayantī, its leading character. It also contains many passages distinguished by tender pathos.

The story is told by the wise Bṛihadaçva to the exiled Yudhishṭhira, in order to console him for the loss of the kingdom he has forfeited at play. Nala, prince of Nishada, chosen from among many competitors for her hand by Damayantī, princess of Vidarbha, passes several years of happy married life with her. Then, possessed by the demon Kali, and indulging in gambling, he loses his kingdom and all his possessions. Wandering half naked in the forest with Damayantī, he abandons her in his frenzy. Very pathetic is the scene describing how he repeatedly returns to the spot where his wife lies asleep on the ground before he finally deserts her. Equally touching are the accounts of her terror on awaking to find herself alone in the forest, and of her lamentations as she roams in search of her husband, and calls out to him — Hero, valiant, knowing duty, To honour faithful, lord of earth, If thou art within this forest, Then show thee in thy proper form.

Shall I hear the voice of Nala, Sweet as the draught of Amṛita, With its deep and gentle accent, Like rumble of the thunder-cloud, Saying “Daughter of Vidarbha!”

To me with clear and blessed sound.

Rich, like Vedas murmured flowing, At once destroying all my grief?

There are graphic descriptions of the beauties and terrors of the tropical forest in which Damayantī wanders. At last she finds her way back to her father’s court at Kuṇḍiṇạ Many and striking are the similes with which the poet dwells on the grief and wasted form of the princess in her separation from her husband. She is Like the young moon’s slender crescent Obscured by black clouds in the sky; Like the lotus-flower uprooted, All parched and withered by the sun; Like the pallid night, when Rāhu Has swallowed up the darkened moon.

Nala, meanwhile, transformed into a dwarf, has become charioteer to the king of Oudh. Damayantī at last hears news leading her to suspect her husband's whereabouts. She accordingly holds out hopes of her hand to the king of Oudh, on condition of his driving the distance of 500 miles to Kuṇḍina in a single day. Nala, acting as his charioteer, accomplishes the feat, and is rewarded by the king with the secret of the highest skill in dicing. Recognised by his wife in spite of his disguise, he regains his true form. He plays again, and wins back his lost kingdom. Thus after years of adventure, sorrow, and humiliation he is at last reunited with Damayantī, with whom he spends the rest of his days in happiness.

Though several supernatural and miraculous features like those which occur in fairy tales are found in the episode of Nala, they are not sufficient to mar the spirit of true poetry which pervades the story as a whole.

The Purāṇas.

Closely connected with the *Mahābhārata* is a distinct class of eighteen epic works, didactic in character and sectarian in purpose, going by the name of Purāṇa. The term *purāṇa* is already found in the Brāhmaṇas designating cosmogonic inquiries generally. It is also used in the *Mahābhārata* somewhat vaguely to express "ancient legendary lore," implying didactic as well as narrative matter, and pointing to an old collection of epic stories. One passage of the epic (I. v. 1) describes *purāṇa* as containing stories of the gods and genealogies of the sages. In Book XVIII., as well as in the *Harivaṃça*, mention is even made of eighteen Purāṇas, which, however, have not been preserved; for those known to us are all, on the whole, later than the *Mahābhārata*, and for the most part derive their legends of ancient days from the great epic itself. Nevertheless they contain much that is old; and it is not always possible to assume that the passages they have in common with the *Mahābhārata* and *Manu* have been borrowed from those works. They are connected by many threads with the old law-books (*smṛitis*) and the Vedas, representing probably a development of older works of the same class. In that part of their contents which is peculiar to them, the Purāṇas agree so closely, being often verbally identical for pages, that they must be derived from some older collection as a common source. Most of them are introduced in exactly the same way as the *Mahābhārata*, Ugraçravas, the son of Lomaharshaṇa, being represented as relating their contents to Çaunaka on the occasion of a sacrifice in the Naimisha forest. The object of most of these legendary compilations is to recommend the sectarian cult of Vishṇu, though some of them favour the worship of Çiva.

Besides cosmogony, they deal with mythical descriptions of the earth, the doctrine of the cosmic ages, the exploits of ancient gods, saints, and heroes, accounts of the Avatārs of Vishṇu, the genealogies of the Solar and Lunar race of kings, and enumerations of the thousand names of Vishṇu or of Çiva. They also contain rules about the worship of the gods by means of prayers, fastings, votive offerings, festivals, and pilgrimages.

The *Garuḍa*, as well as the late and unimportant *Agni Purāṇa*, practically constitute abstracts of the *Mahābhārata* and the *Harivaṃça*.

The *Vāyu*, which appears to be one of the oldest, coincides in part of its matter with the *Mahābhārata*, but is more closely connected with the *Harivaṃça*, the passage which deals with the creation of the world often agreeing verbatim with the corresponding part of the latter poem.

The relationship of the *Matsya Purāṇa* to the great epic and its supplementary book as sources is similarly intimate. It is introduced with the story of Manu and the Fish (*Matsya*). The *Kūrma*, besides giving an account of the various Avatārs of Vishṇu (of which the tortoise or *kūrma* is one), of the genealogies of gods and kings, as well as other matters, contains an extensive account of the world in accordance with the accepted cosmological notions of the *Mahābhārata* and of the Purāṇas in general. The world is here represented as consisting of seven concentric islands separated by different oceans. The central island, with Mount Meru in the middle, is *Jambu-dvīpa*, of which *Bhārata-varsha*, the “kingdom of the Bharatas,” or India, is the main division.

The *Mārkaṇḍeya*, which expressly recognises the priority of the *Mahābhārata*, is so called because it is related by the sage Mārkaṇḍeya to explain difficulties suggested by the epic, such as, How could Kṛishṇa become a man? Its leading feature is narrative and it is the least sectarian of the Purāṇas.

The extensive *Padma Purāṇa*, which contains a great many stones agreeing with those of the *Mahābhārata*, is, on the other hand, strongly Vishnuite in tone. Yet this, as well as the *Mārkaṇḍeya*, expressly states the doctrine of the *Tri-mūrti* or Trinity, that Brahmā, Vishṇu, and Çiva are only one being. This doctrine, already to be found in the *Harivaṃça*, is not so prominent in post-Vedic literature as is commonly supposed. It is interesting to note that the story of Rāma, as told in the *Padma Purāṇa*, follows not only the *Rāmāyaṇa* but also Kālidāsa's account in the *Raghuvaṃça*, with which it often agrees literally. Again, the story of Çakuntalā is related, not in accordance with the *Mahābhārata*, but with Kālidāsa's drama.

The *Brahma-vaivarta Purāṇa* is also strongly sectarian in favour of Vishṇu in the form of Kṛishṇa. It is to be noted that both here and in the *Padma Purāṇa* an important part is played by Kṛishṇa's mistress Rādhā, who is unknown to the *Harivaṃça*, the *Vishṇu*, and even the *Bhāgavata Purāṇa*.

The *Vishṇu Purāṇa*, which very often agrees with the *Mahābhārata* in its subject-matter, corresponds most closely to the Indian definition of a Purāṇa, as treating of the five topics of primary creation, secondary creation, genealogies of gods and patriarchs, reigns of various Manus, and the history of the old dynasties of kings.

The *Bhāgavata Purāṇa*, which consists of about 18,000 çlokas, derives its name from being dedicated to the glorification of Bhāgavata or Vishṇu. It is later than the *Vishṇu*, which it presupposes, probably dating from the thirteenth century. It exercises a more powerful influence in India than any other Purāṇa. The most popular part is the tenth book, which narrates in detail the history of Kṛishṇa, and has been translated into perhaps every one of the vernacular languages of India.

Other Vishnuite Purāṇas of a late date are the *Brahma*, the *Nāradīya*, the *Vāmana*, and the *Varāha*, the latter two called after the Dwarf and the Boar incarnations of Vishṇu.

Those which specially favour the cult of Çiva are the *Skanda*, the *Çiva*, the *Linga*, and the *Bhavishya* or *Bhavishyat Purāṇas*. The latter two contain little narrative matter, being rather ritual in character. A *Bhavishyat Purāṇa* is already mentioned in the *Āpastamba Dharma Sūtra*.

Besides these eighteen Purāṇas there is also an equal number of secondary works of the same class called *Upa-purāṇas*, in which the epic matter has become entirely subordinate to the ritual element.

The Rāmāyaṇa.

Though there is, as we shall see, good reason for supposing that the original part of the *Rāmāyaṇa* assumed shape at a time when the *Mahābhārata* was still in a state of flux, we have deferred describing it on account of its connection with the subsequent development of epic poetry in Sanskrit literature.

In its present form the *Rāmāyaṇa* consists of about 24,000 *çlokas*, and is divided into seven books. It has been preserved in three distinct recensions, the West Indian (A), the Bengal (B), and the Bombay (C). About one-third of the *çlokas* in each recension occurs in neither of the other two. The Bombay recension has in most cases preserved the oldest form of the text; for, as the other two arose in the centres of classical Sanskrit literature, where the *Gauḍa* and the *Vaidarbha* styles of composition respectively flourished, the irregularities of the epic language have been removed in them. The *Rāmāyaṇa* was here treated as a regular kāvya or artificial epic, a fate which the *Mahābhārata* escaped because it early lost its original character, and came to be regarded as a didactic work. These two later recensions must not, however, be looked upon as mere revisions of the Bombay text. The variations of all three are of such a kind that they can for the most part be accounted for only by the fluctuations of oral tradition among the professional reciters of the epic, at the time when the three recensions assumed definite shape in different parts of the country by being committed to writing. After having been thus fixed, the fate of each of these recensions was of course similar to that of any other text. They appear to go back to comparatively early times. For quotations from the *Rāmāyaṇa* occurring in works that belong to the eighth and ninth centuries A.D. show that a recension allied to the present C, and probably another allied to the present A, existed at that period. Moreover, Kshemendra's poetical abstract of the epic, the *Rāmāyaṇa-kathāsāra-manjarī*, which follows the contents of the original step by step, proves that its author used A, and perhaps B also, in the middle of the eleventh century. Bhoja, the composer of another epitome, the *Rāmāyaṇa-champū*, probably used C in the same century.

The careful investigations of Professor Jacobi have shown that the *Rāmāyaṇa* originally consisted of five books only (ii.–vi.). The seventh is undoubtedly a later addition, for the conclusion of the sixth was evidently at one time the end of the whole poem. Again, the first book has several passages which conflict with statements in the later books. It further contains two tables of contents (in cantos i. and iii.) which were clearly made at different times; for one of them takes no notice of the first and last books, and must, therefore, have been made before these were added. What was obviously a part of the commencement of the original poem has been separated from its continuation at the opening of Book II., and now forms the beginning of the fifth canto of Book I. Some cantos have also been interpolated in the genuine books. As Professor Jacobi shows, all these additions to the original body of the epic have been for the most part so loosely attached that the junctures are easy to recognise. They are, however, pervaded by the same spirit as the older part. There is, therefore, no reason for the supposition that they are due to a Brahman revision intended to transform a poem originally meant for the warrior caste. They seem rather to owe their origin simply to the desire of professional rhapsodists to meet the demands of the popular taste. We are told in the *Rāmāyaṇa* itself that the poem was either recited by professional minstrels or sung to the accompaniment of a stringed instrument, being handed down orally, in the first place by Rāma's two sons Kuça and Lava. These names are nothing more than the inventions of popular etymology meant to explain the Sanskrit word *kuçīlava*, "bard" or "actor." The new parts were incorporated before the three recensions which have come down to us arose, but a considerable time must have elapsed between the composition of the original poem and that of the additions. For the tribal hero of the former has in the latter been transformed into a national hero, the moral ideal of the people; and the human hero (like Kṛishṇa in the *Mahābhārata*) of the five genuine books (excepting a few interpolations) has in the first and last become deified and identified with the god Vishṇu, his divine nature in these additions being always present to the minds of their authors. Here, too, Vālmīki, the composer of the *Rāmāyaṇa*, appears as a contemporary of Rāma, and is already regarded as a seer. A long interval of time must have been necessary for such transformations as these.

As to the place of its origin, there is good reason for believing that the *Rāmāyaṇa* arose in Kosala, the country ruled by the race of Ikshvāku in Ayodhyā (Oudh). For we are told in the seventh book (canto 45) that the hermitage of Vālmīki lay on the south bank of the Ganges; the poet must further have been connected with the royal house of Ayodhyā, as the banished Sītā took refuge in his hermitage, where her twin sons were born, brought up, and later learnt the epic from his lips; and lastly, the statement is made in the first book (canto 5) that the *Rāmāyaṇa* arose in the family of the Ikshvākus. In Ayodhyā, then, there must have been current among the court bards (*sūta*) a number of epic tales narrating the fortunes of the Ikshvāku hero Rāma. Such legends, we may assume, Vālmīki worked up into a single homogeneous production, which, as the earliest epic of importance conforming to the rules of poetics, justly received the name of *ādi-kāvya*, or "first artificial poem," from its author's successors. This work was then learnt by professional rhapsodists (*kuçīlava*) and recited by them in public as they wandered about the country.

The original part of the *Rāmāyaṇa* appears to have been completed at a time when the epic kernel of the *Mahābhārata* had not as yet assumed definite shape.

For while the heroes of the latter are not mentioned in the *Rāmāyaṇa*, the story of Rāma is often referred to in the longer epic. Again, in a passage of Book VII. of the *Mahābhārata*, which cannot be regarded as a later addition, two lines are quoted as Vālmīki's that occur unaltered in Book VI. of the *Rāmāyaṇa*. The poem of Vālmīki must, therefore, have been generally known as an old work before the *Mahābhārata* assumed a coherent form. In Book III. (cantos 277–291) of the latter epic, moreover, there is a *Rāmopākhyāna* or "Episode of Rāma," which seems to be based on the *Rāmāyaṇa* as it contains several verses agreeing more or less with Vālmīki's lines, and its author presupposes on the part of his audience a knowledge of the *Rāmāyaṇa* as represented by the Bombay recension.

A further question of importance in determining the age of the *Rāmāyaṇa* is its relation to Buddhistic literature. Now, the story of Rāma is found in a somewhat altered form in one of the Pāli Birth-Stories, the *Daçaratha Jātaka*. As this version confines itself to the first part of Rāma's adventures, his sojourn in the forest, it might at first sight seem to be the older of the two. There is, however, at least an indication that the second part of the story, the expedition to Lankā, was also known to the author of the *Jātaka*; for while Vālmīki's poem concludes with the reunion of Rāma and Sītā, the *Jātaka* is made to end with the marriage of the couple after the manner of fairy tales, there being at the same time traces that they were wedded all along in the original source of the legend. Moreover, a verse from the old part of the *Rāmāyaṇa* (vi. 128) actually occurs in a Pāli form embedded in the prose of this *Jātaka*.

It might, indeed, be inferred from the greater freedom with which they handle the *çloka* metre that the canonical Buddhistic writings are older than the *Rāmāyaṇa*, in which the *çloka* is of the classical Sanskrit type. But, as a matter of fact, these Pāli works on the whole observe the laws of the classical *çloka*, their metrical irregularities being most probably caused by the recent application of Pāli to literary purposes as well as by the inferior preservation of Pāli works. On the other hand, Buddhistic literature early made use of the *Āryā* metre, which, though so popular in classical Sanskrit poetry, is not yet to be found in the Sanskrit epics.

The only mention of Buddha in the *Rāmāyaṇa* occurs in a passage which is evidently interpolated. Hence the balance of the evidence in relation to Buddhism seems to favour the pre-Buddhistic origin of the genuine *Rāmāyaṇa*.

The question whether the Greeks were known to the author of our epic is, of course, also of chronological moment. An examination of the poem shows that the Yavanas (Greeks) are only mentioned twice, once in Book I. and once in a canto of Book IV., which Professor Jacobi shows to be an interpolation. The only conclusion to be drawn from this is that the additions to the original poem were made some time after 300 B.C. Professor Weber's assumption of Greek influence in the story of the *Rāmāyaṇa* seems to lack foundation. For the tale of the abduction of Sītā and the expedition to Lankā for her recovery has no real correspondence with that of the rape of Helen and the Trojan war. Nor is there any sufficient reason to suppose that the account of Rāma bending a powerful bow in order to win Sītā was borrowed from the adventures of Ulysses. Stories of similar feats of strength for a like object are to be found in the poetry of other nations besides the Greeks, and could easily have arisen independently.

The political aspect of Eastern India as revealed by the *Rāmāyaṇa* sheds some additional light on the age of the epic. In the first place, no mention is made of the city of Pāṭaliputra (Patna), which was founded by King Kālāçoka (under whom the second Buddhist council was held at Vaiçālī about 380 B.C.), and which by the time of Megasthenes (300 B.C.) had become the capital of India. Yet Rāma is in Book I. (canto 35) described as passing the very spot where that city stood, and the poet makes a point (in cantos 32–33) of referring to the foundation of a number of cities in Eastern Hindustan, such as Kauçāmbī, Kānyakubja, and Kāmpilya, in order to show how far the fame of the *Rāmāyaṇa* spread beyond the confines of Kosala, the land of its origin. Had Pāṭaliputra existed at the time, it could not have failed to be mentioned.

It is further a noteworthy fact that the capital of Kosala is in the original *Rāmāyaṇa* regularly called Ayodhyā, while the Buddhists, Jains, Greeks, and

Patanjali always give it the name of Sāketa. Now in the last book of the *Rāmāyaṇa* we are told that Rāma's son, Lava, fixed the seat of his government at Çrāvastī, a city not mentioned at all in the old part of the epic; and in Buddha's time King Prasenajit of Kosala is known to have reigned at Çrāvastī. All this points to the conclusion that the original *Rāmāyaṇa* was composed when the ancient Ayodhyā had not yet been deserted, but was still the chief city of Kosala, when its new name of Sāketa was still unknown, and before the seat of government was transferred to Çrāvastī.

Again, in the old part of Book I., Mithilā and Viçālā are spoken of as twin cities under separate rulers, while we know that by Buddha's time they had coalesced to the famous city of Vaiçālī, which was then ruled by an oligarchy.

The political conditions described in the *Rāmāyaṇa* indicate the patriarchal rule of kings possessing only a small territory, and never point to the existence of more complex states; while the references of the poets of the *Mahābhārata* to the dominions in Eastern India ruled by a powerful king, Jarāsandha, and embracing many lands besides Magadha, reflect the political conditions of the fourth century B.C. The cumulative evidence of the above arguments makes it difficult to avoid the conclusion that the kernel of the *Rāmāyaṇa* was composed before 500 B.C., while the more recent portions were probably not added till the second century B.C. and later.

This conclusion does not at first sight seem to be borne out by the linguistic evidence of the *Rāmāyaṇa*, For the epic (*ārsha*) dialect of the Bombay recension, which is practically the same as that of the *Mahābhārata*, both betrays a stage of development decidedly later than that of Pāṇini, and is taken no notice of by that grammarian. But it is, for all that, not necessarily later in date. For Pāṇini deals only with the refined Sanskrit of the cultured (*çishṭa*), that is to say, of the Brahmans, which would be more archaic than the popular dialect of wandering rhapsodists; and he would naturally have ignored the latter. Now at the time of the Açoka inscriptions, or hardly more than half a century later than Pāṇini, Prākrit was the language of the people in the part of India where the *Rāmāyaṇa* was composed. It is, therefore, not at all likely that the *Rāmāyaṇa*, which aimed at popularity, should have been composed as late as the time of Pāṇini, when it could not have been generally understood. If the language of the epic is later than Pāṇini, it is difficult to see how it escaped the dominating influence of his grammar. It is more likely that the popular Sanskrit of the epics received general currency at a much earlier date by the composition of a poem like that of Vālmīki. A searching comparative investigation of the classical Kāvyas will probably show that they are linguistically more closely connected with the old epic poetry, and that they deviate more from the Pāṇinean standard than is usually supposed.

In style the *Rāmāyaṇa* is already far removed from the naïve popular epic, in which the story is the chief thing, and not its form. Vālmīki is rich in similes, which he often cumulates; he not infrequently uses the cognate figure called *rūpaka* or "identification" (*e.g.* "foot-lotus") with much skill, and also occasionally employs other ornaments familiar to the classical poets, besides approximating to them in the style of his descriptions. The *Rāmāyaṇa*, in fact, represents the dawn of the later artificial poetry *(kāvya)*, which was in all probability the direct continuation and development of the art handed down by the rhapsodists who recited Vālmīki's work. Such a relationship is distinctly recognised by the authors of the great classical epics (mahākavis) when they refer to him as the *ādi-kavi* or "first poet."

The story of the *Rāmāyaṇa*, as narrated in the five genuine books, consists of two distinct parts. The first describes the events at the court of King Daçaratha at Ayodhyā and their consequences. Here we have a purely human and natural account of the intrigues of a queen to set her son upon the throne. There is nothing fantastic in the narrative, nor has it any mythological background. If the epic ended with the return of Rāma's brother, Bharata, to the capital, after the old king's death, it might pass for a historical saga. For Ikshvāku, Daçaratha, and Rāma are the names of celebrated and mighty kings, mentioned even in the *Rigveda*, though not there connected with one another in any way.

The character of the second part is entirely different. Based on a foundation of myths, it is full of the marvellous and fantastic. The oldest theory as to the significance of the story was that of Lassen, who held that it was intended to represent allegorically the first attempt of the Aryans to conquer the South. But Rāma is nowhere described as founding an Aryan realm in the Dekhan, nor is any such intention on his part indicated anywhere in the epic. Weber subsequently expressed the same view in a somewhat modified form. According to him, the *Rāmāyaṇa* was meant to account for the spread of Aryan culture to the South and to Ceylon. But this form of the allegorical theory also lacks any confirmation from the statements of the epic itself; for Rāma's expedition is nowhere represented as producing any change or improvement in the civilisation of the South. The poet knows nothing about the Dekhan beyond the fact that Brahman hermitages are to be found there. Otherwise it is a region haunted by the monsters and fabulous beings with which an Indian imagination would people an unknown land.

There is much more probability in the opinion of Jacobi, that the *Rāmāyaṇa* contains no allegory at all, but is based on Indian mythology. The foundation of the second part would thus be a celestial myth of the Veda transformed into a narrative of earthly adventures according to a not uncommon development. Sītā, can be traced to the *Rigveda*, where she appears as the Furrow personified and invoked as a goddess. In some of the Gṛihya Sūtras she again appears as a genius of the ploughed field, is praised as a being of great beauty, and is accounted the wife of Indra or Parjanya, the rain-god. There are traces of this origin in the *Rāmāyaṇa* itself. For Sītā is represented (i. 66) as having emerged from the earth when her father Janaka was once ploughing, and at last she disappears underground in the arms of the goddess Earth (vii. 97). Her husband, Rāma, would be no other than Indra, and his conflict with Rāvaṇa, chief of the demons, would represent the Indra-Vṛitra myth of the *Rigveda*. This identification is confirmed by the name of Rāvaṇa's son being Indrajit, "Conqueror of Indra," or Indraçatru, "Foe of Indra," the latter being actually an epithet of Vṛitra in the *Rigveda*. Rāvaṇa's most notable feat, the rape of Sītā, has its prototype in the stealing of the cows recovered by Indra. Hanumat, the chief of the monkeys and Rāma's ally in the recovery of Sītā, is the son of the wind-god, with the patronymic Māruti, and is described as flying hundreds of leagues through the air to find Sītā. Hence in his figure perhaps survives a reminiscence of Indra's alliance with the Maruts in his conflict with Vṛitra, and of the dog Saramā, who, as Indra's messenger, crosses the waters of the Rasā and tracks the cows. Saramā recurs as the name of a demoness who consoles Sītā in her captivity. The name of Hanumat being Sanskrit, the character is probably not borrowed from the aborigines. As Hanumat is at the present day the tutelary deity of village settlements all over India, Prof. Jacobi's surmise that he must have been connected with agriculture, and may have been a genius of the monsoon, has some probability.

The main story of the *Rāmāyaṇa* begins with an account of the city of Ayodhyā under the rule of the mighty King Daçaratha, the sons of whose three wives, Kauçalyā, Kaikeyī, and Sumitrā, are Rāma, Bharata, and Lakshmaṇa respectively. Rāma is married to Sītā, daughter of Janaka, king of Videha. Daçaratha, feeling the approach of old age, one day announces in a great assembly that he desires to make Rāma heir-apparent, an announcement received with general rejoicing because of Rāma's great popularity. Kaikeyī, meanwhile, wishing her son Bharata to succeed, reminds the king that he had once offered her the choice of two boons, of which she had as yet not availed herself. When Daçaratha at last promises to fulfil whatever she may desire, Kaikeyī requests him to appoint Bharata his successor, and to banish Rāma for fourteen years. The king, having in vain implored her to retract, passes a sleepless night. Next day, when the solemn consecration of Rāma is to take place, Daçaratha sends for his son and informs him of his fate. Rāma receives the news calmly and prepares to obey his father's command as his highest duty. Sītā and Lakshmaṇa resolve on sharing his fortunes, and accompany him in his exile. The aged king, overcome with grief at parting from his son, withdraws from Kaikeyī, and passing the remainder of his days with Rāma's mother, Kauçalyā, finally dies lamenting for his banished son. Rāma has meanwhile lived peacefully and happily with Sītā and his brother in the wild forest of Daṇḍaka. On the death of the old king, Bharata, who in the interval has lived with the parents of his mother, is summoned to the throne. Refusing the succession with noble indignation, he sets out for the forest in order to bring Rāma back to Ayodhyā. Rāma, though much moved by his brother's request, declines to return because he must fulfil his vow of exile. Taking off his gold-embroidered shoes, he gives them to Bharata as a sign that he hands over his inheritance to him. Bharata returning to Ayodhyā, places Rāma's shoes on the throne, and keeping the royal umbrella over them, holds council and dispenses justice by their side.

Rāma now sets about the task of combating the formidable giants that infest the Daṇḍaka forest and are a terror to the pious hermits settled there. Having, by the advice of the sage Agastya, procured the weapons of Indra, he begins a successful conflict, in which he slays many thousands of demons. Their chief, Rāvaṇa, enraged and determined on revenge, turns one of his followers into a golden deer, which appears to Sītā. While Rāma and Lakshmaṇa are engaged, at her request, in pursuit of it, Rāvaṇa in the guise of an ascetic approaches Sītā, carries her off by force, and wounds the vulture Jaṭāyu, which guards her abode. Rāma on his return is seized with grief and despair; but, as he is burning the remains of the vulture, a voice from the pyre proclaims to him how he can conquer his foes and recover his wife. He now proceeds to conclude a solemn alliance with the chiefs of the monkeys, Hanumat and Sugrīva. With the help of the latter, Rāma slays the terrible giant Bali. Hanumat meanwhile crosses from the mainland to the island of Lankā, the abode of Rāvaṇa, in search of Sītā. Here he finds her wandering sadly in a grove and announces to her that deliverance is at hand. After slaying a number of demons, he returns and reports his discovery to Rāma. A plan of campaign is now arranged. The monkeys having miraculously built a bridge from the continent to Lankā with the aid of the god of the sea, Rāma leads his army across, slays Rāvaṇa, and wins back Sītā. After she has purified herself from the suspicion of infidelity by the ordeal of fire, Rāma joyfully returns with her to Ayodhyā, where he reigns gloriously in association with his faithful brother Bharata, and gladdens his subjects with a new golden age.

Such in bare outline is the main story of the *Rāmāyaṇa*. By the addition of the first and last books Vālmīki's epic has in the following way been transformed into a poem meant to glorify the god Vishṇu. Rāvaṇa, having obtained from Brahmā the boon of being invulnerable to gods, demigods, and demons, abuses his immunity in so terrible a manner that the gods are reduced to despair. Bethinking themselves at last that Rāvaṇa had in his arrogance forgotten to ask that he should not be wounded by men, they implore Vishṇu to allow himself to be born as a man for the destruction of the demon. Vishṇu, consenting, is born as Rāma, and accomplishes the task. At the end of the seventh book Brahmā and the other gods come to Rāma, pay homage to him, and proclaim that he is really Vishṇu, "the glorious lord of the discus." The belief here expressed that Rāma is an incarnation of Vishṇu, the highest god, has secured to the hero of our epic the worship of the Hindus down to the present day. That belief, forming the fundamental doctrine of the religious system of Rāmānuja in the twelfth and of Rāmānanda in the fourteenth century, has done much to counteract the spread of the degrading superstitions and impurities of Çivaism both in the South and in the North of India.

The *Rāmāyaṇa* contains several interesting episodes, though, of course, far fewer than the *Mahābhārata*. One of them, a thoroughly Indian story, full of exaggerations and impossibilities, is the legend, told in Book I., of the descent of the Ganges. It relates how the sacred river was brought down from heaven to earth in order to purify the remains of the 60,000 sons of King Sagara, who were reduced to ashes by the sage Kapila when his devotions were disturbed by them.

Another episode (i. 52–65) is that of Viçvāmitra, a powerful king, who comes into conflict with the great sage Vasishṭha by endeavouring to take away his miraculous cow by force. Viçvāmitra then engages in mighty penances, in which he resists the seductions of beautiful nymphs, and which extend over thousands of years, till he finally attains Brahmanhood, and is reconciled with his rival, Vasishṭha.

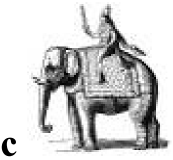
The short episode which relates the origin of the *çloka* metre is one of the most attractive and poetical. Vālmīki in his forest hermitage is preparing to describe worthily the fortunes of Rāma. While he is watching a fond pair of birds on the bank of the river, the male is suddenly shot by a hunter, and falls dead on the ground, weltering in his blood. Vālmīki, deeply touched by the grief of the bereaved female, involuntarily utters words lamenting the death of her mate and threatening vengeance on the wicked murderer. But, strange to tell, his utterance is no ordinary speech and flows in a melodious stream. As he wanders, lost in thought, towards his hut, Brahmā appears and announces to the poet that he has unconsciously created the rhythm of the *çloka* metre. The deity then bids him compose in this measure the divine poem on the life and deeds of Rāma. This story may have a historical significance, for it indicates with some probability that the classical form of the *çloka* was first fixed by Vālmīki, the author of the original part of the *Rāmāyaṇa*.

The epic contains the following verse foretelling its everlasting fame: — As long as mountain ranges stand And rivers flow upon the earth: So long will this Rāmāyaṇa Survive upon the lips of men.

This prophecy has been perhaps even more abundantly fulfilled than the well-known prediction of Horace. No product of Sanskrit literature has enjoyed a greater popularity in India down to the present day than the *Rāmāyaṇa*. Its story furnishes the subject of many other Sanskrit poems as well as plays, and still delights, from the lips of reciters, the hearts of myriads of the Indian people, as at the great annual Rāma festival held at Benares. It has been translated into many Indian vernaculars. Above all, it inspired the greatest poet of mediæval Hindustan, Tulsī Dās, to compose in Hindī his version of the epic entitled *Rām Charit Mānas*, which, with its ideal standard of virtue and purity, is a kind of bible to a hundred millions of the people of Northern India.

Chapter XI

Kāvya or Court Epic



(*Circa* 200 B.C.–1100 A.D.) The real history of the Kāvya, or artificial epic poetry of India, does not begin till the first half of the seventh century A.D., with the reign of King Harshavardhana of Thāneçar and Kanauj (606–648), who ruled over the whole of Northern India, and under whose patronage Bāṇa wrote his historical romance, *Harsha-charita*, and other works. The date of no Kāvya before this landmark has as yet been fixed with certainty. One work, however, which is dominated by the Kāvya style, the *Bṛihatsaṃhitā* of the astronomer Varāhamihira, can without hesitation be assigned to the middle of the sixth century. But as to the date of the most famous classical poets, Kālidāsa, Subandhu, Bhāravi, Guṇāḍhya, and others, we have no historical authority. The most definite statement that can be made about them is that their fame was widely diffused by about 600 A.D., as is attested by the way in which their names are mentioned in Bāṇa and in an inscription of 634 A.D. Some of them, moreover, like Guṇāḍhya, to whose work Subandhu repeatedly alludes, must certainly belong to a much earlier time. The scanty materials supplied by the poets themselves, which might help to determine their dates, are difficult to utilise, because the history of India, both political and social, during the first five centuries of our era, is still involved in obscurity.

With regard to the age of court poetry in general, we have the important literary evidence of the quotations in Patanjali’s *Mahābhāshya*, which show that Kāvya flourished in his day, and must have been developed before the beginning of our era. Several of these quoted verses are composed in the artificial metres of the classical poetry, while the heroic *anushṭubh çlokas* agree in matter as well as form, not with the popular, but with the court epics.

We further know that Açvaghosha's *Buddha-charita*, or "Doings of Buddha," was translated into Chinese between 414 and 421 A.D. This work not only calls itself a *mahākāvya*, or "great court epic," but is actually written in the Kāvya style. Açvaghosha was, according to the Buddhist tradition, a contemporary of King Kanishka, and would thus belong to the first century A.D. In any case, it is evident that his poem could not have been composed later than between 350 and 400 A.D. The mere fact, too, that a Buddhist monk thus early conceived the plan of writing the legend of Buddha according to the rules of the classical Sanskrit epic shows how popular the Brahmanical artificial poetry must have become, at any rate by the fourth century A.D., and probably long before.

The progress of epigraphic research during the last quarter of a century has begun to shed considerable light on the history of court poetry during the dark age embracing the first five centuries of our era. Mr. Fleet's third volume of the *Corpus Inscriptionum Indicarum* contains no fewer than eighteen inscriptions of importance in this respect. These are written mostly in verse, but partly also in elevated prose. They cover a period of two centuries, from about 350 to 550 A.D. Most of them employ the Gupta era, beginning A.D. 319, and first used by Chandragupta II., named Vikramāditya, whose inscriptions and coins range from A.D. 400 to 413. A few of them employ the Mālava era, the earlier name of the Vikrama era, which dates from 57 B.C. Several of these inscriptions are *praçastis* or panegyrics on kings. An examination of them proves that the poetical style prevailing in the fourth, fifth, and sixth centuries did not differ from that of the classical Kāvyas which have been preserved. Samudragupta, the second of the Gupta line, who belongs to the second half of the fourth century, was, we learn, himself a poet, as well as a supporter of poets. Among the latter was at least one, by name Harisheṇa, who in his panegyric on his royal patron, which consists of some thirty lines (nine stanzas) of poetry and about an equal number of lines of prose, shows a mastery of style rivalling that of Kālidāsa and Daṇḍin. In agreement with the rule of all the Sanskrit treatises on poetics, his prose is full of inordinately long compounds, one of them containing more than 120 syllables. In his poetry he, like Kālidāsa and others, follows the Vidarbha style, in which the avoidance of long compounds is a leading characteristic. In this style, which must have been fully developed by A.D. 300, is also written an inscription by Vīrasena, the minister of Chandragupta II., Samudragupta’s successor.

A very important inscription dates from the year 529 of the Mālava (Vikrama) era, or A.D. 473. It consists of a poem of no fewer than forty-four stanzas (containing 150 metrical lines), composed by a poet named Vatsabhaṭṭi, to commemorate the consecration of a temple of the sun at Daçapura (now Mandasor). A detailed examination of this inscription not only leads to the conclusion that in the fifth century a rich Kāvya literature must have existed, but in particular shows that the poem has several affinities with Kālidāsa’s writings. The latter fact renders it probable that Vatsabhaṭṭi, a man of inferior poetic talent, who professes to have produced his work with effort, knew and utilised the poems of Kālidāsa. The reign of Chandragupta Vikramāditya II., at the beginning of the fifth century A.D., therefore seems in the meantime the most probable approximate date for India’s greatest poet.

Besides the epigraphic evidence of the Gupta period, we have two important literary prose inscriptions of considerable length, one from Girnār and the other from Nāsik, both belonging to the second century A.D. They show that even then there existed a prose Kāvya style which, in general character and in many details, resembled that of the classical tales and romances. For they not only employ long and frequent compounds, but also the ornaments of alliteration and various kinds of simile and metaphor. Their use of poetical figures is, however, much less frequent and elaborate, occasionally not going beyond the simplicity of the popular epic. They are altogether less artificial than the prose parts of Harisheṇa’s Kāvya, and *à fortiori* than the works of Daṇḍin. Subandhu, and Bāṇa. From the Girnār inscription it appears that its author must have been acquainted with a theory of poetics, that metrical Kāvyas conforming to the rules of the Vidarbha style were composed in his day, and that poetry of this kind was cultivated at the courts of princes then as in later times. It cannot be supposed that Kāvya literature was a new invention of the second century; it must, on the contrary, have passed through a lengthened development before that time. Thus epigraphy not merely confirms the evidence of the *Mahābhāshya* that artificial court poetry originated before the commencement of our era, but shows that that poetry continued to be cultivated throughout the succeeding centuries.

These results of the researches of the late Professor Bühler and of Mr. Fleet render untenable Professor Max Müller's well-known theory of the renaissance of Sanskrit literature in the sixth century, which was set forth by that scholar with his usual brilliance in *India, what can it Teach us?* and which held the field for several years.

Professor Max Müller's preliminary assertion that the Indians, in consequence of the incursions of the Çakas (Scythians) and other foreigners, ceased from literary activity during the first two centuries A.D., is refuted by the evidence of the last two inscriptions mentioned above. Any such interruption of intellectual life during that period is, even apart from epigraphical testimony, rendered highly improbable by other considerations. The Scythians, in the first place, permanently subjugated only about one-fifth of India; for their dominion, which does not appear to have extended farther east than Mathurā (Muttra), was limited to the Panjāb, Sindh, Gujarat, Rājputana, and the Central Indian Agency. The conquerors, moreover, rapidly became Hinduised. Most of them already had Indian names in the second generation. One of them, Ushabhadāta (the Sanskrit Ṛishabhadatta), described his exploits in an inscription composed in a mixture of Sanskrit and Prākrit. Kanishka himself (78 A.D.), as well as his successors, was a patron of Buddhism; and national Indian architecture and sculpture attained a high development at Mathurā under these rulers. When the invaders thus rapidly acquired the civilisation of the comparatively small portion of India they conquered, there is no reason to assume the suppression of literary activity in that part of the country, much less in India as a whole.

The main thesis of Professor Max Müller is, that in the middle of the sixth century A.D. the reign of a King Vikramāditya of Ujjain, with whom tradition connected the names of Kālidāsa and other distinguished authors, was the golden age of Indian court poetry. This renaissance theory is based on Fergusson's ingenious chronological hypothesis that a supposed King Vikrama of Ujjain, having expelled the Scythians from India, in commemoration of his victory founded the Vikrama era in 544 A.D., dating its commencement back 600 years to 57 B.C. The epigraphical researches of Mr. Fleet have destroyed Fergusson's hypothesis. From these researches it results that the Vikrama era of 57 B.C., far from having been founded in 544 A.D., had already been in use for more than a century previously under the name of the Mālava era (which came to be called the Vikrama era about 800 A.D.). It further appears that no Çakas (Scythians) could have been driven out of Western India in the middle of the sixth century, because that country had already been conquered by the Guptas more than a hundred years before. Lastly, it turns out that, though other foreign conquerors, the Hūṇas, were actually expelled from Western India in the first half of the sixth century, they were driven out, not by a Vikramāditya, but by a king named Yaçodharman Vishṇuvardhana.

Thus the great King Vikramāditya vanishes from the historical ground of the sixth century into the realm of myth. With Vikramāditya an often-quoted but ill-authenticated verse occurring in a work of the sixteenth century associates Dhanvantari, Kshapaṇaka, Amarasiṃha, Varāhamihira, and Vararuchi as among the "nine gems" of his court. With the disappearance of Vikrama from the sixth century A.D. this verse has lost all chronological validity with reference to the date of the authors it enumerates; it is even inadmissible to conclude from such legendary testimony that they were contemporaries. Even though one of them, Varāhamihira, actually does belong to the sixth century, each of them can now only be placed in the sixth century separately and by other arguments. Apart from the mythical Vikramāditya, there is now no reason to suppose that court poetry attained a special development in that century, for Harisheṇa's paneygyric, and some other epigraphic poems of the Gupta period, show that it flourished greatly at least two hundred years earlier.

None of the other arguments by which it has been attempted to place Kālidāsa separately in the sixth century have any cogency. One of the chief of these is derived from the explanation given by the fourteenth-century commentator, Mallinātha, of the word *dignāga*, “world-elephant,” occurring in the 14th stanza of Kālidāsa’s *Meghadūta*. He sees in it a punning allusion to Dignāga, a hated rival of the poet. This explanation, to begin with, is extremely dubious in itself. Then it is uncertain whether Mallinātha means the Buddhist teacher Dignāga. Thirdly, little weight can be attached to the Buddhistic tradition that Dignāga was a pupil of Vasubandhu, for this statement is not found till the sixteenth century. Fourthly, the assertion that Vasubandhu belongs to the sixth century depends chiefly on the Vikramāditya theory, and is opposed to Chinese evidence, which indicates that works of Vasubandhu were translated in A.D. 404. Thus every link in the chain of this argument is very weak.

The other main argument is that Kālidāsa must have lived after Āryabhaṭa (A.D. 499), because he shows a knowledge of the scientific astronomy borrowed from the Greeks. But it has been shown by Dr. Thibaut that an Indian astronomical treatise, undoubtedly written under Greek influence, the *Romaka Siddhānta*, is older than Āryabhaṭa, and cannot be placed later than A.D. 400. It may be added that a passage of Kālidāsa’s *Raghuvaṃça* (xiv. 40) has been erroneously adduced in support of the astronomical argument, as implying that eclipses of the moon are due to the shadow of the earth: it really refers only to the spots in the moon as caused, in accordance with the doctrine of the Purāṇas, by a reflection of the earth.

Thus there is, in the present state of our knowledge, good reason to suppose that Kālidāsa lived not in the sixth, but in the beginning of the fifth century A.D. The question of his age, however, is not likely to be definitely solved till the language, the style, and the poetical technique of each of his works have been minutely investigated, in comparison with datable epigraphic documents, as well as with the rules given by the oldest Sanskrit treatises on poetics.

As the popular epic poetry of the *Mahābhārata* was the chief source of the Purāṇas, so the *Rāmāyaṇa*, the earliest artificial epic, was succeeded, though after a long interval of time, by a number of Kāvyas ranging from the fifth to the twelfth century. While in the old epic poetry form is subordinated to matter, it is of primary importance in the Kāvyas, the matter becoming more and more merely a means for the display of tricks of style. The later the author of a Kāvya is, the more he seeks to win the admiration of his audience by the cleverness of his conceits and the ingenuity of his diction, appealing always to the head rather than the heart. Even the very best of the Kāvyas were composed in more strict conformity, with fixed rules than the poetry of any other country. For not only is the language dominated by the grammatical rules of Pāṇini, but the style is regulated by the elaborate laws about various forms of alliteration and figures of speech laid down in the treatises on poetics.

The two most important Kāvyas are Kālidāsa’s *Raghuvaṃça* and *Kumārasambhava*, both distinguished by independence of treatment as well as considerable poetical beauty. They have several stanzas in common, many others which offer but slight variations, and a large number of passages which, though differing in expression, are strikingly analogous in thought. In both poems, too, the same metre is employed to describe the same situation. In both poems each canto is, as a rule, composed in one metre, but changes with the beginning of the new canto. The prevailing metres are the classical form of the *anushṭubh* and the *upajāti*, a development of the Vedic *trishṭubh*.

The *Raghuvaṃça*, or “Race of Raghu,” which consists of nineteen cantos, describes the life of Rāma together with an account of his forefathers and successors. The first nine cantos deal with his nearest four ancestors, beginning with Dilīpa and his son Raghu. The story of Rāma occupies the next six (x.–xv.), and agrees pretty closely with that in the *Rāmāyaṇa* of Vālmīki, whom Kālidāsa here (xv. 41) speaks of as “the first poet.” The following two cantos are concerned with the three nearest descendants of Rāma, while the last two run through the remainder of twenty-four kings who reigned in Ayodhyā as his descendants, ending rather abruptly with the death of the voluptuous King Agnivarṇa. The names of these successors of Rāma agree closely with those in the list given in the *Vishṇu-purāṇa*.

The narrative in the *Raghuvaṃça* moves with some rapidity, not being too much impeded by long descriptions. It abounds with apt and striking similes and contains much genuine poetry, while the style, for a Kāvya, is simple, though many passages are undoubtedly too artificial for the European taste. The following stanza, sung by a bard whose duty it is to waken the king in the morning (v. 75), may serve as a specimen — The flow’rs to thee presented droop and fade, The lamps have lost the wreath of rays they shed, Thy sweet-voiced parrot, in his cage confined, Repeats the call we sound to waken thee.

More than twenty commentaries on the *Raghuvaṃça* are known. The most famous is the *Saṃjīvanī* of Mallinātha, who explains every word of the text, and who has the great merit of endeavouring to find out and preserve the readings of the poet himself. He knew a number of earlier commentaries, among which he names with approval those of Dakshiṇāvarta and Nātha. The latter no longer exist. Among the other extant commentaries may be mentioned the *Subodhinī*, composed by Dinakara Miçra in 1385, and the *Çiçuhitaishiṇī*, by a Jain named Chāritravardhana, of which Dinakara’s work appears to be an epitome.

The *Kumāra-sambhava*, or the “Birth of the War-god,” consists, when complete, of seventeen cantos. The first seven are entirely devoted to the courtship and wedding of the god Çiva and of Pārvatī, daughter of Himālaya, the parents of the youthful god. This fact in itself indicates that description is the prevailing characteristic of the poem. It abounds in that poetical miniature painting in which lies the chief literary strength of the Indian. Affording the poet free scope for the indulgence of his rich and original imaginative powers, it is conspicuous for wealth of illustration. The following rendering of a stanza in the *Viyoginī* metre (in which lines of ten and eleven syllables ending iambically alternate) may serve as a specimen. The poet shows how the duty of a wife following her husband in death is exemplified even by objects in Nature poetically conceived as spouses — After the Lord of Night the moonlight goes, Along with the cloud the lightning is dissolved: Wives ever follow in their husbands’ path; Even things bereft of sense obey this law.

Usually the first seven cantos only are to be found in the printed editions, owing to the excessively erotic character of the remaining ten. The poem concludes with an account of the destruction of the demon Tāraka, the object for which the god of war was born.

More than twenty commentaries on the *Kumāra-sambhava* have been preserved. Several of them are by the same authors, notably Mallinātha, as those on the *Raghuvaṃça*.

The subject-matter of the later Kāvyas, which is derived from the two great epics, becomes more and more mixed up with lyric, erotic, and didactic elements. It is increasingly regarded as a means for the display of elaborate conceits, till at last nothing remains but bombast and verbal jugglery. The *Bhaṭṭi-kāvya*, written in Valabhī under King Çrīdharasena, probably in the seventh century, and ascribed by various commentators to the poet and grammarian Bhartṛihari (died 651 A.D.), deals in 22 cantos with the story of Rāma, but only with the object of illustrating the forms of Sanskrit grammar.

The *Kirātārjunīya* describes, in eighteen cantos, the combat, first narrated in the *Mahābhārata*, between Çiva, in the guise of a *Kirāta* or mountaineer, and Arjuna. It cannot have been composed later than the sixth century, as its author, Bhāravi, is mentioned in an inscription of 634 A.D. The fifteenth canto of this poem contains a number of stanzas illustrating all kinds of verbal tricks like those described in Daṇḍin's *Kāvyādarça*. Thus one stanza (14) contains no consonant but *n* (excepting a *t* at the end);1 while each half-line in a subsequent one (25), if its syllables be read backwards, is identical with the other half.2

The *Çiçupāla-vadha*, or "Death of Çiçupāla," describes, in twenty cantos, how that prince, son of a king of Chedi, and cousin of Kṛishṇa, was slain by Vishṇu. Having been composed by the poet Māgha, it also goes by the name of *Māgha-kāvya*. It probably dates from the ninth, and must undoubtedly have been composed before the end of the tenth century. The nineteenth canto is full of metrical puzzles, some of a highly complex character (*e.g.* 29). It contains an example of a stanza (34) which, if read backwards, is identical with the preceding one read in the ordinary way. At the same time this Kāvya is, as a whole, by no means lacking in poetical beauties and striking thoughts.

The *Naishadhīya* (also called *Naishadha-charita*), in twenty-two cantos, deals with the story of Nala, king of Nishada, the well-known episode of the

Mahābhārata. It was composed by Çrīharsha, who belongs to the latter half of the twelfth century.

These six artificial epics are recognised as *Mahākāvyas*, or “Great Poems,” and have all been commented on by Mallinātha. The characteristics of this higher class are set forth by Daṇḍin in his *Kāvyādarça*, or “Mirror of Poetry” (i. 14–19). Their subjects must be derived from epic story (*itihāsa*), they should be extensive, and ought to be embellished with descriptions of cities, seas, mountains, seasons, sunrise, weddings, battles fought by the hero, and so forth.

An extensive Mahākāvya, in fifty cantos, is the *Haravijaya*, or “Victory of Çiva,” by a Kashmirian poet named Ratnākara, who belongs to the ninth century.

Another late epic, narrating the fortunes of the same hero as the *Naishadhīya*, is the *Nalodaya*, or “Rise of Nala,” which describes the restoration to power of King Nala after he had lost his all. Though attributed to Kālidāsa, it is unmistakably the product of a much later age. The chief aim of the author is to show off his skill in the manipulation of the most varied and artificial metres, as well as all the elaborate tricks of style exhibited in the latest Kāvyas. Rhyme even is introduced, and that, too, not only at the end of, but within metrical lines. The really epic material is but scantily treated, narrative making way for long descriptions and lyrical effusions. Thus the second and longest of the four cantos of the poem is purely lyrical, describing only the bliss of the newly-wedded pair, with all kinds of irrelevant additions.

The culmination of artificiality is attained by the *Rāghava-pāṇḍavīya*, a poem composed by Kavirāja, who perhaps flourished about A.D. 800. It celebrates simultaneously the actions of Rāghava or Rāma and of the Pāṇḍava princes. The composition is so arranged that by the use of ambiguous words and phrases the story of the *Rāmāyaṇa* and the *Mahābhārata* is told at one and the same time. The same words, according to the sense in which they are understood, narrate the events of each epic. A *tour de force* of this kind is doubtless unique in the literatures of the world. Kavirāja has, however, found imitators in India itself.

A Mahākāvya which is as yet only known in MS. is the *Navasāhasānka-charita*, a poem celebrating the doings of Navasāhasānka, otherwise Sindhurāja, a king of Mālava, and composed by a poet named Padmagupta, who lived about 1000 A.D. It consists of eighteen cantos, containing over 1500 stanzas in nineteen different metres. The poet refrains from the employment of metrical tricks; but he greatly impedes the progress of the narrative by introducing interminable speeches and long-winded descriptions.

We may mention, in conclusion, that there is also an epic in Prākrit which is attributed to Kālidāsa. This is the *Setu-bandha*, "Building of the Bridge," or *Rāvaṇavadha*, "Death of Rāvaṇa," which relates the story of Rāma. It is supposed to have been composed by the poet to commemorate the building of a bridge of boats across the Vitastā (Jhelum) by King Pravarasena of Kashmir.

There are a few prose romances dating from the sixth and seventh centuries, which being classed as Kāvyas by the Sanskrit writers on poetics, may be mentioned in this place. The abundant use of immense compounds, which of course makes them very difficult reading, is an essential characteristic of the style of these works. As to their matter, they contain but little action, consisting largely of scenes which are strung together by a meagre thread of narrative, and are made the occasion of lengthy descriptions full of long strings of comparisons and often teeming with puns. In spite, however, of their highly artificial and involved style, many really poetical thoughts may be found embedded in what to the European taste is an unattractive setting.

The *Daça-kumāra-charita*, or "Adventures of the Ten Princes," contains stories of common life and reflects a corrupt state of society. It is by Daṇḍin, and probably dates from the sixth century A.D. *Vāsavadattā*, by Subandhu, relates the popular story of the heroine Vāsavadattā, princess of Ujjayinī, and Udayana, king of Vatsa. It was probably written quite at the beginning of the seventh century. Slightly later is Bāṇa's *Kādambarī*, a poetical romance narrating the fortunes of a princess of that name. Another work of a somewhat similar character by the same author is the *Harsha-charita*, a romance in eight chapters, in which Bāṇa attempts to give some account of the life of King Harshavardhana of Kanauj. There is, however, but little narrative. Thus in twenty-five pages of the eighth chapter there are to be found five long descriptions, extending on the average to two pages, to say nothing of shorter ones. There is, for instance, a long disquisition, covering four pages, and full of strings of comparisons, about the miseries of servitude. A servant, "like a painted bow, is for ever bent in the one act of distending a string of imaginary virtues, but there is no force in him; like a heap of dust-sweepings gathered by a broom, he carries off toilet-leavings; like the meal offered to the Divine Mothers, he is cast out into space even at night; like a pumping machine, he has left all weight behind him and bends even for water," and so on. Soon after comes a description, covering two pages, of the trees in a forest. This is immediately followed by another page enumerating the various kinds of students thronging the wood in order to avail themselves of the teaching of a great Buddhist sage; they even include monkeys busily engaged in ritual ceremonies, devout parrots expounding a Buddhist dictionary, owls lecturing on the various births of Buddha, and tigers who have given up eating flesh under the calming influence of Buddhist teaching. Next comes a page describing the sage himself. "He was clad in a very soft red cloth, as if he were the eastern quarter of the sky bathed in the morning sunshine, teaching the other quarters to assume the red Buddhist attire, while they were flushed with the pure red glow of his body like a ruby freshly cut." Soon after comes a long account, bristling with puns, of a disconsolate princess lying prostrate in the wood— "lost in the forest and in thought, bent upon death and the root of a tree, fallen upon calamity and her nurse's bosom, parted from her husband and happiness, burned with the fierce sunshine and the woes of widowhood, her mouth closed with silence as well as by her hand, and held fast by her companions as well as by grief. I saw her with her kindred and her graces all gone, her ears and her soul left bare, her ornaments and her aims abandoned, her bracelets and her hopes broken, her companions and the needle-like grass-spears clinging round her feet, her eye and her beloved fixed within her bosom, her sighs and her hair long, her limbs and her merits exhausted, her aged attendants and her streaming tears falling down at her feet," and so forth.

1

Na nonanunno nunnono nānā nānānanā nanu Nunno ‘nunno nanunneno nānenā nunnanunnanut.

2 *Devākānini kāvāde,* &c.

Chapter XII

Lyric Poetry

(*Circa* 400–1100 A.D.)

Sanskrit lyrical poetry has not produced many works of any considerable length. But among these are included two of the most perfect creations of Kālidāsa, a writer distinguished no less in this field than as an epic and a dramatic author. His lyrical talent is, indeed, also sufficiently prominent in his plays.

Kālidāsa's *Meghadūta*, or "Cloud Messenger," is a lyrical gem which won the admiration of Goethe. It consists of 115 stanzas composed in the *Mandākrānta* metre of four lines of seventeen syllables. The theme is a message which an exile sends by a cloud to his wife dwelling far away. The idea is applied by Schiller in his *Maria Stuart*, where the captive Queen of Scots calls on the clouds as they fly southwards to greet the land of her youth (act iii. sc. 1). The exile is a Yaksha or attendant of Kubera, the god of wealth, who for neglect of his duty has been banished to the groves on the slopes of Rāmagiri in Central India. Emaciated and melancholy, he sees, at the approach of the rainy season, a dark cloud moving northwards. The sight fills his heart with yearning, and impels him to address to the cloud a request to convey a message of hope to his wife in the remote Himālaya. In the first half of the poem the Yaksha describes with much power and beauty the various scenes the cloud must traverse on its northward course: Mount Āmrakūṭa, on whose peak it will rest after quenching with showers the forest fires; the Narmadā, winding at the foot of the Vindhya hills; the town of Vidiçā (Bhilsa), and the stream of the Vetravatī (Betwah); the city of Ujjayinī (Ujjain) in the land of Avanti; the sacred region of Kurukshetra;

the Ganges and the mountains from which she sprang, white with snowfields, till Alakā on Mount Kailāsa is finally reached.

In the second half of the poem the Yaksha first describes the beauties of this city and his own dwelling there. Going on to paint in glowing colours the charms of his wife, her surroundings, and her occupations, he imagines her tossing on her couch, sleepless and emaciated, through the watches of the night. Then, when her eye rests on the window, the cloud shall proclaim to her with thunder-sound her husband's message, that he is still alive and ever longs to behold her: — In creepers I discern thy form, in eyes of startled hinds thy glances, And in the moon thy lovely face, in peacocks' plumes thy shining tresses; The sportive frown upon thy brow in flowing waters' tiny ripples: But never in one place combined can I, alas! behold thy likeness.

But courage, he says; our sorrow will end at last — we shall be re-united — And then we will our hearts' desire, grown more intense by separation, Enjoy in nights all glorious and bright, with full-orbed autumn moonlight.

Then begging the cloud, after delivering his message, to return with reassuring news, the exile finally dismisses him with the hope that he may never, even for a moment, be divided from his lightning spouse.

Besides the expression of emotion, the descriptive element is very prominent in this fine poem. This is still more true of Kālidāsa's *Ṛitusaṃhāra*, or "Cycle of the Seasons." That little work, which consists of 153 stanzas in six cantos, and is composed in various metres, is a highly poetical description of the six seasons into which classical Sanskrit poets usually divide the Indian year. With glowing descriptions of the beauties of Nature, in which erotic scenes are interspersed, the poet adroitly interweaves the expression of human emotions. Perhaps no other work of Kālidāsa's manifests so strikingly the poet's deep sympathy with Nature, his keen powers of observation, and his skill in depicting an Indian landscape in vivid colours.

The poem opens with an account of summer. If the glow of the sun is then too great during the day, the moonlit nights are all the more delightful to lovers. The moon, beholding the face of beauteous maidens, is beside itself with jealousy;

then, too, it is that the heart of the wanderer is burnt by the fire of separation. Next follows a brilliant description of the effects of the heat: the thirst or lethargy it produces in serpent, lion, elephant, buffalo, boar, gazelle, peacock, crane, frogs, and fishes; the devastation caused by the forest fire which devours trees and shrubs, and drives before it crowds of terror-stricken beasts.

The close heat is succeeded by the rains, which are announced by the approach of the dark heavy clouds with their banner of lightning and drum of thunder. Slowly they move accompanied by *chātaka* birds, fabled to live exclusively on raindrops, till at length they discharge their water. The wild streams, like wanton girls, grasp in a trice the tottering trees upon their banks, as they rush onwards to the sea. The earth becomes covered with young blades of grass, and the forests clothe themselves with golden buds — The mountains fill the soul with yearning thoughts of love,

When rain-charged clouds bend down to kiss the tow'ring rocks, When all around upon their slopes the streams gush down,

And throngs of peacocks that begin to dance are seen.

Next comes the autumn, beauteous as a newly-wedded bride, with face of full-blown lotuses, with robe of sugarcane and ripening rice, with the cry of flamingoes representing the tinkling of her anklets. The graceful creepers vie with the arms of lovely women, and the jasmine, showing through the crimson *açoka* blossoms, rivals the dazzling teeth and red lips of smiling maidens.

Winter follows, when the rice ripens, while the lotus fades and the fields in the morning are covered with rime — Then the Priyangu creeper, reaching ripeness,

Buffeted constantly by chilling breezes,

Grows, O Beloved, ever pale and paler,

Like lonely maiden from her lover parted.

This is the time dear to lovers, whose joys the poet describes in glowing colours.

In the cold season a fire and the mild rays of the sun are pleasant. The night does not attract lovers now, for the moonbeams are cold and the light of the stars is pale.

The poet dwells longest on the delights of spring, the last of the six seasons. It is then that maidens, with *karṇikāra* flowers on their ears, with red *açoka* blossoms and sprays of jasmine in their locks, go to meet their lovers. Then the hum of intoxicated bees is heard, and the note of the Indian cuckoo; then the blossoms of the mango-tree are seen: these are the sharp arrows wherewith the god of the flowery bow enflames the hearts of maidens to love.

A lyric poem of a very artificial character, and consisting of only twenty-two stanzas, is the *Ghaṭa-karpara*, or "Potsherd," called after the author's name, which is worked into the last verse. The date of the poet is unknown. He is mentioned as one of the "nine gems" at the court of the mythical Vikramāditya in the verse already mentioned.

The *Chaura-panchāçikā*, or "Fifty Stanzas of the Thief," is a lyrical poem which contains many beauties. Its author was the Kashmirian Bilhaṇa, who belongs to the later half of the eleventh century. According to the romantic tradition, this poet secretly enjoyed the love of a princess, and when found out was condemned to death. He thereupon composed fifty stanzas, each beginning with the words "Even now I remember," in which he describes with glowing enthusiasm the joys of love he had experienced. Their effect on the king was so great that he forgave the poet and bestowed on him the hand of his daughter.

The main bulk of the lyrical creations of mediæval India are not connected poems of considerable length, but consist of that miniature painting which, as with a few strokes, depicts an amatory situation or sentiment in a single stanza of four lines. These lyrics are in many respects cognate to the sententious poetry which the Indians cultivated with such eminent success. Bearing evidence of great wealth of observation and depth of feeling, they are often drawn by a master-hand. Many of them are in matter and form gems of perfect beauty. Some of their charm is, however, lost in translation owing to the impossibility of reproducing the elaborate metres employed in the original. Several Sanskrit poets composed collections of these miniature lyrics.

The most eminent of these authors is Bhartṛihari, grammarian, philosopher, and poet in one. Only the literary training of India could make such a combination possible, and even there it has hardly a parallel. Bhartṛihari lived in the first half of the seventh century. The Chinese traveller I Tsing, who spent more than twenty years in India at the end of that century, records that, having turned Buddhist monk, the poet again became a layman, and fluctuated altogether seven times between the monastery and the world. Bhartṛihari blamed himself for, but could not overcome, his inconstancy. He wrote three centuries of detached stanzas. Of the first and last, which are sententious in character, there will be occasion to say something later. Only the second, entitled *Çṛingāra-çataka*, or "Century of Love," deals with erotic sentiment. Here Bhartṛihari, in graceful and meditative verse, shows himself to be well acquainted both with the charms of women and with the arts by which they captivate the hearts of men. Who, he asks in one of these miniature poems, is not filled with yearning thoughts of love in spring, when the air swoons with the scent of the mango blossom and is filled with the hum of bees intoxicated with honey? In another he avers that none can resist the charms of lotus-eyed maidens, not even learned men, whose utterances about renouncing love are mere idle words. The poet himself laments that, when his beloved is away, the brightness goes out of his life — Beside the lamp, the flaming hearth,
In light of sun or moon and stars,
Without my dear one's lustrous eyes
This world is wholly dark to me.

At the same time he warns the unwary against reflecting over-much on female beauty — Let not thy thoughts, O Wanderer,
Roam in that forest, woman's form:
For there a robber ever lurks,
Ready to strike — the God of Love.

In another stanza the Indian Cupid appears as a fisherman, who, casting on the ocean of this world a hook called woman, quickly catches men as fishes eager for the bait of ruddy lips, and bakes them in the fire of love.

Strange are the contradictions in which the poet finds himself involved by loving a maiden — Remembered she but causes pain;
At sight of her my madness grows;
When touched, she makes my senses reel:
How, pray, can such an one be loved?

So towards the end of the Century the poet’s heart begins to turn from the allurements of love. “Cease, maiden,” he exclaims, “to cast thy glances on me: thy trouble is in vain. I am an altered man; youth has gone by and my thoughts are bent on the forest; my infatuation is over, and the whole world I now account but as a wisp of straw.” Thus Bhartṛihari prepares the way for his third collection, the “Century of Renunciation.”

A short but charming treasury of detached erotic verses is the *Çṛingāra-tilaka*, which tradition attributes to Kālidāsa. In its twenty-three stanzas occur some highly imaginative analogies, worked out with much originality. In one of them, for instance, the poet asks how it comes that a maiden, whose features and limbs resemble various tender flowers, should have a heart of stone. In another he compares his mistress to a hunter — This maiden like a huntsman is;
Her brow is like the bow he bends;
Her sidelong glances are his darts;
My heart’s the antelope she slays.

The most important lyrical work of this kind is the *Amaruçataka*, or “Hundred stanzas of Amaru.” The author is a master in the art of painting lovers in all their moods, bliss and dejection, anger and devotion. He is especially skilful in depicting the various stages of estrangement and reconciliation. It is remarkable how, with a subject so limited, in situations and emotions so similar, the poet succeeds in arresting the attention with surprising turns of thought, and with subtle touches which are ever new. The love which Amaru as well as other Indian lyrists portrays is not of the romantic and ideal, but rather of the sensuous type. Nevertheless his work often shows delicacy of feeling and refinement of thought. Such, for instance, is the case when he describes a wife watching in the gloaming for the return of her absent husband.

Many lyrical gems are to be found preserved in the Sanskrit treatises on poetics. One such is a stanza on the red *açoka*. In this the poet asks the tree to say whither his mistress has gone; it need not shake its head in the wind, as if to say it did not know; for how could it be flowering so brilliantly had it not been touched by the foot of his beloved?[1]

In all this lyrical poetry the plant and animal world plays an important part and is treated with much charm. Of flowers, the lotus is the most conspicuous. One of these stanzas, for example, describes the day-lotuses as closing their calyx-eyes in the evening, because unwilling to see the sun, their spouse and benefactor, sink down bereft of his rays. Another describes with pathetic beauty the dream of a bee: "The night will pass, the fair dawn will come, the sun will rise, the lotuses will laugh;" while a bee thus mused within the calyx, an elephant, alas! tore up the lotus plant.

Various birds to which poetical myths are attached are frequently introduced as furnishing analogies to human life and love. The *chātaka*, which would rather die of thirst than drink aught but the raindrops from the cloud, affords an illustration of pride. The *chakora*, supposed to imbibe the rays of the moon, affords a parallel to the lover who with his eyes drinks in the beams of his beloved's face. The *chakravāka*, which, fabled to be condemned to nocturnal separation from his mate, calls to her with plaintive cry during the watches of the night, serves as an emblem of conjugal fidelity.

In all this lyric poetry the bright eyes and beauty of Indian girls find a setting in scenes brilliant with blossoming trees, fragrant with flowers, gay with the plumage and vocal with the song of birds, diversified with lotus ponds steeped in tropical sunshine and with large-eyed gazelles reclining in the shade. Some of its gems are well worthy of having inspired the genius of Heine to produce such lyrics as *Die Lotosblume* and *Auf Flügeln des Gesanges*.

A considerable amount of lyrical poetry of the same type has also been produced in Prākrit, especially in the extensive anthology entitled *Saptaçataka*, or "Seven Centuries," of the poet Hāla, who probably lived before A.D. 1000. It contains many beauties, and is altogether a rich treasury of popular Indian lyrical poetry. It must suffice here to refer to but one of the stanzas contained in this collection. In this little poem the moon is described as a white swan sailing on the pure nocturnal lake of the heavens, studded with starry lotuses.

The transitional stage between pure lyric and pure drama is represented by the *Gītagovinda*, or "Cowherd in Song," a lyrical drama, which, though dating from the twelfth century, is the earliest literary specimen of a primitive type of play that still survives in Bengal, and must have preceded the regular dramas. The poem contains no dialogue in the proper sense, for its three characters only engage in a kind of lyrical monologue, of which one of the other two is supposed to be an auditor, sometimes even no one at all. The subject of the poem is the love of Kṛishṇa for the beautiful cowherdess Rādhā, the estrangement of the lovers, and their final reconciliation. It is taken from that episode of Kṛishṇa's life in which he himself was a herdsman (*govinda*), living on the banks of the Yamunā, and enjoying to the full the love of the cowherdesses. The only three characters of the poem are Kṛishṇa, Rādhā, and a confidante of the latter.

Its author, Jayadeva, was probably a native of Bengal, having been a contemporary of a Bengal king named Lakshmaṇasena. It is probable that he took as his model popular plays representing incidents from the life of Kṛishṇa, as the modern *yātrās* in Bengal still do. The latter festival plays even now consist chiefly of lyrical stanzas, partly recited and partly sung, the dialogue being but scanty, and to a considerable extent left to improvisation. On such a basis Jayadeva created his highly artificial poem. The great perfection of form he has here attained, by combining grace of diction with ease in handling the most difficult metres, has not failed to win the admiration of all who are capable of reading the original Sanskrit. Making abundant use of alliteration and the most complex rhymes occurring, as in the *Nalodaya*, not only at the end, but in the middle of metrical lines,2 the poet has adapted the most varied and melodious measures to the expression of exuberant erotic emotions, with a skill which could not be surpassed. It seems impossible to reproduce Jayadeva's verse adequately in an English garb. The German poet Rückert, has, however, come as near to the highly artificial beauty of the original, both in form and matter, as is feasible in any translation.

It is somewhat strange that a poem which describes the transports of sensual love with all the exuberance of an Oriental fancy should, in the present instance, and not for the first time, have received an allegorical explanation in a mystical religious sense. According to Indian interpreters, the separation of Kṛishṇa and Rādhā, their seeking for each other, and their final reconciliation represent the relation of the supreme deity to the human soul. This may possibly have been the intention of Jayadeva, though only as a leading idea, not to be followed out in detail.

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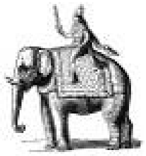
1 Referring to the poetical belief that the *açoka* only blossoms when struck by the foot of a beautiful girl.

2 *E.g. amala-kamala-dala-lochana bhava-mochana.*

Chapter XIII

The Drama



(*Circa* 400–1000 A.D.)

To the European mind the history of the Indian drama cannot but be a source of abundant interest; for here we have an important branch of literature which has had a full and varied national development, quite independent of Western influence, and which throws much light on Hindu social customs during the five or six centuries preceding the Muhammadan conquest.

The earliest forms of dramatic literature in India are represented by those hymns of the *Rigveda* which contain dialogues, such as those of Saramā and the Paṇis, Yama and Yamī, Purūravas and Urvaçī, the latter, indeed, being the foundation of a regular play composed much more than a thousand years later by the greatest dramatist of India. The origin of the acted drama is, however, wrapt in obscurity. Nevertheless, the evidence of tradition and of language suffice to direct us with considerable probability to its source.

The words for actor (*naṭa*) and play (*nāṭaka*) are derived from the verb *naṭ*, the Prākrit or vernacular form of the Sanskrit *nṛit*, “to dance.” The name is familiar to English ears in the form of *nautch*, the Indian dancing of the present day. The latter, indeed, probably represents the beginnings of the Indian drama. It must at first have consisted only of rude pantomime, in which the dancing movements of the body were accompanied by mute mimicking gestures of hand and face. Songs, doubtless, also early formed an ingredient in such performances. Thus Bharata, the name of the mythical inventor of the drama, which in Sanskrit also means “actor,” in several of the vernaculars signifies “singer,” as in the Gujaratī *Bharot*. The addition of dialogue was the last step in the development, which was thus much the same in India and in Greece. This primitive stage is represented by the Bengal *yātrās* and the *Gītagovinda*. These form the transition to the fully-developed Sanskrit play in which lyrics and dialogue are blended.

The earliest references to the acted drama are to be found in the *Mahābhāshya*, which mentions representations of the *Kaṃsavadha*, the "Slaying of Kaṃsa," and the *Balibandha*, or "Binding of Bali," episodes in the history of Kṛishṇa. Indian tradition describes Bharata as having caused to be acted before the gods a play representing the *svayaṃvara* of Lakshmī, wife of Vishṇu. Tradition further makes Kṛishṇa and his cowherdesses the starting-point of the *saṃgīta*, a representation consisting of a mixture of song, music, and dancing. The *Gītagovinda* is concerned with Kṛishṇa, and the modern *yātrās* generally represent scenes from the life of that deity. From all this it seems likely that the Indian drama was developed in connection with the cult of Vishṇu-Kṛishṇa, and that the earliest acted representations were therefore, like the mysteries of the Christian Middle Ages, a kind of religious plays, in which scenes from the legend of the god were enacted mainly with the aid of song and dance, supplemented with prose dialogue improvised by the performers.

The drama has had a rich and varied development in India, as is shown not only by the numerous plays that have been preserved, but by the native treatises on poetics which contain elaborate rules for the construction and style of plays. Thus the *Sāhitya-darpaṇa*, or "Mirror of Rhetoric," divides Sanskrit dramas into two main classes, a higher (*rūpaka*) and a lower (*uparūpaka*), and distinguishes no fewer than ten species of the former and eighteen of the latter.

The characteristic features of the Indian drama which strike the Western student are the entire absence of tragedy, the interchange of lyrical stanzas with prose dialogue, and the use of Sanskrit for some characters and of Prākrit for others.

The Sanskrit drama is a mixed composition, in which joy is mingled with sorrow, in which the jester usually plays a prominent part, while the hero and heroine are often in the depths of despair. But it never has a sad ending. The emotions of terror, grief, or pity, with which the audience are inspired, are therefore always tranquillised by the happy termination of the story. Nor may any deeply tragic incident take place in the course of the play; for death is never allowed to be represented on the stage. Indeed nothing considered indecorous, whether of a serious or comic character, is allowed to be enacted in the sight or hearing of the spectators, such as the utterance of a curse, degradation, banishment, national calamity, biting, scratching, kissing, eating, or sleeping.

Sanskrit plays are full of lyrical passages describing scenes or persons presented to view, or containing reflections suggested by the incidents that occur. They usually consist of four-line stanzas. *Çakuntalā* contains nearly two hundred such, representing something like one half of the whole play. These lyrical passages are composed in a great many different metres. Thus the first thirty-four stanzas of *Çakuntalā* exhibit no fewer than eleven varieties of verse. It is not possible, as in the case of the simple Vedic metres, to imitate in English the almost infinite resources of the complicated and entirely quantitative classical Sanskrit measures. The spirit of the lyrical passages is, therefore, probably best reproduced by using blank verse as the familiar metre of our drama. The prose of the dialogue in the plays is often very commonplace, serving only as an introduction to the lofty sentiment of the poetry that follows.

In accordance with their social position, the various characters in a Sanskrit play speak different dialects. Sanskrit is employed only by heroes, kings, Brahmans, and men of high rank; Prākrit by all women and by men of the lower orders. Distinctions are further made in the use of Prākrit itself. Thus women of high position employ Mahārāshṭrī in lyrical passages, but otherwise they, as well as children and the better class of servants, speak Çaurasenī. Māgadhī is used, for instance, by attendants in the royal palace, Avantī by rogues or gamblers, Abhīrī by cowherds, Paiçāchī by charcoal-burners, and Apabhraṃça by the lowest and most despised people as well as barbarians.

The Sanskrit dramatists show considerable skill in weaving the incidents of the plot and in the portrayal of individual character, but do not show much fertility of invention, commonly borrowing the story of their plays from history or epic legend. Love is the subject of most Indian dramas. The hero, usually a king, already the husband of one or more wives, is smitten at first sight with the charms of some fair maiden. The heroine, equally susceptible, at once reciprocates his affection, but concealing her passion, keeps her lover in agonies of suspense. Harassed by doubts, obstacles, and delays, both are reduced to a melancholy and emaciated condition. The somewhat doleful effect produced by their plight is relieved by the animated doings of the heroine's confidantes, but especially by the proceedings of the court-jester (*vidūshaka*), the constant companion of the hero. He excites ridicule by his bodily defects no less than his clumsy interference with the course of the hero's affairs. His attempts at wit are, however, not of a high order. It is somewhat strange that a character occupying the position of a universal, butt should always be a Brahman.

While the Indian drama shows some affinities with Greek comedy, it affords more striking points of resemblance to the productions of the Elizabethan playwrights, and in particular of Shakespeare. The aim of the Indian dramatists is not to portray types of character, but individual persons; nor do they observe the rule of unity of time or place. They are given to introducing romantic and fabulous elements; they mix prose with verse; they blend the comic with the serious, and introduce puns and comic distortions of words. The character of the *vidūshaka*, too, is a close parallel to the fool in Shakespeare. Common to both are also several contrivances intended to further the action of the drama, such as the writing of letters, the introduction of a play within a play, the restoration of the dead to life, and the use of intoxication on the stage as a humorous device. Such a series of coincidences, in a case where influence or borrowing is absolutely out of the question, is an instructive instance of how similar developments can arise independently.

Every Sanskrit play begins with a prologue or introduction, which regularly opens with a prayer or benediction (*nāndī*) invoking the national deity in favour of the audience. Then generally follows a dialogue between the stage-manager and one or two actors, which refers to the play and its author, seeks to win public favour by paying a complimentary tribute to the critical acumen of the spectators, mentions past events and present circumstances elucidating the plot, and invariably ends by adroitly introducing one of the characters of the actual play. A Sanskrit drama is divided into scenes and acts. The former are marked by the entrance of one character and the exit of another. The stage is never left vacant till the end of the act, nor does any change of locality take place till then. Before a new act an interlude (called *vishkambha* or *praveçaka*), consisting of a monologue or dialogue, is often introduced. In this scene allusion is made to events supposed to have occurred in the interval, and the audience are prepared for what is about to take place. The whole piece closes with a prayer for national prosperity, which is addressed to the favourite deity and is spoken by one of the principal characters.

The number of acts in a play varies from one to ten; but, while fluctuating somewhat, is determined by the character of the drama. Thus the species called *nāṭikā* has four acts and the farcical *prahasana* only one.

The duration of the events is supposed to be identical with the time occupied in performing them on the stage, or, at most, a day; and a night is assumed to elapse between each act and that which follows. Occasionally, however, the interval is much longer. Thus in Kālidāsa's *Çakuntalā* and *Urvaçī* several years pass between the first and the last act; while in Bhavabhūti's *Uttara-rāmacharita* no less than twelve years elapse between the first and the second act.

Nor is unity of place observed; for the scene may be transferred from one part of the earth to another, or even to the aërial regions. Change of locality sometimes occurs even within the same act; as when a journey is supposed to be performed through the air in a celestial car. It is somewhat curious that while there are many and minute stage directions about dress and decorations no less than about the actions of the players, nothing is said in this way as to change of scene. As regards the number of characters appearing in a play, no limit of any kind is imposed.

There were no special theatres in the Indian Middle Ages, and plays seem to have been performed in the concert-room (*saṃgīta-çālā*) of royal palaces. A curtain divided in the middle was a necessary part of the stage arrangement; it did not, however, separate the audience from the stage, as in the Roman theatre, but formed the background of the stage. Behind the curtain was the tiring-room (*nepathya*), whence the actors came on the stage. When they were intended to enter hurriedly, they were directed to do so "with a toss of the curtain." The stage scenery and decorations were of a very simple order, much being left to the imagination of the spectator, as in the Shakespearean drama. Weapons, seats, thrones, and chariots appeared on the stage; but it is highly improbable that the latter were drawn by the living animals supposed to be attached to them. Owing to the very frequent intercourse between the inhabitants of heaven and earth, there may have been some kind of aërial contrivance to represent celestial chariots; but owing to the repeated occurrence of the stage direction "gesticulating" (*nāṭayitvā*) in this connection, it is to be supposed that the impression of motion and speed was produced on the audience simply by the gestures of the actors.

The best productions of the Indian drama are nearly a dozen in number, and date from a period embracing something like four hundred years, from about the beginning of the fifth to the end of the eighth century A.D. These plays are the compositions of the great dramatists Kālidāsa and Bhavabhūti, or have come down under the names of the royal patrons Çūdraka and Çrīharsha, to whom their real authors attributed them.

The greatest of all is Kālidāsa, already known to us as the author of several of the best Kāvyas. Three of his plays have been preserved, *Çakuntalā, Vikramorvaçī*, and *Mālavikāgnimitra*. The richness of creative fancy which he displays in these, and his skill in the expression of tender feeling, assign him a high place among the dramatists of the world. The harmony of the poetic sentiment is nowhere disturbed by anything violent or terrifying. Every passion is softened without being enfeebled. The ardour of love never goes beyond æsthetic bounds; it never maddens to wild jealousy or hate. The torments of sorrow are toned down to a profound and touching melancholy. It was here at last that the Indian genius found the law of moderation in poetry, which it hardly knew elsewhere, and thus produced works of enduring beauty. Hence it was that

Çakuntalā exercised so great a fascination on the calm intellect of Goethe, who at the same time was so strongly repelled by the extravagances of Hindu mythological art.

In comparison with the Greek and the modern drama, Nature occupies a much more important place in Sanskrit plays. The characters are surrounded by Nature, with which they are in constant communion. The mango and other trees, creepers, lotuses, and pale-red trumpet-flowers, gazelles, flamingoes, bright-hued parrots, and Indian cuckoos, in the midst of which they move, are often addressed by them and form an essential part of their lives. Hence the influence of Nature on the minds of lovers is much dwelt on. Prominent everywhere in classical Sanskrit poetry, these elements of Nature luxuriate most of all in the drama.

The finest of Kālidāsa's works are, it cannot be denied, defective as stage-plays. The very delicacy of the sentiment, combined with a certain want of action, renders them incapable of producing a powerful effect on an audience. The best representatives of the romantic drama of India are *Çakuntalā* and *Vikramorvaçī*. Dealing with the love adventures of two famous kings of ancient epic legend, they represent scenes far removed from reality, in which heaven and earth are not separated, and men, demigods, nymphs, and saints are intermingled. *Mālavikāgnimitra*, on the other hand, not concerned with the heroic or divine, is a palace-and-harem drama, a story of contemporary love and intrigue.

The plot of *Çakuntalā* is derived from the first book of the *Mahābhārata*. The hero is Dushyanta, a celebrated king of ancient days, the heroine, Çakuntalā, the daughter of a celestial nymph, Menakā, and of the sage Viçvāmitra; while their son, Bharata, became the founder of a famous race. The piece consists of seven acts, and belongs to the class of drama by native writers on poetics styled *nāṭaka*, or "*the* play." In this the plot must be taken from mythology or history, the characters must be heroic or divine; it should be written in elaborate style, and full of noble sentiments, with five acts at least, and not more than ten.

After the prelude, in which an actress sings a charming lyric on the beauties of summer-time, King Dushyanta appears pursuing a gazelle in the sacred grove of the sage Kaṇva. Here he catches sight of Çakuntalā, who, accompanied by her two maiden friends, is engaged in watering her favourite trees. Struck by her beauty, he exclaims — Her lip is ruddy as an opening bud.
Her graceful arms resemble tender shoots:
Attractive as the bloom upon the tree,
The glow of youth is spread on all her limbs.

Seizing an opportunity of addressing her, he soon feels that it is impossible for him to return to his capital — My limbs move forward, while my heart flies back,
Like silken standard borne against the breeze.

In the second act the comic element is introduced with the jester Māṭhavya, who is as much disgusted with his master's love-lorn condition as with his fondness for the chase. In the third act, the love-sick Çakuntalā is discovered lying on a bed of flowers in an arbour. The king overhears her conversation with her two friends, shows himself, and offers to wed the heroine. An interlude explains how a choleric ascetic, named Durvāsa, enraged at not being greeted by Çakuntalā with due courtesy, owing to her pre-occupied state, had pronounced a curse which should cause her to be entirely forgotten by her lover, who could recognise her only by means of a ring.

The king having meanwhile married Çakuntalā and returned home, the sage Kaṇva has resolved to send her to her husband. The way in which Çakuntalā takes leave of the sacred grove in which she has been brought up, of her flowers, her gazelles, and her friends, is charmingly described in the fourth act. This is the act which contains the most obvious beauties; for here the poet displays to the full the richness of his fancy, his abundant sympathy with Nature, and a profound knowledge of the human heart.

A young Brahman pupil thus describes the dawning of the day on which Çakuntalā is to leave the forest hermitage — On yonder side the moon, the Lord of Plants,

Sinks down behind the western mountain's crest;
On this, the sun preceded by the dawn
Appears: the setting and the rise at once
Of these two orbs the symbols are of man's
Own fluctuating fortunes in the world.

Then he continues —

The moon has gone; the lilies on the lake,
Whose beauty lingers in the memory,
No more delight my gaze: they droop and fade;
Deep is their sorrow for their absent lord.

The aged hermit of the grove thus expresses his feelings at the approaching loss of Çakuntalā — My heart is touched with sadness at the thought

"Çakuntalā must go to-day"; my throat
Is choked with flow of tears repressed; my sight
Is dimmed with pensiveness; but if the grief
Of an old forest hermit is so great,
How keen must be the pang a father feels
When freshly parted from a cherished child!

Then calling on the trees to give her a kindly farewell, he exclaims —

The trees, the kinsmen of her forest home,
Now to Çakuntalā give leave to go:
They with the Kokila's melodious cry
Their answer make.

Thereupon the following good wishes are uttered by voices in the air —

Thy journey be auspicious; may the breeze,
Gentle and soothing, fan thy cheek; may lakes
All bright with lily cups delight thine eye;
The sunbeams' heat be cooled by shady trees;
The dust beneath thy feet the pollen be
Of lotuses.

The fifth act, in which Çakuntalā appears before her husband, is deeply moving. The king fails to recognise her, and, though treating her not unkindly, refuses to acknowledge her as his wife. As a last resource, Çakuntalā bethinks herself of the ring given her by her husband, but on discovering that it is lost, abandons hope. She is then borne off to heaven by celestial agency.

In the following interlude we see a fisherman dragged along by constables for having in his possession the royal signet-ring, which he professes to have found inside a fish. The king, however, causes him to be set free, rewarding him handsomely for his find. Recollection of his former love now returns to Dushyanta. While he is indulging in sorrow at his repudiation of Çakuntalā, Mātali, Indra's charioteer, appears on the scene to ask the king's aid in vanquishing the demons.

In the last act Dushyanta is seen driving in Indra's car to Hemakūṭa, the mountain of the Gandharvas. Here he sees a young boy playing with a lion cub. Taking his hand, without knowing him to be his own son, he exclaims — If now the touch of but a stranger's child

Thus sends a thrill of joy through all my limbs,
What transports must he waken in the soul
Of that blest father from whose loins he sprang!

Soon after he finds and recognises Çakuntalā, with whom he is at length happily reunited.

Kālidāsa's play has come down to us in two main recensions. The so-called Devanāgarī one, shorter and more concise, is probably the older and better. The more diffuse Bengal recension became known first through the translation of Sir William Jones.

Vikramorvaçī, or "Urvaçī won by Valour," is a play in five acts, belonging to the class called *Troṭaka*, which is described as representing events partly terrestrial and partly celestial, and as consisting of five, seven, eight, or nine acts. Its plot is briefly as follows. King Purūravas, hearing from nymphs that their companion, Urvaçī, has been carried off by demons, goes to the rescue and brings her back on his car. He is enraptured by the beauty of the nymph, no less than she is captivated by her deliverer. Urvaçī being summoned before the throne of Indra, the lovers are soon obliged to part.

In the second act Urvaçī appears for a short time to the king as he disconsolately wanders in the garden. A letter, in which she had written a confession of her love, is discovered by the queen, who refuses to be pacified.

In the third act we learn that Urvaçī had been acting before Indra in a play representing the betrothal of Lakshmī, and had, when asked on whom her heart was set, named Purūravas instead of Purushottama (*i.e.* Vishṇu). She is consequently cursed by her teacher, Bharata, but is forgiven by Indra, who allows her to be united with Purūravas till the latter sees his offspring.

The fourth act is peculiar in being almost entirely lyrical. The lovers are wandering near Kailāsa, the divine mountain, when Urvaçī, in a fit of jealousy, enters the grove of Kumāra, god of war, which is forbidden to all females. In consequence of Bharata’s curse, she is instantly transformed into a creeper. The king, beside himself with grief at her loss, seeks her everywhere. He apostrophises various insects, birds, beasts, and even a mountain peak, to tell him where she is. At last he thinks he sees her in the mountain stream: — The rippling wave is like her frown; the row
Of tossing birds her girdle; streaks of foam
Her flutt’ring garment as she speeds along;
The current, her devious and stumbling gait:
’Tis she turned in her wrath into a stream.

Finally, under the influence of a magic stone, which has come into his possession, he clasps a creeper, which is transformed into Urvaçī in his arms.

Between the fourth and fifth acts several years elapse. Then Purūravas, by accident, discovers his son Āyus, whom Urvaçī had secretly borne, and had caused to be brought up in a hermitage. Urvaçī must therefore return to heaven. Indra, however, in return for Purūravas’ services against the demons, makes a new concession, and allows the nymph to remain with the king for good.

There are two recensions of this play also, one of them belonging to Southern India.

The doubts long entertained, on the ground of its inferiority and different character, as to whether *Mālavikāgnimitra*, or “Mālavikā and Agnimitra,” is really the work of Kālidāsa, who is mentioned in the prologue as the author, are hardly justified. The piece has been shown by Weber to agree pretty closely in thought and diction with the two other plays of the poet; and though certainly not equal to the latter in poetic merit, it possesses many beauties. The subject is not heroic or divine, the plot being derived from the ordinary palace life of Indian princes, and thus supplying a peculiarly good picture of the social conditions of the times. The hero is a historical king of the dynasty of the Çungas, who reigned at Vidiçā (Bhilsa) in the second century B.C. The play describes the loves of this king Agnimitra and of Mālavikā, one of the attendants of the queen, who jealously keeps her out of the king’s sight on account of her great beauty. The various endeavours of the king to see and converse with Mālavikā give rise to numerous little intrigues. In the course of these Agnimitra nowhere appears as a despot, but acts with much delicate consideration for the feelings of his spouses. It finally turns out that Mālavikā is by birth a princess, who had only come to be an attendant at Agnimitra’s court through having fallen into the hands of robbers. There being now no objection to her union with the king, all ends happily.

While Kālidāsa stands highest in poetical refinement, in tenderness, and depth of feeling, the author of the *Mṛicchakaṭikā*, or “Clay Cart,” is pre-eminent among Indian playwrights for the distinctively dramatic qualities of vigour, life, and action, no less than sharpness of characterisation, being thus allied in genius to Shakespeare. This play is also marked by originality and good sense. Attributed to a king named Çūdraka, who is panegyrised in the prologue, it is probably the work of a poet patronised by him, perhaps Daṇḍin, as Professor Pischel thinks. In any case, it not improbably belongs to the sixth century. It is divided into ten acts, and belongs to the dramatic class called *prakaraṇa*. The name has little to do with the play, being derived from an unimportant episode of the sixth act. The scene is laid in Ujjayinī and its neighbourhood. The number of characters appearing on the stage is very considerable. The chief among them are Chārudatta, a Brahman merchant who has lost all his property by excessive liberality, and Vasantasenā, a rich courtesan who loves the poor but noble Chārudatta, and ultimately becomes his wife. The third act contains a humorous account of a burglary, in which stealing is treated as a fine art. In the fourth act there is a detailed description of the splendours of Vasantasenā's palace. Though containing much exaggeration, it furnishes an interesting picture of the kind of luxury that prevailed in those days. Altogether this play abounds in comic situations, besides containing many serious scenes, some of which even border on the tragic.

To the first half of the seventh century belong the two dramas attributed to the famous King Çrīharsha or Harshadeva, a patron of poets, whom we already know as Harshavardhana of Thāneçar and Kanauj. *Ratnāvalī*, or "The Pearl Necklace," reflecting the court and harem life of the age, has many points of similarity with Kālidāsa's *Mālavikāgnimitra*, by which, indeed, its plot was probably suggested. It is the story of the loves of Udayana, king of Vatsa, and of Sāgarikā, an attendant of his queen Vāsavadattā. The heroine ultimately turns out to be Ratnāvalī, princess of Ceylon, who had found her way to Udayana's court after suffering shipwreck. The plot is unconnected with mythology, but is based on an historical or epic tradition, which recurs in a somewhat different form in Somadeva's *Kathāsaritsāgara*. As concerned with the second marriage of the king, it forms a sequel to the popular love-story of Vāsavadattā. It is impossible to say whether the poet modified the main outlines of the traditional story, but the character of the magician who conjures up a vision of the gods and a conflagration, is his invention, as well as the incidents, which are of an entirely domestic nature. The real author was doubtless some poet resident at Çrīharsha's court, possibly Bāṇa, who also wrote a play entitled *Pārvatīpariṇaya*.

Altogether, *Ratnāvalī* is an agreeable play, with well-drawn characters and many poetical beauties. Of the latter the following lines, in which the king describes the pale light in the east heralding the rise of the moon, may serve as a specimen: — Our minds intent upon the festival,

We saw not that the twilight passed away:

Behold, the east proclaims the lord of night
Still hidden by the mountain where he rises,
Even as a maiden by her pale face shows
That in her inmost heart a lover dwells.

Another play of considerable merit attributed to Çrīharsha is *Nāgānanda*. It is a sensational piece with a Buddhistic colouring, the hero being a Buddhist and Buddha being praised in the introductory benediction. For this reason its author was probably different from that of *Ratnāvalī*, and may have been Dhāvaka, who, like Bāṇa, is known to have lived at the court of Çrīharsha.

The dramatist Bhavabhūti was a Brahman of the Taittirīya school of the *Yajurveda* and belonged, as we learn from his prologues, to Vidarbha (now Berar) in Southern India. He knew the city of Ujjayinī well, and probably spent at least a part of his life there. His patron was King Yaçovarman of Kānyakubja (Kanauj), who ruled during the first half of the eighth century.

Three plays by this poet, all abounding in poetic beauties, have come down to us. They contrast in two or three respects with the works of the earlier dramatists. The absence of the character of the jester is characteristic of them, the comic and witty element entering into them only to a slight extent. While other Indian poets dwell on the delicate and mild beauties of Nature, Bhavabhūti loves to depict her grand and sublime aspects, doubtless owing to the influence on his mind of the southern mountains of his native land. He is, moreover, skilful not only in drawing characters inspired by tender and noble sentiment, but in giving effective expression to depth and force of passion.

The best known and most popular of Bhavabhūti's plays is *Mālatī-mādhava*, a *prakaraṇa* in ten acts. The scene is laid in Ujjayinī, and the subject is the love-story of Mālatī, daughter of a minister of the country, and Mādhava, a young scholar studying in the city, and son of the minister of another state. Skilfully interwoven with this main story are the fortunes of Makaranda, a friend of Mādhava, and Madayantikā, a sister of the king's favourite. Mālatī and Mādhava meet and fall in love; but the king has determined that the heroine shall marry his favourite, whom she detests. This plan is frustrated by Makaranda, who, personating Mālatī, goes through the wedding ceremony with the bridegroom. The lovers, aided in their projects by two amiable Buddhist nuns, are finally united. The piece is a sort of Indian *Romeo and Juliet* with a happy ending, the part played by the nun Kāmandakī being analogous to that of Friar Laurence in Shakespeare's drama. The contrast produced by scenes of tender love, and the horrible doings of the priestess of the dread goddess Durgā, is certainly effective, but perhaps too violent. The use made of swoons, from which the recovery is, however, very rapid, is rather too common in this play.

The ninth act contains several fine passages describing the scenery of the Vindhya range. The following is a translation of one of them: — This mountain with its towering rocks delights

The eye: its peaks grow dark with gathering clouds;
Its groves are thronged with peacocks eloquent
In joy; the trees upon its slopes are bright
With birds that flit about their nests; the caves
Reverberate the growl of bears; the scent
Of incense-trees is wafted, sharp and cool,
From branches broken off by elephants.

The other two dramas of Bhavabhūti represent the fortunes of the same national hero, Rāma. The plot of the *Mahāvīra-charita*, or "The Fortunes of the Great Hero," varies but slightly from the story told in the *Rāmāyaṇa*. The play, which is divided into seven acts and is crowded with characters, concludes with the coronation of Rāma. The last act illustrates well how much is left to the imagination of the spectator. It represents the journey of Rāma in an aërial car from Ceylon all the way to Ayodhyā (Oudh) in Northern India, the scenes traversed being described by one of the company.

The *Uttara-rāma-charita*, or "The Later Fortunes of Rāma," is a romantic piece containing many fine passages. Owing to lack of action, however, it is rather a dramatic poem than a play. The description of the tender love of Rāma and Sītā, purified by sorrow, exhibits more genuine pathos than appears perhaps in any other Indian drama. The play begins with the banishment of Sītā and ends with her restoration, after twelve years of grievous solitude, to the throne of Ayodhyā amid popular acclamations. Her two sons, born after her banishment and reared in the wilderness by the sage Vālmīki, without any knowledge of their royal descent, furnish a striking parallel to the two princes Guiderius and Arviragus who are brought up by the hermit Belarius in Shakespeare’s *Cymbeline*. The scene in which their meeting with their father Rāma is described reaches a high degree of poetic merit.

Among the works of other dramatists, Viçākhadatta’s *Mudrā-rākshasa*, or “Rākshasa and the Seal,” deserves special mention because of its unique character. For, unlike all the other dramas hitherto described, it is a play of political intrigue, composed, moreover, with much dramatic talent, being full of life, action, and sustained interest. Nothing more definite can be said as to its date than that it was probably written not later than about 800 A.D. The action of the piece takes place in the time of Chandragupta, who, soon after Alexander’s invasion of India, founded a new dynasty at Pāṭaliputra by deposing the last king of the Nanda line. Rākshasa, the minister of the latter, refusing to recognise the usurper, endeavours to be avenged on him for the ruin of his late master. The plot turns on the efforts of the Brahman Chāṇakya, the minister of Chandragupta, to win over the noble Rākshasa to his master’s cause. In this he is ultimately successful.

Bhaṭṭa Nārāyaṇa’s *Veṇīsaṃhāra*, or “Binding of the braid of hair,” is a play in six acts, deriving its plot from the *Mahābhārata*. Its action turns on the incident of Draupadī being dragged by the hair of her head into the assembly by one of the brothers of Duryodhana. Its age is known from its author having been the grantee of a copperplate dated 840 A.D. Though not conspicuous for poetic merit, it has long been a great favourite in India owing to its express partiality for the cult of Kṛishṇa.

To about 900 A.D. belongs the poet Rājaçekhara, the distinguishing feature of whose dramas are lightness and grace of diction. Four of his plays have survived, and are entitled *Viddha-çālabhanjikā*, *Karpūra-manjarī*, *Bāla-rāmāyaṇa*, and *Prachaṇḍa-pāṇḍava* or *Bāla-bhārata*.

The poet Kshemīçvara, who probably lived in the tenth century A.D. at Kānyakubja under King Mahīpāla, is the author of a play named *Chaṇḍakauçika*, or “The Angry Kauçika.”

In the eleventh century Dāmodara Miçra composed the *Hanuman-nāṭaka*, “The Play of Hanumat,” also called *Mahā-nāṭaka*, or “The Great Play.” According to tradition, he lived at the court of Bhoja, king of Mālava, who resided at Dhārā (now Dhār) and Ujjayinī (Ujjain) in the early part of the eleventh century. It is a piece of little merit, dealing with the story of Rāma in connection with his ally Hanumat, the monkey chief. It consists of fourteen acts, lacking coherence, and producing the impression of fragments patched together.

Kṛishṇa miçra’s *Prabodha-chandrodaya*, or “Rise of the Moon of Knowledge,” a play in six acts, dating from about the end of the eleventh century, deserves special attention as one of the most remarkable products of Indian literature. Though an allegorical piece of theologico-philosophical purport, in which practically only abstract notions and symbolical figures act as persons, it is remarkable for dramatic life and vigour. It aims at glorifying orthodox Brahmanism in the Vishnuite sense, just as the allegorical plays of the Spanish poet Calderon were intended to exalt the Catholic faith. The Indian poet has succeeded in the difficult task of creating an attractive play with abstractions like Revelation, Will, Reason, Religion, by transforming them into living beings of flesh and blood. The evil King Error appears on the scene as ruler of Benares, surrounded by his faithful adherents, the Follies and Vices, while Religion and the noble King Reason, accompanied by all the Virtues, have been banished. There is, however, a prophecy that Reason will some day be reunited with Revelation; the fruit of the union will be True Knowledge, which will destroy the reign of Error. The struggle for this union and its consummation, followed by the final triumph of the good party, forms the plot of the piece.

A large number of Sanskrit plays have been written since the twelfth century1 down to modern times, their plots being generally derived from the *Mahābhārata* and the *Rāmāyaṇa*. Besides these, there are farces in one or more acts, mostly of a coarse type, in which various vices, such as hypocrisy, are satirised. These later productions reach a much lower level of art than the works of the early Indian dramatists.

1 It is interesting to note that two Sanskrit plays, composed in the twelfth century, and not as yet known in manuscript form, have been partially preserved in inscriptions found at Ajmere (see Kielhorn, in Appendix to *Epigraphia Indica*, vol. v. , No. 134. Calcutta, 1899).

Chapter XIV

Fairy Tales and Fables

(*Circa* 400–1100 A.D.) The didactic and sententious note which prevails in classical Sanskrit literature cannot fail to strike the student. It is, however, specially pronounced in the fairy tales and fables, where the abundant introduction of ethical reflections and proverbial philosophy is characteristic. The apologue with its moral is peculiarly subject to this method of treatment.

A distinguishing feature of the Sanskrit collections of fairy tales and fables, which are to a considerable extent found mixed together, is the insertion of a number of different stories within the framework of a single narrative. The characters of the main story in turn relate various tales to edify one another or to prove the correctness of their own special views. As within the limits of a minor story a second one can be similarly introduced and the process further repeated, the construction of the whole work comes to resemble that of a set of Chinese boxes. This style of narration was borrowed from India by the neighbouring Oriental peoples of Persia and Arabia, who employed it in composing independent works. The most notable instance is, of course, the *Arabian Nights*.

The *Panchatantra*, so called because it is divided into five books, is, from the literary point of view, the most important and interesting work in this branch of Indian literature. It consists for the most part of fables, which are written in prose with an admixture of illustrative aphoristic verse. At what time this collection first assumed definite shape, it is impossible to say. We know, however, that it existed in the first half of the sixth century A.D., since it was translated by order of King Khosru Anushīrvan (531–79) into Pehlevī, the literary language of Persia at that time. We may, indeed, assume that it was known in the fifth century; for a considerable time must have elapsed before it became so famous that a foreign king desired its translation.

If not actually a Buddhistic work, the *Panchatantra* must be derived from Buddhistic sources. This follows from the fact that a number of its fables can be traced to Buddhistic writings, and from the internal evidence of the book itself. Apologues and fables were current among the Buddhists from the earliest times. They were ascribed to Buddha, and their sanctity increased by identifying the best character in any story with Buddha himself in a previous birth. Hence such tales were called *Jātakas*, or "Birth Stories." There is evidence that a collection of stories under that name existed as early as the Council of Vesālī, about 380 B.C.; and in the fifth century A.D. they assumed the shape they now have in the Pāli *Sutta-piṭaka*. Moreover, two Chinese encylopædias, the older of which was completed in 668 A.D., contain a large number of Indian fables translated into Chinese, and cite no fewer than 202 Buddhist works as their sources. In its present form, however, the *Panchatantra* is the production of Brahmans, who, though they transformed or omitted such parts as betrayed animus against Brahmanism, have nevertheless left uneffaced many traces of the Buddhistic origin of the collection. Though now divided into only five books, it is shown by the evidence of the oldest translation to have at one time embraced twelve. What its original name was we cannot say, but it may not improbably have been called after the two jackals, Karaṭaka and Damanaka, who play a prominent part in the first book; for the title of the old Syriac version is *Kalilag and Damnag*, and that of the Arabic translation *Kalīlah and Dimnah*.

Originally the *Panchatantra* was probably intended to be a manual for the instruction of the sons of kings in the principles of conduct (*nīti*), a kind of "Mirror of Princes." For it is introduced with the story of King Amaraçakti of Mahilāropya, a city of the south, who wishes to discover a scholar capable of training his three stupid and idle sons. He at last finds a Brahman who undertakes to teach the princes in six months enough to make them surpass all others in knowledge of moral science. This object he duly accomplishes by composing the *Panchatantra* and reciting it to the young princes.

The framework of the first book, entitled “Separation of Friends,” is the story of a bull and a lion, who are introduced to one another in the forest by two jackals and become fast friends. One of the jackals, feeling himself neglected, starts an intrigue by telling both the lion and the bull that each is plotting against the other. As a result the bull is killed in battle with the lion, and the jackal, as prime minister of the latter, enjoys the fruits of his machinations. The main story of the second book, which is called “Acquisition of Friends,” deals with the adventures of a tortoise, a deer, a crow, and a mouse. It is meant to illustrate the advantages of judicious friendships. The third book, or “The War of the Crows and the Owls,” points out the danger of friendship concluded between those who are old enemies. The fourth book, entitled “Loss of what has been Acquired,” illustrates, by the main story of the monkey and the crocodile, how fools can be made by flattery to part with their possessions. The fifth book, entitled “Inconsiderate Action,” contains a number of stories connected with the experiences of a barber, who came to grief through failing to take all the circumstances of the case into consideration.

The book is pervaded by a quaint humour which transfers, to the animal kingdom all sorts of human action. Thus animals devote themselves to the study of the Vedas and to the practice of religious rites; they engage in disquisitions about gods, saints, and heroes; or exchange views regarding subtle rules of ethics; but suddenly their fierce animal nature breaks out. A pious cat, for instance, called upon to act as umpire in a dispute between a sparrow and a monkey, inspires such confidence in the litigants, by a long discourse on the vanity of life and the supreme importance of virtue, that they come close up in order to hear better the words of wisdom. In an instant he seizes one of the disputants with his claws, the other with his teeth, and devours them both. Very humorous is the story of the conceited musical donkey. Trespassing one moonlight night in a cucumber field, he feels impelled to sing, and answers the objections of his friend the jackal by a lecture on the charms of music. He then begins to bray, arouses the watchmen, and receives a sound drubbing.

With abundant irony and satire the most various human vices are exposed, among others the hypocrisy and avarice of Brahmans, the intriguing character of courtiers, and the faithlessness of women. A vigorous popular spirit of reaction against Brahman pretensions here finds expression, and altogether a sound and healthy view of life prevails, forming a refreshing contrast to the exaggeration found in many branches of Indian literature.

The following translation of a short fable from the first book may serve as a specimen of the style of the *Panchatantra*.

“There was in a certain forest region a herd of monkeys. Once in the winter season, when their bodies were shivering from contact with the cold wind, and were buffeted with torrents of rain, they could find no rest. So some of the monkeys, collecting *gunja* berries, which are like sparks, stood round blowing in order to obtain a fire. Now a bird named Needlebeak, seeing this vain endeavour of theirs, exclaimed, ‘Ho, you are all great fools; these are not sparks of fire, they are *gunja* berries. Why, therefore, this vain endeavour? You will never protect yourselves against the cold in this way. You had better look for a spot in the forest which is sheltered from the wind, or a cave, or a cleft in the mountains. Even now mighty rain clouds are appearing.’ Thereupon an old monkey among them said, ‘Ho, what business of yours is this? Be off. There is a saying — A man of judgment who desires

His own success should not accost
One constantly disturbed in work
Or gamblers who have lost at play.

And another —
Who joins in conversation with
A hunter who has chased in vain,
Or with a fool who has become
Involved in ruin, comes to grief.

“The bird, however, without paying any attention to him, continually said to the monkeys, ‘Ho, why this vain endeavour?’ So, as he did not for a moment cease to chatter, one of the monkeys, enraged at their futile efforts, seized him by the wings and dashed him against a stone. And so he (de)ceased.

"Hence I say —

Unbending wood cannot be bent,
A razor cannot cut a stone:
Mark this, O Needlebeak! Try not
To lecture him who will not learn."

A similar collection of fables is the celebrated *Hitopadeça*, or "Salutary Advice," which, owing to its intrinsic merit, is one of the best known and most popular works of Sanskrit literature in India, and which, because of its suitability for teaching purposes, is read by nearly all beginners of Sanskrit in England. It is based chiefly on the *Panchatantra*, in which twenty-five of its forty-three fables are found. The first three books of the older collection have been, in the main, drawn upon; for there is but one story, that of the ass in the tiger's skin, taken from Book IV., and only three from Book V. The introduction is similar to that of the *Panchatantra*, but the father of the ignorant and vicious princes is here called Sudarçana of Pāṭaliputra (Patna). The *Hitopadeça* is divided into four books. The framework and titles of the first two agree with the first two of the *Panchatantra*, but in inverted order. The third and fourth books are called "War" and "Peace" respectively, the main story describing the conflict and reconciliation of the Geese and the Peacocks.

The sententious element is here much more prominent than in the *Panchatantra*, and the number of verses introduced is often so great as to seriously impede the progress of the prose narrative. These verses, however, abound in wise maxims and fine thoughts. The stanzas dealing with the transitoriness of human life near the end of Book IV. have a peculiarly pensive beauty of their own. The following two may serve as specimens: — As on the mighty ocean's waves

Two floating logs together come,
And, having met, for ever part:
So briefly joined are living things.

As streams of rivers onward flow,
And never more return again:
So day and night still bear away
The life of every mortal man.

It is uncertain who was the author of the *Hitopadeça*; nor can anything more definite be said about the date of this compilation than that it is more than 500 years old, as the earliest known MS. of it was written in 1373 A.D.

As both the *Panchatantra* and the *Hitopadeça* were originally intended as manuals for the instruction of kings in domestic and foreign policy, they belong to the class of literature which the Hindus call *nīti-çāstra*, or "Science of Political Ethics." A purely metrical treatise, dealing directly with the principles of policy, is the *Nīti-sāra*, or "Essence of Conduct." of Kāmandaka, which is one of the sources of the maxims introduced by the author of the *Hitopadeça*.

A collection of pretty and ingenious fairy tales, with a highly Oriental colouring, is the *Vetāla-panchaviṃçati*, or "Twenty-five Tales of the Vetāla" (a demon supposed to occupy corpses). The framework of this collection is briefly as follows. King Vikrama of Ujjayinī is directed by an ascetic (*yogin*) to take down from a tree and convey a corpse, without uttering a single word, to a spot in a graveyard where certain rites for the attainment of high magical powers are to take place. As the king is carrying the corpse along on his shoulders, a Vetāla, which has entered it, begins to speak and tells him a fairy tale. On the king inadvertently replying to a question, the corpse at once disappears and is found hanging on the tree again. The king goes back to fetch it, and the same process is repeated till the Vetāla has told twenty-five tales. Each of these is so constructed as to end in a subtle problem, on which the king is asked to express his opinion. The stories contained in this work are known to many English readers under the title of *Vikram and the Vampire*.

Another collection of fairy tales is the *Siṃhāsana-dvātriṃçikā*, or "Thirty-two Stories of the Lion-seat" (*i.e.* throne), which also goes by the name of *Vikrama-charita*, or "Adventures of Vikrama." Here it is the throne of King Vikrama that tells the tales. Both this and the preceding collection are of Buddhistic origin.

A third work of the same kind is the *Çuka-saptati*, or "Seventy Stories of a Parrot." Here a wife, whose husband is travelling abroad, and who is inclined to run after other men, turns to her husband's clever parrot for advice. The bird, while seeming to approve of her plans, warns her of the risks she runs, and makes her promise not to go and meet any paramour unless she can extricate herself from difficulties as So-and-so did. Requested to tell the story, he does so, but only as far as the dilemma, when he asks the woman what course the person concerned should take. As she cannot guess, the parrot promises to tell her if she stays at home that night. Seventy days pass in the same way, till the husband returns.

These three collections of fairy tales are all written in prose and are comparatively short. There is, however, another of special importance, which is composed in verse and is of very considerable length. For it contains no less than 22,000 *çlokas*, equal to nearly one-fourth of the *Mahābhārata*, or to almost twice as much as the Iliad and Odyssey put together. This is the *Kathā-sarit-sāgara*, or "Ocean of Rivers of Stories." It is divided into 124 chapters, called *tarangas*, or "waves," to be in keeping with the title of the work. Independent of these is another division into eighteen books called *lambakas*.

The author was Somadeva, a Kashmirian poet, who composed his work about 1070 A.D. Though he himself was a Brahman, his work contains not only many traces of the Buddhistic character of his sources, but even direct allusions to Buddhist Birth Stories. He states the real basis of his work to have been the *Bṛihat-kathā*, or "Great Narration," which Bāṇa mentions, by the poet Guṇādhya, who is quoted by Daṇḍin. This original must, in the opinion of Bühler, go back to the first or second century A.D.

A somewhat earlier recast of this work was made about A.D. 1037 by a contemporary of Somadeva's named Kshemendra Vyāsadāsa. It is entitled *Bṛihat-kathā-manjarī*, and is only about one-third as long as the *Kathā-sarit-sāgara*. Kshemendra and Somadeva worked independently of each other, and both state that the original from which they translated was written in the *paiçāchī bhāshā* or "Goblin language," a term applied to a number of Low

Prākrit dialects spoken by the most ignorant and degraded classes. The *Kathā-sarit-sāgara* also contains (*Tarangas* 60–64) a recast of the first three books of the *Panchatantra*, which books, it is interesting to find, had the same form in Somadeva's time as when they were translated into Pehlevī (about 570 A.D.).

Somadeva's work contains many most entertaining stories; for instance, that of the king who, through ignorance of the phonetic rules of Sanskrit grammar, misunderstood a remark made by his wife, and overcome with shame, determined to become a good Sanskrit scholar or die in the attempt. One of the most famous tales it contains is that of King Çibi, who offered up his life to save a pigeon from a hawk. It is a *Jātaka*, and is often represented on Buddhist sculptures; for example, on the tope of Amarāvatī, which dates from about the beginning of our era. It also occurs in a Chinese as well as a Muhammadan form.

Ethical Poetry.

The proneness of the Indian mind to reflection not only produced important results in religion, philosophy, and science; it also found a more abundant expression in poetry than the literature of any other nation can boast. Scattered throughout the most various departments of Sanskrit literature are innumerable apophthegms in which wise and noble, striking and original thoughts often appear in a highly finished and poetical garb. These are plentiful in the law-books; in the epic and the drama they are frequently on the lips of heroes, sages, and gods; and in fables are constantly uttered by tigers, jackals, cats, and other animals. Above all, the *Mahābhārata*, which, to the pious Hindu, constitutes a moral encyclopædia, is an inexhaustible mine of proverbial philosophy. It is, however, natural that ethical maxims should be introduced in greatest abundance into works which, like the *Panchatantra* and *Hitopadeça*, were intended to be handbooks of practical moral philosophy.

Owing to the universality of this mode of expression in Sanskrit literature, there are but few works consisting exclusively of poetical aphorisms. The most important are the two collections by the highly-gifted Bhartṛihari, entitled respectively *Nītiçataka*, or "Century of Conduct," and *Vairāgya-çataka*, or "Century of Renunciation." Others are the *Çānti-çataka*, or "Century of Tranquillity," by a Kashmirian poet named Çilhaṇa; the *Moha-mudgara*, or "Hammer of Folly," a short poem commending the relinquishment of worldly desires, and wrongly attributed to Çankarāchārya; and the *Chāṇakya-çataka*, the "Centuries of Chāṇakya," the reputed author of which was famous in India as a master of diplomacy, and is the leading character in the political drama *Mudrārākshasa*. The *Nīti-manjarī*, or "Cluster of Blossoms of Conduct," which has not yet been published, is a collection of a peculiar kind. The moral maxims which it contains are illustrated by stories, and these are taken exclusively from the *Rigveda*. It consists of about 200 *çlokas*, and was composed by an author named Dyā Dviveda who accompanied his work with a commentary. In the latter he quotes largely from the *Bṛihåddevatā*, Sāyaṇa on the *Rigveda*, and other authors.

There are also some modern anthologies of Sanskrit gnomic poetry. One of these is Çrīdharadāsa's *Sadukti-karṇāmṛita*, or "Ear-nectar of Good Maxims," containing quotations from 446 poets, mostly of Bengal, and compiled in 1205 A.D. The *Çārngadhara-paddhati*, or "Anthology of Çārngadhara," dating from the fourteenth century, comprises about 6000 stanzas culled from 264 authors. The *Subhāshitāvalī*, or "Series of Fine Sayings," compiled by Vallabhadeva, contains some 3500 stanzas taken from about 350 poets. All that is best in Sanskrit sententious poetry has been collected by Dr. Böhtlingk, the Nestor of Indianists, in his *Indische Sprüche*. This work contains the text, critically edited and accompanied by a prose German translation, of nearly 8000 stanzas, which are culled from the whole field of classical Sanskrit literature and arranged according to the alphabetical order of the initial word.

Though composed in Pāli, the *Dhammapada* may perhaps be mentioned here. It is a collection of aphorisms representing the most beautiful, profound, and poetical thoughts in Buddhist literature.

The keynote prevailing in all this poetry is the doctrine of the vanity of human life, which was developed before the rise of Buddhism in the sixth century B.C., and has dominated Indian thought ever since. There is no true happiness, we are here taught, but in the abandonment of desire and retirement from the world. The poet sees the luxuriant beauties of nature spread before his eyes, and feels their charm; but he turns from them sad and disappointed to seek mental calm and lasting happiness in the solitude of the forest. Hence the picture of a pious anchorite living in contemplation is often painted with enthusiasm. Free from all desires, he is as happy as a king, when the earth is his couch, his arms his pillow, the sky his tent, the moon his lamp, when renunciation is his spouse, and the cardinal points are the maidens that fan him with winds. No Indian poet inculcates renunciation more forcibly than Bhartṛihari; the humorous and ironical touches which he occasionally introduces are doubtless due to the character of this remarkable man, who wavered between the spiritual and the worldly life throughout his career.

Renunciation is not, however, the only goal to which the transitoriness of worldly goods leads the gnomic poets of India. The necessity of pursuing virtue is the practical lesson which they also draw from the vanity of mundane existence, and which finds expression in many noble admonitions: — Transient indeed is human life,

Like the moon’s disc in waters seen:
Knowing how true this is, a man
Should ever practise what is good (*Hit.* iv. 133).

It is often said that when a man dies and leaves all his loved ones behind, his good works alone can accompany him on his journey to his next life. Nor should sin ever be committed in this life when there is none to see, for it is always witnessed by the “old hermit dwelling in the heart,” as the conscience is picturesquely called.

That spirit of universal tolerance and love of mankind which enabled Buddhism to overstep the bounds not only of caste but of nationality, and thus to become the earliest world-religion, breathes throughout this poetry. Even the *Mahābhārata*, though a work of the Brahmans, contains such liberal sentiments as this: — Men of high rank win no esteem

If lacking in good qualities;
A Çūdra even deserves respect
Who knows and does his duty well (xiii. 2610).

The following stanza shows how cosmopolitan Bhartṛihari was in his views: — “This man’s our own, a stranger that”:
Thus narrow-minded people think.
However, noble-minded men
Regard the whole world as their kin.

But these poets go even beyond the limits of humanity and inculcate sympathy with the joys and sorrows of all creatures: — To harm no living thing in deed,
In thought or word, to exercise
Benevolence and charity:
Virtue’s eternal law is this (*Mahābh.* xii. 5997).

Gentleness and forbearance towards good and bad alike are thus recommended in the *Hitopadeça*: — Even to beings destitute
Of virtue good men pity show:
The moon does not her light withdraw
Even from the pariah’s abode (i. 63).

The *Panchatantra*, again, dissuades thus from thoughts of revenge: — Devise no ill at any time
To injure those that do thee harm:
They of themselves will some day fall,
Like trees that grow on river banks.

The good qualities of the virtuous are often described and contrasted with the characteristics of evil-doers. This, for instance, is how Bhartṛihari illustrates the humility of the benevolent: — The trees bend downward with the burden of their fruit, The clouds bow low, heavy with waters they will shed: The noble hold not high their heads through pride of wealth; Thus those behave who are on others’ good intent (i. 71).

Many fine thoughts about true friendship and the value of intercourse with good men are found here, often exemplified in a truly poetical spirit. This, for instance, is from the *Panchatantra*: — Who is not made a better man

By contact with a noble friend?

A water-drop on lotus-leaves

Assumes the splendour of a pearl (iii. 61).

It is perhaps natural that poetry with a strong pessimistic colouring should contain many bitter sayings about women and their character. Here is an example of how they are often described: — The love of women but a moment lasts.

Like colours of the dawn or evening red;

Their aims are crooked like a river's course; Inconstant are they as the lightning flash;

Like serpents, they deserve no confidence (*Kathās.* xxxvii. 143).

At the same time there are several passages in which female character is represented in a more favourable light, and others sing the praise of faithful wives.

Here, too, we meet with many pithy sayings about the misery of poverty and the degradation of servitude; while the power of money to invest the worthless man with the appearance of every talent and virtue is described with bitter irony and scathing sarcasm.

As might be expected, true knowledge receives frequent and high appreciation in Sanskrit ethical poetry. It is compared with a rich treasure which cannot be divided among relations, which no thief can steal, and which is never diminished by being imparted to others. Contempt, on the other hand, is poured on pedantry and spurious learning. Those who have read many books, without understanding their sense, are likened to an ass laden with sandal wood, who feels only the weight, but knows nothing of the value of his burden.

As the belief in transmigration has cast its shadow over Indian thought from pre-Buddhistic times, it is only natural that the conception of fate should be prominent in Sanskrit moral poetry. Here, indeed, we often read that no one can escape from the operation of destiny, but at the same time we find constant admonitions not to let this fact paralyse human effort. For, as is shown in the *Hitopadeça* and elsewhere, fate is nothing else than the result of action done in a former birth. Hence every man can by right conduct shape his future fate, just as a potter can mould a lump of clay into whatever form he desires. Human action is thus a necessary complement to fate; the latter cannot proceed without the former any more than a cart, as the *Hitopadeça* expresses it, can move with only one wheel. This doctrine is inculcated with many apt illustrations. Thus in one stanza of the *Hitopadeça* it is pointed out that "antelopes do not enter into the mouth of the sleeping lion"; in another the question is asked, "Who without work could obtain oil from sesamum seeds?" Or, as the *Mahābhārata* once puts it, fate without human action cannot be fulfilled, just as seed sown outside the field bears no fruit.

For those who are suffering from the assaults of adverse fate there are many exhortations to firmness and constancy. The following is a stanza of this kind from the *Panchatantra*: — In fortune and calamity
The great ever remain the same:
The sun is at its rising red,
Red also when about to set.

Collected in the ethico-didactic works which have been described in this chapter, and scattered throughout the rest of the literature, the notions held by the Brahmans in the sphere of moral philosophy have never received a methodical treatment, as in the Pāli literature of Buddhism. In the orthodox systems of Hindu philosophy, to which we now turn, they find no place.

Chapter XV

Philosophy

The beginnings of Indian philosophy, which are to be found in the latest hymns of the *Rigveda* and in the *Atharvaveda*, are concerned with speculations on the origin of the world and on the eternal principle by which it is created and maintained. The *Yajurveda* further contains fantastic cosmogonic legends describing how the Creator produces all things by means of the omnipotent sacrifice. With these Vedic ideas are intimately connected, and indeed largely identical, those of the earlier Upanishads. This philosophy is essentially pantheistic and idealistic. By the side of it grew up an atheistic and empirical school of thought, which in the sixth century B.C. furnished the foundation of the two great unorthodox religious systems of Buddhism and Jainism.

The Upanishad philosophy is in a chaotic condition, but the speculations of this and of other schools of thought were gradually reduced to order and systematised in manuals from about the first century of our era onwards. Altogether nine systems may be distinguished, some of which must in their origin go back to the beginning of the sixth century B.C. at least. Of the six systems which are accounted orthodox no less than four were originally atheistic, and one remained so throughout. The strangeness of this fact disappears when we reflect that the only conditions of orthodoxy in India were the recognition of the class privileges of the Brahman caste and a nominal acknowledgment of the infallibility of the Veda, neither full agreement with Vedic doctrines nor the confession of a belief in the existence of God being required. With these two limitations the utmost freedom of thought prevailed in Brahmanism. Hence the boldest philosophical speculation and conformity with the popular religion went hand and hand, to a degree which has never been equalled in any other country. Of the orthodox systems, by far the most important are the pantheistic Vedānta, which, as continuing the doctrines of the Upanishads, has been the dominant philosophy of Brahmanism since the end of the Vedic period, and the atheistic Sānkhya, which, for the first time in the history of the world, asserted the complete independence of the human mind and attempted to solve its problems solely by the aid of reason.

On the Sānkhya were based the two heterodox religious systems of Buddhism and Jainism, which denied the authority of the Veda, and opposed the Brahman caste system and ceremonial. Still more heterodox was the Materialist philosophy of Chārvāka, which went further and denied even the fundamental doctrines common to all other schools of Indian thought, orthodox and unorthodox, the belief in transmigration dependent on retribution, and the belief in salvation or release from transmigration.

The theory that every individual passes after death into a series of new existences in heavens or hells, or in the bodies of men and animals, or in plants on earth, where it is rewarded or punished for all deeds committed in a former life, was already so firmly established in the sixth century B.C., that Buddha received it without question into his religious system; and it has dominated the belief of the Indian people from those early times down to the present day. There is, perhaps, no more remarkable fact in the history of the human mind than that this strange doctrine, never philosophically demonstrated, should have been regarded as self-evident for 2500 years by every philosophical school or religious sect in India, excepting only the Materialists. By the acceptance of this doctrine the Vedic optimism, which looked forward to a life of eternal happiness in heaven, was transformed into the gloomy prospect of an interminable series of miserable existences leading from one death to another. The transition to the developed view of the Upanishads is to be found in the *Çatapatha Brāhmaṇa* (above,).

How is the origin of the momentous doctrine which produced this change to be accounted for? The *Rigveda* contains no traces of it beyond a couple of passages in the last book which speak of the soul of a dead man as going to the waters or plants. It seems hardly likely that so far-reaching a theory should have been developed from the stray fancies of one or two later Vedic poets. It seems more probable that the Aryan settlers received the first impulse in this direction from the aboriginal inhabitants of India. As is well known, there is among half-savage tribes a wide-spread belief that the soul after death passes into the trunks of trees and the bodies of animals. Thus the Sonthals of India are said even at the present day to hold that the souls of the good enter into fruit-bearing trees. But among such races the notion of transmigration does not go beyond a belief in the continuance of human existence in animals and trees. If, therefore, the Aryan Indians borrowed the idea from the aborigines, they certainly deserve the credit of having elaborated out of it the theory of an unbroken chain of existences, intimately connected with the moral principle of requïtal. The immovable hold it acquired on Indian thought is doubtless due to the satisfactory explanation it offered of the misfortune or prosperity which is often clearly caused by no action done in this life. Indeed, the Indian doctrine of transmigration, fantastic though it may appear to us, has the twofold merit of satisfying the requirement of justice in the moral government of the world, and at the same time inculcating a valuable ethical principle which makes every man the architect of his own fate. For, as every bad deed done in this existence must be expiated, so every good deed will be rewarded in the next existence. From the enjoyment of the fruits of actions already done there is no escape; for, in the words of the *Mahābhārata*, “as among a thousand cows a calf finds its mother, so the deed previously done follows after the doer.”

The cycle of existences (*saṃsāra*) is regarded as having no beginning, for as every event of the present life is the result of an action done in a past one, the same must hold true of each preceding existence *ad infinitum*. The subsequent effectiveness of guilt and of merit, commonly called *adṛishṭa* or “the unseen,” but often also simply *karma*, “deed or work,” is believed to regulate not only the life of the individual, but the origin and development of everything in the world; for whatever takes place cannot but affect some creature, and must therefore, by the law of retribution, be due to some previous act of that creature. In other words, the operations of nature are also the results of the good or bad deeds of living beings. There is thus no room for independent divine rule by the side of the power of *karma*, which governs everything with iron necessity. Hence, even the systems which acknowledge a God can only assign to him the function of guiding the world and the life of creatures in strict accordance with the law of retribution, which even he cannot break. The periodic destruction and renewal of the universe, an application of the theory on a grand scale, forms part of the doctrine of *saṃsāra* or cycle of existence.

Common to all the systems of philosophy, and as old as that of transmigration, is the doctrine of salvation, which puts an end to transmigration. All action is brought about by desire, which, in its turn is based on *avidyā*, a sort of "ignorance," that mistakes the true nature of things, and is the ultimate source of transmigration. Originally having only the negative sense of non-knowledge (*a-vidyā*), the word here came to have the positive sense of "false knowledge." Such ignorance is dispelled by saving knowledge, which, according to every philosophical school of India, consists in some special form of cognition. This universal knowledge, which is not the result of merit, but breaks into life independently, destroys, the subsequent effect of works which would otherwise bear fruit in future existences, and thus puts an end to transmigration. It cannot, however, influence those works the fruit of which has already begun to ripen. Hence, the present life continues from the moment of enlightenment till definite salvation at death, just as the potter's wheel goes on revolving for a time after the completion of the pot. But no merit or demerit results from acts done after enlightenment (or "conversion" as we should say), because all desire for the objects of the world is at an end.

The popular beliefs about heavens and hells, gods, demi-gods, and demons, were retained in Buddhism and Jainism, as well as in the orthodox systems. But these higher and more fortunate beings were considered to be also subject to the law of transmigration, and, unless they obtained saving knowledge, to be on a lower level than the man who had obtained such knowledge.

The monistic theory of the early Upanishads, which identified the individual soul with Brahma, aroused the opposition of the rationalistic founder of the

Sānkhya system, Kapila, who, according to Buddhist legends, was pre-Buddhistic, and whose doctrines Buddha followed and elaborated. His teaching is entirely dualistic, admitting only two things, both without beginning and end, but essentially different, matter on the one hand, and an infinite plurality of individual souls on the other. An account of the nature and the mutual relation of these two, forms the main content of the system. Kapila was, indeed, the first who drew a sharp line of demarcation between the two domains of matter and soul. The saving knowledge which delivers from the misery of transmigration consists, according to the Sānkhya system, in recognising the absolute distinction between soul and matter.

The existence of a supreme god who creates and rules the universe is denied, and would be irreconcilable with the system. For according to its doctrine the unconscious matter of Nature originally contains within itself the power of evolution (in the interest of souls, which are entirely passive during the process), while *karma* alone determines the course of that evolution. The adherents of the system defend their atheism by maintaining that the origin of misery presents an insoluble problem to the theist, for a god who has created and rules the world could not possibly escape from the reproach of cruelty and partiality. Much stress is laid by this school in general on the absence of any cogent proof for the existence of God.

The world is maintained to be real, and that from all eternity; for the existent can only be produced from the existent. The reality of an object is regarded as resulting simply from perception, always supposing the senses of the perceiver to be sound. The world is described as developing according to certain laws out of primitive matter (*prakṛiti* or *pradhāna*). The genuine philosophic spirit of its method of rising from the known elements of experience to the unknown by logical demonstration till the ultimate cause is reached, must give this system a special interest in the eyes of evolutionists whose views are founded on the results of modern physical science.

The evolution and diversity of the world are explained by primæval matter, although uniform and indivisible, consisting of three different substances called *guṇas* or constituents (originally "strands" of a rope). By the combination of these in varying proportions the diverse material products were supposed to have arisen. The constituent, called *sattva*, distinguished by the qualities of luminousness and lightness in the object, and by virtue, benevolence, and other pleasing attributes in the subject, is associated with the feeling of joy; *rajas*, distinguished by activity and various hurtful qualities, is associated with pain; and *tamas*, distinguished by heaviness, rigidity, and darkness on the one hand, and fear, unconsciousness, and so forth, on the other, is associated with apathy. At the end of a cosmic period all things are supposed to be dissolved into primitive matter, the alternations of evolution, existence, and dissolution having neither beginning nor end.

The psychology of the Sānkhya system is specially important. Peculiarly interesting is its doctrine that all mental operations, such as perception, thinking, willing, are not performed by the soul, but are merely mechanical processes of the internal organs, that is to say, of matter. The soul itself possesses no attributes or qualities, and can only be described negatively. There being no qualitative difference between souls, the principle of personality and identity is supplied by the subtile or internal body, which, chiefly formed of the inner organs and the senses, surrounds and is made conscious by the soul. This internal body, being the vehicle of merit and demerit, which are the basis of transmigration, accompanies the soul on its wanderings from one gross body to another, whether the latter be that of a god, a man, an animal, or a tree. Conscious life is bondage to pain, in which pleasure is included by this peculiarly pessimistic system. When salvation, which is the absolute cessation of pain, is obtained, the internal body is dissolved into its material elements, and the soul, becoming finally isolated, continues to exist individually, but in absolute unconsciousness.

The name of the system, which only begins to be mentioned in the later Upanishads, and more frequently in the *Mahābhārata*, is derived from *saṃkhyā*, "number." There is, however, some doubt as to whether it originally meant “enumeration,” from the twenty-five *tattvas* or principles which it sets forth, or “inferential or discriminative” doctrine, from the method which it pursues.

Kapila, the founder of the system, whose teaching is presupposed by Buddhism, and whom Buddhistic legend connects with Kapila-vastu, the birthplace of Buddha, must have lived before the middle of the sixth century. No work of his, if he ever committed his system to writing, has been preserved. Indeed, the very existence of such a person as Kapila has been doubted, in spite of the unanimity with which Indian tradition designates a man of this name as the founder of the system. The second leading authority of the Sānkhya philosophy was Panchaçikha, who may have lived about the beginning of our era. The oldest systematic manual which has been preserved is the *Sānkhya-kārikā* of Īçvara-kṛishṇa. As it was translated into Chinese between 557 and 583 A.D., it cannot belong to a later century than the fifth, and may be still older. This work deals very concisely and methodically with the doctrines of the Sānkhya in sixty-nine stanzas (composed in the complicated *Āryā* metre), to which three others were subsequently added. It appears to have superseded the Sūtras of Panchaçikha, who is mentioned in it as the chief disseminator of the system. There are two excellent commentaries on the *Sānkhya-kārikā*, the one composed about 700 A.D. by Gauḍapāda, and the other soon after 1100 A.D. by Vāchaspati Miçra.

The *Sānkhya Sūtras*, long regarded as the oldest manual of the system, and attributed to Kapila, were probably not composed till about 1400 A.D. The author of this work, which also goes by the name of *Sānkhya-pravachana*, endeavours in vain to show that there is no difference between the doctrines of the Sānkhya and of the Upanishads. He is also much influenced by the ideas of the Yoga as well as the Vedānta system. In the oldest commentary on this work, that of Aniruddha, composed about 1500 A.D., the objectiveness of the treatment is particularly useful. Much more detailed, but far less objective, is the commentary of Vijnāna-bhikshu, entitled *Sānkhya-pravachana-bhāshya*, and written in the second half of the sixteenth century. The author’s point of view being theistic, he effaces the characteristic features of the different systems in the endeavour to show that all the six orthodox systems contain the absolute truth in their main doctrines.

From the beginning of our era down to recent times the Sānkhya doctrines have exercised considerable influence on the religious and philosophical life of India, though to a much less extent than the Vedānta. Some of its individual teachings, such as that of the three *guṇas*, have become the common property of the whole of Sanskrit literature. At the time of the great Vedāntist, Çankara (800 A.D.), the Sānkhya system was held in high honour. The law book of Manu followed this doctrine, though with an admixture of the theistic notions of the Mīmāṃsā and Vedānta systems as well as of popular mythology. The *Mahābhārata*, especially Book XII., is full of Sānkhya doctrines; indeed almost every detail of the teachings of this system is to be found somewhere in the great epic. Its numerous deviations from the regular Sānkhya text-books are only secondary, as Professor Garbe thinks, even though the *Mahābhārata* is our oldest actual source for the system. Nearly half the Purāṇas follow the cosmogony of the Sānkhya, and even those which are Vedāntic are largely influenced by its doctrines. The purity of the Sānkhya notions are, however, everywhere in the Purāṇas obscured by Vedānta doctrines, especially that of cosmical illusion. A peculiarity of the Purāṇic Sānkhya is the conception of Spirit or *Purusha* as the male, and Matter or *Prakṛiti* as the female, principle in creation.

On the Sānkhya system are based the two philosophical religions of Buddhism and Jainism in all their main outlines. Their fundamental doctrine is that life is nothing but suffering. The cause of suffering is the desire, based on ignorance, to live and enjoy the world. The aim of both is to redeem mankind from the misery of mundane existence by the annihilation of desire, with the aid of renunciation of the world and the practice of unbounded kindness towards all creatures. These two pessimistic religions are so extremely similar that the Jainas, or adherents of Jina, were long looked upon as a Buddhist sect. Research has, however, led to the discovery that the founders of both systems were contemporaries, the most eminent of the many teachers who in the sixth century opposed the Brahman ceremonial and caste pretensions in Northern Central India. Both religions, while acknowledging the lower and ephemeral gods of Brahmanism, deny, like the Sānkhya, the existence of an eternal supreme Deity. As they developed, they diverged in various respects from the system to which they owed their philosophical notions. Hence it came about that Sānkhya writers stoutly opposed some of their teachings, particularly the Buddhist denial of soul, the doctrine that all things have only a momentary existence, and that salvation is an annihilation of self. Here, however, it should be noted that Buddha himself refused to decide the question whether *nirvāṇa* is complete extinction or an unending state of unconscious bliss. The latter view was doubtless a concession to the Vedāntic conception of Brahma, in which the individual soul is merged on attaining salvation.

The importance of these systems lies not in their metaphysical speculations, which occupy but a subordinate position, but in their high development of moral principles, which are almost entirely neglected in the orthodox systems of Indian philosophy. The fate of the two religions has been strangely different. Jainism has survived as an insignificant sect in India alone; Buddhism has long since vanished from the land of its birth, but has become a world religion counting more adherents than any other faith.

The Sānkhya philosophy, with the addition of a peculiar form of mental asceticism as the most effective means of acquiring saving knowledge, appears to have assumed definite shape in a manual at an earlier period than any of the other orthodox systems. This is the Yoga philosophy founded by Patanjali and expounded in the *Yoga Sūtras*. The priority of this text-book is rendered highly probable by the fact that it is the only philosophical Sūtra work which contains no polemics against the others. There seems, moreover, to be no sufficient ground to doubt the correctness of the native tradition identifying the founder of the Yoga system with the grammarian Patanjali. The *Yoga Sūtras* therefore probably date from the second century B.C. This work also goes by the name of *Sānkhya-pravachana*, the same as that given to the later *Sānkhya Sūtras*, a sufficiently clear proof of its close connection with Kapila’s philosophy. In the *Mahābhārata* the two systems are actually spoken of as one and the same.

In order to make his system more acceptable, Patanjali introduced into it the doctrine of a personal god, but in so loose a way as not to affect the system as a whole. Indeed, the parts of the Sūtras dealing with the person of God are not only unconnected with the other parts of the treatise, but even contradict the foundations of the system. For the final aim of man is here represented as the absolute isolation (*kaivalya*) of the soul from matter, just as in the Sānkhya system, and not union with or absorption in God. Nor are the individual souls here derived from the “special soul” or God, but are like the latter without a beginning.

The really distinctive part of the system is the establishment of the views prevailing in Patanjali’s time with regard to asceticism and the mysterious powers to be acquired by its practice. *Yoga*, or “yoking” the mind, means mental concentration on a particular object. The belief that fasting and other penances produce supernatural powers goes back to remote prehistoric times, and still prevails among savage races. Bodily asceticism of this kind is known to the Vedas under the name of *tapas*. From this, with the advance of intellectual life in India, was developed the practice of mental asceticism called *yoga*, which must have been known and practised several centuries before Patanjali’s time. For recent investigations have shown that Buddhism started not only from the theoretical Sānkhya but from the practical Yoga doctrine; and the condition of ecstatic abstraction was from the beginning held in high esteem among the Buddhists. Patanjali only elaborated the doctrine, describing at length the means of attaining concentration and carrying it to the highest pitch. In his system the methodical practice of Yoga acquired a special importance; for, in addition to conferring supernatural powers, it here becomes the chief means of salvation. His Sūtras consist of four chapters dealing with deep meditation (*samādhi*), the means for obtaining it (*sādhana*), the miraculous powers (*vibhūti*) it confers, and the isolation (*kaivalya*) of the redeemed soul. The oldest and best commentary on this work is that of Vyāsa, dating from the seventh century A.D.

Many of the later Upanishads are largely concerned with the Yoga doctrine. The lawbook of Manu in Book VI. refers to various details of Yoga practice. Indeed, it seems likely, owing to the theistic point of view of that work, that its Sānkhya notions were derived from the Yoga system. The *Mahābhārata* treats of Yoga in considerable detail, especially in Book XII. It is particularly prominent in the *Bhagavadgītā*, which is even designated a *yoga-çāstra*. Belief in the efficacy of Yoga still prevails in India, and its practice survives. But its adherents, the Yogīs, are at the present day often nothing more than conjurers and jugglers.

The exercises of mental concentration are in the later commentaries distinguished by the name of *rāja-yoga* or "chief Yoga." The external expedients are called *kriyā-yoga*, or "practical Yoga." The more intense form of the latter, in later works called *haṭha-yoga*, or "forcible Yoga," and dealing for the most part with suppression of the breath, is very often contrasted with *rāja-yoga*.

Among the eight branches of Yoga practice the sitting posture (*āsana*), as not only conducive to concentration, but of therapeutic value, is considered important. In describing its various forms later writers positively revelled, eighty-four being frequently stated to be their normal number. In the *haṭha-yoga* there are also a number of other postures and contortions of the limbs designated *mudrā*. The best-known *mudrā*, called *khecharī*, consists in turning the tongue back towards the throat and keeping the gaze fixed on a point between the eyebrows. Such practices, in conjunction with the suppression of breath, were capable of producing a condition of trance. There is at least the one well-authenticated case of a Yogī named Haridās who in the thirties wandered about in Rājputāna and Lahore, allowing himself to be buried for money when in the cataleptic condition. The burial of the Master of Ballantrae by the Indian Secundra Dass in Stevenson's novel was doubtless suggested by an account of this ascetic.

In contrast with the two older and intimately connected dualistic schools of the Sānkhya and Yoga, there arose about the beginning of our era the only two, even of the six orthodox systems of philosophy, which were theistic from the outset. One of them, being based on the Vedas and the Brāhmaṇas, is concerned with the practical side of Vedic religion; while the other, alone among the philosophical systems, represents a methodical development of the fundamental non-dualistic speculations of the Upanishads. The former, which has only been accounted a philosophical system at all because of its close connection with the latter, is the *Pūrva-mīmāṃsā* or "First Inquiry," also called *Karma-mīmāṃsā* or "Inquiry concerning Works," but usually simply *Mīmāṃsā*. Founded by Jaimini, and set forth in the *Karma-mīmāṃsā Sūtras*, this system discusses the sacred ceremonies and the rewards resulting from their performance. Holding the Veda to be uncreated and existent from all eternity, it lays special stress on the proposition that articulate sounds are eternal, and on the consequent doctrine that the connection of a word with its sense is not due to convention, but is by nature inherent in the word itself. Owing to its lack of philosophical interest, this system has not as yet much occupied the attention of European scholars.

The oldest commentary in existence on the *Mīmāṃsā Sūtras* is the *bhāshya* of Çabara Svāmin, which in its turn was commented on about 700 A.D. by the great Mīmāṃsist Kumārila in his *Tantra-vārttika* and in his *Çloka-vārttika*, the latter a metrical paraphrase of Çabara's exposition of the first aphorism of Patanjali. Among the later commentaries on the *Mīmāṃsā Sūtras* the most important is the *Jaiminīya-nyāya-mālā-vistara* of Mādhava (fourteenth century).

Far more deserving of attention is the theoretical system of the *Uttara-Mīmāṃsā*, or "Second Inquiry." For it not only systematises the doctrines of the Upanishads — therefore usually termed *Vedānta*, or "End of the Veda" — but also represents the philosophical views of the Indian thinkers of to-day. In the words of Professor Deussen, its relation to the earlier Upanishads resembles that of Christian dogmatics to the New Testament. Its fundamental doctrine, expressed in the famous formula *tat tvam asi*, "thou art that," is the identity of the individual soul with God (*brahma*). Hence it is also called the *Brahma-* or *Çārīraka-mīmāṃsā*, "Inquiry concerning Brahma or the embodied soul." The eternal and infinite Brahma not being made up of parts or liable to change, the individual soul, it is here laid down, cannot be a part or emanation of it, but is the whole indivisible Brahma. As there is no other existence but Brahma, the Vedānta is styled the *advaita-vāda*, or “doctrine of non-duality,” being, in other words, an idealistic monism. The evidence of experience, which shows a multiplicity of phenomena, and the statements of the Veda, which teach a multiplicity of souls, are brushed aside as the phantasms of a dream which are only true till waking takes place.

The ultimate cause of all such false impressions is *avidyā* or innate ignorance, which this, like the other systems, simply postulates, but does not in any way seek to account for. It is this ignorance which prevents the soul from recognising that the empirical world is mere *māyā* or illusion. Thus to the Vedāntist the universe is like a mirage, which the soul under the influence of desire (*tṛishṇā* or “thirst”) fancies it perceives, just as the panting hart sees before it sheets of water in the *fata morgana* (picturesquely called *mṛiga-tṛishṇā* or “deer-thirst” in Sanskrit). The illusion vanishes as if by magic, when the scales fall from the eyes, on the acquisition of true knowledge. Then the semblance of any distinction between the soul and God disappears, and salvation (*moksha*), the chief end of man, is attained.

Saving knowledge cannot of course be acquired by worldly experience, but is revealed in the theoretical part (*jnāna-kāṇḍa*) of the Vedas, that is to say, in the Upanishads. By this correct knowledge the illusion of the multiplicity of phenomena is dispelled, just as the illusion of a snake when there is only a rope. Two forms of knowledge are, however, distinguished in the Vedānta, a higher (*parā*) and a lower (*aparā*). The former is concerned with the higher and impersonal Brahma (neuter), which is without form or attributes, while the latter deals with the lower and personal Brahmā (masculine), who is the soul of the universe, the Lord (*īçvara*) who has created the world and grants salvation. The contradiction resulting from one and the same thing having form and no form, attributes and no attributes, is solved by the explanation that the lower Brahmā has no reality, but is merely an illusory form of the higher and only Brahma, produced by ignorance.

The doctrines of the Vedānta are laid down in the *Brahma-sūtras* of Bādarāyaṇa. This text-book, the meaning of which is not intelligible without the aid of a commentary, was expounded in his *bhāshya* by the famous Vedāntist philosopher Çankara, whose name is intimately connected with the revival of Brahmanism. He was born in 788 A.D., became an ascetic in 820, and probably lived to an advanced age. There is every likelihood that his expositions agree in all essentials with the meaning of the *Brahma-sūtras*, The full elaboration of the doctrine of *Māyā*, or cosmic illusion, is, however, due to him. An excellent epitome of the teachings of the Vedānta, as set forth by Çankara, is the *Vedānta-sāra* of Sadānanda Yogīndra. Its author departs from Çankara's views only in a few particulars, which show an admixture of Sānkhya doctrine.

Among the many commentaries on the *Brahma-sūtras* subsequent to Çankara, the most important is that of Rāmānuja, who lived in the earlier half of the twelfth century. This writer gives expression to the views of the Pāncharātras or Bhāgavatas, an old Vishnuite sect, whose doctrine, closely allied to Christian ideas, is expounded in the *Bhagavadgītā* and the *Bhāgavata-purāṇa*, as well as in the special text-books of the sect. The tenets of the Bhāgavatas, as set forth by Rāmānuja, diverge considerably from those of the *Brahma-sūtras* on which he is commenting. For, according to him, individual souls are not identical with God; they suffer from innate unbelief, not ignorance, while belief or the love of God (*bhakti*), not knowledge, is the means of salvation or union with God.

The last two orthodox systems of philosophy, the Vaiçeshika and the Nyāya, form a closely-connected pair, since a strict classification of ideas, as well as the explanation of the origin of the world from atoms, is common to both. Much the older of the two is the Vaiçeshika, which is already assailed in the *Brahma-sūtras*. It is there described as undeserving of attention, because it had no adherents. This was certainly not the case in later times, when this system became very popular. It received its name from the category of "particularity" (*viçesha*) on which great stress is laid in its theory of atoms. The memory of its founder is only preserved in his nickname Kaṇāda (also Kaṇabhuj or Kaṇa-bhaksha), which means "atom-eater."

The main importance of the system lies in the logical categories which it set up and under which it classed all phenomena. The six which it originally set up are substance, quality, motion, generality, particularity, and inherence. They are rigorously defined and further subdivided. The most interesting is that of inherence or inseparable connection (*samavāya*), which, being clearly distinguished from that of accident or separable connection (*saṃyoga*), is described as the relation between a thing and its properties, the whole and its parts, genus and species, motion and the object in motion. Later was added a seventh, that of non-existence (*abhāva*), which, by affording special facilities for the display of subtlety, has had a momentous influence on Indian logic. This category was further subdivided into prior and posterior non-existence (which we should respectively call future and past existence), mutual non-existence (as between a jar and cloth), and absolute non-existence (as fire in water).

Though largely concerned with these categories, the Vaiçeshika system aimed at attaining a comprehensive philosophic view in connection with them. Thus while dealing with the category of “substance,” it develops its theory of the origin of the world from atoms. The consideration of the category of “quality” similarly leads to its treatment of psychology, which is remarkable and has analogies with that of the Sānkhya. Soul is here regarded as without beginning or end, and all-pervading, subject to the limitations of neither time nor space. Intimately connected with soul is “mind” (*manas*), the internal organ of thought, which alone enables the soul to know not only external objects but its own qualities. As this organ is, in contrast with soul, an atom, it can only comprehend a single object at any given moment. This is the explanation why the soul cannot be conscious of all objects simultaneously.

The Nyāya system is only a development and complement of that of Kaṇāda, its metaphysics and psychology being the same. Its specific character consists in its being a very detailed and acute exposition of formal logic. As such it has remained the foundation of philosophical studies in India down to the present day. Besides dealing fully with the means of knowledge, which it states to be perception, inference, analogy, and trustworthy evidence, it treats exhaustively of syllogisms and fallacies. It is interesting to note that the Indian mind here independently arrived at an exposition of the syllogism as the form of deductive reasoning. The text-book of this system is the *Nyāya-sūtra* of Gotama. The importance here attached to logic appears from the very first aphorism, which enumerates sixteen logical notions with the remark that salvation depends on a correct knowledge of their nature.

Neither the *Vaiçeshika* nor the *Nyāya-sūtras* originally accepted the existence of God; and though both schools later became theistic, they never went so far as to assume a creator of matter. Their theology is first found developed in Udayanāchārya's *Kusumānjali*, which was written about 1200 A.D., and in works which deal with the two systems conjointly. Here God is regarded as a "special" soul, which differs from all other individual eternal souls by exemption from all qualities connected with transmigration, and by the possession of the power and knowledge qualifying him to be a regulator of the universe.

Of the eclectic movement combining Sānkhya, Yoga, and Vedānta doctrines, the oldest literary representative is the *Çvetāçvatara Upanishad*. More famous is the *Bhagavadgītā* in which the Supreme Being incarnate as Kṛishṇa expounds to Arjuna his doctrines in this sense. The burden of his teaching is that the zealous performance of his duty is a man's most important task, to whatever caste he may belong. The beauty and the power of the language in which this doctrine is inculcated, is unsurpassed in any other work of Indian literature.

By the side of the orthodox systems and the two non-Brahmanical religions, flourished the *lokāyata* ("directed to the world of sense"), or materialistic school, usually called that of the Chārvākas from the name of the founder of the doctrine. It was regarded as peculiarly heretical, for it not only rejected the authority of the Vedas and Brahmanic ceremonial, but denied the doctrines of transmigration and salvation accepted by all other systems. Materialistic teachings may be traced even before the time of Buddha, and they have had many secret followers in India down to the present day. The system, however, seems never to have had more than one text-book, the lost Sūtras of Bṛihaspati, its mythical founder. Our knowledge of it is derived partly from the polemics of other schools, but especially from the *Sarvadarçana-saṃgraha*, or "Compendium of all the Philosophical Systems," composed in the fourteenth century by the well-known Vedāntist Mādhavāchārya, brother of Sāyaṇa. The strong scepticism of the Chārvākas showed itself in the rejection of all the means of knowledge accepted by other schools, excepting perception. To them matter was the only reality. Soul they regarded as nothing but the body with the attribute of intelligence. They held it to be created when the body is formed by the combination of elements, just as the power of intoxication arises from the mixture of certain ingredients. Hence with the annihilation of the body the soul also is annihilated. Not transmigration, they affirm, but the true nature of things, is the cause from which phenomena proceed. The existence of all that transcends the senses they deny, sometimes with an admixture of irony. Thus the highest being, they say, is the king of the land, whose existence is proved by the perception of the whole world; hell is earthly pain produced by earthly causes; and salvation is the dissolution of the body. Even in the attribution of their text-book to Bṛihaspati, the name of the preceptor of the gods, a touch of irony is to be detected. The religion of the Brahmans receives a severe handling. The Vedas, say the Chārvākas, are only the incoherent rhapsodies of knaves, and are tainted with the three blemishes of falsehood, self-contradiction, and tautology; Vedic teachers are impostors, whose doctrines are mutually destructive; and the ritual of the Brahmans is useful only as a means of livelihood. "If," they ask, "an animal sacrificed reaches heaven, why does the sacrificer not rather offer his own father?"

On the moral side the system is pure hedonism. For the only end of man is here stated to be sensual pleasure, which is to be enjoyed by neglecting as far as possible the pains connected with it, just as a man who desires fish takes the scales and bones into the bargain. "While life remains, let a man live happily, let him feed on ghee even though he run into debt; when once the body becomes ashes, how can it ever return again?"

The author of the *Sarvadarçana-saṃgraha*, placing himself with remarkable mental detachment in the position of an adherent in each case, describes altogether sixteen systems. The six which have not been sketched above, besides being of little importance, are not purely philosophic. Five of these are sectarian, one Vishnuite and four Çivite, all of them being strongly tinctured with Sānkhya and Vedānta doctrines. The sixth, the system of Pāṇini, is classed by Mādhava among the philosophies, simply because the Indian grammarians accepted the Mīmāṃsā dogma of the eternity of sound, and philosophically developed the Yoga theory of the *sphuṭa*, or the imperceptible and eternal element inherent in every word as the vehicle of its sense.

Chapter XVI

Sanskrit Literature and the West

WANT OF SPACE makes it impossible for me to give even the briefest account of the numerous and, in many cases, important legal and scientific works written in Sanskrit. But I cannot conclude this survey of Sanskrit literature as an embodiment of Indian culture without sketching rapidly the influence which it has received from and exercised upon the nations of the West. An adequate treatment of this highly interesting theme could only be presented in a special volume.

The oldest trace of contact between the Indians and the peoples of the West is to be found in the history of Indian writing, which, as we have already seen () was derived from a Semitic source, probably as early as 800 B.C.

The Aryans having conquered Hindustan in prehistoric times, began themselves to fall under foreign domination from an early period. The extreme north-west became subject to Persian sway from about 500 to 331 B.C. under the Achæmenid dynasty. Cyrus the First made tributary the Indian tribes of the Gandhāras and Açvakas. The old Persian inscriptions of Behistun and Persepolis show that his successor, Darius Hystaspis, ruled over not only the Gandharians, but also the people of the Indus. Herodotus also states that this monarch had subjected the “Northern Indians.” At the command of the same Darius, a Greek named Skylax is said to have travelled in India, and to have navigated the Indus in 509 B.C. From his account various Greek writers, among them Herodotus, derived their information about India. In the army which Xerxes led against Greece in 480 B.C. there were divisions of Gandharians and Indians, whose dress and equipment are described by Herodotus. That historian also makes the statement that the satrapy of India furnished the heaviest tribute in the Persian empire, adding that the gold with which it was paid was brought from a desert in the east, where it was dug up by ants larger than foxes.

At the beginning of the fourth century B.C., the Greek physician Ktesias, who resided at the court of Artaxerxes II., learnt much from the Persians about India, and was personally acquainted with wise Indians. Little useful information can, however, be derived from the account of India which he wrote after his return in 398 B.C., as it has been very imperfectly preserved, and his reputation for veracity did not stand high among his countrymen.

The destruction of the Persian empire by Alexander the Great led to a new invasion of India, which fixes the first absolutely certain date in Indian history. In 327 B.C. Alexander passed over the Hindu Kush with an army of 120,000 infantry and 30,000 cavalry. After taking the town of Pushkalavatī (the Greek Peukelaotis) at the confluence of the Kabul and Indus, and subduing the Açvakas (variously called Assakanoi, Aspasioi, Hippasioi, by Greek writers) on the north and the Gandhāras on the south of the Kabul River, he crossed the Indus early in 326. At Takshaçilā (Greek Taxiles), between the Indus and the Jhelum (Hydaspes), the Greeks for the first time saw Brahman Yogīs, or "the wise men of the Indians," as they called them, and were astonished at their asceticism and strange doctrines.

Between the Jhelum and the Chenab (Akesines) lay the kingdom of the Pauravas or Pauras, whose prince, called Porus by the Greeks from the name of his people, led out an army of 50,000 infantry, 4000 cavalry, 200 elephants, and 400 chariots to check the advance of the invader. Then on the banks of the Jhelum was fought the great historic battle, in which Alexander, after a severe struggle, finally won the day by superior numbers and force of genius. He continued his victorious march eastwards till he reached the Sutlej (Greek Zadadres). But here his further progress towards the Ganges was arrested by the opposition of his Macedonians, intimidated by the accounts they heard of the great power of the king of the Prasioi (Sanskrit Prāchyas, or "Easterns"). Hence, after appointing satraps of the Panjāb and of Sindh, he sailed down to the mouths of the Indus and returned to Persia by Gedrosia. Of the writings of those who accompanied Alexander, nothing has been preserved except statements from them in later authors.

After Alexander's death the assassination of the old king Porus by Eudemus, the satrap of the Panjāb, led to a rebellion in which the Indians cast off the Greek yoke under the leadership of a young adventurer named Chandragupta (the Sandrakottos or Sandrokyptos of the Greeks). Having gained possession of the Indus territory in 317, and dethroned the king of Pāṭaliputra in 315 B.C., he became master of the whole Ganges Valley as well. The Maurya dynasty, which he thus founded, lasted for 137 years (315–178 B.C.). His empire was the largest hitherto known in India, as it embraced the whole territory between the Himālaya and the Vindhya from the mouths of the Ganges to the Indus, including Gujarat.

Seleucus, who had founded a kingdom in Media and Persia, feeling himself unable to vanquish Chandragupta, sent a Greek named Megasthenes to reside at his court at Pāṭaliputra. This ambassador thus lived for several years in the heart of India between 311 and 302 B.C., and wrote a work entitled *Ta Indika*, which is particularly valuable as the earliest direct record of his visit by a foreigner who knew the country himself. Megasthenes furnishes particulars about the strength of Chandragupta's army and the administration of the state. He mentions forest ascetics (*Hylobioi*), and distinguishes *Brachmānes* and *Sarmanai* as two classes of philosophers, meaning, doubtless, Brahmans and Buddhists (*çramaṇas*). He tells us that the Indians worshipped the rain-bringing Zeus (Indra) as well as the Ganges, which must, therefore, have already been a sacred river. By his description of the god Dionysus, whom they worshipped in the mountains, Çiva must be intended, and by Herakles, adored in the plains, especially among the Çūrasenas on the Yamunā and in the city of Methora, no other can be meant than Vishṇu and his incarnation Kṛishṇa, the chief city of whose tribe of Yādavas was Mathurā (Muttra). These statements seem to justify the conclusion that Çiva and Vishṇu were already prominent as highest gods, the former in the mountains, the latter in the Ganges Valley. Kṛishṇa would also seem to have been regarded as an Avatār of Vishṇu, though it is to be noted that Kṛishṇa is not yet mentioned in the old Buddhist Sūtras. We also learn from Megasthenes that the doctrine of the four ages of the world (*yugas*) was fully developed in India by his time.

Chandragupta’s grandson, the famous Açoka, not only maintained his national Indian empire, but extended it in every direction. Having adopted Buddhism as the state religion, he did much to spread its doctrines, especially to Ceylon, which since then has remained the most faithful guardian of Buddhist tradition.

After Açoka’s death the Græco-Bactrian princes began about 200 B.C. to conquer Western India, and ruled there for about eighty years. Euthydemos extended his dominions to the Jhelum. His son Demetrios (early in the second century B.C.) appears to have held sway over the Lower Indus, Mālava, Gujarat, and probably also Kashmir. He is called “King of the Indians,” and was the first to introduce a bilingual coinage by adding an Indian inscription in *Kharoshṭhī* characters on the reverse to the Greek on the obverse. Eukratides (190–160 B.C.), who rebelled against Demetrios, subjected the Panjāb as far east as the Beäs. After the reign of Heliokles (160–120 B.C.), the Greek princes in India ceased to be connected with Bactria. The most prominent among these Græco-Indians was Menander (*c.* 150 B.C.), who, under the name of Milinda, is well known in Buddhist writings. The last vestige of Greek domination in India disappeared about 20 B.C., having lasted nearly two centuries. It is a remarkable fact that no Greek monumental inscriptions have ever been found in India.

With the beginning of the Græco-Indian period also commenced the incursions of the Scythic tribes, who are called Indo-Scythians by the Greeks, and by the Indians Çakas, the Persian designation of Scythians in general. Of these so-called Scythians the Jāts of the Panjāb are supposed to be the descendants. The rule of these Çaka kings, the earliest of whom is Maues or Moa (*c.* 120 B.C.), endured down to 178 A.D., or about three centuries. Their memory is preserved in India by the Çaka era, which is still in use, and dates from 78 A.D., the inaugural year of Kanishka, the only famous king of this race. His dominions, which included Kānyakubja (Kanauj) on the Ganges, extended beyond the confines of India to parts of Central Asia. A zealous adherent of

Buddhism, he made Gandhāra and Kashmir the chief seat of that religion, and held the fourth Buddhist council in the latter country.

About 20 B.C. the Çakas were followed into India by the Kushanas, who were one of the five tribes of the Yueh-chi from Central Asia, and who subsequently conquered the whole of Northern India.

After having been again united into a single empire almost as great as that of Chandragupta under the national dynasty of the Guptas, from 319 to 480 A.D., Northern India, partly owing to the attacks of the Hūṇas, was split up into several kingdoms, some under the later Guptas, till 606 A.D., when Harshavardhana of Kanauj gained paramount power over the whole of Northern India. During his reign the poet Bāṇa flourished, and the celebrated Chinese pilgrim Hiouen Thsang visited India.

With the Muhammadan conquest about 1000 A.D. the country again fell under a foreign yoke. As after Alexander's invasion, we have the good fortune to possess in Albērūnī's *India* (*c.* 1030 A.D.) the valuable work of a cultivated foreigner, giving a detailed account of the civilisation of India at this new era in its history.

This repeated contact of the Indians with foreign invaders from the West naturally led to mutual influences in various branches of literature.

With regard to the Epics, we find the statement of the Greek rhetorician Dio Chrysostomos (50–117 A.D.) that the Indians sang in their own language the poetry of Homer, the sorrows of Priam, the laments of Andromache and Hecuba, the valour of Achilles and Hector. The similarity of some of the leading characters of the *Mahābhārata*, to which the Greek writer evidently alludes, caused him to suppose that the Indian epic was a translation of the *Iliad*. There is, however, no connection of any kind between the two poems. Nor does Professor Weber's assumption of Greek influence on the *Rāmāyaṇa* appear to have any sufficient basis ().

The view has been held that the worship of Kṛishṇa, who, as we have seen, plays an important part in the *Mahābhārata*, arose under the influence of Christianity, with which it certainly has some rather striking points of resemblance. This theory is, however, rendered improbable, at least as far as the origin of the cult of Kṛishṇa is concerned, by the conclusions at which we have arrived regarding the age of the *Mahābhārata* (p–287), as well as by the statements of Megasthenes, which indicate that Kṛishṇa was deified and worshipped some centuries before the beginning of our era. We know, moreover, from the *Mahābhāshya* that the story of Kṛishṇa was the subject of dramatic representations in the second or, at latest, the first century before the birth of Christ.

It is an interesting question whether the Indian drama has any genetic connection with that of Greece. It must be admitted that opportunities for such a connection may have existed during the first three centuries preceding our era. On his expedition to India, Alexander was accompanied by numerous artists, among whom there may have been actors. Seleucus gave his daughter in marriage to Chandragupta, and both that ruler and Ptolemy II. maintained relations with the court of Pāṭaliputra by means of ambassadors. Greek dynasties ruled in Western India for nearly two centuries. Alexandria was connected by a lively commerce with the town called by the Greeks Barygaza (now Broach), at the mouth of the Narmadā (Nerbudda) in Gujarat; with the latter town was united by a trade route the city of Ujjayinī (Greek Ozēnē), which in consequence reached a high pitch of prosperity. Philostratus (second century A.D.), not it is true a very trustworthy authority, states in his Life of Apollonius of Tyana, who visited India about 50 A.D., that Greek literature was held in high esteem by the Brahmans. Indian inscriptions mention Yavana or Greek girls sent to India as tribute, and Sanskrit authors, especially Kālidāsa, describe Indian princes as waited on by them. Professor Weber has even conjectured that the Indian god of love, Kāma, bears a dolphin (*makara*) in his banner, like the Greek Erōs, through the influence of Greek courtesans.

The existence of such conditions has induced Professor Weber to believe that the representations of Greek plays, which must have taken place at the courts of Greek princes in Bactria, in the Panjāb, and in Gujarat, suggested the drama to the Indians as a subject for imitation. This theory is supported by the fact that the curtain of the Indian stage is called *yavanikā* or the “Greek partition.” Weber at the same time admits that there is no internal connection between the Indian and the Greek drama.

Professor Windisch, however, went further, and maintained such internal connection. It was, indeed, impossible for him to point out any affinity to the Greek tragedy, but he thought he could trace in the *Mṛicchakaṭikā* the influence of the new Attic comedy, which reached its zenith with Menander about 300 B.C. The points in which that play resembles this later Greek comedy are fewer and slighter in other Sanskrit dramas, and can easily be explained as independently developed in India. The improbability of the theory is emphasised by the still greater affinity of the Indian drama to that of Shakespeare. It is doubtful whether Greek plays were ever actually performed in India; at any rate, no references to such performances have been preserved. The earliest Sanskrit plays extant are, moreover, separated from the Greek period by at least four hundred years. The Indian drama has had a thoroughly national development, and even its origin, though obscure, easily admits of an indigenous explanation. The name of the curtain, *yavanikā*, may, indeed, be a reminiscence of Greek plays actually seen in India; but it is uncertain whether the Greek theatre had a curtain at all; in any case, it did not form the background of the stage.

It is a fact worth noting, that the beginning of one of the most famous of modern European dramas has been modelled on that of a celebrated Sanskrit play. The prelude of *Çakuntalā* suggested to Goethe the plan of the prologue on the stage in *Faust*, where the stage-manager, the merryandrew, and the poet converse regarding the play about to be performed (*cf.*). Forster’s German translation of Kālidāsa’s masterpiece appeared in 1791, and the profound impression it produced on Goethe is proved by the well-known epigram he composed on *Çakuntalā* in the same year. The impression was a lasting one; for the theatre prologue of *Faust* was not written till 1797, and as late as 1830 the poet thought of adapting the Indian play for the Weimar stage.

If in epic and dramatic poetry hardly any definite influences can be traced between India and the West, how different is the case in the domain of fables and fairy tales! The story of the migration of these from India certainly forms the most romantic chapter in the literary history of the world.

We know that in the sixth century A.D. there existed in India a Buddhist collection of fables, in which animals play the part of human beings (*cf.*). By the command of the Sassanian king, Khosru Anūshīrvān (531–579), this work was translated by a Persian physician named Barzoi into Pehlevī. Both this version and the unmodified original have been lost, but two early and notable translations from the Pehlevī have been preserved. The Syriac one was made about 570 A.D., and called *Kalīlag and Damnag*. A manuscript of it was found by chance in 1870, and, becoming known to scholars by a wonderful chapter of lucky accidents, was published in 1876. The Arabic translation from the Pehlevī, entitled *Kalīlah and Dimnah*, or "Fables of Pilpay," was made in the eighth century by a Persian convert to Islam, who died about 760 A.D. In this translation a wicked king is represented to be reclaimed to virtue by a Brahman philosopher named *Bidbah*, a word which has been satisfactorily traced through Pehlevī to the Sanskrit *vidyāpati*, "master of sciences," "chief scholar." From this *bidbah* is derived the modern Bidpai or Pilpay, which is thus not a proper name at all.

This Arabic version is of great importance, as the source of other versions which exercised very great influence in shaping the literature of the Middle Ages in Europe. These versions of it were the later Syriac (*c.* 1000 A.D.), the Greek (1180), the Persian (*c.* 1130), recast later (*c.* 1494) under the title of *Anvār-i-Suhailī*, or "Lights of Canopus," the old Spanish (1251), and the Hebrew one made about 1250.

The fourth stratum of translation is represented by John of Capua's rendering of the Hebrew version into Latin (*c.* 1270), entitled *Directorium Humanæ Vitæ* which was printed about 1480.

From John of Capua's work was made, at the instance of Duke Eberhardt of Würtemberg, the famous German version, *Das Buch der Byspel der alten Wysen*, or "Book of Apologues of the Ancient Sages," first printed about 1481. The fact that four dated editions appeared at Ulm between 1483 and 1485, and thirteen more down to 1592, is a sufficiently eloquent proof of the importance of this work as a means of instruction and amusement during the fifteenth and sixteenth centuries. The *Directorium* was also the source of the Italian version, printed at Venice in 1552, from which came the English translation of Sir Thomas North (1570). The latter was thus separated from the Indian original by five intervening translations and a thousand years of time.

It is interesting to note the changes which tales undergo in the course of such wanderings. In the second edition of his Fables (1678), La Fontaine acknowledges his indebtedness for a large part of his work to the Indian sage Pilpay. A well-known story in the French writer is that of the milkmaid, who, while carrying a pail of milk on her head to market, and building all kinds of castles in the air with the future proceeds of the sale of the milk, suddenly gives a jump of joy at the prospect of her approaching fortune, and thereby shatters the pail to pieces on the ground. This is only a transformation of a story still preserved in the *Panchatantra*. Here it is a Brahman who, having filled an alms-bowl with the remnants of some rice-pap he has begged, hangs it up on a nail in the wall above his bed. He dreams of the money he will procure by selling the rice when a famine breaks out. Then he will gradually acquire cattle, buy a fine house, and marry a beautiful girl with a rich dowry. One day when he calls to his wife to take away his son who is playing about, and she does not hear, he will rise up to give her a kick. As this thought passes through his mind, his foot shatters the alms-bowl, the contents of which are spilt all over him.

Another *Panchatantra* story recurring in La Fontaine is that of the too avaricious jackal. Finding the dead bodies of a boar and a hunter, besides the bow of the latter, he resolves on devouring the bowstring first. As soon as he begins to gnaw, the bow starts asunder, pierces his head, and kills him. In La Fontaine the jackal has become a wolf, and the latter is killed by the arrow shot off as he touches the bow.

Nothing, perhaps, in the history of the migration of Indian tales is more remarkable than the story of *Barlaam and Josaphat*. At the court of Khalif Almansur (753–774), under whom *Kalīlah and Dimnah* was translated into

Arabic, there lived a Christian known as John of Damascus, who wrote in Greek the story of *Barlaam and Josaphat* as a manual of Christian theology. This became one of the most popular books of the Middle Ages, being translated into many Oriental as well as European languages. It is enlivened by a number of fables and parables, most of which have been traced to Indian sources. The very hero of the story, Prince Josaphat, has an Indian origin, being, in fact, no other than Buddha. The name has been shown to be a corruption of *Bodhisattva*, a well-known designation of the Indian reformer. Josaphat rose to the rank of a saint both in the Greek and the Roman Church, his day in the former being August 26, in the latter November 27. That the founder of an atheistic Oriental religion should have developed into a Christian saint is one of the most astounding facts in religious history.

Though Europe was thus undoubtedly indebted to India for its mediæval literature of fairy tales and fables, the Indian claim to priority of origin in ancient times is somewhat dubious. A certain number of apologues found in the collections of Æsop and Babrius are distinctly related to Indian fables. The Indian claim is supported by the argument that the relation of the jackal to the lion is a natural one in the Indian fable, while the connection of the fox and the lion in Greece has no basis in fact. On the other side it has been urged that animals and birds which are peculiar to India play but a minor part in Indian fables, while there exists a Greek representation of the Æsopian fable of the fox and the raven, dating from the sixth century B.C. Weber and Benfey both conclude that the Indians borrowed a few fables from the Greeks, admitting at the same time that the Indians had independent fables of their own before. Rudimentary fables are found even in the *Chhāndogya Upanishad*, and the transmigration theory would have favoured the development of this form of tale; indeed Buddha himself in the old *Jātaka* stories appears in the form of various animals.

Contemporaneously with the fable literature, the most intellectual game the world has known began its westward migration from India. Chess in Sanskrit is called *chatur-anga*, or the "four-limbed army," because it represents a *kriegspiel*, in which two armies, consisting of infantry, cavalry, chariots, and elephants, each led by a king and his councillor, are opposed. The earliest direct mention of the game in Sanskrit literature is found in the works of Bāṇa, and the *Kāvyālaṃkāra* of Rudraṭa, a Kashmirian poet of the ninth century, contains a metrical puzzle illustrating the moves of the chariot, the elephant, and the horse. Introduced into Persia in the sixth century, chess was brought by the Arabs to Europe, where it was generally known by 1100 A.D. It has left its mark on mediæval poetry, on the idioms of European languages (*e.g.* "check," from the Persian *shah*, "king"), on the science of arithmetic in the calculation of progressions with the chessboard, and even in heraldry, where the "rook" often figures in coats of arms. Beside the fable literature of India, this Indian game served to while away the tedious life of myriads during the Middle Ages in Europe.

Turning to Philosophical Literature, we find that the early Greek and Indian philosophers have many points in common. Some of the leading doctrines of the Eleatics, that God and the universe are one, that everything existing in multiplicity has no reality, that thinking and being are identical, are all to be found in the philosophy of the Upanishads and the Vedānta system, which is its outcome. Again, the doctrine of Empedocles, that nothing can arise which has not existed before, and that nothing existing can be annihilated, has its exact parallel in the characteristic doctrine of the Sānkhya system about the eternity and indestructibility of matter. According to Greek tradition, Thales, Empedocles, Anaxagoras, Democritus, and others undertook journeys to Oriental countries in order to study philosophy. Hence there is at least the historical possibility of the Greeks having been influenced by Indian thought through Persia.

Whatever may be the truth in the cases just mentioned, the dependence of Pythagoras on Indian philosophy and science certainly seems to have a high degree of probability. Almost all the doctrines ascribed to him, religious, philosophical, mathematical, were known in India in the sixth century B.C. The coincidences are so numerous that their cumulative force becomes considerable.

The transmigration theory, the assumption of five elements, the Pythagorean theorem in geometry, the prohibition as to eating beans, the religio-philosophical character of the Pythagorean fraternity, and the mystical speculations of the Pythagorean school, all have their close parallels in ancient India. The doctrine of metempsychosis in the case of Pythagoras appears without any connection or explanatory background, and was regarded by the Greeks as of foreign origin. He could not have derived it from Egypt, as it was not known to the ancient Egyptians. In spite, however, of the later tradition, it seems impossible that Pythagoras should have made his way to India at so early a date, but he could quite well have met Indians in Persia.

Coming to later centuries, we find indications that the Neo-Platonist philosophy may have been influenced by the Sānkhya system, which flourished in the first centuries of our era, and could easily have become known at Alexandria owing to the lively intercourse between that city and India at the time. From this source Plotinus (204–269 A.D.), chief of the Neo-Platonists, may have derived his doctrine that soul is free from suffering, which belongs only to matter, his identification of soul with light, and his illustrative use of the mirror, in which the reflections of objects appear, for the purpose of explaining the phenomena of consciousness. The influence of the Yoga system on Plotinus is suggested by his requirement that man should renounce the world of sense and strive after truth by contemplation. Connection with Sānkhya ideas is still more likely in the case of Plotinus's most eminent pupil, Porphyry (232–304 A.D.), who lays particular stress on the difference between soul and matter, on the omnipresence of soul when freed from the bonds of matter, and on the doctrine that the world has no beginning. It is also noteworthy that he rejects sacrifice and prohibits the killing of animals.

The influence of Indian philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted. The Gnostic doctrine of the opposition between soul and matter, of the personal existence of intellect, will, and so forth, the identification of soul and light, are derived from the Sānkhya system. The division, peculiar to several Gnostics, of men into the three classes of *pneumatikoi*, *psychikoi*, and *hylikoi*, is also based on the Sānkhya doctrine of the three *guṇas*. Again, Bardesanes, a Gnostic of the Syrian school, who obtained information about India from Indian philosophers, assumed the existence of a subtle ethereal body which is identical with the *linga-çarīra* of the Sānkhya system. Finally, the many heavens of the Gnostics are evidently derived from the fantastic cosmogony of later Buddhism.

With regard to the present century, the influence of Indian thought on the pessimistic philosophy of Schopenhauer and Von Hartmann is well known. How great an impression the Upanishads produced on the former, even in a second-hand Latin translation, may be inferred from his writing that they were his consolation in life and would be so in death.

In Science, too, the debt of Europe to India has been considerable. There is, in the first place, the great fact that the Indians invented the numerical figures used all over the world. The influence which the decimal system of reckoning dependent on those figures has had not only on mathematics, but on the progress of civilisation in general, can hardly be over-estimated. During the eighth and ninth centuries the Indians became the teachers in arithmetic and algebra of the Arabs, and through them of the nations of the West. Thus, though we call the latter science by an Arabic name, it is a gift we owe to India.

In Geometry the points of contact between the Çulva Sūtras and the work of the Greeks are so considerable, that, according to Cantor, the historian of mathematics, borrowing must have taken place on one side or the other. In the opinion of that authority, the Çulva Sūtras were influenced by the Alexandrian geometry of Hero (215 B.C.), which, he thinks, came to India after 100 B.C. The Çulva Sūtras are, however, probably far earlier than that date, for they form an integral portion of the Çrauta Sūtras, and their geometry is a part of the Brahmanical theology, having taken its rise in India from practical motives as much as the science of grammar. The prose parts of the Yajurvedas and the Brāhmaṇas constantly speak of the arrangement of the sacrificial ground and the construction of altars according to very strict rules, the slightest deviation from which might cause the greatest disaster. It is not likely that the exclusive

Brahmans should have been willing to borrow anything closely connected with their religion from foreigners.

Of Astronomy the ancient Indians had but slight independent knowledge. It is probable that they derived their early acquaintance with the twenty-eight divisions of the moon's orbit from the Chaldeans through their commercial relations with the Phœnicians. Indian astronomy did not really begin to flourish till it was affected by that of Greece; it is indeed the one science in which undoubtedly strong Greek influence can be proved. The debt which the native astronomers always acknowledge they owe to the Yavanas is sufficiently obvious from the numerous Greek terms in Indian astronomical writings. Thus, in Varāha Mihira's *Horā-çāstra* the signs of the zodiac are enumerated either by Sanskrit names translated from the Greek or by the original Greek names, as *Āra* for *Ares*, *Heli* for *Hēlios*, *Jyau* for *Zeus*. Many technical terms were directly borrowed from Greek works, as *kendra* for *kentron*, *jāmitra* for *diametron*. Some of the very names of the oldest astronomical treatises of the Indians indicate their Western origin. Thus the *Romaka-siddhānta* means the "Roman manual." The title of Varāha Mihira's *Horā-çāstra* contains the Greek word *hōrā*.

In a few respects, however, the Indians independently advanced astronomical science further than the Greeks themselves, and at a later period they in their turn influenced the West even in astronomy. For in the eighth and ninth centuries they became the teachers of the Arabs in this science also. The *siddhāntas* (Arabic *Sind Hind*), the writings of Āryabhaṭa (called Arjehīr), and the *Ahargaṇa* (*Arkand*), attributed to Brahmagupta, were translated or adapted by the Arabs, and Khalifs of Bagdad repeatedly summoned Indian astronomers to their court to supervise this work. Through the Arabs, Indian astronomy then migrated to Europe, which in this case only received back in a roundabout way what it had given long before. Thus the Sanskrit word *uchcha*, "apex of a planet's orbit," was borrowed in the form of *aux* (gen. *aug-is*) in Latin translations of Arabic astronomers.

After Bhāskara (twelfth century), Hindu astronomy, ceasing to make further progress, became once more merged in the astrology from which it had sprung.

It was now the turn of the Arabs, and, by a strange inversion of things, an Arabic writer of the ninth century who had written on Indian astronomy and arithmetic, in this period became an object of study to the Hindus. The old Greek terms remained, but new Arabic ones were added as the necessity for them arose.

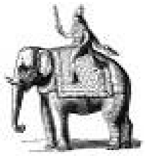
The question as to whether Indian Medical Science in its earlier period was affected by that of the Greeks cannot yet be answered with certainty, the two systems not having hitherto been compared with sufficient care. Recently, however, some close parallels have been discovered between the works of Hippocrates and Charaka (according to a Chinese authority, the official physician of King Kanishka), which render Greek influence before the beginning of our era likely.

On the other hand, the effect of Hindu medical science upon the Arabs after about 700 A.D. was considerable, for the Khalifs of Bagdad caused several books on the subject to be translated. The works of Charaka and Suçruta (probably not later than the fourth century A.D.) were rendered into Arabic at the close of the eighth century, and are quoted as authorities by the celebrated Arabic physician Al-Razi, who died in 932 A.D. Arabic medicine in its turn became the chief authority, down to the seventeenth century, of European physicians. By the latter Indian medical authors must have been thought highly of, for Charaka is repeatedly mentioned in the Latin translations of the Arab writers Avicenna (Ibn Sīnā), Rhazes (Al-Razi), and Serapion (Ibn Sarāfyūn). In modern days European surgery has borrowed the operation of rhinoplasty, or the formation of artificial noses, from India, where Englishmen became acquainted with the art in the last century.

We have already seen that the discovery of the Sanskrit language and literature led, in the present century, to the foundation of the two new sciences of Comparative Mythology and Comparative Philology. Through the latter it has even affected the practical school-teaching of the classical languages in Europe. The interest in Buddhism has already produced an immense literature in Europe. Some of the finest lyrics of Heine, and works like Sir Edwin Arnold's *Light of Asia*, to mention only a few instances, have drawn their inspiration from Sanskrit poetry. The intellectual debt of Europe to Sanskrit literature has thus been undeniably great; it may perhaps become greater still in the years that are to come.

Appendix on Technical Literature

Law.



ON SANSKRIT LEGAL literature in general, consult the very valuable work of Jolly, *Recht und Sitte*, in Bühler's *Encyclopædia*, 1896 (complete bibliography). There are several secondary Dharma Sūtras of the post-Vedic period. The most important of these is the *Vaishṇava Dharma Çāstra* or *Vishṇu Smṛiti* (closely connected with the *Kāṭhaka Gṛihya Sūtra*), not earlier than 200 A.D. in its final redaction (ed. by Jolly, Calcutta, 1881, trans. by him in the *Sacred Books of the East*, Oxford, 1880). The regular post-Vedic lawbooks are metrical (mostly in *çlokas*). They are much wider in scope than the Dharma Sūtras, which are limited to matters connected with religion. The most important and earliest of the metrical Smṛitis is the *Mānava Dharma Çāstra*, or *Code of Manu*, not improbably based on a *Mānava Dharma Sūtra*. It is closely connected with the *Mahābhārata*, of which three books alone (iii., xii., xvi.) contain as many as 260 of its 2684 *çlokas*. It probably assumed its present shape not much later than 200 A.D. It was ed. by Jolly, London, 1887; trans. by Bühler, with valuable introd., in the *Sacred Books*, Oxford, 1886; also trans. by Burnell (ed. by Hopkins), London, 1884; text ed., with seven comm., by Mandlik, Bombay, 1886; text, with Kullūka's comm., Bombay, 1888, better than Nirn. Sāg. Pr., ed. 1887. Next comes the *Yājnavalkya Dharma Çāstra*, which is much more concise (1009 *çlokas*). It was probably based on a Dharma Sūtra of the *White Yajurveda*; its third section resembles the *Pāraskara Gṛihya Sūtra*, but it is unmistakably connected with the *Mānava Gṛihya Sūtra* of the *Black Yajurveda*. Its approximate date seems to be about 350 A.D. Its author probably belonged to Mithilā, capital of Videha (Tirhut). *Yājnavalkya*, ed. and trans, by Stenzler, Berlin, 1849; with comm. *Mitāksharā*, 3rd ed., Bombay, 1892. The *Nārada Smṛiti* is the first to limit *dharma* to law in the strict sense. It contains more than 12,000 *çlokas*, and appears to have been founded chiefly on *Manu*. Bāṇa mentions a *Nāradīya Dharma Çāstra*, and Nārada was annotated by one of the earliest legal commentators in the eighth century. His date is probably about 500 A.D. *Nārada*, ed. by Jolly, Calcutta, 1885, trans. by him in *Sacred Books*, vol. xxxiii. 1889. A late lawbook is the *Parāçara Smṛiti* (anterior to 1300 A.D.), ed. in Bombay Sansk. Series, 1893; trans. *Bibl. Ind.*, 1887. The second stage of post-Vedic legal literature is formed by the commentaries. The oldest one preserved is that of Medhātithi on *Manu*; he dates from about 900 A.D. The most famous comm. on *Manu* is that of Kullūka-bhaṭṭa, composed at Benares in the fifteenth century, but it is nothing more than a plagiarism of Govindarāja, a commentator of the twelfth century. The most celebrated comm. on *Yājnavalkya* is the *Mitāksharā* of Vijnāneçvara, composed about 1100 A.D. It early attained to the position of a standard work, not only in the Dekhan, but even in Benares and a great part of Northern India. In the present century it acquired the greatest importance in the practice of the Anglo-Indian law-courts through Colebrooke's translation of the section which it contains on the law of inheritance. From about 1000 A.D. onwards, an innumerable multitude of legal compendia, called *Dharma-nibandhas*, was produced in India. The most imposing of them is the voluminous work in five parts entitled *Chaturvarga-chintāmaṇi*, composed by Hemādri about 1300 A.D. It hardly treats of law at all, but is a perfect mine of interesting quotations from the Smṛitis and the Purāṇas; it has been edited in the *Bibl. Ind.* The *Dharmaratna* of Jīmūtavāhana (probably fifteenth century) may here be mentioned, because part of it is the famous treatise on the law of inheritance entitled *Dāyabhāga*, which is the chief work of the Bengal School on the subject, and was translated by Colebrooke. It should be noted that the Indian Smṛitis are not on the same footing as the lawbooks of other nations, but are works of private individuals; they were also written by Brahmans for Brahmans, whose caste pretensions they consequently exaggerate. It is therefore important to check their statements by outside evidence.

History.

No work of a directly historical character is met with in Sanskrit literature till after the Muhammadan conquest. This is the *Rājataranginī*, or “River of Kings,” a chronicle of the kings of Kashmir, begun by its author, Kalhaṇa, in 1148 A.D. It contains nearly 8000 *çlokas*. The early part of the work is legendary in character. The poet does not become historical till he approaches his own times. This work (ed. M. A. Stein, Bombay, 1892; trans, by Y. C. Datta, Calc., 1898) is of considerable value for the archæology and chronology of Kashmir.

Grammar.

On the native grammatical literature see especially Wackernagel, *Altindische Grammatik*, vol. i. p. lix. *sqq*. The oldest grammar preserved is that of Pāṇini, who, however, mentions no fewer than sixty-four predecessors. He belonged to the extreme north-west of India, and probably flourished about 300 B.C. His work consists of nearly 4000 sūtras divided into eight chapters; text with German trans., ed. by Böhtlingk, Leipsic, 1887. Pāṇini had before him a list of irregularly formed words, which survives, in a somewhat modified form, as the *Uṇādi Sūtra* (ed. by Aufrecht, with Ujjvaladatta’s comm., Bonn, 1859). There are also two appendixes to which Pāṇini refers: one is the *Dhātupāṭha*, “List of Verbal Roots,” containing some 2000 roots, of which only about 800 have been found in Sanskrit literature, and from which about fifty Vedic verbs are omitted; the second is the *Gaṇapāṭha*, or “List of Word-Groups,” to which certain rules apply. These *gaṇas* were metrically arranged in the *Gaṇaratna-mahodadhi*, composed by Vardhamāna in 1140 A.D. (ed. by Eggeling, London, 1879). Among the earliest attempts to explain Pāṇini was the formulation of rules of interpretation or *paribhāshās*; a collection of these was made in the last century by Nāgojibhaṭṭa in his *Paribhāshenduçekhara* (ed. by Kielhorn, Bombay Sansk.

Ser., 1868 and 1871). Next we have the *Vārttikas* or "Notes" of Kātyāyana (probably third century B.C.) on 1245 of Pāṇini's rules, and, somewhat later, numerous grammatical *Kārikās* or comments in metrical form: all this critical work was collected by Patanjali in his *Mahābhāshya* or "Great Commentary," with supplementary comments of his own (ed. Kielhorn, 3 vols., Bombay). He deals with 1713 rules of Pāṇini. He probably lived in the later half of the second century B.C., and in any case not later than the beginning of our era. The *Mahābhāshya* was commented on in the seventh century by Bhartṛihari in his *Vākyapadīya* (ed. in Benares Sansk. Ser.), which is concerned with the philosophy of grammar, and by Kaiyaṭa (probably thirteenth century). About 650 A.D. was composed the first complete comm. on Pāṇini, the *Kāçikā Vṛitti* or "Benares Commentary," by Jayāditya and Vāmana (2nd ed. Benares, 1898). In the fifteenth century Rāmachandra, in his *Prakriyā-kaumudī*, or "Moonlight of Method," endeavoured to make Pāṇini's grammar easier by a more practical arrangement of its matter. Bhaṭṭoji's *Siddhānta-kaumudī* (seventeenth century) has a similar aim (ed. Nirṇaya Sāgara Press, Bombay, 1894); an abridgment of this work, the *Laghu-kaumudī*, by Varadarāja (ed. Ballantyne, with English trans., 4th ed., Benares, 1891), is commonly used as an introduction to the native system of grammar. Among non-Pāṇinean grammarians may be mentioned Chandra (about 600 A.D.), the pseudo-Çākaṭāyana (later than the *Kāçikā*), and, the most important, Hemachandra (12th cent.), author of a Prākrit grammar (ed. and trans. by Pischel, two vols., Halle, 1877–80), and of the *Uṇādigaṇa Sūtra* (ed. Kirste, Vienna, 1895). The *Kātantra* of Çarvavarman (ed. Eggeling, *Bibl. Ind.*) seems to have been the most influential of the later grammars. Vararuchi's *Prākṛita-prakāça* is a Prākrit grammar (ed. by Cowell, 2nd ed., 1868). The *Mugdhabodha* (13th cent.) of Vopadeva is the Sanskrit grammar chiefly used in Bengal. The *Phiṭ Sūtra* (later than Patanjali) gives rules for the accentuation of nouns (ed. Kielhorn, 1866); Hemachandra's *Lingānuçāsana* is a treatise on gender (ed. Franke, Göttingen, 1886). Among European grammars that of Whitney was the first to attempt a historical treatment of the Vedic and Sanskrit language. The first grammar treating Sanskrit from the comparative point of view is the excellent work of Wackernagel, of which, however, only the first part (phonology) has yet appeared. The present writer's abridgment (London, 1886) of Max Müller's Sanskrit Grammar is a practical work for the use of beginners of Classical Sanskrit.

Lexicography.

Zachariæ in *Die indischen Wörterbücher* (in Bühler's *Encyclopædia*, 1897) deals with the subject as a whole (complete bibliography). The Sanskrit dictionaries or *koças* are collections of rare words or significations for the use of poets. They are all versified; alphabetical order is entirely absent in the synonymous and only incipient in the homonymous class. The *Amarakoça* (ed. with Maheçvara's comm., Bombay), occupies the same dominant position in lexicography as Pāṇini in grammar, not improbably composed about 500 A.D. A supplement to it is the *Trikāṇḍa-çesha* by Purushottamadeva (perhaps as late as 1300 A.D.). Çāçvata's *Anekārtha-samuchchaya* (ed. Zachariæ, 1882) is possibly older than *Amara*. Halāyudha's *Abhidhānaratnamālā* dates from about 950 A.D. (ed. Aufrecht, London, 1861). About a century later is Yādavaprakāça's *Vaijayantī* (ed. Oppert, Madras, 1893). The *Viçvaprakāça* of Maheçvara Kavi dates from 1111 A.D. The *Mankha-koça* (ed. Zachariæ, Bombay, 1897) was composed in Kashmir about 1150 A.D. Hemachandra (1088–1172 A.D.) composed four dictionaries: *Abhidhāna-chintāmaṇi*, synonyms (ed. Böhtlingk and Rieu, St. Petersburg, 1847); *Anekārtha-saṃgraha*, homonyms (ed. Zachariæ, Vienna, 1893); *Deçīnāmamālā*, a Prākrit dictionary (ed. Pischel, Bombay, 1880); and *Nighaṇṭu-çesha*, a botanical glossary, which forms a supplement to his synonymous *koça*.

Poetics.

Cf. Sylvain Lévi, *Théâtre Indien*, p–21; Regnaud, *La Rhétorique Sanskrite*, Paris, 1884; Jacob, *Notes on Alamkara Literature*, in *Journal of the Roy. As. Soc.*, 1897, 1898. The oldest and most important work on poetics is the *Nāṭya Çāstra* of Bharata, which probably goes back to the sixth century A.D. (ed. in *Kāvyamālā*, No. 42, Bombay, 1894; ed. by Grosset, Lyons, 1897). Daṇḍin's *Kāvyādarça* (end of sixth century) contains about 650 *çlokas* (ed. with trans. by Böhtlingk, Leipsic, 1890). Vāmana's *Kāvyālaṃkāravṛitti*, probably eighth century (ed. Cappeller, Jena, 1875). *Çṛingāra-tilaka*, or "Ornament of Erotics," by Rudrabhaṭa (ninth century), ed. by Pischel, Kiel, 1886 (*cf. Journal of German Or. Soc.*, 1888, ff., 425 ff.; *Vienna Or. Journal*, ii. ff.). Rudraṭa Çatānanda's *Kāvyālaṃkāra* (ed. in *Kāvyamālā*) belongs to the ninth century. Dhanaṃjaya's *Daçarūpa*, on the ten kinds of drama, belongs to the tenth century (ed. Hall, 1865; with comm. Nirṇaya Sāgara Press, Bombay, 1897). The *Kāvyaprakāça* by Mammaṭa and Alaṭa dates from about 1100 (ed. in the *Pandit*, 1897). The *Sāhityadarpaṇa* was composed in Eastern Bengal about 1450 A.D., by Viçvanātha Kavirāja (ed. J. Vidyāsāgara, Calcutta, 1895; trans. by Ballantyne in *Bibl. Ind.*).

Mathematics and Astronomy.

The only work dealing with this subject as a whole is Thibaut's *Astronomie, Astrologie und Mathematik*, in Bühler-Kielhorn's *Encyclopædia*, 1899 (full bibliography). See also Cantor, *Geschichte der Mathematik*, p–562, Leipsic, 1880. Mathematics are dealt with in special chapters of the works of the early Indian astronomers. In algebra they attained an eminence far exceeding anything ever achieved by the Greeks. The earliest works of scientific Indian astronomy (after about 300 A.D.) were four treatises called *Siddhāntas*; only one, the *Sūryasiddhānta* (ed. and trans. by Whitney, *Journ. Am. Or. Soc.*, vol. vi.), has survived. The doctrines of such early works were reduced to a more concise and practical form by Āryabhaṭa, born, as he tells us himself, at Pāṭaliputra in 476

A.D. He maintained the rotation of the earth round its axis (a doctrine not unknown to the Greeks), and explained the cause of eclipses of the sun and moon. Mathematics are treated in the third section of his work, the *Āryabhaṭiya* (ed. with comm. by Kern, Leyden, 1874; math. section trans. by Rodet, *Journal Asiatique*, 1879). Varāha Mihira, born near Ujjain, began his calculations about 505 A.D., and, according to one of his commentators, died in 587 A.D. He composed four works, written for the most part in the *Āryā* metre; three are astrological: the *Bṛihat-saṃhitā* (ed. Kern, *Bibl. Ind.*, 1864, 1865, trans. in *Journ. As. Soc.*, vol. iv.; new ed. with comm. of Bhaṭṭotpala by S. Dvivedī, Benares, 1895–97), the *Bṛihaj-jātaka* (or *Horā-çāstra*, trans. by C. Jyer, Madras, 1885), and the *Laghu-jātaka* (partly trans. by Weber, *Ind. Stud.*, vol. ii., and by Jacobi, 1872). His *Pancha-siddhāntikā* (ed. and for the most part trans. by Thibaut and S. Dvivedī, Benares, 1889), based on five *siddhāntas*, is a *karaṇa* or practical astronomical treatise. Another distinguished astronomer was Brahmagupta, who, born in 598 A.D., wrote, besides a *karaṇa*, his *Brāhma Sphuṭa-siddhānta* when thirty years old (chaps. xii. and xviii. are mathematical). The last eminent Indian astronomer was Bhāskarāchārya, born in 1114 A.D. His *Siddhānta-çiromaṇi* has enjoyed more authority in India than any other astronomical work except the *Sūryasiddhānta*.

Medicine.

Indian medical science must have begun to develop before the beginning of our era, for one of its chief authorities, Charaka, was, according to the Chinese translation of the Buddhist *Tripiṭaka*, the official physician of King Kanishka in the first century A.D. His work, the *Charaka-saṃhitā*, has been edited several times: by J. Vidyāsāgara, 2nd ed., Calcutta, 1896, by Gupta, Calcutta, 1897, with comm. by C. Dutta, Calcutta, 1892–1893; trans. by A. C. Kaviratna, Calcutta, 1897. Suçruta, the next great authority, seems to have lived not later than the fourth century A.D., as the Bower MS. (probably fifth century A.D.) contains passages not only parallel to, but verbally agreeing with, passages in the works of Charaka and Suçruta. (The *Suçruta-saṃhitā*, ed. by J. Vidyāsāgara, Calcutta, 3rd ed., 1889; A. C. Kaviratna, Calcutta, 1888–95; trans. by Dutta, 1883, Chaṭṭopādhyāya, 1891, Hoernle, 1897, Calcutta.) The next best known medical writer is Vāgbhaṭa, author of the *Ashṭānga-hṛidaya* (ed., with comm. of Aruṇadatta, by A. M. Kunte, Bombay, Nir. Sāg. Press, 1891). *Cf.* also articles by Haas in vols. xxx., xxxi., and by A. Müller in xxxiv. of *Jour. of Germ. Or. Soc.*; P. Cordier, *Études sur la Médecine Hindoue*, Paris, 1894; *Vāgbhaṭa et l'Aṣṭāngahṛidaya-saṃhitā*, Besançon, 1896; Liétard, *Le Médecin Charaka*, &c., in *Bull. de l'Ac. de Médecine*, May 11, 1897.

Arts.

On Indian music see Rāja Sir Sourindro Mohun Tagore, *Hindu Music from various Authors*, Calcutta, 1875; Ambros, *Geschichte der Musik*, vol. i. p–80; Day, *The Music and Musical Instruments of Southern India and the Deccan*, Edinburgh, 1891; Çārngadeva's *Saṃgītaratnākara*, ed. Telang, Ānand. Sansk. Ser., 1897; Somanātha's *Rāgavibodha*, ed. with comm. by P. G. Ghārpure (parts i.–v.), Poona, 1895.

On painting and sculpture see E. Moor, *The Hindu Pantheon*, London, 1810; Burgess, *Notes on the Bauddha Rock Temples of Ajanta*, Bombay, 1879; Griffiths *Paintings of the Buddhist Cave Temples of Ajanta*, 2 vols., London, 1896–97; Burgess, *The Gandhāra Sculptures* (with 100 plates), London, 1895; Fergusson, *Tree and Serpent Worship* (illustrations of mythology and art in India in the first and fourth centuries after Christ), London, 1868; Cunningham's *Reports*, i. and iii. (Reliefs from Buddha Gayā); Grünwedel, *Buddhistiche Kunst in Indien*, Berlin, 1893; Kern, *Manual of Buddhism*, in Bühler's *Encyclopædia*, p–96, Strasburg, 1896; H. H. Wilson, *Ariana Antiqua*, London, 1841.

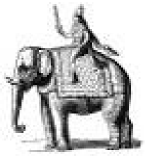
On Indian architecture see Fergusson, *History of Indian and Eastern Architecture*, London, 1876; *The Rock-Cut Temples of India*, 1864;

Cunningham, *The Bhilsa Topes, or Buddhist Monuments of Central India*, London, 1854; Reports of the Archæological Survey of India, Calcutta, since 1871; *Mahābodhi*, or the great Buddhist Temple under the Bodhi tree at Buddha Gayā, London, 1892; Burgess, Archæological Survey of Western India and of Southern India; Daniell, *Antiquities of India*, London, 1800; *Hindu Excavations in the Mountain of Ellora*, London, 1816; R. Mitra, *The Antiquities of Orissa*, Calcutta, 1875.

On Technical Arts see *Journal of Indian Art and Industry* (London, begun in 1884).

Bibliographical Notes

Chapter I.



ON THE HISTORY of Sanskrit studies see especially Benfey, *Geschichte der Sprachwissenschaft*, Munich, 1869. A very valuable work for Sanskrit Bibliography is the annual *Orientalische Bibliographie*, Berlin (begun in 1888). Page 1: Some inaccurate information about the religious ideas of the Brahmans may be found in Purchas, *His Pilgrimage, or Relations of the World and the Religions observed in all Ages*, 2nd ed., London, 1614; and Lord, *A Discoverie of the Sect of the Banians* [Hindus], London, 1630. Abraham Roger, *Open Deure*, 1631 (contains trans. of two centuries of Bhartṛihari). Page 2, Dugald Stewart, *Philosophy of the Human Mind*, part 2, chap. i. sect. 6 (conjectures concerning the origin of Sanskrit). C. W. Wall, D.D., *An Essay on the Nature, Age, and Origin of the Sanskrit Writing and Language*, Dublin, 1838. Halhed, *A Code of Gentoo* [Hindu] *Law, or Ordinations of the Pandits, from a Persian translation, made from the original written in the Shanscrit language*, 1776. Page 4: F. Schlegel, *Ueber die Sprache und Weisheit der Inder*, Heidelberg, 1808. Bopp, *Conjugationssystem*, Frankfort, 1816. Colebrooke, *On the Vedas*, in *Asiatic Researches*, Calcutta, 1805. P. 5: Roth, *Zur Literatur und Geschichte des Veda*, Stuttgart, 1846. Böhtlingk and Roth's Sanskrit-German Dictionary, 7 vols., St. Petersburg, 1852–75. Bühler's *Encyclopædia of Indo-Aryan Research*, Strasburg (the parts, some German, some English, began to appear in 1896). Page 6: See especially Aufrecht's *Catalogus Catalogorum* (Leipsic, 1891; Supplement, 1896), which gives a list of Sanskrit MSS. in the alphabetical order of works and authors. Adalbert Kuhn, *Herabkunft des Feuers*, 1849; 2nd ed., Gütersloh, 1886. Page 11: A valuable book on Indian chronology (based on epigraphic and numismatic sources) is Duff's *The Chronology of India*, London, 1899. On the date of Buddha's death, *cf.* Oldenberg, *Buddha*, Berlin, 3rd ed., 1897. Page 13: *Fa Hian*, trans. by Legge, Oxford, 1886; *Hiouen Thsang*, trans. by Beal, *Si-yu-ki*, London, 1884; *I Tsing*, trans. by Takakusu, Oxford, 1896. Führer, *Monograph on Buddha Sakyamuni's Birthplace*, Arch. Surv. of India, vol. xxvi., Allahabad, 1897; Albērūnī's *India*, trans. into English by Sachau, London, 1885. Page 14: *Corpus Inscriptionum Indicarum*, vol. i., 1877, vol. iii., 1888, Calcutta. *Epigraphia Indica*, Calcutta, from 1888.

Important Oriental journals are: *Indian Antiquary*, Bombay; *Zeitschrift der deutschen morgenländischen Gesellschaft*, Leipsic; *Journal of the Royal Asiatic Society*, London (with a Bengal branch at Calcutta and another at Bombay); *Journal Asiatique*, Paris; *Vienna Oriental Journal*, Vienna; *Journal of the American Oriental Society*, New Haven, Conn. On the origin of Indian writing (p–20), see Bühler, *Indische Palæographie*, Strasburg, 1896, and *On the Origin of the Indian Brāhma Alphabet*, Strasburg, 1898. Page 18: The oldest known Sanskrit MSS., now in the Bodleian Library, has been reproduced in facsimile by Dr. R. Hoernle, *The Bower Manuscript*, Calcutta, 1897. The Pāli *Kharoshṭhī* MS. is a Prākrit recension of the *Dhammapada*, found near Khotan; see Senart, *Journal Asiatique*, 1898, p–304. Page 27: The account here given of the Prākrit dialects is based mainly on a monograph of Dr. G. A. Grierson (who is now engaged on a linguistic survey of India), *The Geographical Distribution and Mutual Affinities of the Indo-Aryan Vernaculars*. On Pāli literature, see Rhys Davids, *Buddhism, its History and Literature*, London, 1896. On Prākrit literature, see Grierson, *The Mediæval Vernacular Literature of Hindustan*, trans. of 7th Oriental Congress, Vienna, 1888, and *The Modern Vernacular Literature of Hindustan*, Calcutta, 1889.

Chapter III.

On the text and metres of the *Rigveda* see especially Oldenberg, *Die Hymnen des Ṛigveda*, vol. i., *Prolegomena*, Berlin, 1888; on the accent, Wackernagel, *Altindische Grammatik*, vol. i. p–300 (full bibliography), Göttingen, 1896; on the *Rigveda* in general, Kaegi, *The Rigveda*, English translation by Arrowsmith, Boston, 1886. Editions: Saṃhitā text, ed. Max Müller, London, 1873; Pada text, 1877; Saṃhitā text (in Roman characters), ed. Aufrecht, Bonn, 1877 (2nd ed.); Saṃhitā and Pada text with Sāyaṇa's commentary, 2nd ed., 4 vols., by Max Müller, London, 1890–92. Selections in Lanman's *Sanskrit Reader* (full notes and vocabulary); Peterson's *Hymns from the Rigveda* (Bombay Sanskrit Series); A. Bergaigne and V. Henry's *Manuel pour étudier le Sanskrit Védique*, Paris, 1890; Windisch, *Zwölf Hymnen des Rigveda*, Leipzig, 1883; Hillebrandt, *Vedachrestomathie*, Berlin, 1885; Böhtlingk, *Sanskrit-Chrestomathie*, 3rd ed., Leipsic, 1897. Translations: R. H. T. Griffith, *The Rigveda metrically translated into English*, 2 vols., Benares, 1896–97; Max Müller, *Vedic Hymns* (to the Maruts, Rudra, Vāyu, Vāta; prose), in *Sacred Books of the East*, vol. xxxii., Oxford, 1891; Oldenberg, *Vedic Hymns* (to Agni in Books i.–v.: prose), *ibid.*, vol. xlvi., 1897; A. Ludwig (German prose), 6 vols., Prag, 1876–88 (introduction, commentary, index). Lexicography: Grassmann, *Wörterbuch zum Rigveda*, Leipsic, 1873; the Vedic portion of Böhtlingk and Roth's Lexicon and of Böhtlingk's smaller St. Petersburg Dictionary (Leipsic, 1879–89); Monier-Williams, *Sanskrit-English Dictionary*, 2nd ed., Oxford, 1899; Macdonell, *Sanskrit-English Dictionary* (for selected hymns), London, 1893. Grammar: Whitney, *Sanskrit Grammar*, 3rd ed., Leipzig, 1896; Wackernagel, *op. cit.*, vol. i. (phonology); Delbrück, *Altindische Syntax* (vol. v. of *Syntaktische Forschungen*), Halle, 1888; Speijer, *Vedische und Sanskrit Syntax* in Bühler's *Encyclopædia*, Strasburg, 1896.

Chapters IV. and V.

Consult especially Macdonell, *Vedic Mythology*, in Bühler's *Encyclopædia*, vol. iii. part 1 (complete bibliography), 1897; also Kaegi, *op. cit.*; Muir, *Original Sanskrit Texts*, vol. v., 3rd ed., London, 1884; Barth, *The Religions of India*, English trans., London, 1882; Hopkins, *The Religions of India*, Boston, 1895; Oldenberg, *Die Religion des Veda*, Berlin, 1894; Bergaigne, *La Religion Védique*, 3 vols., Paris, 1878–83; Pischel and Geldner, *Vedische Studien*, 2 vols., Stuttgart, 1889–92; Deussen, *Allgemeine Geschichte der Philosophie*, vol. i. part 1: *Philosophie des Veda*, Leipsic, 1894. On method of interpretation (p–64), *cf.* Muir, *The Interpretation of the Veda*, in the *Journal of the Roy. As. Soc.*, 1866. Page 68: On the modification of the threefold division of the universe among the Greeks, *cf.* Kaegi, *op. cit.*, note 118. P. 128: On dice in India and the Vibhīdaka tree, *cf.* Roth in *Gurupūjākaumudī*, p–4, Leipsic, 1896.

Chapter VI.

Consult especially Zimmer, *Altindisches Leben*, Berlin, 1879. On the home of the Rigvedic Aryans () *cf.* Hopkins, *The Panjāb and the Rig-Veda*, *Journal of the Am. Or. Soc.*, 1898, ff. On the *Haṃsa* () *cf.* Lanman, *The Milk-drinking Han˙sas of Sanskrit Poetry*, *ibid.*, ff. On the Vedic tribes (p–157), *cf.* Excursus I. in Oldenberg's *Buddha*, Berlin, 1897. On the origin of the castes () *cf.* Oldenberg, *Journal of the Germ. Or. Soc.*, 1897, p–290; R. Fick, *Die Sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit*, Kiel, 1897.

Chapter VII.

Sāmaveda: text with German trans. and glossary, ed. by Benfey, Leipsic, 1848; by Satyavrata Sāmaçramī, Calcutta, 1873 (*Bibl. Ind.*), trans. by Griffith, Benares, 1893. *Yajurveda*: 1. *Vājasaneyi Saṃhitā*, ed. Weber, with the comm. of Mahīdhara, London, Berlin, 1852; trans. by Griffith, Benares, 1899; 2. *Taittirīya Saṃhitā*, ed. (in Roman characters) Weber, Berlin, 1871–72 (vols. xi.–xii. of

Indische Studien); also edited with the comm. of Mādhava in the *Bibl. Ind.*; 3. *Maitrāyaṇī Saṃhitā*, ed. (with introduction) by L. v. Schroeder, Leipsic, 1881–86; 4. *Kāṭhaka Saṃhitā*, ed. in preparation by the same scholar. *Atharvaveda*: text ed. Roth and Whitney, Berlin, 1856 (*index verborum* in the *Journal of the Am. Or. Soc.*, vol. xii.); trans. into English verse by Griffith, 2 vols., Benares, 1897, and (with the omission of less important hymns) by Bloomfield into English prose, with copious notes, vol. xlii. of the *Sacred Books of the East*. Subject-matter: Bloomfield, *The Atharvaveda* in Bühler's *Encyclopædia*, Strasburg, 1899.

Chapter VIII.

Aitareya Brāhmaṇa, ed. Aufrecht, Bonn, 1879 (best edition); ed. and trans. by Haug, 2 vols., Bombay, 1863; *Kaushītaki* or *Çānkhāyana Brāhmaṇa*, ed. Lindner, Jena, 1887; *Aitareya Āraṇyaka*, ed. R. Mitra, Calcutta, 1876 (*Bibl. Ind.*); *Kaushītaki Āraṇyaka*, unedited; *Tāṇḍya Mahābrāhmaṇa* or *Panchaviṃça Brāhmaṇa*, ed. A. Vedāntavāgīça, Calcutta, 1869–74 (*Bibl. Ind.*); *Shaḍviṃça Brāhmaṇa*, ed. J. Vidyāsāgara, 1881; ed. with trans. by Klemm, Gütersloh, 1894; *Sāmavidhāna Brāhmaṇa*, ed. Burnell, London, 1873, trans. by Konow, Halle, 1893; *Vaṃça Brāhmaṇa*, ed. Weber, *Indische Studien*, vol. iv. p ff., and by Burnell, Mangalore, 1873. Burnell also edited the *Devatādhyāya Br.*, 1873, the *Ārsheya Br.*, 1876, *Saṃhitā Upanishad Br.*, 1877; *Mantra Br.*, ed. S. Sāmaçramī, Calc., 1890; *Jaiminīya* or *Talavakāra Br.*, ed. in part by Burnell, 1878, and by Oertel, with trans. and notes, in the *Journal of the Am. Or. Soc.*, vol. xvi. p–260; *Taittirīya Br.*, ed. R. Mitra, 1855–70 (*Bibl. Ind.*), N. Godabole, Ānand. Ser., 1898; *Taittirīya Āraṇyaka*, ed. H. N. Apte, Ānand. Ser., Poona, 1898; *Çatapatha Br.*, ed. Weber, Berlin, London, 1859; trans. by Eggeling in *Sacred Books*, 5 vols.; *Gopatha Br.*, ed. R. Mitra and H. Vidyābhūshaṇa, 1872 (*Bibl. Ind.*), fully described in Bloomfield's *Atharvaveda*, p–124, in Bühler's *Encyclopædia*, 1899. The most important work on the Upanishads in general is Deussen, *Die*

Philosophie der Upanishads, Leipsic, 1899; trans. of several Upanishads by Max Müller, *Sacred Books*, vols. i. and xv.; Deussen, *Sechzig Upanishad's* (trans. with valuable introductions), Leipsic, 1897; a very useful book is Jacob, *A Concordance to the Principal Upanishads and Bhagavadgītā* (Bombay Sanskrit Series), 1891. P. 226: *Thirty-two Upanishads*, ed. with comm. in Ānandāçrama Series, Poona, 1895; *Aitareya Upanishad*, ed. Roer, 1850 (*Bibl. Ind.*), also ed. in Ānandāçrama Series, 1889; *Kaushītaki Brāhmaṇa Upanishad*, ed. Cowell, Calc., 1861 (*Bibl. Ind.*); *Chhāndogya Up.*, ed. with trans. by Böhtlingk, Leipsic, 1889; also in Ānand. Ser., 1890. P. 229: *Kena* or *Talavakāra*, ed. Roer, Calc., 1850; also in Ānand. Ser., 1889; *Maitri Up.*, ed. Cowell, 1870 (*Bibl. Ind.*); *Çvetāçvatara*, ed. Roer, 1850, Ānand. Ser. 1890; *Kāṭhaka Up.*, ed. Roer, 1850, ed. with comm. by Apte, Poona, 1889, by Jacob, 1891; *Taittirīya Up.*, ed. Roer, 1850, Ānand. Ser., 1889; *Bṛihadāraṇyaka Up.*, ed. and trans. by Böhtlingk, Leipzig, 1889, also ed. in Ānand. Ser., 1891; *Īçā Up.*, ed. in Ānand. Ser., 1888; *Muṇḍaka Up.*, ed. Roer, 1850, Apte, Ānand. Ser., 1889, Jacob, 1891; *Praçna Up.*, Ānand. Ser., 1889, Jacob, 1891; *Māṇḍūkya Up.*, Ānand. Ser., 1890, Jacob, 1891; ed. with Eng. trans. and notes, Bombay, 1895; *Mahānārāyaṇa Up.*, ed. by Jacob, with comm., Bombay Sansk. Ser., 1888; *Nṛisiṃhatāpanīya Up.*, Ānand. Ser., 1895. P. 242: The parallelism of Çankara and Plato is rather overstated; for Plato, on the one hand, did not get rid of Duality, and, on the other, only said that Becoming is not true Being.

Chapter IX.

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Vaitāna Sūtra, ed. Garbe, London, 1878; trans. by Garbe, Strasburg, 1878. *Āçvalāyana Gṛihya Sūtra*, ed. with trans. by Stenzler, Leipsic, 1864–65; ed. with comm. and notes, Bombay, 1895; trans. in *Sacred Books*, vol. xxix.; *Çānkhāyana Gṛihya*, ed. and trans. into German by Oldenberg, *Indische Studien*, vol. xv.; Eng. trans. in *Sacred Books*, vol. xxix.; *Gobhila Gṛihya*, ed. with comm. by Ch. Tarkālaṃkāra, Calc., 1880 (*Bibl. Ind.*); ed. by Knauer, Dorpat, 1884; trans. by Knauer, Dorpat, 1887; trans. in *Sacred Books*, vol. xxx.; *Pāraskara Gṛihya*, ed. and trans. by Stenzler, Leipsic, 1876; trans. in *Sacred Books*, vol. xxix.; *Āpastamba Gṛihya*, ed. Winternitz, Vienna, 1887; trans. in *Sacred Books*, vol. xxx.; *Hiraṇyakeçi Gṛihya*, ed. Kirste, Vienna, 1889; trans. *Sacred Books*, vol. xxx.; *Mantrapāṭha*, ed. Winternitz, Oxford, 1897; *Mānava Gṛihya*, ed. Knauer, Leipsic, 1897; *Kauçika Sūtra*, ed. Bloomfield, New Haven, 1890; *Pitṛimedha Sūtras* of Baudhāyana, Hiraṇyakeçin, Gautama, ed. Caland, Leipsic, 1896. *Āpastamba Dharma Sūtra*, ed. Bühler, Bombay Sansk. Ser., two parts, 1892 and 1894; *Baudhāyana Dh. S.*, ed. Hultzsch, Leipsic, 1884; *Gautama Dharma Çāstra*, ed. Stenzler, London, 1876; *Vasishṭha Dharma Çāstra*, ed. Führer, Bombay, 1883; *Hiraṇyakeçi Dharma Sūtra*, unedited; *Vaikhānasa Dharma Sūtra*, described by Bloch, Vienna, 1896; Āpastamba, Gautama, Vasishṭha, Baudhāyana, trans. by Bühler, *Sacred Books*, 2nd ed., Oxford, 1897. *Rigveda Prātiçākhya*, ed. with German trans, by Max Müller, Leipsic, 1856–69; ed. with Uvaṭa's comm., Benares, 1894; *Riktantravyākaraṇa* (*Sāma Pr.*), ed., trans. Burnell, Mangalore, 1879; *Taittirīya Prāt.*, ed. Whitney, *Journ. of the Am. Or. Soc.*, vol. ix., 1871; *Vājasaneyi Prāt.*, ed. with comm. of Uvaṭa, Benares Sansk. Series, 1888; *Atharvaveda Prāt.*, ed. Whitney, *Journal Am. Or. Soc.*, vols. vii. and x. The *Çulva Sūtra* of Baudhāyana, ed. and trans. by Thibaut, in the *Pandit*, vol. ix.; *cf.* his article on the *Çulvasūtras* in the *Jour. of As. Soc. Bengal*, vol. xliv., Calc. 1875. Six Vedāngas, Sanskrit text, Bombay, 1892; Yāska's *Nirukta*, ed. R. Roth, Göttingen, 1852; ed. with comm. by S. Sāmaçramī (*Bibl. Ind.*); *Sarvānukramaṇī*, ed. Macdonell, Oxford, 1886 (together with *Ānuvākānukramaṇī* and Shaḍguruçishya's comm.); *Ārshānukramaṇī, Chhandonukramaṇī, Bṛihaddevatā*, ed. R. Mitra, 1892 (*Bibl. Ind.*); Pingala's

Chhandaḥ Sūtra, ed. in *Bibl. Ind.*, 1874; in Weber's *Indische Studien*, vol. viii. (which is important as treating of Sanskrit metres in general); *Nidāna Sūtra*, partly edited, *ibid.*; *Sarvānukrama Sūtras* of *White Yajurveda*, ed. by Weber in his ed. of that Veda; ed. with comm., Benares Sansk. Ser., 1893–94; *Charaṇavyūha*, ed. Weber, *Ind. Stud.*, vol. iii. On Mādhava see Klemm in *Gurupūjākaumudī*, Leipsic, 1896.

Chapter X.

On the Mahābhārata in general, consult especially Holtzmann, *Das Mahābhārata*, 4 vols., Kiel, 1892–95; Bühler, *Indian Studies*, No. II., Trans. of Imp. Vienna Academy, 1892; *cf.* also Jacobi in *Göttinger Gelehrte Anzeigen*, vol. viii. 659 ff.; Winternitz, *Journal of the Roy. As. Soc.*, 1897, ff.; *Indian Antiquary*, vol. xxvii. Editions: 5 vols., Bombay, 1888, Calc. 1894; trans. into Eng. prose at the expense of Pratāpa Chandra Rāy, Calc., 1896; literal trans. into Eng. by M. N. Dutt, 5 vols., Calc., 1896. Episode of *Sāvitrī*, ed. Kellner, with introd. and notes, Leipsic, 1888; *Nala*, text in Bühler's *Third Book of Sanskrit*, Bombay, 1877; text, notes, vocabulary, Kellner, 1885; text, trans., vocab., Monier-Williams, Oxford, 1876. On the Purāṇas in general, consult introd. of H. H. Wilson's trans. of the *Vishṇu P.*, 5 vols., ed. Fitzedward Hall, 1864–70; Holtzmann, *op. cit.*, vol. iv. p–58; *Garuḍa P.*, ed. Bombay, 1888; ed. Vidyāsāgara, Calc., 1891; *Agni*, ed. R. Mitra, *Bibl. Ind.*, 1870–79, J. Vidyāsāgara, Calc., 1882; *Vāyu*, ed. R. Mitra, *Bibl. Ind.*, 1888; Bombay, 1895; *Matsya*, Bombay, 1895; *Kūrma*, *Bibl. Ind.*, 1890; *Mārkaṇḍeya*, ed. *Bibl. Ind.*, 1855–62; trans. by Pargiter, *Bibl. Ind.*, 1888–99, by C. C. Mukharji, Calc., 1894; *Padma*, ed. V. N. Mandlik, 4 vols., Ānand. Ser., 1894; *Vishṇu*, ed. with comm., Bombay, 1887; five parts, Calc., 1888; prose trans. by M. N. Dutt., Calc., 1894; Wilson, *op. cit.*; *Bhāgavata*, ed. with three comm., 3 vols., Bombay, 1887; 2 vols., Nirṇaya Sāgara Press, Bombay, 1894; ed. and trans. by Burnouf, 4 vols., Paris, 1840–47, 1884; *Brahma*, ed. Ānand. Ser., 1895; *Varāha*, *Bibl. Ind.*, 1887–

93. On the *Rāmāyaṇa* in general, consult Jacobi, *Das Rāmāyaṇa* Bonn, 1893; also *Journal of the Germ. Or Soc.*, vol. xlviii. ff., vol. li. ff.; Ludwig, *Ueber das Rāmāyaṇa*, Prag, 1894; Baumgartner, *Das Rāmāyaṇa*, Freiburg i B., 1894; Bombay recension, ed. Gorresio, Turin, 1843–67; with three comm., 3 vols., Bombay, 1895; Bengal recension, Calc., 1859–60; trans. by Griffith into Eng. verse, Benares, 1895; into Eng. prose, M. N. Dutt, Calc., 1894.

Chapter XI.

On the age of Kāvya poetry consult especially Bühler, *Die indischen Inschriften und das Alter der indischen Kunstpoesie*, in Trans. of the Imp. Vienna Academy, Vienna, 1890; Fleet, *Corpus Inscr. Ind.*, vol. iii., Calcutta, 1888. On the Vikrama era see Kielhorn, *Göttinger Nachrichten*, 1891, p–182, and on the Mālava era, *Ind. Ant.*, xix. ; on the chronology of Kālidāsa, Huth, *Die Zeit des Kālidāsa*, Berlin, 1890. *Buddha-charita*, ed. Cowell, Oxford, 1893; trans. by Cowell, *Sacred Books*, vol. xlix. *Raghuvaṃça*, ed. Stenzler, with Latin trans., London, 1832; ed. with Mallinātha's comm., by S. P. Pandit, Bombay Sansk. Ser.; text with Eng. trans. by Jvālāprasād, Bombay, 1895; ed. K. P. Parab, with Mallinātha, Nirṇaya Sāgara Pr., Bombay, 1892; i.–vii., with Eng. trans., notes, comm. of Mallinātha, and extracts from comm. of Bhaṭṭa Hemādri, Charitravardhana, Vallabha, by G. R. Nangargika, Poona, 1896. *Kumāra-sambhava*, ed. with Latin trans. by Stenzler, London, 1838; cantos i.–vi., ed. with Eng. trans. and comm. of Mallinātha, by S. G. Despānde, Poona, 1887; second part, with full comm., ed. by J. Vidyāsāgara, 4th ed., Calc., 1887; ed. with comm. of Mallinātha (i.–vii.) and of Sītārām (viii.–xvii.), 3rd ed., Nirṇaya Sāgara Press, Bombay, 1893; ed. with three commentaries, Bombay, 1898; trans. by Griffith, London, 1879. *Bhaṭṭikāvya*, ed. Calc., 1628; cantos i.–v., with comm. of Jayamangala, English trans., notes, glossary, by M. R. Kale, Bombay, 1897; with comm. of Mallinātha and notes by K. P. Trivedi, Bombay Sansk. Ser., 2 vols., 1898; German trans. of xviii.–xxii., by Schütz, Bielefeld, 1837.

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Chapter XIV.

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trans. with very valuable introd. by Benfey, 2 vols., Leipsic, 1859; English trans., Trichinopoli, 1887; German by Fritze, Leipsic, 1884. The abstract of the *Panchatantra* in Kshemendra's *Bṛihatkathāmanjarī*, introd., text, trans., notes, by Mankowski, Leipsic, 1892. *Hitopadeça*, ed. F. Johnson, London, 1884; P. Peterson in Bomb. Sansk. Ser. *Kāmandakīya Nītisāra*, ed. with trans. and notes, Madras, 1895; text ed. by R. Mitra, *Bibl. Ind.* Calc., 1884. Çivadāsa's *Vetālapanchaviṃçatikā*, ed. H. Uhle (in *Abhandlungen der deutschen morgenl. Gesell.* vol. viii., No. 1), Leipsic, 1881. Sir R. F. Burton, *Vikram and the Vampire*, new ed., London, 1893. *Siṃhāsana-dvātriṃçikā*, ed. (*Dwatringshat puttalika*), J. Vidyāsāgara, Calc., 1881. *Çukasaptati*, ed. R. Schmidt, Leipsic, 1893 (*Abh. f. d. Kunde d. Morgenlandes*), Munich, 1898; trans., Kiel, 1894; Stuttgart, 1898. *Kathāsaritsāgara*, ed. trans. by Brockhaus, Leipsic (Books i.–v.) 1839, (vi.–xviii.) 1862–66; ed. Bomb., 1889; trans. by Tawney in *Bibl. Ind.*, 1880–87. *Bṛihatkathāmanjarī*, chaps. i.–viii., ed. and trans. by Sylvain Lévi in *Journal Asiatique*, 1886. *Jātaka-mālā*, ed. Kern, Boston, 1891; trans. by Speijer in *Sacred Books of the Buddhists*, vol. i., London, 1895. *Kathākoça*, trans. by C. H. Tawney from Sanskrit MSS., Royal As. Soc., London, 1895. Pāli *Jātakas*, ed. by Fausböll, London, (completed) 1897; three vols. of trans. under supervision of Cowell have appeared, I. by Chalmers, Cambridge, 1895; II. by Rouse, 1895; III. by Francis and Neil, 1897. Warren, *Buddhism in Translations*, Harvard, 1896. Bhartṛihari's *Nīti* and *Vairāgya Çatakas*, ed. and trans., Bombay, 1898 (on Bhartṛihari and Kumārila see Pathak in *Journ. of Bombay Branch of Roy. As. Soc.*, xviii. p–238). *Mohamudgara*, trans. by U. K. Banerjï, Bhawānipur, Bengal, 1892. *Chāṇakya Çatakas*, ed. Klatt, 1873. On the *Nītimanjarī cf.* Kielhorn, *Göttinger Nachrichten*, 1891, p–186; A. B. Keith, *Journ. Roy. As. Soc.* 1900. *Çārngadhara-paddhati*, ed. Peterson, Bombay, 1888. *Subhāshitāvalī*, ed. Peterson and Durgaprasāda, Bombay, 1886. Böhtlingk's *Indische Sprüche*, 2nd edition, 2 vols., St. Petersburg, 1870–73; index by Blau, Leipsic, 1893. *Dhammapada*, trans. by Max Müller in *Sacred Books of the East*, vol. x., 2nd revised edition, Oxford, 1898.

Chapter XV.

On Indian philosophy in general see Garbe’s useful little book, *Philosophy of Ancient India*, Chicago, 1897; F. Max Müller, *Six Systems of Indian Philosophy*, London, 1899. Garbe, *Sānkhya Philosophie*, Leipsic, 1894; *Sānkhya und Yoga* in Bühler’s Encyclopædia, Strasburg, 1896 (complete bibliography); *Sānkhya-kārikā*, text with comm. of Gauḍapāda, ed. and trans. by Colebrooke and Wilson, Oxford, 1837, reprinted Bombay, 1887; ed. in Benares Sansk. Ser., 1883; trans. Ballantyne (*Bibl. Ind.*); *Sānkhyapravachana-bhāshya*, ed. by Garbe, Harvard, 1895, trans. into German, Leipsic, 1889; Aniruddha’s comm. on *Sānkhya Sūtras*, trans. by Garbe, *Bibl. Ind.*, Calc., 1888–92; *Sānkhya-tattva-kaumudī*, ed. with Eng. trans., Bombay, 1896, trans. by Garbe, Munich, 1892; Çankara’s *Rājayogabhāshya*, trans. Madras, 1896; Svātmārāma’s *Haṭhayogapradīpa*, trans. by Walther, Munich, 1893; *Haṭhayoga Gheranda Sanhita*, trans. Bombay, 1895. On fragments of Panchaçikha *cf.* Garbe in *Festgruss an Roth*, ff., Stuttgart, 1893; Jacobi on *Sānkhya-Yoga* as foundation of Buddhism, *Journ. of Germ. Or. Soc.*, 1898, p–15; Oldenberg, *Buddha*, 3rd ed. *Mīmāṃsā-darçana*, ed. with comm. of Çabara Svāmin (*Bibl. Ind.*), Calc., 1887; *Tantravārttika*, ed. Benares, 1890; *Çlokavārttika*, fasc. i., ii., ed. with comm., Benares, 1898; *Jaiminīya-nyāya-mālā-vistara*, ed. in Ānand. Ser. 1892. *Arthasaṃgraha*, as introd. to Mīmāṃsā, ed. and trans. by Thibaut, Benares, 1882. Most important book on Vedānta: Deussen, *System des Vedānta*, Leipsic, 1883; Deussen, *Die Sūtra’s des Vedānta*, text with trans. of Sūtras and complete comm. of Çankara, Leipsic, 1887. *Brahma Sūtras*, with Çankara’s comm., ed. in Ānand. Ser., 1890–91; *Vedānta Sūtras*, trans. by Thibaut in *Sacred Books*, vol. xxxiv., Oxford, 1890, and xxxviii., 1896. *Panchadaçī*, ed. with Eng. trans., Bombay, 1895. On date of Çankara *cf.* Fleet in *Ind. Ant.*, xvi. 41–42. *Vedānta-siddhānta-muktāvalī*, ed. with Eng. trans. by Venis, Benares, 1890. *Vedāntasāra*, ed. Jacob, with comm. and notes, Bombay, 1894, trans. 3rd ed., London, 1892. *Bhagavadgītā* with Çankara’s comm., Ānand. Ser., 1897, trans. in *Sacred Books*, vol. viii., 2nd ed., Oxford, 1898; by Davies, 3rd ed., 1894. *Nyāya Sūtras* in Vizianagram Sansk.

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Chapter XVI.

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Weber in *Indische Studien*, vol. iii. ff. Through the medium of Indian fables and fairy tales, which were so popular in the Middle Ages, the magic mirror and ointment, the seven-league boots, the invisible cap, and the purse of Fortunatus (*cf.* Burnell, *Sāmavidhāna Brāhmaṇa*, preface, p. xxxv), found their way into Western literature. For possible Greek influence on Indian drama, *cf.* Windisch, in *Trans. of the Fifth Oriental Congress*, part ii., Berlin, 1882. On chess in Sanskrit literature, *cf.* Macdonell, *Origin and Early History of Chess*, in *Journ. Roy. As. Soc.*, 1898. On Indian influence on Greek philosophy, *cf.* Garbe in *Sānkhya und Yoga*, . L. von Schroeder, *Buddhismus und Christenthum*, Reval, 2nd ed., 1898. P. 422–23: It seems quite possible to account for the ideas of the Neo-Platonists from purely Hellenic sources, without assuming Indian influence. On the relation of *Çakuntalā* to Schiller (*Alpenjäger*) and Goethe (*Faust*), *cf.* Sauer, in *Korrespondenzblatt für die Gelehrten und Realschulen Württembergs*, vol. xl. p–304; W. von Biedermann, *Goetheforschungen*, Frankfurt a/M., 1879, p ff. (*Çakuntalā* and *Faust*). On Sanskrit literature and modern poets (Heine, Matthew Arnold), *cf.* Max Müller, *Coincidences*, in the *Fortnightly Review*, New Series, vol. lxiv. (July 1898), p–162.

Kalidasa: His Life and Writings by Arthur W. Ryder

I

Kalidasa probably lived in the fifth century of the Christian era. This date, approximate as it is, must yet be given with considerable hesitation, and is by no means certain. No truly biographical data are preserved about the author, who nevertheless enjoyed a great popularity during his life, and whom the Hindus have ever regarded as the greatest of Sanskrit poets. We are thus confronted with one of the remarkable problems of literary history. For our ignorance is not due to neglect of Kalidasa's writings on the part of his countrymen, but to their strange blindness in regard to the interest and importance of historic fact. No European nation can compare with India in critical devotion to its own literature. During a period to be reckoned not by centuries but by millenniums, there has been in India an unbroken line of savants unselfishly dedicated to the perpetuation and exegesis of the native masterpieces. Editions, recensions, commentaries abound; poets have sought the exact phrase of appreciation for their predecessors: yet when we seek to reconstruct the life of their greatest poet, we have no materials except certain tantalising legends, and such data as we can gather from the writings of a man who hardly mentions himself.

One of these legends deserves to be recounted for its intrinsic interest, although it contains, so far as we can see, no grain of historic truth, and although it places Kalidasa in Benares, five hundred miles distant from the only city in which we certainly know that he spent a part of his life. According to this account, Kalidasa was a Brahman's child. At the age of six months he was left an orphan and was adopted by an ox-driver. He grew to manhood without formal education, yet with remarkable beauty and grace of manner. Now it happened that the Princess of Benares was a blue-stocking, who rejected one suitor after another, among them her father's counsellor, because they failed to reach her standard as scholars and poets. The rejected counsellor planned a cruel revenge. He took the handsome ox-driver from the street, gave him the garments of a savant and a retinue of learned doctors, then introduced him to the princess, after warning him that he was under no circumstances to open his lips. The princess was struck with his beauty and smitten to the depths of her pedantic soul by his obstinate silence, which seemed to her, as indeed it was, an evidence of profound wisdom. She desired to marry Kalidasa, and together they went to the temple. But no sooner was the ceremony performed than Kalidasa perceived an image of a bull. His early training was too much for him; the secret came out, and the bride was furious. But she relented in response to Kalidasa's entreaties, and advised him to pray for learning and poetry to the goddess Kali. The prayer was granted; education and poetical power descended miraculously to dwell with the young ox-driver, who in gratitude assumed the name Kalidasa, servant of Kali. Feeling that he owed this happy change in his very nature to his princess, he swore that he would ever treat her as his teacher, with profound respect but without familiarity. This was more than the lady had bargained for; her anger burst forth anew, and she cursed Kalidasa to meet his death at the hands of a woman. At a later date, the story continues, this curse was fulfilled. A certain king had written a half-stanza of verse, and had offered a large reward to any poet who could worthily complete it. Kalidasa completed the stanza without difficulty; but a woman whom he loved discovered his lines, and greedy of the reward herself, killed him.

Another legend represents Kalidasa as engaging in a pilgrimage to a shrine of Vishnu in Southern India, in company with two other famous writers, Bhavabhuti and Dandin. Yet another pictures Bhavabhuti as a contemporary of Kalidasa, and jealous of the less austere poet's reputation. These stories must be untrue, for it is certain that the three authors were not contemporary, yet they show a true instinct in the belief that genius seeks genius, and is rarely isolated.

This instinctive belief has been at work with the stories which connect Kalidasa with King Vikramaditya and the literary figures of his court. It has doubtless enlarged, perhaps partly falsified the facts; yet we cannot doubt that there is truth in this tradition, late though it be, and impossible though it may ever be to separate the actual from the fanciful. Here then we are on firmer ground.

King Vikramaditya ruled in the city of Ujjain, in West-central India. He was mighty both in war and in peace, winning especial glory by a decisive victory over the barbarians who pressed into India through the northern passes. Though it has not proved possible to identify this monarch with any of the known rulers, there can be no doubt that he existed and had the character attributed to him. The name Vikramaditya — Sun of Valour — is probably not a proper name, but a title like Pharaoh or Tsar. No doubt Kalidasa intended to pay a tribute to his patron, the Sun of Valour, in the very title of his play, *Urvashi won by Valour*.

King Vikramaditya was a great patron of learning and of poetry. Ujjain during his reign was the most brilliant capital in the world, nor has it to this day lost all the lustre shed upon it by that splendid court. Among the eminent men gathered there, nine were particularly distinguished, and these nine are known as the “nine gems.” Some of the nine gems were poets, others represented science — astronomy, medicine, lexicography. It is quite true that the details of this late tradition concerning the nine gems are open to suspicion, yet the central fact is not doubtful: that there was at this time and place a great quickening of the human mind, an artistic impulse creating works that cannot perish. Ujjain in the days of Vikramaditya stands worthily beside Athens, Rome, Florence, and London in their great centuries. Here is the substantial fact behind Max M&uuml;ller’s often ridiculed theory of the renaissance of Sanskrit literature. It is quite false to suppose, as some appear to do, that this theory has been invalidated by the discovery of certain literary products which antedate Kalidasa. It might even be said that those rare and happy centuries that see a man as great as Homer or Vergil or Kalidasa or Shakespeare partake in that one man of a renaissance.

It is interesting to observe that the centuries of intellectual darkness in Europe have sometimes coincided with centuries of light in India. The Vedas were composed for the most part before Homer; Kalidasa and his contemporaries lived while Rome was tottering under barbarian assault.

To the scanty and uncertain data of late traditions may be added some information about Kalidasa's life gathered from his own writings. He mentions his own name only in the prologues to his three plays, and here with a modesty that is charming indeed, yet tantalising. One wishes for a portion of the communicativeness that characterises some of the Indian poets. He speaks in the first person only once, in the verses introductory to his epic poem *The Dynasty of Raghu*.[1] Here also we feel his modesty, and here once more we are balked of details as to his life.

We know from Kalidasa's writings that he spent at least a part of his life in the city of Ujjain. He refers to Ujjain more than once, and in a manner hardly possible to one who did not know and love the city. Especially in his poem *The Cloud-Messenger* does he dwell upon the city's charms, and even bids the cloud make a détour in his long journey lest he should miss making its acquaintance.[2]

We learn further that Kalidasa travelled widely in India. The fourth canto of *The Dynasty of Raghu* describes a tour about the whole of India and even into regions which are beyond the borders of a narrowly measured India. It is hard to believe that Kalidasa had not himself made such a "grand tour"; so much of truth there may be in the tradition which sends him on a pilgrimage to Southern India. The thirteenth canto of the same epic and *The Cloud-Messenger* also describe long journeys over India, for the most part through regions far from Ujjain. It is the mountains which impress him most deeply. His works are full of the Himalayas. Apart from his earliest drama and the slight poem called *The Seasons*, there is not one of them which is not fairly redolent of mountains. One, *The Birth of the War-god*, might be said to be all mountains. Nor was it only Himalayan grandeur and sublimity which attracted him; for, as a Hindu critic has acutely observed, he is the only Sanskrit poet who has described a certain flower that grows in Kashmir. The sea interested him less. To him, as to most Hindus, the ocean was a beautiful, terrible barrier, not a highway to adventure. The "sea-belted earth" of which Kalidasa speaks means to him the mainland of India.

Another conclusion that may be certainly drawn from Kalidasa's writing is this, that he was a man of sound and rather extensive education. He was not indeed a prodigy of learning, like Bhavabhuti in his own country or Milton in England, yet no man could write as he did without hard and intelligent study. To begin with, he had a minutely accurate knowledge of the Sanskrit language, at a time when Sanskrit was to some extent an artificial tongue. Somewhat too much stress is often laid upon this point, as if the writers of the classical period in India were composing in a foreign language. Every writer, especially every poet, composing in any language, writes in what may be called a strange idiom; that is, he does not write as he talks. Yet it is true that the gap between written language and vernacular was wider in Kalidasa's day than it has often been. The Hindus themselves regard twelve years' study as requisite for the mastery of the "chief of all sciences, the science of grammar." That Kalidasa had mastered this science his works bear abundant witness.

He likewise mastered the works on rhetoric and dramatic theory — subjects which Hindu savants have treated with great, if sometimes hair-splitting, ingenuity. The profound and subtle systems of philosophy were also possessed by Kalidasa, and he had some knowledge of astronomy and law.

But it was not only in written books that Kalidasa was deeply read. Rarely has a man walked our earth who observed the phenomena of living nature as accurately as he, though his accuracy was of course that of the poet, not that of the scientist. Much is lost to us who grow up among other animals and plants; yet we can appreciate his "bee-black hair," his ashoka-tree that "sheds his blossoms in a rain of tears," his river wearing a sombre veil of mist:

Although her reeds seem hands that clutch the dress To hide her charms;

his picture of the day-blooming water-lily at sunset:

The water-lily closes, but With wonderful reluctancy; As if it troubled her to shut Her door of welcome to the bee.

The religion of any great poet is always a matter of interest, especially the religion of a Hindu poet; for the Hindus have ever been a deeply and creatively religious people. So far as we can judge, Kalidasa moved among the jarring sects with sympathy for all, fanaticism for none. The dedicatory prayers that introduce his dramas are addressed to Shiva. This is hardly more than a convention, for Shiva is the patron of literature. If one of his epics, *The Birth of the War-god*, is distinctively Shivaistic, the other, *The Dynasty of Raghu*, is no less Vishnuite in tendency. If the hymn to Vishnu in *The Dynasty of Raghu* is an expression of Vedantic monism, the hymn to Brahma in *The Birth of the War-god* gives equally clear expression to the rival dualism of the Sankhya system. Nor are the Yoga doctrine and Buddhism left without sympathetic mention. We are therefore justified in concluding that Kalidasa was, in matters of religion, what William James would call "healthy-minded," emphatically not a "sick soul."

There are certain other impressions of Kalidasa's life and personality which gradually become convictions in the mind of one who reads and re-reads his poetry, though they are less easily susceptible of exact proof. One feels certain that he was physically handsome, and the handsome Hindu is a wonderfully fine type of manhood. One knows that he possessed a fascination for women, as they in turn fascinated him. One knows that children loved him. One becomes convinced that he never suffered any morbid, soul-shaking experience such as besetting religious doubt brings with it, or the pangs of despised love; that on the contrary he moved among men and women with a serene and godlike tread, neither self-indulgent nor ascetic, with mind and senses ever alert to every form of beauty. We know that his poetry was popular while he lived, and we cannot doubt that his personality was equally attractive, though it is probable that no contemporary knew the full measure of his greatness. For his nature was one of singular balance, equally at home in a splendid court and on a lonely mountain, with men of high and of low degree. Such men are never fully appreciated during life. They continue to grow after they are dead.

II

Kalidasa left seven works which have come down to us: three dramas, two epics, one elegiac poem, and one descriptive poem. Many other works, including even an astronomical treatise, have been attributed to him; they are certainly not his. Perhaps there was more than one author who bore the name Kalidasa; perhaps certain later writers were more concerned for their work than for personal fame. On the other hand, there is no reason to doubt that the seven recognised works are in truth from Kalidasa’s hand. The only one concerning which there is reasonable room for suspicion is the short poem descriptive of the seasons, and this is fortunately the least important of the seven. Nor is there evidence to show that any considerable poem has been lost, unless it be true that the concluding cantos of one of the epics have perished. We are thus in a fortunate position in reading Kalidasa: we have substantially all that he wrote, and run no risk of ascribing to him any considerable work from another hand.

Of these seven works, four are poetry throughout; the three dramas, like all Sanskrit dramas, are written in prose, with a generous mingling of lyric and descriptive stanzas. The poetry, even in the epics, is stanzaic; no part of it can fairly be compared to English blank verse. Classical Sanskrit verse, so far as structure is concerned, has much in common with familiar Greek and Latin forms: it makes no systematic use of rhyme; it depends for its rhythm not upon accent, but upon quantity. The natural medium of translation into English seems to me to be the rhymed stanza;[3] in the present work the rhymed stanza has been used, with a consistency perhaps too rigid, wherever the original is in verse.

Kalidasa’s three dramas bear the names: *Malavika and Agnimitra, Urvashi*, and *Shakuntala*. The two epics are *The Dynasty of Raghu* and *The Birth of the War-god*. The elegiac poem is called *The Cloud-Messenger*, and the descriptive poem is entitled *The Seasons*. It may be well to state briefly the more salient features of the Sanskrit *genres* to which these works belong.

The drama proved in India, as in other countries, a congenial form to many of the most eminent poets. The Indian drama has a marked individuality, but stands nearer to the modern European theatre than to that of ancient Greece; for the plays, with a very few exceptions, have no religious significance, and deal with love between man and woman. Although tragic elements may be present, a tragic ending is forbidden. Indeed, nothing regarded as disagreeable, such as fighting or even kissing, is permitted on the stage; here Europe may perhaps learn a lesson in taste. Stage properties were few and simple, while particular care was lavished on the music. The female parts were played by women. The plays very rarely have long monologues, even the inevitable prologue being divided between two speakers, but a Hindu audience was tolerant of lyrical digression.

It may be said, though the statement needs qualification in both directions, that the Indian dramas have less action and less individuality in the characters, but more poetical charm than the dramas of modern Europe.

On the whole, Kalidasa was remarkably faithful to the ingenious but somewhat over-elaborate conventions of Indian dramaturgy. His first play, the *Malavika and Agnimitra*, is entirely conventional in plot. The *Shakuntala* is transfigured by the character of the heroine. The *Urvashi*, in spite of detail beauty, marks a distinct decline.

The Dynasty of Raghu and *The Birth of the War-god* belong to a species of composition which it is not easy to name accurately. The Hindu name *kavya* has been rendered by artificial epic, *épopée savante, Kunstgedicht*. It is best perhaps to use the term epic, and to qualify the term by explanation.

The *kavyas* differ widely from the *Mahabharata* and the *Ramayana*, epics which resemble the *Iliad* and *Odyssey* less in outward form than in their character as truly national poems. The *kavya* is a narrative poem written in a sophisticated age by a learned poet, who possesses all the resources of an elaborate rhetoric and metric. The subject is drawn from time-honoured mythology. The poem is divided into cantos, written not in blank verse but in stanzas. Several stanza-forms are commonly employed in the same poem, though not in the same canto, except that the concluding verses of a canto are not infrequently written in a metre of more compass than the remainder.

I have called *The Cloud-Messenger* an elegiac poem, though it would not perhaps meet the test of a rigid definition. The Hindus class it with *The Dynasty of Raghu* and *The Birth of the War-god* as a *kavya*, but this classification simply evidences their embarrassment. In fact, Kalidasa created in *The Cloud-*

Messenger a new *genre*. No further explanation is needed here, as the entire poem is translated below.

The short descriptive poem called *The Seasons* has abundant analogues in other literatures, and requires no comment.

It is not possible to fix the chronology of Kalidasa's writings, yet we are not wholly in the dark. *Malavika and Agnimitra* was certainly his first drama, almost certainly his first work. It is a reasonable conjecture, though nothing more, that Urvashi was written late, when the poet's powers were waning. The introductory stanzas of *The Dynasty of Raghu* suggest that this epic was written before *The Birth of the War-god*, though the inference is far from certain. Again, it is reasonable to assume that the great works on which Kalidasa's fame chiefly rests — *Shakuntala*, *The Cloud-Messenger*, *The Dynasty of Raghu*, the first eight cantos of *The Birth of the War-god* — were composed when he was in the prime of manhood. But as to the succession of these four works we can do little but guess.

Kalidasa's glory depends primarily upon the quality of his work, yet would be much diminished if he had failed in bulk and variety. In India, more than would be the case in Europe, the extent of his writing is an indication of originality and power; for the poets of the classical period underwent an education that encouraged an exaggerated fastidiousness, and they wrote for a public meticulously critical. Thus the great Bhavabhuti spent his life in constructing three dramas; mighty spirit though he was, he yet suffers from the very scrupulosity of his labour. In this matter, as in others, Kalidasa preserves his intellectual balance and his spiritual initiative: what greatness of soul is required for this, every one knows who has ever had the misfortune to differ in opinion from an intellectual clique.

III

Le nom de Kâlidâsa domine la poésie indienne et la résume brillamment. Le drame, l'épopée savante, l'élégie attestent aujourd'hui encore la puissance et la souplesse de ce magnifique génie; seul entre les disciples de Sarasvatî [the goddess of eloquence], il a eu le bonheur de produire un chef-d’œuvre vraiment classique, où l’Inde s’admire et où l’humanité se reconnaît. Les applaudissements qui saluèrent la naissance de Çakuntalâ à Ujjayinî ont après de longs siècles éclaté d’un bout du monde à l’autre, quand William Jones l’eut révélée à l’Occident. Kâlidâsa a marqué sa place dans cette pléiade étincelante où chaque nom résume une période de l’esprit humain. La série de ces noms forme l’histoire, ou plutôt elle est l’histoire même.[4]

It is hardly possible to say anything true about Kalidasa’s achievement which is not already contained in this appreciation. Yet one loves to expand the praise, even though realising that the critic is by his very nature a fool. Here there shall at any rate be none of that cold-blooded criticism which imagines itself set above a world-author to appraise and judge, but a generous tribute of affectionate admiration.

The best proof of a poet’s greatness is the inability of men to live without him; in other words, his power to win and hold through centuries the love and admiration of his own people, especially when that people has shown itself capable of high intellectual and spiritual achievement.

For something like fifteen hundred years, Kalidasa has been more widely read in India than any other author who wrote in Sanskrit. There have also been many attempts to express in words the secret of his abiding power: such attempts can never be wholly successful, yet they are not without considerable interest. Thus Bana, a celebrated novelist of the seventh century, has the following lines in some stanzas of poetical criticism which he prefixes to a historical romance:

Where find a soul that does not thrill In Kalidasa’s verse to meet The smooth, inevitable lines Like blossom-clusters, honey-sweet?

A later writer, speaking of Kalidasa and another poet, is more laconic in this alliterative line: *Bhaso hasah, Kalidaso vilasah* — Bhasa is mirth, Kalidasa is grace.

These two critics see Kalidasa’s grace, his sweetness, his delicate taste, without doing justice to the massive quality without which his poetry could not have survived.

Though Kalidasa has not been as widely appreciated in Europe as he deserves, he is the only Sanskrit poet who can properly be said to have been appreciated at all. Here he must struggle with the truly Himalayan barrier of language. Since there will never be many Europeans, even among the cultivated, who will find it possible to study the intricate Sanskrit language, there remains only one means of presentation. None knows the cruel inadequacy of poetical translation like the translator. He understands better than others can, the significance of the position which Kalidasa has won in Europe. When Sir William Jones first translated the *Shakuntala* in 1789, his work was enthusiastically received in Europe, and most warmly, as was fitting, by the greatest living poet of Europe. Since that day, as is testified by new translations and by reprints of the old, there have been many thousands who have read at least one of Kalidasa's works; other thousands have seen it on the stage in Europe and America.

How explain a reputation that maintains itself indefinitely and that conquers a new continent after a lapse of thirteen hundred years? None can explain it, yet certain contributory causes can be named.

No other poet in any land has sung of happy love between man and woman as Kalidasa sang. Every one of his works is a love-poem, however much more it may be. Yet the theme is so infinitely varied that the reader never wearies. If one were to doubt from a study of European literature, comparing the ancient classics with modern works, whether romantic love be the expression of a natural instinct, be not rather a morbid survival of decaying chivalry, he has only to turn to India's independently growing literature to find the question settled. Kalidasa's love-poetry rings as true in our ears as it did in his countrymen's ears fifteen hundred years ago.

It is of love eventually happy, though often struggling for a time against external obstacles, that Kalidasa writes. There is nowhere in his works a trace of that not quite healthy feeling that sometimes assumes the name "modern love." If it were not so, his poetry could hardly have survived; for happy love, blessed with children, is surely the more fundamental thing. In his drama *Urvashi* he is ready to change and greatly injure a tragic story, given him by long tradition, in order that a loving pair may not be permanently separated. One apparent exception there is — the story of Rama and Sita in *The Dynasty of Raghu*. In this case it must be remembered that Rama is an incarnation of Vishnu, and the story of a mighty god incarnate is not to be lightly tampered with.

It is perhaps an inevitable consequence of Kalidasa's subject that his women appeal more strongly to a modern reader than his men. The man is the more variable phenomenon, and though manly virtues are the same in all countries and centuries, the emphasis has been variously laid. But the true woman seems timeless, universal. I know of no poet, unless it be Shakespeare, who has given the world a group of heroines so individual yet so universal; heroines as true, as tender, as brave as are Indumati, Sita, Parvati, the Yaksha's bride, and Shakuntala.

Kalidasa could not understand women without understanding children. It would be difficult to find anywhere lovelier pictures of childhood than those in which our poet presents the little Bharata, Ayus, Raghu, Kumara. It is a fact worth noticing that Kalidasa's children are all boys. Beautiful as his women are, he never does more than glance at a little girl.

Another pervading note of Kalidasa's writing is his love of external nature. No doubt it is easier for a Hindu, with his almost instinctive belief in reincarnation, to feel that all life, from plant to god, is truly one; yet none, even among the Hindus, has expressed this feeling with such convincing beauty as has Kalidasa. It is hardly true to say that he personifies rivers and mountains and trees; to him they have a conscious individuality as truly and as certainly as animals or men or gods. Fully to appreciate Kalidasa's poetry one must have spent some weeks at least among wild mountains and forests untouched by man; there the conviction grows that trees and flowers are indeed individuals, fully conscious of a personal life and happy in that life. The return to urban surroundings makes the vision fade; yet the memory remains, like a great love or a glimpse of mystic insight, as an intuitive conviction of a higher truth.

Kalidasa's knowledge of nature is not only sympathetic, it is also minutely accurate. Not only are the snows and windy music of the Himalayas, the mighty current of the sacred Ganges, his possession; his too are smaller streams and trees and every littlest flower. It is delightful to imagine a meeting between Kalidasa and Darwin. They would have understood each other perfectly; for in each the same kind of imagination worked with the same wealth of observed fact.

I have already hinted at the wonderful balance in Kalidasa's character, by virtue of which he found himself equally at home in a palace and in a wilderness. I know not with whom to compare him in this; even Shakespeare, for all his magical insight into natural beauty, is primarily a poet of the human heart. That can hardly be said of Kalidasa, nor can it be said that he is primarily a poet of natural beauty. The two characters unite in him, it might almost be said, chemically. The matter which I am clumsily endeavouring to make plain is beautifully epitomised in *The Cloud-Messenger*. The former half is a description of external nature, yet interwoven with human feeling; the latter half is a picture of a human heart, yet the picture is framed in natural beauty. So exquisitely is the thing done that none can say which half is superior. Of those who read this perfect poem in the original text, some are more moved by the one, some by the other. Kalidasa understood in the fifth century what Europe did not learn until the nineteenth, and even now comprehends only imperfectly: that the world was not made for man, that man reaches his full stature only as he realises the dignity and worth of life that is not human.

That Kalidasa seized this truth is a magnificent tribute to his intellectual power, a quality quite as necessary to great poetry as perfection of form. Poetical fluency is not rare; intellectual grasp is not very uncommon: but the combination has not been found perhaps more than a dozen times since the world began. Because he possessed this harmonious combination, Kalidasa ranks not with Anacreon and Horace and Shelley, but with Sophocles, Vergil, Milton.

He would doubtless have been somewhat bewildered by Wordsworth's gospel of nature. "The world is too much with us," we can fancy him repeating. "How can the world, the beautiful human world, be too much with us? How can sympathy with one form of life do other than vivify our sympathy with other forms of life?"

It remains to say what can be said in a foreign language of Kalidasa's style. We have seen that he had a formal and systematic education; in this respect he is rather to be compared with Milton and Tennyson than with Shakespeare or Burns. He was completely master of his learning. In an age and a country which reprobated carelessness but were tolerant of pedantry, he held the scales with a wonderfully even hand, never heedless and never indulging in the elaborate trifling with Sanskrit diction which repels the reader from much of Indian literature. It is true that some western critics have spoken of his disfiguring conceits and puerile plays on words. One can only wonder whether these critics have ever read Elizabethan literature; for Kalidasa's style is far less obnoxious to such condemnation than Shakespeare's. That he had a rich and glowing imagination, "excelling in metaphor," as the Hindus themselves affirm, is indeed true; that he may, both in youth and age, have written lines which would not have passed his scrutiny in the vigour of manhood, it is not worth while to deny: yet the total effect left by his poetry is one of extraordinary sureness and delicacy of taste. This is scarcely a matter for argument; a reader can do no more than state his own subjective impression, though he is glad to find that impression confirmed by the unanimous authority of fifty generations of Hindus, surely the most competent judges on such a point.

Analysis of Kalidasa's writings might easily be continued, but analysis can never explain life. The only real criticism is subjective. We know that Kalidasa is a very great poet, because the world has not been able to leave him alone.

ARTHUR W. RYDER.

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The more important translations in English are the following: of the *Shakuntala*, by Sir William Jones (1789) and Monier Williams (fifth edition, 1887); of the *Urvashi*, by H.H. Wilson (in his *Select Specimens of the Theatre of the Hindus*, third edition, 1871); of *The Dynasty of Raghu*, by P. de Lacy Johnstone (1902); of *The Birth of The War-god* (cantos one to seven), by Ralph T.H. Griffith (second edition, 1879); of *The Cloud-Messenger*, by H.H. Wilson (1813).

There is an inexpensive reprint of Jones's *Shakuntala* and Wilson's *Cloud-Messenger* in one volume in the Camelot Series.

KALIDASA

An ancient heathen poet, loving more God's creatures, and His women, and His flowers Than we who boast of consecrated powers; Still lavishing his unexhausted store

Of love's deep, simple wisdom, healing o'er The world's old sorrows, India's griefs and ours; That healing love he found in palace towers, On mountain, plain, and dark, sea-belted shore,

In songs of holy Raghu's kingly line Or sweet Shakuntala in pious grove, In hearts that met where starry jasmines twine

Or hearts that from long, lovelorn absence strove Together. Still his words of wisdom shine: All's well with man, when man and woman love.

Willst du die Blüte des frühen, die Früchte des späteren Jahres, Willst du, was reizt und entzückt, Willst du, was sättigt und nährt, Willst du den Hummel, die erde mit Einem Namen begreifen, Nenn' ich, Sakuntala, dich, und dann ist alles gesagt.

GOETHE

ENDNOTES

1

These verses are translated on pp. 123, 124.

2

The passage will be found on pp. 190-192.

3

This matter is more fully discussed in the introduction to my translation of *The Little Clay Cart* (1905).

4

Lévi, *Le Théâtre Indien*, p. 163.

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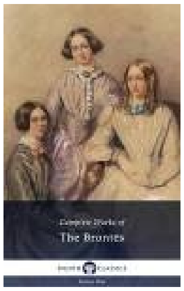

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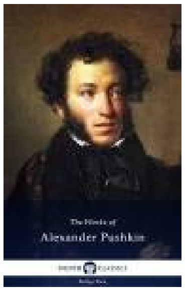

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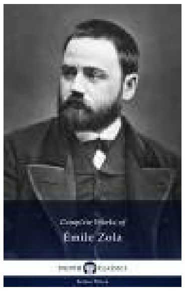

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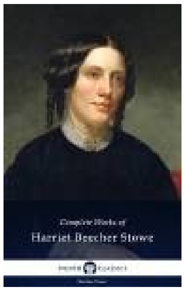
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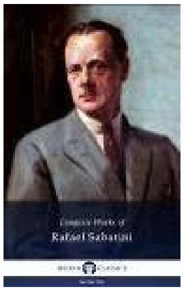

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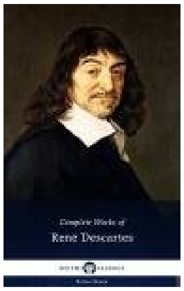

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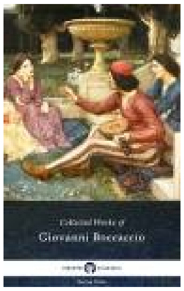

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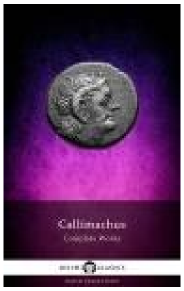
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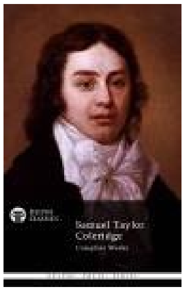

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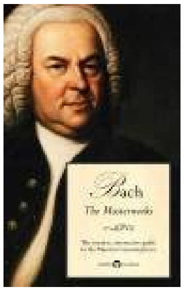

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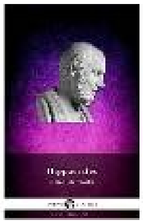

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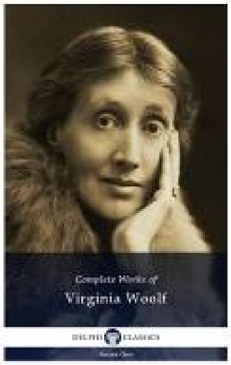
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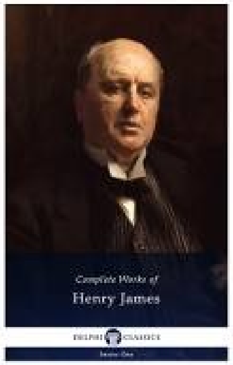
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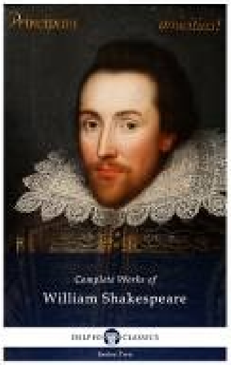
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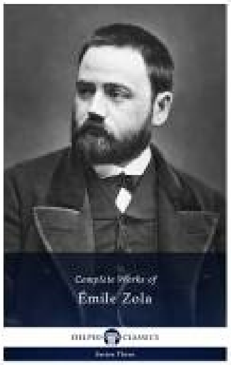
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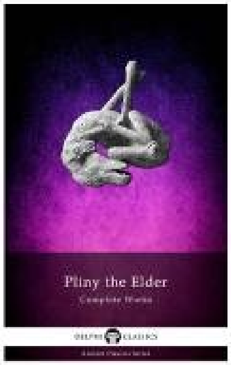
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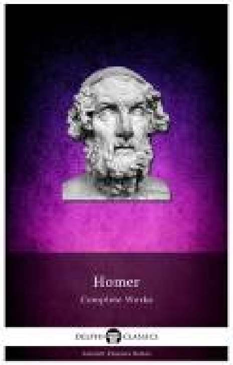
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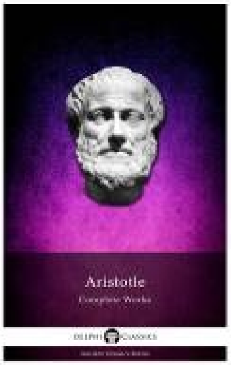
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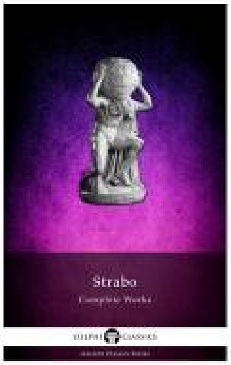
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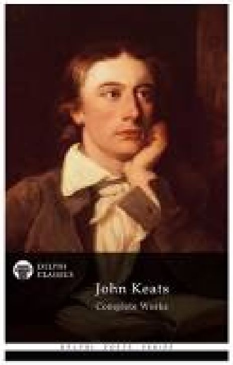
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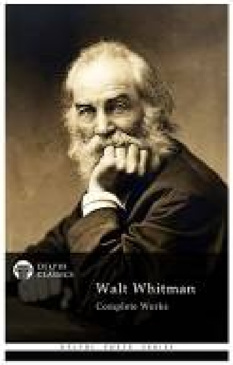
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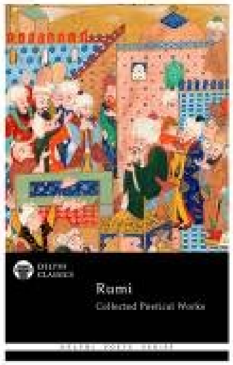
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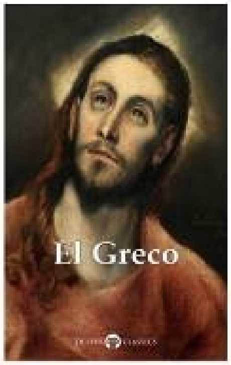

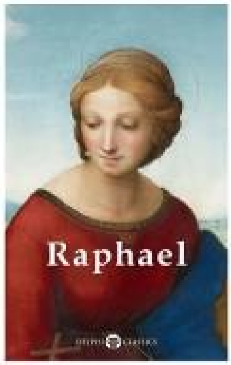

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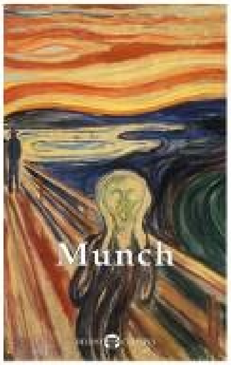

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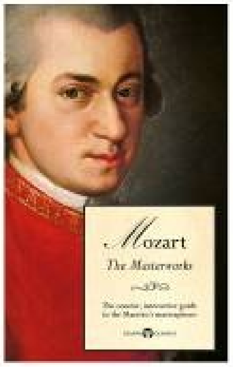
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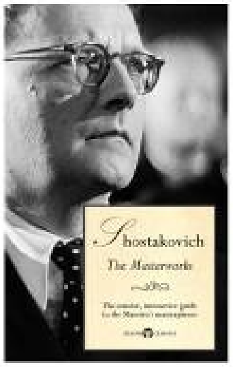
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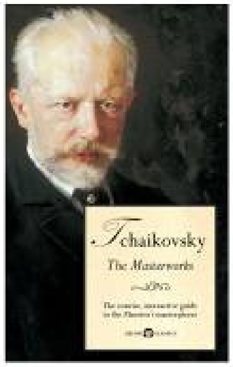
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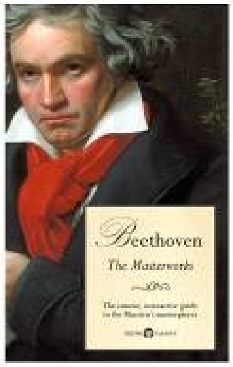
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Ranikot Fort, near Sann, Jamshoro District, Sindh, Pakistan — the first large-scale Arab campaign in the Indus valley occurred when General Muhammad bin Qasim invaded Sindh in AD 711. Historians regard the Muslim Conquest of India (c. 1000) to signify the decline of Sanskrit composition.